

bhagavad-gītā rāmānuja-bhāṣyā

dvitīyo'dhyāyaḥ

evam upaviṣṭe pārthe kuto'yam asthāne samupasthitaḥ śokaḥ ? ity ākṣipyā tam imam viṣama-
stham śokam avidvat-sevitaṁ para-loka-virodhinam akīrti-karam atikṣudraṁ hṛdaya-
daurbalya-kṛtaṁ parityajya yuddhāyottiṣṭheti śrī-bhagavān uvāca ||2.1 -- 2.3||

punar api pārthaḥ sneha-kāruṇya-dharmādharma-bhayākulo bhagavad-uktaṁ hitatamam
ajānan idam uvāca | bhīṣma-droṇādikān bahu-mantavyān gurūn katham ahaṁ haniṣyāmi ?
kathantarām bhogeṣv atimātra-prasaktān tān hatvā tair bhujyamānān tān eva bhogāms tad-
rudhireṇa upasicya teṣv āsaneṣūpaviṣya bhujjīya ? ||2.4 -- 2.5||

evam yuddham ārabhya nivṛttavyāpārān bhavato dhārtarāṣṭrāḥ prasahya hanyur iti cet, astu,
tad-vadha-labdha-vijayād adharmyād asmakān dharmādharmaṁ ajānadbhis tair hananam eva
gariya iti me pratibhātīty uktvā, yan mahyam śreya iti niścitaṁ tat śarṇāgatāya tava śiṣyāya me
brūhīty atimātra-kṛpaṇo bhagavat-pādāmbujam upasāra ||2.6 --2.8||

evam asthāne samupasthita-sneha-kāruṇyābhyām aprakṛtiṅgataṁ kṣatriyāṇām yuddham
parama-dharmam apy adharmān manvānaṁ dharmā-bubhutsayā ca śaraṇāgataṁ pārtham
uddiṣya ātma-yāthātmya-jñānena yuddhasya phalābhisandhi-rahitasya svadharmasya ātma-
yāthārthya-prāpty-upāyatā-jñānena ca vinā asya moho na sāmyatīti matvā bhagavatā parama-
purseṇa adhyātma-sāstrāvatarāṇaṁ kṛtam | tad uktam [asthāna-sneha-kāruṇya-
dharmādharma-dhiyākulam | pārtha prapannam uddiṣya sāstrāvatarāṇaṁ kṛtam](#) || [Gītārtha-
samgraha 5] iti ||2.9||

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

aśocyān prati anuśocasi [patanti pitaro hy eṣām lupta-piṇḍodaka-kriyāḥ](#) [Gītā 1.41] ity ādikān
dehātma-svabhāva-prajñā-nimitta-vādānś ca bhāṣase | dehātma-svabhāva-jñānavatān nātra
kiñcit śoka-nimittam asti | gatāsūn dehān agatāsūn ātmanaś ca prati tayor svabhāva-
yāthātmya-vido na śocanti | atas tvayi vipraṭiṣiddham idam upalabhyate | yad etān
haniṣyāmīty anuśocanam, yac ca dehātiriktātma-jñāna-kṛtaṁ dharmādharma-bhāṣaṇam | ato
deha-svabhāvaṁ ca na jānāsi, tad-atiriktam ātmānaṁ ca nityam, tat-prāpty-upāya-bhūtaṁ
yuddhādikaṁ dharmān ca | idam ca yuddham phalābhisandhi-rahitam | ātma-
yāthātmyāvāpty-upāya-bhūtam | ātmā hi na janmādhīna-sad-bhāvo na maraṇādhīna-vināśaś
ca; tasya janma-maraṇayoḥ abhāvāt; ataḥ sa na śoka-sthānam | dehas tv acetanaḥ pariṇāma-

svabhāvaḥ, tasya utpatti-vināśa-yogaḥ svābhāvikaḥ, iti so'pi na śoka-sthānam ity abhiprāyaḥ ||2.11||

prathamam tāvad ātmanām svabhāvam śṛṇu | aham sarveśvaras tāvad ato vartamānāt pūrvasmin anādau kāle na nāsam api tu āsam | tvan-mukhās caite īśitavyāḥ kṣetrajñā na nāsan api tv āsan | aham ca yūyam ca sarve vayam ataḥ param asmād anantare kāle na caiva na bhaviṣyāmaḥ, api tu bhaviṣyāma eva | yathā aham sarveśvaraḥ paramātmā nitya iti nātra saṁśayaḥ, tathaiva bhavantaḥ kṣetrajñā ātmāno'pi nityā eveti mantavyāḥ | evam bhagavataḥ sarveśvarad ātmanām parasparam ca bhedaḥ pāramārthakaḥ, iti bhagavatā evoktam iti pratīyate |

ajñāna-mohitam prati tan-nivṛttaye pāramārthika-nityatvopadeśa-samaye aham 'tvam 'ime' sarve 'vayam iti vyapadeśāt | aupādhikātma-bheda-vāde hy ātma-bhedasyātattvikatvena tattvopadeśa-samaye bheda-nirdeśo na saṁgacchate | bhagavad-uktātma-bhedaḥ svābhāvika iti | śrutir apy āha --- [nityo nityānām cetanaś cetanānām eko bahūnām yo vidadhāti kāmān](#) [ŚvetU 6.13] iti | nityānām bahūnām cetanānām ya ekaś cetano nityaḥ sa kāmān vidadhātīty arthaḥ |

