

atha pañcamo'dhyāyaḥ

Verse 1

अर्जुन उवाच
संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ।
यच्छेय एतयोरेकं तन् मे ब्रूहि सुनिश्चितम् ॥१॥

arjuna uvāca

saṁnyāsaṁ karmaṇāṁ kṛṣṇa punar yogam ca śaṁsasi |
yac chreya etayor ekaṁ tan me brūhi suniścitam ||1||

śrīdharah :

nivārya saṁśayaṁ jiṣṇoḥ karma-saṁnyāsa-yogayoḥ |
jitendriyasya ca yateḥ pañcame muktim abravīt ||

ajñāna-sambhūtaṁ saṁśayaṁ jñānāsinā chittvā karma-yogam ātiṣṭha ity uktam | tatra pūrvāpara-virodhaṁ manvāno'rjuna uvāca saṁnyāsam iti | yas tv ātma-ratir eva syād ity ādinā sarvaṁ karmākhilam pārtha ity ādinā ca karma-saṁnyāsam kathayasi | jñānāsinā saṁśayaṁ chittvā yogam ātiṣṭha ity punar yogam ca kathayasi | na ca karma-saṁnyāsaḥ karma-yogaś ca ekasyaiva ekadaiva sambhavataḥ viruddha-svarūpatvāt | tasmād etayor madhya ekasminn anuṣṭhātavye sati mama yac chreyaḥ suniścitam tad ekaṁ brūhi ||1||

madhusūdanaḥ :

adhyāyābhyāṁ kṛto dvābhyāṁ nirṇayaḥ karma-bodhayoḥ |
karma-tat-tyāgayor dvābhyāṁ nirṇayaḥ kriyate'dhunā ||

ṭṭīye'dhyāye jyāyasī cet karmaṇas te ity ādinārjunena pṛṣṭo bhagavān jñāna-karmaṇor vikalpa-samuccayāsambhavenādhikāri-bheda-vyavasthayā loke'smin dvidvidhā niṣṭhā purā proktā mayānagha ity ādinā nirṇayaṁ kṛtavān | tathā cājñādhikārikam karma na jñānena saha samuccīyate tejas-timirayor iva yugapad asambhavāt karmādhikāra-hetu-bheda-buddhy-apanodakatvena jñānasya tad-virodhitvāt | nāpi vikalpyate ekārthatvābhāvāt | jñāna-kāryasyājñāna-nāśasya karmaṇā kartum aśakyatvāt tam eva viditvāpi mṛtyum eti nānyaḥ panthā vidyate'nāyanāya iti śruteḥ |

jñāne jāte tu karma-kāryam nāpekṣyata evety uktam yāvān artha udapāne ity atra | tathā ca jñāninaḥ karmānadhikāre niścite prārabdha-karma-vaśād vṛthā-ceṣṭā-rūpeṇa tad-anuṣṭhānaṁ vā sarva-karma-saṁnyāso veti nirvivādaṁ caturthe nirṇitam | ajñena tv antaḥ-karaṇa-śuddhi-dvārā jñānotpattaye karmāny anuṣṭheyāni tam etam vedānuvacanena brāhmaṇā vividiṣanti yajñena dānena tapasānāśakena iti śruteḥ | sarvaṁ karmākhilam pārtha jñāne parisamāpyate iti bhagavad-vacanāc ca | evam sarva-karmāṇi jñānārthāni | tathā sarva-karma-saṁnyāso'pi jñānārthaḥ śrūyate etam eva pravrajino lokam icchantāḥ pravrajanti, sānto dānta uparatas titikṣuḥ samāhito bhūtvātmany evātmānaṁ paśyēt,

tyajataiva hi taj jñeyam tyuktuḥ pratyak param padam, satyānṛte sukha-duḥkhe vedān
imam lokam amuṃ ca parityajyātmānam anvicchet ity ādau |

tatra karma tat-tyāgayor ārād upakāraka-saṃnipatyopakārayoḥ prayājāvaghātayor iva na
samuccayaḥ sambhavati viruddhatvena yaugapadyābhāvāt | nāpi karma-tat-tyāgayor ātma-
jñāna-mātra-phalatvenaikārthatvād atirātrayoḥ śoḍaśi-grahaṇāgrahaṇayor iva vikalpaḥ
syāt | dvāra-bhedenaikārthatvābhāvāt | karmaṇo hi pāpa-kṣaya-rūpam adṛṣtam eva
dvāram, saṃnyāsasya tu sarva-vikṣepābhāvena vicārāvasara-dāna-rūpam dṛṣtam eva
dvāram | niyamāpūrvam tu dṛṣṭa-samavāyitvād avaghātādāv iva na prayojakam | tathā
cādṛṣṭārtha-dṛṣṭārthayor ārād upakāraka-saṃnipatyopakārayor eka-pradhānārthatve'pi
vikalpo nāsty eva | prayājāvaghātādīnām api tat-prasaṅgāt | tasmāt krameṇobhayam apy
anṣṭheyam | tatrāpi saṃnyāsānantaram karmānuṣṭhānam cet tadā parityakta-pūrvāśrama-
svikāreṇārūḍha-patitvat karmānadhikāritvam prāktana-saṃnyāsa-vaiyarthyaṃ ca
tasyādṛṣṭārthatvābhāvāt | prathama-kṛta-saṃnyāsaenaiva jñānādhikāra-lābhe tad-uttara-
kāle karmānuṣṭhāna-vaiyarthyaṃ ca | tasmād ādau bhagavad-arpaṇa-buddhyā niṣkāma-
karmānuṣṭhānād antaḥ-karaṇa-śuddhau tivreṇa vairāgyeṇa vividiṣyām dṛḍhāyām sarva-
karma-saṃnyāsaḥ śravaṇa-mananādi-rūpa-vedānta-vākya-vicārāya kartavya iti bhagavato
matam | tathā coktam – **na karmaṇām anārambhān naiṣkarmyaṃ puruṣo'śnute** iti |
vakṣyate ca –

āruruḥṣor muner yogaṃ karma kāraṇam ucyate |
yogārūḍhasya tasyaiva śamaḥ kāraṇam ucyate || [Gītā 6.3] iti |

yogo'tra tīvra-vairāgya-pūrvikā vividiṣā | tad uktaṃ **vārtika**-kāraiḥ –

pratyag vividiṣāsiddhyai vedānuvacanādayaḥ |
brahmāvāptyai tu tat-tyāga īpsantīti śruter balāt || iti |

smṛtiś ca –

kaṣāya-paṅktiḥ karmāṇi jñānam tu paramā gatiḥ |
kaṣāye karmabhiḥ pakve tato jñānam pravartate || iti |

mokṣa-dharme –

kaṣāyam pācayitvā ca śreṇī-sthāneṣu ca triṣu |
pravrajec ca param sthānam pāivrājyam anuttamam ||
bhāvinaḥ karaṇaiś cāyam bahu-saṃsāra-yoniṣu |
āsādayati śuddhātmā mokṣam vai prathamāśrame ||
tam āsādy tu muktasya dṛṣṭārthasya vipaścitaḥ |
triṣv āśrameṣu ko nv artho bhavet paramābhīpsitaḥ || iti |

mokṣam vairāgyam | etena kramākrama-saṃnyāso dvāv api darśinau | tathā ca **śrutiḥ** –
brahmacaryaṃ samāpya gṛhī bhaved gṛhād vanī bhūtvā pravrajed yadi vetarathā
brahmacaryād eva pravrajed gṛhād vā vanād vā yad ahar eva virajet tad ahar eva pravrajat
iti |

tasmād ajñasyāviraḥkṛtā-daśāyām karmānuṣṭhānam eva | tasyaiva viraktatā-daśāyām
saṃnyāsaḥ śravaṇādy-avasara-dānena jñānārtham iti daśā-bhedenājñam adhikṛtyaiva

pañcamo'dhyāyaḥ sannyāsa-yogaḥ

karma-tat-tyāgau vyākhyātum pañcama-ṣaṣṭhāv adhyāyāv ārabhyete | vidvat-saṁnyāsas tu jñāna-balād artha-siddha eveti sandehābhāvān na vicāryate |

tatraikam eva jijñāsum ajñam prati jñānārthatvena karma-tat-tyāgayor vigdhānāt tayoś ca viruddhayor yugapad anuṣṭhānāsambhavān mayā jijñāsunā kim idānim anuṣṭheyam iti sandihāno' rjuna uvāca saṁnyāsam iti |

he kṛṣṇa ! sadānanda-rūpa bhakta-duḥkha-karṣaṇeti vā | karmaṇām yāvaj-jīvādi-śruti-vihitānām nityānām naimittikānām ca saṁnyāsam tyāgam jijñāsum ajñam prati kathayasi veda-mukhena punas tad-viruddham yogam ca karmānuṣṭhāna-rūpaṁ śamsasi | **etam eva pravrajino lokam icchantaḥ pravrajanti, tam etaṁ vedānuvacanena brāhmaṇā vividiṣanti yajñena** ity ādi-vākya-dvayena –

**nirāśir yata-cittātmā tyakta-sarva-parigrahaḥ |
śāriraṁ kevalam karma kurvann āpnoti kilbiṣam || [Gītā 4.21]**

chittvainam saṁśayam yogam ātiṣṭhottīṣṭha bhārata iti **gītā**-vākya-dvayena vā | tatraikam ajñam prati karma-tat-tyāgayor vidhānād yugapad ubhayānuṣṭhānasambhavād etayoḥ karma-tat-tyāgayor madhye yad ekaṁ śreyaḥ praśasyataram manyase karma vā tat-tyāgam vā tan me brūhi suniścitam tava matam anuṣṭhānāya ||1||

viśvanāthaḥ :

proktaṁ jñānād api śreṣṭham karma tad-dārḍhya-siddhaye |
tat-padārthasya ca jñānam sāmyād yā api pañcame ||

pūrvādhyāyānte śrutena vākya-dvāreṇa virodham āśaṅkamānaḥ pṛcchati saṁnyāsam iti |

**yoga-saṁnyasta-karmāṇam jñāna-saṁchinna-saṁśayam |
ātmavantam na karmāṇi nibadhnanti dhanamjaya || [Gītā 4.41]**

iti vākyaena tvam karma-yogenotpanna-jñānasya karma-saṁnyāsam brūṣe |

**tasmād ajñāna-sambhūtam hṛt-stham jñānāsinātmanaḥ |
chittvainam saṁśayam yogam ātiṣṭhottīṣṭha bhārata || [Gītā 4.42]**

ity anena punas tasyaiva karma-yogam ca brūṣe | na ca karma-saṁnyāsaḥ karma-yogaś ca ekasyaiva ekadaiva sambhavataḥ, sthiti-gativat viruddha-svarūpatvāt | tasmāj jñānī karma-saṁnyāsam kuryāt, karma-yogam vā kuryād iti tvad-abhiprāyam anavagato |ham pṛcchāmi etayor madhye yad ekaṁ śreyaś tvayā suniścitam tan me brūhi ||1||

baladevaḥ :

jñānataḥ karmaṇaḥ śraiṣṭhyam sukaratvādinā hariḥ |
śuddhasya tad-akartṛtvam tvety ādi prāha pañcame ||

dvitīye mumukṣum praty ātma-vijñānam mocakam abhidhāya tad-upāyayā niṣkāmam karma kartavyam abhyadhāt | labdha-vijñānasya na kimcit karmāstīti **yas tv ātma-ratir eva syāt** iti tṛtīye, **sarvam karmākhillam pārtha** iti caturthe cāvādīt | ante tu **tasmād ajñāna-sambhūtam** [Gītā 4.42] ity ādinā tasyaiva punaḥ karma-yogam prāvocat | tatrārjunaḥ

pr̥cchati samnyāsam iti | he kṛṣṇa ! karmaṇām sannyāsam sarvendriya-vyāpāra-virati-rūpaṁ jñāna-yogaṁ ity arthaḥ | punar yogaṁ karmānuṣṭhānaṁ ca sarvendriya-vyāpāra-rūpaṁ śamsasi | na caikasya yugapat tau sambhavetaṁ, sthiti-gativat tamas-tejovac ca viruddha-svarūpatvāt | tasmāl labdha-jñānaḥ karma sannyased anuṣṭhed veti bhavad-abhimataṁ vettum aśakto'ham pr̥cchāmi | etayoḥ karma-sannyāsa-karmānuṣṭhānayoḥ yad ekaṁ śreyas tvayā suniścitaṁ tattvaṁ me brūhīti ||1||

Verse 2

श्रीभगवान् उवाच
संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।
तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥२॥

śrī-bhagavān uvāca
samnyāsaḥ karma-yogaś ca niḥśreyasa-karāv ubhau |
tayos tu karma-samnyāsāt karma-yogo viśiṣyate ||2||

śrīdharah : atrottaraṁ śrī-bhagavān uvāca samnyāsa iti | ayaṁ bhāvaḥ – na hi vedānta-vedyātma-tattvajñāṁ prati karma-yogaṁ ahaṁ bravīmi | yataḥ pūrvoktena samnyāsenā virodhaḥ syāt | api tu dehātmābhimāninaṁ tvāṁ bandhu-vadhādi-nimitta-śoka-mohādi-kṛtam enaṁ samśayaṁ dehātma-viveka-jñānāsinā chittvā paramātma-jñānopāya-bhūtaṁ karma-yogaṁ ātiṣṭheti bravīmi | karma-yogena śuddha-cittasyātma-tattva-jñāne jāte sati tat-paripākārthaṁ jñāna-niṣṭhāṅgatvena samnyāsaḥ pūrvam uktaḥ | evaṁ saty aṅga-pradhānayoḥ vikalpa-yogāt samnyāsaḥ karma-yogaś cety etāv ubhāv api bhūmikā-bhedena samuccitāv eva niḥśreyasaṁ sādhyataḥ | tathāpi tu tayor madhye tu karma-samnyāsāt sakāśāt karma-yogo viśiṣṭo bhavatīti ||2||

madhusūdanaḥ : evaṁ arjunasya praśne tad-uttaram śrī-bhagavān uvāca samnyāsa iti | niḥśreyasa-karau jñānotpatti-hetutvena mokṣopayoginau | tayos tu karma-samnyāsād anadhikāri-kṛtāt karma-yogo viśiṣyate śreyān adhikāra-sampādatvena ||2||

viśvanāthaḥ : karma-yogo viśiṣyata iti jñāninaḥ karma-karaṇe na ko'pi doṣaḥ | pratyuta niṣkāma-karmaṇā citta-śuddhi-dārḍhyāj jñāna-dārḍhyam eva syāt | samnyāsinas tu kadācit citta-vaiguṇye sati tad-upaśamanārthaṁ kiṁ karma niṣiddham ? jñānābhyāsa-pratibandhakaṁ tu citta-vaiguṇyam eva | viśaya-grahaṇe tu vāntāsitvam eva syād iti bhāvaḥ ||2||

baladevaḥ : evaṁ pṛṣṭo śrī-bhagavān uvāca samnyāsa iti | niḥśreyasa-karau mukti-hetū | karma-samnyāsāj jñāna-yogād viśiṣyate śreṣṭho bhavati | ayaṁ bhāvaḥ – na khalu labdha-jñānasyāpi karma-yogo doṣāvahaḥ | kintu jñāna-garbhatvāj jñāna-dārḍhya-kṛd eva | jñāna-niṣṭhatayā karma-sannyāsinas tu citta-doṣe sati tad-doṣa-vināśāya karmānuṣṭheyam pratishedhaka-śāstrāt | karma-tyāga-vākyāni tv ātmani ratau satyāṁ karmāṇi taṁ svayaṁ t̥jayantīty āhuḥ | tasmāt sukaratvād apramādatvāj jñāna-garbhatvāc ca karma-yogaḥ śreyān iti ||2||

Verse 3

ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टिन काङ्क्षति ।
निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥३॥

jñeyaḥ sa nitya-saṅnyāsī yo na dveṣṭi na kāṅkṣati |
nirdvandvo hi mahā-bāho sukhaṁ bandhāt pramucyate ॥3॥

śrīdharah : kuta ity apekṣāyām saṅnyāsitvena karma-yoginaṁ stuvams tasya śreṣṭhatvam darśayati jñeya ity | rāga-dveṣādi-rāhityena parameśvarārtham karmāṇi yo'nutiṣṭhati sa nityam karmānuṣṭhāna-kāle'pi saṅnyāsīty evam jñeyaḥ | tatra hetuḥ nirdvandvo rāga-dveṣādi-dvandva-śūnyo hi śuddha-citto jñāna-dvārā sukham anāyāsenaiiva bandhāt saṁsārāt pramucyate ॥3॥

madhusūdanaḥ : tam eva karma-yogaṁ stauti jñeya ity tribhiḥ | sa karmaṇi pravṛtto'pi nityam saṅnyāsīti jñeyaḥ | ko'sau ? yo na dveṣṭi bhagavad-arpaṇa-buddhyā kriyamāṇam karma niṣphalatva-śaṅkayā | na kāṅkṣati svargādikam | nirdvandvo rāga-dveṣa-rahito hi yasmāt sukham anāyāsenā he mahābāho bandhāt antaḥkaraṇāśuddhi-rūpāj jñāna-pratibandhāt pramucyate nityānitya-vastu-vivekādi-prakarṣeṇa mukto bhavati ॥3॥

viśvanāthaḥ : na ca saṅnyāsa-prāpyo mokṣo'kr̥ta-saṅnyāsenaiiva tena na prāpya ity vācyam ity āha jñeya ity | sa tu śuddha-cittaḥ karmī nitya-saṅnyāsī eva jñeyaḥ | he mahābāho iti mukti-nagarīm jetuṁ sa eva mahāvīra ity bhāvaḥ ॥3॥

baladevaḥ : kuto viśiṣyate tatrāha jñeya ity | sa viśuddha-cittaḥ karma-yogī nitya-saṅnyāsī | sa sarvadā jñāna-yoga-niṣṭho jñeyaḥ | yaḥ karmāntargatātmānubhavananda-paritṛptas tato'nyat kiṁcit na kāṅkṣati na ca dveṣṭi | nirdvandvo dvandva-sahiṣṇuḥ sukham anāyāsenā sukara-karma-niṣṭhayety arthaḥ ॥3॥

