

atha saptamo'dhyāyaḥ

Verse 1

श्रीभगवान् उवाच
मय्यासक्तमनाः पार्थ योगं युञ्जन् मदाश्रयः ।
असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥१॥

śrī-bhagavān uvāca
mayy āsakta-manāḥ pārtha yogam yuñjan mad-āśrayaḥ |
asamśayaṁ samagraṁ mām yathā jñāsyasi tac chṛṇu ||1||

śrīdharah –

vijñeyam ātmanas tattvaṁ saṁyogaṁ samudīritam |
bhajanīyam athedānīm aiśvaraṁ rūpam īryate ||

pūrvādhyāyānte [mad-gatenāntarātmanā yo mām bhajate sa me yuktatamo mataḥ](#)
ity uktam | atra kīdṛśas tvam yasya bhaktiḥ kartavyety apekṣāyām sva-svarūpam
nirupaiṣyan śrī-bhagavān uvāca mayīti | mayi parameśvara āsaktaṁ abhiniviṣṭam
mano yasya saḥ | mad-āśrayo'ham evāśrayo yasya | ananya-śaraṇaḥ san | yogam
yuñjann abhyasan asamśayaṁ yathā bhavaty evam | mām samagraṁ vibhūti-
balaiśvaryādi-sahitam yathā jñāsyasi tad idam mayā vaksyamāṇam śṛṇu ||1||

madhusūdanaḥ –

yad-bhaktiṁ na vinā muktir yaḥ sevyāḥ sarva-yoginām |
taṁ vande paramānanda-ghanam śrī-nanda-nandanam ||

evam karma-saṁnyāsātmake-sādhana-pradhānena prathama-ṣaṭkena jñeyam tvam-
pada-lakṣyam sa-yogaṁ vyākhyāyādhunā dhyeya-brahma-pratipādana-pradhānena
madhyamena ṣaṭkena tat-padārtho vyākhyātavyaḥ | tatrāpi --

[yoginām api sarveṣām madgatenāntarātmanā |](#)
[śraddhāvān bhajate yo mām sa me yuktatamo mataḥ || \[Gītā 6.47\]](#)

iti prāg-uktasya bhagavad-bhajanasya vyākhyānāya saptamo'dhyāya ārabhyate |
tatra kīdṛśam bhagavato rūpam bhajanīyam katham vā tad-gato'ntarātmā syād ity
etaḍ-dvayaṁ praṣṭavyam arjunenāprṣṭam api parama-kāruṇikatayā svayam eva
vivakṣuḥ śrī-bhagavān uvāca mayīti |

mayi parameśvare sakala-jagad-āyatanatvādivividha-vibhūti-bhāgini āsaktaṁ
viṣayāntara-parihāreṇa sarvadā nivīṣṭam mano yasya tava sa tvam | ataeva mad-
āśrayo mad-eka-śaraṇaḥ | rājāśrayo bhāryādy-āsakta-manās ca rāja-bhṛtyaḥ
prasiddho mumukṣus tu mad-āśrayo mad-āsakta-manās ca | tvam tvad-vidho vā
yogaṁ yuñjan manaḥ-samādhānam ṣaṣṭhokta-prakāreṇa kurvan | asamśayaṁ yathā

bhavaty evaṁ samagram̐ sarva-vibhūti-bala-śaktyaiśvaryādi-sampannam̐ mām̐
yathā yena prakāreṇa jñāsyasi tac chṛṅṅcyamānam̐ mayā ||1||

viśvanāthaḥ –

kadā sad-ānanda-bhuvo mahāprabhoḥ
kṛpāmṛtābdheś caraṇau śrayāmahe |
yathā tathā projjhita-mukti-tat-pathā
bhakty-adhvanā prema-sudhām ayāmahe ||

saptame bhajanīyasya śrī-kṛṣṇaiśvaram ucyate |
na bhajante bhajante ye te cāpy uktās caturvidhāḥ ||

prathamenādhyāya-ṣaṭkenāntaḥ-karaṇa-śuddhy-artha-kaṇiṣkām akarma-sāpeksau
mokṣa-phala-sādhakau jñāna-yogāv uktau | idānīm anena dvitīyādhyāya-ṣaṭkena
karma-jñānādi-vimiśra-śravaṇān niṣkāmatva-sakāmatvābhyām ca sālokyādi-
sādhakas tathā sarva-mukhyaḥ karma-jñānādi-nirapekṣa eva premavat pārśadatva-
lakṣaṇa-mukti-phala-sādhakas tathā **yat karmabhir yat tapasā jñāna-vairāgyataś ca
yat** ity ādau, **sarvaṁ mad-bhakti-yogena mad-bhakto labhate'ñjasā, svargāpavargam
mad-dhāma** [BhP 1.20.32-33] ity ādy-ukter vināpi sādhanānantaram̐
svargāpavargādi-nikhila-sādhakaś ca paramaḥ svatantraḥ sarva-sukaro'pi sarva-
duṣkaraḥ śrīmad-bhakti-yoga ucyate |

nanu **tam eva viditvā atimṛtyum eti** [ŚvetU 6.15] iti **śruteḥ** | jñānam̐ vinā kevalayā
bhaktyaiva katham̐ mokṣaḥ brūse ? maivaṁ, tvam eva tat padārtham̐
paramātmānam eva viditvā sāksād anubhūya, na tu tvam̐-padārtham̐ ātmānam̐ nāpi
prakṛtiṁ nāpi vastu-mātram̐ viditvā mṛtyum atyeti ity asyāḥ **śruter** arthaḥ | tatra
sita-śarkarā-rasa-grahaṇe yathā rasanaiva kāraṇam̐ na tu cakṣuḥ-śrotrādikam̐
tathaiva guṇātītasya brahmaṇe grahaṇam̐ sambhavet, na tu dehādy-atiriktātma-
jñānena sāttvikena | **bhaktiyāham ekayā grāhyaḥ** [BhP 11.14.11] iti bhagavad-ukter
iti | **bhaktiyā mām abhijānāti yāvān yaś cāsmi tattvataḥ** [Gītā 18.55] ity atra sa-
viśeṣam̐ pratipādayiṣyāmaḥ | jñāna-yogayor mukti-sādhanatva-prasiddhis tu
tatrastha-guṇī-bhūta-bhakti-prabhāvād eva | tayā vinā tayor akiñcitkaratvasya
bahuśaḥ śravaṇāt |

kim ca, asyām̐ **śrutau** viditvā ity anantaram eva-kārasyaḥ prayogād eva | yoga-
vyavacchedābhāve jñāpīte sati, tasmād eva paramātmānam̐ viditāt kvacid aviditād api
mokṣa ity artho labhyate | tataś ca bhakty-utthana nirguṇena paramātmā-jñānena
mokṣaḥ | kvacit tu bhakty-uttham̐ taj-jñānam̐ vināpi kevalena bhakti-mātreṇa
mokṣa ity arthaḥ paryavasyati | yathā matsyaṇḍikā-piṇḍād rasanā-doṣeṇālabdha-
svādād api bhuktāt tad-eka-nāśyo vyādhir naśyaty evātra na sandehaḥ |
matsyaṇḍikāni te khaṇḍa-vikārā śarkarāsite ity **amarah** | śrīmad-uddhavenoktam –

nanv īśvaro 'nubhajato 'viduṣo 'pi sāksāc
chreyas tanoty agada-rāja ivopayuktaḥ [BhP 10.47.56] iti |

ekādaśe'py uktaṁ – **yat karmabhir yat tapasā jñāna-vairāgyataś ca yat** ity ādau
sarvaṁ mad-bhakti-yogena mad-bhakto labhate 'ñjasā [BhP 11.20.31-32] iti |

ataeva yan-nāma-sakṛc-chravaṇāt pukkaso'pi vimucyate saṁsārāt ity ādau bahuśo vākyair bhaktyaiva mokṣaḥ pratipādyata iti |

atha prakṛtam anusarāmaḥ |

yoginām api sarveśām madgatenāntarātmanā |
śraddhāvān bhajate yo mām sa me yuktatamo mataḥ || [Gītā 6.47]

iti tvad-vākyena tvan-manaskatve sati tvaj-jana-viśayaka-śraddhāvattvam iti tvayā sva-bhakta-viśeṣa-lakṣaṇam eva kṛtam ity avagamyate | kintu sa ca kīdṛšo bhaktas tadīya-jñāna-vijñānayor adhikārī bhavatīty apekṣāyām āha mayy āsakteti dvābhyām | yadyapi –

bhaktiḥ pareśānubhavo viraktir
anyatra caiṣa trika eka-kālah |
prapadyamānasya yathāśnataḥ syus
tuṣṭiḥ puṣṭiḥ kṣud-apāyo 'nu-ghāsam || [BhP 11.2.42]

ity ukter bhajan-prakramata eva mad-anubhava-kramo'pi bhavati, tad apy eka-grāsa-mātra-bhojinas tathā tuṣṭi-puṣṭi na spaṣṭe bhavataḥ, kintu bahutara-grāsa-bhojina eva | tathaiva mayi śyāmasundare pītāmbare āsaktam āsakti-bhūmikārūḍham mano yasya tathābhūta eva tvam mām jñāsyasi | yathā spaṣṭam anubhaviṣyasi, tat śṛṇu kīdṛśam yogam mayā saha saṁyogam yuñjan śanaiḥ śanaiḥ prāpnuvan mad-āśrayaḥ | mām eva, na tu jñāna-karmādikam āśrayamāṇo'nanya-bhakta ity arthaḥ |

atrāsamśayam samagram iti padābhyām madīya-nirviśeṣa-brahma-svarūpa-jñānam

kleśo'dhikataras teśām avyaktāsaktacetasām |
avyaktā hi gatir duḥkham dehavadbhir avāpyate || [Gītā 12.5]

ity agrimokteḥ sa-samśayam eva | tathā jñāninām upāsyam yad brahma parama-mahato mama mahima-svarūpam eva | yad uktaṁ mayaiva satyavratam prati matsya-rūpeṇa –

madīyam mahimānam ca param brahmeti śabditam |
vetsyasy anugṛhītam me sampraśnair vivṛtam ḥṛdi || [BhP 8.24.38] iti |

atrāpi brahmaṇo hi pratiṣṭhāham [Gītā 14.27] iti | ato maj-jñānam asamagram iti dyotitam ||1||

baladevaḥ –

saptame bhajanīyasya svasyaiśvaryaṁ prakīrtiyate |
cāturvidhyaṁ ca bhajatām tathaivābhajatām api ||

ādyena ṣaṭkenopāsakasya jīvasya svarūpaṁ tat-prāpti-sādhanam ca prādhānyenoktam | madhyena tūpāsyasya svasya tat tac ca tathocyate | tatra ṣaṣṭhānta-nirdiṣṭam tava bhajanīyam rūpaṁ kīdṛśam, katham vā bhajato'ntarātmā

tad-gataḥ syād ity etat pārthenāprṣtam api krpālutvena svayam eva vivakṣur bhagavān uvāca mayīti | vyākhyāta-lakṣaṇe svopāsyē mayy āsaktam atimātra-nirataṁ mano yasya sa tvam anyo vā tādrśo mad-āśrayo mad-dāsya-sakhy-ādy-ekatamena bhāvena mām śaraṇaṁ gato yogam mac-charaṇādi-lakṣaṇaṁ yuñjan kartuṁ pravṛttaḥ | asaṁśayaṁ yathā syāt tathā | kṛṣṇa eva paraṁ tattvam ato'nyad veti sandeḥa-sūnyo mat-pāramya-niścayavān ity arthaḥ | samagram sādhiṣṭhānaṁ savibhūtiṁ saparikaraṁ ca mām sarveśvaraṁ yena jñānena jñāsyasi tan mayocyamānam avahita-manāḥ śṛṇu | he pārtha ! na ca samagram iti kārtsnyena sa jñānam ādīśatīti vācyam anantasya tasya tathājñānāsambhavāt | smṛtiś ca kārtsnyena nājo'py abhidhātum īśaḥ iti |

Verse 2

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।
यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते ॥२॥

jñānaṁ te'ham sa-vijñānaṁ idaṁ vakṣyāmy aśeṣataḥ |
yaj jñātvā neha bhūyo'nyaj jñātavyam avāśiṣyate ||2||

śrīdharah – vakṣyamāṇaṁ jñānaṁ stauti jñānaṁ iti | jñānaṁ śāstrīyaṁ vijñānaṁ anubhavaḥ | tat-sahitam idaṁ mad-viṣayaṁ aśeṣataḥ sākalyena vakṣyāmi | yaj jñātveha śreyo-mārge vartamānasya punar anyaj jñātavyam avāśiṣṭaṁ na bhavati | tenaiva kṛtārtho bhavatīty arthaḥ ||2||

madhusūdanaḥ – jñāsyasīty ukte parokṣam eva taj jñānaṁ syād iti śaṅkāṁ vyāvartayan stauti śrotur ābhimukhyāya jñānaṁ iti | idaṁ mad-viṣayaṁ svato'parokṣa-jñānaṁ | asambhāvanādi-pratibandhena phalam ajanayat parokṣam ity upacaryate asambhāvanādi-nirāse tu vicāra-paripākānte tenaiva pramāṇena janitaṁ jñānaṁ pratibandhābhavāt phalaṁ janayad-aparokṣam ity ucyate | vicāra-paripāka-niṣpannatvāc ca tad eva vijñānaṁ, tena vijñānena sahitaṁ idaṁ aparokṣam eva jñānaṁ śāstra-janyaṁ te tubhyam ahaṁ param āpto vakṣyāmy aśeṣataḥ sādhana-phalādi-sahitatvena niravaśeṣaṁ kathayiṣyāmi | śrautīm eka-vijñānena sarva-vijñāna-pratijñānān anusarann āha yaj-jñānaṁ nitya-caitanya-rūpaṁ jñātvā vedānta-janya-mano-vṛtti-viṣayīkṛtyeḥa vyavahāra-bhūmau bhūyaḥ punar api anyat kimcid api jñātavyaṁ nāvāśiṣyate | sarvādhiṣṭhāna-san-mātra-jñānena kalpitānāṁ sarveśāṁ bādhe san-mātra-pariśeṣāt tan-mātra-jñānenaiva tvam kṛtārtho bhaviṣyasīty abhiprāyaḥ ||2||

viśvanāthaḥ – tatra mad-bhakter āsakti-bhūmikātaḥ pūrvam api me jñānaṁ aiśvarya-mayaṁ bhavet | tad-uttaraṁ vijñānaṁ mādhyānubhava-mayaṁ bhavet | tad-ubhayam api tvam śṛṇv ity āha jñānaṁ iti | anyaj jñātavyaṁ nāvāśiṣyate iti man-nirviśeṣa-brahma-jñāna-vijñāne'py etad-antarbhūta evety arthaḥ ||2||

baladevaḥ -- vakṣyamāṇaṁ jñānaṁ stauti jñānaṁ iti | idaṁ cid-acic-chaktimat-svarūpa-viṣayakaṁ jñānaṁ | tac ca sa-vijñānaṁ vakṣyāmi | tac-chakti-dvaya-vivikta-svarūpa-viṣayakaṁ jñānaṁ vijñānaṁ tena sahitaṁ te tubhyam

prapannāyāśeṣataḥ sāmāgryeṇopadekṣyāmīty arthaḥ | yat svarūpaṁ sarva-kāraṇaṁ
yac ca dhyeyaṁ tad ubhaya-viśayakaṁ jñānam atra vaktuṁ pratijñātaṁ yaj jñānaṁ
jñātveha śreyo-vartmani nivīṣṭasya jijñāsoḥ tavānyaj jñātavyaṁ nāvaśiṣyate |
sarvasya tad-antarbhāvāt ||2||

Verse 3

मनुष्याणां सहस्रेषु कश्चित्ति सिद्धये ।
यततामपि सिद्धानां कश्चि मां वेत्ति तत्त्वतः ॥३॥

manuṣyāṇāṁ sahasreṣu kaś cid yatati siddhaye |
yatatām api siddhānāṁ kaś cin mām veti tattvataḥ ||3||

śrīdharah – mad-bhaktiṁ vinā tu yaj jñānaṁ durlabham ity āha manuṣyāṇāṁ iti |
asaṅkhyātānāṁ jīvanāṁ madhye manuṣya-vyatiriktānāṁ śreyasi pravṛttir eva
nāsti | manuṣyāṇāṁ tu sahasreṣu madhye kaścid eva puṇya-vaśāt siddhaya ātma-
jñānāya prayatate | prayatnaṁ kurvatām api sahasreṣu kaścid eva prakṛṣṭa-puṇya-
vaśād ātmānaṁ veti | tādrśānāṁ cātma-jñānāṁ sahasreṣu kaścid eva mām
paramātmānaṁ mat-prasādena tattvato veti | tad evam atidurlabham api yaj
jñānaṁ tubhyam ahaṁ vakṣyāmīty arthaḥ ||3||

madhusūdanaḥ – atidurlabhaṁ caitan-mad-anugrahaṁ antareṇa mahā-phalaṁ
jñānaṁ | yato manuṣyāṇāṁ iti | manuṣyāṇāṁ śāstrīya-jñāna-karma-yogyānāṁ
sahasreṣu madhye kaścid eko'neka-janma-kṛta-sukṛta-samāsādita-nityānitya-vastu-
vivekaḥ san yatati yatate siddhaye sattva-śuddhi-dvārā jñānotpattaye | yatatām
yatamānānāṁ jñānāya siddhānāṁ prāg-arjita-sukṛtānāṁ sādhanānāṁ api madhye
kaścid ekaḥ śravaṇa-manana-nididhyāsana-paripākānte mām īśvaraṁ veti
sākṣātkaroti tattvataḥ pratyag-abhedena tattvam aśīty ādi-gurūpadiṣṭa-mahā-
vākyebhyaḥ | anekeṣu manuṣyeṣv ātma-jñāna-sādhanānuṣṭhāyī parama-durlabhaḥ |
sādhanānuṣṭhāyīṣv api madhye phala-bhāgī parama-durlabha iti kiṁ vaktavyam
asya jñānasya mātmyam ity abhiprāyaḥ ||3||

viśvanāthaḥ – etac ca sa-vijñānaṁ maj-jñānaṁ pūrvam adhyāya-ṣaṭke prokta-
lakṣaṇair jñānibhir yogibhir api durlabham iti vadana prathamam vijñānam āha
manuṣyāṇāṁ iti | asaṅkhyātānāṁ jīvanāṁ madhye kaścid eve manuṣyo bhavati |
manuṣyāṇāṁ sahasreṣu madhye kaścid eva śreyase yatate | tādrśānāṁ api
manuṣyāṇāṁ sahasreṣu kaścid eva mām śyāmasundarākāraṁ tattvato veti sākṣād
anubhavatīti nirviṣeṣa-brahmānubhavānandāt sahasra-guṇādhikaṁ sa-viṣeṣa-
brahmānubhavānandaḥ syād iti bhāvaḥ ||3||

baladevaḥ – sva-jñānasya daurlabhyam āha manuṣyāṇāṁ iti | uccāvaca-dheātma-
asaṅkhyātā jīvās teṣu katicid eva manuṣyās teṣāṁ śāstrādhikāra-yogyānāṁ
sahasreṣu madhye kaścid eva sat-prasaṅga-vaśāt siddhaye sva-parātmāvalokanāya
yatate, na tu sarvaḥ | tādrśānāṁ yatatām yatamānānāṁ siddhānāṁ labdha-sva-
parātmāvalokanānāṁ sahasreṣu madhye kaścid evaiko mām kṛṣṇaṁ tattvato veti |
ayam arthaḥ – śāstrīyārthānuṣṭhāyino bahavo manuṣyāḥ paramāṇu-caitanyaṁ

svātmānam prādeśa-mātram mat-svāmīsam paramātmānam cānubhūya
vimucyante | mām tu yaśodā-stanandhayam kṛṣṇam adhunā tvat-sārathim kaścid
eva tādr̥śa-sat-prasaṅgāvāpta-mad-bhaktis tattvato yāthātmyena vetti |
avicintyānanta-śaktikatvena nikhila-kāraṇatvena sārvañña-sārvaiśvarya-svabhakta-
vātsalyādy-asaṅkhyeya-kalyāṇa-guṇa-ratnākaratvena pūrṇa-brahmatvena
cānubhavatīty arthaḥ | vakṣyati ca [sa mahātmā sudurlabhaḥ](#) [Gītā 7.19], [mām tu
veda na kaścana](#) [Gītā 7.26] iti ||3||

