

## atha daśamo'dhyāyaḥ

Verse 1

श्रीभगवान् उवाच  
भूय एव महाबाहो शृणु मे परमं वचः ।  
यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥१॥

śrī-bhagavān uvāca  
bhūya eva mahābāho śṛṇu me paramaṁ vacaḥ |  
yat te'haṁ prīyamāṇāya vakṣyāmi hitakāmyayā ||1||

śrīdharah :

uktāḥ saṅkṣepataḥ pūrvam saptamādau vibhūtayah |  
daśame tā vitanyante sarvatreśvara-dṛṣṭaye ||

evaṁ tāvat saptamādibhir adhyāyair bhajanīyam parameśvara-tattvam nirūpitam | tad-  
vibhūtayaś ca saptame [raso'ham apsu kaunteya](#) [Gītā 7.8] ity ādinā saṅkṣepato  
darśitāḥ | aṣṭame ca [adhiyajñō'ham evātra](#) [Gītā 8.4] ity ādinā | navame ca [aham kratur  
aham yajña](#) [Gītā 9.16] ity ādinā | idānīm tā eva vibhūtiḥ prapañcayīṣyan sva-bhakteś  
cāvaśya-karaṇīyatvam varṇayīṣyan bhagavān uvāca bhūya eveti | mahāntau yuddhādi-  
svadharmānuṣṭhāne mahat-paricaryāyām vā kuśalau bāhū yasya tathā he mahābāho !  
bhūya eva punar api me vacaḥ śṛṇu | kathambhūtam ? paramaṁ paramātma-niṣṭham |  
mad-vacanāmṛtenaiva prītiṁ prāpunvate te tubhyaṁ hita-kāmyayā hitecchayā yad  
aham vakṣyāmi ||1||

**madhusūdanah :** evaṁ saptamāṣṭama-navamais tat-padārthasya bhagavatas tattvam  
sopādhikam nirupādhikam ca darśitam | tasya ca vibhūtayah sopādhikasya dhyāne  
nirupādhikasya jñāne copāya-bhūtā [raso'ham apsu kaunteya](#) [Gītā 7.8] ity ādinā  
saptame, [aham kratur aham yajña](#) [Gītā 9.16] ity ādinā navame ca saṅkṣepeṇoktāḥ |  
athedānīm tāsām vistaro vaktavyo bhagavato dhyānāya tattvam api durvijñiyatvāt  
punas tasya vaktavyam jñānāyeti daśamo'dhyāya ārabhyate | tatra prathamam arjunam  
protśāhayitum bhūya eveti | bhūya eva punar api he mahābāho śṛṇu me mama  
paramaṁ prakṛṣṭam vacaḥ | yat te tubhyaṁ prīyamāṇāya mad-vacanād amṛta-pānād  
iva prītam anubhavate vakṣyāmy aham paramāptas tava hita-kāmyayeṣṭa-prāptīcchayā  
||1||

viśvanāthah :

aiśvaram jñāpayitvoce bhaktim yat saptamādiṣu |  
sa-rahasyam tad evoktam daśame sa-vibhūtikam ||

ārādhya-tva-jñāna-kāraṇam aiśvaryaṁ yad eva pūrvatra saptamādiṣūktam | tad eva sa-  
viśeṣaṁ bhakti-matām ānandārtham prapañcayīṣyaṁ [parokṣa-vādā ṛṣayaḥ parokṣaṁ ca](#)  
[mama priyam](#) [BhP 11.21.35] iti nyāyena kiñcid durbodhatayaivāha bhūya iti | punar  
api rāja-vidyā-rāja-guhyam idam ucyate ity arthaḥ | he mahābāho ! iti yathā bāhu-  
balaḥ sarvādhikyena tvayā prakāśitaṁ, tathaivaitad buddhyā buddhi-balam api  
savārdhikyena prakāśayitavyam iti bhāvaḥ | śṛṅv iti śṛṅvantam api taṁ  
vakṣyamāṇe'rthe samyag avadhāraṇārtham | paramaṁ pūrvoktād apy utkr̥ṣtam | te  
tvām ativismītikartuṁ [kriyārthopapadasya ca](#) [Pāṇ 2.3.14] iti caturthī | yataḥ  
prīyamāṇāya premavate ||1||

**baladevaḥ :**

saptamādau nijaiśvaryaṁ bhakti-hetuṁ yad īritam |  
vibhūti-kathanenātra daśame tat prapūṣyate ||

pūrva-pūrvatra svaiśvarya-nirūpaṇa-sambhinnā saparīkarā sva-bhaktir upadiṣṭā |  
idānīm tasyā utpattaye vivṛddhaye ca svāsādharaṇiḥ prak̥ samkṣipyoktāḥ sva-vibhūti-  
vistareṇa varṇayīṣyaṁ bhagavān uvāca bhūya iti | he mahābāho ! bhūya eva punar api  
me paramaṁ vacaḥ śṛṅv | śṛṅvantam prati śṛṅv ity uktir upadeśye'rthe  
samavadhānāya | paramaṁ śrīmat mad-divya-vibhūti-viśayakaṁ yad vacas te tubhyam  
ahaṁ hita-kāmyayā vakṣyāmi | kriyārthopapada ity ādi sūtrāc caturthī | vijñāmaṁ api  
tvām vismitaṁ kartum ity arthaḥ | hita-kāmyayā mad-bhakty-utpatti-tad-vṛddhi-rūpa-  
tvat-kalyāṇa-vāñchā | te kīdr̥śayety āha prīyamāṇāyetyi pīyūṣa-pānād iva mad-vākyaṁ  
prītiṁ vindate ||1||

Verse 2

न मे विदुः सुरगणाः प्रभवं न महर्षयः  
अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥२॥

na me viduḥ sura-gaṇāḥ prabhavaṁ na maharṣayaḥ  
ahaṁ ādir hi devānāṁ maharṣīṇāṁ ca sarvaśaḥ ||2||

**śrīdharāḥ :** uktasyāpi punar vacane durjñeyatvaṁ hetum āha na me vidur iti | me  
mama prakṛṣṭaṁ bhavaṁ janma-rahitasāyāpi nānā-vibhūtibhir āvirbhāvaṁ sura-gaṇā  
api maharṣayo'pi bhṛgv-ādayo na jānanti | tatra hetuḥ -- ahaṁ hi sarva-devānāṁ  
maharṣīṇāṁ cādiḥ kāraṇam | sarvaśaḥ sarvaiḥ prakāraiḥ utpādakatvena buddhy-ādi-  
pravartakatvena ca | ato mad-anugrahaṁ vinā mām ke'pi na jānantīty arthaḥ ||2||

**madhusūdanaḥ :** prāg-bahudhoktam eva kim arthaṁ punar vakṣyasīty ata āha na me  
vidur iti | prabhavaṁ prabhāvaṁ prabhu-śakty-atiśayaṁ prabhavanam utpattim aneka-  
vibhūtibhir āvirbhāvaṁ vā sura-gaṇā indrādayo maharṣayaś ca bhṛgv-ādayaḥ sarvajñā

api na me viduḥ | teṣāṃ tad-ajñāne hetum āha aham hi yasmāt sarveṣāṃ devānāṃ maharṣiṇāṃ ca sarvaśaḥ sarvaiḥ prakārair utpādakatvena buddhyādi-pravartakatvena ca nimittatvenopādānatvena ceti vādiḥ kāraṇāt | ato mad-vikārās te mat-prabhāvaṃ na jānantīty arthaḥ ||2||

**viśvanāthaḥ** : etac ca kevalaṃ mad-anugrahātiśayenaiva vedyāṃ nānyathety āha na me iti | mama prabhavaṃ prakṛṣṭaṃ sarvaṃ vilakṣaṇaṃ bhavaṃ devakyāṃ janma devagaṇā na jānanti, te viśayāviṣṭatvān na jānantu | ṛṣayas tu jānīyus tatrāha na maharṣayo'pi | tatra hetuḥ aham ādiḥ kāraṇaṃ sarvaśaḥ sarvair eva prakāraiḥ | na hi pītur janma-tattvaṃ putrā jānantīti bhāvaḥ | **na hi te bhagavan vyaktim vidur devā na dānavā** [Gītā 10.14] ity agrimānuvādād atra prabhava-śabdasyānyārthatā na kalpyā ||2||

**baladevaḥ** : etac ca mad-bhaktānukampāṃ vinā durvijñānam iti bhāvavān āha na me iti | sura-gaṇā brahmādayo maharṣayaś ca sanakādayaḥ me prabhavaṃ prabhutvena bhavam anādi-divya-svarūpa-guṇa-vibhūti-mattayāvartanam iti yāvat na vidur na jānanti | kuta ity āha aham ādir iti | yad aham teṣāṃ ādiḥ pūrva-kāraṇaṃ sarvaśaḥ sarvaiḥ prakārair utpādakatayā buddhy-ādi-dātṛtayā cety arthaḥ | devatvādikam aiśvaryādikam ca mayaiva tebhyaḥ tat-tad-ārādhana-tuṣṭena datta-mataḥ sva-pūrvasiddhaṃ māṃ mad-aiśvaryaṃ ca te na viduḥ | **śrutīś** caivam āha –

ko addhā veda ka iha prāvocat  
kuta ā jātā kuta iyaṃ viṣṛṭiḥ |  
arvāg-devā asya visarjanāya  
athā ko veda yata ābabhūva [Rv 8.7.17, Taitt.Br. 2.8.9.76] iti,

naitad devā āpnuvan pūrvam arśat iti caivam ādyā ||2||

Verse 3

यो मामजमनादिं च वेत्ति लोकमहेश्वरम्  
असंमूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥३॥

yo māṃ ajam anādim ca vetti lokamaheśvaram  
asāmmūḍhaḥ sa martyeṣu sarvapāpaiḥ pramucyate ||3||

