

## atha ṣaṣṭho'dhyāyaḥ

Verse 1

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।  
स संन्यासी च योगी च न निरग्रिर्न चाक्रियः ॥१॥

anāśritaḥ karma-phalam kāryam karma karoti yaḥ |  
sa saṁnyāsī ca yogī ca na niragnir na cākriyaḥ ||1||

śrīdharah :

citte śuddhe'pi na dhyānam vinā saṁnyāsa-mātrataḥ |  
muktiḥ syād iti ṣaṣṭhe'smin dhyāna-yogo vitanvate ||

pūrvādhyāye saṁkṣepeṇoktam yogam prapañcayitum ṣaṣṭhādhyāyārambhaḥ | tatra tāvat  
[sarva-karmāṇi manasā saṁnyasya](#) [Gītā 5.13] ity ārabhya saṁnyāsa-pūrvikāyā jñāna-  
niṣṭhāyās tātparyenābhidhānād duḥkha-rūpatvāc ca karmanāḥ sahasā  
saṁnyāsātīprasaṅgam prāptam vārayitum saṁnyāsād api śreṣṭhatvena karma-yogam stauti  
anāśrita iti dvābhyām | karma-phalam anāśrito'napekṣamāṇaḥ sann avaśya-kāryatayā  
vihitam karma yaḥ karoti, sa eva saṁnyāsī yogī ca na tu niragnir agni-sādhyeṣṭākhya-  
karma-tyāgī | na cākriyo'nagni-sādhya-pūrtākhya-karma-tyāgī ||1||

madhusūdanaḥ :

yoga-sūtram tribhiḥ ślokaḥ pañcamānte yad īritam |  
ṣaṣṭhas tv ārabhyate'dhyāyas tad-vyākhyānāya vistarāt ||

tatra sarva-karma-tyāgena yogam vidhāsyams tyājyatvena hīnatvam āśānkya karma-yogam  
stauti anāśrita iti dvābhyām | karmanām phalam āśrito'napekṣamāṇaḥ phalābhisamdhī-  
rahitaḥ san kāryam kartavyatayā śāstreṇa vihitam nityam agnihotrādi karma karoti yaḥ sa  
karmy api san saṁnyāsī ca yogī ceti stūyate |

sannyāso hi thyāgaḥ | citta-gata-vikṣepābhāvaś ca yogaḥ | tau cāsya vidyete phala-tyāgāt  
phala-tṛṣṇā-rūpa-citta-vikṣepābhāvāc ca | karma-phala-tṛṣṇā-tyāga evātra gaṇyā vṛttyā  
saṁnyāsa-yoga-śabdābhyām abhidhīyate sakāmānapekṣya prāśastya-kathanāya |  
avaśyambhāvināu hi niṣkāma-karmānuṣṭhātūr mukhyau saṁnyāsa-yogau | tasmād ayam  
yadyapi na niragnir agni-sādhya-śrauta-karma-tyāgī na bhavati, na cākriyo'gni-nirapekṣa-  
smārta-kriyā-tyāgī ca na bhavati | tathāpi saṁnyāsī yogī ceti mantavyaḥ |

athavā na niragnir na cākriyaḥ saṁnyāsī yogī ceti mantavyaḥ | kintu sāgniḥ sakriyaś ca  
niṣkāma-karmānuṣṭhāyī saṁnyāsī yogī ceti mantavya iti stūyate | [apaśavo vā anye go-  
aśvebhyah paśavo go-aśvān](#) ity atreva praśamsā-lakṣaṇayā nañ-anvayopapattiḥ | atra  
cākriya ity anenaiva sarva-karma-saṁnyāsini labdhe niragnir iti vyartham syād ity agni-  
śabdena sarvaṇi karmāṇy upalakṣya niragnir iti saṁnyāsī kriyā-śabdena citta-vṛttir  
upalakṣyākriya iti niruddha-citta-vṛttir yogī ca kathyate | tena na niragniḥ saṁnyāsī  
mantavyo na cākriyo yogī mantavya iti yathā-saṅkhyam ubhaya-vyatireko darśaniyaḥ |  
evam sati nañ-dvayam apy upapannam iti draṣṭavyam ||1||

viśvanāthaḥ :

ṣaṣṭheṣu yogino yoga-prakāra-vijitātmanaḥ |  
manasaś cañcalasyāpi naiścalyopāya ucyate ||

aṣṭāṅga-yogābhyāse pravṛttenāpi citta-śodhakaṁ niṣkāma-karma na tyājyam ity āha  
karma-phalam āsrito'napekṣamānaḥ kāryam avaśya-kartavyatvena śāstra-vihitaṁ karma  
yaḥ karoti, sa eva karma-phala-saṁnyāsāt saṁnyāsī, sa eva viśaya-bhogeṣu cittābhāvād  
yogī cocyate | na ca niragnir agnihotrādi-karma-mātra-tyāgavān eva saṁnyāsy ucyate | na  
cākriyo na daihika-ceṣṭā-śūnyo'rdha-nimīlita-netra eva yogī cocyate ||1||

baladevaḥ :

ṣaṣṭhe yoga-vidhiḥ karma-śuddhasya vijitātmanaḥ |  
sthairyopāyaś ca manaso'sthirasyāpīti kīrtyate ||

proktaṁ karma-yogam aṣṭāṅga-yoga-śiraskam upadekṣyann ādau tau tad-upāyatvāt taṁ  
karma-yogam stauti bhagavān anāśrita iti dvābhyām | karma-phalam paśv-anna-putra-  
svargādi-kāmanāśrito'nicchan kāryam avaśya-kartavyatayā vihitaṁ karma yaḥ karoti, sa  
saṁnyāsī jñāna-yoga-niṣṭhaḥ, yogī cāṣṭāṅga-yoga-niṣṭhaḥ sa eva | karma-yogenaiva tayoh  
siddhir iti bhāvaḥ | na niragnir agnihotrādi-karma-tyāgī yati-veśaḥ saṁnyāsī na cākriyaḥ  
śārīra-karma-tyāgī ardha-mudrita-netro yogī | atra yogam aṣṭāṅgaṁ cikīrṣūṅāṁ sahasā  
karma na tyājyam iti matam ||1||

Verse 2

यं संन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव ।  
न ह्यसंन्यस्तसंकल्पो योगी भवति कश्चन ॥२॥

yaṁ saṁnyāsam iti prāhur yogam taṁ viddhi pāṇḍava |  
na hy asaṁnyasta-saṁkalpo yogī bhavati kaścana ||2||

śrīdharāḥ : kuta ity apekṣāyām karma-yogasyaiva saṁnyāsatvaṁ pratipādayann āha yaṁ  
iti | saṁnyāsam iti prāhuḥ prakarṣeṇa śreṣṭhatvenāhuḥ | nyāsa evāty arecayat ity ādi śruteḥ  
| kevalāt phala-saṁnyasanād dhetor yogam eva taṁ jānihi | kuta ity apekṣāyām iti  
śabdokto hetur yoge'py astīty āha na hīti | na saṁnyastaḥ phala-saṁkalpo yena sa karma-  
niṣṭho jñāna-niṣṭho vā kaścīd api na hi yogī bhavati | ataḥ phala-saṁkalpa-tyāga-sāmyāt  
saṁnyāsī ca phala-saṁkalpa-tyāgād eva citta-vikṣepābhāvād yogī ca bhavaty eva sa ity  
arthaḥ ||2||

madhusūdanaḥ : asaṁnyāse'pi saṁnyāsa-śabda-prayoge nimitta-bhūtaṁ guṇa-yogaṁ  
darśayitum āha yaṁ saṁnyāsam iti | yaṁ sarva-karma-tat-phala-parityāgaṁ saṁnyāsam iti  
prāhuḥ śrutayaḥ nyāsa evāty arecayat, brāhmaṇaḥ puatraiṣaṇāyās ca vittaiṣaṇāyās ca  
lokaiṣaṇāyās ca vyutthāyātha bhikṣā-caryaṁ caranti ity ādyāḥ | yogaṁ phala-trṣṇā-  
kartṛtvābhimānayoḥ parityāgena vihita-karmānuṣṭhānaṁ taṁ saṁnyāsaṁ viddhi he  
pāṇḍava | abrahma-dattaṁ brahma-dattam ity āha taṁ vayaṁ manyāmahe brahma-datta-  
sadrśo'yam iti nyāyāt para-śabdaḥ paratra prayujyamānaḥ sādṛśyaṁ bodhayati gaṇṇyā  
vṛtṭyā tad-bhāvāropeṇa vā | prakṛte tu kiṁ sādṛśyam ? iti tad āha nahīti | hi yasmād

asaṁnyasta-saṁkalpo'tyakta-phala-saṁkalpaḥ kaścana kaścīd api yogī na bhavati | api tu sarvo yogī tyakta-phala-saṁkalpa eva bhavatīti phala-tyāga-sāmyāt tṛṣṇā-rūpa-vitta-vṛtti-nirodha-sāmyāc ca gaṇyā vṛttyā karma eva saṁnyāsī ca yogī ca bhavatīty arthaḥ | tathā hi – **yogaś citta-vṛtti-nirodhaḥ** [YogaS 1.2] **pramāṇa-viparyaya-vikalpa-nidrā-smṛtaya** [YogaS 1.6] iti vṛttayaḥ pañca-vidhāḥ | tatra pratyakṣānumāna-śāstropamānārthāpatty-abhāvākhyāni pramāṇāni ṣaḍ iti vaidikāḥ | **pratyakṣānumānāgamāḥ pramāṇāni** [YogaS 1.7] trīṇīti yogaḥ | antarbhāva-bahir-bhāvābhyāṁ saṅkoca-vikāsau draṣṭavyau | ataeva tārikādīnām mata-bhedāḥ | viparyayo mithyā-jñānam tasya pañca bheda **avidyāsmītā-rāga-dveṣābhīniveśaḥ** [YogaS 2.3] ta eva ca kleśāḥ | **śabda-jñānānupātī vastu-sūnyo vikalpaḥ** [YogaS 1.9] pramā-bhrama-vilakṣaṇo'sad-artha-vyavahāraḥ śaśa-viśāṇam asat-puruṣasya catanyam ity ādiḥ | **abhāva-pratyayālambanā vṛttir nidrā** [YogaS 1.10] na tu jñānādy-abhāva-mātram ity arthaḥ | **anubhūta-viśayāsāmpramoṣaḥ smṛtiḥ** [YogaS 1.11] pūrvānubhava-saṁskārajāṁ jñānam ity arthaḥ | sarva-vṛtti-janyatvād ante kathanam | lajjādi-vṛttīnām api āñcasv evāntarbhāvo draṣṭavyaḥ | etādṛśāṁ sarvāsāṁ citta-vṛttīnām norodho yoga iti ca samādhir iti ca kathyate | phala-saṁkalpas tu rāgākhyas tṛtīyo viparyaya-bhedas tan-nirodha-mātram api gaṇyā vṛttyā yoga iti saṁnyāsa iti cocyata iti na virodhaḥ ||2||

**viśvanāthaḥ** : karma-phala-tyāga eva saṁnyāsa-śabdārthaḥ | vastutas tathā viśayebhyaś citta-naiścalyam eva yoga-śabdārthaḥ | tasmāt saṁnyāsa-yoga-śabdāyor aikyārtham evāgatam ity āha yam iti | asaṁnyasto na saṁnyastas tyaktaḥ saṁkalpaḥ phalākāṅkṣā viśaya-bhoga-sprhā yena saḥ ||2||

**baladevaḥ** : nanu sarvendriya-vṛtti-virati-rūpāyāṁ jñāna-niṣṭhāyāṁ saṁnyāsa-śabdaś citta-vṛtti-nirodhe yoga-śabdaś ca paṭhyate | sa ca sarvendriya-vyāpārātmake karma-yoge sa saṁnyāsī ca yogī ceti bruvatā bhavatā kayā vṛttyā nīyata iti cet tatrāha yam iti | yam karma-yogam artha-tātparya-jñāḥ saṁnyāsaṁ prāhus tam eva tam yogam aṣṭāṅgaṁ viddhi | he paṇḍava !

nanu siṁho mānavakaḥ ity ādau śauryādi-guṇa-sādṛśyena tathā prayogaḥ | prakṛteḥ kim sādṛśyam iti cet tatrāha na hīti | asaṁnyasta-saṁkalpaḥ kaścana kaścīd jñāna-yogy aṣṭāṅga-yogī ca na bhavaty api tu saṁnyasta-saṁkalpa eva bhavatīty arthaḥ | saṁnyastaḥ parityaktaḥ saṁkalpaḥ phalecchā ca yena saḥ | tathā phala-tyāga-sādṛśyāt tṛṣṇā-rūpa-citta-vṛtti-nirodha-sādṛśyāc ca karma-yoginas tad-ubhayatvena prayogo gaṇya-vṛtṭyeti ||2||

Verse 3

आरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।  
योगारूढस्य तस्यैव शमः कारणमुच्यते ॥३॥

āruruḥṣor muner yogam karma kāraṇam ucyate |  
yogārūḍhasya tasyaiva śamaḥ kāraṇam ucyate ||3||

**śrīdharaḥ** : tarhi yāvaj-jīvaṁ karma-yoga eva prāpta ity āśaṅkya tasyāvadhīm āha āruruḥṣor iti | jñāna-yogam āroḍhum prātum icchoḥ puṁsas tad-ārohe kāraṇam karmocyate | citta-śuddhi-karatvāt | jñāna-yogam ārūḍhasya tu tasyaiva dhyāna-niṣṭhasya śamaḥ samādhīś citta-vikṣepaka-karmoparamo jñāna-paripāke kāraṇam ucyate ||3||

**madhusūdanaḥ** : tat kiṃ praśastatvāt karma-yoga eva yāvaj-jīvam anuṣṭheya iti nety āha āruruḥṣor iti | yogam antaḥ-karaṇa-śuddhi-rūpaṃ vairāgyam āruruḥṣor āroḍhum icchor na tvārūḍhasya muner bhaviṣyataḥ karma-phala-tṛṣṇā-tyāginaḥ karma śāstra-vihitam agnihoṭrādi nityaṃ bhagavad-arpaṇa-buddhyā kṛtaṃ kāraṇaṃ yogārohaṇe sādhanam anuṣṭheyam ucyate veda-mukhena mayā | yogārūḍhasya yogam antaḥ-karaṇa-śuddhi-rūpaṃ vairāgyaṃ prāptavatas tu tasyaiva pūrvaṃ karmaṇo'pi sataḥ śamaḥ sarva-karma-saṃnyāsa eva kāraṇaṃ anuṣṭheyatayā jñāna-paripāka-sādhanam ucyate ||3||

**viśvanāthaḥ** : nanu tarhy aṣṭāṅga-yogino yāvaj-jīvam eva niṣkāma-karma-yogaḥ prāpta ity āśankya tasyāvadhim āha āruruḥṣor iti | muner yogābhyāsino yogaṃ niścala-dhyāna-yogaṃ āroḍhum icchos tad-ārohe kāraṇaṃ karma cocyate citta-śuddhi-karatvāt | tatas tasya yogaṃ dhyāna-yogaṃ ārūḍhasya dhyāna-niṣṭhā-prāptaḥ śamaḥ vikṣepaka-sarva-karmoparamaḥ kāraṇaṃ | tad evaṃ samyak-citta-śuddhi-rahito yogāruruḥṣuḥ ||3||

**baladevaḥ** : nanv evam aṣṭāṅga-yogino yāvaj-jīvaṃ karmānuṣṭhānaṃ prāptam iti cet tatrāha āruruḥṣor iti | muner yogābhyāsino yogaṃ dhyāna-niṣṭhāṃ āruruḥṣos tad-ārohe karma kāraṇaṃ hr̥d-viśuddhi-kṛttvāt | tasyaiva yogārūḍhasya dhyāna-niṣṭhasya tad-dādhye śamo vikṣepaka-karmoparatiḥ kāraṇaṃ ||3||

Verse 4

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषङ्गते ।  
सर्वसंकल्पसंन्यासी योगारूढस्तदोच्यते ॥४॥

yadā hi nendriyārtheṣu na karmasv anuṣajjate |  
sarva-saṅkalpa-saṃnyāsī yogārūḍhas tadocyate ||4||

**śrīdharaḥ** : kīdṛśo'yaṃ yogārūḍho yasya śamaḥ kāraṇaṃ ucyata iti ? atrāha yadeti | indriyārtheṣv indriya-bhogyeṣu śabdādiṣu tat-sādhanēṣu ca karmasu yadā nānuṣajjate āsaktiṃ na karoti | tatra hetuḥ āsakti-mūla-bhūtān sarvā bhoga-viṣayān karma-viṣayānś ca saṅkalpān saṃnyasituṃ tyaktuṃ śīlaṃ yasya saḥ | tadā yogārūḍha ucyate ||4||

**madhusūdanaḥ** : kadā yogārūḍho bhavātīty ucyate yadeti | yadā yasmimś citta-samādhāna-kāla indriyārtheṣu śabdādiṣu karmasu ca nitya-naimittika-kāmya-laukika-pratiśiddheṣu nānuṣajjate teṣāṃ mithyātva-darśanenātmano'kartr-abhokṭṛ-paramānanadādvaya-svarūpa-darśanena ca prayojanābhāva-buddhyāham eteṣāṃ kartā mamaite bhogyā ity abhiniveśa-rūpaṃ anuṣaṅgaṃ na karoti | hi yasmāt tasmāt sarva-saṅkalpa-saṃnyāsī sarveṣāṃ saṅkalpānām idaṃ mayā kartavyam etat phalaṃ bhoktavyam ity evaṃ rūpānām mano-vṛtti-viśeṣānām tad-viṣayānām ca kāmānām tat-sādhanānām ca karmaṇām tyāga-śīlaḥ | tadā śabdādiṣu karmasu cānuṣaṅgasya tad-dhetoś ca saṅkalpasya yogārohaṇa-pratibandhakasyābhāvād yogaṃ samādhim ārūḍho yogārūḍha ity ucyate ||4||

**viśvanāthaḥ** : samyak-śuddha-cittas tu yogārūḍhas taj-jñāpakam lakṣaṇam āha yadeti | indriyārtheṣu śabdādiṣu karmasu tat-sādhanēṣu ||4||

**baladevaḥ** : yogārūḍhatva-jñāpakam cihnam āha yadeti | indriyārtheṣu śabdādiṣu tat-sādhanēṣu karmasu ca yadātmānanda-rasikaḥ san na sajjate | tatra hetuḥ sarveti | sarvān bhoga-viṣayān karma-viṣayāś ca saṅkalpānāsattimūla-bhūtān saṁnyasitūṁ parityaktūṁ śīlam yasya saḥ ||4||

Verse 5

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।  
आत्मैव ह्यत्मनो बन्धुरात्मैव रिपुरात्मनः ॥५॥

uddhared ātmanātmānam nātmānam avasādayet |  
ātmaiva hy ātmano bandhur ātmaiva ripur ātmanaḥ ||5||

**śrīdharah** : ato viṣayāsakti-tyāge mokṣam tad-āsaktau ca bandham paryālocya rāgādi-svabhāvam tyajed ity āha uddhared iti | ātmanā viveka-yuktenātmānam saṁsārād uddharet | na tv avasādayed adho na nayet | hi yata ātmaiva manaḥ-saṅgādy-uparata ātmanaḥ svasya bandhur upakāraḥ | ripur apakāraś ca ||5||

**madhusūdanaḥ** : yo yadaivam yogārūḍho bhavati tadā tenātmānaivātmoddhrto bhavati saṁsārānārtha-vrātāt | ata uddhared iti | ātmanā viveka-yuktena manasātmānam svam jīvam saṁsāra-samudre nimagnam tata uddharet | ut ūrdhvam haret | viṣayāsaṅga-parityāgena yogārūḍhatām āpādayed ity arthaḥ | na tu viṣayāsaṅgenātmānam avasādayet saṁsāra-samudre majjayet | hi yasmād ātmaivātmano bandhur hitakāri saṁsāra-bandhanān mocana-hetur nānyaḥ kaścil laukikasya bandhor api snehānubandhena bandha-hetuvāt | ātmaiva nānyaḥ | kaścit ripuḥ śatru-rahita-kāri-viṣaya-bandhanāgāra-praveśāt kośakāra ivātmanaḥ svasya | bāhyasyāpi ripor ātma-prayuktatvād yuktam avadhāraṇam ātmaivā ripur ātmana iti ||5||

**viśvanāthaḥ** : yasmād indriyārthāsaktyaivātmā saṁsāra-kūpe patitas taṁ yatnenoddhared iti | ātmanā viṣayāsakti-rahitena manasātmānam jīvam uddharet | viṣayāsakti-sahitena manasā tv ātmānam nāvasādayet na saṁsāra-kūpe pātayet | tasmād ātmā mana eva bandhur mana eva ripuḥ ||5||

**baladevaḥ** : indriyārthādy-anāsaktau hetu-bhāvenāha uddhared iti | viṣayādy-āsakta-manaskatayā saṁsāra-kūpe nimagnam ātmānam jīvam ātmanā viṣayāsakti-rahitena manasā tasmād uddhared ūrdhvam haret | viṣayāsaktena manasātmānam nāvasādayet tatra na nimajjayet | hi niścaye naivam ātmaiva mana evātmanaḥ svasya bandhus tad eva ripuḥ | smṛtiś ca –

mana eva manuṣyāṇām kāraṇam bandha-mokṣayoḥ |  
bandhāya viṣayāsaṅgo muktyai nirviṣayam manaḥ || iti ||5||

Verse 6

बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः ।  
अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥६॥

bandhur ātmātmanas tasya yenātmaivātmanā jitaḥ |  
anātmanas tu śatrutve vartetātmaiva śatruvat ||6||

**śrīdharah :** katham-bhūtasyātmaiva bandhuḥ ? katham-bhūtasya cātmaiva ripur ity  
apekṣāyām āha bandhur iti | yenātmanaivātmā kārya-kāraṇa-saṅghāta-rūpo jito vaśīkṛtasya  
tathābhūtasyātmana ātmaiva bandhuḥ | anātmano'jitātmanas tv ātmaivātmanaḥ śatrutve  
śatruvad apakāra-kāritve varteta ||6||

**madhusūdanaḥ :** idānīm kiṁ-lakṣaṇa ātmātmano bandhuḥ kiṁ-lakṣaṇo vātmano ripur ity  
ucyate bandhur iti | ātmā kārya-kāraṇa-saṅghāto yena jitaḥ sva-vaśīkṛta ātmanaiva viveka-  
yuktena manasaiva na tu śastrādinā | tasyātmā svarūpam ātmano bandhur ucchrṅkhala-  
sva-pravṛtṭy-abhāvena sva-hita-kāraṇāt | anātmanas tv ajitātmana ity etat | śatrutve śatru-  
bhāve vartetātmaiva śatruvat | bāhya-śatru ivocchrṅkhala-pravṛtṭyā svasya  
svenāniṣṭācaraṇāt ||6||

**viśvanāthaḥ :** kasya sa bandhuḥ ? kasya sa ripur ity apekṣāyām āha bandhur iti |  
yenātmanā jīvenātmā mano jitas tasya jīvasya sa ātmā mano bandhuḥ | anātmano'jita-  
manasas tv ātmaiva mana eva śatruvat śatrutve'pakāra-katve varteta ||6||

**baladevaḥ :** kīdṛśasya sa bandhuḥ ? kīdṛśasya sa ripur ity apekṣāyām āha bandhur iti |  
yenātmanā jīvenātmā mana eva jitas tasya jīvasya sa ātmā mano bandhus tad-upakāri |  
anātmano'jita-manasas tu jīvasyātmaiva mana eva śatruvat śatrutve'pakāra-katve varteta ||6||

Verse 7

जितात्मनः प्रशान्तस्य परमात्मा समाहिः ।  
शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥७॥

jitātmanaḥ praśāntasya paramātmā samāhitaḥ |  
śītoṣṇa-sukha-duḥkheṣu tathā mānāpamānayoḥ ||7||

**śrīdharah :** jitātmanaḥ svasmin bandhutvaṁ sphuṭayati jitātmana iti | jita ātmā yena tasya  
praśāntasya rāgādi-rahitasyaiva | param kevalam ātmā śītoṣṇādiṣu satsv api samāhitaḥ  
svātma-niṣṭho bhavati nānyasya | yad vā tasya hṛdi paramātmā samāhitaḥ sthito  
bhavati ||7||

**madhusūdanaḥ :** jitātmanaḥ sva-bandhutvaṁ vivṛṇoti jitātmana iti | śītoṣṇa-sukha-  
duḥkheṣu citta-vikṣepa-kareṣu satsv api tathā mānāpamānayoḥ pūjā-paribhavayoḥ citta-  
vikṣepa-hetvoḥ sator iti teṣu samatveneti vā | jitātmanaḥ prāg-uktasya jitendriyasya  
praśāntasya sarvatra sama-buddhayā rāga-dveṣa-śūnyasya paramātmā sva-prakāśa-jñāna-  
svabhāva ātmā samāhitaḥ samādhi-viśayo yogārūḍho bhavati | param iti vā cchedaḥ |  
jitātmanaḥ praśāntasyaiva param kevalam ātmā samāhito bhavati nānyasya | tasmā jītātmā  
praśāntaś ca bhaved ity arthaḥ ||7||

**viśvanāthaḥ :** atha yogārūḍhasya cihnāni darśayati tribhiḥ | jitātmano jita-manasaḥ  
praśāntasya rāgādi-rahitasya yoginaḥ param atīśayena samāhitaḥ samādhi-stha ātmā  
bhavet | śītādiṣu satsv api mānāpamānayoḥ prāptayor api ||7||

**baladevaḥ** : yogārambha-yogyām avasthām āha jiteti tribhiḥ | śītoṣṇādiṣu mānāpamānayoś ca jitātmano'vikṛta-manasaḥ praśāntasya rāgādi-śūnyasyātmā param atyarthaṁ samāhitaḥ samādhistho bhavati ||7||

Verse 8

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।  
युक्त इत्युच्यते योगी समलोच्छ्मकाञ्चनः ॥८॥

jñāna-vijñāna-tr̥ptātmā kūṭastho vijitendriyaḥ |  
yukta ity ucyate yogī sama-loṣṭāśma-kāñcanaḥ ||8||

**śrīdharah** : yogārūḍhasya lakṣaṇaṁ śraīṣṭhyaṁ coktam upapādyā upasaṁharati jñāneti | jñānam aupadeśikaṁ vijñānam aparokṣānubhavaḥ tābhyāṁ tr̥pto nirākāñkṣa ātmā cittam yasya | ataḥ kūṭastho nirvikārah | ataeva vijitānīndriyāṇi yena | ataeva samāni loṣṭādīni yasya | mṛt-piṇḍa-pāṣāṇa-suvarṇeṣu heyopādeya-buddhi-śūnyaḥ | sa yukto yogārūḍha ity ucyate ||8||

**madhusūdanaḥ** : kim ca jñāneti | jñānam śāstroktānām padārthānām aupadeśikaṁ jñānam vijñānam tad-aprāmāṇya-śaṅkā-nirākaraṇa-phalena vicāreṇa tathaiva teṣāṁ svānubhavenāparokṣikaraṇam tābhyāḥ tr̥ptaḥ samjātālam-pratyaya ātmā cittam yasya sa tathā | kūṭastho viṣaya-samnidhāv api vikāra-śūnyaḥ | ataeva vijitāni rāga-dveṣa-pūrvakād viṣaya-grahaṇādvayāvartitānīndriyāṇi yena saḥ | ataeva heyopādeya-buddhi-śūnyatvena samāni mṛt-piṇḍa-pāṣāṇa-kāñcanāni yasya saḥ | yogī paramahaṁsa-parivrajakaḥ paravairāgya-yukto yogārūḍha ity ucyate ||8||

**viśvanāthah** : jñānam aupadeśikaṁ vijñānam aparokṣānubhavas tābhyāṁ tr̥pto nirākāñkṣa ātmā cittam yasya saḥ | kūṭastha ekenaiva svabhāvena sarva-kālam vyāpya sthitaḥ sarva-vastuṣv anāsaktatvāt | samāni loṣṭādīni yasya saḥ | loṣṭam mṛt-piṇḍaḥ ||8||

**baladevaḥ** : jñāneti | jñānam śāstrajam vijñānam viviktātmānubhavas tābhyāṁ tr̥ptātmā pūrṇa-manāḥ | kūṭastha eka-svabhāvatayā sarva-kālam sthitaḥ | ato vijitendriyaḥ prakṛti-viviktātma-mātra-niṣthatvāt | prakṛteṣu loṣṭrādiṣu | loṣṭam mṛt-piṇḍaḥ | īdr̥ṣo yogī niṣkāma-karmī yukta ātma-darśana-rūpa-yogābhyāsa-yogyā ucyate ||8||

Verse 9

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ।  
साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥९॥

suhṛn-mitrāry-udāsīna-madhyastha-dveṣya-bandhuṣu |  
sādhuṣv api ca pāpeṣu sama-buddhir viśiṣyate ||9||

**śrīdharah** : suhṛn-mitrādiṣu sama-buddhi-yuktas tu tato'pi śreṣṭha ity āha suhṛd iti | suhṛt svabhāvenaiva hitāsaṁsi | mitraṁ sneha-vaśenopakāraḥ | arir ghātakaḥ | udāsīno

vivadamānaylor apy upekṣakaḥ | madhya-stho vivadamānaylor ubhayor api hitāśamsī |  
dveṣyo dveṣa-viṣayaḥ | bandhuḥ sambandhī | sādhaḥ sad-ācārāḥ | pāpā durācārāḥ | eteṣu  
samā rāga-dveṣādi-sūnyā buddhir yasya sa tu viśiṣṭaḥ ||9||

**madhusūdanaḥ** : suhr̥n-mitrādiṣu sama-buddhis tu sarva-yogi-śreṣṭha ity āha suhr̥d iti |  
suh̥rt pratyupakāram anapekṣya pūrva-sneham sambandham ca vinaivopakartā | mitram  
snehenopakāraḥ | ariḥ svakṛtāpakāram anapekṣya svabhāva-krauryeṇāpakartā | udāsīno  
vivadamānaylor ubhayor apy upekṣakaḥ | madhya-stho vivadamānaylor ubhayor api hitaiṣī |  
dveṣyaḥ sva-kṛtāpakāram apekṣyāpakartā | bandhuḥ sambandhenopakartā | eteṣu sādhuṣu  
śāstra-vihita-kāriṣu pāpeṣu śāstra-pratiśiddha-kāriṣv api | ca-kārād anyeṣu ca sarveṣu  
sama-buddhiḥ kaḥ kīdr̥k-karmety avyāpṛta-buddhiḥ sarvatra rāga-dveṣa-sūnyao viśiṣyate  
sarvatra utkr̥ṣṭo bhavati | vimucyate iti vā pāṭhaḥ ||9||

**viśvanāthaḥ** : suhr̥t svabhāvenaiva hitāśamsī | mitram kenāpi snehena hita-kārī | arir  
ghātaḥ | udāsīno vivadamānaylor upekṣakaḥ | madhya-stho vivadamānaylor  
vivādāpahārārthī | dveṣyo'pakāratvāt dveṣārhaḥ | bandhuḥ sambandhī | sādhaḥ  
dhārmikāḥ | pāpā adhārmikāḥ | eteṣu sama-buddhis tu viśiṣyate | sama-loṣṭāśma-kāñcanāt  
sakāśād api śreṣṭhaḥ ||9||

**baladevaḥ** : suhr̥d iti | yaḥ suhr̥d-ādiṣu sama-buddhiḥ, sa sama-loṣṭāśma-kāñcanād api  
yoginaḥ sakāśād viśiṣyate śreṣṭho bhavati | tatra suhr̥t svabhāvena hitecchuḥ | mitram  
kenāpi snehena hita-kṛt | arir nirmitrato'narhecchuḥ | udāsīno vivadamānaylor  
anapekṣakaḥ | madhya-sthas taylor vivādāpahārārthī | dveṣyo'pakārikatvāt dveṣārhaḥ |  
bandhuḥ sambandhena hitecchuḥ | sādhaḥ dhārmikāḥ | pāpā adhārmikāḥ ||9||

Verse 10

योगी युञ्जीत सततमात्मानं रहसि स्थितः ।  
एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥१०॥

yogī yuñjīta satatam ātmānam rahasi sthitaḥ |  
ekākī yata-cittātmā nirāśīr aparigrahaḥ ||10||

**śrīdharaḥ** : evaṁ yogārūḍhasya lakṣaṇam uktvedānīm tasya sāṅgam yogam vidhatte yogīty  
ādinā sa yogī paramo mata ity antena granthena yogīty | yogī yogārūḍhaḥ | ātmānam  
manaḥ | yuñjīta samāhitam kuryāt | satatam nirantaram | rahasy ekānte sthitaḥ san | ekākī  
saṅga-sūnyaḥ | yataṁ samyataṁ cittam ātmā dehaś ca yasya | nirāśīr nirākāṅkṣaḥ |  
aparigrahaḥ parigraha-sūnyaś ca ||10||

