

athāṣṭamo'dhyāyaḥ

(1)

अर्जुन उवाच
किं तद्ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम ।
अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥१॥

arjuna uvāca

kiṁ tad brahma kim adhyātmaṁ kiṁ karma puruṣottama |
adhibhūtaṁ ca kiṁ proktaṁ adhidaivaṁ kim ucyate ||1||

śrīdharah –

brahma-karmādhībhūtādi viduḥ kṛṣṇaika-cetasah |
ity uktam brahma-karmādi spaṣṭam aṣṭama ucyate ||

pūrvādhyāyānte bhagavatopakṣiptānām brahmādhyātmādi-saptānām padarthānām tattvaṁ
jijñāsura arjuna uvāca kiṁ tad brahmeti dvābhyām | spaṣṭo'rthaḥ ||1||

madhusūdanaḥ – pūrvādhyāyānte **te brahma tad viduḥ kṛtsnam adhyātmaṁ karma cākhilam**
ity ādinā sārḍha-ślokena sapta-padārthā jñeyatvena bhagavatā sūtritās teṣām ṛtti-
sthānīyo'yam aṣṭamo'dhyāya ārabhyate | tatra sūtritāni sapta-vastūni viśeṣato bubhutsamānaḥ
ślokābhyām | taj-jñeyatvenoktaṁ brahma kiṁ sopādhikaṁ nirupādhikaṁ vā | evam ātmānaṁ
deham adhikṛtya tasminn adhiṣṭhāne tiṣṭhatīty adhyātmaṁ kiṁ śrotrādikaraṇa-grāmo vā
pratyak-caitanyaṁ vā | tathā karma cākhilam ity atra kiṁ karma yajña-rūpam anyad vā
vijñāntam yajñam tanute karmāṇi tanute'pi ca iti śrutau dvaividhya-śravaṇāt |

tava mama ca samatvāt katham tvaṁ mām pṛcchasiṭi śaṅkāṁ apanudan sarva-puruṣebhya
uttamasya sarvajñasya tava na kiṁcid ajñeyam iti sambodhanena sūcayati he puruṣottameti |
adhibhūtaṁ ca kiṁ proktaṁ pṛthivyādibhūtam adhikṛtya yat kiṁcit kāryam adhibhūta-
padena vivakṣitaṁ kiṁ vā samastam eva kārya-jātam | ca-kārah sarveṣām praśnānām
samuccayārthaḥ | adhidaivaṁ kim ucyate devatā-viṣayam anudhyānaṁ vā sarvadaivatesḥ
ādiya-maṇḍalādiṣv anusyūtaṁ caitanyaṁ vā ||1||

viśvanāthaḥ --

pārtha-praśnottaram yogam miśrām bhaktim prasaṅgataḥ |
śuddhām ca bhaktim provāca dve gatī api cāṣṭame ||

pūrvādhyāyānte brahmādi-sapta-padārthānām jñānam bhagavatoktam | atra teṣām tattvam
jñāsuḥ pṛcchati dvābhyām | atra dehe ko'dhiyajño yajñādhiṣṭhātā, sa cāsmiṁ dehe katham
jñeya ity uttarasyānusaṅgī ||1-2||

baladevaḥ –

utkān pṛṣṭaḥ kramād vyākhyad brahmādīn harir aṣṭame |
yoga-miśrām ca śuddhām ca bhakti-mārga-dvayam tathā ||

pūrvādhyāyānte mumukṣāṅām jñeyatayoddiṣṭān brahmādīn saptārthān viboddhum arjunah
pṛcchati | kim tad brahmeti kim paramātma-caitanyaṁ vā | kim jīvātma-caitanyaṁ vā tad
brahmety arthaḥ | kim adhyātmam iti ātmānam deham adhikṛtyeti nirukteḥ | śrotrādīndriya-
vṛndam vā sūkṣma-bhūta-vṛndam vā tad iti | āvayos tulyāt kim iti mām pṛcchasīti śaṅkāṁ
nivartayitum sambodhanam he puruṣottameti | pareśatvāt tava sarvaṁ suviditam na tu
memeti bhāvaḥ | adhibhūtam ca kim iti bhūtāny adhikṛtyeti nirukter ghaṭyādi-kāryam vā
sthūla-śarīram vā tad iti | adhidaivam kim iti devatā-viṣayakam anudhyānam vā samaṣṭir virāt
vā tad iti ||1||

(2)

अधियज्ञः कथं कोऽत्र देहेऽस्मिन् मधुसूदन ।
प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ॥२॥

adhiyajñaḥ katham ko'tra dehe'smin madhusūdana |
prayāṅakāle ca katham jñeyo'si niyatātmabhiḥ ||2||

śrīdharah – kim ca – adhiyajña ity | atra dehe you yajño nivartate tasmin
ko'dhiyajño'dhiṣṭhātā | prayojakaḥ phala-dātā ca ka ity arthaḥ | svarūpam pṛṣṭvādhiṣṭhāna-
prakāram pṛcchati – katham kena prakāreṇāsāv asmiṁ dehe sthito yajñam adhiṣṭhantīty
arthaḥ | yajña-grahaṇam sarva-karmaṇām upalakṣaṇārtham | anta-kāle ca niyata-cittaiḥ
puruṣaiḥ katham kenopāyena jñeyo'si ||2||

madhusūdanaḥ – adhiyajño yajñam adhigato devatātmā vā para-brahma vā | sa ca katham
kena prakāreṇa cintaniyaḥ | kim tādātmyena kim vātyantābhedena | sarvathāpi sa kim asmiṁ
dehe vartate tato bahir vā | dehe cet sa ko'tra buddhyādis tad-vyatirikto vā | adhiyajñaḥ
katham ko'treti na praśna-dvayam | kintu saprakāra eka eva praśna ity draṣṭavyam | parama-
kāruṇikatvād āyāsenāpi sarvopadrava-nivārakasya bhagavato'nāyāsenā mat-sanehopadrava-
nivāraṇam iṣatkaram ucitam eveti sūcayan sambodhayati he madhusūdaneti |

prayāṅa-kāle ca sarva-karaṇa-grāma-vaiyāgyāc citta-samādhānānupapatteḥ katham kena
prakāreṇa niyatātmabhiḥ samāhita-cittairjñeyo'sīty ukta-śaṅkā-sūcanārthaś cakārah | etat
sarvaṁ sarvajñatvāt parama-kāruṇikatvāc ca śaraṅāgatam mām prati kathayety abhiprāyah
||2||

viśvanāthaḥ --- nothing.

baladevaḥ – adhiyajñāḥ ka iti yajñam adhigata indrādir vā viṣṇur vā sa iti | katham iti tasyādhiyajña-bhāvaḥ katham ity arthaḥ | etat sarvaṁ mat-sandeha-nivāraṇaṁ taveṣatkaram iti bodhayitum sambodhanam – he madhusūdaneti | prayāṇeti tadā sarvendriya-vyagratayā citta-samādhānāsmabhavād iti bhāvaḥ ||2||

(3)

श्रीभगवान् उवाच
अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।
भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥३॥

śrībhagavān uvāca--
akṣaram brahma paramaṁ svabhāvo'dhyātmaṁ ucyate |
bhūtabhāvodbhavakaro visargaḥ karmasamjñitaḥ ||3||

śrīdharah – praśna-krameṇaivottaraṁ śrī-bhagavān uvāca akṣaram iti tribhiḥ | na kṣarati na calatīty akṣaram | nanu jīvo'py akṣaraḥ | paramaṁ yad akṣaram jagato mūla-kāraṇaṁ tad braham | **etad vai tad akṣaram gārgi brāhmaṇā abhivadantīti** śruteḥ | svasyaiva brahmaṇa evāṁśatayā jīva-rūpeṇa bhavanaṁ svabhāvaḥ | sa evātmānaṁ deham adhikṛtya bhokṛtvena vartamāno'dhyātma-śabdenocyate ity arthaḥ | bhūtānāṁ jarāyujādīnāṁ bhāva utpattiḥ | udbhavaś ca utkṛṣṭatvena bhavanaṁ udbhavaḥ |

**agnau prāsthūtiḥ samyag ādityam upatiṣṭhate |
ādityāj jāyate vṛṣṭir vṛṣṭer annaṁ tataḥ prajā ||**

iti krameṇa vṛddhiḥ | tau bhūta-bhāvodbhavau karoti yo visargo devatoddeśena dravya-tyāga-rūpo yajñāḥ | sarva-karmaṇāṁ upalakṣaṇam etat sa ca karma-śabda-vācyaḥ ||3||

madhusūdanaḥ – evaṁ saptānāṁ praśnānāṁ krameṇottaraṁ tribhiḥ ślokaḥ | praśna-krameṇa hi nirṇaye praṣṭur abhīṣṭa-siddhir anāyāsena syādity abhiprāyavān bhagavān atra śloke praśna-trayaṁ krameṇa nirdhāritavān | evaṁ dvitīya-śloke'pi praśna-trayaṁ tṛtīya-śloke tv ekam iti vibhāgaḥ | nirupādḥikam eva brahmātra vivakṣitaṁ brahma-śabdena na tu sopādḥikam iti prathama-praśnasyottaram āha – akṣaram na kṣaratīty avināśi aśnute vā sarvam iti sarva-vyāpakam | **etad vai tad akṣaram gārgi brāhmaṇā abhivadanty asthūlam anaṇu** ity ādy upakramya **etasya vā akṣarasya praśāsane gārgi sūryā-candramasau vidhṛtau tiṣṭhataḥ nānyad ato'sti draṣṭṛ** śrutir ityādi madhye parāmṛśya **etasmīn tu khalv akṣarāe gārgy ākāśa otaś ca protaś ca** ity upasaṁhṛtaṁ śrutyā | sarvopādhi-sūnyam sarvasya praśāsitr, avyākṛtākāśāntasya kṛtsnasya prapañcasya dhārayitr | asmiṁś ca śarīrendriya-saṁghāte vijñātr | nirupādḥikam caitanyaṁ tad iha brahmeti vivakṣitam | etad eva vivṛṇoti paramam iti | paramaṁ sva-prakāśa-paramānanda-rūpaṁ praśāsanasya kṛtsna-jaḍa-varga-dhāraṇasya ca liṅgasya tatraivopapatteḥ | **akṣaram ambarānta-dhṛteḥ** (Vs 1.3.10) iti nyāyāt |

na tv ihākṣara-śabdasya varṇa-mātre rūḍhatvāc chruti-liṅgādhikaraṇa-nyāya-mūlakena rūḍhir
 yogam apaharati iti nyāyena rathakāra-śabdena jāti-viśeṣavat-praṇavākhyam akṣaram eva
 grāhyaṁ tatrokta-liṅga-sambhavāt | om ity ekākṣaram brahmeti ca pareṇa viśeṣaṇāt
 ānarthakya-pratihātānām viparītaṁ balābalaṁ iti nyāyāt | varṣāsu rathakāra ādadhīta ity atra
 tu jāti-viśeṣe nāsty asambhava ity viśeṣaḥ | ananyathā-siddhena tu liṅgena śruter bādhaḥ
 ākāśas tal-liṅgāt ity ādau vivṛtaḥ | etāvāms tv iha viśeṣaḥ | ananyathā-siddhena liṅgena śruter
 bādhe yatra yogaḥ sambhavati tatra sa eva gr̥hyate mukhyatvāt | yathājyāiḥ stuvate pṛṣṭaiḥ
 stuvata ity ādau | yathā cātraivākṣara-śabde | yatra tu yogo'pi na sambhavati tatra gauṇī vṛttir
 yathākāśa-prāṇādi-śabdeṣu | ākāśa-śabdasyāpi brahmaṇi ā samantāt kāśata iti yogaḥ
 sambhavatīti cet | sa eva gr̥hyatām iti pañcapādīkṛtaḥ | tathā ca parāmarṣam sūtram
 prasiddheś ca (Vs 1.3.17) iti | kṛtam atra vistareṇa |

tad evaṁ kim tad brahmeti nirṇītam | adhunā kim adhyātmam iti nirṇīyate | yad akṣaram
 brahmety uktam tasyaiva svabhāvaḥ svo bhāvaḥ svarūpaṁ pratyak-caitanyaṁ na tu svasya
 bhāva ity ṣaṣṭhī-samāsaḥ | lakṣaṇāprasaṅgāt, ṣaṣṭhī-tatpuruṣa-bādhenā karma-dhāraya-
 parigrahasya śruta-padārthānvayena viśāda-sthapaty-adhikaraṇa-siddhatvāt | tasmān na
 brahmaṇaḥ sambandhi kintu brahma-svarūpam eva | ātmānam deham adhikṛtya bhoktr̥tyā
 vartamānam adhyātmam ucyate'dhyātma-śabdenābhidhīyate na karaṇa-grāma ity arthaḥ |

yāga-dāna-homātmakam vaidikam karmaivātra karma-śabdena vivikṣitam iti tṛtīya-
 praśnottaram āha bhūtānām bhavana-dharmakāṇām sarveṣām sthāvara-jaṅgamānām bhāvam
 utpattim udbhavam vṛddhim ca karoti yo visargas tyāgasta-tac-chāstra-vihito yāga-dāna-
 homātmakaḥ sa iha karma-samjñitaḥ | karma-śabdenokta iti yāvat | tatra devatoddeśena
 dravya-tyāgo yāga uttiṣṭhad dhomo vaṣaṭ-kāra-prayogāntaḥ | sa evopaviṣṭa-homaḥ svāhā-kāra-
 prayogānta āsecana-paryanto homaḥ | para-svatvāpatti-paryantaḥ svatva-tyāgo dānam |
 sarvatra ca tyāgāms'o'nugataḥ | tasya ca bh'ṭa-bhāvodbhava-karatvam—

agnau prāstāhutiḥ samyag ādityam upatiṣṭhate |
 ādityāj jāyate vṛṣṭir vṛṣṭer annam tataḥ prajāḥ || iti smṛteḥ |

te vā ete āhutiḥ hute utkrāmataḥ ity ādi śruteś ca ||3||

viśvanāthaḥ --- uttaram āha akṣaram iti | na kṣaratīti akṣaram nityam yat paramam tad
 brahma-- etad vai tad akṣaram gārgi brāhmaṇā abhivadantīti śruteḥ | svabhāvaḥ svātmānam
 dehādhyāsa-vaśād bhāvayati janayatīti svabhāvaḥ jīvaḥ | yad vā svam bhāvayati
 paramātmānam prāpayatīti svabhāvaḥ śuddha-jīvo'dhyātmam ucyate | adhyātma-śabda-vācya
 ity arthaḥ | bhūtair eva bhāvānām manuṣyādi-dehānām udbhavam karotīti sa visargo jīvasya
 saṁsāraḥ karma-janyatvāt karma-samjñāḥ | karma-śabdena jīvasya saṁsāra ucyata ity
 arthaḥ ||3||