Verse 4

सांख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।
एकमप्यास्थितः सम्यग्भयोर्विन्दते फलम् ॥४॥

sāṅkhya-yogau pṛthag bālāḥ pravadanti na paṇḍitāḥ |
ekam apy āsthitaḥ samyag ubhayor vindate phalam ॥4॥

śrīdharah : yasmād evam aṅga-pradhānatvenobhayor avasthā-bhedena krama-samuccayaḥ | ato vikalpam aṅgikṛtyobhayoḥ kaḥ śreṣṭha ity praśno'jñāninām evocitaḥ | na vivekinām ity āha sāṅkhya-yogāv ity | sāṅkhya-śabdena jñāna-niṣṭhā-vācinā tad-aṅgaṁ saṅnyāsam lakṣayati | saṅnyāsa-karma-yogau eka-phalau santau pṛthak svatantrāv ity bālā ajñā eva pravadanti na tu paṇḍitāḥ | tatra hetuḥ – anayor ekam apy samyag āsthita āśritavān ubhayor api phalam āpnoti | tathā hi karma-yogaṁ samyag anutiṣṭhan śuddha-cittaḥ san jñāna-dvārā yad ubhayoḥ phalam kaivalyaṁ tad vindati | saṅnyāsam samyag āsthito'pi pūrvam anuṣṭhitasya karma-yogasyāpi paramparayā jñāna-dvārā yad ubhayoḥ phalam kaivalyaṁ tad vindatīti na pṛthak phalatvam anayor ity arthaḥ ॥4॥

madhusūdanaḥ : nanu yaḥ karmaṇi pravṛttaḥ sa katham saṁnyāsīti jñātavyaḥ karma-tat-tyāgayoḥ svarūpa-virodhāt phalaikyāt tatheti cet, na | svarūpato viruddhayoḥ phale'pi virodhasyaucityāt | tathā ca niḥśreyasa-karāv ubhāv ity anupapannam ity āsāṅkyāha sāmkyha-yogāv iti | sāmkyhā samyag ātma-buddhis tām vahatīti jñānāntaraṅga-sādhanatayā sāmkyhaḥ saṁnyāsaḥ | yogaḥ pūrvokta-karma-yogaḥ | tau pṛthag viruddha-phalau bālāḥ śāstrārtha-viveka-jñāna-sūnyāḥ pravadanti, na paṇḍitāḥ | kim tarhi paṇḍitānām matam ? ucyate – ekam apy saṁnyāsa-karmaṇor madhye samyag āsthitaḥ svādhikārānurūpeṇa samyag yathā-śāstram kṛtavān sann ubhayor vindate phalam jñānotpatti-dvāreṇa niḥśreyasam ekam eva ||4||

viśvanāthaḥ : tasmād yac chreya evaitayor iti tvad-uktam api vastuto na ghaṭate | vivekibhir ubhayoḥ pāṛthakyābhāvasya dṛṣṭatvād ity āha sāmkyha-yogāv iti | sāmkyha-śabdena jñāna-niṣṭhā-vācinā tad-aṅgaḥ saṁnyāso lakṣyate | saṁnyāsa-karma-yogau pṛthak svatantrāv iti bālāḥ vadanti, na tu vijñāḥ **jñeyah sa nitya-saṁnyāsi** iti pūrvokteḥ | ata ekam apīty ādi ||4||

baladevaḥ : yaḥ śreya etayor ekam iti tvad-vākyam ca na ghaṭata ity āha sāmkyheti | jñāna-yoga-karma-yogau phala-bhedāt pṛthag-bhūtāv iti bālāḥ pravadanti, na tu paṇḍitāḥ | ataeva ekam ity ādi phalam ātmāvaloka-lakṣaṇam ||4||

Verse 5

यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।
एकं सांख्यं च योगं च यः पश्यति स पश्यति ॥५॥

yat sāmkyhaiḥ prāpyate sthānam tad yogair api gamyate |
ekam sāmkyam ca yogam ca yaḥ paśyati sa paśyati ||5||

śrīdharah : etad eva sphuṭayati yat sāmkyhair iti | sāmkyhair jñāna-niṣṭhaiḥ saṁnyāsibhir yat sthānam mokṣākhyaṁ prakarṣeṇa sāksād avāpyate, yogair ity āśā āditvān matv-arthīyo'c-pratyayo draṣṭavyaḥ | tena karma-yogibhir api tad eva jñāna-dvāreṇa gamyate'vāpyate | ataḥ sāmkyam ca yogam ca ekaphalatvena ekam yaḥ paśyati sa eva samyak paśyati ||5||

madhusūdanaḥ : ekasyānuṣṭhānāt katham ubhayoḥ phalam vindate tathāha yat sāmkyhair iti | sāmkyhair jñāna-niṣṭhaiḥ saṁnyāsibhir aihika-karmānuṣṭhāna-sūnyatve'pi prāg-bhavīya-karmabhir eva saṁskṛtāntaḥ-karaṇaiḥ śravaṇādi-pūrvikayā jñāna-niṣṭhayā yat prasiddham sthānam tiṣṭhaty evāsmiṁ na tu kadāpi cyavata iti vyutpattyā mokṣākhyaṁ prāpyata āvaraṇābhāva-mātreṇa labhyata iva nitya-prāptatvāt, yogair api bhagavad-arpaṇa-buddhyā phalābhisandhi-rāhityena kṛtāni karmāṇi śāstrīyāṇi yogās te yeśāṁ santi te'pi yogāḥ | arśā-āditvān matv-arthīyo'c-pratyayaḥ | tair yogibhir api sattva-śuddhyā saṁhyāsa-pūrvaka-śravaṇādi-puraḥ-sarayā jñāna-niṣṭhayā vartamāne bhaviṣyati vā janmani sampatsyamānayā tat sthānam gamyate | ata eka-phalatvād ekam sāmkyam ca yogam ca yaḥ paśyati sa eva samyak paśyati nānyaḥ |

ayaṁ bhāvaḥ yeṣāṁ saṁnyāsa-pūrvikā jñāna-niṣṭhā dṛśyate teṣāṁ tayaiva liṅgena prāg-
janmasu bhagavad-arpita-karma-niṣṭhānumīyate | kāraṇam antareṇa kāryotpatty-ayogāt |
tad uktam –

yāny ato'nyāni janmāni teṣu nūnam kṛtaṁ bhavet |
yat kṛtyaṁ puruṣeṇa nānyathā brahmaṇi sthitiḥ || iti |

evaṁ yeṣāṁ bhagavad-arpita-karma-niṣṭhā dṛśyate teṣāṁ tayaiva liṅgena bhāvinī
saṁnyāsa-pūrvajñāna-niṣṭhānumīyate sāmagryāḥ kāryāvyabhicāritvāt | tasmād ajñena
mumukṣuṅāntaḥkaraṇa-śuddhaye prathamam karma-yogo'nuṣṭheyo na tu saṁnyāsaḥ | sa
tu vairāgya-tivratāyāṁ svayam eva bhaviṣyati ||5||

viśvanāthaḥ : etad eva spaṣṭayati yad iti | sāmkyaiḥ sannyāsenā yogair niṣkāma-karmaṇā |
bahu-vacanam gauraveṇa | ataeva tad dvayaṁ pṛthag-bhūtam api yo vivekenaikam eva
paśyati sa paśyati, cakṣuṣmān paṇḍita ity arthaḥ ||5||

baladevaḥ : etad viśadayati yad iti | sāmkyair jñāna-yogibhir yogaiḥ niṣkāma-karmabhiḥ |
arśa ādy ac | sthānam ātmāvaloka-lakṣaṇam | ataeva tad dvayaṁ nivṛtti-pravṛtti-rūpatayā
bhinna-rūpam api phalaikyād ekam yaḥ paśyati vetti, sa paśyati sa cakṣuṣmān paṇḍita ity
arthaḥ ||5||

Verse 6

संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः ।
योगयुक्तो मुनिर्ब्रह्म नचिरेणाधिगच्छति ॥६॥

saṁnyāsas tu mahābāho duḥkham āptum ayogataḥ |
yoga-yukto munir brahma nacireṇādhigacchati ||6||

śrīdharah : yadi karma-yogino'py antataḥ saṁnyāsenāiva jñāna-niṣṭhā tarhy ādita eva
saṁnyāsaḥ kartum yukta iti manvānam praty āha saṁnyāsa iti | ayogataḥ karma-yogaṁ
vinā saṁnyāso duḥkham āptum duḥkha-hetuḥ | aśakya ity arthaḥ | citta-śuddhy-abhāvena
jñāna-niṣṭhāyā asambhavāt | yoga-yuktas tu śuddha-cittatayā muniḥ saṁnyāsī
bhūtvācireṇaiva brahmādhigacchati | aparokṣam jānāti | ataś citta-śuddheḥ prak karma-
yoga eva saṁnyāsād viśiṣyata iti pūrvoktam siddham | tad uktam **vārttika**-kṛdbhiḥ –

pramādinō bahiḥ cittāḥ piṣunāḥ kalahotsukāḥ |
sannyāsino'pi dṛśyante daiva-sandūṣitāśrayāḥ || iti ||6||

madhusūdanaḥ : aśuddhāntaḥkaraṇenāpi saṁnyāsa eva prathamam kuto na kriyate jñāna-
niṣṭhā-hetutvena tasyāvaśakatvād iti cet tatrāha saṁnyāsa iti | ayogato yogam antaḥ-
karaṇa-śodhakam śāstrīyam karmāntareṇa haṭhād eva yaḥ kṛtaḥ saṁnyāsaḥ sa tu
duḥkham āptum eva bhavati, aśuddhāntaḥkaraṇatvena tat-phalasya jñāna-niṣṭhāyā
asambhavāt | śodhake ca karmaṇy anadhikārāt karma-brahmobhaya-bhraṣṭatvena parama-
saṅkaṭāpatteḥ | karma-yoga-yuktas tu śuddhāntaḥkaraṇatvān munir manana-śīlaḥ

saṁnyāsī bhūtvā brahma satya-jñānādi-lakṣaṇam ātmānam na cireṇa śīghram
evādhigacchati sāksātkaroti pratibandhakābhāvāt | etac coktam prāg eva —

na karmaṇām anārambhān naiṣkarmaṇāṁ puruṣo'snute |
na ca saṁnyasanād eva siddhim samadhigacchati || [Gītā 3.4] iti |

ata eka-phalatte'pi karma-saṁnyāsāt karma-yogo viśiṣyata iti yat prāg uktam tad
upapannam ||6||

viśvanāthaḥ : kintu samyak-citta-śuddhim anirdhārayato jñāninaḥ saṁnyāso duḥkhadaḥ
karma-yogas tu sukhada eveti pūrva-vyañjitam artham spaṣṭam evāha saṁnyāsaḥ tv iti |
citta-vaiguṇye satīti śeṣaḥ | ayogataḥ karma-yogābhāvāc citta-vaiguṇya-prasāma-karma-
yogasya saṁnyāsiny abhāvāt tatra anadhikārād ity arthaḥ | saṁnyāso duḥkham eva
prāptum bhavati | tad uktam **vārttika**-kṛdbhiḥ –

pramādinō bahiś cittāḥ piśunāḥ kalahotsukāḥ |
sannyāsino'pi dṛśyante daiva-sandūṣitāśrayāḥ || iti |

śrutir api –yadi na samuddharanti yatayo hṛdi kāma-jaṭā iti | bhagavatāpi yas tva saṁnyata-
ṣaḍ-vargaḥ [BhP 11.18.40] ity ādy uktam | tasmād yoga-yuktaḥ niṣkāma-karmavān munir
jñānī san brahma śīghram prāpnoti ||6||

baladevaḥ : jñāna-yogasya duṣkaratvāt sukara-karma-yogaḥ śreyān ity āha saṁnyāsaḥ tv iti
| saṁnyāsaḥ sarvendriya-vyāpāra-vinivṛtti-rūpo jñāna-yogaḥ | ayogataḥ karma-yogaḥ vinā
duḥkham prāptum bhavati | duṣkaratvāt sapramādatvāc ca duḥkha-hetur eva syād ity
arthaḥ | yoga-yukta-niṣkāma-karmī tu munir ātma-manana-śīlaḥ sann acireṇa śīghram eva
brahmādhigacchati ||6||

Verse 7

योगयुक्ते विशुद्धात्मा विजितात्मा जितेन्द्रियः ।
सर्वभूतात्मभूतात्मा कुर्वन्न अपि न लिप्यते ॥७॥

yoga-yukto viśuddhātmā vijitātmā jitendriyaḥ |
sarva-bhūtātma-bhūtātmā kurvann api na lipyate ||7||

śrīdharaḥ : karma-yogādi-krameṇa brahmādhigame saty api tad-uparitanena karmaṇā
bandhaḥ syād evety āśaṅkyāha yoga-yukta iti | yogena yuktaḥ | ataeva viśuddha ātmā
cittam yasya saḥ | ataeva vijita ātmā śarīram yena | ataeva jitāndriyāṇi yena | tataś ca
sarveṣāṁ bhūtānām ātma-bhūta ātmā yasya sa loka-saṅgrahārtham svābhāvikaṁ vā karma
kurvann api na lipyate ||7||

madhusūdanaḥ : nanu karmaṇo bandha-hetutvād yoga-yukto munir brahmādhigacchati
anupapannam ity ata āha yoga-yukta iti | bhagavad-arpaṇa-phalābhisaṅgraha-rāhityādi-guṇa-
yuktaḥ śāstrīyaṁ karma yoga ity ucyate | tena yogena yuktaḥ puruṣaḥ prathamam
viśuddhātmā viśuddho rajas-tamo-bhyām akalūṣita ātmāntaḥkaraṇa-rūpaṁ sattvaṁ yasya

sa tathā | nirmalāntaḥ-karaṇaḥ san vijitātmā sva-vaśīkṛta-dehaḥ | tato jitendriyaḥ sva-vaśīkṛta-sarva-bāhyendriyaḥ | etena manūktas tridaṇḍī kathitaḥ –

vāg-daṇḍo'tha mano-daṇḍaḥ kāya-daṇḍas tathaiva ca |
yasyaite nityatā daṇḍāḥ sa tridaṇḍīti kathyata || iti |

vāg iti bāhyendriyopalakṣaṇam | etādṛśasya tattva-jñānam avāśyam bhavatīty āha sarva-
bhūtātma-bhūtātmā sarva-bhūta ātma-bhūtaś cātmā svarūpaṁ yasya sa tathā |
jaḍājaḍātmakam sarva ātma-mātraṁ paśyann ity arthaḥ | sarveṣāṁ bhūtānām ātma-bhūta
ātmā yasyeti vyākhyāne tu sarva-bhūtātmety etāvataivārtah-lābhād ātma-bhūtesy adhikam
syāt | sarvātma-padayor jaḍājaḍa-paratve tu samañjasam | etādṛśaḥ paramārtha-darśī
kurvann api karmāṇi para-dṛṣṭyā na lipyate taiḥ karmabhiḥ sva-dṛṣṭyā tad-abhāvād ity
arthaḥ ||7||

viśvanāthaḥ : kṛtenāpi karmaṇā jñāninas tasya na lepa ity āha yogeti | yoga-yukto jñānī
trividhaḥ – viśuddhātmā vijīta-buddhir ekaḥ | vijitātmā viśuddha-citto dvitīyaḥ |
jitendriyas tṛtīya ity | pūrva-pūrveṣāṁ sādhana-tāratamyād utkarṣaḥ | etādṛśe gr̥hasthe tu
sarve'pi jīvā anurajyantīty āha sarveṣāṁ api bhūtānām ātma-bhūtaḥ premāspadībhūta
ātmā deho yasya saḥ ||7||

baladevaḥ : idṛśī mumukṣuḥ sarveṣāṁ preyān ity āha yogeti | yoge niṣkāme karmaṇi
yukto nirataḥ | ataeva viśuddhātmā nirmala-buddhiḥ | ataeva vijitātmā vaśīkṛta-manāḥ |
ataeva jitendriyaḥ śabdādi-viśaya-rāga-sūnyaḥ | ataeva sarveṣāṁ bhūtānām jīvānām ātma-
bhūtaḥ premāspadātāṁ gata ātmā deho yasya saḥ | na cātra pārtha-sārathinā
sarvātmaikyam abhimatam – na tv evāham ity ādinā sarvātmanām mitho bhedasya
tenābhidhānāt | tad-vādināpi vijñānjñābhedasya vaktum aśaktyatvāc ca | evambhūtaḥ
kurvann api viviktātmānusandhānād anātmāny ātmābhimānena na lipyate acireṇātmānam
adhigacchati | ataḥ karma-yogaḥ śreyān ||7||