Verse 4

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
अहंकार इतीयं मे भिन्न प्रकृतिरष्टा ॥४॥

bhūmir āpo'nalo vāyuḥ kham mano buddhir eva ca |
ahaṅkāra itīyam me bhinnā prakṛtir aṣṭadhā ||4||

śrīdharah – evam śrotāram abhimukhikṛtyedānīm prakṛti-dvārā sṛṣṭy-ādi-
kartṛtveneśvara-tattvam pratijñātam nirūpayiṣyan parāpara-bhedena prakṛti-
dvayam āha bhūmir iti dvyābhyām | bhūmy-ādi-śabdaiḥ pañca-gandhādi-tan-
mātrāṇy ucyante | manaḥ-śabdena tat-kāraṇa-bhūto'haṅkārah | buddhi-śabdena tat-
kāraṇam mahat-tattvam ahaṅkāra-śabdena tat-kāraṇam avidyā | ity evam aṣṭadhā
bhinnā | yad vā bhūmy-ādi-śabdaiḥ pañca-mahā-bhūtāni sūkṣmaiḥ saḥikīkṛtya
gr̥hyante | ahaṅkāra-śabdenaivāhaṅkāras tenaiva tat-kāryānīndriyāṇy api gr̥hyante |
buddhir iti mahat-tattvam | manaḥ-śabdena tu manasaivonneyam avyakta-rūpam
pradhānam iti | anena prakāreṇa me prakṛtir māyākhyā śaktir aṣṭadhā bhinnā
vibhāgam prāptā | caturviṁśati-bheda-bhinnāpy aṣṭa-svaivāntarbhāva-
vivakṣayāṣṭadhā bhinnety uktam | tathā ca kṣetrādhyāya imām eva prakṛtiṁ
caturviṁśati-tattvātmanā prapañcayisyati –

[mahābhūtāny ahaṅkāro buddhir avyaktam eva ca |](#)
[indriyāṇi daśaikam ca pañca cendriya-gocarāḥ ||](#) [Gītā 13.5] iti ||4||

madhusūdanaḥ – evam prarocanena śrotāram abhimukhikṛtyātmanaḥ
sarvātmakatvena paripūrṇatvam avatārayann ādāv aparām prakṛtiṁ upanyasyati
bhūmir iti | sāṅkhyair hi pañca tan-mātrāṇy ahaṅkāro mahān avyaktam ity aṣṭau
prakṛtayaḥ pañca mahā-bhūtāni pañca karmendriyāṇi pañca jñānendriyāṇi
ubhaya-sādhāraṇam manaś ceti ṣoḍaśa vikārā ucyante | etāny eva caturviṁśatis
tattvāni | tatra bhūmir āpo'nalo vāyuḥ kham iti pṛthvy-ap-tejo-vāyv-ākāśākhyā-
pañca-mahābhūta-sūkṣmāvasthā-rūpāni gandha-rasa-rūpa-sparśa-śabdātmakāni
pañca-tan-mātrāṇi lakṣyante | buddhy-ahaṅkāra-śabdau tu svārthāv eva | manaḥ-
śabdena ca pariśiṣṭam avyaktam lakṣyante prakṛti-śabda-sāmānādhikāraṇena
svārtha-hāner āvaśyakatvāt |

manaḥ-śabdena vā sva-kāraṇam ahaṅkāro lakṣyate pañca-tanmātra-saṁnikarṣāt |
buddhi-śabdātvā tv ahaṅkāra-kāraṇe mahat-tattve mukhya-vṛttir eva | ahaṅkāra-
śabdena ca sarva-vāsanā-vāsitam avidyātmakam avyaktam lakṣyante

pravartakatvādy-asādhāraṇa-dharma-yogāc ca | iti ukta-prakāreṇyam aparokṣā
sākṣi-bhāsyatvāt prakṛtir māyākhyā pārameśvarī śaktir anirvacanīya-svabhāvā
triguṇātmikāṣṭadhā bhinnō'ṣṭabhiḥ prakārair bhedaṃ āgatā | sarvo'pi jaḍa-
vargo'traivāntarbhavatīty arthaḥ | sva-siddhānte cekṣaṇa-saṅkalpātmakau māyā-
pariṇāmāv eva buddhy-ahaṅkārau | pañca-tan-mātrāṇi cāpañcīkṛta-pañca-mahā-
bhūtānīty asakṛd avocām ||4||

viśvanāthaḥ –atha bhakti-mate jñānaṃ nāma bhagavad-aīśvarya-jñānaṃ eva, na tu
dehādy-atiriktātma-jñānaṃ eveti | ataḥ svīyaiśvarya-jñānaṃ nirūpayan parāpara-
bhedena svīya-prakṛti-dvayam āha bhūmir iti dvābhyām | bhūmy-ādi-śabdaiḥ
pañca-mahā-bhūtāni sūkṣma-bhūtair gandhādibhiḥ sahaikīkṛtya saṅgrhyante,
ahaṅkāra-śabdena tat-kārya-bhūtānīndriyāṇi tat-kāraṇa-bhūta-mahat-tattvam api
grhyate | buddhi-manasoḥ pṛthag-uktis tattveṣu tayoh prādhānyāt ||4||

baladevaḥ – evaṃ śrotāraṃ pāṛtham abhimukhīkṛtya svasya kāraṇa-svarūpaṃ cid-
acic-chaktimad vaktum te śakti prāha bhūmir iti dvābhyām | caturvīṃśatidhā
prakṛtir bhūmy-ādy-ātmanāṣṭadhā bhinnā me madīyā bodhyā tan-mātrādīnām
bhūmy-ādiṣv antarbhāvād ihāpi caturvīṃśatidhaivāvaseyā | tatra bhūmy-ādiṣu
pañcasu bhūteṣu tat-kāraṇānām gandhānām pañcānām tan-mātrāṇām antar-
bhāvaḥ | ahaṅkāre tat-kāryāṇām ekādaśānām indriyāṇām | buddhi-śabdo mahat-
tattvam āha | manaḥ-śabdā tu mano-gamyam avyakta-rūpaṃ pradhānaṃ iti | **śrutiś**
caivam āha—**caturvīṃśati-saṅkhyānām avyaktam vyaktam ucyate** iti | svayaṃ ca
kṣetrādhyāye vaksyati **mahābhūtāny ahaṅkārah** [Gītā 13.5] ity ādinā ||4||

Verse 5

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।
जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥५॥

apareyam itas tv anyām prakṛtiṃ viddhi me parām |
jīva-bhūtām mahā-bāho yayedam dhāryate jagat ||5||

śrīdharaḥ – aparām imām prakṛtiṃ upasaṃharan parām prakṛtiṃ āha apareyam
iti | aṣṭadhā yā prakṛtir ukteyam aparā nikṛṣṭā jaḍatvāt parārthatvāc ca | itaḥ sakāśāt
parām prakṛṣṭām anyām jīva-bhūtām jīva-svarūpām me prakṛtiṃ viddhi jānīhi |
paratve hetuḥ yayā cetanayā kṣetrajña-rūpayā svakarma-dvāreṇedaṃ jagad
dhāryate ||5||

madhusūdanaḥ – evaṃ kṣetra-lakṣaṇāyāḥ prakṛter aparatvaṃ vadan kṣetrajña-
lakṣaṇām parām prakṛtiṃ āha apareyam iti | yā prāg aṣṭadhoktā prakṛtiḥ
sarvācetana-varga-rūpā seyam aparā nikṛṣṭā jaḍatvāt parārthatvāt saṃsāra-bandha-
rūpatvāc ca | itas tv acetana-varga-rūpāyāḥ kṣetra-lakṣaṇāyāḥ prakṛter anyām
vilakṣaṇām tu-śabdād yathā-kathamcid apy abhedāyogyām jīva-bhūtām
cetanātmikām kṣetrajña-lakṣaṇām me mamātma-bhūtām viśuddhām parām
prakṛṣṭām prakṛtiṃ viddhi he mahābāho, yayā kṣetrajña-lakṣaṇayā jīva-
bhūtayāntar-anupraviṣṭayā prakṛtyedaṃ jagad-acetana-jātam dhāryate svato viśīrya
uttamyate **anena jīvenātmanānupraviśa nāma-rūpe vyākaraṇāni** iti **śruteḥ** | na hi
jīva-rahitaṃ dhārayitum śakyam ity abhiprāyaḥ ||5||

viśvanāthaḥ – iyaṁ prakṛtir variyaṅgākhyā śaktir aparānutkṛṣṭā jaḍatvāt | ito'nyāṁ prakṛtiṁ tatasthāṁ śaktiṁ jīva-bhūtāṁ parāṁ utkṛṣṭāṁ viddhi caitanyatvāt | asyā utkṛṣṭatve hetuḥ yayā cetanayedāṁ jagad acetanaṁ svabhogārthaṁ gr̥hyate ||5||

baladevaḥ – eṣā prakṛtir aparā nīkṛṣṭā jaḍatvād bhogyatvāc cetō jaḍāyāḥ prakṛter anyāṁ parāṁ cetanatvād bhokṛtvāc cotkṛṣṭāṁ jīva-bhūtāṁ me madiyāṁ prakṛtiṁ viddhi | he mahābāho pārtha ! paratve hetuḥ yayeti | yayā cetanayā idaṁ jagat svakarma-dvārā dhāryate śayyāsanādivat sva-bhogāya gr̥hyate | śrutīś ca harer eveyaṁ śaktis tvayīty āha **pradhāna-kṣetrajña-patir guṇeśaḥ** [ŚvetU 6.16] iti |

Verse 6

एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।
अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥६॥

etad-yonīni bhūtāni sarvāṇīty upadhāraya |
aham kṛtsnasya jagataḥ prabhavaḥ pralayas tathā ||6||

śrīdharaḥ – anayoḥ prakṛtitvaṁ darśayan svasya tad-dvārā sṛṣṭy-ādi-kāraṇatvam āha etad iti | ete kṣetra-kṣetrajña-rūpe prakṛti yonī kāraṇa-bhūte yeṣāṁ tāny etad-yonīni | sthāvāra-jaṅgamātmakāni sarvāṇi bhūtānīty upadhāraya budhyasva | tatra jaḍā prakṛtir deha-rūpeṇa pariṇamate | cetanā tu mad-amśa-bhūtā bhokṛtvāc deheṣu praviśya svakarmanā tāni dhārayati | te ca madiye prakṛti mattaḥ sambhūte | ato'ham eva kṛtsnasya sa-prakṛtikasya jagataḥ prabhavaḥ | prakarṣeṇa bhavaty asmād iti prabhavaḥ | parāṁ kāraṇam aham ity arthaḥ | tathā praliyate'neneti pralayaḥ | saṁhartāpy aham evety arthaḥ ||6||

madhusūdanaḥ – ukta-prakṛti-dvaye kārya-liṅgakam anumānaṁ pramāṇayan svasya tad-dvārā jaga-sṛṣṭy-ādi-kāraṇatvaṁ darśayati etad-yonīnīti | ete aparatvena paratvena ca prāg-ukte kṣetra-kṣetrajña-lakṣaṇe prakṛti yonir yeṣāṁ tāny etad-yonīni bhūtāni bhavana-dharmakāni sarvāṇi cetanācetanātmakāni janimanti nikhilānīty evam upadhāraya jānihi | kāryāṅgāṁ cid-acid-granthi-rūpatvāt kāraṇam api cid-acid-granthi-rūpam anuminv ity arthaḥ | evaṁ kṣetra-kṣetrajña-lakṣaṇe mamopādhi-bhūte yataḥ prakṛti bhavatas tatas tad-dvārāham sarvajñaḥ sarveśvaro'nanta-śakti-māyopādhiḥ kṛtsnasya carācarātmakasya jagataḥ sarvasya kārya-vargasya prabhava utpatti-kāraṇam pralayas tathā vināśa-kāraṇam | svāpnikasyeva prapañcasya māyikasya māyāśarayatva-viśayatvābhyāṁ māyāvya aham evopādānaṁ draṣṭā cety arthaḥ ||6||

viśvanāthaḥ – etac chakti-dvaya-dvāraiva svasya jagat-kāraṇatvam āha etad iti | ete māyā-śakti-jīva-śakti kṣetra-kṣetrajña-rūpe yonī kāraṇa-bhūte yeṣāṁ tāni sthāvāra-jaṅgamātmakāni bhūtāni jānihi | ataḥ kṛtsnasya sarvasyāśya jagataḥ prabhavo mac-chakti-dvaya-prabhūtāt vād aham eva sraṣṭā | pralayas tac-chaktimati mayy eva pralīna-bhāvitvād aham evāśya saṁhartā ||6||

baladevaḥ -- etac chakti-dvaya-dvāraiva sarva-jagat-kāraṇatām svasyāha etad iti | sarvāṇi sthira-carāṇi bhūtāny etad-yonīni upadhāraya viddhi | ete'para-pare kṣetra-

kṣetrajña-śabda-vācye mac-chakti yonī kāraṇa-bhūte yeṣāṃ tānīty arthaḥ | te ca prakṛti mādiye matta eva sambhūte | ataḥ kṛtsnasya sa-prakṛtikasya jagato'ham eva prabhava utpatti-hetuḥ | prabhavaty asmāt iti vyutpatteḥ | tasya pralaya-samhartāpy aham eva praliyate'nena iti vyutpatteḥ ||6||

Verse 7

मत्तः परतरं नान्यत्किं चिदस्ति धनंजय ।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥७॥

mattaḥ parataram nānyat kiñcid asti dhanañjaya |
mayi sarvam idam protam sūtre maṇi-gaṇā iva ||7||

śrīdharah – yasmād evaṃ tasmāt matta iti | mattaḥ sakāśāt parataram śreṣṭham jagataḥ sṛṣṭi-samhārayoḥ svatantram kāraṇam kiñcid api nāsti | sthiti-hetur apy aham evety āha mayīti | mayi sarvam idam jagat protam grathitam āsritam ity arthaḥ | dṛṣṭāntaḥ spaṣṭaḥ ||7||

madhusūdanaḥ – yasmād aham eva māyayā sarvasya jagato janma-sthiti-bhaṅga-hetus tasmāt paramārthataḥ matta iti | nikhila-dṛṣyākāra-pariṇata-māyādhiṣṭhānāt sarva-bhāsakān mattaḥ sad-rūpeṇa sphuraṇa-rūpeṇa ca sarvānususūtān sva-prakāśa-paramānanda-caitanya-ghanāt paramārtha-satyāt svapna-dṛśa iva svāpnikaṃ māyāvina iva māyikaṃ śukti-śakalāvachinna-caitanyādivat-tad-ajñāna-kalpitaṃ rajataṃ parataram paramārtha-satyam anyat kiñcid api nāsti he dhanañjaya | mayi kalpitaṃ paramārthato na matto bhidyata ity arthaḥ **tad ananyatvam ārambhaṇa-śabdādibhyaḥ** [Vs 2.1.14] iti **nyāyāt** | vyavahāra-dṛṣṭyā tu mayi sad-rūpe sphuraṇa-rūpe ca sarvam idam jaḍa-jātam protam grathitam mat-sattayā sad iva mat-sphuraṇena ca sphurad iva vyavahārayā māyā-mayāya kalpate | sarvasya caitanya-grathitva-mātre dṛṣṭāntaḥ – sūtre maṇi-gaṇā iveti | athavā sūtre taijasātmani hiraṇyagarbhe svapna-dṛśi svapna-protā maṇi-gaṇā iveti sarvāmśe dṛṣṭānto vyākhyeyaḥ |

anye tu **param ataḥ setūn māna-sambandha-bheda-vyapadeśebhyaḥ** [Vs 3.2.31] iti **sūtro**ktasya pūrva-pakṣasyottaratvena ślokaṃ imaṃ vyācakṣate | mattaḥ sarvajñāt sarva-śakteḥ sarva-kāraṇāt parataram praśasyataram sarvasya jagataḥ sṛṣṭi-samhārayoḥ svatantram kāraṇam anyan nāsti he dhanañjaya ! yasmād evaṃ tasmān mayi sarva-kāraṇe sarvam idam kārya-jātam protam grathitam nānyan na | sūtre maṇi-gaṇā iveti dṛṣṭāntas tu grathitva-mātre na tu kāraṇatve | kanake kuṇḍalādivad iti tu yogyo dṛṣṭāntaḥ ||7||

viśvanāthaḥ -- yasmād evaṃ tasmād aham eva sarvam ity āha mattaḥ parataram anyat kiñcid apii nāsti | kārya-kāraṇayor aikyāt śakti-śaktimator aikyāc ca | tathā ca śrutiḥ **ekam evādvitīyam brahma, neha nānāsti** kiñcana iti | evaṃ svasya sarvātmakatvam uktvā sarvāntaryāmitvaṃ cāha mayīti | sarvam idam cij-jaḍātmakaṃ jagat mat-kāryatvān mad-ātmakam api punar mayy antaryāmiṇi protam grathitam yathā sūtre maṇi-gaṇāḥ protaḥ | madhusūdana-sarasvatī-pādās tu sūtre maṇi-gaṇā iveti dṛṣṭāntas tu grathitva-mātre, na tu kāraṇatve kanake kuṇḍalādivad iti tu yogyo dṛṣṭānta ity āhuḥ ||7||

baladevaḥ – nanu sthira-carayor अपरा-परायोऽपि प्रकृत्योरपि त्वमिवा तच्चकृत्तमिन् योनिरित्युक्तेरनिकहिला-जगद-बिजतवामि तव प्रतितामि, ना तु सर्वा-परात्वमि | तच्च चा तद-बिजतं त्वत्तो'न्यासाया –

tato yad uttarataram tad arūpam anāmayam |
ya etad vidur amṛtās te bhavanti athetare
duḥkham evāpi yanti || [ŚvetU 3.10] iti śravaṇād iti cet tatrāha matta iti |

mattas tvat-sakhāt kṛṣṇāt paratarah śreṣṭham anyat kiñcid api nāsty aham eva sarva-śreṣṭham vastv ity arthaḥ | nanu **tato yad uttarataram** ity ādāv anyathā śrutim iti cen mandam etat kṣodākṣamatvāt | tathā hi

vedāham etaṁ puruṣam mahāntam
ādity-varṇam tamaṣaḥ parastāt |
tam eva vidvān amṛta iha bhavati
nānyaḥ panthā vidyate'nayanāya || iti [ŚvetU 3.8]

