śrī-yatipati-yāmunācārya-muni-kṛtaḥ

# śrī-bhagavad-gītārtha-saṅgrahaḥ

**vigāhe yāmunaṁ tīrthaṁ sādhu-vṛndāvane sthitam |**

**nirasta-jihmaga-sparśe yatra kṛṣṇaḥ kṛtādaraḥ ||**

mahā-deśikācārya-veṅkaṭa-nāthasya

**-- gītārtha-saṅgraha-rakṣā --**

śrīmān veṅkaṭa-nāthāryaḥ kavitārkika-kesarī |

vedāntācārya-varyo me sannidhatāṁ sadā hṛdi ||1||

mānatvaṁ bhagavan matasya mahataḥ puṁsas tathā nirṇayas

tisraḥ siddhaya ātma-saṁvida-khilādhīśāna-tattvāśrayāḥ |

gītārthasya ca saṅgrahaḥ stuti-yugaṁ śrī-śrīśayor ity amūn

yad granthān anusandadhe yati-patis taṁ yāmuneyaṁ numaḥ ||2||

śrīmad-veṅkaṭa-nāthena yathā-bhāṣyaṁ vidhīyate |

bhagavad-yāmuneyokta-gītā-saṅgraha-rakṣaṇam ||3||

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**svadharma-jñāna-vairāgya-sādhya-bhakty-eka-gocaraḥ |**

**nārāyaṇaḥ paraṁ brahma gītā-śāstre samīritaḥ ||1||**

tattvaṁ jijñāsamānānāṁ hetubhiḥ sarvato-makhaiḥ |

tattvam eko mahā-yogī harir nārāyaṇaḥ paraḥ || [Mbh 12.347.83]

āloḍya sarva-śāstrāṇi vicāya ca punaḥ punaḥ |

idam ekaṁ suniṣpannaṁ dhyeyo nārāyaṇaḥ sadā || [NṛP 78.34]

ity ādibhis tattva-hita-rūpaṁ samastādhyātma-śāstrārtha-sāraṁ maharṣayaḥ saṁjagṛhuḥ | tad etad ubhayaṁ sarvopaniṣat-sāra-saṅkalanātmikāyāṁ bhagavad-gītāyāṁ pratipādyatayā pradarśayan tatrāpy upaniṣadāṁ tattva-prādhānyasya śārīrake sūtratatvād ihāpi tat-pradhānatayā vyapadiśati – sve dharmāḥ **svadharmāḥ** sva-varṇāśrama-niyata-śāstrārthāḥ | sve sve karmaṇy abhirataḥ saṁsiddhiṁ labhate naraḥ [Gītā 18.45] iti hi gīyate | svaysa dharma iti samāse’py ayam evārthaḥ | **jñānaṁ** atra para-śeṣataika-rasam ayathāvasthitātma-viṣayam | **vairāgyaṁ** paramātma-vyatirikteṣu sarveṣu viraktiḥ | paramātmani yo rakte virako’paramātmani [NārP 2.3] iti mumukṣoḥ svabhāva-pratipādanāt | tathā ca pātañjala-yogānuśāsana-sūtram -- dṛṣṭānuśravika-viṣaya-vitṛṣṇasya vaśīkāra-saṁjñā vairāgyam [YogaS 1.15] iti karma-yoga-parikara-bhūtasyāpi vairāgyasya pṛthag-upādānam apavargasya tad-anvaya-vyatirekānuvidhāyitvena tat-prādhānya-jñāpanārthaṁ kanda-bhūta-rāga-nivṛttyā tan-mūla-krodhādi-samasta-doṣa-nivṛtti-jñāpanārthaṁ ca | tatra svadharma-jñānayoḥ prathamaṁ karma-yoga-jñāna-yoga-rūpeṇāvasthitayor ātma-sākṣātkāra-dvārā bhakti-yogādhikāra-nirvartakatvena tat-sādhakatvam | tad-abhiprāyeṇoktam ātma-siddhau – ubhaya-parikarmita-svāntasyaikāntikātyantika-bhakti-yoga-labhyaḥ iti | utpanna-bhakti-yogānām api viśadatama-pratyakṣa-samānākārasya taila-dhārāvad vaicchinna-smṛti-santata-rūpasya āprayāṇād anuvartanīyasya aharahar abhyāsādheyātiśayasya bhakti-yogasya sattva-vivṛddhi-sādhyatā tad-virodhi-rajas-tamo-mūla-bhūta-pāpa-nivarhaṇa-dvāreṇa sattvopacaya-hetutayopakārakatvād ātma-yāthātmya-jñāna-pūrvakaiḥ parityakta-phala-saṅga-kartṛtvādibhiḥ parama-puruṣārādhanaika-veṣair nitya-naimittika-karmabhir bhakter upacīyamānatva-veṣeṇa sādhyatvam | tad etat sarvam abhisandhāyoktaṁ bhagavatā parāśareṇa –

iyāja so’pi subahūn yajñān jñāna-vyapāśrayaḥ |

brahma-vidyām adhiṣṭhāya tartuṁ mṛtyum avidyayā || [ViP 6.6.12] iti |

mahanīya-viṣaye prītir bhaktiḥ | prīti-pūrvam anudhyānaṁ bhaktir ity abhidhīyate [LiṅgaP 2.9.19] iti vacanam api ūjya-viṣaya-viśeṣa-niyataṁ yojyam | saiva vedanopāsana-dhyānādi-śabdair adhyātma-śāstreṣu mokṣopāya-vidhi-vākyaiḥ sāmānyato viśeṣataś ca pratipādyate, guru-laghu-vikalpānupapatteḥ sāmānya-śabdānāṁ samāna-prakaraṇokta-viśeṣa-viśrame ca sambhavati dvāri dvārādi-kalpanāyogāt, vidyupāsyor vyatikareṇopakramopasaṁhāra-darśanāt nididhyāsitavyaḥ [BAU 2.4.5] ity asya sthāne vijñāna-śabda-śravaṇāc ca, parama-puruṣa-varaṇīyatā-hetu-bhūta-guṇa-viśeṣavataiva labhyatva-śruteś ca, tad-varaṇasyāsmin śāstre bhakty-adhīnatvokteś ca | evaṁ sati vedanetara-mokṣopāya-niṣedhaka-śrutīnām –

bhaktyā tv ananyayā śakya

aham evaṁ-vidho’rjuna |

jñātuṁ draṣṭuṁ ca tattvena

praveṣṭuṁ ca parantapa || [Gītā 11.54] ity ādi smṛtīnāṁ cāvirodhaḥ |

tad etad uktaṁ **bhakty-eka-gocara** iti | bhakter eva gocaro nāyasyety arthaḥ | etena karma-samuccaya-vākyārtha-jñānādi-pakṣāḥ pratikṣiptāḥ | gocaratvam iha phalatvena grāhyam, bhakty-eka-labhye puruṣe purāṇe [GarP 1.219.34] ity ādibhir aikarasyāt | bhakti-yoga-labhya iti svokta-saṁvādāc ca | upāyatayā phalatayā caikasyaivāvalambanād aiśvaryādy-artha-bhakti-vyavacchedārthaṁ vātraika-śabdaḥ | atra hy aiśvaryādy-arvācīna-puruṣārtha-grahaṇaṁ bhūma-vidyāyām iva niratiśaya-puruṣārtha-pratipādanārtham | tad-abhiprāyeṇa ca bhāṣyam -- parama-puruṣārtha-lakṣaṇa-mokṣa-sādhanatayā vedāntoditaṁ sva-viṣayaṁ jñāna-karmānugṛhīta-bhakti-yogam avatārayāmāsa [Upodghāta] iti |

yad vā niratiśayaiśvarya-yuktayā bhakty-arhatvam iha tad-gocaratvam | aikāntikatvādi-vyañjanāya tv **eka**-śabdaḥ | parāvarajñaṁ bhūtānām ity ukta-parāvara-tattva-niścayena anya-bhakty-unmūlanād avyabhicāreṇa ananya-viṣayatvam aikāntikatvam | sātiśaya-niratiśaya-puruṣārtha-vivekena tad-eka-bhogyatayā uttarāvadhi-rāhityam ātyantikatvam |

kāraṇa-vākya-sthānāṁ sad brahmādi-sāmānya-śabdānāṁ samāna-prakaraṇa-mahopaniṣad-ādi-paṭhitāvādhitāsambhavad-gaty-antara-nārāyaṇādi-viśeṣa-śabdārtha-viśramaṁa vyañjayituṁ **nārāyaṇaḥ paraṁ brahma** iti viśeṣataḥ sāmānyataś ca vyapadeśa-dvayam |

anenāvibhaktike’pi nārāyaṇānuvāka-vākye pūrvāpara-vākya-cchāyānusārāc chākhāntara-sa-visarjanīya-paṭhanāc ca vyastavyaṁ vyañjitam | tena ca sarva-para-vidyopāsya-viśeṣa-nirdhāraṇārthatayā kevala-para-tattva-pratipādana-para-nārāyaṇānuvāk-siddha evāsya śāstrasya viṣayaḥ | tad-vibhūtitvena viśvam evedaṁ puruṣaḥ [NāU] itivat samānādhikaraṇatayā tatrāmnātānāṁ brahma-śivendrādīnāṁ nāra-śabdārthānām ihāpi brahmāṇam īśam [Gītā 11.15] ity ādibhis tad-vibhūty-eka-deśāśrayatvaṁ pratipādyata iti khyāpitam | uktaṁ ca stotre –

 svābhāvikān avadhikātiśayeśitṛtvaṁ

nārāyaṇa tvai na mṛṣyati vaidikaḥ kaḥ |

brahmā śivaḥ śatamakhaḥ parama-svarād

ity ete’pi yasya mahimārṇava-vipruṣas te || iti |

saṁvit-siddhau ca advitīya-śruti-vyākhyāne ca darśitam –

yathā cola-nṛpaḥ samrād advitīyo’sti bhūtale |

iti tat-tulya-nṛpati-nivāraṇa-paraṁ vacaḥ ||

na tu tat-putra-tad-bhṛtya-kalatrādi-nivārakam |

tathā surāsura-nara-brahmāṇḍa-śata-koṭayaḥ ||

kleśa-karma-vipākādyair aspṛṣṭasyākhileśituḥ |

jñānādi-ṣāḍguṇya-nidher acintya-vibhavasya tāḥ |

viṣṇor vibhūti-mahima-samudra-drapsa-vipruṣaḥ || iti |

puruṣa-nirṇaye ca etat-prapañco grāhyaḥ | tad etad-vyapadeśa-dvayaṁ śriyaḥ patiḥ ity ādinā prārambha-bhāṣyeṇa vyākṛtam | ata eva hi tatrāpi paraṁ brahma puruṣottamo nārāyaṇaḥ ity antena samabhivyāhṛtam | prapañcitam etad asmābhis tātparya-candrikāyām iti nātra vistṛṇīmahe | nirviśeṣaṇasyaiva brahma-śabdasya kāṣṭhā-prāpta-bṛhattva-bṛṁhanatvayogini paramātmany eva yoga-rūḍhatve’pi tasmād anyatra jīvādau tad-aṇu-leśa-yogād aupacārika-prayoga-rūḍhes tad-vyavacchedāya param iti viśeṣitam | evam eva hy anyatrāpi viśeṣyate | vyomātīta-vādi-mata-nirāsārthaṁ vā paratvoktiḥ |