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

atha parama-puruṣasyādhigatād dvaita-jñānasya bādhitānuvṛtti-rūpam idam bheda-jñānam dagdha-patādivan na bandhakam iti ucyate, naitad upapadyate | marīcikā-jala-jñānādikam hi bādhitam anuvartamānam api na jalāharaṇādi-pravṛtti-hetuḥ | evam atrāpy advaita-jñānena bādhitam bheda-jñānam anuvartamānam api mithyārtha-viṣayatva-niścayāt nopadeśādi-pravṛtti-hetuḥ bhavati | na ceśvarsya pūrvam ajñasya śāstrādhigata-tattva-jñānatayā bādhitānuvṛtṭiḥ śakyate vaktum | [yaḥ sarvajñāḥ sarvavit](#) [MuṇḍU 2.1.9] [parasya śaktir vividhaiva śrūyate svābhāviki jñāna-bala-kriyā ca](#) [ŚvetU 6.8]

[vedāham samatītāni](#)

[vartamānāni cārjuna |](#)

[bhaviṣyāṇi ca bhūtāni](#)

[mām tu veda na kaścana](#) [Gītā 7.26] iti [śruti-smṛti-virodhāt |](#)

kim ca parama-puruṣaś cedānīntana-guru-paramparā cādvitīyātma-svarūpa-niścaye sati anuvartamāne'pi bheda-jñāne sva-niścayānurūpam advitīyam ātma-jñānam kasmā upadiśatīti vaktavyam ? pratibimbavat pratiyamānebhyaḥ arjunādibhya iti cet, naitad upapadyate; na hy anunmattaḥ ko'pi maṇi-kṛpāna-darpaṇādiṣu pratiyamāneṣu svātma-pratibimbeṣu teṣām svātmano'nanyatvam jānan tebhyaḥ kam apy artham upadiśati |

bādhitānuvṛttir api tair na śakyate vaktum | bādhalenādvitīyātma-jñānena ātma-vyatirikta-bheda-jñāna-kāraṇasyānāder vinaṣṭatvāt | dvi-candra-jñānādau tu candraikatva-jñānena

pārmārthika-timirādi-doṣasya dvi-candra-jñāna-hetoḥ vinaṣṭatvād bādhitānuvṛttiḥ yuktā | anuvartamānam api prabala-pramāṇa-bādhitvenākiñcitkaram | iha tu bheda-jñānasya sa-
viṣayasya sa-kāraṇasya apāramārthikatvena vastu-yāthātmya-jñāna-vinaṣṭatvāt na kathamcid
api bādhitānuvṛttiḥ sambhavati | ataḥ sarveśvarasya idānīntana-guru-paramparāyās ca tattva-
jñānam asti ced bheda-darśana-tat-kāryopadeśādya-sambhavaḥ | bheda-darśnam astīti ced,
ajñānasya tad-dhetoḥ sthitatvenājñātvād eva sutarām upadeśo na sambhavati |

kim ca guror advitīyātma-vijñānād eva brahma-jñānasya sakāryasya vinaṣṭatvāt śiṣyaṁ prati
upadeśo niṣprayojanah | gurus taj-jñānam ca kalpitam iti cet, śiṣya-taj-jñānayoḥ api
kalpitatvāt tad apy anivartakam | kalpitatve'pi pūrva-virodhitvena nivartakam iti cet, tad
ācārya-jñāne'pi samānam iti tad eka nivartakam bhavaty upadeśānarthakyam eva | iti kṛtam
asamīcina-vādair nirastaiḥ ||2.12||

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

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

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

yat tv ātmanām nityatvaṁ dehānām svābhāvikaṁ nāśitvaṁ ca śokānimittim uktam **gatāsūn
agatāsūn ca nānuśocanti paṇḍitāḥ** [Gītā 2.11] iti tad upapādayitum ārabhate | tat-kṣāntiḥ
kim arthā? ity ata āha --- **nāsata** iti |

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

vināśa-svabhāvo hy asattvam | avināśa-svabhāvaś ca sattvam | yathoktaṁ bhagavatā
paraśareṇa [tasmān na vijñānam ṛte'sti kiñcit kvacit kadācid dvija vastu-jātam](#) [ViP 2.12.43]
[sad-bhāva evaṁ bhavato mayokto jñānam yathā satyam asatyam anyat](#) [ViP 2.12.45]