**madhusūdanaḥ** : evaṁ yogārūḍhasya lakṣaṇam phalam coktvā tasya sāṅgam yogam  
vidhatte yogīty ādibhiḥ sa yogī paramo mata ity antais trayovimśatyā ślokaīḥ | tatraivam  
uttama-phala-prāptaye yogīty | yogī yogārūḍha ātmānam cittam satatam nirantaram yuñjīta  
kṣiptam ūdha-vikṣipta-bhūmi-parityāgenaikāgra-nirodha-bhūmibhyām samāhitam kuryāt  
| rahasi giri-guhāḍau yoga-pratibandhaka-durjanādi-varjite deśe sthita ekākī tyakta-sarva-  
gr̥ha-parijanaḥ samnyāsī | cittam antaḥ-karaṇam ātmā dehaś ca samyatau yoga-  
pratibandhaka-vyāpāra-sūnyau yasya sa yata-cittātmā | yato nirāśīr vairāgya-dārḍhyena  
vigata-tr̥ṣṇaḥ | ataeva cāparigrahaḥ śāstrābhyanujñātenāpi yoga-pratibandhakena  
parigraheṇa sūnyaḥ ||10||



**viśvanāthaḥ** : atha sāṅgaṃ yogaṃ vidhatte yogīty ādinā sa yogī paramo mata ity atas tena | yogī yogārūḍha ātmānaṃ mano yuñjīta samādhi-yuktaṃ kuryāt ||10||

**baladevaḥ** : atha tasya sāṅgaṃ yogaṃ upadiśati yogīty ādi trayaviṃśatyā | yogī niṣkāma-karmī | ātmānaṃ manaḥ satatam aharahar yuñjīta samādhi-yuktaṃ kuryāt | rahasi nirjane niṣābde deśe sthitaḥ | tatrāpy ekākī dvitīya-śūnyas tatrāpi yata-cittātmā yatau yoga-pratikūla-vyāpāra-varjītau citta-dehau yasya saḥ | yato nirāśīr dr̥ḍha-vairāgyatayetaratra nispr̥haḥ | aparigraho nirāhāraḥ ||10||

Verses 11-12

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।  
नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥११॥  
तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।  
उपविश्यासने युञ्ज्योगमात्मविशुद्धये ॥१२॥

śucau deśe pratiṣṭhāpya sthīram āsanam ātmanaḥ |  
nātyucchritaṃ nātinīcam cailājīnakusottaram ||11||  
tatraikāgraṃ manaḥ kṛtvā yata-cittendriya-kriyaḥ |  
upaviśyāsane yuñjyād yogaṃ ātma-viśuddhaye ||12||

**śrīdharaḥ** : āsana-niyamaṃ darśayann āha śucau deśa ity dvābhyām | śuddhe sthāne ātmanaḥ svasya āsanaṃ sthāpayitvā | kīdṛṣam ? sthīram acalam | nātyucchritaṃ nātivonnatam | na cātinīcam | celam vastram | ajinaṃ vyāghrādi-carma | celājine kuśebhya uttare yasya | kuśānām upari carma tad upari vastram āstīryetety arthaḥ ||11||

tatreti | tatra tasminn āsana upaviśyaikāgraṃ vikṣepa-rahitaṃ manaḥ kṛtvā yogaṃ yuñjyād abhyaset | yatāḥ saṃyatās cittasyendriyāṇām ca kriyā yasya saḥ | ātmano manaso viśuddhaya upaśāntaye ||12||

**madhusūdanaḥ** : tatrāsana-niyamaṃ darśayann āha śucau deśa ity dvābhyām | śucau svabhāvataḥ saṃskārato vā śuddhe jana-samudāya-rahite nirbhaye gaṅgā-taṭa-guhādu deśe sthāne pratiṣṭhāpya sthīram niścalam nātyucchritaṃ nātyuccam nāpy atinīcam cailājīna-kuśottaraṃ cailam mṛdu-vastram ajinaṃ mṛdu-vyāghrādi-carma te kuśebhya uttare uparitane yasmims tat | āsyate'sminn ity āsanaṃ kuśamaya-vṛṣy-upari mṛdu-carma tad-upari mṛdu-vastra-rūpam ity arthaḥ | tathā cāha bhagavān patañjaliḥ [sthira-sukham āsanam](#) iti | ātmana ity parāsana-vyāvṛṭty-arthaṃ tasyāpi parecchā-niyamābhāvena yoga-vikṣepa-paratvāt ||11||

evam āsanaṃ pratiṣṭhāpya kim kuryād iti tatrāha tatraikāgraṃ iti | tatra tasminn āsana upaviśyaiva na tu śayānas tiṣṭhan vā | āsinaḥ sambhavāt iti nyāyena | yatāḥ saṃyatā uparatās cittasyendriyāṇām ca kriyā vṛttayo yena sa yata-cittendriya-kriyaḥ san yogaṃ samādhiṃ yuñjītābhyaset | kim-artham ? ātma-viśuddhaya ātmano'ntaḥ-karaṇasya sarva-vikṣepa-śūnyatvenātisūkṣmatayā brahma-sākṣātkāra-yogyatāyai | [dṛśyate tv agryayā buddhyā sūkṣmayā sūkṣma-darśibhiḥ](#) [KaṭhU 1.3.12] iti [śruteḥ](#) |

kim kṛtvā yogam abhyased iti tatrāha ekāgram rājasatāmasa-vyutthānākhyā-prāg-ukta-  
bhūmi-traya-parityāgenaika-viṣayaka-dhārāvāhikāneka-vṛtti-yuktam udrikta-sattvam  
manaḥ kṛtvā dṛḍha-bhūmikena prayatnena sampādyāikāgratā-vivṛddhy-arthaṁ yogam  
sampsrajñāta-samādhim abhyaset | sa ca brahmākāra-mano-vṛtti-pravāha eva  
nididhyāsanākhyāḥ | tad uktam –

brahmākāra-mano-vṛtti-pravāho'haṅkṛtiṁ vinā |  
sampsrajñāta-samādhīḥ syād dhyānābhyāsa-prakarṣataḥ || iti |

etad evābhipretya dhyānābhyāsa-prakarṣaṁ vidadhe bhagavān – **yogī yuñjīta satatam** [Gītā  
6.10] **yuñjyād yogam ātma-viśuddhaye** [Gītā 6.12] | **yukta āsīta mat-para** [Gītā 6.14] ity ādi  
bahu-kṛtvāḥ ||12||

**viśvanāthaḥ** : pratiṣṭhāpya sthāpayitvā | celājina-kuśottaram iti kuśāsanopari mrga-  
carmāsanam | tad upari vastrāsanam nidhāyety arthaḥ | ātmano'ntaḥ-karaṇasya  
viśuddhatve vikṣepa-śūnyatvenātisūkṣmatayā brahma-sākṣātkāra-yogyatāyai **dṛśyate tv  
agryayā buddhyā** [KaṭhU 1.3.12] iti **śruteḥ** ||11-12||

**baladevaḥ** : āsanam āha śucāv iti dvābhyām | śucau svataḥ saṁskārataś ca śuddhe gaṅgā-  
tata-giri-guhādu deśe sthiraṁ niścalam | nātyucchritam nātyuccam | nātinīcam dārvādi-  
nirmitam āsanam pratiṣṭhāpya saṁsthāpya | cailājine kuśebhya uttare yatra tat | cailam  
mṛdu-vastram | ajinam mṛdu-mṛgādi-carma | kuśopari vastram āstūryetety arthaḥ | ātmana  
iti parāsanasya vyāvṛttaye parecchāyau aniyatatvena tasya yoga-pratikūlatvāt | tatreti  
tasmin pratiṣṭhāpīte āsane upaviśya, na tu tiṣṭhan śayāno vety arthaḥ | evam āha  
**sūtrakāraḥ** -- **āsīnaḥ sambhavāt** [Vs 4.1.7] iti | yatā niruddhās cittādi-kriyā yasya saḥ mana  
ekāgram avyākulam kṛtvā yogam yuñjīta samādhim abhyaset | ātmano'ntaḥkaraṇasya  
viśuddhaye atinairmalyena saukṣmyeṇātma-darśana-yogyatāyai **dṛśyate tv agryayā  
buddhyā sūkṣmayā sūkṣma-darśibhiḥ** [KaṭhU 1.3.12] iti **śravaṇāt** ||11-12||

Verses 13-14

समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।  
संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चनवलोकयन् ॥१३॥  
प्रशान्तात्मा विगतभीर्ब्रह्चारिव्रते स्थितः ।  
मनः संयम्य मच्चित्तो युक्त आसीत् मत्परः ॥१४॥

samaṁ kāya-śiro-grīvaṁ dhārayann acalam sthiraḥ |  
sampsprekṣya nāsikāgram svaṁ diśaś cānavalokayan ||13||  
praśāntātmā vigata-bhīr brahmacāri-vrate sthitaḥ |  
manaḥ saṁyamy mac-citto yukta āsīta mat-paraḥ ||14||

**śrīdharāḥ** : cittaikāgryāpayoginīm dehādhikāriṇām darśayann āha samam iti dvābhyām |  
kāya iti dehasya madhya-bhāgo vivakṣitaḥ | kāyaś ca śiraś ca grīvā ca kāya-śiro-grīvaṁ |  
mūlādhārād ārabhya mūrdhāgra-paryantaṁ samam avakram | acalam niścalam | dhārayan |  
sthiro dṛḍha-prayatno bhūtvety arthaḥ | sviyam nāsikāgram sampreksya ity ardha-nimīlita-  
netra ity arthaḥ | itas tato diśaś cānavalokayan āsīta ity uttarenānvayaḥ ||13||

praśānteti | praśānta ātmā cittam yasya | vigatā bhīr bhayaṁ yasya | brahmacāri-vrate  
brahmacarye sthitaḥ san | manaḥ saṁyama pratyāhṛtya | mayy eva cittam yasya | aham  
eva paraṁ puruṣārtho yasya sa mat-paraḥ | evaṁ yukto bhūtvāsīta tiṣṭhet ||14||

**madhusūdanaḥ** : tad-arthaṁ bāhyam āsanam ukhvādhunā tatra katham śarīra-dhāraṇam  
ity ucyate samam iti | kāyaḥ śarīra-madhyam sa ca śiraś ca grīvā ca kāya-śiro-grīvaṁ  
mūlādhārād ārabhya mūrdhānta-paryantaṁ samam avakram acalam akampaṁ dhārayann  
eka-tattvābhyāsenā vikṣepa-saha-bhāvya-aṅgam ekayattvābhāvaṁ sampādayan sthiro  
dṛḍha-prayatno bhūtvā | kim ca svam svīyam nāsikāgraṁ samprekṣyaiva laya-vikṣepa-  
rāhityāya viśaya-pravṛtti-rahito'nimilita-netra ity arthaḥ | diśaś cānavalokayann  
antarāntarā diśāṁ cāvalokanam akurvan yoga-pratibandhakatvāt tasya | evambhūtaḥ sann  
āsīnety uttarena sambandhaḥ ||13||

kim ca praśāntātmeti | nidāna-nivṛtti-rūpeṇa prakarṣeṇa śānto rāgādi-doṣa-rahita  
ātmāntaḥkaraṇam yasya sa praśāntātmā śāstriya-nīscaya-dārdhyād vigatā bhīḥ | sarva-  
karma-parityāgena yuktavāyuktatva-śaṅkā yasya sa vigata-bhīḥ | brahmacāri-vrate  
brahmacarya-guru-śuśrūṣā-bhikṣāna-bhojanādaḥ sthitaḥ san | manaḥ saṁyama  
viśayākāra-vṛtti-śūnyaṁ kṛtvā | mayi parameśvare pratyak-citi sa-guṇe nirguṇe vā cittam  
yasya sa mac-citto mad-viśayaka-dhārāvāhika-citta-vṛttimān | putrādaḥ priye cintanīye sati  
katham evaṁ syād ata āha mat-paraḥ | aham eva paramānanda-rūpatvāt paraḥ puruṣārthaḥ  
priyo yasya sa tathā | **tad etat preyaḥ putrāt preyo vittāt preyo'nyasmāt sarvasmād  
antaratarām yad ayam ātmā** [BAU 1.4.8] iti **śruteḥ** | evaṁ viśayākāra-sarva-vṛtti-nirodhena  
bhagavad-ekākāra-citta-vṛtti-yuktaḥ samprajñāta-samādhimān āsitopaviśed yathā-śakti, na  
tu svecchayā vyuttiṣṭhet ity arthaḥ |

bhavati kaścid rāgī strī-citto na tu striyam eva paratvenārādhyatvena grhṇāti | kim tarhi ?  
rājānaṁ vā devaṁ vā | ayam tu mac-citto mat-paraś ca sarvārādhyatvena mām eva manyata  
ity bhāṣya-kṛtām vyākhyā |

vyākhyātrtve'pi me nātra bhāṣya-kāreṇa tulyatā |  
guṇjāyāḥ kim nu hemnaika-tulārohe'pi tulyatā ||14||

**viśvanāthaḥ** : kāyo deha-madhyā-bhāgaḥ samam avakram acalam nīscalam dhārayan  
kurvan manaḥ saṁyama pratyāhṛtya mac-citto mām caturbhujam sunderākāram cintayan  
| mat-paro mad-bhakti-parāyaṇaḥ ||13-14||

**baladevaḥ** : āsane tasminn upaviṣṭasya śarīra-dhāraṇa-vidhim āha samam iti | kāyo deha-  
madhyā-bhāgaḥ | kāyaś ca śiraś ca grīvā ca teṣāṁ samāhāraḥ prāṇy-aṅgatvāt | samam  
avakram | acalam akampam dhārayan kurvan | sthiro dṛḍha-prayatno bhūtvā sva-  
nāsikāgraṁ samprekṣya sampaśyan mano-laya-vikṣepa-nivṛttaye bhrū-madhyā-dṛṣṭiḥ sann  
ity arthaḥ | antarāntarā diśaś cānavalokayan | evambhūtaḥ sann āsitety uttarena  
sambandhaḥ | praśāntātmā akṣubdha-manāḥ | vigatā bhīr nirbhayaḥ | brahmacāri-vrate  
brahmacarye sthitaḥ | manaḥ saṁyama viśayebhyaḥ pratyāhṛtya | mac-cittaś caturbhujam  
sunderāṅgam mām cintayan | mat-paro mad-eka-puruṣārthaḥ | yukto yogī ||13-14||

Verse 15

युञ्जन् एवं सदात्मानं योगी नियतमानसः ।

## शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥१५॥

yuñjann evaṁ sadātmānaṁ yogī niyata-mānasaḥ |  
śāntim nirvāṇa-paramāṁ mat-saṁsthāṁ adhigacchati ||15||

**śrīdharah** : yogābhyāsa-phalam āha yuñjann evam iti | evam ukta-prakāreṇa sadātmānaṁ mano yuñjan samāhitaṁ kurvan | niyataṁ niruddhaṁ mānasaṁ cittaṁ yasya saḥ | śāntim saṁsāroparamaṁ prāpnoti | kathambhūtaṁ ? nirvāṇaṁ paramaṁ prāpyaṁ yasyāṁ tām | mat-saṁsthāṁ mad-rūpeṇāvasthitām ||15||

**madhusūdanaḥ** : evaṁ saṁprajñāta-samādhināsīnasya kim syād ity ucyate yuñjann iti | evaṁ raho'vasthānādi-pūrvokta-niyamenātmānaṁ mano yuñjann abhyāsa-vairāgyābhyāṁ samāhitaṁ kurvan yogī sadā yogābhyāsa-paro'bhāysātīsayena niyataṁ niruddhaṁ mānasaṁ mano yena niyatā niruddhā mānasā mano-vṛtti-rūpā vikārā yeneti vā niyata-mānasaḥ san, śāntim sarva-vṛtty-uparati-rūpāṁ praśāntavāhitām nirvāṇa-paramāṁ tattva-sākṣātkārotpatti-dvāreṇa sakāryāvidyān-nivṛtti-rūpa-mukti-paryavasāyinīm mat-saṁsthāṁ mat-svarūpa-paramānanda-rūpāṁ niṣṭhāṁ adhigacchati, na tu sāmśarikāṇy aiśvaryaṇi anātma-viśaya-samādhi-phalāny adhigacchati, teṣāṁ apavargopayogi-samādhy-upasargatvāt |

tathā ca tat-tat-samādhi-phalāny uktvāha bhagavān patañjaliḥ -- [te samādhāv upasargā vyutthāne siddhayaḥ](#) [YogaS 3.37] iti, [sthāny-upanimantraṇe saṅga-smayākaraṇaṁ punaḥ aniṣṭa-prasaṅgāt](#) [YogaS 3.51] iti ca | [sthānino devāḥ](#) | [tathā coddālako devair āmantrito'pi tatra saṅgam ādaraṁ smayaṁ garvaṁ cākṛtvā devān avajñāya punar aniṣṭa-prasaṅga-nivāraṇāya nirvikalpakaṁ eva samādhim akarod](#) iti vasiṣṭhenopākhyāyate |

mumuṣubhir heyaś ca samādhiḥ sūtritaḥ patañjalīnā -- [vitarka-vicārānandāsmitā-rūpānugamāt saṁprajñātaḥ](#) [YogaS 1.17] | samyak saṁśaya-viparyayānadhivasāya-rahitatvena prajñāyate prakarṣeṇa viśeṣa-rūpeṇa jñāyate bhāvyaṁ rūpaṁ yena sa saṁprajñātaḥ samādhir bhāvanā-viśeṣaḥ | bhāvanā hi bhāvyaṁ viśayāntara-parihāreṇa cetasi punaḥ punar niveśanam | bhāvyaṁ ca trividhaṁ grāhya-grahaṇa-grahīṭṛ-bhedāt | grāhyam api dvividhaṁ sthūla-sūkṣma-bhedāt | tad uktaṁ -- [kṣīṇa-vṛtter abhijātyeva maṇer grahīṭṛ-grahaṇa-grāhyeṣu tat-stha-tad-añjanatā-samāpattiḥ](#) [YogaS 1.41] | kṣīṇā rājasa-tāmasa-vṛttayo yasya tasya cittasya grahīṭṛ-grahaṇa-grāhyeṣv ātmendriya-viśayeṣu tat-sthatā tatraivaikāgratā | tad-añjanatā tan-mayatā nyag-bhūte citte bhāvyaṁ mānasya evotkarṣaṁ iti yāvat | tathā-vidhā-samāpattis tad-rūpaḥ pariṇāmo bhavati | yathābhijātyasya nirmalasya sphatika-maṇeṣ tat-tad-upāśraya-vaśāt tat-tad-rūpāpattir evaṁ nirmalasya cittasya tat-tad-bhāvanīya-vastūparāgāt tat-tad-rūpāpattiḥ samāpattiḥ samādhir iti ca paryāyaḥ | yadyapi garhīṭṛ-grahaṇa-grāhyeṣv ity uktaṁ tathāpi bhūmikā-krama-vaśād grāhya-grahaṇa-grahīṭṛṣv iti boddhavyam | yataḥ prathamam grāhya-niṣṭha eva samādhir bhavati tato grahaṇa-niṣṭhas tato grahīṭṛ-niṣṭha iti | grahīṭṛādi-kramo'py agre vyākhyāsyate |

tatra yadā sthūlam mahā-bhūten-driyātmaka-ṣoḍaśa-vikāra-rūpaṁ viśayam ādāya pūrvāparānusandhānena śabdārthollekhena ca bhāvanā kriyate tadā sa-vitarkaḥ samādhīḥ | asminn evālabate pūrvāparānusandhāna-śabdārthollekha-śūnyatvena yadā bhāvanā pravartate tadā nirvitarkaḥ | etāv ubhāv apy atra vitarka-śabdenoktau | tan-mātrāntaḥ-karaṇa-lakṣaṇaṁ sūkṣmaṁ viśayam ālambya tasya | deśa-kāla-

dharmāvachchedena yadā bhāvanā pravartate tadā sa-vicāraḥ | asminn evālbane deśa-kāla-dharmāvachchedam vinā dharmi-mātrāvabhāsitvena yadā bhāvanā pravartate tadā nirvicāraḥ | etāv uabhāv apy atra vicāra-śabdenoktau | tathā ca bhāsyam vitarkaś cittasya sthūla ālambana ābhogaḥ sūkṣme vicāra iti | iyam grāhya-samāpattir iti vyapadiśyate | yadā rajas-tamo-leśānubiddham antaḥ-karaṇa-sattvam bhāvayate tadā guṇa-bhāvāc cic-chakteḥ sukha-prakāśamayasya sattvasya bhāvayamānasyodrekātmānanaḥ samādhir bhavati | asminn eva samādhau ye baddha-dhṛtayas tattvāntaram pradhāna-puruṣa-rūpam na paśyanti te vigata-dehāhankāratvād videha-śabdenocyate | iyam grahaṇa-sampattiḥ | tataḥ param rajas-tamo-leśānabhībhūtam śuddham sattvam ālambanīkṛtya yā bhāvanā pravartate tasyām grāhyasya sattvasya nyag-bhāvāc citi-śakter udrekāt sattā-mātrāvaśeṣatvena samādhiḥ sāsmita ity ucyate | na cāhankārāsmitayor abhedaḥ śaṅkanīyaḥ | yato yatrāntaḥkaraṇam ahim ity ullekkena viśayān vedayate so' hankāraḥ | yatra tv antarmukhatayā pratiloma-pariṇāmena prakṛti-līne cetasi sattā-mātram avabhāti so'smitā | asminn eva samādhau ye kṛta-paritoṣās te param puruṣam apaśyantaś cetasaḥ prakṛtau līnatvāt prakṛti-layā ity ucyante | seyam grahīṭṛ-samāpattir asmitā-mātra-rūpa-grahīṭṛ-niṣṭhatvāt | ye tu param puruṣam vivicya bhāvanāyām pravartante teṣām api kevala-puruṣa-viśayā viveka-khyātir grahīṭṛ-samāpattir api na sāsmitaḥ samādhir vivekenāsmitāyās tyāgāt |

tatra grahīṭṛ-bhāna-pūrvakam eva grahaṇa-bhānam tat-pūrvakam ca sūkṣma-grāhya-bhānam tat-pūrvakam ca sthūla-grāhya-bhānam iti sthūla-viśayo dvi-vidho'pi vitarkaś catuṣṭayānugataḥ | dvitīyo vitarka-vikalas tritayānugataḥ | tṛtīyo vitarka-vicārābhīyām vikalo dvitayānugataḥ | caturtho vitarka-vicārānandair vikalo'smitā-mātra iti caturavastho'yam samprajñāta iti | evam sa-vitarkaḥ sa-vicāraḥ sānandaḥ sāsmitaś ca samādhir antardhānādi-siddhi-hetutayā mukti-hetu-samādhi-virodhitvād dheya eva mumukṣubhiḥ | grahīṭṛ-grahaṇayor api citta-vṛtti-viśayatā-daśāyām grāhya-koṭau nikṣepād dheyopādeya-vibhāga-kathanāya grāhya-samāpattir eva vivṛtā sūtra-kāreṇa | catur-vidhā hi grāhya-samāpattiḥ sthūla-grāhya-gocarā dvividhā sa-vitarkā nirvitarkā ca | sūkṣma-grāhya-gocarāpi dvividhā sa-vicārā nirvikārā ca | [tatra śabdārtha-jñāna-vikalpaiḥ samkīrṇā savitarkā samāpattiḥ](#) [YogaS 1.42] śabdārtha-jñāna-vikalpa-sambhinnā sthūlārthābhāsa-rūpā savitarkā samāpattiḥ sthūla-gocarā savikalpaka-vṛttir ity arthaḥ |

[smṛti-pariśuddhau svarūpa-śūnyevārtha-mātra-nirbhāsā nirvitarkā](#) [YogaS 1.43] tasminn eva sthūla ālambane śabdārtha-smṛti-pravilaye pratyudita-spaṣṭa-grāhyākāra-pratibhāsitayā nyag-bhūta-jñānāmśatvena svarūpa-śūnyeva nirvitarkā samāpattiḥ sthūla-gocarā nirvikalpaka-vṛttir ity arthaḥ | [etayaiva savicārā nirvicārā ca sūkṣma-viśayā vyākhyātā](#) [YogaS 1.44] sūkṣmas tan-mātrādir viśayo yasyāḥ sā sūkṣma-viśayā samāpattir dvividhā sa-vicārā nirvicārā ca savikalpaka-nirvikalpaka-bhedena | etayaiva savitarkayā nirvitarkayā ca sthūla-viśayayā samāpattiyā vyākhyātā | śabdārtha-jñāna-vikalpa-sahitatvena deśa-kāla-dharmādy-avacchinnaḥ sūkṣmo'rthaḥ pratibhāti yasyām sā sa-vicārā | sa-vicāra-nirvicārayoḥ sūkṣma-viśayatva-viśeṣaṇāt savitarka-nirvitarkayoḥ sthūla-viśayatvam arthād vyākhyātam | [sūkṣma-viśayatvam cālīnga-paryavasānam](#) [YogaS 1.45] sa-vicārāyā nirvicārāyāś ca samāpattir yat sūkṣma-viśayatvam uktam tad-alīnga-paryantaḥ draṣṭavyam | tena sānanda-sāsmitayor grahīṭṛ-grahaṇa-samāpattiyor api grāhya-samāpattāv evāntar-bhāva ity arthaḥ | tathā hi – pārthivasyāṅgor gandha-tanmātram sūkṣmo viśayaḥ | āpasyāpi rasa-tanmātram, taijasasya rūpa-tanmātram, vāyavīyasya sparśa-tanmātram, nabhasaḥ śabda-tanmātram, teṣām ahankāras tasya līnga-mātram mahat-tattvam tasyāpy alīngaḥ pradhānam sūkṣmo viśayaḥ | saptānām api prakṛtīnām pradhāna eva sūkṣmatā-

viśrāntes tat-paryantam eva sūkṣma-viśayatvam uktam | yadyapi pradhānād api puruṣaḥ sūkṣmo'sti tathāpy anvayi-kāraṇatvābhāvāt tasya sarvānvayi-kāraṇe pradhāna eva niratīśayaṁ sauṣṣmyaṁ vyākhyātam | puruṣas tu nimitta-kāraṇaṁ sad api nānanvayi-kāraṇatvena sūkṣmatām arhati | anvayi-kāraṇatva-vivakṣāyāṁ tu puruṣo'pi sūkṣmo bhavaty eveti draṣṭavyam | **tā eva sa-bījaḥ samādhiḥ** [YogaS 1.46] tās catarāḥ samāpattayo grāhyeṇa bījena saha vartanta iti sa-bījaḥ samādhir vitarka-vicārānandāsmitānugamāt samprajñāta iti prāg uktaḥ | sthūle'rthe sa-vitarko nirvitarkaḥ | sūkṣme'rthe sa-vicāro nirvicāra iti |

tatrāntimasya phalam ucyate -- **nirvicāra-vaiśāradye'dhyātma-prasādaḥ** [YogaS 1.47] sthūla-viśayatve tulye'pi sa-vitarkaṁ śabdārtha-jñāna-vikalpa-saṅkīrṇam apekṣya tad-rahitasya nirvikalpaka-rūpasya nirvitarkasya prādhānyam | tataḥ sūkṣma-viśayasya sa-vikalpaka-pratibhāsa-rūpasya sa-vicārasya | tato'pi sūkṣma-viśayasya nirvikalpaka-pratibhāsa-rūpasya nirvicārasya prādhānyam | tatra pūrveṣāṁ trayāṇāṁ nirvicārārthatvān nirvicāra-phalenaiva phalavattvam | nirvicārasya tu prakṛṣṭābhyāsa-balād vaiśāradye rajas-tamo-nabhibhūta-sattvodreke saty adhyātma-prasādaḥ kleśa-vāsanā-rahitasya cittasya bhūtārtha-viśayaḥ kramānanurodhī sphuṭaḥ prajñālokaḥ prādurbhavati | tathā ca **bhāṣyam** –

prajñā-prasādam āruhya aśocyaḥ śocato janān |  
bhūmiṣṭhān iva śailasthaḥ sarvān prajño'nupaśyati || iti |

**ṛtambharā tatra prajñā** [YogaS 1.48] tatra tasmin prajñā-prasāde sati samāhita-cittasya yogino yā prajñā jāyate sā ṛtam-bharā | ṛtam satyam eva bibharti na tatra viparyāsa-gandho'py astiti yogikyevayaṁ samākhyā | sā cottamo yogaḥ | tathā ca **bhāṣyam** –

