

dvitīyo'dhyāyaḥ

saṁjaya uvāca

taṁ tathā kṛpayāviṣṭam aśrupūrṇākulekṣaṇam |
viṣīdantam idaṁ vākyam uvāca madhusūdanaḥ ||1||
kutas tvā kaśmalam idaṁ viṣame samupasthitam |
anārya-juṣṭam asvargyam akīrti-karam arjuna ||2||
klaibyaṁ mā sma gamaḥ pārtha naitat tvayy upapadyate |
kṣudram hṛdaya-daurbalyaṁ tyaktvottiṣṭha paramtapa ||3||
katham bhīṣmam ahaṁ saṁkhye droṇaṁ ca madhusūdana |
iṣubhiḥ pratiyotsyāmi pūjārhāv arisūdana ||4||

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

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

kārpaṇya-doṣopahata-svabhāvaḥ
pṛcchāmi tvāṁ dharmā-sammūḍha-cetāḥ |
yac chreyaḥ syān niścitam brūhi tan me
śiṣyas te'haṁ śādhi mām tvāṁ prapannam ||7||

na hi prapaśyāmi mamāpanudyād
yac chokam ucchoṣaṇam indriyāṇām |
avāpya bhūmāv asapatnam ṛddham
rājyaṁ surāṇām api cādhipatyam ||8||

saṁjaya uvāca

evam uktvā hṛṣīkeśaṁ guḍākeśaḥ parantapaḥ |
na yotsya iti govindam uktvā tūṣṇīm babhūva ha ||9||
tam uvāca hṛṣīkeśaḥ prahasann iva bhārata |
senayor ubhayor madhye viṣīdantam idaṁ vacaḥ ||10||

atra ca [dṛṣtvā tu pāṇḍavānikam](#) ity ārabhya yāvat na yotsya iti govindam uktvā tūṣṇīm babhūva ha ity etad-antaḥ prāṇinām śoka-mohādi-saṁsāra-bīja-bhūta-doṣodbhava-kāraṇa-pradarśanārthatvena vyākhyeyo granthaḥ | tathā hi -- arjunena rājya-guru-putra-mitra-suhṛt-svajana-saṁbandhi-bāndhaveṣu aham eteṣāṁ mamaite ity evaṁ bhrānti-pratyaya-nimitta-sneha-vicchedādi-nimittau ātmanaḥ śoka-mohau pradarśitau | katham bhīṣmam ahaṁ saṁkhye ity ādinā | śoka-mohābhyāṁ hy abhibhūta-viveka-vijñānaḥ svata eva kṣatra-dharme

yuddhe pravṛtto'pi tasmād yuddhād upararāma | para-dharmaṁ ca bhikṣā-jīvanādikam kartum pravavṛte | tathā ca sarva-prāṇinām śoka-mohādi-doṣāviṣṭa-cetasām svabhāvata eva svadharmā-parityāgaḥ pratiśiddha-sevā ca syāt | sva-dharme pravṛttānām api teṣām vān-manah-kāyādinām pravṛtṭiḥ phalābhisaṁdhi-pūrvikaiva sāhamkāra ca bhavati | tatraivaṁ sati dharmādharmopacayād iṣṭāniṣṭa-janma-sukha-duḥkhādi-prāpti-lakṣaṇaḥ saṁsāro'nuparato bhavati | ity atah saṁsāra-bīja-bhūtau śoka-mohau | tayoś ca sarva-karma-saṁnyāsa-pūrvakād ātma-jñānāt nānyato nivṛttir iti tad-upadidikṣuḥ sarva-lokānugrahārtham arjunaṁ nimittīkrtya āha bhagavān vāsudevaḥ--- aśocyān ityādi |

atra kecid āhuḥ—sarva-karma-saṁnyāsa-pūrvakād ātma-jñāna-niṣṭhā-mātrād eva kevalāt kaivalyaṁ na prāpyata eva | kim tarhi ? agnihotrādi-śrauta-smārta-karma-sahitāt jñānāt kaivalya-prāptir iti sarvasu gītāsu niścito'rtha iti | jñāpakam cāhur asyārthasya -- **atha cet tvam imaṁ dharmyaṁ saṁgrāmaṁ na kariṣyasi** [Gītā 2.33] **karmaṇy evādhikāras te** [Gītā 2.47], **kuru karmaiva tasmāt tvam** [Gītā 4.15] ity ādi | himsādi-yuktatvāt vaidikam karma adharmāya itiyam apy āsaṅkā na kāryā | katham ? kṣātram karma yuddha-lakṣaṇam guru-bhrāṭṛ-putrādi-himsā-lakṣaṇam atyantam krūram api sva-dharma iti kṛtvā nādharmāya | tad-akaraṇe ca **tataḥ sva-dharmaṁ kīrtim ca hitvā pāpam avāpsyasi** [Gītā 2.33] iti bruvatā yāvaj jīvādi-śruti-coditānām paśv-ādi-himsā-lakṣaṇānām ca karmaṇām prāg eva nādharmatvam iti suniścitam uktam bhavati -- iti |

tad asat | jñāna-karma-niṣṭhayor vibhāga-vacanād buddhi-dvayāśrayayoḥ | **aśocyān** ity ādinā bhagavatā yāvāt **svadharmam api cāvekṣya** ity etad-antena granthena yat-paramārthātma-tattva-nirūpaṇam kṛtam, tat sāmkyam | tad-viṣayā buddhir ātmano janmādi-ṣaḍ-vikriyābhāvād akartā ātmeti prakaraṇārtha-nirūpaṇād yā jāyate, sā sāmkyā-buddhiḥ | sā yeṣām jñāninām ucitā bhavati, te sāmkyāḥ | etasyā buddher janmanaḥ prak ātmano dehādivyatiriktatvakartṛtvabhokṛtvabhokṛtvādyapekṣo dharmādharmā-viveka-pūrvako mokṣa-sādhanānuṣṭhāna-lakṣaṇo yogaḥ | tad-viṣayā buddhiḥ yoga-buddhiḥ | sā yeṣām karmaṇām ucitā bhavati te yoginaḥ | tathā ca bhagavatā vibhakte dve buddhī nirdiṣṭe **eṣā te'bhihitā sāmkye buddhir yoge tv imām śṛṇu** iti | tayoś ca sāmkyā-buddhy-āśrayām jñāna-yogena niṣṭhām sāmkyānām vibhaktām vakṣyati purā vedātmanā mayā proktā iti | tathā ca yoga-buddhy-āśrayām karma-yogena niṣṭhām vibhaktām vakṣyati – karma-yogena yoginām iti | evam sāmkyā-buddhim yoga-buddhim ca āśritya dve niṣṭhe vibhakte bhagavataiva ukte jñāna-karmaṇoḥ kartṛtvākartṛvaikatvānekatva-buddhy-āśrayayoḥ yugapad-eka-puruṣāśrayatvāsambhavam paśyatā | yathā etad-vibhāga-vacanam tathaiva darśitam **śātapathīye brāhmaṇe – etam eva pravrajino lokam icchanto brāhmaṇaḥ pravrajanti** [BAU 4.4.22] iti sarva-karma-saṁnyāsaṁ vidhāya tac-cheṣeṇa **kim prajayā kariṣyāmo yeṣām no'yam ātmāyam lokaḥ** [BAU 4.4.22] iti | tatraiva ca **prāg dāra-parigrahāt puruṣa ātmo prakṛto dharmā-jijñāsottara-kālam loka-traya-sādhanam** | **putram, dvi-prakāram ca vittam mānuṣam dvi-prakāram ca** | **tatra mānuṣam karma-rūpaṁ pitṛ-loka-prāpti-sādhanam vidyām ca daivam vittam deva-loka-prāpti-sādhanam** | **so'kāmayata** [BAU 1.4.17] iti avidyā-kāmaṁ eva sarvāṇi karmāṇi śrautādīni darśitāni | **tebhyo vyutthāya, pravrajanti** [BAU 4.4.22] iti vyutthānam ātmānam eva lokam icchato'kāmasya vihitam | tad etad vibhāga-vacanam anupapannaṁ syād yadi śrauta-karma-jñānayor samuccayo'bhipretaḥ syād bhagavataḥ |

na cārjunasya praśna upapanno bhavati [jyāyasī cet karmaṇas te](#) [Gītā 3.1] ity ādiḥ | eka-puruṣānuṣṭheyatvāsambhavaṃ buddhi-karmaṇoḥ bhagavatā pūrvam anuktaṃ katham arjuno'śrutam buddhā ca karmaṇo jyāyastvam bhagavaty adhyāropayen mṛṣaiva [jyāyasī cet karmaṇas te matā buddhiḥ](#) iti |

kiṃ ca -- yadi buddhi-karmaṇoḥ sarveṣāṃ samuccaya uktaḥ syāt arjunasyāpi sa ukta eveti, yac chrāya etayor ekaṃ tan me brūhi suniścitam iti katham ubhayor upadeśe sati anyatara-
viśaya eva praśnaḥ syāt ? na hi pitta-praśamanārthinaḥ vaidyena madhuraṃ śītaṃ ca bhoktavyam ity upadiṣṭe tayor anyatarat-pitta-praśamana-kāraṇam brūhi iti praśnaḥ sambhavati |

athārjunasya bhagavad-ukta-vacanārtha-vivekānavadhāraṇa-nimittaḥ praśnaḥ kalpyeta, tathāpi bhagavatā praśnānurūpaṃ prativacanam deyam -- mayā buddhi-karmaṇoḥ samuccaya uktaḥ kim artham itthaṃ tvam bhrānto'si -- iti | na tu punaḥ prativacanam ananurūpaṃ pṛṣṭād anyad eva dve niṣṭhā mayā purā proktā iti vaktum yuktam |

nāpi smārtenaiva karmaṇā buddheḥ samuccaye abhiprete vibhāga-vacanādi sarvam upapananam | kiṃ ca -- kṣatriyasya yuddham smārtaṃ karma sva-dharma iti jānataḥ tat kiṃ karmaṇi ghorō māṃ niyojayasi ity upālambho'nupapannaḥ |

tasmād gītā-śāstre iṣan-mātreṇāpi śrautena smārtena vā karmaṇā ātma-jñānasya samuccayo na kenacid darśayitum śakyaḥ | yasya tv ajñānāt rāgādi-doṣato vā karmaṇi pravṛttasya yajñena dānena tapasā vā viśuddha-sattvasya jñānam utpannam paramārtha-tattva-
viśayam ekam evedam sarvaṃ brahma akartṛ ca iti, tasya karmaṇi karma-prayojane ca nivṛtte'pi loka-saṃgrahārtham yatna-pūrvam yathā pravṛttiḥ, tathāiva pravṛttasya yat pravṛtti-rūpaṃ dṛśyate na tat karma yena buddheḥ samuccayaḥ syāt | yathā bhagavato vāsudevasya kṣatra-dharma-ceṣṭitam na jñānena samuccīyate puruṣārtha-siddhaye, tadvat tat-phalābhisandhy-
ahamkārabhāvasya tulyatvād viduṣaḥ | tattvavin nāhaṃ karomīti manyate, na ca tat-phalam abhisandhatte | yathā ca svargādi-kāmārthino'gnihotrādi-karma-lakṣaṇa-dharmānuṣṭhānāya āhitāgneḥ kāmye eva agnihotrādaḥ pravṛttasya sāmi kṛte vinaṣṭā'pi kāme tad eva agnihotrādy-
anutiṣṭhato'pi na tat-kāmyam agnihotrādi bhavati | tathā ca darśayati bhagavān – [kurvann api na lipyate na karoti na lipyate](#) iti tatra tatra ||