śvetāśvataraiḥ sarva-jagad-bījasya mahā-puruṣasya viṣṇor jñānam amṛtasya panthās tato nāstīty upadiśya tad-upapādanāya

yasmāt param nāparam asti kiñcid
yasmān nāñiyona jyāyo'sti kiñcit

iti tasyaiva paramatvam tad-itarasya tad-asambhavam ca pratipādyā | **tato yad uttarotaram** ity ādinā pūrvoktam eva nigamitam | na tu tato'nyac-chreṣṭham astīti uktam | tathā sati teṣām mṛṣāvāditvāpatteḥ | evam āha **sūtrakārah**—**tathānya-pratiṣedhāt** [Vs 3.2.36] iti | mad-anyasya kasyacid api śraīṣṭhyābhāvād aham eva mad-anya-sarvāśraya ity āha mayīti | protam grathitam sphuṭam anyat | etena viśvapālakatvam svasyoktam ||7||

Verse 8

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ।
प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥८॥

raso'ham apsu kaunteya prabhāsmi śaśi-sūryayoḥ |
praṇavaḥ sarva-vedeṣu śabdaḥ khe pauruṣam nṛṣu ||8||

śrīdharah – jagataḥ sthiti-hetutvam eva prapañcati raso'ham iti pañcabhiḥ | apsu raso'ham rasa-tan-mātra-rūpayā vibhūtyā tad-āśrayatenāpsu-sthito'ham ity arthaḥ | tathā śaśi-sūryayoḥ prabhāsmi | candre sūrye ca prakāśa-rūpayā vibhūtyā tad-āśrayatvena sthito'ham ity arthaḥ | uttarātrāpy evam draṣṭavyam | sarveṣu vedeṣu vaikhari-rūpeṣu tan-mūla-bhūtaḥ praṇava oṅkāro'smi | kha ākāśe śabda-tan-mātra-rūpo'smi | nṛṣu puruṣeṣu pauruṣam udyamam asmi | udyame hi puruṣās tiṣṭhanti ||8||

madhusūdanah – avādīnām rasādiṣu protatva-pratīteḥ kathām tvayi sarvam idam protam iti ca na śaṅkyaṁ rasādi-rūpeṇa mamaiva sthitatvād ity āha raso’ham iti pañcabhiḥ | rasah puṇyo madhuras tan-mātra-rūpaḥ sarvāsām apām sārah kāraṇa-bhūto yo’psu sarvāsvanugataḥ so’ham he kaunteya tad-rūpe mayi sarvā āpaḥ protā ity arthaḥ | evaṁ sarveṣu paryāyeṣu vyākhyātavyam | iyaṁ vibhūtir ādhyānāyopadiśyata iti nātīvābhiniveṣṭavyam | tathā porabhā prakāśah śāsi-sūryayor aham asmi | prakāśa-sāmānya-rūpe mayi śāsi-sūryau protāv ity arthaḥ | tathā praṇaya oṅkārah sarva-vedeṣv anusyūto’ham **tad yathā śaṅkunā sarvāṇi parṇāni samṛṇṇāny evam oṅkāreṇa sarvā vāk** iti **śruteḥ** | samṛṇṇāni grathitāni | sarvā vāk sarvo veda ity arthaḥ | śabdaḥ puṇyas tan-mātra-rūpaḥ kha ākāśe’nusyūto’ham | pauruṣaṁ puruṣatva-sāmānyaṁ nṛṣu puruṣeṣu yad anusyūtaṁ tad aham | sāmānya-rūpe mayi sarve viśeṣāḥ protāḥ śrautair dundubhy-ādi-dṛṣṭāntair iti sarvatra draṣṭavyam ||8||

viśvanāthaḥ – sva-kārye jagaty atra yathāham antaryāmi-rūpeṇa praviṣṭo varte, tathā kvacit kāraṇa-rūpeṇa kvacit kāryeṣu manuṣyādiṣu sāra-rūpeṇāpy aham varta ity āha raso’ham iti caturbhiḥ | apsu rasa tat-kāraṇa-bhūto mad-vibhūtir ity arthaḥ | evaṁ sarvatrāgre’pi | prabhā prabhā-rūpaḥ | praṇava oṅkārah sarva-veda-kāraṇam | ākāśe śabdā tat-kāraṇam | nṛṣu pauruṣaṁ sakala udyama-viśeṣa eva manuṣya-sārah ||8||

baladevaḥ – tattvaṁ darśayati raso’ham iti pañcabhiḥ | apsu raso’ham rasa-tan-mātrayā vibhūtyā tāḥ pālayan tāsū aham vartate | tāṁ vinā tāsām asthiteḥ | śāṣini sūrye cāham prabhāsmi prabhayā vibhūtyā tau pālayan tayor aham varte | evaṁ paratra draṣṭavyam | vaikhari-rūpeṣu sarva-vedeṣu tan-mūla-bhūtaḥ praṇavo’ham | khe nabhasi śabdā tat-kāraṇam | nṛṣu pauruṣaṁ phalavān udyamo’ham | tenaiva teṣām sthiteḥ ||8||

Verse 9

पुण्यो गन्धः पृथिव्यां च तेजश्चस्मि विभावसौ ।
जीवनं सर्वभूतेषु तपश्चस्मि तपस्विषु ॥९॥

puṇyo gandhaḥ pṛthivyāṁ ca tejaś cāsmi vibhāvasau |
jīvanam sarva-bhūteṣu tapaś cāsmi tapasviṣu ||9||

śrīdharah – kiṁ ca puṇya iti | puṇyo’vikṛto gandho gandha-tan-mātram | pṛthivyā āśraya-bhūto’ham ity arthaḥ | yad vā vibhūti-rūpeṇāśrayatvasya vivakṣitatvāt surabhi-gandhasyaivotkṛṣṭatayā vibhūtitvāt puṇyo gandha ity uktam | tathā vibhāvasāgnau yat tejo duḥsahā sahaajā dīptis tad aham | sarva-bhūteṣu jīvanam prāṇa-dhāraṇa-vāyur aham ity arthaḥ | tapasviṣu vānaprasthādiṣu dvandva-sahana-rūpaṁ tapo’smi ||9||

madhusūdanah – puṇyaḥ surabhir avikṛto gandhaḥ sarva-pṛthivī-sāmānya-rūpas tan-mātrākhyāḥ pṛthivyāṁ anusyūto’ham | ca-kāro rasādīnām api puṇyatva-samuccayārthaḥ | śabda-sparśa-rūpa-rasa-gandhānām hi svabhāvata eva puṇyatvam avikṛtatvaṁ prāṇinām adharma-viśeṣāt tu teṣām apuṇyatvaṁ na tu svabhāvata iti

draṣṭavyam | tathā vibhāvasāv agnau yat tejaḥ sarva-dahana-prakāśana-sāmarthyā-rūpam uṣṇa-sparśa-sahitam sita-bhāsvaram rūpam puṇyam tad aham asmi | ca-kārādyo vāyau puṇya uṣṇa-sparśāturāṇām āpyāyakaḥ śīta-sparśaḥ so'py aham iti draṣṭavyam |

sarva-bhūteṣu sarveṣu prāṇiṣu jīvanam prāṇa-dhāraṇam āyur aham asmi | tad-rūpe mayi sarve prāṇinaḥ protā ity arthaḥ | tapasviṣu nityam tapo-yukteṣu vānaprasthādiṣu yat tapaḥ śītoṣṇa-kṣut-pipāsādi-dvandva-sahana-sāmarthyā-rūpam tad aham asmi | tad-rūpe mayi tapasvinaḥ protā viśeṣaṇābhāve viśiṣṭābhāvāt | tapas ceti ca-kāreṇa cittaikāgryam āntaram jihvopasthādi-nigraha-lakṣaṇam bāhyam ca sarvam tapaḥ samuccīyate ||9||

viśvanāthaḥ -- puṇyo'vikṛto gandhaḥ puṇyas tu cārv api ity amaraḥ | ca-kāro rasādīnām api puṇyatva-samuccayārthaḥ | tejaḥ sarva-vastu-pācana-prakāśana-śīta-trāṇādi-sāmarthyā-rūpaḥ sāraḥ | jīvanam āyur eva sāraḥ | tapo dvandva-sahanādīkam eva sāraḥ ||9||

baladevaḥ -- puṇyo'vikṛto gandhas tan-mātra-lakṣaṇaḥ | ca-kāro rasādīnām aham api puṇyatva-samuccāyakaḥ | vibhāvasau vahnau tejaḥ sarva-vastu-pācana-prakāśanādi-sāmarthyā-rūpam ca śadād vāyau yaḥ puṇyaḥ sparśa uṣṇa-sparśa-vyākulānām āpyāyakaḥ so'ham iti bodhyam | jīvanam āyus tapo dvandva-sahanam ||9||

Verse 10

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।
बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥१०॥

bījam mām sarva-bhūtānām viddhi pārtha sanātanam |
buddhir buddhimatām asmi tejas tejasvinām aham ||10||

śrīdharāḥ – kim ca bījam iti | sarveṣām carācarāṇām bhūtānām bījam sajātīyā-kāryotpādana-sāmarthyam | sanātanam nityam uttarottara-sarva-kāryeṣv anusyūtam | tad eva bījam mad-vibhūtiṃ viddhi | na tu prativyakti vinaśyam | tathā buddhimatām buddhiḥ prajñāham asmi | tejasvinām pragalbhānām tejaḥ pragalbhātām ||10||

madhusūdanaḥ – sarvaṇi bhūtāni sva-sva-bījeṣu protāni na tu svayīti cen nety āha bījam iti | yat sarva-bhūtānām sthāvara-jaṅgamānām ekam bījam kāraṇam | sanātanam nityam bijāntarānapekṣam na tu prativyakti-bhinnaṃ anityam vā tad-avyākṛtākhyam sarva-bījam mām eva viddhi na tu mad-bhinnaṃ he pārtha | ato yuktam ekasminn eva mayi sarva-bīje protatvam sarveṣām ity arthaḥ | kim ca buddhis tattvātattva-viveka-sāmarthyam tādrśa-buddhimatām aham asmi | buddhi-rūpe mayi buddhimantaḥ protā viśeṣaṇābhāve viśiṣṭābhāvasyoktatvāt | tathā tejaḥ pragalbhyaṃ parābhibhava-sāmarthyam pariś cānabhibhāvayatvam tejasvinām tathāvidha-prāgalbhya-yuktānām yat tad aham asmi, tejo-rūpe mayi tejasvinaḥ protā ity arthaḥ ||10||

viśvanāthaḥ – bījam avikṛtaṁ kāraṇaṁ pradhānākhyam ity arthaḥ | sanātanam nityam buddhimatām buddhir eva sāraḥ ||10||

baladevaḥ – sarva-bhūtānām carācarānām yad eka-bījam sanātanam nityam, na tu prativyakti-bhinnaṁ anityam vā tat pradhānākhyam sarva-bījam mām eva viddhi tad-rūpayā vibhūtyā tāny ahaṁ pālayāmi tat-pareṇa hi tāni puṣyante | buddhiḥ sārāsāra-vivekavatī | tejaḥ prāgalbhyam parābhibhava-sāmarthyam parān abhibhāvyatvaṁ ca ||10||

Verse 11

बलं बलवतां चाहं कामरागविवर्जितम् ।
धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥११॥

balam balavatām cāham kāma-rāga-vivarjitam |
dharmāviruddho bhūteṣu kāmo'smi bharatarṣabha ||11||

śrīdharaḥ – kiṁ ca balam iti | kāmo'prāpte vastuny abhilāṣo rājasah | rāgaḥ punar abhilaṣite'rthe prāpte'pi punar adhike'rthe citta-rañjanātmakas tṛṣṇāpara-paryāyas tāmasah | tābhyām vivarjitam balavatām balam aham asmi | sāttvikam sva-dharmānuṣṭhāna-sāmarthyam aham ity arthaḥ | dharmēnāviruddhaḥ sva-dāreṣu putrotpādana-mātropayogī kāmo'ham iti ||11||

madhusūdanaḥ – aprāpto viśayaḥ prāpti-kāraṇābhāve'pi prāpyatām ity ākāraś citta-vṛtti-viśeṣah kāmah | prāpto viśayaḥ kṣaya-kāraṇe saty api na kṣiyatām ity evam-ākāraś citta-vṛtti-viśeṣo rañjanātmā rāgas tābhyām viśeṣeṇa varjitam sarvathā tad-akāraṇam rajas-tamo-virahitam yat svadharmānuṣṭhānāya dehendriyādi-dhāraṇa-sāmarthyam sāttvikam balam balavatām tādrṣa-sāttvika-bala-yuktānām saṁsāra-parānmukhānām tad aham asmi | tad-rūpe mayi balavantaḥ protā ity arthaḥ | ca-śabdā tu-śabdārtho bhinna-kramaḥ | kāma-rāga-vivarjitam eva balam mad-rūpatvena dhyeyam na tu saṁsāriṇām kāma-rāga-kāraṇam balam ity arthaḥ |

krodhārtho vā rāga-śabdo vyākhyeyaḥ | dharmo dharmā-śāstraṁ tenāviruddho 'pratiśiddho dharmānukūlo vā yo bhūteṣu prāṇiṣu kāmah śāstrānumata-jāyā-putra-vittādi-viśayo'bhilāṣah so'ham asmi | he bharatarṣabha ! śāstrāviruddha-kāma-bhūte mayi tathāvidha-kāma-yuktānām bhūtānām protatvam ity arthaḥ ||11||

viśvanāthaḥ – kāmah sva-jīvikādy-abhilāṣah | rāgaḥ krodhas tad-vivarjitam | na tad-dvayotthitam ity arthaḥ | dharmāviruddhaḥ sva-bhāryāyām putropatti-mātropayogī ||11||

baladevaḥ -- kāmah sva-jīvikādy-abhilāṣah | rāgas tu prāpte'py abhilaṣite'rthe punas tato'py adhike'rthe citta-rañjanātmako'titṛṣṇāpara-nāmā, tābhyām vivarjitam balam sva-dharmānuṣṭhāna-sāmarthyam ity arthaḥ | dharmāviruddhaḥ svapatnyām putropatti-mātra-hetuḥ ||11||

Verse 12

ये चैव सात्त्विका भावा राजसास्तामसाश्च ये ।
मत्त एवेति तान् विद्धि न त्वहं तेषु ते मयि ॥१२॥

ye caiva sātṭvikā bhāvā rājasās tāmasās ca ye |
matta eveti tān viddhi na tv ahaṁ teṣu te mayi ||12||

śrīdharah – kim ca ye caiveti | ye cānye'pi sātṭvika-bhāvāḥ śama-damādayaḥ |
rājasās ca harṣa-darpādayaḥ | tāmasās ca śoka-mohādayaḥ | prāṇinām sva-karma-
vaśāj jāyante tān matta eva jātān iti viddhi | madīya-prakṛti-guṇa-kāryatvāt | evam
api teṣu ahaṁ na varte | jīvavat tad-adhīno'haṁ na bhavāmīty arthaḥ | te tu mad-
adhīnāḥ santo mayi vartanta ity arthaḥ ||12||

madhusūdanaḥ – kim evaṁ parigaṇanena ye caiveti | ye cānye'pi bhāvās citta-
pariṇāmāḥ sātṭvikāḥ śama-damādayaḥ | ye ca rājasā harṣa-darpādayaḥ | ye ca
tāmasāḥ śoka-mohādayaḥ prāṇinām avidyā-karmādi-vaśāj jāyante tān matta eva
jāyamānān iti ahaṁ kṛtsnasya jagataḥ prabhava ity ādy-ukta-prakāreṇa viddhi
samastān eva | athavā sātṭvikā rājasās tāmasās ca bhāvāḥ sarve'pi jaḍa-vargā
vyākhyeyā viśeṣa-hetv-abhāvāt | eva-kāras ca samastāvadhāraṇārthaḥ | evam api na
tv ahaṁ teṣu, matto jātatve'pi tad-vaśas tad-vikāra-rūṣito rajju-khaṇḍa iva kalpita-
sarva-vikāra-rūṣito'haṁ na bhavāmi samsārīva | te tu bhāvā mayi rajjvām iva
sarpādayaḥ kalpitā mad-adhīna-sattā-sphūrtikā mad-adhīnā ity arthaḥ ||12||

viśvanāthaḥ – evaṁ vastu-kāraṇa-bhūtā vastu-sāra-bhūtās ca rākṣasādyās ca
vibhūtaḥ kāścid uktāḥ | kintv alam ativistareṇa | mad-adhīnaṁ vastu-mātram eva
mad-vibhūtir ity āha ye caiveti | sātṭva-bhāvāḥ śama-damādayo devādyās ca | rājasā
harṣa-darpādayo'surādyās ca | tāmasāḥ śoka-mohādayo rākṣasādyās ca | tān matta
eveti madīya-prakṛti-guṇa-kāryatvāt | teṣu ahaṁ na varte | jīvavat tad-adhīno'haṁ
na bhavāmīty arthaḥ | te tu mayi mad-adhīnāḥ santa eva vartante ||12||

baladevaḥ -- evaṁ kāścid vibhūtir abhidhāya samāsena sarvās tāḥ prāha ye
caiveti | ye mitho vilakṣaṇa-svabhāvāḥ sātṭvikādayo bhāvāḥ prāṇinām śarīrendriya-
viśayātmanā ta-kāraṇatvena cāvasthitās tān sarvān tat-tac-chakty-upetān matta
evopapannān viddhi | na tv ahaṁ teṣu varte naivāhaṁ tad-adhīna-sthitiḥ | te mayi
mad-adhīna-sthitaya ity arthaḥ ||12||