**gītā** eva tattva-hitayor yathāvac chāsanāt **śāstram** | upaniṣat-samādhinā siddha-vyavahāra-nirūḍheḥ strī-liṅga-nirdeśaḥ | etena śāstrāntarād asya śāstrasyādhikyaṁ vyañjitam | svayaṁ ca mahābhārate maharṣiṇotkam -- atropaniṣadaṁ puṇyāṁ kṛṣṇa-dvaipāyano’bravīt [Mbh 1.1.279] iti | uktaṁ cābhiyuktaiḥ –

 yasmin prasāda-sumukhe kavayo’pi ye te

 śāstrāṇy aśāsur iha tan-mahimāśrayāṇi |

 kṛṣṇena tena yadiha svayam eva gītaṁ

 śāstrasya tasya sadṛśaṁ kim ivāsti śāstram || iti |

pañcama-vede cāsyāṁśasya prādhānyam uddhṛtyāha –

 bhārate bhagavad-gītā dharma-śāstreṣu mānavam |

 vedeṣu pauruṣaṁ sūktaṁ purāṇeṣu ca vaiṣṇavam || iti |

**samīritaḥ** samyag īritaḥ | ajñāna-saṁśaya-viparyaya-pratikṣepeṇa parama-prāpyatva-prāpakatva-sarva-kāraṇatva-sarva-rakṣakatva-sarva-saṁhartṛtva-sarvādhikatva-sarvādhāratva-sarva-niyantṛtva-sarva-śeṣitva-sarva-veda-vedyatva-sarva-heya-rahitatva-sarva-pāpa-mocakatva-sarva-samāśrayaṇīyatvādibhiḥ svabhāvaiḥ samasta-vastv-antara-vilakṣaṇatayā puruṣottamatvena pratipādita ity arthaḥ | samanvaya-sūtravan niratiśaya-puruṣārthatva-vivakṣayā vā samity upasargaḥ | evam anena ślokena śāstrārthaḥ saṁgṛhītaḥ ||1||

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**jñāna-karmātmake yoga-lakṣye susaṁskṛte |**

**ātmānubhūti-siddhy-arthe pūrva-ṣaṭkena codite ||2||**

atha tribhiḥ ślokais trayāṇāṁ ṣaṭkānām arthaṁ saṁgṛhṇāti -- jñānātmikā niṣṭhā jñāna-yogaḥ | karmātmikā niṣṭhā karma-yogaḥ | nitiṣṭhaty asminn arthe adhikartavye’dhikārīti niṣṭhā, niyatā sthitir eva vā niṣṭhā, yāvat phalaṁ sthira-parigṛhītam upāyānuṣṭhānam ity arthaḥ | anayoḥ svarūpaṁ vyañjayiṣyati karma-yogas tapas tīrthaṁ [atra 23] ity ādinā | **yoga-lakṣye** yogaḥ sādhyatayā lakṣyam uddeśyaṁ yoyos te yoga-lakṣye | atra karma-niṣṭhayā jñāna-niṣṭhām āruhya tayā yoga-prāptir iti dvaitīyaḥ kramaḥ | tārtīyas tu jñāna-niṣṭhā-vyavadhānam antareṇa karma-niṣṭhayaiva yāvad yogārambhaṁ dṛḍha-parigṛhītayā antargatātma-jñānayā śiṣṭatayā vyaâdeśyānāṁ lokānuvidheyānuṣṭhānānām itareṣām api niṣpramāda-sukaropāya-saktānāṁ yogāvāptir iti | yogo’trāsanādi-viśeṣa-parikaravān sākṣātkārārtham ātmāvalokanāpara-nāmā citta-samādhāna-viśeṣa-rūpo vyāpāraḥ | tat-sādhya-sākṣātkāra eva vā | tena smṛti-santati-viśeṣa-rūpāt svakāraṇa-bhūta-jñāna-yogāt svakārya-bhūtād ātmānubhavāc ca bhedaḥ | **susaṁskṛte** paramātmādhīnatva-tat-prīty-arthatva-phalāntara-saṅga-rāhtiyādi-buddhi-viśeṣaiḥ parikarmite ity arthaḥ | **ātmānubhūti-siddhy-arthe** sukham ātyantikaṁ yat tat [Gītā 6.21] ity ādy ukta-prakāreṇa vaiṣayikānanda-vilakṣaṇasyetara-samasta-vaitṛṣṇyāvaha-sukha-svabhāva-pratyag-ātma-sākṣātkāra-viśeṣa-rūpa-siddhi-viśeṣa-prayojane ity arthaḥ | **pūrva-ṣaṭkena codite** kartavyatayānuśiṣṭe iti yāvat | tādarthyād upodghāta-rūpasya prathamādhyāyasya na tv evāham [Gītā 2.12] ity ataḥ pūrvasya dvitīyādhyāyaika-deśasya ca tad-anupraveśa-vāco yuktiḥ | āhuś copodghāta-lakṣaṇaṁ – cintāṁ prakṛta-siddhy-arthām upodghātaṁ pracakṣate iti | evam anena ślokena prathama-ṣaṭkasyāvaratatva-viṣaya-vyavahitopāya-paratvam uktam ||2||

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**madhyame bhagavat-tattva-yāthātmyāvāpti-siddhaye |
jñāna-karmābhinirvartyo bhakti-yogaḥ prakīrtitaḥ ||3||**

atha **madhyama-**ṣaṭkasya para-tattva-viṣayāvyavahitopāya-paratvam āha – pūrva-śloke samāsa-sthasyāpi ṣaṭka-śabdasyātra buddhyā niṣkṛṣya vipariṇatasyānuṣaṅgaḥ | **bhagavac**-chabdo madhyama-ṣaṭkokta-sakala-jagad-eka-kāraṇatva-nirdoṣa-kalyāṇa-guṇākaratva-yogini parasmin brahmaṇi pratyakṣaraṁ prakṛti-pratyaya-rūḍhibhiś ca bhagavat-parāśarādibhir nirukto draṣṭavyaḥ | yasyaiṣa saṁgrahaḥ –

tatra pūjya-padārthokti-paribhāṣā-samanvitaḥ |

śabdo’yaṁ nopacāreṇa hy anyatra hy upacārataḥ || [ViP 6.5.77] iti |

ayaṁ ca brahma-śabdasya parasminn eva mukhyatve nidarśanatayā śārīrika-bhāṣyārambhe darśitaḥ bhagavac-chabdavat iti | bhakteṣu bhāgavata-samākhyā ca bhajanīye bhagavac-chabdasya nāma-dheyatāṁ vyanakti | bhagavān eva tattvaṁ bhagavat-tattvaṁ, tattvam iha prāmāṇikaḥ padārthaḥ | tattvena praveṣṭum ity asyārthaṁ vyanakti **yāthātmyāvāpti-siddhaya** iti | aiśvaryādi-puruṣārthāntarokter ātmānanyārthatvam anena sūcitam | yāthātmyam atra anavacchedena puṣkalam anāropitaṁ rūpam | avāpitr anavacchinnānandatayānubhūtiḥ saiva siddhiḥ | puruṣārtha-kāṣṭhā-rūpatvāt tasyā vā siddhir labdhiḥ | **jñāna-karmābhinirvartya** ity anena prathama-madhyama-ṣaṭkayoḥ krama-niyāmakaḥ saṅgati-viśeṣaḥ sūcitaḥ | tad-anusāreṇa saptamārambhe 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 [Gītā 18.46] ity ārabhya, mad-bhaktiṁ labhate parāṁ [Gītā 18.54] iti saṁkṣipya vakṣyata [Rām.Bhā. 7.1] iti | bhaktir eva yogo bhakti-yogaḥ | yogaḥ sannahanopāya-dhyāna-saṅgati-yuktiṣu [Amara] iti pāṭhād yoga-śabdo’tra upāya-paraḥ | dhyāna-paratve’pi sāmānya-viśeṣa-rūpatayānvaya-siddhiḥ | **prakīrtitaḥ** svarūpata iti kartavyatāto viṣayataḥ kāryataś ca prakṛṣṭatayā kīrtita ity arthaḥ ||3||

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**pradhāna-puruṣa-vyakta-sarveśvara-vivecanam |**

**karma-dhīr bhaktir ity ādiḥ pūrva-śeṣo’ntimoditaḥ ||4||**

evaṁ ṣaṭka-dvayokta-nānā-vidha-tattva-hita-viśodhana-paraṁ kramād antima-ṣaṭke trika-dvayam ity abhiprāyeṇāha **pradhānaṁ** kāraṇāvastham acid-dravyam | **puruṣaḥ** acin-miśrāvastho viśuddhāvasthaś ca | **vyaktaṁ** tu mahad-ādi-viśeṣāntaṁ tad-ārabdha-deva-tiryaṅ-manuṣyādi-rūpaṁ ca kārya-jātam | **sarveśvaraḥ** – yo loka-trayam āviśya bibharty avyaya īśvaraḥ [Gītā 15.17] ity uktaḥ puruṣottamaḥ | etenārvācīna-paricchinneśvara-vyavacchedaḥ | samākhyā caiṣā sārthā bhagavataḥ ajaḥ sarveśvaraḥ siddhaḥ || [Vi.Sa.Nā. 11] iti tan-nāma-pāṭhāt | eteṣāṁ **vivecanaṁ** paraspara-vyāvartako dharmaḥ, tena vā pṛthaktvena anusandhānam | **karma-dhīr bhaktir** iti karma-yogādīnāṁ svarūpa-grahaṇam iti nirdiṣṭa-padārtha-vargaḥ ādiḥ yasya sa ity ādiḥ | ādi-śabdena tad-upādāna-prakāras tad-upayukta-śāstra-vaśyatvādikaṁ ca gṛhyate | **pūrva-śeṣa** ity anena prakṛta-śodhana-rūpatayā punar-ukti-parihāraḥ saṅgati-pradarśanaṁ ca | ayaṁ ślokas trayodaśārambha-bhāṣyeṇa spaṣṭaṁ vyākhyātaḥ | 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 [Rām.Bhā. 13.1] iti |

atra trika-bheda-vivakṣā ca ṣoḍaśārambhe darśitā -- atītenādhyāya-trayeṇa prakṛti-puruṣayor viviktayoḥ saṁsṛṣṭayoś ca yāthātmyaṁ tat-saṁsarga-viyogayoś ca guṇa-saṅga-tad-viparyaya-hetukatvaṁ, sarva-prakāreṇāvasthitayoḥ prakṛti-puruṣayor bhagavad-vibhūtitvaṁ, vibhūtimato bhagavato vibhūti-bhūtād acid-vastunaś cid-vastunaś ca baddha-muktobhaya-rūpād avyayatva-vyāpana-bharaṇa-svāmyair arthāntaratayā puruṣottamatvena yāthātmyaṁ ca varṇitam [Rām.Bhā. 16.1] iti | tad atra tṛtīya-ṣaṭke tattva-viśodhana-paraṁ prathama-trikam | anuṣṭhāna-śodhana-paraṁ dvitīyam iti prāyikatayāyaṁ vibhāgo grāhyaḥ ||4||

