

## atha caturtho'dhyāyaḥ

Verse 1

श्रीभगवान् उवाच  
इमं विवस्वते योगं प्रोक्तवान् अहमव्ययम् ।  
विवस्वान् मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत् ॥१॥

śrī-bhagavān uvāca

imam vivasvate yogaṁ proktavān aham avyayam |  
vivasvān manave prāha manur ikṣvākave'bravīt ||1||

śrīdharah :

āvīrbhāva-tirobhāvāv āviṣkartuṁ svayaṁ hariḥ |  
tattvaṁ pada-vivekārthaṁ karma-yogaṁ praśamsati ||

evam tāvad adhyāya-dvayena karma-yogopāyaka-jñāna-yogo mokṣa-sādhanatvenoktaḥ |  
tad evaṁ brahmārpaṇādi-guṇa-vidhānena tattvaṁ padārtha-vivekādinā ca prapañciṣyan  
prathamam tāvat parasparāprāptatvena stuvan bhagavān uvāca imam iti tribhiḥ | avyaya-  
phaladvād avyayam | imam yogaṁ purāham vivasvata ādityāya kathitavān | sa ca sva-  
putrāya manave śrāddha-devāya | sa ca manuḥ sva-putrāyekṣvākave'bravīt ||1||

**madhusūdanaḥ** : yadyapi pūrvam upeyatvena jñāna-yogas tad-upāyatvena ca karma-yoga  
iti dvau yogau kathitau tathāpi **ekam sānkhyam ca yogaṁ ca paśyati sa paśyati** [Gītā 5.6]  
ity anyā diśā sādhyā-sādhanayoḥ phalaikyād aikyam upacarya sādhanā-bhūtaṁ karma-  
yogaṁ sādhyā-bhūtaṁ ca jñāna-yogaṁ aneka-vidhā-guṇa-vidhānāya stauti vaṁśa-  
kathanena bhagavān |

imam adhyāya-dvayenoktaṁ yogaṁ jñāna-niṣṭhā-lakṣaṇaṁ karma-niṣṭhopāya-labhyaṁ  
vivasvate sarva-kṣatriya-vaṁśa-bīja-bhūtāyādityāya proktavān prakarṣeṇa sarva-  
sandehocchedādi-rūpeṇoktavān aham bhagavān vāsudevaḥ sarva-jagat-paripālakaḥ  
sargādi-kāle rājñāṁ balādhānena tad-adhīnaṁ sarvaṁ jagat pālayitum | katham anena  
balādhānam iti viśeṣeṇena darśayati -- avyayam avyaya-veda-mūlatvād avyaya-phaladvāc ca  
na vyeti sva-phalād ity avyayam avyabhicāri-phalam | tathā caitādṛṣeṇa balādhānam  
śakyam iti bhāvaḥ |

sa ca mama śiṣyo vivasvān manave vaivasvatāya sva-putrāya prāha | sa ca manur ikṣvākave  
sva-putrāyādi-rājyābravīt | yadyapi prati manvantaraṁ svāyambhuvādi-sādhāraṇo'yaṁ  
bhāgavad-updeśas tathāpi sāmpratika-vaivasvata-manvantarābhi-prāyeṇādityam ārabhya  
sampradāyo gaṇitaḥ ||1||

viśvanāthaḥ :

turye svāvīrbhāva-hetor nityatvaṁ janma-karmaṇoḥ |  
svasyoktiṁ brahma-yajñādi-jñānotkarṣa-prapañcam ||

adhyāya-dvayenoktaṁ niṣkāma-karma-sādhyam jñāna-yogaṁ stauti imam iti ||1||

**baladevaḥ :**

turye svābhivyakti-hetum̐ sva-lilā-  
nityatvaṁ sat-karmasu jñāna-yogam |  
jñānasyāpi prāy yan-māhātmyam uccaiḥ  
prākhyad devo devakīnandano'sau ||

pūrvādhyāyābhyāṁ uktaṁ jñāna-yogaṁ karma-yogaṁ caika-phalatvād ekikṛtya tad-  
vaṁśam̐ kīrtayan stauti imam̐ iti | imam̐ tvāṁ sūryāyāham̐ proktavān | avyayaṁ nityaṁ  
vedārtahtvān naveyeti sva-phalādityavyabhicāri-phalatvāc ca | sa ca mac-chiṣyo vivasvān  
sva-putrāya manave vaivasvatāya prāha | sa ca manur ikṣvākave sva-putrāyābravīt ||1||

Verse 2

एवं परम्पराप्राप्तमिमं राजर्षयो विदुः ।  
स कालेनेह महता योगो नष्ट परन्तप ॥२॥

evam̐ paramparā-prāptam̐ imam̐ rājarṣayo viduḥ |  
sa kāleneha mahatā yogo naṣṭaḥ parantapa ||2||

**śrīdharah :** evam̐ iti | evam̐ rājānaś ca te ṣayaś ceti | anye'pi rājarṣayo nimi-pramukhāḥ |  
sva-pitrādibhir̐ ikṣvāku-pramukhaiḥ protkam̐ imam̐ yogam̐ vidur̐ jānanti sma |  
adyatanānām̐ ajñāne kāraṇam̐ āha he parantapa śatru-pātana ! sa yogaḥ kāla-vaśād̐ iha  
loke naṣṭo vicchinnaḥ ||2||

**madhusūdanaḥ :** evam̐ ādityam̐ ārabhya guru-śiṣya-paramparayā prāptam̐ imam̐ yogam̐  
rājānaś ca ta ṣayaś ceti rājarṣayaḥ prabhutve sati sūkṣmārtha-nirīkṣaṇa-kṣamā nimi-  
pramukhāḥ sva-pitrādi-proktaṁ viduḥ | tasmād̐ anādi-veda-mūlatvenānanta-  
phalatvenānādi-guru-śiṣya-paramparā-prāptatvena ca kṛtrimatva-śaṅkānāspadatvān mahā-  
prabhāvo'yaṁ yogaḥ iti śraddhātiśayāya stūyate |

sa evam̐ mahā-prayojano'pi yogaḥ kālena mahatā dīrghheṇa dharmā-hrāsa-kareṇehedānīm̐  
āvayor̐ vyavahāra-kāle dvāparānte durbalān̐ ajitendriyān̐ anadhikāriṇaḥ prāpya kāma-  
krodhādibhir̐ abhibhūyamāno naṣṭo vicchinna-sampradāyo jātaḥ | taṁ vinā  
puruṣārthāprāpter̐ aho daurbhāgyam̐ lokasyeti śocati bhagavān | he parantapa ! param̐  
kāma-krodhādi-rūpaṁ śatru-gaṇam̐ śauryeṇa balavatā vivekena tapasā ca bhānur̐ iva  
tāpayatīti parantapaḥ śatru-tāpano jitendriya ity arthaḥ | urvaśy-upekṣaṇādy-adbhuta-  
karma-darśanāt | tasmāt̐ tvāṁ jitendriyatvād̐ atrādhikārīti sūcayati ||2||

**viśvanāthaḥ :** Nothing.

**baladevaḥ :** evam̐ vivasvantam̐ ārabhya guru-śiṣya-paramparayā prāptam̐ iimam̐ yogam̐  
rājarṣayaḥ sva-pitrādibhir̐ ikṣvāku-prabhṛtibhir̐ upadiṣṭam̐ viduḥ | iha loke naṣṭo  
vicchinna-sampradāyaḥ ||2||

Verse 3

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ।  
भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥३॥

sa evāyaṁ mayā te'dya yogaḥ proktaḥ purātanaḥ ।  
bhakto'si me sakhā ceti rahasyaṁ hy etad uttamam ॥3॥

**śrīdharah** : sa evāyam iti | sa evāyaṁ yogo'dya vicchinne sampradāye sati punaś ca te tubhyam uktaḥ | yatas tvam mama bhakto'si sakhā ca | anyasmai mayā nocyate | hi yasmād etad uttamaṁ rahasyam ॥3॥

**madhusūdanaḥ** : ya evaṁ pūrvam upadiṣṭo'py adhikārya-bhāvād vicchinna-sampradāyo'bhūt | yaṁ vinā ca puruṣārtho na labhyate | sa evāyaṁ purātano'nādi-guru-paramparā-gato yogo'dya sampradāya-viccheda-kāle mayātisnigdhenā te tubhyaṁ prakarṣeṇoktaḥ | na tv anyasmai kasmaicit | kasmāt ? bhakto'si me sakhā ceti | iti-śabdo hetau | yasmāt tvam mama bhaktaḥ śaraṇāgatatve saty atyanta-prītimān sakhā ca samānavayāḥ snigdha-sahāyo'si sarvadā bhavasi atas tubhyam ukta ity arthaḥ anyasmai kuto nocyate tatrāha | hi yasmād etaj jñānam uttamaṁ rahasyam atigopyam ॥3॥

**viśvanāthah** : tvāṁ praty evāsyā proktatve hetuḥ : bhakto dāsaḥ sakhā ceti bhāva-dvayam | anyas tu arvācīnaṁ praty eva avaktavyatve hetū rahasyam iti ॥3॥

**baladevah** : sa eva tadānupūrvika-vacana-vācyo yogo mayā tvat-sakhenātisnigdhenā te tubhyaṁ mat-sakhāyeti snigdhāya proktas tvam me bhaktaḥ prapannaḥ sakhā cāsīti hetor na tv anyasmai kasmaicit | tatra hetuḥ rahasyam iti | hi yasmād uttamaṁ rahasyam iti gopyam etat ॥3॥

Verse 4

अर्जुन उवाच  
अपरं भवतो जन्म परं जन्म विवस्वतः ।  
कथमेतद्विजानीयां त्वमादौ प्रोक्तवान् इति ॥४॥

arjuna uvāca  
aparaṁ bhavato janma paraṁ janma vivasvataḥ |  
katham etad vijānīyāṁ tvam ādau proktavān iti ॥4॥

**śrīdharah** : bhagavato vivasvantaṁ prati yogopadeśāsambhavaṁ paśyann arjuna uvāca aparaṁ iti | aparaṁ arvācīnaṁ tava janma | paraṁ prāk kālīnaṁ vivasvato janma | tasmāt tavādhunātanatvāt cirantanāya vivasvate tvam ādau yogaṁ proktavān iti etat katham ahaṁ jānīyāṁ jñātum śaknuyāṁ ॥4॥

**madhusūdanaḥ** : yā bhagavati vāsudeve manuṣyatvenāsarvajñatvānityatvāśaṅkā mūrkhāṇāṁ tām apānetum anuvadann arjuna āśaṅkate – aparaṁ iti | aparaṁ alpa-kālīnam idānantanaṁ vasudeva-gr̥he bhavato janma śarīra-grahaṇaṁ vihīnaṁ ca manuṣyatvāt |

param bahu-kālinam sargādi-bhavam utkr̥ṣṭam ca devatvāt, vivasvato janma | atrātmano janmābhāvasya prāg-vyutpāditatvād dehābhiprāyeṇaivārjunasya praśnaḥ | ataḥ katham etad vijānīyam aviruddhārthatayā | etac chabdārtham eva vivṛṇoti | tvam ādau yogam proktavān iti | tvam idānīmtano manuṣyo'sarvajñaḥ sargādau pūrvatanāya sarvajñāyādityāya proktavān iti viruddhārtham etad iti bhavaḥ |

atrāyam nirgalito'rthaḥ | etad dehānavacchinnasya tava dehāntarāvachhedena vādityam pratyupadeṣṭṛtvam etad-dehena vā | nādyāḥ | janmāntarānubhūtasarvajñena smartum aśakyatvāt | anyathā mamāpi janmāntarānubhūta-smaraṇa-prasaṅgaḥ | tava mama ca manuṣyatvenāsarvajñatvāviśeṣāt | tad uktam abhiyuktaih [janmāntarānubhūtam ca na smaryate](#) iti | nāpi dvitīyaḥ sargādāv idānīmtanasya dehasyāsad-bhāvāt | tad evam dehāntareṇa sargādau sad-bhāvānupappattir ity asarvajñatvānityatvābhyām dvāv arjunasya pūrva-pakṣau ||4||

**viśvanāthaḥ** : uktam artham asambhavam pṛcchati aparam idānīntanam | param purātanam ataḥ katham etat pratyemīti bhavaḥ ||4||

**baladevaḥ** : kṛṣṇasya sanātanatve sārvejñe ca śaṅkamānān anabhijñān nirākartum arjuna uvāca aparam iti | aparam arvācīnam param parācīnam tasmād ādhunikas tvam prācīnāya vivasvate yogam uktavān ity etat katham aham vijānīyam pratīyam | ayam arthaḥ : na khalu sarveśvaratvena kṛṣṇam arjuno na vetti tasya narākhyā-tad-avatāratvena tādrūpyāt, [param dhāma param dhāma](#) ity ādi tad-uktes ca | na tv atat-sarvajña-viṣayām ajña-śaṅkām apākartum aparam ity ādi pṛcchati | sarveśvaraḥ sa yathā sva-tattvam vetti na tathānyaḥ | tatas tan-mukhāmbujād eva tad-rūpa-taj-janmādi parkāśanīyam loka-maṅgalāya | tad-artham sva-mahimānam pravadan vikatthanatayā sa nākṣepyaḥ, kintu stavanīya eva kṛpālutayā | tac ca manuṣākṛti-para-brahmaṇas tava rūpam janmādi ca loka-vilakṣaṇam kim-vidham kim-arthakam kim-kālam iti vijñasyāpy ajñavat praśno'yam ajña-śaṅkā-nirāsaka-prativacanārthaḥ ||4||

Verse 5

श्रीभगवान् उवाच

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।  
तान्यहं वेद सर्वाणि न त्वं वेत्थ परन्तप ॥५॥

śrī-bhagavān uvāca

bahūni me vyatītāni janmāni tava cārjuna |  
tāny aham veda sarvāṇi na tvam vettha parantapa ||5||

**śrīdharāḥ** : rūpāntareṇopadiṣṭavān ity abhiprāyeṇottaram śrī-bhagavān uvāca bahūnīti | tāny aham veda vedmi | alupta-vidyā-śaktitvāt | tvam tu na vettha na vetsi avidyāvṛttatvāt ||5||

**madhusūdanaḥ** : tatra sarvajñatvena prathamasya parihāram āha bahūnīti | janmāni līlā-deha-grahaṇāni loka-dṛṣṭy-abhiprāyeṇādityasyodayavan me mama bahūni vyatītāni tava cājñānīnaḥ karmārjitāni deha-grahaṇāni | tava cety upalakṣaṇam itareṣām api jīvānām, jīvaikyābhiprāyeṇa vā | he'rjuna ! ślokenārjuna-vṛkṣa-nāmnā sambodhayann āvṛta-

jñānatvaṁ sūcayati | tāni janmāny ahaṁ sarvajñaḥ sarva-śaktir īśvaro veda jānāmi sarvāṇi  
madiyāni tvadiyāny anyadiyāni ca | na tvam ajño jīvas tirobhūta-jñāna-śaktir vettha na  
jānāsi svīyāny api kim punaḥ parakīyāni | he parantapa ! paraṁ śatruṁ bheda-drṣṭyā  
parikalpya hantum pravṛtto'sīti viparīta-darśitatvād bhrānto'sīti sūcayati | tad anena  
sambodhana-dvayenāvaraṇa-vikṣepau dvāv apy ajñāna-dharmau darśitau ||5||

**viśvanāthaḥ** : avatārāntareṇopadiṣṭavān ity abhiprāyeṇāha bahūnīti | tava ceti yadā yadaiva  
mamāvatāras tadā mat-pārśadatvāt tavāpy āvirbhāvo'bhūd evety arthaḥ | veda vedmi  
sarveśvaratvena sarvajñatvāt | tvam na vettha mayaiva sva-līlā-siddhy-arthaṁ tvaj-  
jñānāvaraṇād iti bhāvaḥ | ataeva he parantapa ! sāmpratika-kuntī-putratvābhimāna-  
mātreṇaiva parān śatrūṁs tāpayasi ||5||

**baladevaḥ** : eka evāhaṁ **eko'pi san bahudhā yo'vabhāti** ity ādi śruty-uktāni nitya-siddhāni  
bahūni rūpāṇi vaidūryavad ātmani dadhānaḥ purā rūpāntareṇa taṁ pratyupadiṣṭavān iti  
bhāvenāha bhagavān bahūnīti | tava ceti mat-sakhatvāt tāvanti janmāni tavāpy abhūvann  
ity arthaḥ | na tvam vettheti | idānīm mayaivācintya-śaktyā sva-līlā-siddhaye tvaj-  
jñānācchādanād iti bhāvaḥ | etena sārvaṅjñyaṁ svasya darśitam | atra bhagavaj-janmanām  
vāstavatvaṁ bodhyam | bahūnītyādi śrī-mukhoktes tava ceti drṣṭāntāc ca | na ca  
janmākhyo vikāras tasyāgrima-vyākhyayā pratyākhyānāt ||5||

Verse 6

अजोऽपि सन्नव्ययात्मा भूतानामीश्वोऽपि सन् ।  
प्रकृतिं स्वामधिष्ठय संभवाम्यात्ममायया ॥६॥

ajo'pi sann avyayātmā bhūtānām īśvaro'pi san |  
prakṛtiṁ svām adhiṣṭhāya sambhavāmy ātma-māyayā ||6||

**śrīdharah** : nanu anādes tava kuto janma ? avināśinaś ca kathaṁ punar janma yena bahūni  
me vyatītānity ucyate | īśvarasya tava puṇya-pāpa-vihīnasya kathaṁ jīvavaj janmeti ? ata  
āha ajo'pīti | satyam evam | tathāpi ajo'pi janma-sūnyo'pi sann aham | tathāvyayātmāpy  
anaśvara-svabhāvo'pi san | tathā – īśvaro'pi karma-pāratantrya-rahito'pi san | sva-māyayā  
sambhavāmi samyag apracyuta-jñāna-bala-vīryādi-śaktyaiva bhavāmi |

nanu tathāpi ṣoḍaśa-kalātamka-liṅga-deha-sūnyasya ca tava kuto janmeti ? ata uktān  
svām śuddha-sattvātmikāṁ prakṛtiṁ adhiṣṭhāya svikṛtya | viśuddhorjita-sattva-mūrtyā  
svecchayāvatarāmīty arthaḥ ||6||

**madhusūdanaḥ** : nanv atītāneka-janma-vattvam ātmanaḥ smarasi cet tarhi jāti-smaro jīvas  
tvam para-janma-jñānam api yoginaḥ sārvaṅjñya-ābhimānena **śāstra-drṣṭyā tūpadeśo vāma-  
devavat** [Vs 1.1.30] iti **nyāyena** sambhavati | tathā cāha vāmadevo jīvo'pi **ahaṁ manur  
abhavam sūryaś cāhaṁ kakṣivāṅṛpir asmi viprahīty** ādi **dāśatayām** | ataeva na mukhyaḥ  
sarvajñas tvam | tathā ca katham ādityaṁ sarvajñam upadiṣṭavān asy anīśvaraḥ san | na hi  
jīvasya mukhyaṁ sārvaṅjñyaṁ sambhavati vyāṣṭy-upādheḥ paricchinnatvena sarva-  
sambandhitvābhāvāt | samaṣṭy-upādher api virājaḥ sthūla-bhūtopādhitvena sūkṣma-bhūta-  
pariṇāma-viśayaṁ māyā-pariṇāma-viśayaṁ ca jñānam na sambhavati | evaṁ sūkṣma-  
bhūtopādher api hiraṇyagarbhasya tat-kāraṇa-māyā-pariṇāmākāśādi-sarga-kramādi-  
viśaya-jñānābhāvaḥ siddha eva | tasmād īśvara eva kāraṇopādītavad atītān āgata-vartamāna-

sarvārtha-*viṣaya-jñānavān mukhyaḥ sarvajñaḥ* | atītān āgata-vartamāna-*viṣayaṁ māyā-vṛtti-trayam ekaiva vā sarva-*viṣayā māyā-vṛtti** ity anyat | tasya ca nityeśvarasya sarvajñasya dharmādharma-*abhāvena janmaivānupapannam atītāneka-janmavattvaṁ tu dūrotsāritam eva* | tathā ca jīvatve sārvajñyānupapattir īśvaratve ca deha-grahaṇānupapattir iti śāṅkā-dvayaṁ pariharann anityatva-pakṣasyāpi parihāram āha ajo'pīti |

apūrva-dehendriyādi-grahaṇaṁ janma | pūrva-ghīta-dehendriyādi-viyogo vyayaḥ | yad ubhayaṁ tārkkaiḥ prety abhāva ity ucyate | tad uktaṁ *jātasya hi dhruvo mṛtyur dhruvaṁ janma mṛtasya ca* [Gītā 2.27] iti | tad ubhayaṁ ca dharmādharma-*vaśād bhavati* | dharmādharma-*vaśatvaṁ cājñasya jīvasaya dehābhīmāninaḥ karmādhikāritvād bhavati* | tatra yad ucyate sarvajñasyeśvarasya sarva-kāraṇasyedṛg-deha-grahaṇaṁ nopapadyata iti tat tathaiva | katham ? yadi tasya śārīraṁ sthūla-bhūta-kāryaṁ syāt tadā vyaṣṭi-rūpatve jāgrad-avasthāsmad-ādi-tulyatvam | samaṣṭi-rūpatve ca virāḍ-jīvatvaṁ tasya tad-upādhitvāt | atha sūkṣma-bhūta-kāryaṁ tadā vyaṣṭi-rūpatve svapnāvasthāsmad-ādi-tulyatvam | samaṣṭi-rūpatve ca hiraṇya-garbha-jīvatvaṁ tasya tad-upādhitvāt | tathā ca bhautikaṁ śārīraṁ jīvānāviṣṭaṁ parameśvarasya na sambhavaty eveti siddham | na ca jīvāviṣṭa eva tādr̥ṣe śārīre tasya bhūtāveśavat praveśa iti vācyam | tac-charīrāvachedena taj-jīvasya bhogābhyupagame'ntaryāmi-rūpeṇa sarva-śārīra-praveśasya vidyamānatvena śārīra-*viśeṣābhyupagama-vaiyarthyaḥ* | bhogābhāve ca jīva-śārīratvānupapatteḥ | ato na bhautikaṁ śārīraṁ īśvarasyeti pūrvārdhenāṅgīkaroti -- ajo'pi sann avyayātmā bhūtānām īśvaro'pi sann iti |

ajo'pi sann ity apūrva-deha-grahaṇam avyayātmāpi sann iti pūrva-deha-vicchedaṁ bhūtānām bhagava-dharmānām sarveṣāṁ brahmādi-stamba-paryantānām īśvaro'pi sann iti dharmādharma-*vaśatvaṁ nivārayati* | katham tarhi deha-grahaṇam ity uttarārdhenāha prakṛtiṁ svām adhiṣṭhāya sambhavāmi | prakṛtiṁ māyākhyāṁ vicitrāneka-śaktim aghaṭamāna-ghaṭanāpaṭīyasīm svām svopādi-bhūtām adhiṣṭhāya cid-ābhāseṇa vaśīkṛtya sambhavāmi tat-pariṇāma-*viśeṣair eva jagat-kāraṇatva-sampādikā mad-icchayaiva pravartamānā viśuddha-sattva-mayatvena mama mūrtis tad-*viśiṣṭasya cājatvam avyayatvam īśvaratvaṁ copapannam** | ato'neṇa nityenaiva dehena vivasvantaṁ ca tvāṁ ca pratīmaṁ yogam upadiṣṭavān aham ity upapannam | tathā ca *śrutih – ākāśa-śārīraṁ brahma* iti | ākāśo'nnāvyaḥkṛtam | *ākāśa eva tad otaṁ ca protaṁ ca* [BAU 3.8.7] ity ādau tathā darśanāt | *ākāśas tal-lingāt* [Vs. 1.1.22] iti *nyāyāc* ca |

tarhi bhautika-vigrahābhāvāt tad-dharma-manuṣyatvādi-pratītiḥ katham iti cet tatrāha ātma-māyayeti | man-māyayaiva mayi manuṣyatvādi-pratītir lokānugrahāya na tu vastu-vṛtṭyeyeti bhāvaḥ | tathā coktaṁ *mokṣa-dharme –*