Verse 8

नैव किं चित्करोमीति युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्छिघ्नञ्छम् गच्छन् स्वपञ्चान् ॥८॥
प्रलपन् विसृजन् गृह्णन्मिषन्मिषन्नपि ।
इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥९॥

naiva kiṁ cit karomīti yukto manyeta tattva-vit |
paśyañ śṛṇvan spr̥śañ jighrann aśnan gacchan svapañ śvasan ||8||
pralapan visṛjan gr̥hṇann unmiṣan nimiṣann api |
indriyāṇīndriyārtheṣu vartanta iti dhārayan ||9||

śrīdharāḥ : karma kurvann api na lipyata ity etad viruddham ity āśānkya
kartṛtvābhimānābhāvān na viruddham ity āha naiveti dvābhyām | karma-yogena yuktaḥ
krameṇa tattvavid bhūtvā darśana-śravaṇādīni kurvann apīndriyāṇīndriyārtheṣu vartanta
ity dhārayan buddhyā niścinvan kiṁcid apy ahaṁ na karomīti manyeta manyate | tatra
darśana-śravaṇa-sparśanāghrānāśanāni cakṣur-ādi-jñānendriya-vyāpārāḥ | gatiḥ pādayoḥ |

svāpo buddheḥ | śvāsaḥ prāṇasya | pralapanam vāg-indriyasya | visargaḥ pāyūpasthayoḥ | grahaṇam hastayoḥ | unmeṣaṇa-nimeṣaṇe kūrṃākhyā-prāṇasyeti vivekaḥ | etāni karmāṇi kurvann api abhimānābhāvād brahma-vin na lipyate | tathā ca parāmarṣam sūtram – tad-adhigama uttara-pūrvāghayor aśleṣa-vināśau tad-vyapadeśād iti ||8-9||

madhusūdanaḥ : etad eva vivṛṇoti naiveti dvābhyām | cakṣur-ādi-jñānendriyair vāg-ādi-karmendriyaiḥ prāṇ-di-vāyu-bhedair antaḥ-karaṇa-catuṣṭayena ca tat-tac-ceṣṭāsu kriyamāṇāsu indriyāṇīndriyādīny evendriyārtheṣu sva-sva-viśayeṣu vartante pravartante na tv aham iti dhārayann avadhārayann naiva kiṃcit karomīti manyeta manyate tattvavit paramārtha-darśī yuktaḥ samāhita-cittaḥ | athavādaḥ yuktaḥ karma-yogena paścād antaḥkaraṇa-śuddhi-dvāreṇa tattvavid bhūtvā naiva kiṃcit karomīti manyata iti sambandhaḥ |

tatra darśana-śravaṇa-sparśana-ghrāṇāśanāni cakṣuḥ-śrotra-tvag-ghrāṇa-rasanānām pañca-jñānendriyāṇām vyāpārāḥ paśyan śṛṇvan spṛṣāṇ jighrann aśnann ity uktāḥ | gatiḥ pādayoḥ | pralāpo vācaḥ | visargaḥ pāyūpasthayoḥ | grahaṇam hastayor iti pañca karmendriya-vyāpārā gacchan pralapan visrjan grhṇann ity uktāḥ | śvasann iti prāṇādi-pañcakasya vyāpāropalakṣaṇam | unmiṣan nimiṣann iti nāga-kūrṃādi-pañcakasya | svapann ity antaḥ-karaṇa-catuṣṭayasya | artha-krama-vaśāt pāṭha-kramam bhaṅktvā vyākhyātāv imau ślokaḥ | yasmāt sarva-vyāpāreṣv apy ātmano'kartṛtvam eva paśyati | ataḥ kurvann api na lipyate iti yuktam evoktam iti bhāvaḥ ||8-9||

viśvanāthaḥ : yena karmaṇālepaḥ tam prakāram śikṣayati naiveti | yuktaḥ karma-yogī darśanādīni kurvann apīndriyāṇīndriyārtheṣu vartanta iti dhārayan buddhyā niścinvan nirabhimānaḥ kiṃcid apy aham naiva karomīti manyate ||8-9||

baladevaḥ : śuddhasyātmano'dhiṣṭhānādi-pañcāpekṣita-karma-kartṛtvam nāstīty upadiśati naiveti | yukto niṣkāma-karmī prādhānika-dehendriyādi-samsargād darśanādīni karmāṇi kurvann api tattva-vit viviktam ātma-tattvam anubhavan indriyārtheṣu rūpādiṣu indriyāṇi cakṣur-ādīni mad-vāsanānugūṇa-paramātma-preritāni vartanta iti dhārayan niścinvan aham kiṃcid api na karomīti manyate | paśyaṇ śṛṇvan spṛṣāṇ jighrann aśnann ity cakṣuḥ-śrotra-tvag-ghrāṇa-rasanānām jñānendriyāṇām darśana-śravaṇa-sparśanāghrāṇāśanāni vyāpārāḥ | tatra gamanam pādayoḥ | pralāpo vācaḥ | visargānandaḥ pāyūpasthayoḥ | grahaṇam hastayor iti bodhyam | śvasann iti prāṇādīnām unmiṣan nimiṣann iti nāgādīnām prāṇa-bhedānām | svapann ity antaḥkaraṇānām ity arthaḥ kramād vyākhyeyam | vijñāna-sukhaika-rasasya mamānādi-vāsanā-hetuka-prādhānika-dehādi-sambandha-nimittam tadidṛśa-karma-kartṛtvam, na tu svarūpaika-nimittam iti manyata ity arthaḥ | na svarūpa-prayuktam ātmanaḥ kartṛtvam kiṃcid api nāstīti śakyam abhidhātum nirdhāraṇe manane ca tasyābhidhānāt | tat tac ca jñānam eva tac cātmano nityam | [na hi vijñātur vijñāter viparilāpo vidyate](#) iti śruteḥ | tat-siddhiś ca [hariṇā dharmā-bhūtena jñānena ca](#) ity āhuḥ ||8-9||

Verse 10

ब्रह्मयाधाय कर्माणि सङ्गं त्यक्त्व करोति यः ।
लिप्यते न स पापेन पद्मत्रमिवाम्भसा ॥१०॥

brahmaṇy ādhāya karmāṇi saṅgam tyaktvā karoti yaḥ |
lipyate na sa pāpena padma-patram ivāmbhasā ||10||

śrīdharah : tarhi yasya karomīti abhimāno'sti tasya karma-lepo durvārah | tathāviśuddha-
cittatvāt samnyāso'pi nāsti iti mahat saṅkaṭam āpannam ity āsaṅkyāha brahmaṇīti |
brahmaṇy ādhāya parameśvare samarpya | tat-phale ca saṅgam tyaktvā | yaḥ karmāṇi
karoti asau pāpena bandhu-hetutayā pāpiṣṭhena puṇya-pāpātmakena karmaṇā na lipyate
yathā padma-patram ambhasi sthitam api tenāmbhasā na lipyate tadvat ||10||

madhusūdanaḥ : tarhy avidvān kartṛtvābhimānāl lipyetaiva tathā ca karthaṁ tasya
samnyāsa-pūrvikā jñāna-niṣṭhā syād iti tatrāha brahmaṇīti | brahmaṇi parameśvara ādhāya
samarpya saṅgam phalābhilāṣaṁ tyaktveśvarārthaṁ bhṛtya iva svāmy-arthaṁ sva-phala-
nirapekṣatayā karomīty abhiprāyeṇa karmāṇi laukikāni vaidikāni ca karoti yo lipyate na sa
pāpena pāpa-puṇyātmakena karmaṇeti yāvat | yathā padma-patram upari
prakṣiptenāmbhasā na lipyate tadvat | bhagavad-arpaṇa-buddhyānuṣṭhitam karma buddhi-
śuddhi-phalam eva syāt ||10||

viśvanāthah : kiṁ ca brahmaṇi parameśvare mayi samarpya saṅgam tyaktvā sābhimāno'pi
karmāsaktiṁ vihāya yaḥ karmāṇi karoti | pāpenety upalakṣaṇam | so'pi karma-mātreṇaiva
na lipyate ||10||

baladevah : uktam viśadayann āha brahmaṇīti | brahma-śabdenātra triguṇāvasthaṁ
pradhānam uktam | [tasmād etad brahma-nāma-rūpam annam ca jñāyata](#) iti śravaṇāt |
[mama yonir mahad brahma](#) iti vakṣyamāṇac ca | dehendriyādīni pradhāna-pariṇāma-
viśeṣāni bhavanti tad-rūpatayā pariṇate pradhāne darśanādīni karmāṇy ādhāya
tasyaivaitāni | na tu tad-viviktasya śuddhasya mameti nirdhāryety arthaḥ | saṅgam tat-
phalābhilāṣaṁ tat-kartṛtvābhiniveśaṁ ca tyaktvā | yas tāni karoti sa tādṛg dehādimmattayā
sann api dehādy-ātmābhimānena pāpena na lipyate | tathoparinikṣiptenāmbhasā sprṣtam
api padma-patram tadvat | na ca [mayi samnyasya karmāṇi](#) iti pūrva-svārasyād brahmaṇi
paramātmanīti vyākhyeyam | prādhānika-dehādi-samsṛṣṭasyaiva jīvasya darśanādi-karma-
kartṛtvam, na tu tad-viviktasyetye arthasya prakṛtatvāt ||10||

Verse 11

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।
योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वत्मशुद्धये ॥११॥

kāyena manasā buddhyā kevalair indriyair api |
yoginaḥ karma kurvanti saṅgam tyaktvātma-śuddhaye ||11||

śrīdharah : kevalam sattva-śuddhi-mātra-phalam eva tasya karmaṇaḥ syāt yasmāt kāyenetī
| kāyena dehena manasā buddhyā ca | yoginaḥ saṅgam tyaktvā kāyena manasā buddhyā
kevalair indriyair api | kevala-śabdaḥ kāyādibhir api pratyekaṁ sambadhyate | sarva-
vyāpāreṣu mamatā-varjanāya yoginaḥ karmaṇaḥ karma kurvanti | saṅgam tyaktvā phala-
viśayam | ātma-śuddhaye sattva-śuddhaya ity arthaḥ | tasmāt tatraiva tavādhikāra iti ||11||

madhusūdanaḥ : tad eva vivṛṇoti kāyēneti | kāyena manasā buddhyendriyair api yoginaḥ karminaḥ phala-saṅgaṁ tyaktvā karma kurvanti kāyādīnām sarveṣāṁ viśeṣaṇaṁ kevalair iti | īśvarāyaiva karomi na mama phalāyēti mamatā-śūnyair ity arthaḥ | ātma-śuddhaye citta-śuddhy-artham ||11||

viśvanāthaḥ : kevalair indriyair iti | indrāya svāhā ity ādinā havir-ādy-arpaṇa-kāle yadyapi manaḥ kvāpy anyatra tad apīty arthaḥ | ātma-viśuddhaye manaḥ-śuddhy-artham ||11||

baladevaḥ : sad-ācāraṁ pramāṇayann etad vivṛṇoti kāyēneti | kāyādibhiḥ sādhyam karma kāyādy-ahambhāva-śūnyā yoginaḥ kurvanti | kevalair viśuddhaiḥ | saṅgaṁ tyaktvati prāgvad ātma-śuddhaye anādi-dehātmābhimāna-nivṛttaye ||11||

Verse 12

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ।
अयुक्तः कामकारेण फले सक्तो निबध्यते ॥१२॥

yuktaḥ karma-phalaṁ tyaktvā śāntim āpnoti naiṣṭhikīm |
ayuktaḥ kāma-kāreṇa phale saktō nibadhyate ||12||

śrīdharaḥ : nanu katham tenaiva karmaṇā kaścīn mucyate kaścīd badhyate iti vyavasthā ? ata āha yukta iti | yuktaḥ parameśvaraika-niṣṭhaḥ saṁ karmaṇaḥ phalaṁ tyaktvā karmaṇi kurvann ātyantikīm śāntim mokṣaṁ prāpnoti | ayuktas tu bahirmukhaḥ kāma-kāreṇa kāmataḥ pravṛtṭyā phala āsakto nitarāṁ bandhaṁ prāpnoti ||12||

madhusūdanaḥ : kartṛtvābhimāna-sāmye'pi tenaiva karmaṇā kaścīn mucyate kaścīd tu badhyata iti vaiṣāmye ko hetur iti tatrāha yukta iti | yukta īśvarāyaivaitāni karmāṇi na mama phalāyēty evam abhiprāyavān karma-phalaṁ tyaktvā karmāṇi kurvan śāntim mokṣākhyām āpnoti naiṣṭhikīm sattva-śuddhi-nitya-vastu-viveka-saṁnyāsa-jñāna-niṣṭhā-krameṇa jātām iti yāvat | yas tu punar ayukta īśvarāyaivaitāni karmāṇi na mama phalāyēty abhiprāya-śūnyaḥ sa kāma-kāreṇa kāmataḥ pravṛtṭyā mama phalāyaivedaṁ karma karomīti phale saktō nibadhyate karmabhir nitarāṁ saṁsāra-bandhaṁ prāpnoti | yasmād evaṁ tasmāt tvam api yuktaḥ saṁ karmāṇi kurv iti vākya-śeṣaḥ ||12||

viśvanāthaḥ : karma-kāreṇa anāsakty-āsaktī eva mokṣa-bandha-hetū ity āha yukto yogī niṣkāma-karmīty arthaḥ | naiṣṭhikīm niṣṭhā-prāptām śāntim mokṣam ity arthaḥ | ayuktaḥ sa-kāma-karmīty arthaḥ | kāma-kāreṇa kāmataḥ pravṛtṭyā ||12||

baladevaḥ : yukta ātmārpita-maṇaḥ karma-phalaṁ tyaktvā kurvann naiṣṭhikīm sthīrām śāntim ātmāvaloka-lakṣaṇām āpnoti | ayukta ātmānarpita-maṇaḥ karma-phale saktāḥ kāma-kāreṇa kāmataḥ karmaṇi pravṛtṭyā nibadhyate saṁsarati ||12||

Verse 13

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।
नवद्वारे पुरे देही नैव कुर्वन् न कारयन् ॥१३॥

sarva-karmāṇi manasā samnyasyāste sukhaṁ vaśi |
nava-dvāre pure dehī naiva kurvan na kārayan ||13||

śrīdharah : evaṁ tāvac citta-śuddhi-śūnyasya samnyāsāt karma-yogo viśiṣyate ity etat prapañcitam | idānīm śuddha-cittasya samnyāsaḥ śreṣṭha ity āha sarva-karmāṇīti | vaśi yata-cittaḥ | sarvaṇi karmāṇi vikṣepakāni manasā viveka-yuktena samnyasya sukhaṁ yathā bhavaty evaṁ jñāna-niṣṭhaḥ sann āste | kvāsta iti ? ata āha nava-dvāra iti | netre nāsike karṇau mukhaṁ ceti sapta śiro-gatāni | adhogate dve pāyūpastha-rūpe iti | evaṁ nava-dvārāṇi yasmims tasmin pure puravad ahaṅkāra-śūnye dehe dehy avatiṣṭhate | ahaṅkārabhāvād eva svyaṁ tena dehena naiva kurvan mama-kārabhāvāc ca na kārayan ity aviśuddha-cittād vyavṛttir uktā | aśuddha-citto hi samnyasya punaḥ karoti kārayati ca | na tv ayaṁ tathā | antaḥ sukhaṁ āsta ity arthaḥ ||13||

madhusūdanaḥ : aśuddha-cittasya kevalāt samnyāsāt karma-yogaḥ śreyān iti pūrvoktam prapañcyādhunā śuddha-cittasya sarva-karma-samnyāsa eva śreyān ity āha sarva-karmāṇīti | nityaṁ naimittikaṁ kāmyaṁ pratiśiddhaṁ ceti sarvaṇi karmāṇi manasā **karmany akarma yaḥ paśyed** ity atroktenākartrātma-svarūpa-samyag-darśanena samnyasya parityajya prārabdha-karma-vaśād āste tiṣṭhaty eva | kiṁ duḥkhena nety āha sukhaṁ anāyāsena | āyāsa-hetu-kāya-vān-mano-vyāpāra-śūnyatvāt | kāya-vān-manāmsi svacchandāni kuto na vyāpriyante tatrāha vaśi sva-vaśīkṛta-kārya-karaṇa-saṅghātaḥ | kvāste ? nava-dvāre pure dve śrotre dve cakṣuṣi dve nāsike vāg eketi śirasi sapta | dve pāyūpasthākhye adha iti nava-dvāra-viśiṣṭe dehe | dehī deha-bhinnātma-darśi pravāsīva para-gehe tat-pūjā-paribhavādibhir apraḥṣyann aviśīdann ahaṅkāra-mamakāra-śūnyas tiṣṭhati | ajño hi dehatādātmyābhimānād deha eva na tu dehī | sa ca dehādhikaraṇam evātmano'dhikaraṇaṁ manyamāno gr̥he bhūmāvasāne vāham āsa ity abhimanyate na tu dehe'ham āsa iti bheda-darśanābhāvāt | saṅghāta-vyatiriktātma-darśi tu sarva-karma-samnyāsī bheda-darśanād dehe'ham āsa iti pratipadyate | ataeva dehādi-vyāpārāṇām avidyayātmany akriye samāropitānām vidyayā bādha eva sarva-karma-samnyāsa ity ucyate | etasmād evājña-vailakṣaṇyādy-uktaṁ viśeṣaṇaṁ nava-dvāre pure āsta iti |

nanu dehādi-vyāpārāṇām ātmany āropitānām nau-vyāpārāṇām tīrastha-vṛkṣa iva vidyayā bādhe'pi sva-vyāpāreṇātmanaḥ kartṛtvam dehādi-vyāpāreṣu kārayitṛtvam ca syād iti nety āha naiva kurvan na kārayan | āsta iti sambandhaḥ ||13||

viśvanāthaḥ : ato'nāsaktaḥ karmāṇi kurvann api **jñeyaḥ sa nitya-samnyāsī** iti pūrvoktavat vastutaḥ samnyāsī evocyate tatrāha sarva-karmāṇi manasā samnyasya kāyādi-vyāpāreṇa bahiḥ kurvann api vaśi jīvendriyaḥ sukhaṁ āste | kutra ? nava-dvāre pure aham-bhāva-śūnye dehe dehy utpanna-jñāno jīvo naiva kurvann iti karma-sukhasya vastutaḥ kartṛtvam naivāstīti jānan, na kārayann iti nāpi teṣu prayojana-kartṛtvam ity api jānann ity arthaḥ ||13||

baladevaḥ : sarveti | vivekatā manasā tādr̥śi pradhāne sarva-karmāṇi samnyasyārpavitvā dehādīnā bahis tāni kurvann api vaśi jīvendriyaḥ sukhaṁ āste | nava-dvāre pure puravad aham-bhāva-varjite dehe dve netre dve nāsike dve śrotre mukhaṁ ceti śirasi sapta dvārāṇi adhaṣṭāt tu pāyūpasthākhye dve iti nava-dvārāṇi dehī labdha-jñānojīvaḥ | naiveti dehādi-viviktasyātmanaḥ karmasu kartṛtvam kārayitṛtvam ca nāstīti vijānann ity arthaḥ ||13||