baladevaḥ – evaṁ pṛṣṭo bhagavān krameṇa saptānām uttaram āha akṣaram iti | na kṣaratīti
 nirkter akṣaram yat paramam dehādi-viviktaṁ jīvātma-caitanyaṁ tan mayā brahmety ucyate |
 tasyākṣara-śabdatvam brahma-śabdatvam ca—avyaktam akṣare liyate'kṣaram tamasi liyate
 tama ekībhavati parasminn iti vijñānam brahma ced veda ity śruteḥ |

svabhāva iti | svasya jīvātmanah sambandhī yo bhāvo bhūta-sūkṣma-tad-vāsanā-lakṣaṇa-
padārthaḥ | pañcāgni-vidyāyām paṭhitas tad-ātmani sambadhyamānatvān mayādhyātman
ucyate |

bhūteti teṣām sūkṣmāṇām bhūtānām sthūlais taiḥ samprkṛtānām bhāvo manuṣyādi-lakṣaṇas
tad-udbhava-karas tad-utpādako yo visargaḥ sa karma samjñitaḥ | jyotiṣtomādi-karmaṇā
svargam āsādyā tasmin deva-dehena tat-karmopabhujya-bhāṇḍa-samkrānta-ghṛta-śeṣavad-
bhogorvarito yaḥ karma-śeṣo bhuvi manuṣyādi-deha-lābhāya viṣṭas tan mayā karmocyate |
chāndogye dyu-parjanya-prthivī-puruṣa-yoṣitsu pañcasv agniṣu śraddhā-soma-vṛṣṭy-anna-
retāmsi kramāt pañcāhutayaḥ paṭhyante | tatrāyam arthaḥ – vaidiko jīva iha loka'smayāni
dadhy-ādīni śraddhayā juhōti | tā dadhy-ādimayyaḥ pañcīkṛtatvāt pañca-bhūta-rūpā āpaḥ
śraddhayā hutatvāt śraddhākhyāhuti-svarūpeṇa tasmin jīve sambaddhās tiṣṭhanti | atha
tasmin mrte tad-indriyādhiṣṭhātāro devās tā dyulokāgnau juhvati | tadvantaṁ jīvaṁ divaṁ
nayanṭīty arthaḥ | hutāstāḥ soma-rājākhyā-divya-dehatayā pariṇamante tena dehena sa tatra
karma-phalāni bhūkte | tad-bhogāvasāne'smayo jīvavān dehais tair devaiḥ parjanyaḥgnau
huto vṛṣṭir bhavati | vṛṣṭi-bhūtās tāḥ sajīvāḥ prthivy-agnau tair hutā brīhy-ādy-anna-bhāvaṁ
labhante | anna-bhūtāḥ sajīvās tāḥ puruṣāgnau hutā reto-bhāvaṁ bhajante | reto-bhūtāḥ sa-
jīvās tā yoṣid-agnau tair hutā garbhātmanā sthitā manuṣya-bhāvaṁ prayāntīti tad-bhāva-hetur
anuśaya-śabda-vācyāḥ karma-śeṣaḥ karmeti | evam evoktaṁ sūtrakṛtā **tad-antara-pratipattau**
ity ādibhiḥ ||3||

(4)

अधिभूतं क्षरो भावः पुरुषश्चधिदैवतम् ।
अधियज्ञोऽहमेवात्र देहे देहभूतां वर ॥४॥

adhibhūtaṁ kṣaro bhāvaḥ puruṣaś cādhidaivatam |
adhiyajño'ham evātra dehe dehabhṛtāṁ vara ||4||

śrīdharah – kim ca adhibhūtam iti | kṣaro vinaśvaro bhāvo dehādi-padārthaḥ | bhūtaṁ prāṇi-
mātram adhikṛtya bhavatiṭy adhibhūtam ucyate | puruṣo vairājaḥ sūrya-maṇḍala-madhyavartī
svāmśa-bhūta-sarva-devatānām adhipatir adhidaivatam ucyate | adhidaivatam adhiṣṭhātī
devatā |

sa vai śarīrī prathamah sa vai puruṣa ucyate |
ādikartā sa bhūtānām brahmāgre samavartata || iti śruteḥ |

atrāsmīn dehe'ntaryāmitvena sthito'ham evādhiyajño yajñādi-karma-pravartakas tat-phala-
dātā ca | katham ity asyāpy uttaram anenaivoktaṁ bhraṣṭavyam | antaryāmiṇo'saṅgatvādibhir
guṇair jīva-vailakṣaṇyena dehāntarvartitvasya prasiddhatvāt | tathā ca śrutiḥ—

dvā suparṇā sayujā sakhāyā
samānaṁ vṛkṣaṁ pariśasvajāte |
tayor anyāḥ pippalāṁ svādv atty

anaśnann anyo 'bhicākaśīti || [MuṇḍU 7.1.1]

deha-bhṛtām madhye śreṣṭheti sambodhayaṁ tvam apy evambhūtam antaryāmiṇaṁ
parādhīna-sva-pravṛtti-nivṛtty-anvaya-vyatirekābhyāṁ boddhum arhasīti sūcayati ||4||

madhusūdanaḥ – sampraty agrima-praśna-trayasyottaram āha adhibhūtam iti | kṣaratīti kṣaro
vināśī bhāvo yat kiṁcij janimad vastu bhūtaṁ prāṇi-jātam adhikṛtya bhavatīty adhibhūtam
ity ucyate | puruṣo hiraṇyagarbhaḥ samaṣṭi-liṅgātmā vyaṣṭi-sarva-karaṇānugrāhakaḥ
ātmaivedam agra āsīt puruṣavidhaḥ ity upakramya **sa yat pūrvo'smāt sarvasmāt sarvān**
pāpmana auṣattasmāt puruṣaḥ ity ādi-śrutyā pratipāditaḥ | ca-kārāt—

sa vai śarīrī prathamaḥ sa vai puruṣa ucyate |
ādikartā sa bhūtānām brahmāgre samavartata ||

ity ādi-smṛtyā ca pratipāditaḥ | adhidaivatam daivatāny ādityādīn adhikṛtya cakṣur-ādi-
karaṇāny anugrṇātīti | tathocyate adhiyajñāḥ sarva-yajñādhiṣṭhātā sarva-yajña-phala-dāyakaś
ca | sarva-yajñābhīmānīni viṣṇv-ākhyā devatā **yajño vai viṣṇuḥ** iti śruteḥ | sa ca viṣṇur
adhiyajño'ham vāsudeva eva na mad-bhinnaḥ kaścit | ataeva para-brahmaṇaḥ sakāśād
atyantābhedenaiiva pratipattavya iti katham iti vyākhyātam | sa cātrāsmīn manuṣya-dehe
yajña-rūpeṇa vartate buddhyādi-vyatirikto viṣṇu-rūpatvāt | etena sa kim asmin dehe tato
bahir vā dehe cet ko'tra buddhyādis tad vyatirikto veti sandeho nirastaḥ | manuṣya-dehe ca
yajñasyāvasthānaṁ yajñasya manuṣya-deha-nirvartyatvāt | **puruṣo vai yajñāḥ puruṣas tena**
yajño yad enaṁ puruṣas tanute ity ādi śruteḥ |

he deha-bhṛtām vara sarva-prāṇinām śreṣṭheti sambodhayan pratikṣaṇaṁ mat-sambhāṣaṇāt
kṛtakṛtyas tvam etad-bodha-yogyo'sīti protsāhayaty arjunaṁ bhagavān | arjunasya sarva-
prāṇi-śreṣṭhatvaṁ bhagavad-anugrahātīśaya-bhājanatvāt prasiddham eva ||4||

viśvanāthaḥ --- kṣaro naśvaro bhāvaḥ padārtho ghaṭa-paṭādir adhibhūtam adhibhūta-śabda-
vācyāḥ puruṣaḥ samaṣṭi-virāḍ-adhidaivata-śabda-vācyāḥ | **adhikṛtya vartamānāni sūryādi-**
daivatāni yatra iti tan-nirukteḥ | atra dehe'dhiyajño yajñādi-karma-pravartako'ntaryāmy aham
mad-amśakatvād aham evety eva-kāreṇa katham jñeya ity asyottaram antaryāmitve'ham eva
mad-abhinnatve naiva jñeyo na tu adhyātmādir ive mad-bhinnatvenety arthaḥ | dehe deha-
bhṛtām varetī tvam tu sākṣān mat-sakhatvāt sarva-śreṣṭha eva bhavasīti bhāvaḥ ||4||

baladevaḥ – adhīti | kṣaraḥ pratikṣaṇa-pariṇāmī bhāvaḥ sthūlo dehaḥ sa mayādhībhūtam it
ucyate | bhūtaṁ prāṇinam adhikṛtya bhavatīti vyutpatteḥ | puruṣaḥ samaṣṭi-virāṭ sa
mayādhidaivam ity ucyate **adhikṛtya vartamānāny ādityādīni daivatāny atreti** vyutpatteḥ | atra
dehe'dhiyajño yajñam adhikṛtya vartata iti vyutpattes tat-pravartakas tat-phala-pradaś cāham
eva | pratyākhyeyāni tu svayam evohyāni | eva-kāreṇa svasmāt tasya bhedo nirākṛtaḥ | anena
katham ity asyāpy uttaram uktaṁ prādeśa-mātra-vapustvenāntar-niyamayann aham yajñādi-
pravartaka ity arthaḥ | tathā ca mad-arcā-sevanād etān brahmādīn saptārthān svarūpato'
śrameṇa vindatīti | tatra brahmādhiyajñau prāpyatayādhyātmādīni tu heyatayeti ||4||

अन्तकाले च मामेव स्मरन् मुक्त्व कलेवरम् ।
यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥५॥

anta-kāle ca mām eva smaran muktva kalevaram |
yaḥ prayāti sa madbhāvaṁ yāti nāsty atra saṁśayaḥ ॥5॥

śrīdharah – prayāṇa-kāle ca jñāyo'sīty anena pṛṣṭam anta-kāle jñānopāyaṁ tat-phalaṁ ca darśayati anta-kāla iti | mām evokta-lakṣaṇam antaryāmi-rūpaṁ parameśvaram smaran deham tyaktvā yaḥ prakarṣeṅārcir-ādi-mārgeṅottarāyaṇa-pathā yāti sa mad-bhāvaṁ mad-rūpatāṁ yāti | atra saṁśayo nāsti | smaraṇaṁ jñānopāyaḥ | mad-bhāvāpattiś ca phalam ity arthaḥ ॥5॥

madhusūdanaḥ – idānīm prayāṇa-kāle ca katham jñeyo'sīti saptamasya praśnasyottaram āha anta-kāle ceti | mām eva bhagavantaṁ vāsudevam adhiyajñaṁ sa-guṇaṁ nirguṇaṁ vā paramam akṣaraṁ brahma na tv adhyātmādikaṁ smaran sadā cintayaṁs tat-saṁskāra-pāṭavāt samasta-karaṇa-grāma-vaiyagyavaty anta-kāle'pi smaran kalevaram muktva śarīre'ham-mamābhimanāṁ tyaktvā prāṇa-viyoga-kāle yaḥ prayāti sa-guṇa-dhyāna-pakṣe'gnijyotir-ahaḥ-sukla ity ādi-vacyamāṇena deva-yāna-mārgeṇa piṭṛ-yāna-mārgāt prakarṣeṇa yāti sa upāsako mad-bhāvaṁ mad-rūpatāṁ nirguṇa-brahma-bhāvaṁ hiraṇya-garbha-loka-bhogānte yāti prāpnoti | nirguṇa-brahma-smaraṇa-pakṣe tu kalevaram tyaktvā prayātīti loka-dṛṣṭy-abhiprāyaṁ [na tasya prāṇā utkrāmanty atraiva samavanīyante](#) iti śrutes tasya prānotkramaṇābhāvena gaty-abhāvāt | sa mad-bhāvaṁ sāksād eva yāti [brahmaiva san brahmāpy eti](#) (BAU 4.4.6) iti śruteḥ | nāsty atra deha-vyatirikta ātmani mad-bhāva-prāptau vā saṁśayaḥ | ātmā dehādy-atirikto na vā, deha-vyatireke'pi īśvarād bhinno na veti sandeho na vidyate [chidyante sarva-saṁśayāḥ](#) (MuṅḍU 2.2.8) iti śruteḥ | atra ca kalevaram muktva prayātīti dehād bhinnatvaṁ mad-bhāvaṁ yātīti ceśvarād abhinnatvaṁ jīvasyoktam iti draṣṭavyam ॥5॥

viśvanāthaḥ --- prayāṇa-kāle katham jñeyo'sīty asyottaram āha—anta-kāle ceti | mām eva smarann iti mat-smaraṇam eva maj-jñānam | na tu ghaṭa-paṭādir ivāham kenāpi tattvato jñātum śakya iti bhāvaḥ | smaraṇa-rūpa-jñānasya prakāras tu caturdaśa-śloke vakṣyate ॥5॥

baladevaḥ -- prayāṇa-kāle katham jñeyo'sīty asyottaram āha—anteti | atra smaraṇātmakena jñānena jñeyo bhavan-mad-bhāvopalambhanaṁ ca tat phalaṁ prayacchāmīty uktam | tatra mad-bhāvaṁ mat-svabhāvam ity arthaḥ | yathāham apahata-pāpmatvādi-guṇāṣṭaka-viśiṣṭa-svabhāvas tādrśaḥ sa mat-smartā bhavatīti ॥5॥

(6)

यं यं वापि स्मरन् भावं त्यजत्यन्ते कलेवरम् ।
तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥६॥

yam yam vāpi smaran bhāvaṁ tyajaty ante kalevaram |
tam tam evaiti kaunteya sadā tadbhāvabhāvitaḥ ||6||

