### atha

# arjuna-viṣāda-yogo nāma

### prathamo’dhyāyaḥ |

### bhagavad-gītā rāmānuja-bhāṣyam

### upodghāṭaḥ

yat padāmbhoruha-dhyāna-vidhvastāśeṣa-kalmaṣaḥ |

vastutām upayāto’haṁ yāmuneyaṁ namāmi tam ||

oṁ | śriyaḥ patir nikhila-heya-pratyanīka-kalyāṇaika-tānaḥ svetara-samasta-vastu-vilakṣaṇānanta-jñānānandaika-svarūpaḥ, svābhāvikānavadhikātiśaya-jñāna-balaiśvarya-vīrya-śakti-tejaḥ-prabhṛty-asaṁkhyeya-kalyāṇa-guṇa-gaṇa-mahodadhiḥ, svābhimatānurūpaika-rūpācintya-divyādbhuta-nitya-niravadya-niratiśayjjvalya-saugandhya-saundarya-saukumārya-lāvaṇya-yauvanādy-ananta-guṇa-nidhir divya-rūpaḥ, svocita-vividha-vicitrānantāścarya-nitya-niravadyāparimita-divya-bhūṣaṇaḥ, svānurūpāsaṁkhyeyācintya-śakti-nitya-niravadya-niratiśaya-kalyāṇa-divyāyudhaḥ, svābhimatānurūpa-nitya-niravadya-svarūpa-rūpa-guṇa-vibhavaiśvarya-śīlādy-anavadhikātiśayāsaṅkhyeya-kalyāṇa-guṇa-gaṇa-śrī-vallabhaḥ, sva-saṅkalpānuvidhāyi-svarūpa-sthiti-pravṛtti-bhedāśeṣa-śeṣataika-rati-rūpa-nitya-niravadya-niratiśaya-jñāna-kriyaiśvaryādy-ananta-guṇa-gaṇāparimita-sūribhir anavaratābhiṣṭuta-caraṇa-yugalaḥ, vāṅ-manasāparicchedya-svarūpa-svabhāvaḥ, svocita-vividha-vicitrānanta-bhogya-bhogopakaraṇa-bhoga-sthāna-samṛddhānantāścaryānanta-mahā-vibhavānanta-parimāṇa- nitya-niravadyākṣara-parama-vyoma-nilayaḥ, vividha-vicitrānanta-bhogya-bhoktṛ-varga-paripūrṇa-nikhila-jagad-udaya-vibhava-laya-līlaḥ, paraṁ brahma puruṣottao nārāyaṇo brahmādi-sthāvarāntaṁ nikhilaṁ jagat sṛṣṭvā svena rūpeṇāvasthitaḥ, brahmādi-deva-manuṣyāṇāṁ dhyānārādhanādy-agocaro’pāra-kāruṇya-sauśīlya-vātsalyaudārya-mahodadhiḥ, svayam eva rūpaṁ tat-tat-sajātīya-saṁsthānaṁ sva-svabhāvam ajahad eva kurvaṁs teṣu teṣu lokeṣv avatīryāvatīrya tais tair ārādhitaḥ, tat-tad-iṣṭānurūpaṁ dharmārtha-kāma-mokṣākhyaṁ phalaṁ prayacchan, bhū-bhārāvatāraṇāpadeśenāsmad-ādīnām api saṁsāra-duḥkha-śamanāya samāśrayaṇīyatvāyāvatīryorvyāṁ sakala-manuja-nayana-viṣayatāṁ gataḥ, parāvara-nikhila-jana-mano-nayana-hāri-divya-ceṣṭitāni kurvan, pūtanā-śakaṭa-yamalārjunāriṣṭa-pralamba-dhenuka-kāliya-keśi-kuvalayāpīḍa-cāṇūra-muṣṭika-tosala-kaṁsādīn nihatya anavadhika-dayā-sauhārdānurāga-garbhāvalokanālāpāmṛtair viśvam āpyāyayan, niratiśaya-saundarya-sauśīlyādi-guṇāviṣkāreṇākrūra-mālākārādīn parama-bhāgavatān kṛtvā, pāṇḍu-tanaya-yuddha-protsāhana-vyājena parama-puruṣārtha-lakṣaṇa-mokṣa-sādhanatayā vedāntoditaṁ sva-viṣayaṁ jñāna-karmānugṛhītaṁ bhakti-yogam avatārayāmāsa |

tatra pāṇḍavānāṁ karuṇāṁ ca yuddhe prārabdhe sa bhagavān puruṣottamaḥ sarveśvareśvaro jagad-upakṛti-martya āśritavātsyala-vivaśaḥ pārthaṁ rathinam ātmānaṁ ca sārathiṁ sarva-loka-sākṣikaṁ cakāra | evam arjunasyotkarṣaṁ jñātvāpi sarvātmanāndho dhṛtarāṣṭraḥ suyodhana-vijaya-bubhutsayā saṁjayaṁ papraccha—

**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||**

duryodhanaḥ svayam eva bhīmābhirakṣitaṁ pāṇḍavānāṁ balam, ātmīyaṁ ca bhīṣmābhirakṣitaṁ balam avalokya ātma-vijaye tasya balasya paryāptatām ātmīyasya balasya tad-vijaye cāparyāptatām ācāryāya nivedya, antar viṣaṇṇo’bhavat ||1.2-11 ||

**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||**

tasya viṣādam ālokya bhīṣmas tasya harṣaṁ janayituṁ siṁha-nādaṁ śaṅkhādhmānaṁ ca kṛtvā śaṅkha-bherī-ninādaiś ca vijayābhiśaṁsinaṁ ghoṣaṁ cākarayat ||1.12-13||

**tataḥ śvetair hayair yukte mahati syandane sthitau |**

**mādhavaḥ pāṇḍavaś caiva divyau śaṅkhau pradadhmatuḥ ||14||**

tatas taṁ ghoṣam ākarṇya sarveśvareśvaraḥ pārtha-sārathī rathī ca pāṇḍu-tanayas trailokya-vijayopakaraṇa-bhūte mahati syandane sthitau trailokyaṁ kampayantau śrīmat-pāñcajanya-devadattau divyau śaṅkhau pradadhmatuḥ ||1.14||

**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||**

tato yudhiṣṭhiro vṛkodarādayaś ca svakīyān śaṅkhān pṛthak pṛthak pradadhmauḥ | sa ghoṣo duryodhana-pramaukhānāṁ sarveṣām eva bhavat-putrāṇāṁ hṛdayāni bibheda | adayaiva naṣṭaṁ kurūṇāṁ balam iti dhārtarāṣṭrā menire | evaṁ tad-vijayābhikaṅkṣiṇe dhṛtarāṣṭrāya saṁjayo’kathayat ||1.15-1.19||

**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||**

sa ca tena coditas tat-kṣaṇād eva bhīṣma-droṇādīnāṁ sarveṣām eva mahīkṣitāṁ paśyatāṁ yathā coditam akarot | īdṛśī bhavadīyānāṁ vijaya-sthitir iti cāvocat ||1.25||

**tatrāpaśyat sthitān pārthaḥ pitṝn atha pitāmahān |**

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

sa tu pārtho mahā-manāḥ parama-kāruṇiko dīrgha-bandhuḥ parama-dhārmikaḥ sa-bhrātṛko bhavadbhiḥ atighorair māraṇair jatu-gṛha-dāhādibhir asakṛd-vañcito’pi parama-puruṣa-sahāyo’pi haniṣyamāṇān bhavadīyān vilokya bandhu-snehena parayā kṛpayā dharmādharma-bhayena cātimātra-svinna-sarva-gātraḥ ||1.26||

**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||**

sarvathāhaṁ na yotsyāmīty uktvā bandhu-viśleṣa-janita-śoka-saṁvigna-mānasaḥ pārthaḥ sa-śaraṁ cāpaṁ visṛjya rathopastha upāviśat ||1.47||

iti śrīmad-rāmānujācārya-kṛte gītā-bhāṣye prathamo’dhyāyaḥ

||1||

### atha

# sāṅkhya-yogo nāma

### dvitīyo’dhyāyaḥ

### bhagavad-gītā rāmānuja-bhāṣyam

**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||**

evam upaviṣṭe pārthe kuto’yam asthāne samupasthitaḥ śokaḥ ? ity ākṣipya tam imaṁ viṣama-sthaṁ śokam avidvat-sevitaṁ para-loka-virodhinam akīrti-karam atikṣudraṁ hṛdaya-daurbalya-kṛtaṁ parityajya yuddhāyottiṣṭheti śrī-bhagavān uvāca ||2.1-3||

**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||**

punar api pārthaḥ sneha-kāruṇya-dharmādharma-bhayākulo bhagavad-uktaṁ hitatamam ajānan idam uvāca | bhīṣma-droṇādikān bahu-mantavyān gurūn katham ahaṁ haniṣyāmi ? kathantarāṁ bhogeṣv atimātra-prasaktān tān hatvā tair bhujyamānān tān eva bhogāṁs tad-rudhireṇa upasicya teṣv āsaneṣūpaviśya bhuñjīya ? ||2.4-5||

**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||**

evaṁ yuddham ārabhya nivṛttavyāpārān bhavato dhārtarāṣṭrāḥ prasahya hanyur iti cet, astu, tad-vadha-labdha-vijayād adharmyād asmākaṁ dharmādharmāv ajānadbhis tair hananam eva garīya iti me pratibhātīty uktvā, yan mahyaṁ śreya iti niścitaṁ tat śarṇāgatāya tava śiṣyāya me brūhīty atimātra-kṛpaṇo bhagavat-pādāmbujam upasasāra ||2.6-8||

**saṁjaya uvāca**

**evam uktvā hṛṣīkeśaṁ guḍākeśaḥ parantapaḥ |**

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

evaṁ asthāne samupasthita-sneha-kāruṇyābhyām aprakṛtiṅgataṁ kṣatriyāṇāṁ yuddhaṁ parama-dharmam apy adharmaṁ manvānaṁ dharma-bubhutsayā ca śaraṇāgataṁ pārtham uddiśya ātma-yāthātmya-jñānena yuddhasya phalābhisandhi-rahitasya svadharmasya ātma-yāthārthya-prāpty-upāyatā-jñānena ca vinā asya moho na śāmyatīti matvā bhagavatā parama-purṣeṇa adhyātma-śāstrāvataraṇaṁ kṛtam | tad uktam—

asthāna-sneha-kāruṇya-dharmādharma-dhiyākulam |

pārtha prapannam uddiśya śāstrāvataraṇaṁ kṛtam || [gītārtha-saṁgraha 5] iti ||2.9||

**tam uvāca hṛṣīkeśaḥ prahasann iva bhārata |**

**senayor ubhayor madhye viṣīdantam idaṁ vacaḥ ||10||**

tam evaṁ dehātmanor yāthātmya-jñāna-nimitta-śokāviṣṭaṁ dehātiriktātma-jñāna-nimittaṁ ca dharmādharmau bhāṣamāṇaṁ parasparaṁ viruddha-guṇānvitam ubhayoḥ senayor yuddhāya udyuktayor madhye akasmān nirudyogaṁ pārtham ālokya parama-puruṣaḥ prahasann ivedam uvāca | pārthaṁ prahasann iva parihāsa-vākyaṁ vadann iva ātma-paramātma-yāthātmya-tat-prāpty-upāya-bhūta-karma-yoga-jñāna-yoga-bhakti-yoga-gocaram | na tv evāhaṁ jātu nāsam [gītā 2.12] ity ārabhya ahaṁ tvā sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ [gītā 18.66] ity etad-antam uvāca ity arthaḥ ||2.10||

**śrī-bhagavān uvāca**

**aśocyān anvaśocas tvaṁ prajñā-vādāṁś ca bhāṣase |**

**gatāsūn agatāsūṁś ca nānuśocanti paṇḍitāḥ ||11||**

aśocyān prati anuśocasi patanti pitaro hy eṣāṁ lupta-piṇḍodaka-kriyāḥ [gītā 1.41] ity ādikān dehātma-svabhāva-prajñā-nimitta-vādāṁś ca bhāṣase | dehātma-svabhāva-jñānavatāṁ nātra kiñcit śoka-nimittam asti | gatāsūn dehān agatāsūn ātmanaś ca prati tayoḥ svabhāva-yāthātmya-vido na śocanti | atas tvayi vipratiṣiddham idam upalabhyate | yad etān haniṣyāmīty anuśocanam, yac ca dehātiriktātma-jñāna-kṛtaṁ dharmādharma-bhāṣaṇam | ato deha-svabhāvaṁ ca na jānāsi, tad-atiriktam ātmānaṁ ca nityam, tat-prāpty-upāya-bhūtaṁ yuddhādikaṁ dharmaṁ ca | idaṁ ca yuddhaṁ phalābhisandhi-rahitam | ātma-yāthātmyāvāpty-upāya-bhūtam | ātmā hi na janmādhīna-sad-bhāvo na maraṇādhīna-vināśaś ca; tasya janma-maraṇayoḥ abhāvāt; ataḥ sa na śoka-sthānam | dehas tv acetanaḥ pariṇāma-svabhāvaḥ, tasya utpatti-vināśa-yogaḥ svābhāvikaḥ, iti so’pi na śoka-sthānam ity abhiprāyaḥ ||2.11||

**na tv evāhaṁ jātu nāsaṁ na tvaṁ neme janādhipāḥ |**

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

prathamaṁ tāvad ātmanāṁ svabhāvaṁ śṛṇu | ahaṁ sarveśvaras tāvad ato vartamānāt pūrvasmin anādau kāle na nāsam api tu āsam | tvan-mukhāś caite īśitavyāḥ kṣetrajñā na nāsan api tv āsan | ahaṁ ca yūyaṁ ca sarve vayam ataḥ param asmād anantare kāle na caiva na bhaviṣyāmaḥ, api tu bhaviṣyāma eva | yathā ahaṁ sarveśvaraḥ paramātmā nitya iti nātra saṁśayaḥ, tathaiva bhavantaḥ kṣetrajñā ātmāno’pi nityā eveti mantavyāḥ | evaṁ bhagavataḥ sarveśvarad ātmanāṁ parasparaṁ ca bhedaḥ pāramārthakaḥ, iti bhagavatā evoktam iti pratīyate |

ajñāna-mohitaṁ prati tan-nivṛttaye pāramārthika-nityatvopadeśa-samaye aham 'tvam 'ime' sarve 'vayam iti vyapadeśāt | aupādhikātma-bheda-vāde hy ātma-bhedasyātāttvikatvena tattvopadeśa-samaye bheda-nirdeśo na saṁgacchate | bhagavad-uktātma-bhedaḥ svābhāvika iti | śrutir apy āha—nityo nityānāṁ cetanaś cetanānām eko bahūnāṁ yo vidadhāti kāmān [śve.u. 6.13] iti | nityānāṁ bahūnāṁ cetanānāṁ ya ekaś cetano nityaḥ sa kāmān vidadhātīty arthaḥ |

ajñāna-kṛta-bheda-dṛṣṭi-vāde tu parama-puruṣasya paramārtha-dṛṣṭer nirviśeṣa-kūṭastha-nitya-caitanyātma-yāthātmya-sākṣāt-kārat nivṛttājñāna-tat-kāryatayā ajñāna-kṛta-bheda-darśanaṁ tan-mūlopadeśādi-vyavahāraś ca na saṁgacchante | [parama-puruṣo’py ajña iti pakṣe’rjuna-vākyāt parama-puruṣa-vākyasyājñāna-mūla-mithyārthatve viśeṣābhāvān na tasyopadeśa-rūpatvāt |]

atha parama-puruṣasyādhigatād dvaita-jñānasya bādhitānuvṛtti-rūpam idaṁ bheda-jñānaṁ dagdha-paṭādivan na bandhakam iti ucyate, naitad upapadyate | marīcikā-jala-jñānādikaṁ hi bādhitam anuvartamānam api na jalāharaṇādi-pravṛtti-hetuḥ | evam atrāpy advaita-jñānena bādhitaṁ bheda-jñānam anuvartamānam api mithyārtha-viṣayatva-niścayāt nopadeśādi-pravṛtti-hetuḥ bhavati | na ceśvarsya pūrvam ajñasya śāstrādhigata-tattva-jñānatayā bādhitānuvṛttiḥ śakyate vaktum | yaḥ sarvajñaḥ sarvavit [mu.u. 2.1.9] parasya śaktir vividhaiva śrūyate svābhāvikī jñāna-bala-kriyā ca [śve.u. 6.8]

vedāhaṁ samatītāni

vartamānāni cārjuna |

bhaviṣyāṇi ca bhūtāni

māṁ tu veda na kaścana [gītā 7.26] iti śruti-smṛti-virodhāt |

kiṁ ca, parama-puruṣaś cedānīntana-guru-paramparā cādvitīyātma-svarūpa-niścaye sati anuvartamāne’pi bheda-jñāne sva-niścayānurūpam advitīyam ātma-jñānaṁ kasmā upadiśatīti vaktavyam ? pratibimbavat pratīyamānebhyaḥ arjunādibhya iti cet, naitad upapadyate; na hy anunmattaḥ ko’pi maṇi-kṛpāṇa-darpaṇādiṣu pratīyamāneṣu svātma-pratibimbeṣu teṣāṁ svātmano’nanyatvaṁ jānan tebhyaḥ kam apy artham upadiśati |

bādhitānuvṛttir api tair na śakyate vaktum | bādhakenādvitīyātma-jñānena ātma-vyatirikta-bheda-jñana-kāraṇasyānāder vinaṣṭatvāt | dvi-candra-jñānādau tu candraikatva-jñānena pārmārthika-timirādi-doṣasya dvi-candra-jñāna-hetoḥ avinaṣṭatvād bādhitānuvṛttiḥ yuktā | anuvartamānam api prabala-pramāṇa-bādhitvenākiñcitkaram | iha tu bheda-jñānasya sa-viṣayasya sa-kāraṇasya apāramārthikatvena vastu-yāthātmya-jñāna-vinaṣṭatvāt na kathaṁcid api bādhitānuvṛttiḥ saṁbhavati | ataḥ sarveśvarasya idānīntana-guru-paramparāyāś ca tattva-jñānam asti ced bheda-darśana-tat-kāryopadeśādya-saṁbhavaḥ | bheda-darśnam astīti ced, ajñānasya tad-dhetoḥ sthitatvenājñatvād eva sutarām upadeśo na saṁbhavati |

kiṁ ca, guror advitīyātma-vijñānād eva brahma-jñānasya sakāryasya vinaṣṭatvāt śiṣyaṁ prati upadeśo niṣprayojanaḥ | gurus taj-jñānaṁ ca kalpitam iti cet, śiṣya-taj-jñānayor api kalpitatvāt tad apy anivartakam | kalpitatve’pi pūrva-virodhitvena nivartakam iti cet, tad ācārya-jñāne’pi samānam iti tad eka nivartakaṁ bhavatīty upadeśānarthakyam eva | iti kṛtam asamīcīna-vādair nirastaiḥ ||2.12||

**dehino’smin yathā dehe kaumāraṁ yauvanaṁ jarā |**

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

ekasmin dehe vartamānasya dehinaḥ kaumārāvasthāṁ vihāya yauvanādy-avasthā-prāptau ātmanaḥ sthira-buddhyā yathātmā naṣṭa iti na śocati, dehād dehāntara-prāptāv api tathaiva sthira ātmeti buddhimān na śocati | ata ātmanāṁ nityatvād ātmāno na śoka-sthānam | etāvad atra kartavyam—ātmanāṁ nityānām eva anādi-karma-vaśyatayā tat-tat-karmocita-deha-saṁsṛṣṭānāṁ tair eva dehair bandha-nivṛttaye śāstrīyaṁ sva-varṇocitaṁ yuddhādikam anabhisaṁhita-phalaṁ karma kurvatām avarjanīyatayā indriyaiḥ indriyārtha-sparśāḥ śītoṣṇādi-prayukta-sukha-duḥkha-dā bhavanti | te tu yāvac-chāstrīya-karma-samāpti kṣantavyā iti ||2.13||

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

**āgamāpāyino’nityās tāṁs titikṣasva bhārata ||14||**

imam artham anantaram eva āha **mātrā-śparśās tv** iti | śabda-sparśa-rūpa-rasa-gandhāḥ sāśrayāḥ tan-mātrā-kāryatvāt mātrā iti ucyante | śrotrādibhis teṣāṁ sparśāḥ śītoṣṇa-mṛdu-paruṣādi-rūpa-sukha-duḥkhadā bhavanti | śītoṣṇa-śabdaḥ pradarśanārthaḥ | tān dhairyeṇa yāvad-yuddhādi-śāstrīya-karma-samāpti titikṣasva | te cāgamāpāyitvād dharyavatāṁ kṣantuṁ yogyāḥ | anityāś caite bandha-hetu-bhūta-karma-nāśe sati, āgamāpāyitvenāpi nivartanta ity arthaḥ ||2.14||

**yaṁ hi na vyathayanty ete puruṣaṁ puruṣarṣabha |**

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

tat-kṣāntiḥ kim arthā ? ity ata āha—**yaṁ hi** iti | yaṁ puruṣaṁ dhairya-yuktam avarjanīya-duḥkhaṁ sukhavan manyamānam amṛtatva-sādhanatayā sva-varṇocitaṁ yuddhādi-karma anabhisaṁhita-phalaṁ kurvāṇaṁ tad-antargatāḥ śastra-pātādi-mṛdu-krūra-sparśā na vyathayanti sa eva amṛtatvaṁ sādhayati | na tvādṛśo duḥkhāsahiṣṇur ity arthaḥ | ata ātmanāṁ nityatvād etāvad atra kartavyam ity arthaḥ ||2.15||

**nāsato vidyate bhāvo nābhāvo vidyate sataḥ |**

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

yat tv ātmanāṁ nityatvaṁ dehānāṁ svābhāvikaṁ nāśitvaṁ ca śokānimittim uktam gatāsūn agatāsūṁś ca nānuśocanti paṇḍitāḥ [gītā 2.11] iti tad upapādayitum ārabhate | tat-kṣāntiḥ kim arthā? ity ata āha—**nāsata** iti |

asato dehasya sad-bhāvo na vidyate | sataś cātmano nāsadbhāvaḥ | ubhayor dehātmanor upalabhyamānayoḥ yathopalabdhi tattva-darśibhir anto dṛṣṭaḥ | nirṇayāntatvān nirūpaṇasya nirṇaya iha anta-śabdenocyate | dehasyācid-vastuno’sattvam eva svarūpam | ātmanaś cetanasya sattvam eva svarūpam iti niṇayo dṛṣṭa ity arthaḥ |

vināśa-svabhāvo hy asattvam | avināśa-svabhāvaś ca sattvam | yathoktaṁ bhagavatā paraśareṇa tasmān na vijñānam ṛte’sti kiñcit kvacit kadācid dvija vastu-jātam [vi.pu. 2.12.43] sad-bhāva evaṁ bhavato mayokto jñānaṁ yathā satyam asatyam anyat [vi.pu. 2.12.45]

anāśī paramārthaś ca prājñair abhyupagamyate |

tat tu nāśi na sandeho nāśi-dravyopapāditam || [vi.pu. 2.14.24]

yat tu kālāntareṇāpi nānyāṁ saṁjñām upaiti vai |

pariṇāmādi-saṁbhūtā tad vastu nṛpa tac ca kim || [vi.pu. 2.13.100] iti |

atrāpi antavanta ime dehāḥ [gītā 2.18] avināśi tu tad viddhi [gītā 2.17] ity ucyate | tad eva sattvāsattva-vyapadeśa-hetuḥ iti gamyate |

atra tu sat-kārya-vādasyāsaṅgatvān na tat-paro’yaṁ ślokaḥ | dehātma-svabhāvājñāna-mohitasya tan-moha-śāntaye hy ubhayor nāśitvānāśitva-svarūpa-svabhāva-viveka eva vaktavyaḥ | sa eva gatāsūn agatāsūṁś ca nānuśocanti [gītā 2.11] iti prastutaḥ | sa eva ca avināśi tu tad viddhi [gītā 2.17] antavanta ime dehāḥ [gītā 2.18] ity anantaram upapādyate | ato yathokta evārthaḥ ||2.16||

**avināśi tu tad viddhi yena sarvam idaṁ tatam |**

**vināśam avyayasyāsya na kaścit kartum arhati ||17||**

tad ātma-tattvam avināśi iti viddhi, yena ātma-tattvena cetanena tad-vyatiriktam idam acetana-tattvaṁ sarvaṁ tataṁ vyāptam | vyāpakatvena niratiśaya-sūkṣmatvād ātmano vināśānarhasya tad-vyatirikto na kaścit padārtho vināśaṁ kartum arhati, tad-vyāpyatayā tasmāt sthūlatvāt | nāśakaṁ hi śastra-jalāgni-vāyv-ādikaṁ nāśyaṁ vyāpya śithilīkaroti | mudgarādayo’pi hi vegavat-saṁyogena vāyum utpādya tad-dvāreṇa nāśayanti | ata ātma-tattvam avināśi ||2.17||

dehānāṁ tu vināśitvam eva svabhāva ity āha—

**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||**

diha upacaye ity upacaya-rūpā ime dehā antavantaḥ vināśa-svabhāvāḥ | upacayātmākā hi ghaṭādayo’ntavanto dṛṣṭāḥ | nityasya śarīriṇaḥ karma-phala-bhogārthatayā bhūta-saṁghāta-rūpā dehāḥ puṇyaḥ puṇyena [bṛ.ā.u. 4.4.5] ity ādi-śāstrair uktāḥ karmāvasāna-vināśinaḥ |

ātmā tv avināśī | kutaḥ ? aprameyatvāt | na hy ātmā prameyatayā upalabhyate, api tu pramātṛtayā | tathā ca vakṣyate—etad yo vetti taṁ prāhuḥ kṣetrajña iti tad viduḥ [gītā 13.1] iti | na cānekopacayātmaka ātmopalabhyate | sarvatra dehe aham idaṁ jānāmīti dehasya cānyasya ca pramātṛtayaika-rūpeṇopalabdheḥ |

na ca dehāder iva pradeśa-bhede pramātur ākārabheda upalabhyate | ata eka-rūpatvena anupacayātmakatvāt pramātṛtvād vyāpakatvāc ca ātmā nityaḥ | dehas tu upacayātmakatvāt śarīriṇaḥ karma-phala-bhogārthatvād aneka-rūpatvād vyāpyatvāc ca vināśī |

tasmād dehasya vināśa-svabhāvatvād ātmano nitya-svabhāvatvāc ca ubhāv api na śoka-sthānam iti śastra-pātādi-paruṣa-sparśād avarjanīyān svagatān anya-gatāṁś ca dhairyeṇa soḍhvā amṛtatva-prāptaye anabhisaṁhita-phalaṁ yuddhākhyaṁ karmārabhasva ||2.18||

**ya enaṁ vetti hantāraṁ yaś cainaṁ manyate hatam |**

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

ya enam ukta-svabhāvam ātmānaṁ pratihantāraṁ hanana-hetuṁ kam api manyate | yaś cainaṁ kenāpi hetunā hataṁ manyate | ubhāv tāv na vijānītaḥ | uktair hetubhir asya nityatvād evāyaṁ hanana-hetur na bhavati | ataeva cāyam ātmā na hanyate | hanti-dhātur apy ātma-karmakaḥ śarīr-viyoga-karaṇa-vācī | na hiṁsyāt sarvā bhūtāni, brāhmaṇo na hantavyaḥ [ka.saṁ. 8.2] ity ādīni api śāstrāṇi avihita-śarīra-viyoga-karaṇa-viṣayāṇi ||2.19||

**na jāyate mriyate vā kadācin**

**nāyaṁ bhūtvā bhavitā vā na bhūyaḥ |**

**ajo nityaḥ śāśvato’yaṁ purāṇo**

**na hanyate hanyamāne śarīre ||20||**

uktaiḥ eva hetubhiḥ nityatvād apariṇāmitvād ātmano janma-maraṇādyaḥ sarva evācetana-deha-dharmā na santi, ity ucyate | tatra na jāyate mriyata iti vartamānatayā sarveṣu deheṣu sarvaiḥ anubhūyamāne janma-maraṇe kadācid apy ātmānaṁ na spṛśataḥ | nāyaṁ bhūtvā bhavati vā na bhūyo’yaṁ kalpānte bhūtvā bhūyaḥ kalpānte ca na bhavitā iti na | keṣucit prajāpati-prabhṛti-deheṣv āgamenopalabhyamānaṁ kalpādau jananaṁ kalpānte ca maraṇam ātmānaṁ na spṛśati ity arthaḥ | ataḥ sarva-deha-gata ātmā ajaḥ | ataeva nityaḥ śāśvataḥ prakṛtivad viśada-satata-pariṇāmair api nānvīyate | ataḥ purāṇaḥ purātano’pi navaḥ | sarvadāpūrvavad anubhāvya ity arthaḥ | ataḥ śarīre hanyamāne’pi na hanyate’yam ātmā ||2.20||

**vedāvināśinaṁ nityaṁ ya enam ajam avyayam |**

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

evam avināśitvenājatvena vyayānarhatvena ca nityam enam ātmānaṁ yaḥ puruṣo veda, sa puruṣo deva-manuṣya-tiryak-sthāvara-śarīrāvasthiteṣu ātmasu kam apy ātmānaṁ kathaṁ ghātayati ? kaṁ vā kathaṁ hanti ? kathaṁ nāśayati ? kathaṁ vā tat-prayojako bhavatīty arthaḥ ? etān ātmano ghātayāmi hanmi ity anuśocanam ātma-svarūpa-yāthātmyājñāna-mūlam evety abhiprāyaḥ ||2.21||

**vāsāṁsi jīrṇāni yathā vihāya**

**navāni gṛhṇāti naro’parāṇi |**

**tathā śarīrāṇi vihāya jīrṇāni**

**anyāni saṁyāti navāni dehī ||22||**

yadyapi nityānām ātmanāṁ śarīra-viśleṣa-mātraṁ kriyate, tathāpi ramaṇīya-bhoga-sādhaneṣu śarīreṣu naśyatsu tad-viyoga-rūpaṁ śoka-nimittam asty eva, iti ata āha **vāsāṁsīti** | dharma-yuddhe śarīraṁ tyajatāṁ tyakta-śarīrād adhikatara-kalyāṇa-śarīra-grahaṇaṁ śāstrād avagamyate iti | jīrṇāni vāsāṁsi vihāya navāni kalyāṇāni vāsāṁsi gṛhṇatām iva harṣa-nimittam evātropalabhyate ||2.22||

**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||**

punar api avināśi tu tad viddhi yena sarvam idaṁ tatam [gītā 2.17] iti pūrvoktam avināśitvaṁ sukha-grahaṇāya vyajayan draḍhayati—nainam iti | śastrāgny-ambu-vāyavaḥ chedana-dahana-kledana-śoṣaṇāni ātmānaṁ prati kartuṁ na śaknuvanti | sarva-gatatvād ātmanaḥ sarva-tattva-vyāpaka-svabhāvatayā sarvebhyas tattvebhyaḥ sūkṣmatvād asya tair vyāpty-anarhatvād vyāpya-kartavyatvāc ca chedana-dahana-kledana-śoṣaṇānām | ata ātmā nityaḥ sthāṇuḥ acalo’yaṁ sanātanaḥ sthira-svabhāvo’prakampyaḥ purātanaś ca ||2.23-24||

**avyakto’yam acintyo’yam avikāryo’yam ucyate |**

**tasmād evaṁ viditvainaṁ nānuśocitum arhasi ||25||**

chedanādi-yogyāni vastūni yaiḥ pramāṇair vyajyante, tair ayam ātmā na vyajyata ity avyaktaḥ | ataś chedyādi-vijātīyaḥ | acintyaś ca sarva-vastu-vijātīyatvena tat-tat-svabhāva-yuktatayā cintayitum api nārhaḥ | ataś cāvikāryaḥ vikārānarhaḥ | tasmād ukta-lakṣaṇam enam ātmānaṁ viditvā tat-kṛte nānuśocitum arhasi ||2.25||

**atha cainaṁ nitya-jātaṁ nityaṁ vā manyase mṛtam |**

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

atha nitya-jātaṁ nitya-mṛtaṁ deham evainam ātmānaṁ manuṣe, na dehātiriktam ukta-lakṣaṇaṁ tathāpy evam atimātraṁ śocituṁ nārhasi | pariṇāma-svabhāvasya dehasyotpatti-vināśayor avarjanīyatvāt ||2.26||

**ātasya hi dhruvo mṛtyur dhruvaṁ janma mṛtasya ca |**

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

utpannasya vināśo dhruvo’varjanīyopalabhyate | tathā vinaṣṭasyāpi janmāvarjanīyam | katham idam upalabhyate vinaṣṭasyotpattir iti | sata evotpatty-upalabdheḥ, asataś cānupalabdheḥ | utpatti-vināśādayaḥ sato dravyasyāvasthā-viśeṣāḥ | tantu-prabhṛtīni dravyāṇi santy eva | satyam | ucyate— racanā-viśeṣa-yuktāni paṭādīny ucyante | asat-kārya-vādināpy etāvad evopalabhyate | na hi tatra tantu-saṁsthāna-viśeṣātirekeṇa dravyāntaraṁ pratīyate | kāraka-vyāpāra-nāmāntara-bhajana-vyavahāra-viśeṣāṇām etāvatā evopapatteḥ, na ca dravyāntara-kalpanā yuktā | ata utpatti-vināśādayaḥ sato dravyasyāvasthā-viśeṣāḥ |

utpatty-ākhyām avasthām upayātasya dravyasya tad-virodhy-avasthāntara-prāptir vināśa ity ucyate | mṛd-dravyasya piṇḍatva-ghaṭatva-kapālatva-cūrṇatvādivat pariṇāmi-dravyasya pariṇāma-paramparā avarjanīyā | tatra pūrvāvasthasya dravyasyottarāvasthā-prāptir vināśaḥ | saiva tad-avasthasya cotpattiḥ | evam utpatti-vināśākhya-pariṇāma-paramparā pariṇāmitno dravyasyāparihāryeti na tatra śocitum arhasi ||2.27||

**avyaktādīni bhūtāni vyakta-madhyāni bhārata |**

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

sato dravyasya pūrvāvasthā-virodhy-avasthāntara-prāpti-darśanena yo’pīyān śokaḥ | so’pi manuṣyādi-bhūteṣu na sambhavatīty āha avyaktādīnīti | manuṣyādi-bhūtāni santy eva dravyāṇy anupalabdha-pūrvāvasthāny upalabdha-manuṣyatvādi-madhyamāvasthāny anupalabdhottarāvasthāni sveṣu svabhāveṣu vartanta iti na tatra paridevanā-nimittim asti ||2.28||

āścarya-vat paśyati kaścid enam

āścarya-vad vadati tathaiva cānyaḥ |

āścarya-vac cainam anyaḥ śṛṇoti

śrutvāpy enaṁ veda na caiva kaścit ||29||

evaṁ śarīrātma-vāde’pi nāsti śoka-nimittam ity uktvā śarīrātirikta āścarya-svarūpa ātmani draṣṭā vaktā śrotā śravaṇāyattātma-niścayaś ca durlabha ity āha—**āścaryavad** iti | evam ukta-svabhāvaṁ svetara-samasta-vastu-visajātīyatayā āścaryavad avasthitam ananteṣu jantuṣu mahatā tapasā kṣīṇa-pāpopacita-puṇyaḥ kaścit paśyati | tathā-vidhaḥ kaścit parasmai vadati | evaṁ kaścid eva śṛṇoti | śrutvāpy enaṁ yathāvad avasthitaṁ tattvato na kaścid veda | ca-kārād draṣṭṛ-vaktṛ-śrotṛṣv api tattvato darśanaṁ tattvato vacanaṁ tattvataḥ śravaṇaṁ durlabham ity uktaṁ bhavati ||2.29||

dehī nityam avadhyo’yaṁ dehe sarvasya bhārata |

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

sarvasya devādi-dehino dehe vadhyamāne’py ayaṁ dehī nityam avadhya iti mantavyaḥ | tasmāt sarvāṇi devādi-sthāvarantāni bhūtāni viṣamākārāṇy apy uktena svabhāvena svarūpataḥ samānāni nityāni ca | deha-gataṁ tu vaiṣamyam anityatvaṁ ca | tato devādīni sarvāṇi bhūtāny uddiśya na śocitum arhasi na kevalaṁ bhīṣmādīn prati ||2.30||

sva-dharmam api cāvekṣya na vikampitum arhasi |

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

api cedaṁ prārabdhaṁ yuddhaṁ prāṇi-māraṇam api agnīṣomīyādivat svadharmam avekṣya na vikampitum arhasi dharmyāt nyāyataḥ pravṛttāt yuddhād anyan na hi kṣatriyasya śreyo vidyate |

śauryaṁ tejo dhṛti-dākṣyaṁ yuddhe cāpy apalāyanam |

dānam īśvara-bhāvaś ca kṣātraṁ karma svabhāvajam || [gītā 18.43] iti hi vakṣyate |

agnīṣomīyādiṣu ca na hiṁsā paśoḥ | nihīna-taracchāgādi-deha-parityāga-pūrvaka-kalyāṇa-deha-svargādi-prāpakatva-śruteḥ saṁjñapanasya |

na vā u vetan mriyase na riṣyasi

devāṁ ideṣi pathibhiḥ sugebhiḥ |

yatra yatanti sukṛto nāpi duṣkṛtas

tatra tvā devaḥ savitā dadhātu [yajurveda 4.6.9.43] iti hi śrūyate |

iha ca yuddhe mṛtānāṁ kalyāṇatara-dehādi-prāptir uktā vāsāṁsi jīrṇāni [gītā 2.22] ity ādinā | ataś cikitsaka-śalyādi-karma āturasyevāsya rakṣaṇam evāgnīṣomīyādiṣu saṁjñapanam ||2.31||

yadṛcchayā copapannaṁ svargadvāram apāvṛtam |

sukhinaḥ kṣatriyāḥ pārtha labhante yuddham īdṛśam ||32||

ayatnopanatam idaṁ niratiśaya-sukhopāya-bhūtaṁ nirvighnam īdṛśaṁ yuddhaṁ sukhinaḥ puṇyavantaḥ kṣatriyā labhante ||2.32||

atha cet tvam imaṁ dharmyaṁ saṁgrāmaṁ na kariṣyasi |

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

atha kṣatriyasya svadharma-bhūtam imam ārabdhaṁ saṁgrāmaṁ mohād ajñānāt na kariṣyasi cet tataḥ prārabdhasya-dharmasyākaraṇāt svadharma-phalaṁ niratiśaya-sukhaṁ vijayena niratiśayāṁ kīrtiṁ ca hitvā pāpaṁ niratiśayam avāpsyasi ||2.33||

akīrtiṁ cāpi bhūtāni kathayiṣyanti te’vyayām |

saṁbhāvitasya cākīrtir maraṇād atiricyate ||34||

na kevalaṁ niratiśaya-sukha-kīrti-hāni-mātram | api tu pārtho yuddhe prārabdhe palāyita ity avyayāṁ sarva-deśa-kāla-vyāpinīm akīrtiṁ ca samarthāni asamarthāni sarvāṇi bhūtāni kathayiṣyanti tataḥ kim iti cet, śaurya-vīrya-parākramādibhiḥ sarva-saṁbhāvitasya tad iva paryāyajā hi akīrtir maraṇād atiricyate | evaṁ-vidhāyā akīrteḥ maraṇam eva tava śreya ity arthaḥ ||2.34||

bhayād raṇād uparataṁ maṁsyante tvāṁ mahā-rathāḥ |

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

bandhu-snehāt kāruṇyāc ca yuddhān nivṛttasya śūrasya mamākīrtiḥ katham āgāmiṣyatity atrāha—**bhayād** iti | yeṣāṁ karṇa-duryodhanādīnāṁ mahārathānām itaḥ pūrvaṁ tvaṁ śūre vairī iti bahumato bhūtvā idānīṁ yuddhe samupasthite nivṛttavyāpārtayā lāghavaṁ sugrahatāṁ yāsyasi | te mahārthāḥ tvāṁ bhayād yuddhād upartaṁ maṁsyante | śūraṇāṁ hi viriṇāṁ śatrubhayād ṛte bandhusnehādinā yuddhād upartiḥ nopapadyate ||2.35||

avācya-vādāṁś ca bahūn vadiṣyanti tavāhitāḥ |

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

kiṁ ca—**avācya** iti | śūrāṇām asmākaṁ sannidhau katham ayaṁ pārthaḥ kṣaṇam api sthātuṁ śaknuyād asmat-saṁnidhānād anyatra hi asya sāmarthyam iti tava sāmarthyaṁ nindantaḥ śūraṇām agre avācya-vādan ca bahūn vadiṣyanti tava śatravo dhārtaraṣṭrāḥ | tato’dhikataraṁ duḥkhaṁ kiṁ tava? evaṁ-vidhāvācya-śravaṇāt maraṇam eva śreyaḥ, iti tvam eva manyase ||2.36||

hato vā prāpsyasi svargaṁ jitvā vā bhokṣyase mahīm |

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

ataḥ śūrasyātmanā pareṣāṁ hananam ātmano vā parair hananam ubhayam api śreyase bhavati ity āha—**hato vā** iti | dharma-yuddhe parair hataś cet tata eva parama-niḥśreyasaṁ prāpsyasi | parān vā hatvā akaṇṭakaṁ rajyaṁ bhokṣyase | anabhisaṁhita-phalasya yuddhākhyasya dharmasya parama-niḥśreyasopāyatvāt, tac ca parama-niḥśreyasaṁ prāpsyasi | tasmād yuddhāyodyogaḥ parama-puruṣārtha-lakṣaṇa-mokṣa-sādhanam iti niścitya tad-artham uttiṣṭha | kuntī-putrasya tavaitad eva yuktam ity abhiprāyaḥ ||2.37||

sukha-duḥkhe same kṛtvā lābhālābhau jayājayau |

tato yuddhāya yujyasva naivaṁ pāpam avāpsyasi ||38||

mumukṣor yuddhānuṣṭhana-prakāram āha—**sukha** iti | evaṁ dehātiriktam aspṛṣṭa-samasta-deha-svabhāvaṁ nityam ātmānaṁ jñātvā yuddhe cāvarjanīya-śastra-pātādi-nimitta-sukha-duḥkhārtha-lābhālābha-jaya-parajayeṣu avikṛta-buddhiḥ svargādi-phalābhisandhi-rahitaḥ kevala-kārya-buddhyā yuddham ārabhasva | evaṁ kurvāṇo na pāpam avāpsyasi pāpaṁ duḥkha-rūpaṁ saṁsāraṁ nāvāpsyasi | saṁsāra-bandhān mokṣyase ity arthaḥ ||2.38||

eṣā te’bhihitā sāṁkhye buddhir yoge tv imāṁ śṛṇu |

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

evam ātma-yāthātmya-jñānam upadiśya tat-pūrvakaṁ mokṣa-sādhana-bhūtaṁ karma-yogaṁ vaktum ārabhate—**eṣā** iti | saṁkhyā buddhiḥ | buddhyāvadhāraṇīyam ātma-tattvaṁ sāṁkhyam | jñātavye ātma-tattve taj-jñānāya yā buddhiḥ abhidheyā na tv evāham [gītā 2.12] ity ārabhya tasmāt sarvāṇi bhūtāni [gītā 2.30] ity antena, sā eṣā abhihitā |

ātma-jñāna-pūrvaka-mokṣa-sādhana-bhūta-karmānuṣṭhāne yo buddhi-yogo vaktavyaḥ, sa iha yoga-śabdenocyate | dūreṇa hy avaraṁ karma buddhi-yogāt [gītā 2.49] iti hi vakṣyate | tatra yoge yā buddhiḥ vaktavyā tām imām abhidhīyamānāṁ śṛṇu, yayā buddhyā yuktaḥ karma-bandhaṁ prahāsyasi | karmaṇā bandhaḥ karma-bandhaḥ, saṁsāra-bandha ity arthaḥ ||2.39||

nehābhikrama-nāśo’sti pratyavāyo na vidyate |

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

vakṣyamāṇa-buddhi-yuktasya karmaṇo māhātmyam āha—**neha** iti | iha karma-yoge nābhikrama-nāśo’sti | abhikrama ārambhaḥ | nāśaḥ phala-sādhana-bhāva-nāśaḥ | ārabdhasyāsamāptasya vicchinnasyāpi na niṣphalatvam | ārabdhasya vicchede pratyavāyo’pi na vidyate | asya karma-yogākhyasya sva-dharmasya svalpāṁśo’pi mahato bhayāt saṁsāra-bhayāt trāyate | ayam arthaḥ—pārtha naiveha nāmutra vināśas tasya vidyate [gītā 6.40] ity uttaratra prapañcayiṣyate | anyāni hi laukikāni vaidikāni ca sādhanāni vicchinnāni na hi phala-prasavāya bhavanti pratyavāyāya ca bhavanti ||2.40||

vyavasāyātmikā buddhir ekeha kuru-nandana |

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

kāmya-karma-viṣayāyā buddheḥ mokṣa-sādhana-bhūta-karma-viṣayāṁ buddhiṁ viśinaṣṭi—**vyavasāyātmika** iti | iha śāstrīye sarvasmin karmaṇi vyavasāyātmikā buddhir ekā | mumukṣuṇā anuṣṭheye karmaṇi buddhir vyavasāyātmikā buddhiḥ | vyavasāyo niścayaḥ, sā hi buddhiḥ ātma-yāthātmya-niścaya-pūrvikā | kāmya-karma-viṣayā tu buddhir avyavasāyātmikā | tatra hi kāmādhikāre dehād atiriktātmastitva-mātram apekṣitam, nātma-svarūpa-yāthātmya-niścayaḥ | svarūpa-yāthātmyāniścaye’pi svargādi-phalārthitva-tat-sādhanānuṣṭhāna-tat-phalānubhavānāṁ saṁbhavād avirodhāc ca | seyaṁ vyavasāyātmikā buddhir eka-phala-sādhana-viṣayatayaikā | ekasmai mokṣākhya-phalāya hi mumukṣoḥ sarvāṇi karmāṇi vidhīyante | ataḥ śāstrārthasya ekatvāt sarva-karma-viṣayā buddhir ekā eva | yathaika-phala-sādhanatayā āgneyādīnāṁ ṣaṇṇāṁ setikartavyatākānām eka-śāstrārthatayā tad-viṣayā buddhir ekā, tadvad ity arthaḥ |

avyavasāyināṁ tu svarga-putra-paśv-annādi-phala-sādhana-karmādhikṛtānāṁ buddhayaḥ phalānantyād anantāḥ | tatrāpi bahu-śākhāḥ | ekasmai phalāya codite’pi darśa-pūrṇamāsādau karmaṇi āyur aśāste suprajastvam āśāste ity ādy avagatāvāntara-phala-bhedena bahu-śākhātvaṁ ca vidyate | ato’vyavasāyināṁ buddhayo’nantā bahu-śākhāś ca |

etad uktaṁ bhavati—nityeṣu naimittikeṣu karmasu pradhāna-phalāni avāntara-phalāni ca yāni śrūyamāṇāni tāni sarvāṇi parityajya mokṣaika-phalatayā sarvāṇi karmāṇi eka-śāstrārthatayā anuṣṭheyāni | kāmyāni ca sva-varṇāśramocitāni tat-tat-phalāni parityajya mokṣa-phala-sādhanatayā nitya-naimittikair ekīkṛtya yathā-balam anuṣṭheyānīti ||2.41||

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||

atha kāmya-karmādhikṛtān nindati—**yām imām** iti | yām imāṁ puṣpitāṁ puṣpa-mātra-phalām āpāta-ramaṇīyāṁ vācam avipaścito’lpajñā bhogaiśvarya-gatiṁ prati vartamānāṁ pravadanti | veda-vāda-ratāḥ vedeṣu ye svargādi-phala-vādās teṣu saktāḥ, nānyad astiti vādinaḥ tat-saṅgātirekeṇa svargāder adhikaṁ phalaṁ nānyad asti iti vadantaḥ | kāmātmānaḥ kāma-pravaṇa-manasaḥ svarga-paraḥ svarga-parāyaṇāḥ svargādi-phalāvasāne punar-janma-karmākhya-phala-pradaṁ kriyā-viśeṣa-bahulāṁ tattva-jñānarhitatayā kriyāviśeṣapracuraṁ teṣāṁ bhogaiśvarya-gatiṁ prati vartamānāṁ yām imāṁ vācaṁ ye pravadanti iti sambandhaḥ ||2.42-43||

bhogaiśvarya-prasaktānāṁ tayāpahṛta-cetasām |

vyavasāyātmikā buddhiḥ samādhau na vidhīyate ||44||

teṣāṁ bhogaiśvarya-prasaktānāṁ tayā vācā bhogaiśvarya-viṣayayā apahṛtātma-jñānānāṁ yathoditā vyavasāyātmikā buddhiḥ samādhau manasi na vidhīyate, notpadyate | samādhīyate’smin ātma-jñānam iti samādhir manaḥ | teṣāṁ manasy ātma-yāthātmya-niścaya-jñāna-pūrvaka-mokṣa-sādhana-bhūta-karma-viṣayā buddhiḥ kadācid api notpadyate ity arthaḥ | ataḥ kāmyeṣu karmasu mumukṣuṇā na saṅgaḥ kartavyaḥ ||2.44||

traiguṇya-viṣayā vedā nistraiguṇyo bhavārjuna |

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

evam atyantālpa-phalāni punar-janma-prasavāni karmāṇi mātā-pitṛ-sahasrebhyo’pi vatsalatartayā ātmopajīvane pravṛttā vedaḥ kimarthaṁ vadanti ? kathaṁ vā vedoditāni tyājyatayā ucyante iti atra āha—**traiguṇya** iti | trayo guṇāḥ triguṇyaṁ sattva-rajas-tamāṁsi | sattva-rajs-tamaḥ-pracurāḥ puruṣāḥ traiguṇya-śabdenocyante | tad-viṣayā vedaḥ | tamaḥ-pracurāṇāṁ rajaḥ-pracurāṇāṁ sattva-pracurāṇāṁ ca vatsalataratayaiva hitam avabodhayanti vedaḥ | yady eṣāṁ sva-guṇānuguṇyena svargādi-sādhanam eva hitaṁ nāvabodhayanti, tadaiva te rajas-tamaḥ-pracuratayā sāttvika-phala-mokṣa-vimukhāḥ svāpekṣita-phala-sādhanam ajānantaḥ kāma-prāvaṇya-vivaśā anupāyeṣu upāya-bhrāntyā praviṣṭāḥ praṇaṣṭā bhaveyuḥ |

atas traiguṇya-viṣayā vedaḥ | tvaṁ tu nistraiguṇyo bhava | idānīṁ sattva-pracuras tvaṁ tad eva vardhaya | nānyonya-saṁkīrṇa-guṇa-traya-pracuro bhava | na tat prācuryaṁ vardhaya ity arthaḥ | nirdvandvaḥ nirgata-sakala-sāṁsārika-svabhāvaḥ | nitya-sattva-sthaḥ guṇa-dvaya-rahita-nitya-pravṛddha-sattva-stho bhava | katham iti cet, niryoga-kṣema ātma-svarūpa-tat-prāpty-upāya-bahir-bhūtānām arthānāṁ yogaṁ prāptānāṁ ca kṣemaṁ paripālanaṁ parityajya ātmavān bhava | ātma-svarūpānveṣaṇa-paro bhava | aprāptasya prāptir yogaḥ | prāptasya parirakṣaṇaṁ kṣemaḥ | evaṁ vartamānasya te rajas-tamaḥ pracuratā naśyati sattvaṁ ca vardhate ||2.45||

yāvān artha udapāne sarvataḥ saṁplutodake |

tāvān sarveṣu vedeṣu brāhmaṇasya vijānataḥ ||46||

na ca vedoditaṁ sarvaṁ sarvasyopādeyam | yathā sarvārtha-parikalpite sarvataḥ saṁplutodake udapāne pipāsor yāvān arthaḥ yāvad eva prayojanaṁ pānīyam tāvad eva tenopādīyate, na sarvam | evam sarveṣu vedeṣu brāhmaṇasya vijānataḥ vaidikasya mumukṣor yad eva mokṣa-sādhanaṁ tad evopādeyam, nānyat ||2.46||

karmaṇy evādhikāras te mā phaleṣu kadācana |

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

ataḥ sattva-sthasya mumukṣor etāvad evopādeyam ity āha—**karmaṇi** iti | nitye naimittike kāmye ca kenacit phala-viśeṣeṇa saṁbandhitayā śrūyamāṇe karmaṇi nitya-sattva-sthasya mumukṣos te karma-mātre adhikāraḥ | tat-saṁbandhitayā avagateṣu phaleṣu na kadācid api adhikāraḥ | saphalasya bandha-rūpatvāt phala-rahitasya kevalasya mad-ārādhana-rūpasya mokṣa-hetutvāc ca |

mā ca karma-phalayor hetur bhūḥ | tvayā anuṣṭhīyamāne’pi karmaṇi nitya-sattva-sthasya mumukṣos tavākartṛtvam api anusandheyam | phalasyāpi kṣun-nivṛtty-ādeḥ na tvaṁ hetur ity anusandheyam | tad ubhayaṁ guṇeṣu vā sarveśvare mayi vā anusandheyam ity uttaratra vakṣyate | evam anusandhāya karma kuru | akarmaṇi ananuṣṭhāne na yotsyāmi iti yat tvayā abhihitaṁ na tatra te saṅgo’stu | uktena prakāreṇa yuddhādi-karmaṇy eva saṅgo’stu ity arthaḥ ||2.47||

yoga-sthaḥ kuru karmāṇi saṅgaṁ tyaktvā dhanaṁjaya |

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

etad eva spaṣṭīkaroti—**yogasthaḥ** iti | rājya-bandhu-prabhṛtiṣu saṅgaṁ tyaktvā yuddhādīni karmāṇi yogasthaḥ kuru | tad-antarbhūta-vijayādi-siddhy-asiddhyoḥ samo bhūtvā kuru | tad idaṁ siddhy-asiddhyoḥ samatvam, yogastha ity atra yoga-śabdenocyate | yogaḥ siddhy-asiddhyoḥ samatva-rūpaṁ citta-samādhānam ||2.48||

dūreṇa hy avaraṁ karma buddhi-yogād dhanaṁjaya |

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

kim artham idam asakṛd ucyate? ity ata āha—**dūreṇa** iti | yo’yaṁ pradhāna-phala-tyāga-viṣayo’vāntara-phala-siddhy-asiddhyoḥ samatva-viṣayaś ca buddhi-yogaḥ | tad-yuktāt karmaṇaḥ itarat-karma dūreṇāvaram | mahad etad dvayor utkarṣāpakarṣa-rūpaṁ vairūpyam | ukta-buddhi-yoga-yuktaṁ karma nikhilaṁ sāṁsārikaṁ duḥkhaṁ vinivartya parama-puruṣārtha-lakṣaṇaṁ ca mokṣaṁ prāpayati | itarad aparimita-duḥkha-rūpaṁ saṁsāram iti ataḥ karmaṇi kriyamāṇe uktāyāṁ buddhau śaraṇam anviccha | śaraṇaṁ vāsa-sthānam | tasyām eva buddhau vartasva ity arthaḥ | kṛpaṇāḥ phala-hetavaḥ phala-saṅgādinā karma kurvāṇāḥ kṛpaṇāḥ saṁsāriṇo bhaveyuḥ ||2.49||

buddhi-yukto jahātīha ubhe sukṛta-duṣkṛte |

tasmād yogāya yujyasva yogaḥ karmasu kauśalam ||50||

buddhi-yoga-yuktaḥ tu karma kurvāṇa ubhe sukṛta-duṣkṛte anādi-kāla-sañcite’nante bandha-hetu-bhūte jahāti | tasmād uktāya buddhi-yogāya yujyasva | yogaḥ karmasu kauśalaṁ karmasu kriyamāṇeṣv ayaṁ buddhi-yogaḥ kauśalam, atisāmarthyam | atisāmarthya-sādhyaḥ ity arthaḥ ||2.50||

karmajaṁ buddhi-yuktā hi phalaṁ tyaktvā manīṣiṇaḥ |

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

buddhi-yoga-yuktāḥ karmajaṁ phalaṁ tyaktvā karma kurvantaḥ, tasmād janma-bandha-vinirmuktāḥ anāmayaṁ padaṁ gacchanti | hi prasiddham etat sarvāsu upaniṣatsu ity arthaḥ ||2.51||

yadā te moha-kalilaṁ buddhir vyatitariṣyati |

tadā gantāsi nirvedaṁ śrotavyasya śrutasya ca ||52||

ukta-prakāreṇa karmaṇi vartamānasya tayā vṛttyā nirdhūta-kalmaṣasya ye buddhir yadā moha-kalilam atyalpa-phala-saṅga-hetu-bhūtaṁ moha-rūpaṁ kaluṣaṁ vyatitariṣyati | tadāsmatta itaḥ pūrvaṁ tyājyatayā śrutasya phalāder itaḥ paścāt śrotavyasya ca kṛte svayam eva nirvedaṁ gantāsi gamiṣyasi ||2.52||

śruti-vipratipannā te yadā sthāsyati niścalā |

samādhāv acalā buddhis tadā yogam avāpsyasi ||53||

yoge tv imāṁ śṛṇu [gītā 2.39] ity ādinā uktasya ātma-yāthātmya-jñāna-pūrvakasya buddhi-viśeṣa-saṁskṛta-karmānuṣṭhānasya lakṣaṇa-bhūtaṁ yogākhyaṁ phalam āha—**śruti** iti | śrutiḥ śravaṇam | asmattaḥ śravaṇena viśeṣataḥ pratipannā sakaletara-visajātīya-nitya-niratiśaya-sūkṣma-tattva-viṣayā svayam acalā eka-rūpā buddhiḥ asaṅga-karmānuṣṭhānena vimalīkṛte manasi yadā niścalā sthāsyati tada yogam ātmāvalokanam avāpsyasi | etad uktaṁ bhavati—śāstra-janyātma-jñāna-pūrvaka-karma-yogaḥ sthita-prajñatākhya-jñāna-niṣṭhām āpādyati, jñāna-niṣṭhā-rūpā sthita-prajñatā tu yogākhyam ātmāvalokanaṁ sādhayati iti ||2.53||

arjuna uvāca

sthita-prajñasya kā bhāṣā samādhisthasya keśava |

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

evam uktaḥ pārtho niḥsaṅga-karmānuṣṭhāna-rūpa-karma-yoga-sādhya-sthita-prajñatayā yoga-sādhana-bhūtāyāḥ svarūpaṁ sthita-prajñasyānuṣṭhāna-prakāraṁ ca pṛcchati—samādhi-sthasya sthita-prajñasya kā bhāṣā ko vācakaḥ śabdaḥ ? tasya svarūpaṁ kīdṛśam ity arthaḥ | sthita-prajñaḥ kiṁ ca bhāṣaṇādikaṁ karoti ||2.54||

śrī-bhagavān uvāca

prajahāti yadā kāmān sarvān pārtha manogatān |

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

vṛtti-viśeṣa-kathanena svarūpam apy uktaṁ bhavati iti vṛtti-viśeṣocyate **prajahātīti** | ātmany evātmanā manasā ātmaikāvalambanena tuṣṭas tena toṣeṇa tad-vyatiriktān sarvān mano-gatān kāmān yadā prakarṣeṇa jahāti, tadāyaṁ sthita-prajña ity ucyate | jñāna-niṣṭhā-kāṣṭheyam ||2.55||

duḥkheṣv anudvigna-manāḥ sukheṣu vigata-spṛhaḥ |

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

anantaraṁ jñāna-niṣṭhasya tato’rvācīnā adūra-viprakṛṣṭāvasthocyate | priya-viśleṣādi duḥkha-nimitteṣu upasthiteṣu anudvigna-manāḥ na duḥkhī bhavati, sukheṣu vigata-spṛhaḥ priyeṣu sannihiteṣu api niḥspṛhaḥ vīta-rāga-bhaya-krodho’nāgateṣu spṛhā ragas tad-rahitaḥ | priya-viśleṣāpriyāgamana-hetu-darśana-nimittaṁ duḥkhaṁ bhayam, tad-rahitaḥ | priya-viśleṣāpriyāgamana-hetu-bhūta-cetanāntargo duḥkha-hetuḥ svamano-vikāraḥ krodhaḥ, tad-rahitaḥ | evaṁ-bhūto munir ātma-manana-śīlaḥ sthita-dhīr ity ucyate ||2.56||

yaḥ sarvatrānabhisnehas tat tat prāpya śubhāśubham |

nābhinandati na dveṣṭi tasya prajñā pratiṣṭhitā ||57||

tato’rvācīna-daśā procyate—**ya** iti | yaḥ sarvatra priyeṣv anabhisneha udāsīnaḥ priya-saṁśleṣa-viśleṣa-rūpaṁ śubhāśubhaṁ prāpyābhinandan-dveṣa-rahitaḥ | so’pi sthita-prajñaḥ ||2.57||

yadā saṁharate cāyaṁ kūrmo’ṅgānīva sarvaśaḥ |

indriyāṇīndriyārthebhyas tasya prajñā pratiṣṭhitā ||58||

tato’rvācīna-daśā procyate—**yad** iti | yadendriyāṇi indriyārthān spraṣṭum udyuktāni, tadaiva kūrmo’ṅgānīva indriyārthebhyaḥ sarvaśaḥ pratisaṁhṛtya mana ātmany eva sthāpayati, so’pi sthita-prajñaḥ ||2.58||

viṣayā vinivartante nirāhārasya dehinaḥ |

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

evaṁ catur-vidhā jñāna-niṣṭhā pūrva-pūrvottarottara-niṣpādyeti pratipāditam | idānīṁ jñāna-niṣṭhāyā duṣprāpatāṁ tat-prāpty-upāyaṁ cāha—**viṣayā** iti | indriyāṇām āhārā viṣayāḥ | nirāhārasya viṣayebhyaḥ pratyāhṛtendriyasya dehino viṣayāḥ vinivartamānā rasa-varjaṁ vinivartante | raso ragaḥ, viṣaya-rāgo na nivartate ity arthaḥ | rāgo’py ātma-svarūpaṁ viṣayebhyaḥ paraṁ sukhataraṁ dṛṣṭvā vinivartate ||2.59||

yatato hy api kaunteya puruṣasya vipaścitaḥ |

indriyāṇi pramāthīni haranti prasabhaṁ manaḥ ||60||

ātma-darśanena vinā viṣaya-rāgo na nivartate, anivṛtte viṣaya-rāge vipaścito yatamānasyāpi puruṣasya indriyāṇi pramāthīni balavanti manaḥ prasahya haranti | evam indriya-jaya ātma-darśanādhīna ātma-darśanam indriya-jayādhīnam iti jñāna-niṣṭhā duṣprāpā ||2.60||

tāni sarvāṇi saṁyamya yukta āsīta mat-paraḥ |

vaśe hi yasyendriyāṇi tasya prajñā pratiṣṭhitā ||61||

asya sarvasya doṣasya parijihīrṣayā viṣayānurāga-yuktatayā durjayāni indriyāṇi saṁyamya cetasaḥ śubhāśraya-bhūte mayi mano’vasthāpya samāhita āsīta | manasi mad-viṣaye sati nirdagdhāśeṣa-kalmaṣatayā nirmalīkṛtaṁ viṣayānurāga-rahitaṁ mana indriyāṇi sva-vaśāni karoti | tato vaśyendriyaṁ mana ātma-darśanāya prabhavati | uktaṁ ca—

yathāgnir uddhata-śikhaḥ kakṣaṁ dahati sānilaḥ |

tathā citta-sthito viṣṇur yogināṁ sarva-kilbiṣam || [vi.pu. 6.7.74] iti |

tad āha—vaśe hi yasyendriyāṇi tasya prajñā pratiṣṭhitā iti ||2.61||

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||

evaṁ mayy aniveśya manaḥ sva-yatna-gauraveṇa indriya-jaye pravṛtto vinaṣṭo bhavatīty āha—**dhyāyata** iti | anirasta-viṣayānurāgasya hi mayi aniveśita-manasa indriyāṇi saṁyamyāvasthitasyāpi anādi-pāpa-vāsanayā viṣaya-dhyānam avarjanīyaṁ syāt | dhyāyato viṣayān puṁsaḥ punar api saṅgo’tipravṛddho jāyate | saṅgāt saṁjāyate kāmaḥ | kāmo nāma saṅgasya vipāka-daśā | puruṣo yāṁ daśām āpanno viṣayān abhuktvā sthātuṁ na śaknoti sa kāmaḥ | kāmāt krodho’bhijāyate | kāme vartamāne viṣaye cāsannihite sannihitān puruṣān prati ebhiḥ asmad-iṣṭaṁ vihitam iti krodho bhavati |

krodhād bhavati saṁmohaḥ | saṁmohaḥ kṛtyākṛtya-viveka-śūnyatā tayā sarvaṁ karoti | tataś ca prārabdhe indriya-jayādike prayatne smṛti-dhvaṁśo bhavati | smṛti-dhvaṁśād buddhi-nāśaḥ, ātma-jñāne yo vyavasāyaḥ kṛtaḥ, tasya nāśaḥ syāt | buddhi-nāśād punar api saṁsāre nimagno vinaṣṭo bhavati ||2.62-63||

rāga-dveṣa-viyuktais tu viṣayān indriyaiś caran |

ātma-vaśyair vidheyātmā prasādam adhigacchati ||64||

uktena prakāreṇa mayi sarveśvare cetasaḥ śubhāśraya-bhūte nyasta-mana nirdagdhāśeṣa-kalmaṣatayā rāga-dveṣa-viyuktaiḥ ātma-vaśyaiḥ indriyair viṣayān caran viṣayān tiraskṛtya vartamāno vidheyātmā vidheya-manāḥ prasādam adhigacchati | nirmalāntaḥ-karaṇo bhavati ity arthaḥ ||2.64||

prasāde sarva-duḥkhānāṁ hānir asyopajāyate |

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

asya puruṣasya manasaḥ prasāde sati prakṛti-saṁsarga-prayukta-sarva-duḥkhānāṁ hānir upajāyate | prasanna-cetasa ātmāvalokana-virodhi-doṣa-rahita-manasaḥ tadānīm eva hi viviktātma-viṣayā buddhir mayi paryavatiṣṭhate | ato manaḥ-prasāde sarva-duḥkhānāṁ hānir bhavati eva ||2.65||

nāsti buddhir ayuktasya na cāyuktasya bhāvanā |

na cābhāvayataḥ śāntir aśāntasya kutaḥ sukham ||66||

mayi saṁnyasta-mano-rahitasya sva-yatnena indriya-damane pravṛttasya kadācid api viviktātma-viṣayā buddhir na setsyati | ataeva tasya tad-bhāvanā ca na saṁbhavati | viviktātmānam abhāvayato viṣaya-spṛhā-śāntir na bhavati | aśāntasya viṣaya-spṛhā-yuktasya kuto nitya-niratiśaya-sukha-prāptiḥ ||2.66||

indriyāṇāṁ hi caratāṁ yan mano’nuvidhīyate |

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

punar apy uktena prakāreṇa indriyaniyamanam akaurvato’nartham āha—**indriyāṇām** iti | indriyāṇāṁ viṣayeṣu caratāṁ vartamānānāṁ vartanam anu yan mano’nuvidhīyate puruṣeṇānuvartyate tan mano’sya viviktātma-pravaṇāṁ prajñāṁ harati viṣaya-pravaṇatāṁ karotīty arthaḥ | yathāmbhasi nīyamānāṁ nāvaṁ pratikūlo vāyuḥ prasahya harati ||2.67||

tasmād yasya mahā-bāho nigṛhītāni sarvaśaḥ |

indriyāṇīndriyārthebhyas tasya prajñā pratiṣṭhitā ||68||

tasmād uktena prakāreṇa śubhāśraye mayi niviṣṭa-manaso yasya indriyāṇi indriyārthebhyaḥ sarvaśo nigṛhītāni tasyaivātmani prajñā pratiṣṭhitā bhavati ||2.68||

yā niśā sarva-bhūtānāṁ tasyāṁ jāgarti saṁyamī |

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

evaṁ niyatendriyasya prasanna-manasaḥ siddhim āha—**yā niśā** iti | yā ātma-viṣayā buddhiḥ sarva-bhūtānāṁ niśā | niśevāprakāśā | tasyām ātma-viṣayāyāṁ buddhāv indriya-saṁyamī prasanna-manā jāgarti | ātmānam avalokayann āsta ity arthaḥ | yasyāṁ śabdādi-viṣayāyāṁ buddhau sarvāṇi bhūtāni jāgrati prabuddhāni bhavanti | sā śabdādi-viṣayā buddhir ātmānaṁ paśyato muner niśevāprakāśā bhavati ||2.69||

āpūryamāṇam acala-pratiṣṭhaṁ

samudram āpaḥ praviśanti yadvat |

tadvat kāmā yaṁ praviśanti sarve

sa śāntim āpnoti na kāma-kāmī ||70||

yathā ātmanā eva āpūryamāṇam eka-rūpaṁ samudraṁ nādeyā āpaḥ praviśanti, āsām apāṁ praveśe api apraveśe vā samudro na kañcana viśeṣam āpadyate | evaṁ sarve kāmāḥ śabdādayo viṣayā yaṁ saṁyaminaṁ praviśanti | indriya-gocaratāṁ yānti sa śāntim āpnoti | śabdadiṣu indriya-gocaratām āpanneṣv anāpanneṣu ca svātmāvalokana-tṛptyā eva yo na vikāram āpnoti sa eva śāntim āpnoti ity arthaḥ | na kāma-kāmī, yaḥ śabdādibhir vikriyate sa kadācid api na śāntim āpnoti ||2.70||

vihāya kāmān yaḥ sarvān pumāṁś carati niḥspṛhaḥ |

nirmamo nirahaṁkāraḥ sa śāntim adhigacchati ||71||

kāmyanta iti kāmāḥ śabdadayo viṣayāḥ | yaḥ pumān śabdadīn sarvān viṣayān vihāya tatra niḥspṛhaḥ mamatā-rahitaś cānātmani dehe ātmābhimāna-rahitaś carati, sa ātmānaṁ dṛṣṭvā śāntim adhigacchati ||2.71||

eṣā brāhmī sthitiḥ pārtha naināṁ prāpya vimuhyati |

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

eṣā nityātma-jñāna-pūrvikā asaṅga-karmaṇi sthitiḥ sthita-dhī-lakṣaṇā brāhmī brahma-prāpikā, īdṛśīṁ karmaṇi sthitiṁ prāpya na vimuhyati na punaḥ saṁsāram āpnoti | asyāṁ sthityām antime’pi vayasi sthitvā brahma-nirvāṇam ṛcchati nirvāṇam ayaṁ brahma gacchati, sukhaikatānam ātmānam āpnoti ity arthaḥ |

evam ātma-yāthātmyaṁ yuddhākhyasya ca karmaṇas tat-prāpti-sādhanatām ajānataḥ śarīrātma-jñānena mohitasya tena ca mohena yuddhāt nivṛttasya tan-moha-śāntaye nityātma-viṣayā yā sāṁkhya-buddhiḥ, tat-pūrvikā cāsaṅga-karmānuṣṭhāna-rūpa-karma-yoga-viṣayā buddhiḥ sthita-prajñatā-yoga-sādhana-bhūtā dvitīye’dhyāye proktā | tad uktam—

nityātmā-saṅgaka-mohāgocara sāṁkhya-yoga-dhīḥ |

dvitīye sthita-dhīlakṣyā proktā tan-moha-śāntaye || [gītārtha-saṁgrahe 6] iti ||2.72||

iti śrīmad-rāmānujācārya-kṛte gītā-bhāṣye sāṅkhya-yogo nāma dvitīyo’dhyāyaḥ

||2||

# tṛtīyo’dhyāyaḥ

# rāmānuja-bhāṣyam

tad evaṁ mumukṣubhiḥ parama-prāpyatayā vedāntodita-nirasta-nikhilāvidyādi-doṣa-gandhānavadhikātiśayāsaṅkhyeya-kalyāṇa-guṇa-gaṇa-para-brahma-puruṣottama-prāpty-upāya-bhūta-vedanopāsana-dhyānādi-śabda-vācya-tad-aikāntikātyantika-bhakti-yogaṁ vaktuṁ tad-aṅga-bhūtaṁ ya ātmāpahṛta-pāpmā [chā.u. 8.7.1] ity ādi-prajāpati-vākyoditaṁ prāptur ātmano yāthātmya-darśanaṁ tan-nityatā-jñāna-pūrvakāsaṅga-karma-niṣpādya-jñāna-yoga-sādhyam uktam |

prajāpati-vākye hi dahara-vākyodita-para-vidyāśeṣatayā prāptur ātmanaḥ svarūpa-darśanaṁ yas tam ātmānam anuvidya vijānāti [chā.u. 8.12.6] ity uktvā jāgarita-svapna-suṣupty-atītaṁ pratyag-ātma-svarūpam aśarīraṁ pratipādya evam evaiṣa samprasādo’syāc charīrāt samutthāya paraṁ jyotir upasampadya svena rūpeṇābhiniṣpadyate [chā.u. 8.12.3] iti dahara-vidyā-phalenopasaṁhṛtam |

anyatrāpi adhyātma-yogādhigamena devaṁ matvā dhīro harṣa-śokau jahāti [ka.u. 1.2.12] ity evam ādiṣu devaṁ matveti vidhīyamāna-para-vidyāṅgatayā adhyātma-yogādhigamena iti pratyag-ātma-jñānam api vidhāya na jāyate mriyate vā vipaścit [ka.u. 1.2.18] ity ādinā pratyag-ātma-svarūpaṁ viśodhya aṇor aṇīyān ity ārabhya mahāntaṁ vibhum ātmānaṁ matvā dhīro na śocati [ka.u. 1.2.20-21],

nāyam ātmā pravacanena labhyo

na medhayā na bahunā śrutena |

yam evaiṣa vṛṇute tena labhyas

tasyaiṣa ātmā vivṛṇute tanūṁ svām || [ka.u. 1.2.23] ity-ādibhiḥ |

para-svarūpaṁ tad-upāsanam upāsanasya ca bhakti-rūpatāṁ pratipādya—

vijñāna-sārathir yas tu manaḥ-pragrahavān naraḥ |

so’dhvanaḥ param āpnoti tad viṣṇoḥ paramaṁ padam || [ka.u. 1.3.9]

iti para-vidyā-phalenopasaṁhṛtam | ataḥ param adhyāya-catuṣṭayenedam eva prāptuḥ pratya-ātmano darśanaṁ sa-sādhanaṁ prapañcayati—

**arjuna uvāca**

**jyāyasī cet karmaṇas te matā buddhir janārdana |**

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

yadi karmaṇo buddhir eva jyāyasī iti te matā, kim arthaṁ tarhi ghore karmaṇi māṁ niyojayasi? etad uktaṁ bhavati— jñāna-niṣṭhā eva ātmāvalokana-sādhanam | karma-niṣṭhā tu tasyāḥ niṣpādikā, ātmāvalokana-sādhana-bhūtā ca jñāna-niṣṭhā sakalendriya-manasāṁ śabdādi-viṣaya-vyāpāroparati-niṣpādyā ity abhihitā | indriya-vyāpāroparati-niṣpādyam ātmāvalokanaṁ ced siṣādhayiṣitam, sakalakarmanivṛttipūrvakajñāna-niṣṭhāyām eva ahaṁ niyojayitavyaḥ | kim arthaṁ ghore karmaṇi sarvendriya-vyāpāra-rūpe ātmāvalokana-virodhini karmaṇi māṁ niyojayasi iti ||3.1||

**vyāmiśreṇeva vākyena buddhiṁ mohayasīva me |**

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

ato vyāmiśra-vākyena māṁ mohayasi iva iti me pratibhāti | tathā hi ātmāvalokana-sādhana-bhūtāyāḥ sarvendriya-vyāpāroparati-rūpāyā jñāna-niṣṭhāyāḥ tad-viparyaya-rūpaṁ karma sādhanaṁ tad eva kuru iti vākyaṁ viruddhaṁ vyāmiśram eva | tasmād ekam amiśra-rūpaṁ vākyaṁ vada | yena vākyena aham anuṣṭheya-rūpaṁ niścitya ātmanaḥ śreyaḥ prāpnuyām ||3.2||

**śrī-bhagavān uvāca**

**loke’smin dvividhā niṣṭhā purā proktā mayānagha |**

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

pūrvoktaṁ ca samyag avadhṛtaṁ tvayā | purā hy asmin loke vicitrādhikāri-saṁpūrṇe dvividhā niṣṭhā jñāna-karma-viṣayā yathādhikāram asaṁkīrṇā eva mayā uktā | na hi sarvo laukikaḥ puruṣaḥ saṁjāta-mokṣābhilāṣaḥ tadānīm eva jñāna-yogādhikāre prabhavati, api tu anabhisaṁhita-phalena kevala-parama-puruṣārādhana-rūpeṇa anuṣṭhitena karmaṇā vidhvasta-mano-malo’vyākulendriyo jñāna-niṣṭhāyām adhikaroti—

yataḥ pravṛttir bhūtānāṁ yena sarvam idaṁ tatam |

sva-karmaṇā tam abhyacrya siddhiṁ vindati mānavaḥ || [gītā 18.46]

iti parama-puruṣārādhanaikaveṣatā karmaṇāṁ vakṣyate | ihāpi karmaṇy evādhikāras te [gītā 2.47] ity ādinā anabhisaṁhita-phalaṁ karma anuṣṭheyaṁ vidhāya tena viṣaya-vyākulatā-rūpa-mohād uttīrṇabuddheḥ prajahāti yadā kāmān [gītā 2.55] ity ādinā jñāna-yoga uditaḥ | ataḥ sāṁkhyānām eva jñāna-yogena sthitiḥ uktā, yogināṁ tu karma-yogena | saṁkhyā buddhiḥ, tad-yuktāḥ sāṁkhyāḥ | ātmaika-viṣayayā buddhyā yuktāḥ sāṁkhyāḥ | atad-arhāḥ karma-yogādhikāriṇo yoginaḥ | viṣaya-vyākula-buddhi-yuktānāṁ karma-yoge adhikāraḥ, avyākula-buddhīnāṁ tu jñāna-yoge adhikāra uktaḥ, sati na kiṁcid iha viruddham, nāpi vyāmiśram abhihitam ||3.3||

sarvasya laukikasya puruṣasya mokṣecchāyāṁ saṁjātāyāṁ sahasā eva jñāna-yogo duṣkara ity āha—

**na karmaṇām anārambhān naiṣkarmyaṁ puruṣo’śnute |**

**na ca saṁnyasanād eva siddhiṁ samadhigacchati ||4||**

na śāstrīyāṇāṁ karmaṇām anārambhād eva puruṣaḥ naiṣkarmyaṁ jñāna-niṣṭhām āpnoti | sarvendriya-vyāpārākhya-karmoparati-pūrvikāṁ jñāna-niṣṭhāṁ na prāpnoti ity arthaḥ | na ca ārabdhasya śāstrīyasya karmaṇas tyāgāt | yato’nabhisaṁhita-phalasya parama-puruṣārādhana-viṣayasya karmaṇaḥ siddhiḥ ātma-niṣṭhā syāt | ātma-niṣṭhā syāt | atas tena vinā tāṁ na prāpnoti | anabhisaṁhita-phalaiḥ karmabhir anārādhita-govindair avinaṣṭānādi-kāla-pravṛttānanta-pāpa-saṁcayair avyākulendriyatā-pūrvikā ātma-niṣṭhā duḥsaṁpādyā ||3.4||

etad eva upapādayati—

**na hi kaścit kṣaṇam api jātu tiṣṭhaty akarmakṛt |**

**kāryate hy avaśaḥ karma sarvaḥ prakṛtijair guṇaiḥ ||5||**

na hy asmin loke vartamānaḥ puruṣaḥ kaścit kadācit api karma akurvāṇaḥ tiṣṭhati | na kiṁcit karomīti vyavasito’pi sarvaḥ puruṣaḥ prakṛti-samudbhavaiḥ sattva-rajas-tamobhiḥ prāktana-karmānuguṇaṁ pravṛddhair guṇaiḥ svocitaṁ karma praty avaśaḥ kāryate pravartyate | ata ukta-lakṣaṇena karma-yogena prācīnaṁ pāpa-sañcayaṁ nāśayitvā guṇāṁś ca sattvādīn vaśe kṛtvā nirmalāntaḥ-karaṇena sampādyo jñāna-yogaḥ ||3.5||

anyathā jñāna-yogāya pravṛtto’pi mithyācāro bhavati iti āha—

**karmendriyāṇi saṁyamya ya āste manasā smaran |**

**indriyārthān vimūḍhātmā mithyācāraḥ sa ucyate ||6||**

avinaṣṭa-pāpatayā ajita-bāhyāntaḥkaraṇa ātma-jñānāya pravṛtto viṣaya-pravaṇatayā ātmani vimukhīkṛta-manāḥ viṣayān eva smaran ya āste | anyathā saṁkalpya anyathā carati iti sa mithyācāraḥ ucyate | ātma-jñānāya udyukto viparīto vinaṣṭo bhavati ity arthaḥ ||3.6||

**yas tv indriyāṇi manasā niyamyārabhate’rjuna |**

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

ataḥ pūrvābhyasta-viṣaya-sajātīye śāstrīye karmaṇi indriyāṇi ātmāvalokana-pravṛttena manasā niyamya taiḥ svataeva karma-pravaṇaiḥ indriyaiḥ asaṅga-pūrvakaṁ yaḥ karma-yogam ārabhate, so’saṁbhāvyamāna-pramādatvena jñāna-niṣṭhād api puruṣād viśiṣyate ||3.7||

**niyataṁ kuru karma tvaṁ karma jyāyo hy akarmaṇaḥ |**

**śarīrayātrāpi ca te na prasidhyed akarmaṇaḥ ||8||**

niyataṁ vyāptam prakṛti-saṁsṛṣṭena hi vyāptaṁ karma | prakṛti-saṁsṛṣṭatvam anādi-vāsanayā | niyatatvena suśakatvād asaṁbhāvita-pramādatvāc ca karmaṇaḥ, karmaiva kuru | akarmaṇaḥ jñāna-niṣṭhāyā api karmaiva jyāyaḥ | naiṣkarmyaṁ puruṣo’śnute [gītā 3.4] iti prakramāt | akarma-śabdena jñāna-niṣṭhaivocyate | jñāna-niṣṭhādhikāriṇo’py anabhyasta-pūrvatayā hy aniyatatvena duḥśakatvāt sa-pramādatvāc ca jñāna-niṣṭhāyāḥ karma-niṣṭhaiva jyāyasī |

karmaṇi kriyamāṇe cātma-yāthātmya-jñānena ātmano’kartṛtvānusandhānam anantaram eva vakṣyate | ata ātma-jñānasyāpi karma-yogāntargatatvāt saiva jyāyan ity arthaḥ | karmaṇo jñāna-niṣṭhāyā jyāyastva-vacanaṁ jñāna-niṣṭhāyām adhikāre saty evopapadyate |

yadi sarvaṁ karma parityajya kevalaṁ jñāna-niṣṭhāyām adhikaroṣi, tarhy akarmaṇas te jñāna-niṣṭhasya jñāna-niṣṭhopakāriṇī śarīra-yātrāpi na setsyati | yāvat-sādhana-samāpti śarīra-dhāraṇaṁ cāvaśyaṁ kāryam | nyāyārjita-dhanena mahā-yajñādikaṁ kṛtvā tac-chiṣṭāśanenaiva śarīra-dhāraṇaṁ kāryam | āhāra-śuddhau sattva-śuddhiḥ sattva-śuddhau dhruvā smṛtiḥ [chā.u. 7.26.2] ity ādi-śruteḥ | bhuñjate te tv aghaṁ pāpā ye pacanty ātma-kāraṇāt [gītā 3.13] iti ca vakṣyate | ato jñāna-niṣṭhasyāpi karmākurvato deha-yātrā na setsyati | yato jñāna-niṣṭhasyāpi dhriyamāṇa-śarīrasya yāvat-sādhana-samāpti mahā-yajñādi-nitya-naimittikaṁ karma avaśyaṁ kāryam | yataś ca karma-yoge’py ātmano’kartṛtva-bhāvanayā ātma-yāthātmyānusandhānam antarbhūtam | yataś ca prakṛti-saṁsṛṣṭasya karma-yogaḥ suśako’pramādaś ca | ato jñāna-niṣṭhā-yogyasyāpi jñāna-yogāt karma-yogo jyāyān | tasmāt tvaṁ karma-yogam eva kurv ity abhiprāyaḥ ||3.8||

eva tarhi dravyārjanādeḥ karmaṇo’haṅkāra-mamakārādi-sarvendriya-vyākulatā-garbhatvenāsya puruṣasya karma-vāsanayā bandhanaṁ bhaviṣyatīty atrāha—

**yajñārthāt karmaṇo’nyatra loko’yaṁ karma-bandhanaḥ |**

**tad arthaṁ karma kaunteya muktasaṅgaḥ samācara ||9||**

yajñādi-śāstrīya-karma-śeṣa-bhūtād dravyārjanādeḥ karmaṇo’nyatrātmīya-prayojana-śeṣa-bhūte karmaṇi kriyamāṇe’yaṁ lokaḥ karma-bandhano bhavati | atas tvaṁ yajñādy-arthaṁ dravyārjanādikaṁ karma samācara | tatrātma-prayojana-sādhanatayā yaḥ saṅgas tasmāt saṅgāt muktaḥ san samācara | evaṁ mukta-saṅgena yajñādy-arthatayā karmaṇi kriyamāṇe yajñādibhiḥ karmabhir ārādhitaḥ parama-puruṣo’sya anādi-kāla-pravṛtta-karma-vāsanāṁ samucchidya avyākulātmāvalokanaṁ dadātīty arthaḥ ||3.9||

yajña-śiṣṭenaiva sarva-puruṣārtha-sādhana-niṣṭhānāṁ śarīra-dhāraṇa-kartavyatām ayajña-śiṣṭena śarīra-dhāraṇaṁ kurvatāṁ doṣaṁ cāha—patiṁ viśvarasya ātmeśvaram [tai.nā. 11.3] ity ādi śruteḥ nirupādhikaḥ prajāpati-śabdaḥ sarveśvaraṁ viśva-srāṣṭāraṁ viśvātmānaṁ parāyaṇaṁ nārāyaṇam āha | purā sarga-kāle sa bhagavān prajāpatiḥ anādi-kāla-pravṛttācit-saṁsarga-vivaśā upasaṁhṛta-nāma-rūpa-vibhāgāḥ svasmin pralīnāḥ sakala-puruṣārthānarhāś cetanetara-kalpāḥ prajāḥ samīkṣya parama-kāruṇikas tad-ujjijīvaviṣayā svārādhana-bhūta-yajña-nirvṛttaye yajñaiḥ saha tāḥ sṛṣṭvaivam uvāca—

**saha-yajñāḥ prajāḥ sṛṣṭvā purovāca prajāpatiḥ |**

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

anena yajñena prasaviṣyadhvam ātmano vṛddhiṁ kurudhvam | eṣa vo yajñaḥ parama-puruṣārtha-lakṣaṇa-mokṣākhyasya kāmasya tad-anuguṇānāṁ ca kāmānāṁ prapūrayitā bhavatu ||3.10||

katham ?