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।
न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥१४॥

na kartṛtvaṁ na karmāṇi lokasya sṛjati prabhuḥ |
na karma-phala-samyogam svabhāvas tu pravartate ||14||

śrīdharah : nanu eṣa hy evainam sādhu karma kārayati taṁ yam ebhya lokebhya unninīṣate | eṣa asādhu karma kārayati taṁ yam adho ninīṣate ity-ādi-śruteḥ parameśvareṇaiva śubhāsubha-phaleṣu karmasu kartṛtvena prayujyamāno'svatantraḥ puruṣaḥ kathaṁ tāni karmāṇi tyajet ? īsvareṇaiva jñāna-mārge prayujyamānaḥ śubhāsubhani ca tyakṣyatīti cet ? evaṁ sati vaiṣamya-nairghṛṇyābhyām īśvarasyāpi prayojaka-kartṛtvāt puṇya-pāpa-sambandhaḥ syād ity āśaṅkyāha na kartṛtvaṁ iti dvābhyām | prabhur īśvaro jīva-lokasya kartṛtvādikam na sṛjati, kintu jīvasya svabhāvo'vidyaiva kartṛtvādi-rūpeṇa pravartate | anādy-avidyā-kāma-vaśāt pravṛtti-svabhāvaṁ jīva-lokam īśvaraḥ karmasu niyuṅkte | na tu svayam eva kartṛtvādikam utpādayatīty arthaḥ ||14||

madhusūdanaḥ : devadattasya svagataiva gatiḥ yathā sthitau satyām na bhavati evam ātmano'pi kartṛtvaṁ kārayitṛtvaṁ na svagatam eva sat-saṁnyāse sati na bhavati, athavā nabhasi tala-malinatādivad vastu-vṛtṭyā tatra nāsty eveti sandehāpohāyāha na kartṛtvaṁ iti | lokasya dehādeḥ kartṛtvaṁ prabhur ātmā svāmī na sṛjati tvaṁ kurv iti niyogena tasya kārayitā na bhavatīty arthaḥ | nāpi lokasya karmāṇīpsitatamāni ghaṭādīni svayam sṛjati kartāpi na bhavatīty arthaḥ | nāpi lokasya karma kṛtavatas tat-phala-sambandham sṛjati bhojayitāpi bhoktāpi na bhavatīty arthaḥ | na samānaḥ sann ubhau lokāv anusamcarati dhyāyatīva lelāyatīva sadhīḥ ity ādi śruteḥ | atrāpi śarīrastho'pi kaunteya na karoti na lipyate [Gītā 13.31] ity ukteḥ |

yadi kimcid api svato na kārayati na karoti cātmā kas tarhi kārayan kurvaṁś ca pravartata iti tatrāha svabhāvas tv iti | ajñānātmikā daivī māyā prakṛtiḥ pravartate ||14||

viśvanāthaḥ : nanu ca yadi jīvasya vastutaḥ kartṛtvādikam naivāsti, tarhi parameśvara-sṛṣṭe jagati sarvatra jīvasya kartṛtva-bhokṛtvādi-darśanān manye parameśareṇaiva balāt tasya kartṛtvādikam sṛṣṭam | tathā sati tasmin vaiṣamya-nairghṛṇye prasakte, tatra na hi nahīty āha na kartṛtvaṁ iti | nāpi tat-kartṛtvena karmāṇy api, na ca karma-phalair bhogaḥ samyogam api, kintu jīvasya svabhāvo'nādy-avidyaiva pravartate | taṁ jīvaṁ kartṛtvādy-abhimānam ārohayitum iti bhāvaḥ ||14||

baladevaḥ : etad dvayam śuddhasya nāstīti viśadayati neti | prabhur dehendriyādīnām svāmī jīvo lokasya janasya kartṛtvaṁ na sṛjatīti tvaṁ kurv iti kārayitā na bhavati | nāpi tasyepsitatamāni karmāṇi mālyāmarādīni sṛjatīti svayam kartāpi na bhavati | na ca karma-phalena sukkena duḥkhena ca samyogam sambandham sṛjatīti bhojayitā bhoktā ca na bhavatīty arthaḥ | yady evaṁ, tarhi kaḥ kārayan kurvaṁś ca pratīyate ? tatrāha svabhāvas tv iti | anādi-pravṛttā pradhāna-vāsanātra svabhāva-śabdenokta-prādhānika-dehādīmān jīvaḥ kārayitā kartā ceti na viviktasya tattvam iti | śuddhe'pi kimcit kartṛtvaṁ asty eva pūrvatra sukhasane tattvasyokteḥ bhānādāv ivaitad bodhyaṁ, dhātv-arthaḥ khalu kriyā, tan-mukhyatvaṁ hi kartṛtvaṁ uktam ||14||

नादत्ते कस्य चित्पापं न चैव सुकृतं विभुः ।
अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥१५॥

nādatte kasya cit pāpaṁ na caiva sukr̥taṁ vibhuḥ |
ajñānenāvṛtaṁ jñānaṁ tena muhyanti jantavaḥ ||15||

śrīdharah : yasmād evaṁ tasmāt nādatta iti | prayojako'pi san prabhuḥ kasyacit pāpaṁ sukr̥taṁ ca naivādatte na bhajate | tatra hetuḥ – vibhuḥ paripūrṇaḥ | āpta-kāma ity arthaḥ | yadi hi svārtha-kāmanayā kārayet tarhi tathā syāt | na tv etad asti | āpta-kāmasyaivācintya-nija-māyayā tat-tat-pūrva-karmānusāreṇa pravartakatvāt |

nanu bhaktān anugr̥hṇato'bhaktān nigr̥hṇataś ca vaiṣamyopalambhāt katham āpta-kāmatvam iti ? ata āha ajñāneneti | nigr̥ho'pi daṇḍa-rūpo'nugraha eveti | evam ajñānena sarvatra samaḥ parameśvara ity evambhūtaṁ jñānam āvṛtam | tena hetunā jantavo jīvā muhyanti | bhagavati vaiṣamyam manyanta ity arthaḥ ||15||

madhusūdanaḥ : nanv īsvaraḥ kārayitā jīvaḥ kartā, tathā ca **śrutiḥ** – eṣa u hy eva sādhu karma kārayati taṁ yam unninīyate | eṣa u evāsādhu karma kārayati taṁ yam adho ninīṣate ity ādiḥ | **smṛtiś** ca –

ajño jantur aniśo'yam ātmanaḥ sukha-duḥkhayoḥ |
īsvara-prerito gacchet svargaṁ vāsvabhram eva ca || iti |

tathā ca jīveśvarayoḥ kartṛtva-kārayitṛtvābhyām bhokṛtva-bhojayitṛtvābhyām ca pāpa-puṇya-lepa-sambhavāt katham uktaṁ svabhāvas tu pravartata iti tatrāha nādatta iti | paramārthataḥ vibhuḥ parameśvaraḥ kasyacit jīvasya pāpaṁ sukr̥taṁ ca naivādatte paramārthato jīvasya kartṛtvābhāvāt parameśvarasya ca kārayitṛtvābhāvāt | katham tarhi śrutiḥ smṛtir loka-vyavahāraś ca tatrāha ajñānenāvaraṇa-vikṣepā-śaktimatā māyākhyenānṛtena tamasāvṛtam āchāditaṁ jñānaṁ jīveśvara-jagad-bheda-bhramādhiṣṭhāna-bhūtaṁ nityam sva-prakāśam sac-cid-ānanda-rūpam advitīyam paramārtha-satyam, tena svarūpāvaraṇena muhyanti pramāṭṛ-prameya-pramāṇa-karṭṛ-karma-karaṇa-bhokṛ-bhogya-bhogākhyā-nava-vidha-saṁsāra-rūpaṁ moham atasmiṁs tad-avabhāsa-rūpaṁ vikṣepam gacchanti jantavo janana-śīlāḥ saṁsāriṇo vastu-svarūpādarśinaḥ | akarṭṛ-abhokṛ-paramānandādvitīyātma-svarūpādarśana-nibandhano'yam jīveśvara-jagad-bheda-bhramaḥ pratiyamāno vartate mūḍhānām | tasyām cāvasthāyām mūḍha-pratyayānuvādinyāv ete śruti-smṛti vāstavādvaita-bodhi-vākya-śeṣa-bhūte iti na doṣaḥ ||15||

viśvanāthaḥ : yasmād asādhu-sādhu-karmaṇām īsvaro na kārayitā, tasmād eva na tasya pāpa-puṇya-bhāgitvam ity āha nādatta iti | nādatte na gr̥hṇāti | kintu tadīyā khalu yā śaktir avidyā saiva jīva-jñānam āvṛṇoti ity āha ajñānenāvidyayā | jñānaṁ jīvasya svābhāvikaṁ | tena hetunā ||15||

baladevaḥ : nanu yadi viśuddhasya jīvasya tādr̥śa-karma-kartṛtvādi nāstīti brūṣe, tarhi kautukākṛāntaḥ paramātmā pradhānaṁ tad-gale nipātya tat-pariṇāma-dehendriyādi-matas tasya tad-racitavān ity āpadyate | yuktaṁ caitat | anyathā eṣa u hy eva sādhu karma kārayati taṁ yam ebhyo lokebhya unniniṣate | eṣa u evāsādhu karma kārayati taṁ yam adho ninīṣate iti **śrutiḥ** |

ajño jantur anīso'yam ātmanaḥ sukha-duḥkhayoḥ |
īśvara-prerito gacchet svargaṁ vāsv abhram eva ca ||

iti **smṛtiś** ca vyākupyet | tathā ca pāpa-puṇya-mayīm avasthām nayati | prayojake tasmin vaiṣamyādikam pāpādi-bhāgitvaṁ ca syād iti cet tatrāha nādatta iti |

vibhur aparimita-vijñānānando'nanta-śakti-pūrṇaḥ svānandaika-rasikas tato'nyatrodāsīnaḥ paramātmānādi-pradhāna-vāsanā-nibandhaṁ bubhukṣum sva-sannidhi-mātra-pariṇāta-pradhāna-maya-dehādīmantaṁ jīvaṁ tad-vāsanānusāreṇa karmāṇi kārayan kasyacij jīvasya pāpaṁ sukṛtaṁ ca nādatte na gṛhṇāti | evam uktaṁ **śrī-vaiṣṇave** –

yathā sannidhi-mātreṇa gandhaḥ kṣobhāya jāyate |
manaso nopakartṛtvāt tathāsau parameśvaraḥ ||
sannidhānād yathākāśa-kālādyāḥ kāraṇaṁ taroḥ |
tathaiṅvāpariṇāmena viśvasya bhagavān hariḥ || [ViP 1.2.30-1] iti |

audāsīnya-mātre'yam gandhādi-dr̥ṣṭānto na tv icchāyā abhāve tasyāḥ | **so'kāmayata** iti śrutatvāt | tarhi jīvās taṁ viśamaṁ kuto vadanti, tatrāha ajñāneneti | anādi-tad-vaimukhyenājñānena jīvanām nityam api jñānam āvṛtaṁ tirohitam | tena hetunā jantavo jīvā muhyanti | samam api taṁ vimūḍhā viśamaṁ vadanti na vijñā ity arthaḥ | āha caivam sūtrakāraḥ – **vaiṣamya-nairghrnye na sāpekṣatvāt tathā hi darśayati** [Vs 2.1.35], **na karmāvibhāgād iti cen nānāditvāt** [Vs 2.1.36] iti ||15||

Verse 16

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।
तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥१६॥

jñānena tu tad ajñānaṁ yeṣāṁ nāsitam ātmanaḥ |
teṣāṁ ādityavaj jñānaṁ prakāśayati tatparam ||16||

śrīdharāḥ : jñāninas tu na muhyantīty āha jñāneneti | bhagavato jñānena yeṣāṁ tad-vaiṣamyopalambhakam ajñānaṁ nāsitam taj jñānaṁ teṣāṁ ajñānaṁ nāśayitvā tat paraṁ paripūrṇam īśvara-svarūpaṁ prakāśayati | yathādityas tamo nirasya samastaṁ vastu-jātaṁ prakāśayati tadvat ||16||

madhusūdanaḥ : tarhi sarveṣāṁ andādy-ajñānāvṛtatvāt katham saṁsāra-nivṛttiḥ syād ? ata āha jñāneneti | tad-āvaraṇa-vikṣepa-śakti-madanādy-anirvācyam anṛtam anarthavāta-mūlam ajñānaṁ ātmāśraya-viśayam avidyā-māyādi-śabda-vācyam ātmano jñānena gurūpadiṣṭa-vedānta-mahā-vākya-janyena śravana-manana-nididhyāsana-paripāka-nirmalāntaḥkaraṇa-vṛtti-rūpeṇa nirvikalpaka-sākṣātkāreṇa śodhita-tat-tvaṁ-

padārthābheda-rūpa-śuddha-sac-cid-ānandākhaṇḍaika-rasa-vastu-mātra-viṣayaṇa nāṣitam bādhitam kāla-traye'py asad evāsattayā jñātam adhiṣṭhāna-caitanya-mātratām prāpitam śuktāv iva rajatām śukti-jñānena śravana-manana-nididhyāsanādi-sādhana-sampannānām bhagavad-anugṛhītānām mumukṣūṇām teṣām taj jñānam karṭṛ | ādityavad yathādityaḥ svodaya-mātreṇaiva tamo niravaśeṣam nivartayati na tu kañcit sahāyam apekṣate tathā brahma-jñānam api śuddha-sattva-pariṇāmatvād vyāpaka-prakāśa-rūpaṁ svotpatti-mātreṇaiva sahakāryantara-nirapekṣatayā sa-kāryam ajñānam nivartayat param satya-jñānānantānanda-rūpaṁ ekam evādvitīyaṁ paramātma-tattvaṁ prakāśayati praticchāyā-grahaṇa-mātreṇaiva karmatām antareṇābhivyanakti |

atrājñānenāvṛtaṁ jñānena nāṣitam ity ajñānansyāvaraṇatva-jñāna-nāśyatvābhyām jñānābhāva-rūpatvaṁ vyāvartitam | nahy abhāvaḥ kimcid āvṛṇoti na vā jñānābhāvo jñānena nāśyate svabhāvato nāśa-rūpatvāt tasya | tasmād aham ajñō mām anyam ca na jānāmīty ādi-sākṣi-pratyakṣa-siddham bhāva-rūpaṁ evājñānam iti bhagavato matam | vistaras tv **advaita-siddhau** draṣṭavyaḥ |

yeṣām iti bahu-vacanenāniyamo darśitaḥ | tathā ca **śrutih** – **tad yo yo devānām pratyabudhyata sa eva tad abhavat tatha rṣiṇām tathā manusyaṇām tad idam apy etarhi ya evam vedāham brahmāsmīti sa idam sarvaṁ bhavati** ity ādir yad viṣayaṁ yad-āśrayam ajñānam tad-viṣaya-tad-āśraya-pramāṇa-jñānāt tan-nivṛttir iti nyāya-prāptam aniyamaṁ darśayati | tatrājñāna-gatam āvaraṇam dvividham – ekam sato'py asattvāpādakam anyat tu bhāto'py abhānāpādakam | tatrādyam parokṣāparokṣa-sādhāraṇa-pramāṇa-jñāna-mātrān nivartate | anumite'pi vahny-ādau parvate vahnir nāstīty ādi-bhramādarśanāt | tathā **satyaṁ jñānam anantaṁ brahmāsti** iti vākyāt parokṣa-niścaye'pi brahma nāstīti bhramo nivartata eva | asty eva brahma kintu mama na bhātīty ekam bhrama-janakam dvitīyam abhānāvaraṇam sāksātkārād eva nivartate | sa ca sāksātkāro vedānta-vākyenaiva janyate nirvikalpaka ity ādy advaita-siddhāv anusandheyam ||16||

viśvanāthaḥ : yathāvidyā tasya jñānam āvṛṇoti, tathāivāparā tasya vidyā-śaktir avidyām vināśya jñānam prakāśayatīty arthaḥ | jñānena vidyā-śaktyā | ajñānam avidyām | teṣām jīvanām jñānam eva karṭṛ ādityavad ity-āditya-prabhā yathāndhakāraṁ vināśya ghaṭa-paṭādikam prakāśayati, tathāiva vidyayaivāvidyām vināśya taj-jīva-niṣṭham jñānam param aprākṛtaṁ prakāśayati | tena parameśvaro na kam api badhnāti, nāpi kam api mocayati | kintv ajñāna-jñāne prakṛter eva dharmāḥ krameṇa badhnāti mocayati ca | karṭṛtva-bhokṛtva-tat-prayojakatvādayor bandhakāḥ | anāsakti-śāntyādayo mocakāś ca prakṛter eva dharmāḥ | kintu parameśvarasyāntaryāmitva eva prakṛtes te te dharmā udbudhyanta ity etad-amīśenaiva tasya prayojakatvam iti na tasya vaiśamya-nairghṛṇye ||16||

baladevaḥ : vijñā na muhyantīty etad āha jñāneneti | **sarvaṁ jñāna-plavenaiva** [Gītā 4.36] iti | **jñānāgniḥ sarva-karmāṇi** [Gītā 4.37], **na hi jñānena sadṛśam** [Gītā 4.38] iti cokta-mahimnā sad-guru-prasāda-labdhenā sva-parātma-viṣayakena jñānena yeṣām sat-prasaṅginām tad-vaimukhyam ajñānam nāṣitam pradhvaṁsitam teṣām taj-jñānam karṭṛ param prakāśayati | dehādeḥ param jīvaṁ vaiśamyādi-doṣāt param īśvaraṁ ca bodhayati | ādityavat yathā ravir udita eva tamo nirasyan yathāvad vastu pradarśayati, tathā sad-gurūpadeśa-labdham ātma-jñānam yathāvad ātma-vastv ity | atra vinaṣṭājñānānām jīvanām bahutvaṁ nigadatā pārtha-sārathinā mokṣe teṣām tad-darśitam aupādhikatvaṁ tasya pratyuktam **neme janādhipaḥ** ity upakramoktaṁ ca tat sopapattikam abhūt ||16||