śrīdharah – na kevalam mām smaran mad-bhāvaṁ prāpnotīti niyamaḥ | kim tarhi? yam yam
iti | yam yam bhāvaṁ devatāntaram vānyam api vānta-kāle smaran deham tyajati tam tam eva
smaryamāṇam bhāvaṁ prāpnoti | anta-kāle bhāva-viśeṣa-smaraṇe hetuḥ | sadā tad-bhāva-
bhāvita iti sarvadā tasya bhāvo bhāvanā anucintanam | tena bhāvito vāsita-cittaḥ ||6||

madhusūdanaḥ – anta-kāle bhagavantam anudhyāyato bhagavat-prāptir niyateti vaditum
anyad api yatkimcid api yat kimcid tat-kāle dhyāyato deham tyajatas tat-prāptir
avaśyambhāvinīti darśayati yam yam iti | na kevalam mām smaran mad-bhāvaṁ yātīti
niyamaḥ kim tarhi yam yam cāpi bhāvaṁ devatā-viśeṣam ca-kārād anyad api yat kimcid vā
smaraṇś cintayann ante prāṇa-viyoga-kāle kalevaram tyajati sa tam tam eva smaryamāṇam
bhāvaṁ eva nānyam eti prāpnoti | he kaunteyeti piṭṛ-ṣvaṣṭ-putratvena snehātīśayam sūcayati |
tena cāvaśyānugrāhyatvam tena ca pratāraṇāśaṅkā-śūnyatvam iti |

anta-kāle smaraṇodyamāsambhave'pi pūrvābhyāsa-janitā vāsanaiva smṛti-hetur ity āha – sadā
sarvadā tasmin devatā-viśeṣādaḥ bhāvo bhāvanā vāsanā tad-bhāvaḥ sa bhāvitaḥ sampādito
yena sa tathā bhāvita-tad-bhāva ity arthaḥ | ādhitāgny-āder ākṛti-gaṇatvād bhāvita-padasya
para-nipātaḥ | tad-bhāvena tac-cintanena bhāvito vāsita-citta iti vā ||6||

viśvanāthaḥ --- mām eva smaran mām prāpnotītvān mad-anyam api smaran mad-anyam eva
prāpnotīty āha yam yam iti | tasya bhāvena bhāvanenānucintanena bhāvito vāsitas tan-mayī-
bhūtaḥ ||6||

baladevaḥ – na ca mat-smarteiva mad-bhāvaṁ yātīti niyamaḥ | kintv anya-smartāpy anya-
bhāvaṁ yātīty āha yam yam iti | bhāvaṁ padārtham | tam tam eva bhāva-deha-tyāgottaram
evaiti | yathā bharato dehānte mṛgaṁ cintayan mṛgo'bhūt | antima-smṛtiś ca pūrva-smṛti-
viśayaiva bhavātīty āha sadeti | tad-bhāva-bhāvitas tat-smṛti-vāsita-cittaḥ ||6||

(7)

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।
मय्यर्पितमनोबुद्धिर्मामेवैष्यस्य संशयः ॥७॥

tasmāt sarveṣu kāleṣu mām anusmara yudhya ca |
mayy arpitamanobuddhir mām evaiśyasy asaṁśayaḥ ||7||

śrīdharah – yasmāt pūrva-vāsanaivānta-kāle smṛti-hetuḥ, na tu tadā vivaśasya smaraṇodyamo
sambhavati tasmād iti | tasmāt sarvadā mām anusmara cintaya | satatam smaraṇam ca citta-
śuddhiṁ vinā na bhavati | ato yudhya ca yudhyasva | citta-śuddhy-artham yuddhādikaṁ
svadharmam anuṣṭhety arthaḥ | evam mayy arpitam manaḥ saṅkalpātmakam buddhiś ca
vyavasāyātmikāyena tvayā sa tvaṁ mām eva prāpsyasi | asaṁśayaḥ saṁśayo'tra nāsti ||7||

madhusūdanaḥ – yasmād evaṁ pūrva-smaraṇābhyāsa-janitāntyā bhāvanaiva tadānīm paravaśasya dehāntara-prāptau kāraṇaṁ tasmād iti | tasmān mad-viśayakāntya-bhāvanotpatty-artham sarveṣu kāleṣu pūrvam evādareṇa mām saḡuṇam īśvaram anusmara cintaya | yady antaḥkaraṇāśuddhi-vaśān na śaknoṣi satatam anusmartuṁ tato'ntaḥkaraṇa-śuddhaye yudhya ca | antaḥkaraṇa-śuddhy-artham yuddhādikaṁ svadharmam kuru | yudhyeti yudhyasvety arthaḥ | evaṁ ca nitya-naimittika-karmānuṣṭhānenāśuddhi-kṣayān mayi bhagavati vāsudeve'rpite saṅkalpādhyavasāya-lakṣaṇe mano-buddhī yena tvayā sa tvam idrśaḥ sarvadā mac-cintana-paraḥ san mām evaiśyasi prāpsyasi | asaṁśayo nātra saṁśayo vidyate | idaṁ ca saḡuṇa-brahma-cintanam upāsakānām uktaṁ teṣām antya-bhāvanā-sāpekṣatvāt | nirguṇa-brahma-jñāninām tu jñāna-sama-kālam evājñāna-nivṛtti-lakṣaṇāyā mukteḥ siddhatvān nāsty antya-bhāvanāpekṣeti draṣṭavyam ||7||

viśvanāthaḥ --- manaḥ saṅkalpakātmakam | buddhir vyavasāyātmikā ||7||

baladevaḥ – yasmāt pūrva-smṛtir evāntima-smṛti-hetus tasmāt tvaṁ sarveṣu kāleṣu pratikṣaṇam mām anusmara yudhyasva ca loka-saṅgrahāya yuddhādīni svocitāni karmāṇi kuru | evaṁ mayy arpitamanobuddhis tvaṁ mām evaiśyasi, na tv anyad iy atra sandehas te mābhūt ||7||

(8)

अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।
परमं पुस्खं दिव्यं याति पार्थानुचिन्तयन् ॥८॥

abhyāsa-yoga-yuktena cetasā nānya-gāminā |
paramam puruṣam divyam yāti pārthānucintayan ||8||

śrīdharah – santata-smaraṇasya cābhyāso'ntaraṅga-sādhanam iti darśayann āha abhyāsa-yogeneti | abhyāsaḥ sajātiya-pratyaya-pravāhaḥ | sa eva yoga upāyaḥ | tena yuktenaikāgreṇa | ataeva nānyam viśayam gantuṁ śīlam yasya | tena cetasā | divyam dyotanātmakam paramam puruṣam parameśvaram anucintayan he pārtha tam eva yātīti ||8||

madhusūdanaḥ – tad evaṁ saptānām api praśnānām uttaram uktvā prayāṇa-kāle bhagavad-anusmaraṇasya bhagavat-prāpti-lakṣaṇam phalam vivarītum ārabhate abhyāseti | abhyāsaḥ sajātiya-pratyaya-pravāho mayi vijātiya-pratyayānantaritaḥ ṣaṣṭhe prāḡ vyākhyātaḥ | sa eva yogaḥ samādhis tena yuktaṁ tatraiva vyāpṛtam ātmākāra-vṛtti-sūnyam yac cetasa tena cetasābhyāsa-pāṭavena nānya-gāminā nānyatra viśayāntare nirodha-prayatnam vināpi gantuṁ śīlam asyeti tena paramam niratiśayam puruṣam pūrṇam divyam divi dyotanātmany āditye bhavam **yaś cāsāv āditye** iti śruteḥ | yāti gacchati | he pārtha | anucintayan śāstrācāryopadeśam anudhyāyan ||8||

viśvanāthaḥ --- tasmāt smaraṇābhyāsina evānta-kāle svata eva mat-smaraṇam bhavati | tena ca mām prāpnotīty ataś cetaso mat-smaraṇam eva paramo yoga ity āha abhyāsa-yoga iti | abhyāso mat-smaraṇasya punaḥ punar āvṛttir eva yogas tad-yuktena cetasā, ataeva nānyam viśayam gantum śīlam yasya tena | smaraṇābhyāsenā cittasya svabhāva-vijayo'pi bhavatīti bhāvaḥ ||8||

baladevaḥ – sāravadikī smṛtir evāntima-smṛtikarīty evam draḍhayati abhyāsenti | abhyāsaḥ smaraṇāvṛttir eva yogas tad-yuktenātaevānanya-gāminā | tato'nyatrācalatā tad ekāgreṇa cetasā divyam puruṣam paramam sa-śrīkam nārāyaṇam vāsudevam anucintayan tam eva kīta-bhṛṅga-nyāyena tat-tulāḥ san yāti labhate ||8||

(9)

कविं पुराणमनुशासितारम्
अणोरणीयांसमनुस्मरेद्यः ।
सर्वस्य धातारमचिन्त्यरूपम्
आदित्यवर्णं तमसः परस्तात् ॥९॥

kaviṁ purāṇam anuśāsītāram
aṇor aṇiyāmsam anusmared yaḥ |
sarvasya dhātāram acintya-rūpam
āditya-varṇam tamaśaḥ parastāt ||9||

śrīdharaḥ – punar apy anucintanīyam puruṣam viśinaṣṭi kavim iti dvābhyām | kavim sarvajñam sarva-vidyā-nirmātāram purāṇam manādi-siddham | anuśāsītāram niyantāram | aṇoḥ sūkṣmād apy aṇiyāmsam atisūkṣmam ākāśa-kāla-digbhyo'py atisūkṣmataram | sarvasya dhātāram poṣakam | aparimita-mahimatvād acintya-rūpam malīmasayor mano-buddhyor agocaram | **vedāham etaṁ puruṣam mahāntam āditya-varṇam tamaśaḥ parastāt** iti śruteḥ ||9||

madhusūdanaḥ – punar api tam evānucintayitavyam gantavyam ca puruṣam viśinaṣṭi kavim iti | kavim krānta-darśinam tenātītānāgatādy-aśeṣa-vastu-darśitvena sarvajñam | purāṇam cirantanam sarva-kāraṇatvād anādim iti yāvat | anuśāsītāram sarvasya jagato niyantāram | aṇor aṇiyāmsam sūkṣād apy ākāśādeḥ sūkṣmataram tad-upādānatvāt | sarvasya karma-phala-jātasya dhātāram vicitratayā prāṇibhyo vibhaktāram **phalam ata upapatteḥ** iti nyāyāt | na cintayitum śakyam aparimitam ahimatvena rūpam yasya tam | ādityasyeva sakala-jagad-avabhāsako varṇaḥ prakāśo yasya tam sarvasya jagato'vabhāsakam iti yāvat | ataeva tamaśaḥ parastāt tamaso mohāndhakārād ajñāna-lakṣaṇāt parastāt prakāśa-rūpatvena tamo-virodhinam iti yāvat | anusmarec cintayed yaḥ kaścid api sa tam yātīti pūrveṇaiva sambandhaḥ | sa tam param puruṣam upaiti divyam iti pareṇa vā sambandhaḥ ||9||

viśvanāthaḥ --- yogābhyāsam vinā manaso viśaya-grāmān nivṛttir durghaṭā | yac ca vinā sātatyena bhagavat-smaraṇam api durghaṭam iti yuktam | kenacit yogābhyāsenā sahitaiva

bhaktiḥ kriyata iti tām yoga-miśrām bhaktim āha kavim iti pañcabhiḥ | kavim sarvajñam sarvajño'py anyañ sanakādiḥ sārva-kālīko na bhavaty ata āha purāṇam anādim sarvajño'nādir apy antaryāmī sa bhakty-upadeṣṭā na bhavaty ata āha anuśāsītaram | kṛpayā svabhakti-sikṣakam kṛṣṇa-rāmādi-svarūpam ity arthaḥ | tādrśa-kṛpālur api sudurvijñeya-tattva eva ity āha aṇoḥ sakāśād apy aṇiyāmsam | tarhi sa kim jīva iva paramāṇu-pramāṇas tatrāha sarvasya dhātāram sarva-vastu-mātra-dhāra-katvena sarva-vyāpakatvāt param mahā-parimāṇam apīty arthaḥ | ataevacintya-rūpam | puruṣa-vidhatvena madhyama-parimāṇam api tasyānanya-prakāśyatvam āha āditya-varṇam ādityavat sva-para-prakāśako varṇaḥ svarūpam yasya | tathā tamasaḥ prakṛteḥ parastāt vartamānam mājā-śaktimantam api mājātīta-svarūpam ity arthaḥ ||9||

baladevaḥ – yogād ṛte cetaso'nanya-gāmitā duṣkareti yoga-miśrām bhaktim āha kavim ity ādibhiḥ pañcabhiḥ | kavim sarvajñam | anuśāsītaram raghunāthādi-rūpeṇa hitopadeṣṭaram | aṇor aṇiyāmsam tena cāṇum api jīvam antaḥ praviśatīti siddham | āha caivam śrutīḥ **antaḥ praviṣṭaḥ śāstā janānām** iti | aṇiyaso'pi tasya vyāptim āha sarvasyeti | kṛtsnasya jagato dhātāram dhāra-kam |

nanu katham evam saṅgacchate tatrāha acintya-rūpam avitarkya-svarūpam **ekam eva brahma puruṣa-vidhatvena madhyama-parimāṇam aṇor aṇiyāmsam** ity ukteḥ | **paramāṇu-parimāṇam sarvasya dhātāram** ity ukteḥ | **param mahā-parimāṇam** ceti | nātra yukter avakāśaḥ | sva-parakāśatām āha ādityeti sūryavat sva-para-prakāśakam ity arthaḥ | mājā-gandhāsparśam āha tamasa iti | tamaso mājāyāḥ parastāt sthitam | mājīnam api mājātītam ity arthaḥ | etādrśam puruṣam yo'nuṣṇam smaret sa tam param puruṣam upaiti iti pareṇānvayaḥ ||9||

(10)

प्रयाणकाले मनसाचलेन
भक्त्या युक्ते योगबलेन चैव ।
भ्रुवोर्मध्ये प्राणमावेश्य सम्यक्
स तं परं पुरुषमुपैति दिव्यम् ॥१०॥

prayāṇa-kāle manasācalena
bhaktyā yukto yoga-balena caiva |
bhruvor madhye prāṇam āveśya samyak
sa tam param puruṣam upaiti divyam ||10||

śrīdharah – prayāṇa-kāla iti | sa-prapañca-prakṛtiṁ bhittvā yas tiṣṭhāti | evambhūtam puruṣam anta-kāle bhakti-yukto niścalena vikṣepa-rahitena manasā yo'nusmaret | mano-naiścalye hetuḥ | yoga-balena samyak suṣumṇā mārgeṇa bhruvor madhye prāṇam āveśyeti | sa tam param puruṣam paramātma-svarūpam divyam dyotanātmakam prāpnoti ||10||

madhusūdanaḥ – kadā tad-anusmaraṇe pratrātireko'bhyavartate tad āha prayāneti | prayāṇa-kāle'nta-kāle'calenaikāgreṇa manasā taṁ puruṣaṁ yo'nusmared ity anuvartate | kīdṛśaḥ bhaktyā parameśvara-viṣayaṇa paramaṇa premṇā yuktaḥ | yogasya samādher balena taj-janita-samskāra-samūhena vyutthāna-samskāra-virodhiṇā ca yuktaḥ | evaṁ prathamam hṛdaya-puṇḍarīke vaśikṛtya tata ūrdhva-gāminyā suṣumṇayā nāḍyā gurūpaḍiṣṭa-mārgaṇa bhūmi-jaya-kramaṇa bhruvor madhye ājñā-cakre prāṇam āveśya sthāpayitvā samyag apramatto brahma-randhrād utkrāmya sa evam upāsakas taṁ kaviṁ purāṇam anuśāsītāram ity-ādī-lakṣaṇaṁ paraṁ puruṣaṁ divyaṁ dyotanātmakam upaiti pratipadyate ||10||

viśvanāthaḥ --- prayāṇa-kāle'nta-kāle'calena niścalena manasā yā satata-smaraṇa-mayī bhaktis tayā yuktaḥ | kathaṁ manaso naiścalyam | ata āha yogasya yogābhyāsasya balena | yoga-prakāram darśayati bhruvor madhye ājñā-cakre ||10||

baladevaḥ -- yo jano bhaktyā paramātma-premṇā yoga-balena samādhi-janita-samskāra-nicayena ca yuktaḥ prayāṇa-kāle maraṇa-samaye'calenaikāgreṇa manasā taṁ puruṣam anusmaret | yoga-prakāram āha bhruvor iti | bhruvor madhye ājñā-cakre prāṇam āveśya samsthāpya samyak sāvadhānaḥ san sa taṁ puruṣam upaiti ||10||

