

atha saptamo'dhyāyaḥ

(rāmānuja-bhāṣyaḥ)

prathamādhyāya-ṣaṭkena parama-prāpya-bhūtasya parasya brahmaṇo niravadyasya nikhila-jagad-eka-kāraṇasya sarvajñasya sarva-bhūtasya satya-saṅkalpasya mahā-vibhūteḥ śrīmato nārāyaṇasya prāpty-upāya-bhūtaṁ tad-upāsanam vaktum tad-aṅga-bhūtam ātma-jñāna-pūrvaka-karmānuṣṭhāna-sādhyam prāptuḥ pratyag-ātmano yāthātmya-darśanam uktam | idānīm madhyamena ṣaṭkena para-brahma-bhūta-parama-puruṣa-svarūpaṁ tad-upāsanam ca bhakti-śabda-vācyam ucyate | tad etad uttaratra –

yataḥ pravṛttir bhūtānām yena sarvam idaṁ tatam |
sva-karmaṇā tam abhyarcya siddhiṁ vindati mānavaḥ || [18.46] ity ārabhya,

vimucya nirmamaḥ śānto brahma-bhūyāya kalpate ||
brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati |
samaḥ sarveṣu bhūteṣu mad-bhaktim labhate parām || [18.53-4] iti saṅkṣipyā vakṣyate
|

upāsanam tu bhakti-rūpāpannam eva parama-prāpty-upāya-bhūtam iti vedānta-vākya-siddham | tam eva viditvātītimṛtyum eti [ŚvetU 3.8], tam eva vidvān amṛta iha bhavati [NTU 1.10.6; TaittĀ 3.1.3] ity ādinābhīhitam vedanam | ātmā vā are draṣṭavyaḥ śrotavyo mantavyo nididhyāsitavyaḥ [BAU 2.4.5], ātmānam eva lokam upāsita [BAU 1.4.15], sattva-śuddhau dhruvā smṛtiḥ smṛti-lambhe sarva-granthīnām vipramokṣaḥ [ChāU 7.26.2],

bhidyate hṛdaya-granthiś chidyante sarva-saṁśayāḥ |
kṣīyante cāsyā karmāṇi tasmin drṣṭe parāvare || [MuṇḍU 2.2.8] ity ādibhir

aikārthyāt smṛti-santāna-rūpaṁ darśana-samānākāram dhyānopāsana-śabda-vācyam ity avagamyate | punaś ca,

nāyam ātmā pravacanena labhyo
na medhayā na bahunā śrutena |
yam evaiṣa vṛṇute tena labhyas
tasyaiṣa ātmā vivṛṇute tanūm svām || [MuṇḍU 3.2.3]

iti viśeṣaṇāt pareṇātmanā varaṇīyatā-hetu-bhūtaṁ smaryamāṇa-viśayasyātyartha-priyatvena svayam apy atyartha-priya-rūpaṁ smṛti-santānam evopāsana-śabda-vācyam iti hi niścīyate | tad eva hi bhaktir ity ucyate | sneha-pūrvam anudhyānam bhakti ity abhidhiyate [LaiṅU] ity ādi vacanāt |

ataḥ tam eva vidvān amṛta iha bhavati [NTU 1.10.6; TaittĀ 3.1.3], nānyaḥ panthā vidyate'nayanāya [ŚvetU 3.8, 6.15; TaittĀ 3.1.3],

nāham vedair na tapasā na dānena na cejyayā |
śakya evaṁvidho draṣṭuṁ dr̥ṣṭavān asi mām yathā ||
bhaktyā tv ananyayā śakya aham evaṁvidho' rjuna |
jñātum draṣṭum ca tattvena praveṣṭum ca paramtapa || [11.53-4]

ity anayor ekārthatvaṁ siddhaṁ bhavati | tatra saptame tāvad upāsya-bhūta-parama-puruṣa-
svarūpa-yāthātmyaṁ, prakṛtyā tat tirodhānaṁ, tan-nivṛttaye bhagavat-prapattiḥ | upāsaka-
vidhābhedaḥ | jñāninaḥ śraiṣṭhyaṁ cocyate |

śrī-bhagavān uvāca
mayy āsaktamanāḥ pārtha yogam yuñjan madāśrayaḥ |
asamśayam samagram mām yathā jñāsyasi tac chṛṇu ||1||

mayy ābhimukhyena āsakta-manāḥ mat-priyatvātirekeṇa mat-svarūpeṇa guṇaiś ca ceṣṭitena
mad-vibhūtyā viśleṣe sati tat-kṣaṇād eva viśīryamāṇa-svabhāvatayā mayi sugāḍham baddha-
manāḥ, mad-āśrayas tathā svayaṁ ca mayā vinā viśīryamāṇatayā mad-āśrayo mad-ekādharmaḥ,
mad-yogam yuñjan yoktum pravṛtto yoga-viśaya-bhūtaṁ mām asamśayam niḥsamśayam
samagram sakalam yathā jñāsyasi yena jñānenoktena jñāsyasi, tad jñānam avahita-manāḥ
sr̥ṇu ||7.1||

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jñānam te'ham sa-vijñānam idaṁ vakṣyāmy aśeṣataḥ |
yaj jñātvā neha bhūyo'nyaj jñātavyam avaśiṣyate ||2||

aham te mad-viśayam idaṁ jñānam vijñānena sahāśeṣato vakṣyāmi | vijñānam hi viviktākāra-
viśayam jñānam, yathāham mad-vyatiriktāt samasta-cid-acid-vastu-jātāt nikhila-heya-
pratyanīkatayā nānā-vidhānavadhikātiśayā-sakhyekalyāṇa-guṇa-gaṇānantamahāvibhūtitayā ca
vivikta tena vivikta-viśaya-jñānena saha mat-svarūpa-viśaya-jñānam vakṣyāmi | kiṁ bahunā
yad jñānam jñātvā mayi punar anyad jñātavyam nāvaśiṣyate ||7.2||

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vakṣyamāṇasya jñānasya duṣprāpatām āha —

manuṣyāṇām sahasreṣu kaś cid yatati siddhaye |
yatatām api siddhānām kaś cin mām vetti tattvataḥ ||3||

manuṣyāḥ sāstrādhikāra-yogyās teṣāṁ sahasreṣu kacid eva siddhi-paryantaṁ yatate | siddhi-
paryantaṁ yatamānānām sahasreṣu kaścid eva mām viditvā mattaḥ siddhaye yatate | mad-
vidāṁ sahasreṣu tattvato yathāvat sthitaṁ mām vetti na kaścid ity abhiprāyaḥ | [sa mahātmā
sudurlabhaḥ](#) [7.19] [mām tu veda na kaścana](#) [7.26] iti hi vakṣyate ||7.3||

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**bhūmir āpo'nalo vāyuh kham mano buddhir eva ca |
ahamkāra itīyam me bhinnā prakṛtir aṣṭadhā ||4||**

asya vicitrānanda-bhogyā-bhogopakarāṇa-bhoga-sthāna-rūpeṇāvasthitasya jagataḥ prakṛtir
īyam gandhādi-guṇaka-pṛthivy-ap-tejo-vāyv-ākāśādi-rūpeṇa manaḥ-prabhṛtīndriya-rūpeṇa ca
mahad-amkāra-rūpeṇa cāṣṭadhā bhinnā madīyā iti vidhī ||7.4||

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**apareyam itas tv anyām prakṛtiṃ vidhī me parām |
jīva-bhūtām mahābāho yayedaṃ dhāryate jagat ||5||**

īyam mamāparā prakṛtiḥ | itas tv anyām ito'cetanāyās cetana-bhogyā-bhūtāyāḥ prakṛteḥ
visajātīyākārām jīva-bhūtām parām tasyā bhokṛtvena pradhāna-bhūtām cetana-rūpām
madīyām prakṛtiṃ vidhī yayedaṃ acetanaṃ kṛtsnam jagad dhāryate ||7.5||

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

etac cetanācetana-samaṣṭi-rūpa-madīya-prakṛti-dvaya-yonīni brahmādi-stamba-paryantāny
uccāvaca-bhāvenāvasthitāni cid-acin-mīsrāṇi sarvāṇi bhūtāni madīyāṇīty upadhāraya |
madīya-prakṛti-dvaya-yonīni hi tāni madīyāny eva | tathā prakṛti-dvaya-yonitvena kṛtsnasya
jagataḥ, tayor dvayor api mad-yonitvena madīyatvena ca kṛtsnasya jagato'ham eva prabhavaḥ,
aham eva pralayaḥ, aham eva ca śeṣīty upadhāraya | tayoś cid-acit-samaṣṭi-bhūtayoḥ prakṛti-
puruṣayor api parama-puruṣa-yonitvaṃ śruti-smṛti-siddham | [mahān avyakte liyate 'vyaktam
akṣare'kṣaram tamasi liyate tamaḥ pare deve ekībhavati](#) [SuU 2] [viṣṇoḥ svarūpātparatodite
dve rūpe pradhānam puruṣas ca](#) [ViP 1.2.24],

[prakṛtir yā mayā khyātā vyaktāvyakta-svarūpiṇī |
puruṣas cāpy ubhāv etau liyete paramātmanī ||
paramātmā ca sarveṣām ādhāraḥ parameśvaraḥ |
viṣṇunāmā sa vedeṣu vedānteṣu ca gīyate||](#) [ViP 6.4.38-9]

ity-ādīkā hi śruti-smṛtayaḥ ||7.6||

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**jayaàcid asti dhanaànyat kiānā paratarau matta |
ivaëä igaëtre maüsà protaà mayi sarvam ida ||7||**

yathā sarva-kāraṇasyāpi prakṛti-dvayasya kāraṇatvena sarvācetana-vastu-śeṣiṇas cetanasyāpi
śeṣitvena kāraṇatayā śeṣitayā cāham paratarah, tathā jñāna-śakti-balādi-guṇa-yogena cāham
eva paratarah | matto'nyan mad-vyatiriktaṃ jñāna-balādi-guṇāntara-yogi kimcid api

paratarām nāsti | sarvam idaṁ cid-acid-vastu-jātaṁ kāryāvasthaṁ kāraṇāvasthaṁ ca mac-charīra-bhūtaṁ sūtre maṇi-gaṇavad ātmatayā avasthite mayi protam āśritam | [yasya pṛthivī śarīram](#) [BAU 3.7.3] [yasyātmā śarīram](#) [BAU 3.7.22] [eṣa sarva-bhūtāntarātmāpahata-pāpmā, divyo deva eko nārāyaṇaḥ](#) [SuU 7] ity ātma-śarīra-bhāvenāvasthānam ca jagad-brahmaṇor antaryāmi-brāhmaṇādiṣu siddham ||7.7||

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ataḥ sarvasya parama-puruṣa-śarīratvena ātma-bhūta-parama-puruṣa-prakāratvāt sarva-prakāraḥ parama-puruṣa evāvasthita ity sarvaiḥ śabdais tasya evābhidhānam iti tat-tat-sāmānādhikaraṇyenāha raso'ham iti caturbhiḥ —

raso'ham apsu kaunteya prabhāsmi śaśi-sūryayoḥ |
praṇavaḥ sarva-vedeṣu śabdaḥ khe pauruṣaṁ nṛṣu ||8||
gandhaḥ pṛthivyām ca tejaś cāsmi vibhāvasau |
jīvanam sarva-bhūteṣu tapaś cāsmi tapasviṣu ||9||
bijaṁ mām sarva-bhūtānām viddhi pārtha sanātanam |
buddhir buddhimatām asmi tejas tejasvinām aham ||10||
balaṁ balavatām cāham kāma-rāga-vivarjitam |
dharmāviruddho bhūteṣu kāmo'smi bharatarṣabha ||11||

ete sarve vilakṣaṇā bhāvā matta eva utpannāḥ mac-cheṣa-bhūtā mac-charīratayā mayy evāvasthitāḥ | atas tat-prakāro'ham evāvasthitaḥ ||7.8 -- 7.11||

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

kiṁ viśiṣyābhidhīyate ? sāttvikā rājasās tāmasās ca jagati dehatvenendriyatvena bhogyatvena tat-tad-dhetutvena cāvasthitā ye bhāvās tān sarvān matta eva utpannān viddhi | te mac-charīratayā mayy evāvasthitā ity ca | na tv ahaṁ teṣu nāhaṁ kadācid api tad-āyatta-sthitiḥ | anyatrātmāyatta-sthitiṭve'py śarīrasya śarīrenātmanaḥ sthitav apy upakāro vidyate | mama tu tair na kaścit tathā-vidha upakāraḥ | kevala-līlaiva prayojanam ity arthaḥ ||7.12||

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

tad evaṁ cetanācetanātmakam kṛtsnam jagan madīyam kāle kāle matta evotpadyate | mayi ca pralīyate | mayy evāvasthitaṁ mac-charīra-bhūtaṁ mad-ātmakam ca, ity aham eva kāryāvasthāyām kāraṇāvasthāyām ca sarva-śarīratayā sarva-prakāro'vasthitaḥ | ataḥ kāraṇatvena śeṣitvena ca jñānādy-asamkhyeya-kalyāṇa-guṇa-gaṇaiś cāham eva sarvaiḥ prakāraiḥ paratarāḥ | matto'nyat kenāpi kalyāṇa-guṇa-gaṇena paratarām na vidyate | evam-

bhūtaṁ māṁ tribhyaḥ sāttvika-rājasa-tāmasa-guṇa-mayebhyo bhāvebhyaḥ paraṁ mad-asādhāraṇaiḥ kalyāṇa-guṇa-gaṇaiḥ tat-tad-bhogyatā-prakāraiḥ ca param utkr̥ṣṭatamam avyayaṁ sadaika-rūpam api tair eva tribhir guṇa-mayair nihīnataraiḥ kṣaṇa-vidhvamsibhiḥ pūrva-karmānugūṇa-dehendriya-bhāgyatvenāvasthitaiḥ padārthaiḥ mohitaṁ deva-tiryāṇ-manuṣya-sthāvarātmanāvasthitam idaṁ jagan nābhijānāti ||7.13||

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kathaṁ svata evānavadhikātiśayānande nitye sadaika-rūpe laukika-vastu-bhogyatā-prakāraiḥ cotkr̥ṣṭatame tvayi sthite'py atyanta-nihīneṣu guṇa-mayeṣv asthiresu bhāveṣu sarvasya bhokṭṛ-vargasya bhogyatva-buddhir upajāyate ? ity atrāha —

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

mamaisā guṇa-mayī sattva-rajas-tamo-mayī māyā yasmād daivī devena krīḍā-pravṛttena mayaiva nirmatā tasmāt sarvair duratyayā duratikramā | asyāḥ māyā-śabda-vācyatvam āsura-rākṣasāstrādīnām iva vicitra-kārya-karatvena | yathā ca —

tato bhagavatā tasya rakṣārthaṁ cakram uttamam |
ājagāma samājñaptam jvālā-māli saudarśinam ||
tena māyā-sahasrām tac chambarasyāśu-gāminā |
bālasya rakṣatā deham ekaikāṁśena sūditam || [ViP 1.19.19-20] ity ādau |

ato māyā-śabdo na mithyārtha-vācī | aindra-jālikādiṣv api kenacid mantrauṣadhādīnā mithyārtha-viśayāyāḥ pāramārthikyaiḥ buddher utpādatvena māyāvīti prayogaḥ | tathā mantrauṣadhādir eva ca tatra māyā, sarva-prayogeṣv anugatasyaikasya evābdārthatvāt | tatra mithyārtheṣu māyā-śabda-prayogo māyā-kārya-buddhi-viśayatvenāupacārikaḥ | mañcāḥ krośantīvat | eṣā guṇa-mayī pāramārthikī bhagavan-māyā eva -- māyām tu prakṛtiṁ vidyān māyinaṁ tu maheśvaram [ŚvetU 4.10] ity-ādiṣv abhidhīyate | asyāḥ kāryaṁ bhagavat-svarūpa-tirodhanam sva-svarūpa-bhogyatva-buddhiḥ ca | ato bhagavan-māyayā mohitaṁ sarvaṁ jagad bhagavantam anavadhikātiśayānanda-svarūpaṁ nābhijānāti | māyā-vimocanopāyām āha — mām eva satya-saṁkalpaṁ parama-kāruṇikam anālocita-viśeṣāśeṣa-loka-śaraṇyaṁ ye śaraṇam prapadyante ta etām madīyām guṇa-mayīm māyām taranti | māyām utsrjya mām eva upāsata ity arthaḥ ||7.14||

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kim iti bhagavad-upāsanāpādinīm bhagavat-prapattiṁ sarve na kurvanti ? ity atrāha —

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

mām duṣkṛtinaḥ pāpa-karmāṇo duṣkṛta-tāratamyāc catur-vidhā na prapadyante mūḍhā narādhamāḥ | māyayāpahṛta-jñānā āsuraṁ bhāvam āśritā ity | mūḍhā viparīta-jñānā pūrvokta-

prakāreṇa mat-svarūpāparijñānāt prakṛteṣu eva viṣayeṣu saktāḥ pūrvokta-prakāreṇa
bhagavac-cheṣataika-rasam ātmānam bhogya-jātam ca sva-śeṣatayā manyamānāḥ |
narādhamāḥ sāmānyena jñāte'pi mat-svarūpe madaunmukhyānarhāḥ | māyayāpahṛta-jñānās
tu mad-viṣayam mad-aīsvarya-viṣayam ca jñānam prastutam yeṣām tad-
asambhāvanāpādinibhiḥ kūṭa-yuktibhir apahr̥tam te tathoktāḥ | āsuram bhāvam āśritās tu
mad-viṣayam mad-aīsvarya-viṣayam ca jñānam sudṛḍham upapannam yeṣām dveṣāyaiva
bhavati te āsuram bhāvam āśritāḥ | uttarottarāḥ pāpiṣṭhatamāḥ ||7.15||

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

sukṛtinaḥ puṇya-karmāṇo mām śaraṇam upagamyā mām eva bhajante | te ce sukṛta-
tāratamyena catur-vidhāḥ | sukṛta-garīyastvena pratipatti-vaiśeṣyād uttarottarādhikatamā
bhavanti | ārtāḥ pratiṣṭhā-hīno bhraṣṭaiśvaryaḥ punas tat-prāpti-kāmaḥ | arthārthī
aprāptaiśvaryatayā aiśvarya-kāmaḥ | tayor mukha-bheda-mātram, aiśvarya-viṣayatayaikyād
eka eva adhikāraḥ | jijñāsuḥ prakṛti-viyuktātma-svarūpāvāpticchuḥ | jñānam evāsya svarūpam
iti jijñāsur iti uktam | jñānī ca [itas tv anyām prakṛtiṁ viddhi me parām](#) [Gītā 7.5] ity ādinā
abhihita-bhagavac-cheṣataika-rasātma-svarūpa-vit prakṛti-viyukta-kevalātmani aparyavasyan
bhagavantam prepsur bhagavantam parama-prāpyam manvānaḥ ||7.16||

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

teṣām jñānī viśiṣyate | kutaḥ ? nitya-yukta eka-bhaktir iti ca | jñānino hi mad-eka-prāpyasya
mayā yogo nityaḥ | itarayos tu yāvat svābhilaṣita-prāpti mayā yogaḥ | tathā jñānino mayy
ekasmin eva bhaktiḥ | itarayos tu svābhilaṣite tat-sādhanaṭvena mayi ca | ataḥ sa eva viśiṣyate |
kiṁ ca priyo hi jñānino'tyartham aham | atrātyartha-śabdo abhidheya-vacanaḥ | jñānino'ham
yathā priyaḥ, tathā mayā sarvajñena sarva-śaktināpy abhidhātuṁ na śakyate ity arthaḥ |
priyatvasyeyattā-rahitatvāt | yathā jñāninām agresarasya prahlādasya ---

[sa tv āsakta-matiḥ kṛṣṇe daśya-māno mahoragaiḥ |
na vivedātmano gātram tat-smṛty-āhlāda-samsthitaḥ ||](#) [ViP 1.17.39]

iti so'pi tathā eva mama priyaḥ ||7.17||

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

sarva evaite mām evopāsate ity udārā vadānyāḥ | ye matto yat kimcid api grhṇānti, te hi mama sarvasva-dāyinaḥ | jñānī tv ātmaiva me mataṁ tad-āyattātma-dhāraṇo’ham iti manye | kasmād evam ? yasmād ayaṁ mayā vinātma-dhāraṇāsambhāvanayā mām evānuttamāṁ prāpyam āsthitaḥ | atas tena vinā mamāpy ātma-dhāraṇam na sambhavati | tato mamāpy ātmā hi saḥ ||7.18||

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nālpa-saṁkhyāsaṁkhyātānām puṇya-janmanām phalam idaṁ yan mac-cheṣataika-rasātma-yāthātmya-jñāna-pūrvakam mat-prapadanam | api tu ---

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

bahūnām janmanām puṇya-janmanām ante avasāne vāsudeva-śeṣataika-raso’ham tad-āyatta-svarūpa-sthiti-pravṛttiś ca | sa cāsaṁkhyeyaiḥ kalyāṇa-guṇa-gaṇaiḥ paratara iti jñānavān bhūtvā vāsudeva eva mama parama-prāpyam prāpakam cānyad api yan manoratha-varti sa eva mama tat sarvam iti mām yaḥ prapadyate mām upāste | sa mahātmā mahā-manāḥ sudurlabho durlabhataro loke |

vāsudevaḥ sarvam ity asyāyam evārthaḥ | [priyo hi jñānino’tyartham aham](#) [7.17], [āsthitaḥ sa hi yuktātmā mām evānuttamāṁ gatim](#) [7.18] iti prakamāt | jñānavān cāyam ukta-lakṣaṇa eva, asyaiva pūrvokta-jñānitvāt | [bhūmir āpa](#) ity ārabhya, [ahaṅkāra itīyam me bhinnā prakṛtir aṣṭādḥā](#) | [apareyam itas tv anyām prakṛtiṁ viddhi me parām jīva-bhūtām](#) [7.4, 5] iti hi cetanācetanasya prakṛti-dvayasya parama-puruṣa-śeṣataika-rasatokta [aham kṛtsnasya jagataḥ prabhavaḥ pralayas tathā](#) | [mattaḥ parataram nānyat kimcid asti dhanamjaya](#) [7.6, 7] iti ārabhya, [ye caiva sāttvikā bhāvā rājasās tāmasās ca ye](#) | [matta eveti tān viddhi na tv aham teṣu te mayi](#) [7.12] iti prakṛti-dvayasya kārya-kāraṇobhayāvasthasya parama-puruṣāyatta-svarūpa-sthiti-pravṛttitvam parama-puruṣasya ca sarvaiḥ prakāraiḥ sarvasmāt parataratvam uktam | ataḥ sa eva atra jñānī ity ucyate ||7.19||

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tasya jñānino durlabhatvam evopapādayati ---

**kāmais tais tair hṛta-jñānāḥ prapadyante’nya-devatāḥ |
taṁ taṁ niyamam āsthāya prakṛtyā niyatāḥ svayā ||20||**

sarva eva hi laukikāḥ puruṣāḥ svayā prakṛtyā pāpa-vāsanayā guṇa-maya-bhāva-viṣayayā niyatā nityānvitāḥ | tais taiḥ sva-vāsanānurūpair guṇa-mayair eva kāmair icchā-viṣaya-bhūtair hṛta-mat-svarūpa-viṣaya-jñānāḥ | tat-tat-kāma-siddhy-artham anya-devatā mad-vyatiriktaḥ kevalendrādi-devatāḥ, taṁ taṁ niyamam āsthāya tat-tad-devatā-viśeṣa-mātra-prīṇanāyāsādhāraṇam niyamam āsthāya prapadyante tā eva āsṛitya arcayante, na mat-svarūpam abhijānanti ||7.20||

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yo yo yām yām tanuṁ bhaktaḥ śraddhayārcitum icchati |
tasya tasyācalām śraddhām tām eva vidadhāmy aham ||21||

tā api devatā madiyās tanavaḥ | [ya āditye tiṣṭhann ādityād antaro na veda, yasyādityaḥ śarīram](#)
[BAU 3.7.9] ity ādi-śrutibhiḥ pratipāditā madiyāḥ tanava iti ajānann api yo yo yām yām
madiyām indrādikām tanuṁ bhaktaḥ śraddhayārcitum icchati, tasya tasyājānato'pi mat-tanu-
viṣayaiṣā śraddhā ity aham evānusandhāya tām evācalām nirvighnām vidadhāmy aham ||7.21||

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

sa tayā nirvighnayā śraddhayā yuktas tasyendrāder ārādhanam pratihate ceṣṭate | tato mat-
tanu-bhūtendrādi-devatārādhanāt tām eva hi svābhilaṣitān kāmān mayaiva vihitān labhate |
yadyapy ārādhanā-kāle ārādhyendrādayo madiyās tanavaḥ | tata eva tad-arcanam ca mad-
ārādhanam iti na jānāti | tathāpi tasya vastuto mad-ārādhanatvād ārādhakābhilaṣitam aham
eva vidadhāmi ||7.22||

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

teṣām alpa-medhasām alpa-buddhīnām indrādi-mātra-yājīnām tad-ārādhanā-phalam svalpam
antavac ca bhavati | kutaḥ? devān deva-yajo yānti yata indrādīn devān tad-yājīno yānti |
indrādayo hi paricchinnā-bhogāḥ parimita-kāla-vartinaś ca | tatas tat-sāyujyam prāptās taiḥ
saha pracyavante | mad-bhaktā api teṣām eva karmaṇām mad-ārādhanā-rūpatām jñātvā
paricchinnā-phala-saṅgam tyaktvā mat-prīṇanaika-prayojanā mām eva prāpnuvanti, na ca
punar nivartante [mām upetya tu kaunteya punar janma na vidyate](#) [Gītā 8.16] iti
vakṣyate ||7.23||

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itare tu sarva-samāśrayaṇīyatvāya mama manuṣyādiṣu avatāram api akimcitkaram kurvanti
ityāha ---

avyaktam vyaktim āpannam manyante mām abuddhayaḥ |
param bhāvam ajānanto mamāvayam anuttamam ||24||

sarvaiḥ karmabhir ārādhyo'ham sarveśvaro vān-manasāparicchedyā-svarūpa-svabhāvaḥ
paramā-kāruṇyād āśrita-vātsalyāc ca sarva-samāśrayaṇīyatvāya ajahat-svabhāva eva vasudeva-
sūnur avatīrṇa iti mamaivam param bhāvam avayam anuttamam ajānantaḥ prakṛta-rāja-
sūnu-samānam itaḥ pūrvam anabhivyaktam idānīm karma-vaśāj janma-viśeṣam prāpya

vyaktim āpannam prāptam mām abuddhayo manyante ato mām na śrayante, na karmabhir
ārādhayanti ca ||7.24||

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kuta evam na prakāśate ? ity atrāha ---

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

kṣetrajñāsādhāraṇa-manuṣyatvādi-samsthāna-yogākhyā-māyayā samāvṛto'ham na sarvasya
prakāśaḥ | mayi manuṣyatvādi-samsthāna-darśana-mātreṇa mūḍho'yaṁ loko mām ati-vāyva-
indra-karmāṇam atisūryāgni-tejasam upalabhyamānam apy ajam avyayam nikhila-jagad-eka-
kāraṇam sarveśvaram mām sarva-samāśrayaṇīyatvāya manuṣyatva-samsthānam āsthitam na
abhijānāti ||7.25||

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

atītāni vartamānāny anāgatāni ca sarvāṇi bhūtāny aham veda jānāmi | mām tu veda na
kaścana | mayānusandhiyamāneṣu kāla-traya-vartiṣu bhūteṣu mām evam-vidham vāsudevam
sarva-samāśrayaṇīyatavāvatīrṇam viditvā mām eva samāśrayam na kaścīd upalabhyata ity
arthaḥ | ato jñāni sudarlabha eva ||7.26||

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tathā hi –

**icchā-dveṣa-samutthena dvandva-mohena bhārata |
sarva-bhūtāni sammohaṁ sarge yānti parantapa ||27||**

icchā-dveṣābhyām samutthena śitoṣṇādi-dvandvākhyena mohena sarva-bhūtāni sarge janma-
kāla eva sammohaṁ yānti | etad uktaṁ bhavati guṇa-mayeṣu sukha-duḥkhādi-dvandveṣu
pūrva-pūrva-janmani yad-viṣayau icchā-dveṣau rāga-dveṣāv abhyastau tad-vāsanayā punar api
janma-kāla eva tad eva dvandvākhyam icchā-dveṣa-viṣayatvena samupasthitam bhūtānām
mohanam bhavati tena mohena sarva-bhūtāni sammohaṁ yānti, tad-viṣayecchā-dveṣa-
svabhāvāni bhavanti, na mat-samśleṣa-viyoga-sukha-duḥkha-svabhāvāni | jñāni tu mat-
samśleṣa-viyogaika-sukha-duḥkha-svabhāvaḥ, na tat-svabhāvam kim api bhūtam jāyate iti
||7.27||

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yeṣām tv anta-gataṁ pāpaṁ janānām puṇya-karmaṇām |

te dvandva-moha-nirmuktā bhajante mām dṛḍha-vratāḥ ||28||

yeṣāṃ tv aneka-janmārjitenotkr̥ṣṭa-puṇya-saṃcayena guṇa-mayaṃ dvandvecchā-dveṣa-hetu-
bhūtaṃ mad-aunmukhya-virodhi cānādi-kāla-pravṛttaṃ pāpam anta-gataṃ kṣiṇam te
pūrvoktena sukṛta-tāratamyena mām śaraṇam anuprapadya guṇa-mayān mohād vinirmuktā
jarā-maraṇa-mokṣāya prakṛti-viyuktātma-svarūpa-darśanāya mahate caisvaryāya mat-prāptaye
ca dṛḍha-vratā dṛḍha-saṅkalpā mām eva bhajante ||7.28||

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atra teṣāṃ trayāṇāṃ bhagavantaṃ bhajamānānāṃ jñātavya-viśeṣān upādeyāṃś ca prastauti ---

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

jarā-maraṇa-mokṣāya prakṛti-viyuktātma-svarūpa-darśanāya mām āśritya ye yatante te tad
brahma viduḥ | adhyātmaṃ ca kṛtsnam viduḥ, karma cākhilam viduḥ ||7.29||

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

atra ya iti punar-nirdeśāt pūrva-nirdiṣṭebhyo'nye adhikāriṇo jñāyante | sādhibhūtaṃ
sādhidaivaṃ mām aiśvaryārthino ye vidur ity etad anuvāda-svarūpam api aprāptārthatvāt tad-
vidhāyakam eva | tathā sādhiyajñam ity api trayāṇāṃ adhikāriṇāṃ aviśeṣeṇa vidhīyate, artha-
svābhāvyāt trayāṇāṃ hi nitya-naimittika-rūpa-mahā-yajñādy-anuṣṭhānam avarjanīyam |
te ca prayāṇa-kāle'pi svāprāpyānugūṇam mām viduḥ | te ca iti ca-kārāt pūrve jarā-maraṇa-
mokṣāya yatamānāś ca prayāṇa-kāle'pi viduḥ, iti samuccīyante | anena jñānino'pi artha-
svābhāvyāt sādhiyajñam mām viduḥ prayāṇa-kāle'pi sva-prāpyānugūṇam mām vidur ity
uktaṃ bhavati ||7.30||

iti śrīmad-bhagavad-rāmānuja-viracite śrīmad-gītā-bhāṣye saptamo'dhyāyaḥ
||7||

athāṣṭamo'dhyāyaḥ

||8.1 -- 8.2|| jarāmaraṇamokṣāya bhagavantaṃ āśritya yatamānānāṃ jñātavyatayoktaṃ tad
brahmādhyātmaṃ ca karma ca kim iti vaktavyam aiśvaryārthināṃ jñātavyam adhibhūtaṃ
adhidaivaṃ ca kim trayāṇāṃ jñātavyo'dhiyajñāśabdānirdiṣṭā kas tasya cādhiyajñabhāvaḥ
kathaṃ prayāṇakāle ca ebhis tribhiḥ niyatātmabhiḥ kathaṃ jñeyo'si |

śrī-bhagavān uvāca

||8.3|| tad brahma iti nirdiṣṭm paramam akṣaram na kṣaratīty akṣaram kṣetrajñam
samaṣṭirūpam | tathā ca śrutir avyaktamakṣare līyate'kṣaram tamasi līyate [SuU 2] ity-ādi-kā |
paramam akṣaram prakṛti-vinirmuktātma-svarūpam | svabhāvo'dhyātmanam ucyate svabhāvaḥ
prakṛtir anātma-bhūtam ātmani sambaddhyamānam bhūtasūkṣmatadvāsanādikaṁ
pacāgnividyāyām jñātavyatayā uditam | tadubhayaṁ prāpyatayā tyājyayā ca mumukṣubhir
jñātavyam |

bhūtabhāvo manuṣyādibhāvaḥ, tadudbhavakaro yo visargaḥ pacamyāmāhutāvāpaḥ
puruṣavacaso bhavanti [ChāU 5.3.3] iti śrutisiddho yoṣitsambandhajaḥ, sa karmasamjñitas tat
cākhilam sānubandham udvejanīyatayā pariharaṇīyatayā ca mumukṣubhir jñātavyam |
pariharaṇīyatā cānantaram eva vakṣyate, yadicchanto brahmacaryam caranti [8.11] iti |

||8.4|| aiśvaryārthinām jñātavyatayā nirdiṣṭm adhibhūtam kṣaro bhāvo viyadādibhūteṣu
vartamānas tat-pariṇāmaviśeṣaḥ kṣaraṇasvabhāvo vilakṣaṇaḥ śabdasparsādih sāśrayaḥ,
vilakṣaṇaḥ sāśrayaḥ śabdasparsarūparasagandhāḥ aiśvaryārthibhiḥ prāpyaḥ, tair
anusandheyāḥ |

puruṣaścādhidivatam adhidaivataśabdanirdiṣṭaḥ puruṣaḥ, adhidaivatam daivatopari
vartamānam indraprajāpatiprabhṛtikṛtsnadaivatopari vartamānaḥ, indraprajāpatiprabhṛtīnām
bhogyajātād vilakṣaṇaśabdāder bhoktā puruṣaḥ, sā ca bhokṛtvāvasthā aiśvaryārthibhiḥ
prāpyatayā anusandheyā |

adhiyajño'ham evādhiyajñaśabdanirdiṣṭe'ham eva, adhiyajñaḥ yajñaiḥ ārādhyatayā
vartamānaḥ, atrendrādu mama dehabhūte ātmatayā avasthito'ham eva yajñaiḥ ārādhyā iti
mahāyajñādinityanaimittakānuṣṭhānavelāyām trayāṇām adhikāriṇām anusandheyam etat |

idam api trayāṇām sādharmaṇam —

||8.5|| antakāle ca mām eva smaran kalevaram tyaktvāḥ yaḥ prayāti sa madbhāvam yāti | mama
yo bhāvaḥ svabhāvas tam yāti, tadānīm yathā mām anusandhatte tathāvidhākāro bhavatīty
arthaḥ | yathā ādibharatādayas tadānīm

smaryamāṇamṛgasajātīyakārāḥ sambhūtāḥ |

smartuḥ svaviśayasajātīyakāratāpādanam antyapratyayasya svabhāva iti suspaṣṭm āha —

||8.6|| ante'ntakāle yaṁ yaṁ vā api bhāvaṁ smaran kalevaraṁ tyajati taṁ taṁ bhāvam eva maraṇāntaram eti | antyapratyayaśca pūrvabhāvitaviṣaya eva jāyate |

yasmāt pūrvakālābhyastaviṣaye evāntyapratyayo jāyate --

||8.7|| tasmāt sarveṣu kāleṣv āprayāṇād aharahaḥ mām anusmarāharaho'nusmṛtikaraṁ yuddhādikaṁ varṇāśramānubandhiśrutismṛticoditanitya-naimittikaṁ ca karma kuru | etadupāyena mayyarpitamanobuddhir antakāle ca mām eva smaran yathābhilaṣitaṁ prakāraṁ mām prāpsyasi nātra saṁśayaḥ |

evaṁ sāmānyena sarvatra svaprāpyāvāptir antyapratyayādhīnā ity uktvā tad-arthaṁ trayāṇāṁ upāsanaprakārabhedāṁ vaktum upakramate | tatrāiśvaryaṛthināṁ upāsanaprakāraṁ yathopāsanam antyapratyayakāraṁ cāha —

||8.8|| aharaho'bhyāsayogābhyāṁ yuktatayā nānyagāminā cetasā antakāle paramaṁ puruṣaṁ divyaṁ mām vakṣyamāṇaprakāraṁ cintayan mām eva yāty ādibharatamṛgatvapṛāptivat aiśvaryaṁ viśiṣṭatayā mat-samānākāro bhavati |

abhyāso nityanaimittikāvirudveṣu sarveṣu kāleṣu manasā upāsyasaṁśīlanam, yogas tv aharahaḥ yogakāle'nuṣṭhiyamānaṁ yathoktalakṣaṇam upāsanam |

||8.9 -- 8.10|| kavīṁ sarvajñaṁ purātaṇam anuśāsītāraṁ viśvasya praśāsītāraṁ aṇor aṇīyāṁsaṁ jīvād api sūkṣmataraṁ sarvasya dhātāraṁ sarvasya »aṣṭāraṁ acintyarūpaṁ sakaletaravisajātīyasvarūpaṁ ādityavarṇaṁ tamasah parastāt aprākṛtasvāsādhāraṇadivyarūpaṁ tam evaṁ-bhūtaṁ aharaho'bhyasyamānabhaktiyuktayogabalena āruḍhasaṁskāratayā acalena manasā prayāṇakāle bhruvoḥ madhye prāṇam āveśya saṁsthāpya tatra bhruvormaḍhye divyaṁ puruṣaṁ yo'nusmaret sa tam eva upaiti tadbhāvaṁ yāti, tatsamānaiśvaryo bhavatīty arthaḥ |

atha kaivalyaṛthināṁ smaraṇaprakāraṁ āha —

||8.11|| yad akṣaram asthūlatvādiguṇakaṁ vedavido vadanti vītarāgāś ca yatayo yad akṣaram viśanti yad akṣaraṁ prāptum icchanto brahmacaryaṁ caranti tat te padaṁ saṁgrahēṇa pravakṣye |

padyate gamyate'nena iti padaṁ tad nikhilavedāntavedyaṁ mat-svarūpaṁ akṣaraṁ yathā upāsyam tathā saṁkṣepeṇa pravakṣyāmīty arthaḥ |

||8.12 -- 8.13|| sarvāṇi śrotrādīnīndriyāṇi jñānadvārabhūtāni saṁyamya svavyāpārebhyo
vinivātrya hr̥dayakamalaniviṣṭo mayy akṣare mano nirudhya yogākhyām dhāraṇām āsthitaḥ
mayy eva niścalām sthitim āsthitaḥ |

om ity ekākṣaram brahma madvācakaṁ vyāharan vācyam mām anusmaran ātmanaḥ prāṇam
mūdhnryādhāya dehaṁ tyajan yaḥ prayāti sa yāti paramām gatim prakṛti-viyuktaṁ mat-
samānākāram apunarāvṛttim ātmānam prāpnotīty arthaḥ [yaḥ sa sarveṣu bhūteṣu naśyatsu na
vinaśyati || avyakto'kṣara ity uktas tam āhuḥ paramām gatim |](#) [8.20,21] ity anantaram eva
vakṣyate |

evam aiśvaryaṛthinaḥ kaivalyaṛthinaśca svaprāpyānuṅaḥ bhagavadupāsanaprakāra uktaḥ |
atha jñānino bhagavadupāsanaprakāram prāptikāram cāha —

||8.14|| nityaśo mām udyogaprabhṛti satataṁ sarvakālam ananyacetāḥ yaḥ smaraty atyartham
mat-priyatvena matsmṛtyā vinā ātmadhāraṇam alabhamāno niratiśayapriyām smṛtim yaḥ
karoti tasya nityayuktasya nityayogaṁ kāṅkṣamāṇasya yoganir aham sulabho'ham eva
prāpyaḥ, na madbhāve'īśvaryaḍikāḥ |

suprāpaśca tadviyogam asahamāno'ham eva tam vṛṇe | matprāptyanugūṇopāsanavipākam
tadvirodhinirasanam atyartham mat-priyatvādikam cāham eva dadāmiṣy arthaḥ | yamevaiśa
vṛṇute tena labhyaḥ [MuṇḍU 3.2.3] iti hi śrūyate vakṣyate ca |

teṣām satatayuktānām bhajatām prītipūrvakam |
dadāmi buddhiyogaṁ tam yena māmupayānti te ||
teṣām evānukampārtham aham ajñānajaṁ tamaiḥ |
nāśyāmy ātma-bhāva-stho jñāna-dīpena bhāsvatā || [10.10-11] iti |

ataḥ param adhyāyaśeṣeṇa jñāninaḥ kaivalyaṛthinaścāpunarāvṛttim aiśvaryaṛthinaḥ
punarāvṛttim cāha —

||8.15|| mām prāpya punaḥ nikhiladuḥkhālayam asthiram janma na prāpnuvanti yata ete
mahātmānaḥ mahāmanaso yathāvasthitamat-svarūpajñānāḥ atyarthamat-priyatvena mayā
vinā ātmadhāraṇam alabhamānā mayy āsaktamanaso madāśrayāḥ mām upāśya
paramasaṁsiddhirūpaṁ mām prāptāḥ |

aiśvaryagatim prāptānām bhagavantaṁ prāptānām ca punarāvṛttav apunarāvṛttau ca hetum
anantaram āha —