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**asthāna-sneha-kāruṇya-dharmādharma-dhiyākulam |**

**pārthaṁ prapannam uddiśya śāstrāvataraṇaṁ kṛtam ||5||**

evaṁ śāstrārtha-ṣaṭka-trayārthaś ca caturbhiḥ ślokaiḥ saṅgṛhītaḥ | itaḥ param aṣṭādaśabhiḥ ślokaiḥ praty-adhyāyam arthāḥ saṅgṛhyante | tatra śoka-tad-apanodana-rūpa-kathāvāntara-saṅgatyā maharṣiṇā prathama-dvitīyādhyāya-vibhāge kṛte’pi śāstraitad upodghāta-rūpārtha-vibhāga-jñāpanāya dvitīyaikadeśam api prathama-ślokena saṅgṛhṇāti | tad-vyañjanāya ca tam uvāca hṛṣīkeśaḥ [Gītā 2.10] ity asmāt pūrvam artha-vyākhyāna-pūrvakam ayaṁ śloko bhāṣyakārair udāhṛtaḥ -- 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 [Rām Bh. 2.9] | asthāna-sneha-kāruṇyābhyāṁ jātā dharmādharma-dhīr **asthāna-sneha-kāruṇya-dharmādharma-dhīr** iti |

atra bhāṣyābhiprāyaḥ | bandhu-snehena parayā kṛpayā dharmādharma-bhayena cātimātra-sanna-sarvāṅgaḥ [Rām Bh. 1.26] | iti prathamādhyāyānta-bhāṣyānusāreṇa | dharmādharma-bhayākulam iti pāṭhe trayāṇāṁ dvandvaḥ | dharmādharma-bhayaṁ rajju-sarpa-bhayam itivat | **uddiśya** vyājīkṛtyety arthaḥ | tad etat sūcitam ārambhe pāṇḍu-tanaya-yuddha-protsāhana-vyājena iti | prapannatvāt tam uddiśyeti vivakṣitam | tad api sūcitam asya moho na śāmyatīti matvā [Rām Bh. 2.9] iti | tad atra tam uvāca [Gītā 2.10] ity ādi śloka-traya-paryanto granthaḥ śāstrāvatāra-rūpaḥ | tāvat saṅgrahaṇāyātra śloke prathamādhyāya ity anuktiḥ | astu hy uttareṣu saptadaśasu tat-tad-adhyāya-grahaṇam | anantare ca saṅgraha-śloke na tv evāhaṁ jātu nāsam [Gītā 2.12] ity āder artham abhipretya dvitīya-saṅgrahaṇam | sa ca dvitīyānte vyākhyāna-pūrvakam uddhṛtaḥ ||5||

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**nityātmāsaṅga-karmehā-gocaro sāṅkhya-yoga-dhīḥ |**

**dvitīye sthita-dhī-lakṣā proktā tan-moha-śāntaye ||6||**

evam ātma-yāthātmyaṁ yuddhākhyasya ca karmaṇas tat-prāpti-sādhantām ajānataḥ śarīrātma-jñānena mohitasya tena ca mohena yuddhān nivṛttasyāsya **moha-śāntaye nityātma**-viṣayā sāṅkhya-buddhis tat-pūrvikā ca **asaṅga**-karmānuṣṭhāna-rūpa-karma-yoga-viṣayā buddhiḥ sthita-prajñatā yoga-sādhana-bhūtā dvitīyādhyāye proktā | tad uktaṁ – nityātmāsaṅga… tan-moha-śāntaye iti |

saṅkhyayā buddhyā avadhāraṇīyam ātma-tattvaṁ sāṅkhyam | tad-viṣaya-buddhiḥ **sāṅkhya-dhīḥ** | **nityātmāsaṅga-karmehāgocareti** tad-vivaraṇam | evam atra asaṅga-karmehā-śabdenāpi yoga-śabdārtha-vivaraṇād apaunaruktyam | **sthita-dhīḥ** sthita-prajñatā, jñāna-niṣṭhety arthaḥ | sā sādhyatvena lakṣaṁ yasyāḥ sā tathoktā | **tan-moha-śāntaye** ukta-prakārasya arjunasya dehātmādi-bhrama-nivṛtty-artham ||6||

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**asaktyā loka-rakṣāyai guṇeṣv āropya kartṛtām |**

**sarveśvare vā nyasyoktā tṛtīye karma-kāryatā ||7||**

evaṁ dvitīyādhyāyoktasya prapañcana-rūpatayā ṣaṣṭhāntānāṁ caturṇām eka-peṭikātvaṁ ekīkaraṇārthaṁ tṛtīyārambhe bhāṣitam -- 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 [ChāU 8.7.1] ity ādi-prajāpati-vākyoditaṁ prāptur ātmano yāthātmya-darśanaṁ tan-nityatā-jñāna-pūrvakāsaṅga-karma-niṣpādya-jñāna-yoga-sādhyam uktam | ity ārabhya, ataḥ param adhyāya-catuṣṭayenedam eva prāptuḥ pratya-ātmano darśanaṁ sa-sādhanaṁ prapañcayate [Rām.Bhā. 3.1 ] iti |

**asaktyā** – parama-puruṣa-prīti-vyatirikta-svargādi-phala-saṅga-tyāga-pūrvakam ity arthaḥ | **loka-rakṣāyai** anuvidheyānuṣṭhānasya kṛtsna-vidaḥ svānuṣṭhānānusandhānena akṛtsna-vidaḥ śiṣṭa-lokasya niṣpramāda-luṇṭāka-rahita-ghaṇṭā-patha-pravartanārtham ity arthaḥ | etena loka-saṁgraha-śabdo vyākhyātaḥ | evaṁ loka-rakṣaṇārthaṁ pravṛtter antataḥ sva-rakṣā-paryantatvaṁ bhāṣyoktaṁ -- anyathā loka-nāśa-janitaṁ pāpaṁ jñāna-yogād apy enaṁ pracyāvayet [Rām.Bhā. 3.21] iti | **guṇeṣu** sattva-rajas-tamaḥ-saṁjñakeṣu prakṛti-guṇeṣv ity arthaḥ | **āropya kartṛtāṁ** | svasya deśa-kālāvasthādi-niyata-viṣaya-jñāna-cikīrṣā-prayatnāśrayatva-lakṣaṇāṁ kartṛtāṁ guṇa-prayuktatayā anusandhāyety arthaḥ | tathā ca bhāṣyam -- guṇeṣu kartṛtvānusandhānaṁ cedam evātmano na svarūpa-prayuktam idam kartṛtvam, api tu guṇa-sambandha-kṛtam iti prāptāprāpta-vivekena guṇa-kṛtam ity anusandhānam [Rām.Bhā. 3.29] iti |

mayi sarvāṇi karmāṇi [Gītā 3.30] ity atra asmac-chabdābhipretaṁ vyanakti **– sarveśvare vā nyasya** iti | guṇānāṁ tad-āśrayasya tri-guṇa-dravyasya tat-saṁsṛṣṭasya viyuktasya ca jīvasya niyanta ity ātmanaḥ kartṛtvam upapādya anantaraṁ tasya parmaātmādhīnatvaṁ parāt tu tac-chruteḥ [Vs. 2.3.41] ity āha | sarveśvare kartṛtvānusandhāna-prakāraś caivaṁ bhāṣitaḥ -- idānīm ātmanāṁ parama-puruṣa-śarīratayā tan-niyāmyatva-svarūpa-nirūpaṇena bhagavati puruṣottame sarvātma-bhūte guṇa-kṛtaṁ ca kartṛtvam āropya karma-kartavyatayocyate [Rām.Bhā. 3.30] iti | piṇḍitārthaś ca darśitaḥ -- svakīyenātmanā kartrā svakīyaiś copakaraṇaiḥ svārādhanaika-prayojanāya parama-puruṣaḥ sarveśvaraḥ sarva-śeṣī svayam eva sva-karmāṇi kārayati [Rām.Bhā. 3.30] ity ādinā ||7||

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**prasaṅgāt sva-svabhāvoktiḥ karmaṇo’karmatāsya ca |**

**bhedā jñānasya māhātmyaṁ caturthādhyāya ucyate ||8||**

sva-śabdenāvatīrṇāvastho bhagavān iha vivakṣitaḥ | tasya svabhāvaḥ svāsādhāraṇo bhāvaḥ | **sva-svabhāvoktir** ucyata iti odana-pākaḥ pacyate itivat | kriyata ity arthaḥ | **karmaṇo’karmatā** karmaṇy akaram yaḥ paśyet [Gītā 4.18] ity ādibhir uktā | akarma-śabdo’tra tad-anya-vṛttyā karma-yogāsannātma-jñāna-viṣayaḥ | **asya ca bhedāḥ** | daivam evāpare yajñam [Gītā 4.25] ity ādinoktāḥ | devārcanendriya-nirodha-prāṇāyāma-yāga-dāna-homa-tapas-tīrtha-sevā-svādhyāya-tad-arthābhyāsādi-rūpā varṇāśrama-dharmeti-kartavyatākāḥ yathā-jñānaṁ yathā-śakti yathā-ruci pradhānatayā parigṛhītāḥ karma-yogāv āntara-viśeṣā ity arthaḥ |