*māyā hy eṣā māyā sṛṣṭā yan mām paśyasi nārada |  
sarva-bhūta-guṇair yuktaṁ na tu mām draṣṭum arhasi ||* [Mbh 12.326.43] iti |

sarva-bhūta-guṇair yuktaṁ kāraṇopādhiṁ mām carma-cakṣuṣā draṣṭum nārhasity arthaḥ | uktaṁ ca bhagavatā *bhāṣyakāreṇa – sa ca bhagavān jñānaiśvarya-śakti-bala-vīrya-tejobhiḥ sadā sampannas triguṇātmikāṁ vaiṣṇavīm svām māyāṁ prakṛtiṁ vaśīkṛtyājo'vyayo bhūtānām īśvaro nitya-śuddha-buddha-mukta-svabhāvo'pi san sva-māyayā dehavān iva jāta iva ca lokānugrahaṁ kurvan lakṣyate sva-prayojanābhāve'pi bhūtānujighṛkṣayā* iti | vyākhyātr̥bhīḥ coktaṁ svecchā-vinirmiteṇa māyāmayena divyena rūpeṇa sambabhūveti |

nityo yaḥ kāraṇopādhir māyākhyo'neka-śaktimān |  
sa eva bhagavad-deha iti bhāṣya-kṛtām matam ||

anye tu parameśvare deha-dehi-bhāvaṁ na manyante | kim yaś ca nityo vibhuḥ sac-cid-  
ānanda-ghano bhagavān vāsudevaḥ paripūrṇo nirguṇaḥ paramātmā sa eva tad-vigraho  
nānyaḥ kaścid bhautiko māyiko veti | asmin pakṣe yojanā – [ākāśavat sarva-gataś ca nityaḥ](#),  
[avināśi vā are'yam ātmānucchitti-dharmā](#) ity ādi śruteḥ, [asambhavas tu sato'nupaptteḥ](#)  
[Vs. 2.3.8], [nātmāśruter nityatvāc ca tābhyah](#) [Vs. 2.3.16] ity ādi [nyāyāc](#) ca vastu-gatyā  
janma-vināśa-rahitaḥ sarva-bhāsakaḥ sarva-kāraṇa-māyādhiṣṭhānatvena sarva-  
bhūteśvaro'pi sann ahaṁ prakṛtiṁ svabhāvaṁ sac-cid-ānanda-ghanaika-rasam |

māyām vyāvartayati svām iti | nija-svarūpam ity arthaḥ | [sa bhagavaḥ kasmin pratiṣṭhitaḥ](#)  
[sve mahimni](#) [ChāU 7.24.1] iti [śruteḥ](#) | sva-svarūpam adhiṣṭhāya svarūpāvasthita eva san  
sambhavāmi deha-dehi-bhāvaṁ antareṇaiva dehivad vyavaharāmi | katham tarhy adehe  
sac-cid-ānanda-ghane dehatva-pratītir ata āha ātma-māyayeti | nirguṇe śuddhe sac-cid-  
ānanda-ghane mayi bhagavati vāsudeve deha-dehi-bhāva-sūnye tad-rūpeṇa pratītir māyā-  
mātram ity arthaḥ | tad uktam –

[kṛṣṇam enam avehi tvam ātmānam akhilātmanām |](#)  
[jagad-dhitāya so'py atra dehivābhāti māyayā ||](#) iti [BhP 10.14.55]  
[aho bhāgyam aho bhāgyam nanda-gopa-vrajaukasām](#)  
[yan-mitram paramānandaṁ pūrṇam brahma sanātanam ||](#) [BhP 11.14.32] iti ca |

kecit tu nityasya niravayavyasya nirvikāryasyāpi paramānandasyāvayavyāya-vibhāvaṁ  
vāstavam evēcchanti te [niryuktikaṁ bruvāṇas tu nāsmābhir vinivāryate](#) iti nyāyena  
nāpavādyāḥ | yadi sambhavet tathaivāstu kim atipallavitenety uparamyate ||5||

**viśvanāthaḥ** : svasya janma-prakāram āha – ajo'pi janma-rahito'pi san sambhavāmi, deva-  
manuṣya-tiryag-ādiṣu āvirbhavāmi | nanu kim atra citram ? jīvo'pi vastuto'ja eva sthūla-  
deha-nāśānantaraṁ jāyata eva ? tatrāha savyayātmānāśvara-śarīraḥ | kim ca, jīvasya sva-  
deha-bhinna-sva-svarūpeṇājatvam eva, āvidyakena deha-sambandhenaiva tasya  
janmavattvam, mama tv īśvaratvāt sva-dehābhinnasyājatvaṁ janmavattvam ity ubhayam  
apī svarūpa-siddham | tac ca durghaṭatvāt citram atarkyam eva | ataḥ puṇya-pāpādimito  
jīvasyeva sad-asad-yoniṣu na me janmāśānkety āha – bhūtānām īśvaro'pi san karma-  
pāratantrya-rahito'pi bhūtvety arthaḥ |

nanu jīvo hi liṅga-śarīreṇa sva-bandhakena karma-prāpyān devādi-dehān prāpnoti | tvam  
parameśvaro liṅga-rahitaḥ sarva-vyāpakaḥ karma-kālādi-niyantā | [bahu syām](#) iti [śruteḥ](#)  
sarva-jagad-rūpo bhavaty eva | tad api yad viśeṣata evambhūto'py ahaṁ sambhavāmīti  
brūṣe, tan manye sarva-jagad-vilakṣaṇān deha-viśeṣān nityān eva loke prakāśayitum tvaj-  
janmety avagamyate | tat khalu katham ity ata āha prakṛtiṁ svām adhiṣṭhāyati | atra  
prakṛti-śabdena yadi bahiraṅgā māyā-śaktir ucyate, tadā tad-adhiṣṭhātā parameśvaras tad-  
dvārā jagad-rūpo bhavaty eveti na viśeṣopalabdhiḥ | tasmāt [samsiddhi-prakṛti tv ime](#)  
[svarūpaṁ ca svabhāvaś ca](#) ity abhidhānād atra prakṛti-śabdena svarūpam evocyate | na tat  
svarūpa-bhūtā māyā-śaktiḥ | svarūpaṁ ca tasya sac-cid-ānanda eva | ataveva [tvām śuddha-](#)  
[sattvātmikām prakṛtim](#) iti [śrī-svāmi-caraṇāḥ](#) | [prakṛtiṁ svabhāvaṁ svam](#) eva [svabhāvaṁ](#)  
[adhiṣṭhāya svarūpeṇa svecchayā sambhavāmīty](#) arthaḥ iti [śrī-rāmānujācārya-caraṇāḥ](#) |

prakṛtiṃ svabhāvaṃ sac-cid-ānanda-ghanaika-rasam | māyāṃ vyāvartayati svām iti nija-svarūpam ity arthaḥ | **sa bhagavaṃ kasmin pratiṣṭhitaḥ sva-mahimni** iti śruteḥ | **sva-svarūpam adhiṣṭhāya svarūpāvasthita eva sambhavāmi deha-dehi-bhāvam antareṇaiva dehivad vyavaharāmi** iti **śrī-madhusūdana-sarasvatī-pādāḥ** |

nanu yady avyayātmā anaśvara-matsya-kūrmādi-svarūpa eva bhavasi, tarhi tava prādurbhavat-svarūpaṃ pūrva-prādurbhūta-svarūpaṇi ca yugapad eva kiṃ nopalabhyanta ? tatrāha ātma-bhūtā yā māyā tayā sva-svarūpāvaraṇa-prakāśana-karma ca yayā cic-chakti-vṛttyāyoga-māyayety arthaḥ | tayā hi pūrva-kālāvatiṛṇa-svarūpaṇi pūrvam evāvṛtya vartamāna-svarūpaṃ prakāśya sambhavāmi | **ātma-māyayā samyag apracyuta-jñāna-bala-vīryādi-śaktyaiva bhavāmi** iti **śrī-svāmi-caraṇāḥ** | ātma-māyayātma-jñānena **māyā vayunaṃ jñānam** iti jñāna-paryāyo'tra māyā-śabdaḥ | tathā cābhivyukta-prayogaḥ **māyayā satataṃ veti prācīnānāṃ śubhāsubham** iti **śrī-rāmānujācārya-caraṇāḥ** | **mayi bhagavati vāsudeve deha-dehi-bhāva-śūnye tad-rūpeṇa pratītiḥ māyā-mātram** iti **śrī-madhusūdana-sarasvatī-pādāḥ** ||6||

**baladevaḥ** : loka-vilakṣaṇatayā svarūpaṃ sva-janma ca vadan sanātanatvaṃ svasyāha ajo'pīti | atra svarūpa-svabhāva-paryāyaḥ prakṛti-śabdaḥ | svām prakṛtiṃ svām svarūpaṃ adhiṣṭhāyālambya sambhavāmi āvirbhavāmi | saṃsiddhi-prakṛti tv ime | **svarūpaṃ ca svabhāvaś ca** ity **amarāḥ** | svarūpeṇaiva sambhavāmīti | etam artham vicarituṃ viśiṇaṣṭi ajo'pīty ādinā | api avadhāraṇe | apūrva-deha-yogo janma | tad-rahita eva san | avyayātmāpi san avyayaḥ pariṇāma-śūnya ātmā buddhyādir yasya tādrśa eva san | ātmā puṃsi ity ādy ukteḥ | bhūtānāṃ īśvaro'pi san svetaresāṃ jīvānāṃ niyantaiva san ity arthaḥ | ajatvādi-guṇakaṃ yad vibhu-jñāna-sukha-ghanam rūpaṃ tenaivāvatarāmīti svarūpeṇaiva sambhavāmīty asya vivaraṇam tādrśasya svarūpasya raver ivābhivyakti-mātram eva janmeti tat-svarūpasya taj-janmanāś ca loka-vilakṣaṇatvaṃ tena sanātanatvaṃ ca vyaktam | karma-tantratvaṃ nirastam | **śrutiś** caivam āha **ajāyamāno bahudhā vijāyate** iti | **smṛtiś** ca **pratyakṣam ca harer janma na vikāraḥ kathamcana** ity ādyā | ataeva sūtikā-grhe divyāyudha-bhūṣaṇasya divya-rūpasya ṣaḍ-aiśvarya-sampannasya tasya vikṣaṇam smaryate | prayojanam āha ātma-māyayeti | bhajaj-jīvānukampayā hetunā tad-uddhārayety arthaḥ | **māyā dambhe kṛpāyām ca** iti **viśvaḥ** | ātma-māyayā sva-sārvajñena sva-saṅkalpeneti kecit | **māyā vayunaṃ jñānam ca** iti **nirghaṇṭu**-kośāt | lokaḥ khalu rājādiḥ pūrva-dehādīni vihāyāpūrva-dehādīni bhajan niranusandhir ajño janmībhavati tad-vailakṣaṇyam harer janmināḥ prasphuṭam | bhūtānāṃ īśvaro'pi sann ity anena labdha-siddhayo yogi-prabhṛtayo'pi vyāvṛttāḥ | sukha-cid-ghano harir deha-dehi-bhedena guṇa-guṇi-bhedena ca śūnyo'pi viśeṣa-balāt tat-tad-bhāvena viduṣāṃ pratītir āsīd iti ||6||

Verse 7

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।  
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥७॥

yadā yadā hi dharmasya glānir bhavati bhārata |  
abhyutthānam adharmasya tadātmānaṃ sṛjāmy aham ||7||

**śrīdharāḥ** : kadā sambhavasīty apekṣāyām āha yadā yadeti | glānir hāniḥ | abhyutthānam ādhikyam ||7||



**madhusūdanaḥ** : evaṁ sac-cid-ānanda-ghanasya tava kadā kim-arthaṁ vā dehivad vyavahāra iti tatrocyate yadā yadeti | dharmasya veda-vihitasya prāṇinām abhyudaya-niḥśreyasa-sādhanasya pravṛtti-nivṛtti-lakṣaṇasya varṇāśrama-tad-ācāra-vyaṅgyasya yadā yadā glānir hānir bhavati he bhārata bharata-vaṁśodbhavatvena bhā jñānaṁ tatra ratatvena vā tvaṁ na dharmā-hāniṁ soḍhum śaknoṣīti sambodhanārthaḥ | evaṁ yadā yadābhyutthānam udbhavo'dharmasya veda-niṣiddhasya nānā-vidha-duḥkha-sādhanasya dharmā-virodhas tadā tadātmānam dehaṁ sṛjāmi nitya-siddham eva sṛṣṭam iva darśayāmi māyayā ||7||

**viśvanāthaḥ** : kadā sambhavāmīty apekṣāyām āha yadeti | dharmasya glānir hānir adharmasyābhyutthānam vṛddhis te dve soḍhum aśaknuvan tayor vaiparītyam kartum iti bhāvaḥ | **ātmānam dehaṁ sṛjāmi nitya siddham eva taṁ sṛṣṭam iva darśayāmi māyayā iti śrī-madhusūdana-sarasvatī-pādāḥ** ||7||

**baladevaḥ** : atha sambhava-kālam āha yadeti | dharmasya vedoktasya glānir vināśaḥ adharmasya tad-viruddhasyābhyutthānam abhuyudayas tadāham ātmānam sṛjāmi prakāṣayāmi | na tu nirmame tasya pūrva-siddhatvād iti nāsti mat-sambhava-kāla-niyamaḥ ||7||

Verse 8

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।  
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥८॥

paritrāṇāya sādḥūnām vināśāya ca duṣkṛtām |  
dharma-saṁsthāpanārthāya sambhavāmi yuge yuge ||8||

**śrīdharāḥ** : kim-arthaṁ ? ity apekṣāyām āha paritrāṇāyeyeti | sādḥūnām sva-dharma-vartinām rakṣaṇāya | duṣṭam karma kurvantīti duṣkṛtaḥ | teṣām vadhāya ca | evaṁ dharmā-saṁsthāpanārthāya sādhu-rakṣaṇena duṣṭa-vadhena ca dharmam sthīrikartum | yuge yuge tat-tad-avasare sambhavāmīty arthaḥ | na caivaṁ duṣṭa-nigrahaṁ kurvato'pi nairghṛṇyam śaṅkanīyam | yathāhuḥ – lālāne tāḍane mātur nākāruṇyam yathārbhake | tat tad eva maheśasya niyantur guṇa-doṣayoḥ ||8||

**madhusūdanaḥ** : tat kim dharmasya hānir adharmasya ca vṛddhis tava paritoṣa-kāraṇam yena tasminn eva kāla āvirbhavasīti tathā cānarthāvaha eva tavāvatāraḥ syāt ? iti nety āha paritrāṇāyeyeti | dharmā-hānyā hīyamānānām sādḥūnām puṇya-kāriṇām veda-mārga-sthānām paritrāṇāya paritaḥ sarvato rakṣaṇāya | tathādharmā-vṛddhyā vardhamānānām duṣkṛtām pāpa-kāriṇām veda-mārga-virodhanām vināśāya ca | tad ubhayaṁ katham syād iti tad āha dharmā-saṁsthāpanārthāya dharmasya samyag-adharma-nivāraṇena sthāpanam veda-mārga-parirakṣaṇam dharmā-saṁsthāpanam tad-arthaṁ sambhavāmi pūrvavat | yuge yuge pratiyugam ||8||

**viśvanāthaḥ** : nanu tvad-bhaktā rājarāyo brahmarāyo'pi vā dharmā-hāny-adharma-vṛddhī dūrīkartum śaknuvanti eva | etāvad arthaṁ eva kim tavāvatāreṇa ? iti cet, satyam | anyad api anya-duṣkaram karma kartum sambhavāmīty āha parīti | sādḥūnām paritrāṇāya mad-ekānta-bhaktānām mad-darśanotkaṅthā-sphuṭa-cittānām yad vaiyāgrya-rūpaṁ duḥkham | tasmāt trāṇāya | tathā duṣkṛtām mad-bhakta-loka-duḥkha-dāyinām mad-anyair

avadhyānām rāvaṇa-kamsa-keśy-ādīnām vināśāya | tathā dharma-saṁsthāpanārthāya  
madiya-dhyāna-yajana-paricaryā-saṅkīrtana-lakṣaṇaṁ parama-dharmaṁ mad-anyaiḥ  
pravartayitum aśakyam samyak prakāreṇa sthāpayitum ity arthaḥ | yuge yuge prati-yugaṁ  
pratikalpaṁ vā | na caivaṁ duṣṭa-nigraha-kṛto bhagavato vaiṣamyam āśaṅkānyam |  
duṣṭānām apy asurānām sva-karṭṛ-vadhena vividha-duṣkṛta-phalān nāraka-saha-praṇipātāt  
saṁsārāc ca paritrāṇatas tasya sa khalu nigraho'py anugraha eva nirṇītaḥ ||8||

**baladevaḥ** : nanu tvad-bhaktā rājarṣayo'pi dharma-glānim adharmābhuyutthānaṁ  
cāpanetum prabhavanti tāvate'rthāya kiṁ sambhavāmīty āha parīti | sādḥūnām mad-rūpa-  
guṇa-niratānām mat-sākṣāt-kāram ākāṅkṣyatām tena vinātivyagrāṇām tad-vaiyagrya-rūpād  
duḥkhāt paritrāṇāyātimanojña-svarūpa-sākṣāt-kāreṇa | tathā duṣkṛtām duṣṭa-karma-  
kāriṇām mad-anyair avadhyānām daśagrīva-kamsādīnām tādr̥g-bhakta-drohiṇām vināśāya  
dharmasya mad-ekārcana-dhyānādi-lakṣaṇasya śuddha-bhakti-yogasya vaidikasyāpi mad-  
itaraiḥ pracārayitum aśakyasya saṁsthāpanārthāya sampracārayety etat trayam mat-  
sambhavasya kāraṇam iti | yuge yuge tat-tat-samayena ca duṣṭa-vadhena harau vaiṣamyam,  
tena duṣṭānām mokṣānanda-lābhe sati tasyānugraha-rūpatvena pariṇāmāt ||8||

Verse 9

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।  
त्यक्त्व देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥९॥

janma karma ca me divyam evam yo vetti tattvataḥ |  
tyaktvā dehaṁ punar janma naiti mām eti so'rjuna ||9||

**śrīdharah** : evam-vidhānām īśvara-janma-karmaṇām jñāne phalam āha janmeti |  
svecchayā kṛtam mama janma karma ca dharma-pālana-rūpaṁ divyam alaukikaṁ  
tattvataḥ parānugrahārtham eveti yo vetti sa dehābhimānaṁ tyaktvā punar janma  
saṁsāraṁ naiti na prāpnoti | kintu mām eva prāpnoti ||9||

**madhusūdanaḥ** : janma nitya-siddhasyaiva mama sac-cid-ānanda-ghanasya līlayā  
tathānukaraṇam | karma ca dharma-saṁsthāpanena jagat-paripālanaṁ me mama nitya-  
siddheśvarasya divyam aprākṛtam anyaiḥ kartum aśakyam īśvarasyaivāsādharāṇam | evam  
ajo'pi sann ity ādinā pratipāditaṁ yo vetti tattvato bhrama-nivartanena | mūḍhair hi  
mauṣyatva-bhrāntyā bhagavato'pi garbha-vāsādi-rūpam eva janma sva-bhogārtham eva  
karmety āropitam | paramārthataḥ śuddha-sac-cid-ānanda-rūpatva-jñānena tad-  
apanudyājasyāpi māyayā janmānukaraṇam akartur api parānugrahāya karmānukaraṇam iy  
evam yo vetti sa ātmano'pi tattva-sphuraṇāt tyaktvā deham imam punar janma naiti |  
kintu mām bhagavantaṁ vāsudevam eva sac-cid-ānanda-ghanam eti saṁsārān mucyata ity  
arthaḥ ||9||