āgamenānumānena dhyānābhyāsa-rasena ca |  
tridhā prakalpayan prajñāṁ labhate yogam uttamam || iti |

sā tu **śrutānumāna-prajñābhyāṁ anya-viśayā viśeṣārthatvāt** [YogaS 1.49] | śrutam āgama-vijñānānaṁ tat-sāmānya-viśayam eva | na hi viśeṣeṇa saha kasyacid chabdasya saṅgatiḥ grahītuṁ śakyate | tathānumānaṁ sāmānya-viśayam eva | na hi viśeṣeṇa saha kasyacid vyāptir grahītuṁ śakyate | tasmāc chrutānumāna-viśayo na viśeṣaḥ kaścid asti | na cāsyā sūkṣma-vyavahita-viprakṛṣṭasya vastuno loka-pratyakṣeṇa grahaṇam asti | kim tu samādhi-prajñā-nirgrāhya eva sa viśeṣo bhavati bhūta-sūkṣma-gato vā puruṣa-gato vā | tasmān nirvicāra-vaiśāradya-samudbhavāyāṁ śrutānumāna-vilakṣaṇāyāṁ sūkṣma-vyavahita-prakṛṣṭa-sarva-viśeṣa-viśayāyāmṛtambharāyāṁ eva prajñāyāṁ yoginā mahān prayatna āstheya ity arthaḥ |

nanu kṣipta-mūḍha-vikṣiptākhyā-vyutthāna-saṁskāraṇāṁ ekāgratāyāṁ api sa-vitarka-nirvitarka-sa-vicāra-janānāṁ saṁskāraṇāṁ sad-bhāvāt taiś cālyamānasya cittasya katham nirvicāra-vaiśāradya-pūrvakādhyātma-prasāda-labhya-ṛtambharā prajñā pratiṣṭhitā syād ata āha -- **taj-jaḥ saṁskāro'nya-saṁskāra-pratibandhī** [YogaS 1.50] tayā ṛtambharayā prajñāyā janito yaḥ saṁskāraḥ sa tattva-viśayayā prajñāyā janitatvena balavattvād anyān vyutthānājān samādhi-jānīś ca saṁskārān atattva-viśaya-prajñā-janitatvena durbalān pratibadhnāti sva-kāryākṣamān karoti nāśyatīti vā | teṣāṁ saṁskāraṇāṁ abhibhavāt tat-prabhavāḥ pratyayā na bhavanti | tataḥ samādhir upatiṣṭhate | tataḥ samādhi-jā prajñā |

tataḥ prajñā-kṛtāḥ saṃskārā iti navo navaḥ saṃskārāśayo vardhate | tataś ca prajñā | taataś ca saṃskārā iti |

nanu bhavatu vyutthāna-saṃskārāṇām atattva-viṣaya-prajñā-janitānām tattva-mātra-viṣaya-samprajñāta-samādhi-prajñā-prabhavaḥ saṃskārāḥ pratibandhas teṣāṃ tu saṃskārāṇām pratibandhakābhāvād ekāgra-bhūmāv eva sa-bijaḥ samādhiḥ syān na tu nirbijo nirodha-bhūmāv iti tatrāha -- [tasyāpi nirodhe sarva-nirodhān nirbijāḥ samādhiḥ](#) [YogaS 1.51] tasya samprajñātasya samādher ekāgra-bhūmijasya | api-śabdāt kṣipta-mūḍha-vikṣiptānām api nirodhe yogi-prayatna-viśeṣeṇa vilaye sati sarva-nirodhāt samādheḥ samādhiyasya saṃskārasyāpi nirodhān nirbijo nirālambano'samprajñāta-samādhir bhavati | sa ca sopāyaḥ prāk sūtritaḥ -- [virāma-pratyayābhyāsa-pūrvāḥ saṃskāra-śeṣo'nyaḥ](#) [YogaS 1.18] iti | viramyate'neneti virāmo vitarka-vicārānandāsmītādi-rūpa-cintā-tyāgaḥ | tasya pratyayaḥ kāraṇaṃ paraṃ vairāgyam iti yāvat | virāmaś cāsau pratyayaś citta-vṛtti-viśeṣa iti vā | tasyābhyāsaḥ paunaḥpunyena cetasi niveśanaṃ tad eva pūrvam kāraṇaṃ yasya sa tathā saṃskāra-mātra-śeṣaḥ sarvathā nivṛttiko'nyaḥ pūrvoktāt sa-bijād vilakṣaṇo nirbijo'samprajñāta-samādhir ity arthaḥ | asamprajñātasya hi samādher dvāv upāyāv uktāv abhyāso vairāgyam ca | tatra sālambanatvād abhyāsasya na nirālambana-samādhi-hetutvaṃ ghaṭata iti nirālambanaṃ paraṃ vairāgyam eva hetutvenocyate |

abhyāsa tu samprajñāta-samādhi-dvārā praṇāḍyopayujyate | tad uktam -- [trayam antaraṅgam pūrvebhyaḥ](#) [YogaS 3.7] | dhāraṇā-dhyāna-samādhi-rūpaṃ sādhana-trayaṃ yama-niyamāsana-prāṇāyāma-pratyāhāra-rūpa-sādhana-pañcakāpekṣayā sa-bijasya samādher antaraṅgam sādhanam | sādhana-koṭau ca samādhi-śabdenābhyāsa evocyate | mukhyasya samādheḥ sādhyatvāt | [tad api bahiraṅgam nirbijasya](#) [YogaS 3.8] | nirbijasya tu samādhes tad api trayam bahiraṅgam paramparayopakāri tasya tu paraṃ vairāgyam evāntaraṅgam ity arthaḥ |

ayam api dvividho bhava-pratyaya upāya-pratyayaś ca | [bhava-pratyayo videha-prakṛti-layānām](#) [YogaS 1.19] | videhānām sānandānām prakṛti-layānām ca sāsmītānām daivānām prāg-vyākhyātānām janma-viśeṣād auśadhi-viśeṣān mantra-viśeṣāt tapo-viśeṣād vā yaḥ samādhiḥ sa bhava-pratyayaḥ | bhavaḥ saṃsāra ātmānātma-vivekābhāva-rūpaḥ pratyayaḥ kāraṇaṃ yasya sa tathā | janma-mātra-hetuko vā pakṣiṇām ākāśa-gamanavat | punaḥ saṃsāra-hetutvān mumukṣubhir heya ity arthaḥ | [śraddhā-vīrya-smṛti-samādhi-prajñā-pūrvaka itareṣām](#) [YogaS 1.20] | janmauśadhi-mantra-tapaḥ-siddha-vyatiriktānām ātmānātma-viveka-darśinām tu yaḥ samādhiḥ sa śraddhā-pūrvakaḥ | śraddhādayaḥ pūrva upāyā yasya sa tathā | upāya-pratyaya ity arthaḥ |

teṣu śraddhā yoga-viṣaye cetasaḥ prasādaḥ | sā hi jananīva yoginaṃ pāti | tataḥ śraddadhānasya vivekārthino vīryam utsāha upajāyate | samupajāta-vīryasya pāścātyāsu bhūmiṣu smṛtir utpadyate | tat-smaraṇāc ca cittam anākulaṃ sat samādhiyate | samādhir atraikāgratā | samāhita-cittasya prajñā bhāvya-gocarā vivekena jāyate | tad-abhyāsāt parāc ca vairāgyād bhavaty asamprajñātaḥ samādhir mumukṣūṇām ity arthaḥ | [pratikṣaṇa-pariṇāmino hi bhāvā ṛte citi-śakteḥ](#) iti nyāyena tasyām api sarva-vṛtti-nirodhāvasthāyām citta-pariṇāma-pravāhas taj-janya-saṃskāra-pravāhas ca bhavaty evety abhipretya saṃskāra-viśeṣa ity uktam |



tasya ca saṁskārasya prayojanam uktam -- [tataḥ praśānta-vāhitā saṁskārāt](#) [YogaS 3.10] iti | praśānta-vāhitā nāmāvṛttikasya cittasya nirindhanāgnivat pratiloma-pariṇāmenopaśamaḥ | yathā samid-ājyādy-āhuti-prakṣepe vahnir uttarottara-vṛddhyā prajvalati, samid-ādi-kṣaye tu prathama-kṣaṇe kiṁcic chāmyati | uttarottara-kṣaṇeṣu tv adhikam adhikam sāmīyatīti krameṇa śāntir vardhate | tathā niruddha-cittasyottarottarādhikāḥ praśamaḥ pravahati | tatra pūrva-praśama-janiṭaḥ saṁskāra evottarottara-praśamasya kāraṇam | tadā ca nirindhanāgnivac cittaṁ krameṇopaśāmyadvyutthāna-samādhi-nirodha-saṁskāraiḥ saha svasyām prakṛtau līyate | tadā ca samādhi-paripāka-prabhavena vedānta-vākyajena samyag-darśanenāvīdyāyām nivṛttāyām tad-dhetuka-dṛg-dṛśya-samyogābhāvād vṛttau pañca-vidhāyām api nivṛttāyām svarūpa-pratiṣṭhaḥ puruṣaḥ śuddhaḥ kevalo mukta ity ucyate |

tad uktam -- [tadā draṣṭuḥ svarūpe'vasthānam](#) [YogaS 1.3] iti | tadā sarva-vṛtti-nirodhe | vṛtti-daśāyām tu nityāpariṇāmi-caitanya-rūpatvena tasya sarvadām śuddhatve'py anādinā dṛśya-samyogenāvīdyakenāntaḥkaraṇa-tādātmyādhyāsād antaḥkaraṇa-vṛtti-sārūpyam prāpnuvan nabhoktāpi bhokteva duḥkhānām bhavati |

tad uktam -- [vṛtti-sārūpyam itaratra](#) [YogaS 4] | itaratra vṛtti-prādurbhāve | etad eva vivṛttaṁ [draṣṭṛ-dṛśyoparaktaṁ cittaṁ sarvārtham](#) [YogaS 4.23] cittaṁ eva draṣṭṛ-dṛśyoparaktaṁ viśayi-viśaya-nirbhāsam cetanācetanā-svarūpāpannam viśayātmakam apy aviśayātmakam ivācetanam api cetanam iva sphatika-maṇi-kalpaṁ sarvārtham ity ucyate | tad anena citta-sārūpyeṇa bhrāntāḥ kecit tad eva cetanam ity āhuḥ | [tad asaṁkhyeya-vāsanā-citraṁ api parārtham samhatya-kāritvāt](#) [YogaS 4.24] | yasya bhogāpavargārtham tat sa eva paraś cetano'samhataḥ puruṣo na tu ghatādivat samhatya-kāri cittaṁ cetanam ity arthaḥ | evaṁ ca [viśeṣa-darśina ātma-bhāva-bhāvanā-vinivṛttiḥ](#) [YogaS 4.25] | evaṁ yo'ntaḥ-karaṇa-puruṣayor viśeṣa-darśi tasya yāntaḥ-karaṇe prāg-aviveka-vaśād ātma-bhāva-bhāvanāsīt sā nivartate | bheda-darśane saty abheda-bhramānupapatteḥ |

sattva-puruṣayor viśeṣa-darśanam ca bhagavad-arpita-niṣkāma-karma-sādhyam | tal-liṅgam ca yoga-bhāṣye darśitam | yathā prāvṛṣi tṛṇānkurasyodbhedena tad-bija-sattānumīyate thatā mokṣa-mārga-śravaṇena siddhānta-ruci-vaśād yasya lomaharṣāsrupātau dṛśyete tatrāpy asti viśeṣa-darśana-bījam apavarga-mārgīyam karmābhinirvartitam ity anumīyate | yasya tu tādrśam karma-bījam nāsti tasya mokṣa-mārga-śravaṇe pūrva-pakṣa-yuktiṣu rucir bhavaty aruciś ca siddhānta-yuktiṣu | tasya ko'ham āsam katham aham āsam ity ādir ātma-bhāva-bhāvanā svābhāvīkī pravartate | sā tu viśeṣa-darśino nivartata iti |

evaṁ sati kiṁ syād iti tad āha -- [tadā viveka-nimnam kaivalya-prāg-bhāram cittaṁ](#) [YogaS 4.26] | nimnam jala-pravahaṇa-yogyo nīca-deśaḥ | prāg-bhāras tad-ayogyā ucca-pradeśaḥ | cittaṁ ca sarvadā pravartamāna-vṛtti-pravāheṇa pravahaj-jala-tulyam tat prāg-ātmānātmāviveka-rūpa-vimārga-vāhi-viśaya-bhoga-paryantam asyāsīt | adhunā tv ātmānātmā-viveka-mārga-vāhi-kaivalya-paryantaṁ sampadyata iti | asmiṁś ca viveka-vāhini citte ye'ntarāyās te sa-hetukā nivartanīyā ity āha sūtrābhyām -- [tac-chidreṣu pratyayāntarāṇi saṁskārebhyaḥ | hānam eṣām kleśavad uktam](#) [YogaS 4.27-8] | tasmin viveka-vāhini citte chidreṣv antarāreṣu pratyayāntarāṇi vyutthāna-rūpaṇy aham mamety evamrūpaṇi vyutthānanubhavajebhyaḥ saṁskārebhyaḥ kṣiyamāṅbhyo'pi prādurbhavanti | eṣām ca saṁskārānām kleśānām iva hānam uktam | yathā kleśā avidyādayo jñānāgninā dagdha-bija-bhāvā ca punaś citta-bhūmau prarohaṁ prāpnuvanti tathā jñānāgninā



dagdha-bija-bhāvāḥ saṁskārāḥ pratyayāntarāṇi na praroḍhum arhanti | jñānāgni-saṁskārās tu yāvac cittam anuśerata iti |

evam ca pratyayāntarānodayena viveka-vāhini citte sthīrībhūte sati [prasamkhyāne'py akusīdasya sarvathāviveka-khyāter dharma-meghaḥ samādhiḥ](#) [YogaS 4.29] prasamkhyānam sattva-puruṣānyatā-khyātiḥ śuddhātma-jñānam iti yāvat | tatra buddheḥ sāttvike pariṇāme kṛta-samyamasya sarveṣāṁ guṇa-pariṇāmānām svāmivad ākramaṇam sarvādhiṣṭhātṛtvaṁ teṣāṁ eva ca śāntoditāvya-padeśya-dharmitvena sthitānām yathāvad viveka-jñānam sarva-jñātṛtvaṁ ca viśokā nāma siddhiḥ phalaṁ tad-vairāgyāc ca kaivalyam uktam -- [sattva-puruṣānyatā-khyāti-mātrasya sarva-bhāvādhiṣṭhātṛtvaṁ sarva-jñātṛtvaṁ ca](#) [YogaS 3.49] [sattva-puruṣayoḥ śuddhi-sāmye kaivalyam](#) [YogaS 3.55] iti sūtrābhyām | tad etad ucyate tasmin prasamkhyāne saty apy akusīdasya phalam alipsoḥ pratyayāntarāṇam anudaye sarva-prakārair viveka-khyāteḥ paripoṣād dharma-meghaḥ samādhir bhavati |

[ijyācāra-damāhimsā-dāna-svādhyāya-karmaṇām |](#)  
[ayaṁ tu paramo dharmo yad yogenātma-darśanam ||](#) iti smṛteḥ ||

dharmaṁ pratyag-brahmaikya-sākṣātkāram mehati siñcatīti dharma-meghas tattva-sākṣātkāra-hetur ity arthaḥ | [tataḥ kleśa-karma-nivṛttiḥ](#) | tato dharma-meghāt samādher dharmād vā kleśānām pañca-vidhānām avidyāsmītā-rāga-dveṣābhīniveśānām karmaṇām ca kṛṣṇa-śuklakṛṣṇa-śukla-bhedena trividhānām avidyā-mūlānām avidyā-kṣaye bija-kṣayād ātyantikī nivṛttiḥ kaivalyam bhavati | kāraṇa-nivṛtṭyā kārya-nivṛtṭer ātyantikyā ucitatvād ity arthaḥ |

evam sthite yuñjann eva sadātmānam ity anena samprajñātaḥ samādhir ekāgra-bhūmāv uktaḥ | niyata-mānasa ity anena tat-phala-bhūto'samprajñāta-samādhir nirodha-bhūmāv uktaḥ | śāntim iti nirodha-samādhija-saṁskāra-phala-bhūtā praśānta-vāhitā | nirvāṇa-paramam iti dharma-meghasya samādhes tattva-jñāna-dvārā kaivalya-hetutvaṁ, mat-saṁsthām ity anenaupanīśadābhimatam kaivalyam darśitam | yasmād evam mahā-phalo yogas tasmāt tam mahatā prayatnena sampādayed ity abhiprāyaḥ ||15||

**viśvanāthaḥ** : ātmānam mano yuñjan dhyāna-yoga-yuktaṁ kurvan | yato niyata-mānaso viśayoparata-cittaḥ | nirvāṇo mokṣa eva paramaḥ prāpyo yasyām mayy eva nirviśeṣa-brahmaṇi samyak sthā sthitir yasyām tām śāntim saṁsāroparatim prāpnoti ||15||

**baladevaḥ** : evam āsīnasya kim syāt tad āha yuñjann iti | yogī sadā pratidinam ātmānam yuñjann arpayan | niyata-mānasaḥ mat-sparśa-pariśuddhatayā niyatam niścalaṁ mānasam cittam yasya sa, mat-saṁsthām mad-adhīnām nirvāṇa-paramām śāntim adhigacchati labhate | [tam eva viditvātīmṛtyum eti](#) [ŚvetU 3.8] ity ādi śravaṇāt | nirvāṇa-paramām mokṣāvadhikām iti siddhayo'pi yoga-phalānīty uktam ||15||

Verse 16

नात्यश्नस्तु योगोऽस्ति न चैकान्तमनश्नः ।  
न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥१६॥

nātyāśnatas tu yogo'sti na caikāntam anaśnataḥ |  
na cātisvapna-śīlasya jāgrato naiva cārjuna ||16||

**śrīdharah** : yogābhyāsa-niṣṭhasyāhārādi-niyamam āha nātyaśanata iti dvyābhyām | atyantam adhikam̐ bhuñjānasya ekāntam atyantam abhuñjānasyāpi yogaḥ samādhir na bhavati | tathātinidrā-śīlasyātijāgrataś ca yogo naivāsti ||16||

**madhusūdanaḥ** : evaṁ yogābhyāsa-niṣṭhasyāhārādi-niyamam āha nātyaśanata iti dvyābhyām | yad bhuktaṁ sajjiryati śarīrasya ca kārya-kṣamatām sampādayati tad-ātma-saṁmitam annaṁ tad atikramya lobhenādhikam̐ aśnato na yogo'sti ajīrṇa-doṣeṇa vyādhi-pīḍitatvāt | na caikāntam anaśnato yogo'sti | anāhārād atyalpāhārād vā rasa-poṣaṇābhāvena śarīrasya kāryākṣamatvāt | **yad u ha vā ātma-saṁmitam annaṁ tad avati tan na hinasti yad bhūyo hinasti tad yat kañyo'nnaṁ na tad avati** [ŚatapathaB 9.2.1.2] iti **śatapatha-śruteḥ** | tasmād yogī nātma-saṁmitād annād adhikam̐ nyūnam̐ vāśnīyād ity arthaḥ |

athavā –

**pūrayed aśanenārdham̐ tṛtīyam udakena tu |  
vāyoḥ sañcaraṇārtham̐ tu caturtham̐ avaśeṣayet ||**

ity ādi yoga-śāstroкта-parimāṇād adhikam̐ nyūnam̐ vāśnato yogo na sampadyata ity arthaḥ | tathātinidrā-śīlasyātijāgrataś ca yogo naivāsti he'rjuna sāvadhāo bhavety abhiprāyaḥ | yathā **mārkaṇḍeya-purāṇe** –

**nādhmātaḥ kṣudhitaḥ śrānto na ca vyākula-cetanaḥ |  
yuñjīta yogam̐ rājendra yogī siddhy-artham̐ ātmanaḥ ||  
nātīśīte na caivoṣṇe na dvandve nānilānvite |  
kāleṣv eteṣu yuñjīta na yogam̐ dhyāna-tat-paraḥ || ity ādi ||16||**

**viśvanāthaḥ** : yogābhyāsa-niṣṭhasya niyamam āha nātyaśanata iti dvyābhyām | atyaśnato'dhikam̐ bhuñjānasya | yad uktaṁ –

**pūrayed aśanenārdham̐ tṛtīyam udakena tu |  
vāyoḥ sañcaraṇārtham̐ tu caturtham̐ avaśeṣayet || iti ||16||**

**baladevaḥ** : yogam̐ abhyasyato bhojanādi-niyamam āha nātīti dvyābhyām | atyaśanam̐ anatyāśanam̐ ca, atisvāpo'tijāgaraś ca, yoga-virodhy-ativihārādi cottarāt ||16||

Verse 17

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।  
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥१७॥

yuktāhāra-vihārasya yukta-ceṣṭasya karmasu |  
yukta-svapnāvabodhasya yogo bhavati duḥkha-hā ||17||

**śrīdharah** : tarhi kathambhūtasya yogo bhavatīti ? ata āha – yuktāhāreti | yukto niyata āhāro vihāraś ca gatir yasya | karmasu kāryeṣu yuktā niyatā ceṣṭā yasya | yuktau niyatau svapnāvabodhau nidrā-jāgarau yasya | tasya duḥkha-nivartako yogo bhavati sidhyati ||17||

**madhusūdanaḥ** : evam āhārādi-niyama-virahiṇo yoga-vyatirekam uktvā tan-niyamavato yogānvayam āha yuktāhāra iti | āhriyata ity āhāro'nnam | viharāṇaṁ vihāraḥ pāda-kramaḥ | tau yuktau niyata-parimāṇau yasya | tathānyeṣv api praṇava-japopaniṣad-āvartanādiṣu karmasu yuktā niyata-kālā ceṣṭā yasya | tathā svapno nidrā avabodho jāgaraṇaṁ tau yuktau niyata-kālau yasya tasya yogo bhavati | sādhana-pāṭavād āma-samādhiḥ sidhyati nānyasya | evaṁ prayanta-viśeṣeṇa sampādito yogaḥ kiṁ-phala iti tatrāha duḥkhaḥ | sarva-samsāra-duḥkha-kāraṇāvidyonmūlana-hetu-brahma-vidyotpādakatvāt sa-mūla-sarva-duḥkha-nivṛtti-hetur ity arthaḥ | atrāhārasya niyatatvam |

ardham aśanasya sa-vyañjanasya tṛtīyam udakasya tu |  
vāyoḥ saṁcāraṇārthaṁ tu caturtham avaśeṣayet ||

ity ādi prāg uktam | vihārasya niyatatvaṁ yoganān na paraṁ gacched ity ādi | karmasu ceṣṭāyā niyatatvaṁ vāg-ādi-cāpala-parityāgaḥ | rātrer vibhāga-trayaṁ kṛtvā prathamānyayor jāgaraṇaṁ madhye svapanam iti svapnāvabodhayor niyata-kālatvam | evam anye'pi yoga-śāstroktā niyamā draṣṭavyāḥ ||17||

**viśvanāthaḥ** : yukto niyata evāhāro bhojanaṁ vihāro gamanaṁ ca yasya tasya karmasu vyavahārika-pāramārthika-kṛtyeṣu yuktā niyatā eva ceṣṭā vāg-vyāpārādya yasya tasya ||17||

**baladevaḥ** : yukteti | mitāhāra-vihārasya karmasu laukika-pāramārthika-kṛtyeṣu mita-vāgādi-vyāpārasya mita-svāpa-jāgarasya ca sarva-duḥkha-nāśako yogo bhavati tasmād yogi tathā tathā vartate ||17||

Verse 18

यदा विनियतं चित्तमात्मन्येवावतिष्ठे ।  
निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥१८॥

yadā viniyataṁ cittam ātmany evāvatiṣṭhate |  
niḥspr̥haḥ sarva-kāmebhyo yukta ity ucyate tadā ||18||

**śrīdharaḥ** : kadā niṣpanna-yogaḥ puruṣo bhavatyapekṣāyām āha yadeti | viniyataṁ viśeṣeṇa niruddham sac-cittam ātmany eva yadā niścalaṁ tiṣṭhati | kiṁ ca sarva-kāmebhyo aihikāmuṣmika-bhogeḥ niḥspr̥ho vigata-tṛṣṇo bhavati | tadā muktaḥ prāpta-yoga ity ucyate ||18||

**madhusūdanaḥ** : evam ekāgra-bhūmau samprajñātaṁ samādhim abhidhāya nirodha-bhūmāv asamprajñātaṁ samādhim vaktum upakramate yadeti | yadā yasmin kāle para-vairāgya-vaśād viniyataṁ viśeṣeṇa niyataṁ sarva-vṛtti-śūnyatām āpāditaṁ cittam vigata-rajasa-tamaskam antaḥkaraṇa-sattvaṁ svacchatvāt sarva-viśayākāra-grahaṇa-samartham api sarvato-niruddha-vṛttikatvād ātmany eva pratyak citi anātmānuparakte vṛtti-rāhitye'pi svataḥ-siddhasyātmākārasya vārayitum aśakyatvāc ceter eva prādhānyān nyag-bhūtaṁ sad avatiṣṭhate niścalaṁ bhavati | tadā tasmin sarva-vṛtti-nirodha-kāle yuktaḥ samāhita ity ucyate | kaḥ ? yaḥ sarva-kāmebhyo niḥspr̥haḥ | nirgatā doṣa-darśanena sarvebhyo dṛṣṭāḍṣṭa-viśayebhyaḥ kāmebhyaḥ spr̥hā tṛṣṇā yasyeti paraṁ vairāgyam asamprajñāta-samādhē antaraṅgaṁ sādhanam uktam | tathā ca vyākhyātaṁ prak ||18||

**viśvanāthaḥ** :yogī niṣpanna-yogaḥ kadā bhaved ity ākāṅkṣāyām āha yadeti | viniyatam niruddham cittam ātmani svasmīn evāvatiṣṭhate niścalī-bhavatīty arthaḥ ||18||

**baladevaḥ** : yogī niṣpanna-yogaḥ kadā syād ity apekṣāyām āha yadeti | yogam abhyasyato yoginaś cittam yadā viniyatam niruddham sadātmany eva svasmīn evāvasthitam sthiram bhavati, tad-ātmetara-sarva-sprhā-śūnyo yukto niṣpanna-yogaḥ kathyate ||18||

Verse 19

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।  
योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥१९॥

yathā dīpo nivāta-stho neṅgate sopamā smṛtā |  
yogino yata- cittasya yuñjato yogam ātmanaḥ ||19||

**śrīdharah** : ātmaikyākāratayāvasthitasya cittasyopamānam āha yatheti | vāta-śūnye deśe sthito dīpo yathā neṅgate na vicalati | sopamā drṣṭāntaḥ | kasya ? ātma-viśayam yogam yuñjato'bhyasyato yoginaḥ | yataṁ niyataṁ cittam yasya tasya niṣkampatayā prakāśakatayā cācañcalaṁ tac cittam tadvat tiṣṭhatīty arthaḥ ||19||

**madhusūdanaḥ** : samādhau nivṛttikasya cittasyopamānam āha yatheti | dīpa-calana-hetunā vātena rahite deśe sthito dīpo yathā calana-hetv-abhāvān neṅgate na calati, sopamā smṛtā sa drṣṭāntaś cintito yogajñaiḥ | kasya ? yogina ekāgra-bhūmau samprajñāta-samādhi-mato'bhyāsa-pāṭavād yata-cittasya niruddha-sarva-citta-vṛtter asamprajñāta-samādhi-rūpam yogam nirodha-bhūmau yuñjato'nutiṣṭhato ya ātmāntaḥkaraṇam tasya niścalatayā sattvodrekeṇa prakāśakatayā ca niścalo dīpo drṣṭānta ity arthaḥ |

ātmano yogam yuñjata iti vyākhyāne dārṣṭāntikālābhaḥ sarvāvasthasyāpi cittasya sarvadātmākāratayātmā-pada-vaiyarthyaṁ ca | na hi yogenātmākāratā cittasya sampādyate, kintu svata evātmākārasya sato'nātmākāratā nivartyata iti | tasmād dārṣṭāntika-pratipādanārtham evātmā-padam | yata-cittasyeti bhāva-paro nirdeśaḥ karma-dhārayo vā yatasya cittasyety arthaḥ ||19||

**viśvanāthaḥ** : nivāta-stho nirvāta-deśa-sthito dīpo neṅgate na calati yaḥ sa eva dīpa upamā yathā yathāvad ity arthaḥ | [so'ci lope cet pāda-pūraṇam](#) [Pāṇ 6.1.134] iti sandhiḥ | kasyopamā ity ata āha yogina iti |

**baladevaḥ** : tadā yogī kīdrśo bhavatīty apekṣāyām āha yatheti | nirvāta-deśa-stho dīpo neṅgate na calati niścalaḥ sa-prabhas tiṣṭhati sa dīpo yathā yathāvad upamā yogajñaiḥ smṛtā cintitā | sopamety atra [so'ci lope cet pāda-pūraṇam](#) [Pāṇ 6.1.134] iti sūtrāt sandhiḥ | upamā-śabdenopamānam bodhyam | kasyety āha yogina iti | yata-cittasya niruddha-sarva-citta-vṛtter ātmano yogam dhyānam yuñjato'nutiṣṭhataḥ | nivṛtta-sakaletara-citta-vṛttir abhyudita-jñāna-yogī niścala-sa-pradīpa-sadrśo bhavatīti ||19||

Verses 20-23

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।

यत्र चैवात्मनात्मानं पश्यन्नत्मनि तुष्यति ॥२०॥  
सुखमात्यन्तिकं यत्तद्बुद्धिग्राह्यतीन्द्रियम् ।  
वेत्ति यत्र न चैवायं स्थितश्चरति तत्त्वतः ॥२१॥  
यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।  
यस्मिन् स्थितो न दुःखेन गुस्त्रापि विचाल्यते ॥२२॥  
तं विद्याद्दुःखसंयोगवियोगं योगसंज्ञितम् ।  
स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥२३॥

yatroparamate cittam niruddham yoga-sevayā |  
yatra caivātmanātmānam paśyann ātmani tuṣyati ||20||  
sukham ātyantikam yat tad buddhi-grāhyam atīndriyam |  
vetti yatra na caivāyam sthitaś calati tattvataḥ ||21||  
yam labdhvā cāparam lābham manyate nādhikam tataḥ |  
yasmin sthito na duḥkhena guruṇāpi vicālyate ||22||  
tam vidyād duḥkha-samyoga-viyogam yoga-samjñitam |  
sa niścayena yoktavyo yogo'nirviṇṇa-cetasā ||23||

**śrīdharah** : [yam samnyāsam iti prāhur yogam tam viddhi paṇḍava](#) [Gītā 6.2] ity ādau karmaiva yoga-śabdenoktam | [nātyaśnatas tu yogo'sti](#) [Gītā 6.16] ity ādau tu samādhir yoga-śabdenoktaḥ | tatra mukhyo yogaḥ ka ity apekṣāyām samādhim eva svarūpataḥ phalataś ca lakṣayan sa eva mukhyo yoga ity āha yatreti sārḍhais tribhiḥ | yatra yasmin avasthā-viśeṣe yogābhyāse na niruddham cittam uparataḥ bhavatīti yogasya svarūpa-lakṣaṇam uktam | tathā ca [pātāñjalam sūtram yogaś citta-vṛtti-nirodhaḥ](#) [YogaS 1.2] iti | iṣṭa-prāpti-lakṣaṇena phalena tam eva lakṣayati | yatra ca yasmin avasthā-viśeṣe | ātmanā śuddhena manasā ātmānam eva paśyati na tu dehādi | paśyamś cātmany eva tuṣyati | na tu viśayeṣu | yatrey ādīnām yac-chandānām tam yoga-samjñitam vidyād iti caturthena ślokenānvayaḥ ||20||

ātmany eva toṣe hetum āha sukham iti | yatra yasmin avasthā-viśeṣe yat tat kim api niratiśayam ātyantikam nityam sukham vetti | nanu tadā viśayendriya-sambandhābhāvāt kutaḥ sukham syāt ? tatrāha atīndriyam viśayendriya-sambandhātītam | kevalam buddhyaivātmākāratayā grāhyam | ataeva ca yatra sthitaḥ samś tattvata ātma-svarūpān naiva calati ||21||

acalatvam evopapādayati yam iti | yam ātma-sukha-rūpam lābham labdhvā tato'dhikam aparam lābham na manyate | tasyaiva niratiśaya-sukhatvāt | yasminś ca sthito mahatāpi śītoṣṇādi-duḥkhena na vicālyate nābhibhūyate | etenāniṣṭa-nivṛtti-phalenāpi yogasya lakṣaṇam uktam draṣṭavyam ||22||

tam iti | ya evam-bhūto'vasthā-viśeṣas tam duḥkha-samyoga-viyogam yoga-samjñitam vidyāt | duḥkha-śabdena duḥkha-miśritam vaiśayikam sukham api grhyate | duḥkhasya samyogena samsparsa-mātreṇāpi viyogo yasmin tam avasthā-viśeṣam yoga-samjñitam yoga-śabda-vācyam jānīyāt | paramātmānā kṣetrañāsya yojanam yogaḥ | yad vā duḥkha-samyogena viyoga eva śūre kātara-śabda-vad viruddha-lakṣaṇayā yoga ucyate | karmaṇi tu yoga-śabdas tad-upāyatvād aupacārika eveti bhāvaḥ |

yasmād evaṁ mahā-phalo yogas tasmāt sa eva yatnato'bhyasaniya ity āha tam iti sārđhena | sa yogo niścayena śāstrācāryopadeśa-janitena nirveda-rahitena cetasā yuktavyaḥ | duḥkha-buddhyā prayatna-śaithilyaṁ nirvedaḥ ||23||

**madhusūdanaḥ** : evaṁ sāmānyena samādhim uktvā nirodha-samādhim vistareṇa vivarītum ārambhate yatreti | yatra yasmin pariṇāma-viśeṣe yoga-sevayā yogābhyāsa-pāṭavena jāte sati niruddham eka-viśayaka-vṛtti-pravāha-rūpām ekāgratām tyaktvā nirindhanāgnivad upaśāmyan nirvṛttikatayā sarva-vṛtti-nirodha-rūpeṇa pariṇatām bhavati | yatra ca yasmimś ca pariṇāme sati ātmanā rajas-tamo'nabhibhūta-śuddha-sattva-mātreṇāntaḥ-karaṇenātmānam pratyak-caitanyam paramātmābhinnam sac-cid-ānanda-ghanam anantam advitīyam paśyan vedānta-pramāṇajayā vṛtṭyā sāksātkurvann ātmany eva paramānanda-ghane tuṣyati, na dehendriya-saṁghāte, na vā tad-bhogye'nyatra | paramātma-darśane saty atuṣṭi-hetv-abhāvāt tuṣyaty eveti vā | tam antaḥ-karaṇa-pariṇāmam sarva-citta-vṛtti-nirodha-rūpām yogam vidyād iti pareṇānvayaḥ | yatra kāla iti tu vyākhyānam asādhu tac-chabdānavayāt ||20||

ātmany eva toṣe hetum āha sukham iti | yatra yasminn avasthā-viśeṣa ātyantikam anantam niratiśayam brahma-svarūpam atīndriyam viśayendriya-samyogānbhivyaṅgyam buddhi-grāhyam buddhyaiva rajas-tamo-mala-rahitayā sattva-mātra-vāhinyā grāhyam sukham yogī vetti anubhavati | yatra ca sthito'yam vidvāms tattvata ātma-svarūpān naiva calati | tam yoga-samjñitam vidyād iti pareṇānvayaḥ samānaḥ |

atrātyantikam iti brahma-sukha-svarūpa-kathanam | atīndriyam iti viśaya-sukha-vyāvṛtṭiḥ | tasya viśayendriya-samyoga-sāpekṣatvāt | buddhi-grāhyam iti sauṣupta-sukha-vyāvṛtṭiḥ suṣuptau buddher līnatvāt | samādhau nirvṛttikāyās tasyaḥ sattvāt | tad uktaṁ gauḍa-pāḍaiḥ – [līyate tu suṣuptau tan nighṭam na līyate](#) iti | tathā ca śrūyate –

