

atha ṛtīyo'dhyāyaḥ

Verse 1

अर्जुन उवाच

ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन ।
तत्किं कर्मणि घोरे मां नियोजयसि केशव ॥१॥

arjuna uvāca

jiyāsī cet karmaṇas te matā buddhir janārdana ।
tat kiṁ karmaṇi ghore māṁ niyojayasi keśava ॥ 1 ॥

śrīdharah :

sāṅkhye yoge ca vaiśamyam matvā mugdhāya jiṣṇave ।
taylor bheda-nirāsāya karma-yoge udīryate ॥

evam tāvad aśocyān anvaśocas tvam [Gītā 2.11] ity ādinā prathamam mokṣa-sādhana-
dehātma-viveka-buddhir uktā । tad-anantaram eṣā te'bhihitā sāṅkhye buddhir yoge tv
imām śṛṇu [Gītā 2.39] ity ādinā karma coktam । na ca taylor guṇa-pradhāna-bhāvaḥ
spaṣṭam darśitaḥ । tatra buddhi-yuktasya sthita-prajñasya niṣkāmatva-niyatendriyatva-
nirahāṅkāratvādy-abhidhānād eṣā brāhmī sthitiḥ pārtha [Gītā 2.72] iti sapraśamsam
upasaṁhārac ca buddhi-karmaṇor madhye buddheḥ śreṣṭhatvam bhagavato'bhipretam
manvāno'rjuna uvāca jiyyāsī cet iti । karmaṇaḥ sakāśāt mokṣāntaraṅgatvena buddhir
jiyyāsī adhikatarā śreṣṭhā cet tava saṁmatā tarhi kim artham tasmād yudhyasveti tasmād
uttiṣṭeti ca vāram vāram vadan ghore himsātmake karmaṇi māṁ niyojayasi pravartayasi
॥१॥

madhusūdanaḥ : evam tāvat prathamenādhyāyenopodghātito dvitīyenādhyāyena kṛtsnaḥ
śāstrārthaḥ sūtritaḥ । tathā hi—ātau niṣkāma-karma-niṣṭhā । tato'ntaḥkaraṇa-śuddhiḥ ।
tataḥ śama-damādi-sādhana-puraḥsaraḥ sarva-karma-saṁnyāsaḥ । tato vedānta-vākya-
vicāra-sahitā bhagavad-bhakti-niṣṭhā । tatas tattva-jñāna-niṣṭhā tasyaḥ phalam ca
triguṇātmakāvidyā-nivṛtṭyā jīvan-muktiḥ prārabdha-karma-phala-bhoga-paryantam tad-
ante ca videha-muktiḥ । jīvan-mukti-daśāyām ca parama-puruṣārthālambanena para-
vairāgya-prāptir daiva-sampad-ākhyā ca śubha-vāsanā tad-upakāriṇy-ādeyā । āsura-
sampadas tu rājasī tāmasī ceti heyopādeya-vibhāgena kṛtsna-śāstrārtha-parisaṁaptiḥ ।

tatra yogasthaḥ kuru karmāṇi [Gītā 2.48] ityādinā sūtritā sattva-śuddhi-sādhana-bhūtā
niṣkāma-karma-niṣṭhā sāmānya-viśeṣa-rūpeṇa ṛtīya-caturthābhyām prapañcyate । tataḥ
śuddhāntaḥkaraṇasya śama-damādi-sādhana-sampatti-puraḥsarā vihāya kāmān yaḥ sarvān
[Gītā 2.71] ity ādinā sūtritā sarva-karma-saṁnyāsa-niṣṭhā saṅkṣepa-vistara-rūpeṇa
pañcama-śaṣṭhābhyām । etāvata ca tvam-padārtho'pi nirūpitaḥ । tato vedānta-vākya-vicāra-
sahitā yukta āsita mat-parah [Gītā 2.61] ity ādinā sūtritāneka-prakārā bhagavad-bhakti-
niṣṭhādhyāya-ṣaṭkena pratipādyate । tāvatā ca tat-padārtho'pi nirūpitaḥ । praty adhyāyam
cāvāntara-saṅgatiṁ avāntara-prayojana-bhedam ca tatra tatra pradarsayisyāmaḥ । tatas
tattvam-padārthaikya-jñāna-rūpā vedāvināsinam nityam [Gītā 2.21] ity ādinā sūtritā

tattva-jñāna-niṣṭhā trayodaśe prakṛti-puruṣa-viveka-dvārā prapañcitā | jñāna-niṣṭhāyām ca phalaṁ traiguṇya-viṣayā vedā nistraiguṇyo bhavārjuna [Gītā 2.45] ity ādinā sūtritā traiguṇya-nivṛttis caturdaśe saiva jīvan-muktir iti guṇātīta-lakṣaṇa-kathanena prapañcitā | tadā gantāsi nirvedaṁ [Gītā 2.52] ity ādinā sūtritā para-vairāgya-niṣṭhā saṁsāra-vṛkṣa-ccheda-dvāreṇa pañca-daśe | duḥkheṣv anudvigna-manāḥ [Gītā 2.56] ity ādinā sthita-prajña-lakṣaṇena sūtritā para-vairāgyopakāriṇī daivī sampad ādeyā yām imām puspitām vācam [Gītā 2.42] ity ādinā sūtritā tad-virodhiny āsurī sampac ca heyā ṣoḍaśe | daiva-sampado 'sādhāraṇaṁ kāraṇaṁ ca sāttvikī śraddhā nirdvandvo nitya-sattva-stho [Gītā 2.45] ity ādinā sūtritā tad-virodhi-parihāreṇa saptadaśe | evaṁ saphalā jñāna-niṣṭhādhyāya-pañcakena pratipādītā | aṣṭādaśena ca pūrvokta-sarvopasamhāra iti kṛtsna-gītārtha-saṅgatiḥ |

tatra pūrvādhyāye sāṅkhya-buddhim āśritya jñāna-niṣṭhā bhagavatoktā eṣā te'bhihitā sāṅkhye buddhiḥ [Gītā 2.39] iti | tathā yoga-buddhim āśritya karma-niṣṭhoktā yoge tv imām śṛṇu ity ārabhya karmaṇy evādhikāras te ... mā te saṅgo'stv akarmaṇi [Gītā 2.47] ity antena | na cānayoṛ niṣṭhayoṛ adhikāri-bhedaḥ spaṣṭam upadiṣṭo bhagavatā | na caikādhikārikatvam evobhayoḥ samuccayasya vivakṣitatvād iti vācyam | dūreṇa hy avaraṁ karam buddhi-yogād dhanañjaya [Gītā 2.49] iti karma-niṣṭhāyā buddhi-niṣṭhāpekṣayā nikṛṣṭatvābhidhānāt | yāvān artha udapāne [Gītā 2.46] ity atra ca jñāna-phale sarva-karma-phalāntarbhāvasya darśitatvāt | sthita-prajña-lakṣaṇam uktvā ca eṣā brāhmī sthitiḥ pārtha [Gītā 2.72] iti sapraśamsam jñāna-phalopasamhārāt | yā niśā sarva-bhūtānām [Gītā 2.69] ity ādau jñānino dvaita-darśanābhāvena karmānuṣṭhānāsambhavasya cokatvāt | avidyā-nivṛtti-lakṣaṇe mokṣa-phale jñāna-mātrasyaiva lokānusāreṇa sādhanatva-kalpanāt | tam eva veditvātmṛtyum eti nānyaḥ panthā vidyate'nayanāya [ŚvetU 3.8] iti śruteś ca |

nanu tarhi tejas-timirayoṛ iva virodhinor jñāna-karmaṇoḥ samuccayāsambhavād bhinnādhikārikatvam evāstu | satyam | naivaṁ sambhavati ekam arjunaṁ prati tūbhayopadeśo na yuktaḥ | nahi karmādhikāriṇaṁ prati jñāna-niṣṭhopadeṣṭum ucitā na vā jñānādhikāriṇaṁ prati karma-niṣṭhā | ekam eva prati vikalpenobhayopadeśa iti cet, na | utkrṣṭa-nikṛṣṭayoṛ vikalpānupapatteḥ | avidyā-nivṛtṭy-upalakṣitātma-svarūpe mokṣe tāratamyāsambhavāc ca | tasmāj jñāna-karma-niṣṭhayoṛ bhinnādhikārikatve ekam pratyupadeśāyogād ekādhikārikatve ca viruddhayoḥ samuccayāsambhavāt karmāpekṣayā jñāna-praśastyānupapatteś ca vikalpābhyupagame cotkrṣṭam anāyāsa-sādhyaṁ jñānaṁ vihāya nikṛṣṭam anekāyāsa-bahulaṁ karmānuṣṭhātum ayogyam iti matvā paryākulībhūta-buddhir arjuna uvāca jyāyasī ced iti |

he janārdana ! sarvair janair ardyate yācyate svābhilaṣita-siddhaya iti tvam tathābhūto mayāpi śreyo'nīscayārthaṁ yācyasa iti naivānucitam iti sambodhanābhiprāyaḥ | karmaṇo niṣkāmād api buddhir ātma-tattva-viṣayā jyāyasī praśastatarā ced yadi te tava matā tat tadā kim karmaṇi ghore hiṁsādy-anekāyāsa-bahule mām atibhaktam niyojayasi karmaṇy evādhikāras ta ity ādinā viśeṣeṇa prerayasi | he keśava sarveśvara | sarveśvarasya sarveṣṭa-dāyinas tava mām bhaktam śiṣyas te'ham sādhi mām ity ādinā tvad-eka-śaraṇatayopasannaṁ prati pratāraṇā noicitety abhiprāyaḥ ||1||

viśvanāthaḥ :

niṣkāmam arpitaṁ karma tr̥tīye tu prapañcyate |
kāma-krodha-jigīṣāyām viveko'pi pradarśyate ||

pūrva-vākyeṣu jñāna-yogān niṣkāma-karma-yogāc ca nistraiguṇya-prāpakasya guṇātīta-
bhakti-yogasya utkarṣam ākalayya tatraiva svautsukyam abhivyañjan sva-dharme
saṅgrāme pravartakam bhagavantam sakhya-bhāvenopālabhate | jyāyasi śreṣṭhā buddhir
vyavasāyātmikā guṇātīta bhaktir ity arthaḥ | ghore yuddha-rūpe karmaṇi kiṁ niyojayasi
pravartayasi | he janārdana janān svajanān svājñayā pīḍayasīty arthaḥ | na ca tavājñā
kenāpi anyathā kartum śakyata ity āha | he keśava ko brahmā īso mahādevaḥ | tāv api
vayase vaśikaroṣi ||1||

baladevaḥ :

ṭṛtīye karma-niṣkāmam vistareṇopavarṇitam |
kāmaḍer vijayopāyo durjayasyāpi darśitaḥ ||

pūrvatra kṛpāluḥ pārthasārathir ajñāna-kardama-nimagnaṁ jagat svātma-
jñānopāsanopadeśena samuddidhīṣus tad-aṅga-bhūtām jīvātma-yāthātmya-buddhim
upadiśya tad-upāyatayā niṣkāmakam abuddhim upadiṣṭavān | ayam evārtho viniścayāya
caturbhir adhyāyair vidhāntarair varṇyate | tatra karma-buddhi-niṣpādyatvāj jīvātma-
buddheḥ śreṣṭham sthitam | tatrārjunaḥ pṛcchati jyāyasīti | karmaṇā niṣkāmaḍ api cet tava
tat-sādhyatvāt jīvātma-buddhir jyāyasi śreṣṭhā matā | tarhi tat-siddhaye mām ghore
himsādy-anekāyāse karmaṇi kiṁ niyojayasi tasmāḍ yuddhasvety ādinā katham prerayasi |
ātmānubhava-hetu-bhūtā khalu sā buddhir nikhilendriya-vyāpāra-virati-sādhyā tad-
artham tat-svajātīyāḥ śamādaya eva yujyeraṇ na tu sarvendriya-vyāpāra-rūpāṇi tad-
vijātīyāni karmaṇīti bhāvaḥ | he janārdana śreyo'rthi-jana-yācanīya, he keśava vidhi-rudra-
vaśa-kārin |

ka iti brahmaṇo nāma īso'ham sarva-dehinām |
āvām tavāṅga-sambhūtau tasmāt keśava-nāma-bhāg ||

iti **hari-varṇśe** kṛṣṇam prati rudroktiḥ | durlaṅghyājñas tvam śreyo'rthinā mayābhyarthito
mama śreyo niścitya brūhīti bhāvaḥ ||1||

Verse 2

व्यामिश्रेणैव वाक्येन बुद्धिं मोहयसीव मे ।
तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥२॥

vyāmiśreṇaiva vākyena buddhim mohayasīva me |
tad ekam vada niścitya yena śreyo'ham āpnuyām ||2||

śrīdharāḥ : nanu **dharmyād dhi yuddhāc chreyo'nyat kṣatriyasya na vidyata** ity ādinā
karmaṇo'pi śreṣṭhatvṁ uktam eva ity āśaṅkyāha vyāmiśreṇeti | kvacit karma-praśamsā
kvacit jñāna-praśamsā ity evam vyāmiśram sandeho'pāḍakam iva yad vākyam tena me
mama buddhim matim ubhayatra dolāyitām kurvan mohayasīva | ata ubhayor madhye yad
bhadram tad ekam niścitya vadeti | yad vā, idam eva śreyaḥ-sādhanam iti niścitya
yenānuṣṭhitena śreyo mokṣam aham āpnuyām prāpsyāmi tad evaikam niścitya vadety
arthaḥ ||2||

madhusūdanaḥ : nanu nāhaṁ kaṁcid api pratārayāmi kiṁ punas tvāṁ atipriyam | tvaṁ tu kiṁ me pratāraṇā-cihnaṁ paśyasīti cet tatrāha vyāmiśreṇeti | tava vacanaṁ vyāmiśraṁ na bhavaty eva mama tv ekādhikārikatva-bhinnādhikārikatva-sandehād vyāmiśraṁ saṅkīrṇārtham iva te yad vākyaṁ mām prati jñāna-karma-niṣṭhā-dvaya-pratipādakaṁ tvaṁ me mama manda-buddher vākya-tātparyāparijñānād buddhim antaḥkaraṇaṁ mohayasīva bhrāntīyā yojayasīva | parama-kāruṇikatvāt tvaṁ na mohasy eva mama tu svāśaya-doṣān moho bhavatīti vāśa-śabdārthaḥ | ekādhikāritve viruddhayoḥ samuccayānupapatter ekārthatvābhāvena ca vikalpānupapatteḥ prāg-ukter yady adhikāri-bhedaṁ manyase tadaikaṁ mām prati viruddhayaḥ niṣṭhayaḥ upadeśāyogāt taj jñānaṁ vā karma vaikaṁ evādhikāraṁ me niścītya vada | yenādhikāra-niścaya-puraḥsaram uktena tvayā mayā cānuṣṭhitena jñānena karmaṇā vaikena śreyo mokṣam aham āpnuyāmi prāptuṁ योग्याḥ syāmi |

evaṁ jñāna-karma-niṣṭhayaḥ ekādhikāritve vikalpa-samuccayayoḥ asambhavād adhikāri-bheda-jñānāyārjunasya praśna iti sthitam |

ihetareṣāṁ kumataṁ samastaṁ
śruti-smṛti-nyāya-balān nirastam |
punaḥ punar bhāṣya-kṛtātiyatnād
ato na tat kartum ahaṁ pravṛttaḥ ||

bhāṣya-kāra-mata-sāra-darśinā
grantha-mātram iha yojyate mayā |
āśayo bhagavataḥ prakāśyate
kevalaṁ sva-vacaso viśuddhaye ||2||

viśvanāthaḥ : bho vayasya arjuna ! satyaṁ guṇātītā bhaktiḥ sarvotkṛṣṭaiva | kintu sā yādṛcchika-mad-aikāntaika-mahā-bhakta-kṛpāika-labhyatvāt purusodyama-sādhyā na bhavati | ataeva nistraiguṇyo bhava guṇātītayā mad-bhaktīyā tvaṁ nistraiguṇyo bhūyā ity āśīrvāda eva dattaḥ | sa ca yadā phaliṣyati tadā tādr̥śa-yādṛcchikaikāntika-bhakta-kṛpayā prāptāṁ api lapsyase | sāmprataṁ tu [karmaṇy evādhikāras te](#) iti mayoktaṁ cet, satyam | tarhi karmaiva niścītya kathaṁ na brūṣe | kim iti sandeha-sindhau mām kṣipasīty āha vyāmiśreṇeti | viśeṣataḥ ā samyaktayā miśraṇaṁ nānā-vidhārtha-milanaṁ yatra tena vākyaena me buddhiṁ mohayasī | tathā hi [karmaṇy evādhikāras te](#) [Gītā 2.47], [siddhyasiddhyoḥ samo bhūtvā samatvaṁ yoga ucyate](#) [Gītā 2.48],

[buddhi-yukto jahātīha ubhe sukṛta-duṣkṛte |](#)
[tasmād yogāya yujyasva yogaḥ karmasu kauśalam ||](#) [Gītā 2.50]

iti yoga-śabda-vācyam jñānam api bravīṣi | [yadā te moha-kalilam](#) [Gītā 2.52] ity anena jñānaṁ kevalam api bravīṣi | kiṁ cātra iva-śabdena tvad-vākyaṁ vastuto nāsti nānārtha-miśritatvam | nāpi kṛpāloṣ tava man-mohaneccā | nāpi mama tat-tad-arthānabhijñātvaṁ iti bhāvaḥ | ayaṁ gūḍho'bhīprāyaḥ rājasāt karmaṇaḥ sakāśāt sāttvikam karma śreṣṭhaṁ, tac ca sāttvikam eva | nirguṇa-bhaktiś ca tasmādn atīśreṣṭhaiva | tatra sā yadi mayi na sambhaved iti brūṣe, tadā sāttvikam jñānam evaikaṁ mām upadiśa | tata eva duḥkha-mayāt saṁsāra-bandhanān mukto bhaveyam iti ||2||

baladevaḥ : vyāmiśreṇeti | sāṅkhya-buddhi-yoga-buddhyor indriya-nivṛtti-rūpayoḥ
sādhya-sādhakatvāvarodhi yad vākyam tad vyāmiśram ucyate | tena me buddhim
mohayaśiva | vastutas tu sarveśvarasya mat-sakhasya ca me man-mohakatā nāsty eva |
mad-buddhi-doṣād evam prayemy aham atīvaśabdārthaḥ | tat tasmād ekam avyāmiśram
vākyam vada | [na karmaṇā na prajayā dhanena tyāgenaikenāmṛtatvam ānaśur nāsty akṛtaḥ](#)
kṛtena iti śrutivat | yenāham anuṣṭheyam niścityātmanaḥ śreyaḥ prāpnuyām ||2||

Verse 3

श्रीभगवान् उवाच
लोकेऽस्मिन् द्विविधा निष्ठ पुरा प्रोक्त मयानघ ।
ज्ञानयोगेन सांख्यानां कर्मयोगेन योगिनाम् ॥३॥

śrī-bhagavān uvāca

loke'smin dvividhā niṣṭhā purā proktā mayānagha |
jñāna-yogena sāṅkhyānām karma-yogena yoginām ||3||

śrīdharah : atrottaram śrī-bhagavān uvāca loke'sminni iti | ayam arthaḥ | yadi mayā
paraspara-nirapekṣam mokṣa-sādhana-tena karma-jñāna-yoga-rūpam niṣṭhā-dvayam
uktam syāt tarhi dvayor madhye yad bhadram syāt tad ekam vada iti tvadīya-praśnaḥ
saṅgacchate | na tu mayā tathoktam | dvābhyām ekaiva brahma-niṣṭhā uktā | guṇa-
pradhāna-bhūta-yaḥ svātantryānupapatteḥ ekasyā eva tu prakāra-bheda-mātram
adhikāri-bhedenoktam iti | asmin śuddhāśuddhāntaḥ karaṇatayā dvividhe loke adhikāri-
jane dve vidhe prakārau yasyāḥ sā | dvi-vidhā niṣṭhā mokṣa-paratā pūrvādhyāye mayā
sārvajñena proktā spaṣṭam evoktā | prakāra-dvayam eva nirdiśati jñāna-yogenety ādi |
sāṅkhyānām śuddhāntaḥkaraṇānām jñāna-bhūmikām ārūḍhānām jñāna-paripākārtham
jñāna-yogena dhyānādinā niṣṭhā brahma-paratoktā | tāni sarvāṇi samyamya yukta āsita
mat-para ity ādinā | sāṅkhya-bhūmikām āruruksūṇām tv antaḥkaraṇa-śuddhi-dvārā tad-
ārohaṇārtham tad-upāya-bhūta-karma-yogādadhikāriṇām yoginām karma-yogena niṣṭhoktā
[dharmyād dhi yuddhāc chreyo'nyat kṣatriyasya na vidyata](#) ity ādinā | ataeva tava citta-
śuddhi-rūpāvasthā-bhedena dvi-vidhāpi niṣṭhoktā | [eṣā te'bhīhitā sāṅkhye buddhir yoge tv](#)
[imām śṛṇv](#) iti ||3||

madhusūdanaḥ : evam adhikāri-bhede'rjunena prṣṭe tad-anurūpam prativacanam śrī-
bhagavān uvāca loke'sminni iti | asminni adhikāritvābhimate loke
śuddhāśuddhāntaḥkaraṇa-bhedena dvividhe jane dvividhā dviprakārā niṣṭhā sthitar jñāna-
paratā karma-paratā ca purā pūrvādhyāye mayā tavātyanta-hita-kāriṇā proktā prakarṣeṇa
spaṣṭatva-lakṣaṇenoktā | tathā cādadhikārya-aiḥkāyā mā glāśir iti bhāvaḥ |
he'naghāpāpeti sambodhayann upadeśayogyatām arjunasya sūcayati | ekaiva niṣṭhā
sādhya-sādhana-āvasthā-bhedena dvi-prakārā na tu dve eva svatantre niṣṭhe iti kathayitum
niṣṭhety eka-vacanam | tathā ca vakṣyati – [ekam sāṅkhyam ca yogam ca yaḥ paśyati sa](#)
[paśyati](#) [Gītā 5.5] iti |

tām eva niṣṭhām dvaividhyena darśayati sāṅkhyeti | sāṅkhyā samyag-ātma-buddhis tām
prāptavatām brahmacaryād eva kṛta-samnyāsānām vedānta-vijñāna-suniścitarthānām
jñāna-bhūmim ārūḍhānām śuddhāntaḥkaraṇānām sāṅkhyānām jñāna-yogena jñānam eva
yujyate brahmaṇāneneti vyutpattyā yogas tena niṣṭhoktā [tāni sarvāṇi samyamya yukta](#)