Verse 13

त्रिभिर्गुणमयैर्भावैर्भिः सर्वमिदं जगत् ।
मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥१३॥

tribhir guṇa-mayair bhāvair ebhiḥ sarvam idaṁ jagat |
mohitaṁ nābhijānāti mām ebhyaḥ param avyayam ||13||

śrīdharah – evambhūtam īśvaraṁ tvām ayaṁ janaḥ kim iti na jānātīti ? ata āha
tribhir iti | tribhis trividhair ebhiḥ pūrvoktair guṇa-mayaiḥ kāma-lobhādibhir
guṇa-vikārair bhāvaiḥ svabhāvair mohitam idaṁ jagat | ato māma nābhijānāti |

kathambhūtam ? ebhyo bhāvebhyaḥ param | ebhir aspr̥ṣtam eteṣāṁ niyantāram |
ataevāvyaḥ param nirvikāram ity arthaḥ ||13||

madhusūdanaḥ – tava parameśvarasya svātantrye nitya-śuddha-buddham ukta-
svabhāvatve ca sati kuto jagatas tvad-ātmakasya saṁsāritvam | evamvidha-
matsvarūpāparijñānād iti cet, tad eva kuta ity ata āha tribhir iti | ebhiḥ prāg-uktais
tribhis trividhair guṇa-mayaiḥ sattva-rajas-tamo-guṇa-vikārais bhāvaiḥ sarvair api
bhavana-dharmabhir sarvam idaṁ jagat prāṇi-jātaṁ mohitam vivekāyogyatvam
āpāditam sad ebhyo guṇamayebhyo bhāvebhyaḥ param eṣāṁ kalpanādhiṣṭhānam
atyanta-vilakṣaṇam avyaḥ sarva-vikriyā-śūnyam aprapañcam ānanda-ghanam
ātma-prakāśam avyavahitam api māṁ nābhijānāti | tataś ca svarūpāparicayāt
saṁsarativety aho daurbhāgyam aviveki-janasyety anukrośam darśayati
bhagavān ||13||

viśvanāthaḥ – nanv evambhūtam tvā parameśvaram katham ayaṁ jano na jānātīty
ata āha tribhir iti | guṇamayaiḥ śama-damādi-harṣādi-śokādyair bhāvaiḥ
svābhāvībhūtair jagaj jagaj-jāta-jīva-vṛndaṁ mohitam sat māṁ nirguṇatvād ebhyaḥ
param avyaḥ param nirvikāram ||13||

baladevaḥ – atha śakti-dvaya-viviktaṁ svasya dhyeya-svarūpaṁ darśayan
tasyājñāne tad-āsaktim eva hetum āha tribhir iti | ebhiḥ pūrvoditair guṇamayair
man-māyā-guṇa-kāryais trividhaiḥ sāttvikādibhir bhāvair bhavana-dharmibhiḥ
kṣaṇa-pariṇāmibhis tat-tat-karmānugūṇa-śarīrendriya-viśayātmanāvasthitair
mohitam avivekitāṁ nītaṁ sat sarvam idaṁ jagat surāsura-manuṣyādy-
ātmanāvasthitam jīva-vṛndaṁ kartr ebhyaḥ sāttvikādibhyo bhāvebhyaḥ param tair
aspr̥ṣtam ananta-kalyāṇa-guṇa-ratnākaram vijñānānanda-ghanam sarveśvaram
avyaḥ apracyuta-svabhāvam māṁ kṛṣṇam nābhijānāti pratyāsūyati ||13||

Verse 14

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥१४॥

daivī hy eṣā guṇa-mayī mama māyā duratyayā |
mām eva ye prapadyante māyām etāṁ taranti te ||14||

śrīdharaḥ – ke tarhi tvāṁ jānāntīti ? ata āha daivīti | daivy alaukikī | atyadbhutety
arthaḥ | guṇa-mayī sattvādi-guṇa-vikārātmikā | mama parameśvarasya śaktir māyā
duratyayā dustarā hi | prasiddhim etam | tathāpi māṁ eva ity eva-
kāreṇāvyaḥ bhaktyā ye prapadyante bhajanti māyām etāṁ sudustarām api
te taranti | tato māṁ jānāntīti bhāvaḥ ||14||

madhusūdanaḥ – nanu yathoktānādi-siddha-māyā-guṇa-traya-baddhasya jagataḥ
svātantryābhāvena tat-parivarjanāsāmārthyān na kadācid api māyātikramaḥ syād
vastu-vivekāśāmārthya-hetoḥ sadātanatvādityāśaṅkya bhagavad-eka-śaraṇatayā
tattva-jñāna-dvāreṇa māyātikramaḥ sambhavatīty āha daivīti | daivī **eko devo sarva-**

[bhūteṣu gūḍhaḥ](#) [ŚvetU 6.11] ity-ādi-śruti-pratipādite svatodyotanavati deve sva-prakāśa-caitanyānande nirvibhāge tad-āśrayatayā tad-viśayatayā ca kalpitā [āśrayatva-viśayatva-bhāginī nirvibhāga-citir eva kevalā](#) [Sam.Śārī 1.319] ity ukteḥ | eṣā sākṣi-pratyakṣatvenāpalāpānarhā | hi-śabdād bhramopādānatvād arthāpattisiddhā ca | guṇa-mayī sattva-rajas-tamo-guṇa-trayātmikā | triguṇa-rajjur ivātidr̥dhatvena bandhana-hetuḥ | mama māyāvinaḥ parameśvarasya sarva-jagatkāraṇasya sarvajñasya sarva-śakteḥ sva-bhūtā svādhīnatvena jagat-sṛṣṭy-ādinirvāhikā | māyā tattva-pratibhāsi-pratibandhenātattva-pratibhāsa-hetur āvaraṇavikṣepa-śakti-dvayavaty avidyā sarva-prapañca-prakṛtiḥ [māyām tu prakṛtiṃ vidyān māyinaṃ tu maheśvaram](#) [ŚvetU 4.19] iti [śruteḥ](#) |

atraivam prakriyā | jīveśvara-jagad-vibhāga-sūnye caitanye'dhyastānādir avidyā sattva-prādhānyena svacchā darpaṇa iva mukha-bhāsam cid-ābhāsam āgrhṇāti | tataś ca bimba-sthānīyaḥ parameśvara upādhi-doṣānāskanditaḥ pratibimbasthānīyaś ca jīva upādhi-doṣāskanditaḥ | iśvarāc ca jīva-bhogāyākāśādi-krameṇa śārīrendriya-saṅghātas tad-bhogyāś ca kṛtsnaḥ prapañco jāyata iti kalpanā bhavati | bimba-pratibimba-mukhānugata-mukhavac ceśa-jīvānugatam māyopādhi caitanyam sākṣīti kalpyate | tenaiva ca svādhyastā māyā tat-kāryam ca kṛtsnam prakāśyate | ataḥ sākṣy-abhiprāyeṇa daivīti bimbeśvarābhiprāyeṇa tu memeti bhagavtoktam | yadyapy avidyā-pratibimba eka eva jīvas tathāpy avidyā-gatānām antaḥ-karaṇa-saṃskārāṇām bhinnatvāt tad-bhedenāntaḥ-karaṇopādhes tasyātra bheda-vyapadeśo [mām eva ye prapadyante duṣkṛtino mūḍhā na prapadyante, caturvidhā bhajante mām](#) ity ādiḥ | śrutau ca [tad yo devānām pratyabudhyaata sa eva tad abhavat tatha rṣiṇām tathā manuṣyāṇām](#) [BAU 1.4.10] ity ādiḥ |

antaḥ-karaṇopādhi-bhedāparyālocane tu jīvatva-prayojakopādher ekatvād ekatvenaivātra vyapadeśaḥ | [kṣetrajñam cāpi mām viddhi sarva-kṣetreṣu](#) [Gītā 13.2], [prakṛtiṃ puruṣam caiva viddhy anādi ubhāv api](#) [Gītā 13.19], [mamaivāṃśo jīva-loke jīva-bhūtaḥ sanātanaḥ](#) [Gītā 15.7] ity ādi | [śrutau](#) ca [brahma vā idam agra āsīt tad ātmānam evāvedaham brahmāsmīti tasmāt tat sarvam abhavat](#) [BAU 1.4.10], [eko devaḥ sarva-bhūteṣu gūḍhaḥ](#) [ŚvetU 6.11], [anena jīvenā'tmanā' nupraviśya](#) [ChāU 6.3.2]

[bālāgra-śata-bhāgasya śatadhā kalpitasya ca |](#)
[bhāgo jīvaḥ sa vijñeyaḥ sa cānanyāya kalpate ||](#) [ŚvetU 5.9] ity ādiḥ |

yadyapi darpaṇa-gataś caitra-pratibimbaḥ svam param ca na jānāty acetanāmsasyaiva tatra pratibimbitatvāt tathāpi cit-pratibimbas cittvād eva svam param ca jānāti | pratibimba-pakṣe bimba-caitanya evopādhisthatva-mātrasya kalpitatvāt | ābhāsa-pakṣe tasyānirvacanīyatve'pi jaḍa-vilakṣaṇatvāt | sa ca yāvat sva-bimbaikyam ātmano na jānāti tāvaj jala-sūrya iva jala-gata-kampādikam upādhi-gatam vikāra-sahasram anubhavati | tad etad āha duratyayeti | bimba-bhūteśvaraikya-sākṣātkāram antareṇātyetum taritum aśakyeti duratyayā | ataeva jīvo'ntaḥkaraṇāvacchinnatvāt tat-sambaddham evākṣyādi-dvārā bhāsayan kimcij jñō bhavati | tataś ca jānāmi karomi bhūñje cety anartha-śata-bhājanam bhavati | sa ced bimba-bhūtam bhagavantam ananta-śaktim māyā-niyantāram sarva-vidam sarva-phala-dātāram anīsam ānanda-ghana-mūrtim anekānavatārān bhaktānugrahāya vidadhatam ārādhayati samarpaṇena tadā bimba-samarpitasya

pratibimbe pratiphalanāt sarvān api puruṣārthān āsādayati | etad evābhipretya
prahlādenoktam –

naivātmanah prabhur ayam nija-lābha-pūrṇo
mānam janād aviduṣah karuṇo vṛṇite |
yad yaj jano bhagavate vidadhīta mānam
tac cātmane prati-mukhasya yathā mukha-śrīḥ || [BhP 7.9.11] iti |

darpaṇa-pratibimbitasya mukhasya tilakādi-śrīr apekṣitā ced bimba-bhūte mukhe
samarpaṇīyā | sā svayam eva tatra pratiphalati nānyaḥ kaścit tat-prāptāv upāyo'sti
yathā tathā bimba-bhūteśvare samarpitam eva tat-pratibimba-bhūto jīvo labhate
nānyaḥ kaścit tasya puruṣārtha-lābhe'sty upāya iti dṛṣṭānta-dārṣṭānikayor arthaḥ |

tasya yadā bhagavantam anantam anavaratam ārādhayato'ntaḥkaraṇam jñāna-
pratibandhaka-pāpena rahitam jñānānukūla-puṇyena copacitam bhavati
tadātinirmale mukura-maṇḍala iva mukham atisvacche'ntaḥkaraṇe sarva-karma-
tyāga-śama-damādi-pūrvaka-gurūpasadana-vedānta-vākya-śravaṇa-manana-
nididhyāsanaiḥ saṃskṛte tattvam asīti-gurūpadiṣṭa-vedānta-vākya-karaṇikāham
brahmāsīmty anātmākāra-sūnyā nirupādhi-caitanyākārā sāksātkārātmikā vṛttir
udeti | tasyām ca pratiphalaitam caitanyam sadya eva sva-viśayāśrayām avidyām
unmūlayati dīpa iva tamaḥ | tatas tasyā nāśāt tayā vṛtṭyā sahākhilasya kārya-
prapañcasya nāśah | upādāna-nāśād upādeya-nāśasya sarva-tantra-siddhānta-
siddhatvāt | tad etad āha bhagavān mām eva ye prapadyante māyām etām taranti te
iti | **ātmety evopāsīta** [BAU 1.4.7], **tad ātmānam evāvet** [BAU 1.4.10], **tam eva
dhīro vijñāya** [BAU 4.4.23], **tam eva viditvātimṛtyum eti** [ŚvetU 6.15] ity ādi-
śrutiṣv ivehāpi mām evety eva-kāro'py anuparaktatā-pratipatty-arthaḥ | mām eva
sarvopādhi-virahitam vidānanda-sadātmānam akhaṇḍam ye prapadyante vedānta-
vākya-janyayā nirvikalpa-sāksātkāra-rūpayā nirvacanānarha-śuddha-cid-ākāratva-
dharma-viśiṣṭayā sarva-sukṛta-phala-bhūtayā nididhyāsana-paripāka-prasūtayā
ceto-vṛtṭyā sarvājñāna-tat-kārya-virodhinyā viśayīkurvanti te ye kecid etām
duratikramaṇīyām api māyām akhilānārtha-janma-bhuvam anāyāsenaiḥ taranti
atīkrāmanti **tasya ha na devās canābhūtyā īsata ātmā hy eṣā sa bhavati** [BAU
1.4.10] iti **śruteḥ** | sarovādhi-nivṛtṭyā saccidānanda-ghana-rūpeṇaiḥ tiṣṭhantīty
artaḥ | bahu-vacana-prayogo dehendriyādi-saṃghāta-bheda-nbandhanātma-bheda-
bhrānti-anuvādārthaḥ |

prapaśyantīti vaktavye prapadyanta ity ukte'rthe mad-eka-śaraṇāḥ santo mām eva
bhagavantam vāsudevam idṛśam ananta-saundarya-sāra-sarvasvam akhila-kalā-
kalāpa-nilayam abhinava-paṅkaja-śobhādhika-caraṇa-kamala-yugala-prabham
anavarata-veṇu-vādāna-nirata-vṛndāvāna-kṛīḍāsakta-mānasa-heloddhṛta-
govardhanākhyā-mahīdharam gopālam niśūḍita-sīsupāla-kāmsādi-duṣṭa-saṅgham
abhinava-jalada-śobhā-sarvasva-haraṇa-caraṇam paramānanda-ghana-maya-
mūrtimati-vairiṅca-prapañcam anavaratam anucintayanto divasān ativāhayanti te
mat-prema-mahānanda-samudra-magna-manasas tathā samasta-māyā-guṇa-
vikārair nābhībhūyante | kintu mad-vilāsa-vinoda-kuśalā ete mad-unmūlana-
samarthā iti śaṅkamāneva māyā tebhyo'pasarati vāravilāsinīva krodhanebhyas
tapodhanebhyas tasmān māyā-taraṇārthī mām idṛśam eva santatam anucintayed ity
apy abhipretam bhagavataḥ | śrutayaḥ smṛtayaś cātrārthe pramāṇīkartavyāḥ ||14||

viśvanāthaḥ – nanu tarhi triguṇa-maya-mohāt katham uttīrṇā bhavanti ? tatrāha daivīti | daivī viśayānandena dīvyantīti devā jīvās tadīyā teṣām mohayitrīty arthaḥ | guṇa-mayī śleṣeṇa triveṣṭana-mahā-pāsa-rūpā | mama paramēśvarasya māyā bahiraṅgā śaktir duratyayā duratikramā | pāsa-pakṣe, chettum udgranthayitum vā kenāpy aśaktyety arthaḥ | kintu mad-vāci viśvasihi iti sva-vakṣaḥ sprṣṭvāha mām śyāmasundarākāram eva ||14||

baladevaḥ -- nanu triguṇāyas-tan-māyāyā nityatvāt tad-dhetukasya mohasya vinivṛttir durghaṭeti cet tatrāha daivīti | mama sarveśvarasyāvitarkyātivicitrānanta-viśva-sraṣṭur eṣā māyā daivī | alaukiky atyadbhutety arthaḥ | tādr̥k viśva-sargopakaraṇatvāt | **śrutiś** caivam āha – **māyām tu prakṛtiṃ vidyān māyinaṃ tu maheśvaram** [ŚvetU 4.10] ity ādyā | guṇamayī sattvādi-guṇa-trayātmikā, śleṣeṇa triguṇitā rajjur ivāti-dṛḍhatayā jīvānām bandhu-hetuḥ | ato duratyayā teṣām duratikramā | rajju-pakṣe chettum udgrathitum ca tair aśaktyety arthaḥ | yadyapy etādr̥śī tathāpi mad-bhaktyā tad-vinivṛttiḥ syād ity āha mām iti | mām sarveśvaram māyā-niyantāram sva-prapanna-vātsalya-nīradhim kṛṣṇam ye tādr̥śa-sat-prasaṅgāt prapadyate śaraṇam gacchanti te etām arṇavam ivāpārām māyām goṣpadodakāñjalim ivāśrameṇa taranti | tām tīrtvānadaika-rasam prasādābhimukham sva-svāminam mām prāpnuvantīti | mām evety eva-kāro mad-anyeṣām vidhi-rudrādīnām prapattyā tasyās taraṇam nety āha śrutiś caivam āha tam eva viditvety ādyā mucukundaṃ prati devās ca –

varam vṛṇiṣva bhadram te ṛte kaivalyam adya naḥ |
eka eveśvaras tasya bhagavān viṣṇur avyayaḥ || [BhP 10.51.20] iti |

ghaṇṭākarmaṃ prati śivaś ca – **mukti-pradātā sarveṣām viṣṇur eva na samśayaḥ** iti ||14||

Verse 15

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।
माययापहृतज्ञाना आसुरं भावमाश्रिताः ॥१५॥

na mām duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ |
māyayāpahṛta-jñānā āsuram bhāvam āśritāḥ ||15||

śrīdharah – yady evam tarhi sarve tvām eva kim iti na bhajanti ? tatrāha na mām iti | nareṣu ye'dhamās te mām na prapadyante na bhajanti | adhamatve hetuḥ – mūḍhā viveka-sūnyāḥ | tat kutaḥ ? duṣkṛtinaḥ pāpa-śilāḥ | ato māyayāpahṛtam nirastam śāstrācāryopadeśābhyām jātam api jñānam yeṣām te tathā | ataeva dambho darpo'bhimānāś ca krodhaḥ pāruṣyam eva cety ādinā vakṣyamāṇam āsuram bhāvam svabhāvam prāptāḥ santo na mām bhajanti ||15||

madhusūdanaḥ – yady evam tarhi kim iti nikhilānārtha-mūla-māyonmūlanāya bhagavantaṃ bhavantaṃ eva sarve na pratipadyante cira-samcīta-durita-pratibandhād ity āha bhagavān na mām iti | duṣkṛtino duṣkṛtena pāpena saha

nitya-yoginaḥ | ataeva nareṣu madhye'dhamā iha sādhubhir garhaṇīyāḥ paratra cānartha-sahasra-bhājaḥ | kuto duṣkṛtam anartha-hetum eva sadā kurvanti yato mūḍhā idam artha-sādhanam idam anartha-sādhanam iti viveka-śūnyāḥ | sati pramāṇe kuto na viviṅcanti yato māyayāpahṛta-jñānāḥ śarīrendriya-saṅghāta-tādāmtya-bhrānti-rūpeṇa pariṇatayā māyayā pūrvoktayāpahṛtaṁ pratibaddham jñānam viveka-sāmarthyam yeṣāṁ te tathā | ataeva te **dambho darpo'bhimānās ca krodhaḥ pārūṣyam eva ca** [Gītā 16.4] ity ādināgre vakṣyamānam āsuram bhāvam himsānṛtādi-svabhāvam āśritā mat-pratipatty-ayogyāḥ santo na mām sarveśvaram prapadyante na bhajante | aho daurbhāgyam teṣāṁ ity abhiprāyaḥ ||15||

viśvanāthaḥ – nanu tarhi paṇḍitā api kecit kim iti tvām na prapadyante ? tatra ye paṇḍitās te mām prapadyanta eva | paṇḍita-mānina eva na mām prapadyanta ity āha na mām iti | duṣkṛtino duṣtās ca te kṛtinaḥ paṇḍitās ceti te kupaṇḍitā ity arthaḥ | te ca caturvidhāḥ | eke mūḍhāḥ paśu-tulyāḥ karmināḥ | yad uktam –