[samādhi-nirdhūta-malasya cetaso](#)  
[niveśitasyātmani yat sukham bhavet |](#)  
[na śakyate varṇayitum girā tadā](#)  
[yad etad antaḥ-karaṇena grhyate || iti |](#)

antaḥkaraṇena niruddha-sarva-vṛttikenety arthaḥ | vṛtṭyā tu sukhāsvādanam gauḍācāryais tatra pratiśiddham – [nāsvādayet sukham tatra niḥsaṅgam prajñayā bhavet](#) iti | mahad idaṁ samādhau sukham anubhavāmīti sa-vikalpa-vṛtti-rūpā prajñā sukhāsvādaḥ | tam vyutthāna-rūpatvena samādhi-virodhitvād yogī na kuryāt | ataevaitādrśyā prajñayā saha saṅgam parityajet tām nirundhyād ity arthaḥ | nirvṛttikena tu cittena svarūpa-sukhānubhavas taiḥ pratipāditāḥ | [svastham śāntam sa-nirvāṇa-kathyam sukham uttamam](#) iti spaṣṭam caitad upariṣṭhāt kariṣyate ||21||

yatra na caivāyam sthitaś calati tattvata ity uktam upapādayati yam labdhveti | yam ca niratiśayātmaka-sukha-vyañjakaṁ nirvṛttika-cittāvasthā-viśeṣam labdhvā santatābhyāsa-paripākena sampādyāparam lābham tato'dhikam na manyate | [kṛtam kṛtyam prāptam prāpaṇīyam ity ātma-lābhāc ca param vidyate](#) iti smṛteḥ | evaṁ viśaya-bhoga-vāsanayā samādher vicalanam nāstīty uktvā śīta-vāta-maśakādy-upadrava-nivāraṇārtham api tan nāstīty āha yasmin paramātma-sukha-maye nirvṛttika-cittāvasthā-viśeṣe sthito yogī guruṇā

mahatā śāstra-nipātādi-nimittena mahatāpi duḥkhena na vicālyate kim uta kṣudreṇety arthaḥ ||22||

yatroparamata ity ārabhya bahubhir viśeṣaṇair yo nivṛttikaḥ paramānandābhivyañjakaś cittāvasthā-viśeṣa uktas taṁ citta-vṛtti-nirodham citta-vṛtti-maya-sarva-duḥkha-virodhitvena duḥkha-viyogam eva santam yoga-samjñitam viyoga-śabdārtham api virodhi-lakṣaṇayā yoga-śabda-vācyam vidyāj jāniyāc ca tu yoga-śabdanurodhāt kaṁcit sambandham pratipadyetety arthaḥ | tathā ca bhagavān patañjalir asūtrayat [yogaś citta-vṛtti-nirodhaḥ](#) [YogaS 1.2] iti | [yogo bhavati duḥkhahā](#) [6.17] iti yat prāg uktaṁ tad etad upasamhṛtam |

evam-bhūte yoge niścayānirvedayoḥ sādhanatva-vidhānāyāha sa niścayeneti | sa

yathokta-phalo yogo niścayena śāstrācārya-vacana-tātparyā-viśayo'rthaḥ satya evety adhvayasāyena yoktavyo'bhyasanīyaḥ | anirviṇṇa-cetasā etāvātāpi kālena yogo na siddhaḥ kim ataḥ param kaṣṭam ity anutāpo nirvedas tad-rahitena cetasā | iha janmani janmāntare vā setsyati kim tvarayety evam dhairyam uktena manasety arthaḥ | tad etad gauḍa-pādā udājahruḥ –

[utseka udadher yadvat kuśāgreāika-bindunā |](#)  
[manaso nigrahas tadvad bhaved aparikhedataḥ || iti |](#)

utseka utsecanam śoṣaṇādhvasyāyena jaloddharaṇam iti yāvat | atra sampradāya-vida ākhyāyikām ācakṣate | kasyacit kila pakṣiṇo'ṅḍāni tīra-sthāni taraṅga-vegena sumudro'pajahāra | sa ca samudram śoṣayīṣāmy eveti pravṛttaḥ sva-mukhāgreṇaikaikam jala-bindum upari pracikṣepa | tadā ca bahubhiḥ pakṣibhir bandhu-vargair vāryamāṇo'pi naivopararāma | yadṛcchayā ca tatrāgatena nāradena nivārito'py asmin janmani janmāntare vā yena kenāpy upāyena samudram śoṣayīṣāmy eveti pratijajñe | tataś ca daivānukūlyāt kṛpālur nārado garuḍam tat-sāhāyyāya preṣayāmāsa | samudras tvaj-jñāti-droheṇa tvām avamanyata iti vacanena | tato garuḍa-pakṣa-vātena śuśyan samudro bhītas tāny aṅḍāni tasmai pakṣiṇe pradadāv iti | evam akhedena mano-nirodhe parama-dharme pravartamānam yoginam īśvaro'nugṛhṇāti | tataś ca pakṣiṇa iva tasyābhimatam sidhyatīti bhāvaḥ ||23||

**viśvanāthaḥ** : nātyaśnatas tu yogo'stīty ādau yoga-śabdena samādhir uktaḥ | sa ca samprajñāto'samprajñātāś ca | sa-vitarka-sa-vicāra-bhedāt samprajñāto bahu-vidhaḥ | asamprajñāta-samādhi-rūpo yogaḥ kīḍṣa ity apekṣāyām āha yatrety-ādi-sārdhais tribhiḥ | yatra samādhau sati cittam uparamate vastu-mātram eva na spṛśatīty arthaḥ | tatra hetuḥ niruddham iti | tathā ca [patañjala-sūtram](#) – [yogaś citta-vṛtti-nirodhaḥ](#) [YogaS 1.2] iti | yatrety-ādi-padānām yoga-samjñitam vidyād iti caturthenānvayaḥ | ātmanā paramātmākārāntaḥkaraṇenātmānam paśyan tasmin tuṣyati | tatradyam sukham prāpnoti | yad ātyantikam sukham prasiddham | atīndriyam viśayendriya-samparka-rahitam | atāeva yatra sthitaḥ san tattvata ātma-svarūpān naiva calati, atāeva yam lābham labdhvā tataḥ sakāśād aparam lābham adhikam na manyate | duḥkhasya samyogena sparśa-mātreṇāpi viyogo yasmin tam yoga-samjñitam yoga-samjñam prāptam samādhiṁ vidyāt | yadyapi śīghram na sidhyati tad apy ayam me yogaḥ samsetsyaty eveti yo niścayas tena | anirviṇṇa-cetasaitāvātāpi kālena yogo na siddhaḥ | kim ataḥ param kaṣṭenety anutāpo nirvedas tad-

rahitena cetasā | iha janmani janmāntare vā sidhyatu, kim me tvarayeti dhairya-yuktena manasety arthaḥ | tad etad gauḍa-pādā udājahruḥ –

utseka udadher yadvat kuśāgreāika-bindunā |  
manaso nigrahas tadvad bhaved aparikhedataḥ || iti |

utseka utsecanam | śoṣaṇādhyavasāyena jaloddharaṇam iti yāvat | atra kācid ākhyāyikāsti | kasyacit kila pakṣiṇo'ṇḍāni tīra-sthitāni taraṅga-vegena sumudro jahāra | sa ca samudraṁ śoṣayiṣāmīty eveti pratijñāya sva-mukhāgreṇaikāikam jala-bindum upari pracikṣepa | tam ca bahubhiḥ pakṣibhir bandhubhir yuktyā vāryamaṇo'pi naivopararāma | yadṛcchayā ca tatrāgatena nāradena nivārito'py asmin janmani janmāntare vā samudraṁ śoṣayiṣyāmy eveti tad-agre'pi punaḥ pratijajñe | tataś ca daivānukūlyāt kṛpālur nārado garuḍam tat-sāhāyyāya preṣayāmāsa | samudras tvadīya-jñāti-droheṇa tvām avamanyata iti vākyena | tato garuḍa-pakṣa-vātena śuśyan samudro'tibhītas tāny aṇḍāni tasmai pakṣiṇe dadāv iti |

evam eva śāstra-vacanāstikyena yoge jñāne bhaktau vā pravartamānam utsāhavantam adhyavasāyinaṁ janam bhagavān evānugrṇātīti niścetavyam ||20-23||

**baladevaḥ** : nātyaśnata ity ādau yoga-śabdenoktam samādhim svarūpataḥ phalataś ca lakṣayati yatrety-ādi-sārdha-trayena | yac-chabdānām tam vidyād yoga-samjñitam ity uttarenānvayaḥ | yogaysa sevayābhyāsenā niruddham nivṛttetara-vṛttikam cittam yatroparamate mahat sukham etad iti sajjati | na tu dehādi paśyan viṣayeshv iti citta-vṛtti-nirodhena svarūpeṣṭa-prāpti-lakṣaṇena phalena ca yogo darśitaḥ | sukham iti | yatra samādhau yat tat prasiddham ātyantikam nityam sukham vetty anubhavati | atīndriyam viṣayendriya-sambandha-rahitam, buddhyātmākārayā grāhyam | ataeva yatra sthitas tattvata ātma-svarūpān naiva calati, yam yogam labdhvaiva tato'param lābham adhikam na manyate | guruṇā guṇavat putra-vicchedādīnā na vicāyate tam iti | duḥkha-samyogasya viyogaḥ pradhvaṁso yatra tam yoga-samjñitam samādhim ||20-23||

Verse 24

संकल्पप्रभवान् कामास्त्यक्त्वा सर्वान् अशेषतः ।  
मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥२४॥

saṅkalpa-prabhavān kāmāns tyaktvā sarvān aśeṣataḥ |  
manasaivendriya-grāmaṁ viniyamya samantataḥ ||24||

**śrīdharah** : kim ca saṅkalpeti | saṅkalpāt prabhavo yeṣām tān yoga-pratikūlān sarvān kāmān aśeṣataḥ sa-vāsanāms tyaktvā manasaiva viṣaya-doṣa-darśinā sarvataḥ prasarantam indriya-samūham viśeṣeṇa niyamya | yogo yoktavya iti pūrveṇānvayaḥ ||24||

**madhusūdanaḥ** : kim ca kṛtvā yogo'bhyasniyaḥ ? saṅkalpo duṣṭeshv api viṣayeshv aśobhanatvadarśanena śobhanādhyāsaḥ | tasmāc ca saṅkalpād idaṁ me syād idaṁ me syād ity evam-rūpāḥ kāmāḥ prabhavanti | tān śobhanādhyāsa-prabhavān viṣayābhilāṣān vicāra-janyāśobhanatva-niścayena śobhanādhyāsa-bādhād dṛṣṭeṣu srak-candana-vanitādiṣv adṛṣṭeṣu cendra-loka-pārijātāpsaraḥ-prabhṛtiṣu śva-vānta-pāyasavat svata eva sarvān brahma-loka-paryantān aśeṣato niravaśeṣān savāsanāms tyaktvā, ataeva kāma-pūrvakatvād



indirya-pravṛttes tad-apāye sati viveka-yuktena manasaivendriya-prāptam cakṣur-ādi-karaṇa-samūham viniyamya samantataḥ sarvebhyo viṣayebhyaḥ pratyāhṛtya śanaiḥ śanair upamed ity anvayaḥ ||24||

**viśvanāthaḥ** : etādṛśa-yogābhyāse pravṛttasya prāthamikaṁ kṛtyam antyaṁ ca kṛtyam āha saṅkalpeti dvābhyām | kāmāms tyaktveti prāthamikaṁ kṛtyam | na kimcid api cintayed ity antyaṁ kṛtyam ||24-25||

**baladevaḥ** : sa yogaḥ prārambha-daśāyām niścayena prayatne kṛte samśetsyaty evety adhyavasāyena yoktavyo'nuṣṭheyaḥ | ātmany ayogatva-mananaṁ nirvedas tad-rahitena cetasā hṛtāṅḍārṇava-śoṣakat-pakṣivat sotsāhenety arthaḥ | etādṛśam yogam ārabhamānasya prāthamikaṁ kṛtyam āha saṅkalpeti | saṅkalpāt prabhavo yeṣāṁ tān yoga-virodhinaḥ kāmān viṣayān aśeṣataḥ sa-vāsanāms tyaktvā | sphuṭam anyat | manasā viṣaya-doṣa-darśinā ||24||

Verse 25

शनैः शनैस्परमेद्धृद्ध्या धृतिगृहीतया ।  
आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥२५॥

śanaiḥ śanair upamed buddhyā dhṛti-grhītayā |  
ātma-saṁstham manaḥ kṛtvā na kimcid api cintayet ||25||

**śrīdharah** : yadi tu prāktana-karma-saṁskāreṇa mano vicalet tarhi dhāraṇayā sthīrīkuryād ity āha śanair iti | dhṛtir dhāraṇā | tayā grhītayā vaśīkṛtayā buddhyā | ātma-saṁstham ātmany eva samyak sthitaṁ niścalaṁ manaḥ kṛtvoparamet | tac ca śanaiḥ śanair abhyāsa-krameṇa | na tu sahasā | uparama-svarūpam āha na kimcid api cintayet | niṣcale manasi svayam eva prakāśamāna-paramānanda-svarūpo bhūtvātma-dhyānād api nivartetety arthaḥ ||25||

**madhusūdanaḥ** : bhūmikā-jaya-krameṇa śanaiḥ śanair uparamet | dhṛti-dhairyam akhinnatā tayā grhītā yā buddhir avaśya-kartavyatā-niścaya-rūpā tayā yadā kadācid avaśyam bhaviṣyaty eva yogaḥ kim tvarayety evam-rūpayā śanaiḥ śanair gurūpaḍiṣṭa-mārgēṇa mano nirundhyāt | etenānirveda-niścayau prāg uktau darśitau | tathā ca śrutiḥ –

yacched vān-manasī prājñas  
tad yacchej jñāna ātmani |  
jñānam ātmani mahati niyacchet  
tad yacchec chānta ātmani || [KaṭhU 1.3.13] iti |

vāg iti vācam laukikīm vaidikīm ca manasi vyāpāravati niyacchet | **nānudhyāyād bahūn śabdān vāco viglāpanam hi tat** [BAU 4.4.21] iti śruteḥ | vāg-vṛtti-nirodhena mano-vṛtti-mātra-śeṣo bhaved ity arthaḥ | cakṣur-ādi-nirodho'py etasyām bhūmau draṣṭavyaḥ | manasīti cchāndasaṁ dairghyam | tan manaḥ karmedriya-jñānendriya-sahakāri nana-vidha-vikalpa-sādhanam karaṇam jñāne jānātīti jñānam iti vyutpattiyā jñātary ātmani jñātrtvopādhāv ahaṅkāre niyacchet | mano-vyāpārān parityajyāhaṅkāra-mātram pariśeṣayet | tac ca jñānam jñātrtvopādhim ahaṅkāram ātmani mahati mahat-tattve sarva-

vyāpake niyacchet | dvividho hy ahaṅkāro viśeṣa-rūpaḥ sāmānya-rūpaś ceti | ayam aham etasya putra ity evaṁ vyaktam abhimanyamāno viśeṣa-rūpo vyaṣṭy-ahaṅkāraḥ | asmīty etāvan-mātram abhimanyamānaḥ sāmānya-rūpaḥ samaṣṭy-ahaṅkāraḥ | sa ca hiraṇyagarbho mahān ātmeti ca sarvānususyūtatvād ucyate | tābhyām ahaṅkārabhyām vivikto nirupādhiḥ śāntātmā sarvāntaś cid-eka-rasas tasmin mahāntam ātmānam samaṣṭi-buddhiṁ niyacchet | evaṁ tat-kāraṇam avyaktam api niyacchet | tato nirupādhiḥ tvam-pada-lakṣyaḥ śuddha ātmā sāḁṣātkṛtau bhavati |

śuddhe hi cid-eka-rase pratyag-ātmani jaḁa-śakti-rūpam anirvācyam avyaktam prakṛtir upādhiḥ | sā ca prathamam sāmānyāhaṅkāra-rūpam mahat tattvam nāma dhṛtvā vyaktibhavati | tato bahir viśeṣāhaṅkāra-rūpeṇa | tato bahir mano-rūpeṇa | tato bahir vāg-ādīn indriya-rūpeṇa | tad etac chrutyābhihitam –

indriyebhyaḥ parā hy arthā arthebhyas ca param manaḥ |  
manasas tu parā buddhir buddher ātmā mahān paraḥ ||  
mahataḥ parama-vyaktam avyaktāt puruṣaḥ paraḥ |  
puruṣān na param kimcit sā kāṣṭhā sā parā gatiḥ || [KaṭhU 1.3.10-1] iti |

tatra gavādiṣv iva vān-nirodhaḥ prathamā bhūmiḥ | bāla-mugdhādiṣv iva nirmanastvam dvitīyā | tandryām ivāhaṅkāra-rāhityam ṛtīyā | suṣuptāv iva mahat-tattva-śāntātmanor madhye mahat-tattvopādānam avyākṛtākhyam tattvam śrutyodāhāri, tathāpi tatra mahat-tattvasya niyamanam nābhyadhāyi | suṣuptāv iva svarūpa-laya-prasaṅgāt | tasya ca karma-kṣaye sati puruṣa-prayatnam antareṇa svata eva siddhatvāt tattva-darśānānupayogitvāc ca | dṛṣyate tvam agrayā buddhyā sūkṣmayā sūkṣma-darśibhiḥ iti pūrvam abhidhāya sūkṣmatva-siddhaye nirodha-samādher abhidhānāt | sa ca tattva-didṛkṣor darśāna-sādhanatvena dṛṣṭa-tattvasya ca jīvan-mukti-rūpa-kleśa-kṣayāyāpekṣitaḥ |

nanu śāntātmany avaruddhasya cittasya vṛtti-rahitatvena suṣuptivan na darśāna-hetutvam iti cet, na | svataḥ-siddhasya darśānasya nivārayitum aśakyatvāt | tad uktam –

ātmānātmākāram svabhāvato'sthitam sadā cittam |  
ātmaikākāratayā tiraskṛtānātma-dṛṣṭim vidadhīta ||

yathā ghaṭa utpadyamānaḥ svato viyat-pūrṇam evotpadyate | jala-taṇḁulādi-pūraṇam tūtpanne ghaṭe paścāt puruṣa-prayatnena bhavati | tatra jalādaḥ niḥsārite'pi viyan-niḥsārayitum na śakyate | mukha-pidhāne'py antarviyad avatiṣṭhata eva tathā cittam utpadyamānam caitanya-pūrṇam evotpadyate | utpanne tu tasmin mūṣāniṣikta-druta-tāmravad ghaṭa-duḥkhādi-rūpatvam bhoga-hetu-dharmādharma-sahakṛta-sāmagrī-vaśād bhavati | tatra ghaṭa-duḥkhādy-anātmākāre virāma-pratyayābhyāsena nivārite'pi nirmimittas cid-ākāro vārayitum na śakyate | tato nirodha-samādhinā nirvṛttikena cittena saṁskāra-mātra-śeṣatayātisūkṣmatvena nirupādhiḥ cid-ātma-mātrābhimukhatvād vṛttim vinaiva nirvighnam ātmānubhūyate | tad etad āha ātma-saṁstham manaḥ kṛtvā na kimcid api cintayed iti | ātmani nirupādhiḥe prācīti saṁsthā samāptir yasya tad-ātma-saṁstham sarva-prakāra-vṛtti-sūnyam svabhāva-siddhātma-kāra-mātra-viśiṣṭam manaḥ kṛtvā dhṛti-grhītayā viveka-buddhyā sampādyāsamprajñāta-samādhī-sthaḥ san kimcid api anātmānam ātmānam vā na cintayet, na vṛtṭyā viśayīkuryāt | anātmākāra-vṛttau hi vyyutthānam eva syāt | ātmākāra-vṛttau ca samprajñātaḥ samādhīr ity asamprajñāta-samādhī-sthairiāya kām api citta-vṛttim notpādayed ity arthaḥ ||25||

viśvanāthaḥ : See Verse 24.

**baladevaḥ** : antimam kṛtyam āha dhṛti-grhīṭayā dhāraṇāvaśīkṛtyā buddhyā mana ātma-samstham kṛtvātmānam dhyātvā samādhāv uparameta tiṣṭhet | ātmano'nyat kimcid api na cintayet | etac ca śanaiḥ śanair abhyāsa-krameṇa, na tu haṭhena ||25||

Verse 26

यतो यतो निश्चति मनश्चलमस्थिरम् ।  
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥२६॥

yato yato niścarati manaś cañcalam asthiram |  
tatas tato niyamyaitad ātmany eva vaśam nayet ||26||

**śrīdharaḥ** : evam api rajo-guṇa-vaśād yadi manaḥ pracalet tarhi punaḥ pratyāhāreṇa vaśīkuryād ity āha yato yata iti | svabhāvataś cañcalam dhāryamāṇam apy asthiram mano yaṁ yaṁ viṣayaṁ prati nirgacchati, tatas tataḥ pratyāhṛtyātmany eva sthiram kuryāt ||26||

**madhusūdanaḥ** : evam nirodha-samādhim kurvan yogi śabdādīnām citta-vikṣepa-hetūnām madhye yato yato yasmād yasmān nimittāc chabdāder viṣayād rāga-dveṣādeś ca cañcalam vikṣepābhimukham san mano niścarati vikṣiptam sad viṣayābhimukhīm pramāṇa-viparyaya-vikalpa-smṛtīnām anyatamām api samādhi-virodhinīm vṛttim utpādayati, tathā laya-hetūnām nidrāśeṣa-bahv-aśana-śramādīnām madhye yato yato nimittād asthiram layābhimukham san mano niścarati līnam sat samādhi-virodhinīm nidrākhyām vṛttim utpādayati, tatas tato vikṣepa-nimittāl laya-nimittāc ca niyamyaitan mano nirvṛttikam kṛtvātmany eva sva-prakāśa-paramānanda-ghane vaśam nayan nirundhyāt | yathā na vikṣipyeta na vā liyeteti | eva-kāro'nātma-gocaratvam samādher vārayati | etac ca vivṛtam **gauḍācārya-pādaiḥ**—

upāyena nigrhṇīyād vikṣiptam kāma-bhogayoḥ |  
suprasannaṁ laye caiva yathā kāmo layas tathā ||  
duḥkham sarvam anusmṛtya kāma-bhogān nivartayet |  
ajam sarvam anusmṛtya jātam naiva tu paśyati ||  
laye sambodhayec cittam vikṣiptam śamayet punaḥ |  
sakaśāyam vijāniyāt sama-prāptam na cālayet ||  
nāsvādayet sukham tatra niḥsaṅgaḥ prajñayā bhavet |  
niścalaṁ niścarac cittam ekīkuryāt prayatnataḥ ||  
yadā na liyate cittam na ca vikṣipyate punaḥ |  
aniṅgam anābhāsam niṣpannam brahma tat tadā || iti pañcabhiḥ ślokaḥ |

upāyena vakṣyamāṇena vairāgyābhyāsena kāma-bhogayor vikṣiptam pramāṇa-viparyaya-vikalpa-smṛtīnām anyatamayāpi vṛtṭyā pariṇatam mano nigrhṇīyān nirundhyād ātmany evety arthaḥ | kāma-bhogayor iti cintyamānāvasthā-bhujyamānāvasthā-bhedena diva-  
vacanam | tathā liyate'sminn iti layaḥ suṣuptam tasmin suprasannaṁ āyāsa-varjitam api  
mano nigrhṇīyād eva | suprasannaṁ cet kuto nigrhyate ? tatrāha – yathā kāmo viṣaya-  
gocara-pramāṇādi-vṛtṭy-utpādanena samādhi-virodhī tathā layo'pi nidrākhyā-vṛtṭy-  
utpādanena samādhi-virodhī | sarva-vṛtṭi-nirodho hi samādhiḥ | ataḥ kāmādi-kṛta-  
vikṣepād iva śramādi-kṛta-layād api mano nirodhdavyam ity arthaḥ |

upāyena nigr̥hñiyāt kena ? ity ucyate sarvaṁ dvaitam avidyā-vijr̥mbhitam alpaṁ duḥkham evety anumṛtya -- **yo vai bhūmā tat sukhaṁ, nālpe sukham asti** | [ChāU 7.23.1] **atha yad alpaṁ tan martyaṁ** [ChāU 7.23.1] tad duḥkham iti śruty-arthaṁ gurūpadeśād anu paścāt paryālocya kāmānś cintyamānāvasthān viṣayān bhogān bhujyamānāvasthānś ca viṣayān nivartayet | manasaḥ sakāśād iti śeṣaḥ | kāmāś ca bhogaś ca kāma-bhogaṁ tasmān mano nivartayed iti vā | evaṁ dvaita-smaraṇa-kāle vairāgya-bhāvanopāya ity arthaḥ | dvaita-vismaraṇaṁ tu paramopāya ity āha ajaṁ brahma sarvaṁ na tato'tiriktaṁ kiñcid astīti śāstrācāryopadeśād anantaram anumṛtya tad-viparītaṁ dvaita-jātaṁ na paśyaty eva | adhiṣṭhāne jñāne kalpitasyābhāvāt | pūrvopāyāpekṣayā vailakṣaṇya-sūcanārthas tu-śabdaḥ |

evaṁ vairāgya-bhāvanā-tattva-darśanābhyāṁ viṣayebhyo nivartyamānaṁ cittaṁ yadi dainandina-layābhyāsa-vaśāl layābhimukhaṁ bhavet tadā nidrā-śeṣājir̥ṇa-bahv-aśana-śramānāṁ laya-kāraṇānāṁ nirodhena cittaṁ samyak prabodhayed utthāna-prayatnena | yadi punar evaṁ prabodhyamānaṁ dainandina-prabodhābhyāsa-vaśāt kāma-bhogayor vikṣiptaṁ syāt tadā vairāgya-bhāvanayā tattva-sākṣātkāreṇa ca punaḥ śamayet | evaṁ punaḥ punar abhyasyato layāt sambodhitaṁ viṣayebhyaś ca vyāvartitam | nāpi samaprāptaṁ antarālāvasthaṁ cittaṁ stabdhībhūtaṁ, sa-kaṣāyaṁ rāga-dveṣādi-prabala-vāsanā-vaśena stabdhībhāvākhyena kaṣāyeṇa doṣeṇa yuktaṁ vijāniyāt samāhitāc cittād vivekena jāniyāt |

tataś ca nedaṁ samāhitam ity avagamyā laya-vikṣepābhyāṁ iva kaṣāyād api cittaṁ nirundhyāt | tataś ca laya-vikṣepa-kaṣāyeṣu parihr̥teṣu pariśeṣāc cittena samaṁ brahma prāpyate | tac ca samaprāptaṁ cittaṁ kaṣāya-laya-bhrāntyā na cālayet, viṣayābhimukhaṁ na kuryāt | kintu dhṛti-gr̥hītayā buddhyā laya-kaṣāya-prāpter vivicya tasyāṁ eva sama-prāptāv atiyatnena sthāpayet | tatra samādhau parama-sukha-vyañjake'pi sukhaṁ nāsvādayet | etāvantaṁ kālam ahaṁ sukhīti sukhāsvāda-rūpāṁ vṛttim na kuryāt samādhi-bhaṅga-prasaṅgāt iti prāg eva kṛta-vyākhyānam | prajñayā yad upalabhyate sukhaṁ tad apy avidyā-parikalpitaṁ mṛṣaivety evaṁ-bhāvanayā niḥsaṅgo nispr̥haḥ sarva-sukheṣu bhavet |

athavā prajñayā sa-vikalpa-sukhākāra-vṛtti-rūpayā saha saṅgaṁ parityajet | na tu svarūpa-sukham api nirvṛttikena cittena nānubhavet svabhāva-prāptasya tasya vārayitum aśakyatvāt | evaṁ sarvato nivartya niścalaṁ prayatna-vaśena kṛtaṁ cittaṁ svabhāva-cāncalyād viṣayābhimukhatayā niścarad bahir nirgacchad ekikuryāt prayatnataḥ, nirodha-prayatnena same brahmaṇy ekatāṁ nayet |

sama-prāptaṁ cittaṁ kīdr̥śam ? ity ucyate yadā na liyate nāpi stabdhībhavati tāmasatva-sāmyena laya-śabdenaiva stabdhībhāvasyopalakṣaṇāt | na ca vikṣipyate punaḥ, na śabdādy-ākāra-vṛttim anubhavati | nāpi sukham āsvādayati, rājasatva-sāmyena sukhāsvādasyāpi vikṣepa-śabdenopalakṣaṇāt | pūrvam bheda-nirdeśas tu pṛthak-prayatna-kāraṇāya | evaṁ laya-kaṣāyābhyāṁ vikṣepa-sukhāsvādābhyāṁ ca rahitam aniṅganam iṅganam calanaṁ sa-vāta-pradīpaval layābhimukhya-rūpāṁ tad-rahitaṁ nivāta-pradīpa-kalpam | anābhāsam na kenacid viṣayākāreṇābhāsata ity etat | kaṣāya-sukhāsvādayor ubhayāntarbhāva ukta eva | yadaivaṁ doṣa-catustaya-rahitaṁ cittaṁ bhavati tadā tac cittaṁ brahma niṣpannaṁ samaṁ brahma prāptaṁ bhavatīty arthaḥ |

etādṛśās ca yogaḥ śrutyā pratipāditāḥ –

yadā pañcāvatiṣṭhante jñānāni manasā saha |  
buddhiś ca na viceṣṭeta tām āhuḥ paramām gatim ||  
tām yogam iti manyante sthirām indriya-dhāraṇām |  
apramattas tadā bhavati yogo hi prabhavāpyayau || [KāthU 2.3.11-2] iti |

etan-mūlakam eva ca **yogaś citta-vṛtti-nirodhaḥ** [YogaS 1.2] iti **sūtram** | tasmād yuktaṁ  
tatas tato niyamyaitad ātmany evaṁ vaśaṁ nayed iti ||27||

**viśvanāthaḥ** : yadi ca prāktana-doṣodgama-vaśād rajo-guṇa-sprṣṭaṁ manaś cañcalaṁ syāt,  
tadā punar yogam abhyased ity āha yato yata iti ||26||

**baladevaḥ** : yadi kadācit prāktana-sūkṣma-doṣān manaḥ pracalet tadā tat pratyāhared ity  
āha yata iti | yaṁ yaṁ viśayaṁ prati mano nirgacchati, tatas tata etan mano niyamyā  
pratyāhṛtyātmany eva niratiśaya-sukhatva-bhāvanayā vaśaṁ kuryāt ||26||

Verse 27

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।  
उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥२७॥

praśānta-manasaṁ hy enaṁ yoginaṁ sukham uttamam |  
upaiti śānta-rajasaṁ brahma-bhūtam akalmaṣam ||27||

**śrīdharaḥ** : evaṁ pratyāhārādibhiḥ punaḥ punar mano vaśīkurvan rajo-guṇa-kṣaye sati  
yoga-sukhaṁ prāpnotīty āha praśānteti | evaṁ ukta-prakāreṇa śāntaṁ rajo yasya tam |  
ataeva praśāntaṁ mano yasya tam enaṁ niṣkalmaṣam brahmatvaṁ prāptaṁ yoginaṁ  
uttamam sukhaṁ samādhi-sukhaṁ svayam evopaiti prāpnoti ||27||

**madhusūdanaḥ** : evaṁ yogābhyāsa-balād ātmany eva yoginaḥ praśāmyati manaḥ | tatas ca  
praśānteti | prakarṣeṇa śāntaṁ nirvṛttikatayā niruddhaṁ saṁskāra-mātra-śeṣaṁ mano  
yasya tam praśānta-manasaṁ vṛtti-śūnyatayā nirmanaskam | nirmanaskatve hetu-garbhaṁ  
viśeṣaṇa-dvayaṁ śānta-rajasaṁ akalmaṣam iti | śāntaṁ vikṣepakaṁ rajo yasya tam  
vikṣepa-śūnyam | tathā na vidyate kalmaṣam laya-hetus tamo yasya tam akalmaṣam laya-  
śūnyam | śānta-rajasaṁ ity anenaiva tamo-guṇopalakṣaṇe' kalmaṣam saṁsāra-hetu-  
dharmādharmādi-varjitam iti vā | brahma-bhūtaṁ brahmaiva sarvam iti niścayena samaṁ  
brahma prāptaṁ jīvan-muktaṁ enaṁ yoginaṁ | evaṁ uktena prakāreṇeti **śrīdharaḥ** |  
uttamaṁ niratiśayaṁ sukham upaiti upagacchati | manas tad-vṛttyor abhāve suṣuptau  
svarūpa-sukhāvīrbhāva-prasiddhiṁ dyotayati hi-śabdaḥ | tathā ca prāg-vyākhyātaṁ  
sukham ātyantikam yat tad ity atra ||27||

**viśvanāthaḥ** : tatas ca pūrvavad eva tasya samādhisukhaṁ syād ity āha praśānteti | sukhaṁ  
kartṛ yoginaṁ upaiti prāpnoti |

**baladevaḥ** : evaṁ prayatamānasya pūrvavad eva samādhi-sukhaṁ syād ity āha praśānteti |  
praśāntam ātmany acalaṁ mano yasya tam | ataevākalmaṣaṁ dagdha-prāktana-sūkṣma-

doṣam | ataeva śānta-rajasaṁ | brahma-bhūtaṁ sāksāt-kṛta-viviktāvīrbhāvītāṣṭa-  
guṇakātma-svarūpaṁ yoginaṁ praty uttamam ātmānubhava-rūpaṁ mahat sukhaṁ kartā  
svayam evopaiti ||27||

Verse 28

युञ्जन् सदात्मानं योगी विगतकल्मषः ।  
सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥२८॥

yuñjann evaṁ sadātmānaṁ yogī vigata-kalmaṣaḥ |  
sukhena brahma-saṁsparśaṁ atyantam sukhaṁ aśnute ||28||