[āsīta mat-paraḥ](#) [Gītā 2.61] ity ādinā | aśuddhāntaḥ-karaṇānām tu jñāna-bhūmim anārūḍhānām yoginām karmādhikāra-yoginām karma-yogena karmaiva yujyate'ntaḥ-karaṇa-śuddhyāneneti vyutpattiyā yogas tena niṣṭhoktāntaḥ-karaṇa-śuddhi-dvārā jñāna-bhūmikārohaṇārtham [dharmyād dhi yuddhāc chreyo'nyat kṣatriyasya na vidyate](#) [Gītā 2.31] ity ādinā |

ataeva na jñāna-karmaṇoḥ samuccayo vikalpo vā | kintu niṣkāma-karmaṇā śuddhāntaḥ-karaṇānām sarva-karma-saṁnyāsenaiiva jñānam iti citta-śuddhy-aśuddhi-rūpāvasthā-bhedenaikam eva tvām prati dvividhā niṣṭhoktā | [eṣā te'bhihitā sāmkhye buddhir yoge tv imām śṛṇu](#) [Gītā 2.39] iti | ato bhūmikā-bhedenaikam eva praty ubhayopayogān nādhikāra-bhede'py upadeśa-vaiyarthyam ity abhiprāyaḥ | etad eva darśayitum aśuddha-cittasya citta-śuddhi-paryantaṁ karmānuṣṭhānaṁ [na karmaṇām anārambhāt](#) [Gītā 3.4] ity ādibhir [mogham prātha sa jīvati](#) [Gītā 3.16] ity antais trayodaśabhir darśayati | śuddha-cittasya tu jñānino na kimcid api karmāpekṣitam iti darśayati [yas tv ātma-ratir](#) [Gītā 3.17] iti dvābhyām | [tasmād asaktaḥ](#) ity ārabhya tu bandha-hetor api karmaeo mokṣa-hetutvaṁ sattva-śuddhi-jñānotpatti-dvāreṇa sambhavati phalābhisandhi-rāhitya-rūpa-kauśaleneti darśayiṣyati | tataḥ paraṁ tv atha keneti praśnam utthāpya kāma-doṣeṇaiva kārya-karmaṇaḥ śuddhi-hetutvaṁ nāsti | ataḥ kāma-rāhityenaiva karmāṇi kurvann antaḥ-karaṇa-śuddhyā jñānādhikārī bhaviṣyasīti yāvad-adhyāya-samāpti vadiṣyati bhagavān ||3||

viśvanāthaḥ : atrottaram | yadi mayā paraspara-nirapekṣāv eva mokṣa-sādhanatvena karma-yoga-jñāna-yogāv uktau syātām | tadā tad ekaṁ vada niścicyeti tvat-praśno ghaṭate | mayā tu karmānuṣṭhā-jñāna-niṣṭhāvattvena yad dvaividhyam uktam, tat khalu pūrvottara-daśā-bhedād eva, na tu vastuto mokṣaṁ praty adhikāri-dvaidham ity āha loke iti dvābhyām | dvividhā dvi-prakārā niṣṭhā nitarām sthiti-maryādety arthaḥ | purā proktā pūrvādhyāye kathitā | tām evāha sāṅkhyānām sāṅkham jñānaṁ tad-vatām | teṣāṁ śuddhāntaḥ-karaṇatvena jñāna-bhūmikām adhirūḍhānām jñāna-yogenaiva niṣṭhā tenaiva maryādā sthāpitā | atra loke tu jñānitvenaiva khyāpitā ity arthaḥ – [tāni sarvāṇi saṁyamya yukta āsīta mat-paraḥ](#) [Gītā 2.61] ity ādinā | tathā śuddhāntaḥ-karaṇatvābhāvena jñāna-bhūmikām adhiroḍhum asamarthānām yoginām tad-ārohaṇārtham upāyavatām karma-yogena mad-arpita-niṣkāma-karmaṇā niṣṭhā maryādā sthāpitā | te khalu karmitvenaiva khyāpitety arthaḥ – [dharmyād dhi yuddhāc chreyo'nyat kṣatriyasya na vidyate](#) [Gītā 2.31] ity ādinā | tena karmaṇaḥ jñāninaḥ iti nāma-mātreṇaiva dvaividhyam | vastutas tu karmaṇa eva karmibhiḥ śuddha-cittā jñānino bhavanti | jñānina eva bhaktyā mucyanta iti mad-vākya-samudāyārtha iti bhāvaḥ ||3||

viśvanāthaḥ : atrottaram | yadi mayā paraspara-nirapekṣāv eva mokṣa-sādhanatvena karma-yoga-jñāna-yogāv uktau syātām | tadā tad ekaṁ vada niścicyeti tvat-praśno ghaṭate | mayā tu karmānuṣṭhā-jñāna-niṣṭhāvattvena yad dvaividhyam uktam, tat khalu pūrvottara-daśā-bhedād eva, na tu vastuto mokṣaṁ praty adhikāri-dvaidham ity āha loke iti dvābhyām | dvividhā dvi-prakārā niṣṭhā nitarām sthiti-maryādety arthaḥ | purā proktā pūrvādhyāye kathitā | tām evāha sāṅkhyānām sāṅkham jñānaṁ tad-vatām | teṣāṁ śuddhāntaḥ-karaṇatvena jñāna-bhūmikām adhirūḍhānām jñāna-yogenaiva niṣṭhā tenaiva maryādā sthāpitā | atra loke tu jñānitvenaiva khyāpitā ity arthaḥ – [tāni sarvāṇi saṁyamya yukta āsīta mat-paraḥ](#) [Gītā 2.61] ity ādinā | tathā śuddhāntaḥ-karaṇatvābhāvena jñāna-bhūmikām adhiroḍhum asamarthānām yoginām tad-ārohaṇārtham upāyavatām karma-yogena mad-arpita-niṣkāma-karmaṇā niṣṭhā maryādā sthāpitā | te khalu karmitvenaiva khyāpitety arthaḥ – [dharmyād dhi yuddhāc chreyo'nyat kṣatriyasya na vidyate](#) [Gītā 2.31]

ity ādinā | tena karmaṇaḥ jñāninaḥ iti nāma-mātreṇaiva dvaividhyam | vastgutas tu karmaṇa eva karmibhiḥ śuddha-cittā jñānino bhavanti | jñānina eva bhaktyā mucyanta iti mad-vākya-samudāyārtha iti bhāvaḥ ||3||

baladevaḥ : evaṃ pṛṣṭo bhagavān uvāca loke'sminn iti | he anagha nirmala-buddhe pārtha jyāyāsī ced iti karma-buddhi-sāṅkhyā-buddhyor guṇa-pradhāna-bhāvaṃ jānann api tamas-tejasor iva viruddhayos tayoḥ katham ekādhikāritvam iti sāṅkayā preritaḥ pṛcchasīti bhāvaḥ | asmin mumukṣutayābhimate śuddhāśuddha-cittatayā dvididhe loke jane dvididhā niṣṭhā sthitir mayā sarveśvareṇa purā pūrvādhyāye proktā | niṣṭhety eka-vacanena ekātmoddeśyatvād ekaiva niṣṭhā sādhyā-sādhana-daśā-dvaya-bhedena dvi-prakārā na tu dve niṣṭhe iti sūcyate | evam evāgre vakṣyati **ekam sāṅkhyam ca yogam ca** [Gītā 5.5] iti | tām niṣṭhām dvaividhyena darśayati jñāneti | sāṅkhyā-jñāna arha ādyac | tad-vatām jñāninaṃ jñāna-yogena niṣṭhā-sthitir uktā **prajahāti yadā kāmān** [Gītā 2.55] ity ādinā | jñānam eva yogo yujyate ātmanāneneti-vyutpatteḥ | yoginām niṣkāma-karmavatām karma-yogena niṣṭhā sthitir uktā **karmany evādhikāras te** [Gītā 2.47] ity ādinā | karmaiva yogo yujyate jñāna-garbhayā citta-śuddhayāneneti vyutpatteḥ | etad uktaṃ bhavati – na khalu mumukṣur janas tadaiva śamādy-aṅgikām jñāna-niṣṭhām labhate | kintu sādāreṇa karma-yogena citta-mālinyaṃ nirdhūyaivety etad eva mayā prāg abhāṇi **eṣā te'bhīhitā sāṅkhye** [Gītā 2.39] ity ādinā |

Verse 4

न कर्मणामनारम्भान् नैष्कर्म्यं पुरुषोऽश्नुते ।
न च संन्यसनादेव सिद्धिं समधिगच्छति ॥४॥

na karmaṇām anārambhān naiṣkarmyaṃ puruṣo'snute |
na ca saṃnyasanād eva siddhim samadhigacchati || 4 ||

śrīdharaḥ : ataḥ samyak-citta-śuddhyā jñānotpatti-paryantaṃ varṇāśramocitāni karmāṇi kartavyāni | anyathā citta-śuddhy-abhāvena jñānānutpatter ity āha na karmaṇām iti | karmaṇām anārambhād ananuṣṭhānān naiṣkarmyaṃ jñānaṃ nāsnute na prāpnoti | nanu caitam eva pravrajino lokam icchantāḥ pravrajantīti śrutyā saṃnyāsasya mokṣād aṅgatva-śruteḥ saṃnyasanād eva mokṣo bhaviṣyati | kiṃ karmabhiḥ ? ity āśaṅkyoktaṃ na ceti | citta-śuddhim vinā kṛtāt saṃnyasanād eva jñāna-śūnyāt siddhim mokṣaṃ na samadhigacchati na prāpnoti ||4||

madhusūdanaḥ : tatra kāraṇābhāve kāryānupapatter āha na karmaṇām iti | karmaṇā **tam etaṃ vedānuvacanena brāhmaṇā vividiṣanti yajñena dānena tapasānāśakena** iti śrutyātma-jñāne viniyuktānām anārambhād ananuṣṭhānāc citta-śuddhy-abhāvena jñānāyogyo bahirmukhaḥ puruṣo naiṣkarmyaṃ sarva-karma-śūnyatvaṃ jñāna-yogena niṣṭhām iti yāvat nāsnute na prāpnoti |

nanu **etam eva pravrajino lokam icchantāḥ pravrajanti** iti śruteḥ sarva-karma-saṃnyāsād eva jñāna-niṣṭhopapatteḥ kṛtām karmabhir ity ata āha na ca saṃnyasanād eva citta-śuddhim vinā kṛtāt siddhim jñāna-niṣṭhā-lakṣaṇām samyak-phala-paryavasāyitvenādhigacchati naiva prāpnotīty arthaḥ | karma-janyaṃ citta-śuddhim antareṇa saṃnyāsa eva na sambhavati | yathā-kathaṃcid autsukya-mātreṇa kṛto'pi na phala-paryavasāyīti bhāvaḥ ||4||

viśvanāthaḥ : citta-śuddhy-abhāve jñānānutpattim āha neti | śāstrīya-karmaṇām anārambhād ananuṣṭhānān naiṣkarmyaṁ jñānaṁ na prāpnoti na cāśuddha-cittaḥ | saṁnyasanāc chāstrīya-karma-tyāgāt ||4||

baladevaḥ : ato'śuddha-cittena citta-śuddheḥ sva-vihitāni karmāṇy evānuṣṭheyānīty āha na karmaṇām ity ādibhis trayodaśabhiḥ | karmaṇām tam etam iti vākyena jñānāngatayā vihitānām anārambhād ananuṣṭhānād aviśuddha-cittaḥ puruṣo naiṣkarmyaṁ nikhilendriya-vyāpāra-rūpa-karma-viratiṁ jñāna-niṣṭhām iti yāvat nāśnute na labhate | na ca sa teṣāṁ karmaṇām saṁnyāsāt parityāgāt siddhiṁ muktiṁ samadhigacchati ||4||

Verse 5

न हि कश्चिदपि जातु तिष्ठत्यकर्मकृत् ।
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥५॥

na hi kaścit kṣaṇam api jātu tiṣṭhaty akarma-kṛt |
kāryate hy avaśaḥ karma sarvaḥ prakṛtijair guṇaiḥ || 5 ||

śrīdharaḥ : karmaṇām ca saṁnyāsaś teṣv anāśakti-mātram | na tu svarūpeṇa | aśakyatvād iti | āha na hi kaścīd iti | jātu kasyāmcid apy avasthāyāṁ kṣaṇa-mātram api kaścīd api jñāny-ajñāno vā akarma-kṛt karmāṇy akurvāṇo na tiṣṭhati | atra hetuḥ -- prakṛtijair svabhāva-prabhavai rāga-dveṣādibhir guṇaiḥ sarvo'pi janaḥ karma kāryate | karmaṇi pravartyate | avaśo'svatantraḥ san ||5||

madhusūdanaḥ : tatra karma-janya-śuddhy-abhāve bahirmukhaḥ | hi yasmāt kṣaṇam api kālaṁ jātu kadācit kaścīd apy ajitendriyo' karma-kṛt san na tiṣṭhati | api tu laukika-vaidikakarmānuṣṭhāna-vyagra eva tiṣṭhati tasmād aśuddha-cittasya saṁnyāso na sambhavatīty arthaḥ |

kasmāt punar avidvān karmāṇy akurvāṇo na tiṣṭhati | hi yasmāt | sarvaḥ prāṇī citta-śuddhi-rahito'vaśo'svatantra eva san prakṛtijaiḥ prakṛtito jātair abhivyaktaiḥ kāryākāreṇa sattva-rajas-tamobhiḥ svabhāva-prabhavair vā rāga-dveṣādibhir guṇaiḥ karma laukikaṁ vaidikaṁ vā kāryate | ataḥ karmāṇy akurvāṇo na kaścīd api tiṣṭhatīty arthaḥ | yataḥ svābhāvikā guṇāś cālakā ataḥ para-vaśatayā sarvadā karmāṇi kurvato'śuddha-buddheḥ sarva-karma-saṁnyāso na sambhavatīti na saṁnyāsa-nibandhanā jñāna-niṣṭhā sambhavatīty arthaḥ ||5||

viśvanāthaḥ : kintv aśuddha-cittaḥ kṛta-saṁnyāsaḥ śāstrīyaṁ karma parityajya vyavahārike karmaṇi nimajjatīty āha na hīti | nanu saṁnyāsa eva tasya vaidika-laukika-karma-pravṛttir-virodhī ? tatrāha kāryata iti | avaśo'svatantraḥ ||5||

baladevaḥ : aviśuddha-cittaḥ kṛta-vaidika-karma-saṁnyāso laukike'pi karmaṇi nimajjatīty āha nahīti | nanu saṁnyāsa eva tasya sarva-karma-virodhīti cet tatrāha kāryata iti | prakṛtijaiḥ svabhāvodbhavair guṇai rāga-dveṣādibhiḥ, kāryate pravartyate avaśaḥ parādhīnaḥ syāt ||5||

Verse 6

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।
इन्द्रियार्थान् विमूढात्मा मिथ्याचारः स उच्यते ॥६॥

karmendriyaṇi saṁyamya ya āste manasā smaran |
indriyārthān vimūḍhātmā mithyācāraḥ sa ucyate ॥6॥

śrīdharah : ato'jñānī karma-tyāginānī nindati karmendriyāṇīti | vāk-pāṇy-ādīni
karmendriyāṇi | saṁyamya bhagavad-dhyāna-cchalena indriyārthān viṣayān smarann āste
aviśuddhatayā manasā ātmani sthairyābhāvāt, sa mithyācāraḥ kapaṭācāro dāmbhika ucyata
ity arthaḥ ॥6॥

madhusūdanaḥ : yathā-kathāncid autsukya-mātreṇa kṛta-saṁnyāsa tv aśuddha-cittas tat-
phala-bhān na bhavati yataḥ | yo vimūḍhātmā rāga-dveṣādi-dūṣitāntaḥ-karaṇa autsukya-
mātreṇa karmendriyāṇi vāk-pāṇy-ādīni saṁyamya nigṛhya bahir-indriyaiḥ karmāṇy
akurvann iti yāvat | manasā rāgādi-preritendriyārthān śabdādīn na tv ātma-tattvaṁ
smarann āste kṛta-saṁnyāso'ham ity abhimānena karma-śūnyas tiṣṭhati sa mithyācāraḥ
sattva-śuddhy-abhāvena phalāyogyatvāt pāpācāra ucyate |

[tvam-padārtha-vivekāya saṁnyāsaḥ sarva-karmaṇām |](#)
[śrutyeha vihito yasmāt tat-tyāgī patito bhavet ॥](#)

ity ādi-**dharma-śāstreṇa** | ata upapannaṁ na ca saṁnyasanād evāśuddhāntaḥ-karaṇaḥ
siddhiṁ samadhigacchatīti ॥6॥

viśvanāthaḥ : nanu tādr̥ṣo'pi saṁnyāsī kaścit | kaścit indriya-vyāpāra-śūnyo mudritākṣo
dṛśyate ? tatrāha karmendriyāṇi, vāk-pāṇy-ādīni nigṛhya yo manasā dhyāna-cchalena
viṣayān smarann āste, sa mithyācāro dāmbhikaḥ ॥6॥

baladevaḥ : nanu rāga-divyāpāra-śūnyo mudrita-śrotrādiḥ kaścit kaścit yadi dṛśyate
tatrāha karmendriyāṇīti | yo yatīḥ karmendriyāṇi vāg-ādīni saṁyamya manasā dhyāna-
chadmanā indriyārthān śabda-sparśādīn smarann āste sa vimūḍhātmā mūrkhō
mithyācāraḥ kathyate | sa ca niruddha-rāgāder ajñasya niṣkāma-karmānuṣṭhānena manaḥ-
śuddher anudayāt śrotrādy-aprasāre'py aśuddhatvān manasā tad-viṣayāṇām sma raṇāj
jñānāyodyatasyāpi tasya jñāna-lābhāt mithyācāro vyartha-vāg-ādi-niyama-kriyo dāmbhika
ity arthaḥ ॥6॥

Verse 7

यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन
कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥७॥

yas tv indriyāṇi manasā niyamyārabhate'rjuna
karmendriyaiḥ karma-yogam asaktaḥ sa viśiṣyate ॥7॥

śrīdharah : etad-viparītaḥ karma-kartā tu śreṣṭha ity āha yas tv indriyāṇīti | yas tv
indriyāṇi manasā niyamyā isvara-parāṇi kṛtvā karmendriyaiḥ karma-rūpaṁ yogam

upāyam ārabhate'nutiṣṭhati | asaktaḥ phalābhilāṣa-rahitaḥ san | sa viśiṣyate viśiṣṭo bhavati
citta-śuddhyā jñānavān bhavatīty arthaḥ ||7||

madhusūdanaḥ : autsukya-mātreṇa sarva-karmāṇy asaṁnyasya citta-śuddhaye niṣkāma-
karmāṇy eva yathā-śāstraṁ kuryāt | tasmāt yas tv iti | tu-śabdo'śuddhāntaḥ-karaṇa-
saṁnyāsi-vyatirekārthaḥ | indriyāṇi jñānendriyāḥ śrotrādīni manasā saha niyamyā pāpa-
hetu-śabdādi-viśayāsakter nivartya manasā viveka-yuktena niyamyeti vā | karmendriyair
vāk-pāṇy-ādibhiḥ karma-yogaṁ śuddhi-hetutayā vihitam karmārabhate karoty asaktaḥ
phalābhilāṣa-śūnyaḥ san yo vivekī sa itarasmān mithyācārād viśiṣyate | pariśrama-sāmye'pi
phalātiśaya-bhāktvena śreṣṭho bhavati | he'rjunāścaryam idaṁ paśya yad ekaḥ
karmendriyāṇi nigrhṇan jñānendriyāṇi vyāpārayan puruṣārtha-śūnyo'paras tu
jñānendriyāṇi nigrhya karmendriyāṇi vyāpārayan parama-puruṣārtha-bhāg bhavatīti ||7||

viśvanāthaḥ : etad-viparītaḥ śāstrīya-karma-kartā grhasthas tu śreṣṭha ity āha yas tv iti |
karma-yogaṁ śāstra-vihitam | asakto'phalākāṅkṣi viśiṣyate | **asambhāvita-prasāditvena**
jñāna-niṣṭhād api puruṣād viśiṣṭaḥ iti śrī-rāmānujācārya-caraṇaḥ ||7||

baladevaḥ : etad-vaiparītyena sva-vihita-karma-kartā grhastho'pi śreṣṭha ity āha yas tv iti |
ātmānubhava-pravṛttena manasendriyāṇi śrotrādīni niyamyāsaktaḥ phalābhilāṣa-śūnyaḥ
san yaḥ karmendriyaiḥ karma-rūpaṁ yogam upāyam ārabhate'nutiṣṭhati sa viśiṣyate |
sambhāvya-māna-jñānatvāt pūrvataḥ śreṣṭho bhavatīty arthaḥ ||7||

Verse 8

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।
शरीरयात्रापि च ते न प्रसिध्येदकर्मणः ॥८॥

niyataṁ kuru karma tvam karma jyāyo hy akarmaṇaḥ |
śarīrayātrāpi ca te na prasidhyed akarmaṇaḥ ||8||

śrīdharāḥ : niyatam iti | yasmād evaṁ tasmān niyataṁ nityaṁ karma sandhyopāsanādi
kuru | hi yasmāt | sarva-karmaṇo'karaṇāt sakāśāt karma-karaṇaṁ jyāyo'dhikatarāṁ |
anyathākarmaṇaḥ sarva-karma-śūnyasya tava śarīra-yātrā śarīra-nirvāho'pi na prasidhyen
na bhavet ||8||

madhusūdanaḥ : yasmād evaṁ tasmān manasā jñānendriyāṇi nigrhya karmendriyais tvam
prāg ananuṣṭhita-śuddhi-hetu-karmā niyataṁ vidhy-uddeśe phala-sambandha-śūnyatayā
niyata-nimittena vihitam karma śrautaṁ smārtaṁ ca nityam iti prasiddham kuru | kurv iti
madhyama-puruṣa-prayogeṇaiva tvam iti labdhe tvam iti padam arthāntare saṁkramitam |

kasmād aśuddhāntaḥ-karaṇena karmaiva kartavyaṁ hi yasmād akarmaṇo'karaṇāt
karmaiva jyāyaḥ praśasyataram | na kevalaṁ karmābhāve tavāntaḥ-karaṇa-śuddhir eva na
sidhyet | kintu akarmaṇo yuddhādi-karma-rahitasya te tava śarīra-yātrā śarīra-sthitir api
na prakarṣeṇa kṣātra-vṛtti-kṛtatva-lakṣaṇena sidhyet | tathā ca prāg uktam | api cety antaḥ-
karaṇa-śuddhi-samuccayārthaḥ ||8||

viśvanāthaḥ : tasmāt tvam niyatam nityam sandhyopāsanādi# akarmaṇaḥ karma-sannyāsāt sakāśaj jyāyaḥ śreṣṭham | sannyāsa-sarva-karmaṇas tava śarīra-nirvāho'pi na sidhyet ||8||

baladevaḥ : niyatam iti tasmāt tvam aviśuddha-citto niyatam āvaśyaka-karam kuru citta-
viśuddhaye niškāmatayā sva-vihitam karmācārety arthaḥ | akarmaṇam autsukya-mātreṇa
sarva-karma-samnyāsa-sakāśāt karmaiva jyāyaḥ praśastataram krama-sopāna-nyāyena
jñānotpādakavāt | autsukya-mātreṇa karma tyajator maline ḥṛdi jñāna-prakāśāt | kim
cākarmaṇaḥ samnyasta-sarva-karmaṇas tava śarīra-yātrā deha-nirvāho'pi na sidhyet | yāvat
sādhana-pūrti-deha-dhāraṇasyāvaśyakavāt tad-arthaṁ jñānī bhikṣātanādi-karmānutiṣṭhati
| tac ca kṣatriyasya tavānucitam | tasmāt sva-vihitena yuddha-prajā-pālanādi-karmaṇā
śulkāni vittāny upārjya tair nirvyūha-deha-yātraḥ svātmānam anusandhehīti ||8||

Verse 9

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।
तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥९॥

yajñārthāt karmaṇo'nyatra loko'yaṁ karma-bandhanaḥ |
tad-arthaṁ karma kaunteya mukta-saṅgaḥ samācara ||9||

śrīdharah : sānkhyās tu sarvam api karma-bandhaktavān na kāryam ity āhuḥ |
tannirākurvann āha yajñārthād iti | yajño'tra viṣṇuḥ | yajño vai viṣṇur iti śruteḥ | tad-
ārādhānārthāt karmaṇo |nyatra tad ekaṁ loko'yaṁ karma-bandhanaḥ karmabhir vadhyate
| na tu īśvarārādhānārthena karmaṇā | atas tad-arthaṁ viṣṇu-prīty-arthaṁ mukta-saṅgo
niškāmaḥ san karma samyag ācara ||9||

madhusūdanaḥ : **karmaṇā badhyate jantuḥ** [Mbh 12.241.7] iti **smṛteḥ** sarvaṁ karma
bandhātmakavān mumukṣuṇā na kartavyam iti matvā tasyottaram āha
yajñārthād iti | yajñaḥ parameśvaraḥ **yajño vai viṣṇur** [TaittS 1.7.4] iti **śruteḥ** | tad-
ārādhānārthaṁ yat kriyate karma tad-yajñārthaṁ tasmāt karmaṇo'nyatra karmaṇi
pravṛtto'yaṁ lokaḥ karmādhikārī karma-bandhanaḥ karmaṇā badhyate na tv
īśvarārādhānārthena | atas tad-arthaṁ yajñārthaṁ karma he kaunteya ! tvam karmaṇy
adhikṛto mukta-saṅgaḥ san samācara samyak-śraddhādi-puraḥsaram ācara ||9||

viśvanāthaḥ : nanu tarhi **karmaṇā badhyate jantuḥ** iti smṛteḥ | karmaṇi kṛte bandhaḥ syād
iti cen na | parameśvarārpitaṁ karma na bandhakam ity āha yajñārthād iti | viṣṇv-arpito
niškāmo dharmā eva yajña ucyate | yad-arthaṁ yat karma tato'nyatraivāyaṁ lokaḥ karma-
bandhanaḥ karmaṇā badhyamāno bhavati | tasmāt tvam tad-arthaṁ tādrśa-dharma-
siddhy-arthaṁ karma samācara |

nanu viṣṇv-arpito'pi dharmāḥ kāmanām uddīśya kṛtāś ced bandhako bhavaty evety āha
mukta-saṅgaḥ phalākāṅkṣā-rahitaḥ | evam evoddhavaṁ praty api śrī-bhagavatoktam –

sva-dharma-stho yajan yajñair
anāśih-kāma uddhava |
na yāti svarga-narakau
yady anyan na samācāret ||

asmin loke vartamānaḥ
sva-dharma-stho'naghaḥ śuciḥ |
jñānaṁ viśuddham āpnoti
mad-bhaktim vā yadṛcchayā || [BhP 11.20.10-1] iti ||9||

baladevaḥ : nanu karmaṇi kṛte bandho bhavet | **karmanā badhyate jantur** ity ādi-smaraṇaceti tatrāha yajñārthād iti | yajñāḥ parameśvaraḥ **yajño vai viṣṇur** iti śruteḥ | tad-arthāt tat-toṣa-phalāt karmaṇo'nyatra svasukha-phalaka-karmaṇi kriyamāṇe'yaṁ lokaḥ prāṇi karma-bandhanaḥ karmanā badhyate | tasmāt tad-arthaṁ viṣṇu-toṣārthaṁ karma samācara | he kaunteya mukta-saṅgas tyakta-sukhābhilāṣaḥ san nyāyopārjita-dravya-siddhena yajñādinā viṣṇur ārādhya tac-cheṣeṇa deha-yātrām kurvan na badhyata ity arthaḥ ||9||