**viśvanāthaḥ** : ukta-lakṣaṇasya maj-janmanas tathā janmānantaraṁ mat-karmaṇāś ca  
tattvato jñāna-mātreṇaiva kṛtārthaḥ syād ity āha janmeti | **divyam aprākṛtam** iti **śrī-**  
**rāmānujācārya-caraṇāḥ śrī-madhusūdana-sarasvatī-pādās** ca | **divyam alaukikaṁ** iti śrī-  
svāmi-caraṇāḥ | lokānām prakṛti-sṛṣṭatvād alaukika-śabdasya aprākṛtatvam evārthas teṣāṁ  
apy abhipretaḥ | ataevāprākṛtatvena guṇātītatvād bhagavaj-janma-karmaṇo nityatvam | tac  
ca **bhagavat-sandarbhe na vidyate yasya ca janma karma vā** [BhP 8.3.8] ity atra śloke śrī-  
jīva-gosvāmi-caraṇair upapāditaṁ | yad vā yukty-anupapannaṁ api śruti-smṛti-vākya-

balād atarkam evedaṁ mantavyam | tatra pippalāda-śākhāyām **puruṣa-bodhini-śrutiḥ** – **eko devo nitya-lilānurakto bhakta-vyāpī bhakta-hṛdayāntarātmā** iti | tathā janma-karmaṇo nityatvaṁ **śrī-bhāgavatāmṛte** bahuśa eva prapañcitam | evaṁ yo vetti tattvata iti ajo'pi sann avyayatātmā ity asmiṁs tathā janma karma ca me divyam ity asmiṁs ca mad-vākya evāstikatayā maj-janma-karmaṇor nityatvam eva yo jānāti, na tu tayor nityatve kāñcid yuktim apy apekṣamāṇo bhavatīty arthaḥ | yad vā tattvataḥ **om tat sad iti nirdeśo brahmaṇas trividhaḥ smṛtaḥ** [Gītā 17.18] ity agrimoktes tac-chabdena brahmocyate tasya bhāvas tattvaṁ tena brahma-svarūpatvena yo vettīty arthaḥ | sa vartamānaṁ dehaṁ tyaktvā punar janma naiti kintu mām evaiti | atra dehaṁ tyaktvā ity asyādihikyād evaṁ vyācakṣate sma | sa dehaṁ tyaktvā punar janma naiti kintu dehaṁ atyaktvaiva mām eti | **madīya-divya-janma-ceṣṭita-yāthātmya-vijñānena vidhvasta-samasta-mat-samāśrayaṇa-virodhi-pāpmāsminn eva janmani yathodita-prakāreṇa mām āśritya mad-eka-priyo mad-eka-citto mām eva prāpnoti** iti **śrī-rāmānujācārya-caraṇāḥ** ||9||

**baladevaḥ** : bahulāyāsaiḥ sādhana-sahasrair api durlabho mokṣo maj-janma-carita-śravaṇena mad-ekānti-pathānuvartinām sulabho'stv ity etad arthaṁ ca sambhavāmīty āśayā bhagavān āha janmeti | mama sarveśvarasya satyēcchasya vaidūryavan nitya-siddha-nṛsimha-raghunāthādi-bahula-rūpasya tatra tatrokta-lakṣṇaṁ janma tathā karma ca tat-tad-bhakta-sambandhaṁ caritaṁ tad ubhayaṁ divyam aprākṛtaṁ nityaṁ bhavatīty evam evaitad iti yas tattvato vetti yad gataṁ bhavac ca bhaviṣyac ca **eko devo nitya-lilānurakto bhakta-vyāpī bhakta-hṛdy antarātmā** iti **śrutyā** divyam iti mad-uktyā ca ṛḍha-śraddho yukti-nirapekṣaḥ san | he arjuna ! sa vartamānaṁ dehaṁ tyaktvā punaḥ prāpañcikaṁ janma naiti | kintu mām eva tat-tat-karma-manojñaṁ eti mukto bhavatīty arthaḥ | yad vā mocakatva-liṅgena **tat tvam asi** iti **śruteś** ca me janma-karmaṇī tattvato brahmatvena yo vettīty vyākhyeyam | itarathā **tam eva viditvātīrṇyūm eti nānyaḥ panthā vidyate'yanāya** [ŚvetU 3.8] iti **śrutir** vyākupyet | samānam anyat | janmādi-nityatāyām yuktayas tv anyatra vistr̥tā draṣṭavyāḥ ||9||

Verse 10

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः ।  
बहवो ज्ञानतपसा पूता मद्भावमागताः ॥१०॥

vīta-rāga-bhaya-krodhā man-mayā mām upāśritāḥ |  
bahavo jñāna-tapasā pūtā mad-bhāvam āgatāḥ ||10||

**śrīdharāḥ** : kathaṁ janma-karma-jñānena tvat-prāptiḥ syād iti ? ata āha vīta-rāgeti | ahaṁ śuddha-sattvāvatāraiḥ dharma-pālanam karomīti madīyam parama-kāruṇikatvaṁ jñātvā | mām evopāśritāḥ santaḥ | mat-prasāda-labdhaṁ yadātma-jñānam ca tapas ca | tat-paripāka-hetuḥ sva-dharmaḥ | tayor dvandvaikavad bhāvaḥ | tena jñāna-tapasā pūtāḥ śuddhā nirastājñāna-tat-kārya-malāḥ | mad-bhāvam mat-sāyujyam prāptā bahavaḥ | na tv adhunaiva pravṛtto'yaṁ mad-bhakti-mārga ity arthaḥ | tad evaṁ tāny ahaṁ veda sarvāṇīty ādinā vidyāvidyopādhibhyām tat-tvaṁ-padārthāv īśvara-jīvau pradarsyeśvarasya cāvidyābhāvena nitya-śuddhatvāj jīvasya ceśvara-prasāda-labdha-jñānenājñāna-nivṛtteḥ śuddhasya sataś cid-amśena tadaikyam uktam iti draṣṭavyam ||10||

**madhusūdanaḥ** : mām eti so'rjunety uktam tatra svasya sarva-mukta-prāpyatayā puruṣārthatvam asya mokṣa-mārgasyānādi-parasparāgatatvaṁ ca darśayati vīta-rāgeti |

rāgas tat-tat-phala-trṣṇā | sarvān viṣayān parityajya jñāna-mārgē katham jīvitavyam iti trāso bhayam | sarva-viṣayocchedako'yaṁ jñāna-mārgaḥ katham hitaḥ syād iti dveṣaḥ krodhaḥ | ta ete rāga-bhaya-krodhā vītā vivekena vigatā yebhyas te vīta-rāga-bhaya-krodhāḥ śuddha-sattvāḥ | man-mayā mām paramātmānam tat-padārthatvaṁ gatāḥ | bahavo'neke jñāna-tapasā jñānam eva tapaḥ sarva-karma-kṣaya-hetuvāt | **na hi jñānena sadrśam pavitram iha vidyate** iti hi vakṣyati | tena pūtāḥ kṣīṇa-sarva-pāpāḥ santo nirastājñāna-tat-kārya-malāḥ | mad-bhāvaṁ mad-rūpatvaṁ viśuddha-sac-cid-ānanda-ghanam mokṣam āgatā ajñāna-mātrāpanayena mokṣam prāptāḥ |

jñāna-tapasā pūtā jīvan-muktāḥ santo mad-bhāvaṁ mad-viṣayam bhāvaṁ raty-ākhyam premāṇam āgatā iti vā | **teṣāṁ jñānī nitya-yuktā eka-bhaktir viśiṣyate** iti hi vakṣyati ||10||

**viśvanāthaḥ** : na kevalam eka evādhunika eva, maj-janma-karma-tattva-jñāna-mātreṇaiva mām prāpnoty api tu prāktanā api pūrva-pūrva-kalpāvatirṇasya mama janma-karma-tattva-jñānavanto mām āpur evety āha vīteti | **jñānam ukta-lakṣaṇam maj-janma-karmaṇos tattvato'nubhava-rūpam eva tapas tena pūtāḥ** iti **śrī-rāmānujācārya-caraṇāḥ** |

yad vā, jñāne maj-janma-karmaṇor nityatva-niścayānubhave yan-nānā-kumata-kutarka-yukti-sarpī-viṣa-dāha-sahana-rūpaṁ tapas tena pūtāḥ | tathā ca **śrī-rāmānuja-dhṛta-śrutiḥ – tasya dhīrāḥ pariḥanti yonim** iti dhīrā dhīmanta eva tasya yonim janma-prakāram jānantīty arthaḥ | vītās tyaktāḥ kumata-prajalpīteṣu janeṣu rāgādyā yais te na teṣu rāgaḥ prītir nāpi tebhyo bhayaṁ nāpi teṣu krodho mad-bhaktānām ity arthaḥ | kuto man-mayā maj-janma-karmānudhyāna-manana-śravaṇa-kīrtanādi-pracurāḥ | mad-bhāvaṁ mayi premāṇam ||10||

**baladevaḥ** : idānīm iva purāpi maj-janmādi-nityatā-jñānena bahūnām vimuktir abhūd iti tan-nityatām draḍhayitum āha vīteti | bahavo janā jñāna-tapasā pūtāḥ santaḥ purā mad-bhāvaṁ āgatā ity anuṣaṅgaḥ | maj-janmādi-nityatva-viṣayakaṁ yaj jñānam tad eva duradhigama-śruti-yukti-sampādyatvāt tapas tasmin jñāne vā yad vividha-kumata-kutarkādi-nivāraṇa-rūpaṁ tapas tena pūtā nirdhūtāvidyā ity arthaḥ | mayi bhāvaṁ premāṇam vidyamānatām vā mat-sākṣāt-kṛtim | kīdrśās te ity āha vīteti | vītāḥ parityaktās tan-nityatva-virodhiṣu rāgādayo yais te, na teṣu rāgaṁ na bhayaṁ na ca krodham prakāśyantīty arthaḥ | tatra hetuḥ – man-mayā mad-eka-niṣṭhā upāśritāḥ samsevamānāḥ ||10||

Verse 11

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।  
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥११॥

ye yathā mām prapadyante tāms tathaiva bhajāmy aham |  
mama vartmānuvartante manuṣyāḥ pārtha sarvaśaḥ ||11||

**śrīdharaḥ** : nanu tarhi kiṁ tvayy api vaiṣamyam asti ? yad evaṁ tvad-eka-śaraṇānām evātmābhāvaṁ dadāsi nānyeṣāṁ sakāmānām iti | ata āha ya iti | yathā yena prakāreṇa sakāmatayā niṣkāmatayā vā ye mām bhajante tān aham tathaiva tad-apekṣita-phala-dānena bhajāmi anugrḥṇāmi, na tu sakāmā mām vihāyendrādīn eva ye bhajante tān aham upekṣa

iti mantavyam | yataḥ sarvaśaḥ sarva-prakārair indrādi-sevakā api mamaiva vartma  
bhajana-mārgam anuvartante | indrādi-rūpeṇāpi mamaiva sevyatvāt ||11||

**madhusūdanaḥ** : nanu ye jñāna-tapasā pūtā niškāmās te tvad-bhāvaṁ gacchanti, ye tv  
apūtāḥ sakāmās te na gacchantīti phala-dātus tava vaiṣamya-nairghṛṇye syātām iti nety  
āha ye yatheti | ya ārtā arthārthino jijñāsavo jñāninaś ca yathā yena prakāreṇa sakāmatayā  
niškāmatayā ca mām īsvaram sarva-phala-dātāraṁ prapadyante bhajanti tāms tathaiva tad-  
apekṣita-phala-dānenaiva bhajāmy anugrḥṇāmy ahaṁ na viparyayeṇa | tatrāmumuksūn  
ārtān arthārthinaś cārti-haraṇenārtha-dānena cānugrḥṇāmi | jijñāsūn vividiṣanti  
yajñenety ādi-śruti-vihita-niškāma-karmānuṣṭhātṛn jñāna-dānena jñāninaś ca mumuksūn  
mokṣa-dānena na tv anya-kāmānyad dadāmiṭy arthaḥ |

nanu tathāpi sva-bhaktānām eva phalaṁ dadāsi na tv anya-deva-bhaktānām iti vaiṣamyam  
sthitam eveti nety āha mama sarvātmano vāsudevasya vartma bhajana-mārgam karma-  
jñāna-lakṣaṇam anuvartante he pārtha sarvajñāḥ sarva-prakārair indrādīn apy  
anuvartamānā manuṣyā iti karmādhikāriṇaḥ | **indraṁ mitraṁ varuṇam agniṁ āhuḥ** ity  
ādi-mantra-varṇāt **phalam ata upapatteḥ** [Vs. 3.2.38] iti **nyāyāc** ca sarva-rūpeṇāpi phala-  
dātā bhagavān eka evety arthaḥ | tathā ca vakṣyati **ye'py anya-devatā-bhaktā** [Gītā 9.23] ity  
ādi ||11||

**viśvanāthaḥ** : nanu tvad-ekānta-bhaktāḥ kilataj-janma-karmaṇor nityatvaṁ manyanta eva  
| kecit tu jñānādi-siddhy-arthaṁ tvām prapannā jñāni-prabhṛtayas tvaj-janma-karmaṇor  
nityatvaṁ nāpi manyanta iti tatrāha ya iti | yathā yena prakāreṇa mām prapadyante  
bhajante aham api tāms tenaiva prakāreṇa bhajāmi | bhajana-phalaṁ dadāmi |

ayam arthaḥ – ye mat-prabhor janma-karmaṇī nitye eveti manasi kurvāṇās tat-tal-līlayām  
eva kṛta-manoratha-viśeṣā mām bhajantaḥ sukhayanty aham apīśvaratvāt kartum akartum  
anyathā kartum api samarthas teṣām api janma-karmaṇor nityatvaṁ kartum tām sva-  
pārśadikṛtya taiḥ sārddham eva yathā-samayam avatarann antar dadhānaś ca tām  
pratikṣaṇam anugrḥṇann eva tad-bhajana-phalaṁ premāṇam eva dadāmi | ye jñāni-  
prabhṛtayo maj-janma-karmaṇor naśvaratvaṁ mad-vigrahasya māyā-mayatvaṁ ca  
manyamānā mām prapadyante aham api tām punaḥ punar naśvara-janma-karmavato  
māyā-pāsa-patitān eva kurvāṇas tat-pratiphalaṁ janma-mṛtyu-duḥkham eva dadāmi | ye  
tu maj-janma-karmaṇor nityatvaṁ mad-vigrahasya ca sac-cid-ānandatvaṁ manyamānā  
jñāninaḥ sva-jñāna-siddhy-arthaṁ mām prapadyante, teṣām sva-deha-dvaya-bhaṅgam  
evacchatām mumukṣūṇām anaśvaram brahmānandam eva sampādayan bhajana-phalam  
āvidyaka-janma-mṛtyu-dhvaṁsam eva dadāmi | tasmān na kevalam mad-bhaktā eva mām  
prapadyante, api tu sarvaśaḥ sarve'pi manuṣyā jñāninaḥ karmino yoginaś ca  
devatāntaropāsakāś ca mama vartmānuvartante mama sarva-svarūpatvāt jñāna-  
karmādikam sarvaṁ māmakam eva vartmeti bhāvaḥ ||11||

**baladevaḥ** : nanu nitya-janmādi-manojñāḥ sarveśvaras tvaṁ mayāvagata-  
kvacittvaṅguṣṭha-mātrādir apīśvaro janmādi-śūnyaḥ śrūyate | tat kiṁ tava tvad-upāsanasya  
ca vaividhyaṁ bhaved iti ced om ity āha ye yatheti | ye bhaktā mām ekaṁ vaidūryam iva  
bahu-rūpaṁ sarveśvaram yathā yena prakāreṇa bhāveneti yāvat prapadyante bhajanti, tām  
ahaṁ tādṛśas tathaiva tad-bhāvānusāriṇā rūpeṇa bhāvena ca bhajāmi sākṣāt bhavann  
anugrḥṇāmi | nūnatām eva-kāro nivartayati | ato mamaikasyaiva bahu-rūpasya vartma-

bahu-vidham upāsana-mārgam anādi-pravṛtta-tad-upāsaka-paramparānukampitā  
manuṣyāḥ sarve'nuvartante anusaranti ||11||

Verse 12

काङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ।  
क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥१२॥

kāṅkṣantaḥ karmaṇām siddhiṁ yajanta iha devatāḥ |  
kṣipraṁ hi mānuṣe loke siddhir bhavati karmajā ||12||

**śrīdharah** : tarhi mokṣārtham eva kim iti sarve tvām na bhajantīti | ata āha kāṅkṣanta iti |  
karmaṇām siddhiṁ karma-phalam kāṅkṣantaḥ prāyeneha mānuṣya-loke indrādi-devatā  
eva yajante | na tu sāksān mām eva | hi yasmāt karmajā siddhiḥ karmajam phalam śighram  
bhavati | na tu jñāna-phalam kaivalyam, duṣprāpyatvāj jñānasya ||12||

**madhusūdanaḥ** : nanu tvām eva bhagavantaṁ vāsudevam kim iti sarve na prapadyanta iti  
tatrāha kāṅkṣanta iti | karmaṇām siddhiṁ phala-niṣpattim kāṅkṣanta iha loke devatā  
devān indrāgny-ādyān yajante pūjayanti ajñāna-pratihatatvān na tu niṣkāmaḥ santo mām  
bhagavantaṁ vāsudevam iti śeṣaḥ | kasmāt ? hi yasmād indrādi-devatā-yājinām tat-phala-  
kāṅkṣiṇām karmajā siddhiḥ karma-janyam phalam kṣipraṁ śighram eva bhavati mānuṣe  
loke | jñāna-phalam tv antaḥkaraṇa-śuddhi-sāpekṣatvān na kṣipraṁ bhavati |

mānuṣe loke karma-phalam śighram bhavatīti viśeṣaṇād anya-loke'pi varṇāśrama-dharma-  
vyatirikta-karma-phala-siddhir bhagavatā sūcitā | yatas tat tat kṣudra-phala-siddhy-artham  
sa-kāmā mokṣa-vimukhā anyā devatā yajante'to na mumukṣava iva mām vāsudevam  
sākṣāt te prapadyanta ity arthaḥ ||12||

**viśvanāthaḥ** : tatrāpi manuṣyeṣu madhye kāminas tu mama sākṣād-bhūtam api bhakti-  
mārgam parihāya śighra-phala-sādhakam karma-vartmaivānuvartanta ity āha kāṅkṣanta  
iti | karmajā siddhiḥ svargādimayī ||12||

**baladevaḥ** : evam prāsaṅgikam procya prakṛtasya niṣkāma-karmaṇo jñānākāratvam  
vadiṣyam tad anuṣṭhātum viralatvam āha kāṅkṣanta iti | iha loke'nādi-bhoga-vāsanā-  
niyantritāḥ prāṇinaḥ karmaṇām siddhiṁ paśuputrādi-phala-niṣpattim kāṅkṣanto'nityālpā-  
dān apīndrādi-devān yajante sakāmaiḥ karmabhir na tu sarva-deveśvaraṁ nityānanda-  
phala-pradam api mām niṣkāmais tair yajante | hi yasmād asmin mānuṣe loke karmajā  
siddhiḥ kṣipraṁ bhavati | niṣkāma-karmārādhitān matto jñānato mokṣa-lakṣaṇā siddhis tu  
cireṇaiva bhavatīti | sarve lokā bhoga-vāsanā-grasta-sad-asad-vivekāḥ śighra-bhogecchavas  
tad-artham mad-bhrīyān devān bhajanti | na tu kaścit sad-asad-vivekī samsāra-duḥkha-  
vitrasta-duḥkha-nivṛttaye niṣkāma-karmabhiḥ sarva-deveśam mām bhajatīti viralas tad-  
adhikāriti bhāvaḥ ||12||

Verse 13

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।  
तस्य कर्तारमपि मां विद्व्यकर्तारमव्ययम् ॥१३॥

cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ |  
tasya kartāram api mām viddhy akartāram avyayam ||13||

**śrīdharah :** nanu kecit sakāmatayā pravartante, kecit niškāmatayā iti karma-vaicitryam | tat-karṣṇā ca brāhmaṇādīnām uttama-madhyamādi-vaicitryam kurvatas tava katham vaiṣamyam nāsti ? ity āśaṅkyāha cāturvarṇyam iti | catvāro varṇā eveti cāturvarṇyam svārthe śyañ-pratyayaḥ | ayam arthaḥ -- sattva-pradhānā brāhmaṇās teṣāṁ śama-damādīni karmāṇi | sattva- rajaḥ-pradhānāḥ kṣatriyās teṣāṁ śaurya-yuddhādīni karmāṇi | rajas-tamaḥ-pradhānā vaiśyās teṣāṁ kṛṣi-vāṇijyādīni karmāṇi | tamaḥ-pradhānāḥ sūdrās teṣāṁ traivarṇika-śuśrūṣādīni karmāṇi | ity evaṁ guṇānām karmaṇām ca vibhāgaiś cāturvarṇyaṁ mayaiva sṛṣṭam iti satyam, tathāpy evaṁ tasya kartāram api phalato'kartāram eva mām viddhi | tatra hetuḥ -- avyayam āsakti-rāhityena śrama-rahitaṁ nāśādi-rahitaṁ vā ||13||

**madhusūdanaḥ :** śarīrārambhaka-guṇa-vaiṣamyād api na sarve samāna-svabhāvā ity āha cāturvarṇyam iti | catvāro varṇā eva cāturvarṇyam svārthe śyañ | mayeśvareṇa sṛṣṭam utpāditaṁ guṇa-karma-vibhāgaśo guṇa-vibhāgaśaḥ karma-vibhāgaśaś ca | tathā hi sattva-pradhānā brāhmaṇās teṣāṁ ca sāttvikāni śama-damādīni karmāṇi | sattvopasarjana-rajaḥ-pradhānāḥ kṣatriyās teṣāṁ ca tādrśāni śaurya-tejaḥ-prabhṛtīni karmāṇi | tama-upasarjana-rajaḥ-pradhānā vaiśyās teṣāṁ ca kṛṣy-ādīni tādrśāni karmāṇi | tamaḥ-pradhānāḥ sūdrās teṣāṁ ca tāmasāni traivarṇika-śuśrūṣādīni karmāṇi mānuṣe loke vyavasthitāni |

evaṁ tarhi viśama-svabhāva-cāturvarṇya-sraṣṭṛtena tava vaiṣamyam durvāram ity āśaṅkyā nety āha tasya viśama-svabhāvasya cāturvarṇyasya vyavahāra-drṣṭyā kartāram api mām paramārtha-drṣṭyā viddhy akartāram avyayam nirahaṅkāratvenākṣiṇa-mahimānam ||13||

**viśvanāthaḥ :** nanu bhakti-jñāna-mārgau mocakau, karma-mārgas tu bandhaka iti sarva-mārga-sraṣṭari tvayi parameśvare vaiṣamyam prasaktam | tatra nahi nahity āha cāturvarṇyam iti | catvāro varṇā eva cāturvarṇyam | svārthe śyañ | atra sattva-pradhānā brāhmaṇās teṣāṁ śama-damādīni karmāṇi | rajaḥ-sattva-pradhānāḥ kṣatriyās teṣāṁ śaurya-yuddhādīni karmāṇi | tamo-rajaḥ-pradhānā vaiśyās teṣāṁ kṛṣi-go-rakṣādīni karmāṇi | tamaḥ-pradhānāḥ sūdrās teṣāṁ paricaryātmakam karmety evaṁ guṇa-karma-vibhāgaśo guṇānām karmaṇām ca vibhāgaiś catvāro varṇā mayā dharma-mārgāśritatvena sṛṣṭāḥ | kintu teṣāṁ kartāram sraṣṭāram api mām akartāram asraṣṭāram eva viddhi | teṣāṁ prakṛti-guṇa-sṛṣṭatvāt prakṛteś ca mac-chaktitvāt | sraṣṭāram api mām vastutas tv asraṣṭāram | mama prakṛti-guṇātīta-svarūpatvād iti bhāvaḥ | ataevāvyayam | sraṣṭṛtve'pi na sāmyam kimcid evety arthaḥ ||13||