**śrīdharaḥ** : tataś ca kṛtārtho bhavātīty āha yuñjann iti | evam anena prakāreṇa  
sarvadātmānaṁ mano yuñjan vaśīkurvan | viśeṣeṇa sarvātmanā | vigataṁ kalmaṣaṁ yasya  
saḥ | yogī sukhenānāyāsena brahmaṇaḥ saṁsparśo'vidyā-nivartakaḥ sāksātkāras tad  
evātyantaṁ sukhaṁ aśnute | jīvanmukto bhavātīty arthaḥ ||28||

**madhusūdanaḥ** : uktaṁ sukhaṁ yoginaḥ sphuṭīkaroti yuñjann iti | evam  
manasaivendriya-grāmam ity ādy-ukta-krameṇātmānaṁ manaḥ sadā yuñjan samādadh  
yogī yogena nitya-sambandhī vigata-kalmaṣo vigata-malaḥ saṁsāra-hetu-dharmādharma-  
rahitaḥ sukhenānāyāseneśvara-praṇidhānāt sarvāntarāya-nivṛtṭyā brahma-saṁsparśaṁ  
samyaktvena viśayāsparśena saha brahmaṇaḥ sparśas tādātmyaṁ yasmims tad-  
viśayāsaṁsparśi brahma-svarūpam ity etat | atyantam sarvānantān paricchedān atikrāntam  
niratisāyaṁ sukhaṁ ānandaṁ aśnute vyāpnoti, sarvato-nirvṛttikena cittena laya-vikṣepa-  
vilakṣaṇam anubhavati, vikṣepe vṛtti-sattvāt, laye ca manaso'pi svarūpeṇāsattvāt | sarva-  
vṛtti-sūnyena sūkṣmeṇa manasā sukhānubhavaḥ samādhāv evety arthaḥ |

atra cānāyāsenety antarāya-nivṛtṭir uktā | te cāntarāyā darśitā **yoga-sūtreṇa** – **vyādhi-  
styāna-saṁśaya-pramādālasyaivirati-bhrānti-darśanālabdha-bhūmikatvānavasthitatvāni  
citta-vikṣepas te'ntarāyāḥ** [YogaS 1.30] | cittaṁ vikṣipanti yogād apanayantīti citta-vikṣepā  
yoga-pratipakṣāḥ | saṁśaya-bhrānti-darśane tāvad vṛtti-rūpatayā vṛtti-nirodhasya sāksāt-  
pratipakṣau | vyādhy-ādayas tu sapta vṛtti-sahacaritatayā tat-pratipakṣā ity arthaḥ | vyādhir  
dhātu-vaishanya-nimitto vikāro jvarādiḥ | styānam akarmaṇyatā guruṇā śikṣyamāṇasyāpy  
āsanādi-karmānarhateti yāvat | yogaḥ sādhanīyo na vety ubhaya-koṭi-sprg-vijñānaṁ  
saṁśayaḥ | sa cātad-rūpa-pratiṣṭhatvena viparyayāntargato'pi sann ubhaya-koṭi-  
sparśitvaika-koṭi-sparśitva-rūpāvāntara-viśeṣa-vivakṣayātra viparyayād bhedenoktaḥ |  
pramādaḥ samādhi-sādhanaṁ anuṣṭhāna-sāmarthyē'py ananuṣṭhāna-śīlatā viśayāntara  
vyāpratatayā yoga-sādhaneṣv audāsīnyam iti yāvat | ālasyaṁ satyāṁ apy audāsīnya-  
pracyutau kaphādinā tamasā ca kāya-cittayor gurutvam | tac ca vyādhivenāprasiddham  
api yoga-viśaye pravṛtti-virodhi | aviratiś cittasya viśaya-viśeṣa aikāntiko'bhilāṣaḥ | bhrānti-  
darśanaṁ yogāsādhane'pi tat-sādhana-tva-buddhis tathā tat-sādhane'piy asādhana-tva-  
buddhiḥ | alabdha-bhūmikatvaṁ samādhi-bhūmer ekāgratāyā alābhaḥ | kṣipta-mūḍha-  
vikṣipta-rūpatvam iti yāvat | anavasthitatvaṁ labdhāyām api samādhi-bhūmau prayatna-  
śaithilyāc cittasya tatrāpratiṣṭhitatvam | ta ete citta-vikṣepā nava yogamalā yoga-pratipakṣā  
yogāntarāyā iti cābhidhiyante |

**duḥkha-daurmanasyāṅgam ejayatva-śvāsa-prāśvāsā vikṣepa-saha-bhavaḥ** [YogaS 1.31]  
duḥkhaṁ cittasya rājasā pariṇāmo bādhana-lakṣaṇaḥ | tac cādhyātmikaṁ śārīraṁ

mānasam ca vyādhi-vaśāt kāmādi-vaśāc ca bhavati | ādhibhautikaṁ graha-pīḍādi-janitaṁ dveṣākhyā-viparyaya-hetutvāt samādhi-virodhi | daurmanasyam icchā-vighātādi-balavad duḥkhānubhava-janitāś cittasya tāmasaḥ pariṇāma-viśeṣaḥ kṣobhā-para-paryāyaḥ stabdhibhāvaḥ | sa tu kaṣāyatvāl laya-vat samādhi-virodhi | aṅgam ejayatvam aṅga-kampanam āsana-sthairya-virodhi | prāṇena bāhyasya vāyor antaḥ-praveśanam śvāsaḥ samādhy-aṅga-recaka-virodhī | prāṇana koṣṭhyasya vāyor bahir niḥsaraṇam praśvāsaḥ samādhy-aṅga-pūraka-virodhī | samāhita-cittasyaite na bhavanti vikṣipta-cittasyaiva bhavantīti vikṣepa-sahabhuvo'ntarāyā eva | ete'bhyāsa-vairāgyābhyām nirodhdhavyāḥ | īśvara-praṇidhānena vā | [tīvra-samvegānām āsanne](#) [YogaS 1.21] samādhi-lābhe prastuta [īśvara-praṇidhānād vā](#) [YogaS 1.23] iti pakṣāntaram uktevā praṇidheyam īśvaraṁ [kleśa-karma-vipākāśayair aparāmṛṣṭaḥ puruṣa-viśeṣa īśvaraḥ](#) | [tatra niratiśayam sarvajñatva-bījam](#) | [sa pūrveṣām api guruḥ kālenānavacchedāt](#) [YogaS 1.24-6] iti tribhiḥ sūtraih pratipādyā tat-praṇidhānam dvābhyām asūtrayat -- [tasya vācakaḥ praṇavaḥ](#) | [taj-japas tad-artha-bhāvanam](#) [YogaS 1.27-8] iti | [tataḥ pratyak-cetanādhigamo'py antarāyābhāvaś ca](#) [YogaS 1.29] tataḥ praṇava-japa-rūpāt tad-artha-dhyāna-rūpāc ceśvara-praṇidhānāt pratyak-cetanasya puruṣasya prakṛti-vivekenādhigamaḥ sāksātkāro bhavati | uktānām antarāyānām abhāvo'pi bhavatīty arthaḥ |

abhyāsa-vairāgyābhyām antarāya-nivṛttau kartavyāyām abhyāsa-dārdhyārtham āha -- [tat-pratiśedhārtham eka-tattvābhyāsaḥ](#) [YogaS 1.32] | teṣām antarāyānām pratiśedhārtahm ekasmin kasmiṁścid abhimate tattve'bhyāsaś cetasaḥ punaḥ punar niveśanam kāryam | tathā -- [maitrī-karuṇā-muditopekṣaṇām sukha-duḥkha-puṇyāpuṇya-viśayānām bhāvanātaś citta-prasādanam](#) [YogaS 1.33] | maitrī sauhārdam, karuṇā kṛpā, muditā harṣaḥ, upekṣaudāsīnyam, sukhādi-śabdais tadvantaḥ pratipādyante | sarva-prāṇiṣu sukha-sambhogāpanneṣu sādhy etan mama mitrānām sukhitvam iti maitrīm bhāvayet | na tv īrṣyām | duḥkhiteṣu katham nu nāmaiśā duḥkha-nivṛttiliḥ syād iti kṛpām eva bhāvayet | nopekṣām na vā harṣam | puṇyavatsu puṇyānumodanena harṣam kuryān na tu vidveṣam na copekṣām | apuṇyavatsu caudāsīnyam eva bhāvayen nānumodanam na vā dveṣam | evam asya bhāvayataḥ śuklo dharma upajāyate | tataś ca vigata-rāga-dveṣādi-malam cittaṁ prasannaṁ sad ekāgratā-yogyam bhavati | maitry-ādi-catuṣṭayam copalakṣaṇam abhayaṁ sattva-saṁsuddhir ity ādīnām amānitvam adambhitvam ity ādīnām ca dharmānām, sarveṣām eteṣām śubha-vāsanā-rūpatvena malina-vāsanā-nivartakatvāt | rāga-dveṣau mahā-śatrū sarva-puruṣārtha-pratibandhakau mahatā prayatnena parihartavyāv ity etat-sūtrārthaḥ |

evam anye'pi prāṇāyāmādaya upāyāś citta-prasādanāya darśitāḥ | tad etac citta-prasādanam bhagavad-anugraheṇa yasya jātam tam praty evaitad vacanam – sukheneti | anyathā manaḥ-prasāmānupapatteḥ ||28||

**viśvanāthaḥ** : tataś ca kṛtārtha eva bhavatīty āha yuñjann iti | sukham aśnute jīvan-mukta eva bhavatīty arthaḥ ||28||

**baladevaḥ** : evam svātma-sāksātkārānantaram paramātma-sāksātkāraś ca labhata ity āha yuñjann iti | evam ukta-prakāreṇa ātmānam svam yuñjan yogenānubhavata tenaiva vigata-kalmaṣo dagdha-sarva-doṣo yogī sukhenānāyāsenā brahma-saṁsparśam paramātmānubhavam atyantam aparimitam sukham aśnute prāpnoti ||28||



सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।  
ईक्षते योगयुक्तत्मा सर्वत्र समदर्शनः ॥२९॥

sarva-bhūta-stham ātmānam sarva-bhūtāni cātmani |  
īkṣate yoga-yuktātmā sarvatra sama-darśanaḥ ||29||

**śrīdharah** : brahma-sākṣātkāram eva darśayati sarva-bhūta-stham iti |  
yogenābhyaśamānena yuktātmā samāhita-cittaḥ | sarvatra samam brahmaiva paśyatīti  
sama-darśanaḥ | tathā sa svam ātmānam avidyākṛta-dehādi-pariccheda-śūnyam sarva-  
bhūteṣu brahmādi-sthāvarānteṣv avasthitam paśyati | tāni cātmany abhedena paśyati ||29||

**madhusūdanaḥ** : tad evam nirodha-samādhinā tvam-pada-lakṣye tat-pada-lakṣye ca  
śuddhe sākṣātkṛte tadaikya-gocarā tattvam asīti vedānta-vākya-janyā nirvikalpaka-  
sākṣātkāra-rūpā vṛttir brahma-vidyābhidhānā jāyate | tataś ca kṛtsnāvidyā-tat-kārya-  
nivṛtṭyā brahma-sukham atyantam aśnuta ity upapādayati tribhiḥ ślokaīḥ | tatra  
prathamam tva-pada-lakṣyopasthitim āha sarveti |

sarveṣu bhūteṣu sthāvara-jaṅgameṣu śarīreṣu bhokṛtayā sthitam ekam eva vibhum  
ātmānam pratyak-cetanam sākṣīnam paramārtha-satyam ānanda-ghanam sākṣyebhyo'nṛta-  
jaḍa-paricchinna-duḥkha-rūpebhyo vivekenekṣate sākṣātkaroti | tasmimś cātmani sākṣīni  
sarvāni bhūtāni sākṣyāṇy ādhyāsikena sambandhena bhogyatayā kalpitāni sākṣi-sākṣyayoḥ  
sambandhāntarānupapatter mithyā-bhūtāni paricchinnāni jaḍāni duḥkhātmakāni sākṣīṇo  
vivekenekṣate |

kaḥ ? yoga-yuktātmā yogena nirvikāra-vaiśāradya-rūpeṇa yuktam prasādam prāpta  
ātmāntaḥkaraṇam yasya sa tathā | tathā ca prāg evoktam – [nirvicāra-vaiśāradye'dhyātma-  
prasādaḥ](#) [YogaS 1.47] [ṛtāmbharā tatra prajñā](#) [YogaS 1.48] [śrutānumāna-prajñābhyām  
anya-viśayā viśeṣārthatvāt](#) [YogaS 1.49] iti | tathā ca śabdānumānāgocara-yathārtha-viśeṣa-  
vastu-gocara-yoga-pratyakṣeṇa ṛtāmbhara-samjñena yugapat sūkṣmam vyavahitam  
viprakṛṣtam ca sarvam tulyam eva paśyatīti sarvatra samam darśanam yasyeti sarvatra  
sama-darśanaḥ sann ātmānam anātmānam ca yoga-yuktātmā yathā-sthitam īkṣata iti  
yuktam |

athavā yo yoga-yuktātmā yo vā sarvatra-sama-darśanaḥ sa ātmānam īkṣata iti yogi-sama-  
darśināv ātmekṣaṇādhikāriṇāv uktau | yathā hi citta-vṛtti-nirodhaḥ sākṣi-sākṣātkāra-hetus  
tathā jaḍa-vivekena sarvānusyūta-caitanya-pṛthak-karaṇam api | nāvaśyam yoga  
evāpekṣitaḥ | ata evāha [vasiṣṭhaḥ](#) –

[dvau kramau citta-nāśasya yogo jñānam ca rāghava |](#)  
[yogo vṛtti-nirodho hi jñānam samyag-avekṣaṇam ||](#)  
[asādhyāḥ kasyacid yogaḥ kasyacit tattva-niścayaḥ |](#)  
[prakārau dvau tato devo jagāda paramaḥ śivaḥ ||](#) iti |

citta-nāśasya sākṣīnaḥ sakāśāt tad-upādhi-bhūta-cittasya pṛthak-karaṇāt tad-adarśanasya |  
tasyopāya-dvayam – eko'samprajñāta-samādhiḥ | samprajñāta-samādhau hi ātmaikākāra-  
vṛtti-pravāha-yuktam antaḥ-karaṇa-sattvam sākṣīnānubhūyate niruddha-sarva-vṛttikam



tūpaśāntatvān nānubhūyata iti viśeṣaḥ | dvitīyas tu sāksīni kalpitam sāksyam anṛtatvān nāsty eva sāksy eva tu paramārtha-satyāḥ kevalo vidyata iti vicāraḥ | tatra pratamam upāyam prapañca-paramārthatā-vādino hairaṇyagarbhādayaḥ prapedire | teṣāṃ paramārthasya cittasyādarśanena sāksī-darśane nirodhātiriktopāya-sambhavāt | śrīmac-chaṅkara-bhagavat-pūjya-pāda-matopajīvinas tv aupaniṣadāḥ prapañcānṛtatva-vādino dvitīyam evopāyam upeyuh | teṣāṃ hy adhiṣṭhāna-jñāna-dārdḥye sati tatra kalpitasya bādhitasya cittasya tad-dṛśyasya cādarśanam anāyāsenavopapadyate | ataeva bhagavat-pūjya-pādāḥ kutrāpi brahma-vidāṃ yogāpekṣāṃ na vyutpādayāṃ babhūva | ataeva caupaniṣadāḥ paramahamsāḥ śraute vedānta-vākya-vicāra eva gurum upasṛtya pravartante brahma-sāksātkārāya na tu yoge | vicāreṇaiva citta-doṣa-nirākaraṇena tasyānyathā-siddhatvād iti kṛtam adhikena ||29||

**viśvanāthaḥ** : jīvan-muktasya tasya brahma-sāksātkāraṃ darśayati sarva-bhūta-stham ātmānam iti | paramātmanaḥ sarva-bhūtādhiṣṭhātṛtvam ātmanīti paramātmanaḥ sarva-bhūtādhiṣṭhānam ca | ikṣate aparokṣatayānubhavati | yoga-yuktātmā brahmākārāntaḥkaraṇaḥ | samam brahmaiva paśyatīti sama-darśanaḥ ||29||

**baladevaḥ** : evam niṣpañña-samādhiḥ pratyakṣita-sva-parātma-yogī parātmanaḥ sarvagatatvam tad anyātmanāṃ druhiṇādīnāṃ sarveṣāṃ tad-āśrayatvam tasyāviśayamatvam cānubhavatīty āha sarveti | yoga-yuktātmā siddha-samādhis tad ātmānam **ātatatvāc ca mātrtvād ātmā hi paramo hariḥ** iti smṛteḥ | yo mām iti vivaraṇāc ca paramātmānam sarva-bhūta-stham nikhilam jīvāntaryāmiṇam ikṣate | ātmani tasminn āśraya-bhūte sarva-bhūtāni ca tam eva sarva-jīvāśrayam cekṣate | sa ity āha sarvatreti | tat tat-karmānugūnyenocāvacaṭayā srṣṭeṣu sarveṣu jiveṣu samam vaiśamya-sūnyam parātmānam paśyatīti tathā ||29||

Verse 30

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।  
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥३०॥

yo mām paśyati sarvatra sarvaṃ ca mayi paśyati |  
tasyāhaṃ na praṇaśyāmi sa ca me na praṇaśyati ||30||

**śrīdharāḥ** : evambhūtātma-jñāne ca sarva-bhūtātmayā mad-upāsanam mukhyam kāraṇam ity āha yo mām iti | mām parameśvaram sarvatra bhūta-mātre yaḥ paśyati | sarvaṃ ca prāṇi-mātram mayi yaḥ paśyati | tasyāhaṃ na praṇaśyāmy adṛśyo na bhavāmi | sa ca mamādṛśyo na bhavati | pratyakṣo bhūtvā kṛpā-dṛṣṭyā tam vilokyānugrḥṇāmīty arthaḥ ||30||

**madhusūdanaḥ** : evam śuddham tva-padārtham nirūpya śuddham tat-padārtham nirūpayati yo mām iti | yo yogī mām īśvaram tat-padārtham aśeṣa-prapañca-kāraṇa-māyopādḥikam upādhi-vivekena sarvatra prapañce sad-rūpeṇa sphuraṇa-rūpeṇa cānusyūtam sarvopādhi-vinirmuktaṃ paramārtha-satyam ānanda-ghanam anantaṃ paśyati yoga-jena pratyakṣeṇāparokṣikaroti | tathā sarvaṃ ca prapañca-jātam māyayā mayy āropitam mad-bhinnaṭayā mṛṣātvenaiva paśyati | tasyaivam-viveka-darśino'ham tat-padārtho bhagavān na praṇaśyāmi | īśvaraḥ kaścin mad-bhinno'stīti parokṣa-jñāna-viśayo

na bhavāmi, kintu yogajāparokṣa-jñāna-viṣayo bhavāmi | yadyappi vākyajāparokṣa-jñāna-  
viṣayatvaṁ tvaṁ-padārthābhedenaiḥ tathāpi kevalasyāpi tat-padārthasya yogajāparokṣa-  
jñāna-  
viṣayatvam upapadyata eva | evaṁ yogajena pratyakṣeṇa mām aparokṣīkurvan sa ca  
me na praṇāśyati parokṣo na bhavati | svātmā hi mama sa vidvān atipriyatvāt sarvadā mad-  
aparokṣa-jñāna-gocaro bhavati | **ye yathā mām prapadyante tāṁs tathaiḥ bhajāmy aham**  
[Gītā 4.11] ity ukteḥ | tathaiḥ śara-śayyā-stha-bhīṣma-dhyānasya yudhiṣṭhiram prati  
bhagavatokteḥ | avidvāms tu svātmānam api santaṁ bhagavantaṁ na praśyati | ato  
bhagavān praśyann api taṁ na praśyati | **sa enam avidito na bhunakti** [BAU 1.4.15] iti  
**śruteḥ** | vidvāms tu sadaiva sannihito bhagavato'nugraha-bhājanam ity arthaḥ ||30||

**viśvanāthaḥ** : evaṁ aparokṣānubhaviṇaḥ phalam āha yo mām iti | tasyāham brahma na  
praṇāśyāmi nāpratyakṣībhavāmi | tathā mat-pratyakṣatāyām śāśvatikyām satyām sa yogī  
me mad-upāsako na praṇāśyati na kadācid api bhraśyati ||30||

**baladevaḥ** : etad vivṛṇvan tathātva-darśinaḥ phalam āha yo mām iti | tasya tādrśasya  
yogino'ham paramātmā na praṇāśyāmi nādrśyo bhavāmi | sa ca yogī me na praṇāśyati  
nādrśyo bhavati | āvayor mithaḥ-sākṣātkṛtiḥ sarvadā bhavatīty arthaḥ ||30||

Verse 31

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।  
सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥३१॥

sarva-bhūta-sthitam yo mām bhajaty ekatvam āsthitam |  
sarvathā vartamāno'pi sa yogī mayi vartate ||31||

**śrīdharāḥ** : na caivaṁ-bhūto vidhi-kiṅkaraḥ syād ity āha sarva-bhūta-sthitam iti | sarva-  
bhūteṣu sthitam mām abhedam āsthitā āśrito yo bhajati sa yogī jñānī sarvathā karma-  
parityāgenāpi vartamāno mayi eva vartate mucyate | na tu bhraśyatīty arthaḥ ||31||

**madhusūdanaḥ** : evaṁ tvaṁ-padārtham tat-padārtham ca śuddham nirūpya tattvam asīti  
vākyārtham nirūpayati sarva-bhūtam iti | sarveṣu bhūteṣv adhiṣṭhānatayā sthitam  
sarvānusyūta-san-mātram mām īśvaraṁ tat-pada-lakṣyam svena tvaṁ-pada-lakṣyeṇa  
sahaikatvam atyantābhedaṁ āsthitō ghaṭākāśo mahākāśa ity atrevopādhi-bheda-  
nirākaraṇena niścinvan yo bhajati aham brahmāsmīti vedānta-vākyajena  
sākṣātkāreṇāparokṣīkaroti so'vidyā-tat-kārya-nivṛtṭyā jīvanmuktaḥ kṛta-kṛtya eva bhavati |  
yāvat tu tasya bādhitānūvṛtṭyā śarīrādi-darśanam anuvartate tāvat prārabhda-karma-  
prābalyāt sarva-karma-tyāgena vā yājñavalkyādivat | vihitena karmaṇā vā janakādivat,  
pratiśiddhena karmaṇā vā dattātreyadivat | sarvathā yena kenāpi rūpeṇa vartamāno'pi  
vyavaharann ai sa yogī brahmāham asamīti vidvān mayi paramātmāny evābhedenā  
vartate | sarvathā tasya mokṣam prati nāsti pratibandha-śaṅkā **tasya ha na devās**  
**canābhūtyā īśata ātmā hy eṣām sa bhavati** [BAU 1.4.10] iti **śruteḥ** | devā mahā-prabhāvā  
api tasya mokṣābhavanāya neśate kim utānye kṣudrā ity arthaḥ | brahma-vido niśiddha-  
karmaṇi pravartakayo rāga-dveṣayor asambhavena niśiddha-karmāsambhave'pi tad  
aṅgīkṛtya jñāna-stuty-artham idam uktaṁ sarvathā vartamāno'pīti **hatvāpi sa imān lokān**  
**na hanti na nibadhyate** [Gītā 18.17] itivat ||31||

**viśvanāthaḥ** : evaṁ mad-aparokṣānubhavāt pūrva-daśāyām api sarvatra parātma-  
bhāvanayā bhajato yogino na vidhi-kainkaryam ity āha sarveti | paramātmaiva sarva-  
karaṇatvād eko'stity ekatvam āsthitaḥ san yo bhajati, śravaṇa-smaraṇādi-bhajana-yukto  
bhavati, sa sarvathā śāstroktam karma kurvann akurvan vā vartamāno mayi vartate, na tu  
saṁsāre ||31||

**baladevaḥ** : sa yogī mamācintya-svarūpa-śaktim anubhavann atipriyo bhavatīty āśayavān  
āha sarveti | sarveṣāṁ jīvanām hṛdayeṣu prādeśa-mātraś caturbāhur atasī-puṣpa-prabhaś  
cakrādiharo'ham pṛthak pṛthak nivasāmi | teṣu bahūnām mad-vidyānām ekatvam  
abhedam āsrito yo mām bhajati dhyāyati, so yogī sarvathā vartamāno vyutthāna-kāle sva-  
vihitam karma kurvann akurvan vā mayi vartate mamācintya-śaktikatva-dharmānubhava-  
mahimnā nirdagdha-kāma-cāra-doṣo mat-sāmīpya-lakṣaṇam mokṣam vindati, na tu  
saṁsāram ity arthaḥ | śrutiś ca harer acintya-śatkikatām āha **eko'pi san bahudhā yo'vabhāti**  
iti | smr̥tiś ca –

**eka eva paro viṣṇuḥ sarva-vyāpī na saṁśayaḥ |**  
**aīsvaryād rūpam ekam ca sūryavad bahudheyate || iti ||31||**

Verse 32

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।  
सुखं वा यदि वा दुःखं स योगी परमो मतः ॥३२॥

ātmaupamyena sarvatra samam paśyati yo'rjuna |  
sukham vā yadi vā duḥkham sa yogī paramo mataḥ ||32||

**śrīdharaḥ** : evaṁ ca mām bhajatām yoginām madhye sarva-bhūtānukampī śreṣṭha ity āha  
ātmaupamyeneti | ātmaupamyena sva-sādṛśyena | yathā mama sukham priyam duḥkham  
cāpriyam tathānyeṣāṁ apīti sarvatra samam paśyan sukham eva sarveṣāṁ yo vāñchati | na  
tu kasyāpi duḥkham | sa yogī śreṣṭho mamābhimata ity arthaḥ ||32||

**madhusūdanaḥ** : evam utpanne'pi tatva-bodhe kaścin mano-nāsa-vāsanā-kṣayayor abhāvāj  
jīvanmukti-sukham nānubhavati citta-vikṣepeṇa ca dṛṣṭa-duḥkham anubhavati so'paramo  
yogī deha-pāte kaivalya-bhāgitvāt | deha-sad-bhāva-paryantaṁ ca dṛṣṭa-duḥkhanubhavāt |  
tattva-jñāna-mano-nāsa-vāsanā-kṣayāṇām tu yugapad abhyāsād dṛṣṭa-duḥkha-nivṛtti-  
pūrvakam jīvanmukti-sukham anubhavan prārabdha-karma-vaśāt samādhher vyutthāna-  
kāle kiṁ syāt ? ity ucyata ātmaupamyeneti |

ātmaivaupamyam upamā tenātma-dṛṣṭāntena sarvatra prāṇi-jāte sukham vā yadi vā  
duḥkham samam tulyam yaḥ paśyati svasyāniṣṭam yathā na sampādayati evam parasyāpy  
aniṣṭam yo na sampādayati pradveṣa-śūnyatvāt, sa nirvāsanatayopāśānta-manā yogī  
brahmavit paramaḥ śreṣṭho mataḥ pūrvasmāt, he arjuna | atas tattva-jñāna-mano-nāsa-  
vāsanā-kṣayāṇām akramam abhyāsāya mahān prayatna āstheya ity arthaḥ |

tatredam sarvam dvaita-jātam advitiye cid-ānandātmani māyayā kalpitavān  
mr̥ṣaivātmaivaikaḥ paramārtha-satyaḥ sac-cid-ānandāvayo'ham asmīti jñānam tattva-  
jñānam pradīpa-jvālā-santānavad vṛtti-santāna-rūpeṇa pariṇamamānam antaḥ-karaṇa-  
dravyam mananātmakatvān mana ity ucyate | tasya nāśe nāma vṛtti-rūpa-pariṇāmam

parityajya sarva-vṛtti-nirodhinā nirodhākāreṇa pariṇāmaḥ | pūrvāpara-parāmarśam  
antareṇa sahasotpadyamānasya krodhādi-vṛtti-viśeṣasya hetuś citta-gataḥ saṃskāra-viśeṣo  
vāsanā pūrva-pūrvābhyāsenā citte vāsyamānatvāt | tasyāḥ kṣayo nāma viveka-janyāyām  
citta-prāśama-vāsanāyām dṛḍhāyām saty api bāhye nimitte krodhādy-anutpattiḥ | tatra  
tattva-jñāne sati mithyā-bhūte jagati nara-viśāṇādāv iva dhī-vṛtty-anudayād ātmanā ca  
dṛṣṭatvena punar-vṛtty-anupayogān nirandhanāgnivan mano naśyati | naṣṭe ca manasi  
saṃskārod bodhakasya bāhyasya nimittasyāpratitau vāsanā kṣīyate | kṣīṇāyām vāsanāyām  
hetv-abhāvena krodhādi-vṛtty-anudayān mano naśyati | naṣṭe ca manasi śama-damādi-  
sampattyā tattva-jñānam udeti | evam utpanne tattva-jñāne rāga-dveṣādi-rūpā vāsanā  
kṣīyate | kṣīṇāyām ca vāsanāyām pratibandhābhāvāt tattva-jñānodaya iti paraspara-  
kāraṇatvaṃ darśanīyam |

ataeva bhagavān vasiṣṭha āha –

tattva-jñānam mano-nāso vāsanā-kṣaya eva ca |  
mithaḥ kāraṇatām gatvā duḥsādhyāni sthitāni hi ||  
tasmād rāghava yatnena pauruṣeṇa vivekinā |  
bhogecchām dūrataḥ tyaktvā trayam etat samāśraya || iti |

pauruṣo yatnaḥ kenāpy upāyenāvaśyam sampādayiṣyāmīty evam-vidhotsāha-rūpo  
nirbandhaḥ | viveko nāma vivicya niścayaḥ | tattva-jñānasya śravaṇādikaṃ sādhanam  
mano-nāśasya yogaḥ vāsanā-kṣayasya pratikūla-vāsanotpādanam iti | etādṛśa-viveka-  
yuktena pauruṣeṇa prayatnena bhogecchāyāḥ svalpāyā api haviṣā kṛṣṇa-vartmeveti  
nyāyena vāsanā-vṛddhi-hetutvād dūrata ity uktam |

dvidvidho hi vidyādhikārī kṛtopāstir akṛtopāstīś ca | tatra ya upāśya-sākṣātkāra-paryantam  
upāstīm kṛtvā tattva-jñānāya pravṛttas tasya vāsanā-kṣaya-mano-nāśaayor dṛḍhataratvena  
jñānād ūrdhvaṃ jīvan-muktiḥ svata eva sidhyati | idānīm tanas tu prāyeṇākṛtopāstir eva  
mumuṣur autsukya-mātrāt sahasā vidyāyām pravartate | yogaṃ vinā cij-jaḍa-viveka-  
mātreṇaiva ca mano-nāśa-vāsanā-kṣayau tātkālikau sampādyā śama-damādi-sampattyā  
śravaṇa-manana-nididhyāsanāni sampādayati | taiś ca dṛḍhābhyastaiḥ sarva-bandha-  
vicchedi tattva-jñānam udeti | avidyā-granthi-brahmatvaṃ hṛdaya-granthiḥ saṃśayāḥ  
karmāṇy asarva-kāmatvaṃ mṛtyuḥ punar janma cety aneka-vidho bandho jñānān  
nivartate | tathā ca śrūyate – **yo veda nihitam guhāyām so'vidyā-granthim vikratīha somya**  
[] **brahma veda brahmaiva bhavati** []

bhidyate hṛdaya-granthīś chidyante sarva-saṃśayāḥ |  
kṣīyante cāśya karmāṇi tasmin dṛṣṭe parāvare || [MuṇḍU 2.2.8]

satyam jñānam anantaṃ brahma | yo veda nihitam guhāyām parame vyoman | so'snute  
sarvān kāmān saha [TaittU 1.1] tam eva viditvātmṛtyum eti [ŚvetU 3.8]

yas tu vijñānavān bhavati sa-manaskaḥ sadā śuciḥ |  
sa tu tat-padam āpnoti yasmād bhūyo na jāyate || [KaṭhU 1.3.8]

ya evam vedāham brahmāsmīti sa idam sarvam bhavati [BAU 1.4.10] ity asarvatva-nivṛtti-  
phalam udāhāryam | seyam videha-muktiḥ saty api dehe jñānotpatti-sama-kālīnā jñeyā |  
brahmaṇy avidyādhyaṅgopitānām eteṣāṃ bandhānām avidyā-nāśe sati nivṛttau punar

utpatty-asambhavāt | ataḥ śaithilya-hetv-abhāvāt tattva-jñānaṁ tasyānuvartate | mano-nāṣa-vāsanā-kṣayautu dṛḍhābhyāsābhāvād bhoga-pradena prārabdhena karmaṇā bādhyamānatvāc ca savāta-pradeśa-pradīpavat sahasā nivartete | ata idānīmītanasya tattva-jñāninaḥ prak-siddhe tattva-jñāne na prayatnāpekṣā | kim tu mano-nāṣa-vāsanā-kṣayau prayatna-sādhyāv iti | tatra mano-nāṣao'samprajñāta-samādhi-nirūpaṇena nirūpitaḥ prak | vāsanā-kṣayas tv idānīm nirūpyate |

tatra vāsanā-svarūpaṁ **vasiṣṭha** āha –

**dṛḍha-bhāvanayā tyakta-pūrvāpara-vicāraṇam |  
yad ādānaṁ padārthasya vāsanā sā prakīrtitā ||**

atra ca sva-sva-deśācāra-kula-dharma-svabhāva-bheda-tad-gatāpaśabda-su-śabdādiṣu prāṇinām abhiniveśaḥ sāmānyenodāharaṇam | sā ca vāsanā dvividhā malinā śuddhā ca | śuddhā daivī sampat | śāstra-saṁskāra-prābalyāt tattva-jñāna-sādhanatvenaika-rūpaiva | malinā tu trividhā loka-vāsanā śāstra-vāsanā deha-vāsanā ceti | sarve janā yathā na nindanti tathaiivācariṣyāmīty aśakyārthābhiniveśo loka-vāsanā | tasyās ca ko lokam ārādhayitum samartha iti nyāyena sampādayitum aśakyatvāt puruṣārthānupayogitvāc ca malinatvam | śāstra-vāsanā tu trividhā pāṭha-vyasanam bahu-śāstra-vyasanam anuṣṭhāna-vyasanam ceti krameṇa bhavadvājasya durvāsaso nidāghasya ca prasiddhā | malinatvam cāsyāḥ kleśāvahatvāt puruṣārthānupayogitvād darpa-hetutvāj janma-hetutvāc ca | deha-vāsanāpi trividhā ātmatva-bhrāntir guṇādhāna-bhrāntir guṇādhāna-bhrāntir doṣāpanayana-bhrāntiś ceti | tatrātmava-bhrāntir virocānādiṣu prasiddhā sārvalaukiki | guṇādhānam dvividham laukikam śāstrīyam ca | samīcīna-śabdādi-viśaya-sampādanam laukikam, gaṅgā-snāna-śālagrāma-tīrthādi-sampādanam śāstrīyam | doṣāpanayanam api dvividham laukikam śāstrīyam ca | cikitsakoktair auśadhair vyādhy-ādy-apanayanam laukikam, vaidika-snānācamanādibhir aśaucādy-apanayanam vaidikam | etasyās ca sarva-prakārāyā malinatvam aprāmāṇikatvād aśakyatvāt puruṣārthānupayogitvāt punar-janma-hetutvāc ca | tad etal-loka-śāstra-deha-vāsanā-trayam avivekanām upādeyatvena pratibhāsamānam api vividiṣor vedanotpatti-virodhitvād viduṣo jñāna-niṣṭhā-virodhitvāc ca vivekibhir heyam |

tad evaṁ bāhya-viśaya-vāsanā trividhā nirūpitā | ābhyantara-vāsanā tu kāma-krodha-dambha-darpādy-āsura-sampad-rūpā sarvānartha-mūlaṁ mānaśi vāsanety ucyate | tad evaṁ bāhyābhyantara-vāsanā-catuṣṭayasya śuddha-vāsanayā kṣayaḥ sampādanīyaḥ | tad uktaṁ **vasiṣṭhena** –