yac ca pūrvaiḥ pūrvataram kṛtam [karmaṇaiva hi saṃsiddhim āsthitā janakādayaḥ](#) iti, tat tu pravibhajya vijñeyam | tat katham ? yadi tāvat pūrve janakādayaḥ tattva-vido'pi pravṛtta-karmaṇaḥ syuḥ, te loka-saṃgrahārtham [guṇā guṇeṣu vartante](#) iti jñānenaiva saṃsiddhim āsthitāḥ, karma-saṃnyāse prāpte'pi karmaṇā sahaiva saṃsiddhim āsthitāḥ, na karma-saṃnyāsam kṛtavanta ity arthaḥ |

atha na te tattva-vidaḥ | īśvara-samarpitena karmaṇā sādhana-bhūtena saṃsiddhim sattva-
śuddhim, jñānotpatti-lakṣaṇam vā saṃsiddhim, [āsthitā janakādaya](#) iti vyākhyeyam | etam evārtham vakṣyati bhagavān sattva-śuddhaye karma kurvanti iti | sva-karmaṇā tam abhyarcya siddhim vindati mānavaḥ ity uktvā siddhim prāptasya punar-jñāna-niṣṭhām vakṣyati -- [siddhim prāpto yathā brahma](#) ity ādinā ||

tasmād gītā-sāstre kevalād eva tattva-jñānān mokṣa-prāptiḥ na karma-samuccitāt iti
niścito'rthaḥ | yathā cāyam arthaḥ, tathā prakaraṇaśo vibhajya tatra tatra darśayiṣyāmaḥ ||

tatraiva dharma-sammūḍha-cetaso mithyā-jñānavato mahati śoka-sāgare nimagnasya
arjunasya anyatrātma-jñānād uddharaṇam apaśyan bhagavān vāsudevaḥ tataḥ kṛpayā arjunam
uddidhārayiṣuḥ ātma-jñānāyāvātārayann āha –

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

na śocyā aśocyāḥ bhīṣma-droṇādayaḥ | sad-vṛttatvāt paramārtha-svarūpeṇa ca nityatvāt, tām
aśocyān anvaśoco'nuśocitavān asi te mriyante man-nimittam, aham tair vinābhūtaḥ kim
kariṣyāmi rājya-sukhādinā iti | tvam prajñā-vādān prajñāvatām buddhimatām vādāmś ca
vacanāni ca bhāṣase | tad etat maudhyaṁ paṇḍityam ca viruddham ātmani darśayasi unmatta
iva ity abhiprāyaḥ | yasmāt gatāsūn gata-prāṇān mṛtān, agatāsūn agata-prāṇān jīvataś ca
nānuśocanti paṇḍitāḥ ātmajñāḥ | paṇḍā ātma-viṣayā buddhir yeśāṁ te hi paṇḍitāḥ, [pāṇḍityam](#)
[nirvidya](#) [BAU 3.5.1] iti śruteḥ | paramārthatas tu tām nityān aśocyān anuśocasi, ato mūḍho'si
ity abhiprāyaḥ ||2.11||

—o)0(o—

kutas te aśocyāḥ ? yato nityāḥ | katham ?

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

na tv eva jātu kadācid aham nāsam kintv āsam eva | atīteṣu dehotpatti-vināśeṣu ghaṭādiṣu
viyad iva nitya eva aham āsam ity abhiprāyaḥ | tathā na tvam nāsiḥ, kintv āsīr eva | tathā neme
janādhipā āsan kintv āsann eva | tathā na caiva na bhaviṣyāmaḥ, kintu bhaviṣyāma eva, sarve
vayam ato'smād deha-vināśāt param uttara-kāle'pi | triṣu api kāleṣu nityā ātma-svarūpeṇa ity
arthaḥ | dehābhedānuvṛtṭyā bahu-vacanam, nātma-bhedābhiprāyeṇa ||2.12||

—o)0(o—

tatra katham iva nitya ātmeti dṛṣṭāntam āha –

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

deho'sya astīti dehī, tasya dehino dehavataḥ ātmano'smin vartamāne dehā yathā yena
prakāreṇa kaumāraṁ kumāra-bhāvo bālyāvasthā, yauvanaṁ yūno bhāvo madhyamāvasthā,
jarā vayo-hāniḥ jīrṇāvasthā, ity etāḥ tisro'vasthāḥ anyonya-vilakṣaṇāḥ | tāsām
prathamāvasthā-nāśe na nāśaḥ, dvitīyāvasthopajane na upajana ātmanaḥ | kim tarhi
?avikriyasyaiva dvitīya-trīyāvasthā-prāptiḥ ātmano dṛṣṭā | tathā tadvad eva dehād anyo deho

dehāntaram, tasya prāptiḥ dehāntara-prāptiḥ avikriyasyaiva ātmana ity arthaḥ | dhīro dhīmān
tatraivaṁ sati na muhyati na moham āpadyate ||2.13||

—o)0(o—

yadyapy ātma-vināśa-nimitto moho na sambhavati nitya ātmā iti vijānataḥ, tathāpi śītoṣṇa-
sukha-duḥkha-prāpti-nimitto moho laukiko dṛśyate, sukha-viyoga-nimitto moho duḥkha-
samyoga-nimitta ca śokaḥ | ity etad arjunasya vacanam āśaṅkaya bhagavān āha –

**mātrā-sparśās tu kaunteya śītoṣṇa-sukha-duḥkhadāḥ |
āgamāpāyino'nityās tāms titikṣasva bhārata ||14||**

mātrā ābhiḥ mīyante śabdādaya iti śrotrādīni indriyāṇi | mātrāṇām sparśāḥ śabdādibhiḥ
samyogāḥ | te śītoṣṇasukha-duḥkha-dāḥ śītam uṣṇam sukham duḥkham ca prayacchantīti |
athavā sprśyanta iti sparśā viśayāḥ śabdādayaḥ | mātrās ca sparśās ca śītoṣṇa-sukha-duḥkha-
dāḥ | śītam kadācit sukham kadācit duḥkham | tathā uṣṇam api aniyata-svarūpam | sukha-
duḥkhe punaḥ niyata-rūpe yato na vyabhicarataḥ | atas tābhyām pṛthak śītoṣṇayoḥ grahaṇam
| yasmāt te mātrā-sparśādayaḥ āgamāpāyinaḥ āgamāpāyaśilāḥ tasmāt anityāḥ | ataḥ tān
śītoṣṇādīn titikṣasva prasahasva | teṣu harṣam viśadam vā mā kārṣiḥ ity arthaḥ ||2.14||

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śītoṣṇādīn sahataḥ kim syād iti śṛṇu ---

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

yam hi puruṣam same duḥkha-sukhe yasya tam sama-duḥkha-sukham sukha-duḥkha-prāptau
harṣa-viśāda-rahitam dhīram dhīmantaṁ na vyathayanti na cālayanti nityātma-darśanāt ete
yathoktāḥ śītoṣṇādayaḥ, sa nityātma-svarūpa-darśa-niṣṭho dvandva-sahiṣṇuḥ amṛtatvāya
amṛta-bhāvāya mokṣāyety arthaḥ kalpate samartha bhavati ||2.15||

—o)0(o—

itaś ca śoka-mohau akṛtvā śītoṣṇādi-sahanam yuktam, yasmāt ---

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

na asato 'vidyamānasya śītoṣṇādeḥ sa-kāraṇasya na vidyate nāsti bhāvo bhavanam astitā ||
na hi śītoṣṇādi sa-kāraṇam pramāṇair nirūpyamāṇam vastu sambhavati | vikāro hi saḥ,
vikāraś ca vyabhicarati | yathā ghaṭādi-samsthānam cakṣuṣā nirūpyamāṇam mṛd-
vyatirekeṇānupalabdher asat | tathā sarvo vikāraḥ kāraṇa-vyatirekeṇānupalabdher asat |
janma-pradhvaṁsābhyām prāg ūrdhvaṁ cānupalabdheḥ | kāryasya ghaṭādeḥ mṛd-ādi-
kāraṇasya ca tat-kāraṇa-vyatirekeṇānupalabdher asattvam ||

tad-asattve sarvābhāva-prasaṅga iti cet, na | sarvatra buddhi-dvayopalabdheḥ, sad-buddhir asad-buddhir iti | yad-viṣayā buddhir na vyabhicarati, tat sat | yad-viṣayā vyabhicarati, tad asat | iti sad-asad-vibhāge buddhi-tantre sthite | sarvatra dve buddhī sarvair upalabhyete samānādhikaraṇe na nilotpālavat, san ghaṭaḥ san paṭaḥ, san hastī iti | evaṁ sarvatra | tayor buddhyoḥ ghaṭādi-buddhir vyabhicarati | tathā ca darśitam | na tu sad-buddhiḥ | tasmāt ghaṭādi-buddhi-viṣayo'san, vyabhicārāt | na tu sad-buddhi-viṣayaḥ, avyabhicārāt || ghaṭe vinaṣṭe ghaṭa-buddhau vyabhicarantyaṁ sad-buddhir api vyabhicaratīti cet na | paṭād evapi sad-buddhi-darśanāt | viśeṣaṇa-viṣayaiva sā sad-buddhiḥ |

sad-buddhivat ghaṭa-buddhir api ghaṭāntarā dr̥ṣyata iti cet, na | paṭādaḥ adarśanāt ||

sad-buddhir api naṣṭe ghaṭe na dr̥ṣyata iti cet, na | viśeṣyābhāvāt | sad-buddhir viśeṣaṇa-viṣayā satī viśeṣyābhāve viśeṣaṇānupapattau kim-viṣayā syāt ? na tu punaḥ sad-buddheḥ viśeṣyābhāvāt ||

ekādhikaraṇatvaṁ ghaṭādi-viśeṣyābhāve na yuktaṁ iti cet, na | idam udakam iti marīcy-ādaḥ anyatarābhāve'pi sāmānādhikaraṇa-darśanāt ||

tasmād dehāder dvandvasya ca sa-kāraṇasya asato na vidyate bhāva iti | tathā sataś ca ātmano'bhāvo'vidyamānatā na vidyate, sarvatrāvyabhicārāt ity avocāma ||

evaṁ ātmānātmanoḥ sad-asatoḥ ubhayor api dr̥ṣṭaḥ upalabdho'nto nirṇayaḥ sat sad eva, asat asad eveti, tv anayoḥ yathoktayoḥ tattva-darśibhiḥ | tad iti sarva-nāma sarvaṁ ca brahma, tasya nāma tad iti, tad-bhāvas tattvam, brahmaṇo yāthātmyam | tad draṣṭuṁ śīlaṁ yeṣāṁ te tattva-darśinaḥ, tais tattva-darśibhiḥ | tvam api tattva-darśināṁ dr̥ṣṭim āśritya śokaṁ moham ca hitvā śītoṣṇādīni niyatāniyata-rūpāni dvandvāni vikāro'yam asann eva marīci-jalavan mithyāvabhāsate iti manasi niścitya titikṣasva ity abhiprāyaḥ ||2.16||