**śrīdharah** : evambhūtātma-jñāne phalam āha yo māṃ iti | sarva-kāraṇatvād eva na vidyata ādiḥ kāraṇaṃ yasya tam anādim | ataevājam janma-śūnyaṃ lokānāṃ maheśvaram ca māṃ yo vetti sa manuṣyeṣv asāmmūḍhaḥ saṃmoha-rahitaḥ san sarvapāpaiḥ pramucyate ||3||

**madhusūdanaḥ** : mahāphalavāc ca kaścid eva bhagavataḥ prabhāvaṃ vettīty āha yo māṃ iti | sarva-kāraṇatvān na vidyata ādiḥ kāraṇaṃ yasya tam anādim anāditvād ajam janma-śūnyaṃ lokānāṃ mahāntam īśvaram ca māṃ yo vetti sa martyeṣu

madhye'sammūḍhaḥ sammoha-varjitaḥ sarvaiḥ pāpair mati-pūrva-kṛtair api  
pramucyate prakarṣeṇa kāraṇocchedāt tat-saṃskārābhāva-rūpeṇa mucyate mukto  
bhavati ||3||

**viśvanāthaḥ** : nanu para-brahmaṇaḥ sarva-deśa-kālāparicchinnaśya tavaitad  
dehasyaiva janma devā ṛṣayaś ca jānanty eva | tatra sva-tarjanyā sva-vakṣaḥ sprṣtvāha  
yo mām iti | yo mām ajam vetti | kiṃ parameṣṭhinaṃ na anādim satyaṃ tarhi  
anāditvād ajam ajanyaṃ parmātmānaṃ tvāṃ vetty eva | tatrāha ceti | ajam ajanyaṃ  
vasudeva-janyaṃ ca mām anādim eva yo vetti ity arthaḥ | mām iti padena vasudeva-  
janyaṃ budhyate **janma karma ca me divyam** [Gītā 4.9] iti mad-ukteḥ | mama  
janmavattvaṃ paramātmavāt sadaivājatvaṃ ca ity ubhayam api me paramaṃ satyaṃ  
acintya-śakti-siddham eva | yad uktaṃ **ajo'pi sann avyayātmā... sambhavāmi** [Gītā  
4.6] iti | tathā coddhava-vākyaṃ **karmāṇy anīhasya bhavo'bhavasya te** ity ādy-  
anantaram **khidyati dhīr vidām iha** [BhP 3.4.16] iti | atra **śrī-bhāgavatāmṛta**-kārikā  
ca—

**tat tan na vāstavaṃ cet syād vidām buddhi-bhramas tadā |**  
**na syād evety ato'cintyā śaktir lilāsu kāraṇam ||** [LBhāg 1.5.119]

tasmād yathā mama bālye dāmodaratva-lilāyām ekadaiva kiṅkiṇyā bandhanāt  
paricchinnaṃ dāmnā svābandhād aparicchinnaṃ cātarkyam eva tathaiva  
mamājatva-janmavattve cātarkye eva | durbodham aiśvaryaṃ cāha loka-maheśvaram  
tava sārathim api sarveṣāṃ lokānāṃ mahāntam īśvaraṃ yo veda sa eva martyeṣu  
madhye asaṃmūḍhaḥ | sarva-pāpair bhakti-virodhibhiḥ | yas tu ajatvānāditva-  
sarveśvaratvāny eva vāstavaṇi syur janmavattvādini tu anukaraṇa-mātra-siddhānti  
vyācaṣṭe | sa sammūḍha eva sarva-pāpair na pramucyata ity arthaḥ ||3||

**baladevaḥ** : idaṃ tādr̥śa-mad-viśayakaṃ jñānaṃ kasyacid eva bhavatīti bhāvenāha yo  
mām iti | martyeṣu yatamāneṣv api sahasreṣu madhye yo yādṛcchika-mattatvavit sat-  
prasaṅgī kaścij jano mām anādim ajam loka-maheśvaram ca vetti | so'sammūḍhaḥ  
sarva-pāpaiḥ pramucyata iti sambandhaḥ | atra ajam ity anena pradhānād acid-vargāt  
saṃsāri-vargāc ca bhedaḥ | ādyasya sva-pariṇāmenāntasya deha-janmanā ca janmitvāt |  
anādim ity anena viśeṣite tu mukta-cid-vargāc ca bhedas tasyājatvaṃ ādima-deva-  
deha-sambandhena janmitvasya pūrva-vṛttitvāt loka-maheśvaram ity anena nitya-  
mukta-cid-vargāt prakṛti-kālābhyām ca bhedas teṣāṃ anādy-ajatve saty api loka-  
maheśvaratvābhāvāt | punar anādim ity anena viśeṣite vidhi-rudrādibhyām ca bhedas  
tayor loka-maheśvaratāyāḥ sādītāt sarvaiśvareṇaiva tayoḥ sety anyatra vistaraḥ |  
itthaṃ ca sarvadā heya-sambandhābhāvān nitya-siddha-sārvaiśvaryaḥ ca sarvetara-  
vilakṣaṇaṃ yo vetti, sa mad-bhakti-utpatti-pratīpair nikhilaiḥ karmabhir vimukto  
mad-bhaktiṃ vindati | asaṃmūḍho'nya-sajātīyatayā maj-jñānaṃ saamohas tena  
vivarjitaḥ | na ca devakyaṃ jātasya te katham ajatvaṃ tasyām ajatvam avihāyaiva  
jātatvāt ||3||

बुद्धिर्ज्ञानमसंमोहः क्षमा सत्यं दमः शमः  
सुखं दुःखं भवोऽभावो भयं चाभयमेव च ॥४॥  
अहिंसा समता तुष्टितपो दानं यशोऽयशः ।  
भवन्ति भावा भूतानां मत्त एव पृथग्विधाः ॥५॥

buddhir jñānam asaṁmohaḥ kṣamā satyaṁ damaḥ śamaḥ  
sukhaṁ duḥkhaṁ bhavo'bhāvo bhayaṁ cābhayaṁ eva ca ॥4॥  
ahiṁsā samatā tuṣṭis tapo dānaṁ yaśo'yaśaḥ ।  
bhavanti bhāvā bhūtānāṁ matta eva pṛthagvidhāḥ ॥5॥

**śrīdharah** : loka-maheśvaratām eva sphuṭayati buddhir iti tribhiḥ । buddhiḥ sārāsāra-  
viveka-naipuṇyam । jñānam ātma-viṣayam । asaṁmoho vyākulatvābhāvaḥ । kṣamā  
sahiṣṇutvam । satyaṁ yathārtha-bhāṣaṇam । damo bāhyendriya-saṁyamaḥ ।  
śamo'ntaḥkaraṇa-saṁyamaḥ । sukhaṁ mano'nukūla-saṁvedanīyam । duḥkhaṁ ca tad-  
viparītam । bhava udbhavaḥ । abhāvas tad-viparītam । bhayaṁ trāsaḥ । abhayaṁ tad-  
viparītam । asya ślokaṣya matta eva bhavatīty uttareṇānvayaḥ ॥4॥

kiṁ ca ahimseti । ahimsā para-pīḍāniviṛttiḥ । samatā rāga-dveṣādi-rāhityam । tuṣṭir  
daiva-labdhenā santosaḥ । tapaḥ śāstrīyādi-vakṣyamāṇam । dānaṁ nyāyārjitasya  
dhanādeḥ pātre'raṇam । yaśaḥ sat-kīrtiḥ । ayaśo duṣkīrtiḥ । ete buddhir jñānam ity  
ādayas tad-viparītāś cābuddhy-ādayo nānā-vidhā bhāvāḥ prāṇinām matto mat-sakāśād  
eva bhavanti ॥5॥

**madhusūdanah** : ātmano loka-maheśvaratvaṁ prapañcayati buddhir iti dvābhyām ।  
buddhir antaḥkaraṇasya sūkmārtha-viveka-sāmarthayam । jñānam ātmānātma-sarva-  
padārthāvabodhaḥ । asaṁmohaḥ pratyutpanneṣu bodhavyeṣu kartavyeṣu vyākulatayā  
vivekena pravṛttiḥ । kṣamākruṣṭasya tāḍitasya vā nirvikāra-cittatā । satyaṁ  
pramāṇenāvabuddhasyārthasya tathaiva bhāṣaṇam । damo bāhyendriyāṇāṁ sva-  
viṣayebhyo nivṛttiḥ । śamo'ntaḥkaraṇasya śamatā । sukhaṁ dharmāsādhāraṇa-  
kāraṇakam anukūla-vedanīyam । duḥkham adharmaśādhāraṇa-kāraṇakam pratikūla-  
vedanīyam । bhava utpattiḥ । bhāvaḥ sattā । abhāvo'satteti vā । bhayaṁ ca trāsas tad-  
viparītam abhayaṁ । eva ca ekaś ca-kāra ukta-samuccayārthaḥ । aparo'nuktābuddhy-  
ajñānādi-samuccayārthaḥ । evety ete sarva-loka-prasiddhā evety arthaḥ । matta eva  
bhavatīty uttareṇānvayaḥ ॥4॥

ahiṁsā prāṇinām pīḍāyā nivṛttiḥ । samatā cittasya rāga-dveṣādi-rahitāvasthā । tuṣṭir  
bhogyeṣv etāvātālam ity buddhiḥ । tapaḥ śāstrīya-mārgaṇa kāyendriya-śoṣaṇam ।  
dānaṁ deśe kāle śraddhayā yathā-śakty-arthānāṁ sat-pātre samarṇam । yaśo  
dharma-nimittā loka-ślāghā-rūpā prasiddhiḥ । ayaśas tv adharma-nimittā loka-nindā-  
rūpā prasiddhiḥ । ete buddhy-ādayo bhāvāḥ kārya-viśeṣāḥ sa-kāraṇakāḥ pṛthag-vidhā  
dharmādharmaśādhana-vaicitryeṇa nānā-vidhā bhūtānāṁ sarveṣāṁ prāṇinām

mattaḥ parameśvarād eva bhavanti nānyasmāt tasmāt kim vācyam mama loka-  
maheśvaratvam ity arthaḥ ||5||