**jñānasya māhātmyaṁ** śreyān dravya-mayād yajñāt [Gītā 4.33] ity uktaṁ prādhānyam | ayaṁ ca ślokaḥ tṛtīya-saṅgati-pūrvakaṁ caturthārambhe vyākhyātaḥ – 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 [Rām.Bhā. 4.1] iti |

īdṛśaṁ cāvatāra-māhātmyam atra niramanthi – nikhila-heya-pratyanīka-kalyāṇaikatānasyāpi bhagavato janma nendrajālavan mithyā, api tu satyam | avataraṁś ca bhagavān asmad-ādivan na jñāna-saṅkocādimān bhavati, kintu ajatvāvyayatva-sarveśvaratvādikaṁ sarvaṁ pārameśvaraṁ svabhāvajam ajahad evāvatarati , na cāvatāra-vigraho’py asya guṇa-traya-mayaḥ prākṛtaḥ, pratyuta aprākṛta-śuddha-sattva-mayaḥ | na cāsya janma puṇyāpuṇya-rūpeṇa karmaṇā, api tu svecchayaiva | na vā karma-vipāka-kāle asya janma, api tu dharma-glāny-adharmotthāna-kāle, nāpi bhagavaj-janmanaḥ sukha-duḥkha-miśrāṇi phalāni | api tarhi sādhu-paritrāṇa-duṣkṛd-vināśana-dharma-saṁsthāpanādīnīti svarūpataḥ prakārato dravyataḥ kāraṇataḥ kālataḥ prayojanataś ca divyatvam | evaṁ jānataś caikasminn eva janmani upāya-pūrtyānantara-janma-pratiṣedhena bhagavat-prāptir gīyate janma karma ca me divyam [Gītā 4.9] ity ādinā | ata eva hi prācetasa-pārāśarya-śukha-śaunakādayaḥ paramarṣayaḥ prāyas tatraiva niṣṭhāṁ bhūyasīm ādriyante iti |

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**karma-yogasya saukaryaṁ śaighryaṁ kāścana tad-vidhāḥ |**

**brahma-jñāna-prakāraś ca pañcamādhyāya ucyate ||9||**

tṛtīya-caturthābhyāṁ yathāṁśaṁ saṅgati-pradarśana-pūrvakam ayaṁ ślokaḥ pañcamārambhe vyākhyātaḥ | caturthe’dhyāye karma-yogasya jñānākāratā-pūrvaka-svarūpa-bhedo jñānāṁśasya ca prādhānyam uktam | jñāna-yogādhikāriṇo’pi karma-yogasyāntargatātma-jñānatvād apramādatvāt suśakatvān nirapekṣatvāc ca jyāyastvaṁ tṛtīya evoktam | idānīṁ **karma-yogasya** ātma-prāpti-sādhanatve jñāna-niṣṭhāyāḥ **śaighryam** | karma-yogāntar-gatākartṛtvānusandhāna-prakāraṁ ca pratipādya tan-mūlaṁ jñānaṁ ca viśodhyata iti | saukaryasyātrānuddharaṇaṁ pūrvoktānuvādatā-jñāpanārtham | **saukarya**-śabdenātra sukhaṁ bandhāt pramucyate [Gītā 5.6] ity uktam | atra **vidhā**-śabda iti kartavyatā-paraḥ | tathā khalu naiva kiṁcit karomīti [Gītā 5.8] ity āder adhiṣṭhikā | yataḥ saukaryāt śaighryāc ca karma-yoga eva śreyān, atas tad-apekṣitaṁ sṛṇu [Rām.Bhā. 5.8] iti | akartṛtvānusandhāna-prakāra-śabdo’py etat-paraḥ | **brahma**-śabdo’tra brahma-samānākāra-śuddhātma-viṣayaḥ | **jñāna-**śabdaś cātra sama-darśana-rūpa-jñāna-vipāka-viśrāntaḥ | **prakāra**-śabdas tu tad-dhetu-bhūta-prakārārthaḥ | ataeva hi yena prakāreṇāvasthitasya karma-yoginaḥ sama-darśana-rūpo jñāna-vipāko bhavati, taṁ prakāram upadiśati [Rām.Bhā. 5.10] ity uktvā na prahṛṣyet priyaṁ prāpya [Gītā 5.10] ity ādikam avatāritam | ṣaṣṭhārambhas tv evaṁ saṅgamitaḥ -- 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 [Rām.Bhā. 6.1] iti | etena yogī yuñjīta [Gītā 6.10] ity ataḥ pūrvasya granthasyānuvāda-rūpatvāt saṅgrahe nopanyāsa iti vyañjitam ||9||

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**yogābhyāsa-vidhir yogī caturdhā yoga-sādhanam |
yoga-siddhiḥ sva-yogasya pāramyaṁ ṣaṣṭha ucyate ||10||**

nanv atra pañcārthāḥ saṅgṛhītāḥ | bhāṣye tu katham ekaḥ ? itthaṁ sparśān kṛtvā bahir bāhyān [Gītā 5.22] ity ādinā pañcame prastuto **yogābhyāsa-vidhir** evātra prapañcayata iti tat-pradhāno’yam adhyāyaḥ | etenādhyāyāntareṣv apy anekānubandha ekaikārthaḥ pradhānatama iti sūcitam | tad yathā śravaṇādhikārī, tan-moha-śamanaṁ, karma-yoga-kartavyatvaṁ, tad-avāntara-bhedaḥ, tad-antargata-jñāna-vipākaḥ, yogābhyāsa-vidhiḥ, pratibuddha-prādhānyaṁ, trividhādhikāra-vedyopāya-deya-vibhāgaḥ, sa-prakāro bhakti-yogaḥ, guṇa-vibhūty-ānantyaṁ, śāstra-vaśyatvaṁ, śāstrīya-vivecanaṁ, sāroddhāra iti |

ato’tra yogābhyāsa-vidhy-anubandhatvena yoga cāturvidhyādi-pradarśanam | **yogī caturdhā** sarva-bhūta-stham ātmānam [Gītā 6.29] ity ādi-śloka-catuṣṭayodita-sama-darśana-cāturvidhyāt | tatra hy evaṁ bhāṣyam – atha yoga-vipāka-daśā catuṣ-prakārocyate [Rām.Bhā. 6.29] iti | evaṁ tatra sama-darśana-vipāka-kramo’bhipretaḥ | ātmanāṁ jñānatvānanadatvādibhir anyonya-sāmya-darśanam | śuddhāvasthāyām apahata-pāpmatvādibhir īśvareṇa sāmya-darśanaṁ | parityakta-prākṛta-bhedānāṁ asaṅkucita-jñānaikākāratayā īśvareṇa tad-apṛthak-siddha-viśeṣaṇatvādibhir anyonyaṁ ca sāmya-darśanam | aupādhikaiḥ putrādibhir asambandha-sāmya-darśanaṁ ceti |

**yoga-sādhanam** abhyāsa-vairāgyādikam | **yoga-siddhiḥ** yoga-bhraṣṭasyāpi pratyavāya-virahaḥ | puṇya-lokādy-avāptiḥ | vicchinna-pratisandhānādy-anurūpaa-viśiṣṭa-kulotpattiḥ | abhikrama-nāśābhāvena kramāc cheṣa-pūraṇnāpavargāvinābhāva ity evaṁrūpā | **svayogasya pāramyam** | vaktur bhagavato vāsudevasya bhajana-rūpo yogo’tra sva-yogaḥ | tasya pāramyaṁ svāpekṣayotkṛṣṭa-rāhityam | etac ca madhyama-ṣaṭka-pratipādyam api tat-prastāvanā-rūpeṇa yoginām api sarveṣām [Gītā 6.47] iti prathama-ṣaṭkāntima-ślokena darśitam | tathā hi tatra bhāṣyam -- tad evaṁ para-vidyāṅga-bhūtaṁ prajāpati-vākyoditaṁ pratyag-ātma-darśanam uktam | atha para-vidyāṁ prastauti [Rām.Bhā. 6.47] iti ||10||

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**sva-yāthātmyaṁ prakṛtyāsya tirodhiḥ śaraṇāgatiḥ |**

**bhakta-bhedaḥ prabuddhasya śraiṣṭhyaṁ saptama ucyate ||11||**

tatra bhāṣyam -- saptame tāvad upāsya-bhūta-parama-puruṣa-svarūpa-yāthātmyaṁ, prakṛtyā tat tirodhānaṁ, tan-nivṛttaye bhagavat-prapattiḥ | upāsaka-vidhābhedaḥ | jñāninaḥ śraiṣṭhyaṁ cocyate [Rām. Bhā. 7.1] iti | tatra **prakṛti**-śabdena mama māyā duratyayā [Gītā 7.14] iti māyā-śabdo vyākhyātaḥ | guṇa-mayī [Gītā 7.14] iti viśeṣaṇāt saiva hi vivakṣiteti gamyate | śrutāv api asmān māyī sṛjate viśvam etat tasmiṁś cānyo māyayā saṁnirūddhaḥ [ŚvetU 4.9] iti prastutayor māyā-tadvatoḥ māyāṁ tu prakṛtiṁ vidyāt māyinaṁ tu maheśvaram [ŚvetU 4.10] iti svayam eva vivaraṇāc ca | ato vicitra-sṛṣṭy-upakaraṇa-vastutvāt prakṛtāv iha māyā-śabda-prayoga iti bhāvaḥ |

aṣṭamārambha-saṅgatau caitac chlokārthaḥ spaṣṭam abhihitaḥ -- 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 [Rām. Bhā. 8.1] iti ||11||

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**aiśvaryākṣara-yāthātmya-bhagavac-charaṇārthinām |**

**vedyopādeya-bhāvānām aṣṭame bheda ucyate ||12||**

**aiśvaryam** atrendra-prajāpati-paśupati-bhogebhyo’tiśayita-bhogaḥ | **akṣara-yāthātmyaṁ** viviktātma-svarūpam | **vedyās** tu akṣaraṁ brahma paramaṁ [Gītā 8.3] ity ādinoktāḥ śuddhātma-svarūpa-prabhṛtayaḥ | **upādeyās** tu tat-tad-iṣṭa-phalānurūpa-parama-puruṣa-cintanāntima-pratyaya-gati-cintanādayaḥ | ta eva **bhāvāḥ** padārthāḥ | teṣāṁ **bhedas** tat-tad-adhikārānurūpe viśeṣaḥ ||12||

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**sva-māhātmyaṁ manuṣyatve paratvaṁ ca mahātmanām |**