—o)0(o—

kim punas tat yat sad eva sarvadaiva astīti | ucyate ---

**avināśi tu tad viddhi yena sarvam idam tatam |
vināśam avyayasyāsyā na kaścit kartum arhati ||17||**

avināśi na vinaṣṭuṁ śīlaṁ yasyeti | tu-śabdo'sato viśeṣaṇārthaḥ | tat viddhi vijānihi | kim ? yena sarvam idam jagat tatam vyāptaṁ sad-ākhyena brahmaṇā sākāśam, ākāśenaiva ghaṭādayaḥ | vināśam adarśanam abhāvam | avyayasya na vyeti upacayāpacayau na yāti iti avyayaṁ tasya avyayasya | naitat sadākhyam brahma svena rūpeṇa vyeti vyabhicarati, niravayavatvāt, dehādivat | nāpy ātmīyena, ātmīyābhāvāt | yathā devadatto dhana-hānyā vyeti, na tu evaṁ brahma vyeti | ato'vyayasya asya brahmaṇaḥ vināśam na kaścit kartum arhati, na

kaścit atmānaṁ vināsayitum śaknoti īśvaro'pi | ātmā hi brahma, svātmani ca kriyāvirodhāt
||2.17||

—o)0(o—

kiṁ punas tad asat yat svātma-sattām vyabhicaratīti, ucyate –

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

antaḥ vināśaḥ vidyate yeṣāṁ te antavantaḥ | yathā mṛgatṛṣṇikādaḥ sad-buddhiḥ anuvṛttā
pramāṇanirūpaṇānte vicchidyate, sa tasya antaḥ | tathā ime dehāḥ svapnamāyādehādivaca
antavantaḥ nityasya śarīraṇaḥ śarīravato'nāśino'prameyasya ātmano'ntavanta ity uktāḥ
vivekibhirity arthaḥ | nityasya anāśinaḥ ity na punaruktam | nityatvasya dvidividhatvāt lokā,
nāśasya ca | yathā deho bhasmībhūto'darśanaṁ gato naṣṭa ucyate | vidyamāno'pi yathā
anyathā pariṇato vyādhyādi-yukto jāto naṣṭa ucyate | tatra nityasya ṭh anāśinaḥ ity
dvidividhenāpi nāśena asambandho'syety arthaḥ | anyathā pṛthivyādivad api nityatvam syāt
ātmanaḥ | tat mā bhūditi nityasya anāśinaḥ ityāha | aprameyasya na prameyasya pratyakṣādi-
pramāṇaiḥ aparicchādyasyety arthaḥ ||

nanu āgamaṇa ātmā paricchidyate, pratyakṣādinā ca pūrvam | na | ātmanaḥ svataḥsiddhatvāt |
sirā hi ātmani pramātari pramitsoḥ pramāṇānveṣaṇā bhavati | na hi pūrvam itthamaham ity
ātmānamapramāya pa cāt prameyaparicchādāya pravartate | na hi ātmā nāma kasyacit
aprasiddho bhavati | śāstram tu antyam pramāṇam atad-dharmādhyāropana-mātra-
nivartakatvena pramāṇatvam ātmanaḥ pratipadyate, na hy ajñātārthajñāpakatvena | tathā ca
śrutiḥ --- **yat sāksād aparokṣād brahma ya ātmā sarvāntaraḥ** [BAU 3.4.1] ity | yasmād evaṁ
nityo'vikriyāś cātmā tasmād yudhyasva, yuddhād uparamaṁ mā kārṣiḥ ity arthaḥ |

na hy atra yuddha-kartavyatā vidhīyate, yuddhe pravṛtta eva hi asau śoka-moha-pratibaddhaḥ
tūṣṇīm āste | ataḥ tasya pratibandhāpanayana-mātraṁ bhagavatā kriyate | tasmād yudhyasva
ity anuvāda-mātram, na vidhiḥ ||2.18||

—o)0(o—

śoka-mohādi-saṁsāra-kāraṇa-nivṛtṭy-artham gītā-śāstram, na pravartakam ity etasyārthasya
sākṣi-bhūte ṛcau ānināya bhagavān | yat tu manyase yuddhā bhīṣmādayo mayā hanyante
aham eva teṣāṁ hantā ity, eṣā buddhir mṛṣaiva te | katham ?

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

ya enam prakṛtam dehinam vetti vijānāti hantāraṁ hanana-kriyāyāḥ kartāraṁ ya ca enam
anyo manyate hatam deha-hananena hatō'ham ity hanana-kriyāyāḥ karma-bhūtam | tau ubhau
na vijānītaḥ na jñātavantau avivekena ātmānam | hantā aham, hatō'smy aham ity deha-
hananena ātmānam aham pratyaya-aiṣyaṁ yau vijānītaḥ tau ātma-svarūpānabhijñau ity

arthah | yasmāt na ayam atmā hanti na hanana-kriyāyāḥ kartā bhavati, na ca hanyate na ca karma bhavatīty arthaḥ, avikriyatvāt ||2.19||

—o)0(o—

katham avikriya ātmeti dvitīyo mantraḥ --

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

na jāyate notpadyate, jani-lakṣaṇā vastu-vikriyā na ātmano vidyate ity arthaḥ | tathā na mriyate vā | vā-śabdaḥ cārthe | na mriyate ca iti antyā vināśa-lakṣaṇā vikriyā pratiśidhyate | kadācic chabdaḥ sarva-vikriyā-pratiśedhaiḥ sambadhyate -- na kadācit jāyate, na kadācit mriyate, ity evam | yasmāt ayam ātmā bhūtvā bhavana-kriyām anubhūya paścāt abhavitā abhāvaṁ gantā na bhūyaḥ punaḥ, tasmāt na mriyate | yo hi bhūtvā na bhavitā sa mriyata ity ucyate lokā | vā-śabdāt na-śabdāc ca ayam ātmā abhūtvā vā bhavitā dehavat na bhūyaḥ | tasmāt na jāyate | yo hi abhūtvā bhavitā sa jāyata ity ucyate | naivam ātmā | ato na jāyate | yasmād evaṁ tasmāt ajaḥ, yasmāt na mriyate tasmāt nityaś ca |

yadyapi ādy-antayor vikriyayoḥ pratiśedhe sarvā vikriyāḥ pratiśiddhā bhavanti, tathāpi madhya-bhāvinīnām vikriyāṇām sva-śabdair eva pratiśedhaḥ kartavyo'nuktānām api yauvanādi-samasta-vikriyāṇām pratiśedho yathā syāt ity āha-- śāśvata ity ādinā | śāśvata iti apakṣaya-lakṣaṇā vikriyā pratiśidhyate | śāśvad-bhavaḥ śāśvataḥ | na apakṣiyate svarūpeṇa, niravayavatvāt | nāpi guṇa-kṣayeṇa apakṣayaḥ, nirguṇatvāt | apakṣaya-viparītāpi vṛddhi-lakṣaṇā vikriyā pratiśidhyate --- purāṇa iti | yo hi avayavāgamena upacīyate sa vardhate abhinava iti ca ucyate | ayam tu ātmā niravayavatvāt purāpi nava eveti purāṇaḥ na vardhate ity arthaḥ | tathā na hanyate | hantiḥ atra vipariṇāmārthe draṣṭavyo'punaruktatāyai | na vipariṇamyate ity arthaḥ |

hanyamāne vipariṇamyamāne'pi śarīrāḥ | asmin mantre ṣaḍ-bhāva-vikārā laukika-vasu-vikriyā ātmani pratiśidhyante | sarva-prakāra-vikriyā-rahita ātmā iti vākyārthaḥ | yasmād evaṁ tasmāt ubhau tau na vijānītaḥ iti pūrveṇa mantreṇa asya sambandhaḥ ||2.20||

—o)0(o—

ya enam veti hantāram ityanena mantreṇa hanana-kriyāyāḥ kartā karma ca na bhavati iti pratijñāya, na jāyate ity anena avikriyatvaṁ hetum uktvā pratijñātārtham upasaṁharati--

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

veda vijānāti avināśinam antya-bhāva-vikāra-rahitaṁ nityam vipariṇāma-rahitaṁ yo veda iti sambandhaḥ | enam pūrveṇa matreṇokta-lakṣaṇam ajaṁ janma-rahitaṁ avyayam apakṣaya-

rahitam katham kena prakāreṇa sa vidvān puruṣo'dhikṛtaḥ hanti hanana-kriyām karoti, katham vā ghātayati hantāram prayojayati | na kathamcit kamcit hanti, na kathamcit kamcit ghātayati iti ubhayatra ākṣepaḥ evārthaḥ praśnārthāsambhavāt | hetv-arthasya ca avikriyatvasya tulyatvāt viduṣaḥ sarva-karma-pratiśedha eva prakaraṇārtho'bhipreto bhagavatā | hantes tu ākṣepaḥ udāharaṇārthatvena kathitaḥ | viduṣaḥ kam karmāsambhave hetu-viśeṣam paśyan karmāṇy ākṣipati bhagavān katham sa puruṣaḥ iti |

nanu ukta evātmano'vikriyatvam sarva-karmāsambhava-kāraṇa-viśeṣaḥ | satyam uktaḥ | na tu sa kāraṇa-viśeṣaḥ, anyatvāt viduṣo'vikriyād ātmanaḥ | na hi avikriyam sthānum viditavataḥ karma na sambhavati iti cet, na | viduṣaḥ ātmatvāt | na dehādi-saṅghātasya vidvattā | ataḥ pārīśeṣyāt asamhata ātmā vidvān avikriyaḥ iti tasya viduṣaḥ karmāsambhavāt ākṣepo yuktaḥ katham sa puruṣaḥ iti | yathā buddhyādy āhṛtasya śabdādy-arthasya avikriya eva san buddhi-ṛṭty-aviveka-vijñānena avidyayā upalabdḥā ātmā kalpyate, evam eva ātmānātma-viveka-jñānena buddhi-ṛṭtyā vidyā asatya-rūpayai paramārthato'vikriya eva ātmā vidvān ucyate | viduṣaḥ karmāsambhava-vacanāt yāni karmāṇi śāstreṇa vidhīyante tāni aviduṣo vihitāni iti bhagavato niścayo'vagamyate ||