(11)

यदक्षरं वेदविदो वदन्ति
विशन्ति यद्यत्तयो वीतरागाः ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति
तत्ते पदं संग्रहेण प्रवक्ष्ये ॥११॥

yad akṣaram vedavido vadanti
viśanti yad yatayo vītarāgāḥ |
yad icchanto brahmacaryaṁ caranti
tat te padaṁ saṅgrahaṇa pravakṣye ||11||

śrīdharaḥ – kevalād abhyāsa-yogād api praṇav"bhyāsam antaraṅgam vidhitsuḥ pratijānīte— yad akṣaram iti | yad akṣaram vedārthajñā vadanti | [etasya vā akṣarasya praśāsane gārgi sūryācandramasau vidhṛtau tiṣṭhata](#) iti śruteḥ | vīto rāgo yebhyas te vīta-rāgāḥ | yatayaḥ prayatnavanto yad viśanti | yac ca jñātum icchanto gurukule brahmacaryaṁ caranti | tat te tubhyaṁ padaṁ padyate gamyata iti padaṁ prāpyam | saṅgrahaṇa samkṣepeṇa pravakṣye | tat-prāpty-upāyaṁ kathayīṣyāmīty arthaḥ ||11||

madhusūdanaḥ – idānīm yena kenacid abhidhānena dhyāna-kāle bhagavad-anusmaraṇe prāpte—

[sarve vedā yatpadamāmananti](#)

tapānsi sarvāṇi ca yadvadanti |
yadicchanto brahmacaryam caranti
tatte padaṁ saṅgrahaṇa bravīmy om ity etat || (KaṭhaU 1.2.15)

ity ādi-śruti-pratipāditatvena praṇavenaivābhidhānena tad-anusmaraṇam kartavyam nānyena mantrādineti niyantum upakramate yad akṣaram iti | yad akṣaram avināsi onkārahyaṁ brahma veda-vido vadanti **etad vai tad akṣaram gārgi brāhmaṇā abhivadanty asthūlam aṅv ahrasvam adīrgham** ity ādi-vacanaiḥ sarva-viśeṣa-nivartanena pratipādayanti | pramāṇa-kuśalair eva pratipannaṁ kiṁ tu muktopasrpyatayā tair apy anubhūtam ity āha—viśanti svarūpatayā samyag-darśanena yad akṣaram yatayo yatna-śilāḥ saṁnyāsino vīta-rāgā niḥsṛhāḥ | na kevalam siddhair anubhūtam sādhakānām api sarvo’pi prayāsa tad-artha ity āha yad-icchanto jñātum naiṣṭhikā brahmacāriṇo brahmacaryam gurukula-vāsādi-tapaś caranti yāvaj-jīvam tad akṣarākhyam padaṁ padanīyam te tubhyam saṅgrahaṇa saṅkṣepeṇāham pravakṣye prakarṣeṇa kathayiṣyāmi yathā tava bodho bhavati tathā | atas tad akṣaram katham mayā jñeyam ity ākulo mā bhūr ity abhiprāyaḥ |

atra ca parasya brahmaṇo vācaka-rūpeṇa pratimāvat-pratīka-rūpeṇa ca **yaḥ punar etam trimātreṇom ity aneivākṣareṇa param puruṣam abhidhyāyīta sa tam adhigacchati** ity ādi-vacanair manda-madhyama-buddhīnām krama-mukti-phalakam upāsanam uktaṁ tad evehāpi vivakṣitam bhagavatā | ato yoga-dhāraṇā-sahitam onkāropāsanam tat phalam sva-svarūpam tato’punar-āvṛttis tan-mārgaś cety artha-jātam ucyate yāvad adhyāya-samāpti ||11||

viśvanāthaḥ --- nanu bhruvor madhye prāṇam āveśya ity etāvan mātroktyā yogo na jñāyate, tasmāt tatra yoge prakāraḥ kaḥ, kiṁ japyam, kiṁ vā dhyeyam, kiṁ vā prāpyam ity api saṅkṣepeṇa brūhīty apekṣāyām āha yad iti tribhiḥ | yad evākṣaram om ity ekākṣara-vācyam brahma yatayo viśanti tat padaṁ padyate gamyata iti padaṁ prāpyam | samyaktayā gṛhayte’neneti saṅgrahas tad-upāyas tena saha pravakṣye śṛṇu ||11||

baladevaḥ -- nanu bhruvor madhye prāṇam āveśyaitāvatā yogo nāvagamya, tasmāt tasya prakāram tatra japyam prāpyam brūhīty apekṣāyām āha yad akṣaram iti tribhiḥ | ekam eva brahma akṣaram om iti vācakam vadanti | vīta-rāgā vinaṣṭāvidyā yatayo yad brahma tad-vācyā-bhūtam vijñānaika-rasaṁ viśanti prāpnuvanti | tad-ubhaya-rūpaṁ brahma jñātum icchanto naiṣṭhikā gurukula-vasādi-lakṣaṇam brahmacaryam caranti | tat padaṁ prāpyam saṅgrahēnopāyena saha pravakṣye vaksyāmi yathānāyasena tvaṁ tad-vidyām prāpnuyāḥ | samyag gṛhyate tattvam anena iti nirukteḥ saṅgraha upāyaḥ ||11||

(12-13)

सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च ।
मूर्ध्न्याध्यात्मनः प्राणमास्थितो योगधारणाम् ॥१२॥
ओमित्येकाक्षरं ब्रह्म व्याहरन् मामनुस्मरन् ।
यः प्रयाति त्यजन् देहं स याति परमां गतिम् ॥१३॥

sarva-dvārāṇi saṁnyamya mano hṛdi nirudhya ca |
mūrdhny ādhāyātmanaḥ prāṇam āsthito yoga-dhāraṇām ||12||
om ity ekākṣaram brahma vyāharan mām anusmaran |
yaḥ prayāti tyajan dehaṁ sa yāti paramām gatim ||13||

śrīdharah – pratijñātam upāyaṁ sāṅgam āha dvābhyāṁ sarveti | sarvāṇi indriya-dvārāṇi
saṁnyamya pratyāhṛtya | cakṣur-ādibhiḥ bāhya-viṣaya-grahaṇam akurvan ity arthaḥ | manaś ca
hṛdi nirudhya | bāhya-viṣaya-smaraṇam akurvan ity arthaḥ | mūrdhni bhruvor madhye
prāṇam ādhāya yogasya dhāraṇām sthairyam āsthitaḥ āśritavān san ||12||

om iti | om ity ekam yad akṣaram tad eva brahma-vācakatvād vā pratimādivad brahma-
pratīkatvād vā brahma | tad-vyāharan uccārayaṁs tad-vācyam ca mām anusmarann eva
dehaṁ tyajan yaḥ prakarṣeṇa yāti arcirādi-mārgeṇa sa paramām śreṣṭhām gatim mad-gatim
yāti prāpnoti ||13||

madhusūdanaḥ – tatra pravakṣya iti pratijñātam artham sopakaraṇam āha dvābhyāṁ sarva-
dvārāṇi | sarvāṇindriya-dvārāṇi saṁnyamya sva-sva-viṣayebhyaḥ pratyāhṛtya viṣaya-doṣa-
darśanābhyāsāt tad-vimukhatām āpāditaiḥ śrotrādibhiḥ śabdādi-viṣaya-grahaṇam akurvan |
bāheyndriya-nirodhe'pi manasaḥ pracāraḥ syād ity ata āha mano hṛdi nirudhya ca, abhyāsa-
vairāgyābhyāṁ ṣaṣṭhe vyākhyātābhyāṁ hṛdaya-deśe mano nirudhya nirvṛttikatām āpādyā ca,
antar api viṣaya-cintām akurvann ity arthaḥ | evam bahir antar upalabdhi-dvārāṇi sarvāṇi
saṁnirudhya kriyā-dvāraṁ prāṇam api sarvato nigṛhya bhūmi-jaya-kraṇeṇa mūrdhny
ādhāya bhruvor madhye tad-upari ca gurūpaḍiṣṭa-mārgeṇāveśyātmano yoga-dhāraṇām ātma-
viṣaya-samādhi-rūpām dhāraṇām āsthitaḥ | ātmana iti devatā-divya-vṛtty-artham ||12||

om ity ekam akṣaram brahma-vācakatvāt pratimā-baddha-brahma-pratīkatvād vā brahma
vyāharann uccaran | om iti vyāharann ity etāvataiva nirvāha ekākṣaram ity anāyāsa-kathanena
stuty-artham | om iti vyāharann ekākṣaram ekam advitīyam akṣaram avināsi sarva-vyāpakam
brahma mām om ity asyārtham smarann iti vā | tena praṇavam japāṁs tad-abhidheya-bhūtam
ca mām cintayan mūrdhanyayā nāḍyā dehaṁ tyajanyaḥ prayāti sa yāti deva-yāna-mārgeṇa
brahma-lokaṁ gatvā tad-bhogānte paramām prakṛṣṭām gatim mad-rūpām |

atra patañjalinā [tīvra-saṁvegānām āsannaḥ](#) (Ys 1.21) samādhi-lābhaḥ ity uktvā [īśvara-
praṇidhānād vā](#) (1.23) ity uktam | praṇidhānam ca vyākhyātam [tasya vācakaḥ praṇavaḥ](#)
(1.27), [taj-japas tad-artha-bhāvanam](#) (1.28) iti | [samādhi-siddhir īśvara-praṇidhānāt](#) (2.45) iti
ca | iha tu sāksād eva tataḥ parama-gati-lābha ity uktam | tasmād avirodhayom ity ekākṣaram
brahma vyāharan mām anusmarann ātmano yoga-dhāraṇām āsthita ity vyākhyeyam | vicitra-
phalatvopapatter vā na nirodhyaḥ ||13||

viśvanāthaḥ --- uktam artham vadan yoge prakāram āha sarvāṇi cakṣur-ādindriya-dvārāṇi
saṁnyamya bāhya-viṣayebhyaḥ pratyāhṛtya manaś ca hṛdy eva nirudhya viṣayāntareṣv
asaṅkalpya mūrdhni bhruvor madhye eva prāṇam ādhāya yoga-dhāraṇām ānakhā-śikha-man-
mūrti-bhāvanām āśritaḥ san om ity ekākṣaram brahma-svarūpaṁ vyāharan uccārayan tad-
vācyam mām anusmarann anudhyāyan paramām gatim mat-sālokyam ||12-13||

baladevaḥ – yoga-prakāram āha sarveti | sarvāṇi bahir jñāna-dvārāṇi śrotrādīni saṁyamya śabdādibhyo viśayebhyaḥ pratyāhṛtya doṣa-darśanābhyāsenā tad-vimukhais tais tān grhṇan śrotrādi-saṁyame'pi manaḥ pracared ity ata āha hṛdi sthite mayi antar-jñāna-dvāraṁ mano nirudhya niveśya manasāpi tān smaran | atha kriyā-dvāraṁ prāṇaṁ ca mūrddhnādhāyādau hṛt-padme vaśikṛtya tasmād ūrdhva-gatayā suṣumṇayā gurūpaḍiṣṭa-vartmanā bhūmi-jaya-krameṇa bhruvor madhye tad-upari brahma-randhre ca saṁsthāpya ātmano mama yoga-dhāraṇām āda-śikhaṁ mad-bhāvanam āsthitaḥ kurvan |

om iti vācakaṁ brahma tatra vyāharan antar uccārayan tat stauti ekākṣaram iti ekaṁ pradhānaṁ ca tad-akṣaram avināśi ceti tathā tad vācyam mām parmātmānam anusmaran dhyāyan yo dehaṁ tyajan prayāti sa paramām gatiṁ mat-sālokyatām yāti ||12-13||

(14)

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।
तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥१४॥

ananya-cetāḥ satataṁ yo mām smarati nityaśaḥ |
tasyāhaṁ sulabhaḥ pārtha nitya-yuktasya yoginaḥ ||14||

śrīdharah – evaṁ cānta-kāle dhāraṇayā mat-prāptir nityābhyāsavata eva bhavati | nānyasyeti pūrvoktam evānusmārayati ananyeti | nāsty anyasmiṁś ceto yasya | tathābhūtaḥ san | yo mām satataṁ nirantaram nityaśaḥ pratidinaṁ smarati | tasya nitya-yuktasya samāhitasyāhaṁ sukhena labhyo'smi nānyasya ||14||

madhusūdanaḥ – ya evaṁ vāyu-nirodha-vaiddhuryeṇa prāṇam āveśya mūrddhanyayā nāḍyā dehaṁ tyaktuṁ svecchayā na śaknoti kiṁ tu karma-kṣayeṇaiva paravaśo dehaṁ tyajati tasya kiṁ syād iti tad āha ananya-cetā iti | na vidyate mad-anya-viśaye ceto yasya so'nanya-cetāḥ satataṁ nirantaram nityaśo yāvaj-jīvaṁ yo mām smarati tasya sva-vaśatayā vā dehaṁ tyajato'pi nitya-yuktasya satata-samāhita-cittasya yoginaḥ sulabhaḥ sukhena labhyo'haṁ paramēśvara itareṣāṁ atidurlabho'pi he pārtha tavāham atisulabho mā bhaiṣir ity abhiprāyaḥ |

atra tasyeti ṣaṣṭh.-śeṣe sambandha-sāmānye | kartari na lokety ādinā niṣedhāt | atra cānanya-cetastvena sat-kāro'tyādaram | satataṁ iti nairantaryam nityaśa iti dīrgha-kālatvaṁ smaraṇasyoktam | tena [sa tu dīrgha-kāla-nairantarya-satkārāsevito dṛḍha-bhūmiḥ](#) (Ys 1.14) iti pātāñjalaṁ matam anusṛtaṁ bhavati | tatra sa ity abhyāsa ukto'pi smaraṇa-paryavasāyī | tena yāvaj-jīvaṁ pratikṣaṇam vikṣepāntara-sūnyatayā bhagavad-anucintanam eva parama-gati-hetur mūrddhanyayā nāḍyā tu svecchayā prāṇotkramaṇam bhavatu na veti nātīvāgrahaḥ ||14||

