

atha dvitīyo'dhyāyaḥ

Verse 1

संजय उवाच

तं तथा कृपयाविष्टश्रुमूर्णकुलेक्षणम् ।
विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥१॥

sañjaya uvāca

taṁ tathā kṛpayāviṣṭaṁ śrupūṛṇākulekṣaṇam |
viṣīdantaṁ idaṁ vākyaṁ uvāca madhusūdanaḥ ||1||

śrīdharah : dvitīye śoka-saṁtaptam arjunaṁ brahma-vidyayā | pratibodhya hariś cakre sthita-prajñasya lakṣaṇam | tataḥ kiṁ vṛttam ity apekṣāyāṁ sañjaya uvāca – taṁ tathety ādi | śrubhiḥ pūrṇe ākule ikṣaṇe yasya taṁ tathā, ukta-prakāreṇa visam arjunaṁ prati madhusūdana idaṁ vākyaṁ uvāca ||1||

madhusūdanaḥ : ahimsā paramo dharmo bhikṣāśanaṁ cety evaṁ-lakṣaṇayā buddhyā yuddha-vaimukhyam arjunasya śrutvā svaputrāṇāṁ rājyaṁ apracalitam avadhārya svastha-hṛdayasya dhr̥tarāṣṭrasya harṣa-nimittāṁ tataḥ kiṁ vṛttam ity ākāṅkṣāṁ apaniṅsuḥ sañjayaḥ taṁ pratyuktavān ity āha vaiśampāyanaḥ |

kṛpā mamaita iti vyāmoha-nimittaḥ sneha-viśeṣaḥ | tayāviṣṭaṁ svabhāva-siddhyā vyāptam | arjunasya karmatvaṁ kṛpāyāś ca kartṛtvaṁ vadatā tasyā āgantukatvaṁ vyudastam | ataeva viṣīdantaṁ sneha-viṣayī-bhūta-svajana-vicchedāśaṅkā-nimittaḥ śokāpara-paryāyāś citta-vyākulī-bhāvo viṣādas taṁ prāpnuvantam | atra viṣādasya karmatvenārjunasya kartṛtvena ca tasyāgantukatvaṁ sūcitam |

ataeva kṛpā-viṣāda-vaśād śrubhiḥ pūrṇe ākule darśanākṣame cekṣaṇe yasya taṁ | evaṁ āsru-pāta-vyākulī-bhāvākhyā-kārya-dvaya-janakatayā paripoṣaṁ gatābhyāṁ kṛpā-viṣādābhyāṁ udvignaṁ taṁ arjunaṁ idaṁ sopapattikaṁ vakṣyamāṇaṁ vākyaṁ uvāca na tūpekṣitavān | madhusūdana ity | svayaṁ duṣṭa-nigraha-kartārjunaṁ praty api tathaiva vakṣyatīti bhāvaḥ ||1||

viśvanāthaḥ :

ātmānātma-vivekena śoka-moha-tamo nudan |
dvitīye kṛṣṇa-candro'tra proce muktasya lakṣaṇam ||1||

baladevaḥ :

dvitīye jīva-yāthātmya-jñānaṁ tat-sādhanam hariḥ |
niṣkāma-karma ca proce sthita-prajñasya lakṣaṇam ||

भगवद्गीता द्वितीयोऽध्यायः

evam arjuna-vairāgyam upaśrutya sva-putra-rājyābhramśāsāyā hr̥ṣyantam dhṛtarāṣṭram
ālakṣya sañjaya uvāca tam tatheti | madhusūdana iti tasya śokam api madhuvan
nihanīṣyatīti bhāvaḥ ||1||

Verse 2

श्रीभगवान् उवाच
कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।
अनार्यजुष्णस्वर्ग्यमकीर्तिकरमर्जुन ॥२॥

śrī-bhagavān uvāca
kutas tvā kaśmalam idaṁ viṣame samupasthitam |
anārya-juṣṭam asvargyam akīrti-karam arjuna ||2||

śrīdharaḥ : tad eva vākyam āha śrī-bhagavān uvāca kuta iti | kuto hetos tvā tvām viṣame
saṅkaṭe idaṁ kuśalam samupasthitam ayaṁ mohaḥ prāptaḥ, yata āryair asevitam |
asvargyam adharmyam ayaśaskaram ca ||2||

madhusūdanaḥ : tad eva bhagavato vākyam avatārayati kutas tveti |

[aiśvaryasya samagrasya dharmasya yaśasaḥ śriyaḥ |](#)
[vairāgyasyātha mokṣasya ṣaṅṅām bhaga itīṅganā || \[ViP 6.74\]](#)

samagasyeti pratyekaṁ sambandhaḥ | mokṣasyeti tat-sādhanasya jñānasya | iṅganā saṁjñā
| etādṛṣaṁ samagramaiśvaryaḍikam nityam apratibandhena yatra vartate sa bhagavān |
nitya-yoge matup | tathā—

[utpattim ca vināśam ca bhūtānām āgatim gatim |](#)
[vetti vidyām avidyām ca sa vācyo bhagavān iti || \[ViP 6.78\]](#)

atra bhūtānām iti pratyekaṁ sambadhyate | utpatti-vināśa-śabdau tat-kāraṇasyāpy
upalakṣakau | āgati-gatī āgaminyau sampadāpadau | etādṛṣo bhagavac-chabdārthaḥ śrī-
vāsudeva eva paryavasita iti tathocyate |

idaṁ svadharmāt parānmukhatvaṁ kṛpā-vyāmohāśru-pātādi-puraḥ-saram kaśmalam śiṣṭa-
garhitatvena malinam viṣame sa-bhaye sthāne tvā tvām sarva-kṣatriya-pravaram kuto
hetoḥ samupasthitam prāptam ? kim mokṣecchātaḥ ? kim vā svargecchātaḥ ? iti kim-
śabdenākṣipyate | hetu-trayam api niṣedhati tribhir viśesaṅair uttarārdhena | āryair
mumukṣubhir na juṣṭam asevitam | sva-dharmair āśaya-śuddhi-dvārā moks icchadbhir
apakva-kaśāyair mumukṣubhiḥ katham sva-dharmas tyājya ity arthaḥ | saṁnyāsādhikārī
tu pakva-kaśāyo'gre vakṣyate | asvargyam svarga-hetu-dharma-virodhitvān na
svargecchayā sevyam | akīrtikaram kīrti-abhāva-karam apakīrtikaram vā na kīrticchayā
sevyam | tathā ca mokṣa-kāmaiḥ svarga-kāmaiḥ kīrti-kāmaiḥ ca varjanīyam | tat kāma eva
tvam sevasva ity aho anucitam ceṣṭitam taveti bhāvaḥ ||2||

भगवद्गीता द्वितीयोऽध्यायः

viśvanāthaḥ : kaśmalam moham | viśame'tra saṅgrāma-saṅkate | kuto hetoḥ | upasthitam tvām prāptam abhūt | anārya-juṣṭam supraṭiṣṭhita-lokair asevitam | asvargyam akīrtikaram iti pāratrikaihika-sukha-pratikūlam ity arthaḥ ||2||

baladevaḥ : tad vākyaṃ anuvadati śrī-bhagavān iti |

aīsvaryasya samagrasya dharmasya yaśasaḥ śriyaḥ |
vairāgyasyātha mokṣasya saṅgānā bhaga itīṅganā || [ViP 6.74]

iti parāsaroktaiśvaryādibhiḥ ṣaḍbhir nityam viśiṣṭaḥ | samagrasyety etat ṣaṭsu yojyam | he arjuna ! idam sva-dharma-vaimukhyam kaśmalam śiṣṭa-nindyatvān malinam kuto hetos tvām kṣatriya-cūḍāmaṇim samupasthitam abhūt ? viśame yuddha-samaye | na ca mokṣāya svargāya kīrtaye vaitad-yuddha-vairāgyam ity āha anāryeti | āryair mumukṣubhir na juṣṭam sevitam | āryāḥ khalu hṛd-viśuddhaye svadharmān ācaranti | asvargyam svargopalambhaka-dharma-viruddham | akīrti-karam kīrti-viplāvakaṃ ||2||

Verse 3

कौ ब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते ।
क्षुद्रां हृदयदौर्बल्यं त्यक्त्वात्तिष्ठ परंतप ॥३॥

klaibyaṃ mā sma gamaḥ pārtha naitat tvayy upapadyate |
kṣudraṃ hṛdaya-daurbalyaṃ tyaktvottiṣṭha paraṃtapa ||3||

śrīdharāḥ : klaibyaṃ mā sma gama iti | tasmāt he pārtha ! klaibyaṃ kātaryaṃ mā sma gamaḥ | na prāpnuhi | yatas tvayi etan nopapadyate योग्यां na bhavati | kṣudraṃ tucchaṃ hṛdaya-daurbalyaṃ kātaryaṃ yuddhāya uttiṣṭha, he parantapa śatru-tāpana ! ||3||

madhusūdanaḥ : nanu bandhu-senāvekṣaṇa-jātenādhairyena dhanur api dhārayitum aśaknuvatā mayā kiṃ kartuṃ śakyam ity ata āha klaibyaṃ iti | klaibyaṃ klīb-bhāvam adhairyaṃ ojas-teja-ādi-bhaṅga-rūpaṃ mā sma gamo mā gā | he pārtha pṛthā-tanaya! pṛthayā deva-prasāda-labdhe tat-tanaya-mātre vīryātiśayasya prasiddhatvāt pṛthā-tanayatvena tvam klaibya-yogya ity arthaḥ | arjunatvenāpi tad-ayogyatvam āha naitad iti | tvayi arjune sāksān-maheśvareṇāpi saha kṛtāhave prakhyāta-mahā-prabhāve nopapadyate na yujyate etat-klaibyaṃ ity asādhāraṇyena tad-ayogyatva-nirdeśaḥ |

nanu na ca śaknomy avasthātuṃ bhramatīva ca me manaḥ iti pūrvam eva mayoktam ity āśaṅkyāha kṣudraṃ iti | hṛdaya-daurbalyaṃ manaso bhramaṇādi-rūpaṃ adhairyaṃ kṣudratva-kāraṇatvāt kṣudraṃ sunirasanaṃ vā tyaktvā vivekenāpanīyottiṣṭha yuddhāya sajjo bhava | he parantapa ! paraṃ śatruṃ tāpayatīti tathā sambodhyate hetu-garbham ||3||

viśvanāthaḥ : klaibyaṃ klīb-dharmaṃ kātaryaṃ | he pārtheti tvam pṛthā-putraḥ sann api gacchasi | tasmān mā sma gamaḥ, mā prāpnuhi, anyasmin kṣatra-bandhau varam idam upapadyatām, tvayi mat-sakhau tu nopayujyate |

nanv idam śauryābhāva-lakṣaṇam klaibyaṃ mā śaṅkiṣṭhāḥ | kintu bhīṣma-droṇādi-guruṣu dharma-dṛṣṭyā viveko'yaṃ dhārtarāṣṭreṣu tu durbaleṣu mad-astrāghātam āsādyā martum udyateṣu dayaveyam iti tatrāha kṣudraṃ iti | naite tava viveka-daye, kintu śoka-mohāv

भगवद्गीता द्वितीयोऽध्यायः

eva | tau ca manaso daurbalya-vyañjakau | tasmāt hr̥daya-daurbalyam idam tyaktvā
uttiṣṭha | he parantapa ! parān śatrūn tāpayan yudhyasva ||3||

baladevaḥ : nanu bandhu-kṣayādhyavasāya-doṣāt prakampitena mayā kim bhāvyam iti cet
tatrāha klaibyam iti | he pārtha ! devarāja-prasādāt pṛthāyām utpanna ! klaibyam kātaryam
mā sma gamaḥ prāpnuhi | tvayi viśva-vijetari mat-sakhe' rjune kṣatra-bandhāv ivaitad
īdṛśam klaibyam nopayujyate |

nanu na me śauryābhāva-rūpaṁ klaibyam kintu bhīṣmādiṣu pūjyeṣu dharmabuddhyā
viveko'yaṁ duryodhanādiṣu bhrātr̥ṣu mac-chastra-prahāreṇa marisyatsu kṛpeyam iti cet
tatrāha kṣudram iti | naite tava viveka-kṛpe, kintu kṣudraṁ laghiṣṭham hr̥daya-daurbalyam
eva | tasmāt tat tyaktvā yuddhāyottiṣṭha sajjibhava | he parantapa ! śatru-tāpaneti śatru-
hāsa-pātratām mā gāḥ ||3||

Verse 4

अर्जुन उवाच
कथं भीष्ममहं संख्ये द्रोणं च मधुसूदन ।
इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन ॥४॥

arjuna uvāca

katham bhīṣmam ahaṁ saṅkhye droṇaṁ ca madhusūdana |
iṣubhiḥ pratiyotsyāmi pūjārḥāv arisūdana ||4||

śrīdharah : nāhaṁ kātāratvena yuddhāt uparato'smi, kintu yuddhasya anyāyyatvād
adharmyatvāc cety āha arjuna uvāca katham iti | bhīṣma-droṇau pūjārḥau pūjāyām arho
yogyau tau prati katham ahaṁ yotsyāmi, tatrāpi iṣubhiḥ yatra vācāpi yotsyāmīti vaktum
anucitaṁ tatra bāṇaiḥ katham yotsyāmīty arthaḥ | he ari-sūdana śatru-mardana ||4||

madhusūdanaḥ : nanu nāyam svadharmasya tyāgaḥ śoka-mohādi-vaśāt kintu
dharatvābhāvād adharmatvāc cāsya yuddhasya tyāgo mayā kriyata iti bhagavad-
abhiprāyam apratipadyamānasyārjunasyābhiprāyam avatārayati katham iti | bhīṣmaṁ
pitāmahaṁ droṇaṁ cācāryam saṅkhye raṇa iṣubhiḥ sāyakaiḥ pratiyotsyāmi prahariṣyāmi
katham ? na kathamcid apīty arthaḥ | yatas tau pūjārḥau kusumādibhir arcana-yogyau |
pūjārḥābhyāṁ saha kriḍā-sthāne'pi vācāpi harṣa-phalam api līlā-yuddham anucitaṁ kim
punar yuddha-bhūmau śaraiḥ prāṇa-tyāga-phalakaṁ praharaṇam ity arthaḥ |

madhusūdanārisūdaneti sambodhana-dvayaṁ śoka-vyākulatvena pūrvāpara-parāmarśa-
vaikalyāt | ato na madhusūdanārisūdanety asyārthasya punar uktatvaṁ doṣaḥ | yuddha-
mātram api yatra nocitaṁ dūre tatra vadha iti pratiyotsyāmīty anena sūcitam |

athavā pūjārḥau katham pratiyotsyāmi | pūjārḥayor eva vivaraṇam bhīṣmaṁ droṇaṁ ceti |
dvau brāhmaṇau bhojaya deva-dattaṁ yajña-dattaṁ cetivat sambandhaḥ | ayam bhāvaḥ –
duryodhanādayo nāpuraskṛtya bhīṣma-droṇau yuddhāya sajjibhavanti | tatra tābhyāṁ
saha yuddham na tāvad dharmāḥ pūjādivad avihitatvāt | na cāyam aniṣiddhatvād
adharmo'pi na bhavatīti vācyam | guruṁ huṅkrtya tvaṅkrtya ity ādinā śabda-mātreṇāpi

भगवद्गीता द्वितीयोऽध्यायः

guru-droho yadāniṣṭa-phalatva-pradarśanena niṣiddhas tadā kim vācyaṁ tābhyāṁ saha saṅgrāmasyādharmatve niṣiddhatve ceti ||4||

viśvanāthaḥ : nanu **pratibadhnāti hi śreyaḥ pūjya-pūjā-vyatikramaḥ** iti **dharma-śāstram** | ato'haṁ yuddhān nivarta ity āha katham iti | pratiyotsyāmi pratiyotsye | nanv etau yudhyete tarhy anayoḥ pratiyoddhā bhavituṁ tvam kim na śaknoṣi ? satyaṁ na śaknomy evety āha pūjārḥav iti | anayoś caraṇeṣu bhaktyā kusumāny eva dātum arhāmi na tu krodhena tīkṣṇa-śarān iti bhāvaḥ | bho vayasya kṛṣṇa tvam api śatrūn eva yuddhe haṁsi, na tu sandīpaniṁ sva-guruṁ, nāpi bandhūn yadūn ity āha he madhusūdaneti | nanu mādhave yadava eva | tatrāha he arisūdana ! madhur nāma daityo yas tavāriri iti bravīmīti ||4||

baladevaḥ : nanu bhīṣmādiṣu pratiyoddhṛṣu satsu tvayā katham na yoddhavyam | **āhūto na nivarteta** iti yuddha-vidhānāc ca kṣatriyasyeti cet tatrāha katham iti | bhīṣmaṁ pitāmahaṁ droṇaṁ ca vidyā-guruṁ | iṣubhiḥ katham yotsye ? yad imau pūjārḥau puṣpādibhir abhyarcyau, pariḥāsa-vāgbhir api yābhyāṁ yuddham na yuktaṁ | tābhyāṁ saheṣubhis tat katham yujyeta ? **pratibadhnāti hi śreyaḥ pūjya- pūjya-pūjā-vyatikramaḥ** iti **smṛteś** ca | madhusūdanārisūdaneti sambodhana-punar-uktiḥ | śokākulasya pūrvottarānusandhi-virahāt | tad-bhāvaś ca tvam api śatrūn eva yuddhe nihaṁsi na tūgrasena-sāndīpany-ādīn pūjyān iti ||4||

Verse 5

गुरु नहत्वा हि महानुभावान्
श्रेयो भोक्तुं भैक्ष्यमपीह लोके ।
हत्वार्थकामांस्तु गुरु निहैव
भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥५॥

gurūn ahatvā hi mahānubhāvān
śreyo bhoktuṁ bhaiksyam apīha loke |
hatvārtha-kāmāns tu gurūn ihaiva
bhujjīya bhogān rudhira-pradigdhan ||5||

śrīdharah : tarhi tān ahatvā tava deha-yātrāpi na syād iti cet, tatrāha gurūn iti | gurūn droṇācāryādīn ahatvā para-loka-viruddham guru-vadham akṛtvā iha-loke bhaiksyam bhikṣānam api bhoktuṁ śreya ucitam | vipakṣe tu na kevalam paratra duḥkham, kintu ihaiva ca naraka-duḥkham anubhaveyam ity āha hatveti | gurūn hatvā ihaiva tu rudhiraṇa pradigdhan prakarṣeṇa liptān artha-kāmātmakān bhogān aham bhujjīya aśnīyām | yad vā artha-kāmān iti gurūnām viśeṣaṇam | artha-trṣṇākulatvād ete tāvad yuddhān na nivarteran tasmād etad vadhaḥ prasajyetaivety arthaḥ | tathā ca yudhiṣṭhiram prati bhīṣmeṇoktam –

arthasya puruṣo dāso dāsaḥ tv artho na kasyacit |
iti satyaṁ mahārāja baddho'smy arthena kauravaiḥ || iti [mBh 6.41.36] ||5||

madhusūdanaḥ : nanu bhīṣma-droṇayoḥ pūjārhatvaṁ gurutvenaiva, evam anyeṣāṁ api kṛpādīnām, na ca teṣāṁ gurutvena svīkārah sāmpratam ucitaḥ –

भगवद्गीता द्वितीयोऽध्यायः

[guror apy avaliptasya kāryākāryam ajānataḥ |](#)
[utpathapratipannasya parityāgo vidhiyate || \[mbh 5.178.24\]](#)

iti smṛteḥ | tasmād eṣām yuddha-garveṇāvaliptānām anyāya-rājya-grahaṇena śiṣya-
droheṇa ca kāryākārya-viveka-sūnyānām utpatha-niṣṭhānām vadha eva śreyān ity
āśaṅkyāha gurūn iti |

gurūn ahatvā para-lokas tāvad asty eva | asmiṁs tu loke tair hr̥ta-rājyānām no nṛpādīnām
niṣiddham bhaikṣam api bhoktuṁ śreyāḥ praśasyataram ucitaṁ na tu tad-vadhena rājyam
api śreya ity dharma'pi yuddhe vṛtti-mātra-phalātvaṁ gṛh̥tvā pāpam āropya vrate |

nanv avaliptatvādīnā teṣām gurutvābhāva ukta ity āśaṅkyāha mahānubhāvān iti |
mahānubhāvaḥ śrutādhyayana-tapa-ācārādi-nibandhanaḥ prabhāvo yeṣām tān | tathā ca
kāla-kāmādayo'pi yair vaśikṛtās teṣām puṇyātiśaya-śālinām nāvaliptatvādi-kṣudra-pāpma-
saṁśleṣa ity arthaḥ | himānubhāvān ity ekam vā padam | himaṁ jādyam apahantīti
himaḥ ādityo'gnir vā tasyaivānubhāvaḥ sāmāthyam yeṣām tān | tathā cātitejasvitvāt
teṣām avaliptatvādi-doṣo nāsty eva |

[dharma-vyatikramo dṛṣṭa īśvarāṇām ca sāhasam |](#)
[tejīyasām na doṣāya vahneḥ sarva-bhujo yathā || \[BhP 10.33.30\]](#)

nanu yadārtha-lubdhāḥ santo yuddhe pravṛttās tadaiśām vikṛitātmanām kutastyam
pūrvoktaṁ mātmyam, tathā coktaṁ bhīṣmeṇa yudhiṣṭhiram prati –

[arthasya puruṣo dāso dāsas tv artho na kasyacit |](#)
[iti satyam mahārāja baddho'smy arthena kauravaḥ || \[mBh 6.41.36\]](#)

ity āśaṅkyāha hatveti | artha-lubdhā api te mad-apekṣayā guravo bhavanty eveti punar
guru-grahaṇenoktam | tu-śabdo'py arthe idṛṣān api gurūn hatvā bhogān eva bhuñjīya na
tu mokṣam labheya | bhujyanta iti bhogā viśayāḥ karmaṇi ghañ | te ca bhogā ihaiva na
para-loke | ihāpi ca rudhira-pradigdā ivāpayaśo-vyāptatvenātyanta-jugupsitā ity arthaḥ |
yadehāpy evam tadā para-loka-duḥkham kiyad varṇanīyam iti bhāvaḥ |

athavā gurūn hatvārtha-kāmātmakān bhogān eva bhuñjīya na tu dharma-mokṣāv ity artha-
kāma-padasya bhoga-viśeṣaṇatayā vyākhyānāntaram draṣṭavyam ||5||

viśvanāthaḥ : nanv evam te yadi svarājye'smin nāsti jigṛkṣā, tarhi kayā vṛtṭyā jīviśyasīty
atrāha gurūn ahatveti | guru-vadham akṛtvā bhaikṣyam kṣatriyair vigītam api bhikṣānnam
api bhoktuṁ śreyāḥ | aihika-duryaśo-lābhe'pi pātrikam amaṅgalam tu naiva syād iti
bhāvaḥ | na caiva guravo'valiptāḥ kāryākāryam ajānantaś cādhārmika-duryodhanādy-
anugatās tyājyā eva | yad uktaṁ –

[guror apy avaliptasya kāryākāryam ajānataḥ |](#)
[utpatha-pratipannasya parityāgo vidhiyate || \[mbh 5.178.24\] iti vācyam |](#)

ity āha – mahānubhāvān iti | kāla-kāmādayo'pi yair vaśikṛtās teṣām bhīṣmādīnām kutas
tad-doṣa-sambhava iti bhāvaḥ | nanu –

भगवद्गीता द्वितीयोऽध्यायः

arthasya puruṣo dāso dāsas tv artho na kasyacit |
iti satyaṁ mahārāja baddho'smy arthena kauravaḥ || [mBh 6.41.36]

iti yudhiṣṭhiram prati bhīṣmeṇaivoktam ataḥ sāmpratam artha-kāmatvād eteṣāṁ
mahānubhāvatvaṁ prāktanam vigalitam ? satyam, tad apy etān hatavato mama duḥkham
eva syād ity āha artha-kāmānārtha-lubdhān apy etān kurūn hatvāham bhogān bhuñjīya
kintv eteṣāṁ rudhiraṇa pradigdhān pralīptān eva | ayam arthaḥ – eteṣāṁ artha-
lubdhatve'pi mad-gurutvam asty eva, ataevaitad-vadhe sati guru-drohiṇo mama khalu
bhogo duṣkṛti-miśraḥ syād iti ||5||

baladevaḥ : nanu svarājye sprhā cet tava nāsti tarhi deha-yātrā vā katham setsyatīti cet
tatrāha gurūn iti | gurūn ahatvā guru-vadham akṛtvā sthitasya me bhaikṣyānnaṁ
kṣatriyāṇāṁ nindyam api bhoktuṁ śreyaḥ praśastataram | aihika-duryaśo-hetutve'pi para-
lokāvighātivāt |

nanv ete bhīṣmādayo guravo'pi yuddha-garvāvalepāt chadmanā yuṣmad-rājyāpahāram
yuṣmad-droham ca kurvatām duryodhanādīnām saṁsargeṇa kāryākārya-viveka-virahāc ca
samprati tyājyā eva–

guror apy avaliptasya kāryākāryam ajānataḥ |
utpathapratipannasya parityāgo vidhiyate || [mBh 5.178.24] iti smṛteḥ |

iti cet tatrāha – mahānubhāvān iti | mahān sarvotkṛṣṭo'nubhāvo vedādhyayana-
brahmacaryādi-hetukaḥ prabhāvo yeṣāṁ tān | kāla-kāmādayo'pi yad-vaśyās teṣāṁ tad-
doṣa-sambandho neti bhāvaḥ |

nanu –

arthasya puruṣo dāso dāsas tv artho na kasyacit |
iti satyaṁ mahārāja baddho'smy arthena kauravaḥ || [mBh 6.41.36]

iti bhīṣmokter artha-lobhena vikrītātmanām teṣāṁ kuto mahānubhāvatā ? tato yuddhe
hantavyās te iti cet tatrāha hatvārtha-kāmān iti | artha-kāmān api gurūn hatvāham ihaiva
loke bhogān bhuñjīya, na tu para-loke | tāṁs ca rudhira-pradigdhān tad-rudhira-miśrān
eva, na tu śuddhān bhuñjīya tad-dhimsayā tal-lābhāt | tathā ca yuddha-garvāvalepādi-
mattve'pi teṣāṁ mad-gurutvam asty eveti punar guru-grahaṇena sūcyate ||5||

Verse 6

न चैतद्विद्म कतरन् नो गरीयो
यद्वा जयेम यदि वा नो जयेयुः ।
यान् एव हत्वा न जिजीविषामस्
तेऽवस्थिताः प्रमुखे धार्तराष्ट्रः ॥६॥

na caitad vidmaḥ kataran no garīyo
yad vā jayema yadi vā no jayeyuḥ |
yān eva hatvā na jijīviśāmas
te'vasthitāḥ pramukhe dhārtarāṣṭrāḥ ||6||

भगवद्गीता द्वितीयोऽध्यायः

śrīdharah : kim ca yadyapy adharmam aṅgikariṣyāmaḥ tathāpi kim asmākaṁ jayah parājayo vā garīyān bhaved iti na jñāyata ity āha na ced ity ādi | etad dvayor madhye no'smākaṁ katarat kim nāma garīyo'dhikatarāṁ bhaviṣyatīti na vidmaḥ | tad eva dvayaṁ darśayati | yad vā etān vayaṁ jayema jeṣyāmaḥ yadi vā no'smān ete jayeyuḥ jeṣyantīti | jayo'pi kim cāsmākaṁ katarat jaya-parājayayor madhye kim khalu garīyo'dhikatarāṁ bhaviṣyati etan na vidmaḥ | tad eva pakṣa-dvayaṁ darśayati etān vayaṁ jayema, no'smān vā ete jayeyur iti | kim ca jayo'py asmākaṁ phalataḥ parājaya evety āha yān eveti ||6||

madhusūdanaḥ : nanu bhikṣāsanasya kṣatriyaṁ prati niṣiddhatvād yuddhasya ca vihitatvāt svadharmatvena yuddham eva tatra śreyaskaram ity āśaṅkyāha na caitad iti | etad api na jānīmo bhaikṣa-yuddhayor madhye kataran no'smākaṁ garīyaḥ śreṣṭham | kim bhaikṣaṁ himsā-sūnyatvād uta yuddhaṁ svadharmatvād iti | idaṁ ca na vidma ārabdhe'pi yuddhe yad vā vayaṁ jayemātiṣayīmahi yadi vā no'smān jayeyur dhārtarāṣṭrāḥ | ubhayoḥ sāmya-pakṣo'py arthād boddhavyaḥ |

kim ca jāto'pi jayo naḥ phalataḥ parājaya eva | yato yān bandhūn hatvā jīvitum api vayaṁ necchāmaḥ kim punar viṣayānupabhoktum ? ta evāvasthitāḥ saṁmukhe dhārtarāṣṭrā dhārtarāṣṭra-sambandhino bhīṣma-droṇādayaḥ sarve'pi | tasmād bhaikṣād yuddhasya śreṣṭhatvaṁ na siddham ity arthaḥ |

tad evaṁ prāktanena granthena saṁsāra-doṣa-nirūpaṇād adhikāri-viśeṣaṅgāny uktāni | tatra [na ca śreyo'nupaśyāmi hatvā svajanam āhave](#) ity atra raṇe hatasya parivrāṭ-samāna-yoga-kṣematvokteḥ [anyac chreyo'nyad utaiva preyah](#) [KaṭhU 2.1] ity ādi-śruti-siddhaṁ śreyo mokṣākhyam upanyastam | arthāc ca tad itarad aśreya iti nityānitya-vastu-viveko darśitaḥ, [na kāṅkṣe vijayam kṛṣṇety](#) [Gītā 1.32] atraihika-phala-virāgaḥ | [api trailokya-rājyasya](#) [Gītā 1.35] hetor ity atra pāralaukika-phala-virāgaḥ | [narake niyatam vāsa](#) [Gītā 1.44] ity atra sthūla-dehātirikta ātmā, [kim no rājyena](#) [Gītā 1.32] iti vyākhyāta-vartmanā samaḥ | [kim bhogair](#) [Gītā 1.32] iti damaḥ | [yadyapy ete na paśyanti](#) [Gītā 1.38] ity atra nirlobhatā | [tan me kṣemataram bhaved](#) [Gītā 1.46] ity atra titikṣā | iti prathamādhyāyārthaḥ saṁnyāsa-sādhana-sūcanam | asmims tv adhyāye [śreyo bhoktum bhaikṣam api](#) [Gītā 2.5] ity atra bhikṣā-caryopalakṣitaḥ saṁnyāsaḥ pratipāditāḥ ||6||

viśvanāthaḥ : kim ca guru-drohe pravṛttasyāpi mama jayah parājayo vā bhaved ity api na jñāyata ity āha na caitad ity ādi | tathāpi no'smākaṁ katarat jaya-parājayayor madhye kim khalu garīyo'dhikatarāṁ bhaviṣyati etan na vidmaḥ | tad eva pakṣa-dvayaṁ darśayati -- etān vayaṁ jayema, no'smān vā ete jayeyur iti | kim ca jayo'py asmākaṁ phalataḥ parājaya evety āha yān eveti ||6||

baladevaḥ : nanu bhaikṣa-bhojanam kṣatriyasya vigarhitam, yuddham ca sva-dharmam vijānann api vibhāṣase iti cet tatrāha na caitad iti | etad vayaṁ na vidmaḥ | bhaikṣya-yuddhayor madhye no'smākaṁ katarad garīyaḥ praśastataram | himsā-virahād bhaikṣam garīyaḥ svadharmatvād yuddham veti, etac ca na vidmaḥ | samārabdhe yuddhe vayaṁ dhārtarāṣṭrān jayema te vā no'smān jayeyur iti |

nanu mahā-vikramiṇām dharmiṣṭhānām ca bhavatām eva vijayo bhāvīti cet tatrāha yān eveti | yān dhārtarāṣṭrān bhīṣmādīn sarvān | na jijīviṣāmo jīvitum api necchāmaḥ kim punar bhogān bhoktum ity arthaḥ | tathā ca vijayo'py asmākaṁ phalataḥ parājaya eveti |

भगवद्गीता द्वितीयोऽध्यायः

tasmād yuddhasya bhaikṣād garīyas tvam aprasiddham iti | evam etāvataḥ granthena **tasmād evamvic chānta-dānta uparatas titikṣuḥ śraddhānvito bhūtvātmany evātmānam paśyet** iti śruti-prasiddham arjunasya jñānādhikāritvam darśitam | tatra **kiṁ no rājyena** [Gītā 1.32] iti śama-damau | **api trailokya-rājyasya** [Gītā 1.35] ity aihika-pātrika-bhogopekṣā-lakṣaṇā uparatiḥ | bhaikṣam bhoktum śreyaḥ iti dvandva-sahiṣṇutva-lakṣaṇā titikṣā | guru-vākya-dr̥ḍha-viśvāsa-lakṣaṇā śraddhā tūttara-vākye vyaktibhaviṣyati, na khalu śamādi-śūnyasya jñāne'sty adhikāraḥ paṅgāder iva karmanīti ||6||

Verse 7

कार्पण्यदोषोपहतस्वभावः
पृच्छामि त्वां धर्मसंमूढचेताः ।
यच्छेयः स्यान् निश्चिं ब्रूहि तन् मे
शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥७॥

kārpaṇya-doṣopahata-svabhāvaḥ
pṛcchāmi tvāṁ dharma-sammūḍha-cetaḥ |
yac chreyaḥ syān niścitam brūhi tan me
śiṣyas te'ham śādhi mām tvāṁ prapannam ||7||

śrīdharah : upadeśa-grahaṇe svādhikāram sūcayati kārpaṇyety ādi | arthāt kārpaṇya-doṣopahata-svabhāvaḥ etān hatvā katham jīviṣyāma iti kārpaṇyam dosaś ca svakula-kṣaya-kṛtaḥ, tābhyām upahato'bhībhūtaḥ svabhāvaḥ śauryādi-lakṣaṇo yasya so'ham tvāṁ pṛcchāmi, tathā dharme sammūḍham ceto yasya saḥ | yuddham tyaktvā bhikṣātaṇam api kṣatriyasya dharmo'dharmo veti sandigdha-cittaḥ sann ity arthaḥ | ato me yan niścitam śreyaḥ yuktaṁ syāt tad brūhi | kiṁ ca te'ham śiṣyaḥ śāsanārhaḥ | atas tvāṁ prapannaṁ śaraṇāgataṁ mām śādhi śikṣaya ||7||

madhusūdanaḥ : gurūpasadanam idānīm pratipādyate samadhigata-samsāra-doṣa-jātasyātitarām nirviṇṇasya vidhivad gurum upasannasyaiva vidyā-grahaṇe'dhikārāt | tad evam bhīṣmādi-saṅkṣāta-vaśāt | **vyutthāyātha bhikṣācaryam caranti** [BAU 3.5.1] iti śruti-siddha-bhikṣā-carye'rjunasyābhilāsam pradarśya vidhivad gurūpasattim api tat-saṅkṣāta-vyājenaiva darśayati kārpaṇyety |

yaḥ svalpām api citta-kṣatim na kṣamate sa kṛpaṇa iti loke prasiddhaḥ | tad-vidhatvād akhilo'nātma-vid aprāpta-puruṣārthatayā kṛpaṇo bhavati | **yo vā etad akṣaram gārgy aviditvā asmāl lokāt praiti sa kṛpaṇa** [BAU 3.8.10] iti **śruteḥ** | tasya bhāvaḥ kārpaṇyam anātmādhyaśavattvam tan-nimitto'smin janmany eta eva madīyās teṣu hateṣu kiṁ jīvitenety abhiniveśa-rūpo mamatā-lakṣaṇo doṣas tenopahatas tiraskṛtaḥ svabhāvaḥ kṣātro yuddhodyoga-lakṣaṇo yasya sa tathā | dharme viśaye nirṇāyaka-pramāṇāadarśanāt sammūḍham kim eteśām vadho dharmāḥ kim etat-paripālanam dharmāḥ | tathā kiṁ pṛthvī-paripālanam dharmāḥ kiṁ vā yathāvasthito'raṇya-nivāsa eva dharmā ity ādi-saṁśayair vyāptam ceto yasya sa tathā | **na caitad vidmaḥ kataran no garīya** ity atra vyākhyātam etat | evamvidhaḥ sann aham tvā tvāṁ idānīm pṛcchāmi śreyaḥ ity anuṣaṅgaḥ |

ato yan niścitam aikāntikam ātyantikam ca śreyaḥ parama-pumartha-bhūtam phalam syāt tan me mahyam brūhi | sādhanānantaram avāśyambhāvitvam aikāntikatavam,

भगवद्गीता द्वितीयोऽध्यायः

jātasyāvināśa ātyantikavatvam | yathā hy auśadhe kṛte kadācid roga-nivṛttir na bhaved api
jātāpi ca roga-nivṛttiḥ punar api rogotpattyā vināśyate | evaṁ kṛte'pi yāge pratibandha-
vaśāt svargo na bhaved api jāto'pi svargo duḥkhākṛānto naśyati ceti naikāntikatvam
ātyantikavatvam vā tayoh | tad uktam –

duḥkha-trayābhigātā jijñāsā tad-apaghātake hetau |
dṛṣṭe sāpārthā cen naikāntātyantato'bhāvāt || (Sa.K. 1) iti |
dṛṣṭavad ānuśravikaḥ sa hy avaiśuddhi-kṣayātiśaya-yuktaḥ |
tad-viparītaḥ śreyān vyaktāvyaktajña-vijñānāt || (Sa.K. 1) iti |

nanu tvam mama sakhā na tu śiṣyo'ta āha śiṣyas te'ham iti | tvad-anuśāsanayogyatvād
aham tava śiṣya eva bhavāmi na sakhā nyūna-jñānatvāt | atas tvām prapannaṁ
śaraṇāgataṁ mām śādhi śikṣaya karuṇayā na tv aśiṣyatva-śaṅkayopekṣaṇiyo'ham ity
arthaḥ | etena – tad vijñānārtham sa gurum evābhigacchet samit-pāṇiḥ śrotriyaṁ brahma-
niṣṭham [mūṇḍU 1.2.11], bhṛgur vai vāruṇiḥ | varuṇam pitaram upasasāra | adhīhi
bhagavo brahmeti [TaittU 3.1] ity ādi-gurūpasatti-pratipādakaḥ śruty-artho darśitaḥ ||7||

viśvanāthaḥ : nanu tarhi sopapattikaṁ sāstrārtham tvam eva bruvāṇaḥ kṣatriyo bhūtvā
bhikṣātanam niścinoṣi tarhy alam mad-uktyeti tatrāha kārpaṇyeti | svābhāvikasya
śauryasya tyāga eva me kārpaṇyam | dharmasya sūkṣmā gatir ity ato dharmā-
vyavasthāyām apy aham mūḍha-buddhir evāsmi | atas tvam eva niścitya śreyo brūhi |

nanu mad-vācas tvam paṇḍata-mānitvena khaṇḍayasi cet, katham brūyām ? tatrāha śiṣyas
te'ham asmi | nātam param vṛthā khaṇḍayāmīti bhāvaḥ ||7||

baladevaḥ : atha tad vijñānārtham sa gurum evābhigacchet samit-pāṇiḥ śrotriyaṁ brahma-
niṣṭham [mūṇḍU 1.2.11], ācāryavān puruṣo veda [Chā 6.14.2] ity ādi śruti-siddhām
gurūpasattim darśayati kārpaṇyeti | yo vā etad akṣaram gārgy aviditvā asmāl lokāt praiti sa
kṛpaṇa [BAU 3.8.10] iti śravaṇād abrahmavittvam kārpaṇyam | tena hetunā yo doṣo yān
eva hatveti bandhu-vargam amatālakṣaṇas tenopahata-svabhāvo yuddha-sprhā-lakṣaṇaḥ
svadharmo yasya saḥ | dharme saṁmūḍham kṣatriyasya me yuddham svadharmas tad
vihāya bhikṣātanam vety evaṁ sandihānam ceto yasya saḥ | īdrśaḥ sann aham tvām idānīm
pṛcchāmi – tasmān niścitam ekāntikaṁ ātyantikaṁ yan me śreyāḥ syāt tat tvām brūhi |
sādhanottaram avaśyam bhāvitvam aikāntikatvam, bhūtasyāvināśitvam ātyantikavatvam |

nanu śaraṇāgatasyopadeśaḥ tad vijñānārtham sa gurum evābhigacchet ity ādi-śruteḥ |
sakhāyam tvām katham upadiśāmīti cet tatrāha śiṣyas te'ham iti | śādhi śikṣaya ||7||

Verse 8

न हि प्रपश्यामि ममापनुद्याद्
यच्छोकमुच्छोषणमिन्द्रियाणाम् ।
अवाप्य भूमावसपत्नमृद्धं
राज्यं सुराणामपि चाधिपत्यम् ॥८॥

na hi prapaśyāmi mamāpanudyād
yac chokam ucchoṣaṇam indriyāṇām |

भगवद्गीता द्वितीयोऽध्यायः

avāpya bhūmāv asapatnam ṛddham
rājyaṁ surāṇām api cādhipatyam ||8||

śrīdharah : tvam eva vicārya yad yuktaṁ tat kurv iti cet, tatrāha na hi prapaśyāmīti | indriyāṇām ucchoṣaṇam atīṣoṣaṇa-karam mādiyaṁ śokam yat karma apanudyāt apanayet tad aham na prapaśyāmīti | yadyapi bhūmau niṣkaṅṭhakaṁ samṛddham rājyaṁ prāpsyāmi | tathā surendratvam api yadi prāpsyāmi evam abhīṣṭaṁ tat tat sarvam avāpyāpi śokāpanodanopāyaṁ na prapaśyāmīty anvayaḥ ||8||

madhusūdanaḥ : nanu svayam eva tvaṁ śreyo vicārya śruta-sampanno'si kiṁ para-śiṣyatvenety ata āha nahīti | yac-chreyaḥ prāptaṁ sat-kartṛ mama śokam apanudyād apanuden nivārayet tan na paśyāmi hi yasmāt tasmān mām sādhitī **so'ham bhagavaḥ śocāmi taṁ mā bhagavān chokasya pāraṁ tārayatu** [ChāU 7.1.3] iti **śruty**-artho darśitaḥ | śokānapanode ko doṣa ity āśaṅkya tad-viśeṣaṇam āha indriyāṇām ucchoṣaṇam iti | sarvadā santāpa-karam ity arthaḥ |

nanu yuddhe prayatamānasya tava śoka-nivṛttir bhaviṣyati jeṣyasi cet tadā rājya-prāptyā **dvāv etau puruṣau loke** ity ādi-dharma-śāstrād ity āśaṅkyāha avāpyety ādinā | śatru-varjitaṁ sasyādi-sampannaṁ ca rājyaṁ tathā surāṇām ādhipatyam hiraṇyagarbhatva-paryantam aiśvaryaṁ avāpya sthitasyāpi mama yac chokam apanudyāt tan na paśyāmīty anvayaḥ | **tad yatheha karma-jito lokah kṣiyata evam evāmutra puṇya-jito lokah kṣiyate** [Chā 8.1.6] iti **śruteḥ** | yat-kṛtakaṁ tad-anityam ity anumānāt pratyakṣeṇāpy aihikānām vināśa-darśanāc ca naihika āmutriko vā bhogaḥ śoka-nivartakaḥ kintu sva-sattā-kāle'pi bhoga-pāratantryādīnā vināśa-kāle'pi vicchedāc choka-janaka eveti na yuddham śoka-nivṛttaye'nuṣṭheyam ity arthaḥ | etenehāmutra-bhoga-virāgo'dhikāri-viśeṣaṇatvena darśitaḥ ||8||

viśvanāthaḥ : nanu mayi tava sakhya-bhāva eva, na tu gauravam | atas tvāṁ katham aham śiṣyaṁ karomi ? tasmād yatra tava gauravaṁ taṁ kam api dvaipāyanādikaṁ prapadyasva ity ata āha na hīti | mama śokam apanudyāt dūrikuryād evaṁ janaṁ na prakarṣeṇa paśyāmi trijagaty ekaṁ tvāṁ vinā | svasmād adhika-buddhimantaṁ bṛhaspatim api na jānāmīty ataḥ śokārta eva khalu kaṁ prapadyeya iti bhāvaḥ | yad yataḥ śokād indriyāṇām ucchoṣaṇam mahā-nidāghāt kṣudra-sarasām iva utkarṣeṇa śoṣo bhavati |

nanu tarhi sāmpratam tvaṁ śokārta eva khalu yudhyasva | tataś caitān jītvā rājyaṁ prātavatas tava rājya-bhogābhiniveśeṇaiva śoko'payāsyatīty āha avāpyeti | bhūmau niṣkaṅṭhakaṁ rājyaṁ svarge surāṇām ādhipatyam vā prāpyāpi sthitasya mamendriyāṇām etad ucchoṣaṇam evety arthaḥ ||8||

baladevaḥ : nanu tvaṁ śāstrajño'si sva-hitam vicāryānutiṣṭha, sakhyur me śiṣyaḥ katham bhaver iti cet tatrāha na hīti | yat karma mama śokam apanudyād dūrikuryāt tad aham na prapaśyāmi | śokam viśinaṣṭi – indriyāṇām ucchoṣaṇam iti | tasmāc choka-vināśāya tvāṁ prapanno'smīti | itthaṁ ca **so'ham bhagavaḥ śocāmi taṁ mām bhavān śokasya pāraṁ tārayatu** iti śruty-artho darśitaḥ |

nanu tvaṁ adhunā śokākulaḥ prapadyase yuddhāt sukha-samṛddhi-lābhe viśoko bhaviṣyasīti cet tatrāha avāpyeti | yadi yuddhe vijayī syāṁ tadā bhūmāv asapatnam niṣkaṅṭhakaṁ rājyaṁ prāpya yadi ca tatra hataḥ syāṁ tadā svarge surāṇām ādhipatyam