**mānasir vāsanāḥ pūrvam tyaktvā viśaya-vāsanāḥ |  
maitryādi-vāsanā rāma grhāṇāmala-vāsanāḥ ||** iti |

tatra viśaya-vāsanā-śabdena pūrvoktās tistro loka-śāstra-veda-vāsanā vivakṣitāḥ | mānasa-vāsanā-śabdena kāma-krodha-dambha-darpādy-āsura-sampad-vivakṣitā | yad vā śabda-sparśa-rūpa-rasa-gandhā viśayāḥ | teṣāṁ bhujyamānatva-daśā-janyaḥ saṁskāro viśaya-vāsanā | kāmyamānatva-daśā-janyaḥ saṁskāro mānasa-vāsanā | asmin pakṣe pūrvoktānām catasṛṇām anayor evāntarbhāvaḥ | bāhyābhyantara-vyatirekeṇa vāsanāntarāsambhavāt | tāsāṁ vāsanānām parityāgo nāma tad-viruddha-maitry-ādi-vāsanotpādanam | tās ca maitry-ādi-vāsanā bhagavatā patañjalīnā sūtritāḥ prak saṁkṣepeṇa vyākhyātā api punar vyākhyāyante |

cittaṁ hi rāga-dveṣa-puṇya-pāpaiḥ kaluṣīkriyate | tatra [sukhānuśayī rāgaḥ](#) [YogaS 2.7] | mohād anubhūyamānaṁ sukham anuśete kaścīd dhī-vṛtti-viśeṣo rājasah sarvaṁ sukha-jātiyaṁ me bhūyād iti | tac ca dṛṣṭādrṣṭa-sāmagry-abhāvāt sampādayitum aśakyam | ataḥ sa rāgaś cittaṁ kaluṣīkaroti | yadā tu sukhiu prāṇiṣv ayaṁ maitrīm bhāvayet sarve'py ete sukhino madīyā iti tadā tat sukhaṁ svakīyam eva sampannam iti bhāvayatas tatra rāgo nivartate | yathā svasya rājya-nivṛttāv api putrādi-rājyam eva svakīyaṁ rājyaṁ tadvat | nivṛtte ca rāge varṣāvyapāye jalam iva cittaṁ prasīdati | tathā [duḥkhānuśayī dveṣaḥ](#) [YogaS 2.8] duḥkham anuśete kaścīd dhī-vṛtti-viśeṣas tamo'nugata-rajah-pariṇāma īdṛṣāṁ sarvaṁ duḥkhaṁ sarvadā me mā bhūd iti | tac ca śatru-vyāghrādiṣu satsya na nivārayitum śakyam | na ca sarve te duḥkha-hetavo hantuṁ śakyante | ataḥ sa dveṣaḥ sadā hṛdayaṁ dahati | yadā tu svasyeva pareṣāṁ sarveṣāṁ api duḥkham mā bhūd iti karuṇāṁ duḥkhiṣu bhāvayet tadā vairyādi-dveṣa-nivṛttau cittaṁ prasīdati | tathā ca smaryate –

[prāṇā yathātmano'bhīṣṭā bhūtānāṁ api te tathā |](#)  
[ātmaupamyena bhūteṣu dayāṁ kurvanti sādhaḥ || iti |](#)

etad evehāpy uktam – ātmaupamyena sarvatrey ādi | tathā prāṇinaḥ svabhāvata eva puṇyaṁ nānutiṣṭhanti pāpaṁ tv anutiṣṭhanti | tad āhuḥ –

[puṇyasya phalam icchanti puṇyaṁ necchanti mānavāḥ |](#)  
[na pāpa-phalam icchanti pāpaṁ kurvanti yatnataḥ || iti |](#)

te ca puṇya-pāpe akriyamāṇa-kriyamāṇe paścāt-tāpaṁ janayataḥ | sa ca śrutyānūditaḥ – [kim ahaṁ sādhu nākaravaṁ kim ahaṁ pāpaṁ akaravaṁ](#) iti | yady asau puṇya-puruṣeṣu muditāṁ bhāvayet tadā tad-vāsanāvān svayam evāpramatto'śukla-kṛṣṇe puṇye pravartate | tad uktam [karmāśukla-kṛṣṇaṁ yoginas trividham itareṣāṁ ayogināṁ](#) trividham śuklaṁ śubhaṁ kṛṣṇaṁ aśubhaṁ śukla-kṛṣṇaṁ śubhāśubham iti | tathā pāpa-puruṣeṣūpeṣāṁ bhāvayan svayam api tad-vāsanāvān pāpān nivartate |

tataś ca puṇyākaraṇa-pāpa-karaṇa-nimittasya paścāt-tāpasyābhāve cittaṁ prasīdati | evaṁ sukhiṣu maitrīm bhāvayato na kevalaṁ rāgo nivartate kimtv asūyersyādayo'pi nivartante | para-guṇeṣu doṣāviṣkaraṇam asūyā | para-guṇānāṁ asahanam īrṣyā | yadā maitrī-vaśāt para-sukhaṁ svīyam eva sampannaṁ tadā para-guṇeṣu katham asūyādikāṁ sambhavet | tathā duḥkhiṣu karuṇāṁ bhāvayataḥ śatru-vadhādikaro dveṣo yadā nivartate tadā duḥkhitva-pratīyogika-svasukhitva-prayukta-darpo'pi nivartate | evaṁ doṣāntara-nivṛttir apy ūhaniyā vāsiṣṭha-rāmāyaṇādiṣu |

tad evaṁ tattva-jñānaṁ mano-nāśo vāsanā-kṣayaś ceti trayam abhyasānīyam | tatra kenāpi dvāreṇa punaḥ punas tattvānusmaraṇaṁ tattva-jñānābhīyāsaḥ | tad uktam –

[tac-cintanaṁ tat-kathanam anyonyaṁ tat-prabodhanam |](#)  
[etad eka-paratvaṁ ca brahmābhyāsaṁ vidur budhāḥ ||](#)  
[sargādāv eva notpannaṁ dṛṣyaṁ nāsty eva tat sadā |](#)  
[idaṁ jagad ahaṁ ceti bodhābhyāsaṁ viduḥ param || iti |](#)

dṛṣyāvabhāsa-virodhi-yogābhyāso mano-nirodhābhyāsaḥ | tad uktam –

atyantābhāva-sampattau jñātur jñeyasya vastunaḥ |  
yuktyā śāstrair yatante ye te'py atrābhyāsinaḥ sthitāḥ || iti |

jñātr-jñeyor mithyātva-dhīra-bhāva-sampattiḥ | svarūpeṇāpy apratītir atyantābhāva-  
sampattis tad-artham | yuktyā yogena |

dr̥śyāsambhava-bodhena rāga-dveṣādi-tānave |  
ratir ghanoditā yāsau brahmābhyāsaḥ sa ucyate ||

iti rāga-dveṣādi-kṣīnatā-rūpa-vāsanā-kṣayābhyāsa uktaḥ | tasmād upapannam etat tattva-  
jñānābhyāsenā mano-nāśābhyāsenā vāsanā-kṣayābhyāsenā ca rāga-dveṣa-śūnyatayā yaḥ  
sva-para-sukha-duḥkhādiṣu sama-dr̥ṣṭiḥ sa paramo yogī mato yas tu viṣama-dr̥ṣṭiḥ sa  
tattva-jñānavān apy aparamo yogī ||32||

viśvanāthaḥ : kiṁ ca, sādhana-daśāyām yogī sarvatra samaḥ syād ity uktam | tatra  
mukhyaṁ sāmyaṁ vyacaṣṭe ātmaupamyeneti | sukhaṁ vā duḥkhaṁ veti yathā mama  
sukhaṁ priyaṁ duḥkham apriyaṁ, tathaivānyeṣām apīti sarvatra samaṁ paśyan sukham  
eva sarveṣām yo vāñchati, na tu kasyāpi duḥkham, sa yogī śreṣṭho mamābhimataḥ ||32||

baladevaḥ : sarva-bhūta-hite rataḥ iti yat prāg uktam, tad viśadayati ātmaupamyeneti |  
vyutthāna-daśāyām ātmaupamyena sva-sādr̥śyena sukhaṁ duḥkhaṁ ca yaḥ sarvatra  
samaṁ paśyati | svasyeva parasya sukham evecchati, na tu duḥkham, sa sva-para-sukha-  
duḥkha-sama-dr̥ṣṭiḥ sarvānukampī yogī mama paramaḥ śreṣṭho'bhimataḥ | tad-viṣama-  
dr̥ṣṭis tu tattva-jñō'py aparama-yogī bhāvaḥ ||32||

Verse 33

अर्जुन उवाच  
योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।  
एतस्याहं न पश्यामि चञ्चलत्वात्स्थितिं स्थिराम् ॥३३॥

arjuna uvāca

yo'yam yogas tvayā proktaḥ sāmyena madhusūdana |  
etasyāhaṁ na paśyāmi cañcalatvāt sthitiṁ sthirām ||33||

śrīdharāḥ : ukta-lakṣaṇasya yogasyāsambhavaṁ manvāno'rjuna uvāca yo'yam iti | sāmyena  
manaso laya-vikṣepa-śūnyatayā kevalātmākārāvasthānena | yo'yam yogas tvayā proktaḥ |  
etasya sthirām dīrgha-kālām sthitiṁ na paśyāmi | manasaś cañcalatvāt ||33||

madhusūdanaḥ : uktam artham ākṣipan arjuna uvāca yo'yam iti | yo'yam sarvatra samaṣṭi-  
lakṣaṇaḥ paramo yogaḥ sāmyena samatvena citta-gatānām rāga-dveṣādīnām viṣama-dr̥ṣṭi-  
hetūnām nirākaraṇena tvayā sarvajñeneśvareṇoktaḥ | he madhusūdana ! sarva-vaidika-  
sampradāya-pravartaka ! etasya tvad-uktasya sarva-mano-vṛtti-nirodha-lakṣaṇasya yogasya  
sthitiṁ vidyamānatām sthirām dīrgha-kālānuvartinīm na paśyāmi na sambhāvayāmi aham  
asmad-vidho'nyo vā yogābhyāsa-nipuṇaḥ | kasmān na sambhāvayasi tatrāha cañcalatvāt,  
manasa iti śeṣaḥ ||33||



**viśvanāthaḥ** : bhagavad-ukta-lakṣaṇasya sām्यasya duṣkaratvam ālakṣyovāca yo'yam iti | etasya sām्यena prāptasya yogasya sthirām sāravadikīm sthitim na paśyāmi | eṣa yogaḥ sarvadā na tiṣṭhati kintu tri-catura-dināny evety arthaḥ | kutaḥ ? cañcalatvāt | tathā hy ātma-duḥkha-sukha-samam eva sarva-jagad-varti-janānām sukha-duḥkham paśyed iti sām्यam uktam | tatra ye bandhavas taṣasthās ca teṣu sām्यam bhaved api, ye ripavo ghātakā dveṣṭāro nindakās ca teṣu na sambhaved eva | na hi mayā svasya yudhiṣṭhirasya duryodhanasya ca sukha-duḥkhe sarvathā tulye draṣṭum śakyete | yadi ca svasya sva-ripūnām ca jīvātma-paramātma-prāṇendriya-daihika-bhūtāni samāny eveti vivekena prabalasyāticañcalasya manaso nigrahanāśakyatvāt | pratyuta viṣayāsaktena tena manasaiva vivekasya grasamānatva-darśanād iti ||33||

**baladevaḥ** : uktam ākṣipann arjuna uvāca yo'yam iti | sām्यena sva-para-sukha-duḥkha-taulyena yo'yam yogas tvayā sarvajñena proktas tasya sthirām sāravadikīm sthitim niṣṭhām apy aham na paśyāmi, kintu dvi-trāny eva dinānīty arthaḥ | kutaḥ ? cañcalatvāt | ayam arthaḥ – bandhuṣu udāsīneṣu ca tat sām्यam kadācit syāt | na ca śatruṣu nindakeṣu ca kadācid api | yadi paramātmādhiṣṭhānatvam sarvatrāviśeṣam iti vivekena tad grāhyam, tarhi na tat sāravadikam aticapalasya baliṣṭhasya ca manasas tena vivekena nigrāhitum aśakyatvād iti ||33||

Verse 34

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढम् ।  
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥३४॥

cañcalam hi manaḥ kṛṣṇa pramāthi balavad dṛḍham |  
tasyāham nigrāham manye vāyor iva suduṣkaram ||34||

**śrīdharah** : etaṁ sphuṭayati cañcalam iti | cañcalam svabhāvenaiva capalam | kim ca pramāthi pramathana-śīlam | dehendriya-kṣobha-karam ity arthaḥ | kim ca balavad vicāreṇāpi jetum aśakyam | kim ca dṛḍham viṣaya-vāsanānubaddhatayā durbhedam | ato yathākāṣe dodhūyamānasya vāyoḥ kumbhādiṣu nirodhanam aśkyam tathāham tasya manaso nigrāham nirodham suduṣkaram sarvathā kartum aśkyam manye ||34||

**madhusūdanaḥ** : sarva-loka-prasiddhatvena tad eva cañcalatvam upapādayati cañcalam hīti | cañcalam atyartham calam sadā calana-svabhāvam manaḥ | hi prasiddham evaitat | bhaktānām pāpādi-doṣān sarvathā nivārayitum aśkyān api kṛṣati nivārayati teṣām eva sarvathā prāptum aśyān api puruṣārthān ākarṣati prāpayatīti vā kṛṣṇaḥ | tena rūpeṇa sambodhayan durnivāram api citta-cañcalyam nivārya duṣprāpam api samādhi-sukham tvam eva prāpayitum śaknoṣīti sūcayati | na kevalam atyartham cañcalam kintu pramāthi śarīram indriyāni ca pramathitum kṣobhayitum śīlam yasya tat | kṣobhakatayā śarīrendriya-saṅghātasya vivaśatā-hetur ity arthaḥ | kim ca balavat, abhipretād viṣayāt kenāpy upāyena nivārayitum aśkyam | kim ca, dṛḍham viṣaya-vāsanā-sahasrānusyūtatayā bhettum aśkyam, tantu-nāga-vad acchedyam iti bhāṣye | tantu-nāgo nāga-pāśaḥ | tāntanīti gurjarādaḥ prasiddho mahā-hrada-nivāsi jantu-viśeṣo vā | tasyātidṛḍhatayā balavato balavattayā pramāthinaḥ pramāthitayāticañcalasya mahā-matta-vana-gajasya nigrāham nirodham nirvṛttikatayāvasthānam suduṣkaram sarvathā kartum aśkyam aham manye |



vāyor iva | yathākāṣe dodhūyamānasya vāyor niścalatvaṁ sampādya nirodhanam aśakyam tadvad ity arthaḥ |

ayam bhāvaḥ |jāte'pi tattva-jñāne prārabdha-karma-bhogāya jīvataḥ puruṣasya kartṛtva-  
bhokṛtva-sukha-duḥkha-rāga-dveṣādi-lakṣaṇaś citta-dharmaḥ kleśa-hetutvād  
bādhitānuvṛttyāpi bandho bhavati | citta-vṛtti-nirodha-rūpeṇa tu yogena tasya nivāraṇam  
jīvanmuktir ity ucyate | yasyāḥ sampādanena sa yogī paramo mata ity uktam | tatredam  
ucyate | bandhaḥ kiṁ sākṣiṇo nivāryate kiṁ vā cittāt | nādyas tattva-jñānenaiva sākṣiṇo  
bandhasya nivāritatvāt | na dvitīyaḥ svabhāva-viparyayāyogāt | virodhi-sad-bhāvāc ca | na  
hi jalād ārdratvam agner voṣṇatvaṁ nivārayituṁ śakyate [pratikṣaṇa-pariṇamino hi bhāvā  
rte citi-śakteḥ](#) iti nyāyena pratikṣaṇa-pariṇama-svabhāvatvāc cittasya prārabdha-bhogena  
ca karmaṇā kṛtsnāvidyā-tat-kārya-nāśane pravṛttasya tattva-jñānasyāpi pratibandham  
kṛtvā sva-phala-dānāya dehendriyādikam avasthāpitam | na ca karmaṇā sva-phala-sukha-  
duḥkhādi-bhogaś citta-vṛttibhir vinā sampādayituṁ śakyate | tasmād yadyapi  
svabhāvikanām api citta-pariṇāmānām kathaṁcid yogenābhibhavaḥ śakyeta kartuṁ  
tathāpi tattva-jñānād iva yogād api prārabdha-phalasya karmaṇaḥ prābalyād  
avaśyambhāvini cittasya cañcalye yogena tan-nivāraṇam aśakyam ahaṁ sva-bodhād eva  
manye | tasmād anupapannam etad ātmaupamyena sarvatra sama-darśī paramo yogī mata  
ity arjunasyākṣepaḥ ||34||

**viśvanāthaḥ** : etad evāha cañcalam iti | nanu [ātmānam rathinam viddhi śarīram ratham eva  
ca](#) [KaṭhU 1.3.3] ity ādi [śruteḥ](#),

[āhuḥ śarīram ratham indriyāṇi  
hayān abhīṣūn mana indriyeśam |  
vartmāni mātṛā dhiṣaṇam ca sūtam](#) [BhP 7.15.41] iti smṛteś ca

buddher mano niyanṛtva-darśanād vivekavatyā buddhyā mano vaśīkartuṁ śaktyam eveti  
ced ata āha balavat | sva-praśamakam auśudham api balavān rogo yathā na gaṇayati,  
tathaiva svabhāvād eva baliṣṭham mano vivekavatīm api buddhim | kiṁ ca dṛḍham  
atisūkṣma-buddhi-sūcyāpi loham iva sahasā bhettum aśakyam | vāyor ity ākāṣe  
dodhūyamānasya vāyor nigrahaṁ kumbhakādinā nirodham iva yogenāṣṭāṅgena manaso'pi  
nirodham duṣkaram manye ||34||

**baladevaḥ** : tad evāha cañcalam hīti | manaḥ svabhāvena cañcalam | nanu

[ātmānam rathinam viddhi śarīram ratham eva ca |  
buddhim tu sārathim viddhi manaḥ pragraham eva ca ||  
indriyāṇi hayān āhur viṣayāms teṣu gocarān |  
ātmendriya-mano-yukto bhoktety āhur manīṣiṇaḥ ||](#) [KaṭhU 1.3.3]

iti śruter buddhi-niyamyam manaḥ śrūyate tato vivekinyām buddhyām śakyam tad  
vaśīkartuṁ iti cet tatrāha pramāthīti | tādrīṣīm api buddhim pramathati | kutaḥ ? balavat  
sva-praśamakam apy auśudham yathā balavān rogo na gaṇayati, tadvat | kiṁ ca dṛḍham  
sūcyā lauham iva tādrīṣyāpi buddhyā bhettum aśakyam ato yogenāpi tasya nigraham ahaṁ  
vāyor iva suduṣkaram manye | na hi vāyor muṣṭinā dhartuṁ śakyate atas tatropāyam  
brūhīti ||34||

श्रीभगवान् उवाच  
असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।  
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥३५॥

śrī-bhagavān uvāca  
asamśayam mahābāho mano durṇigrahaṁ calam |  
abhyāseṇa tu kaunteya vairāgyeṇa ca gṛhyate ||35||

**śrīdharah** : tad uktam cañcalatvādikam aṅgīkṛtyaiva mano-nigrahopāyam śrī-bhagavān uvāca asamśayam iti | cañcalatvādinā mano niroddhum aśakyam iti yad vadasi etan niḥsamśayam eva | tathāpi tv abhyāseṇa paramātmākāra-pratyayā vṛtṭyā viśaya-vaitṛṣṇyena ca gṛhyate | abhyāseṇa laya-pratibandhād vairāgyeṇa ca vikṣepa-pratibandhād uparata-vṛttikam sat paramātmākāreṇa tiṣṭhatīty arthaḥ | tad uktam yoga-śāstre –

manaso vṛtti-sūnyasya brahmākāratayā sthitiḥ |  
yāsamprajñāta-nāmāsau samādhir abhidhīyate || iti ||35||

**madhusūdanaḥ** : tam imam ākṣepam pariharan śrī-bhagavān uvāca asamśayam iti | samyag viditam te citta-ceṣṭitam mano nigrahītum śakṣyasīti santoṣeṇa sambodhayati he mahābāho mahāntau sāksān mahādevenāpi saha kṛta-praharaṇau bāhū yasyeti niratiśayam utkarṣam sūcayati | prārabdha-karma-prābalyād asaṁyatātmanā durnigrahaṁ duḥkhenāpi nigrahītum aśakyam | pramāthi balavad dṛḍham iti viśeṣaṇa-trayaṁ piṇḍīkṛtyaitad uktam | calam svabhāva-cañcalam mana ity asamśayam nāsty eva samśayo'tra satyam evaitad bravīṣīty arthaḥ | evam saty api samyatātmanā samādhi-mātropāyena yoginābhyāseṇa vairāgyeṇa ca gṛhyate nigṛhyate sarva-vṛtti-sūnyam kriyate tan mana ity arthaḥ | anigrahītur asaṁyatātmanaḥ sakāśāt samyatātmano nigrahītur viśeṣa-dyotanāya tu-śabdaḥ | mano-nigrahe'bhyāsa-vairāgyayoḥ samuccaya-bodhanāya ca-śabdaḥ | he kaunteyeti piṭṛ-ṣvasṛ-putras tvam avaśyam mayā sukhī kartavya iti sneha-sambandha-sūcanenāśvāsayati | atra prathamārdhena cittasya haṭha-nigraho na sambhavatīti dvitīyārdhena tu krama-nigrahaḥ sambhavatīty uktam |

dvidvidho hi manaso nigrahaḥ | haṭhena krameṇa ca | tatra cakṣuḥ-śrotrādīni jñānendriyāṇi vāk-pāṇy-ādīni karmendriyāṇi ca tad-golaka-mātroparodhena haṭhān nigṛhyante | tad-dṛṣṭāntena mano'pi haṭhena nigrahīśyāmīti mūḍhasya bhrāntir bhavati | na ca tathā nigrahītum śakyate tad-golakasya hṛdaya-kamalasya niroddhum aśakyatvāt | ataeva ca krama-nigraha eva yuktas tad etad bhagavān vasiṣṭha āha –

upaviśyopaviśyaiva cittajñena muhur muhuḥ |  
na śakyate mano jetum vinā yuktim aninditām ||  
aṅkuśena vinā matto yathā duṣṭa-mataṅgajaḥ |  
adhyātma-vidyādhigamaḥ sādhu-saṅgama eva ca ||  
vāsanā-samparityāgaḥ prāṇa-spanda-nirodhanam |  
etās tā yuktayaḥ puṣṭāḥ santi citta-jaye kila ||  
satiṣu yuktiṣv etāsu haṭhān niyamayanti ye |  
cetas te dīpam utsṛjya vinighnanti tamo'ñjanaiḥ || iti |

krama-nigrahe cādhyātma-vidyādhigama eka upāyaḥ | sā hi dr̥śyasya mithyātvaṁ dr̥g-  
vastunaś ca paramārtha-satya-paramānanda-svaprakāśatavaṁ bodhayati | tathā ca saty etan  
manaḥ sva-gocareṣu buddhvā nirindhanāgnivat svayam evopaśāmyati | yas tu bodhitam  
apī tattvaṁ na samyag budhyate yo vā vismarati tayoh sādhu-saṅgama evopāyaḥ | sādhu  
hi punaḥ punar bodhayanti smārayanti ca | yas tu vidyā-madādi-durvāsanayā piḍyamāno  
na sādhu anuvartitum utsahate tasya pūrvokta-vivekena vāsanā-parityāga evopāyaḥ | yas  
tu vāsanānām atiprābalyāt tās tyaktum na śaknoti tasya prāṇa-spanda-nirodha eva upāyaḥ  
| prāṇa-spanda-vāsanayoś citta-prerakatvāt tayor nirodhe citta-śāntir upapadyate | tad etad  
āha sa eva –

dve bīje citta-vṛkṣasya prāṇa-spandana-vāsane |  
ekasmimś ca tayoh kṣiṇe kṣipraṁ dve apī naśyataḥ ||  
prāṇāyāma-dr̥ḍhābhyāsair yuktyā ca guru-dattayā |  
āsanāśana-yogena prāṇa-spando nirudhyate ||  
asaṅga-vyavahāritvād bhava-bhāvana-varjanāt |  
śarīra-nāśa-darśitvād vāsanā na pravartate ||  
vāsanā-samparityāgāc cittaṁ gacchaty acittatām |  
prāṇa-spanda-nirodhāc ca yathecchasi tathā kuru ||  
etāvan mātrakaṁ manye rūpaṁ cittasya rāghava |  
yad bhāvanāṁ vastuno'ntarvastutvena rasena ca ||  
yadā na bhāvyaḥ kiṁcid dheyopādeya-rūpi yat |  
sthīyate sakalaṁ tyaktvā tadā cittaṁ na jāyate ||  
avāsanatvāt satatāṁ yadā na manute manaḥ |  
amanastā tadodeti paramātma-pada-pradā || iti |

atra dvāv evopāyau paryavasitau prāṇa-spanda-nirodhārtham abhyāsaḥ | vāsanā-  
parityāgārtham ca vairāgyam iti | sādhu-saṅgamādhyātma-vidyādhigamau tv abhyāsa-  
vairāgyopapādakatayānyathā-siddhau tayor evāntarbhavataḥ | ata eva bhagavatābhyāse  
vairāgyeṇa ceti dvayam evoktam | ataeva bhagavān patañjalir asūtrayat **abhyāsa-  
vairāgyābhyām tan-nirodhaḥ** [YogaS 1.12] iti | tāsām prāg-uktānām pramāṇa-viparyaya-  
vikalpa-nidrā-smṛti-rūpeṇa pañca-vidhānām anantānām āsuratvena kliṣṭānām  
daivatvenākliṣṭānām apī vṛttīnām sarvāssām apī nirodho nirindhanāgnivad upaśamākhyāḥ  
pariṇāmo'bhyāseṇa vairāgyeṇa ca samuccitena bhavati | tad uktam **yoga-bhāṣye** – citta-  
nadī nāmobhayato-vāhinī vahati kalyāṇāya vahati pāpāya ca | tatra yā kaivalya-prāg-bhārā  
viveka-nimnā sā kalyāṇa-vahā | yā tv aviveka-nimnā samsāra-prāg-bhārā sā pāpa-vahā |  
tatra vairāgyeṇa viśaya-srotaḥ khilīkriyate | viveka-darśanābhyāseṇa ca kalyāṇa-srota  
udghātyate ity ubhayādhīnāś citta-vṛtti-nirodha iti | prāg-bhārā-nimna-pade **tadā viveka-  
nimnāṁ kaivalya-prāg-bhārāṁ cittaṁ** ity atra vyākhyāyate | yathā tīvra-vegopetaṁ nadī-  
pravāhaṁ setu-bandhanena nivārya kulyā-praṇayena kṣetrābhimukhaṁ tiryak-  
pravāhāntaram utpādyate tathā vairāgyeṇa citta-nadyā viśaya-pravāhaṁ nivārya samādhy-  
abhyāseṇa praśānta-vāhitā sampādyata iti dvāra-bhedāt samuccaya eva | eka-dvāratve hi  
brīhi-yava-dvi-kalpaḥ syād iti |

mantra-japa-devatā-dhyānādīnām kriyā-rūpāṇām āvṛtti-lakṣaṇo'bhyāsaḥ sambhavāt |  
sarva-vyāpāroparamasya tu samādheḥ ko nāmābhyāsa iti śāṅkām nivārayitum abhyāsam  
sūtrayati sma **tatra sthitau yatno'bhyāsaḥ** [YogaS 1.13] iti | tatra svarūpāvasthite draṣṭari  
śuddhe cid-ātmani cittasyāvṛttikasya praśānta-vāhitā-rūpā niścalatāsthitit tad-arthaṁ

yatno mānasa utsāhaḥ svabhāva-cāñcalyād bahiṣpravāha-śīlam cittam sarvathā nirotśyāmīty evam vidhaḥ | sa āvartyamāno'bhyāsa ucyate | [sa tu dīrgha-kāla-nairantarya-satkārāsevito dṛḍha-bhūmiḥ](#) [YogaS 1.14] anirvedena dīrgha-kāla-sevito vicchedābhāvena niranantarāsevitaḥ sat-kāreṇa śraddhātīśayena cāsevitaḥ | so'bhyāso dṛḍha-bhūmir viṣaya-sukha-vāsanayā cālayitum aśakyo bhavati | adīrgha-kālatve dīrghakālatve'pi vicchidya vicchidya sevane śraddhātīśayābhāve ca laya-vikṣepa-kaṣāya-sukhāsvādānām aparihāre vyutthāna-samskāra-prābalyād adṛḍha-bhūmir abhyāsaḥ phalāya na syād iti trayam upāttaṃ |

vairāgyam tu dvididham aparām paraṃ ca | yatmāna-samjñā-vyatireka-samjñāikendriya-samjñā-vaśīkāra-samjñā-bhedair aparām caturdhā | tatra pūrva-bhūmi-jayenottara-bhūmi-sampādana-vivakṣayā caturtham evāsūtrayāt -- [dṛṣṭānuśravika-viṣaya-vitṛṣṇasya vaśīkāra-samjñā vairāgyam](#) [YogaS 1.15] iti | striyo'nnaṃ pānam aiśvaryam ity ādayo dṛṣṭā viṣayāḥ | svargo videhatā prakṛti-laya ity ādayo vaidikatvenānuśravikā viṣayās teṣūbhaya-vidheṣv api satyām eva tṛṣṇāyām viveka-tāratamyena yatamānādi-trayam bhavati | atra jagati kim sāram kim asāram iti guru-śāstrābhyaṃ jñāsāmīty udyogo yatamānam | sva-citte pūrva-vidyamāna-doṣānām madhye'bhyasyamāna-vivekenaitē pakvā ete'vaśiṣṭā iti cikitsakavad vivecanam vyatirekaḥ | dṛṣṭānuśravika-viṣaya-pravṛtter duḥkhātmatva-bodhena bhair indriya-pravṛttim ajanayantyā api tṛṣṇāyā autsukya-mātreṇa manasy avasthānam ekendriyam | manasy api tṛṣṇā-sūnyatvena sarvathā vaitṛṣṇyam tṛṣṇā-virodhini citta-vṛttir jñāna-prasāda-rūpā vaśīkāra-samjñā vairāgyam samprajñātasya samādher antaraṅgam sādhanam asamprajñātasya tu bahiraṅgam | tasya tv antaraṅga-sādhanam param evam vairāgyam | tac cāsūtrayāt -- [tat-param puruṣa-khyāter guṇa-vaitṛṣṇyam](#) [YogaS 1.16] iti | samprajñāta-samādhi-pātavena guṇa-trayātmakāt pradhānād viviktasya puruṣasya khyātiḥ sāksātkāra utpadyate | tatas cāśeṣa-guṇa-traya-vyavahāreṣu vaitṛṣṇyam yad bhavati tat-param śreṣṭham phala-bhūtam vairāgyam | tat-paripāka-nimittāc ca cittopaśama-paripākād avilambena kaivalyam iti ||35||