viśvanāthaḥ --- tad evaṁ ārtaḥ ity ādinā karma-miśrām, jaarā-maraṇa-mokṣāya ity anenāpi karma-miśrām, kavim purāṇam ity ādibhir yoga-miśrām ca saparīkarām pradhānībhūtām bhaktim uktvā sarva-śreṣṭhām nirguṇām kevalām bhaktim āha—ananya-cetā iti | na vidyate'nyasmin karmaṇi jñāna-yoge vānuṣṭheyatvena | tathā devatāntare vārādhyatvena | tathā svargāpargādāv api prāpyatvena ceto yasya | satataṁ sadeti kāla-deśa-pātra-śuddhy-ādy-

anapekṣatayaiva nityaśaḥ pratidinam eva yo mām smarati, yasya tena bhaktenāham sulabhaḥ sukkena labhyaḥ | yoga-jñānābhyāsādi-duḥkha-miśraṇābhāvād iti bhāvaḥ | nitya-yuktasya nitya-mad-yogākāṅkṣiṇa āśamsāyām bhūtavac ceti bhāviny api yoga āśamsite kta-pratyayaḥ | yogino bhakti-yogavataḥ | yad vā yoga-sambandho dāsya-sakhyādis tadvataḥ ||14||

baladevaḥ – evaṁ mokṣa-mātra-kāṅkṣiṇām yoga-miśrām bhaktim upadiśya sva-jñāninām svam evākāṅkṣatām eka-bhaktir ity uktām śuddhām bhaktim upadiśati ananyeti | yo jano'nanya-cetā na matto'nyasmin karma-yogādike sādhanē svarga-mokṣādike sādhye vā ceto yasya sa mad-ekābhilāṣavān satatam sarvadā deśa-kālādi-viśuddhi-nairapekṣeṇa nityaśaḥ pratyaham mām yaśodā-stanandhayaṁ nṛsimha-raghunāthādi-rūpeṇa bahudhāvīrbhūtam sarveśvaram atimātra-priyam smaraty arcana-japādiṣv anusandhatte tasyāham tat-prītijñāḥ sulabhaḥ sukkena labhyaḥ karmānuṣṭhāna-yogābhyāsādi-duḥkha-samparkābhāvāt | tasyeti **sambandha-sāmānye ṣaṣṭhī, na lokāvya** ity ādinā kartari tasyāḥ pratiśedhāt | tādrśasya tasya viyogam asaḥiṣṇur aham eva tam ātmānam darśayāmi tat-sādhana-paripākam tat-pratikūla-nirāsam ca kurvan | śrutiś caivam āha – **yam evaiṣa vṛnute tena labhyas tasyaiṣa ātmā vivṛnute tanūm svām** iti | svayaṁ ca vakṣyati – **dadāmi buddhi-yogaṁ tam yena mām upayānti te** ity ādinā | kīdrśasyety āha nityeti | sarvadā mad-yogaṁ vāñchataḥ **āśamsāyām bhūtavac ca** iti sūtrād āśamsite yoge bhaviṣyaty api kta-pratyayaḥ | yogino mad-dāsya-sakhyādi-sambandhavataḥ ||14||

(15)

मामुपेत्य पुनर्जन्म दुःखालयमशास्त्रम् ।
नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥१५॥

mām upetya punar janma duḥkhālayam aśāsvatam |
nāpnuvanti mahātmānaḥ saṁsiddhim paramām gatāḥ ||15||

śrīdharah – yady evaṁ tvaṁ sulabho'si tataḥ kim ? ata āha mām iti | ukta-lakṣaṇā mahātmāno mad-bhaktā mām prāpya punar duḥkhāśrayam antiyam ca janma na prāpnuvanti | yatas te paramām samyak siddhim mokṣam eva prāptāḥ | punar janmano duḥkhānām cālayam sthānam te mām upetya na prāpnuvantīti vā ||15||

madhusūdanaḥ – bhagavantaṁ prāptāḥ punar āvartante na veti sandehe nāvartanta ity āha mām iti | mām īśvaram prāpya punar janma manuṣyādi-deha-sambandham kīdrśam duḥkhālayam garbha-vāsa-yoni-dvāra-nirgamanādy-aneka-duḥkha-sthānam | aśāsvatam asthiraṁ drṣṭa-naṣṭa-prāyam nāpnuvanti punar nāvartanta ity arthaḥ | yato mahātmnāno rajas-tamo-mala-rahitāntaḥ-karaṇā śuddha-sattvāḥ samutpanna-samyag-darśanā mal-loka-bhogānte paramām sarvotkrṣṭām saṁsiddhim muktīm gatās te | atra mām prāpya siddhim gatā iti vadatopāsakānām krama-muktir darśitā ||15||

viśvanāthaḥ --- tvām prāptavatas tasya kim syād ity āha mām iti | duḥkhālayam duḥkha-pūrṇam | aśāsvatam anityam ca janma nāpnuvanti kintu sukha-pūrṇam janma maj-janma-

tulyam prāpnuvanti | śāśvatas tu dhruvo nityaḥ sadānanāḥ sanātanaḥ ity amarahaḥ | yadā vasudeva-gr̥he sukha-pūrṇam nitya-bhūtam aprākṛtaṁ maj-janma bhavet tad eva teṣāṁ mad-bhaktānām api man-nitya-saṅginām janma syān nānyadā iti bhāvaḥ | paramām iti anye bhaktāḥ saṁsiddhim prāpnuvanti ananya-cetasas tu paramām saṁsiddhim mal-lilā-parikaratām ity arthaḥ | tenokta-lakṣaṇebhyaḥ sarva-bhaktebhyo dṛśya-śraīṣṭhyam dyotitam ||15||

baladevaḥ – tām labdhavataḥ kim phalam syād ity apekṣāyām āha mām iti | mām ukta-lakṣaṇam upetya prāpya punaḥ prapañce janma nāpnuvanti nāvartanta ity arthaḥ | kīdṛṣāṁ janmety āha duḥkhālayam garbha-vāsādi-bahu-kleśa-pūrṇam | aśāśvatam anityam dṛṣṭa-naṣṭa-prāyam śāśvatas tu dhruvo nityaḥ ity amarahaḥ | yatas te paramām sarvotkrṣṭām saṁsiddhim gatim mām eva gatā labdhavantaḥ avyakto'kṣara ity uktas tam āhuḥ paramām gatim iti vakṣyati | kīdṛṣās te mahātmāno'tyudāra-mnanaṣaḥ vijñānānanda-nidhim bhakta-prasādābhimukham bhaktāyatta-sarvasvam mām vinānyat sārṣṭyādikam agaṇayanto made-eka-jīvātavo bhavanty atas te mām eva saṁsiddhim gatāḥ | atrānanya-cetaso'sya svaikāntinaḥ sva-niṣṭhebhyaḥ sva-bhaktebhyaḥ śraīṣṭhyam ucyate ||15||

(16)

आ ब्रह्मवनात्प्रेकाः पुनरावर्तिनोऽर्जुन ।
मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥१६॥

ā brahma-bhuvanāl lokāḥ punar-āvartino'rjuna |
mām upetya tu kaunteya punar-janma na vidyate ||16||

śrīdharahaḥ – sarva eva jīvā mahā-sukṛtino'pi jāyante | mad-bhaktās tu tadvan na jāyanta ity āha ā-brahmeti | brahmaṇo bhuvanam satya-lokaḥ tam abhivyāpya ||16||

madhusūdanaḥ – bhagavantam upāgatānām samyag-darśinām apunar-āvṛttau kathitāyām tato vimukhānām asamyag-darśinām punar-āvṛttir artha-siddhety āha ābrahmeti | ābrahma-bhuvanāt bhavanty atra bhūtānīti bhuvanam lokaḥ | abhividhāv ā-kāraḥ | brahma-lokena saha sarve'pi lokā mad-vimukhānām asamyag-darśinām bhoga-bhūtayaḥ punar-āvartinaḥ punar-āvartana-śilāḥ | brahma-bhavanād iti pāṭhe bhavanam vāsa-sthānam iti sa evārthaḥ | he'rjuna svataḥ-prasiddha-mahā-puruṣa |

kim tadvad eva tvām prāptānām api punar āvṛttir nety āha mām īsvaram ekam upetya tu | tur lokāntara-vailakṣaṇya-dyotanārtho'vadhāraṇārtho vā | mām eva prāpya nirvṛttānām he kaunteya mātṛto'pi prasiddha-mahānubhāva punar-janma na vidyate punar-āvṛttir nāstīty arthaḥ | atrārjuna kaunteyeti sambodhana-dvayena svarūpataḥ kāraṇataś ca śuddhir jñāna-sampattaye sūcitā |

atreyaṁ vyavasthā | ye krama-mukti-phalābhirupāsanābhir brahma-lokaṁ prāptās teṣāṁ eva tatrotpanna-samyag-darśanānām brahmaṇā saha mokṣaḥ | ye tu pañcāgni-vidyādibhir atat-kratavo'pi tatra gatās teṣāṁ avaśyambhāvi punar-janma | ateva krama-mukty-abhiprāyeṇa

brahma-lokam abhisampadyate na ca punar āvartate, anāvṛttiḥ śabdāt iti śruti-sūtrayor
upapattiḥ | itaratra teṣām iha na punar āvṛttiḥ imaṁ mānavam āvartaṁ nāvartante itihemam
iti ca viśeṣaṇād gamaṇādhikaraṇa-kalpād anyatra punar āvṛttiḥ pratīyate ||16||

viśvanāthaḥ --- sarva eva jīvā mahā-sukṛtino'pi jāyante mad-bhaktās tu tavan na jāyanta ity
āha ābrahmeti | brahmaṇo bhuvanāṁ satya-lokas tam abhivyāpya ||16||

baladevaḥ – mad-vimukhās tu karma-viśeṣaiḥ svargādi-lokān prāptā api tebhyaḥ patantīty
āha ābrahmeti | abhividhāvākāraḥ brahma bhuvanāṁ vyāpyety arthaḥ | brahma-lokena saha
sarve svargādayo lokās tat-tad-vartino jīvās tat-tad-karma-kṣaye sati punar āvartino bhūmau
punar janma labhante | mām upetyeti punaḥ kathanaṁ dṛḍhīkaraṇārtham | atredaṁ bodhyaṁ
pañcāgni-vidyayā mahāhava-maraṇādinā ye brahma-lokaṁ gatās teṣāṁ bhogānte pātaḥ syāt |
ye tu sa-niṣṭhāḥ pareśa-bhaktāḥ svargādi-lokān krameṇānubhavantas tatra gatās teṣāṁ tu na
tasmāt pātaḥ | kintu tal-loka-vināśe tat-patinā saha pareśa-loka-prāptir eva –

brahmaṇā saha te sarve samprāpte pratisaṅcare |
parasyānte kṛtātmānaḥ praviśanti paraṁ padam || iti smaraṇād iti ||16||

(17)

सहस्रयुगपर्यन्तमहर्षद्वह्नो विदुः ।
रात्रिं युगसहस्रन्तां तेऽहोरात्रविदो जनाः ॥१७॥

sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ |
rātriṁ yuga-sahasrāntāṁ te'horātra-vido janāḥ ||17||

śrīdharāḥ – nanu ca tapasvino dāna-śilā vīta-rāgās titikṣavaḥ | trailokya-sopari-sthānaṁ
labhante loka-varjitaṁ | ity ādi purāṇa-vākyais trailokyasya sakāśān maharlokādinām
utkr̥ṣṭatvaṁ gamyate | vināśitve ca sarveṣāṁ avaśiṣṭe katham asau viśeṣaḥ syād ity āśaṅkya
bahv-alpa-kāla-sthāyitva-nimitto'sau viśeṣa ity āśayena sva-mānena śata-varṣāyuso
brahmaṇo'hany ahani trilokya utpattiḥ niśi niśi ca pralayo bhavatīti darśayīṣyan
brahmaṇo'horātrayoḥ pramāṇam āha sahasreti |

sahasraṁ yugāni paryanto'vasānaṁ ysya tad brahmaṇo yad ahas tad ye viduḥ yuga-sahasram
anto yasyās tāṁ rātriṁ ca yoga-balena ye vidus ta eva sarvajñā janā aho-rātra-vidaḥ | yeṣāṁ tu
kevalam candrāditya-gatyaiva jñānaṁ te tathāhorātra-vido na bhavanti | alpa-darśitvāt | yuga-
śabdena atra caturyugam abhipretaṁ caturyuga-sahasraṁ tu brahmaṇo dinam ucyate iti
viṣṇu-purāṇokteḥ | brahmaṇa ity ca mahar-lokādi-vāsinām upalakṣaṇārtham | tatrāyaṁ kāla-
gaṇanā-prakāraḥ | manuṣyānāṁ yad varṣaṁ tad devānāṁ aho-rātram | tādr̥śair aho-rātraḥ
pakṣa-māsādi-kalpanayā dvādaśabhir varṣa-sahasraḥ catur-yugaṁ bhavati | catur-yuga-
sahasraṁ tu brahmaṇo dinam | tāvat parimāṇaiva rātris tādr̥śair aho-rātraḥ pakṣa-māsādi-
krameṇa varṣa-śataṁ brahmaṇaḥ paramāyur iti ||17||

madhusūdanaḥ – brahma-loka-sahitāḥ sarve lokāḥ punar āvartinaḥ | kasmāt ? kāla-paricchinnatvād ity āha sahasreti | manuṣya-parimāṇena sahasra-yuga-paryantaṁ sahasraṁ yugāni catur-yugāni paryanto'vasānaṁ yasya tat | **caturyuga-sahasraṁ tu brahmaṇo dinam ucyate** iti hi paurāṇikam vacanam | tādrśam brahmaṇaḥ prajāpater ahar-dinaṁ yad ye viduḥ tathā rātriṁ yuga-sahasrāntāṁ caturyuga-sahasra-paryantāṁ ye vidur ity anuvartate te'horātra-vidas ta evāho-rātra-vido yogino janāḥ | ye tu candrārka-gatyaiva vidus te nāhorātra-vidaḥ svalpa-darśitvād ity abhiprāyaḥ ||17||

viśvanāthaḥ --- nanu **amṛtaṁ kṣemam abhayaṁ trimūrdhno'dhāyi mūrdhasu** (BhP 2.6.19) iti dvitīya-skandhoktyā keśāmcin mate brahma-lokasya abhayatva-śravaṇāt | sannyāsibhir api jagamiṣitatvāt tatradyānām pāto na sambhāvyate ? maivam | tal-loka-svāmīno brahmaṇo'pi pātaḥ syāt kim utānyeṣām iti vyañjayann āha sahasra iti | sahasraṁ yugāni paryanto'vasānaṁ yasya tad brahmaṇo'har dinaṁ yad ye śāstrābhijñā vidur jānanti te'ho-rātra-vido janā rātriṁ api tasya yuga-sahasrāntāṁ viduḥ | tena tādrśāho-rātraih pakṣam āsādi-krameṇa varṣa-śataṁ brahmaṇaḥ paramāyur iti | etad-ante tasyāpi pāto na kasyacid vaiṣṇavasya tasya brahmaṇo mokṣaś ceti vyañjitam ||17||

baladevaḥ – svargādayaḥ satyāntāḥ sarve lokāḥ kāla-paricchinnatvād vinaśyanti bhāvenāha sahasreti | yad ye brahmaṇas caturmukhasyāhar dinaṁ nṛ-māṇena sahasra-yuga-paryantaṁ viduḥ **catur-yuga-sahasraṁ tu brahmaṇo dinam ucyate** iti smṛteḥ | sahasraṁ caturyugāni paryanto'vasānaṁ yasya tat | tasya rātriṁ ca caturyuga-sahasrāntāṁ vidus ta eva yogino janā aho-rātra-vido bhavanti | na tv anye candrārka-gati-vido mahar-lokādi-sthitānām upalakṣaṇam etat | ayam arthaḥ nṛṇām varṣam devānām aho-rātraṁ tādrśair aho-rātraih pakṣam āsādi-gaṇanayā dvādaśabhri varṣa-sahasraiś catur-yugaṁ catur-yugānām sahasraṁ tu brahmaṇo dinaṁ rātriś ca tāvaty eva tādrśaiś cāho-rātraih pakṣādi-gaṇanayā varṣa-śataṁ tasya paramāyur iti | tad-ante tal-lokasya tad-vartinām ca vināśād āvṛttiḥ siddheti ||17||