भगवद्गीता द्वितीयोऽध्यायः

prāpya sthitasya me viśokatvaṁ na bhaved ity arthaḥ | tad yatheha karma-jito lokah
kṣīyata evam evāmutra puṇya-jito lokah kṣīyate [ChāU 8.1.6] iti śruter naihikam
pāratrikam vā yuddha-labdham sukham śokāpaham tasmāt tādr̥ṣam eva śreyastvaṁ
brūhīti na yuddham śoka-haram ||8||

Verse 9

संजय उवाच
एवमुक्त्वा हृषीकेशं गुडाकेशः परंतपः ।
न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह ॥९॥

saṁjaya uvāca
evam uktvā hr̥ṣīkeśam guḍākeśaḥ parantapaḥ |
na yotsya iti govindam uktvā tūṣṇīm babhūva ha ||9||

śrīdharah : evam uktvārjunaḥ kim kṛtavān ity apekṣāyām saṁjaya uvāca evam ity ādi |
spaṣṭārthaḥ ||9||

madhusūdanaḥ : tad-anantaram arjunaḥ kim kṛtavān iti dhṛtarāṣṭrākāṅkṣāyām saṁjaya
uvāca evam ity ādi | guḍākeśo jitālasyaḥ parantapaḥ śatru-tāpano'rjuno hr̥ṣīkeśam
sarvendriya-pravartakatvenāntaryāmiṇam govindam gām veda-lakṣaṇām vāṇīm vindatīti
vyutpattyā sarva-vedopādānatvena sarvajñam ādāv evam katham bhīṣmam aham saṅkhyā
ity ādinā yuddha-svarūpāyogyatām uktvā tad-anantaram na yotsya iti yuddha-
phalābhāvaṁ coktvā tūṣṇīm babhūva bāhyendriya-vyāpārasya yuddhārtham pūrvaṁ
kṛtasya nivṛttyā nirvyāpāro jāta ity arthaḥ | svabhāvato jitālasye sarva-śatru-tāpane ca
tasminn āgantukam ālasyam atāpakatvaṁ ca nāspadam ādhāsyatīti dyotayitum ha-śabdaḥ |
govinda-hr̥ṣīkeśa-padābhyām sarvajñatva-sarva-śaktitva-sūcakābhyām bhagavatas tan-
mohāpanodanam anāyāsa-sādhyam iti sūcitam ||9||

viśvanāthaḥ : Nothing.

baladevaḥ : tato'rjunaḥ kim akarod ity apekṣāyām saṁjaya uvāca evam uktvety ādi |
guḍākeśo hr̥ṣīkeśam prati evam na hi prapaśyāmīty ādinā yuddhasya śokānivartakatvam
uktvā parantapo'pi govindam sarva-vedajñam prati na yotsye iti coktveti yojyam | tatra
hr̥ṣīkeśatvād buddhiṁ yuddhe pravartayiṣyati | sarva-veda-vittvād yuddhe sva-
dharmatvaṁ grāhayiṣyati vyajya dhṛtarāṣṭra-hṛdi saṁjātā sva-putra-rājyāśā nirasyate ||9||

Verse 10

तमुवाच हृषीकेशः प्रहसन्निव भारत ।
सेनयोर्भयोर्मध्ये विषीदन्तमिदं वचः ॥१०॥

tam uvāca hr̥ṣīkeśaḥ prahasann iva bhārata |
senayor ubhayor madhye viṣīdantam idam vacaḥ ||10||

भगवद्गीता द्वितीयोऽध्यायः

śrīdharah : tataḥ kiṁ vṛttam ity apekṣāyām āha tam uvāceti | prahasann iva prasanna-
mukhaḥ sann ity arthaḥ ||10||

madhusūdanaḥ : evaṁ yuddham upekṣitavaty apy arjune bhagavān nopekṣitavān iti
dhṛtarāṣṭra-durāsā-nirāsāyā'ha tam uvāceti | senayor ubhayor madhye
yuddhodyamenāgatya tad-virodhinam viśādam moham prāpnuvantam tam arjunam
prahasann ivānucitācaraṇa-prakāśanena lajjāmbudhau majjayann iva hr̥ṣīkeśaḥ
sarvāntaryāmī bhagavān idam vakṣyamāṇam aśocyān ity ādi vacaḥ parama-gambhīrārtham
anucitācaraṇa-prakāśakam uktavān na tīpekṣitavān ity arthaḥ |

anucitācaraṇa-prakāśanena lajjotpādanam prahāsaḥ | lajjā ca duḥkhātmiketi dveṣa-viśaya
eva sa mukhyaḥ | arjunasya tu bhagavat-kr̥pā-viśayatvād anucitācaraṇa-prakāśanasya ca
vivekotpatti-hetutvād eka-dalābhāvena gauṇa evāyam prahāsa iti kathayitum iva-śabdaḥ |
lajjām utpādayitum iva vivkam utpādayitum arjunasyānucitācaraṇam bhagavatā
prakāśyate | lajjotpattis tu nāntariyakatayāstu māstu veti na vivakṣiteti bhāvaḥ |

yadi hi yuddhārambhāt prāg eva sthito yuddham upekṣeta tadā nānucitam kuryāt | mahatā
saṁrambheṇa tu yuddha-bhūmāv āgatya tad-upekṣaṇam atīvānucitam iti kathayitum
senayor ity ādi-viśeṣaṇam | etac cāśocyānityādaḥ spaṣṭam bhaviṣyati ||10||

viśvanāthaḥ : aho tvāpy etāvān khalv aviveka iti sakhya-bhāvena tam prahasann anaucitya-
prakāśena lajjāmbudhau nimajjayan iveti tadānīm śiṣya-bhāvam prāpte tasmin hāsyam
anucitam ity adharoṣṭha-nikuñcanena hāsyam āvṛṇvaṁś cety arthaḥ | hr̥ṣīkeśa iti pūrvam
premāivārjuna-vān-niyamyo'pi sāmpratam arjuna-hita-kāritvāt premṇaivārjuna-mano-
niyantāpi bhavatīti bhāvaḥ | senayor ubhayor madhe ity arjunasya viśādo bhagavatā
prabodhaś ca ubhābhyām senābhyām sāmānyato dṛṣṭa eveti bhāvaḥ ||10||

baladevaḥ : vyaṅgam artham prakāśayann āha tam uvāceti tam viśīdantam arjunam prati
hr̥ṣīkeśo bhagavān aśocyān ity ādikam atigambhīrārtham vacanam uvāca | ahotavāpīdṛg
vivekaḥ iti sakhya-bhāvena prahasann | anaucitya-bhāṣitvena trapā-sindhau nimajjayan ity
arthaḥ | iveti tadaiva śiṣyatām prāpte tasmin hāsānucityādīṣad adharollāsam kurvann ity
arthaḥ | arjunasya viśādo bhagavatā tasyopadeśaś ca sarva-sākṣika iti bodhayitum senayor
ubhayor ity etat ||10||

Verse 11

श्रीभगवान् उवाच
अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥११॥

śrī-bhagavān uvāca
aśocyān anvaśocas tvam prajñā-vādāmś ca bhāṣase |
gatāsūn agatāsūmś ca nānuśocanti paṇḍitāḥ ||11||

śrīdharah : dehātmanor avivekāḍ asyaivam śoko bhavatīti tad-viveka-darśanārtham śrī-
bhagavān uvāca aśocyān ity ādi | śokasyāviśayī-bhūtān eva bandhūn tvam anvaśocaḥ
anuśocitavān asi dṛṣṭvemān svajanān kṛṣṇa ity ādinā | tatra kutas tvā kaśmalam idam

भगवद्गीता द्वितीयोऽध्यायः

viṣame samupasthitam ity ādinā mayā bodhito'pi punaś ca prajñāvatām paṇḍitānām vādān śabdān **katham bhīṣmam aham saṅkhye** ity ādin kevalam bhāṣase, na tu paṇḍito'si, yataḥ gatāsūn gata-prāṇān bandhūn agatāsūmś ca jīvato'pi, bandhu-hīnā ete katham jīviṣyantīti nānuśocanti paṇḍitā vivekinaḥ ||11||

madhusūdanaḥ : HERE

viśvanāthaḥ : bho arjuna ! tavāyam bandha-vadha-hetukaḥ śoko bhrama-mūlaka eva, tathā **katham bhīṣmam aham saṅkhye** ity ādiko vivekaś cāprajñā-mūlaka evety āha aśocyān ity ādi | aśocyān śokānārhān eva tvam anvaśoco'nuśocitavān asi | tathā tvām prabodhayantaṁ mām prati prajñā-vādān prajñāyām satyām eva ye vādāḥ **katham bhīṣmam aham saṅkhye** ity ādini vākyāni tān bhāṣase, na tu tava kāpi prajñā vartate iti bhāvaḥ | yataḥ paṇḍitāḥ prajñāvanto gatāsūn gatā niḥṣṛtā bhavanty asavo yebhyas tān sthūla-dehān na śocanti, teṣām naśvara-bhāvatvād iti bhāvaḥ | agatāsūn aniḥṣṛta-prāṇān sūkṣma-dehān api na śocanti, te hi mukteḥ pūrvam naśvarā eva | ubhayeṣām api tathā tathā svabhāvasya duṣpariharatvāt | mūrkhās tu pirtrādi-dehebhyaḥ prāṇeṣu niḥṣṛteṣv eva śocanti, sūkṣma-dehāns tu na, te prāyaḥ paricinvantyas atas tair alam | ete hi sarve bhīṣmādayaḥ sthūla-sūkṣma-deha-sahitā ātmāna eva | ātmanām tu ityatvāt teṣu śoka-pravrṭtir eva nāstīty atas tvayā yat pūrvam artha-śāstrāt dharma-śāstraṁ balavad ity uktam tatra mayā tu dharma-śāstrād api jñāna-śāstraṁ balavad ity ucyata iti bhāvaḥ ||11||

baladevaḥ : evam arjune tūṣṇīm sthite tad-buddhim ākṣipan bhagavān āha aśocyān iti | he arjuna ! aśocyān śocitum ayogyān eva dhārtarāṣṭrāms tvām anvaśocaḥ śocitavān asi | tathā mām prati prajñā-vādān prajñāvatām iva vacanāni **dr̥ṣṭvemaṁ svajanam** ity ādini, **katham bhīṣmam** ity ādini ca bhāṣase, na ca te prajñā-leśo'py astīti bhāvaḥ | ye tu prajñāvantas te gatāsūn nirgata-prāṇān sthūla-dehān, agatāsūmś cānirgata-prāṇān sūkṣma-dehāms ca, śabdād ātmanaś ca na śocanti | ayam arthaḥ – śokaḥ sthūla-dehānām vināśitvāt, nāntyāḥ sūkṣma-dehānām mukteḥ prāg avaināśitvāt tadvatām ātmanām tu ṣaḍ-bhāva-vikāra-varjitānām nityatvān na śocyāteti | dehātma-svabhāva-vidām na ko'pi śoka-hetuḥ | yad-artha-śāstrād dharma-śāstrasya balavattvam ucyate | tat kila tato'pi balavatā jñāna-śāstreṇa pratyucyate | tasmād aśocye śocya-bhramaḥ pāmara-sādhāraṇaḥ paṇḍitasya te na yogya iti bhāvaḥ ||11||

Verse 12

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।
न चैव न भविष्यामः सर्वे वयमतः परम् ॥१२॥

na tv evāham jātu nāsam na tvam neme janādhipāḥ |
na caiva na bhaviṣyāmaḥ sarve vayam ataḥ param ||12||

śrīdharāḥ : aśocyatve hetum āha na tv evāham iti | yathāham parameśvaro jātu kadācit līlā-vigrahasyāvīrbhāva-tirobhāvato nāsam iti tu naiva | api tv āsam eva anādītvāt | na ca tvām nāsiḥ nābhūḥ, api tv āsīr eva | ime vā janādhipā nṛpā nāsann iti na, api tu āsann eva mad-amśatvāt | tathātaḥ param ita upary api na bhaviṣyāmo na sthāsyāma iti ca naiva, api tu sthāsyāma eveti janma-maraṇa-śūnyatvād aśocyā ity arthaḥ ||12||

madhusūdanaḥ :

भगवद्गीता द्वितीयोऽध्यायः

viśvanāthaḥ : athavā sakhe tvām aham evaṁ pṛcchāmi | kim ca prītyāspadasya maraṇe dṛṣṭe sati śoko jāyate, tatreha prītyāspadam ātmā deho vā ? **sarveśāṁ eva bhūtānāṁ nṛpa svātmaiva vallabhaḥ** [BhP 10.14.57] iti śukokter ātmaiva prīty-āspadam iti cet tarhi jīveśvara-bhedena dvidvidhasyaivātmano nityatvād eva maraṇābhāvād ātmā śokasya viśayo nety āha na tv evāham iti | ahaṁ paramātmā jātu kadācid api pūrvam nāsam iti na, api tv āsam eva | tathā tvam api jīvātmā āsīr eva | tatheme janādhipā rājānaś ca jīvātmāna āsann eveti pṛag-abhāvābhāvo darśitaḥ | tathā sarve vayam ahaṁ tvam ime janādhipāś cātaḥ param na bhaviṣyāmo na sthāsyāma iti na, api tu sthāsyāma eveti dhvaṁsābhāvaś ca darśita iti paramātmano jīvātmanāṁ ca nityatvād ātmā na śoka-viśaya iti sādhitam | atra **śrutayaḥ** – **nityo nityānāṁ cetanaś cetanānāṁ eko bahūnāṁ yo vidadhāti kāmān** [ŚvetU 6.13] ity ādyāḥ ||12||

baladevaḥ : evam asthāna-śocitvād apāṇḍityam arjunasyāpādya tattva-jijñāsum niyojitāñjalim taṁ prati sarveśvaro bhagavān **nityo nityānāṁ cetanaś cetanānāṁ eko bahūnāṁ yo vidadhāti kāmān** [ŚvetU 6.13] iti śruti-siddham svasmāj jīvānāṁ ca pāramarthikam bhedaṁ āha na tv evāham iti | he arjuna ! ahaṁ sarveśvaro bhagavān itaḥ pūrvasminn ādau kāle jātu kadācin nāsam iti na, api tv āsam eva | tathā tvam arjuno nāsīr iti na, kintv āsīr eva | ime janādhipā rājāno nāsann iti na, kintv āsann eva | tathetaḥ parasminn ante kāle sarve vayam ahaṁ ca tvam ca ime ca na bhaviṣyāma iti na, kintu bhaviṣyāma eveti | sarveśvaravaj jīvānāṁ ca traikālika-sattā-yogitvāt tad-viśayako na śoko yukta ity arthaḥ | na cāvidyā-kṛtatvād vyavahāriko'yaṁ bhedaḥ | sarvajñe bhagavaty avidyā-yogāt | **idam jñānam upāśritya** ity ādinā mokṣe'pi tasyābhidāsyamānatvāc ca | na cābhedañjāsyāpi harer bādhitānuvṛtti-nyāyenyam arjunādi-bheda-dṛṣṭir iti vācyam | tathā saty upadeśāsiddheḥ | maru-marīcikādāv udaka-buddhir bādhitāpy anuvartamānā mithyārtha-viśayatva-niścayān nodakāharaṇādau pravartayed evam abheda-bodha-bādhitāpy anuvartamānārjunādi-bheda-dṛṣṭis tattva-niścayān nopadeśādau pravartayīṣyatīti yat kiñcid etat |

nanu phalavaty ajñāte'rthe śāstra-tātparya-vikṣaṇāt tādrśo'bhedas tātparya-viśayo vaiphalyāj jñātatvāc ca | bhedas tad-viśayo na syāt, kintu **adbhyo vā eṣa prātar udety apaḥ sāyam praviśati** ity ādi-śruty-arthavad anuvādyā eva sa iti cen mandam etat | **pṛthag ātmānam preritāram ca matvā juṣṭas tatas tenāmṛtatvam eti** [ŚvetU 1.6] ity ādinā bheda evāmṛtatva-phala-śravaṇāt | viruddha-dharmāvacchinna-pratīyogikatayā loke tasyājñātatvāc ca | te ca dharmā vibhutvāṇutva-svāmitva-bhratyatvādayaḥ śāstraika-gamyā mitho viruddhā bodhyāḥ | abhedaś tv aphas tatra phalānaṅgikārāt | ajñātaś ca śāśa-śṛṅgavad asattvāt | tasmāt paramārthikas tad-bhedaḥ siddhaḥ ||12||

Verse 13

देहिनोऽस्मिन् यथा देहे कौमारं यौवनं जरा ।
तथा देहान्तरप्राप्तिर्धिरस्तत्र न मुह्यति ॥१३॥

dehino'smin yathā dehe kaumāraṁ yauvanaṁ jarā |
tathā dehāntara-prāptir dhīras tatra na muhyati ||13||

śrīdharāḥ : nanv īśvarasya tava janmādi-sūnyatvaṁ satyam eva, jīvānāṁ tu janma-maraṇe prasiddhe | tatrāha **dehina** ity ādi | dehino dehābhimānino jīvasya yathāsmīn sthūla-dehe

भगवद्गीता द्वितीयोऽध्यायः

kaumārādy-avasthās tad-deha-nibandhanā eva, na tu svataḥ, pūrvāvāsthā-nāse
|vasthāntarotpattāv api sa evāham iti pratyabhijñānāt | tathaiva etad-deha-nāse dehāntara-
prāptir api liṅga-deha-nibandhanaiva | na tāvad ātmano nāśaḥ, jāta-mātrasya pūrva-
saṁskāreṇa stanya-pānādaḥ pravṛtti-darśanāt | ato dhīro dhīmān tatra tayor deha-
nāśotpattyor na muhyati | ātmaiva mṛto jātaś ceti na manyate ||13||

madhusūdanaḥ :

viśvanāthaḥ : nanu cātma-sambandhena deho'pi prīty-āspadaṁ syāt, deha-sambandhena
putra-bhrātrādayo'pi, tat-sambandhena tat-putrādayo'pi | atas teṣāṁ nāse śokaḥ syād eveti
ced ata āha **dehina** iti | dehino jīvasyāsmiṁ dehe kaumāra kaumāraṁ kaumāra-prāptir
bhavati, tataḥ kaumāra-nāśānantaraṁ jarā-prāptir yathā tathaiva dehāntara-prāptir iti |
tatas cātma-sambandhināṁ kaumārādīnāṁ prīty-āspadānāṁ nāse yathā śoko na kriyate
tathā dehasyāpi ātma-sambandhinaḥ prītyāspadasya nāse śoko na kartavyaḥ | yauvanasya
nāse jarā-prāptau śoko jāyate iti cet kaumārasya nāse yauvana-prāptau harṣo'pi jāyate ity
ato bhīṣma-droṇādīnāṁ jīrṇa-deha-nāse khalu navya-dehāntara-prāptau tarhi harṣaḥ
kriyatām iti bhāvaḥ | yad vā, ekasmiṁn api dehe kaumārādīnāṁ yathā prāptis
tathaivaikasyāpi dehino jīvasya nānā-dehānāṁ prāptir iti ||13||

baladevaḥ : nanu bhīṣmādi-dehāvacchinnānāṁ ātmanāṁ nityatve'pi tad-dehānāṁ tad-
bhogāyatanānāṁ nāse yuktaḥ śoka iti cet tatrāha dehino'smiṁn iti | traikālikā bahavo deha
yasya santi, tasya dehino jīvasyāsmiṁ vartamāne dehe kramāt kaumāra-yauvana-jarās
tisro'vasthā bhavanti | tāsāṁ ātma-sambandhināṁ tad-bhogopayuktānāṁ pūrva-pūrva-
vināśena para-para-prāptau yathā na śokas tathaiva tad-deha-vināśe sati dehāntara-prāptir
yayāti-yauvana-prāpti-nyāyena harṣa-hetur eveti, na tad-deha-vināśa-hetukaḥ śokas
tavocita iti bhāvaḥ | dhīro dhīmān deha-svabhāva-jīva-karma-vipāka-svarūpa-jñāḥ | atra
dehina ity eka-vacanāṁ jāty-abhiprāyeṇa bodhyaṁ pūrvatrātma-bahutvokteḥ |

atrāhuḥ – eka eva viśuddhātmā tasyāvidyayāparicchinnaṁ tasyāṁ pratibimbitya vā
nānātmatvam | śrutiś caivam āha **ākāśam ekaṁ hi yathā ghaṭādiṣu pṛthag bhavet,**
tathātmāko hy anekastho jalādihāreṣv ivāṁśumān iti | tad-vijñānena tasya vināśe tu tan-
nānātva-nivṛtṭyā tad-aikyaṁ sidhyatīty eka-vacanenaitat pārtha-sārathir āheti | tan-
mandam jaḍayā tayā caitanya-rāśeś chedāsambhavāt | tair api tad-viṣayatvānaṅgikārāc ca |
vāstave cchede vikāritvādy-āpattiḥ ṭaṅka-chinna-pāṣāṇavat syāt – nīrūpasya vibhoḥ
pratibimbāsambhavāc ca | anyathākāśādi-gādīnāṁ tad-āpattiḥ | na ca pratīty-
anyathānupapattir evākāśasya pratibimbe mānāṁ tad-varti-graha-nakṣatra-prabhā-
maṇḍalaṁ tasyiavāmbhasi bhāsamānatvena pratīteḥ | **ākāśam ekaṁ hi** iti śrutiś tu
paramātmā-viṣayā tasyākāśavat sūryavac ca bahu-vṛttikatvaṁ vadatīty aviruddham | na
cātmaikyasyopadeṣṭā sambhavati | sa hi tattvavin na vā ? ādye'dvītiyam ātmānāṁ vijānatas
tasyopadeśyāpari-sphūrṭiḥ | antye tv ajñatvād eva nātma-jñānopadeṣṭṛtvam |
bādhitānuvṛtṭyāśrayaṇam tu pūrva-nirastam ||13||

Verse 14

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥१४॥

mātrā-sparśās tu kaunteya śītoṣṇa-sukha-duḥkhaḍāḥ |

भगवद्गीता द्वितीयोऽध्यायः

āgamāpāyino'nityās tāms titikṣasva bhārata ||14||

śrīdharah : nanu tām ahaṁ na śocāmi, kintu tad-viyogādi-duḥkha-bhājanā mām eveti cet tatrāha mātrā-sparśā iti | mīyante jāyante viṣayā ābhir iti mātrā indriya-vṛttayaḥ, tāsām sparśā viṣayeṣu sambaddhāḥ, te śītoṣṇādi-pradā bhavanti | te tu āgamāpāyitvād anityā asthirāḥ | atas tām titikṣasva sahasva | yathā jalātapādi-samsargās tat-tat-kāla-kṛtāḥ svabhāvataḥ śītoṣṇādi prayacchanti evam iṣṭa-samyoga-viyogā api sukha-duḥkhāni prayacchanti, teṣām cāsthiratvāt sahanām tava dhīrasycitaṁ na tu tan-nimitta-harṣa-viṣāda-pāravaśyam ity arthaḥ ||14||

madhusūdanaḥ :

viśvanāthaḥ : nanu satyam eva tattvam | tad apy avivekino mama mana evānarthakāni vṛtahiva śoka-moha-vyāptam duḥkhatyānti | tatra na kevalam ekam mana evāpi tu manaso vṛttayo'pi sarvās tv agādīndriya-rūpāḥ sva-viṣayān anubhāvyanarthakārīṇya ity āha mātrā indriya-grāhya-viṣayās teṣām sparśā anubhavāḥ | śītoṣṇety āgamāpāyina iti yad eva śītala-jalādikam uṣṇa-kāle sukhadam | tad eva śīta-kāle duḥkhadam ato'niyatatvād āgamāpāyitvāc ca tām viṣayānubhavān titikṣasva sahasva | teṣām sahanam eva śāstra-vihito dharmah | nahi māghe māsi jalasya duḥkhatva-buddhyaiva śāstre vihitaḥ snāna-rūpo dharmas tyajyate | dharma eva kāle sarvānārtha-nivartako bhavati | evam eva ye putra-bhrātrādyotpatti-kāle dhanādy-upārjana-kāle ca sukhadās ta eva mṛtyu-kāle duḥkhadā āgamāpāyino'nityās tām api titikṣasva | na tu tad-anurodhena yuddha-rūpaḥ śāstra-vihitaḥ sva-dharmas tyājyo vihita-dharmāncaraṇam khalu kāle mahānarthakṛd eveti bhāvaḥ ||14||

baladevaḥ : nanu bhīṣmādayo mṛtāḥ katham bhaviṣyantīti tad-duḥkha-nimittaḥ śoko mābhūt | tad-viccheda-duḥkha-nimittas tu me mana-prabhṛtīni pradahantīti cet tatrāha mātreti | mātrās tv agādīndriya-vṛttayaḥ mīyante paricchidyante viṣayā abhir iti vyutpatteḥ | sparśās tābhir viṣayānām anubhavānte khalu śītoṣṇa-sukha-duḥkhadā bhavanti | yad eva śītalam udakam grīṣme sukhadam tad eva hemante duḥkhadam ity ato'niyatatvād āgamāpāyitvāc cānityān asthirāms tām titikṣasva sahasva | etad uktam bhavati māghe-snānam duḥkha-karam api dharmatayā vidhānād yathā kriyate tathā bhīṣmādibhiḥ saha yuddham duḥkha-karam api tathā vidhānāt kāryam eva | tatratyo duḥkhānubhavas tv āgantuko dharma-siddhatvāt soḍhavyaḥ | dharmāj jñānodayena mokṣa-lābhe tūttaratra tasya nānuvṛttiś ca jñāna-niṣṭhā paripākam vinaiva dharma-tyāgas tv anārtha-hetur iti | kaunteya bhārateti padābhyām ubhaya-kula-śuddhasya te dharmabhrāmśo nocita iti sūcyate ||14||

Verse 15

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।
समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥१५॥

yam hi na vyathayanty ete puruṣam puruṣarṣabha |
sama-duḥkha-sukham dhīram so'mṛtatvāya kalpate ||15||

śrīdharah : tat-pratikāra-prayatnād api tat-sahanam evocitaṁ mahā-phalatvād ity āha yam hīti | ete mātrā-sparśā yam puruṣam na vyathayanti nābhibhavanti | same duḥkha-sukhe sa

भगवद्गीता द्वितीयोऽध्यायः

tam | sa tair avikṣipyamāṇo dharma-jñāna-dvārā amṛtatvāya mokṣāya kalpate yogyo bhavati ||15||

madhusūdanaḥ :

viśvanāthaḥ : evaṁ vicāreṇa tat-tat-sahanābhyāse sati te viśayānubhavāḥ kāle kila nāpi duḥkhayanti | yadi ca na duḥkhayanti, tadātma-muktiḥ sva-pratyāsannaivety āha yam iti | amṛtatvāya mokṣāya ||15||

baladevaḥ : dharmārtha-duḥkha-sahanābhyāsasyottaratra sukha-hetutvaṁ darśayann āha yaṁ hīti | ete mātṛā-sparśāḥ priyāpriya-viśayānubhāvā yaṁ dhīraṁ dhiyam īrayati dharmeṣv iti vyutpatter dharma-niṣṭhaṁ puruṣaṁ na vyathayanti sukha-duḥkha-mūrcchitaṁ na kurvanti so'mṛtatvāya muktaye kalpyate | na tu tādr̥ṣo duḥkha-sukha-mūrcchita ity arthaḥ | uktam arthaṁ sphuṭayan puruṣaṁ viśinaṣṭi sameti | dharmānuṣṭhānasya kaṣṭa-sādhyatvād duḥkham anuṣaṅga-labdhaṁ sukhaṁ ca yasya samaṁ bhavati tābhyāṁ mukha-mlānitollāsa-rahitam ity arthaḥ ||15||

Verse 16

नासतो विद्यते भावो नाभावो विद्यते सतः ।
उभयोरपि दृष्टेऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥१६॥

nāsato vidyate bhāvo nābhāvo vidyate sataḥ |
ubhayor api dr̥ṣṭo'ntas tv anayos tattva-darśibhiḥ ||16||

śrīdharāḥ : nanu tathāpi śītoṣṇādīkam atiduḥsahaṁ kathaṁ soḍhavyam | atyantam tat-sahane ca kadācid deha-nāśaḥ syād ity āśaṅkya tattva-vicārataḥ sarvaṁ soḍhum śakyam ity āśayenāha nāsato vidyate iti | asato'nātma-dharmatvād avidyamānasya śītoṣṇāder ātmani bhāvaḥ sattā na vidyate | tathā sataḥ sat-svabhāvasyātmano'bhāvo nāso na vidyate | evam ubhayoḥ sad-asator anto nirṇayo dr̥ṣṭaḥ | kaiḥ ? tattva-darśibhiḥ vastu-yāthārthya-vedibhiḥ | evambhūta-vivekena sahasvety arthaḥ ||16||

madhusūdanaḥ :

viśvanāthaḥ : etac ca viveka-daśān adhirūḍhān prati uktam | vastutas tu [asaṅgo hy ayam puruṣaḥ](#) iti [śruter](#) jīvātmanaś ca sthūla-sūkṣma-dehābhyāṁ tad-dharmaīḥ śoka-mohādibhiś ca sambandho nāsty eva | tat-sambandhasya avidyā kalpitatvād ity āha neti | asato'nātma-dharmatvād ātmani jīve avartamānasya śoka-mohādes tad-āśrayasya dehasya ca bhāvaḥ sattā nāsti | tathā sataḥ satya-rūpasya jīvātmano'bhāvo nāso nāsti | tasmād ubhayor etayor asat-sator anto nirṇayo'yaṁ dr̥ṣṭaḥ | tena bhīṣmādiṣu tvad-ādiṣu ca jīvātmasu satyatvād anaśvareṣu deha-daiḥika-viveka-śoka-mohādayo naiva santi kathaṁ bhīṣmādayo naṅkṣanti | kathaṁ vā tāms tvaṁ śocasīti bhāvaḥ ||16||

baladevaḥ : tad evaṁ bhagavatā pārthasyāsthānāsocitvena tat-pāṇḍityam ākṣiptam | śoka-haraṁ ca svopāsanam eva tac copāśopāśaka-bheda-ghaṭitam ity upāsyāj jīvāmsīnaḥ svasmād upāśakānāṁ jīvāmsīnāṁ tāttvikam dvaitam upadiṣṭam | atha [yad ātma-tattvena tu brahma-tattvaṁ dīpopameneha yuktaḥ prapaśyet](#) [ŚvetU 2.15] ity ādāv amśa-svarūpa-jñānasyāmsī-svarūpa-jñānopayogitva-śravaṇāt tad ādau sanīṣṭhādīn sarvān

भगवद्गीता द्वितीयोऽध्यायः

pratyaviśeṣeṇopadeśyaṁ tac ca dehātmanor vaidharmya-dhiyam antarā na syād iti tad-
vaidharmya-bodhāyārabhyate nāsata ity ādibhiḥ | asataḥ pariṇāmino dehāder
bhāvo'pariṇāmitvaṁ na vidyate | sato' pariṇāmina ātmanas tv abhāvaḥ pariṇāmitvaṁ na
vidyate | dehātmānu pariṇāmāpariṇāma-svabhāvau bhavataḥ | evam ubhayor asat-sac-
chabditayor dehātmanor anto nirṇayas tattva-darśibhis tad-ubhaya-svabhāva-vedibhiḥ
puruṣair dr̥ṣṭo'nubhūtaḥ | atrāsac-chabdena vinaśvaram dehādi jaḍam sac-chabdena tv
avinaśvaram ātma-caitanyam ucyate | evam eva śrī-viṣṇu-purāṇe'pi nirṇītaṁ dr̥ṣṭam
jyotīṁṣi viṣṇur bhuvanāni viṣṇur [ViP 2.12.38] ity upakramya yad asti yan nāsti ca vipra-
varya [?] ity asti | nāsti-śabda-vācyayoś cetana-jaḍayos tathātvaṁ vastv asti kim kutradcid
ity ādibhir nirūpitaḥ | tatra nāsti śabda-vācyam jaḍam | asti-śabdavātyam tu caitanyam iti
svayam eva vivṛtam | yat tu sat-kārya-vāda-sthāpanāyai tat-padyam ity āhus tan-
niravadhānam dehātma-svabhāvānabhijñāna-mohitam prati tan-moha-vinivṛttaye tat-
svabhāvābhijñāpanasya prakṛtatvāt ||16||

Verse 17

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।
विनाशमव्ययस्यास्य न कश्चिक्कर्तुमर्हति ॥१७॥

avināśi tu tad viddhi yena sarvam idaṁ tatam |
vināśam avyayasyāsya na kaścit kartum arhati ||17||

śrīdharah : atra sat-svabhāvam avināśi vastu sāmānyenoktam tatam tat-sākṣitvena
vyāptam tam tu ātma-svarūpam avināśi vināśa-śūnyam viddhi jānihi | tatra hetum āha
vināśam iti ||17||

madhusūdanaḥ :

viśvanāthaḥ : nābhāvo vidyate sataḥ ity asyārtham spaṣṭayati avināśīti | tam jīvātma-
svarūpam yena sarvam idaṁ śarīram tatam vyāptam | nanu śarīra-mātra-vyāpi-caitanyatve
jīvātmano madhyama-parimāṇatvena anityatva-prasaktiḥ ? maivam | sūkṣmāṇām apy
aham jīvaḥ iti bhagavad-ukteḥ | eṣoṇur ātmā cetasā veditavyo yasmin prāṇaḥ pañcadhā
saṁviveśa iti,

bālāgra-śata-bhāgasya śatadhā kalpitasya ca |
bhāgo jīvaḥ sa vijñeyaḥ [ŚvetU 5.9] iti,

ārāgra-mātro hy aparo'pi dr̥ṣṭaḥ ity śrutibhyaś ca tasya paramāṇu-parimāṇatvam eva | tad
api sampūrṇa-deha-vyāpi-śaktimattvaṁ jatu-jaṭitasya mahā-maṇer mahauśadhi-khaṇḍasya
vā śirasy urasi vā dhṛtasya sampūrṇa-deha-puṣṭi-karaṇa-śaktimattvam iva nāsamañjasam |
svarga-naraka-nānā-yoniṣu gamanaṁ ca tasyopādhi-pāravaśyād eva | tad uktaṁ prāṇam
adhikṛtya dattātrayeṇa yena saṁsarate pumān iti | ataevāsya sarva-gatatvam apy agrima-
śloke vakṣyamāṇam nāsamañjasam | ataevāvyayasya nityasya nityo nityānām cetanaś
cetanānām eko bahūnām yo vidadhāti kāmān [ŚvetU 6.13] ity śruteḥ |

yad vā, nanu deho jīvātmā paramātmety etad vastu-trikaṁ maṇuṣya-tiryag-ādiṣu sarvatra
dr̥ṣyate, tatrādyayor deha-jīvayos tattvaṁ nāsato vidyate bhāvaḥ ity anenoktam | ṛṭīyasya

भगवद्गीता द्वितीयोऽध्यायः

paramātma-vastunaḥ kiṁ tattvam ity ata āha avināśi tv iti | tu bhinnopakrame |
paramātmano māyā-jīvābhyāṁ svarūpataḥ pāṛthakyād idaṁ jagat ||17||

baladevaḥ : uktāṁ jīvātma-dehayoḥ svabhāvaṁ viśadayaty avināśīti dvābhyāṁ | taj
jīvātma-tattvam avināśi nityaṁ viddhi | yena sarvaṁ idaṁ śarīraṁ tataṁ dharmā-bhūtena
jñānena vyāptam asti | asyāvyaṅgyasya parmāṅgutvena ca vināśānarhasya vināśaṁ na kaścit
sthūlo'rthaḥ kartum arhati prāṇasyeva dehaḥ | iha jīvātmano deha-parimitatvaṁ na
pratyetyam | **eṣo'nur ātmā cetasā veditavyo yasmin prāṇaḥ pañcadhā samviveśa** [muṅḍU
3.1.9] ity ādiṣu tasya parmāṅgutva-śravaṇāt | tādrśasya nikhila-deha-vyāptis tu dharmā-
bhūta-jñānenaiva syāt | evam āha bhagavān sūtrakāraḥ – **guṇād vālokavad** [Vs. 2.3.26] iti |
ihāpi svayaṁ vakṣyati **yathā prakāśayaty ekaḥ** [Gītā 13.33] ity ādinā ||17||

Verse 18

अन्तवन्त इमे देहा नित्यस्योक्तः शरीरिणः ।
अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥१८॥

antavanta ime dehā nityasyoktāḥ śarīriṇaḥ |
anāśino'prameyasya tasmād yudhyasva bhārata ||18||

śrīdharāḥ : āgamāpāya-dharmakāṁ sandarśyati antavanta iti | anto vināśo vidyate yeṣāṁ
te antavantaḥ | nityasya sarvadaika-rūpasya śarīriṇaḥ śarīravataḥ | atevānāśino vināśa-
rahitasya aprameyasyaparicchinnasyātmana ime sukha-duḥkhādi-dharmāka-dehā uktāḥ
tattva-darśibhiḥ | yasmād evam ātmano na vināśaḥ, na ca sukha-duḥkhādi-sambandhaḥ,
tasmān mohajāṁ śoktāṁ tyaktvā yudhyasva | svadharmāṁ mā tyakṣir ity arthaḥ ||18||

madhusūdanaḥ : nanu sphuraṇa-rūpasya sataḥ katham avināśitvaṁ tasya deha-
dharmatvād dehasya cānuḥṣaṇa-vināśād iti bhūta-caitanya-vādinā tān nirākurvann āsato
vidyate bhāva ity etad vivṛṇoti antavanta iti | antavanto vināśina ime'parokṣā dehā
upacitāpacita-rūpatvāc charīrāṇi | bahu-vacanāt sthūla-sūkṣma-kāraṇa-rūpā virāṭ-
sūtravyākṛtākhyāḥ samaṣṭi-vyaṣṭy-ātmanaḥ sarve nityasyāvināśina eva śarīriṇa ādhyāsika-
sambandhena śarīravataekasyātmanaḥ sva-prakāśa-sphuraṇa-rūpasya sambandhino
dṛśyatvena bhogyatvena cōktāḥ śrutibhir brahma-vādidbhiḥ ca | tathā ca
tāitirīyake'nnamayādyānandamayānantān pañca kośān kalpayitvā tad-adhiṣṭhānam
akalpitaṁ **brahma pucchaṁ pratiṣṭhā** [TaittU 2.5] iti darśitam | tatra pañcīkṛta-pañca-
mahābhūta-tat-kāryātmako virāṇ-mūrta-rāśir anna-maya-kośaḥ sthūla-samaṣṭiḥ | tat-
kāraṇi-bhūto'pañcīkṛta-pañca-mahā-bhūta-tat-kāryātmako hiraṇyagarbhaḥ sūtram
amūrta-rāśiḥ sūkṣma-samaṣṭiḥ **trayaṁ vā idaṁ nāma rūpaṁ karma** [BAU 1.6.1] iti bṛhad-
āraṇyakokta-try-annātmakaḥ sarva-karmātmakatvena kriyā-śakti-mātram ādāya prāṇa-
maya-kośa uktāḥ | nāmātmakatvena jñāna-śakti-mātram ādāyamanomaya-kośa uktāḥ |
rūpātmakatvena tad-ubhayāśrayatayā kartṛtvam ādāya vijñāna-maya-kośa uktāḥ | tataḥ
prāṇa-maya-mano-maya-vijñāna-mayātmaika eva hiraṇyagarbhākhyo liṅga-śarīra-kośaḥ |
tat-kāraṇibhūtas tu māyopahita-caitanyaṁ sarva-saṁskāra-śeṣo'vyākṛtākhyā ānanda-
maya-kośaḥ | te ca sarva ekasyaivātmanaḥ śarīrāṇīty uktam | **tasyaiṣa eva śarīra ātmā yaḥ
pūrvasya** [TaittU 2.3.4] iti | tasya prāṇa-mayasyaiṣa eva śarīre bhavaḥ śarīra ātmā yaḥ
satya-jñānādi-lakṣaṇo guhā-nihitatvenoktāḥ pūrvasyānna-mayasya | evaṁ prāṇa-maya-
mano-maya-vijñāna-mayānanda-mayeṣu yojyam |

भगवद्गीता द्वितीयोऽध्यायः

athaveme sarve dehās trailokya-varti-sarva-prāṇi-sambandhina ekasyaivātmana uktā iti
yojanā | tathā ca śrutiḥ –

eko devaḥ sarva-bhūteṣu gūḍhaḥ
sarva-vyāpī sarva-bhūtāntarātmā |
karmādhyakṣaḥ sarva-bhūtādhivāsaḥ
sākṣī ceto kevalo nirguṇaś ca || [ŚvetU 6.11]

iti sarva-śarīra-sambandhinam ekam ātmānam nityam vibhum darśayati |

nanu nityatvam yāvat-kāla-sthāyitvam tathā cāvidyādivat kālena saha nāśe'pi tad-
upapannam ity ata āha anāśina iti | deśataḥ kālato vastutaś caparicchinasavyādyādeḥ
kalpitatvenānityatve'pi yāvat-kāla-sthāyi-svarūpam aupacārikam nityatvam vyavahriyate
yāvad-vikāram tu vibhāgo lokavat [Vs 2.3.7] iti nyāyāt | ātmanas tu pariccheda-traya-
śūnyasyākalpitasya vināśa-hetv-abhāvān mukhyam eva kūṭastha-nityatvam na tu
pariṇāmi-nityatvam yāvat-kāla-sthāyitvam cety abhiprāyaḥ |

nanv etādṛṣe dehini kimcit pramāṇam avaśyam vācyam anyathā niṣpramāṇasya
tasyālikatvāpatteḥ śāstrārambha-vaiyarthya'patteś ca | tathā ca vastu-paricchedo
duṣpariharaḥ śāstra-yonitvāt [Vs 1.1.3] iti nyāyāc ca | ata āha aprameyasyeti |
ekadhaivānudraṣṭavyam etad apramayaṁ dhruvam [BAU 4.7.2] apramayaṁ aprameyam |

na tatra sūryo bhāti na candra-tāraḥ
nemā vidyuto bhānti kuto'yam agniḥ | [KaṭhU 5.15]

tam eva bhāntam anubhāti sarvam
tasya bhāsā sarvam idaṁ vibhāti [mūṇḍU 2.2.10]

iti ca śruteḥ sva-prakāśa-caitanya-rūpa evātmātas tasya sarva-bhāsakasya svabhānārtham
na svabhāsyāpekṣā, kintu kalpitājñāna-tat-kārya-nivṛtty-artham kalpita-vṛtti-viśeṣāpekṣā |
kalpitasyaiva kalpita-virodhitvāt | yakṣānurūpo baliḥ iti nyāyāt | tathā ca sarva-kalpita-
nivartaka-vṛtti-viśeṣotpatty-artham śāstrārambhaḥ, tasya tattvam asy ādi-vākya-
mātrādhīnatvāt | svataḥ sarvadābhāsamānatvāt sarva-kalpanādhiṣṭhānatvād dṛṣyamātra-
bhāsakatvāc ca na tasya tucchatvāpattiḥ | tathā caikam evādvitīyam satyam jñānam
anantaṁ brahmety ādi-śāstram eva sva-prameyānuurodhena svasyāpi kalpitatvam āpādayati
anyathā sva-pramāṇyānupapatteḥ |

kalpitasya cākalpita-paricchadakatvam nāstīti prāk-pratipāditam | ātmanaḥ
svaprakāśatvam ca yuktito'pi bhagavat-pūjyapādair upapāditam | tathā hi – yatra jijñāsoḥ
samśaya-viparyaya-vyatireka-pramāṇānām anyatamam api nāsti tatra tad-virodhi jñānam
iti sarvatra dṛṣṭam | anyathā tritayānyatamāpatteḥ | ātmani cāham vā nāham veti na
kasyacit samśayaḥ | nāpi nāham iti viparyayo vyatirekaḥ pramā veti tat-svarūpa-pramā
sarvadāstīti vācyam tasya sarva-samśaya-viparyaya-dharmitvāt | dharmyaśe sarvam
abhrāntam prakāre tu viparyayaḥ iti nyāyāt | ata evoktam –

pramāṇam apramāṇam ca pramābhāsas tathaiva ca |
kurvanti eva pramāṇam yatra tad-asambhāvanā kutaḥ || [Bṛhad-vāmanaP 1.4.874]