**baladevaḥ :** atha niškāma-karmānuṣṭhāna-virodhi-bhoga-vāsanā-vināśa-hetum āha cāturvarṇyam iti dvābhyaṁ | catvāro varṇās cāturvarṇyam svārthikaḥ śyañ | sattva-pradhānāḥ viprās teṣāṁ śamādīni karmāṇi | rajaḥ-sattva-pradhānāḥ kṣatriyās teṣāṁ yuddhādīni | tamo-rajaḥ-pradhānā vaiśyās teṣāṁ kṛṣy-ādīni | tamaḥ-pradhānāḥ sūdrās teṣāṁ viprādi-trika-paricaryādīnīti guṇa-vibhāgaiḥ karma-vibhāgaiś ca vibhaktāś catvāro varṇāḥ sarveśvareṇa mayā sṛṣṭāḥ sthiti-samhṛtyor upalakṣaṇam etat | brahmādi-stambāntasya prapañcasyāham eva sargādi-karteti | yad āha sūtrakārah – [janmādy asya yataḥ](#) [Vs 1.1.2] iti | tasya sargādeḥ kartāram api mām tat tat karmāntaritatvād akartāram vidhīti svasmin vaiṣamyādikam pariḥṛtam | etat prāhāvyayam iti sraṣṭṛtve'pi sāmyān na vyemīty arthaḥ ||13||

Verse 14

न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।  
इति मां योऽभिजानाति कर्मभिर्न स बध्यते ॥१४॥

na mām karmāṇi limpanti na me karma-phale sprhā |  
iti mām yo'bhijānāti karmabhir na sa badhyate ॥14॥

**śrīdharah** : tad eva darśayann āha na mām iti | karmāṇi viśva-sṛṣṭy-ādīny api mām na limpanty āsaktam na kurvanti | nirahaṅkāratvān mama karma-phale sprhābhāvāc ca | mām limpantīti kiṁ kartavyam ? yataḥ karma-lepa-rahitatvena mām yo'bhijānāti so'pi karmabhir na badhyate | mama nirlepatve kāraṇam nirahaṅkāratva-niḥsprhatvādikam jānatas tasyāpy ahaṅkāraḍi-śaithilyāt ॥14॥

**madhusūdanaḥ** : karmāṇi viśva-sargādīni mām nirahaṅkāratvena kartṛtvena kartṛtvābhimāna-hīnaṁ bhagavantam na limpanti dehārambhakatvena na badhnanti | evaṁ kartṛtvam nirākṛtya bhoktṛtvam nirākaroti na me mamāpta-kāmasya karma-phale sprhā trṣṇā **āpta-kāmasya kā sprhā** iti **śruteḥ** | kartṛtvābhimāna-phala-sprhābhyāṁ hi karmāṇi limpanti tad-abhāvān na mām karmāṇi limpantīti | evaṁ yo'nyo'pi mām akartāram abhoktāram cātmatvenābhijānāti karmabhir na sa badhyate'kartrātma-jñānena mucyata ity arthaḥ ॥14॥

**viśvanāthaḥ** : nanv etat tāvad āstām, samprati tvam kṣatriya-kule'vatīrṇaḥ | kṣatriya-jāty-ucitāni karmāṇi pratyahaṁ karosy eva | tatra kā vārtā ity ata āha na mām iti | na limpanti jīvam iva na liptīkurvanti | nāpi jīvasyeva karma-phale svargādaḥ sprhā | parameśvaratvena svānanda-pūrṇatve'pi loka-pravartanārtham eva me karmāḍi-karaṇam iti bhāvaḥ | iti mām iti | yas tu na jānāti sa karmabhir badhyata iti bhāvaḥ ॥14॥

**baladevaḥ** : etad viśadayati na mām iti | karmāṇi viśva-sargādīni mām na limpanti vaiśamyāḍi-doṣeṇa jīvam iva liptam na kurvanti, yat tāni sṛjya-jīva-karma-prayuktāni na ca mat-prayuktāni na ca sargāḍi-karma-phale mama sprhāsty ato na limpantīti | phala-sprhāyā yaḥ karmāṇi karoti sa tat-phalair lipyate | ahaṁ tu svarūpānanda-pūrṇaḥ prakṛti-vilīna-kṣetrajñā-bubhuḥṣābhyudita-dayaḥ | parjanyaḥ nimitta-mātraḥ san tat-karmāṇi pravartayāmīti | **smṛtiś** ca –

nimitta-mātram evāsau sṛjyānām sarga-karmanī |  
pradhāna-kāraṇībhūtā yato vai sṛjya-śaktayaḥ || ity ādyā |

sṛjyānām deva-mānavāḍi-bhāva-bhājām kṣetrajñānām sarga-kriyāyām asau pareśo nimitta-mātram eva devāḍi-bhāva-vaicitryām kāraṇībhūtās tu sṛjyānām teṣām prācīna-karma-śaktaya eva bhavantīti tad-arthaḥ | evaṁ āha **sūtrakṛt** – **vaiśamyā-nairghṛṇyena** [Vs. 2.1.35] ity ādinā | evaṁ jñānasya phalam āha iti mām iti | itthambhūtām mām yo'bhijānāti, sa tad-virodhibhis tad-dhetubhiḥ prācīna-karmabhir na badhyate | tair vimucyata ity arthaḥ ॥14॥

Verse 15



एवं ज्ञात्वा कृतं कर्म पूर्वे रपि मुमुक्षुभिः ।  
कुरु कर्मै व तस्मात्त्वं पूर्वे : पूर्वतरं कृतम् ॥१५॥

evam jñātvā kṛtaṁ karma pūrvair api mumukṣubhiḥ |  
kuru karmaiva tasmāt tvam pūrvaiḥ pūrvataram kṛtam ||15||

**śrīdharah :** ye yathā mām ity ādi caturbhiḥ ślokaḥ prāsaṅgikam īśvarasya vaiṣamyam parihṛtya pūrvoktam eva karma-yogaṁ prapañcayitum anusmārayati evam iti | ahaṅkāraḍi-rāhityena kṛtaṁ karma bandhakam na bhavati | ity evam jñātvā pūrvair janakādibhir api mumukṣubhiḥ sattva-śuddhy-arthaṁ pūrvataram yugāntareṣv api kṛtam | tasmāt tvam api prathamam karmaiva kuru ||15||

**madhusūdanaḥ :** yato nāham kartā na me karma-phala-spr̥heti jñānāt karmabhir na badhyate'ta āha evam iti | evam ātmano'kartuḥ karmālepaṁ jñātvā kṛtaṁ karma pūrvair atikrāntair api asmin yuge yayāti-yadu-prabhṛtibhir mumukṣubhiḥ | tasmāt tvam api karmaiva kuru na tūṣṇīm āsanam nāpi saṁnyāsam | yady atattvavit tadātma-śuddhy-arthaṁ tattva-vic cel loka-saṅgrahārtham | pūrvair janakādibhiḥ pūrvataram atipūrvam yugāntare kṛtam | etenāsmiṁ yuge'nya-yuge ca pūrvā-pūrvatairaiḥ kṛtatvād avaśyam tvayā kartavyam karmeti darśayati ||15||

**viśvanāthaḥ :** evambhūtam eva mām jñātvā pūrvair janakādibhir api loka-pravartanārtham eva karma kṛtam ||15||

**baladevaḥ :** evam iti | mām eva jñātvā tad-anusāribhir mac-chiṣyaiḥ pūrvair vivasvād-ādibhir mumukṣubhir niṣkāmam karma kṛtam | tasmāt tvam api karmaiva tat kuru | na karma-saṁnyāsam | aśuddha-cittaś cej jñāna-garbhāyai citta-śuddhyai śuddha-cittaś cel loka-saṅgrahāyety arthaḥ | kīdṛśam pūrvais taiḥ kṛtaṁ ? pūrvataram atiprācinam ||15||

Verse 16

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।  
तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥१६॥

kiṁ karma kim akarmeti kavayo'py atra mohitāḥ |  
tat te karma pravakṣyāmi yaj jñātvā mokṣyase'śubhāt ||16||

**śrīdharah :** tac ca tattvavidbhiḥ saha vicārya kartavyam | na loka-paramparā-mātreṇety āha kiṁ karmeti | kiṁ karma ? kīdṛśam karma-karaṇam | kiṁ akarma ? kīdṛśam karmākaraṇam | ity asmin arthe vivekino'pi mohitāḥ | ato yaj jñātā yad-anuṣṭhāyāśubhāt saṁsārān mokṣyase mukto bhaviṣyasi tat karmākarma ca tubhyam aham pravakṣyāmi tac chṛṇu ||16||

**madhusūdanaḥ :** nanu karma-ṣayā kiṁ kaścit saṁśayo'py asti yena pūrvaiḥ pūrvataram kṛtam ity atinirbadhnāsi ? asty evety āha kiṁ karmeti | nau-sthasya niṣkriyeṣv api taṭastha-vṛkṣeṣu gamana-bhrama-darśanāt tathā dūrāc caḥṣuḥ-saṁnikṛṣṭeṣu gacchatsv api puruṣeṣv agamana-bhrama-darśanāt paramārthataḥ kiṁ karma kiṁ vā paramārthato'karmeti kavayo medhāvino'py atrāsmiṁ ṣayā mohitā moham

nirṇayāsāmarthyam prāptā atyanta-durnirūpatvād ity arthaḥ | tat tasmāt te tubhyam aham karma, a-kāra-praśeṣeṇa cchedād akarma ca pravakṣyāmi prakarṣeṇa sandehocchedena vakṣyāmi | yat karmākarma-svarūpaṁ jñātvā mokṣyase mukto bhaviṣyasy aśubhāt saṁsārāt ||16||

**viśvanāthaḥ** : kiṁ ca karmāpi na gatānugatika-nyāyenaiva kevalam vivekinā kartavyam | kintu tasya prakāra-viśeṣam jñātvāivety atas tasya prathamam durjñeyatvam āha ||16||

**baladevaḥ** : nanu kiṁ karma-viśayakaḥ kaścit sandeho'py asti yataḥ pūrvaiḥ pūrvataram kṛtam ity atinirbandhād bravīṣiti ced asty evety āha kiṁ karmeti | mumukṣubhir anuṣṭheyam karma kiṁ rūpaṁ syād akarma ca karmānyat tad-antargataṁ jñānam ca kiṁ rūpam ity arthaḥ | tad-anyatve enam ca | atrārthe kavayo dhīmanto'pi mohitās tad-yāthātmya-nirṇayāsāmarthyān moham prāpuḥ | aham sarveṣaḥ sarvajñas te tubhyam tat karma a-kāra-praśeṣād akarma ca pravakṣyāmi yaj jñātvānuṣṭhāya prāpya cāśubhāt saṁsārān mokṣyase ||16||

Verse 17

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।  
अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥१७॥

karmaṇo hy api boddhavyam boddhavyam ca vikarmaṇaḥ |  
akarmaṇaś ca boddhavyam gahanā karmaṇo gatiḥ ||17||

**śrīdharah** : nanu loka-prasiddham eva karma dehādi-vyāpārātmakam | akarma tad-avyāpārātmakam | ataḥ katham ucyate kavayo'py atra moham prāptā iti ? tatrāha karmaṇa iti | karmaṇo vihita-vyāpārasyāpi tattvam boddhavyam asti | na tu loka-prasiddha-mātram eva | akarmaṇo'vihita-vyāpārasyāpi tattvam boddhavyam asti | vikarmaṇo niṣiddha-vyāpārasyāpi tattvam boddhavyam asti | yataḥ karmaṇo gatiḥ gahanā | karmaṇa ity upalakṣaṇārtham | karmākarma-vikarmaṇām tattvam durvijñeyam ity arthaḥ ||17||

**madhusūdanaḥ** : nanu sarva-loka-prasiddhatvād aham evaitaj jānāmi dehendriyādi-vyāpārah karma tūṣṇīm āsanam akarmeti tatra kiṁ tvayā vaktavyam iti tatrāha karmaṇa iti | hi yasmāt karmaṇaḥ śāstra-vihitasyāpi tattvam boddhavyam asti, vikarmaṇaś ca pratiśiddhasya, akarmaṇaś ca tūṣṇīmbhāvasya | atra vākya-traye'pi tattvam asīty adhyāhārah | yasmād gahanā durjñānā | karmaṇa ity upalakṣaṇam karmākarma-vikarmaṇām | gatis tattvam ity arthaḥ ||18||

**viśvanāthaḥ** : niṣiddhācaraṇam durgati-prāpakam iti tattvam | tathākarmaṇaḥ karmākaraṇasyāpi sannyāsinah kiḍṛṣam karmākaraṇam śubhadam iti | anyathā niḥśreyasaṁ katham hasta-gataṁ syād iti bhāvaḥ | karmaṇa ity upalakṣaṇam karmākarma-vikarmaṇām | gatis tattvam | gahanā durgamā ||17||

**baladevaḥ** : nanu kavayo'pi moham prāpur iti cet tatrāha karmaṇo hīti | karmaṇo niṣkāmasya mumukṣubhir anuṣṭhātavyasya svarūpaṁ boddhavyam | vikarmaṇo jñāna-viruddhasya kāmya-karmaṇaḥ svarūpaṁ boddhavyam | akarmaṇaś ca karma-bhinnasya jñānasya ca svarūpaṁ boddhavyam | tat-tat-svarūpavidbhiḥ sārddham vicāryam ity arthaḥ | karmaṇo'karmaṇaś ca gatiḥ gahanā durgamā | ataḥ kavayo'pi tatra mohitāḥ ||17||

Verse 18

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।  
स बुद्धिमान् मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥१८॥

karmaṇy akarma yaḥ paśyed akarmaṇi ca karma yaḥ |  
sa buddhimān manuṣyeṣu sa yuktaḥ kṛtsna-karma-kṛt ||18||

**śrīdharmaḥ** : tad evaṁ karmādīnām durvijñeyatvaṁ darśayann āha karmaṇīti |  
parameśvarārādhana-lakṣaṇe karmaṇi karma-viśaye akarma karmedaṁ na bhavatīti yaḥ  
paśyet | tasya jñāna-hetutvena bandhakatvābhāvāt | akarmaṇi ca vihitākaraṇe karma yaḥ  
paśyet pratyavāyotpādakatvena bandha-hetutvāt | manuṣyeṣu karma kurvāṇeṣu sa  
buddhimān vyavasāyātmaka-buddhimattvāc chreṣṭhaḥ | taṁ stauti sa yukto yogi | tena  
karmaṇā jñāna-yogāvāpṭeḥ | sa eva kṛtsna-karma-kartā ca | sarvataḥ samplutodaka-  
sthāniye ca tasmin karmaṇi sarva-karma-phalānām antarbhāvāt tad evaṁ āruruḥṣoḥ  
karma-yogādhikārāvasthāyām na karmaṇām anārambhād ity ādinokta eva karma-yogaḥ  
spaṣṭīkṛtaḥ | tat-prapañca-rūpatvāc cāsya prakaraṇasya na paunaruktya-doṣaḥ | anenaiva  
yogārūdhāvasthāyām yas tv ātma-ratir eva syād ity ādinā yaḥ karmānupayoga uktas  
tasyāpy arthāt prapañcaḥ kṛto veditavyaḥ | yad āruruḥṣor api karma bandhakaṁ na  
bhavati tad-ārūdhasya kuto bandhakaṁ syāt ity atrāpi śloko yujyate |

yad vā, karmaṇi dehendriyādi-vyāpāre vartamāne'py ātmano dehādi-vyatirekānubhavana  
akarma svābhāvikaṁ niaṣkarmyam eva yaḥ paśyet tathā akarmaṇi ca jñāna-rahite duḥkha-  
buddhyā karmaṇām tyāge karma yaḥ paśyet tasya prayatna-sādhyatvena mithyācāratvāt |  
tad uktaṁ karmendriyāni saṁnyamyety ādinā | ya evambhūtaḥ sa tu sarveṣu manuṣyeṣu  
buddhimān pañḍitaḥ | tatra hetuḥ – yataḥ kṛtsnāni sarvāni yadṛcchayā prāptāny āhārādīni  
karmāni kurvann api sa yukta eva akartrātma-jñānena samādhista evety arthaḥ |  
anenaiva jñāninaḥ svabhāvād āpannam kalañja-bhakṣaṇādikaṁ na doṣāya | ajñasya tu  
rāgataḥ kṛtaṁ doṣāya iti vikarmaṇo'pi tattvaṁ nirūpitaṁ draṣṭavyam ||18||

**madhusūdanaḥ** : kīdṛśaṁ tarhi karmādīnām tattvaṁ iti tad āha karmaṇīti | karmaṇi  
dehendriyādi-vyāpāre vihite pratiśiddhe cāhaṁ karomīti dharmy-adhyāsenātmany  
āropit### | nau-sthenācalatsu taṣṭha-vṛkṣādiṣu samāropite calana ivākartātma-  
svarūpālocanena vastutaḥ karmābhāvaṁ taṣṭha-vṛkṣādiṣv iva yaḥ paśyet paśyati | tathā  
dehendriyādiṣu triguṇa-māyā-pariṇāmatvena sarvadā savyāpāreṣu nirvyāpāras tūṣṇīm  
sukham āsa ity abhimānena samāropite' karmaṇi vyāpāroparame dūrastha-cakṣuḥ-  
samnikṛṣṭa-puruṣeṣu gacchatsv apy agamana iva sarvadā sa-vyāpāra-dehendriyādi-  
svarūpa-paryālocanena vastu-gatyā karma nivṛttyākhyā-prayatna-rūpaṁ vyāpāraṁ yaḥ  
paśyed udāhṛta-puruṣeṣu gamanam iva | audāsīnyāvasthāyām apy udāsīno'ham āsa ity  
abhimāna eva karma | etādṛśaḥ paramārtha-darśī sa buddhimān ity ādinā buddhimattva-  
yoga-yuktatva-sarva-karma-kṛttvais tribhir dharmaiḥ stūyate |

atra prathama-pādena karma-vikarmaṇos tattvaṁ karma-śabdasya vihita-pratiśiddha-  
paratvāt | dvitiya-pādena cākarmaṇas tattvaṁ darśitam iti draṣṭavyam | tatra yat tvaṁ  
manyase karmaṇo bandha-hetutvāt tūṣṇīm eva mayā sukhena sthātavyam iti tan mṛṣā |  
asati kartṛtvābhimāne vihitasya pratiśiddhasya vā karmaṇo bandha-hetutvābhāvāt | tathā  
ca vyākhyātaṁ [na mām karmāni limpanti](#) [Gītā 4.14] ity ādinā | satīca kartṛtvābhimāne

tūṣṇīm aham āsa ity audāsīnyābhimānātmakam yat karma tad api bandha-hetur eva vastu tattvāparijñānāt | tasmāt karma-vikarmākarmaṇām tattvam idr̥ṣam jñātvā vikarmākarmaṇī parityajya kartṛtvābhimāna-phalābhisandhi-hānena vihitam karmaiva kurv ity abhiprāyaḥ |

aparā vyākhyā karmaṇi jñāna-karmaṇi dr̥ṣye jaḍe sad-rūpeṇa sphuraṇa-rūpeṇa cānusyūtam sarva-bhramādhiṣṭhānam akarmāvedyam sva-prakāśa-caitanyaṁ paramārtha-dr̥ṣṭyā yaḥ paśyet | tathākarmaṇi ca sva-prakāśe dr̥ḡ-vastuni kalpitaṁ karma dr̥ṣyam māyā-mayaṁ na paramārtha-sat | dr̥ḡ-dr̥ṣyayoḥ sambandhānupapatteḥ –

yas tu sarvāṇi bhūtāni ātmany evānupaśyati |  
sarva-bhūteṣu cātmānam tato na vijugupsate || [ĪśaU 6] iti śruteḥ |

evam parasparādhyāse'pi śuddham vastu yaḥ paśyati manuṣyeṣu madhye sa eva buddhimān nānyaḥ | asya paramārtha-darśitvād anyasya cāparamārtha-darśitvāt | sa ca buddhi-sādhana-yogya-yukto'ntaḥ-karaṇa-śuddhy-aikāgra-cittaḥ | ataḥ sa evāntaḥkaraṇa-śuddhi-sādhana-kṛtsna-karma-kṛd iti vāstava-dharmair eva stūyate | yasmād evam tasmāt tvam api paramārtha-darśi bhava tāvataiva kṛtsna-karma-kāritvopapatter ity abhiprāyaḥ |

ato yad uktaṁ yaj jñātvā mokṣyase'subhād iti | yac coktaṁ karmādīnām tattvam boddhavyam astīti sa buddhimān ity ādi-stutiś ca | tat sarvaṁ paramārtha-darśane saṁgacchate | anya-jñānād aśubhāt saṁsārān mokṣānupapatteḥ | atattvaṁ cānyan na boddhavyam na vā yaj-jñāne buddhimattvam iti yuktaiva paramārtha-darśinām vyākhyā |

yat tu vyākhyānam karmaṇi nitye parameśvarārthe'nuṣṭhīyamāne bandha-hetutvābhāvād akarmedam iti yaḥ paśyet | tathākarmaṇi ca nitya-karmākaraṇe pratyavāya-hetutvena karmedam iti yaḥ paśyet sa buddhimān ity ādi tad asaṅgatam eva | nitya-karmaṇy akarmedam iti jñānasyāśubha-mokṣa-hetutvābhāvāt, mithyājñānatvena tasyivāśubhatvāc ca | na caitādr̥ṣam mithyā-jñānam boddhavyam tattvam nāpy etādr̥ṣa-jñāne buddhimattvādi-stuty-upapattir bhrāntitvāt | nitya-karmānuṣṭhānam hi svarūpato'ntaḥkaraṇa-śuddhi-dvāropayujyate na tatrākarma-buddhiḥ kutrāpy upayujyate śāstreṇa nāmādiṣu brahma-dr̥ṣṭivad avihitavāt | nāpīdam eva vākyaṁ tad-vidhāyakam upakramādi-virodhasyokteḥ | evam nitya-karmākaraṇam api svarūpato nitya-karma-viruddha-karma-lakṣakatayopayujyate na tu tatra karma-dr̥ṣṭiḥ kvāpy upayujyate | nāpi nitya-karmākaraṇāt pratyavāyaḥ | abhāvād bhāvotpatty-ayogāt | anyathā tad-aviśeṣeṇa sarvadā kāryotpatti-prasaṅgāt | bhāvārthāḥ karma-śabdās tebhyaḥ kriyā pratīyetaiṣa hy artho vidhīyata iti nyāyena bhāvārthasyaivāpūrva-janakatvāt | atirātre ṣoḍaśīnam na gr̥hṇāti ity ādāv api saṅkalpa-viśeṣasyaivāpūrva-janakatvābhyupagamāt | nekṣetodyantam ādityam ity ādi-prajāpati-vratavat | ato nitya-karmānuṣṭhānārthe kāle tad-viruddhatayā yad-upaveśanādi karma tad eva nitya-karmākaraṇopalakṣitam pratyavāya-hetur iti vaidikānām siddhāntaḥ | ataevākurvan vihitam karmety atra lakṣaṇārthe śatā vyākhyātaḥ | lakṣaṇa-hetvoḥ kriyāyā ity aviśeṣa-smaraṇe'py atra hetutvānupapatteḥ | tasmān mithyā-darśanāpanode prastute mithyā-darśana-vyākhyānam na śobhatetarām | nāpi nityānuṣṭhāna-param evaitad vākyaṁ nityāni kuryād ity arthe karmaṇy akarma yaḥ paśyed ity ādi tad-abodhakaram vākyaṁ prayuñjānasya bhagavataḥ pratāratvāpatter ity ādi bhāṣya eva vistareṇa vyākhyātam ity uparamyate ||18||