nanu vidyāpi aviduṣa eva vidhīyate, vidita-vidyasya piṣṭa-peṣaṇavat vidyā-vidhānānarthakyāt | tatra aviduṣaḥ karmāṇi vidhīyante na viduṣaḥ iti viśeṣo nopapadyate iti cet, na | anuṣṭheyasya bhāvābhāva-viśeṣopapatteḥ | agnihotrādi-vidhy-artha-jñānottara-kālam agnihotrādi-karma aneka-sādhanopasamhāra-pūrvakam anuṣṭheyam kartā aham, mama kartavyam ity evam prakāra-vijñānavato'viduṣaḥ yathā anuṣṭheyam bhavati, na tu tathā na jāyate ity ādy ātma-svarupa-vidhy-artha-jñānottara-kāla-bhāvi kimcid anuṣṭheyam bhavati | kintu nāham kartā, nāham bhoktā ity ādy ātmaikatvākarṭṛtvādi-viśaya-jñānāt nānyad utpadyate iti eṣa viśeṣa upapadyate | yaḥ punaḥ kartā aham iti vetti ātmānam, tasya mama idaṁ kartavyam iti avaśyambhāviṇi buddhiḥ syāt | tad-apekṣayā so'dhikriyate iti tam prati karmāṇi sambhavanti | sa ca avidvān ubhau tau na vijānītaḥ iti vacanāt viśeṣitasya ca viduṣaḥ karmākṣepa-vacanāt katham sa puruṣaḥ iti |

tasmāt viśeṣitasya avikriyātma-darśinaḥ viduṣaḥ mumukṣo ca sarva-karma-samnyāse eva adhikāraḥ | ata eva bhagavān nārāyaṇaḥ sāmkyān viduṣo'viduṣa ca karmināḥ pravibhajya dve niṣṭhe grāhayati—jñāna-yogena sāmkyānām karma-yogena yoginām iti | tathā ca putrāya āha bhagavān vyāsaḥ – [dvāv imāv atha panthānau](#) [MahāSā 241.6] ity ādi | tathā ca [kriyā-pathaś caiva purastāt paścāt samnyāsaś ca](#) iti | etam eva vibhāgam punaḥ punar darśayiṣyati bhagavān --- atattvavit [ahamkāra-vimūḍhātmā kartāham iti manyate, tattvavit tu, nāham karomi](#) iti | tathā ca [sarva-karmāṇi manasā samnyasyāste](#) ityādi ||

tatra kecit paṇḍitam-manyā vadanti --- janmādi-ṣaḍ-bhāva-vikriyā-rahito'vikriyo'kartā eko'ham ātmā iti na kasyacit jñānam utpadyate, yasmin sati sarva-karma-samnyāsaḥ upadiśyate iti | tan na | na jāyate ityādi śāstropadeśānarthakya-prasaṅgāt | yathā ca śāstropadeśa-sāmarthyāt dharmādharmāstitva-vijñānam kartuś ca dehāntara-sambandha-vijñānam utpadyate, tathā śāstrāt tasyaiva ātmano'vikriyatvākarṭṛtvaikatvādi-vijñānam kasmāt notpadyate iti praṣṭavyāḥ te | karaṇāgocaravāt iti cet, na | [manasaivānudraṣṭavyam](#) [BAU 4.4.19] iti śruteḥ | śāstrācāryopadeśa-śama-damādi-samskṛtam mana ātma-darśane karaṇam | tathā ca tad adhigamāya anumāne āgame ca sati jñānam notpadyata iti sāhasa-mātram etat |

jñānaṃ ca utpadyamānaṃ tad-viparītaṃ ajñānaṃ avaśyaṃ bādhaṭe ity abhyupagantavyaṃ |
tac ca ajñānaṃ darśitaṃ hantā ahaṃ, hato'smi iti ubhau tau na vijānīta ity | atra ca ātmanaḥ
hanana-kriyāyāḥ kartṛtvam karmatvam hetu-kartṛtvam ca ajñāna-kṛtam darśitaṃ | tac ca
sarva-kriyāsv api samānaṃ kartṛtvādeḥ avidyā-kṛtatvam avikriyatvāt ātmanaḥ | vikriyāvān hi
kartā ātmanaḥ karma-bhūtaṃ anyam prajayati kuru iti |

tad etat aviśeṣeṇa viduṣaḥ sarva-kriyāsu kartṛtvam hetu-kartṛtvam ca pratiśedhati bhagavān
vāsudevo viduṣaḥ karmādhikārābhāva-pradarśanārthaṃ **vedāvināśinaṃ, kathaṃ sa puruṣaḥ**
ity ādinā | kva punaḥ viduṣo'dhikāra ity etad uktaṃ pūrvam eva **jñāna-yogena sāmkyānām**
ity | tathā ca sarva-karma-samnyāsam vakṣyati **sarva-karmāṇi manasā** ity ādinā ||

nanu manasā ity vacanāt na vācikanām kāyikanā ca samnyāsaḥ ity cet, na | sarva-karmāṇi ity
viśeṣitatvāt | mānasānām eva sarva-karmaṇām ity cet, na | mano-vyāpāra-pūrvakatvād vāk-
kāya-vyāpārānām mano-vyāpārābhāve tad-anupapatteḥ | śāstrīyāṇām vāk-kāya-karmaṇām
kāraṇāni mānasāni karmāṇi varjayitvā anyāni sarva-karmāṇi manasā samnyasyed ity cet, na |
naiva kurvan na kārayan ity viśeṣaṇāt | sarva-karma-samnyāso'yaṃ bhagavatā uktaḥ mariṣyato
na jīvata ity cet, na | **nava-dvāre pure dehī āste** ity viśeṣānupapatteḥ | na hi sarva-karma-
samnyāseṇa mṛtasya tad-dehe āsanaṃ sambhavati |

akurvato'kārayata ca dehe samnyasya ity sambandho na dehe āste ity cet, na | sarvatra
ātmano'vikriyatvāvadhāraṇāt | āsana-kriyāyās cādhikaraṇāpekṣatvāt | tad-anapekṣatvāc ca
samnyāsasya | sampūrvas tu nyāsa-śabdo'tra tyāgārthaḥ, na nikṣepārthaḥ | tasmāt gītā-śāstre
ātma-jñānavataḥ samnyāsa eva adhikāro na karmaṇi tatra tatra upariṣṭāt ātma-jñāna-
prakaraṇe darśayisyāmaḥ ||2.21||

—o)0(o—

prakṛtam tu vakṣyāmaḥ | tatra ātmano'vināśitvam pratijñātam | tat kim iveti, ucyate –

**vāsāmsi jirṇāni yathā vihāya
navāni gṛhṇāti naro'parāṇi |
tathā śarīrāṇi vihāya jirṇāni
anyāni samyāti navāni dehī ||22||**

vāsāmsi vastrāṇi jirṇāni durbalatām gatāni yathā loke vihāya parityajya navāni abhinavāni
gṛhṇāti upādatte naraḥ puruṣo'parāṇi anyāni, tathā tadvad eva śarīrāṇi vihāya jirṇāni anyāni
samyāti saṃgacchati navāni dehī ātmā puruṣavat avikriya evety arthaḥ ||2.22||

—o)0(o—

kasmāt avikriya eveti, āha ---

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

enam prakṛtaṁ dehināṁ na chindanti śāstrāṇi, niravayavatvāt nāvayava-vibhāgaṁ kurvanti | śāstrāṇi asy-ādīni | tathā naināṁ dahati pāvakaḥ, agnir api na bhasmīkaroti | tathā na caināṁ kledayanti āpaḥ | apāṁ hi sāvayavasya vastuna ādrībhāva-karaṇena avayava-viśleṣāpādane sāmāthyam | tan na niravayave ātmani sambhavati | tathā snehavat dravyaṁ sneha-śoṣaṇena nāśayati vāyuḥ | enam tv ātmānaṁ na śoṣayati māruto'pi ||2.23||

—o)0(o—

yata evaṁ tasmāt --

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

yasmāt anyonya-nāśa-hetu-bhūtāni enam ātmānaṁ nāśayitum notsahante asyādīni tasmāt nityaḥ | nityatvāt sarvagataḥ | sarva-gatatvāt sthāṇur iva, sthira ity etat | sthiratvāt acalo'yam ātmā | ataḥ sanātanaś cirantanaḥ, na kāraṇāt kutaścīn niṣpannaḥ, abhinava ity arthaḥ |

naiteṣāṁ lokānāṁ paunaruktyaṁ codanīyam, yataḥ ekenaiva lokān ātmanaḥ nityatvam avikriyatvaṁ cuktam **na jāyate mriyate vā** ity ādinā | tatra yad eva ātma-viṣayaṁ kiṁcid ucyate, tad etasmāt lokārthān nātiricyate | kiṁcid chabdataḥ punaruktam, kiṁcid arthataḥ iti | durbodhatvāt ātma-vastunaḥ punaḥ punaḥ prasaṅgam āpādyā śabdāntareṇa tad eva vastu nirūpayati bhagavān vāsudevaḥ katham nu nāma sāmsāriṇāṁ asaṁsāritva-buddhi-gocaratām āpannaṁ sat avyaktaṁ tattvaṁ sāmsāra-nivṛttaye syāt iti ||2.24||

—o)0(o—

kiṁ ca--

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

avyaktaḥ sarva-karaṇāviṣayatvāt na vyajyata iti avyakto'yam ātmā | ataeva acintyo'yam | yad dhi indriya-gocaras tac cintā-viṣayatvam āpadyate | ayam tv ātmā anindriya-gocaravāt acintyaḥ | ataeva avikāryaḥ, yathā kṣīraṁ dadhyātañcanādinā vikāri na tathā ayam ātmā | niravayavatvāc cāvikriyaḥ | na hi niravayavaṁ kiṁcit vikriyātmakaṁ dṛṣṭāṁ | avikriyatvāt avikāryo'yam ātmā ucyate | tasmāt evaṁ yathokta-prakāreṇa enam ātmānaṁ viditvā tvaṁ na anuśocitum arhasi hantāham eṣāṁ, mayaite hanyanta iti ||2.25||

—o)0(o—

ātmano'nityatvam abhyupagamyā idam ucyate ---

**atha caināṁ nityajātaṁ nityaṁ vā manyase mṛtam |
tathāpi tvaṁ mahābāho naivaṁ śocitum arhasi ||26||**

atha ca iti abhyupagamārthaḥ | enam prakṛtam ātmānam nitya-jātam loka-prasiddhayā praty
aneka-śarīrotpatti jāto jāta iti manyase | tathā prati-tat-tad-vināśam nityam vā manyase mṛtam
mṛto mṛta iti | tathāpi tathābhāve'py ātmani tvaṁ mahābāho, na evaṁ śocitum arhasi,
janmavato nāso nāsavato janma cety etāv avaśyambhāvināv iti ||2.26||

—o)0(o—

tathā ca sati--

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

jātasya hi labdha-janmanaḥ dhruvo'vyabhicārī mṛtyur maraṇam dhruva janma mṛtasya ca |
tasmād aparihāryo'yaṁ janma-maraṇa-lakṣaṇo'rthaḥ | tasminn aparihārye'rthe na tvaṁ
śocitum arhasi ||2.27||