||8.16|| brahmalokaparyantā brahmāṇḍāedaravartinaḥ sarve lokā bhogaiśvaryālayāḥ
punarāvartino vināśinaḥ | atāiśvaryagatiṁ prāptānāṁ prāpyasthānavināśād vināśitvam
avarjanīyam | mām sarvajñaṁ satyasamkalpaṁ nikhilajagadutpattisthityalilāṁ
paramakāruṇikāṁ sadā eka-rūpaṁ prāptānāṁ vināśaprasaṅgābhāvāt teṣāṁ punarjanma na
vidyate |

brahmalokaparyantānāṁ lokānāṁ tadantarvartināṁ ca parama-puruṣasamkalpakṛtām
utpattivināśakālavayavasthām āha —

||8.17|| ye manuṣyādicaturmakhāntānāṁ matsamkalpakṛtāhorātravyavasthāvīdo janāḥ, te
brahmaṇas caturmukhasya yat ahaś caturyugasaha»avasānaṁ viduḥ, rātriṁ ca tathārūpāṁ |

||8.18|| tatra brahmaṇaḥ, aharāgamasamaye trailokyāntarvartinyo
dehendriyabhogyabhogasthānarūpā vyaktāś caturmukhadehāvasthād avyaktāt prabhavanti |
tatraivāvyaktāvasthāviśeṣe caturmukhadehe rātryāgamasamaye pralīyante |

||8.19|| sa evāyaṁ karmavaśyo bhūtagrāmo'harāgame bhūtvā bhūtvā rātryāgame pralīyate
punar apy aharāgame prabhavati | tathā varvāśatāvasānarūpayugasaha»ānte
brahmalokaparyantā lokā brahmā ca, pṛthivī apsu pralīyate āpas tejasi līyante ity-ādi-
krameṇāvyaktākṣaratamaḥparyantaṁ mayy eva pralīyante |

evaṁ madvyatiriktasya kṛtsnasya kālavayavasthayā matta utpatteḥ mayi pralayāc ca
utpattivināśayogitvam avarjanīyam ity aiśvaryagatiṁ prāptānāṁ punarāvṛttir aparihāryā |
mām upetānāṁ tu na punarāvṛttiprasaṅgaḥ |

atha kaivalyapṛāptānāṁ api punarāvṛtṭiḥ na vidyate ity āha —

||8.20|| tasmād avyaktād acetanaprakṛtirūpāt puruṣārthatayā para utkṛṣṭe bhāvo'nyo
jñānaikākāratayā tasmād visajātiyo'vyaktaḥ kenacit pramāṇena na vyajyata ity avyaktaḥ,
svasamvedyasādhāraṇākāra ity arthaḥ | sanātanaḥ utpattivināśānarhatayā nityaḥ | yaḥ sarveṣu
viyadādiṣu bhūteṣu sakāraṇeṣu sakāryeṣu vinaśyatsu tatra tatra sthito api na vinaśyati |

||8.21|| so'vyakto'kṣara ity uktaḥ ye tvakṣaramanirdeśyamavyaktaṁ paryupāsate | [12.3]
kūṣṭho'kṣara ucyate|| [15.16] ity-ādi-ṣu taṁ vedavidaḥ paramāṁ gatim āhur ayam eva yaḥ
prayāti tyajan dehaṁ sa yāti paramāṁ gatim|| ity atra paramagatisabdanirdiṣṭo'kṣaraḥ
prakṛtisamsargaviyuktasvarūpeṇāvasthita ātmā ity arthaḥ |

yam evaṁ-bhūtaṁ svarūpeṇāvasthitam prāpya na nivartante tad mama paramaṁ dhāma
paramaṁ niyamanasthānam | acetanaprakṛtiḥ ekam niyamanasthānam, tatsamsrṣṭrūpā
jīvaparakṛtiḥ dvitīyam niyamanasthānam acitsamsargaviyuktaṁ svarūpeṇāvasthitam
muktasvarūpaṁ paramaṁ niyamanasthānam ity arthaḥ | tat cāpunarāvṛtṭirūpam |

athavā prakāśavācī dhāmasabdah, prakāśas ca iha jñānam abhipretam prakṛtisamsṛṣṭat
paricchinnajñānarūpād ātmano`paricchinnajñānarūpatayā muktasvarūpam param dhāma |

jñāninaḥ prāpyam tu tasmād atyantavibhaktam ity āha —

||8.22|| mattaḥ parataram nānyat kimcidasti dhanajaya | mayi sarvam idam protam sūtre
maṇigaṇā iva|| [7.7] māmebhyaḥ paramavyayam [7.13] ity-ādi-nā nirdiṣṭsya yasyāntaḥsthāni
sarvāṇi bhūtāni, yena ca pareṇa puruṣeṇa sarvam idam tataḥ sa parapuruṣo ananyacetāḥ
satatam [8.14] ity ananyayā bhaktyā labhyaḥ |

atha ātma-yāthātmyavidaḥ parama-puruṣaniṣṭhasya ca sādharmaṇim arcirādikām gatim āha
dvayor apy arcirādikā gatiḥ śrutau śrutā, sā cāpunarāvṛttilakṣaṇā |

yathā pacāgnividyāyām tadya itthaḥ viduḥ ye ceme'raṇye śraddhām tapa ityupāsate
te'rciṣamabhisambhavantyarciṣo'haḥ [ChāU 5.10.1] ityādav arcirādikayā gatyā gatasya para-
brahmaḥprāptir apunarāvṛttis ca uktā sa enānbrahma gamayati etena pratipadyamānā imam
mānavamāvarttam nāvartante [ChāU 4.15.5] iti |

na ca prajāpativākyādaḥ śrutiparavidyāṅgabhūtātmaprāptiviṣayā iyam tadya itthaḥ viduḥ iti
gatiśrutir ye ceme'raṇye śraddhām tapa ityupāsate [ChāU 5.10.1] iti paravidyāyāḥ
pṛthakśrutivaiyathryāt |

pacāgnividyāyām ca iti tu pacamyāmāhutāvāpaḥ puruṣavacaso bhavanti [ChāU 5.9.1] iti
ramaṇiyacaraṇāḥ kapūyacaraṇāḥ [ChāU 5.10.7] iti puṇya-pāpahetuko manuṣyādibhāvo apām
eva bhūtāntarasamsṛṣṭanām ātmanastu yatpariṣvaṅgamātram iti cidacitorvivekam abhidhāya
tadya itthaḥ vidus te'rciṣamabhisambhavanti [ChāU 5.10.1] imam mānavamāvarttam
nāvartante [ChāU 4.15.5] iti vivikte cid-acid-vastuni tyājyatayā prāpyatayā ca tadya itthaḥ
viduste'rcirādinā gacchanti na ca punarāvartante ity uktam iti gamyate |

ātma-yāthātmyavidaḥ parama-puruṣaniṣṭhasya ca sa enānbrahma gamayati [ChāU 4.15.5] iti
brahmaḥprāptivacanāt acidviyuktam ātma-vastu brahmātmakatayā brahmaśeṣataikarasam
ityanusandheyam |

tatkratunyāyāc ca paraśeṣataikarasatvam ca ya ātmani tiṣṭhanyasyātmā śarīram [śa0 brā0
14.6.5.5.30] ity-ādi-śrutisiddham |

||8.23|| atra kālaśabdo mārgasyāhaḥprabhṛtisaṁvatsarāntakālābhimānidevatābhūyastayā mārgopalakṣaṅārthaḥ, yasmin mārgē prayātā yogino anāvṛttiṁ puṇya-karmāṇaś ca āvṛttiṁ yānti, tam mārgaṁ vakṣyāmīty arthaḥ |

||8.24|| agnir jyotirahaḥ śuklaḥ ṣaṅmāsā uttarāyaṇam, iti saṁvatsarādīnām pradarśanam |

||8.25|| etat ca dhūmādimārgasthapitrlokaḍeḥ pradarśanam | atra yogiśabda puṇya-karmasambandhiviṣayaḥ |

||8.26|| śuklā gatiṛ arcirādikā kṛṣṇā ca dhūmādikā | śuklayā anāvṛttiṁ yānti kṛṣṇayā tu puṇaḥ āvartante | ete śuklakṛṣṇe gati jñāninām vividhānām puṇya-karmaṇām ca śrutau śāśvate mate | tadya itthaṁ vidurye ceme'raṇye śraddhām tapa ityumāsate te'rciśamabhisambhavanti | [ChāU 5.10.1] atha ya ime grāme iṣṭapūrte dattamityupāsate te dhūmamabhisambhavanti [ChāU 5.10.3] iti |

||8.27|| etau māgāē jānan yogī prayānakāle kaścana na muhyaty api tu svenaiva devayānena pathā yāti | tasmād aharaho'rcirādigaticintanākhyayoga-yukto bhava |

athādhyāyadvayoditaśāstrārthavedanaphalam āha —

||8.28|| ṛgyajuḥsāmātharvarūpavedābhyāsayajñatapodānaprabhṛtiṣu sarveṣu puṇyeṣu yat phalaṁ nirdiṣṭm idam adhyāyadvayoditaṁ bhagavanmāhātmyaṁ viditvā tat sarvam atyeti etadvedanasukhātirekeṇa tat sarvaṁ tṛṇavat manyate | yogī jñānī ca bhūtvā jñāninaḥ prāpyam param ādyaṁ sthānam upaiti |

śrī bhagavānuvāca

||9.1|| idam tu te guhyatamaṁ bhaktirūpam upāsanākhyam jñānam vijñānasahitam upāsanagativiśeṣajñānasahitam anasūyave te pravakṣyāmi | mad-viṣayaṁ sakaletaravisajātīyam aparimitaparakāraṁ māhātmyaṁ śrutvā evam eva sambhavatīti manvānāya te pravakṣyāmīty arthaḥ | yad jñānam anuṣṭhānaparyantaṁ jñātvā matprāptivirodhinaḥ sarvasmād aśubhāt mokṣyase |

||9.2|| rājavidyā vidyānām rājā rājaguhyam guhyānām rājā | rājñam vidyeti vā rājavidyā, rājāno hi vistīrṇāgādhamanaś, mahāmanasām iyaṁ vidyā ity arthaḥ |

mahāmanasa eva gopanīyagopanakuśalā iti teṣām eva guhyam idam | uttamam pavitraṁ matprāptivirodhyāśeṣakalmaṣāpahaṁ pratyakṣāvagamam, avagamyate ity avagamo viṣayaḥ, pratyakṣabhūto'vagamo viṣayo yasya jñānasya tat pratyakṣāvagamam, bhaktirūpeṇa upāsanena upāsyamāno'haṁ tadānīm eva upāsituḥ pratyakṣatām upāgato bhavāmīty arthaḥ |

athāpi dharmyaṁ dharmād anapetaṁ dharmatvaṁ hi niḥśreyasasādhanatvam | svarūpeṇa evātyarthapriyatvena tadānīm eva maddarśanāpādanatayā ca svayaṁ niḥśreyasarūpam api niratiśayaniḥśreyasarūpātyantikamatprāptisādhanam ity arthaḥ | ata eva susukhaṁ kartuṁ susukhopādānam, atyarthapriyatvena upādeyam | avyayam akṣayam matprāṅṅpta sādhayitvā api svayaṁ na kṣīyate | evaṁrūpam upāsanāṁ kurvato mat-pradāne kṛte'pi na kimcit kṛtam mayā asya iti me pratibhātīty arthaḥ |

||9.3|| asya upāsanākhyasya dharmasya niratiśayapriyamad-viśayatayā svayaṁ niratiśayapriyarūpasya paramaniḥśreyasasvarūpamatprāptisādhanasyāvyayasya upādānayogyadaśāṁ prāpyāśraddadhānāḥ viśvāsapūrvakatvārārahitāḥ puruṣāḥ mām aprāpya mṛtyurūpe saṁsāravatmani nitarāṁ vartante | aho!mahad idam āścaryam ity arthaḥ |

sṛṇu tāvat prāpyabhūtasya mamācintyamahimānam —

||9.4|| idam cetanācetanātmakam kṛtsnam jagad avyaktamūrtinā aprakāśitasvarūpeṇa mayā antaryāmiṇā tatam | asya jagato dhāraṇārtham niyamanārtham ca śeṣitvena vyāptam ity arthaḥ | yathā antaryāmiḥśreyasāya yaḥ pṛthivyāṁ tiṣṭhan ... yaṁ pṛthivī na veda [BAU 3.7.3] yaṁ ātmani tiṣṭhan ... yamātmā na veda [śa0 pa0 brā0 14.6.5.5.30] iti cetanācetanavastu-jātair adṛṣṭonāntaryāmiṇā tatra tatra vyāptir uktā |

tato matsthāni sarva-bhūtāni sarvāṇi bhūtāni mayy antaryāmiṇi sthitāni, tatraiva brāhmaṇe yasya pṛthivī śarīraṁ yaḥ pṛthivīmantaro yamayati [BAU 3.7.3] yasyātmā śarīraṁ ya ātmānamantaro yamayati [śa0 pa0 brā0 14.6.6.5.30] iti śarīratvena niyāmyatvapratipādanāt | tadāyatte sthitiniyamane pratipādite śeṣitvaṁ ca, na cāhaṁ teṣv avasthitro'haṁ tu na tadāyattasthitiḥ, matsthitau taiḥ na kaścit upakāra ity arthaḥ |

||9.5|| na ca matsthāni bhūtāni na ghaṭādīnāṁ jalādeḥ iva mama dhāraṇatvam, katham ? matsaṁkalpena |

paśya mamāīśvaram yogam anyatra kutracid asaṁbhavanīyam madasādhāraṇam āścaryam yogam paśya |

ko'sau yogāḥ ? bhūtabhṛnna ca bhūtabhṛnna ca bhūtabhṛnna ca bhūtabhṛnna ca | sarveṣāṁ bhūtānāṁ bhartā ahaṁ na ca taiḥ kaścicid api mama upakāraḥ | mama ātmā eva bhūtabhṛnna, mama manomayaḥ saṁkalpa eva bhūtānāṁ bhāvayitā dhārayitā niyantā ca |

sarvasyāsyā svasaṁkalpāyattasthitipravṛttitve nidarśanam āha —

||9.6|| yathā ākāśe'nālambane mahān vāyuḥ sthitaḥ sarvatra gacchati | sa tu vāyuḥ nirālambano madāyattasthitiḥ ity avaśyābhyupagamanīyo mayaiva dhṛta iti vijñāyate tathā eva sarvāṇi bhūtāni tair adṛṣṭo mayi sthitāni mayaiva dhṛtānīty upadhāraya |

yathā āhuḥ vedavidaḥ- meghodayaḥ sāgarasannivṛttirindorvibhāgaḥ sphuritāni vāyoḥ | vidyudvibhaṅgo gatiṛuṣṇaraśmerviṣṇorvicitrāḥ prabhavanti māyāḥ|| iti viṣṇor ananyasādhāraṇāni mahāścaryānīty arthaḥ | **śrutir** api — etasya vā akṣarasya praśāsane gārgi sūryācandramasau vidhṛtau tiṣṭhataḥ [BAU 3.8.9] bhīṣāsmādvātaḥ pavate bhīṣodeti sūryaḥ | bhīṣāsmādagnīścendraśca mṛtyudrhāvati pacamaḥ [TaittU 2.8.1] ity-ādi-kā |

sakaletaranirapekṣasya bhagavataḥ saṁkalpāt sarveṣāṁ sthitiḥ pravṛttiś ca uktās tathā tatsaṁkalpād eva sarveṣāṁ utpattipralayaḥ api, ity āha —

||9.7|| sthāvarajaṅgamātmakāni sarvāṇi bhūtāni māmikāṁ mac-charīrabhūtāṁ prakṛtiṁ tamaḥśabdavācyāṁ nāmarūpavibhāgānarhāṁ kalpakṣaye caturmukhāvasānasamayā matsaṁkalpād yānti | tāny eva bhūtāni kalpādaḥ puno visṛjāmy aham | yathā āha manuḥ -- āsīdidam tamobhūtam [manu0 1.5] so'bhidyāya śarīrāt svāt [manu0 1.8] iti śrutirapi — yasyāvyaṅgamā śarīram [SuU 7] ity-ādi-kā avyaktamakṣare liyate'kṣaram tamasi liyate, tamaḥ pare deve ekībhavati [SuU 2] tama āsīttamasā gūḍhamagre'praketaḥ [ṛ0 saṁ0 8.7.17.3] iti ca |

||9.8|| svakīyāṁ vicitrāpariṇāminīm prakṛtiṁ avasthābhāṣādhā pariṇamayya imāṁ caturvidham deva-tīryaṅ-manuṣya-sthāvarātmakāṁ bhūtagrāmāṁ madīyāyā mohinyāḥ guṇa-mayyāḥ prakṛteḥ vaśāt avāśāṁ punaḥ punaḥ kāle kāle visṛjāmi |

evam tarhi viṣamasṛṣṭ-adīni karmāṇi nairghṛṇyādyāpādanena bhagavantāṁ badhantīti, atrāha —

||9.9|| na ca tāni viṣamasṛṣṭ-adīni karmāṇi mām nibadhnanti mayi nairghṛṇyādīkāṁ na āpādayanti, yataḥ kṣetra-jñānāṁ pūrvakṛtyāny eva karmāṇi devādiviṣamabhāvahetavaḥ | aham tu tatra vaiṣamye'saktas tatra udāsīnavad āsīnaḥ | yathā āha **sūtra-kārah** — **vaiṣamya-nairghṛṇye na sāpekṣatvāt** [Vs 2.1.34] na karmāvibhāgāditi cennānāditvāt [Vs 2.1.35] iti |

||9.10|| tasmāt kṣetrajaṅgakarmānugūṇāṁ madīyā prakṛtiḥ satyasāṁkalpena mayā adhyakṣeṇa īkṣitā sacarācaram jagat sūyate, anena kṣetrajaṅgakarmānugūṇamadīkṣeṇena hetunā jagad viparivartate | iti matsvāmīyāṁ satyasāṁkalpatvaṁ nairghṛṇyādidoṣarahitvatvaṁ ity evam ādīkāṁ mama vasudevasūnor aiśvaram yogam paśya | yathā **śrutih** —

asmān māyī sṛjate viśvam etat tasmimś cānyo māyayā saṁnirūddhaḥ |
māyāṁ tu prakṛtiṁ vidyāt māyinaṁ tu maheśvaram || [ŚvetU 4.9-10] iti |

||9.11|| evaṁ mām bhūtamahēśvaraṁ sarvajñaṁ satyaśaṅkalpaṁ nikhilajagadekakāraṇaṁ paramakāruṇikatayā sarvasamāśrayaṇīyatvāya mānuṣīm tanum āśritaṁ svakṛtaiḥ pāpa-karmabhir mūḍhā avajānanti — prakṛtamanuṣyasamaṁ manyante |

bhūtamahēśvarasya mamāpārakāruṇyaudāryasauśīlyavātsalyādinibandhanaṁ manūṣyatvasamāśrayaṇalakṣaṇaṁ imaṁ paraṁ bhāvam ajānanto manūṣyatvasamāśrayaṇamātreṇa mām itarasajātīyaṁ matvā tiraskurvantīty arthaḥ |

||9.12|| mama manūṣyatve paramakāruṇyādiparatvatirodhānakaṛīm rākṣasīm āsurīm ca mohinīm prakṛtim āśritāḥ, moghāśāḥ moghavāḷchataḥ niṣphalavāḷchataḥ, moghakarmāṇaḥ moghārambhāḥ, moghajñānāḥ sarveṣu madīyeṣu carācareṣv artheṣu mayi ca viparītajñānatayā niṣphalajñānāḥ | vicetasas tathā sarvatra vigatayāthātmya-jñānāḥ, mām sarveśvaram itarasamaṁ matvā mayi yat kartum icchanti, yad uddīśya ārambhān kurvate, tat sarvaṁ moghaṁ bhavatīty arthaḥ |

||9.13|| ye tu svakṛtaiḥ puṇyasacayair mām śaraṇam upagamya vidhvastasamastapāpabandhāḥ daivīm prakṛtim āśritāḥ mahātmānas te, bhūtādim avyayaṁ vānmanasāgocaraṇāmakarmasvarūpaṁ paramakāruṇikatayā sādhu-paritrāṇāya manūṣyatvenāvātīrṇaṁ mām jñātvā ananyamaṇasaḥ mām bhajante | mat-priyatvātirekeṇa mad-bhajanena vinā manasaś cātmaṇas ca bāhyakaraṇānām ca dhāraṇam alabhamānāḥ, mad-bhajanaikaprayojanā bhajante |

||9.14|| atyartham mat-priyatvena matkīrtanayatanaanamaskāraiḥ vinā kṣaṇāṇumātre'py ātmadhāraṇam alabhamānāḥ mad-guṇāvīśeṣavācīni mannāmāni smṛtvā pulakitasarvāṅgāḥ, harvāgadgadakaṇṭhāḥ śrīrāmanārāyaṇakṛṣṇavāsudevetyevamādīni satataṁ kīrtayantas tathā eva yatantaḥ matkarmasv arcanādikeṣu vandanastavanakaraṇādikeṣu tadupakāraṇeṣu bhavananandanavanakaraṇādikeṣu ca dṛḍhasaṁ kalpāḥ yatamānāḥ, bhaktibhārāvanamitamano buddhyabhimānapadadvayakaradvayaśirobhir aṣṭaṅgair acintitapāmsukardamaśarkarādike dharātale daṇḍāvataḥ praṇipatantaḥ, satataṁ mām nityayuktāḥ nityayogam ākāṅkṣamāṇā ātmavanto maddāśyavyavasāyinaḥ upāsate |

||9.15|| anye'pi mahātmānaḥ pūrvoktaiḥ kīrtanādibhir jñānākhyena yajñena ca yajantaḥ mām upāsate, katham ? bahudhā pṛthaktvena jagadākāreṇa viśvatomukhaṁ viśvaprakāram avasthitaṁ mām ekatvena upāsate |

etad uktam bhavati bhagavān vāsudeva eva nāmarūpavibhāgānarhātisūkṣmacid-acid-vastuśarīraḥ saṁ satyaśaṅkalpo vividhavibhaktanāmarūpasthūlacid-acid-vastuśarīraḥ syām iti śaṅkalpya sa ekadeva eva tīryaṁ-manuṣya-sthāvarākhyavicitrajagaccharīro`vatiṣṭhate ity anusamādhānāśca mām upāsate iti |

tathā hi viśvaśarīro`ham evāvasthitaḥ, ity āha —

||9.16|| ahaṁ kratur ahaṁ jyotiṣṭemādikakratur aham eva yajñāḥ mahāyajño'ham eva svadhā pitṛgaṇapustidāyini auśadhaṁ haviś cāham eva | aham eva ca mantra'ham eva ājyam | pradārśanārtham idam, somādikaṁ ca havir aham eva ity arthaḥ | aham āhavanīyādiko'gniḥ homaścāham eva |

||9.17|| asya sthāvarajaṅgamātmakasya jagatas tatra tatra pitṛtvena mātṛtvena dhātṛtvena pitāmahatvena ca vartamāno'ham eva | atra dhātṛśabdō mātṛpitṛvyatirikte utpattiprayojake cetanaviśeṣe varte | yat kimcid veda vedyaṁ pavitraṁ pāvanaṁ tad aham eva | vedakaśca | vedabijabhūtaḥ praṇavo'ham eva | ṛksāmayaJurātmako vedaścāham eva |

||9.18|| gamyata iti gatiḥ, tatra tatra prāpyasthānam ity arthaḥ | bhartā dhārayitā, prabhuḥ śāsītā, sāksī sāksād draṣṭa, nivāso vāsasthānaṁ ca veśmādi, śaraṇam iṣṭsya prāpakatayā aniṣṭsya nivāraṇatayā samāśrayaṇīyaś cetanaḥ śaraṇam, sa cāham eva suhṛt hitaiśī, prabhavapralayasthānaṁ yasya kasya yatra kutracit prabhavapralayayoḥ yat sthānaṁ tad aham eva | nidhānaṁ nidhīyata iti nidhānam utpādyam upasaṁhāryaṁ cāham eva ity arthaḥ | avyayaṁ bijaṁ tatra tatra vyayarahitaṁ yat kāraṇam tad aham eva |

||9.19|| agnyādity-ādi-rūpeṇāham eva tapāmi, grīṣmādav aham eva varṣam nigṛṇāmi tathā varṣāsv api ca

aham eva utsrjāmi | amṛtaṁ ca eva mṛtyuś ca yena jīvati loko yena ca mriyate, tad ubhayam apy aham eva | kimātra bahunā uktena ? sad asat cāpy aham eva | sad yad vartate, asat yad atītam anāgataṁ ca, sarvāvasthāvasthitacid-acid-vastuśarīratayā tattatprakāro'ham evāvasthita ity arthaḥ |

evaṁ bahudhā pṛthaktvena vibhaktanāmarūpāvasthitakṛtsnajagaccharīratayā tatprakāro'ham evāvasthita ity ekatvajñānenānusaṁdadhānāś ca mām upāsate te eva mahātmānaḥ |

evaṁ mahātmanāṁ jñānināṁ bhagavadanubhavaikabhogānāṁ vṛttam uktvā teṣāṁ eva viśeṣaṁ darśayitum ajñānāṁ kāmākāmānāṁ vṛttam āha —

||9.20|| ṛgyajuḥ sāmarūpās ti»o vidyās trividyaṁ, kevalam trividyaṁ niṣṭhāś traividyaḥ | na tu trayyantaṁ niṣṭhāḥ, trayyantaniṣṭhā hi mahātmānaḥ pūrvokta-prakāreṇākḥilavedavedyaṁ mām eva jñātvā atimātramad-bhaktikāritakīrtanādibhir jñānayajñena ca madekaprāpyā mām eva upāsate |

traividyaś tu vedapratipādyakevalendrādiyāgaśiṣṭsomān pibantaḥ pūtapāpāḥ svargādiprāptivirodhapāpāt pūtās taiḥ kevalendrādidaivatyatayā anusaṁhitair yajñaiḥ vastutas tadrūpaṁ mām iṣṭavā tathā avasthitaṁ mām ajānantaḥ svargatiṁ prārthayante | te puṇyaṁ duḥkḥāsāmbhinnaṁ surendralokaṁ prāpya tatra divyaṁ devabhogān aśnanti |

||9.21|| te taṁ viśālaṁ svargalokaṁ bhuktvā tadanubhavahetubhūte punye kṣiṇe punar api matryalokaṁ viśanti |

evaṁ trayantisiddhajñānavidhurāḥ kāmyasvargādikāmāḥ kevalaṁ trayīdharmam anuprapannāḥ gatāgataṁ labhante | alpāsthirasvargādīn anubhūya punaḥ punaḥ nivartante ity arthaḥ |

mahātmānas tu niratiśayapriyarūpaṁ mac-cintanaṁ kṛtvā mām anavadhikātiśayānandaṁ prāpya na punarāvartante iti teṣāṁ viśeṣaṁ darśayati —

||9.22|| ananyāḥ ananyaprayojanā mac-cintanena vinā ātmadhāraṇālābhāt mac-cintanaikaprayojanāḥ mām cintayanto ye mahātmānaḥ janāḥ paryupāsate sarvakalyāṇaguṇānviṭaṁ sarvavibhūtiyuktaṁ mām parita upāsate'nyūnam upāsate teṣāṁ nityābhīyuktānām mayi nityābhīyogaṁ kāṅkṣamāṇānām ahaṁ matprāptilakṣaṇaṁ yogam apunarāvṛttirūpaṁ kṣemaṁ ca bahāmi |

||9.23|| ye'py anyadevatābhaktāḥ ye tv indrādi-devatābhaktāḥ kevalatrayīniṣṭhāḥ śraddhayā anvitāḥ indrādīn yajante, te'pi pūrvoktena nyāyena sarvasya mac-charīratayā madātmatvena indrādīśabdānām ca madvācivād vastuto mām eva yajante'pi tv avidhipūrvakaṁ yajante | indrādīnām devatānām karmasv ārādhyatayā anvayaṁ yathā vedāntavākyaṇi catuhāetāro yatra saṁpadaṁ gacchanti devaiḥ [tai0 ā0 4] ityādīni vidadhati, na tatpūrvakaṁ yajante |

vedāntavākyaḥ hi parama-puruṣaśarīratayā avasthitānām indrādīnām ārādhyatvaṁ vidadhad ātma-bhūtasya parama-puruṣasya eva sāksād ārādhyatvaṁ vidadhāti |

catuhāetāro'gnihotradaśapaurṇamāsādīni karmāṇi kurvāṇā yatra paramātmāny ātmatayā avasthite saty eva taccharīrabhūtaiḥ indrādi-devaiḥ saṁpadaṁ gacchanti, indrādi-devānām ārādhanāni etāni karmāṇi mad-viśayāṇīti mām saṁpadaṁ gacchantīty arthaḥ |

atas traividyā indrādīśarīrasya parama-puruṣasya ārādhanāni etāni karmāṇi, ārādhyas ca sa eva, iti na jānanti, te ca parimitaphalabhāgiṇas cyavanasvabhāvās ca bhavanti, tad āha —

||9.24|| prabhuḥ eva ca tatra tatra phalapradātā cāham eva ity arthaḥ |

aho mahad idam vaicitryam yad ekasmin eva karmaṇi vartamānāḥ saṅkalpamātrabhedena
kecid atyalpaphalabhāgiṇāḥ cyavanasvabhāvāḥ ca bhavanti,
kecanānavadhikātiśayānandaparama-puruṣapṛāptirūpaphalabhāgiṇo'punarāvarttiṇāḥ ca
bhavanti, ity āha —

||9.25|| vrataśabdaḥ saṅkalpavācī, devavratāḥ darśapauruṣamāsādibhiḥ karmabhiḥ indrādīn
yajāmaḥ, itīndrādīyajanasamkalpāḥ, ye te indrādi-devān yānti |

ye ca pitryajñādibhiḥ pitaḥ yajāmaḥ, iti pitryajanasamkalpāḥ, te pitaḥ yānti |

ye ca yakṣarakṣaḥ piśācādīni bhūtāni yajāmaḥ, iti bhūtayajanasamkalpāḥ, te bhūtāni yānti |

ye tu tair eva yajñaiḥ devapitṛbhūtaśarīrakam paramātmānam bhagavantam vāsudevam
yajāmaḥ iti mām yajante te madyājinaḥ mām eva yānti |

devādivratā devādīn pṛāpt taiḥ saha parimitam bhogaṃ bhuktvā teṣāṃ vināśakāle taiḥ saha
vinaṣṭa bhavanti | madyājinaḥ tu mām anādinidhanam sarvajñam satyasamkalpam
anavadhikātiśayāsamkhyekalyāṇa-guṇa-gaṇamahodadhim anavadhikātiśayānandam pṛāpya
na puna nivartante ity arthaḥ |

madyājinaṃ ayam api viśeṣo'stīty āha —

||9.26|| sarvasulabham patram vā puṣpam vā phalam vā toyam vā yo bhaktyā me prayacchaty
atyarthamat-priyatayā tatpradānena vinā ātmadhāraṇam alabhamānatayā tadekaprayojano yo
me patrādikaṃ dadāti tasya prayatātmanas
tatpradānaikaprayojanatvarūpaśuddhiyuktamanasas tat tathāvidhabhaktyuhṛtam aham
sarveśvaro nikhilajagadudayavibhavalayalilo'vāptasamastakāmaḥ
satyasamkalpo'navadhikātiśayāsamkhyekalyāṇa-guṇa-gaṇaḥ
svābhāvikanavadhikātiśayānandasvānubhave vartamāno'pi, manorathapathadūravarti priyam
pṛāpya ivāśnāmi | yathā uktaṃ mokṣadharme — yāḥ kriyāḥ saṃprayuktāḥ syuḥ
ekāntagatabuddhibhiḥ | tāḥ sarvāḥ śirasā devaḥ pratigrhṇāti vai svayam|| [Mbhśā0 340 |64|
iti |

yasmād jñāninām mahātmanām vānmanasāgācaro'yaṃ viśeṣas tasmāt tvam ca jñānī bhūtvā
ukta-lakṣaṇabhaktibhāvanatātmā ātmīyaḥ kīrtanayatanārcanapraṇāmādikaṃ satatam
kurvaṇo laukikaṃ vaidikaṃ ca nitya-naimittikaṃ karma ca ittham kurv ity āha —

||9.27|| yat dehayātrādiśeṣabhūtam laukikaṃ karma karoṣi, yat ca dehadhāraṇāyāśnāsi, yat ca
vaidikaṃ homadānatapaḥprabhṛti nitya-naimittikaṃ karma karoṣi, tat sarvaṃ madarpaṇam

kuruṣva | apyata ity arpaṇam, sarvasya laukikasya vaidikasya ca karmaṇaḥ kartṛtvam
bhokṛtvam ārādhyatvam ca yathā mayi sarvaṁ samarpitam bhavati tathā kuru |

etad uktam bhavati — yāgadānādiṣv ārādhyatayā pratiyamānānām devādīnām karmakartur
bhoktus tava ca madīyatayā matsamkalpāyattasvarūpasthitipravṛttitayā ca mayy eva
paramaśeṣiṇi paramakartari tvām ca kartāram bhoktāram ārādhakam ārādhyam ca
devatājātam ārādhanam ca kriyājātam sarvaṁ samarpaya | tava
manniyāmyatāpūrvakamaccheṣataikarasatām ārādhyādeś ca etatsvabhāvakagarbhatām
atyarthapṛitīyukto'nusamdhatsva iti |

||9.28|| evam samnyāsākhyayoga-yuktamanā ātmānam maccheṣatāmanniyāmyataikarasam
karma ca sarvaṁ mad-ārādhanam anusamdhāno laukikam vaidikam ca karma kurvan
śubhāsubhaphalair anantaiḥ pṛācinakarmākhyair bandhanair matprāptivirodhibhiḥ

sarvaiḥ mokṣyase, taiḥ vimukto mām eva upaiśyasi |

mama imam paramam atilokam svabhāvam sṛṇu —

||9.29|| deva-tiryak-manuṣya-sthāvarātmanā sthiteṣu jātitaś ca ākārataḥ svabhāvato jñānataś
cātyantokṛṣṭapakṛṣṭrūpeṇa vartamāneṣu sarveṣu bhūteṣu samāśrayaṇīyatvena samo'ham |
ayaṁ jātyākārasvabhāvajñānādibhiḥ nikṛṣṭ iti samāśrayaṇe na me dveṣyo'sty udvejanīyatayā
na tyājyo'sti | tathā samāśritatvātirekeṇa jātyādibhir atyantokṛṣṭo'yam iti tadyuktatayā
samāśrayaṇe na kaścit priyo'sti na samgrāhyo'sti |

api tv atyarthamat-priyatvena mad-bhajanena vinā ātmadhāraṇālābhāt mad-
bhajanaikaprayojanā ye mām bhajante te jātyādibhir utkṛṣṭo'pakṛṣṭa vā mat-
samānagunaḥ avadyathāsukham mayy eva vartante | aham api teṣu madutkṛṣṭo'iva varte |

||9.30|| tatrāpi tatra tatra jātiviśeṣe jātānām yaḥ samācāra upādeyaḥ pariharaṇīyaś ca, tasmād
ativṛtto'py ukta-prakāreṇa mām ananya bhāḥ bhajanaikaprayojano bhajate cet sādhuḥ eva so
vaiṣṇavāgresara eva mantavyaḥ, bahumantavyaḥ pūrvoktaiḥ sama ity arthaḥ | kuta etat ?
samyag vyavasito hi saḥ, yato'sya vyavasāyaḥ susamīcīnaḥ |

bhagavān nikhilajagadekakāraṇabhūtaḥ para-brahma nārāyaṇaś carācarapatir asmatsvāmī
mama guruḥ mama suhr̥d mama param bhogyam iti sarvaiḥ duṣprāpo'yam vyavasāyas tena
kṛtaḥ, tatkāryam cānanyaprayojanam nirantarabhajanam tasyāsti, ataḥ sādhuḥ eva
bahumantavyaḥ |

asmin vyavasāye tatkārye ca ukta-prakārabhajane saṁpanne sati tasya ācārvyatikramaḥ
svalpavaikalyam iti na tāvatā anādaraṇīyaḥ, api tu bahumantavya eva ity arthaḥ |

nanu nāvīrato duṣcaritānnāśānto nāsamāhitaḥ | nāśāntamānaso vāpi prajñānenainamāpnuyāt||
[KaṭhU 1.2.24] ity-ādi-śruteḥ ācārvyatikrama uttarottarabhajanotpattipravāham
nirūṇāddhīty atrāha —

||9.31|| mat-priyatvakāritānanyaprayojanamad-bhajanena vidhūtapāpatayā eva
samūlonmūlitarajastamoguṇaḥ kṣipraṁ dharmātmā bhavati kṣipraṁ eva
virodhirahitasaparikaramad-bhajanaikamanā bhavati | evaṁrūpabhajanam eva hi
dharmasyāsa paramāta | [9.3] ity upakrame dharmasābdoditaḥ |