**viśvanāthaḥ** : tatra karmākarmaṇos tattva-bodham āha karmaṇīti | śuddhāntaḥ-karaṇasya jñānavattve'pi janakāder ivākṛta-sannyāsasya karmaṇy anuṣṭhīyamāne niškāma-karma-yoge akarma | karmedaṁ na bhavatīti yaḥ paśyet tat-karmaṇo bandhakatvābhāvāt iti bhāvaḥ | tathāśuddhāntaḥkaraṇasya jñānābhāve'pi śāstrajñatvāt jñāna-vāvadūkasya sannyāsino' karmaṇi karmākaraṇe karma paśyet durgati-prāpakam karma-bandham evopalabhate | sa eva buddhimān | sa tu kṛtsna-karmāṇy eva karoti, na tu tasya jñāna-vāvadūkasya jñāni-māninaḥ saṅgenāpi tad-vacasāpi sannyāsam na karotīti bhāvaḥ | tathā ca bhagavad-vākyam –

yas tv asaṁyata-ṣaḍ-vargaḥ pracandendriya-sārathiḥ |  
jñāna-vairāgya-rahitas tri-daṇḍam upajīvati ||  
surān ātmānam ātma-sthaṁ nihnute mām ca dharmā-hā |  
avipakva-kaṣāyo 'smād amuṣmāc ca vihīyate || [BhP 11.18.40-1] iti ||18||

**baladevaḥ** : karmākarmaṇor boddhavyam svarūpam āha karmaṇīti | anuṣṭhīyamāne niškāme karmaṇi yo' karma prastutatvāt karmaṇy ātma-jñānam paśyet, akarmaṇy ātma-jñāne yaḥ karma paśyet | etad uktam bhavati – yo mumukṣur hr̥d-viśuddhaye kriyamāṇam karmātma-jñānānusandhi-garbhatvāj jñānākāram, tac ca jñānam karma-dvāratvāt karmākāram paśyet | ubhayor ekātmoddeśyatvād ubhayam ekam vidyād ity arthaḥ | evam eva vakṣyate **sāṅkhya-yogau pṛthag bālāḥ** ity ādineti | evam anuṣṭhīyamāne karmaṇi ātma-yāthātmyam yo'nusandhatte sa manuṣyeṣu buddhimān paṇḍitaḥ | yukto mokṣa-yogyaḥ | kṛtsna-karma-kṛt sarveṣām karma-phalānām ātma-jñāna-sukhāntarbhūtatvāt ||18||

Verse 19

यस्य सर्वे समारम्भाः कामसंकल्पवर्जिताः ।  
ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥१९॥

yasya sarve samārambhāḥ kāma-saṅkalpa-varjitāḥ |  
jñānāgni-dagdha-karmāṇam tam āhuḥ paṇḍitam budhāḥ ||19||

**śrīdharāḥ** : karmaṇy akarma yaḥ paśyed ity anena śruty-arthārthāpattibhyām yad uktam artha-dvandvam tad eva spaṣṭayati yasyeti pañcabhiḥ | samyag ārabhyanta iti samārambhāḥ karmāṇi | kāmyata iti kāmaḥ phalam | tat-saṅkalpena varjitā yasya bhavanti tam paṇḍitam āhuḥ | tatra hetur yatas taiḥ samārambhāḥ śuddhe citte sati jātena jñānāgninā dagdhāny akarmatām nītāni karmāṇi yasya tam | āruḍhāvasthāyām tu kāmaḥ phala-hetu-viśayaḥ | tad-artham idaṁ kartavyam iti kartavya-viśayaḥ saṅkalpaḥ | tābhyām varjitāḥ | śeṣam spaṣṭam ||19||

**madhusūdanaḥ** : tad etat paramārtha-darśinaḥ kartṛtvābhimānābhāvena karmāliptatvam prapañcyate yasya sarva ity ādi brahma-karma-samādhinety antena | yasya pūrvokta-paramārtha-darśinaḥ sarve yāvanto vaidikā laukikā vā samārambhāḥ samārabhyanta iti vyutpattyā karmāṇi kāma-saṅkalpa-varjitāḥ kāmaḥ phala-tṛṣṇā saṅkalpo'ham karomīti kartṛtvābhimānas tābhyām varjitāḥ | loka-saṅgrahātham vā jīvana-mātrārtham vā prārabdha-karma-vegād vṛthā-ceṣṭā-rūpā bhavanti | tam karmādāv akarmādi-darśanam jñānam tad evāgnis tena dagdhāni śubhāsubha-lakṣaṇāni karmāṇi yasya **tad-adhigama uttara-pūrvārdhayor aśleṣa-vināśau tad-vyapadeśāt** [Vs 4.1.13] iti **nyāyāt** | jñānāgni-

dagdha-karmāṇaṁ taṁ budhā brahma-vidaḥ paramārthataḥ paṇḍitam āhuḥ | samyag-darśi hi paṇḍita ucyaṭe na tu bhrānta ity arthaḥ ||19||

**viśvanāthaḥ** : uktam arthaṁ vivṛṇoti yasyeti pañcabhiḥ | samyag ārabhyanta iti samārambhāḥ karmāṇi | kāmāḥ phalāṁ, tat-saṅkalpena varjitāḥ | jñānam evāgnis tena dagdhāni karmāṇi kriyamāṇāni vihitāni niṣiddhāni ca yasya saḥ | etena vikarmaṇaś ca boddhavyam ity api vivṛtam | etādṛśādhikāriṇi karma yathā akarma paśyēt, tathaiva vikarmāpy akarmaiva paśyed iti pūrva-ślokasyaiva saṅgatiḥ | yad agre vakṣyate –

api ced asi pāpebhyaḥ sarvebhyaḥ pāpa-kṛttamaḥ |  
sarvaṁ jñāna-plavenaiva vṛjinaṁ santariṣyasi ||  
yathaidhāmsi samiddho'gnir bhasmasāt kurute'rjuna |  
jñānāgniḥ sarva-karmāṇi bhasmasāt kurute tathā || [Gītā 4.36-37] iti ||19||

**baladevaḥ** : karmaṇo jñānākāram āha yasyeti pañcabhiḥ | samārambhāḥ karmāṇi kāmānta iti kāmāḥ phalāni tat-saṅkalpena varjitāḥ śūnyā yasya karmabhir ātmoddeśino bhavanti | taṁ budhāḥ paṇḍitam ātmajñam āhuḥ | tatra hetuḥ – jñāneti | taiḥ samārambhair hṛd-viśuddhau satyām āvirbhūtenātma-jñānāgninā dagdhāni saṁcitāni karmāṇi yasya tam ||19||

Verse 20

त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।  
कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥२०॥

tyaktvā karma-phalāsaṅgam nitya-trpto nirāśrayaḥ |  
karmaṇy abhipravṛtto'pi naiva kiñcit karoti saḥ ||20||

**śrīdharaḥ** : kiṁ ca tyaktveti | karmaṇi tat-phale cāsaktim tyaktvā nityena nijānandena tṛptaḥ | ataeva yoga-kṣemārtham āśrayaṇīya-rahitaḥ | evambhūto yaḥ svābhāvike vihite vā karmaṇy abhitaḥ pravṛtto'pi kiñcid eva naiva karoti | tasya karmākarmatām āpadyata ity arthaḥ ||20||

**madhusūdanaḥ** : bhavatu jñānāgninā prāktanānam aprārabdha-karmaṇām dāha āgāminām cānutpattiḥ | jñānotpatti-kāle kriyamāṇaṁ tu pūrvottarayor anantar-bhāvāt phalāya bhaved iti bhavet kasyacid āsaṅkā tām apanudaty āha tyaktveti | karmaṇi phale cāsaṅgam kartṛtvābhimānaṁ bhogābhilāṣaṁ ca tyaktvākartr-abhoktr-ātma-samyag-darśanena bādhitvā nitya-tṛptaḥ paramānanda-svarūpa-lābhena sarvatra nirākāṅkṣaḥ | nirāśraya āśrayo dehendriyādir advaita-darśanena nirgato yasmāt sa nirāśrayo dehendriyādy-abhimāna-śūnyaḥ | phala-kāmanāyāḥ kartṛtvābhimānasya ca nivṛttau hetu-garbhāṁ krameṇa viśeṣaṇa-dvayam | evambhūto jīvanmukto vyutthāna-dāśāyām karmaṇi vaidike laukike vābhipravṛtto'pi prārabdha-karma-vaśāl loka-dṛṣṭyābhitaḥ sāṅgopāṅgānuṣṭhānāya pravṛtto'pi sva-dṛṣṭyā naiva kiñcit karoti sa niṣkriyātma-darśanena bādhitatvād ity arthaḥ ||20||

**viśvanāthaḥ** : nitya-trpto nityam nijānandaena tṛptaḥ | nirāśrayaḥ svayoga-kṣemārtham na kam apy āśrayate ||20||

**baladevaḥ** : uktam artham viśadayati tyaktveti | karma-phale saṅgam tyaktvā nityenātmanānubhūtena tṛpto nirāśrayo yoga-kṣemaārtahm apy āśraya-rahita īdṛṣo yo'dhikārī sa karmaṇy abhitaḥ pravṛtto'pi naiva kimcit karoti | karmānuṣṭhānāpadeśena jñāna-niṣṭhām eva sampādayatīty āruruḥṣor daśeyam | etena vikarmaṇaḥ svarūpaṁ bandhakatvaṁ boddhavyam ity uktam bhavati ||20||

Verse 21

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।  
शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥२१॥

nirāśīr yata-cittātmā tyakta-sarva-parigrahaḥ |  
śārīraṁ kevalam karma kurvan nāpnoti kilbiṣam ||21||

**śrīdharaḥ** : kim ca nirāśīr iti | nirgatā āśiṣaḥ kāmanā yasmāt | yataṁ niyataṁ cittam ātmā śārīraṁ ca yasya | tyaktāḥ sarve parigraho yena | sa śārīraṁ śārīra-mātra-nirvartyaṁ kartṛtvābhīniveśa-rahitaṁ kurvann api kilbiṣam bandhanaṁ na prāpnoti | yogārūḍha-pakṣe śārīra-nirvāha-mātropayogi svābhāvikaṁ bhikṣāṭanādi kurvann api kilbiṣam vihitākaraṇa-nimitta-doṣaṁ na prāpnoti ||21||

**madhusūdanaḥ** : yadātyanta-vikṣepa-hetor api jyotiṣṭomādeḥ samyag-jñāna-vaśān na tat-phala-janakatvaṁ tadā śārīra-sṭhiti-mātra-hetor avikṣepakasya bhikṣāṭanāder nāsty eva bandha-hetutvam iti kaimutya-nyāyenāha nirāśīr iti | nirāśīr gata-tṛṣṇo yata-cittātmā cittam antaḥkaraṇam ātmā bāhyendriya-sahito dehas tau saṁyatau pratyāhāreṇa nigrhītau yena saḥ | yato jīendriyo'to vigata-tṛṣṇatvāt tyakta-sarva-parigrahas tyaktāḥ sarve parigrahā bhogopakaraṇāni yena saḥ | etādṛṣo'pi prārabdha-karma-vaśac chārīraṁ śārīra-sṭhiti-mātra-prayojanaṁ kaupīnacchādanādi-grahaṇa-bhikṣāṭanādi-rūpaṁ yatim prati śāstrābhyanujñātaṁ karma kāyikaṁ vācikaṁ mānasaṁ ca, tad api kevalam kartṛtvābhīmāna-sūnyaṁ parādhyāropita-kartṛtvena kurvan paramārthato'kartrātma-darśanān nāpnoti na prāpnoti kilbiṣam dharmādharma-phala-bhūtam aniṣṭaṁ saṁsāraṁ pāpavat puṇyasyāpy aniṣṭa-phalatvena kilbiṣatvam |

ye tu śārīra-nirvartyaṁ śārīraṁ iti vyācakṣate tan mate kevalam karma kurvann ity ato'dhikārthālābhād avyāvartakatvena śārīra-padasya vaiyarthyaṁ | atha vācika-mānasika-vyāvartanātham iti brūyāt tadā karma-padasya vihita-mātra-paratvena śārīraṁ vihitam karma kurvan nāpnoti kilbiṣam ity aprasakta-pratiśedho'narthakaḥ | pratiśiddha-sādhāraṇa-paratve'py evam eva vyāghāta iti **bhāṣya** eva vistaraḥ ||21||

**viśvanāthaḥ** : ātmā sthūla-dehaḥ | śārīraṁ śārīra-nirvāhārthaṁ karmāsat-pratigrahādikaṁ kurvann api kilbiṣam pāpaṁ nāpnotīty etad api vikarmaṇaś ca boddhavyam ity asya vivaraṇam ||21||

**baladevaḥ** : athārūḍhasya daśam āha nirāśīr iti tribhiḥ | nirgatā āśiḥ phalecchā yasmāt sa | yata-cittātmā vaśīkrta-citta-dehas tyakta-sarva-parigraha ātmaikāvalokanārthatvāt prākṛteṣu vastuṣu mamatva-varjitaḥ | śārīraṁ karma śārīra-nirvāhārthaṁ karmāsat-parigrahādi kurvann api kilbiṣam pāpaṁ nāpnoti ||21||

यदृच्छालाभसन्तुष्टे द्वन्द्वतीतो विमत्सरः ।  
समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥२२॥

yadṛcchā-lābha-santuṣṭo dvandvātīto vimatsaraḥ |  
samaḥ siddhāv asiddhau ca kṛtvāpi na nibadhyate ||22||

**śrīdharah** : kim ca yadṛcchā-lābheti | aprārthitopasthito lābho yadṛcchā-lābhaḥ | tena santuṣṭaḥ | dvandvāni śītoṣṇādīny atīto'tikrāntaḥ | tat-sahana-śīla ity arthaḥ | vimatsaro nirvairah | yadṛcchā-lābhasyāpi siddhāv asiddhau ca samo harṣa-viśāda-rahitaḥ | ya evambhūtaḥ sa pūrvottara-bhūmikayor yathāyatham vihitam svābhāvikaṁ vā karma kṛtvāpi bandham na prāpnoti ||22||

**madhusūdanaḥ** : tyakta-sarva-parigrahasya yateḥ śarīra-sthiti-mātra-prayojanam karmābhyanuñjātam tatrānnācchādanādi-vyatirekeṇa śarīra-sthiter asamḥbhavād yācñādināpi sva-prayatnenānnādikam sampādyam iti prāpte niyamāyāha yadṛcchā-lābheti | śāstrānanumata-prayatna-vyatireko yadṛcchā tayaiiva yo lābho'nnācchādanādeḥ śāstrānumatasya sa yadṛcchālābhas tena santuṣṭas tad-adhika-tṛṣṇā-rahitaḥ | tathā ca śāstram **bhāikṣam caret** iti prakṛṣya ayācitam asaṁkṣiptam upapannam yadṛcchayā iti yācñā-samkalpādi-prayatnam vārayati | **manur** api –

[na cotpāta-nimittābhyām na nakṣatrāṅgavidyayā |](#)  
[nānuśāsana-vādābhyām bhikṣām lipseta karhicit || \[Manu 6.50\] iti |](#)

yatayo bhikṣārtham grāmam viśantīty ādi-śāstrānumatas tu prayatnaḥ kartavya eva | evam labdhavyam api śāstra-niyatam eva –

[kaupīna-yugalam vāsaḥ kanthām śīta-nivāriṇīm |](#)  
[pāduke cāpi gṛhṇiyāt kuryān nānyasya saṅgraham || ity ādi |](#)

evam anyad api vidhi-niṣedha-rūpaṁ śāstram ūhyam |

nanu sva-prayatnam antareṇālābhe śītoṣṇādi-pīḍitaḥ katham jīved ata āha dvandvātīta dvandvāni kṣut-pipāsā-śītoṣṇa-varṣādīni atīto'tikrāntaḥ samādhi-daśāyām teṣām asphuraṇāt | vyutthāna-daśāyām sphuraṇe'pi paramānandādvitīyākārtr-abhoktr-ātma-pratyayena bādāt tair dvandvair upahanyamāno'py akṣubhita-cittaḥ | ataeva parasya lābhe svasyālābhe ca vimatsaraḥ parotkarṣāsahana-pūrvikā svotkarṣa-vāñchā matsaras tad-rahito'dvitīyātma-darśanena nirvaira-buddhiḥ | ataeva samas tulyo yadṛcchā-lābhasya siddhāv asiddhau ca siddhau na hṛṣṭo nāpy asiddhau viṣaṇṇaḥ sa svānubhavenākartaiva parair āropita-kartṛtvaḥ śarīra-sthiti-mātra-prayojanam bhikṣātanādi-rūpaṁ karma kṛtvāpi na nibadhyate bandha-hetoḥ sa-hetukasya karmaṇo jñānāgninā dagdhatvād iti pūrvoktānuvādaḥ ||22||

**viśvanāthaḥ** : Nothing.

**baladevaḥ** : atha śarīra-nirvāhārtham annācchādanādikam sva-prayatnena na sampādyam ity āha yadṛcchayeti | yācñām vinaiva lābho yadṛcchā-lābhas tena santuṣṭas trptaḥ |



dvandvāni śītoṣṇādīny atītas tat-sahiṣṇuḥ | vimatsaro'nyair upadruto'pi taiḥ saha vairam  
akurvan yadṛcchā-lābha-siddhau harṣasya tad-asiddhau viśādasya cābhāvāt sama  
evambhūtaḥ śārīram karma kṛtvāpi tena tena na badhyate jñāna-niṣṭhā-prabhāvān na  
lipyate ||22||

Verse 23

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।  
यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥२३॥

gata-saṅgasya muktasya jñānāvasthita-cetasah |  
yajñāyācarataḥ karma samagraṁ pravilīyate ||23||

**śrīdharah** : kim ca gata-saṅgasyeti | gata-saṅgasya niṣkāmasya rāgādibhir muktasya |  
jñāne'vasthitam ceto yasya tasya | yajñāya parameśvarārtham karmācarataḥ sataḥ  
samagraṁ savāsanam karma pravilīyate | akarma-bhāvam āpadyate | arūḍha-yoga-pakṣe  
yajñāyati | yajñāya yajña-rakṣaṇārtham loka-saṅgrahārtham eva karma kurvata ity  
arthaḥ ||23||

**madhusūdanaḥ** : tyakta-sarva-parigrahasya yadṛcchā-lābha-santuṣṭasya yater yac-charīra-  
sthiti-mātra-prayojanam bhikṣātanādi-rūpam karma tat kṛtvā na nibadhyata ity ukte  
gṛhasthasya brahma-vido janakāder yajñādi-rūpam yat karma tad-bandha-hetuḥ syād iti  
bhavet kasyacid āśankā tām apanetuṁ tyaktvā karma-phalāsaṅgam ity ādinoktam vivṛṇoti  
gata-saṅgasyeti | gata-saṅgasya phalāsaṅga-sūnyasya muktasya kartṛtva-bhokṛtvādy-  
adhyāsa-sūnyasya jñānāvasthita-cetaso nirvikalpaka-brahmātmaikyā-bodha eva sthitam  
cittam yasya tasya sthita-prajñasyety arthaḥ | uttarottara-viśeṣaṇasya pūrva-pūrva-  
hetutvenānvayo draṣṭavyaḥ | gata-saṅgatvam kuto yato'dhyāsa-hīnatvam tat kuto yataḥ  
sthita-prajñatvam iti | idṛśasyāpi prārabdha-karma-vaśād yajñāya yajña-saṁrakṣaṇārtham  
jyotiṣomādi-yajñe śreṣṭhācāratvena loka-pravṛtṭy-artham yajñāya viṣṇave tat-prīty-artham  
iti vā | ācarataḥ karma yajña-dānādikam samagraṁ sahāgreṇa phalena vidyata iti  
samagraṁ pravilīyate prakarṣeṇa kāraṇocchedena tattva-darśanād vilīyate vinaśyatīty  
arthaḥ ||23||

**viśvanāthaḥ** : yajño vakṣyamāṇa-lakṣaṇas tad-artham karmācaratas tat karma pravilīyate  
akarma-bhāvam āpadyata ity arthaḥ ||23||

**baladevaḥ** : gata-saṅgasya niṣkāmasya rāga-dveṣādibhir muktasya svātma-viśayaka-jñāna-  
niviṣṭa-manaso yajñāya viṣṇuṁ prasādayituṁ tac-cintanam ācarataḥ prācīnam bandhakaṁ  
karma samagraṁ kṛtsnam pravilīyate ||23||

Verse 24

ब्रह्मर्पणं ब्रह्म हविर्ब्रह्मग्नौ ब्रह्मा हुतम् ।  
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥२४॥

brahmārpaṇam brahma havir brahmāgnau brahmaṇā hutam |  
brahmaiva tena gantavyam brahma-karma-samādhinā ||24||