[anāśi paramārthaś ca prājñair abhyupagamyate |](#)
[tat tu nāśi na sandeho nāśi-dravyopapāditam ||](#) [ViP 2.14.24]

[yat tu kālāntareṇāpi nānyāṁ samjñām upaiti vai |](#)
[pariñāmādi-sambhūtā tad vastu nrpa tac ca kim ||](#) [ViP 2.13.100] iti |

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

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

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

dehānām tu vināśitvam eva svabhāva ity āha --- antavanta iti | [diha upacaye](#) ity upacaya-rūpā
ime dehā antavantaḥ vināśa-svabhāvāḥ | upacayātmakā hi ghaṭādayo'ntavanto drṣṭāḥ |
nityasya śarīriṇaḥ karma-phala-bhogārthatayā bhūta-saṁghāta-rūpā dehāḥ [punyaḥ punyena](#)
[BAU 4.4.5] ity ādi-śāstrair uktāḥ karmāvasāna-vināśinaḥ |

ātmā tv avināśi | kutaḥ ? aprameyatvāt | na hy ātmā prameyatayā upalabhyate, api tu
pramāṭṛtayā | tathā ca vakṣyate --- [etad yo vetti taṁ prāhuḥ kṣetrajña iti tad viduḥ](#) [Gītā 13.1]
iti | na cānekopacayātmaka ātmopalabhyate | sarvatra dehe aham idaṁ jānāmīti dehasya
cānyasya ca pramāṭṛtayaika-rūpeṇopalabdheḥ |

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

tasmād dehasya vināśa-svabhāvāt vād ātmano nitya-svabhāvāt vāc ca ubhāv api na śoka-
sthānam iti śastra-pātādi-paruṣa-sparśād avarjanīyān svagatān anya-gatāmś ca dhairyēṇa
soḍhvā amṛtatva-prāptaye anabhisamhita-phalaṁ yuddhākhyāṁ karmārabhasva ||2.18||

ya enam ukta-svabhāvam ātmānam pratihantāram hanana-heturṁ kam api manyate | yaś cainam kenāpi hetunā hataṁ manyate | ubhāv tāv na vijānītaḥ | uktair hetubhir asya nityatvād evāyam hanana-hetur na bhavati | ataeva cāyam ātmā na hanyate | hanti-dhātur apy ātma-karmakaḥ śarīr-viyoga-karaṇa-vācī | [na himsyāt sarvā bhūtāni, brāhmaṇo na hantavyaḥ](#) [Ka.S. 8.2] ity ādīni api śāstrāṇi aviḥita-śarīra-viyoga-karaṇa-viṣayāṇi ||2.19||

uktaiḥ eva hetubhiḥ nityatvād aparīṇāmitvād ātmano janma-maraṇādyāḥ sarva evācetana-deha-dharmā na santi, ity ucyate | tatra na jāyate mriyate iti vartamānatayā sarveṣu deheṣu sarvaiḥ anubhūyamāne janma-maraṇe kadācid apy ātmānam na spr̥ṣataḥ | nāyam bhūtvā bhavati vā na bhūyo'yaṁ kalpānte bhūtvā bhūyaḥ kalpānte ca na bhavitā iti na | keṣucit prajāpati-prabhṛti-deheṣv āgamenopalabhyamānam kalpātau jananaṁ kalpānte ca maraṇam ātmānam na spr̥ṣati ity arthaḥ | ataḥ sarva-deha-gata ātmā ajaḥ | ataeva nityaḥ śāśvataḥ prakṛtivād viśada-satata-pariṇāmair api nānvīyate | ataḥ purāṇaḥ purātano'pi navaḥ | sarvadāpūrvavad anubhāvya ity arthaḥ | ataḥ śarīre hanyamāne'pi na hanyate'yaṁ ātmā ||2.20||

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

yadyapi nityānām ātmanām śarīra-viśleṣa-mātraṁ kriyate, tathāpi ramaṇīya-bhoga-sādhaneṣu śarīreṣu naśyatsu tad-viyoga-rūpaṁ śoka-nimittam asty eva, iti ata āha [vāsāmsīti](#) | dharmayuddhe śarīraṁ tyajatām tyakta-śarīrād adhikatarā-kalyāṇa-śarīra-grahaṇam śāstrād avagamyate iti | jīrṇāni vāsāmsi vihāya navāni kalyāṇāni vāsāmsi gṛhṇatām iva harṣa-nimittam evātropalabhyate ||2.22||