भगवद्गीता द्वितीयोऽध्यायः

pramābhāsaḥ saṁśayaḥ | sva-prakāśe sad-rūpe dharṁiṇi pramāṇāpramāṇayor viśeṣo nāstīty arthaḥ | ātmano'bhāsamānatve ca ghaṭa-jñānam mayi jātam na vety ādi-saṁśayaḥ syāt | na cāntara-padārthe viśayasyaiva saṁśayādi-pratibandhakatva-svabhāvaḥ | bāhya-padārthe kl̥ptena virodhi-jñānenaiva saṁśayādi-pratibandha-sambhava āntara-padārthe svabhāva-bheda-kalpanāyā anaucityāt | anyathā sarva-viplavāpatteḥ | ātma-mano-yoga-mātram cātma-sākṣātkāre hetuḥ | yasya ca jñāna-mātre hetutvād ghaṭādi-bhāne'py ātma-bhānam samūhālambana-nyāyena tārikāṇām pravareṇāpi durnivāram | na ca cākṣuṣatva-māna-sattvādi-saṅkaraḥ | laukikatvālaukikatvavad aṁśa-bhedenopapatteḥ | saṅkarasyādoṣatvāc cākṣuṣatvāder jātītvānabhyupagamād vā | vyavasāyamātra evātmabhāna-sāmagryā vidyamānatvād anuvyavasāyo'py apāstaḥ | na ca vyavasāya-bhānārtham sa tasya dīpavat sva-vyavahāre sajātīyānapekṣatvāt | na hi ghaṭa-taj-jñānayor iva vyavasāyanuvyavasāyayor api viśayatva-viśayitva-vyavasthāpakam vaijātyam asti vyakti-bhedātirikta-vaidharmyānabhyupagamāt | viśayatvāvacchedaka-rūpeṇaiva viśayitvābhyupagame ghaṭa-taj-jñānayor api tad-bhāvāpattir aviśeṣāt |

nanu yathā ghaṭa-vyavahārārtham ghaṭa-jñānam abhyupeyate tathā ghaṭa-jñāna-vyavahārārtham ghaṭa-jñāna-viśayam jñānam abhyupeyam vyavahārāsya vyavahartavya-jñāna-sādhyatvād iti cet | kānupapattir udbhāvitā devānām-priyeṇa sva-prakāśa-vādināḥ | nahi vyavahartavya-bhinnatvam api jñāna-viśeṣaṇam vyavahāra-hetutāvacchedakam gauravāt | tathā ceśvara-jñānavadyogi-jñānavat prameyam iti jñānavac ca svenaiva sva-vyavahāropapattau na jñānāntara-kalpanāvakāśaḥ | anuvyavasāyasyāpi ghaṭa-jñāna-vyavahāra-hetutvam kiṁ ghaṭa-jñāna-jñānatvena kiṁ vā ghaṭa-jñānatvenaiveti vivecanīyam | ubhayasyāpi tatra sattvāt | tatra ghaṭa-vyavahāre ghaṭa-jñānatvenaiva hetutāyāḥ kl̥ptatvāt tenaiva rūpeṇa ghaṭa-jñāna-vyavahāre,pi hetutopapattau na ghaṭa-jñāna-jñānatvam hetutāvacchedakam gauravān mānābhāvāc ca | tathā ca nānuvyavasāya-siddhir ekasyaiva vyavasāyasya vyavasātari vyavaseye vyavasāye ca vyavahāra-janakatvopapatter iti tripuṭī-pratyakṣa-vādināḥ prābhākarāḥ |

aupaniśadāstu manyante sva-prakāśa-jñāna-rūpa evātmā na svaprakāśa-jñānāśrayaḥ karṭṭ-karma-virodhena tad-bhānānupapatteḥ | jñāna-bhinnatve ghaṭādivaj-jaḍatvena kalpitatvāpatteḥ ca | svaprakāśa-jñāna-mātra-svarūpo'py ātmāvidyopahitaḥ san sākṣīty ucyate | vṛtti-mad-antaḥkaraṇopahitaḥ pramāṭety ucyate | tasya cakṣur-ādīni karaṇāni | sa cakṣur-ādi-dvārāntaḥ-karaṇa-pariṇāmena ghaṭādīn vyāpya tad-ākāro bhavati | tato ghaṭāvacchinna-caitanyam pramātra-bhedāt svājñānam nāśayad aparokṣam bhavati | ghaṭam ca svāvacchedakam sva-tādātmyādhyāsād bhāsayati | antaḥ-karaṇa-pariṇāmas ca vṛttyākhyo'tisvacchaḥ svāvacchinnenaiva caitanyena bhāsyata ity antaḥ-karaṇa-tad-vṛtti-ghaṭānām aparokṣatā | tad etad ākāra-trayam aham jānāmi ghaṭam iti | bhāsaka-caitanyasyaika-rūpatve'pi ghaṭam prati vṛtty-apekṣatvāt pramāṭṛtā | antaḥkaraṇa-tad-vṛttīḥ prati tu vṛtty-anapekṣatvāt sākṣiteti vivekaḥ | **advaita-siddhau siddhānta-bindau** ca vistaraḥ |

yasmād evam prāg-ukta-nyāyena ntiyo vibhur asaṁsārī sarvadaika-rūpaś cātmā tasmāt tan-nāśa-śaṅkayā svadharme yuddhe prāk-pravṛttasya tava tasmād uparatir na yukteti yuddhābhyanuñjāyā bhagavān āha – tasmād yudhyasva bhārateti | arjunasya svadharme yuddhe pravṛttasya tata uparati-karaṇam śoka-mohau | tau ca vicāra-janitena vijñānena vādhitāv ity apavādāpavāda utsargasya sthitir iti nyāyena yudhyasvety anuvādo na vidhiḥ | yathā **karṭṭ-karmaṇoḥ kṛti** [Pāṇ 2.3.65] ity utsargaḥ | **ubhaya-prāptaḥ karmaṇi** [Pāṇ 2.3.66] ity apavādāḥ | akākārayoḥ strī-pratyayayoḥ prayoge neti vaktavyam iti tad-

भगवद्गीता द्वितीयोऽध्यायः

apavādaḥ | tathā ca mumukṣor brahmaṇor jijñāsety atrāpavādāpavāde punar utsarga-
sthiteḥ karṭṛ-karmaṇoḥ kṛtīty anenaiva ṣaṣṭhī | tathā ca karmaṇi ceti niṣedhā-prasārād
brahma-jijñāseti karma-ṣaṣṭhī-samāsaḥ siddho bhavati | kaścit tv etasmād eva vidher
mokṣe jñāna-karmaṇoḥ samuccaya iti pralapati | tac ca yudhyasvety ato mokṣasya jñāna-
karma-samuccaya-sādhyatvāpratīteḥ | vistareṇa caitad agre bhagavad-gītā-vacana-
virodhenaiva nirākariṣyāmaḥ ||18||

viśvanāthaḥ : nāsato vidyate bhāvaḥ ity asyārtham spaṣṭayati antavanta iti | śarīriṇo
jīvasyāprameyasyāti-sūkṣmatvād durjñeyasya | tasmād yudhyasva iti śāstra-vihitasya
svadharmasya tyāgo'nucita iti bhāvaḥ ||18||

baladevaḥ : antavanto vināsi-svabhāvāḥ, śarīriṇo jīvātmanaḥ | aprameyasyātisūkṣmatvād
vijñāna-vijñātr-svarūpatvāc ca pramātum aśakyasyety arthaḥ | tathā cedrśa-svabhāvत्वज
jīva-tad-dehau na śoka-sthānam iti jīvātmano deho dharmānuṣṭānuṣṭhāna-dvārā tasya
bhogāya mokṣāya ca pareṣena sṛjyate | sa ca sa ca dharmeṇa bhavet tasmād yudhyasva
bhārata ||18||

Verse 19

य एनं वेत्ति हन्तारं यश्चैत्रं मन्यते हतम् ।
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥१९॥

ya enam vetti hantāraṁ yaś cainam manyate hatam |
ubhau tau na vijānīto nāyaṁ hanti na hanyate ||19||

śrīdharāḥ : tad evam bhīṣmādi-mṛtyu-nimittaḥ śoko nivāritaḥ, yac cātmano hantrtva-
nimittam duḥkham uktam **etān na hantum icchāmi** ity ādinā, tad api tavād eva
nirnimittam ity āha ya enam iti | enam ātmānam | ātmano hanana-kriyāyāḥ karmatvam
kartṛtvam api nāstīty arthaḥ | tatra hetur nāyam iti ||19||

madhusūdanaḥ : nanv evam aśocyān anvaśocacas tvam ity ādinā bhīṣmādi-bandhu-
viccheda-nibandhane śoke'panite'pi tad-vadha-kartṛtva-nibandhanasya pāpasya nāsti
pratīkāraḥ | nahi yatra śoko nāsti tatra pāpam nāstīti niyamaḥ | dveṣya-brāhmaṇa-vadhe
pāpābhāva-prasaṅgāt | ato'ham kartā tvam preraka iti dvayor api himsā-nimitta-
pātakāpatter ayuktam idam vacanam tasmād yudhyasva bhāratety āsaṅkya kāṭhaka-
paṭhitaya rcā pariharati bhagavān ya enam iti |

enam prakṛtam dehinam adṛśyatvādi-guṇakam yo hantāraṁ hanana-kriyāyāḥ kartāraṁ
vetti aham asya hanteti vijānāti | yaś cānya enam manyate hatam hanana-kriyāyāḥ karma-
bhūtam deha-hananena hato'ham iti vijānāti | tāv ubhau dehābhimānitvād enam
avikāriṇam akāraka-svabhāvam ātmānam na vijānīto na vivekena jānītaḥ śāstrāt | kasmāt
yasmān nāyam hanti na hanyate kartā karma ca na bahvatīty arthaḥ |

atra ya enam vetti hantāraṁ hatam cety etāvati vaktavye padānām āvṛttir vākyālanākārārthā
| athavā ya enam vetti hantāraṁ tārīkādīr ātmanaḥ kartṛtvābhyupagamāt | tathā yaś
cainam manyate hatam cārvākādīr ātmano vināsitvābhyupagamāt | tāv ubhau na vijānīta
iti yojyam | vādi-bheda-khyāpanāya pṛthag upanyāsaḥ | atīśūrātikātara-viṣayatayā vā

भगवद्गीता द्वितीयोऽध्यायः

prthag-upadeśaḥ | [hantā cen manyate hantum hataś cen manyate hatam](#) [KaṭhU 1.2.19] iti pūrvārdhe śrautaḥ pāṭhaḥ ||19||

viśvanāthaḥ : bho vayasya arjuna ! tvam ātmā | na hanteḥ kartā, nāpi hanteḥ karma ity āha ya iti | enam jīvātmānam hantāram vetti bhīṣmādīn arjuno hantīti yo vettīti arthaḥ, hatam iti bhīṣmādibhir arjuno hanyate iti yo vetti, tāv ubhāv apy ajñānīnau | ato'rjuno'yaṁ guru-janam hantīti ajñāni-loka-gītād duryāsaḥ kā te bhītir iti bhāvaḥ ||19||

baladevaḥ : uktam avināśitvaṁ draḍhayati | enam ukta-svabhāvam ātmānam jīvaṁ yo hantāram khaḍgādīnā himsakaṁ vetti yaś cainaṁ tena hatam himsitam manyate tāv ubhau tat-svarūpaṁ na vijānītaḥ | atisūkṣmasya caitanyasya tasya chedādy-asambhavān nāyam ātmā hanti na hanyate | hanteḥ kartā karma ca bhavatīti arthaḥ | hanter deha-viyogārthatvān na tenātmanāṁ nāśo mantavyaḥ | śrutiś caivam āha – [hantā cen manyate hantum hataś cen manyate hatam](#) [KaṭhU 1.2.19] ity ādinā | etena [mā himsyāt sarva-bhūtāni](#) ity ādi-vākyam deha-viyoga-param vyākhyātam | na cātrātmanaḥ kartṛtvam prasiddham iti vācyam | deha-viyojane tat tasya sattvāt ||19||

Verse 20

न जायते म्रियते वा कदाचिन्
नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणो
न हन्यते हन्यमाने शरीरे ॥२०॥

na jāyate mriyate vā kadācin
nāyam bhūtvā bhavitā vā na bhūyaḥ |
ajo nityaḥ śāśvato'yaṁ purāṇo
na hanyate hanyamāne śarīre ||20||

śrīdharaḥ : na hanyata ity etad eva ṣaḍ-bhāva-vikāra-sūnyatvena draḍhayati neti | na jāyata ity ādi | na jāyata iti janma-pratiśedhaḥ | na mriyata iti vināśa-pratiśedhaḥ | vā-śabdao cārthe | na cāyam bhūtvā utpadya bhavitā bhavati astitvaṁ bhajate, kintu prāg eva svataḥ sad-rūpa iti janmāntarāstitva-lakṣaṇa-dvitīya-vikāra-pratiśedhaḥ | tatra hetuḥ yasmād ajaḥ | yo hi na jāyate sa hi janmāntaram astitvaṁ bhajate, na tu yaḥ svayam evāsti sa bhūyo'pi anyad astitvaṁ bhajate ity arthaḥ | nityaḥ sarvdaika-rūpa iti vṛddhi-pratiśedhaḥ | śāśvataḥ śāśvad-bhava iti apakṣaya-pratiśedhaḥ | purāṇa iti vipariṇāma-pratiśedhaḥ | purāpi nava eva na tu pariṇāmataḥ rūpāntaram prāpya navo bhavatīti arthaḥ |

yad vā na bhavitety asyānuṣaṅgam kṛtvā bhūyo'dhikam yathā bhaviteti tathā na bhavatīti vṛddhi-pratiśedhaḥ | ajo nitya iti cobhaya-vṛddhy-ādy-abhāve hetur iti na paunaruktyam | tad evam jāyate asti vardhate vipariṇāmate apakṣiyate naśyaty evam yāskādibhir veda-vādibhir uktāḥ ṣaḍ-bhāva-vikārā nirastāḥ | yad artham ete vikārā nirastās taṁ prastutaṁ vināśabhāvam upasamharati na hanyate hanyamāne śarīra iti ||20||

madhusūdanaḥ : kasmād ayam ātmā hanana-kriyāyāḥ kartā karma ca na bhavati ? avikriyatvād ity āha dvitīyena mantreṇa | [jāyate'sti vardhate vipariṇāmate'pakṣiyate vinasyatīti ṣaḍ-bhāva-vikārā iti vārsyāyaṇiḥ](#) iti nairuktāḥ | tatrādy-antayor niśedhaḥ kriyate

भगवद्गीता द्वितीयोऽध्यायः

na jāyate mriyate veti | vā-śabdaḥ samuccayārthaḥ | na jāyate na mriyate cety arthaḥ | kasmād ayam ātmā notpadyate ? yasmād ayam ātmā kadācit kasminn api kāle na bhūtvābhūtvā prāg bhūyaḥ punar api bhavitā na | yo hy abhūtvā bhavati sa utpattilakṣaṇām vikriyām anubhavati | ayam tu prāg api sattvādyato notpadyate'to'jah | tathāyam ātmā bhūtvā prāk kadācid bhūyaḥ punar na bhavitā | na vā-śabdād vākya-vipari-vṛttiḥ | yo hi prāg-bhūtvottara-kāle na bhavati sa mṛt-lakṣaṇām vikriyām anubhavati | ayam tūttarakāle'pi sattvādyato na miryate'to nityo vināśāyogya ity arthaḥ | atra na bhūtvety atra samāsābhāve'pi nānupapattir nānuyoješv ativat | bhagavatā pāṇininā mahā-vibhāśādhikāre nañ-samāsa-pāṭhāt | yat tu kātyāyanenoktaṁ samāsa-nityatābhiprāyeṇa vāvacanānarthakyam tu svabhāva-siddhatvāt iti tad-bhagavat-pāṇiini-vacana-virodhād anādeyam | tad uktam ācārya-śavara-svāminā – **asad-vādī hi kātyāyanaḥ** iti |

atra na jāyate mriyate veti pratijñā | kadācin nāyam bhūtvā bhavitā vā na bhūya iti tad-upapādanam | ajo nitya iti tad-upasamhāra iti vibhāgaḥ | ādyantayor vikārayor niṣedhena madhyavarti-vikāraṇām tad-vyāpyānām niṣedhe jāte'pi gamanādi-vikāraṇām anuktānām apy upalakṣaṇāyāpakṣayaś ca vṛddhiś ca sva-śabdenaiva nirākriyete | tatra kūṭasthanityatvād ātmano nirguṇatvāc ca na svarūpato guṇato vāpakṣayaḥ sambhavatīty uktāṁ śāśvata iti | śāśvat sarvadā bhavati nāpakṣiyate nāpacīyata ity arthaḥ | yadi nāpakṣiyate tarhi vardhatām iti nety āha purāṇa iti | purāpi nava eka-rūpo na tv adhunā nūtanām kāñcid avasthām anubhavati | yo hi nūtanām kāñcid upacayāvasthām anubhavati sa vardhata ity ucyate loke | ayam tu sarvadaika-rūpatvān nāpacīyate nopacīyate cety arthaḥ | astitva-vipariṇāmau tu janma-vināśāntarbhūtatvāt pṛthañ na niṣiddhau | yasmād evam sarva-vikāra-sūnya ātmā tasmāc charīre hanyamāne tat-sambaddho'pi kenāpy upāyena na hanyate na hantum śakyata ity upasamhāraḥ ||20||

viśvanāthaḥ : jivātmano nityatvaṁ spaṣṭatayā sādhayati na jāyate miryate iti janma-maraṇayor vartamānatva-niṣedhaḥ | nāyam bhūtvā bhavitā iti tayor bhūtatva-bhaviṣyatva-niṣedhaḥ | ataeva aja iti kāla-traye'pi ajasya janmābhāvān nāsyā prāg-abhāvaḥ | śāśvataḥ śāśvat sarva-kāla eva vartata iti nāsyā kāla-traye'pi dhvaṁsaḥ | ataevāyam nityaḥ | tarhi bahu-kāla-sthāyitvāj jarā-grasto'yam iti cen na | purāṇaḥ purāpi navaḥ prācīno'py ayam navīna iveti ṣaḍ-bhāva-vikārabhāvād iti bhāvaḥ | nanu śarīrasya maraṇād aupacārikam tu maraṇam asyāstu ? tatrāha neti | śarīreṇa saha sambaddhābhāvāt na upacāraḥ ||20||

baladevaḥ : atha jāyate asti vardhate viparaṇamate apakṣiyate vinaśyati iti yāskādy-ukta-ṣaḍ-bhāva-vikāra-rāhityena prāg-ukta-nityatvaṁ draḍhayati na jāyate iti | cārthe vā-śabdau | ayam ātmā jivaḥ kadācid api kāle na jāyate na mriyate ceti janma-vināśāyoh pratiṣedhaḥ | na cāyam ātmā bhūtvotpadya bhavitā bhaviṣyatīti janmāntarasyāstitvasya pratiṣedhaḥ | na bhūya iti ayam ātmā bhūyo'dhikam yathā syāt tathā na bhavatīti buddheḥ pratiṣedhaḥ | kuto bhūyo na bhavatīty atra hetur ajo nitya iti | utpatti-vināśa-yogī khalu vṛkṣādir utpadya vṛddhiṁ gacchan naṣṭaḥ | ātmanas tu tad-ubhayābhāvāt na vṛddhir ity arthaḥ | śāśvata ity apakṣayasya pratiṣedhaḥ | śāśvat sarvadā bhavati nāpakṣiyate nāpakṣayam bhajatīty arthaḥ | purāṇa iti vipariṇāmasya pratiṣedhaḥ | purāṇam purāpi navo na tu kiñcin nūtanam rūpāntaram adhunā na labdha ity arthaḥ | tad evam ṣaḍ-bhāva-vikāra-sūnyatvād ātmā nityaḥ | yasmād idṛśas tasmāc charīre hanyamāne'pi sa na hanyate | tathā cārjuno'yam guru-hantety avijñoktyā duṣkīrter abibhyatā tvayā śāstrīyam dharmayuddham vidheyam ||20||

Verse 21

भगवद्गीता द्वितीयोऽध्यायः

वेदाविनाशिनं नित्यं य एनमजमव्ययम् ।
कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥२१॥

vedāvināśinam nityam ya enam ajam avyayam |
katham sa puruṣaḥ pārtha kaṁ ghātayati hanti kam ||21||

śrīdharah : ataeva hanṭṛtvābhāvo'pi pūrvoktaḥ prasiddha ity āha vedāvināśinam ity ādi | nityam vṛddhi-śūnyam | avyayam apakṣaya-śūnyam | ajam avināśinam ca | yo veda sa puruṣaḥ kaṁ hanti | katham vā hanti ? evam-bhūtasya vadhe sādhanābhāvāt | tathā svayam prayojako bhūtvānyena kaṁ ghātayati ? katham vā ghātayati ? na kiñcid api | na kathañcid api ity arthaḥ | anena mayy api prayojakatvād doṣa-drṣṭim mā kārṣīr ity uktam bhavati ||21||

madhusūdanaḥ : **nāyam hanti na hanyata** iti pratijñāya na hanyata ity upapāditam idānīm na hanṭīty upapādayann upasamharati | na vinaṣṭum śīlam yasya tam avināśinam antya-vikāra-rahitam | tatra hetuḥ – avyayam na vidyate vyayo'vayavāpacayo guṇāpacayo vā yasya tam avyayam | avayavāpacayena guṇāpacayena vā vināśa-darśanāt tad-ubhaya-rahitasya na vināśaḥ sambhavatīty arthaḥ |

nanu janyatvena vināśitvam anumāsyāmahe nety āha – ajam iti | **na jāyate** ity ajam ādya-vikāra-rahitam | tatra hetuḥ – nityam sarvadā vidyāmānam, prāg-avidyamānasya hi janma drṣṭam na tu sarvatā sata ity abhiprāyaḥ |

athavāvināśinam abādhyam satyam iti yāvat | nityam sarva-vyāpakam | tatra hetuḥ – ajam avyayam | janma-vināśa-śūnyam jāyamānasya vinaśyataś ca sarva-vyāpakatva-satyatvayor ayogāt |

evam sarva-vikriyā-śūnyam prakṛtam enam dehinam svam ātmānam yo veda vijānāti śāstrācāryopadeśābhyām sāksātkaroti aham sarva-vikriyā-śūnyaḥ sarva-bhāsakaḥ sarva-dvaita-rahitaḥ paramānanda-bodha-rūpa iti sa evam vidvān puruṣaḥ pūrṇa-rūpaḥ kaṁ hanti ? katham hanti ? kim-śabda ākṣepe | na kam api hanti na katham api hanṭīty arthaḥ | tathā kaṁ ghātayati katham ghātayati kam api na ghātayati katham api na ghātayatīty arthaḥ | nahi sarva-vikāra-śūnyasyākartur hanana-kriyāyam kartṛtvam sambhavati | tathā ca **śrutiḥ** –

ātmanam ced vijānīyād ayam asmīti pūruṣaḥ |
kim icchan kasya kāmāya śarīram anusamjvaret || [BAU 4.4.12]

iti śuddham ātmānam viduṣas tad-ajñāna-nibandhanādhyāsa-nivṛttau tan-mūla-rāga-dveṣādy-abhāvāt-kartṛtva-bhokṛtvādy-abhāvam darśayati |

ayam atrābhiprāyo bhagavataḥ | vastu-gatyā ko'pi nakaroti na kārayati ca kimcit sarva-vikriyā-śūnya-svabhāvāt param tu svapna ivāvidyayā kartṛtvādikam ātmany abhimanyate mūḍhaḥ | tad uktam **ubhau tau na vijānītaḥ** [Gītā 2.19] iti | **śrutiś** ca - **dhyāyatīva lelāyatīva** [BAU 4.3.7] ity ādiḥ | ataeva sarvāṇi śāstrāṇy avidvad-adhikārikāṇi | vidvāms tu samulādhyāsa-bādhān nātmani kartṛtvādikam abhimanyate sthānu-svarūpaṁ vidvān iva coratvam | ato vikriyā-rahitatvād aditīyatvāc ca vidvān na karoti kārayati cety

भगवद्गीता द्वितीयोऽध्यायः

ucyate | tathā ca śrutih -- vidvān na bibhetti kutaścana [TaittU 2.9.1] iti | arjuno hi svasmin kartṛtvam bhagavati ca kārayitṛtvam adhyasya himsā-nimittam doṣam ubhayatrāpy āśaṅke | bhagavān api viditābhiprāyo hanti ghātayatīti tad-ubhayam ācikṣepa | ātmani kartṛtvam mayi ca kārayitṛtvam āropya pratyavāya-śaṅkām mā kāṛṣīti ity abhiprāyaḥ |

avikriyatva-pradarśanenātmanaḥ kartṛtva-pratiṣedhāt sarva-karmākṣepe bhagavad-abhiprete hantir upalakṣaṅārthaḥ puraḥ-sphūrtikatvāt | pratiṣedha-hetos tulyatvāt karmāntarābhyanujñānupapatteḥ | tathā ca vakṣyati tasya kāryam na vidyata [Gitā 3.17] iti | ato'tra hanana-mātrākṣepeṇa karmāntaram bhagavatābhyanujñāyata iti mūḍha-jana-jalpitaṁ apāstam | tasmād yudhyasvety atra hananasya bhagavatābhyanujñānād vāstava-kartṛtvādy-abhāvasya karma-mātre samatvād iti dik ||21||

viśvanāthaḥ : ata evambhūta-jñāne sati tvam yudhyamāno'pi aham yuddhe prerayann api doṣa-bhājau naiva bhavāva ity āha vedeti | nityam iti kriyā-viśeṣaṇam | avināśinam iti, ajam iti, avyayam ity etair vināśa-janyā apekṣayā niṣiddhaḥ | sa puruṣo mal-lakṣaṇaḥ kam ghātayati, katham vā ghātayati, sa puruṣas tval-lakṣaṇaḥ kam hanti ? katham vā hanti ? ||21||

baladevaḥ : evam tattva-jñānavān yo dharma-buddhyā yuddhe pravartate yaś ca pravartayati, tasya tasya ca ko'pi na doṣa-gandha ity āha vedeti | enam prakṛtam ātmānam avināśinam ajam avyayam apakṣaya-sūnyam ca yo veda śāstra-yuktibhyām jānāti, sa puruṣo yuddhe pravṛtto'pi kam hanti katham vā hanti ? tatra pravartayann api kam ghātayati katham vā ghātayati ? kim ākṣepe – na kam api na katham apīty arthaḥ | nityam iti vedana-kriyā-viśeṣaṇam ||21||

Verse 22

वासांसि जीर्णानि यथा विहाय
नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णानि
अन्यानि संयाति नवानि देही ॥२२॥

vāsāmsi jīrṇāni yathā vihāya
navāni grhṇāti naro'parāṇi |
tathā śarīrāṇi vihāya jīrṇāni
anyāni samyāti navāni dehī ||22||

śrīdharāḥ : nanv ātmano'vināśe'pi tadiya-śarīra-nāśam paryālocya śocāmīti cet ? tatrāha vāsāmsīti | karmaṇi bandhanānām nūtanānām dehānām avāśyambhāvītvāt na taj-jīrṇa-deha-nāśe śokāvakāśa ity arthaḥ ||22||

madhusūdanaḥ : nanv evam ātmano vināśītvābhāve'pi dehānām vināśītvād yuddhasya ca tan-nāśakatvāt katham bhīṣmādi-dehānām aneka-sukṛta-sādhanānām mayā yuddhena vināśaḥ kārya ity āśaṅkāyā uttaram vāsāmsīti |

jīrṇāni vihāya vastrāṇi navāni grhṇāti vikriyā-sūnya eva naro yathety etāvataiva virvāhe'parāṇīit viśeṣaṇam utkarṣātiśaya-khyāpanārtham | tena yathā nikṛṣṭāni vastrāṇi

भगवद्गीता द्वितीयोऽध्यायः

vihāyotkr̥ṣṭāni jano gr̥hṇātīty aucityāyātam | tathā jīrṇāni vayasā tapasā ca kr̥ṣāni
bhīṣmādi-śārīrāṇi vihāyānyāni devādi-śārīrāṇi sarvotkr̥ṣṭāni ciropārjita-dharma-phala-
bhogāya samyāti samyag-garbha-vāsādi-kleśa-vyatirekeṇa prāpnoti dehī prakṛṣṭa-
dharmānuṣṭhātr-dehavān bhīṣmādir ity arthaḥ | anyan navataram kalyāṇataram rūpaṁ
kurute pitryam vā gandharvam vā daivam vā prajāpatyam vā brāhmaṁ vā ity ādi śruteḥ |

etad uktam bhavati bhīṣmādayo hi yāvaj jīvam dharmānuṣṭhāna-kleśenaiva jarjara-śārīrā
vartamāna-śārīra-pātam antareṇa tat-phala-bhogāyāsam arthā yadi dharma-yuddhena
svarga-pratibandhakāni jarjarāṇi śārīrāṇi pātayitvā divya-deha-sampādanena svarga-
bhoga-yogyāḥ kriyante tvayā tad-atyantam upakṛtvā eva te | duryodhanādīnām api svarga-
bhoga-yogya-deha-sampādanān mahān upakāra eva | tathā cātyantam upakārake
yuddhe'pakāratva-bhramam mā kāṛṣīr ity | aparāṇi anyāni samyātīti pada-traya-vaśād
bhagavad-abhiprāya evam abhyūhitaḥ | anena dr̥ṣṭāntenāvīkṛta-pratipādanam ātmanaḥ
kriyata iti tu prācām vyākhyānam atispaṣṭam ||22||

viśvanāthaḥ : nanu madīya-yuddhād bhīṣma-samjñakam śārīram tu jīvātmā tyakṣyaty eva
ity atas tvaṁ cāham ca tatra hetu bhavāva eva ity ata āha vāsāmsīti | navīnam vastram
paridhāpayitum jīrṇa-vastrasya tyajane kaścit kim doṣo bhavatīti bhāvaḥ | tathā śārīrāṇīti
bhīṣmo jīrṇa-śārīram parityajya divyam navyam anyac charīram prāpsyatīti kas tava vā
mama vā doṣo bhavatīti bhāvaḥ ||22||

baladevaḥ : nanu mā bhūd ātmanām vināso bhīṣmādi-samjñānām tac-charīrāṇām tat-
sukha-sādhānānām yuddhena vināse tat-sukha-viccheda-hetuko doṣaḥ syād eva | anyathā
prāyaścitta-śāstrāṇi nirviṣayāṇi syur ity cet tatrāha vāsāmsīti | sthūla-jīrṇa-vāsa-tyāgena
navīna-vāso-dhāraṇam iva vṛddha-ṇṛ-deha-tyāgena yuva-deva-deha-dhāraṇam teṣām
ātmanām atisukhakaram eva | tad ubhayaṁ ca yuddhenaiva kṣipram bhaved ity
upakārakāt tasmān mā virāmsīr ity bhāvaḥ | samyātīti samyag-garbha-vāsādi-yātanām
vinaiva śīghram eva prāpnotīty arthaḥ | prāyaścitta-vākyāni tu yajña-yuddha-vadhād
anyasmin vadhe neyāni ||22||

Verse 23

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।
न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥२३॥

nainam chindanti śāstrāṇi nainam dahati pāvakaḥ |
na cainam kledayanty āpo na śoṣayati mārutaḥ ||23||

śrīdharaḥ : katham hantīti anena uktam vadha-sādhānābhāvam darśayann avināśitvam
ātmanaḥ sphuṭīkaroti nainam ity ādi | āpo kledayanti mṛdu-karaṇena śīhilaṁ na
kurvanti | māruto'py enam na śoṣayati ||23||

madhusūdanaḥ :

viśvanāthaḥ : na ca yuddhe tvayā prayuktebhyaḥ śāstrāstrebhyaḥ kāpy ātmano vyathā
sambhaved ity āha nainam iti | śāstrāṇi khaḍgādīni | pāvaka āgneyāstram api yuṣmad-ādi-
prayuktam | āpaḥ pārjanyastram api | māruto vāyavyāstram ||23||

भगवद्गीता द्वितीयोऽध्यायः

baladevaḥ : nanu śastra-pātaiḥ śarīra-vināśe tad-antaḥ-sthasyātmano vināśaḥ syāt grha-dāhe tan-madhyasthasyaiva jantor iti cet tatrāha nainam iti | śastrāṇi khaḍgādini | pāvaka āgneyāstram | āpaḥ pārjanyastram api | māruto vāyavyāstram | tathā ca tat-prayuktaiḥ śastrāstrair nātmanaḥ kācid vyatheti ||23||

Verse 24

अच्छेद्योऽयमदाह्येऽयमक्लेद्योऽशोष्य एव च ।
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥२४॥

acchedyo'yam adāhyo'yam akledyo'śoṣya eva ca |
nityaḥ sarva-gataḥ sthāṇur acalo'yam sanātanaḥ ||24||

śrīdharah : tatra hetum āha acchedya ity ādinā sār dhena | niravayavatvād acchedyo'kledyaś ca | amūrtatvād adāhyaḥ | dravatvābhāvād aśoṣya iti bhāvaḥ | itaś ca chedādi-yogyo na bhavati | yato nityo'vināśī | sarva-gataḥ sthāṇuḥ sthira-svabhāvo rūpāntarāpatti-śūnyaḥ | acalaḥ pūrva-rūpāparityāgī | sanātano'nādiḥ ||24||

madhusūdanaḥ : śastrādīnām tan-nāśakatvāsāmarthye tasya taj-janita-nāśānarhatve hetum āha acchedya iti | yato'cchedyo'yam ato nainam chindanti śastrāṇi | adāhyo'yam yato'to nainam dahati pāvakaḥ | yato'kledyo'yam ato nainam kledayanty āpaḥ | yato'śoṣyo'yam ato nainam śoṣayati māruta iti krameṇa yojanīyam | eva-kāraḥ pratyekaṁ sambadhyamāno'cchedyatvādy-avadhāraṇārthaḥ | caḥ samuccaye hetau vā | chedādy-anarhatve hetum āhottarārdhena |

nityo'yam pūrvāpara-koṭi-rahito'to'nutpādyah | asarvagatatve hy anityatvaṁ syāt | yāvad-vikāraṁ tu vibhāgaḥ iti nyāyāt parābhyupagata-paramāṇv-ādīnām anabhyupagamāt | ayam tu sarva-gato vibhur ato nitya eva | etena prāpyatvaṁ parākṛtam | yadi cāyam vikārī syāt tadā sarva-gato na syāt | ayam tu sthāṇur avikārī | ataḥ sarva-gata eva | etena vikāryatvam apākṛtam | yadi cāyam calaḥ kriyāvān syāt tadā vikārī syād ghaṭādivat | ayam tv acalo'to na vikārī | etena saṁskāryatvam nirākṛtam | pūrvāvasthā-parityāgenāvasthāntarāpattir vikriyā | avasthaikye'pi calana-mātraṁ kriyeti viśeṣaḥ | yasmād evaṁ tasmāt sanātano'yam sarvadaika-rūpo na kasyā api kriyāyāḥ karmety arthaḥ | utpatty-āpti-vikṛti-saṁskṛty-anything-kriyā-phala-yoge hi karmatvaṁ syāt | ayam tu nityatvān notpādyah | anityasyaiva ghaṭāder utpādyatvāt | sarvagatatvān na prāpyaḥ paricchinnaśyaiva paya-ādeḥ prāpyatvāt | sthāṇutvād avikāryaḥ | vikriyāvato ghaṭāder eva vikāryatvāt | acalatvād asaṁskāryaḥ sakriyasyaiva darpaṇādeḥ saṁskāryatvāt | tathā ca śrutayaḥ – **ākāśavat sarva-gataś ca nityaḥ** [ChāU 3.14.3], **vṛkṣa iva stabdho divi tiṣṭaty ekaḥ** [ŚvetU 3.9], **niṣkalaṁ niṣkriyaṁ śāntam** [ŚvetU 6.19], ity ādayaḥ | **yaḥ pṛthivyām tiṣṭhan pṛthivyā antaro yo'psu tiṣṭhan adbhyo'ntaro yas tejasi tiṣṭhaṁs tejaso'ntaro yo vāyau tiṣṭhan vāyor antaraḥ** [BAU 3.7.3 ff] ity ādyā ca śrutīḥ sarvagatasya sarvāntaryāmitayā tad-aviśayatvaṁ darśayati | yo hi śastrādaḥ na tiṣṭhati taṁ śastrādayaś chindanti | ayam tu śastrādīnām sattā-sphūrti-pradatvena tat-prerakas tad-antaryāmī | ataḥ katham enaṁ śastrādīni sva-vyāpāra-viśayī kuryur ity abhiprāyaḥ | atra **yena sūryas tapati tejaseddhaḥ** [Taitt. Br. 3.12.97] ity ādi śrutayo'nusandheyāḥ | saptamādhyāye ca prakāṭikariṣyati śrī-bhagavān iti dik ||24||

viśvanāthaḥ : tasmād ātmāyam evaṁ ucyata ity āha acchedya iti | atra prakaraṇe jīvātmano nityatvasya śabdato'rthataś ca paunaruktyam nirdhāraṇa-prayojakaṁ sandigdhadhīsu

भगवद्गीता द्वितीयोऽध्यायः

jñeyam | yathā kalāv asmin dharmo'sti dharmo'stīti tri-caturdhā-prayogād dharmo'sty eveti niḥsaṁśayā pratītiḥ syād iti jñeyam | sarva-gataḥ svakarma-vaśād deva-manuṣya-tiryag-ādi-sarva-deha-gataḥ | sthāṅur acala iti paunaruktyaṁ sthairyā-nirdhāraṅārtham | atisūkṣmatvād avyaktas tad api deha-vyāpi-caitanyatvād acintyo'tarkyaḥ | janmādi-ṣaḍ-vikārānarhatvād avikāryaḥ ||24-25||

baladevaḥ : chedādy-abhāvād eva tat-tan-nāmabhir ayam ākhyāyata ity āha acchedyo'yam iti | eva-kāraḥ sarvaiḥ sambadhyate | sarva-gataḥ sva-karma-hetukeṣu deva-mānavādiṣu paśu-pakṣy-ādiṣu ca sarveṣu śāriṣeṣu paryāyeṇa gataḥ prāpto'pīty arthaḥ | sthāṅuḥ sthira-svarūpaḥ | acalaḥ sthira-guṇakaḥ | **avināśi vā are'yam ātmānucchitti-dharmā** [Bau 4.5.14] iti śruter ity arthaḥ | na cānucchittir eva dharmo yasyeti vyākhyeyaṁ tasyārthasyāvināśīty anenaiva lābhāt | tasmād anucchittayo nityā dharmā yasya sa tathety evārthaḥ | sanātanaḥ śāśvataḥ paunarukta-doṣas tv agre pariharīṣyate ||24||

Verse 25

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।
तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥२५॥

avyakto'yam acintyo'yam avikāryo'yam ucyate |
tasmād evaṁ viditvainam nānuśocitum arhasi ||25||

śrīdharaḥ : kim ca avyakta iti | avyaktaś cakṣur-ādy-aviṣayaḥ | acintyo manaso'py aviṣayaḥ | avikāryaḥ karmendriyāṅām apy agocara ity arthaḥ | ucyata iti nityatvādibhiyuktoktim pramāṇayati | upasaṁharati tasmād evam ity ādi | tad evam ātmano janma-vināśābhāvān na śokaḥ kārya ity uktam ||25||

madhusūdanaḥ : chedyatvādi-grāhaka-pramāṇa-bhāvād api tad-abhāva ity āha – avyakto'yam ity-ādy-ardhena | yo hīndriya-gocaro bhavati sa pratyakṣatvād vyakta ity ucyate | ayam tu rūpādi-hīnatvān na tathā | ato na pratyakṣaṁ tatra cchedyatvādi-grāhakam ity arthaḥ |

pratyakṣābhāve'py anumānaṁ syād iti ata āha acintyo'yam cintyo'numeyas tad-vilakṣaṇo'yam | kvacit pratyakṣo hi vahny-ādir gr̥hīta-vyāptikasya dhūmāder darśanāt kvacid anumeyo bhavati | apratyakṣe tu vyāpti-grahaṇāsambhavān nānumeyatvam iti bhāvaḥ | apratyakṣasyāpīndriyādeḥ sāmānyato dṛṣṭānumāna-viṣayatvaṁ dṛṣṭam ata āha avikāryo'yam yad vikriyāvac cakṣur-ādikaṁ tat-svakāryānyathānupapattiyā kalpyamānam arthāpatteḥ sāmānyatodṛṣṭānumānasya ca viṣayo bhavati | ayam tu na vikāryo na vikriyāvān ato nārthāpatteḥ sāmānyato-dṛṣṭasya vā viṣaya ity arthaḥ | laukika-śabdasyāpi pratyakṣādi-pūrvakatvāt tan-niṣedhenaiva niṣedhaḥ |

nānu vedenaiva tatra cchedyatvādi grahīṣyata ity ata āha – ucyate vedena sopakaraṇenācchedyavyaktādi-rūpa evāyam ucyate tātparyeṇa pratipādyate | ato na vedasya tat-pratipādikasyāpi cchedyatvādi-pratipādakatvam ity arthaḥ |

atra **nainam chindanti** [Gītā 2.23] ity atra śāstrādīnām tan-nāśaka-sāmarthyābhāva uktaḥ | acchedyo'yam ity ādau tasya cchedādi-karmatvāyogyatvam uktam | avyakto'yam ity atra tac-chedādi-grāhaka-mānābhāva ukta ity apaunaruktyaṁ draṣṭavyam | vedāvināśinam ity

भगवद्गीता द्वितीयोऽध्यायः

ādīnām tu ślokānām arthataḥ śabdataś ca paunaruktyam bhāṣya-kṛdbhiḥ parihṛtam |
durbodhatvād ātma-vastunaḥ punaḥ punaḥ prasaṅgam āpādya śabdāntareṇa tad eva vastu
nirūpayati bhagavān vāsudevaḥ katham nu nāma sāmsāriṇām buddhi-gocaratām āpannam
tattvam sāmsāra-nivṛttaye syāt iti [Śaṅkara-bhāṣya 2.24] iti vadadbhiḥ |

evam pūrvokta-yuktibhir ātmano nityatve nirvikāratve ca siddhe tava śoko nopapanna ity
upasaṁharati tasmād ity ardhena | etādṛśātma-svarūpa-vedanasya śoka-kāraṇa-
nivartakatvāt tasmin sati śoko nocitaḥ kāraṇa-bhāve kāryābhāvasyāvaśyakatvāt |
tenātmānam aviditvā yad anvaśocas tad yuktam eva | ātmānam viditvā tu nānuśocitum
arhasīty abhiprāyaḥ ||25||

viśvanāthaḥ : None.

baladevaḥ : avyaktaḥ pratyaṁ cakṣur-ādy-agrāhyaḥ | acintyas tarkāgocaraḥ śruti-mātra-
gamyāḥ | jñāna-svarūpo jñātety ādikam śrutyai va pratiyate | avikāryaḥ ṣaḍ-bhāva-
vikāranarhaḥ | atra **avināśi tu tad viddhi** ity ādibhir ātma-tattvam upadiśan hariḥ
śabdato'rthataś ca yat punaḥ punar avocat tasya durbodhasya saubodhyārtham evety
adoṣaḥ | nirdhāraṇārtham vā | ayam dharmam vettīty uktau tad vedanam niścitam yathā
syāt tadvat | evam evāgre vakṣyati **āścaryavat paśyati kaścit** ity ādinā ||25||

Verse 26

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ।
तथापि त्वं महाबाहो नैवं शोचितुमर्हसि ॥२६॥

atha cainam nityajātam nityam vā manyase mṛtam |
tathāpi tvaṁ mahābāho naivam śocitum arhasi ||26||

śrīdharaḥ : idānīm dehena saha ātmano janma tad-vināśena ca vināśam aṅgīkṛtyāpi śoko
na kārya ity āha atha cainam ity ādi | atha ca yadyapy enam ātmānam nityajātam nityam vā
manyase mṛtam tathāpi tvaṁ mahābāho naivam śocitum arhasi ||26||

madhusūdanaḥ : evam ātmano nirvikāratvenāśocyatvam uktam idānīm vikāravattvam
abhyupetyāpi śloka-dvayenāśocyatvam pratipādayati bhagavān | tatrātmā jñāna-svarūpaḥ
pratīkṣaṇa-vināśīti saugatāḥ | deha evātmā sa ca sthīro'py anukṣaṇa-pariṇāmī jāyate
naśyati ceti pratyakṣa-siddham evaitad iti lokāyatikāḥ | dehātirikto'pi dehena sahaiva
jāyate naśyati cety anye | sargādya-kāla evākāśavaj jāyate deha-bhede'py anuvartamāna
evākalpa-sthāyī naśyati pralaya ity apare | nitya evātmā jāyate mriyate ceti tārīkīkāḥ | tathā
hi – pretya-bhāvo janma | sa cāpūrva-dehendriyādi-sambandhaḥ | evam maraṇam api
pūrva-dehendriyādi-vicchedaḥ | idaṁ cobhayaṁ dharmādharma-nimittatvāt tad-ādharasya
nityasyaiva mukhyam | anityasya tu kṛta-hānya-kṛtābhyāgama-prasaṅgena
dharmādharma-dhāratvānupapatter na janma-maraṇe mukhye iti vadanti | nityasyām evety
anye | tatrānityatva-pakṣe'pi śocyatvam ātmano niśedhati atha cainam iti |

atheti pakṣāntare | co'py arthe | yadi durbodhatvād ātma-vastuno'sakṛc-chravaṇe'py
avadhāraṇā-sāmarthyān mad-ukta-pakṣānaṅgīkāreṇa pakṣāntaram abhyupaiṣi | tatrāpy
anityatva-pakṣam evāśrītya yady enam ātmānam nityam jātam nityam mṛtam vā manyase |
vā-śabdaś cārthe | kṣaṇikatva-pakṣe nityam pratīkṣaṇam pakṣāntare āvaśyakatvān nityam