**śrīdharah :** tad evaṃ parameśvarārādhana-lakṣaṇaṃ karma jñāna-hetutvena bandhakatvābhāvād akarmaiva | āruḍhāvasthāyāṃ tu akartrātma-jñānena bādhitatvāt svābhāvīkaṃ api karma-karmaiveti karmaṇy akarma yaḥ paśyed ity anenoktaḥ karma-pravilayaḥ prapañcitaḥ | idānīm karmaṇi tad-aṅgeṣu ca brahmaivānusyūtaṃ paśyataḥ karma-pravilayaṃ āha brahmārpaṇaṃ iti | arpyate'nenety arpaṇaṃ sruv-ādi | tad api brahmaiva | arpyamāṇaṃ havir api ghṛtādikaṃ brahmaiva | brahmaivāgniḥ | tasmin brahmaṇā kartrā hutam homaḥ | agniś ca kartā ca kriyā ca brahmaivety arthaḥ | evaṃ karmaṇy eva karmātmake samādhiś cittaikāgryaṃ yasya tena brahmaiva gantavyaṃ prāpyam | na tu phalāntaram ity arthaḥ ||24||

**madhusūdanaḥ :** nanu kriyamāṇaṃ karma phalam ajanayitvaiva kuto naśyati brahma-bodhe tat-kāraṇocchedād ity āha brahmārpaṇaṃ iti | aneka-kāraṇa-sādhyā hi yajñādi-kriyā bhavati | devatoddeśena hi dravya-tyāgo yāgaḥ | sa eva tyajyamāna-dravyasyāgnau prakṣepād dhoma ity ucyate | tatroddeśyā devatā sampradānaṃ, tyajyamānaṃ dravyaṃ haviḥ-śabda-vācyam sāksād-dhātva-ārtha-karma, tat phalam tu svargādi vyavahitaṃ bhāvanā-karma | evaṃ dhāraṇatvena haviṣo'gnau prakṣepe sādhatamatayā juhvādi karaṇaṃ prakāśakatayā mantrādīti karaṇaṃ api kāraṇa-jñāpaka-bhedena dvividham | evaṃ tyāgo'gnau prakṣepaś ca dve kriye | tatradyāyāṃ yajamānaḥ kartā | prakṣepe tu yajamāna-parikṛito'dhvaryuḥ prakṣepādihikaraṇaṃ cāgniḥ | evaṃ deśa-kālādikam apy adhikaraṇaṃ sarva-kriyā-sādhāraṇaṃ draṣṭavyam |

tad evaṃ sarveṣāṃ kriyā-kāraṇādi-vyavahārāṇāṃ brahma-jñāna-kalpitānāṃ rajju-ajñāna-kalpitānāṃ sarpa-dhārā-daṇḍādīnāṃ rajju-tattva-jñānena brahma-tattva-jñānena bādhe badhitānūvṛtṭyā kriyākāraṇādi-vyavahārābhāso dṛśyamāno'pi dagdha-paṭa-nyāyena na phalāya kalpata ity anena ślokena pratipādyate | brahma-dṛṣṭir eva ca sarva-yajñātmiketi stūyate |

tathā hi – arpyate'neneti karaṇa-vyutpattiyārpaṇaṃ juhvādi mantrādi ca | evaṃ arpyate'smā iti vyutpattiyārpaṇaṃ devatā-rūpaṃ sampradānaṃ | evaṃ arpyate'sminn iti vyutpattiyārpaṇaṃ adhikaraṇaṃ deśa-kālādi | tat sarvaṃ karmaṇi kalpitatvād brahmaiva rajju-kalpita-bhujaṅgavad adhiṣṭhāna-vyatiṛeṇāśad ity arthaḥ | evaṃ haviṣ-tyāga-prakṣepa-kriyayoḥ sāksāt karma kāraṇaṃ tad api brahmaiva | evaṃ yatra prakṣipyate'gnau so'pi brahmaiva | brahmāgnāv iti samastaṃ padam | tathā yena kartrā yajamānenādhvaryuṇā ca tyajyate prakṣipyate ca tad ubhayam api kartr-kāraṇaṃ kartari vihitayā tṛtīyānūdyā brahmeti nidhīyae brahmaṇeti | evaṃ hutam iti havanaṃ tyāga-kriyā prakṣepa-kriyā ca tad api brahmaiva | tathā yena havanena yad gantavyaṃ svargādi vyavahitaṃ karma tad api brahmaiva | atratya eva-kāraḥ sarvatra sambadhyate | hutam ity atrāpīta eva brahmety anuśajyate | vyavadhānābhāvāt sākāṅkṣatvāc ca cit-patis tvā punātu ity ādāv acchidreṇetyādi-para-vākya-śeṣavat |

anena rūpeṇa karmaṇi samādhir brahma-jñānaṃ yasya sa karma-samādhis tena brahma-vidā karmānuṣṭhātrāpi brahma paramānandādvayaṃ gantavyam ity anuśajyate | sākāṅkṣatvād avyavadhānāc ca yā te agne rajāśyety ādau tanūr varṣiṣṭheyādi-pūrva-vākya-śeṣavat |

athavārpyate'smai phalāyety vyutpattiyārpaṇa-padenaiva svargādi-phalam api grāhyam | tathā ca brahmaiva tena gantavyaṃ brahma-karma-samādhinā ity uttarārdham jñāna-

phala-kathanāyiveti samañjasam | asmin pakṣe brahma-karma-samādhinety ekam vā padam | pūrvam brahma-padam hutam ity anena sambadhyate caramam gantavya-padeneti bhinnam vā padam | evam ca nānuṣaṅga-dvaya-kleśa iti draṣṭavyam | brahma gantavyam ity abhedenaiva tat-prāptir upacārāt | ataeva na svargādi tuccha-phalam tena gantavyam vidyayāvidyaka-kāraka-vyavahārocchedāt | tad uktam **vārtika-kṛdbhiḥ** –

**kāraka-vyavahāre hi śuddham vastu na vikṣyate |  
śuddhe vastuni siddhe ca kāraka-vyāvṛttiḥ kutaḥ || iti |**

arpaṇādi-kāraka-svarupānupamardenaiva tatra nāmādāv iva brahma-dṛṣṭiḥ kṣipyate sampan-mātreṇa phala-viśeṣāyeti keśamīcid vyākhyānam bhāṣyakṛdbhir eva nirākṛtam upakramādi-virodhād brahma-vidyā-karaṇe sampan-mātrasyāprasaktatvād ity ādi yuktibhiḥ ||24||

**viśvanāthaḥ** : **yajñāyācarata** ity uktam | sa yajña eva kīdṛśaḥ ? ity apekṣāyām āha brahmeti | arpyate'nenety arpaṇam juhv-ādi | tad api brahmaiva | arpyamāṇam havir api brahmaiva | brahmaivāgnāv iti havanādhikaraṇam agnir api brahmaiva | evam vivekatavatā pumsā brahmaiva gantavyam, na tu phalāntaram | kutaḥ ? brahmātmakam yat karma tatraiva samādhiś cittaikāgryam yasya tena ||24||

**baladevaḥ** : evam vivikta-jīvātmānusandhi-garbhatayā sva-vihitasya karmaṇo jñānākāratām abhidhāya sāṅgasya tasya parātma-rūpatānusandhinā tad-ākāratām āha brahmārpaṇam iti | arpyate'nenātmaiveti vyutpatter arpaṇam sruvam mantrādhidaivatam cendrādi tat tac ca brahmaiva | arpyamāṇam haviś cājyādi tad api brahmaiva | tac ca havir homādhāre'gnau brahmaṇi yajamānenādhvaryuṇā ca brahmaṇā hutam tyaktam prakṣiptam ca | agnir yajamāno'dhvaryuś ca brahmaivety arthaḥ | brahmāgnāv ity atra ṇi-kāra-lopaś chāndasaḥ | na ca samastam padam iti vācyam | agnau brahma-dṛṣṭer vidheyatvād ittham ca brahma-rūpe sāṅge karmaṇi samādhiś cittaikāgryam yasya tena mumukṣuṇā brahmaiva gantavyam sva-svarūpaṁ para-svarūpaṁ ca labhyam avalokyam ity arthaḥ | **vijñānam brahma ced veda** ity ādau jīve brahma-śabdaḥ | **vijñānam ānandaṁ brahma** ity ādau paramātmāni ca brahmārpaṇatvādi-guṇa-yogān nāsyā prakaraṇasya paunaruktam | **sruv-ādīnām brahmatvam tad-āyatta-vṛttikatvāt tad-vāpyatvāc ca** iti vyākhyātārah | tādṛśatayānusandhitam karma-jñānākāram sat tad avalokanāya kalpyate ||24||

Verse 25

दैवमेवापरे यज्ञं योगिनः पर्युपासते ।  
ब्रह्मग्रावपरे यज्ञं यज्ञेनैवोपजुह्वति ॥२५॥

daivam evāpare yajñam yoginaḥ paryupāsate |  
brahmāgnāv apare yajñam yajñenaivopajuhvati ||25||

**śrīdharaḥ** : etad eva yajñatvena sampāditam sarvatra brahma-darśana-lakṣaṇam jñānam sarva-yajñopāya-prāpyatvāt sarva-yajñebhyaḥ śreṣṭham ity evam stotum adhikāri-bhedena jñānopāya-bhūtān bahūn yajñān āha daivam ity ādibhir aṣṭabhiḥ | devā indra-varuṇādāya ijjante yasmin | eva-kāreṇendrādiṣu brahma-buddhi-rāhityam darśitam | tam daivam eva yajñam apare karma-yoginaḥ paryupāsate śraddhayānutiṣṭhanti | apare tu jñāna-yogino

brahma-rūpe'gnau apare yajñenaivopāyena brahmārpaṇam ity ādy ukta-prakāreṇa yajñam upajuhvati | yajñādi-sarva-karmāṇi pravilāpayantīty arthaḥ | so'yaṁ jñāna-yajñāḥ ||25||

**madhusūdanaḥ** : adhunā samyag-darśanasya yajña-rūpatvena stāvakatayā brahmārpaṇa-mantre sthite punar api tasya stuty-artham itarāny ajñān upanyasyati daivam iti | devā indrāgny-ādaya iyyante yena sa daivas tam eva yajñam darśa-pūrṇamāsa-jyotiṣtomādi-rūpam apare yoginaḥ paryupāsate sarvadā kurvanti na jñāna-yajñam | evaṁ karma-yajñam uktvāntaḥ-karaṇa-śuddhi-dvāreṇa tat-phala-bhūtaṁ jñāna-yajñam āha brahmāgnau satya-jñānānantānanda-rūpaṁ nirasta-samasta-viśeṣaṁ brahma tat-padārthas tasminn agnau yajñam pratyag ātmānaṁ tva-padārtham yajñenaiva | yajña-śabda ātma-nāmasu **yāskena** paṭhitaḥ | itthambhūta-lakṣaṇe tṛtīyā | eva-kāro bhedābheda-vyāvṛtṭy-arthaḥ | tvaṁ-padārthābhedenavopajuhvati tat-svarūpatayā paśyantīty arthaḥ | apare pūrva-vilakṣaṇās tattva-darśana-niṣṭhāḥ samnyāsina ity arthaḥ |

jīva-brahmābheda-darśanam yajñatvena sampādya tat-sādhana-yajña-madhye paṭhyate śreyān dravya-mayād yajñaj jñāna-yajñā ity ādinā stotum ||25||

**viśvanāthaḥ** : yajñāḥ khalu bhedenānye'pi bahavo vartante | tāms tvaṁ śṛṇv ity āha daivam evety aṣṭabhiḥ | devā indra-varuṇādaya iyyante yasmin tam daivam iti | indrādiṣu brahma-buddhi-rāhityam darśitam | **sāsya devatety an** | yoginaḥ karma-yoginaḥ | apare jñāna-yoginas tu brahma paramātmaivāgnis tasmims tat-padārthe yajñam haviḥ-sthānīyam tvaṁ-padārtham jīvaṁ yajñena praṇava-rūpeṇa mantreṇaiva juhvati | ayam eva jñāna-yajño'gre stoṣyate | atra yajñam yajñena iti śabdau karma-karaṇa-sādhanaḥ prathamātiśayoktyā śuddha-jīva-praṇavāvāhatuḥ ||25||

**baladevaḥ** : evaṁ brahmānusandhi-garbhataḥ ca karmaṇo jñānākāratām nirūpya karma-yoga-bhedān āha daivam iti | daivam indrādi-devārcana-rūpaṁ yajñam apare yoginaḥ paryupāsate tatraiva niṣṭhāṁ kurvanti | apare brahmārpaṇam ity ādi-nyāyena brahma-bhūtaḥ yajñena sruvādīnā yajñam ghṛtādi-havi-rūpaṁ juhvati homa eva niṣṭhāṁ kurvati arthaḥ ||25||

Verse 26

श्रेत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुह्वति ।  
शब्दादीन् विषयान् अन्य इन्द्रियाग्निषु जुह्वति ॥२६॥

śrotrādīnīndriyāṇy anye samyamāgniṣu juhvati |  
śabdādīn viṣayān anya indriyāgniṣu juhvati ||26||

**śrīdharah** : śrotrādīnīti | anye naiṣṭhikī brahmacāriṇas tat-tad-indriya-samyama-rūpeṣu agniṣu śrotrādīni juhvati pravilāpayanti | indriyāṇi nirudhya samyama-pradhānās tiṣṭhantīty arthaḥ | indriyāṇy evāgnayaḥ | teṣu śabdādīn anye gr̥hasthā juhvati | viṣaya-bhoga-samaye'py anāsaktāḥ santo'gnitvena bhāviteṣu indriyeṣu haviṣṭvena bhāvitān śabdādīn prakṣipantīty arthaḥ ||26||

**madhusūdanaḥ** : śrotrādīnīndriyāṇy anye samyamāgniṣu juhvati śabdādīn viṣayān anya indriyāgniṣu juhvati ||26||

**viśvanāthaḥ** : anye naiṣṭhikāḥ śrotrādīnīndriyāṇi | saṁyamāḥ saṁyataṁ mana evāgnayas teṣu juhvati | śuddhe manasīndriyāṇi pravilāpayantīty arthaḥ | anye tato nyūnā brahmacāriṇaḥ śabdādīn viṣayāni indriyāgniṣv indriyāṇy evāgnayas teṣu juhvati śabdādīnīndriyeṣu pravilāpayantīty arthaḥ ||26||

**baladevaḥ** : śrotrādīnīty anye naiṣṭhika-brahmacāriṇaḥ saṁyamāgniṣu tat-tad-ndriya-saṁyama-rūpeṣv agniṣu śrotrādīni juhvati tāni nirudhya saṁyama-pradhānās tiṣṭhanti | anye gr̥hiṇa indriyāgniṣv agnitvena bhāviteṣu śrotrādiṣu śabdādīn upajuhvati anāsaktyā tān bhujjānās tāni tat-pravaṇāni kurvanti ||26||

Verse 27

सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे ।  
आत्मसंयमयोगायौ जुह्वति ज्ञानदीपिते ॥२७॥

sarvāṇīndriya-karmāṇi prāṇa-karmāṇi cāpare |  
ātma-saṁyama-yogāgnau juhvati jñāna-dīpīte ||27||

**śrīdharāḥ** : kim ca sarvāṇīti | apare dhyāna-niṣṭhāḥ | buddhīndriyāṇām śrotrādīnām karmāṇi śravaṇa-darśanādīni | karmendriyāṇām vāk-pāṇy-ādīnām karmāṇi vacanopādānādīni | prāṇānām ca daśānām karmāṇi | prāṇasya bahir gamanam | apānasyādho-nayanam | vyānasya vyānayanam ākuñcana-prasāraṇādi | samānasyāśitapītādīnām samunnayanam | udānasyordhva-nayanam –

udgāre nāga ākhyātaḥ kūrmas tūnmīlane smṛtaḥ |  
kṛkaraḥ kṣut-karo jñeyo devadatto vijrmbhaṇe |  
na jahāti mṛte kvāpi sarvavyāpī dhanamjayaḥ || [Gheraṇḍa-saṁhitā 5.64]

ity evaṁ rūpāni juhvati | ātmani saṁyamo dhyānaikāgryam | sa eva yogaḥ | sa evāgniḥ | tasmin jñānena dhyeya-viṣayeṇa dīpīte prajvalite dhyeyaṁ samyag jñātvā tasmin manaḥ saṁyamya tāni sarvāni karmāṇy uparamyantīty arthaḥ ||27||

**madhusūdanaḥ** : tad ananyatvam ārambhaṇa-śabdādibhyaḥ [Vs. 2.1.14] apare śuddha-tvaṁ-padārtha-vijñāḥ | sarvāṇīndriyāṇi tat-karmāṇi śravaṇa-darśanāni sarvāṇīndriya-karmāṇi prāṇa-karmāṇi cāpare ātma-saṁyama-yogāgnau juhvati jñāna-dīpīte ||27||

**viśvanāthaḥ** : apare śuddha-tvaṁ-padārtha-vijñāḥ | sarvāṇīndriyāṇi tat-karmāṇi śravaṇa-darśanādīni ca | prāṇa-karmāṇi daśa-prāṇās tat-karmāṇi ca | prāṇasya bahir gamanam | apānasyādho-nayanam | samānasya bhukta-pītādīnām samikaraṇam | udānasyocair nayanam | vyānasya viśvak-nayanam |

udgāre nāga ākhyātaḥ kūrmas tūnmīlane smṛtaḥ |  
kṛkaraḥ kṣut-karo jñeyo devadatto vijrmbhaṇe |  
na jahāti mṛte kvāpi sarvavyāpī dhanamjayaḥ || [Gheraṇḍa-saṁhitā 5.64]

ity evaṁ daśa-prāṇās tat-karmāṇi | ātmanas tvaṁ-padārthasya saṁyamāḥ śuddhir evāgnis tasmin juhvati | mano-buddhy-ādīndriyāṇi daśa-prāṇānāś ca pravilāpayanti | ekaḥ pratyag ātmaivāsti, nānye mana ādāya iti bhāvayantīty arthaḥ ||27||

**baladevaḥ** : sarvāṅīti | apare indriya-karmāṇi prāṇa-karmāṇi cātma-saṁyama-yogāgnau ca juhvati | ātmano manasaḥ saṁyamah sa eva yogas tasminn agnitvena bhāvite juhvati | manasā indriyāṅām prāṇānām ca karma-pravaṇatām nivārayituṁ prayatante | indriyāṅām śrotrādīnām karmāṇi śabda-grahaṇādīni prāṇa-karmāṇi prāṇasya bahir-gamaṇam karma, apānasyādhogamaṇam, vyānasya nikhila-deha-vyāpanam ākuñcana-prasāraṇādi, samānasyāśīta-pītādi-samīkaraṇam, udānasyordhva-nayanaṁ cety evaṁ bodhyāni sarvaṇi sāmastyena jñāna-dīpīte ātmānusandhānojjvalite ||27||

Verse 28

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे ।  
स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥२८॥

dravya-yajñās tapo-yajñā yoga-yajñās tathāpare |  
svādhyāya-jñāna-yajñās ca yatayaḥ saṁśīta-vratāḥ ||28||

**śrīdharah** : dravya-yajñā ity ādi | dravya-dānam eva yajño yeṣāṁ te dravya-yajñāḥ | kṛcchra-cāndrāyaṇādi tapa eva yajño yeṣāṁ te eva yajño yeṣāṁ te tapo-yajñāḥ | yogo'ṣṭāṅga eva yajño yeṣāṁ te yoga-yajñāḥ | svādhyāyena vedena śravaṇa-mananādīnā yat tad artha-jñānaṁ tad eva yajño yeṣāṁ te svādhyāya-jñāna-yajñāḥ | yad vā veda-pāṭha-yajñās tad-artha-jñāna-yajñās ceti dvividhāḥ | yatayaḥ prayatna-śīlāḥ | samyak śītam tīkṣṇīkṛtam vratam yeṣāṁ te ||28||

**madhusūdanaḥ** : dravya-yajñās tapo-yajñā yoga-yajñās tathāpare svādhyāya-jñāna-yajñās ca yatayaḥ saṁśīta-vratāḥ ||28||

**viśvanāthah** : dravya-dānam eva yajño yeṣāṁ te dravya-yajñāḥ | tapaḥ kṛcchra-cāndrāyaṇādy eva yajño yeṣāṁ te tapo-yajñāḥ | yogo'ṣṭāṅga eva yajño yeṣāṁ te yoga-yajñāḥ | svādhyāyo vedasya pāṭhas tad-arthasya jñānaṁ ca yajño yeṣāṁ te | yatayo yatna-parāḥ | sarva ete samyak śītam tīkṣṇīkṛtam vratam yeṣāṁ te ||28||

**baladevaḥ** : dravyeti | kecit karma-yogino dravya-yajñā annādi-dāna-parāḥ | kecit tapo-yajñāḥ kṛcchra-cāndrāyaṇādi-vrata-parāḥ | kecit svādhyāya-jñāna-yajñā vedābhyāsa-parās tad-arthābhyāsa-parās ca | yatayas tatra prayatna-śīlāḥ | saṁśīta-vratās tīkṣṇa-tat-tad-ācaraṇāḥ ||28||

Verse 29

अपाने जुह्वति प्राणं प्राणेऽपानं तथापरे ।  
प्राणापानगती रुद्ध्वा प्राणायामपरायणाः ॥२९॥

apāne juhvati prāṇam prāṇe'pānaṁ tathāpare |  
prāṇāpāna-gatī ruddhvā prāṇāyāma-parāyaṇāḥ ||29||

**śrīdharah** : kim ca apāne iti | apāne'dho-vṛttau prāṇam ūrdhva-vṛttiṁ pūrakeṇa juhvati | pūraka-kāle prāṇam apānenaikīkurvanti | tathā kumbhakena prāṇāpānayoṛ ūrdhvādho-

gatī ruddhvā recaka-kāle'pānaṁ prāṇe juhvati | evaṁ pūraka-kumbhaka-recakaiḥ  
prāṇāyāma-parāyaṇā apara ity arthaḥ | kiṁ ca apara iti | apare tv āhāra-saṅkocam  
abhyasyantaḥ svayam eva jīryamāṇeṣv indriyeṣu tat-tad-indriya-vṛtti-layaṁ bhāvayantīty  
arthaḥ |

yad vā – apāne juhvati prāṇaṁ prāṇe'pānaṁ tathāpara ity anena pūraka-recakayor  
āvartamānayor haṁsaḥ so'ham ity anulomataḥ pratilomataś ca abhivyajyamānenājapā-  
mantreṇa tat-ttvaṁ-padārthaikyam vyatīhāreṇa bhāvayantīty arthaḥ | tad uktaṁ **yoga-  
śāstre** –

sa-kāreṇa bahir yāti haṁ-kāreṇa viśet punaḥ |  
prāṇas tatra sa evāhaṁ haṁsa ity anucintayet || iti |

prāṇāpāna-gatī ruddhvety anena tu ślokena prāṇāyāma-yajñā aparaiḥ kathyante | tatrāyam  
arthaḥ – dvau bhāgau pūrayed annair jalenaikam prapūrayet | pracārārtham caturtham  
avaśeṣayed iti | evaṁ ādi-vacanokto niyata āhāro yeṣāṁ te | kumbhakena prāṇāpāna-gatī  
ruddhvā prāṇāyāma-parāyaṇāḥ santaḥ prāṇān indriyāṇi prāṇeṣu juhvati | kumbhake hi  
sarve prāṇā ekībhavantīti tatraiva layamāṇeṣv indriyeṣu homaṁ bhāvayantīty arthaḥ | tad  
uktaṁ **yoga-śāstre** –

yathā yathā sadābhyāsān manasaḥ sthīratā bhavet |  
vāyu-vāk-kāya-dṛṣṭinām sthīratā ca tathā tathā || iti ||29||