punar api [avināśi tu tad viddhi yena sarvam idam tatam](#) [Gītā 2.17] iti pūrvoktam avināśitvam sukha-grahaṇāya vyajayan draḍhayati --- nainam iti | śāstrāgny-ambu-vāyavaḥ chedana-dahana-kledana-śoṣaṇāni ātmānam prati kartum na śaknuvanti | sarva-gatatvād ātmanaḥ sarva-tattva-vyāpaka-svabhāvatayā sarvebhyas tattvebhyāḥ sūkṣmatvād asya tair vyāpty-anarhatvād vyāpya-kartavyatvāc ca chedana-dahana-kledana-śoṣaṇānām | ata ātmā nityaḥ sthānuḥ acalo'yaṁ sanātanaḥ sthira-svabhāvo'prakampyaḥ purātanaś ca ||2.23 -- 2.24||

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

atha nitya-jātaṁ nitya-mṛtaṁ deham evainam ātmānam manuṣe, na dehātiriktam ukta-lakṣaṇam tathāpy evam atimātraṁ śocitum nārhasi | pariṇāma-svabhāvasya dehasyotpatti-vināśayor avarjanīyatvāt ||2.26||

utpannasya vināśo dhruvo'varjanīyopalabhyate | tathā vinaṣṭasyāpi janmāvarjanīyam | katham idam upalabhyate vinaṣṭasyotpattir iti | sata evotpatty-upalabdheḥ, asataś cānupalabdheḥ |

utpatti-vināśādayaḥ sato dravyasyāvasthā-viśeṣāḥ | tantu-prabhṛtīni dravyāṇi santy eva |
satyam | ucyate – racanā-viśeṣa-yuktāni paṭādīny ucyante | asat-kārya-vādināpy etāvad
evopalabhyate | na hi tatra tantu-samsthāna-viśeṣātirekeṇa dravyāntaram pratīyate | kāraka-
vyāpāra-nāmāntara-bhajana-vyavahāra-viśeṣāṅgam etāvatā evopapatteḥ, na ca dravyāntara-
kalpanā yuktā | ata utpatti-vināśādayaḥ sato dravyasyāvasthā-viśeṣāḥ |

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

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

evam śarīrātma-vāde'pi nāsti śoka-nimittam ity uktvā śarīrātirikta āścarya-svarūpa ātmani
draṣṭā vaktā śrotā śravaṇāyattātma-niścayaś ca durlabha ity āha --- āścaryavad iti | evam ukta-
svabhāvam svetara-samasta-vastu-visajātīyatayā āścaryavad avasthitam ananteṣu jantuṣu
mahatā tapasā kṣīṇa-pāpopacita-puṇyaḥ kaścit paśyati | tathā-vidhaḥ kaścit parasmai vadati |
evam kaścīd eva śṛṇoti | śrutvāpy enam yathāvad avasthitam tattvato na kaścīd veda | ca-kārād
draṣṭṛ-vakṭṛ-śrotṛṣv api tattvato darśanam tattvato vacanam tattvataḥ śravaṇam durlabham ity
uktam bhavati ||2.29||

sarvasya devādi-dehino dehe vadhyamāne'py ayam dehī nityam avadhya iti mantavyaḥ |
tasmāt sarvāṇi devādi-sthāvarantāni bhūtāni viśamākārāny apy uktena svabhāvena svarūpataḥ
samānāni nityāni ca | deha-gataḥ tu vaiśamyam anityatvam ca | tato devādīni sarvāṇi bhūtāny
uddiśya na śocitum arhasi na kevalam bhīṣmādīn prati ||2.30||

api cedam prārabdham yuddham prāṇi-māraṇam api agnīśomīyādivat svadharmam avekṣya
na vikampitum arhasi dharmyāt nyāyataḥ pravṛttāt yuddhād anyan na hi kṣatriyasya śreyo
vidyate |

śauryam tejo dhṛti-dākṣyam yuddhe cāpy apalāyanam |
dānam īśvara-bhāvaś ca kṣātram karma svabhāvajam || [Gītā 18.43] iti hi vakṣyate |

agnīśomīyādiṣu ca na himsā paśoḥ | nihīna-taracchāgādi-deha-parityāga-pūrvaka-kalyāṇa-
deha-svargādi-prāpakatva-śruteḥ samjñapanasya |

na vā u vetan mriyase na riṣyasi
devām ideṣi pathibhiḥ sugebhiḥ |
yatra yatanti sukrto nāpi duṣkratas
tatra tvā devaḥ savitā dadhātu [Yajurveda 4.6.9.43] iti hi śrūyate |

iha ca yuddhe mṛtānām kalyāṇatara-dehādi-prāptir uktā vāsāmsi jīrṇāni [Gītā 2.22] ity ādinā |
ataś cikitsaka-śalyādi-karma āturyasyevāsya rakṣaṇam evāgnīśomīyādiṣu saṁjñāpanam ||2.31||

ayatnopanatham idaṁ niratīśaya-sukhopāya-bhūtaṁ nirvighnam īdṛśaṁ yuddhaṁ sukhinaḥ
puṇyavantaḥ kṣatriyā labhante ||2.32||

atha kṣatriyasya svadharmā-bhūtaṁ imam ārabdhaṁ saṁgrāmaṁ mohād ajñānāt na kariṣyasi
cet tataḥ prārabdhasya-dharmasyākaraṇāt svadharmā-phalaṁ niratīśaya-sukhaṁ vijayena
niratīśayāṁ kīrtiṁ ca hitvā pāpam niratīśayam avāpsyasi ||2.33||