**nūnam daivena nihatā ye cācyuta-kathā-sudhām |
hitvā śṛṅvanty asad-gāthāḥ purīṣam iva viḍ-bhujāḥ ||** [BhP 3.32.19] iti |

mukundaṁ ko vai na seveta vinā naretaraḥ iti ca |

apare narādhamāḥ kañcit kalam bhaktimattvena prāpta-naratvā apy ante phala-prāptau na sādhanopayoga iti matvā svecchayaiva bhakti-tyāginaḥ | svakarṭka-bhakti-tyāga-lakṣaṇam eva teṣāṁ adhamatvam iti bhāvaḥ | apare śāstrādhyāpanādi-mattve'pi māyayāpahṛtaṁ jñānam eṣāṁ te vaikuṅṭha-virājinī nārāyaṇa-mūrtir eva sārva-kāliki-bhakti-prāpyā, na tu kṛṣṇa-rāmādi-mūrtir mānuṣīti manyamānā ity arthaḥ | yad vakṣyate **avajānanti mām mūḍhā mānuṣīm tanum āśritam** [Gītā 9.11] iti | te khalu mām prapadyamānā api na mām prapadyanta iti bhāvaḥ | apare āsuram bhāvam āśritāḥ | asurā jarāsandhādayo mad-vigraham lakṣikṛtya śarair vidhyanti | tathaiva dṛṣyatādi-hetu-mat-kutarkair mad-vigraham vaikuṅṭha-stham api khaṇḍayanty eva | na tu prapadyanta ity arthaḥ ||15||

baladevaḥ – nanu cet tvām eva prapannā vimucyante tarhi paṇḍitā api kecit kim iti tvām na prapadyante tatrāha na mām iti | duṣtās ca te kṛtinaḥ śāstrārtha-kuśalās ceti duṣkṛtinaḥ kupaṇḍitās te mām na prapadyante | **śrutiś** caivam āha –

**avidyāyām antare vartamānāḥ
svayam dhīrāḥ paṇḍitammanyamānāḥ |
dandramyamānāḥ pariyanti mūḍhā
andhenaiva nīyamānā yathāndhāḥ ||** [KaṭhU 1.2.5]

te catur-vidhāḥ – eke māyayā mūḍhāḥ karma-jaḍā indrādivan mām api viṣṇum karmāṅgam jīvat karmādhīnam manyamānāḥ | apare māyayā narādhamā viprādi-kula-janmanā narottamatām prāpyāpy asat kāvyārthāsattya pāmaratā-bhājaḥ | yad uktam –

**nūnam daivena nihatā ye cācyuta-kathā-sudhām |
hitvā śṛṅvanty asad-gāthāḥ purīṣam iva viḍ-bhujāḥ ||** [BhP 3.32.19] iti |

anye māyayāpahṛta-jñānāḥ sāṅkhyādayaḥ | te hi sārva-jñā-sārvaiśvarya-sarva-sraṣṭṛtva-muktidatvādi dharmaiḥ śruti-sahasra-prasiddham api mām īśvaram apalapantaḥ prakṛtim eva sarva-sraṣṭṛīm mokṣa-dātrīm ca kalpayanti | tatra tādrśa-kuṭila-kuyukti-śatāny udbhāvayanti māyayaiva hetuḥ | kecit tu māyayaivāsuraṁ bhāvam āśritā nirviśeṣa-cin-mātra-vādiṇaḥ | asurā yathā nikhilānanda-karaṁ mad-vigrahaṁ śarair vidhyanti tathādṛṣyatvādi-hetubhis te nitya-caitanyātmatayā śruti-prasiddham api taṁ khaṇḍayanti tatrāpi tādrśa-buddhy-utpādanī māyayaiva hetur iti ||15||

Verse 16

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।
आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥१६॥

catur-vidhā bhajante mām janāḥ sukṛtino'rjuna |
ārto jijñāsur arthārthī jñānī ca bharatarṣabha ||16||

śrīdharah – sukṛtinas tu mām bhajanty eva | te sukṛti-tāratamyena catur-vidhā ity āha catur-vidhā iti | pūrva-janmasu ye kṛta-puṇyās te mām bhajanti | te caturvidhāḥ | ārto vegādy-abhibhūtaḥ sa yadi pūrvaṁ kṛta-puṇyas tarhi mām bhajati | anyathā kṣudra-devatā-bhajanena saṁsarati | evam uttaratrāpi draṣṭavyam | jijñāsur ātma-jñānecchuḥ | arthārthī atra vā paratra vā bhoga-sādhana-bhūto'rtha-lipsuḥ | jñānī cātma-vit ||16||

madhusūdanaḥ – ye tv āsura-bhāva-rahitāḥ puṇya-karmāṇo vivekinas te puṇya-karma-tāratamyena catur-vidhāḥ santo mām bhajante krameṇa ca kāmanā-rāhityena mat-prasādān māyām tarantīty āha catur-vidhā iti | ye sukṛtinaḥ pūrva-janma-kṛta-puṇya-saṁcayā janāḥ saphala-janmānas ta eva nānye te mām bhajante sevante | he arjuna ! te ca trayāḥ sa-kāmā eko'kāma ity evaṁ caturvidhāḥ | ārta ārtiyā śatru-vyādhy-ādy-āpadā grastas tan-nivṛttim icchan | yathā makha-bhaṅgena kupita indre varṣati vraja-vāsī janāḥ | yathā vā jarāsandha-kārāgāravartī rāja-nicayaḥ | dyūta-sabhāyām vastrākaraṣaṇe draupadī ca | grāha-grasto gajendraś ca | jijñāsur ātma-jñānārthī mumukṣuḥ | yathā mucukundaḥ, yathā vā maithilo janakaḥ śrutadevaś ca, nivṛtte mausale yathā coddhavaḥ | arthārthī iha vā paratra vā yad bhogopakaraṇaṁ tal-lipsuḥ | tatreha yathā sugrīvo vibhīṣaṇas ca, yathā copamanyuḥ paratra yathā dhruvaḥ | ete trayo'pi bhagavad-bhajanena māyām taranti | tatra jijñāsur jñānotpattyā sāksād eva māyām tarati ārto'rthārthī ca jijñāsutvaṁ prāpyeti viśeṣaḥ | ārtasyārthārthinaś ca jijñāsutva-sambhavāḥ jijñāsoś cārtatva-jñānopakaraṇārthārthitva-sambhavād ubhayor madhye jijñāsur uddiṣṭaḥ |

tad ete trayāḥ sa-kāmā vyākhyātāḥ niškāmaś caturtha idānīm ucyate jñānī ca | jñānaṁ bhagavat-tattva-sāksātkāras tena nitya-yukto jñānī tīrṇa-māyo nivṛttasarva-kāmaḥ | ca-kāro yasya kasyāpi niškāma-prema-bhaktasya jñāniny-antar-bhāvārthaḥ | he bharatarṣabha tvam api jijñāsur vā jñānī veti katamo'ham bhakta iti mā śaṅkiṣṭhā ity arthaḥ | tatra niškāma-bhakto jñānī yathā sanakādir yathā nārado yathā prahlādo yathā pṛthur yathā vā śukaḥ | niškāmaḥ śuddha-prema-bhakto yathā gopikādir yathā vākrūra-yudhiṣṭhirādiḥ | kaṁsa-śiśupālādayas tu bhayād

dveṣāc ca santata-bhagavac-cintā-parā api na bhaktā bhagavad-anurakter abhāvāt | bhagavad-anurakti-rūpāyās tu bhakteḥ svarūpaṁ sādhanam bhedās tathā bhaktānām api **bhagavad-bhakti-rasāyane**’smābhiḥ sa-višeṣam prapañcitā itihoparamyate ||16||

viśvanāthaḥ – tarhi ke tvām bhajanta ity ata āha caturvidhā iti | sukṛtam varṇāśramācāra-lakṣaṇo dharmas tadvantaḥ santo mām bhajante | tatra ārto rogādy-āpad-grastas tan-nivṛtti-kāmaḥ | jijñāsuḥ ātma-jñānārthī vyākaraṇādi-śāstra-jñānārthī vā | arthārthī kṣiti-gaja-turaga-kāminī-kanakādyaiḥ pātrika-bhogārthī | ete trayāḥ sakāmā gr̥hasthāḥ | jñānī viśuddhāntaḥ-karaṇaḥ sannyāsīti caturtho’yaṁ niṣkāmaḥ | ity ete pradhānībhūta-bhakty-adhikāriṇāś catvāro nirūpitāḥ | tatrādimeṣu triṣu karma-miśrā bhaktiḥ | antime caturthe jñāna-miśrā | **sarva-dvārāṇi samnyasya** [Gītā 8.12] ity agrima-granthe yoga-miśrāpi vakṣyate | jñāna-karmādy-amiśrā kevalā bhaktir yā sā tu saptamādhyāyārambha eva **mayy āsakta-manah pārtha** [Gītā 7.1] ity anena uktā | punaś caṣṭame’py adhyāye **ananyacetāḥ satatam** [Gītā 8.14] ity anena, navame **mahātmānas tu mām pārtha** [Gītā 9.13] iti śloka-dvayena **ananyās cintayanto mām** [Gītā 9.22] ity anena ca nirūpayitavyeti |

pradhānībhūtā kevalā iti dvividhaiva bhaktir madhyame’sminn adhyāya-ṣaṭke bhagavatoktā | yā tu tṛtīyā guṇībhūtā bhaktiḥ karmaṇi jñānini yogini ca karmādi-phala-siddhy-arthā dṛśyate | tasyāḥ prādhānyābhāvāt na bhaktitva-vyapadeśaḥ | kintu tatra tatra karmādīnām eva prādhānyāt | **prādhānyena vyapadeśā bhavanti** iti nyāyena karmatva-jñānatva-yogatva-vyapadeśaḥ | tadvatām api karmitva-jñānitva-yogitva-vyapadeśaḥ | na tu bhaktatva-vyapadeśaḥ | phalam ca sakāma-karmaṇaḥ svargo niṣkāma-karmaṇo jñāna-yogo jñāna-yogayor nirvāṇa-mokṣa iti |

atha dvidhāyā bhakteḥ phalam ucyate | tatra pradhānībhūtāsu bhaktiṣu madhye ārtādiṣu triṣu yāḥ karma-miśrās tisaḥ sa-kāmā bhaktayas tāsām phalam tat-tat-kāma-prāptiḥ | viśaya-sādguṇyāt tad-ante sukhaiśvarya-pradhāna-sālokya-mokṣa-prāptiś ca, na tu karma-phala-svarga-bhogānta iva pātaḥ | yad vakṣyate **yānti mad-yājino’pi mām** [Gītā 9.25] iti | caturthyā jñāna-miśrāyās tata utkr̥ṣṭāyās tu phalam śānta-ratiḥ sanakādiṣv iva | bhakta-bhagavat-kāruṇyādhikya-vaśāt kasyācit tasyāḥ phalam premotkarṣaś ca śrī-śukādiṣv iva | karma-miśrā bhaktir yadi niṣkāma syāt tadā tasyāḥ phalam jñāna-miśrā bhaktiḥ | tasyāḥ phalam uktam eva | kvacic ca svabhāvād eva d’śādi-bhakta-saṅgottha-vāsanā vaśād vā jñāna-karmādi-miśra-bhaktimatām api dāsyādi-premā syāt, kintu aiśvarya-pradhānam eveti |

atha jñāna-karmādy-amiśrāyāḥ śuddhāyā ananyākiñcanottamādi-paryāyāḥ bhakter bahu-prabhedāyā dāsyā-sakhyādi-premavat-pārśadatvam eva phalam ity ādikam **śrī-bhāgavata**-ṭīkāyām bahuśaḥ pratipāditam | atrāpi prasaṅga-vaśāt sādhyā-bhakti-vivekaḥ samkṣipyā darśitaḥ ||16||

baladevaḥ -- tarhi tvām ke prapadyante tatrāha catur-vidhā iti | sukṛtinaḥ supaṇḍitāḥ sva-varṇāśramocita-karmaṇā mad-ekānti-bhāvena ca sampannā janā mām bhajante | te ca catur-vidhāḥ | tatrārtaḥ śatru-kleśādyāpad-grastas tad-vināsecchur gajendrādīḥ | jijñāsur viviktātma-svarūpa-jñānecchuḥ śaunakādīḥ | arthārthī rājyādi-sampad-icchur dhruvādīḥ | jñānī śeṣatvena svāmtānam śeṣitvena

parātmānam ca mām jñātavān śukādiḥ | eṣv ārtādayaḥ sa-kāmāḥ, jñānī tu
niṣkāmaḥ | ārtārthārthinoḥ paratra jijñāsutā-sampattaye tayor antarāle jijñāsor
upanyāsaḥ ||16||

Verse 17

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥१७॥

teṣām jñānī nitya-yukta eka-bhaktir viśiṣyate |
priyo hi jñānino'tyartham ahaṁ sa ca mama priyaḥ ||17||

śrīdharah – teṣām madhye jñānī śreṣṭha ity āha teṣām iti | teṣām madhye jñānī
viśiṣṭaḥ | atra hetavaḥ -- nitya-yuktaḥ sadā man-niṣṭhaḥ | ekasmin mayy eva bhaktir
yasya saḥ | jñānino dehādy-abhimānābhāvena citta-vikṣepābhāvān nitya-yuktaṭvam
ekānta-bhaktiṭvam ca sambhavati | nānyasya | ataeva hi tasyāhaṁ atyantam priyaḥ |
sa ca mama | tasmād etair nitya-yuktaṭvādibhiś caturbhir hetubhiḥ sa uttama ity
arthaḥ ||17||

madhusūdanaḥ – nanu na mām duṣkṛtino mūḍhāḥ prapadyante narādhamā ity
anena tad-vilakṣaṇāḥ sukṛtino mām bhajanta ity arthāt prāpte'pi teṣām
caturvidhyam catur-vidhā bhajante mām ity anena darśitāḥ tatas te sarve sukṛtina
eva nirviśeṣād iti cet tatrāha ca | caturvidhānām api sukṛtitve niyate'pi
sukṛtādhikyena niṣkāmatayā premādhikyāt tata iti |

caturvidhānām teṣām madhye jñānī tattva-jñānavān nivṛtta-sarva-kāmo viśiṣyate
sarvato'tiricyate sarvotkṛṣṭa ity arthaḥ | yato nitya-yukto bhagavati pratyag-abhinne
sadā samāhita-cetā vikṣepakābhāvāt | ataevaika-bhaktir ekasmin bhagavaty eva
bhaktir anuraktir yasya sa tathā, tasyānurakti-viṣayāntarābhāvāt | hi yasmāt | priyo
nirupādhi-premāspadam atyartham atyantātiśayena jñānino'haṁ pratyag-
abhinnāḥ paramātmā ca tasmād ayartham sa mama parameśvarasya priyaḥ | ātmā
priyo'tiśayena bhavatīti śruti-lokayoḥ prasiddham evety arthaḥ ||17||

viśvanāthaḥ – caturṇām bhakty-adhikāriṇām madhye kaḥ śreṣṭhaḥ ity apeksāyām
āha | teṣām madhye jñānī viśiṣyate śreṣṭhaḥ | nitya-yukto nityam mayi yujyata iti
saḥ | jñānābhyaśa-vaśīkṛta-cittatvān manasy aikāgra-citta ity arthaḥ | ārtādyās
trayas tu naivambhūtā iti bhāvaḥ |

nanu sarvo'pi jñānī jñāna-vaiyarthya-bhayāt tvām bhajata eva ? tatrāha ekā mukhyā
pradhānībhūtam yasya saḥ | yad vā, ekā bhaktir eva tathaiśaktimattvāt yasya sa
nāma-mātreṇaiva jñānīti bhāvaḥ | evambhūtasya jñānino'haṁ śyāmasundarākāro
'tyartham atīśayena priyaḥ sādhana-sādhya-daśayoḥ pariḥatam aśakyaḥ | [ye yathā
mām prapadyante](#) [Gītā 4.11] iti nyāyena mamāpi sa priyaḥ ||17||

baladevaḥ – caturṣu jñāninaḥ śraiṣṭhyam āha teṣām iti | jñānī viśiṣyate śreṣṭho
bhavati | yad asau nitya-yukta eka-bhaktiś ca | ārtā-vināśādi-kāmanā-virahān
nityam mayā yogavān | ārtādeśa tu yāvat-kāmita-prāptir mad-yoga ekasmin mayy

eva jñānino bhaktir ārtādes tu sva-kāmite tat-pradātṛtvena mayi cāto jñānī tataḥ śreṣṭhaḥ |

atṛpyann āha priyo hīti | jñānino hy aham atyartham priyaḥ premāspadam | sa hi mat-priyatā-sudhā-sindhu-nimagno nānyat kiñcid anusandhatte tasya mat-priyatā-parimiteti bodhayitum atyartha-śabdaḥ | sarvajño'nanta-śaktiś cāham yām vaktum na śaknotīty arthaḥ | sa ca jñānī [ye yathā mām](#) [Gītā 4.11] ity ādi-nyāyena tathaiva mama priyaḥ | mamāpi tat-priyatā tadvad parimitety arthaḥ ||17||

Verse 18

उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ।
आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥१८॥

udārāḥ sarva evaite jñānī tv ātmaiva me matam |
āsthitaḥ sa hi yuktātmā mām evānuttamām gatim ||18||