Verse 10

सहयज्ञाः प्रजाः सृष्ट्व पुरोवाच प्रजापतिः ।
अनेन प्रसविष्यध्वमेष वोऽस्त्विष्कामधुक् ॥१०॥

saha-yajñāḥ prajāḥ sṛṣṭvā purovāca prajāpatiḥ |
anena prasaviṣyadhvam eṣa vo'stv iṣṭa-kāma-dhuk ||10||

śrīdharah : prajāpati-vacanād api karma-kartaiva śreṣṭha ity āha sahayajñā iti | yañena saha vartanta iti sahayajñāḥ yajñādhikṛtā brāhmaṇādi-prajāḥ purā sargādau sṛṣṭvā idam uvāca brahmā anena yajñena prasaviṣyadhvam | prasavo hi vṛddhiḥ | uttarottarābhivṛddhiṁ labhadhvam ity arthaḥ | tatra hetuḥ | eṣa yajño vo yuṣmākam iṣṭa-kāma-dhuk | iṣṭān dogdhīti tathā | abhīṣṭa-bhoga-prado'stu ity arthaḥ | atra ca yajña-grahaṇam āvaśyaka-karmopalakṣaṇārtham | kāmya-karma-prasāmsā tu prakaraṇe'saṅgatāpi sāmānyato'karmanāḥ karma śreṣṭham ity etad artham ity adoṣaḥ ||10||

madhusūdanaḥ : prajāpati-vacanād apy adhikṛtena karma kartavyam ity āha sahayajñā ity ādi-caturbhiḥ | saha yajñena vihita-karma-kalāpena vartanta iti sahayajñā samādhikṛtā iti yāvat | **vopasarjanasya** [Pāṇ 6.3.82] iti pakṣe sādeśābhāvaḥ | prajāḥ trīn varṇān purā kalpādau sṛṣṭvovāca prajānām patiḥ sraṣṭā | kim uvācety āha -- anena yajñena svāśramocita-dharmaṇa prasaviṣyadhvam prasūyadhvam | prasavo vṛddhiḥ | uttarottarām abhivṛddhiṁ labhadhvam ity arthaḥ | katham anena vṛddhiḥ syād ity āha eṣa yajñākhyo dharmo vo yuṣmākam iṣṭa-kāma-dhuk | iṣṭān abhīmatān kāmān kāmyāni phalāni dogdhi prāpayatīti tathā | abhīṣṭa-bhoga-prado'stv ity arthaḥ |

atra yadyapi yajña-grahaṇam āvaśyaka-karmopalakṣaṇārtham akaraṇe pratyavāyasyāgre kathanāt | kāmya-karmaṇām ca prakṛte prastāvo nāsty eva **mā karma-phala-hetur bhūr** ity anena nirākṛtatvāt | tathāi nitya-karmaṇām ānuṣaṅgika-phala-sadbhāvāt | **eṣa vo'stv iṣṭa-kāma-dhuk** ity upapadyate | tathā ca **āpastambaḥ** smarati **tad yathāmre phalārthe nimitte chāyā-gandhāv anūtpadyete evaṁ dharmam caryamāṇam arthā anūtpadyante no ced anūtpadyante na dharmā-hānir bhavati** iti | phala-sad-bhāve'pi tad-abhisandhy-anabhisandhibhyām kāmya-nityayor viśeṣaḥ | anabhisamhitasyāpi vastu-svabhāvād utpattau na viśeṣaḥ | vistareṇa cāgre pratipādayisyate ||10||

viśvanāthaḥ : tad evāśuddha-cittau niṣkāmaṁ karmaiva kuryān na tu sannyāsam ity uktam | idānīm yadi ca niṣkāmo'pi bhavitum na śaknuyāt tadā sakāmaṁ api dharmam viṣṇv-arpitam kuryān na tu karma-tyāgam ity āha saheti saptabhiḥ | yajñena sahitāḥ saha-yajñāḥ [vopasarjanasya](#) iti sahasyādeśābhāvaḥ | purā viṣṇv-arpita-dharma-kāriṇīḥ prajāḥ sṛṣṭvā brahmovāca anena dharmeṇa prasaviṣyadhvam prasavo vṛddhir uttarottaram ativṛddhim labhadhvam ity arthaḥ | tāsām sa-kāmatvam abhilakṣyāha eṣa yajño va iṣṭa-kāma-dhug-abhīṣṭa-bhoga-prado'stv ity arthaḥ ||10||

baladevaḥ : ayajñeśeṣeṇa deha-yātrām kurvato doṣam āha saheti | prajāpatiḥ sarveśvaro viṣṇuḥ patim viśvasyātmeśvaram ity ādi-śruteḥ | brahma prajānām patir acyuto'sāv ity ādi-smaraṇāc ca | purā ādi-sarge saha-yajñā yajñaiḥ sahitā deva-mānavādi-rūpāḥ prajāḥ sṛṣṭvā nāma-rūpa-vibhāga-śūnyāḥ prakṛti-śaktike svasmin vilīnāḥ puruṣārthāyogyās tās tat-sampādaka-nāma-rūpa-bhājo vidhāya yajñam tan-nirūpakam vedaṁ ca prakāśyety arthaḥ | tāḥ pratīdam uvāca kārūṇikaḥ | anena vedoktena mad-arpitena yajñena yūyam prasaviṣyadhvam | prasavo vṛddhiḥ sva-vṛddhim bhajadhvam ity arthaḥ | eṣa mad-arpito yajño vo yuṣmākam iṣṭa-kāma-dhuk hṛd-viśuddhy-ātma-jñāna-deha-yātrā-sampādana-dvārā vāñchita-mokṣa-prado'stu ||10||

Verse 11

देवान् भावयतानेन ते देवा भावयन्तु वः ।
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥११॥

devān bhāvayatānena te devā bhāvayantu vaḥ |
parasparam bhāvayantaḥ śreyaḥ param avāpsyatha ||11||

śrīdharāḥ : katham iṣṭa-kāma-dogdhā yajño bhaved iti ? tatrāha devān iti | anena yajñena devān bhāvayata | havir bhāgaiḥ saṁvardhayata te ca devā vo yuṣmān saṁvardhayantu vṛṣṭy-ādinā annotpatti-dvāreṇa | evam anyonyam saṁvardhayanto devās ca yūyam ca parasparam śreyo'bhīṣṭam artham avāpsyatha prāpsyatha ||11||

madhusūdanaḥ : katham iṣṭa-kāma-dogdhṛtvaṁ yajñasyeti tad āha devān iti | anena yajñena yūyam yajamānā devān indrādīn bhāvayata havir-bhogaiḥ saṁvardhayata tarpayatety arthaḥ | te devā yuṣmābhir bhāvitāḥ santo vo yuṣmān bhāvayantu vṛṣṭy-ādinānotpatti-dvāreṇa saṁvardhayantu | evam anyonyam saṁvardhayanto devās ca yūyam ca varam śreyo'bhimatam artham prāpsyatha devās tr̥ptim prāpsyanti yūyam ca svargākhyam param śreyaḥ prāpsyathety arthaḥ ||11||

viśvanāthaḥ : katham iṣṭa-kāma-prado yajño bhavet tatrāha devān iti | anena yajñena devān bhāvayata | bhāvavataḥ kuruta | bhāvaḥ prītis tad-yuktān kuruta prīṇayan ity arthaḥ | te devā api vaḥ prīṇayatu ||11||

baladevaḥ : idam ca prajāḥ prayuktāḥ anena yajñena mad-aṅga-bhūtā-nindādīn bhāvayata tat-tad-dhavir-dānena prītān yūyam kuruta | te devā vo yuṣmāns tad-vara-dānena bhāvayantu prītān kurvantu | ittham śuddhāhāreṇa mitho bhāvatās te yūyam param mokṣa-lakṣaṇam śreyaḥ prāpsyathaḥ tatrāhāra-śuddhir hi jñāna-niṣṭhāṅgam, [tatrāhāra-śuddhau sattva-śuddhiḥ sattva-śuddhau dhruvā smṛtiḥ smṛti-labdhe sarva-granthīnām vipramokṣaḥ](#) iti śruteḥ ||11||

Verse 12

इष्टन् भोगान् हि वो देवा दास्यन्ते यज्ञभाविताः ।
तैर्दत्तान् अप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥१२॥

iṣṭān bhogān hi vo devā dāsyante yajña-bhāvitāḥ |
tair dattān apradāyaibhyo yo bhun̄kte stena eva saḥ ||12||

śrīdharah : etad eva spaṣṭīkurvan karmākarāṇe doṣam āha iṣṭān iti | yajñair bhāvitāḥ santo devā vṛṣṭy-ādi-dvāreṇa vo yuṣmabhyam bhogān dāsyante hi | ato devair dattān annādīn ebhyo devebhyaḥ pañca-yajñādibhir adattvā yo bhun̄kte, sa stenaś caura eva jñeyaḥ ||12||

madhusūdanaḥ : na kevalam pāratrikam eva phalam yajñāt, kintv aihikam apīty āha iṣṭān iti | abhilaṣitān bhogān paśv-anna-hiraṇyādīn vo yuṣmabhyam devā dāsyante vitarīṣyanti | hi yasmād yajñair bhāvitās toṣitās te | yasmāt tair ṛṇavad bhavadbhyo dattā bhogās tasmāt tair devair dattān bhogān ebhyo devebhyo'pradāya yajñeṣu devodeśenāhutirasampādya yo bhun̄kte dehendriyaṇy eva tarpayati stena eva taskara eva sa deva-svāpahārī devārṇapākaraṇāt ||12||

viśvanāthaḥ : etad eva spaṣṭīkurvan karmākarāṇe doṣam āha iṣṭān iti | tair dattān vṛṣṭy-ādi-dvāreṇānnādīn nādīn utpādyety arthaḥ | ebhyo devebhyaḥ pañca-mahā-yajñādibhir adattvā yo bhun̄kte, sa tu caura eva ||12||

baladevaḥ : etad eva viśadayan karmānuṣṭhānena doṣam āha iṣṭān iti | pūrva-bhāvita-mad-aṅga-bhūtā devā vo yuṣmabhyam iṣṭān mumukṣu-kāmyān uttarottara-yajñāpekṣān bhogān dāsyanti vṛṣṭy-ādi-dvārā vṛīhy-ādīn utpādyety arthaḥ | svārcanārtham tair devair dattāms tān bhogān ebhyaḥ pañca-yajñādibhir apradāya kevalātma-tr̥pti-karo yo bhun̄kte sa stenaś caura eva | devas tāny apahr̥tya tair ātmanaḥ poṣāt | cauro bhūpād iva sa yamād daṇḍam arhati pumarthānarhaḥ ||12||

Verse 13

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।
भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥१३॥

yajña-śiṣṭāśinaḥ santo mucyante sarva-kilbiṣaiḥ |
bhun̄jate te tv agham pāpā ye pacanty ātma-kāraṇāt ||13||

śrīdharah : ataś ca yajanta eva śreṣṭhāḥ | netara ity āha yajña-śiṣṭāśina iti | vaiśva-devādi-yajñāvaśiṣṭam ye'snanti te pañcasūnākṛtaiḥ sarvaiḥ kilbiṣair mucyante | pañca-sūnāś ca smṛtāv uktāḥ –

kaṇḍanī peṣaṇī cullī udakumbhī ca mārjanī |
pañca-sūnā gṛhasthasya tābhiḥ svargaṁ na vindati || iti ||

ye ātmano bhojanārtham eva pacanti, na tu vaiśvadevādy-artham te pāpā durācārā agham eva bhuñjate ||13||

madhusūdanaḥ : ye tu vaiśvadevādi-yajñāvaśiṣṭam amṛtam ye'snanti te santaḥ śiṣṭā vedokta-kāritvena devādy-ṛṇāpākaraṇāt atas te mucyante sarvair vihitākaraṇa-nimittaiḥ pūrva-kṛtaiś ca pañca-sūnā-nimittaiḥ kilbiṣaiḥ | bhūta-bhāvi-pātakā-samsargiṇas te bhavantīty arthaḥ |

evam anvaye bhūta-bhāvi-pāpābhāvām ukṭvā vyatireke doṣam āha bhuñjate te vaiśvadevādy-akāriṇo'gham pāpam eva | tu-śabdo'vadhāraṇe | ye pāpāḥ pañca-sūnā-nimittam pramāda-kṛta-himsā-nimittam ca kṛta-pāpāḥ santa ātma-kāraṇād eva pacanti na tu vaiśvadevādy-artham | tathā ca pañca-sūnādi-kṛta-pāpe vidyamāna eva vaiśvadevādi-nitya-karmākaraṇa-nimittam aparam pāpam āpnuvantīti bhuñjate te tv agham pāpā ity uktam | tathā ca **smṛtiḥ** –

kaṇḍanī peṣaṇī cullī udakumbhī ca mārjanī |
pañca-sūnā gṛhasthasya tābhiḥ svargaṁ na vindati ||iti |

pañca-sūnākṛtam pāpam pañca-yajñair vyapohati iti ca | **śrutiś** ca idam evāsyā tat-sādhāraṇam annam yad idam adyate | sa ya etad upāste na sa pāpnamo vyāvartate miśram hy etat iti | **mantra-varṇo**'pi –

mogham annam vindate agra-cetāḥ
satyam bravīmi vadha itsa tasya |
nāryamāṇam puṣyati no sakhāyam
kevalādho bhavati kevalādī ||iti |

idam copalakṣaṇam pañca-mahā-yajñānām smārtānām śrautānām ca nitya-karmaṇām | adhikṛtena nityāni karmāṇy avāśyam anuṣṭheyānīti prajāpati-vacanārthaḥ ||13||

viśvanāthaḥ : vaiśvadevādi-yajñāvaśiṣṭam annam ye'snanti te pañca-sūnākṛtaiḥ sarvaiḥ pāpair mucyante | pañca-sūnāś ca smṛty-uktāḥ –

kaṇḍanī peṣaṇī cullī udakumbhī ca mārjanī |
pañca-sūnā gṛhasthasya tābhiḥ svargaṁ na vindati || iti ||13||

baladevaḥ : ye indrādy-aṅgatayāvasthitam yajñam sarveśvaram viṣṇum abhyarcya tac-cheṣam aśnanti tena tad-deha-yātrām sampādayanti te santaḥ sarveśvarasya yajña-puruṣasya bhaktāḥ sarva-kilbiṣair anādi-kāla-vivṛddhair ātmānubhava-pratibandhakair nikhilaiḥ pāpair vimucyante | te tu pāpāḥ pāpa-grastāḥ agham eva bhuñjate | ye tat-tad-devatāṅgatayāvasthiteṇa yajña-puruṣeṇa svārcanāya dattam vṛiḥy-ādy-ātma-kāraṇāt pacanti tad vipacyātma-poṣaṇam kurvantīty arthaḥ | pakvasya vṛiḥy-āder agha-rūpeṇa pariṇāmād aghatvam uktam ||13||

Verse 14

अमद्भवन्ति भूतानि पर्जन्यादसंभवः ।

यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥१४॥

annād bhavanti bhūtāni parjanyaḍ anna-sambhavaḥ |
yajñād bhavati parjanya yajñāḥ karma-samudbhavaḥ ॥14॥

śrīdharāḥ : jagac-cakra-pravṛtti-hetutvād api karma kartavyam ity āha annād iti tribhiḥ |
annāt śukra-śoṇita-rūpeṇa pariṇatād bhūtāny utpadyante | annasya ca sambhavaḥ
parjanyaḍ vṛṣṭeḥ | sa ca parjanya yajñād bhavati | sa ca yajñāḥ karma-samudbhavaḥ |
karmaṇā yajamānādi-vyāpāreṇa samyak sampadyata ity arthaḥ |

agnau prāsthutiḥ samyag ādityam upatiṣṭhate |
ādityāj jāyate vṛṣṭir vṛṣṭer annam tataḥ prajāḥ ॥14॥

madhusūdanaḥ : na kevalam prajāpati-vacanād eva karma kartavyam api tu jagac-cakra-
pravṛtti-hetutvād apīty āha annād iti tribhiḥ | annād bhuktād reto-lohita-rūpeṇa pariṇatād
bhūtāni prāṇi-śarīrāṇi bhavanti jāyante | annasya sambhavo janmāna-sambhavaḥ
parjanyaḍ vṛṣṭeḥ | pratyakṣa-siddham evaitat | atra karmopayogam āha yajñāt kārīr yāder
agnihotrādeś cāpūrvākhyād dharmād bhavati parjanyaḥ | yathā cāgnihotrāhuter vṛṣṭi-
janakatvam tathā vyākhyātam **aṣṭādhyāyī-kāṇḍe** janaka-yājñavalkya-samvāda-rūpāyām ṣaṭ-
praśnyām | **manunā** coktam –

agnau prāsthutiḥ samyag ādityam upatiṣṭhate |
ādityāj jāyate vṛṣṭir vṛṣṭer annam tataḥ prajāḥ ॥[Manu 3.76] iti |

sa ca yajño dharmākhyāḥ sūkṣmaḥ karma-samudbhava ṛtvig-yajamāna-vyāpāra-sādhyāḥ |
yajñasya hi apūrvasya vihitam karma kāraṇam ॥14॥

viśvanāthaḥ : jagac-cakra-pravṛtti-hetutvād api yajñam kuryād evety āha annād bhūtāni
prāṇino bhavanti bhūtānām hetur annam | annād eva śukra-śoṇita-rūpeṇa pariṇatād
prāṇi-śarīra-siddhes tasyānnasya hetuḥ parjanyaḥ | vṛṣṭibhir evānna-siddhes tasya
parjanyaḥ hetur yajñāḥ | lokaiḥ kṛtena yajñenaiva samucita-vṛṣṭi-prada-megha-siddhes
tasya yajñasya hetuḥ karma-ṛtvig-yajamāna-vyāpārātmakatvāt karmaṇa eva yajña-siddheḥ
॥14॥

baladevaḥ : prajāpatinā pareśena prajāḥ sṛṣṭvā tad-upajīvanāya tadaiva yajñāḥ sṛṣṭas tataḥ
pareśānubartināvaśyam sakārya ity āha annād iti dvābhyām | bhūtāni prāṇino'nnād vṛhi-
āder bhavanti | śukra-śoṇita-rūpeṇa pariṇatās tasmāt tad-dehānām siddheḥ | tasyānnasya
sambhavaḥ parjanyaḍ vṛṣṭer bhavati | parjanyaś ca yajñād bhavati sidhyatīty arthaḥ |

agnau prāsthutiḥ samyag ādityam upatiṣṭhate |
ādityāj jāyate vṛṣṭir vṛṣṭer annam tataḥ prajāḥ ॥ iti **manu-smṛteḥ** ॥14॥

Verse 15

कर्म ब्रह्मेद्वयं विद्धि ब्रह्मक्षरसमुद्भवम् ।
तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥१५॥

karma brahmodbhavaṁ viddhi brahmākṣara-samudbhavaṁ
tasmāt sarva-gataṁ brahma nityaṁ yajñe pratiṣṭhitam ||15||

śrīdharah : tathā karmeti | tac ca yajamānādi-vyāpāra-rūpaṁ karma brahmodbhavaṁ viddhi | brahma vedaḥ | tasmāt pravṛttaṁ jānihi | [asya mahato bhūtasya niḥśvasitam etad ṛg-vedo yajur-veaḥ sāma-vedo |thāṅgīrasaḥ](#) iti śruteḥ | yata evam akṣarād eva yajña-pravṛtter atyantam abhipreto yajñah, tasmāt sarva-gataṁ apy akṣaraṁ brahma nityaṁ sarvadā yajñe pratiṣṭhitam | yajñenopāya-bhūtena prāpyata iti yajñe pratiṣṭhitam ucyata iti | udyama-sthā sadā lakṣmīr itivat | yad vā, jagac-cakrasya mūlaṁ karma tasmāt sarva-gataṁ mantrārtha-vādaiḥ sarveṣu siddhārtha-pratipādakeṣu bhūtārthākhyānādiṣu gataṁ sthitam api vedākhyam brahma sarvadā yajñe tātparya-rūpeṇa pratiṣṭhitam | ato yajñādi karma kartavyam ity arthaḥ ||15||

madhusūdanaḥ : tac cāpūrvotpādakam | brahmodbhavaṁ brahma vedaḥ sa evodbhavaḥ pramāṇam yasya tat tathā | veda-vihitam eva karmāpūrva-sādhanam jānihi | na tv anyat-pāṣaṇḍa-pratipāditaṁ ity arthaḥ | nanu pāṣaṇḍa-śāstrāpekṣayā vedasya kiṁ vailakṣaṇyam yato veda-pratipādita eva dharmo nānya ity ata āha brahma vedākhyam akṣara-samudbhavaṁ akṣarāt paramātmano nirdoṣāt puruṣa-niḥśvāsa-nyāyenābuddhi-pūrvam samudbhava āvirbhāvo yasya tad-akṣara-samudbhavaṁ | tathā cāpauruṣeyatvena nirasta-samasta-doṣāsaṅkaṁ veda-vākyaṁ pramiti-janakam iti bhāvaḥ | tathā ca [śrutiḥ](#) -- [asya mahato bhūtasya niḥśvasitam etad ṛg-vedo yajur-veaḥ sāma-vedo'thāṅgīrasa itihāsaḥ purāṇam vidyā upaniṣadaḥ ślokāḥ sūtrāṇy anuvyākḥānāni vyākhyānāny asyaivaitāni niḥśvasitāni](#) [BAU 2.4.10] iti |

tasmāt sāksāt paramātma-samudbhavatayā sarva-gataṁ sarva-prakāśakaṁ nityam avināsi ca brahma vedākhyam yajñe dharmākhye'tīndriye pratiṣṭhitam tātparyeṇa | ataḥ pāṣaṇḍa-pratipādītōpadharma-parityāgena veda-bodhita eva dharmo'nuṣṭheya ity arthaḥ ||15||

viśvanāthaḥ : tasya karmaṇo hetur brahma vedaḥ | vedokta-vidhi-vākya-śravaṇād eva yajñam prati vyāpārotpattes tasya vedasya hetur akṣaraṁ brahma | brahmata eva vedotpatteḥ | tathā ca śrutiḥ – [asya mahato bhūtasya niḥśvasitam etad ṛg-vedo yajur-veaḥ sāma-vedo |thāṅgīrasaḥ](#) iti | tasmāt sarva-gataṁ brahma yajñe pratiṣṭhitam iti yajñena brahmāpi prāpyata iti bhāvaḥ | atra yadyapi kārya-kāraṇa-bhāvenānnādyā brahma-paryantāḥ padārtho uktās tad api teṣu madhye yajña eta vidheyatvena śāstreṇocyata iti | sa eva prastutaḥ –

[agnau prāstāhutiḥ samyag ādityam upatiṣṭhate |](#)
[ādityāj jāyate vṛṣṭir vṛṣṭer annam tataḥ prajāḥ ||](#) iti smṛteḥ ||15||

baladevaḥ : tac ca ṛtvig-ādi-vyāpāra-rūpa-karma-brahmodbhavaṁ viddhi | brahma-vedas tasmāt tat pravṛttiṁ jānihiṭy arthaḥ | tac ca veda-rūpaṁ brahma akṣarāt paresāt samudbhavaṁ prakāṣam viddhi | [asya mahato bhūtasya niḥśvasitam etad ṛg-vedo yajur-veaḥ sāma-vedo |thāṅgīrasaḥ](#) ity ādi-śravaṇāt | yasmāt sva-sṛṣṭa-prajopajīvanāti-priyo yajñas tasmāt sarva-gataṁ nikhila-vyāpakam api brahma nityaṁ sarvadā yajñe pratiṣṭhitam tenaiva tat prāpyata ity arthaḥ ||15||

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।
अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥१६॥

evam pravartitam cakram nānuvartayatīha yaḥ |
aghāyur indriyārāmo mogham pārtha sa jīvati ||16||