भगवद्गीता द्वितीयोऽध्यायः

niyataṁ jāto'yaṁ mṛto'yaṁ iti laukika-pratyaya-vaśena yadi kalpayasi tathāpi he mahābāho ! puruṣa-dhaureyeti sopahāsam kumatābhyupagamāt | tvayy etādṛśī kudṛṣṭir na sambhavatīti sānukampaṁ vā | evaṁ aha bata mahat pāpaṁ kartuṁ vyavasitā vayam [Gītā 1.45] ity ādi yathā śocasi evaṁ prakāram anuśokaṁ kartuṁ svayam api tvaṁ tādṛśa eva san nārhasi yogyo na bhavasi | kṣaṇikatva-pakṣe dehātma-vāda-pakṣe dehena saha janma-vināśa-pakṣe ca janmāntarābhāvena pāpa-bhayāsambhavāt pāpa-bhayenaiva khalu tvam anuśocasi | tac caitādṛśe darśane na sambhavati bandhu-vināśa-darśitvābhāvād ity adhikaṁ | pakṣāntare dṛṣṭa-duḥkha-nimittaṁ śokam abhyanuñātum evaṁ-kāraḥ | dṛṣṭa-duḥkha-nimitta-śoka-sambhave'py adṛṣṭa-duḥkha-nimittaḥ śokaḥ sarvathā nocita ity arthaḥ prathama-ślokasya ||26||

viśvanāthaḥ : tad evaṁ sāstriya-tattva-dṛṣṭyā tvāṁ ahaṁ prabodhayan | vyāvahārahika-tattva-dṛṣṭyāpi prabodhayāmi avadhehīty āha atheti | nitya-jātaṁ dehe jāte saty enaṁ nityaṁ niyataṁ jātaṁ manyase | tathā deha eva mṛte mṛtaṁ nityaṁ niyataṁ manyase | mahā-bāho iti parākramavataḥ kṣatriyasya tava tad api yuddham avaśyakaṁ svadharmah | yad uktaṁ –

**kṣatriyāṇāṁ ayaṁ dharmah prajāpati-vinirmitaḥ |
bhrātāpi bhrātaraṁ hanyād yena ghorataras tataḥ ||** iti bhāvaḥ ||26||

baladevaḥ : evaṁ svoktasya jīvātmano'socyatvam uktvā paroktasyāpi tasya tad ucyate para-mata-jñānāya | tad-abhijñāḥ khalu śiṣyas tad-avakarais tan nirasya vijayī san sva-mate sthairyam āsit | tathā hi manuṣyatvādi-viśiṣṭe bhūmy-ādi-bhūta-catuṣṭaye tāmbūla-rāgavat mada-śaktivac ca caitanyam utpadyate | tādṛśas tac-catuṣṭaya-bhūto deha evātmā | sa ca sthīro'pi pratikṣaṇa-pariṇāmād utpatti-vināśa-yogīti loka-pratyakṣa-siddham iti lokāyatikā manyante | dehād bhinnno vijñāna-svarūpo'py ātmā pratikṣaṇa-vināśīti vaibhāṣikādayo bauddhā vadanti | tad etad ubhaya-mate'py ātmanaḥ śocyatvam pratiśedhati | atheti pakṣāntare | co'py-arthe | tvaṁ cen mad-ukta-jīvātma-yāthātmyāvagāhanāsamartho lokāyatikādi-pakṣam ālambase, tatra dehātma-pakṣe enaṁ deha-lakṣaṇam ātmānaṁ nityaṁ vā mṛtaṁ manyase | vā-śabdaś cārthe | tathāpi tvam enaṁ aho bata mahat pāpaṁ ity ādi-vacanaiḥ śocitum nārhasi | pariṇāma-svabhāvasya tasya tasya cātmano janma-vināśayor anivāryatvāj janmāntarābhāvena pāpa-bhayāsambhavāc ca | he mahābāho iti sopahāsam sambodhanaṁ kṣatriya-varyasya vaidikasya ca te nedṛśam kumatāṁ dhāryam iti bhāvaḥ ||26||

Verse 27

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥२७॥

jātasya hi dhruvo mṛtyur dhruvaṁ janma mṛtasya ca |
tasmād aparihārye'rthe na tvaṁ śocitum arhasi ||27||

śrīdharah : kuta iti ? ata āha jātasyety-ādi | hi yasmāj jātasya svārambhaka-karma-kṣaye mṛtyur dhruvo niścitaḥ | mṛtasya ca tad-deha-kṛtena karmaṇā janmāpi dhruvam eva | tasmād evaṁ aparihārye'rthe avaśyambhāvinī janma-maraṇa-lakṣaṇe'rthe tvaṁ vidvān śocitum nārhasi yogyo na bhavasi ||27||

भगवद्गीता द्वितीयोऽध्यायः

madhusūdanaḥ : nanv ātmana ābhūta-samplava-sthāyitva-pakṣe ca dr̥ṣṭādr̥ṣṭa-duḥkha-sambhavāt tad-bhayena śocāmīty ata āha dvitīya-ślokena jātasya hīti | hi yasmāj jātasya sva-kṛta-dharmādharmādi-vaśāl labdha-śarīrendriyādi-sambandhasya sthirasyātmano dhruva āvaśyako mṛtyus tac-charīrādi-vicchedas tad-ārambhaka-karma-kṣaya-nimittaḥ saṁyogasya viyogāvasānatvāt | tathā dhruvaṁ janma mṛtasya ca prāg-deha-kṛta-karma-phalopabhogārtham sānuśayasyaiva prastutatvān na jīvan-mukte vyabhicāraḥ | tasmād evam aparihārye parihartum aśakye'smin janma-maraṇa-lakṣaṇe'rthe viṣaye tvam evaṁ vidvān na śocitum arhasi | tathā ca vakṣyati **ṛte'pi tvām na bhaviṣyanti sarve** [Gītā 11.32] iti | yadi hi tvayā yuddhe'nāhanyamānā ete jīveyur eva tadā yuddhāya śokas tavocitaḥ syāt | ete tu karma-kṣayāt svayam eva mriyanta iti tat-parihārāsamarthasya tava dr̥ṣṭ-duḥkha-nimittaḥ śoko nocita iti bhāvaḥ |

evam adr̥ṣṭa-duḥkha-nimitte'pi śoke **tasmād aparihārye'rthe** ity evottaram | yuddhākhyam hi karma kṣatriyasya niyatam agnihotrādivat | tac ca yudha samprahāre ity asmād dhātor niṣpannam śatru-prāṇa-viyogānukūla-śāstra-prahāra-rūpaṁ vihitatvāgniśomīyādi-simhāvan na pratyavāya-janakam | tathā ca gautamaḥ smarati **na doṣo hiṁsāyām āhave'nyatra vyaśvāsārathyanuyudha-kṛtāñjali-prakīrṇa-keśa-parānmukhopaviṣṭa-sthala-vṛkṣārūḍha-dūta-go-brāhmaṇa-vādibhyaḥ** iti | brāhmaṇa-grahaṇaṁcātrāyoddhṛ-brāhmaṇa-viṣayaṁ gavādi-prāya-pāthād iti sthitam | etac ca sarvaṁ svadharmam api cāveksyety atra spaṣṭikariṣyati | tathā ca yuddha-lakṣaṇe'rthe'gnihotrādivat vihitatvād aparihārye parihartum aśakye tad-akaraṇe pratyavāya-prasaṅgāt tvam adr̥ṣṭa-duḥkha-bhayena śocitum nārahasīti pūrvavat |

yadi tu yuddhākhyam karma kāmyam eva –

**ya āhaveṣu yudhyante bhūmy-artham aparānmukhāḥ |
akūṭair āyudhair yānti te svargaṁ yogino yathā ||** [Yajñ. 13.324]

iti yājñavalkya-vacanāt | **hato vā prāpsyasi svargaṁ jītvā vā bhokṣyase mahīm** [Gītā 2.37] iti bhagavad-vacanāc ca | tadāpi prārabdhasya kāmyasyāpi avaśya-parisamāpanīyatvena nitya-tulyatvāt tvayā ca yuddhasya prārabdhatvād aparihāryatvaṁ tyulyam eva |

athavātma-nityatva-pakṣa eva śloka-dvayam arjunasya paramāstikasya veda-bāhya-matābhyupagamāsambhavāt | akṣara-yojanā tu nityaś cāsau dehendriyādi-sambandha-vaśāj jātaś ceti nitya-jātas tam enam ātmānam nityam api santaṁ jātam cen manyase tathā nityam api santaṁ mṛtaṁ cen manyase tathāpi tvam nānuśocitum arhasīti hetum āha jātasya hīty ādinā | nityasya jātatvaṁ mṛtatvaṁ ca prāg-vyākhyātam | spaṣṭam anyat | bhāṣyam apy asmin pakṣe yojanīyam ||27||

viśvanāthaḥ : hi yasmāt tasya svārambhaka-karma-kṣaye mṛtyur dhruvo niścitaḥ | mṛtasya ca tad-deha-kṛtena karmaṇā janmāpi dhruvam eva | aparihārye'rthe iti mṛtyur janma ca parihartum a]cakyam eva ity arthaḥ ||27||

baladevaḥ : atha śarīrātirikto nitya ātmā | tasyāpūrva-śarīrendriya-yogo janma | pūrva-śarīrendriya-viyogas tu maraṇam tad-ubhayaṁ ca dharmādharmā-hetukatvāt tad-āśrayasya nityasyātmano mukhyaṁ, tad-atiriktasya śarīrasya tu gaṇam | tasyānityasya kṛta-hānya-kṛtābhyāgama-prasaṅgena tad-āśrayatvānupapatter iti tārkkikā manyante | tat-pakṣe'py ātmanaḥ śocyatvaṁ pariharati jātasyeti | hir hetau | jātasya sva-karma-vaśāt prāpta-

भगवद्गीता द्वितीयोऽध्यायः

śarīrādi-yogasya nityasyāpy ātmanas tad-ārambhaka-karma-kṣaya-hetuko mṛtyur dhruvo niścitaḥ | mṛtasya tac-charīra-kṛta-karma-hetukaṁ janma ca dhruvaṁ syāt | tasmād evam aparihārye parihartum aśakye janma-maraṇātmakē'rthe tvaṁ vidvān śocituṁ nārhasi | tvayi yuddhān nivṛtte'py ete svārambhake karmaṇi kṣiṇe sati mariṣyanty eva | tava tu svadharmād vicyutir bhāvinīti bhāvaḥ ||27||

Verse 28

अव्यक्तदीनि भूतानि व्यक्तमध्यानि भारत ।
अव्यक्तनिधनान्येव तत्र का परिदेवना ॥२८॥

avyaktādīni bhūtāni vyakta-madhyāni bhārata |
avyakta-nidhanāny eva tatra kā paridevanā ||28||

śrīdharah : kim ca dehānām svabhāvaṁ paryālocya tad-upādihike ātmano janma-maraṇe śoko na kārya iti | ata āha avyaktādīnīty ādi | avyaktaṁ pradhānam | tad eva ādir utpatteḥ pūrva-rūpaṁ yeṣāṁ tāni avyaktādīni | bhūtāni śarīrāṇi | kāraṇātmanāpi sthitānām eva utpatteḥ | tathā vyaktaṁ abhivyaktaṁ madhyaṁ janma-maraṇāntarālam sthiti-lakṣaṇam yeṣāṁ tāni vyakta-madhyāni | avyakte nidhanam layo yeṣāṁ tānimāny evam-bhūtāny eva | tatra teṣu kā paridevanā ? kaḥ śoka-nimitto vilāpaḥ ? pratibuddhasya svapna-drṣṭa-vastuṣṭy iva śoko na yujyata ity arthaḥ ||28||

madhusūdanaḥ : tad evaṁ sarva-prakāreṇātmano'śocyatvam upapāditam athedānīm ātmano'śocyatve'pi bhūta-saṅghātātmakāni śarīrāṇy uddīśya śocāmīty arjunāśaṅkām apanudati bhagavān avyaktādīnīti | ādau janmanaḥ prāg-avyaktāni anupalabdhanī bhūtāni pṛthivyādi-bhūta-mayāni śarīrāṇi madhye janmānantaram maraṇāt prāg-vyaktāni upalabdhanī santi | nidhane punar avyaktāny eva bhavanti | yathā svapnendrajālādau pratibhāsa-mātra-jīvanāni śukti-rūpyādivan na tu jñānāt prāg ūrdhvaṁ vā sthitāni drṣṭi-sṛṣṭy-abhyupagamāt | tathā ca – **ādāv ante ca yan nāsti vartamāne'pi tat tathā** [mā. Kā. 2.6] iti nyāyena madhye'pi na santy evaitāni | **nāsato vidyate bhāvaḥ** [Gitā 2.16] iti prāg-uktes ca |

evaṁ sati tatra teṣu mithyā-bhūteṣv atyanta-tuccheṣu bhūteṣu kā paridevanā ko vā duḥkha-pralāpo na ko'py ucita ity arthaḥ | na hi svapne vividhān bandhūn upalabhya pratibuddhas tad-vicchedena śocati pṛthag-jano'pi etad evoktaṁ purāṇe **adarśanād āpatitaḥ punaś cādarśanam gataḥ** bhūta-saṅgha iti śeṣaḥ | tathā ca śarīrāṇy apy uddīśya śoko nocita iti bhāvaḥ |

ākāśādi-mahā-bhūtābhiprāyeṇa vā śloko yojyaḥ | avyaktaṁ avyākṛtam avidyopahita-caitanyam ādiḥ prāg avasthā yeṣāṁ tāni tathā vyaktaṁ nāma-rūpābhyām evāvidyakābhyām prakāṭibhūtaṁ na tu svena paramārtha-sadātmanā madhyaṁ sthity-avasthā yeṣāṁ tādrśāni bhūtāni ākāśādīni avyakta-nidhanāny evāvyakte sva-kāraṇe mṛd iva ghaṭādīnām nidhanam pralayo yeṣāṁ teṣu bhūteṣu kā paridevaneti pūrvavat | tathā ca śrutih – **tad dhedaṁ tarhy avyākṛtam āsit tan-nāma-rūpābhyām eva vyākriyata** [BAU 1.4.7] ity ādir avyaktopādānatām sarvasya prapañcasya darśayati | laya-sthānatvaṁ tu tasyārtha-siddham kāraṇa eva kārya-layasya darśanāt | granthāntare tu vistaraḥ | tathā cājñāna-kalpitatvena tucchāny ākāśādi-bhūtāny apy uddīśya śoko nocitaś cet tat-kāryāny uddīśya nocita iti kim u vaktavyam iti bhāvaḥ |

भगवद्गीता द्वितीयोऽध्यायः

athavā sarvadā teṣāṃ avyakta-rūpeṇa vidyamānatvād vicchedābhāvena tan-nimittaḥ pralāpo nocita ity arthaḥ | bhāratety anena sambodhayan śuddha-vaṃśodbhavatvena śāstrīyam arthaṃ pratipattum arho'si kim iti na pratipadyasa iti sūcayati ||28||

viśvanāthaḥ : tad evaṃ na jāyate na mriyate ity-ādinā, deha-pakṣe ca jātasya hi dhruvo mṛtyuḥ ity anena śoka-viṣayaṃ nirākṛtya idānīm ubhaya-pakṣe'pi nirākaroti avyakteti | bhūtāni deva-manuṣya-tiryag-ādīni | avyaktāni na vyaktaṃ vyaktir ādau janma-pūrva-kāle yeṣāṃ, kintu tadānīm api līṅga-dehaḥ sthūla-dehaś ca svārambhaka-pṛthivy-ādi-sattvāt kāraṇātmanā vartamāno'spaṣṭam āsīd evety arthaḥ | vyaktaṃ vyaktir madhye yeṣāṃ tāni | na vyakti nidhanād anantaram yeṣāṃ tāni | mahā-pralaye'pi karma-mātrādīnāṃ sattvāt sūkṣma-rūpeṇa bhūtāni santy eva | tasmāt sarva-bhūtāni ādy-antarayor avyaktāni madhye vyaktānity arthaḥ | yad uktaṃ śrutibhiḥ – sthira-cara-jātayaḥ syur ajayottha-nimitta-yujaḥ iti | kā paridevanā kaḥ śoka-nimittaḥ vilāpaḥ ? tathā coktaṃ nāradena –

yan manyase dhruvaṃ lokam adhruvaṃ vā na cobhayam |
sarvathā na hi śocyās te snehād anyatra mohajāt || [BhP 1.13.44] iti ||28||

baladevaḥ : atha dehātma-pakṣe ātmātirikta-deha-pakṣe ca deha-vināśa-hetuka-śoko na yuktaḥ tad-ārambhakāṇāṃ bhūta-mātrāṇāṃ avināśād ity āha avyaktādīnīti | avyaktaṃ nāma-rūpa-virahāt sūkṣmaṃ pradhānam ādi ādi-rūpaṃ yeṣāṃ tāni avyakta-nidhanāni | avyakte tādrśī pradhāne nidhanam nāma-rūpa-vimardana-lakṣaṇo nāśo yeṣāṃ tāni | mṛd-ādike sad-rūpe dravye kambu-grīvādy-avasthā-yoge ghaṭasyotpattis tad-virodhi-kapālādy-avasthā-yogas tu tasya vināśaḥ kathyate | tad-dravyaṃ sarvadā sthāyīti | evaṃ evāha bhagavān parāśaraḥ – mahī ghaṭatvaṃ ghaṭataḥ kapālikā cūrṇa-rajasa tato'ṇuḥ [ViP 2.12.42] iti | evaṃ śarīrāṇy ādy-antayor nāma-rūpāyogād avyaktimanti | madhye tu tad-yogād vyaktimanti | tad-ārambhakāni bhūtāni tu sarvadā santīti teṣu vastutaḥ satsu kā paridevanā kaḥ śoka-nimitta-vilāpa ity arthaḥ | dehānya-nityātma-pakṣe tu vāsāmsi ity ādikam na vismartavyam | yat tv ādy-antayor asattvān madhye'pi bhūtāny asanty evātaḥ svāpnika-rathāśvādi-prakhyāni mṛṣā-bhūtāny eva tena tad-viyoga-hetukaḥ śokaḥ pratibuddhasya na drṣṭa iti drṣṭi-sṛṣṭim abhyupaityāhus tan mandaṃ tad-abhyupagame vaidikāsatkāryavādāpatteḥ | tad evaṃ mata-dvaye'pi deha-vināśa-hetukaḥ śoko nāstīti siddham ||28||

Verse 29

आश्चर्यवत्पश्यति कश्चिदेनम्
आश्चर्यवद्ब्रूदति तथैव चान्यः ।
आश्चर्यवच्चैनमन्यः शृणोति
श्रुत्वाप्येनं वेद न चैव कश्चिम् ॥२९॥

āścaryavat paśyati kaścīd enam
āścaryavad vadati tathaiva cānyaḥ |
āścaryavac cainam anyaḥ śṛṇoti
śrutvāpy enam veda na caiva kaścit ||29||

भगवद्गीता द्वितीयोऽध्यायः

śrīdharah : kutas tarhi vidvāṁso'pi loke śocanti ? ātmā-jñānād eva ity āśayenātmano durvijñeyatvam āha āścaryavad ityādi | kaścīd enam ātmānam śāstrācāryopadeśābhyāṁ paśyann āścaryavat paśyati | sarva-gatasya nitya-jñānānada-svabhāvasyātmanaḥ alaukikatvād aindrajalikavad ghaṭamānam paśyann iva vismayena paśyati asambhāvanābhibhūtatvāt | tathā āścaryavad anyo vadati ca | śṛṇoti cānyaḥ | kaścīd punaḥ viparīta-bhāvanābhibhūtaḥ śrutvāpi naiva veda | ca-śabdād uktvāpi na dṛṣṭvāpi na samyag vedeti draṣṭavyam ||29||

madhusūdanaḥ : nanu vidvāṁso'pi bahavaḥ śocanti tat kiṁ mām eva punaḥ punar evam upālabhase | anyac ca **vaktur eva hi taj jāḍyam śrotā yatra na budhyate** iti nyāyāt tvad-vacanārthāpartipattiś ca tavāpy anyeṣāṁ iva svāśaya-doṣād iti nokta-doṣa-dvayam ity abhipretyātmano durvijñeyatām āha āścaryavad iti |

enam prakṛtam dehinam āścaryeṇādbhutena tulyatayā vartamānam āvidyaka-nānā-vidha-viruddha-dharmavattayā satanm apy asantam iva sva-prakāśa-caitanya-rūpam api jaḍam ivānanda-ghanam api duḥkhitam iva nirvikāram api savikāram iva nityam anityam iva prakāśamānam apy aprakāśamānam iva brahmābhinnam api tad-bhinnam iva muktam api baddham ivādvitīyam api sa-dvitīyam iva sambhāvita-vicitrānekākāra-pratīti-viśayam paśyati śāstrācāryopadeśābhyāṁ āvidyaka-sarva-dvaita-niṣedhena paramātma-svarūpa-mātrākārāyām vedānta-mahā-vākya-janyāyām sarva-sukṛta-phala-bhūtāyām antaḥkaraṇa-vṛttau pratiphalitam samādhi-paripākena sāksātkaroti kaścīc chama-damādi-sādhana-sampanna-carama-śarīraḥ kaścīd eva na tu sarvaḥ | tathā kaścīd enam yat paśyati tad āścaryavad iti kriyā-viśeṣaṇam | ātma-darśanam apy āścaryavad eva yat svarūpato mithyā-bhūtam api satyasya vyañjakam āvidyakam apy avidyāyā vighātakam avidyām upaghnat tat-kāryatayā svātmānam apy upahantīti | tathā yaḥ kaścīd enam paśyati sa āścaryavad iti karṣṭ-viśeṣaṇam | yato'sau nivṛttāvidyātāt-kāryo'pi prārabdha-karma-prābalyāt tadvān iva vyaharati sarvadā samādhi-niṣṭho'pi vyuttiṣṭhati vyutthito'pi punaḥ samādhim anubhavatīti prārabdha-karma-vaicitryād vicitra-caritraḥ prāpta-dusprāpa-jñānatvāt sakala-loka-sprṇaṇīyo'ta āścaryavad eva bhavati | tad etat trayam apy āścaryam ātmā taj jñānam taj-jñātā ceti parama-durvijñeyam ātmānam tvam katham anāyāsena jānīyā ity abhiprāyaḥ |

ivam upadeṣṭur abhāvād apy ātmā durvijñeyaḥ | yo hy ātmānam jānāti sa eva tam anyasmai dhruvam brūyāt | ajñasyopadeṣṭṛtvāsambhavāt, jānaṁ tu samāhita-cittaḥ prāyeṇa katham bravītu | vyutthita-citto'pi pareṇa jñātum aśakyaḥ | yathā kathamcij jñāto'pi lābha-pūjā-khyāty-ādi-prayojanānapekṣatvāc ca bravīty eva | kathamcit kārūṇya-mātreṇa bruvāṁs tu parameśvaravad atyanta-durlabha evety āha āścaryavad vadati tathaiva cānya ity | yathājānāti tathaiva vadati | enam ity anukarṣaṇārthaś ca-kāraḥ | sa cānyaḥ sarvājña-jana-vilakṣaṇaḥ | na tu yaḥ paśyati tato'nya ity vyāghātāt | atrāpi karmaṇi kriyāyām kartari cāścaryavad iti yojyam | tatra karmaṇaḥ kartuś ca prāg āścaryavattvam vyākhyātām kriyāyāṁ tu vyākhyāyate | sarva-śabdāvācyasya śuddhasyātmano yad vacanam tad āścaryavat | tathā ca śrutīḥ – **yato vāco nivartante aprāpya manasā saha** iti | kenāpi śabdenāvācyasya śuddhasyātmano viśiṣṭa-śaktena padena jahad-ajahat-svārtha-lakṣaṇāyā kalpita-sambandhena lakṣyatāvachchedakam antareṇaiva pratipādanam tad api nirvikalpa-sākṣātkāra-rūpam atyāścaryam ity arthaḥ |

athavā vinā śaktim vinā lakṣaṇām vinā sambandhāntaram suṣuptotthāpaka-vākya-vat tattvam asyādi-vākyaena yadātmatattva-pratipādanam tad āścaryavat | śabda-śakter

भगवद्गीता द्वितीयोऽध्यायः

acintyadvāt | na ca vinā sambandham bodhanen'tiprasaṅgaḥ lakṣaṇā-pakṣe'pi tulyadvāt | śakya-sambandhasyāneka-sādhāraṇadvāt | tātparya-viśeṣān niyama iti cet, na | tasyāpi sarvān praty aviśeṣāt | kaścīd eva tātparya-viśeṣam avadhārayati na sarva iti cet | hanta tarhi puruṣa-gata eva kaścīd viśeṣo nirdoṣatva-rūpo niyāmakaḥ | na cāsmiṁ pakṣe'pi na daṇḍa-vāriṭaḥ | tathā ca yādṛśasya śuddhāntaḥ-karaṇasya tātparyānusandhāna-puraḥ-saram lakṣaṇayā vākyārtha-bodho bhavadbhir aṅgī kriyate tādṛśasyaiva kevalaḥ śabda-viśeṣo'khaṇḍa-sākṣātkāram vināpi sambandhena janayati kim anupapannam | etasmiṁ pakṣe śabda-vṛtṭy-aviśayadvād yato vāco nivartanta iti sutarām upapannam | ayaṁ ca bhagavad-abhiprāyo vārtika-kāraiḥ prapañcītaḥ –

durbaladvād avidyāyā ātmatvād bodha-rūpiṇaḥ |
śabda-śakter acintyadvād vidmas taṁ moha-hānataḥ ||
agr̥hītvaiiva sambandham abhidhānābhidheyayoḥ |
hitvā nidrām prabudhyante suṣupter bodhitāḥ paraiḥ ||
jāgradvan na yataḥ śabdāṁ suṣupte vetti kaścana |
dhvaste'to jñānato'jñāne brahmāsmīti bhavet phalam ||
avidyā-ghātiṇaḥ śabdādyāham brahmeti dhīr bhavet |
naśyaty avidyayā sārḍham hatvā rogam ivauṣadham || [Bṛhat.Vā 1.4.860-863]
ity ādinā granthena |

tad evaṁ vacana-viśayasya vaktur vacana-kriyāyāś cātyāścarya-rūpatvād ātmano durvijñānatvam uktvā śrotur durmiladvād api tad āha āścaryavac cainam anyaḥ śṛṇoti śrtuvā'py enam vedeti | anyo draṣṭur vaktuśc a muktād vilakṣaṇo mumukṣur vaktāram brahma-vidāṁ vidhivad upasṛtyainam śṛṇoti śravaṇākhyā-vicāra-viśayī karoti vedānta-vākya-tātparya-niścayenāvadhārayati yāvat | śrutvā cainam manana-nididhyāsana-paripākād vedāpi sākṣātkaroty api āścaryavat | tathā cāścaryavat paśyati kaścīd enam iti vyākhyātam | atrāpi kartur āścarya-rūpatvam aneka-janmānuṣṭhita-sukṛta-kṣāliṭa-manomalatayātidurlabhatvāt | tathā ca vakṣyati –

manuṣyāṇāṁ sahasreṣu kaś cid yatati siddhaye |
yatatām api siddhānām kaś cin mām vetti tattvataḥ || [Gītā 7.3] iti |

śravaṇāyāpi bahubhir yo na labhyaḥ
śṛṇvanto'pi bahavo yaṁ na vidyuh |
āścaryo vaktā kuśalo'sya labdhā
āścaryo jñātā kuśalānuśiṣṭaḥ || [KaṭhU 1.2.7] iti śruteś ca |

evaṁ śravaṇa-śrotavyayor āścaryatvaṁ prāgvad vyākhyeyam |

nanu yaḥ śravaṇa-mananādikaṁ karoti sa ātmānam vedeti kim āścaryam ata āha – na caiva kaścīd iti | ca-kāraḥ kriyā-karma-padayor anuṣaṅgārthaḥ | kaścīd enam naiva veda śravaṇādikaṁ kurvann api | tad akurvaṁs tu na vedeti kim u vaktavyam | [aiḥikam aprastuta-pratibandhe tad-darśanāt](#) [Vs. 3.4.51] iti nyāyāt | uktam ca vārtika-kāraiḥ –

kutas taj-jñānam iti cet tad dhi bandha-parikṣayāt |
asāv api ca bhūtau vā bhāvī vā vartate'thavā || [Bṛh. Vā. Sa. 294] iti |

भगवद्गीता द्वितीयोऽध्यायः

śravaṇādi kurvatām api pratibandha-parikṣayād eva jñānam jāyate | anyathā tu na | sa ca pratibandha-parikṣayaḥ kasyacid bhūta eva | yathā hiraṇyagarbhasya | kasyacid bhāvi | yathā vāsudevasya | kasyacid vartate | yathā śvetaketoh | tathā ca pratibandha-kṣaya-syātidurlabhatvāt | **jñānam utpadyate puṁsām kṣayāt pāpasya karmaṇaḥ** iti smṛteś ca durvijñeyo'yaṁ ātmeti nirgalito'rthaḥ |

yadi tu śrutvāpy enam veda na caiva kaścīd ity eva vyākhyāyeta tadā **āścaryo jñātā kuśalānuśiṣṭaḥ** [KaṭhU 1.2.7] iti śrutyaika-vākyatā na syāt | **yatatām api siddhānām kaś cin mām vetti tattvataḥ** [Gītā 7.3] iti bhagavad-vacana-virodhaś ceti vidvadbhir avinayaḥ kṣantavyaḥ | athavā na caiva kaścīd ity asya sarvatra sambandhaḥ kaścīd enam na paśyati na vadati na śṛṇoti śrutvāpi na vedeti pañca prakārā uktāḥ kaścīd paśyaty eva na vadati kaścīd paśyati na vadati ca kaścīd tad-vacanām śṛṇoti ca tad-arthaṁ jānāti ca kaścīd chrutvāpi na jānāti na kaścīd tu sarva-bahirbhūta iti | avidvat-pakṣe tu asambhāvanā-viparīta-bhāvanābhībhūtatvād āścarya-tulyatvaṁ darśana-vadana-śravaṇeṣv iti nigada-vyākhyātaḥ ślokaḥ | caturtha-pāde tu dṛṣṭvoktvā śrutvāpīti yojanā ||29||

viśvanāthaḥ : nanu kim idam āścaryam brūṣe | kim caitad apy āścaryam | yad eva prabodhyamānasyāpy aviveko nāpayātīti tatra satyam evam eva ity āha āścaryavad iti | enam ātmānam dehaṁ ca tad-ubhaya-rūpaṁ sarva-lokam ||29||

baladevaḥ : nanu sarvajñena tvayā bahūpadiśyamāno'py ahaṁ śoka-nivārakam ātmayāthātmyam na budhye kim etad iti cet tatrāha āścaryavad iti | vijñānāndobhaya-svarūpatve'pi tad-bhedāpratiyoginām vijñāna-svarūpatve'pi vijñātrtayā santam paramānutve'pi vyāpta-brhat-kāyam nānā-kāya-sambandhe'pi tat-tad-vikārair asprṣtam evam ādi bahu-viruddha-dharmatayāścaryavad adbhuta-sādṛśyena sthitam enam mad-upadiṣtam jīvaṁ kaścīd eva svadharmānuṣṭhānena satya-tapo-japādīnā ca vimṛṣṭa-hṛd-guru-prasāda-labdha-tādṛśa-jñānaḥ paśyati yāthātmyenānubhavati | āścaryavad iti kriyā-viśeṣaṇam vā karṭṛ-viśeṣaṇam veti vyākhyātāraḥ kaścīd enam yat paśyati tad āścaryavat | yaḥ kaścīd paśyati so'py āścaryavad ity arthaḥ | evam agre'pi | śrutvāpy enam iti kaścīd samyag amṛṣṭa-hṛd ity arthaḥ | tathā ca duradhigamaṁ jīvātmayāthātmyam | śrutir apy evam āha –

śravaṇāyāpi bahubhir yo na labhyaḥ
śṛṇvanto'pi bahavo yaṁ na vidyuḥ |
āścaryo vaktā kuśalo'sya labdhā
āścaryo jñātā kuśalānuśiṣṭa || [KaṭhU 1.2.7] iti ||29||

Verse 30

देही नित्यमवध्योऽयं देहे सर्वस्य भारत ।
तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥३१॥

dehī nityam avadhyo'yaṁ dehe sarvasya bhārata |
tasmāt sarvāṇi bhūtāni na tvaṁ śocitum arhasi ||31||

śrīdharāḥ : tad evam avadhyatvam ātmanaḥ saṅkṣepenopadiśan aśocyatvam upasamharati dehīty ādi | spaṣṭo'rthaḥ ||30||

भगवद्गीता द्वितीयोऽध्यायः

madhusūdanaḥ : idānīm sarva-prāṇi-sādhāraṇa-bhrama-nivṛtti-sādhanam uktam upasamharati dehīti | sarvasya prāṇi-jātasya dehe vadhyamāne'py ayaṁ dehī liṅga-dehopādhir ātmā vadhyo na bhavātīti nityaṁ niyataṁ yasmāt tasmāt sarvaṇi bhūtāni sthūlāni sūkṣmāni ca bhīṣmādi-bhāvāpannāny uddīśya tvaṁ na śocitum arhasi | sthūla-dehasyāśocyatvam aparihāryatvāt | liṅga-dehasyāśocyatvam ātmavad evāvadhyatvād iti na sthūla-dehasya liṅga-dehasyātmano vā śocyatvaṁ yuktam iti bhāvaḥ ||30||

viśvanāthaḥ : tarhi niścītya brūhi kim ahaṁ kuryāṁ kiṁ vā na kuryāṁ iti | tatra śokaṁ mā kuru yuddhaṁ tu kurv ity āha dehīti dvābhyaṁ ||30||

baladevaḥ : tad evaṁ duradhigamaṁ jīva-yāthātmyaṁ samāsenopadiśann aśocyatvam upasamharati dehīti | sarvasya jīva-gaṇasya dehe hanyamāne'py ayaṁ dehī jīvo nityaṁ avadhyo yasmāt tasmāt tvaṁ sarvaṇi bhūtāni bhīṣmādi-bhāvāpannāni śocitum nārhasi | ātmanāṁ nityatvād aśocyatvaṁ tad-dehānāṁ tv avaśya-vināśatvāt tattvam ity arthaḥ ||30||

Verse 31

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।
धर्माद्धि युद्धच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते ॥३१॥

sva-dharmam api cāveksya na vikampitum arhasi |
dharmyād dhi yuddhāc chreyo'nyat kṣatriyasya na vidyate ||31||

śrīdharāḥ : yac coktam arjunena vepathuś ca śarīre me ity ādi tad apy ayuktam ity āha svadharmam apīti | ātmano nāśābhāvād eva etesāṁ hanane'pi vikampitum nārhasi | kiṁ ca svadharmam apy aveksya vikampitum nārhasi iti sambandhaḥ | yac coktam – **na ca śreyo'nupaśyāmi hatvā svajanam āhava** iti tatrāha dharmyād iti | dharmād anapetān nyāyād yuddhād anyat ||31||

madhusūdanaḥ : tad evaṁ sthūla-sūkṣma-śarīra-dvaya-tat-kāraṇāvidyākhyopādhi-trayāvivekena mithyābhūtasya'pi samsārasya satyatvātma-dharmatvādi-pratibhāsa-rūpaṁ sarva-prāṇi-sādhāraṇam arjunasya bhramaṁ nirākartum upādhi-traya-vivekenātma-svarūpaṁ abhihitavān | samprati yuddhākhye sva-dharme hiṁsādi-bāhulyenādharma-tva-pratibhāsa-rūpaṁ arjunasyaiva karuṇādi-doṣa-nibandhanam asādhāraṇaṁ bhramaṁ nirākartum hiṁsādimattve'pi yuddhasya sva-dharmatvenādharma-tvābhāvaṁ bodhayati bhagavān svadharmam apīti |

na kevalaṁ paramārtha-tattvam evāveksya kiṁ tu svadharmam api kṣatriya-dharmam api yuddhāparāṇmukhatva-rūpaṁ aveksya śāstrataḥ paryālocya vikampitum vicalitum dharmād adharmatva-bhrāntya nivartitum nārhasi | tatraivaṁ sati **yadyapy ete na paśyanti** ity ādinā **narake niyataṁ vāso bhavati** ity antena yuddhasya pāpa-hetutvaṁ tvayā yad uktam **kathaṁ bhīṣmam ahaṁ saṅkhye** ity ādinā ca guru-vadha-brahma-vadhādy-akaraṇaṁ yad abhihitaṁ tat sarvaṁ dharmā-śāstra-paryālocanād evoktam | kasmāt ? hi yasmād dharmyād aparāṇmukhatva-dharmād anapetād yuddhād anyat kṣatriyasya śreyaḥ śreyaḥ-sādhanaṁ na vidyate | yuddham eva hi pṛthivī-jaya-dvāreṇa prajā-rakṣaṇa-brāhmaṇa-śuśrūṣādi-kṣātra-dharma-nirvāhakam iti tad eva kṣatriyasya praśastataram ity abhiprāyaḥ | tathā coktam parāśareṇa –

भगवद्गीता द्वितीयोऽध्यायः

ksatriyo hi prajā rakṣan śāstra-pāṇih pradaṇḍayan |
nirjitya para-sainyādi kṣitim dharmeṇa pālayet || [Parāśara-smṛti 1.58] iti ||31||

manunāpi –

samottamādhamai rājā tv āhūtaḥ pālayan prajāḥ |
na nivarteta saṁgrāmāt kṣātram dharmam anusmaran ||
saṁgrāmeṣv anivartitvaṁ prajānām caiva pālanam |
śūsruṣā brāhmaṇānām ca rājñām śreyaskaram param || [Manu 7.88-9] ity ādinā |

rāja-śabdaś ca kṣatriya-jāti-mātra-vācīti sthitam eveṣṭhy-adhikaraṇe | tena bhūmi-
pālasyaivāyam dharmā itī na bhramitavyam | udāhṛta-vacane'pi kṣatriyo hīti kṣātram
dharmam itī ca spaṣṭam liṅgam | tasmāt kṣatriyasya yuddham praśasto dharmā itī sādhu
bhagavato'bhīhitam | [apaśavo'nye go-aśvebhyaḥ paśavo go-aśvāḥ](#) itivat praśamsā-lakṣaṇayā
yuddhād anyac-chreyaḥ-sādhanām na vidyata ity uktam itī na doṣaḥ | etena yuddhāt
praśastatarām kiṁcid anuṣṭhātum tato nivṛttir uciteti nirastam | [na ca śreyo'nupaśyāmi
hatvā svajanam āhave](#) ity etad api ||31||

viśvanāthaḥ : ātmano nāśābhāvād eva vadhād vikampitum bhētum nārhasi | svadharmam
api cāvekṣya na vikampitum arhasīti sambandhaḥ ||31||

baladevaḥ : evam paramātma-jñānopayogitvād ādau jīvātma-jñānam sarvān prati
taulyenopadiśya sa-niṣṭhān prati niṣkāmatayānuṣṭhitāni karmāṇi hṛd-viśuddhi-sahakṛtām
ātma-jñāna-niṣṭhām niṣpādayantīti vadiśyan tasyām pratītim utpādayitum
sakāmatayānuṣṭhitānām karmaṇām kāmya-phala-pradatvam āha dvābhyām svadharmam
apīti |

yuddham khalu kṣatriyasya nityatam agnihotrādivad vihitam | tac ca śatru-prāṇa-
vihaṁsana-rūpam agniṣṭomādi-paśu-hiṁsanavan na pratyavāya-nimittam | ubhayatra
himseyam upakṛti-rūpaiva | hīnāyor deha-lokayos tyāgena divyayos tayor lobhāt | āha
caivam smṛtiḥ –

āhaveṣu mitho'nyonyam jighāmsanto mahīkṣitaḥ |
yudhyamānāḥ param śaktyā svargam yānti aparānmukhāḥ || [Manu 7.90]
yajñeṣu paśavo brahman hanyante satatam dvijaiḥ |
saṁskṛtāḥ kila mantraiś ca te'pi svargam avāpnuvan || [?] ity ādyā |

evam nija-dharmam avekṣya vikampitum dharmāt pracalitum nārhasi | yuktaṁ na ca
śreyo'nupaśyāmīty ādinā narake nityatam vāso bhavatiṣy antyena yuddhasya pāpa-
hetutvaṁ tvayoktam | tac cājñānād evety āha dharmyād itī | yuddham eva bhūmi-jaya-
dvārā prajā-pālana-guru-vipra-saṁsevanādi-kṣātra-dharma-nirvāhīti | evam āha bhagavān
parāśaraḥ –

ksatriyo hi prajā rakṣan śāstra-pāṇih pradaṇḍayan |
nirjitya para-sainyādi kṣitim dharmeṇa pālayet || [Parāśara-smṛti 1.58] iti ||31||

Verse 32

भगवद्गीता द्वितीयोऽध्यायः

यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम् ।
सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥३२॥

yadṛcchayā copapannam svarga-dvāram apāvṛtam |
sukhinaḥ kṣatriyaḥ pārtha labhante yuddham idr̥śam ॥32॥

śrīdharah : kim ca mahati śreyasi svayam evopāgate sati kuto vikampasa iti | ata āha yadṛcchayeti | yadṛcchayā aprārthitam eva upapannam prāptam idr̥śam yuddham labhante | yato nirāvaraṇam svarga-dvāram evaitat | yad vā ya evainvidham yuddham labhante ta eva sukhina ity arthaḥ | etena **svajanam hi katham hatvā sukhinaḥ syāma mādhava** iti yad uktam tan nirastam bhavati ॥32॥

madhusūdanaḥ : nanu yuddhasya kartavyatve'pi na bhīṣma-droṇādibhir gurubhiḥ saha tat kartum ucitam atigarhitatvād ity āśaṅkyāha yadṛcchayeti | yadṛcchayā sva-prayatnavyatirekeṇa | co'vadhāraṇe | aprārthanayaivopasthitam idr̥śam bhīṣma-droṇādi-vīrapuruṣa-pratiryogikam kīrti-rājya-lābha-dṛṣṭa-phala-sādhanam yuddham ye kṣatriyaḥ pratiyogitvena labhante te sukhinaḥ sukha-bhāja eva | jaye satyenāyāsenaiwa yaśaso rājyasya ca lābhāt | parājaye cātīśīghram eva svargasya lābhād ity āha svarga-dvāram apāvṛtam iti | apratibaddham svarga-sādhanam yuddham avyavadhānenaiva svargajanakam jyotiṣṭhomādikam tu ciratareṇa deha-pātasya pratibandhābhāvasya cāpekṣaṇād ity arthaḥ | svarga-dvāram ity anena śyenādivat pratyavāya-śaṅkā parihr̥tā | śyenādayo hi vihitā api phala-doṣeṇa duṣṭāḥ | tat-phalasya śatru-vadhasya **na himsyāt sarvā bhūtāni, brāhmaṇam na hanyāt** ity ādi-śāstra-niṣiddhasya pratyavāya-janakatvāt phale vidhyabhāvāc ca na **vidhi-spr̥ṣṭe niṣedhānavakāśaḥ** iti **nyāyāvatārah** | yuddhasya hi phalam svargaḥ sa ca na niṣiddhaḥ | tathā ca **manuḥ** --

āhaveṣu mitho'nyonyam jighāmsanto mahīkṣitaḥ |
yudhyamānāḥ param śaktyā svargam yānty aparānmukhāḥ || [Manu 7.90] iti |

yuddham tu agniṣomīyādy-ālambha-vadha-vihitatvān na niṣedhena spraṣṭum śakyate ṣoḍaśi-graṇādivat | graṇānāgrahayos tulya-balatayā vikalpavat sāmānya-śāstrasya viśeṣa-śāstreṇa saṅkoca-sambhavāt | tathā ca **vidhi-spr̥ṣṭe niṣedhānavakāśaḥ** iti nyāyād yuddham na pratyavāya-janakam nāpi bhīṣma-droṇādi-guru-brāhmaṇādi-vadha-nimitto doṣaḥ | teṣāṃ ātatāyivāt | tad uktam manunā --

guruṃ vā bāla-vṛddhau vā brāhmaṇam vā bahu-śrutam |
ātatāyinaṃ āyāntam hanyād evāvicārayan ||
ātatāyinaṃ āyāntam api vedānta-pāragam |
jighāmsantam jighāmsiyān na tena brahmahā bhavet ||
nātatāyi-vadho doṣo hantur bhavati kaścana || [Manu 8.350-351] ity ādi |

nanu --

smṛtyor virodhe nyāyas tu balavān vyavahārataḥ |
artha-śāstrāt tu balavad dharma-śāstram iti sthitiḥ || [Yājñavalkya 2.21]

iti yājñavalkya-vacanād ātatāyi-brāhmaṇa-vadhe'pi pratyavāyo'sty eva | **brāhmaṇam na hanyāt** iti hi dṛṣṭa-prayojanānapekṣatvād dharma-śāstram, **jighāmsantam jighāmsiyān na tena brahmahā bhavet** iti ca sva-jīvanārthatvād artha-śāstram |