śāsvacchāntīm nigacchati | śāsvatīm apunarāvartinīm matprāptivirodhyācāranivṛttīm gacchati
|

kaunteya tvam evāsmiṁ artho pratijñāṁ kuru mad-bhaktaūpakrānto virodhyācāramiśro'pi na
naśyaty api tu mad-bhaktimāhātmyena sarvaṁ virodhijātaṁ nāśayitvā śāsvatīm
virodhinivṛttim adhigamya kṣipraṁ paripūrṇabhaktir bhavati |

||9.32|| Īstrayo vaiśyaḥ sūdrāś ca pāpayonayo'pi mām vyapāśritya parām gatim yānti |

||9.33|| kiṁ punaḥ puṇyayonayo brāhmaṇāḥ rājarvāyaś ca mad-bhaktim āśritāḥ | atas tvam
rājarṣir asthiraṁ tāpatrayābhihatatayā asukhaṁ ca imaṁ lokam prāpya vartamāno mām
bhajasva |

bhaktisvarūpam āha —

||9.34|| manmanā bhava mayi sarveśvare nikhilaheyapratyanīkakalyāṇaikatāne sarvajñe
satyasamkalpe

nikhilajagadekakāraṇe parasmiṁ brahmaṇi puruṣottame puṇḍārikadalāmalāyatekṣaṇe
svacchanīlajīmūtasamkāśe yugapaduditadinakarasaha»asadṛśatejasi
lāvaṇyāmṛtamahodadhaūdāra-pīvara-caturbāhav
atyujjavalapītāmbare'malakirīṭmakarakuṇḍālahāra
keyūrakatkādhūṣite'pārakāruṇyasauśīlyasaundaryamādhuryagāmbhīyāēdāryavātsalyajaladh
av anālocitaviśeṣāśeṣalokaśaraṇye sarvasvāmini tailadhārāvad avicchedena nivīṣṭmanā bhava |

tad eva viśiṇaṣṭi — mad-bhakto'tyarthamat-priyatvena yukto manmano bhava ity arthaḥ |

punar api viśinaṣṭi — madyājī anavadhikātiśayapriyamad-anubhava-kāri-- tamadyajanaparo bhava |

yajanam nāma paripūrṇaśeṣavṛttiḥ,
aupacārikasāmsparśikābhyavahārikādisakalabhogapradānarūpo hi yāgaḥ |

yathā mad-anubhavajanitaniravadhikātiśayaprītikāritamadyajanaparo bhavasi tathā manmanā bhava ity uktam bhavati |

punar api tad eva viśinaṣṭi — mām namaskuru, anavadhikātiśayapriyamad-anubhava-kāritātyarthapriyāśeṣaśeṣavṛttav aparyavasyan mayy antarātmany atimātrapra^{1/4}vībhāvavyasāyam kuru |

mat-parāyaṇo'ham eva param ayanam yasyāsau mat-parāyaṇaḥ, mayā vinā ātmadhāraṇāsambhāvanayā madāśraya ity arthaḥ |

evam ātmānam yuktvā mat-parāyaṇas tvam evam anavadhikātiśayaprītyā mad-anubhavasamartham manaḥ prāpya mām eva eṣyasi | ātmaśabdo hy atra manoviśayaḥ |

evamrūpeṇa manasā mām dhyātvā mām anubhaya mām iṣṭvā mām namaskṛtya mat-parāyaṇo mām eva prāpsyasīty arthaḥ |

tad evam laukikāni śarīradhāraṇārthāni vaidikāni ca nityanaimittikāni karmāṇi matprītaye maccheṣataikaraso mayaiva kārita iti kurvan satatam matkīrtanayajananamaskārādikān prītyā kurvāṇo manniyāmyam nikhilajagat maccheṣataikarasam iti cānusaṁdadhānaḥ, atyarthapriyamad-guṇagaṇam cānusaṁdhāyāharahaḥ ukta-lakṣaṇam idam upāsanam upādadhāno mām eva prāpsyasi |

kṇapdyae 10

śrī bhagavān uvāca

||10.1|| mama mātmyam śrutvā prīyamāṇāya te mad-bhaktyutpattivṛddhirūpahitakāmanāya bhūyaḥ manmātmyaprapacaviśayam eva paramam vaco yad vakṣyāmi tad avahitamanāḥ sṛṇu |

||10.2|| suragaṇā maharvāyāś cātīndriyārtha-darśino'dhikatarajñānā api me prabhavaṁ
prabhāvaṁ na viduḥ, mama nāmakarmasvarūpasvabhāvādikaṁ na jānanti | yatas teṣāṁ
devānāṁ maharṣiṇāṁ ca sarvaśo'ham ādiḥ, teṣāṁ svarūpasya jñānaśaktyādeś cāham eva ādiḥ |

teṣāṁ devatdevarṣitvādihetubhūtapuṇyānugaṇaṁ mayā dattaṁ jñānaṁ parimitam, atas te
parimitajñānāḥ mat-svarūpakādikaṁ yathāvat na jānanti |

tad etad devādyacintyasvarūpayāthātmyaviśayajñānaṁ
bhaktyusatpattivirodhipāpavimocanopāyam āha —

||10.3|| na jāyate ity ajaḥ, anena vikāridravyād acetanāt tatsaṁsr̥ṣṭat saṁsāricetanāc ca
visajātīyatvam uktam | saṁsāricetanasya hi karmaḥṛtācitsaṁsargo janma |

anādim ity anena padena ādimato'jāt muktātmano visajātīyatvam uktam | muktātmano hy
ajatvam ādimat, tasya heyasambandhasya pūrvavṛttatvāt tadarhatā asti, ato'nādim ity anena
tadanarhatayā tatpratyanīkatā ucyate | nivadyam [ŚvetU 6.19] ity-ādi-śrutyā ca |

evaṁ heyasambandhapratyanīkasvarūpatayā tadanarhaṁ mām lokamaheśvaraṁ
lokeśvarāṇāṁ api īśvaraṁ matryeṣv asaṁmūḍho yo vetti | itarasajātīyatayā ekīkṛtya mohaḥ
saṁmohas tadrahitō'saṁmūḍhaḥ sa mad-bhaktyutpattivirodhibhiḥ sarvaiḥ pāpaiḥ
pramucyate |

etad uktam bhavati — loke manuṣyāṇāṁ rājā itaramanuṣyasājītayaḥ, kenacit karmaṇā
tadādhipatyam prāptaḥ, tathā devānāṁ adhipatir api, tathā brahmāṇḍādhipatir
apītarasaṁsārisajātīyaḥ | tasyāpi bhāvanātrayāntargatatvāt | yo brahmāṇaṁ vidadhāti [ŚvetU
6.18] iti śruteś ca | tathā anye'pi ye kecanāṇimādyaiśvaryaṁ prāptāḥ |

ayaṁ tu lokamaheśvaraḥ — kāryakāraṇāvasthād acetanād baddhāt muktāc ca cetanād
īśitavyāt sarvasmāt nikhilaheyapratyanīkānavadhikātiśayāsaṁkhyeyakalyāṇaikatānatayā
niyamanaikasvasvabhāvatayā ca visajātīya iti, itarasajātīyāmoharahito yo mām vetti sa sarvaiḥ
pāpaiḥ pramucyate iti |

evaṁ svasvabhāvānusamdhānena bhaktyutpattivirodhipāpanirasaṁ virodhinirasaṁ
evārthato bhaktyutpattim ca pratipādyam svaiśvaryaśvakalyāṇa-guṇa-
gaṇaprapacānusamdhānena bhaktivṛddhiprakāram āha —

||10.4 -- 10.5|| buddhir manaso nirūpaṇasāmathryam, jñānam cid-acid-vastuviśeṣaviśayaḥ
niścayaḥ | asaṁmohaḥ pūrvagr̥hītād rajatādeḥ visajātiye śuktikādivastuni
sajātīyatābuddhinivṛtīḥ | kṣamā manovikārahetau saty apy avikṛtamanastvam | satyaṁ
yathādr̥ṣṭviśayaṁ bhūtahitarūpaṁ vacanam, tadnugaṇā manovṛtīḥ ihābhipretā,

manovṛttiprakaraṇāt | damar bāhyakaraṇānām anarthaviśayebhyo niyamanam |
śamo'ntaḥkaraṇasya tathā niyamanam | sukham ātmānukūlānubhavaḥ | duḥkham
pratikūlānubhavaḥ | bhavo bhavanam | anukūlānubhavaḥhetukam manaso bhavanam |
abhavaḥ pratikūlānubhavaḥhetuko manaso'vasādaḥ | bhayam āgāmino duḥkhasya
hetudarśanaṁ duḥkham, tannivṛtīr abhayam | ahimsā paraduḥkhāhetutvam | samatā
ātmani suhr̥tsu vipakṣeṣu cārthānarthayoḥ samamatitvam | tuṣṭiḥ sarveṣv ātmasu dr̥ṣṭoṣu
toṣasvabhāvatvam | tapaḥ śīstriyo bhogasamkocarūpaḥ kāyakleśaḥ | dānam
svakīyabhogyānām parasmai pratipādanam | yaśo guṇavattāprathā, ayaśaḥ nairguṇyaprathā,
kītryakītryanugūṇamanovṛtīviśeṣau tathā uktau, manovṛttiprakaraṇāt | tapodāne ca tathā |
emādyāḥ sarveṣāṁ bhūtānām bhāvāḥ pravṛtīnivṛtīhetavo manovṛttayo matta eva
matsamkalpāyattā bhavanti |

sarvasya bhūtajātasya sṛṣṭisthityoḥ pravartayitāraś ca matsamkalpāyattapravṛttaya ity āha —

||10.6|| pūrve sapta maharvāyo'tītamavantare ye bhṛgvādayaḥ sapta maharvāyo
nityasṛṣṭipravartanāya brahmaṇo manasaḥ sambhavāḥ nityasthitipravartanāya ye ca sāvarṇikā
nāma catvāro manavaḥ sthitāḥ yeṣāṁ samtānamaye loke jātā imāḥ sarvāḥ prajāḥ, pratikṣaṇam
āpralayād apatyānām utpādakāḥ pālakāśca bhavanti, te bhṛgvādayo manavaś ca madbhāvāḥ,
mama yo bhāvaḥ sa eva yeṣāṁ bhāvas te madbhāvāḥ, manmate sthitāḥ matsamkalpānuvartina
ity arthaḥ |

||10.7|| vibhūtir aiśvaryam, etāṁ sarvasya madāyattotpattisthitipravṛtīrūpāṁ vibhūtiṁ mama
heyapratyanīkakalyāṇaguṇarūpaṁ yogam ca yas tattvato vetti, so'vikampenāprakampena
bhaktiyogena yucyate, nātra saṁśayaḥ |

madvibhūtiḥ sarvasya kalyāṇaguṇaviśayaṁ ca jñānam bhaktiyogavardhanam iti svayam eva
drakṣyasītyabhiprāyaḥ |

vibhūtijñānavipāka-rūpāṁ bhaktivṛddhim darśayati —

||10.8|| ahaṁ sarvasya vicitracidacitprapacasya prabhavaḥ utpattikāraṇam | sarvaṁ matta eva
pravartate | itīdam mama svābhāvikaṁ niraṅkuśaiśvaryaṁ
sauśīlyasaundaryavātsalyādīkalyāṇa-guṇa-gaṇayogaṁ ca matvā budhāḥ jñānino
bhāvasamanvitāḥ mām sarvakalyāṇaguṇānvitāṁ bhajante | bhāvo manovṛtīviśeṣaḥ, mayi
spṛhayālavō mām bhajanta ity arthaḥ |

katham —

||10.9|| mac-cittāḥ mayi nivīṣṭmanasaḥ, madgataprāṇāḥ madgatajīvitāḥ mayā vinā
ātmadhāraṇam alabhamānā ity arthaḥ | svaiḥ svair anubhūtān madīyān guṇān parasparam
bodhayantaḥ, madīyāni divyāni ramaṇīyāni karmāṇi ca kathayantas tuṣyanti ca ramanti ca |
vaktāras tadvacanenānanyaprayojanena tuṣyanti, śrotārasca
taccharvaṇenānavadhikātiśayapriyeṇa ramante |

||10.10|| teṣāṃ satatayuktānām mayi satatayogam āśaṃsamānānām mām bhajamānānām aham
tam eva buddhiyogam vipākadaśāpannam prītipūrvakam dadāmi yena te mām upayānti |

kiṃ ca —

||10.11|| teṣāṃ evānugrahārtham aham ātmabhāvasthas teṣāṃ manovṛttau viṣayatayā avasthito
madīyān kalyāṇa-guṇa-gaṇān ca āviṣkurvan mad-viṣayajñānākhyena bhāsvatā dīpena
jñānavirodhiprācīnakarmarūpājñānajaṃ madvyatiriktaviṣayaprāvaṇyarūpaṃ pūrvābhyastaṃ
tamaḥ nāśayāmi |

evam sakaletaravisajātīyaṃ bhagavadasādhāraṇam sṛṇvatām niratiśayānandajanakaṃ kalyāṇa-
guṇa-gaṇayogaṃ tadaiśvaryaivatim ca

śrutvā tadvistāram śrotukāmo'rjuna uvāca —

arjuna uvāca

||10.12 -- 10.13|| param brahma param dhāma paramam pavitram iti yaṃ śrutayo vadanti sa hi
bhavān |

yato vā imāni bhūtāni jāyante, yena jātāni jīvanti, yatprayantyaabhisamviśanti, tadvijijñāsasva
tadbrahmeti [TaittU 3.1] brahmavidāpnoti param [TaittU 2.1] sa yo ha vai tat-paramam
brahma veda brahmaiva bhavati [MuṇḍU 3.2.9] iti |

tathā param dhāma | dhāmaśabdo jyotirvacanaḥ param jyotir atha yadataḥ paro divyo jyotir
dīpyate [ChāU 3.13.7] param jyotirūpasampadyasvena rūpeṇābhiniṣpadyate [ChāU 8.12.2]
tad devā jyotiṣāṃ jyotiḥ [BAU 4.4.16] iti |

tathā ca paramam pavitram paramam pāvanam smartuḥaśeṣakalmaśāsleṣakaram vināśakaram
ca | yathā puṣkarapalāśa āpo na śliṣyanta evamevaṃvidi pāparam karma na śliṣyate [ChāU

4.14.3] tadyatheṣīkātūlamagnau protaṁ pradūyetaivattĀhāsya sarve pāpmānaḥ pradūyante [ChāU 5.24.3] |

nārāyaṇaḥ paraṁ brahma tattvaṁ nārāyaṇaḥ paraḥ |
nārāyaṇaḥ paraṁ jyotir ātmā nārāyaṇaḥ paraḥ || [MahāNāU 9.4] iti hi śrutayo vadanti |

ṛṣayaś ca sarve parāvaratattvayāthātmyavidas tvām eva śāśvataṁ divyaṁ puruṣam ādi-devam
ajam vibhum āhuḥ | tathā eva devarṣiḥ nārado'sito devalo vyāsaś ca |

eṣa nārāyaṇaḥ śrīmān kṣīrārṇavaniketanaḥ | nāgaparyan̄kamutsr̄jya hyāgato mathurām
purīm|| puṇyā dvāravatī tatra yatrāste madhusūdanaḥ | sākṣāddevaḥ purāṇo'sau sa hi
dharmāḥ sanātanaḥ|| ye ca vedavido viprā ce cādhyātmavido janāḥ | te vadanti mahātmānaṁ
kṛṣṇaṁ dharmāṁ sanātanaṁ|| pavitrāṇāṁ hi govindaḥ pavitraṁ paramucyate | puṇyānāmapi
puṇyo'sau maṅgalānām ca maṅgalaṁ|| trailokye puṇḍārīkākṣo devadevaḥ sanātanaḥ | āste
hariracintayātmā tatraiva madhusūdanaḥ|| [Mbhvana0 88.24-28] tathā yatra nārāyaṇo devaḥ
paramātmā sanātanaḥ | tatra kṛtsnaṁ jagatpārtha tītrhānyāyatāni ca|| tatpuṇyaṁ tat-param
brahma tattīrthaṁ tattapovanam | ...

tatra devarvāyaḥ siddhāḥ sarve caiva tapodhanāḥ ||
ādi-devo mahāyogī yatrāste madhusūdanaḥ |
puṇyānām api tat puṇyaṁ mābhūt te samśayo'va vai || [Mbhvana0 90.28-32]
kṛṣṇa eva hi lokānām utpattir api cāpyayaḥ |
kṛṣṇasya hi kṛte bhūtam idaṁ viśvaṁ carācaram || [Mbhsabhā0 38.23] iti |

tathā svayam eva bravīṣi ca bhūmirāpo'nalo vāyuḥ khaṁ mano buddhireva ca | ahaṁkāra
itīyaṁ me bhinnā prakṛtiraṣṭdhā|| [7.4] ity-ādi-nā, ahaṁ sarvasya prabhavo mattaḥ sarvaṁ
pravartate [10.8] ityantena |

||10.14|| ataḥ sarvam etad yathāvasthitavastukathanam manye na praśamsādyabhiprāyam | yad
mām praty ananyasādhāraṇam anavadhikātiśayaṁ svābhāvikaṁ tavāiśvaryaṁ kalyāṇa-guṇa-
gaṇānantyaṁ ca vadasi | ato bhagavan niratiśayajñānaśaktibalaiśvaryaavīryatejasām nidhe te
vyaktim vyajanaprakāram na hi parimitajñānā devā dānavāś ca viduḥ |

||10.15|| he puruṣottama ātmanā ātmānaṁ tvam svayam eva svenaiva jñānena vettha |
bhūtabhāvana sarveśām bhūtānām utpādayitaḥ, bhūteśa sarveśām bhūtānām niyantaḥ,
devadeva daivatānām api paramadaivata, yathā manuṣyamṛgapakṣisarīsr̄pādīn
saundaryasauśīlyādikalyāṇa-guṇa-gaṇaiḥ daivatāny atītya vartante tathā tāni sarvāni daivatāny
api tais taiḥ guṇair atītya vartamāna, jagatpate jagatsvāmin |

||10.16|| divyās tvadasādhāraṇyo vibhūtayo yās tās tvam evāśeṣaṇa vaktum arhasi tvam eva vyajaya ity arthaḥ | yābhir anantābhiḥ vibhūtibhir yaiḥ niyamanaviśeṣair yukta imān lokān tvam niyantrtvena vyāpya tiṣṭhasi |

kimartham tatprakāśanam ? ity apekṣāyām āha —

||10.17|| aham yogī bhaktiyoga-niṣṭhaḥ san bhaktyā tvām sadā paricintayan cintayitum pravṛttaś cintanīyam tvām paripūrēśvadyādikalalyāṇa-guṇa-gaṇam katham vidyā pūrvoktabuddhijñānādibhāvyatirekteṣv anuktaṣu keṣu keṣu ca bhāveṣu mayā niyantrtvena cintyo'si |

||10.18|| aham sarvasya prabhavo mattaḥ sarvam pravartate [10.8] iti samkṣepeṇa uktam tava »aṣṭartvādiyogaṃ vibhūtaṃ niyamaṃ ca bhūyo vistareṇa kathaya | tvayā ucyamānaṃ tvanmāhātmyāmṛtaṃ sṛṇvato me tṛptiḥ nāsti hi — mamātrptis tvayā eva viditā ity abhiprāyaḥ |

śrī-bhagavān uvāca

||10.19|| he kuruśreṣṭha madiyāḥ kalyāṇiḥ vibhūtiḥ prādhānyatas te kathayisyāmi | prādhānyaśabdena utkarṣo vivakṣitaḥ, purodhasām ca mukhyaṃ mām [10.24] iti hi vakṣyate | jagaty utkrṣtaḥ kāścana vibhūtiḥ vakṣyāmi, vistareṇa vaktum śrotum ca na śakyate, tāsām ānantiyāt | vibhūtitvaṃ nāma niyāmyatvam, sarveṣām bhūtānām buddhyādayaḥ pṛthāḅgvadhā bhāvā matta eva bhavantiy uktvā etām vibhūtiṃ yogam ca mama yo vetti tattvataḥ | [10.7] iti pratipādanāt | tathā tatra yogaśabdanirdiṣṭm »aṣṭartvādikam vibhūtiśabdanirdiṣṭm tatpravatryatvam iti yuktaṃ | punaścāham sarvasya prabhavo mattaḥ sarvam pravartate | iti matvā bhajante mām budhā bhāvasamanvitāḥ || [10.8] ity uktam |

tatra sarva-bhūtānām pravartanarūpaṃ niyamaṃ ātmatayā avasthāya itīmam artham yogaśabdanirdiṣṭm sarvasya »aṣṭartvaṃ pālayitṛtvaṃ saṃhartṛtvaṃ ca iti suspaṣṭm āha —

||10.20|| sarveṣām bhūtānām mama śarīrabhūtānām āśaye hṛdaye'ham ātmatayā avasthitaḥ | ātmā hi nāma śarīrasya sarvātmanā ādhāro niyantā śeṣi ca | tathā vakṣyate — sarvasya cāham hṛdi sanniviṣṭe mattaḥ smṛtirjñānamapohanaṃ ca [15.15] īśvaraḥ sarva-bhūtānām hṛddeśo'ṛjuna tiṣṭhati | bhrāmāyan sarva-bhūtāni yantrārūḍhāni māyayā || [18.61] iti | śrūyate ca — yaḥ sarveṣu bhūteṣu tiṣṭhansarvebhyo bhūtebhyo'ntaro yaṃ sarvāṇi bhūtāni na viduḥ | yasya sarvāṇi bhūtāni śarīraṃ yaḥ sarvāṇi bhūtāntaro yamayati | eṣa ta ātmāntaryāmyamṛtaḥ [BAU 3.7.15] iti ya ātmani tiṣṭhan ātmano'ntaro yamātmā na veda yasya ātmā śarīraṃ ya ātmānamantaro yamayati sa ta ātmāntaryāmyamṛtaḥ [śa0 pa0 14 |5.30] iti ca |

evam sarva-bhūtānām ātmatayā avasthito'ham teṣām ādir madhyam cāntaś ca, teṣām
utpattisthitipralayahetuḥ ity arthaḥ |

evam bhagavataḥ svavibhūtibhūteṣu sarveṣv ātmatayā avasthānam
tattacchabdasāmānādhikaraṇyanirdeśahetum pratipādyā vibhūtiviṣeṣām sāmānādhikaraṇyena
vyapadiśati | bhagavaty ātmatayā avasthite hi sarve śabdās tasmin eva paryavasyanti | yathā
devo manuṣyaḥ pakṣi vṛkṣa ityādayaḥ śabdāḥ śarīrāṇi pratipādayantas tattadātmani
paryavasyānti |

bhagavatas tattadātmatayā avasthānam eva tattacchabdasāmānādhikaraṇyanibandhanam, iti
vibhūtyupasamhāre vakṣyati — na tadasti vinā yatsyānmayā bhūtam carācaram | [10.39] iti
sarveṣām svenāvinābhāvavacanāt | avinābhāvaścānīyāmyatayā iti mattaḥ sarvaṁ pravartate
[10.8] ity upakramoditam |

||10.21|| dvādaśasamkhyāsamkhyātānām ādityānām dvādaśo ya utkrṣṭe viṣṇuḥ nāma ādityaḥ
so'ham | jyotiṣām jagati prakāśakānām yo'mśumān raviḥ ādityagaṇaḥ so'ham, marutām
utkrṣṭe marīcīr yaḥ so'ham asmi, nakṣatrāṇām aham śasī | na iyam nidrhāraṇe ṣaṣṭhī,
bhūtānām asmi cetanā itivat nakṣatrāṇām patir yaś candraḥ so'ham asmi||

||10.22|| vedānām ṛgyajuḥsāmātharvaṇām ya utkrṣṭaḥ sāmavedaḥ so'ham devānām indro'ham
asmi | ekādaśānām indriyāṇām yad utkrṣṭm mana indriyam tad aham asmi | iyam api na
nidrhāraṇe — bhūtānām cetanāvatām ya cetanā sā aham asmi |

||10.23|| rudrāṇām ekādaśānām śaṅkaro'ham asmi | yakṣarakṣasām vaiśravaṇo'ham, vasūnām
aṣṭanām pāvako'ham | śikhariṇām śikharaśobhinām parvatānām madhye merur aham |

||10.24|| purodhasām utkrṣṭe bṛhaspatir yaḥ so'ham asmi | senātīnām senāpatīnām
skando'ham asmi, sarasām sāgaro'ham asmi |

||10.25|| maharṣiṇām marīcyādīnām bhṛgur aham | atrhābhīdhāyinaḥ śabdā girāḥ, tāsām ekam
akṣaram praṇavo'ham asmi | yajñānām utkrṣṭaḥ japayajño'smi, parvatamātrāṇām himavān
aham |

||10.26|| sarvavṛkṣāṇām madhye pūjyo'śvattha evāham | devarṣiṇām madhye paramavaiṣṇavo
nārado'ham asmi | gandharvāṇām devagāyakānām madhye citraratho'smi | siddhānām yoga-
niṣṭhānām paramopāsyāḥ kapilo'ham |

||10.27|| sarveṣām aśvānām madhye'mṛtamathanodbhav uccaiḥśravasaṁ mām viddhi |
gajendrāṇām sarveṣām madhyeḥ amṛtamathanodbhavam airāvataṁ mām viddhi |
amṛtodbhavam ity airāvatasyāpi viṣeṣaṇam | narāṇām madhye rājānaṁ mām viddhi |

||10.28|| āyudhānām madhye vaXam tad aham | dhenūnām havirdughānām madhye
kāmadhuk, divyā surabhiḥ | prajānaḥ jananaḥetuḥ kandarpaś cāham asmi, sarpāḥ ekaśirasas
teṣām madhye vāsukir asmi |

||10.29|| nāgā bahuśirasah, yādāmsi jalavāsinaḥ, teṣām varuṇah, aham, atrāpi na nidrhāraṇe
ṣaṣṭhī, daṇḍāyatām vaivasvato'ham |

||10.30|| anarthaprepsutayā gaṇayatām madhye kālah mṛtyur aham |

||10.31|| pavatām gamanasvabhāvānām pavano'ham | śastrabhṛtām rāmo'ham | śastrabhṛttvam
atra vibhūtiḥ, atrhāntarābhāvāt | ādityādayaś ca kṣetra-jñā ātmatvenāvasthitasya bhagavataḥ
śarīratayā dharmabhūtā iti śastrabhṛttvasthanīyāḥ |

||10.32|| sṛjyante iti sargāḥ, teṣām ādiḥ kāraṇam | sarvadā sṛjyamānānām sarveṣām prāṇinām
tatra tatra »aṣṭaro'ham eva ity arthaḥ | tathā antaḥ sarvadā samhriyamāṇānām tatra tatra
samhartāro'py aham eva | tathā ca madhyam pālanam sarvadā pālyamānānām
pālayitāraścāham eva ity arthaḥ | śreyaḥsādhanabhūtānām vidyānām madhye
paramaniḥśreyasasādhanabhūtā adhyātmavidyā aham asmi | jalpavitaṇḍāadi kurvatām
tattvanirṇayāya pravṛtto vādaḥ yaḥ so'ham |

||10.33|| akṣarāṇām madhye'kāro vai sarvā vāk [ai0 pū0 3.6] iti śrutisiddhaḥ, sarvavarṇānām
prakṛtir akāro'ham, sāmāsikaḥ samāsamūhaḥ, tasya madhye dvandvasamāso'ham | sa hy
ubhayapadārthapradhānatvena utkrṣṭaḥ | kalāmuhūrtādimayo'kṣayaḥ kālo'ham eva | sarvasya
»aṣṭa hiraṇyagarbhaś caturmukho'ham |

||10.34|| sarvaprāṇaharaḥ mṛtyuś cāham | utpatsyamānānām udbhavākhyam karma cāham,
nārīṇām śrīḥ aham kīrtiś cāham vāk cāham smṛtiś cāham medhā cāham dhṛtiś cāham kṣamā
cāham |

||10.35|| sāmnam bhṛhatsāmāham, chandasām gāyatrīm aham, ṛtūnām kusumākaro vasantaḥ |

||10.36|| chalam kurvatām chalāspadeṣv akṣādilakṣaṇam dyūtam aham | jetaḥnām jayo'smi,
vyavasāyinām vyavasāyo'smi, sattvatām sattvam mahāmanastvam |

||10.37|| vasudevasūnutvam atra vibhūtiḥ, atrhāntarābhāvād eva | pāṇḍāvānām
dhanamjayo'rjuno'ham, munayo mananenārthayāthātmyadarśinaḥ, teṣām vyāso'ham | kavayo
vipāścitaḥ |

||10.38|| niyamātikramaṇe daṇḍām kurvatām daṇḍāḥ aham | vijigīṣūṇām jayopāyabhūtā nītir
asmi | guhyānām sambandhiṣu gopaneṣu maunam asmi, jñānavatām jñānam cāham |

||10.39|| sarva-bhūtānām sarvāvasthāvasthitānām tat-tad-avasthābījabhūtām pratiyamānam
apratyamānam ca yat tad aham eva | carācarasarva-bhūtajātām mayā ātmatayā avasthitena
vinā yat syāt na tad asti | ahamātmā guḍāakeśa sarva-bhūtāsāyasthitaḥ | [10.20] iti prakramāt |

na tadasti vināyatsyānmayā bhūtaṁ carācaram | ity atrāpy ātmatayā avasthānam eva
vivakṣitam |

sarvavastu-jātaṁ sarvāvasthaṁ mayā ātma-bhūtena yuktaṁ syād ity arthaḥ | anena
sarvasyāsya sāmānādhikaraṇyanirdeśayasya ātmatayā avasthitiḥ eva hetuḥ iti prakatyati |

||10.40|| mama divyānām kalyāṇinām vibhūtīnām anto nāsti | eṣa tu vibhūteḥ vistaro mayā
kaiścid upādhibhiḥ samkṣepataḥ proktaḥ |

||10.41|| yad yad vibhūtimad īsitavyasaṁpannaṁ bhūtajātaṁ śrīmat kāntimad
dhanadhānyasaṁṛddhaṁ vā ūdrjitaṁ kalyāṇārambheṣūdyuktaṁ tat tad mama
tejārśasambhavam ity avagaccha |

tejaḥ parābhibhavanasāmathryam, mamācintyaśakteḥ niyamanaśaktyā ekadeśasambhavam ity
arthaḥ |

||10.42|| bahunā aitena ucyamānena jñānena kim prayojanam ? idaṁ cidacidātmakaṁ
kṛtsnam jagat kāryāvasthaṁ kāraṇāvasthaṁ sthūlaṁ sūkṣmaṁ ca svarūpasadbhāve sthitau
pravṛttibhede ca yathā matsaṁkalpaṁ nātivarteta tathā mama mahimno'yutāyutāmśena
viṣṭbhyāham avasthitaḥ | yathā uktaṁ bhagavatā parāśareṇa — yasyāyutāyutāmśāmsē
viśvaśaktiriyam sthitā | [ViP 1.9.53] iti |

arjuna uvāca

adyaṇatttādaśo dṇyāya

||11.1|| dehātmābhimānarūpamohena mohitasya mamānugrahaikaprayojanāya paramaṁ
guhyaṁ paramaṁ rahasyam adhyātmasaṁjñitam ātmani vaktavyaṁ vacaḥ na tvevāhaṁ jātu
nāsam [2.12] ity-ādi- tasmādyogī bhavārjuna [6 |46] ityetadantaṁ yat tvayoktam, tenāyaṁ
mama ātma-viśayo māhaḥ sarvo vigataḥ dūrato nirastaḥ |

||11.2|| tathā saptamaprabhṛti daśamaparyantaṁ tvadvyatiriktānām sarveṣāṁ bhūtānāmtvataḥ
paramātmāno bhavāpyayaūtpattipralayau vistaraśaḥ mayā śrutau | he kamalapatrākṣa
tavāvyayaṁ nityaṁ sarvacetanācetanavastuśeṣitvaṁ jñānabalādikalayāṇa-guṇa-gaṇais tava eva
parataratvaṁ sarvādhāratvaṁ cintitanimiṣitādisarva-pravṛttiṣu tava eva pravartayitṛtvam, ity-
ādi- aparimitaṁ mātmyam ca śrutam hi śabdo vakṣyamāṇadidṛkṣādyotanārthaḥ |

||11.3|| he parameśvara evam etad ity avadhṛtamyathā āttha tvam ātmānaṁ bravīṣi |
puruṣottama āśritavātsalyajaladhe tavāiśvaraṁ tvadasādhāraṇaṁ sarvasya praśāsītṛtve
pālayitṛtve »aṣṭarṭtve saṁharṭṛtve bhartṛtve kalyāṇaguṇākaratve parataratve
sakaletaravisajātīyatve cāvasthitaṁ rūpaṁ draṣṭaum sāksātkartum icchāmi |

||11.4|| tat sarvasya »aṣṭaḥ sarvasya praśāsitr sarvasya ādhārabhūtaṁ tvadrūpaṁ mayā draṣṭauṁ śakyam iti yadi manyase, tato yogeśvara yogo jñānādikalāyāṅgaṅgayogaḥ paśya me yogamaīśvaram [11.8] iti hi vakṣyate | tvadvyatiriktasya kasyāpy asaṁbhāvitānāṁ jñānabalaiśvaryaśaktitejasāṁ nidhe ātmānaṁ tvāṁ avyayaṁ me darśaya tvam avyaṁyam iti kriyāviśeṣaṇam | tvāṁ sakalaṁ me darśaya ity arthaḥ |

evam kautūlānvitena harvāgadgadakāṅṭhena pārthona prārthito bhagavān uvāca —

śrī bhagavānuvāca

||11.5|| paśya me sarvāśrayāṇi rūpāṇy atha śataśaḥ saha»aśaś ca nānāvīdhāni nānāprakāraṇi divyāny aprākṛtāni nānāvārṇākṛtīni śuklakṛṣṇādīnānāvārṇāni nānākāraṇi ca paśya |

||11.6|| mama ekasmin rūpe paśya ādityān dvādaśa, vasūn aṣṭai, rudrān ekādaśa, aīśvanau dvau, marutaś ca ekonapacāśatam | pradarśanārthamidam | iha jagati pratyakṣadrṣṭāni śāstradrṣṭāni ca yāni vastūni tāni sarvāṇy anyāṇy api sarveṣu lokeṣu sarveṣu ca śāstreṣv adrṣṭpūrvāni bahūny āścaryāṇi paśya |

||11.7|| iha māma ekasmin dehe tatrāpi ekastham ekadeśastham sacarācaram kṛtsnam jagat paśya | yat cānyad draṣṭauṁ icchasi tad api ekadehaikadeśe eva paśya |

||11.8|| ahaṁ mama dehaikadeśe sarvaṁ jagad darśayisyāmi, tvāṁ tv anena niyamitaparimitavastugrāhiṇā prakṛtena svacaḥṣuṣā mām tathābhūtaṁ sakaletaravisajātīyam aparimeyaṁ draṣṭauṁ na śakyase | tava divyaṁ aprākṛtaṁ maddarśanasādhanam caḥṣuḥ dadāmi | paśya me yogam aiśvaram madasādhāraṇam yogam paśya, mamānantajñānādiyogam anantavibhūtiyogam ca paśya ity arthaḥ |

saṁjaya uvācaḥ

||11.9|| evam uktvā sārathye`vasthitaḥ pārthamātulajo mahāyogeśvaro harir mahāścarya yogānām īśvaraḥ para-brahma-bhūto nārāyaṇaḥ paramam aiśvaram svāsādhāraṇam rūpaṁ pārthāya piṭṛṣvasuḥ pṛthāyāḥ putrāya darśayāmāsa tad vividhavicitrānikhilajagadāśrayam viśvasya praśāsitr ca rūpam |

tat ca īdrśam —

||11.10 -- 11.11|| devaṁ dyotamānam anantaṁ kālatrayavartinikhilajagadāśrayatayā deśakālaparicchedanārham viśvatomukham viśvadigvartimukham svocitadivyaṁbaragandhamālyābharaṇāyudhānvitam |

tām eva devaśabdanirdiṣṭam dyotamānatām viśinaṣṭi —

||11.12|| tejaso'parimitatvadarśanārtham idam | akṣayatejaḥsvarūpam ity arthaḥ |

||11.13||

tatrānantāyānavistāre'nantabāhūdaraktranetre'parimitatejaske'parimitadivya'yudhopete
svocitāparimitadivya'bhūṣaṇe divyamālyāambaradhare divyagandhānulepane'nantāścaryamaye
devadevasya divye śarīre'nekādhā pravibhaktam brahmādivividhavicitradeva-tiryak-manuṣya-
sthāvarādibhokṭṛvarga-pṛthivyantarikṣasvargapātālātalavitalasutalādibhogasthāna-
bhogyabhogopakaraṇabhedabhinnam prakṛtipuruṣātmakam kṛtsnam jagat aham sarvasya
prabhavo mattaḥ sarvam pravartate | [10.8] hanta te kathayisyāmi vibhūtīrātmanaḥ śubhāḥ |
[10.19] ahamātmā guḍākeśa sarva-bhūtāsayasthitaḥ | [10.20] ādityānāmahaṁ viṣṇuḥ
[10.21] ity-ādi-nā na tadasti vinā yatsyānmayā bhūtam carācaram | [10.39] viṣṭbhyāhamidaṁ
kṛtsnamekāmśena sthito jagat|| [10.42] ityantena uditam | ekastham ekadeśastham pañḍāvar
bhagavat-prasādalahataddarśanānugūṇadivya'cakṣur apaśyat |

||11.14|| tataḥ dhanamjayāḥ mahāścaryasya kṛtsnasya jagataḥ svadehaikadeśena āśrayabhūtam
kṛtsnasya pravartayitāram ca āścaryatamānantajñānādikalalyāṇa-guṇa-gaṇam devam drṣṭavā
vismayāviṣṭe hrṣṭa-romā śirasā daṇḍāvat praṇamya kṛtājaly abhāṣata |

arjuna uvāca

||11.15|| deva tava dehe sarvān devān paśyāmi, tathā sarvān prāṇiviśeṣāṇām saṁghān, tathā
brahmānam caturmukham aṇḍāadhipatim, tathā īśam kamalāsana-stham kamalāsane
brahmaṇi sthitam īśam tanmate'vasthitam tathā devarṣipramukhān sarvān ṛṣin, uragān ca
vāsukitakṣakādīn dīptān |

||11.16|| anekabāhūdaravaktranetram anantarūpam tvām sarvataḥ paśyāmi | viśveśvara
viśvasta niyanto viśvarūpa viśvaśarīra yatas tvam anantaḥ, atas tava nāntam na madhyam na
punas tava ādim ca paśyāmi |

||11.17|| tejorāśim sarva to dīptimantam samantād durnirīkṣyam dīptānalārkadyutim
aprameyam tvām kirīṭinam gadinam cakriṇam ca paśyāmi |

||11.18|| upaniṣatsu dve vidye veditavye [MuṇḍU 1.1.4] ity-ādi-ṣu veditavyatayā nirdiṣṭam
paramam akṣaram

tvam eva | asya viśvasya param nidhānam viśvasyāsyā paramādhārabhūtas tvam eva, tvam
avyayo vyayarahitaḥ, yatsvarūpo yad-guṇo yadvibhavaśca tvam tenaiva rūpeṇa sarvadā
avatiṣṭhase, śāśvatadharmagoptā śāśvatasya nityasya vaidikasya dharmasya evamādibhir
avatārais tvam eva goptā | sanātanam tvam puruṣo mato me vedāmahetaṁ puruṣam mahāntam
[tai. ā. 3.12.7] parātparam puruṣam [MuṇḍU 3.2.8] ity-ādi-ṣūditāḥ sanātanapuruṣas tvam eva
iti me mato jñātaḥ | yadukalatilakas tvamam evam-bhūta idānīm sāksāt-kṛto mayā ity arthaḥ |

||11.19|| anādimadhyāntam ādimadhyāntarahitam, anantavīryam anavadhikātiśayavīryam,
vīryaśabdaḥ pradarśanārthaḥ, anavadhikātiśayajñānabalaiśvaryaśaktitejasām nidhim ity
arthaḥ | anantabāhum asaṁkhyeyabāhum, so'pi pradarśanārthaḥ,

anantabāhūdarapādavaktrādikam, śaśisūryanetram śaśivat sūryavat ca
prasādapratāpayuktasarvanetram, devādīn anukūlān namaskārādi kurvāṇān prati prasādaḥ,
tadviparītān asurarākṣasādīn prati pratāpaḥ | rakṣāmsi bhītāni diśo dravanti sarve namasyanti
ca siddhasaṅghāḥ|| [11.36] iti hi vakṣyate |

dīptahutāśaktram pradīptakālānalavat saṁhārānugūṇavaktram, svatejasā viśvam idaṁ
tapantam — tejaḥ parābhibhavanasāmāmathryam, svakīyena tejasā viśvam idaṁ tapantam tvām
paśyāmi | evaṁ-bhūtam sarvasya »aṣṭaram, sarvasya ādhārabhūtam sarvasya prasāsītāram,
sarvasya saṁhartāram, jñānādyaparimitaguṇasāgarāram, ādimadhyāntarahitam evaṁ-
bhūtadivya-dehaṁ tvām yathopadeśaṁ sākṣātkaromīty arthaḥ |

ekasmin divyadehe'nekodarādikaṁ katham ?

ittham upapadyate-ekasmāt kaṭipradeśād anantaparimāṇād ūddhrvam udgatā
yathoditadivodarādayaḥ, adhaśca yathoditadivypādāḥ, tatra ekasmin mukhe netradvayam
iti ca na virodhaḥ |

evaṁ-bhūtam tvām dṛṣṭavā devādayo'ham ca pravyathitā bhavāmīty āha —

||11.20|| dyuśabdaḥ pṛthivīśabdaśca ubhaūparitanānām adhastanānām ca lokānām
pradarśanāthāē, dyāvāpṛthivyor antaram avakāśaḥ, yasmin avakāśe sarve lokās tiṣṭhanti,
sarvo'yam avakāśaḥ diśaśca sarvās tvayā ekena vyāptāḥ |

dṛṣṭavā adbhūtam rūpam ugram tava idam anantāyāmvistāram atyadbhutam āty ugram tava
rūpam dṛṣṭavā lokatrayam pravyathitam — yuddhadidṛkṣayā āgateṣu brahmādi-
devāsurapitṛgaṇasiddhagandharvayakṣarākṣaseṣu pratikūlānukūlamadhyastharūpam
lokatrayam sarvam pravyathitam, atyantabhītam | mahātman aparicchedyamanovṛtte |

aiteṣām apy arjunasya iva viśvāśrayarūpasākṣātkārasādhanam divyam cakṣur bhagavatā
dattam | kimartham iti cet ? arjunāya svaiśvaryaṁ sarvam pradarśayitum | ata idam ucyate —
dṛṣṭavādbhutam rūpamugram tavedam lokatrayam pravyathitam mahātman iti |

||11.21|| amī surasaṅghāḥ utkrṣṭas tvām viśvāśrayam avalokya hrṣṭa-manasas tvatsamīpam
viśānti | teṣu eva kecid aty ugram aty adbhutam ca tava ākāram ālokya bhītāḥ prajālayaḥ
svajñānānugūṇam stutirūpāni vākyāni grṇanty uccārayanti | apare mahārṣisaṅghāḥ
siddhasaṅghāś ca parāvaratattvayāthātmyavidaḥ svastīty uktvā puṣkalābhir
bhagavadnūrūpābhiḥ stutibhiḥ stuvanti |

||11.22|| ūdṣmapāḥ pitarah ūdṣmabhāgā hi pitarah [tai. brā. 1.3.10] iti śruteḥ | ete sarve vismayam āpannās tvām vikṣante |

||11.23|| ba¹/₄vībhiḥ damṣṭrabhir atibhīṣaṅākāram lokāḥ pūrvoktāḥ
pratikūlānukūlamadhyasthās trividhāḥ sarva evāham

ca tava idam idṛṣām rūpaṁ dṛṣṭavā atīva vyathitā bhavāmaḥ |

||11.24|| nabhaḥśabdas tadakṣare parame vyoman [MahāNāU 1.2] ādityavarṇaṁ tamasah parastāt [ŚvetU 3.8 | yajuḥ sam0 31.18] kṣayantamasya rajasaḥ parāke [ṛksa0 2.6.25.5] yo asyādhyakṣah parame vyoman [ṛksam0 8.9.17.7 ity-ādi-śrutisiddhatriguṇaprakṛtyatīta -- paramavyomavācī, savikārasya prakṛtitattvasya puruṣasya ca sarvāvasthasya, kṛtsnasya āśrayatayā nabhaḥsprṣam iti vacanāt | dyāvāpṛthiviyoridamantaram hi vyāptam [11.20] iti pūrvoktatvāc ca |

dīptam anekavarṇaṁ vyāttānaṁ dīptaviśālanetraṁ tvām dṛṣṭavā pravvyathitāntarātmā atyantabhītamanā dhṛtiṁ na vindāmi, dehasya dhāraṇaṁ na labhe | manasaś ca indriyāṇāṁ ca śamaṁ na labhe |

viṣṇo vyāpin sarvavyāpinam atimātram atyadbhutam atighoraṁ ca tvām dṛṣṭavā
praśithilavasarvāvayavo vyākulendriyaś ca bhavāmīty arthaḥ |

||11.25|| yugāntakālānalavat sarva-saṁhāre pravṛttāny atighoraṇi tava mukhāni dṛṣṭavā diśo na jāne sukhaṁ ca na labhe | jagatām nivāsa deveśe brahmādīnām īśvarāṇām api paramamaheśvaraṁ mām prati prasanno bhava | yathā ahaṁ prakṛtiṁ gato bhavāmi, tathā kurv ity arthaḥ |

evam sarvasya jagataḥ svāyattasthitipravṛttitvaṁ darśayan pārthasārathī rājaveśacchasnā avasthitānām dhārttarāṣṭraṇām yaudhiṣṭhireṣv anupraviṣṭānām cāsurāmśānām saṁhāreṇa bhūbhārāvatarāṇām svamanīṣitaṁ svenaiva kariṣyamāṇaṁ pārthāya darśayāmāsa | sa ca pārtho bhagavataḥ »aṣṭarṭvādikam sarveśvaryaṁ sāksāt-kṛtya tasmin eva bhagavati sarvātmani dhārttarāṣṭradīnām upasaṁhāram anāgatam api tatprasādalabdhenā divyena cakṣuṣā paśyan idam provāca --

||11.26 -- 11.27|| amī dhṛtarāṣṭrsya putrāḥ duryodhanādayaḥ sarve bhīṣmo droṇaḥ sūtaputraḥ karnaśca tatpakṣiyair avanipālasamūhaiḥ sarvaiḥ asmadiyair api kaiścid yodhamukhyaiḥ saha tvaramāṇā damṣṭrakarālani bhayānakāni tava vaktrāni vināśaya viśanti | tatra kecit cūrṇitair uttamāṅgaiḥ daśanāntareṣu vilagnāḥ saṁdṛśyante |

||11.28 -- 11.29|| ete rājalokā bahavo nadīnām ambupravāhāḥ samudram iva pradīptajvalanam
iva ca śalabhās tava vaktrāṅy abhivijvalanti svayam eva tvaramāṇā ātmanāśāya viśanti |

||11.30|| rājalokān samagrān jvaladbhiḥ vadanaiḥ grasamānaḥ kopavegena tadrudhirāvasiktam
oṣṭhapuṭadikaṁ lelihyase punaḥ punaḥ lehanam karoṣi | tavātighorā bhāso raśmayas tejobhiḥ
svakīyaiḥ prakāśair jagat samagram āpūrya pratapanti |

darśayātmānamavyayam [11.4] iti tavāiśvaryaṁ niraṅkuśam sākṣātkartum prārthi tena
bhavatā niraṅkuśam aiśvaryaṁ darśayatā atighorarūpam idam āviṣkṛtam —

||11.31|| atighorarūpaḥ ko bhavān ? kim kartum pravṛttaḥ ? iti bhavantaṁ jñātum icchāmi |
tavābhipretāṁ pravṛttim na jānāmi | etad ākhyāhi me | namo'stu te devavara prasīda — namas
te'stu sarveśvara evaṁ kartum anenābhiprāyeṇa idam saṁhartṛrūpam āviṣkṛtam ity uktvā
prasannarūpaśca bhava |