śrīdharah : yasmād evam parameśvareṇaiva bhūtānām puruṣārtha-siddhaye karmādi-cakram pravartitam tasmāt tad akurvato vṛthaiva jīvitam ity āha evam iti | parameśvara-vākya-bhūtād vedākhyād brahmaṇaḥ puruṣāṇām karmaṇi pravṛttiḥ | tataḥ karma-niṣpattiḥ | tataḥ parjanyaḥ | tato'nnam | tato bhūtāni | bhūtānām punas tathaiva karma-pravṛttir iti | evam pravartitam cakram yo nānuvartayati nānutiṣṭhati so'ghāyuḥ | agham pāpa-rūpam āyur yasya saḥ | yata indriyair viṣayeṣv evāramati, na tu īśvarārādhānārthe karmaṇi | ato mogham vyartham sa jīvati ||16||

madhusūdanaḥ : bhavaty evam tataḥ kim phalitam ity āha evam iti | parameśvarāt sarvābhāsaka-nitya-nirdoṣa-vedāvīrbhāvaḥ | tataḥ karma-parijñānam tato'nuṣṭhānād dharmotpādaḥ | tataḥ parjanyas tato'nnam tato bhūtāni punas tathaiva bhūtānām karma-pravṛttir ity evam parameśvareṇa pravartitam cakram sarva-jagan-nirvāhakaḥ yo nānuvartayati nānutiṣṭhati so'ghāyuḥ pāpa-jīvano mogham vyartham eva jīvati he pārtha tasya jīvanān maraṇam eva varam janmāntare dharmānuṣṭhāna-sambhavād ity arthaḥ | tathā ca **śrutih** – **atho ayam vā ātmā sarveṣām bhūtānām lokaḥ sa yaj juhōti yad yajate tena devānām loko'tha yad anubrūte tena ṛṣiṇām atha yat-pitṛbhyo nīṣṇāti yat prajāṃ icchate tena pitṛṇām atha yan manuṣyān vāsayate yad ebhyo'sanaṃ dadāti tena manuṣyāṇām atha yat paśubhyas tṛṇodakam vindati tena paśūnām yad asya gṛheṣu śvāpadā vayāmsyāpipilikābhya upajīvanti tena teṣām lokaḥ** [BAU 1.4.16] iti |

brahma-vidam vyāvartayati indriyārāma iti | yata indriyair viṣayeṣv āramati ataḥ karmādhikārī saṃs tad-akaraṇāt pāpam evācinvan vyartham eva jīvatiṭy abhiprāyaḥ ||16||

viśvanāthaḥ : etad-anuṣṭhāne pratyavāyam āha evam iti | cakram pūrva-pāścād-bhāgena pravartitam | yajñān parjanyaḥ | parjanyād annam | annāt puruṣaḥ | puruṣāt punar yajñāḥ | yajñāt parjanya ity evam cakram yo nānuvartayati yajñānuṣṭhānena na parivartayati, sa aghāyuḥ pāpa-vyāptāyuḥ | ko narake na maṅksyatīti bhāvaḥ ||16||

baladevaḥ : yajñākarāṇe doṣam āhivam iti | parasmād brahmaṇo vedāvīrbhāvas tasmād brahma-pratibodhakāt yajñas tataḥ parjanyas tato'nnam tato bhūtāni punas tathaiva bhūtānām karma-pravṛttir ity evam nikhila-jagan-nirvāhakaḥ pareṣena prajāpatinā pravartitam cakram yo nānuvartayati sa janaḥ pareṣa-vimukho'ghāyuḥ pāpa-jīvano mogham vyartham eva jīvati | he pārtha yad asāv indriyair viṣayeṣv eva ramate na tu para-brahmābhimate yajñe tac-cheṣāṣane ca ||16||

Verse 17

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।
आत्मन्येव च संतुष्टस्य कार्यं न विद्यते ॥१७॥

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

ātmany eva ca santuṣṭas tasya kāryaṁ na vidyate || 17 ||

śrīdharah : tad evaṁ na karmaṇāṁ ārambhād ity-ādinā ajñasya antaḥ-karaṇa-śuddhy-
artham karma-yogam uktvā jñāninaḥ karmānupayogam āha yas tv iti dvābhyām | ātmany
eva ratiḥ prītir yasya saḥ | tataś cātmany eva tr̥ptaḥ svānandānubhavana nirvṛtaḥ | ataeva
ātmany eva santuṣṭo bhogāpekṣā-rahito yas tasya kartavyaṁ karma nāstīti ||17||

madhusūdanaḥ: yas tv indriyārāmo na bhavati paramārtha-darśī sa evaṁ jagac-cakra-
prabhṛti-hetu-bhūtaṁ karmānanutiṣṭhann api na pratyavaiti kṛtakṛtyatvād ity āha
dvābhyām yas tv iti | indriyārāmo hi srak-candana-vanitādiṣu ratim anubhavati
manojñāna-pānādiṣu tr̥ptim paśu-putra-hiraṇyādi-lābhena rogādy-abhāvena ca tuṣṭim |
ukta-viṣayābhāve rāginām araty-atr̥pty-atuṣṭi-darśanād rati-tr̥pti-tuṣṭyau mano-vṛtti-
viśeṣāḥ sāksi-siddhāḥ | labdha-paramātmānanas tu dvaita-darśanābhāvād atiphalgutvāc ca
viṣaya-sukham na kāmayata ity uktaṁ **yāvān artha udapāne** ity atra | ato'nātma-viṣayaka-
rati-tr̥pti-tuṣṭy-abhāvād ātmānam paramānandam advayaṁ sāksātkurvann upacārād evam
ucyate – ātma-ratir ātma-tr̥pta ātma-santuṣṭa iti | tathā ca śrutiḥ – **ātma-kriḍa ātma-ratiḥ**
kriyāvān eva brahma-vidān variṣṭhaḥ iti | ātma-tr̥ptaś ceti cakāra eva-kārānukarṣaṇārthaḥ
| mānava iti yaḥ kaścīd api manuṣya evambhūtaḥ sa eva kṛtakṛtyo na tu brāhmaṇatvādi-
prakarṣeṇeti kathayitum | ātmany eva ca santuṣṭa ity atra ca-kārah samuccayārthaḥ | ya
evambhūtasyādhikāra-hetv-abhāvāt kim api kāryaṁ vaidikaṁ laukikaṁ vā na vidyate ||17||

viśvanāthaḥ : tad evaṁ niṣkāmatvāsāmarthyē sa-kāmo'pi karma kuryād evety uktam | yas
tu śuddhāntaḥ-karaṇatvāt jñāna-bhūmikām ārūḍhaḥ sa tu nityaṁ kāmyaṁ ca na karotīty
āha yas tv iti dvābhyām | ātma-ratir ātmārāmo yata ātma-tr̥ptaḥ ātmānandānubhavana
nirvṛtaḥ | na svātmani nirvṛto bahir-viṣaya-bhoge'pi kiñcin nirvṛto bhavatu | atra naivety
āhaātmany eva na tu bahir-viṣaya-bhoge tasya kāryaṁ kartavyatvena karma nāsti ||17||

baladevaḥ : yas tu mad-uktena niṣkāma-karmaṇā mad-upāsanena ca vimṛṣṭe citta-darpaṇe
sañjātena dharmā-bhūta-jñānenātmānam adarśat tasya na kiñcit karma kartavyam ity āha
yas tv iti dvābhyām | ātmany apahata-pāpmatvādi-guṇāṣṭaka-viśiṣṭe sva-svarūpe avalokite
ratir yasya saḥ | ātmānā sva-prakāśānandenāvalokitena tr̥pto na tv anna-pānādinā | ātmany
eva ca tādṛṣe santuṣṭo na tu nr̥tya-gītādu | tasyaivambhūtasya tad-avalokānāya kiñcit
karma kartavyaṁ na vidyate sarvadāvalokitātma-svarūpatvāt ||17||

Verse 18

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥१८॥

naiva tasya kṛtenārtho nākṛteneha kaścana |
na cāsya sarvabhūteṣu kaś cid arthavyapāśrayaḥ || 18 ||

śrīdharah : tatra hetum āha naiveti | kṛtena karmaṇā tasya arthaḥ puṇyaṁ naivāsti | na
cākṛtena kaścana ko'pi pratyavāyo'sti | nirahānkāratvena vidhi-niṣedhātītatvāt | tathāpi
tasmāt tad eṣāṁ devānām na priyaṁ yad etan manuṣā vidur iti śrtuer mokṣe deva-kṛta-
vighna-sambhavāt tat-parihārārthaṁ karmābhīr devāḥ sevya ity āśaṅkyoktaṁ sarva-
bhūteṣu brahmādi-sthāvarānteṣu kaścīd artha-vyapāśrayaḥ āśraya eva vyapāśrayaḥ | artho
mokṣa āśrayaṇīyo'sya nāstīty arthaḥ | vighnābhāvāsya śrutyavoktatvāt | tathā ca śrutiḥ --

tasya ha na devās ca nābhūtyā īsate ātmā hy eṣām sa bhavati iti śravaṇāt | hanety avyayam apy-arthe | devā api tasyātma-tattva-jñasya abhūtyai brahma-bhāva-pratibandhāya neśate na śaknuvantīti śruter arthaḥ | deva-kṛtās tu vighnāḥ samyag-jñānotpatteḥ prāg eva | yad etad brahma manuṣyā vidus tad eṣām devānām na priyam iti brahma-jñānasyaiva apriyatvoktyā tatraiva vighna-karṭṛtvasya sūcitavāt ||18||

madhusūdanaḥ : nanv ātmavido'pi abhyudayārtham niḥśreyasārtham pratyavāya-parihārārtham vā karma syād ity ata āha naiveti | tasyātma-rateḥ kṛtena karmaṇābhyudaya-lakṣaṇo niḥśreyasa-lakṣaṇo vārtham prayojanam naivāsti tasya svargādy-abhyudayanarthitvāt | niḥśreyasasya ca karmāsādhyatvāt | tathā ca **śrutih** – **parikṣya lokān karma-cittān brāhmaṇo nirvedam āyān nāsty akṛtaḥ kṛtena** iti | akṛto nityo mokṣaḥ kṛtena karmaṇā nāstīty arthaḥ | jñāna-sādhyasyāpi vyāvṛttir eva-kāreṇa sūcitā | ātma-rūpasya hi niḥśreyasya nitya-prāptasyājñāna-mātram aprāptiḥ | tac ca tattva-jñāna-mātrāpanodyam | tasmims tattva-jñānenāpanunne tasyātma-vido na kimcit karma-sādhyam jñāna-sādhyam vā prayojanam astīty arthaḥ |

evambhūtenāpi pratyavāya-parihārārtham karmāṇy anuṣṭheyāny evety ata āha nākṛteneti | bhāve niṣṭhā | nitya-karmākaraṇeneha loke garhitatva-rūpaḥ pratyavāya-prāpti-rūpo vā kaścanārtho nāsti | sarvatropapattim āhottarārdhena | co hetau | yasmād asyātma-vidaḥ sarva-bhūteṣu brahmādi-sthāvarānteṣu ko'pi artha-vyapāśrayaḥ prayojana-sambandho nāsti | kañcid bhūta-viśeṣam āśritya ko'pi kriyā-sādhyo'rtho nāstīti vākyārthaḥ | ato'sya kṛtākṛte niṣprayojanam **naiva kṛtākṛte tapataḥ** iti śruteḥ | **tasya ha na devās canābhūtyā īsata ātmā hy eṣām na bhavati** iti śruter devā api tasya mokṣābhavanāya na samarthā ity ukter na vighnābhāvārtham api devārādhana-rūpa-karmānuṣṭhānam ity abhiprāyaḥ |

etādṛšo brahma-vid-bhūmikā-saptaka-bhedena nirūpito vasiṣṭhena –

**jñāna-bhūmiḥ śubhecchākhyā prathamā parikīrtitā |
vicāraṇā dvitīyā syāt ṛtīyā tanu-mānasā ||
sattvāpattis caturthī syāt tato'samsakti-nāsikā |
padārthābhāvanī ṣaṣṭhī saptamī turyagā smṛtā ||** iti |

tatra nityānitya-vastu-vivekādi-puraḥsarā phala-paryavasāyinī mokṣecchā prathamā | tato gurum upasṛtya vedānta-vākya-vicāraḥ śravaṇa-mananātmako dvitīyā | tato nididhyāsanābhyāsenā manasa ekāgratayā sūkṣma-vastu-grahaṇa-yogyatvam ṛtīyā | etad bhūmikā-trayam sādhana-rūpam jāgrad-avasthocyate yogibhiḥ | bhedena jagato bhānāt | tad uktam –

**bhūmikā-tritayaḥ tv etad rāma jāgrad iti sthitam |
yathāvad bheda-buddhyedam jagaj jāgrati dṛśyate ||** iti |

tato vedānta-vākyaṇ nirvikalpako brahmātmaikya-sākṣātkāraś caturthī bhūmikā phala-rūpā sattvāpattiḥ svapnāvasthocyate | sarvasyāpi jagato mithyātvena sphuraṇāt | tad uktam –

**advaita sthairyam āyāte dvaita praśamam āgate |
paśyanti svapnaval lokam caturthīm bhūmikām itāḥ ||** iti |

so'yaṁ caturtha-bhūmiṁ prāpto yogī brahma-vid ity ucyate | pañcamī-ṣaṣṭhī-saptamyaḥ tu bhūmikā jīvan-mukter evāvāntara-bhedāḥ | tatra savikalpaka-samādhy-abhyāsenā niruddhe manasi yā nirvikalpaka-samādhy-avasthā sāsamsaktir iti suṣuptir iti cocyate | tataḥ svayam eva vyutthānāt | so'yaṁ yogī brahma-vid-varaḥ | tatas tad-abhyāsa-paripākeṇa cira-kālāvasthāyini sā padārthābhāvanīti gāḍha-suṣuptir iti cocyate | tataḥ svayam anuṣṭhitasya yoginaḥ para-prayatnenaiva vyutthānāt | so'yaṁ brahma-vid varīyān | uktaṁ hi –

pañcamīm bhūmikām etya suṣupti-padanāmikām |
ṣaṣṭhīm gāḍha-suṣupty-ākhyām kramāt patati bhūmikām || iti |

yasyās tu samādhy-avasthāyā na svato na vā parato vyutthito bhavati sarvathā bheda-darśanābhāvāt | kintu sarvadā tanmaya eva sva-prayatnam antareṇaiva parameśvara-prerita-prāṇa-vāyu-vaśād anyair nirvāhyamāṇa-daihika-vyavahāraḥ paripūrṇa-paramānanda-ghana eva sarvatas tiṣṭhati | sā saptamī turīyāvasthā | tām prāpto brahma-vid variṣṭha ity ucyate | uktaṁ hi –

ṣaṣṭhyām bhūmām asau sthitvā saptamīm bhūmikām āpnuyāt |
kiṁcid evaiṣa sampannas tv athavaiṣa na kiṁcana ||
videha-muktatā tūktā saptamī yoga-bhūmikā |
agamyā vacasām śāntā sā sīmā yoga-bhūmiṣu || iti |

yām adhikṛtya śrīmad-bhāgavate smaryate –

dehaṁ ca naśvaram avasthitam utthitam vā
siddho na paśyati yato'dhyagamat svarūpam |
daivād apetaṁ atha daiva-vaśād upetaṁ
vāso yathā parikṛtaṁ madirā-madāndhaḥ ||

deho'pi daiva-vaśa-gaḥ khalu karma yāvat
svārambhakaṁ pratisamīkṣata eva sāsuh |
taṁ sa-prapañcam adhirūtha-samādhi-yogaḥ
svāpnaṁ punar na bhajate pratibuddha-vastuḥ ||[BhP 11.13.36-37]

śrutiś ca – tad yathā'hinirlyayanī valmīke mṛtā pratyastā śayītaivam evedaṁ śarīram
śete'thāyam āsariro'mṛtaḥ prāṇo brahmaiva teja eva iti |

tatrāyam saṅgrahaḥ –

caturthī bhūmikā jñānaṁ tisraḥ syuḥ sādhanāṁ purā |
jīvan-mukter avasthāstu parās tisraḥ prakīrtitāḥ ||

atra prathama-bhūmi-trayam ārūḍho'jño'pi na karmādhikārī kiṁ punas tattva-jñānī tad-
viśiṣṭo jīvan-mukto vety abhiprāyaḥ ||18||

viśvanātha: kṛtenānuṣṭhitena karmaṇā nārtho na phalam | akṛtena kañcana pratavāyo'pi
na, yasmād asya sarva-bhūteṣu brahmāṇḍa-sthāvarādiṣu madhye kaścid apy arthāya sva-
prayojanārthaṁ vyapāśraya āśrayaṇīyo na bhavati | purāṇādiṣu vyapāśraya-śabdena
tathaivocyate, yathā –

vāsudeve bhagavati bhaktim udvahaṭām nṛṇām |
jñāna-vairāgya-vīryāṇām neha kaścīd vyapāśrayaḥ || [BhP 6.17.31] iti |

tathā—yad-upāśrayāśrayaḥ śuddhyanti [BhP 2.7.46] iti | samsthā-hetur upāśrayaḥ ity ādāv
apy apety upasargasyānadhikārthaṁ dr̥ṣṭam ||18||

baladevaḥ : kṛtena tad-avalokanāyānuṣṭhitena karmaṇārthaḥ phalaṁ naivāsti | akṛtena
tad-avalokanāsādhanena karmaṇā kaścānānārthaś ca tad-avalokana-kṣati-lakṣaṇa iha na
bhavati | svābhāvīkātmāvalokanāt | na tv idr̥ṣo'pi deva-kṛtād vighnād bibhyat tat-toṣāya
tat-pūjātmakam karma kuryāt | śrutiś ca devān jñāna-dviṣaḥ prāha—**tasmāt tad eṣām
devānām na priyam yad etan manuṣā vidur** iti | tatrāha na ceti | asya labdhātmāvalokasya
viduṣaḥ sarva-bhūteṣu deveṣu mānaveṣu ca madhye kaścīd apy arthāyātma-ratir
nairvighnāya vyapāśrayaḥ karmabhiḥ sevyo na bhavati | jñānodayāt pūrvam eva deva-kṛtā
vighnāḥ tenātma-ratau satyām tu na tat-kṛtās te tat-prabhāveṇa sambhavanti | **tasya ha na
devāś ca nābhūtyā īśate ātmā hy eṣām sambhavati** iti śravaṇāt | hanety apy-arthe nipātaḥ |
devā api tasyātmānubhavino |bhūtyai ātma-rati-kṣataye neśate | hi yasmād eṣām sa ātmā
tadvat preṣṭho bhavatīty arthaḥ ||18||

Verse 19

तस्मादसक्तः सततं कार्यं कर्म समाचर ।
असक्ते ह्यचरन् कर्म परमाप्नोति पूरुषः ॥१९॥

tasmād asaktaḥ satataṁ kāryam karma samācara
asakto hy ācaran karma param āpnoti pūruṣaḥ ||19||

śrīdharah : yasmād evambhūtasya jñānina eva karmānupayogo nānyasya tasmāt tvam
karma kurv ity āha tasmād iti | asaktaḥ phala-saṅga-rahitaḥ san kāryam avaśya-
kartavyatayā vihitam nityam naimittikam karma samyag ācara | hi yasmād asaktaḥ
karmācaran puruṣaḥ param mokṣam citta-śuddhi-jñāna-dvārā prāpnoti ||19||

madhusūdanaḥ : yasmān na tvam evambhūto jñānī kintu karmādhikṛta eva mumukṣuḥ |
asaktaḥ phala-kāmanā-rahitaḥ satataṁ sarvadā na tu kadācit kāryam avaśya-kartavyam
yāvaj-jīvādi-śruti-coditam **tam etam vedānucanena brāhmaṇā vividiṣanti yajñena dānena
tapasānāśakena** iti śrutyā jñāne viniyuktaṁ karma nitya-naimittika-lakṣaṇam samyag
ācara yathā-śāstraṁ nirvartaya | asakto hi yasmād ācarann īśvarārthaṁ karma kurvan
sattva-śuddhi-jñāna-prāpti-dvāreṇa param mokṣam āpnoti pūruṣaḥ puruṣaḥ sa eva sat-
puruṣo nānya ity abhiprāyaḥ ||19||

viśvanāthaḥ : tasmāt tava jñāna-bhūmikārohaṇe nāsti yogyatā | kāmya-karmaṇi tu sad-
vivekavatas tava naivādhikāraḥ | tasmāt niṣkāma-karmaiva kurv ity āha tasmād iti | kāryam
avaśya-kartavyatvena vihitam param mokṣam ||19||

baladevaḥ : yasmāl labdhātmāvalokanasyaiva karmānupayogas tasmād etādr̥kṭvam kāryam
kartavyatvena vihitam karma samācara | asaktaḥ phalecchā-śūnyaḥ san | param dehādi-
bhinnam ātmānam āpnoty avalokate yāthātmyena ||19||

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।
लोकसंग्रहमेवापि संपश्यन् कर्तुमर्हसि ॥२०॥

karmaṇaiva hi saṁsiddhim āsthitā janakādayaḥ
loka-saṅgraham evāpi saṁpaśyan kartum arhasi ॥20॥

śrīdharah : atra sadācāram pramāṇayati karmaṇaiveti | karmaṇaiva śuddha-sattvāḥ santaḥ
saṁsiddhim samyag-jñānam prāptā ity arthaḥ | yadyapi tvam samyag-jñāninam
evātmānam manyase, tathāpi karmācaraṇam bhadrām evety āha loka-saṅgraham ity ādi |
lokasya saṅgraham sva-dharme pravartanam | mayā karmaṇi kṛte janaḥ sarvo'pi kariṣyati |
anyathā jñāni-dṛṣṭāntenājñō nija-dharmam nityam karma tyajan patet | ity evam loka-
rakṣaṇam api tāvat prayojanam saṁpaśyan katham kartum evārhasi | na tyaktum ity
arthaḥ ॥20॥

madhusūdanaḥ : nanu vividiṣor api jñāna-niṣṭhā-prāpty-artham śravaṇa-manana-
nididhyāsanānuṣṭhānāya sarva-karma-tyāga-lakṣaṇaḥ saṁnyāso vihitaḥ | tathā ca na
kevalam jñānina eva karmānadhikārah kintu jñānārthino'pi viraktasya | tathā ca mayāpi
viraktena jñānārthinā karmāni heyāny evety arjunāśaṅkām kṣatriyasya
saṁnyāsānadhikāra-pratipādanenāpanudati bhagavān karmaṇaiveti |

janakādayo janakā-jāta-sātru-prabhṛtayaḥ śruti-smṛti-prasiddhāḥ kṣatriyā vidvāṁso'pi
karmaṇaiva saha na tu karma-tyāgena sa saṁsiddhim śravaṇādi-sādhyām jñāna-niṣṭhām
āsthitāḥ prāptāḥ | hi yasmād evam tasmāt tvam api kṣatriyo vividiṣur vidvān vā karma
kartum arhasīty anuṣaṅgaḥ | **brāhmaṇaḥ putraisaṅnyās ca vittasaṅnyās ca lokaisaṅnyās ca
vyutthāyātha bhikṣācaryam caranti** iti saṁnyāsa-vidhāyake vākye brāhmaṇatvasya
vivakṣitatvāt | **svārājya-kāmo rājā rāja-sūyena yajeta** ity atra kṣatriyatvāvat | **catvāra āsramā
brāhmaṇasya trayo rājan yasya dvau vaiśyasya** iti ca smṛteḥ | purāṇe'pi –

**mukhajānāmayaṁ dharmo yad viṣṇor liṅga-dhāraṇam |
bāhu-jātoru-jātānām nāyam dharmāḥ praśasyate ॥**

iti kṣatriya-vaiśyayoḥ saṁnyāsābhāva uktaḥ | tasmād yuktam evoktam bhagavatā
karmaṇaiva hi saṁsiddhim āsthitā janakādayaḥ |

sarve rājāśritā dharmā rājā dharmasya dhāraṇaḥ ity ādi smṛter varṇāśrama-
pravartakatvenāpi kṣatriyo'vaśyam karma kuryād ity āha loketi | lokānām sve sve dharme
pravartanam unmārgān nivartanam ca loka-saṅgrahas tam paśyann api-sabdāj janakādi-
śiṣṭācāram api paśyan karma kartum arhasy evety anvayaḥ | kṣatriya-janma-prāpakeṇa
karmaṇārabdha-śarīras tvam vidvān api janakādivat prārabdha-karma-phalena loka-
saṅgrahārtham karma kartum yogyo bhavasi na tu tyaktum brāhmaṇa-janmālābhād ity
abhiprāyaḥ | etādṛśa-bhagavad-abhiprāya-vidā bhagavatā bhāṣya-kṛtā brāhmaṇasyaiva
saṁnyāso nānyasyeti nirṇītam | vārtika-kṛtā tu prauḍhi-vāda-mātreṇa kṣatriya-vaiśyayor
api saṁnyāso'stīty uktam iti draṣṭavyam ॥20॥

viśvanāthaḥ : atra sadācāraṁ pramaṇayati karmaṇeti | yadi vā tvam ātmānaṁ
jñānādhikāraṇaṁ manyase, tad api loke śikṣā grahaṇārthaṁ karmaiva kurv ity āha loketi
||20||

baladevaḥ : sadācāraṁ atra pramaṇayati karmaṇaiveti | karmaṇaivopāyena viśuddha-cittāḥ
santaḥ saṁsiddhiṁ svātmāvalokana-lakṣaṇāṁ āsthitāḥ prāpuḥ | karmaṇaiveti viśeṣaṇa-
sambandha eva-kāras tasyāyogaṁ vyavacchinnati śaṅkha-pāṇḍura evetivat | tena
śravaṇāder na vyudāsaḥ | karmaṇā yajñādinaḥ sahaiva śravaṇādineti kecit |

nanu saṁśṛṅṣyātmāvalokane karmānuṣṭhānaṁ nāstīty uktam | mama
pariṇiṣṭhitasyāvalokita-sva-parātmanaḥ karmopadeśaḥ kuta iti cet tatrāha loketi | satyaṁ
tvam īdṛṣa eva tathāpi loka-saṅgrahāya karma kurv ity arjune mayi karma kurvāṇe sarva-
lokaḥ karma kariṣyati | itarathā mad-dṛṣṭāntenājñō'pi lokaḥ karma tyajan patiṣyati loka-
saṁrakṣaṇaṁ tat phalam ||20||