**viśvanāthaḥ** : na ca śāstra-jñāḥ sva-buddhy-ādibhir mattatvam jñātum śaknuvanti,  
yato buddhy-ādīnām sattvādivan-māyā-guṇa-janyatvān matta eva jātānām api guṇāṭite  
mayi nāsti svataḥ praveśayogyatety āha buddhiḥ sūkṣmārtha-niścaya-sāmarthyam |  
jñānam ātmānātma-vivekaḥ | asaṁmoho vaiyagryābhāvaḥ | ete trayo bhāvā mat-tattva-  
jñāna-hetutvena sambhāvya-mānā iva, na tu hetavaḥ | prasaṅgād anyān api bhāvān  
lokeṣu dr̥ṣṭān na svata evodbhūtān āha kṣamā sahiṣṇutvam | satyam yathārtha-  
bhāṣaṇam | damo bāhyendriya-nigrahaḥ | śamo'ntarindriya-nigrahaḥ | ete sāttvikāḥ |  
sukham sāttvikam | duḥkham tāmasam | bhavābhāvau janma-mṛtyu-duḥkha-viśeṣau,  
bhayam tāmasam abhayam jñānottham sāttvikam | rājasādy-uttham rājasam |  
samatātmaupamyena sarvatra sukha-duḥkhādi-darśanam ahimsā samate sāttvikyau |  
tuṣṭiḥ santuṣṭiḥ | sā nirupādhiḥ sāttvikī | sopādhis tu rājasī | tapo-dāne'pi sopādhi-  
nirupādītvaḥ sātṭvika-rājase, yaśo'yaśasy api tathā | matta iti ete man-māyāto  
bhavanto'pi śakti-śaktimātor aikyāt matta eva ||4-5||

**baladevaḥ** : athātmanaḥ sarvāditvam sarveśvaratvam ca prapañcayati buddhir iti  
dvābhyām | buddhiḥ sūkṣmārtha-vivecana-sāmarthyam | jñānam cid-acid-vastu-  
vivecanam | asaṁmoho vyagrātvaḥ | kṣamā sahiṣṇutā | satyam yathā-dr̥ṣṭārtha-  
viśayam para-hita-bhāṣaṇam | damo'nartha-viśayāc chokāder niyamanam | śamas  
tasmān manasaḥ | sukham ānukūlyena vedyam | duḥkham tu prātikūlyena vedyam |  
bhavo janma | abhāvo mṛtyuḥ | bhayam āgāmi-duḥkha-kāraṇa-viḥṣaṇād vitrāsaḥ san  
nivr̥ttiḥ | abhayam ahimsā parapīdanājanakatā | samatā rāga-dveṣa-sūnyatā | tuṣṭiḥ  
adr̥ṣṭa-labdheṇa santoṣaḥ | tapaḥ vedokta-kāya-kleśaḥ | dānam svabhogyasya sat-  
pātre'rpaṇam | yaśaḥ sādguṇya-khyātiḥ | tad-viparītam ayaśaḥ evam ādayo bhāvā  
bhūtānām deva-mānavādīnām matto mat-saṅkalpād eva bhavanti aham eva teṣām  
hetur ity arthaḥ | pṛthag-vidhā bhinna-lakṣaṇā ||4-5||

Verse 6

महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा  
मानसा जाता येषां लोक इमाः प्रजाः ॥६॥

maharṣayaḥ sapta pūrve catvāro manavas tathā  
mānasā jātā yeṣām loka imāḥ prajāḥ ||6||

**śrīdharaḥ** : kim ca maharṣaya iti | sapta maharṣayo bhṛgv-ādayaḥ **sapta brahmāṇa ity**  
**ete purāṇe niścayam gatāḥ** [Mbh 12.201.5] ity ādi **purāṇa**-prasiddhāḥ | tebhyo'pi  
pūrve anye catvāro maharṣayaḥ sanakādayaḥ | tathā manavaḥ svāyambhuvādayaḥ |  
mad-bhāvā madiyo bhāvāḥ prabhāvo yeṣu te | hiranyagarbhātmano mamaiva manasaḥ  
saṅkalpa-mātrāḥ jātāḥ | prabhāvam evāha yeṣām iti | yeṣām bhṛgv-ādīnām sanakādīnām

manūnām cemā brāhmaṇādyā loke vardhamānā yathāyatham putra-pautrādi-rūpāḥ śiṣa-praśiṣyādi-rūpās ca prajā jātāḥ pravartante ||6||

**madhusūdanah** : itaś caitad evam maharṣaya iti | maharṣayo veda-tad-artha-draṣṭārah sarvajñā vidyā-sampradāya-pravartakā bhṛgv-ādyāḥ sapta pūrve sargādyā-kālāvirbhūtāḥ | tathā ca **purāṇe** –

bhṛguṃ marīcim atrim ca pulastyam pulahaṃ kratum |  
vasiṣṭham ca mahātejāḥ so'srjan manasā sutān |  
sapta brahmaṇa ity ete purāṇe niścayaṃ gatāḥ || iti |<sup>1</sup> [Mbh 12.201.4-5]

tathā catvāro manavaḥ sāvarṇā iti prasiddhāḥ | athavā maharṣayaḥ sapta bhṛgv-ādyāḥ | tebhyo'pi pūrve prathamās catvārah sanakādyā maharṣayaḥ | manavas tathā svāyambhuvādayas caturdaśa mayi parameśvare bhāvo bhāvanā yeṣāṃ te mad-bhāvā mac-cintana-parā mad-bhāvanāvaśād āviribhūta-madīya-jñānaiśvarya-śaktaya ity arthaḥ | mānasā manasaḥ saṅkalpād evotpannā na tu yonijāḥ | ato viśuddha-janmatvena sarva-prāṇi-śreṣṭhā matta eva hiraṇyagarbhātmano jātāḥ sargādyā-kāle prādurbhūtāḥ | yeṣāṃ maharṣiṇāṃ saptānāṃ bhṛgv-ādīnāṃ catūrṇāṃ ca sanakādīnāṃ manūnām ca caturdaśānāṃ asmin loke janmanā ca vidyayā ca santati-bhūtā imā brāhmaṇādyāḥ sarvāḥ prajāḥ ||6||

**viśvanāthaḥ** : buddhi-jñānāsamohān sva-tattva-jñāne'samarthānuktvā tattvato'pi tatrāsamarthān āha maharṣayaḥ sapta marīcy-ādayas tebhyo'pi pūrve'nye catvārah sanakādayo manavaś caturdaśa svāyambhuvādayo matta eva hiraṇyagarbhātmanaḥ sakāśād bhavo janma yeṣāṃ marīcy-ādīnāṃ sanakādīnāṃ cemā brāhmaṇādyā loke vartamānāḥ prajāḥ putra-pautrādi-rūpāḥ śiṣya-praśiṣya-rūpās ca ||6||

**baladevaḥ** : itaś caitad evam ity āha maharṣaya iti | sapta bhṛgv-ādayas tebhyo'pi pūrve prathamās catvārah sanakādaya ekādaśaite maharṣayas tathā manavaś caturdaśa svāyambhuvādaya evaṃ pañcaviṃśatir ete mānasā hiraṇyagarbhātmano mama manaḥ-prabhṛtyebhyo jātā mad-bhāvā mac-cintana-parās tat-prabhāvenopalabdha-maj-jñānaiśvarya-śaktaya ity arthaḥ | yeṣāṃ bhṛgv-ādīnāṃ pañcaviṃśater imā brāhmaṇa-kṣatriyādayaḥ prajā janmanā vidyayā ca santati-rūpā bhavanti ||6||

Verse 7

एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ।  
सोऽविकम्पेन योगेन युज्यते नात्र संशयः ॥७॥

<sup>1</sup> marīcir atry-aṅgirasau pulastyāḥ pulahaḥ kratuḥ | vasiṣṭhaś ca mahābhāgaḥ sadrśā vai svayambhuvā || sapta brahmāṇa ity eṣa purāṇe niścayo gataḥ || [Mbh 12.201.4-5 (or 12.335.28-29)]

etām vibhūtiṃ yogam ca mama yo vetti tattvataḥ |  
so'vikampena yogena yujyate nātra saṁśayaḥ ||7||

**śrīdharah** : yathokta-vibhūty-ādi-tattva-jñānasya phalam āha etām iti | etām bhṛgv-ādi-lakṣaṇām mama vibhūtiṃ | yogam caisvarya-lakṣaṇam | tattvato yo vetti, so'vikalpena niḥsaṁśayena yogena samyag-darśanena yukto bhavati nāsty atra saṁśayaḥ ||7||