भगवद्गीता द्वितीयोऽध्यायः

atrocyate **brahmaṇe brāhmaṇam ālabheta** itivad yuddha-vidhāyakam api dharmā-sāstram eva **sukha-duḥkhe same kṛtvā** ity atra dr̥ṣṭa-prayojanānapekṣatvasya vakṣyamāṇatvāt | yājñavalkya-vacanam tu dr̥ṣṭa-prayojanoddeśyaka-kūṭa-yuddhādi-kṛta-vadha-viṣayam ity adoṣaḥ | mitākṣarākāras tu dharmārtha-sannipāte'rtha-grāhiṇa etad eveti dvādaśa-vārṣika-prāyaścittasyaitac-chabda-parāmṛṣṭasyāpastambena vidhānān mitra-labdhyādy-artha-sāstrānusāreṇa catuspād vyavahāre śatoror api jaye dharmā-sāstrātikramo na kartavya ity etat param vacanam etad ity āha | bhavatv evam na no hāniḥ | tad evam yuddha-karaṇe sukhokteḥ **svajanam hi katham hatvā sukhinaḥ syāma mādharma** ity arjunoktam apākṛtam ||32||

viśvanāthaḥ : kim ca, jetṛbhyaḥ sakāśād api nyāya-yuddhe mṛtānām adhikam sukham ato bhīṣmādīn hatvā tān pratyuta svato'pi adhika-sukhinaḥ kuru ity āha yadṛcchayeti | svarga-sādhanam karma-yogam akṛtvāpīty arthaḥ | apāvṛtam apagatāvaraṇam ||32||

baladevaḥ : kim cāyatnād āgate'smin mahati śreyasi na yukta te kampa ity āha yadṛcchayeti | co'vadhāraṇe | yatnam vinaiva copapannam īdr̥ṣam bhīṣmādibhir mahā-vīraiḥ saha yuddham sukhinaḥ sabhāgyāḥ kṣatriyā labhante | vijaye satya-śrameṇa kīrti-rājjayor mṛtyau sati śīghram eva svargasya ca prāpter ity arthaḥ | etad vyañjayan viśinaṣṭi – svarga-dvāram upāvṛtam iti | apratiruddha-svarga-sādhanam ity arthaḥ | jyotiṣomādikaṁ ciratareṇa svargopalambhakam iti tato'syātiśayaḥ ||32||

Verse 33

अथ चेत्त्वमिमं धर्म्म संग्रामं न करिष्यसि ।
ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ॥३३॥

atha cet tvam imam dharmyam saṁgrāmaṁ na kariṣyasi |
tataḥ sva-dharmaṁ kīrtim ca hitvā pāpam avāpsyasi ||33||

śrīdharāḥ : viparyaye doṣam āha atha ced iti ||33||

madhusūdanaḥ : nanu nāham yuddha-phala-kāmaḥ | **na kāṅkṣe vijayam kṛṣṇa, api trailokya-rājyasya** ity uktatvāt tat katham mayā kartavyam ity āśaṅkyākarāṇe doṣam āha atha ced iti | atheti pakṣāntare | imam bhīṣma-droṇādi-vīra-puruṣa-pratīyogikaṁ dharmyam himsādi-doṣaṇāduṣṭam satām dharmād anapetām iti vā | sa ca manunā darśitaḥ –

na kūṭair āyudhair hanyād yudhyamāno raṇe ripūn |
na karṇibhir nāpi digdhair nāgni-jvalita-tejanaiḥ ||
na ca hanyāt sthālārūḍham na klībam na kṛtāñjalim |
na mukta-keśam nāsīnam na tavāsmīti vādinam ||
na suptam na visamnāham na nagnam na nirāyudham |
nāyudhyamānam paśyantam na pareṇa samāgatam ||
nāyudha-vyasana-prāptam nartam nātiparikṣatam |
na bhītam na parāvṛttam satām dharmam anusmaran || [Manu 7.91-94] iti |

भगवद्गीता द्वितीयोऽध्यायः

satām dharmam ullāṅghya yudhyamāno hi pāpīyān syāt | tvam tu parair āhūto’pi sad-
dharmopetam api saṅgrāmaṁ yuddham na kariṣyasi dharmato lokato vā bhītaḥ parāvṛtto
bhaviṣyasi cet tato [nirjitya para-sainyāni kṣitiṁ dharmeṇa pālayet](#) [Parāśara-smṛti 1.58] ity
ādi-śāstra-vihitasya yuddhasyākaraṇāt svadharmaṁ hitvānanuṣṭhāya kīrtiṁ ca
mahādevādi-samāgama-nimittam hitvā [na nivarteta saṅgrāmāt](#) ity ādi-śāstra-niṣiddha-
saṅgrāma-nivṛtṭyā ca raṇa-janyaṁ pāpam eva kevalam avāpsyasi na tu dharmam kīrtiṁ
cety abhiprāyaḥ |

athavā’neka-janmārjitaṁ dharmam tyaktvā rāja-kṛtaṁ pāpam evāvāpsyasīty arthaḥ |
yasmāt tvam parāvṛttam ete duṣṭā avāsyam haniṣyanti ataḥ parāvṛtta-hataḥ samś
ciropārjita-nija-sukṛta-parityāgena paropārjita-duṣkṛta-mātra-bhān mā bhūr ity
abhiprāyaḥ | tathā ca [manuḥ](#) –

[yas tu bhītaḥ parāvṛttaḥ saṅgrāme hanyate paraiḥ |](#)
[bhartur yad duṣkṛtaṁ kiṁcit tat sarvaṁ pratipadyate ||](#)
[yac cāsya sukṛtaṁ kiṁcid amutrārtham upārjitaṁ |](#)
[bhartā tat sarvaṁ ādatte parāvṛtta-hatasya tu ||](#) [Manu 7.95-96] iti |

yājñavalkyo’pi [rājā sukṛtam ādatte hatānām vipalāyinām](#) iti | tena yad uktam – [pāpam](#)
[evāśrayed asmān hatvaitān ātatāyinaḥ](#) [Gītā 1.36], [etān na hantum icchāmi ghanto’pi](#)
[madhusūdana](#) [Gītā 1.35] iti tan nirākṛtaṁ bhavati ||33||

viśvanāthaḥ : vipakṣe doṣam āha atheti caturbhiḥ ||33||

baladevaḥ : vipakṣe doṣān darśayati athety ādibhiḥ | svasya tava dharmyaṁ yuddha-
lakṣaṇam kīrtiṁ ca rudra-santoṣaṇa-nivāta-kavacādi-vadha-labdhām hitvā pāpam [na](#)
[nivarteta saṅgrāmād](#) ity ādi smṛti-pratiśiddham sva-dharma-tyāga-lakṣaṇam
prāpsyasi ||33||

Verse 34

अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् ।
संभावितस्य चाकीर्तिर्मरणादतिरिच्यते ॥३४॥

akīrtiṁ cāpi bhūtāni kathayisyanti te’vyayām |
sambhāvitasya cākīrtir maraṇād atiricyate ||34||

śrīdharaḥ : kiṁ ca akīrtiṁ ity ādi | avyayām śāsvatīm | sambhāvitasya bahu-matasya |
atiricyate adhikatarā bhavati ||34||

madhusūdanaḥ : evam kīrti-dharmayor iṣṭayor aprāptir anīṣṭasya ca pāpasya prāptir
yuddha-parityāge darśitā | tatra pāpākhyam anīṣṭam vyavadhānena duḥkha-phaladam
āmutrikatvāt | śiṣṭa-garhā-lakṣaṇam tv anīṣṭam āsanna-phaladam atyasahyam ity āha
akīrtiṁ iti | bhūtāni devarṣi-manuṣyādīni te tavāvyayām dīrgha-kālam akīrtiṁ na
dharmātmāyaṁ na śūro’yam ity evam-rūpām kathayisyanty anyonyaṁ kathā-prasaṅge |
kīrti-dharma-nāśa-samuccayārthau nipātau | na kevalam kīrti-dharmau hitvā pāpam
prāpsyasi api tu akīrtiṁ ca prāpsyasi | na kevalam tvam eva tām prāpsyasi api tu bhūtāny
api kathayisyantīti vā nipātayor arthaḥ |

भगवद्गीता द्वितीयोऽध्यायः

nanu yuddhe sva-maraṇa-sandehāt tat-parihārārtham akīrtir api soḍhavyā āma-
rakṣaṇasyātyantāpekṣitatvāt | tathā coktaṁ **śānti-parvaṇi**¹ --

sāmnā dānena bhedena samastair atha vā pṛthak |
vijetum prayatetarīn na yuddhena kadā cana ||
anityo vijayo yasmād dṛśyate yudhyamānayoḥ |
parājayaś ca saṁgrāme tasmād yuddham vivarjayet ||
trayāṇām apy upāyānām pūrvoktānām asaṁbhave |
tathā yudhyeta saṁpanno vijayeta ripūn yathā || [ManuS 7.198-200]

evam eva **manunā**py uktam |

tathā ca maraṇa-bhītasya kim akīrti-duḥkham iti śaṅkāṁ apanudati sambhāvitasya
dharmātmā śūra ity evam ādibhir ananya-labhyair guṇair bahumatasya janasyākīrtir
maraṇād apy atiricyate'dhikā bhavati | co hetau | evaṁ yasmād ato'kīrter maraṇam eva
varam nyūnatvāt | tvam apy atirsambhāvito'si mahādevādi-saṁāgamena | ato nākīrti-
duḥkham soḍhum śakṣyasīty abhiprāyaḥ | udāhṛta-vacanaṁ tv artha-śāstratvāt **na**
nivarteta saṁgrāmāt [Manu 7.88] ity ādi-dharma-śāstrād durbalam iti bhāvaḥ ||34||

viśvanāthaḥ : avyayām anaśvarām | sambhāvitasyaṭipratiṣṭhitasya ||34||

baladevaḥ : na kevalam svadharmasya kīrteś ca kṣati-mātram | yuddhe samārabdhe'rjunaḥ
palāyata ity avyayām śāsvatīm akīrtim ca tava bhūtāni sarve lokāḥ kathayisyanti | nanu
maraṇād bhītena mayā akīrtiḥ soḍhavyeti cet tatrāha sambhāvitasyaṭipratiṣṭhitasya |
atiricyate adhikā bhavati | tathā ca tādrśākīrter maraṇam eva varam iti ||34||

Verse 35

भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः ।
येषां च त्वं बहुमतो भूत्वा यास्यसि लघवम् ॥३५॥

bhayād raṇād uparataṁ maṁsyante tvāṁ mahārathāḥ |
yeṣāṁ ca tvāṁ bahumato bhūtvā yāsyasi lāghavam ||35||

śrīdharāḥ : kim ca bhayād iti | yeṣāṁ bahu-guṇatvena tvāṁ pūrvam sammato'bhūṣ ta eva
bhayāt saṁgrāmān nivṛttaṁ tvāṁ manyeran | tataś ca pūrvam bahumato bhūtvā lāghavam
laghutām yāsyasi ||35||

madhusūdanaḥ :

viśvanāthaḥ : yeṣāṁ tvāṁ bahu-mato'smac-chatrur arjunaś tu mahāçūra iti bahu-saāmāna-
viñāyo bhūtvā samprati yuddhād uparame sati lāghavaā yāsyasi te duryodhanādayo
mahārathāś tvāṁ bhayād eva raṇād uparataṁ maṁsyanta ity anvayaḥ | kṣatriyāṇām hi
bhayaṁ vinā yuddhoparati-hetur bandhu-snehādiko nopapadyata iti matveti bhāvaḥ ||35||

¹ Only found in Manu.

भगवद्गीता द्वितीयोऽध्यायः

baladevaḥ : nanu kula-kṣaya-doṣāt kārūṇyāc ca vinivṛttasya mama katham akīrtiḥ syād iti cet tatrāha bhayād iti | mahārathā duryodhanādayas tvām karṇādi-bhayān na tu bandhu-kārūṇyād raṇād uparataṁ maṁsyante | na hi sūrasya śatru-bhayaṁ vinā bandhu-snehena yuddhād uparatir ity arthaḥ | itaḥ pūrvaṁ yeṣāṁ tvām bahumataḥ sūro vairīti bahu-guṇavattayā saṁmato'bhūr idānīm yuddhe samupasthite kātaro'yaṁ vinivṛtta ity evaṁ tat-kṛtaṁ lāghavaṁ duḥsahaṁ yāsyasi ||35||

Verse 36

अवाच्यवादांश्च बहून् वदिष्यन्ति तवाहिताः ।
निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम् ॥३६॥

avācya-vādāṁś ca bahūn vadiṣyanti tavāhitāḥ |
nindantas tava sāmartyaṁ tato duḥkhataraṁ nu kim ||36||

śrīdharah : kim ca avācya-vādān iti | avācyān vādān vacanānarhān śabdān tava ahitāḥ tvac-chatravo vadiṣyanti ||36||

madhusūdanaḥ : nanu bhīṣmādayo mahārathā na bahu manyantāṁ duryodhanādayas tu śatravo bahu maṁsyante māṁ yuddha-nivṛtṭyā tad-upakāritvād ity ata āha avācyeti | tavāsādhāraṇaṁ yat sāmartyaṁ loka-prasiddhaṁ tan nindantas tava śatravo duryodhanādayo'vācyān vādān vacanān arhān ṣaṇḍha-tilādi-rūpān eva śabdān bahūn aneka-prakārān vadiṣyanti na tu bahu maṁsyanta ity abhiprāyaḥ | athavā tava sāmartyaṁ stuti-yogyatvaṁ tava nindanto'hitā avācya-vādān vadiṣyantīty anvayaḥ |

nanu bhīṣma-droṇādi-vadha-prayuktaṁ kaṣṭataraṁ duḥkham asahamāno yuddhān nivṛttaḥ śatru-kṛta-sāmartya-nindanādi-duḥkhaṁ soḍhum śakṣyāmīty ata āha tatas tasmān nindā-prāpti-duḥkhāt kim tu duḥkhataraṁ tato'dhikaṁ kim api duḥkhaṁ nāstīty arthaḥ ||36||

viśvanāthah : avācya-vādān | klība ity ādi kaṭūktiḥ ||36||

baladevaḥ : kim cāvācyeti | ahitāḥ śatravo dhārtarāṣṭrās tava sāmartyaṁ pūrva-siddhaṁ parākramaṁ nindantaḥ bahūn avācya-vādān ṣaṇḍhatilādi-śabdān vadiṣyanti | tata evaṁvidhāvācya-vāda-śravaṇād atīṣāyitaṁ kim duḥkham asti | itthaṁ caite ṣaḍbhir yuddha-vairāgyasyāsvargatvam akīrti-karatvaṁ coktaṁ darśitam ||36||

Verse 37

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।
तस्मादुत्तिष्ठकौन्तेय युद्धाय कृतनिश्चयः ॥३७॥

hato vā prāpsyasi svargaṁ jītvā vā bhokṣyase mahīm |
tasmād uttiṣṭha kaunteya yuddhāya kṛta-niścayaḥ ||37||

śrīdharah : yad uktaṁ [na caitad vidmaḥ](#) [Gītā 2.6] iti tatrāha hato vety ādi | pakṣa-dvaye'pi tava lābha evety arthaḥ ||37||

भगवद्गीता द्वितीयोऽध्यायः

madhusūdanaḥ : nanu tarhi yuddhe gurv-ādi-vadha-vaśān madhyastha-kṛtā nindā tato nivṛttau tu śatru-kṛtā nindety ubhayataḥ pāsā rajjur ity āśaṅkya jaye parājaye ca lābha-dhrauvyād yuddhārtham evotthānam āvaśyakam ity āha hato veti | spaṣṭam pūrvārdham | yasmād ubhayathāpi te lābhas tasmāj jeśyāmi śatrūn marisyāmi veti kṛta-niścayaḥ san yuddhāyottiṣṭha | nayatara-phala-sandehe'pi yuddha-kartavyatāyā niścitatvāt | etena **na caitad vidmaḥ kataran no gariyaḥ** [Gītā 2.6] ity ādi parihṛtam ||37||

viśvanāthaḥ : nanu yuddhe mama jaya eva bhāvīty api nāsti niścayaḥ | tataś ca katham yuddhe pravartitavyam ity ata āha hata iti ||37||

baladevaḥ : nanu yuddhe vijaya eva me syād iti niścayābhāvāt tato'ham nivṛtto'smīti cet tatrāha hato veti | pakṣa-dvaye'pi te lābha eveti bhāvaḥ ||37||

Verse 38

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥३८॥

sukha-duḥkhe same kṛtvā lābhālābhau jayājayau |
tato yuddhāya yujyasva naivam pāpam avāpsyasi ||38||

śrīdharah : yad apy uktam **pāpam evāśrayed asmān** [Gītā 1.36] iti tatrāha sukha-duḥkhe ity ādi | sukha-duḥkhe same kṛtvā | tathā tayoh kāraṇa-bhūtau lābhālābhāv api | tayor api kāraṇa-bhūtau jayājayāv api samau kṛtvā | eteśām samatve kāraṇam harṣa-viśāda-rāhityam | yujyasva sannadho bhava | sukhādy-abhilāsam hitvā svadharmā-buddhyā yudhyamānaḥ pāpam na prāpsyasīty arthaḥ ||38||

madhusūdanaḥ : nanv evam svargam uddiśya yuddha-karaṇe tasya nityatva-vyāghātaḥ | rājyam uddiśya yuddha-karaṇe tv artha-śāstratvād dharmā-śāstrāpekṣayā daurbalyam syāt | tataś ca kāmyasyākaraṇe kutaḥ pāpam dṛṣṭārthasya guru-brāhmaṇādi-vadhasya kuto dharmatvam, tathā cātha ced iti ślokārtho vyāhata iti cet tatrāha sukha-duḥkhe iti |

samatā-karaṇam rāga-dveṣa-rāhityam | sukhe tat-karaṇe lābhe tat-karaṇe lābhe tat-karaṇe jaye ca rāgam akṛtvā, evam duḥkhe tad-dhetāv alābhe tad-dhetāv ajaye ca dveṣam akṛtvā tato yuddhāya yujyasva sannadhau bhava | evam sukha-kāmanām duḥkha-nivṛtti-kāmanām vā vihāya svadharmā-buddhyā yudhyamāno guru-brāhmaṇādi-vadha-nimittam nitya-karmākaraṇa-nimittam ca pāpam na prāpsyasi | yas tu phala-kāmanayā karoti sa guru-brāhmaṇādi-vadha-nimittam pāpam prāpnoti yo vā na karoti sa nitya-karmākaraṇa-nimittam | ataḥ phala-kāmanām antareṇa kurvann ubhaya-vidham api pāpam na prāpnotīti prāg eva vyākhyāto'bhiprāyaḥ | **hato vā prāpsyasi svargam jitvā vā bhoksyase mahim** [Gītā 2.37] iti svānuṣaṅgika-phala-kathanam iti na doṣaḥ | tathā ca **āpastambaḥ** smarati – **tad yathāmre phalārthe nimitte chāyā-gandhāvanūtpadyete evam dharmam caryamānam arthā anūtpadyante no ced anūtpadyante na dharmā-hānir bhavati** iti | ato yuddha-śāstrasyārtha-śāstratvābhāvāt **pāpam evāśrayed asmān** [Gītā 1.36] ity ādi nirākṛtam bhavati ||38||

भगवद्गीता द्वितीयोऽध्यायः

viśvanāthaḥ : tasmāt tava sarvathā yuddham eva dharmas tad api yad imāṃ pāpa-kāraṇam āsankase, tarhi mattaḥ pāpānutpatti-prakāram śikṣitvā yudhyasvety āha sukha-duḥkhe same kṛtvā | tad-dhetur lābhālābhau rājya-lābha-rāja-cyūti api | tad-dhetur jayājayāv api samau kṛtvā vivekena tulyau vibhāvety arthaḥ | tataś caivam-bhūta-sāmya-lakṣaṇe jñānavatas tava pāpam naiva bhavet | yad vakṣyate **lipyate na sa pāpena padma-patram ivāmbhasā** [Gītā 5.10] iti ||38||

baladevaḥ : nanu **atha cet tvam** ity ādi-padyārtho vyāhṛtaḥ | rājyādy-uddeśena kṛtasya yuddhasya guru-viprādi-vināśa-hetutvena pāpotpādakatvād iti cen mumukṣu-vartmanā yuddhamānasya tava tad-vināśa-hetukaṃ pāpam na syād ity āha sukheti | sāmya-kāraṇam iha tatra tatra nirvikāratvam bodhyam | sukhe tad-dhetau jaye ca rāgam akṛtvā duḥkhe tad-dhetāv alābhe tad-dhetau parājaye ca dveṣam akṛtvā tatra tatra nirvikāra-cittaḥ san tato yuddhāya yujyasva | kevala-svadharmā-dhiyā yoddhum udyukto bhavety arthaḥ | evam mumukṣu-rītyā yoddhā tvam pāpam tad-vināśa-hetukaṃ nāvāpsyasi | phalecchuḥ san yo yudhyate sa tat-pāpam vindati | vijñānārthī tu purātanam ananta-pāpam apanudatīty arthaḥ |

nanu phala-rāgam vinā duṣkare yuddha-dānādau katham pravṛttir iti ced
anantātmānanda-rāgam tatra pravartakaṃ grhāṇa rājyādy-anurāgam iva bhṛgu-pāte ||38||

Verse 39

एषा तेऽभिहिता सांख्ये बुद्धिर्योगे त्विमां शृणु ।
बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥३९॥

eṣā te'bhihitā sāṅkhye buddhir yoge tv imāṃ śṛṇu |
buddhyā yukto yayā pārtha karmabandham prahāsyasi ||39||

śrīdharah : upadiṣṭam jñāna-yogam upasamharaṃs tat-sādhanam karma-yogam prastauti eṣety ādi | samyak khyāyate prakāśyate vastu-tattvam anayeti sāṅkhyā samyak jñānam | tasyām prakāśamānam ātma-tattvam sāṅkhyam | tasmīn karaṇīyā buddhir eṣā tavābhīhitā | evam abhīhitāyām api tava ced ātma-tattvam aparokṣam na bhavati tarhy antaḥkaraṇa-śuddhi-dvārā ātma-tattvāparokṣārtham karma-yoga tv imāṃ buddhiṃ śṛṇu | yayā buddhyā yuktaḥ paramēśvarārpita-karma-yogena śuddhāntaḥkaraṇaḥ san tat-prasāda-labdhāparokṣa-jñānena karmātmakaṃ bandham prakarṣeṇa hāsyasi tyakṣyasi ||39||

madhusūdanaḥ : nanu bhavatu svadharmā-buddhyā yudhyamānasya pāpābhāvaḥ, tathāpi na mām prati yuddha-kartavyatopadeśas tavocitaḥ | **ya enam vetti hantāram** [Gītā 2.19] ity ādinā **katham sa puruṣaḥ pārtha kaṃ ghātayati hanti kam** [Gītā 2.21] ity antena viduṣaḥ sarva-karma-pratikṣepāt | na hy akartr-bhokṣṛ-śuddha-svarūpo'ham asmi yuddham kṛtvā tat-phalam bhokṣya iti ca jñānam sambhavati virodhāt | jñāna-karmaṇoḥ samuccayāsambhavāt prakāśa-tamasor iva | ayam cārjunābhiprāyo **jyāyasī ced** ity atra vyakto bhaviṣyati | tasmād ekam eva mām prati jñānasya karmaṇaś copadeśo nopapadyata iti cet, na | vidvad-avidvad-avasthā-bhedena jñāna-karmopadeśopapatter ity āha bhagavān eṣeti |

eṣā na tv evāham ity ādy-eka-vimśati-ślokaḥ te tubhyam abhīhitā sāṅkhye samyak khyāyate sarvopādhi-sūnyatayā pratipādyate paramātma-tattvam anayeti sāṅkhyopaniṣat

भगवद्गीता द्वितीयोऽध्यायः

tayaiva tāparya-parisamāptyā pratipādyate yaḥ sa sāṅkhya aupaniṣadaḥ puruṣa ity arthaḥ |
tasmin buddhis tan-mātra-viṣayaṁ jñānaṁ sarvānartha-nivṛtti-kāraṇaṁ tvāṁ prati
mayoktaṁ naitādṛśa-jñānavataḥ kvacid api karmocyate | tasya kāryaṁ na vidyata iti
vakṣyamāṇatvāt |

yadi punar evaṁ mayokte'pi tavaiṣā buddhir nodeti citta-doṣāt, tadā tad-apanayenātma-
tattva-sākṣātkārāya karma-yoga eva tvayānuṣṭheyaḥ | tasmin yoge karma-yoge tu
karaṇīyāṁ imāṁ **sukha-duḥkhe same kṛtvā** ity atroktāṁ phalābhisandhi-tyāga-lakṣaṇāṁ
buddhiṁ vistareṇa mayā vakṣyamāṇāṁ śṛṇu | tu-śabdaḥ pūrva-buddher yoga-viṣayatva-
vyatireka-sūcanārthaḥ | tathā ca śuddhāntaḥ-kāraṇaṁ prati jñānopadeśo'śuddhāntaḥ-
kāraṇaṁ prati karmopadeśa iti kutaḥ samuccaya-śāṅkayā virodhāvakāśa ity abhiprāyaḥ |

yoga-viṣayāṁ buddhiṁ phala-kathanena stauti – yathā vyavasāyātmikayā buddhyā
karmasu yuktaḥ tvāṁ karma-nimittaṁ bandha-nāśāyāśuddhi-lakṣaṇaṁ jñāna-
pratibandhaṁ prakarṣeṇa punaḥ pratibandhānutpatti-rūpeṇa hāsyasi tyakṣyasi | ayaṁ
bhāvaḥ – karma-nimitto jñāna-pratibandhaḥ karmaṇaiva dharmākhyenāpanetum śakyate
dharmeṇa pāpam apanudati [Mahānā 13.6] iti śruteḥ | śravaṇādi-lakṣaṇo vicāras tu
karmātmaka-pratibandha-rahitasyāsambhāvanādi-pratibandhaṁ dṛṣṭa-dvāreṇāpanayatīti
na karma-bandha-nirākaraṇāyopadeṣtum śakyate | ato'tyanta-malināntaḥ-karaṇatvād bahir
aṅga-sādhanāṁ karmaiva tvayānuṣṭheyaṁ, nādhunā śravaṇādi-yogyatāpi tava jātā | dūre
tu jñāna-yogyateti | tathā ca vakṣyati – **karmaṇy evādhikāras te** [Gītā 2.47] iti | etena
sāṅkhya-buddher antaraṅga-sādhanāṁ śravaṇādi vihāya bahiraṅga-sādhanāṁ karmaiva
bhagavatā kim ity arjunāyopadiśyata iti nirastam | karma-bandhaṁ saṁsāram īśvara-
prasāda-nimitta-jñāna-prāptyā prahāsyasīti prācāṁ vyākhyāne tv adhyāhāra-doṣaḥ karma-
pada-vaiyarthyaṁ ca parihartavyam ||39||

viśvanāthaḥ : upadiṣṭaṁ jñāna-yogam upasaṁharati eṣeti | samyak khyāyate prakāśyate
vastu-tattvam aneneti sāṅkhyāṁ samyak jñānaṁ | tasmin karaṇīyā buddhir eṣa kathitā |
adhunā yoge bhakti-yoge imāṁ vakṣyamāṇāṁ buddhiṁ karaṇīyāṁ śṛṇu, yayā bhakti-
viṣayiṇyā buddhyā yuktaḥ sahitaḥ | karma-bandhaṁ saṁsāram ||39||

baladevaḥ : uktaṁ jñāna-yogam upasaṁharan tad-upāyaṁ niṣkāma-karma-yogaṁ vaktum
ārabhate eṣeti | sāṅkhyopaniṣat samyak khyāyate nirūpyate tattvam anayā iti nirukteḥ |
tayā pratipādyam ātma-yāthātmyaṁ sāṅkhyam | śaiṣikān tasmin kartavyaiṣā buddhis
tavābhīhitā | **ne tv evāham** ity ādinā **tasmāt sarvāṇi bhūtāni** ity antena | sā cet tava citta-
tad-doṣān nābhyudeti tarhi yoge tam etaṁ vedānuvacanena brāhmaṇā vividīṣanti yajñena
dānena tapasā nāśakena ity ādi śruty-uktāntargata-jñāne niṣkāma-karma-yoge kartavyāṁ
imāṁ vakṣyamāṇāṁ buddhiṁ śṛṇu | phaloktyā tāṁ stauti yayeti | karmāṇi kurvāṇas tvāṁ
bhagavad-ājñayā mahā-prayāsāni karmāṇi kurvaṁs tat-tad-uddeśa-mahimnā tvad-antar-
abhyudīyatātma-jñāna-niṣṭhayā saṁsāram tariṣyasīti | paśu-putra-rājyādi-phalakaṁ karma
sa-kāmaṁ jñāna-phalakaṁ tu tan-niṣkāmaṁ iti śāstre'smin paribhāsyate ||39||

Verse 40

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।
स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥४०॥

nehābhikrama-nāśo'sti pratyavāyo na vidyate |

भगवद्गीता द्वितीयोऽध्यायः

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

śrīdharah : nanu kṛṣyādivat karmaṇām kadācid vighna-bāhulyena phale vyabhicārāt mantrādy-aṅga-vaiguṇyena ca pratyavāya-sambhavaāt kutaḥ karma-yogena karma-bandha-prahāṇam | tatrāha nehety ādi | iha niškāma-karma-yoge abhikramasya prārambhasya nāśo niṣphalatvaṁ nāsti | pratyavāyaś ca na vidyate | īśvaroddeśenaiva vighna-vaiguṇyādy-asambhavāt | kiṁ cāsya dharmasya īśvarārādhanārtha-karma-yogasya svalpam apy upakrama-mātram api kṛtam mahato bhayāt saṁsāra-lakṣaṇāt trāyate rakṣati | na tu kāmya-karmavat kiñcid aṅga-vaikguṇyādinā naiṣphalyam asyety arthaḥ ||40||

madhusūdanaḥ : nanu **tam etam vedānuvacanena brāhmaṇā vividiṣanti yajñena dānena tapasānāśakena** [BAU 4.4.22] iti śrutyā vividiṣām jñānam coddīśya saṁyoga-pṛthaktva-nyāyena sarva-karmaṇām viniyogāt tatra cāntaḥ-karaṇa-śuddher dvāratvān mām prati karmānuṣṭhānam vidhīyate | tatra **tad yatheha karma-jito lokaḥ kṣīyate evam evāmutra puṇya-jito lokaḥ kṣīyate** [Chā 8.1.6] iti śruti-bodhitasya phala-nāśasya sambhāvāj jñānam vividiṣām coddīśya kriyamāṇasya yajñādeḥ kāmyatvāt sarvāṅgopasaṁhāreṇānuṣṭheyasya yat kiñcid aṅgāsampattāv api vaiguṇyāpatter yajñenety ādi-vākya-vihitānām ca sarveṣām karmaṇām ekena puruṣāyusa-paryavasāne’pi kartum aśakyatvāt kutaḥ karma-bandham prahāsyasīti-phalam pratyāśety ata āha bhagavān nehety |

abhikramyate karmaṇā prārabhyate yat phalam so’bhikramas tasya nāśas tad yathehety ādinā pratipādita iha niškāma-karma-yoge nāsti | etat-phalasya śuddheḥ pāpa-kṣaya-rūpatvena loka-śabda-vācya-bhogyatvābhāvena ca kṣayāsambhavāt | vedana-paryantāyā eva vividiṣyāḥ karma-phalatvād vedanasya cāvyavadhānenājñāna-nivṛtti-phala-janakasya phalam ajanayitvā nāśāsambhavād iha phala-nāśo nāstīti sādḥuktam | tad uktam –

**tad yatheheti yā nindā sā phale na tu karmaṇi |
phalecchām tu parityajya kṛtam karma viśuddhi-kṛt || iti |**

tathā pratyavāyo’ṅga-vaiguṇya-nibandhanam vaiguṇyam iha na vidyate tam iti vākyena nityānām evopātta-durita-kṣaya-dvāreṇa vividiṣyām viniyogāt | tatra ca sarvāṅgopasaṁhāra-niyamābhavāt | kāmyānām api saṁyoga-pṛthaktva-nyāyena viniyoga iti pakṣe’pi phalābhisandhi-rahitatvena teṣām nitya-tulyatvāt | nahi kāmya-nityāgnihoṭrayoḥ svataḥ kaścid viśeṣo’sti | phalābhisandhi-tad-abhāśābhyām eva tu kāmyatva-nityatva-vyapadeśaḥ | idaṁ ca pakṣa-dvayam uktam **vārtike** –

**vedānuvacanādīnām aikātmya-jñāna-janmane |
tam etam iti vākyena nityānām vakṣyate vidhiḥ ||
yad vā vividiṣārthatvaṁ kāmyānām api karmaṇām |
tam etam iti vākyena saṁyogasya pṛthaktvataḥ || iti |**

tathā ca phalābhisandhinā kriyamāṇa eva karmaṇi sarvāṅgopa-saṁhāra-niyamāt tad-vilakṣaṇe śuddhy-arthe karmaṇi pratinidhyādinā samāpti-sambhavān nāṅga-vaiguṇya-nimittaḥ pratyavāyo’sṭīty arthaḥ | tathāsya śuddhy-arthasya dharmasya tam etam ity ādi-vākya-vihitasya madhye svalpam api saṅkhyayetikartavyatayā vā yathā-śakti-bhagavad-ārādhanārtham kiñcid apy anuṣṭhitam san mahataḥ saṁsāra-bhayāt trāyate bhagavat-prasāda-sampādanenānuṣṭhātāram rakṣati |

भगवद्गीता द्वितीयोऽध्यायः

sarva-pāpa-prasakto'pi dhyāyan nimiṣam acyutam |
bhūyas tapasvī bhavati pañki-pāvana-pāvanah || ity ādi smṛteḥ |

tam etam iti vākye samuccaya-vidhāyakābhāvāc cāsuddhi-tāratamyād evānuṣṭhāna-
tāratamyopapatter yuktam uktam karma-bandham prahāsyaṣi ||40||

viśvanāthaḥ : atra yogo dvididhaḥ śravaṇa-kīrtanādi-bhakti-rūpaḥ, śrī-bhagavad-arpita-
niškāma-karma-rūpaś ca | tatra [karmaṇy evādhikārah](#) ity ataḥ prāg bhakti-yoga eva
nirūpyate | [nistraiguṇyo bhavārjuna](#) ity ukter bhakter eve triguṇātītatvāt tayaiva puruṣo
nistraiguṇyo bhavatiṭy [ekādaśa-skandhe](#)² prasiddheḥ | jñāna-karmaṇos tu sāttvikatva-
rājasatvābhyām nistraiguṇyatvānupapatter bhagavad-arpita-lakṣaṇā bhaktis tu karmaṇo
vaiphalyābhāva-mātraṁ pratipādayati, na tu svasya bhakti-vyapadeśam prādhānyābhāvād
eva | yadi ca bhagavad-arpitam karmāpi bhaktir eveti matam, tadā karma kim syāt ? yad-
bhagavad-anarpita-karma, tad eva karmeti cen, na |

naīskarmyam apy acyuta-bhāva-varjitam
na śobhate jñānam alam nirañjanam |
kutaḥ punaḥ śaśvad abhadram īsvare
na cārpitam karma yad apy akāraṇam || [BhP 1.5.12)

iti nāradoktyā tasya vaiyartha-pratipādanāt | tasmād atra bhagvac-araṇa-mādhurya-
prāpti-sādhanībhūtā kevala-śravaṇa-kīrtanādi-lakṣaṇaiva bhaktir nirūpyate, yathā
niškāma-karma-yoga'pi nirūpayitavyaḥ | ubhāv apy etau buddhi-yoga-śabda-vācyau jñeyau
– [dadāmi buddhi-yogaṁ taṁ yena mām upayānti te](#) [10.10], [dūreṇa hy avaraṁ karma](#)
[buddhi-yogaḍ dhanañjaya](#) [2.49] iti cokteḥ |

atha nirguṇa-śravaṇa-kīrtanādi-bhakti-yogasya mātmyam āha neheti | iha bhakti-
yoge'bhikrame ārambha-mātre kṛte'py asya bhaktiyogasya nāśo nāsti | tataḥ pratyavāyaś ca
na syāt | yathā karma-yoge ārambham kṛtvā karmānuṣṭhitavataḥ karma-nāśa-pratyavāyau
syātām iti bhāvaḥ |

nanu tarhi tasya bhakty-anuṣṭhātu-kāmasya samucita-bhakty-akaraṇāt bhakti-phalam tu
naiva syāt | tatrāha svalpam iti | asya dharmasya svalpam apy ārambha-samaye yā kiñcin-
mātrī bhaktir abhūt | sāpīty arthaḥ | mahato bhayāt saṁsārāt trāyata eva | [yan-nāma sakṛc-](#)
[chravaṇāt pukkaśo'pi vimucyate saṁsārād](#) ity [BhP 6.16.44] ādi-śravaṇāt | ajāmilādau
tathā darśanāc ca |

na hy aṅgopakrame dhvaṁso
mad-dharmasyoddhavāṅv api |
mayā vyavasitaḥ samyaṁ
nirguṇatvād anāśiṣaḥ || [BhP 11.29.20]

iti bhagavato vākyena sahāsyā-vākyasyaikārtham eva dṛśyate | kintu tatra nirguṇatvān na
hi guṇātītam vastu kadācid dhvastam bhavatiṭi hetur upanyastaḥ | sa cehāpi draṣṭavyaḥ |
na ca niškāma-karmaṇo'pi bhagavad-arpaṇa-mahimnā nirguṇatvam eveti vācyam – [mad-](#)
[arpaṇam niṣphalam vā sāttvikam nija-karma tat](#) [BhP 11.25.23] ||40||

² This is a reference to chapter 11.25. See VCT to 18.28.

भगवद्गीता द्वितीयोऽध्यायः

baladevaḥ : vakṣyamāṇayā buddhyā yuktaṁ karma-yogaṁ stauti neheti | iha tam etam ity ādi vākyaokteḥ niškāma-karma-yoge'bhikramasyārambhasya phalotpādatatva-nāśo nāsti | ārambhasyāsamāptasya vaiphalyaṁ na bhavatīty arthaḥ | mantrādy-aṅga-vaikalye ca pratyavāyo na vidyate | ātmoddeśa-mahimnā om tat sat iti bhagavan-nāmnā ca tasya vināśāt | iha bhagavad-arpitasya niṣāma-karma-lakṣaṇa-dharmasya kiñcid apy anuṣṭhitaṁ san mahato bhayāt saṁsārāt trāyate anuṣṭhātāraṁ rakṣati | vakṣyati caivaṁ **pārtha naiveha nāmutra** [Gītā 6.40] ity ādinā | kāmya-karmāṇi sarvāṅgopasaṁhāreṇānuṣṭhitāny ukta-phalāya kalpante | mantrādy-aṅga-vaikalye tu pratyavāyaṁ janayantīti | niškāma-karmāṇi tu yathā-śakty-anuṣṭhitāni jñāna-niṣṭhā-lakṣaṇaṁ phalaṁ janayanty evokta-hetutaḥ pratyavāyaṁ noptādayantīti ||40||

Verse 41

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।
बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥४१॥

vyavasāyātmikā buddhir ekeha kuru-nandana |
bahu-śākhā hy anantāś ca buddhayo'vyavasāyinām ||41||

śrīdharah : kuta ity apekṣāyām ubhayor vaiṣamyam āha vyavasāyātmiketi | iha īśvarārādhanā-lakṣaṇe karma-yoge vyavasāyātmikā parameśvara-bhaktyaiva dhruvaṁ tariṣyāmīti niścayātmikā ekaiva ekaniṣṭhaiva buddhir bhavati | avyavasāyinām tu īśvarārādhanā-bahirmukhānām kāmīnām kāmānām ānantiyāt anantāḥ | tatrāpi hi karma-phala-guṇa-phalātva-di-prakāra-bhedād bahu-śākhāś ca buddhayo bhavanti | īśvarārādhanārthaṁ hi nityaṁ naimittikaṁ ca karma kiñcid aṅga-vaiguṇye'pi na naśyati | yathā śaknuyāt tathā kuryād iti hi tad vidhiyate | na ca vaiguṇyam api | īśvaroddeśenaiva vaiguṇyopaśamāt | na tu tathā kāmyaṁ karma | ato mahad vaiṣamyam iti bhāvaḥ ||41||

madhusūdanaḥ : etad-upapādanāya tam etam iti vākya-vihitānām ekārthatvam āha vyavasāyātmiketi | he kurunandaneha śreyo-mārge tam etam iti vākya vā vyavasāyātmikātma-tattva-niścayātmikā buddhir ekaiva caturṇām āśramānām sādhyā vivakṣitā vedānuvacanena ity ādau ṛṭiyā-vibhaktiā pratyekaṁ nirapekṣa-sādhanatva-bodhanāt | bhinnārthatve hi samuccayaḥ syāt | ekārthatve'pi darśa-pūrṇamāsābhyām itivad dvandva-samāseṇa yad agnaye ca prajāpataye cetivac ca-śabdena na tathātra kiñcit pramāṇam astīty arthaḥ | sāṅkhya-aiṣāyā yoga-aiṣāyā ca buddhir eka-phalātva ekā vyavasāyātmikā sarva-viparīta-buddhīnām bādhikā nirdoṣa-veda-vākya-samutthatvād itarāś tv avyavasāyinām buddhayo bādhyā ity artha iti bhāṣya-kṛtaḥ | anye tu parameśvarārādhanenaiva saṁsāraṁ tariṣyāmīti niścayātmikaika-niṣṭhaiva buddhir iha karma-yoge bhavatīty arthaṁ āhuḥ | sarvathāpi tu jñāna-kāṇḍānusāreṇa **svalpam apy asya dharmasya trāyate mahato bhayāt** ity upapannam | karma-kāṇḍe punar bahu-śākhā anekā-bhedāḥ kāmānām anekā-bhedatvāt | anantāś ca karma-phala-guṇa-phalādi-prakāropāśākhā-bhedāt, buddhayo bhavanti avyavasāyinām tat-tat-phala-kāmānām | buddhīnām ānantiya-prasiddhi-dyotanārtho hi-śabdaḥ | ataḥ kāmya-karmāpekṣayā mahad-vailakṣaṇya-śuddhy-artha-karmaṇām ity abhiprāyaḥ ||41||

viśvanāthaḥ : kiṁ ca sarvābhyo'pi buddhibhyo bhakti-yoga-aiṣāyīṇy eva buddhir ukṛṣṭety āha vyavasāyēti | iha bhakti-yoge vyavasāyātmikā buddhir ekaiva | mama śrīmad-

भगवद्गीता द्वितीयोऽध्यायः

gurūpadiṣṭam bhagavat-kīrtana-smaraṇa-caraṇa-paricarnādikam etad eva mama sādhanam etad eva mama sādhyam etad eva mama jivātuḥ sādhana-sādhyā-daśayos tyaktum aśakyam etad eva me kāmyam etad eva me kāryam etad anyan na me kāryam nāpy abhilaṣaṇīyam svapne'pīty atra sukham astu duḥkham vāstu saṁsāro naśyatu vā na naśyatu | tatra mama kāpi na kṣatir ity evam niścayātmikā buddhir akaitava-bhaktāv eva sambhavet | tad uktam – **tato bhajeta mām bhaktyā śraddhāluḥ dṛḍha-niścayaḥ** [BhP 11.20.28] iti |

tato'nyatra naiva buddhir ekety āha bahv iti | bahavaḥ śākhā yāsām tāḥ | tathā hi karma-yoge kāmānām ānantyād buddhayo'nantāḥ | tathāiva jñāna-yoge prathamam antaḥkaraṇa-śuddhy-arthaṁ niškāma-karmaṇi buddhis tatas tasmin śuddhe sati karma-samnyāse buddhiḥ | tadā jñāne buddhiḥ | jñāna-vaiphalyābhāvārthaṁ bhaktau buddhiḥ jñānam ca mayi samnyaset iti bhagavad-ukter jñāna-samnyāse ca bhaktau buddhir iti buddhayo'nantāḥ | karma-jñāna-bhaktinām avaśyānuṣṭheyatvāt tat-tac-chākhā apy anantāḥ ||41||

baladevaḥ : kāmya-karma-viṣayaka-buddhito niškāma-karma-viṣayaka-buddher vaiśiṣṭyam āha vyavasāyeti | he kurunandana iha vaidikeṣu sarveṣu karmasu vyavasāyātmikā bhagavad-arcana-rūpair niškāma-karmabhir viśuddha-citto viṣorṇādivat tad-antargatena jñānenātma-yāthātmyam aham anubhaviṣyāmīti niścaya-rūpā buddhir ekā ekav-ṣayativāt | ekasmai tad-anubhavāya teṣām vihitatvād iti yāvat | avyavasāyinām kāmya-karmānuṣṭhātṛṇām tu buddhayo hy anantāḥ | paśv-anna-putra-svargādy-ananta-kāma-ṣayativāt | tatrāpi bahu-śākhāḥ | eka-phalake'pi darśa-paurṇamāsādāv āyuh suprajastādy-avāntarāneka-phalāsamsā-śravaṇāt | atra hi dehātiriktātma-jñāna-mātram apekṣate na tūktātma-yāthātmyam tan niścaye kāmya-karmasu pravṛtter asambhavāt ||41||