Verse 21

यद्यदाचरति श्रेष्ठतदेवेतरो जनः ।
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥२१॥

yad yad ācarati śreṣṭhas tat tad evetaro janaḥ |
sa yat pramaṇaṁ kurute lokas tad anuvartate ||21||

śrīdharaḥ : karma-karaṇe loka-saṅgraho yathā syāt tad āha yad iti | itaraḥ prakṛto'pi janas
tat tad evācarati | sa śreṣṭho janaḥ karma-śāstraṁ tan-nivṛtti-śāstraṁ vā yat pramaṇaṁ
manyate, tad eva loko'py anusarati ||21||

madhusūdanaḥ : nanu mayā karmaṇi kriyamāṇe'pi lokaḥ kim iti tat-saṅgrhñīyād ity
āśaṅkya śreṣṭhācārānuvidhāyitvād ity āha yad yad iti | śreṣṭhaḥ pradhāna-bhūto rājādir yad
yat karmācarati śubham aśubham vā tat tad evācaratī taraḥ prakṛtas tad-anugato janaḥ | na
tv anyat svātantryeṇety arthaḥ |

nanu śāstram avalokyāśāstrīyaṁ śreṣṭhācāraṁ parityajya śāstrīyaṁ eva kuto nācarati loka
ity āśaṅkyācāravat pratipattāv api śreṣṭhānusāritāṁ itarasya darśayati sa yad iti | sa śreṣṭho
yal laukikaṁ vaidikaṁ vā pramaṇaṁ kurute pramaṇatvena manyate tad eva loko'py
anuvartate pramaṇaṁ kurute na tu svātantryeṇa kimcid ity arthaḥ | tathā ca pradhāna-
bhūtena tvayā rājñā loka-saṁrakṣaṇārthaṁ karma kartavyam eva pradhānānuyāyino jana-
vyavahārā bhavantīti nyāyād ity abhiprāyaḥ ||21||

viśvanāthaḥ : loka-saṅgraha-prakāram evāha yad yad iti ||21||

baladevaḥ : loka-saṅgraha-prakāram evāha yad yad iti | śreṣṭho mahattamo yat karma
yathācarati tat karma tathāivetaraḥ kaniṣṭho'py ācarati | sa śreṣṭhas tasmin karmaṇi yac
chāstraṁ pramaṇaṁ kurute manyate lokaḥ kaniṣṭho'pi tad-anuyāyī tad
evānuvartate'nasarati | śāstropetaṁ śreṣṭhācāraṇaṁ kalyāṇa-lipsunā kaniṣṭhenānuṣṭheyam
ity arthaḥ | itthaṁ ca tejasvinaḥ śreṣṭhasya ca yat kvacit svairācāraṇaṁ tad-vyāvṛtam |
tasya śreṣṭha-kṛtatve'pi śāstropetatvābhāvāt ||21||

Verse 22

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥२२॥

na me pārthāsti kartavyam triṣu lokeṣu kiñcana |
nānavāptam avāptavyam varta eva ca karmaṇi ||22||

śrīdharah : atra cāhameva dṛṣṭānta ity āha na ma iti tribhiḥ | he pārtha ! me kartavyam nāsti | yatas triṣv api lokeṣu anavāptam aprāptam sadāvaptavyam prāpyam nāsti | tathāpi karmaṇy aham varta eva karma karomy evety arthaḥ ||22||

madhusūdanaḥ : atra cāham eva dṛṣṭānta ity āha na ma iti tribhiḥ | he pārtha na me mama triṣv api lokeṣu kim api kartavyam nāsti | yato'navāptam phalam kiñcin mamāvāptavyam nāsti | tathāpi varta eva karmaṇy aham karma karomy evety arthaḥ | pārtheti sambodhayan viśuddha-kṣatriya-varṇśodbhavas tvaṁ śūrāpatyāpatyatvena cātyantaṁ mat-samo'ham iva vartitum arhasīti darśayati ||22||

viśvanāthah : atrāham eva dṛṣṭānta ity āha tribhiḥ ||22||

baladevaḥ : śreṣṭhaḥ karma-phala-nirapekṣo'pi loka-saṅgrahāya śāstroditāni karmāṇy ācared ity arthe svam dṛṣṭāntam āha na me pārtheti tribhiḥ | sarveśasya satya-saṅkalpasya satya-kāmasya me kartavyam nāsti | phalārthinā khalu karmānuṣṭheyam | na ca nikhilaphalāśrayasya svayaṁ parama-phalātmano me karmāpekṣyam ity arthaḥ | etad darśayati triṣv iti | yataḥ sarveṣu lokeṣu karmaṇā yat phalam avāptavyam tad-anavāptam alabdham mama nāsti sarvaṁ tan madyam evety arthaḥ | tathāpi śāstroktam karmāham karomy evety āha varta iti ||22||

Verse 23

यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥२३॥

yadi hy aham na varteyam jātu karmaṇy atandritaḥ |
mama vartmānuvartante manuṣyāḥ pārtha sarvaśaḥ ||23||

śrīdharah : akaraṇe lokasya nāsam darśayati yadi hy aham iti | jātu kadācit | atandrito'nalasaḥ san yadi karmaṇi na varteya karma nānutiṣṭheyam, tarhi mamaiva vartma mārgam manuṣyā anuvartante anuverterann ity arthaḥ ||23||

madhusūdanaḥ : loka-saṅgraho'pi na te kartavyo viphalatvād ity āsaṅkyāha yadi hy aham iti | yadi punar aham atandrito'nalasaḥ san karmaṇi jātu kadācin na varteya nānutiṣṭheyam karmaṇi tadā mama śreṣṭhasya sato vartma mārgam he pārtha manuṣyāḥ karmādhikāriṇaḥ santo'nuvartante'nuvarteran sarvaśaḥ sarva-prakāraiḥ ||23||

viśvanāthah : anuvartate'nuvarterann ity arthaḥ ||23||

baladevaḥ : yadīti | ahaṁ sarveśvaraḥ siddha-sarvārtho'pi yadu-kulāvātīrṇo jātu kadācit tat-kulocite śāstrokte karmaṇi na varteya tan na kuryām atandritaḥ sāvadhānaḥ san tarhi mām drṣṭāntaṁ kṛtvā manuṣyāḥ śreṣṭhasya mama vartma kula-vihitācāra-tyāga-rūpam anuvarteran tato bhraṁśerann ity arthaḥ ||23||

Verse 24

उत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहम् ।
संकरस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥२४॥

utsīdeyur ime lokā na kuryām karma ced aham |
saṁkarasya ca kartā syām upahanyām imāḥ prajāḥ ||24||

śrīdharah : tataḥ kim ? ata āha utsīdeyur iti | utsīdeyur dharmā-lopena naśyeyuḥ | tataś ca yo varṇa-saṅkaro bhavet tasyāpy aham eva kartā syām bhaveyam | evam aham eva prajā upahanyām malinīkuryām iti ||24||

madhusūdanaḥ : śreṣṭhasya tava mārgānuvartitvaṁ manuṣyāṇāṁ ucitam eva anuvartitve ko doṣa ity ata āha utsīdeyur iti | aham īśvaraś ced yadi karma na kuryām tadā mad-anuvartinām manv-ādīnām api karmānupapatter loka-sthiti-hetoḥ karmaṇo lopeneme sarve lokā utsīdeyur vinaśyeyuḥ | tataś ca varṇa-saṅkarasya ca kartāham eva syām | tena cemāḥ sarvāḥ prajā aham evopahanyām dharmā-lopena vināśayeyam | kathaṁ ca prajānām anugrahārthaṁ pravṛtta īśvaro'haṁ tāḥ sarvā vināśayeyam ity abhiprāyaḥ |

yad yad ācaratīty āder aparā yojanā | na kevalaṁ loka-saṅgrahaṁ sampaśyan kartum arhasy api tu śreṣṭhācāratvād apīty āha yad yad iti | tathā ca mama śreṣṭhasya yādṛśa eva ācāras tādṛśa eva mad-anuvartinā tvayānuṣṭheyo na svātantryeṇānya ity arthaḥ | kīdrśas tavācāro yo mayānuvartanīya ity ākāṅkṣyām na me pārthety ādibhis tribhiḥ ślokais tat-pradarśanam iti ||24||

viśvanāthaḥ : utsīdeyur mām drṣṭāntīkṛtya dharmam akurvāṇā bhraṁśeyuḥ | tataś ca varṇa-saṅkaro bhavet tasyāpy aham eva kartā syām evam aham eva prajā hanyām | malināḥ kuryām ||24||

baladevaḥ : tataḥ kim syād ity āha utsīdeyur iti | ahaṁ sarva-śreṣṭhaś cet śāstroktāṁ karma na kuryām tarhīme lokā utsīdeyur vibhraṣṭa-maryādāḥ syuḥ | tad-vibhraṁśe sati yaḥ saṅkaraḥ syāt tasyāpy aham eva kartā syām | evaṁ ca prajāpatir aham imāḥ prajāḥ sāṅkarya-doṣeṇopahanyām malināḥ kuryām | tathā ca – [eṣa setur vidharaṇa eṣāṁ lokānām asambhedāya](#) iti śrutyā loka-maryādā-vidhāraṇatvena parigītasya me tan-maryādā-bhedakatvaṁ syād iti | evaṁ upadiśato'pi harer yat kiṁcit sva-bhakta-sukhecchoḥ svairācaritaṁ drṣṭaṁ, tat khalu vidhāyakena tad-vacasānupetatvād īśvarīyatvāc cāvarair naivācaraṇīyam | yad uktaṁ śrīmatā śukena –

īśvarāṇāṁ vacaḥ satyaṁ
tathāivācaritaṁ kvacit |
teṣāṁ yat sva-vaco-yuktaṁ
buddhimāṁs tat samācāret ||

naitat samācarej jātu
manasāpi hy anīśvaraḥ |
vinaśyaty ācaran maudhyād
yathārudro |bdhi-jaṁ viṣam || [BhP 10.33.31-2] iti ||24||

Verse 25

सक्तः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।
कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसंग्रहम् ॥२५॥

saktāḥ karmaṇy avidvāṁso yathā kurvanti bhārata |
kuryād vidvāṁs tathāsaktaś cikīrṣur loka-saṅgraham ||25||

śrīdharah : tasmād ātmavidāpi loka-saṅgrahārtha tat-kṛpayā karma kāryam evety
upasaṁharati saktā iti | karmaṇi saktā abhiniviṣtāḥ santo yathājñāḥ karmāṇi kurvanti,
asaktaḥ san vidvān api kuryāt loka-saṅgraham kartum icchuḥ ||25||

madhusūdanaḥ : nanu taveśvarasya loka-saṅgrahārtham karmāṇi kurvāṇasyāpi
kartṛtvābhimānābhāvān na kāpi kṣatiḥ | mama tu jīvasya loka-saṅgrahārtham karmāṇi
kurvāṇasya kartṛtvābhimānena jñānābhībhavaḥ syād ity ata āha saktā iti | saktāḥ
kartṛtvābhimānena phalābhisandhinā ca karmaṇy abhiniviṣtā avidvāṁso'jñā yathā
kurvanti karma loka-saṅgraham kartum icchur vidvān ātmavid api tathaiva kuryāt | kintu
asaktaḥ san kartṛtvābhimānam phalābhisandhim cākurvann ity arthaḥ | bhārateti bhārata-
vaṁśodbhavatvenabhā jñānam tasyām ratatvena vā tvam yathokta-śāstrārtha-bodha-
yogyo'sīti darśayati ||25||

viśvanāthaḥ : tasmāt pratiṣṭhitena jñānināpi karma kartavyam ity upasaṁharati saktā iti
||25||

baladevaḥ : tasmāt pratiṣṭhite'pi tvam loka-hitāya vedoktam sva-karma prakurv ity
āśayenāha saktā iti | ajñā yathā karmaṇi saktāḥ phala-lipsayābhiniviṣtās tata kurvanti
evam vidvān api kuryāt | kintv asaktaḥ phala-lipsā-śūnyaḥ san | sphuṭam anyat ||25||

Verse 26

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गि नाम् ।
जोषयेत्सर्वकर्माणि विद्वान् युक्तः समाचरन् ॥२६॥

na buddhi-bhedam janayed ajñānām karma-saṅginām |
joṣayet sarva-karmāṇi vidvān yuktaḥ samācaran ||26||

śrīdharah : nanu kṛpayā tattva-jñānam evopadeṣṭum yuktaḥ | nety āha na buddhi-bhedam
iti ajñānām ataeva karma-saṅginām karmāsaktānām akartātmeopadeśena buddher bhedam
anyathātvam na janayet | karmaṇaḥ sakāśād buddhi-vicālanam na kuryāt | api tu joṣayet
sevayet | ajñān karmāṇi kārayed ity arthaḥ | katham ? yukto'vahito bhūtvā svayam ācaran
san | buddhi-vicālane kṛte sati karmasu śraddhā-nivṛtter jñānasya cānutpattes tesām
ubhaya-bhraṁśaḥ syād iti bhāvaḥ ||26||

madhusūdanaḥ : nanu karmānuṣṭhānenaiva loka-saṁgrahaḥ kartavyo na tu tattva-jñānopadeśeneti ko hetur ata āha na buddhīti | ajñānām avivekinām kartṛtvābhimānena phalābhisandhinā ca karma-saṅginām karmaṇy abhiniviṣṭānām yā buddhir aham etat karma kariṣya etat-phalaṁ ca bhokṣya iti tasyā bhedaṁ vicālanam akartrātmopadeśena na kuryāt | kintu yukto'vahitaḥ san vidvān loka-saṁgrahaṁ cikīrṣur avidvad-adhikārikāṇi sarva-karmaṇi samācarams teṣāṁ śraddhām utpādyā joṣayet prītyā sevayet | anadhikāriṇām upadeśena buddhi-vicālane kṛte karmasu śraddhā-nivṛttir jñānasya cānutpatter ubhaya-bhraṣṭatvaṁ syāt | tathā coktaṁ—

[ajñasyārdha-prabuddhasya sarvaṁ brahmeti yo vadet |
mahā-niraya-jāleṣu sa tena viniyojitaḥ || iti ||26||](#)

viśvanāthaḥ : alaṁ karma-jaḍimnā | tvaṁ karma-sannyāsaṁ kṛtvā jñānābhyaśenāham iva kṛtārthībhavaiti buddhi-bhedaṁ na janayet karma-saṅginām aśuddhāntaḥkaraṇatvena karmasv evāsaktimatām | kintu tvaṁ kṛtārthībhaviṣyan niṣkāma-karmaiva kru iti karmaṇy eva yojayet kārayet | atra karmāṇi samācaran svayam eva dṛṣṭāntībhavet |

nanu,

[svayaṁ niḥśreyasaṁ vidvān na vakty ajñāya karma hi |
na rāti rogiṇo'pathyaṁ vāñchato'pi bhiṣaktamaḥ || \[BhP 6.9.5\]](#)

ity ajita-vākyenaitad virudhyate | satyam | tat khalu bhakty-upadeṣṭṛka-viṣayam idaṁ tu jñānopadeṣṭṛka-viṣayam ity avirodhaḥ | jñānasyāntaḥkaraṇa-śuddhy-adhīnatvāt | tac chuddhes tu niṣkāma-karmādhīnatvāt, bhaktes tu svataḥ prābalyād antaḥkaraṇa-śuddhi-paryantānapekṣatvāt | yadi bhaktau śraddhām utpādayituṁ śaknuyāt, tadā karmināṁ buddhi-bhedam api janayet, bhaktau śraddhāvatām karmānadhikārāt –

[tāvat karmāṇi kurvīta na nirvidyeta yāvatā |
mat-kathā-śravaṇādau vā śraddhā yāvan na jāyate || \[BhP 11.20.9\] iti |](#)

[dharmān santyajya yaḥ sarvān mām bhajet sa tu sattamaḥ \[BhP 11.11.32\]iti,](#)

[sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja \[Gītā 18.66\] iti,](#)

[tyaktvā sva-dharmaṁ caraṇāmbujāṁ harer
bhajann apakvo \[tha patet tato yadi \[BhP 1.5.17\]](#)

ity-ādi-vacanebhya iti vivecanīyam ||26||

baladevaḥ : kiṁ ca loka-hitecchur jñānī sāvahitaḥ syād ity āha na buddhīti | vidvān pariniṣṭhito'pi karma-saṅginām karma-śraddhā-jādyā-bhājām ajñānām buddhi-bhedaṁ na janayet | kiṁ karmab hir aham iva jñānenaiva kṛtārtho bhaveti karma-niṣṭhātas tad-buddhiṁ nāpanayed ity arthaḥ | kintu svayaṁ karmasu yuktaḥ sāvadhānas tāni samyak sarvāṅgopasamhāreṇācaran sarvaṇi vihitāni karmāṇi joṣayet prītyā sevayet ajñān karmāṇi kārayed ity arthaḥ | buddhi-bhede sati karmasu śraddhā-nivṛtte jñānasya cānudayād ubhaya-vibhraṣṭas te syur iti bhāvaḥ |

svayam niḥśreyasaṁ vidvān na vakty ajñāya karma hi |
na rāti rogiṇo'pathyam vānchato'pi bhīṣaktamaḥ || [BhP 6.9.5]

ity ajitoktis tu karma-saṅgītara-paratayā neyā ||26||

Verse 27

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।
अहंकारविमूढात्मा कर्ताहमिति मन्यते ॥२७॥

prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ |
ahaṁkāra-vimūḍhātmā kartāham iti manyate ||27||

śrīdharaḥ : nanu viduṣo'pi cet karma kartavyam tarhi vidvad-aviduṣoḥ ko viśeṣaḥ ? ity āśaṅkyobhayor viśeṣaṁ darśayati prakṛter iti dvābhyām | prakṛter guṇaiḥ prakṛti-kāryair indriyaiḥ sarva-prakāreṇa kriyamāṇāni karmāṇi | tāny aham eva kartā karomīti manyate | atra hetuḥ – ahaṁkāreṇa indriyādiṣv ātmādhyāsena vimūḍha-buddhiḥ san ||27||

madhusūdanaḥ : vidvad-aviduṣoḥ karmānuṣṭhāna-sāmye'pi kartṛtvābhimāna-tad-abhāvābhyām viśeṣaṁ darśayan saktāḥ karmaṇīti-ślokārtham vivṛṇoti dvābhyām prakṛter iti | prakṛtir māyā sattva-rajas-tamo-guṇa-mayī mithyā-jñānātmikā pārameśvarī śaktiḥ māyām tu prakṛtiṁ vidyān māyinaṁ tu maheśvaram iti śruteḥ | tasyāḥ prakṛter guṇair vikāraiḥ kārya-kāraṇa-rūpaiḥ kriyamāṇāni laukikāni vaidikāni ca karmāṇi sarvaśaḥ sarva-prakārair ahaṁkāreṇa kārya-kāraṇa-saṅghātātma-pratyayena vimūḍhaḥ svarūpa-vivekāsamārtha ātmāntaḥkaraṇam yasya so'haṁkāra-vimūḍhātmānātmany ātmābhimānī tāni karmāṇi kartāham iti karomy aham iti manyate kartṛtvādhyāsena | kartāham iti ṭṛṇ-pratyayaḥ | tena [na lokāvyaya-niṣṭhā-khal-artha-ṭṛṇam](#) [Pāṇ 2.3.69] iti ṣaṣṭhī-pratiśedhaḥ ||27||

viśvanāthaḥ : nanu yadi vidvān api karma kuryāt, tarhi vidvad-aviduṣoḥ ko viśeṣaḥ ? ity āśaṅkyā tayor viśeṣaṁ darśayati prakṛter iti dvābhyām | prakṛter guṇaiḥ kāryair indriyaiḥ sarvaśaḥ sarva-prakāreṇa kriyamāṇāni yāni karmāṇi tāny aham eva kartā karomīty avidvān manyate ||27||

baladevaḥ : karmitva-sāmye'pi vijñānjāyor viśeṣaṁ āha prakṛter iti dvābhyām | ahaṁkāra-vimūḍhātmā jano'ham karmāṇi karteti manyate | [na lokāvyaya-niṣṭhā](#) iti sūtrāt ṣaṣṭhī-niśedhaḥ | karmāṇi laukikāni vaidikāni ca | tāni kīdrśānīty āha prakṛter īśa-māyāyā guṇais tat-kāryair śarīrendriya-prāṇair īśvara-pravartitaiḥ kriyamāṇānīti | idam eva veditavyam – upakrama-vinirṇayāt samvid-vapur-jīvātmāsmad-arthaḥ kartā cānādi-kāla-viśaya-bhoga-vāsanākrāntas tad-bhogārthikām sva-sannihitām prakṛtim āśliṣṭas tat-kāryeṇāhaṁkāreṇa vimūḍhātmā tādrśa-sva-vijñāna-sūnyaḥ śarīrādy-aham-bhāvavān prakṛtaiḥ śarīradibhir īśena ca siddhāni karmāṇi mayaivaikena kṛtānīti manyate | kartur ātmano yat kartṛtvam tat kila dehādibhis tribhiḥ paramātmanā ca sarva-pravartakena ca siddhyati | na tv ekena jīvenaiva | tac ca mayaiva siddhyatīti jīvo yan manyate tad ahaṁkāra-vimāudhyād eva – [adhiṣṭhānam tathā karthā](#) [Gītā 18.14] ity ādikāc caramādhyāya-vākya-trayāt | [kārya-kāraṇa-kartṛtve hetuḥ prakṛtir ucyate](#) [Gītā 13.18] ity atra śarīrendriyādi-kartṛtvam prakṛter iti yad varṇayiṣyate, tatrāpi kevalāyās tasyās tan na śakyam mantum | puruṣa-

samsargeṇaiva tat-pravṛtter aṅgīkārāt | tatas ca puruṣasya kartṛtvam avarjanīyam iti
vyākhyāsyate ||27||

Verse 28

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥२८॥

tattvavit tu mahā-bāho guṇa-karma-vibhāgayoḥ |
guṇā guṇeṣu vartanta iti matvā na sajjate ||28||

śrīdharaḥ : vidvāms tu na tathā manyate ity āha tattvavid iti | nāham guṇātmaka iti
guṇebhya ātmano vibhāgaḥ | na me karmāṇīti karmabhyo'py ātmano vibhāgaḥ | tayor
guṇa-karma-vibhāgayor yas tattvaṁ vetti sa tu na kartṛtvābhīniveśam na karoti | tatra
hetuḥ – guṇā iti | guṇā indriyāṇi guṇeṣu viṣayeṣu vartante nāham iti matvā ||28||

madhusūdanaḥ : vidvāms tu tathā na manyata ity āha tattvavid iti | tattvaṁ yāthātmyaṁ
vettīti tattvavit | tu-śabdena tasyājñād vaiśiṣṭyam āha | kasya tattvaṁ ity ata āha guṇa-
karma-vibhāgayoḥ | guṇā dehendriyāntaḥ-karaṇāny ahaṅkārāspadāni karmāṇi ca teṣāṁ
vyāpāra-bhūtāni mama-kārāspadānīti guṇa-karmeti dvandvaikavad bhāvaḥ | vibhajyate
sarveśāṁ jaḍānāṁ vikāriṇāṁ bhāśakatvena pṛthag bhavātīti vibhāgaḥ sva-prakāśa-jñāna-
rūpo'saṅga ātmā | guṇa-karma ca vibhāgaś ceti dvandvaḥ | tayor guṇa-karma-vibhāgayor
bhāśya-bhāśakayor jaḍa-caitanyayor vikāri-nirvikārayos tattvaṁ yāthātmyaṁ yo vetti sa
guṇāḥ karaṇātmakā guṇeṣu viṣayeṣu pravartante vikāritvān na tu nirvikāra ātmeti matvā
na sajjate saktiṁ kartṛtvābhīniveśam atattvavid iva na karoti | he mahābāho ! iti
sambodhayan sāmudrikokta-sat-puruṣa-lakṣaṇa-yogitvān na pṛthag-jana-sādhāraṇyena
tvam avivekī bhavitum arhasīti sūcayati |

guṇa-vibhāgasya karma-vibhāgasya ca tattvavid iti vā | asmin pakṣe guṇa-karmaṇor ity
etāvataiva nirvāhe vibhāga-padasya prayojanaṁ cintyam ||28||

viśvanāthaḥ : guṇa-karmaṇor yau vibhāgau tayos tattvaṁ vettīti saḥ | tatra guṇa-vibhāgaḥ
sattva-rajas-tamāṁsi | karma-vibhāgaḥ sattvādi-kārya-bhedā devatendriya-viṣayāḥ | tayos
tattvaṁ svarūpaṁ | taj-jñas tu tattva-vit | guṇā devatāḥ prayojyānindriyāṇi cakṣur-ādīni
guṇeṣu rūpādiṣu viṣayeṣu vartante | ahaṁ tu na guṇāḥ, nāpi guṇa-kāryaḥ ko'pi, nāpi
guṇeṣu guṇa-kāryeṣu teṣu me ko'pi sambandha iti matvā vidvāms tu na sajjate ||28||

baladevaḥ : vijñas tu na tathety āha tattva-vit tv iti | guṇa-vibhāgasya karma-vibhāgasya ca
tattva-vit | guṇebhya indriyebhyaḥ karmabhyas ca tat-kṛtebhyo yaḥ svayasa vibhāgo
bhedas tasya tattvaṁ svarūpaṁ tat-tad-vaidharmya-paryālocanayā yo nāham guṇa-karma-
vapuḥ iti vettīty arthaḥ | sa hi guṇā indriyāṇi guṇeṣu śabdādiṣu viṣayeṣu tat-tad-devatā-
preritāni pravartante tān prakāśayanti | ahaṁ tv asaṅga-vijñānānandatvāt tad-bhinno, na
teṣu tādrūpyeṇa varte, na tān prakāśayāmīti matvā teṣu na sajjante | kintv ātmany eva
sajjate | atrāpi matvety anena kartṛtvāṁ jīvasyoktāṁ bodhyam ||28||