**viśeṣo navame yogo bhakti-rūpaḥ prakīrtitaḥ ||13||**

**sva-māhātmyaṁ** mayā tatam idaṁ sarvaṁ [Gītā 9.4] ity ādibhiḥ śodhitam | [**manuṣyatve paratvaṁ**]

avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam |

paraṁ bhāvam ajānanto mamāvyayam anuttamam || [Gītā 9.11]

iti paratvasya manuṣya-daśāyām apy avyayatvam uktam | prastutāvatāra-vivakṣayā manuṣyāvasthatvoktiḥ | tan-mukhena sarveṣv apy avatāreṣu avyayaḥ paramo bhāva upalilakṣayiṣitaḥ | uktaṁ ca śrīvatsa-cihna-miśraiḥ –

paro vā vyūho vā vibhava uta vārcāvataraṇo

bhavan vāntaryāmī vara varada yo yo bhavasi vai |

sa sa tvaṁ san naiśān vara-guṇa-gaṇān bibhrad akhilān

bhajadbhyo bhāsy evaṁ satatam itarebhyas tv itarathā || [Varada-stava 18] iti |

mahātmānas tu māṁ pārtha [Gītā 9.13] ity ādinā **mahātmanāṁ viśeṣo** viśeṣitaḥ | atra bhakti-rūpasya yogasyaiva prādhānyaṁ bhāṣyoktam – upāsaka-bheda-nibandhanā viśeṣāḥ pratipāditāḥ | idānīm upāsyasya parama-puruṣasya māhātmyaṁ, jñānināṁ ca viśeṣaṁ viśodhya bhakti-rūpasyopāsanasya svarūpam ucyate [Rām. Bhā. 9.1] iti ||13||

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**sva-kalyāṇa-guṇānantya-kṛtsna-svādhīnatā-matiḥ |**

**bhakty-utpatti-vivṛddhy-arthā vistīrṇā daśamoditā ||14||**

atra navama-saṅgati-pūrvakaṁ 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 [Rām. Bhā. 10.1] iti | ekādaśārambhe ca bhāṣitam -- 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 [Rām. Bhā. 11.1] iti ||14||

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**ekādaśe sva-māhātmya-sākṣātkārāvalokanam |**

**datta-muktaṁ vidiprâptyor bhaktyekopāyatā tathā ||15||**

sākṣātkāra-hetu-bhūtam avalokanam **sākṣātkārāvalokanam** | avalokyate’neneti avalokanam iha divyaṁ cakṣuḥ | **vidiprâptyor** iti darśanasyāpy upalakṣaṇam | tathā hi gīyate –

bhaktyā tv ananyayā śakya aham evaṁ-vidho’rjuna |

jñātuṁ draṣṭuṁ ca tattvena praveṣṭuṁ ca paraṁtapa || [Gītā 11.54]

ayaṁ tu saṅgraho dvādaśārambhe saṅgatiṁ vivakṣadbhir vyākhyātaḥ -- 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 [Rām. Bhāṣ. 12.1] iti ||15||

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**bhakteḥ śraiṣṭhyam upāyoktir aśaktasyātma-niṣṭhatā |**

**tat-prakārās tv atiprītir bhakte dvādaśa ucyate ||16||**

atra ca bhāṣyam – 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 [Rām. Bhāṣ. 12.1] iti | atra **atiprītir bhakte** ity asyopādānam upasaṁhāra-mātratā-vyañjanārtham | **upāyoktiḥ** atha cittaṁ samādhātuṁ [Gītā 12.9-10] ity-ādi-śloka-dvayena kṛtā | bhagavati cittaṁ samādhātum aśaktasya bhagavad-guṇābhyāsaḥ | tatrāpy aśaktasya prīti-pūrvaka-bhagavad-asādhāraṇa-karma-karaṇam | tasminn apy asamarthasyātma-niṣṭheti kramaḥ | **tat-prakārāḥ** karma-yogādy-apekṣitāḥ | adveṣṭā sarva-bhūtānām [Gītā 12.13] ity ādinoktā upādeya-guṇa-prakārāḥ | tathā ca tatra bhāṣitam -- anabhisaṁhita-phala-karma-niṣṭhasyopādeyān guṇān āha [Rām. Bhāṣ. 12.13] iti | **atiprītir bhakte** ye tu dharmyāmṛtam idaṁ yathoktaṁ [Gītā 12.20] ity ādinā adhyāyāntima-ślokenoktā | tad-abhipretaṁ caivam uktam -- asmād ātma-niṣṭhāt mad-bhakti-yoga-niṣṭhasya śraiṣṭhyaṁ pratipādayan yathopakramam upasaṁharati [Rām. Bhāṣ. 12.20] iti ||16||

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**deva-svarūpam ātmāpti-hetur ātma-viśodhanam |**

**bandha-hetur vivekaś ca trayodaśa udīryate ||17||**

atra bhāṣyaṁ -- tatra tāvat trayodaśe dehātmanoḥ svarūpaṁ deha-yāthātmya-śodhanaṁ deha-viyuktātma-prāpty-upāyaḥ | viviktātma-svarūpa-saṁśodhanam | tathāvidhasyātmanaś cācit-sambandha-hetuḥ | tato vivekānusandhāna-prakāraś cocyate [Rām. Bhāṣ. 13.1] iti | atra deha-svarūpam ity anenaivābhipretaṁ dehātmanoḥ svarūpam iti | deha-yāthātmya-śodhanam iti ca vivṛtam | **ātmāpti-hetuḥ** | amānitvam [Gītā 13.18] ity ādibhir uktaḥ | **ātma-viśodhanam** jñeyaṁ yat tat pravakṣyāmi [Gītā 13.13] ity upakramya kṛtam | bandha-hetus tu kāraṇaṁ guṇa-saṅgo’sya sad-asad-yoni-janmasu [Gītā 13.22] ity uktaḥ | dhyānenātmani paśyanti [Gītā 13.25] ity ādinā vivekānusandhāna-prakāro yathādhikāraṁ darśitaḥ ||17||

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**guṇa-bandha-vidhā teṣāṁ kartṛtvaṁ tan-nivartanam |**

**gati-traya-sva-mūlatvaṁ caturdaśa udīryate ||18||**

atra prakṛta-viśodhana-rūpatayā saṅgati-pūrvakaṁ bhāṣyaṁ -- 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 [Rām. Bhāṣ. 14.1] iti | **guṇa**-kartṛtvāder iha bhāṣye’nuktiḥ pūrvavad eveti bhāvyam | sattvaṁ sattva-jñāna-saṅgena badhnāti, rajas tu karma-saṅgena, tamas tu pramādālasya-nidrābhir iti **bandha-**hetutā-prakāraḥ | teṣāṁ **kartṛtvaṁ** prāg-ukta-prakāreṇa prāptāprāpta-vivekena teṣv āropitam | tac cātra nānyaṁ guṇebhyaḥ kartāram [Gītā 14.12] iti smāritam | guṇa-**nivartana**-prakāras tu –

māṁ ca yo’vyabhicāreṇa bhakti-yogena sevate |

sa guṇān samatītyaitān brahma-bhūyāya kalpate || [Gītā 14.26] ity antenoktaḥ |

ataevātra **gati-traya-sva-mūlatvam** ity etat brahmaṇo hi pratiṣṭhāham [Gītā 14.27] ity adhyāyāntima-ślokoktam eva saṁgṛhṇāti | tata eva hi atraivaṁ bhāṣitam – etad uktaṁ bhavati pūrvatra – daivī hy eṣā guṇa-mayī mama māyā duratyayā | mām eva ye prapadyante [Gītā 7.14] ity ārabhya guṇātyayasya tat-pūrvakākṣaraiśvarya-bhagavat-prāptīnāṁ ca bhagavat-prapatty-ekopāyatāyāḥ pratipāditatvād ekānta-bhagavat-prapatty-ekopāyo guṇātyayas tat-pūrvaka-brahmānubhavaś ca [Rām. Bhāṣ. 14.27] iti | ity ādy-ukta-gati-traya-vivakṣāyāṁ tu saṅgraha-krama-bhaṅgaḥ syāt ||18||

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**acin-miśrād viśuddhāc ca cetanāt puruṣottamaḥ |**

**vyāpanād bharaṇāt svāmyād anyaḥ pañcadaśoditaḥ ||19||**

atra **acin-miśrād viśuddhāc ca** ity asya sūcanīyāṁ saṅgatiṁ vivṛṇvan kṣarākṣara-śabda-vyākhyānatāṁ vyanakti -- 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 [Rām. Bhāṣ. 15.1] iti | atra vyāpana-bharaṇa-svāmyāni – yo loka-trayam āviśya bibharty avyaya īśvaraḥ [Gītā 15.17] iti pratipāditāni | evaṁ prādhānyataś cid-acid-īśvara-rūpa-tattva-traya-viśodhanaṁ kramād adhyāya-trayeṇa kṛtam ity anusandheyam ||19||

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**devāsura-vibhāgokti-pūrvikā śāstra-vaśyatā |**

**tattvānuṣṭhāna-vijñāna-sthemne ṣoḍaśa ucyate ||20||**

atra pūrvottara-samasta-pratiṣṭhāpakaḥ ṣoḍaśādhyāyārthaḥ saṁgṛhyate | etad abhiprāyeṇa bhāṣyam -- anantaram uktasya kṛtsnasyārthasya sthemne śāstra-vaśyatāṁ vaktuṁ śāstra-vaśya-tad-viparītayor daivāsura-sargayor vibhāgaṁ śrī-bhagavān uvāca [Rām. Bhāṣ. 16.1] iti | ataeva saptadaśam avatārayann evam anvabhāṣata – devāsura-vibhāgokti-mukhena prāpya-tattva-jñānaṁ tat-prāpty-upāya-jñānaṁ ca vedaika-mūlam ity uktam [Rām. Bhāṣ. 17.1] iti |

atra **śāstra-vaśyatā –**

tasmāc chāstraṁ pramāṇaṁ te kāryākārya-vyavasthitau |

jñātvā śāstra-vidhānoktaṁ karma kartum ihārhasi || [Gītā 16.24]

iti adhyāyāntima-ślokenoktā ||20||

 --o)0(o--

**aśāstram āsuraṁ kṛtsnaṁ śāstrīyaṁ guṇataḥ pṛthak |**

**lakṣaṇaṁ śāstra-siddhasya tridhā saptadaśoditam ||21||**

atra bhāṣyam -- idānīm aśāstra-vihitasyāsuratvenāphalatvaṁ, śāstra-vihitasya ca guṇatas traividhyaṁ śāstra-siddhasya lakṣaṇaṁ cocyate [Rām. Bhāṣ. 17.1] iti | śāstraṁ yasya vidhāyakatvena nāsti tad **aśāstram** ity abhiprāyeṇa aśāstra-vihitasya ity uktam | oṁ tat sat [Gītā 17.23] iti **śāstra-siddhasya** trividhaṁ **lakṣaṇam** uktam ||21||