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

bandhu-snehāt kāruṇyāc ca yuddhān nivṛttasya sūrasya mamākīrtiḥ katham āgāmiṣyatity
atrāha --- bhayād iti | yeṣāṁ karṇa-duryodhanādīnām mahārathānām itaḥ pūrvaṁ tvaṁ sūre
vairī iti bahumato bhūtvā idānīm yuddhe samupasthite nivṛttavyāpārtayā lāghavam
sugrahatām yāsyasi | te mahārthāḥ tvāṁ bhayād yuddhād upartaṁ maṁsyante | sūraṇām hi
virīṇām śatrubhayād ṛte bandhusnehādīnā yuddhād upartiḥ nopapadyate ||2.35||

kim ca --- avācya iti | sūraṇām asmākaṁ sannidhau katham ayaṁ pārthaḥ kṣaṇam api
sthātum śakṇuyād asmat-saṁnidhānād anyatra hi asya sāmartyam iti tava sāmartyam
nindantaḥ sūraṇām agre avācya-vādan ca bahūn vadiṣyanti tava śatravo dhārtaraṣṭrāḥ |
tato'dhikataṁ duḥkhaṁ kim tava? evaṁ-vidhāvācya-śravaṇāt maraṇam eva śreyaḥ, iti tvam
eva manyase ||2.36||

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

mumukṣor yuddhānuṣṭhana-prakāram āha --- sukha iti | evaṁ dehātiriktaṁ asprṣṭa-samasta-
deha-svabhāvam nityam ātmānam jñātvā yuddhe cāvarjanīya-śāstra-pātādi-nimitta-sukha-
duḥkhārtha-lābhālābha-jaya-parajayeṣu avikṛta-buddhiḥ svargādi-phalābhisandhi-rahitaḥ
kevala-kārya-buddhyā yuddham ārabhasva | evaṁ kurvāṇo na pāpam avāpsyasi pāpam
duḥkha-rūpam saṁsāraṁ nāvāpsyasi | saṁsāra-bandhān mokṣyase ity arthaḥ ||2.38||

evaṁ ātma-yāthātmya-jñānam upadiśya tat-pūrvakam mokṣa-sādhanā-bhūtaṁ karma-yogaṁ
vaktum ārabhate --- eṣā iti | saṁkhyā buddhiḥ | buddhyāvadhāraṇiyam ātma-tattvaṁ

sāṅkhyam | jñātavye ātma-tattve taj-jñānāya yā buddhiḥ abhidheyā [na tv evāham](#) [Gītā 2 |12] ity ārabhya [tasmāt sarvāṇi bhūtāni](#) [Gītā 2.30] ity antena, sā eṣā abhihitā |

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

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

kāmya-karma-viṣayāyā buddheḥ mokṣa-sādhana-bhūta-karma-viṣayām buddhim viśinaṣṭi --- [vyavasāyātmika](#) iti | iha śāstrīye sarvasmin karmaṇi vyavasāyātmikā buddhir ekā | mumukṣuṇā anuṣṭheye karmaṇi buddhir vyavasāyātmikā buddhiḥ | vyavasāyo niścayaḥ, sā hi buddhiḥ ātma-yāthātmya-niścaya-pūrvikā | kāmya-karma-viṣayā tu buddhir avyavasāyātmikā | tatra hi kāmādhikāre dehād atiriktātmastitva-mātram apekṣitam, nātma-svarūpa-yāthātmya-niścayaḥ | svarūpa-yāthātmyāniścaye'pi svargādi-phalārthitva-tat-sādhanānuṣṭhāna-tat-phalānubhavānām sambhavād avirodhāc ca | seyam vyavasāyātmikā buddhir eka-phala-sādhana-viṣayatayaikā | ekasmai mokṣākhyā-phalāya hi mumukṣoḥ sarvāṇi karmāni vidhīyante | ataḥ śāstrārthasya ekatvāt sarva-karma-viṣayā buddhir ekā eva | yathaika-phala-sādhanatayā āgneyādīnām ṣaṇṇām setikartavyatākānām eka-śāstrārthatayā tad-viṣayā buddhir ekā, tadvad ity arthaḥ |

avyavasāyinām tu svarga-putra-paśv-annādi-phala-sādhana-karmādhikṛtānām buddhayaḥ phalānantiyād anantāḥ | tatrāpi bahu-śākhāḥ | ekasmai phalāya codite'pi darśa-pūrṇamāsādu karmaṇi [āyur aśāste suprajastvam aśāste](#) ity ādy avagatāvāntara-phala-bhedena bahu-śākhātvaṁ ca vidyate | ato'vyavasāyinām buddhayo'nantā bahu-śākhāś ca |