Verse 29

प्रकृतेर्गुणसंमूढाः सञ्जन्ते गुणकर्मसु ।
तानकृत्स्नविदो मन्दान्कृत्स्नविन्न विचालयेत् ॥२९॥

prakṛter guṇa-sammūḍhāḥ sajjante guṇa-karmasu |
tān akṛtsna-vido mandān kṛtsna-vin na vicālayet ||29||

śrīdharah : na buddhi-bhedam ity upasamharati prakṛter iti | ye prakṛter guṇaiḥ
sattvādibhiḥ sammūḍhāḥ santaḥ guṇeṣu indriyeṣu tat-karmasu ca sajjante | tān akṛtsna-
vido mandān manda-matīn kṛtsna-vit sarvajño na vicālayet ||29||

madhusūdanaḥ : tad evaṁ vidvad-aviduṣoḥ karmānuṣṭhāna-sāmyena vidvān aviduṣo
buddhi-bhedam na kuryād ity uktam upasamharati | prakṛteḥ pūrvoktāyā māyāyā guṇaiḥ
kāryatayā dharmair dehādibhir vikāraiḥ samyaṁ mūḍhāḥ svarūpāsphuraṇena tān
evātmavtena manyamānās teṣāṁ eva guṇānām dehendriyāntaḥ-karaṇānām karmasu
vyāpāreṣu sajjante saktim vyaṁ kurmas tat-phalāyeti dṛḍhatarām ātmīya-buddhim
kurvanti ye tān karma-saṅgino'kṛtsna-vido'nātmābhīmānino madnān aśuddha-cittatvena
jñānādhikāram aprāptān kṛtsna-vit paripūrṇātmavit svayaṁ na vicālayet karma-śraddhāto
na pracyāvayed ity arthaḥ | ye tv amandāḥ śuddhāntaḥ-karaṇās te svayaṁ eva
vivekodayena vicalanti jñānādhikāram prāptā ity abhiprāyaḥ |

kṛtsnākṛtsna-śabdāv ātmānātma-paratayā śruty-arthānusāreṇa **vārtika**-kṛdbhir
vyākhyātau –

sad evety ādi-vākyebhyaḥ kṛtsnam vastu yato'dvayam |
sambhavas tad-viruddhasya kuto'kṛtsnasya vastunaḥ ||
yasmin dṛṣṭe'py adṛṣṭo'rthaḥ sa tad anyaś ca śiṣyate |
tathādṛṣṭe'pi dṛṣṭaḥ syād akṛtsnas tādṛg ucyate || iti |

anātmanaḥ sāvayavatvād aneka-dharmavattāc ca kenacid dharmeṇa kenacid avayavena vā
viśiṣṭe tasminn ekasmin ghaṭādau jñāte'pi dharmāntareṇa avayavāntareṇa vā viśiṣṭaḥ sa
evājñāto'vaśiṣyate | tad anyaś ca paṭādir ajñāto' vaśiṣyata eva | tathā tasmin ghaṭādāv
ajñāte'pi paṭādir jñātaḥ syād iti taj-jñāne'pi tasyānyasya cājñānāt tad-ajñāne 'py anya-
jñānāc ca so'kṛtsna ucyate | kṛtsnas tv advaya ātmaiva taj-jñāne kasyacid avaśeṣasyābhāvād
iti śloka-dvayārthaḥ ||29||

viśvanāthaḥ : nanu yadi jīvā guṇebhyo guṇa-kāryebhyaś ca pṛthag-bhūtās tad-
asambandhās tarhi katham te viṣayeṣu sajjanto dṛśyante ? tatrāha prakṛter guṇa-
sammūḍhās tad-āveśāt prāpta-sammohā yathā bhūtāviṣṭo manuṣya ātmānam bhūtam eva
manyate, tathaiva prakṛti-guṇāviṣṭā jīvāḥ svān guṇān eva manyante | tato guṇa-karmasu
guṇa-kāryeṣu viṣayeṣu sajjante | tān akṛtsna-vido manda-matīn kṛtsna-vit sarvajño na
vicālayet | tvaṁ guṇebhyaḥ pṛthag-bhūto jīvo na tu guṇaḥ iti vicāram prāpayitum na
yatate, kintu guṇāveśa-nivartakam niṣkāma-karmaiva kārayet | na hi bhūtāviṣṭo manuṣyaḥ
na tvaṁ bhūtaḥ kintu manuṣya eva iti śata-kṛtve'py upadeśena na svāsthyam āpadyate,
kintu tan-nivartakauśudha-maṇi-mantrādi-prayogenaiveti bhāvaḥ ||29||

baladevaḥ : na buddhi-bhedam janayed ity etad upasamharati prakṛter iti | prakṛter
guṇena tat-kāryeṇāhānkāreṇa mūḍhā bhūtāveśa-nyāyena dehādikam evātmānam
manyamānā janā guṇānām dehendriyānām karmasu vyāpāreṣu sajjante | tān akṛtsna-

vido'lpā-jñān mandān ātma-tattva-grahaṇālasān kṛtsna-vit pūrṇātma-jñāno na vicālayet
guṇa-karmānyo viśuddha-caitanyānandas tvam iti tattvaṃ grāhayitum necchet, kintu tad-
rucim anusṛtya vaidika-karmāṇi śreṇyākramād ātma-tattva-pravaṇam cikīrsed iti bhāvaḥ
||29||

Verse 30

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥३०॥

mayi sarvāṇi karmāṇi saṁnyasyādhyātma-cetasā |
nirāśīr nirmamo bhūtvā yudhyasva vigata-jvaraḥ ||30||

śrīdharah : tad evaṁ tattva-vido'pi karma kartavyam | tvam tu nādyāpi tattvavit | ataḥ
karmaiva kurv ity āha mayīti | sarvāṇi karmāṇi mayi saṁnyasya samarpya | adhyātma-
cetasā antaryāmy-adhīno'ham karma karomīti dr̥ṣṭyā | nirāśī niškāmaḥ | ataeva mat-phala-
sādhanam mad-artham idaṁ karmety evaṁ mamatā-sūnyaś ca bhūtvā | vigata-jvaras
tyakta-śokaś ca bhūtvā ||30||

madhusūdanah : evaṁ karmānuṣṭhāna-sāmye'py ajña-vijñeyoḥ kartṛtvābhīniveśa-tad-
abhāvābhyām viśeṣa uktaḥ | idānīm ajñasyāpi mumukṣor amumukṣv-apekṣayā bhagavad-
arpaṇam phalābhisandhy-abhāvaṁ ca viśeṣam vadann ajñatayārjunasya karmādhikāram
draḍhayati mayīti | mayi bhagavati vāsudeve parameśvare sarvajñe sarva-niyantari
sarvātmani sarvāṇi karmāṇi laukikāni vaidikāni ca sarva-prakārāṇi adhyātma-cetasāham
kartāntaryāmy-adhīnas tasmā eveśvarāya rājña iva bhṛtyaḥ karmāṇi karomīty anayā
buddhyā saṁnyasya samarpya nirāśīr niškāmo nirmamo deha-putra-bhrātrādiṣu svīyeṣu
mamatā-sūnyo vigata-jvaraḥ | santāpa-hetutvāc choka eva jvara-śabdenoktaḥ | aihika-
pātrika-duryaśo-naraka-pātādi-nimitta-śoka-rahitaś ca bhūtvā tvam mumukṣur
yudhyasva vihitāni karmāṇi kurv ity abhiprāyaḥ | atra bhagavad-arpaṇam niškāmatvam ca
sarva-karma-sādhanam mumukṣoḥ | nirmamatvam tyakta-śokatvam ca yuddha-mātre
prakṛta iti draṣṭavyam anyatra mamatāśokayor aprasaktatvāt ||30||

viśvanāthah : tasmāt tvam mayy adhyātma-cetasātmanīty arthaḥ | evaṁ adhyātmam
avyayībhāva-samāsāt | tataś ca ātmani yac cetas tad-adhyātma-cetas tenātma-niṣṭhenaiva
cetasā, na tu viśaya-niṣṭhenety arthaḥ | mayi karmāṇi saṁnyasya samarpya nirāśīr niškāmo
nirmamaḥ sarvatra mamatā-sūnyo yudhyasva ||30||

baladevah : mayīti | yasmād evaṁ tasmāt pariniṣṭhitas tvam adhyātma-cetaḥ svātma-
tattva-viśayaka-jñānena sarvāṇi karmāṇi rājñi bhṛtya iva mayi pareśe saṁnyasya
samarpayitvā yudhyasva | kartṛtvābhīniveśa-sūnyaḥ | yathā rāja-tantro bhṛtyas tad-ājñayā
karmāṇi karoti, tathā mat-tantras tvam mad-ājñayā tāni kuru lokān samjighṛkṣuḥ | ātmani
yac cetas tad adhyātma-cetas tena | [vibhakti-arthe'vyayībhāvaḥ](#) | nirāśīḥ svāmy-ājñayā
karomīti tat-phalecchā-sūnyaḥ | ataeva mat-phala-sādhanāni mad-artham amūni
karmāṇīty evaṁ mamatva-varjjitaḥ | vigata-jvaras tyakta-bandhu-vadha-nimittaka-
santāpaś ca bhūtveti | arjunasya kṣatriyatvād yudhyasvety uktam | svāśrama-vihitāni
karmāṇi mumukṣubhiḥ kāryāṇīti vākyaṛthaḥ ||30||

Verse 31

ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः ।
श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेषु कर्मभिः ॥३१॥

ye me matam idam nityam anutiṣṭhanti mānavāḥ |
śraddhāvanto'nasūyanto mucyante te'pi karmabhiḥ ||31||

śrīdharah : evaṁ karmānuṣṭhāne guṇam āha ye ma iti | mad-vākye śraddhāvanto
|nasūyanto duḥkhātmake karmaṇi pravartayatīti doṣa-dṛṣṭim akurvantaś ca me madīyam
idam matam anutiṣṭhanti te'pi śanaiḥ karma kurvāṇāḥ samyag jñānivat karmabhir
mucyante ||31||

madhusūdanah : phalābhisandhi-rāhityena bhagavad-arpaṇa-buddhyā bhagavad-arpaṇa-
buddhyā vihita-karmānuṣṭhānam sattva-suddhi-jñāna-prāpti-dvāreṇa mukti-phalam ity
āha ye ma iti | idam phalābhisandhi-rāhityena vihita-karmācaraṇa-rūpaṁ mama matam
nityam nitya-veda-bodhitatvenānādi-paramparā-gatam āvaśyakam iti vā sarvadeti vā |
mānavāḥ manuṣyā ye kecin manuṣyādhikāritvāt karmaṇām śraddhāvantaḥ
śāstrācāryopadiṣṭe'rthe'nanubhūte'py evam evaitad iti viśvāsaḥ śraddhā tadvantaḥ |
anasūyanto guṇeṣu doṣāviśkaraṇam asūyā | sā ca duḥkhātmake karmaṇi mām
pravartayann akāruṇiko'yam ity evamrūpā prakṛte prasaktā tām asūyām mayi gurau
vāsudeve sarva-suhr̥dy akurvanto ye'nutiṣṭhanti te'pi sattva-suddhi-jñāna-prāpti-dvāreṇa
samyag-jñānivan tmucyante karmabhir dharmādharmākhyaiḥ ||31||

viśvanāthah : sva-kṛtopadeśe pravartayitum āha ye ma iti ||31||

baladevah : śruti-rahasye svamate'nuvartinām phalam vadan tasya śraīṣṭhyam vyañjayati
ye ma iti | nityam sarvadā śruti-bodhitatvenānādi-prāptam vā | śraddhāvanto dṛḍha-
viśvastāḥ | anasūyanto mocakatva-guṇavati tasmin kim amunā śrama-bahulena niṣphalena
karmaṇety evaṁ doṣāropa-sūnyāḥ | te'pīty apir avadhāraṇe | yad vā, ye mamedam matam
anutiṣṭhanti ye cānuṣṭhātum āsaknuvanto'pi tatra śraddhālavaḥ, ye ca śraddhālavo'pi tan
nāsūyante te'pīty arthaḥ | sāmpratānuṣṭhānābhāve'pi tasmin śraddhayānasūyayā ca kṣīṇa-
doṣā te kimcit prānte tad anuṣṭhāya mucyante iti bhāvaḥ ||31||

Verse 32

ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् ।
सर्वज्ञानविमूढांस्तान् विद्धि नष्टम् अचेतसः ॥३२॥

ye tv etad abhyasūyanto nānutiṣṭhanti me matam |
sarva-jñāna-vimūḍhāṁs tān viddhi naṣṭān acetasaḥ ||32||

śrīdharah : vipakṣe doṣam āha ye tv etad iti | ye tu nānutiṣṭhanti tān acetaso viveka-
sūnyān ataeva sarvasmin karmaṇi brahma-viśaye ca yaj jñānam tatra vimūḍhān naṣṭān
viddhi ||32||

madhusūdanah : evam anvaye guṇam uktvā vyatireke doṣam āha ye tv iti | tu-śabdaḥ
śraddhavad-vaidharyamyam āśraddhām sūcayati | tena ye nāstikyād āśraddadhānā

abhyasūyanto doṣam udbhāvayanta etan mama mataṁ nānuvartante tān acetaso duṣṭa-cittān ataeva sarva-jñāna-vimūḍhān sarvatra karmaṇi brahmaṇi sa-guṇe nirguṇe ca yaj jñānaṁ tatra vividhaṁ pramāṇataḥ prameyataḥ prayojanataś ca mūḍhān sarva-prakāreṇāyogyān naṣṭān sarva-puruṣārtha-bhraṣṭān viddhi jānihi ||32||

viśvanāthaḥ : vipakṣe doṣam āha ye tv iti |

baladevaḥ : vipakṣe doṣam āha ye tv etad iti | ye tu nānutiṣṭhanti tān acetaso viveka-sūnyān ataeva sarvasmin karmaṇi brahma-viṣaye ca yaj jñānaṁ tatra vimūḍhān naṣṭān viddhi ||32||

Verse 33

सदृशं चेक्षे स्वस्याः प्रकृतेर्ज्ञानवान् अपि ।
प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥३३॥

sadr̥śam ceṣṭate svasyāḥ prakṛter jñānavān api |
prakṛtiṁ yānti bhūtāni nigrahaḥ kiṁ kariṣyati ||33||

śrīdharaḥ : nanu tarhi mahā-phalatvād indriyāṇi nigrhya niṣkāmaḥ santaḥ sarve'pi svadharmam eva kiṁ nānutiṣṭhanti ? tatrāha sadr̥śam iti | prakṛtiḥ prācīna-karma-saṁskārādhiṇaḥ svabhāvaḥ | svasyāḥ svakīyāyāḥ prakṛteḥ svabhāvasya sadr̥śam anurūpam eva guṇa-doṣa-jñānavān api ceṣṭate | kiṁ punar vaktavyam ajñāś ceṣṭata iti | yasmād bhūtāni sarve'pi prāṇinaḥ prakṛtiṁ yānti anuvartante | evaṁ ca satī indriya-nigrahaḥ kiṁ kariṣyati ? prakṛter balīyastvād ity arthaḥ ||33||

madhusūdanaḥ : nanu rājña iva tava śāsanātikrame bhayaṁ paśyantaḥ katham asūyantas tava mataṁ nānuvartante katham vā sarva-puruṣārtha-sādhane pratikūlā bhavantiṭy ata āha sadr̥śam iti | prakṛtir nāma prāg-janma-kṛta-dharmādharma-jñānechhādi-saṁskāro vartamāna-janmany abhivyaktaḥ sarvato balavān [tam vidyā-karmaṇi samanvārabhete pūrva-prajñā ca](#) iti śruti-pramāṇakaḥ | tasyāḥ svakīyāyāḥ prakṛteḥ sadr̥śam anurūpam eva sarvo jantur jñānavān brahmavid api [paśv-ādibhiś cāviśeṣāt](#) iti nyāyāt | guṇa-doṣa-jñānavān vā ceṣṭate kiṁ punar mūrkhāḥ | tasmād bhūtāni sarve prāṇinaḥ prakṛtiṁ yānti anuvartante puruṣārtha-bhraṁśa-hetu-bhūtām api | tatra mama vā rājño vā nigrahaḥ kiṁ kariṣyati | rāgautkaṭyena duritān nivartayitūṁ na śaknotīty arthaḥ | mahā-naraka-sādhanaṭvaṁ jñātvāpi durvāsanā-prābalyāt pāpeṣu pravartamānā na mac-chvāsanātikrama-doṣād bibhyatīti bhāvaḥ ||3.33||

viśvanāthaḥ : nanu rājña iva tava paramēśvarasya matam ananutīṣṭhanto rāja-kṛtād iva tva-kṛtān nigrhāt kiṁ na vibhātī ? satyam | ye khalu indriyāṇi cārayanto vartante, te vivvekiṇo'pi rājñaḥ paramēśvarasya ca śāsanam mantum na śaknuvanti | tathaiva teṣāṁ svabhāvo'bhūd ity āha sadr̥śam iti | jñānavān api evaṁ pāpe kṛte saty evaṁ narako bhaviṣyaty evaṁ rāja-daṇḍo bhaviṣyati | evaṁ duryaśaś ca bhaviṣyatīti vivekavān api svasyāḥ prakṛteḥ cirantana-pāpābhyāsoṭtha-duḥkha-bhārasya sadr̥śam anurūpam eva ceṣṭate | tasmāt prakṛtiṁ svabhāvaṁ yānti anusaranti | tatra nigrahas tac-chāstra-dvārā mat-kṛto rāja-kṛto vā tenāśuddha-cittān ukta-lakṣaṇo niṣkāma-karma-yogaḥ śuddha-cittān jñāna-yogaś ca saṁskartum prabodhayitum ca śaknoti, na tv atyantāśuddha-cittān, kintu

tān api pāpiṣṭha-svabhāvān yādṛcchika-mat-kṛpottha-bhakti-yoga eva uddhartum
prabhavet | yad uktam **skānde** –

aho dhanyo'si devarṣe kṛpayā yasya te kṣaṇāt |
nīco'py utpulako lebhe lubdhako ratim ucyate ||33||

baladevaḥ : nanu sarveśvarasya te matam atikramatām daṇḍaḥ śāstreṇocyate tasmāt te
kim u na bibhyati ity āha sadṛśam iti | prakṛtir anādi-kāla-pravṛtṭyā sva-durvāsanā tasyāḥ
svīyāyāḥ sadṛśam anurūpam eva jñānavān śāstroktam daṇḍam jānann api janaś ceṣṭate
pravartate kim utājñāḥ | tato bhūtāni sarve janāḥ prakṛtiṃ puruṣārtha-vibhramśa-hetu-
bhūtām api tām yānty anusaranti | tatra nigrahaḥ śāstra-jñāno'pi daṇḍaḥ sat-prasaṅga-
śūnyasya kim kariṣyati ? durvāsanāyāḥ prābalyatām nivartayitum na śakṣyatīty arthaḥ |
sat-prasaṅga-sahitasya tu tām prabalām api nihanti – **santa evāsya chindanti mano-
vyasanam uktibhiḥ** [BhP 11.26.26] ity ādi smṛtibhyaḥ ||33||

Verse 34

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥३४॥

indriyasyendriyasyārthe rāga-dveṣau vyavasthitau |
tayor na vaśam āgacchet tau hy asya paripanthinau ||34||

śrīdharah : nanv evaṃ prakṛty-adhīneva cet puruṣasya pravṛttis tarhi vidhi-niṣedha-
śāstrasya vaiyarthyaṃ prāptam ity āśaṅkyāha indriyasyeti | indriyasyendriyasyeti-vīpsayā
sarveśam indriyāṇaṃ praty ekam ity uktam | arthe sva-sva-viṣaye'nukūle rāgaḥ pratikūle
dveṣa ity evaṃ rāga-dveṣau vyavasthitāv avaśyaṃ bhāvinau | tataś ca tad-anurūpā pravṛttir
iti bhūtānāṃ prakṛtiḥ | tathāpi tayor vaśavartī na bhaved iti śāstreṇa niyamyate | hi
yasmād | asya mumukṣos tau parinpanthinau pratipakṣau | ayaṃ bhāvaḥ – viṣaya-
smaraṇādīnā rāga-dveṣāv utpādyānavahitaṃ puruṣam anarthe'tigambhīre srotasīva
prakṛtir balā pravartayati | śāstraṃ tu tataḥ prāg eva viṣayeṣu rāga-dveṣa-pratibandhake
parameśvara-bhajanādu taṃ pravartayati | tataś ca gambhīra-srotaḥ-pātāt pūrvam eva
nāvam āśrita iva nānarthaṃ prāpnoti | tad evaṃ svābhāvīkī paśv-ādi-sadṛśīm pravṛttiṃ
tyaktvā dharme pravartitavyam ity uktam ||34||

madhusūdanaḥ : nanu sarvasya prāṇi-vargasya prakṛti-vaśa-vartitve laukika-vaidika-
puruṣakāra-viṣayābhāvād vidhi-niṣedhārthakyaṃ prāptam, na ca prakṛti-śūnyaḥ kaścid
asti yaṃ prati tad-arthavattvaṃ syād ity ata āha indriyasyendriyasyārthe iti |
indriyasyendriyasyeti vīpsayā sarveśam indriyāṇaṃ arthe viṣaye śabde sparśe rūpe gandhe
ca | evaṃ karmendriya-viṣaye'pi vacanādāv anukūle śāstra-niṣiddhe'pi rāgaḥ pratikūle
śāstra-vihite'pi dveṣa ity evaṃ pratīndriyārthaṃ rāga-dveṣau vyavasthitāv ānukūlya-
pratīkūlya-vyavasthayā sthitau na tv aniyamena sarvatra tau bhavataḥ | tatra
puruṣakārasya śāstrasya cāyaṃ viṣayo yat tayor vaśam nāgacched iti | katham yā hi
puruṣasya prakṛtiḥ sā balavad aṇiṣṭānubandhitva-jñānābhāva-sahakṛteṣṭa-sādhanatva-
jñāna-nibandhanam rāgaṃ puraskṛtyaiva śāstra-niṣiddhe kalañja-bhakṣaṇādu
pravartayati | tathā balavad-aṇiṣṭānubandhitva-jñānābhāva-sahakṛteṣṭa-sādhanatva-jñāna-
nibandhanam rāgaṃ puraskṛtyaiva śāstra-niṣiddhe kalañja-bhakṣaṇādu pravartayati |
tatra śāstreṇa pratiśiddhasya balavad aṇiṣṭānubandhitve jñāpīte sahakārya-bhāvāt kevalam

dr̥ṣṭeṣṭa-sādhanatājñānam madhu-viṣa-sampr̥ktāna-bhojana iva tatra na rāgam janayitum śaknoti | evaṁ vihitasya śāstreṇa balavad iṣṭānubandhitve bodhite sahakārya-bhāvāt kevalam aniṣṭa-sādhanatva-jñānam bhojanādāv iva tatra na dveṣam janayitum śaknoti | tataś cāpratibaddham śāstram vihite puruṣam pravartayati niṣiddhāc ca nivartayatīti śāstrīya-viveka-vijñāna-prābalyena svābhāvika-rāga-dveṣayoḥ kāraṇopamardenopamardān na prakṛtir viparīta-mārge puruṣam śāstra-dr̥ṣṭim pravartayitum śaknotīti na śāstrasya puruṣakārasya ca vaiyarthyā-porasaṅgaḥ |

tayo rāga-dveṣayor vaśam nāgacchet tad-adhīno na pravarteta nivarteta vā kintu śāstrīya-tad-vipakṣa-jñānena tat-kāraṇa-vighaṭana-dvārā tau nāśayet | hi yasmāt tau rāga-dveṣau svābhāvika-doṣa-prayuktāv asya puruṣasya śreyo'rhtinaḥ paripanthinau śatrū śreyo-mārgasya vighna-kartārau dasyū iva pathikasya | idam ca **dvayā ha prājāpatyā devās cāsuraś ca tataḥ kānīyasā eva devā jyāyasā asurās ta eṣu lokeṣv aspardhanta** ity ādi-śrutau svābhāvika-rāga-dveṣa-nimitta-śāstra-viparīta-pravṛttim asuratvena śāstrīya-pravṛttim ca devatvena nirūpya vyākhyātam ativistareṇety uparamyate ||34||

viśvanāthaḥ : yasmād duḥsvabhāveṣu lokeṣu vidhi-niṣedha-śāstram na prabhavati, tasmād yāvat pāpābhyāsoṭtha-duḥsvabhāvo nābhūt tāvad yatheṣṭam indriyāṇi na cārayed ity āha indriyasendriyasyeti vīpsā pratyekam | sarvendriyāṅām arthe sva-sva-viṣaye para-strī-mātra-gātra-darśana-sparśana-tat-sampradānaka-dravya-dānādau śāstra-niṣiddhe'pi rāgas tathā guru-vipra-tīrthātithi-darśana-sparśana-paricaraṇa-tat-sampradānaka-dhana-vitarānādau śāstra-vihite'pi dveṣa ity etau viṣeṣaṇāvasthitau vartete | tayor vaśam adhīnatvaṁ na prāpnuyāt | yad vā, indriyārthe strī-darśanādau rāgas tat-pratighāte kenacit kṛte sati dveṣa ity asya puruṣārtha-sādhakasya kvacit tu mano'nukūle'rthe surasa-sniḡdhānādau rāgo manaḥ pratikūle'rthe virasa-rukṣānādau dveṣas tathā sva-putrādi-darśana-śravaṇādau rāgo vairi-putrādi-darśana-śravaṇādau dveṣaḥ | tayor vaśam na gacched ity vyācakṣate ||34||

baladevaḥ : nanu prakṛty-adhīnā cet puṁsām pravṛttis tarhi vidhi-niṣedha-śāstre vyartha iti cet tatrā indriyasyendriyasyeti | vīpsayā sarveṣām ity uktam | tataś ca jñānendriyāṅām śrotrādīnām arthe viṣaye śabdādau, karmendriyāṅām ca vāg-ādīnām arthe vacanādau rāgaḥ, pratikūle śāstra-vihite'pi sat-sambhāṣaṇa-sat-sevana-sat-tīrthāgamanādau dveṣa ity evaṁ rāga-dveṣau vyavasthitau cānukūlya-prātikūlye vyavasthayā sthitau bhavato na tv aniyamenety arthaḥ | yadyapi tad-anuḡṇā prāṇinām pravṛttis tathāpi śreyo-lipsur janas tayo rāga-dveṣayor vaśam nāgacchet | hi yasmāt tāv asya paripanthinau vighna-kartārau bhavataḥ pānhasyeva dasyū | etad uktam bhavati – anādi-kāla-pravṛttā hi vāsanā niṣṭhānubandhitva-jñānābhāva-sahakṛteneṣṭa-sādhanatva-jñānena niṣiddhe'pi para-dāra-sambhāṣaṇādau rāgam utpādya puṁsaḥ pravartayati | tatheṣṭa-sādhanatva-jñānābhāva-sahakṛtenāniṣṭa-sādhanatva-jñānena vihite'pi sat-sambhāṣaṇādau dveṣam utpādya tatas tān nivartayati | śāstram kila sat-prasaṅga-śrutam aniṣṭānubandhitva-bodhanena niṣiddhān mano'nukūlād api nivartayati dveṣam utpādya | iṣṭānubandhitva-bodhanena vihite manaḥ-pratikūle'pi rāgam utpādya pravartayatīti na vidhi-niṣedha-śāstrayor vaiyarthyam iti ||34||