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**īśvare kartṛtā-buddhiḥ sattvopādeyatāntime |**

**sva-karma-pariṇāmaś ca śāstra-sārārtha ucyate ||22||**

tad etat-pūrvādhyāya-saṅgati-pradarśana-pūrvakaṁ vyācaṣṭe – 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-guṇasyāvaśyopādeya-tvaṁ, sva-varṇocitānāṁ karmaṇāṁ parama-puruṣārādhana-bhūtānāṁ parama-puruṣa-prāpti-nirvartana-prakāraḥ, kṛtsnasya gītā-śāstrasya sārārtho bhakti-yoga ity ete pratipādyante [Rām. Bhāṣ. 18.1] iti |

atra tyāga-sannyāsa-śabdāv ekārthāv iti bhagavad-uktenottareṇa khyāpitaṁ bhāṣye | sarveśvare kartṛtvānusandhānaṁ ca daivaṁ caivātra pañcamam [Gītā 18.14] ity atraiva darśitam – 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 [Vs 2.3.41] iti pratipāditam iti |

nanv evaṁ paramātmāyatte jīvātmanaḥ kartṛtve jīvātmā karmaṇy aniyojyo bhavatīti vidhi-niṣedha-śāstrāṇy anarthakāni syuḥ | idam api codyaṁ sūtrakāreṇa parihṛtaṁ -- kṛta-prayatnāpekṣas tu vihita-pratiṣiddhāvaiyarthyādibhyaḥ [Vs. 2.3.40] 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 | [Rām. Bhāṣ. 18.14]

tatra **śāstra-sārārthaḥ** sarva-guhyatamaṁ [Gītā 18.64] ity ādinā sādaraṁ sammukhīkṛtya man-manā bhava mad-bhaktaḥ [Gītā 18.65], sarva-dharmān parityajya [Gītā 18.66] iti śloka-dvayena śiṣṭaḥ | carma-ślokārthaś ca tātparya-candrikāyāṁ nikṣepa-rakṣāyāṁ cāsmābhir yathā-bhāṣyaṁ yathā-sampradāyaṁ ca samasta-para-pakṣa-pratikṣepa-pūrvakam upapāditaḥ | tatrāyam asmadīya-saṅgrahaḥ –

suduṣkareṇa śoced yo yena yeneṣṭa-hetunā |

sa sa tasyāham eveti carama-śloka-saṅgrahaḥ || iti |

sārārtho bhakti-yoga iti bhāṣye tv aṅgādhikāre prapattiṁ praty api bhakter aṅgitvena prādhānyāt ||22||

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**karma-yogas tapas-tīrtha-dāna-yajñādi-sevanam |**

**jñāna-yogo jita-svāntaiḥ pariśuddhātmani sthitiḥ ||23||**

athāṣṭādaśabhiḥ ślokaiḥ sukha-grahaṇāya karma-yoga-jñāna-yoga-bhakti-yogādīnāṁ svarūpādikaṁ vivinakti **karma-yoga** iti | tatra karma-yogasya lakṣaṇaṁ pūrvam eva darśitam iti kṛtvā tat-tad-adhikāriṇāṁ jñāna-śakti-yogyatānuguṇyena yathādhikāraṁ parigrahārthaṁ ca caturthoktānavāntara-bhedān anuktān api sarvān ādi-śabdena saṁgṛhṇann udāharati | āphalodayaṁ sādaraṁ nirantara-parigraho’tra sevanam | atha tat-sādhyasya **jñāna-yoga**syādhikāri-pradarśana-pūrvakaṁ lakṣaṇam āha nirantara-cintana-rūpeṇeti śeṣaḥ | tena tat-phala-tad-upāya-jñānābhyāṁ vyavacchedaḥ ||23||

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**bhakti-yogaḥ paraikānta-prītyā dhyānādiṣu sthitiḥ |**

**trayāṇām api yogānāṁ tribhir anyonya-saṅgamaḥ ||24||**

athātaraṅgaiḥ saha bhakti-yogaṁ lakṣayati **bhakti-yoga** iti | parasmin brahmaṇy ekāntena prītiḥ **paraikānta-prītiḥ** | tena mahanīya-viṣaye prītir bhaktiḥ iti lakṣaṇaṁ sūcitam, sneha-pūrvam anudhyānaṁ bhaktir ity abhidhīyate [LiṅgaP] ity ādy-anusāreṇa | lakṣya-svarūpaṁ dhyāna-śabdenoktam | ādi-śabdenārcana-praṇāmādy-antaraṅga-varga-saṅgrahaḥ | uktaṁ ca vedārtha-saṅgrahe – aśeṣa-jagad-dhitānuśāsana-śruti-nikara-śirasi samadhigato’yam arthaḥ | jīva-para-yāthātmya-jñāna-pūrvaka-varṇāśrama-dharmeti-kartavyatāka-parama-puruṣa-caraṇa-yugala-dhyānārcana-praṇāmādir atyartha-priyas tat-prāpti-phalaḥ iti |

nanu karma-yoge’py ātma-jñānam ārādhya-prītiś cānuvartate | jñāna-yoge’py antaḥ-karaṇa-śuddhy-arthaṁ niyataṁ karma tyājyaṁ tad-ārādhyeśvara-bhaktiś ca | evaṁ bhakti-yoge’pi tad-itarānuvṛttiḥ siddhā | ato vibhāgānupapattir ity atrāha – pradhāna-bhūte kasmiṁścit kṣīra-śarkarādi-nyāyena guṇatayā itarānupraveśo na vibhāga-bhañjaka iti bhāvaḥ |

nanv evaṁ pariakānta-prītis triṣv api samānā, aikāntyaṁ cānanya-devatākatva-paryantam | yathoktaṁ mokṣa-dharme –

brahmāṇaṁ śiti-kaṇṭhaṁ ca yāś cānyā devatāḥ smṛtāḥ |

pratibuddhā na sevante yasmāt parimitaṁ phalam || [Mbh 12.341.36] iti |

āśvamedhike ca –

ananya-devatā-bhaktā ye mad-bhajana-priyāḥ |

mām eva śaraṇaṁ prāptās te mad-bhaktāḥ prakīrtitāḥ || [Mbh 14.101.91]

tapaś cāgīndrādi-nānā-devatā-saṅkīrṇānāṁ varṇāśrama-dharmāṇām aikāntya-virodhāt triṣv api yogeṣu tat-parityāgaḥ prāpta ity atrāha atra **tribhiḥ** **saṅgama** ity arthato buddhyā vibhajyānvetavyam | ayam abhiprāyaḥ niyatasya [Gītā 18.7], yataḥ pravṛttiḥ [Gītā 18.46], ācāra-prabhavaḥ [Mbh 13.159.137], varṇāśramācaravatā [ViP 3.8.9] ity ādibhir varṇāśrama-dharmeti kartavyatākatva-siddheḥ | agnīndrādi-śabdānāṁ api pratardana-vidyā-nyāyenatac-charīraka-paramātma-paryantatvānusādhanāt | sākṣād apy avirodhaṁ jaiminiḥ [Vs. 1.2.28] iti nyāyena yajñāgraharādhyāyokta-prakriyayā ca sākṣāt-pratipādakatvena vā tat-tat-karmaṇām api parama-puruṣārādhanatva-sambhavāt | tad-anuṣṭhātur anyārādhakatva-siddher aikāntyaṁ pratiṣṭhitam iti ||24||

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**nitya-naimittikānāṁ ca parārādhana-rūpiṇām |**

**ātma-dṛṣṭes trayo’py ete yoga-dvāreṇa sādhakāḥ ||25||**

etena karma-yoge’pi **nitya-naimittikānām** iti kartavyatātvaṁ sūcitam | tathā sarve’py ete yajña-vidaḥ [Gītā 4.30] iti śloke bhāṣyaṁ -- 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 | yajña-śiṣṭāmṛtena śarīra-dhāraṇaṁ kurvanta eva karma-yoge vyāpṛtāḥ sanātanaṁ ca brahma yānti [Rām. Bhāṣ. 4.30-31] iti | evaṁ bahu-vidhā yajñāḥ [Gītā 4.32] ity atra coktaṁ -- 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 [Rām. Bhāṣ. 4.32] iti | bhoktāraṁ yajña-tapasām [Gītā 5.29] iti ślokam avatārayaṁś caivam āha -- uktasya nitya-naimittika-karmeti kartavyatākasya karma-yogasya yoga-śiraskasya suśakatām āha [Rām. Bhāṣ. 5.29] iti |

atra trayāṇāṁ yogānāṁ parama-bhakti-janane pratyag-ātma-darśana-rūpam avāntara-vyāpāraṁ sa-hetukam āha **ātma** iti | yogo’tra samādhi-rūpam antaḥ-karaṇaikāgryaṁ, tat-sādhya-sākṣātkāro dṛṣṭiḥ | nanu yadyapi karma-yogasya jñāna-yoga-vyavadhānam antareṇāpi ātmāvalokana-sādhanatvaṁ pūrvam evoktaṁ, tathāpi bhakti-yogasya tat-sādhakatvam ayuktaṁ, tasyātmāvalokana-pūrvakatvād iti, maivam | bhakti-niṣṭhāyā eva parva-bhedena sarvopapatter jñāna-darśana-prāptīnām aviśeṣeṇa bhakti-sādhyatvam ucyate | tac ca parva-bhedam antareṇa nopapadyate | ataeva hy ātmāvalokanānantaraṁ mad-bhaktiṁ labhate parām [Gītā 18.54] iti para-śabdena viśeṣyate | ata ātmāvalokana-rahitasyāpy adyatana-bhaktānām iva stuti-namaskāra-kīrtanādi-niṣṭhayā sevā-rūpatvād abhivyaktayā bhakti-śabdābhilapyayā ātmāvalokanam upapadyate | darśitaś ca parāvara-bhakti-vibhāgo vedārtha-saṅgrahe – so’yaṁ para-brahma-bhūtaḥ puruṣottamo niratiśaya-puṇya-sañcaya-kṣīṇāśeṣa-janmopacita-pāpa-rāśeḥ parama-puruṣa-caraṇāravinda-śaraṇāgati-janita-tad-ābhimukhyasya sad-ācāryopadeśopabṛṁhita-śāstrādhigata-tattva-yāthātmyāvabodha-pūrvakāharahar upacīyamāna-śama-dama-śauca-kṣārjava-bhayābhaya-sthāna-viveka-dayāhiṁsādy-ātma-guṇopeta-varṇāśramocita-parama-puruṣārādhana-rūpa-nitya-naimittika-karmopasambhūta-niṣiddha-parihāra-niṣṭhasya parama-puruṣa-caraṇa-yugala-nyastātmātmīyasya tad-bhakti-kāritānavarata-stuti-smṛti-namaskṛti-yatana-kīrtana-guṇa-śravaṇa-vacana-dhyānārcana-praṇāmādibhiḥ prītaḥ parama-kāruṇikaḥ puruṣottama-prasāda-vidhvasta-svānta-dhvāntasya ananya-prayojanānavarata-niratiśaya-priya-viśadatama-pratyakṣatāpannānudhyāna-rūpa-bhaktyaika-labhyaḥ iti | tad uktaṁ parama-gurubhir bhagavad-yāmunācārya-pādaiḥ – ubhaya-parikarmita-svāntasyaikāntikātyantika-bhakti-yoga-labhyaḥ iti ||25||