—o)0(o—

kārya-karaṇa-saṁghātātma-kānyapi bhūtāny uddiśya śoko na yuktaḥ kartum, yataḥ—

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

avyaktādīny avyaktam adarśanam anupalabdhiḥ ādir yeṣāṁ bhūtānāṁ putra-mitrādi-kārya-
karaṇa-saṁghātātmakānāṁ tāni avyaktādīni bhūtāni prāg-utpatteḥ, utpannāni ca prān-
maraṇāt vyakta-madhyāni | avyakta-nidhanāny eva punar avyaktam adarśanam nidhanam
maraṇam yeṣāṁ tāni avyakta-nidhanāni | maraṇād ūrdhvam apy avyaktatām eva
pratipadyante ity arthaḥ | tathā cuktam ---

**adarśanād āpatitaḥ punaś cādarśanam gataḥ |
nāsau tava na tasya tvaṁ vṛthā kā paridevanā || [Mahā. Strī. 2.13] iti |**

tatra kā paridevanā ko vā pralāpo'drṣṭa-drṣṭa-pranaṣṭa-bhrānti-bhūteṣu bhūteṣv ity
arthaḥ ||2.28||

—o)0(o—

durvijñeyo'tham prakṛta ātmā | kiṁ tvāmevaikamupālabhe sādharmaṇe bhrāntinimitte | katham
durvijñeyo'yamātmā ityata āha ---

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

āścaryavat āścaryam adṛṣṭa-pūrvam adbhutam akasmād dṛśyamānam tena tulyam āścaryavat
āścaryam iva enam ātmānam paśyati kaścit | āścaryavad enam vadati tathaiva cānyaḥ |
āścaryavac ca enam anyaḥ sṛṇoti | śrutvā dṛṣtvā uktvāpi enam ātmānam veda na caiva kaścit |
athavā yo'yam ātmānam paśyati sa āścarya-tulyaḥ, yo vadati ya ca sṛṇoti so'neka-sahasreṣu
kaścicid eva bhavati | ato durbodha ātmā ity abhiprāyaḥ ||2.29||

—o)0(o—

athedānīm prakaraṇārtham upasaṁharan brūte –

**dehī nityam avadhyo'yam dehe sarvasya bhārata |
tasmāt sarvāṇi bhūtāni na tvaṁ śocitum arhasi ||30||**

dehī śarīrī nityam sarvadā sarvāvasthāsu avadhyaḥ niravayavatvān nityatvāc ca | tatra
avadhyo'yam dehe śarīre sarvasya sarva-gatatvāt sthāvarādiṣu sthito'pi sarvasya prāṇi-jātasya
dehe vadhyamāne'py ayaṁ dehī na vadhyo yasmāt, tasmād bhīṣmādīni sarvāṇi bhūtāni
uddiśya na tvaṁ śocitum arhasi ||2.30||

—o)0(o—

iha paramārtha-tattvāpekṣāyām śoko moho vā na sambhavatīty uktam | na kevalam
paramārtha-tattvāpekṣāyām eva, kiṁ tu ---

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

svadharmam api svo dharmāḥ kṣatriyasya yuddham tam api aveksya tvaṁ na vikampitum
pracalitam nārhasi kṣatriyasya svābhāvikād dharmād ātma-svābhāvyaḥ ity abhiprāyaḥ | tac ca
yuddham pṛthivī-jaya-dvāreṇa dharmārtham prajā-rakṣaṇārtham ceti dharmād anapetaṁ
param dharmyam | tasmād dharmyād yuddhāc chreyo'nyat kṣatriyasya na vidyate hi
yasmāt ||2.31||

—o)0(o—

kutaś ca tat yuddham kartavyam iti, ucyate ---

**yadṛcchayā copapannam svarga-dvāram apāvṛtam |
sukhinaḥ kṣatriyāḥ pārtha labhante yuddham idṛśam ||32||**

yadṛcchayā ca aprārthitatayā upapannam āgataṁ svarga-dvāram apāvṛtam udghātitaṁ ya etad
idṛśam yuddham labhante kṣatriyāḥ he pārtha, kiṁ na sukhinas te ? ||2.32||

—o)0(o—

etaṁ kartavyatā-prāptam api –

**atha cet tvam imaṁ dharmyaṁ saṁgrāmaṁ na kariṣyasi |
tataḥ sva-dharmaṁ kīrtiṁ ca hitvā pāpam avāpsyasi ||33||**

atha cet tvam imaṁ dharmyaṁ dharmād anapetaṁ vihitam saṁgrāmaṁ yuddham na kariṣyasi cet, tataḥ tad-akaraṇāt svadharmam kīrtiṁ ca mahā-devādi-samāgama-nimittam hitvā kevalam pāpam avāpsyasi ||2.33||

—o)0(o—

na kevalam svadharmā-kīrti-parityāgaḥ –

**akīrtiṁ cāpi bhūtāni kathayiṣyanti te`vyayām |
sambhāvitasya cākīrtir maraṇād atiricyate ||34||**

akīrtiṁ cāpi yuddhā bhūtāni kathayiṣyanti te tava avyayām dīrgha-kālām | dharmātmā sūra ity evam ādibhiḥ guṇaiḥ sambhāvitasya ca akīrtiḥ maraṇāt atiricyate, sambhāvitasya ca akīrteḥ varam maraṇam ity arthaḥ ||2.34||

—o)0(o—

kim ca--

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

bhayāt karṇādibhyaḥ raṇāt yuddhāt uparataṁ nivṛttaṁ maṁsyante cintayiṣyanti na kṛpayeti tvāṁ mahārathāḥ duryodhana-prabhṛtayaḥ | yeṣāṁ ca tvaṁ duryodhanādīnām bahu-mato bahubhir guṇair yuktaḥ ity evam mataḥ bahumato bhūtvā punar yāsyasi lāghavam laghubhavam ||2.35||

—o)0(o—

kim ca --

**avācyā-vādāṁś ca bahūn vadiṣyanti tavāhitāḥ |
nindantas tava sāmartyam tato duḥkhataram nu kim ||36||**

avācyā-vādān avaktavyā-vādāṁś ca bahūn aneka-prakārān vadiṣyanti tavāhitāḥ śatravaḥ nindantaḥ kutsayantaḥ tava tvadīyam sāmartyam nivāta-kavacādi-yuddha-nimittam | tatas tasmāt nindā-prāpter duḥkhāt duḥkhataram nu kim ? tataḥ kaṣṭataram duḥkham nāstīty arthaḥ ||2.36||

—o)0(o—

yurā punaḥ kriyamāṇe karṇādibhiḥ—

**hato vā prāpsyasi svargam jtvā vā bhokṣyase mahīm |
tasmād uttiṣṭha kaunteya yuddhāya kṛta-niścayaḥ ||37||**

hato vā prāpsyasi svargam, hataḥ san svargam prāpsyasi | jtvā vā karṇādīn sūrān bhokṣyase mahīm | ubhayathāpi tava lābha evety abhiprāyaḥ | yata evaṁ tasmāt uttiṣṭha kaunteya yuddhāya kṛtāni ca yaḥ jeṣyāmi śatrūn, mariṣyāmi vā iti niścayaṁ kṛtvety arthaḥ ||2.37||

—o)0(o—

tatra yuddham svadharma ity evaṁ yudhyamānasyopadeśam imaṁ śṛṇu –

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

sukha-duḥkhe same tulye kṛtvā, rāga-dveṣāv apy akṛtvety etat | tathā lābhālābhau jayājayau ca samau kṛtvā tato yuddhāya yujyasva ghaṭāsva | na evaṁ yuddham kurvan pāpam avāpsyasi | ity eṣa upadeśaḥ prāsaṅgikaḥ ||2.38||

—o)0(o—

śoka-mohāpanayanāya laukiko nyāyaḥ svadharmam api cāveksya ity ādyaiḥ lokair uktaḥ, na tu tātparyeṇa | paramārtha-darśanam iha prakṛtam | tac caktam upasamhriyate -- eṣā te'bhihitā iti śāstra-viṣaya-vibhāga-pradarśanāya | iha hi pradarśite punaḥ śāstra-viṣaya-vibhāge upariṣṭāt jñāna-yogena sāmṅkhyānām karma-yogena yoginām iti niṣṭhā-dvaya-viṣayam śāstram sukham pravartisyate, śrotāraś ca viṣaya-vibhāgena sukham grahīṣyanti ity ata āha ---

**eṣā te'bhihitā sāmṅkhye buddhir yoge tv imām śṛṇu |
buddhyā yukto yayā pārtha karmabandham prahāsyasi ||39||**

eṣā te tubhyam abhihitā uktā sāmṅkhye paramārtha-vastu-viveka-viṣaye buddhir jñānam sāksāt śoka-mohādi-samsāra-hetu-doṣa-nivṛtti-kāraṇam | yoge tu tat-prāpty-upāye niḥsaṅgatayā dvandva-prahāṇa-pūrvakam īśvarārādhanaṁthe karma-yoge karmānuṣṭhāne samādhi-yoge cemām anantaram evocyamānām buddhiṁ śṛṇu | tām ca buddhiṁ stauti prarocanārtham -- buddhyā yayā yoga-viṣayayā yuktaḥ | he pārtha, karma-bandham karmaiva dharmādharmaṁkhyo bandhaḥ karma-bandhas tam prahāsyasi īśvara-prasāda-nimitta-jñāna-prāpter ity abhiprāyaḥ ||2.39||

—o)0(o—

kim cānyat --

**nehābhikrama-nāśo'sti pratyavāyo na vidyate |
svalpam apy asya dharmasya trāyate mahato bhayāt ||40||**

neha mokṣa-mārge karma-yoge abhikrama-nāśo'bhikramaṇam abhikramaḥ prārambhas tasya nāśo nāsti yathā kṛṣyādeḥ | yoga-viṣaye prārambhasya na anaikāntika-phalatvam ity arthaḥ | kim ca nāpi cikitsāvat pratyavāyo vidyate bhavati | kim tu svalpam api asya dharmasya yoga-dharmasya anuṣṭhitam trāyate rakṣati mahataḥ bhayāt saṁsāra-bhayāt janma-maraṇādi-lakṣaṇāt ||2.40||

—o)0(o—

yeyam sāmkye buddhir uktā yoge ca, vakṣyamāṇa-lakṣaṇā sā –

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

vyavasāyātmikā niścaya-svabhāvā ekā eva buddhir itara-viparīta-buddhi-śākhā-bhedasya vādhikā, samyak-pramāṇa-janitatvāt, iha śreyo-mārge | he kurunandana ! yāḥ punar itarā viparīta-buddhayaḥ, yāsām śākhā-bheda-pracāra-vaśāt ananto'pāro'nuparataḥ saṁsāro nitya-pratato vistīrṇo bhavati, pramāṇa-janita-viveka-buddhi-nimitta-vaśac ca uparatāsv ananta-bheda-buddhiṣu saṁsāro'py uparamate tā buddhayo bahu-śākhāḥ bahuvayaḥ śākhāḥ yāsām tāḥ bahu-śākhāḥ, bahu-bhedā ity etat | pratiśākhā-bhedena hy anantā ca buddhayaḥ | keṣām ? avyavasāyinām pramāṇa-janita-viveka-buddhi-rahitānām ity arthaḥ ||2.41||