**devān bhāvayatānena te devā bhāvayantu vaḥ |**

**parasparaṁ bhāvayantaḥ śreyaḥ param avāpsyatha ||11||**

anena devatārādhana-bhūtena devān mac-charīra-bhūtān mad-ātmakān ārādhayata | ahaṁ hi sava-yajñānāṁ bhoktā ca prabhur eva ca [gītā 9.24] iti vakṣyate | yajñenārādhitās te devā mad-ātmakāḥ svārādhanāpekṣitānna-pānādikair yuṣmān puṣṇantu | evaṁ parasparaṁ bhāvayantaḥ paraṁ śreyo mokṣākhyam avāpsyatha ||3.11||

**iṣṭān bhogān hi vo devā dāsyante yajña-bhāvitāḥ |**

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

yajña-bhāvitā yajñenārādhitā mad-ātmakā devā iṣṭān bhogān vo dāsyante parama-puruṣārtha-lakṣaṇaṁ mokṣaṁ sādhayatāṁ ye iṣṭā bhogās tān pūrva-pūrva-yajña-bhāvitā devā dāsyante | uttarottarārādhanāpekṣitān sarvān bhogān vo dāsyantīty arthaḥ | svārādhanārthatayā tair dattān bhogāṁs tebhyo’pradāya yo bhuṅkte cora eva saḥ | cauryaṁ hi nāma anyadīye tat-prayojanāyaiva parikḷpte vastuni svakīyatā-buddhiṁ kṛtvā tena svātma-poṣaṇam | ato’sya na parama-puruṣārthānarhatā-mātram, api tu niraya-gāmitvaṁ ca bhaviṣyatīty abhiprāyaḥ ||3.12||

tad eva vivṛṇoti—

**yajña-śiṣṭāśinaḥ santo mucyante sarva-kilbiṣaiḥ |**

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

indrādy-ātmanāvasthita-parama-puruṣārādhanārthatayaiva dravyāṇy upādāya vipacya tair yathāvasthitaṁ parama-puruṣam ārādhya tac-chiṣṭāśanena ye śarīra-yātrāṁ kurvate, te tv anādi-kālopārjitaiḥ kilbiṣair ātma-yāthātmyāvalokana-virodhibhiḥ sarvair vimucyante | ye tu parama-puruṣeṇa indrādy-ātmanā svārādhanāya dattānām ātmārthatayopādāya vipacyāśnanti te pāpātmāno’gham eva bhuñjate | agha-pariṇāmitvād agham ity ucyate | ātmāvalokana-vimukhā narakāyaiva pacyante ||3.13||

punar api loka-dṛṣṭyā śāstra-dṛṣṭyā ca sarvasya yajña-mūlatvaṁ darśayitvā yajñānuvartanasya avaśya-kāryatām ananuvartane doṣaṁ cāha—

**annād bhavanti bhūtāni parjanyād anna-saṁbhavaḥ |**

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

annāt sarvāṇi bhūtāni bhavanti parjanyād anna-saṁbhavaḥ iti sarva-loka-sākṣikam | yajñāt parjanyo bhavatīti ca śāstreṇāvagamyate—

agnau prāstāhutiḥ samyag ādityam upatiṣṭhate |

ādityāj jāyate vṛṣṭir vṛṣṭer annaṁ tataḥ prajāḥ || [manu 3.76] ity-ādinā |

yajñaḥ ca dravyārjanādi-kartṛ-puruṣa-vyāpāra-rūpa-karma-samudbhavaḥ ||3.14||

**karma brahmodbhavaṁ viddhi brahmākṣara-samudbhavam |**

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

karma ca brahmodbhavam | atra ca brahma-śabda-nirdiṣṭāṁ prakṛti-pariṇāma-rūpa-śarīram | tasmād etad brahma nāma rūpam annaṁ ca jāyate [mu.u. 1.1.9] iti brahma-śabdena prakṛtir nirdiṣṭā | ihāpi mama yonir mahad brahma [gītā 14.3] iti vakṣyate | ataḥ karma brahmodbhavam iti prakṛti-pariṇāma-rūpa-śarīrodbhavaṁ karma ity uktaṁ bhavati | brahmākṣara-samudbhavam ity atra akṣara-śabda-nirdiṣṭo jīvātmā | anna-pānādinā tṛptākṣarādhiṣṭhitaṁ śarīraṁ karmaṇe prabhavatīti karma-sādhana-bhūtaṁ śarīram akṣara-samudbhavam | tasmāt sarva-gataṁ brahma sarvādhikāri-gataṁ śarīraṁ nityaṁ yajñe pratiṣṭhitam yajña-mūlam ity arthaḥ ||3.15||

**evaṁ pravartitaṁ cakraṁ nānuvartayatīha yaḥ |**

**aghāyur indriyārāmo moghaṁ pārtha sa jīvati ||16||**

evaṁ parama-puruṣeṇa pravartitam idaṁ cakram annād bhavanti bhūtāni ity atra bhūta-śabda-nirdiṣṭāni sa-jīvāni śarīrāṇi | parjanyād annam, yajñāt parjanyaḥ | yajñaś ca kartṛ-vyāpārānurūpāt karmaṇaḥ | karma ca sa-jīvāt śarīrāt, sa-jīvaṁ śarīraṁ ca punar annād iti anyonya-kārya-kāraṇa-bhāvena cakravat parivartamānam | iha sādhane vartamāno yaḥ karma-yogādhikārī jñāna-yogādhikārī vā nānuvartayati na pravartayati, yajña-śiṣṭena deha-dhāraṇam akurvan so’ghāyur bhavati | aghārambhāyaiva yasyāyur agha-pariṇataṁ vobhaya-rūpaṁ vā so’ghāyuḥ | ataeva indriyārāmo bhavati, nātmārāmaḥ | indriyāṇy evāsyodyānāni bhavanti | ayajña-śiṣṭa-vardhita-deha-manastvena udrikta-rajas-tamaska ātmāvalokana-vimukhatayā viṣaya-bhogaika-ratir bhavati, ato jñāna-yogādau yatamāno’pi niṣphala-prayatnatayā moghaṁ pārtha sa jīvati ||3.16||

asādhanāyattātma-darśanasya muktasyaiva mahā-yajñādi-varṇāśramocita-karmānārambha ity āha—

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

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

yas tu jñāna-yoga-karma-yoga-sādhana-nirapekṣaḥ svata eva ātma-ratir ātmābhimukha ātmanā eva tṛptaḥ, na anna-pānādibhir ātma-vyatiriktaiḥ, ātmany eva ca santuṣṭāḥ | na udyāna-srāk-candana-gīta-vāditra-nṛtyādau, dhāraṇa-poṣaṇa-bhogyādikaṁ sarvam ātmaiva yasya tasya ātma-darśanāya kartavyaṁ na vidyate | svata eva sarvadā dṛṣṭātma-svarūpatvāt ||3.17||

**naiva tasya kṛtenārtho nākṛteneha kaścana |**

**na cāsya sarvabhūteṣu kaś cid arthavyapāśrayaḥ ||18||**

ataeva tasyātma-darśanāya kṛtena tat-sādhanena nārthaḥ—na kiṁcit prayojanam, akṛtena ātma-darśana-sādhanena na kaścid anarthaḥ—asādhanāyattātma-darśanatvāt | svata evātma-vyatirikta-sakalācid-vastu-vimukhasyāsya sarveṣu prakṛti-pariṇāma-viśeṣeṣv ākāśādiṣu bhūteṣu sa-kāryeṣu na kaścit prayojanatayā sādhanatayā vā vyapāśrayaḥ, yataḥ tad-vimukhīkaraṇāya sādhanārambhaḥ | sa hi muktaiva ||3.18||

yasmād asādhanāyattātma-darśanasyaiva sādhanāpravṛttiḥ, yasmāc ca sādhane pravṛttasyāpi suśakatvād apramādatvāt tad-antargatātmayāthātmyānusandhānatvād ca jñāna-yogino’pi deha-yātrāyāḥ karmānuvṛtty-apekṣatvāt ca karma-yogaiva ātma-darśana-nivṛttau śreyān—

**tasmād asaktaḥ satataṁ kāryaṁ karma samācara |**

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

tasmād asaṅgapūrvakaṁ kāryam ityeva satataṁ yāvadātmaprāpti karmaiva samācara | asaktaḥ kāryam iti vakṣyamāṇākartṛtvānusandhānapūrvakaṁ ca karma anucaran pūrūṣaḥ karma-yogenaiva param āpnoti ātmānaṁ prāpnoti ity arthaḥ ||3.19||

**karmaṇaiva hi saṁsiddhim āsthitā janakādayaḥ |**

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

yato jñāna-yogādhikāriṇo’pi karma-yogaiva ātmadarśa ne śreyān, ata eva hi janakādayo rājarvāyo jñāninām agresarāḥ karma-yogenaiva saṁsiddhim āsthitāḥ, ātmānaṁ prāptavantaḥ |

evaṁ prathamaṁ mumukṣoḥ jñāna-yogānarhatayā karma-yogādhikāriṇaḥ karma-yogaiva kāryaḥ, ityuktvā jñāna-yogādhikāriṇo’pi jñāna-yogāt karma-yogaiva śreyān iti sahetukam uktam | idānīṁ śiṣṭātayā vyapadeśyasya sarvathā karma-yogaiva kārya iti ucyate— lokasaṁgrahaṁ paśyan api karmaiva kartum arhasi ||3.20||

**yad yad ācarati śreṣṭhas tat tad evetaro janaḥ |**

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

śreṣṭhaḥ kṛtsna-śāstra-jñātṛtayā anuṣṭhātṛtayā ca prathito yad yad ācarati tat tad eva akṛtsnavid jano’pi ācarati | anuṣṭhīyamānam api karma śreṣṭho yat-pramāṇaṁ yad-aṅga-yuktam anutiṣṭhati, tad-aṅga-yuktam eva akṛtsna-vid loko’pi anutiṣṭhati | ato loka-rakṣārthaṁ śiṣṭātayā prathitena śreṣṭhena sva-varṇāśramocitaṁ karma sakalaṁ sarvadā anuṣṭheyam | anyathā loka-nāśa-janitaṁ pāpaṁ jñāna-yogād apy enaṁ pracyāvayet ||3.21||

**na me pārthāsti kartavyaṁ triṣu lokeṣu kiṁcana |**

**nānavāptam avāptavyaṁ vartaiva ca karmaṇi ||22||**

na me sarveśvarasya avāpta-samasta-kāmasya sarvajñasya satya-saṁkalpasya triṣu lokeṣu deva-manuṣyādi-rūpeṇa svacchandato vartamānasya kiṁcid api kartavyam asti, yato’navāptaṁ karmaṇāvāptavyaṁ na kiṁcid apy asti, athāpi loka-rakṣāyai karmaṇy eva varte ||3.22||

**yadi hy ahaṁ na varteyaṁ jātu karmaṇy atandritaḥ |**

**mama vartmānuvartante manuṣyāḥ pārtha sarvaśaḥ ||23||**

aha sarveśvaraḥ satya-saṁkalpaḥ sva-saṁkalpa-kṛta-jagad-udaya-vibhavalaya-līlaḥ svacchandato jagad-upakṛtaye martyo jāto’pi manuṣyeṣu śiṣṭājanāgresara-vasudeva-gṛhe’vatīrṇas tat-kulocite karmaṇy atandritaḥ sarvadā yadi na varteyam, mama śiṣṭājanāgresara-vasudeva-sūnor vartma akṛtsna-vidaḥ śiṣṭāś ca sarva-prakāreṇāyam eva dharma ity anuvartante te ca sva-kartavyānanu-ṣṭhānenākaraṇe pratyavāyena cātmānam anupalabhya niraya-gāmino bhaveyuḥ ||3.23||

**utsīdeyur ime lokā na kuryāṁ karma ced aham |**

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

ahaṁ kulocitaṁ karma na cet kuryām evam eva sarve śiṣṭālokā mad-ācārāyatta-dharma-niścayā akaraṇād eva utsīdeyuḥ— naṣṭā bhaveyuḥ, śāstrīyācārāṇām apālanāt sarveṣāṁ śiṣṭākulānāṁ saṁkarasya ca kartā syām, ataeva imāḥ prajā upahanyām | evam eva tvam api śiṣṭa-janāgresara-pāṇḍu-tanayo yudhiṣṭhirānujo’rjunaḥ san śiṣṭatayā yadi jñāna-niṣṭhāyām adhikaroṣi | tatas tvad-ācārānuvartino’kṛtsna-vidaḥ śiṣṭāś ca mumukṣavaḥ svādhikāram ajānantaḥ karma-niṣṭhāyām anadhikurvanto vinaśyeyuḥ | ato vyapadeśyena viduṣā karmaiva kartavyam ||3.24||

**saktāḥ karmaṇy avidvāṁso yathā kurvanti bhārata |**

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

avidvāṁsa ātmany akṛtsna-vidaḥ karmaṇi saktāḥ karmaṇy avarjanīya-saṁbandhāḥ, ātmany akṛtasna-vittayā tad-abhyāsa-rūpa-jñāna-yoge’nadhikṛtāḥ, karma-yogādhikāraṇiḥ karma-yogam eva yathātma-darśanāya kurvate, tathātmani kṛtsna-vittayā karmaṇy asakto jñāna-yogādhikāra-yogyo’pi vyapadeśyaḥ śiṣṭāḥ, loka-rakṣaṇārthaṁ svācāreṇa śiṣṭa-lokānāṁ dharma-niścayaṁ cikīrṣuḥ karma-yogam eva kuryāt ||3.25||

**na buddhi-bhedaṁ janayed ajñānāṁ karma-saṅginām |**

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

ajñānām ātmany akṛtsna-vittayā jñāna-yogopādānāśaktānāṁ mumukṣūṇāṁ karma-saṅginām anādi-karma-vāsanayā karmaṇi eva niyatatvena karma-yogādhikāriṇāṁ karma-yogād anyathātmāvalokanam astīti na buddhi-bhedaṁ janayet | kiṁ tarhi? ātmani kṛtsna-vittayā jñāna-yoga-śakto’pi pūrvokta-rītyā karma-yogaiva jñāna-yoga-nirapekṣa ātmāvalokana-sādhanam iti buddhyā yuktaḥ karmaivācaran sarva-karmasu akṛtsna-vidāṁ prītiṁ janayet ||3.26||

atha karma-yogam anutiṣṭhato viduṣo’viduṣaś ca viśeṣaṁ pradarśayan karma-yogāpekṣitam ātmano’kartṛtvānusandhāna-prakāram upadiśati—

**prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ |**

**ahaṁkāra-vimūḍhātmā kartāham iti manyate ||27||**

prakṛteḥ guṇaiḥ sattvādibhiḥ svānurūpaṁ kriyamāṇāni karmāṇi praty ahaṁkāra-vimūḍhātmā ahaṁ karteti manyate | ahaṁkāreṇa vimūḍha ātmā yasyāsāv ahaṁkāra-vimūḍhātmā | ahaṁkāro nāma anaham-arthe prakṛtāv aham iti abhimānaḥ | tena ajñātātma-svarūpo guṇa-karmasv ahaṁ karteti manyate ity arthaḥ ||3.27||

**tattvavit tu mahābāho guṇa-karma-vibhāgayoḥ |**

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

guṇa-karma-vibhāgayoḥ sattvādi-guṇa-vibhāge tat-tat-karma-vibhāge ca tattvavit, guṇāḥ sattvādayaḥ sva-guṇeṣu sveṣu kāryeṣu vartante iti matvā guṇa-karmasv ahaṁ karteti na sajjate ||3.28||

**prakṛter guṇa-saṁmūḍhāḥ sajjante guṇa-karmasu |**

**tān akṛtsna-vido mandān kṛtsnavin na vicālayet ||29||**

akṛtsna-vidas tu ātma-darśanāya pravṛttāḥ prakṛti-saṁsṛṣṭatayā prakṛteḥ guṇair yathāvasthitātmani saṁmūḍhā guṇa-karmasu kriyāsv eva sajjante, na tad-viviktātma-svarūpe | atas te jñāna-yogāya na prabhavantīti karma-yoga eva teṣām adhikāraḥ | evaṁbhūtān tān mandān akṛtsna-vidaḥ kṛtsna-vit svayaṁ jñāna-yogāvasthānena na vicālayet | te kila mandāḥ śreṣṭha-janācārānuvartinaḥ karma-yogād utthitam enaṁ dṛṣṭvā karma-yogāt pracalita-manaso bhaveyuḥ | ataḥ śreṣṭhaḥ svayam api karma-yoge tiṣṭhan ātma-yāthātmya-jñānena ātmano’kartṛtvam anasandadhānaḥ | karma-yoga evātmāvalokane nirapekṣa-sādhanam iti darśayitvā tān akṛtsna-vido mandān joṣayed ity arthaḥ |

jñāna-yogādhikāriṇo’pi jñāna-yogād asyaiva karma-yogasya jyāyastvaṁ pūrvam evoktam | ato vyapadeśyo loka-saṁgrahāya karmaiva kuryāt | prakṛti-viviktātma-svabhāva-nirūpaṇena guṇeṣu kartṛtvam āropya karmānuṣṭhāna-prakāra uktaḥ | guṇeṣu kartṛtvānusandhānaṁ cedam evātmano na svarūpa-prayuktam idam kartṛtvam, api tu guṇa-sambandha-kṛtam iti prāptāprāpta-vivekena guṇa-kṛtam ity anusandhānam ||3.29||

idānīm ātmanāṁ parama-puruṣa-śarīratayā tan-niyāmyatva-svarūpa-nirūpaṇena bhagavati puruṣottame sarvātma-bhūte guṇa-kṛtaṁ ca kartṛtvam āropya karma-kartavyatayocyate—

**mayi sarvāṇi karmāṇi saṁnyasyādhyātma-cetasā |**

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

mayi sarveśvare sarva-bhūtāntarātma-bhūte sarvāṇi karmāṇi adhyātma-cetasā saṁnyasya nirāśīr nirmamaś ca vigata-jvaro yuddhādikaṁ sarvaṁ coditaṁ karma kuruṣva | ātmani yac cetas tad adhyātma-cetaḥ, ātma-svarūpa-viṣayeṇa śruti-śata-siddhena jñānenety arthaḥ |

antaḥ praviṣṭāḥ śāstā janānāṁ sarvātmā ... antaḥ praviṣṭāṁ kartārametam [tai.ā. 3.11] ya ātmani tiṣṭhann ātmano’ntaro yam ātmā na veda | yasyātmā śarīraṁ ya ātmānam antaro yamayati sa ta ātmāntaryāmy amṛtaḥ [bṛ. 5.7 mā.di.] ity evam ādyāḥ śrutayaḥ parama-puruṣa-pravartyaṁ tac-charīra-bhūtam enam ātmānaṁ parama-puruṣaṁ ca pravartayitāram ācakṣate | smṛtayaś ca— praśāsitāraṁ sarveṣām [manu 12.122] ity ādyāḥ | sarvasya cāhaṁ hṛdi sanniviṣṭāḥ [gītā 15.15],

īśvaraḥ sarvabhūtānāṁ hṛddeśo’rjuna tiṣṭhati |

bhrāmayan sarva-bhūtāni yantrārūḍhāni māyayā || [gītā 18.61] iti vakṣyate |

ato mac-charīratayā mat-pravartyātma-svarūpānusandhānena sarvāṇi karmāṇi mayaiva kriyamāṇānīti mayi parama-puruṣe saṁnyasya tāni ca kevalaṁ mad-ārādhanānīti kṛtvā tat-phale nirāśīs tata eva tatra karmaṇi mamatā-rahito bhūtvā vigata-jvaro yuddhādikaṁ kuruṣva |

svakīyenātmanā kartrā svakīyaiś copakaraṇaiḥ svārādhanaika-prayojanāya parama-puruṣaḥ sarveśvaraḥ sarva-śeṣī svayam eva sva-karmāṇi kārayati | ity anusandhāya karmasu mamatā-rahitaḥ prācīnenānādi-kāla-pravṛttānanta-pāpa-sacayena katham ahaṁ bhaviṣyāmi ity evaṁ bhūtāntar-jvara-vinirmuktaḥ parama-puruṣa eva karmabhir ārādhito bandhān mocayiṣyatīti smaran sukhena karma-yogam eva kuruṣvety arthaḥ |

tam īśvarāṇāṁ paramaṁ maheśvaraṁ taṁ devatānāṁ paramaṁ ca daivatam [śve.u. 3.7], patiṁ viśvasya [ma.nā.u. 3.1], patiṁ patīnām [śve.u. 6.7], ity ādi-śruti-siddhaṁ hi sarveśvaratvaṁ sarva-śeṣitvaṁ ca | īśvaratvaṁ niyantṛtvam, śeṣitvaṁ patitvam ||3.30||

ayam eva sākṣād-upaniṣat-sāra-bhūto’rtha ity āha—

**ye me matam idaṁ nityam anutiṣṭhanti mānavāḥ |**

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

ye mānavā ātma-niṣṭha-śāstrādhikāriṇo’yam eva śāstrārtha ity etan me mataṁ niścitya tathānutiṣṭhanti | ye cānanutiṣṭānto’py asmin śāstrārthe śraddadhānā bhavanti, ye ca aśraddadhānā api evaṁ śāstrārthe na saṁbhavatīti nābhyasūyanti | asmin mahā-guṇe śāstrārthe doṣa-darśino na bhavantīty arthaḥ | te sarve bandha-hetubhir anādi-kāla-prārabdhaiḥ karmabhir mucyante | te’pi karmabhir iti api-śabdād eṣāṁ pṛthak-karaṇam | idānīm ananutiṣṭhanto’pi asmin śāstrārthe śraddadhānā anabhyasūyavaś ca śraddhayā cānasūyayā ca kṣīṇa-pāpā acireṇemam eva śāstrārtham anuṣṭhāya mucyanta ity arthaḥ ||3.31||

bhagavad-abhimatam aupaniṣadam artham ananutiṣṭhatām aśraddadhānānām abhyasūyatāṁ ca doṣam āha—

**ye tv etad abhyasūyanto nānutiṣṭhanti me matam |**

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

ye tu etat sarvam ātmavastu maccharīratayā madādhāraṁ maccheṣabhūtaṁ madekapravattryam iti me mataṁ na anutiṣṭhanti naivam anusandhāya sarvāṇi karmāṇi kurvate, ye ca na śraddadhate, ye ca abhyasūyanto vartante, tān sarveṣu jñāneṣu viśeṣeṇa mūḍhān tataeva naṣṭāan acetaso viddhi | cetaḥkāryaṁ hi vastuyāthātmyaniścayaḥ, tadabhāvād acetasaḥ viparītajñānāḥ sarvatra vimūḍhāś ca ||3.32||

evaṁ prakṛti-saṁsargiṇas tad-guṇodreka-kṛtaṁ tac ca kartṛtvaṁ parama-puruṣāyattam iti anusandhāya karma-yoga-yogyena jñāna-yoga-yogyena ca karma-yogasya suśakatvād apramādatvād antargatātma-jñānatayā nirapekṣatvād itarasya duḥśakatvāt sapramādatvāt śarīra-dhāraṇādy-arthatayā karmāpekṣatvāt karma-yoga eva kartavyaḥ | vyapadeśyasya tu viśeṣataḥ sa eva kartavya iti coktam | ataḥ param adhyāya-śeṣeṇa jñāna-yogasya duḥśakatayā sa-pramādatocyate—

**sadṛśaṁ ceṣṭate svasyāḥ prakṛter jñānavān api |**

**prakṛtiṁ yānti bhūtāni nigrahaḥ kiṁ kariṣyati ||33||**

prakṛti-viviktam īdṛśam ātma-svarūpam, tad eva sarvadānusandheyam, iti ca śāstrāṇi pratipādayantīti jñānavān api svasyāḥ prakṛteḥ prācīna-vāsanāyāḥ sadṛśaṁ prākṛta-viṣayeṣv eva ceṣṭāte | kutaḥ ? prakṛtiṁ yānti bhūtāni acit-saṁsṛṣṭā jantavo’nādi-kāla-pravṛtta-vāsanām eva yānti, tāni vāsanānuyāyīni bhūtāni śāstra-kṛto nigrahaḥ kiṁ kariṣyati ? ||3.33||

prakṛty-anuyāyitva-prakāram āha—

**indriyasyendriyasyārthe rāga-dveṣau vyavasthitau |**

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

śrotradi-jñānendriyasyārthe śabdādau vāg-ādi-karmendriyasya cārthe vacanādau prācīna-vāsanā-janita-tat-tad-anububhūṣā-rūpo rāgo’varjanīyo vyavasthitaḥ | tad-anubhave pratihate cāvarjanīyo dveṣo vyavasthitaḥ | tāv evaṁ jñāna-yogāya yatamānaṁ niyamita-sarvendriyaṁ sva-vaśe kṛtvā prasahya sva-kāryeṣu saṁyojayataḥ | tataś cāyam ātma-svarūpānubhava-vimukho vinaṣṭo bhavati | tayor na vaśam āgacchet | jñāna-yogārambheṇa rāga-dveṣa-vaśam āgamya na vinaśyet | tau hi raga-dveṣau hy asya durjayau śatrū ātma-jñānābhyāsaṁ vārayataḥ ||3.34||

**śreyān sva-dharmo viguṇaḥ para-dharmāt svanuṣṭhitāt |**

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

ataḥ suśakatayā svadharma-bhūtaḥ karma-yogo viguṇo’py apramāda-garbhaḥ prakṛti-saṁsṛṣṭasya duḥśakatayā para-dharma-bhūtāj jñāna-yogāt saguṇād api kiṁcit kālam anuṣṭhitāt sa-pramādāt śreyān | svenaivopādātuṁ yogyatayā svadharma-bhūte karma-yoge vartamānasya ekasmin janmani aprāpta-phalatayā nidhanam api śreyaḥ | anantarāya-hatatayā anantara-janmany apy avyākula-karma-yogārambha-saṁbhavāt | prakṛti-saṁsṛṣṭasya svenaiva upādātum aśakyatayā para-dharma-bhūto jñāna-yogaḥ pramāda-garbhatayā bhayāvahaḥ ||3.35||

**arjuna uvāca**

**atha kena prayukto’yaṁ pāpaṁ carati pūruṣaḥ |**

**anicchann api vārṣṇeya balād iva niyojitaḥ ||36||**

athāyaṁ jñāna-yogāya pravṛttaḥ pūruṣaḥ svayaṁ viṣayān anubhavitum anicchann api kena prayukto viṣayānubhava-rūpaṁ pāpaṁ balān niyojita iva carati ||3.36||

**śrī-bhagavān uvāca**

**kāma eṣa krodha eṣa rajo-guṇa-samudbhavaḥ |**

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

asyodbhavābhibhava-rūpeṇa vartamāna-guṇa-maya-prakṛti-saṁsṛṣṭasya prārabdha-jñāna-yogasya rajo-guṇa-samudbhavaḥ prācīna-vāsanā-janitaḥ śabdādi-viṣayo’yaṁ kāmo mahāśanaḥ śatruḥ | sarva-viṣayeṣv enam ākarṣati | eṣa eva pratihata-gatiḥ pratihanana-hetu-bhūta-cetanān prati krodha-rūpeṇa pariṇato mahā-pāpmā para-hiṁsādiṣu pravartayati | enaṁ rajo-guṇa-samudbhavaṁ sahajaṁ jñāna-yoga-virodhinaṁ vairiṇaṁ viddhi ||3.37||

**dhūmenāvriyate vahnir yathādarśo malena ca |**

**yatholbenāvṛto garbhas tathā tenedam āvṛtam ||38||**

yathā dhūmena vahnir āvriyate, yathā cādarśo malena, yathā colbenāvṛto garbhas tathā tena kāmenedaṁ jantu-jātam āvṛtam ||3.38||

āvaraṇa-prakāram āha—

**āvṛtaṁ jñānam etena jñānino nitya-vairiṇā |**

**kāma-rūpeṇa kaunteya duṣpūreṇānalena ca ||39||**

asya jantor jñānino jñāna-svabhāvasyātma-viṣayaṁ jñānam etena kāma-kāreṇa viṣaya-vyāmoha-jananena nitya-vairiṇāvṛtaṁ duṣpūreṇa pūrty-anarha-viṣayeṇānalena ca paryāpti-rahitena ||3.39||

kair upakaraṇair ayaṁ kāma ātmānam adhitiṣṭhatīty atrāha—

**indriyāṇi mano buddhir asyādhiṣṭhānam ucyate |**

**etair vimohayaty eṣa jñānam āvṛtya dehinam ||40||**

adhitiṣṭhaty ebhir ayaṁ kāma ātmānam itīndriyāṇi mano buddhir asyādhiṣṭhānam | etair indriya-mano-buddhibhiḥ kāmādhiṣṭhāna-bhūtair viṣaya-pravaṇair dehinaṁ prakṛti-saṁsṛṣṭāṁ jñānam āvṛtya vimohayati | vividhaṁ mohayaty ātma-jñāna-vimukhaṁ

viṣayānubhava-paraṁ karotīty arthaḥ ||4.40||

**tasmāt tvam indriyāṇy ādau niyamya bharatarṣabha |**

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

yasmāt sarvendriya-vyāpāroparati-rūpe jñāna-yoge pravṛttasyāyaṁ kāma-rūpaḥ śatrur viṣayābhimukhya-karaṇenātmani vaimukhyaṁ karoti | tasmāt prakṛti-saṁsṛṣṭatayendriya-vyāpāra-pravaṇas tvam ādau mokṣopāyārambha-samaya evendriya-vyāpāra-rūpe karma-yoge indriyāṇi niyamyainaṁ jñāna-vijñāna-nāśanam ātma-svarūpa-viṣayasya jñānasya tad-viveka-viṣayasya ca nāśanaṁ pāpmānaṁ kāma-rūpaṁ vairiṇaṁ prajahi nāśaya ||3.41||

jñāna-virodhiṣu pradhānam āha—

**indriyāṇi parāṇy āhur indriyebhyaḥ paraṁ manaḥ |**

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

jñāna-virodhe pradhānānīndriyāṇy āhuḥ | yata indriyeṣu viṣaya-vyāpṛteṣv ātmani jñānaṁ na pravartate, indriyebhyaḥ paraṁ manaḥ, indriyeṣūparateṣv api manasi viṣaya-pravaṇe ātma-jñānaṁ na saṁbhavati | manasas tu parā buddhiḥ | manasi viṣayāntara-vimukhe’pi viparītādhyavasāya-pravṛttāyāṁ buddhau nātma-jñānaṁ pravartate | sarveṣu buddhi-paryanteṣu uparateṣv apīcchā-paryāyaḥ kāmo rajaḥ-samudbhavo vartate cet, saiva etānīndriyādīny api sva-viṣayeṣu vartayitvātma-jñānaṁ niruṇaddhi | tad idam ucyate yo buddheḥ paratas tu sa iti buddher api yaḥ paraḥ sa kāma ity arthaḥ ||3.42||

**evaṁ buddheḥ paraṁ buddhvā saṁstabhyātmānam ātmanā |**

**jahi śatruṁ mahābāho kāmarūpaṁ durāsadam ||43||**

evaṁ buddher api paraṁ kāmaṁ jñāna-virodhinaṁ vairiṇaṁ buddhvātmānaṁ mana ātmanā buddhyā karma-yoge’vasthāpyainaṁ kāma-rūpaṁ durāsadaṁ śatruṁ jahi nāśayeti ||3.43||

iti śrīmad-rāmānujācārya-viracite śrīmad-gītā-bhāṣye

karma-yogo nāma tṛtīyo’dhyāyaḥ ||

||3||

### atha

# jñāna-karma-sannyāsa-yogo nāma

### caturtho’dhyāyaḥ

(rāmānuja-bhāṣyam)

tṛtīye’dhyāye prakṛti-saṁsṛṣṭasya mumukṣoḥ sahasā jñāna-yoge’nadhikārāt karma-yoga eva kāryaḥ | jñāna-yogādhikāriṇo’py akartṛtvānusandhāna-pūrvakaṁ karma-yoga eva śreyān iti sahetukam uktam | ivśiṣṭatayā vyapadeśyasya tu viśeṣataḥ karma-yoga eva kārya iti coktam | caturthenedānīm asyaiva karma-yogasya nikhila-jagad-uddharaṇāya manvantarādāv evopadiṣṭatayā kartavyatāṁ draḍhayitvā antargata-jñānatatyā’syaiva jñāna-yogākāratāṁ pradarśya, karma-yoga-svarūpaṁ tad-bhedāḥ karma-yoge jñānāṁśasyaiva prādhānyaṁ cocyate | prasaṅgāc ca bhagavad-avatāra-yāthātmyam ucyate—

**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||**

yo’yaṁ tavodito yogaḥ sa kevalaṁ yuddha-protsāhanāyedānīm udita iti na mantavyam | manvantarādāv eva nikhila-jagad-uddharaṇāya parama-puruṣārtha-lakṣaṇa-mokṣa-sādhanatayā imaṁ yogam aham eva vivasvate proktavān | vivasvān ca manave manur ikṣvākava ity evaṁ sampradāya-paramparayā prāptam imaṁ yogaṁ pūrve rājarṣāyo viduḥ | sa mahatā kālena tat-tac-chrotṛ-buddhi-māndyād vinaṣṭa-prāyo’bhūt ||4.1-2||

**sa evāyaṁ mayā te’dya yogaḥ proktaḥ purātanaḥ |**

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

sa evāyam askhalita-svarūpaḥ purātanaḥ yogaḥ sakhyenātimātra-bhaktyā ca mām eva prapannāya te mayā proktaḥ | sa-parikaraḥ sa-vistaram ukta ity arthaḥ | mad-anyena kenāpi jñātuṁ vaktuṁ vā na śakyam, yata idaṁ vedāntoditam uttamaṁ rahasyaṁ jñānam ||4.3||

asmin prasaṅge bhagavad-avatāra-yāthātmyaṁ yathāvad jñātum arjuna uvāca—

**aparaṁ bhavato janma paraṁ janma vivasvataḥ |**

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

kāla-saṁkhyayā aparam asmaj-janma-sama-kālaṁ hi bhavato janma | vivasvataś ca kāla-saṁkhyayā param aṣṭa-viṁśati-caturyuga-saṁkhyā-saṁkhyātam | tvam eva ādau proktavān iti katham etad asambhāvanīyaṁ viśeṣeṇa yathārthaṁ jānīyām ?

nanu janmāntareṇāpi vaktuṁ śakyam | janmāntara-kṛtasya mahatāṁ smṛtiś ca yujyata iti nātra kaścid virodhaḥ | na cāsau vaktāram enaṁ vasudeva-tanayaṁ sarveśvaraṁ na jānāti | yata evaṁ vakṣyati—

paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān |

puruṣaṁ śāśvataṁ divyam ādi-devam ajaṁ vibhum ||

āhus tvām ṛṣayaḥ sarve devarṣir nāradas tathā |

asito devalo vyāsaḥ svayaṁ caiva bravīṣi me || [gītā 10.12-13] iti |

yudhiṣṭhira-rājasūyādiṣu bhīṣmādibhyaś cāsakṛt śrutam—

kṛṣṇa eva hi lokānām utpattir api cāpy ayaḥ |

kṛṣṇasya hi kṛte bhūtam idaṁ viśvaṁ carācaram || [ma.bhā. 2.38.23]

ity evam ādiṣu | kṛṣṇasya hi kṛte iti kṛṣṇasya śeṣa-bhūtam idaṁ kṛtsnaṁ jagad ity arthaḥ |

atrocyate—jānāty evāyaṁ bhagavantaṁ vasudeva-tanayaṁ pārthaḥ | jānato’py ajānata iva pṛcchato’yam āśayaḥ—nikhila-heya-pratyanīka-kalyāṇaikatānasya sarveśvarasya sarvajñasya satya-saṁkalpasya cāvāpta-samasta-kāmasya karma-paravaśa-deva-manuṣyādi-sajātīyaṁ janma kim indrajālādivan mithyā uta satyam ? satyatve ca kathaṁ janma-prakāraḥ ? kim-ātmako’yaṁ dehaḥ ? kaś ca janma-hetuḥ ? kadā ca janma ? kim-arthaṁ vā janma ? iti parihāra-prakāreṇa praśnārtho vijñāyate ||4.4||

pariharan śrī-bhagavān uvāca—

**bahūni me vyatītāni janmāni tava cārjuna |**

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

anena janmanaḥ satyatvam uktam bahūni me vyatītāni janmānīti vacanāt, tava ceti dṛṣṭantatayā upādānāc ca ||4.5||

ātmano’vatāra-prakāraṁ deha-yāthātmyaṁ janma-hetuṁ cāha—

**ajo’pi sann avyayātmā bhūtānām īśvaro’pi san |**

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

ajatvāvyayatva-sarveśvaratvādi-sarvaṁ pārameśvaraṁ prakāram ajahad eva svāṁ prakṛtim adhiṣṭhāya ātma-māyayā saṁbhavāmi | prakṛtiḥ svabhāvaḥ, svam eva svabhāvam adhiṣṭhāya svenaiva rūpeṇa svecchayā saṁbhavāmīty arthaḥ |

svarūpaṁ hi—āditya-varṇaṁ tamasaḥ parastāt [ya.ve. 31.18], kṣayantam asya rajasaḥ parāke [sā.ve. 17.1.4.2], ya eṣo’ntarāditye hiraṇmayaḥ puruṣaḥ [chā.u. 1.6.6], tasminn ayaṁ puruṣo manomayo’mṛto hiraṇmayaḥ [tai.u. 1.6.1] sarve nimeṣā jajñire vidyutaḥ puruṣādadhi [ya.ve. 32.2], bhā-rūpaḥ satya-saṁkalpa ākāśātmā sarva-karmā sarva-kāmaḥ sarva-gandhaḥ sarva-rasaḥ [chā.u. 3.14.2], māhārajanaṁ vāsaḥ [bṛ.ā.u. 2.3.6] ity-ādi-śruti-siddham |

ātma-māyayā ātmīyayā māyayā | māyā vayunaṁ jñānam [nighaṇṭu 22] iti jñāna-paryāyo’tra māyā-śabdaḥ | tathā cābhiyukta-prayogaḥ—māyayā satataṁ vetti prāṇināṁ ca śubhāśubham iti | ātmīyena jñānena ātma-saṁkalpenety arthaḥ |

ato’pahata-pāpmatvādi-samasta-kalyāṇa-guṇātmakatvaṁ sarvam aiśvaraṁ svabhāvam ajahad eva svam eva rūpaṁ deva-manuṣyādi-sajātīya-sthānaṁ kurvan ātma-saṁkalpena devādi-rūpaḥ saṁbhavāmi | tad idam āha—ajāyamāno bahudhā vijāyate [ya.ve. 31.19] iti śrutiḥ | itara-puruṣa-sādhāraṇaṁ janma akurvan devādi-rūpeṇa sva-saṁkalpena ukta-prakriyayā jāyata ity arthaḥ | bahūni me vyatītāni janmāni tava cārjuna | tāny ahaṁ veda sarvāṇi [gītā 4.5] tad ātmānaṁ sṛjāmy aham [gītā 4.7], janma karma ca me divyam evaṁ yo vetti tattvataḥ [gītā 4.9] iti pūrvāparāvirodhāc ca ||4.6||

janma-kālam āha—

**yadā yadā hi dharmasya glānir bhavati bhārata |**

**abhyutthānam adharmasya tadātmānaṁ sṛjāmy aham ||7||**

na kāla-niyamo’smat-saṁbhavasya | yadā yadā hi dharmasya vedenoditasya cāturvarṇya-cāturāśramya-vyavasthayāvasthitasya kartavyasya glānir bhavati, yadā yadā ca tad-viparyayasyādharmasya abhyutthānaṁ, tadāham eva sva-saṁkalpenokta-prakāreṇātmānaṁ sṛjāmi ||4.7||

janmanaḥ prayojanam āha—

**paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām |**

**dharma-saṁsthāpanārthāya saṁbhavāmi yuge yuge ||8||**

sādhava ukta-lakṣaṇa-dharma-śīlā vaiṣṇavāgresarā mat-samāśrayaṇe pravṛttā man-nāma-karma-svarūpāṇām avāṅ-manasāgocaratayā mad-darśanād ṛte svātma-dhāraṇa-poṣaṇādi-sukham alabhamānā aṇu-mātra-kālam api kalpa-sahasrāṁ manvānāḥ praśithila-sarva-gātrā bhaveyur iti mat-svarūpa-ceṣṭitāvalokanālāpādi-dānena teṣāṁ paritrāṇāya tad-viparītānāṁ vināśāya ca kṣīṇasya vaidika-dharmasya mad-ārādhana-rūpasya ārādhya-svarūpa-pradarśanena tasya sthāpanāya ca deva-manuṣyādi-rūpeṇa yuge yuge saṁbhavāmi | kṛta-tretādi-yuga-viśeṣa-niyamo’pi nāstīty arthaḥ ||4.8||

**janma karma ca me divyam evaṁ yo vetti tattvataḥ |**

**tyaktvā dehaṁ punar janma naiti mām eti so’rjuna ||9||**

evaṁ karma-mūla-bhūta-heya-triguṇa-prakṛti-saṁsarga-rūpa-janma-rahitasya sarveśvaratva-sarvajñatva-satya-saṁkalpatvādi-samasta-kalyāṇa-guṇopetasya sādhu-paritrāṇa-mat-samāśrayaṇaika-prayojanaṁ divyam aprākṛtaṁ mad-asādhāraṇaṁ mama janma ceṣṭitaṁ ca tattvato yo vetti sa vartamānaṁ dehaṁ parityajya punar janma naiti mām eva prāpnoti | madīya-divya-janma-ceṣṭita-yāthātmya-vijñānena vidhvasta-samasta-mat-samāśrayaṇa-virodhi-pāpmāsminn eva janmani yathodita-prakāreṇa mām āśritya mad-eka-priyo mad-eka-citto mām eva prāpnoti ||4.9||

tad āha—

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

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

madīya-janma-karma-tattva-jñānākhyena tapasā pūtā bahava evaṁ saṁvṛttāḥ | tathā ca śrutiḥ—tasya dhīrāḥ parijānanti yonim iti | dhīrā dhīmatām agresarā eva tasya janma-prakāraṁ jānantīty arthaḥ ||4.10||

na kevalaṁ deva-manuṣyādi-rūpeṇāvatīrya mat-samāśrayaṇāpekṣāṇāṁ paritrāṇaṁ karomi | api tu—

**ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham |**

**mama vartmānuvartante manuṣyāḥ pārtha sarvaśaḥ ||11||**

ye mat-samāśrayaṇāpekṣā yathā yena prakāreṇa svāpekṣānurūpaṁ māṁ saṁkalpya prapadyante samāśrayante tān prati tathaiva tan-manīṣita-prakāreṇa bhajāmi māṁ darśayāmi | kim atra bahunā ? sarve manuṣyā mad-anuvartanaika-manorathā mama vatrma mat-svabhāvaṁ sarvaṁ yogināṁ vāṅ-manasāgocaram api svakīyaiś cakṣurādi-karaṇaiḥ sarvaśaḥ svāpekṣitaiḥ sarva-prakārair anubhūya anuvartante ||4.11||

idānīṁ prāsaṅgikaṁ parisamāpya prakṛtasya karma-yogasya jñānākāratā-prakāraṁ vaktuṁ tathā-vidha-karma-yogādhikāriṇo durlabhatvam āha—

**kāṅkṣantaḥ karmaṇāṁ siddhiṁ yajanta iha devatāḥ |**

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

sarva eva puruṣāḥ karmaṇāṁ phalaṁ kāṅkṣamāṇā indrādi-devatā yathā-śāstraṁ yajante ārādhayanti | na tu kaścid anabhisaṁhita-phala indrādi-devatātma-bhūtaṁ sarva-yajñānāṁ bhoktāraṁ māṁ yajate | kuta etat ? yataḥ kṣipram asmin eva mānuṣe loke karmajā putra-paśv-annādyā siddhir bhavati | manuṣya-loka-śabdaḥ svargādi-loka-pradarśanārthaḥ |

sarva eva hi laukikāḥ puruṣā ākṣīṇānādi-kāla-pravṛttānanta-pāpa-saṁcayatayā avivekinaḥ kṣipra-phalābhikāṅkṣiṇaḥ putra-paśv-annādi-svargādy-arthatayā sarvāṇi karmāṇi, indrādi-devatārādhana-mātrāṇi kurvate | na tu kaścit saṁsārodvigna-hṛdayo mumukṣur ukta-lakṣaṇaṁ karma-yogaṁ mad-ārādhana-bhūtam ārabhate ity arthaḥ ||4.12||

yathokta-karma-yogārambha-virodhi-pāpa-kṣaya-hetum āha—

**cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ |**

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

cāturvarṇya-pramukhaṁ brahmādi-stamba-paryantaṁ kṛtsnaṁ jagat sattvādi-guṇa-vibhāgena tad-anuguṇa-śamādi-karma-vibhāgena ca pravibhaktaṁ mayā sṛṣṭam | sṛṣṭi-grahaṇaṁ pradarśanārtham | mayaiva rakṣyate, mayaiva ca upasaṁhriyate | tasya vicitra-sṛṣṭy-ādeḥ kartāram apy akartāraṁ māṁ viddhi ||4.13||

katham ity atra āha—

**na māṁ karmāṇi limpanti na me karma-phale spṛhā |**

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

yata imāni vicitra-sṛṣṭy-ādīni na māṁ karmāṇi limpanti na māṁ saṁbadhnanti | na mat-prayuktānīmāni deva-manuṣyādi-vaicitryāṇi sṛjyānāṁ puṇya-pāpa-rūpa-karma-viśeṣa-prayuktānīty arthaḥ | ataḥ prāptāprāpta-vivekana vicitra-sṛṣṭay-ādeḥ nāhaṁ kartā | yataś ca sṛṣṭaḥ kṣetra-jñāḥ sṛṣṭi-labdha-karaṇa-kalevarāḥ sṛṣṭi-labdhaṁ bhogya-jātaṁ phala-saṅgādi-hetu-sva-karmānuguṇaṁ bhuñjate, sṛṣṭy-ādi-karma-phale ca teṣām eva spṛheti na me spṛhā |

tathā sūtra-kāraḥ—vaiṣamya-nairghṛṇye na sāpekṣatvāt [ve.sū. 2.1.34] iti | tathāha bhagavān parāśaraḥ—

nimitta-mātram evāyaṁ sṛjyānāṁ sarga-karmāṇi |

pradhāna-kāraṇībhūtā yato vai sṛjya-śaktayaḥ ||

nimitta-mātraṁ muktvedaṁ nānyat kiṁcid apekṣyate |

nīyate tapatāṁ śreṣṭha sva-śaktyā vastu vastutām || [vi.pu. 1.4.51-52] iti |

sṛjyānāṁ devādīnāṁ kṣetra-jñānāṁ sṛṣṭeḥ kāraṇa-mātram evāyaṁ parama-puruṣaḥ, devādi-vaicitrye tu pradhāna-kāraṇaṁ sṛjya-bhūta-kṣetra-jñānāṁ prācīna-karma-śaktaya eva | ato nimitta-mātraṁ muktvā sṛṣṭeḥ kartāraṁ parama-pūruṣaṁ muktvedaṁ kṣetra-jña-vastu devādi-vicitra-bhāve na anyad apekṣate | svagata-prācīna-karma-śaktyā eva hi devādi-vastu-bhāvaṁ nīyata ity arthaḥ |

evam uktena prakāreṇa sṛṣṭy-ādeḥ kartāram apy akartāraṁ sṛṣṭy-ādi-karma-phala-saṅga-rahitaṁ ca yo mām abhijānāti sa karma-yogārambha-virodhibhiḥ phala-saṅgādi-hetubhiḥ prācīna-karmabhiḥ na saṁbadhyate | mucyata ity arthaḥ ||4.14||

**evaṁ jñātvā kṛtaṁ karma pūrvair api mumukṣubhiḥ |**

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

evaṁ māṁ jñātvā api vimukta-pāpaiḥ pūrvair api mumukṣubhir ukta-lakṣaṇaṁ karma kṛtam | tasmāt tvam ukta-prakāra-mad-viṣaya-jñāna-vidhūta-pāpaḥ pūrvair vivasvan-manv-ādibhiḥ kṛtaṁ pūrvataraṁ purātanaṁ tadānīm eva mayoktaṁ vakṣyamāṇākāraṁ karmaiva kuru ||4.15||

vakṣyamāṇasya karmaṇo durjñānatām āha—

**kiṁ karma kim akarmeti kavayo’py atra mohitāḥ |**

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

mumukṣuṇānuṣṭheyaṁ karma kiṁ-svarūpam ? akarma ca kim ? phalābhisandhi-rahitaṁ bhagavad-ārādhana-rūpaṁ karma | akarma iti kartur ātmano yāthātmya-jñānam ucyate | anuṣṭheyaṁ karma tad-antargataṁ jñānaṁ ca kiṁ-svarūpam ? ity ubhayatra kavayo vidvāṁso’pi mohitāḥ, yathārthatayā na jānanti | evam antargata-jñānaṁ yat karma tat te pravakṣyāmi | yad jñātvā anuṣṭhāya aśubhāt saṁsāra-bandhān mokṣyase | kartavya-karma-jñānaṁ hi anuṣṭhāna-phalam ||4.16||

kuto’sya durjñānatā ? ity atra āha—

**karmaṇo hy api boddhavyaṁ boddhavyaṁ ca vikarmaṇaḥ |**

**akarmaṇaś ca boddhavyaṁ gahanā karmaṇo gatiḥ ||17||**

yasmāt mokṣa-sādhana-bhūte karmaṇaḥ svarūpe boddhavyam asti | vikarmaṇi ca nitya-naimittika-kāmya-karma-rūpeṇa tat-sādhana-dravyārjanādy-ākāreṇa ca, vividhatām āpannaṁ karma vikarma | akarmaṇi jñāne ca boddhavyam asti | gahanā durvijñānā mumukṣoḥ karmaṇo gatiḥ | vikarmaṇi ca boddhavyam—nitya-naimittika-kāmya-dravyārjanādau karmaṇi phala-bheda-kṛtaṁ vaividhyaṁ parityajya mokṣaika-phalatayā eka-śāstrārthatvānusandhānam | tad etad vyavasāyātmikā buddhir ekā [2.41] ity atraivoktam iti neha prapañcyate ||4.17||

karmākarmaṇor boddhavyam āha—

**karmaṇy akarma yaḥ paśyed akarmaṇi ca karma yaḥ |**

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

akarma-śabdenātra karmetarat prastutam ātma-jñānam ucyate | karmaṇi kriyamāṇe eva ātma-jñānaṁ yat paśyed akarmaṇi cātma-jñāne vartamānaiva yaḥ karma paśyet | kim uktaṁ bhavati ? kriyamāṇam eva karmātma-yāthātmyānusandhānena jñānākāraṁ yaḥ paśyet, tac ca jñānaṁ karmaṇi antargatatayā karmākāraṁ yaḥ paśyed iti uktaṁ bhavati | kriyamāṇe hi karmaṇi kartṛ-bhūtātma-yāthātmyānusandhānena tad ubhayaṁ sampannaṁ bhavati |

evam ātma-yāthātmyānusandhāna-garbhaṁ karma yaḥ paśyet sa buddhimān kṛtsna-śāstrārtha-vit, manuṣyeṣu sa yukto mokṣārhaḥ sa eva kṛtsna-karma-kṛt kṛtsna-śāstrārtha-kṛt ||4.18||

pratyakṣeṇa kriyamāṇasya karmaṇo jñānākāratā katham upapadyate ? ity atrāha—

**yasya sarve samārambhāḥ kāma-saṁkalpa-varjitāḥ |**

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

yasya mumukṣoḥ sarve dravyārjanādi-laukika-karma-pūrvaka-nitya-naimittika-kāmya-rūpa-karma-samārambhāḥ kāma-varjitāḥ phala-saṅga-rahitāḥ saṁkalpa-varjitāś ca |

prakṛtyā tad-guṇaiś cātmānam ekīkṛtya anusandhānāṁ saṁkalpaḥ | prakṛti-viyuktātma-svarūpānusandhāna-yuktatayā tad-rahitāḥ | tam evaṁ karma kurvāṇaṁ paṇḍitaṁ karmāntargatātma-yāthātmya-jñānāgninā dagdha-prācīna-karmāṇam āhus tattva-jñāḥ ||4.19||

ataḥ karmaṇo jñānākāratvam upapadyate | etad eva vivṛṇoti—

**tyaktvā karma-phalāsaṅgaṁ nitya-tṛpto nirāśrayaḥ |**

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

karma-phalāsaṅgaṁ tyaktvā nitya-tṛpto nitye svātmany eva tṛpto nirāśrayo’sthira-prakṛtau āśraya-buddhi-rahito yaḥ karmāṇi karoti, sa karmaṇy ābhimukhyena pravṛtto’pi naiva kiṁcit karma karoti, karmāpadeśena jñānābhyāsam eva karotīty arthaḥ ||4.20||

punar api karmaṇā jñānākāratā eva viśodhyate—

**nirāśīr yata-cittātmā tyakta-sarva-parigrahaḥ |**

**śārīraṁ kevalaṁ karma kurvan nāpnoti kilbiṣam ||21||**

nirāśīr nirgata-phalābhisandhiḥ, yata-cittātmā yata-cittamanāḥ, tyakta-sarva-parigraha ātmaika-prayojanatayā prakṛti-prākṛta-vastuni mamatā-rahito yāvaj-jīvaṁ kevalaṁ śārīram eva karma kurvan kilbiṣaṁ saṁsāraṁ nāpnoti | jñāna-niṣṭhā-vyavadhāna-rahita-kevala-karma-yogena evaṁ-rūpeṇātmānaṁ paśyatīty arthaḥ ||4.21||

**yadṛcchā-lābha-santuṣṭo dvandvātīto vimatsaraḥ |**

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

yadṛcchopanata-śarīra-dhāraṇa-hetu-vastu-santuṣṭaḥ dvandvātīto yāvat-sādhana-samāpty-avarjanīya-śītoṣṇādi-sahaḥ | vimatsaro’niṣṭopanipāta-hetu-bhūta-svakarma-nirūpeṇa pareṣu vigata-matsaraḥ samaḥ siddhau asiddhau ca yuddhādi-karmasu jayādi-siddhy-asiddhyoḥ sama-cittaḥ karmaiva kṛtvāpi jñāna-niṣṭhāṁ vināpi na nibadhyate, na saṁsāraṁ pratipadyate ||4.22||

**gata-saṅgasya muktasya jñānāvasthita-cetasaḥ |**

**yajñāyācarataḥ karma samagraṁ pravilīyate ||23||**

ātma-viṣaya-jñānāvasthita-manastvena vigata-tad-itara-saṅgasya tata eva nikhila-parigraha-vinirmuktasyokta-lakṣaṇa-yajñādi-karma-nirvṛttaye vartamānasya puruṣasya bandha-hetu-bhūtaṁ prācīnaṁ karma samagraṁ pravilīyate niḥśeṣaṁ kṣīyate ||4.23||

prakṛti-viyuktātma-svarūpānusandhāna-yuktatayā karmaṇo jñānākāratvam uktam | idānīṁ sarvasya sa-parikarasya karmaṇaḥ para-brahma-bhūta-parama-puruṣātmakatvānusandhānā-yuktatayā jñānākāratvam āha—

**brahmārpaṇaṁ brahma havir brahmāgnau brahmaṇā hutam |**

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

havir viśeṣyate | arpyate’nenety arpaṇaṁ srug-ādi | tad brahma-kāryatvād brahma, brahma yasya haviṣo’rpaṇaṁ tad brahmārpaṇam | brahma haviḥ svayaṁ ca brahma-bhūtaṁ brahmāgnau brahma-bhūte’gnau brahmaṇā kartrā hutam | iti sarvaṁ karma brahmātmakatvād brahma-mayam iti yaḥ samādhatte, sa brahma-karma-samādhiḥ | tena brahma-karma-samādhinā brahmaiva gantavyam | brahmātmakatayā brahma-bhūtam ātma-svarūpaṁ gantavyam | mumukṣūṇāṁ kriyamāṇaṁ karma para-brahmātmakam eva ity anusandhāna-yuktatayā jñānākāraṁ sākṣād ātmāvalokana-sādhanam, na jñāna-niṣṭhā-vyavadhānenety arthaḥ ||4.24||

evaṁ karmaṇo jñānākāratāṁ pratipādya karma-yoga-bhedān āha—

**daivam evāpare yajñaṁ yoginaḥ paryupāsate |**

**brahmāgnāv apare yajñaṁ yajñenaivopajuhvati ||25||**

daivaṁ daivārcana-rūpaṁ yajñam apare karma-yoginaḥ paryupāsate sevante | tatraiva niṣṭhāṁ kurvantīty arthaḥ | apare brahmāgnau yajñaṁ yajñenaiva upajuhvati | yajñaṁ yajña-rūpaṁ brahmātmakam ājyādi-dravyaṁ yajñena yajña-sādhana-bhūtena srug-ādinā juhvati | atra yajña-śabdo haviḥ-srug-ādi-yajña-sādhane vartate | brahmārpaṇaṁ brahma haviḥ iti nyāyena yāga-homayor niṣṭhāṁ kurvanti ||4.25||

**śrotrādīnīndriyāṇy anye saṁyamāgniṣu juhvati |**

**śabdādīn viṣayān anya indriyāgniṣu juhvati ||26||**

anye śrotrādīnām indriyāṇāṁ saṁyamane prayante | śabdādīn viṣayān anye yogina indriyāṇāṁ śabdādi-viṣaya-pravaṇatā-nivāraṇe prayatante ||4.26||

**sarvāṇīndriya-karmāṇi prāṇa-karmāṇi cāpare |**

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

anye jñāna-dīpite manaḥ-saṁyama-yogāgnau sarvāṇīndriya-karmāṇi prāṇa-karmāṇi ca juhvati | manasa indriya-prāṇānāṁ karma-pravaṇatā-nivāraṇe prayatanta ity arthaḥ ||4.27||

**dravya-yajñās tapo-yajñā yoga-yajñās tathāpare |**

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

kecit karma-yogino dravya-yajñāḥ, nyāyato dravyāṇy ādāya devārcane prayatante, kecic ca dāneṣu, kecic ca yāgeṣu, kecic ca homeṣu, ete sarve dravya-yajñāḥ | kecit tapo-yajñāḥ kṛcchra-cāndrāyaṇopavāsādiṣu niṣṭhāṁ kurvanti | yoga-yajñāś cāpare puṇya-tīrtha- puṇya-sthāna-prāptiṣu niṣṭhāṁ kurvanti | iha yoga-śabdaḥ karma-niṣṭhā-bheda-prakaraṇāt tad-viṣayaḥ | kecit svādhyāya-parāḥ svādhyāyābhyāsa-parāḥ | kecit tad-artha-jñānābhyāsa-parā yatayo yatana-śīlāḥ | śaṁsita-vratāḥ dṛḍha-saṁkalpāḥ ||4.28||

**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||**

apare karma-yoginaḥ prāṇāyāmeṣu niṣṭhāṁ kurvanti | te ca tri-vidhāḥ—pūraka-recaka-kumbhaka-bhedena | apāne juhvati prāṇam iti pūrakaḥ | prāṇe’pānam iti recakaḥ | prāṇāpāna-gatī ruddhvā prāṇān prāṇeṣu juhvatīti kumbhakaḥ | prāṇāyāma-pareṣu triṣv apy anuṣajyate niyatāhārā iti | dravya-yajña-prabhṛti-prāṇāyāma-paryanteṣu karma-yoga-bhedeṣu sva-samīhiteṣu pravṛttā ete sarve saha-yajñaiḥ prajāḥ sṛṣṭvā [3.10] iti abhihita-mahā-yajña-pūrvaka-nitya-naimittika-karma-rūpa-yajña-vidaḥ, tan-niṣṭhāḥ, tata eva kṣapita-kalmaṣāḥ ||4.29-.30||

**yajña-śiṣṭāmṛta-bhujo yānti brahma sanātanam |**

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

yajña-śiṣṭāmṛtena śarīra-dhāraṇaṁ kurvanta eva karma-yoge vyāpṛtāḥ sanātanaṁ ca brahma yānti | ayajñasya mahā-yajñādi-pūrvaka-nitya-naimittika-karma-rahitasya nāyaṁ loko na prākṛta-lokaḥ prākṛta-loka-sambandhi-dharmārtha-kāmākhyaḥ puruṣārtho na sidhyati | kuta

 ito’nyo mokṣākhyaḥ puruṣārthaḥ ? parama-puruṣārthatayā mokṣasya prastutatvāt tad-itara-puruṣārtho’yaṁ loka iti nirdiśyate sa hi prākṛtaḥ ||4.31||

**evaṁ bahu-vidhā yajñā vitatā brahmaṇo mukhe |**

**karmajān viddhi tān sarvān evaṁ jñātvā vimokṣyase ||32||**

evaṁ hi bahu-prakārāḥ karma-yogā brahmaṇo mukhe vitatāḥ | ātma-yāthātmyāvāpti-sādhanatayā sthitāḥ | tān ukta-lakṣaṇān ukta-bhedān karma-yogān sarvān karmajān viddhi | aharahar anuṣṭhīyamāna-nitya-naimittika-karmānuṣṭhāna-jān viddhi | evaṁ jñātvā yathokta-prakāreṇa anuṣṭhāya vimokṣyase ||4.32||

antargata-jñānatayā karmaṇo jñānākāratvam uktam | tatrāntargata-jñāne karmaṇi jñānāṁśasya eva prādhānyam āha—

**śreyān dravya-mayād yajñāj jñāna-yajñaḥ parantapa |**

**sarvaṁ karmākhilaṁ pārtha jñāne parisamāpyate ||33||**

ubhayākāre karmaṇi dravya-mayād aṁśād jñāna-mayo’ṁśaḥ śreyān | sarvasya karmaṇas tad-itarasya cākhilasyopādeyasya jñāne parisamāpteḥ | tad evaṁ sarvaiḥ sādhanaiḥ prāpya-bhūtaṁ jñānaṁ karmāntargatatvena abhyasyate | tad eva hi abhyasyamānaṁ krameṇa prāpya-daśāṁ pratipadyate ||4.33||

**tad viddhi praṇipātena paripraśnena sevayā |**

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

tad ātma-viṣayaṁ jñānam avināśi tad viddhi [2.17] ity ārabhya eṣā te’bhihitā [2.39] ity antena mayopadiṣṭam mad-ukta-karmaṇi vartamānas tvaṁ vipākānuguṇaṁ kāle kāle praṇipāta-paripraśna-sevādibhir viśadākāraṁ jñānibhyo viddhi | sākṣāt-kṛtātma-svarūpās tu jñāninaḥ praṇipātādibhiḥ sevitā jñāna-bubhutsayā paritaḥ pṛcchatas tavāśayam ālakṣya jñānam upadekṣyanti ||4.34||

ātma-yāthātmya-viṣaya-sākṣātkāra-rūpasya lakṣaṇam āha—

**yaj jñātvā na punar moham evaṁ yāsyasi pāṇḍava |**

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

yaj jñānaṁ jñātvā punar evaṁ dehādy-ātmābhimāna-rūpaṁ tat-kṛtaṁ mamatādy-āspadaṁ ca mohaṁ na yāsyasi, yena deva-manuṣyādy-ākāreṇānusaṁhitāni sarvāṇi bhūtāni svātmany eva drakṣyasi | yatas tavānyeṣāṁ ca bhūtānāṁ prakṛti-viyuktānāṁ jñānaikākāratayā sāmyam | prakṛti-saṁsarga-doṣa-vinirmuktam ātma-svarūpaṁ sarvaṁ samam iti ca vakṣyate nirdoṣaṁ hi samaṁ brahma [gītā 5.19] iti |

atho mayi sarvāṇi bhūtāny aśeṣeṇa drakṣyasi, mat-svarūpa-sāmyāc ca pariśuddhasya sarvasya ātma-vastunaḥ | idaṁ jñānam upāśritya mama sādharmyam āgatāḥ [gītā 14.2] iti hi vakṣyate tathā vidvān puṇya-pāpe vidhūya, nirañjanaḥ paramaṁ sāmyam upaiti [mu.u. 3.1.3] ity evam ādiṣu nāma-rūpa-vinirmuktasya ātma-vastunaḥ paraṁ svarūpa-sāmyam avagamyate | ataḥ prakṛti-vinirmuktaṁ sarvam ātma-vastu parasparaṁ samaṁ sarveśvareṇa ca samam ||4.35||

**api ced asi pāpebhyaḥ sarvebhyaḥ pāpa-kṛttamaḥ |**

**sarvaṁ jñāna-plavenaiva vṛjinaṁ santariṣyasi ||36||**

yadyapi sarvebhyaḥ pāpa-kṛttamo’si sarvaṁ pūrvārjitaṁ vṛjina-rūpaṁ samudram ātma-viṣaya-jñāna-rūpa-plavenaiva saṁtariṣyasi ||4.36||

**yathaidhāṁsi samiddho’gnir bhasmasāt kurute’rjuna |**

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

samyak pravṛddho’gnir indhana-samuccayam ivātma-yāthātmya-jñāna-rūpo’gnir jīvātma-gatam anādi-kāla-pravṛttānanta-karma-sañcayaṁ bhasmīkaroti ||4.37||

**na hi jñānena sadṛśaṁ pavitram iha vidyate |**

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

yasmād ātma-jñānena sadṛśaṁ pavitraṁ śuddhi-karam iha jagati vastv-antaraṁ na vidyate, tasmād ātma-jñānaṁ sarvaṁ pāpaṁ nāśayatīty arthaḥ | tat tathā-vidhaṁ jñānaṁ yathopadeśam aharahar anuṣṭhīyamānaṁ jñānākāra-karma-yogena saṁsiddhaḥ kālena svātmani svayam eva labhate ||4.38||

tad eva spaṣṭam āha—

**śraddhāvāṁl labhate jñānaṁ tat-paraḥ saṁyatendriyaḥ |**

**jñānaṁ labdhvā parāṁ śāntim acireṇādhigacchati ||39||**

evam upadeśāj jñānaṁ labdhvā copadiṣṭa-jñāna-vṛddhau śraddhāvān tat-paras tatraiva niyamita-manās tad-itara-viṣayāt saṁyatendriyo’cireṇa kālenokta-lakṣaṇa-vipāka-daśāpannaṁ jñānaṁ labhate | tathā-vidhaṁ jñānaṁ labdhvā parāṁ śāntim acireṇa adhigacchati paraṁ nirvāṇaṁ prāpnoti ||4.39||

**ajñaś cāśraddadhānaś ca saṁśayātmā vinaśyati |**

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

ajña evam upadeśa-labdha-jñāna-rahita upadiṣṭa-jñāna-vṛddhy-upāye cāśraddadhāno’tvaramāṇa upadiṣṭe ca jñāne saṁśayātmā saṁśayita-manā vinaśyati, naṣṭo bhavati | asminn upadiṣṭe ātma-yāthātmya-viṣaye jñāne saṁśayātmano’yam api prākṛta-loko nāsti, na ca paraḥ | dharmārtha-kāmādi-puruṣārthāś ca na siddhyanti, kuto mokṣa ity arthaḥ |

śāstrīya-karma-siddhi-rūpatvāt sarveṣāṁ puruṣārthānāṁ śāstrīya-karma-janya-sirāś ca dehātiriktātma-niścaya-pūrvakatvāt | ataḥ sukha-lava-bhāgitvam ātmani saṁśayātmano na saṁbhavati ||4.40||

**yoga-saṁnyasta-karmāṇaṁ jñāna-saṁchinna-saṁśayam |**

**ātmavantaṁ na karmāṇi nibadhnanti dhanañjaya ||41||**

yathopadiṣṭa-yogena saṁnyasta-karmāṇaṁ jñānākāratāpanna-karmāṇaṁ yathopadiṣṭena cātma-jñānenātmani saṁchinna-saṁśayam ātmavantaṁ manasvinam upadiṣṭārtho dṛḍhāvasthita-manasaṁ bandha-hetu-bhūta-prācīnānanta-karmāṇi na nibadhnanti ||4.41||