āśritavātsalyātirekeṇa viśvaiśvaryaṁ darśayato bhavato ghorarūpāviṣkāre ko'bhiprāyaḥ ? iti
pṛṣṭe bhagavān pārthasārathih svābhiprāyam āha — pārthodyogena vinā api
dhārtarāṣṭrpramukham aśeṣam rājalokaṁ nihantum aham eva pravṛttaḥ, iti jñāpanāya mama
ghorarūpāviṣkāraḥ, tajjñāpanam ca pārtham udyojayitum iti —

śrī bhagavānuvācaḥ

||11.32|| kalayati gaṇayatīti kālaḥ, sarveśam dhārtarāṣṭrpramukhānām rājalokānām
āyuravasānam gaṇayan aham tatksayakṛt ghorarūpeṇa pravṛddho rājalokān samāhartum
ābhimukhyena saṁhartum iha pravṛtto'smi | ato matsamkalpād eva tvām ṛte'pi tvadudyogam
ṛte'pi ete dhārtarāṣṭrpramukhatās tava pratyanīkeṣu ye'vasthitā yodhāḥ, te sarve na
bhaviṣyanti vinanksyanti |

||11.33|| tasmāt tvam tān prati yuddhāya uttiṣṭha, tān śatrūn jtvā yaśo labhasva, dharmyam
rājyam ca samuddham bhunksva | mayaiva ete kṛtāparādhāḥ pūrvam eva nihataḥ, hanane
viniyuktāḥ, tvam tu teṣām hanane nimitta-mātram bhava | mayā hanyamānānām
śastrādīsthanīyo bhava, savyasācin śaca samavāye [dhā0 pā0 1.1022] savyena śarasacanaśilah
savyasācī | savyenāpi kareṇa śarasamavāyakaraḥ, karadvayena yoddhum samartha ity arthaḥ |

||11.34|| droṇābhīṣmakarṇā dīn kṛtāparādhatayā mayaiva hanane viniyuktān tvam jahi, tvam
hanyāḥ | etān gurūn bandhūn cānyān api bhogasaktān katham haniṣyāmi ? iti mā
vyathiṣṭhāḥ, tān uddīśya dharmādharmaabhayena bandhusnehena kāruṇyena ca mā vyathām
kṛthāḥ | yatas te kṛtāparādhāḥ, mayaiva hanane viniyuktāḥ, ato nirviśaṅko yudhyasva, raṇe
sapatnān jetāsi, jeṣyasi, na eteṣām vadhe nṛśaṁsatāgandhaḥ, api tu jaya eva labhyate ity
arthaḥ |

samjaya uvāca

||11.35|| etad āśritavātsalyajaladheḥ keśavasya vacanaṁ śrutvā arjunaś tasmai namaskṛtya bhītabhīto'tibhītar bhūyas taṁ praṇamya kṛtājaliḥ vepamānaḥ kirīṭaiḥ sagadgadama āha |

arjuna uvāca

||11.36|| sthāne yuktaṁ, yad etad yuddhadidṛkṣayā āgataṁ aśeṣaṁ devagandharvasiddhayakṣavidyādharakinnarakiṁpuruṣādikaṁ jagat tvatprasādāt tvāṁ sarveśvaram avalokya tava prakīṛtyā sarvaṁ prahr̥ṣyaty anurajyate ca | yat ca tvāṁ avalokya rakṣāṁsi bhītāni sarvā diśaḥ pradravanti | sarve siddhasaṁghāḥ siddhādyanukūlasaṁghāḥ namasyanti ca | tad etat sarvaṁ yuktaṁ iti pūrveṇa sambandhaḥ |

yuktatām eva upapādayati --

||11.37|| mahātman te tubhyaṁ garīyase brahmaṇaḥ hiraṇyagarbhasyāpy ādibhūtāya katrae, hiraṇyagabrūhādayaḥ kasmād hetoḥ na namaskuryuḥ, ananta deveśa jagannivāsa tvam evākṣaram na kṣaratīty akṣaram jīvātmatattvam | [na jāyate mriyate vā vipaścīt](#) [KaṭhU 1.2.18] ity-ādi-śrutisiddho jīvātmā hi na kṣarati |

sad asat ca tvam eva, sadasacchabdanirdiṣṭṁ kāryakāraṇabhāvenāvasthitam prakṛtitattvam, nāmarūpavibhāgavattayā kāryāvastham sacchabdanirdiṣṭṁ tadanarhatayā kāraṇāvastham asacchabdanirdiṣṭṁ ca tvam eva, tat-param yat tasmāt prakṛteḥ prakṛtisambandhinaś ca jīvātmanaḥ param anyat muktātmatattvam yat tad api tvam eva |

ataḥ —

||11.38|| tvam ādi-devaḥ puruṣaḥ purāṇas tvam asya viśvasya param nidhānam, nidhiyate tvayi viśvam iti tvam asya viśvasya param nidhānam, viśvasya śarīrabhūtasya ātmatayā paramādhārabhūtas tvam eva ity arthaḥ |

jagati sarvo veditā vedyaṁ ca sarvaṁ tvam eva, evaṁ sarvātmatayā avasthitas tvam eva param ca dhāma sthānaṁ prāpyasthānam ity arthaḥ |

tvayā tataṁ viśvam anantarūpa tvayā ātmatvena viśvaṁ cidacin-miśraṁ jagat tataṁ vyāptam |

atastvam eva vāyvādiśabdavācyā ity āha —

||11.39|| sarveṣāṃ prapitāmahas tvam eva, pitāmahādayas ca | sarvāsāṃ prajānāṃ pitarah
prajāpatayah prajāpatināṃ pitā hiraṇyagarbhaḥ prajānāṃ pitāmahaḥ, hiraṇyagarbhasyāpi pitā
tvam prajānāṃ prapitāmahaḥ | pitāmahādīnāṃ ātmatayā tattacchabdavācyaḥ tvam eva ity
arthaḥ |

atyadbhūtākāraṃ bhagavantam dṛṣṭavā harṣotphullanayano'tyantasādhvasāvanataḥ sarvato
namaskaroti —

||11.40|| anantavīryāmitavikramas tvam sarvam ātmatayā samāpnoṣi tataḥ sarvo'si, yatas tvam
sarvaṃ citacidvastu-jātam ātmatayā samāpnoṣi | ataḥ sarvasya cid-acid-vastu-jātasya
tvaccharīratayā tvatprakāratvāt sarva-prakāras tvam eva sarvaśabdavācyo'sīty arthaḥ |

tvamakṣaram sadasat [11.37] vāyuryamo'gniḥ [11.39] ity-ādi-
sarvasāmānādhikaraṇyanirdeśasya ātmatayā vyāptiḥ eva hetuḥ iti suvyaktam uktam | tvayā
tataṃ viśmanantarūpa [11.38] sarvaṃ samāpnoṣi tato'si sarvaḥ|| iti ca |

||11.41 -- 11.42|| tavānantavīryatvāmitavikramatvasarvāntarātmatva»aṣṭartvādiko yo mahimā
tam imam ajānatayā mayā pramādāt mohāt praṇayena ciraparicayena vā sakhā iti mama
vayasyaḥ iti matvā he kṛṣṇa he yādava he sakhe iti tvayi prasabham vinayāpetam yad uktam
yat ca parihāsārtham sarvadā eva satkārahāḥ tvam asatkṛto'si, vihārasāyāsanaḥ bhōjaneṣu ca
sahakṛteṣu ekānte vā samakṣam vā yad asatkṛto'si, tat sarvaṃ tvām aprameyam aham
kṣāmayaḥ |

||11.43|| apritamaprabhāva tvam abhya carācarasya lokasya pitā asy asya lokasya guruś cāsi |
atas tvam asya carācarasya lokasya garīyān pūjyatamaḥ | na tvatsamo'sty abhyadhikāḥ
kuto'nyaḥ lokatraye'pi tvadanyaḥ kāruṇyādīnā kenāpi guṇena na tvatsamo'sti
kuto'bhyadhikāḥ |

yasmāt tvam sarvasya pitā pūjyatamo guruś ca kāruṇyādiguṇaiś ca sarvādhiko'si —

||11.44|| tasmāt tvām īsam īdā-m praṇamya praṇidhāya ca kāyam prasādaye | yathā
kṛtāparādhasyāpi putrasya yathā ca sakhyuḥ praṇāmapūrvakam prārthitaḥ pitā sakhā vā
prasīdati, tathā tvam paramakāruṇikāḥ priyaḥ priyāya me sarvaṃ soḍhum arhasi |

||11.45|| adṛṣṭpūrvam atyadbhutam atyugraṃ ca tava rūpaṃ dṛṣṭavā hrṣito'smi pṛito'smi,
bhayena pravayathitam ca me manaḥ, atas tad eva tava suprasannaṃ rūpaṃ me darśayaḥ |

prasīda deveśa jagannivāsa mayi prasādam kuru devānāṃ brahmādīnāṃ api īsa
nikhilajagadāśrayabhūtaḥ |

||11.46|| tathā eva pūrvavat kirīṭinaṁ gadināṁ cakrahastaṁ tvāṁ draṣṭaum icchāmi, atas tenaiva pūrvasirāna caturbhujena rūpeṇa yukto bhava saha»abāho viśvamūrte idānīm saha»abāhutvena viśvaśarīratvena dṛśyamānarūpas tvāṁ tenaiva rūpeṇa yukto bhava ity arthaḥ |

śrī-bhagavān uvāca

||11.47|| yat me tejomayaṁ tejorāśim viśvaṁ sarvātma-bhūtam anantam antarahitam pradarśanārtham idam, ādimadhyāntarahitam, ādyaṁ madvyatirikṭasya kṛtsnasya ādibhūtam tvadanyena kenāpi na dṛṣṭpūrvam rūpaṁ tad idam

prasannena mayā mad-bhaktāya te darśitam ātmayogāt ātmanaḥ satyasamkalpatvayogāt |

ananyabhaktivyatirikṭaiḥ sarvaiḥ apy upāyair yathāvad avasthito’haṁ draṣṭaum na śakya ity āha —

||11.48|| evamrūpaḥ yathāvasthito’haṁ mayi bhaktimatas tvatto’nyenāikāntikātyantikabhaktirahitena kenāpi puruṣeṇa kevalaiḥ vedayajñādibhiḥ draṣṭaum na śakyaḥ |

||11.49|| idṛśaghorarūpadarśanena te yā vyathā, yaś ca vimūḍhabhāvo vartate, tad ubhayaṁ mā bhūt, tvayā abhyastapūrvam eva saumyarūpaṁ darśayāmi, tad eva idam mama rūpaṁ prapaśya |

samjaya uvāca

||11.50|| evaṁ pāṇḍautanayaṁ bhagavān vasudevasūnuḥ ukṭvā bhūyaḥ svakīyam eva caturbhujarūpaṁ darśayāmāsa, aparicitasvarūpadarśanena bhītam evaṁ punar api paricitaśaumyavapur bhūtvā āśvāsayāmāsa ca, mahātmā satyasamkalpaḥ |

asya sarveśvarasya parama-puruṣasya parasya brahmaṇo jagadupakṛtimatryasya vasudevasūnoś caturbhujam eva svakīyaṁ rūpaṁ kaṁsād bhītavasudevaprārthanena ākaṁsavadhāt pūrvam bhujadvayam upasamhṛtaṁ paścād āviṣkṛtaṁ ca |

[jāto’si deva-deveśa śaṅkha-cakra-gadādharma |](#)

[divya-rūpaṁ idam deva prasādenopasamhara || \[ViP 5.3.10\]](#)

[upasamhara viśvātman rūpaṁ etac caturbhujam || \[ViP 5.3.13\]](#) iti hi prārthitam |

śiśupālasyāpi dviṣataḥ anavarata-bhāvanā-viṣayaṁ caturbhujam eva vasudeva-sūno rūpam
udāra-pīvara catur-bāhuṁ śaṅkha-cakra-gadādharam | [ViP 4.15.10] itir ataḥ pārthonātra
tenaiva rūpeṇa caturbhujena [11.46] ity ucyate |

arjuna uvāca

||11.51|| anavadhikātiśayasaundaryasaukumāryalāvaṇyādiyuktaṁ tava evāsādhāraṇam
manuṣyatvasaṁsthānasamsthitaṁ atisaumyam idaṁ tava rūpam dṛṣṭavā sacetāḥ samvṛtto'smi,
prakṛtiṁ gataś ca |

śrī-bhagavān uvāca

||11.52|| mama idaṁ sarvasya praśāsane'vasthitaṁ sarvāśrayaṁ sarvakāraṇabhūtaṁ rūpam yat
dṛṣṭvān asi, tat sududurśo na kenāpi draṣṭauṁ śakyam | asya rūpasya devā api nityam
darśanakāñkṣaṇaḥ, na tu dṛṣṭvantaḥ |

kutaḥ ity atrāha —

||11.53 -- 11.54|| vedair adhyāpanappravacanādhyayanaśravaṇajapaviṣayair
yāgadānahomatapobhiś ca mad-bhaktirahitaiḥ kevalair yathāvad avasthito'haṁ draṣṭauṁ na
śakyaḥ | ananyayā tu bhaktyā tattvataḥ śāstrair jñātuṁ tattvataḥ sāksātkartuṁ tattvataḥ
praveṣṭauṁ ca śakyaḥ |

tathā ca śrutiḥ nāyamātmā pravacanena labhyo na medhayā na bahunā śrutena | yamevaiṣa
vṛṇute tena labhyastasyaiṣa ātmā vivṛṇute tanūṁ svām | [KaṭhU 2.23] iti |

||11.55|| vedādhyayanādīni sarvaṇi karmāṇi mad-ārādhanarūpāṇi yaḥ karoti sa
matkarmakṛta | mat-paramaḥ — sarveśāṁ ārambhāṇāṁ aham eva paramoddeśyo yasya sa
mat-paramaḥ | mad-bhaktaḥ — atyarthamat-priyatvena
matkīrtanastutidhyānārcanapraṇāmādibhiḥ vinā ātmadhāraṇam alabhamāno
madekaprayojanatayā yaḥ satataṁ tāni karoti

sa mad-bhaktaḥ |

saṅgavarjitaḥ — madekapriyatvena itarasaṅgam asahamānaḥ nirveraḥ sarva-bhūteṣu —
matsaṁśleṣaviyogaikasukha-duḥkhasvabhāvāt vāt svaduḥkhasya
svāparādhanimittatvānusaṁdhānāc ca sarva-bhūtānāṁ parama-
puruṣaparatantratvānusaṁdhānāc ca sarva-bhūteṣu vairanimitābhāvāt teṣu nirveraḥ |

yaḥ evaṁ-bhūtaḥ sa mām eti, mām yathāvad avasthitam prāpnoti |
nirastāvidyādyāśeṣadoṣagandho madekānubhavo bhavatīty arthaḥ |

adyaṇa rdhāraśo dnyāy aḥ

arjuna uvāca

||12.1|| evaṁ mat-karma-kṛt [11.55] ity-ādi-nā uktena prakāreṇa satatayuktā bhagavantam
tvām eva param prāpyam manvānā ye bhaktās tvām sakalavibhūtiyuktam
anavadhikātiśayasaundaryasauśīlyasārvajñyasatyasamkalpatvādyanandaguṇasāgarām
paripūrṇam upāsate, ye cāpy akṣaram pratyagātma-svarūpam tad eva cāvyaktam
cakṣurādikaraṇenānabhivvyaktasvarūpam upāsate, teṣām ubhayeṣām ke yogavittamāḥ ke
svasādhyam prati śighragāmināḥ ity arthaḥ | bhavāmi na cirātpārtha mayyāveśitacetasām||
[12.7] ity uttaratra yogavittamatvam śaighryaviṣayam iti hi vyajayīṣyate |

śrī-bhagavān uvāca

||12.2|| atyarthamat-priyatvena mano mayy āveya śraddhayā parayā upetā nityayuktā
nityayogam kāṅkṣamāṇā ye mām upāsate, prāpyaviṣayam mano mayy āveya ye mām upāsate
ity arthaḥ | te yuktatamā me matāḥ | mām sukhenācirāt prāpnuvantīty arthaḥ |

||12.3 -- 12.4|| ye tv akṣaram pratyagātma-svarūpam anirdeśya dehād anyatayā
devādiśabdānirdeśyam | ateva cakṣurādikaraṇānabhivvyaktam sarvatragam acintyam ca
sarvatra devādideheṣu vartamānam api tadvisajātīyatayā tena tena rūpeṇa cintayitum
anarham, tata eva kūṭastham sarvasādhāraṇam tattaddevādyasādyāraṇākārāsambandham ity
arthaḥ | aparīṇāmitvena svāsādhāraṇākārāt na calati, na cyavate ity acalam tata eva dhruvam
nityam sanniyamya indriyagrāmam cakṣurādikam indriyagrāmam sarvasvavyāpārebhyaḥ
samyak niyamya sarvatra samabuddhayaḥ sarvatra devādiviṣamākāreṣu deheṣv avasthiteṣv
ātmasu jñānaikākāratayā samabuddhayaḥ | tata eva sarva-bhūtahite ratāḥ sarva-
bhūtāhitaratitvāt nivṛttāḥ, sarva-bhūtāhitaratitvam hy ātmano
devādiviṣamākārābhīmānanimittam, ye evam akṣaram upāsate te'pi mām prāpnuvanty eva |
mat-samānākāram asaṁsāriṇam ātmānam prāpnuvanty eva ity arthaḥ | mama
sādharmyamāgatāḥ [14.2] iti vakṣyate | śrūyate ca — nirajānaḥ paramam sāmyamupaiti
[MuṇḍU 3.1.3] iti |

tathā akṣaraśabdanirdiṣṭat kūṭasthād anyatvam parasya brahmaṇo vakṣyate | kūṭastho'kṣara
ucyate | [15.16] uttamaḥ puruṣastvanyaḥ [15.17] iti | atha parā yathā tadakṣaramadhigamyate
[MuṇḍU 1.1.5] ity akṣaravidyāyām tv akṣaraśabdanirdiṣṭm param eva brahma, bhūtayonitvād
eva |

||12.5|| teṣām avyaktāsaktacetasām kleśas tv adhikataḥ, avyaktā hi gatir avyaktaviṣayā
manovṛttiḥ dehavadbhiḥ dehātmābhīmāna-yuktaiḥ duḥkhenāvāpyate | dehavanto hi deham
eva ātmānam manyante |

bhagavantam upasīnānām yuktatamatvaṃ suvyaktam āha —

||12.6 -- 12.7|| ye tu laukikāni dehayātrāśeṣabhūtāni dehadhāraṇārthāni cāsanādīni karmāṇi, vaidikāni ca yāgadānahomatapaḥprabhṛtīni sarvāṇi sakāraṇāni soddeśyāny adhyātmacetasā mayi samnyasya, mat-parāḥ madekaprāpyāḥ ananyenaiva yogena mām dhyāyantaḥ upāsate, dhyānārcanapraṇāmastutikīrtanādīni svayam evātyarthapriyāṇi prāpyasamāni kurvanto mām upāsate ity arthaḥ | teṣāṃ matprāptivirodhitayā mṛtyubhūtān saṃsārākhyāt sāgarād aham acireṇa eva kālena samuddhartā bhavāmi |

||12.8|| ato'tīsayitapurūṣārthatvāt sulabhatvād aciralabhyatvāc ca mayy eva mana ādhatsva — mayi manaḥ samādhānaṃ kuru, mayi buddhiṃ niveśaya — aham eva paramaprāpya ity adhyavasāyaṃ kuru | ata ūddhrvaṃ mayy eva nivasiṣyasi | aham eva paramaprāpya ity adhyavasāyapūrvakamanoniveśanānantaram eva mayi nivasiṣyasīty arthaḥ |

||12.9|| atha sahasā eva mayi sthiraṃ samādhātum na śaknoṣi, tato'bhyāsayogena mām āptum iccha | svābhāvikanavadhikātiśayasaundaryasauśīlyasauhārdavātsalyakāruṇyamādhuryagāmbhīyāēdā ryaśauryavīryaparākramasarvajñatvasatyakāmatvasatyasamkalpatvasarveśvaratvasakalakāraṇat vādyasamkhyeyakalyāṇaguṇasāgare nikhilaheyapratyanīke mayi niratiśayapramegarbhasmṛtyabhyāsayogena sthiraṃ cittasamādhānaṃ labdhvā mām prāptum iccha |

||12.10|| atha evaṃvidhasmṛtyabhyāse'py asamartho'si matkarmaparamo bhava | madīyāni karmāṇy ālayanirmāṇodyānakaraṇapradīpāropanamārjanābhyukṣaṇopalepanapuṣpāpaharaṇapūjanouṣṭānanā makīrtanapradakṣiṇanamaskārastutyādīni, tāny atyarthapriyatvena ācara | atyarthapriyatvena madarthaṃ karmāṇi kurvan apy acirād abhyāsayogapūrvikāṃ mayi sthiraṃ cittasthitim labdhvā matprāptirūpāṃ siddhim avāpsyasi |

||12.11|| atha madyogam āśritya etad api kartum na śaknoṣi, mad-guṇānusaṃdhānakṛtaṃ madekapriyatvākāraṃ bhaktiyogam āśritya bhaktiyogāṅgarūpam etad matkarmāpi kartum na śakanoṣi | tato'kṣarayogam ātmasvabhāvānusaṃdhānarūpam parabhaktijānaṃ pūrvaṣaṭakoditam āśritya tadupāyatayā sarva-karma-phalatyāgaṃ kuru | mat-priyatvena madekaprāpyatābuddhiḥ hi prakṣiṇāśeṣapāpasya eva jāyate | yatātmavān yatamanaskaḥ | tato'nabhisamhitaphalena mad-ārādhana-rūpeṇānuṣṭhitena karmaṇā sirāna ātma-jñānena nivṛttāvidyādisarvatirodhāne maccheṣataikasvarūpe pratyagātmani sāksāt-kṛte sati mayi parā bhaktiḥ svayam eva utpadyate |

tathā ca vakṣyate — svakarmaṇā tamabhyarcaya siddhiṃ vindati mānavaḥ | [18 |46] ityārabhya vimucya nirmamaḥ śānto brahmabhūyāya kalpatel| brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati|| samaḥ sarveṣu bhūteṣu mad-bhaktim labhate parām|| [18.53-54] iti |

||12.12|| atyarthaprītivirahitāt karkaśarūpāt smṛtyabhyāsād
akṣarayāthātmyānusamdhānapūrvakam tadāparokṣyajñānam eva ātmahitave viśiṣyate |
ātmāparokṣyajñānād apy anīṣpannarūpāt tadupāyabhūtātmadhyānam eva ātmahitave
viśiṣyate, taddhyānād apy anīṣpannarūpāt tadupāyabhūtam phalatyāgenānuṣṭhitam karma eva
viśiṣyate |

anabhisamhitaphalād anuṣṭhitāt karmaṇo'nantaram eva nirastapāpatayā manasaḥ śāntir
bhaviṣyati | śānte manasy ātmadhyānam sampatsyate | dhyānād jñānam jñānac ca
tadāparokṣyam tadāparokṣyāt parā bhaktiḥ | iti bhaktiyogābhyāsāsāktasya ātmaniṣṭhā eva
śreyasī | ātmaniṣṭhasyāpy aśāntamanaso niṣṭhāprāptaye'ntargatātma-
jñānānabhisamhitaphalakarmaṇiṣṭhā eva śreyasī ity arthaḥ||

anabhisamhitaphalakarmaniṣṭhasya upādeyān guṇān āha —

||12.13 -- 12.14|| adveṣṭa sarva-bhūtānām vidviṣatām apakurvātām api sarveṣām bhūtānām
adveṣṭa madaparādhānugūṇam īśvaraprēritāni etāni bhūtāni dviṣanty apakurvanti ca ity
anusamdhānaḥ, teṣu dviṣatsu

apakurvatsu ca sarva-bhūteṣu maitrīm matīm kurvan maitraḥ, teṣu eva duḥkhiteṣu karuṇām
kurvan karuṇaḥ, nirmamaḥ — dehendriyeṣu tatsambandhiṣu ca nirmamaḥ, nirahamkāraḥ —
dehātmābhīmānarahitaḥ, tata eva samaduḥkha-sukhaḥ sukha-duḥkhāgamayoḥ
sāmkalpikayoḥ harṣodvegarahitaḥ, kṣamī sparśaprabhavayor avarjanīyayor api tayor
vikārahitaḥ, saṁtuṣṭaḥ yaddacchopanatena yena kenāpi dehadhāraṇadravyena saṁtuṣṭaḥ,
satatam yogī satatam prakṛti-viyuktātmānusamdhānaparaḥ, yatātmā niyamitamanovṛttiḥ,
dṛḍhaniścayaḥ — adyātmasāstroditēṣv artheṣu dṛḍhaniścayaḥ, mayyarpitamanobuddhir
bhagavān vāsudeva evānabhisamhitaphalenānuṣṭhitena karmaṇā ārādhyaṭe | ārādhitaśca
mama ātmāparokṣyam sādhaiṣyatīti mayyarpitamanobuddhiḥ, evam-bhūto mad-bhaktaḥ
evam-bhūtena karma-yogena mām bhajamāno yaḥ sa me priyaḥ |

||12.15|| yasmāt karmaniṣṭhāt puruṣānnimittabhūtāt loko na udvijate, yaḥ lokodvegakaram
karma kiṁcid api na karotīty arthaḥ | lokāc ca nimittabhūtād yaḥ na udvijate, yam uddiṣya
sarva-loko na udvegakaram karma karoti, sarvāvirodhitvaniścayāt | ateva kaṁcana
pratiharṣeṇa, kaṁcana praty amarṣeṇa, kaṁcana prati bhayena, kaṁcana praty udvegena
muktaḥ evam-bhūtaḥ yaḥ so'pi me priyaḥ |

||12.16|| anapekṣaḥ — ātmavyatirikte kṛtsne vastuny anapekṣaḥ, śuciḥ —
śāstravihitadravyavañdhatakāyaḥ, dakṣaḥ — śāstrīyakriyopādānasamartho'nyatra udāsīnaḥ,
gatavyathaḥ — śāstrīyakriyānirvṛttav avarjanīyaśītoṣṇaparūṣasparśādiduḥkheṣu
vyathārahitaḥ, sarvārambhaparitāgī — śāstrīyavyatiriktasarva-karmārambhaparitāgī, ya
evam-bhūto mad-bhaktaḥ sa me priyaḥ |

||12.17|| yo na hr̥ṣyati yad manuṣyāṇām harvānimittam priyajātam tat prāpya yaḥ karma-yogī na hr̥ṣyati, yata cāpriya tat prāpya yo na dveṣṭi, yat ca manuṣyāṇām śokanimittam bhāryāputravittakṣayādikam tat prāpya na śocati | tathāvidham aprāptam ca na kāmṁkṣati, yat ca manuṣyāṇām harvānimittabhāryāvittādi, tad aprāptam ca na kāmṁkṣatīty arthaḥ | śubhāsubhāparityāgī pāpavat puṇyasyāpi bandhahetutvāviśeṣād ubhayāparityāgī, yaḥ evam-bhūto bhaktimān sa me priyaḥ |

||12.18 -- 12.19|| adveṣṭa sarva-bhūtānām [12.13] ity-ādi-nā śatrumitrādiṣu dveṣādirahitvatvam uktam | atra teṣu sannihiteṣv api sama-cittatvam, tato'py atirikto viśeṣa ucyate |

ātmani sthīramatitvena nīketanādiṣv asakta ity anīketaḥ, tata eva mānāpamānādiṣv api samaḥ, ya evam-bhūto bhaktimān sa me priyaḥ |

asmād ātmaniṣṭhāt mad-bhaktiyoga-niṣṭhasya śraīṣṭha-m pratipādayan yathopakramam upasamharati —

||12.20|| dharmyam cāmṛtam ca iti dharmyāmṛtam ye tu prāpyasamam prāpakam bhaktiyogam yathoktam mayyāveśya mano ye mām [12.2] ity-ādi-nā uktena prakāreṇa upāsate te bhaktā atitarām me priyaḥ |

śrī-bhagavān uvāca

||13.1|| idam śarīram devo'ham, manuṣyo'ham, sthūlo'ham, kṛṣo'ham, ity ātmanā bhoktrā saha sāmānādhikaranyena pratiyamānam bhoktur ātmano'trhāntarabhūtam tasya bhogakṣetram iti śarīrayāthātmyavidbhir abhidhiyate |

etadm avayavaśaḥ samghātarūpeṇa ca idam aham veĒs iti yo vetti tam vedyabhūtād asmād veditṛtvenātrhāntarabhūtam kṣetrajña iti tadvidaḥ — ātma-yāthātmyavidaḥ prāhuḥ |

yadyapi dehavyatiriktaghaṭadyatrhānusaṁdhānavelāyām devo'ham, manuṣyo'ham, ghaṭadikam jānāmīti dehasāmānādhikaranyena jñātāram ātmānam anusamdhatte | tathāpi dehānubhavavelāyām deham api ghaṭadikam iva idam aham veĒs iti vedyatayā veditā anubhavatīti vettur ātmano vedyatayā śarīram api ghaṭadivad atrhāntarabhūtam | tathā ghaṭadeḥ iva vedyabhūtāt śarīrād api veditā kṣetra-jño'trhāntarabhūtaḥ |

sāmānādhikaranyena pratīti tu vastutaḥ śarīrasya gotvādivad ātmaviśeṣaṇataikasvabhāvatayā tadpṛthāḥśarāḥ upapannā | tatra veditur asādhāraṇākārasya cakṣurādikaraṇaviśayatvād yogasamskṛtamanoviśayatvāc ca, prakṛtisannidhānād eva mūḍhāḥ prakṛtyākāram eva

veditāraṁ paśyanti | tathā ca vakṣyati — utkrāmantāṁ sthitāṁ vāpi bhujānāṁvā guṇānvitāṁ | vimūḍhā nānupaśyanti paśyanti jñānacakṣuḥ|| [15.10] iti |

||13.2|| deva-manuṣyādisarvakṣetreṣu veditṛtvaikākāraṁ kṣetrajñāṁ ca mām viddhi — mad-ātmaṁ viddhi | kṣetrajñāṁ cāpīty apiśabdāt kṣetram api mām viddhīty uktam ity avagamyate |

yathā kṣetraṁ kṣetrajñāviśeṣaṇataikasvabhāvatayā tadapṛthaksirās tatsāmānādhikaraṇyenaiva nirdeśyaṁ, tathā kṣetraṁ kṣetrajñāś ca madviśeṣaṇataikasvabhāvatayā madapṛthaksirāḥ matsāmānādhikaraṇyenaiva nirdeśyau viddhi |

vakṣyati hi kṣetrāt kṣetra-jñāc ca baddhamuktobhayāvasthāt kṣarākṣaraśabdanirdiṣṭad atrhāntaratvaṁ parasya brahmaṇo vāsudevasya — dvāvimau puruṣau loke kṣaraścākṣara eva ca | kṣaraḥ sarvāṇi bhūtāni kūṭastho'kṣara ucyate|| uttamaḥ puruṣastvanyaḥ paramātmetyudāhṛtaḥ | yo lokatrayamāviśya bibhatryavyaya īśvaraḥ|| yasmātkṣaramatīto'hamakṣarādapi cottamaḥ | ato'smi loke vede ca prathitaḥ puruṣottamaḥ|| [15.16-18] iti |

pṛthivyādisamghātarūpasya kṣetrasya kṣetrajñasya ca bhagavaccharīrataikasvabhāvasvarūpatayā bhagavadātmakatvaṁ śrutayo vadanti | yaḥ pṛthivyāṁ tiṣṭhan pṛthivyā antaro yaṁ pṛthivī na veda yasya pṛthivī śarīraṁ yaḥ pṛthivīmantaro yamayateṣa ta ātmāntaryāmyamṛtaḥ [BAU 3.7.3] ityārabhya ya ātmani tiṣṭhannātmano'ntaro yamātmā veda yasyātmā śarīraṁ yaḥ ātmānamantaro yamayati | sa ta ātmāntaryāmyamṛtaḥ [BAU 3.7.22] ity ādyāḥ |

idam evāntaryāmitayā sarvakṣetra-jñānām ātmatvenāvasthānaṁ bhagavatsāmānādhikaraṇyena vyapadeśahetuḥ |

ahamātmā guḍākeśa sarva-bhūtāśayasthitaḥ | [10.20] na tadasti vinā yatsyānmayā bhūtaṁ carācaram|| [10.39] viṣṭbhyāhamidaṁ kṛtsnamekāmśena sthito jagat|| [10.42] iti | purustād upariṣṭat cābhidhāya madhye sāmānādhikaraṇyena vyapadiśati | ādityānāmahaṁ viṣṇuḥ [10.21] ity-ādi-nā |

yad idam kṣetra-kṣetrajñayor vivekaviśayaṁ tayoh mad-ātmakatvaviśayaṁ ca jñānaṁ uktam, tad eva upādeyaṁ jñānaṁ iti mama matam |

kecid āhuḥ — kṣetrajñāṁ cāpi māṁ viddhīti sāmānādhikarāṇyena ekatvaṁ avagamyate, tatas ca īśvarasya eva sato'jñānāt kṣetrajñātvam iva bhavātīty abhyupagantavyam, tannivṛttyarthaś cāyam ekatvopadeśaḥ | anena ca āptamabhagavadupadeśena rajjuḥ iyāṁ na sarpāḥ, ity āptopadeśena sarpatvabhramanivṛttivat kṣetrajñātvabhramo nivartate iti |

te praṣṭvyāḥ ayam upadeśta bhagavān vāsudevaḥ parameśvaraḥ kim ātma-yāthātmyasākṣātkāreṇa nivṛttājñānaḥ, uta na ? iti |

nivṛttājñānaś cet, nirviśeṣacinmātraikasvarūpe ātmany atadrūpādhyāsāsambhāvanayā kaunteyādibhedadarśanaṁ tān praty upadeśādivyāpāraś ca na sambhavati |

atha ātma-yāthātmyasākṣātkārābhāvād anivṛttājñānaḥ, tarhi tasyājñātvād eva ātma-jñānopadeśārambho na sambhavati | upadekṣyanti te jñānaṁ jñāninastattvadarśinaḥ | [4.34] iti hy uktam |

ata evamādivādā anākalita -- śrutismṛtītiḥāsapurāṇanyāyasadācāra -- svavākyavirodhaiḥ svavacaḥ sthāpanadurāgrahair ajñānibhir jaganmohanāya pravartitāḥ, ity anādarāṇiyāḥ |

atra idaṁ tattvam — acidvastunaś cidvastunaḥ parasya brahmaṇo bhogyatvena bhoktrtvena īśītrtvena ca svarūpavivekam āhuḥ kāścana śrutayaḥ — asamānmayī sṛjate viśvameṭattasmimścānyo māyayā sanniruddhaḥ|| [ŚvetU 4.9] māyāṁ tu prakṛtiṁ vidyānmāyinaṁ tu maheśvaram | [ŚvetU 4.10] kṣaraṁ pradhānamamṛtākṣaraṁ haraḥ kṣarātmānāvīśate deva ekaḥ | [ŚvetU 1.10] amṛtākṣaraṁ haraḥ iti bhoktā nirdiśyate, pradhānaṁ bhogyatvena haratīti haraḥ |

sa kāraṇaṁ karaṇādhipādhipo na cāsya kaścijjanitā na cādhipaḥ|| [śā0 u0 6.9] pradhānakṣetrajñāpatirguṇeśaḥ | [ŚvetU 6.16] patiṁ viśvasyātmeśvaram śāśvatam śivamacyutam | [tai0 nā0 u0 1 ||] jñājñāudvāvajāvīśanīśau | [ŚvetU 1.9] nityo nityānāṁ cetanaścetanānāmeko bahūnāṁ yo vidadhāti kāmān|| [ŚvetU 6.13] bhoktā bhogyāṁ preritāraṁ ca matvā [ŚvetU 1.12] , pṛthagātmānaṁ preritāraṁ ca matvā juṣṭstatastenāmṛtvameti [ŚvetU 1 |6] tayoranyaḥ pippalaṁ svādvattyanaśnannanyo'bhicākaśīti | [MuṇḍU 3.1.1] ajāmekāṁ lohitaśuklakṛṣṇāṁ ba¼vīḥ prajā sṛjamānāṁ sarūpāḥ | ajo hyeko juṣamāṇo'nuśete jahātyenāṁ bhuktabhogāmajo'nyaḥ|| [ŚvetU 4 |5] gauranādyantavati sā janitrī bhūtabhāvinī | [MuṇḍU 5] samāne vṛkṣe puruṣo nimagno'nīśayā śocati muhyamānaḥ | juṣṭm yadā paśyatyanyamīśamasya mahimānamiti vīśāokaḥ [ŚvetU 4.7] ity ādyāḥ |

atrāpi — ahaṁkāraṁ itīyaṁ me bhinnā prakṛtiraṣṭdhā|| apareyamitastvanyāṁ prakṛtiṁ viddhi me parāṁ | jīvabhūtāṁ mahābāho yayedāṁ dhāryate jagat|| [7.4-5] sarva-bhūtāni kaunteya

prakṛtiṃ yānti māmikām | kalpakṣaye punastāni kalpādaḥ visrjāmyaham|| prakṛtiṃ
svāmavaṣṭbhya visrjāmi punaḥ punaḥ | bhūtagrāmamimam kṛtsnamavaṣam prakṛtervaśāt|| [9
|7,8] mayādhyakṣeṇa prakṛtiḥ sūyate sacarācaram | hetunānena kaunteya jagadviparivartate||
[9.10] prakṛtiṃ puruṣam caiva vidvyanādī ubhāvapi | [23.19] mama yonirmahadbrahma
tasmin garbham dadhāmyaham | sambhavaḥ sarva-bhūtānām tato bhavati bhārata|| [14.3] iti |

kṛtsnajagadyonibhūtaṃ mahad brahma madiyaṃ prakṛtyākhyam bhūtasūkṣmam acidvastu
yat tasmin cetanākhyam garbham saṃyojayāmi, tato matsamkalpakṛtāc cidacitsamsargād eva
devādīsthāvarāntānām acin-miśrāṇām sarva-bhūtānām sambhavo bhavatīty arthaḥ |