—o)0(o—

yeshām vyavasāyātmikā buddhir nāsti te--

**yām imām puṣpitām vācam pravadanty avipaścitaḥ |
veda-vāda-ratāḥ pārtha nānyad astīti vādinaḥ ||42||**

yām imām vakṣyamāṇām puṣpitām puṣpita iva vṛkṣaḥ śobhamānām śrūyamāṇa-ramaṇīyām vācam vākya-lakṣaṇām pravadanti | ke ? avipaścito'medhaso'vivekina ity arthaḥ | veda-vāda-ratāḥ bahvy-artha-vāda-phala-sādhana-prakāśakeṣu veda-vākyaṣu ratāḥ he pārtha, na anyat svarga-prāpty-ādi-phala-sādhanebhyaḥ karmabhyo'sti ity evam vādinaḥ vadana-śīlāḥ ||2.42||

—o)0(o—

te ca --

**kāmātmānaḥ svarga-parā janma-karma-phala-pradām |
kriyā-viśeṣa-bahulām bhogaiśvarya-gatiṁ prati ||43||**

kāmātmānaḥ kāmasvabhāvāḥ, kāmaparā ity arthaḥ | svarga-parāḥ svargaḥ paraḥ puruṣārthaḥ yeshām te svarga-parāḥ svarga-pradhānāḥ | janma-karma-phala-pradām karmaṇaḥ phalaṁ

karma-phalaṁ janmaiva karma-phalaṁ janma-karma-phalaṁ tat pradadātīti janma-karma-phala-pradā, tām vācam | pravadanti ity anuṣajyate | kriyā-viśeṣa-bahulām kriyāṇām viśeṣāḥ kriyā-viśeṣāḥ te bahulā yasyām vāci tām svarga-paśu-putrādy-arthāḥ yayā vācā bāhulyena prakāśyante | bhogaiśvarya-gatiṁ prati bhogaś ca aiśvaryaṁ ca bhogaiśvarye, tayor gatiḥ prāptiḥ bhogaiśvarya-gatiḥ, tām prati sādhana-bhūtāḥ ye kriyā-viśeṣāḥ tad-bahulām tām vācam pravadantaḥ mūdhāḥ saṁsāre parivartante ity abhiprāyaḥ ||2.43||

—o)0(o—

teṣāṁ ca –

**bhogaiśvarya-prasaktānām tayāpahṛta-cetasām |
vyavasāyātmikā buddhiḥ samādhau na vidhīyate ||44||**

bhogaiśvarya-prasaktānām bhogaḥ kartavyaḥ caiśvaryaṁ ca iti bhogaiśvaryayor eva praṇayavatām tad-ātma-bhūtānām | tayā kriyā-viśeṣa-bahulayā vācā apahṛta-cetasām ācchādita-viveka-prajñānām vyavasāyātmikā sāmkye yoge vā buddhiḥ samādhau samādhīyate asmin puruṣopabhogāya sarvam iti samādhiḥ antaḥkaraṇam buddhiḥ tasmin samādhau, na vidhīyate na bhavati ity arthaḥ ||2.44||

—o)0(o—

ya evaṁ viveka-buddhi-rahitāḥ teṣāṁ kāmātmanām yat phalaṁ tad āha –

**traiguṇya-viśayā vedā nistraiguṇyo bhavārjuna |
nirdvandvo nitya-sattva-stho niryoga-kṣema ātmavān ||45||**

traiguṇya-viśayāḥ traiguṇyaṁ saṁsāro viśayaḥ prakāśayitavyaḥ yeṣāṁ te vedāḥ traiguṇya-viśayāḥ | tvaṁ tu nistraiguṇyo bhava arjuna, niṣkāmo bhava ity arthaḥ | nirdvandvaḥ sukha-duḥkha-hetū sa-pratipakṣau padārthau dvandva-śabda-vācyau | tataḥ nirgataḥ nirdvandvo bhava | nitya-sattva-sthaḥ sadā sattva-guṇāśrito bhava | tathā niryoga-kṣemo'nupāttasya upādānaṁ yogaḥ, upāttasya rakṣaṇam kṣemaḥ, yoga-kṣema-pradhānasya śreyasi pravṛttir duṣkarā ity ataḥ niryoga-kṣemo bhava | ātmavān apramattaś ca bhava | eṣa tava upadeśaḥ svadharmam anuṣṭhataḥ ||2.45||

—o)0(o—

sarveṣu vedokteṣu karmasu yāny uktāny anantāni phalāni tāni nāpekṣyante cet, kim artham tāni iśvarāyety anuṣṭhīyante ity ucyate | sṛṇu –

**yāvān artha udapāne sarvataḥ saṁplutodake |
tāvān sarveṣu vedeṣu brāhmaṇasya vijānataḥ ||46||**

yathā loke kūpa-taḍāgādy-anekasmin udapāne paricchinnodake yāvān yāvat-parimāṇaḥ snāna-pānādir arthaḥ phalaṁ prayojanaṁ sa sarvo'rthaḥ sarvataḥ saṁplutodake'pi yo'rthaḥ

tāvān eva saṁpadyate, tatra antarbhavatīty arthaḥ | evaṁ tāvān tāvāt-parimāṇa eva saṁpadyate sarveṣu vedeṣu vedokteṣu karmasu yo'rthaḥ yat karma-phalaṁ so'rthaḥ brāhmaṇasya saṁnyāsinaḥ paramārtha-tattvaṁ vijānataḥ yo'rthaḥ yat vijñāna-phalaṁ sarvataḥ saṁplutodaka-sthānīyaṁ tasmin tāvān eva saṁpadyate tatraivāntarbhavatīty arthaḥ | yathā kṛtāya vijitāyādhareyāḥ saṁnyanty evaṁ enaṁ **sarvaṁ tad abhisameti yat kiṁcit prajāḥ sādhu kurvanti yas tad veda yat sa veda** [ChāU 4.1.2] iti śruteḥ | sarvaṁ karmākḥilam iti ca vakṣyati | tasmāt prāk jñāna-niṣṭhādhikāra-prāpteḥ karmaṇy adhikṛtena kūpa-taḍāgādy-artha-sthānīyaṁ api karma kartavyam ||2.46||

—o)0(o—

tava ca –

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

karmaṇy evādhikāro na jñāna-niṣṭhāyām te tava | tatra ca karma kurvataḥ mā phaleṣu adhikāro'stu, karma-phala-trṣṇā mā bhūt kadācana kasyāṁcid apy avasthāyām ity arthaḥ | yadā karma-phale trṣṇā te syāt tadā karma-phala-prāpter hetuḥ syāḥ, evaṁ mā karma-phala-hetuḥ bhūḥ | yadā hi karma-phala-trṣṇā-prayuktaḥ karmaṇi pravartate tadā karma-phalasyaiva janmano hetur bhavet | yadi karma-phalaṁ neṣyate, kiṁ karmaṇā duḥkha-rūpeṇa ? iti mā te tava saṅgo'stv akarmaṇi akaraṇe prītir mā bhūt ||2.47||

—o)0(o—

yadi karma-phala-prayuktena na kartavyaṁ karma, kathaṁ tarhi kartavyam iti | ucyate –

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

yoga-sthaḥ san kuru karmāṇi kevalam īśvarārtham | tatrāpīśvaro me tuṣyatu iti saṅgam tyaktvā dhanamjaya | phala-trṣṇā-sūnyena kriyamāṇe karmaṇi sattva-śuddhijā jñāna-prāpti-lakṣaṇā siddhiḥ, tad-viparyayajā asiddhiḥ, tayoḥ siddhy-asiddhyor api samaḥ tulyo bhūtvā kuru karmāṇi | ko'sau yogo yatra-sthaḥ kuru ity uktam ? idam eva tat --- siddhy-asiddhyoḥ samatvaṁ yoga ucyate ||2.48||

—o)0(o—

yat punaḥ samatva-buddhi-yuktam īśvarārādhanaṁ karmoktam, etasmāt karmaṇaḥ --

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

dūreṇa ativiprakarṣeṇa atyantam eva hy avaram adhamam nikṛṣṭam karma phalārthinā kriyamānam buddhi-yogāt samatva-buddhi-yuktāt karmaṇaḥ, janma-maraṇādi-hetutvāt | he dhanamjaya, yata evam tataḥ yoga-viṣayāyām buddhau tat-paripāka-jāyām vā sāmkhya-buddhau śaraṇam āśrayam abhaya-prāpti-kāraṇam anviccha prārthayasva, paramārtha-jñāna-śaraṇo bhavety arthaḥ | yato'varam karma kurvāṇaḥ kṛpaṇaḥ dīnaḥ phala-hetavaḥ phala-tṛṣṇā-prayuktāḥ santaḥ, **yo vā etad akṣaram gārgy aviditvāsmāl lokāt praiti sa kṛpaṇaḥ** [BAU 3.8.10] iti śruteḥ ||2.49||

—o)0(o—

samatva-buddhi-yuktaḥ san svadharmam anuṣṭhan yat phalam prāpnoti tac chrṇu --

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

buddhi-yuktaḥ karma-samatva-viṣayayā buddhyā yukto buddhi-yuktaḥ saḥ jahāti parityajati iha asmin loke ubhe sukrta-duṣkrte puṇya-pāpe sattva-śuddhi-jñāna-prāpti-dvāreṇa yataḥ, tasmāt samatva-buddhi-yogāya yujyasva ghatāsva | yogo hi karmasu kauśalam svadharmākhyeṣu karmasu vartamānasya yā siddhy-asiddhyoḥ samatva-buddhir īśvarārpita-cetastayā tat kauśalam kuśala-bhāvaḥ | tad dhi kauśalam yad bandhana-svabhāvāny api karmāṇi samatva-buddhyā svabhāvān nivartante | tasmāt samatva-buddhi-yukto bhava tvam ||2.50||

—o)0(o—

yasmāt –

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

karmajam phalam tyaktvā iti vyavahitena sambandhaḥ | iṣṭāniṣṭa-deha-prāptiḥ karmajam phalam karmabhyo jātam buddhi-yuktāḥ samatva-buddhi-yuktāḥ santaḥ hi yasmāt phalam tyaktvā parityajya manīṣiṇaḥ jñānino bhūtvā, janma-bandha-vinirmuktāḥ janmaiva bandhaḥ janma-bandhaḥ tena vinirmuktāḥ jīvanta eva janma-bandhāt vinirmuktāḥ santaḥ, padam paramam viṣṇoḥ mokṣākhyam gacchanti anāmayaṃ sarvopadrava-rahitam ity arthaḥ | athavā buddhi-yogād dhanamjaya ity ārabhya paramārtha-darśana-lakṣaṇaiva sarvataḥ samplutodaka-sthānīyā karma-yogaja-sattva-śuddha-janitā buddhir darśitā, sāksāt-sukrta-duṣkrta-prahāṇādi-hetutva-śravaṇāt ||2.51||