**tasmād ajñāna-saṁbhūtaṁ hṛt-sthaṁ jñānāsinātmanaḥ |**

**chittvainaṁ saṁśayaṁ yogam ātiṣṭhottiṣṭha bhārata ||42||**

tasmād anādy-ajñāna-saṁbhūtaṁ hṛt-stham ātma-viṣayaṁ saṁśayaṁ mayopadiṣṭenātma-jñānāsinā chittvā mayopadiṣṭaṁ karma-yogam ātiṣṭha tad-artham uttiṣṭha bhārateti ||4.42||

*iti śrī-bhagavad-rāmānuja-viracite*

*śrīmad-gītā-bhāṣye caturtho’dhyāyaḥ*

*||4||*

# atha pañcamo’dhyāyaḥ

(rāmānuja-bhāṣyaḥ)

**arjuna uvāca**

**saṁnyāsaṁ karmaṇāṁ kṛṣṇa punar yogaṁ ca śaṁsasi |**

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

karmaṇāṁ saṁnyāsaṁ jñāna-yogaṁ punaḥ karma-yogaṁ ca śaṁsasi | etad uktaṁ bhavati dvitīye’dhyāye mumukṣoḥ prathamaṁ karma-yoga eva kāryaḥ, karma-yogena mṛditāntaḥ-karaṇa-kaṣāyasya jñāna-yogena ātma-darśanaṁ kāryam iti pratipādya, punas tṛtīya-caturthayoḥ jñāna-yogādhikāra-daśām āpannasyāpi karma-niṣṭhā eva jyāyasī | sā eva jñāna-niṣṭhā-nirapekṣā ātma-prāpty-eka-sādhanam iti karma-niṣṭhāṁ praśaṁsasīti | tatraitayor jñāna-yoga-karma-yogayor ātma-prāpti-sādhana-bhāve yad ekaṁ saukaryāt śaighryāc ca śreyaḥ śreṣṭham iti suniścitam tan me brūhi ||5.1||

śrī-bhagavān uvāca—

**saṁnyāsaḥ karma-yogaś ca niḥśreyasa-karāv ubhau |**

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

saṁnyāsaḥ jñāna-yogaḥ, karma-yogaś ca jñāna-yoga-śaktasyāpy ubhau nirapekṣau niḥśreyasa-karau | tayos tu karma-saṁnyāsād jñāna-yogāt karma-yoga eva viśiṣyate ||5.2||

kuta ity ata āha—

**jñeyaḥ sa nitya-saṁnyāsī yo na dveṣṭi na kāṅkṣati |**

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

yaḥ karma-yogī tad-antar-gatātmānubhava-tṛptas tad-vyatiriktaṁ kim api na kāṅkṣati, tata eva kim api na dveṣṭi, tata eva dvandva-sahaś ca | sa nitya-saṁnyāsī nitya-jñāna-niṣṭha iti jñeyaḥ | sa hi sukara-karma-yoga-niṣṭhatayā sukhaṁ bandhāt pramucyate ||5.3||

jñāna-yoga-karma-yogayor ātma-prāpti-sādhana-bhāve’nyonya-nairapekṣyam āha—

**sāṁkhya-yogau pṛthag bālāḥ pravadanti na paṇḍitāḥ |**

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

jñāna-yoga-karma-yogau phala-bhedāt pṛthag-bhūtau ye pravadanti te bālā aniṣpanna-jñānāḥ, na paṇḍitāḥ, na tu kṛtsna-vidaḥ | karma-yogo jñāna-yogam eva sādhayati | jñāna-yogas tv eka ātmāvalokanaṁ sādhayatīti tayoḥ phala-bhedena pṛthaktvaṁ vadanto na paṇḍitā ity arthaḥ | ubhayor ātmāvalokanaika-phalayor eka-phalatvena ekam apy āsthitas tad eva phalaṁ labhate ||5.4||

etad eva vivṛṇoti—

**yat sāṁkhyaiḥ prāpyate sthānaṁ tad yogair api gamyate |**

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

sāṁkhyair jñāna-niṣṭhair yad ātmāvalokana-rūpa-phalaṁ prāpyate, tad eva karma-yoga-niṣṭhair api prāpyate | evam eka-phalatvena evaṁ vaikalpikaṁ sāṁkhayaṁ yogaṁ ca yaḥ paśyati, sa paśyati, sa eva paṇḍita ity arthaḥ ||5.5||

iyān viśeṣa ity āha—

**saṁnyāsas tu mahābāho duḥkham āptum ayogataḥ |**

**yoga-yukto munir brahma nacireṇādhigacchati ||6||**

saṁnyāso jñāna-yogas tv ayogataḥ karma-yogād ṛte prāptum aśakyaḥ | yoga-yuktaḥ karma-yoga-yuktaḥ svayam eva munir ātma-manana-śīlaḥ sukhena karma-yogaṁ sādhayitvā na cireṇa eva alpa-kālenaiva brahmādhigacchati, ātmānaṁ prāpnoti | jñāna-yoga-yuktas tu mahatā duḥkhena jñāna-yogaṁ sādhayati | duḥkha-sādhyatvād duḥkha-prāpyatvād ātmānaṁ cireṇa prāpnotīty arthaḥ ||5.6||

**yoga-yukto viśuddhātmā vijitātmā jitendriyaḥ |**

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

karma-yoga-yuktas tu śāstrīye parama-puruṣārādhana-rūpe viśuddhe karmaṇi vartamānaḥ, tena viśuddha-manāḥ | vijitātmā svābhyaste karmaṇi vyāpṛta-manastvena sukhena vijita-manāḥ | tata evaṁ jitendriyaḥ | kartur ātmano yāthātmyānusandhāna-niṣṭhatayā sarva-bhūtātma-bhūtātmā | sarveṣāṁ devādi-bhūtānām ātma-bhūta ātmā yasyāsau sarva-bhūtātma-bhūtātmā | ātma-yāthātmyam anusandadhānasya hi devādīnāṁ svasya ca ekākāra ātmā | devādi-bhedānāṁ prakṛti-pariṇāma-viśeṣa-rūpatayātmākāratvāsambhavāt | prakṛti-viyuktaḥ sarvatra devādi-deheṣu jñānaikākāratayā samānākāra iti nirdoṣaṁ hi samaṁ brahma [gītā 5.19] iti anantaram eva vakṣyate | sa evaṁbhūtaḥ karma kurvann apy anātmany ātmābhimānena na lipyate na saṁbadhyate | ato’cireṇa ātmānam āpnotīty arthaḥ ||5.7||

yataḥ saukaryāt śaighryāc ca karma-yoga eva śreyān, atas tad-apekṣitaṁ sṛṇu—

**naiva kiṁ cit 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||**

evam ātma-tattva-vit śrotrādīni jñānendriyāṇi vāg-ādīni karmendriyāṇi | prāṇāś ca svasya viṣayeṣu vartanta iti dhārayan anusandadhāno nāhaṁ kiṁcit karomīti manyeta | jñānaika-svabhāvasya mama karma-mūlendriya-prāṇa-sambandha-kṛtam īdṛśaṁ kartṛtvam, na svarūpa-prayuktam iti manyetety arthaḥ ||5.8-9||

**brahmaṇy ādhāya karmāṇi saṅgaṁ tyaktvā karoti yaḥ |**

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

brahma-śabdena prakṛtir ihocyate, mama yonir mahad brahma [gītā 14.3] iti hi vakṣyate | indriyāṇāṁ prakṛti-pariṇāma-viśeṣa-rūpatvena indriyākāreṇa avasthitāyāṁ prakṛtau paśyan sṛṇvan [gītā 5.8] ity-ādinokta-prakāreṇa karma brahmaṇy ādhāya phala-saṅgaṁ tyaktvā naiva kiṁcit karomi [gītā 5.8] iti yaḥ karmāṇi karoti | sa prakṛti-saṁsṛṣṭatayā vartamāno’pi prakṛty-ātmābhimāna-rūpeṇa sambandha-hetunā pāpena na lipyate | padma-patram ivāmbhasā, yathā padma-patram ambhasā saṁspṛṣṭam api na lipyate, tathā na lipyata ity arthaḥ ||5.10||

**kāyena manasā buddhyā kevalair indriyair api |**

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

kāya-mano-buddhīndriya-sādhyaṁ karma svargādi-phala-saṅgaṁ tyaktvā yogina ātma-viśuddhaye kurvanti, ātma-gata-prācīna-karma-bandhana-vināśāya kurvantīty arthaḥ ||5.11||

**yuktaḥ karma-phalaṁ tyaktvā śāntim āpnoti naiṣṭhikīm |**

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

yukta ātma-vyatirikta-phaleṣv acapala ātmaika-pravaṇaḥ karma-phalaṁ tyaktvā kevalātma-śuddhaye karmānuṣṭhāya naiṣṭhikīṁ śāntim āpnoti | sthirām ātmānubhava-rūpāṁ nirvṛtim āpnoti | ayukta ātma-vyatirikta-phaleṣu capala ātmāvalokana-vimukhaḥ kāma-kāreṇa phale saktaḥ karmāṇi kurvan nityaṁ karmabhir badhyate nitya-saṁsārī bhavati | ataḥ phala-saṅga-rahita indriyākāreṇa pariṇatāyāṁ prakṛtau karmāṇi saṁnyasyātmano bandha-mocanāyaiva karmāṇi kurvītety uktaṁ bhavati ||5.12||

atha dehākāreṇa pariṇatāyāṁ prakṛtau kartṛtva-saṁnyāsa ucyate—

**sarva-karmāṇi manasā saṁnyasyāste sukhaṁ vaśī |**

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

ātmanaḥ prācīna-karma-mūla-deha-sambandha-prayuktam idaṁ karmaṇāṁ kartṛtvaṁ na svarūpa-prayuktam iti viveka-viṣayeṇa manasā sarvāṇi karmāṇi nava-dvāre pure saṁnyasya dehī svayaṁ vaśī dehādhiṣṭhāna-prayatnam akurvan dehenaiva kārayan sukham āste ||5.13||

sākṣād ātmanaḥ svābhāvika-rūpam āha—

**na kartṛtvaṁ na karmāṇi lokasya sṛjati prabhuḥ |**

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

asya deva-tiryaṅ-manuṣya-sthāvarātmanā prakṛti-saṁsargeṇa vartamānasya lokasya devādy-asādhāraṇaṁ kartṛtvaṁ tat-tad-asādhāraṇāni karmāṇi tat tat karma-janya-devādi-phala-saṁyogaṁ cāyaṁ prabhur akarma-vaśyaḥ svābhāvika-svarūpeṇāvasthita ātmā na sṛjati, notpādayati | kas tarhi ? svabhāvas tu pravartate, svabhāvaḥ prakṛti-vāsanā | anādi-kāla-pravṛtta-pūrva-pūrva-karma-janita-devādy-ākāra-prakṛti-saṁsarga-kṛta-tat-tad-ātmābhimāna-janita-vāsanā-kṛtam īdṛśaṁ kartṛtvādikaṁ sarvam, na svarūpa-prayuktam ity arthaḥ ||5.14||

**nādatte kasya cit pāpaṁ na caiva sukṛtaṁ vibhuḥ |**

**ajñānenāvṛtaṁ jñānaṁ tena muhyanti jantavaḥ ||15||**

kasyacit sva-sambandhitayā abhimatasya putrādeḥ pāpaṁ duḥkhaṁ nādatte, nāpanudati, kasyacit pratikūlatayābhimatasya sukṛtaṁ sukhaṁ ca nādatte nāpanudati | yato’yaṁ vibhuḥ, na kvācitkaḥ, na devādi-dehādy-asādhāraṇa-deśaḥ, ata eva na kasyacit sambandhī, na kasyacit pratikūlaś ca | sarvam idaṁ vāsanā-kṛtam | evaṁ-svabhāvasya katham iyaṁ viparīta-vāsanā utpadyate ? ajñānenāvṛtaṁ jñānam, jñāna-virodhinā pūrva-pūrva-karmaṇā sva-phalānubhava-yogyatvāyāsya jñānam āvṛtaṁ saṁkucitam | tena jñānāvaraṇa-rūpeṇa karmaṇā devādi-deha-saṁyogas tat-tad-ātmābhimāna-rūpa-mohaś ca jāyate | tataś ca tathāvidhātmābhimāna-vāsanā tad-ucita-karma-vāsanā ca | vāsanāto viparītātmābhimānaḥ karmārambhaś copapadyate ||5.15||

sarvaṁ jñāna-plavenaiva vṛjinaṁ saṁtariṣyasi [gītā 4.36] jñānāgniḥ sarva-karmāṇi bhasma-sāt kurute tathā [gītā 4.37] na hi jñānena sadṛśaṁ pavitram [gītā 4.38] iti pūrvoktaṁ sva-kāle saṁgamayati—

**jñānena tu tad ajñānaṁ yeṣāṁ nāśitam ātmanaḥ |**

**teṣām ādityavaj jñānaṁ prakāśayati tatparam ||16||**

evaṁ vartamāneṣu sarvātmasu yeṣām ātmanām ukta-lakṣaṇena ātma-yāthātmyopadeśa-janitena ātma-viṣayeṇa aharahar abhyāsādheyātiśayena niratiśaya-pavitreṇa jñānena tad-ajñānāvaraṇam anādi-kāla-pravṛttānanta-karma-saṁśaya-rūpājñānaṁ nāśitaṁ teṣāṁ tat svābhāvikaṁ paraṁ jñānaṁ aparimitam asaṁkucitam ādityavat sarvam yathāvasthitaṁ prakāśayati | teṣām iti vinaṣṭa-jñānānāṁ bahutvābhidhānād ātma-svarūpa-bahutvam—na tv evāhaṁ jātu nāsaṁ na tvaṁ neme [gītā 2.12] iti upakramāvagatam atra spaṣṭataram uktam |

na cedaṁ bahutvam upādhikṛtaṁ vinaṣṭa-jñānānām upādhi-gandhābhāvāt | teṣām ādityavaj jñānam iti vyatireka-nirdeśāt jñānasya svarūpānubandhitvam uktam āditya-dṛṣṭantena ca jñātṛ-jñānayoḥ prabhā-prabhāvator ivāvasthānaṁ ca | tata eva saṁsāra-daśāyāṁ jñānasya karmaṇā saṁkocaḥ mokṣa-daśāyāṁ vikāsaś copapannaḥ ||5.16||

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

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

tad-buddhayas tathā-vidhātma-darśanādhyavasāyāḥ, tad-ātmānas tad-viṣaya-manasaḥ, tan-niṣṭhās tad-abhyāsa-niratāḥ, tat-parāyaṇās tad eva param ayanaṁ yeṣāṁ te | evam abhyasyamānena jñānena nirdhūta-prācīna-kalmaṣās tathā-vidham ātmānam apunar-āvṛttiṁ gacchanti | yad-avasthād ātmanaḥ punar-āvṛttiḥ na vidyate sa ātmā apunar-āvṛttiḥ, svena rūpeṇāvasthitaḥ | tam ātmānaṁ gacchantīty arthaḥ ||5.17||

**vidyā-vinaya-saṁpanne brāhmaṇe gavi hastini |**

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

vidyā-vinaya-saṁpanne brāhmaṇo go-hasti-śvapacādiṣu atyanta-viṣamākāratayā pratīyamāneṣu cātmasu paṇḍitā ātma-yāthātmya-vido jñānaikākāratayā sarvatra sama-darśinaḥ | viṣamākāras tu prakṛter nātmanaḥ | ātmā tu sarvatra jñānaikākāratayā sama iti paśyantīty arthaḥ ||5.18||

**ihaiva tair jitaḥ sargo yeṣāṁ sāmye sthitaṁ manaḥ |**

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

ihaiva sādhanānuṣṭhāna-daśāyām eva taiḥ sargo jitaḥ saṁsāro jitaḥ | yeṣām ukta-rītyā sarveṣv ātmasu sāmye sthitaṁ manaḥ | nirdoṣaṁ hi samaṁ brahma prakṛti-saṁsarga-doṣa-viyuktatayā samam ātma-vastu hi brahma | ātma-sāmye sthitāś ced brahmaṇi sthitā eva te | brahmaṇi sthitir eva hi saṁsāra-jayaḥ | ātmasu jñānaikākāratayā sāmyam eva anusandadhānā muktā eva ity arthaḥ ||5.19||

yena prakāreṇāvasthitasya karma-yoginaḥ sama-darśana-rūpo jñāna-vipāko bhavati, taṁ prakāram upadiśati—

**na prahṛṣyet priyaṁ prāpya nodvijet prāpya cāpriyam |**

**sthira-buddhir asaṁmūḍho brahmavid brahmaṇi sthitaḥ ||20||**

yādṛśa-deha-sthasya yad-avasthasya prācīna-karma-vāsanayā yat priyaṁ yac cāpriyaṁ tad ubhayaṁ prāpya harṣodvegau na kuryāt | katham ? sthira-buddhiḥ sthire ātmani buddhir yasya sa sthira-buddhiḥ | asaṁmūḍhaḥ—asthireṇa śarīreṇa sthiram ātmānam ekīkṛtya mohaḥ saṁmohas tad-rahitaḥ | tat ca katham ? brahma-vid brahmaṇi sthitaḥ | upadeśena brahma-vit san tasmin brahmaṇy abhyāsa-yuktaḥ | etad uktaṁ bhavati—tattva-vidām upadeśena ātma-yāthātmya-vid bhūtvā tatraiva yatamāno dehābhimānaṁ parityajya sthira-rūpātmāvalokana-priyānubhave vyavasthito’sthire prākṛta-priyāpriye prāpya.harṣodvegau na kuryād iti ||5.20||

**bāhya-sparśeṣv asaktātmā vindaty ātmani yat sukham |**

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

evam uktena prakāreṇa bāhya-sparśeṣv ātma-vyatirikta-viṣayānubhāveṣv asakta-manā antarātmany eva yaḥ sukhaṁ vindati labhate sa prakṛty-abhyāsaṁ vihāya brahma-yoga-yuktātmā brahmābhyāsa-yukta-manā brahmānubhava-rūpam akṣayaṁ sukhaṁ prāpnoti ||5.21||

prākṛtasya bhogasya sutyajatām āha—

**ye hi saṁsparśajā bhogā duḥkha-yonaya eva te |**

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

viṣayendriya-sparśajā ye bhogāḥ, duḥkha-yonayas te duḥkhodarkā ādy-anta-vanto’lpa-kāla-vartino hi upalabhyante | na teṣu tad-yāthātmya-vid ramate ||5.22||

**śaknotīhaiva yaḥ soḍhuṁ prāk śarīra-vimokṣaṇāt |**

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

śarīra-vimokṣaṇāt prāg ihaiva sādhanānuṣṭhāna-daśāyām eva ātmānubhava-prītyā kāma-krodhodbhavaṁ vegaṁ soḍhuṁ niroddhuṁ yaḥ śaknoti sa yukta ātmānubhavāyārhaḥ | śarīra-mokṣaṇottara-kālam ātmānubhava-sukhaḥ saṁpatsyate ||5.23||

**yo’ntaḥ-sukho’ntarārāmas tathāntar-jyotir eva yaḥ |**

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

yo bāhya-viṣayānubhavaṁ sarvaṁ vihāya antaḥ-sukha ātmānubhavaika-sukho’ntarārāma ātmaikādhīnaḥ sva-guṇair ātmaiva sukha-vardhako yasya sa tathoktaḥ, tathā antar-jyotir ātmaika-jñāno yo vartate, sa brahma-bhūto yogī brahma-nirvāṇam ātmānubhava-sukhaṁ prāpnoti ||5.24||

**labhante brahma-nirvāṇam ṛṣayaḥ kṣīṇa-kalmaṣāḥ |**

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

china-dvaidhāḥ—śītoṣṇādi-dvandvair vimuktāḥ | yatātmāna—ātmany eva niyamita-manasaḥ | sarva-bhūta-hite ratāḥ—ātmavat sarveṣāṁ bhūtānāṁ hiteṣu niratāḥ | ṛṣayaḥ—draṣṭara ātmāvalokana-parā ye evaṁbhūtās te kṣīṇāśeṣātma-prāpti-virodhi-kalmaṣā brahma-nirvāṇaṁ labhante ||5.25||

ukta-guṇānāṁ brahmātyanta-sulabham ity āha—

**kāma-krodha-viyuktānāṁ yatīnāṁ yata-cetasām |**

**abhito brahma-nirvāṇaṁ vartate viditātmanām ||26||**

kāma-krodha-viyuktānāṁ yatīnāṁ yatana-śīlānāṁ yata-cetasāṁ niyamita-manasāṁ vijitātmanāṁ vijita-manasāṁ brahma-nirvāṇam abhito vartate | evaṁ-bhūtānāṁ hasta-sthaṁ brahma-nirvāṇam ity arthaḥ ||5.26||

uktaṁ karma-yogaṁ sva-lakṣya-bhūta-yoga-śiraskam upasaṁharati—

**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||**

bāhyān viṣaya-sparśān bahiḥ kṛtvā bāhyendriya-vyāpāraṁ sarvam upasaṁhṛtya yoga-yogyāsane ṛju-kāya upaviśya cakṣur bhruvor antare nāsāgre vinyasya nāsābhyantara-cāriṇau prāṇāpānau samau kṛtvā ucchavāsa-niḥśvāsau sama-gatī kṛtvā ātmāvalokanād anyatra pravṛtty-anarhendriya-mano-buddhis tata eva vigatecchā-bhaya-krodho mokṣa-parāyaṇo mokṣaika-prayojano munir ātmāvalokana-śīlo yaḥ sadā mukta eva | sādhya-daśāyām iva sādhana-daśāyām api mukta eva sa ity arthaḥ ||5.27-28||

uktasya nitya-naimittika-karmeti kartavyatākasya karma-yogasya yoga-śiraskasya suśakatām āha—

**bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram |**

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

yajña-tapasāṁ bhoktāraṁ sarva-loka-maheśvaraṁ sarva-bhūtānāṁ suhṛdaṁ māṁ jñātvā śāntim ṛcchati karma-yoga-karaṇa eva sukham ṛcchati | sarva-loka-maheśvaraṁ sarveṣāṁ lokeśvarāṇām apīśvaram tam īśvarāṇāṁ paramaṁ maheśvaram [śve.u. 6.7] iti hi śrūyate | māṁ sarva-loka-maheśvaraṁ sarva-suhṛdaṁ jñātvā mad-ārādhana-rūpaḥ karma-yoga iti sukhena tatra pravartata ity arthaḥ | suhṛdām ārādhanāya sarve pravartante ||5.29||

iti śrīmad-rāmānuja-viracite śrīmad-gītā-bhāṣye karma-saṁnyāsa-yogo nāma pañcamo’dhyāyaḥ ||5||

# atha ṣaṣṭho’dhyāyaḥ

(rāmānujācārya-caraṇa-kṛta-bhāṣyaḥ)

uktaḥ karma-yogaḥ sa-parikaraḥ | idānīṁ jñāna-yoga-karma-yoga-sādhyātmāvalokana-rūpa-yogābhyāsa-vidhir ucyate | tatra karma-yogasya nirapekṣa-yoga-sādhanatvaṁ draḍhayituṁ jñānākāraḥ karma-yogo yoga-śirasko’nūdyate |

**anāśritaḥ karma-phalaṁ kāryaṁ karma karoti yaḥ |**

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

karma-phalaṁ svargādikam anāśritaḥ kāryaṁ karmānuṣṭhānam eva kāryaṁ sarvātmanāsmat-suhṛd-bhūta-parama-puruṣārādhana-rūpatayā karmaiva mama prayojanaṁ na tat-sādhyaṁ kiṁcid iti yaḥ karma karoti, sa saṁnyāsī ca jñāna-yoga-niṣṭhaś ca yogī ca karma-yoga-niṣṭhaś ca | ātmāvalokana-rūpa-yoga-sādhana-bhūtobhaya-niṣṭha ity arthaḥ | na niragniś cākriyaḥ—na codita-yajñādi-karmasv apravṛttaḥ, kevala-jñāna-niṣṭhaḥ | tasya hi jñāna-niṣṭhā eva karma-yoga-niṣṭhasya tūbhayam astīty abhiprāyaḥ ||6.1||

ukta-lakṣaṇe karma-yoge jñānam apy asti, ity āha—

**yaṁ saṁnyāsam iti prāhur yogaṁ taṁ viddhi pāṇḍava |**

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

jñāna-yoga ity ātma-yāthātmya-jñānam iti prāhus taṁ karma-yogam eva viddhi | tad upapādayati, na hy asaṁnyasta-saṁkalpo yogī bhavati kaścana iti | ātma-yāthātmyānusandhānenānātmani prakṛtav ātma-saṁkalpaḥ saṁnyastaḥ parityakto yena sa saṁnyasta-saṁkalpaḥ, anevaṁbhūtāṛ yaḥ sāsaṁnyasta-saṁkalpaḥ | na hy ukteṣu karma-yogeṣv anevaṁbhūtaḥ kaścana karma-yogī bhavati | yasya sarve samārambhāḥ kāmasaṁkalpa-varjitāḥ [gītā 4.19] iti hy uktam ||6.2||

karma-yoga evāpramādena yogaṁ sādhayatīty āha—

**ārurukṣor muner yogaṁ karma kāraṇam ucyate |**

**yogārūḍhasya tasyaiva śamaḥ kāraṇam ucyate ||3||**

yogam ātmāvalokanaṁ prāptum icchoḥ mumukṣoḥ karma-yoga eva kāraṇam ucyate | tasya eva yogārūḍhasya pratiṣṭhita-yogasya eva śamaḥ karma-nivṛttiḥ kāraṇam ucyate | yāvad ātmāvalokana-rūpa-mokṣa-prāptiḥ, tāvat karma kāryam ity arthaḥ ||6.3||

kadā pratiṣṭhita-yogo bhavati ? ity atrāha—

**yadā hi nendriyārtheṣu na karmasv anuṣajjate |**

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

yadāyaṁ yogī ātmaikānubhava-svabhāvatayā indriyārtheṣv ātma-vyatirikta-prākṛta-viṣayeṣu tat-sambandhiṣu karmasu ca nânuṣajjate na saṅgam arhati, tadā hi sarva-saṁkalpa-saṁnyāsī yogārūḍha ity ucyate | tasmād ārurukṣor viṣayānubhavārhatayā tad-ananuṣaṅgābhyāsa-rūpaḥ karma-yoga eva niṣpatti-kāraṇam, ato viṣayānanuṣaṅgābhyāsa-rūpaṁ karma-yogam eva ārurukṣuḥ kuryāt ||6.4||

tad eva āha—

**uddhared ātmanātmānaṁ nātmānam avasādayet |**

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

ātmanā manasā viṣayānanuṣaktena manasā ātmānam uddharet | tad-viparītena manasā ātmānaṁ nāvasādayet | ātmaiva mana eva hy ātmano bandhuḥ, tad evātmano ripuḥ ||6.5||

**bandhur ātmātmanas tasya yenātmaivātmanā jitaḥ |**

**anātmanas tu śatrutve vartetātmaiva śatruvat ||6||**

yena puruṣeṇa svenaiva sva-mano viṣayebhyo jitaṁ tan-manas tasya bandhuḥ, anātmano’jita-manasaḥ svakīyam eva manaḥ svasya śatruvat śatrutve varteta, sva-niḥśreyasa-viparīte varteta ity arthaḥ | yathoktaṁ bhagavatā parāśareṇāpi—

mana eva manuṣyāṇāṁ kāraṇaṁ bandha-mokṣayoḥ |

bandhāya viṣayāsaṅgi muktyai nirviṣayaṁ manaḥ | [vi.pu. 6.7.28] iti ||6.6||

yogārambha-yogyāvasthā ucyate—

**jitātmanaḥ praśāntasya paramātmā samāhitaḥ |**

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

śītoṣṇasukha-duḥkheṣu mānāpamānayoś ca jitātmanaḥ jitamanasaḥ, vikārarahitamanasaḥ | praśāntasya manasi paramātmā samāhitaḥ samyagāhitaḥ | svarūpeṇāvasthitaḥ pratyagātmā atra paramātmā ityucyate, tasya eva prakṛtatvāt, tasyāpi pūrvapūrvāsthāpekṣayā paramātmatvāt | ātmā paraṁ samāhita iti vā sambandhaḥ ||6.7||

jñāna-vijñāna-tṛptātmā ātma-svarūpa-viṣayeṇa jñānena tasya ca prakṛti-visajātīyākāra-viṣayeṇa vijñānena ca tṛpta-manāḥ kūṭasthaḥ—devādy-avasthāsv anuvartamānaḥ sarva-sādhāraṇa-jñānaikākārātmani sthitaḥ, tatraiva vijitendriyaḥ, sama-loṣṭāśma-kāñcanaḥ—prakṛti-vivikta-svarūpa-niṣṭhatayā prākṛta-vastu-viśeṣeṣu bhogyatvābhāvāt loṣṭāśma-kāñcaneṣu sama-prayojano yaḥ karma-yogī sa yukta ity ucyate—

**jñāna-vijñāna-tṛptātmā kūṭastho vijitendriyaḥ |**

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

ātmāvalokana-rūpa-yogābhyāsārha ucyate ||6.8||

tathā ca—

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

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

vayo-viśeṣānaṅgīkāreṇa sva-hitaiṣiṇaḥ suhṛdaḥ, sa-vayaso hitaiṣiṇo mitrāṇi, arayo nimittato’narthocchavaḥ, ubhaya-hetv-abhāvād ubhaya-rahitā udāsīnāḥ, janmata eva ubhaya-rahitā madhya-sthāḥ, janmata evāniṣṭocchavo dveṣyāḥ, janmata eva hitaiṣiṇo bandhavaḥ, sādhavo dharma-śīlāḥ, pāpāḥ papa-śīlāḥ, ātmaika-prayojanatayā suhṛn-mitrādibhiḥ prayojanābhāvād virodhābhāvāc ca teṣu sama-buddhiḥ, yogābhyāsārhatve viśiṣyate ||6.9||

**yogī yuñjīta satatam ātmānaṁ rahasi sthitaḥ |**

**ekākī yata-cittātmā nirāśīr aparigrahaḥ ||10||**

yogī ukta-prakāra-karma-yoga-niṣṭhaḥ satatam ahar-ahaḥ yoga-kāle ātmānaṁ yuñjīta, ātmānaṁ yuktaṁ kurvīta | sva-darśana-niṣṭhaṁ kurvītety arthaḥ | rahasi jana-varjite niḥśabde deśe sthitaḥ, ekākī tatrāpi na sa-dvitīyaḥ, tatrāpi yata-cittātmā yata-citta-manaskaḥ, nirāśīr ātma-vyatirikte kṛtsne vastuni nirapekṣaḥ, aparigrahas tad-vyatirikte kasmiṁścid api mamatā-rahitaḥ ||6.10||

**śucau deśe pratiṣṭhāpya sthiram āsanam ātmanaḥ |**

**nātyucchritaṁ nātinīcaṁ cailājina-kuśottaram ||11||**

**tatraikāgraṁ manaḥ kṛtvā yata-cittendriya-kriyaḥ |**

**upaviśyāsane yuñjyād yogam ātma-viśuddhaye ||12||**

śucau deśe’śucibhiḥ puruṣair anadhiṣṭhite’parigṛhīte cāśucibhir vastubhir aspṛṣṭaś ca pavitrī-bhūte deśe dārv-ādi-nirmitaṁ nātyucchritaṁ nātinīcaṁ cailājina-kuśottaram āsanaṁ pratiṣṭhāya tasmin manaḥ-prasāda-kare sāpāśraye upaviśya yogaikāgram avyākulam manaḥ kṛtvā yata-cittendriya-kriyaḥ sarvātmanopasaṁhṛta-cittendriya-kriyaḥ ātma-viśuddhaye bandha-vimuktaye yogaṁ yuñjyāt | ātmāvalokanaṁ kurvīta ||6.11-12||

**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||**

kāya-śiro-grīvaṁ samam acalaṁ sāpāśrayatayā sthiraṁ dhārayan diśaś cānavalokayan svaṁ nāsikāgraṁ saṁprekṣya praśāntātmā atyanta-nirvṛta-manāḥ vigata-bhīr brahmacarya-yukto manaḥ saṁyamya mac-citto yukto’vahito mat-para āsīta mām eva cintayan āsīta ||6.13-14||

**yuñjann evaṁ sadātmānaṁ yogī niyata-mānasaḥ |**

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

evaṁ mayi parasmin brahmaṇi puruṣottame manasaḥ śubhāśraye sadātmānaṁ mano yuñjan niyata-mānaso niścala-mānasaḥ mat-sparśa-pavitrīkṛta-mānasatayā niścala-mānasaḥ mat-saṁsthāṁ nirvāṇa-paramāṁ śāntim adhigacchati nirvāṇa-kāṣṭhā-rūpāṁ mat-saṁsthāṁ mayi saṁsthitāṁ śāntim adhigacchati ||6.15||

evam ātma-yogam ārabhamāṇasya mano-nairmalya-hetu-bhūtāṁ manaso bhagavati śubhāśraye sthitim abhidhāyānyad api yogopakaraṇam āha—

**nātyaśnatas tu yogo’sti na caikāntam anaśnataḥ |**

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

atyaśanānaśane yoga-virodhinī, ativihāra-vihārau ca tathātimātra-svapna-jāgarye tathā cātyāyāsānāyāsau ||6.16||

**yuktāhāra-vihārasya yukta-ceṣṭasya karmasu |**

**yukta-svapnāvabodhasya yogo bhavati duḥkhahā ||17||**

mitāhāra-vihārasya mitāyāsasya mita-svapnāvabodhasya sakala-duḥkhahā bandha-nāśano yogaḥ saṁpanno bhavati ||6.17||

**yadā viniyataṁ cittam ātmany evāvatiṣṭhate |**

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

yadā prayojana-viṣayaṁ cittam ātmany eva viniyataṁ viśeṣeṇa niyataṁ niratiśaya-prayojanatayā tatraiva niyataṁ niścalam avatiṣṭhate tadā sarva-kāmebhyo niḥspṛhaḥ san yukta ity ucyate yogārha ity ucyate ||6.18||

**yathā dīpo nivāta-stho neṅgate sopamā smṛtā |**

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

nivāta-stho dīpo yathā neṅgate na calati, acalaḥ sa-prabhas tiṣṭhati, yata-cittasya nivṛtta-sakaletara-mano-vṛtter yogina ātmani yogaṁ yuñjataḥ ātma-svarūpasya sopamā |

nivāta-sthatayā niścala-sa-prabha-dīpavan nivṛtta-sakaletara-mano-vṛttitayā niścalo jñāna-prabha ātmā tiṣṭhatīty arthaḥ ||6.19||

**yatroparamate cittaṁ niruddhaṁ yoga-sevayā |**

**yatra caivātmanātmānaṁ paśyann ātmani tuṣyati ||20||**

yoga-sevāyāṁ hetunā sarvatra niruddhaṁ cittaṁ yatra yoga uparamate’tiśayita-sukham idam eveti ramate, yatra ca yoga ātmanā manasātmānaṁ paśyann anya-nirapekṣam ātmany eva tuṣyati ||6.20||

**sukham ātyantikaṁ yat tad buddhi-grāhyam atīndriyam |**

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

yat tad atīndriyam ātma-buddhy-eka-grāhyam ātyantikaṁ sukhaṁ yatra ca yoge vetty anubhavati yatra ca yoge sthitaḥ sukhātirekeṇa tattvatas tad-bhāvāt na calati ||6.21||

**yaṁ labdhvā cāparaṁ lābhaṁ manyate nādhikaṁ tataḥ |**

**yasmin sthito na duḥkhena guruṇāpi vicālyate ||22||**

yaṁ yogaṁ labdhvā yogād viratas tam eva kāṅkṣamāṇo nāparaṁ lābhaṁ manyate, yasmin ca yoge sthito’virato’pi guṇavat-putra-viyogādinā guruṇāpi duḥkhena na vicālyate ||6.22||

**taṁ vidyād duḥkha-saṁyoga-viyogaṁ yoga-saṁjñitam |**

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

taṁ duḥkha-saṁyoga-viyogaṁ duḥkha-saṁyoga-pratyanīkākāraṁ yoga-śabdābhidheyaṁ jñānaṁ vidyāt, sa evaṁbhūto yoga ity ārambha-daśāyāṁ niścayenānirviṇṇa-cetasā hṛṣṭa-cetasā yogo yoktavyaḥ ||6.23||

**saṁkalpa-prabhavān kāmāṁs tyaktvā sarvān aśeṣataḥ |**

**manasaivendriya-grāmaṁ viniyamya samantataḥ ||24||**

**śanaiḥ śanair uparamed buddhyā dhṛti-gṛhītayā |**

**ātmasaṁsthaṁ manaḥ kṛtvā na kiṁcid api cintayet ||25||**

sparśajāḥ saṅkalpajāś ceti dvi-vidhāḥ kāmāḥ sparśajāḥ śītoṣṇādayaḥ, saṅkalpajāḥ putra-pautra-kṣetrādayaḥ, tatra saṅkalpa-prabhavāḥ svarūpeṇa eva tyaktuṁ śakyāḥ, tān sarvān manasā eva tad-ananvayānusandhānena tyaktvā sparśajeṣv avarjanīyeṣu tan-nimitta-harṣodvegau tyaktvā samantataḥ sarvasmād viṣayāt sarvam indriya-grāmaṁ viniyamya śanaiḥ śanaiḥ dhṛti-gṛhītayā viveka-viṣayayā buddhyā sarvasmād ātma-vyatiriktād uparamya ātma-saṁsthaṁ manaḥ kṛtvā na kiṁcid api cintayet ||6.24-25||

**yato yato niścarati manaś cañcalam asthiram |**

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

cala-svabhāvatayā ātmany asthiraṁ mano yato yato viṣaya-prāvaṇya-hetor bahir niścarati tatas tato yatnena mano niyamya ātmany evātiśayita-sukha-bhāvanayā vaśaṁ nayet ||6.26||

**praśānta-manasaṁ hy enaṁ yoginaṁ sukham uttamam |**

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

praśānta-manasam ātmani niścala-manasam ātma-nyasta-manasaṁ tata eva hetor dagdhāśeṣa-kalmaṣaṁ tata eva śānta-rajasaṁ vinaṣṭa-rajo-guṇaṁ tata eva brahma-bhūtaṁ sva-svarūpeṇāvasthitam enaṁ yoginam ātmānubhava-rūpam uttamaṁ sukham upaiti, hīti hetau, uttama-sukha-rūpam upaitīty arthaḥ ||6.27||

**yuñjann evaṁ sadātmānaṁ yogī vigata-kalmaṣaḥ |**

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

evam ukta-prakāreṇātmānaṁ yuñjan tenaiva vigata-prācīna-samasta-kalmaṣo brahma-saṁsparśo brahmānubhava-rūpaṁ sukham atyantam aparimitaṁ sukhenānāyāsena sadā aśnute ||6.28||

atha yoga-vipāka-daśā catuṣ-prakārā ucyate—

**sarva-bhūta-stham ātmānaṁ sarva-bhūtāni cātmani |**

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

svātmanaḥ pareṣāṁ ca bhūtānāṁ prakṛti-viyukta-svarūpāṇāṁ jñānaikākāratayā sāmyād vaiṣamyasya ca prakṛti-gatatvād yoga-yuktātmā prakṛti-viyukteṣv ātmasu sarvatra jñānaikākāratayā sama-darśanaḥ sarva-bhūta-sthaṁ svātmānaṁ sarva-bhūtāni ca svātmani īkṣate | sarva-bhūta-samānākāraṁ svātmānaṁ svātma-samānākārāṇi ca sarva-bhūtāni paśyatīty arthaḥ ||6.29||

ekasminn ātmani dṛṣṭo sarvasya ātma-vastunas tat-sāmyāt sarvam ātma-vastu dṛṣṭaṁ bhavatīty arthaḥ | sarvatra sama-darśanaḥ iti vacanāt yo’yaṁ yogas tvayā proktaḥ sāmyena [gītā 6.33] ity anubhāṣaṇāc ca nirdoṣaṁ hi samaṁ brahma [gītā 5.19] iti vacanāc ca |

**yo māṁ paśyati sarvatra sarvaṁ ca mayi paśyati |**

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

tato vipāka-daśām āpanno mama sādharmyam upāgato nirajanaḥ paramaṁ sāmyam upaiti [mu.u. 3.1.3] ity ucyamānaṁ sarvasyātma-vastuno vidhūta-puṇya-pāpasya svarūpeṇāvasthitasya mat-sāmyaṁ paśyan yaḥ sarvatrātma-vastuni māṁ paśyati, sarvam ātma-vastu ca mayi paśyati, anyonya-sāmyād anyatara-darśanenānyatarad apīdṛśam iti paśyati, tasya svātma-svarūpaṁ paśyato’haṁ tat-sāmyāt na praṇaśyāmi, nādarśanam upayāmi, mamāpi māṁ paśyataḥ, mat-sāmyāt svātmānaṁ mat-samam avalokayan sa nādarśanam upayāti ||6.30||

tato vipāka-daśām āha—

**sarva-bhūta-sthitaṁ yo māṁ bhajaty ekatvam āsthitaḥ |**

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

yoga-daśāyāṁ sarva-bhūta-sthitaṁ mām asaṁkucita-jñānaikākāratayaikatvam āsthitaḥ prākṛta-bheda-parityāgena sudṛḍhaṁ yo bhajate sa yogī vyutthāna-kāle’pi yathā tathā vartamānaḥ svātmānaṁ sarva-bhūtāni ca paśyan mayi vartate mām eva paśyati | svātmani sarva-bhūteṣu ca sarvadā mat-sāmyam eva paśyatīty arthaḥ ||6.31||

tato’pi kāṣṭhām āha—

**ātmaupamyena sarvatra samaṁ paśyati yo’rjuna |**

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

ātmanaś cānyeṣāṁ cātmanām asaṁkucita-jñānaikākāratayā aupamyena svātmani cānyeṣu sarvatra vartamānaṁ putra-janmādi-rūpaṁ sukhaṁ tan-maraṇādi-rūpaṁ ca duḥkham asambandha-sāmyāt samaṁ yaḥ paśyati para-putra-janma-maraṇādi-samaṁ sva-putra-janma-maraṇādikaṁ yaḥ paśyatīty arthaḥ | sa yogī parama-yoga-kāṣṭhaṁ gato mataḥ ||6.32||

arjuna uvāca

**yo’yaṁ yogas tvayā proktaḥ sāmyena madhusūdana |**

**etasyāhaṁ na paśyāmi cañcalatvāt sthitiṁ sthirām ||33||**

yo’yaṁ deva-manuṣyādi-bhedena jīveśvara-bhedena cātyanta-bhinnatayā etāvantaṁ kālam anubhūteṣu sarveṣv ātmasu jñānaikākāratayā paraspara-sāmyenākarma-vaśyatayā ca īśvara-sāmyena sarvatra sama-darśana-rūpo yogas tvayoktaḥ | etasya yogasya sthirāṁ sthitiṁ na paśyāmi manasaś cañcalatvāt ||6.33||

**cañcalaṁ hi manaḥ kṛṣṇa pramāthi balavad dṛḍham |**

**tasyāhaṁ nigrahaṁ manye vāyor iva suduṣkaram ||34||**

tathā hy anavaratābhyasta-viṣayeṣv api svata eva cañcalaṁ puruṣeṇaikatra sthāpayitum aśakyaṁ manaḥ puruṣaṁ balāt pramathya dṛḍham anyatra carati | tasya svābhyasta-viṣayeṣv api cañcala-svabhāvasya manasas tad-viparītākārātmani sthāpayituṁ nigrahaṁ pratikūla-gater mahāvātasya vyañjanādineva suduṣkaram ahaṁ manye | mano-nigrahopāyo vaktavya ity abhiprāyaḥ ||6.34||

śrī-bhagavān uvāca

**asaṁśayaṁ mahābāho mano durṇigrahaṁ calam |**

**abhyāsena tu kaunteya vairāgyeṇa ca gṛhyate ||35||**

cala-svabhāvatayā mano durnigraham evety atra na saṁśayaḥ, tathāpy ātmano guṇākaratvābhyāsa-janitābhimukhyenātma-vyatirikteṣu viṣayeṣv api doṣākaratva-darśana-janita-vaitṛṣṇyena ca kathaṁcid gṛhyate ||6.35||

**asaṁyatātmanā yogo duṣprāpa iti me matiḥ |**

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

asaṁyatātmanājita-manasā mahatā api balena yogo duṣprāpa eva | upāyatas tu vaśyātmanā pūrvoktena mad-ārādhana-rūpeṇāntar-gata-jñānena karmaṇā jita-manasā yatamānenāyam eva sama-darśana-rūpo yogo’vāptuṁ śakyaḥ ||6.36||

atha nehābhikrama-nāśo’sti [gītā 2.40] ity ādāv eva śrutaṁ yoga-māhātmyaṁ yathāvat śrotum arjunaḥ pṛcchati | antar-gatātma-jñānatayā yoga-śiraskatayā ca hi karma-yogasya māhātmyaṁ tatroditaṁ tac ca yoga-māhātmyam eva arjuna uvāca—

**ayatiḥ śraddhayopeto yogāc calitamānasaḥ |**

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

śraddhayā yoge pravṛtto dṛḍhatarābhyāsa-rūpa-yatna-vaikalyena yoga-saṁsiddhim aprāpya yogāc calita-mānasaḥ kāṁ gatiṁ gacchati ||6.37||

**kaccin nobhaya-vibhraṣṭaś chinnābhram iva naśyati |**

**apratiṣṭho mahābāho vimūḍho brahmaṇaḥ pathi ||38||**

ubhaya-vibhraṣṭo’yaṁ chinnābhram iva kaccin na naśyati yathā megha-śakalaḥ pūrvasmāt mahato meghāc chinnaḥ paraṁ mahāntaṁ megham aprāpya madhye vinaṣṭe bhavati, tathā eva kaccit na naśyati, katham ubhaya-vibhraṣṭatayā, apratiṣṭho vimūḍho brahmaṇāḥ pathīti, yathāvasthitaṁ svargādi-sādhana-bhūtaṁ karma phalābhisandhi-rahitasyāsya puruṣasya sva-phala-sādhanatvena pratiṣṭhā na bhavatīty apratiṣṭhaḥ | prakrānte brahmaṇaḥ pathi vimūḍhas tasmāt pathaḥ pracyutaḥ, ata ubhaya-bhraṣṭatayā kim ayaṁ naśyaty eva, uta na naśyati ||6.38||

**etan me saṁśayaṁ kṛṣṇa chettum arhasy aśeṣataḥ |**

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

tam enaṁ saṁśayam aśeṣataś chettum arhasi svataḥ pratyakṣeṇa yugapat sarvaṁ sarvadā svata eva paśyatas tvatto’nyaḥ saṁśayasyāsya chettā na hy upapadyate ||6.39||

śrī-bhagavān uvāca

**pārtha naiveha nāmutra vināśas tasya vidyate |**

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

śraddhayā yoge prakrāntasya tasmāt pracyutasya iha cāmutra ca vināśaḥ na vidyate, prākṛta-svargādi-bhogānubhave brahmānubhave cābhilaṣitānavāpti-rūpaḥ pratyavāyākhyo’niṣṭāvāpti-rūpaś ca vināśo na vidyata ity arthaḥ | na hi niratiśaya-kalyāṇa-rūpa-yoga-kṛt kaścit kāla-traye’pi durgatiṁ gacchati ||6.40||

katham ayaṁ bhaviṣyati ? ity atrāha—

**prāpya puṇya-kṛtāṁ lokān uṣitvā śāśvatīḥ samāḥ |**

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

yaj-jātīya-bhogābhikāṅkṣayā yogāt pracyuto’yam atipuṇya-kṛtāṁ prāpyān lokān prāpya taj-jātīyān atikalyāṇa-bhogān jñānopāya-yoga-māhātmyād eva bhujāno yāvāt tad-bhoga-tṛṣṇāvasānaṁ śāśvatīḥ samās tatroṣitvā tasmin bhoge vitṛṣṇaḥ śucīnāṁ śrīmatāṁ yogopakrama-yogyānāṁ kule yogopakrame bhraṣṭe yoga-māhātmyāj jāyate ||6.41||

**atha vā yoginām eva kule bhavati dhīmatām |**

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

paripakva-yogaś calitaś ced yogināṁ dhīmatāṁ yogaṁ kurvatāṁ svayam eva, yogopadeṣṭṝṇāṁ kule bhavati | tad etad ubhaya-vidhaṁ yoga-yogyānāṁ yogināṁ ca kule janma loke prākṛtānāṁ durlabhataram, etat tu yoga-māhātmya-kṛtam ||6.42||

**tatra taṁ buddhi-saṁyogaṁ labhate paurvadehikam |**

**yatate ca tato bhūyaḥ saṁsiddhau kurunandana ||43||**

tatra janmani tam eva paurva-daihikaṁ yoga-viṣayaṁ buddhi-saṁyogaṁ labhate | tataḥ sputa-prabuddhavad bhūyaḥ saṁsiddhau yatate | yathā nāntarāya-hato bhavati, tathā yatate ||6.43||

**pūrvābhyāsena tenaiva hriyate hy avaśo’pi saḥ |**

**jijñāsur api yogasya śabda-brahmātivartate ||44||**

tena pūrvābhyāsena pūrveṇa yoga-viṣayeṇābhyāsena sa yoga-bhraṣṭe hy avaśo’pi yoga eva hriyate, prasiddhaṁ hi etad yoga-māhātmyam ity arthaḥ | apravṛtta-yogo yoga-jijñāsur api tataś calita-mānasaḥ punar api tām eva jijñāsāṁ prāpya karma-yogādikaṁ yogam anuṣṭhāya śabda-brahmātivartate |

śabda-brahma deva-manuṣya-pṛthivy-antarikṣa-svargādi-śabdābhilāpa-yogyaṁ brahma prakṛtiḥ, prakṛti-sambandhād vimukto deva-manuṣyādi-śabdābhilāpānarhaṁ jñānānandaikatānam ātmānaṁ prāpnotīty arthaḥ ||6.44||

yata evaṁ yoga-māhātmyam, tataḥ—

**prayatnād yatamānas tu yogī saṁśuddha-kilbiṣaḥ |**

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

aneka-janmārjita-puṇya-sañcayaiḥ saṁśuddha-kilbiṣaḥ saṁsiddhaḥ saṁjātaḥ prayatnād yatamānas tu yogī calito’pi punaḥ parāṁ gatiṁ yāty eva ||6.45||

atiśayita-puruṣārtha-niṣṭhatayā yoginaḥ sarvasmād ādhikyam āha—

**tapasvibhyo’dhiko yogī jñānibhyo’pi mato’dhikaḥ |**

**karmibhyaś cādhiko yogī tasmād yogī bhavārjuna ||46||**

kevala-tapobhir yaḥ puruṣārthaḥ sādhyate ātma-jñāna-vyatiriktair jñānaiś ca yaḥ, yaś ca kevalair aśvamedhādibhiḥ karmabhiḥ, tebhyaḥ sarvebhyo’dhika-puruṣārtha-sādhanatvāt yogasya tapasvibhyo jñānibhyaḥ karmibhyaś cādhiko yogī tasmād yogī bhavārjuna ||6.46||

tad evaṁ para-vidyāṅga-bhūtaṁ prajāpati-vākyoditaṁ pratyag-ātma-darśanam uktam | atha para-vidyāṁ prastauti—

**yoginām api sarveṣāṁ mad-gatenāntarātmanā |**

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

yoginām iti pañcamy-artho ṣaṣṭhī | sarva-bhūta-stham ity-ādinā catur-vidhā-yoginaḥ pratipāditāḥ, teṣv anantargatatvād vakṣyamāṇasya yoginaḥ, na nirdhāraṇe ṣaṣṭhī saṁbhavati |

api sarveṣām iti sarva-śabda-nirdiṣṭas tapasvi-prabhṛtayaḥ, tatrāpy uktena nyāyena pañcamy-artho grahītavyaḥ, yogibhyo’pi sarvebhyo vakṣyamāṇo yogī yuktatamaḥ, tad-apekṣayā avaratve tapasvi-prabhṛtīnāṁ yogināṁ ca na kaścid viśeṣa ity arthaḥ | merv-apekṣayā sarvāpāṇām iva yadyapi sarvāpeṣv anyonya-nyūnādhika-bhāvo vidyate, tathāpi merv-apekṣayā avaratva-nirdeśaḥ samānaḥ |

mat-priyatvātirekeṇānanya-sādhāraṇa-svabhāvatayā mad-gatenāntarātmanā manasā bāhyābhyantara-sakala-vṛtti-viśeṣāśraya-bhūtaṁ mano hy antarātmā, atyartha-mat-priyatvena mayā vinā sva-dhāraṇā-lābhāt mad-gatena manasā śraddhāvān atyartha-mat-priyatvena kṣaṇa-mātra-viyogāsahatayām aprāpti-pravṛttau tvarāvān yo māṁ bhajate | māṁ vicitrānanta-bhogya-bhoktṛ-varga-bhogopakaraṇa-bhoga-sthāna-paripūrṇa-nikhila-jagad-udaya-vibhava-laya-līlam aspṛṣṭa-śeṣa-doṣānavadhikātiśaya-jñāna-balaiśvarya-vīrya-śakti-tejaḥ-prabhṛty-asaṁkhyeya-kalyāṇa-guṇa-gaṇa-nidhiṁ svābhimatānurūpaika-rūpācintya-divyādbhuta-nitya-niravady-aniratiśayaujjvalya-saundarya-saugandhya-saukumārya-lāvaṇya-yauvanādy-ananta-guṇa-nidhi-divya-rūpaṁ vāṅ-manasāparicchedya-svarūpa-svabhāvam apāra-kāruṇya-sauśīlya-vātsalyaudāryaiśvarya-mahodadhim anālocita-viśeṣāśeṣa-loka-śaraṇyaṁ praṇatārti-haram āśrita-vātsalyaika-jaladhim akhila-manuja-nayana-viṣayatāṁ gatam ajahat-sva-svabhāvaṁ vasudeva-gṛhe’vatīrṇam anavadhikātiśaya-tejasā nikhilaṁ jagad bhāsayantam ātma-kāntyā viśvam āpyāyantaṁ bhajate, sevata upāsata ity arthaḥ | sa me yuktatamo mataḥ, sa sarvebhyaḥ śreṣṭhatama iti sarvaṁ sarvadā yathāvasthitaṁ svata eva sākṣāt-kurvan ahaṁ manye ||6.47||

*iti śrīmad-rāmānuja-viracite śrīmad-gītā-bhāṣye*

*karma-saṁnyāsa-yogo nāma ṣaṣṭho’dhyāyaḥ ||6||*

# atha saptamo’dhyāyaḥ

(rāmānuja-bhāṣyam)

prathamādhyāya-ṣaṭkena parama-prāpya-bhūtasya parasya brahmaṇo niravadyasya nikhila-jagad-eka-kāraṇasya sarvajñasya sarva-bhūtasya satya-saṅkalpasya mahā-vibhūteḥ śrīmato nārāyaṇasya prāpty-upāya-bhūtaṁ tad-upāsanaṁ vaktuṁ tad-aṅga-bhūtam ātma-jñāna-pūrvaka-karmānuṣṭhāna-sādhyaṁ prāptuḥ pratyag-ātmano yāthātmya-darśanam uktam | idānīṁ madhyamena ṣaṭkena para-brahma-bhūta-parama-puruṣa-svarūpaṁ tad-upāsanaṁ ca bhakti-śabda-vācyam ucyate | tad etad uttaratra—

yataḥ pravṛttir bhūtānāṁ yena sarvam idaṁ tatam |

sva-karmaṇā tam abhyarcya siddhiṁ vindati mānavaḥ || [18.46] ity ārabhya,

vimucya nirmamaḥ śānto brahma-bhūyāya kalpate ||

brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati |

samaḥ sarveṣu bhūteṣu mad-bhaktiṁ labhate parām [18.53-4] iti saṅkṣipya vakṣyate |

upāsanaṁ tu bhakti-rūpāpannam eva parama-prāpty-upāya-bhūtam iti vedānta-vākya-siddham | tam eva viditvātimṛtyum eti [śve.u. 3.8], tam eva vidvān amṛta iha bhavati [nṛ.tā.u. 1.10.6; tai.ā. 3.1.3] ity ādinābhihitaṁ vedanam | ātmā vā are draṣṭavyaḥ śrotavyo mantavyo nididhyāsitavyaḥ [bṛ.ā.u. 2.4.5], ātmānam eva lokam upāsīta [bṛ.ā.u. 1.4.15], sattva-śuddhau dhruvā smṛtiḥ smṛti-lambhe sarva-granthīnāṁ vipramokṣaḥ [chā.u. 7.26.2],

bhidyate hṛdaya-granthiś chidyante sarva-saṁśayāḥ |

kṣīyante cāsya karmāṇi tasmin dṛṣṭe parāvare || [mu.u. 2.2.8] ity ādibhir

aikārthyāt smṛti-santāna-rūpaṁ darśana-samānākāraṁ dhyānopāsana-śabda-vācyam ity avagamyate | punaś ca,

 nāyam ātmā pravacanena labhyo

 na medhayā na bahunā śrutena |

 yam evaiṣa vṛṇute tena labhyas

tasyaiṣa ātmā vivṛṇute tanūṁ svām || [mu.u. 3.2.3]

iti viśeṣaṇāt pareṇātmanā varaṇīyatā-hetu-bhūtaṁ smaryamāṇa-viṣayasyātyartha-priyatvena svayam apy atyartha-priya-rūpaṁ smṛti-santānam evopāsana-śabda-vācyam iti hi niścīyate | tad eva hi bhaktir ity ucyate | sneha-pūrvam anudhyānaṁ bhakti ity abhidhīyate [LaiṅgU] ity ādi vacanāt |

ataḥ tam eva vidvān amṛta iha bhavati [nṛ.tā.u. 1.10.6; tai.ā. 3.1.3], nānyaḥ panthā vidyate’nayanāya [śve.u. 3.8, 6.15; tai.ā. 3.1.3],

nāhaṁ vedair na tapasā na dānena na cejyayā |

śakya evaṁvidho draṣṭuṁ dṛṣṭavān asi māṁ yathā ||

bhaktyā tv ananyayā śakya aham evaṁvidho’rjuna |

jñātuṁ draṣṭuṁ ca tattvena praveṣṭuṁ ca paraṁtapa || [11.53-4]

ity anayor ekārthatvaṁ siddhaṁ bhavati | tatra saptame tāvad upāsya-bhūta-parama-puruṣa-svarūpa-yāthātmyaṁ, prakṛtyā tat tirodhānaṁ, tan-nivṛttaye bhagavat-prapattiḥ | upāsaka-vidhābhedaḥ | jñāninaḥ śraiṣṭhyaṁ cocyate |

śrī-bhagavān uvāca

**mayy āsaktamanāḥ pārtha yogaṁ yuñjan madāśrayaḥ |**

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

mayy ābhimukhyena āsakta-manāḥ mat-priyatvātirekeṇa mat-svarūpeṇa guṇaiś ca ceṣṭitena mad-vibhūtyā viśleṣe sati tat-kṣaṇād eva viśīryamāṇa-svabhāvatayā mayi sugāḍhaṁ baddha-manāḥ, mad-āśrayas tathā svayaṁ ca mayā vinā viśīryamāṇatayā mad-āśrayo mad-ekādhāraḥ, mad-yogaṁ yuñjan yoktuṁ pravṛtto yoga-viṣaya-bhūtaṁ mām asaṁśayaṁ niḥsaṁśayaṁ samagraṁ sakalaṁ yathā jñāsyasi yena jñānenoktena jñāsyasi, tad jñānam avahita-manāḥ sṛṇu ||7.1||

**jñānaṁ te’haṁ sa-vijñānam idaṁ vakṣyāmy aśeṣataḥ |**

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

ahaṁ te mad-viṣayam idaṁ jñānaṁ vijñānena sahāśeṣato vakṣyāmi | vijñānaṁ hi viviktākāra-viṣayaṁ jñānam, yathāhaṁ mad-vyatiriktāt samasta-cid-acid-vastu-jātāt nikhila-heya-pratyanīkatayā nānā-vidhānavadhikātiśayā-sakhyekalyāṇa-guṇa-gaṇānantamahāvibhūtitayā ca vivikta tena vivikta-viṣaya-jñānena saha mat-svarūpa-viṣaya-jñānaṁ vakṣyāmi | kiṁ bahunā yad jñānaṁ jñātvā mayi punar anyad jñātavyaṁ nāvaśiṣyate ||7.2||

vakṣyamāṇasya jñānasya duṣprāpatām āha—

**manuṣyāṇāṁ sahasreṣu kaś cid yatati siddhaye |**

**yatatām api siddhānāṁ kaś cin māṁ vetti tattvataḥ ||3||**

manuṣyāḥ śāstrādhikāra-yogyās teṣāṁ sahasreṣu kacid eva siddhi-paryantaṁ yatate | siddhi-paryantaṁ yatamānānāṁ sahasreṣu kaścid eva māṁ viditvā mattaḥ siddhaye yatate | mad-vidāṁ sahasreṣu tattvato yathāvat sthitaṁ māṁ vetti na kaścid ity abhiprāyaḥ | sa mahātmā sudurlabhaḥ [7.19] māṁ tu veda na kaścana [7.26] iti hi vakṣyate ||7.3||

**bhūmir āpo’nalo vāyuḥ khaṁ mano buddhir eva ca |**

**ahaṁkāra itīyaṁ me bhinnā prakṛtir aṣṭadhā ||4||**

asya vicitrānanda-bhogya-bhogopakaraṇa-bhoga-sthāna-rūpeṇāvasthitasya jagataḥ prakṛtir iyaṁ gandhādi-guṇaka-pṛthivy-ap-tejo-vāyv-ākāśādi-rūpeṇa manaḥ-prabhṛtīndriya-rūpeṇa ca mahad-aṁkāra-rūpeṇa cāṣṭadhā bhinnā madīyā iti viddhi ||7.4||

**apareyam itas tv anyāṁ prakṛtiṁ viddhi me parām |**

**jīva-bhūtāṁ mahābāho yayedaṁ dhāryate jagat ||5||**

iyaṁ mamāparā prakṛtiḥ | itas tv anyām ito’cetanāyāś cetana-bhogya-bhūtāyāḥ prakṛteḥ visajātīyākārāṁ jīva-bhūtāṁ paraṁ tasyā bhoktṛtvena pradhāna-bhūtāṁ cetana-rūpāṁ madīyāṁ prakṛtiṁ viddhi yayedam acetanaṁ kṛtsnaṁ jagad dhāryate ||7.5||

etad-yonīni bhūtāni sarvāṇīty upadhāraya |

ahaṁ kṛtsnasya jagataḥ prabhavaḥ pralayas tathā ||6||

etac cetanācetana-samaṣṭi-rūpa-madīya-prakṛti-dvaya-yonīni brahmādi-stamba-paryantāny uccāvaca-bhāvenāvasthitāni cid-acin-miśrāṇi sarvāṇi bhūtāni madīyānīty upadhāraya | madīya-prakṛti-dvaya-yonīni hi tāni madīyāny eva | tathā prakṛti-dvaya-yonitvena kṛtsnasya jagataḥ, tayor dvayor api mad-yonitvena madīyatvena ca kṛtsnasya jagato’ham eva prabhavaḥ, aham eva pralayaḥ, aham eva ca śeṣīty upadhāraya | tayoś cid-acit-samaṣṭi-bhūtayoḥ prakṛti-puruṣayor api parama-puruṣa-yonitvaṁ śruti-smṛti-siddham | mahān avyakte līyate ’vyaktam akṣare’kṣaraṁ tamasi līyate tamaḥ pare deve ekībhavati [su.u. 2] viṣṇoḥ svarūpāt paratodite dve rūpe pradhānaṁ puruṣaś ca [vi.pu. 1.2.24],

prakṛtir yā mayā khyātā vyaktāvyakta-svarūpiṇī |

puruṣaś cāpy ubhāv etau līyete paramātmanī ||

paramātmā ca sarveṣām ādhāraḥ parameśvaraḥ |

viṣṇunāmā sa vedeṣu vedānteṣu ca gīyate|| [vi.pu. 6.4.38-9]

ity-ādikā hi śruti-smṛtayaḥ ||7.6||

mattaḥ parataraṁ nānyat kiṁcid asti dhanaṁjaya |

mayi sarvam idaṁ protaṁ sūtre maṇigaṇā iva ||7||

yathā sarva-kāraṇasyāpi prakṛti-dvayasya kāraṇatvena sarvācetana-vastu-śeṣiṇaś cetanasyāpi śeṣitvena kāraṇatayā śeṣitayā cāhaṁ parataraḥ, tathā jñāna-śakti-balādi-guṇa-yogena cāham eva parataraḥ | matto’nyan mad-vyatiriktaṁ jñāna-balādi-guṇāntara-yogi kiṁcid api parataraṁ nāsti | sarvam idaṁ cid-acid-vastu-jātaṁ kāryāvasthaṁ kāraṇāvasthaṁ ca mac-charīra-bhūtaṁ sūtre maṇi-gaṇavad ātmatayā avasthite mayi protam āśritam | yasya pṛthivī śarīram [bṛ.ā.u. 3.7.3] yasyātmā śarīram [bṛ.ā.u. 3.7.22] eṣa sarva-bhūtāntarātmāpahata-pāpmā, divyo deva eko nārāyaṇaḥ [su.u. 7] ity ātma-śarīra-bhāvenāvasthānam ca jagad-brahmaṇor antaryāmi-brāhmaṇādiṣu siddham ||7.7||

ataḥ sarvasya parama-puruṣa-śarīratvena ātma-bhūta-parama-puruṣa-prakāratvāt sarva-prakāraḥ parama-puruṣa evāvasthita iti sarvaiḥ śabdais tasya evābhidhānam iti tat-tat-sāmānādhikaraṇyenāha raso’ham iti caturbhiḥ—

raso’ham apsu kaunteya prabhāsmi śaśi-sūryayoḥ |

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

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||

ete sarve vilakṣaṇā bhāvā matta eva utpannāḥ mac-cheṣa-bhūtā mac-charīratayā mayy evāvasthitāḥ | atas tat-prakāro’ham evāvasthitaḥ ||7.8-11||

**ye caiva sāttvikā bhāvā rājasās tāmasāś ca ye |**

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

kiṁ viśiṣyābhidhīyate ? sāttvikā rājasās tāmasāś ca jagati dehatvenendriyatvena bhogyatvena tat-tad-dhetutvena cāvasthitā ye bhāvās tān sarvān matta eva utpannān viddhi | te mac-charīratayā mayy evāvasthitā iti ca | na tv ahaṁ teṣu nāhaṁ kadācid api tad-āyatta-sthitiḥ | anyatrātmāyatta-sthititve’py śarīrasya śarīreṇātmanaḥ sthitav apy upakāro vidyate | mama tu tair na kaścit tathā-vidha upakāraḥ | kevala-līlaiva prayojanam ity arthaḥ ||7.12||

**tribhir guṇa-mayair bhāvair ebhiḥ sarvam idaṁ jagat |**

mohitaṁ nābhijānāti mām ebhyaḥ param avyayam ||13||

tad evaṁ cetanācetanātmakaṁ kṛtsnaṁ jagan madīyaṁ kāle kāle matta evotpadyate | mayi ca pralīyate | mayy evāvasthitaṁ mac-charīra-bhūtaṁ mad-ātmakaṁ ca, ity aham eva kāryāvasthāyāṁ kāraṇāvasthāyāṁ ca sarva-śarīratayā sarva-prakāro’vasthitaḥ | ataḥ kāraṇatvena śeṣitvena ca jñānādy-asaṁkhyeya-kalyāṇa-guṇa-gaṇaiś cāham eva sarvaiḥ prakāraiḥ parataraḥ | matto’nyat kenāpi kalyāṇa-guṇa-gaṇena parataraṁ na vidyate | evaṁ-bhūtaṁ māṁ tribhyaḥ sāttvika-rājasa-tāmasa-guṇa-mayebhyo bhāvebhyaḥ paraṁ mad-asādhāraṇaiḥ kalyāṇa-guṇa-gaṇais tat-tad-bhogyatā-prakāraiś ca param utkṛṣṭatamam avyayaṁ sadaika-rūpam api tair eva tribhir guṇa-mayair nihīnataraiḥ kṣaṇa-vidhvaṁsibhiḥ pūrva-karmānuguṇa-dehendriya-bhāgyatvenāvasthitaiḥ padārthaiḥ mohitaṁ deva-tiryaṅ-manuṣya-sthāvarātmanāvasthitam idaṁ jagan nābhijānāti ||7.13||

kathaṁ svata evānavadhikātiśayānande nitye sadaika-rūpe laukika-vastu-bhogyatā-prakāraiś cotkṛṣṭatame tvayi sthite’py atyanta-nihīneṣu guṇa-mayeṣv asthireṣu bhāveṣu sarvasya bhoktṛ-vargasya bhogyatva-buddhir upajāyate ? ity atrāha—

**daivī hy eṣā guṇa-mayī mama māyā duratyayā |**

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

mamaiṣā guṇa-mayī sattva-rajas-tamo-mayī māyā yasmād daivī devena krīḍā-pravṛttena mayaiva nirmatā tasmāt sarvair duratyayā duratikramā | asyāḥ māyā-śabda-vācyatvam āsura-rākṣasāstrādīnām iva vicitra-kārya-karatvena | yathā ca—

tato bhagavatā tasya rakṣārthaṁ cakram uttamam |

ājagāma samājñaptaṁ jvālā-māli saudarśinam ||

tena māyā-sahasrāṁ tac chambarasyāśu-gāminā |

bālasya rakṣatā deham ekaikāṁśena sūditam || [vi.pu. 1.19.19-20] ity ādau |

ato māyā-śabdo na mithyārtha-vācī | aindra-jālikādiṣv api kenacid mantrauṣadhādinā mithyārtha-viṣayāyāḥ pāramārthikyaiva buddher utpādakatvena māyāvīti prayogaḥ | tathā mantrauṣadhādir eva ca tatra māyā, sarva-prayogeṣv anugatasyaikasya evābdārthatvāt | tatra mithyārtheṣu māyā-śabda-prayogo māyā-kārya-buddhi-viṣayatvenāupacārikaḥ | mañcāḥ krośantītivat | eṣā guṇa-mayī pāramārthikī bhagavan-māyā eva—māyāṁ tu prakṛtiṁ vidyān māyinaṁ tu maheśvaram [śve.u. 4.10] ity-ādiṣv abhidhīyate | asyāḥ kāryaṁ bhagavat-svarūpa-tirodhanaṁ sva-svarūpa-bhogyatva-buddhiś ca | ato bhagavan-māyayā mohitaṁ sarvaṁ jagad bhagavantam anavadhikātiśayānanda-svarūpaṁ nābhijānāti | māyā-vimocanopāyām āha—mām eva satya-saṁkalpaṁ parama-kāruṇikam anālocita-viśeṣāśeṣa-loka-śaraṇyaṁ ye śaraṇaṁ prapadyante ta etāṁ madīyāṁ guṇa-mayīṁ māyāṁ taranti | māyām utsṛjya mām eva upāsata ity arthaḥ ||7.14||

kim iti bhagavad-upāsanāpādinīṁ bhagavat-prapattiṁ sarve na kurvanti ? ity atrāha—

**na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ |**

**māyayāpahṛta-jñānā āsuraṁ bhāvam āśritāḥ ||15||**

māṁ duṣkṛtinaḥ pāpa-karmāṇo duṣkṛta-tāratamyāc catur-vidhā na prapadyante mūḍhā narādhamāḥ | māyayāpahṛta-jñānā āsuraṁ bhāvam āśritā iti | mūḍhā viparīta-jñānā pūrvokta-prakāreṇa mat-svarūpāparijñānāt prākṛteṣu eva viṣayeṣu saktāḥ pūrvokta-prakāreṇa bhagavac-cheṣataika-rasam ātmānaṁ bhogya-jātaṁ ca sva-śeṣatayā manyamānāḥ | narādhamāḥ sāmānyena jñāte’pi mat-svarūpe madaunmukhyānarhāḥ | māyayāpahṛta-jñānās tu mad-viṣayaṁ mad-aiśvarya-viṣayaṁ ca jñānaṁ prastutam yeṣāṁ tad-asaṁbhāvanāpādinībhiḥ kūṭa-yuktibhir apahṛtaṁ te tathoktāḥ | āsuraṁ bhāvam āśritās tu mad-viṣayaṁ mad-aiśvarya-viṣayaṁ ca jñānaṁ sudṛḍham upapannaṁ yeṣāṁ dveṣāyaiva bhavati te āsuraṁ bhāvam āśritāḥ | uttarottarāḥ pāpiṣṭhatamāḥ ||7.15||

**catur-vidhā bhajante māṁ janāḥ sukṛtino’rjuna |**

**ārto jijñāsur arthārthī jñānī ca bharatarṣabha ||16||**

sukṛtinaḥ puṇya-karmāṇo māṁ śaraṇam upagamya mām eva bhajante | te ce sukṛta-tāratamyena catur-vidhāḥ | sukṛta-garīyastvena pratipatti-vaiśeṣyād uttarottarādhikatamā bhavanti | ārtaḥ pratiṣṭhā-hīno bhraṣṭaiśvaryaḥ punas tat-prāpti-kāmaḥ | arhārthī aprāptaiśvaryatayā aiśvarya-kāmaḥ | tayor mukha-bheda-mātram, aiśvarya-viṣayatayaikyād eka eva adhikāraḥ | jijñāsuḥ prakṛti-viyuktātma-svarūpāvāptīcchuḥ | jñānam evāsya svarūpam iti jijñāsur iti uktam | jñānī ca itas tv anyāṁ prakṛtiṁ viddhi me parām [gītā 7.5] ity ādinā abhihita-bhagavac-cheṣataika-rasātma-svarūpa-vit prakṛti-viyukta-kevalātmani aparyavasyan bhagavantaṁ prepsur bhagavantam parama-prāpyaṁ manvānaḥ ||7.16||

**teṣāṁ jñānī nitya-yukta eka-bhaktir viśiṣyate |**

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

teṣāṁ jñānī viśiṣyate | kutaḥ ? nitya-yukta eka-bhaktir iti ca | jñānino hi mad-eka-prāpyasya mayā yogo nityaḥ | itarayos tu yāvat svābhilaṣita-prāpti mayā yogaḥ | tathā jñānino mayy ekasmin eva bhaktiḥ | itarayos tu svābhilaṣite tat-sādhanatvena mayi ca | ataḥ sa eva viśiṣyate |

kiṁ ca priyo hi jñānino’tyartham aham | atrātyartha-śabdo abhidheya-vacanaḥ | jñānino’haṁ yathā priyaḥ, tathā mayā sarvajñena sarva-śaktināpy abhidhātuṁ na śakyate ity arthaḥ | priyatvasyeyattā-rahitatvāt | yathā jñāninām agresarasya prahlādasya—

sa tv āsakta-matiḥ kṛṣṇe daśya-māno mahoragaiḥ |

na vivedātmano gātraṁ tat-smṛty-āhlāda-saṁsthitaḥ || [vi.pu. 1.17.39]

iti so’pi tathā eva mama priyaḥ ||7.17||

**udārāḥ sarva evaite jñānī tv ātmaiva me matam |**

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

sarva evaite mām evopāsate ity udārā vadānyāḥ | ye matto yat kiṁcid api gṛhṇānti, te hi mama sarvasva-dāyinaḥ | jñānī tv ātmaiva me mataṁ tad-āyattātma-dhāraṇo’ham iti manye | kasmād evam ? yasmād ayaṁ mayā vinātma-dhāraṇāsaṁbhāvanayā mām evānuttamaṁ prāpyam āsthitaḥ | atas tena vinā mamāpy ātma-dhāraṇaṁ na saṁbhavati | tato mamāpy ātmā hi saḥ ||7.18||

nālpa-saṁkhyāsaṁkhyātānāṁ puṇya-janmanāṁ phalam idaṁ yan mac-cheṣataika-rasātma-yāthātmya-jñāna-pūrvakaṁ mat-prapadanam | api tu—

**bahūnāṁ janmanām ante jñānavān māṁ prapadyate |**

vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ ||19||

bahūnāṁ janmanāṁ puṇya-janmanām ante avasāne vāsudeva-śeṣataika-raso’haṁ tad-āyatta-svarūpa-sthiti-pravṛttiś ca | sa cāsaṁkhyeyaiḥ kalyāṇa-guṇa-gaṇaiḥ paratara iti jñānavān bhūtvā vāsudeva eva mama parama-prāpyaṁ prāpakaṁ cānyad api yan manoratha-varti sa eva mama tat sarvam iti māṁ yaḥ prapadyate mām upāste | sa mahātmā mahā-manāḥ sudurlabho durlabhataro loke |

vāsudevaḥ sarvam ity asyāyam evārthaḥ | priyo hi jñānino’tyartham aham [7.17], āsthitaḥ sa hi yuktātmā mām evānuttamāṁ gatim [7.18] iti prakamāt | jñānavān cāyam ukta-lakṣaṇa eva, asyaiva pūrvokta-jñānitvāt | bhūmir āpa ity ārabhya, ahaṅkāra itīyaṁ me bhinnā prakṛtir aṣṭādhā | apareyam itas tv anyāṁ prakṛtiṁ viddhi me parām jīva-bhūtām [7.4, 5] iti hi cetanācetanasya prakṛti-dvayasya parama-puruṣa-śeṣataika-rasatokta ahaṁ kṛtsnasya jagataḥ prabhavaḥ pralayas tathā | mattaḥ parataraṁ nānyat kiṁcid asti dhanaṁjaya [7.6, 7] iti ārabhya, ye caiva sāttvikā bhāvā rājasās tāmasāś ca ye | matta eveti tān viddhi na tv ahaṁ teṣu te mayi [7.12] iti prakṛti-dvayasya kārya-kāraṇobhayāvasthasya parama-puruṣāyatta-svarūpa-sthiti-pravṛttitvaṁ parama-puruṣasya ca sarvaiḥ prakāraiḥ sarvasmāt parataratvam uktam | ataḥ sa eva atra jñānī ity ucyate ||7.19||

tasya jñānino durlabhatvam evopapādayati—

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

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

sarva eva hi laukikāḥ puruṣāḥ svayā prakṛtyā pāpa-vāsanayā guṇa-maya-bhāva-viṣayayā niyatā nityānvitāḥ | tais taiḥ sva-vāsanānurūpair guṇa-mayair eva kāmair icchā-viṣaya-bhūtair hṛta-mat-svarūpa-viṣaya-jñānāḥ | tat-tat-kāma-siddhy-artham anya-devatā mad-vyatiriktāḥ kevalendrādi-devatāḥ, taṁ taṁ niyamam āsthāya tat-tad-devatā-viśeṣa-mātra-prīṇanāyāsādhāraṇaṁ niyamam āsthāya prapadyante tā eva āśritya arcayante, na mat-svarūpam abhijānanti ||7.20||