śrutav api bhūtasūkṣmam brahma iti nirdiṣṭm tasmād etadbrahma nāmarūpamannaṃ ca
jāyate [MuṇḍU 1.1.9] iti |

evam bhokṛḥbhogyarūpeṇāvasthitayoḥ sarvāvasthāvasthitayoś cidacitoḥ parama-
puruṣaśarīratayā tanniyāmyatvena tadapṛthaksthitim parama-puruṣasya cātmatvam āhuḥ
kāścana śrutayaḥ — yaḥ pṛthivyām tiṣṭhan pṛthivyā antaro yaṃ pṛthivī na veda, yasya pṛthivī
śarīraṃ yaḥ pṛthivīmantaro yamayati [BAU 3.7.3] ityārabhya ya ātmani tiṣṭhannātmano'ntaro
yamātmā na veda, yasyātmā śarīraṃ ya ātmānamantaro yamayati sa ta ātmāntaryāmyamṛtaḥ
[BAU 3.7.22] iti | tathā yasya pṛthivī śarīraṃ, yaḥ pṛthivīmantare saṃcarayan yaṃ pṛthivī na
veda ity ārabhya yasyākṣaram śarīraṃ yo'kṣaramantare saṃcarayan yamakṣaram na veda
yasya mṛtyuḥ śarīraṃ yo mṛtyumantare saṃcarayan yaṃ mṛtyurna veda | sa eṣa sarva-
bhūtāntarātmāpāhatapāpmā divyo deva eko nārāyaṇaḥ [SuU 7] atra mṛtyuśabdena
tamaḥśabdavācyam sūkṣmāvastham acidvastv abhidhīyate | asyām eva upaniṣady
avyaktamakṣare liyate'kṣaram tamasi liyate | tamaḥ pare deva ekībhūya tiṣṭhati [SuU 2] iti
vacanāt antaḥpraviṣṭaḥ śāstā janānām sarvātmā [TaittĀ 3.11] iti ca |

evam sarvāvasthāvasthitacid-acid-vastuśarīratayā tatprakāraḥ parama-puruṣa eva
kāryāvasthakāraṇāvasthajagadrūpeṇāvasthita itīmaṃ artham jñāpayitum kāścana śrutayaḥ
kāryāvastham kāraṇāvastham jagat sa eva ity āhu —

yathā sadeva somyedamagra āśidekamevādvitīyam | [ChāU 6.2.2] tadaikṣata bahu syām
prajāyeyeti tattejo'srjata [ChāU 6.2.3] ity ārabhya sanmūlāḥ sarvāḥ prajāḥ sadāyatanāḥ
satpratiṣṭhāḥ [ChāU 6.8.6] aīdadātmyamidam sarvam tatsatyam sa ātmā tattvamasi śvetaketo
[ChāU 6.8.7] iti |

tathā so'kāmayata bahu syām prajāyeyeti | sa tapo'tapyata | sa tapastaptvā idam sarvamasrjata
ityārabhya satyam cānṛtam ca satyamabhavat [TaittU 2.6.1] ity ādyāḥ |

atrāpi śrutyantarasiddhaś cidacitoḥ parama-puruṣasya ca svarūpavivekaḥ samāritaḥ |
hantāhamimāsti»o devatā anena jīvenātmanānupraviśya nāmarūpe vyākaravāṇīti [ChāU 6
|3.2] tatsr̥ṣṭvā tadevānuprāviśat | tadanupraviśya sacca tyaccābhavat | vijñānaṁ cāvijñānaṁ ca
satyaṁ cānṛtaṁ ca satyamabhavat [TaittU 2.6.1] iti ca |

anena jīvena ātmanā anupraviśya iti jīvasya brahmātmakatvaṁ, tad sacca tyaccābhavat
vijñānaṁ cāvijñānaṁ ca ity anenāikāthryād ātmaśarīrabhāvanibandhanam iti vijñāyate |

evaṁ-bhūtam eva yannāmarūpavyākaraṇaṁ tarādaṁ tahryavyākṛtamāsīt tannāmarūpābhyāṁ
eva vyākriyate [BAU 1.4.7] ityatrāpy uktam |

ataḥ kāryāvasthaḥ kāraṇāvasthaḥca sthūlasūkṣmacid-acid-vastuśarīraḥ parama-puruṣa eva, iti
kāraṇāt kāryasyānanyatvena

kāraṇāvijñānena kāryasya jñātatayā ekavijñānena sarvavijñānaṁ samīhitam upapannataram |

hantāhamimāsti»o devatā anena jīvenātmanānupraviśya nāmarūpe vyākaravāṇī [ChāU 6.3.2]
iti ti»o devatā iti sarvam acid vastu nirdiśya tatra svātmakajīvānupraveśena
nāmarūpavyākaraṇavacanāt sarve vācakāḥ śabdāḥ acijjīvaviśiṣṭparamātmāna eva vācakāḥ, iti
kāraṇāvasthaparamātmavācinā śabdena kāryavācinaḥ śabdasya sāmānādhikaraṇyaṁ
mukhyavṛttam | ataḥ sthūlasūkṣmacidcitprakāraṁ brahma eva kāryaṁ kāraṇaṁ ca iti
brahmopādānaṁ jagat |

sūkṣmacid-acid-vastuśarīraṁ brahma eva kāraṇaṁ iti jagato brahmopādānatve'pi saṁghātasya
upādānatvena cidacitor brahmaṇaś ca svabhāvāsamkaro'py upapannataraḥ |

yathā śuklakṛṣṇarakatatantusaṁghātopādānatve'pi vicitrapaṭsya tattattantupradeśe eva
śauklyādisaṁyogaḥ, iti kāryāvasthāyāṁ api na sarvatra varṇasaṁkaraḥ, kāraṇavat sarvatra
cāsaṁkaraḥ | tathā cidacidīśvasaṁghātopādānatve'pi jagataḥ kāryāvasthāyāṁ api
bhokṛtvabhogyatvaniyanṛtvaniyamvatvādyasaṁkaraḥ |

tantūnāṁ pṛthāīksthātiyogyānāṁ eva puruṣecchayā kadācitsaṁhatānāṁ kāraṇatvaṁ
kāryatvaṁ ca | iha tu cidacitoḥ sarvāvasthāyoḥ parama-puruṣaśarīratvena tatprakāratayā eva
padārthatvāt tatprakāraḥ paramapuruṣa eva kāraṇaṁ kāryaṁ ca, sa eva sarvadā
sarvaśabdavācyā iti viśeṣaḥ svabhāvavedas tadasaṁkaraś ca tatra cātra ca tulyaḥ |

evam ca sati parasya brahmaṇaḥ kāryānupraveśe'pi svarūpānyathābhāvābhāvād avikṛtatvam
upapannataram | sthūlāvasthasya nāmarūpavibhāgavibhaktasya cid-acid-vastuna ātmatayā
avasthānāt kāryatvam apy upapannataram | avasthāntarāpattiḥ eva hi kāryatā | nirguṇavādās
ca parasya brahmaṇo heyaguṇasambandhābhāvādupapadyante | apahatapāpmā vijaro
vimṛtyurviśokovijighatso'pipāsaḥ [ChāU 8.7.1] iti heyaguṇān pratiśidhya satyakāmaḥ
satyasankalpaḥ [ChāU 8.7.1] iti kalyāṇaguṇān vidadhatī iyaṁ śrutih evānyatra
sāmānyenāvagatam guṇaniśedham heyaguṇaviśayam vyavasthāpayati |

jñānasvarūpaṁ brahma iti vādaś ca sarvajñasya sarvaśakteḥ
nikhilaheyapratyanīkakalyāṇaguṇākarasya parasya brahmaṇaḥ svarūpaṁ
jñānaikanirūpaṇīyam svaprakāśatayā jñānasvarūpaṁ ca ity abhyupagamād upapannataraḥ |

yaḥ sarvajñaḥ sarvavit [MuṇḍU 1.1.9] parāsyā śaktirvividhaiva śrūyate svābhāviki
jñānabalakriyā ca | [ŚvetU 6.8] vijñātāramare kena vijānīyāt [BAU 2.4.14] ity-ādi-kā
jñātrtvam āvedayanti | satyam jñānamanantam [TaittU 2.1.1] ity-ādi-kāśca,
jñānaikanirūpaṇīyatayā svaprakāśatayā ca jñānasvarūpatvam | so'kāmayata bahu syām
prajāyeya | [TaittU 2.6.1] tadaikṣata bahu syām [ChāU 6.2.3] tannāmarūpābhyām eva
vyākriyata | [BAU 1.4.7] ātmani khalvare dṛṣṭo śrute mate vijñāta idam sarvam viditam
[bhavati] | [BAU 4.5.6] sarvam tam parādād yo'nyatrātmanaḥ sarvam veda | [BAU 4.5.7]
[tasya ha vā] asya mahato bhūtasya niḥśvasitamedyadṛgvedaḥ | [BAU 4.5.11] iti brahma eva
svasankalpād vicitra sthiratrasasvarūpatayā nānāprakāram avasthitam iti |
tatpratyanīkābrahmātmakavastunānātvam atattvam iti pratiśidhyate | mṛtyoḥ sa
mṛtyumāpnoti ya iha nāneva paśyati | [BAU 4.4.19] neha nānāsti kimcana | [KaṭhU 2.1.11]
yatra hi dvaitamiva bhavati | ... tad-itara itaram paśyati | ... yatra tvasya sarvamātmaivābhūt tat
kena kim jighret tatkena kam paśyati [BAU 2.4.14] ity-ādi-nā | na punar bahu syām prajāyeya
[TaittU 2.6] ity-ādi-śrutisiddhasvasankalpakṛtam brahmaṇo nānāmarūpabhāktvena
nānāprakāratvam api niśidhyate | yatravasya sarvamātmaivābhūt [BAU 2.4.14] iti
niśedhavākyārambhe ca tatsthāpitaṁ sarvam tam parādādyo'nyatrātmanaḥ sarvam veda [BAU
4.5.7] tasya ha vā etasya mahato bhūtasya niḥśvasitametadyadṛgvedaḥ [BAU 4.5.7] ity-ādi-nā
|

evam cidacidīśvarāṇām svarūpabhedam svabhāvabhedam ca vadantīnām tāsām
kāryakāraṇabhāvam kāryakāraṇayor ananyatvam vadantīnām ca sarvāsām śrutīnām
avirodhaḥ, cidacitoḥ paramātmanaś ca sarvadā śarīrātmabhāvam śarīrabhūtayoḥ

kāraṇadaśāyām nāmarūpavibhāgānarhasūkṣmadaśāpattim kāryadaśāyām ca
tadarhasthūladaśāpattim vadantībhiḥ śrutībhiḥ eva jñāyate, iti
brahmājñānavādasyāupādhikābrahmabhedavādasyānyasyāpy anyāyamūlakasya
sakalaśrutiviruddhasya na kathamcid apy avakāśo vidyate | ityalam ativistareṇa |

||13.3|| tat kṣetraṁ yat ca yaddravyam, yādṛk ca yeṣāṁ āśrayabhūtam, yadvikāri ye cāsya vikārāḥ, yataś ca yato hetor idam utpannam yasmai prayojanāya utpannam ity arthaḥ | yat yatsvarūpaṁ ca idam saś ca yaḥ sa ca kṣetra-jño yaḥ yatsvarūpo yatprabhāvaś ca ye cāsya prabhāvāḥ, tat sarvaṁ samāsenā samkṣepeṇa me mattaḥ sṛṇu |

||13.4|| tad idam kṣetra-kṣetrajña-yāthātmyam ṛṣibhiḥ parāśarādibhir bahudhā bahu-prakāraṁ gītam –

aham tvam ca tathānye ca bhūtair uhyāma pārthiva |
guṇa-pravāha-patito bhūta-vargo'pi yāty ayam ||
karma-vaśyā guṇā hy ete sattvādyāḥ pṛthivī-pate |
avidyā-sacitaṁ karma tac cāśeṣeṣu jantuṣu ||
ātmā śuddho'kṣaraḥ śānto nirguṇaḥ prakṛteḥ paraḥ |
pravṛddhy-apacayau nāsya caikasyākhila-jantuṣu || [ViP 2.13.69-71]

tathā –

piṇḍāḥ pṛthag yataḥ puṁsaḥ śiraḥ-pāṇy-ādi-lakṣaṇaḥ |
tato'ham iti kutraitāṁ samjñāṁ rājan karomy aham || [ViP 2.13.89]

tathā ca –

kiṁ tvam etac chiraḥ kiṁ tanu grīvā tava tathodaram |
kim u pādādikam tvam vai tavaitat kiṁ mahīpate ||
samastāvayavemyas tvam pṛthak bhūpa vyavasthitaḥ |
ko'ham ity eva nipuṇo bhūtvā cintaya pārthiva || [ViP 2.13.102-103] iti |

evam viviktayoḥ dvayor vāsudevātmakatvaṁ ca āhuḥ — indriyāṇi mano buddhiḥ sattvaṁ tejo balaṁ dhṛtiḥ | vāsudevātmakānyāhuḥ kṣetraṁ kṣetrajñam eva ca|| [Mbh 12.149.136] iti |

chandobhiḥ vividhaiḥ pṛthak pṛthagvidhaiś chandobhiḥ ṛgyajuḥ sāmātharvabhiḥ
dehātmanoḥ svarūpaṁ pṛthag gītam — tasmādvā etasmād ātmana ākāśaḥ sambhūtaḥ | ākāśād
vāyuḥ, vāyoragniḥ, agnerāpaḥ, adbhyaḥ pṛthivī, pṛthivyā ośadhayaḥ, ośadhībhyo'nnam, annāt
puruṣaḥ, sa vā eṣa puruṣo'narasamayaḥ [TaittU 2.1] iti śarīrasvarūpaṁ abhidhāya tasmād
antaraṁ prāṇamayam tasmāc cāntaraṁ manomayam abhidhāya tasmādvā
etarasmānmanomayādanyo'ntara ātmā vijñānamayaḥ [TaittU 2.4] iti kṣetrajñasvarūpaṁ
abhidhāya tasmādvā etasmādvijñānamayāt anyo'ntara ātmānandamayaḥ [TaittU 2.5] iti
kṣetrajñasyāpy antarātmatayā ānandamayaḥ paramātmā abhīhitaḥ |

evam ṛksāmārthavasū ca tatra tatrakṣetra-kṣetrajñayoḥ pṛthagbhāvas tayor brahmātmakatvaṁ
ca suspaṣṭm gītam |

brahmasūtrapadais ca eva brahmapratipādanasūtrākhyaiḥ padaiḥ śārīrakasūtraiḥ
hetumadbhiḥ hetuyuktaiḥ | viniścītaiḥ nirṇayāntaiḥ [na viyad aśruteḥ](#) [Vs 2.3.1] ity ārabhya
kṣetra-prakāra-nirṇaya uktaiḥ | [nātmā'śruter nityatvāc ca tābhyah](#) [Vs 2.3.17] ity ārabhya
[jñō'ta eva](#) [Vs 2.3.18] ity-ādibhiḥ kṣetrajñā-yāthātmya-nirṇaya uktaiḥ | [parāt tu tac chruteḥ](#)
[Vs 2.3.41] iti ca bhagavat-pravatryatvena bhagavad-ātmakatvam uktam |

evam bahudā gītam kṣetra-kṣetrajñāyāthātmyam mayā samkṣepeṇa suspaṣṭm ucyamānam
sṛṇv ity arthaiḥ |

||13.5|| mahābhūtāny ahamkāro buddhir avyaktam eva ca iti kṣetrārambhakadravyāni,
pṛthivyaptejovāyvakāsamahābhūtāni, ahamkāro bhūtādiḥ, buddhir mahān, avyaktam prakṛtiḥ
| indriyāni daśa ekam ca paca ca indriyagocarāḥ, iti kṣetrāśritāni tattvāni,
śrotravakcaḥsurji^{1/4}vāghrāṇāni paca jñānendriyāni vākpāṇipādapāyūpasthāni paca
karmendriyāni, tāni daśa, ekam iti manaḥ | indriyagocarāś ca paca
śabdaspārśarūparasagandhāḥ |

||13.6|| icchā dveṣaḥ sukham duḥkham iti kṣetrakāryāṇi kṣetravikārāḥ ucyante |
yadyapicchādveṣasukha-duḥkhāny ātmadharmabhūtāni, tathāpy ātmanah
kṣetrasambandhaprayuktānīti kṣetrakāryatayā kṣetravikārā ucyante | teṣāṃ puruṣa
dharmatvam puruṣaḥ sukha-duḥkhānām bhokṛtve heturucyate [13.20] iti vakṣyate |
samghātaś cetanādhṛtiḥ, ādhṛtiḥ ādhāraḥ, sukha-duḥkhe bhujānasya bhogāpavagāē
sādhayataś ca cetanasya ādhāratayā utpanno bhūtasamghātaḥ,

prakṛtyādipṛthivyantadravyārabdham indriyāśrayabhūtam, icchādveṣasukha-
duḥkhavikāribhūtasamghātarūpam cetanasukha-duḥkhopabhogādhāratvaprayojanam
kṣetram ity uktam bhavati |

etat kṣetram samāsenā samkṣepeṇa savikāram sakāryam udāhṛtam |

atha kṣetrakāryeṣv ātma-jñānasādhanatayā upādeyā guṇāḥ procyante —

||13.7|| amānitvam utkṛṣṭjaneṣv avadhīraṇārahitvam | adaĀmbhatvam
dhārmikatvayaśahprayojanatayā dharmānuṣṭhānam dambhas tadrहितvam | ahimsā
vānmanahkāyaiḥ parapīḍāarahitvam | kṣāntiḥ paraiḥ pīḍā-mānasyāpi tām praty
avikṛtacittavyam | ārjavam parān prati vānmanahkāyavṛttinām eka-rūpatā | ācāryopāsanam
ātma-jñānapradāyiny ācārye praṇipātaparipraśnasevādiniratavam | śaucam ātma-jñānatat-
sādhanayogyatā manovākkāyagatā śāstrasiddhā | sthairyam adhyātmaśāstroditeṣv artheṣu
niścalatvam | ātmavinigrahaḥ — ātma-svarūpavyatiriktaṣaṣṭyebhyo manaso nivartanam |

||13.8|| indriyārtheṣu vairāmyam ātmavyatirikteṣu viṣayeṣu sadoṣātānusamdhānena udvejanam | anahamkāro'nātmani dehe ātmābhimānarahitvatm, pradarśanārtham idam, anātmīyeṣv ātmīyābhimānarahitvaṁ cāpivivakṣitam | janmamṛtyujarāvyādhiduhkhadoṣānudarśanam — saśarīratve janmamṛtyujarāvyādhiduhkhasvarūpasya doṣasyāvarjanīyatvānusamdhānam |

||13.9|| asaktiḥ ātmavyatirikta viṣayeṣu saṅgarahitvatm, anabhiṣvaṅgaḥputradāraghādiṣu teṣu śāstrīyakarmopakaraṇatvātirekeṇa āśleṣarahitvatm | nityaṁ ca sama-cittatvam iṣṭaniṣṭepapattiṣu — samkalpaprabhaveṣv iṣṭaniṣṭepanipāteṣu harṣo dvegarahitvatm |

||13.10|| mayi sarveṣvare cāikāntikayogena sthirā bhaktir janavarjitadeśavāsitvaṁ janasaṁsadi cāpritiḥ |

||13.11 | ātmani jñānam adhyātma-jñānaṁ tanniṣṭhatvatm, tattvajñānārtha-darśanaṁ tattvajñānaprayojanaṁ yat tattvaṁ tanniratatvam ity arthaḥ | jñāyate'nena ātmā iti jñānam ātma-jñānasādhanam ity arthaḥ | kṣetrasaṁbandhinaḥ puruṣasyāmānitvādikam uktaṁ guṇavṛndam eva ātma-jñānopayogi, etadvyatiriktaṁ sarvaṁ kṣetrakāryam ātma-jñānavirodhīty ajñānam |

atha etad yo vetti [13.1] iti veditrivalakṣaṇena uktasya kṣetra jñāsyā svarūpaṁ viśodhyate —

||13.12|| amānitvādibhiḥ sādhanair jñeyaṁ prāpyaṁ yat pratyagātma-svarūpaṁ tat pravakṣyāmi, yad jñātvā janmajarāmaraṇādiprākṛtadharmarahitam amṛtam ātmānaṁ prāpnoti | anādy ādiryasya na vidyate tad anādi, asya hi pratyagātmana utpattiḥ na vidyate tata evānto na vidyate | śrutiś ca — na jāyate mriyate vā vipaścit [KaṭhU 1.2.18] iti |

mat-param — aiṁ paro yasya tad mat-param — itastvanyāṁ prakṛtiṁ viddhi me parāṁ jīvabhūtāṁ [6.5] iti hy uktam, bhagavaccharīratayā bhagavaccheṣātaikarasam hy ātma-svarūpam | tathā ca śrutiḥ — ya ātmani tiṣṭhannātmano'ntaro yamātmā na veda yasyātmā śarīraṁ ya ātmānamantaro yamayati [BAU 3.7.22] iti | tathā sa kāraṇaṁ karaṇādipādhipo na cāsyā kaścijjanitā na cādhipaḥ | [ŚvetU 6.9] pradhānakṣetra jñāpatirguṇeśaḥ [ŚvetU 6.16] ity-ādi-kā |

brahma brhattvaguṇapayogi, śarīrādeḥ atrhāntarabhūtam, svataḥ śarīrādibhiḥ paricchedarahitaṁ kṣetra jñānatattvam ity arthaḥ | sa cānanyāya kalpate [ŚvetU 5.9] iti hi śrūyate | śarīraparicchinnaṁ cāsyā karmakṛtaṁ karmabandhād muktasya ānanyam | ātmany api brahmaśabdaḥ prayujyate | sa guṇānsamatītyaitān brahmabhūyāya kalpate | [14.26] brahmaṇo

hi pratiṣṭhāhamamṛtasyāvvyayasya ca|| [14.27] brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati | samaḥ sarveṣu bhūteṣu mad-bhaktiṁ labhate parāṁ|| [18.54] iti vacanam |

na sat tat nāsad ucyate kāryakāraṇarūpāvasthādvayarahitatayā sadasacchabdābhyām ātma-svarūpaṁ na ucyate |

kāryāvasthāyām hi devādināmarūpabhāktvena sad ity ucyate, tadanarhatayā kāraṇāvasthāyām asad ity ucyate | tathā ca śrutih — asadvā idamagra āsīt | tato vai sadajāyata | [TaittU 2.7] tarādaṁ tahryavyākṛtamāsītannāmarūpābhyām vyākriyate [BAU 1.4.7] ity-ādi-kā | kāryakāraṇāvasthādvayānvayas tv ātmanaḥ karmarūpāvidyāveṣṭnakṛtaḥ, na svarūpataḥ, iti sadasacchabdābhyām ātma-svarūpaṁ na ucyate |

yadyapi śṅsraū asadvā idamagra āsīt iti kāraṇāvastham param brahma ucyate | tathāpi nāmarūpavibhāgānarhasūkṣmacid-acid-vastuśarīraṁ param brahma kāraṇāvastham iti kāraṇāvasthāyām kṣetra-kṣetrajñasvarūpam apy asacchabdavācyam, kṣetrajñasya sā avasthā karmakṛtā iti pariśuddhasvarūpaṁ na sadasacchabdanirdeśyam |

||13.13|| sarvataḥpāṇipādaṁ tat pariśuddhātma-svarūpaṁ sarvataḥpāṇipādakāryaśaktam, tathā sarvato'kṣiśiromukham sarvataḥśrutimat sarvataś cakṣurādikāryakṛt —

apāṇipādo javano grahītā paśyatyacakṣuḥ sa śṅnotyakarnaḥ [ŚvetU 3.19] iti parasya brahmaṇo'pāṇipādasyāpi sarvataḥpāṇipādādikāryakartṛtvaṁ śrūyate | pratyagātmano'pi pariśuddhasya tatsāmyāpattyā sarvataḥpāṇipādādikāryakartṛtvaṁ śrutisiddham eva |

tadā vidvān puṅya-pāpe vidhūya niraṇaḥ paramaṁ sāmyupaiti [MuṅḍU 3.1.3] iti hi śrūyate | idam jñānamupāśritya mama sādharmaṁ māgatāḥ | [14.2] iti ca vakṣyate |

loke sarvam āvṛtya tiṣṭhatīti | loke yad vastu-jātaṁ tat sarvaṁ vyāpya tiṣṭhati | pariśuddhasvarūpaṁ deśādiparicchedarahitatayā sarvagatam ity arthaḥ||

||13.14|| sarvendriyaguṇābhāsam sarvendriyaguṇaiḥ ābhāso yasya tat sarvendriyaguṇābhāsam | indriyaguṇā indriyavṛttayaḥ, indriyavṛttibhir api viśayān jñātuṁ samartham ity arthaḥ | svabhāvataḥ sarvendriyavivarjitaṁ vinā eva indriyavṛttibhiḥ svata eva sarvaṁ jānātīty arthaḥ | asaktaṁ svabhāvād eva devādidehasaṅgarahitam, sarvabhṛt ca eva devādisarvadehabharaṇasamarthaṁ ca | sa ekadhā bhavati [dvidhā bhavati] tridhā bhavati [ChāU 7.26.2] ity-ādi-śruteḥ |

nirguṇaṁ tathā svabhāvataḥ sattvādi-guṇarahitaṁ guṇabhokṛ ca sattvādinām guṇānām bhogasamarthaṁ ca |

||13.15|| pṛthivyādīni bhūtāni parityajyāsarīro bahiḥ vartate | teṣām antaś ca vartate | jakṣan
krīḍān ramamāṇaḥ strībhīrvā yānairvā [ChāU 8.12.3] ity-ādi-śrutisiddhasvacchandavṛttiṣu,
acaram caram eva ca -- svabhāvato'caram caram ca dehitve | sūkṣmatvāt tad avijñeyam, evam
sarvaśaktiyuktaṁ sarvajñam tad ātmatattvam asmin kṣetre vartamānam apy atisūkṣmatvād
dehāt pṛthaktvena samsāribhir avijñeyam |

dūrastham cāntike ca tat, amānitvādyuktaguṇarahitānām viparītaguṇānām pumsām svadehe
vartamānam apy atidūrastham, tathā amānitvādiguṇopetānām tad evāntike ca vartate |

||13.16|| deva-manuṣyādibhūteṣu sarvatra sthitam ātma-vastu veditṛtvaikākāratayā avibhaktam
| aviduṣām devādyākāreṇāyam devo manuṣyaḥ iti vibhaktam iva ca sthitam |

devo'ham manuṣyo'ham iti dehasāmānādhikaraṇyenānusaṁdhīyamānam api veditṛtvena
dehād atrhāntarabhūtaṁ jñātuṁ śakyam ity ādaūktam etad yo vetti [13.1] iti |

idānīm prakārāntarais ca dehād atrhāntaratvena jñātuṁ śakyam ity āha — bhūtabhartṛ ca iti |

bhūtānām pṛthivyādīnām deharūpeṇa saṁhṛtānām yad bhartṛ tad bhartavyebhyo
bhūtebhyo'trhāntaram jñeyam, atrhāntaram iti jñātuṁ śakyamity arthaḥ | tathā grasiṣṇu
annādīnām bhautikānām grasiṣṇu, grasyamānebhyo bhūtebhyo grasitṛtvenātrhāntarabhūtam
iti jñātuṁ śakyam |

prabhaviṣṇu ca prabhavahetuś ca | grastānāmannādīnām ākārāntareṇa pariṇatānām
prabhavahetus tebhyo'trhāntaram iti jñātuṁ śakyam ity arthaḥ |

mṛtaśarīre grasanaprabhavādīnām adarśanāt na bhūtasamghātarūpam kṣetram
grasanaprabhavabharaṇahetuḥ iti niścīyate |

||13.17|| jyotiṣām dipādityamaṇiprabhṛtīnām api tad eva jyotiḥ prakāśakam | dipādityādīnām
apy ātmaprabhārūpam jñānam eva prakāśakam | dipādayas tu
viṣayendriyasannikarvāvirodhisaṁtamasanirasanamātram kurvate, tāvanmātreṇa eva teṣām
prakāśakatvam |

tamaśaḥ param ubyate — tamaḥ śabdaḥ sūkṣmāvasthaprakṛtivacanaḥ, prakṛteḥ param ucyate
ity arthaḥ | ato jñānam jñeyam jñānaikākāram iti jñeyam | tat ca jñānagamyaṁ

amānitvādibhir uktair jñānasādhanaiḥ prāpyam ity arthaḥ | hr̥di sarvasya viṣṭhitam sarvasya manuṣyādeḥ hr̥di viśeṣeṇāvasthitam sannihitam |

||13.18|| evam mahābhūtānyahamkāraḥ [13.5] ity-ādi-nā saṅghātaścetanādhr̥tiḥ [13.6] ityantena kṣetratattvaṁ samāśena uktam | amānitvam [13.7] ity-ādi-nā tattvajñānārthadarśanam [13.11] ityantena jñātavyasya ātmatattvasya jñānasādhanam uktam | anādimatparam [13.12] ity-ādi-nā hr̥di sarvasya viṣṭhitam [13.17] ityantena jñeyasya kṣetrajñasya yāthātmyam ca saṅkṣepeṇa uktam | mad-bhakta etat kṣetrayāthātmyam kṣetrād viviktātmasvarūpaprapṭy-upāyayāthātmyam kṣetrajñayāthātmyam ca vijñāya madbhāvāya upapadyate |

mama yo bhāvaḥ svamāvo'saṁsāritvam, asaṁsāritvaprāptaye upapanno bhavatīty arthaḥ |

athātyantaviviktasvabhāvayoḥ prakṛtyātmanoḥ saṁsargasyānāditvam saṁsṛṣṭyoḥ dvayoḥ kārya bhedaḥ saṁsarga hetuś ca ucyate —

||13.19|| prakṛtipuruṣaūbhav anyonyasaṁsṛṣṭay anādī iti viddhi | bandhahetubhūtān vikārān icchādveṣādīn amānitvādikān ca guṇān mokṣahetubhūtān prakṛtisambhāvān viddhi |

puruṣeṇa saṁsṛṣṭa iyam anādikālapravṛttā kṣetrākārapariṇatā prakṛtiḥ svavikāraiḥ icchādveṣādibhiḥ puruṣasya bandhahetur bhavati | sā evāmānitvādibhiḥ svavikāraiḥ puruṣasyāpavarga hetur bhavatīty arthaḥ |

saṁsṛṣṭyoḥ prakṛtipuruṣayoḥ kāryabhedaḥ āha —

cadasttrtdya commedadyāry - crt namadautra

||13.20|| kāryam śarīram kāraṇāni jñānakarmātmakāni samanaskānīndriyāṇi, teṣāṁ kriyākāritve puruṣādhiṣṭhitā prakṛtiḥ eva hetuḥ, puruṣādhiṣṭhitakṣetrākārapariṇataprakṛtyāśrayā bhogasādhanabhūtā kriyā ity arthaḥ |

puruṣasya tv adhiṣṭhāṭṛtvam eva tad-apekṣayā adhikam kartāsāstrārthavattvāt [Vs 2.3.33] ity-ādi-kam uktam |

śarīrādhiṣṭhānaprayatnahetutvam eva hi puruṣasya kartṛtvam |

prakṛtisaṁsṛṣṭaḥ puruṣaḥ sukha-duḥkhānām bhoktrtve hetuḥ, sukha-duḥkhānubhavāśrayaḥ ity arthaḥ |

evam anyonyasamsrṣṭyoḥ prakṛtipuruṣayoḥ kāryabheda uktaḥ | puruṣasya svataḥ
svānubhavaikasukhasyāpi vaiśayikasukha-duḥkhopabhogahetutvam āha —

||13.21|| guṇaśabdaḥ svakāryeṣv aupacārikaḥ, svataḥsvānubhavaikasukhaḥ puruṣaḥ
prakṛtisthaḥ prakṛtisamsrṣṭaḥ prakṛtijān guṇān prakṛtisamsagāēpādhikān sattvādi-
guṇakāryabhūtān sukha-duḥkhādīn bhuṅkte'nubhavati |

prakṛtisamsarga hetum āha —

pūrvapūrvaprakṛtipariṇāmarūpadeva-manuṣyādiyoniviśeṣeṣu sthito'yaṁ puruṣaḥ
tattadyoniprayuktasattvādi-guṇa-mayeṣusukha-duḥkhādiṣu saktas tat-sādhanahetubhūteṣu
puṇya-pāpa-karmasu pravartate, tatas tatpuṇya-pāpaphalānubhavāya sadasadyoniṣu
sādhvasādhuyoniṣu jāyate | tatas ca karma ārabhate, tatas ca jāyate, yāvad amānitvādikān
ātmaprāptisādhanabhūtān guṇān na sevate, tāvad eva saṁsarati, tadidam uktaṁ — kāraṇaṁ
guṇasaṅgo'sya sadasadyonijanmasu | iti |

||13.22|| asmin dehe'vasthito ayam puruṣo dehapravṛttyanugūṇasamkalpādirūpeṇa dehasya
upadraṣṭānumantā ca bhavati | tathā dehasya bhartā ca bhavati | tathā
dehapravṛttijānitasukha-duḥkhayor bhoktā ca bhavati | evaṁ dehaniyamanena
dehabharaṇena dehaśeṣitvena ca dehendriyamanāmsi prati maheśvarar bhavati | tathā ca
vakṣyate — śarīraṁ yadvāpnoti yaccāpyukrāmatīśvaraḥ | gr̥hītvaitāni samyāti
vāyurgandhānivāśayāt|| [15.8] iti |

asmindehe dehendriyamanāmsi prati paramātmā iti cāpy uktaḥ | dehe manasi
cātmaśabdo'nantaram eva prayujyate — dhyānenātmani paśyanti kecidātmānamātmanā |
[13.24] iti | apīśabdāt maheśvara ity apy ukta iti gamyate | puruṣaḥ paro'nādimat-param
[13.12] ity-ādi-nā ukto'paricchinnañjānaśaktir ayam
puruṣo'nādiprakṛtisambandhakṛtaguṇasaṅgāt etaddehamātramaheśvaro dehamātraparamātmā
ca bhavati |

||13.23|| enam uktasvabhāvaṁ puruṣam uktasvabhāvāṁ ca prakṛtiṁ
vakṣyamāṇasvabhāvayuktaiḥ sattvādibhiḥ guṇaiḥ saha yo vetti yathāvad vivekena jānāti sa
sarvathā deva-manuṣyādideheṣv atimātraīkṣaṣṭprakāreṇa vartamāno'pi na bhūyo'bhijāyate na
bhūyaḥ prakṛtyā saṁsargamarhati, aparicchinnañjānalakṣaṇam, apahatapāpmānam ātmānaṁ
taddehāvasānasamaye prāpnotīty arthaḥ |

||13.24|| kecit niṣpannayogā ātmani śarīre'vasthitam ātmānam ātmanā manasā dhyānena
bhaktiyogena paśyanti | anye cāniṣpannayogaḥ sām̐khyena yogena jñāna-yogena yogayogyam
manaḥ kṛtvā ātmānaṁ paśyanti | apare yogādiṣv ātmāvalokanasādhaneṣv anadhikṛtā ye jñāna-

yogānadhikāriṇaḥ, tadadhikāriṇaś ca, sukaropāyasaktāḥ vyapadeśyās ca, karma-yogenāntargatajñānena manasā yogayogyatām āpādyā ātmānam paśyanti |

||13.25|| anye tu karma-yogādiṣv ātmāvalokanasādhanesv anadhikṛtāḥ anyebhyas tattvadarśibhyo jñānibhyaḥ śrutvā karma-yogādibhiḥ ātmānam upāsate, te'py ātma-darśā nena mṛtyum atitaranti | ye śrutiparāyaṇāḥ śravaṇamātraniṣṭhāḥ, te ca śravaṇaniṣṭhāḥ pūtapāpāḥ krameṇa karma yogādikam ārabhyātitaranty eva mṛtyum | apīśabdāc ca parva bhedo'vagamyate |

atha prakṛtisamsṛṣṭsya ātmano vivekānusamdhānaprakāraṁ vaktum sarvaṁ sthāvaraṁ jaṅgamaṁ ca sattvaṁ cidacitsamsargajam ity āha —

||13.26|| yāvat sthāvarajaṅgamātmanā sattvaṁ jāyate tāvat kṣetra-kṣetrajaṅgāyoritaretarasamyogād eva jāyate, samyuktam eva jāyate, na tv itaretaraviyuktam ity arthaḥ |

||13.27|| evam itaretarayuktesu sarveṣu bhūteṣu devādiviṣamākārād viyuktam tatra tatra tattaddehendriyamanāmsi prati parameśvaratvena sthitam ātmānam jñātṛtvena samānākāraṁ teṣu dehādiṣu vinaśyatsu vināśānarhasvabhāvenāvinaśyantam yaḥ paśyati, sa paśyati, sa ātmānam yathāvad avasthitam paśyati | yastu devādiviṣayamākāreṇa ātmānam api viṣamākāraṁ janmavināśādiyuktam ca paśyati sa nityam eva saṁsaratīty abhiprāyaḥ |

||13.28|| sarvatra devādiśarīṣu tattaccheṣitvena ādhāratayā niyantṛtayā ca sthitam īsvaram ātmānam devādiviṣamākāraviyuktam jñānaikākāratayā sama paśyan ātmanā manasā svam ātmānam na hinasti rakṣati, saṁsārāt mocayati | tatas tasmād jñātṛtayā sarvatra samānākāradarśanāt parām gatiṁ yāti |

gamyata iti gatiḥ, param gantavyam yathāvad avasthitam ātmānam prāpnoti | devādyākārayuktatayā sarvatra viṣamam ātmānam paśyan ātmānam hinasti, bhavajaladhimadhye prakṣipati |

||13.29|| sarvaṇi karmāṇi kāryakāraṇakartṛtve hetuḥ prakatirucyate [13.20] iti pūrvāktarītyā prakṛtyā kriyamāṇānīti yaḥ paśyati tathā ātmānam akartāraṁ jñānākāraṁ ca yaḥ paśyati, tasya prakṛtisamyogas tadadhiṣṭhānaṁ tajjanyasukha-duḥkhānubhavaś ca karmarūpājñānakṛtānīti ca yaḥ paśyati sa ātmānam yathāvad avasthitam paśyati |

||13.30|| prakṛtipuruṣatattvadvayātmakeṣu devādiṣu sarveṣu bhūteṣu satsu teṣāṁ devatvamanuṣyatvahasvatvadīrghatvādi pṛthagbhāvam ekastham ekatattvastham prakṛtistham yadā paśyati, na ātmastham, tata eva prakṛtita eva uttarottaraputrapautṛādibhedavistāraṁ ca yadā paśyati, tadā eva brahma sampadyate'navacchinnajñānaikākāraṁ ātmānam prāpnotīty arthaḥ |

||13.31|| ayam paramātmā dehāt niṣkṛṣya svabhāvena nirūpitaḥ, śarīrastho'py anāditvād anārabhyatvād avyayo vyayarahitaḥ | nirguṇatvāt sattvādi-guṇarahitatvāt na karoti na lipyate | dehasvabhāvaiḥ na lipyate, na badhyate |

yadyapi nirguṇatvāt na karoti, nityasamyuktaḥ dehasvabhāvaiḥ katha na lipyate ? ity atrāha
—

||13.32|| yathā ākāśam sarvagatam api sarvaiḥ vastubhiḥ samyuktam api sauḥṣmyāt sarbavastusvabhāvaiḥ na lipyate, tathā ātmā atisauḥṣmyāt sarvatra deva-manuṣyādaudehe'vasthito'ti tattaddehasvamāvaiḥ na lipyate |

||13.33|| yathā eka ādityaḥ svayā prabhayā kṛtsnam imam lokam prakāśayati, tathā kṣetram api kṣetrī mama idam kṣetram idṛśam iti kṛtsnam bahir antaś ca āpādatalamastakam svakiyena jñānena prakāśayati | ataḥ prakāśyāt lokāt prakāśakādityavad veditṛtvena vedyabhūtād asmāt kṣetrād atyantavilakṣaṇo'yam ukta-lakṣaṇa ātmā ity arthaḥ |

||13.34|| evam uktena prakāreṇa kṣetra-kṣetraññayor antaram viśeṣam vivekaviṣayajñānākhyena cakṣuṣā ye bidur bhūtaprakṛtimokṣam ca, te param yānti nirmuktabandhanam, ātmānam prāpnuvanti |

moksyate'nena iti mokṣaḥ, amānitvādikam uktaṁ mokṣasādhanam ity arthaḥ | kṣetra-kṣetraññayor vivekaviṣayena uktena jñānena tayor vivekaṁ veditvā bhūtākārapariṇataprakṛtimokṣopāyam amānitvādikam cāvagamya ye ācaranti, te nirmuktabandhāḥ svena rūpeṇāvasthitam anavacchinnaññānalakṣaṇam ātmānam prāpnuvantīty arthaḥ |