śrīdharah – tarhi kim itare trayas tad-bhaktāḥ saṁsaranti ? na hi na hīty āha udārā iti | sarve'py eta udārā mahānto mokṣa-bhāja evety arthaḥ | jñānī tu punar ātmaiveti me matam niścayaḥ | hi yasmāt sa jñānī yuktātmā mad-eka-cittaḥ san na vidyata uttamā yasyās tām anuttamām gatim mām evāsthita āśritavān mad-vyatiriktam anyat phalam na manyata ity arthaḥ ||18||

madhusūdanaḥ – tat-kim ārtādayas tava na priyāḥ ? na, atyartham iti viśeṣaṇād ity āha udārā iti | eta ārtādayaḥ sa-kāmā api mad-bhaktāḥ sarve trayo'py udārā evotkrṣṭā eva pūrva-janmārjitāneka-sukṛta-rāsitvāt | anyathā hi mām na bhajeyur eva | ārtasya jijñāsor arthārthinaś ca mad-vimukhasya kṣudra-devatā-bhaktasyāpi bahulam upalambhāt | ato mama priyā eva te | na hi jñānavān ajño vā kaścid api bhakto mamāpriyo bhavati | kintu yasya yādṛṣī mayi prītir mamāpi tatra tādṛṣī prītir iti svabhāva-siddham etat | tatra sa-kāmānām trayāṇām kāmyamānam api priyam aham api priyaḥ | jñāninas tu priyāntara-śūnyasyāham eva niratīśaya-prīti-
viśayaḥ | ataḥ so'pi mama niratīśaya-prīti-
viśaya ity viśeṣaḥ | anyathā hi mama kṛtajñatā na syāt kṛtaghnatā ca syāt | atevātyartham iti viśeṣaṇam upāttaṁ prāk | yathā hi [yad eva vidyayā karoti śraddhayopaniṣadā tad eva vīryavattaram bhavati](#) ity atra tarab-arthasya vivakṣitatvād vidyā-divyātirekena kṛtam api karma vīryavad bhavaty eva | tathātyartham jñānī bhakto mama priya ity ukter yo jñāna-
vyatirekeṇa bhaktaḥ so'pi priya ity paryavasyaty eva | atyartham iti viśeṣaṇasya vivakṣitatvāt | uktam hi -- [ye yathā mām prapadyante tāms tathaiva bhajāmy aham](#) [Gītā 4.11] iti | ato mām ātmatvena jñānavān jñānī | ātmaiva na matto bhinnāḥ tv aham eva sa iti mama matam niścayaḥ | tu-śabdaḥ sa-kāma-bheda-darśi-
trityapekṣayā niškāmatva-bhedādarśitva-
viśeṣa-dyotanārthaḥ | hi yasmāt | sa jñānī yuktātmā sadā mayi samāhita-cittaḥ san mām bhagavantam anantam ānanda-
ghanam ātmānam evānuttamām sarvotkrṣṭām gatim gantavyam paramam phalam āsthito'ngīkṛtavān, na tu mad-bhinnaṁ kim api phalam sa manyata ity arthaḥ ||18||

viśvanāthaḥ -- tarhi kim ārtādyās trayas tava na priyās tatra na hi na hīty āha udārā iti | ye mām bhajante, mattaḥ kimcīt kāmitam mayāpi ditsitam gṛhṇanti te bhakta-

vatsalāya mahyaṁ bahu-pradāyinaḥ priyā eveti bhāvaḥ | jñānī tv ātmaiveti sa hi bhajann atha ca mattaḥ kim api svargāpavargādikaṁ nākaṅkṣata iti | atas tad-adhīnasya mama sa ātmaiveti mama mataṁ matiḥ | yataḥ sa mām śyāmasundarākāram evānuttamām sarvottamām gatiṁ prāpyāsthitaḥ niścītavān | na tu mama nirviśeṣa-svarūpa-brahma-nirvāṇam iti bhāvaḥ | evaṁ ca niṣkāma-pradhānībhūta-bhaktimān jñānī bhakta-vatsalena bhagavatā svātmatvenābhimanyate | kevala-bhaktimān ananyas tu ātmano'py ādhikyena | yad uktam –

na tathā me priyatama ātma-yonir na śaṅkaraḥ |
na ca saṅkaraṇo na śrīr naivātmā ca yathā bhavān || [BhP 11.14.15] iti |
nāham ātmānam āśāse mad-bhaktaiḥ sādhubhir vinā [BhP 9.4.64] iti |
ātmārāmo'py arīramat [BhP 10.29.42] ity ādi ||18||

baladevaḥ – nanv ārtādayas tava priyā na bhavanti maivam atyartham iti viśeṣaṇād ity āha udārā iti | sarva evaite ārtādaya udārā vadānyāḥ | **udāro dāṭṭ-mahator** ity **amarah** | ye mām bhajanto mayā ditsitam kiñcit svābhīṣtam matto gṛhṇanti te bhakta-vātsalyaṁ mahyaṁ prayacchanto mama bahu-pradāḥ priyā eveti bhāvaḥ | jñānī tu mamātmaiveti matam | hi yasmāt sa jñānī yuktātmā mad-arpita-manā matto'nyat kiñcid apy anicchann atipriyeṇa mayā vinā lavam api sthātum asamartho mām eva sarvottamām matim prāpyam āsthitaḥ niścītavān atas tena tādrśena vinā lavam api sthātum asamarthasya mamātmaiva saḥ | na ca jñāni-jīvasya hariḥ svenābhedaṁ āheti vācyam | jñāna-bhajatvāsiddher bhajatām cāturvidhyāsiddher mokṣe bheda-vākya-vyākopāc ca | tasmād atipriyatvād eva tatrātmety uktir mamātmā bhadrāsena itivat | ātmaiva mana eva matam ity apare ||18||

Verse 19

बहूनां जन्मनामन्ते ज्ञानवान् मां प्रपद्यते ।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥१९॥

bahūnām janmanām ante jñānavān mām prapadyate |
vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ ||19||

śrīdharah – evambhūto mad-bhakto'tidurlabha ity āha bahūnām iti | bahūnām janmanām kiñcit kiñcit puṇyopacayenānte carame janmani jñānavān san sarvam idam carācaraṁ vāsudeva eveti sarvātma-dṛṣṭyā mām prapadyate bhajati | ataḥ sa mahātmāparicchinna-dṛṣṭiḥ sudurlabhaḥ ||19||

madhusūdanaḥ – yasmād evaṁ tasmāt bahūnām iti | bahūnām janmanām kiñcit kiñcit puṇyopacaya-hetūnām ante carame janmani sarva-sukṛta-vipāka-rūpe vāsudevaḥ sarvam iti jñānavān san mām nirupādhi-premāspadam prapadyate sarvadā samasta-prema-viṣayatvena bhajate | sakalam idam aham ca vāsudeva iti dṛṣṭyā sarva-premṇām mayy eva paryavasāyitvāt | ataḥ sa evaṁ-jñāna-pūrvaka-mad-bhaktimān mahātmāyanta-śuddhāntaḥkaraṇatvāj jīvanmuktaḥ sarvotkrṣṭo na tat-samo'nyo'sti adhikas tu nāsty eva | ataḥ sudurlabho **manuṣyāṇām sahasreṣu** duḥkhenāpi labdhum aśakyaḥ | ataḥ sa niratiśaya-mat-prīti-viṣaya iti yuktam evety arthaḥ ||19||

viśvanāthaḥ – nanu mām evānuttamām gatim āsthita iti brūṣe ataḥ sa jñāni-
bhaktas tvām eva prāpnoti | kintu kiyataḥ samayād anantaram sa jñāni bhakty-
adhikāri bhavātīy ata āha bahūnām iti | vāsudevaḥ sarvam iti sarvatra vāsudeva-
darśi jñānavān bahūnām janmanām ante mām prapadyate | tādr̥śa-sādhu-
yādṛcchika-saṅga-vaśāt mat-prapattim prāpnoti | sa ca jñāni bhakto mahātmā
susthira-cittaḥ sudurlabhaḥ | [manuṣyāṇām sahasreṣu](#) iti mad-ukteḥ | aikāntika-
bhaktas tu kim uteti sa tv atisudurlabha eveti bhāvaḥ ||19||

baladevaḥ – nanv ārtādīnām ante kā niṣṭheti cet tatrāha bahūnām iti | ārtādis
trividho mad-bhaktaḥ kṛta-mad-bhakti-mahimnā bahūni janmany uttamān
viṣayānandān anubhūya teṣu vitṛṣṇo'nte janmani mat-svarūpa-jña-sat-prasaṅgāt
jñānavān prāpta-mat-svarūpa-jñānaḥ san mām prapadyante | tato vindatīy arthaḥ |
jñānakāram āha vāsudeva iti | vāsudeva-sutaḥ kṛṣṇa eva sarvam | kṛṣṇāyatta-
svarūpa-sthiti-pravṛttikām sarvaṁ vastv ity arthaḥ | yad dhi yad adhīna-svarūpa-
sthitikatvāt prāṇa-rūpaṁ vāg-ādi-vyapadiṣṭam [chāndogye na vai vāco na cakṣūṁṣi](#)
[na śrotrāṇi na manāṁsīty ācakṣate prāṇā ity evācakṣate prāṇo hy evaitāni sarvāṇi](#)
[bhavati](#) || [ChāU 5.1.15] iti tatrāhuḥ sarvaṁ vastu vāsudevena vyāpyam ataḥ
sarvaṁ vāsudeva ity arthaḥ | [sarvaṁ samāpnoṣi tato'si sarvam](#) [Gītā 11.40] iti
pārtho vakṣyātīti | sa hi nikhila-spr̥hā-nivṛtti-pūrvakam mat-spr̥ho mad-ātmāty-
udāra-manā man-niveditātmā jñāni-koṭiṣv api sudurlabhaḥ | eṣa jñānavān [priyo hi](#)
[jñānino'tyartham](#) [Gītā 7.17] ity ādy-ukta-lakṣaṇo bodhyaḥ ||19||

Verse 20

कामैस्तैस्तैर्हृत्तज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।
तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥२०॥

kāmais tais tair hr̥ta-jñānāḥ prapadyante'nya-devatāḥ |
taṁ taṁ niyamam āsthāya prakṛtyā niyatāḥ svayā ||20||

śrīdharah – tad evaṁ kāmino'pi santaḥ kāma-prāptaye parameśvaram eva ye
bhajanti te kāmān prāpya śanair mucyanta ity uktam | ye tv atyantam rājasās
tāmasās ca kāmābhībhūtāḥ kṣudra-devatāḥ sevante te saṁsarantīty āha kāmair iti
caturbhīḥ | ye tu tais taiḥ putra-kīrti-śatru-jayādi-viṣayaiḥ kāmair apahr̥ta-vivekā
santo'nyāḥ kṣudrā bhūta-preta-yakṣādyā devatā bhajanti | kim kṛtvā ? tat-tad-
devatārādhane yo yo niyama upavāsādi-lakṣaṇas taṁ taṁ niyamam svīkṛtya |
tatrāpi svayā svīyayā prakṛtyā pūrvābhyāsa-vāsanayā niyatā vaśīkṛtāḥ santaḥ ||20||

madhusūdanaḥ – mohana-stambhanākarṣaṇa-vaśīkaraṇa-māraṇocchātanādi-viṣayair
bhagavat-sevayā labdhum aśakyatvenābhimatais tais taiḥ kṣudraiḥ kāmair
abhilāṣair hr̥tam apahr̥tam bhagavato vāsudevād vimukhīkṛtya tat-tat-phala-
dātṛtvābhimata-kṣudra-devatābhīmukhyaṁ nītam jñānam antaḥ-karaṇam yeṣāṁ
te'nya-devatā bhagavato vāsudevād anyāḥ kṣudra-devatās taṁ taṁ niyamam
japopavāsa-pradakṣiṇā-namaskārādi-rūpaṁ tat-tad-devatārādhane prasiddham
niyamam āsthāyāśritya prapadyante bhajante tat-tat-kṣudra-phala-prāpticchayā |
kṣudra-devatā-madhye'pi kecit kāmīd eva bhajante svayā prakṛtyā niyatā
asādhāraṇayā pūrvābhyāsa-vāsanayā vaśīkṛtā santaḥ ||20||

viśvanāthaḥ – nanu ārtādayaḥ sa-kāmā api bhagavantaṁ tvāṁ bhajantaḥ kṛtārthā iva ity avagatam | ye tu ārtādayaḥ ārti-hānādi-kāmanayā devatāntaraṁ bhajante | teṣāṁ kā gatiḥ ity apekṣāyām āha kāmair iti caturbhiḥ | hr̥ta-jñānā iti rogādy-ārti-harāḥ śīghraṁ yathā sūryādayas tathā na viṣṇur iti naṣṭa-buddhayaḥ | prakṛtyeti svayā prakṛtyā niyatā vaśīkṛtāḥ santas teṣāṁ duṣṭā prakṛtir eva mat-prapattau parānmukhīti bhāvaḥ ||20||

baladevaḥ – tad itthaṁ kāmanayāpi māṁ bhajanto mad-bhakti-mahimnā te vimucyanta ity uktam | ye tu śīghra-sukha-kāmā devatāntara-bhaktās te saṁsaranty evety āha kāmair ity ādibhiś caturbhiḥ | tais tair ārti-vināśādi-viṣayakaiḥ kāmair hr̥ta-jñānā yathādityādayaḥ śīghraṁ eva roga-vināśādikarās tathā na viṣṇur iti naṣṭa-dhiya ity arthaḥ | taṁ tam asādhāraṇaṁ svayā prakṛtyā vāsanayā niyatā niyantritās teṣāṁ prakṛtir eva tādrśī yā mat-prapattau vaimukhyaṁ karotīti bhāvaḥ ||20||

Verse 21

यो यो यां यां तनुं भक्तः श्रद्धार्चितुमिच्छति ।
तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥२१॥

yo yo yāṁ yāṁ tanuṁ bhaktaḥ śraddhayārcitum icchati |
tasya tasyācalāṁ śraddhāṁ tām eva vidadhāmy aham ||21||

śrīdharaḥ – devatā-viśeṣaṁ ye bhajanti teṣāṁ madhye yo ya iti | yo yo bhakto yāṁ yāṁ tanuṁ devatā-rūpāṁ madīyāṁ eva mūrtiṁ śraddhayārcitum icchati pravartate tasya tasya bhaktasya tat-tan-mūrti-vaśayāṁ tām eva śraddhāṁ acalāṁ dṛḍhāṁ aham antaryāmī vidadhāmi karomi ||21||

madhusūdanaḥ – tat tad devatā-prasādāt teṣāṁ api sarveśvare bhagavati vāsudeve bhaktir bhaviṣyatīti na śaṅkanīyaṁ, yato yo ya iti | teṣāṁ madhye yo yaḥ kāmī yāṁ yāṁ tanuṁ devatā-mūrtiṁ śraddhayā janmāntara-vāsanābala-prādurbhūtayā bhaktyā saṁyuktaḥ sann arcitum arcayitum icchati pravartate | caurādikasyārcayater ṇij-abhāva-pakṣe rūpam idam | tasya tasya kāmīnāṁ tām eva devatā-tanuṁ prati śraddhāṁ pūrva-vāsanāvaśāt prāptāṁ bhaktiṁ acalāṁ sthīrāṁ viddadhāmi karomy aham antaryāmī, na tu mad-vaśayāṁ śraddhāṁ tasya tasya karomīty arthaḥ | tām eva śraddhāṁ iti vyākhyāne yac-chabdānavayaḥ spaṣṭas tasmāt pratiśabdāṁ adhyāhr̥tya vyākhyātam ||21||

viśvanāthaḥ – te te devāḥ pūjāṁ prāpya prasannās teṣāṁ sva-sva-pūjakānāṁ hitārthaṁ tvad-bhaktau śraddhāṁ utpādayiṣyantīti mā vādīḥ | yatas te devāḥ sva-bhaktāv api śraddhāṁ utpādayitum aśaktāḥ | kiṁ punar mad-bhaktāv ity āha yo ya iti | yāṁ yāṁ tanuṁ sūryādi-deva-rūpāṁ madīyāṁ mūrtiṁ vibhūtiṁ arcitum pūjayitum tām eva tat-tad-devatā-vaśayāṁ eva, na tu sva-vaśayāṁ śraddhāṁ aham antaryāmy eva vidadhāmi, na tu sā devatā ||21||

baladevaḥ – sarvāntaryāmī mahā-vibhūtiḥ sarva-hitecchur aham eva tat-tad-devatāsu śraddhāṁ utpādyā tāḥ pūjayitvā tat-tad-anurūpāṇi phalāni prayacchāmi,

na tu tāsām tatra tatra śaktir astīty āśayavān āha ya iti dvābhyām | yo ya ārtādi-
bhakto yām yām ādiyādi-rūpām mat-tanuṃ śraddhayārcituṃ vāñchati | tasya tasya
tām eva tat-tad-devatā-viṣayām eva, na tu mad-viṣayām | acalām sthirām |
vidadhāmy utpādayāmy aham eva, na tu sā sā devatā | **śrutis** ca tat-tad-devatānām
mat-tanutvam āha **ya āditye tiṣṭhaty ādityād antaro yamādityo na veda yasyādityaḥ**
śarīram [BAU 3.7.9] ity ādyā ||21||

Verse 22

स तया श्रद्धया युक्तस्तस्या राधनमीहते ।
लभते च ततः कामान् मयैव विहितान् हि तान् ॥२२॥

sa tayā śraddhayā yuktas tasyā rādhanam ihate |
labhate ca tataḥ kāmān mayaiva vihitān hi tān ||22||

śrīdharah – tataś ca tayeti | sa bhaktas tayā dṛḍhayā śraddhayā tasyās tano rādhanm
ārādhanam ihate karoti | tataś ca ye sañkalpitāḥ kāmās tān kāmāns tato devatā-
viṣeṣāl labhate | kintu mayaiva tat-tad-devatāntaryāminā vihitān nirmītān hi |
sphuṭam etat tat-tad-devatānām api mad-adhīnatvān man-mūrtivāc cety
arthaḥ ||22||

madhusūdanaḥ – sa kāmī tayā mad-vihitayā sthirayā śraddhayā yuktas tasyā
devatā-tanvā rādhanam ārādhanam pūrajam ihate nirvartayati | upasarga-rahito'pi
rādhatyatiḥ pūjarthaḥ | sopasargatve hy ākāraḥ śrūyate | labhate ca tatas tasyā
devatā-tanvāḥ sakāśāt kāmānīpsitāms tān pūrva-sañkalpitān hi prasiddham |
mayaiva sarvajñena sarva-karma-phala-dāyinā tat-tad-devatāntaryāminā vihitāms
tat-tat-phala-vipāka-samaye nirmītān | hitān manaḥ-priyānityaika-padyam vā |
ahitatve'pi hitatayā pratīyamānānityārthaḥ ||22||

viśvanāthaḥ – ihate karoti | sa tat-tad-devatārādhanāt kāmānārādhanā-phalāni
labhate | na ca te te kāmā api tais tair devaiḥ pūrṇāḥ kartuṃ śakyanta ity āha
mayaiva vihitān pūrṇīkṛtān ||22||

baladevaḥ – sa tayeti | ihate karoti | tato mat-tanu-bhūta-tat-tad-devatārādhanāt |
kāmān phalāni tatra tatroktāni | mayaiveti vihitān racitān | yadyapi tasya
tasyārādhakasya tathā jñānam nāsti tathāpi mat-tanu-viṣayeyam śraddhety
anusandhāyāham phalāny arpayāmīti bhāvaḥ ||22||