**yo yo yāṁ yāṁ tanuṁ bhaktaḥ śraddhayārcitum icchati |**

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

tā api devatā madīyās tanavaḥ | ya āditye tiṣṭhann ādityād antaro na veda, yasyādityaḥ śarīram [bṛ.ā.u. 3.7.9] ity ādi-śrutibhiḥ pratipāditā madīyāḥ tanava iti ajānann api yo yo yāṁ yāṁ madīyām indrādikāṁ tanuṁ bhaktaḥ śraddhayārcitum icchati, tasya tasyājānato’pi mat-tanu-viṣayaiṣā śraddhā ity aham evānusandhāya tām evācalāṁ nirvighnāṁ vidadhāmy aham ||7.21||

**sa tayā śraddhayā yuktas tasyā rādhanam īhate |**

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

sa tayā nirvighnayā śraddhayā yuktas tasyendrāder ārādhanaṁ pratīhate ceṣṭate | tato mat-tanu-bhūtendrādi-devatārādhanāt tān eva hi svābhilaṣitān kāmān mayaiva vihitān labhate | yadyapy ārādhana-kāle ārādhyendrādayo madīyās tanavaḥ | tata eva tad-arcanaṁ ca mad-ārādhanam iti na jānāti | tathāpi tasya vastuto mad-ārādhanatvād ārādhakābhilaṣitam aham eva vidadhāmi ||7.22||

**antavat tu phalaṁ teṣāṁ tad bhavaty alpa-medhasām |**

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

teṣām alpa-medhasām alpa-buddhīnām indrādi-mātra-yājināṁ tad-ārādhana-phalaṁ svalpam antavac ca bhavati | kutaḥ? devān deva-yajo yānti yata indrādīn devān tad-yājino yānti | indrādayo hi paricchinna-bhogāḥ parimita-kāla-vartinaś ca | tatas tat-sāyujyaṁ prāptās taiḥ saha pracyavante | mad-bhaktā api teṣām eva karmaṇāṁ mad-ārādhana-rūpatāṁ jñātvā paricchinna-phala-saṅgaṁ tyaktvā mat-prīṇanaika-prayojanā mām eva prāpnuvanti, na ca punar nivartante mām upetya tu kaunteya punar janma na vidyate [gītā 8.16] iti vakṣyate ||7.23||

itare tu sarva-samāśrayaṇīyatvāya mama manuṣyādiṣu avatāram api akiṁcitkaraṁ kurvanti ityāha—

**avyaktaṁ vyaktim āpannaṁ manyante mām abuddhayaḥ |**

**paraṁ bhāvam ajānanto mamāvyayam anuttamam ||24||**

sarvaiḥ karmabhir ārādhyo’haṁ sarveśvaro vāṅ-manasāparicchedya-svarūpa-svabhāvaḥ parama-kāruṇyād āśrita-vātsalyāc ca sarva-samāśrayaṇīyatvāya ajahat-svabhāva eva vasudeva-sūnur avatīrṇa iti mamaivaṁ paraṁ bhāvam avyayam anuttamam ajānantaḥ prākṛta-rāja-sūnu-samānam itaḥ pūrvam anabhivyaktam idānīṁ karma-vaśāj janma-viśeṣaṁ prāpya vyaktim āpannaṁ prāptaṁ mām abuddhayo manyante ato māṁ na śrayante, na karmabhir ārādhayanti ca ||7.24||

kuta evaṁ na prakāśate ? ity atrāha—

**nāhaṁ prakāśaḥ sarvasya yoga-māyā-samāvṛtaḥ |**

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

kṣetrajñāsādhāraṇa-manuṣyatvādi-saṁsthāna-yogākhya-māyayā samāvṛto’haṁ na sarvasya prakāśaḥ | mayi manuṣyatvādi-saṁsthāna-darśana-mātreṇa mūḍho’yaṁ loko mām ati-vāyv-indra-karmāṇam atisūryāgni-tejasam upalabhyamānam apy ajam avyayaṁ nikhila-jagad-eka-kāraṇaṁ sarveśvaraṁ māṁ sarva-samāśrayaṇīyatvāya manuṣyatva-saṁsthānam āsthitaṁ na abhijānāti ||7.25||

**vedāhaṁ samatītāni vartamānāni cārjuna |**

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

atītāni vartamānāny anāgatāni ca sarvāṇi bhūtāny ahaṁ veda jānāmi | māṁ tu veda na kaścana | mayānusandhīyamāneṣu kāla-traya-vartiṣu bhūteṣu mām evaṁ-vidhaṁ vāsudevaṁ sarva-samāśrayaṇīyatayāvatīrṇaṁ viditvā mām eva samāśrayam na kaścid upalabhyata ity arthaḥ | ato jñānī sudarlabha eva ||7.26||

tathā hi—

**icchā-dveṣa-samutthena dvandva-mohena bhārata |**

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

icchā-dveṣābhyāṁ samutthena śītoṣṇādi-dvandvākhyena mohena sarva-bhūtāni sarge janma-kāla eva saṁmohaṁ yānti | etad uktaṁ bhavati guṇa-mayeṣu sukha-duḥkhādi-dvandveṣu pūrva-pūrva-janmani yad-viṣayau icchā-dveṣau rāga-dveṣāv abhyastau tad-vāsanayā punar api janma-kāla eva tad eva dvandvākhyam icchā-dveṣa-viṣayatvena samupasthitaṁ bhūtānāṁ mohanaṁ bhavati tena mohena sarva-bhūtāni saṁmohaṁ yānti, tad-viṣayecchā-dveṣa-svabhāvāni bhavanti, na mat-saṁśleṣa-viyoga-sukha-duḥkha-svabhāvāni | jñānī tu mat-saṁśleṣa-viyogaika-sukha-duḥkha-svabhāvaḥ, na tat-svabhāvaṁ kim api bhūtaṁ jāyate iti ||7.27||

**yeṣāṁ tv anta-gataṁ pāpaṁ janānāṁ puṇya-karmaṇām |**

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

yeṣāṁ tv aneka-janmārjitenotkṛṣṭa-puṇya-saṁcayena guṇa-mayaṁ dvandvecchā-dveṣa-hetu-bhūtaṁ mad-aunmukhya-virodhi cānādi-kāla-pravṛttaṁ pāpam anta-gataṁ kṣīṇam te pūrvoktena sukṛta-tāratamyena māṁ śaraṇam anuprapadya guṇa-mayān mohād vinirmuktā jarā-maraṇa-mokṣāya prakṛti-viyuktātma-svarūpa-darśanāya mahate caiśvaryāya mat-prāptaye ca dṛḍha-vratā dṛḍha-saṁkalpā mām eva bhajante ||7.28||

atra teṣāṁ trayāṇāṁ bhagavantaṁ bhajamānānāṁ jñātavya-viśeṣān upādeyāṁś ca prastauti—

j**arā-maraṇa-mokṣāya mām āśritya yatanti ye |**

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

jarā-maraṇa-mokṣāya prakṛti-viyuktātma-svarūpa-darśanāya mām āśritya ye yatante te tad brahma viduḥ | adhyātmaṁ ca kṛtsnaṁ viduḥ, karma cākhilaṁ viduḥ ||7.29||

**sādhibhūtādhidaivaṁ māṁ sādhiyajñaṁ ca ye viduḥ |**

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

atra ya iti punar-nirdeśāt pūrva-nirdiṣṭebhyo’nye adhikāriṇo jñāyante | sādhibhūtaṁ sādhidaivaṁ mām aiśvaryārthino ye vidur ity etad anuvāda-svarūpam api aprāptārthatvāt tad-vidhāyakam eva | tathā sādhiyajñam ity api trayāṇām adhikāriṇām aviśeṣeṇa vidhīyate, artha-svābhāvyāt trayāṇāṁ hi nitya-naimittika-rūpa-mahā-yajñādy-anuṣṭhānam avarjanīyam |

te ca prayāṇa-kāle’pi svāprāpyānuguṇaṁ māṁ viduḥ | te ca iti ca-kārāt pūrve jarā-maraṇa-mokṣāya yatamānāś ca prayāṇa-kāle’pi viduḥ, iti samuccīyante | anena jñānino’pi artha-svābhāvyāt sādhiyajñaṁ māṁ viduḥ prayāṇa-kāle’pi sva-prāpyānuguṇaṁ māṁ vidur ity uktaṁ bhavati ||7.30||

*iti śrīmad-bhagavad-rāmānuja-viracite śrīmad-gītā-bhāṣye*

*saptamo’dhyāyaḥ*

*||7||*

# athāṣṭamo’dhyāyaḥ

saptame parasya brahmaṇo vāsudevasyopāsyatvaṁ, nikhila-cetanācetana-vastu-śeṣitvaṁ, kāraṇatvaṁ, ādhāratvaṁ, sarva-śarīratayā sarva-prakāratvena sarva-śabda-vācyatvaṁ, sarva-niyantṛtvaṁ, sarvaiś ca kalyāṇa-guṇa-gaṇair ekāśrayatvaṁ tasyaiva parataratvaṁ ca, sattva-rajas-tamo-mayair dehendriyatvena bhogyatvena cāvasthitair bhāvair anādi-kāla-pravṛtta-duṣkṛta-pravāha-hetukais tasya tirodhānam | atyutkṛṣṭa-sukṛta-hetuka-bhagavat-prapattyā ca tan-nivartanaṁ, sukṛta-tāratamyena ca pratipatti-vaiṣeṣyād aiśvaryākṣara-yāthātmya-bhagavat-prāpty-apekṣayopāsaka-bhedaṁ, bhagavantaṁ prepsor nitya-yuktatayika-bhaktitayā cātyartha-parama-puruṣa-priyatvena śraiṣṭhyaṁ, durlabhatvaṁ ca pratipādya eṣāṁ trayāṇāṁ jñātavyopādeya-bhedāṁś ca prāstauṣīt | idānīm aṣṭame prastutān jñātavyopādeya-bhedān vivinakti—

**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||**

jarā-maraṇa-mokṣāya bhagavantam āśritya yatamānānāṁ jñātavyatayoktaṁ tad brahmādhyātmaṁ ca karma ca kim iti vaktavyam ? aiśvaryārthināṁ jñātavyam adhibhūtam adhidaivaṁ ca kiṁ ? trayāṇāṁ jñātavyo’dhiyajña-śabda-nirdiṣṭaś ca kaḥ ? tasya cādhiyajña-bhāvaḥ kathaṁ ? prayāṇa-kāle caibhis tribhiḥ niyatātmabhiḥ kathaṁ jñeyo’si ? ||8.1—8.2||

śrī-bhagavān uvāca—

**akṣaraṁ brahma paramaṁ svabhāvo’dhyātmam ucyate |**

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

tad brahma iti nirdiṣṭaṁ paramam akṣaraṁ na kṣaratīty akṣaraṁ kṣetrajñaṁ samaṣṭi-rūpam | tathā ca śrutir avyaktam akṣare līyate’kṣaraṁ tamasi līyate [su.u. 2] ity ādikā | paramam akṣaraṁ prakṛti-vinirmuktātma-svarūpam | svabhāvo’dhyātmam ucyate svabhāvaḥ prakṛtir anātma-bhūtam ātmani saṁbaddhyamānaṁ bhūta-sūkṣma-tad-vāsanādikaṁ pañcāgni-vidyāyāṁ jñātavyatayā uditam | tad-ubhayaṁ prāpyatayā tyājyatayā ca mumukṣubhir jñātavyam |

bhūta-bhāvo manuṣyādi-bhāvaḥ, tad-udbhava-karo yo visargaḥ pañcamyām āhutāv āpaḥ puruṣa-vacaso bhavanti [chā.u. 5.3.3] iti śruti-siddho yoṣit-saṁbandha-jaḥ, sa karma-saṁjñitaḥ | tac cākhilaṁ sānubandham udvejanīyatayā pariharaṇīyatayā ca mumukṣubhir jñātavyam | pariharaṇīyatā cānantaram eva vakṣyate— yad icchanto brahmacaryaṁ caranti [8.11] iti ||8.3||

**adhibhūtaṁ kṣaro bhāvaḥ puruṣaś cādhidaivatam |**

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

aiśvaryārthināṁ jñātavyatayā nirdiṣṭam adhibhūtaṁ kṣaro bhāvo viyad-ādi-bhūteṣu vartamānas tat-pariṇāma-viśeṣaḥ kṣaraṇa-svabhāvo vilakṣaṇaḥ śabda-sparśādiḥ sāśrayaḥ, vilakṣaṇāḥ sāśrayāḥ śabda-sparśa-rūpa-rasa-gandhā aiśvaryārthibhiḥ prāpyāḥ | tair anusandheyāḥ |

puruṣaś cādhidaivatam adhidaivata-śabda-nirdiṣṭaḥ puruṣaḥ | adhidaivataṁ daivatopari vartamānam indra-prajāpati-prabhṛti-kṛtsna-daivatopari vartamānaḥ | indra-prajāpati-prabhṛtīnāṁ bhogya-jātād vilakṣaṇa-śabdāder bhoktā puruṣaḥ | sā ca bhoktṛtvāvasthā aiśvaryārthibhiḥ prāpyatayā anusandheyā |

adhiyajño’ham evādhiyajña-śabda-nirdiṣṭo’ham eva | adhiyajño yajñair ārādhyatayā vartamānaḥ | atrendrādau mama deha-bhūte ātmatayāvasthito’ham eva yajñair ārādhya iti mahā-yajñādi-nitya-naimittakānuṣṭhāna-velāyāṁ trayāṇām adhikāriṇām anusandheyam etat ||8.4||

idam api trayāṇāṁ sādhāraṇam—

 **anta-kāle ca mām eva smaran muktvā kalevaram |**

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

anta-kāle ca mām eva smaran kalevaraṁ tyaktvā yaḥ prayāti, sa mad-bhāvaṁ yāti | mama yo bhāvaḥ svabhāvas taṁ yāti | tadānīṁ yathā mām anusaṁdhatte tathā-vidhākāro bhavatīty arthaḥ | yathā ādi-bharatādayas tadānīṁ smaryamāṇa-mṛga-sajātīyākārāḥ saṁbhūtāḥ ||8.5||

smartuḥ sva-viṣaya-sajātīya-kāratāpādanam antya-pratyayasya svabhāva iti suspaṣṭam āha—

**yaṁ yaṁ vāpi smaran bhāvaṁ tyajaty ante kalevaram |**

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

ante’nta-kāle yaṁ yaṁ vāpi bhāvaṁ smaran kalevaraṁ tyajati taṁ taṁ bhāvam eva maraṇāntaram eti | antya-pratyayaś ca pūrva-bhāvita-viṣaya eva jāyate ||8.6||

yasmāt pūrva-kālābhyasta-viṣaye evāntya-pratyayo jāyate—

**tasmāt sarveṣu kāleṣu mām anusmara yudhya ca |**

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

tasmāt sarveṣu kāleṣv āprayāṇād ahar-ahaḥ mām anusmarāhar-ahar anusmṛti-karaṁ yuddhādikaṁ varṇāśramānubandhi-śruti-smṛti-codita-nitya-naimittikaṁ ca karma kuru | etad-upāyena mayy arpita-mano-buddhir anta-kāle ca mām eva smaran yathābhilaṣita-prakāraṁ māṁ prāpsyasi nātra saṁśayaḥ ||8.7||

evaṁ sāmānyena sarvatra sva-prāpyāvāptir antya-pratyayādhīnā ity uktvā tad-arthaṁ trayāṇām upāsana-prakāra-bhedaṁ vaktum upakramate | tatraiśvaryārthinām upāsana-prakāraṁ yathopāsanam antya-pratyaya-prakāraṁ cāha—

**abhyāsa-yoga-yuktena cetasā nānya-gāminā |**

**paramaṁ puruṣaṁ divyaṁ yāti pārthānucintayan ||8||**

aharahar abhyāsa-yogābhyāṁ yuktatayā nānya-gāminā cetasā anta-kāle paramaṁ puruṣaṁ divyaṁ māṁ vakṣyamāṇa-prakāraṁ cintayan mām eva yāty ādi-bharata-mṛgatva-prāptivad aiśvarya-viśiṣṭatayā mat-samānākāro bhavati | abhyāso nitya-naimittikāviruddheṣu sarveṣu kāleṣu manasā upāsya-saṁśīlanam, yogas tv aharahar yoga-kāle’nuṣṭhīyamānaṁ yathokta-lakṣaṇam upāsanam ||8.8||

**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||**

kaviṁ sarvajñaṁ purāṇaṁ purātanam anuśāsitāraṁ viśvasya praśāsitāram aṇor aṇīyāṁsaṁ jīvād api sūkṣmataraṁ sarvasya dhātāraṁ sarvasya sraṣṭaram acintya-rūpaṁ sakaletara-visajātīya-svarūpam āditya-varṇaṁ tamasaḥ parastāt aprākṛta-svāsādhāraṇa-divya-rūpam | tam evaṁ-bhūtam aharahar abhyasyamāna-bhakti-yukta-yoga-balena ārūḍha-saṁskāratayā acalena manasā prayāṇa-kāle bhruvor madhye prāṇam āveśya saṁsthāpya tatra bhruvor madhye divyaṁ puruṣaṁ yo’nusmaret sa tam eva upaiti tad-bhāvaṁ yāti, tat-samānaiśvaryo bhavatīty arthaḥ ||8.9-10||

atha kaivalyārthināṁ smaraṇa-prakāram āha—

**yad akṣaraṁ veda-vido vadanti**

**viśanti yad yatayo vīta-rāgāḥ |**

**yad icchanto brahmacaryaṁ caranti**

**tat te padaṁ saṁgraheṇa pravakṣye ||11||**

yad akṣaram asthūlatvādi-guṇakaṁ veda-vido vadanti vīta-rāgāś ca yatayo yad akṣaraṁ viśanti yad akṣaraṁ prāptum icchanto brahmacaryaṁ caranti tat te padaṁ saṁgraheṇa pravakṣye | padyate gamyate’nena iti padaṁ tan nikhila-vedānta-vedyaṁ mat-svarūpam akṣaraṁ yathā upāsyaṁ tathā saṁkṣepeṇa pravakṣyāmīty arthaḥ ||8.11||

**sarva-dvārāṇi saṁyamya mano hṛdi nirudhya ca |**

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

sarvāṇi śrotrādīnīndriyāṇi jñāna-dvāra-bhūtāni saṁyamya sva-vyāpārebhyo vinivartya hṛdaya-kamala-niviṣṭe mayy akṣare mano nirudhya yogākhyāṁ dhāraṇāṁ āsthito mayy eva niścalāṁ sthitim āsthitaḥ ||8.12||

**om ity ekākṣaraṁ brahma vyāharan mām anusmaran |**

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

om ity ekākṣaraṁ brahma mad-vācakaṁ vyāharan vācyaṁ mām anusmaran ātmanaḥ prāṇaṁ mūrdhny ādhāya dehaṁ tyajan yaḥ prayāti sa yāti paramāṁ gatiṁ prakṛti-viyuktaṁ mat-samānākāram apunar-āvṛttim ātmānaṁ prāpnotīty arthaḥ yaḥ sa sarveṣu bhūteṣu naśyatsu na vinaśyati || avyakto’kṣara ity uktas tam āhuḥ paramāṁ gatim | [8.20,21] ity anantaram eva vakṣyate ||8.12-13||

evam aiśvaryārthinaḥ kaivalyārthinaś ca sva-prāpyānuguṇo bhagavad-upāsana-prakāra uktaḥ | atha jñānino bhagavad-upāsana-prakāraṁ prāpti-kāraṁ cāha—

**ananya-cetāḥ satataṁ yo māṁ smarati nityaśaḥ |**

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

nityaśo mām udyoga-prabhṛti satataṁ sarva-kālam ananya-cetā yaḥ smaraty atyarthaṁ mat-priyatvena mat-smṛtyā vinā ātma-dhāraṇam alabhamāno niratiśaya-priyaṁ māṁ yaḥ smarati tasya nitya-yuktasya nitya-yogaṁ kāṅkṣamāṇasya yogino’haṁ sulabho’ham eva prāpyaḥ | na mad-bhāva aiśvaryādikaḥ suprāpaś ca | tad-viyogam asahamāno’ham eva taṁ vṛṇe | mat-prāpty-anuguṇopāsana-vipākaṁ tad-virodhi-nirasanam atyarthaṁ mat-priyatvādikaṁ cāham eva dadāmīty arthaḥ | yam evaiṣa vṛṇute tena labhyaḥ [mu.u. 3.2.3] iti hi śrūyate | vakṣyate ca—

teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam |

dadāmi buddhi-yogaṁ taṁ yena mām upayānti te ||

teṣām evānukampārtham aham ajñāna-jaṁ tamaḥ |

nāśayāmy ātma-bhāva-stho jñāna-dīpena bhāsvatā || [10.10-11] iti ||8.14||

ataḥ param adhyāya-śeṣeṇa jñāninaḥ kaivalyārthinaś cāpunar-āvṛttim aiśvaryārthinaḥ punar-āvṛttiṁ cāha—

**mām upetya punar-janma duḥkhālayam aśāśvatam |**

**nāpnuvanti mahātmānaḥ saṁsiddhiṁ paramāṁ gatāḥ ||15||**

māṁ prāpya punar nikhila-duḥkhālayam asthiraṁ janma na prāpnuvanti yata ete mahātmāno mahā-manaso yathāvasthita-mat-svarūpa-jñānā atyartha-mat-priyatvena mayā vinā ātma-dhāraṇam alabhamānā mayy āsakta-manaso mad-āśrayā mām upāsya parama-saṁsiddhi-rūpaṁ māṁ prāptāḥ ||8.15||

aiśvarya-gatiṁ prāptānāṁ bhagavantaṁ prāptānāṁ ca punar-āvṛttav apunar-āvṛttau ca hetum anantaram āha—

**ā brahma-bhuvanāl lokāḥ punar-āvartino’rjuna |**

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

brahma-loka-paryantā brahmāṇḍodara-vartinaḥ sarve lokā bhogaiśvaryālayāḥ punar-āvartino vināśinaḥ | ata aiśvarya-gatiṁ prāptānāṁ prāpya-sthāna-vināśād vināśitvam avarjanīyam | māṁ sarva-jñaṁ satya-saṁkalpaṁ nikhila-jagad-utpatti-sthiti-laya-līlaṁ parama-kāruṇikaṁ sadaika-rūpaṁ prāptānāṁ vināśa-prasaṅgābhāvāt teṣāṁ punar-janma na vidyate ||8.16||

brahma-loka-paryantānāṁ lokānāṁ tad-antar-vartināṁ ca parama-puruṣa-saṁkalpa-kṛtām utpatti-vināśa-kāla-vyavasthām āha—

**sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ |**

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

ye manuṣyādi-catur-makhāntānāṁ mat-saṁkalpa-kṛtāho-rātra-vyavasthā-vido janāḥ, te brahmaṇaś catur-mukhasya yad ahaś catur-yuga-sahasrāvasānaṁ viduḥ, rātriṁ ca tathā-rūpām ||8.17||

**avyaktād vyaktayaḥ sarvāḥ prabhavanty ahar-āgame |**

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

tatra brahmaṇaḥ, ahar-āgama-samaye trailokyāntar-vartinyo dehendriya-bhogya-bhoga-sthāna-rūpā vyaktaś catur-mukha-dehāvasthād avyaktāt prabhavanti | tatraivāvyaktāvasthā-viśeṣe catur-mukha-dehe rātry-āgama-samaye pralīyante ||8.18||

**bhūta-grāmaḥ sa evāyaṁ bhūtvā bhūtvā pralīyate |**

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

sa evāyaṁ karma-vaśyo bhūta-grāmo’har-āgame bhūtvā bhūtvā rātry-āgame pralīyate punar apy ahar-āgame prabhavati | tathā varṣā-śatāvasāna-rūpa-yuga-sahasrānte brahma-loka-paryantā lokā brahmā ca, pṛthivī apsu pralīyate āpas tejasi līyante ity-ādi-krameṇāvyaktākṣara-tamaḥ-paryantaṁ mayy eva pralīyante |

evaṁ mad-vyatiriktasya kṛtsnasya kāla-vyavasthayā matta utpatter mayi pralayāc ca utpatti-vināśa-yogitvam avarjanīyam ity aiśvarya-gatiṁ prāptānāṁ punar-āvṛttir aparihāryā | mām upetānāṁ tu na punar-āvṛtti-prasaṅgaḥ ||8.19||

atha kaivalya-prāptānām api punar-āvṛttir na vidyata ity āha—

**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||**

tasmād avyaktād acetana-prakṛti-rūpāt puruṣārthatayā para utkṛṣṭo bhāvo’nyo jñānaikākāratayā tasmād visajātīyo’vyaktaḥ kenacit pramāṇena na vyajyata ity avyaktaḥ sva-saṁvedya-sādhāraṇākāra ity arthaḥ | sanātana utpatti-vināśānarhatayā nityaḥ | yaḥ sarveṣu viyad-ādiṣu bhūteṣu sa-kāraṇeṣu sa-kāryeṣu vinaśyatsu tatra tatra sthito’pi na vinaśyati so’vyakto’kṣara ity uktaḥ | ye tv akṣaram anirdeśyam avyaktaṁ paryupāsate [gītā 12.3], kūṭastho’kṣara ucyate [gītā 15.16] ity-ādiṣu taṁ veda-vidaḥ paramāṁ gatim āhuḥ | ayam eva yaḥ prayāti tyajan dehaṁ sa yāti paramāṁ gatim [gītā 8.5] ity atra parama-gati-śabda-nirdiṣṭo’kṣaraḥ prakṛti-saṁsarga-viyukta-svarūpeṇāvasthita ātmā ity arthaḥ |

[**Not in all editions**: yam evaṁ-bhūtaṁ svarūpeṇāvasthitam prāpya na nivartante tan mama paramaṁ dhāma paramaṁ niyamana-sthānam | acetana-prakṛtir ekaṁ niyamana-sthānam, tat-saṁsṛṣṭa-rūpā jīva-prakṛtir dvitīyaṁ niyamana-sthānam acit-saṁsarga-viyuktaṁ svarūpeṇāvasthitaṁ mukta-svarūpaṁ paramaṁ niyamana-sthānam ity arthaḥ |]

tac cāpunar-āvṛtti-rūpam | athavā prakāśa-vācī dhāma-śabdaḥ, prakāśaś ceha jñānam abhipretaṁ prakṛti-saṁsṛṣṭat paricchinna-jñāna-rūpād ātmano’paricchinna-jñāna-rūpatayā mukta-svarūpaṁ paraṁ dhāma ||8.20-21]

jñāninaḥ prāpyaṁ tu tasmād atyanta-vibhaktam ity āha—

**puruṣaḥ sa paraḥ pārtha bhaktyā labhyas tv ananyayā |**

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

mattaḥ parataraṁ nānyat kiṁcidasti dhanajaya |

mayi sarvam idaṁ protaṁ sūtre maṇigaṇā iva || [7.7]

mām ebhyaḥ param avyayam [7.13] ity ādinā nirdiṣṭasya yasyāntaḥ-sthāni sarvāṇi bhūtāni, yena ca pareṇa puruṣeṇa sarvam idaṁ tataṁ sa para-puruṣo ananya-cetāḥ satatam [8.14] ity ananyayā bhaktyā labhyaḥ |

**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||**

athātma-yāthātmya-vidaḥ parama-puruṣa-niṣṭhasya ca sādhāraṇīm arcir-ādikāṁ gatim āha dvayor apy arcir-ādikā gatiḥ śrutau śrutā, sā cāpunar-āvṛtti-lakṣaṇā | tathā pañcāgni-vidyāyāṁ tad ya itthaṁ vidur ye ceme’raṇye śraddhā tapa ity upāsate te’rciṣam abhisaṁbhavanty arciṣo’haḥ [chā.u. 5.10.1] ity ādav arcir-ādikayā gaty-āgatasya para-brahma-prāptir apunar-āvṛttiś coktā sa enān brahma gamayati ... etena pratipadyamānā imaṁ mānavam āvartaṁ nāvartante [chā.u. 4.15.5] iti |

na ca prajāpati-vākyādau śruti-para-vidyāṅga-bhūtātma-prāpti-viṣayeyam— tad ya itthaṁ viduḥ iti gati-śrutir, ye ceme’raṇye śraddhāṁ tapa ityupāsate [chā.u. 5.10.1] iti para-vidyāyāḥ pṛthak-śruti-vaiyarthyāt |

pañcāgni-vidyāyāṁ ca iti tu pañcamyām āhutāv āpaḥ puruṣa-vacaso bhavanti [chā.u. 5.9.1] iti ramaṇīya-caraṇāḥ kapūya-caraṇāḥ [chā.u. 5.10.7] iti puṇya-pāpa-hetuko manuṣyādi-bhāvo apām eva bhūtāntara-saṁsṛṣṭanām ātmanas tu yat-pariṣvaṅga-mātram iti cid-acitor vivekam abhidhāya tad ya itthaṁ viduḥ ... te’rciṣam abhisaṁbhavanti [chā.u. 5.10.1], imaṁ mānavam āvartaṁ nāvartante [chā.u. 4.15.5] iti vivikte cid-acid-vastuni tyājyatayā prāpyatayā ca tad ya itthaṁ vidus te’rcirādinā gacchanti na ca punar āvartante ity uktam iti gamyate |

ātma-yāthātmya-vidaḥ parama-puruṣa-niṣṭhasya ca sa enān brahma gamayati [chā.u. 4.15.5] iti brahma-prāpti-vacanād acid-viyuktam ātma-vastu brahmātmakatayā brahma-śeṣataika-rasam ity anusandheyam | tat-kratu-nyāyāc ca para-śeṣataika-rasatvaṁ ca ya ātmani tiṣṭhan yasyātmā śarīram [ŚaBrā 14.6.5.5.30] ity-ādi-śruti-siddham |

atra kāla-śabdo mārgasyāhaḥ-prabhṛti-saṁvatsarānta-kālābhimāni-devatā-bhūyastayā mārgopalakṣaṇārthaḥ | yasmin mārge prayātā yogino’nāvṛttim | puṇya-karmāṇaś cāvṛttiṁ yānti, taṁ mārgaṁ vakṣyāmīty arthaḥ | agnir jyotir ahaḥ śuklaḥ ṣaṇ-māsā uttarāyaṇam, iti saṁvatsarādīnāṁ pradarśanam ||8.23-24||

**dhūmo rātris tathā kṛṣṇaḥ ṣaṇmāsā dakṣiṇāyanam |**

**tatra cāndramasaṁ jyotir yogī prāpya nivartate ||25||**

etac ca dhūmādi-mārga-stha-pitṛ-lokādeḥ pradarśanam | atra yogi-śabda puṇya-karma-sambandhi-viṣayaḥ ||8.25||

śukla-kṛṣṇe gatī hy ete jagataḥ śāśvate mate |

**ekayā yāty anāvṛttim anyayāvartate punaḥ ||26||**

śuklā gatir arcir-ādikā | kṛṣṇā ca dhūmādikā | śuklayānāvṛttiṁ yānti, kṛṣṇayā tu punar āvartante | ete śukla-kṛṣṇe gatī jñānināṁ vividhānāṁ puṇya-karmaṇāṁ ca śrutau śāśvate mate | tad ya itthaṁ vidur ye ceme’raṇye śraddhāṁ tapa ity upāsate te’rciṣam abhisaṁbhavanti [chā.u. 5.10.1], atha ya ime grāme iṣṭa-pūrte dattam ity upāsate te dhūmam abhisambhavanti [chā.u. 5.10.3] iti ||8.26||

**naite sṛtī pārtha jānan yogī muhyati kaścana |**

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

etau mārgau jānan yogī prayāṇa-kāle kaścana na muhyati | api tu svenaiva deva-yānena pathā yāti | tasmād aharahar arcir-ādi-gati-cintanākhya-yoga-yukto bhava ||8.27||

athādhyāya-dvayodita-śāstrārtha-vedana-phalam āha—

**vedeṣu yajñeṣu tapaḥsu caiva**

**dāneṣu yat puṇya-phalaṁ pradiṣṭam |**

**atyeti tat sarvam idaṁ viditvā**

**yogī paraṁ sthānam upaiti cādyam ||28||**

ṛg-yajuḥ-sāmātharva-rūpa-vedābhyāsa-yajña-tapo-dāna-prabhṛtiṣu sarveṣu puṇyeṣu yat phalaṁ nirdiṣṭam idam adhyāya-dvayoditaṁ bhagavan-māhātmyaṁ viditvā tat sarvam atyeti etad-vedana-sukhātirekeṇa tat sarvaṁ tṛṇavat manyate | yogī jñānī ca bhūtvā jñāninaḥ prāpyam param ādyaṁ sthānam upaiti ||8.28||

iti śrīmad-rāmānujācārya-viracite bhāṣye’ṣṭamo’dhyāyaḥ

||8||

# atha navamo’dhyāyaḥ

upāsaka-bheda-nibandhanā viśeṣāḥ pratipāditāḥ | idānīm upāsyasya parama-puruṣasya māhātmyaṁ | jñānināṁ ca viśeṣaṁ viśodhya bhakti-rūpasyopāsanasya svarūpam ucyate—

**idaṁ tu te guhyatamaṁ pravakṣyāmy anasūyave |**

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

idaṁ tu te guhyatamaṁ bhakti-rūpam upāsanākhyaṁ jñānaṁ | vijñāna-sahitam upāsana-gati-viśeṣa-jñāna-sahitam | anasūyave te pravakṣyāmi | mad-viṣayaṁ sakaletara-visajātīyam aparimita-prakāraṁ māhātmyaṁ śrutvā evam eva saṁbhavatīti manvānāya te pravakṣyāmīty arthaḥ | yaj jñānam anuṣṭhāna-paryantaṁ jñātvā mat-prāpti-virodhinaḥ sarvasmād aśubhān mokṣyase ||9.1||

**rāja-vidyā rāja-guhyaṁ pavitram idam uttamam |**

**pratyakṣāvagamaṁ dharmyaṁ susukhaṁ kartum avyayam ||2||**

rāja-vidyā vidyānāṁ rājā rāja-guhyaṁ guhyānāṁ rājā | rājñāṁ vidyeti vā rāja-vidyā, rājāno hi vistīrṇāgādha-manasaḥ, mahā-manasām iyaṁ vidyā ity arthaḥ | mahā-manasa eva gopanīya-gopana-kuśalā iti teṣām eva guhyam idam | uttamam pavitraṁ mat-prāpti-virodhy-aśeṣa-kalmaṣāpahaṁ pratyakṣāvagamam | avagamyata ity avagamo viṣayaḥ | pratyakṣa-bhūto’vagamo viṣayo yasya jñānasya tat pratyakṣāvagamam | bhakti-rūpeṇopāsanena upāsyamāno’haṁ tadānīm eva upāsituḥ pratyakṣatām upāgato bhavāmīty arthaḥ |

athāpi dharmyaṁ dharmād anapetaṁ dharmatvaṁ hi niḥśreyasa-sādhanatvam | svarūpeṇa evātyartha-priyatvena tadānīm eva mad-darśanāpādanatayā ca svayaṁ niḥśreyasa-rūpam api niratiśaya-niḥśreyasa-rūpātyantika-mat-prāpti--sādhanam ity arthaḥ | ata eva susukhaṁ kartuṁ susukhopādānam, atyarthapriyatvena upādeyam | avyayam akṣayaṁ mat-prāptiṁ sādhayitvāpi svayaṁ na kṣīyate | evaṁ-rūpam upāsanaṁ kurvato mat-pradāne kṛte’pi na kiṁcit kṛtaṁ mayāsyeti me pratibhātīty arthaḥ ||9.2||

**aśraddadhānāḥ puruṣā dharmasyāsya paraṁtapa |**

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

asyopāsanākhyasya dharmasya niratiśaya-priya-mad-viṣayatayā svayaṁ niratiśaya-priya-rūpasya parama-niḥśreyasa-svarūpa-mat-prāpti-sādhanasyāvyayasya upādāna-yogya-daśāṁ prāpyāśraddadhānā viśvāsa-pūrvaka-tvārā-rahitāḥ puruṣā mām aprāpya mṛtyu-rūpe saṁsāra-vartmani nitarāṁ vartante | aho ! mahad idam āścaryam ity arthaḥ ||9.3||

śṛṇu tāvat prāpya-bhūtasya mamācintya-mahimānam—

**mayā tatam idaṁ sarvaṁ jagad avyakta-mūrtinā |**

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

idaṁ cetanācetanātmakaṁ kṛtsnaṁ jagad avyakta-mūrtināprakāśita-svarūpeṇa mayāntaryāmiṇā tatam | asya jagato dhāraṇārthaṁ niyamanārtham ca śeṣitvena vyāptam ity arthaḥ | yathā antaryāmi-brāhmaṇe yaḥ pṛthivyāṁ tiṣṭhan ... yaṁ pṛthivī na veda [bṛ.ā.u. 3.7.3] ya ātmani tiṣṭhan ... yam ātmā na veda [ŚatBr 14.6.5.5.30] iti cetanācetana-vastu-jātair adṛṣṭenāntaryāmiṇā tatra tatra vyāptir uktā |

tato mat-sthāni sarva-bhūtāni sarvāṇi bhūtāni mayy antaryāmiṇi sthitāni, tatraiva brāhmaṇe yasya pṛthivī śarīraṁ yaḥ pṛthivīm antaro yamayati [bṛ.ā.u. 3.7.3], yasyātmā śarīraṁ ya ātmānam antaro yamayati [ŚatBr 14.6.6.5.30] iti śarīratvena niyāmyatva-pratipādanāt | tadāyatte sthiti-niyamane pratipādite śeṣitvaṁ ca, na cāhaṁ teṣv avasthito’haṁ tu na tadāyatta-sthitiḥ | mat-sthitau tair na kaścid upakāra ity arthaḥ ||9.4||

**na ca mat-sthāni bhūtāni paśya me yogam aiśvaram |**

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

na ca mat-sthāni bhūtāni na ghaṭadīnāṁ jalāder iva mama dhārakatvam | katham ? mat-saṁkalpena | paśya mamaiśvaraṁ yogam | anyatra kutracid asaṁbhavanīyaṁ mad-asādhāraṇam āścaryaṁ yogaṁ paśya | ko’sau yogaḥ ? bhūta-bhṛn na ca bhūta-stho mamātmā bhūta-bhāvanaḥ | sarveṣāṁ bhūtānāṁ bhartāhaṁ na ca taiḥ kaścid api mamopakāraḥ | mamātmaiva bhūta-bhāvanaḥ | mama mano-mayaḥ saṁkalpa eva bhūtānāṁ bhāvayitā dhārayitā niyantā ca ||9.5||

sarvasyāsya sva-saṁkalpāyatta-sthiti-pravṛttitve nidarśanam āha—

**yathākāśa-sthito nityaṁ vāyuḥ sarvatra-go mahān |**

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

yathākāśe’nālambane mahān vāyuḥ sthitaḥ sarvatra gacchati | sa tu vāyur nirālambano mad-āyatta-sthitir ity avaśyābhyupagamanīyo mayaiva dhṛta iti vijñāyate, tathaiva sarvāṇi bhūtāni tair adṛṣṭo mayi sthitāni mayaiva dhṛtānīty upadhāraya |

yathāhuḥ veda-vidaḥ—meghodayaḥ sāgara-sannivṛttir indor vibhāgaḥ sphuritāni vāyoḥ | vidyud-vibhaṅgo gatir uṣṇa-raśmer viṣṇor vicitrāḥ prabhavanti māyāḥ || iti viṣṇor ananya-sādhāraṇāni mahāścaryāṇīty arthaḥ | śrutir api—etasya vā akṣarasya praśāsane gārgi sūryācandramasau vidhṛtau tiṣṭhataḥ [bṛ.ā.u. 3.8.9]

bhīṣāsmād vātaḥ pavate bhīṣodeti sūryaḥ |

bhīṣāsmād agniś cendraś ca mṛtyur dhāvati pañcamaḥ [tai.u. 2.8.1]

ity-ādikā ||9.6||

sakaletara-nirapekṣasya bhagavataḥ saṁkalpāt sarveṣāṁ sthitiḥ pravṛttiś coktās tathā tat-saṁkalpād eva sarveṣām utpatti-pralayav api, ity āha—

**sarva-bhūtāni kaunteya prakṛtiṁ yānti māmikām |**

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

sthāvara-jaṅgamātmakāni sarvāṇi bhūtāni māmikāṁ mac-charīra-bhūtāṁ prakṛtiṁ tamaḥ-śabda-vācyāṁ nāma-rūpa-vibhāgānarhāṁ kalpa-kṣaye catur-mukhāvasāna-samaye mat-saṁkalpād yānti | tāny eva bhūtāni kalpādau punar visṛjāmy aham | yathāha manuḥ— āsīd idaṁ tamo-bhūtam [manu 1.5] so’bhidhyāya śarīrāt svāt [manu 1.8] iti śrutir api—yasyāvyaktaṁ śarīram [su.u. 7] ity-ādikā, avyaktam akṣare līyate’kṣaraṁ tamasi līyate, tamaḥ pare deve ekībhavati [su.u. 2] tama āsīt tamasā gūḍham agre praketam [ṛg.ve. 8.7.17.3] iti ca ||9.7||

**prakṛtiṁ svām avaṣṭabhya visṛjāmi punaḥ punaḥ |**

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

svakīyāṁ vicitra-pariṇāminīṁ prakṛtim avaṣṭabhyāṣṭadhā pariṇamayya imaṁ catur-vidhaṁ deva-tiryaṅ-manuṣya-sthāvarātmakaṁ bhūta-grāmaṁ madīyāyā mohinyāḥ guṇa-mayyāḥ prakṛteḥ vaśād avaśaṁ punaḥ punaḥ kāle kāle visṛjāmi ||9.8||

evaṁ tarhi viṣama-sṛṣṭy-ādīni karmāṇi nairghṛṇyādy-āpādanena bhagavantaṁ badhnantīti | atrāha—

**na ca māṁ tāni karmāṇi nibadhnanti dhanaṁjaya |**

**udāsīnavad āsīnam asaktaṁ teṣu karmasu ||9||**

na ca tāni viṣama-sṛṣṭy-ādīni karmāṇi māṁ nibadhnanti mayi nairghṛṇyādikaṁ nāpādayanti, yataḥ kṣetra-jñānāṁ pūrva-kṛtyāny eva karmāṇi devādi-viṣama-bhāva-hetavaḥ | ahaṁ tu tatra vaiṣamye’saktas tatra udāsīnavad āsīnaḥ | yathāha sūtra-kāraḥ—vaiṣamya-nairghṛṇye na sāpekṣatvāt [ve.sū. 2.1.34] na karmāvibhāgād iti cen nānāditvāt [ve.sū. 2.1.35] iti ||9.9||

**mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram |**

**hetunānena kaunteya jagad viparivartate ||10||**

tasmāt kṣetrajña-karmānuguṇaṁ madīyā prakṛtiḥ satya-saṁkalpena mayādhyakṣeṇekṣitā sa-carācaraṁ jagat sūyate, anena kṣetrajña-karmānuguṇa-mad-īkṣaṇena hetunā jagad viparivartate | iti mat-svāmyaṁ satya-saṁkalpatvaṁ nairghṛṇyādi-doṣa-rahitatvam ity evam ādikaṁ mama vasudeva-sūnor aiśvaraṁ yogaṁ paśya | yathā śrutiḥ—

asmān māyī sṛjate viśvam etat

tasmiṁś cānyo māyayā saṁnirūddhaḥ |

māyāṁ tu prakṛtiṁ vidyān

māyinaṁ tu maheśvaram || [śve.u. 4.9-10] iti ||9.10||

**avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam |**

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

evaṁ māṁ bhūta-maheśvaraṁ sarvajñaṁ satya-saṁkalpaṁ nikhila-jagad-eka-kāraṇaṁ parama-kāruṇikatayā sarva-samāśrayaṇīyatvāya mānuṣīṁ tanum āśritaṁ sva-kṛtaiḥ pāpa-karmabhir mūḍhā avajānanti—prākṛta-manuṣya-samaṁ manyante | bhūta-maheśvarasya mamāpāra-kāruṇyaudārya-sauśīlya-vātsalyādi-nibandhanaṁ manuṣyatva-samāśrayaṇa-lakṣaṇam imaṁ paraṁ bhāvam ajānanto manuṣyatva-samāśrayaṇa-mātreṇa mām itara-sajātīyaṁ matvā tiraskurvantīty arthaḥ ||9.11||

**moghāśā mogha-karmāṇo mogha-jñānā vicetasaḥ |**

**rākṣasīm āsurīṁ caiva prakṛtiṁ mohinīṁ śritāḥ ||12||**

mama manuṣyatve parama-kāruṇyādi-paratva-tirodhāna-karīṁ rākṣasīm āsurīṁ ca mohinīṁ prakṛtim āśritāḥ, moghāśāḥ mogha-vāñchitā niṣphala-vāñchitāḥ, mogha-karmāṇo moghārambhāḥ | mogha-jñānāḥ sarveṣu madīyeṣu carācareṣv artheṣu mayi ca viparīta-jñānatayā niṣphala-jñānāḥ | vicetasas tathā sarvatra vigata-yāthātmya-jñānāḥ, māṁ sarveśvaram itara-samaṁ matvā mayi yat kartum icchanti, yad uddiśya ārambhān kurvate, tat sarvaṁ moghaṁ bhavatīty arthaḥ ||9.12||

**mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ |**

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

ye tu sva-kṛtaiḥ puṇya-sacayair māṁ śaraṇam upagamya vidhvasta-samasta-pāpa-bandhā daivīṁ prakṛtim āśritāḥ mahātmānas te, bhūtādim avyayaṁ vāṅ-mānasāgocara-nāma-karma-svarūpaṁ parama-kāruṇikatayā sādhu-paritrāṇāya manuṣyatvenāvatīrṇaṁ māṁ jñātvā ananya-manasaḥ māṁ bhajante | mat-priyatvātirekeṇa mad-bhajanena vinā manasaś cātmanaś ca bāhya-karaṇānāṁ ca dhāraṇam alabhamānāḥ, mad-bhajanaika-prayojanā bhajante ||9.13||

**satataṁ kīrtayanto māṁ yatantaś ca dṛḍha-vratāḥ |**

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

atyarthaṁ mat-priyatvena mat-kīrtana-yatana-namaskārair vinā kṣaṇāṇu-mātre’py ātma-dhāraṇam alabhamānā mad-guṇāviśeṣa-vācīni man-nāmāni smṛtvā pulakāñcita-sarvāṅgāḥ, harṣa-gadgada-kaṇṭhāḥ śrī-rāma-nārāyaṇa-kṛṣṇa-vāsudevety evam ādīni satataṁ kīrtayantas tathaiva yatanto mat-karmasv arcanādikeṣu vandana-stavana-karaṇādikeṣu tad-upakārakeṣu bhavana-nandana-vana-karaṇādikeṣu ca dṛḍha-saṁkalpā yatamānāḥ, bhakti-bhārāvanamita-mano-buddhy-abhimāna-pada-dvaya-kara-dvaya-śirobhir aṣṭaṅgair acintita-pāṁsu-kardama-śarkarādike dharā-tale daṇḍāvat praṇipatantaḥ, satataṁ māṁ nitya-yuktā nitya-yogam ākāṅkṣamāṇā ātmavanto mad-dāsya-vyavasāyina upāsate ||9.14||

**jñāna-yajñena cāpy anye yajanto mām upāsate |**

**ekatvena pṛthaktvena bahudhā viśvato-mukham ||15||**

anye’pi mahātmānaḥ pūrvoktaiḥ kīrtanādibhir jñānākhyena yajñena ca yajanto mām upāsate, katham ? bahudhā pṛthaktvena jagad-ākāreṇa viśvato-mukhaṁ viśva-prakāram avasthitaṁ mām ekatvenopāsate | etad uktaṁ bhavati—bhagavān vāsudeva eva nāma-rūpa-vibhāgānarhātisūkṣma-cid-acid-vastu-śarīraḥ san satya-saṁkalpo vividha-vibhakta-nāma-rūpa-sthūla-cid-acid-vastu-śarīraḥ syām iti saṁkalpya, sa eka eva deva-tiryaṅ-manuṣya-sthāvarākhya-vicitra-jagac-charīro’vatiṣṭhate ity anusandadhānāś ca mām upāsate iti ||9.15||

tathā hi viśva-śarīro’ham evāvasthitaḥ, ity āha—

**ahaṁ kratur ahaṁ yajñaḥ svadhāham aham auṣadham |**

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

ahaṁ kratur ahaṁ jyotiṣṭomādika-kratur aham eva yajño mahā-yajño’ham eva svadhā pitṛ-gaṇa-puṣṭi-dāyinī auṣadhaṁ haviś cāham eva | aham eva ca mantro’ham evājyam | pradarśanārtham idam, somādikaṁ ca havir aham evety arthaḥ | aham āhavanīyādiko’gnir homaś cāham eva ||9.16||

**pitāham asya jagato mātā dhātā pitāmahaḥ |**

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

asya sthāvara-jaṅgamātmakasya jagatas tatra tatra pitṛtvena mātṛtvena dhātṛtvena pitāmahatvena ca vartamāno’ham eva | atra dhātṛ-śabdo mātṛ-pitṛ-vyatirikte utpatti-prayojake cetana-viśeṣe varte | yat kiṁcid veda-vedyaṁ pavitraṁ pāvanaṁ tad aham eva | vedakaś ca veda-bīja-bhūtaḥ praṇavo’ham eva | ṛk-sāma-yajur-ātmako vedaś cāham eva ||9.17||

**gatir bhartā prabhuḥ sākṣī nivāsaḥ śaraṇaṁ suhṛt |**

**prabhavaḥ pralayaḥ sthānaṁ nidhānaṁ bījam avyayam ||18||**

gamyata iti gatiḥ, tatra tatra prāpya-sthānam ity arthaḥ | bhartā dhārayitā, prabhuḥ śāsitā, sākṣī sākṣād-draṣṭa, nivāso vāsa-sthānaṁ ca veśmādi, śaraṇam iṣṭasya prāpakatayāniṣṭasya nivāraṇatayā samāśrayaṇīyaś cetanaḥ śaraṇam, sa cāham eva suhṛt hitaiṣī, prabhava-pralaya-sthānaṁ yasya kasyacid yatra kutracit prabhava-pralayayoḥ yat sthānaṁ tad aham eva | nidhānaṁ nidhīyata iti nidhānam | utpādyam upasaṁhāryaṁ cāham eva ity arthaḥ | avyayaṁ bījaṁ tatra tatra vyaya-rahitaṁ yat kāraṇaṁ tad aham eva ||9.18||

**tapāmy aham ahaṁ varṣaṁ nigṛhṇāmy utsṛjāmi ca |**

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

agnyādity-ādi-rūpeṇāham eva tapāmi, grīṣmādāv aham eva varṣaṁ nigṛhṇāmi tathā varṣāsv api cāham eva utsṛjāmi | amṛtaṁ caiva mṛtyuś ca yena jīvati loko yena ca mriyate, tad ubhayam apy aham eva | kim atra bahunoktena ? sad asac cāpy aham eva | sad yad vartate, asad yad atītam anāgataṁ ca, sarvāvasthāvasthita-cid-acid-vastu-śarīratayā tat-tat-prakāro ’ham evāvasthita ity arthaḥ | evaṁ bahudhā pṛthaktvena vibhakta-nāma-rūpāvasthita-kṛtsna-jagac-charīratayā tat-prakāro’ham evāvasthita ity ekatva-jñānenānusaṁdadhānāś ca mām upāsate ta eva mahātmānaḥ ||9.19||

evaṁ mahātmanāṁ jñānināṁ bhagavad-anubhavaika-bhogānāṁ vṛttam uktvā teṣām eva viśeṣaṁ darśayitum ajñānāṁ kāma-kāmānāṁ vṛttam āha—

**traividyā māṁ somapāḥ pūta-pāpā**

**yajñair iṣṭvā svar-gatiṁ prārthayante |**

**te puṇyam āsādya surendra-lokam**

**aśnanti divyān divi deva-bhogān ||20||**

ṛg-yajuḥ sāmarūpās tisro vidyās tri-vidyam, kevalaṁ tri-vidya-niṣṭhās traividyāḥ | na tu trayy-antaṁ niṣṭhāḥ, trayy-anta-niṣṭhā hi mahātmānaḥ pūrvokta-prakāreṇākhila-veda-vedyaṁ mām eva jñātvā atimātra-mad-bhakti-kārita-kīrtanādibhir jñāna-yajñena ca mad-eka-prāpyā mām evopāsate | traividyās tu veda-pratipādya-kevalendrādi-yāga-śiṣṭa-somān pibantaḥ pūta-pāpāḥ svargādi-prāpti-virodhi-pāpāt pūtās taiḥ kevalendrādi-daivatyatayānusaṁhitair yajñair vastutas tad-rūpaṁ mām iṣṭvā tathāvasthitaṁ mām ajānantaḥ svarga-gatiṁ prārthayante | te puṇyaṁ duḥkhāsambhinnaṁ surendra-lokaṁ prāpya tatra tatra divyān deva-bhogān aśnanti ||9.20||

**te taṁ bhuktvā svarga-lokaṁ viśālaṁ**

**kṣīṇe puṇye martya-lokaṁ viśanti |**

**evaṁ trayī-dharmam anuprapannā**

**gatāgataṁ kāma-kāmā labhante ||21||**

te taṁ viśālaṁ svarga-lokaṁ bhuktvā tad-anubhava-hetu-bhūte puṇye kṣīṇe punar api martya-lokaṁ viśanti | evaṁ trayy-anta-siddha-jñāna-vidhurāḥ kāmya-svargādi-kāmāḥ kevalaṁ trayī-dharmam anuprapannā gatāgataṁ labhante | alpāsthira-svargādīn anubhūya punaḥ punaḥ nivartanta ity arthaḥ ||9.21||

mahātmānas tu niratiśaya-priya-rūpaṁ mac-cintanaṁ kṛtvā mām anavadhikātiśayānandaṁ prāpya na punar āvartanta iti teṣāṁ viśeṣaṁ darśayati—

**ananyāś cintayanto māṁ ye janāḥ paryupāsate |**

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

ananyā ananya-prayojanā mac-cintanena vinātma-dhāraṇā-lābhān mac-cintanaika-prayojanā māṁ cintayanto ye mahātmāno janāḥ paryupāsate sarva-kalyāṇa-guṇānvitaṁ sarva-vibhūti-yuktaṁ māṁ parita upāsate’nyūnam upāsate teṣāṁ nityābhiyuktānāṁ mayi nityābhiyogaṁ kāṅkṣamāṇānām ahaṁ mat-prāpti-lakṣaṇaṁ yogam apunar-āvṛtti-rūpaṁ kṣemaṁ ca vahāmi ||9.22||

**ye’py anya-devatā-bhaktā yajante śraddhayānvitāḥ |**

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

ye’py anya-devatā-bhaktā ye tv indrādi-devatā-bhaktāḥ kevala-trayī-niṣṭhāḥ śraddhayānvitāḥ indrādīn yajante, te’pi pūrvoktena nyāyena sarvasya mac-charīratayā mad-ātmatvena indrādi-śabdānāṁ ca mad-vācitvād vastuto mām eva yajante’pi tv avidhi-pūrvakaṁ yajante | indrādīnāṁ devatānāṁ karmasv ārādhyatayā anvayaṁ yathā vedānta-vākyāni catur-hotāro yatra saṁpadaṁ gacchanti devaiḥ [tai.ā. 4] ity ādīni vidadhati, na tat-pūrvakaṁ yajante | vedānta-vākya-jātaṁ hi parama-puruṣa-śarīratayāvasthitānām indrādīnām ārādhyatvaṁ vidadhad ātma-bhūtasya parama-puruṣasyaiva sākṣād ārādhyatvaṁ vidadhāti |

caturhotāro’gnihotra-darśa-paurṇamāsādīni karmāṇi kurvāṇā yatra paramātmany ātmatayā avasthite saty eva tac-charīra-bhūtair indrādi-devaiḥ saṁpadaṁ gacchanti, indrādi-devānām ārādhanāni etāni karmāṇi mad-viṣayāṇīti māṁ saṁpadaṁ gacchantīty arthaḥ ||9.23||

atas traividyā indrādi-śarīrasya parama-puruṣasyārādhanāny etāni karmāṇi | ārādhyaś ca sa eveti na jānanti | te ca parimita-phala-bhāginaś cyavana-svabhāvāś ca bhavanti, tad āha—

**ahaṁ hi sarva-yajñānāṁ bhoktā ca prabhur eva ca |**

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

prabhur eva ca tatra tatra phala-pradātā cāham evety arthaḥ ||9.24||

aho mahad idaṁ vaicitryaṁ yad ekasminn eva karmaṇi vartamānāḥ saṁkalpa-mātra-bhedena kecid atyalpa-phala-bhāginaś cyavana-svabhāvāś ca bhavanti, kecanānavadhikātiśayānanda-parama-puruṣa-prāpti-rūpa-phala-bhāgino’punar-āvartinaś ca bhavanti, ity āha—

**yānti deva-vratā devān pitṝn yānti pitṛ-vratāḥ |**

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

vrata-śabdaḥ saṁkalpa-vācī, deva-vratāḥ darśa-paurṇamāsādibhiḥ karmabhir indrādīn yajāmaḥ, itīndrādi-yajana-saṁkalpāḥ | ye ta indrādi-devān yānti | ye ca pitṛ-yajñādibhiḥ pitṝn yajāmaḥ, iti pitṛ-yajana-saṁkalpāḥ, te pitṝn yānti | ye ca yakṣa-rakṣaḥ piśācādīni bhūtāni yajāmaḥ, iti bhūta-yajana-saṁkalpāḥ, te bhūtāni yānti | ye tu tair eva yajñair deva-pitṛ-bhūta-śarīrakaṁ paramātmānaṁ bhagavantaṁ vāsudevaṁ yajāma iti māṁ yajante te mad-yājino mām eva yānti | devādi-vratā devādīn prāpya taiḥ saha parimitaṁ bhogaṁ bhuktvā teṣāṁ vināśa-kāle taiḥ saha vinaṣṭā bhavanti | mad-yājinas tu mām anādi-nidhanaṁ sarvajñaṁ satya-saṁkalpaṁ anavadhikātiśayāsaṁkhyeya-kalyāṇa-guṇa-gaṇa-mahodadhim anavadhikātiśayānandaṁ prāpya na punar nivartanta ity arthaḥ ||9.25||

mad-yājinām ayam api viśeṣo’stīty āha—

**patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati |**

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

sarva-sulabhaṁ patraṁ vā puṣpaṁ vā phalaṁ vā toyaṁ vā yo bhaktyā me prayacchaty atyartha-mat-priyatayā tat-pradānena vinā ātma-dhāraṇam alabhamānatayā tad-eka-prayojano yo me patrādikaṁ dadāti tasya prayatātmanas tat-pradānaika-prayojanatva-rūpa-śuddhi-yukta-manasas tat tathā-vidha-bhakty-upahṛtam ahaṁ sarveśvaro nikhila-jagad-udaya-vibhava-laya-līlo’vāpta-samasta-kāmaḥ satya-saṁkalpo’navadhikātiśayāsaṁkhye-kalyāṇa-guṇa-gaṇaḥ svābhāvikānavadhikātiśayānanda-svānubhave vartamāno’pi, manoratha-patha-dūravarti priyaṁ prāpya ivāśnāmi | yathoktaṁ mokṣa-dharme—

yāḥ kriyāḥ saṁprayuktāḥ syur

ekānta-gata-buddhibhiḥ |

tāḥ sarvāḥ śirasā devaḥ

pratigṛhṇāti vai svayam || [ma.bhā. 12.340.64] iti ||9.26||

yasmāj jñānināṁ mahātmanāṁ vāṅ-manasāgocaro’yaṁ viśeṣas tasmāt tvaṁ ca jñānī bhūtvā ukta-lakṣaṇa-bhakti-bhārāvanatātmātmīyaḥ kīrtana-yatanārcana-praṇāmādikaṁ satataṁ kurvāṇo laukikaṁ vaidikaṁ ca nitya-naimittikaṁ karma cetthaṁ kurv ity āha—

**yat karoṣi yad aśnāsi yaj juhoṣi dadāsi yat |**

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

yad deha-yātrādi-śeṣa-bhūtaṁ laukikaṁ karma karoṣi, yac ca deha-dhāraṇāyāśnāsi, yac ca vaidikaṁ homa-dāna-tapaḥ-prabhṛti nitya-naimittikaṁ karma karoṣi, tat sarvaṁ mad-arpaṇaṁ kuruṣva | arpyata ity arpaṇam, sarvasya laukikasya vaidikasya ca karmaṇaḥ kartṛtvaṁ bhoktṛtvam ārādhyatvaṁ ca yathā mayi sarvaṁ samarpitaṁ bhavati tathā kuru |

etad uktaṁ bhavati—yāga-dānādiṣv ārādhyatayā pratīyamānānāṁ devādīnāṁ karma-kartur bhoktus tava ca madīyatayā mat-saṁkalpāyatta-svarūpa-sthiti-pravṛttitayā ca mayy eva parama-śeṣiṇi parama-kartari tvāṁ ca kartāraṁ bhoktāram ārādhakam ārādhyaṁ ca devatā-jātam ārādhanaṁ ca kriyā-jātaṁ sarvaṁ samarpaya | tava man-niyāmyatā-pūrvaka-mac-cheṣataika-rasatām ārādhyādeś ca etat-svabhāvaka-garbhatām atyartha-prīti-yukto’nusaṁdhatsva iti ||9.27||

**śubhāśubha-phalair evaṁ mokṣyase karma-bandhanaiḥ |**

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

evaṁ saṁnyāsākhya-yoga-yukta-manā ātmānaṁ mac-cheṣatā-man-niyāmyataika-rasaṁ karma ca sarvaṁ mad-ārādhanam anusaṁdadhāno laukikaṁ vaidikaṁ ca karma kurvan śubhāśubha-phalair anantaiḥ prācīna-karmākhyair bandhanair mat-prāpti-virodhibhiḥ sarvaiḥ mokṣyase, tair vimukto mām evopaiṣyasi ||9.28||

mamemaṁ paramam atilokaṁ svabhāvaṁ sṛṇu—

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

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

deva-tiryaṅ-manuṣya-sthāvarātmanā sthiteṣu jātitaś cākārataḥ svabhāvato jñānataś cātyantotkṛṣṭāpakṛṣṭa-rūpeṇa vartamāneṣu sarveṣu bhūteṣu samāśrayaṇīyatvena samo’ham | ayaṁ jātyākāra-svabhāva-jñānādibhir nikṛṣṭa iti samāśrayaṇe na me dveṣyo’sty udvejanīyatayā na tyājyo’sti | tathā samāśritatvātirekeṇa jāty-ādibhir atyantotkṛṣṭo’yam iti tad-yuktatayā samāśrayaṇe na kaścit priyo’sti na saṁgrāhyo’sti |

api tv atyartha-mat-priyatvena mad-bhajanena vinātma-dhāraṇālābhān mad-bhajanaika-prayojanā ye māṁ bhajante te jāty-ādibhir utkṛṣṭā apakṛṣṭā vā mat-samāna-guṇavad yathā-sukhaṁ mayy eva vartante | aham api teṣu mad-utkṛṣṭeṣv iva varte ||9.29||

**api cet sudurācāro bhajate mām ananya-bhāk |**

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

tatrāpi tatra tatra jāti-viśeṣe jātānāṁ yaḥ samācāra upādeyaḥ pariharaṇīyaś ca, tasmād ativṛtto’py ukta-prakāreṇa mām ananya-bhāg bhajanaika-prayojano bhajate cet sādhur eva sa vaiṣṇavāgresara eva mantavyaḥ, bahu-mantavyaḥ pūrvoktaiḥ sama ity arthaḥ | kuta etat ? samyag vyavasito hi saḥ, yato’sya vyavasāyaḥ susamīcīnaḥ |

bhagavān nikhila-jagad-eka-kāraṇa-bhūtaḥ para-brahma nārāyaṇaś carācara-patir asmat-svāmī mama gurur mama suhṛn mama paraṁ bhogyam iti sarvair duṣprāpo’yaṁ vyavasāyas tena kṛtaḥ, tat-kāryaṁ cānanya-prayojanaṁ nirantara-bhajanaṁ tasyāsti, ataḥ sādhur eva bahu-mantavyaḥ |

asmin vyavasāye tat-kārye cokta-prakāra-bhajane saṁpanne sati tasya ācāra-vyatikramaḥ svalpa-vaikalyam iti na tāvatā anādaraṇīyaḥ, api tu bahu-mantavya evety arthaḥ ||9.30||

nanu—

nāvirato duścaritān nāśānto nāsamāhitaḥ |

nāśānta-mānaso vāpi prajñānenainam āpnuyāt || [ka.u. 1.2.24]

ity-ādi-śruteḥ ācāra-vyatikrama uttarottara-bhajanotpatti-pravāhaṁ niruṇāddhīty atrāha—

**kṣipraṁ bhavati dharmātmā śaśvac-chāntiṁ nigacchati |**

**kaunteya pratijānīhi na me bhaktaḥ praṇaśyati ||31||**

mat-priyatva-kāritānanya-prayojana-mad-bhajanena vidhūta-pāpatayaiva sa-mūlonmūlita-rajas-tamo-guṇaḥ kṣipraṁ dharmātmā bhavati kṣipram eva virodhi-rahita-sa-parikara-mad-bhajanaika-manā bhavati | evaṁ-rūpa-bhajanam eva hi dharmasyāsya paraṁtapa [9.3] ity upakrame dharma-śabdoditaḥ |

śaśvac-chāntiṁ nigacchati | śāśvatīm apunar-āvartinīṁ mat-prāpti-virodhy-ācāra-nivṛttiṁ gacchati | kaunteya ! tvam evāsmin arthe pratijñāṁ kuru mad-bhaktau upakrānto virodhy-ācāra-miśro’pi na naśyaty api tu mad-bhakti-māhātmyena sarvaṁ virodhi-jātaṁ nāśayitvā śāśvatīṁ virodhi-nivṛttim adhigamya kṣipraṁ paripūrṇa-bhaktir bhavati ||9.31||

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

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

striyo vaiśyāḥ śūdrāś ca pāpa-yonayo’pi māṁ vyapāśritya parāṁ gatiṁ yānti ||9.32||

**kiṁ punar brāhmaṇāḥ puṇyā bhaktā rājarṣayas tathā |**

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

kiṁ punaḥ puṇya-yonayo brāhmaṇāḥ rājarṣayaś ca mad-bhaktim āśritāḥ | atas tvaṁ rājarṣir asthiraṁ tāpa-trayābhihatatayā asukhaṁ cemaṁ lokaṁ prāpya vartamāno māṁ bhajasva |

bhakti-svarūpam āha—

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

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

man-manā bhava mayi sarveśvare nikhila-heya-pratyanīka-kalyāṇaika-tāne sarvajñe satya-saṁkalpe nikhila-jagad-eka-kāraṇe parasmin brahmaṇi puruṣottame puṇḍārīka-dalāmalāyatekṣaṇe svaccha-nīla-jīmūta-saṁkāśe yugapad-udita-dinakara-sahasra-sadṛśa-tejasi lāvaṇyāmṛta-mahodadhāv udāra-pīvara-catur-bāhav atyujjvala-pītāmbare ’mala-kirīṭa-makara-kuṇḍāla-hāra-keyūra-kaṭakādi-bhūṣite’pāra-kāruṇya-sauśīlya-saundarya-mādhurya-gāmbhīryaudārya-vātsalya-jaladhav anālocita-viśeṣāśeṣa-loka-śaraṇye sarva-svāmini taila-dhārāvad avicchedena niviṣṭa-manā bhava |

tad eva viśinaṣṭi—mad-bhakto’tyartha-mat-priyatvena yukto man-manā bhava ity arthaḥ | punar api viśinaṣṭi—mad-yājī anavadhikātiśaya-priya-mad-anubhava-kārita-mad-yajana-paro bhava | yajanaṁ nāma paripūrṇa-śeṣa-vṛttiḥ, aupacārika-sāṁsparśikābhyavahārikādi-sakala-bhoga-pradāna-rūpo hi yāgaḥ | yathā mad-anubhava-janita-niravadhikātiśaya-prītikārita-mad-yajana-paro bhavasi tathā man-manā bhava ity uktaṁ bhavati |

punar api tad eva viśinaṣṭi—māṁ namaskuru, anavadhikātiśaya-priya-mad-anubhava-kāritātyartha-priyāśeṣa-śeṣa-vṛttav aparyavasyan mayy antar-ātmany atimātra-prahvībhāva-vyavasāyaṁ kuru | mat-parāyaṇo’ham eva param ayanaṁ yasyāsau mat-parāyaṇaḥ, mayā vinā ātma-dhāraṇā-saṁbhāvanayā mad-āśraya ity arthaḥ | evam ātmānaṁ yuktvā mat-parāyaṇas tvam evam anavadhikātiśaya-prītyā mad-anubhava-samarthaṁ manaḥ prāpya mām evaiṣyasi | ātma-śabdo hy atra mano-viṣayaḥ | evaṁ-rūpeṇa manasā māṁ dhyātvā mām anubhūya mām iṣṭvā māṁ namaskṛtya mat-parāyaṇo mām eva prāpsyasīty arthaḥ |

tad evaṁ laukikāni śarīra-dhāraṇārthāni vaidikāni ca nitya-naimittikāni karmāṇi mat-prītaye mac-cheṣataika-raso mayaiva kārita iti kurvan satataṁ mat-kīrtana-yajana-namaskārādikān prītyā kurvāṇo man-niyāmyaṁ nikhila-jagat mac-cheṣataika-rasam iti cānusaṁdadhānaḥ, atyartha-priya-mad-guṇa-gaṇaṁ cānusaṁdhāyāhar-ahar ukta-lakṣaṇam idam upāsanam upādadhāno mām eva prāpsyasi ||9.34||

iti śrī-bhagavad-rāmānujācārya-viracite śrīmad-bhagavad-gītā-bhāṣye

navamo’dhyāyaḥ

||9||

# atha vibhūti-yogo nāma daśamo’dhyāyaḥ

(śrīmad-rāmānujācārya-kṛta-bhāṣyam)

bhakti-yogaḥ sa-parikara uktaḥ | idānīṁ bhakty-utpattaye tad-vivṛddhaye ca bhagavato niraṅkuśaiśvaryādi-kalyāṇa-guṇa-gaṇānantyaṁ, kṛtsnasya jagatas tac-charīratayā tad-ātmakatvena tat-pravartyatvaṁ ca prapañcyate --

**bhūya eva mahā-bāho śṛṇu me paramaṁ vacaḥ |**

**yat te’haṁ prīyamāṇāya vakṣyāmi hita-kāmyayā ||1||**

mama māhātmyaṁ śrutvā prīyamāṇāya te mad-bhakty-utpatti-vivṛddhi-rūpa-hita-kāmanāya bhūyo man-māhātmya-prapañca-viṣayam eva paramaṁ vaco yad vakṣyāmi tad avahita-manāḥ sṛṇu ||10.1||

**na me viduḥ sura-gaṇāḥ prabhavaṁ na maharṣayaḥ |**

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

sura-gaṇā maharṣayaś cātīndriyārtha-darśino’dhikatara-jñānā api me prabhavaṁ prabhāvaṁ na viduḥ, mama nāma-karma-svarūpa-svabhāvādikaṁ na jānanti | yatas teṣāṁ devānāṁ maharṣīṇāṁ ca sarvaśo’ham ādiḥ, teṣāṁ svarūpasya jñāna-śakty-ādeś cāham evādiḥ | teṣāṁ devatva-devaṛṣitvādi-hetu-bhūta-puṇyānuguṇaṁ mayā dattaṁ jñānaṁ parimitam, atas te parimita-jñānā mat-svarūpakādikaṁ yathāvan na jānanti ||10.2||

tad etad devādy-acintya-svarūpa-yāthātmya-viṣaya-jñānaṁ bhakty-utpatti-virodhi-pāpa-vimocanopāyam āha—

**yo mām ajam anādiṁ ca vetti loka-maheśvaram |**

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

na jāyate ity ajaḥ | anena vikāri-dravyād acetanāt tat-saṁsṛṣṭat saṁsāri-cetanāc ca visajātīyatvam uktam | saṁsāri-cetanasya hi karma-kṛtācit-saṁsargo janma | anādim ity anena padena ādimato’jān muktātmano visajātīyatvam uktam | muktātmano hy ajatvam ādimat, tasya heya-sambandhasya pūrva-vṛttatvāt tad-arhatā asti, ato’nādim ity anena tad-anarhatayā tat-pratyanīkatocyate | niravadyam [śve.u. 6.19] ity-ādi-śrutyā ca |

evaṁ heya-sambandha-pratyanīka-svarūpatayā tad-anarhaṁ māṁ loka-maheśvaraṁ lokeśvarāṇām apīśvaraṁ martyeṣv asaṁmūḍho yo vetti | itara-sajātīyatayaikīkṛtya mohaḥ saṁmohas tad-rahito’saṁmūḍhaḥ sa mad-bhakty-utpatti-virodhibhiḥ sarvaiḥ pāpaiḥ pramucyate |

etad uktaṁ bhavati—loke manuṣyāṇāṁ rājā itara-manuṣya-sājītayaḥ, kenacit karmaṇā tad-ādhipatyaṁ prāptaḥ | tathā devānām adhipatir api | tathā brahmāṇḍādhipatir apītara-saṁsāri-sajātīyaḥ | tasyāpi bhāvanā-trayāntargatatvāt | yo brahmāṇaṁ vidadhāti [śve.u. 6.18] iti śruteś ca | tathānye’pi ye kecanāṇimādy-aiśvaryaṁ prāptāḥ | ayaṁ tu loka-maheśvaraḥ—kārya-kāraṇāvasthād acetanād baddhān muktāc ca cetanād īśitavyāt sarvasmāt nikhila-heya-pratyanīkānavadhikātiśayāsaṁkhyeya-kalyāṇaika-tānatayā niyamanaika-sva-svabhāvatayā ca visajātīya iti, itara-sajātīyāmoha-rahito yo māṁ vetti sa sarvaiḥ pāpaiḥ pramucyate iti ||10.3||

evaṁ sva-svabhāvānusandhānena bhakty-utpatti-virodhi-pāpa-nirasanaṁ virodhi-nirasanād evārthato bhakty-utpattiṁ ca pratipādyaṁ svaiśvarya-sva-kalyāṇa-guṇa-gaṇa-prapañcānusandhānena bhakti-vṛddhi-prakāram āha—

**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||**

buddhir manaso nirūpaṇa-sāmarthyam, jñānaṁ cid-acid-vastu-viśeṣa-viṣayaḥ niścayaḥ | asaṁmohaḥ pūrva-gṛhītād rajatāder visajātīye śuktikādi-vastuni sajātīyatā-buddhi-nivṛttiḥ | kṣamā mano-vikāra-hetau saty apy avikṛta-manastvam | satyaṁ yathā-dṛṣṭa-viṣayaṁ bhūta-hita-rūpaṁ vacanam, tad-anuguṇā mano-vṛttiḥ ihābhipretā, mano-vṛtti-prakaraṇāt | damo bāhya-karaṇānām anartha-viṣayebhyo niyamanam | śamo’ntaḥ-karaṇasya tathā niyamanam | sukham ātmānukūlānubhavaḥ | duḥkhaṁ pratikūlānubhavaḥ | bhavo bhavanam | anukūlānubhava-hetukaṁ manaso bhavanam | abhāvaḥ pratikūlānubhava-hetuko manaso’vasādaḥ | bhayam āgāmino duḥkhasya hetu-darśanajaṁ duḥkham, tan-nivṛttir abhayam | ahiṁsā para-duḥkhāhetutvam | samatā ātmani suhṛtsu vipakṣeṣu cārthānarthayoḥ sama-matitvam | tuṣṭiḥ sarveṣv ātmasu dṛṣṭoṣu toṣa-svabhāvatvam | tapaḥ śāstrīyo bhoga-saṁkoca-rūpaḥ kāyakleśaḥ | dānaṁ svakīya-bhogyānāṁ parasmai pratipādanam | yaśo guṇavattā-prathā, ayaśaḥ nairguṇya-prathā, [kīrty-akīrty-anuguṇa-mano-vṛtti-viśeṣau tathā uktau, mano-vṛtti-prakaraṇāt][[1]](#footnote-2) | tapo-dāne ca tathā | evam ādyāḥ sarveṣāṁ bhūtānāṁ bhāvāḥ pravṛtti-nivṛtti-hetavo mano-vṛttayo matta eva mat-saṁkalpāyattā bhavanti ||10.4-5||

sarvasya bhūta-jātasya sṛṣṭi-sthityoḥ pravartayitāraś ca mat-saṁkalpāyatta-pravṛttaya ity āha—

**maharṣayaḥ sapta pūrve catvāro manavas tathā |**

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

pūrve sapta maharṣayo’tīta-manvantare ye bhṛgv-ādayaḥ sapta maharṣayo nitya-sṛṣṭi-pravartanāya brahmaṇo manasaḥ saṁbhavāḥ nitya-sthiti-pravartanāya ye ca sāvarṇikā nāma catvāro manavaḥ sthitā, yeṣāṁ saṁtāna-maye loke jātā imāḥ sarvāḥ prajāḥ, pratikṣaṇam āpralayād apatyānām utpādakāḥ pālakāś ca bhavanti, te bhṛgv-ādayo manavaś ca mad-bhāvāḥ, mama yo bhāvaḥ sa eva yeṣāṁ bhāvas te mad-bhāvāḥ, man-mate sthitāḥ mat-saṁkalpānuvartina ity arthaḥ ||10.6||

**etāṁ vibhūtiṁ yogaṁ ca mama yo vetti tattvataḥ |**

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

vibhūtir aiśvaryam | etāṁ sarvasya mad-āyattotpatti-sthiti-pravṛtti-rūpāṁ vibhūtiṁ mama heya-pratyanīka-kalyāṇa-guṇa-rūpaṁ yogaṁ ca yas tattvato vetti, so’vikampenāprakampena bhakti-yogena yujyate, nātra saṁśayaḥ | mad-vibhūti-viṣayaṁ kalyāṇa-guṇa-viṣayaṁ ca jñānaṁ bhakti-yoga-vardhanam iti svayam eva drakṣyasīty abhiprāyaḥ ||10.7||

vibhūti-jñāna-vipāka-rūpāṁ bhakti-vṛddhiṁ darśayati—

**ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate |**

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

ahaṁ sarvasya vicitra-cid-acit-prapañcasya prabhava utpatti-kāraṇam | sarvaṁ matta eva pravartate | itīdaṁ mama svābhāvikaṁ niraṅkuśaiśvaryaṁ sauśīlya-saundarya-vātsalyādi-kalyāṇa-guṇa-gaṇa-yogaṁ ca matvā budhā jñānino bhāva-samanvitāḥ māṁ sarva-kalyāṇa-guṇānvitaṁ bhajante | bhāvo mano-vṛtti-viśeṣaḥ, mayi spṛhayālavo māṁ bhajanta ity arthaḥ ||10.8||

katham ?