तद्बुद्धयस्तदात्मानस्तन्निस्तत्परायणाः ।
गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥१७॥

tad-buddhayaḥ tad-ātmānaḥ tan-niṣṭhāḥ tat-parāyaṇāḥ |
gacchanty apunar-āvṛttiṃ jñāna-nirdhūta-kalmaṣāḥ ||17||

śrīdharah : evambhūteśvaropāsakānām phalam āha tad-buddhaya iti | tasminn eva buddhir niścayātmikā yeṣām | tasminn etātmā mano yeṣām | tasminn eva niṣṭhā tātparyam yeṣām | tad eva param ayamam āśrayo yeṣām | tataś ca tat-prasāda-labdhenātma-jñānena nirdhūtaṃ nirastaṃ kalmaṣaṃ yeṣām | te'punar-āvṛttiṃ muktiṃ yānti ||17||

madhusūdanaḥ : jñānena paramātma-tattva-prakāśe sati tad-buddhaya iti | tasmin jñāna-prakāśite paramātma-tattve sac-cid-ānanda-ghana eva bāhya-sarva-viśaya-parityāgena sādhana-paripākāt paryavasitā buddhir antaḥkaraṇa-vṛttiḥ sāksātkāra-lakṣaṇā yeṣām te tad-buddhayaḥ sarvadā nirbīja-samādhi-bhāja ity arthaḥ | tat kim boddhāro jīvā boddhavyam brahma-tattvam iti boddhr-boddhavya-bhāvo hi māyā-vijṛmbhito na vāstāvabheda-virodhīti bhāvaḥ |

nanu tad-ātmāna iti viśeṣaṇam vyartham | avidvad-vyavartakam hi vidvad-viśeṣaṇam | ajñā api hi vastu-gatyā tad-ātmāna iti katham tad-vyāvṛttiṃ cet, na | itarātmatva-vyāvṛtttau tātparyāt | ajñā hi anātma-bhūte dehādāv ātmābhimānina iti na tad-ātmāna iti vyapadiśyante | vijñās tu nivṛtta-dehādy-abhimānā iti virodhi-nivṛtṭyā tad-ātmāna iti vyapadiśyanta iti yuktaṃ viśeṣaṇam |

nanu karmānuṣṭhāna-vikṣepe sati katham dehādy-abhimāna-nivṛttiṃ iti tatrāha tan-niṣṭhā iti | tasminn eva brahmaṇi sarva-karmānuṣṭhāna-vikṣepa-nivṛtṭyā niṣṭhā sthitir yeṣām te tan-niṣṭhāḥ | sarva-karma-sannyāsenā tad-eka-vicāra-parā ity arthaḥ | phala-rāge sati katham tat-sādhana-bhūta-karma-tyāga iti tatrāha tat-parāyaṇāḥ | tad eva param ayanam prāptavyam yeṣām te tat-parāyaṇāḥ | sarvato viraktā ity arthaḥ |

atra tad-buddhaya ity anena sāksātkāra uktaḥ | tad-ātmāna ity anātmābhimā-rūpa-viparīta-bhāva-nivṛtti-phalako vedānta-vicāraḥ śravaṇa-manana-paripāka-rūpaḥ | tat-parāyaṇā ity anena vairāgya-prakarṣaṃ ity uttarottarasya pūrva-pūrva-hetutvaṃ draṣṭavyam | ukta-viśeṣaṇā yatayo gacchanty apunar-āvṛttiṃ punar-deha-sambandhābhāva-rūpāṃ muktiṃ prāpnuvanti | sakṛṇ muktānām api punar deha-sambandhaḥ kuto na syād iti tatrāha jñāna-nirdhūta-kalmaṣāḥ jñānena nirdhūtaṃ samūlam unmūlitaṃ punar-deha-sambandha-kāraṇam kalmaṣaṃ puṇya-pāpātmakam karma yeṣām te tathā | jñānenānādy-ajñāna-nivṛtṭyā tat-kārya-karma-kṣaye tan-mūlakam punar deha-grahaṇam katham bhaved iti bhāvaḥ ||17||

viśvanāthaḥ : kintu vidyā jīvātma-jñānam eva prakāśayati, na tu paramātma-jñānam **bhaktiāham ekayā grāhyaḥ** iti bhagavad-ukteḥ | tasmāt paramātma-jñānārtham jñānibhir api punar viśeṣato bhaktiḥ kāryā ity ata āha tad-buddhaya iti | tat-padena pūrvam upakrānto vibhuḥ parāmrśyate | tasmin parameśvara eva buddhir yeṣām te tam-manana-parā ity arthaḥ | tad-ātmānaḥ tan-manaskāḥ tam eva dhyāyanta ity arthaḥ | tan-niṣṭhāḥ

jñānam mayi samnyaset iti bhagavad-ukteḥ | dehādy-atiriktātmma-jñāne'pi sāttvike
niṣṭhām parityajya tad-eka-niṣṭhāḥ | tat-parāyaṇās tadīya-śravaṇa-kīrtana-parāḥ | yad
vakṣyate –

bhaktiyā mām abhijānāti yāvān yaś cāsmi tattvataḥ |
tato mām tattvato jñātvā viśate tad-anantaram || [Gītā 18.55] iti |

jñāna-nirdhūta-kalmaṣā jñānena vidyāyaiva pūrvam eva dhvasta-samastāvidyāḥ ||17||

baladevaḥ : paramātmāny avaiṣamyādi-dhyāyatām phalam āha tad iti | tasmims tad-
avaiṣamyādike guṇa-gaṇe buddhir niścayātmikā yeṣāṃ te | tad-ātmānas tasmin niviṣṭa-
manasaḥ tan-niṣṭhās tat-tātparyavantas tat-parāyaṇās tat-samāśrayāḥ | evam abhyastena
tad-vaiṣamyādi-guṇa-jñānena nirdhūta-kalmaṣā vinaṣṭa-tad-vaimukhyāḥ santa apunar-
āvṛttim muktim gacchantīti ||17||

Verse 18

विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वाके च पण्डिताः समदर्शिनः ॥१८॥

vidyā-vinaya-sampanne brāhmaṇe gavi hastini |
śuni caiva śvapāke ca paṇḍitāḥ sama-darśinaḥ ||18||

śrīdharāḥ : kīrṣās te jñānino ye'punar-āvṛttim gacchantīty apekṣāyām āha vidyā-vinaya-
sampanna iti | viśameṣv api samam brahmaiva draṣṭum śīlam yeṣāṃ te paṇḍitāḥ | jñānina
ity arthaḥ | atra vidyā-vinayābhyām yukte brāhmaṇe ca | śuno yaḥ pacati tasmin śvapāke
ca iti karmaṇā vaiṣamyam | gavi hastini śuni ceti jātito vaiṣamyam darśitam ||18||

madhusūdanaḥ : deha-pātād ūrdhvaṃ videha-kaivalya-rūpaṃ jñāna-phalam uktvā
prārabdha-karma-vaśāt saty api dehe jīvan-mukti-rūpaṃ tat-phalam āha vidyeti | vidyā
vedārtha-parijñānam brahma-vidyā vā | vinayo nirahānkāratvam anauddhatyam iti yāvat |
tābhyām sampanne brahma-vidi vinīte ca brāhmaṇe sāttvike sarvottame | tathā gavi
saṃskāra-hīnāyām rājasyām madhyamāyām | tathā hastini śuni śvapāke cātyanta tāmase
sarvādhame'pi | sattvādi-guṇais taj-jaiś ca saṃskārair asprṣtam eva samam brahma
draṣṭum śīlam yeṣāṃ te sama-darśinaḥ | paṇḍitā jñāninaḥ | yathā gaṅgā-toye taḍāge
surāyām mūtre vā pratibimbityādityasya na tad-guṇa-doṣa-sambandhas tathā
brahmaṇo'pi cid-ābhāsa-dvārā pratibimbityasya nopādhi-gata-guṇa-doṣa-sambandha iti
pratisandadhānāḥ sarvatra sama-dṛṣṭyaiva rāga-dveṣa-rāhityena paramānanda-sphūrtyā
jīvan-muktim anubhavantīty arthaḥ ||18||

viśvanāthaḥ : tataś ca guṇātītānām teṣāṃ guṇa-maye vastu-mātra eva tāratamya-mayam
viśeṣam ajighṛkṣūnām sama-buddhir eva syād ity āha vidyeti | brāhmaṇe gavīti sāttvika-
jātitvāt | hastini madhyame | śuni ca śvapāke ceti tāmas-jātitvād adhame'pi tat-tad-
viśeṣāgrahaṇāt sama-darśinaḥ paṇḍitā guṇātītāḥ | viśeṣāgrahaṇam eva samam guṇātītam
brahma | tad draṣṭum śīlam yeṣāṃ te ||18||

baladevaḥ : tān stauti vidyeti | tādr̥ṣe brāhmaṇe śvapāke ceti karmaṇaitau viṣamau gavi hastini śuni ceti jātyaite viṣamāḥ | evaṁ viṣamatayā sṛṣṭeṣu brāhmaṇādiṣu ye paramātmānam samam paśyanti, ta eva paṇḍitāḥ | tat-karmānusāriṇī tena teṣām tathā tathā sṛṣṭiḥ, na tu rāga-dveṣānusāriṇīti parjanyaavat sarvatra samāḥ paramātmēti ||18||

Verse 19

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।
निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणि ते स्थिताः ॥१९॥

ihaiva tair jitaḥ sarga yeṣām sāmye sthitam manaḥ |
nirdoṣam hi samam brahma tasmād brahmaṇi te sthitāḥ ||19||

śrīdharāḥ : nanu viṣamesu sama-darśanam niṣiddham kurvanto'pi katham te paṇḍitāḥ ? yathāha gautamaḥ **samāsam ābhyām viṣama-same pūjātaḥ** iti | asyārthaḥ samāya pūjayā viṣame prakāre kṛte sati viṣamāya ca same prakāre kṛte sati sa pūjaka iha lokāt para-lokāc ca hiyata iti | tatrāha ihaiveti | ihaiva jīvadbhir eva taiḥ | sṛjyate iti sargaḥ saṁsāraḥ | jito nirastaḥ | kaiḥ ? yeṣām manaḥ sāmye samatve sthitam | tatra hetuḥ -- hi yasmād brahma samam nirdoṣam ca tasmāt te sama-darśino brahmaṇy eva sthitāḥ | brahma-bhāvam prāptā ity arthaḥ | **gautamo**ktas tu doṣo brahma-bhāva-prāpteḥ pūrvam eva | pūjāta iti pūjakāvasthāsravaṇāt ||19||

madhusūdanaḥ : nanu sāttvika-rājasa-tāmaseṣu svabhāva-viṣameṣu prāṇiṣu samatva-darśanam dharma-śāstra-niṣiddham | tathā ca tasyānam abhojyam ity upakramya **gautamaḥ** smarati **samāsam ābhyām viṣama-same pūjāta** iti | samāsam ābhyām iti caturthī-dvi-vacanam | viṣama-sama iti dvandvaikavad bhāvena saptamy-eka-vacanam | catur-veda-pāragāṇām atyanta-sadācārāṇām yādṛṣo vastrālaṅkāraṇādi-dāna-puraḥsaraḥ pūjā-viśesaḥ kriyate tat-samāyaivānyasmai caturveda-pāragāya sad-ācārāya viṣame tad-apekṣayā nyūne pūjā-prakāre kṛte | tathālpā-vedānām hīnācārāṇām yādṛṣo hīna-sādhanāḥ pūjā-prakāraḥ kriyate tādr̥ṣāivāsamāya pūrvokta-veda-pāraga-sad-ācāra-brāhmaṇāpekṣayā hīnāya tādr̥ṣā-hīna-pūjādhiḥ mukhya-pūjā-same pūjā-prakāre kṛte, uttamasya hīnatayā hīnasyottamatayā pūjāto hetos tasya pūjayitur annam abhojyam bhavātīty arthaḥ | pūjayitā pratipatti-viśesam akurvan dhanād dharmāc ca hiyata iti ca doṣāntaram | yadyapi yatīnām niṣparigrahāṇām pakābhāvād dhanābhāvāc cābhojyānnatvam dhana-hīnatvam ca svata eva vidyate tathāpi dharma-hānir doso bhavaty eva | abhojyānnatvam cāsucitvena pātpatty-upalakṣaṇam | tapo-dhanānām ca tapa eva dhanam iti tad-dhānir api dūṣaṇam bhavaty eveti katham sama-darśinaḥ paṇḍitā jīvan-muktā iti prāpte pariharati ihaiveti |

taiḥ sama-darśibhiḥ paṇḍitair ihaiva jīvana-dāśāyām eva jito'tikrāntaḥ sargaḥ sṛjyate iti vyutpattyā dvaita-prapañcaḥ | deha-pātād ūrdhvam atikramitavya iti kim u vaktavyam ? kaiḥ ? yeṣām sāmye sarva-bhūteṣu viṣameṣv api vartamānasya brahmaṇaḥ sama-bhāve sthitam niścalaṁ manaḥ | hi yasmān nirdoṣam samam sarva-vikāra-śūnyam kūṭastha-nityam ekaṁ ca brahma tasmāt te brahmaṇy eva sthitāḥ |

ayam bhāvaḥ | duṣṭatvam hi dvedhā bhavati aduṣṭasyāpi duṣṭa-sambandhāt svato duṣṭatvād vā | yathā gaṅgodakasya mūtra-garta-pātāt | svata eva vā yathā mūtrādeḥ | tatra

doṣavatsu śvapākādiṣu sthitaṁ doṣair duṣyati brahmeti mūḍhair vibhāvyamānam api
sarva-doṣāsaṁsr̥ṣṭam eva brahma vyomavad asaṅgatvāt | [asaṅgo hy ayam puruṣaḥ](#) |

[sūryo yathā sarva-lokasya cakṣur](#)
[na lipyate cakṣusair bāhya-doṣaiḥ](#) |
[ekas tathā sarva-bhūtāntarātmā](#)
[na lipyate loka-duḥkhena bāhyaḥ](#) || iti [śruteḥ](#) |

nāpi kāmādi-dharmavattayā svata eva kaluṣitaṁ kāmāder antaḥkaraṇa-dharmatvasya śruti-
smṛti-siddhatvāt | tasmān nirdoṣa-brahma-rūpā yatayo jīvan-muktā abhojyānnādi-doṣa-
duṣṭāś ceti vyāhṛtam | smṛtis tv avidvad-grhastha-viṣayaiva | tasyānna-bhojyam ity
upakramāt | pūjāta iti madhye nirdeśāt | dhanād dharmāc ca hīyata ity upasamhārāc ceti
draṣṭavyam ||19||

viśvanāthaḥ : sama-dr̥ṣṭitvaṁ stauti | ihaiva iha loka eva sṛjyata iti sargaḥ saṁsāro jitaḥ
parābhūtaḥ ||19||

baladevaḥ : iheti | iha sādhana-daśāyām eva taiḥ sargaḥ saṁsāro jitaḥ parābhūtaḥ | kaiḥ ?
yeṣāṁ manaḥ sāmye'vaiśamyākhye brahma-dharme sthitaṁ nivīṣtam | kuto
brahmāviśamam ? tatrāha nirdoṣaṁ hīti | hi yato brahmaṇy avaiśamyādikaṁ niścikyus
tasmāt prapañce tiṣṭhanto'pi te brahmaṇy eva sthitaḥ muktis teṣāṁ sulabhety arthaḥ ||19||