**madhusūdanah** : evaṃ sopādhikasya bhagavataḥ prabhāvam uktvā taj-jñāna-phalam āha etām iti | etām prāg uktām buddhy-ādi-maharṣy-ādi-rūpām vibhūtiṃ vividha-bhāvaṃ tat-tad-rūpeṇāvasthitiṃ yogam ca tat-tad-artha-nirmāṇa-sāmarthyam paramaiśvaryam iti yāvat | mama yo vetti tattvato yathāvat so'vikampenāpracalitena yogena samyag-jñāna-sthairya-lakṣaṇena samādhinā yujyate nātra saṁśayaḥ pratibandhaḥ kaścit ||7||

**viśvanāthah** : kintu **bhaktyāham ekayā grāhyaḥ** [BhP 11.14.11] iti mad-ukter mad-ananya-bhakta eva mat-prasādān mad-vāci dṛḍham āstikyam dadhāno mat-tattvaṃ vettīty āha etām saṅkṣepeṇaiva vakṣyamāṇām vibhūtiṃ yogam bhakti-yogam ca yas tattvato vetti | mat-prabhoḥ śrī-kṛṣṇasya vākyatvād idam eva paramam tattvam iti dṛḍhatarāstikyavān eva yo vetti saḥ | avikalpena niścalena yogena mat-tattva-jñāna-lakṣaṇena yujyate yukto bhaved atra nāsti ko'pi sandehaḥ ||7||

**baladevah** : uktārtha-jñāna-phalam āha etām iti | etām vidhi-rudrādi-devatā-sanakādi-maharṣi-svāyambhuvādi-manu-pramukhaḥ kṛtsn-prapañco mad-adhīna-sthiti-pravṛtti-jñānaiśvarya-śaktiko bhavatīty evaṃ pāramaiśvarya-lakṣaṇām vibhūtiṃ | yogam anādy-ajatvādibhiḥ kalyāṇa-guṇa-ratnair mama sambandham ca yo vetti sarveśvareṇa sarvajñena vāsudevenopadiṣṭam idam tāttvikam bhavatīti dṛḍha-viśvāsena yo grhṇāti sa avikalpena sthīreṇa yogena mad-bhakti-lakṣaṇena yujyate sampanno bhavati | etādṛśatayā maj-jñānam mad-bhakter utpādakam vivardhakam ceti bhāvaḥ ||7||

Verse 8

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।  
मत्वा भजन्ते मां बुधा भावसमन्विताः ॥८॥

aham sarvasya prabhavo mattaḥ sarvaṃ pravartate |  
matvā bhajante mām budhā bhāva-samanvitāḥ ||8||

**śrīdharah** : yathā ca vibhūti-yogayor jñānena samyag-jñānāvāptis tad darśayati aham ity ādi-caturbhiḥ | aham sarvasya jagataḥ prabhavo bhṛgv-ādi-manv-ādi-rūpa-vibhūti-dvāreṇotpatti-hetuḥ | matta eva ca sarvasya buddhir jñānam asaṁmoha ity ādi sarvaṃ pravartata iti | evaṃ matvāvabudhya budhā vivekino bhāva-samanvitāḥ prīti-yuktā mām bhajante ||8||



**madhusūdanah** : yādṛṣena vibhūti-yogayor jñānenāvikampa-yoga-prāptis tad darśayati aham ity ādi-caturbhiḥ | aham paraṁ brahma vāsudevākhyam sarvasya jagataḥ prabhava utpatti-kāraṇam upādānam nimittam ca sthiti-nāśādi ca sarvaṁ satta eva pravartate bhavati | mayaivēntaryāmiṇā sarvajñena sarva-śaktinā preryamāṇam sva-sva-maryādām anatikramya sarvaṁ jagat pravartate ceṣṭata iti vā | ity evaṁ matvā budhā vivekenāvagata-tattva-bhāvena paramārtha-tattva-grahaṇā-rūpeṇa premṇā samanvitāḥ santo mām bhajante ||8||

**viśvanāthaḥ** : tatra mahaiśvarya-lakṣaṇām vibhūtim āha aham sarvasya prakṛtāprakṛta-vastu-mātrasya prabhavaḥ utpatti-prādurbhāvayor hetuḥ | matta evāntaryāmi-svarūpāt sarvaṁ jagat pravartate ceṣṭate | tathā matta eva nāradādy-avataṛtma-kāt sarvaṁ bhakti-jñāna-tapaḥ-karmādikam sādhanam tat tat sādhyam ca pravṛttam bhavati | aikāntika-bhakti-lakṣaṇam yogam āha iti matvā āstikyato jñānena niścitya ity arthaḥ | bhāvo dāsya-sakhyādis tad-yuktāḥ ||8||

**baladevaḥ** : atha catuḥślokyā paramaikāntinām bhaktim bruvan tasyā janakam poṣakam cātma-yāthātmyam tāvad āha aham iti | svayam bhagavān kṛṣṇo'ham sarvasyāsya vidhi-rudra-pramukhasya prapañcasya prabhavo hetuḥ | evam evātharvasu paṭhyate – yo brahmāṇam vidadhāti pūrvam yo vai vedāms ca gāpayati sma kṛṣṇaḥ [GTU 1.22] iti | atha puruṣo ha vai nārāyaṇo'kāmayata prajāḥ sṛjate ity upakramya nārāyaṇād brahmā jāyate nārāyaṇāt prajāpatiḥ prajāyate nārāyaṇād indro jāyate nārāyaṇād aṣṭau vasavo jāyante nārāyaṇād ekādaśa rudrā jāyante nārāyaṇād dvādaśādityāḥ ity ādi | eṣa nārāyaṇaḥ kṛṣṇo bodhyaḥ brahmaṇyo devakī-putraḥ ity ādy-uttara-pāṭhāt | tad āhuḥ – eko vai nārāyaṇa āsīn na brahmā na īśāno nāpo nāgī samau neme dyāv-āpṛthivī na nakṣatrāṇi na sūryaḥ sa ekākī na ramate tasya dhyānāntaḥsthasya yatra chāndogaiḥ kriyamāṇāṣṭakādi-samjñakā stuti-stomaḥ stomam ucyate ity ādy upakramya pradhānādi-sṛṣṭim abhidhāyātha punar eva nārāyaṇaḥ so'nyat kāmo manasā dhyāyata tasya dhyānāntaḥsthasya tal-lalātātrakṣyaḥ śūlapāṇiḥ puruṣo'jāyata bibhrac chriyam satyam brahmacaryam tapo-vairāgyam iti | tatra catur-mukho jāyate ity ādi ca | ṛkṣu ca yaṁ kāmaye taṁ tam ugram kṛṣṇomi taṁ brahmāṇam tam ṛṣim taṁ sumedhasam ity ādi | mokṣa-dharme ca –

prajāpatiḥ ca rudraṁ cāpy aham eva sṛjāmi vai |  
tau hi mām vijānīto mama māyā-vimohitau || iti |

**vārāhe** ca –

nārāyaṇaḥ paro devas tasmāj jātaś caturmukhaḥ |  
tasmād rudro'bhavad devaḥ sa ca sarvajñatām gataḥ || iti |

mad-anya-nikhila-niyantā cāham ity uktam | iti matvā mamedṛṣatvaṁ sad-guru-mukhān niścitya bhāvena premṇā samanvitāḥ santo budhā mām bhajante ||8||

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् ।  
कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥९॥

mac-cittā mad-gata-prāṇā bodhayantaḥ parasparam |  
kathayantaś ca mām nityam tuṣyanti ca ramanti ca ॥9॥

**śrīdharah** : prīti-pūrvakam bhajanam āha mac-cittā iti | mayy eva cittam yeṣām te mac-cittāḥ | mām eva gatāḥ prāptāḥ prāṇā indriyāṇi yeṣām te mad-gata-prāṇāḥ | mad-arpita-jīvanā iti vā | evambhūtās te budhā anyonyam mām nyāyopetaiḥ śrutya-ādi-pramāṇair bodhayanto buddhyā ca mām kathayantaḥ saṅkīrtayantaḥ santas te nityam tuṣyanty anumodanena tuṣṭim yānti | ramanti ca nirvṛtim yānti ॥9॥