Verse 35

श्रेयान् स्वधर्मो विगुणः परधर्मात्स्वनुष्णात् ।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥३५॥

śreyān sva-dharmo viguṇaḥ para-dharmāt svanuṣṭhitāt |
sva-dharme nidhanaṁ śreyaḥ para-dharmo bhayāvahaḥ ||35||

śrīdharah : tarhi sva-dharmasya yuddhāder duḥkha-rūpasya yathāvat kartum aśakyatvāt para-dharmasya cāhimsādeḥ sukaratvād dharmatvāviśeṣāc ca tatra pravartitum icchantāḥ praty āha śreyān iti | kimcid aṅga-hīno'pi sva-dharmaḥ śreyān praśasyataraḥ | svanuṣṭhitāt sakalāṅga-sampūrtyā kṛtād api para-dharmāt sakāśāt | tatra hetuḥ – sva-dharme yuddhādau pravartamānasya nidhanaṁ maraṇam api śreṣṭhāṁ svargādi-prāpakatvāt | para-dharmas tu bhayāvaho niṣiddhatvena naraka-prāpakatvāt ||35||

madhusūdanaḥ : nanu svābhāvika-rāga-dveṣa-prayukta-paśv-ādi-sādhāraṇa-pravṛtti-prahāṇena śāstrīyam eva karma kartavyaṁ cet tarhi yat sukaram bhikṣāśanādi tad eva kriyatām kim ati-duḥkhāvahena yuddhenety ata āha śreyān iti | śreyān praśasyataraḥ sva-dharmo yaṁ varṇāśramaṁ vā prati yo vihitaḥ sa tasya sva-dharmo viguṇo'pi sarvāṅgopasamhāram antareṇa kṛto'pi para-dharmāt svaṁ praty avihitāt svanuṣṭhitāt sarvāṅgopasamhāreṇa sampādītād api | na hi vedātirikta-māna-gamyo dharmāḥ, yena para-dharme'py anuṣṭheyo dharmatvāt sva-dharmavad ity anumānaṁ tatra mānaṁ syāt | [codana-lakṣaṇo'rtho dharmāḥ](#) iti nyāyāt | ataḥ sva-dharme kimcid aṅga-hīne'pi sthitasya nidhanaṁ maraṇam api śreyaḥ praśasyataram para-dharma-sthasya jīvitād api | sva-dharma-sthasya nidhanaṁ hiha-loke kīrtiyāvahaṁ para-loke ca svargādi-prāpakam | para-dharmas tu ihākīrti-karatvena paratra naraka-pradatvena ca bhayāvaho yato'to rāga-dveṣādi-prayukta-svābhāvika-pravṛttivat para-dharmo'pi heya evety arthaḥ |

evam tāvad bhagavan-matāṅgikāriṇāṁ śreyaḥ-prāptis tad-anaṅgikāriṇāṁ ca śreyo-mārga-bhraṣṭatvam uktam | śreyo-mārga-bhraṁsena phalābhisandhi-pūrvaka-kāmya-karmācaraṇe ca kevala-pāpa-mātrācaraṇe ca bahūni kāraṇāni kathitāni ye tv etad abhyasūyanta ity ādinā | tatrāyaṁ saṅgraha-ślokaḥ –

śraddhā-hānis tathāsūyā duṣṭa-cittatvam ūdhate |
prakṛter vaśa-vartitvaṁ rāga-dveṣau ca puṣkalau |
para-dharma-rucitvaṁ cety uktā durmārga-vāhakāḥ ||35||

viśvanāthaḥ : tataś ca yuddha-rūpasya yathāvad rāga-dveṣādi-rāhityena kartum aśakyatvāt para-dharmasya cāhimsādeḥ sukaratvād dharmatvāviśeṣāc ca tatra pravartitum icchantāṁ praty āha śreyān iti | viguṇaḥ kimcid doṣa-viśiṣṭo'pi samyag anuṣṭhātum aśakyo'pi para-dharmāt svanuṣṭhitāt sādhv evānuṣṭhātum śakyād api sarva-guṇa-pūrṇād api sakāśāt śreyān | tatra hetuḥ – svadharmā ity ādi |

[vidharmaḥ para-dharmaś ca](#)
[ābhāsa upamā chalaḥ](#) |
[adharmā-śākhāḥ pañcemā](#)
[dharma-jñō'dharmavat tyajet](#) || [BhP 7.15.12] iti saptamokteḥ ||35||

baladevaḥ : nanu sva-prakṛti-nirmitāṁ rāga-dveṣa-mayīm paśv-ādi-sādhāraṇīm pravṛttim vihāya śāstrokteṣu dharmeṣu vartitavyam ity uktam | dharmā-hṛd-viśuddhau tādṛśa-pravṛttir nivartena, dharmāś ca yuddhādivad ahimsādayo'pi śāstreṇoktāḥ | tasmād rāga-dveṣa-rāhityena kartum aśakyād yuddhāder ahimsā-siloṅcha-vṛtti-lakṣaṇo dharmā uttama ity cet tatrāha śreyān iti |

yasya varṇasyāśramasya ca yo dharmo vedena vihitaḥ, sa ca viguṇaḥ kimcid aṅga-vikalo'pi svanuṣṭhita sarvāṅgopasamhāreṇācaritād api para-dharmāt śreyān | yathā brāhmaṇasyāhimsādiḥ sva-dharmaḥ kṣatriyasya ca yuddhādiḥ | na hi dharmo vedātirikṭena pramaṇena gamyate | cakṣur bhinnendriyeṇeva rūpam | yathāha jaiminiḥ – **codanā-lakṣaṇo dharmah** iti | tatra hetuḥ – svadharme nidhanaṁ maraṇaṁ śreyāḥ pratyavāyābhāvāt para-janmani dharmācaraṇa-sambhavāc ceṣṭa-sādhakam ity arthaḥ | para-dharmas tu bhayāvaho'niṣṭa-janakaḥ | taṁ praty avihitatvena pratyavāya-sambhavāt | na ca paraśurāme viśvāmitre cavyabhicāraḥ | tayos tat-tat-kulotpannāv api tat tac-corumahimnā tat-karmodayāt | tathāpi vigānaṁ kaṣṭam ca tayoh smaryate | ataeva droṇādeḥ kṣātra-dharmo'sakṛd vigītaḥ |

nanu daivarātyādeḥ kṣatriyasya pārvīrājyaṁ śrūyate tataḥ katham ahimsādeḥ para-dharmatvam iti cet satyaṁ, pūrva-pūrvāśrama-dharmaḥ kṣīṇa-vāsanayā pārvīrājyādihikāre sati taṁ praty ahimsādeḥ sva-dharmatvena vihitatvāt | ataeva sva-dharme sthitasyeti vojyate ||35||

Verse 36

अर्जुन उवाच
अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।
अनिच्छन् अपि वार्ष्णेय बलादिव नियोजितः ॥३६॥

arjuna uvāca

atha kena prayukto'yaṁ pāpaṁ carati pūruṣaḥ |
anicchann api vārṣṇeya balād iva niyojitaḥ ||36||

śrīdharah : **tayor na vaśam āgacchet** [Gītā 3.34] ity uktam | tad etad aśakyam manvāno'rjuna uvāca atheti | vṛṣṇer vaṁśe avatīrṇo vārṣṇeyaḥ | he vārṣṇeya ! anartha-rūpaṁ pāpaṁ kartum icchann api kena prayuktaḥ prerito'yaṁ puruṣaḥ pāpaṁ carati ? kāma-krodhau viveka-balena niruddhato'pi puruṣasya punaḥ pāpe pravṛtti-darśanāt | anyo'pi tayor mūlabhūtaḥ kaścit pravartako bhaved iti sambhāvanayā praśnaḥ ||36||

madhusūdanaḥ : tatra kāmya-pratiśiddha-karma-pravṛtti-kāraṇam apanudya bhagavan-matam anuvartitum tat-kāraṇādvadhāraṇāya arjuna uvāca atheti | **dhyāyato viśayān pumsaḥ** ity ādinā pūrvam anartha-mūlam uktam | sāmpratam ca **prakṛter guṇa-sammūdhā** ity ādinā bahu-vistaram kathitam | tatra kim sarvaṇy api sama-prādhānyena kāraṇāni | athavaikam eva mukhyaṁ kāraṇam itarāṇi tu tat-sahakārīṇi kevalam | tatrādye sarveṣāṁ pṛthak pṛthak nivāraṇe mahān prayāsaḥ syāt | antye tv ekasminn eva nirākṛte kṛta-kṛtyatā syād ity ato brūhi me kena hetunā prayuktaḥ prerito'yaṁ tvan-matānanuvartī sarva-jñāna-vimūdhāḥ puruṣaḥ pāpam anarthānubandhi sarvaṁ phalābhisandhi-puraḥ-saram kāmyam citrādi śatru-vadha-sādhanaṁ ca śyanādi pratiśiddham ca kalaṅja-bhakṣaṇādi bahu-vidham karmācarati svayaṁ kartum anicchann api na tu nivṛtti-lakṣaṇam parama-puruṣārthānubandhi tvad-upadiṣṭam karmecchann api karoti | na ca pāratantryam vinettham sambhavati | ato yena balād iva niyojito rājñeva bhṛtyas tvan-mata-viruddham sarvānarthānubandhitvam jānann api tādṛṣam karmācarati tam anartha-mārga-pravartakam māṁ prati brūhi jñātvā samucchēdayety arthaḥ | he vārṣṇeya vṛṣṇi-vaṁśe

man-mātāmaha-kule kṛpayāvātīrṇeti sambodhanena vārṣṇeyī-suto'ham tvayā nipekṣaṇīya
iti sūcayati ||36||

viśvanāthaḥ : yad uktam **rāga-dveṣau vyavasthitāv** [Gītā 3.34] ity atra śāstra-niṣiddhe
|pīndriyārthe para-strī-sambhāṣaṇādau rāga ity atra pṛcchati atheti | kena prayojaka-
kartrānicchann api vidhi-niṣedha-śāstrārtha-jñānavattvāt pāpe pravartitum icchā-rahito'pi
balād iveti prayojaka-preraṇa-vaśāt prayojyasyāpicchā samyag utpadyate iti bhāvaḥ ||36||

baladevaḥ : **indriyasya** ity ādau śāstra-niṣiddhe'pi para-dāra-sambhāṣaṇādau rāgo
vyavasthita iti yad uktam tatrārjunah pṛcchati atha keneti | he vārṣṇeya vṛṣṇi-
vamśodbhava ! śubhādibhyaś ceti prayuktaḥ preritaḥ pāpam carati niṣedha-śāstrārtha-
jñānāt tac-caritam anicchann api balād iveti | prayojakeccchāpannatayā prayojye'picchā
prajāyate | sa kim īsvaraḥ, pūrva-saṃskāro vā ? tatrādyah sākṣitvāt kāruṇikatvāc ca na
pāpe prerakaḥ | na ca paro jaḍatvād iti praśnārthaḥ ||36||

Verse 37

श्रीभगवान् उवाच
काम एष क्रोध एष रजोगुणसमुद्भवः ।
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥३७॥

śrī-bhagavān uvāca
kāma eṣa krodha eṣa rajo-guṇa-samudbhavaḥ |
mahāśano mahā-pāpmā viddhy enam iha vairiṇam ||37||

śrīdharah : atrottaram śrī-bhagavān uvāca kāma eṣa krodha eṣa iti | yas tvayā pṛṣṭo hetur
eva kāma eva | nanu krodho'pi pūrvaṃ tvayoktam **indriyasyendriyasyārtha** ity atra |
satyam | nāsau tataḥ pṛthak | kintu krodho'py eṣaḥ | kāma eva hi kenacit pratihataḥ
krodhātmanā pariṇamate | pūrvaṃ pṛthaktvenokto'pi krodha-kāmaja evety abhiprāyeṇa
ekīkṛtyocyate | rajo-guṇāt samudbhavātīti tathā | anena sattva-vṛddhyā rajasi kṣayam nīte
sati kāmo na jāyata iti sūcitam | enam kāmam iha mokṣa-mārge vairiṇam viddhi | ayam ca
vakṣyamāṇa-krameṇa hantavya eva | yato nāsau dānena sandhātuṃ śakya ity āha
mahāśanaḥ | mahad-aśanam yasya saḥ | duṣpūra ity arthaḥ | na ca sāmna sandhātuṃ
śakyaḥ | yato mahā-pāpmā'tyugrah ||37||

madhusūdanaḥ : evam arjunena pṛṣṭe **atho khalv āhuḥ kāma-maya evāyam puruṣa iti,**
ātmaivedam agra āsīd eka eva so'kāmayata jāyā me syād atha prajāyeyātha vittam me syād
atha karma kurvīya ity ādi-śruti-siddham uttaram śrī-bhagavān uvāca kāma iti | yas tvayā
pṛṣṭo hetur balād anartha-mārge pravartakaḥ sa eṣa kāma eva mahān śatruḥ | yan-nimittā
sarvānartha-prāptiḥ prāṇinām |

nanu krodho'py abhicārādau pravartako dṛṣṭa ity ata āha krodha eṣaḥ | kāma eva kenacid
dhetunā pratihataḥ krodhatvena pariṇamate'taḥ krodho'py eṣa kāma eva | etasminn eva
mahā-vairiṇi nivārite sarva-puruṣārtha-prāptir ity arthaḥ | tan-nivāraṇopāya-jñānāya tat-
kāraṇam āha rajo-guṇa-samudbhavaḥ | duḥkha-pravṛtti-balātmako rajo-guṇa eva
samudbhavaḥ kāraṇam yasya | ataḥ kāraṇānuvidhāyitvāt kāryasya so'pi tathā | yadyapi

tamo-guṇo'pi tasya kāraṇaṁ tathāpi duḥkhe pravṛttau ca rajasa eva prādhānyāt tasyaiva nirdeśaḥ | etena sāttvikyā vṛttyā rajasi kṣīṇe so'pi kṣīyata ity uktam |

athavā tasya katham anartha-mārge pravartakatvam ity ata āha rajo-guṇasya pravṛttyādi-lakṣaṇasya samudbhavo yasmāt | kāmo hi viśayābhilāṣātmakaḥ svayam udbhūto rajaḥ pravartayan puruṣaṁ duḥkhātmake karmaṇi pravartayati | tenāyam avaśyaṁ hantavya ity abhiprāyaḥ |

nanu sāma-dāna-bheda-daṇḍās catvāra upāyās tatra prathama-trikasyāsambhave caturtho daṇḍaḥ prayoktavyo na tu haṭhād evety aśaṅkya trayāṇāṁ asambhavaṁ vaktuṁ viśinaṣṭi mahāśano mahā-pāpmeti | mahad aśanam asyeti mahāśanaḥ |

yat pṛthivyāṁ vrīhi-yavaṁ hiraṇyāṁ paśavaḥ striyaḥ |
nālam ekasya tat sarvam iti matvā śamaṁ vrajet || iti smrteḥ |

ato na dānena sandhātuṁ śakyaḥ | nāpi sāma-bhedābhyāṁ yato mahā-pāpmātyugraḥ | tena hi balāt prerito'niṣṭa-phalam api jānan pāpaṁ karoti | ato viddhi jānihi enaṁ kāmam iha saṁsāre vairiṇam |

tad etat sarvaṁ vivṛtaṁ **vārtika-kāraṇi** ātmaivedam agra āsīt iti śruti-vyākhyāne –

pravṛttau ca nivṛttau ca yathoktasyādhikāriṇaḥ |
svāntrye sati saṁsāra-sṛtau kasmāt pravartate ||
na tu niḥśeṣa-vidhvasta-saṁsārānārtha-vartmani |
nivṛtti-lakṣaṇe vācyāṁ kenāyaṁ preriyate'vaśaḥ ||
anartha-paripākatvam api jānan pravartate |
pāranantryam rte dṛṣṭā pravṛttir nedrśi kvacit ||
tasmāc chreyorthinaḥ puṁsaḥ prerako'niṣṭa-karmaṇi |
vaktavyas tan-nirāsārtham ity arthā syāt parā śrutiḥ ||
anāpta-puruṣārtho'yaṁ niḥśeṣānārtha-saṅkulaḥ |
ity akāmayatānāptān pumarthān sādhanair jaḍaḥ ||
jihāsati tathānarthān avidvān ātmani śritān |
avidyodbhūta-kāmaḥ sann atho khalv iti ca śrutiḥ ||
akāmataḥ kriyāḥ kāścid dṛśyante neha kasyacit |
yad yad dhi kurute jantus tat-tat-kāmasya ceṣṭitam ||
kāma eṣa krodha eṣa ity ādi-vacanaṁ smrteḥ |
pravartako nāparo'taḥ kāmād anyaḥ pratīyate || iti |

akāmata iti **manu**-vacanam | anyat spaṣṭam ||37||

viśvanāthaḥ : eṣa kāma eva viśayābhilāṣātmakaḥ puruṣaṁ pāpe pravartayati tenaiva prayuktaḥ puruṣaḥ pāpaṁ caratīty arthaḥ | eṣa kāma eva pṛthaktvena dṛśyamāna eṣa pratyakṣaḥ krodho bhavati | kāma eva kenacit pratihato bhūtvā krodhākāreṇa pariṇamatīty arthaḥ | kāmo rajo-guṇa-samudbhava ity rājasāt kāmād eva tāmasaḥ krodho jāyate ity arthaḥ | kāmasya apekṣita-pūraṇena nivṛtṭiḥ syād iti cen nety āha mahāśano mahad aśanaṁ yasya saḥ |

yat pṛthivyāṁ vrīhi-yavaṁ hiraṇyāṁ paśavaḥ striyaḥ |

nālam ekasya tat sarvam iti matvā samaṁ vrajet || iti smṛteḥ |

kāmasyāpekṣitam pūrayitum aśakyam eva | nanu dānena sandhātum aśakyaś cet sāma-
bhedābhyāṁ sa sva-vaśīkartavyaḥ | tatrāha mahā-pāpmātyugraḥ ||37||

baladevaḥ : tatrāha bhagavān kāma iti | kāmaḥ prāktana-vāsanā-hetukaḥ śabdādi-
viśayako'bhilāṣaḥ puruṣaṁ pāpe prerayati tad anicchum api so'sya preraka ity arthaḥ |
nanv abhicārādaḥ krodo'pi prerako dṛṣṭaḥ sa cendriyasyety ādaubhavatāpi pṛthag ukta iti
cet, satyam | na sa tasmāt pṛthak, kintv eṣa kāma eva kenacit cetanena pratihataḥ krodo
bhavati | dugdham ivāmlena yuktaṁ dadhi | kāma-jaya eva krodo-jaya iti bhāvaḥ |
kīdrśaḥ kāma ity āha rajo-guṇeti | sattva-vṛddhyā rajasi nirjite kāmo nirjitaḥ syād ity
arthaḥ | na cāpekṣita-pradānena kāmasya nivṛttir ity āha mahāśana iti |

yat pṛthivyāṁ vrīhi-yavaṁ hiraṇyāṁ paśavaḥ striyaḥ |
nālam ekasya tat sarvam iti matvā samaṁ vrajet || iti smaraṇāt |

na ca sāmānā bhedenā vā sa vaśībhaved ity āha mahāpāpmeti | yo'tyugro viveka-jñāna-
vilopena niśiddhe'pi pravartayati tasmād iha dāna-yoge eṇaṁ vairiṇaṁ vidhi tathā ca
jñānādibhis tribhir upāyaiḥ sandhātum aśakyatvād vaksyamāṇena daṇḍena sa hantavya iti
bhāvaḥ | īśvaraḥ karmāntaritaḥ parjanyaavat sarvatra prerakaḥ | kāmas tu svayam eva
pāpmāgre iti tathoktam ||37||

Verse 38

धूमेनाव्रियते वह्निर्यथादर्शो मलेन च ।
यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥३८॥

dhūmenāvriyate vahnir yathā-darśo malena ca |
yatholbenāvṛto garbhas tathā tenedam āvṛtam ||38||

śrīdharāḥ : kāmasya vairitvaṁ darśayati dhūmeneti | dhūmena sahajena yathā vahnir
āvriyate ācchādyate | yathā cādarśo malenāgantukena | yathā colbena garbhavestāna-
carmaṇā garbhaḥ sarvato niruddha āvṛtaḥ | tathāprakāra-trayenāpi tena kāmenāvṛtam
idam ||38||

madhusūdanaḥ : tasya mahā-pāpmatvena vairitvam eva dṛṣṭāntaiḥ spaṣṭayati dhūmeneti |
tatra śarīrārambhāt prāg-antaḥ-karaṇa-sthālabdha-vṛttikatvāt sūkṣmaḥ kāmaḥ
śarīrārambhakeṇa karmaṇā sthūla-śarīrāvacchinne labdha-vṛttike'ntaḥkaraṇe
kṛtābhivyaktiḥ san sthūlo bhavati | sa eva viśayasya cintyamānatāvasthāyāṁ punaḥ punar
udricyamānaḥ sthūlataro bhavati | sa eva punar viśayasya bhujyamānatāvasthāyāṁ
atyantodrekaṁ prāptaḥ sthūlatamo bhavati | tatra prathamāvasthāyāṁ dṛṣṭāntaḥ -- yathā
dhūmena sahabenāprakāśātmakena prakāśātmako vahnir āvriyate | dvitīyāvasthāyāṁ
dṛṣṭāntaḥ – yathādarśo malenāsahajenādarśotpatty-anantaram udriktena | ca-kāro'vāntara-
vaidharmya-sūcanārtha āvriyate iti kriyānukarṣaṇārthaś ca | ṛtīyāvasthāyāṁ dṛṣṭāntaḥ –
yatholbena jarāyuṇā garbha-veṣṭana-carmaṇātisthūlena sarvato nirudhyāvṛtas tathā
prakāra-trayenāpi tena kāmenedam āvṛtam |

atra dhūmenāvṛto'pi vahnir dāhādi-lakṣaṇaṁ sva-kāryaṁ karoti | malenāvṛtas tv ādarśaḥ
pratibimba-grahaṇa-lakṣaṇaṁ svakāryaṁ na karoti | svacchatā-dharma-mātra-tirodhānāt
svarūpatas tūpalabhyata eva | ulbenāvṛtas tu garbho na hasta-pādādi-prasāraṇa-rūpaṁ sva-
kāryaṁ karoti na vā svarūpata upalabhyata iti viśeṣaḥ ||38||

viśvanāthaḥ : na ca kasyacid evāyaṁ vairy api tu sarvasyaiveti sa-drṣṭāntam āha
dhūmeneti | kāmasyāgādhatve gādhatve'tigādhatve ca krameṇa drṣṭāntāḥ | dhūmenāvṛto'pi
malino vahnir dāhādi-lakṣaṇaṁ sva-kāryaṁ tu karoti | malenāvṛto darpaṇaṁ tu svacchatā-
dharma-tirodhānād bimba-grahaṇaṁ sva-kāryaṁ na karoti svarūpatas tūpalabhyate |
ulbena jarāyūṇāvṛto garbhas tu sva-kāryaṁ kara-caraṇādi-prasāraṇaṁ na karoti, na vā
svarūpata upalabhyata iti | evaṁ kāmasyāgādhatve paramārtha-smaraṇaṁ kartuṁ śaknoti |
gādhatve na śaknotīti gādhatve tv acetanam eva syād idam jagad eva ||38||

baladevaḥ : mṛdu-madhyā-tīvra-bhāvena trividhasya kāmasya dhūma-malolbaneti
krameṇa drṣṭāntān āha dhūmenet | yathā dhūmenāvṛto'nujjvalo'pi vahnir auṣṇādikam
kiñcit karoti malenāvṛto darpaṇaḥ svacchatā-tirodhānāt pratibimbanā na śaknoti grahītuṁ
ulbena jarā-guṇāvṛto garbhas tu pādādi-prasāraṇaṁ na śaknoti kartuṁ na copalabhyate |
tathā mṛdunā kāmenāvṛtaṁ jñānaṁ kathamcit tattvārthaṁ grahītuṁ śaknoti
madhyenāvṛtaṁ na śaknoti | tivreṇāvṛtaṁ tu prasartum api na śaknoti, na ca pratīyata ity
arthaḥ ||38||