Verse 23

अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।
देवान् देवयजो यान्ति मद्भक्त्य यान्ति मामपि ॥२३॥

antavat tu phalam teṣām tad bhavaty alpa-medhasām |
devān deva-yajo yānti mad-bhaktā yānti mām api ||23||

śrīdharah – tad evaṁ yadyapi sarvā api devatāḥ sarvātmano mamaiva tanavaḥ | atas tad-ārādhanaṁ api vastuto mad-ārādhanaṁ eva | tatra phala-dātāpi cāham eva | tathāpi sāksān-mad-bhaktānām teṣām ca phala-vaiṣamyam bhavatīty āha antavad iti | alpa-medhasām paricchanna-dṛṣṭīnām mayā dattam api tat-phalam antavad vināśi bhavati | tad evāha devān yajantīti deva-yajaḥ | te devān antavato yānti | mad-bhaktās tu mām anādy-anantaṁ paramānandaṁ prāpnuvanti ||23||

madhusūdanaḥ – yadyapi sarvā api devatāḥ sarvātmano mamaiva tanavas tad-ārādhanaṁ api vastuto mad-ārādhanaṁ eva sarvatrāpi ca phala-dātāntaryāmy aham eva, tathāpi sāksān-mad-bhaktānām ca teṣām ca vastu-vivekāviveka-kṛtaṁ phala-vaiṣamyam bhavatīty āha antavad iti | alpa-medhasām manda-prajñatvena vastu-vivekāsamarthānām teṣām tat-tad-devatā-bhaktānām tan mayā vihitam api tat-tad-devatārādhanaṁ phalam antavad eva vināśy eva na tu mad-bhaktānām vivekinām ivānantaṁ phalam teṣām ity arthaḥ | kutaḥ ? evaṁ yato devān indrādīn antavata eva deva-yajo mad-anya-devatārādhana-parā yānti prāpnuvanti | mad-bhaktās tu trayāḥ sa-kāmāḥ prathamam mat-prasādād abhīṣṭān kāmān prāpnuvanti | api-śabda-prayogāt tato mad-upāsana-paripākān mām anantaṁ ānanda-ghanam īśvaram api yānti prāpnuvanti | ataḥ samāne'pi sakāmatve mad-bhaktānām anya-devatā-bhaktānām ca mahad-antaram | tasmāt sādḥuktam udārāḥ sarva evaita iti ||23||

viśvanāthaḥ – kintu teṣām devatāntara-bhaktānām phalam tat-tad-devatārādhana-janyam antavat naśvaram kaiñcitkālīkaṁ bhavati | nanu ārādhane śrame tulyo'pi devatāntara-bhaktānām phalam naśvaram karoṣi, sva-bhaktānām tv anaśvaram karoṣīti tvayi paramēśvare'yam anyāyas tatra nāyam anyāya ity āha deva-yajo deva-pūjakā devān eva yānti prāpnuvanti | mat-pūjakā api mām | ayam arthaḥ | ye hi yat-pūjakās te tān prāpnuvanty eveti nyāya eva | tatra yadi devā api naśvarās tadā tad-bhaktāḥ katham anaśvarā bhavantu | kathantarām yā tad bhajana-phalam vā na naśyatu | ataeva tad-bhaktā alpa-medhasa uktāḥ | bhagavāms tu nityas tad-bhaktā api nityās tad-bhakti-bhakti-phalam ca sarvaṁ nityam eveti ||23||

baladevaḥ – nanu devāś cet tvat-tanavas tarhi deva-bhaktānām tad-bhaktānām ca samānam phalam syād iti cet tatrāha antavad iti | teṣām alpa-medhasām ādityādi-mātra-buddhyā, na tu mat-tanuvudbhyārādhayatām tat-tat-phalam alpam antavad vināśi ca bhavati, mat-tanuvudbhyārādhayatām tu phalam anantaṁ avināśi ceti bhāvaḥ | yasmād ādityādi-deva-yājinās tān svejyān mita-bhogān mitāyuso yāntīti, mad-bhaktās tu mām eva nityāparimita-svarūpa-guṇa-vibhūti-mad-ārādhana-phalam anantaṁ avināśi ceit mahad-antaram ity arthaḥ ||23||

Verse 24

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।
परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥२४॥

avyaktaṁ vyaktim āpannaṁ manyante mām abuddhayaḥ |
paraṁ bhāvam ajānanto mamāvyayam anuttamam ||24||

śrīdharah – nau ca samāne prayāse mahati ca phala-viśeṣe sati sarve'pi kim iti devatāntaram hitvā tvām eva na bhajanti ? tatrāha avyaktam iti | avyaktam prapañcātītam mām vyaktim manuṣya-matsya-kūrmādi-bhāvaṃ prāptam alpa-buddhaya manyante | tatra hetuḥ -- mama param bhāvaṃ svarūpam ajānantaḥ | katham-bhūtam ? avyayaṃ nityam | na vidyata uttamo bhāvo yasmāt tat mad-bhāvaṃ | ato jagad-rakṣaṇārtham līlayāviṣkrta-nānā-viśuddhorjita-sattva-mūrtim mām parameśvaram ca sva-karma-nirmita-bhautika-deham ca devatāntaram samam paśyanto manda-matayo mām nātīvādriyante | pratyuta kṣipra-phaladam devatāntaram eva bhajanti | te cokta-prakāreṇāntavat phalam prāpunvantīty arthaḥ ||24||

madhusūdanaḥ – evaṃ bhagavad-bhajanasya sarvottama-phalatve'pi katham prāyeṇa prāṇino bhagavad-vimukhyā ity atra hetum āha bhagavān avyaktam iti | avyaktam deha-grahaṇāt prak-kāryākṣamatvena sthitam idānīm vasudeva-gr̥he vyaktim bhautika-dehāvacchedena kārya-kṣamatām prāptam kañcij jīvam eva manyante mām īśvaram apy abuddhaya viveka-śūnyāḥ | avyaktam sarva-kāraṇam api mām vyaktim kārya-rūpatām matsya-kūrmādy-anekāvatāra-rūpeṇa prāptam iti vā |

katham te jīvās tvām na viviñcanti ? tatrābuddhaya ity uktam hetum vivṛṇoti | param sarva-kāraṇa-rūpam avyayaṃ nityam mama bhāvaṃ svarūpaṃ sopādhikam ajānantas tathā nirupādhikam apy anuttamam sarvotkr̥ṣtam anatiśayādvitīya-paramānanda-ghanam anantaṃ mama svarūpam ajānanto jīvānukāri-kārya-darśanāj jīvam eva kañcin mām manyante | tato mām anīśvaratvenābhimatam vihāya prasiddham devatāntaram eva bhajante | tataś cāntavad eva phalam prāpnuvantīty arthaḥ | agre ca vakṣyate [avajānanti mām mūḍhā mānuṣīm tanum āśritam](#) [Gītā 9.11] iti ||24||

viśvanāthaḥ – devatāntara-bhaktānām alpa-medhasām vārtā dūre tāvad āstām | vedādi-samasta-śāstra-darśino'pi mat-tattvaṃ na jānanti |

[athāpi te deva padāmbuja-dvaya-
prasāda-leśānugr̥hīta eva hi |
jānāti tattvaṃ bhagavan mahimno
na cānya eko'pi ciraṃ vicinvaṃ || \[BhP 10.14.29\]](#)

iti brahmaṇāpi mām pratyuktam | ato mad-bhaktān vinā mat-tattva-jñāne sarvatra vālpa-buddhaya ity āha avyaktam prapañcātītam nirākāram brahmaiva mām māyikākāratvenaiva vyaktim vasudeva-gr̥he janma prāptam nirbuddhaya manyante māyikākāyasyaiva dṛśyatvād iti bhāvaḥ | yato mama param bhāvaṃ māyātītam svarūpaṃ janma-karma-līlādikam ajānantaḥ | bhāvaṃ kīdṛśam ? avyayaṃ nityam anuttamam sarvotkr̥ṣtam | [bhāvaḥ sattā svabhāvābhīprāya-ceṣṭātma-janmasu | kriyā-līlā-padārtheṣu](#) iti [medinī](#) | bhagavat-svarūpa-guṇa-janma-karma-līlānām anādy-antatvena nityatvaṃ śrī-rūpa-gosvāmi-caraṇair [bhāgavatāmṛta](#)-granthe pratipāditam | [mama param bhāvaṃ svarūpam avyayaṃ nityam viśuddhorjita-sattva-mūrtim](#) iti svāmi-caraṇaiś coktam ||24||

baladevaḥ – atha kā vārtā mad-anya-deva-yājinām alpa-medhasām upaniṣan-
niṣṇātānām api mad-bhakti-riktānām mat-tattva-dhīr na syād ity āśayenāha
avyaktam iti | abuddhayo mat-tattva-yāthātmya-buddhi-śūnyā janā avyaktam sva-
prakāśātma-vigrahatvād indriyāviśayam mām vyaktim āpannam tad-viśayām
manyante | devakyām vasudevāt sattvotkṛṣṭena karmanā sañjātam itara-rāja-putra-
tulyam mām vadanti | yatas te mad-abhijña-sat-prasaṅgābhāvān mama bhāvam
param avyayam anuttamam ajānantaḥ –

bhāvaḥ sattā svabhāvābhiprāya-ceṣṭātma-janmasu |
kriyā-lilā-padārtheṣu vibhūti-budha-jantuṣu || iti medinī-kārah |

mad-bhakti-hinās te mama svarūpa-guṇa-janma-lilādi-lakṣaṇa-bhāvam māyāditaḥ
paramato'vyayam nityam anuttamam sarvottamam na, kintv anyavan māyikam
anityam sādharmaṇam ca grhṇanta ity arthaḥ | svarūpam harer vijñānāndaika-
rasam **vijñānam ānandam brahma** ity ādeḥ | sārvaññādi-guṇa-gaṇas tasya
svarūpānubandhī **ananta-kalyāṇa-guṇātmako'sau** ity ādeḥ | abhivyakti-mātram
janma **ajo'pi san** ity ādeḥ | parantu avyaktasyaiva bhajatsu prasādenaivabhivyakti-
śīlam [MBh 12.323.18] –

na śakyah sa tvayā draṣṭum asmābhir vā bṛhaspate |
yasya prasādam kurute sa vai tam draṣṭum arhati || ity ādeḥ ||24||

Verse 25

नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।
मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥२५॥

nāham prakāśaḥ sarvasya yoga-māyā-samāvṛtaḥ |
mūḍho'yaṁ nābhijānāti loko mām ajam avyayam ||25||

śrīdharah – teṣām svājñāne hetum āha nāham iti | sarvasya lokasya nāham
prakāśaḥ prakāṣo na bhavāmi | kintu mad-bhaktānām eva | yato yoga-māyayā
samāvṛtaḥ | yogo yuktir madīyaḥ ko'py acintyaḥ prajñā-vilāsaḥ | sa eva
māyāghaṭana-ghaṭanāpaṭiyastvāt | tayā samcchannaḥ ataeva mat-svarūpa-jñāne
mūḍhaḥ sann ayaṁ loko'jam avyayam ca mām na jānātīti ||25||

madhusūdanaḥ – nanu janma-kāle'pi sarva-yogi-dhyeyam śrī-vaikuṅṭha-stham
aiśvaram eva rūpam āvirbhāvitavati samprati ca śrīvatsa-kaustubha-vanamālā-
kirīṭa-kuṇḍalādi-divyopakaraṇa-śālīni kambu-kamala-kaumodakī-cakra-vara-dhāri-
catur-bhujē śrīmad-vainateya-vāhane nikhila-sura-loka-sampādita-rāja-
rājeśvarābhīsekādi-mahā-vaibhave sarva-surāsura-jetari vividha-divya-lilā-vilāsa-
śīle sarvātāra-śiromaṇau sāksād-vaikuṅṭha-nāyake nikhila-loka-duḥkha-nistārāya
bhuvam avatīrṇe viriñci-prapañcāsambhavi-niratiśaya-saundarya-sāra-sarvasva-
mūrtau bāla-lilā-vimohita-vidhātari taraṇi-kiraṇojjvala-divya-pitāmbare nirupama-
śyāmasundare kara-dīkṛta-pārijātārtha-parājita-purandare bāṇa-yuddha-vijita-
śaśānka-śekhara samasta-surāsura-vijayi-naraka-prabhṛti-mahā-daiteya-prakara-
prāṇa-paryanta-sarvasva-hāriṇi śrīdāmādi-parama-raṅka-mahā-vaibhava-kāriṇi
śoḍaśa-sahasra-divya-rūpa-dhāriṇy aparimeya-guṇa-garimaṇi mahā-mahimani

nārad-mārkaṇḍeyādi-mahā-muni-gaṇa-stute tvayi katham avivekino'pi manuṣa-
buddhir jīva-buddhir vety arjunāśankām apaninīṣur āha bhagavān nāham iti |

ahaṁ sarvasya lokasya na prakāśaḥ svena rūpeṇa prakāṣo na bhavāmi | kintu
keṣāmcin mad-bhaktānām prakāṣo bhavāmīty abhiprāyaḥ | katham sarvasya
lokasya na prakāṣo ity atra hetum āha yoga-māyā-samāvṛtaḥ | yogo mama saṅkalpas
tad-vaśa-vartinī māyā yoga-māyā tathāyam abhakto jano mām svarūpeṇa na jānātv
iti saṅkalpānuvidhāyinyā māyayā samyag āvṛtaḥ saty api jñāna-kāraṇe jñāna-
viṣayatvāyogyāḥ kṛtaḥ | ato yad uktaṁ **param bhāvam** ajānanta iti tatra mama
saṅkalpa eva kāraṇam ity uktaṁ bhavati | ato mama māyayā mūḍha āvṛta-jñānaḥ
sann ayaṁ caturvidha-bhakta-vilakṣaṇo lokaḥ saty api jñāna-kāraṇe mām ajam
avyayam anādy-anantaṁ parameśvaram nābhijānāti, kintu viparīta-dṛṣṭyā
manuṣyam eva kaṁcin manyata ity arthaḥ | vidyamānaṁ vastu-svarūpam āvṛṇoty
avidyamānaṁ ca kiṁcid darśayatīti laukika-māyām api prasiddham etat ||25||

viśvanāthaḥ – nanu yadi tvam nitya-rūpa-guṇa-lilo'si, tadā te tathābhūta
sārvakālikī sthitiḥ katham na dṛśyate? tatrāha nāham iti | ahaṁ sarvasya sarva-
deśa-kāla-vartino janasya na prakāśo na prakāṣaḥ | yathā guṇa-līlā-parikaravattvena
sadaiva virājamāno'pi dadācid eva keśucid eva bhramāṇḍeṣu | kiṁ ca sūryo yathā
sumeru-sailāvaraṇa-vaśāt sarvadā loka-dṛśyo na bhavati, kintu kadācid eva,
tathaivāham api yogamāyā-samāvṛtaḥ | na ca jyotiścakravartamānānām prāṇinām
jyotiścakrastho jyotiścakra-madhye sāmastyena sadaiva virājamāno'pi sūryaḥ sarva-
kāla-deśa-varti-janasya na prakāṣaḥ | kintu kadācitkeṣu ca bhāratādiṣu khaṇḍeṣu
vartamānasya janasyaiva tathaivāham api |

sva-dhāmasu svarūpa-sūryo yathā sadaiva dṛśyas tathaiva śrī-kṛṣṇa-dhāmani
mathurā-dvārakādaḥ sthitanām idānīntanānām janānām tatrasthaḥ kṛṣṇaḥ katham
na dṛśyo bhavati ? ucyate yadi jyotiścakra-madhye sumerur abhaviṣyat tadā tad-
āvṛtaḥ sūryo dṛśyo nābhaviṣyat | tatra tu mathurādi-kṛṣṇa-dyumaṇi-dhāmani
sumeru-sthānīyā yoga-māyaiva sadā vartata ity atas tad-āvṛtaḥ kṛṣṇārkaḥ sadā na
dṛśyate | kintu kadācid eveti sarvam anavadyam | ato mūḍho loko mām
śyāmasundarākāram vasudevātmajam avyayam māyika-janmādi-sūnyam
nābhijānāti | ataeva kalyāṇa-guṇa-vāridhim mām apy antatas tyaktvā man-nirviṣeṣ-
svarūpam brahmaiva upāsata iti ||25||

baladevaḥ – nanu bhaktā ivābhaktāś ca tvam pratyakṣīkurvanti prasādād eva
bhajatsv abhivyaktir iti katham ? tatrāha nāham iti | bhaktānām evāhaṁ nitya-
vijñām asukha-ghano'nanta-kalyāṇa-guṇa-karmā prakāśo'bhivyakto, na tu
sarveṣām abhaktānām api | yad ahaṁ yogamāyayā samāvṛto mad-vimukha-
vyāmohakatva-yoga-yuktayā māyayā samācchanna-parisara ity arthaḥ | yad
uktaṁ –**māyā-javanikācchanna-mahimne brahmaṇe namaḥ** iti | māyā-mūḍho'yaṁ
loko'timānuṣa-daivata-prabhāvaṁ vidhi-rudrādi-vanditam api mām nābhijānāti |
kīdrśam ? ajam janma-sūnyam yato'vyayam apracyuta-svarūpa-sāmarthya-
sārvajñyādikam ity arthaḥ ||25||

Verse 26

वेदाहं समतीतानि वर्तमानानि चार्जुन ।

भविष्याणि च भूतानि मां तु वेद न कश्चन ॥२६॥

vedāham samatītāni vartamānāni cārjuna |
bhaviṣyāṇi ca bhūtāni mām tu veda na kaścana ॥26॥