**madhusūdanah** : prema-pūrvakam bhajanam eva vivṛṇoti mac-cittā iti | mayi bhagavati cittam yeṣām te mac-cittāḥ | tathā mad-gatā mām prāptāḥ prāṇāś cakṣur-ādayo yeṣām te mad-gata-prāṇāḥ mad-bhajana-nimitta-cakṣur-ādi-vyāpārā mayy upasamhṛta-sarva-karaṇā vā | athavā mad-gata-prāṇā mad-bhajanārtha-jīvanā mad-bhajanātirikta-prayojana-sūnya-jīvanā iti yāvat | vidvad-goṣṭhiṣu parasparam anyonyam śrutibhir yuktibhiś ca mām eva bodhayantas tattva-bubhutsu-kathayā jñāpayantaḥ | tathā sva-śiṣyebhyaś ca mām eva kathayanta upadiśantaś ca | mayi cittārpaṇam tathā bāhya-karaṇārpaṇam tathā jīvanārpaṇam evam samānām anyonyam mad-bodhanam sva-nyūnebhyaś ca mad-upadeśanam ity evam rūpaṁ yan mad-bhajanam tenaiva tuṣyanti ca | etāvataiva labdha-sarvāthā vāyam alam anyena labdhavyenety evam-pratyaya-rūpaṁ santoṣam prāpnuvanti ca | tena santoṣeṇa ramanti ca raante ca priya-saṅgamenevottamam sukham anubhavanti ca | tad uktam **patañjalīnā santoṣād anuttamaḥ sukha-lābhaḥ** [Ys 2.42] iti | uktam ca **purāṇe** –

yac ca kāma-sukham loke yac ca divyam mahat sukham |  
tṛṣṇā-kṣaya-sukhāyaite nārhaṭaḥ ṣoḍaśīm kalām || iti ||

tṛṣṇā-kṣayaḥ santoṣaḥ ॥9॥

**viśvanāthaḥ** : etādṛśā ananya-bhaktā eva mat-prasādāl labdha-buddhi-yogaḥ pūrvokta-lakṣaṇam durbodham api mat-tattva-jñānam prāpnuvantīty āha mac-cittā mad-rūpa-nāma-guṇa-līlā-mādhuryāsvādeṣv eva lubdha-manaso, mad-gata-prāṇā mām vinā prāṇān dhartum asamarthā anna-gata-prāṇā narā itivat | bodhayantaḥ bhakti-svarūpa-prakārādikam sauhārdena jñāpayantaḥ | mām mahā-madhura-rūpa-guṇa-līlā-mahodadhiṁ kathayanto mad-rūpādi-vyākhyānenot-kīrtanādikam kurvanta ity evam sarva-bhaktiṣv atīśraiṣṭhyāt smaraṇa-śravaṇa-kīrtanāny uktāni | tuṣyanti ca ramanti ceti bhaktyaiva santoṣaś ca ramaṇam ceti rahasyam | yad vā sādhana-daśāyām api bhāgya-vaśāt bhajane nirvighne sampadyamāne sati tuṣyanti | tadaiva bhāvi-svīya-sādhya-daśām anusmṛtya ramanti ca manasā sva-prabhuṇā saha ramanti ceti rāgānugā bhaktir dyotitā ॥9॥

**baladevaḥ** : bhaktiḥ prakāram āha mac-cittā iti | mac-cittā mat-smṛti-parā mad-gata-prāṇā mām vinā prāṇān dhartum akṣamā mīnā vināmbhaḥ | parasparaṁ mad-rūpa-guṇa-lāvanyādi bodhayantas tathā mām sva-bhakta-vātsalya-nīradhim ativicitra-caritaṁ kathayantaś cety evaṁ smaraṇa-śravaṇa-kīrtana-lakṣaṇair bhajanaiḥ sudhāpānair iva tuṣyanti | tathaiva teṣv eva ramante ca yuvati-smīta-kaṭākṣāny uktāni | tuṣyanti ca ramanti ceti bhaktyaiva santoṣaś ca ramaṇaṁ ceti rahasyam | yad vā sādhana-daśāyām api bhāgya-vaśāt bhajane nirvighne sampadyamāne sati tuṣyanti | tadaiva bhāvi-svīya-sādhya-daśām anusmṛtya ramanti ca manasā sva-prabhuṇā saha ramanti ceti rāgānugā bhaktir dyotitā ||9||

Verse 10

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।  
ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥१०॥

teṣāṁ satata-yuktānām bhajatām prīti-pūrvakam |  
dadāmi buddhi-yogaṁ taṁ yena mām upayānti te ||10||

**śrīdharah** : evāmbhūtānām ca samyag-jñānam ahaṁ dadāmiṭy āha teṣāṁ iti | evaṁ satata-yuktānām mayy āsakta-cittānām prīti-pūrvakam bhajatām teṣāṁ taṁ buddhi-rūpaṁ yogaṁ upāyaṁ dadāmi | taṁ iti kam ? yenopāyena te mad-bhaktā mām prāpnuvanti ||10||

**madhusūdanaḥ** : ye yathoktena prakāreṇa bhajante mām teṣāṁ iti | satataṁ sarvadā yuktānām bhagavaty ekāgra-buddhīnām | ataeva lābha-pūjā-khyāty-ādy anabhisandhāya prīti-pūrvakam eva bhajatām sevamānānām teṣāṁ avikampena yogeneti yaḥ prāg uktas taṁ buddhi-yogaṁ mattatva-viṣayaṁ samyag-darśanaṁ dadāmi utpādayāmi | yena buddhi-yogena mām īśvaram ātmatvenopayānti ye mac-cittatvādi-prakārair mām bhajante te ||10||

**viśvanāthaḥ** : nanu tuṣyanti ca ramanti ca iti tvad-uktyā tvad-bhaktānām bhaktyaiva paramānando guṇātīta ity avagataṁ, kintu teṣāṁ tvat-sākṣāt-prāptaḥ kaḥ prakārah ? sa ca kutaḥ sakāśāt tair avagantavya ity apekṣāyām āha teṣāṁ iti | satata-yuktānām nityam eva mat-samyogākāṅkṣaṇām taṁ buddhi-yogaṁ dadāmi teṣāṁ hr̥d-vṛttiṣv aham eva udbhāvayāmi | sa buddhi-yogaḥ svato'nyasmāc ca kutaścid apy adhigantum āśakyaḥ kintu mad-eka-deyas tad-eka-grāhya iti bhāvaḥ | mām upayānti mām upalabhante sākṣān man-nikataṁ prāpnuvanti ||10||

**baladevaḥ** : nanu svarūpeṇa guṇair vibhūtibhiś cānantaṁ tvām katham gurūpadeśa-mātreṇa te grahītuṁ kṣamerann iti cet tatrāha teṣāṁ iti | satata-yuktānām nityam mad-yogaṁ vāñchatām prīti-pūrvakam mama yāthātmya-jñānajena ruci-bhareṇa bhajatām

taṁ buddhi-yogaṁ sva-bhakti-rasiko dadāmy arpayāmi | yena te mām upayānti tad-  
buddhiṁ tathāham udbhāvayāmi yathānanta-guṇa-vibhūtiṁ mām gr̥hītvpāsyā ca  
prāpnuvanti ||10||

Verse 11

तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।  
नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥११॥

teṣāṁ evānukampārtham aham ajñānajaṁ tamaḥ |  
nāśayāmy ātma-bhāva-stho jñāna-dīpena bhāsvatā ||11||

**śrīdharah :** buddhi-yogaṁ dattvā ca tasyānubhava-paryantaṁ tam āviṣkṛtyāvidyā-  
kṛtaṁ saṁsāraṁ nāśayāmīty āha teṣāṁ iti | teṣāṁ anukampārtham anugrahārtham  
evājñānāj jātaṁ tamaḥ saṁsārākhyam nāśayāmi | kutra sthitaḥ san kena vā sādhanena  
tamo nāśayasi ? ata āha ātma-bhāva-stho buddhi-vṛttau sthitaḥ san | bhāsvatā  
visphuratā jñāna-lakṣaṇena dīpena nāśayāmi ||11||

**madhusūdanaḥ :** dīyamānasya buddhi-yogasyātma-prāptaḥ phalaṁ madhya-vartinam  
vyāpāraṁ āha teṣāṁ iti | teṣāṁ eva katham śreyaḥ syād ity anugrahārtham ātma-  
bhāvasya ātmākārantaḥ-karaṇa-vṛttau viśayatvena sthito'ham sva-prakāśa-  
caitanyānandāvaya-lakṣaṇa ātmā tenaiva mad-viśayāntaḥkaraṇa-pariṇāma-rūpeṇa  
jñāna-dīpena dīpa-sadṛśena jñānena bhāsvatā cid-ābhāsa-yuktenāpratibaddhena  
ajñāna-jam ajñānopādānakam tamo mithyā-pratyaya-lakṣaṇam sva-viśayāvaraṇam  
andhakāraṁ tad-upādānājñāna-nāśena nāśayāmi sarva-bhramopādānasyājñānasya  
jñāna-nivartyatvād upādāna-nāśa-nivartyatvāc copādeyasya |

yathā dīpenāndhakāre nivartaniye dīpotpattim antareṇa na karmaṇo'bhyāsasya  
vāpekṣā vidyamānasyaiva ca vastuno'bhivyaktis tato nānutpannasya kasyacid utpattis  
tathā jñānenājñāne nivartaniye na jñānotpattim antareṇānyasya karmaṇo'bhyāsasya  
vāpekṣā vidyamānasyaiva ca brahma-bhāvasya mokṣasyābhivyaktis tato  
nānutpannasyotpattir yena kṣayitvaṁ karmādi-sāpekṣatvaṁ vā bhaved iti  
rūpakālaṅkāreṇa sūcito'rthaḥ | bhāsvatety anena tīvra-pavanāder ivāsambhāvanādeḥ  
pratibandhakasyābhāvaḥ sūcitaḥ | jñānasya ca dīpa-sādharmyam sva-viśayāvaraṇa-  
nivartakatvaṁ sva-vyavahāre sajātīya-parānapekṣatvaṁ svotpatty-atirikta-sahakārya-  
anapekṣatvam ity ādi rūpaka-bījaṁ draṣṭavyam ||11||