**viśvanāthaḥ** : uktam artham aṅgīkṛtya samadadhāti aśamśayam iti | tvayoktam satyam eva, kintu balavān api rogas tat-praśamakauṣadha-sevayā sad-vaidya-prayukta-prakārayā muhur abhyastayā yathā cira-kālena śāmyaty eva, tathā durnigraham api mano'bhyāsenā sad-gurūpadiṣṭa-prakāreṇa parameśvara-dhyāna-yogasya muhur anuśīlanena vairāgyeṇa viṣayeṣv anāsaṅgena ca grhyate sva-hasta-vaśīkartum śakyata ity arthaḥ | tathā ca [pātāñjala-sūtram – abhyāsa-vairāgyābhyaṃ tan-nirodhaḥ](#) [YogaS 1.12] iti | mahābāho iti saṅgrāme tvayā yan mahāvīrā api vijīyante, sa ca pināka-pāñir api vaśīkṛtas tenāpi kim ? yadi mahā-vīra-śiro-maṅḍir mano nāmā prādhāniko bhaṭo mahā-yogāstra-prayogeṇa jetum śakyate, tadaiva mahā-bāhuteti bhāvaḥ | he kaunteyeti tatra tvam mā bhāṣiḥ | mat-pituḥ svasuḥ kuntyāḥ putre tvayi mayā sāhāyyam vidheyam iti bhāvaḥ ||35||

**baladevaḥ** : uktam artham svīkṛtya bhagavān uvāca aśamśayam iti | tathāpi sva-prakāśa-sukhaikatānatvātma-guṇābhimukhyābhyaśenātma-vyatirikteṣu viṣayeṣu doṣa-dṛṣṭi-janitena vairāgyeṇa ca mano nigrāhitum śakyate | tathā cātmanandāsvādhābhyaśena laya-pratibandhād viṣaya-vaitṛṣṇyena ca vikṣepa-pratibandhān nivṛtta-cāpalyam manaḥ sugraham yathā sad-auṣadha-sevayā sad-vaidya-prayukta-prakārayā muhur abhyastayā yathā cira-kālena śāmyaty eva, tathā durnigraham api mano'bhyāsenā sad-gurūpadiṣṭa-prakāreṇa parameśvara-dhyāna-yogasya muhur anuśīlanena vairāgyeṇa viṣayeṣv anāsaṅgena ca grhyate sva-hasta-vaśīkartum śakyata ity arthaḥ | tathā ca pātāñjala-sūtram – [abhyāsa-vairāgyābhyaṃ tan-nirodhaḥ](#) [YogaS 1.12] iti | mahābāho iti saṅgrāme tvayā yan

mahāvīrā api vijīyante, sa ca pināka-pāñir api vaśīkṛtas tenāpi kim ? yadi mahā-vīra-śiro-  
mañir mano nāmā prādhāniko bhaṭo mahā-yogāstra-prayogaṇa jetuṃ śakyate, tadaiva  
mahā-bāhuteti bhāvaḥ | he kaunteyeti tatra tvam mā bhaiṣiḥ | mat-pituḥ svasuḥ kuntyāḥ  
putre tvayi mayā sāhāyāṃ vidheyam iti bhāvaḥ ||35||

Verse 36

असंयतात्मना योगो दुष्प्राप इति मे मतिः ।  
वश्यात्मना तु यतता शक्योऽस्वामुमुपायतः ॥३६॥

asaṃyatātmanā yogo duṣprāpa iti me matiḥ |  
vaśyātmanā tu yatatā śakyo'vāptum upāyataḥ ||36||

**śrīdharah** : etāvāms tv iha niścaya ity āha asaṃyateti | ukta-prakāreṇābhyāsa-  
vairāgyābhyām asaṃyata ātmā cittam yasya tena yogo duṣprāpa prāptum aśakyaḥ |  
abhyāsa-vairāgyābhyām vaśyo vaśavartī ātmā cittam yasya tena puruṣeṇa punaś  
cānenaivopāyena prayatnam kurvatā yogaḥ prāptum śakyaḥ ||36||

**madhusūdanaḥ** : yat tu tvam avocaḥ prārabdha-bhogena karmaṇā tattva-jñānād api  
prabalena sva-phala-dānāya manaso vṛttiṣūtpādyamānāsu katham tāsām nirodhaḥ kartuṃ  
śakyaṃ iti tatrocyate asaṃśayātmaneti | HERE

tathā cāha bhagavān **vasiṣṭhaḥ** –

sarvam eveha hi sadā saṃsāre raghunandana |  
samyak prayuktāt sarveṇa pauraṣāt samavāpyate ||  
ucchāstram śāstritam ceti pauraṣam dvividham smṛtam |  
tatroccāstram anarthāya paramārhāya śāstritam ||

ucchāstram śāstra-pratiśiddham anarthāya narakāya | śāstritam śāstra-vihitam antaḥ-  
karaṇa-śuddhi-dvārā paramārhāya caturṣv artheṣu paramāya mokṣāya |

śubhāśubhābhyām mārgābhyām vahantī vāsanā sarit |  
pauruṣeṇa prayatnena yojanīyā śubhe pathi ||  
aśubheṣu samāviṣṭam śubheṣu evāvatārāya |  
sva-manaḥ puruṣārthena balena balinām vara ||  
drāg-abhyāsa-vaśād yāti yadā te vāsanodayam |  
tadābhyāsasya sāphalyam viddhi tvam ari-mardana ||

vāsanā śubhedti śeṣaḥ |

sandigdhyām api bhṛśam śubhām eva samāhara |  
śubhāyām vāsanā-vṛddhau tāta doṣo na kaścana ||  
avyutpanna-manā yāvad bhavān ajñāta-tatpadaḥ |  
guru-śāstra-pramāṇais tvam nirṇitam tāvad ācara ||  
tataḥ pakva-kaṣāyeṇa nūnam vijñāta-vastunā |  
śubho'py asau tvayā tyājyo vāsanaugho nirodhinā || iti |

tasmāt sākṣi-gatasya saṁsārasyāviveka-nibandhanasya viveka-sākṣātkārād apanaye'pi prārabdha-karma-paryavasthāpitasya cittasya svābhāvīkīnām api vṛttīnām yogābhyāsa-prayatnenāpanaye sati jīvanmuktaḥ paramo yogī | citta-vṛtti-nirodhābhāve tu tattva-jñānavān apy aparamo yogīti siddham | avaśiṣṭam jīvanmukti-viveke sa-vistaram anusandheyam ||36||

**viśvanāthaḥ** : atrāyaṁ parāmarśa ity ata āha saṁyatātmanābhyāsa-vairāgyābhyāṁ na saṁyataṁ mano yasya tena | tābhyāṁ tu vaśyātmanā vaśībhūta-manasāpi puṁsā yatatā ciraṁ yatnavataiva yogo mano-nirodha-lakṣaṇaḥ samādhir upāyataḥ sādhana-bhūyastvāt prāptum śakyaḥ ||36||

**baladevaḥ** : asaṁyateti | uktābhyāṁ abhyāsa-vairāgyābhyāṁ na saṁyata ātmā mano yasya tena vijñenāpi puṁsā citta-vṛtti-nirodha-lakṣaṇo yogo duṣprāpaḥ prāptum aśakyaḥ | tābhyāṁ vaśyo'dhīna ātmā mano yasya tena puṁsā, tathāpi yatatā tādrśa-prayatnavatā sa yogaḥ prāptum śakyaḥ | upāyato mad-ārādhana-lakṣaṇāj jñānākārān niṣkāma-karma-yogāc ceti me matiḥ ||36||

Verse 37

अर्जुन उवाच  
अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ।  
अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥३७॥

arjuna uvāca

ayatiḥ śraddhayopeto yogāc calita-mānasaḥ |  
aprāpya yoga-saṁsiddhim kām gatiṁ kṛṣṇa gacchati ||37||

**śrīdharāḥ** : abhyāsa-vairāgyābhāvena kathaṅcid aprāpta-samyag-jñānaḥ kiṁ phalaṁ prāpnotīty arjuna uvāca ayatiḥ it | prathamam śraddhayopeta eva yoge pravṛttaḥ, na tu mithyācāratayā | tataḥ param tv ayatiḥ samyaṁ na yatate | śīthilābhyāsa ity arthaḥ | evam abhyāsa-vairāgya-śaithilyād yogasya saṁsiddhim phalaṁ jñānam aprāpya kām gatiṁ prāpnoti ? ||37||

**madhusūdanaḥ** : evaṁ prāktanena granthenotpanna-tattva-jñāno'nutpanna-jīvan-mukti-paramo yogī mataḥ | utpanna-tattva-jñāna utpanna-jīvan-muktis tu paramo yogī mata ity uktam | tayor ubhayor api jñānād jñāna-nāśe'pi yāvat prārabdha-bhogaṁ karma dehendriya-saṅghātāvasthānāt prārabdha-bhoga-karmāpāye ca vartamāna-dehendriya-saṅghātāpāyāt punar-utpādakābhāvād videha-kaivalyaṁ prati kāpi nāsty āśānkā | yas tu prak-kr̥ta-karmabhir labdha-vividiṣā-paryanta-citta-śuddhiḥ kr̥ta-kāryatvāt sarvāṇi karmāṇi parityajya prāpta-paramahaṁsa-parivrājaka-bhāvaḥ paramahaṁsa-parivrājakam ātma-sākṣātkāreṇa jīvan-muktaṁ para-prabodhana-dakṣam gurum upasṛtya tato vedānta-mahā-vākyopadeśam prāpya tatrāsambhāvanā-viparīta-bhāvanākhyā-pratibandha-nirāsāya [athāto brahma-jijñāsā](#) [Vs 1.1.1] ity ādy [anāvṛttiḥ śabdāt](#) [Vs 4.4.23] ity antayā catur-lakṣaṇa-mīmāṁsayā śravaṇa-manana-nididhyāsanāni guru-prasādāt kartum ārabhate sa śraddadhāno'pi sann āyuso'lpatvenālpa-prayatnavād alabdha-jñāna-paripākaḥ śravaṇa-manana-nididhyāsaṇeṣu kriyamāṇeṣv eva madhye vyāpadyate | sa jñāna-paripāka-

śūnyatvenānaṣṭājñāno na mucyate | nāpy upāsana-sahita-karma-phalam devalokam  
anubhavaty arcir-ādi-mārgeṇa | nāpi kevala-karma-phalam pitṛ-lokam anubhavati  
dhūmādi-mārgeṇa | karmaṇām upāsanaṇām ca tyaktatvāt | ata etādr̥ṣo yoga-bhraṣṭaḥ  
kīṭādi-bhāvena kaṣṭhām gatim iyād ajñatve sati deva-yāna-pitṛ-yāna-mārgāsambandhitvād  
varṇāśramācāra-bhraṣṭavad athavā kaṣṭhām gatim neyāt | śāstra-ninidta-karma-śūnyatvād  
vāmadevavad iti saṁśaya-paryākula-manā arjuna uvāca ayatir iti |

yatir yatna-śīlaḥ alpārthe nañ alavaṇā yavāgūr ity-ādivat | ayatir alpa-yatnaḥ | śraddhayā  
guru-vedānta-vākyeṣu viśvāsa-buddhi-rūpayopeto yuktaḥ | śraddhā ca sva-sahacaritānām  
śamādīnām upalakṣaṇām **śānto dānta uparatas titikṣuḥ śraddhānvito bhūtvātmany  
evātmānam paśyati** iti **śruteḥ** | tena nityānitya-vastu-viveka ihāmutra-bhoga-virāgaḥ śama-  
damoparati-titikṣā-śraddhādi-sampan-mumukṣutā ceti sādhana-catustaya-sampanno  
gurum upasṛtya vedānta-vākya-śravaṇādi kurvann api paramāyuso'lpatvena maraṇa-kāle  
cendriyānām vyākulatvena sādhanānuṣṭhānāsambhavād yogāc calita-mānasas yogāc  
chravaṇādi-paripāka-labdha-janmanas tattva-sākṣātkārāc calitaṁ tat-phalam aprāptaṁ  
mānasam yasya sa yogāniṣpattyaivāprāpya yoga-saṁsiddhim tattva-jñāna-nimittam  
ajñāna-tat-kārya-nivṛttim apunar-āvṛtti-sahitām aprāpyātattva-jña eva mṛtaḥ san kām  
gatim he kṛṣṇa gacchati sugatim durgatim vā ? karmaṇām parityāgāj jñānasya cānutpatteḥ  
śāstroktā-mokṣa-sādhanānuṣṭhāyitvāc chāstra-garhita-karma-śūnyatvāc ca ||37||

**viśvanāthaḥ** : nanv abhyāsa-vairāgyābhyām prayatnavataiva puṁsā yogo labhyata iti  
tvayocyate | yasyaitat tritayam api na dṛṣyate, tasya kā gatir iti pṛcchati | ayatir alpa-yatnaḥ  
anavarṇāya vāgur itivad alpārthe nañ | atha ca śraddhayopeto yoga-śāstrāstikyena tatra  
śraddhayopeto yogābhyāsa pravṛtta eva, na tu loka-vañcakatvena mithyācāraḥ | kintv  
abhyāsa-vairāgyayor abhāvena yogāc calitaṁ viśaya-pravaṇī-bhūtam mānasam yasya saḥ |  
ataeva yogasya saṁsiddhim samyak siddhim aprāpyeti yat kiñcit siddhim tu prāpta eveti  
yogāruruḥṣā-bhūmikāto'grimām yogāroha-bhūmikāyāḥ prathamām kākṣām gata iti  
bhāvaḥ ||37||

**baladevaḥ** : jñāna-garbhō niṣkāma-karma-yogo'ṣṭāṅga-yoga-śirasko nikhilopasarga-  
vimardanaḥ sva-paramātmāvalokanopāyo bhavatiṭy asakṛd uktam | tasya ca tādr̥ṣasya  
nehābhikrama-nāśo'stīti pūrvokta-mahimnas tan-mahimānam śrotum arjunaḥ pṛcchati  
ayatir iti | abhyāsa-vairāgyābhyām prayatnena ca yogam pumān labhetaiva | yas tu  
prathamam śraddhayā tādr̥ṣa-yoga-nirūpaka-śruti-viśvāsenopetaḥ | kintv ayatir alpa-  
svadharmānuṣṭhāna-yatnavān **anudārā yuvatīḥ** itivad alpārthe'tra nañ | śithila-  
prayatnatvād eva yogād aṣṭāṅgāc calitaṁ viśaya-pravaṇam mānasam yasya saḥ | evam ca  
svadharmānuṣṭhānābhyāsa-vairāgya-śaithilyād vividhasya yogasya samyak siddhim ḥṛd-  
viśuddh-lakṣaṇam ātmāvalokana-lakṣaṇam cāprāptaḥ kiñcit siddhim tu prāpta eva |  
śraddhāluḥ kiñcid anuṣṭhita-svadharmāḥ prārabdha-yogo'prāpta-yoga-phalo dehānte kām  
gatim gacchati ? he kṛṣṇa ||37||

Verse 38

कच्चिन् नोभयविभ्रष्टश्चिन्नभ्रमिव नश्यति ।  
अप्रतिष्ठे महाबाहो विमूढो ब्रह्मणः पथि ॥३८॥

kaccin nobhaya-vibhraṣṭaś chinnābhram iva naśyati |  
apraṭiṣṭhe mahābāho vimūḍho brahmaṇaḥ pathi ||38||

**śrīdharah** : praśnābhiprāyaṃ vivṛṇoti kaccid iti | karmaṇām īsvare'rpitatvād ananuṣṭhānāc ca tāvat karma-phalaṃ svargādikaṃ na prāpnoti | yogāniṣpattē ca mokṣaṃ na prāpnoti | evam ubhayasmād bhraṣṭo'pratiṣṭho nirāśrayaḥ | ataeva brahmaṇaḥ prāpty-upāye pathi mārgē vimūḍhaḥ san kaccit kiṃ naśyati ? kiṃ vā na naśyatīty arthaḥ | nāśe dṛṣṭāntaḥ – yathā cchinnam abhram pūrvasmād abhrād viśliṣṭam abhrāntaraṃ cāprāptaṃ san madhya eva viliyate tadvad ity arthaḥ ||38||

**madhusūdanaḥ** : etad eva saṃśaya-bijaṃ vivṛṇoti kaccid iti | kaccid iti sābhilāṣa-praśne | he mahābāho mahāntaḥ sarveṣāṃ bhaktānāṃ sarvopadrava-nivāraṇa-samarthāḥ puruṣārtah-catuṣṭaya-dāna-samarthā vā catvāro bāhavo yasyeti praśna-nimitta-krodhābhāvas tad-uttara-dāna-sahiṣṇutvaṃ ca sūcitam | brahmaṇaḥ pathi brahma-prāpti-mārgē jñāne vimūḍho vicittaḥ, anutpanna-brahmātmaikya-sākṣātkāra iti yāvat | apratiṣṭho deva-yāna-pitr-yāna-mārga-gamana-hetubhyām upāsanā-karmabhyām pratiṣṭhābhyām sādhanābhyām rahitaḥ sopāsanānāṃ sarveṣāṃ karmaṇām parityāgāt | etādṛśa ubhaya-vibhraṣṭaḥ karma-mārgāj jñāna-mārgāc ca vibhraṣṭaś chinnābhram iva vāyunā chinnam viśakalitaṃ pūrvasmān meghād bhraṣṭam uttaraṃ megham aprāptaṃ abhram yathā vṛṣṭy-ayogyāṃ sad-antarāla eva naśyati tathā yoga-bhraṣṭo'pi pūrvasmāt karma-mārgād vicchinna uttaraṃ ca jñāna-mārgam aprāpto'ntarāla eva naśyati karma-phalaṃ jñāna-phalaṃ ca labdhum ayogyo na kiṃ iti praśnārthaḥ | etena jñāna-karma-samuccayo nirākṛtaḥ | etasmin hi pakṣe jñāna-phala-lābhe'pi karma-phala-lābha-sambhavenobhaya-vibhraṣṭatvāsambhavāt | na ca tasya karma-sambhave'pi phala-kāmanā-tyāgāt phala-bhramśa-vacanam avakalpata iti vācyam niṣkāmanāṃ api karmaṇām phala-sad-bhāvasyāpastamba-vacanāndy-udāharaṇena bahuśaḥ pratipāditatvāt | tasmāt sarva-karma-tyāgināṃ praty evāyaṃ praśnaḥ | anartha-prāpti-śaṅkāyās tatraiva sambhavāt ||38||

**viśvanāthaḥ** : kaccid iti praśne | ubhaya-vibhraṣṭaḥ karma-mārgāc cyuto yoga-mārgaṃ ca samyag aprāpta ity arthaḥ | chinnābhram iveti yathā chinnam abhram meghaḥ pūrvasmād abhrād viśliṣṭam abhrāntaraṃ cāprāptaṃ sat madhye viliyate tenāśya iha loke yoga-mārgē praveśād viśaya-bhoga-tyāgeccchā samyag-vairāgyābhāvād viśaya-bhogeccchā ceti kaṣṭam | para-loke ca svarga-sādhanasya karmaṇo'bhāvāt | mokṣa-sādhanasya yogasyāpy aparipākān na svarga-mokṣāv ity ubhaya-loka evāśya vināśa iti dyotitam | ato brahma-prāpty-upāye pathi mārgē vimūḍho'yam apratiṣṭhaḥ pratiṣṭhām āspadam aprāptaḥ san kaccit kiṃ naśyati na naśyati tvaṃ pṛcchase ||38||

**baladevaḥ** : praśnāśayaṃ viśadayati kaccid iti praśne | niṣkāmatayā karmaṇo'nuṣṭhānān na svargādi-phalaṃ yogāsiddher nātmāvalokanaṃ ca tasyābhūt | evam ubhayasmād vibhraṣṭo'pratiṣṭho nirālambaḥ san kiṃ naśyati kiṃ vā na naśyati ? ity arthaḥ | chinnābhram iveti abhram megho yathā pūrvasmād abhrād vicchinnaṃ param abhram cāprāptaṃ antarāle viliyate, tadvad eveti nāśe dṛṣṭāntaḥ | katham evaṃ śaṅkā ? tatrāha – brahmaṇaḥ pathi prāpty-upāye yad asau vimūḍhaḥ ||38||

Verse 39

एतन् मे संशयं कृष्ण छेत्तुमर्हस्यशेषतः ।  
त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते ॥३९॥

etan me saṃśayaṃ kṛṣṇa chettum arhasy aśeṣataḥ |



tvad-anyaḥ samśayasyāsya chettā na hy upapadyate ||39||

**śrīdharah** : tvayaiva sarvajñenāyaṁ mama sandeho nirasaniyaḥ | tvatto'nyas tv etat sandeha-nivartako nāsti ity āha etad iti etad enam | chettvā nivartakaḥ spaṣṭam anyat ||39||

**madhusūdanaḥ** : yathopadarśita-samśayāpākaraṇāya bhagavantam antaryāmiṇam arthayate pārthaḥ etan ma iti | etad evaṁ pūrvopadarśitam me mama samśayaṁ he kṛṣṇa cchettum apanetum arhasy aśeṣataḥ samśaya-mūlādharmādy-ucchedena | mad-anyaḥ kaścīd ṛṣir vā devo vā tvadīyam imāṁ samśayam ucchetsyatīty āśaṅkyāha tvad-anya iti | tvat parameśvarāt sarvajñāc chāstra-kṛtaḥ parama-guroḥ kāruṇikād anyo'nīśvaratvena asarvajñāḥ kaścīd ṛṣir vā devo vāsya yoga-bhraṣṭa-para-loka-gati-viśayasya samśayasya cchettā samyag-uttara-dānena nāsayitā hi yasmān nopapadyate na sambhavati tasmāt tvam eva pratyakṣa-darśī sarvasya parama-guruḥ samśayam etaṁ mama cchettum arhasity arthaḥ ||39||

**viśvanāthaḥ** : etad etam ||39||

**baladevaḥ** : etad iti klībtvam āṛṣam | tvad iti sarveśvarāt sarvajñatvatto'nyo'nīśvaro'lpajñāḥ kaścīd ṛṣiḥ ||39||

Verse 40

श्रीभगवान् उवाच  
पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।  
न हि कल्याणकृत्कश्चिद्दुर्गतिं तात गच्छति ॥४०॥

śrī-bhagavān uvāca  
pārtha naiveha nāmutra vināśas tasya vidyate |  
na hi kalyāṇa-kṛt kaścīd durgatiṁ tāta gacchati ||40||

**śrīdharah** : tatrottaram śrī-bhagavān uvāca pārtheti sārddhaiś caturbhiḥ | iha-loke nāśa ubhaya-bhraṣṭāt pātityam | amutra para-loke nāśo naraka-prāptiḥ | tad ubhayam tasya nāsty eva | yataḥ kalyāṇa-kṛc cubha-kārī kaścīd api durgatiṁ na gacchati | ayam ca śubhakārī śraddayā yoge pravṛttatvāt | tāteti loka-rītyopalālayan sambodhayati ||40||

**madhusūdanaḥ** : evam arjunasya yoginam prati nāśāśaṅkām pariharann uttaram śrī-bhagavān uvāca pārtheti | ubhaya-vibhraṣṭo yogī naśyatīti ko'rthaḥ | kim iha loke śiṣṭa-garhaṇīyo bhavati veda-vihita-karma-tyāgāt | yathā kaścīd ucchrṅkhalah | kim vā paratra nikṛṣṭām gatiṁ prāpnoti | yathoktam **śrutya** – **athaitayoḥ pathor na katareṇacana te kīṭāḥ pataṅgā yadi dandaśūkam** iti | tathā coktam **manunā** -- **vāntāśy ulkā-mukhaḥ preto viprodharmāt svakāc cyutaḥ** [Manu 12.71] ity ādi | tad ubhayam api nety āha he pārtha pārtha naiveha nāmutra vināśas tasya yathā-śāstraṁ kṛta-sarva-karma-samnyāsasya sarvato viraktasya gurum upasṛtya vedānta-śravaṇādi kurvato'ntarāle mṛtasya yoga-bhraṣṭasya vidyate |

ubhayatrāpi tasya vināśo nāstīty atra hetum āha hi yasmāt kalyāṇa-kṛc chāstra-vihita-kārī kaścīd api durgatiṁ ihākīrtiṁ paratra ca kīṭādi-rūpatām na gacchati | ayam tu sarvotkṛṣṭa

eva san durgatiṁ na gacchatīti kim u vaktavyam ity arthaḥ | tanoty ātmānaṁ putra-rūpeṇeti pitā tata ucyate | svārthike'ṇi tata eva tāto rākṣasa-vāyasādivat | pitaiva ca putra-rūpeṇa bhajatīti putra-sthānīyasya śiṣyasya tāteti sambodhanam kṛpātīśaya-sūcanārtham | yad uktam yoga-bhraṣṭaḥ kaṣṭhāṁ gatiṁ gacchati ajñatve sati deva-yāna-pitr-yāna-mārgānyatarāsambandhitvāt svadharma-bhraṣṭavad iti | tad ayuktam | etasya devayāna-mārga-sambandhitvena hetor asiddhatvāt | pañcāgni-vidyāyām ya itthaṁ vidur ye cāmī arāṇye śraddhām satyam upāsate te'rcir abhisambhavantīty aviśeṣeṇa pañcāgni-vidām ivātaskratūnām śraddhā-satyavatām mumukṣūṅām api deva-yāna-mārgeṇa brahma-loka-prāpti-kathanāt | śravaṇādi-parāyaṇasya ca yoga-bhraṣṭasya śraddhānvito bhūtvety anena śraddhāyāḥ prāptatvāt | śānto dānta ity anena cānṛta-bhāṣaṇa-rūpa-vāg-vyāpāra-nirodha-rūpasya satyasya labdhatvāt | bahir indiryāṇām ucchrīkhala-vyāpāra-nirodho hi damaḥ | **yoga-śāstre** ca **ahimsā-satyāsteya-brahmacaryāparigrahā yamaḥ** [YogaS 2.30] iti yogāṅga-svenoktatvāt | yadi tu satya-śabdena brahmaivocyate tadāpi na kṣatiḥ | vedānta-śravaṇāder api satya-brahma-cintana-rūpatvāt | atat-kratutve'pi ca pañcāgni-vidām iva brahma-loka-prāpti-sambhavāt | tathā ca **smṛtiḥ samnyāsād brahmaṇaḥ sthānam** iti | tathā prātyahika-vedānta-vākya-vicārasyāpi brahma-loka-prāpti-sādhanatvāt samuditānām teṣām tat-sādhanatvaṁ kim citram | ataeva sarva-sukṛta-rūpatvaṁ yogi-caritasya taittirīyā āmananti **tasyaivaṁ viduṣo yajñasya** ity ādinā | **smaryate** ca –

snātām tena samasta-tīrtha-salile sarvā'pi dattāvanir  
yajñānām ca kṛtām sahasram akhilā devāś ca sampūjitāḥ |  
samsārāc ca samuddhṛtāḥ sva-pitaras trailokya-pūjyo'py asau  
yasya brahma-vicāraṇe kṣaṇam api sthairyam manaḥ prāpnuyāt || iti ||40||

**viśvanāthaḥ** : iha loke amutra para-loke'pi kalyāṇam kalyāṇa-prāpakam yogam karotīti saḥ ||40||

**baladevaḥ** : evaṁ pṛṣṭo bhagavān uvāca pārtheti | tasyokta-lakṣaṇasya yogina iha prākṛtike loke'mutrāprākṛtike ca loke vināśaḥ svargādi-sukha-vibhramśa-lakṣaṇaḥ paramātmāvalokana-vibhramśa-lakṣaṇaś ca na vidyate na bhavati | kim cottaratra tat-prāptir bhaved eve | hi yataḥ | kalyāṇa-kṛt niḥśreyasopāya-bhūta-sad-dharma-yogārambhī durgatiṁ tad-ubhayābhāva-rūpām daridratām na gacchati | he tātety ativātsalyāt sambodhanam | tenāyātmānaṁ putra-rūpeṇa iti vyutpattes | tataḥ pitā svārthike'ṇi | tata eva tātaḥ putram śiṣyam cātikṛpayā jyeṣṭas tathā sambodhayati ||40||

Verse 41

प्राप्य पुण्यकृतां लोकान् उषित्वा शास्त्रीः समाः ।  
शुचीनां श्रीमतां गेहे योगभ्रष्टेऽभिजायते ॥४१॥

prāpya puṇya-kṛtām lokān uṣitvā śāśvatīḥ samāḥ |  
śucinām śrīmatām gehe yoga-bhraṣṭo'bhijāyate ||41||

**śrīdharah** : tarhi kim asau prāpnotīty apekṣāyām āha prāpyeti | puṇya-kṛtām puṇya-kāriṇām aśvamedhādi-yājīnām lokān prāpya tatra śāśvatīḥ samāḥ bahūn samvatsarān uṣitvā vāsa-sukham anubhūya śucinām sad-ācārāṇām śrīmatām dhaninām | gehe sa yoga-bhraṣṭo'bhijāyate janma prāpnoti ||41||

**madhusūdanaḥ** : tad evaṁ yoga-bhraṣṭasya śubha-kṛttvena loka-dvaye'pi nāśābhāve kim bhavatīty ucyate prāpyeti | yoga-mārga-pravṛttaḥ sarva-karma-saṁnyāsī vedānta-śravaṇādi kurvann antarāle mriyamāṇaḥ kaścit pūrvopacita-bhoga-vāsanā-prādurbhāvād viṣayebhyaḥ spr̥hayati | kaścit tu vairāgya-bhāvanā-dādhyān na spr̥hayati | tayoh prathamah prāpya puṇya-kṛtām aśvamedha-yājinaṁ lokān arcir-ādi-mārgena brahma-lokān | ekasminn api bhoga-bhūmi-bhedāpekṣayā bahu-vacanam | tatra coṣitvā vāsam anubhūya śāsvatīr brahma-parimāṇenākṣāyāḥ samāḥ saṁvatsarān, tad-ante śucīnām śuddhānām śrīmatām vibhūtimatām mahārāja-cakravartinām gehe kule bhoga-vāsanāśoṣa-sad-bhāvād ajātaśatru-janakādivad yoga-bhraṣṭo'bhijāyate | bhoga-vāsanā-prābalyād brahma-lokānte sarva-karma-saṁnyāsāyogyo mahārājo bhavatīty arthaḥ ||41||

**viśvanāthaḥ** : tarhi kām gatim asau prāpnotīty ata āha prāpyeti | puṇya-kṛtām aśvamedhādi-yājinaṁ lokān iti yogasya phalaṁ mokṣo bhogaś ca bhavati | tatrāpakva-yogino bhogecchāyām satyām yoga-bhraṁśe sati bhoga eva | paripakva-yoginas tu bhogecchāyā asambhavān mokṣa eva | kecit tu paripakva-yogino'pi daivād bhogecchāyām satyām kardama-saubharyādi-dṛṣṭyā bhoagam apy āhur iti | śucīnām sad-ācārānām śrīmatām dhanika-vaṇig-ādīnām rājñām vā ||41||