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

atha kāmya-karmādhikṛtān nindati --- [yām imām](#) iti | yām imām puṣpitām puṣpa-mātra-phalām āpāta-ramaṇīyām vācam avipaścito'lpajñā bhogaiśvarya-gatiṁ prati vartamānām pravādanti | veda-vāda-ratāḥ vedeṣu ye svargādi-phala-vādās teṣu saktāḥ, nānyad astiti vādinaḥ tat-saṅgātirekeṇa svargāder adhikam phalam nānyad asti iti vadantaḥ | kāmātmānaḥ kāma-pravaṇa-manasaḥ svarga-paraḥ svarga-parāyaṇaḥ svargādi-phalāvasāne punar-janma-karmākhyā-phala-pradam kriyā-viśeṣa-bahulām tattva-jñānarhitatayā kriyāviśeṣapracuram

teṣām bhogaiśvarya-gatiṁ prati vartamānām yām imām vācam ye pravādanti iti sambandhaḥ ||2.42 -- 2.43||

teṣām bhogaiśvarya-prasaktānām tayā vācā bhogaiśvarya-viṣayayā apahrātma-jñānānām yathoditā vyavasāyātmikā buddhiḥ samādhau manasi na vidhiyate, notpadyate | samādhīyate'smin ātma-jñānam iti samādhir manah | teṣām manasy ātma-yāthātmya-niścaya-jñāna-pūrvaka-mokṣa-sādhana-bhūta-karma-viṣayā buddhiḥ kadācid api notpadyate ity arthaḥ | ataḥ kāmyeṣu karmasu mumukṣuṇā na saṅgaḥ kartavyaḥ ||2.44||

evam atyantālpa-phalāni punar-janma-prasavāni karmāṇi mātā-pitṛ-sahasrebhyo'pi vatsalatartayā ātmopajīvane pravṛttā vedaḥ kimarthaṁ vadanti ? katham vā vedoditāni tyājyatayā ucyante iti atra āha --- **traiguṇya** iti | trayo guṇāḥ triguṇyaṁ sattva-rajas-tamānsi | sattva-rajs-tamaḥ-pracurāḥ puruṣāḥ traiguṇya-śabdenocyante | tad-viṣayā vedaḥ | tamaḥ-pracurāṇām rajaḥ-pracurāṇām sattva-pracurāṇām ca vatsalataratayaiva hitam avabodhayanti vedaḥ | yady eṣām sva-guṇānugūnyena svargādi-sāadhanam eva hitam nāvabodhayanti, tadaiva te rajas-tamaḥ-pracuratayā sāttvika-phala-mokṣa-vimukhāḥ svāpekṣita-phala-sāadhanam ajānantaḥ kāma-prāvānya-vivaśā anupāyeṣu upāya-bhrāntyā praviṣṭāḥ prāṇāṣṭā bhaveyuh |

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

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

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

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

etad eva spaṣṭīkaroti --- **yogasthaḥ** iti | rājya-bandhu-prabhṛtiṣu saṅgam̐ tyaktvā yuddhādīni karmāṇi yogasthaḥ kuru | tad-antarbhūta-vijayādi-siddhy-asiddhyoḥ samo bhūtvā kuru | tad idam̐ siddhy-asiddhyoḥ samatvam, yogastha ity atra yoga-śabdenocyate | yogaḥ siddhy-asiddhyoḥ samatva-rūpam̐ citta-samādhānam̐ ||2.48||

kim artham̐ idam̐ asakṛd ucyate? ity ata āha --- **dūreṇa** iti | yo'yaṁ pradhāna-phala-tyāga-
viṣayo'vāntara-phala-siddhy-asiddhyoḥ samatva-
viṣayaś ca buddhi-yogaḥ | tad-yuktāt karmaṇaḥ itarat-karma dūreṇāvaram | mahad etad dvayor utkarśāpakarśa-rūpam̐ vairūpyam |
ukta-buddhi-yoga-yuktam̐ karma nikhilam̐ sāmsārikam̐ duḥkham̐ vinivartya parama-
puruṣārtha-lakṣaṇam̐ ca mokṣam̐ prāpayati | itarad aparimita-duḥkha-rūpam̐ sāmsāram̐ iti
ataḥ karmaṇi kriyamāṇe uktāyām̐ buddhau śaraṇam̐ anviccha | śaraṇam̐ vāsa-sthānam̐ |
tasyām̐ eva buddhau vartasva ity arthaḥ | kṛpāṇaḥ phala-hetavaḥ phala-saṅgādinā karma
kurvāṇaḥ kṛpāṇaḥ sāmsāriṇo bhaveyuḥ ||2.49||