**madhusūdanaḥ** : apāne juhvati prāṇaṁ prāṇe'pānaṁ tathāpare prāṇāpāna-gatī ruddhvā  
prāṇāyāma-parāyaṇāḥ ||29||

**viśvanāthaḥ** : apare prāṇāyāma-niṣṭhāḥ apāne'dho-vṛttau prāṇam ūrdhva-vṛttam juhvati  
pūraka-kāle prāṇam apānenaikīkurvanti | tathā recaka-kāle'pānaṁ prāṇe juhvati |  
kumbhaka-kāle prāṇāpānayor gatī ruddhvā prāṇāyāma-parāyaṇā bhavanti | apare indriya-  
jaya-kāmāḥ | niyatāhāra alpāhārāḥ prāṇeṣv āhāra-saṅkocanenaiva jīvyamāṇeṣu prāṇān  
indriyāṇi juhvati | indriyāṇām prāṇādhiṇa-vṛttitvāt prāṇa-daurbalye sati svayam eva sva-  
sva-viśaya-grahaṇāsamarthānindriyāṇi prāṇeṣv evālpīyanta ity arthaḥ ||29||

**baladevaḥ** : kiṁ cāpāne iti | tathāpare prāṇāyāma- parāyaṇās te tridhā adho-vṛttāv apāne  
prāṇam ūrdhva-vṛttim juhvati | pūrakeṇa prāṇam apānena sahaikīkurvanti | tathā  
prāṇe'pānaṁ juhvati recakenāpānaṁ prāṇena sahaikīkrtya bahir nirgamayanti | yathā  
prāṇāpānayor gatī śvāsa-praśvāsau kumbhakena ruddhvā vartanta iti | āntarasya vāyor  
nāsāsyaena bahir nirgamaḥ śvāsaḥ prāṇasya gatiḥ | vinirgatasya tasyāntaḥ-praveśaḥ  
praśvāso'pānasya gatiḥ | tayor nirodhaḥ kumbhakaḥ sa dvididhaḥ vāyur apūrya śvāsa-  
praśvāsayor nirodho'ntaḥ-kumbhakaḥ | vāyur virecya tayor nirodho bhaviḥ kumbhakaḥ |  
apare nityatāhārāḥ bhojana-saṅkocaam abhyasyantaḥ prāṇān indriyāṇi prāṇeṣu juhvati |  
teṣv alpāhāreṇa jīryamāṇeṣu tad-āyatta-vṛttikāni tāni viśaya-grahaṇākṣamāṇi  
taptāyonīṣiktoda-binduvat teṣv eva viliyante ||29||

Verse 30

अपरे नियताहाराः प्राणान् प्राणेषु जुह्वति ।  
सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥३०॥

apare niyatāhārāḥ prāṇān prāṇeṣu juhvati |  
sarve'py ete yajña-vido yajña-kṣapita-kalmaṣāḥ ||30||

**śrīdharah** : tad evam uktānām dvādaśānām yajña-vidām phalam āha sarve'pīti | yajñān vindanti labhanta iti yajña-vidaḥ | yajña-jñā iti vā | yajñaiḥ kṣayitam nāsitam kalmaṣam yais te ||30||

**madhusūdanaḥ** : tad evam uktānām dvādaśadhā yajña-vidām phalam āha sarve'pīti | yajñān vidanti jñānti vindanti labhante veti yajña-vido yajñānām jñātāraḥ kartāraś ca | yajñaiḥ pūrvoktaiḥ kṣapitam nāsitam kalmaṣam pāpam yeṣām te yajña-kṣapita-kalmaṣāḥ | yajñān kṛtvāvaśiṣṭe kāle'nnam amṛta-śabda-vācyam bhuñjata iti yajña-śiṣṭāmṛta-bhujāḥ | te sarve'pi sattva-śuddhi-jñāna-prāpti-dvāreṇa yānti brahma sanātanam nityam saṁsārān mucyanta ity arthaḥ ||30||

**viśvanāthaḥ** : sarve'py ete yajña-vida ukta-lakṣaṇān yajñān vindamānāḥ santo jñāna-dvārā brahma yānti | atrānanusamhitam phalam āha yajña-śiṣṭam yajñāvaśiṣṭam yad amṛtam bhogaiśvarya-siddhy-ādikaṁ tad bhuñjata iti ||30||

**baladevaḥ** : ete khalv indriya-vijaya-kāmāḥ sarve'pīti yajña-vidaḥ | pūrvoktān devādi-yajñān vindamānā tair eva yajñaiḥ kṣapita-kalmaṣāḥ ||30||

Verse 31

यज्ञशिष्टमृतभुजो यान्ति ब्रह्म सनातनम् ।  
नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥३१॥

yajña-śiṣṭāmṛta-bhujō yānti brahma sanātanam |  
nāyam loko'sty ayajñasya kuto'nyaḥ kurusattama ||31||

**śrīdharah** : yajña-śiṣṭāmṛta-bhujā iti | yajñān kṛtvā vaśiṣṭe kāle'niśiddham annam amṛta-rūpam bhuñjata iti tathā | te sanātanam nityam brahma jñāna-dvāreṇa prāpnuvanti | tad-akaraṇe doṣam āha nāyam iti | ayam alpa-sukho'pi manuṣya-loko'yajñasya yajñānuṣṭhānarahitasya nāsti | kuto'nyo bahu-sukhaḥ para-lokaḥ | ato yajñāḥ sarvathā kartavyā ity arthaḥ ||31||

**madhusūdanaḥ** : evam anvaye guṇam uktvā vyatireke doṣam āha yejñety ardhena | uktānām yajñānām madhye'nyatamo'pi yajño yasya nāsti so'yajñas tasyāyam alpa-sukho'pi manuṣya-loko nāsti sarva-nindyatvāt | kuto'nyo viśiṣṭa-sādhana-sādhyāḥ para-loko he kuru-sattama ||31||

**viśvanāthaḥ** : tathānusamhitam phalam āha brahma yāntīti | tad-akaraṇe pratyavāyam āha nāyam iti | ayam alpa-sukho manuṣya-loko'pi nāsti | kuto'nyo devādi-lokas tena prāptavya ity arthaḥ ||31||

**baladevaḥ** : ananusamhitam phalam āha yajña-śiṣṭeti | yajña-śiṣṭam yad amṛtam annādi bhogaiśvarya-siddhy-ādi ca tad-bhuñjānāḥ | anusamhitam phalam āha yāntīti | tat-sādhyena jñānena brahmeti prāgvat ||30||



Verse 32

एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे ।  
कर्मजान् विद्धि तान् सर्वानेवं ज्ञात्वा विमोक्ष्यसे ॥३२॥

evam̐ bahu-vidhā yajñā vitatā brahmaṇo mukhe |  
karmajān viddhi tān sarvān evam̐ jñātvā vimokṣyase ||32||

**śrīdharah** : jñāna-yajñam̐ stotum uktān yajñān upasam̐harati evam̐ bahu-vidhā iti | brahmaṇo vedasya mukhe vitatāḥ | vedena sāksād-vihitā ity arthaḥ | tathāpi tān sarvān vān-manaḥ-kāya-karma-janitān ātma-svarūpa-saṁsparśa-rahitān viddhi jānihi | ātmanaḥ karmāgocaravāt | evam̐ jñātvā jñāna-niṣṭhaḥ san saṁsārād vimukto bhaviṣyasi ||32||

**madhusūdanaḥ** : kim̐ tvayā svotprekṣā-mātreṇaivam̐ ucyate na hi veda evātra pramāṇam̐ ity āha evam̐ iti | evam̐ yathoktā bahu-vidhā bahu-prakārā yajñāḥ sarva-vaidika-śreyaḥ-sādhana-rūpā vitatā viśṛtā brahmaṇo vedasya mukhe dvāre veda-dvāreṇaivaite'vagaṭā ity arthaḥ | veda-vākyāni tu pratyekaṁ vistara-bhayān nodāhriyante | karmajān kāyika-vācika-mānasa-karmodbhavaṁ viddhi jānihi tān sarvān yajñān nātmajān | nirvyāpāro hy ātmā na tad-vyāpārā ete kintu nirvyāpāro'ham udāsīna ity evam̐ jñātvā vimokṣyase'smāt saṁsāra-bandhanād iti śeṣaḥ ||32||

**viśvanāthaḥ** : brahmaṇo vedasya mukhena vedena svamukhenaiva spaṣṭam̐ uktā ity arthaḥ | karmajān vān-manaḥ-kāya-karma-janitān ||32||

**baladevaḥ** : evam̐ iti | brahmaṇo vedasya mukhe vitatāḥ | viviktātma-prāpty-upāyatayā sva-mukhenaiva tena sphuṭam̐ uktāḥ | karmajān vān-manaḥ-kāya-karma-janitān ity arthaḥ | evam̐ jñātvā tad-upāyatayā tenoktān tān avabudhyānuṣṭhāya tad-utpanna-vijñānenāvalokitātma-dvayaḥ saṁsārād vimokṣyase ||32||

Verse 33

श्रेयान् द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परन्तप ।  
सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥३३॥

śreyān dravya-mayād yajñāj jñāna-yajñaḥ parantapa |  
sarvaṁ karmākhilam̐ pārtha jñāne parisamāpyate ||33||

**śrīdharah** : karma-yajñāj jñāna-yajñas tu śreṣṭha ity āha śreyān iti | dravya-mayād anātma-vyāpāra-janyād daivādi-yajñāj jñāna-yajñaḥ śreyān śreṣṭhaḥ | yadyapi jñāna-yajñasyāpi mano-vyāpārādhīnatvam̐ asty eva tathāpy ātma-svarūpasya jñānasya manaḥ-pariṇāme 'bhivyakti-mātram̐ | na taj-janyatvam̐ iti dravya-mayād viśeṣaḥ | śreṣṭhatve hetuḥ -- sarvaṁ karmākhilam̐ phala-sahitam̐ jñāne parisamāpyate | antarbhavatīty arthaḥ | sarvaṁ tad abhisameti yat kim̐ ca prajāḥ sādhu kurvanti śruteḥ ||33||

**madhusūdanaḥ** : sarveṣāṁ tulyavan nirdeśātma-karma-jñānayoḥ sāmya-prāptāv āha śreyān iti | śreyān praśasyataḥ sāksān mokṣa-phalatvāt | dravya-mayāt tad-upalakṣitāj jñāna-śūnyāt sarvasmād api yajñāt saṁsāra-phalāj jñāna-yajña eka eva | he parantapa !

kasmād evam ? yasmāt sarvaṁ karmeṣṭi-paśu-soma-cayana-rūpaṁ śrautam akhilaṁ niravaśeṣaṁ smārtam upāsanādi-rūpaṁ ca yat karma taj-jñāne brahmātmaikyā-sākṣātkāre samāpyate pratibandha-kṣaya-dvāreṇa paryavasyati | tam etaṁ vedānuvacanena brāhmaṇā vividiṣanti yajñena dāne tapasānāśakena iti dharmena pāpam apanudati iti ca śruteḥ | sarvāpekṣā ca yajñādi-śruter aśvavat [Vs. 3.4.26] iti nyāyāc cety arthaḥ ||33||

viśvanāthaḥ : teṣāṁ madhye brahmārpaṇaṁ brahma-havir iti lakṣaṇād api dravya-mayād yajñād brahmāgnāv ity anenokto jñāna-yajñaḥ śreyān | kutaḥ ? jñāne sati sarvaṁ karmākhilam avyartham sat parisamāpyate samāptibhavati | jñānānantaram karma na tiṣṭhatīty arthaḥ ||33||

baladevaḥ : uktāḥ karma-yogā viviktātmanusandhi-garbhatvād aranyād iva ubhaya-rūpās teṣu jñāna-rūpaṁ samstauti śreyān iti | dvirūpe karmaṇi karma-dravya-bhayād amśāj jñāna-mayo'mśaḥ śreyān praśastaraḥ | dravya-mayād ity upalakṣaṇām indriya-saṁyamādinām teṣāṁ tad-upāyatvāt | etad vivṛṇoti – he pārtha ! jñāne sati sarvaṁ karmākhilam sāṅgam parisamāpyate nivṛttim eti phale jāte sādhanā-nivṛtter darśanāt ||33||

Verse 34

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।  
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥३४॥

tad viddhi praṇipātena paripraśnena sevayā |  
upadekṣyanti te jñānaṁ jñāninas tattva-darśinaḥ ||34||

śrīdharāḥ : evambhūtātma-jñāne sādhanam āha tad iti | tad taj jñānaṁ viddhi jānihi prāpnuhīty arthaḥ | jñāninaṁ praṇipātena daṇḍavan-namaskāreṇa | tataḥ paripraśnena | kuto'yaṁ me saṁsāraḥ ? katham vā nivarteta ? iti paripraśnena | sevayā guru-śuśrūṣayā ca | jñāninaḥ śāstrajñāḥ | tattva-darśino'parokṣānubhava-sampannāś ca | te tubhyaṁ jñānam upadeśena sampādayiṣyanti ||34||

madhusūdanaḥ : etādṛśa-jñāna-prāptau ko'tipratyāsanna upāya ity ucyate tad viddhīti | tat-sarva-karma-phala-bhūtam jñānaṁ viddhi labhasva ācāryānabhogamya teṣāṁ praṇipātena prakarṣeṇa nīcaih patanaṁ praṇipāto dirgha-namaskāras tena ko'ham katham baddho'smi kenopāyena mucyeyam ity ādi paripraśnena bahu-viṣayeṇa praśnena | sevayā sarva-bhāvena tad-anukūla-kāritayā | evaṁ bhakti-śraddhātīśaya-pūrvakenāvanati-viśeṣeṇābhimukhāḥ santa upadekṣyanty upadeśena sampādayiṣyanti te tubhyaṁ jñānaṁ paramātma-viṣayaṁ sākṣān mokṣa-phalaṁ jñāninaḥ pada-vākya-nyāyādimāna-nipuṇāś tattva-darśinaḥ kṛta-sākṣātkārāḥ | sākṣātkāravadbhir upadiṣṭam eva jñānaṁ phala-paryavasāyi na tu tad-rahitaiḥ pada-vākya-nyāyādimāna-nipuṇair apīti bhagavato matam | tad vijñānārtham sa gurum evābhigacchet samit-pāṇih śrotriyaṁ brahma-niṣṭham iti śruti-saṁvādi | tatrāpi śrotriyam adhīta-vedaṁ brahma-niṣṭham kṛta-brahma-sākṣātkāram iti vyākhyānāt | bahu-vacanaṁ cedam ācārya-viṣayam ekasminn api gauravātīśayārtham na tu bahutva-vivakṣayā | ekasmād eva tattva-sākṣātkāravata ācāryāt tattva-jñānodaye satyācāryāntara-gamanasya tad-artham ayogād iti draṣṭavyam ||34||

viśvanāthaḥ : taj-jñāna-prāptaye prakāram āha tad iti | praṇipātena jñānopadeṣṭari gurau daṇḍavan-namaskāreṇa | bhagavan ! kuto'yaṁ me saṁsāraḥ ? katham nivartisyate ? iti

paripraśnena ca | sevayā tat-paricaryayā ca | [tad vijñānārtham sa gurum evābhigacchet samit-pāṇiḥ śrotriyam brahma-niṣṭham](#) iti śruteḥ ||34||

**baladevaḥ** : evaṁ jīva-svarūpa-jñānam tat-sādhanam ca sāṅgam upadiśya para-svarūpopāsana-jñānam upadśan sat-prasaṅga-labhyatvam tasyāha tad iti | yad artham tad ubhayaṁ mayā tavopadiṣṭam [avināśi tu tad viddhi](#) [Gītā 2.17] ity ādinā tat parātma-sambandhi-jñānam praṇipātādibhiḥ prasāditebhyo jñānibhyaḥ sadbhyaḥ tvam avagata-sva-svarūpo viddhi prāpnuhi | tatra praṇipāto daṇḍavat-praṇatīḥ | sevā bhṛtyavat teṣāṁ paricaryā | paripraśnaḥ tat-svarūpa-tad-guṇa-tad-vibhūti-viṣayako vividhaḥ praśnaḥ |

nanūdāsīnās te na vakṣyantīti cet tatrāha upeti | te jñānino'dhigata-svarūpātmanaḥ praṇipātādinā taj-jijñāsutām ālakṣya te tubhyaṁ tādrśāya tat-sambandhi jñānam upadekṣyanti tattva-darśinas taj-jñāna-pracāraḥ kāruṇikā iti yāvat |

nanv atra tad iti jīva-jñānam vācyam prakṛtatvād iti cen, na | [na tv evāham jātu nāsam](#) [Gītā 2.12], [yukta āsīta mat-paraḥ](#) [Gītā 2.61], [ajo'pi sann avyayātmā](#) [Gītā 4.6] ity ādinā parātmano'py aprākṛtatvāt | evam āha [sūtrakāraḥ](#) – [anyārthaś ca parāmarśaḥ](#) [Vs. 1.3.20] iti | anyathā [śruti-sūtrārtha-samvādinō'grimasya jñāna-mahimno virodhaḥ](#) syād uktam eva suṣṭhu ||34||

Verse 35

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ।  
येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥३५॥

yaj jñātvā na punar moham evaṁ yāsyasi pāṇḍava |  
yena bhūtāny aśeṣeṇa drakṣyasy ātmany atho mayi ||35||

**śrīdharah** : jñāna-phalam āha yaj jñātveti sārdhais tribhiḥ | yaj jñānam jñātvā prāpya punar bandhu-vadhādi-nimittam moham na prāpsyasi | tatra hetuḥ – yena jñānena bhūtāni pitāputrādīni svāvidyā-vijṛmbhitāni svātmany evābhedena drakṣyasi | atho anantaram ātmānam mayi paramātmany abhedena drakṣyasīty arthaḥ ||35||

**madhusūdanaḥ** : evam atinirbandhena jñānotpādane kiṁsyāt ata āha yaj jñātveti | yat pūrvoktam jñānam ācāryair upadiṣṭam jñātvā prāpya | odana-pākaṁ pacatīvat tasyaiva dhātoḥ | sāmānya-vivakṣayā prayogaḥ | na punar moham evaṁ bandhu-vadhādi-nimittam bhramam yāsyasi | he parantapa !

kasmād evaṁ yasmād eva jñānena bhūtāni piṭṛ-putrādīni aśeṣeṇa brahmādi-stamba-paryantāni svāvidyā-vijṛmbhitāni ātmani tvayi tvam-padārthe'tho api mayi bhagavati vāsudeve tat-padārthe paramārthato bheda-rahite'dhiṣṭhāna-bhūte drakṣyasy abhedenaiva | adhiṣṭhānātirekeṇa kalpitasyābhāvāt | mām bhagavantam vāsudevam ātmatvena sāksātkṛtya sarvājñāna-nāśe tat-kāryāṇi bhūtāni na sthāsyantīti bhāvaḥ ||35||

**viśvanāthaḥ** : jñānasya phalam āha yaj jñātveti sārdhais tribhiḥ | yaj jñānam dehād atīkta evātmēti lakṣaṇam jñātvaivaṁ moham antaḥ-karaṇa-dharmaṁ na prāpsyasi | yena ca moha-vigamena svābhāvika-nitya-siddhātma-jñāna-lābhād aśeṣāni bhūtāni manuṣya-

tiryag-ādīny ātmani jīvātmāny upādhitvena sthitāni pṛthag drakṣyasi | atho mayi parama-kāraṇe ca kāryatvena sthitāni drakṣyasi ||35||

**baladevaḥ** : ukta-jñāna-phalam āha yad iti | yaj-jīva-jñāna-pūrvakaṁ paramātma-sambandhi-jñānaṁ jñātvopalabhya punar evaṁ bandhu-vadhādi-hetukaṁ moham na yāsyasi | katham na yāsyāmīti atrāha yeneṭi | yena jñānena bhūtāni deva-mānavādi-śarīrāṇi aśeṣeṇa sāmastyena sarvāṇīty arthaḥ | ātmani sva-svarūpe upādhitvena sthitāni tāni pṛthag drakṣyasi | atho mayi sarveśvare sarva-hetau kāryatvena sthitāni tāni drakṣyasīti | etad uktaṁ bhavati – deha-dvaya-viviktā jīvātmānas teṣāṁ hari-vimukhānām hari-māyayaiva deheṣu daihikteṣu ca mamatvāni racitāni | hanṛ-hantavya-bhāvāvabhāsaś ca tayaiva | śuddha-svarūpāṇām na tat-tat-sambaddhaḥ | paramātmā khalu sarveśvaraḥ svāśritānām jīvānām tat-tat-karmānugūnatayā tat-tad-dehendriyāṇi tat-tad-deha-yātrām lokāntareṣu tat-tat-sukha-bhogāṁś ca sampādayaty upāsitas tu muktim ity eva jñānino na mohāvakaśa iti ||35||

Verse 36

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।  
सर्वं ज्ञानप्लवेनैव वृजिनं संतरिष्यसि ॥३६॥

api ced asi pāpebhyaḥ sarvebhyaḥ pāpa-kṛttamaḥ |  
sarvaṁ jñāna-plavenaiva vṛjinam santariṣyasi ||36||

**śrīdharah** : kim ca api ced iti | sarvebhyaḥ pāpa-kāribhyo yadyapy atīśayena pāpa-kārī tvam asi, tathāpi sarvaṁ pāpa-samudraṁ jñāna-plavenaiva jñāna-potenaiva samyag-anāyāseṇa tariṣyasi ||36||