Verse 39

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।
कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥३९॥

āvṛtaṁ jñānam etena jñānino nitya-vairiṇā |
kāma-rūpeṇa kaunteya duṣpūreṇānalena ca ||39||

śrīdharāḥ : idam śabda-nirdiṣṭam darśayan vairitvaṁ sphuṭayati āvṛtam iti | idam viveka-
jñānam etena āvṛtam | ajñasya khalu bhoga-samaye kāmaḥ sukha-hetur eva | pariṇāme tu
vairitvaṁ pratipadyate | jñāninaḥ punas tat-kālam apy anarthānusandhānād duḥkha-hetur
eveti nitgya-vairiṇety uktam | kiṁ ca viśayaḥ pūryamāṇo'pi yo duṣpūrah | āpūryamāṇaṁ
tu śoka-santāpa-hetutvād anala-tulyaḥ | anena sarvān prati nitya-vairitvam uktam ||39||

madhusūdanaḥ : tathā tenedam āvṛtam iti saṅgraha-vākyaṁ vivṛṇoty āvṛtam iti |
jñāyate'neneti jñānam antaḥkaraṇaṁ viveka-vijñānaṁ veda-śabda-nirdiṣṭam etena
kāmenāvṛtam | tathāpy āpātataḥ sukha-hetutvād upādeyaḥ syād ity ata āha jñānino nitya-
vairiṇā | ajño hi viśaya-bhoga-kāle kāmaṁ mitram iva paśyaṁs tat-kārye duḥkhe prāpte
vairitvaṁ jānāti kāmenāham duḥkhitvam āpādita iti | jñānī tu bhoga-kāle'pi jānāty
anenāham anarthe praveśita iti | ato vivekī duḥkhī bhavati bhoga-kāle ca tat-pariṇāme
cāneneti jñānino'sau nitya-vairīti sarvathā tena hantavya evety arthaḥ |

tarhi kiṁ svarūo'sāv ity ata āha kāma-rūpeṇa | kāma icchā ṛṣṇā saiva rūpaṁ yasya tena |
he kaunteyeti sambandhāviṣkāreṇa premāṇaṁ sūcayati | nanu vivekino hantavyo'py
avivekina upādeyaḥ syād ity ata āha duṣpūreṇānalena ca | ca-kāra upamārthaḥ | na
vidyate'lam paryāptir yasyety analo vahnīḥ | sa yathā haviṣā pūrayitum aśakyas tathāyam

api bhogenety arthaḥ | ato nirantaram santāpa-hetutvād vivekina ivāvivekino'pi heya evāsau | tathā ca **smṛtiḥ** –

na jātu kāmaḥ kāmānām upabhogena śāmyati |
haviṣā kṛṣṇa-vartmeva bhūya evābhivardhate || [BhP 9.19.14] iti |

athavecchāyā viṣaya-siddhi-nivartyatvād icchā-rūpaḥ kāmo viṣaya-bhogena svayam eva nivartisyate kim tatrāti-nirbandhenety ata uktam duṣpūreṇānalena ceti | viṣaya-siddhyā tat-kālam icchātirodhāne'pi punaḥ prādurbhāvān na viṣaya-siddhir icchā-nivartikā | kintu viṣaya-doṣa-dṛṣṭir evatatheti bhāvaḥ ||39||

viśvanāthaḥ : kāma eva hi jīvasyāvidyety āha āvṛtam iti | nitya-vairiṇy ato'sau sarva-prakāreṇa hantavya iti bhāvaḥ | kāma-rūpeṇa kāmākāreṇājñānenety arthaḥ | ca-kāra ivārthe | analo yathā haviṣā pūrayitum acakyaṣ tathā kāmo'pi bhogenety arthaḥ | yad uktam –

na jātu kāmaḥ kāmānām upabhogena śāmyati |
haviṣā kṛṣṇa-vartmeva bhūya evābhivardhate || [BhP 9.19.14] iti ||39||

baladevaḥ : uktam artham sphuṭayati āvṛtam iti | anena kāma-rūpeṇa nitya-vairiṇā jñānino jīvasya jñānam āvṛtam iti sambandhaḥ | ajñasya viṣaya-bhoga-samaye sukhatvāt suhṛd api kāmas tat-kārye duḥkhe sati vairiḥ syād vijñasya tu tat-samaye'pi duḥkhānusandhānād duḥkha-hetur eveti nitya-vairiṇety uktiḥ | tasmāt sarvathā hantavya iti bhāvaḥ | kim ca duṣpūreṇeti | ca-śabda ivārthaḥ | tatrānalo yathā haviṣā pūrayitum aśakyaṣ tathā bhogena kāma ity arthaḥ | smṛtiś caivam āha—

na jātu kāmaḥ kāmānām upabhogena śāmyati |
haviṣā kṛṣṇa-vartmeva bhūya evābhivardhate || [BhP 9.19.14] iti |

tasmāt sarveṣāṃ sa nitya-vairīti ||39||

Verse 40

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते
एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥४०॥

indriyāṇi mano buddhir asyādhiṣṭhānam ucyate |
etair vimohayaty eṣa jñānam āvṛtya dehinam ||40||

śrīdharāḥ : idānīm tasyādhiṣṭhānam kathayan jayopāyam āha indriyāṇīti dvābhyām | viṣaya-darśana-śravaṇādibhiḥ saṅkalpenādhyavasāyena ca kāmasya āvirbhāvād indriyāṇi ca manaś ca buddhiś cāsyādhiṣṭhānam ucyate | etair indriyādibhir darśanādi-vyāpāravadbhir āśraya-bhūtair viveka-jñānam āvṛtya dehinam vimohayati ||40||

madhusūdanaḥ : jñāte hi śatror adhiṣṭhāne sukkena sa jetum śakyata iti tad-adhiṣṭhānam āha indriyāṇīti | indriyāṇi śabda-sparśa-rūpa-rasa-gandha-grāhakāṇi śrotrādīni vacanādāna-gamana-visargānanda-janakāni vāg-ādīni ca | manaḥ saṅkalpātmakam buddhir adhyavasāyātmikā ca | asya kāmasyādhiṣṭhānam āśraya ucyate | yata etair indriyādibhiḥ

sva-sva-vyāpāravadbhir āśrayair vimohayati vividhaṁ mohayati eṣa kāmo jñānam viveka-jñānam āvṛtyācchādyā dehinaṁ dehābhimāninam ||40||

viśvanāthaḥ : kvāsau tiṣṭhaty ata āha indriyāṅīti | asya vairiṇaḥ kāmasyādhiṣṭhānaṁ mahā-durga-rājadhānyaḥ | śabdādayo viṣayās tu tasya rājño deśā iti bhāvaḥ | etair indriyādibhir dehinaṁ jīvam ||40||

baladevaḥ : vairiṇaḥ kāmasya durgeṣu nirjiteṣu tasya jayaḥ sukara iti tāny āha indriyāṅīti | viṣaya-śravaṇādīnā saṅkalpenādhyavasāyena ca kāmasyābhivyakteḥ śrotrādīni ca manaś ca buddhiś ca tasyādhiṣṭhānaṁ mahā-durga-rājadhānī-rūpaṁ bhavati viṣayās tu tasya tasya janapadā bodhyāḥ | etair viṣaya-saṁcāribhir indriyādibhir dehinaṁ prakṛti-sṛṣṭa-dehavantaṁ jīvam ātma-jñānodyatam eṣa kāmo vimohayati ātma-jñāna-vimukhaṁ viṣaya-rasa-pravaṇaṁ ca karotīty arthaḥ ||40||

Verse 41

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।
पाप्मानं प्रजहि हेमं ज्ञानविज्ञाननाशनम् ॥४१॥

tasmāt tvam indriyāṅy ādau niyamy bharatarṣabha |
pāpmānaṁ prajahiḥy enaṁ jñāna-vijñāna-nāśanam ||41||

śrīdharaḥ : yasmād evaṁ tasmād iti | tasmād ādau vimohāt pūrvam evendriyāṅīni mano buddhiṁ ca niyamy pāpmānaṁ pāpa-rūpaṁ enaṁ kāmam hi sphuṭam prajahi ghātaya | yad vā prajahihi parityaja | jñānam ātma-viṣayaṁ | vijñānaṁ nididhyāsanajam | [tam eva dhīro vijñāya prajñāṁ kurvīta](#) iti śruteḥ ||41||

madhusūdanaḥ : yasmād evam | yasmād indriyādhiṣṭhānaḥ kāmo dehinaṁ mohayati tasmāt tvam ādau mohanāt pūrvam kāma-nirodhāt pūrvam iti vā | indriyāṅīni śrotrādīni niyamy vaśīkṛtya | teṣu hi vaśīkṛteṣu mano-buddhyor api vaśīkaraṇam sidhyati saṅkalpādhyavasāyayor bāhyendriya-pravṛtti-dvāraivānartha-hetutvāt | ata indriyāṅīni mano buddhir iti pūrvam pṛthaṅ-nirdiśyāpihendriyāṅīty etāvad uktam | indriyatvena tayor api saṅgraho vā | he bharatarṣabha mahā-varṣa-prabhūtatvena samartho'si | pāpmānaṁ sarva-pāpa-mūla-bhūtam enaṁ kāmam vairiṇam prajahihi parityaja hi sphuṭam prajahi prakarṣeṇa mārayeti vā | jahi śatrum ity upasaṁhārāc ca | jñānaṁ śāstrācāryopadeśa-jam parokṣam vijñānam aparokṣam tat-phalaṁ tayor jñāna-vijñānayoḥ śreyaḥ-prāpti-hetvor nāśanam ||41||

viśvanāthaḥ : vairiṇaḥ khalv āśraye jite sati vairī jiyata iti nītir ataḥ kāmasyāśrayeṣv indriyādiṣu yathottaraṁ durjayatvādhikyam | ataḥ prathama-prāptānīndriyāṅīni durjayāny apy uttarāpekṣayā sujayāni | prathamam te jīyantām ity āha tasmād iti | indriyāṅīni niyamyena yadyapi para-strī-para-dravyādy-apaharaṇe durnivāraṁ mano gacchaty eva | tad api tatra tatra netra-śrotra-kara-caraṇādīndriya-vyāpāra-stha-gaṇanād indriyāṅīni na gamayety arthaḥ | pāpmānam atyugraṁ kāmam jahītīndriya-vyāpārastha-gaṇanam atikālena mano'pi kāmād vicyutaṁ bhavātīti bhāvaḥ ||41||

baladevaḥ : yasmād ayaṁ kāma-rūpo vairī nikhilendriya-vyāpāra-virati-rūpāyatma-jñānāyodyatasya viṣaya-rasa-pravaṇair indriyair jñānam āvṛnoti tasmāt prakṛti-sṛṣṭa-

dehādīmāms tvam ādāv ātma-jñānodayāyārambha-kāla evendriyāṇi sarvāṇi tad-vyāpāra-
rūpe niṣkāme karma-yoge niyamyā pravaṇāni kṛtvā enaṁ pāpmānaṁ kāmaṁ śatruṁ
prajahi vināśaya | hi yasmāḥ jñānasya śāstrīyasya dehādi-viviktātma-viśayakasya vijñānasya
ca tādr̥g-ātmānubhavasya nāśanam āvarakam ||41||

Verse 42

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।
मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥४२॥

indriyāṇi parāṇy āhur indriyebhyaḥ param manaḥ |
manasas tu parā buddhir yo buddheḥ paratas tu saḥ ||42||

śrīdharah : yatra citta-praṇidhānena indriyāṇi niyantum śakyante, tad ātma-svarūpaṁ
dehādibhyo vivicya darśayati indriyāṇīti | indriyāṇi dehādibhyo grāhyebhyaḥ parāṇi
śreṣṭhāny āhuḥ sūkṣmatvāt prakāśakatvāc ca | ateva tad-vyatiriktatvam apy arthād uktaṁ
bhavati | indriyebhyaś ca saṅkalpātmakam manaḥ param tat-pravartakatvāt | manasas tu
niścayātmikā buddhiḥ parā | niścaya-pūrvakatvāt saṅkalpasya | yas tu buddheḥ paratas tat-
sākṣitvenāvasthitaḥ sarvāntaraḥ sa ātmā | taṁ vimohayati dehinam iti dehi-śabdokta ātmā
sa iti parāmr̥ṣyate ||42||

madhusūdanaḥ : nanu yathā kathamcid bāhyendriya-niyama-sambhave'py āntara-tr̥ṣṇā-
tyāgo'tiduṣkara iti cen, na | [raso'py asya param dṛṣṭvā nivartate](#) [Gītā 2.59] ity atra para-
darśanasya rasābhidhānīyaka-tr̥ṣṇā-tyāga-sādhanasya prāg-ukteḥ | tarhi ko'sau paro yad-
darśanāt tr̥ṣṇā-nivṛttir ity āśaṅkya śuddham ātmānaṁ para-śabda-vācyam dehādibhyo
vivicya darśayati indriyāṇīti | śrotṛādīni jñānendriyāṇi pañca sthūlam jaḍam paricchinnam
bāhyam ca deham apeksya parāṇi sūkṣmatvāt prakāśakatvād vyāpakatvād antaḥsthatvāc ca
prakṛṣṭāny āhuḥ paṇḍitāḥ śrutayo vā | tathendriyebhyaḥ param manaḥ saṅkalpa-
vikalpātmakam tat-pravartakatvāt | tathā manasas tu parā buddhir adhyavasāyātmikā |
adhyavasāyo hi niścayas tat-pūrvaka eva saṅkalpādir mano-dharmaḥ | yas tu buddheḥ
paratas tad-bhāsakatvenāvasthito yaṁ dehinam indriyādibhir āśrayair yuktaḥ kāmo
jñānāvaraṇa-dvāreṇa mohayātīty uktaṁ sa buddher draṣṭā para ātmā | sa eṣa iha praviṣṭaḥ
itivad dvyavahitasyāpi dehinas tadā parāmarśaḥ | atrārthe **śrutih** –

[indriyebhyaḥ parā hy arthā arthebhyaś ca param manaḥ |](#)
[manasas tu parā buddhir buddher ātmā mahān paraḥ ||](#)
[mahataḥ parama-vyaktam avyaktāt puruṣaḥ paraḥ |](#)
[puruṣān na param kimcid sā kāṣṭhā sā parā gatiḥ ||](#) [KaṭhU 1.3.10-11] iti |

atrātmanaḥ paratvasyaiva vākya-tātparya-viśayatvād indriyādi-paratvasyāvivakṣitatvād
indriyebhyaḥ parā arthā iti sthāne'rthebhyaḥ parāṇindriyāṇīti vivakṣābhedenā bhagavad-
uktaṁ na virudhyate | buddher asmad-ādi-vyaṣṭi-buddheḥ sakāśān mahān ātmā samaṣṭi-
buddhi-rūpaḥ paraḥ [mano mahān matir brahma pūr buddhiḥ khyātir īśvaraḥ](#) iti [vāyu-
purāṇa](#)-vacanāt | mahato hairaṇyagarbhyā buddheḥ param avyaktam avyākṛtaṁ sarva-
jagad-bījam māyākhyam [māyam tu prakṛtiṁ vidyād](#) iti śruteḥ | [tad dhedaṁ tarhy
avyākṛtam āsīt](#) iti ca | avyaktāt sakāśāt sakala-jaḍa-varga-prakāśakaḥ puruṣaḥ pūrṇa ātmā
paraḥ | tasmād api kaścid anyāḥ paraḥ syād ity ata āha puruṣān na param kimcid iti | kuta
evam yasmāt sā kāṣṭhā samāptiḥ sarvādhiṣṭhānatvāt | sā parā gatiḥ | [so'dhvanāḥ pāram](#)

āpnoti tad viṣṇoḥ paramam padam ity ādi-śruti-prasiddhā parā gatiḥ api saivety arthaḥ |
tad etat sarvaṁ yo buddheḥ paratas tu sa ity anenoktam ||42||

viśvanāthaḥ : na ca prathamam eva mano-buddhi-jaye yatanīyam aśakyatvād ity āha
indriyāṇi parāṇīti | daśa-dig-vijayibhir api vīrair durjayatvād atibalatvena śreṣṭhānīty
arthaḥ | indriyebhyaḥ sakāśād api prabalatvān manaḥ param | svapne khalv indriyeṣv api
naṣṭeṣv anaśvaratvād iti bhāvaḥ | manasaḥ sakāśād api parā prabalā buddhir vijñāna-rūpā |
susuptau manasy api naṣṭe tasyāḥ sāmānyākārāyā anaśvaratvād iti bhāvaḥ | tasya buddheḥ
sakāśād api parato balādhikeyena yo vartate, tawśyām api jñānābhyāsenā naṣṭāyām satyām
yo virājata ity arthaḥ | sa tu prasiddho jīvātmā kāmasya jetā | tena vastutaḥ sarvato'py
atiprabalena jīvātmanā indriyādīn vijitya kāmo vijetum śakya eveti nātrāsambhāvanā
kāryeti bhāvaḥ ||42||

baladevaḥ : nanu mudrita-yantrāmbu-nyāyena niṣkāma-karma-pravaṇatayendriya-
niyamane kāma-kṣatir iti tvayā pradarsitam | atha daihika-karma-kāle mukta-yantrāmbu-
nyāyenendriya-vṛtti-prasāre kāmasya punar ujñivatāpattiḥ syād iti tatra **raso'py asya param
dṛṣtvā** [Gītā 2.59] iti pūrvopadiṣṭena viviktātmānubhavana niḥśeṣā tasya kṣatiḥ syād iti
darśayati indriyāṇīti dvābhyām |

pāñcabhautikād dehād indriyāṇi parāṇy āhur paṇḍitāḥ | tac cālīkatvāt tato'tisūkṣmatvāt
tad-vināśe'vināśac ca | indriyebhyaḥ manaḥ param jāgare teṣāṁ pravartakatvāt svapne teṣu
svasmin vilīneṣu rājya-kartṛtvena sthitatvāc ca | manasas tu buddhiḥ parā, niścayātmaka-
buddhi-vṛttyaiva saṅkalpātmaka-mano-vṛtतेḥ prasarāt | yas tu buddher api parato'sti, sa
dehī jīvātmā cit-svarūpo dehādi-buddhy-antar-viviktayānubhūtaḥ san niḥśeṣa-kāma-kṣati-
hetur bhavatīti | kaṭhās caivam paṭhanti –

indriyebhyaḥ parā hy arthā arthebhyas ca param manaḥ |
manasas tu parā buddhir buddher ātmā mahān paraḥ || ity ādi |

asyārthaḥ – indriyebhyo'rthā viṣayās tad-ākarsikatvāt parāḥ pradhāna-bhūtāḥ |
viṣayendriya-vyavahārasya mano-mūlatvād arthebhyo manaḥ param viṣaya-bhogasya
niścaya-pūrvakatvāt saṁśayātmakān manaso manaḥ param viṣaya-bhogasya niścaya-
pūrvakatvāt saṁśayātmakān manaso niścayātmikā buddhiḥ parā buddher
bhogopakaraṇatvāt tasyāḥ sakāśād bhoktātmā jīvaḥ paraḥ sa cātmā mahān
dehendriyāntaḥkaraṇa-svāmīti daihikam karma tu pūrvābhyāsa-vaśac cakra-bhramitvat
setsyati ||42||

Verse 43

एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।
जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥४३॥

evam buddheḥ param buddhvā saṁstabhyātmānam ātmanā |
jahi śatrum mahā-bāho kāma-rūpaṁ durāsadam ||43||

śrīdharāḥ : upasamharati evam iti | buddher eva viṣayendriyādi-janyāḥ kāmādi-vikriyāḥ |
ātmā tu nirvikāras tat-sākṣīty evam buddheḥ paramātmānam buddhvātmanaivam ṭṛtayā

niścīyātmikayā buddhyātmānaṁ manaḥ saṁstabhya niścalaṁ kṛtvā kāma-rūpiṇaṁ śatruṁ
jahī māraya | durāsadaṁ duḥkhenāsādanīyaṁ durvijñeyam ity arthaḥ ||43||

sva-dharmaṇa yam ārādhya bhaktyā muktim itā budhāḥ |
tat kṛṣṇaṁ paramānandaṁ toṣayet sarva-karmabhiḥ ||

*iti śrīdhara-svāmi-kṛtāyām bhagavad-gītā-ṭīkāyām subodhinyām
karma-yogo nāma ṭṛtīyo'dhyāyaḥ ||3||*

madhusūdanaḥ : phalitam āha evam iti | **raso'py asya param dṛṣtvā nivartate** ity atra yaḥ
para-śabdenoktas tam evambhūtaṁ pūrṇam ātmānaṁ buddheḥ param buddhvā
sākṣātkṛtya saṁstabhya sthīrītkṛtyātmānaṁ mana ātmanaitādṛśa-niścayātmikayā buddhyā
jahī māraya śatruṁ sarva-puruṣārtha-śātaṇaṁ he mahābāho mahā-bāhor hi śatru-
māraṇaṁ sukaram iti योग्याṁ sambodhanam | kāma-rūpaṁ ṭṛṣṇā-rūpaṁ durāsadaṁ
duḥkhenāsādanīyaṁ durvijñeyāneka-viśeṣam iti yatnādhiḥyāya viśeṣaṇam ||43||

*iti śrīmat-paramahansa-parivrājakācārya-śrī-viśveśvara-sarasvatī-pāda-śiṣya-
śrī-madhusūdana-sarasvatī-viracitāyām śrīmad-bhagavad-gītā-gūḍhārtha-
dīpikāyām karma-yogo nāma
ṭṛtīyo'dhyāyaḥ ||3||*

viśvanāthaḥ : upasaṁharati evam iti | buddheḥ param jīvātmānaṁ buddhvā
sarvopādhibhyaḥ pṛthak-bhūtaṁ jñātvā ātmanā svenaivāmānaṁ svam saṁstabhya
niścalaṁ kṛtvā durāsadaṁ durjayam api kāmaṁ jahī nāśaya ||43||

adhyāye'smin sādhanasya niškāmasyaiva karmaṇaḥ |
prādhānyam ūce tat-sādhyā-jñānasya guṇatām vadan ||
iti sārārtha-darśinyām harṣiṇyām bhakta-cetasām |
ṭṛtīyaḥ khalu gītāsu saṅgataḥ saṅgataḥ satām ||

||3||

baladevaḥ : evam iti | evam mad-upadeśa-vidhayā buddheś ca param dehādi-nikhila-jada-
varga-pravartakatvād viviktaṁ sukha-cid-ghanam jīvātmānaṁ buddhvānubhūyety arthaḥ |
ātmanā īdṛśa-niścayātmikayā buddhyātmānaṁ manaḥ saṁstabhya tādṛṣy ātmani sthīraṁ
kṛtvā kāma-rūpaṁ śatruṁ jahī nāśaya | durāsadaṁ durdharsam api | mahā-bāho iti prāgyat
||43||

niškāmaṁ karma mukhyaṁ syād gauṇam jñānaṁ tad-udbhavam |
jīvātma-dṛṣtvā ity eṣa ṭṛtīyo'dhyāya-nirṇayaḥ ||

iti śrīmad-bhagavad-gītopaniṣad-bhāṣye ṭṛtīyo'dhyāyaḥ
||3||