—o)0(o—

yogānuṣṭhāna-janita-sattva-śuddhajā buddhiḥ kadā prāpsyate ity ucyate ---

**yadā te moha-kalilam buddhir vyatitariṣyati |
tadā gantāsi nirvedam śrotavyasya śrutasya ca ||52||**

yadā yasmin kāle te tava moha-kalilam mohātmakam aviveka-rūpaṃ kālūṣyaṃ yena
ātmānātma-viveka-bodhaṃ kaluṣīkṛtya viṣayaṃ pratyantaḥ-karaṇam pravartate, tat tava
buddhiḥ vyatitarisyati vyatikramisyati, atisuddha-bhāvam āpātryate ity arthaḥ | tadā tasmin
kāle gantāsi prāpsyasi nirvedaṃ vairāgyaṃ śrotavyasya śrutasya ca, tadā śrotavyaṃ śrutam ca
te niṣphalam pratibhātīty abhiprāyaḥ ||2.52||

—o)0(o—

moha-kalilātyaya-dvāreṇa labdhātma-vivekaja-prajñāḥ kadā karma-yogajaṃ phalam
paramārtha-yogam avāpsyāmīti cet, tat sṛṇu --

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

śruti-vipratinnā aneka-sādhya-sādhana-sambandha-prakāśana-śrutibhiḥ śravaṇaiḥ pravṛtti-
nivṛtti-lakṣaṇaiḥ vipratipannā nānā-pratinnā vikṣiptā satī te tava buddhir yadā yasmin kāle
sthāsyati sthirībhūtā bhaviṣyati niścalā vikṣepa-calana-varjitā satī samādhau, samādhīyate
cittam asminn iti samādhir ātmā, tasmin ātmani ity etat | acalā tatrāpi vikalpa-varjitā ity etat |
buddhir antaḥkaraṇam | tadā tasmin kāle yogam avāpsyasi viveka-prajñāṃ samādhim
prāpsyasi ||2.53||

—o)0(o—

praśnabijaṃ pratilabhya arjuna uvācalabdhhasamādhiprajñasya lakṣaṇabubhutsayā ---
arjuna uvāca—

**arjuna uvāca
sthita-prajñasya kā bhāṣā samādhi-sthasya keśava |
sthita-dhīḥ kim prabhāṣeta kim āsīta vrajeta kim ||54||**

sthitā pratiṣṭhitā aham asmi param brahma iti prajñā yasya saḥ sthita-prajñas tasya sthita-
prajñasya kā bhāṣā kim bhāṣaṇam vacanam katham asau parair bhāṣyate samādhi-sthasya
samādhau sthitasya he keśava | sthita-dhīḥ sthita-prajñāḥ svayaṃ vā kim prabhāṣeta | kim
āsīta vrajeta kim āsanam vrajanam vā tasya katham ity arthaḥ | sthita-prajñasya lakṣaṇam
anena lokena pṛchayate ||2.54||

—o)0(o—

yo hy ādita eva saṃnyasya karmāṇi jñāna-yoga-niṣṭhāyāṃ pravṛttaḥ, yaś ca karma-yogena,
tayoḥ prajahāti ity ārabhya ā adhyāya-parisamāpteḥ sthita-prajñā-lakṣaṇam sādhanam
copadiśyate | sarvatraiva hi adhyātma-śāstre kṛtārtha-lakṣaṇāni yāni tāny eva sādhanāni
upadiśyante, yatna-sādhyatvāt | yāni yatna-sādhyāni sādhanāni lakṣaṇāni ca bhavanti tāni śrī-
bhagavān uvāca--

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

prajahāti prakarṣeṇa jahāti parityajati yadā yasmin kāle sarvān samastān kāmān icchā-bhedān
he pārtha, mano-gatān manasi praviṣṭān hr̥di praviṣṭān | sarva-kāma-parityāge tuṣṭi-
kāraṇābhāvāt śarīra-dhāraṇa-nimitta-śeṣe ca sati unmatta-pramattasyeva pravṛttiḥ prāptā, ity
ata ucyate --- ātmany eva pratyag-ātma-svarūpe eva ātmanā svenaiva bāhya-lābha-nirapekṣas
tuṣṭāḥ paramārtha-darśanāmṛta-rasa-lābhena anyasmād alaṁ-pratyayavān sthita-prajñāḥ
sthitā pratiṣṭhitā ātmānātma-vivekajā prajñā yasya saḥ sthita-prajñāḥ vidvān tadā ucyate |
tyakta-putra-vitta-lokaīṣaṇaḥ samnyāsī ātmārāma ātma-krīḍāḥ sthita-prajñā ity arthaḥ ||2.55||

—o)0(o—

kim ca --

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

duḥkheṣv ādhyātmikādiṣu prāpteṣu na udvignaṁ na prakṣubhitam duḥkha-prāptau mano
yasya so'yaṁ anudvigna-manāḥ | tathā sukheṣu prāpteṣu vigatā spr̥hā tṛṣṇā yasya, na agnir iva
indhanādy-ādhanā sukhanāy anu vivardhate sa vigata-spr̥haḥ | vīta-rāga-bhaya-krodhaḥ rāga ca
bhayaṁ ca krodha ca vītā vigatā yasmāt sa vīta-rāga-bhaya-krodhaḥ | sthita-dhīḥ sthita-prajño
muniḥ samnyāsī tadā ucyate ||2.56||

—o)0(o—

kim ca--

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

yaḥ muniḥ sarvatra deha-jīvitādiṣv api anabhisneho'bhisneha-varjitas tat tat prāpya
śubhāśubham tat tat śubham aśubham vā labdhvā nābhinandati na dveṣṭi śubham prāpya na
tuṣyati na hr̥ṣyati, aśubham ca prāpya na dveṣṭi ity arthaḥ | tasya evaṁ harṣa-viśāda-varjitasya
vivekajā prajñā pratiṣṭhitā bhavati ||2.57||

—o)0(o—

kim ca --

yadā saṁharate cāyaṁ kūrmo'ṅgānīva sarvaśaḥ |
indriyāṇindriyārthebhyas tasya prajñā pratiṣṭhitā ||58||

yadā saṁharate samyag upasaṁharate cāyaṁ jñāna-niṣṭhāyāṁ pravṛtto yatiḥ kūrmo'ṅgāni iva
yathā kūrmo bhayāt svāny aṅgāni upasaṁharati sarvaśaḥ sarvataḥ, evaṁ jñāna-niṣṭhāḥ

indriyāṇi indriyārthebhyaḥ sarva-viṣayebhya upasamharate | tasya prajñā pratiṣṭhitā ity uktārthaṁ vākyam ||2.58||

—o)0(o—

tatra viṣayān anāharataḥ āturasyāpi indriyāṇi kūrmaṅgānīva samhriyante na tu tad-viṣayo rāgaḥ sa katham samhriyate ity ucyate –

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

yadyapi viṣayāḥ viṣayopalakṣitāni viṣaya-śabda-vācyāni indriyāṇi nirāhārasya anāhriyamāṇa-
viṣayasya kaṣṭe tapasi sthitasya mūrkhasyāpi vinivartante dehino dehavataḥ rasa-varjaṁ raso
rāgo viṣayeṣu yas taṁ varjayitvā | rasa-śabdo rāge prasiddhaḥ, sva-rasena pravṛttaḥ rasikaḥ
rasajñaḥ, ity ādi-darśanāt | so'pi raso rañjana-rūpaḥ sūkṣmo'sya yateḥ param paramārtha-
tattvaṁ brahma dṛṣṭvā upalabhya aham eva tat iti vartamānasya nivartate nirbijaṁ viṣaya-
vijñānaṁ sampadyate ity arthaḥ | nāsati samyag-darśane rasasya ucchedaḥ | tasmāt samyag-
darśanātmikāyāḥ prajñāyāḥ sthairyam kartavyam ity abhiprāyaḥ ||2.59||

—o)0(o—

samyag-darśana-lakṣaṇa-prajñā-sthairyam cikīrṣatā ādau indriyāṇi sva-vaśe sthāpayitavyāni,
yasmāt tad-anavasthāpane doṣam āha ---

**yatato hy api kaunteya puruṣasya vipaścitaḥ |
indriyāṇi pramāthīni haranti prasabhaṁ manaḥ ||60||**

yatataḥ prayatnaṁ kurvataḥ hi yasmāt kaunteya puruṣasya vipaścitaḥ medhāvino'pi iti
vyavahitena sambandhaḥ | indriyāṇi pramāthīni pramathana-śīlāni viṣayābhimukhaṁ hi
puruṣaṁ vikṣobhayanti ākulīkurvanti, ākulīkrtya ca haranti prasabhaṁ prasahya prakāśam
eva paśyato viveka-vijñāna-yuktaṁ manaḥ ||2.60||

—o)0(o—

yatas tasmāt--

**tāni sarvāṇi samyamya yukta āsīta mat-paraḥ |
vaśe hi yasyendriyāṇi tasya prajñā pratiṣṭhitā ||61||**

tāni sarvāṇi samyamya samyamanam vaśikaraṇam kṛtvā yuktaḥ samāhitaḥ san āsīta mat-
paro'ham vāsudevaḥ sarva-pratyag-ātmā paro yasya sa mat-paraḥ, nānyo'ham tasmāt ity āsīta
ity arthaḥ | evam āsīnasya yater vaśe hi yasyendriyāṇi vartante abhyāsa-balāt tasya prajñā
pratiṣṭhitā ||2.61||

—o)0(o—

athedānīm parābhaviṣyataḥ sarvānartha-mūlam idam ucyate --

**dhyāyato viṣayān puṁsaḥ saṅgas teṣūpajāyate |
saṅgāt samjāyate kāmāḥ kāmāt krodho'bhijāyate ||62||
krodhād bhavati saṁmohaḥ saṁmohāt smṛti-vibhramāḥ |
smṛti-bhramśād buddhi-nāśo buddhi-nāśāt praṇaśyati ||63||**

dhyāyataś cintayato viṣayāt śabdādīn viṣaya-viśeṣān ālocayataḥ puṁsaḥ puruṣasya saṅgaḥ
āsaktiḥ prītiḥ teṣu viṣayeṣu upajāyate utpadyate | saṅgāt prīteḥ samjāyate samutpadyate kāmas
tṛṣṇā | kāmāt kutaścit pratihatāt krodho'bhijāyate |

krodhād bhavati saṁmoho'vivekaḥ kāryākārya-viṣayaḥ | kruddho hi saṁmūḍhaḥ san gurum
apy ākrośati | saṁmohāt smṛti-vibhramāḥ śāstrācāryopadeśāhita-saṁskāra-janitāyāḥ smṛte
syāt vibhramo bhramśaḥ smṛty-utpatti-nimitta-prāptau anutpattiḥ | tataḥ smṛti-bhramśāt
buddhi-nāśaḥ buddhi-nāśaḥ | kāryākārya-viṣaya-vivekāyogyatā antaḥ-karaṇasya buddher nāśa
ucyate | buddher nāśāt praṇaśyati | tāvad eva hi puruṣaḥ yāvad antaḥkaraṇam tadīyam
kāryākārya-viṣaya-viveka-yogyam | tad-ayogyatve naṣṭa eva puruṣo bhavati | ataḥ tasyāntaḥ-
karaṇasya buddher nāśāt praṇaśyati puruṣārthāyogyo bhavatīty arthaḥ ||2.62-63||