(18)

अव्यक्तद्वयक्तयः सर्वाः प्रभवन्त्यहरागमे ।
रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥१८॥

avyaktād vyaktayaḥ sarvāḥ prabhavanti aharāgame |
rātryāgame praliyante tatraivāvyaktasamjñake ||18||

śrīdharāḥ – tatra kim ? ata āha avyaktād iti | kāryasyāvyaktaṁ rūpaṁ kāraṇātmakam | tasmād avyaktāt kāraṇa-rūpād vyajyanta iti vyaktayaś carācarāṇi bhūtāni prādurbhavanti | kadā ? ahar-āgame brahmaṇo dinasyopakrame | tathā rātrer āgame brahma-śayane | tasminn evāvyakta-samjñake kāraṇa-rūpe pralayaṁ yānti | yad vā te'horātra-vida ity etan na vidhīyante | kintu te prasiddhā ahorātra-vido janā brahmaṇo yad ahar vidus tasyāhna āgame'vyaktād vyaktayaḥ prabhavanti | yām ca rātriṁ vidus tasyā rātrer āgame praliyante iti dvayor anvayaḥ ||18||

madhusūdanaḥ – yathoktair aho-rātraih pakṣam āsādi-gaṇanayā pūrṇam varṣa-śataṁ prajāpateḥ paramāyur iti kāla-paricchinnatvenānityo'sau | tena tal-lokāt punar-āvṛtti-yuktaiva | ye tu tato'rvācīnās teṣāṁ tad ahar-mātra-paricchinnatvāt tat-tal-lokebhyaḥ punar-āvṛttir iti kim u vaktavyam ity āha avyaktād iti | atra dainandina-sṛṣṭi-pralayor eva vaktum upakrāntatvāt tatra cākāśādīnām sattvād avyakta-śabdenākhyākṛtāvasthā nocyate | kintu prajāpateḥ svāpāvasthaiva | svāpāvasthaḥ prajāpatir iti yāvat | ahar-āgame prajāpateḥ prabodha-samaye'vyaktāt tat-svāpāvasthā-rūpād vyaktayaḥ śarīra-viṣayādi-rūpā bhoga-bhūtayaḥ prabhavanti vyavahāra-kṣamatayā'bhivyajyante | rātry-āgame tasya svāpa-kāle pūrvoktāḥ sarvā api vyaktayaḥ praliyante tiro-bhavanti yata āvirbhūtās tatraivavyakta-samjñake kāraṇe praḡ-ukte svāpāvasthe prajāpatau ||18||

viśvanāthaḥ --- ye tu tato'rvācīnās triloka-sthās teṣāṁ tu tasyāhany ahany api pāta ity āha avyaktād iti | atra dainandina-sṛṣṭi-pralayayor ākāśādīnām sattvād avyakta-śabdena svāpāvasthaḥ prajāpatir evocyate iti madhusūdana-sarasvatī-pādāḥ | tataś ca avyaktāt svāpāvasthāt prajāpateḥ sakāśād vyaktayaḥ śarīra-viṣayādi-rūpā bhoga-bhūmayo bhavanti vyavahāra-kṣamāḥ syuḥ | rātry-āgame tasya svāpa-kāle praliyante tasminn eva tirobhavanti ||18||

baladevaḥ -- ye tu tasmād arvācīnās trilokī-vartinās teṣāṁ brahmaṇo dine pātaḥ syād ity āha avyaktād iti | ahar-āgame brahmaṇo jāgara-samaye avyaktāt svāpāvasthāt tasmāt sarvā śarīrendriya-bhogyā-bhoga-sthāna-rūpā vyaktayaḥ prabhavaty utpadyante | rātry-āgame tasya svāpa-samaye tatraiva brahmaṇy avyakta-samjñake svāpāvasthe kāraṇe tāḥ praliyante tirobhavanti | atravyakta-śabdena pradhānam nābhidheyam dainandina-sṛṣṭi-pralayayor upakramāt | tadā viyad-ādīnām sthītatvāc ca | kintu svāpāvastho brahmaiva tasyārthaḥ ||18||

(19)

भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।
रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे ॥१९॥

bhūta-grāmaḥ sa evāyam bhūtvā bhūtvā praliyate |
rātry-āgame'vaśaḥ pārtha prabhavaty aharāgame ||19||

śrīdharaḥ – atra ca kṛta-nāśākṛtābhyāgama-śāṅkām vārayan vairāgyārtham sṛṣṭi-praylaya-pravāhasyāvicchedam darśayati bhūta-grāma ity | bhūtānām carācara-prāṇinām | grāmaḥ samūhaḥ | yaḥ praḡ āsīt sa evāyam ahar-āgame bhūtvā bhūtvā rātrre āgame praliyante praliya praliya punar apy ahar-āgame'vaśaḥ karmādi-paratantraḥ san prabhavati nānya ity arthaḥ ||19||

madhusūdanaḥ – evam āsu-vināsitve'pi saṁsāra-stha na nivṛttiḥ kleśa-karmādibhir avaśatayā punaḥ punaḥ prādurbhāvāt prādurbhūtasya ca punaḥ kleśādi-vaśenaiva tirobhāvāt | saṁsāre viparivartamānānām sarveṣāṁ api prāṇinām asvātantryād avaśānām eva janma-maraṇādi-duḥkha-prabandha—sambandhād alam anena saṁsāreṇeti-vairāgyotpatty-artham samāna-

nāma-rūpatvena ca punaḥ punaḥ prādurbhāvāt kṛta-nāśākṛtābhyāgama-parihārārtham cāha bhūta-grāma iti | bhūta-grāmo bhūta-samudāyaḥ sthāvara-jaṅgama-lakṣaṇo yaḥ pūrvasmin kalpe sthitaḥ sa evāyam etasmin kalpe jāyamāno'pi na tu pratikalpam anyo'nyac ca | asat-kārya-vādānabhyupagamāt |

sūryā-candramasau dhātā yathā-pūrvam akalpayat |
divam ca pṛthivīm cāntarīkṣam atho suvaḥ || iti śruteḥ | (MahānārāyaṇaU 1.65)

samāna-nāma-rūpatvād āvṛttāv apy avirodhau darśanāt smṛteś ca (Vs 1.3.30) iti nyāyāc ca |
avaśa ity avidyā-kāma-karmādi-paratantraḥ | he pārtha spaṣṭam itarat ||19||

viśvanāthaḥ --- evam eva bhūtānām carācara-prāṇinām grāmaḥ samūhaḥ ||19||

baladevaḥ – ye pralinās te punar na bhaviṣyantīti kṛta-hānyākṛtābhyāgama-śaṅkā syāt tām nirasyann āha bhūtetī | bhūta-grāmaḥ sthira-cara-prāṇi-samūho'vaśaḥ karmādhīnaḥ san tathā cedrśa-janma-mṛtyu-pravāha-śaṅkule prapañce'smin vivekinām vairāgyam yuktam ity uktam ||19||

(20)

परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तत्सनातनः ।
यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥२०॥

paras tasmāt tu bhāvo'nyo'vyakto'vyaktāt sanātanaḥ |
yaḥ sa sarveṣu bhūteṣu naśyatsu na vinaśyati ||20||

śrīdharaḥ – lokānām anityatvam prapañcya parameśvara-svarūpasya nityatvam prapañcayati – para iti dvābhyām | tasmāc carācara-kāraṇa-bhūtād avyaktāt paras tasyāpi kāraṇa-bhūto yo'nyas tad-vilakṣaṇo'vyaktaś cakṣur-ādy-agocarō bhāvaḥ sanātano'nādiḥ | sa tu sarveṣu kārya-kāraṇa-lakṣaṇeṣu bhūteṣu naśyatv api na vinaśyati ||20||

madhusūdanaḥ – eam avaśānām utpatti-vināśa-pradarśanenābrahma-bhuvanāl lokāḥ punar āvartina ity etad vyākhyātam adhunā mām upetya punar janma na vidyata ity etad vyācāṣṭe dvābhyām paras tasmād iti | tasmāc carācara-sthūla-prapañca-kāraṇa-bhūtād dhirāyagarbhākhyād avyaktāt paro vyatiriktaḥ śreṣṭho vā tasyāpi kāraṇa-bhūtaḥ | vyatireke'pi sālakṣaṇyam syād iti nety āha—anyo'tyanta-vilakṣaṇaḥ na tasya pratimā asti iti śruteḥ | avyakto rūpādi-hīnatayā cakṣur-ādy-agocarō bhāvaḥ kalpīteṣu sarveṣu kāryeṣu sad-rūpeṇānugataḥ | ataeva sanātano nityaḥ | tu-śabdo heyād anityād avyaktād upādeyatvam ntiyasyāvvyaktasya vilakṣaṇyam sūcayati | etādṛśo yo bhāvaḥ sa hiraṇyagarbha iva sarveṣu bhūteṣu naśyatsv api na vinaśyati utpadyamāneṣv api notpadyata ity arthaḥ | hiraṇyagarbhasya tu kāryasya bhūtābhīmānitvāt tad-utpatti-vināśābhyām yuktāv evotpatti-vināśau na tu tad-anābhīmānino'kāryasya parameśvarasyeti bhāvaḥ ||20||

viśvanāthaḥ --- tasmād ukta-lakṣaṇād avyaktāt prajāpater hiraṇyagarbhāt sakāśāt paraḥ śreṣṭhaḥ | hiraṇyagarbhasyāpi kāraṇabhūto yo'nyaḥ khalv avyakto bhāvaḥ sanātano'nādiḥ ||20||

baladevaḥ – tad evaṁ karma-tantrāṇām janma-vināśa-darśanena ābrahma-bhuvanāt ity etad vivṛtam | atha mām upetyaitad vivṛṇoti paras tasmād iti | tasmād utka-rūpād avyaktād brahmaṇo hiraṇyagarbhād anyo yo bhāvaḥ padārthaḥ paraḥ śreṣṭhas tato'tyanta-vilakṣaṇas tasyopāsya ity arthaḥ | ativailakṣaṇyam āha avyakta iti | ātam-vigrahatvāt pratyak ity arthaḥ | prasādītas tu pratyakṣo'pi bhavātīty uktaṁ prak | sanātano'nādiḥ | sa khalu hiraṇyagarbhā-paryanteṣu sarveṣu bhūteṣu na vinaśyati ||20||

(21)

अव्यक्तेऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।
यं प्राप्य न निवर्तन्ते तद्धम परमं मम ॥२१॥

avyakto'kṣara ity uktas tam āhuḥ paramām gatim |
yaṁ prāpya na nivartante tad dhāma paramam mama ||21||

śrīdharah – avināśe pramāṇam darśayann āha avyakta iti | yo bhāvo'vyakto'tīndriyaḥ | akṣaraḥ praveśa-nāśa-śūnya iti | tathākṣarāt sambhavatīha viśvam ity ādi-śrutiṣv akṣara ity uktaḥ | tam paramām gatim gamyam puruṣārtham āhuḥ | puruṣān na param kimcit sā kāṣṭhā sā parā gatiḥ ity-ādi-śrutayaḥ | parama-gatitvam evāha yaṁ prāpya na nivartanta iti | tac ca mamaiva dhāma svarūpam | mamety upacāre ṣaṣṭhī | rāhoḥ śira itivat | ato'ham eva paramā gatiḥ ity arthaḥ ||21||

madhusūdanaḥ – yo bhāva ihāvyakta ity akṣara iti cokto'nyatrāpi śrutiṣu smṛtiṣu ca tam bhāvam āhuḥ śrutayaḥ smṛtayaś ca puruṣān na param kimcit sā kāṣṭhā paramā gatiḥ ity ādyāḥ | paramām utpatti-vināśa-śūnya-sva-prakāśa-paramānanda-rūpām gatim puruṣārtha-viśrāntim | yaṁ bhāvam prāpya na punar nivartante saṁsārāya tad-dhāma svarūpam mama viṣṇoḥ paramam sarvotkrṣtam | mama dhāmeti rāhoḥ śira itivad bheda-kalpanayā ṣaṣṭhī | ato'ham eva paramā gatiḥ ity arthaḥ ||21||

viśvanāthaḥ --- pūrvokta-ślokoktam avyakta-śabdām vyācāṣṭe avyakta iti | na kṣaratīty akṣaro nārāyaṇaḥ eko nārāyaṇa āsīn na brahmā na ca śaṅkaraḥ iti śruteḥ | mama paramam dhāma nityam svarūpam | yad vā akṣaraḥ param dhāma brahmaiva mad-dhāma mat-tejo-rūpam ||21||

baladevaḥ -- yo bhāvo mayehāvyakta ity akṣara iti cocyate tam vedāntāḥ paramām gatim āhuḥ puruṣān na param kimcit sā kāṣṭhā paramā gatiḥ ity ādau | yaṁ bhāvam prāpyopetya janāḥ punar na nivartante janma nāpnuvanti sa bhāvo'ham evety āha tad iti | tan mamaiva dhāma svarūpam paramam śrīmat ṣaṣṭhīyam caitanyam ātmanaḥ svarūpam itivad avagantavyā ||21||

(22)

पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया ।
यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ॥२२॥

puruṣaḥ sa paraḥ pārtha bhaktyā labhyaṣ tv ananyayā |
yasyāntaḥ-sthāni bhūtāni yena sarvaṁ idaṁ tatam ॥22॥