Verse 42-44

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चिः ।
वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥४२॥
कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।
क्रियाविशेषबहुलां भोगैर्ञ्जगतिं प्रति ॥४३॥
भोगैर्ञ्जप्रसक्तानां तथापहृतचेतसाम् ।
व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥४४॥

yām imām puṣpitām vācam pravadanty avipaścitaḥ |
veda-vāda-ratāḥ pārtha nānyad astīti vādinaḥ ||42||
kāmātmānaḥ svarga-parā janma-karma-phala-pradām |
kriyā-viśeṣa-bahulām bhogaiśvarya-gatiṁ prati ||43||
bhogaiśvarya-prasaktānām tayāpahṛta-cetasām |
vyavasāyātmikā buddhiḥ samādhau na vidhīyate ||44||

śrīdharah : nanu kāmino'pi kaṣṭhān kāmān vihāya vyavasāyātmikām eva buddhim kim iti na kurvanti | tatrāha yām imām ity ādi | yām imām puṣpitām viṣa-latāvad āpāta-ramaṇīyām prakṛṣṭām paramārtha-phala-parām eva vadanti vācam svargādi-phala-śrutim | teṣām tayā vācā'pahṛta-cetasām vyavasāyātmikā buddhiḥ samādhau na vidhīyate iti tṛṭiyenānvayaḥ | kim iti tathā vadanti | yato'vipaścito mūḍhāḥ | tatra hetuḥ veda-vāda-ratā

भगवद्गीता द्वितीयोऽध्यायः

iti | vede ye vādā artha-vādāḥ | **akṣayyam ha vai cāturmāsya-yājinaḥ sukṛtaṁ bhavati** | tathā, **apām somam amṛtā ambhūma** ity ādyāḥ | teṣv eva ratāḥ prītāḥ | ataevātaḥparam anyad īśvara-tattvaṁ prāpyam nāstīti-vadana-śīlāḥ ||42||

ataeva kāmātmāna ity | kāmātmānaḥ kāmākulita-cittāḥ | ataḥ svarga eva paraḥ puruṣārtho yeṣāṁ te | janma ca tatra karmāṇi ca tat-phalāni ca pradadātīti tathā | tām bhogaiśvaryayor gatiṁ prāptiṁ prati sādhana-bhūtā ye kriyā-viśeṣāḥ te bahulā yasyāṁ tām pravradantīty anuṣaṅgaḥ ||43||

tataś ca bhogaiśvarya-prasaktānāṁ ity ādi | bhogaiśvaryayoḥ prasaktānāṁ abhiniviṣṭānāṁ tayā puṣpitayā vācāpahṛtam ākrṣṭam ceto yeṣāṁ teṣāṁ | samādhiś cittaikāgryam | parameśvarābhimukhatvam iti yāvat | tasmin niścayātmikā buddhis tu na vidhīyate | karma-kartari prayogaḥ | sā notpadyata iti bhāvaḥ ||44||

madhusūdanaḥ : avyavasayināṁ api vyavasāyātmikā buddhiḥ kuto na bhavati pramāṇasya tulyatvād ity āśaṅkya pratibandhaka-sad-bhāvān na bhavatīty āha yāṁ imāṁ ity tribhiḥ | kuta evam ata āha bhogaiśvarya-gatiṁ prati kriyā-viśeṣa-bahulāṁ amṛta-pānorvaśi-vihāra-pārijāta-parimalādi-nibandhano yo bhogas tat-kāraṇam ca yad aiśvaryaṁ devādi-svāmitvaṁ tayor gatiṁ prāptiṁ prati sādhana-bhūtā ye kriyā-viśeṣā agnihotra-darśa-pūrṇamāsa-jyotiṣomādayas tair bahulāṁ viśṛtāṁ atibāhulyena bhogaiśvarya-sādhanakriyā-kalāpa-pratipādikāṁ ity yāvat | karma-kāṇḍasya hi jñāna-kāṇḍāpekṣayā sarvatrativīśṛtvaṁ prasiddham | etādṛśiṁ karma-kāṇḍa-lakṣaṇāṁ vācāṁ pravradanti prakṛṣṭāṁ paramārtha-svargādi-phalāṁ abhyupagacchanti |

ke ye'vipaścito vicāra-janya-tātparya-parijñāna-śūnyāḥ | ataeva veda-vāda-ratā vede ye santi vādā artha-vādāḥ **akṣayyam ha vai cāturmāsya-yājinaḥ sukṛtaṁ bhavati** ity evam ādayas teṣv eva ratā vedārtha-satyatvenaivam evaitad iti mithyā-viśvāseṇa santuṣṭāḥ | he pārtha ! ataeva nānyad astīti-vādināḥ karma-kāṇḍāpekṣayā nāsty anyaj jñāna-kāṇḍam sarvasyāpi vedasya kārya-paratvāt | karma-phalāpekṣayā ca nāsty anyan niratiśayam jñāna-phalam iti vadana-śīlā mahatā prabandhena jñāna-kāṇḍa-viruddhārtha-bhāṣiṇa ity arthaḥ | kuto mokṣa-dveṣiṇyas te ? yataḥ kāmātmānaḥ kāmyamāna-viśaya-śatākula-cittatvena kāma-mayāḥ | evaṁ sati mokṣam api kuto na kāmayante ? yataḥ svarga-parāḥ svarga evorvaśy-ādy-apatatvena para utkrṣṭo yeṣāṁ te tathā | svargātiriktaḥ puruṣārtho nāstīti bhrāmyanto viveka-vairāgyābhāvān mokṣa-kathāṁ api soḍhum akṣamā ity yāvat |

teṣāṁ ca pūrvokta-bhogaiśvaryayoḥ prasaktānāṁ kṣayitvādi-doṣadarśanena niviṣṭāntaḥ-kāraṇānāṁ tayā kriyā-viśeṣa-bhulayā vācāpahṛtam ācchāditaṁ ceto viveka-jñānam yeṣāṁ tathā-bhūtānāṁ artha-vādāḥ stuty-arthāś tātparya-viśaye pramāṇāntarābādhitē vedasya pramāṇyam ity suprasiddham api jñātum aśaktānāṁ samādhāv antaḥ-kāraṇe vyavasāyātmikā buddhir na vidhīyate na bhavatīty arthaḥ | samādhi-viśayā vyavasāyātmikā buddhis teṣāṁ na bhavatīti vā adhikāraṇe viśaye vā sapatamyās tulyatvāt | vidhīyata ity karma-kartari la-kāraḥ | samādhiyate'smin sarvam ity vyutpattiyā samādhir antaḥ-kāraṇam vā paramātmā veti nāprasiddhārtha-kalpanam | aham brahmety avasthānam samādhis tan-nimittam vyavasāyātmikā buddhir noptadyata ity vyākhyāne tu rūḍhir evādrta |

ayam bhāvaḥ -- yadyapi kāmyāny agnihotrādīni śuddhy-arthebhyo na viśiṣyante tathāpi phalābhisandhi-doṣān nāśaya-śuddhiṁ sampādayanti | bhogānugūṇā tu śuddhir na

भगवद्गीता द्वितीयोऽध्यायः

jñānopayoginī | etad eva darśayitum bhogaiśvarya-prasaktānām iti punar upāttam |
phalābhisandhim antareṇa tu kṛtāni jñānopayoginīm śuddhim ādadhatīti siddham
vipaścīd-avipaścītoḥ phala-vailakṣyaṇyam | vistareṇa caitad agre pratipādayisyate ||42-44||

viśvanāthaḥ : tasmād avyavasāyinaḥ sakāma-karṁiṇas tv atimandā ity āha yām imām iti |
puṣpitām vācam puṣpitām viphalatām ivāpātato ramaṇīyam | pravadanti prakarṣeṇa
sarvataḥ prakṛṣṭā iyam eva veda-vāg iti ye vadanti, teṣām tayā vācā apahr̥ta-cetasām ca
vyavasāyātmikā buddhir na vidhīyate iti tṛtīyenānvayaḥ | teṣu tasyā asambhavāt sā teṣu
nopadiśyata ity arthaḥ | kim iti te tathā vadanti, yato'vipaścīto mūrkhāḥ | tatra hetuḥ
vedeṣu ye'r̥tha-vādāḥ – **akṣayyam vai cāturmāsya-yājinaḥ sukṛtam bhavati, apām somam
amṛtā ambhūma** ity ādyāḥ | anyad īśvara-tattvaṁ nāstīti prajalpinas te kīdr̥ṣīm vācam
pravadanti | janma-karma-phala-pradāyinīm bhogaiśvarya-gatim prati ye kriyā-viśeṣās tām
bahu yathā syāt tathā lāti dadāti pratipādayatīti tām ||42-43||

tataś ca bhogaiśvaryaḥ prasaktānām tayā puṣpitayā vācā apahr̥tam ākṛṣṭam ceto yeṣām
te | tathā teṣām samādhiś cittaikāgryam parameśvaraikonmukhatvaṁ tasmin niścayātmikā
buddhir na vidhīyate | **karma-kartari prayogaḥ | sā notpadyata iti bhāvaḥ** iti svāmi-
vacanaīḥ ||44||

baladevaḥ : nanv eṣām vyavasāyātmikā buddhir bhavet śrutes tauḥyād iti cec citta-doṣān
na bhaved ity āha yām iti tribhiḥ | avipaścīto'lpā-jñāḥ yām imām jyotiṣṭomena svarga-
kāmo yajetety ādikām vācam pravadanti iyam eva prakṛṣṭā vedavāg iti kalpayanti | tayā
vācāpahr̥ta-cetasām teṣām samādhau manasi vyavasāyātmikā buddhir na vidhīyate
nābhuyudeti ity anuṣaṅgaḥ | kīdr̥ṣīm vācam ity āha puṣpitām iti || kusumita-viṣa-latāvad
āpāta-manojñām niṣphalām ity arthaḥ | evam kutas te vadanti tatrāha vedeti | vedeṣu ye
vādāḥ **apām somam amṛtā ambhūma, akṣayyam ha vai cāturmāsya-yājinaḥ sukṛtam
bhavati** ity ādayo'r̥thavādās teṣv eva ratāḥ vedasya satya-bhāṣitvād evam evaitad iti
pratitimitaḥ | ateva nānyad iti karma-phalāt svargād anyat jīvam̐si-paramār̥tha-jñānam
labhyaṁ mokṣa-lakṣaṇam niratiśayam nitya-sukham nāsti | tat-pratipādikānām vedānta-
vācām karmāṅga-karṭṭṭ-devatād ekatayā tac-cheṣatvād iti vadana-śīlā ity arthaḥ ||42||

citta-doṣam āha kāmātmānaḥ vaiśayika-sukha-vāsanā-grasta-cittāḥ | evam cet tādṛṣām
mokṣam kuto necchanti tatrāha svargeti | svarga eva sudhā devāṅganādy-upetatvena paraḥ
śreṣṭho yeṣām te | tādṛg-vāsanā-grastatvāt teṣām nānyad bhāṣata ity arthaḥ | janma karmeti
janma ca dehendriya-sambandha-lakṣaṇam, tatra karma ca tat-tad-varṇāśrama-vihitam,
phalam ca vināśi-paśv-anna-svargādi | tāni prakarṣeṇāvicchedena dadāti tām
bhogaiśvaryaḥ gatiṁ prāptim prati ye kriyā-viśeṣā jyotiṣṭpmādayas te bahulāḥ pracurā
yatra tām vācam vadantīti pūrveṇānvayaḥ | bhogaḥ sudhā-pāna-devāṅganādiḥ, aiśvaryaṁ
ca devādi-svāmitvaṁ tayor gatiṁ ity arthaḥ ||43||

baladevaḥ : bhogeti teṣām pūrvoktayor bhogaiśvaryaḥ prasaktānām kṣayitva-
doṣāsphūrtyā tayor abhiniviṣṭānām tayā puṣpitayā vācāpahr̥tam viluptam ceto viveka-
jñānam yeṣām tādṛṣānām samādhāv iti yo'yam | samyag ādhīyate'sminn ātma-tattva-
yāthātmyam iti nirukteḥ samādhir manas tasminn ity arthaḥ ||44||

Verse 45

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।

भगवद्गीता द्वितीयोऽध्यायः

निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥४५॥

traiguṇya-viṣayā vedā nistraiguṇyo bhavāṛjuna |
nirdvandvo nitya-sattva-stho niryoga-kṣema ātmavān ॥45॥

śrīdharah : nanu svargādikaṁ paramaṁ phalaṁ yadi na bhavati, tarhi kim iti vedas tat-sādhanatayā karmāṇi vidhīyante | tatrāha traiguṇya-viṣayā iti | triguṇātmakāḥ sakāmā ye'dhikāriṇas tad-viṣayās teṣāṁ karma-phala-sambandha-pratipādakā vedāḥ | tvaṁ tu nistraiguṇyo niṣkāmo bhava | tatropāyam āha – nirdvandvaḥ | sukha-duḥkha-śītoṣṇādi-yugalāni dvandvāni | tad-rahito bhava | tāni sahasvety arthaḥ | katham iti | ata āha nitya-sattva-sthaḥ san | dhryam avalambyety arthaḥ | tathā niryoga-kṣemaḥ | aprāpta-svikāro yogaḥ, prāpta-pālanam kṣemaḥ | tad-rahitaḥ | ātmavān apramattaḥ | nahi dvandvākulasya yoga-kṣema-vyāpṛtasya ca pramādinas traiguṇyātikramaḥ sambhavatīti ॥45॥

madhusūdanaḥ : nanu sakāmānām mā bhūd āśaya-doṣād vyavasāyātmikā buddhiḥ | niṣkāmanām tu vyavasāyātmaka-buddhyā karma kurvātām karma-svābhāvyaṭ svargādi-phala-prāptau jñāna-pratibandhaḥ samāna ity āśaṅkyāha traiguṇyeti | trayānām guṇānām karma traiguṇyam kāma-mūlaḥ saṁsāraḥ | sa eva prakāśatvena viṣayo yeṣāṁ tādrśā vedāḥ karma-kāṇḍātmakā yo yat-phala-kāmas tasyaiva tat-phalaṁ bodhayantīty arthaḥ | na hi saarvebhyaḥ kāmebhyo darśa-pūrṇamāśāv iti viniyoge'pi sakṛd-anuṣṭhānāt sarva-phala-prāptir bhavati tat-tat-kāmanāviraḥāt | yat-phala-kāmanayānutiṣṭhati tad eva phalaṁ tasmin prayoga iti sthitam yogasiddhy-adhikaraṇe | yasmād evam kāma-virahe phala-viraḥas tasmāt tvaṁ nistraiguṇyo niṣkāmo bhava | he arjuna ! etena karma-svābhāvyaṭ saṁsāro nirastaḥ |

nanu śītoṣṇādi-dvandva-pratīkārāya vastrādy-apekṣānāt kuto niṣkāmatvam ata āha nirdvandvaḥ | sarvatra bhaveti sambadhyate | **mātrā-sparśās tv** ity ukta-nyāyena śītoṣṇādi-dvandva-sahiṣṇur bhava | tasmims tiṣṭhatīti tathā | rajas-tamobhyām abhibhūta-sattvo hi śītoṣṇādi-pīḍayā mariṣyāmīti manvāno dharmād vimukho bhavati | tvaṁ tu rajas tamasī abhibhūya sattva-mātrā lambano bhava |

nanu śītoṣṇādi-sahane'pi kṣut-pipāsādi-pratīkārārtham kiṁcid anupāttam upādeyam upāttam ca rakṣaṇīyam iti tad-artham yatne kriyamāṇe kutaḥ sattva-sṭhatvam ity ata āha niryoga-kṣemaḥ | alabdha-lābho yogaḥ, labdha-parirakṣaṇam kṣemas, tad-rahito bhava | citta-vikṣepa-kāri-parigraha-rahito bhavety arthaḥ | na caivam cintā kartavyā katham evam sati jīviṣyāmīti | yataḥ sarvāntaryāmī parameśvara eva tava yoga-kṣemādi nirvāhayiṣyatīty āha ātmavān | ātmā paramātmā dhyeyatvena yoga-kṣemādi-nirvāhakatvena ca vartate yasya sa ātmavān | sarva-kāmanā-parityāgena parameśvaram ārādhayato mama sa eva deha-yātrā-mātram apekṣitam sampādayiṣyatīti niścītya niścīnto bhavety arthaḥ | ātmavān apramatto bhaveti vā ॥45॥

viśvanāthaḥ : tvaṁ tu catur-varga-sādhanebhyo virajya kevalam bhakti-yogam evāśrayasvety āha traiguṇyeti | traiguṇyās triguṇātmikāḥ karma-jñānādyāḥ prakāśyatvena viṣayā yeṣāṁ te traiguṇya-viṣayā vedāḥ svārthe śyañ, etac ca bhūmnā vyapadeśā bhavanti iti nyāyenoktam | kintu **bhaktir evainam nayati** iti | **yasya deve parā bhaktir yathā deve tathā gurau** ity ādi śrutayaḥ | pañcarātrādi-smṛtayaś ca **gītopaniṣad-gopāla-tāpanyādy-**upaniṣadaś ca nirguṇām bhaktim api viṣayīkurvanty eva vedoktatvābhāve bhakter aprāmāṇyam eva syāt | tataś ca vedoktā ye triguṇamayā jñāna-karma-vidhayas tebhya eva

भगवद्गीता द्वितीयोऽध्यायः

nirgato bhava tām na kuru | ye tu vedoktā bhakti-vidhayas tāms tu sarvathaivānutiṣṭha |
tad-anuṣṭhāne –

śruti-smṛti-purāṇādi-pāñcarātra-vidhim vinā |
aikāntikī harer bhaktir utpātāyaiva kalpyate ||

iti doṣo durvāra eva | tena sa-guṇānām guṇātītānām api, vedānā-viṣayās traiguṇyā
nistraiguṇyāś ca | tatra tvam tu nistraiguṇyo bhava | nirguṇayā mad-bhaktyaiva
triguṇātmakebhyas tebhyo niṣkrānto bhava | tata eva nirdvandvo guṇamaya-
mānāpamānādi-rahitaḥ | ataeva nityaiḥ sattvaiḥ prāṇibhir mad-bhaktair eva saha tiṣṭhatīti
tathā saḥ | nityam sattva-guṇastho bhaveti vyākhyāyām nistraiguṇyo bhaeti vyākhyāyām
virodhaḥ syāt | alabdha-lābho yogaḥ, labdhasya rakṣaṇam kṣemas tad-rahitaḥ | mad-
bhakti-rasāsvāda-vaśād eva tayor ananusandhānāt | yoga-kṣemaṁ vahāmy aham it bhakta-
vatsalena mayaiva tad-bhāra-vahanāt | ātmavān mad-datta-buddhi-yuktaḥ | atra
nistraiguṇya-traiguṇyayor vivecanam | yad uktam **ekādaśe** –

mad-arpaṇam niṣphalam vā sāttvikam nija-karma yat |
rājasam phala-saṅkalpam hiṁsā-prāyādi tāmasam || [BhP 11.25.23]

niṣphalam veti naimittikam nija-karma-phalākāṅkṣyā-rahitam ity arthaḥ |

kaivalyam sāttvikam jñānam rajo vaikalpikam tu yat |
prākṛtam tāmasam jñānam man-niṣṭham nirguṇam smṛtam ||
vanam tu sāttviko vāso grāmo rājasa ucyate |
tāmasam dyuta-sadanam man-niketaṁ tu nirguṇam ||
sāttvikaḥ kārako'saṅgī rāgāndho rājasaḥ smṛtaḥ |
tāmasaḥ smṛti-vibhraṣṭo nirguṇo mad-apāśrayaḥ ||
sāttvikyādhyātmiki śraddhā karma-śraddhā tu rājasī |
tāmasy adharṁ yā śraddhā mat-sevāyām tu nirguṇā ||
pathyam pūtam anāyastam āhāryam sāttvikam smṛtam |
rājasam cendriya-preṣṭham tāmasam cārtidāśuci ||
sāttvikam sukham ātmottham viṣayottham tu rājasam |
tāmasam moha-dainyottham nirguṇam mad-apāśrayam || [BhP 11.25.24-29] iti |

ity antena granthena traiguṇya-vastūny api bhaktyā svasmin kathaṅcit sthitasya
traiguṇyasya nirjayo'py uktas tad-anantaram eva | yathā –

dravyam deśas tathā kālo jñānam karma ca kāraḥ |
śraddhāvasthā-kṛtir niṣṭhā traiguṇyaḥ sarva eva hi ||
sarve guṇamayā bhāvāḥ puruṣavyakta-dhiṣṭhitāḥ |
dṛṣṭam śrutam anudhyātam buddhyā vā puruṣarṣabha ||
etāḥ saṁsṛtayaḥ puṁso guṇa-karma-nibandhanāḥ |
yeneme nirjitāḥ saumya guṇājīvena cittajāḥ |
bhakti-yogena man-niṣṭho mad-bhāvāya prapadyate || [BhP 11.25.30-32]

tasmād bhaktyaiva nirguṇayā traiguṇyajayo nānyathā | atrāpy agre katham caitāms trīn
guṇān ativartate iti praśne vaksyate --

भगवद्गीता द्वितीयोऽध्यायः

mām ca yo'vyabhicāreṇa bhakti-yogena sevate |
sa guṇān samatītyaitān brahma-bhūyāya kalpate || [Gītā 14.26]

śrī-svāmi-caraṇānām vyākhyā ca – ca-kāro'trāvadhāraṇārthaḥ | mām eva parameśvaram
avyabhicāreṇa bhakti-yogena yaḥ sevate ity eṣā |
nistraiguṇyo bhavārjuna nirdvandvo nityasattvastho niryogakṣema ātmavān ||45||

baladevaḥ : nanu phalanairapekṣyeṇa karmāṇi kurvāṇān api tāni sva-phalair yojayeyus tat
svābhāvyāt tataḥ katham tad-buddheḥ sambhava iti cet tatrāha traiguṇyeti | trayānām
guṇānām karma traiguṇyam | **guṇa-vacana-brāhmaṇādibhyaḥ karmaṇi ca** iti sūtrāt [Pāṇ
5.1.124] **śyañ-sakāmatvam** ity arthaḥ | tad-viṣayā vedāḥ karma-kāṇḍāni tvaṁ tu tac-chiro-
bhūta-vedānta-niṣṭho nistraiguṇyo niṣkāmo bhava |

ayam arthaḥ – pitṛ-koṭi-vatsalo hi vedo'nādi-bhagavad-vimukhān māyā-guṇair
nibaddhāms tad-guṇa-sṛṣṭa-sāttvikādi-sukha-saktān prati tat-kāmān anurudhya phalāni
prakāśayan svasmims tām viśrambhayati | tad-viśrambheṇa tat-pariśīlinas te tan-mūrdha-
bhūtopanisat-pratīta-yāthātmya-niścayena tām buddhim yāntīti na cākāmitāny api tāny
āpateyuḥ kāmitānām eva teṣām phalatva-śravaṇāt | na ca sarveṣām vedānām traiguṇya-
viṣayatvaṁ nistraiguṇyatāyā aprāmāṇikatvāpatteḥ |

nanu śītoṣṇādi-nivāraṇāya mātrāsparśās tu kaunteyety ādi vimarśena dvandva-saho bhava
| tatra hetur nityeti | nityam yat sattvam aparīṇāmitvaṁ jīva-niṣṭham tat-sthas tad-
vibhāvyety arthaḥ | tata eva niryogakṣemaḥ | alabdha-lābho yogaḥ labdhasya parirakṣaṇam
kṣemaṁ tad-rahito bhavety arthaḥ |

nanu kṣut-pipāse tathāpi vādihike iti cet tatrāha ātmavān iti | ātmā viśvambharaḥ
paramātmā sa yasya dhyeyatayāsti tādr̥ṣo bhavety arthaḥ | sa te deha-yātrām sampādayed
ity arthaḥ ||45||

Verse 46

यावान् अर्थ उदपाने सर्वतः संप्लुतोदके ।
तावान् सर्वेषु वेदेषु बाह्यस्य विजानतः ॥४६॥

yāvān artha udapāne sarvataḥ samplutodake |
tāvān sarveṣu vedeṣu brāhmaṇasya vijānataḥ ||46||

śrīdharāḥ : nanu vedokta-nānā-phala-tyāgena niśāmatayeśvarārādhana-viṣayā
vyavasāyātmikā buddhiḥ kubuddhir evety āśaḍkyāha yāvān iti | udakam pīyate yasmims
tad udapānam vāpī-kūpa-taḍāg-ādi | tasmin svalpodaka ekatra kṛtsnārthasyāsambhavāt
tatra tatra paribhramaṇena vibhāgaśo yāvān snāna-pānādir arthaḥ prayojanām bhavati
tāvān sarvo'py arthaḥ sarvataḥ samplutodake mahā-hrade ekatraiva yathā bhavati | evam
yāvān sarveṣu vedeṣu tat-tat-karma-phala-rūpo'rthas tāvān sarvo'pi vijānato
vyavasāyātmikā-buddhi-yuktasya brāhmaṇasya brahma-niṣṭhasya bhavaty eva |
brahmānande kṣudānandānām antarbhāvāt | **etasyaivānandasyānyāni bhūtāni mātrām
upajīvanti** iti śruteḥ | tasmād iyam eva subuddhir ity arthaḥ ||46||

भगवद्गीता द्वितीयोऽध्यायः

madhusūdanaḥ : na caivam śaṅkanīyaṁ sarva-kāmanā-parityāgena karma kurvann aham
tais taiḥ karma-janitair ānandair vañcitaḥ syām iti | yasmāt yāvān iti | udapāne kṣudra-
jalāsaye | jātāv eka-vacanam | yāvān artho yāvat-snāna-pānādi-prayojanaṁ bhavati
sarvataḥ samplutodake mahati jalāsaye tāvān artho bhavaty eva | yathā hi parvata-
nirjharāḥ sarvataḥ sravantaḥ kvacid upatyakāyām ekatra milanti tatra pratyekaṁ
jāyamānam udaka-prayojanaṁ samudite sutarām bhavati sarveṣāṁ nirjharāṇām ekatraiva
kāśāre'ntarbhāvāt | evaṁ sarveṣu vedeṣu vedokteṣu kāmya-karmasu yāvān artho
hairaṅyagarbhānanda-paryantas tāvān vijānato brahma-tattvaṁ sāksāt-kṛtavato
brāhmaṇasya brahma-bubhūṣor bhavaty eva | kṣudrānandānām brahmānandāmsatvāt tatra
kṣudrānandānām antarbhāvāt | [etasyaivānandasyānyāni bhūtāni mātṛām upajīvanti](#) iti
śruteḥ | ekasyāpy ānandasyāvidyā-kalpita-tat-tad-upādhi-paricchedam ādāyāmsāmśivad
vyapadeśa ākāśasyeva ghaṭādy-avaccheda-kalpanayā |

tathā ca niṣkāma-karmabhiḥ śuddhāntaḥ-karaṇasya tavātma-jñānodaye para-
brahmānanda-prāptiḥ syāt tathaiva ca sarvānanda-prāptau na kṣudrānanda-prāpti-
nibandhana-vaiyagryāvakāśaḥ | ataḥ paramānanda-prāpakāya tattva-jñānāya niṣkāma-
karmāṇi kurv ity abhiprāyaḥ | atra yathā tathā bhavatīti-pada-trayādhyāhāro yāvāns tāvān
iti pada-dvayānuṣaṅgaś ca dārṣṭāntike draṣṭavyaḥ ||46||

viśvanāthaḥ : hanta kim vaktavyaṁ niṣkāmasya nirguṇasya bhaktiyogasya mähātmyam
yasyaivārambhaṇa-mātre'pi nāśa-pratyavāyau na staḥ | svalpa-mātreṇāpi kṛtārthatety
ekādaśe'py uddhavāyāpi vakṣyate –

[na hy aṅgopakrame dhvaṁso](#)
[mad-dharmasyoddhavāṅv api |](#)
[mayā vyavasitaḥ samyaṁ](#)
[nirguṇatvād anāśiṣaḥ || iti | \[BhP 11.29.20\]](#)

kintu sa-kāmo bhakti-yogo'pi vyavasāyātmika-buddhi-śabdenocyate | iti dṛṣṭāntena
sādhayati yāvān iti | udapāna iti jātyaika-vacanam udapāneṣu kūpeṣu | yāvān artha iti
kaścit kūpaḥ śauca-karmārthakaḥ, kaścit dānta-dhāvanārthakaḥ, kaścit vastra-
dhāvanādy-arthakaḥ, kaścit keśādi-mārjanārthakaḥ, kaścit snānārthakaḥ, kaścit
pānārthaka ity evaṁ sarvataḥ sarveṣudapāneṣu yāvān artho yāvanti prayojanānīty arthaḥ
tasmin ekasminn eva śaucādi-karma-siddheḥ | kim ca, tat-tat-kūpeṣu pṛthak pṛthak
paribhramaṇa-śrameṇa, sarovare tu tam vinaiva | tathā kūpeṣu virasa-jalena sarovare tu
surama-jalenaivety api viśeṣo draṣṭavyaḥ | evaṁ sarveṣu vedeṣu tat-tad-devatārādhane
yāvanto'rthās tāvanta ekasya bhagavad-ārādhane vijānato vijñāsyā brāhmaṇasyeti
brahma vedam bettīti brahmaṇas tasya vijānato vedajñatve'pi veda-tātparyam bhaktim
viśeṣato jānataḥ | yathā dvitīya-skandhe –

[brahma-varcasa-kāmas tu yajeta brahmaṇaḥ patim |](#)
[indram indriya-kāmas tu prajā-kāmaḥ prajāpatim || \[BhP 2.3.2\]](#)

[daivim māyām tu śrī-kāmaḥ](#) ity ādy-uktyā,

[akāmaḥ sarva-kāmo vā mokṣa-kāma udāra-dhīḥ |](#)
[tivreṇa bhakti-yogena yajeta puruṣam param || \[BhP 2.3.10\]](#)

भगवद्गीता द्वितीयोऽध्यायः

iti meghādy-amiśrasya saura-kiraṇasya tīvratvam iva bhaktiyogasya jñāna-karmādy-amiśratvam tīvratvam jñeyam | atra bahubhyo bahu-kāma-siddhir iti sarvathā bahu-buddhitvam eva | ekasmād bhagavata eva sarva-kāma-siddhir ity amśenaika-buddhitvād eka-buddhitvam eva viśaya-sādguṇyāj jñeyam ||46||

baladevaḥ : mami sarvān vedān adhīyānasya bahu-kāla-vyayād bahu-vikṣepa-sambhavāc ca katham tad-buddher abhudayas tatrāha yāvān iti | sarvataḥ samplutodaketi | vistīrṇe udapāne jalāśaye snānādy-arthinō yāvān snāna-pānādir arthaḥ prayojanaṁ tāvān eva sa tena tasmāt sampadyate | evaṁ sarveṣu sopaniṣatsu vedeṣu brāhmaṇasya vedādhyāyino vijānata ātma-yāthātmya-jñānaṁ labdhu-kāmasya yāvān taj-jñāna-siddhi-lakṣaṇo'rthaḥ syāt tāvān eva tena tebhyaḥ sampādyate ity arthaḥ | tathā ca sva-śākhayaiva sopaniṣadācireṇaiva tat siddhau tad buddhir abhudiyād eveti | iha dārṣṭāntike'pi yāvāms tāvān iti pada-dvayam anuṣājanīyam ||46||

Verse 47

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥४७॥

karmaṇy evādhikāras te mā phaleṣu kadācana |
mā karma-phala-hetur bhūr mā te saṅgo'stv akarmani ||47||

śrīdharah : tarhi sarvāni karma-phalāni parameśvarārādhanād eva bhaviṣyantīty abhisandhāya pravarteta | kiṁ karmaṇā ity āśaṅkyā tad vārayann āha karmaṇy eveti | te tava tattva-jñānārthinaḥ karmaṇy evādhikārah | tat-phaleṣu adhikārah kāmo māstu | nanu karmaṇi kṛti tat-phalaṁ syād eva bhojane kṛte tṛptivat | ity āśaṅkyāha meti | mā karma-phala-hetur bhūḥ | karma-phalaṁ pravṛtti-hetur yasya sa tathābhūto mā bhūḥ | kāmyamānasyaiva svargāder niyojya-viśeṣaṇatvena phalatvād akāmitaṁ phalaṁ na syād iti bhāvaḥ | ataeva phalaṁ bandhakaṁ bhaviṣyatīti bhayād akarmani karmākaṇe'pi tava saṅgo niṣṭhā māstu ||47||

madhusūdanaḥ : nanu niṣkāma-karmabhir ātma-jñānaṁ sampādyā parānanda-prāptiḥ kriyate ced ātma-jñānaṁ eva tarhi sampādyam kiṁ bahvāyāsaiḥ karmabhir bahiraṅga-sādhana-bhūtair ity āśaṅkyāha karmaṇy eveti | te tavāśuddhāntaḥkaraṇasya tāttvika-jñānotpatty-ayogyasya karmaṇy evāntaḥkaraṇa-śodhake'dhikāro mayedaṁ kartavyam iti bodho'stu na jñāna-niṣṭhā-rūpaṁ vedānta-vākya-vicārādau | karma ca kurvatas tava tat-phaleṣu svargādiṣu kadācana kasyāncid apy avasthāyāṁ karmānuṣṭhānāt prāg ūrdhvam tat-kāle vādhikāro mayedaṁ bhoktavyam iti bodho māstu |

nanu mayedaṁ bhoktavyam iti buddhy-abhāve'pi karma sva-sāmārthyād eva phalaṁ janayīyatīti cen nety āha mā karma-phala-hetur bhūḥ | phala-kāmanayā hi karma kurvan phalasya hetur utpādako bhavati | tvaṁ tu niṣkāmaḥ san karma-phala-hetur mā bhūḥ | na hi niṣkāmena bhagavad-arpaṇa-buddhyā kṛtaṁ karma phalāya kalpata ity uktam | phalābhāve kiṁ karmaṇety ata āha – mā te saṅgo'stv akarmani | yadi phalaṁ neṣyate kiṁ karmaṇā duḥkha-rūpeṇety akaraṇe tava prītir mā bhūt ||47||

viśvanāthaḥ : evam ekam evārjunaṁ sva-priya-sakhaṁ lakṣīkṛtya jñāna-bhakti-karma-yogān ācikhyāsur bhagavān jñāna-bhakti-yogau procya taylor arjunasyānadhikārah

भगवद्गीता द्वितीयोऽध्यायः

vimṛśya niṣkāma-karma-yogam āha karmaṇīti | mā phaleṣv iti – phalākāṅkṣiṇo'py atyanta-
śuddha-cittā bhavanti | tvam tu prāyaḥ śuddha-citta iti mayā jñātvaivocyasa iti bhāvaḥ |

nanu karmaṇi kṛte phalam avaśyaṁ bhaviṣyaty eveti | tatrāha mā karma-phala-hetur bhūḥ
phala-kāmanayā hi karma kurvan phalasya hetur utpādako bhavati | tvam tu tādrśo mā
bhūr ity āśir mayā dīyata ity arthaḥ | akarmaṇi sva-dharmākaraṇe vikarmaṇi pāpe vā
saṅgas tava māstu, kintu dveṣa evāstv iti punar apy āśir dīyata iti | atrāgrimādhyāye
vyāmiśreṇaiva vākyena buddhiṁ mohayaśiva me ity arjunokti-darśanād atrādhyāye
pūrvottara-vākyānām avatārikābhir nātīva saṅgatir vidhitisiteti jñeyam | kintu tva-ājñāyām
sārathy-ādau yathāhaṁ tiṣṭhāmi, tathā tvam api mad-ājñāyām tiṣṭheti kṛṣṇārjunayor
mano'nulāpo'yam atra draṣṭavyaḥ ||47||

baladevaḥ : nanu karmabhir jñāna-siddhir iṣyate cet tarhi tasya śamādīny evāntaraṅgatvād
anuṣṭheyāni santu kiṁ bahu prayāsaḥ tair iti cet tatrāha – karmaṇy eveti | jātāv eka-
vacanam | te tava sva-dharme'pi yuddhe'dharma-buddher aśuddha-cittasya tāvat karmasv
eva yuddhādiṣv adhikāro'stu mayaitāni bhoktavyānīti tat phaleṣu bandhakeṣu tavādhikāro
māstu mayaitāni bhoktavyānīti |

nanu phalecchā-virahe'pi tāni sva-phaair yojayeyur iti cet tatrāha mā karmeti | karma-
phalānām hetur utpādakas tvam mābhūḥ kāmanayā kṛtāni tāni sva-phalair yojayanti
kāmitānām eva phalānām niyojya-viśeṣaṇatvena phalatvāmnātāt | ataeva bandhakāni
phalāni āpatīsyantīti bhayād akarmaṇi karmākaraṇe tava saṅgaḥ prītir māstu kintu vidveṣa
evāstv ity arthaḥ | niṣkāmatayānuṣṭhitāni karmāni yaṣṭidhānyavad antar eva jñāna-niṣṭhām
niṣpādayīṣyanti | śamādīni tu tat-prṣṭha-lagnāny eva syur iti bhāvaḥ ||47||

Verse 48

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय ।
सिद्धयसिद्धयोः समो भूत्वा समत्वं योग उच्यते ॥४८॥

yogasthaḥ kuru karmāṇi saṅgam tyaktvā dhanan̄jaya |
siddhy-asiddhyoḥ samo bhūtvā samatvaṁ yoga ucyate ||48||

śrīdharah : kiṁ tarhi ? yoga-stha iti | yogaḥ parameśvaraikaparatā | tatra sthitaḥ karmāṇi
kuru | tathā saṅgam kartṛtvābhiniveśam tyaktvā kevalam īśvarāśrayeṇaiva kuru | tat-
phalasya jñānasyāpi siddhy-asiddhyoḥ samo bhūtvā kevalam īśvarāśrayeṇaiva kuru | yata
evambhūtam samatvam eva yoga ucyate sadbhiḥ citta-samādhāna-rūpatvāt ||48||

madhusūdanaḥ : pūrvoktam eva vivṛṇoti yoga-stha iti | he dhanañjaya tvam yogasthaḥ san
saṅgam phalābhilāṣam kartṛtvābhiniveśam ca tyaktvā karmāṇi kuru | atra bahu-vacanāt
karmaṇy evādhikāras ta ity atra jātāv eka-vacanam | saṅga-tyāgopāyam āha siddhy-
asiddhyoḥ samo bhūtvā phala-siddhau harsam phalāsiddhau ca viśādam tyaktvā kevalam
īśvarārādhana-buddhyā karmāṇi kurv iti |

nanu yoga-śabdena prak-karmoktam | atra tu yoga-sthaḥ karmāṇi kurv ity ucyate | atah
katham etad boddhyam śakyam ity ata āha samatvaṁ yoga ucyate | yad etat siddhy-
asiddhyoḥ samatvam idam eva yoga-stha ity atra yoga-śabdenocyate na tu karmeti na ko'pi
virodha ity arthaḥ | atra pūrvārdhasyottarārdhena vyākhyānam kriyata ity apaunaruktyam

भगवद्गीता द्वितीयोऽध्यायः

iti bhāṣyakārīyaḥ panthāḥ | [sukha-duḥkhe same kṛtvā](#) ity atra jayājaya-sāmyena yuddha-mātra-kartavyatā prakṛtatvād uktā | iha tu dṛṣṭādṛṣṭa-sarva-phala-parityāgena sarva-karma-kartavyateti viśeṣaḥ ||48||

viśvanāthaḥ : niṣkāma-karmaṇaḥ prakāraṁ śikṣayati yoga-stha iti | tena jayājayayos tulya-buddhiḥ san saṅgrāmam eva sva-dharmaṁ kurv iti bhāvaḥ | ayaṁ niṣkāma-karma-yoga eva jñāna-yogatvena pariṇamatīti | jñāna-yogo'py evaṁ pūrvottara-granthārtha-tātparyato jñeyaḥ ||48||

baladevaḥ : pūrvoktaṁ viśadayati yoga-stha iti | tvam saṅgam phalābhilāṣaṁ kartṛtvābhiniveśaṁ ca tyaktvā yogasthaḥ san karmāṇi kuru yuddhādīni | ādyena māyā-nimajjanam eva | dvitīyena tu svātantrya-lakṣaṇa-pareśa-dharma-cauryam | tena tan-māyā-vyākopaḥ | atas tayoḥ parityāga iti bhāvaḥ | yogastha-padaṁ vivṛṇoti -- siddhy-asiddhyor iti | tad-anuśaṅga-phalānāṁ jayādīnāṁ siddhāv asiddhau ca samo bhūtvā rāga-dveṣa-rahitaḥ san kuru | idam eva samatvaṁ mayā yoga-stha ity atra yoga-śabdenoktaṁ citta-samādhi-rūpatvāt ||48||

Verse 49

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनंजय ।
बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥४९॥

dūreṇa hy avaraṁ karma buddhi-yogād dhanamjaya |
buddhau śaraṇam anviccha kṛpaṇāḥ phala-hetavaḥ ||49||

śrīdharāḥ : kāmyaṁ tu karmātinikṛṣṭam ity āha dūreṇeti | buddhyā vyavasāyātmikayā kṛtaḥ karma-yogo buddhi-yogo buddhi-sādhana-bhūto vā, tasmāt sakāśād anyat sādhanabhūtaṁ kāmyaṁ karma dūreṇa avaraṁ atyantam apakṛṣṭaṁ hi | yasmād evaṁ tasmād buddhau jñāne śaraṇam āsrayaṁ karma-yogam anviccha anuṣṭha | yad vā buddhau śaraṇam trātāram īśvaram āsrayety arthaḥ | phalāhetur astu sakāmā narāḥ kṛpaṇā dīnāḥ [yo vā etad akṣaram gārgy aviditvā asmāl lokāt praiti sa kṛpaṇa](#) [BAU 3.8.10] iti śruteḥ ||49||

madhusūdanaḥ : nanu kim karmānuṣṭhānam eva puruṣārtho yena niṣphalam eva sadā kartavyam ity ucyate [prayojanam anuddīśya na mando'pi pravartate](#) iti nyāyāt | tad varaṁ phala-kāmanayaiva karmānuṣṭhānam iti cen nety āha dūreṇeti | buddhi-yogād ātma-buddhi-sādhana-bhūtān niṣkāma-karma-yogād dūreṇātiviprakarṣeṇāvaram adhamāṁ karma phalābhisandhinā kriyamāṇaṁ janma-maraṇa-hetu-bhūtaṁ | athavā paramātma-buddhi-yogād dūreṇāvaram sarvam api karma yasmād, he dhanañjaya, tasmād buddhau paramātma-buddhau sarvānārtha-nivartikāyāṁ śaraṇam pratibandhaka-pāpa-kṣayeṇa rakṣakaṁ niṣkāma-karma-yogam anviccha kartum iccha | ye tu phala-hetavaḥ phala-kāmā avaraṁ karma kurvanti te kṛpaṇāḥ sarvadā janma-maraṇādi-ghaṭī-yantra-bhramaṇena para-vaśā atyanta-dīnā ity arthaḥ | [yo vā etad akṣaram gārgy aviditvā asmāl lokāt praiti sa kṛpaṇa](#) [BAU 3.8.10] iti [śruteḥ](#) | tathā ca tvam api kṛpaṇo mā bhūḥ kintu sarvānārthanivartakātma-jñānotpādaḥ niṣkāma-karma-yogam evānuṣṭhety abhiprāyaḥ | yathā hi kṛpaṇā janā atiduḥkhena dhanam arjayanto yat kimcid dṛṣṭa-sukha-mātra-lobhena dānādi-janitaṁ mahat sukham anubhavitum na śaknuvantīty ātmānam eva vañcayanti tathā mahatā duḥkhena karmāṇi kurvāṇāḥ kṣudra-phala-mātra-lobhena paramānandā-