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

buddhi-yoga-yuktaḥ karmajam̐ phalam̐ tyaktvā karma kurvantāḥ, tasmād janma-bandha-
vinirmuktāḥ anāmayaṁ padam̐ gacchanti | hi prasiddham̐ etat sarvāsu upaniṣatsu ity arthaḥ
||2.51||

ukta-prakāreṇa karmaṇi vartamānasya tayā vṛtṭyā nirdhūta-kalmaṣasya ye buddhir yadā
moha-kalilam̐ atyalpa-phala-saṅga-hetu-bhūtam̐ moha-rūpam̐ kaluṣam̐ vyatitariṣyati |
tadāsmatta itaḥ pūrvam̐ tyājyatayā śrutasya phalāder itaḥ paścāt śrotavyasya ca kṛte svayam
eva nirvedam̐ gantāsi gamiṣyasi ||2.52||

[yoge tv imām̐ śṛṇu](#) [Gītā 2.39] ity ādinā uktasya ātma-yāthātmya-jñāna-pūrvakasya buddhi-
viśeṣa-samskṛta-karmānuṣṭhānasya lakṣaṇa-bhūtam̐ yogākhyam̐ phalam̐ āha --- śruti ity |
śrutiḥ śravaṇam̐ | asmattaḥ śravaṇena viśeṣataḥ pratipannā sakaletara-visajātiya-nitya-
niratiśaya-sūkṣma-tattva-
viṣayā svayam̐ acalā eka-rūpā buddhiḥ asaṅga-karmānuṣṭhānena
vimalikṛte manasi yadā niscalā sthāsyati tada yogam̐ ātmāvalokanam̐ avāpsyasi | etad uktaṁ
bhavati --- śāstra-janyātma-jñāna-pūrvaka-karma-yogaḥ sthita-prajñatākhyā-jñāna-niṣṭhām̐
āpādyati, jñāna-niṣṭhā-rūpā sthita-prajñatā tu yogākhyam̐ ātmāvalokanam̐ sādhyati ity ||2.53||

evam̐ uktaḥ pārtho niḥsaṅga-karmānuṣṭhāna-rūpa-karma-yoga-sādhyā-sthita-prajñatayā yoga-
sādhana-bhūtayāḥ svarūpam̐ sthita-prajñasyānuṣṭhāna-prakāram̐ ca pṛcchati --- samādhī-
sthasya sthita-prajñasya kā bhāṣā ko vācakaḥ śabdaḥ ? tasya svarūpam̐ kīdṛśam̐ ity arthaḥ |
sthita-prajñaḥ kim̐ ca bhāṣaṇādikaṁ karoti ||2.54||

vṛtṭi-viśeṣa-kathanena svarūpam̐ apy uktaṁ bhavati ity vṛtṭi-viśeṣocyate **prajahātīti** | ātmany
evātmanā manasā ātmaikāvalambanena tuṣṭas tena toṣeṇa tad-vyatiriktān sarvān mano-gatān
kāmaṁ yadā prakarṣeṇa jahāti, tadāyam̐ sthita-prajña ity ucyate | jñāna-niṣṭhā-kāṣṭheyam̐
||2.55||

anantaram jñāna-niṣṭhasya tato'rvācīnā adūra-viprakṛṣṭāvasthocyate | priya-viśleṣādi duḥkha-nimitteṣu upasthiteṣu anudvigna-manāḥ na duḥkhī bhavati, sukheṣu vigata-spr̥haḥ priyeṣu sannihiteṣu api niḥspr̥haḥ vīta-rāga-bhaya-krodho'nāgateṣu spr̥hā ragas tad-rahitaḥ | priya-viśleṣāpriyāgamana-hetu-darśana-nimittam duḥkham bhayam, tad-rahitaḥ | priya-viśleṣāpriyāgamana-hetu-bhūta-cetanāntargo duḥkha-hetuḥ svamano-vikāraḥ krodhaḥ, tad-rahitaḥ | evam-bhūto munir ātma-manana-śīlaḥ sthita-dhīr ity ucyate ||2.56||

tato'rvācīna-daśā procyate --- ya iti | yaḥ sarvatra priyeṣv anabhisneha udāsīnaḥ priya-samśleṣa-viśleṣa-rūpaḥ śubhāśubham prāpyābhinandan-dveṣa-rahitaḥ | so'pi sthita-prajñāḥ ||2.57||