**viśvanāthaḥ :** nanu ca vidyādi-vṛttiṁ vinā katham tvad-adhigamaḥ ? tasmāt tair api  
tad-arthaṁ yatanīyam eva ? tatra nahi nahīty āha teṣāṁ eva na tv anyeṣāṁ yoginām  
anukampārtham mad-anukampā yena prakāreṇa syāt tad-arthaṁ ity arthaḥ | tair mad-  
anukampā-prāptaḥ kāpi cintā na kāryā yatas teṣāṁ mad-anukampā-prāpty-arthaṁ  
aham eva yatamāno varta eveti bhāvaḥ | ātma-bhāvasthas teṣāṁ buddhi-vṛttau  
sthitaḥ | jñānam mad-eka-prakāśyatvān na sāttvikam nirguṇatve'pi bhakty-uttha-

jñānato'pi vilakṣaṇam yat tad eva dīpas tena | aham eva nāsayāmīti taiḥ katham tad-  
artham prayataniyam ? **teṣām nityābhiyuktānām yoga-kṣemaṁ vahāmy aham** [Gītā  
9.22] iti mad-uktes teṣām vyavahārikaḥ pāramārthikaś ca sarvo'pi bhāro mayā voḍham  
āngīkṛta eveti bhāvaḥ |

śrīmad-gītā sarva-sāra-bhūtā bhūtāpatāpa-hṛt |  
catuḥ-ślokīyam ākhyātā khyātā sarva-nīsarma-kṛt ||11||

**baladevaḥ** : nanu cirantanasyāvidyā-timirasya sattvāt teṣām hr̥di katham tat-prakāśaḥ  
syād iti cet tatrāha teṣām eveti | teṣām eva mām vinā prāṇān dhartum asamarthānām  
mad-ekāntinām eva, na tu sa-niṣṭhānām anukampārtham mat-krpā-pātratvārtham |  
aham evātma-bhāvastho'ravinda-koṣe bhṛṅga iva tad-bhāve sthito divya-svarūpa-  
guṇāms tatra prakāśayāms tad-viṣayaka-jñāna-rūpeṇa bhāsvatā dīpena jñāna-virodhy-  
anādi-karma-rūpājñāna-jaṁ mad-anyā-viṣaya-spr̥hā-rūpaṁ tamo nāsayāmi | teṣām  
ekānta-bhāvena prasādito'ham yoga-kṣemavad buddhi-ṽṛtter udbhāvanam tad-varti-  
tamo-vināśam ca karomīti tat-sarva-nirvāha-bhāro mamaiveti na taiḥ kutrāpy arthe  
prayatitavyam ity uktam |

navamādi-dvaye gītā-garbhe'smin yat prakīrtitam |  
tad eva gītā-śāstrārtha-sāraṁ bodhyaṁ vicakṣaṇaiḥ ||11||

Verse 12-13

अर्जुन उवाच

परं ब्रह्म परं धाम पवित्रं परमं भवान् ।  
पुरुषं शास्त्रं दिव्यमादिदेवमजं विभुम् ॥१२॥  
आहुस्त्वामृषयः सर्वे देवर्षिर्नारदस्तथा ।  
असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥१३॥

arjuna uvāca

param brahma param dhāma pavitraṁ paramaṁ bhavān |  
puruṣaṁ śāśvataṁ divyam ādidevam ajaṁ vibhum ||12||  
āhus tvām ṛṣayaḥ sarve devarṣir nāradaś tathā |  
asito devalo vyāsaḥ svayaṁ caiva bravīṣi me ||13||

**śrīdharah** :samkṣepeṇoktām vibhūtiṁ vistareṇa jijñāsuḥ bhagavantaṁ stuvann arjuna  
uvāca param brahmeti saptabhiḥ | param dhāma cāśrayaḥ | paramaṁ ca pavitraṁ ca  
bhavān eva | kuta iti ? ata āha yataḥ śāśvataṁ nityaṁ puruṣam | tathā divyaṁ  
dyotanātmakaṁ svayaṁ prakāśam | ādiś cāsau devaś ceti tam | devānām ādi-bhūtam  
ity arthaḥ | tathājam ajanmānam | vibhum ca vyāpakam | tvām evāhuḥ | ke ta iti ? āha  
āhur iti | ṛṣayo bhṛgv-ādayaḥ sarve | devarṣiś ca nāradaḥ | asitaś ca devalaś ca vyāsaś ca  
svayaṁ tvam eva ca sāksān me mahyaṁ bravīṣi ||12-13||

**madhusūdanah** : evaṁ bhagavato vibhūtiṁ yogam ca śrutvā paramotkaṅṭhito'rjuna uvāca param brahmeti saptabhiḥ | param brahma param dhāma āśrayaḥ prakāśo vā | paramam pavitraṁ pāvanam ca bhavān eva | yataḥ puruṣam paramātmānam śāśvatam sadaika-rūpaṁ divi parame vyomni sva-svarūpe bhavam divyam sva-prapañcātītam ādim ca sarva-kāraṇam devam ca dyotanātmakam sva-prakāśam ādi-devam ata evājam vibhum sarva-gataṁ tvām āhur iti sambandhaḥ ||12||

āhuḥ kathayanti tvām ananta-mahimānam ṛṣayas tattva-jñāna-niṣṭhāḥ sarve bhṛgu-vaśiṣṭhādayaḥ | tathā devarṣi-nārado'sito devalaś ca dhaumyasya jyeṣṭho bhrātā | vyāsaś ca bhagavān kṛṣṇa-dvaipāyanaḥ | ete'pi tvām pūrvokta-viśeṣaṇam me mahyam āhuḥ sāksāt kim anyair vakṛbhiḥ svayam eva tvam ca mahyam bravīṣi | atra ṛṣitve'pi sāksād-vaktṛṇām nāradādīnām ativiśiṣṭatvāt pṛthag-grahaṇam ||13||

**viśvanāthaḥ** : saṅkṣepeṇoktam artham vistareṇa śrotum icchan stuti-pūrvakam āha param iti | param sarvotkrṣṭam dhāma śyāmasundaram vapur eva param brahma | **gṛha-dehatviṭ-prabhāvā dhāmāni** ity **amarah** | tad dhāmaiva bhavān bhavati | jīvasyeva tava deha-dehi-vibhāgo nāstīti bhāvaḥ | dhāma kīdrśam ? param pavitraṁ draṣṭṛṇām avidyā-mālinya-haram ataeva ṛṣayo'pi tvām śāśvataṁ puruṣam āhuḥ puruṣākārasyāsya nityatvam vadanti ||12-13||

**baladevaḥ** : saṅkṣepeṇa śrutām vibhūtiṁ vistareṇa śrotum icchann arjuna uvāca param iti | bhavān eva **satyam jñānam anantam brahma** iti śrūyamāṇam param brahma | bhavān eva **tasminn evāśritāḥ sarve tad u nātyeti kaścana** iti śrūyamāṇam param dhāma nikhilāśraya-bhūtam vastu | bhavān eva **paramam pavitraṁ jñātvā devam mucyate sarva-pāpaiḥ sarvam pāpmānam tarati nainam pāpmā tarati** ity ādi śrūyamāṇam smartur akhila-pāpa-haram vastu ity aham vedmi | tathā sarve tad-anukampitā ṛṣayas teṣu pradhāna-bhūtā nāradādayaś ca **tasmāt kṛṣṇa eva paro devas tam dhyāyet tam raset tam bhajet tam yajet** [GTU 1.48] iti | **om tat sat** iti **janma-jarābhyām bhinnāḥ sthānur ayam acchedyo'yaṁ** [GTU 2.22] iti śruty-artha-vidas tvām **divyam puruṣam ādidevam ajam vibhum āhus** [Gītā 10.12] tat-kathā-saṁvādeṣu purāṇeṣu itihāseṣu ca svayam ca vrawīṣīti **ajo'pi sann avyayātmā** [Gītā 4.6] iti **yo mām ajam anādim ca** [Gītā 10.3] iti **aham sarvasya prabhavaḥ** [Gītā 10.8] ity ādibhiḥ ||12-13||

Verse 14

सर्वमेतदृतं मन्ये यन् मां वदसि केशव ।  
न हि ते भगवन् व्यक्तिं विदुर्देवा न दानवाः ॥१४॥

sarvam etad ṛtam manye yan mām vadasi keśava |  
na hi te bhagavan vyaktim vidur devā na dānavāḥ ||14||

**śrīdharah** : ato mamedānīm tvadīyaiśvarya'sambhāvanā nivṛttety āha sarvam etad iti | etad-bhāvena param brahmety ādi sarvam apy ṛtaṁ satyaṁ manye | yan mām prati tvaṁ kathayasi na me viduḥ sura-gaṇā ity ādi | tad api satyam eva manya ity āha na hīti | he bhagavan tava vyaktim devā na viduḥ | asmad-anugrahārtham iyam abhivyaktir iti na jānanti | dānavāś cāsmin nigrahārtham iti na vidur eveti ||14||

**madhusūdanah** : sarvam etad uktam ṛṣibhiś ca tvayā ca tad-ṛtaṁ satyam evāhaṁ manye yan mām prati vadasi keśava | nahi tvad-vacasi mama kutrāpy aprāmānya-śānkā | tac ca sarvajñatvāt tvaṁ jānāsīti keśau brahma-rudrau sarveśāv apy anukampyaṃ vātyavagacchatīti vyutpattim āśritya niratīśyaiśvarya-pratipādakena keśava-padena sūcitam | ato yad uktam [na me viduḥ sura-gaṇāḥ prabhavaṁ na maharṣayaḥ](#) [Gītā 10.2] ity ādi tat tathaiva | hi yasmāt | he bhagavan samagraiśvarya-ādi-sampanna te tava vyaktim prabhavaṁ jānātīśaya-śālino'pi devā na vidur nāpi dānavā na maharṣaya ity api draṣṭavyam ||14||