Verse 20

न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् ।
स्थिरबुद्धिरसंमूढो ब्रह्मविद्वह्मणि स्थितः ॥२०॥

na prahr̥ṣyet priyaṁ prāpya nodvijet prāpya cāpriyam |
sthira-buddhir asaṁmūḍho brahmavid brahmaṇi sthitaḥ ||20||

śrīdharah : brahma-prāptasya lakṣaṇam āha na prahr̥ṣyed iti | brahma-vid bhūtvā
brahmaṇy eva yaḥ sthitaḥ sa priyaṁ prāpya na prahr̥ṣyet prakṛṣṭa-harṣavān syāt | apriyam
prāpya ca nodvijet na viśīdatīty arthaḥ | yataḥ sthira-buddhir sthira niścālā buddhir yasya |
tat kutaḥ ? yato'saṁmūḍho nivṛtta-mohaḥ ||20||

madhusūdanaḥ : yasmān nirdoṣaṁ samaṁ brahma tasmāt tad-rūpam ātmānaṁ
sākṣātkurvann āha na prahr̥ṣyed iti | [duḥkheṣv anudvigna-manāḥ sukheṣu vigata-spr̥haḥ](#)
ity atra vyākhyātaṁ pūrvārdham | jīvan-muktānām svābhāvikaṁ caritam eva
mumukṣubhiḥ prayatna-pūrvakam anuṣṭheyam iti vaditum liṅga-pratyayau | advitīyātma-
darśana-śīlasya vyatirikta-priyāpriya-prāpty-ayogyāc ca tan-nimittau harṣa-viśādāv ity
arthaḥ |

advitīyātma-darśanam eva vivṛṇoti – sthira-buddhiḥ sthira niścālā saṁnyāsa-pūrvaka-
vedānta-vākya-vicāra-paripākeṇa sarva-saṁśaya-śūnyatvena nirvicikitsā niścitā brahmaṇi
buddhir yasya sa tathā labdha-śravaṇa-manana-phala ity yāvat | etādṛśasya
sarvāsambhāvanā-śūnyatve'pi viparīta-bhāva-pratibandhāt sākṣātkāro nodetīti

nididhyāsanam āha – asaṁmūḍhaḥ | nididhyāsanasya vijātīya-pratyayānantarita-sajātīya-pratyaya-pravāhasya paripākeṇa viparīta-bhāvanākhyā-saṁmoha-rahitaḥ | tataḥ sarva-pratibandhāpagamād brahma-vid brahma-sākṣātkāravān | tataś ca samādhi-paripākeṇa nirdoṣe same brahmaṇy eva sthito nānyatreti brahmaṇi sthito jīvan-muktaḥ sthita-prajña ity arthaḥ | etādṛśasya dvaita-darśanābhāvāt praharṣodvegau na bhavata ity ucitam eva | sādhanena tu dvaita-darśane vidyamāne'pi viśaya-doṣa-darśanādinā praharṣa-viśādu tyājyāv ity abhiprāyaḥ ||20||

viśvanāthaḥ : evaṁ laukika-priyāpriyādiṣv api teṣāṁ sāmyam āha na prahrṣyed iti | na prahrṣyet na prahrṣyati | nodvijet nodvijate | sādhanā-daśāyām evam abhyased iti vivakṣayā vā liṅ | asaṁmūḍho harṣa-śokādīnām abhimāna-nibandhanatvena saṁmoha-mātratvāt ||20||

baladevaḥ : brahmaṇi sthitasya lakṣaṇam āha neti | vartamāne dehe sthitaḥ prārabdhākṛṣṭaṁ priyam apriyam ca prāpya na prahrṣyen na codvijet | kutaḥ ? sthira svātmani buddhir yasya saḥ | asaṁmūḍho'nityena dehena nityam ātmānam ekīkṛtya moham na labdhaḥ | brahmavit tādṛśam brahmānubhavan | evamlakṣaṇo brahmaṇi sthito bodhyaḥ ||20||

Verse 21

बाह्यस्पर्शेष्वसक्तत्मा विन्दत्यात्मनि यत्सुखम् ।
स ब्रह्मयोगयुक्तत्मा सुखमक्षयमश्नुते ॥२१॥

bāhya-sparśeṣv asaktātmā vindaty ātmani yat sukham |
sa brahma-yoga-yuktātmā sukham akṣayam aśnute ||21||

śrīdharāḥ : moha-nivṛtṭyā buddhi-sthairye hetum āha bāhya-sparśeṣv iti | indriyaiḥ spṛśyanta iti sparśā viśayāḥ | bāhyendriya-viśayeṣv asaktātmānāsakta-cittaḥ | ātmani antaḥ-karaṇe yad upaśamātmakam sāttvikam sukham tad vindati labhate | sa copaśamaṁ sukham labdhvā brahmaṇi yogena samādhinā yuktas tadaikyam prāpta ātmā yasya so'kṣayam sukham aśnute prāpnoti ||21||

madhusūdanaḥ : nanu bāhya-viśaya-prīter aneka-janmānubhūtatvenātipracalatvāt tad-āsakta-cittasya katham alaukike brahmaṇi drṣṭa-sarva-sukha-rahite sthitiḥ syāt | paramānanda-rūpatvād iti cet, na | tad-ānandasyānanubhūta-caratvena citta-sthiti-hetutvābhāvāt | tad uktam **vārttike** –

apy ānandaḥ śrutaḥ sākṣaṇ mānenāviśayīkṛtaḥ |
drṣṭānandābhilāṣaṁ sa na mandīkartum apy alam || iti |

tatrāha bāhyeti | indriyaiḥ spṛśyanta iti sparśāḥ śabdādayaḥ | te ca bāhyā anātma-dharmatvāt | teṣv asaktātmānāsakta-cittas tṛṣṇā-sūnyatayā viraktaḥ sann ātmani antaḥ-karaṇa eva bāhya-viśaya-nirapekṣam yad upaśamātmakam sukham tad vindati labhate nirmala-sattva-vṛtṭyā | tad uktam **bhārate** –

yac ca kāma-sukham loke yac ca divyaṁ mahat sukham |
tṛṣṇāksaya-sukhasyaite nārhaṭaḥ ṣoḍaśim kalām || iti |

athavā pratyag-ātmani tvaṁ-padārthe yat sukham svarūpa-bhūtaṁ suṣuptāv
anubhūyamānaṁ bāhya-viśayāsakti-pratibandhād alambhamānaṁ tad eva tad-abhāvāl
labhate |

na kevalaṁ tvaṁ-padārtha-sukham eva labhate kintu tat-padārthaikyānubhavana pūrṇa-
sukham apīty āha sa tṛṣṇā-śūnyo brahmaṇi paramātmani yogaḥ samādhis tena yukta
tasmin vyāpṛta ātmāntaḥ-karaṇaṁ yasya sa brahma-yoga-yuktātmā | athavā brahmaṇi tat-
padārthe yogena vākyārthānubhava-rūpeṇa samādhinā yukta aikyaṁ prāpta ātmā tvaṁ-
padārtha-svarūpaṁ yasya sa tathā | sukham akṣayaṁ anantaṁ sva-svarūpa-bhūtaṁ aśnute
vyāpnoti sukhānubhava-rūpa eva sarvadā bhavatīty arthaḥ | nitye'pi vastuny avidyānivṛtṭy-
abhiprāyeṇa dhātv-ārtha-yoga aupacārikaḥ | tasmād ātmany akṣaya-sukhānubhavārthī san
bāhya-viśaya-prīteḥ kṣaṇikāyā mahā-narakānubandhinyāḥ sakāśād indriyāṇi nivartayet
tāvataiva ca brahmaṇi sthitir bhavatīty abhiprāyaḥ ||21||

viśvanāthaḥ : sa ca bāhya-sparśeṣu viśaya-sukheṣv asaktātmā anāsakta-manāḥ | tatra hetur
ātmani jīvātmani paramātmānaṁ vindati sati prāpte yat sukham tad akṣayaṁ sukham | sa
evāśnute prāpnoti, na hi nirantaram amṛtāsvādine mṛttikā rocata iti bhāvaḥ ||21||

baladevaḥ : paurvauttaryeṇa sva-parātmānāv anubhavatīty āha bāhyeti | bāhya-sparśeṣu
śabdādi-viśayānubhaveṣu asaktātmā san yadātmani sva-svarūpe'nubhūyamāne sukham
tadātau vindati, tad uttaraṁ brahmaṇi paramātmani yogaḥ samādhis tad-yuktātmā san
yad akṣayaṁ mahad-anubhava-lakṣaṇaṁ sukham tad aśnute labhate ||21||

Verse 22

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।
आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥२२॥

ye hi saṁsparśajā bhogā duḥkha-yonaya eva te |
ādy-anta-vantaḥ kaunteya na teṣu ramate budhaḥ ||22||

śrīdharaḥ : nanu priya-viśaya-bhogānām api nivṛtteḥ kathaṁ mokṣaḥ puruṣārthaḥ syāt |
tatrāha ye hīti | saṁsparśā viśayās tebhyo jāta ye bhogaḥ sukhāni | te hi vartamāna-kāle'pi
spardhāsūyādi-vyāptatvād duḥkhasyaiva yonayaḥ kāraṇa-bhūtāḥ | tathādimitanto'ntavantaś
ca | ato vivekī teṣu na ramate ||22||

madhusūdanaḥ : nanu bāhya-viśaya-prīti-nivṛttāv ātmany akṣaya-sukhānubhavas tasmimś
ca sati tat-prasādād eva bāhya-viśaya-prīti-nivṛttir itītaretarāśraya-vaśān naikam api
sidhyed ity āśaṅkya viśaya-doṣa-darśanābhyāsenaiiva tat-prīti-nivṛttir bhavatīti parihāram
āha ye hīti | hi yasmād ye saṁsparśajā viśayendriya-sambandha-jā bhogaḥ kṣudra-sukha-
lavānubhavā iha vā paratra vā rāga-dveṣādi-vyāptatvena duḥkha-yonaya eva te | te sarve'pi
brahma-loka-paryantaṁ duḥkha-hetava eva | tad uktaṁ **viṣṇu-purāṇe** –

yāvataḥ kurute jantuḥ sambandhān manasaḥ priyān |
tāvanto'sya nisvanyante hṛdaye śoka-śaṅkavaḥ || iti |

etādṛśā ai na sthirāḥ kintu ādy-anta-vantaḥ | ādir viṣayendriya-saṁyogo'ntaś ca tad-viyoga
evaṁ tau vidyete yeśāṁ te pūrvāparayor asattvān madhye svapnavad āvirbhūtāḥ kṣaṇikā
mithyā-bhūtāḥ | tad uktam **gauḍapādācāryaiḥ** – **ādāv ante ca yat tv asti vartamāne'pi tat**
tathā iti |

yasmād evaṁ tasmāt teṣu budho vivekī na ramate praktikūla-vedanīyatvāc ca prītim
anubhavati | tad uktam bhagavatā **patañjalīnā pariṇāma-tāpa-saṁskāra-duḥkhair guṇa-**
vṛtti-virodhāc ca duḥkham eva sarvaṁ vivekinaḥ [YogS 2.15] iti | sarvam api viṣaya-
sukham dṛṣṭam ānuśravikam ca duḥkham eva praktikūla-vedanīyatvāt | vivekinaḥ
parijñāta-kleśādi-svarūpasya na tv avivekinaḥ | akṣi-pātra-kalpo hi vidvān atyalpa-duḥkha-
leśenāpy udvijate yathorṇa-tantur atisukumāro'py akṣi-pātre nyastaḥ sparśena duḥkhayati
netareṣv aṅgeṣu tadvad vivekina eva madhu-viṣa-saṁpṛktāna-bhojanavat sarvam api
bhoga-sādhanam kāla-traye'pi kleśānubiddhatvād duḥkham na mūḍhasya bahavidha-
duḥkha-sahiṣṇor ity arthaḥ | tatra pariṇāma-tāpa-saṁskāra-duḥkhair iti bhūta-vartamāna-
bhaviṣyt-kāle'pi duḥkhānubiddhatvād aupādhikam duḥkhatvam viṣaya-sukhasyoktam,
guṇa-vṛtti-virodhāc cety anena svarūpato'pi duḥkhatvam | tatra pariṇāmaś ca tāpaś ca
saṁskāraś ca ta eva duḥkhāni tair ity arthaḥ | ittham-bhūta-lakṣaṇe tṛtīyā | tathā hi –
rāgānubiddha eva sarvo'pi sukhānubhavaḥ | na hi tatra na rajyati tena sukhī ceti
sambhavati | rāga eva ca pūrvam udbhūtaḥ san viṣaya-prāptyā sukha-rūpeṇa pariṇamate |
tasya ca pratikṣaṇam vardhamānatvena sva-viṣayāprāpti-nibandhana-
duḥkhasyāparihāryatvād duḥkha-rūpataiva | yā hi bhogeṣv indriyāṇām upaśāntiḥ
paritṛptatvāt tat sukham | yā laulyād anupaśāntis tad duḥkham | na cendriyāṇām
bhogābhyāsenā vaitṛṣṇyam kartum śakyam | yato bhogābhyāsam anu vivardhante rāgāḥ
kauśalāni cendriyāṇām | **smṛtiś** ca –

na jātu kāmāḥ kāmānām upabhogena śāmyati |
haviṣā kṛṣṇa-vartmaiva bhūya evābhivardhate || iti |

tasmād duḥkhātmaka-rāga-pariṇāmatvād viṣaya-sukham api duḥkham eva kārya-
kāraṇayor abhedād iti pariṇāma-duḥkhatvam |

tathā sukhānubhava-kāle tat-pratikūlāni duḥkha-sādhanāni dveṣṭi | nānupahatya bhūtāny
upabhogaḥ sambhavatīti bhūtāni ca hinasti | dveṣāś ca sarvāni duḥkha-sādhanāni me mā
bhūvann iti saṅkalpa-viśeṣaḥ | na ca tāni sarvāni kaścid api parihartum śaknoti | ataḥ
sukhānubhava-kāle'pi tat-paripanthinam prati dveṣasya sarvadaivāvasthitatvāt tāpa-
duḥkham duṣparihāram eva | tāpo hi dveṣaḥ | evaṁ duḥkha-sādhanāni parihartum aśakto
muhyati ceti moha-duḥkhatāpi vyākhyeyā | tathā coktam **yoga-bhāṣya-kāraiḥ** – **sarvasya**
dveṣānubiddhaś cetanācetanā-sādhanādhīnas tāpānubhava iti | tatrāsti dveṣajāḥ
karmāsayāḥ | **sukha-sādhanāni** ca prārthayamānaḥ kāyena vācā manasā ca parispaṇdate |
tataḥ param anuḡṛṇāty upahanti ceti parānuraha-pīḍābhyām dharmādharmāv upacinoti |
na karmāsayo lobhān mohāc ca bhavati ity eṣā tāpa-duḥkhatocyate | tathā vartamānaḥ
sukhānubhavaḥ sva-vināśa-kāle saṁskāram ādhatte | sa ca sukha-smaraṇam, tac ca rāgam,
sa ca manaḥ-kāya-vacana-ceṣṭām, sā ca puṇyāpuṇya-karmāsayau, tau ca janmādīti
saṁskāra-duḥkhatā | evaṁ tāpa-mohayor api saṁskārau vyākhyeyau |

evam kāla-traye'pi duḥkhānuvedhād viṣaya-sukhaṁ duḥkham evety uktvā svarūpato'pi duḥkhatām āha guṇa-vṛtti-virodhāc ca | guṇāḥ sattva-rajas-tamānsi sukha-duḥkha-mohātmakāḥ paraspara-viruddha-svabhāvā api taila-varty-agnaya iva dīpaṁ puruṣa-bhogopayuktatvena try-ātmakam ekam kāryam ārabhante tatraikasya prādhānye dvayor guṇa-bhāvāt pradhāna-mātra-vyapadeśena sāttvikam rājasam tāmasam iti triguṇam api kāryam ekena guṇena vyapadiśyate | tatra sukhopabhoga-rūpo'pi pratyaya udbhūta-sattva-kāryatve'py anudbhūta-rajas-tamaḥ-kāryatvāt triguṇātmaka eva | tathā ca sukhātmakatvavad duḥkhātmakatvaṁ viśādātmakatvaṁ ca tasya dhruvam iti duḥkham eva sarvaṁ vivekinaḥ | na caitādṛśo'pi pratyayaḥ sthiraḥ | yasmāc calaṁ ca guṇa-vṛttam iti kṣipra-pariṇāmi cittam uktam |

nanv ekaḥ pratyayaḥ katham paraspara-viruddha-sukha-duḥkha-mohatvāny ekadā pratipadyata iti cet, na | udbhūtānudbhūtayor virodhābhāvāt | sama-vṛttikānām eva hi guṇānām yugapat virodho na viśama-vṛttikānām | yathā dharma-jñāna-vairāgyaiśvaryāṇi labdha-vṛttikāni labdha-vṛttikair evādharmājñānāvairāgyānaiśvaryaiḥ saha virudhyante na tu svarūpa-sadbhiḥ | pradhānasya pradhānena saha virodho na tu durbaleneti hi nyāyaḥ | evam sattva-rajas-tamānsy api parasparaṁ prādhānya-mātraṁ yugapan na sahante na tu sad-bhāvam api |

etena pariṇāma-tāpa-saṁskāra-duḥkheṣv api rāga-dveṣa-mohānām yugapat sad-bhāvo vyākhyātaḥ prasupta-tanu-vicchinodāra-rūpeṇa kleśānām catur-avasthatvāt | tathā hi – [avidyāsmītā-rāga-dveṣābhiniveśāḥ pañca-kleśāḥ](#) | [avidyā kṣetram uttaraśāṁ prasupta-tanu-vicchinodārāṇām](#) | [anityāśuci-duḥkhānātmāsu nitya-śuci-sukhātma-khyātir avidyā](#) | [dṛg-darśana-śaktyor ekātmataivāsmītā](#) | [sukhanuśayī rāgaḥ](#) | [duḥkhanuśayī dveṣaḥ](#) | [svarasa-vāhī viduṣo'pi tathārūḍho'bhiniveśaḥ](#) | [te pratiprasava-heyāḥ sūkṣmāḥ](#) | [dhyāna-heyās tad-vṛttayaḥ](#) | [kleśa-mūlaḥ karmāśayo dṛṣṭādrṣṭa-jaṇma-vedanīyaḥ](#) | [sati mūle tad-vipāko jātyāyur bhogaḥ](#) [YogS 2.3-13] iti [pātāñjalāni sūtrāni](#) | tatrātasmiṁs tad-buddhir viparyayo mithyā-jñānam avidyeti paryāyāḥ | tasyā viśeṣaḥ saṁsāra-nidānam | tatrānitye nitya-buddhir yathā – dhruvā pṛthivī dhruvā sa-candra-tārakā dyaur amṛtā divaukasa iti | aśucau parama-bībhatse kāye śuci-buddhir yathā naveva śaśānkalekhā kamanīyeyam kanyā madhv-amṛtāvayava-nirmiteva candraṁ bhittvā niḥṣṛteva jñāyate nilotpala-patrāyatākṣī hāvagarbhābhyām locanābhyām jīva-lokam āśvāsayatīveti kasya kena sambandhaḥ |