śrīdharah – tat-prāptau ca bhaktir antaraṅgopāya ity uktam evety āha puruṣa iti | sa cāham paraḥ puruṣo'nanyayā | na vidyate'nyah śaraṇatvena yasyām tayaikānta-bhaktyaiva labhyaḥ | nānyathā | paratvam evāha yasya kāraṇa-bhūtasyāntar-madhye bhūtāni sthitāni | yena ca kāraṇa-bhūtenedaṁ sarvaṁ jagat tataṁ vyāptam ॥22॥

madhusūdanah – idānīm **ananya-cetāḥ satatam** yo mām smarati nityaśaḥ tasyāham sulabhaḥ iti prāg uktam bhakti-yogam eva tat-prāpty-upāyam āha puruṣa sa iti | sa paro niratiśayaḥ puruṣaḥ paramātmāham evānanyayā na vidyate'nyho viśayo yasyām tayā prema-lakṣaṇayā bhaktyaiva labhyo nānyathā |sa ka ity apekṣāyām āha yasya puruṣasyāntaḥ-sthāny antarvartīni bhūtāni sarvaṇi kāryāṇi kāraṇāntarvartitvāt kāryasya | ataeva yena puruṣeṇa sarvaṁ idaṁ kārya-jātaṁ tataṁ vyāptam –

yasmāt paraṁ nāparam asti kiṁcid yasmān nāṇīyo na jyāyo'sti kaścit |
vṛkṣa eva stabdho divi tiṣṭhaty ekas tenedaṁ pūrṇam puruṣeṇa sarvaṁ |
yat kiṁcit jagat sarvaṁ dṛśyate śrūyate'pi vā |
antar bahiś ca tat sarvaṁ vyāpya nārāyaṇaḥ sthitaḥ ||
sa paryagāc chukram ity-ādi-śrutibhyaś ca ॥22॥

viśvanāthah --- sa ca mad-amśaḥ paramaḥ puruṣaḥ | na vidyate'nyat karma-yoga-kāmanādikaṁ yasyām tayaiva | ataeva pūrvaṁ mayoktam **ananya-cetāḥ satatam** iti bhāvaḥ ॥22॥

baladevah -- at-prāptau bhakteḥ sūpāyatvam āha puruṣaḥ sa iti | sa mal-lakṣaṇaḥ puruṣo'nanyayā tad-ekāntayā **ananya-cetāḥ satatam** iti pūrvoditayā bhaktyaiva labhyo labdhuṁ śakyo yoga-bhaktyā tu duḥśakyā tat-prāptir ity arthaḥ | tal-lakṣaṇam āha yasyeti | sarvaṁ idaṁ jagat yena tataṁ vyāptam | śrutīś caivam āha—

eko vaśī sarvagaḥ kṛṣṇa īḍya
eko'pi san bahudhā yo'vabhāti |
vṛkṣa iva stabdho divi tiṣṭhaty ekas
tenedaṁ pūrṇam puruṣeṇa sarvaṁ || ity ādyā ॥22॥

(23)

यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः ।
प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ॥२३॥

yatra kāle tv anāvṛttim āvṛttim caiva yoginaḥ |
prayātā yānti taṁ kālāṁ vakṣyāmi bharatarṣabha ||23||

śrīdharah – tad evaṁ paramśvaropāsakās tat-padaṁ prāpya na nivartante | anye tv āvartanta ity uktam | tatra kena mārgena gatā nāvartante | kena vā gatās cāvartante | ity apekṣyām āha yatreti | yatra yasmin kāle prayātā yogino'nāvṛttim yānti yasmimś ca kāle prayātā āvṛttim yānti taṁ kālāṁ vakṣyāmīty anvayaḥ | atra ca **raśmy-anusāri** atas cāyane'pi dakṣiṇe iti sūcitan-nyāyēnottarāyāādi-kāla-viśeṣa-maraṇaṁ ca tv avivakṣitatvāt kāla-śabdena kālābhīmāninībhīr ātivāhikībhīr devatābhīḥ prāpyo mārga upalakṣyate | ato'yam arthaḥ yasmin kālābhīmāni-devatopalakṣite mārgē prayātā yogina upāsakāḥ karmaṇas ca yathākramam anāvṛttim āvṛttim ca yānti | taṁ kālābhīmāni-devatopalakṣitam mārgaṁ kathayisyāmīti | agni-jyotiṣoḥ kālābhīmānitvābhāve'pi bhūyasām aharādi-śabdoktānām kālābhīmānitvāt **tat-sāhacaryād āmra-vanam** ity ādivat kāla-śabdenopalakṣaṇam aviruddham ||23||

madhusūdanaḥ – saḡuṇa-brahmopāsakās tat-padaṁ prāpya na nivartante kintu kramaṇa mucyante | tatra tal-loka-bhogāt prāg-anutpanna-samyag-darśanānām tesām mārgāpekṣā vidyate na tu samyag-darśinām iva tad-anapekṣety upāsakānām tal-loka-prāptaye deva-yāna-mārga upadiśyate | piṭṛ-yāna-mārgopanyāsas tu tasya stutaye yatreti |

prānotkramaṇānantaraṁ yatra yasmin kāle kālābhīmāni-devatopalakṣite mārgē prayātā yogino dhyāyinaḥ karmaṇas cānāvṛttim āvṛttim ca yānti | deva-yāne pathi prayātās ca karmaṇa āvṛttim yānti | yadyapi deva-yāne'pi pathi prayātāḥ punar āvartante ity uktam **ābrahma-bhuvanā lokāḥ punar āvartinaḥ** ity atra, tathāpi piṭṛ-yāne pathi gatā āvartanta eva na ke'pi tatra krama-mukti-bhājaḥ | deva-yāne pathi gatās tu yadyapi kecid āvartante pratīkopāsakās taḍil-loka-paryantaṁ gatā hiraṇyagarbha-paryantaṁ amānava-puruṣa-nītā api pañcāgni-vidyādy-upāsakā atat-kratavo bhogānte nivartanta eva tathāpi daharādy-upāsakāḥ kramaṇa mucyante | bhogānta iti na sarva evāvartante | ataeva piṭṛ-yānaḥ panthā niyamenāvṛtti-phalatvān nikṛṣṭaḥ | ayam tu deva-yānaḥ panthā anāvṛtti-phalatvād atiprasasta iti stutir upapadyate keśāncid āvṛttāv apy anāvṛtti-phalatvasyānapāyāt |

taṁ deva-yānaṁ piṭṛ-yānaṁ ca kālāṁ kālābhīmāni-devatopalakṣitam mārgaṁ vakṣyāmi | he bharatarṣabha ! atra kāla-śabdasya mukhyārthatve'gnir-jyotir-dhūma-śabdānām upapattir gati-sṛti-śabdayoś ceti tad-anurodhenaikasmin kāla-pada eva lakṣaṇāśritā kālābhīmāni-devatānām mārga-dvaye'pi bāhulyāt | agni-dhūmayoś tad-itarayoḥ sator api agnihotra-śabdavad eka-deśenāpy upalakṣaṇaṁ kāla-śabdena | anyathā prātar agni-devatāyā abhāvāt **tat-prakhyam cānya-sāstram** (mī.da 1.4.4) ity anena tasya nāma-dheyatayā na syāt | āmra-vanam iti ca laukiko dṛṣṭāntaḥ |

viśvanāthaḥ --- nanu **yam prāpya na nivartante tad dhāma paramaṁ mama** iti tva-uktyā tvad-bhaktās tvāṁ prāptā na punar āvartanta ity uktam | na tatra tva-prāntau kaścin mārga-niyama ity uктаḥ | tvad-bhaktānām ca guṇātītatvāt tan-mārgo'pi guṇātīta eva avasiyate, na tu sāttviko'rcir-ādiḥ | yas tu mārgo yogino jñāninaḥ karmaṇas cāsti tam ahaṁ jijñāse ity

apekṣāyām āha yatreti | prāṇotkramaṇānantaram tatra kālopalakṣite mārge prayātā anāvṛttim
āvṛttim ca yānti tam kālam mārgam vakṣya ity anvayaḥ ||23||

baladevaḥ -- sva-bhaktānām āvṛtīḥ sva-vimukhānām tv āvṛttir uktā | sā sā ca kena pathā
gatānām bhaved ity apekṣāyām āha yatreti | yogino bhaktāḥ kāmya-karmaṇāś ca | atra kāla-
śabdena kālabhimānino devatoktāḥ | agni-dhūmayoḥ kālatvābhāvāt kāla-śabdenoktis tu
bhūyasā mahad-ādi-śabdānām rātry-ādi-śabdānām ca kāla-vācivāt tathā cārcir-ādibhir
dhūmadibhiḥ ca devaiḥ pālitaḥ panthāḥ kāla-śabdenokto bodhyaḥ ||23||

(24)

अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् ।
तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥२४॥

agnir jyotir ahaḥ śuklaḥ ṣaṇmāsā uttarāyaṇam |
tatra prayātā gacchanti brahma brahma-vido janāḥ ||24||

śrīdharaḥ – tatrānavṛtti-mārgam āha agnir iti | agni-jyotiḥ-śabdābhyām **te'rcir**
abhisambhavanti iti śruty-uktārcir-abhimānini devatopalakṣyate | ahar iti divasābhimānini |
śukla iti śukla-pakṣābhimānini | uttarāyaṇa-rūpāḥ ṣaṇ-māsā ity uttarāyaṇābhimānini | etac
cānyāsām api śruty-uktānām saṁvatsara devalokādi-devatānam upalakṣaṇārtham | evaṁ
bhūto yo mārgas tatra prayātā gatā bhagavad-upāsakā janā brahma prāpnuvanti | yatas te
brahma-vidaḥ | tathā ca śrutiḥ – **te'rciṣam abhi sambhavanti arciṣo'rahna āpūryamāṇa-pakṣam**
āpūryamāṇa-pakṣād yān ṣaṇ-māsānudaññāditya eti māsebhyo deva-lokam iti | na hi sadyo-
mukti-bhājām samyag-darśana-niṣṭhānām gatiḥ vā kvacid asti, na tasya prāṇā utkrāmanti ||24||

madhusūdanaḥ – tatropāsakānām deva-yānam panthānam āha agnir iti | agni-jyotir ity arcir
abhimānini devatā lakṣyate | ahar ity ahar-abhimānini śukla-pakṣa iti śukla-pakṣābhimānini
ṣaṇ-māsā uttarāyaṇam iti uttarāyaṇa-rūpa-ṣaṇmāsābhimānini devataiva lakṣyate **ativāhikās**
tal-liṅgāt (MD 4.3.4) iti nyāyāt | etac cānyāsām api śruty-uktānām devatānam
upalakṣaṇārtham | tathā ca śrutiḥ – **te'rciṣam abhi sambhavanti arciṣo'rahna āpūryamāṇa-**
pakṣam āpūryamāṇa-pakṣād yān ṣaḍ-unñeti māsāms tām māsebhyāḥ saṁvatsaram
saṁvatsarād ādityam ādityāc candramasaṁ candramaso vidyutaṁ tat-puruṣo'mānavaḥ sa
enān brahma gamaty eṣa deva-patho brahma-patha etena pratipadyamānā imāṁ mānavam
āvartaṁ nāvartante iti |

atra śruty-antarānusārāt saṁvatsarānantaram deva-loka-devatā tato vāyu-devatā tata āditya ity
ākare nirṇītam | evaṁ vidyuto'nantaram varuṇendra-prajāpatayas tāvatā mārga-parva-pūrṭiḥ |
tatrārcir-ahaḥ-śukla-pakṣottarāyaṇa-devatā ihoktāḥ | saṁvatsaro deva-loko vāyur ādityaś
candramā vidyud-varuṇa indraḥ prajāpatiś cety anuktā api draṣṭavyāḥ | tatra deva-yāna-mārge
prayātā gacchanti brahma kāryopādḥikam **kāryam vādarir asya gaty-upapatteḥ** (Vs 4.3.7) iti
nyāyāt | nirupādḥikam tu brahma tad-dvāraiva krama-mukti-phalatvāt | brahma-vidaḥ
saguṇa-brahmopāsakā janāḥ | atra **etena pratipadyamānā imāṁ mānavam āvartaṁ nāvartanta**

iti śrutāv imam iti viśeṣaṇāt kalpāntare kecid āvartanta iti pratīyate | ataevātra bhagavatodāsitaṁ śrauta-mārga-kathanenaiva vyākhyānāt ||24||

viśvanāthaḥ --- atrānavṛtti-mārgam āha agnir iti | agni-jyotiḥ-śabdābhyām **te'rciṣam abhisambhavanti** iti śruty-uktyārcir-abhimānini devatopalakṣyate | ahar ity ahar-abhimānini | śukla iti śukla-pakṣābhimānini | uttarāyaṇa-rūpāḥ ṣaṇ-māsā ity uttarāyaṇābhimānini devatā | etad-rūpo yo mārgas tatra prayātā brahma-vido jñānino brahma prāpnuvanti | tathā ca śrutiḥ – **te'rciṣam abhi sambhavanti arcīṣo'rahna āpūryamāṇa-pakṣam āpūryamāṇa-pakṣād yān ṣaṇ-māsānudanānāditya eti mālebhyo deva-lokam** iti ||24||

baladevaḥ -- tatrānavṛtti-patham āha agnir iti | agni-jyotiḥ-śabdābhyām śruty-ukto'rcir-abhimāni deva upalakṣyate | ahar iti divasābhimāni śukla iti śukla-pakṣābhimānini | ṣaṇ-māsā ity uttarāyaṇam iti ṣaṇmāsātmakottarāyaṇābhimāni | etac cānyeṣāṁ saṁvatsarādīnām śruty-uktānām upalakṣaṇam | **chāndogyāḥ** paṭhanti – **atha yad u caivāsmin śavyam kurvanti yadi ca nārciṣam evābhisambhavanti arcīṣo'haraha āpūryamāṇa-pakṣam āpūryamāṇa-pakṣādyaṇ ṣaḍ-udaṇṇeti māsāṁs tān māsebhyaḥ saṁvatsaram saṁvatsarād ādityam ādityāc candramasaṁ candramaso vidyutaṁ tat puruṣo'mānavaḥ sa enān brahma gamayaty eṣa deva-patho brahma-patha etena pratipadyamānā imam mānavam āvartaṁ nāvartanta iti** | (4.15.5)

asyārthaḥ – asminn akṣi-stha-brahmopāsaka-gaṇe mṛte sati yadi putra-śiṣyādayaḥ śabyaṁ śaba-sambandhi karma dāhādi kurvanti | yadi ca na kurvanti | ubhayathāpy akṣatopāsti-phalās te tad-upāsakā arcir-ādibhir devais tam upāsyam prayāntīti sphuṭam anyat | atra saṁvatsarādityayor madhye vāyu-loko niveśyaḥ | vidyutaḥ paratra kramād varuṇendra-prajāpatayo bodhyaḥ | śruty-antarād ity ākare vistaraḥ | amānavo nitya-pārśadaḥ pareśasya hareḥ puruṣaḥ | ete'rcir-ādayo devā ity āha sūtra-kāraḥ – **ativāhikās tal-liṅgāt** (Vs 4.3.4) iti | tathārcir-ādibhir bhagavan-nideśa-sthair dvādaśabhir devaiḥ sevyamānena pathā bhagavantaṁ tad-bhaktāḥ prayānti tataḥ punar nāvartanta iti | evam uktaṁ nirṇetr̥bhiḥ—