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**nirasta-nikhilājñāno dṛṣṭvātmānaṁ parānugam |**

**pratilabhya parāṁ bhaktiṁ tathaivāpnoti tat-padam ||26||**

evaṁ yathādhikāraṁ parighītais tribhir ātmāvalokana-siddhi-dvārā parama-bhakty-utpādana-prakāraṁ parama-bhakter eva prakṛṣṭāyāḥ parama-prāpti-sādhanatvam na darśayati **nirasta** iti | upāya-virodhi-sarvājñāna-nivṛttir iha **nirasta-nikhilājñānaḥ** ity anena vivakṣitā | **parānugaṁ** parānucaraṁ | paraśeṣataika-rasam ity arthaḥ | yathocyate –

nāyaṁ devo na martyo vā na tiryak sthâvaro vā |

jñānānanda-mayas tv ātmā śeṣo hi parmātmanaḥ || iti |

āha ca sarvajño mantra-rāja-pada-stotre –

 dāsa-bhūtāḥ svataḥ sarve hy ātmānaḥ paramātmanaḥ |

 ato’ham api te dāsa iti matvā namāmy aham || iti |

**pratilabhya** paramātma-sakāśāt prāpyety arthaḥ | tayaiva parama-bhakti-rūpa-vipākāpannayeti śeṣaḥ | ata eva-kāreṇa nairapekṣya-vyavahitatvaṁ ca vyajyate | tat padaṁ tac-caraṇaṁ padyata iti vyutpattyā padaṁ mukta-prāptatayā siddhaṁ parama-puruṣasyāprākṛtaṁ sthānaṁ svarūpaṁ vā | tad etac chloka-dvayena gīyate –

brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati |

samaḥ sarveṣu bhūteṣu mad-bhaktiṁ labhate parām ||

bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ |

tato māṁ tattvato jñātvā viśate tad-anantaram || [Gītā 18.54-55] iti ||26||

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**bhakti-yogas tad-arthī cet samagraiśvarya-sādhakaḥ |**

**ātmārthī cet trayo’py ete tat-kaivalyasya sādhakāḥ ||27||**

evaṁ bhakter mokṣa-sādhanatvam uktam | saiva madhyama-ṣaṭkokta-prakāreṇācid-dravya-pariṇāma-viśeṣānubhava-rūpasyaiśvaryasyāpi sādhikety āha **bhakti** iti | ekasya kathaṁ paraspara-niruddhayor bandha-mokṣayoḥ sādhanatvam ity atroktaṁ **tad-arthī ced** iti | ekasyaiva tat-tat-phala-rāga-vaśād vicitra-phala-sādhanatvaṁ sarvebhyaḥ kāmebhyo jyotiṣṭomaḥ ity ādiṣv api prasiddham | brahmādi-pradeyaiśvaryebhyaḥ samadhikatvam iha samagratvam | dṛṣṭaṁ ca loke samrāṭ-sāmanta-sevayoḥ siddhi-tāratamyam | na ca hiraṇyagarbhādayo hiraṇyagarbhādi-padaṁ pradātuṁ prabhavanti | svayam eva hy uktaṁ brahmaṇā prājāpatyaṁ tvayā karma sarvaṁ mayi niveśitam iti | anyatra coktaṁ –

yuga-koṭi-sahasrāṇi viṣṇum ārādhya padmabhūḥ |

punas trailokya-dhātṛtvaṁ prāptavān iti śuśruma || ity ādi |

raudrasyāpi padasya bhagavat-pratta-tattvam āmnāyate –

 asya devasya mīḍhuṣo vayā viṣṇor eṣasya avabhṛthe havirbhiḥ |

 vide hi rudro rudriyaṁ mahitvaṁ yāneṣṭuṁ varit aśvinārāv ivat || [Ṛk 5.4.7.6] iti |

asya svetara-samasta-vyāvṛttātiśayatayā śrutyādi-prasiddhasya devasya anitara-sādhāraṇātyadbhutāpratihata-krīḍā-vijigīṣā-vyavahāra-dyuti-stuti-prabhṛti-nitya-niravadya-niratiśayānanta-maṅgala-guṇa-mahodadheḥ | mīḍhuṣaḥ miha secante | sektur dātuḥ, udārasyety arthaḥ | vayaḥ avayavatayā śākhā-bhūtaḥ śarīratayāṅga-bhūta ity arthaḥ | vayā śākhā iti yāskaḥ | viṣṇoḥ sarva-vyāpaka-śīlatayā sarvāntaryāmi-bhūtasya nārāyaṇasya | vṛkṣa iva stabdho divi tiṣṭhaty ekas tenedaṁ pūrṇaṁ puruṣeṇa sarvam [ŚvetU 3.9] iti śrūyate | eṣasya eṣaṇīyasya prārthanīyasya abhimata-phalārthaṁ yācanīyasyety arthaḥ | avabhṛthe havirbhiḥ sarva-medhākhye yāge viṣṇave samarpitaiḥ svātma-paryantair havirbhiḥ | vide hi vide lebhe | hīti hetau prasiddhau vā | rudriyaṁ rudrasya sambandhi sva-sambandhīty arthaḥ | yad vā brahma-rudrendrādīnāṁ pravāhānāditvād rudra-jāti-sambandhitayā prathitam | mahitvaṁ mahimānam ity arthaḥ | etad upabṛṁhaṇābhiprāyeṇa coktaṁ mahābhārate – mahā-devaḥ sarva-medhe mahātmā hutvātmānaṁ deva-devo babhūva iti |

 etau dvau vibudha-śreṣṭhau prasāda-krodhajau smṛtau |

 tadādarśita-panthānau sṛṣṭi-saṁhāra-kāriṇau ||

ity ādibhiś ca sarvatrāyam arthaḥ prasiddha ity alaṁ vistareṇa |

evam acit-tattvānubhava-rūpaiśvarya-sādhakatvaṁ bhakter uktam | atha cetana-rūpātma-tattvānubhava-rūpārvācīna-kaivalyasya sādhanatvaṁ tasyāḥ pradarśayan jñāna-yoga-karma-yogayor apy artha-svabhāvāt parama-puruṣa-prīti-dvāreṇa tat-sādhanatvaṁ yuktam ity abhiprāyeṇāha **ātmārthī** iti | acid-anubhavād īśvarānubhavāc ca vivikta-rūpo’nubhava iha tat-kaivalya-śabdena vivakṣitaḥ | atra ca vaktavyaṁ sarvaṁ tātparya-candrikāyāṁ prapañcitam asmābhiḥ ||27||

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**aikāntyaṁ bhagavaty eṣāṁ samānam adhikāriṇām |**

**yāvat prāpti parārthī cet tad evātyantam aśnute ||28||**

evam atiśayitaiśvarya-kaivalya-bhagavat-prāpty-arthinām adhikartavyāyā bhakteḥ sāra-bhūtaṁ sādhāraṇaṁ rūpaṁ niṣkarṣayati **aikāntyam** iti | aikāntyam atrānanya-devatākatvam |

caturvidhā mama janā bhaktā eva hi te smṛtāḥ |

teṣām ekāntinaḥ śreṣṭhās te caivānanya-devatāḥ ||

ity anugītā-vacanaṁ jñāninām aikāntyasya nityatvābhiprāyena | atra tu yāvat svābhimata-phala-lābham aikāntyaṁ samānam ity ucyate | etena karma-yoga-jñāna-yogāvasthayor apy aikāntyaṁ siddham | sarvatra bhagavat-prapatti-pūrvakatvāvaśyambhāvāt |

evam acid-anubhavāt svānubhavāc ca vilakṣaṇam īśvarānubhavam abhyarthayamānasaya adhikāry-antara-vyāvṛtātyantikatva-lakṣaṇa-bhakti-vaiśiṣṭyād avyavadhānenātyantika-tat-prāptim āha **yāvad** iti | phalāntara-saṅga-rūpāntarāyānupahataś ced avyavadhānena bhagavantaṁ prāpya punaḥ saṁsāraṁ na prāpnotīty arthaḥ | padābhiprāyeṇa tad iti napuṁsakatvam ||28||

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**jñānī tu paramaikānto tad-āyattātma-jīvanaḥ |**