[sthānād bījād upaṣṭambhān](#)

[niṣyandān nidhanād api](#) |

[kāyam ādheya-śaucatvāt](#)

[paṇḍitā hy aśucim viduḥ](#) || iti ca [vaiyāsaki-ślokaḥ](#) |

etenāpuṇye puṇya-pratyayo'narthe cārtha-pratyayo vyākhyātaḥ | duḥkhe sukha-khyātir udāhṛtā pariṇāma-tāpa-saṁskāra-duḥkhair guṇa-vṛtti-virodhāc ca duḥkham eva sarvaṁ vivekina iti | anātmany ātma-khyātir yathā śarīre manuṣyo'ham ity ādiḥ | iyaṁ cāvidyā sarva-kleśa-mūla-bhūtā tama ity ucyate | buddhi-puruṣayor abhedābhimāno'smitā mohaḥ | sādhana-rahitasyāpi sarvaṁ sukha-jātiyam me bhūyād iti viparyaya-viśeṣo rāgaḥ | sa eva mahā-mohaḥ | duḥkha-sādhane vidyamāne'pi kim api duḥkham me mā bhūd iti viparyaya-viśeṣo dveṣaḥ | sa tāmisraḥ | āyur-abhāve'py etaiḥ śarīrendriyādibhir anityair api viyogo me mā bhūd ity āvidvad-aṅganā-bālaṁ svābhāvikaḥ sarva-prāṇi-sādhāraṇo maraṇa-trāsa-rūpo viparyaya-viśeṣo'bhiniveśaḥ | so'ndha-tāmisraḥ | tad uktaṁ [purāṇe](#)—

tamo moho mahā-mohas tāmistro hy andha-samjñītaḥ |
avidyā pañca-parvaiṣā prādurbhūtā mahātmanah || iti |

ete ca kleśās catur avasthā bhavanti | tatrāsato'nutpatter anabhivyakta-rūpeṇāvasthānam
suptāvasthā | abhivyaktasyāpi saha-kārya-lābhāt kāryājanakatvam tanv-avasthā |
abhivyaktasya janita-kāryasyāpi kenacid balavatābhivhavo vicchedāvasthā | abhivyaktasya
prāpta-sahakāri-sampatter apratibandhena sva-kārya-karatvam udārāvasthā | etādṛg
avasthā-catustaya-viśiṣṭānām asmitādīnām caturṇām viparyaya-rūpāṇām kleśānām
avidyaiva sāmānya-rūpā kṣetram prasava-bhūmiḥ | sarveṣām api viparyaya-rūpatvasya
darśitatvāt | tenāvidyā-nivṛtṭyaiva kleśānām nivṛttir ity arthaḥ | te ca kleśāḥ prasuptā yathā
prakṛti-līnānām, tanavaḥ pratipakṣa-bhāvanayā tanūkr̥tā yathā yoginām | ta ubhaye'pi
sūkṣmāḥ pratiprasavena mano-nirodhenainaiva nirbīja-samādhinā heyāḥ | ye tu sūkṣma-
vṛttayas tat-kārya-bhūtāḥ sthūlā vicchinā udāhārās ca vicchidya vicchidya tena
tenātmanā punaḥ prādurbhavanti vicchināḥ | yathā rāga-kāle krodho vidyamāno'pi na
prādurbhūta iti vicchinna ucyate | evam ekasyām striyām caitro rakta iti nānyāsu viraktaḥ
kintv ekasyām rāgo labdha-vṛttir anyāsu ca bhaviṣyad-vṛttir iti sa tadā vicchinna ucyate, ye
yadā viṣayeṣu labdha-vṛttayas te tadā sarvātmanā prādurbhūtā udārā ucyante, ta ubhaye'py
atisthūlatvāc chuddha-sattva-bhavana bhagavad-dhyānena heyā na mano-nidham
apekṣante | nirodha-heyās tu sūkṣmā eva | tathā ca pariṇāma-tāpa-saṁskāra-duḥkheṣu
prasupta-tanu-vicchinna-rūpeṇa sarve kleśāḥ sarvadā santi | udāratā tu kadācit kasyacid iti
viśeṣaḥ | ete ca bādhanā-lakṣaṇām duḥkham upajanayantaḥ kleśa-śabda-vācyā bhavanti |
yataḥ karmāśayo dharmādharma-khyaḥ kleśa-mūlaka eva | sati ca mūla-bhūte kleśe tasya
karmāśayasya vipākaḥ phalaṁ janmāyur bhogaś ceti | sa ca karmāśaya iha paratra ca sva-
vipākārambhakatvena dr̥ṣṭādṛṣṭa-janma-vedaniyāḥ | evam kleśa-santatir ghaṭī-yantravad
aniṣam āvartate | ataḥ samīcinam uktam ye hi saṁsparśajā bhogā duḥkha-yonaya eva te
ādyantavanta iti | duḥkha-yonitvam pariṇāmādibhir guṇa-vṛtti-virodhāc ca
ādyantavattvam guṇa-vṛttasya calatvād iti yoga-mate vyākhyā |

aupaniṣadānām tu anādi bhāva-rūpam ajñānam avidyā | ahamkāra-dharmy-adhyāso'smitā |
rāga-dveṣābhiniveśās tad-vṛtti-viśeṣā ity avidyā-mūlatvāt sarve'py avidyātmakatvena
mithyā-bhūtā rajju-bhujāṅgādhyāsavan mithyātve'pi duḥkha-yonayaḥ svapnādivad dr̥ṣṭi-
sr̥ṣṭi-mātratvenādyantavantaś ceti budho'dhiṣṭhāna-sākṣātkāreṇa nivṛtta-bhramas teṣu na
ramate, mṛga-tr̥ṣṇikā-svarūpa-jñānavān iva tatrodakārthī na pravartate | na saṁsāre
sukhasya gandha-mātram apy astīti buddhvā tataḥ sarvāṅdriyāṇi nivartayed ity
arthaḥ ||22||

viśvanāthaḥ : vivekavān eva vastuto viṣaya-sukhenaiva sajjatīty āha ye hīti ||22||

baladevaḥ : adṛṣṭākṛṣṭeṣu viṣaya-bhogeṣv anityatva-viniścayān na sajjatīty āha ye hīti |
saṁsparśajā viṣaya-janyā bhogāḥ sukhāni | sphuṭam anyat ||22||

Verse 23

शक्रोतीहैव यः सोढुं प्राक् शरीरविमोक्षणात् ।
कामक्रोधोद्धवं वेगं स युक्तः स सुखी नरः ॥२३॥

śaknotihaiva yaḥ soḍhum prāk śarīra-vimokṣaṇāt |

kāma-krodhodbhavaṁ vegam sa yuktaḥ sa sukhī naraḥ ||23||

śrīdharah : yasmān mokṣa eva paramaḥ puruṣārthaḥ | tasya ca kāma-krodha-vego'tipratipakṣaḥ | atas tat-sahana-samartha eva mokṣa-bhāg ity āha śaknotīti | kāmāt kordhāc codbhavati yo vego mano-netrādi-kṣobhādi-lakṣaṇaḥ | tam ihaiva tad-uttara-samaya eva yo naraḥ soḍhum pratiroddhum śaknoti, tad api na kṣaṇa-mātram | kintu śarīra-vimokṣaṇāt prāk, yāvad-deha-pātam ity arthaḥ | ya evambhūtaḥ sa eva yuktaḥ samāhitaḥ sukhī ca bhavati | nānyaḥ | yad vā maraṇād ūrdhvaṁ vilapantībhīr yuvatībhīr āliṅyamāno'pi putrādībhīr dahyamāno'pi yathā prāṇa-sūnyaḥ kāma-krodha-vegāṁ sahate tathā maraṇāt prāg api jīvaṁ eva yaḥ sahate sa eva yuktaḥ sukhī cety arthaḥ | tad uktaṁ vaśiṣṭhena –

prāṇe gate yathā dehaḥ sukhaṁ duḥkhaṁ na vindati |
tathā cet prāṇa-yukto'pi sa kaivalyāśrayo bhavet || iti ||23||

madhusūdanaḥ : sarvānartha-prāpti-hetur durnivāro'yaṁ śreyo-mārga-pratipakṣaḥ kaṣṭatamo doṣo mahatā yatnena mumukṣuṇā nivāraṇīya iti yatnādhikya-vidhānāya punar āha śaknotīti | ātmano'nukūleṣu sukha-hetuṣu dṛṣyamāneṣu smaryamāneṣu vā tad-guṇānusandhānābhyāseṇa yo raty-ātmako gardho'bhilāṣas tṛṣṇā lobhaḥ sa kāmaḥ | strī-puṁsayoḥ paraspara-vyatikarābhilāṣe tv atyanta-nirūḍhaḥ kāma-śabdaḥ | etad-abhilāṣeṇa kāmaḥ krodhas tathā lobha ity atra dhana-tṛṣṇā lobhaḥ strī-vyatikara-tṛṣṇā kāma iti kāma-lobhau pṛthag uktau | iha tu tṛṣṇā-sāmānyābhiprāyeṇa kāma-śabdaḥ prayukta iti lobhaḥ pṛthān noktaḥ | evam ātmanaḥ pratikūleṣu duḥkha-hetuṣu dṛṣyamāneṣu śrūyamāneṣu vā tad-doṣānusandhānābhyāseṇa yaḥprajvalanātmako dveṣo manyuḥ sa krodhaḥ | tayor utkaṭāvasthā loka-veda-virodha-pratisandhāna-pratibandhakatayā loka-veda-viruddha-pravṛtṭy-unmukhatva-rūpā nadī-vega-sāmyeṇa vega ity ucyate | yathā hi nadyā vego varṣāsv atiprabalatayā loka-veda-virodha-pratisandhānenānicchantam api garte pātayitvā majjayati cādho nayati ca, tathā kāma-krodhayor vego viṣayābhidhyānābhyāseṇa varṣā-kāla-sthāniyenātiprabalo loka-veda-virodha-pratisandhānenānicchantam api viṣaya-garte pātayitvā saṁsāra-samudre majjayati cādho mahā-narakān nayati ceti vega-pada-prayogeṇa sūcitam | etac cātha kena prayukto'yam ity atra nivṛttam |

tam etādṛśaṁ kāma-krodhodbhavaṁ antaḥkaraṇa-prakṣobha-rūpaṁ stambha-svedādy-aneka-bāhya-vikāra-liṅgam ā-śarīra-vimokṣaṇāc charīra-vimokṣaṇa-paryantam aneka-nimitta-vaśāt sarvadā sambhāvyaṁānatvenāvisrambhaṇīyam antar utpanna-doṣa-darśanābhyāseṇa vaśikāra-samjñaka-vairāgyeṇa soḍhum tad-anurūpa-kāryāśampādanenānarthaḥ kartuṁ śaknoti samartha bhavati, sa eva yukto yogī, sa eva sukhī, sa eva naraḥ puṁān puruṣārtha-sampādanāt | tad-itaras tv āhāra-nidrā-bhaya-maithunādi-paśu-dharma-mātra-ratatvena manuṣyākāraḥ paśur eveti bhāvaḥ |

ā-śarīra-vimokṣaṇād ity atrānyad vyākhyānam – yathā maraṇād ūrdhvaṁ vilapantībhīr yuvatībhīr āliṅyamāno'pi putrādībhīr dahyamāno'pi prāṇa-sūnyatvāt kāma-krodha-vegāṁ sahate, tathā maraṇāt prāg api jīvaṁ eva yaḥ sahate sa yukta ity ādi | atra yadi maraṇavaj jīvaṇe'pi kāma-krodhānutpatti-mātram brūyāt tadaitad yujyate | yathoktam vaśiṣṭhena –

prāṇe gate yathā dehaḥ sukhaṁ duḥkhaṁ na vindati |
tathā cet prāṇa-yukto'pi sa kaivalyāśrame vaset || iti |

iha tūpannayoh kāma-krodhayor vega-sahane prastute tayor anutpatti-mātram na dārṣṭānta iti kim atinirbandhena ||23||

viśvanāthaḥ : saṁsāra-sindhau patito'py eṣa eva yogī eṣa eva sukhīty āha śaknotīti ||23||

baladevaḥ : śaknotīhaiva yaḥ soḍhum prāk śarīra-vimokṣaṇāt | kāma-krodhodbhavam vegam sa yuktaḥ sa sukhī naraḥ ||23||

Verse 24

योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः ।
स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥२४॥

yo'ntaḥ-sukho'ntarārāmas tathāntar-jyotir eva yaḥ |
sa yogī brahma-nirvāṇam brahma-bhūto'dhigacchati ||24||

śrīdhara : na kevalam kāma-krodha-vega-samharaṇa-mātreṇa mokṣam prāpnoti | api tu yo'ntaḥ-sukha iti | antarātmany eva sukham yasya | na viṣayeṣu | antar evārāma ākrīḍā yasya na bahiḥ | antar eva jyotir dṛṣṭir yasya | na gīta-nṛtyādiṣu | sa evam brahmaṇi bhūtaḥ sthitaḥ san brahmaṇi nirvāṇam layam adhigacchati prāpnoti ||24||

madhusūdanaḥ : kāma-krodha-vega-sahana-mātreṇaiva mucyante iti na, kintu yo'ntar iti | antar-bāhya-viṣaya-nirapekṣam eva svarūpa-bhūtam sukham yasya so'ntaḥ-sukho bāhya-viṣaya-janita-sukha-śūnya ity arthaḥ | kuto bāhya-sukhābhāvas tatrāha antar ātmany eva na tu sry-ādi-viṣaye bāhya-sukha-sādhana ārāma āramaṇam krīḍā yasya so'ntar-ārāmas tyakta-sarva-parigrahatvena bāhya-sukha-sādhana-śūnya ity arthaḥ |

nanu tyakta-sarva-parigrahasyāpi yater yadṛcchopanataiḥ kokilādi-madhura-śabda-śravaṇa-manda-pavana-sparśana-candrodaya-mayūra-nṛtyādi-darśanāti-madhura-śītala-gaṅgodaka-pāna-ketakī-kusuma-saurabhādy-avaghrāṇādibhir grāmyaiḥ sukhotpatti-sambhavāt katham bāhya-sukha-tat-sādhana-śūnyatvam iti tatrāha tathāntar-jyotir eva yaḥ | yathāntar eva sukham na bāhyair viṣayais tathāntar evātmani jyotir vijñānam na bāhyair indriyair yasya so'ntar-jyotiḥ śrotrādi-janya-śabdādi-viṣaya-vijñāna-rahitaḥ | eva-kāro viśeṣaṇa-traye'pi sambadhyate | samādhi-kāle śabdādi-pratibhāsābhāvād vyyutthāna-kāle tat-pratibhāse'pi mithyātva-niścayān na bāhya-viṣayais tasya sukhotpatti-sambhava ity arthaḥ |

ya evam yathokta-viśeṣaṇa-sampannaḥ sa yogī samāhito brahma-nirvāṇam brahma paramānanda-rūpam kalpita-dvaitopaśama-rūpatvena nirvāṇam tad eva, kalpita-bhāvasyādhiṣṭhānātmakatvāt | avidyāvaraṇa-nivṛttyādhigacchati nitya-prāptam eva prāpnoti | yataḥ sarvadaiva brahma-bhūto nānyaḥ | [brahmaiva san brahmāpy eti](#) iti śruteḥ | [avasthiter iti kāśa-kṛtsnaḥ](#) iti nyāyāc ca ||24||

viśvanātha – yas tu saṁsārātītas tasya tu brahmānubhava eva sukham ity āha ya iti | antarātmany eva sukham yasya saḥ | yato'ntarātmany eva ramate, ato'ntarātmany eva jyotir dr̥ṣṭir yasya saḥ ||24||

baladeva – yat prītyā taṁ soḍhum śaktas tad āha yo'ntar iti | antarvartinānubhūtenātmanā sukham yasya saḥ, tenaivārāmaḥ krīḍā yasya saḥ | tasminn eva jyotir dr̥ṣṭir yasya saḥ | idr̥ṣo yogī niškāma-karmī brahma-bhūto labdha-śuddha-jaiva-svarūpo brahmādhigacchati paramātmānam labhate | nirvāṇam mokṣa-rūpam tenaiva tal-lābhāt ||24||