—o)0(o—

sarvānarthasya mūlamuktaṁ viṣayābhidhyānam | atha idānīm mokṣakāraṇamidamucyate --

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

rāga-dveṣa-viyuktai rāgaś ca dveṣaś ca rāga-dveṣau, tat-puraḥsarā hi indriyāṇām pravṛttiḥ
svābhāviki, tatra yo mumukṣuḥ bhavati saḥ tābhyām viyuktiḥ śrotrādibhir indriyair viṣayān
avarjanīyān caran upalabhamānaḥ ātma-vaśyair ātmano vaśyāni vaśībhūtāni indriyāṇi tair
ātma-vaśyair vidheyātmā icchātaḥ vidheya ātmā antaḥ-karaṇam yasya so'yaṁ prasādam
adhigacchati | prasādaḥ prasannatā svāस्थ्यam ||2.64||

—o)0(o—

prasāde sati kim syāt ity ucyate --

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

prasāde sarva-duḥkhānām ādhyātmikādīnām hānir vināśo'sya yater upajāyate | kim ca --
prasanna-cetasā svasthāntaḥ-karaṇasya hi yasmāt āśu śīghram buddhiḥ paryavatiṣṭhate
ākāśam iva pari samantāt avatiṣṭhate, ātma-svarūpeṇaiva niścalībhavatīty arthaḥ |

evam prasanna-cetaso'vasthita-buddhiḥ kṛta-kṛtyatā yataḥ, tasmāt rāga-dveṣa-viyuktair
indriyaiḥ śāstrā-viruddheṣu avarjanīyeṣu yuktaḥ samācāret iti vākyārthaḥ ||2.65||

—o)0(o—

seyam prasannatā stūyate --

**nāsti buddhirayuktasya na cāyuktasya bhāvanā |
na cābhāvayataḥ śāntir aśāntasya kutaḥ sukham ||66||**

nāsti na vidyate na bhavatīty arthaḥ, buddhiḥ ātma-svarūpa-viṣayā ayuktasya asamāhitāntaḥ-
karaṇasya | na ca asti ayuktasya bhāvanā ātma-jñānābhiniveśaḥ | tathā -- na cāsty abhāvayata
ātma-jñānābhiniveśam akurvataḥ śāntir upaśamaḥ | aśāntasya kutaḥ sukham ? indriyāṇām hi
viṣaya-sevā-trṣṇātaḥ nivṛttir yā tat-sukham, na viṣaya-viṣayā trṣṇā | duḥkham eva hi sā | na
trṣṇāyām satyām sukhasya gandha-mātram apy upapadyate ity arthaḥ ||2.66||

—o)0(o—

ayuktasya kasmād buddhir nāsti ity ucyate –

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

indriyāṇām hi yasmāt caratām sva-sva-viṣayeṣu pravartamānānām yat mano'nuvidhīyate
anupravartate tat indriya-viṣaya-vikalpanena pravṛttaṁ mano'sya yateḥ harati prajñām
ātmānātma-vivekajām nāśayati | katham ? vāyuḥ nāvam iva ambhasi udake jigamiśatām
mārgādudhṛtya unmārge yathā vāyuḥ nāvam pravartayati, evam ātma-viṣayām prajñām
hṛtvā mano viṣaya-viṣayām karoti ||2.67||

—o)0(o—

yatato hi ity upanyastasyārthasya anekadhā upapattim uktvā taṁ cārtham upapādyā
upasamharati ---

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

indriyāṇām pravṛttau doṣa upapādito yasmāt tasmāt yasya yateḥ he mahābāho, nigrhītāni
sarvaśaḥ sarva-prakāraiḥ mānasādi-bhedaiḥ indriyāṇi indriyārthebhyaḥ śabdādibhyas tasya
prajñā pratiṣṭhitā ||2.68||

—o)0(o—

yo'yaṁ laukiko vaidika ca vyavahāraḥ sa utpanna-viveka-jñānasya sthita-prajñasya
avidyākāryatvāt avidyā-nivṛttau nivartate, avidyāyā ca vidyā-virodhāt nivṛttiḥ, ity etam
artham sphuṭikurvann āha ---

**yā niśā sarva-bhūtānām tasyām jāgati saṁyamī |
yasyām jāgrati bhūtāni sā niśā paśyato muneh ||69||**

yā niśā rātriḥ sarva-padārthānām aviveka-karī tamaḥ-svabhāvatvāt sarva-bhūtānām sarveṣāṁ
bhūtānām | kiṁ tat paramārtha-tattvaṁ sthita-prajñasya viśayaḥ | yathā naktam-carāṇām ahar
eva sad anyeṣāṁ niśā bhavati, tadvat naktam-cara-sthānīyānām ajñānām sarva-bhūtānām
niśeva niśā paramārtha-tattvam, agocaradvād atad-buddhīnām | tasyām paramārtha-tattva-
lakṣaṇāyām ajñāna-nidrāyāḥ prabuddho jāgati saṁyamī saṁyamavān, jitendriyo yogīty
arthaḥ | yasyām grāhya-grāhaka-bheda-lakṣaṇāyām avidyā-niśāyām prasuptāny eva bhūtāni
jāgrati iti ucyante, yasyām niśāyām prasuptā iva svapna-dṛśaḥ, sā niśā avidyā-rūpatvāt
paramārtha-tattvaṁ paśyato muneh |

ataḥ karmaṇi avidyāvasthāyām eva codyante, na vidyāvasthāyām | vidyāyām hi satyām udite
savitari śārvaram iva tamaḥ praṇāśam upagacchati avidyā | prak vidyotpatteḥ avidyā pramāṇa-
buddhyā gr̥hyamāṇā kriyā-kāraka-phala-bheda-rūpā satī sarva-karma-hetutvaṁ pratipadyate |
na apramāṇa-buddhyā gr̥hyamāṇāyāḥ karma-hetutvopapattiḥ, pramāṇa-bhūtena vedena
mama coditam kartavyam karma iti hi karmaṇi kartā pravartate, na avidyā-mātram idam
sarvam bheda-jātam iti jñānam tasya ātmajñānasya sarva-karma-saṁnyāse eva adhikāro na
pravṛttau | tathā ca darśayiṣyati --- **tad-buddhayas tad-ātmānaḥ** ity ādinā jñāna-niṣṭhāyām eva
tasya adhikāram |

tatrāpi pravartaka-pramāṇābhāve pravṛtṭy-anupapattiḥ iti cet, na | svātma-viśayatvād ātma-
vijñānasya | na hy ātmanaḥ svātmani pravartaka-pramāṇāpekṣatā, ātmatvād eva | tad-antatvād
ca sarva-pramāṇānām pramāṇatvasya | na hy ātma-svarūpādhiḡame sati punaḥ pramāṇa-
prameya-vyavahāraḥ sambhavati | pramāṇtvaṁ hy ātmanaḥ nivartayati antyam pramāṇam |
nivartayad eva cāpramāṇibhavati, svapna-kāla-pramāṇam iva prabodhe | loke ca vastv-
adhigame pravṛtti-hetuvādarśanāt pramāṇasya | tasmān nātma-vidaḥ karmaṇy adhikāra iti
siddham ||2.69||

—o)0(o—

viduṣas tyaktaiṣaṇasya sthita-prajñasya yater eva mokṣa-prāptiḥ, na tu asaṁnyāsiṇaḥ kāma-
kāmiṇaḥ ity etam artham dṛṣṭāntena pratipādayiṣyan āha –

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

āpūryamāṇam adbhīr acala-pratiṣṭham acalatayā pratiṣṭhā avasthitiḥ yasya tam acala-
pratiṣṭham samudram āpaḥ sarvato gatāḥ praviśanti svātmastham avikriyam eva santam

yadvat, tadvat kāmāḥ viṣaya-saṁnidhāv api sarvataḥ icchā-viśeṣāḥ yaṁ puruṣam ---
samudram iva āpaḥ -- avikurvantaḥ praviśanti sarve ātmany eva praliyante na svātma-vaśaṁ
kurvanti, sa śāntir mokṣam āpnoti, netaraḥ kāma-kāmī, kāmyanta iti kāmāḥ viṣayāḥ tān
kāmayitum śīlam yasya saḥ kāma-kāmī, naiva prāpnotīty arthaḥ ||2.70||

—o)0(o—

yasmād evaṁ tasmāt –

**vihāya kāmān yaḥ sarvān pumānś carati niḥspṛhaḥ |
nirmamo nirahamkāraḥ sa śāntim adhigacchati ||71||**

vihāya parityajya kāmān yaḥ saṁnyāsī pumān sarvān aśeṣataḥ kārtsnyena carati, jīvana-
mātra-ceṣṭāśeṣaḥ paryaṭatīty arthaḥ | niḥspṛhaḥ śarīra-jīvana-mātre'pi nirgatā spṛhā yasya saḥ
niḥspṛhaḥ san nirmamaḥ śarīra-jīvana-mātrākṣipta-parigrahe'pi mamedam ity abhiniveśa-
varjitaḥ, nirahamkāraḥ vidyāvattvādi-nimittātma-saṁbhāvanā-rahitaḥ ity etat | sa evaṁbhūtaḥ
sthita-prajñāḥ brahmavit śāntim sarva-saṁsāra-duḥkhoparama-lakṣaṇām nirvāṇākhyām
adhigacchati prāpnoti brahma-bhūto bhavati ity arthaḥ ||2.71||

—o)0(o—

saiṣā jñāna-niṣṭhā stūyate –

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

eṣā yathoktā brāhmī brahmaṇi bhavā iyaṁ sthitiḥ sarvaṁ karma saṁnyasya brahma-
rūpeṇaiva avasthānam ity etat | he pārtha, nainām sthitiṁ prāpya labdhvā na vimuhyati na
mohaṁ prāpnoti | sthitvāsyām sthitau brāhmyām yathoktāyām anta-kāle'pi antye vayasy api
brahma-nirvāṇam brahma-nirvṛtiṁ mokṣam ṛcchati gacchati | kim u vaktavyaṁ
brahmacaryād eva saṁnyasya yāvaj jīvaṁ yo brahmaṇy eva avatiṣṭhate sa brahma-nirvāṇam
ṛcchati iti ||2.72||

iti śrīmat-paramahaṁsa-parivrājakācāryasya śrī-govinda-bhagavat-pūjya-pāda-śiṣyasya
śrīmac-chaṁkara-bhagavataḥ kṛtau śrīmad-bhagavad-gītā-bhāṣye dvitīyo'dhyāyaḥ ||