[14]

adyaṇa cadyaurdaśo dnyāya

śrī-bhagavān uvāca

||14.1|| param pūrvoktād anyat prakṛtipuruṣāntargatam eva sattvādi-guṇaviṣayam jñānam bhūyaḥ pravakṣyāmi | tat ca jñānam sarveṣāṁ prakṛtipuruṣaviṣayajñānānam uttamam | yad jñānam jñātvā sarve munayas tanmananaśilāḥ itaḥ samsāramaṇḍālāt parām siddhim gatāḥ parīsuddhātma-svarūpaprapṛtirūpām siddhim avāptāḥ |

punar api tad jñānam phalena viśinaṣṭi —

||14.2|| idam vakṣyamāṇam jñānam upāśritya mama sādharṇyam āgatāḥ matsāmyam prāptāḥ, sarge'pi na upajāyante na sṛjikarmatām bhajante, pralaye na vyathanti ca, na ca saṁhṛtikarmatām bhajante |

atha prakṛtānām guṇānām bandhahetutāprakāram vaktum sarvasya bhūtajātasya
prakṛtipuruṣasamsargajatvam yāvatsamjāyate kimcit [13.26] ityanena uktam bhagavatā
svenaiva kṛtam ity āha —

||14.3|| mama madīyam kṛtsnasya jagato yonibhūtām mahad brahma yat tasmin garbham
dadhāmy aham | bhūmirāpo'nalo vāyuḥ kham mano buddhireva ca | ahamkāra itīyam me
bhinnā prakṛtiraṣṭghā|| aperayam [7.4-5] iti nirdiṣṭācetanā prakṛtir
mahadahamkāradivikārāṇām kāraṇatayā mahadbrahma ity ucyate | śrutav api kvacit prakṛtir
api brahma iti nirdiṣyate | yaḥ sarvajñaḥ sarvavit, yasya jñānamayam tapaḥ,
tasmādetadbrahma nāmarūpamannaṁ ca jāyate [MuṇḍU 1.1.9] iti

itastvanyām prakṛtiṁ viddhi me parām | jīvabhūtām [7.5] iti cetanapujarūpā yā prakṛti |
nirdiṣṭa, sā iha sakalapraṇibijatayā garbhaśabdena ucyate |

tasmin acetane yonibhūte mahati brahmaṇi cetanapujarūpam garbham dadhāmi |
acetanaprakṛtyā bhogakṣetrabhūtayā bhokṭṛvargapujabhūtām cetanaprakṛtiṁ samyojayāmīty
arthaḥ | tatas tasmāt prakṛtidvayasamyogāt matsamkalpakṛtāt sarva-bhūtānām brahmādi-
stamba-paryantānām sambhavo bhavati |

kāryāvastho'pi citacitprakṛtisamsargo mayaiva kṛtaḥ ity āha —

||14.4|| sarvāsu devagandharvayakṣarākṣasamanuṣyapaśumṛgapakṣisarīṣpādiṣu yoniṣu
tattanmūrtayaḥ yāḥ sambhavanti jāyante tāsām brahma mahad yoniḥ kāraṇam mayā
samyojitacetanavargā mahadādiviśeṣāntāvasthā prakṛtiḥ kāraṇam ity arthaḥ | aham bījapraḍaḥ
pitā tatra tatra ca tattatkarmānugūnyena cetanavargasya samyojakaś cāham ity arthaḥ |

evam sargādu prācinakarmavaśād acitsamsargeṇa devādiyoniṣu jātānām punaḥ punaḥ
devādibhāvena janmahetum āha —

||14.5|| sattva-rajas-tamāmsi trayo guṇāḥ prakṛteḥ svarūpānubandhinaḥ svabhāvaviśeṣāḥ
prakāśādikāyaêkanirūpaṇīyāḥ |

prakṛtyavasthāyām anudbhūtās tadvikāreṣu mahadādiṣūdbhūtāḥ | mahadādiviśeṣāntaiḥ
ārabdhadeva-manuṣyādidehasambandhinam enaṁ dehinam avyayam svato
guṇasambandhānarham dehe vartamānaṁ nibadhnanti dehe vartamānatvopādhinā
nibadhnantīty arthaḥ |

sattva-rajas-tamasām ākāram bandhanaparakāram cāha —

||14.6|| tatra sattva-rajas-tamaḥsu sattvasya svarūpam īdṛśam nirmalatvāt prakāśakam | prakāśasukhāvaraṇasvabhāvarahitatā nirmalatvam | prakāśasukhajananāikāntasvabhāvatayā prakāśasukhahetubhūtam ity arthaḥ | prakāśo vastuyāthātmyāvabodhaḥ | anāmayaṃ āmayākhyakāryaṃ na vidyate, ity anāmayaṃ arogatāhetuḥ ity arthaḥ |

eṣa sattvākhyaguṇo dehinam enaṃ sukhasaṅgena jñānasaṅgena ca badhnāti, puruṣasya sukhasaṅgaṃ jñānasaṅgaṃ ca janayatīty arthaḥ |

jñānasukhayoḥ saṅge hi jāte tat-sādhanēṣu laukikavaidikeṣu pravartate, tataś ca tat-phalānubhavasādhanabhūtāsu yoniṣu jāyate | iti sattvaṃ sukhajñānasaṅgadvāreṇa puruṣaṃ badhnāti | jñānasukhajananam punar api tayoh saṅgajananam ca sattvam ity uktaṃ bhavati |

||14.7|| rajo rāgātmakam rāgahetubhūtam, rāgo yoṣitapurūṣayor anyonyaspr̥hā | tṛṣṇāsaṅgasamudbhavam tṛṣṇāsaṅgayoḥ udbhavasthānam tṛṣṇāsaṅgahetubhūtam ity arthaḥ | tṛṣṇā śabdādisarvaviṣayaspr̥hā | saṅgaḥ putramitrādiṣu sambandhiṣu samśleṣaspr̥hā | tathā dehinam karmasu kriyāsu spr̥hājānanadvāreṇa nibadhnāti | kriyāsu hi spr̥hayā yāḥ kriyā ārabhate dehī, tāḥca puṇya-pāpa-rūpā iti tat-phalānubhavasādhanabhūtāsu yoniṣu janmahetavo bhavanti, ataḥ karmasaṅgadvāreṇa rajo dehinam nibadhnāti | tad evaṃ rajo rāgatṛṣṇāsaṅgahetuḥ karmasaṅgahetuś ca ity uktaṃ bhavati |

||14.8|| jñānād anyad ihājñānam abhipretam | jñānam vastuyāthātmyāvabodhaḥ, tasmād anyat tadviparyayajñānam tamas tu vastuyāthātmyaviparītavīṣayajñānam mohanam sarvadehinam | moho viparyayajñānam, viparyayajñānahetuḥ ity arthaḥ | tat tamaḥpramādālasyanidrāhetutayā taddvāreṇa dehinam nibadhnāti | pramādaḥ kartavyāt karmaṇo'nyatra pravṛttihetubhūtam anavadhānam | ālasyam karmasv anārambhasvabhāvaḥ, stabdhatā iti yāvāt | puruṣasya indriyapravartanaśrāntīyā sarvendriyapravartanoparatīḥ nidrā | tatra bāhyendriyapravartanoparamaḥ svapnaḥ | manaso'py uparatiḥ suṣuptiḥ |

sattvādīnām bandhadvārabhūteṣu pradhānāny āha —

||14.9|| sattvaṃ sukhasaṅgapradhānam, rajaḥ karmasaṅgapradhānam, tamas tu vastuyāthātmya-jñānam āvṛtya viparītajñānahetutayā kartavyaviparītapravṛttisaṅgapradhānam |

dehakārapariṇatāyāḥ prakṛteḥ svarūpānubandhinaḥ sattvādayo guṇāḥ | te ca svarūpānusambandhitvena sarvadā sarve vartante iti parasparaviruddham kāryam katham janayantītyatrāha —

cadasttrtdya commedadyāry - crt namadautra

||14.10|| yadyapi sattvādayastrayaḥ prakṛtisaṃsr̥ṣṭatmasvarūpānubandhinaḥ, tathāpi
prācīnakarmavaśād dehāpyāyanabhūtāhāravaīṣamyāc ca
sattvādayaḥparasparasamudbhavābhivarūpeṇa vartante | rajastamasī kadācid abhibhūya
sattvam udriktaṃ vartate | tathā tamaḥsattve'bhībhūya rajaḥ kadācit | kadācit ca
rajaḥsattve'bhībhūya tamaḥ |

tat ca kāryopalabdhyā evāvagacched ity āha —

||14.11|| sarveṣu cakṣurādiṣu jñānavāreṣu yadā vastuyāthātmyaprakāṣe jñānam upajāyate,
tadā asmin dehe sattvaṃ pravṛddham iti vidyāt |

cadasttrtdya commedadyāry - crt namadautra

||14.12|| lobhaḥ svakīyadravyasyātyāgaśīlatā | pravṛttiḥ prayojanam anuddiśyāpi
calanasvabhāvatā | ārambhaḥ karmaṇām phalāsāadhanabhūtānām karmaṇām ārambhe
udyogaḥ | aśamaḥ indriyānuparatiḥ | spṛhā viṣayecchā | etāni rajasi pravṛrā jāyante | yadā
lobhādāyo vartante, tadā rajaḥ pravṛddham iti vidyād ity arthaḥ |

14.13|| aprakāśaḥ jñānānudayaḥ | apravṛttiś ca stabdhatā | pramādo'kāryapravṛttiphalam
anavadhānam | moho viparītajñānam | etāni tamasi pravṛrā jāyante | etais tamaḥ pravṛddham
iti vidyāt |

||14.14|| yadā sattvaṃ pravṛddham tadā sattve pravṛrā dehabhṛt pralayaṃ maraṇaṃ yāti ced
uttamavidāṃ uttamattavidāṃ ātma-yāthātmyavidāṃ lokān samūhān amalān malarahitān
ajñāna-rahitān pratipadyate prāpnoti | sattve pravṛrā tu mṛtaḥ ātmavidāṃ kuleṣu janitvā
ātma-yāthātmya-jñānasādhanāneṣu puṇya-karmasv adhikarotīty uktaṃ bhavati |

cadasttrtdya commedadyāry - crt namadautra

||14.15|| rajasi pravṛrā maraṇaṃ prāpya phalārthaṃ karma kurvatām kuleṣu jāyate | tatra
janitvā svargādiphalasāadhanakarmasv adhikarotīty arthaḥ |

tathā tamasi pravṛrā mṛto mūdhayoniṣu śvasūkarādiyoniṣu jāyate |
sakalapuruṣārthārambhānahāe jāyate ity arthaḥ |

||14.16|| evaṃ sattvavṛddhau maraṇam upagamyā ātmavidāṃ kule jātenānuṣṭhitasya sukṛtasya
phalābhisandhirahitasya mad-ārādhānarūpasya karmaṇaḥ phalaṃ punar api
tato'dhikasattvajanitaṃ nirmalaṃ duḥkhagandharahitaṃ bhavati, ity āhuḥ
sattvaguṇapariṇāmavidaḥ |

antyakālapravṛddhasya rajasas tu phalaṃ phalasāadhanakarmasaṅgikule janma,
phalābhisandhipūrvakakarmārambhata-

phalānubhavapunarjanmarajovṛddhiphalābhisandhipūrvakakarmārambhaparamparārūpaṁ
sāmsārikaṁ dukhaprāyaṁ eva ity āhus tad-guṇayāthātmyavidaḥ |

ajñānaṁ tamaśaḥ phalam | evam antakālapravṛddhasya tamaśaḥ phalam
ajñānaparamparārūpaṁ |

tad adhikasattvādijanitaṁ nirmalādiphalaṁ kim ity atrāha —

14.17|| evaṁ paramparayā jātād adhikasattvād ātma-yāthātmyāparokṣarūpaṁ jñānaṁ jāyate |
tathā pravṛddhād rajasāḥ svargādiphalaḥ jāyate | tathā pravṛddhāc ca tamaśaḥ
pramādo'navadhānamittāsatkarmaṇi pravṛttaḥ, tataś ca moho viparītajñānaṁ, tataś
cādhikataṁ tamaśaḥ, tataś cājñānaṁ jñānābhāvaḥ |

||14.18|| evaṁ uktena prakāreṇa sattvasthā ūddhrvaṁ gacchanti krameṇa sāmsārabandhāt
mokṣaṁ gacchanti | rajasāḥ svargādiphalaḥ karatvād rājasāḥ phalaśādhanaḥ
karmānuṣṭhāya tat-phalam anubhūya punar api janitvā tad-apekṣitaṁ karmānutiṣṭhantīti
madhye tiṣṭhanti, punarāvṛttirūpatayā duḥkhaprāyaṁ eva tat |

tāmasās tu jaghanyaguṇavṛttisthā uttarottaranikṛṣṭatamoguṇavṛttiṣu sthitā adho gacchanti |
antyajatvam, tatas tiryaktvam, tataḥ kṛmīkīṭādi janma tataḥ sthāvaratvam, tato'pi
gulmalatātvaṁ, tataś ca śilākāṣṭhaloṣṭatṛṇādīvaṁ gacchantīti arthaḥ |

āhāraśāntiḥ phalābhisandhirahitasukṛtaviśeṣaiś ca paramparayā pravaṇdhatasattvānāṁ
guṇātyayadvāreṇa ūddhrvagamanaprakāram āha —

||14.19|| evaṁ sāttvikāhārāsevayā
phalābhisandhirahitabhagavadārādhanarūpakarmānuṣṭhānaiś ca rajastamasī sarvātmanā

abhibhūya utkrṣṭsattvaniṣṭho yadā ayaṁ draṣṭa guṇebhyo'nyaṁ kartāraṁ nānupaśyati | guṇā
eva svānugūṇapravṛttiṣu kartāraḥ iti paśyati, guṇebhyaś ca paraṁ vetti, kartṛbhyo guṇebhyaś
ca paraṁ anyam ātmānam akartāraṁ vetti, samadbhāvam adhigacchati, mama yo bhāvas tam
adhigacchati |

etad uktaṁ bhavaty ātmanaḥ svataḥ paśyati parīśuddhasvabhāvasya
pūrvapūrvakarmamūlaguṇasaṅganimittaṁ vivīdhakarmasu kartṛtvam, ātmā svatas tv akartā
aparicchinnañānaikākāraḥ ity evam ātmānam yadā paśyati, tadā madbhāvam adhigacchati |

karṭṛbhyo guṇebhyo'nyam akartāram ātmānam paśyan bhagavadbhāvam adhigacchatīty uktam, sa bhagavadbhāvaḥ kīdṛśaḥ ? ity atrāha —

||14.20|| ayam dehī dehasamudbhavān dehākārapariṇataprakṛtisamudbhavān etān sattvādīn trīn guṇān atītya tebhyaś cānyam, jñānaikākāram ātmānam paśyan janmamṛtyujarāduḥkhaiḥ vimukto'mṛtam ātmānam anubhavati eṣa madbhāva ity arthaḥ |

atha guṇātītyaḥ svarūpasūcanācāraprakāram guṇātyayahetum ca pṛcchan arjuna uvāca —

arjuna uvāca

||14.21|| sattvādīn trīn guṇān etān atītaḥ kaiḥ līngaiḥ kaiḥ lakṣaṇair upalakṣito bhavati kimācāraḥ kena ācāreṇa yukto'sau ? aśya svarūpāvagateḥ līngabhūtācāraḥ kīdṛśaḥ ity arthaḥ | katham ca etān kenopāyena sattvādīn trīn guṇān ativartate ?

ībhagavānuvāca

||14.22|| ātmavyatirikteṣu vastuṣv anīṣṭoṣu saṁpravṛttāni sattva-rajas-tamasāṁ kāryāni prakāśapravṛttimohākhyāni yo na dveṣṭi, tathā ātmavyatirikteṣv iṣṭoṣu vastuṣu tāny eva nivṛttāni na kāṅkṣati |

||14.23|| udāsīnavad āsīnaḥ guṇavyatirikatmāvalokanatrptyā anyatra udāsīnavad āsīnaḥ guṇair dveṣākāṅkṣādvāreṇa yo na vicālyate, guṇāḥ sveṣu kāryeṣu prakāśādiṣu vartante ity anusamdhāya yas tūṣṇīm avatiṣṭhate, na īngate na guṇakāryānugūṇam ceṣṭate |

||14.24 -- 14.25|| samaduḥkha-sukhaḥ duḥkha-sukhayoḥ samaś cittāḥ svasthaḥ svasmin sthitaḥ svātmaikapriyatvena tadvyatiriktaputrādijanmamaraṇādisukha-duḥkhayoḥ sama-citta ity arthaḥ|| tata eva samaloṣṭāśmakācanaḥ, tata eva ca tulyapriyāpriyas tulyapriyāpriyaviśayaḥ|| dhīraḥ prakṛtyātmavivekakuśalaḥ, tata eva tulyanindātmasamstutiḥ ātmani manuṣyatvādyabhimānakṛtaguṇāguṇanimittastutinindayoḥ svāsambandhānusamdhānena tulyacittaḥ, tatprayuktamānāpamānayoḥ tatprayuktamitrāripakṣayor api svasambandhābhāvād eva tulyacittaḥ, tathā dehitvprayuktasarvārambhaparitāyāḥ | ya evam-bhūtaḥ sa guṇātīta ucyate |

atha evam rūpaguṇātyaye pradhānahetum āha —

||14.26|| nānyam guṇebhyaḥ kartāram [14.19] ity-ādi-nā uktena prakṛtyātmavivekānusamdhānamātreṇa na guṇātyayaḥ sūpatsyate, tasyānādikālapravṛttaviparītavāsanābādhyatvasambhavāt|| mām satyasamkalpaṁ paramakāruṇikam āśritavātsalyajaladhim avyabhicāreṇaikāntyaaviśiṣṭena bhaktiyogena ca yaḥ

sevate, sa etān sattvādīn guṇān duratyayān atītya brahmabhūyāya brahmatvāya kalpate brahmabhāvayogyo bhavati, yathāvasthitam ātmānam amṛtam avyayam prāpnotīty arthaḥ |

||14.27|| hi śabdo hetau | yasmād aham avyabhicāribhaktiyogena sevito`mṛtasyāvvyayasya ca brahmaṇaḥ pratiṣṭhā, tathā śāśvatasya ca dharmasyātīśayitanityaiśvaryaśāikāntikasya sukhasya ca vāsudevaḥ sarvam [8||9] ity-ādi-nā nirdiṣṭsya jñāninaḥ prāpyasya sukhasya ity arthaḥ||

yadyapi śāśvatadharmasabdāḥ prāpakavacaṇaḥ, tathāpi pūrvottarayoh prāpyarūpatvena tatsāhacaryād ayam api prāpyalakṣakaḥ||

etad uktaṁ bhavati pūrvatra daiṁ hyeṣā guṇa-mayī mama māyā duratyayā|| māṁ eva ye prapadyante [7.14] ityārabhya guṇātyayasya tatpūrvakākṣaraiśvaryaśāikāntikasya ca bhagavat-prapattye kopāyatāyāḥ pratipāditatvāt tadekāntabhagavat-prapattye kopāyo guṇātyayas tatpūrvakābrahmabhāvaś ca iti |

adyaṇa pañca^raśo dnyāyaḥ

śrī-bhagavān uvāca

||15.1|| yaṁ saṁsārākhyam aśvattham ūddhrvamūlam adha | śākhā avyayam prāhuḥ śrutayaḥ— ūddhrvamūlo`vākśākhā eṣo`śvatthaḥ sanātanaḥ | [KāthU 2.3.1] ūddhrvamūlamavākśākhāṁ vṛkṣam yo veda saṁprati [āraṇya0 1.11.5] ity adyāḥ |

saptalokopari niviṣṭcaturmukhādītvena tasya ūddhrvamūlatvam,
pṛthivīnivāsisakalanarapaśumṛgapakṣikṛmi- kīṭpataṅgasthāvarāntatayā adhaśākhātvam
asaṅghatubhūtād āsamyag jñānodayāt pravāharūpenācchedyatvenāvvyayatvam |

yasya cāśvatthasya chandāmsi parṇāny āhuḥ | chandāmsi śrutayaḥ |

vāyavyam śvetamālabheta bhūtikāmaḥ [yajuh 2.1.1] aindrāgnamekādaśakapālam nirvāpet
prajākāmāḥ [yajuh kā0 2.1] ity-ādi-śrutipratipāditaiḥ kāmyakarmabhiḥ vivardhate`yam
saṁsāravṛkṣaḥ | iti chandāmsy evāsyā parṇāni, patraiḥ hi vṛkṣo vardhate |

yas tam evam-bhūtam aśvattham veda sa vedavit, vedo hi saṁsāravṛkṣasya chedopāyam
vadati, chedyasya vṛkṣasya svarūpajñānam chedanopāyajñānopayogīti vedavid ity ucyate |

tasya manuṣyādiśākhasya vṛkṣasya tattatkarmakṛtā aparās cādhaḥ śākhāḥ punar api manuṣyapaśvādirūpeṇa prasṛtā bhavanti, ūddhrvaṃ ca gandharvayakṣadevādirūpeṇa prasṛtā bhavanti | tās ca guṇapravṛddhāḥ guṇaiḥ sattvādibhiḥ pravṛddhāḥ, viṣayapavālāḥ śabdādi-viṣayapallavāḥ |

katham ? ity atrāha —

||15.2|| adhaśca mūlānyanusarītatāni karmānubandhīni manuṣya-loke | brahmalokamūlasyāsyā vṛkṣasya manuṣyāgrasyādhaḥ manuṣya-loke mūlāny anusarītatāni tāni ca karmānubandhīni | karmāṇy evānubandhīni mūlāny adho manuṣya-loke ca bhavatīty arthaḥ | manuṣyatvāvasthāyām kṛtaiḥ hi karmabhir adho manuṣyapaśvādayaḥ ūddhrvaṃ ca devādayo bhavanti |

||15.3 -- 15.4|| asya vṛkṣasya caturmukhāditvena ūddhrvamūlatvaṃ tatsarītanāparamparayā manuṣyāgratvenādhaḥśākhātvaṃ manuṣyatve kṛtaiḥ karmamir mūlabhūtaiḥ punar apy adhaś ca ūddhrvaṃ ca prasṛtaśākhātvaṃ iti yathā idam rūpaṃ nirdiṣṭm na tathā saṃsāribhir upalabhyate | manuṣyo'ham devadattasya putro yajñadattasya pitā tadanurūpaparigrahaś ca ity etāvanmātram upalabhyate |

tathā asya vṛkṣasyānto vināśo'pi guṇa-mayabhogeṣv asaṅgakṛtaḥ iti na upalabhyate tathā asya guṇasaṅga eva ādīḥ iti na upalabhyate | tasya pratiṣṭhā cānātmany ātmābhīmānarūpam ajñānam iti na upalabhyate |

pratiṣṭhaty asmin eva iti hy ajñānam evāsya pratiṣṭhā |

enam ukta-prakāram suvirūḍhamūlam suṣṭhu vividham rūḍhamūlam aśvattham samyagjñānamūlena dṛḍhena guṇa-mayabhogāsaṅgākhyena śastreṇa chittvā tato viṣayāsaṅgād hetos tat padaṃ parimārgitavyam anveṣaṇīyām yasmin gatā bhūyaḥ na nivartante |

katham anādikalapravṛtto guṇa-mayabhogasaṅgas tanmūlam ca viparītajñānam nivartate ity atrāha —

ajñānādinivṛttaye tam eva ca ādyam kṛtsnasya ādibhūtam | mayādhyakṣeṇa prakṛtiḥ sūyate sacarācaram | [9.10] aham sarvasya prabhavo mattaḥ sarvaṃ pravartate|| [10.8] mattaḥ parataram nānyat kimcidasti dhanamjaya | [7.7] ity-ādi-ṣūktam ādyam puruṣam eva śaraṇam prapadye tam eva śaraṇam prapadyeta | yataḥ yasmāt kṛtsnasya »aṣṭauḥ iyam guṇa-mayabhogasaṅgapravṛttiḥ purāṇi purāṇāni prasṛtā | uktaṃ hi mayaiva pūrvam etat — daivī

hyeṣā guṇa-mayī mama māyā duratyayā | mām eva ye prapadyante māyāmetām taranti tell
[7.14] iti |

prapadya iyataḥ pravṛtṭiḥ iti vā pāṭhaḥ | tam eva ca ādyaṁ puruṣaṁ prapadya
śaraṇamupagamyā iyato'jñānanivṛtṭyādeḥkṛtsnasya etasya sādhanabhūtā pravṛtṭiḥ purāṇī
purātani prasṛtā | purātānānām mumukṣūṇām pravṛtṭiḥ purāṇī | purātānā hi mumukṣavo
mām eva śaraṇam upagamyā nirmuktabandhāḥ saṁjātā ity arthaḥ |

cadasttrtdya commedadyāry - crt namadautra
||15.5|| evaṁ mām śaraṇam upagamyā nirmānamohāḥ—
nirgatānātmātmābhimānarūpamohāḥ, jitasāṅgadoṣāḥ — jitaguṇa-mayabhogasaṅgākhyadoṣāḥ
| adhyātmanityāḥ— ātmani yad jñānaṁ tad adhyātman ātmadhyānaniratāḥ, vinivṛttatad-
itarakāmāḥ sukha-duḥkhasaṁjñaiḥ dvandvais ca vimuktāḥ amūḍhāḥ ātmānātmāsvabhāvajñās
tat avyayaṁ padaṁ gacchanty anavacchinnañānākāram ātmānaṁ yathāvasthitam
prāpnuvanti | mām śaraṇam upāgatānām mat-prasādād eva tāḥ sarvāḥ pravṛttayaḥ suśakyāḥ
siddhiparyantā bhavantiṭy arthaḥ |

||15.6|| tad ātmajyotiḥ na sūryo bhāsayate na śaśāṅko na pāvakaś ca | jñānam eva hi sarvasya
prakāśakam | bāhyāni tu jyotīṁṣi viṣayendriyasambandhavirodhitamonirasanadvāreṇa
upakārakāṇi |

asya ca prakāśako yogas tadvirodhi cānādikarma, tannivartanaṁ ca uktaṁ bhagavat-
prapattimūlam asaṅgādi

yad gatvā punaḥ na nivartante tat paramaṁ dhāma paramaṁ jyotir mama madīyaṁ
madvibhūtibhūto mamāṁśa ity arthaḥ |

ādityādīnām api prakāśakatvena tasya paramatvam | ādityādīni hi jyotīṁṣi na jñānajyotiṣaḥ
prakāśakāni, jñānam eva hi sarvasya prakāśakam |

||15.7|| ittham uktasvarūpaḥ sanātano mamāṁśa eva san kaścid
anādikarmarūpāvidyāveṣṭnatirohitasvarūpo jīvabhūto jīvaloke vartamāno deva-
manuṣyādīprakṛtipariṇāmaviśeṣaśarīrasthāni manaḥṣaṣṭhānīndriyāṇi karvāti | kaścit ca
pūrvoktamārgeṇāsya avidyāyā muktaḥ svena rūpeṇāvatiṣṭhate |

jīvabhūtas tv atisaṁkucitajñānaiśvaryaḥ karmalabdhaprakṛtipariṇāmaviśeṣarūpa-
śarīrasthānām indriyāṇām manaḥṣaṣṭhānām īśvaras tāni karmānugūṇam itas tataḥ karvāti |

||15.8|| yat śarīram avāpnoti, yasmāt śarīrād utkrāmati, tatrāyam indriyāṇām īśvaraḥ
etānīndriyāṇi bhūtasūkṣmaih saha gṛhītvā samyāti | vāyuḥ gandhān iva āśayāt —

yathā vāyuḥ »akcandanakastūrikādyāśayāt tatsthānāt sūkṣmāvayavaiḥ saha gandhān gṛhītvā
anyatra samyāti tadvad ity arthaḥ |

kāni punas tānīndriyāṇi ? ity āha —

||15.9|| etāni manaḥṣaṣṭhānīndriyāṇy adhiṣṭhāya svasvaviṣayavṛttyanugūṇāni kṛtvā tān
śabdādīn viṣayān upasevate upabhumkte |

||15.10|| evaṁ guṇānvitāṁ sattvādi-guṇa-mayaprakṛtipariṇāmaviśeṣamanuṣyatvādi
samsthānapinḍāsamśṛṣṭāṁ piṇḍāviśeṣād utkrāmantāṁ piṇḍāviśeṣe'vasthitāṁ vā guṇa-mayān
viṣayān bhucāna vā kadācid api prakṛtipariṇāmaviśeṣamanuṣyatvādipinḍād vilakṣaṇāṁ
jñānaikākāram vimūḍhā nānupaśyanti |

vimūḍhāḥ manuṣyatvādipinḍātmābhimāninaḥ |

jñānacakṣuṣas tu pinḍātmavivekaviṣayajñānavantaḥ sarvāvastham api enaṁ viviktākāram
eva paśyanti |

||15.11|| mat-prapattipūrvakāṁ karma-yogādiṣu yatamānās taiḥ nirmalāntaḥkaraṇāḥ yoginaḥ
yogākhyena cakṣuṣā ātmani śarīre'vasthitam api śarīrād viviktāṁ svena rūpeṇāvasthitam
enaṁ paśyanti |

yatamānāḥ apy akṛtātmānaḥ mat-prapattivirahīnas tata evāsamskṛtamanasas tata evācetasāḥ
ātmāvalokanasamartha cetorahitāḥ na enaṁ paśyanti |

evaṁ ravicanḍrāgnīnām indriyasannikarvāvirodhisaṁtamasanirasanamukhena
indriyānugrāhakatayā prakāśakānām jyotiṣmatām api prakāśakāṁ jñānajyotiḥ ātmā
muktāvastho jīvāvasthaś ca bhagavadvibhūtiḥ ity uktam taddhāma paramaṁ mama | [15.6]
mamaivāṁśo jīvaloke jīvabhūtaḥ sanātanaḥ || [15.7] iti |

idānīm acitpariṇāmaviśeṣabhūtam ādityādīnām jyotiṣmatām jyotir api bhagavadvibhūtiḥ ity
āha —

||15.12|| akhilasya jagato bhāsakam eteṣām ādityādīnām yattejas tat madīyaṁ tejas tais taiḥ
ārādhitena mayā tebhyo dattama iti viddhi |

ṛthivyāś ca bhūtadhāriṇyā dhāraḥkatvaśaktir madīyā ity āha —

||15.13|| ahaṁ ṛthivīm āviśya sarvāṇi bhūtāni ojasā mamāpratihatāsāmathryena dhārayāmi |
tathā ahaṁ amṛtarasamayaḥ somo bhūtvā sarvośadhīḥ puṣṇāmi |

||15.14|| ahaṁ vaiśvānaro jāṭharānalo bhūtvā sarveṣāṁ prāṇinām deham āśritas tair bhuktaṁ
khādyacoṣṭlehyapeyātmakaṁ caturvidham annaṁ prāṇāpānavṛttibhedasamāyuktaḥ pacāmi |

atra parama-puruṣavibhūtibhūtau somavaiśvānarav ahaṁ somo bhūtvā vaiśvānaro bhūtvā iti
tatsāmānādhikaraṇyena nirdiṣṭai | tayoś ca sarvasya bhūtajātasya ca parama-
puruṣasāmānādhikaraṇyanirdeśe hetum āha —

||15.15|| tayoḥ somavaiśvānarayoḥ sarvasya bhūtajātasya ca
sakalapravṛttinivṛttimūlajñānodayadeśe hṛdi sarvaṁ matsamkalapena niyacchan ahaṁ
ātmatayā sanniviṣṭaḥ |

tathā āhuḥ śrutayaḥ — antaḥpraviṣṭaḥ śāstā janānām sarvātmā [tai0 ā0 3.11] yaḥ ṛthivyām
tiṣṭhan [BAU 3.7.3] yaḥ ātmani tiṣṭhannātmano'ntaro yamayati | [BAU 3.7.22]
pakośapratikāṁśa hṛdayaṁ cāpyadhomukham | [tai0 nā0 11] atha yadidamasmin
brahmapure daharaṁ puṇḍārīkaṁ veśma [ChāU 8.1.1] ity ādyāḥ |

smṛtayaś ca śāstā viṣṇuraśeṣasya jagato yo jaganmayaḥ | [ViP 1.17.20] praśāsītāraṁ
sarveṣāmaṇiyāṁsamaṇiyasām | [manu0 12.122] yamo vaivasvato rājā yastavaiṣa hṛdi sthitaḥ |
[manu0 8.92] ity ādyāḥ |

ato mattaḥ eva sarveṣāṁ smṛtir jāyate, smṛtiḥ pūrvānubhūtavaiṣayam
anubhavasāṁskāramātrajam jñānam | jñānam indriyaliṅgāgamayogajo vastuniścayaḥ, so'pi
mattaḥ | apohanam ca, apohanam jñānanivṛttiḥ |

apohanam ūdhanam vā ūdhanam ūdhaḥ, ūdho nāma — idaṁ pramāṇam itthaṁ pravartitum
ahartīti pramāṇapravṛttiyarhatāviṣayaṁ sāmagyādinirūpaṇajanyaṁ pramāṇānugrāhakaṁ
jñānam | ūdho nāma vitarkaḥ, sa ca matta eva |

vedaiś ca sarvaiḥ aham eva vedyaḥ | ato'gnivāyusūryasomendrādīnām madantaryāmikatvena
mad-ātmakatvāt tatpratipādanaparair api sarvaiḥ vedair aham eva vedyaḥ, deva-
manuṣyādiśabdair jīvātmā iva |

vedāntakṛt vedānām inpiṇ yajet [śata0 brā0 5.1.6] varuṇam yajeta [śata0 brā0 2.3.37] ity
evamādīnām antaḥ phalaṁ phale hi te sarve vedāḥ paryavasyanti, antakṛt phalakṛt,
vedoditaphalasya pradātā cāham eva ity arthaḥ |

taduktaṁ pūrvam eva — yo yo yām yām tunam bhaktaḥ śraddhayārcitumicchati | [7.21]
ityārabhya labhate ca tataḥ kāmān mayaiva vihitān hi tān | [7.22] iti | aham hi sarva-yajñānām
bhoktā ca prabhureva ca|| [9.24] iti ca |

vedavid eva cāham vedavit cāham eva, evaṁ madabhidhāyinaṁ vedam aham eva veda |
ito'nyathā yo vedārtham brūte, na sa vedavid ity abhiprāyaḥ |

ataḥ matta eva sarva vedānām sārabhūtam artham sṛṇu —

||15.16|| kṣaraś cākṣara eva ca iti dvav imau puruṣau loke prathitau | tatra kṣaraśabdanirdiṣṭaḥ
puruṣo jīvaśabdābhilapanīya brahmādi-stamba-paryantakṣaraṇasvabhāvācitsaṁsṛṣṭ sarva-
bhūtāni | atrācitsaṅgarūpaikopādhinā puruṣaḥ ity ekatvanirdeśaḥ |

akṣaraśabdanirdiṣṭaḥ kūṣṭhaḥ, acitsaṁsargaviyuktaḥ, svena rūpeṇāvasthito muktātmā | sa tv
acitsaṁsargābhāvād acitpariṇāmaviśeṣabrahmādidahasādhāraṇo na bhavātīti kūṣṭha ity
ucyate |

atrāpi ekatvanirdeśo'cidviyogarūpaikopādhinā abhihitaḥ | na hītaḥ pūrvam anādau kāle
mukta eka eva | yathā uktam — bahavo jñānatapasā pūtā madbhāvamāgatāḥ|| [4.10] mama
sādharmyamāgatāḥ | sarge'pi nopajāyante pralaye na vyathanti ca|| [14.2] iti |

||15.17|| uttamaḥ puruṣas tu tābhyām kṣarākṣaraśabdanirdiṣṭabhyām
baddhamuktapuruṣābhyām anyo'trhāntarabhūtaḥ paramātmā ity udāhṛtaḥ |

sarvāsu śrutiṣu paramātmā iti nirdeśād eva hy uttamaḥ puruṣo baddhamuktapuruṣābhyām
atrhāntarabhūtaḥ ity avagamyate | katham ? yo lokatrayam āviśya bibharti | lokyata iti lokas

tattrayam lokatrayam acetanam tatsamsṛṣṭś cetano muktaś ca iti pramāṇāvagamyam etat
trayam ya ātmatayā āviśya bibharti, sa tasmād vyāpyād bhartavyāc cārthāntarabhūtaḥ |

itaś ca uktāt lokatrayād atrhāntarabhūtaḥ | yataḥ so'vyaya īśvaraś ca | avyayasvabhāvo hi
vyayasvabhāvād acetanāt tatsambandhena tadanusāriṇaś ca cetanād acitsambandhayogyatā
pūrvasambandhinaḥ muktāc cārthāntarabhūta evaḥ, tathā etasya lokatrayasya īśvaraḥ
īśitavyāt tasmād atrhāntarabhūtaḥ |

||15.18|| yasmād evama uktaiḥ svabhāvaiḥ kṣaram puruṣam atīto'ham, akṣarāt muktād apy
uktaiḥ hetubhir utkṛṣṭatamaḥ, ato'ham loke vede ca puruṣottamaḥ iti prathito'smi |
vedārthāvalokanāt loka iti smṛtiḥ iha ucyate | śrutau smṛtau ca ity arthaḥ |

śrutau tāvat — param jyotirūpaṁ saṁpadya svena rūpeṇābhiniṣpadyate sa uttamaḥ puruṣaḥ
[cha0 u0 8.12.3] ity ādau | smṛtav apy aṁśāvatāram puruṣottamasya
hyanādimadhyāntamajasya viṣṇoḥ | [vi0 pu 5.17.33] ity ādau |

||15.19|| yaḥ evam uktena prakāreṇa puruṣottamaṁ mām asaṁmūḍho jānāti,
kṣarākṣarapuruṣābhyām avyayasvabhāvatayā vyāpanabharanaiśvaryādiyogena ca visajātīyaṁ
jānāti, sa sarvavit matprāpty-upāyatayā yad veditavyaṁ tat sarvaṁ veda | bhajati mām
sarvabhāvena ye ca matprāpty-upāyatayā mad-bhajanaparakārā nirdiṣṭas taiś ca sarver
bhajanaparakārair mām bhajate |

sarvaiḥ mad-viṣayaiḥ vedanair mama yā prītir yā ca mama sarvaiḥ mad-viṣayair bhajanair
ubhayavidhā sā prītir anena vedanena mama jāyate |

ity etat puruṣottamatvavedanaṁ pūjayati |

||15.20|| itthaṁ mama puruṣottamatvapatipādanaṁ sarveṣāṁ guhyānāṁ guhyatamaṁ idaṁ
śāstraṁ tvam anaghatayā yogyatama iti kṛtvā mayā tava uktam | etad buddhvā buddhimān
syāt kṛtakṛtyaś ca mām prepsunā upādeyā yā buddhiḥ sā sarvā upāttā syāt | yat ca tena
kartavyam, tat ca sarvaṁ kṛtaṁ syād ity arthaḥ |

anena ślokenānantaroktaṁ puruṣottamaviṣayaṁ jñānaṁ śāstrajanyam eva etat sarvaṁ karoti |
na tu sāksātkārarūpam ity ucyate |

śrī-bhagavān uvāca

||16.1|| iṣṭaniṣṭvīyogasāmyogarūpasya duḥkhasya hetudarśanajam duḥkham bhayam,
tannivṛttir abhayam |

sattvasamśuddhiḥ sattvasyāntaḥ karaṇasya rajastamobhyām asaṁsprṣṭatvam |

jñāna-yogavyavasthitiḥ prakṛti-viyuktātma-svarūpavivekaniṣṭhā |

dānam nyāyārjitadhanasya pātre pratipādanam |

damaḥ manaso viśayaunmukhanivṛttisamśīlanam |

yajñaḥ phalābhisandhirahitabhagavadārādhanarūpamahāyajñādyanuṣṭhānam |

svādhyāyaḥ savibhūter bhagavatas tadārādhanaparakārasya ca pratipādakaḥ kṛtsno vedaḥ, ity
anusamdhāya vedābhyāsaniṣṭhā |

tapāḥ kṛccharcāndrāyaṇadvādaśyupavāsāder bhagavatprīṇanakarma-yogyatāpādanasya
karaṇam |

ārjavam manovākkāyakarmavṛttinām ekaniṣṭhā pareṣu |

||16.2|| ahiṁsā parapīdāavarjanam |

satyam yathādr̥ṣṭarthagocarabhūtahitavākyaṁ |

akrodhaḥ parapīdāaphalacittavikārarahitvatvam |

tyāgaḥ ātmahitapratyanīkapaṇigrahavimocanam |

śāntiḥ indriyāṇām viśayaprāvaṇyanirodhasamśīlanam |

apaiśunam parānarthakaravākyanivedanākaraṇam |

dayā bhūteṣu sarveṣu duḥkhāsahiṣṇutvam |

aloluptvam, alolupatvam, alolutvam iti vā pāṭhaḥ | viśayeṣu niḥspr̥hatvam ity arthaḥ |

mārdavam akāṭihanyam | sādhujanasamśleṣārhatā ity arthaḥ |

¼vīḥ akāryakaraṇe vṛīdā |

acāpalam spr̥haṇīyaviśayasannidhau acāpalatvam |

||16.3|| tejaḥ durjanair anabhibhavanīyatvam |

kṣamā paranimittapīḍānubhave'pi pareṣum tam prati cittavikārahitatā |

dhṛtir mahatyām apy āpadi kṛtyakartavyatāvadhāraṇam |

śaucam bāhyāntaḥkaraṇānām kṛtyayogyatā śāstrīyā |

adrohaḥ pareṣv anuparodhaḥ | pareṣu svacchandavṛttinirodharahitatvam ity arthaḥ |

nātimānitā asthāne garvo'timānitvam, tadrahitatā |

ete guṇā daivīm saṃpadam abhijātasya bhavanti | devasambandhinī saṃpat daivī | devā bhagavadājñānuvṛttiśilāḥ, teṣām saṃpat | sā ca bhagavadājñānuvṛttiḥ eva, tāmābhijātasya tām abhimukhīkṛtasya jātasya tām nirvartayitum jātasya bhavantīty arthaḥ |

||16.4|| dambhaḥ dhārmikatvakhyāpanāya dharmānuṣṭhānam | darpaḥ kṛtyākṛtyāvivekakaro viṣayānubhavanimitto harvāḥ |

atimānās ca svavidyābhijanānanugūṇo'bhimānaḥ | krodhaḥ parapīḍāaphalacittavikāraḥ | pārūṣyam sādḥūnām udvegakaraḥ svabhāvaḥ | ajñānam parāvaratattvakṛtyākṛtyāvivekaḥ | ete svabhāvāḥ āsurīm saṃpadam abhijātasya bhavanti | asurā bhagavadājñātivṛttiśilāḥ |

||16.5|| daivī madājñānuvṛttirūpā saṃpad vimokṣāya bandhāt muktaye bhavati krameṇa matprāptaye bhavatīty arthaḥ |

āsūrī madājñātivṛttirūpā saṃpad nibandhāya bhavati, adhogatiprāptaye bhavatīty arthaḥ |

etat śrutvā svaprakṛtyanidrāhāraṇād atibhītāyārjunāya evam āha — śokam mā kṛthāḥ | tvam tu daivīm saṃpadam abhijāto'si | he pāṇḍava dhārmikāgresarasya hi pāṇḍāes tanayas tvam ity abhiprāyaḥ |

||16.6|| asmin karmaloke karmakarāṇām bhūtānām sagāē dvau dvididhau, daivaś ca āsuraś ca iti | sargaḥ utpattiḥ, prācīnapuṇya-pāpa-rūpa-karmavaśād bhagavadājñānuvṛttitadviparītakaraṇāya utpattikāle eva vibhāgena bhūtāny utpadyante ity arthaḥ |

tatra daivaḥ sargo vistaraśaḥ proktaḥ | devānām madājñānuvartīśilānām utpattir yadācārakaraṇārthā | sa ācāraḥ karma-yogājñāna-yogabhaktiyogarūpo vistaraśaḥ proktaḥ | asurāṇām sargaś ca yadācārakaraṇārthas tam ācāram me sṛṇu, mama sakāśacchṛṇu |

||16.7|| pravṛttiṃ ca nivṛttiṃ cābhyudayasādhanam mokṣasādhanam ca vaidikam dharmam āsurā na viduḥ na jānanti |

na ca śaucam vaidikakarma-yogyatvam śāstrasiddham | tad bāhyam ābhyanteram cāsuresu na vidyate |

nāpi ca ācāraḥ, tad bāhyābhyanterāśaucam yena sandhyāvandanādīnā ācāreṇa jāyate, sāpy ācāras teṣu na vidyate | tathā uktam — satdhyāhīno'sucinityamanarhaḥ sarva-karmasu | [dakṣasmṛti 2.23] iti |

tathā satyam ca teṣu na vidyate satyam yathārthajñānam bhūtahitarūpabhāṣaṇam teṣu na vidyate |

kim ca —

||16.8|| asatyam jagat etat satyaśabdanirdiṣṭbrahmakāryatayā brahmātmakam iti na āhuḥ | apratiṣṭham tathā brahmaṇi pratiṣṭhitam iti na vadanti | brahmaṇā anantena dhṛtā hi pṛthivī, sarvān lokān bibharti | yathoktam –