**mac-cittā mad-gata-prāṇā bodhayantaḥ parasparam |**

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

mac-cittā mayi niviṣṭa-manasaḥ, mad-gata-prāṇāḥ mad-gata-jīvitāḥ mayā vinā ātma-dhāraṇam alabhamānā ity arthaḥ | svaiḥ svair anubhūtān madīyān guṇān parasparaṁ bodhayantaḥ, madīyāni divyāni ramaṇīyāni karmāṇi ca kathayantas tuṣyanti ca ramanti ca | vaktāras tad-vacanenānanya-prayojanena tuṣyanti, śrotāraś ca tac-chravaṇenānavadhikātiśaya-priyeṇa ramante ||10.9||

**teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam |**

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

teṣāṁ satata-yuktānāṁ mayi satata-yogam āśaṁsamānānāṁ māṁ bhajamānānām ahaṁ tam eva buddhi-yogaṁ vipāka-daśāpannaṁ prīti-pūrvakam dadāmi yena te mām upayānti ||10.10||

kiṁ ca—

**teṣām evānukampārtham aham ajñāna-jaṁ tamaḥ |**

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

teṣām evānugrahārtham aham ātma-bhāva-sthas teṣāṁ mano-vṛttau viṣayatayāvasthito madīyān kalyāṇa-guṇa-gaṇāṁś cāviṣkurvan mad-viṣaya-jñānākhyena bhāsvatā dīpena jñāna-virodhi-prācīna-karma-rūpājñāna-jaṁ mad-vyatirikta-pūrvābhyasta-viṣaya-prāvaṇya-rūpaṁ tamo nāśayāmi ||10.11||

evaṁ sakaletara-visajātīyaṁ bhagavad-asādhāraṇaṁ sṛṇvatāṁ niratiśayānanda-janakaṁ kalyāṇa-guṇa-gaṇa-yogaṁ tadaiśvarya-vitatiṁ ca śrutvā tad-vistāraṁ śrotu-kāmo’rjuna 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||**

paraṁ brahma paraṁ dhāma paramaṁ pavitram iti yaṁ śrutayo vadanti sa hi bhavān | yato vā imāni bhūtāni jāyante, yena jātāni jīvanti, yat prayanty abhisaṁviśanti, tad vijijñāsasva tad brahmeti [tai.u. 3.1], brahmavid āpnoti param [tai.u. 2.1], sa yo ha vai tat-paramaṁ brahma veda brahmaiva bhavati [mu.u. 3.2.9] iti |

tathā paraṁ dhāma | dhāma-śabdo jyotir-vacanaḥ paraṁ jyotiḥ— atha yad ataḥ paro divyo jyotir dīpyate [chā.u. 3.13.7], paraṁ jyotir upasaṁpadya svena rūpeṇābhiniṣpadyate [chā.u. 8.12.2], tad devā jyotiṣāṁ jyotiḥ [bṛ.ā.u. 4.4.16] iti |

tathā ca paramaṁ pavitraṁ paramaṁ pāvanaṁ smartur aśeṣa-kalmaṣāśleṣa-karaṁ vināśa-karaṁ ca | yathā puṣkara-palāśa āpo na śliṣyanta evam evaṁ-vidi pāpaṁ karma na śliṣyate [chā.u. 4.14.3] tad yatheṣīkātūlam agnau protaṁ pradūyetaivaṁ hāsya sarve pāpmānaḥ pradūyante [chā.u. 5.24.3] |

nārāyaṇaḥ paraṁ brahma tattvaṁ nārāyaṇaḥ paraḥ |

nārāyaṇaḥ paraṁ jyotir ātmā nārāyaṇaḥ paraḥ || [MahāNāU 9.4] iti hi śrutayo vadanti |

ṛṣayaś ca sarve parāvaratattvayāthātmyavidas tvām eva śāśvataṁ divyaṁ puruṣam ādi-devam ajaṁ vibhum āhuḥ | tathaiva devarṣiḥ nārado’sito devalo vyāsaś ca |

eṣa nārāyaṇaḥ śrīmān kṣīrārṇava-niketanaḥ |

nāga-paryaṅkam utsṛjya hy āgato mathurāṁ purīm ||

puṇyā dvāravatī tatra yatrāste madhusūdanaḥ |

sākṣād devaḥ purāṇo’sau sa hi dharmaḥ sanātanaḥ ||

ye ca veda-vido viprā ce cādhyātma-vido janāḥ |

te vadanti mahātmānaṁ kṛṣṇaṁ dharmaṁ sanātanam ||

pavitrāṇāṁ hi govindaḥ pavitraṁ param ucyate |

puṇyānām api puṇyo’sau maṅgalānāṁ ca maṅgalam ||

trailokye puṇḍārīkākṣo deva-devaḥ sanātanaḥ |

āste harir acintayātmā tatraiva madhusūdanaḥ || [ma.bhā. 3.88.24-28]

tathā yatra nārāyaṇo devaḥ paramātmā sanātanaḥ |

tatra kṛtsnaṁ jagat pārtha tīrthānyāyatāni ca ||

tat puṇyaṁ tat paraṁ brahma tat tīrthaṁ tat tapo-vanam |

tatra devarṣayaḥ siddhāḥ sarve caiva tapo-dhanāḥ ||

ādi-devo mahā-yogī yatrāste madhusūdanaḥ |

puṇyānām api tat puṇyaṁ mābhūt te saṁśayo’va vai || [ma.bhā. 3.90.28-32]

kṛṣṇa eva hi lokānām utpattir api cāpyayaḥ |

kṛṣṇasya hi kṛte bhūtam idaṁ viśvaṁ carācaram || [ma.bhā. 2.38.23] iti |

tathā svayam eva bravīṣi ca—

bhūmir āpo’nalo vāyuḥ khaṁ mano buddhir eva ca |

ahaṁkāra itīyaṁ me bhinnā prakṛtir aṣṭadhā || [7.4] ity-ādinā,

ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate [10.8] ity antena ||10.12—10.13||

**sarvam etad ṛtaṁ manye yan māṁ vadasi keśava |**

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

ataḥ sarvam etad yathāvasthita-vastu-kathanaṁ manye na praśaṁsādy-abhiprāyam | yad māṁ praty ananya-sādhāraṇam anavadhikātiśayaṁ svābhāvikaṁ tavāiśvaryaṁ kalyāṇa-guṇa-gaṇānantyaṁ ca vadasi | ato bhagavan niratiśaya-jñāna-śakti-balaiśvarya-vīrya-tejasāṁ nidhe te vyaktiṁ vyajana-prakāraṁ na hi parimita-jñānā devā dānavāś ca viduḥ ||10.14||

**svayam evātmanātmānaṁ vettha tvaṁ puruṣottama |**

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

he puruṣottama ātmanā ātmānaṁ tvaṁ svayam eva svenaiva jñānena vettha | bhūta-bhāvana sarveṣāṁ bhūtānām utpādayitaḥ | bhūteśa sarveṣāṁ bhūtānāṁ niyantaḥ | deva-deva daivatānām api parama-daivata, yathā manuṣya-mṛga-pakṣi-sarīsṛpādīn saundarya-sauśīlyādi-kalyāṇa-guṇa-gaṇaiḥ daivatāny atītya vartante tathā tāni sarvāṇi daivatāny api tais taiḥ guṇair atītya vartamāna, jagat-pate jagat-svāmin ||10.15||

**vaktum arhasy aśeṣeṇa divyā hy ātma-vibhūtayaḥ |**

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

divyās tvad-asādhāraṇyo vibhūtayo yās tās tvam evāśeṣaṇa vaktum arhasi tvam eva vyañjayety arthaḥ | yābhir anantābhir vibhūtibhir yair niyamana-viśeṣair yukta imān lokān tvaṁ niyantṛtvena vyāpya tiṣṭhasi ||10.16||

kim-arthaṁ tat-prakāśanam ? ity apekṣāyām āha—

**kathaṁ vidyām ahaṁ yogiṁs tvāṁ sadā paricintayan |**

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

ahaṁ yogī bhakti-yoga-niṣṭhaḥ san bhaktyā tvāṁ sadā paricintayan cintayituṁ pravṛttaś cintanīyaṁ tvāṁ paripūrṇaiśvaryādi-kalyāṇa-guṇa-gaṇaṁ kathaṁ vidyām ? pūrvokta-buddhi-jñānādi-bhāva-vyatirikteṣv anukteṣu keṣu keṣu ca bhāveṣu mayā niyantṛtvena cintyo’si ? ||10.17||

**vistareṇātmano yogaṁ vibhūtiṁ ca janārdana |**

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

ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate [gītā 10.8] iti saṁkṣepeṇoktaṁ tava sraṣṭṛtvādi-yogaṁ vibhūtiṁ niyamanaṁ ca bhūyo vistareṇa kathaya | tvayocyamānaṁ tvan-māhātmyāmṛtaṁ sṛṇvato me tṛptir nāsti hi | mamātṛptis tvayaiva viditety abhiprāyaḥ ||10.18||

śrī-bhagavān uvāca—

**hanta te kathayiṣyāmi divyā hy ātma-vibhūtayaḥ |**

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

he kuru-śreṣṭha madīyāḥ kalyāṇīr vibhūtīḥ prādhānyatas te kathayiṣyāmi | prādhānya-śabdenotkarṣo vivakṣitaḥ | purodhasāṁ ca mukhyaṁ mām [10.24] iti hi vakṣyate | jagaty utkṛṣṭaḥ kāścana vibhūtīr vakṣyāmi, vistareṇa vaktuṁ śrotuṁ ca na śakyate, tāsām ānantyāt | vibhūtitvaṁ nāma niyāmyatvam, sarveṣāṁ bhūtānāṁ buddhy-ādayaḥ pṛthag-vidhā bhāvā matta eva bhavantīty uktvā etāṁ vibhūtiṁ yogaṁ ca mama yo vetti tattvataḥ [10.7] iti pratipādanāt | tathā tatra yoga-śabda-nirdiṣṭaṁ sraṣṭṛtvādikaṁ vibhūti-śabda-nirdiṣṭaṁ tat-pravartyatvam iti yuktam | punaś ca—

ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate |

iti matvā bhajante māṁ budhā bhāvasamanvitāḥ || [gītā 10.8] ity uktam ||10.19||

tatra sarva-bhūtānāṁ pravartana-rūpaṁ niyamanam ātmatayā avasthāya itīmam arthaṁ yoga-śabda-nirdiṣṭaṁ sarvasya sraṣṭṛtvaṁ pālayitṛtvaṁ saṁhartṛtvaṁ ceti suspaṣṭam āha—

**aham ātmā guḍākeśa sarva-bhūtāśaya-sthitaḥ |**

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

sarveṣāṁ bhūtānām mama śarīra-bhūtānām āśaye hṛdaye’ham ātmatayāvasthitaḥ | ātmā hi nāma śarīrasya sarvātmanādhāro niyantā śeṣī ca | tathā vakṣyate—sarvasya cāhaṁ hṛdi sanniviṣṭe mattaḥ smṛtir jñānam apohanaṁ ca [15.15],

īśvaraḥ sarva-bhūtānāṁ hṛddeśo’rjuna tiṣṭhati |

bhrāmayan sarva-bhūtāni yantrārūḍhāni māyayā || [18.61] iti |

śrūyate ca—yaḥ sarveṣu bhūteṣu tiṣṭhan sarvebhyo bhūtebhyo’ntaro yaṁ sarvāṇi bhūtāni na viduḥ | yasya sarvāṇi bhūtāni śarīraṁ | yaḥ sarvāṇi bhūtāny antaro yamayati | eṣa ta ātmāntaryāmy amṛtaḥ [bṛ.ā.u. 3.7.15] iti, ya ātmani tiṣṭhann ātmano’ntaro yam ātmā na veda yasyātmā śarīraṁ ya ātmānam antaro yamayati sa ta ātmāntaryāmy amṛtaḥ [ŚatBr 14.5.30] iti ca | evaṁ sarva-bhūtānām ātmatayāvasthito’haṁ teṣām ādir madhyaṁ cāntaś ca | teṣām utpatti-sthiti-pralaya-hetur ity arthaḥ ||10.20||

evaṁ bhagavataḥ sva-vibhūti-bhūteṣu sarveṣv ātmatayāvasthānaṁ tat-tac-chabda-sāmānādhikaraṇya-nirdeśa-hetuṁ pratipādya vibhūti-viśeṣām sāmānādhikaraṇyena vyapadiśati | bhagavaty ātmatayāvasthite hi sarve śabdās tasminn eva paryavasyanti | yathā devo manuṣyaḥ pakṣī vṛkṣa ity ādayaḥ śabdāḥ śarīrāṇi pratipādayantas tat tad ātmani paryavasyānti | tathā bhagavatas tat-tad-ātmatayāvasthānam eva tat-tac-chabda-sāmānādhikaraṇya-nibandhanam, iti vibhūty-upasaṁhāre vakṣyati—na tad asti vinā yat syān mayā bhūtaṁ carācaram [gītā 10.39] iti sarveṣāṁ svenāvinā-bhāva-vacanāt | avinā-bhāvaś caniyāmyatayeti mattaḥ sarvaṁ pravartate [gītā 10.8] ity upakramoditam |

**ādityānām ahaṁ viṣṇur jyotiṣāṁ ravir aṁśumān |**

**marīcir marutām asmi nakṣatrāṇām ahaṁ śaśī ||21||**

dvādaśa-saṁkhyā-saṁkhyātānām ādityānāṁ dvādaśo ya utkṛṣṭe viṣṇur nāmādityaḥ so’ham | jyotiṣāṁ jagati prakāśakānāṁ yo’ṁśumān ravir āditya-gaṇaḥ so’ham | marutām utkṛṣṭe marīcir yaḥ so’ham asmi | nakṣatrāṇām ahaṁ śaśī | neyaṁ nirdhāraṇe ṣaṣṭhī | bhūtānām asmi cetanetivat nakṣatrāṇāṁ patir yaś candraḥ so’ham asmi ||10.21||

**vedānāṁ sāma-vedo’smi devānām asmi vāsavaḥ |**

**indriyāṇāṁ manaś cāsmi bhūtānām asmi cetanā ||22||**

vedānām ṛg-yajuḥ-sāmātharvaṇāṁ ya utkṛṣṭaḥ sāma-vedaḥ so’ham devānām indro’ham asmi | ekādaśānām indriyāṇāṁ yad utkṛṣṭaṁ mana indriyaṁ tad aham asmi | iyam api na nirdhāraṇe—bhūtānāṁ cetanāvatāṁ yā cetanā sā aham asmi ||10.22||

**rudrāṇāṁ śaṁkaraś cāsmi vitteśo yakṣa-rakṣasām |**

**vasūnāṁ pāvakaścāsmi meruḥ śikhariṇām aham ||23||**

rudrāṇām ekādaśānāṁ śaṅkaro’ham asmi | yakṣa-rakṣasāṁ vaiśravaṇo’ham, vasūnām aṣṭanāṁ pāvako’ham | śikhariṇāṁ śikhara-śobhināṁ parvatānāṁ madhye merur aham ||10.23||

**purodhasāṁ ca mukhyaṁ māṁ viddhi pārtha bṛhaspatim |**

**senānīnām ahaṁ skandaḥ sarasām asmi sāgaraḥ ||24||**

purodhasām utkṛṣṭe bṛhaspatir yaḥ so’ham asmi | senātīnāṁ senāpatīnāṁ skando’ham asmi, sarasāṁ sāgaro’ham asmi ||10.24||

**maharṣīṇāṁ bhṛgur ahaṁ girām asmy ekam akṣaram |**

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

maharṣīṇāṁ marīcy-ādīnāṁ bhṛgur aham | arthābhidhāyinaḥ śabdā giraḥ, tāsām ekam akṣaraṁ praṇavo’ham asmi | yajñānām utkṛṣṭo japa-yajño’smi, parvata-mātrāṇāṁ himavān aham ||10.25||

**aśvatthaḥ sarva-vṛkṣāṇāṁ devarṣīṇāṁ ca nāradaḥ |**

**gandharvāṇāṁ citrarathaḥ siddhānāṁ kapilo muniḥ ||26||**

sarva-vṛkṣāṇāṁ madhye pūjyo’śvattha evāham | devarṣīṇāṁ madhye parama-vaiṣṇavo nārado’ham asmi | gandharvāṇāṁ deva-gāyakānāṁ madhye citraratho’smi | siddhānāṁ yoga-niṣṭhānāṁ paramopāsyaḥ kapilo’ham ||10.26||

**uccaiḥśravasam aśvānāṁ viddhi mām amṛtodbhavam |**

**airāvataṁ gajendrāṇāṁ narāṇāṁ ca narādhipam ||27||**

sarveṣām aśvānāṁ madhye’mṛta-mathanodbhavam uccaiḥśravasaṁ māṁ viddhi | gajendrāṇāṁ sarveṣāṁ madhye’mṛta-mathanodbhavam airāvataṁ māṁ viddhi | amṛtodbhavam ity airāvatasyāpi viśeṣaṇam | narāṇāṁ madhye rājānaṁ māṁ viddhi ||10.27||

**āyudhānām ahaṁ vajraṁ dhenūnām asmi kāma-dhuk |**

**prajanaś cāsmi kandarpaḥ sarpāṇām asmi vāsukiḥ ||28||**

āyudhānāṁ madhye vajraṁ tad aham | dhenūnāṁ havir dughānāṁ madhye kāma-dhuk, divyā surabhiḥ | prajanaḥ janana-hetuḥ kandarpaś cāham asmi | sarpāḥ eka-śirasas teṣāṁ madhye vāsukir asmi ||10.28||

**anantaś cāsmi nāgānāṁ varuṇo yādasām aham |**

**pitṝṇām aryamā cāsmi yamaḥ saṁyamatām aham ||29||**

nāgā bahu-śirasaḥ, yādāṁsi jala-vāsinaḥ, teṣāṁ varuṇo’ham | atrāpi na nirdhāraṇe ṣaṣṭhī, daṇḍāyatāṁ vaivasvato’ham ||10.29||

**prahlādaś cāsmi daityānāṁ kālaḥ kalayatām aham |**

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

anartha-prepsutayā gaṇayatāṁ madhye kālaḥ mṛtyur aham ||10.30||

**pavanaḥ pavatām asmi rāmaḥ śastra-bhṛtām aham |**

**jhaṣāṇāṁ makaraś cāsmi srotasām asmi jāhnavī ||31||**

pavatāṁ gamana-svabhāvānāṁ pavano’ham | śastra-bhṛtāṁ rāmo’ham | śastra-bhṛttvam atra vibhūtiḥ, arthāntarābhāvāt | ādityādayaś ca kṣetra-jñā ātmatvenāvasthitasya bhagavataḥ śarīratayā dharma-bhūtā iti śastra-bhṛttva-sthānīyāḥ ||10.31||

**sargāṇām ādir antaś ca madhyaṁ caivāham arjuna |**

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

sṛjyanta iti sargāḥ, teṣām ādiḥ kāraṇam | sarvadā sṛjyamānānāṁ sarveṣāṁ prāṇināṁ tatra tatra sraṣṭāro’ham evety arthaḥ | tathāntaḥ sarvadā saṁhriyamāṇānāṁ tatra tatra saṁhartāro’py aham eva | tathā ca madhyaṁ pālanaṁ sarvadā pālyamānānāṁ pālayitāraś cāham evety arthaḥ | śreyaḥ-sādhana-bhūtānāṁ vidyānāṁ madhye parama-niḥśreyasa-sādhana-bhūtā adhyātma-vidyāham asmi | jalpa-vitaṇḍādi kurvatāṁ tattva-nirṇayāya pravṛtto vādo yaḥ so’ham ||10.32||

**akṣarāṇām akāro’smi dvandvaḥ sāmāsikasya ca |**

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

akṣarāṇāṁ madhye a-kāro vai sarvā vāk [Ai.Pū. 3.6] iti śruti-siddhaḥ, sarva-varṇānāṁ prakṛtir a-kāro’ham | sāmāsikaḥ samāsa-samūhaḥ | tasya madhye dvandva-samāso’ham | sa hy ubhaya-padārtha-pradhānatvenotkṛṣṭaḥ | kalā-muhūrtādi-mayo’kṣayaḥ kālo’ham eva | sarvasya sraṣṭa hiraṇyagarbhaś caturmukho’ham ||10.33||

**mṛtyuḥ sarva-haraś cāham udbhavaś ca bhaviṣyatām |**

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

sarva-prāṇa-haro mṛtyuś cāham | utpatsyamānānām udbhavākhyaṁ karma cāham, nārīṇāṁ śrīr ahaṁ kīrtiś cāhaṁ vāk cāhaṁ smṛtiś cāhaṁ medhā cāhaṁ dhṛtiś cāhaṁ kṣamā cāham ||10.34||

**bṛhat-sāma tathā sāmnāṁ gāyatrī chandasām aham |**

**māsānāṁ mārgaśīrṣo’ham ṛtūnāṁ kusumākaraḥ ||35||**

sāmnāṁ bṛhat-sāmāham | chandasāṁ gāyatrīṁ aham | ṛtūnāṁ kusumākaro vasantaḥ ||10.35||

**dyūtaṁ chalayatām asmi tejas tejasvinām aham |**

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

chalaṁ kurvatāṁ chalāspadeṣv akṣādi-lakṣaṇam dyūtam aham | jetṝṇāṁ jayo’smi | vyavasāyināṁ vyavasāyo’smi | sattvatāṁ sattvaṁ mahā-manastvam ||10.36||

**vṛṣṇīnāṁ vāsudevo’smi pāṇḍavānāṁ dhanaṁjayaḥ |**

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

vasudeva-sūnutvam atra vibhūtiḥ, arthāntarābhāvād eva | pāṇḍāvānāṁ dhanañjayo ’rjuno ’ham | munayo mananenārtha-yāthātmya-darśinaḥ, teṣāṁ vyāso’ham | kavayo vipaścitaḥ ||10.37||

**daṇḍo damayatām asmi nītir asmi jigīṣatām |**

**maunaṁ caivāsmi guhyānāṁ jñānaṁ jñānavatām aham ||38||**

niyamātikramaṇe daṇḍāṁ kurvatāṁ daṇḍo’ham | vijigīṣūṇāṁ jayopāya-bhūtā nītir asmi | guhyānāṁ sambandhiṣu gopaneṣu maunam asmi | jñānavatāṁ jñānaṁ cāham ||10.38||

**yac cāpi sarva-bhūtānāṁ bījaṁ tad aham arjuna |**

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

sarva-bhūtānāṁ sarvāvasthāvasthitānāṁ tat-tad-avasthā-bīja-bhūtaṁ pratīyamānam apratīyamānaṁ ca yat tad aham eva | carācara-sarva-bhūta-jātaṁ mayātmatayāvasthitena vinā yat syān na tad asti | aham ātmā guḍāakeśa sarva-bhūtāśāya-sthitaḥ [10.20] iti prakramāt | na tad asti vinā yat syān mayā bhūtaṁ carācaram ity atrāpy ātmatayāvasthānam eva vivakṣitam |

sarva-vastu-jātaṁ sarvāvasthaṁ mayātma-bhūtena yuktaṁ syād ity arthaḥ | anena sarvasyāsya sāmānādhikaraṇya-nirdeśyasya ātmatayā avasthitir eva hetur iti prakaṭayati ||10.39||

**nānto’sti mama divyānāṁ vibhūtīnāṁ parantapa |**

**eṣa tūddeśataḥ prokto vibhūter vistaro mayā ||40||**

mama divyānāṁ kalyāṇīnāṁ vibhūtīnām anto nāsti | eṣa tu vibhūter vistaro mayā kaiścid upādhibhiḥ saṁkṣepataḥ proktaḥ ||10.40||

**yad yad vibhūtimat sattvaṁ śrīmad ūrjitam eva vā |**

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

yad yad vibhūtimad īśitavya-saṁpannaṁ bhūta-jātaṁ śrīmat kāntimad dhana-dhānya-samṛddhaṁ vā ūdrjitaṁ kalyāṇārambheṣūdyuktaṁ tat tan mama tejo’ṁśa-saṁbhavam ity avagaccha ||10.41||

tejaḥ parābhibhavana-sāmarthyam, mamācintya-śakter niyamana-śaktyaika-deśa-saṁbhavam ity arthaḥ |

**atha vā bahunaitena kiṁ jñātena tavārjuna |**

**viṣṭabhyāham idaṁ kṛtsnam ekāṁśena sthito jagat ||42||**

bahunā aitena ucyamānena jñānena kiṁ prayojanam ? idaṁ cid-acid-ātmakaṁ kṛtsnaṁ jagat kāryāvasthaṁ kāraṇāvasthaṁ sthūlaṁ sūkṣmaṁ ca svarūpa-sad-bhāve sthitau pravṛtti-bhede ca yathā mat-saṁkalpaṁ nātivarteta tathā mama mahimno’yutāyutāṁśena viṣṭabhyāham avasthitaḥ | yathoktaṁ bhagavatā parāśareṇa—yasyāyutāyutāṁśāṁśe viśva-śaktir iyaṁ sthitā [vi.pu. 1.9.53] iti ||10.42||

iti śrī-rāmānujācārya-kṛta-gītā-bhāṣye daśamo’dhyāyaḥ

||10||

### athaikādaśo’dhyāyaḥ

# viśva-rūpa-darśana-yogaḥ

(śrī-rāmānujācārya-pāda-kṛta-bhāṣyam)

evaṁ bhakti-yoga-niṣpattaye sad-vivṛddhaye ca sakaletara-vilakṣaṇena svābhāvikena bhagavad-asādhāraṇena kalyāṇa-guṇa-gaṇena saha bhagavata sarvātmatvam | tata eva tad-vyatiriktasya kṛtsnasya cid-acid-ātmakasya vastu-jātasya tac-charīratayā tad-āyatta-svarūpa-sthiti-pravṛttitvaṁ coktam | tam etaṁ bhagavad-asādhāraṇaṁ svabhāvaṁ kṛtsnasya tad-āyatta-svarūpa-sthiti-pravṛttitāṁ ca bhagavat-sakāśād upaśrutya evam eveti niścitya tathā-bhūtaṁ bhagavantaṁ sākṣātkartu-kāmo’rjuna uvāca | tathaiva bhagavat-prasādād anantaraṁ drakṣyati | sarvāścaryamayaṁ devam anantaṁ viśvato-mukham [gītā 11.11], tatraikasthaṁ jagat kṛtsnaṁ pravibhaktam anekadhā [gītā 11.13] iti hi vakṣyate |

**mad-anugrahāya paramaṁ guhyam adhyātma-saṁjñitam |**

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

dehātmābhimāna-rūpa-mohena mohitasya mamānugrahaika-prayojanāya paramaṁ guhyaṁ paramaṁ rahasyam adhyātma-saṁjñitam ātmani vaktavyaṁ vaco na tv evāhaṁ jātu nāsam [2.12] ity-ādi | tasmād yogī bhavārjuna [6.46] ity etad antaṁ yat tvayoktam, tenāyaṁ mama ātma-viṣayo mohaḥ sarvo vigataḥ dūrato nirastaḥ ||11.1||

**bhavāpyayau hi bhūtānāṁ śrutau vistaraśo mayā |**

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

tathā saptama-prabhṛti daśama-paryantaṁ tvad-vyatiriktānāṁ sarveṣāṁ bhūtānāṁ tvattaḥ paramātmāno bhavāpyayāv utpatti-pralayau vistaraśo mayā śrutau | he kamala-patrākṣa ! tavāvyayaṁ nityaṁ sarva-cetanācetana-vastu-śeṣitvaṁ jñāna-balādi-kalyāṇa-guṇa-gaṇais tava eva parataratvaṁ sarvādhāratvaṁ cintita-nimiṣitādi-sarva-pravṛttiṣu tavaiva pravartayitṛtvam, ity ādi aparimitaṁ māhātmyaṁ ca śrutam hi śabdo vakṣyamāṇa-didṛkṣā-dyotanārthaḥ ||11.2||

**evam etad yathāttha tvam ātmānaṁ parameśvara |**

**draṣṭum icchāmi te rūpam aiśvaraṁ puruṣottama ||3||**

he parameśvara ! evam etad ity avadhṛtaṁ yathāttha tvam ātmānaṁ bravīṣi | puruṣottama āśrita-vātsalya-jaladhe ! tavaiśvaraṁ tvad-asādhāraṇaṁ sarvasya praśāsitṛtve pālayitṛtve sraṣṭṛtve saṁhartṛtve bhartṛtve kalyāṇa-guṇākaratve parataratve sakaletara-visajātīyatve cāvasthitaṁ rūpaṁ draṣṭum sākṣāt-kartum icchāmi ||11.3||

**manyase yadi tac chakyaṁ mayā draṣṭum iti prabho |**

**yogeśvara tato me tvaṁ darśayātmānam avyayam ||4||**

tat sarvasya sraṣṭṛ sarvasya praśāsitṛ sarvasyādhāra-bhūtaṁ tvad-rūpaṁ mayā draṣṭuṁ śakyam iti yadi manyase | tato yogeśvara ! yogo jñānādi-kalyāṇa-guṇa-yogaḥ paśya me yogam aiśvaram [gītā 11.8] iti hi vakṣyate | tvad-vyatiriktasya kasyāpy asaṁbhāvitānāṁ jñāna-balaiśvarya-vīrya-śakti-tejasāṁ nidhe ! ātmānaṁ tvām avyayaṁ me darśaya tvam avyayam iti kriyā-viśeṣaṇam | tvāṁ sakalaṁ me darśayety arthaḥ ||11.4||

evaṁ kautūhalānvitena harṣa-gadgada-kaṇṭhena pārthena prārthito bhagavān uvāca—

**paśya me pārtha rūpāṇi śataśo’tha sahasraśaḥ |**

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

paśya me sarvāśrayāṇi rūpāṇy atha śataśaḥ sahasraśaś ca nānā-vidhāni nānā-prakārāṇi divyāny aprākṛtāni nānā-varṇākṛtīni śukla-kṛṣṇādi-nānā-varṇāni nānākārāṇi ca paśya ||11.5||

**paśyādityān vasūn rudrān aśvinau marutas tathā |**

**bahūny adṛṣṭa-pūrvāṇi paśyāścaryāṇi bhārata ||6||**

mamaikasmin rūpe paśyādityān dvādaśa, vasūn aṣṭau, rudrān ekādaśa, aśvinau dvau, marutaś caikonapañcāśatam | pradarśanārtham idam | iha jagati pratyakṣa-dṛṣṭāni śāstra-dṛṣṭāni ca yāni vastūni tāni sarvāṇy anyāny api sarveṣu lokeṣu sarveṣu ca śāstreṣv adṛṣṭa-pūrvāṇi bahūny āścaryāṇi paśya ||11.6||

**ihaikasthaṁ jagat kṛtsnaṁ paśyādya sa-carācaram |**

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

iha māma ekasmin dehe tatrāpi ekastham ekadeśasthaṁ sacarācaraṁ kṛtsnaṁ jagat paśya | yat cānyad draṣṭum icchasi tad api ekadehaikadeśe eva paśya ||11.7||

**na tu māṁ śakyase draṣṭum anenaiva sva-cakṣuṣā |**

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

ahaṁ mama dehaika-deśe sarvaṁ jagad darśayiṣyāmi, tvaṁ tv anena niyamita-parimita-vastu-grāhiṇā prākṛtena sva-cakṣuṣā māṁ tathā-bhūtaṁ sakaletara-visajātīyam aparimeyaṁ draṣṭuṁ na śakyase | tava divyam aprākṛtaṁ mad-darśana-sādhanaṁ cakṣur dadāmi | paśya me yogam aiśvaraṁ mad-asādhāraṇaṁ yogaṁ paśya | mamānanta-jñānādi-yogam ananta-vibhūti-yogaṁ ca paśyety arthaḥ ||11.8||

saṁjaya uvāca—

**evam uktvā tato rājan mahā-yogeśvaro hariḥ |**

**darśayām āsa pārthāya paramaṁ rūpam aiśvaram ||9||**

evam uktvā sārathye’vasthitaḥ pārtha-mātula-jo mahā-yogeśvaro harir mahāścarya-yogānām īśvaraḥ para-brahma-bhūto nārāyaṇaḥ paramam aiśvaraṁ svāsādhāraṇaṁ rūpaṁ pārthāya pitṛ-ṣvasuḥ pṛthāyāḥ putrāya darśayāmāsa tad vividha-vicitra-nikhila-jagad-āśrayaṁ viśvasya praśāsitṛ ca rūpam ||11.9||

tac cedṛśam—

**aneka-vaktra-nayanam anekādbhuta-darśanam |**

**aneka-divyābharaṇaṁ divyānekodyatāyudham ||10||**

**divya-mālyāmbara-dharaṁ divya-gandhānulepanam |**

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

devaṁ dyotamānam anantaṁ kāla-traya-varti-nikhila-jagad-āśrayatayā deśa-kāla-paricchedanārhaṁ viśvato-mukhaṁ viśva-dig-varti-mukhaṁ svocita-divyāmbara-gandha-mālyābharaṇāyudhānvitam ||11.10-11||

tām eva deva-śabda-nirdiṣṭaṁ dyotamānatāṁ viśinaṣṭi—

**divi sūrya-sahasrasya bhaved yugapad utthitā |**

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

tejaso’parimitatva-darśanārtham idam | akṣaya-tejaḥ-svarūpam ity arthaḥ ||11.12||

**tatraikasthaṁ jagat kṛtsnaṁ pravibhaktam anekadhā |**

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

tatrānantāyāma-vistāre’nanta-bāhūdara-vaktra-netre’parimita-tejaske’parimita-divyāyudhopete svocitāparimita-divya-bhūṣaṇe divya-mālyāmbara-dhare divya-gandhānulepane’nantāścarya-maye deva-devasya divye śarīre’nekādhā pravibhaktaṁ brahmādi-vividha-vicitra-deva-tiryaṅ-manuṣya-sthāvarādi-bhoktṛ-varga-pṛthivy-antarikṣa-svarga-pātālātala-vitala-sutalādi-bhoga-sthāna-bhogya-bhogopakaraṇa-bheda-bhinnaṁ prakṛti-puruṣātmakaṁ kṛtsnaṁ jagad ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate [gītā 10.8], hanta te kathayiṣyāmi vibhūtīr ātmanaḥ śubhāḥ [gītā 10.19], aham ātmā guḍākeśa sarva-bhūtāśaya-sthitaḥ [gītā 10.20], ādityānām ahaṁ viṣṇuḥ [gītā 10.21] ity-ādinā, na tad asti vinā yat syān mayā bhūtaṁ carācaram [gītā 10.39], viṣṭabhyāham idaṁ kṛtsnam ekāṁśena sthito jagat [10.42] ity antena uditam | eka-stham eka-deśa-sthaṁ pāṇḍāvo bhagavat-prasāda-labdha-tad-darśanānuguṇa-divya-cakṣur apaśyat ||11.13||

**tataḥ sa vismayāviṣṭo hṛṣṭa-romā dhanañjayaḥ |**

**praṇamya śirasā devaṁ kṛtāñjalir abhāṣata ||14||**

tato dhanañjayaḥ mahāścaryasya kṛtsnasya jagataḥ sva-dehaika-deśena āśraya-bhūtaṁ kṛtsnasya pravartayitāraṁ cāścaryatamānanta-jñānādi-kalyāṇa-guṇa-gaṇaṁ devaṁ dṛṣṭvā vismayāviṣṭe hṛṣṭa-romā śirasā daṇḍāvat praṇamya kṛtāñjalir abhāṣata ||11.14||

arjuna uvāca—

**paśyāmi devāṁs tava deva dehe**

**sarvāṁs tathā bhūta-viśeṣa-saṁghān |**

**brahmāṇam īśaṁ kamalāsana-stham**

**ṛṣīṁś ca sarvān uragāṁś ca divyān ||15||**

deva ! tava dehe sarvān devān paśyāmi | tathā sarvān prāṇi-viśeṣāṇāṁ saṁghān, tathā brahmāṇaṁ catur-mukham aṇḍādhipatim, tatheśaṁ kamalāsana-sthaṁ kamalāsane brahmaṇi sthitam īśaṁ tan-mate’vasthitaṁ tathā devarṣi-pramukhān sarvān ṛṣīn, uragāṁś ca vāsuki-takṣakādīn dīptān ||11.15||

**aneka-bāhūdara-vaktra-netraṁ**

**paśyāmi tvā sarvato’nanta-rūpam |**

**nāntaṁ na madhyaṁ na punas tavādiṁ**

**paśyāmi viśveśvara viśva-rūpa ||16||**

aneka-bāhūdara-vaktra-netram ananta-rūpaṁ tvāṁ sarvataḥ paśyāmi | viśveśvara viśvasya niyantaḥ ! viśva-rūpa viśva-śarīra yatas tvam anantaḥ | atas tava nāntaṁ na madhyaṁ na punas tavādiṁ ca paśyāmi ||11.16||

**kirīṭinaṁ gadinaṁ cakriṇaṁ ca**

**tejo-rāśiṁ sarvato dīptimantam |**

**paśyāmi tvāṁ durnirīkṣyaṁ samantād**

**dīptānalārka-dyutim aprameyam ||17||**

tejo-rāśiṁ sarva to dīptimantaṁ samantād durnirīkṣyaṁ dīptānalārka-dyutim aprameyaṁ tvāṁ kirīṭinaṁ gadinaṁ cakriṇaṁ ca paśyāmi ||11.17||

**tvam akṣaraṁ paramaṁ veditavyaṁ**

**tvam asya viśvasya paraṁ nidhānam |**

**tvam avyayaḥ śāśvata-dharma-goptā**

**sanātanas tvaṁ puruṣo mato me ||18||**

upaniṣatsu dve vidye veditavye [mu.u. 1.1.4] ity-ādiṣu veditavyatayā nirdiṣṭaṁ paramam akṣaraṁ tvam eva | asya viśvasya paraṁ nidhānaṁ viśvasyāsya paramādhāra-bhūtas tvam eva | tvam avyayo vyaya-rahitaḥ | yat-svarūpo yad-guṇo yad-vibhavaś ca tvaṁ tenaiva rūpeṇa sarvadāvatiṣṭhase | śāśvata-dharma-goptā śāśvatasya nityasya vaidikasya dharmasyaivam ādibhir avatārais tvam eva goptā | sanātanas tvaṁ puruṣo mato me— vedāham etaṁ puruṣaṁ mahāntam [Yajuḥ 31.18; tai.ā. 3.12.7; śve.u. 3.8] parāt paraṁ puruṣam [mu.u. 3.2.8] ity-ādiṣūditaḥ sanātana-puruṣas tvam eveti me mato jñātaḥ | yadu-kula-tilakas tvam evaṁ-bhūta idānīṁ sākṣāt-kṛto mayety arthaḥ ||11.18||

**anādi-madhyāntam ananta-vīryam**

**ananta-bāhuṁ śaśi-sūrya-netram |**

**paśyāmi tvāṁ dīpta-hutāśa-vaktraṁ**

**sva-tejasā viśvam idaṁ tapantam ||19||**

anādi-madhyāntam ādi-madhyānta-rahitam | ananta-vīryam anavadhikātiśaya-vīryam, vīrya-śabdaḥ pradarśanārtham | anavadhikātiśaya-jñāna-balaiśvarya-śakti-tejasāṁ nidhim ity arthaḥ | ananta-bāhum asaṁkhyeya-bāhum | so’pi pradarśanārtham, ananta-bāhūdara-pāda-vaktrādikam | śaśi-sūrya-netraṁ śaśivat sūryavat ca prasāda-pratāpa-yukta-sarva-netram | devādīn anukūlān namaskārādi kurvāṇān prati prasādaḥ, tad-viparītān asura-rākṣasādīn prati pratāpaḥ | rakṣāṁsi bhītāni diśo dravanti sarve namasyanti ca siddha-saṁghāḥ [11.36] iti hi vakṣyate |

dīpta-hutāśa-vaktraṁ pradīpta-kālānalavat saṁhārānuguṇa-vaktram | sva-tejasā viśvam idaṁ tapantam—tejaḥ parābhibhavana-sāmarthyam, svakīyena tejasā viśvam idaṁ tapantaṁ tvāṁ paśyāmi | evaṁ-bhūtaṁ sarvasya sraṣṭāram, sarvasyādhāra-bhūtaṁ sarvasya praśāsitāram, sarvasya saṁhartāram, jñānādy-aparimita-guṇa-sāgaram, ādi-madhyānta-rahitam evaṁ-bhūta-divya-dehaṁ tvāṁ yathopadeśaṁ sākṣāt-karomīty arthaḥ |

ekasmin divya-dehe’nekodarādikaṁ katham ? ittham upapadyate—ekasmāt kaṭi-pradeśād ananta-parimāṇād ūrdhvam udgatā yathodita-divyodarādayaḥ, adhaś ca yathodita-divya-pādāḥ, tatraikasmin mukhe netra-dvayam iti ca na virodhaḥ ||11.19||

evaṁ-bhūtaṁ tvāṁ dṛṣṭvā devādayo’haṁ ca pravyathitā bhavāmīty āha—

**dyāv-āpṛthivyor idam antaraṁ hi**

**vyāptaṁ tvayaikena diśaś ca sarvāḥ |**

**dṛṣṭvādbhutaṁ rūpam idaṁ tavograṁ**

**loka-trayaṁ pravyathitaṁ mahātman ||20||**

dyu-śabdaḥ pṛthivī-śabdaś ca ubhāv uparitanānām adhastanānāṁ ca lokānāṁ pradarśanārtham | dyāv-āpṛthivyor antaram avakāśaḥ, yasmin avakāśe sarve lokās tiṣṭhanti, sarvo’yam avakāśaḥ diśaś ca sarvās tvayaikena vyāptāḥ |

dṛṣṭvādbhūtaṁ rūpam ugraṁ tavedam anantāyāma-vistāram atyadbhutam ātyugraṁ tava rūpaṁ dṛṣṭvā loka-trayaṁ pravyathitam—yuddha-didṛkṣayāgateṣu brahmādi-devāsura-pitṛ-gaṇa-siddha-gandharva-yakṣa-rākṣaseṣu pratikūlānukūla-madhyastha-rūpaṁ loka-trayaṁ sarvaṁ pravyathitam, atyanta-bhītam | mahātman aparicchedya-mano-vṛtte !

eteṣām apy arjunasyeva viśvāśraya-rūpa-sākṣāt-kāra-sādhanaṁ divyaṁ cakṣur bhagavatā dattam | kim-artham iti cet ? arjunāya svaiśvaryaṁ sarvaṁ pradarśayitum | ata idam ucyate—dṛṣṭvādbhutaṁ rūpam ugraṁ tavedaṁ loka-trayaṁ pravyathitaṁ mahātman iti ||11.20||

**amī hi tvā sura-saṁghā viśanti**

**kecid bhītāḥ prāñjalayo gṛṇanti |**

**svastīty uktvā maharṣi-siddha-saṁghāḥ**

**stuvanti tvāṁ stutibhiḥ puṣkalābhiḥ ||21||**

amī sura-saṁghā utkṛṣṭas tvāṁ viśvāśrayam avalokya hṛṣṭa-manasas tvat-samīpaṁ viśānti | teṣv eva kecid atyugram atyadbhutaṁ ca tavākāram ālokya bhītāḥ prāñjalayaḥ sva-jñānānuguṇaṁ stuti-rūpāṇi vākyāni gṛṇanty uccārayanti | apare mahārṣi-saṁghāḥ siddha-saṁghāś ca parāvara-tattva-yāthātmya-vidaḥ svastīty uktvā puṣkalābhir bhagavad-anurūpābhiḥ stutibhiḥ stuvanti ||11.21||

**rūpaṁ mahat te bahu-vaktra-netraṁ**

**mahā-bāho bahu-bāhūru-pādam |**

**bahūdaraṁ bahu-daṁṣṭrā-karālaṁ**

**dṛṣṭvā lokāḥ pravyathitās tathāham ||23||**

ūṣmapāḥ pitara ūṣma-bhāgā hi pitaraḥ [tai.brā. 1.3.10] iti śruteḥ | ete sarve vismayam āpannās tvāṁ vīkṣante ||11.22||

**nabhaḥ-spṛśaṁ dīptam aneka-varṇaṁ**

**vyāttānanaṁ dīpta-viśāla-netram |**

**dṛṣṭvā hi tvāṁ pravyathitāntarātmā**

**dhṛtiṁ na vindāmi śamaṁ ca viṣṇo ||24||**

bahvībhiḥ daṁṣṭrābhir atibhīṣaṇākāraṁ lokāḥ pūrvoktāḥ pratikūlānukūla-madhyasthās tri-vidhāḥ sarva evāhaṁ ca tavedam īdṛśaṁ rūpaṁ dṛṣṭvātīva vyathitā bhavāmaḥ ||11.23||

**nabhaḥ-spṛśaṁ dīptam aneka-varṇaṁ**

**vyāttānanaṁ dīpta-viśāla-netram |**

**dṛṣṭvā hi tvāṁ pravyathitāntarātmā**

**dhṛtiṁ na vindāmi śamaṁ ca viṣṇo ||24||**

nabhaḥ-śabdas tad-akṣare parame vyoman [ma.nā.u. 1.2], āditya-varṇaṁ tamasaḥ parastāt [śve.u. 3.8, ya.ve. 31.18], kṣayaṁ tamasya rajasaḥ parāke [ṛg.ve. 2.6.25.5] yo asyādhyakṣaḥ parame vyoman [ṛg.ve. 8.9.17.7] ity-ādi-śruti-siddha-triguṇa-prakṛty-atīta-parama-vyoma-vācī | sa-vikārasya prakṛti-tattvasya puruṣasya ca sarvāvasthasya, kṛtsnasya āśrayatayā nabhaḥ-spṛśam iti vacanāt | dyāv-āpṛthivyor idam antaraṁ hi vyāptam [11.20] iti pūrvoktatvāc ca | dīptam aneka-varṇaṁ vyāttānanaṁ dīpta-viśāla-netraṁ tvāṁ dṛṣṭvā pravyathitāntarātmā atyanta-bhīta-manā dhṛtiṁ na vindāmi, dehasya dhāraṇaṁ na labhe | manasaś ca indriyāṇāṁ ca śamaṁ na labhe ||11.24||

viṣṇo vyāpin sarva-vyāpinam atimātram atyadbhutam atighoraṁ ca tvāṁ dṛṣṭvā praśithilavasarvāvayavo vyākulendriyaś ca bhavāmīty arthaḥ |

**daṁṣṭrā-karālāni ca te mukhāni**

**dṛṣṭvaiva kālānala-saṁnibhāni |**

**diśo na jāne na labhe ca śarma**

**prasīda deveśa jagan-nivāsa ||25||**

yugānta-kālānalavat sarva-saṁhāre pravṛttāny atighorāṇi tava mukhāni dṛṣṭvā diśo na jāne sukhaṁ ca na labhe | jagatāṁ nivāsa deveśe brahmādīnām īśvarāṇām api parama-maheśvaraṁ māṁ prati prasanno bhava | yathāhaṁ prakṛtiṁ gato bhavāmi, tathā kurv ity arthaḥ ||11.25||

evaṁ sarvasya jagataḥ svāyatta-sthiti-pravṛttitvaṁ darśayan pārtha-sārathī rāja-veṣa-cchadmanāvasthitānāṁ dhārtarāṣṭrāṇāṁ yaudhiṣṭhireṣv anupraviṣṭānāṁ cāsurāṁśānāṁ saṁhāreṇa bhū-bhārāvataraṇaṁ svam anīṣitaṁ svenaiva kariṣyamāṇaṁ pārthāya darśayāmāsa | sa ca pārtho bhagavataḥ sraṣṭṛtvādikaṁ sarvaiśvaryaṁ sākṣāt-kṛtya tasmin eva bhagavati sarvātmani dhārtarāṣṭrādīnām upasaṁhāram anāgatam api tat-prasāda-labdhena divyena cakṣuṣā paśyann idaṁ provāca—

**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**

**saṁdṛśyante cūrṇitair uttamāṅgaiḥ ||27||**

amī dhṛtarāṣṭrasya putrā duryodhanādayaḥ sarve bhīṣmo droṇaḥ sūta-putraḥ karṇaś ca tat-pakṣīyair avani-pāla-samūhaiḥ sarvaiḥ asmadīyair api kaiścid yodha-mukhyaiḥ saha tvaramāṇā daṁṣṭrā-karālāṇi bhayānakāni tava vaktrāṇi vināśaya viśanti | tatra kecit cūrṇitair uttamāṅgair daśanāntareṣu vilagnāḥ sandṛśyante ||11.26-27||

**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||**

ete rāja-lokā bahavo nadīnām ambu-pravāhāḥ samudram iva pradīpta-jvalanam iva ca śalabhās tava vaktrāṇy abhivijvalanti svayam eva tvaramāṇā ātma-nāśāya viśanti ||11.28-29||

**lelihyase grasamānaḥ samantāl**

**lokān samagrān vadanair jvaladbhiḥ |**

**tejobhir āpūrya jagat samagraṁ**

**bhāsas tavogrāḥ pratapanti viṣṇo ||30||**

rāja-lokān samagrān jvaladbhir vadanair grasamānaḥ kopa-vegena tad-rudhirāvasiktam oṣṭha-puṭādikaṁ lelihyase punaḥ punar lehanaṁ karoṣi | tavātighorā bhāso raśmayas tejobhiḥ svakīyaiḥ prakāśair jagat samagram āpūrya pratapanti ||11.30||

darśayātmānam avyayam [11.4] iti tavaiśvaryaṁ niraṅkuśaṁ sākṣāt-kartuṁ prārthi tena bhavatā niraṅkuśam aiśvaryaṁ darśayatā atighora-rūpam idam āviṣkṛtam—

**ākhyāhi me ko bhavān ugra-rūpo**

**namo’stu te deva-vara prasīda |**

**vijñātum icchāmi bhavantam ādyaṁ**

**na hi prajānāmi tava pravṛttim ||31||**

atighora-rūpaḥ ko bhavān ? kiṁ kartuṁ pravṛttaḥ ? iti bhavantaṁ jñātum icchāmi | tavābhipretāṁ pravṛttiṁ na jānāmi | etad ākhyāhi me | namo’stu te deva-vara prasīda—namas te’stu sarveśvara evaṁ kartum anenābhiprāyeṇa idaṁ saṁhartṛ-rūpam āviṣkṛtam ity uktvā prasanna-rūpaś ca bhava ||11.31||

āśrita-vātsalyātirekeṇa viśvaiśvaryaṁ darśayato bhavato ghora-rūpāviṣkāre ko’bhiprāyaḥ ? iti pṛṣṭe bhagavān pārtha-sārathiḥ svābhiprāyam āha | pārthodyogena vināpi dhārtarāṣṭra-pramukham aśeṣaṁ rāja-lokaṁ nihantum aham eva pravṛttaḥ, iti jñāpanāya mama ghora-rūpāviṣkāraḥ | taj-jñāpanaṁ ca pārtham udyojayitum iti śrī-bhagavān uvāca—

**kālo’smi loka-kṣaya-kṛt pravṛddho**

**lokān samāhartum iha pravṛttaḥ |**

**ṛte’pi tvā na bhaviṣyanti sarve**

**ye’vasthitāḥ pratyanīkeṣu yodhāḥ ||32||**

kalayati gaṇayatīti kālaḥ | sarveṣāṁ dhārtarāṣṭra-pramukhānāṁ rāja-lokānām āyur-avasānaṁ gaṇayan ahaṁ tat-kṣaya-kṛd ghora-rūpeṇa pravṛddho rāja-lokān samāhartum ābhimukhyena saṁhartum iha pravṛtto’smi | ato mat-saṁkalpād eva tvām ṛte’pi tvad-udyogam ṛte’py ete dhārtarāṣṭra-pramukhatas tava pratyanīkeṣu ye’vasthitā yodhās te sarve na bhaviṣyanti vinaṅkṣyanti ||11.32||

**tasmāt tvam uttiṣṭha yaśo labhasva**

**jitvā śatrūn bhuṅkṣva rājyaṁ samṛddham |**

**mayaivaite nihatāḥ pūrvam eva**

**nimitta-mātraṁ bhava savyasācin ||33||**

tasmāt tvaṁ tān prati yuddhāyottiṣṭha | tān śatrūn jitvā yaśo labhasva | dharmyaṁ rājyaṁ ca samṛddhaṁ bhuṅkṣva | mayaivaite kṛtāparādhāḥ pūrvam eva nihatāḥ, hanane viniyuktāḥ | tvaṁ tu teṣāṁ hanane nimitta-mātraṁ bhava | mayā hanyamānānāṁ śastrādi-sthānīyo bhava | savyasācin ! ṣaca samavāye [dhātu 1.1022] savyena śara-sacana-śīlaḥ savyasācī | savyenāpi kareṇa śara-samavāya-karaḥ | kara-dvayena yoddhuṁ samartha ity arthaḥ ||11.33||

**droṇaṁ ca bhīṣmaṁ ca jayadrathaṁ ca**

**karṇaṁ tathānyān api yodha-vīrān |**

**mayā hatāṁs tvaṁ jahi mā vyathiṣṭhā**

**yudhyasva jetāsi raṇe sapatnān ||34||**

droṇa-bhīṣma-karṇādīn kṛtāparādhatayā mayaiva hanane viniyuktān tvaṁ jahi, tvaṁ hanyāḥ | etān gurūn bandhūn cānyān api bhoga-saktān kathaṁ haniṣyāmi ? iti mā vyathiṣṭhāḥ, tān uddiśya dharmādharma-bhayena bandhu-snehena kāruṇyena ca mā vyathāṁ kṛthāḥ | yatas te kṛtāparādhāḥ | mayaiva hanane viniyuktāḥ, ato nirviśaṅko yudhyasva | raṇe sapatnān jetāsi, jeṣyasi | naiteṣāṁ vadhe nṛśaṁsatā-gandhaḥ, api tu jaya eva labhyata ity arthaḥ ||11.34||

saṁjaya uvāca—

**etac chrutvā vacanaṁ keśavasya**

**kṛtāñjalir vepamānaḥ kirīṭī |**

**namaskṛtvā bhūya evāha kṛṣṇaṁ**

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

etad āśrita-vātsalya-jaladheḥ keśavasya vacanaṁ śrutvārjunas tasmai namaskṛtya bhīta-bhīto’tibhīto bhūyas taṁ praṇamya kṛtāñjalir vepamānaḥ kirīṭī sa-gadgadam āha ||11.35||

arjuna uvāca—

**sthāne hṛṣīkeśa tava prakīrtyā**

**jagat prahṛṣyaty anurajyate ca |**

**rakṣāṁsi bhītāni diśo dravanti**

**sarve namasyanti ca siddha-saṁghāḥ ||36||**

sthāne yuktam, yad etad yuddha-didṛkṣayā āgatam aśeṣaṁ deva-gandharva-siddha-yakṣa-vidyādhara-kinnara-kiṁpuruṣādikaṁ jagat tvat-prasādāt tvāṁ sarveśvaram avalokya tava prakīrtyā sarvaṁ prahṛṣyaty anurajyate ca | yat ca tvām avalokya rakṣāṁsi bhītāni sarvā diśaḥ pradravanti | sarve siddha-saṁghāḥ siddhādy-anukūla-saṁghā namasyanti ca | tad etat sarvaṁ yuktam iti pūrveṇa sambandhaḥ ||11.36||

yuktatāṁ evopapādayati—

**kasmāc ca te na nameran mahātman**

**garīyase brahmaṇo’py ādi-kartre |**

**ananta deveśa jagan-nivāsa**

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

mahātman ! te tubhyaṁ garīyase brahmaṇo hiraṇyagarbhasyāpy ādi-bhūtāya kartre, hiraṇyagarbhādayaḥ kasmād hetor na namaskuryuḥ ? ananta deveśa jagan-nivāsa tvam evākṣaram na kṣaratīty akṣaram jīvātma-tattvam | na jāyate mriyate vā vipaścit [ka.u. 1.2.18] ity-ādi-śruti-siddho jīvātmā hi na kṣarati |

sad asac ca tvam eva, sad-asac-chabda-nirdiṣṭaṁ kārya-kāraṇa-bhāvenāvasthitaṁ prakṛti-tattvam, nāma-rūpa-vibhāgavattayā kāryāvasthaṁ sac-chabda-nirdiṣṭaṁ tad-anarhatayā kāraṇāvastham asac-chabda-nirdiṣṭaṁ ca tvam eva | tat-paraṁ yat tasmāt prakṛteḥ prakṛti-sambandhinaś ca jīvātmanaḥ param anyan muktātma-tattvaṁ yat tad api tvam eva ||11.37||

ataḥ—

**tvam ādi-devaḥ puruṣaḥ purāṇas**

**tvam asya viśvasya paraṁ nidhānam |**

**vettāsi vedyaṁ ca paraṁ ca dhāma**

**tvayā tataṁ viśvam ananta-rūpa ||38||**

tvam ādi-devaḥ puruṣaḥ purāṇaḥ | tvam asya viśvasya paraṁ nidhānam, nidhīyate tvayi viśvam iti tvam asya viśvasya paraṁ nidhānam, viśvasya śarīra-bhūtasyātmatayā paramādhāra-bhūtas tvam eva ity arthaḥ | jagati sarvo veditā vedyaṁ ca sarvaṁ tvam eva, evaṁ sarvātmatayāvasthitas tvam eva paraṁ ca dhāma sthānaṁ prāpya-sthānam ity arthaḥ | tvayā tataṁ viśvam ananta-rūpa tvayātmatvena viśvaṁ cid-acin-miśraṁ jagat tataṁ vyāptam ||11.38||

atas tvam eva vāyv-ādi-śabda-vācya ity āha—

**vāyur yamo’gnir varuṇaḥ śaśāṅkaḥ**

**prajāpatis tvaṁ prapitāmahaś ca |**

**namo namas te’stu sahasra-kṛtvaḥ**

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

sarveṣāṁ prapitāmahas tvam eva, pitāmahādayaś ca | sarvāsāṁ prajānāṁ pitaraḥ prajāpatayaḥ prajāpatīnāṁ pitā hiraṇyagarbhaḥ prajānāṁ pitāmahaḥ, hiraṇyagarbhasyāpi pitā tvaṁ prajānāṁ prapitāmahaḥ | pitāmahādīnām ātmatayā tat-tac-chabda-vācyas tvam evety arthaḥ ||11.39||

atyadbhutākāraṁ bhagavantaṁ dṛṣṭvā harṣotphulla-nayano’tyanta-sādhvasāvanataḥ sarvato namaskaroti—

**namaḥ purastād atha pṛṣṭhatas te**

**namo’stu te sarvata eva sarva |**

**ananta-vīryāmita-vikramas tvaṁ**

**sarvaṁ samāpnoṣi tato’si sarvaḥ ||40||**

ananta-vīryāmita-vikramas tvaṁ sarvam ātmatayā samāpnoṣi tataḥ sarvo’si | yatas tvaṁ sarvaṁ cid-acid-vastu-jātam ātmatayā samāpnoṣi | ataḥ sarvasya cid-acid-vastu-jātasya tvac-charīratayā tvat-prakāratvāt sarva-prakāras tvam eva sarva-śabda-vācyo’sīty arthaḥ | tvam akṣaraṁ sad asat [gītā 11.37] vāyur yamo’gniḥ [gītā 11.39] ity-ādi-sarva-sāmānādhikaraṇya-nirdeśasyātmatayā vyāptir eva hetur iti suvyaktam uktam | tvayā tataṁ viśvam ananta-rūpa [gītā 11.38] sarvaṁ samāpnoṣi tato’si sarvaḥ iti ca ||11.40||

**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||**

tavānanta-vīryatvāmita-vikramatva-sarvāntar-ātmatva-sraṣṭṛtvādiko yo mahimā tam imam ajānatayā mayā pramādān mohāt praṇayena cira-paricayena vā sakheti mama vayasya iti matvā, he kṛṣṇa he yādava he sakhe ! iti tvayi prasabhaṁ vinayāpetaṁ yad uktaṁ yac ca parihāsārthaṁ sarvadaiva sat-kārārhas tvam asatkṛto’si, vihāra-śayyāsana-bhojaneṣu ca saha-kṛteṣv ekānte vā samakṣaṁ vā yad asatkṛto’si, tat sarvaṁ tvām aprameyam ahaṁ kṣāmaye ||11.41-42||

**pitāsi lokasya carācarasya**

**tvam asya pūjyaś ca gurur garīyān |**

**na tvat-samo’sty abhyadhikaḥ kuto’nyo**

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

apratima-prabhāvas tvam asya sarvasya carācarasya lokasya pitā asy asya lokasya guruś cāsi | atas tvam asya carācarasya lokasya garīyān pūjyatamaḥ | na tvat-samo’sty abhyadhikaḥ kuto’nyaḥ | loka-traye’pi tvad-anyaḥ kāruṇyādinā kenāpi guṇena na tvat-samo’sti kuto’bhyadhikaḥ ||11.43||

yasmāt tvaṁ sarvasya pitā pūjyatamo guruś ca kāruṇyādi-guṇaiś ca sarvādhiko’si—

**tasmāt praṇamya praṇidhāya kāyaṁ**

**prasādaye tvām aham īśam īḍyam |**

**piteva putrasya sakheva sakhyuḥ**

**priyaḥ priyāyārhasi deva soḍhum ||44||**

tasmāt tvām īśam īḍyaṁ praṇamya praṇidhāya ca kāyaṁ prasādaye | yathā kṛtāparādhasyāpi putrasya yathā ca sakhyuḥ praṇāma-pūrvakam prārthitaḥ pitā sakhā vā prasīdati, tathā tvaṁ parama-kāruṇikaḥ priyaḥ priyāya me sarvaṁ soḍhum arhasi ||11.44||

**adṛṣṭa-pūrvaṁ hṛṣito’smi dṛṣṭvā**

**bhayena ca pravyathitaṁ mano me |**

**tad eva me darśaya deva rūpaṁ**

**prasīda deveśa jagan-nivāsa ||45||**

adṛṣṭa-pūrvam atyadbhutam atyugraṁ ca tava rūpaṁ dṛṣṭvā hṛṣito’smi prīto’smi, bhayena pravyathitaṁ ca me manaḥ, atas tad eva tava suprasannaṁ rūpaṁ me darśaya | prasīda deveśa jagan-nivāsa mayi prasādaṁ kuru devānāṁ brahmādīnām api īśa nikhila-jagad-āśraya-bhūta ||11.45||

**kirīṭinaṁ gadinaṁ cakra-hastam**

**icchāmi tvāṁ draṣṭum ahaṁ tathaiva |**

**tenaiva rūpeṇa catur-bhujena**

**sahasra-bāho bhava viśva-mūrte ||46||**

tathaiva pūrvavat kirīṭinaṁ gadinaṁ cakra-hastaṁ tvāṁ draṣṭum icchāmi, atas tenaiva pūrva-siddhena catur-bhujena rūpeṇa yukto bhava sahasra-bāho viśva-mūrte idānīṁ sahasra-bāhutvena viśva-śarīratvena dṛśyamāna-rūpas tvaṁ tenaiva rūpeṇa yukto bhavety arthaḥ ||11.46||

śrī-bhagavān uvāca—

**mayā prasannena tavārjunedaṁ**

**rūpaṁ paraṁ darśitam ātma-yogāt |**

**tejo-mayaṁ viśvam anantam**

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

yat me tejo-mayaṁ tejo-rāśiṁ viśvaṁ sarvātma-bhūtam anantam anta-rahitam | pradarśanārtham idam, ādi-madhyānta-rahitam | ādyaṁ mad-vyatiriktasya kṛtsnasya ādi-bhūtaṁ tvad-anyena kenāpi na dṛṣṭa-pūrvaṁ rūpaṁ tad idaṁ prasannena mayā mad-bhaktāya te darśitam ātma-yogād ātmanaḥ satya-saṁkalpatva-yogāt ||11.47||

ananya-bhakti-vyatiriktaiḥ sarvair apy upāyair yathāvad avasthito’haṁ draṣṭuṁ na śakya ity āha—

**na veda yajñādhyayanair na dānair**

**na ca kriyābhir na tapobhir ugraiḥ |**

**evaṁ-rūpaḥ śakya ahaṁ nṛ-loke**

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

evaṁ-rūpo yathāvasthito’haṁ mayi bhakti-matas tvatto’nyenaikāntikātyantika-bhakti-rahitena kenāpi puruṣeṇa kevalair veda-yajñādibhir draṣṭuṁ na śakyaḥ ||11.48||

**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||**

īdṛśa-ghora-rūpa-darśanena te yā vyathā, yaś ca vimūḍha-bhāvo vartate, tad ubhayaṁ mā bhūt, tvayābhyasta-pūrvam eva saumya-rūpaṁ darśayāmi, tad evedaṁ mama rūpaṁ prapaśya ||11.49||

saṁjaya uvāca—

**ity arjunaṁ vāsudevas tathoktvā**

**svakaṁ rūpaṁ darśayām āsa bhūyaḥ |**

**āśvāsayām āsa ca bhītam enaṁ**

**bhūtvā punaḥ saumya-vapur mahātmā ||50||**

evaṁ pāṇḍu-tanayaṁ bhagavān vasudeva-sūnur uktvā bhūyaḥ svakīyam eva catur-bhuja-rūpaṁ darśayāmāsa, aparicita-svarūpa-darśanena bhītam evaṁ punar api paricita-saumya-vapur bhūtvā āśvāsayāmāsa ca, mahātmā satya-saṁkalpaḥ |

asya sarveśvarasya parama-puruṣasya parasya brahmaṇo jagad-upakṛti-martyasya vasudeva-sūnoś catur-bhujam eva svakīyaṁ rūpam kaṁsād bhīta-vasudeva-prārthanena ā-kaṁsa-vadhāt pūrvaṁ bhuja-dvayam upasaṁhṛtaṁ paścād āviṣkṛtaṁ ca |

jāto’si deva-deveśa śaṅkha-cakra-gadādhara |

divya-rūpam idaṁ deva prasādenopasaṁhara || [vi.pu. 5.3.10]

upasaṁhara viśvātman rūpam etac catur-bhujam || [vi.pu. 5.3.13] iti hi prārthitam |

śiśupālasyāpi dviṣato’navarata-bhāvanā-viṣayaṁ catur-bhujam eva vasudeva-sūno rūpam udāra-pīvara catur-bāhuṁ śaṅkha-cakra-gadādharam [vi.pu. 4.15.10] iti | ataḥ pārthenātra tenaiva rūpeṇa catur-bhujena [gītā 11.46] ity ucyate ||11.50||

arjuna uvāca—

**dṛṣṭvedaṁ mānuṣaṁ rūpaṁ tava saumyaṁ janārdana |**

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

anavadhikātiśaya-saundarya-saukumārya-lāvaṇyādi-yuktaṁ tavaivāsādhāraṇaṁ manuṣyatva-saṁsthāna-saṁsthitam atisaumyam idaṁ tava rūpaṁ dṛṣṭvā sa-cetāḥ saṁvṛtto’smi, prakṛtiṁ gataś ca ||11.51||

śrī-bhagavān uvāca—

**sudurdarśam idaṁ rūpaṁ dṛṣṭavān asi yan mama |**

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

mamedaṁ sarvasya praśāsane’vasthitaṁ sarvāśrayaṁ sarva-kāraṇa-bhūtaṁ rūpaṁ yat dṛṣṭavān asi, tat sudurdarśo na kenāpi draṣṭuṁ śakyam | asya rūpasya devā api nityaṁ darśana-kāṅkṣiṇaḥ, na tu dṛṣṭavantaḥ ||11.52||

kutaḥ ? ity atrāha—

**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 paraṁtapa ||54||**

vedair adhyāpana-pravacanādhyayana-śravaṇa-japa-viṣayair yāga-dāna-homa-tapobhiś ca mad-bhakti-rahitaiḥ kevalair yathāvad avasthito’haṁ draṣṭuṁ na śakyaḥ | ananyayā tu bhaktyā tattvataḥ śāstrair jñātuṁ tattvataḥ sākṣāt-kartuṁ tattvataḥ praveṣṭuṁ ca śakyaḥ | tathā ca śrutiḥ—

nāyam ātmā pravacanena labhyo

na medhayā na bahunā śrutena |

yam evaiṣa vṛṇute tena labhyas

tasyaiṣa ātmā vivṛṇute tanūṁ svām | [ka.u. 2.23] iti ||11.53-54||

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

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

vedādhyayanādīni sarvāṇi karmāṇi mad-ārādhana-rūpāṇīti yaḥ karoti sa mat-karma-kṛt | mat-paramaḥ— sarveṣām ārambhāṇāṁ aham eva paramoddeśyo yasya sa mat-paramaḥ | mad-bhaktaḥ— atyartha-mat-priyatvena mat-kīrtana-stuti-dhyānārcana-praṇāmādibhir vinātma-dhāraṇam alabhamāno mad-eka-prayojanatayā yaḥ satataṁ tāni karoti sa mad-bhaktaḥ |

saṅga-varjitaḥ— mad-eka-priyatvenetara-saṅgam asahamāno nirvairaḥ sarva-bhūteṣu— mat-saṁśleṣa-viyogaika-sukha-duḥkha-svabhāvatvāt sva-duḥkhasya svāparādha-nimittatvānusandhānāc ca sarva-bhūtānāṁ parama-puruṣa-para-tantratvānusandhānāc ca sarva-bhūteṣu vaira-nimittābhāvāt teṣu nirvairaḥ | ya evaṁ-bhūtaḥ sa mām eti, māṁ yathāvad avasthitaṁ prāpnoti | nirastāvidyādy-aśeṣa-doṣa-gandho mad-ekānubhavo bhavatīty arthaḥ ||11.55||

iti śrī-rāmānujācārya-kṛta-śrīmad-bhagavad-gītā-bhāṣye ekādaśo’dhyāyaḥ ||11||

(12)

# atha bhakti-yogo nāma dvādaśo’dhyāyaḥ

(śrī-rāmānujācārya-pāda-kṛta-bhāṣyam)

bhakti-yoga-niṣṭhānāṁ prāpya-bhūtasya parasya brahmaṇo bhagavato nārāyaṇasya niraṅkuśaiśvaryaṁ sākṣāt-kartu-kāmāyārjunāyānavadhikātiśaya-kāruṇyaudārya-śīlyādi-guṇa-sāgareṇa satya-saṅkalpena bhagavatā svaiśvaryaṁ yathāvad avasthitaṁ darśitam | uktaṁ ca tattvato bhagavaj-jñāna-darśana-prāptīnām aikāntikātyantika-bhagavad-bhakty-eka-labhyatvam | anantaram ātma-prāpti-sādhana-bhūtād ātmopāsanād bhakti-rūpasya bhagavad-upāsanasya sva-sādhya-niṣpādane śaighryāt sukhopādānatvāc ca śraiṣṭhyaṁ bhagavad-upāsanopāyaś ca tad-aśaktasyākṣara-niṣṭhatā tad-apekṣitāś cocyante | bhagavad-upāsanasya prāpya-bhūtopāsya-śraiṣṭhyāt | śraiṣṭhyaṁ tu—

yoginām api sarveṣāṁ mad-gatenāntarātmanā |

śraddhāvān bhajate yo māṁ sa me yuktatamo mataḥ || [gītā 6.47] ity atroktam |

**evaṁ satata-yuktā ye bhaktās tvāṁ paryupāsate |**

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

evaṁ mat-karma-kṛt [11.55] ity-ādinṭktena prakāreṇa satata-yuktā bhagavantaṁ tvām eva paraṁ prāpyaṁ manvānā ye bhaktās tvāṁ sakala-vibhūti-yuktam anavadhikātiśaya-saundarya-sauśīlya-sārvajñya-satya-saṁkalpatvādy-ananta-guṇa-sāgaraṁ paripūrṇam upāsate, ye cāpy akṣaraṁ pratyag-ātma-svarūpaṁ tad eva cāvyaktaṁ cakṣur-ādi-karaṇenānabhivyakta-svarūpam upāsate, teṣām ubhayeṣāṁ ke yoga-vittamāḥ ke sva-sādhyaṁ prati śīghra-gāminaḥ ity arthaḥ | bhavāmi na cirāt pārtha mayy āveśita-cetasām [12.7] ity uttaratra yogavittama-tvaṁ śaighrya-viṣayam iti hi vyañjayiṣyate ||12.1||

**śrī-bhagavān uvāca**

**mayy āveśya mano ye māṁ nitya-yuktā upāsate |**

**śraddhayā parayopetās te me yuktatamā matāḥ ||2||**

atyartha-mat-priyatvena mano mayy āveya śraddhayā parayopetā nitya-yuktā nitya-yogaṁ kāṅkṣamāṇā ye mām upāsate, prāpya-viṣayaṁ mano mayy āveya ye mām upāsata ity arthaḥ | te yuktatamā me matāḥ | māṁ sukhenācirāt prāpnuvantīty arthaḥ ||12.2||

**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||**

ye tv akṣaraṁ pratyag-ātma-svarūpam anirdeśya-dehād anyatayā devādi-śabdānirdeśyam | ataeva cakṣur-ādi-karaṇānabhivyaktaṁ sarvatra-gam acintyaṁ ca sarvatra devādi-deheṣu vartamānam api tad-visajātīyatayā tena tena rūpeṇa cintayitum anarham, tata eva kūṭa-sthaṁ sarva-sādhāraṇaṁ tat-tad-devādy-asādhāraṇākārāsaṁbandham ity arthaḥ | apariṇāmitvena svāsādhāraṇākārān na calati, na cyavate ity acalaṁ tata eva dhruvaṁ nityam sanniyamya indriya-grāmaṁ cakṣur-ādikam indriya-grāmaṁ sarva-sva-vyāpārebhyaḥ samyak niyamya sarvatra sama-buddhayaḥ sarvatra devādi-viṣamākāreṣu deheṣv avasthiteṣv ātmasu jñānaikākāratayā sama-buddhayaḥ | tata eva sarva-bhūta-hite ratāḥ sarva-bhūtāhita-ratitvāt nivṛttāḥ, sarva-bhūtāhita-ratitvaṁ hy ātmano devādi-viṣamākārābhimāna-nimittam, ya evam akṣaram upāsate te’pi māṁ prāpnuvanty eva | mat-samānākāram asaṁsāriṇam ātmānaṁ prāpnuvanty eva ity arthaḥ | mama sādharmyam āgatāḥ [14.2] iti vakṣyate | śrūyate ca—nirajanaḥ paramaṁ sāmyamupaiti [mu.u. 3.1.3] iti |

tathākṣara-śabda-nirdiṣṭat kūṭasthād anyatvaṁ parasya brahmaṇo vakṣyate | kūṭastho’kṣara ucyate [15.16] uttamaḥ puruṣas tv anyaḥ [15.17] iti | atha parā yathā tad-akṣaram adhigamyate [mu.u. 1.1.5] ity akṣara-vidyāyāṁ tv akṣara-śabda-nirdiṣṭaṁ param eva brahma, bhūta-yonitvād eva ||12.3-4||