**tat-saṁśleṣa-viyogaika-sukha-duḥkhas tad-eka-dhīḥ ||29||**

atha –

 ye tu śiṣṭās trayo bhaktāḥ phala-kāmā hi te matāḥ |

 sarve cyavana-dharmāṇaḥ pratibuddhas tu mokṣa-bhāk ||

ity anugītasya yāvat-prāpti parārthī cet ity uktasyādhikāriṇo’nanya-sādhāraṇaṁ viśeṣam anuṣṭāna-phala-prāptyoś ca prakāraṁ tatraiva ca tātparyeṇāsya śāstrasyāpavarga-śāstratvaṁ caturbhir vivṛṇoti **jñānī tv** iti | etena jñānī tv ātmaiva me matam [Gītā 7.18], mac-cittā mad-gata-prāṇāḥ [Gītā 10.9] ity ādikaṁ smāritam | parama-śvāsāv ekāntī ceti **paramaikāntī** ekāntiṣu parama ity arthaḥ | parama ekānto’nanyatvam asyāstīti vā | na kevalam ananya-devatākatvam | api tv ananya-prayojanatvam asyāstīty arthaḥ | **saṁśleṣo**’tra mano-vāk-kāya-sādhya-tad-abhimata-śāstra-codita-saparyā-mukhena | **viyogo**’pi tad-vicchedaḥ | yad āhur maharṣayaḥ –

 yan muhūrtaṁ kṣaṇaṁ vāpi vāsudevo na cintyate |

sā hānis tan mahac chidraṁ sā bhrāntiḥ sā ca vikriyā ||

ekasminn apy atikrānte muhūrte dhyāna-varjite |

dasyubhir muṣiteneva yuktam ākrandituṁ bhṛśam || iti |

tasminn eva dhīś cintā yasya **tad-eka-dhīḥ** ||29||

 --o)0(o--

**bhagavad-dhyāna-yogokti-vandana-stuti-kīrtanaiḥ |**

**labdhātmā tad-gata-prāṇa-mano-buddhīndriya-kriyaḥ ||30||**

**dhyānam** ihānucintanam | **yogas** tan-mūlam avalokanam | viśiṣṭa-kṣetrādi-vartinaḥ parasyābhigamanaṁ vā | yad āhuḥ – pādau nṛṇāṁ tau druma-janma-bhājau; kṣetrāṇi nānuvrajato harer yau [BhP 2.3.22],

 yogas tu dvividho prokto bāhyam abhyantaraṁ tathā |

 bāhyaṁ bahiḥ kriyāpekṣam āntaraṁ dhyānam ucyate || iti |

**uktiḥ** śuśrūṣubhyo’dhikāribhyaḥ pratipādanam | **vandanaṁ** tribhiḥ karaṇaiḥ praṇāma ity arthaḥ | **stutiḥ** guṇa-kathanam | **kīrtanaṁ** tat-tad-guṇa-vibhava-ceṣṭitādi-garbhāṇāṁ tad-asādhāraṇa-nāma-dheyānāṁ saṅkīrtanam | tair **labdhātmā** anyathā avastu-bhūtam ātmānaṁ manyamāna iti bhāvaḥ | praśithila-karaṇa-kalevarādiko bhaved iti vā | prāṇādīnāṁ kriyāyās tad-gatatvaṁ tad-anubhavābhāve śaithilād iti bhāvyam | athavā yat karoṣi yad aśnāsi [Gītā 9.27] iti nyāyena svabhāvārtha-śāstra-prāptānāṁ karmaṇāṁ bhagavati samarpaṇam | manaḥ saṅkalpa-vikalpa-vṛttikam antaḥkaraṇam | tasyādhyavasāyātmikā vṛttir buddhiḥ | yad vā tad evātrādhyavasāya-vṛtti-viśiṣṭaṁ buddhir ity ucyate | yathoktaṁ śārīrika-bhāṣye adhyavasāyābhimāna-cintā-vṛtti-bhedān mana eva buddhy-ahaṅkāra-citta-śabdair vyapadiśyate iti | indriya-śabdo’tra go-balīvarda-nyāyād bāhyendriya-viṣayaḥ ||30||

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**nija-karmādi bhakty-antaṁ kuryāt prītyaiva kāritaḥ |**

**upāyatāṁ parityajya nyasyed deva tu tām abhīḥ ||31||**

evaṁvidhasyādhikāriṇaḥ satataṁ kīrtayanto māṁ [Gītā 9.14] ity ukta-kriyayā varṇāśrama-dharmāṇām api lopaḥ syād ity atrāha **nija-karma** iti | nitya-dāsyaika-svabhāvasya muktasyevāsyāpi tat-paricaraṇaṁ tad-ājñānuvartana-prītyaiva yathā-śāstraṁ yathādhikāraṁ yathāvasaraṁ ca sarvaṁ ghaṭate, anyathā sandhyā-hīno’śucir nityam anarhaḥ sarva-karmasu ity ādibhir bhagavad-arcanādāv apy anadhikāra-prasaṅgāt | tasmād yogyatā-siddhy-arthaṁ labdhāṁśasya śaithilya-parihārārthaṁ uttarottaropacaryārthaṁ sudṛḍha-siddhopāyasyāpi svānuṣṭhānena para-pravartana-rūpa-bhagavad-ājñānupālanārtham avaśya-kartavyānām api karmaṇāṁ vidhi-parāmarśam antareṇa priyatama-suhṛt-putrādy-upalālanavat prītir eva jñāninaḥ prayojiketi bhāvaḥ | tathā ca śiṣyate –

yathā yuvānaṁ rājānaṁ yathā ca mada-hastinam |

yathā ca putraṁ dayitaṁ tathaivopacared dharim || iti |

 yathā priyātithiṁ prāptaṁ bhagavantaṁ tathārcayet || iti saṁhitāntarāt |

**eva**-kārābhipretam anyad api vivṛṇoti **upāyatām** iti | mukta-vyāpāra-nyāyena svayaṁ svādutvāt kṣaṇikasya kālāntara-bhāvi-phala-sādhanatvānupapatti-darśanāc ca nāsya sva-vyāpāre mokṣopāyatā-buddhir api syād iti bhāvaḥ | antatas tais tair ārādhito bhagavān eva hi sarvatropāyaḥ | na punaḥ kṣaṇikaṁ tat-kriyā-svarūpaṁ tat-sādhyaṁ kiṁcit tat-prīty-atiriktam aprāmāṇikam apūrvādikaṁ vā |

atas tasminn eva mām ekaṁ śaraṇaṁ vraja [Gītā 18.66] iti vaktury upāyatā-buddhiḥ kāryety āha **nyasyed** iti | anāśritānāṁ bandhanam āśritānāṁ mocanaṁ ca bhagavataḥ sva-māhātmyānuguṇa-līlayaivety abhiprāyeṇāha **deva** iti | taṁ ha vai daivam iti śaraṇya-viṣaya-śruti-sūcanartham atra deva-śabdaḥ | apāra-kāruṇya-sauśīlya-vātsalyaudāryādi-guṇa-nidhau, mitra-bhāvena samprāptaṁ, sakṛd eva prapannāya; api cet sudurācāro [Gītā 9.30], kṣipraṁ bhavati dharmātmā[Gītā 9.31], man-manā bhava mad-bhaktaḥ [Gītā 18.61], sarva-dharmān parityajya[Gītā 18.66] iti vaktari tasminn evāśaraṇya-śaraṇye svayam upāyatayāvasthite svāparādha-tat-svātantrya-tat-saṅkalpa-kiṅkara-hiraṇyagarbha-rudrendrādi-kṣudreśvarādi-nimitta-bhayaṁ na kartavyam ity abhiprāyeṇāha **abhīr** iti ||31||

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**ekāntātyanta-dāsyaika-ratis tat-padam āpnuyāt |**

**tat-pradhānam idaṁ śāstram iti gītārtha-saṅgrahaḥ ||32||**

evaṁ sthitasya yathā-manoratham antarāyānupahatasya phala-siddhim āha **ekānt**eti | uktaṁ ca paramaikāntināṁ paricaraṇa-prakāram anukramya tasya nirvighnatvaṁ śrī-pauṣkare –

pravṛtti-kālād ārabhya ātma-lābhāvasānitam |

yatrāvakāśo vighnānāṁ vidyate na kadācana || iti |

etad evābhipretyoktaṁ śrī-sāttvate—

 saṅkalpād eva bhagavāṁs tattvato bhāvinātmanām |

 vratāntam akhilaṁ kālaṁ secayaty amṛtena tu ||

 jñātvaiva bandhaṁ martyena bhavitavyaṁ sadaiva hi |

 prāptaye sarva-kāmānāṁ saṁsāra-bhaya-bhīruṇā || iti |

ataḥ –

 śrūyate khalu govinde bhaktim udvahatāṁ nṝṇām |

 saṁsāra-nyūnatā-bhītās tridaśāḥ paripanthinaḥ ||

 satyaṁ śatena vighnānāṁ sahasreṇa tathā tapaḥ |

 vighnāyutena govinde nṅṇāṁ bhaktir nivāryate ||

ity ādikaṁ parama-bhakty-avasthātaḥ prācīnāvasthā-viṣayaṁ netavyam | atra bhūma-vidyāyām iva aiśvaryādy-arvācīna-puruṣārtha-pratipādanaṁ parama-puruṣa-prāpti-rūpa-pradhānatama-puruṣārtha-pāramya-samarthanārthatayā | uktaṁ ca śrī-sāttvate – pratyayārthaṁ ca mokṣasya siddhayaḥ samprakīrtitāḥ iti |

ato mokṣa-sādhanatvam evāsya śāstrasyety abhiprāyeṇāha **tad** iti | atra yathārhaṁ nyāsopāsana-rūpa-prāpaka-niṣṭhā-prāptatayā nirdiṣṭaḥ paramaikāntī vā, tat-prāpyaṁ vā tac-chabdena parāmṛśyate |

athātra saugatārhatādi-sagandhānāṁ śaṅkarādi-granthānāṁ bhagavad-abhiprāya-viruddhatā-khyāpanāya ukta-saṅgraha-prakāreṇa śiṣyāṇāṁ yathāvasthita-samasta-gītārtha-prapañcāvagāhanāya ca nigamayati **iti** iti | ity evam eva sattva-niṣṭha-sampradāya-paramparāgataḥ samīcīno gītārthaḥ | na punaḥ kudṛṣṭibhir unnītaḥ | na caiṣa sva-yoga-mahima-culukita-parama-puruṣa-vibhūti-yugala-bhagavan-nātha-muni-niyogānuvarti-śrīmad-rāma-miśra-sakāśād bahu-śāstravidbhir asmābhir bahuśaḥ śrutasya bhagavad-gītārtha-prapañcasya saṅgraha iti mumukṣubhiḥ saṅgrāhyatama iti bhāvaḥ ||32||

sāraṁ phālguna-sārathīya-vacasāṁ śrī-yāmuneyoddhṛtaṁ

vispaṣṭair iti veṅkaṭeśvara-kavir vyācaṣṭa bhāṣyākṣaraiḥ |

yad-vādeṣu kudṛṣṭi-bāhya-kuhanā-kolāhalāskandibhir

jaṅghālair jaya-ghoṣaṇā-ghaṇa-ghaṇair vidrāṇa-nidrā diśaḥ ||

iti kavi-tārkika-siṁhasya sarva-tantra-svatantrasya śrīmad-veṅkaṭanāthasya vedāntācāryasya kṛtiṣu śrī-gītārtha-saṅgraha-rakṣā sampūrṇā |

kavi-tārkika-siṁhāya kalyāṇa-guṇa-śāline |

śrīmate veṅkaṭeśāya vedānta-gurave namaḥ ||

vigāhe yāmunaṁ tīrthaṁ sādhu-vṛndāvane sthitam |

nirasta-jihmaga-sparśe yatra kṛṣṇaḥ kṛtādaraḥ ||

śrīmate rāmānujāya namaḥ |