[teneyam nāga-varyeṇa śirasā vidhṛtā mahī |](#)
[bibharti mālām lokānām sa-devāsura-mānuṣām || \[ViP 2.5.27\] iti |](#)

anīśvaram satyasamkalpena para-brahmaṇā sarveśvareṇa mayā etat niyमितam iti ca vadanti | aham sarvasyam prabhavo mattaḥ sarvam pravartate | [10.8] iti hy uktam |

vadanti ca evam | aparasparasambhūtam kim anyat ? yoṣitpuruṣayoḥ parasparasambandhena jātam idam manuṣyapaśvādikam upalabhyate | anevam-bhūtam kim anyad upalabhyate ? kimcid api na upalabhyate ity arthaḥ | ataḥ sarvam idam jagat kāmahetukam iti |

||16.9|| etām dṛṣṭim avaṣṭbhyāvalambya, naṣṭatmānaḥ, adṛṣṭdehātirikātātmanāḥ, alpabuddhayaḥ — ghaṭadivad jñeyabhūte dehe jñātṛtvena dehavyatirikta ātmā na upalabhyate, iti vivekākuśalāḥ | ugrakarmāṇaḥ sarveṣām himsakāḥ, jagataḥ kṣayāya prabhavanti |

||16.10|| duṣpūram duṣprāpaviṣayam kāmam āśritya taḥsaśadhayaṣayā mohād ajñānāt asagrāhān anyāyagrhitān asatparigrahān grhitvā asucivratāḥ asāstravihitavratayuktāḥ, dambhamānamadānvitāḥ pravartante |

||16.11|| adya śvo vā mumūrvāvaś cintām aparimeyām cāparicchedyām pralayāntām
prākṛtapralayāvadhikālasādhyaviṣayām upāśritāḥ | tathā kāmopabhogaparamāḥ kāmopabhoga
eva parama-puruṣārthaḥ, iti manvānāḥ | etāvad iti niścitaḥ, ito'dhikaḥ, puruṣārtho na vidyate
iti samjātaniścayāḥ |

||16.12|| āśāpāśāsatāiḥ āśākhyapāśāsatāir baddhāḥ kāma-krodhaparāyaṇāḥ kāma-
krodhaikaniṣṭhāḥ | kāmabhogārtham anyāyenārthasamcayān prati ihante |

cadasttrtdya commedadyāry - crt namadautra

||16.13|| idam kṣetraputrādikaṁ sarvaṁ mayā matsāmathryenaiva labdham, nādrṣṭadinā,
imam ca manoratham aham eva prāpsyē, nādrṣṭadisahitaḥ | idam dhanam matsāmathryena
labdham me'sti, idam api punar me matsāmathryenaiva bhaviṣyati |

||16.14|| asau mayā balavatā hataḥ śatruḥ | aparān api śatrūn aham śūro dhīraś ca haniṣye |
kimatra mandadhībhiḥ durbalaiḥ parikalpitenādrṣṭadiparikareṇa ?

tathā ca īśvaro'ham svādhīno'ham anyeṣāṁ cāham eva niyantā | aham bhogī svata evāham
bhogī, nādrṣṭadibhiḥ | siddho'ham — svataḥ siddho'ham na kasmāc-cid adrṣṭadeḥ | tathā
svata eva balavān svata eva sukhī |

||16.15|| aham svataś ca ādha-ḥ asmi, abhijanavān asmi | svata eva uttamakule prasūto'smi |
asmin loke mayā sadrṣako'nyaḥ svasāmathryalabdhasarvavibhavo vidyate ? aham svayam
evayakṣye, dāsyāmi, modiṣyate ity ajñānavimohitāḥ īśvarānugrahanirapekṣeṇa svenaiva
yāgadānādikam kartum śakyam ity ajñānavimohitā manyante |

||16.16|| adrṣṭośvarādisahakāram ṛte svenaiva sarvaṁ kartum śakyam iti kṛtvā evam kuryām
etat ca kuryām anyat ca kuryām ity anekacittavibhrāntāḥ — anekacittatayā vibhrāntāḥ |
evamrūpeṇa mohajālena samāvṛtāḥ | kāmabhogeṣu prakarṣeṇa saktāḥ | madhye mṛtāḥ aśucau
narake patanti |

||16.17|| ātmasambhāvitāḥ ātmanā eva sambhāvitāḥ ātmanā eva ātmānam sambhāvayantīty
arthaḥ | stabdhāḥ paripūrṇam manyamānā na kimcitkurvānāḥ, katham ?
dhanamānamadānvitāḥ — dhanena vidyābhijanābhimānena ca janitamadānvitāḥ |
nāmayaññaiḥ nāmaprayojanair yaṣṭa iti nāmamātraprayojanair yajñair yajante, tat api
dambhena hetunā yaṣṭarṭvakhyāpanāya, avidhipūrvakam ayathācodanam yajante |

te ca idṛgbhūtā yajante ity āha —

||16.18|| ananyāpekṣo'ham eva sarvaṁ karomīty evamrūpam ahaṅkāram āśritāḥ, tathā
sarvasya karaṇe madvalam eva paryāptam iti ca balam, ato matsadrṣo na kaścīd astīti ca
darpam, evam-bhūtasya mama kāmamātreṇa sarvaṁ sampatsyate iti kāmam, mama
ye'niṣṭkārīṇas tān sarvān haniṣyāmīti ca krodham, evam etān samśritāḥ svadeheṣu paradeheṣu
cāvasthitam sarvasya kārayitāram puruṣottamam mām abhyasūyakāḥ pradviṣantaḥ

kuyuktibhir matsthitau doṣam āviṣkurvanto mām asahamānāḥ, ahaṅkārādikān samśritāḥ,
yāgādikaṁ sarvaṁ kriyājātaṁ kurvate ity arthaḥ |

||16.19|| ya evaṁ mām dviṣanti tān krūrān narādhamān aśubhān aham aja»aṁ samsāreṣu
janmajarāmaraṇādīrūpeṇa parivartamāneṣu samtāneṣu, tatrāpy āsurīṣu eva yoniṣu kṣipāmi |
madānukūlyapratyanīkeṣu eva janmasu kṣipāmi |
tattajjanmaprāptyanugūṇaprapvṛttihetubhūtabuddhiṣu krūrāsv aham eva saṁyojayāmīty
arthaḥ |

||16.20|| madānukūlyapratyanīkajanmāpannāḥ punar api janmani janmani mūḍhā
madviparītajñānāḥ mām aprāpya evaṁ

asti bhagavān vāsudevaḥ sarveśvaraḥ iti jñānam aprāpya tatas tato janmano'dhamām eva
gatim yānti |

asya āsurasvabhāvasya ātmanāśasya mūlahetum āha —

||16.21|| asyāsurasvabhāvarūpasya narakasya etat trividham dvāram tat cātmano nāśanam |
kāma | krodhaḥ lobha iti | trayāṇāṁ svarūpaṁ pūrvam eva vyākhyātam | dvāram mārgo hetuḥ
ity arthaḥ | tasmāt etat trayāṁ tyajet | tasmād atighoranarakahetutvāt kāma-krodhalobhānām
etat tritayāṁ dūrataḥ parityajet |

||16.22|| etaiḥ kāma-krodhalobhais tamodvārair madviparītajñānahetubhiḥ vimuktaḥ nara
ātmanaḥ śreya ācarati | labdhamad-viṣayajñāno madānukūlye pravartate | tato mām eva parām
gatim yāti |

śāstrānādarō'sya narakasya pradhānahetuḥ ity āha —

||16.23|| śāstram vedāḥ vidhir anuśāsanam vedākhyam mad-anuśāsanam utsrjya yaḥ
kāmakārato vartate svacchandānugaṇamārgeṇa vartate, na sa siddhim avāpnoti, na kām apy
āmuṣmakīm siddhim avāpnoti | na sukham aihikam api kimcid avāpnoti | na parām gatim |
kutaḥ parām gatim prāpnotīty arthaḥ |

cadasttrtdya commedadyāry - crt ṇamadautra

||16.24|| tasmāt kāryākāryavyavasthitaūpādeyānupādeyavyavasthāyām śāstram eva tava
pramāṇam | dharmasāstretihāsapurāṇādyupabṛmhitā vedā yad eva puruṣottamākhyam parām
tattvaṁ tatprīṇanarūpaṁ tatprāpty-upāyabhūtaṁ ca karmāvabodhayanti | tat
śāstravidhānoktaṁ tattvaṁ karma ca jñātvā yathāvad anyūnātiriktaṁ vijñāya kartum tvaṁ
arhasi tad eva upādātum arhasi |

arjuna uvāca

||17.1|| śāstravidhim utsrjya śraddhayānvitā ye yajante teṣāṃ niṣṭhā kā ? kim satvam ? āho svit
rajaḥ ? atha tamaḥ ?

niṣṭhā sthitiḥ, sthīyate'smin iti sthitiḥ, sattvādiḥ eva niṣṭhā ity ucyate, teṣāṃ kim sattve sthitiḥ
? kim vā rajasi ? kim vā tamasi ? ity arthaḥ |

evam pṛṣṭr bhagavān aśāstravihitaśraddhāyās tatpūrvakasya ca yāgādeḥ niṣphalatvaṃ hr̥di
nidhāya śāstrīyasya eva yāgādeḥ guṇatas traividhyaṃ pratipādayitum śāstrīyaśraddhāyās
traividhyaṃ tāvad āha —

śrī-bhagavān uvāca

||17.2|| sarveṣāṃ dehināṃ śraddhā trividhā bhavati | sā ca svabhāvajā — svabhāvaḥ
svāsādhāraṇo bhāvaḥ, prācīnavāsanānimittas tattadruciviśeṣaḥ, yatra rucis tatra śraddhā
jāyate | śraddhā hi svābhimatam sādhayati etat itiviśvāsapūrvikā sādhanē tvarā | vāsanā rucis
ca śraddhā cātmadharmāḥ guṇasaṃsargajāḥ |

teṣāṃ ātmadharmāṇāṃ vāsanādīnā janakāḥ dehendriyāntaḥ karaṇaviśayagatā dharmāḥ
kāyaēkanirūpaṇīyāḥ sattvādayo guṇāḥ, sattvādi-guṇayuktadehādyanubhavajā ity arthaḥ |

tataś ca iyaṃ śraddhā sāttvikī rājasī tāmasī ca iti trividhā | tām imāṃ śraddhāṃ sṛṇu | sā
śraddhā yatsvabhāvā taṃ svabhāvaṃ sṛṇv ity arthaḥ |

||17.3|| sattvam antaḥkaraṇam, sarvasya puruṣasyāntaḥkaraṇānurūpā śraddhā bhavati |
antaḥkaraṇam yādṛśaguṇayuktam, tadviśayā śraddhā jāyate ity arthaḥ | sattvaśabdaḥ
pūrvoktānāṃ dehendriyādīnāṃ pradarśanārthaḥ |

śraddhāmāyō'yaṃ puruṣaḥ, śraddhāmāyaḥ śraddhāpariṇāmaḥ | yo yaccharddhaḥ, yaḥ puruṣo
yādṛśyā śraddhayā yuktaḥ, sa eva saḥ sa tādṛśaśraddhāpariṇāmaḥ | puṇya-karmaviśaye
śraddhāyuktaś cet puṇya-karma-phalasaṃyuktar bhavatīti śraddhāpradhānaḥ phalasaṃyoge
ity uktaṃ bhavatīti |

tad eva vivṛṇoti —

||17.4|| sattvagūṇapracurāḥ sāttvikyā śraddhayā yuktā devān yajante |

duḥkhāsambhinnotkṛṣṭsukhahetubhūtaḍ evayāgaviṣayā śraddhā sāttvikī ity uktam bhavati |
rājasā janā yakṣaraksāmsi yajanti | anye tāmasāḥ janāḥ pretān bhūtagaṇān yajante |

duḥkhasambhinnālpasukhajanānī rājasī śraddhāḥ, duḥkhaprāyā atyalpasukhajanānī tāsamī
ity arthaḥ |

evam śāstrīyeṣu eva yāgādiṣu śraddhāyukteṣu guṇataḥ phalaviśeṣaḥ | aśāstrīyeṣu
dānatapoyāgaprabhṛtiṣu mad-anuśāsanaviparītatvena na kaścid api sukhalaḥ | api tv
anartha eva iti hṛdi nihitam vyajayan āha —

||17.5 --17.6|| aśāstravihitam ati ghoram api tapo ye janās tapyante, pradārśanārtham idam,
aśāstravihitam ba^{1/4}vāyāsam yāgādikaḥ ye kurvate, te dambhāhaṅkārasamnyuktāḥ
kāmarāgabalanvitāḥ śarīrastham pṛthivyādibhūtasamūham karśayanto madamśabhūtam jīvam
cāntaḥśarīrastham karśayanto ye tapyante yāgādikaḥ ca kurvate, tān āsuraniścayān viddhi |

asurāṇām niścayaḥ āsuro niścayaḥ, asurā hi madājñāvīparītakāriṇaḥ | madājñāvīparītakāritvāt
teṣāḥ sukhalavasambandho na vidyate | api tv anarthavrāte patantīti pūrvam eva uktam |
patanti narakeśucau [16.16] iti |

atha prakṛtam eva śāstrīyeṣu yajñādiṣu guṇato viśeṣam prapacayati | tatrāpy āhāramūlatvāt
sattvādivṛrāḥ, āhātraividhyaḥ prathamam ucyate | annamayam hi somya manaḥ [ChāU 6.5
4] āhāraśuddhau sattvaśuddhiḥ [ChāU 7.26.2] iti hi śrūyate |

||17.7|| āhāro'pi sarvasya pṛāṇijātasya sattvādi-guṇatrayānvayena trividhaḥ priyo bhavati |
tathā eva yajño'pi trividhaḥ, tathā tapo dānam ca | teṣāḥ bhedaḥ imam sṛṇu — teṣāḥ
āhārayajñatapodānānām sattvādi-guṇabhedaḥ imam ucyamānam bhedaḥ sṛṇu |

||17.8|| sattvagūṇopetasya sattvamayā āhārāḥ priyā bhavanti | sattvamayās ca āhārā
āyurvīvardhanāḥ punar api sattvasya vivardhanāḥ | sattvam antaḥkaraṇam,
antaḥkaraṇakāryam jñānam iha sattvaśabdena ucyate | sattvātsajāyate jñānam [14.17] iti
sattvasya jñānavivṛddhihetuvacanāt | āhāro'pi sattvamayo jñānavivṛddhihetuḥ |

tathā balārogyayor api vivardhanāḥ, sukhapṛītyor api vivardhanāḥ | pariṇāmakāle svayam eva
sukhasya vivardhanāḥ, tathā pṛītihetubhūtakarmārambhadvāreṇa pṛītivardhanāḥ |

rasyāḥ madhurarasopetāḥ, Īsnagdhāḥ snehayuktāḥ, sthīrāḥ sthīrapariṇāmāḥ, hṛdyāḥ
ramaṇīyaveśāḥ, evamvidhāḥ sattvamayā āhārāḥ, sāttvakasya puruṣasya priyāḥ |

||17.9|| kaṭaurasāḥ amlarasāḥ lavaṇotkato'tyusṇāḥ atitkṣṇāḥ rūkṣāḥ vidāhinaś ca iti kaṭavambalalavāṇatyusṇatikṣṇarūkṣavidāhinaḥ | atisāityātitaikṣṇyādinā durupayogās tīkṣṇāḥ, śoṣakarāḥ rūkṣāḥ, tāpakarā vidāhinaḥ, evaṁvidhāḥ āhārā rājasasya iṣṭaḥ | te ca rajomayatvād duḥkhaśokāmayatvād duḥkhaśokāmayavardhanāḥ rajovardhanāś ca |

||17.10|| yātayāmaṁ cirakālāvasthitam, gatarasaṁ tyaktasvābhāvīkarasam, pūtidurgandhopetam, paryuṣitam kālātīpattīyā rasāntarāpannam, ucchiṣṭm gurvādibhyo'nyeṣāṁ bhuktaśiṣṭm, amedhyam ayajñārham, ayajñāśiṣṭm ity arthaḥ | evavidham tamomayaṁ bhojanaṁ tāmasapriyaṁ bhavati | bhujyate ityāhāra eva bhojanam, punaśca tamaso vardhanam | ato hitaiṣibhiḥ sattvavṛddhaye sātīvikāhāra eva sevyāḥ |

||17.11|| phalākāṅkṣārahitaiḥ puruṣaiḥ vidhidṛṣṭaḥ śāstradrṣṭaḥ mantradravyakriyādibhir yuktaḥ | yaṣṭvyam eva iti bhagavadārādhanaatvena svayamprayojanatayā yaṣṭvyam iti manaḥ samādhāya yo yajña ijjate sa sātīvikaḥ |

||17.12|| phalābhisandhiyuktaiḥ dambhagabhāḥ yaśaḥphalaś ca yaḥ yajña ijjate, taṁ yajñaṁ rājasam viddhi |

cadasttrtdya commedadyāry - crt ṇamadautra

||17.13|| vidhīhīnaṁ brāhmaṇoktavidhīhīnaṁ sadācārayuktaiḥ vidhividbhir brāhmaṇair yajasya ity uktihīnam ity arthaḥ | aṣṭṣṭannam acoditadravyam | mantrahīnam adakṣīnaṁ śraddhāvīrahitam ca yajñaṁ tāmasam paricakṣate |

atha tapaso guṇatas traividhyaṁ vakutaṁ tasya śārīravāṇmanobhiḥ niṣpādyatayā tatsvarūpabhedam tāvad āha —

||17.14|| devadvijaguruprājñānām pūjanam, śaucam tīrthasnanādīkam, ārjavam yathāvāṇmanaḥśārīravṛttam brahmacaryaṁ yoṣitsu bhogyatābuddhiyuktekṣaṇādirahitavm, ahimsā aprāṇipīḍā, etat śārīram tapa ucyate |

||17.15|| pareṣāṁ anudvegakaram satyaṁ priyahitam ca yad vākyaṁ svādhyāyabhyasanam ca ity etad vāṇmayaṁ tapa ucyate |

||17.16|| manaḥprasādaḥ — manasaḥ krodhādirahitavm, saumyatvaṁ manasaḥ pareṣāṁ abhyudayaaprāvaṇyam, maunaṁ manasā vākpravṛttinīyamanam, ātmavinigrahaḥ— manovṛtteḥ dhyeyaviṣaye'vasthāpanam, bhāvasamśuddhiḥ ātmavyatiriktaviṣayacintārahitavm, etat mānasam tapaḥ |

||17.17|| aphaḷākāṅkṣabhiḥ phalākāṅkṣārahitaiḥ | yuktaḥ parama-puruṣārādhana-rūpam idam iti cintāyuktaiḥ naraiḥ parayā śraddhayā yat trividham tapaḥ kāyavāṇmanobhis taptam tat sātīvikam paricakṣate |

||17.18|| manasā ādaraḥ satkāraḥ, vācā praśamsā mānam, śārīro namaskārādīḥ pūjā | phalābhisandhipūrvakam satkāradyarthaṁ ca dambhena hetunā yat tapaḥ kriyate tad iha rājasam proktaṁ | svargādiphalāsādhanaṭvenāsthiraṭvāc calaṁ adhruvaṁ | calatvaṁ pātabhayaṇa calanaḥetutvaṁ | adhruvatvaṁ kṣayaṣṇutvaṁ |

||17.19|| mūḍhāḥ -- avivekinaḥ mūḍhagrāheṇa mūḍhaiḥ kṛtenābhiniviśeṇa ātmanaḥ śaktyādikam aparīkṣya ātmapīḍāyā yat tapaḥ kriyate parasya utsādanārthaṁ ca yat tapaḥ kriyate, tat tāmasam udāhṛtaṁ |

||17.20|| phalābhisandhirahitaṁ dātavyam iti deśe kāle pātre cānupakāriṇe yad dānam dīyate tad dānam sāttvikam smṛtaṁ |

||17.21|| pratyupakārakataḥsagarbham phalam uddīśya ca pariḷklašṭm akalyāṇadravyakam yad dānam dīyate tad rājasam udāhṛtaṁ |

||17.22|| adeśakāle'pātrebhyaś ca yad dānam dīyate, asatkṛtaṁ pādaprakṣālanādigaauravaraḥitaṁ, avajñātaṁ sāvajñam, anupacārayuktaṁ yad dīyate tat tāmasam udāhṛtaṁ |

evaṁ vaidikānām yajñatapodānānām sattvādi-guṇabhedena bheda uktaḥ | idānīm tasya eva vaidikasya yajñādeḥ praṇavasamyogena tatsacchabdavyapadeśyatayā ca lakṣaṇam ucyate —

||17.23|| \$ tat sat iti trividho'yaṁ nirdeśaḥ śabdā brahmaṇaḥ smṛtaḥ, brahmaṇo'nvayī bhavati |

brahma ca vedaḥ | vedaśabdena vaidikam karma ucyate | vaidikam yajñādikam | yajñādikam karma \$ tat sad iti śabdānvitam bhavati |

om iti śabdasyānvayo vaidikakarmāṅgatvena prayogādau prayuḥyamānatayā | tat sat iti śabdāyor anvayaḥ pūjyatvāya vācakatayā |

tena trividhena śabdenānvitā brāhmaṇā vedānvayinas traivarṇikāḥ vedāś ca yajñāś ca purā vihitaḥ purā mayaiva nirmita ity arthaḥ |

trayāṇām \$ tat sat iti śabdānām anvayaprakāro varṇyate | prathamam om iti śabdasyānvayaprakāram āha—

||17.25|| phalam anabhisandhāya vedādhyayanayajñatapodānakriyāḥ mokṣakāḥśabhis traivarṇikair yaḥ kriyante, tā brahmaprāptisādhanaṭayā brahmavācinā tat itīśabdānirdeśyāḥ |

savaḥ kaḥ kim yattatpadamanuttamam [vi0 saha0 nā0 91] iti tacchabdo hi brahmavācī prasiddhaḥ |

evaṁ vedādhyayanayajñādīnām mokṣa-sādhana-bhūtānām tacchabdanirdeśyatayā tat iti śabdānvaya uktaḥ | traivarṇikānām api tathāvidhavedādhyayanādyanuṣṭhānād eva tacchabdānvaya upapannaḥ |

atha eṣām sat śabdānvayaprakāram vaktum loke sacchabdasya vyutpattiprakāram āha —

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||17.26|| sadbhāve vidyamānatāyām sādhubhāve kalyāṇabhāve ca sarvavastuṣu sad ity etat padaṁ prayujyate lokavedayoḥ | tathā kenacit puruṣeṇānuṣṭhite laukike praśaste kalyāṇe karmaṇi satkarma idam iti sacchabdo yujyate prayujyate ity arthaḥ |

||17.27|| ato vaidikānām traivarṇikānām yajñe tapasi dāne ca sthitiḥ kalyāṇatayā sad ity ucyate | karma ca tadarthīyaṁ traivarṇikārthīyaṁ yajñādānādikaṁ sad ity evābhidhīyate |

tasmād vedā vaidikāni karmāni brāhmaṇaśabdanirdiṣṭas traivarṇikāś ca āṛ tat sat iti śabdānvayarūpalakṣaṇeṇāvedebhyaś cāvaidikebhyaś ca vyāvṛttā veditavyāḥ |

||17.28|| aśraddhayā kṛtaṁ śāstrīyam api homādikam asad ity ucyate | kutaḥ ? na ca tat pretya no iha, na mokṣāya na sāmsārikāya ca phalāya iti |

arjuna uvāca

||18.1|| tyāgasamnyāsau hi mokṣasādhanatayā vihitau —

na karmaṇā na prajayā dhanena tyāgenaike'mṛtatvamānaśuḥ [MahāNāU 8.14]
vedāntavijñānasuniścitārthāḥ samnyāsayogādyatayaḥ śuddhasattvāḥ | te brahmalokeṣu parāntakāle parāmṛtāḥ parimucyanti sarve|| [MuṇḍU 3.2.6] ity-ādi-ṣu | asya samnyāsasya tyāgasya ca tattvaṁ yāthātmyaṁ pṛthag veditum icchāmi | ayam abhiprāyaḥ — kim etau samnyāsatyāgaśabdau pṛthagathāē, uta ekāthāē eva ? yadā pṛthagathāē, tadā anayoḥ pṛthaktvena svarūpaṁ veditum icchāmi | ekatve'pi tasya svarūpaṁ vaktavyam iti |

athānayoḥ ekam eva svarūpaṁ, tat ca īdṛśam iti niṣaetum vādivipratipattim darśayan śrī-bhagavān uvāca —

śrī-bhagavān uvāca

||18.2|| kecana vidvāmsaḥ kāmyānām karmaṇām nyāsam svarūpatyāgam samnyāsam viduḥ | kecit ca vicakṣaṇāḥ nityānām naimittikānām kāmyānām ca sarveśām karmaṇām phalatyāga eva mokṣaśāstreṣu tyāgaśabdārthaḥ iti prāhuḥ |

tatra śāstrīyas tyāgaḥ kāmyakarmasvarūpaviśayaḥ, sarva-karma-phalaviśayaḥ, iti vivādam pradarsayan ekatra samnyāsaśabdā itaratra tyāgaśabdāṁ prayuktavān | atas tyāgasamnyāsaśabdayoḥ ekārthatvam aṅgīkṛtam iti jñāyate |

tathā niścayaṁ sṛṇu me tatra tyāge bhāratasattama | [18 |4] iti tyāgaśabdenaiva nirṇayavacanāt | niyatasya tu samnyāsaḥ karmaṇo nopapadyate | mohāttasya parityāgastāmasaḥ parikīrtitaḥ|| [18.7] aniṣṭmiṣṭm miśraṁ ca trividhaṁ karmaṇaḥ phalam | bhavatyatyāginām pretya na tu samnyāsinām kvacit|| [18.12] iti parasparaparyāyatādarśanāc ca tayoh ekārthatvam pratiyate, iti niścīyate||

||18.3|| eke manīṣiṇaḥ kāpilā vaidikās ca tanmatānusāriṇo rāgādidoṣavad bandhakatvāt sarvaṁ yajñādikaṁ karma mumukṣuṇā tyājyam ity āhuḥ | apare paṇḍitā yajñādikaṁ karma na tyājyam iti prāhuḥ |

||18.4|| tatraivam vādivipratipanne tyāge tyāgaviśayaṁ niścayaṁ me mattaḥ sṛṇu | tyāgaḥ kriyamāṇeṣu eva vaidikeṣu karmasu phalaviśayatayā, karmaviśayatayā, kartṛtvaviśayatayā ca pūrvam eva hi mayā trividhaḥsamprakīrtitaḥ — mayi sarvāṇi karmāṇi samnyasyādhyātmacetasā | nirāśīrnirmamo bhūtvā yudhyasva vigatajvaraḥ|| [3.30] iti |

karmajanyaṁ svargādikaṁ phalam mama na syād iti phalatyāgaḥ | madīyaphalasādhanatayā madīyam idaṁ karma iti karmaṇi mamatāyāḥ parityāgaḥ karmaviśayas tyāgaḥ | sarveśvare kartṛtvānusandhānena ātmanaḥ kartṛtātyāgaḥ kartṛtvaviśayas tyāgaḥ |

||18.5|| yajñadānatapaḥprabhṛti vaidikaṁ karma mumukṣuṇā na kadācid api tyājyam | api tv āprayāṇād aharaḥ kāryam eva | kutaḥ ? yajñadānatapaḥprabhṛtīni varṇāśramasambandhīni karmāṇi manīṣiṇām mananaśīlānām pāvanāni | mananam upāsanam | mumukṣuṇām yāvajjīvam upāsanam kurvatām upāsananiṣpattivirodhiprācīnakarmavināśanānīty arthaḥ |

||18.6|| yasmāt manīṣiṇām yajñadānatapaḥprabhṛtīni pāvanāni, tasmād upāsanavad etāny api yajñādīni karmāṇi mad-ārādhana-rūpāni saṅgaṁ karmaṇi mamatām phalāni ca tyaktvā aharaḥ āprayāṇād upāsanānirvṛttaye mumukṣuṇā kartavyānīti mama niścitam uttamaṁ matam |

cadasttrtdya commedadyāry - crt namadautra

||18.7|| niyatasya nitya-naimittikasya mahāyajñādeḥ karmaṇaḥ samnyāsa tyāgo na upapadyate | śārīrayātrāpi ca te na prasiddhyedakarmaṇaḥ|| [3.8] iti śārīrayātrāyā evāsirāḥ | śārīrayātrā hi yajñāśiṣṭaśanena nirvatryamānā samyag jñānāya prabhavati | anyathā bhuñjate te tvaghaṁ pāpāḥ [3.13] ity ayajñāśiṣṭagharūpāśanāpyāyanam manaso viparītajñānāya bhavati |

annamayam hi somya maṇaḥ [ChāU 6.5 |4] ity annena hi mana āpyāyate | āhārasuddhau sattvaśuddhiḥ sattvaśuddhau dhruvā smṛtiḥ | smṛtilambhe sarvagranthīnām vipramokṣaḥ [cha0 u0 7.26.2] iti brahmasākṣātkārarūpaṁ jñānam āhārasuddhyāyattamiti śrūyate | tasmāt mahāyajñādinitya-naimittikaṁ karma āprayānāt brahmajñānāya eva upādeyam iti tasya tyāgo na upapadyate |

evaṁ jñānotpādinaḥ karmaṇo bandhakatvamohāt parityāgas tāmasaḥ parikīrtinaḥ | tamomūlas tyāgas tāmasaḥ, tamaḥkāryājñānamūlatvena tyāgastha tamomūlatvam | tamo hy ajñānasya mūlam pramādamohau tamaso bhavato'jñānam eva ca|| [14.17] ity atra uktam | ajñānam tu jñānavirodhiviparītajñānam | tathā ca vakṣyate — adharmaṁ dharmamiti yā manyate tamasāvṛtā | sarvārthānviparītāmśca buddhiḥ sā pārtha tāmasī|| [18 |32] iti | ato nityanaimittikādeḥ karmaṇas tyāgo viparītajñānamūla eva ity arthaḥ |

||18.8|| yadyapi paramparayā mokṣa-sādhana-bhūtaṁ karma tathāpi duḥkhātmakadravyārjanasādhyatvāt ba¹/₄vāyāsarūpatayā kāyakleśakaravāc ca manaso'vasādakaram iti tadbhītyā yoganiṣpattaye jñānābhyāsa eva yataniya iti yo mahāyajñādyāśramakarma parityajet | sa rājasam rajomūlam tyāgam kṛtvā tad ayathā avasthitaśāstrārtharūpaṁ iti jñānotpattirūpaṁ tyāgaphalam na labhet | ayathāvatprajānāti buddhiḥ sā pārtha rājasī|| [18 |31] iti hi vakṣyate | na hi karma dṛṣṭdvāreṇa maṇaḥprasādahetuḥ | api tu bhagavat-prasādadvāreṇa |

||18.9|| nitya-naimittikamahāyajñādi varṇāśramavihitaṁ karma mad-ārādhana-rūpatayā kāryam svayamprajānam iti matvā saṅga karmaṇi mamatām phalam ca tyaktvā yat kriyate sa tyāgaḥ sāttviko mataḥ sa sattvamūlaḥ | yathāvasthitaśāstrārthajñānamūla ity arthaḥ |

sattvam hi yathāvasthitavastujñānam utpādayatīty uktam — sattvāt sajāyate jñānam [14.17] iti | vakṣyate ca — pravṛtīm ca nivṛtīm ca kāryākārye bhayābhaye | bandham mokṣam ca yā vetti buddhiḥ sā pārtha sāttvikī|| [18 |30] iti |

||18.10|| evaṁ sattvasamāviṣṭe medhāvī yathāvasthitatattvajñānas tata eva chinnaśāyāḥ karmaṇi saṅgaphalakartṛtvatyāgī na dveṣṭy akuśalam karma kuśale ca karmaṇi nānuśajjate |

akuśalaṃ karmāniṣṭphalam, kuśalaṃ ca karma iṣṭrūpasvargaputra-paśv-annādiphalam | sarvasmin karmaṇi mamatārahitatvāt | tyaktabrahmavyatiriktasarvaphalatvāt, tyaktakartṛtvāc ca tayoh kriyamāṇayoh pṛtidveṣau na karoti | aniṣṭphalaṃ pāpaṃ karmātra prāmādikam abhipretam, nāvīrato duścaritānnāśānto nāsamāhitaḥ | nāśāntamānaso vāpi prajñānenainamāpnuyāt|| [KāthU u0 1.2.24] iti duścaritāvīrateḥ jñānotpattivirodhitvaśravaṇāt |

ataḥ karmaṇi kartṛtvasaṅgaphalānām tyāgaḥ śāstrīyas tyāgaḥ na karmasvarūpatyāgaḥ |

tad āha —

||18.11|| na hi dehabhṛtā Êdhrayamāṇaśarīreṇa karmāṇy aśeṣatas tyaktuṃ śakyam dehadhāraṇārthānām aśanapānādīnām tadanubandhinām ca karmaṇām avarjanīyatvāt | tad-arthaṃ ca mahāyajñādyanuṣṭhānam avarjanīyam | yas tu teṣu mahāyajñādīkarmasu phalatyāgī sa eva tyāgenaike'mṛtatvamānaśuḥ [MahāNāU 8.14] ity-ādi-śāstreṣu tyāgī ity abhidhīyate |

phalatyāgī iti pradarśanārthaḥ, phalakartṛtvakarmasaṅgānām tyāgī iti | trividhaḥ saṃprakīrtitaḥ iti prakramāt |

nanu karmāṇy agnihotradaśapūrṇamāśajyotiṣṭemādīni mahāyajñādīni ca svargādiphalasambandhitayā śāstraiḥ vidhīyante | nityanaimittikānām api prājāpatyaṃ gṛhasthānām [ViP 1.6.37] ity-ādi-phalasambandhitayā eva hi codanā | atas tat-phalasādhanasvabhāvatayā avagatānām karmaṇām anuṣṭhāne bījāvāpādīnām ivānabhisamhitaphalasyāpīṣṭaniṣṭrūpaphalasambandho'varjanīyaḥ | ato mokṣavirodhiphalatvena mumukṣuṇā na karmānuṣṭheyam iti, ata uttaram āha —

||18.12|| aniṣṭm narakādiphalam, iṣṭm svargādi, miśram aniṣṭsambhinnaṃ putra-paśv-annādi | etat trividhaṃ karmaṇaḥ phalam atyāginām kartṛtvamamatāphalatyāgarahitānām pretya bhavati | pretya karmānuṣṭhānottarakālam ity arthaḥ | na tu saṃnyāsinām kvacit na tu kartṛtvādirarityāginām kvacidam api mokṣavirodhi phalaṃ bhavati |

etad uktaṃ bhavati — yadyapy agnihotramahāyajñādīni nityāny eva, tathāpi jīvanādhikārahikāmadhikārayor iva mokṣādhikāre ca viniyogapṛthaktvena parihiyate, mokṣaviniyogaś ca — tametaṃ vedānuvacanena brāhmaṇāvividīṣanti yajñena dānena tapasānāśakena [BAU 4.4.22] ity-ādi-bhiḥ iti |

tad evaṃ kriyamāṇeṣu eva karmasu kartṛtvādirarityāgaḥ śāstrasiddhaḥ saṃnyāsaḥ | sa eva ca tyāga ity uktaḥ |

idānīm bhagavati puruṣottame'ntaryāmiṇi kartṛtvānusamdhānena ātmany
akartṛtvānusamndhānaprakāram āha | tata eva phalakarmanor api mamatāparityāgo bhavatīti |
parama-puruṣo hi svakīyena jīvātmanā svakīyaiś ca karaṇakalevaraprāṇairḥ
svalilāprayojanāya karmāṇy ārabhate | ato jīvātmagataṁ kṣunnivṛttyādikam api phalaṁ tat-
sādhanabhūtaṁ ca karma parama-puruṣasya eva —

||18.13|| sāmkyā buddhiḥ, sāmkye kṛtānte yathāvasthitatattvaviṣayā vaidikyā buddhyā
anusamhite nirṇaye sarva-karmaṇām siddhaye — utpattaye proktāni paca etāni kāraṇāni
nibodha me | mama sakāśāt anusamdhatsva |

vaidikī hi buddhiḥ śārīrendriyaprāṇajīvātmopakaraṇam paramātmānam eva kartāram
avadhārayati | ya ātmani tiṣṭhannātmano'ntaro yamātmā na veda, yasyātmā śārīram, ya
ātmānamantaro yamayati, sa ta ātmāntaryāmyamṛtaḥ [śa0 pa0 14 |5.30] antaḥpraviṣṭaḥ śāstā
janānām sarvātmā [tai0 ā0 3.11.3] ity-ādi-ṣu |

tad idam āha —

||18.14 -- 18.15|| nyāyē śāstrasirā viparīte pratiṣirā vā sarvasmin karmaṇi śārīre vācike
mānase ca paca ete hetavaḥ | adhiṣṭhānam śārīram, adhiṣṭhīyate jīvātmanā iti
mahābhūtasamghātarūpaṁ śārīram adhiṣṭhānam | tathā kartā jīvātmā | asya jīvātmanaḥ
jñāṭṛtvam kartṛtvam ca — jñō'ta eva [brū0 sū0 2.3.18] kartā śāstrārthavattvāt [ba0 sū0
2.3.33] iti ca sūtropapāditam | karaṇam ca pṛthiḥgavadham vākpāṇipādādipacakaṁ
samanaskaṁ karmendriyam, pṛthiḥgavadham karmaniṣpattau pṛthagvyāpāram | vividhās ca
pṛthak ceṣṭaḥ — ceṣṭaśabdena pacātmā vāyur abhidhīyate, tadvṛttivācinā,
śārīrendriyadhārasya prāṇāpānādibhedabhinnasya vāyoḥ pacātmano vividhā ca ceṣṭa
vividhā vṛttiḥ | daivaṁ ca evātra pacamam, atra karma hetukalāpe daivaṁ pacamam
paramātmā antaryāmī karmaniṣpattau pradhānahetuḥ ity arthaḥ uktaṁ hi sarvasya cāham
hṛdi sanniviṣṭe mattaḥ smṛtirvijñānamapohanaṁ ca | [15.15] iti | vakṣyati ca — īśvaraḥ sarva-
bhūtānām hṛddeśe'rjuna tiṣṭhati | bhrāmāyan sarva-bhūtāni yantrārūdhāni māyayā|| [18.61]
iti |

paramātmāyattam ca jīvātmanaḥ kartṛtvam — [parāt tu tac chruteḥ](#) [Vs 2.3.41] ity upapāditam
|

nanu evam paramātmāyatte jīvātmanaḥ kartṛtve jīvātmā karmaṇy aniyojyo bhavatīti
vidhiniṣedhaśāstrāṇy anarthakāni syuḥ |

idam api codyam sūtrakāreṇa eva pariḥṛtam | [kṛta-prayatnāpekṣas tu vihita-pratiśiddhāvaiyarthyaḍibhyaḥ](#) [Vs 2.3.42] iti |

etad uktam bhavati — paramātmanā dattais tadādhāraiś ca karaṇakalevarādibhis tadāhitaśaktibhiḥ svayam ca jīvātmā tadādhāras tadāhitaśaktiḥ san karmanispattaye svecchayā karaṇādyadhiṣṭhānākāram prayatnam ca ārabhate | tadanto`vasthitaḥ paramātmā svānumatidānena tam pravartayatīti jīvasyāpi svabuddhyā eva pravṛttihetutvam asti | yathā gurutaraśilāmahīruhādicalanādīphalapravṛttiṣu bahupuruṣasādhyāsu bahūnām hetutvam vidhiniṣedhabhāktvam ca iti |

||18.16|| evam vastutaḥ paramātmānumatipūrvake jīvātmanaḥ kartṛtve sati tatra karmaṇi kevalam ātmānam eva kartarim yaḥ paśyati, sa durmatih viparītamatiḥ, akṛtabuddhitvāt — anīṣannayathāvasthitavastubuddhitvāt na paśyati na yathāvasthitaṁ kartāram paśyati |

||18.17|| parama-puruṣakartṛtvānusandhānena yasya bhāvaḥ kartṛtvaviśeṣaviśayo manovṛttiviśeṣo nāhamīkṛto nāhamabhimānakṛto`hamī karomīti jñānam yasya na vidyate ity arthaḥ | buddhir yasya na lipyate, asmin karmaṇi mama kartṛtvābhāvād etat phalaṁ na mayā sambadhyate, na ca madīyam idam karma iti yasya buddhir jāyate ity arthaḥ | sa imān lokān yurā hatvā api tān na nihanti na kevalam bhīṣmādīn ity arthaḥ | tatas tena yuddhākhyena karmaṇā na nibadhyate, tat-phalaṁ nānubhavatīty arthaḥ |