**madhusūdanaḥ** : kim ca śṛṇu jñānasya mähātmyam api ced iti | api ced ity asambhāvitābhyupagama-pradarśanārthau nipātau | yadyapy ayam artho na sambhavaty eva, tathāpi jñāna-phala-kathanāyābhyupetyocyate | yadyapi tvam pāpa-kāribhyaḥ sarvebhyo'py atīśayena pāpa-kārī pāpa-kṛttamaḥ syās tathāpi sarvaṁ vṛjinam pāpam atidustaratvenārṇava-sadṛśam jñāna-plavenaiva nānyena jñānam eva plavam potam kṛtvā santariṣyasi samyag anāyāseṇa punar āvṛtti-varjitatvena ca tariṣyasi atikramiṣyasi | vṛjina-śabdenātra dharmādharma-rūpaṁ karma saṁsāra-phalam abhipretaṁ mumukṣoḥ pāpavat puṇyasyāpy aniṣṭatvāt ||36||

**viśvanāthaḥ** : jñānasya mähātmyam āha api ced iti | pāpibhyaḥ pāpa-kṛdbhyo'pi sakāśād yadyapy atīśayena pāpakārī tvam asi, tathāpi atraitāvat pāpa-sattve katham antaḥ-karaṇa-śuddhiḥ ? tad-abhāve ca katham jñānotpattiḥ ? nāpy utpanna-jñānasyaitad durācāratvaṁ sambhaved ato'tra vyākhyā **śrī-madhusūdana-sarasvatī-pādānām** – api ced ity asambhāvitābhyupagama-pradarśanārthau nipātau | yadyapy ayam artho na sambhavaty eva, tathāpi jñāna-phala-kathanāyābhyupetyocyate ity eṣā ||36||

**baladevaḥ** : jñāna-prabhāvam āha api ced iti | yadyapi sarvebhyaḥ pāpa-kartṛbhyas tvam atīśayena pāpa-kṛd asi, tathāpi sarvaṁ vṛjinam nikhilam pāpam dustaratvenārṇava-tulyam ukta-lakṣaṇa-jñāna-plavena santariṣyasi ||36||

Verse 37

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।  
ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥३७॥

yathaidhāmsi samiddho'gnir bhasmasāt kurute'rajuna |  
jñānāgniḥ sarva-karmāṇi bhasmasāt kurute tathā ||37||

**śrīdharah** : samudravat sthitasyaiva pāpasyātilaṅghana-mātram, na tu pāpasya nāśaḥ | iti bhrāntim dr̥ṣṭāntena vārayann āha yathaidhāmsīti | edhāmsi kāṣṭhāni pradīpto'gnir yathā bhasmībhāvaṁ nayati tathātma-jñānam āpanno mumukṣuḥ kālena mahatātmani vindati labhata ity arthaḥ ||37||

**madhusūdanaḥ** : nanu samudravat taraṇe karmaṇām nāśo na syād ity āśaṅkya dr̥ṣṭāntaram āha yathaidhāmsīti | yathaidhāmsi kāṣṭhāni samiddhaḥ prajvalito'gnir bhasmasāt kurute bhasmībhāvaṁ nayati he'rajuna jñānāgniḥ sarva-karmāṇi pāpāni puṇyāni cāvīśeṣeṇa prārabdha-phala-bhinnāni bhasmasāt kurute tathā tat-kāraṇajñāna-vināśena vināśayatīty arthaḥ | tathā ca śrutīḥ –

bhidyate hṛdaya-granthiś chidyante sarvasamśayāḥ |  
kṣīyante cāsya karmāṇi tasmin dr̥ṣṭe parāvare || [MuṇḍU 2.2.8] iti |

tad-adhigama uttara-pūrvārdhayor aśleṣa-vināśau tad-vyapadeśāt | itarasyāpy evam asaṁśleṣaḥ pāte tu [Vs. 4.1.13-14] iti ca **sūtre** | anārabdhe puṇya-pāpe naśyata evety atra **sūtram** anārabdha-kārya eva tu pūrve tad-avadheḥ [Vs. 4.1.15] iti | jñānotpādaka-dehārambhakāṇām tu tad-dehānta eva vināśaḥ | **tasya tāvad eva ciraṁ yāvan na vimokṣye** [ChāndU 6.14.2] iti **śruteḥ** | **bhogenā tv itare kṣapayitvā sampadyate** [Vs. 4.1.19] iti **sūtrāc** ca | ādhikārikāṇām tu yāny eva jñānotpādaka-dehārambhakāṇi tāny eva dehāntarārambhakāṇy api | yathā vasiṣṭhāpāntara-tamaḥ-prabhṛtīnām | tathā ca **sūtram** **yāvad-adhikāram avasthitir ādhikārikāṇām** [Vs. 3.3.32] iti | adhikāro'neka-dehārambhakāṁ balavat-prārabdha-phalaṁ karma | tac copāsakānām eva nānyeṣāṁ | anārabdha-phalāni naśyanti ārabdha-phalāni tu yāvad-bhoga-samāpti tiṣṭhanti | bhogaś caikena dehenānekena veti na viśeṣaḥ | vistaras tv ākara draṣṭavyaḥ ||37||

**viśvanāthaḥ** : śuddhāntaḥkaraṇasyotpannam tu prārabdha-bhinnaṁ karma-mātram vināśayatīti sa-dr̥ṣṭāntam āha yatheti | samiddhaḥ prajvalitaḥ ||37||

**baladevaḥ** : brahma-vidyayā pāpa-karmāṇi naśyantīty uktam | idānīm puṇya-karmāṇy api naśyantīty āha yatheti | edhāmsi kāṣṭhāni samiddhaḥ prajvalito'gnir yathā bhasmasāt kurute, tathā jñānāgniḥ sva-parātmānubhava-vahniḥ sarvāṇi karmāṇi puṇyāni pāpāni ca prārabdhetarāṇi bhasmasāt kurute | tatra sañcitāni prārabdhetarāṇīpīkatulavan nirdahati kriyamāṇāni padma-patrāmbu-binduvad viśeṣayati prārabdhāni tu tat-prabhāvenātijirṇāny api sat-patha-pracārārthayā harer icchayaivātmānubhaviny avasthāpayatīti | **śrutīś** ca – **ubhe ubhaivaiṣa ete taraty amṛtaḥ sādhasādhuṇi** iti | eṣa brahmānubhavī ubhe saṁcītya kriyamāṇe ete sādhasādhuṇi puṇya-pāpe karmaṇi tarati krāmātīty arthaḥ | evam āha **sūtrakārah** **tad-adhigama uttara-pūrvārdhayor aśleṣa-vināśau tad-vyapadeśāt** [Vs. 4.1.13] ity ādibhiḥ ||37||

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।  
तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥३८॥

na hi jñānena sadṛśam pavitram iha vidyate |  
tat svayam yoga-samsiddhaḥ kālenātmani vindati ||38||

**śrīdharah** : tatra hetum āha na hīti | pavitram śuddhi-karam | iha tapo-yogādiṣu madhye jñāna-tulyam nāsty eva | tarhi sarve'pi kim ity ātma-jñānam eva nābhyasanta iti ? ata āha tat svayam iti sār dhena | tad ātmani viṣaye jñānam kālena mahatā karma-yogena samsiddho yogyatām prāptaḥ san svayam evānāyāsenā labhate | na tu karma-yogaṁ vinety arthaḥ ||38||

**madhusūdanaḥ** : yasmād evam tasmāt na hīti | na hi jñānena sadṛśam pavitram pāvanam śuddhi-karam anyad iha vede loka-vyavahāre vā vidyate, jñāna-bhinnasya ajñānānivartakatvena samūla-pāpa-nivartakatvābhāvāt kāraṇa-sad-bhāvena punaḥ pāpodayāc ca | jñānena tv ajñāna-nivṛtṭyā samūla-pāpa-nivṛttir iti tat-samam anyac ca vidyate |

tad ātma-viṣayam jñānam sarveṣāṁ kim iti jhaṭīti notpadyate ? tatrāha taj jñānam kālena mahatā yoga-samsiddho yogena pūrvokta-karma-yogena samsiddhaḥ saṁskṛto yogyatām āpannaḥ svayam ātmany antaḥ-karaṇe vindati labhate na tu yogayatām āpanno'nya-dattam sva-niṣṭhatayā na vā para-niṣṭham svīyatayā vindatīty arthaḥ ||38||

**viśvanāthaḥ** : iha tapo-yogādi-yukteṣu madhye jñānena sadṛśam pavitram kim api nāsti | taj jñānam na sarva-sulabham | kintu yogena niṣkāma-karma-yogena samyak siddha eva, na tv aparipakvaḥ | so'pi kālenaiva, na tu sadyaḥ | ātmani svasmin svayam prāptam vindati | na tu sannyāsa-grahaṇa-mātreṇaiveti bhāvaḥ ||38||

**baladevaḥ** : na hīti | hi yato jñānena sadṛśam pavitram śuddhi-karam tapas tīrthātanādikam nāsti | atas tat sarva-pāpa-nāśakam taj jñānam na sarva-sulabham, kintu yogena niṣkāma-karmaṇā samsiddhaḥ paripakva eva kālenaiva, na tu sadyaḥ | ātmani svasmin svayam labdham vindati | na tu pāvirājya-grahaṇa-mātreṇeti ||38||

श्रद्धावांलभते ज्ञानं तत्परः संयतेन्द्रियः ।  
ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥३९॥

śraddhāvāṁl labhate jñānam tatparaḥ saṁyatendriyaḥ |  
jñānam labdhvā parāṁ śāntim acireṇādhigacchati ||39||

**śrīdharah** : kim ca śraddhāvān iti | śraddhāvān gurūpadiṣṭe'rthe āstikya-buddhimān | tat-paras tad-eka-niṣṭhaḥ | saṁyatendriyaḥ ca | taj jñānam labhate | nānyaḥ | ataḥ śraddhādi-sampattyā jñāna-lābhāt prak karma-yoga eva śuddhy-artham anuṣṭheyaḥ | jñāna-

lābhānantaram tu na tasya kimcit kartavyam ity āha jñānam labdhvā tu mokṣam acireṇa prāpnoti ||39||

**madhusūdanaḥ** : yenaikāntena jñāna-prāptir bhavati sa upāyaḥ pūrvokta-praṇipātādy-apekṣayāpy āsannatara ucyate śraddhāvān iti | guru-vedānta-vākyeṣv idam ittham veti pramā-rūpāstikya-buddhiḥ śraddhā tadvān puruṣo labhate jñānam | etādṛṣo'pi kaścīd alasaḥ syāt tatrāha tat-paraḥ | gurūpāsanādau jñānopāye'tyantābhilyuktaḥ | śraddhāvāms tat-paro'pi kaścīd ajitendriyaḥ syād ata āha saṁyatendriyaḥ | saṁyatāni viṣayebhyo nivartitānīndriyāṇi yena sa saṁyatendriyaḥ | ya evaṁ viśeṣaṇa-traya-yuktaḥ so'vaśyaṁ jñānam labhate | praṇipātādis tu bāhyo māyāvītvādi-sambhavād anaikāntiko'pi | śraddhāvattvādis tv aikāntika upāya ity arthaḥ |

īdṛṣenopāyena jñānam labdhvā parām caramām śāntim avidyā-tat-kārya-nivṛtti-rūpām muktīm acireṇa tad-avyavahānenaivādhigacchati labhate | yathā hi dīpaḥ svotpatti-mātreṇaivāndhakāra-nivṛttim karoti na tu kañcit sahakāriṇam apekṣate tathā jñānam api svotpatti-mātreṇaivājñāna-nivṛttim karoti na tu kimcit prasankhyānādikam apekṣata iti bhāvaḥ ||39||

**viśvanāthaḥ** : tarhi kīdṛśaḥ san kadā prāpnotīty ata āha śraddhāvān iti | śraddhā niṣkāma-karmaṇaivāntaḥkaraṇa-śuddhyaiva jñānam syād iti śāstrārtham āstikya-buddhis tadvān eva | tat-paras tad-anuṣṭhāna-niṣṭhas tādṛṣo'pi yadā saṁyatendriyaḥ syāt tadā parām śāntim saṁsāra-nāśam ||39||

**baladevaḥ** : kīdṛśaḥ san kadā vindatīty āha śraddhāvān iti | niṣkāmena karmaṇā hṛd-viśuddhau jñānam syād iti | dṛḍha-viśvāsaḥ śraddhā tadvān | tat-paras tad-anuṣṭhāna-niṣṭhas tādṛḡ api yadā saṁyatendriyas tadā parām śāntim muktīm ||39||

Verse 40

अज्ञश्चद्धानश्च संशयात्मा विनश्यति ।  
नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥४०॥

ajñāś cāśraddadhānaś ca saṁśayātmā vinaśyati |  
nāyaṁ loko'sti na paro na sukhaṁ saṁśayātmanah ||40||

**śrīdharāḥ** : jñānādhikāriṇam uktvā tad-viparītam anadhikāriṇam āha ajñāś ceti | ajño gurūpadiṣṭārthānabhijñāḥ | kathamcij jñāne jāte'pi tatrāśraddadhānaś ca | jātāyām api śraddhāyām mamedam siddhen na veti aṁśayākrānta-cittaś ca vinaśyate | svārthād bhraśyati | eteṣu triṣv api saṁśayātmā sarvathā naśyati | yatas tasyāyaṁ loko nāsti dhanārjana-vivāhādy-asiddheḥ | na ca para-loko dharmasyāniṣpatteḥ | na ca sukhaṁ saṁśayenaiva bhogasyāpy asambhavāt ||40||

**madhusūdanaḥ** : atra ca saṁśayo na kartavyaḥ, kasmāt ? ajña iti | ajño'nadhīta-śāstratvenātma-jñāna-śūnyaḥ | guru-vedānta-vākyārtha idam evaṁ na bhavaty eveti viparyaya-rūpā nāstikya-buddhir aśraddhā tadvān aśraddadhānaḥ | idam evaṁ bhavati na veti sarvatra saṁśayākrānta-cittaḥ saṁśayātmā vinaśyati svārthād bhraṣṭo bhavati | ajñāś cāśraddadhānaś ca vinaśyatīti saṁśayātmāpeṣayā nyūnatva-kathanārtham cakārābhyāṁ tayoḥ prayogaḥ | kutaḥ ? saṁśayātmā hi sarvataḥ pāpiyān yato nāyaṁ manuṣya-loko'sti

vittārjanādy-abhāvāt, na paro lokaḥ svarga-mokṣādi-dharma-jñānādy-abhāvāt | na sukhaṁ bhojanādi-kṛtaṁ saṁśayātmanaḥ sarvatra sandehākṛānta-cittasya | ajñāś cāśraddadhānaś ca paro loko nāsti manuṣya-loko bhojanādi-sukhaṁ ca vartate | saṁśayātmā tu tritaya-hīnatvena sarvataḥ pāpīyaṁ ity arthaḥ ||40||

**viśvanāthaḥ** : jñānādhikāriṇaṁ uktvā tad-viparītādhikāriṇaṁ āha ajñāś ceti | ajñāḥ paśv-ādivan mūḍhaḥ | āśraddadhānaḥ śāstra-jñānavattve'pi nānā-vādināṁ paraspara-vipratipattim dṛṣṭvā na kvāpi viśvastaḥ | śraddhāvattve'pi saṁśayātmā mamaitat sidhyen na veti sandehākṛānt-matiḥ | teṣv api madhye saṁśayātmānaṁ viśeṣato nindati nāyam iti ||40||

**baladevaḥ** : jñānādhikāriṇaṁ tat-phalaṁ cābhidhāya tad-viparītaṁ tat-phalaṁ cāha ajñāś ceti | ajñāḥ paśv-ādivac chāstra-jñāna-hīnaḥ | āśraddadhānaḥ śāstra-jñāne saty api vivādi-pratipattibhir na kvāpi viśvastaḥ, śraddadhānavattve'pi saṁśayātmā mamaitat siddhyen na veti sandihāna-manā vinaśyati svārthād vicyavate | teṣv api madhye saṁśayātmānaṁ vinindati nāyam iti | ayam prakṛto lokaḥ paro'prakṛtaḥ saṁśayātmanaḥ kimcid api sukhaṁ nāsti | śāstrīya-karma-janyaṁ hi sukhaṁ, tac ca karma viviktātma-jñāna-pūrvakam | tatra sandihānasya kutas tad ity arthaḥ ||40||

Verse 41

योगसंन्यस्तकर्माणं ज्ञानसंचिन्नांशयम् ।  
आत्मवन्तं न कर्माणि निबध्नन्ति धनञ्जय ॥४१॥

yoga-saṁnyasta-karmāṇaṁ jñāna-saṁchinna-saṁśayam |  
ātmavantaṁ na karmāṇi nibadhnanti dhanañjaya ||41||

**śrīdharaḥ** : adhyāya-dvayoktāṁ pūrvāpara-bhūmikā-bhedena karma-jñāna-mayīm dvidvidhām brahma-niṣṭhām upasaṁharati yogeti dvābhyām | yogena parameśvarārādhana-rūpeṇa tasmin saṁnyastāni karmāṇi yena taṁ karmāṇi sva-phalair na nibadhnanti | tataś ca jñānena ātma-bodhena kartrā saṁchinnaḥ saṁsāro dehādy-atimāna-lakṣaṇo yasya tam ātmavantaṁ apramādināṁ karmāṇi loka-saṅgrahārthāni svātāvikāni vā na nibadhnanti ||41||

**madhusūdanaḥ** : etādṛśasya sarvānārtha-mūlasya saṁśayasya nirākaraṇāyātma-niścayam upāyaṁ vadann adhyāya-dvayoktāṁ pūrvāpara-bhūmikā-bhedena karma-jñāna-mayīm dvidvidhām brahma-niṣṭhām upasaṁharati yogeti dvābhyām | yogena bhagavad-ārādhana-lakṣaṇa-samatva-buddhi-rūpeṇa saṁnyastāni bhagavati samarpitāni karmāṇi yena | yad vā paramārtha-darśana-lakṣaṇena yogena saṁnyastāni tyaktāni karmāṇi yena taṁ yoga-saṁnyasta-karmāṇaṁ | saṁśaye sati kathaṁ yoga-saṁnyasta-karmatvam ata āha jñāna-saṁchinna-saṁśayaṁ jñānenātma-niścaya-lakṣaṇena cchinnaḥ saṁśayo yena tam | viśaya-para-vaśatva-svarūpa-prasāde sati kuto jñānotpattir ity ata āha ātmavantaṁ apramādināṁ sarvadā sāvadhānam | etādṛśam apramāditvena jñānavantaṁ jñāna-saṁchinna-saṁśayatvena yoga-saṁnyasta-karmāṇaṁ karmāṇi loka-saṅgrahārthāni vṛthā-ceṣṭā-rūpāṇi vā na nibadhnanti aniṣṭam iṣṭaṁ miśraṁ vā śarīraṁ nārabhante he dhanañjaya ||41||

**viśvanāthaḥ** : naiṣkarmyaṁ tv etādṛśasya syād ity āha yogān niškāma-karma-yogānantaram eva saṁnyasta-karmāṇaṁ saṁnyāsenā tyakta-karmāṇaṁ | tataś ca



jñānābhyāsānantaram chinna-saṁśayam | ātmavantam prāpta-pratyag-ātmānam karmāṇi na nibadhnanti ||41||

**baladevaḥ** : idrśasya naiṣkarmya-lakṣaṇā siddhiḥ syād ity āha yogeti | yogena **yoga-sthaḥ kuru karmāṇi** ity atroktena saṁnyastāni jñānākāratāpannāni karmāṇi yasya tam | mad-upadiṣṭena jñānena chinna-saṁśayo yasya tam | ātmavantam avalokitātmānam karmāṇi na nibadhnanti | teṣāṁ jñānena vigamāt ||42||

Verse 42

तस्मादज्ञानसंभूतं हृत्स्थं ज्ञानासिनात्मनः ।  
चित्तवैनं संशयं योगमातिष्ठेत्तिष्ठभारत ॥४२॥

tasmād ajñāna-sambhūtam hṛt-stham jñānāsinātmanaḥ |  
chittvainam saṁśayam yogam ātiṣṭhottīṣṭha bhārata ||42||

**śrīdharaḥ** : tasmād iti | yasmād evaṁ tasmād ātmano'jñānena sambhūtam hṛdi-sthitam enam saṁśayam śokādi-nimittam dehātma-viveka-khaḍgena chittvā paramātma-jñānopāya-bhūtam karma-yogam ātiṣṭhāśraya | tatra ca prathamam prastutāya yuddhāyottīṣṭha | he bhārateti kṣatriyatvena yuddhasya dharmatvam darśitam ||42||

pum-avasthādi-bhedena karma-jñāna-mayī dvidhā |  
niṣṭhoktā yena tam vande śaurim saṁśaya-saṁchidam ||

iti śrīdhara-svāmi-kṛtāyām bhagavad-gītā-ṭīkāyām subodhinyām  
jñāna-yogo nāma caturtho'dhyāyaḥ ||4||

**madhusūdanaḥ** : tasmād ajñāna-sambhūtam hṛt-stham jñānāsinātmanaḥ chittvainam saṁśayam yogam ātiṣṭhottīṣṭha bhārata ||42||

iti śrīmat-paramahansa-parivrājakācārya-śrī-viśveśvara-sarasvatī-pāda-śiṣya-  
śrī-madhusūdana-sarasvatī-viracitāyām śrīmad-bhagavad-gītā-gūḍhārtha-  
dīpikāyām jñāna-yogo nāma  
caturtho'dhyāyaḥ ||4||

**viśvanāthaḥ** : upasaṁharati tasmād iti | hṛt-stham hṛd-gatam saṁśayam chittvā yogam niṣkāma-karma-yogam ātiṣṭhāśraya | uttiṣṭha yuddham kartum iti bhāvaḥ ||42||

ukteṣu mukty-upāyeṣu jñānam atra praśasyate |  
jñānopāyam tu karmaivety adhyāyārtho nirūpitaḥ ||  
iti sārārtha-darśinyām harṣiṇyām bhakta-cetasām |  
gītāsv ayam caturtho hi saṅgataḥ saṅgataḥ satām ||4||

**baladevaḥ** : tasmād iti | hṛt-stham hṛd-gatam ātma-viṣayakam saṁśayam mad-upadiṣṭena jñānāsinā chittvā yogam niṣkāmam karma mayopadiṣṭam ātiṣṭha | tad-artham uttiṣṭheti ||42||

dvy-amśakam dhānyavat karma tuṣāṁśād iva taṇḍulaḥ |

caturtho'dhyāyaḥ – brahmārpaṇa-yogaḥ

śreṣṭham dravyāṁśato jñānam iti turyasya nirṇayaḥ ||4||

iti śrīmad-bhagavad-gītopaniṣad-bhāṣye caturtho'dhyāyaḥ  
||4||