**kleśo’dhikataras teṣām avyaktāsakta-cetasām |**

**avyaktā hi gatir duḥkhaṁ dehavadbhir avāpyate ||5||**

teṣām avyaktāsakta-cetasāṁ kleśas tv adhikataraḥ | avyaktā hi gatir avyakta-viṣayā mano-vṛttir dehavadbhir dehātmābhimāna-yuktair duḥkhenāvāpyate | dehavanto hi deham eva ātmānaṁ manyante ||12.5||

bhagavantam upasīnānāṁ yuktatamatvaṁ suvyaktam āha—

**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||**

ye tu laukikāni deha-yātrā-śeṣa-bhūtāni deha-dhāraṇārthāni cāśanādīni karmāṇi, vaidikāni ca yāga-dāna-homa-tapaḥ-prabhṛtīni sarvāṇi sa-kāraṇāni soddeśyāny adhyātma-cetasā mayi saṁnyasya, mat-parāḥ mad-eka-prāpyā ananyenaiva yogena māṁ dhyāyanta upāsate, dhyānārcana-praṇāma-stuti-kīrtanādīni svayam evātyartha-priyāṇi prāpya-samāni kurvanto mām upāsate ity arthaḥ | teṣāṁ mat-prāpti-virodhitayā mṛtyu-bhūtān saṁsārākhyāt sāgarād aham acireṇa eva kālena samuddhartā bhavāmi ||12.6-7||

**mayy eva mana ādhatsva mayi buddhiṁ niveśaya |**

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

ato’tiśayita-puruṣārthatvāt sulabhatvād acira-labhyatvāc ca mayy eva mana ādhatsva—mayi manaḥ samādhānaṁ kuru, mayi buddhiṁ niveśaya—aham eva parama-prāpya ity adhyavasāyaṁ kuru | ata ūrdhvaṁ mayy eva nivasiṣyasi | aham eva parama-prāpya ity adhyavasāya-pūrvaka-mano-niveśanānantaram eva mayi nivasiṣyasīty arthaḥ ||12.8||

**atha cittaṁ samādhātuṁ na śaknoṣi mayi sthiram |**

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

atha sahasā eva mayi sthiraṁ samādhātuṁ na śaknoṣi, tato’bhyāsa-yogena mām āptum iccha | svābhāvikānavadhikātiśaya-saundarya-sauśīlya-sauhārda-vātsalya-kāruṇya-mādhurya-gāmbhīryaudārya-śaurya-vīrya-parākrama-sarvajñatva-satyakāmatva-satya-saṁkalpatva-sarveśvaratva-sakala-kāraṇatvādy-asaṁkhyeya-kalyāṇa-guṇa-sāgare nikhila-heya-pratyanīke mayi niratiśaya-prema-garbha-smṛty-abhyāsa-yogena sthiraṁ citta-samādhānaṁ labdhvā māṁ prāptum iccha ||12.9||

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

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

athaivaṁ-vidha-smṛty-abhyāse’py asamartho’si mat-karma-paramo bhava | madīyāni karmāṇy ālaya-nirmāṇodyāna-karaṇa-pradīpāropaṇa-mārjanābhyukṣaṇopalepana-puṣpāpaharaṇa-pūjanodvartana-nāma-saṅkīrtana-pradakṣiṇa-namaskāra-stuty-ādīni, tāny atyartha-priyatvena ācara | atyartha-priyatvena mad-arthaṁ karmāṇi kurvann apy acirād abhyāsa-yoga-pūrvikāṁ mayi sthirāṁ citta-sthitiṁ labdhvā mat-prāpti-rūpāṁ siddhim avāpsyasi ||12.10||

**athaitad apy aśakto’si kartuṁ mad-yogam āśritaḥ |**

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

atha mad-yogam āśrityaitad api kartuṁ na śaknoṣi, mad-guṇānusandhāna-kṛtaṁ mad-eka-priyatvākāraṁ bhakti-yogam āśritya bhakti-yogāṅga-rūpam etad mat-karmāpi kartuṁ na śakanoṣi | tato’kṣara-yogam ātma-svabhāvānusandhāna-rūpaṁ para-bhakti-jananaṁ pūrva-ṣaṭkoditam āśritya tad-upāyatayā sarva-karma-phala-tyāgaṁ kuru | mat-priyatvena mad-eka-prāpyatā-buddhir hi prakṣīṇāśeṣa-pāpasyaiva jāyate | yatātmavān yata-manaskaḥ | tato’nabhisaṁhita-phalena mad-ārādhana-rūpeṇānuṣṭhitena karmaṇā siddhenātma-jñānena nivṛttāvidyādi-sarva-tirodhāne mac-cheṣataika-svarūpe pratyag-ātmani sākṣāt-kṛte sati mayi parā bhaktiḥ svayam evotpadyate |

tathā ca vakṣyate—sva-karmaṇā tam abhyarcaya siddhiṁ vindati mānavaḥ [18.46] ity ārabhya,

vimucya nirmamaḥ śānto brahma-bhūyāya kalpate |

brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati |

samaḥ sarveṣu bhūteṣu mad-bhaktiṁ labhate parām || [18.53-54] iti ||12.11||

**śreyo hi jñānam abhyāsāj jñānād dhyānaṁ viśiṣyate |**

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

atyartha-prīti-virahitāt karkaśa-rūpāt smṛty-abhyāsād akṣara-yāthātmyānusandhāna-pūrvakaṁ tad-āparokṣya-jñānam evātma-hitatve viśiṣyate | ātmāparokṣya-jñānād apy aniṣpanna-rūpāt tad-upāya-bhūtātma-dhyānam evātma-hitatve viśiṣyate | tad-dhyānād apy aniṣpanna-rūpāt tad-upāya-bhūtaṁ phala-tyāgenānuṣṭhitaṁ karmaiva viśiṣyate |

anabhisaṁhita-phalād anuṣṭhitāt karmaṇo’nantaram eva nirasta-pāpatayā manasaḥ śāntir bhaviṣyati | śānte manasy ātma-dhyānaṁ saṁpatsyate | dhyānāj jñānaṁ jñānāc ca tad-āparokṣyaṁ tad-āparokṣyāt parā bhaktiḥ | iti bhakti-yogābhyāsāśaktasya ātma-niṣṭhā eva śreyasī | ātma-niṣṭhasyāpy aśānta-manaso niṣṭhā-prāptaye’ntar-gatātma-jñānānabhisaṁhita-phala-karma-niṣṭhā eva śreyasī ity arthaḥ ||12.12||

anabhisaṁhita-phala-karma-niṣṭhasyopādeyān guṇān āha—

**adveṣṭā sarva-bhūtānāṁ 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||**

**adveṣṭā sarva-bhūtānāṁ** vidviṣatām apakurvatām api sarveṣāṁ bhūtānām adveṣṭā mad-aparādhānuguṇam īśvara-preritāny etāni bhūtāni dviṣanty apakurvanti cety anusandadhānaḥ | teṣu dviṣatsv apakurvatsu ca sarva-bhūteṣu maitrīṁ matiṁ kurvan **maitraḥ** | teṣv eva duḥkhiteṣu karuṇāṁ kurvan **karuṇaḥ** | **nirmamo** dehendriyeṣu tat-sambandhiṣu ca nirmamaḥ | **nirahaṁkāro** dehātmābhimāna-rahitaḥ | tata eva **sama-duḥkha-sukhaḥ** sukha-duḥkhāgamayoḥ sāṁkalpikayor harṣodvega-rahitaḥ | **kṣamī** sparśa-prabhavayor avarjanīyayor api tayor vikāra-rahitaḥ | **santuṣṭaḥ** yadṛcchopanatena yena kenāpi deha-dhāraṇa-dravyena santuṣṭaḥ | **satataṁ yogī** satataṁ prakṛti-viyuktātmānusandhāna-paraḥ | **yatātmā** niyamita-mano-vṛttiḥ | **dṛḍha-niścayaḥ** adhyātma-śāstroditeṣv artheṣu dṛḍha-niścayaḥ | **mayy arpita-mano-buddhir** bhagavān vāsudeva evānabhisaṁhita-phalenānuṣṭhitena karmaṇārādhyate | ārādhitaś ca mamātmāparokṣyaṁ sādhayiṣyatīti mayy arpita-mano-buddhiḥ | evaṁ-bhūto **mad-bhaktaḥ** evaṁ-bhūtena karma-yogena māṁ bhajamāno yaḥ **sa me priyaḥ** ||12.13-14||

**yasmān nodvijate loko lokān nodvijate ca yaḥ |**

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

yasmāt karma-niṣṭhāt puruṣān nimitta-bhūtāl loko nodvijate, yo lokodvega-karaṁ karma kiṁcid api na karotīty arthaḥ | lokāc ca nimitta-bhūtād yo nodvijate, yam uddiśya sarva-loko nodvega-karaṁ karma karoti, sarvāvirodhitva-niścayāt | ataeva kaṁcana prati harṣeṇa, kaṁcana praty amarṣeṇa, kaṁcana prati bhayena, kaṁcana praty udvegena muktaḥ | evaṁ-bhūtaḥ yaḥ so’pi me priyaḥ ||12.15||

**anapekṣaḥ śucir dakṣa udāsīno gata-vyathaḥ |**

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

**anapekṣa** ātma-vyatirikte kṛtsne vastuny anapekṣaḥ | **śuciḥ** śāstra-vihita-dravya-vardhita-kāyaḥ | **dakṣaḥ** śāstrīya-kriyopādāna-samartho’nyatra **udāsīnaḥ** | **gata-vyathaḥ** śāstrīya-kriyā-nirvṛttāv avarjanīya-śītoṣṇa-paruṣa-sparśādi-duḥkheṣu vyathā-rahitaḥ | **sarvārambha-parityāgī** śāstrīya-vyatirikta-sarva-karmārambha-parityāgī | ya evaṁ-bhūto mad-bhaktaḥ sa me priyaḥ ||12.16||

**yo na hṛṣyati na dveṣṭi na śocati na kāṅkṣati |**

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

yo na hṛṣyati yan manuṣyāṇāṁ harṣa-nimittaṁ priya-jātaṁ tat prāpya yaḥ karma-yogī na hṛṣyati, yac cāpriyaṁ tat prāpya yo na dveṣṭi, yac ca manuṣyāṇāṁ śoka-nimittaṁ bhāryā-putra-vitta-kṣayādikaṁ, tat prāpya na śocati | tathā-vidham aprāptaṁ ca na kāṅkṣati yac ca manuṣyāṇāṁ harṣa-nimitta-bhāryā-vittādi, tad aprāptaṁ ca na kāṅkṣatīty arthaḥ | śubhāśubha-parityāgī pāpavat puṇyasyāpi bandha-hetutvāviśeṣād ubhaya-parityāgī | yaḥ evaṁ-bhūto bhaktimān sa me priyaḥ ||12.17||

**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||**

adveṣṭā sarva-bhūtānām [12.13] ity ādinā śatru-mitrādiṣu dveṣādi-rahitatvam uktam | atra teṣu sannihiteṣv api sama-cittatvam, tato’py atirikto viśeṣa ucyate | ātmani sthira-matitvena niketanādiṣv asakta ity aniketaḥ | tata eva mānāpamānādiṣv api samaḥ | ya evaṁ-bhūto bhaktimān sa me priyaḥ ||12.18-19||

asmād ātma-niṣṭhāt mad-bhakti-yoga-niṣṭhasya śraiṣṭhyaṁ pratipādayan yathopakramam upasaṁharati—

**ye tu dharmyāmṛtam idaṁ yathoktaṁ paryupāsate |**

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

dharmyaṁ cāmṛtaṁ ceti dharmyāmṛtaṁ | ye tu prāpya-samaṁ prāpakaṁ bhakti-yogam yathoktaṁ mayy āveśya mano ye mām [12.2] ity ādinoktena prakāreṇa upāsate, te bhaktā atitarāṁ me priyāḥ ||12.20||

iti śrī-rāmānujācārya-kṛta-śrīmad-bhagavad-gītā-bhāṣye

dvādaśo’dhyāyaḥ

||12||

### atha kṣetra-kṣetrajña-yogo nāma

# trayodaśo’dhyāyaḥ

(śrī-rāmānujācārya-pāda-kṛta-bhāṣyam)

pūrvasmin ṣaṭke parama-prāpyasya parasya brahmaṇo bhagavato vāsudevasya prāpty-upāya-bhūta-bhakti-rūpa-bhagavad-upāsanāṅga-bhūtaṁ prāptuḥ pratyag-ātmano yāthātmya-darśanaṁ jñāna-yoga-karma-yoga-lakṣaṇa-niṣṭhā-dvaya-sādhyam uktam | madhyame ca parama-prāpya-bhūta-bhagavat-tattva-yāthātmya-tan-māhātmya-jñāna-pūrvakaikāntikātyantika-bhakti-yoga-niṣṭhā pratipāditāḥ | atiśayitaiśvaryāpekṣāṇām ātma-kaivalya-mātrāpekṣāṇāṁ ca bhakti-yogas tat-tad-apekṣita-sādhanam iti coktam |

idānīm uparitana-ṣaṭke prakṛti-puruṣa-tat-saṁsarga-rūpa-prapañceśvara-yāthātmya-karma-jñāna-bhakti-svarūpa-tad-upādāna-prakārāś ca ṣaṭka-dvayoditā viśodhyante | tatra tāvat trayodaśe dehātmanoḥ svarūpaṁ deha-yāthātmya-śodhanaṁ deha-viyuktātma-prāpty-upāyaḥ | viviktātma-svarūpa-saṁśodhanam | tathāvidhasyātmanaś cācit-sambandha-hetuḥ | tato vivekānusandhāna-prakāraś cocyate—

**idaṁ śarīraṁ kaunteya kṣetram ity abhidhīyate |**

**etad yo vetti taṁ prāhuḥ kṣetrajña iti tad-vidaḥ ||1||**

**idaṁ śarīraṁ** devo’ham, manuṣyo’ham, sthūlo’ham, kṛśo’ham, ity ātmanā bhoktrā saha sāmānādhikaraṇyena pratīyamānaṁ bhoktur ātmano’rthāntara-bhūtaṁ tasya bhoga-**kṣetram** iti śarīra-yāthātmya-vidbhir **abhidhīyate** | **etad** avayavaśaḥ saṁghāta-rūpeṇa cedam ahaṁ vedmi iti **yo vetti taṁ** vedya-bhūtād asmād veditṛtvenārthāntara-bhūtaṁ kṣetrajña iti **tad-vidaḥ** ātma-yāthātmya-vidaḥ **prāhuḥ** |

yadyapi deha-vyatirikta-ghaṭādy-arthānusandhāna-velāyām devo’ham, manuṣyo’ham, ghaṭādikaṁ jānāmīti deha-sāmānādhikaraṇyena jñātāram ātmānam anusandhatte | tathāpi dehānubhava-velāyāṁ deham api ghaṭādikam iva idam ahaṁ vedmīti vedyatayā veditānubhavatīti veditur ātmano vedyatayā śarīram api ghaṭādivad arthāntara-bhūtam | tathā ghaṭader iva vedya-bhūtāc charīrād api veditā kṣetrajño’rthāntara-bhūtaḥ | sāmānādhikaraṇyena pratītis tu vastutaḥ śarīrasya gotvādivad ātma-viśeṣaṇataika-svabhāvatayā tad-apṛthak-siddher upapannā | tatra veditur asādhāraṇākārasya cakṣur-ādi-karaṇāviṣayatvād yoga-saṁskṛta-mano-viṣayatvāc ca, prakṛti-sannidhānād eva mūḍhāḥ prakṛty-ākāram eva veditāraṁ paśyanti | tathā ca vakṣyati—

utkrāmantaṁ sthitaṁ vāpi bhuñjānaṁ vā guṇānvitam |

vimūḍhā nānupaśyanti paśyanti jñāna-cakṣuṣaḥ || [15.10] iti ||13.1||

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

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

deva-manuṣyādi-**sarva-kṣetreṣu** veditṛtvaikākāraṁ **kṣetrajñaṁ ca māṁ viddhi—**mad-ātmakaṁ viddhi | kṣetrajñaṁ cāpīty api-śabdāt kṣetram api māṁ viddhīty uktam ity avagamyate | yathā kṣetraṁ kṣetrajña-viśeṣaṇataika-svabhāvatayā tad-apṛthak-siddhes tat-sāmānādhikaraṇyenaiva nirdeśyaṁ, tathā kṣetraṁ kṣetrajñaś ca mad-viśeṣaṇataika-svabhāvatayā mad-apṛthak-siddher mat-sāmānādhikaraṇyenaiva nirdeśyau viddhi |

vakṣyati hi—kṣetrāt kṣetrajñāc ca baddha-muktobhayāvasthāt kṣarākṣara-śabda-nirdiṣṭad arthāntaratvaṁ parasya brahmaṇo vāsudevasya—

dvāv imau puruṣau loke kṣaraś cākṣara eva ca |

kṣaraḥ sarvāṇi bhūtāni kūṭastho’kṣara ucyate ||

uttamaḥ puruṣas tv anyaḥ paramātmety udāhṛtaḥ |

yo loka-trayam āviśya bibharty avyaya īśvaraḥ ||

yasmāt kṣaram atīto’ham akṣarād api cottamaḥ |

ato’smi loke vede ca prathitaḥ puruṣottamaḥ || [15.16-18] iti |

pṛthivy-ādi-saṁghāta-rūpasya kṣetrasya kṣetrajñasya ca bhagavac-charīrataika-svabhāva-svarūpatayā bhagavad-ātmakatvaṁ śrutayo vadanti | yaḥ pṛthivyāṁ tiṣṭhan pṛthivyā antaro yaṁ pṛthivī na veda yasya pṛthivī śarīraṁ yaḥ pṛthivīm antaro yamayaty eṣa ta ātmāntaryāmy amṛtaḥ [bṛ.ā.u. 3.7.3] ity ārabhya ya ātmani tiṣṭhann ātmano’ntaro yam ātmā veda yasyātmā śarīraṁ ya ātmānam antaro yamayati | sa ta ātmāntaryāmy amṛtaḥ [?] ity ādyāḥ | idam evāntaryāmitayā sarva-kṣetra-jñānām ātmatvenāvasthānaṁ bhagavat-sāmānādhikaraṇyena vyapadeśa-hetuḥ | aham ātmā guḍākeśa sarva-bhūtāśaya-sthitaḥ [gītā 10.20], na tad asti vinā yat syān mayā bhūtaṁ carācaram [gītā 10.39], viṣṭabhyāham idaṁ kṛtsnam ekāṁśena sthito jagat [gītā 10.42] iti | purustād upariṣṭat cābhidhāya madhye sāmānādhikaraṇyena vyapadiśati | ādityānām ahaṁ viṣṇuḥ [gītā 10.21] ity ādinā | yad idaṁ kṣetra-kṣetrajñayor viveka-viṣayaṁ tayor mad-ātmakatva-viṣayaṁ ca jñānam uktam, tad eva upādeyaṁ jñānam iti mama matam |

kecid āhuḥ—kṣetrajñaṁ cāpi māṁ viddhīti sāmānādhikaraṇyenaikatvam avagamyate, tataś ciśvarasyaiva sato’jñānāt kṣetrajñatvam iva bhavatīty abhyupagantavyam, tan-nivṛtty-arthaś cāyam ekatvopadeśaḥ | anena cāptatama-bhagavad-upadeśena “rajjur iyaṁ na sarpaḥ” ity āptopadeśena sarpatva-bhrama-nivṛttivat kṣetrajñatva-bhramo nivartata iti |

te praṣṭavyā ayam upadeṣṭā bhagavān vāsudevaḥ parameśvaraḥ kim ātma-yāthātmya-sākṣāt-kāreṇa nivṛttājñānaḥ, uta na ? iti | nivṛttājñānaś cet, nirviśeṣa-cin-mātraika-svarūpa ātmany atad-rūpādhyāsāsambhāvanayā kaunteyādi-bheda-darśanaṁ tān praty upadeśādi-vyāpāraś ca na saṁbhavati | athātma-yāthātmya-sākṣātkārābhāvād anivṛttājñānaḥ, tarhi tasyājñatvād eva ātma-jñānopadeśārambho na saṁbhavati | upadekṣyanti te jñānaṁ jñāninas tattva-darśinaḥ [gītā 4.34] iti hy uktam | ata evam ādivādā anākalita-śruti-smṛtītihāsa-purāṇa-nyāya-sadācāra-sva-vākya-virodhaiḥ sva-vacaḥ sthāpana-durāgrahair ajñānibhir jagan-mohanāya pravartitāḥ, ity anādaraṇīyāḥ |

atredaṁ tattvam—acid-vastunaś cid-vastunaḥ parasya brahmaṇo bhogyatvena bhoktṛtvena īśitṛtvena ca svarūpa-vivekam āhuḥ kāścana śrutayaḥ—asmān māyī sṛjate viśvam etat tasmiṁś cānyo māyayā sanniruddhaḥ [śve.u. 4.9], māyāṁ tu prakṛtiṁ vidyān māyinaṁ tu maheśvaram [śve.u. 4.10], kṣaraṁ pradhānam amṛtākṣaraṁ haraḥ kṣarātmānāv īśate deva ekaḥ [śve.u. 1.10] | amṛtākṣaraṁ hara iti bhoktā nirdiśyate, pradhānaṁ bhogyatvena haratīti haraḥ | sa kāraṇaṁ karaṇādhipādhipo na cāsya kaścij janitā na cādhipaḥ [śve.u. 6.9], pradhāna-kṣetrajña-patir guṇeśaḥ [śve.u. 6.16], patiṁ viśvasyātmeśvaraṁ śāśvataṁ śivam acyutam [tai.nā.u. 1] jñājñau dvāv ajāv īśanīśau [śve.u. 1.9], nityo nityānāṁ cetanaś cetanānām eko bahūnāṁ yo vidadhāti kāmān [śve.u. 6.13], bhoktā bhogyaṁ preritāraṁ ca matvā [śve.u. 1.12], pṛthag ātmānaṁ preritāraṁ ca matvā juṣṭas tatas tenāmṛtvam eti [śve.u. 1.6], tayor anyaḥ pippalaṁ svādv atty anaśnann anyo’bhicākaśīti [mu.u. 3.1.1],

ajām ekāṁ lohita-śukla-kṛṣṇāṁ

bahvīḥ prajā sṛjamānāṁ sa-rūpāḥ |

ajo hy eko juṣamāṇo’nuśete

jahāty enāṁ bhukta-bhogām ajo’nyaḥ || [śve.u. 4.5]

gaur anādy-antavatī sā janitrī bhūta-bhāvinī [mā.u. 5],

samāne vṛkṣe puruṣo nimagno

’nīśayā śocati muhyamānaḥ |

juṣṭaṁ yadā paśyaty anyam īśam

asya mahimānam iti vīta-śokaḥ || [śve.u. 4.7] ity ādyāḥ |

atrāpi—

ahaṁkāraṁ itīyaṁ me bhinnā prakṛtiraṣṭdhā ||

apareyamitastvanyāṁ prakṛtiṁ viddhi me parām |

jīvabhūtāṁ mahābāho yayedaṁ dhāryate jagat || [gītā 7.4-5]

sarva-bhūtāni kaunteya prakṛtiṁ yānti māmikām |

kalpa-kṣaye punas tāni kalpādau visṛjāmy aham ||

prakṛtiṁ svām avaṣṭabhya visṛjāmi punaḥ punaḥ |

bhūta-grāmam imaṁ kṛtsnam avaśaṁ prakṛter vaśāt || [gītā 9.7-8]

mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram |

hetunānena kaunteya jagad viparivartate || [gītā 9.10]

prakṛtiṁ puruṣaṁ caiva viddhy anādī ubhāv api | [gītā 13.19]

mama yonir mahad brahma tasmin garbhaṁ dadhāmy aham |

saṁbhavaḥ sarva-bhūtānāṁ tato bhavati bhārata || [gītā 14.3] iti |

kṛtsna-jagad-yoni-bhūtaṁ mahad brahma madīyaṁ prakṛty-ākhyaṁ bhūta-sūkṣmam acid-vastu yat tasmin cetanākhyaṁ garbhaṁ saṁyojayāmi, tato mat-saṁkalpa-kṛtāc cid-acit-saṁsargād eva devādi-sthāvarāntānām acin-miśrāṇāṁ sarva-bhūtānāṁ saṁbhavo bhavatīty arthaḥ | śrutav api bhūta-sūkṣmaṁ brahma iti nirdiṣṭam tasmād etad brahma nāma-rūpam annaṁ ca jāyate [mu.u. 1.1.9] iti |

evaṁ bhoktṛ-bhogya-rūpeṇāvasthitayoḥ sarvāvasthāvasthitayoś cid-acitoḥ parama-puruṣa-śarīratayā tan-niyāmyatvena tad-apṛthak-sthitiṁ parama-puruṣasya cātmatvam āhuḥ kāścana śrutayaḥ—yaḥ pṛthivyāṁ tiṣṭhan pṛthivyā antaro yaṁ pṛthivī na veda, yasya pṛthivī śarīraṁ yaḥ pṛthivīmantaro yamayati [bṛ.ā.u. 3.7.3] ity ārabhya, ya ātmani tiṣṭhann ātmano’ntaro yam ātmā na veda, yasyātmā śarīraṁ ya ātmānam antaro yamayati sa ta ātmāntaryāmy amṛtaḥ [bṛ.ā.u. 3.7.22] iti | tathā yasya pṛthivī śarīram, yaḥ pṛthivīm antare saṁcarayan yaṁ pṛthivī na veda ity ārabhya, yasyākṣaraṁ śarīraṁ yo’kṣaram antare saṁcarayan yam akṣaraṁ na veda yasya mṛtyuḥ śarīraṁ yo mṛtyum antare saṁcaran yaṁ mṛtyur na veda | sa eṣa sarva-bhūtāntarātmāpahata-pāpmā divyo deva eko nārāyaṇaḥ [su.u. 7] atra mṛtyu-śabdena tamaḥ-śabda-vācyaṁ sūkṣmāvastham acid-vastv abhidhīyate | asyām evopaniṣadi—avyaktam akṣare līyate’kṣaraṁ tamasi līyate | tamaḥ pare deva ekībhūya tiṣṭhati [su.u. 2] iti vacanād antaḥ-praviṣṭaḥ śāstā janānāṁ sarvātmā [tai.ā. 3.11] iti ca |

evaṁ sarvāvasthāvasthita-cid-acid-vastu-śarīratayā tat-prakāraḥ parama-puruṣa eva kāryāvastha-kāraṇāvastha-jagad-rūpeṇāvasthita itīmaṁ arthaṁ jñāpayituṁ kāścana śrutayaḥ kāryāvasthaṁ kāraṇāvasthaṁ jagat sa eva ity āhuḥ, yathā— sad eva somyedam agra āsīd ekam evādvitīyam [chā.u. 6.2.2], tad aikṣata bahu syāṁ prajāyeyeti tat tejo’sṛjata [chā.u. 6.2.3] ity ārabhya, san-mūlāḥ sarvāḥ prajāḥ sad-āyatanāḥ sat-pratiṣṭhāḥ [chā.u. 6.8.6], aitadātmyam idaṁ sarvaṁ tat satyaṁ sa ātmā tattvam asi śvetaketo [chā.u. 6.8.7] iti |

tathā, so’kāmayata bahu syāṁ prajāyeyeti | sa tapo’tapyata | sa tapas taptvedaṁ sarvam asṛjata ity ārabhya satyaṁ cānṛtaṁ ca satyam abhavat [tai.u. 2.6.1] ity ādyāḥ | atrāpi śruty-antara-siddhaś cid-acitoḥ parama-puruṣasya ca svarūpa-vivekaḥ smāritaḥ | hantāham imās tisro devatā anena jīvenātmanānupraviśya nāma-rūpe vyākaravāṇīti [chā.u. 6.3.2] tat sṛṣṭvā tad evānuprāviśat | tad anupraviśya sac ca tyac cābhavat | vijñānaṁ cāvijñānaṁ ca satyaṁ cānṛtaṁ ca satyam abhavat [tai.u. 2.6.1] iti ca |

anena jīvenātmanānupraviśyeti jīvasya brahmātmakatvaṁ, tad sac ca tyac cābhavad vijñānaṁ cāvijñānaṁ ca ity anenaikārthyād ātma-śarīra-bhāva-nibandhanam iti vijñāyate | evaṁ-bhūtam eva yan-nāma-rūpa-vyākaraṇaṁ tad dhedaṁ tarhy avyākṛtam āsīt tan-nāma-rūpābhyām eva vyākriyate [bṛ.ā.u. 1.4.7] ity atrāpy uktam | ataḥ kāryāvasthaḥ kāraṇāvasthaś ca sthūla-sūkṣma-cid-acid-vastu-śarīraḥ parama-puruṣa eva, iti kāraṇāt kāryasyānanyatvena kāraṇāvijñānena kāryasya jñātatayaika-vijñānena sarva-vijñānaṁ samīhitam upapannataram |

hantāham imās tisro devatā anena jīvenātmanānupraviśya nāma-rūpe vyākaravāṇi [chā.u. 6.3.2] iti tisro devatā iti sarvam acid vastu nirdiśya tatra svātmaka-jīvānupraveśena nāma-rūpa-vyākaraṇa-vacanāt sarve vācakāḥ śabdāḥ acij-jīva-viśiṣṭa-paramātmana eva vācakāḥ, iti kāraṇāvastha-paramātma-vācinā śabdena kārya-vācinaḥ śabdasya sāmānādhikaraṇyaṁ mukhya-vṛttam | ataḥ sthūla-sūkṣma-cid-acit-prakāraṁ brahmaiva kāryaṁ kāraṇaṁ ceti brahmopādānaṁ jagat | sūkṣma-cid-acid-vastu-śarīraṁ brahmaiva kāraṇam iti jagato brahmopādānatve’pi saṁghātasya upādānatvena cid-acitor brahmaṇaś ca svabhāvāsaṁkaro’py upapannataraḥ |

yathā śukla-kṛṣṇa-rakta-tantu-saṁghātopādānatve’pi vicitra-paṭasya tat-tat-tantu-pradeśa eva śauklyādi-saṁyogaḥ, iti kāryāvasthāyām api na sarvatra varṇa-saṁkaraḥ, kāraṇavat sarvatra cāsaṁkaraḥ | tathā cid-acid-īśvara-saṁghātopādānatve’pi jagataḥ kāryāvasthāyām api bhoktṛtva-bhogyatva-niyantṛtva-niyamyatvādy-asaṁkaraḥ | tantūnāṁ pṛthak-sthiti-yogyānām eva puruṣecchayā kadācit saṁhatānāṁ kāraṇatvaṁ kāryatvaṁ ca | iha tu cid-acitoḥ sarvāvasthayoḥ parama-puruṣa-śarīratvena tat-prakāratayaieva padārthatvāt tat-prakāraḥ parama-puruṣa eva kāraṇaṁ kāryaṁ ca, sa eva sarvadā sarva-śabda-vācya iti viśeṣaḥ svabhāva-vedas tad-asaṁkaraś ca tatra cātra ca tulyaḥ |

evaṁ ca sati parasya brahmaṇaḥ kāryānupraveśe’pi svarūpānyathā-bhāvābhāvād avikṛtatvam upapannataram | sthūlāvasthasya nāma-rūpa-vibhāga-vibhaktasya cid-acid-vastuna ātmatayā avasthānāt kāryatvam apy upapannataram | avasthāntarāpattir eva hi kāryatā | nirguṇa-vādāś ca parasya brahmaṇo heya-guṇa-saṁbandhābhāvād upapadyante | apahata-pāpmā vijaro vimṛtyur viśoko vijighatso’pipāsaḥ [chā.u. 8.7.1] iti heya-guṇān pratiṣidhya satya-kāmaḥ satya-saṅkalpaḥ [chā.u. 8.7.1] iti kalyāṇa-guṇān vidadhatīyaṁ śrutir evānyatra sāmānyenāvagataṁ guṇa-niṣedhaṁ heya-guṇa-viṣayaṁ vyavasthāpayati |

jñāna-svarūpaṁ brahma iti vādaś ca sarvajñasya sarva-śakter nikhila-heya-pratyanīka-kalyāṇa-guṇākarasya parasya brahmaṇaḥ svarūpaṁ jñānaika-nirūpaṇīyaṁ svaprakāśatayā jñāna-svarūpaṁ cety abhyupagamād upapannataraḥ | yaḥ sarvajñaḥ sarva-vit [mu.u. 1.1.9], parāsya śaktir vividhaiva śrūyate svābhāvikī jñāna-bala-kriyā ca [śve.u. 6.8], vijñātāram are kena vijānīyāt [bṛ.ā.u. 2.4.14] ity ādikā jñātṛtvam āvedayanti | satyaṁ jñānam anantam [tai.u. 2.1.1] ity-ādikāś ca, jñānaika-nirūpaṇīyatayā svaprakāśatayā ca jñāna-svarūpatvam | so’kāmayata bahu syāṁ prajāyeya [tai.u. 2.6.1], tad aikṣata bahu syām [chā.u. 6.2.3], tan-nāma-rūpābhyām eva vyākriyata [bṛ.ā.u. 1.4.7], ātmani khalv are dṛṣṭe śrute mate vijñāta idaṁ sarvaṁ viditaṁ [bhavati] [bṛ.ā.u. 4.5.6], sarvaṁ taṁ parādād yo’nyatrātmanaḥ sarvaṁ veda [bṛ.ā.u. 4.5.7], tasya ha vā etasya mahato bhūtasya niḥśvasitam etad yad ṛg-vedaḥ [bṛ.ā.u. 4.5.11], iti brahmaiva sva-saṁkalpād vicitra-sthira-trasa-svarūpatayā nānā-prakāram avasthitam iti | tat-pratyanīkābrahmātmaka-vastunānātvam atattvam iti pratiṣidhyate | mṛtyoḥ sa mṛtyum āpnoti ya iha nāneva paśyati [bṛ.ā.u. 4.4.19], neha nānāsti kiṁcana [ka.u. 2.1.11], yatra hi dvaitam iva bhavati ... tad-itara itaraṁ paśyati... yatra tv asya sarvam ātmaivābhūt tat kena kiṁ jighret tat kena kaṁ paśyet [bṛ.ā.u. 2.4.14] ity ādinā |

na punaḥ bahu syāṁ prajāyeya [tai.u. 2.6] ity ādi śruti-siddha-sva-saṁkalpa-kṛtaṁ brahmaṇo nānā-nāma-rūpa-bhāktvena nānā-prakāratvam api niṣidhyate | yatra tv asya sarvam ātmaivābhūt [bṛ.ā.u. 2.4.14] iti niṣedha-vākyārambhe ca tat-sthāpitaṁ sarvaṁ taṁ parādād yo’nyatrātmanaḥ sarvaṁ veda [bṛ.ā.u. 4.5.7], tasya ha vā etasya mahato bhūtasya niḥśvasitam etad yad ṛg-vedaḥ [bṛ.ā.u. 4.5.7] ity ādinā |

evaṁ cid-acid-īśvarāṇāṁ svarūpa-bhedaṁ svabhāva-bhedaṁ ca vadantīnāṁ tāsāṁ kārya-kāraṇa-bhāvaṁ kārya-kāraṇayor ananyatvaṁ vadantīnāṁ ca sarvāsāṁ śrutīnām avirodhaḥ, cid-acitoḥ paramātmanaś ca sarvadā śarīrātma-bhāvaṁ śarīra-bhūtayoḥ kāraṇa-daśāyāṁ nāma-rūpa-vibhāgānarha-sūkṣma-daśāpattiṁ kārya-daśāyāṁ ca tad-arha-sthūla-daśāpattiṁ vadantībhiḥ śrutibhir eva jñāyate, iti brahmājñāna-vādasyaupādhika-brahma-bheda-vādasyānyasyāpy anyāya-mūlakasya sakala-śruti-viruddhasya na kathaṁcid apy avakāśo vidyate | ity alam ativistareṇa ||13.2||

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

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

**tat kṣetraṁ yac ca** yad-dravyam, **yādṛk ca** yeṣām āśraya-bhūtam, **yad-vikāri** ye cāsya vikārāḥ, **yataś ca** yato hetor idam utpannaṁ, yasmai prayojanāya utpannam ity arthaḥ | **yat** yat-svarūpaṁ ca | idaṁ **sa ca yaḥ** sa ca kṣetrajño yaḥ yat-svarūpo **yat-prabhāvaś ca** ye cāsya prabhāvāḥ, **tat** sarvaṁ **samāsena** saṁkṣepeṇa **me** mattaḥ **sṛṇu** ||13.3||

**ṛṣibhir bahudhā gītaṁ chandobhir vividhaiḥ pṛthak |**

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

tad idaṁ kṣetra-kṣetrajña-yāthātmyam **ṛṣibhiḥ** parāśarādibhir **bahudhā** bahu-prakāraṁ **gītam**—

ahaṁ tvaṁ ca tathānye ca bhūtair uhyāma pārthiva |

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

karma-vaśyā guṇā hy ete sattvādyāḥ pṛthivī-pate |

avidyā-sacitaṁ karma tac cāśeṣeṣu jantuṣu ||

ātmā śuddho’kṣaraḥ śānto nirguṇaḥ prakṛteḥ paraḥ |

pravṛddhy-apacayau nāsya caikasyākhila-jantuṣu || [vi.pu. 2.13.69-71]

tathā—

piṇḍāḥ pṛthag yataḥ puṁsaḥ śiraḥ-pāṇy-ādi-lakṣaṇaḥ |

tato’ham iti kutraitāṁ saṁjñāṁ rājan karomy aham || [vi.pu. 2.13.89]

tathā ca—

kiṁ tvam etac chiraḥ kiṁ tanu grīvā tava tathodaram |

kim u pādādikaṁ tvaṁ vai tavaitat kiṁ mahīpate ||

samastāvayavemyas tvaṁ pṛthak bhūpa vyavasthitaḥ |

ko’ham ity eva nipuṇo bhūtvā cintaya pārthiva || [vi.pu. 2.13.102-103] iti |

evaṁ viviktayoḥ dvayor vāsudevātmakatvaṁ cāhuḥ—

indriyāṇi mano buddhiḥ sattvaṁ tejo balaṁ dhṛtiḥ |

vāsudevātmakāny āhuḥ kṣetraṁ kṣetrajñam eva ca || [ma.bhā. 12.149.136] iti |

**chandobhir vividhaiḥ pṛthak** pṛthag-vidhaiś chandobhiḥ ṛg-yajuḥ-sāmātharvabhir dehātmanoḥ svarūpaṁ pṛthag gītam—tasmād vā etasmād ātmana ākāśaḥ saṁbhūtaḥ | ākāśād vāyuḥ, vāyoragniḥ, agnerāpaḥ, adbhyaḥ pṛthivī, pṛthivyā oṣadhayaḥ, oṣadhībhyo’nnam, annāt puruṣaḥ, sa vā eṣa puruṣo’nnarasamayaḥ [tai.u. 2.1] iti śarīra-svarūpam abhidhāya tasmād antaraṁ prāṇa-mayaṁ tasmāc cāntaraṁ mano-mayam abhidhāya, tasmād vā etasmān mano-mayād anyo’ntara ātmā vijñāna-mayaḥ [tai.u. 2.4] iti kṣetrajña-svarūpam abhidhāya tasmād vā etasmād vijñāna-mayāt anyo’ntara ātmānanda-mayaḥ [tai.u. 2.5] iti kṣetrajñasyāpy antarātmatayā ānanda-mayaḥ paramātmābhihitaḥ | evam ṛk-sāmārthavasu ca tatra tatra kṣetra-kṣetrajñayoḥ pṛthag-bhāvas tayor brahmātmakatvaṁ ca suspaṣṭaṁ gītam |

**brahma-sūtrapadaiś caiva** brahma-pratipādana-sūtrākhyaiḥ padaiḥ śārīraka-sūtraiḥ **hetumadbhir** hetu-yuktaiḥ | viniścitair nirṇayāntaiḥ | na viyad aśruteḥ [ve.sū. 2.3.1] ity ārabhya kṣetra-prakāra-nirṇaya uktaḥ | nātmā’śruter nityatvāc ca tābhyaḥ [ve.sū. 2.3.17] ity ārabhya jño’ta eva [ve.sū. 2.3.18] ity-ādibhiḥ kṣetrajña-yāthātmya-nirṇaya uktaḥ | parāt tu tac chruteḥ [ve.sū. 2.3.41] iti ca bhagavat-pravartyatvena bhagavad-ātmakatvam uktam ||13.4||

evaṁ bahudā gītaṁ kṣetra-kṣetrajña-yāthātmyaṁ mayā saṁkṣepeṇa suspaṣṭam ucyamānaṁ sṛṇv ity arthaḥ |

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

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

mahā-bhūtāny ahaṁkāro buddhir avyaktam eva ca iti kṣetrārambhaka-dravyāṇi | pṛthivy-ap-tejo-vāyv-ākāśa-**mahā-bhūtāni**, **ahaṁkāro** bhūtādiḥ, **buddhir** mahān, **avyaktaṁ** prakṛtiḥ | indriyāṇi daśaikaṁ ca pañca cendriya-gocarā iti kṣetrāśritāni tattvāni | **indriyāṇi** śrotra-tvak-cakṣur-jihvā-ghrāṇāni pañca jñānendriyāṇi vāk-pāṇi-pāda-pāyūpasthāni pañca karmendriyāṇi, tāni **daśa** | **ekam** iti manaḥ | **indriya-gocarāś ca pañca** śabda-sparśa-rūpa-rasa-gandhāḥ ||13.5||

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

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

**icchā dveṣaḥ sukhaṁ duḥkham** iti kṣetra-kāryāṇi kṣetra-vikārā ucyante | yadyapīcchādveṣa-sukha-duḥkhāny ātma-dharma-bhūtāni, tathāpy ātmanaḥ kṣetra-saṁbandha-prayuktānīti kṣetra-kāryatayā kṣetra-vikārā ucyante | teṣāṁ puruṣa dharmatvam puruṣaḥ sukha-duḥkhānāṁ bhoktṛtve hetur ucyate [13.20] iti vakṣyate | **saṁghātaś cetanādhṛtiḥ** | ādhṛtir ādhāraḥ, sukha-duḥkhe bhuñjānasya bhogāpavargau sādhayataś ca cetanasyādhāratayā utpanno bhūta-saṁghātaḥ, prakṛty-ādi-pṛthivy-anta-dravyārabdham indriyāśraya-bhūtam, icchā-dveṣa-sukha-duḥkha-vikāri-bhūta-saṁghāta-rūpaṁ cetana-sukha-duḥkhopabhogādhāratva-prayojanaṁ kṣetram ity uktaṁ bhavati | **etat kṣetraṁ samāsena saṁkṣepeṇa sa-vikāraṁ** sa-kāryam **udāhṛtam** ||13.6||

atha kṣetra-kāryeṣv ātma-jñāna-sādhanatayopādeyā guṇāḥ procyante—

 **amānitvam adambhitvam ahiṁsā kṣāntir ārjavam |**

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

**amānitvam** utkṛṣṭa-janeṣv avadhīraṇā-rahitatvam | **adambhitvaṁ** dhārmikatva-yaśaḥ-prayojanatayā dharmānuṣṭhānaṁ dambhas tad-rahitatvam | **ahiṁsā** vāṅ-manaḥ-kāyaiḥ para-pīḍā-rahitatvam | **kṣāntiḥ** paraiḥ pīḍyamānasyāpi tān praty avikṛta-cittavyam | **ārjavaṁ** parān prati vāṅ-manaḥ-kāya-vṛttīnām eka-rūpatā | **ācāryopāsanam** ātma-jñāna-pradāyiny ācārye praṇipāta-paripraśna-sevādi-niratatvam | **śaucam** ātma-jñāna-tat-sādhana-yogyatā mano-vāk-kāya-gatā śāstra-siddhā | **sthairyam** adhyātma-śāstroditeṣv artheṣu niścalatvam | ātma-vinigraha ātma-svarūpa-vyatirikta-viṣayebhyo manaso nivartanam ||13.7||

**indriyārtheṣu vairāgyam anahaṁkāra eva ca |**

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

**indriyārtheṣu vairāgyam** ātma-vyatirikteṣu viṣayeṣu sa-doṣatānusaṁdhānena udvejanam | **anahaṁkāro**’nātmani dehe ātmābhimāna-rahitatvam | pradarśanārtham idam, anātmīyeṣv ātmīyābhimāna-rahitvaṁ cāpi vivakṣitam | **janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānu-darśanam** | sa-śarīratve janma-mṛtyu-jarā-vyādhi-duḥkha-svarūpasya doṣasyāvarjanīya-tvānusandhānam ||13.8||

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

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

**asaktir** ātma-vyatirikta-viṣayeṣu saṅga-rahitatvam | **anabhiṣvaṅgaḥ putra-dāra-gṛhādiṣu** teṣu śāstrīya-karmopakaraṇatvātirekeṇāśleṣa-rahitatvam | **nityaṁ ca sama-cittatvam iṣṭaniṣṭepapattiṣu |** saṁkalpa-prabhaveṣv iṣṭāniṣṭopapattiṣu harṣodvega-rahitatvam ||13.9||

**mayi cānanya-yogena bhaktir avyabhicāriṇī |**

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

mayi sarveśvare caikāntika-yogena sthirā bhaktir jana-varjita-deśa-vāsitvaṁ jana-saṁsadi cāprītiḥ ||13.10||

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

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

ātmani jñānam **adhyātma-jñānaṁ** tan-niṣṭhatvam, **tattva-jñānārtha-darśanaṁ** tattva-jñāna-prayojanaṁ yat tattvaṁ tan-niratatvam ity arthaḥ | jñāyate’nenātmeti **jñānam** ātma-jñāna-sādhanam ity arthaḥ | kṣetra-saṁbandhinaḥ puruṣasyāmānitvādikam uktaṁ guṇa-vṛndam eva ātma-jñānopayogi, etad-vyatiriktaṁ sarvaṁ kṣetra-kāryam ātma-jñāna-virodhīty **ajñānam**||13.11||

atha etad yo vetti [13.1] iti veditṛtva-lakṣaṇenoktasya kṣetrajñasya svarūpaṁ viśodhyate—

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

**anādi mat-paraṁ brahma na sat tan nāsad ucyate ||12||**

amānitvādibhiḥ sādhanair **jñeyaṁ** prāpyaṁ **yat** pratyag-ātma-svarūpaṁ **tat pravakṣyāmi**, **yaj jñātvā** janma-jarā-maraṇādi-prākṛta-dharma-rahitam **amṛtam** ātmānaṁ prāpnoti | **anādy** ādir yasya na vidyate tad anādi, asya hi pratyag-ātmana utpattir na vidyate tata evānto na vidyate | śrutiś ca—na jāyate mriyate vā vipaścit [ka.u. 1.2.18] iti |

**mat-param**—ahaṁ paro yasya tan mat-param | itas tv anyāṁ prakṛtiṁ viddhi me parāṁ jīva-bhūtām [6.5] iti hy uktam, bhagavac-charīratayā bhagavac-cheṣataika-rasaṁ hy ātma-svarūpam | tathā ca śrutiḥ—ya ātmani tiṣṭhann ātmano’ntaro yam ātmā na veda yasyātmā śarīraṁ ya ātmānam antaro yamayati [bṛ.ā.u. 3.7.22] iti | tathā, sa kāraṇaṁ karaṇādipādhipo na cāsya kaścij janitā na cādhipaḥ [śve.u. 6.9] pradhāna-kṣetrajña-patir guṇeśaḥ [śve.u. 6.16] ity ādikā |

brahma bṛhattva-guṇa-yogi, śarīrāder arthāntara-bhūtam, svataḥ śarīrādibhiḥ pariccheda-rahitaṁ kṣetrajña-tattvam ity arthaḥ | sa cānantyāya kalpate [śve.u. 5.9] iti hi śrūyate | śarīra-paricchinnatvaṁ cāsya karma-kṛtaṁ karma-bandhān muktasyānantyam | ātmany api brahma-śabdaḥ prayujyate | sa guṇān samatītyaitān brahma-bhūyāya kalpate [14.26], brahmaṇo hi pratiṣṭhāham amṛtasyāvyayasya ca [14.27],

brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati |

samaḥ sarveṣu bhūteṣu mad-bhaktiṁ labhate parām || [18.54] iti vacanam |

**na sat tat nāsad ucyate** | kārya-kāraṇa-rūpāvasthā-dvaya-rahitatayā sad-asac-chabdābhyām ātma-svarūpaṁ nocyate | kāryāvasthāyāṁ hi devādi-nāma-rūpa-bhāktvena sad ity ucyate, tad-anarhatayā kāraṇāvasthāyām asad ity ucyate | tathā ca śrutiḥ—asad vā idam agra āsīt | tato vai sad ajāyata [tai.u. 2.7], tad dhedaṁ tarhy avyākṛtam āsīt tan nāma-rūpābhyāṁ vyākriyate [bṛ.ā.u. 1.4.7] ity ādikā | kārya-kāraṇāvasthā-dvayānvayas tv ātmanaḥ karma-rūpāvidyā-veṣṭana-kṛtaḥ, na svarūpataḥ, iti sad-asac-chabdābhyām ātma-svarūpaṁ nocyate |

yadyapi asad vā idam agra āsīt iti kāraṇāvasthaṁ paraṁ brahmocyate | tathāpi nāma-rūpa-vibhāgānarha-sūkṣma-cid-acid-vastu-śarīraṁ paraṁ brahma kāraṇāvastham iti kāraṇāvasthāyāṁ kṣetra-kṣetrajña-svarūpam apy asac-chabda-vācyam, kṣetrajñasya sāvasthā karma-kṛtā iti pariśuddha-svarūpaṁ na sad-asac-chabda-nirdeśyam ||13.12||

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

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

**sarvataḥ pāṇi-pādaṁ tat** pariśuddhātma-svarūpaṁ sarvataḥ pāṇi-pāda-kārya-śaktam | tathā **sarvato’kṣi-śiro-mukham** | **sarvataḥ śrutimat** | sarvataś cakṣur-ādi-kārya-kṛt | apāṇi-pādo javano grahītā paśyaty acakṣuḥ sa śṛṇoty akarṇaḥ [śve.u. 3.19] iti parasya brahmaṇo ’pāṇi-pādasyāpi sarvataḥ pāṇi-pādādi-kārya-kartṛtvaṁ śrūyate | pratyag-ātmano’pi pariśuddhasya tat-sāmyāpattyā sarvataḥ pāṇi-pādādi-kārya-kartṛtvaṁ śruti-siddham eva | tadā vidvān puṇya-pāpe vidhūya nirañjanaḥ paramaṁ sāmyam upaiti [mu.u. 3.1.3] iti hi śrūyate | idaṁ jñānam upāśritya mama sādharmyam āgatāḥ [14.2] iti ca vakṣyate | **loke sarvam āvṛtya tiṣṭhatī**ti | loke yad vastu-jātaṁ tat sarvaṁ vyāpya tiṣṭhati | pariśuddhasvarūpaṁ deśādi-pariccheda-rahitatayā sarva-gatam ity arthaḥ ||13.13||

**sarvendriya-guṇābhāsaṁ sarvendriya-vivarjitam |**

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

**sarvendriya-guṇābhāsaṁ** sarvendriya-guṇair ābhāso yasya tat sarvendriya-guṇābhāsam | indriya-guṇā indriya-vṛttayaḥ, indriya-vṛttibhir api viṣayān jñātuṁ samartham ity arthaḥ | svabhāvataḥ **sarvendriya-vivarjitaṁ** vinaiva indriya-vṛttibhiḥ svata eva sarvaṁ jānātīty arthaḥ | **asaktaṁ** svabhāvād eva devādi-dehasaṅga-rahitam | **sarva-bhṛc caiva** devādi-sarva-deha-bharaṇa-samarthaṁ ca | sa ekadhā bhavati [ dvidhā bhavati ] tridhā bhavati [chā.u. 7.26.2] ity-ādi-śruteḥ | **nirguṇaṁ** tathā svabhāvataḥ sattvādi-guṇa-rahitaṁ **guṇa-bhoktṛ** ca sattvādīnāṁ guṇānāṁ bhoga-samarthaṁ ca ||13.14||

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

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

pṛthivy-ādīni **bhūtāni** parityajyāśarīro **bahir** vartate | teṣām **antaś ca** vartate | jakṣan krīḍān ramamāṇaḥ strībhir vā yānair vā [chā.u. 8.12.3] ity-ādi-śruti-siddha-svacchanda-vṛttiṣu | **acaraṁ caram eva ca—**svabhāvato’caraṁ caraṁ ca dehitve | **sūkṣmatvāt tad avijñeyam**, evaṁ sarva-śakti-yuktaṁ sarvajñaṁ tad ātma-tattvam asmin kṣetre vartamānam apy atisūkṣmatvād dehāt pṛthaktvena saṁsāribhir avijñeyam | **dūra-sthaṁ cāntike ca tat**, amānitvādy-ukta-guṇa-rahitānāṁ viparīta-guṇānāṁ puṁsāṁ sva-dehe vartamānam apy atidūras-tham, tathā amānitvādi-guṇopetānāṁ tad evāntike ca vartate ||13.15||

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

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

deva-manuṣyādi-bhūteṣu sarvatra sthitam ātma-vastu veditṛtvaikākāratayā **avibhaktam** | aviduṣāṁ devādy-ākāreṇāyaṁ devo manuṣya iti **vibhaktam iva ca sthitam** | devo’ham manuṣyo’ham iti deha-sāmānādhikaraṇyenānusandhīyamānam api veditṛtvena dehād arthāntara-bhūtaṁ jñātuṁ śakyam ity ādāv uktam etad yo vetti [13.1] iti | idānīṁ prakārāntaraiś ca dehād arthāntaratvena jñātuṁ śakyam ity āha—**bhūta-bhartṛ ca** iti |

bhūtānāṁ pṛthivy-ādīnāṁ deha-rūpeṇa saṁhṛtānāṁ yad bhartṛ tad bhartavyebhyo bhūtebhyo’rthāntaraṁ jñeyam, arthāntaram iti jñātuṁ śakyam ity arthaḥ | tathā **grasiṣṇv** annādīnāṁ bhautikānāṁ grasiṣṇu, grasyamānebhyo bhūtebhyo grasitṛtvenārthāntara-bhūtam iti jñātuṁ śakyam | **prabhaviṣṇu ca** prabhava-hetuś ca | grastānām annādīnām ākārāntareṇa pariṇatānāṁ prabhava-hetus tebhyo’rthāntaram iti jñātuṁ śakyam ity arthaḥ | mṛta-śarīre grasana-prabhavādīnām adarśanān na bhūta-saṁghāta-rūpaṁ kṣetraṁ grasana-prabhava-bharaṇa-hetur iti niścīyate ||13.16||

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

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

**jyotiṣāṁ** dīpāditya-maṇi-prabhṛtīnām **api tad** eva **jyotiḥ** prakāśakam | dīpādityādīnām apy ātma-prabhā-rūpaṁ jñānam eva prakāśakam | dīpādayas tu viṣayendriya-sannikarṣa-virodhi-santamasa-nirasana-mātraṁ kurvate, tāvan-mātreṇaiva teṣāṁ prakāśakatvam | **tamasaḥ param ucyate—**tamaḥ-śabdaḥ sūkṣmāvastha-prakṛti-vacanaḥ, prakṛteḥ param ucyate ity arthaḥ | ato **jñānaṁ jñeyaṁ** jñānaikākāram iti jñeyam | tac ca jñāna-gamyam amānitvādibhir uktair jñāna-sādhanaiḥ prāpyam ity arthaḥ | **hṛdi sarvasya viṣṭhitaṁ** sarvasya manuṣyādeḥ hṛdi viśeṣeṇāvasthitaṁ sannihitam ||13.17||

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

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

evaṁ mahā-bhūtāny ahaṁkāraḥ [13.5] ity ādinā saṁghātaś cetanā dhṛtiḥ [13.6] ity antena **kṣetra**-tattvaṁ samāsenoktam | amānitvam [13.7] ity ādinā tattva-jñānārtha-darśanam [13.11] ity antena jñātavyasyātma-tattvasya **jñāna**-sādhanam uktam | anādi mat-param [13.12] ity ādinā hṛdi sarvasya viṣṭhitam [13.17] ity antena **jñeyasya** kṣetrajñasya yāthātmyaṁ ca saṁkṣepeṇa **uktam** | **mad-bhakta etat** kṣetra-yāthātmyaṁ kṣetrād viviktātma-svarūpa-prāpty-upāya-yāthātmyaṁ kṣetrajña-yāthātmyaṁ ca **vijñāya mad-bhāvāyopapadyate**| mama yo bhāvaḥ svabhāvo’saṁsāritvam, asaṁsāritva-prāptaya upapanno bhavatīty arthaḥ ||13.18||

athātyanta-vivikta-svabhāvayoḥ prakṛtyātmanoḥ saṁsarga-sthānāditvaṁ saṁsṛṣṭayor dvayoḥ kārya-bhedaḥ saṁsarga-hetuś cocyate—

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

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

**prakṛti-puruṣāv ubhāv** anyonya-saṁsṛṣṭī **anādī** iti **viddhi** | bandha-hetu-bhūtān **vikārān** icchā-dveṣādīn amānitvādikāṁś **ca guṇān** mokṣa-hetu-bhūtān **prakṛti-saṁbhavān viddhi** | puruṣeṇa saṁsṛṣṭeyam anādi-kāla-pravṛttā kṣetrākāra-pariṇatā prakṛtiḥ sva-vikārair icchā-dveṣādibhiḥ puruṣasya bandha-hetur bhavati | sā evāmānitvādibhiḥ sva-vikāraiḥ puruṣasyāpavarga-hetur bhavatīty arthaḥ ||13.19||

saṁsṛṣṭyoḥ prakṛti-puruṣayoḥ kārya-bhedam āha—

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

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

**kāryaṁ** śarīraṁ **karaṇāni** jñāna-karmātmakāni sa-manaskānīndriyāṇi, teṣāṁ kriyā-kāritve puruṣādhiṣṭhitā **prakṛtir** eva **hetuḥ**, puruṣādhiṣṭhita-kṣetrākāra-pariṇata-prakṛty-āśrayā bhoga-sādhana-bhūtā kriyā ity arthaḥ | puruṣasya tv adhiṣṭhātṛtvam eva tad-apekṣayā adhikaṁ kartā śāstrārthavattvāt [ve.sū. 2.3.33] ity-ādikam uktam | śarīrādhiṣṭhāna-prayatna-hetutvam eva hi puruṣasya kartṛtvam | prakṛti-saṁsṛṣṭaḥ **puruṣaḥ sukha-duḥkhānāṁ** **bhoktṛtve hetuḥ**, sukha-duḥkhānubhavāśraya ity arthaḥ ||13.20||

evam anyonya-saṁsṛṣṭyoḥ prakṛti-puruṣayoḥ kārya-bheda uktaḥ | puruṣasya svataḥ svānubhavaika-sukhasyāpi vaiṣayika-sukha-duḥkhopabhoga-hetutvam āha—

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

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

guṇa-śabdaḥ sva-kāryeṣv aupacārikaḥ, svataḥ-svānubhavaika-sukhaḥ **puruṣaḥ prakṛti-sthaḥ** prakṛti-saṁsṛṣṭaḥ **prakṛti-jān guṇān** prakṛti-saṁsargaupādhikān sattvādi-guṇa-kārya-bhūtān sukha-duḥkhādīn **bhuṅkte**’nubhavati | prakṛti-saṁsarga-hetum āha—pūrva-pūrva-prakṛti-pariṇāma-rūpa-deva-manuṣyādi-yoni-viśeṣeṣu sthito’yaṁ puruṣas tat-tad-yoni-prayukta-sattvādi-guṇa-mayeṣu sukha-duḥkhādiṣu saktas tat-sādhana-hetu-bhūteṣu puṇya-pāpa-karmasu pravartate, tatas tat-puṇya-pāpa-phalānubhavāya **sad-asad-yoniṣu** sādhv-asādhu-yoniṣu jāyate | tataś ca karma ārabhate | tataś ca jāyate | yāvad amānitvādikān ātma-prāpti-sādhana-bhūtān guṇān na sevate, tāvad eva saṁsarati | tad idam uktam—kāraṇaṁ guṇa-saṅgo’sya sad-asad-yoni-janmasu iti ||13.21||

**upadraṣṭānumantā ca bhartā bhoktā maheśvaraḥ |**

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

asmin dehe’vasthito ayaṁ puruṣo deha-pravṛtty-anuguṇa-saṁkalpādi-rūpeṇa dehasya **upadraṣṭānumantā** ca bhavati | tathā dehasya **bhartā** ca bhavati | tathā deha-pravṛtti-janita-sukha-duḥkhayor **bhoktā** ca bhavati | evaṁ deha-niyamanena deha-bharaṇena deha-śeṣitvena ca dehendriya-manāṁsi prati **maheśvaro** bhavati | tathā ca vakṣyate—

śarīraṁ yad avāpnoti yac cāpy ukrāmatīśvaraḥ |

gṛhītvaitāni saṁyāti vāyur gandhān ivāśayāt || [gītā 15.8] iti |

asmin dehe dehendriya-manāṁsi prati paramātmeti cāpy uktaḥ | dehe manasi cātma-śabdo’nantaram eva prayujyate—dhyānenātmani paśyanti kecid ātmānam ātmanā [gītā 13.24] iti | api-śabdāt maheśvara ity apy ukta iti gamyate | puruṣaḥ paraḥ— anādi mat-param [gītā 13.12] ity ādinokto’paricchinna-jñāna-śaktir ayaṁ puruṣo’nādi-prakṛti-saṁbandha-kṛta-guṇa-saṅgād etad-deha-mātra-maheśvaro deha-mātra-paramātmā ca bhavati ||13.22||

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

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

enam ukta-svabhāvaṁ **puruṣam** ukta-svabhāvāṁ ca **prakṛtiṁ** vakṣyamāṇa-svabhāva-yuktaiḥ sattvādibhir **guṇaiḥ saha yo vetti** yathāvad vivekena jānāti **sa sarvathā** deva-manuṣyādi-deheṣv atimātra-kliṣṭa-prakāreṇa **vartamāno’pi na bhūyo’bhijāyate** na bhūyaḥ prakṛtyā saṁsargam arhati, aparicchinna-jñāna-lakṣaṇam, apahata-pāpmānam ātmānaṁ tad-dehāvasāna-samaye prāpnotīty arthaḥ ||13.23||

**dhyānenātmani paśyanti kecid ātmānam ātmanā |**

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

**kecin** niṣpanna-yogā **ātmani** śarīre’vasthitam **ātmānam ātmanā** manasā **dhyānena** bhakti-yogena paśyanti | **anye** cāniṣpanna-yogāḥ **sāṁkhyena yogena** jñāna-yogena yoga-yogyaṁ manaḥ kṛtvātmānaṁ paśyanti | **apare** yogādiṣv ātmāvalokana-sādhaneṣv anadhikṛtā ye jñāna-yogānadhikāriṇaḥ, tad-adhikāriṇaś ca, sukaropāya-saktāḥ vyapadeśyāś ca, **karma-yogenā**ntargata-jñānena manasā yoga-yogyatām āpādya ātmānaṁ paśyanti ||13.24||

**anye tv evam ajānantaḥ śrutvānyebhya upāsate |**

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

**anye tu** karma-yogādiṣv ātmāvalokana-sādhaneṣv anadhikṛtāḥ **anyebhyas** tattva-darśibhyo jñānibhyaḥ **śrutvā** karma-yogādibhir ātmānam **upāsate**, **te’py** ātma-darśanena **mṛtyum atitaranti** | ye **śruti-parāyaṇāḥ** śravaṇa-mātra-niṣṭhāḥ, te ca śravaṇa-niṣṭhāḥ pūta-pāpāḥ krameṇa karma-yogādikam ārabhyātitaranty eva mṛtyum | api-śabdāc ca parva-bhedo’vagamyate ||13.25||

atha prakṛti-saṁsṛṣṭasya ātmano vivekānusaṁdhāna-prakāraṁ vaktuṁ sarvaṁ sthāvaraṁ jaṅgamaṁ ca sattvaṁ cid-acit-saṁsarga-jam ity āha—

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

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

**yāvat sthāvara-jaṅgamā**tmanā **sattvaṁ jāyate** tāvat **kṣetra-kṣetrajñayor** itaretara-**saṁyogād** eva jāyate | saṁyuktam eva jāyate, na tv itaretara-viyuktam ity arthaḥ ||13.26||

**samaṁ sarveṣu bhūteṣu tiṣṭhantaṁ parameśvaram |**

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

evam itaretara-yukteṣu **sarveṣu bhūteṣu** devādi-viṣamākārād viyuktaṁ tatra tatra tat-tad-dehendriya-manāṁsi prati parameśvaratvena sthitam ātmānaṁ jñātṛtvena samānākāraṁ teṣu dehādiṣu **vinaśyatsu** vināśānarha-svabhāvenāvinaśyantaṁ **yaḥ paśyati, sa paśyati** | sa ātmānaṁ yathāvad avasthitaṁ paśyati | yas tu devādi-viṣayam ākāreṇātmānam api viṣamākāraṁ janma-vināśādi-yuktaṁ ca paśyati sa nityam eva saṁsaratīty abhiprāyaḥ ||13.27||

**samaṁ paśyan hi sarvatra samavasthitam īśvaram |**

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

**sarvatra** devādiśarīreṣu tat-tac-cheṣitvenādhāratayā niyantṛtayā ca **sthitam īśvaram** ātmānaṁ devādi-viṣamākāra-viyuktaṁ jñānaikākāratayā **samaṁ paśyan ātmanā** manasā svam **ātmānaṁ na hinasti** rakṣati, saṁsārān mocayati | **tatas** tasmād jñātṛtayā sarvatra samānākāra-darśanāt **parāṁ gatiṁ yāti** | gamyata iti gatiḥ | paraṁ gantavyaṁ yathāvad avasthitam ātmānaṁ prāpnoti | devādy-ākāra-yuktatayā sarvatra viṣamam ātmānaṁ paśyann ātmānaṁ hinasti, bhava-jaladhi-madhye prakṣipati ||13.28||

**prakṛtyaiva ca karmāṇi kriyamāṇāni sarvaśaḥ |**

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

sarvāṇi **karmāṇi** kārya-kāraṇa-kartṛtve hetuḥ prakatir ucyate [13.20] iti pūrvokta-rītyā **prakṛtyā kriyamāṇānīti yaḥ paśyati, tathātmānam akartāraṁ** jñānākāraṁ ca yaḥ paśyati, tasya prakṛti-saṁyogas tad-adhiṣṭhānaṁ taj-janya-sukha-duḥkhānubhavaś ca karma-rūpājñāna-kṛtānīti ca yaḥ paśyati **sa** ātmānaṁ yathāvad avasthitaṁ **paśyati** ||13.29||

**yadā bhūta-pṛthag-bhāvam eka-stham anupaśyati |**

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

prakṛti-puruṣa-tattva-dvayātmakeṣu devādiṣu sarveṣu bhūteṣu satsu teṣāṁ devatva-manuṣyatva-hrasvatva-dīrghatvādi **pṛthag-bhāvam eka-stham** eka-tattva-sthaṁ prakṛti-sthaṁ yadā **paśyati**, nātma-stham, **tata eva** prakṛtita eva uttarottara-putra-pautrādi-bheda-**vistāraṁ** ca yadā paśyati, **tada**iva **brahma saṁpadyate**’navacchinna-jñānaikākāram ātmānaṁ prāpnotīty arthaḥ ||13.30||

**anāditvān nirguṇatvāt paramātmāyam avyayaḥ |**

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

ayaṁ paramātmā dehāt niṣkṛṣya svabhāvena nirūpitaḥ | **śarīra-stho’py anāditvād** anārabhyatvād **avyayo** vyaya-rahitaḥ | **nirguṇatvāt** sattvādi-guṇa-rahitatvāt **na karoti na lipyate** | deha-svabhāvaiḥ na lipyate, na badhyate ||13.31||

yadyapi nirguṇatvān na karoti, nitya-saṁyukto deha-svabhāvaiḥ kathaṁ na lipyate ? ity atrāha—

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

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

**yathākāśaṁ sarva-gatam** api sarvaiḥ vastubhiḥ saṁyuktam api **saukṣmyāt** sarva-vastu-svabhāvair **na lipyate**, **tathātmā** atisaukṣmyāt **sarvatra** deva-manuṣyādau **dehe’vasthito**’pi tat-tad-deha-svabhāvair na lipyate ||13.32||

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

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

**yathā eka** ādityaḥ svayā prabhayā **kṛtsnam imaṁ lokaṁ prakāśayati**, tathā **kṣetram** api **kṣetrī** mamedaṁ kṣetram īdṛśam iti kṛtsnaṁ bahir antaś cāpāda-tala-mastakaṁ svakīyena jñānena prakāśayati | ataḥ prakāśyā lokāt prakāśakādityavad veditṛtvena vedya-bhūtād asmāt kṣetrād atyanta-vilakṣaṇo’yam ukta-lakṣaṇa ātmety arthaḥ ||13.33||

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

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

**evam** uktena prakāreṇa **kṣetra-kṣetrajñayor antaraṁ** viśeṣaṁ viveka-viṣaya-**jñānā**khyena **cakṣuṣā** **ye vidur bhūta-prakṛti-mokṣaṁ ca te paraṁ yānti** nirmukta-bandhanam, ātmānaṁ prāpnuvanti | mokṣyate’nena iti mokṣaḥ | amānitvādikam uktaṁ mokṣa-sādhanam ity arthaḥ | kṣetra-kṣetrajñayor viveka-viṣayeṇoktena jñānena tayor vivekaṁ viditvā bhūtākāra-pariṇata-prakṛti-mokṣopāyam amānitvādikaṁ cāvagamya ye ācaranti, te nirmukta-bandhāḥ svena rūpeṇāvasthitam anavacchinna-jñāna-lakṣaṇam ātmānaṁ prāpnuvantīty arthaḥ ||13.34||

iti śrī-bhagavad-rāmānuja-viracite śrīmad-gītā-bhāṣye

trayodaśo’dhyāyaḥ |

# atha guṇa-traya-vibhāga-yogo nāma

# caturdaśo’dhyāyaḥ

(śrī-rāmānujācārya-pāda-kṛta-bhāṣyam)

trayodaśe prakṛti-puruṣayor anyonya-saṁsṛṣṭayoḥ svarūpa-yāthātmyaṁ vijñāyāmānitvādibhir bhagavad-bhakty-anugṛhītair bandhān mucyata ity uktam | tatra bandha-hetuḥ pūrva-pūrva-sattvādi-guṇa-maya-sukhādi-saṅga iti cābhihitaṁ kāraṇaṁ guṇa-saṅgo’sya sad-asad-yoni-janmasu [gītā 13.22] iti | athedānīṁ guṇānāṁ bandha-hetutā-prakāro guṇa-nivartana-prakāraś cocyate—

**paraṁ bhūyaḥ pravakṣyāmi jñānānāṁ jñānam uttamam |**

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

**paraṁ** pūrvoktād anyat prakṛti-puruṣāntar-gatam eva sattvādi-guṇa-viṣayaṁ jñānaṁ **bhūyaḥ pravakṣyāmi** | tac ca **jñānaṁ** sarveṣāṁ prakṛti-puruṣa-viṣaya-**jñānānām uttamam** | **yaj** jñānaṁ **jñātvā sarve munayas** tan-manana-śīlā **itaḥ** saṁsāra-maṇḍālāt **parāṁ siddhiṁ gatāḥ** pariśuddhātma-svarūpa-prāpti-rūpāṁ siddhim avāptāḥ ||14.1||

punar api taj jñānaṁ phalena viśinaṣṭi—

**idaṁ jñānam upāśritya mama sādharmyam āgatāḥ |**

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

**idaṁ** vakṣyamāṇaṁ **jñānam** upāśritya **mama sādharmyam āgatā** mat-sāmyaṁ prāptāḥ | **sarge’pi nopajāyante** na sṛji-karmatāṁ bhajante | **pralaye na vyathanti ca**, na ca saṁhṛti-karmatāṁ bhajante ||14.2||

atha prākṛtānāṁ guṇānāṁ bandha-hetutā-prakāraṁ vaktuṁ sarvasya bhūta-jātasya prakṛti-puruṣa-saṁsargajatvam yāvat saṁjāyate kiṁcit [13.26] ity anenoktaṁ bhagavatā svenaiva kṛtam ity āha—

**mama yonir mahad brahma tasmin garbhaṁ dadhāmy aham |**

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

**mama** madīyaṁ kṛtsnasya jagato **yoni**-bhūtaṁ **mahad brahma** yat **tasmin garbhaṁ dadhāmy aham** |

bhūmir āpo’nalo vāyuḥ khaṁ mano buddhir eva ca |

ahaṁkāra itīyaṁ me bhinnā prakṛtir aṣṭadhā ||

aperayam [7.4-5]

iti nirdiṣṭa-cetanā prakṛtir mahad-ahaṁkārādi-vikārāṇāṁ kāraṇatayā mahad brahma ity ucyate | śrutav api kvacit prakṛtir api brahma iti nirdiśyate | yaḥ sarvajñaḥ sarva-vit, yasya jñāna-mayaṁ tapaḥ, tasmād etad brahma nāma-rūpam annaṁ ca jāyate [mu.u. 1.1.9] iti |

itas tv anyāṁ prakṛtiṁ viddhi me parām | jīva-bhūtām [7.5] iti cetanapuja-rūpā yā prakṛti | nirdiṣṭa, sā iha sakala-prāṇi-bījatayā garbha-śabdenocyate | tasmin acetane yoni-bhūte mahati brahmaṇi cetana-puñja-rūpaṁ garbhaṁ dadhāmi | acetana-prakṛtyā bhoga-kṣetra-bhūtayā bhoktṛ-varga-puñja-bhūtāṁ cetana-prakṛtiṁ saṁyojayāmīty arthaḥ | tatas tasmāt prakṛti-dvaya-saṁyogān mat-saṁkalpa-kṛtāt sarva-bhūtānāṁ brahmādi-stamba-paryantānāṁ sambhavo bhavati ||14.3||

kāryāvastho’pi cid-acit-prakṛti-saṁsargo mayaiva kṛtaḥ ity āha—

**sarva-yoniṣu kaunteya mūrtayaḥ saṁbhavanti yāḥ |**

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

**sarvāsu** deva-gandharva-yakṣa-rākṣasa-manuṣya-paśu-mṛga-pakṣi-sarīsṛpādiṣu **yoniṣu** tat-tan-**mūrtayo** **yāḥ saṁbhavanti** jāyante tāsāṁ **brahma mahad yoniḥ** kāraṇaṁ mayā saṁyojita-cetana-vargā mahad-ādi-viśeṣāntāvasthā prakṛtiḥ kāraṇam ity arthaḥ | **ahaṁ bīja-pradaḥ pitā** tatra tatra ca tat-tat-karmānuguṇyena cetana-vargasya saṁyojakaś cāham ity arthaḥ ||14.4||

evaṁ sargādau prācina-karma-vaśād acit-saṁsargeṇa devādi-yoniṣu jātānāṁ punaḥ punar devādi-bhāvena janma-hetum āha—

**sattvaṁ rajas tama iti guṇāḥ prakṛti-saṁbhavāḥ |**

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

**sattva-rajas-tamāṁsi** trayo **guṇāḥ prakṛteḥ** svarūpānubandhinaḥ svabhāva-viśeṣāḥ prakāśādi-kāryaika-nirūpaṇīyāḥ | prakṛty-avasthāyām anudbhūtās tad-vikāreṣu mahad-ādiṣūdbhūtāḥ | mahad-ādi-viśeṣāntair ārabdha-deva-manuṣyādi-deha-saṁbandhinam enaṁ **dehinam avyayaṁ** svato guṇa-sambandhānarhaṁ **dehe** vartamānaṁ **nibadhnanti** dehe vartamānatvopādhinā nibadhnantīty arthaḥ ||14.5||

sattva-rajas-tamasām ākāraṁ bandhana-prakāraṁ cāha—

**tatra sattvaṁ nirmalatvāt prakāśakam anāmayam |**

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

**tatra** sattva-rajas-tamaḥsu **sattvasya** svarūpam īdṛśaṁ **nirmalatvāt prakāśakam** | prakāśa-sukhāvaraṇa-svabhāva-rahitatā nirmalatvam | prakāśa-sukha-jananaikānta-svabhāvatayā prakāśa-sukha-hetu-bhūtam ity arthaḥ | prakāśo vastu-yāthātmyāvabodhaḥ | **anāmayam** āmayākhya-kāryaṁ na vidyate, ity anāmayam arogatā-hetur ity arthaḥ | eṣa sattvākhya-guṇo dehinam enaṁ **sukha-saṅgena jñāna-saṅgena ca badhnāti**, puruṣasya sukha-saṅgaṁ jñāna-saṅgaṁ ca janayatīty arthaḥ | jñāna-sukhayoḥ saṅge hi jāte tat-sādhaneṣu laukika-vaidikeṣu pravartate | tataś ca tat-phalānubhava-sādhana-bhūtāsu yoniṣu jāyate | iti sattvaṁ sukha-jñāna-saṅga-dvāreṇa puruṣaṁ badhnāti | jñāna-sukha-jananaṁ punar api tayoḥ saṅga-jananaṁ ca sattvam ity uktaṁ bhavati ||14.6||