भगवद्गीता द्वितीयोऽध्यायः

nubhavana vañcitā ity aho daurbhāgyam maudhyam ca teṣām iti kṛpaṇa-padena dhvanitam ||49||

viśvanāthaḥ : sakāma-karma nindati dūreṇeti | avaram atinikṛṣṭam kāmyam karma | buddhi-yogāt parameśvarārpita-niṣāma-karma-yogāt | buddhau niṣkāma-karmaṇy eva buddhi-yogo niṣkāma-karma-yogaḥ ||49||

baladevaḥ : atha kāmya-karmaṇo nikṛṣṭatvam āha dūreṇeti | buddhi-yogād avaram karma dūreṇa, he dhanañjaya, ātma-yāthātmya-buddhi-sādhana-bhūtān niṣkāma-karma-yogāt dūreṇātiviprakarṣeṇāvaram atyapakṛṣṭam janma-maraṇādy-anartha-nimittam kāmyam karmety arthaḥ | hi yasmād evam atas tvaṁ buddhau tad-yāthātmya-jñāne śaraṇam āśrayam niṣkāma-karma-yogam anviccha kuru | ye tu phala-hetavaḥ phala-kāmā avara-karma-kāriṇas te kṛpaṇas tat-phala-janma-karmādi-pravāha-paravaśā dīnā ity arthaḥ | tathā ca tvaṁ kṛpaṇo mābhūr iti iha kṛpaṇāḥ khalu kaṣṭopārjita-vittādrṣṭa-sukha-lava-lubdhā vittāni dātum asamarthā mahatā dāna-sukhena vañcitās tathā kaṣṭānuṣṭhita-karmāṇas tuccha-tat-phala-lubdhā mahatātma-sukhena vañcitā bhavantīti vyajyate ||49||

Verse 50

बुद्धियुक्ते जहातीह उभे सुकृतदुष्कृते ।
तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥५०॥

buddhi-yukto jahātiha ubhe sukrta-duṣkrte |
tasmād yogāya yujyasva yogaḥ karmasu kauśalam ||50||

śrīdharāḥ : buddhi-yoga-yuktas tu śreṣṭha ity āha buddhi-yukta iti | sukrtam svargādi-prāpakam duṣkrtam nirayādi-prāpakam | te ubhe ihaiva janmani parameśvara-prasādena tyajati | tasmād yogāya tad-arthāya karma-yogāya yujyasva ghaṭasva | yogo hi karmasu kauśalam | sva-dharmākhyeṣu karmasu vartamānasya yā siddhy-asiddhyoḥ samatva-buddhir īśvarārpita-cetastayā tat kauśalam kuśala-bhāvaḥ | tad dhi kauśalam yad bandhasvabhāvāny api karmāṇi samatva-buddhyā svabhāvān nivartante | tasmāt samatva-buddhi-yukto bhava tvaṁ ||50||

madhusūdanaḥ : evam buddhi-yogābhāve doṣam uktvā tad-bhāve guṇam āha buddhīti | iha karmasu buddhi-yuktaḥ samatva-buddhyā yukto jahāti parityajati ubhe sukrta-duṣkrte puṇya-pāpe sattva-śuddhi-jñāna-prāpti-dvāreṇa | yasmād evam tasmāt samatva-buddhi-yogāya tvaṁ yujyasva ghaṭasvodyukto bhava | yasmād idrṣaḥ samatva-buddhi-yoga īśvarārpita-cetasaḥ karmasu pravartamānasya kauśalam kuśala-bhāvo yad-bandha-hetūnām api karmaṇām tad-abhāvo mokṣa-paryavasāyitvaṁ ca tan mahat kauśalam |

samatva-buddhi-yuktaḥ karma-yogaḥ karmātmāpi san duṣṭa-karma-kṣayam karotīti mahā-kuśalaḥ | tvaṁ tu na kuśalo yataś cetano'pi san sa jātiya-duṣṭa-kṣayam na karoṣīti vyatireko'tra dhvanitaḥ | athavā iha samatva-buddhi-yukte karmaṇi kṛte sati sattva-śuddhi-dvāreṇa buddhi-yuktaḥ paramātma-sākṣātkāravān sañjahāty ubhe sukrta-duṣkrte | tasmāt samatva-buddhi-yuktāya karma-yogāya yujyasva | yasmāt karmasu madhye samatva-buddhi-yuktaḥ karma-yogaḥ kauśalam kuśalo duṣṭa-karma-nivāraṇa-catura ity arthaḥ ||50||

भगवद्गीता द्वितीयोऽध्यायः

viśvanāthaḥ : yogāyokta-lakṣaṇāya yujyasva ghaṭasva | yataḥ karmasu sakāma-niṣkāmeṣu madhye yoga evodāsīnatvena karma-karaṇam eva | kauśalam naipuṇyam ity arthaḥ ||50||

baladevaḥ : uktasya buddhi-yogasya prabhāvam āha buddhīti | iha karmasu yo buddhi-yuktaḥ pradhāna-phala-tyāga-*viśayānuṣaṅga-phala-siddhy-asiddhi-samatva-*viśayayā* ca buddhyā yuktas tāni karoti, sa ubhe anādi-kāla-saṅcīte jñāna-pratibandhake sukṛta-duṣkṛte jahāti vināśayatīty arthaḥ | tasmād uktāya buddhi-yogāya yujyasva ghaṭasva | yasmāt karma-yogas tādr̥śa-buddhi-sambandhaḥ | kauśalam cāturyam bandhakānām eva buddhi-samparkād viśodhita-*viśa-pārada-nyāyena* mocakatvena pariṇāmāt ||50||*

Verse 51

कर्मजं बुद्धियुक्तं हि फलं त्यक्त्व मनोषिणः ।
जन्मबन्धविनिर्मुक्तः पदं गच्छन्त्यनामयम् ॥५१॥

karmajam buddhi-yuktā hi phalam tyaktvā manīṣiṇaḥ |
janma-bandha-*vinirmuktāḥ* padam gacchanty anāmayam ||51||

śrīdharah : karmaṇām mokṣa-sādhanatva-prakāram āha karma-jam iti | karmajam phalam tyaktvā kevalam īśvarārādhanaṁ karma kurvāṇo manīṣiṇo jñānino bhūtvā janma-rūpeṇa bandhena *vinirmuktāḥ* santo'nāmayaṁ sarvopadrava-rahitaṁ viṣṇoḥ padam mokṣākhyam gacchanti ||51||

madhusūdanaḥ : nanu duṣkṛta-hānam apekṣitaṁ na tu sukṛta-hānam puruṣārtha-bhramśāpatter ity āśaṅkya tuccha-phala-tyāgena parama-puruṣārtha-prāptim phalam āha karma-jam iti | samatva-buddhi-yuktā hi yasmāt karmajam phalam tyaktvā kevalam īśvarārādhanaṁ karmāṇi kurvāṇaḥ sattva-śuddhi-dvāreṇa manīṣiṇas *tat tvam* asi ity ādi-vākya-janyātma-manīṣāvanto bhavanti | tādr̥śās ca santo janmātmakena bandhena *vinirmuktā* viśeṣeṇātyantikatva-lakṣaṇena niravaśeṣam muktāḥ padam padanīyam ātmataṭtvam ānanda-rūpaṁ brahmānāmayam avidyā-tat-kāryātmaka-roga-rahitābhayaṁ mokṣākhyam puruṣārtham gacchanty abhedena prāpnuvantīty arthaḥ |

yasmād evam phala-kāmanām tyaktvā samatva-buddhyā karmāṇy anuṣṭhantas taiḥ kṛtāntaḥkaraṇa-śuddhayaḥ *tat tvam* asy ādi-pramāṇotpannātma-tattva-jñāna-tat-kāryaḥ santaḥ sakalānārtha-nivṛtti-paramānanda-prāpti-rūpaṁ mokṣākhyam viṣṇoḥ paramam padam gacchanti tasmāt *tvam* api *yac chreyaḥ syān niścitam brūhi tan me* [Gītā 2.7] ity ukteḥ śreyo jijñāsur evamvidham karma-yogam anuṣṭhēti bhagavato'bhīprāyaḥ ||51||

viśvanāthaḥ : Nothing.

baladevaḥ : karmajam iti | buddhi-yuktās tādr̥śa-buddhimantaḥ karmajam phalam tyaktvā karmāṇy anuṣṭhanto manīṣiṇaḥ karmāntargatātma-yāthātmya-prajñāvanto bhūtvā janma-bandhena *vinirmuktāḥ* santo'nāmayaṁ kleśa-śūnyaṁ padam vaikuṇṭham gacchantīti | tasmāt *tvam* api śreyo jijñāsur evam vidhāni karmāṇi kurv iti bhāvaḥ | svātma-jñānasya paramātma-jñāna-hetuvāt tasyāpi tat-pada-gati-hetutvam yuktam ||51||

Verse 52

भगवद्गीता द्वितीयोऽध्यायः

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।
तदा गन्तासि निर्वेदं श्रेतव्यस्य श्रुतस्य च ॥५२॥

yadā te mohakalilam buddhir vyatitarisyati |
tadā gantāsi nirvedam śrotavyasya śrutasya ca ॥52॥

śrīdharah : kadāham tat padam prāpsyāmi ity apekṣāyām āha yadeti dvābhyām | moho dehādiṣu ātma-buddhiḥ | tad eva kalilam gahanam | kalilam gahanam vidur ity abhidhāna-koṣa-smṛteḥ | tataś cāyam arthaḥ | evam parameśvarārādhane kriyamāṇe yadā tat-prasādena tava buddhir dehābhimāna-lakṣaṇam moha-mayam gahanam durgam viśeṣeṇātitarisyati tadā śrotavyasya śrutasya cārthasya nirvedam vairāgyam gantāsi prāpsyasi | tayor anupādeyatvena jijñāsām na kariṣyasīty arthaḥ ॥52॥

madhusūdanaḥ : evam karmāṇy anuṣṭhataḥ kadā me sattva-śuddhiḥ syād ity ata āha yadeti | na hy etāvātā kālena sattva-śuddhir bhavātīti kāla-niyamo'sti | kintu yadā yasmin kāle te tava buddhir antaḥkaraṇam moha-kalilam vyatitarisyati avivekātmakam kāluṣam aham idam mamedam ity ādy-ajñāna-vilasitam atigahanam vyatikramisyati rajas-tamo-malam apahāya śuddha-bhāvam āpatsyata iti yāvat | tadā tasmin kāle śrotavyasya śrutasya ca karma-phalasya nirvedam vaitṛṣṇyam gantāsi prāptāsi | [parikṣya lokān karma-citān brāhmaṇo nirvedam āyāt](#) [MuṇḍU 1.2.12] iti śruteḥ | nirvedena phalenāntaḥkaraṇa-śuddhim jñāsyasīty abhiprāyaḥ ॥52॥

viśvanāthaḥ : evam parameśvarārpita-niṣkāma-karmābhyāsāt tava yogo bhaviṣyatīty āha yadeti | tava buddhir antaḥkaraṇam moha-kalilam moha-rūpam gahanam viśeṣato'tiśayena tarisyati, tadā śrotavyasya śrotavyeṣv artheṣu śrutasya śruteṣv apy artheṣu nirvedam prāpsyasi asambhāvanā-viparīta-bhāvanayor naṣṭatvāt kim me śāstropadeśa-vākya-śravaṇena | sāmpratam me sādhanēṣv eva pratikṣaṇam abhyāsaḥ sarvathocita iti maṁsyasa iti bhāvaḥ ॥52॥

baladevaḥ : nanu niṣkāmaṇi karmāṇi kurvato me kadātma-viṣayā maṁsābhyudiyād iti cet tatrāha yadeti | yadā te buddhir antaḥkaraṇam moha-kalilam tuccha-phalābhilāṣa-hetum ajñāna-gahanam vyatitarisyati parityakṣyatīty arthaḥ, tadā pūrvam śrutasyānantaram śrotavyasya ca tasya tuccha-phalasya sambandhinam nirvedam gantāsi gamisyasi | [parikṣya lokān karma-citān brāhmaṇo nirvedam āyāt](#) iti śravaṇāt | nirvedena phalena tad-viṣayam tām pariceṣyati iti nāsty atra kāla-niyama ity arthaḥ ॥52॥

Verse 53

श्रुतिविप्रतिपन्नं ते यदा स्थास्यति निश्चला ।
समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥५३॥

śruti-vipratipannā te yadā sthāsyati niścalā |
samādhāv acalā buddhis tadā yogam avāpsyasyi ॥53॥

śrīdharah : tataś ca śrutīti | śrutibhir nānā-laukika-vaidikārtha-śravaṇair vipratipannā | itaḥ pūrvam vikṣiptā satī tava buddhir yadā samādhau sthāsyati | samādhīyate cittam

भगवद्गीता द्वितीयोऽध्यायः

asminn iti samādhiḥ parameśvaraḥ | tasmin niścalā viṣayair antarair anākṛṣṭā | ataevācalā | abhyāsa-pāṭavena tatraiva sthirā ca satī yogam yoga-phalam tattva-jñānam avāpsyasi ||53||

madhusūdanaḥ : antaḥkaraṇa-śuddhyaivam jāta-nirvedasya kadā jñāna-prāptir ity apekṣāyām āha śrutīti | te tava buddhiḥ śrutibhir nānā-vidha-phala-śravaṇair avicārita-tātparyair vipratipannā'neka-vidha-samśaya-viparyāsavattvena vikṣiptā prāk | yadā yasmin kāle śuddhija-viveka-janitena doṣa-darśanena tam vikṣepam parityajya samādhau parmātmani niścalā jāgrat-svapna-darśana-lakṣaṇa-vikṣepa-rahitācalā susupti-mūrcchā-stabdhibhāvādi-rūpa-laya-lakṣaṇa-calana-rahitā satī sthāsyati laya-vikṣepa-lakṣaṇau doṣau parityajya samāhitā bhaviṣyatīti yāvat | athavā niścalāsambhāvanā-viparīta-bhāvanā-rahitācalā dīrgha-kālādara-nairantarya-satkāra-sevanair vijātiya-pratyayādūṣitā satī nirvāta-pradīpavad ātmani sthāsyatīti yojanā | tadā tasmin kāle yogam jīva-paramātmaikya-lakṣaṇam tat-tvam-asīty ādi-vākya-janyam akhaṇḍa-sākṣātkāram sarva-yoga-phalam avāpsyasi | tadā punaḥ sādhyāntarābhāvāt kṛta-kṛtyaḥ sthita-prajñō bhaviṣyasīty abhiprāyaḥ ||53||

viśvanāthaḥ : tataś ca śrutiṣu nānā-laukika-vaidikārtha-śravaṇeṣu vipratipannā asammatā viraketit yāvat | tatra hetuḥ niścalā teṣu teṣv artheṣu calitum vimukhībhūtety arthaḥ | kintu samādhau ṣaṣthe'dhyāye vakṣyamāṇa-lakṣaṇe'calā sthairyavatī | tadā yogam aparokṣānubhava-prāptyā, jīvan-mukta ity arthaḥ ||53||

baladevaḥ : nanu karma-phala-nirviṇṇatayā karmānuṣṭhānena labdha-hṛd-viśuddher abhyuditātma-jñānasya me kadātma-sākṣāt-kṛtir iti cet tatrāha śrutīti | śrutyā karmaṇām jñāna-garbhātām prabodhayantyā tam etam ity ādikayā vipratipannā viśeṣeṇa saṁsiddhā te buddhir acalā asambhāvanā-viparīta-bhāvanābhyām virahitā yadā samādhau manasi nirvāta-dīpa-śikheva niścalā sthāsyati tadā yogam ātmānubhava-lakṣaṇam avāpsyasi | ayam arthaḥ phalābhilāṣa-sūnyatayānuṣṭhitāni karmāni sthita-prajñatā-rūpām jñāna-niṣṭhām sādhayanti | jñāna-niṣṭhā-rūpā sthita-prajñatā tv ātmānubhavam iti ||53||

Verse 54

अर्जुन उवाच

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।
स्थितधीः किं प्रभाषेत किमासीत् व्रजेत किम् ॥५४॥

arjuna uvāca

sthita-prajñasya kā bhāṣā samādhi-sthasya keśava |
sthita-dhīḥ kiṁ prabhāṣeta kim āsīta vrajeta kim ||54||

śrīdharāḥ : pūrva-slokoktasyātma-tattva-jñānasya lakṣaṇam jijñāsur arjuna uvāca – sthita-prajñasyeti | svābhāvike samādhau sthitasya, ataeva sthitā niścalā prajñā buddhir yasya tasya bhāṣā kā ? bhāṣyate'nayā iti bhāṣā lakṣaṇam iti yāvat | sa kena lakṣaṇena sthita-prajñā ucyate ity arthaḥ | tathā sthita-dhīḥ kiṁ katham bhāṣaṇam āsanam vrajanam ca kuryād ity arthaḥ ||54||

madhusūdanaḥ : evam labdhāvasaraḥ sthita-prajñā-lakṣaṇam jñātum arjuna uvāca | yāny eva hi jīvan-muktānām lakṣaṇāni tāny eva mumukṣūṇām mokṣopāya-bhūtānīti

भगवद्गीता द्वितीयोऽध्यायः

manvānaḥ | sthitā niścalā ahaṁ-brahmāsmi iti prajñā yasya sa sthita-prajño'vasthā-
dvayavān samādhistho vyutthita-cittaś ceti | ato viśinaṣṭi samādhi-sthasya sthita-prajñasya
kā bhāṣā ? karmaṇi ṣaṣṭhī | bhāṣyate'nayeti bhāṣā lakṣaṇam | samādhi-sthaḥ sthita-prajñaḥ
kena lakṣaṇenānyair vyavahriyata ity arthaḥ |

sa ca vyutthita-cittaḥ sthita-dhīḥ sthita-prajñaḥ svayaṁ kiṁ prabhāṣeta ? stuti-nindādāv
abhinandana-dveṣādi-lakṣaṇam kiṁ katham prabhāṣeta ? sarvatra sambhāvanāyām liṅ |
tathā kiṁ āsīte vyutthita-citta-nigrahāya katham bahir indriyāṇāṁ nigrahaṁ karoti ? tan-
nigrahābhāva-kāle kiṁ vrajeta katham viśayān prāpnoti ? tat-kartṛka-bhāṣaṇāsana-
vrajanāni mūḍha-jana-vilakṣaṇāni kīdrśānīty arthaḥ |

tad evaṁ catvāraḥ praśnāḥ samādhi-sthe sthita-prajña ekaḥ | vyutthite sthita-prajñe traya
iti | keśaveti sambodhayan sarvāntaryāmitayā tvam evaitādrśam rahasyaṁ vaktuṁ
samartho'sīti sūcayati ||54||

viśvanāthaḥ : samādhāv acalā buddhir iti śrutvā tattvato yogino lakṣaṇam prcchati sthita-
prajñasyeti | sthitā sthirācalā prajña buddhir yasyeti | kā bhāṣā ? bhāṣyate'nayeti bhāṣā
lakṣaṇam kiṁ lakṣaṇam ity arthaḥ | kīdrśasya samādhi-sthasyeti samādhau sthāsyatīti |
asyārthaḥ – evaṁ ca sthita-prajña iti | samādhi-stha iti jīvan-muktasya samjñā-dvayam |
kiṁ prabhāṣeteti sukha-duḥkhayor mānāpamānayoḥ stuti-nindayoḥ sneha-dveṣayor vā
samupasthitayoḥ kiṁ prabhāṣeta ? spaṣṭam svagataṁ vā kiṁ vaded ity arthaḥ | kiṁ āsīta ?
tad indriyāṇāṁ bāhya-viśayeṣu calanābhāvaḥ kīdrśaḥ ? vrajeta kim ? teṣu calanaṁ vā
kīdrśam iti ||54||

baladevaḥ : evaṁ ukto'rjunaḥ pūrva-padyoktasya sthita-prajñasya lakṣaṇam jñātum
prcchati sthiteṣu | sthita-prajñe'tra catvāraḥ praśnāḥ – samādhisthe ekaḥ, vyutthite tu
trayaḥ | tathā hi – sthitā sthirā prajña dhīr yasya tasya samādhi-sthasya kā bhāṣā kiṁ
lakṣaṇam ? bhāṣyate'nayeti vyutpatteḥ | kena lakṣaṇena sthita-prajño'bhidhīyata ity arthaḥ
| tathā vyutthitaḥ sthita-prajñaḥ katham bhāṣaṇādīni kuryāt ? tadyāni tāni pṛthag-jana-
vilakṣaṇāni kīdrśānīty arthaḥ | tatra kiṁ prabhāṣeta ? svayoḥ stuti-nindayoḥ sneha-
dveṣayoḥ ca prāptayor mukhataḥ svagataṁ vā kiṁ brūyāt ? kiṁ āsīta bāhya-viśayeṣu
katham indriyāṇāṁ nigrahaṁ kuryāt ? vrajeta kim ? kiṁ tan-nigrahābhāve ca katham
viśayānavāpnuyād ity arthaḥ | triṣu sambhāvanāyām ||54||

Verse 55

श्रीभगवानुवाच

प्रजहाति यदा कामान् सर्वान् पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥५५॥

śrī-bhagavān uvāca

prajahāti yadā kāmān sarvān pārtha mano-gatān |
ātmany evātmanā tuṣṭaḥ sthita-prajñas tadocyate ||55||

śrīdharah : atra ca yāni sādhasya jñāna-sādhanāni tāny eva svābhāvīkāni siddhasya
lakṣaṇāni | ataḥ siddhasya lakṣaṇāni kathayann evāntaraṅgāni jñāna-sādhanāny āha yāvad
adhyāya-samāpti | tatra prathama-praśnasyottaram āha prajahātīti dvābhyām | manasi

भगवद्गीता द्वितीयोऽध्यायः

sthitān kāmān yadā prakarṣeṇa jahāti | tyāge hetum āha ātmanīti | ātmany eva svasminn eva paramānanda-rūpe ātmanā svayam eva tuṣṭa ity ātmārāmaḥ san yadā kṣudra-
viṣayābhilāṣāns tyajati tadā tena lakṣaṇena munīḥ sthita-prajña ucyate ||55||

madhusūdanaḥ : eteṣāṁ catūrṇām praśnānām krameṇottaram bhagavān uvāca prajahātīti yāvad-adhyāya-samāpti | kāmān kāma-saṅkalpādīn mano-vṛtti-viśeṣān pramāṇa-viparyaya-
vikalpa-nidrā-smṛti-bhedena tantrāntare pañcadhā prapañcitān sarvān niravaśeṣān prakarṣeṇa kāraṇa-bādhena yadā jahāti parityajati sarva-vṛtti-śūnya eva yadā bhavati
sthita-prajñas tadocyate samādhistha iti śeṣaḥ | kāmānām anātma-dharmatvena parityāga-
yogyatām āha manogatān iti | yadi hy ātma-dharmāḥ syus tadā na tyaktum śakyeran
vahny-auṣṇyavat svābhāvikatvāt | manasas tu dharmā ete | atas tat-parityāgena
parityaktum śakyā evety arthaḥ |

nanu sthita-prajñasya mukha-prasāda-liṅga-gamyāḥ santoṣa-viśeṣaḥ pratīyate sa kathāṁ
sarva-kāma-parityāge syād ity āha – ātmany eva paramānanda-rūpe na tv anātmani tuccha
ātmnā svaprakāśa-cid-rūpeṇa bhāsamānena na tu vṛttyā tuṣṭaḥ paritrptaḥ parama-
puruṣārtha-lābhāt | tathā ca śrutīḥ –

yadā sarve pramucyante kāmā ye'sya hṛdi śritāḥ |
atha martyo'mṛto bhavaty atra brahma samaśnute || [KaṭhU 2.3.14] iti |

tathā ca samādhi-sthaḥ sthita-prajña evamvidhair lakṣaṇa-vācibhiḥ śabdair bhāṣyata iti
prathama-praśnasyottaram ||55||

viśvanāthaḥ : catūrṇām praśnānām krameṇottaram āha prajahātīti yāvad adhyāya-
samāptiḥ | sarvān iti kasminn apy arthe yasya kimcin mātro'pi nābhilāṣa ity arthaḥ | mano-
gatān iti kāmānām ātma-dharmatvena parityāge yogyatā darśitā | yadi te hy ātma-dharmāḥ
syus tadā tāms tyaktum aśakyeran vahner auṣṇyavad iti bhāvaḥ | tatra hetuḥ – ātmani
pratyāhṛte manasi prāpto ya ātmānanda-rūpas tena tuṣṭaḥ | tathā ca **śrutīḥ** –

yadā sarve pramucyante kāmā ye'sya hṛdi śritāḥ |
atha martyo'mṛto bhavaty atra brahma samaśnute || [KaṭhU 2.3.14] iti ||55||

baladevaḥ : evaṁ pṛṣṭo bhagavān krameṇa catūrṇām uttaram āha yāvad adhyāya-pūrtiḥ |
tatra prathamasyāha prajahātīty ekena | he pārtha ! yadā mano-gatān manasi sthitān
kāmān sarvān prajahāti samtyajati tadā sthita-prajña ucyate | kāmānām mano-dharmatvāt
parityāgo yuktaḥ | ātma-dharmatve duḥśakyaḥ sa syād vahny-uṣṇatādīnām iveti bhāvaḥ |

nanu śuṣka-kāṣṭhavat kathāṁ tiṣṭhatīti cet tatrāha ātmany eveti | ātmani pratyāhṛte manasi
bhāsamānena sva-prakāśānanda-rūpeṇātmanā svarūpeṇa tuṣṭaḥ paritrptaḥ kṣudra-
viṣayābhilāṣān samtyajyātmānandārāmaḥ samādhisthaḥ sthita-prajña ity arthaḥ |

ātmā puṁsi svabhāve'pi prayanta-manasor api |
dhṛtāv api manīṣāyām śarīra-brahmaṇor api || iti **medinī-kāraḥ** |

brahma cātra jīveśvarānyatarad-grāhyam ||55||

Verse 56

भगवद्गीता द्वितीयोऽध्यायः

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥५६॥

duḥkheṣv anudvigna-manāḥ sukheṣu vigata-spr̥haḥ |
vīta-rāga-bhaya-krodhaḥ sthita-dhīr munir ucyate ॥56॥

śrīdharah : kiṁ ca duḥkheṣv iti | duḥkheṣu prāpteṣv api anudvignam akṣubhitaṁ mano yasya saḥ | sukheṣu vigatā spr̥hā yasya saḥ | tatra hetuḥ – vītā apagatā rāga-bhaya-krodhā yasmāt | tatra rāgaḥ prītiḥ | sa muniḥ sthita-dhīr ucyate ॥56॥

madhusūdanaḥ : idānīm vyutthitasya sthita-prajñasya bhāṣaṇopaveśana-gamanāni mūḍha-jana-vilakṣaṇāni vyākhyeyāni | tatra kiṁ prabhāsetety asyottaram āha duḥkheṣv iti dvyābhyām | duḥkhāni trividhāni śoka-moha-jvara-śiro-rogādi-nimittāny ādhyātmikāni vyāghra-sarpādi-prayuktāny ādhibhautikāni ativātativṛṣṭy-ādi-hetukāny ādhidaivikāni teṣu duḥkheṣu rajaḥ-pariṇāma-santāpātmaka-citta-vṛtti-viśeṣeṣu prārabdha-pāpa-karma-prāpitesu nodvignaṁ duḥkha-parihārākṣamatayā vyākulaṁ na bhavati mano yasya so'nudvigna-manāḥ | avivekino hi duḥkha-prāptau satyām aho pāpo'ham dhiṁ mām durātmānam etādṛśa-duḥkha-bhāgināṁ ko me duḥkham idṛśāṁ nirākuryād ity anutāpātmako bhrānti-rūpas tāmasaś citta-vṛtti-viśeṣa udvegākhyo jāyate | yady ayam pāpānuṣṭhāna-samaye syāt tadā tat-pravṛtti-pratibandhakatvena saphalaḥ syāt | bhoga-kāle tu bhavan kāraṇe sati kāryasyocchettum aśakyatvān niṣprajano duḥkha-kāraṇe saty api kim iti mama duḥkham jāyate iti avivekaja-bhrama-rūpatvān na vivekinaḥ sthita-prajñasya sambhavati | duḥkha-mātraṁ hi prārabdha-karmaṇā prāpyate na tu tad-uttara-kālīno bhramo'pi |

nanu duḥkhāntara-kāraṇatvāt so'pi prārabdha-karmāntareṇa prāpyatām iti cet, na | sthita-prajñasya bhramopādānājñāna-nāśena bhramāsambhavaāt taj-janya-duḥkha-prāpaka-prārabdhābhāvāt | yathā-kathamcid deha-yātrā-mātra-nirvāhaka-prārabdha-karma-phalasya bhramābhāve'pi bādhitānuvṛttyopapatter iti vistareṇāgre vakṣyate |

tathā sukheṣu sattva-pariṇāma-rūpa-prītyātmaka-citta-vṛtti-viśeṣeṣu trividheṣu prārabdha-puṇya-karma-prāpitesu vigata-spr̥ha āgāmi-taj-jātiya-sukha-spr̥hā-rahitaḥ | spr̥hā hi nāma sukhānubhava-kāle taj-jātiya-sukhasya kāraṇaṁ dharmam ananuṣṭhāya vṛthaiḥ tad-ākāṅkṣā-rūpā tāmasī citta-vṛttir bhrāntir eva | sā cāvivekina eva jāyate | na hi kāraṇābhāve kāryaṁ bhavitum arhati | ato yathā sati kāraṇe kāryaṁ mā bhūd iti vṛthākāṅkṣā-rūpa udvego vivekino na sambhavati tathaiḥ sati kāraṇe kāryaṁ bhūyād iti vṛthākāṅkṣā-rūpā tṛṣṇātmikā spr̥hāpi nopapadyate prārabdha-karmaṇaḥ sukha-mātra-prāpakatvāt |

harṣātmikā vā citta-vṛttiḥ spr̥hā-śabdenoktā | sāpi bhrāntir eva | aho dhanyo'ham yasya mamedṛśāṁ sukham upasthitaṁ ko vā mayā tulas tribhuvane kena vopāyena mamedṛśāṁ sukham na vicchidyety evam ātmikotphullatā-rūpā tāmasī citta-vṛttiḥ | atevoktaṁ bhāṣye – **nāgnir ivendhanādy-ādihāne yaḥ sukhāny anuvivardhate sa vigata-spr̥haḥ** iti | vakṣyati ca -- **na prahr̥ṣyet priyaṁ prāpya nodvijet prāpya cāpriyam** [Gītā 5.20] iti | sāpi na vivekinaḥ sambhavati bhrāntitvāt |

tathā vīta-rāga-bhaya-krodhaḥ | rāgaḥ śobhanādhyāsa-nibandhano viṣayeṣu rañjanātmakaś citta-vṛtti-viśeṣo'tyantābhīniveśa-rūpaḥ | rāga-viṣayasya nāśake samupasthite tan-

भगवद्गीता द्वितीयोऽध्यायः

nivāraṇāsāmarthyam ātmano manyamānasya dainyātmakaś citta-vṛtti-viśeṣo bhayam | evaṁ rāga-viṣaya-vināśake samupasthite tan-nivāraṇa-sāmarthyam ātmano manyamānasyābhijvalanātmakaś citta-vṛtti-viśeṣaḥ krodhaḥ | te sarve viparyaya-rūpatvād vigatā yasmāt sa tathā | etādṛśo munir manana-śīlaḥ samnyāsī sthita-prajña ucyate | evaṁ-lakṣaṇaḥ sthita-dhīḥ svānubhava-prakāṣanena śiṣya-śikṣārtham anudvega-nispr̥hatvādi-vācaḥ prabhāseta ity anvaya uktaḥ | evaṁ cānyo'pi mumukṣur duḥkhe nodvijet sukhe na prahr̥ṣyet, rāga-bhaya-krodha-rahitaś ca bhaved ity abhiprāyaḥ ||56||

viśvanāthaḥ : kiṁ prabhāsetety asya uttaram āha duḥkheṣu kṣut-pipāsa-jvara-śiro-rogaḍiṣv ādhyātmikeṣu sarpa-vyāghrādy-utthiteṣv anudvigna-manāḥ prārabdham duḥkham idam mayāvaśyaṁ bhoktavyam iti svagataṁ kenacit pṛṣṭaḥ san spaṣṭam ca bruvan | na duḥkheṣūdviyata ity arthaḥ | tasya tādṛśa-mukha-vikriyābhāva evānudvega-liṅgam sudhiyā gamyam | kṛtrimānudvega-liṅgavāms tu kapaṭi | sudhiyā paricito bhraṣṭa evocyata iti bhāvaḥ | evaṁ sukheṣv apy upasthiteṣu vigata-spr̥ha iti prārabdham idam avaśya-bhogyam iti svagataṁ spaṣṭam ca bruvānasya tasya sukha-spr̥hā-rāhitya-liṅgam sudhiyā gamyam eveti bhāvaḥ | tat-tal-liṅgam eva spaṣṭikṛtya darśayati vīto vigato rāgo'nurāgaḥ sukheṣu bandhu-janeṣu yasya saḥ | yathavādi-bharatasya devyāḥ pārsvam prāpitasya svaccheda-cikīrṣor vṛṣala-rājān na bhayam | nāpi tatra krodho'bhūd iti ||56||

baladevaḥ : atha vyutthitaḥ sthita-prajñaḥ kiṁ bhāsetety asyottaram āha duḥkheṣv iti dvyābhyām | trividheṣv adhyātmikādiṣu duḥkheṣu samutthiteṣu satsv anudvigna-manāḥ prārabdha-phalāny amūni mayāvaśyaṁ bhoktavyānīti kenacit pṛṣṭaḥ svagataṁ vā bruvan tebhyo nodvijata ity arthaḥ | sukheṣu cottamāhāra-satkārādinā samupasthiteṣu vigata-spr̥has tṛṣṇā-śūnyaḥ prārabdhākṛṣṭāny amūni mayāvaśya-bhoktavyānīti kenacit pṛṣṭam svagataṁ vā bruvan tair upasthitaḥ prahr̥ṣṭa-mukho na bhavatīty arthaḥ | vīteti – vīta-rāgaḥ kamanīyeṣu prīti-śūnyaḥ | vīta-bhayaḥ viśayāpahartṛṣu prāpteṣu durlabhasya mamaitāni dharmyair bhavadbhir hriyanta iti dainya-śūnyaḥ | vīta-krodhaḥ teṣv eva prabalasya mamaitāni tucchair bhavadbhiḥ katham apahartavyānīti krodha-śūnyaś ca | evaṁvidho munir ātma-manana-śīlaḥ sthita-prajña ity arthaḥ | ittham svānubhavaṁ parān prati svagataṁ vā vadan naudvego nispr̥hatādi-vacaḥ prabhāsete ity uttaram ||56||

Verse 57

यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम् ।
नाभिनन्दति न द्वेष्टितस्य प्रज्ञा प्रतिष्ठा ॥५७॥

yaḥ sarvatrānabhisnehas tat tat prāpya śubhāśubham |
nābhinandati na dveṣṭi tasya prajñā pratiṣṭhitā ||57||

śrīdharāḥ : katham bhāseta ity asyottaram āha ya iti | yaḥ sarvatra putra-mitrādiṣv apy anabhisnehaḥ sneha-varjitaḥ | ataeva bādhitānuvṛtṭyā tat tat śubham anukūlam prāpya nābhinandati aśubham pratikūlam prāpya na dveṣṭi na nindati | kintu kevalam udāsīna eva bhāsete | tasya prajñā pratiṣṭhitety arthaḥ ||57||

madhusūdanaḥ : kiṁ ca | sarva-deheṣu jīvanādiṣv api yo munir anabhisnehaḥ, yasmin saty anyadīye hāni-vṛddhī svasminn āropyete sa tādṛśo'nya-viṣayaḥ premāpara-paryāyas tāmaso vṛtti-viśeṣaḥ snehaḥ sarva-prakāreṇa tad-rahito'nabhisnehaḥ | bhagavati

भगवद्गीता द्वितीयोऽध्यायः

paramātmani tu sarvathābhisnehavān bhaved eva | anātman-snehābhāvasya tad-arthatvād
iti draṣṭavyam |

tat-tat-prārabdha-karma-pariprāpitam śubham sukha-hetum viṣayam prāpya nābhinandati
harṣa-viśeṣa-puraḥsaram na praśamsati | aśubham duḥkha-hetum viṣayam prāpya na
dveṣti antar-asūyā-pūrvakam na nindati | ajñasya hi sukha-hetur yaḥ sva-kalatrādiḥ sa
śubho viṣayas tad-guṇa-kathanādi-pravartikā dhī-vṛttir bhrānti-rūpābhinandaḥ | sa ca
tāmasaḥ, tad-guṇa-kathanādeḥ para-prarocanārthatvābhāvena vyarthatvāt | evam
asūyotpādanena duḥkha-hetuḥ parakīya-vidyā-prakarṣādir enam pratyasubho viṣayas tan-
nindādi-pravartikā bhrānti-rūpā dhī-vṛtti-viśeṣaḥ | so'pi tāmasaḥ | tan-nindāyā
nivāraṇārthatvābhāvena vyarthatvāt | tāv abhinanda-dveṣau bhrānti-rūpau tāmasau
katham abhrānte śuddha-sattve sthita-prajñe sambhavatām | tasmād vicālakābhāvāt
tasyānabhisnehasya harṣa-viśāda-rahitasya muneḥ prajñā paramātma-tattva-viṣayā
pratiṣṭhitā phala-paryavasāyinī sa sthita-prajñā ity arthaḥ | evam anyo'pi mumukṣuḥ
sarvatrānabhisneho bhavet | śubham prāpya na praśamset, aśubham prāpya na ninded ity
abhiprāyaḥ | atra ca nindā-praśamsādi-rūpā vāco na prabhāseteti vyatireka uktaḥ ||57||

viśvanāthaḥ : anabhisnehaḥ sopādhi-sneha-śūnyo dayālutvān nirupādhir iṣan-mātra-
snehas tu tiṣṭhed eva | tat tat prasiddham sammāna-bhojanādibhyaḥ sva-paricaraṇam
śubham prāpyāśubham anādaraṇam muṣṭi-prahārādikaḥ ca prāpya krameṇa nābhinandati
| na praśamsati tvaṁ dhārmikaḥ paramahaṁsa-sevī sukhī bhaveti na brūte | na dveṣti tvaṁ
pāpātmā narake pateti nābhiśapati | tasya prajñā pratiṣṭhitā samādhiṁ prati sthitā susthira-
prajñā ucyata ity arthaḥ ||57||

baladevaḥ : ya iti sarveṣu prāṇiṣu anabhisneha aupādhi-sneha-śūnyaḥ | kāruṇikatvān
nirupādhir iṣad-snehas tv asty eva | tat tat prasiddham śubham uttama-bhojana-srak-
candanārpaṇa-rūpaṁ prāpya nābhinandati tad-arpakaṁ prati dharmīṣṭhas tvaṁ ciram
jīveti na vadati | aśubham apamānam yaṣṭi-prahārādikaḥ ca prāpya na dveṣti, pāpiṣṭhas
tvaṁ miryasveti nābhiśapati | tasya prajñeti sa sthita-prajñā ity arthaḥ | atra stuti-nindā-
rūpaṁ vaco na bhāṣata iti vyatirekeṇa tal lakṣaṇam ||57||

Verse 58

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठा ॥५८॥

yadā samharate cāyam kūrmo'ngānīva sarvaśaḥ |
indriyāṇīndriyārthebhyas tasya prajñā pratiṣṭhitā ||58||

śrīdharāḥ : kim ca yadeti | yadā cāyam yogī indriyārthebhyaḥ śabdādibhyaḥ sakāśād
indriyāṇi samharate sarvata evam jñāna-niṣṭha indriyāṇīndriyārthebhyaḥ sarva-
viṣayebhyaḥ upasamharate | tasya prajñā pratiṣṭhitā | ity uktārtham vākyam ||58||

madhusūdanaḥ : idānīm kim āsīteti praśnasyottaram vaktum ārabhate bhagavān ṣaḍbhiḥ
ślokaīḥ | tatra prārabdha-karma-vaśād vyutthānena vikṣiptānīndriyāṇi punar upasamhr̥tya
samādhy-artham eva sthita-prajñasyopaveśanam iti darśayitum āha yadeti | ayam
vyutthitaḥ sarvaśaḥ sarvaṇīndriyārthebhyaḥ śabdādibhyaḥ sarvebhyaḥ | caḥ punar-arte |
yadā samharate punar upasamharati saṅkocayati | tatra dr̥ṣṭāntaḥ kūrmo'ngānīva | tadā

भगवद्गीता द्वितीयोऽध्यायः

tasya prajñāḥ pratiṣṭhiteti spaṣṭam | pūrva-slokābhyām vyutthāna-daśāyām api sakala-tāmasa-vṛtty-abhāva uktaḥ | adhunā tu punaḥ samādhy-avasthāyām sakala-vṛtty-abhāva iti viśeṣaḥ ||58||

viśvanāthaḥ : kim āsītety asyottaram āha yadeti | indriyārthebhyaḥ śabdādibhya indriyaṇi śrotrādīni samharate | svādhīnānām indriyaṇām bāhya-viṣayeṣu calanam niśidhyāntareva niścalatayā sthāpanam sthita-prajñasyāsanam ity arthaḥ | tatra dṛṣṭāntaḥ | kūrmo'ngāni mukha-netrādīni yathā svāntar eva svecchayā sthāpayati ||58||

baladevaḥ : atha kim āsītety asyottaram āha yadety ādibhiḥ ṣaḍbhir | ayaṁ yogī yadā cendriyārthebhyaḥ śabdādibhyaḥ svādhīnānīndriyaṇi śrotrādīny anāyāsena samharati samākarṣati tadā tasya prajñā pratiṣṭhitety anvayaḥ | atra dṛṣṭāntaḥ kūrmo'ngānīveti | mukha-kara-caraṇāni yathānāyasena kamaṭhaḥ samharati tadvat viṣayebhyaḥ samākṛṣṭendriyaṇām antaḥ-sthāpanam sthita-prajñasyāsanam ||58||

Verse 59

विषया विनिवर्तन्ते निराहारस्य देहिनः ।
रसवर्जं रसोऽप्यस्य परं दृष्टुं निवर्तते ॥५९॥

viṣayā vinivartante nirāhārasya dehinaḥ |
rasa-varjaṁ raso'py asya paraṁ dṛṣṭvā nivartate ||59||

śrīdharāḥ : nanu nendriyaṇām viṣayeṣv apravṛttir sthita-prajñasya lakṣaṇam bhavitum arhati | jaḍānām ātūrāṇām upavāsa-parāṇām ca viṣayeṣv pravṛtter aviśeṣāt | tatrāha viṣayā iti | indriyaṇi viṣayaṇām āharaṇam grahaṇam āhāraḥ | nirāhārasya indriyaṇi viṣaya-grahaṇam akurvato dehino dehābhīmānino'jñasya rāgo'bhilāṣas tad-varjaṁ | abhilāṣasya na nivartata ity arthaḥ | yad vā nirāhārasya upavāsa-parasya viṣayāḥ prāyaśo nivartante kṣudhā-santaptasya śabda-sparśādy-apekṣābhāvāt, kintu rasa-varjaṁ rasāpekṣā tu na nivartata ity arthaḥ | šeṣam samānam ||59||

madhusūdanaḥ : nanu mūḍhasyāpi rogādi-vaśād viṣayebhya indriyaṇām upasamharaṇam bhavati tat katham tasya prajñā pratiṣṭhitety uktam ? ata āha viṣayā iti | nirāhārasya indriyaṇi indriyaṇi viṣayān anāharato dehino dehābhīmānavato mūḍhasyāpi rogiṇaḥ kāṣṭha-tapasvino vā viṣayāḥ śabdādayo vinivartante kintu rasa-varjaṁ rasa-tṛṣṇā tam varjayitvā | ajñasya viṣayā nivartante tad-viṣayo rāgas tu na nivartata ity arthaḥ | asya tu sthita-prajñasya paraṁ puruṣārtham dṛṣṭvā tad evāham asmīti sāksātkṛtya sthitasya raso'pi kṣudra-sukha-rāgo'pi nivartate | api-śabdād viṣayās ca | tathā ca yāvān artha ity ādau vyākhyātam | evaṁ ca sa-rāga-viṣaya-nivṛttiḥ sthita-prajña-lakṣaṇam iti na mūḍhe vyabhicāra ity arthaḥ | yasmān nāsati paramātma-samyag-darśane sa-rāga-viṣayocchedas tasmāt sa-rāga-viṣayocchedikāyāḥ samyag-darśanātmikāyāḥ prajñāyāḥ sthairyam mahatā yatnena sampādayed ity abhiprāyaḥ ||59||

viśvanāthaḥ : mūḍhasyāpi upavāsato rogādi-vaśād vendriyaṇām viṣayeṣv acalanam sambhavet tatrāha viṣayā iti | rasa-varjaṁ raso rāgo'bhilāṣas tam varjayitvā | abhilāṣas tu viṣayeṣu na nivartanta ity arthaḥ | asya sthita-prajñasya tu paraṁ paramātmānam dṛṣṭvā viṣayeṣv abhilāṣo nivartata iti na lakṣaṇa-vyabhicāraḥ | ātma-sāksātkāra-samarthasya tu sādhatvam eva, na tu siddhatvam iti bhāvaḥ ||59||

भगवद्गीता द्वितीयोऽध्यायः

baladevaḥ : nanu mūḍhasyāmaya-grastasya viṣayeṣv indriyāpravṛtti-drṣṭā tat katham etat sthita-prajñasya lakṣaṇam tatrāha viṣayā iti | nirāhārasya roga-bhayād bhojanādīny akurvato mūḍhasyāpi dehino janasya viṣayās tad-anubhavā vinivartante | kintu raso rāga-tṛṣṇā tad-varjam viṣaya-tṛṣṇā tu na nivartata ity arthaḥ | asya sthita-prajñasya tu raso’pi viṣaya-rāgo’pi viṣayebhyaḥ param sva-prakāśānandam ātmānam drṣṭvānubhūya nivartate vinaśyatīti sa-rāga-viṣaya-nivṛttis tasya lakṣaṇam iti na vyabhicāraḥ ||59||