Verse 25

लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।
छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥२५॥

labhante brahma-nirvāṇam ṛṣayaḥ kṣīṇa-kalmaṣāḥ |
chinna-dvaidhā yatātmānaḥ sarva-bhūta-hite ratāḥ ||25||

śrīdharah : kiṁ ca labhanta iti | ṛṣayaḥ samyag-darśinaḥ | kṣīṇam kalmaṣam yeṣāṁ | sarveṣāṁ bhūtānām hite ratāḥ kṛpalavaḥ | te brahma-nirvāṇam mokṣam labhante ||25||

madhusūdanaḥ : mukti-hetor jñānasya sādhanāntarāṇi vivṛṇvann āha labhanta iti | prathamam yajñādibhiḥ kṣīṇa-kalmaṣāḥ | tato'ntaḥkaraṇa-śuddhayā ṛṣayaḥ sūkṣma-vastu-vivecana-samarthāḥ saṁnyāsinaḥ | tataḥ śravaṇādi-paripākeṇa cchinna-dvaidhā nivr̥tta-sarva-saṁśayāḥ | tato nididhyāsana-paripākeṇa saṁyatātmānaḥ paramātmany evaikāgra-cittāḥ | etadr̥ṣāś ca dvaitādarśitvena sarva-bhūta-hite ratā himsā-śūnyā brahma-vido brahma-nirvāṇam labhante |

yasmin sarvāṇi bhūtāni ātmaivābhūd vijānataḥ |
tatra ko mohaḥ kaḥ śoka ekatvam anupaśyataḥ || iti śruteḥ |

bahu-vacanam, **tad yo devānām** ity ādi-śruty-uktāniyama-pradarśanārtham ||25||

viśvanāthah : evam bahava eva sādhana-siddhā bhavantīty āha labhanta iti ||25||

baladevah : evam sādhana-siddhā bahava bhavantīty āha labhanta iti | ṛṣayas tattva-draṣṭāraḥ | chinna-dvaidhā vinaṣṭ-saṁśayāḥ | sphuṭam anyat ||25||

Verse 26

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।
अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥२६॥

kāma-krodha-viyuktānām yatīnām yata-cetasām |
abhito brahma-nirvāṇam vartate viditātmānam ||26||

śrīdharah : kim ca kāmety ādi | kāma-krodhābhyām viyuktānām | yatīnām samnyāsinām | samnyata-cittānām jñātātma-tattvānām abhita ubhayato jīvatām mṛtānām ca | na dehānta eva teṣām brahmaṇi layaḥ, api tu jīvatām api vartata ity arthaḥ ||26||

madhusūdanaḥ : pūrvam kāma-krodhayor utpannayor api vegaḥ soḍhavya ity uktam adhunā tu tayor utpatti-pratibandha eva kartavya ity āha kāmety | kāma-krodhayor viyogas tad-anutpattir eva tad-yuktānām kāma-krodha-viyuktānām | ataeva yata-cetasām samnyata-cittānām yatīnām yatna-śīlānām samnyāsinām viditātmanām sākṣāt-kṛta-paramātmanām abhita ubhayato jīvatām mṛtānām ca teṣām brahma-nirvāṇam mokṣo vartate nityatvāt, na tu bhaviṣyati sādhyatvābhāvāt ||26||

viśvanāthaḥ : jñātas tvam-padārtha-nāma-prāpta-paramātma-jñānānām kiyatā kālena brahma-nirvāṇa-sukham syād ity apekṣāyām āha kāmety | yata-cetasām uparata-manasām kṣīṇa-liṅga-śarīrāṇām iti yāvat, abhitaḥ sarvato-bhāvenaiva vartata eveti brahma-nirvāṇe tasya naivātilambam iti bhāvaḥ ||26||

baladevaḥ : īdṛśān paramātmāpy anuvartata ity āha kāmety | yatīnām prayatnavatām tān abhito brahma vartata ity arthaḥ | yad uktam –

[darśana-dhyāna-saṁsparśair matsya-kūrma-vihaṅgamāḥ |
svāny apatyāni puṣṇanti tathāham api padmaja || iti ||26||](#)

Verses 27-28

स्पर्शान् कृत्वा बहिर्बाह्यंश्चैवान्तरे भ्रुवोः ।
प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥२७॥
यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।
विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥२८॥

sparśān kṛtvā bahir bāhyāṁś cakṣuś caivāntare bhruvoḥ |
prāṇāpānau samau kṛtvā nāsābhyantara-cāriṇau ||27||
yatendriya-mano-buddhir munir mokṣa-parāyaṇaḥ |
vigatecchā-bhaya-krodho yaḥ sadā mukta eva saḥ ||28||

śrīdharah : [sa yogī brahma-nirvāṇam](#) ity ādiṣu yogī mokṣam avāpnotīty uktam | tam eva yogam saṅkṣepeṇāha sparśān iti dvābhyām | bāhyā eva sparśā rūpa-rasādayo viṣayāś cintitāḥ santo'ntaḥ praviśanti | tāms tac-cintā-tyāgena bahir eva kṛtvā | cakṣur bhruvor antare bhrū-madhyā eva kṛtvātyantam netrayor nimīlane hi nidrayā mano liyate | unmilane ca bahiḥ prasaratī | tad-ubhaya-doṣa-parihārārtham ardha-nimīlanena bhrū-madhye dṛṣṭim nidhāyety arthaḥ | ucchvāsa-niḥśvāsa-rūpeṇa nāsikayor abhyantare carantau prāṇāpānāv ūrdhvādho-gati-rodhena samau kṛtvā, kumbhakaṁ kṛtvety arthaḥ | yad vā prāṇo'yaṁ yathā na bhair niryāti yathā cāpāno'ntar na praviśati, kintu nāsā-madhyā eva dvāv api yathā caratas tathā mandābhyām ucchvāsa-niḥśvāsābhyām samau kṛtvety ||27||

yateti | anenopāyena yatāḥ samyatā indriya-mano-buddhayo yasya | mokṣa eva param
ayanam prāpyam yasya | ataeva vigatā icchā-bhaya-krodhā yasya | evambhūto yo munīḥ sa
sadā jīvaṇṇo api mukta evety arthaḥ ||27-28||

madhusūdanaḥ : pūrvam īśvarārpita-sarva-bhāvasya karma-yogenāntaḥ-karaṇa-śuddhis
tataḥ sarva-karma-samnyāsas tataḥ śravaṇādi-parasya tattva-jñānam mokṣa-sādhanam
udetīty uktam | adhunā sa yogī brahma-nirvāṇam ity atra sūcitam dhyāna-yogaṁ samyag-
darśana-syāntaraṅga-sādhanam vistareṇa vaktum sūtra-sthānīyāms trīn ślokān āha
bhagavān | eteṣāṁ eva vṛtti-sthānīyaḥ kṛtsnaḥ ṣaṣṭho'dhyāyo bhaviṣyati | tatrāpi dvābhyāṁ
saṅkṣepeṇa yoga ucyate | tṛtīyena tu tat-phalaṁ paramātma-jñānam iti vivekaḥ |

sparsān śabdādīn bāhyān bahir bhavān api śrotrādi-dvārā tat-tad-ākārāntaḥ-karaṇa-
vṛttibhir antaḥ-praviṣṭān punar bahir eva kṛtvā para-vairāgya-vaśena tat-tad-ākārān vṛttim
anutpādyety arthaḥ | yady eta āntarā bhaveyus tadopāya-sahasreṇāpi bahir na syuḥ
svabhāva-bhaṅga-prasaṅgāt | bāhyānāṁ tu rāga-vaśād antaḥ-praviṣṭānāṁ vairāgyeṇa bahir
gamaṇam sambhavatīti vaditum bāhyān iti viśeṣaṇam | tad anena vairāgyam uktaḥ
āha cakṣuś caivāntare bhruvoḥ kṛtvety anuśajyate | atyanta-nimīlane hi nidrākhyā
layātmikā vṛttir ekā bhavet | prasāreṇa tu pramāṇa-viparyaya-viveka-vikalpa-smṛtayaś
catasro vikṣepātmikā vṛttayo bhaveyuh | pañcāpi tu vṛttayo nirodhdavyā iti ardha-
nimīlanena bhrū-madhye cakṣuṣo nidhānam | tathā prāṇāpānau samau tulyāv ūrdhvādho-
gati-vicchedena nāsābhyantara-cāriṇau kumbhakeṇa kṛtvā, anenopāyena yatāḥ samyatā
indriya-mano-buddhayo yasya sa tathā | mokṣa-parāyaṇaḥ sarva-viśaya-virakto munir
manana-śīlo bhavet | vigatecchā-bhaya-krodha iti vīrta-rāga-bhaya-krodha ity atra
vyākhyātam | etādṛśo yaḥ samnyāsī sadā bhavati mukta eva saḥ | na tu tasya mokṣaḥ
kartavyo'sti | athavā ya etādṛśaḥ sa sadā jīvaṇṇo api mukta eva ||27-28||

viśvanāthaḥ : tad evam īśvarārpita-niškāma-karma-yogenāntaḥ-karaṇa-śuddhiḥ | tato
jñānam tvaṁ-padārtha-viśayakam | tatas tat-padārtha-jñānārtham bhaktiḥ | tad-uttha-
jñānena guṇātītena brahmānubhava ity uktam | idānīm niškāma-karma-yogena
śuddhāntaḥkaraṇasyāṣṭāṅga-yogaṁ brahmānubhava-sādhanam jñāna-yogād apy
utkṛṣṭatvena ṣaṣṭhādhyāye vaktum tat-sūtra-rūpaṁ śloka-trayaṁ āha sparsān iti | bāhyā
eva śabda-sparśa-rūpa-rasa-gandhāḥ sparśa-śabda-vācyāḥ | manasi praviśya ye vartante
tān, tasmān manasaḥ sakāśād bahiṣkṛtya viśayebhyo manaḥ pratyāhṛtyety arthaḥ | cakṣuṣi
ca bhruvor antare madhye kṛtvā netrayoḥ sampūrṇa-nimīlane nidrayā mano līyata
unmīlanena bahiḥ prasarati | tad-ubhaya-doṣa-parihārārtham ardha-nimīlanena bhrū-
madhye dṛṣṭim nidhāyocchvāsa-niśvāsa-rūpeṇa nāsikayor abhyantare carantau
prāṇāpānāv ūrdhvādho-gati-nirodhena samau kṛtvā | yatā vaśīkṛtā indriyādayo yena
saḥ ||27-28||

baladevaḥ : atha karmaṇā niškāmeṇa viśuddha-manāḥ samuditātma-jñānas tad-darśanāya
samādhiṁ kuryād iti sāṅgam yogaṁ sūcayann āha sparsān iti | sparsā śabdādayo viśayās te
bāhyā eva smṛtāḥ santo manasi praviśanti | tāms tat-smṛti-parityāgena bahiṣkṛtya
viśayebhyo manaḥ pratyāhṛtyety arthaḥ | bhruvor antare madhye cakṣuś ca kṛtvā netrayoḥ
saṁnimīlane nidrayā manaso layaḥ | pramīlane ca bahiḥ tasya prasāraḥ syāt | tad-ubhaya-
vinivṛttaye'rdha-nimīlanena bhrū-madhye dṛṣṭim nidhāyety arthaḥ | tathā nāsābhyantara-
cāriṇau prāṇāpānāv ūrdhvādho-gati-nirodhena samau tulyau kṛtvā kumbhayitvety arthaḥ |
etenopāyena yatā ātmāvalokanāya sthāpitā indriyādayo yena saḥ | munir ātma-manana-

śīlaḥ | mokṣa-parāyaṇo mokṣaika-prayojanaḥ | ato vigatecchādiḥ | idr̥śo yaḥ sarvadā phala-
kālavat sādhana-kāle'pi mukta eva ||27-28||

Verse 29

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।
सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥२९॥

bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram |
suhṛdaṁ sarva-bhūtānāṁ jñātvā mām śāntim ṛcchati ||29||

śrīdharaḥ : nanv evam indriyādi-saṁyamana-mātreṇa kathaṁ muktiḥ syāt ? na tan-
mātreṇa, kintu jñāna-dvāreṇety āha bhoktāraṁ iti | yajñānāṁ tapasāṁ caiva mama
bhaktaiḥ samarpitānāṁ yadṛcchayā bhoktāraṁ pālakaṁ iti vā | sarveṣāṁ lokānāṁ
mahāntam īśvaram | sarva-bhūtānāṁ suhṛdaṁ nirapekṣopakāriṇam | antaryāmiṇaṁ mām
jñātvā mat-prasādena śāntim mokṣam ṛcchati prāpnoti ||29||

vikalpa-śaṅkāpohena yenaivam śaṅkhya-yogayoḥ |
samuccayaḥ krameṇoktaḥ sarvajñāṁ naumi taṁ harim ||

*iti śrī-śrīdhara-svāmi-kṛtāyām bhagavad-gītā-ṭīkāyām subodhinyām
saṁnyāsa-yogo nāma pañcamo'dhyāyaḥ
||5||*

madhusūdanaḥ : evam yoga-yuktaḥ kim jñātvā mucyata iti tadāha bhoktāraṁ iti |
sarveṣāṁ yajñānāṁ tapasāṁ ca karṣṇ-rūpeṇa devatā-rūpeṇa ca bhoktāraṁ bhoga-kartāraṁ
pālakaṁ iti vā | **bhuja pālanābhyavahārayoḥ** iti dhātuḥ | sarveṣāṁ lokānāṁ mahāntam
īśvaram hiraṇyagarbhādīnāṁ api niyantāraṁ | sarveṣāṁ prāṇināṁ suhṛdaṁ pratyupakāra-
nirapekṣatayopakāriṇaṁ sarvāntgaryāmiṇaṁ sarva-bhāsakaṁ paripūrṇa-sac-cid-
ānandaika-rasaṁ paramārtha-satyam sarvātmānāṁ nārāyaṇaṁ mām jñātvātmatvena
sākṣātkṛtya śāntim sarva-saṁsāroparatim muktim ṛcchati prāpnotīty arthaḥ | tvām
paśyann api kathaṁ nāhaṁ mukta ity āśaṅkyānirākaraṇāya viśeṣaṇāni | ukta-rūpeṇaiva
mama jñānaṁ mukti-kāraṇam iti bhāvaḥ ||29||

aneka-sādhanābhyāsa-niṣpannaṁ hariṇeritam |
sva-svarūpa-parijñānaṁ sarveṣāṁ mukti-sādhanam ||5||

*iti śrīmat-paramahaṁsa-parivṛājakācārya-śrī-viśveśvara-sarasvatī-pāda-śiṣya-
śrī-madhusūdana-sarasvatī-viracitāyām śrīmad-bhagavad-gītā-gūḍhārtha-
dīpikāyām sva-svarūpa-parijñānaṁ nāma
pañcamo'dhyāyaḥ ||5||*

viśvanāthaḥ : evambhūtasya yogino'pi jñānina iva bhakty-utthena paramātma-jñānenaiva
mokṣa ity āha bhoktāraṁ iti | yajñānāṁ karmi-kṛtānāṁ tapasāṁ ca jñāni-kṛtānāṁ
bhoktāraṁ pālayitāraṁ iti karṁiṇāṁ jñāninaṁ copāsyam | sarva-lokānāṁ maheśvaram
mahā-niyantāraṁ antaryāmiṇaṁ yogināṁ upāsyam | sarva-bhūtānāṁ suhṛdaṁ kṛpayā sva-
bhakta-dvārā sva-bhakty-upadeśena hita-kāriṇam iti bhaktānāṁ upāsyam mām jñātveti

pañcamo'dhyāyaḥ sannyāsa-yogaḥ

sattva-guṇa-maya-jñānena nirguṇasya mamānubhavāsambhavāt **bhaktyāham ekayā grāhyaḥ** iti mad-ukteḥ | nirguṇayā bhaktyaiva yogī svopāsyam paramātmānam mām aparokṣānubhava-gocarīkṛtya śāntim mokṣam ṛcchati prāpnoti ||29||

niškāma-karmaṇā jñānī yogī cātra vimucyate |
jñātvātma-paramātmānāv ity adhyāyārtha īritaḥ ||
iti sārārtha-darśinyām harṣinyām bhakta-cetasām |
gītāsu pañcamo'dhyāyaḥ saṅgataḥ saṅgataḥ satām ||5||

baladevaḥ : evam samādhi-sthaḥ kṛta-svātmāvalokanaḥ paramātmānam upāsyam ucyata ity āha bhoktāram iti | yajñānām tapasām ca bhoktāram pālakaḥ | sarveṣām lokānām vidhi-rudrādīnām api maheśvaram | **tam īśvarāṇām paramam maheśvaram** [ŚvetU 6.7] ity ādi **śravaṇāt** | sarva-bhūtānām suhṛdam nirapekṣopakāraḥ | īdṛṣam mām jñātvā svārādhyatayānubhūya śāntim saṁsāra-nivṛttim ṛcchati labhate | sarveśvarasya suhṛdaś ca samārādhanam khalu sukhāvaham sukha-sādhanam iti ||29||

niškāma-karmaṇā yoga-śiraskena vimucyate |
sa-niṣṭho jñāna-garbheṇety eṣa pañcama-nirṇayaḥ ||

iti śrīmad-bhagavad-gītopaniṣad-bhāṣye pañcamo'dhyāyaḥ
||5||