śrīdharah –sarvottamaṁ mat-svarūpam ajānanta ity uktam | tad eva svasya sarvottamatvam anāvṛta-jñāna-śaktitvena darśayann anyeṣāṁ ajñānam āha vedāham iti | samātītāni vinaṣṭāni vartamānāni ca bhaviṣyāṇi bhāvinī ca trikāla-vartīni bhūtāni sthāvara-jaṅgamāni sarvāny aham veda jānāmi | māyāśrayatvān mama | tasyāḥ svāśraya-vyāmohakatvābhāvād iti prasiddham | mām tu ke'pi na vetti man-māyā-mohitatvāt | prasiddham hi loke māyāyāḥ svāśrayādhīnatvam anyā-mohakatvam ceti ॥26॥

madhusūdanaḥ – ato māyayā svādhīnayā sarva-vyāmohakatvāt svayaṁ cāpratibaddha-jñānatvād āha vedāham iti | aham apratibaddha-sarva-vijñāto māyayā sarvān lokān mohayann api samātītāni cira-vinaṣṭāni vartamānāni ca bhaviṣyāṇi ca | evaṁ kāla-traya-vartīni bhūtāni sthāvara-jaṅgamāni sarvāny veda jānāmi | he'rjuna ! ato'ham sarva-jñāḥ parameśvara ity atra nāsti saṁśaya ity arthaḥ | mām tu | tu-śabdo jñāna-pratibandha-dyotanārthaḥ | mām sarva-darśinam api māyāvinam iva tan-māyā-mohitaḥ kaścana ko'pi mad-anugraha-bhājanam mad-bhaktaṁ vinā na veda man-māyā-mohitatvāt | ato mat-tattva-vedanābhāvād eva prāyeṇa prāṇino mām na bhajanta ity abhiprāyaḥ ॥26॥

viśvanāthaḥ – kiṁ ca māyāyāḥ svāśraya-vyāmohakatvābhāvād bahiraṅgā māyā | antaraṅgā yoga-māyā ca mama jñānam nāvṛṇotīty āha vedāham iti | mām tu kaścana prakṛto'prakṛtaś ca loko mahā-rudrādir mahā-sarvajño'pi na kārtsnyena veda, yathāyogaṁ māyayā yoga-māyayā ca jñānāvaraṇād iti bhāvaḥ ॥ 26॥

baladevaḥ – nanu māyāvṛtatvāt tava jīvavad ajñatāpattir iti cet tatrāha vedāham iti | na hi mad-adhīnayā mat-tejasābhibhūtayā dūrato javanikayaiva mām sevamānayā māyayā mama kācid vikṛtir ity arthaḥ | mām tu vedeti maj-jñānī koṭiṣv api sudurlabha ity arthaḥ ॥26॥

Verse 27

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ।
सर्वभूतानि संमोहं सर्गे यान्ति परंतप ॥२७॥

icchā-dveṣa-samutthena dvandva-mohena bhārata |
sarva-bhūtāni saṁmohaṁ sarge yānti parantapa ॥27॥

śrīdharah – tad evaṁ māyā-viṣayatvena jīvānāṁ parameśvarājñānam uktam | tasyaivājñānasya dṛḍhatve kāraṇam āha iccheti | sṛjyata iti sargaḥ | sarge sthūla-dehotpattau satyāṁ tad-anukūla icchā | tat-pratikūle ca dveṣaḥ | tābhyāṁ samutthaḥ samudbhūto yaḥ śītoṣṇa-sukha-duḥkhādi-dvandva-nimitto moho viveka-bhramśaḥ | tena sarvāni bhūtāni saṁmohaṁ yānti | aham eva sukhī duḥkhī

ceti gāḍhataram abhiniveśam prāpnuvanti | atas tāni maj-jñānābhāvān mām na bhajantīti bhāvaḥ ||27||

madhusūdanaḥ – yoga-māyām bhagavat-tattva-vijñāna-pratibandhe dehendriya-saṅghātābhimānātīśaya-pūrvakam bhogābhiniveśam hetv-antaram āha iccheti | icchā-dveṣābhyām anukūla-pratikūla-viṣayābhyām samutthitena śītoṣṇa-sukha-duḥkhādi-dvandva-nimittena mohenāham sukhy aham duḥkhīty ādi-viparyayaṇa sarvāṅy api bhūtāni saṁmohaṁ vivekāyogyatvam sarge sthūla-dehotpattau satyām yānti | he bhārata ! he parantapa ! iti sambodhana-dvayasya kula-mahimnā svarūpa-śaktyā ca tvām dvandva-mohākhyāḥ śatrur nābhibhavitum alam iti bhāvaḥ | na hīcchā-dveṣa-rahitam kimcid api bhūtam asti | na ca tābhyām āviṣṭasya bahir viṣayam api jñānam sambhavati, kim punar ātma-viṣayam | ato rāga-dveṣa-vyākulāntaḥ-karaṇatvāt sarvāṅy api bhūtāni mām parameśvaram ātma-bhūtam na jānanti | ato na bhajante bhajanīyam api ||27||

viśvanāthaḥ – tan-māyayā jīvāḥ kadārabhya muhyantīty apekṣāyām āha iccheti | sarge jagat-sṛṣṭy-ārambha-kāle sarva-bhūtāni sarve jīvāḥ sammohayanti | kena ? prācīna-karmodbuddhau yāv icchā-dveṣau indriyāṅām anukūle viṣaye icchābhilāṣaḥ pratikūle dveṣaḥ tābhyām samutthaḥ samudbhūto yo dvandvo mānāpamānayoḥ śītoṣṇādyāḥ sukha-duḥkhayoḥ strī-puṁsayor mohaḥ – aham saṁmānitaḥ sukhī, aham avamānito duḥkhī | mameyam strī, mamāyam puruṣaḥ ity ādyākāraka āvidyako yo mohas tena saṁmohaṁ strī-putrādiṣv atyantāsaktim prāpnuvanti | ataevātyantāsaktānām na mad-bhaktāv adhikāraḥ | yad uddhavam prati mayaiva vakṣyate –

[yadṛcchayā mat-kathātau jāta-śraddhas tu yaḥ puṁān |](#)
[na nirviṇṇo nāti-sakto bhakti-yogo 'sya siddhi-daḥ || \[BhP 11.20.8\] iti |](#)

baladevaḥ – tvaj-jñānī kutaḥ sudurlabhas tatrāha iccheti | sarge svotpatti-kāle eva sarva-bhūtāni saṁmohaṁ yānti | kenety āha dvandva-moheneti | mānāpamānayoḥ sukha-duḥkhayoḥ strī-puruṣayor dvandvair yo mohaḥ sat-kṛto'ham sukhī syām asat-kṛtas tu duḥkhī mameyam patnī mamāyam patir ity evam abhiniveśa-lakṣaṇas tenety arthaḥ | kīdṛṣenety āha iccheti pūrva-janmani yatra yatra yāv icchā-dveṣāv abhūtām tābhyām saṁskārātmanā sthitābhyām samuttiṣṭhati para-janmani tatra tatrotpadyata ity arthaḥ | icchā rāgaḥ | evam sarveśam bhūtānām saṁmūḍhatvān maj-jñānī sudurlabhaḥ ||27||

Verse 28

येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् ।
ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥२८॥

yeṣām tv anta-gatam pāpam janānām puṇya-karmaṇām |
te dvandva-moha-nirmuktā bhajante mām dṛḍha-vratāḥ ||28||

śrīdharāḥ – kutas tarhi kecana tvām bhajanto dṛśyante ? tatrāha yeṣām iti | yeṣām tu puṇya-caraṇa-śīlānām sarva-pratibandhakam pāpam anta-gatam naṣṭam te dvandva-nimittena mohena nirmuktā dṛḍha-vratā ekāntinaḥ santo bhajante ||28||

madhusūdanah – yadi sarva-bhūtāni saṁmoham yānti, katham tarhi **catur-vidhā bhajante mām** ity uktam ? satyam, sukṛtāśīyena teṣāṁ kṣīṇa-pāpatvād ity āha yeṣāṁ iti | yeṣāṁ tv itara-loka-vilakṣaṇānām janānām saphala-janmanām puṇya-karmaṇām aneka-janmasu puṇyācaraṇa-śīlānām tais taiḥ puṇyaiḥ karmabhir jñāna-pratibandhakam pāpam antagatam antam avasānam prāptam te pāpābhāvena tan-nimittena dvandva-mohena rāga-dveṣādi-nibandhana-viparyāseṇa svata eva nirmuktāḥ punar āvṛṭty-ayogyatvena tyaktā dṛḍha-vratā acālyā-saṁkalpāḥ sarvathā bhagavān eva bhajniyaḥ sa caivam-rūpa eveti pramāṇa-janitāpramāṇya-śaṅkā-śūnya-vijñānāḥ santo mām paramātmānam bhajante nanya-śaraṇāḥ santaḥ sevante etādṛśā eva **catur-vidhā bhajante mām** ity atra sukṛti-śabdenoktāḥ | ataḥ **sarva-bhūtāni saṁmoham yānti** ity utsargaḥ | teṣāṁ madhye ye sukṛtinas te saṁmoha-śūnyā mām bhajanta ity apavāda iti na virodhaḥ | ayam evotsargaḥ prāg api pratipāditas **tribhir guṇamayair bhāvair** ity atra | tasmāt sarttva-śodhaka-puṇya-karma-saṁcāya sarvadā yatanīyam iti bhāvaḥ ||28||

viśvanāthaḥ -- tarhi keṣāṁ bhaktāv adhikāra ity ata āha yeṣāṁ puṇya-karmaṇām pāpam tvaṁ tu gatam anta-kālam prāntam naśyad-avastham, na tu samyak naṣtam ity arthaḥ | teṣāṁ sattva-guṇodreke sati tamo-guṇa-hrāsaḥ | tasmin sati tat-kāryo moho'pi hrasati | moha-hrāse sati te khalu atyāsakti-rahitā yādṛcchika-mad-bhakta-saṅgena bhajante mātram | ye tu bhajanādy-abhyāsataḥ samyak naṣta-pāpās te mohena niḥśeṣeṇa muktā dṛḍha-vratāḥ prāpta-niṣṭhāḥ santo mām bhajante | na caivam puṇya-karmaiva sarva-vidhayoḥ bhakteḥ kāraṇam iti mantavyam |

**yam na yogena sāṅkhyena dāna-vrata-tapo-'dhvaraiḥ |
vyākhyā-svādhyāya-sannyāsaiḥ prāpnuyād yatnavān api** || [BhP 11.12.9]

iti bhagavad-ukteḥ | kevala-bhakti-yogasya puṇyādi-karmāśrayam naiva kāraṇam iti bahuśaḥ pratipādanāt ||28||

baladevaḥ – nanu keṣāṁcit tvad-bhaktiḥ pratīyate sā na syāt | sarva-bhūtāni sarge saṁmoham yāntīty ukter iti cet tatrāha yeṣāṁ prāṇinām yādṛcchika-mahattama-dṛṣṭi-pātāt pāpam anta-gatam nāsam prāptam abhūt **viṣṇor bhūtāni bhūtānām pāvanāya caranti hi** [BhP 11.2.28] iti **smṛteḥ** | kīdṛśānām ity āha puṇyeti | puṇyam manojñam karma mahattama-vīkṣaṇa-rūpaṁ yeṣāṁ **puṇyam tu cārv api** ity **amarah** | te dṛḍha-vratā mahat-prasaṅga-prāpta-niṣṭhā dvandva-mohena nirmuktā mat-tattva-jñāḥ santo mām bhajante ||28||

Verse 29

जरामरणमोक्षाय मामाश्रित्य यतन्ति ये ।
ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम् ॥२९॥

jarā-maraṇa-mokṣāya mām āśritya yatanti ye |
te brahma tad viduḥ kṛtsnam adhyātmaṁ karma cākhilam ||29||

śrīdharah – evam ca mām bhajantaḥ sarvaṁ vijñeyam vijñāya kṛtārthāḥ bhavanti ity āha jareti | jarāmaraṇayor mokṣāya nirasanaṁrtham mām āśritya ye prayatante te tat

param brahma viduḥ | kṛtsnam adhyātman ca viduḥ | yena tat prāptavyam tam dehādi-vyatiriktaṁ śuddham ātmānam ca jānantīty arthaḥ | tat-sādhana-bhūtam akhilaṁ sa-rahasyam karma ca jānantīty arthaḥ ||29||

madhusūdanaḥ – athedānīm arjunasya praśyan utthāpayitum sūtra-bhūtau ślokāv ucyete | anayor eva vṛtti-sthānīya uttaro'dhyāyo bhaviṣyati jareti | ye saṁsāra-duḥkhān nirviṅṇā jarā-maraṇayor mokṣāya jarā-maraṇādi-vividha-duḥsaha-saṁsāra-duḥkha-nirāsāya tad-eka-hetum mām sa-guṇam bhagavantam āsṛityetara-sarva-vaimukhyena śaraṇam gatvā yatanti yatante mad-arpitāni phalābhisandhi-śūnyāni vihitāni karmāṇi kurvanti te krameṇa śuddhāntaḥ-karaṇaḥ santas taj-jagat-kāraṇam māyādhiṣṭhānam śuddham param brahma nirguṇam tat-padalakṣyam mām viduḥ | karma ca tad-ubhaya-vedana-sādhanam gurūpasadana-śravaṇa-mananaādy-akhilaṁ niravaśeṣm phalāvyabhicāri vidur jānantīty arthaḥ ||29||

viśvanāthaḥ – tad evam ārtādyās trayāḥ sakāmā mām bhajantaḥ kṛtārthā bhavanti | devatāntaram bhajantas tu cyavanta ity uktvā svasyābhajane'py adhikāriṇaś coktā bhagavatā | idānīm anyaḥ sa-kāmaḥ caturtho'pi mad-bhakto'stīty āha jareti | jarāmaraṇayor mokṣāya nāśāya ye yogino yatanti yatante | ye mokṣakāmā mām bhajanti phalito'rthaḥ | te tam prasiddham brahma tathā kṛtsnam ātmānam deham adhikṛtya bhokṛtayā vartamānam adhyātman jīvātmanam akhilaṁ karma ca nānā-vidha-karma-janyam jīvasya saṁsāram ca mad-bhakti-prabhāvād eva vidur jānanti ||29||

baladevaḥ -- tad evam ārtādayaḥ sa-kāmā mad-bhaktāḥ kāmān anubhūyānte mām prapadya vindanti mad-anya-deva-bhaktās tu saṁsarantīty uktam | atha tebhyo'nyo'pi sa-kāmo mad-bhakto'stīty ucyate jareti | ye jarā-maraṇābhyām vimokṣāya tan-mātra-kāmāḥ santo mām āsṛitya mad-arcām sevivā yatante | tat-praṇāmādi kurvanti | te tat prasiddham brahma kṛtsnam sa-parikaram vidur adhyātman cākhilaṁ karma ca viduḥ | brahmādi-śabdānām adhibhūtādi-śabdānām cārthāḥ parasminn adhyāye bhagavataiva vyākhyāsyante | mad-arcā-sevayā vijñeyam vijñāya muktim labhante, na tu mad-vaśyatā-karīm mat-priyatām ity arthaḥ | smṛtiś caivam āha [sakṛd yad aṅga pratmānta-rahitā mona-mayīm bhāgavatīm dadau gatim](#) ity ādyā ||29||

Verse 30

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।
प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥३०॥

sādhibhūtādhidaivam mām sādhiyajñam ca ye viduḥ |
prayāṇa-kāle'pi ca mām te vidur yukta-cetasāḥ ||30||

śrīdharaḥ – na caivam-bhūtānām yoga-bhramśa-śaṅkāpīty āha sādhibhūtetī | adhibhūtādi-śabdānām artham śrī-bhagavān evottarādhyāye vyākhyāsyati | adhibhūtenādhidaivena ca sahadhiyajñena ca saha mām ye jānanti te yukta-cetaso mayy āsakta-manasaḥ prayāṇa-kāle'pi maraṇa-samaye'pi mām vidur jānanti | na tu

tad api vyākulībhūya mām vismaranti | ato mad-bhaktānām na yoga-bhramśa-
śaṅketi bhāvaḥ ||30||

*kṛṣṇa-bhaktair ayatnena brahma-jñānam avāpyate |
iti vijñāna-yogārtham saptame saṁprakāśitam ||*

*iti śrī-śrīdhara-svāmikṛtāyām bhagavad-gītā-ṭīkāyām subodhinyām
vijñāna-yogo nāma saptamo'dhyāyaḥ
||7||*

madhusūdanaḥ – na caivam-bhūtānām mad-bhaktānām mṛtyu-kāle'pi vivaśa-
karaṇatayā mad-vismaraṇam śaṅkanīyam, yataḥ sādhibhūtādhidāivam
adhibhūtādidaivābhyām sahitaṁ tathā sādhiyajñam cādhiyajñena ca sahitaṁ mām
ye viduś cintayanti te yukta-cetasah sarvadā mayi samāhita-cetasah santas tat-
saṁskāra-pāṭavāt prayāṇa-kāle prāṇotkramaṇa-kāle karaṇa-grāmasyātyanta-
vyagratāyām api | ca-kārād ayatnenaiva mat-kṛpayā mām sarvātmānam vidur
jānanti | teṣām mṛti-kāle'pi mad-ākāraiva citta-vṛttiḥ pūrvopacita-saṁskāra-pāṭavād
bhavati | tathā ca te mad-bhakti-yogāt kṛtārthā eveti bhāvaḥ |

adhibhūtādhidāivādhiyajña-śabdānuttare'dhyāye'rjuna-praśna-pūrvakam
vyākhyāsyati bhagavān iti sarvam anāvīlam | tad atrottamādhikāriṇam prati jñeyam
madhyamādhikāriṇam prati ca dhyeyam lakṣaṇayā mukhyayā ca vṛtṭyā tat-pada-
pratipādyam brahma nirūpitam ||30||

*iti śrīmat-paramahaṁsa-parivrājakācārya-śrī-viśveśvara-sarasvatī-
pāda-śiṣya-śrī-madhusūdana-sarasvatī-viracitāyām śrīmad-bhagavad-
gītā-gūḍhārtha-dīpikāyām adhikāri-bhedena jñeya-dhyeya-pratipādyā-
tattva-brahma-nirūpaṇam nāma
saptamo'dhyāyaḥ ||7||*

viśvanāthaḥ --- mad-bhakti-prabhāvād yeṣām īdṛśam maj-jñānam syāt teṣām anta-
kāle'pi tad eva jñānam syāt | na tv anyeṣām iva karmopasthāpitā bhāvi-deha-
prāpty-anurūpā matir ity āha sādhibhūtetī | adhibhūtādayo'grimādhyāye
vyākhyāsyante | bhaktā eva hares tattva-vido māyām taranti, te coktāḥ ṣaḍ-vidhā
atrety adhyāyārtho nirūpitaḥ ||30||

*iti sārārtha-varṣiṇyām harṣiṇyām bhakta-cetasām |
gītāsu saptamo'dhyāyaḥ saṅgataḥ saṅgataḥ satām ||7||*

baladevaḥ – na ca tat-sevayā prāptaṁ taj-jñānam kadācid api bhramśety āha
sādhitī | adhibhūtenādhidaivenādhiyajñena ca sahitaṁ mām ye viduḥ sat-prasaṅgā
jānanti, te prayāṇa-kāle mṛtyu-samaye'pi mām vidur na tu tad-anyavad vyagrāḥ
santo mām vismarantīty arthaḥ ||30||

*mām vidus tattvato bhaktā man-māyām uttaranti te |
te punaḥ pañcadhety eṣa saptamasya vinirṇayaḥ ||*

iti śrīmad-bhagavad-gītopeniṣad-bhāṣye saptamo'dhyāyaḥ |