Verse 60

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चित्तः ।
इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥६०॥

yatato hy api kaunteya puruṣasya vipāścitaḥ |
indriyāṇi pramāthīni haranti prasabham manaḥ ||60||

śrīdharaḥ : indriya-samyamaṁ vinā sthita-prajñatā na sambhavati | ataḥ sādhakāvasthāyām tatra mahān prayatnaḥ kartavya ity āha yatato hy apīti dvābhyām | yatato mokṣārtham prayatamānasya | vipāścito vivekino’pi | mana indriyāṇi prasabham balād haranti | yataḥ pramāthīni pramathana-śīlāni kṣobhakānīty arthaḥ ||60||

madhusūdanaḥ : tatra prajñā-sthairye bāhyendriya-nigraho mano-nigrahaś cāsādhāraṇam kāraṇam tad-ubhayābhāve prajñā-nāśa-darśanād iti vaktum bāhyendriya-nigrahābhāve prathamam doṣam āha yatata iti | he kaunteya !

yatato bhūyo bhūyo viṣaya-doṣa-darśanātmakam yatnam kurvato’pi, cakṣiṇo nītvā karaṇād anudātteto’nāvaśyakam ātmanepadam iti jñāpanāt parasmaipadam aviruddham | vipāścito’tyanta-vivekino’pi puruṣasya manaḥ kṣaṇa-mātraṁ nirvikāram kṛtam apīndriyāṇi haranti vikāram prāpayanti |

nanu virodhinī viveke sati kuto vikāra-prāptis tatrāha pramāthīni pramathana-śīlāni atibaliyastvād vivekopamardana-kṣamāni | ataḥ prasabham prasahya balātkāreṇa paśyaty eva vipāściti svāmīni viveke ca rakṣake sati sarva-pramāthītvād evendriyāṇi vivekaja-prajñāyām praviṣṭam manas tataḥ pracyāvya sva-viṣayāviṣṭatvena harantīty arthaḥ | hi-śabdaḥ prasiddhim dyotayati | prasiddho hy ayam artho loke yathā pramāthīno dasyavaḥ prasabham eva dhanīnam dhana-rakṣakam cābhibhūya tayoh paśyator eva dhanam haranti tathendriyāṇy api viṣaya-sannidhāne mano harantīti ||60||

viśvanāthaḥ : sādhakāvasthāyām tu yatna eva mahān, na tv indriyāṇi parāvartayitum sarvathā śaktir ity āha yatata iti | pramāthīni pramathana-śīlāni kṣobhakānīty arthaḥ ||60||

baladevaḥ : athāsya jñāna-niṣṭhayaḥ daurlabhyam āha yatato hīti | vipāścito viṣayātma-svarūpa-vivekajñasya tata indriya-jaye prayatamānasyāpi puruṣasya indriyāṇi śrotrādīni kartṛṇi manaḥ parasabham balād iva haranti | hṛtvā viṣaya-pravaṇam kurvanti arthaḥ | nanu virodhinī viveka-jñāne sthite katham haranti tatrāha pramāthīnīti ati-baliṣṭhatvāt taj-jñānopamardana-kṣamānīty arthaḥ | tasmāt caurebhyo mahā-nidher ivendriyebhyo jñāna-niṣṭhāyāḥ samrakṣaṇam sthita-prajñasyāsanam iti ||60||

भगवद्गीता द्वितीयोऽध्यायः

Verse 61

तानि सर्वाणि संयम्य युक्त आसीत् मत्परः ।
वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठा ॥६१॥

tāni sarvāṇi saṁyamya yukta āsīta mat-paraḥ |
vaśe hi yasyendriyāṇi tasya prajñā pratiṣṭhitā ॥61॥

śrīdharah : yasmād evaṁ tasmāt tānīti | yukto yogī tāni indriyāṇi saṁyamya mat-paraḥ sann āsīta | yasya vaśe vaśavartinīndriyāṇi | etena ca katham āsīteti praśnasya vaśikṛtendriyaḥ sann āsīteti ॥61॥

madhusūdanaḥ : evaṁ tarhi tatra kaḥ pratikāra ity ata āha tānīti | tānīndriyāṇi sarvāṇi jñāna-karma-sādhana-bhūtāni saṁyamya vaśikṛtya yuktaḥ samāhito nigrhīta-manāḥ sann āsīta nirvāpāras tiṣṭhet | pramāthinām katham sva-vaśikaraṇam iti cet tatrāha mat-para iti | ahaṁ sarvātmā vāsudeva eva para utkr̥ṣṭa upādeyo yasya sa mat-para ekānta-mad-bhakta ity arthaḥ | tathā cuktam [na vāsudeva-bhaktānām aśubham vidyate kvacit](#) iti | yathā hi loka balavantaṁ rājānam āśritya dasyavo nigrhyante rājāśrito'yam iti jñātvā ca svayam eva tad-vaśyā bhavanti tathaiva bhagavantaṁ sarvāntaryāminam āśritya tat-prabhāveṇaiva duṣṭānīndriyāṇi nigrāhyāṇi punaś ca bhagavad-āśrito'yam iti matvā tāni tad-vaśyāny eva bhavantīti bhāvaḥ | yathā ca bhagavad-bhakter mahā-prabhāvatvaṁ tathā vistareṇagre vyākhyāsyāmaḥ | indriya-vaśikāre phalam āha vaśe hīti | spaṣṭam | tad etad vaśikṛtendriyaḥ sann āsīteti kim āsīteti praśnasyottaram uktaṁ bhavati ॥61॥

viśvanāthaḥ : mat-paro mad-bhakta iti | mad-bhaktim vinā naivendriya-jaya ity agrima-granthe'pi sarvatra draṣṭavyam | yad uktam uddhavana –

[prāyaśaḥ puṇḍarīkākṣa yuñjanto yogino manaḥ |](#)
[viśīdanty asamādhānān mano-nigraha-karśitāḥ |](#)
[athāta ānanda-dughaṁ padāmbujaṁ haṁsāḥ śrayeran || \[BhP 11.29.1-2\] iti |](#)

vaśe hīti sthita-prajñasyendriyāṇi vaśībhūtāni bhavantīti sādhakād viśeṣa uktaḥ ॥61॥

baladevaḥ : nanu nirjitendriyāṇām apy ātmānubhavo na pratītas tatra ko'bhyupāya iti cet tatrāha tānīti | tāni sarvāṇi saṁyamya mat-paro man-niṣṭhaḥ san yuktaḥ kṛtāma-samādhir āsīta tiṣṭheta | mad-bhakti-prabhāvena sarvendriya-vijaya-pūrvikā svātma-dṛṣṭiḥ sulabhete bhāvaḥ | evaṁ smaranti –

[yathāgnir uddhata-śikhaḥ kakṣam dahati sānilaḥ |](#)
[tathā citta-sthito viṣṇur yoginām sarva-kilbiṣam || \[ViP 6.7.74\] ity ādi |](#)

vaśe hīti spaṣṭam | itthaṁ ca vaśikṛtendriyatayāvasthitiḥ kim āsītety asyottaram uktaṁ ॥61॥

Verses 62-63

ध्यायतो विषयान् पुंसः सङ्गस्तेषूपजायते ।

भगवद्गीता द्वितीयोऽध्यायः

सङ्गत्संजायते कामः कामात्क्रोधोऽभिजायते ॥६२॥

रागद्वेषवियुक्तैस्तु विषयान् इन्द्रियैश्चन् ।

आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥६३॥

dhyāyato viṣayān puṁsaḥ saṅgas teṣūpajāyate |
saṅgāt saṁjāyate kāmaḥ kāmāt krodho'bhijāyate ॥62॥
krodhād bhavati saṁmohaḥ saṁmohāt smṛti-vibhramaḥ |
smṛti-bhramśād buddhi-nāśo buddhi-nāśāt praṇāsyati ॥63॥

śrīdharah : bāhyendriya-saṁyamābhāve doṣam uktvā manaḥ-saṁyamābhāve doṣam āha dhyāyata iti dvābhyām | guṇa-buddhyā viṣayān dhyāyataḥ puṁsaḥ teṣu saṅga āsaktir bhavati | āsaktiā ca teṣu adhikaḥ kāmo bhavati | kāmāc ca kenacit pratihatāt krodho bhavati | kim ca, krodhād iti | krodhāt saṁmohaḥ kāryākārya-vivekābhāvaḥ | tataḥ śāstrācāryopadiṣṭa-smṛter vibhramo vicalanam bhramśaḥ | tato buddheś cetanāyā nāśaḥ | vṛkṣādiṣv ivābhibhavaḥ | tataḥ praṇāsyati mṛta-tulyo bhavati ॥62-63॥

madhusūdanaḥ : nigrhīta-bāhyendriyasyāpi śabdādīnviṣayān dhyāyato manasā punaḥ punaś cintayataḥ puṁsas teṣu viṣayeṣu saṅga āsaṅgo mamātyantaṁ sukha-hetava eta ity evaṁ śobhanādhyāsa-lakṣaṇaḥ prīti-viśeṣa upajāyate saṅgāt sukha-hetutva-jñāna-lakṣaṇāt saṁjāyate kāmo mamaite bhavantv iti tṛṣṇā-viśeṣaḥ | tasmāt kāmāt kutaścit pratihanyamānāt tat-pratighāta-viṣayaḥ krodho'bhijvalanātmābhijāyate | krodhād bhavati saṁmohaḥ kāryākārya-vivekābhāva-rūpaḥ | saṁmohāt smṛti-vibhramaḥ smṛteḥ śāstrācāryopadiṣṭārthānusandhānasya vibhramo vicalanam vibhramśaḥ | tasmāc ca smṛti-bhramśād buddher aikātmyākāra-mano-vṛtter nāśo viparīta-bhāvanopacaya-doṣeṇa pratibandhād anutpattir utpannāyāś ca phalāyogyatvena vilayaḥ | buddhi-nāśāt praṇāsyati tasyāś ca phala-bhūtāyā buddher vilopāt praṇāsyati sarva-puruṣārthāyogyo bhavati | yo hi puruṣārthāyogyo jātaḥ sa mṛta eveti loke vyavahriyate | ataḥ praṇāsyatīty uktam | yasmād evaṁ manaso nigrāhābhāve nigrhīta-bāhyendriyasyāpi paramānārtha-prāptis taramān mahatā prayatnena mano nigrhṇīyād ity abhiprāyaḥ | ato yuktam uktaṁ tāni sarvaṇi saṁyamya yukta āsīteti ॥62-63॥

viśvanāthaḥ : sthita-prajñasya mano-vaśikāra eva bāhyendriya-vaśikāra-kāraṇam sarvathā mano-vaśikārābhāve tu yat syāt tat śṛṅv ity āha dhyāyata iti | saṅga āsaktiḥ | āsaktiā ca teṣv adhikaḥ kāmo'bhilāṣaḥ | kāmāc ca kenacit pratihatāt krodhaḥ | krodhāt saṁmohaḥ kāryākārya-vivekābhāvaḥ | tasmāc ca śāstropadiṣṭa-svārthasya smṛti-nāśaḥ | tasmāc ca buddheḥ sad-vyavasāyasya nāśaḥ | tataḥ praṇāsyati saṁsāra-kūpe patati ॥62-63॥

baladevaḥ : vijitendriyasyāpi mayy aniveśita-manasaḥ punar anartha durvāra ity āha dhyāyata iti dvābhyām | viṣayān śabdādīn sukha-hetutva-buddhyā dhyāyataḥ punaḥ punaś cintayato yoginas teṣu saṅga āsaktir bhavati | saṅgād dhetos teṣu kāma-tṛṣṇā jāyate | kāmāc ca kenacit pratihatāt krodhāś citta-jvālas tat-pratighātako bhavati | krodhāt saṁmohaḥ kāryākārya-viveka-vijñāna-vilopaḥ | saṁmohāt smṛter indriya-vijayādi-prayatnānusandher vibhramo vibhramśaḥ | smṛti-bhramśād buddher ātma-jñānārthakasyādhyavasāyasya nāśaḥ | buddhi-nāśāt praṇāsyati punar viṣaya-bhoga-nimagno bhavati saṁsaratīty arthaḥ | madanāśrayaṇād durbalam manas tāni sva-viṣayair yojyantīti bhāvaḥ | tathā ca mano-vijigīṣuṇā mad-upāsanam vidheyam ॥62-63॥

भगवद्गीता द्वितीयोऽध्यायः

Verse 64

रागद्वेषवियुक्तैस्तु विषयान् इन्द्रियैश्चन ।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥६४॥

rāga-dveṣa-viyuktais tu viṣayān indriyaiś caran |
ātma-vaśyair vidheyātmā prasādam adhigacchati ॥64॥

śrīdharah : nanv indriyāṇām viṣaya-pravaṇa-svabhāvānām niroddhum aśakyatvād ayam doṣa duṣparihara iti sthita-prajñatvaṁ katham syāt ? ity āśaṅkyāha rāga-dveṣa iti dvābhyām | rāga-dveṣa-rahitaiḥ vigata-darpair indriyaiḥ viṣayānś carann upabhuñjāno'pi prasādam śāntim prāpnoti | rāga-dveṣa-rāhityam evāha ātmeti | ātmano manasaḥ vaśyair indriyaiḥ vidheyo vaśavartī ātmā mano yasyeti | anenaiva katham vrajetety asya caturtha-praśnasya svādhīnair indriyair viṣayān gacchatīty uttaram uktam bhavati ॥64॥

madhusūdanah : manasi nigrhīte tu bāhyendriya-nigrahābhāve'pi na doṣa iti vadan kim vrajetety asyottaram āhāṣṭabhiḥ | yo'samāhita-cetāḥ sa bāhyendriyāṇi nigrhyāpi rāga-dveṣa-duṣṭena manasā viṣayānś cintayan puruṣārthād bhraṣṭo bhavati | vidheyātmā tu tu-śabdhaḥ pūrvasmād vyatirekārthaḥ | vaśikṛtāntaḥ-karaṇas tu ātma-vaśyair mano'dhīnaiḥ svādhīnair iti vā rāga-dveṣābhyām viyuktair virahitair indriyaiḥ śrotrādibhir viṣayān śabdādīn anīṣiddhānś carann upalabhamānaḥ prasādam prasannātām cittasya svacchatām paramātma-sākṣātkāra-yogyatām adhigacchati | rāga-dveṣa-prayuktānīndriyāṇi doṣa-hetutām pratipadyante | manasi sva-vaśe tu na rāga-dveṣau | tayor abhāve ca na tad-adhīnendriya-pravṛttiḥ | avarjanīyatayā tu viṣayopalambho na doṣam āvahaṭīti na śuddhi-vyāghāta iti bhāvaḥ |

etena viṣayāṇām smaraṇam api ced anartha-kāraṇam sutarām tarhi bhogas tena jīvanārtham viṣayān bhuñjānaḥ katham anarthaṁ na pratipadyeteti śaṅkā nirastā | svādhīnair indriyair viṣayān prāpnotīti ca kim vrajeteti praśnasyottaram uktam bhavati ॥64॥

viśvanāthah : mānasa-viṣaya-grahaṇābhāve sati sva-vaśyair indriyair viṣaya-grahaṇe'pi na doṣa iti vadan sthita-prajño vrajeta kim ity asyottaram āha rāgeti | vidheyo vacane sthita ātmā mano yasya saḥ |

vidheyo vinaya-grāhī vacane sthita āśravaḥ |
vaśyaḥ praṇayo nibhṛta-vinīta-praśritāḥ || ity **amarah** |

prasādam adhigacchatīty etādṛśasyādhikāriṇo viṣaya-grahaṇam api na doṣa iti kim vaktavyam ? pratyuta guṇa eveti | sthita-prajñasya viṣaya-tyāga-svikārāv eva āsana-vrajane te ubhe api tasya bhadre iti bhāvaḥ ॥64॥

baladevah : manasi nirjite śrotrādi-nirjayābhāvo'pi na doṣa iti bruvan vrajeta kim ity asottaram āha rāgeti ādibhir aṣṭabhiḥ | vijita-bahir-indriyo'pi mad-anarpita-manāḥ paramārthād vicryuta ity uktam | yo vidheyātmā svādhīna-manā mad-arpita-manās tata eva nidagdha-rāgādi-mano-malaḥ sa tv ātma-vaśyair mano'dhīnair ata eva rāga-dveṣābhyām viyuktair indriyaiḥ śrotrādyair viṣayān niṣiddhān śabdādīmś caran bhuñjāno'pi prasādam viṣayāsakty-ādi-malānāgamād vimala-manas tam adhigacchatīty prāpnotīty arthaḥ ॥64॥

भगवद्गीता द्वितीयोऽध्यायः

Verse 65

प्रसादे सर्वदुःखानां हानिरस्योपजायते ।
प्रसन्नचेतसो ह्यशु बुद्धिः पर्यवतिष्ठे ॥६५॥

prasāde sarva-duḥkhānām hānir asyopajāyate |
prasanna-cetaso hy āśu buddhiḥ paryavatiṣṭhate ॥65॥

śrīdharah : prasāde sati kim syād ity atrāha prasāda iti | prasāde sati sarva-duḥkha-nāśaḥ |
tataś ca prasanna-cetaso buddhiḥ pratiṣṭhitā bhavatīty arthaḥ ॥65॥

madhusūdanah : prasādam adhigacchatīty uktaṁ tatra prasāde sati kim syād ity ucyate
prasāda iti | cittasya prasāde svacchatva-rūpe sati sarva-duḥkhānām ādhyātmikādīnām
ajñāna-vilasitānām hānir vināśo'sya yater upajāyate | hi yasmāt prasanna-cetaso yater āśu
śīghram eva buddhir brahmātmaikyākārā paryavatiṣṭhate pari samantād avatiṣṭhate sthirā
bhavati viparīta-bhāvanādi-pratibandhābhāvāt | tataś ca prasāde sati buddhi-
paryavasthānam tatas tad-virodhy-ajñāna-nivṛttiḥ | tatas tat-kārya-sakala-duḥkha-hānir iti
krame'pi prasāde yatrādhikyāya sarva-duḥkha-hāni-karatva-kathanam iti na virodhaḥ ॥65॥

viśvanāthah : buddhiḥ paryavatiṣṭhate sarvato-bhāvena svābhīṣṭamprati sthīrī-bhavatīti
viśaya-grahaṇābhāvād api samucita-viśaya-grahaṇam tasya sukham iti bhāvaḥ | prasanna-
cetaso iti citta-prasādo bhaktyaiveti jñeyam | tayā vinā tu na citta-prasāda iti prathama-
skandha eva prapañcitam | kṛta-vedānta-śāstrasyāpi vyāsasyāprasanna-cittasya śrī-
nāradopadiṣṭayā bhaktyaiva citta-prasāda-dṛṣṭeḥ ॥65॥

baladevah : prasāde sati kim syād ity āha asya yogino manaḥ prasāde sati sarveṣāṁ
prakṛti-samsarga-kṛtānām duḥkhānām hānir upajāyate | prasanna-cetasaḥ svātma-
yāthātmya-viśayā buddhiḥ paryavatiṣṭhate sthirā bhavati ॥65॥

Verse 66

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।
न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥६६॥

śrīdharah : indriya-nigrahasya sthita-prajñatā-sādhanatvaṁ vyatireka-mukhenopapādayati
nāstīti | ayuktasya avaśī-kṛtendriyasya nāsti buddhiḥ | śāstrācāryopadesābhyām ātma-
viśayā buddhiḥ prajñāiva notpadyate | kutas tasyāḥ pratiṣṭhā-vārtā | kuta ity atrāha na ceti
| na cāyuktasya bhāvanā dhyānam | bhāvanayā hi buddher ātmani pratiṣṭhā bhavati, sā ca
ayuktasya yato nāsti | na cābhāvayataḥ ātma-dhyānam akurvataḥ śāntiḥ ātmani
cittoparamaḥ | aśāntasya kutaḥ sukham mokṣānanda ity arthaḥ ॥66॥

madhusūdanah : imam evārtham vyatireka-mukhena draḍhayati nāstīti | ayuktasyājīta-
cittasya buddhir ātma-viśayā śravaṇa-mananākhya-vedānta-vicāra-janyā nāsti notpadyate |
tad-buddhy-abhāve na cāyuktasya bhāvanā nididhyāsanātmikā vijātiya-
pratyayānantaritasajātiya-pratyaya-pravāha-rūpā | sarvatra naño'stīty anenānvayaḥ | na
cābhāvayata ātmānam śāntiḥ sakāryāvidyā-nivṛtti-rūpā vedānta-vākya-janyā

भगवद्गीता द्वितीयोऽध्यायः

brahmātmaikya-sākṣāt-kṛtiḥ | aśāntasyātma-sākṣātkāra-sūnyasya kutaḥ sukham
mokṣānanda ity arthaḥ ||66||

viśvanāthaḥ : uktam arthaṁ vyatireka-mukhena draḍhayati nāstīti | ayuktasyāvaśīkṛta-
manaso buddhir ātma-viṣayiṇī prajñā nāsti | ayuktasya tādrśa-prajñā-rahitasya bhāvanā
parameśvara-dhyānam ca | abhāvayato'kṛta-dhyānasya śāntir viṣayoparamo nāsti |
aśāntasya sukham ātmānandaḥ ||66||

baladevaḥ : pūrvoktam arthaṁ vyatireka-mukhenāha ayuktasyāyogino mad-aniveśita-
manaso buddhir ukta-lakṣaṇā nāsti na bhavati | ataeva tasya bhāvanā tādr̥g-ātma-cintāpi
nāsti | tādr̥śam ātmānam abhāvayataḥ śāntir viṣaya-tṛṣṇā-nivṛttir nāsti | aśāntasya tat-
tṛṣṇākulasya sukham sva-prakāśānandātmānubhava-lakṣaṇam kutaḥ syāt ||66||

Verse 67

इन्द्रियाणां हि चरतां यन् मनोऽनुविधीयते ।
तदस्य हरति प्रज्ञां वायुर्नावमिवाद्भसि ॥६७॥

indriyāṇām hi caratām yan mano'nuvidhīyate |
tad asya harati prajñām vāyur nāvam ivāmbhasi ||67||

śrīdharaḥ : nāsti buddhir ayuktasya [Gītā 2.66] ity atra hetum āha indriyāṇām iti |
indriyāṇām avaśīkṛtānām svairam viṣayeṣu caratām madhye yadaivaikam indriyam
mano'nuvidhīyate |vaśīkṛtam sad-indriyeṇa saha gacchati, tadaivaikam indriyasya
manasaḥ puruṣasya vā prajñām buddhim harati viṣaya-vikṣiptām karoti | kim uta
vaktavyam bahūni prajñām harantīti | yathā pramattasya kaṛṇadhārasya nāvam vāyuh
sarvataḥ paribhramayati tadvad iti ||67||

madhusūdanaḥ : ayuktasya kuto nāsti buddhir ity ata āha indriyāṇām iti | caratām sva-
viṣayeṣu sva-sva-viṣayeṣu pravartamānānām avaśīkṛtānām indriyāṇām madhye yad ekam
apīndriyam anulakṣyīkṛtya mano vidhīyate preryate pravartate iti yāvat | karma-kartari la-
kāraḥ | tat indriyam ekam api manasānusṛtam asya sādhakasya manaso vā prajñām ātma-
viṣayām śāstrīyām harati apanayati manasas tad-viṣayāviṣṭatvāt | yadaikam apīndriyam
prajñām harati tadā sarvaṇi harantīti kim u vaktavyam ity arthaḥ |

dr̥ṣṭāntas tu spaṣṭaḥ | abhyasyeti vāyor naukā-haraṇa-sāmarthyam na bhuvīti sūcayitum
ambhasīty uktam | evam dārṣṭāntike'py ambhaḥ-sthānīye manaś cāñcalye saty eva prajñā-
haraṇa-sāmarthyam indriyasya na tu bhū-sthānīye manaḥ-sthairya iti sūcitam ||67||

viśvanāthaḥ : ayuktasya buddhir nāstīty upapādayati indriyāṇām sva-sva-viṣayeṣu caratām
madhye yan mama ekam indriyam anuvidhīyate | puṁsām sarvendriyānuvartīḥ kriyate,
tad eva mano'sya prajñām buddhim harati | yathāmbhasi nīyamānām nāvam pratikūlo
vāyuh ||67||

baladevaḥ : man-niveśita-manaskatayeindriya-niyamanābhāve doṣam āha indriyāṇām iti |
viṣayeṣu caratām avijitānām indriyāṇām madhye yad ekam śrotram vā cakṣur
vānulakṣyīkṛtya mano vidhīyate pravartate, tad ekam evendriyam manasānugatam asya

भगवद्गीता द्वितीयोऽध्यायः

pravartakasya prajñām viviktātma-viṣayām haraty apanayati manasasas tad-viṣayākṛṣṭatvāt
| kim punaḥ ? sarvāṇi tānīti | pratikūlo vāyur yathāmbhasi nīyamānām nāvam tadvat ||67||

Verse 68

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठा ॥६८॥

tasmād yasya mahābāho nigrhītāni sarvaśaḥ |
indriyāṇīndriyārthebhyas tasya prajñā pratiṣṭhitā ||68||

śrīdharah : indriya-samyamasya sthita-prajñatve sādhanatvaṁ coktam upasamharati
tasmād iti | sādhanatvopasamhāre tasya prajñā pratiṣṭhitā jñātavyety arthaḥ | mahābāho !
iti sambodhayan vairi-nigrahe samarthasya tavātrāpi sāmartyam bhaved iti sūcayati ||68||

madhusūdanah : hi yasmād evaṁ tasmād iti | sarvaśaḥ sarvāṇi samanaskāni | he
mahābāho iti sambodhayan sarva-śatru-nivāraṇa-kṣamatvād indriya-śatru-nivāraṇe'pi
tvaṁ kṣamo'sīti sūcayati | spaṣṭam anyat | tasyeti siddhasya sādhakasya ca parāmarśaḥ |
indriya-samyamasya sthita-prajñam prati lakṣaṇatvasya mumukṣum prati prajñā-
sādhanatvasya copasamharaṇīyatvāt ||68||

viśvanāthah : yasya nigrhīta-manasaḥ | he mahā-bāho ! iti yathā śatrūn nigrhṇāsi, tathā
mano'pi nigrhāṇeti bhāvaḥ ||68||

baladevah : tasmād iti | yasya man-niṣṭha-manasaḥ pratiṣṭhitātma-niṣṭhā bhavati | he
mahābāho iti yathā ripūn nigrhṇāsi tathendriyāṇi nigrhāṇety arthaḥ | ebhiḥ ślokair
bhagavan-niviṣṭatayendriya-vijayaḥ sthita-prajñasya siddhasya svābhāvikaḥ | sādhakasya
tu sādhana-bhūta iti bodhyam ||68||

Verse 69

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥६९॥

yā niśā sarva-bhūtānām tasyām jāgarti samyamī |
yasyām jāgrati bhūtāni sā niśā paśyato muneḥ ||69||

śrīdharah : nanu na kaścid api prasupta iva darśanādi-vyāpāra-śūnyaḥ sarvātmanā
nigrhītendriyo loke dṛśyate | ato'saktāvitam idaṁ lakṣaṇam ity āśaṅkyāha yā niśeti |
sarveṣāṁ bhūtānām yā niśā | niśeva niśā ātma-niṣṭhā | ajñāna-dhvāntāvṛta-matīnām
tasyām darśanādi-vyāpārābhāvāt | tasyām ātma-niṣṭhāyām samyamī nigrhītendriyo jāgrati
prabudhyante | sātma-tattvaṁ paśyato muner niśā | tasyām darśanādi-vyāpāras tasya nāsti
ity arthaḥ | etad uktaṁ bhavati – yathā divāndhānām ulukādīnām rātrāv eva darśanaṁ na
tu divase | evaṁ brahmajñasyonmīlitākṣasyāpi brahmaṇy eva dṛṣṭiḥ | na tu viṣayeṣu | ato
nāsambhāvitam idaṁ lakṣaṇam iti ||69||

भगवद्गीता द्वितीयोऽध्यायः

madhusūdanaḥ : tad evaṁ mumukṣuṇā prajñā-sthairyāya prayatna-pūrvakam indriya-saṁyamaḥ kartavya ity uktam sthita-prajñasya tu svataḥ siddha eva sarvendriya-saṁyama ity āha yā niśeti | yā vedānta-vākya-janita-sākṣātkāra-rūpāham brahmāsmīti prajñā sarva-bhūtānām ajñānām niśeva niśā tān praty aprakāśa-rūpatvāt | tasyām brahma-vidyā-lakṣaṇāyām sarva-bhūta-niśāyām jāgarti ajñāna-nidrāyāḥ prabuddhaḥ san sāvadhāno vartate saṁyamīndriya-saṁyamavān sthita-prajña ity arthaḥ | yasyām tu dvaita-darśana-lakṣaṇāyām avidyā-nidrāyām prasuptāny eva bhūtāni jāgrati svapnavad vyavaharanti sā niśā na prakāśata ātma-tattvaṁ paśyato'parokṣatayā munēḥ sthita-prajñasya | yāvad dhi na prabudhyate tāvad eva svapna-darśanam bodhya-paryantatvād bhramasya tattva-jñāna-kāle tu na bhrama-nimittaḥ kaścid vyavahāraḥ | tad uktam vārtika-kāraiḥ –

kāraka-vyavahāre hi śuddham vastu na vīkṣyante |
śuddhe vastuni siddhe ca kāraka-vyāpṛtis tathā ||
kākolūka-niśevāyam saṁsāro'jñātma-vedinoḥ |
yā niśā sarva-bhūtānām ity avocat svayam hariḥ || iti |

tathā ca yasya viparīta-darśanam tasya na vastu-darśanam viparīta-darśanasya vastv-adarśana-janyatvāt | yasya ca vastu-darśanam tasya na viparīta-darśanam viparīta-darśana-kāraṇasya vastv-adarśanasya vastu-darśanena bādhitatvāt | tathā ca śrutiḥ – yatra vā anyad iva syāt tatrānyo'nyat paśyet | yatra svasya sarvam ātmaivābhūt tat kena kam paśyet || iti vidyāvidyayor vyavasthām āha | yathā kākasya rātry-andhasya dinam ulūkasya divāndhasya niśā rātrau paśyataś colūkasya yad dinam rātrir eva sā kākasyeti mahad āścaryam etat | atas tattva-darśibhiḥ katham āvidyaka-kriyā-karakādi-vyavahāraḥ syād iti svataḥ siddha eva tasyendriya-saṁyama ity arthaḥ ||69||

viśvanāthaḥ : sthita-prajñasya tu svataḥ-siddha eva sarvendriya-nigraha ity āha yeti | buddhir hi dvividhā bhavati ātma-pravaṇā viśaya-pravaṇā ca | tatra yā ātma-pravaṇā buddhiḥ sā sarva-bhūtānām niśā | niśāyām kim kim syād iti tasyām svapanto janā yathā na jānanti, tathaiva ātma-pravaṇa-buddhau prāpyamāṇam vastu sarva-bhūtāni na jānanti | kintu tasyām saṁyamī sthita-prajño jāgarti | na tu svapiti | ata ātma-buddhi-niṣṭham ānandaṁ sāksād anubhavati | yasyām viśaya-pravaṇāyām buddhau bhūtāni jāgrati, tan-niṣṭham viśaya-sukha-śoka-mohādikaṁ sāksād anubhavanti na tu tatra svapanti | sā munēḥ sthita-prajñasya niśā tan-niṣṭham kim api nānubhavati ity arthaḥ | kintu paśyataḥ saṁsārikānām sukha-duḥkha-pradān viśayān tatraudāsīnyenāvalokayataḥ svabhogyān viśayān api yathocitaṁ nirlepam ādadānasyety arthaḥ ||69||

baladevaḥ : sādhakāvasthasya sthita-prajñasyendriya-saṁyamaḥ prayatna-sādhyā ity uktam | siddhāvasthasya tu tasya tan-niyamaḥ svābhāvika ity āha yā niśeti | viviktātma-niṣṭhā viśaya-niṣṭhā ceti buddhir dvividhā | yātma-niṣṭhā buddhiḥ sarva-bhūtānām niśā-rūpakeṇopamātra vyajyate rātri-tulyā tadvad aprakāśikā | rātrāv ivātma-niṣṭhāyām buddhau svapanto janās tal-labhyam ātmānam sarve nānubhavanti ity arthaḥ | saṁyamī jīvendriyas tu tasyām jāgarti na tu svapiti | tayā labhyam ātmānam anubhavatīty arthaḥ | yasyām viśaya-niṣṭhāyām buddhau bhūtānio jāgrati viśaya-bhogān anubhavanti na tu tatra svapanti sā munēḥ sthita-prajñasya niśā | tasya viśaya-bhogāprakāśikety arthaḥ | kīdrśasyety āha paśyata iti | ātmānam sāksād anubhavataḥ prārabdhaākṛṣṭān viśayān apy audāsīnyena bhujñānasya cety arthaḥ | nartakī-mūrdha-ghaṭāvadhāna-nyāyenātma-drṣṭer na tad-anya-rasa-graha iti bhāvaḥ |

भगवद्गीता द्वितीयोऽध्यायः

Verse 70

आपूर्यमाणमचलप्रतिष्ठं
समुद्रमापः प्रविशन्ति यद्वत् ।
तद्वत्कामा यं प्रविशन्ति सर्वे
स शान्तिमाप्नोति न कामकामी ॥७०॥

āpūryamāṇam acala-pratiṣṭham
samudram āpaḥ praviśanti yadvat |
tadvat kāmā yaṁ praviśanti sarve
sa śāntim āpnoti na kāma-kāmī ॥70॥

śrīdharah : nanu viṣayeṣu dṛṣṭy-abhāve katham asau tān bhūṅkte ity apekṣāyām āha āpūryamāṇam iti | nānā-nada-nadīnbhir āpūryamāṇam api acala-pratiṣṭham anatīkrānta-maryādam eva samudraṁ punar api anyā āpo yathā praviśanti tathā kāmā viṣayā yaṁ munim antar-dṛṣṭim bhogair avikriyamāṇam eva prārabdha-karmabhir ākṣiptāḥ santaḥ praviśanti sa śāntim kaivalyaṁ prāpnoti | na tu kāma-kāmī bhoga-kāmanā-śīlah ॥70॥

madhusūdanaḥ : etādṛśasya sthita-prajñasya sarva-vikṣepa-śāntir apy artha-siddheti sa-dṛṣṭāntam āha āpūryamāṇam iti | sarvābhir nadībhir āpūryamāṇam santaṁ vṛṣṭy-ādī-prabhavā api sarvā āpaḥ samudraṁ praviśanti | kīdṛśam acala-pratiṣṭham anatīkrānta-maryādam | acalānām mainākādīnām pratiṣṭhā yasminn iti vā gāmbhīryātīśaya uktaḥ | yadvad yena prakāreṇa nirvikāratvena tadvat tenaiva nirvikāratva-prakāreṇa yaṁ sthita-prajñam nirvikāram eva santaṁ kāmā ajñair lokaiḥ kāmyamānaḥ śabdādyāḥ sarve viṣayā avarjanīyatayā prārabdha-karma-vaśāt praviśanti na tu vikartuṁ śaknuvanti sa mahā-samudra-sthānīyaḥ sthita-prajñāḥ śāntim sarva-laukikālukika-karma-vikṣepa-nivṛttim bādhitānuvṛttāvīdyā-kārya-nivṛttim cāpnoti jñāna-balena | na kāma-kāmī kāmān viṣayān kāmayitum śīlam yasya sa kāma-kāmy ajñāḥ śāntim samākhyātām nāpnoti | api tu sarvadā laukikālukika-karma-vikṣepa mahati kleśārṇave magno bhavātīti vākyaṛthaḥ | etena jñānina eva phala-bhūto vidvat-saṁnyāsaḥ tasyaiva ca sarva-vikṣepa-nivṛtti-rūpā jīvan-muktir daivāddhīna-viṣaya-bhoge'pi nirvikāratety-ādīkam uktaṁ veditavyam ॥70॥

viśvanāthaḥ : viṣaya-grahaṇe kṣobha-rāhityam eva nirlepety āha āpūryamāṇam iti | yathā varṣāsu itas tataḥ nādeyā āpaḥ samudraṁ praviśanti kīdṛśam | ā iṣad api āpūryamāṇam tāvatībhir apy adbhīḥ pūrayitum na śakyam | acala-pratiṣṭham anatīkrānta-maryādam tadvad eva kāmā viṣayā yaṁ praviśanti bhogyatvenāyānti | yathā apām praveśe apraveśe vā samudro na kam api viśeṣam āpadyate | evam eva yaḥ kāmānām bhoge abhoge ca kṣobha-rahita eva syāt sa sthita-prajñāḥ | śāntim jñānam ॥70॥

baladevaḥ : uktaṁ bhāvaṁ sphuṭayann āha āpūryeti | svarūpeṇaivāpūryamāṇam tathāpy acala-pratiṣṭham anullaṅghita-velam samudraṁ yathāpo'nyā varṣodbhavā nadyāḥ praviśanti, na tu tatra kiñcid viśeṣam śaknuvanti kartum, tadvat sarve kāmāḥ prārabdhākṛṣṭā viṣayā yaṁ praviśanti na tu vikartuṁ prabhavanti sa śāntim āpnoti | śabdādiṣu tad indriya-gocareṣv api sat svātmānandānubhava-tṛptair vikāra-leśam apy avindan sthita-prajña ity arthaḥ | yaḥ kāma-kāmī viṣaya-lipsuḥ sa tūkta-lakṣaṇām śāntim nāpnoti ॥70॥

भगवद्गीता द्वितीयोऽध्यायः

Verse 71

विहाय कामान् यः सर्वान् पुमांश्चति निःस्पृहः ।
निर्ममो निरहंकारः स शान्तिमधिगच्छति ॥७१॥

vihāya kāmān yaḥ sarvān pumāṁś carati niḥspṛhaḥ |
nirmamo nirahaṅkāraḥ sa śāntim adhigacchati ॥71॥

śrīdharah : yasmād evaṁ tasmāt vihāyeti | prāptān kāmān vihāya tyaktvopekṣya aprāpteṣu
ca niḥspṛhaḥ yato nirahaṅkāro'taeva tad-bhoga-sādhaneṣu nirmamaḥ sann antar-dṛṣṭir
bhūtvā yaś carati prārabdha-vaśena bhogān bhunkte | yatra kutrāpi gacchati vā | sa śāntim
prāpnoti ॥71॥

madhusūdanaḥ : yasmād evaṁ tasmāt vihāyeti | prāptān api sarvān bāhyān gṛha-
kṣetrādīnāntarān manorājya-rūpān vāsanā-mātra-rūpāṁś ca pathi gacchaṁś tṛṇa-sparśa-
rūpān kāmāṁś trividhān vihāyopekṣya śarīra-jīvana-mātre'pi niḥspṛhaḥ san | yato
nirahaṅkāra śarīrendriyādāv ayam aham ity abhimāna-sūnyaḥ | vidyāvattvādi-nimittātma-
sambhāvanā-rahita iti vā | ato nirmamaḥ śarīra-yātrā-mātrārthe'pi prārabdha-karmākṣipte
kaupīnācchādanādaḥ mamedam ity abhimāna-varjitaḥ san yaḥ pumāṁś carati prārabdha-
karma-vaśena bhogān bhunkte yādṛcchikatayā yatra kvāpi gacchatīti vā | sa evambhūtaḥ
sthita-prajñāḥ śāntim sarva-saṁsāra-duḥkhoparama-lakṣaṇām avidyā-tat-kārya-nivṛttim
adhigacchati jñāna-balena prāpnoti | tad etad īdṛśaṁ vrajanaṁ sthita-prajñasyeti caturtha-
praśnasyottaram parisamāptam ॥71॥

viśvanāthaḥ : kaścit tu kāmeṣu aviśvasan naiva tān bhunkte ity āha | vihāyeti nirahaṅkāro
nirmama iti deha-daihikeṣu ahamtā-mamatā-sūnyaḥ ॥71॥

baladevaḥ : vihāyeti | prāptān kāmān viṣayān sarvān vihāya śarīropajīvana-mātre'pi
nirmamo mamtā-sūnyaḥ nirahaṅkāro'nātmani śarīre ātmābhimāna-sūnyaś carati tad-
upajīvana-mātram bhakṣayati yatra kvāpi gacchati vā sa śāntim labhate iti vrajeta kim ity
asyottaram ॥71॥

Verse 72

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।
स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥७२॥

eṣā brāhmī sthitiḥ pārtha naināṁ prāpya vimuhyati |
sthitvāsyām anta-kāle'pi brahma-nirvāṇam ṛcchati ॥72॥

śrīdharah : uktāṁ jñāna-niṣṭhāṁ stuvann upasaṁharati eṣeti | brāhmī sthitiḥ brahma-
jñāna-niṣṭhā | eṣaivaṁvidhā | enāṁ parameśvarārādhanaḥ viśuddhāntaḥkaraṇaḥ pumān
prāpya na vimuhyati | punaḥ saṁsāra-mohaṁ na prāpnoti | yato'nta-kāle mṛtyu-samaye'py
asyām lakṣa-mātram api sthitvā brahma-nirvāṇam brahmaṇi nirvāṇaṁ layam ṛcchati
prāpnoti | kim punar vaktavyaṁ bālyam ārabhya sthitvā prāpnotīti ॥72॥

śoka-paṅka-nimagnaṁ yaḥ sāṅkhyā-yogopadeśataḥ |

भगवद्गीता द्वितीयोऽध्यायः

ujjahārārjunam bhaktam sa kṛṣṇa-śaraṇam mama ॥

*iti śrī-śrīdhara-svāmikṛtāyām bhagavad-gītā-ṭīkāyām subodhinyām
dvitīyo'dhyāyaḥ
॥2॥*

madhusūdanaḥ : tad evaṁ caturṇām praśnānām uttara-vyājena sarvāṇi sthita-prajña-lakṣaṇāni mumukṣu-kartavyatayā kathitāni | samprati karma-yoga-phala-bhūtām sāṅkhyā-niṣṭhām stuvann upasaṁharati eṣeti | eṣā sthita-prajña-lakṣaṇa-vyājena kathitā | eṣā te'bhihitā sāṅkhye buddhir iti ca praḅ uktā sthitiḥ niṣṭhā sarva-karma-saṁnyāsa-pūrvaka-paramātma-jñāna-lakṣaṇā brāhmī brahma-viśayā | he pārtha ! enām sthitiṁ prāpya yaḥ kaścīd api pnar na vimuhyati | na hi jñāna-bādhitasyājñānasya punaḥ sambhavo'sti anādītenotpatty-asambhavāt | asyām sthītāv anta-kāle'pi antye'pi vaayasi sthītvā brahma-nirvāṇam brahmaṇi nirvāṇam nirvṛttiṁ brahma-rūpaṁ nirvāṇam iti vā | ṛcchati gacchaty abhedena | kim u vaktavyam yo bramacaryād eva saṁnyasya yāvaj-jīvam asyām brāhmyām sthītāv avatiṣṭhate sa brahma-nirvāṇam ṛcchatīty api-śabdārthaḥ ॥72॥

*iti śrīmat-paramahansa-parivṛjakācārya-śrī-viśveśvara-sarasvatī-pāda-śiṣya-
śrī-madhusūdana-sarasvatī-viracitāyām śrīmad-bhagavad-gītā-gūḍhārtha-
dīpikāyām sarva-gītārtha-sūtraṇam nāma
dvitīyo'dhyāyaḥ ॥2॥*

viśvanāthaḥ : upasaṁharati eṣeti | brāhmī brahma-prāpikā | anta-kāle mṛtyu-samaye'pi | kim punar ābālyam ॥72॥

*jñānam karma ca vispaṣṭam aspaṣṭam bhaktim uktavān |
ataevāyam adhyāyaḥ śrī-gītā-sūtram ucyate ॥
iti sārārtha-varṣiṇyām harṣiṇyām bhakta-cetasām |
śrī-gītāsu dvitīyo'yam saṅgataḥ saṅgataḥ satām ॥2॥*

baladevaḥ : sthita-prajñatām stauti eṣeti | brāhmī brahma-prāpikā | anta-kāle carame vayasi | kim punar ākaumāraṁ brahma ṛcchati labhate | nirvāṇam amṛta-rūpaṁ tat pradam ity arthaḥ | nanu tasyām sthitaḥ katham brahma prāpnoti | tat-prāptes tad-bhakti-hetukatvād iti ced ucyate | tasyās tad-bhakti-hetukatvāt tad-bhakti-hetutvāc ca tat-prāpakateti ॥72॥

*niṣkāma-karmabhir jñānī harim eva smaran bhavet |
anyathā vighna eveti dvitīyo'dhyāya-nirṇayaḥ ॥*

*iti śrīmad-bhagavad-gītōpaniṣad-bhāṣye dvitīyo'dhyāyaḥ |
॥2॥*