**rajo rāgātmakaṁ viddhi tṛṣṇāsaṅga-samudbhavam |**

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

**rajo rāgātmakaṁ** rāga-hetu-bhūtam | rāgo yoṣit-puruṣayor anyonya-spṛhā | **tṛṣṇāsaṅga-samudbhavaṁ** tṛṣṇāsaṅgayor udbhava-sthānaṁ tṛṣṇāsaṅga-hetu-bhūtam ity arthaḥ | tṛṣṇā śabdādi-sarva-viṣaya-spṛhā | saṅgaḥ putra-mitrādiṣu saṁbandhiṣu saṁśleṣa-spṛhā | tathā **dehinaṁ** karmasu kriyāsu spṛhā-janana-dvāreṇa **nibadhnāti** | kriyāsu hi spṛhayā yāḥ kriyā ārabhate dehī, tāś ca puṇya-pāpa-rūpā iti tat-phalānubhava-sādhana-bhūtāsu yoniṣu janma-hetavo bhavanti, ataḥ **karma-saṅga**-dvāreṇa rajo dehinaṁ nibadhnāti | tad evaṁ rajo rāga-tṛṣṇā-saṅga-hetuḥ karma-saṅga-hetuś cety uktaṁ bhavati ||14.7||

**tamas tv ajñāna-jaṁ viddhi mohanaṁ sarva-dehinām |**

**pramādālasya-nidrābhis tan nibadhnāti bhārata ||8||**

jñānād anyad ih**ājñānam** abhipretam | jñānaṁ vastu-yāthātmyāvabodhaḥ, tasmād anyat tad-viparyaya-jñānaṁ **tamas tu** vastu-yāthātmya-viparīta-viṣaya-jñāna-jaṁ **mohanaṁ sarva-dehinām** | moho viparyaya-jñānam, viparyaya-jñāna-hetur ity arthaḥ | tat tamaḥ **pramādālasya-nidrā**-hetutayā tad-dvāreṇa dehinaṁ **nibadhnāti** | pramādaḥ kartavyāt karmaṇo’nyatra pravṛtti-hetu-bhūtam anavadhānam | ālasyaṁ karmasv anārambha-svabhāvaḥ, stabdhatā iti yāvat | puruṣasyendriya-pravartana-śrāntyā sarvendriya-pravartanoparatir nidrā | tatra bāhyendriya-pravartanoparamaḥ svapnaḥ | manaso’py uparatiḥ suṣuptiḥ ||14.8||

sattvādīnāṁ bandha-dvāra-bhūteṣu pradhānāny āha—

**sattvaṁ sukhe saṁjayati rajaḥ karmaṇi bhārata |**

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

**sattvaṁ** sukha-saṅga-pradhānam, **rajaḥ** karma-saṅga-pradhānam, **tamas** tu vastu-yāthātmya-jñānam āvṛtya viparīta-jñāna-hetutayā kartavya-viparīta-pravṛtti-saṅga-pradhānam ||14.9||

dehākāra-pariṇatāyāḥ prakṛteḥ svarūpānubandhinaḥ sattvādayo guṇāḥ | te ca svarūpānu-saṁbandhitvena sarvadā sarve vartante iti paraspara-viruddhaṁ kāryaṁ kathaṁ janayantīty atrāha—

**rajas tamaś cābhibhūya sattvaṁ bhavati bhārata |**

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

yadyapi sattvādayas trayaḥ prakṛti-saṁsṛṣṭātma-svarūpānubandhinaḥ, tathāpi prācīna-karma-vaśād dehāpyāyana-bhūtāhāra-vaiṣamyāc ca sattvādayaḥ paraspara-samudbhavābhibhava-rūpeṇa vartante | rajas-tamasī kadācid abhibhūya sattvam udriktaṁ vartate | tathā tamaḥ-sattve’bhibhūya rajaḥ kadācit | kadācit ca rajaḥ-sattve’bhibhūya tamaḥ ||14.10||

tac ca kāryopalabdhyaivāvagacched ity āha—

**sarva-dvāreṣu dehe’smin prakāśa upajāyate |**

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

**sarveṣu** cakṣur-ādiṣu jñāna-**dvāreṣu yadā** vastu-yāthātmya-**prakāśe jñānam upajāyate**, **tadā** asmin dehe **sattvaṁ pravṛddham iti vidyāt** ||14.11||

**lobhaḥ pravṛttir ārambhaḥ karmaṇām aśamaḥ spṛhā |**

**rajasy etāni jāyante vivṛddhe bharatarṣabha ||12||**

**lobhaḥ** svakīya-dravyasyātyāga-śīlatā | **pravṛttiḥ** prayojanam anuddiśyāpi calana-svabhāvatā | **ārambhaḥ karmaṇāṁ** phala-sādhana-bhūtānāṁ karmaṇām ārambhe udyogaḥ | **aśamaḥ** indriyānuparatiḥ | **spṛhā** viṣayecchā | **etāni rajasi pravṛddhe** **jāyante** | yadā lobhādayo vartante, tadā rajaḥ pravṛddham iti vidyād ity arthaḥ ||14.12||

**aprakāśo’pravṛttiś ca pramādo moha eva ca |**

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

**aprakāśaḥ** jñānānudayaḥ | **apravṛttiś** ca stabdhatā | **pramādo**’kārya-pravṛtti-phalam anavadhānam | **moho** viparīta-jñānam | **etāni tamasi** pravṛddhe **jāyante** | etais tamaḥ pravṛddham iti vidyāt ||14.13||

**yadā sattve pravṛddhe tu pralayaṁ yāti deha-bhṛt |**

**tadottama-vidāṁ lokān amalān pratipadyate ||14||**

**yadā** sattvaṁ pravṛddhaṁ **tadā sattve pravṛddhe deha-bhṛt pralayaṁ** maraṇaṁ **yāti** ced **uttama-vidām** uttama-tattva-vidām ātma-yāthātmya-vidāṁ lokān samūhān **amalān** mala-rahitān ajñāna-rahitān **pratipadyate** prāpnoti | sattve pravṛddhe tu mṛta ātma-vidāṁ kuleṣu janitvātma-yāthātmya-jñāna-sādhaneṣu puṇya-karmasv adhikarotīty uktaṁ bhavati ||14.14||

**rajasi pralayaṁ gatvā karma-saṅgiṣu jāyate |**

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

**rajasi pravṛddhe** maraṇaṁ prāpya phalārthaṁ **karma** kurvatāṁ kuleṣu **jāyate** | tatra janitvā svargādi-phala-sādhana-karmasv adhikarotīty arthaḥ | tathā **tamasi** pravṛddhe mṛto **mūḍha-yoniṣu** śva-sūkarādi-yoniṣu jāyate | sakala-puruṣārthārambhānarho jāyata ity arthaḥ ||14.15||

**karmaṇaḥ sukṛtasyāhuḥ sāttvikaṁ nirmalaṁ phalam |**

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

evaṁ sattva-vṛddhau maraṇam upagamyātma-vidāṁ kule jātenānuṣṭhitasya **sukṛtasya** phalābhisandhi-rahitasya mad-ārādhana-rūpasya **karmaṇaḥ phalaṁ** punar api tato ’dhika-**sattva**-janitaṁ **nirmalaṁ** duḥkha-gandha-rahitaṁ bhavatīty **āhuḥ** sattva-guṇa-pariṇāma-vidaḥ | antya-kāla-pravṛddhasya **rajasas tu phalaṁ** phala-sādhana-karma-saṅgi-kule janma, phalābhisandhi-pūrvaka-karmārambha-tat-phalānubhava-punar-janma-rajo-vṛddhi-phalābhisandhi-pūrvaka-karmārambha-paramparā-rūpaṁ sāṁsārikaṁ **dukha**-prāyam eva ity āhus tad-guṇa-yāthātmya-vidaḥ | **ajñānaṁ tamasaḥ phalam** | evam anta-kāla-pravṛddhasya tamasaḥ phalam ajñāna-paramparā-rūpam ||14.16||

tad adhika-sattvādi-janitaṁ nirmalādi-phalaṁ kim ity atrāha—

 **sattvāt saṁjāyate jñānaṁ rajaso lobha eva ca |**

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

evaṁ paramparayā jātād adhikasattvād ātma-yāthātmyāparokṣarūpaṁ jñānaṁ jāyate | tathā pravṛddhād rajasaḥ svargādiphalalobhaḥ jāyate | tathā pravṛddhāc ca tamasaḥ pramādo’navadhānanimittāsatkarmaṇi pravṛttaḥ, tataś ca moho viparītajñānam, tataś cādhikataraṁ tamaḥ, tataś cājñānaṁ jñānābhāvaḥ ||14.17||

**ūrdhvaṁ gacchanti sattva-sthā madhye tiṣṭhanti rājasāḥ |**

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

evam uktena prakāreṇa sattvasthā ūrdhvaṁ gacchanti krameṇa saṁsāra-bandhāt mokṣaṁ gacchanti | rajasaḥ svargādiphalalobhakaratvād rājasāḥ phalasādhanabhūtaṁ karmānuṣṭhāya tat-phalam anubhūya punar api janitvā tad-apekṣitaṁ karmānutiṣṭhantīti madhye tiṣṭhanti, punar-āvṛttirūpatayā duḥkhaprāyam eva tat |

tāmasās tu jaghanyaguṇavṛtti-sthā uttarottaranikṛṣṭatamoguṇavṛttiṣu sthitā adho gacchanti | antyajatvam, tatas tiryaktvam, tataḥ kṛmikīṭadijanma tataḥ sthāvaratvam, tato’pi gulmalatātvam, tataś ca śilākāṣṭhaloṣṭatṛṇāditvaṁ gacchantīty arthaḥ ||14.18||

āhāraviśeṣaiḥ phalābhisandhirahitasukṛtaviśeṣaiś ca paramparayā pravaṄdhatasattvānāṁ guṇātyayadvāreṇa ūrdhvagamanaprakāram āha—

**nānyaṁ guṇebhyaḥ kartāraṁ yadā draṣṭānupaśyati |**

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

evaṁ sāttvikāhāra-sevayā phalābhisandhi-rahita-bhagavad-ārādhana-rūpa-karmānuṣṭhānaiś ca rajas-tamasī sarvātmanābhibhūya utkṛṣṭa-sattva-niṣṭho yadāyaṁ draṣṭā guṇebhyo’nyaṁ kartāraṁ nānupaśyati | guṇā eva svānuguṇa-pravṛttiṣu kartāra iti paśyati, guṇebhyaś ca paraṁ vetti, kartṛbhyo guṇebhyaś ca param anyam ātmānam akartāraṁ vetti, samad-bhāvam adhigacchati, mama yo bhāvas tam adhigacchati | etad uktaṁ bhavaty ātmanaḥ svataḥ pariśuddha-svabhāvasya pūrva-pūrva-karma-mūla-guṇa-saṅga-nimittaṁ vividha-karmasu kartṛtvam, ātmā svatas tv akartā aparicchinna-jñānaikākāraḥ ity evam ātmānaṁ yadā paśyati, tadā mad-bhāvam adhigacchatīti ||14.19||

kartṛbhyo guṇebhyo’nyam akartāram ātmānaṁ paśyan bhagavadbhāvam adhigacchatīty uktam, sa bhagavadbhāvaḥ kīdṛśaḥ ? ity atrāha—

**guṇān etān atītya trīn dehī deha-samudbhavān |**

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

ayaṁ dehī dehasamudbhavān dehākārapariṇataprakṛtisamudbhavān etān sattvādīn trīn guṇān atītya tebhyaś cānyam, jñānaikākāram ātmānam paśyan janmamṛtyujarāduḥkhaiḥ vimukto’mṛtam ātmānam anubhavati eṣa mad-bhāva ity arthaḥ ||14.20||

atha guṇātītasya svarūpasūcanācāraprakāraṁ guṇātyayahetuṁ ca pṛcchan arjuna uvāca—

**kair liṅgais trīn guṇān etān atīto bhavati prabho |**

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

sattvādīn trīn guṇān etān atītaḥ kaiḥ liṅgaiḥ kaiḥ lakṣaṇair upalakṣito bhavati kimācāraḥ kena ācāreṇa yukto’sau ? asya svarūpāvagateḥ liṅgabhūtācāraḥ kīdṛśaḥ ity arthaḥ | kathaṁ ca etān kenopāyena sattvādīn trīn guṇān ativartate ? ||14.21||

śrī-bhagavān uvāca

**prakāśaṁ ca pravṛttiṁ ca moham eva ca pāṇḍava |**

**na dveṣṭi saṁpravṛttāni na nivṛttāni kāṅkṣati ||22||**

ātma-vyatirikteṣu vastuṣv aniṣṭeṣu saṁpravṛttāni sattva-rajas-tamasāṁ kāryāṇi prakāśa-pravṛtti-mohākhyāni yo na dveṣṭi, tathātma-vyatirikteṣv iṣṭeṣu vastuṣu tāny eva nivṛttāni na kāṅkṣati ||14.22||

**udāsīnavad āsīno guṇair yo na vicālyate |**

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

**udāsīnavad āsīno** guṇavyatiriktātmāvalokanatṛptyā anyatra udāsīnavad āsīnaḥ guṇair dveṣākāṅkṣādvāreṇa yo na vicālyate, guṇāḥ sveṣu kāryeṣu prakāśādiṣu vartante ity anusaṁdhāya yas tūṣṇīm avatiṣṭhate, na iṅgate na guṇakāryānuguṇaṁ ceṣṭate ||14.23||

**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||**

**sama-duḥkha-sukhaḥ** duḥkha-sukhayoḥ samaś cittaḥ | **svasthaḥ** svasmin sthitaḥ svātmaika-priyatvena tad-vyatirikta-putrādi-janma-maraṇādi-sukha-duḥkhayoḥ sama-citta ity arthaḥ | tata eva **sama-loṣṭāśma-kāñcanaḥ** | tata eva ca **tulya-priyāpriyas** tulya-priyāpriya-viṣayaḥ | **dhīraḥ** prakṛty-ātma-viveka-kuśalaḥ | tata eva **tulya-nindātma-saṁstutiḥ** | ātmani manuṣyatvādy-abhimāna-kṛta-guṇāguṇa-nimitta-stuti-nindayoḥ sva-sambandhānu-sandhānena tulya-cittaḥ | tat-prayukta-**mānāpamānayos** tat-prayukta-**mitrāri-pakṣayor** api sva-saṁbandhābhāvād eva **tulya**-cittaḥ | tathā dehitva-prayukta-**sarvārambha-parityāgī** | ya evaṁ-bhūtaḥ **sa guṇātīta ucyate** ||14.24-25||

atha evaṁ rūpa-guṇātyaye pradhāna-hetum āha—

**māṁ ca yo’vyabhicāreṇa bhakti-yogena sevate |**

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

nānyaṁ guṇebhyaḥ kartāram [14.19] ity-ādinoktena prakṛty-ātma-vivekānusandhāna-mātreṇa na guṇātyayaḥ saṁpatsyate, tasyānādi-kāla-pravṛtta-viparīta-vāsanā-bādhyatva-saṁbhavāt | **māṁ** satya-saṁkalpaṁ parama-kāruṇikam āśrita-vātsalya-jaladhim **avyabhicāreṇa** aikāntya-viśiṣṭena **bhakti-yogena ca yaḥ sevate, sa** etān sattvādīn **guṇān** duratyayān **atītya brahma-bhūyāya** brahmatvāya **kalpate** brahma-bhāva-yogyo bhavati | yathāvasthitam ātmānam amṛtam avyayaṁ prāpnotīty arthaḥ ||14.26||

**brahmaṇo hi pratiṣṭhāham amṛtasyāvyayasya ca |**

**śāśvatasya ca dharmasya sukhasyaikāntikasya ca ||27||**

**hi** śabdo hetau | yasmād aham avyabhicāri-bhakti-yogena sevito’**mṛtasyāvyayasya ca brahmaṇaḥ pratiṣṭhā**, tathā **śāśvatasya ca dharmasya** atiśayita-nityaiśvaryasyaikāntikasya **sukhasya ca** vāsudevaḥ sarvam [8.9] ity ādinā nirdiṣṭasya jñāninaḥ prāpyasya sukhasyety arthaḥ | yadyapi śāśvata-dharma-śabdaḥ prāpaka-vacanaḥ, tathāpi pūrvottarayoḥ prāpya-rūpatvena tat-sāhacaryād ayam api prāpya-lakṣakaḥ |

etad uktaṁ bhavati pūrvatra— daivī hy eṣā guṇa-mayī mama māyā duratyayā | mām eva ye prapadyante [7.14] ity ārabhya guṇātyayasya tat-pūrvakākṣaraiśvarya-bhagavat-prāptīnāṁ ca bhagavat-prapatty-ekopāyatāyāḥ pratipāditatvād ekānta-bhagavat-prapatty-ekopāyo guṇātyayas tat-pūrvaka-brahmānubhavaś ceti ||14.27||

śrī-rāmānujācārya-pāda-kṛta-bhagavad-gītā-bhāṣyam

# atha puruṣottama-yogo nāma

# pañcadaśo’dhyāyaḥ

(śrī-rāmānujācārya-pāda-kṛta-bhāṣyam)

kṣetrādhyāye kṣetra-kṣetrajña-bhūtayoḥ prakṛti-puruṣayoḥ svarūpaṁ viśodhya viśuddhasyāparicchinna-jñānaikākārasyaiva puruṣasya prākṛta-guṇa-saṅga-pravāha-nimitto devādy-ākāra-pariṇata-prakṛti-sambandho’nādir ity uktam | anantare cādhyāye puruṣasya kārya-kāraṇayobhayāvastha-prakṛti-sambandho guṇa-saṅga-mūlo bhagavataiva kṛta ity uktvā guṇa-saṅga-prakāraṁ sa-vistaraṁ pratipādya guṇa-saṅga-nivṛtti-pūrvakātma-yāthātmyāvāptiś ca bhagavad-bhakti-mūlety uktam | idānīṁ bhajanīyasya bhagavataḥ kṣarākṣaṛātmaka-baddha-mukta-vibhūtimattāṁ vibhūti-bhūtāt kṣarākṣara-puruṣa-dvayāt nikhila-heya-pratyanīka-kalyāṇaikatānatayā atyantotkarṣeṇa visajātīyasya bhagavataḥ puruṣottamatvaṁ ca vaktum ārabhate | tatra tāvat asaṅga-rūpa-śastra-cchinna-bandhām akṣarākhya-vibhūtiṁ ca vaktuṁ chedya-rūpa-bandhākāreṇa vitatam acit-pariṇāma-viśeṣam aśvattha-vṛkṣākāraṁ kalpayan śrī-bhagavān uvāca—

**ūrdhva-mūlam adhaḥ-śākham aśvatthaṁ prāhur avyayam |**

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

yaṁ saṁsārākhyam **aśvattham ūrdhva-mūlam adhaḥ-śākham avyayaṁ prāhuḥ** śrutayaḥ— ūrdhva-mūlo’vāk-śākha eṣo’śvatthaḥ sanātanaḥ [ka.u. 2.3.1] ūrdhva-mūlam avāk-śākhaṁ vṛkṣaṁ yo veda saṁprati [āraṇyake 1.11.5] ity ādyāḥ | sapta-lokopari niviṣṭa-catur-mukhāditvena tasya ūrdhva-mūlatvam | pṛthivī-nivāsi-sakala-nara-paśu-mṛga-pakṣi-kṛmi-kīṭa-pataṅga-sthāvarāntatayā adhaḥ-śākhatvam asaṅga-hetu-bhūtād āsamyag jñānodayāt pravāha-rūpeṇācchedyatvenāvyayatvam | **yasya** cāśvatthasya **chandāṁsi parṇāny** āhuḥ | chandāṁsi śrutayaḥ | vāyavyaṁ śvetam ālabheta bhūti-kāmaḥ [yajuḥ 2.1.1], aindrāgnam ekādaśa-kapālaṁ nirvapet prajā-kāmaḥ [yajuḥ 2.1] ity ādi śruti-pratipāditaiḥ kāmya-karmabhir vivardhate’yaṁ saṁsāra-vṛkṣaḥ | iti chandāṁsy evāsya parṇāni | patrair hi vṛkṣo vardhate | **yas tam** evaṁ-bhūtam aśvatthaṁ **veda sa veda-vit**, vedo hi saṁsāra-vṛkṣasya chedopāyaṁ vadati, chedyasya vṛkṣasya svarūpa-jñānaṁ chedanopāya-jñānopayogīti veda-vid ity ucyate ||15.1||

tasya manuṣyādi-śākhasya vṛkṣasya tat-tat-karma-kṛtāparāś cādhaḥ-śākhāḥ punar api manuṣya-paśv-ādi-rūpeṇa prasṛtā bhavanti | ūrdhvaṁ ca gandharva-yakṣa-devādi-rūpeṇa prasṛtā bhavanti | tāś ca guṇa-pravṛddhā guṇaiḥ sattvādibhiḥ pravṛddhāḥ, viṣaya-pravālāḥ śabdādi-viṣaya-pallavāḥ | katham ? ity atrāha—

**adhaś cordhvaṁ prasṛtās tasya śākhā**

**guṇa-pravṛddhā viṣaya-pravālāḥ |**

**adhaś ca mūlāny anusaṁtatāni**

**karmānubandhīni manuṣya-loke ||2||**

brahma-loka-mūlasyāsya vṛkṣasya manuṣyāgrasy**ādho manuṣya-loke mūlāny anusantatāni** tāni ca **karmānubandhīni** | karmāṇy evānubandhīni mūlāny adho manuṣya-loke ca bhavatīty arthaḥ | manuṣyatvāvasthāyāṁ kṛtair hi karmabhir adho manuṣya-paśv-ādaya ūrdhvaṁ ca devādayo bhavanti ||15.2||

**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||**

asya vṛkṣasya caturmukhāditvenordhva-mūlatvaṁ tat-saṁtāna-paramparayā manuṣyāgratvenādhaḥ-śākhatvaṁ manuṣyatve kṛtaiḥ karmabhir mūla-bhūtaiḥ punar apy adhaś cordhvaṁ ca prasṛta-śākhatvam iti yathedaṁ **rūpaṁ** nirdiṣṭaṁ **na tathā** saṁsāribhir **upalabhyate** | manuṣyo’haṁ deva-dattasya putro yajña-dattasya pitā tad-anurūpa-parigrahaś cety etāvan-mātram upalabhyate |

tathāsya vṛkṣasyānto vināśo’pi guṇa-maya-bhogeṣv asaṅga-kṛta iti nopalabhyate tathāsya guṇa-saṅga evādir iti nopalabhyate | tasya pratiṣṭhā cānātmany ātmābhimāna-rūpam ajñānam iti nopalabhyate | pratitiṣṭhaty asminn eveti hy ajñānam evāsya pratiṣṭhā | **enam** ukta-prakāraṁ **suvirūḍha-mūlaṁ** suṣṭhu vividhaṁ rūḍha-mūlam aśvatthaṁ samyag-jñāna-mūlena **dṛḍhena** guṇa-maya-bhog**āsaṅgā**khyena **śastreṇa chittvā tato** viṣayāsaṅgād hetos **tat padaṁ parimārgitavyam** anveṣaṇīyām **yasmin gatā bhūyo** **na nivartante** |

katham anādi-kāla-pravṛtto guṇa-maya-bhoga-saṅgas tan-mūlaṁ ca viparīta-jñānaṁ nivartate ity atrāha—ajñānādi-nivṛttaye tam eva cādyaṁ kṛtsnasyādi-bhūtam | mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [gītā 9.10], ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate [gītā 10.8], mattaḥ parataraṁ nānyat kiṁcid asti dhanañjaya [gītā 7.7] ity ādiṣūktam | **ādyaṁ puruṣam eva śaraṇaṁ prapadye** tam eva śaraṇaṁ prapadyeta | **yato** yasmāt kṛtsnasya sraṣṭur iyaṁ guṇa-maya-bhoga-saṅga-**pravṛttiḥ purāṇī** purātanī **prasṛtā** | uktaṁ hi mayaiva pūrvam etat—

daivī hy eṣā guṇa-mayī mama māyā duratyayā |

mām eva ye prapadyante māyām etāṁ taranti te || [gītā 7.14] iti |

prapadye yataḥ pravṛttir iti vā pāṭhaḥ | tam eva cādyaṁ puruṣaṁ prapadya śaraṇam upagamya | yato’jñāna-nivṛtty-ādeḥ kṛtsnasyaitasya sādhana-bhūtā pravṛttiḥ purāṇī purātanī prasṛtā | purātanānāṁ mumukṣūṇāṁ pravṛttiḥ purāṇī | purātanā hi mumukṣavo mām eva śaraṇam upagamya nirmukta-bandhāḥ saṁjātā ity arthaḥ ||15.3-4||

**nirmāna-mohā jita-saṅga-doṣā**

**adhyātma-nityā vinivṛtta-kāmāḥ |**

**dvandvair vimuktāḥ sukha-duḥkha-saṁjñair**

**gacchanty amūḍhāḥ padam avyayaṁ tat ||5||**

evaṁ māṁ śaraṇam upagamya **nirmāna-mohāḥ** | nirgatānātmātmābhimāna-rūpa-mohāḥ | **jita-saṅga-doṣāḥ** | jita-guṇa-maya-bhoga-saṅgākhya-doṣāḥ | **adhyātma-nityā** ātmani yaj jñānaṁ tad adhyātmam ātma-dhyāna-niratāḥ | **vinivṛtta**-tad-itara-**kāmāḥ** | **sukha-duḥkha-saṁjñair dvandvaiś** ca **vimuktā amūḍhāḥ** ātmānātma-svabhāva-jñās tad **avyayaṁ padaṁ gacchanty** anavacchinna-jñānākāram ātmānaṁ yathāvasthitaṁ prāpnuvanti | māṁ śaraṇam upāgatānāṁ mat-prasādād eva tāḥ sarvāḥ pravṛttayaḥ suśakyāḥ siddhi-paryantā bhavantīty arthaḥ ||15.5||

**na tad bhāsayate sūryo na śaśāṅko na pāvakaḥ |**

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

**tad** ātma-jyotir **na sūryo bhāsayate na śaśāṅko na pāvakaś ca** | jñānam eva hi sarvasya prakāśakam | bāhyāni tu jyotīṁṣi viṣayendriya-saṁbandha-virodhi-tamo-nirasana-dvāreṇa upakārakāṇi | asya ca prakāśako yogas tad-virodhi cānādi-karma, tan-nivartanaṁ coktaṁ bhagavat-prapatti-mūlam asaṅgādi **yad gatvā** punar **na nivartante tat paramaṁ dhāma** paramaṁ jyotir **mama** madīyaṁ mad-vibhūti-bhūto mamāṁśa ity arthaḥ | ādityādīnām api prakāśakatvena tasya paramatvam | ādityādīni hi jyotīṁṣi na jñāna-jyotiṣaḥ prakāśakāni, jñānam eva hi sarvasya prakāśakam ||15.6||

**mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ |**

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

ittham ukta-svarūpaḥ **sanātano mamāṁśa eva** san kaścid anādi-karma-rūpāvidyāveṣṭana-tirohita-svarūpo **jīva-bhūto jīva-loke** vartamāno deva-manuṣyādi-**prakṛti**-pariṇāma-viśeṣa-śarīra-**sthāni manaḥ-ṣaṣṭhānīndriyāṇi karṣati** | kaścit ca pūrvokta-mārgeṇāsyā avidyāyā muktaḥ svena rūpeṇāvatiṣṭhate | jīva-bhūtas tv atisaṁkucita-jñānaiśvaryaḥ karma-labdha-prakṛti-pariṇāma-viśeṣa-rūpa-śarīra-sthānām indriyāṇāṁ manaḥ-ṣaṣṭhānām īśvaras tāni karmānuguṇam itas tataḥ karṣati ||15.7||

**śarīraṁ yad avāpnoti yac cāpy utkrāmatīśvaraḥ |**

**gṛhītvaitāni saṁyāti vāyur gandhān ivāśayāt ||8||**

**yat śarīram avāpnoti**, yasmāt śarīrād **utkrāmati**, tatrāyam indriyāṇām **īśvaraḥ etāni** indriyāṇi bhūta-sūkṣmaiḥ saha **gṛhītvā saṁyāti** | **vāyuḥ gandhān iva āśayāt** | yathā vāyuḥ srak-candana-kastūrikādy-āśayāt tat-sthānāt sūkṣmāvayavaiḥ saha gandhān gṛhītvā anyatra saṁyāti tadvad ity arthaḥ ||15.8||

kāni punas tānīndriyāṇi ? ity āha—

**śrotraṁ cakṣuḥ sparśanaṁ ca rasanaṁ ghrāṇam eva ca |**

**adhiṣṭhāya manaś cāyaṁ viṣayān upasevate ||9||**

etāni manaḥ-ṣaṣṭhānīndriyāṇy **adhiṣṭhāya** sva-sva-viṣaya-vṛtty-anuguṇāni kṛtvā tān śabdādīn **viṣayān upasevate** upabhuṁkte ||15.9||

**utkrāmantaṁ sthitaṁ vāpi bhuñjānaṁ vā guṇānvitam |**

**vimūḍhā nānupaśyanti paśyanti jñāna-cakṣuṣaḥ ||10||**

evaṁ **guṇānvitaṁ** sattvādi-guṇa-maya-prakṛti-pariṇāma-viśeṣa-manuṣyatvādi saṁsthāna-piṇḍa-saṁsṛṣṭaṁ piṇḍa-viśeṣād **utkrāmantaṁ** piṇḍa-viśeṣe’va**sthitaṁ vā** guṇa-mayān viṣayān **bhuñjānaṁ vā** kadācid api prakṛti-pariṇāma-viśeṣa-manuṣyatvādi-piṇḍād vilakṣaṇaṁ jñānaikākāraṁ **vimūḍhā nānupaśyanti** | vimūḍhā manuṣyatvādi-piṇḍātmābhimāninaḥ |

**jñāna-cakṣuṣas** tu piṇḍātma-viveka-viṣaya-jñānavantaḥ sarvāvastham apy enaṁ viviktākāram eva **paśyanti** ||15.10||

**yatanto yoginaś cainaṁ paśyanty ātmany avasthitam |**

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

mat-prapatti-pūrvakaṁ karma-yogādiṣu **yatamānās** tair nirmalāntaḥ-karaṇā **yogino** yogākhyena cakṣuṣātmani śarīre’vasthitam api śarīrād viviktaṁ svena rūpeṇāvasthitam **enaṁ paśyanti** | **yatamānā apy akṛtātmāno** mat-prapatti-virahiṇas tata evāsaṁskṛta-manasas tata evācetasa ātmāvalokana-samarthaś ceto-rahitā **nainaṁ paśyanti** ||15.11||

evaṁ ravi-candrāgnīnām indriya-sannikarṣa-virodhi-santamasa-nirasana-mukhena indriyānugrāhakatayā prakāśakānāṁ jyotiṣmatām api prakāśakaṁ jñāna-jyotir ātmā muktāvastho jīvāvasthaś ca bhagavad-vibhūtir ity uktam tad dhāma paramaṁ mama [gītā 15.6], mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ [gītā 15.7] iti | idānīm acit-pariṇāma-viśeṣa-bhūtam ādityādīnāṁ jyotiṣmatāṁ jyotir api bhagavad-vibhūtir ity āha—

**yad āditya-gataṁ tejo jagad bhāsayate’khilam |**

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

akhilasya jagato bhāsakam eteṣām ādityādīnāṁ yat tejas **tan** madīyaṁ **tejas** tais tair ārādhitena mayā tebhyo dattam iti **viddhi** ||15.12||

pṛthivyāś ca bhūta-dhāriṇyā dhārakatva-śaktir madīyā ity āha—

**gām āviśya ca bhūtāni dhārayāmy aham ojasā |**

**puṣṇāmi cauṣadhīḥ sarvāḥ somo bhūtvā rasātmakaḥ ||13||**

ahaṁ pṛthivīm **āviśya** sarvāṇi **bhūtāni ojasā** mamāpratihata-sāmarthyena **dhārayāmi** | tathāham amṛta-rasa-mayaḥ **somo bhūtvā sarvoṣadhīḥ puṣṇāmi** ||15.13||

**ahaṁ vaiśvānaro bhūtvā prāṇināṁ deham āśritaḥ |**

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

**ahaṁ vaiśvānaro** jāṭharānalo **bhūtvā** sarveṣāṁ **prāṇināṁ deham āśritas** tair bhuktaṁ khādya-coṣya-lehya-peyātmakaṁ **caturvidham annaṁ prāṇāpāna**-vṛtti-bheda-**samāyuktaḥ pacāmi** ||15.14||

atra parama-puruṣa-vibhūti-bhūtau soma-vaiśvānarau ahaṁ somo bhūtvā vaiśvānaro bhūtvā iti tat-sāmānādhikaraṇyena nirdiṣṭau | tayoś ca sarvasya bhūta-jātasya ca parama-puruṣa-sāmānādhikaraṇya-nirdeśe hetum āha—

**sarvasya cāhaṁ hṛdi saṁniviṣṭo**

**mattaḥ smṛtir jñānam apohanaṁ ca |**

**vedaiś ca sarvair aham eva vedyo**

**vedānta-kṛd veda-vid eva cāham ||15||**

tayoḥ soma-vaiśvānarayoḥ **sarvasya** bhūta-jātasya **ca** sakala-pravṛtti-nivṛtti-mūla-jñānodaya-deśe **hṛdi** sarvaṁ mat-saṁkalpena niyacchan **aham** ātmatayā **sanniviṣṭaḥ** | tathā āhuḥ śrutayaḥ—antaḥ-praviṣṭaḥ śāstā janānāṁ sarvātmā [tai.ā. 3.11], yaḥ pṛthivyāṁ tiṣṭhan [bṛ.ā.u. 3.7.3], ya ātmani tiṣṭhann ātmano’ntaro yamayati [bṛ.ā.u. 3.7.22], padma-kośa-pratīkāśaṁ hṛdayaṁ cāpy adho-mukham [tai.nā 11], atha yad idam asmin brahma-pure daharaṁ puṇḍārīkaṁ veśma [chā.u. 8.1.1] ity ādyāḥ | smṛtayaś ca—śāstā viṣṇur aśeṣasya jagato yo jagan-mayaḥ [vi.pu. 1.17.20], praśāsitāraṁ sarveṣām aṇīyāṁsam aṇīyasām [manu 12.122], yamo vaivasvato rājā yas tavaiṣa hṛdi sthitaḥ [manu 8.92] ity ādyāḥ |

ato **matta eva** sarveṣāṁ **smṛtir** jāyate, smṛtiḥ pūrvānubhūta-viṣayam anubhava-saṁskāra-mātra-jaṁ jñānam | **jñānam** indriya-liṅgāgam ayogajo vastu-niścayaḥ, so’pi mattaḥ | **apohanaṁ ca** | apohanaṁ jñāna-nivṛttiḥ | apohanam ūhanaṁ vā ūhanam ūhaḥ | ūho nāma idaṁ pramāṇam itthaṁ pravartitum arhatīti pramāṇa-pravṛtty-arhatā-viṣayaṁ sāmagryādi-nirūpaṇa-janyaṁ pramāṇānugrāhakaṁ jñānam | ūho nāma vitarkaḥ, sa ca matta eva |

**vedaiś ca sarvaiḥ aham eva vedyaḥ** | ato’gni-vāyu-sūrya-somendrādīnāṁ mad-antaryāmikatvena mad-ātmakatvāt tat-pratipādana-parair api sarvair vedair aham eva vedyaḥ, deva-manuṣyādi-śabdair jīvātmā iva | **vedānta-kṛd** vedānām indraṁ yajet [ŚatBr 5.1.6], varuṇaṁ yajeta [ŚatBr 2.3.37] ity evam ādīnām antaḥ phalaṁ phale hi te sarve vedāḥ paryavasyanti, anta-kṛt phala-kṛt, vedodita-phalasya pradātā cāham evety arthaḥ | tad uktaṁ pūrvam eva—yo yo yāṁ yāṁ tanuṁ bhaktaḥ śraddhayārcitum icchati [gītā 7.21] ity ārabhya labhate ca tataḥ kāmān mayaiva vihitān hi tān [gītā 7.22] iti | ahaṁ hi sarva-yajñānāṁ bhoktā ca prabhur eva ca [gītā 9.24] iti ca |

**veda-vid eva cāham** | veda-vic cāham eva, evaṁ mad-abhidhāyinaṁ vedam aham eva veda | ito’nyathā yo vedārthaṁ brūte, na sa veda-vid ity abhiprāyaḥ ||15.15||

ato matta eva sarva-vedānāṁ sāra-bhūtam arthaṁ sṛṇu—

**dvāv imau puruṣau loke kṣaraś cākṣara eva ca |**

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

kṣaraś cākṣara eva ca iti **dvav imau puruṣau loke** prathitau | tatra kṣara-śabda-nirdiṣṭaḥ puruṣo jīva-śabdābhilapanīya-brahmādi-stamba-paryanta-kṣaraṇa-svabhāvācit-saṁsṛṣṭa-sarva-bhūtāni | atrācit-saṅga-rūpaikopadhinā puruṣa ity ekatva-nirdeśaḥ | akṣara-śabda-nirdiṣṭaḥ kūṭasthaḥ, acit-saṁsarga-viyuktaḥ, svena rūpeṇāvasthito muktātmā | sa tv acit-saṁsargābhāvād acit-pariṇāma-viśeṣa-brahmādi-deha-sādhāraṇo na bhavatīti kūṭastha ity ucyate | atrāpi ekatva-nirdeśo’cid-viyoga-rūpaikopādhinābhihitaḥ | na hītaḥ pūrvam anādau kāle mukta eka eva | yathoktam—bahavo jñāna-tapasā pūtā mad-bhāvam āgatāḥ [gītā 4.10] mama sādharmyam āgatāḥ | sarge’pi nopajāyante pralaye na vyathanti ca [gītā 14.2] iti ||15.16||

**uttamaḥ puruṣas tv anyaḥ paramātmety udāhṛtaḥ |**

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

**uttamaḥ puruṣas tu** tābhyāṁ kṣarākṣara-śabda-nirdiṣṭābhyāṁ baddha-mukta-puruṣābhyām **anyo**’rthāntara-bhūtaḥ **paramātmety udāhṛtaḥ** | sarvāsu śrutiṣu paramātmeti nirdeśād eva hy uttamaḥ puruṣo baddha-mukta-puruṣābhyām arthāntara-bhūta ity avagamyate | katham ? **yo loka-trayam āviśya bibharti** | lokyata iti lokas tat trayaṁ loka-trayam acetanaṁ tat-saṁsṛṣṭaś cetano muktaś ceti pramāṇāvagamyam etat trayaṁ ya ātmatayāviśya bibharti, sa tasmād vyāpyād bhartavyāc cārthāntara-bhūtaḥ |

itaś coktāl loka-trayād arthāntara-bhūtaḥ | yataḥ so’**vyaya īśvaraś** ca | avyaya-svabhāvo hi vyaya-svabhāvād acetanāt tat-saṁbandhena tad-anusāriṇaś ca cetanād acit-saṁbandha-yogyatā pūrva-saṁbandhino muktāc cārthāntara-bhūta eva, tathaitasya loka-trayasyeśvara īśitavyāt tasmād arthāntara-bhūtaḥ ||15.17||

**yasmāt kṣaram atīto’ham akṣarād api cottamaḥ |**

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

**yasmād** evam uktaiḥ svabhāvaiḥ **kṣaraṁ** puruṣam **atīto’ham**, **akṣarān** muktād **apy** uktair hetubhir utkṛṣṭatamaḥ, **ato**’haṁ **loke vede ca puruṣottama** iti **prathito**’smi | vedārthāvalokanāl loka iti smṛtir ihocyate | śrutau smṛtau cety arthaḥ | śrutau tāvat—paraṁ jyoti-rūpaṁ saṁpadya svena rūpeṇābhiniṣpadyate sa uttamaḥ puruṣaḥ [chā.u. 8.12.3] ity ādau | smṛtav apy aṁśāvatāraṁ puruṣottamasya hy anādi-madhyāntam ajasya viṣṇoḥ [vi.pu. 5.17.33] ity ādau ||15.18||

**yo mām evam asaṁmūḍho jānāti puruṣottamam |**

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

**ya evam** uktena prakāreṇa **puruṣottamaṁ mām asaṁmūḍho jānāti**, kṣarākṣara-puruṣābhyām avyaya-svabhāvatayā vyāpana-bharaṇaiśvaryādi-yogena ca visajātīyaṁ jānāti, **sa sarva-vin** mat-prāpty-upāyatayā yad veditavyaṁ tat sarvaṁ veda | **bhajati māṁ sarva-bhāvena** ye ca mat-prāpty-upāyatayā mad-bhajana-prakārā nirdiṣṭas taiś ca sarvair bhajana-prakārair māṁ bhajate | sarvair mad-viṣayair vedanair mama yā prītir yā ca mama sarvair mad-viṣayair bhajanair ubhaya-vidhā sā prītir anena vedanena mama jāyate ||15.19||

ity etat puruṣottamatva-vedanaṁ pūjayati |

**iti guhyatamaṁ śāstram idam uktaṁ mayānagha |**

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

itthaṁ mama puruṣottamatva-pratipādanaṁ sarveṣāṁ guhyānāṁ **guhyatamam idaṁ śāstraṁ** tvam **anagha**tayā yogyatama iti kṛtvā **mayā** tava **uktam** | **etad buddhvā buddhimān syāt kṛta-kṛtyaś ca** māṁ prepsunopādeyā yā buddhiḥ sā sarvā upāttā syāt | yac ca tena kartavyam, tac ca sarvaṁ kṛtaṁ syād ity arthaḥ | anena ślokenānantaroktaṁ puruṣottama-viṣayaṁ jñānaṁ śāstra-janyam evaitat sarvaṁ karoti | na tu sākṣāt-kāra-rūpam ity ucyate ||15.20||

śrī-rāmānujācārya-pāda-kṛta-bhagavad-gītā-bhāṣyam

# atha daivāsura-sampad-vibhāga-yogo nāma

# ṣoḍaśo’dhyāyaḥ

(śrī-rāmānujācārya-pāda-kṛta-bhāṣyam)

atītenādhyāya-trayeṇa prakṛti-puruṣayor viviktayoḥ saṁsṛṣṭayoś ca yāthātmyaṁ tat-saṁsarga-viyogayoś ca guṇa-saṅga-tad-viparyaya-hetukatvaṁ, sarva-prakāreṇāvasthitayoḥ prakṛti-puruṣayor bhagavad-vibhūtitvam | vibhūtimato bhagavato vibhūti-bhūtād acid-vastunaś cid-vastunaś ca baddha-muktobhaya-rūpād avyayatva-vyāpana-bharaṇa-svāmyair arthāntaratayā puruṣottamatvena yāthātmyaṁ ca varṇitam | anantaram uktasya kṛtsnasyārthasya sthemne śāstra-vaśyatāṁ vaktuṁ śāstra-vaśya-tad-viparītayor daivāsura-sargayor vibhāgaṁ śrī-bhagavān uvāca—

**abhayaṁ sattva-saṁśuddhir jñāna-yoga-vyavasthitiḥ |**

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

iṣṭāniṣṭa-viyoga-saṁyoga-rūpasya duḥkhasya hetu-darśana-jaṁ duḥkhaṁ bhayam, tan-nivṛttir **abhayam** | **sattva-saṁśuddhiḥ** sattvasyāntaḥ-karaṇasya rajas-tamobhyām asaṁspṛṣṭatvam | **jñāna-yoga-vyavasthitiḥ** prakṛti-viyuktātma-svarūpa-viveka-niṣṭhā | **dānaṁ** nyāyārjita-dhanasya pātre pratipādanam | **damo** manaso viṣayonmukha-nivṛtti-saṁśīlanam | **yajñaḥ** phalābhisandhi-rahita-bhagavad-ārādhana-rūpa-mahāyajñādy-anuṣṭhānam | **svādhyāyaḥ** sa-vibhūter bhagavatas tad-ārādhana-prakārasya ca pratipādakaḥ kṛtsno veda ity anusaṁdhāya vedābhyāsa-niṣṭhā | **tapaḥ** kṛcchra-cāndrāyaṇa-dvādaśy-upavāsāder bhagavat-prīṇana-karma-yogyatāpādanasya karaṇam | ||16.1||

ārjavam manovākkāyakarmavṛttīnām ekaniṣṭhā pareṣu |

**ahiṁsā satyam akrodhas tyāgaḥ śāntir apaiśunam |**

**dayā bhūteṣv aloluptvaṁ mārdavaṁ hrīr acāpalam ||2||**

**ahiṁsā** para-pīḍā-varjanam | **satyaṁ** yathā-dṛṣṭārtha-gocara-bhūta-hita-vākyam | **akrodhaḥ** para-pīḍā-phala-citta-vikāra-rahitatvam | **tyāga** ātma-hita-pratyanīka-parigraha-vimocanam | **śāntiḥ** indriyāṇāṁ viṣaya-prāvaṇya-nirodha-saṁśīlanam | **apaiśunaṁ** parānartha-kara-vākya-nivedanākaraṇam | **dayā bhūteṣu** sarveṣu duḥkhāsahiṣṇutvam | **aloluptvam** alolupatvam, alolutvam iti vā pāṭhaḥ | viṣayeṣu niḥspṛhatvam ity arthaḥ | **mārdavam** akāṭhinyam | sādhu-jana-saṁśleṣārhatā ity arthaḥ | **hrīr** akārya-karaṇe vrīḍā | **acāpalaṁ** spṛhaṇīya-viṣaya-sannidhav acapalatvam ||16.2||

**tejaḥ kṣamā dhṛtiḥ śaucam adroho nātimānitā |**

**bhavanti saṁpadaṁ daivīm abhijātasya bhārata ||3||**

**tejaḥ** durjanair anabhibhavanīyatvam | **kṣamā** para-nimitta-pīḍānubhave’pi pareṣu taṁ prati citta-vikārara-hitatā | **dhṛtir** mahatyām apy āpadi kṛtya-kartavyatāvadhāraṇam | **śaucaṁ** bāhyāntaḥ-karaṇānāṁ kṛtya-yogyatā śāstrīyā | adrohaḥ pareṣv anuparodhaḥ | pareṣu svacchanda-vṛtti-nirodha-rahitatvam ity arthaḥ | nātimānitā asthāne garvo’timānitvam, tad-rahitatā | ete guṇā **daivīṁ saṁpadam abhijātasya bhavanti** | deva-sambandhinī saṁpat daivī | devā bhagavad-ājñānuvṛtti-śīlāḥ, teṣāṁ saṁpat | sā ca bhagavad-ājñānuvṛttir eva, tām ābhijātasya tām abhimukhī-kṛtasya jātasya tāṁ nirvartayituṁ jātasya bhavantīty arthaḥ ||16.3||

**dambho darpo’timānaś ca krodhaḥ pāruṣyam eva ca |**

**ajñānaṁ cābhijātasya pārtha saṁpadam āsurīm ||4||**

**dambho** dhārmikatva-khyāpanāya dharmānuṣṭhānam | **darpaḥ** kṛtyākṛtyāviveka-karo viṣayānubhava-nimitto harṣaḥ | **atimānaś ca** sva-vidyābhijanānanuguṇo’bhimānaḥ | **krodhaḥ** para-pīḍā-phala-citta-vikāraḥ | **pāruṣyaṁ** sādhūnām udvega-karaḥ svabhāvaḥ | **ajñānaṁ** parāvara-tattva-kṛtyākṛtyāvivekaḥ | ete svabhāvāḥ **āsurīṁ saṁpadam abhijātasya** bhavanti | asurā bhagavad-ājñātivṛtti-śīlāḥ ||16.4||

**daivī saṁpad vimokṣāya nibandhāyāsurī matā |**

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

daivī madājñānuvṛttirūpā saṁpad vimokṣāya bandhāt muktaye bhavati krameṇa mat-prāptaye bhavatīty arthaḥ | āsurī madājñātivṛttirūpā saṁpad nibandhāya bhavati, adhogatiprāptaye bhavatīty arthaḥ | etat śrutvā svaprakṛtyanirdhāraṇād atibhītāyārjunāya evam āha—śokaṁ mā kṛthāḥ | tvaṁ tu daivīṁ saṁpadam abhijāto’si | he pāṇḍāva dhārmikāgresarasya hi pāṇḍāes tanayas tvam ity abhiprāyaḥ ||16.5||

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

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

**asmin** karma-**loke** karma-karāṇāṁ **bhūtānāṁ sargau** dvau dvi-vidhau, **daivaś cāsuraś ca** iti | sarga utpattiḥ | prācīna-puṇya-pāpa-rūpa-karma-vaśād bhagavad-ājñānuvṛtti-tad-viparīta-karaṇāya utpatti-kāle eva vibhāgena bhūtāny utpadyante ity arthaḥ | tatra **daivaḥ** sargo **vistaraśaḥ proktaḥ** | devānāṁ mad-ājñānuvarti-śīlānām utpattir yad-ācāra-karaṇārthā | sa ācāraḥ karma-yoga-jñāna-yoga-bhakti-yoga-rūpo vistaraśaḥ proktaḥ | asurāṇāṁ sargaś ca yad-ācāra-karaṇārthas tam ācāraṁ **me sṛṇu**, mama sakāśāc chṛṇu ||16.6||

**pravṛttiṁ ca nivṛttiṁ ca janā na vidur āsurāḥ |**

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

**pravṛttiṁ ca nivṛttiṁ cā**bhyudaya-sādhanaṁ mokṣa-sādhanaṁ ca vaidikaṁ dharmam **āsurā na vidur** na jānanti | **na** ca **śaucaṁ** vaidika-karma-yogyatvaṁ śāstra-siddham | tad bāhyam ābhyantaraṁ cāsureṣu na vidyate | **nāpi cācāraḥ**, tad bāhyābhyantara-śaucaṁ yena sandhyā-vandanādinācāreṇa jāyate, sāpy ācāras teṣu na vidyate | tathoktam—satdhyā-hīno’śuci-nityam anarhaḥ sarva-karmasu [Dakṣa-smṛti 2.23] iti ||16.7||

kiṁ ca—

**asatyam apratiṣṭhaṁ te jagad āhur anīśvaram |**

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

**asatyaṁ** jagad etat satya-śabda-nirdiṣṭa-brahma-kāryatayā brahmātmakam iti nāhuḥ | **apratiṣṭhaṁ** tathā brahmaṇi pratiṣṭhitam iti na vadanti | brahmaṇānantena dhṛtā hi pṛthivī, sarvān lokān bibharti | yathoktam—

teneyaṁ nāga-varyeṇa śirasā vidhṛtā mahī |

bibharti mālāṁ lokānāṁ sa-devāsura-mānuṣām || [vi.pu. 2.5.27] iti |

**anīśvaraṁ** satya-saṁkalpena para-brahmaṇā sarveśvareṇa mayaitan niyamitam iti ca vadanti | ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate [gītā 10.8] iti hy uktam | vadanti caivam | **aparaspara-sambhūtaṁ kim anyat** ? yoṣit-puruṣayoḥ paraspara-sambandhena jātam idaṁ manuṣya-paśv-ādikam upalabhyate | anevaṁ-bhūtaṁ kim anyad upalabhyate ? kiṁcid api nopalabhyate ity arthaḥ | ataḥ sarvam idaṁ jagat **kāma-hetukam** iti ||16.8||

**etāṁ dṛṣṭim avaṣṭabhya naṣṭātmāno’lpa-buddhayaḥ |**

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

**etāṁ dṛṣṭim avaṣṭabhya** avalambya **naṣṭātmānaḥ** adṛṣṭa-dehātiriktātmānaḥ **alpa-buddhayaḥ** ghaṭādivaj jñeya-bhūte dehe jñātṛtvena deha-vyatirikta ātmā nopalabhyata iti vivekākuśalāḥ | **ugra-karmāṇaḥ** sarveṣāṁ hiṁsakā **jagataḥ kṣayāya prabhavanti** ||16.9||

**kāmam āśritya duṣpūraṁ dambha-māna-madānvitāḥ |**

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

**duṣpūraṁ** duṣprāpa-viṣayaṁ **kāmam āśritya** tat-siṣādhayiṣayā **mohād** ajñānād **asad-grāhān** anyāya-gṛhītān asat-parigrahān **gṛhītvā aśuci-vratāḥ** aśāstra-vihita-vrata-yuktāḥ, **dambha-māna-madānvitāḥ pravartante** ||16.10||

**cintām aparimeyāṁ ca pralayāntām upāśritāḥ |**

**kāmopabhoga-paramā etāvad iti niścitāḥ ||11||**

adya śvo vā mumūrṣavaś **cintām aparimeyāṁ ca** aparicchedyāṁ pralayāntāṁ prākṛta-pralayāvadhi-kāla-sādhya-viṣayām upāśritāḥ | tathā **kāmopabhoga-paramāḥ** kāmopabhoga eva parama-puruṣārtha iti manvānāḥ | **etāvad iti niścitāḥ**, ito’dhikaḥ puruṣārtho na vidyata iti saṁjāta-niścayāḥ ||16.11||

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

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

**āśā-pāśa-śataiḥ** āśākhya-pāśa-śatair **baddhāḥ kāma-krodha-parāyaṇāḥ** kāma-krodhaika-niṣṭhāḥ | **kāma-bhogārtham anyāyenārtha-sañcayān prati īhante** ||16.12||

**idam adya mayā labdham idaṁ prāpsye manoratham |**

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

**idaṁ** kṣetra-putrādikaṁ sarvaṁ **mayā** mat-sāmarthyenaiva **labdham**, nādṛṣṭādinā, **imaṁ ca manoratham** aham eva **prāpsye**, nādṛṣṭādi-sahitaḥ | **idaṁ dhanaṁ** mat-sāmarthyena labdhaṁ me’sti, **idam api punar me** mat-sāmarthyenaiva **bhaviṣyati** ||16.13||

**asau mayā hataḥ śatrur haniṣye cāparān api |**

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

asau mayā balavatā hataḥ śatruḥ | aparān api śatrūn ahaṁ śūro dhīraś ca haniṣye | kimatra mandadhībhiḥ durbalaiḥ parikalpitenādṛṣṭadiparikareṇa ? tathā ca īśvaro’haṁ svādhīno’ham anyeṣāṁ cāham eva niyantā | ahaṁ bhogī svata evāhaṁ bhogī, nādṛṣṭadibhiḥ | siddho’ham—svataḥ siddho’ham na kasmāc-cid adṛṣṭadeḥ | tathā svata eva balavān svata eva sukhī ||16.14||

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

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

ahaṁ svataś ca āḍha¬ḥ asmi, abhijanavān asmi | svata eva uttama-kule prasūto’smi | asmin loke mayā sadṛśako’nyaḥ sva-sāmarthya-labdha-sarva-vibhavo vidyate ? ahaṁ svayam evayakṣye, dāsyāmi, modiṣyate ity ajñāna-vimohitāḥ īśvarānugraha-nirapekṣeṇa svenaiva yāga-dānādikaṁ kartuṁ śakyam ity ajñāna-vimohitā manyante ||16.15||

**aneka-citta-vibhrāntā moha-jāla-samāvṛtāḥ |**

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

adṛṣṭeśvarādi-sahakāram ṛte svenaiva sarvaṁ kartuṁ śakyam iti kṛtvā evaṁ kuryām etac ca kuryām anyat ca kuryām ity aneka-citta-vibhrāntāḥ—aneka-cittatayā vibhrāntāḥ | evaṁ-rūpeṇa moha-jālena samāvṛtāḥ | kāma-bhogeṣu prakarṣeṇa saktāḥ | madhye mṛtāḥ aśucau narake patanti ||16.16||

**ātma-saṁbhāvitāḥ stabdhā dhana-māna-madānvitāḥ |**

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

ātma-sambhāvitāḥ ātmanā eva sambhāvitāḥ ātmanā eva ātmānaṁ sambhāvayantīty arthaḥ | stabdhāḥ paripūrṇaṁ manyamānā na kiṁcit kurvāṇāḥ, katham ? dhana-māna-madānvitāḥ—dhanena vidyābhijanābhimānena ca janita-madānvitāḥ | nāma-yajñaiḥ nāma-prayojanair yaṣṭa iti nāma-mātra-prayojanair yajñair yajante, tad api dambhena hetunā yaṣṭṛtva-khyāpanāya, avidhi-pūrvakam ayathā-codanaṁ yajante ||16.17||

te ca īdṛg-bhūtā yajante ity āha—

**ahaṁkāraṁ balaṁ darpaṁ kāmaṁ krodhaṁ ca saṁśritāḥ |**

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

ananyāpekṣo’ham eva sarvaṁ karomīty evaṁ-rūpam ahaṅkāram āśritāḥ, tathā sarvasya karaṇe mad-balam eva paryāptam iti ca balam, ato mat-sadṛśo na kaścid astīti ca darpam, evaṁ-bhūtasya mama kāma-mātreṇa sarvaṁ saṁpatsyate iti kāmam, mama ye’niṣṭa-kāriṇas tān sarvān haniṣyāmīti ca krodham, evam etān saṁśritāḥ sva-deheṣu para-deheṣu cāvasthitaṁ sarvasya kārayitāraṁ puruṣottamaṁ mām abhyasūyakāḥ pradviṣantaḥ kuyuktibhir mat-sthitau doṣam āviṣkurvanto mām asahamānāḥ, ahaṅkārādikān saṁśritāḥ, yāgādikaṁ sarvaṁ kriyā-jātaṁ kurvate ity arthaḥ ||16.18||

**tān ahaṁ dviṣataḥ krūrān saṁsāreṣu narādhamān |**

**kṣipāmy ajasram aśubhān āsurīṣv eva yoniṣu ||19||**

ya evaṁ māṁ dviṣanti tān krūrān narādhamān aśubhān aham ajasraṁ saṁsāreṣu janma-jarā-maraṇādi-rūpeṇa parivartamāneṣu santāneṣu, tatrāpy āsurīṣu eva yoniṣu kṣipāmi | mad-ānukūlya-pratyanīkeṣu eva janmasu kṣipāmi | tat-taj-janma-prāpty-anuguṇa-pravṛtti-hetu-bhūta-buddhiṣu krūrāsv aham eva saṁyojayāmīty arthaḥ ||16.19||

**āsurīṁ yonim āpannā mūḍhā janmani janmani |**

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

mad-ānukūlya-pratyanīka-janmāpannāḥ punar **api janmani janmani** **mūḍhā** mad-viparīta-jñānāḥ **mām aprāpya** evaṁ “asti bhagavān vāsudevaḥ sarveśvaraḥ” iti jñānam aprāpya, **tatas** tato janmano’**dhamām** eva **gatiṁ yānti** ||16.20||

asya āsura-svabhāvasya ātma-nāśasya mūla-hetum āha—

**tri-vidhaṁ narakasyedaṁ dvāraṁ nāśanam ātmanaḥ |**

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

asyāsura-svabhāva-rūpasya narakasya etat trividhaṁ dvāram tat cātmano nāśanam | kāmaḥ krodhaḥ lobha iti | trayāṇāṁ svarūpaṁ pūrvam eva vyākhyātam | dvāraṁ mārgo hetuḥ ity arthaḥ | tasmāt etat trayaṁ tyajet | tasmād atighora-naraka-hetutvāt kāma-krodha-lobhānām etat tritayaṁ dūrataḥ parityajet ||16.21||

**etair vimuktaḥ kaunteya tamo-dvārais tribhir naraḥ |**

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

etaiḥ kāma-krodha-lobhais tamo-dvārair mad-viparīta-jñāna-hetubhiḥ vimuktaḥ nara ātmanaḥ śreya ācarati | labdha-mad-viṣaya-jñāno mad-ānukūlye pravartate | tato mām eva parāṁ gatiṁ yāti ||16.22||

śāstrānādaro’sya narakasya pradhāna-hetuḥ ity āha—

**yaḥ śāstra-vidhim utsṛjya vartate kāma-kārataḥ |**

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

śāstraṁ vedāḥ vidhir anuśāsanam vedākhyaṁ mad-anuśāsanam utsṛjya yaḥ kāma-kārato vartate svacchandānuguṇa-mārgeṇa vartate, na sa siddhim avāpnoti, na kām apy āmuṣmikīṁ siddhim avāpnoti | na sukhaṁ aihikam api kiṁcid avāpnoti | na parāṁ gatim | kutaḥ parāṁ gatiṁ prāpnotīty arthaḥ ||16.23||

**tasmāc chāstraṁ pramāṇaṁ te kāryākārya-vyavasthitau |**

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

tasmāt kāryākārya-vyavasthitāv upādeyānupādeya-vyavasthāyāṁ śāstram eva tava pramāṇam | dharma-śāstretihāsa-purāṇādy-upabṛṁhitā vedā yad eva puruṣottamākhyaṁ paraṁ tattvaṁ tat-prīṇana-rūpaṁ tat-prāpty-upāya-bhūtaṁ ca karmāvabodhayanti | tat śāstra-vidhānoktaṁ tattvaṁ karma ca jñātvā yathāvad anyūnātiriktaṁ vijñāya kartuṁ tvaṁ arhasi tad eva upādātum arhasi ||16.24||

śrī-rāmānujācārya-pāda-kṛta-bhagavad-gītā-bhāṣyam ||

# atha śraddhā-traya-vibhāga-yogaḥ

# saptadaśo’dhyāyaḥ

(rāmānuja-bhāṣyaḥ)

devāsura-vibhāgokti-mukhena prāpya-tattva-jñānaṁ tat-prāpty-upāya-jñānaṁ ca vedaika-mūlam ity uktam | idānīm aśāstra-vihitasyāsuratvenāphalatvaṁ, śāstra-vihitasya ca guṇatas traividhyaṁ śāstra-siddhasya lakṣaṇaṁ cocyate | tatrāśāstra-vihitasya niṣphalatvam ajānan aśāstra-vihite śraddhā-saṁyukte yāgādau sattvādi-nimitta-phala-bheda-bubhutsayā arjunaḥ pṛcchati --

**ye śāstra-vidhim utsṛjya yajante śraddhayānvitāḥ |**

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

**śāstra-vidhim utsṛjya** śraddhayānvitā **ye yajante teṣāṁ niṣṭhā kā** ? kiṁ s**attvam** ? **āho** svit **rajaḥ** ? atha **tamaḥ** ? niṣṭhā sthitiḥ | sthīyate’smin iti sthitiḥ | sattvādir eva niṣṭhety ucyate, teṣāṁ kiṁ sattve sthitiḥ ? kiṁ vā rajasi ? kiṁ vā tamasi ? ity arthaḥ ||17.1||

evaṁ pṛṣṭo bhagavān aśāstra-vihita-śraddhāyās tat-pūrvakasya ca yāgāder niṣphalatvaṁ hṛdi nidhāya śāstrīyasya eva yāgāder guṇatas traividhyaṁ pratipādayituṁ śāstrīya-śraddhāyās traividhyaṁ tāvad āha—

**trividhā bhavati śraddhā dehināṁ sā svabhāvajā |**

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

sarveṣāṁ **dehināṁ śraddhā trividhā bhavati** | **sā** ca **svabhāvajā** svabhāvaḥ svāsādhāraṇo bhāvaḥ prācīna-vāsanā-nimittas tat-tad-ruci-viśeṣaḥ, yatra rucis tatra śraddhā jāyate | śraddhā hi svābhimataṁ sādhayaty etad iti viśvāsa-pūrvikā sādhane tvarā | vāsanā ruciś ca śraddhā cātma-dharmā guṇa-saṁsarga-jāḥ | teṣām ātma-dharmāṇāṁ vāsanādīnā janakā dehendriyāntaḥ-karaṇa-viṣaya-gatā dharmāḥ kāryaika-nirūpaṇīyāḥ sattvādayo guṇāḥ, sattvādi-guṇa-yukta-dehādy-anubhava-jā ity arthaḥ | tataś ceyaṁ śraddhā **sāttvikī rājasī tāmasī** ceti trividhā | **tām** imāṁ śraddhāṁ **sṛṇu** | sā śraddhā yat-svabhāvā taṁ svabhāvaṁ sṛṇv ity arthaḥ ||17.2||

**sattvānurūpā sarvasya śraddhā bhavati bhārata |**

**śraddhāmayo’yaṁ puruṣo yo yacchraddhaḥ sa eva saḥ ||3||**

sattvam antaḥ-karaṇam, **sarvasya** puruṣasyāntaḥ-karaṇānurūpā **śraddhā bhavati** | antaḥ-karaṇaṁ yādṛśa-guṇa-yuktam, tad-viṣayā śraddhā jāyate ity arthaḥ | sattva-śabdaḥ pūrvoktānāṁ dehendriyādīnāṁ pradarśanārthaḥ | śraddhā-mayo’yaṁ puruṣaḥ, śraddhā-mayaḥ śraddhā-pariṇāmaḥ | **yo yac-chraddhaḥ** | yaḥ puruṣo yādṛśyā śraddhayā yuktaḥ | **sa eva saḥ** | sa tādṛśa-śraddhā-pariṇāmaḥ | puṇya-karma-viṣaye śraddhā-yuktaś cet puṇya-karma-phala-saṁyukto bhavatīti śraddhā-pradhānaḥ phala-saṁyoga ity uktaṁ bhavatīti ||17.3||

tad eva vivṛṇoti—

**yajante sāttvikā devān yakṣa-rakṣāṁsi rājasāḥ |**

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

sattva-guṇa-pracurāḥ **sāttvikyā** śraddhayā yuktā **devān yajante** | duḥkhāsaṁbhinnotkṛṣṭa-sukha-hetu-bhūta-deva-yāga-viṣayā śraddhā sāttvikī ity uktaṁ bhavati | **rājasā** janā **yakṣa-rakṣāṁsi** yajanti | anye **tāmasā** janāḥ **pretān bhūta-gaṇān yajante** | duḥkha-saṁbhinnālpa-sukha-jananī rājasī śraddhā, duḥkha-prāyātyalpa-sukha-jananī tāmasīty arthaḥ ||17.4||

evaṁ śāstrīyeṣv eva yāgādiṣu śraddhā-yukteṣu guṇataḥ phala-viśeṣaḥ | aśāstrīyeṣu dāna-tapo-yāga-prabhṛtiṣu mad-anuśāsana-viparītatvena na kaścid api sukha-lavaḥ | api tv anartha eva iti hṛdi nihitaṁ vyañjayann āha—

**aśāstra-vihitaṁ ghoraṁ tapyante ye tapo janāḥ |**

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

**karśayantaḥ śarīra-sthaṁ bhūta-grāmam acetasaḥ |**

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

**aśāstra-vihitam** ati **ghoram** api **tapo ye janās tapyante** pradarśanārtham idam aśāstra-vihitaṁ bahv-āyāsaṁ yāgādikaṁ ye kurvate te **dambhāhaṅkāra-saṁyuktāḥ kāma-rāga-balānvitāḥ śarīra-sthaṁ** pṛthivy-ādi-bhūta-samūhaṁ **karśayanto** mad-aṁśa-bhūtaṁ jīvaṁ cāntaḥ-śarīra-sthaṁ karśayanto ye tapyante yāgādikaṁ ca kurvate, **tān āsura-niścayān viddhi** | asurāṇāṁ niścayaḥ āsuro niścayaḥ, asurā hi mad-ājñā-viparīta-kāriṇaḥ | mad-ājñā-viparīta-kāritvāt teṣāṁ sukha-lava-sambandho na vidyate | api tv anartha-vrāte patantīti pūrvam evoktam | patanti narake’śucau [gītā 16.16] iti ||17.5-6||

atha prakṛtam eva śāstrīyeṣu yajñādiṣu guṇato viśeṣaṁ prapañcayati | tatrāpy āhāra-mūlatvāt sattvādi-vṛddheḥ, āhāra-traividhyaṁ prathamam ucyate | anna-mayaṁ hi somya manaḥ [chā.u. 6.5.4] āhāra-śuddhau sattva-śuddhiḥ [chā.u. 7.26.2] iti hi śrūyate |

**āhāras tv api sarvasya trividho bhavati priyaḥ |**

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

**āhāro’pi sarvasya** prāṇi-jātasya sattvādi-guṇa-trayānvayena **trividhaḥ priyo bhavati** | **tathā** eva **yajño’pi** trividhaḥ, tathā **tapo dānaṁ** ca | **teṣāṁ bhedam imaṁ sṛṇu** | teṣām āhāra-yajña-tapo-dānānāṁ sattvādi-guṇa-bhedena imam ucyamānaṁ bhedaṁ sṛṇu ||17.7||

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

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

sattva-guṇopetasya sattva-mayā āhārāḥ priyā bhavanti | sattva-mayāś cāhārā **āyur-vivardhanāḥ** punar api sattvasya vivardhanāḥ | **sattvam** antaḥ-karaṇam, antaḥ-karaṇa-kāryaṁ jñānam iha sattva-śabdena ucyate | sattvāt sañjāyate jñānam [gītā 14.17] iti sattvasya jñāna-vivṛddhi-hetu-vacanāt | āhāro’pi sattva-mayo jñāna-vivṛddhi-hetuḥ | tathā **balārogyayor** api vivardhanāḥ, **sukha-prītyor** api vivardhanāḥ | pariṇāma-kāle svayam eva sukhasya vivardhanāḥ, tathā prīti-hetu-bhūta-karmārambha-dvāreṇa prīti-vardhanāḥ | **rasyā** madhura-rasopetāḥ, **snigdhāḥ** sneha-yuktāḥ, **sthirāḥ** sthira-pariṇāmāḥ, **hṛdyā** ramaṇīya-veṣāḥ, evaṁ-vidhāḥ sattva-mayā **āhārāḥ**, **sāttvikasya** puruṣasya **priyāḥ** ||17.8||

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

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

kaṭu-rasāḥ amla-rasāḥ lavaṇotkaṭo’tyuṣṇāḥ atitīkṣṇāḥ rūkṣāḥ vidāhinaś ca iti **kaṭv-ambala-lavaṇātyuṣṇa-tīkṣṇa-rūkṣa-vidāhinaḥ** | atiśaityātitaikṣṇyādinā durupayogās tīkṣṇāḥ, śoṣa-karāḥ rūkṣāḥ, tāpa-karā vidāhinaḥ, evaṁ-vidhā **āhārā rājasasyeṣṭaḥ** | te ca rajo-mayatvād duḥkha-śokāmayatvād **duḥkha-śokāmaya**-vardhanā rajo-vardhanāś ca ||17.9||

**yāta-yāmaṁ gata-rasaṁ pūti paryuṣitaṁ ca yat |**

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

**yāta-yāmaṁ** cira-kālāvasthitam, **gata-rasaṁ** tyakta-svābhāvika-rasam, **pūti** durgandhopetam, **paryuṣitaṁ** kālātipattyā rasāntarāpannam, **ucchiṣṭaṁ** gurv-ādibhyo’nyeṣāṁ bhukta-śiṣṭam, **amedhyam** ayajñārham, ayajña-śiṣṭam ity arthaḥ | evaṁ-vidhaṁ tamo-mayaṁ **bhojanaṁ tāmasa-priyaṁ** bhavati | bhujyate ity āhāra eva bhojanam, punaś ca tamaso vardhanam | ato hitaiṣibhiḥ sattva-vṛddhaye sāttvikāhāra eva sevyaḥ ||17.10||

**aphalākāṅkṣibhir yajño vidhi-dṛṣṭo ya ijyate |**

**yaṣṭavyam eveti manaḥ samādhāya sa sāttvikaḥ ||11||**

**phalākāṅkṣā**-rahitaiḥ puruṣaiḥ **vidhi-dṛṣṭaḥ** śāstra-dṛṣṭo mantra-dravya-kriyādibhir yuktaḥ | **yaṣṭavyam eveti** bhagavad-ārādhanatvena svayaṁ-prayojanatayā yaṣṭavyam iti **manaḥ samādhāya** yo yajña ijyate **sa sāttvikaḥ** ||17.11||

**abhisaṁdhāya tu phalaṁ dambhārtham api caiva yat |**

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

phalābhisandhi-yuktair dambha-garbho yaśaḥ-phalaś ca **yo yajña ijyate**, **taṁ yajñaṁ rājasaṁ viddhi** ||17.12||

**vidhi-hīnam asṛṣṭānnaṁ mantra-hīnam adakṣiṇam |**

**śraddhā-virahitaṁ yajñaṁ tāmasaṁ paricakṣate ||13||**

**vidhi-hīnaṁ** brāhmaṇokta-vidhi-hīnaṁ sadācāra-yuktair vidhi-vidbhir brāhmaṇair yajñasya ity ukti-hīnam ity arthaḥ | **asṛṣṭānnam** acodita-dravyam | **mantra-hīnam adakṣiṇaṁ śraddhā-virahitaṁ** ca **yajñaṁ tāmasaṁ paricakṣate** ||17.13||

atha tapaso guṇatas traividhyaṁ vaktuṁ tasya śarīra-vāṅ-manobhiḥ niṣpādyatayā tat-svarūpa-bhedaṁ tāvad āha—

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

**brahmacaryam ahiṁsā ca śārīraṁ tapa ucyate ||14||**

**deva-dvija-guru-prājñānāṁ pūjanam** | **śaucaṁ** tīrtha-snānādikam | **ārjavaṁ** yathā vāṅ-manaḥ-śārīra-vṛttam | **brahmacaryaṁ** yoṣitsu bhogyatā-buddhi-yuktekṣaṇādi-rahitatvam | **ahiṁsā** aprāṇi-pīḍā | etat **śārīraṁ tapa ucyate** ||17.14||

**anudvega-karaṁ vākyaṁ satyaṁ priya-hitaṁ ca yat |**

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

pareṣām anudvega-karaṁ satyaṁ priya-hitaṁ ca yad vākyaṁ svādhyāyābhyasanaṁ cety etad vāṅ-mayaṁ tapa ucyate ||17.15||

**manaḥ-prasādaḥ saumyatvaṁ maunam ātma-vinigrahaḥ |**

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

**manaḥ-prasādaḥ** manasaḥ krodhādi-rahitatvam | **saumyatvaṁ** manasaḥ pareṣām abhyudaya-prāvaṇyam | **maunaṁ** manasā vāk-pravṛtti-niyamanam | **ātma-vinigrahaḥ** mano-vṛtteḥ dhyeya-viṣaye’vasthāpanam | **bhāva-saṁśuddhir** ātma-vyatirikta-viṣaya-cintā-rahitatvam | etat **mānasaṁ tapaḥ** ||17.16||

**śraddhayā parayā taptaṁ tapas tat trividhaṁ naraiḥ |**

**aphalākāṅkṣibhir yuktaiḥ sāttvikaṁ paricakṣate ||17||**

**aphalākaṅkṣibhiḥ** phalākāṅkṣā-rahitaiḥ | **yuktaiḥ** parama-puruṣārādhana-rūpam idam iti cintā-yuktair naraiḥ parayā śraddhayā yat trividhaṁ tapaḥ kāya-vāṅ-manobhis taptaṁ tat sāttvikaṁ paricakṣate ||17.17||

**satkāra-māna-pūjārthaṁ tapo dambhena caiva yat |**

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

manasādaraḥ **satkāraḥ** | vācā praśaṁsā **mānam** | śārīro namaskārādiḥ **pūjā** | phalābhisandhi-pūrvakaṁ satkārādy-arthaṁ ca **dambhena** hetunā yat **tapaḥ kriyate tad iha rājasaṁ proktam**| svargādi-phalāsādhanatvenāsthiratvāc **calam adhruvam** | calatvaṁ pāta-bhayena calana-hetutvam | adhruvatvaṁ kṣayiṣṇutvam ||17.18||

**mūḍha-grāheṇātmano yat pīḍayā kriyate tapaḥ |**

**parasyotsādanārthaṁ vā tat tāmasam udāhṛtam ||19||**

mūḍhāḥ avivekinaḥ | **mūḍha-grāheṇa** mūḍhaiḥ kṛtenābhiniviśena | **ātmanaḥ** śakty-ādikam aparīkṣya ātma-**pīḍāyā yat tapaḥ kriyate parasyotsādanārthaṁ** ca yat tapaḥ kriyate, **tat tāmasam udāhṛtam** ||17.19||

**dātavyam iti yad dānaṁ dīyate’nupakāriṇe |**

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

phalābhisandhi-rahitaṁ **dātavyam iti deśe kāle pātre cānupakāriṇe yad dānaṁ dīyate tad dānaṁ sāttvikaṁ smṛtam** ||17.20||

**yat tu pratyupakārārthaṁ phalam uddiśya vā punaḥ |**

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

**pratyupakāra**-kaṭakṣa-garbhaṁ **phalam uddiśya** ca **parikliṣṭam** akalyāṇa-dravyakaṁ **yad dānaṁ dīyate tad rājasam udāhṛtam** ||17.21||

**adeśa-kāle yad dānam apātrebhyaś ca dīyate |**

**asatkṛtam avajñātaṁ tat tāmasam udāhṛtam ||22||**

adeśa-kāle’pātrebhyaś ca yad dānaṁ dīyate, asatkṛtaṁ pāda-prakṣālanādi-gaurava-rahitam, avajñātaṁ sāvajñam, anupacāra-yuktaṁ yad dīyate tat tāmasaṁ udāhṛtam ||17.22||

evaṁ vaidikānāṁ yajña-tapo-dānānāṁ sattvādi-guṇa-bhedena bheda uktaḥ | idānīṁ tasyaiva vaidikasya yajñādeḥ praṇava-saṁyogena tat-sac-chabda-vyapadeśyatayā ca lakṣaṇam ucyate—

**oṁ tat sad iti nirdeśo brahmaṇas trividhaḥ smṛtaḥ |**

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

**oṁ tat sat iti trividho**’yaṁ **nirdeśaḥ** śabdo **brahmaṇaḥ smṛtaḥ**, brahmaṇo’nvayī bhavati | brahma ca vedaḥ | veda-śabdena vaidikaṁ karmocyate | vaidikaṁ yajñādikam | yajñādikaṁ karma oṁ tat sad iti śabdānvitaṁ bhavati | om iti śabdasyānvayo vaidika-karmāṅgatvena prayogādau prayujyamānatayā | tat sad iti śabdayor anvayaḥ pūjyatvāya vācakatayā | tena trividhena śabdenānvitā brāhmaṇā vedānvayinas traivarṇikā **vedāś ca yajñāś ca purā vihitāḥ** | purā mayaiva nirmitā ity arthaḥ ||17.23||

trayāṇām oṁ tat sat iti śabdānām anvaya-prakāro varṇyate | prathamam om iti śabdasyānvaya-prakāram āha—