**viśvanāthah** : nātra mama ko'py aviśvāsa ity āha sarvam iti | kim ca te ṛṣayaḥ param brahma-dhāmānaṁ tvāṁ ajam āhur eva | na tu te vyaktim janma viduḥ | para-brahma-svarūpasya tavājatvaṁ janmavattvaṁ ca kim prakāram iti tu na vidur ity arthaḥ | ataeva [na me viduḥ suragaṇāḥ prabhavaṁ na maharṣayaḥ](#) [Gītā 10.2] iti yat tvayoktaṁ taṁ sarvam ṛtaṁ satyam eva manye | he keśava ! ko brahmā īso rudraś ca tāv api vayase svatattvājñānena badhnāsi, kim punaḥ deva-dānavādyās tvāṁ na vidantīti vācyam iti bhāvaḥ ||14||

**baladevaḥ** : sarvam iti | etat sarvam aham ṛtaṁ satyam eva | na tu praśamsā-mātraṁ manye | he keśaveti | keśau vidhi-rudrau vayase sva-tattvāparijñānena nibadhnāsi prajāpatiṁ ca rudraṁ ca ity ādi tvad-uktaḥ | he sarveśvara ! he bhagavan ! niravadhikātīśaya-ṣaḍ-aiśvarya-nidhe ! te vyaktim para-brahmatvādi-guṇāṁ śrī-mūrtim deva-dānavāś ca na vidur yat te'nya-svajātiyatva-buddhyā tvāṁ avajānanti druhyanti ceti bhāvaḥ ||14||

Verse 15

स्वयमेवात्मनात्मानं वेत्थ त्वं पुरुषोत्तम ।  
भूतभावन भूतेश देवदेव जगत्पते ॥१५॥

svayam evātmanātmānaṁ vettha tvaṁ puruṣottama |  
bhūta-bhāvana bhūteśa deva-deva jagat-pate ||15||

**śrīdharah** : kim tarhi ? svayam iti | svayam eva tvam ātmānaṁ vettha jānāsi nānyaḥ | tad apy ātmāna svenaiva vettha | na sādhanāntareṇa | atyādareṇa bahudhā sambodhayati he puruṣottama ! puruṣottamatve hetu-garbhāṇi viśeṣaṇāni sambodhanāni | he bhūta-bhāvana bhūtotpādaka | bhūtānām īsa niyantaḥ | devānām ādityādīnām deva prakāśaka | jagat-pate viśva-pālaka ||15||

**madhusūdanaḥ** : yatas tvam teṣāṃ sarveṣāṃ ādir aśakya-jñānaś cātaḥ svayam iti | svayam evānyonyapadeśādikam antareṇaiva tvam evātmānā svarūpeṇātmānam nirupādhikam sopādhikam ca | nirupādhikam pratyaktvenāviṣayatayā sopādhikam ca niratiśaya-jñānaiśvaryādi-śaktimattvena vettha jānāsi nānyaḥ kaścit | anyair jñātum aśakyam ahaṃ katham jānīyāṃ ity āsaṅkāṃ apanudan premautkaṅṭhyena bahudhā sambodhayati he puruṣottama tvad-apekṣayā sarve'pi puruṣā apakṛṣṭā eva | atas teṣāṃ aśakyam sarvottamasya tava śakyam evety abhiprāyaḥ | puruṣottamatvam eva vivṛṇoti punaś caturbhiḥ sambodhanaiḥ | bhūtāni sarvāṇi bhāvayaty utpādayatīti he bhūta-bhāvana sarva-bhūta-pitaḥ | pitāpi kaścīn neṣṭas tatrāha he bhūteśa sarva-bhūta-niyantaḥ | niyantāpi kaścīn nārādhyas tatrāha he deva-deva devānām sarvārādhyānām apy ārādhyah | ārādhyo'pi kaścīn na pālayitṛtvena patis tatrāha he jagat-pate hitāhitopadeśaka-veda-praṇatṛtvena sarvasya jagataḥ pālayitaḥ | etādṛśa-sarva-viśeṣaṇa-viśiṣṭas tvam sarveṣāṃ pitā sarveṣāṃ guruḥ sarveṣāṃ rājātaḥ sarvaiḥ prakāraiḥ sarveṣāṃ ārādhyā ity kim vācyam puruṣottamas tvam taveti bhāvaḥ ||15||

**viśvanāthaḥ** : tasmāt tvam svayam evātmānam vettha iti eva-kāreṇa tavārjatra-  
janmavattvādīnām durghaṭānām api vāstavatvam eva tvad-bhakto vetti tac ca kena prakāreṇeti tu so'pi na vettīty arthaḥ | tad apy ātmanā svenaiva vettha na sādhanāntareṇa | ataeva tvam puruṣeṣu mahat-sraṣṭādiṣv api madhya uttamaḥ | na kevalam uttama eva, yato bhūta-bhāvanaḥ | bhūtā bhūta-bhāvana-rūpā ye tad-ādayaḥ parameṣṭhy-antās teṣāṃ īśaḥ | na kevalam īśa eva, yato devais tair eva devaḥ krīḍā yasyeti tvat-krīḍopakāra-bhūtā eva te ity arthaḥ | tad apy apārakāruṇya-vaśād jagad-vartinā man māḍṛśānām api tvam eva patir bhavasī ity catūrṇām sambodhana-padānām arthaḥ | yad vā puruṣottamatvam eva vivṛṇoti he bhūta-bhāvana sarva-bhūta-pitaḥ ! pitāpi kaścīn neṣṭe ? tatrāha he bhūteśa ! bhūteśo'pi kaścīn nārādhyas tatrāha he devadeva ! devārādhyo'pi kaścīn na pālayatīti tatrāha he jagat-pate ||15||

**baladevaḥ** : svayam eva tvam ātmānā svenaiva jñānenātmānam samvettha idam ittham iti jānāsi | ye deveṣu dānaveṣu ca tvad-bhaktās te tāḍṛśīm tvan-mūrtīm vastu-bhūtām jānanti eva tasyās tathātve katham tām na jānanti eva-kārāt | he puruṣottama sarva-puruṣeśvara ! puruṣottamas tvam vivṛṇvan sambodhayati he bhūta-bhāvana ! sarva-prāṇi-janaka ! bhūta-bhāvano'pi kaścīn neṣṭo, tatrāha he bhūteśa ! sarva-prāṇi-niyantaḥ ! bhūteśo'pi kaścīn na pūjyas tatrāha he devadeva ! sarvārādhyānām api devānām ārādhyā ! devadevo'pi kaścīn na rakṣakas tatrāha he jagat-pate ! hitāhitopadeśena jīvikārpaṇena ca viśva-pālaka ! idṛśasya te tattvam susiddham iti ||15||

Verse 16

वक्तुमर्हस्यशेषेण दिव्या ह्यत्मविभूतयः ।  
याभिर्विभूतिभिर्लोकान् इमांस्त्वं व्याप्य तिष्ठसि ॥१६॥



vaktum arhasy aśeṣeṇa divyā hy ātmavibhūtayaḥ  
yābhir vibhūtibhir lokān imāms tvam vyāpya tiṣṭhasi ||16||

**śrīdharah** : yasmāt tavābhivyaktim tvam eva vetsi na devādayaḥ | tasmāt vaktum iti |  
yā ātmanas tava divyā atyadbhutā vibhūtayas tā sarvā vaktum tvam evārhasi yogyo'si |  
yābhir iti vibhūtīnām viśeṣaṇam spaṣṭārtham ||16||

**madhusūdanaḥ** : yasmād anyeṣāṃ sarveṣāṃ jñātum aśakyā avaśyam jñātavyāś ca tava  
vibhūtayas tasmāt vaktum iti | yābhir vibhūtibhir imān sarvān lokān vyāpya tvam  
tiṣṭhasi tās tavāsādhāraṇā vibhūtaḥ divyā asarvajñair jñātum aśakyā hi yasmāt tasmāt  
sarvajñas tvam eva tā aśeṣeṇa vaktum arhasi ||16||

**viśvanāthaḥ** : tava tattvam durgamaṃ tava vibhūtiṣv eva mama jijñāsā jāyata iti  
dyotayann āha vaktum iti | divyā utkrṣṭā yā ātma-vibhūtayas tāvad vaktum arhasity  
anvayaḥ | nanv aśeṣeṇa mad-vibhūtayaḥ sarvā vaktum aśakyā eva tatrāha yābhir  
iti ||16||

**baladevaḥ** : tvat-svarūpa-yāthātmyam khalu katham tathā durgamevātas tvad-  
vibhūtiṣv eva maj-jijñāsopajāyata iti sūcayann āha vaktum iti | divyā utkrṣṭās tad-  
asādhāraṇīyātmano vibhūtir aśeṣeṇa vaktum arhasi dvitīyārthe prathamā | yābhir  
viśiṣṭas tvam imān lokān vyāpya niyama tiṣṭhasi ||16||

Verse 17

कथं विद्यामहं योगिंस्त्वां सदा परिचिन्तयन् ।  
केषु केषु च भावेषु चिन्त्योऽसि भगवन् मया ॥१७॥

katham vidyām aham yogims tvām sadā paricintayan |  
keṣu keṣu ca bhāveṣu cintyo'si bhagavan mayā ||17||

**śrīdharah** : kathana-prayojanam darśayan prārthayate katham iti dvābhyām | he yogin  
katham kair vibhūti-bhedaiḥ sadā paricintayann aham tvām vidyām jānīyām ? vibhūti-  
bhedenā cintyo'pi tvam keṣu keṣu padārtheṣu mayā cintaniyo'si ? ||17||