sarvam idam akartṛtvādyanusandhānam sattvaguṇavṛddhyā eva bhavatīti sattvasya upādeyatājñāpanāya karmaṇi sattvādi-guṇakṛtam vaiṣamyam prapacayiṣyan karmacodanāprakāram tāvad āha —

||18.18|| jñānam kartavyakarmaviśayam jñānam, jñeyam ca kartavyam karma, pariñātā tasya boddhā iti trividhā karmacodanā | bodhaboddhavyaboddhṛyukto jyotiṣtemādīkarmavidhiḥ ity arthaḥ | tatra boddhavyarūpaṁ karma trividham saṁgrhyate karaṇam karma kartā iti | karaṇam sādhanabhūtam dravyādīkam, karma yāgādīkam, kartā anuṣṭhātā iti |

||18.19|| kartavyakarmaviśayam jñānam, anuṣṭhīyamānam ca karma tasyānuṣṭhātā ca sattvādi-guṇabhedatas tridhā eva procyate | guṇasaṁkhyāne guṇakāryagaṇane yathāvat sṛṇu tāny api — tāni guṇato bhinnāni jñānādīni yathāvat sṛṇu |

||18.20|| brāhmaṇakṣatriyabrahmacāriḡrasthādirūpeṇa vibhakteṣu sarveṣu bhūteṣu karmādhikāriṣu yena jñānena ekākāram ātmākhyam bhāvam tatrāpy avibhaktaṁ brāhmaṇatvādyanekākāreṣv api bhūteṣu sitadīḡrhādīvibhāgavatsu jñānaikākāram ātmānam vibhāgarahitam | avyayam vyaya svabhāveṣv api brāhmaṇādīśarīreṣv avyayam avikṛtam phalādīsaṅgānarham ca karmādhikārahelāyām īkṣate, tat jñānam sāttvikam viddhi |

||18.21|| sarveṣu bhūteṣu brāhmaṇādiṣu brāhmaṇādyākārapṛthaktvena ātmākhyān api bhāvān nānābhūtān sitadīgrhādipṛthaktvena ca pṛthāḥgavadhān phalādisaṃyogayogyān karmādhikāraṇelāyām yad jñānam vetti tat jñānam rājasam viddhi |

||18.22|| yat tu jñānam ekasmin kārye ekasmin kartavye karmaṇi pretabhūtagaṇādyārādhanarūpe'tyalpaphale kṛtsnaphalavat saktam ahetukam vastutas tv akṛtsnaphalavattayā tathāvidhasaṅgaheturahitam | atattvārthavat pūrvavad eva ātmani pṛthaktvādiyuktatayā mithyābhūtārtha viśayam, atyalpaphalam ca pretabhūtādyārādhanarūpaviśayatvād alpam ca, tad jñānam tāmasam udāhṛtam |

evam kartavyakarmaviśayajñānasyāmdhikāraṇelāyām adhikāryam śena guṇatas traividhyam uktvā anuṣṭheyasya karmaṇo guṇatas traividhyam āha —

||18.23|| niyatam svavarṇāśramocitam saṅgarahitam kartṛtvādisaṅgarahitam, arāgadveṣataḥ kṛtam kīrtirāgād akīrtidveṣāc ca na kṛtam, adambhena kṛtam ity arthaḥ | aphalaprepsunā aphalābhisandhinā kāryam ity eva kṛtam yat karma tat sāttvikam ucyate |

||18.24|| yat tu punaḥ kāmeṣunā phalaprepsunā sāhamkāreṇa vā, vāśabdaś cārtho, kartṛtvābhimāna-yuktena ca, bahulāyāsam yat karma kriyate, tat rājasam — bahulāyāsam idaṃ karma mayaiṣa kriyate ity evamrūpābhimāna-yuktena yat karma kriyate tad rājasam ity arthaḥ |

||18.25|| kṛte karmaṇy anubaddhyamānam duḥkham anubandhaḥ, kṣayaḥ karmaṇi kriyamāṇe'rthavināśaḥ, hiṃsā tatra prāṇipīḍā, pauraṣam ātmanaḥ karmasamāpanasāmāthryam, etāny anavekṣyāvimṛśya mohāt parama-puruṣakartṛtvājñānād yat karma ārabhyate kriyate, tat tāmasam ucyate |

||18.26|| muktasaṅgaḥ phala-saṅga-rahitaḥ, anahamvādī kartṛtvābhimānarahitaḥ | dhṛtyutsāhasamanvitaḥ, ārabdhe karmaṇi yāvatkarmasamāptyavarjanīyaduḥkhadhāraṇam dhṛtiḥ, utsāhaḥ udyuktacetastvam, tābhyām samanvitaḥ | siddhy-asiddhyoḥ nirvikāraḥ yuddhādaḥ karmaṇi tadupakaraṇabhūtadravyārjanādiṣu ca siddhy-asiddhyor avikṛcittaḥ kartā sāttvika ucyate |

||18.27|| rāgi yaśo'rthī, karma-phalaprepsuḥ karma-phalāthīm, lubdhaḥ karmāpekṣitadravyavyayasvabhāvarahitaḥ | hiṃsātmakaḥ parān pīḍāyitvā taiḥ karma kurvānaḥ, aśuciḥ karmāpekṣitasuddhirahitaḥ, harvāśokānvitaḥ yuddhādaḥ karmaṇi jayādisiddhy-asiddhyoḥ harvāśokānvitaḥ kartā rājasah parikīrtitaḥ |

||18.28|| ayuktaḥ śāstrīyakarmā yogyo vikarmasthaḥ, prakṛto'nadhigatavidyaḥ, stabdho'nārambhaśīlaḥ, śaṭho'bhicārādikarmaruciḥ, naiṣkṛtiko vacanaparaḥ, alasaḥ ārabdheṣv api karmasu mandapravṛttiḥ | viśādī atimātrāvasādaśīlaḥ, dīrghasūtrī abhicārādikarma kurvan pareṣu dīrghakālavatryanarthaparyālocanaśīlaḥ, evam-bhūto yaḥ kartā sa tāmasaḥ |

evam kartavyakarmaviṣayajñāne kartavye ca karmaṇy anuṣṭhātari ca guṇatas traividhyam uktam, idānīm sarvatattvasarvapuruṣārthanīścayarūpāyā buddheḥ dhṛteś ca guṇatas traividhyam āha —

cadasttrtdya commedadyāry - crt namadautra

||18.29|| buddhiḥ vivekapūrvakam niścayarūpaṁ jñānam, dhṛtiḥ ārabdhāyāḥ kriyāyāḥ vighnopanipatiṁ api vidhāraṇasāmāthyam, tayoḥ sattvādi-guṇatas trividham bheda pṛthaktvena procyamānam yathāvat sṛṇu |

||18.30|| pravṛttir abhyudayasādhanabhūto dharmah, nivṛttir mokṣa-sādhana-bhūto dharmah, taūbhau yathāvasthitau yā buddhiḥ vetti | kāryākārye sarvavarṇānām pravṛttinivṛttidharmayoḥ, anyataraniṣṭhānām deśakālāvasthāviśeṣeṣv idam kāryam idam akāryam iti ca yā vetti | bhayābhaye sāstrāt nivṛttir bhayasthānam tadnuvṛttir abhayasthānam bandham mokṣam ca sāmsārayāthātmyam tadvigamayāthātmyam ca yā vetti, sā sāttvikī buddhiḥ |

||18.31|| yayā pūrvoktam dvividham dharmam tadviparītam ca tanniṣṭhānām deśakālāvasthādiṣu kāryam cākāryam ca yathāvat na jānāti sā rājasī buddhiḥ |

||18.32|| tāmasī tu buddhis tamasā āvṛtā satī sarvārthān viparītān manyate | adharmam dharmam cādharmaṁ, santam cārtham asantam, asantam cārtham santam, param ca tattvam aparam, aparam ca tattvam param, evam sarvam viparītam manyate ity arthaḥ |

||18.33|| yayā dhṛtyā yogenāvyabhicāriṇyā manaḥprāṇendriyāṇām kriyāḥ puruṣo dhārayate | yogo mokṣa-sādhana-bhūtam bhagavadupāsanam | yogena prayojanabhūtenāvyabhicāriṇyā yogoddeśena pravṛttās tat-sādhanabhūtā manaḥprabhṛtīnām kriyāḥ yayā dhṛtyā dhārayate, sā sāttvikī ity arthaḥ |

||18.34|| phalākāṅkṣī puruṣaḥ prakṛṣṭsaṅgena dharmakāmārthān yayā dhṛtyā dhārayate, sā rājasī | dharmakāmārthaśabdena tat-sādhanabhūtā manaḥprāṇendriyakriyā lakṣyante | phalākāṅkṣī ity atrāpi phalaśabdena rājasatvād dharmakāmārthā eva vivakṣitāḥ | ato dharmakāmārthāpekṣayā manaḥprabhṛtīnām kriyāḥ yayā dhṛtyā dhārayate, sā rājasī ity uktam bhavati |

||18.35|| yayā dhṛtyā svapnam nidrām madam viṣayānubhavajanitam madam svapnamadaūddiśya pravṛttā manaḥprāṇādīnām kriyāḥ durmedhāḥ na vimucati dhārayati | bhayaśokaviśādaśabdāś ca bhayaśokādīdayiviṣayaparāḥ | tat-sādhanabhūtāś ca bhanaḥprāṇādīkriyāḥ yayā dhārayate, sā dhṛtis tāmasī |

||18.36|| pūrvoktāḥ sarve jñānakarmakartrādayo yaccheṣabhūtāḥ, tat ca sukha guṇatas trividham idānīm sṛṇu | yasmin sukhe cirakālābhyāsāt krameṇa niratiśayām ratim prāpnoti | duḥkhāntam ca nigacchati, nikhilasya sāmsārikasya duḥkhasyāntam nigacchati |

tad eva viśinaṣṭi —

||18.37|| yat tat sukham agre yogopakramavelāyām ba¼vāyāśasādhyatvād
viviktasvarūpasyānanubhūtatvāc ca viṣam iva duḥkham iva bhavati, pariṇāme'mṛtopamaṁ
pariṇāme vipāke'bhyāśabalena viviktātma-svarūpāvibrhāve'mṛtopamaṁ bhavati, tat
cātmabuddhiprasādam, ātma-viśayā buddhiḥ ātmabuddhiḥ, tasyāḥ
nivṛttasakaletaraviśayatvaṁ prasādaḥ, nivṛttasakaletaraviśayabuddhyā
viviktasvabhāvātmanubhavajanitaṁ sukham amṛtopamaṁ bhavati | tat sukhaṁ sāttvikam
proktam |

||18.38|| agre'nubhavavelāyām viśayendriyasamyogād yat tad amṛtam iva bhavati, pariṇāme
vipāke viśayāṇāṁ sukhatānimittakṣudhādu nivṛtte tasya ca sukhasya nirayādinimittatvād
viśayam iva pītaṁ bhavati, tat sukhaṁ rājasam smṛtam |

||18.39|| yat sukham agre cānubandhe cānubhavavelāyām vipāke cātmano mohanaṁ
mohahetur bhavati moho'tra yathāvasthitavastvaprakāśo'bhipretaḥ | nidrālasypamādottham
nidrālasypamādajanitam | nidrādayo hy anubhavavelāyām api mohahetavaḥ |

nidrāyā mohahetutvaṁ spaṣṭam | ālasyam indriyavyāpāramāndyam | indriyavyāpāramāndye ca
jñānamāndyam bhavaty eva | pamādaḥ kṛtyānavadhānarūpa iti tattāpi jñānamāndyam
bhavati | tataś ca tayor api mohahetutvaṁ | tat sukhaṁ tāmasam udāhṛtam | ato mumukṣuṇā
rajastamasī abhibhūya sattvam eva upādeyam ity uktam bhavati |

||18.40|| pṛthivyām manuṣyādiṣu divi deveṣu vā prakṛtisamsṛṣṭoṣu brahmādisthāvarānteṣu
prakṛtijair ebhis tribhiḥ guṇair muktaṁ yat sattvaṁ prāñijātaṁ na tad asti |

tyāgenaike'mṛtatvamānaśuḥ [MahāNāU 8.14] ity-ādi-ṣu mokṣasādhanatayā nirdiṣṭs tyāgaḥ
sainnyāśasābdārthād ananyaḥ, sa ca kriyamāneṣu eva karmasu kartṛtvatyāgamūlaḥ |
phalakarmaṇos tyāgaḥ kartṛtvatyāgaś ca parama-puruṣe kartṛtvānusandhānena ity uktam |
etat sarvaṁ sattvagūṇavṛddhikāryam iti sattvopādeyatājñāpanāya sattva-rajās-tamasāṁ
kāryabhedāḥ prapacitāḥ | idānīm evam-bhūtasya mokṣasādhanatayā kriyamāṇasya karmaṇaḥ
parama-puruṣārādhanaśatām, tathā anuṣṭhitasya ca karmaṇas tatprāptilakṣaṇaṁ phalaṁ
pratipādayituṁ brāhmaṇādyadhikāriṇāṁ svabhāvānubandhisattvādi-guṇabhedabhinnam
vṛttyā saha kartavyakarmasvarūpam āha —

||18.41|| brāhmaṇakṣatriyaviśāṁ svakīyo bhāvaḥ svabhāvaḥ | brahmaṇādijanmahetubhūtaṁ
prācīnaṁ karma ity arthaḥ | tatprabhavaḥ sattvādayo guṇāḥ | brāhmaṇasya svabhāvaprabhavo
rajastamo'bhibhavana udbhūtaḥ sattvagūṇaḥ, kṣatriyasya svabhāvaprabhavaḥ sattvatamasor
abhibhavana udbhūto rajogūṇaḥ, vaiśyasya svabhāvaprabhavaḥ
sattvarajo'bhibhavanālpodriktas tamogūṇaḥ, śūdrasya svabhāvaprabhavas tu

rajaḥsattvābhibhavenātyudriktas tamoguṇaḥ | ebhiḥ svabhāvaprabhavaiḥ guṇaiḥ saha
pravibhaktāni karmāṇi śāstraiḥ pratipāditāni | brāhmaṇādaya evaṃguṇakās teṣāṃ ca tāni
karmāṇi vṛttayaś ca etā iti hi vibhajya pratipādayanti śāstrāṇi |

||18.42|| śamar bāhyendriyaniyamanam | damo'ntaḥkaraṇanīyamanam | tapar
bhoganīyamanarūpaḥ śāstrasiddhaḥ kāyakleśaḥ | śaucam śāstrīyakrarmayogyatā | kṣāntiḥ
paraiḥ pīdā-mānasyāpy avikṛtacittatā | ārjvam pareṣu mano'nurūpaṃ bāhyaceṣṭaparakāśanam
| jñānam parāvaratattvayāthātmya-jñānam | vijñānam paratattvagaṭāsādhāraṇaviśeṣaviṣayam
jñānam | āstikyam vaidikārthasya kṛtsnasya satyatāniścayaḥ prakṛṣṭaḥ, kenāpi hetunā
cālayitumaśakya ity arthaḥ |

bhagavān puruṣottamo vāsudevaḥ para-brahmaśabdābhidheyo nirastanikhiladoṣagandhaḥ
svābhāvīkānavadhikātiśayajñānaśaktyādyasaṃkhyeyakalyāṇa-guṇa-gaṇo
nikhilavedavedāntavedyaḥ sa eva nikhilajagadekakāraṇam nikhilajagadādhārabhūto
nikhilasya sa eva pravartayitā tadārādhanaabhūtam ca kṛtsnam vaidikam karma, tais taiḥ
ārādhito dharmārtha-kāmamokṣākhyaṃ phalam prayacchati, ity asyārthasya satyatāniścayaḥ
āstikyam | [vedaiś ca sarvair aham eva vedyah](#) | [15.15] [aham sarvasya prabhavo mattaḥ
sarvam pravartate](#) | [10 .8] [mayi sarvam idam protam](#) | [7.7] [bhoktāram yajña tapasām ...
jñātvā mām śāntim ṛcchati](#) || [5.29] [mattaḥ parataram nānyat kimcid asti dhanamjaya](#) | [7.7]

[yataḥ pravṛttir bhūtānām yena sarvam idam tatam](#) |
[sva-karmaṇā tam abhyacrya siddhim vindati mānavaḥ](#) || [18.46]

[yo mām ajam anādim ca vetti loka-maheśvaram](#) | [10.3] iti hy ucyate | tad etad brāhmaṇasya
svabhāvajam karma |

||18.43|| śauryam yurā nirbhayapraveśasāmathryam | tejaḥ parair anabhibhavanīyatā | dhṛtiḥ
ārabdhe karmaṇi vighnopanipāte'pi tatsamāpanasāmathryam | dākṣyam
sarvakriyānivṛttisāmathryam | yurā cāpy apalāyanam yurā cātmamaraṇaniścaye'py
anivartanam dānam ātmīyasya dravyasya parasvatvāpādānaparyantas tyāgaḥ, īśvarabhāvaḥ
svavyatiriktasakalajanīyamanasāmathryam, etad kṣatriyasya svabhāvajam karma |

||18.44|| kṛṣiḥ sasyotpādanakarvāṇam | gorakṣyam paśupālanam ity arthaḥ | vāṇijyam
dhanasaṃcayahetubhūtam krayavikrayātmakam karma | etad vaiśyasya svabhāvajam karma |
pūrvavarṇatrayaparicaryārūpaṃ sūdrasya svabhāvajam karma |

tad etad caturṇām varṇānām vṛttibhiḥ saha kartavyānām śāstravīhitānām yajñādikarmaṇām
padarśanārtham uktam | yajñādayo hi trayāṇām varṇānām sādharmaṇaḥ, śamadamādayo'pi
trayāṇām varṇānām mumukṣūṇām sādharmaṇaḥ | brāhmaṇasya tu sattvopākasya
svābhāvīkatvena śamadamādayaḥ sukhopādānaḥ iti kṛtvā tasya śamadamādayaḥ svabhāvajam
karma ity uktam | kṣatriyavaiśyayos tu svato rajastamaḥpradhānatvena śamadamādayo
duḥkhopādānaḥ iti kṛtvā na tatkarma ity uktam | brāhmaṇasya tu vṛttir

yājanādhyāpanapratigrahāḥ | kṣatriyasya janapadaparipālanam | vaiśyasya kṛṣṣyādayo
yathoktāḥ | sūdrasya tu kartavyam vṛttiś ca pūrvavarṇatrayaparicaryā eva |

||18.45|| sve sve yathodite karmaṇy abhirato naraḥ saṁsiddhim paramapadaprāṅṅpta labhate |
svakarmanirato yathā siddhim vindati paramam padaṁ prāpnoti tathā sṛṇu |

||18.46|| yato bhūtānām utpattyādikā pravṛttiḥ, yena ca sarvam idam tatam svakarmanām tam
mām indrādyantarātmatayāvasthitam abhyacrya mat-prasādāt matprāptirūpām siddhim
vindati mānavaḥ |

matta eva sarvam utpadyate, mayā ca sarvam idam tatam iti pūrvam eva uktam — aham
kṛtsnasya jagataḥ prabhavaḥ pralayastathā|| mattaḥ paratara nānyatkiṁacidasti dhanamjaya |
[7 |67] mayā tatamidam sarvam jagadavyaktamūrtinā | [9.4] mayādhyakṣeṇa prakṛtiḥ sūyate
sacarācaram|| [9.10] aham sarvasya prabhavo mattaḥ sarvam pravartate | [10.8] ity-ādi-ṣu |

||18.47|| evam tyaktakartṛtvādiko mad-ārādhana-rūpaḥ svadharmāḥ svenaiva upādātum yogyo
dharmāḥ | prakṛtisamsṛṣṭona hi puruṣeṇa indriyavyāpārarūpaḥ karma-yogātmako dharmāḥ
sukaro bhavati | ataḥ karma-yogākhyāḥ svadharmo viguṇo'pi paradharmād
indriyajayanipuṇapurūṣadharmād jñāna-yogāt sakalendriyaniyamanarūpatayā sapramādāt
kadācit svanuṣṭhitāt śreyān |

tad eva upapādayati — prakṛtisamsṛṣṭasya puruṣasya indriyavyāpārarūpatayā svabhāvata eva
niyatatvāt karmaṇaḥ karma kurvan kilbiṣam saṁsāram na āpnoty apramādatvāt karmaṇaḥ |
jñāna-yogasya sakalendriyaniyamanasādhyatayā sapramādatvāt | tanniṣṭhas tu pramādāt
kilbiṣam pratipadyetāpi | ataḥ karmaniṣṭhā eva jyāyasī iti tṛṭiyādhyāyoktam smārayati |

||18.48|| ataḥ sahaajatvena sukaram apramādam ca karma sadoṣam saduḥkham api na tyajet |
jñāna-yogayogyo'pi karma-yogam eva kurvīta ity arthaḥ | sarvārambhāḥ karmārambhā
jñānārambhāś ca hi doṣaṇa duḥkhena dhūmenāgniḥ iva āvṛtāḥ | iyān tu viśeṣaḥ karma-yogaḥ
sukaro'pramādaś ca, jñāna-yogas tadviparītaḥ iti |

||18.49|| sarvatra phalādiṣv asaktabuddhir jitātmā jitamanāḥ parama-
puruṣakartṛtvānusandhānena ātmakartṛtve vigatasprhaḥ evam tyāgād anyatvena niṇaṅṅtena
samnyāsenā yuktaḥ karma kurvan paramām naiṣkarmyasiddhim adhigacchati | paramām
dhyānaniṣṭhām jñāna-yogasyāpi phalabhūtām adhigacchatīty arthaḥ |
vakṣyamāṇadhyānayogāvāṅṅpta sarvendriyakarmoparatirūpām adhigacchati |

||18.50|| siddhim prāptaḥ āprayāṇād aharaho'nuṣṭhīyamānakarma
yoganīpādyadhyānasiddhim prāpto yathā yena prakāreṇa vartamāno brahma prāpnoti tathā
samāsenā me nibodha | tad eva brahma viśīṣyate niṣṭhā jñānasya yā parā iti | jñānasya
dhyānātmakasya yā parā niṣṭhā param prāpyam ity arthaḥ |

||18.51 -- 18.53|| buddhyā viśuddhayā yathāvasthitātmatattvaviśayayā yuktaḥ, dhṛtyā ātmānaṁ niyama ya ca

viśayavimukhīkaraṇena yogayogyāṁ manaḥ kṛtvā, śabdādīn viśayān tyaktvā asannihitān kṛtvā, tannimittau ca rāśadveṣau vyudasya, viviktasevī sarvaiḥ dhyānavirodhibhiḥ vivikte deśe vartamānaḥ | laghvāśī atyaśānānaśānarahitaḥ, yataḥkāyāmanasaḥ
dhyānābhimukhikṛtakāyavānmanovṛttiḥ, dhyānayogaparo nityam evaṁ bhūtaḥ san āprayāṇād aharaḥ dhyānayogaparaḥ, vairāgyāṁ samupāśritaḥ
dhyeyatattvavyatiriktaḥ viśayadośāvaraśena tatra virāgatāṁ vardhayan ahaṁkāraṁ, anātmanī ātmābhimānaṁ balaṁ tadvivṛddhihetubhūtaṁ vāsanābalaṁ tannimittaṁ darpaṁ kāmāṁ
krodhaṁ parigrahaṁ vimucya, nirmamaḥ sarveṣv anātmīyeṣv ātmīyabuddhirahitaḥ śāntaḥ
ātmānubhavaikasukhaḥ, evaṁ-bhūto dhyānayogaṁ kurvan brahmabhūyāya kalpate
brahmabhāvāya kalpate sarvabandhavinirmukto yathāvasthitam ātmānam anubhavatīty arthaḥ |

||18.54|| brahma-bhūtaḥ āvirbhūtāparicchinnañānaikākāramaccheṣataikasvabhāvātma-svarūpaḥ | itastvanyāṁ prakṛtiṁ vidhī me parāṁ | [7.5] iti hi svaśeṣatā uktā |

prasannātmā kleśakarmādibhir akaluṣasvarūpo madvyatiriktaṁ na kaṁcana bhūtaviśeṣaṁ prati śocati na kaṁcana kāṅkṣati | api tu madvyatirikteṣu sarveṣu bhūteṣv anādarāṇīyatāyāṁ samo nikhilaṁ vastu-jātaṁ tṛṇavat manyamāno mad-bhaktiṁ labhate parāṁ |

mayi sarveṣvare nikhila-jagad-udbhava-sthiti-pralaya-līle nirasta-samasta-heya-gandhe'navadhikātiśayāsamkhyeya-kalyāṇa-guṇa-gaṇaika-tāne lāvāṇyāmṛta-sāgare śrīmati puṇḍārīka-nayane sva-svāminy atyartha-priyānubhava-rūpāṁ parāṁ bhaktiṁ labhate |

tat-phalam āha —

||18.55|| svarūpataḥ svabhāvataś ca yo'haṁ guṇato vibhūto yāvān cāhaṁ taṁ mām evamrūpayā bhaktyā tattvato vijānāti | mām tattvato jñātvā tad-anantaraṁ tattvajñānānantaraṁ tato bhaktito mām viśate praviśati | tattvataḥ svarūpasvabhāvaguṇavibhūtidarśanottarakālabhāvinyā anavadhikātiśayabhaktyā mām prāpnotīty arthaḥ | atra tata iti prāptihetutayā nirdiṣṭa bhaktiḥ evābhidhiyate | bhaktyā tvananyayā śakyaḥ [11.54] iti tasyā eva tattvataḥ praveśahetutābhidhānāt |

evaṁ varṇāśramocitanitya-naimittika-karmaṇāṁ parityaktaphalādikānāṁ parama-puruṣārādhanarūpeṇānuṣṭhitānāṁ vipāka uktaḥ | idānīm kāmyānām api karmaṇāṁ uktenaiva prakāreṇānuṣṭhīyamānānāṁ sa eva vipāka ity āha —

||18.56|| na kevalam nitya-naimittika-karmāṇy api tu kāmyāny api sarvāṇi karmāṇi madvyapāśrayaḥ mayi samnyastakartṛtvādikāḥ kurvāṇo mat-prasādāt śāśvataṁ padam avyayam avikalam prāpnoti | padyate gamyate iti padam mām prāpnotīty arthaḥ |

yasmād evam tasmāt —

||18.57|| cetasā ātmano madīyatvamanniyāmyatvabuddhyoktaṁ hi [mayi sarvāṇi karmāṇi samnyasyādhyātma-cetasā](#) [3.30] iti sarva-karmāṇi sakartṛkāṇi sārādhyāni mayi samnyasya mat-paro'ham eva phalatayā prāpyaḥ ity anusamdadhānaḥ karmāmi kurvan imam eva buddhiyogam upāśritya satataṁ mac-citto bhava |

evam —

||18.58|| mac-cittaḥ sarva-karmāṇi kurvan sarvāṇi sāmśarikāṇi durgāṇi mat-prasādād eva tariṣyasi | atha tvam ahamkārād aham eva kṛtyākṛtyaviṣayaṁ sarvaṁ jānāmīti bhāvāt maduktaṁ na śroṣyasi ced vinaṅkṣyasi naṣṭe bhaviṣyasi | na hi kaścid madvyatiriktaḥ kṛtsnasya prāñijātasya kṛtyākṛtyayoḥ jñātā śāsītā vā asti |

||18.59|| yad ahamkāram ātmani hitāhitajñāne svātantryābhimānam āśritya manniyogam anādṛtya na yotsye iti manyase eṣa te svātantryavyavasāyo mithyā bhaviṣyati | yataḥ prakṛtis tvām yurā niyokṣyati | matsvātantryodvignamanasaṁ tvām ajñam prakṛtiḥ niyokṣyati |

tad upapādayati —

||18.60|| svabhāvajam hi kṣatriyasya karma śauryam svabhāvajena śauryākhyena svena karmaṇā nibaddhas tata evāvaśaḥ paraiḥ dharvāṇam asahamānas tvam eva tad yuddham kariṣyasi | yad idānīm mohād ajñānāt kartum na icchasi |

sarvaṁ hi bhūtajātam sarveśvareṇa mayā pūrvakarmānugūṇyena prakṛtyanuvartane niyamitam, tat sṛṇu —

||18.61|| īśvaraḥ sarvaniyamanaśilo vāsudevaḥ sarva-bhūtānām ḥṛddeśe sakalapravṛttinivṛttimūlajñānodaye deśe tiṣṭhati | katham kim kurvan tiṣṭhati ?

yantrārūḍhāni sarva-bhūtāni māyayā bhrāmāyan svenaiva nirmītam dehendriyāvasthaprakṛtyākhyam yantram ārūḍhāni sarva-bhūtāni svakīyayā sattvādi-guṇa-mayyā māyayā guṇānugūṇam pravartayan tiṣṭhatīty arthaḥ |

pūrvam api etad uktam sarvasya cāham hṛdi sanniviṣṭe mattaḥ smṛtirjñānamapohanam ca [15.15] iti mattaḥ sarvam pravartate [10.8] iti ca | śrutiś ca — ya ātmani tiṣṭhan [śata0 brā0 1.13.1] ity-ādi-kā |

etanmāyānivṛttihetum āha —

||18.62|| yasmād evam tasmāt tam eva sarvasya praśāsītāram āsritavātsalyena tvatsārathye'vasthitam ittham kurv iti ca praśāsītāram mām sarvabhāvena sarvātmanā śaraṇam gacchānuvartasva | anyathā tanmāyāpreritenājñena tvayā yuddhādikaraṇam avarjanīyam, tathā sati naṣṭe bhaviṣyasi | ato madukta-prakāreṇa yuddhādikam kurv ity arthaḥ | evam kurvāṇas tatprasādāt parām śāntim sarva-karmabandhopaśamanam śāsvatam ca sthānam prāpsyasi | yad abhidhīyate śrutiśataiḥ —

[tad viṣṇoḥ paramam padam sadā paśyanti sūrayaḥ](#) [ṛ0 sam0 1.2.6.5] [te ha nākam mahimānaḥ sacanta yatra pūrve sādhyāḥ santi devāḥ](#) [yajuh sam0 31.16] yatra ṛṣayaḥ prathamajā ye purāṇāḥ | pareṇa nākam vihitam guhāyām [MahāNāU 8.14] yo asyādhyakṣaḥ parame vyoman | [ṛ0 sam0 8.7.17.7] atha yadataḥ paro divo jyotirdīpyate [cha0 u0 3.13.7] so'dhvanāḥ pāramāpnoti tadviṣṇoḥ paramam padam [KaṭhU 3 |9] ity-ādi-bhiḥ |

||18.63|| ity evam te mumukṣubhir adhigantavyam jñānam sarvasmād guhyād guhyataram karma-yogaviṣayam jñāna-yogaviṣayam bhaktiyogaviṣayam ca sarvam ākhyātam | etad aśeṣeṇa vimṛśya svādhikārānurūpam yathā icchasi tathā kuru, karma-yogam jñānam bhaktiyogam vā yatheṣṭm ātiṣṭha ity arthaḥ |

||18.64|| sarveṣu eteṣu guhyeṣu bhaktiyogasya śreṣṭhatvād guhyatamam iti pūrvam eva uktam idaṁ tu te guhyatamam pravakṣyāmyanasūyave | [9.1] ity ādau | bhūyo'pi tadviṣayam paramam me vacaḥ sṛṇv iṣṭo'si me dṛḍham iti tatas te hitam vakṣyāmi |

||18.65|| vedānteṣu — vedāhametaṁ puruṣam mahāntamādityavarṇam tasmaḥ parastāt | [ŚvetU 3.8] tamevam vidvānamṛta iha bhavati | nānyaḥ panthā vidyate'yanāya [ŚvetU 3.8] ity-ādi-ṣu vihitam vedanadhyānopāsanādiśabdavācyam darśanasamānākāram smṛtisamsantānam atyarthapriyam iha manmanā bhava iti vidhīyate |

mad-bhakto'tyartham mat-priyo'tyarthamat-priyatvena ca niratiśayapriyām smṛtisamtatim kuruṣva ity arthaḥ | madyājī tatrāpi mad-bhakta ity anuśajyate | yajanam pūjanam, atyarthapriyamad-ārādhana-paro bhava | ārādhnam hi paripūrṇaśeṣavṛttiḥ |

mām namaskuru namo namanam mayy atimātrapra^{1/4}vībhāvam atyarthapriyam kurv ity arthaḥ | evam vartamāno mām eva eṣyasīty etat satyam te pratijāne tava pratijñam karomi, na upacchandamātram yatas tvam priyo'si me priyo hi jñānino'tyarthamaham sa ca mama priyaḥ [7.17] iti pūrvam eva uktam | yasya mayy atimātraprītiḥ vartate mamāpi tasmin atimātraprītir bhavatīti tadviyogam asahamāno'ham tam mām prāpayāmi, ataḥ satyam eva pratijñātam mām eva eṣyasīti |

||18.66|| karma-yogajñāna-yogabhaktiyogarūpān sarvān dharmān paramaniḥśreyasasādhanabhūtān mad-ārāadhanatvenātimātraprītyā yathādhikāram kurvāṇa eva uktaṛītyā phalakarmakartṛtvādiparityāgena parityajya mām ekam eva kartāram ārādhyam prāpyam upāyam cānusaṁdhatsva |

eṣa eva sarvadharmānām śāstrīyaparityāgaḥ iti niścayam sṛṇu me tatra tyāge bhāratasattama | tyāgo hi puruṣavyāghra trividhaḥ saṁprakīrtitaḥ|| [18 |4] ityārabhya saṅgam tyaktvā phalam caiva sa tyāgaḥ sāttviko mataḥ | [18.9] na hi dehabhṛtā śakyam tyaktum karmānyaśeṣataḥ | yastu karma-phalatyāgī sa tyāgītyabhīdhīyate|| [18.11] ity adhyāyādaḥ sudṛḍham upapāditam |

aham tvā sarvapāpebhyo mokṣayiṣyāmy evam vartamānam tvām matprāptivirodhibhyo'nādikālasaṁcitanāntākṛtyakaraṇākṛtyākaraṇarūpebhyaḥ sarvebhyaḥ pāpebhyo mokṣayiṣyāmi mā sucaḥ śokam mā kṛthāḥ |

athavā sarvapāpavinirmuktātyarthabhagavat-priyapuruṣanirvatryatvād bhaktiyogasya tadārambhavirodhipāpānām ānanyāc ca tatprāyaścittarūpaiḥ dharmaiḥ aparimitakālakṛtais teṣām dustaratayā ātmano bhaktiyogārambhānarhatām ālocya śocato'rjunasya śokam apanudan śrībhagavān uvāca — sarvadharmān parityajya mām ekam śaraṇam vraja iti |

bhaktiyogārambhavirodhyānādikālasaṁcitanānāvidhānantapāpānugūṇān tatprāyāścittarūpān kṛcchra cāndrāyaṇakūṣmāṇḍāvaiśvānaraprājāpatyavrātapati — pavitṛeṣṭitriṣṭvagnīṣṭemādikān nānāvidhānantān tvayā parimitakālavartinā durunuṣṭhān sarvadharmān parityajya bhaktiyogārambhasiddhaye mām ekam paramakāruṇikam anālocitaviśeṣaśeṣalokaśaraṇyam āśritavātsalyajaladhīm śaraṇam prapadyasva | aham tvā sarvapāpebhyo yathoditasvarūpabhakatyārambhavirodhibhyaḥ sarvebhyaḥ pāpebhyo mokṣayiṣyāmi, mā sucaḥ |

||18.67|| idam te paramam guhyam śāstram mayā ākhyātam atapaskāyātaptatapase tvayā na vācyam tvayi vaktari mayi cābhaktāya kadācana na vācyam taptatapase cābhaktāya na vācyam ity arthaḥ | na cāsuśrūṣave bhaktāyāpy aśuśrūṣave na vācyam na ca mām yo'bhyasūyati mat-

svarūpe madaiśvārye mad-guṇeṣu ca kathiteṣu yo doṣam āviṣkaroti na tasmai vācyam,
asamānavibhaktinirdeśas tasyātyantapariharāṇiyatājñāpanāya |

||18.68|| idaṁ paramaṁ guhyaṁ mad-bhakteṣu yo'bhidhāsyati, vyākhyāsyati saḥ mayi
paramāṁ bhaktiṁ kṛtvā mām eva eśyati na tatra saṁśayaḥ |

||18.69|| sarveṣu manuṣyeṣv itaḥ pūrvam tasmād anyo manuṣyo me na kaścit
priyakṛttamo'bhūt, itaḥ uttaram ca na bhavitā, ayogyānām prathamam upādānam योग्यानाम
akathanād api tatkathanasyāniṣṭatamatvāt |

||18.70|| ya imam āvayoḥ dharmyaṁ saṁvādam adhyeṣyate, tena jñānayajñenāham iṣṭaḥ syām
| iti me matiḥ | asmin yo jñānayajño'bhidhīyate, tenāham etad adhyayanamātreṇa iṣṭaḥ syām
ity arthaḥ |

||18.71|| śraddhāvān anasūyaśca yo naraḥ sṛṇuyād api tena śravaṇamātreṇa so'pi
bhaktivirodhipāpebhyo muktaḥ puṇya-karmaṇām mad-bhaktānām lokān samūhān prāpnuyāt
|

||18.72|| mayā kathitam etat pārtha tvayā avahitena cetasā kac-cit śrutam ?
tavājñānasāmmohaḥ kac-cit pranaṣṭaḥ ? yenājñānena mūḍho na yotsyāmi, ity uktavān |

arjuna uvāca

||18.73|| moho viparītajñāna tvatprasādāt mama tad vinaṣṭm | smṛtir
yathāvasthitatattvajñānam tvatprasādād eva tat ca labdham |

anātmani prakṛtav ātmābhimānarūpo mohaḥ, parama-puruṣaśarīratayā tad-ātmakasya
kṛtsnasya cid-acid-vastuno'tadātmābhimānarūpaś ca, nitya-naimittika-rūpasya karmaṇaḥ
parama-puruṣārādhanaṭayā tatprāpty-upāyabhūtasya bandhatvabuddhirūpaś ca, sarvo
vinaṣṭaḥ | ātmanaḥ prakṛti-vilakṣaṇatvatatsvabhāvarahitatājñāṭṛtvaikasvabhāvatāparama-
puruṣaśeṣatātanniyāmyatvaikasvarūpatājñānam, bhagavato
nikhilajagadutpattisthitipralayalīlāśeṣadoṣapratyanīkakalyāṇaikasvarūpasvābhāvikanavadhikā
tiśayajñānabalaiśvāryavī-ryaśaktitejaḥ prabhṛtisamastakalyāṇa-guṇa-gaṇamahārṇavapara-
brahmaśabdābhidheyaparama-puruṣayāthātmyavijñānam ca, evamrūpaṁ
parāvaratattvayāthātmyavijñānatadabhyāsapūrvakāharaharupaciyamānaparama-
puruṣaprītyaikaphalanitya-naimittika-karmaniṣiddhāparihā-
raśamadamādyātmagaṇanirvatryabhaktirūpatāpannaparama-puruṣopāsanaikalabhyo
vedāntavedyaḥ parama-puruṣo vāsudevas tvam iti jñānam ca labdham |

tataś ca bandhusnehakāruṇyapravṛddhāvīparītajñānamūlāt sarvasmād avasādād vimukto
gatasāṁ dehaḥ svasthaḥ sthito'smi | idānīm eva yuddhādikartavyatāviṣayaṁ tava vacanaṁ
kariṣye yathoktaṁ yuddhādikaṁ kariṣye ity arthaḥ |

dhṛtarāṣṭraya svasya putrāḥ pāṇḍāvās ca yurā kim akurvata iti pṛcchate — saṁjaya uvāca —

saṁjaya uvāca

||18.74|| ity evaṁ vāsudevasya vasudevasūnoḥ pārthasya ca tāṭpatṛṣvasuḥ putrasya ca mahātmano mahāburās tatpadadvandvam āśritasya imaṁ romaharvāṇam adbhutaṁ saṁvādam ahaṁ yathoktam āsrauṣaṁ śrutavān ahaṁ |

||18.75|| vyāsaprasādād vyāsānugraheṇa divyacakṣuḥśrotralābhād etat paraṁ yogākhyam guhyam yogeśvarād jñānabalaiśvaryaavīryaśaktitejasāṁ nidher bhagavataḥ kṛṣṇāt svayam eva kathayataḥ sāksāt śrutavān ahaṁ |

||18.76|| keśavārjunayor imaṁ puṇyam adbhutaṁ saṁvādam sāksācchaḌtam smṛtvā muhuḥ muhuḥ hr̥ṣyāmi |

||18.77|| tat cārjunāya prakāśitam aiśvaram hareḥ atyadbhutaṁ rūpaṁ mayā sāksāt-kṛtam saṁsmṛtya saṁsmṛtya hr̥ṣyato me mahān vismayo jāyate punaḥ punaś ca hr̥ṣyāmi |

kim atra bahunā uktena

||18.78|| yatra yogeśvaraḥ kṛtsnasya uccāvacarūpeṇāvasthitasya cetanasyācetanasya ca vastuno ye ye svabhāvayogās teṣāṁ sarveṣāṁ yogānām īśvaraḥ svasaṁkalpāyattasvetarasamastavastusvarūpasthitipravṛttibhedaḥ kṛṣṇo vasudevasūnuḥ yatra ca pārtho dhanurdharas tāṭpatṛṣvasuḥ putras tatpadadvandvaikāśrayas tatra śrīḥ vijayo bhūtiḥ nītiś ca dhruvā niścalā iti matir mama iti |