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

**pravartante vidhānoktāḥ satataṁ brahma-vādinām ||24||**

tasmād brahma-vādināṁ veda-vādināṁ traivarṇikānāṁ yajña-dāna-tapaḥ-kriyā vidhānoktāḥ veda-vidhānoktāḥ ādau om ity udāhṛtya satataṁ sarvadā pravartante | vedārthaś ca om ity udāhṛyārabhyante | evaṁ vedānāṁ vaidikānāṁ ca yajñādīnāṁ karmaṇām om iti śabdānvayo varṇitaḥ | om iti śabdānvita-veda-dhāraṇāt tad-anvita-yajñādi-karma-karaṇāc ca brāhmaṇa-śabda-nirdiṣṭānāṁ traivarṇikānām apy om iti śabdānvayo varṇitaḥ ||17.24||

athaiteṣāṁ tad iti śabdānvaya-prakāram āha—

**tad ity anabhisaṁdhāya phalaṁ yajña-tapaḥ-kriyāḥ |**

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

phalam anabhisaṁdhāya vedādhyayana-**yajña-tapo-dāna-kriyā mokṣa-kāṅkṣibhis** traivarṇikair yāḥ **kriyante**, tā brahma-prāpti-sādhanatayā brahma-vācinā tad iti śabda-nirdeśyāḥ | savaḥ kaḥ kiṁ yat tat padam anuttamam [ma.bhā. 13.149.91; Viṣṇu-sahasra-nāma 93] iti tac-chabdo hi brahma-vācī prasiddhaḥ | evaṁ vedādhyayana-yajñādīnāṁ mokṣa-sādhana-bhūtānāṁ tac-chabda-nirdeśyatayā tad iti śabdānvaya uktaḥ | traivarṇikānām api tathā-vidha-vedādhyayanādy-anuṣṭhānād eva tac-chabdānvaya upapannaḥ ||17.25||

athaiṣāṁ sac-chabdānvaya-prakāraṁ vaktuṁ loke sac-chabdasya vyutpatti-prakāram āha—

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

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

**sad-bhāve** vidyamānatāyāṁ **sādhu-bhāve** kalyāṇa-bhāve **ca** sarva-vastuṣu **sad ity etat** padaṁ **prayujyate** loka-vedayoḥ | tathā kenacit puruṣeṇānuṣṭhite laukike praśaste kalyāṇe karmaṇi sat-karmedam iti **sac-chabdo yujyate** prayujyate ity arthaḥ ||17.26||

**yajñe tapasi dāne ca sthitiḥ sad iti cocyate |**

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

ato vaidikānāṁ traivarṇikānāṁ **yajñe tapasi dāne ca sthitiḥ** kalyāṇatayā **sad ity ucyate** | **karma ca tad-arthīyaṁ** traivarṇikārthīyaṁ yajña-dānādikaṁ **sad ity evābhidhīyate** | tasmād vedā vaidikāni karmāṇi brāhmaṇa-śabda-nirdiṣṭās traivarṇikāś ca oṁ tat sad iti śabdānvaya-rūpa-lakṣaṇenāvedebhyaś cāvaidikebhyaś ca vyāvṛttā veditavyāḥ ||17.27||

**aśraddhayā hutaṁ dattaṁ tapas taptaṁ kṛtaṁ ca yat |**

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

**aśraddhayā** kṛtaṁ śāstrīyam api homādikam **asad ity ucyate** | kutaḥ ? **na ca tat pretya no iha,** na mokṣāya na sāṁsārikāya ca phalāyeti ||17.28||

iti śrī-bhagavad-rāmānuja-viracite śrīmad-gītā-bhāṣye saptadaśo’dhyāyaḥ |

||17||

# atha mokṣa-sannyāsa-yogo nāma

# aṣṭadaśamo’dhyāyaḥ

(śrī-rāmānujācārya-pāda-kṛta-bhāṣyam)

atītenādhyāya-dvayena abhyudaya-niḥśreyasa-sādhana-bhūtaṁ vaidikam eva yajña-tapo-dānādikaṁ karma nānyat | vaidikasya ca karmaṇaḥ sāmānya-lakṣaṇaṁ praṇavānvayaḥ | tatra mokṣābhyudaya-sādhanayor bhedaḥ tat-sac-chabda-nirdeśyānirdeśyatvena mokṣa-sādhanaṁ ca karma phalābhisandhi-rahitaṁ yajñādikam | tad-ārambhaś ca sattvodrekād bhavati, sattva-vṛddhiś ca sāttvikāhāra-sevayā ity uktam | anantaraṁ mokṣa-sādhanatayā nirdiṣṭayoḥ tyāga-sannyāsayor aikyaṁ tyāgasya sannyāsasya ca svarūpam | bhagavati sarveśvare ca sarva-karmaṇāṁ kartṛtvānusandhānaṁ, sattva-rajas-tamasāṁ kārya-varṇanena sattva-guṇasyāvaśyopādeyatvaṁ, sva-varṇocitānāṁ karmaṇāṁ parama-puruṣārādhana-bhūtānāṁ parama-puruṣa-prāpti-nirvartana-prakāraḥ, kṛtsnasya gītā-śāstrasya sārārtho bhakti-yoga ity ete pratipādyante | tatra tāvat tyāga-sannyāsayoḥ pṛthaktvaikatva-nirṇayāya svarūpa-nirṇayāya cārjunaḥ pṛcchati—

**saṁnyāsasya mahā-bāho tattvam icchāmi veditum |**

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

tyāga-saṁnyāsau hi mokṣa-sādhanatayā vihitau - na karmaṇā na prajayā dhanena tyāgenaike’mṛtatvamānaśuḥ [MahāNāU 8.14]

vedānta-vijñāna-suniścitārthāḥ

saṁnyāsa-yogād yatayaḥ śuddha-sattvāḥ |

te brahmalokeṣu parāntakāle

parāmṛtāḥ parimucyanti sarve || [mu.u. 3.2.6] ity-ādiṣu |

asya **saṁnyāsasya tyāgasya** ca **tattvaṁ** yāthātmyaṁ pṛthag **veditum icchāmi** | ayam abhiprāyaḥ kim etau saṁnyāsa-tyāga-śabdau **pṛthag**-arthau, utaikārthāv eva ? yadā pṛthag-arthau, tadānayoḥ pṛthaktvena svarūpaṁ veditum icchāmi | ekatve’pi tasya svarūpaṁ vaktavyam iti |

athānayor ekam eva svarūpam, tac cedṛśam iti nirṇītuṁ vādi-vipratipattiṁ darśayan śrī-bhagavān uvāca—

**kāmyānāṁ karmaṇāṁ nyāsaṁ saṁnyāsaṁ kavayo viduḥ |**

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

kecana vidvāṁsaḥ kāmyānāṁ karmaṇāṁ nyāsaṁ svarūpa-tyāgaṁ saṁnyāsaṁ viduḥ | kecic ca vicakṣaṇā nityānāṁ naimittikānāṁ kāmyānāṁ ca sarveṣāṁ karmaṇāṁ phala-tyāga eva mokṣa-śāstreṣu tyāga-śabdārtha iti prāhuḥ |

tatra śāstrīyas tyāgaḥ kāmya-karma-svarūpa-viṣayaḥ, sarva-karma-phala-viṣayaḥ, iti vivādaṁ pradarśayan ekatra saṁnyāsa-śabdam itaratra tyāga-śabdaṁ prayuktavān | atas tyāga-saṁnyāsa-śabdayor ekārthatvam aṅgīkṛtam iti jñāyate |

tathā niścayaṁ sṛṇu me tatra tyāge bharata-sattama [gītā 18.4] iti tyāga-śabdenaiva nirṇaya-vacanāt |

niyatasya tu saṁnyāsaḥ karmaṇo nopapadyate |

mohāt tasya parityāgas tāmasaḥ parikīrtitaḥ || [gītā 18.7]

aniṣṭam iṣṭaṁ miśraṁ ca trividhaṁ karmaṇaḥ phalam |

bhavaty atyāgināṁ pretya na tu saṁnyāsināṁ kvacit || [gītā 18.12]

iti paraspara-paryāyatā-darśanāc ca tayoḥ ekārthatvaṁ pratīyata iti niścīyate ||18.2||

**tyājyaṁ doṣavad ity eke karma prāhur manīṣiṇaḥ |**

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

**eke manīṣiṇaḥ** kāpilā vaidikāś ca tan-matānusāriṇo rāgādi-**doṣavad** bandhakatvāt sarvaṁ yajñādikaṁ karma mumukṣuṇā tyājyam ity āhuḥ | **apare** paṇḍitā yajñādikaṁ **karma na tyājyam iti** prāhuḥ ||18.3||

**niścayaṁ śṛṇu me tatra tyāge bharata-sattama |**

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

tatraivaṁ vādi-vipratipanne tyāge tyāga-viṣayaṁ **niścayaṁ me** mattaḥ **sṛṇu** | **tyāgaḥ** kriyamāṇeṣu eva vaidikeṣu karmasu phala-viṣayatayā, karma-viṣayatayā, kartṛtva-viṣayatayā ca pūrvam eva hi mayā **trividhaḥ saṁprakīrtitaḥ—**

mayi sarvāṇi karmāṇi saṁnyasyādhyātma-cetasā |

nirāśīr nirmamo bhūtvā yudhyasva vigata-jvaraḥ || [gītā 3.30] iti |

karma-janyaṁ svargādikaṁ phalaṁ mama na syād iti phala-tyāgaḥ | madīya-phala-sādhanatayā madīyam idaṁ karma iti karmaṇi mamatāyāḥ parityāgaḥ karma-viṣayas tyāgaḥ | sarveśvare kartṛtvānusandhānena ātmanaḥ kartṛtā-tyāgaḥ kartṛtva-viṣayas tyāgaḥ ||18.4||

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

**yajño dānaṁ tapaś caiva pāvanāni manīṣiṇām ||5||**

**yajña-dāna-tapaḥ**-prabhṛti vaidikaṁ **karma** mumukṣuṇā **na** kadācid api **tyājyam** | api tv āprayāṇād aharahaḥ **kāryam eva** | kutaḥ ? yajña-dāna-tapaḥ-prabhṛtīni varṇāśrama-sambandhīni karmāṇi **manīṣiṇāṁ** manana-śīlānāṁ **pāvanāni** | mananam upāsanam | mumukṣūṇāṁ yāvaj-jīvam upāsanaṁ kurvatām upāsana-niṣpatti-virodhi-prācīna-karma-vināśanānīty arthaḥ ||18.5||

**etāny api tu karmāṇi saṅgaṁ tyaktvā phalāni ca |**

**kartavyānīti me pārtha niścitaṁ matam uttamam ||6||**

yasmāt manīṣiṇāṁ yajña-dāna-tapaḥprabhṛtīni pāvanāni, tasmād upāsanavad etāny api yajñādīni karmāṇi mad-ārādhanarūpāṇi saṅgaṁ karmaṇi mamatāṁ phalāni ca tyaktvā aharaha āprayāṇād upāsananirvṛttaye mumukṣuṇā kartavyānīti mama niścitam uttamaṁ matam ||18.6||

**niyatasya tu saṁnyāsaḥ karmaṇo nopapadyate |**

**mohāt tasya parityāgas tāmasaḥ parikīrtitaḥ ||7||**

**niyatasya** nitya-naimittikasya mahā-yajñādeḥ **karmaṇaḥ saṁnyāsas** tyāgo **nopapadyate** | śarīra-yātrāpi ca te na prasiddhyed akarmaṇaḥ [gītā 3.8] iti śarīra-yātrāyā evāsirāḥ | śarīra-yātrā hi yajña-śiṣṭāśanena nirvartyamānā samyag jñānāya prabhavati | anyathā bhuñjate te tv aghaṁ pāpāḥ [gītā 3.13] ity ayajña-śiṣṭāgha-rūpāśanāpyāyanaṁ manaso viparīta-jñānāya bhavati | anna-mayaṁ hi somya manaḥ [chā.u. 6.5.4] ity annena hi mana āpyāyate | āhāra-śuddhau sattva-śuddhiḥ sattva-śuddhau dhruvā smṛtiḥ | smṛti-lambhe sarva-granthīnāṁ vipramokṣaḥ [chā.u. 7.26.2] iti brahma-sākṣātkāra-rūpaṁ jñānam āhāra-śuddhyāyattam iti śrūyate | tasmān mahā-yajñādi-nitya-naimittikaṁ karma āprayāṇāt brahma-jñānāya eva upādeyam iti tasya tyāgo nopapadyate |

evaṁ jñānotpādinaḥ karmaṇo bandhakatva-**mohāt** **parityāgas tāmasaḥ parikīrtitaḥ** | tamo-mūlas tyāgas tāmasaḥ, tamaḥ-kāryājñāna-mūlatvena tyāgastha-tamo-mūlatvam | tamo hy ajñānasya mūlam pramāda-mohau tamaso bhavato’jñānam eva ca [gītā 14.17] ity atroktam | ajñānaṁ tu jñāna-virodhi-viparīta-jñānam | tathā ca vakṣyate—

adharmaṁ dharmam iti yā manyate tamasāvṛtā |

sarvārthān viparītāṁś ca buddhiḥ sā pārtha tāmasī || [gītā 18.32] iti |

ato nitya-naimittikādeḥ karmaṇas tyāgo viparīta-jñāna-mūla eva ity arthaḥ ||18.7||

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

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

yadyapi paramparayā mokṣa-sādhana-bhūtaṁ **karma** tathāpi **duḥkhā**tmaka-dravyārjana-sādhyatvāt bahv-āyāsa-rūpatayā **kāya-kleśa**-karatvāc ca manaso’vasāda-karam iti tad-**bhītyā** yoga-niṣpattaye jñānābhyāsa eva yatanīya iti yo mahā-yajñādy-āśrama-karma **parityajet** | **sa rājasaṁ** rajo-mūlaṁ **tyāgaṁ kṛtvā** tad ayathāvasthita-śāstrārtha-rūpam iti jñānotpatti-rūpaṁ **tyāga-phalaṁ na labhet** | ayathāvat prajānāti buddhiḥ sā pārtha rājasī [gītā 18.31] iti hi vakṣyate | na hi karma dṛṣṭa-dvāreṇa manaḥ-prasāda-hetuḥ | api tu bhagavat-prasāda-dvāreṇa ||18.8||

**kāryam ity eva yat karma niyataṁ kriyate’rjuna |**

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

nitya-naimittika-mahāyajñādi-varṇāśrama-vihitaṁ **karma** mad-ārādhana-rūpatayā **kāryaṁ** svayaṁ-prayojanam iti matvā **saṅgaṁ** karmaṇi mamatāṁ **phalaṁ ca tyaktvā yat kriyate**, **sa tyāgaḥ sāttviko mataḥ** sa sattva-mūlaḥ | yathāvasthita-śāstrārtha-jñāna-mūla ity arthaḥ | sattvaṁ hi yathāvasthita-vastu-jñānam utpādayatīty uktam—sattvāt sajāyate jñānam [gītā 14.17] iti | vakṣyate ca—

pravṛttiṁ ca nivṛttiṁ ca kāryākārye bhayābhaye |

bandhaṁ mokṣaṁ ca yā vetti buddhiḥ sā pārtha sāttvikī || [gītā 18.30] iti ||18.9||

**na dveṣṭy akuśalaṁ karma kuśale nānuṣajjate |**

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

evaṁ sattva-samāviṣṭe medhāvī yathāvasthita-tattva-jñānas tata eva chinna-saṁśayaḥ karmaṇi saṅga-phala-kartṛtva-tyāgī **na dveṣṭy** akuśalaṁ karma kuśale ca karmaṇi nānuṣajjate | **akuśalaṁ** karmāniṣṭa-phalam, **kuśalaṁ** ca **karma** iṣṭa-rūpa-svarga-putra-paśv-annādi-phalam | sarvasmin karmaṇi mamatā-rahitatvāt | tyakta-brahma-vyatirikta-sarva-phalatvāt, tyakta-kartṛtvāc ca tayoḥ kriyamāṇayoḥ prīti-dveṣau na karoti | aniṣṭa-phalaṁ pāpaṁ karmātra prāmādikam abhipretam, nāvirato duścaritān nāśānto nāsamāhitaḥ | nāśānta-mānaso vāpi prajñānenainam āpnuyāt || [ka.u. 1.2.24] iti duścaritāvirateḥ jñānotpatti-virodhitva-śravaṇāt ||18.10||

ataḥ karmaṇi kartṛtva-saṅga-phalānāṁ tyāgaḥ śāstrīyas tyāgaḥ na karma-svarūpa-tyāgaḥ | tad āha—

**na hi deha-bhṛtā śakyaṁ tyaktuṁ karmāṇy aśeṣataḥ |**

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

na hi deha-bhṛtā dhriyamāṇa-śarīreṇa karmāṇy aśeṣatas tyaktuṁ śakyam deha-dhāraṇārthānām aśana-pānādīnāṁ tad-anubandhināṁ ca karmaṇām avarjanīyatvāt | tad-arthaṁ ca mahā-yajñādy-anuṣṭhānam avarjanīyam | yas tu teṣu mahā-yajñādi-karmasu phala-tyāgī sa eva tyāgenaike’mṛtatvam ānaśuḥ [MahāNāU 8.14] ity-ādi-śāstreṣu tyāgīty abhidhīyate | phala-tyāgīti pradarśanārthaḥ, phala-kartṛtva-karma-saṅgānāṁ tyāgīti | trividhaḥ saṁprakīrtita iti prakramāt ||18.11||

nanu karmāṇy agnihotra-darśapūrṇamāsa-jyotiṣṭomādīni mahā-yajñādīni ca svargādi-phala-sambandhitayā śāstrair vidhīyante | nitya-naimittikānām api prājāpatyaṁ gṛhasthānām [vi.pu. 1.6.37] ity-ādi-phala-sambandhitayaiva hi codanā | atas tat-phala-sādhana-svabhāvatayā avagatānāṁ karmaṇām anuṣṭhāne bījāvāpādīnām ivānabhisaṁhita-phalasyāpīṣṭāniṣṭa-rūpa-phala-sambandho’varjanīyaḥ | ato mokṣa-virodhi-phalatvena mumukṣuṇā na karmānuṣṭheyam iti, ata uttaram āha—

**aniṣṭam iṣṭaṁ miśraṁ ca tri-vidhaṁ karmaṇaḥ phalam |**

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

aniṣṭaṁ narakādi-phalam, iṣṭaṁ svargādi, miśram aniṣṭa-saṁbhinnaṁ putra-paśv-annādi | etat trividhaṁ karmaṇaḥ phalam atyāgināṁ kartṛtva-mamatā-phala-tyāga-rahitānāṁ pretya bhavati | pretya karmānuṣṭhānottara-kālam ity arthaḥ | na tu saṁnyāsināṁ kvacit na tu kartṛtvādi-parityāgināṁ kvacid idaṁ api mokṣa-virodhi phalaṁ bhavati |

etad uktaṁ bhavati—yadyapy agnihotra-mahāyajñādīni nityāny eva, tathāpi jīvanādhikāra-kāmādhikārayor iva mokṣādhikāre ca viniyoga-pṛthaktvena parihiyate, mokṣa-viniyogaś ca—tam etaṁ vedānuvacanena brāhmaṇāvividiṣanti yajñena dānena tapasānāśakena [bṛ.ā.u. 4.4.22] ity-ādibhiḥ iti | tad evaṁ kriyamāṇeṣu eva karmasu kartṛtvādi-parityāgaḥ śāstras-iddhaḥ saṁnyāsaḥ | sa eva ca tyāga ity uktaḥ ||18.12||

idānīṁ bhagavati puruṣottame’ntaryāmiṇi kartṛtvānusandhānena ātmany akartṛtvānusandhāna-prakāram āha | tata eva phala-karmaṇor api mamatā-parityāgo bhavatīti | parama-puruṣo hi svakīyena jīvātmanā svakīyaiś ca karaṇa-kalevara-prāṇaiḥ sva-līlā-prayojanāya karmāṇy ārabhate | ato jīvātma-gataṁ kṣun-nivṛtty-ādikam api phalaṁ tat-sādhana-bhūtaṁ ca karma parama-puruṣasya eva—

**pañcaitāni mahā-bāho kāraṇāni nibodha me |**

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

saṁkhyā buddhiḥ, sāṁkhye kṛtānte yathāvasthita-tattva-viṣayayā vaidikyā buddhyā anusaṁhite nirṇaye sarva-karmaṇāṁ siddhaye—utpattaye proktāni pañca etāni kāraṇāni nibodha me | mama sakāśāt anusandhatsva | vaidikī hi buddhiḥ śarīrendriya-prāṇa-jīvātmopakaraṇaṁ paramātmānam eva kartāram avadhārayati | ya ātmani tiṣṭhann ātmano’ntaro yam ātmā na veda, yasyātmā śarīram, ya ātmānam antaro yamayati, sa ta ātmāntaryāmy amṛtaḥ [śa.pa.brā. 14.5.30] antaḥpraviṣṭaḥ śāstā janānāṁ sarvātmā [tai.ā. 3.11.3] ity-ādiṣu ||18.13||

tad idam āha—

**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||**

nyāyye śāstra-siddhe viparīte pratiṣirā vā sarvasmin karmaṇi śārīre vācike mānase ca pañca ete hetavaḥ | **adhiṣṭhānaṁ** śarīram, adhiṣṭhīyate jīvātmanā iti mahā-bhūta-saṁghāta-rūpaṁ śarīram adhiṣṭhānam | **tathā kartā** jīvātmā | asya jīvātmanaḥ jñātṛtvaṁ kartṛtvaṁ ca—jño’ta eva [ve.sū. 2.3.18] kartā śāstrārthavattvāt [ve.sū. 2.3.33] iti ca sūtropapāditam | **karaṇaṁ** **ca pṛthag-vidham** vāk-pāṇi-pādādi-pañcakaṁ sa-manaskaṁ karmendriyam, pṛthag-vidhaṁ karma-niṣpattau pṛthag-vyāpāram | **vividhāś ca pṛthak-ceṣṭāḥ**—ceṣṭā-śabdena pañcātmā vāyur abhidhīyate, tad-vṛtti-vācinā, śarīrendriya-dhārakasya prāṇāpānādi-bheda-bhinnasya vāyoḥ pañcātmano vividhā ca ceṣṭa vividhā vṛttiḥ | **daivaṁ caivātra pañcamam**, atra karma hetu-kalāpe daivaṁ pañcamam | paramātmāntaryāmī karma-niṣpattau pradhāna-hetuḥ ity arthaḥ | uktaṁ hi sarvasya cāhaṁ hṛdi sanniviṣṭe mattaḥ smṛtir vijñānam apohanaṁ ca [gītā 15.15] iti | vakṣyati ca—īśvaraḥ sarva-bhūtānāṁ hṛd-deśe’rjuna tiṣṭhati | bhrāmayan sarva-bhūtāni yantrārūḍhāni māyayā || [18.61] iti | paramātmāyattaṁ ca jīvātmanaḥ kartṛtvam—parāt tu tac chruteḥ [ve.sū. 2.3.41] ity upapāditam |

nanv evaṁ paramātmāyatte jīvātmanaḥ kartṛtve jīvātmā karmaṇy aniyojyo bhavatīti vidhi-niṣedha-śāstrāṇy anarthakāni syuḥ | idam api codyaṁ sūtra-kāreṇaiva parihṛtam—kṛta-prayatnāpekṣas tu vihita-pratiṣiddhāvaiyarthyādibhyaḥ [ve.sū. 2.3.42] iti |

etad uktaṁ bhavati—paramātmanā dattais tad-ādhāraiś ca karaṇa-kalevarādibhis tad-āhita-śaktibhiḥ svayaṁ ca jīvātmā tad-ādhāras tad-āhita-śaktiḥ san karma-niṣpattaye svecchayā karaṇādy-adhiṣṭhānākāraṁ prayatnaṁ cārabhate | tad-antar-avasthitaḥ paramātmā svānumati-dānena taṁ pravartayatīti jīvasyāpi sva-buddhyaiva pravṛtti-hetutvam asti | yathā gurutara-śilā-mahīruhādi-calanādi-phala-pravṛttiṣu bahu-puruṣa-sādhyāsu bahūnāṁ hetutvaṁ vidhi-niṣedha-bhāktvaṁ ca iti ||18.14-15||

**tatraivaṁ sati kartāram ātmānaṁ kevalaṁ tu yaḥ |**

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

evaṁ vastutaḥ paramātmānumati-pūrvake jīvātmanaḥ kartṛtve sati tatra karmaṇi kevalam ātmānam eva kartāraṁ yaḥ paśyati, sa durmatiḥ viparīta-matiḥ, akṛta-buddhitvāt—aniṣpanna-yathāvasthita-vastu-buddhitvāt na paśyati na yathāvasthitaṁ kartāraṁ paśyati ||18.16||

**yasya nāhaṁkṛto bhāvo buddhir yasya na lipyate |**

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

parama-puruṣa-kartṛtvānusandhānena **yasya bhāvaḥ** kartṛtva-viśeṣa-viṣayo mano-vṛtti-viśeṣo **nāhaṁkṛto** nāham-abhimāna-kṛto’haṁ karomīti jñānaṁ yasya na vidyate ity arthaḥ | **buddhir yasya na lipyate**, asmin karmaṇi mama kartṛtvābhāvād etat phalaṁ na mayā saṁbadhyate, na ca madīyam idaṁ karma iti yasya buddhir jāyate ity arthaḥ | **sa imān lokān** yuddhe **hatvā api** tān **na nihanti** na kevalaṁ bhīṣmādīn ity arthaḥ | tatas tena yuddhākhyena karmaṇā **na nibadhyate**, tat-phalaṁ nānubhavatīty arthaḥ ||18.17||

sarvam idam akartṛtvādy-anusandhānaṁ sattva-guṇa-vṛddhyā eva bhavatīti sattvasya upādeyatā-jñāpanāya karmaṇi sattvādi-guṇakṛtaṁ vaiṣamyaṁ prapañcayiṣyan karma-codanā-prakāraṁ tāvad āha—

**jñānaṁ jñeyaṁ parijñātā tri-vidhā karma-codanā |**

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

**jñānaṁ** kartavya-karma-viṣayaṁ jñānam | **jñeyaṁ** ca kartavyaṁ karma | **parijñātā** tasya boddhā iti **trividhā karma-codanā** | bodha-boddhavya-boddhṛ-yukto jyotiṣṭomādi-karma-vidhiḥ ity arthaḥ | tatra boddhavya-rūpaṁ karma trividhaṁ saṁgṛhyate—**karaṇaṁ karma kartā** iti | karaṇaṁ sādhana-bhūtaṁ dravyādikam, karma yāgādikam, kartā anuṣṭhātā iti ||18.18||

**jñānaṁ karma ca kartā ca tridhaiva guṇa-bhedataḥ |**

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

kartavya-karma-viṣayaṁ jñānam, anuṣṭhīyamānaṁ ca karma tasyānuṣṭhātā ca sattvādi-guṇa-bhedatas tridhā eva procyate | guṇa-saṁkhyāne guṇa-kārya-gaṇane yathāvat sṛṇu tāny api—tāni guṇato bhinnāni jñānādīni yathāvat sṛṇu ||18.19||

**sarva-bhūteṣu yenaikaṁ bhāvam avyayam īkṣate |**

**avibhaktaṁ vibhakteṣu taj jñānaṁ viddhi sāttvikam ||20||**

brāhmaṇa-kṣatriya-brahmacāri-gṛhasthādi-rūpeṇa vibhakteṣu sarveṣu bhūteṣu karmādhikāriṣu yena jñānena ekākāram ātmākhyaṁ bhāvaṁ tatrāpy avibhaktaṁ brāhmaṇatvādy-anekākāreṣv api bhūteṣu sita-dīrghādi-vibhāgavatsu jñānaikākāraṁ ātmānaṁ vibhāga-rahitam | avyayaṁ vyaya svabhāveṣv api brāhmaṇādi-śarīreṣv avyayam avikṛtaṁ phalādi-saṅgānarhaṁ ca karmādhikāra-khelāyām īkṣate, tat jñānaṁ sāttvikaṁ viddhi ||18.20||

**pṛthaktvena tu yaj jñānaṁ nānābhāvān pṛthag-vidhān |**

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

sarveṣu bhūteṣu brāhmaṇādiṣu brāhmaṇādyākārapṛthaktvena ātmākhyān api bhāvān nānābhūtān sitadīgrhādipṛthaktvena ca pṛthag-vidhān phalādi-saṁyoga-yogyān karmādhikāravelāyāṁ yaj jñānaṁ vetti tat jñānaṁ rājasaṁ viddhi ||18.21||

**yat tu kṛtsnavad ekasmin kārye saktam ahaitukam |**

**atattvārthavad alpaṁ ca tat tāmasam udāhṛtam ||22||**

yat tu jñānam ekasmin kārye ekasmin kartavye karmaṇi preta-bhūta-gaṇādy-ārādhana-rūpe’tyalpa-phale kṛtsna-phalavat saktam ahetukaṁ vastutas tv akṛtsna-phalavattayā tathā-vidha-saṅga-hetu-rahitam | atattvārthavat pūrvavad eva ātmani pṛthaktvādi-yuktatayā mithyā-bhūtārtha viṣayam, atyalpa-phalaṁ ca preta-bhūtādy-ārādhana-rūpa-viṣayatvād alpaṁ ca, tad jñānaṁ tāmasam udāhṛtam ||18.22||

evaṁ kartavya-karma-viṣaya-jñānasyādhikāra-velāyām adhikāry-aṁśena guṇatas traividhyam uktvā, anuṣṭheyasya karmaṇo guṇatas traividhyam āha—

**niyataṁ saṅga-rahitam arāga-dveṣataḥ kṛtam |**

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

niyataṁ sva-varṇāśramocitaṁ saṅga-rahitaṁ kartṛtvādi-saṅga-rahitam, arāga-dveṣataḥ kṛtaṁ kīrti-rāgād akīrti-dveṣāc ca na kṛtam, adambhena kṛtam ity arthaḥ | aphala-prepsunā aphalābhisandhinā kāryam ity eva kṛtaṁ yat karma tat sāttvikam ucyate ||18.23||

**yat tu kāmepsunā karma sāhaṁkāreṇa vā punaḥ |**

**kriyate bahulāyāsaṁ tad rājasam udāhṛtam ||24||**

yat tu punaḥ kāmepsunā phala-prepsunā sāhaṁkāreṇa vā, vāśabdaś cārtho, kartṛtvābhimāna-yuktena ca, bahulāyāsaṁ yat karma kriyate, tat rājasam—bahulāyāsam idaṁ karma mayaiva kriyate ity evaṁ-rūpābhimāna-yuktena yat karma kriyate tad rājasam ity arthaḥ ||18.24||

**anubandhaṁ kṣayaṁ hiṁsām anapekṣya ca pauruṣam |**

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

kṛte karmaṇy anubaddhyamānaṁ duḥkham anubandhaḥ, kṣayaḥ karmaṇi kriyamāṇe’rtha-vināśaḥ, hiṁsā tatra prāṇi-pīḍā, pauruṣam ātmanaḥ karma-samāpana-sāmarthyam, etāny anavekṣyāvimṛśya mohāt parama-puruṣa-kartṛtvājñānād yat karma ārabhyate kriyate, tat tāmasam ucyate ||18.25||

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

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

mukta-saṅgaḥ phala-saṅga-rahitaḥ, anahaṁ-vādī kartṛtvābhimāna-rahitaḥ | dhṛty-utsāha-samanvitaḥ, ārabdhe karmaṇi yāvat-karma-samāpty-avarjanīya-duḥkha-dhāraṇaṁ dhṛtiḥ, utsāha udyukta-cetastvam, tābhyāṁ samanvitaḥ | siddhy-asiddhyoḥ nirvikāro yuddhādau karmaṇi tad-upakaraṇa-bhūta-dravyārjanādiṣu ca siddhy-asiddhyor avikṛta-cittaḥ kartā sāttvika ucyate ||18.26||

**rāgī karma-phala-prepsur lubdho hiṁsātmako’śuciḥ |**

**harṣa-śokānvitaḥ kartā rājasaḥ parikīrtitaḥ ||27||**

rāgī yaśo’rthī, karma-phala-prepsuḥ karma-phalāthīṁ, lubdhaḥ karmāpekṣita-dravya-vyaya-svabhāva-rahitaḥ | hiṁsātmakaḥ parān pīḍayitvā taiḥ karma kurvāṇaḥ, aśuciḥ karmāpekṣita-śuddhi-rahitaḥ, harṣa-śokānvito yuddhādau karmaṇi jayādi-siddhy-asiddhyoḥ harṣa-śokānvitaḥ kartā rājasaḥ parikīrtitaḥ ||18.27||

**ayuktaḥ prākṛtaḥ stabdhaḥ śaṭho naikṛtiko’lasaḥ |**

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

ayuktaḥ śāstrīya-karmā yogyo vikarma-sthaḥ, prākṛto’nadhigata-vidyaḥ, stabdho’nārambha-śīlaḥ, śaṭho’bhicārādi-karma-ruciḥ, naiṣkṛtiko vacana-paraḥ, alasaḥ ārabdheṣv api karmasu manda-pravṛttiḥ | viṣādī atimātrāvasāda-śīlaḥ, dīrgha-sūtrī abhicārādi-karma kurvan pareṣu dīrgha-kāla-varty-anartha-paryālocana-śīlaḥ, evaṁ-bhūto yaḥ kartā sa tāmasaḥ ||18.28||

evaṁ kartavya-karma-viṣaya-jñāne kartavye ca karmaṇy anuṣṭhātari ca guṇatas traividhyam uktam, idānīṁ sarva-tattva-sarva-puruṣārtha-niścaya-rūpāyā buddheḥ dhṛteś ca guṇatas traividhyam āha—

**buddher bhedaṁ dhṛteś caiva guṇatas tri-vidhaṁ śṛṇu |**

**procyamānam aśeṣeṇa pṛthaktvena dhanaṁjaya ||29||**

buddhiḥ viveka-pūrvakaṁ niścaya-rūpaṁ jñānam, dhṛtiḥ ārabdhāyāḥ kriyāyāḥ vighnopanipatiṁ api vidhāraṇa-sāmarthyam, tayoḥ sattvādi-guṇatas trividhaṁ bheda pṛthaktvena procyamānaṁ yathāvat sṛṇu ||18.29||

**pravṛttiṁ ca nivṛttiṁ ca kāryākārye bhayābhaye |**

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

pravṛttir abhyudaya-sādhana-bhūto dharmaḥ, nivṛttir mokṣa-sādhana-bhūto dharmaḥ, tāv ubhau yathāvasthitau yā buddhiḥ vetti | kāryākārye sarva-varṇānāṁ pravṛtti-nivṛtti-dharmayoḥ, anyatara-niṣṭhānāṁ deśa-kālāvasthā-viśeṣeṣv idaṁ kāryam idam akāryam iti ca yā vetti | bhayābhaye śāstrāt nivṛttir bhaya-sthānaṁ tad-nuvṛttir abhayasthānaṁ bandhaṁ mokṣaṁ ca saṁsāra-yāthātmyaṁ tad-vigama-yāthātmyaṁ ca yā vetti, sā sāttvikī buddhiḥ ||18.30||

**yayā dharmam adharmaṁ ca kāryaṁ cākāryam eva ca |**

**ayathāvat prajānāti buddhiḥ sā pārtha rājasī ||31||**

yayā pūrvoktaṁ dvividhaṁ dharmaṁ tad-viparītaṁ ca tan-niṣṭhānāṁ deśakālāvasthādiṣu kāryaṁ cākāryaṁ ca yathāvat na jānāti sā rājasī buddhiḥ ||18.31||

**adharmaṁ dharmam iti yā manyate tamasāvṛtā |**

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

tāmasī tu buddhis tamasā āvṛtā satī sarvārthān viparītān manyate | adharmaṁ dharmaṁ cādharmam, santaṁ cārtham asantam, asantaṁ cārthaṁ santam, paraṁ ca tattvam aparam, aparaṁ ca tattvaṁ param, evaṁ sarvaṁ viparītaṁ manyate ity arthaḥ ||18.32||

**dhṛtyā yayā dhārayate manaḥ-prāṇendriya-kriyāḥ |**

**yogenāvyabhicāriṇyā dhṛtiḥ sā pārtha sāttvikī ||33||**

yayā dhṛtyā yogenāvyabhicāriṇyā manaḥ-prāṇendriyāṇāṁ kriyāḥ puruṣo dhārayate | yogo mokṣa-sādhana-bhūtaṁ bhagavad-upāsanam | yogena prayojana-bhūtenāvyabhicāriṇyā yogoddeśena pravṛttās tat-sādhana-bhūtā manaḥ-prabhṛtīnāṁ kriyāḥ yayā dhṛtyā dhārayate, sā sāttvikī ity arthaḥ ||18.33||

**yayā tu dharma-kāmārthān dhṛtyā dhārayate’rjuna |**

**prasaṅgena phalākāṅkṣī dhṛtiḥ sā pārtha rājasī ||34||**

phalākāṅkṣī puruṣaḥ prakṛṣṭa-saṅgena dharma-kāmārthān yayā dhṛtyā dhārayate, sā rājasī | dharma-kāmārtha-śabdena tat-sādhana-bhūtā manaḥ-prāṇendriya-kriyā lakṣyante | phalākāṅkṣī ity atrāpi phala-śabdena rājasatvād dharma-kāmārthā eva vivakṣitāḥ | ato dharma-kāmārthāpekṣayā manaḥ-prabhṛtīnāṁ kriyāḥ yayā dhṛtyā dhārayate, sā rājasī ity uktaṁ bhavati ||18.34||

**yayā svapnaṁ bhayaṁ śokaṁ viṣādaṁ madam eva ca |**

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

yayā dhṛtyā svapnaṁ nidrāṁ madaṁ viṣayānubhava-janitaṁ madaṁ svapna-madāv uddiśya pravṛttā manaḥ-prāṇādīnāṁ kriyāḥ durmedhāḥ na vimucati dhārayati | bhayaśokaviṣādaśabdāś ca bhayaśokādidāyiviṣayaparāḥ | tat-sādhanabhūtāś ca bhanaḥprāṇādikriyāḥ yayā dhārayate, sā dhṛtis tāmasī ||18.35||

**sukhaṁ tv idānīṁ tri-vidhaṁ śṛṇu me bharatarṣabha |**

**abhyāsād ramate yatra duḥkhāntaṁ ca nigacchati ||36||**

pūrvoktāḥ sarve jñānakarmakartrādayo yaccheṣabhūtāḥ, tac ca sukha guṇatas trividham idānīṁ sṛṇu | yasmin sukhe cirakālābhyāsāt krameṇa niratiśayāṁ ratiṁ prāpnoti | duḥkhāntaṁ ca nigacchati, nikhilasya sāṁsārikasya duḥkhasyāntaṁ nigacchati ||18.36||

tad eva viśinaṣṭi—

**yat tadagre viṣam iva pariṇāme’mṛtopamam |**

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

yat tat sukham agre yogopakrama-velāyāṁ bahvāyāsa-sādhyatvād vivikta-svarūpasyānanubhūtatvāc ca viṣam iva duḥkham iva bhavati, pariṇāme’mṛtopamaṁ pariṇāme vipāke’bhyāsa-balena viviktātma-svarūpāvirbhāve’mṛtopamaṁ bhavati, tac cātma-buddhi-prasādajam, ātma-viṣayā buddhir ātma-buddhiḥ, tasyāḥ nivṛtta-sakaletara-viṣayatvaṁ prasādaḥ, nivṛtta-sakaletara-viṣaya-buddhyā vivikta-svabhāvātmānubhava-janitaṁ sukham amṛtopamaṁ bhavati | tat sukhaṁ sāttvikaṁ proktam ||18.37||

**viṣayendriya-saṁyogād yat tadagre’mṛtopamam |**

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

agre’nubhavavelāyāṁ viṣayendriyasaṁyogād yat tad amṛtam iva bhavati, pariṇāme vipāke viṣayāṇāṁ sukhatānimittakṣudhādau nivṛtte tasya ca sukhasya nirayādinimittatvād viṣayam iva pītaṁ bhavati, tat sukhaṁ rājasaṁ smṛtam ||18.38||

**yad agre cānubandhe ca sukhaṁ mohanam ātmanaḥ |**

**nidrālasya-pramādotthaṁ tat tāmasam udāhṛtam ||39||**

yat sukham agre cānubandhe cānubhava-velāyāṁ vipāke cātmano mohanaṁ moha-hetur bhavati moho’tra yathāvasthita-vastv-aprakāśo’bhipretaḥ | nidrālasya-pramādotthaṁ nidrālasya-pramāda-janitam | nidrādayo hy anubhava-velāyām api mohahetavaḥ |

nidrāyā moha-hetutvaṁ spaṣṭam | ālasyam indriya-vyāpāra-māndyam | indriya-vyāpāra-māndye ca jñānamāndyaṁ bhavaty eva | pramādaḥ kṛtyānavadhāna-rūpa iti tattāpi jñāna-māndyaṁ bhavati | tataś ca tayor api mohahetutvam | tat sukhaṁ tāmasam udāhṛtam | ato mumukṣuṇā rajastamasī abhibhūya sattvam eva upādeyam ity uktaṁ bhavati ||18.39||

**na tad asti pṛthivyāṁ vā divi deveṣu vā punaḥ |**

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

pṛthivyāṁ manuṣyādiṣu divi deveṣu vā prakṛtisaṁsṛṣṭoṣu brahmādisthāvarānteṣu prakṛtijair ebhis tribhiḥ guṇair muktaṁ yat sattvaṁ prāṇijātaṁ na tad asti ||18.40||

tyāgenaike’mṛtatvamānaśuḥ [MahāNāU 8.14] ity-ādiṣu mokṣasādhanatayā nirdiṣṭas tyāgaḥ saṁnyāsaśabdārthād ananyaḥ, sa ca kriyamāṇeṣu eva karmasu kartṛtvatyāgamūlaḥ | phala-karmaṇos tyāgaḥ kartṛtvatyāgaś ca parama-puruṣe kartṛtvānusandhānena ity uktam | etat sarvaṁ sattvaguṇavṛddhikāryam iti sattvopādeyatājñāpanāya sattva-rajas-tamasāṁ kārya-bhedāḥ prapañcitāḥ | idānīm evaṁ-bhūtasya mokṣasādhanatayā kriyamāṇasya karmaṇaḥ parama-puruṣārādhanaveṣatām, tathā anuṣṭhitasya ca karmaṇas tatprāptilakṣaṇaṁ phalaṁ pratipādayituṁ brāhmaṇādyadhikāriṇāṁ svabhāvānubandhisattvādi-guṇabhedabhinnaṁ vṛttyā saha kartavya-karmasvarūpam āha—

**brāhmaṇa-kṣatriya-viśāṁ śūdrāṇāṁ ca parantapa |**

**karmāṇi pravibhaktāni svabhāva-prabhavair guṇaiḥ ||41||**

brāhmaṇa-kṣatriya-viśāṁ svakīyo bhāvaḥ svabhāvaḥ | brahmaṇādi-janma-hetu-bhūtaṁ prācīnaṁ karma ity arthaḥ | tat-prabhavāḥ sattvādayo guṇāḥ | brāhmaṇasya svabhāva-prabhavo rajas-tamo’bhibhavena udbhūtaḥ sattva-guṇaḥ, kṣatriyasya svabhāva-prabhavaḥ sattva-tamasor abhibhavena udbhūto rajo-guṇaḥ, vaiśyasya svabhāva-prabhavaḥ sattva-rajo’bhibhavenālpodriktas tamo-guṇaḥ, śūdrasya svabhāva-prabhavas tu rajaḥ-sattvābhibhavenātyudriktas tamo-guṇaḥ | ebhiḥ svabhāva-prabhavair guṇaiḥ saha pravibhaktāni karmāṇi śāstraiḥ pratipāditāni | brāhmaṇādaya evaṁ-guṇakās teṣāṁ ca tāni karmāṇi vṛttayaś caitā iti hi vibhajya pratipādayanti śāstrāṇi ||18.41||

**śamo damas tapaḥ śaucaṁ kṣāntir ārjavam eva ca |**

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

**śamo** bāhyendriya-niyamanam | **damo**’ntaḥ-karaṇa-niyamanam | tapo bhoga-niyamana-rūpaḥ śāstra-siddhaḥ kāya-kleśaḥ | **śaucaṁ** śāstrīya-karma-yogyatā | **kṣāntiḥ** paraiḥ pīḍā¬mānasyāpy avikṛta-cittatā | **ārjavaṁ** pareṣu mano’nurūpaṁ bāhya-ceṣṭā-prakāśanam | **jñānaṁ** parāvara-tattva-yāthātmya-jñānam | **vijñānaṁ** para-tattva-gatāsādhāraṇa-viśeṣa-viṣayaṁ jñānam | **āstikyaṁ** vaidikārthasya kṛtsnasya satyatā-niścayaḥ prakṛṣṭaḥ, kenāpi hetunā cālayitum aśakya ity arthaḥ |

bhagavān puruṣottamo vāsudevaḥ para-brahmaśabdābhidheyo nirastanikhiladoṣagandhaḥ svābhāvikānavadhikātiśayajñāna-śaktyādyasaṁkhyeyakalyāṇa-guṇa-gaṇo nikhilavedavedāntavedyaḥ sa eva nikhila-jagad-eka-kāraṇaṁ nikhilajagadādhārabhūto nikhilasya sa eva pravartayitā tadārādhanabhūtaṁ ca kṛtsnaṁ vaidikaṁ karma, tais taiḥ ārādhito dharmārtha-kāmamokṣākhyaṁ phalaṁ prayacchati, ity asyārthasya satyatāniścayaḥ āstikyam | vedaiś ca sarvair aham eva vedyaḥ [gītā 15.15], ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate [gītā 10 .8], mayi sarvam idaṁ protam [gītā 7.7], bhoktāraṁ yajña tapasāṁ ... jñātvā māṁ śāntim ṛcchati [gītā 5.29], mattaḥ parataraṁ nānyat kiṁcid asti dhanañjaya [gītā 7.7],

yataḥ pravṛttir bhūtānāṁ yena sarvam idaṁ tatam |

sva-karmaṇā tam abhyacrya siddhiṁ vindati mānavaḥ || [gītā 18.46]

yo mām ajam anādiṁ ca vetti loka-maheśvaram [gītā 10.3] iti hy ucyate | tad etad brāhmaṇasya svabhāvajaṁ karma ||18.42||

**śauryaṁ tejo dhṛtir dākṣyaṁ yuddhe cāpy apalāyanam |**

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

**śauryaṁ** yuddhe nirbhaya-praveśa-sāmarthyam | **tejaḥ** parair anabhibhava-nīyatā | **dhṛtir** ārabdhe karmaṇi vighnopanipāte’pi tat-samāpana-sāmarthyam | **dākṣyaṁ** sarva-kriyā-nivṛtti-sāmarthyam | **yuddhe cāpy apalāyanaṁ** yuddhe cātma-maraṇa-niścaye’py anivartanam dānam ātmīyasya dravyasya parasvatvāpādāna-paryantas tyāgaḥ | **īśvara-bhāvaḥ** sva-vyatirikta-sakala-jana-niyamana-sāmarthyam, etat kṣatriyasya **svabhāvajaṁ karma** |

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

**paricaryātmakaṁ karma śūdrasyāpi svabhāva-jam ||44||**

kṛṣiḥ sasyotpādanakarvāṇam | gorakṣyaṁ paśupālanam ity arthaḥ | vāṇijyaṁ dhanasaṁcayahetubhūtaṁ krayavikrayātmakaṁ karma | etad vaiśyasya svabhāvajaṁ karma | pūrvavarṇatrayaparicaryārūpaṁ śūdrasya svabhāvajaṁ karma |

tad etac caturṇāṁ varṇānāṁ vṛttibhiḥ saha kartavyānāṁ śāstravihitānāṁ yajñādi-karmaṇāṁ pradarśanārtham uktam | yajñādayo hi trayāṇāṁ varṇānāṁ sādhāraṇāḥ, śama-damādayo’pi trayāṇāṁ varṇānāṁ mumukṣūṇāṁ sādhāraṇāḥ | brāhmaṇasya tu sattvopākasya svābhāvikatvena śamadamādayaḥ sukhopādānāḥ iti kṛtvā tasya śama-damādayaḥ svabhāvajaṁ karma ity uktam | kṣatriyavaiśyayos tu svato rajastamaḥpradhānatvena śamadamādayo duḥkhopādānāḥ iti kṛtvā na tatkarma ity uktam | brāhmaṇasya tu vṛttir yājanādhyāpanapratigrahāḥ | kṣatriyasya janapadaparipālanam | vaiśyasya kṛṣyādayo yathoktāḥ | śūdrasya tu kartavyaṁ vṛttiś ca pūrvavarṇatrayaparicaryā eva ||18.44||

**sve sve karmaṇy abhirataḥ saṁsiddhiṁ labhate naraḥ |**

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

**sve sve** yathodite **karmaṇy abhirato** naraḥ **saṁsiddhiṁ** parama-pada-prāptiṁ **labhate** | **sva-karma-nirato yathā siddhiṁ vindati** paramaṁ padaṁ prāpnoti tathā **sṛṇu** ||18.45||

**yataḥ pravṛttir bhūtānāṁ yena sarvam idaṁ tatam |**

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

yato bhūtānām utpatty-ādikā pravṛttiḥ, yena ca sarvam idaṁ tataṁ sva-karmaṇāṁ taṁ mām indrādy-antarātmatayāvasthitam abhyacrya mat-prasādāt mat-prāpti-rūpāṁ siddhiṁ vindati mānavaḥ ||18.46||

matta eva sarvam utpadyate | mayā ca sarvam idam tatam iti pūrvam eva uktam—

ahaṁ kṛtsnasya jagataḥ prabhavaḥ pralayastathā |

mattaḥ paratara nānyatkiṁacidasti dhanañjaya | [gītā 7.6-7],

mayā tatam idaṁ sarvaṁ jagad avyakta-mūrtinā [gītā 9.4] mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram [9.10], ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate [gītā 10.8] ity-ādiṣu |

**śreyān sva-dharmo viguṇaḥ para-dharmāt svanuṣṭhitāt |**

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

evaṁ tyakta-kartṛtvādiko mad-ārādhana-rūpaḥ **sva-dharmaḥ** svenaivopādātuṁ yogyo dharmaḥ | prakṛti-saṁsṛṣṭena hi puruṣeṇendriya-vyāpāra-rūpaḥ karma-yogātmako dharmaḥ sukaro bhavati | ataḥ karma-yogākhyaḥ sva-dharmo **viguṇo’pi para-dharmād** indriya-jaya-nipuṇa-puruṣa-dharmāj jñāna-yogāt sakalendriya-niyamana-rūpatayā sa-pramādāt kadācit **svanuṣṭhitāt śreyān** | tad evopapādayati prakṛti-saṁsṛṣṭasya puruṣasya indriya-vyāpāra-rūpatayā **svabhāvata eva niyatatvāt** karmaṇaḥ **karma kurvan kilbiṣaṁ** saṁsāraṁ **nāpnoty** apramādatvāt karmaṇaḥ | jñāna-yogasya sakalendriya-niyamana-sādhyatayā sa-pramādatvāt | tan-niṣṭhas tu pramādāt kilbiṣaṁ pratipadyetāpi | ataḥ karma-niṣṭhā eva jyāyasī iti tṛtīyādhyāyoktaṁ smārayati ||18.47||

**sahajaṁ karma kaunteya sa-doṣam api na tyajet |**

**sarvārambhā hi doṣeṇa dhūmenāgnir ivāvṛtāḥ ||48||**

ataḥ sahajatvena sukaram apramādaṁ ca **karma sa-doṣaṁ** sa-duḥkham **api na tyajet** | jñāna-yoga-yogyo’pi karma-yogam eva kurvīta ity arthaḥ | **sarvārambhāḥ** karmārambhā jñānārambhāś ca **hi doṣeṇa** duḥkhena **dhūmenāgnir ivāvṛtāḥ** | iyān tu viśeṣaḥ karma-yogaḥ sukaro’pramādaś ca, jñāna-yogas tad-viparīta iti ||18.48||

**asakta-buddhiḥ sarvatra jitātmā vigata-spṛhaḥ |**

**naiṣkarmya-siddhiṁ paramāṁ saṁnyāsenādhigacchati ||49||**

sarvatra phalādiṣv asakta-buddhir jitātmā jitamanāḥ parama-puruṣa-kartṛtvānusandhānena ātma-kartṛtve vigata-spṛhaḥ evaṁ tyāgād ananyatvena nirṇītena saṁnyāsena yuktaḥ karma kurvan paramāṁ naiṣkarmya-siddhim adhigacchati | paramāṁ dhyāna-niṣṭhāṁ jñāna-yogasyāpi phala-bhūtām adhigacchatīty arthaḥ | vakṣyamāṇa-dhyāna-yogāvāptiṁ sarvendriya-karmoparati-rūpām adhigacchati ||18.49||

**siddhiṁ prāpto yathā brahma tathāpnoti nibodha me |**

**samāsenaiva kaunteya niṣṭhā jñānasya yā parā ||50||**

siddhiṁ prāptaḥ āprayāṇād aharahar anuṣṭhīyamānakarma yoganiṣpādyadhyānasiddhiṁ prāpto yathā yena prakāreṇa vartamāno brahma prāpnoti tathā samāsena me nibodha | tad eva brahma viśiṣyate niṣṭhā jñānasya yā parā iti | jñānasya dhyānātmakasya yā parā niṣṭhā paraṁ prāpyam ity arthaḥ ||18.50||

**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||**

buddhyā viśuddhayā yathāvasthitātma-tattva-viṣayayā yuktaḥ, dhṛtyā ātmānaṁ niyamya ca viṣaya-vimukhī-karaṇena yoga-yogyaṁ manaḥ kṛtvā, śabdādīn viṣayān tyaktvā asannihitān kṛtvā, tan-nimittau ca rāga-dveṣau vyudasya, vivikta-sevī sarvair dhyāna-virodhibhir vivikte deśe vartamānaḥ | laghv-āśī atyaśanānaśana-rahitaḥ, yata-vāk-kāya-mānaso dhyānābhimukhī-kṛta-kāya-vāṅ-mano-vṛttiḥ, dhyāna-yoga-paro nityam evaṁ bhūtaḥ san āprayāṇād aharahaḥ dhyāna-yoga-paraḥ, vairāgyaṁ samupāśritaḥ dhyeya-tattva-vyatirikta-viṣaya-doṣāvamarśena tatra virāgatāṁ vardhayan ahaṁkāram, anātmanī ātmābhimānaṁ balaṁ tad-vivṛddhi-hetu-bhūtaṁ vāsanā-balaṁ tan-nimittaṁ darpaṁ kāmaṁ krodhaṁ parigrahaṁ vimucya, nirmamaḥ sarveṣv anātmīyeṣv ātmīya-buddhi-rahitaḥ śāntaḥ ātmānubhavaika-sukhaḥ, evaṁ-bhūto dhyāna-yogaṁ kurvan brahma-bhūyāya kalpate brahma-bhāvāya kalpate sarva-bandha-vinirmukto yathāvasthitam ātmānam anubhavatīty arthaḥ ||18.51-53||

**brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati |**

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

**brahma-bhūta** āvirbhūtāparicchinna-jñānaikākāra-mac-cheṣataika-svabhāvātma-svarūpaḥ | itas tv anyāṁ prakṛtiṁ viddhi me parām [gītā 7.5] iti hi sva-śeṣatoktā | **prasannātmā** kleśa-karmādibhir akaluṣa-svarūpo mad-vyatiriktaṁ **na** kaṁcana bhūta-viśeṣaṁ prati **śocati na** kaṁcana **kāṅkṣati** | api tu mad-vyatirikteṣu **sarveṣu bhūteṣv** anādaraṇīyatāyāṁ **samo** nikhilaṁ vastu-jātaṁ tṛṇavat manyamāno **mad-bhaktiṁ labhate parām** | mayi sarveśvare nikhila-jagad-udbhava-sthiti-pralaya-līle nirasta-samasta-heya-gandhe ’navadhikātiśayāsaṁkhyeya-kalyāṇa-guṇa-gaṇaika-tāne lāvaṇyāmṛta-sāgare śrīmati puṇḍārīka-nayane sva-svāminy atyartha-priyānubhava-rūpāṁ parāṁ bhaktiṁ labhate ||18.54||

tat-phalam āha—

**bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ |**

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

svarūpataḥ svabhāvataś ca yo’haṁ guṇato vibhūtito yāvān cāhaṁ taṁ mām evaṁ-rūpayā bhaktyā tattvato vijānāti | māṁ tattvato jñātvā tad-anantaraṁ tattva-jñānānantaraṁ tato bhaktito māṁ viśate praviśati | tattvataḥ svarūpa-svabhāva-guṇa-vibhūti-darśanottara-kāla-bhāvinyā anavadhikātiśaya-bhaktyā māṁ prāpnotīty arthaḥ | atra tata iti prāpti-hetutayā nirdiṣṭā bhaktir evābhidhīyate | bhaktyā tv ananyayā śakyaḥ [gītā 11.54] iti tasyā eva tattvataḥ praveśa-hetutābhidhānāt ||18.55||

evaṁ varṇāśramocita-nitya-naimittika-karmaṇāṁ parityakta-phalādikānāṁ parama-puruṣārādhana-rūpeṇānuṣṭhitānāṁ vipāka uktaḥ | idānīṁ kāmyānām api karmaṇām uktenaiva prakāreṇānuṣṭhīyamānānāṁ sa eva vipāka ity āha—

**sarva-karmāṇy api sadā kurvāṇo mad-vyapāśrayaḥ |**

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

na kevalaṁ nitya-naimittika-karmāṇy api tu kāmyāny api sarvāṇi karmāṇi mad-vyapāśrayaḥ mayi saṁnyasta-kartṛtvādikaḥ kurvāṇo mat-prasādāt śāśvataṁ padam avyayam avikalaṁ prāpnoti | padyate gamyate iti padam māṁ prāpnotīty arthaḥ ||18.56||

yasmād evaṁ tasmāt—

**cetasā sarva-karmāṇi mayi saṁnyasya mat-paraḥ |**

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

cetasātmano madīyatva-man-niyāmyatva-buddhyoktaṁ hi mayi sarvāṇi karmāṇi saṁnyasyādhyātma-cetasā [3.30] iti sarva-karmāṇi sakartṛkāṇi sārādhyāni mayi saṁnyasya mat-paro’ham eva phalatayā prāpyaḥ ity anusandadhānaḥ karmāmi kurvan imam eva buddhi-yogam upāśritya satataṁ mac-citto bhava ||18.57||

evam—

**mac-cittaḥ sarva-durgāṇi mat-prasādāt tariṣyasi |**

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

mac-cittaḥ sarva-karmāṇi kurvan sarvāṇi sāṁsārikāṇi durgāṇi mat-prasādād eva tariṣyasi | atha tvam ahaṁkārād aham eva kṛtyākṛtya-viṣayaṁ sarvaṁ jānāmīti bhāvān mad-uktaṁ na śroṣyasi ced vinaṅkṣyasi naṣṭe bhaviṣyasi | na hi kaścin mad-vyatiriktaḥ kṛtsnasya prāṇi-jātasya kṛtyākṛtyayoḥ jñātā śāsitā vā asti ||18.58||

**yad ahaṁkāram āśritya na yotsya iti manyase |**

**mithyaiṣa vyavasāyas te prakṛtis tvāṁ niyokṣyati ||59||**

yad ahaṁkāram ātmani hitāhitajñāne svātantryābhimānam āśritya man-niyogam anādṛtya na yotsye iti manyase eṣa te svātantrya-vyavasāyo mithyā bhaviṣyati | yataḥ prakṛtis tvāṁ yuddhe niyokṣyati | mat-svātantryodvigna-manasaṁ tvām ajñaṁ prakṛtiḥ niyokṣyati ||18.59||

tad upapādayati—

**svabhāva-jena kaunteya nibaddhaḥ svena karmaṇā |**

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

svabhāvajaṁ hi kṣatriyasya karma śauryaṁ svabhāvajena śauryākhyena svena karmaṇā nibaddhas tata evāvaśaḥ paraiḥ dharṣaṇam asahamānas tvam eva tad yuddhaṁ kariṣyasi | yad idānīṁ mohād ajñānāt kartuṁ na icchasi ||18.60||

sarvaṁ hi bhūta-jātaṁ sarveśvareṇa mayā pūrva-karmānuguṇyena prakṛty-anuvartane niyamitam, tat sṛṇu—

**īśvaraḥ sarva-bhūtānāṁ hṛd-deśe’rjuna tiṣṭhati |**

**bhrāmayan sarva-bhūtāni yantrārūḍhāni māyayā ||61||**

īśvaraḥ sarva-niyamana-śīlo vāsudevaḥ sarva-bhūtānāṁ hṛd-deśe sakala-pravṛtti-nivṛtti-mūla-jñānodaye deśe tiṣṭhati | kathaṁ kiṁ kurvan tiṣṭhati ? yantrārūḍhāni sarva-bhūtāni māyayā bhrāmayan svenaiva nirmitaṁ dehendriyāvastha-prakṛty-ākhyaṁ yantram ārūḍhāni sarva-bhūtāni svakīyayā sattvādi-guṇa-mayyā māyayā guṇānuguṇaṁ pravartayan tiṣṭhatīty arthaḥ | pūrvam api etad uktam sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanaṁ ca [gītā 15.15] iti mattaḥ sarvaṁ pravartate [gītā 10.8] iti ca | śrutiś ca—ya ātmani tiṣṭhan [ŚatBr 1.13.1] ity ādikā |

etan māyā-nivṛtti-hetum āha—

**tam eva śaraṇaṁ gaccha sarva-bhāvena bhārata |**

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

yasmād evaṁ tasmāt tam eva sarvasya praśāsitāram āśrita-vātsalyena tvat-sārathye’vasthitam itthaṁ kurv iti ca praśāsitāraṁ māṁ sarva-bhāvena sarvātmanā śaraṇaṁ gacchānuvartasva | anyathā tan-māyā-preritenājñena tvayā yuddhādi-karaṇam avarjanīyam | tathā sati naṣṭe bhaviṣyasi | ato mad-ukta-prakāreṇa yuddhādikaṁ kurv ity arthaḥ | evaṁ kurvāṇas tat-prasādāt parāṁ śāntiṁ sarva-karma-bandhopaśamanaṁ śāśvataṁ ca sthānaṁ prāpsyasi | yad abhidhīyate śruti-śataiḥ—tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ [ṛg.ve. 1.2.6.5] te ha nākaṁ mahimānaḥ sacanta yatra pūrve sādhyāḥ santi devāḥ [yajuḥ 31.16] yatra ṛṣayaḥ prathamajā ye purāṇāḥ | pareṇa nākaṁ vihitaṁ guhāyām [ma.nā.u. 8.14] yo asyādhyakṣaḥ parame vyoman [ṛg.ve. 8.7.17.7], atha yad ataḥ paro divo jyotir dīpyate [chā.u. 3.13.7], so’dhvanaḥ pāram āpnoti tad viṣṇoḥ paramaṁ padam [ka.u. 3.9] ity-ādibhiḥ ||18.62||

**iti te jñānam ākhyātaṁ guhyād guhyataraṁ mayā |**

**vimṛśyaitad aśeṣeṇa yathecchasi tathā kuru ||63||**

ity evaṁ te mumukṣubhir adhigantavyaṁ jñānaṁ sarvasmād guhyād guhyataraṁ karma-yogaviṣayaṁ jñāna-yogaviṣayaṁ bhakti-yogaviṣayaṁ ca sarvam ākhyātam | etad aśeṣeṇa vimṛśya svādhikārānurūpaṁ yathā icchasi tathā kuru, karma-yogaṁ jñānaṁ bhakti-yogaṁ vā yatheṣṭam ātiṣṭha ity arthaḥ ||18.63||

**sarva-guhyatamaṁ bhūyaḥ śṛṇu me paramaṁ vacaḥ |**

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

sarveṣv eteṣu guhyeṣu bhakti-yogasya śreṣṭhatvād guhyatamam iti pūrvam eva uktam idaṁ tu te guhyatamaṁ pravakṣyāmyanasūyave [gītā 9.1] ity ādau | bhūyo’pi tad-viṣayaṁ paramaṁ me vacaḥ sṛṇv iṣṭo’si me dṛḍham iti tatas te hitaṁ vakṣyāmi ||18.64||

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

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

vedānteṣu—vedāham etaṁ puruṣaṁ mahāntam āditya-varṇaṁ tamasaḥ parastāt [śve.u. 3.8] tam evaṁ vidvān amṛta iha bhavati | nānyaḥ panthā vidyate’yanāya [śve.u. 3.8] ity-ādiṣu vihitaṁ vedana-dhyānopāsanādi-śabda-vācyaṁ darśana-samānākāraṁ smṛti-saṁsantānam atyartha-priyam iha man-manā bhava iti vidhīyate |

mad-bhakto’tyarthaṁ mat-priyo’tyartha-mat-priyatvena ca niratiśaya-priyāṁ smṛti-santatiṁ kuruṣva ity arthaḥ | mad-yājī tatrāpi mad-bhakta ity anuṣajyate | yajanaṁ pūjanam, atyartha-priya-mad-ārādhana-paro bhava | ārādhanaṁ hi paripūrṇa-śeṣa-vṛttiḥ |

māṁ namaskuru namo namanaṁ mayy atimātra-prahvībhāvam atyartha-priyaṁ kurv ity arthaḥ | evaṁ vartamāno mām eva eṣyasīty etat satyaṁ te pratijāne tava pratijñāṁ karomi, na upacchanda-mātraṁ yatas tvaṁ priyo’si me priyo hi jñānino’tyartham ahaṁ sa ca mama priyaḥ [7.17] iti pūrvam eva uktam | yasya mayy atimātra-prītiḥ vartate mamāpi tasmin atimātra-prītir bhavatīti tad-viyogam asahamāno’haṁ taṁ māṁ prāpayāmi, ataḥ satyam eva pratijñātaṁ mām eva eṣyasīti ||18.65||

**sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja |**

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

karma-yoga-jñāna-yoga-bhakti-yoga-rūpān sarvān dharmān parama-niḥśreyasa-sādhana-bhūtān mad-ārādhanatvenātimātra-prītyā yathādhikāraṁ kurvāṇa eva ukta-rītyā phala-karma-kartṛtvādi-parityāgena parityajya mām ekam eva kartāram ārādhyaṁ prāpyam upāyaṁ cānusandhatsva |

eṣa eva sarva-dharmāṇāṁ śāstrīya-parityāgaḥ iti niścayaṁ sṛṇu me | tatra tyāge bharata-sattama | tyāgo hi puruṣavyāghra trividhaḥ saṁprakīrtitaḥ [gītā 18.4] ity ārabhya, saṅgaṁ tyaktvā phalaṁ caiva sa tyāgaḥ sāttviko mataḥ [gītā 18.9],

na hi deha-bhṛtā śakyaṁ tyaktuṁ karmāṇy aśeṣataḥ |

yastu karma-phala-tyāgī sa tyāgīty abhidhīyate || [gītā 18.11]

ity adhyāyādau sudṛḍham upapāditam |

ahaṁ tvā sarva-pāpebhyo mokṣayiṣyāmy evaṁ vartamānaṁ tvāṁ mat-prāpti-virodhibhyo’nādi-kāla-saṁcitānantākṛtya-karaṇa-kṛtyākaraṇa-rūpebhyaḥ sarvebhyaḥ pāpebhyo mokṣayiṣyāmi | mā śucaḥ, śokaṁ mā kṛthāḥ |

athavā, sarva-pāpa-vinirmuktātyartha-bhagavat-priya-puruṣa-nirvatryatvād bhakti-yogasya tad-ārambha-virodhi-pāpānām ānantyāc ca tat-prāyaścitta-rūpaiḥ dharmaiḥ aparimita-kāla-kṛtaiḥ, teṣāṁ dustaratayā ātmano bhakti-yogārambhānarhatām ālocya, śocato’rjunasya śokam apanudan śrī-bhagavān uvāca—sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja iti |

bhakti-yogārambha-virodhy-anādi-kāla-saṁcita-nānā-vidhānanta-pāpānuguṇān tat-prāyāścitta-rūpān kṛcchra-cāndrāyaṇa-kūṣmāṇḍā-vaiśvānara-prājāpatya-vrātapati-pavitreṣṭi-trivṛd-agniṣṭomādikān nānā-vidhānantān tvayā parimita-kāla-vartinā durunuṣṭhān sarva-dharmān parityajya bhakti-yogārambha-siddhaye mām ekaṁ parama-kāruṇikam anālocita-viśeṣa-śeṣa-loka-śaraṇyam āśrita-vātsalya-jaladhiṁ śaraṇaṁ prapadyasva | ahaṁ tvā sarva-pāpebhyo yathodita-svarūpa-bhakty-ārambha-virodhibhyaḥ sarvebhyaḥ pāpebhyo mokṣayiṣyāmi | mā sucaḥ ||18.66||

**idaṁ te nātapaskāya nābhaktāya kadācana |**

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

idaṁ te paramaṁ guhyaṁ śāstraṁ mayā ākhyātam atapaskāyātapta-tapase tvayā na vācyaṁ tvayi vaktari mayi cābhaktāya kadācana na vācyaṁ tapta-tapase cābhaktāya na vācyam ity arthaḥ | na cāśuśrūṣave bhaktāyāpy aśuśrūṣave na vācyaṁ na ca māṁ yo’bhyasūyati mat-svarūpe mad-aiśvarye mad-guṇeṣu ca kathiteṣu yo doṣam āviṣkaroti na tasmai vācyam, asamāna-vibhakti-nirdeśas tasyātyanta-pariharaṇīyatā-jñāpanāya ||18.67||

**ya idaṁ paramaṁ guhyaṁ mad-bhakteṣv abhidhāsyati |**

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

idaṁ paramaṁ guhyaṁ mad-bhakteṣu yo’bhidhāsyati, vyākhyāsyati saḥ mayi paramāṁ bhaktiṁ kṛtvā mām eva eṣyati na tatra saṁśayaḥ ||18.68||

**na ca tasmān manuṣyeṣu kaścin me priya-kṛttamaḥ |**

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

sarveṣu manuṣyeṣv itaḥ pūrvaṁ tasmād anyo manuṣyo me na kaścit priyakṛttamo’bhūt, itaḥ uttaraṁ ca na bhavitā, ayogyānāṁ prathamam upādānaṁ yogyānām akathanād api tat-kathanasyāniṣṭatamatvāt ||18.69||

**adhyeṣyate ca ya imaṁ dharmyaṁ saṁvādam āvayoḥ |**

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

ya imam āvayoḥ dharmyaṁ saṁvādam adhyeṣyate, tena jñāna-yajñenāham iṣṭaḥ syām | iti me matiḥ | asmin yo jñāna-yajño’bhidhīyate, tenāham etad adhyayana-mātreṇa iṣṭaḥ syām ity arthaḥ ||18.70||

**śraddhāvān anasūyaś ca śṛṇuyād api yo naraḥ |**

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

**śraddhāvān anasūyaś ca yo naraḥ sṛṇuyād api** tena śravaṇa-mātreṇa **so’pi** bhakti-virodhi-pāpebhyo **muktaḥ puṇya-karmaṇāṁ** mad-bhaktānāṁ **lokān** samūhān **prāpnuyāt** ||18.71||

**kaccid etac chrutaṁ pārtha tvayaikāgreṇa cetasā |**

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

mayā kathitam etat pārtha tvayāvahitena cetasā kaccit śrutam ? tavājñāna-saṁmohaḥ kaccit pranaṣṭaḥ ? yenājñānena mūḍho na yotsyāmi, ity uktavān ||18.72||

arjuna uvāca—

**naṣṭo mohaḥ smṛtir labdhā tvat-prasādān mayācyuta |**

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

moho viparīta-jñāna tvat-prasādāt mama tad vinaṣṭam | smṛtir yathāvasthita-tattva-jñānaṁ tvat-prasādād eva tac ca labdham |

anātmani prakṛtav ātmābhimāna-rūpo mohaḥ, parama-puruṣa-śarīratayā tad-ātmakasya kṛtsnasya cid-acid-vastuno’tad-ātmābhimāna-rūpaś ca, nitya-naimittika-rūpasya karmaṇaḥ parama-puruṣārādhanatayā tat-prāpty-upāya-bhūtasya bandhatva-buddhi-rūpaś ca, sarvo vinaṣṭaḥ | ātmanaḥ prakṛti-vilakṣaṇatva-tat-svabhāva-rahitatā-jñātṛtvaika-svabhāvatā-parama-puruṣa-śeṣatā-tan-niyāmyatvaika-svarūpatā-jñānam, bhagavato nikhila-jagad-utpatti-sthiti-pralaya-līlā-śeṣa-doṣa-pratyanīka-kalyāṇaika-svarūpa-svābhāvikānavadhikātiśaya-jñāna-balaiśvarya-vīrya-śakti-tejaḥ-prabhṛti-samasta-kalyāṇa-guṇa-gaṇa-mahārṇava-para-brahma-śabdābhidheya-parama-puruṣa-yāthātmya-vijñānaṁ ca, evaṁ-rūpaṁ parāvara-tattva-yāthātmya-vijñāna-tad-abhyāsa-pūrvakāharaha-rupa-cīyamāna-parama-puruṣa-prītyaika-phala-nitya-naimittika-karma-niṣiddha-parihāra-śama-damādy-ātma-guṇa-nirvatrya-bhakti-rūpatāpanna-parama-puruṣopāsanaika-labhyo vedānta-vedyaḥ parama-puruṣo vāsudevas tvam iti jñānaṁ ca labdham |

tataś ca bandhu-sneha-kāruṇya-pravṛddha-viparīta-jñāna-mūlāt sarvasmād avasādād vimukto gata-sandehaḥ svasthaḥ sthito’smi | idānīm eva yuddhādi-kartavyatā-viṣayaṁ tava vacanaṁ kariṣye yathoktaṁ yuddhādikaṁ kariṣye ity arthaḥ ||18.73||

dhṛtarāṣṭrāya svasya putrāḥ pāṇḍāvāś ca yuddhe kim akurvata iti pṛcchate—

saṁjaya uvāca—

**ity ahaṁ vāsudevasya pārthasya ca mahātmanaḥ |**

**saṁvādam imam aśrauṣam adbhutaṁ romaharṣaṇam ||74||**

ity evaṁ vāsudevasya vasudeva-sūnoḥ pārthasya ca tat-pitṛ-ṣvasuḥ putrasya ca mahātmano mahā-buddhes tat-pada-dvandvam āśritasya imaṁ romaharṣaṇam adbhutaṁ saṁvādam ahaṁ yathoktam aśrauṣaṁ śrutavān aham ||18.74||

**vyāsa-prasādāc chrutavān etad guhyam ahaṁ param |**

**yogaṁ yogeśvarāt kṛṣṇāt sākṣāt kathayataḥ svayam ||75||**

vyāsa-prasādād vyāsānugraheṇa divya-cakṣuḥ-śrotra-lābhād etat paraṁ yogākhyaṁ guhyaṁ yogeśvarād jñāna-balaiśvarya-vīrya-śakti-tejasāṁ nidher bhagavataḥ kṛṣṇāt svayam eva kathayataḥ sākṣāt śrutavān aham ||18.75||

**rājan saṁsmṛtya saṁsmṛtya saṁvādam imam adbhutam |**

**keśavārjunayoḥ puṇyaṁ hṛṣyāmi ca muhur muhuḥ ||76||**

keśavārjunayor imaṁ puṇyam adbhutaṁ saṁvādaṁ sākṣāc chrutaṁ smṛtvā muhuḥ muhuḥ hṛṣyāmi ||18.76||

**tac ca saṁsmṛtya saṁsmṛtya rūpam atyadbhutaṁ hareḥ |**

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

tat cārjunāya prakāśitam aiśvaraṁ hareḥ atyadbhutaṁ rūpaṁ mayā sākṣāt-kṛtaṁ saṁsmṛtya saṁsmṛtya hṛṣyato me mahān vismayo jāyate punaḥ punaś ca hṛṣyāmi ||18.77||

kim atra bahunoktena—

**yatra yogeśvaraḥ kṛṣṇo yatra pārtho dhanurdharaḥ |**

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

**yatra yogeśvaraḥ** kṛtsnasyoccāvaca-rūpeṇāvasthitasya cetanasyācetanasya ca vastuno ye ye svabhāva-yogās teṣāṁ sarveṣāṁ yogānām īśvaraḥ sva-saṁkalpāyatta-svetara-samasta-vastu-svarūpa-sthiti-pravṛtti-bhedaḥ **kṛṣṇo** vasudeva-sūnur **yatra** ca **pārtho** dhanurdharas tat-pitṛṣvasuḥ putras tat-pada-dvandvaikāśrayas tatra **śrīr vijayo bhūtiḥ nītiś ca dhruvā** niścalā **iti matir mama** iti ||18.78||

iti śrī-bhagavad-rāmānuja-viracite śrīmad-gītā-bhāṣye aṣṭādaśo’dhyāyaḥ

||18||

1. etac cobhayaṁ tad-anuguṇa-mano-vṛtti-dvayaṁ mantavyaṁ, tat-prakaraṇāt iti pāṭhāntaraḥ. [↑](#footnote-ref-2)