**arcir dina-sita-pakṣair ihottarāyaṇa-śaran-marud-ravibhiḥ |
vidhu-vidyud-varuṇdra-druhiṇaiś cāgāt padaṁ harer muktaḥ ||** iti ||24||

(25)

धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् ।
तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥२५॥

dhūmo rātris tathā kṛṣṇaḥ ṣaṇmāsā dakṣiṇāyanam |
tatra cāndramasaṁ jyotir yogī prāpya nivartate ||25||

śrīdharāḥ – āvṛtti-mārgam āha dhūma iti | dhūmo dhūmābhimānini devatā | rātry-ādi-śabdaiś ca pūrvavad eva rātri-kṛṣṇa-pakṣa-dakṣiṇāyana-rūpa-ṣaṇ-māsābhimāninyas tisro devatā upalakṣyante | etābhir devatābhir upalakṣito yo mārgas tatra prayātāḥ karma-yogī cāndramasaṁ jyotis tad-upalakṣitaṁ svarga-lokaṁ prāpya tatrestāpūrta-karma-phalam

bhuktvā punar āvartate | tatrāpi śrutiḥ—te dhūmam abhi sambhavanti dhūmād rātrim rātrer apakṣyamāṇa-pakṣam apakṣyamāṇa-pakṣād yān ṣaṇmāsān dakṣiṇāditya eti māsebhyaḥ pitṛ-lokaṁ pitṛ-lokāt candram te candram prāpya annaṁ bhavanti iti | tad evaṁ nivṛtti-karma-sahitopāsanayā krama-muktiḥ kāmya-karmabhis ca svarga-bhogānantaram āvṛttiḥ | niṣiddha-karmabhis tu naraka-bhogānantaram āvṛttiḥ | kṣudra-karmaṇām tu jantūnām atraiva punaḥ punar janmeti draṣṭavyam ||25||

madhusūdanaḥ – deva-yāna-mārgastuty-arthaṁ pitṛ-yāna-mārgam āha dhūma iti | atrāpi dhūma iti dhūmābhimānini devatā rātrir iti rātry-abhimānini kṛṣṇa iti kṛṣṇa-pakṣābhimānini | ṣaṇmāsā dakṣiṇāyanam iti dakṣiṇāyanābhimānini lakṣyate etad apy anyāsām śruty-uktānām upalakṣaṇam | tathā hi śrutiḥ -- te dhūmam abhi sambhavanti dhūmād rātrim rātrer apara-pakṣam apara-kṣyamāṇa-pakṣād yān ṣaḍ-dakṣiṇaiti māsāms tān anite saṁvatsaram abhiprāpnuvanti māsebhyaḥ pitṛ-lokaṁ pitṛ-lokād ākāśam ākāśac candramasam eṣa somo rājā tad-devānām annaṁ taṁ devā bhakṣayanti tasmin yāvat sampātam uṣitvāthaitam evādhvyānaṁ punar nivartante iti | tatra tasmin pathi prayātās cāndramasam jyotiḥ phalaṁ yogī karma-yogīṣṭāpūrta-datta-kārī prāpya yāvat-sampātam uṣitvā nivartate | sampataty aneneti sampātaḥ karma | tasmād etasmād āvṛtti-mārgād anāvṛtti-mārgaḥ śreyān ity arthaḥ ||25||

viśvanāthaḥ --- karminām āvṛtti-mārgam āha dhūma iti | dhūmābhimānini devatā | rātry-ādi-śabdais ca pūrvavad eva tat-tad-abhimāninyas tisro devatā lakṣyante | etābhir devatābhir upalakṣito yo mārgas tatra prayātaḥ karma-yogī cāndramasam jyotis tad-upalakṣitaṁ svarga-lokaṁ prāpya karma-phalaṁ bhuktvā nivartate ||25||

baladevaḥ – athāvṛtti-patham āha dhūmo rātrir iti | tatrāpi pūrvavat dhūma-rātri-kṛṣṇa-pakṣa-ṣaṇmāsātmaka-dakṣiṇāyanānām abhimānino devā lakṣyāḥ | saṁvatsara-pitṛ-lokākāśa-candramasām śruty-uktānām upalakṣaṇam etat | **chāndogyāḥ** paṭhanti – **atha ya ime grāma iṣṭā-pūrte dattam ity upāsate te dhūmam abhisambhavanti | dhūmād rātrim rātrer apara-pakṣam apara-pakṣād yān ṣaḍ-dakṣiṇaiti māsāms tān naite saṁvatsaram abhiprāpnuvanti || māsebhyaḥ pitṛ-lokaṁ pitṛ-lokād ākāśam ākāśac candramasam eṣa somo rājā tad devānām annaṁ taṁ devā bhakṣayanti | tasmin yāvat sampātam uṣitvāthaitam evādhvānaṁ punar nivartante (5.10.3-5) iti |**

tathā ca dhūmādibhiḥ pareśa-nideśasthair aṣṭabhir devaiḥ pālitenā pathā kāmya-karmināś candra-lokaṁ pāpya bhoga-kṣaye sati tasmāt punar nivartanta iti ||25||

(26)

शुक्ल कृष्णे गती ह्येते जगतः शास्त्रे मते ।
एकया यात्यनावृत्तिमन्ययावर्तते पुनः ॥२६॥

śukla-kṛṣṇe gatī hy ete jagataḥ śāśvate mate |
ekayā yāty anāvṛttim anyayāvartate punaḥ ||26||

śrīdharah – uktau mārgāv upasamharati śukleti | śuklārcir-ādi-gatiḥ prakāśa-mayatvāt kṛṣṇā dhūmādi-gatis tamo-mayatvāt | ete gatī mārgau jñāna-karmādhikāriṇo jagataḥ śāśvate anādī sammate saṁsāryānādītvāt | tayor ekayā śuklayā anāvṛttim mokṣam yāti | anyayā kṛṣṇayā tu punar āvartate ||26||

madhusūdanah – uktau mārgāv upasamharati śukla-kṛṣṇe iti | śuklārcir-ādi-gatir jñāna-prakāśa-mayatvāt | kṛṣṇā dhūmādi-gatir jñāna-hīnatvena tamomayatvāt | te ete śukla-kṛṣṇe gatī mārgau hi prasiddhe sa-guṇa-vidyā-karmādhikāriṇoḥ | jagataḥ sarvasyāpi śāstra-jñasya śāśvate anādī mate saṁsāryānādītvāt | tayor ekayā śuklayā yāty anāvṛttim kaścit | anyayā kṛṣṇayā punar āvartate sarvo'pi ||26||

viśvanāthah --- uktau mārgāv upasamharati śukla-kṛṣṇe iti | śāśvate anādī sammate saṁsāryānādītvāt | ekayā śuklayā anāvṛttim mokṣam anyayā kṛṣṇayā tu punaḥ punar atra jāyate ||26||

baladevah – uktau panthānāv upasamharati śukleti | arcir-ādir gatiḥ śuklā prakāśa-mayatvāt dhūmādikā gatiḥ kṛṣṇā prakāśa-śūnyatvāt | gatiḥ panthā ete gatā jñāna-karmādhikāriṇo jagataḥ śāśvate anādī sammate tasyānādītvāt | sphuṭam anyat ||26||

(27)

नैते सृती पार्थ जानन् योगी मुह्यति कश्चन ।
तस्मात्सर्वेषु कालेषु योगयुक्ते भवार्जुन ॥२७॥

naite sṛtī pārtha jānan yogī muhyati kaścana |
tasmāt sarveṣu kāleṣu yoga-yukto bhavārjuna ||27||

śrīdharah – mārga-jñāna-kalam darśayan bhakti-yogam upasamharati naite iti | ete sṛtī mārgau mokṣa-saṁsāra-prāpakau jānan kaścīd api yogī na muhyati | sukha-buddhyā svargādi-phalam na kāmāyate | kintu parameśvara-niṣṭha eva bhavatīty arthaḥ | spaṣṭam anyat ||27||

madhusūdanah – gater upāsyatvāya tad-vijñānam stauti naite iti | ete sṛtī mārgau he pārtha jana krama-mokṣāyaikā punaḥ saṁsārāyāpareti niścīnvan yogī dhyāna-niṣṭho na muhyati kevalam karma dhūmādi-mārga-prāpakam kartavyatvena na pratyeti kaścana kaścīd api | tasmād yogasthāpunar-āvṛtti-phalātvāt sarveṣu kāleṣu yoga-yuktaḥ samāhita-citto bhavāpunar-āvṛttaye he'rjuna ||27||

viśvanāthah --- etan-mārga-dvaya-jñānam vivekotpādakam atas tadvantam stauti naite iti | yoga-yuktaḥ samāhita-citto bhava ||27||

baladevah -- etayoḥ pathor bodho viveka-hetur bhavatīti tam stauti naita iti | sṛtī panthāno jānan arcir-ādi-mokṣāya dhūmādiḥ saṁsārāyeti smaran kaścīd api yogī mad-bhakto na

muhyati dhūmādi-prāpakam karma kartavyatvena na niścinoṭīty arthaḥ | yoga-yuktaḥ
samādhi-niṣṭho bhavāpunar-āvṛttaye ||27||

(28)

वेदेषु यज्ञेषु तपःसु चैव
दानेषु यत्पुण्यफलं ।
अत्येति तत्सर्वमिदं विदित्वा
योगी परं स्थानमुपैति चाद्यम् ॥२८॥

vedeṣu yajñeṣu tapaḥsu caiva
dāneṣu yat puṇyaphalam |
atyeti tat sarvam idam viditvā
yogī param sthānam upaiti cādyam ||28||

śrīdharah – adhyāyārtham aṣṭa-praśnārtha-nirṇayam saphalam upasamharati vedeṣv iti |
vedeṣv adhyayanādibhiḥ | yajñeṣv anuṣṭhānādibhiḥ | tapaḥsu kāya-śoṣaṇādibhiḥ | dāneṣu sat-
pātre'raṇādibhiḥ | yat puṇya-phalam upadiṣṭam śāstreṣu tat sarvam atyeti | tato'pi śreṣṭham
yogaiśvaryam prāpnoti | kim kṛtvā ? idam aṣṭa-praśnārtha-nirṇayenoktam tattvam viditvā |
tataś ca yogī jñānī bhūtvā param utkrṣṭam ādyam jagan mūla-bhūtam sthānam viṣṇoḥ
paramam padam prāpnoti ||28||

*aṣṭame'ṣṭa viśiṣṭe'ṣṭa-samprṣṭārtha-vinirṇayaiḥ |
akliṣṭam iṣṭa-dhāmāptiḥ spaṣṭitokrṣṭa-vartmanā ||*

*iti śrī-śrīdhara-svāmikṛtāyām bhagavad-gītā-ṭīkāyām subodhinyām
tāraka-brahma-yogo nāmāṣṭamo'dhyāyaḥ ||8||*

madhusūdanah – punaḥ śraddhānu-vṛddhy-artham yogam stauti vedeṣv iti | vedeṣu darbha-
pavitra-pāṇitva-prān-mukhatva-gurv-adhīnatvādibhiḥ samyag-adhīteṣu, yajñeṣv aṅgopāṅga-
sāhityena śraddhayā samyag-anuṣṭhiteṣu | tapaḥsu śāstrokteṣu mano-buddhy-ādyaikāgryeṇa
śraddhayā sutapteṣu | dāneṣu tulā-puruṣādiṣu deśe kāle pātre ca śraddhayā samyag-dattesu
yat-puṇya-phalam puṇyasya dharmasya phalam svarga-svārājyādi pradiṣṭam śāstreṇa | atyety
atīkrāmati tat sarvam idam pūrvokta-sapta-praśna-nirūpaṇa-dvāreṇoktam viditvā samyag-
anuṣṭhāna-prayantam avadhāryānuṣṭhāya ca yogī dhyāna-niṣṭhaḥ | na kevalam tad atīkrāmati
param sarvotkrṣṭam aiśvaram sthānam ādyam sarva-kāraṇam upaiti ca pratipadyate ca sarva-
kāraṇam brahmaiva prāpnotīty arthaḥ | tad anenādhyāyena dhyeyatvena tat-padārtho
vyākhyātaḥ ||28||

*iti śrīmat-paramahansa-parivrājakācārya-śrī-viśveśvara-sarasvatī-pāda-śiṣya-śrī-
madhusūdana-sarasvatī-viracitāyām śrīmad-bhagavad-gītā-gūḍhārtha-dīpikāyām
adhikāri-bhedenākṣara-para-brahma-vivaraṇam nāmāṣṭamo'dhyāyaḥ ||8||*

viśvanāthaḥ --- etad-adhyāyoktārtha-jñāna-phalam āha vedeṣv iti | tat sarvam atyeti atikramya
ca yogī bhaktimān tato'pi śreṣṭham sthānam ādyam aprākṛtam nityam prāpnoti ||28||

*bhaktānām sarvataḥ śraiṣṭhyam pūrvoktam teṣv api sphuṭam |
ananya-bhaktasyety artho'trādhyāye vyañjito'bhavat ||
iti sārārtha-varṣiṇyām harṣiṇyām bhakta-cetasām |
śrī-gītāsv aṣṭamo'dhyāyaḥ saṅgataḥ saṅgataḥ satām ||8||*

baladevaḥ – saptamāṣṭamādhyāya-dvaya-jñāna-prakāram āha vedeṣv iti | vedeṣu
brahmacarya-guru-śuśrūṣaṇādi-vidhinā samyag-adhīteṣu sarvāṅgoaa-samhāreṇa samyag-
anuṣṭhiteṣu | tapaḥsu śāstroktena vidhinā samyak cariteṣu | dāneṣu deśa-kāla-pātra-parīkṣayā
śraddhayā ca samyag-datteṣu yat puṇya-phalam svarga-rājyādi-lakṣaṇam pradīṣṭam uktam |
tat sarvam abhyety atikramati | kim kṛtvety āha idam iti | idam adhyāya-dvayoktam bhagavato
mama mad-bhakteś ca mähātmyam sat-prasaṅgena viditvā tad-vedana-sukhātiriktam tat
sarvam tṛṇāya manyata ity arthaḥ | tato yogī mad-bhaktimān bhūtvādyam anādi-parama-
māyikam mat-sthānam upaiti ||28||

*kṛṣṇāmśaḥ puruṣo yoga-bhaktyā labhyo'rcir-ādibhiḥ |
kṛṣṇas tv ananya-bhaktyaivety aṣṭamasya vinirṇayaḥ ||*

*iti śrīmad-bhagavad-gītopeniṣad-bhāṣye'ṣṭamo'dhyāyaḥ |
||8||*