tato'rvācīna-daśā procyate --- yad iti | yadendriyāni indriyārthān spraṣṭum udyuktāni, tadaiva kūrmo'ngānīva indriyārthebhyaḥ sarvaśaḥ pratisamhṛtya mana ātmany eva sthāpayati, so'pi sthita-prajñāḥ ||2.58||

evam catur-vidhā jñāna-niṣṭhā pūrva-pūrvottarottara-niṣpādyeti pratipāditam | idānīm jñāna-niṣṭhāyā duṣprāpatām tat-prāpty-upāyam cāha --- viśayā iti | indriyāṇām āhārā viśayāḥ | nirāhārasya viśayebhyaḥ pratyāhṛtendriyasya dehino viśayāḥ vinivartamānā rasa-varjaḥ vinivartante | raso ragaḥ, viśaya-rāgo na nivartate ity arthaḥ | rāgo'py ātma-svarūpaḥ viśayebhyaḥ param sukhataram dr̥ṣṭvā vinivartate ||2.59||

ātma-darśanena vinā viśaya-rāgo na nivartate, anivṛtte viśaya-rāge vipāścito yatamānasyāpi puruṣasya indriyāni pramāthīni balavanti manaḥ prasahya haranti | evam indriya-jaya ātma-darśanādhīna ātma-darśanam indriya-jayādhinam iti jñāna-niṣṭhā duṣprāpā ||2.60||

asya sarvasya doṣasya pariḥhīṣayā viśayānurāga-yuktatayā durjayāni indriyāni samyamya cetasaḥ śubhāśraya-bhūte mayi mano'vasthāpya samāhita āsīta | manasi mad-viśaye sati nirdagdadhāśeṣa-kalmaṣatayā nirmalikṛtam viśayānurāga-rahitam mana indriyāni sva-vaśāni karoti | tato vaśyendriyam mana ātma-darśanāya prabhavati | uktam ca ---

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

tad āha --- [vaśe hi yasyendriyāni tasya prajñā pratiṣṭhitā](#) iti ||2.61||

evam mayy aniveśya manaḥ sva-yatna-gauraveṇa indriya-jaye pravṛtto vinaṣṭo bhavatīty āha --
- [dhyāyata](#) iti | anirasta-viśayānurāgasya hi mayi aniveśita-manasa indriyāni samyamāvasthitasyāpi anādi-pāpa-vāsanayā viśaya-dhyānam avarjanīyam syāt | dhyāyato viśayān puṁsaḥ punar api saṅgo'tipravṛddho jāyate | saṅgāt samjāyate kāmāḥ | kāmo nāma saṅgasya vipāka-daśā | puruṣo yām daśām āpanno viśayān abhuktvā sthātum na śaknoti sa kāmāḥ | kāmāt krodho'bhijāyate | kāme vartamāne viśaye cāsannihite sannihitān puruṣān prati ebhiḥ asmad-iṣṭam vihitam iti krodho bhavati |

krodhād bhavati saimmoḥaḥ | saimmoḥaḥ kṛtyākṛtya-viveka-śūnyatā tayā sarvaṁ karoti | tatas ca prārabdhe indriya-jayādike prayatne smṛti-dhvaṁśo bhavati | smṛti-dhvaṁśād buddhi-nāśaḥ, ātma-jñāne yo vyavasāyaḥ kṛtaḥ, tasya nāśaḥ syāt | buddhi-nāśād punar api saṁsāre nimagno vinaṣṭo bhavati ||2.62 – 2.63||

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

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

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

punar apy uktena prakāreṇa indriyaniyamanam akaurvato'nartham āha --- **indriyāṇām** iti | indriyāṇām viṣayeṣu caratām vartamānānām vartanam anu yan mano'nuvidhīyate puruṣeṇānuvartyate tan mano'sya viviktātma-pravaṇām prajñām harati viṣaya-pravaṇatām karotīty arthaḥ | yathāmbhasi nīyamānām nāvām praktikūlo vāyuh prasahya harati ||2.67||

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

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

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

kāmyanta iti kāmāḥ śabdādayo viṣayāḥ | yaḥ pumān śabdādīn sarvān viṣayān vihāya tatra niḥsprhāḥ mamatā-rahitaś cānātmani dehe ātmābhimāna-rahitaś carati, sa ātmānam dṛṣṭvā śāntim adhigacchati ||2.71||

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

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

nityātmā-saṅgaka-mohāgocara sāmkhya-yoga-dhīḥ |
dvitīye sthita-dhīlakṣyā proktā tan-moha-śāntaye || [Gītārtha-saṁgrāhe 6] iti ||2.72||

iti śrīmad-rāmānujācārya-kṛte gītā-bhāṣye sāmkhya-yogo nāma dvitīyo'dhyāyaḥ
||2||