**baladevaḥ** : aihikīm sukha-sampattim tāvad āha prāpyeti | yādṛśa-viṣaya-spr̥hayā svadharme śīthilo yogāc ca vicyuto'yaṁ tādṛśān viṣayān ātmoddeśyaka-niṣkāma-svadharmayogārambha-māhātmyena puṇya-kṛtām aśvamedhādi-yājinaṁ lokān pāpya bhunkte tān bhuñjāno yāvatiḥ tad-bhoga-tṛṣṇā-vinivṛttis tāvatīḥ śāsvatīḥ bahviḥ samāḥ saṁvatsarāms teṣu lokeṣūṣitvā sthitvā tad-bhoga-vitṛṣṇas tebhyo lokebhyaḥ śucīnām sad-dharma-niratānām yogārhanām śrīmatām dhaninām gehe pūrvārabdha-yoga-māhātmyāt sa yoga-śreṣṭho'bhijāyata ity alpa-kālārabdha-yogād bhraṣṭasya gatir iyam darśitā ||41||

Verse 42

अथ वा योगिनामेव कुले भवति धीमताम् ।  
एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥४२॥

atha vā yoginām eva kule bhavati dhīmatām |  
etad dhi durlabhatarām loke janma yad īdṛśam ||42||

**śrīdharah** : alpa-kālābhyasta-yoga-bhraṁśe gatir iyam uktā | cirābhyasta-yoga-bhraṁśe tu pakṣāntaram āha athaveti | yoga-niṣṭhānām dhīmatām jñāninām eva kule jāyate | na tu pūrvoktānām ārūḍha-yogānām kule | etaj janma stauti īdṛśam yaj janma etad dhi loke durlabhatarām mokṣa-hetutvāt ||42||

**madhusūdanaḥ** : dvitīyam prati pakṣāntaram āha athaveti | śraddhā-vairāgyādi-kalyāṇa-guṇādhikeye tu bhoga-vāsanā-virahāt puṇya-kṛtām lokān aprāpyaiva yoginām eva daridrāṇām brāhmaṇānām na tu śrīmatām rājñām gr̥he yoga-bhraṣṭa-janma tad api durlabham aneka-sukṛta-sādhyatvān mokṣa-paryavasāyitvāc ca | yat tu śucīnām daridrāṇām brāhmaṇānām brahma-vidyāvātām kule janma | etad dhi prasiddham śukādivat | durlabhatarām durlabhād api durlabham loke yad īdṛśam sarva-pramāda-kāraṇa-sūnyam janmeti dvitīyah stūyate bhoga-vāsanā-sūnyatvena sarva-karma-saṁnyāsārhatvāt ||42||

**viśvanāthaḥ** : alpa-kālābhyasta-yoga-bhramṣe gatiḥ iyam uktā | cira-kālābhyasta-yoga-bhramṣe tu pakṣāntaram āha athaveti | yoginām nimi-prabhṛtīnām ity arthaḥ ||42||

**baladevaḥ** : cirārābdhād yogād bhraṣṭasya gatim āha athaveti | yoginām yogam abhyasatām dhīmatām yoga-deśikānām kule bhavaty utpadyate | dvividham janma stauti etad iti | yogārhanām yogam abhyasatām ca kule pūrva-yoga-saṁskāra-bala-kṛtam etaj janma prakṛtānām atidurlabham ||42||

Verse 43

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम्  
यतते च ततो भूयः संसिद्धौ कुर्मन्दन ॥४३॥

tatra taṁ buddhi-samyogaṁ labhate paurvadehikam  
yatate ca tato bhūyaḥ saṁsiddhau kurunandana ||43||

**śrīdharaḥ** : tataḥ kim ? ata āha tatreti sārhdhena | sa tatra dvi-prakāre'pi janmani pūrva-dehe bhavaṁ paurvadehikam | tam eva brahma-viśayayā buddhyā samyogaṁ labhate | tataś ca bhūyo'dhikam saṁsiddhau mokṣe prayatnaṁ karoti ||43||

**madhusūdanaḥ** : etādṛśa-janma-dvayasya durlabhatvaṁ kasmāt ? yasmāt tatra tam iti | tatra dvi-prakāre'pi janmani pūrva-dehe bhavaṁ paurvadehikam sarva-karma-saṁnyāsa-gurūpasadana-śravaṇa-manana-nididhyāsanānām madhye yāvat-paryantam anuṣṭhitam tāvat paryantam eva taṁ brahmātmaikya-viśayayā buddhyā samyogaṁ tat-sādhana-kalāpam iti yāvat | labhate prāpnoti | na kevalam labhata eva kintu tatas tal-lābhānantaram bhūyo'dhikam labdhāyā bhūmer agrimām bhūmiṁ sampādayitum saṁsiddhau saṁsiddhir mokṣas tan-nimittam yatate ca prayatnaṁ karoti ca | yāvan mokṣam bhūmikāḥ sampādayatīty arthaḥ | he kuru-nandana tavāpi śucīnām śrīmatām kule yoga-bhraṣṭa-janama jātam iti pūrva-vāsanā-vaśād anāyāsenaiiva jñāna-lābho bhaviṣyatīti sūcayitum mahā-prabhāvasya kuroḥ kīrtanam |

ayam artho bhagavad-**vaśiṣṭha**-vacane vyaktaḥ | yathā śrī-rāmaḥ –

ekām atha dvitīyām vā tṛtīyām bhūmikām uta |  
ārūḍhasya mṛtakasyātha kīḍṛśī bhagavan gatiḥ ||

pūrvam hi sapta bhūmayo vyākhyātāḥ | tatra nityānitya-vastu-viveka-pūrvakād ihāmutrārtha-bhoga-vairāgyāc chama-dama-śraddhā-titikṣā-sarva-karma-saṁnyāsādi-puraḥsarā mumukṣā śubhecchākhyā prathamā bhūmikā | sādhana-catuṣṭaya-sampad iti tāvat | tataḥ śravaṇa-manana-pariṇiṣpannasya tattva-jñānasya nirvicikitsanā-rūpā tanu-mānasā nāma tṛtīyā bhūmikā | nididhyāsana-sampad iti yāvat | caturthī bhūmikā tu tattva-sākṣātkāra eva | pañcama-ṣaṣṭha-saptama-bhūmayas tu jīvanmukter avāntara-bhedā iti tṛtīye prāg-vyākhyātam | tatra caturthīm bhūmiṁ prāptasya mṛtasya jīvan-mukty-abhāve'pi videha-kaivalyaṁ prati nāsty eva saṁśayaḥ | tad-uttara-bhūmi-trayaṁ prāptas tu jīvanm api muktaḥ kim u videha iti nāsty eva bhūmikā-catuṣṭaye śaṅkā | sādhana-bhūta-bhūmikā-traye tu karma-tyāgāj jñānālābhāc ca bhavati śaṅketi tatraiva praśnaḥ |

śrī-vaśiṣṭhaḥ –

yoga-bhūmikayotkrānta-jīvitasya śarīriṇaḥ |  
bhūmikāmsānusāreṇa kṣīyate pūrva-duṣkṛtam ||  
tataḥ sura-vimāneṣu loka-pāla-pureṣu ca |  
merūpavana-kuñjeṣu ramate ramaṇī-sakhaḥ ||  
tataḥ sukṛta-sambhāre duṣkṛte ca purākṛte |  
bhoga-kṣayāt parikṣiṇe jāyante yogino bhuvi ||  
śucīnām śrīmatām gehe gupte guṇavatām satām |  
janitvā yogam evaite sevante yoga-vāsītāḥ ||  
tatra pāg-bhavanābhyastām yoga-bhūmi-kramām budhāḥ |  
dṛṣṭvā paripatanty uccair uttaram bhūmikā-kramam || iti |

atra prāg-upacita-bhoga-vāsanā-prābalyād alpa-kālābhyasta-vairāgya-vāsanā-daurbalyena  
prānotkrānti-samaye prādurbhūta-bhoga-sprḥaḥ sarva-karma-samnyāsī yaḥ sa evoktaḥ |  
yas tu vairāgya-vāsanā-prābalyāt prakṛṣṭa-puṇya-prakaṭita-parameśvara-prasāda-vaśena  
prānotkrānti-samaye'nudbhūta-bhoga-sprḥaḥ samnyāsī bhoga-vyavadhānam vinaiva  
brāhmaṇānām eva brahma-vidām sarva-pramāda-kāraṇa-śūnye kule samutpannas tasya  
prāktana-saṃskārābhivyaktenāyāsenaiiva sambhavān nāsti pūrvasyaiva mokṣam praty  
āśaṅketi sa vasiṣṭhena nokto bhagavatā tu parama-kāruṇikenāthaveti pakṣāntaram  
kṛtvokta eva | ṣaṣṭam anyat ||43||

**viśvanāthaḥ** : tatra dvividhe'pi janmani buddhyā paramātma-niṣṭhayā saha saṃyogam  
paurvadaihikam pūrva-janma-bhavam ||43||

**baladevaḥ** : āmutrikīm sukha-sampattim vaktum pūrva-saṃskāra-hetukam sādhanam āha  
tatreti | tatra dvividhe janmani paurvadaihikam pūrva-dehe bhavam | buddhyā svadharma-  
svātma-paramātma-viśayā saṃyogam sambandham labhate | tataś ca hṛd-viśuddhi-sva-  
paramātmāvaloka-rūpāyām saṃsiddhau nimitte svāpotthitavad bhūyo bahutaram yatate |  
yathā punar vighna-hato na syāt ||43||

Verse 44

पूर्वाभ्यासेन तेनैव ह्रियते ह्यज्ञोऽपि सः ।  
जिज्ञासुरपि योगस्य शब्दब्रह्मतिवर्तते ॥४४॥

pūrvābhyāsenā tenaiva hriyate hy avaśo'pi saḥ |  
jijñāsuraḥ api yogasya śabda-brahmātivartate ||44||

**śrīdharaḥ** : tatra hetuḥ pūrveti | tenaiva pūrva-deha-kṛtābhyāsenāvaśo'pi kutaścid  
ambharāyād anicchann api saṃhriyate viśayebhyaḥ purāvṛtya brahma-niṣṭhaḥ kriyate | tad  
evam pūrvābhyāsa-balena prayatnam kurvan śanair mucyata itīmam artham kaimutyā-  
nyāyena sphuṭayati jijñāsuraḥ iti sārḍhena | yogasya svarūpam jijñāsuraḥ eva kevalam na tu  
prāpta-yogaḥ | evambhūto yoge praviṣṭa-mātro'pi pāpa-vaśād yoga-bhraṣṭo'pi śabda-  
brahma vedam ativartate | vedokta-karma-phalāny atikrāmati | tebhyo'dhikam phalam  
prāpya mucyata ity arthaḥ ||44||

**madhusūdanaḥ** : nanu yo brahma-vidām brāhmaṇānām sarva-pramāda-kāraṇa-śūnye kule  
samutpannas tasya madhye viśaya-bhoga-vyavadhānābhāvād avyavahita-prāg-bhaviya-

saṁskārodbodhāt punar api sarva-karma-saṁnyāsa-pūrvako jñāna-sādhana-lābho bhavatu nāma | yas tu śrīmatām mahārāja-cakravartinām kule bahavidha-viṣaya-bhoga-vyavadhānenotpannas tasya viṣaya-bhoga-vāsanā-prābalyāt pramāda-kāraṇa-sambhavāc ca katham ativyavahita-jñāna-saṁskārodbodhaḥ kṣatriyatvena sarva-karma-saṁnyāsānarhasya katham vā jñāna-sādhana-lābha iti | tathocyate pūrvābhyāseneti | aticira-vyavahita-janmopacitenāpi tenaiva pūrvābhyāsenā prāg-arjita-jñāna-saṁskāreṇāvaśo'pi mokṣa-sāadhanāyāprayatamāno'pi hriyate svavaśīkriyate | akasmād eva bhoga-vāsanābhyo vyutthāpya mokṣa-sāadhanonmukhaḥ kriyate, jñāna-vāsanāyā evālpakālābhyastāyā api vastu-viṣayatvenāvastu-viṣayābhyo bhoga-vāsanābhyāḥ prābalyāt | paśya yathā tvam eva yuddhe pravṛtto jñānāyāpratayamāno'pi pūrva-saṁskāra-prābalyād akasmād eva raṇa-bhūmau jñānonmukho'bhūr iti | ataeva prāg uktaṁ **nehābhikramanāśo'sti** [Gītā 2.40] iti | aneka-janma-sahasra-vyavahito'pi jñāna-saṁskāraḥ sva-kāryam karoty eva sarva-virodhy-upamardenety abhiprāyaḥ |

sarva-karma-saṁnyāsābhāve'pi hi kṣatriyasya jñānādhikāraḥ sthita eva | yathā pāṭac-careṇa bahūnām rakṣiṇām madhye vidyamānam api aśvādi-dravyam svayam anicchad api tān sarvān abhibhūya sva-sāmarthya-viśeṣād evāpahriyate | paścāt tu kadāpahṛtam iti vimarśo bhavati | evam bahūnām jñāna-pratibandhakānām madhye vidyamāno'pi yoga-bhraṣṭaḥ svayam anicchann api jñāna-saṁskāreṇa balavatā svasāmarthaya-viśeṣād eva sarvān pratibandhakān abhibhūyātma-vaśī kriyate iti hr̥ṇaḥ prayogena sūcitam | ataeva saṁskāra-prābalyāj jijñāsur jñātum icchur api yogasya mokṣa-sādhana-jñānasya viṣayam brahma, prathama-bhūmikāyām sthitaḥ saṁnyāsīti yāvat | so'pi tasyām eva bhūmikāyām mṛto'ntarāle bahūn viṣayān bhuktvā mahārāja-cakravartinām kule samutpanno'pi yoga-bhraṣṭaḥ prāg-upacita-jñāna-saṁskāra-prābalyāt tasmin janmani śabda-brahma vedam karma-pratipādakam ativartate'tikramya tiṣṭhati karmādhikārātikrameṇa jñānādhikārī bhavaty arthaḥ | etenāpi jñāna-karma-samuccayo nirākṛta iti draṣṭavyam | samuccaye hi jñānino'pi karma-kāṇḍātikramābhāvāt ||44||

**viśvanāthaḥ** : hriyata ākṛṣyate | yogasya yogam jijñāsur api bhavati | ataḥ śabda-brahma veda-śāstram ativartate vedokta-karma-mārgam atikramya vartate | kintu yoga-mārga eva tiṣṭhatīty arthaḥ ||44||

**baladevaḥ** : tatra hetuḥ | tenaiva yoga-viṣayakeṇa pūrvābhyāsenā sa yogī hriyate ākṛṣyate avaśo'pi kenacid vighnenānicchann apīty arthaḥ | hīti prasiddho'yaṁ yoga-mahimā | yogasya jijñāsur api tu yogam abhyasitum pravṛttaḥ śabda-brahma sa-kāma-karma-nirūpakam vedam ativartate | tam na śabda-ghātīty arthaḥ ||44||

Verse 45

प्रयत्नाद्यत्तु योगी संशुद्धकिल्बिषः ।  
अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥४५॥

prayatnād yat tu yogī saṁśuddha-kilbiṣaḥ |  
aneka-janma-saṁsiddhas tato yāti parām gatim ||45||

**śrīdharāḥ** : prayatnād iti | yadaivam manda-prayatno'pi yogī parām gaitim yāti tadā yas tu yogī prayatnād uttarottaram adhikam yoge yatamāno yatnam kurvan yogenaiva

samśuddha-kilbiṣo vidhūta-pāpaḥ so'nekeṣu janmasūcitenā yogena samsiddhaḥ samyag  
jñānī bhūtvā tataḥ śreṣṭhām gatim yātīti kim vaktavyam ity arthaḥ ||45||

**madhusūdanaḥ** : yadā caivam prathama-bhūmikāyām mṛto'pi aneka-bhoga-vāsanā-  
vyavahitam api vividha-pramāda-kāraṇavati mahārāja-kule'pi janma labdhvāpi yoga-  
bhraṣṭaḥ pūrvopacita-jñāna-samskāra-prābalyena karmādhikāram atikramya jñānādhikārī  
bhavati tadā kim u vaktavyam dvitīyāyām tṛtīyāyām vā bhūmikāyām mṛto viśaya-bhogāntē  
labdha-mahārāja-kula-janmā yadi vā bhogam akṛtvāiva labdha-brahma-vid brāhmaṇa-  
kula-janmā yoga-bhraṣṭaḥ karmādhikārātikrameṇa jñānādhikārī bhūtvā tat-sādhanāni  
sampādya tat-phala-lābhena saṁsāra-bandhanān mucyata iti | tad etad āh prayatnād iti |  
prayatnāt pūrva-kṛtād apy adhikam adhikam yatamānaḥ prayatnātikramam kurvan yogī  
pūrvopacita-samskāravāms tenaiva yoga-prayatna-puṇyena samśuddha-kilbiṣo dhautā-  
jñāna-pratibandhaka-pāpa-malaḥ | ataeva saṁskāropacayāt puṇyopacayāc cānekair  
janmabhiḥ samsiddhaḥ saṁskārātikrameṇa puṇyātikrameṇa ca prāpta-cārama-janmā tataḥ  
sādhana-paripākād yāti parām prakṛṣṭām gatim muktim | nāsty evātra kaścit saṁśaya ity  
arthaḥ ||45||

**viśvanāthaḥ** : evam yoga-bhramṣe kāraṇam yatna-śaithilyam eva [ayatiḥ śraddhayopetaḥ](#)  
ity uktaḥ | tasya ca yatna-śaithilyavato yoga-bhraṣṭasya janmāntare punar yoga-prāptir  
evoktā, na tu samsiddhiḥ | samsiddhis tu yāvadbhir janmabhis tasya yogasya paripākāḥ  
syāt | tāvadbhir evety avasiyate | yas tu na kadācid api yoge śaithilya-prayatnaḥ | sa na  
yoga-bhraṣṭa-śabda-vācyāḥ | kintu –

[bahu-janma-vipakvena samyag-yoga-samādhinā |](#)  
[draṣṭum yatante yatayaḥ sūnyāgāreṣu yat-padam || \[BhP 3.24.28\]](#)

iti kardamokteḥ so'pi naikena janmanā sidhyatīty āha prayatnād yatamānaḥ prakṛṣṭa-  
yatnād api yatnavān ity arthaḥ | tu-kāraḥ pūrvoktād yoga-bhraṣṭād asya bhedam  
bodhayati | samśuddha-kilbiṣaḥ samyag-paripakva-kaśāyaḥ | so'pi naikena janmanā  
sidhyatīti saḥ | parām gatim mokṣam ||45||

**baladevaḥ** : athāmutrikīm sukha-sampattim āha prayatnād iti | pūrva-kṛtād api prayatnād  
adhikam adhikam yatamānaḥ pūrva-vidhau bhayāt prayatnādhikyam kurvan yogī  
tenopacitena prayatnena samśuddha-kilbiṣo nidhauta-nikhilānya-vāsanāḥ | evam anekair  
janmabhiḥ samsiddhaḥ paripakva-yogo yoga-paripākād eva hetoḥ parām sva-  
parātmāvaloka-lakṣaṇām gatim muktim yāti ||45||

Verse 46

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।  
कर्मिभ्यश्चधिको योगी तस्माद्योगी भवार्जुन ॥४६॥

tapasvibhyo'dhiko yogī jñānibhyo'pi mato'dhikaḥ |  
karmibhyaś cādhiko yogī tasmād yogī bhavārjuna ||46||

**śrīdharāḥ** : yasmād evam tasmāt tapasvibhya iti | tapasvibhyaḥ kṛcchra-cāndrāyaṇādi-  
tapo-niṣṭhebhyaḥ | jñānibhyaḥ śāstra-jñāna-vidbhyo'pi | karmibhya iṣṭa-pūrtādi-karma-  
kāribhyo'pi | yogī śreṣṭho mamābhimateḥ | tasmāt tvam yogī bhava ||46||

**madhusūdanaḥ** : idānīm yogī stūyate'rjunam prati śraddhātīsayotpādana-pūrvakam yogam vidhātum tapasvibhya iti | tapasvibhyaḥ kṛcchra-cāndrāyaṇādi-tapaḥ-parāyaṇebhyo'pi adhika utkr̥ṣṭo yogī tattva-jñānotpatty-anantaram mano-nāsa-vāsanākṣaya-kārī |

vidyayā ta ārohanti yatra kāmāḥ parāgatāḥ |  
na tatra dakṣiṇā yānti nāvadvāmsas tapasvinaḥ || iti śruteḥ |

ataeva karmibhyo dakṣiṇā-sahita-jyotiṣtomādi-karmānuṣṭhānebhyaś cādihiko yogī |  
karminām tapasvinām cājñatvena mokṣānarhatvāt |

jñānibhyo'pi parokṣa-jñānavadbhyo'pi aparokṣa-jñānavān adhiko mato yogī | evam  
aparokṣa-jñānavadbhyo'pi mano-nāsa-vāsanākṣayābhāvād ajīvan-muktebhyo mano-nāsa-  
vāsanākṣaya-vattvena jīvan-mukto yogy adhiko mato mama saṁnyataḥ | yasmād evam  
tasmād adhikādhika-prayatna-balāttvaṁ yoga-bhraṣṭa idānīm tattva-jñāna-mano-nāsa-  
vāsanākṣayair yugapat-saṁpāditair yogī jīva-mukto yaḥ sa yogī paramo mata iti prāg-  
uktaḥ sa tādr̥śo bhava sādhana-paripākāt | he'rjuneti śuddheti sabodhanārthaḥ ||46||

**viśvanāthaḥ** : karma-jñāna-taop-yogavatām madhye kaḥ śreṣṭha ity apekṣāyām āha  
tapasvibhyaḥ kṛcchra-cāndrāyaṇādi-tapo-niṣṭhebhyaḥ | jñānibhyaḥ brahmopāsakebhyo'pi  
yogī paramātmopāsako'dhiko mata iti mamedam eva matam iti bhāvaḥ | yadi jñānibhyo'py  
adhikas tadā kim uta karmibhya ity āha karmibhyaś ceti ||46||

**baladevaḥ** : evam jñāna-garbho niṣkāma-karma-yogo'ṣṭāṅga-yoga-śirasko mokṣa-hetus  
tādr̥śād yogād vibhraṣṭsyāntatas tat-phalam bhaved ity abhidhāya yoginam stauti  
tapasvibhya iti | tapasvibhyaḥ kṛcchrādi-tapaḥ-parebhyaḥ jñānibhyo'rtha-śāstra-vidbhyaḥ  
karmibhyaḥ sakāmeṣṭā-pūrty-ādikr̥dbhyaś ca yogī mad-ukta-yogānuṣṭhātādhikaḥ śreṣṭho  
mataḥ | ātma-jñāna-vaidhuryeṇa mokṣānarhebhyaś tapasvy-ādibhyo mad-ukto yogī  
samuditātma-jñānatvena mokṣārhatvāt śreṣṭhaḥ ||46||

Verse 47

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।  
श्रद्धवान् भजते यो मां स मे युक्ततमो मतः ॥४७॥

yoginām api sarveṣām mad-gatenāntarātmanā |  
śraddhāvān bhajate yo mām sa me yuktatamo mataḥ ||47||

**śrīdharaḥ** : yoginām api yama-niyamādi-parāṇām madhye mad-bhaktaḥ śreṣṭha ity āha  
yoginām apīti | mad-gatena mayy āsaktena | antarātmanā manasā | yo mām parameśvaram  
vāsudevam | śraddā-yuktaḥ san bhajate | sa yoga-yukteṣu śreṣṭho mama saṁmataḥ | ato  
mad-bhakto bhava iti bhāvaḥ ||47||

ātma-yogam avocad yo bhakti-yoga-śiromaṇim |  
taṁ vande paramānandaṁ mādhaveṇa bhakta-sevadhim ||

iti śrī-śrīdhara-svāmi-kṛtāyām bhagavad-gītā-ṭīkāyām subodhinyām  
dhyāna-yogo nāma ṣaṣṭho'dhyāyaḥ



||6||

**madhusūdanaḥ** : idānīm sarva-yogi-śreṣṭham yoginām vadann adhyāyam upasamharati yoginām iti | yoginām vasu-rudrādityādi-kṣudra-devatā-bhaktānām sarveṣām api madhye mayi bhagavati vāsudeve puṇya-paripāka-viśeṣād gatena prīti-vaśān niviṣṭena mad-gatenāntarātmanāntaḥ-karaṇena prāg-bhavīya-saṁskāra-pāṭavāt sādhu-saṅgāc ca mad-bhajana evaṁ śraddhāvān atīśayena śraddadhānaḥ sambhajante sevata satataṁ cintayati yo mām nārāyaṇam īsvareśvaraṁ sa-guṇam nirguṇam vā manuṣyo'yam īśvarāntara-sādhāraṇo'yam ity ādi-bhramam hitvā sa eva mad-bhakto yogī yuktatamaḥ sarvebhyaḥ samāhita-cittebhyo yuktebhyaḥ śreṣṭho me mama parameśvarasya sarvajñasya mato niścitaḥ | samāne'pi yogābhyāsa-kleṣe samāne'pi bhajanāyāse mad-bhakti-śūnyebhyo mad-bhaktasyaiva śreṣṭhatvāt tvam mad-bhaktaḥ paramo yuktatamo'nāyāsena bhavitum śakṣyasīti bhāvaḥ |

tad anenādhyāyena karma-yogasya buddhi-śuddhi-hetor maryādām darśayatā tataś ca kṛta-sarva-karma-saṁnyāsasya sāṅgam yogam vivṛṇvatā mano-nigrahopāyam cākṣepa-nirāsa-pūrvakam upadīśatā yoga-bhraṣṭasya puruṣārtha-śūnyatāsaṅkāṁ ca śithilatayā karma-kāṇḍam bhajanīyam ca bhagavantam vāsudevaṁ tat-padārtham nirūpayitum agrima-madhyāya-ṣaṭkam ārabhyata iti śivam ||47||

*iti śrīmat-paramahaṁsa-parivrājakācārya-śrī-viśveśvara-sarasvatī-pāda-śiṣya-  
śrī-madhusūdana-sarasvatī-viracitāyām śrīmad-bhagavad-gītā-gūḍhārtha-  
dīpikāyām adhyātma-yogo nāma ṣaṣṭho'dhyāyaḥ  
||6||*

**viśvanāthaḥ** : tarhi yoginaḥ sakāśān nāsty adhikaḥ ko'pīty avasīyate | tatra maivam vācyam ity āha yoginām api | pañcamy-arthe ṣaṣṭhī nirdhāraṇa-yogāt | tapasvibhyo jñānibhyo'py adhika iti pañcamy-artha-kramāc ca yogibhyaḥ sakāśād apīty arthaḥ | na kevalam yogibhya eka-vidhebhyaḥ sakāśāt | api tu yogibhyaḥ sarvebhyo nānā-vidhebhyo yogārūḍhebhyaḥ samprajñāta-samādhy-asamprajñāta-samādhimadbhyo'pīti | yad vā yogā upāyāḥ karma-jñāna-tapo-yoga-bhakti-ādayas tadvatām madhye yo mām bhajeta | mad-bhakto bhavati sa yuktatama upāyavattamaḥ | karmī tapasvī jñānī ca yogī mataḥ | aṣṭāṅga-yogī yogitaraḥ | śravaṇa-kīrtanādi-bhaktimāms tu yogitama ity arthaḥ | yad uktam **śrī-bhāgavate—**

**muktānām api siddhānām nārāyaṇa-parāyaṇaḥ |  
sudurlabhaḥ prasāntātmā koṭiṣv api mahāmune || iti |**

agrimādhyāya-ṣaṭkam yad bhakti-yoga-nirūpakam |  
tasya sūtramayaṁ ślokā bhakta-kaṇṭha-vibhūṣaṇam ||  
prathamena kathā-sūtram gītā-śāstra-śiromaṇiḥ |  
dvtīyena tṛtīyena tūryeṇākāma-karma ca ||  
jñānam ca pañcamenoktam yogaḥ ṣaṣṭhena kīrtitaḥ |  
prādhānyena tad apy etaṁ ṣaṭkam karma-nirūpakam ||  
iti sārārtha-darśinyām harṣiṇyām bhakta-cetasām |  
gītāsu ṣaṣṭho'dhyāyo'yam saṅgataḥ saṅgataḥ satām ||  
||6||

**baladevaḥ** : tad ittham ādyena ṣaṭkena saniṣṭhasya sādhanāni jñāna-garbhāni niṣkāma-karmāni yoga-śiraskāny abhidhāya madhyena pariniṣṭhitāder bhagavac-charaṇādīni sādhanāny abhidhāsyān tasmāt tasya śraiṣṭhyāvedakam tat-sūtram abhidhatte yoginām iti | pañcamy-arthe ṣaṣṭhīyam tapasvibhya iti pūrvopakramāt | na ca nirdhāraṇe ṣaṣṭhīyam astu vakṣyamāṇasya yoginas tapasvy-ādi-vilakṣaṇa-kriyatvena teṣv anantar-bhāvāt | yadyapi tapasvy-ādīnām mitho nyūnādhikatābhāvo'sti | tathāpy avaratvam tasmāt samānam | svarṇa-girer iva tad anyeṣām uccāvacānām girīṇām iti | yaḥ śraddhāvān mad-bhakti-nirūpakeṣu śrutya-ādi-vākyeṣu dṛḍha-viśvāsaḥ san mām nilotpala-śyāmalam ājānu-pīvara-bāhum savitṛ-kara-vikāsītāravindekṣaṇam vidyud-ujjvala-vāsasam kirīṭa-kunḍala-kaṭaka-keyūra-hāra-kaustubha-nūpuraiḥ vanamālayā ca vibhrājamānam sva-prabhayā diśo vitamirāḥ kurvānam nitya-siddha-nṛsimha-raghu-varyādi-rūpam sarveśvaram svayam bhagavantam manuṣya-saṁniveśi-vibhu-vijñānanda-mayam yaśodā-stanandhayam kṛṣṇādi-śabdair abhidhīyamānam sārva-jña-sarvaiśvarya-satya-saṅkalpāśrita-vātsalyādibhiḥ saundarya-mādhurya-lāvaṇyādibhiḥ ca guṇa-ratnaiḥ pūrṇam bhajate śravaṇādibhiḥ sevate | mad-gatena mad-ekāsaktenāntarātmanā manasā viśiṣṭas tīla-mātram api mad-viyogāsahaḥ sann ity arthaḥ | mad-bhaktaḥ sarvebhyaḥ tapasvy-ādibhyo yogibhyo mad-eka-bhakto yuktatama ity arthaḥ |

atra vyācāṣṭe – nanu yoginaḥ sakāśān na ko'py adhiko'stīti cet tatrāha yoginām iti | yogāroha-tāratamyāt karma-yogino bahavas tebhyaḥ sarvebhyo'pīti dhyānārūḍho yuktaḥ samādhy-ārūḍho yuktataraḥ śravaṇādi-bhaktimāns tu yuktatama iti | bhakti-śabdaḥ sevābhidhāyī |

bhaja ity eṣa vai dhātuḥ sevāyām parikīrtitaḥ |  
tasmāt sevā budhaiḥ proktā bhakti-śabdena bhūyasī || iti **smṛteḥ** |

etām bhaktim **śrutir** āha śraddhā-bhakti-dhyāna-yogād avehi iti |

yasya deve parā bhaktir yathā deve tathā gurau |  
tasyaite kathitā hy arthāḥ prakāśante mahātmanaḥ || [ŚvetU 6.23] iti |

bhaktir asya bhajanam tad-ihāmutropādhi-nairāsyenāmuṣmin manaḥ-  
kalpanam etad eva naiṣkarmyam [GTU 1.14] iti |

ātmānam eva lokam upāsīta [BAU 1.4.8] iti |

ātmā vā are draṣṭavyaḥ śrotavyo mantavyo nididhyāsītavyo maitreyi [BAU  
2.4.5, 4.5.6] iti caivam ādyāḥ |

sā ca bhaktir bhagavat-svarūpa-śakti-vṛtti-bhūtā bodhyā—

vijñāna-ghanānanda-ghanā sac-cid-ānandaika-rase bhakti-yoge tiṣṭhati  
[GTU 2.79] iti **śruteḥ** |

tasyāḥ śravaṇādi-kriyā-rūpatvam tu cit-sukha-mūrteḥ sarveśvarasya kuntalādi-  
pratīkatvatat pratyetyam | śravaṇādi-rūpāyā bhakteś cid-ānandatvam tv  
anuvṛtṭyānubhāvyaḥ sitānusevayā pitta-vināśe tan-mādhuryam iveti ||47||

ṣaṣṭho'dhyāyaḥ – dhyāna-yogaḥ

gītā-kathā-sūtram avocad ādye  
karma dvitīyādiṣu kāma-śūnyam |  
tat pañcame vedana-garbham ākhyan  
ṣaṣṭhe tu yogojjvalitaṁ mukundaḥ ||

iti śrīmad-bhagavad-gītopaniṣad-bhāṣye ṣaṣṭho'dhyāyaḥ  
||6||