**madhusūdanaḥ** : kim prayojanam tat-kathanasya tad āha katham iti dvābhyām | yogo  
niratiśayaiśvaryādi-śaktiḥ so'syāstīti he yogin niratiśaiśvaryādi-śakti-śālinn aham  
atisthūlamatis tvām devādibhir api jñātum aśakyam katham vidyām jānīyām sadā  
paricintayan sarvadā dhyāyan | nanu mad-vibhūtiṣu mām dhyāyan jñāsyasi tatrāha  
keṣu keṣu ca bhāveṣu cetanācetanātmakeṣu vastuṣu tvad-vibhūti-bhūteṣu mayā  
cintyo'si he bhagavan ||17||

**viśvanāthaḥ** : yogo yoga-māyā-śaktir vartate yasya he yogin vanamālīvat | tvām aham  
katham paricintayan san tvām sadā vidyām jānīyām ? **bhaktyā mām abhijānāti yāvān**

yaś cāsmi tattvataḥ [BhP 11.14.11] iti tvad-ukteḥ | tathā keṣu bhāveṣu padārtheṣu tvam cintyaḥ tvac-cintana-bhaktir mayā kartavyety arthaḥ ||17||

**baladevaḥ** : nanu kimartham tat-kathanm tatrāha katham iti | yogo yoga-māyā-śaktir asty asyeti he yogin ! tvām sadā paricintayan saṁsmarann aham kalyāṇānanta-guṇa-yoginam katham vidyām jānīyām ? keṣu keṣu ca bhāveṣu padārtheṣu prakāśamānas tvam mayā cintyo dhyeyo'si ? tad etad ubhayaṁ vada | tac ca vibhūty-uddeśenaiva setsyatīti tām upadiśety arthaḥ ||17||

Verse 18

विस्तरेणात्मनो योगं विभूतिं च जनार्दन ।  
भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम् ॥१८॥

vistareṇātmano yogam vibhūtim ca janārdana |  
bhūyaḥ kathaya tṛptir hi śṛṇvato nāsti me'amṛtam ||18||

**śrīdharah** : tad evam bahirmukho'pi citte tatra tatra vibhūti-bhedena tvac-cintaiva yathā bhavet tathā vistareṇa kathayaty āha vistareṇeti | ātmanas tava yogam sarvajñatva-sarva-śaktitvādi-lakṣaṇam yogaiśvaryaṁ vibhūtim ca vistareṇa punaḥ kathaya | hi yatas tava vākyaṁ amṛta-rūpaṁ śṛṇvato mama tṛptir alam buddhir nāsti ||18||

**madhusūdanaḥ** : ataḥ vistareṇeti | ātmanas tava yogam sarvajñatva-sarva-śaktitvādi-lakṣaṇam aiśvaryaīśayaṁ vibhūtim ca dhyanālanbanam vistareṇa saṁkṣepeṇa saptame navame coktam api bhūyaḥ kathaya sarvair janair abhyudaya-niḥśreyasa-prayojanam yācyasa iti | he janārdana ! ato mamāpi yācñā tvayy ucitaiva | uktasya punaḥ kathanam kuto yācase tatrāha tṛptir alam-pratyayenecchā-vicchittir nāsti hi yasmāc chṛṇvataḥ śravaṇena pibatas tvad-vākyaṁ amṛtam amṛtavat pade pade svādu svādu | atra tvad-vākyaṁ ity anukter apahnuty-atiśayokti-rūpaka-saṅkaro'yaṁ mādhyatīśayānubhavenotkanṭhātīśayaṁ vyanakti ||18||

**viśvanāthaḥ** : nana aham sarvasya prabhavo mattaḥ sarvaṁ pravartate [Gītā 10.8] ity anenaiva sarve padārthā mad-vibhūtayō mad-uktā eva vibhūtayas tathā iti matvā bhajante mām iti bhakti-yogaś cokta eva | tatrāha vistareṇeti | he janārdaneti mādrśa-janānām tvam eva hitopadeśa-mādhyureṇa lobham utpādyārdayase yācayasīti vyaṁ kim kurma iti bhāvaḥ | tvad-upadeśa-rūpam amṛtam śṛṇvataḥ śruti-rasanayā svādayataḥ ||18||

**baladevaḥ** : nanu pūrva-pūrvatra ajo'pi sann [Gītā 4.6] ity ādinājatvādi-kalyāṇa-guṇa-yogo raso'ham [Gītā 7.8] ity ādinā vibhūtayaś cāsakṛt kathitāḥ, kim punaḥ pṛcchāsīti cet tatrāha vistareṇeti | sphuṭārtham padyam | janārdaneti prāgvat | tvad-vākyaṁ

amṛtaṁ śṛṅvataḥ śrotra-rasanayāsvādayato mama tṛptir nāsti | atra tvad-vākyaṁ ity  
anukter apahnutiḥ | prathamātiśayoktir vā tayoh saṅkaro vālaṅkāraḥ ||18||

Verse 19

श्रीभगवान् उवाच  
हन्त ते कथयिष्यामि दिव्या ह्यत्मविभूतयः ।  
प्राधान्यतः कुरुश्रेष्ठनास्त्यन्तो विस्तरस्य मे ॥१९॥

śrī-bhagavān uvāca  
hanta te kathayiṣyāmi divyā hy ātma-vibhūtayaḥ |  
prādhānyataḥ kuru-śreṣṭha nāsty anto vistarasya me ||19||

**śrīdharah** : evaṁ prārthitaḥ san bhagavān uvāca hanteti | hantety anukampya  
sambodhanam | divyā yā mad-vibhūtayaḥ tāḥ prādhānyena te tubhyaṁ kathayiṣyāmi  
yato'vāntarasya vibhūti-vistarasya madīasyānto nāsti | ataḥ pradhāna-bhūtāḥ katicid  
varṇayiṣyāmi ||19||

**madhusūdanaḥ** : atrottaram | hantety anumatau | yat tvayā prārthitaṁ tat kariṣyāmi  
mā vyākulo bhūr ity arjunaṁ samāśvāsya tad eva kartum ārabhate | kathayiṣyāmi  
prādhānyatas tā vibhūtīr yā divyā hi prasiddhā ātmano mamāsādhāraṇā vibhūtayo he  
kuru-śreṣṭha ! vistareṇa tu kathanaṁ aśakyaṁ, yato nāsty antyo vistarasya me  
vibhūtīnām | ataḥ pradhāna-bhūtāḥ kāścid eva vibhūtīr vakṣyāmīty arthaḥ ||19||

**viśvanāthaḥ** : hantety anukampāyāṁ prādhānyataḥ prādhānyena yatas tāsāṁ  
vistarasyānto nāsti | vibhūtayo vibhūtīr divyā uttamā eva na tu tṛṇeṣṭakādyāḥ | atra  
vibhūti-śabdena prakṛtāprakṛta-vastūny evocyate tāni sarvāṅy eva bhagavac-chakti-  
samudbhūtatvād bhagavad-rūpeṇaiva tāratamyena dhyeyatvenābhimatāni jñeyāni ||19||

**baladevaḥ** : evaṁ pṛṣṭaḥ śrī-bhagavān uvāca hanteti | hantety anukampārthakam |  
divyā utkrṣṭāḥ, na tu tṛṇeṣṭakādyāḥ | vibhūtaya itī prāgvat | prādhānyataḥ  
prādhānyena yatas tāsāṁ vistarasyānto nāsti | iha vibhūti-śabdena niyāmakatva-rūpāṅy  
aiśvaryaṇi bodhyaṇi **vibhūtīr bhūtīr aiśvaryam** ity **amara-koṣāt** | prakṛtāprakṛtāni ca  
vastūni bhūtītvena varṇyaṇi | tāni sarvāṅi sarveśa-śakti-vyaṅgatvāt sarveśātmnā  
tāratamyena bhāvyaṇi | matāni yaṇi sāksād īśvara-rūpāṅi tattvenoktāni | tāni tu tena  
rūpeṇa bhāvanārthāṅy eva, na tv anyavat tac-chakty-ekadeśa-rūpāṅīti bodhyaṁ  
saṅgater itī ||19||

Verse 20

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।  
अहमादिश्च मध्यं च भूतानामन्त एव च ॥२०॥

aham ātmā guḍākeśa sarva-bhūtāśaya-sthitaḥ |  
aham ādiś ca madhyaṁ ca bhūtānām anta eva ca ||20||

**śrīdharah** : tatra prathamam aiśvaram rūpaṁ kathayati he guḍākeśa ! sarveśāṁ  
bhūtānām āśayeṣv antaḥkaraṇeṣu sarvajñatvādi-guṇair niyantr̥tvenāvasthitaḥ  
paramātmāham | ādir janma | madhyaṁ sthitiḥ | antaḥ samhārah | sarva-bhūtānām  
janmādi-hetuś ca aham evety arthaḥ ||20||

**madhusūdanaḥ** : tatra prathamam tāvan mukhyaṁ cintanīyaṁ śṛṇu aham iti | sarva-  
bhūtānām āśaye hṛd-deśe'ntaryāmi-rūpeṇa pratyag-ātma-rūpeṇa ca sthita ātmā  
caitanyānanda-ghanas tvayāham vāsudeva eveti dhyeyaḥ | he guḍākeśa ! jitanidreti  
dhyāma-sāmarthyāṁ sūcayati | evaṁ dhyānāsāmarthyē tu vakṣyamāṇāni dhyānāni  
kāryāni | tatrāpy ādau dhyeyam āha – aham evādiś cotpattir bhūtānām prāṇinām  
cetanatvena loke vyavahriyamāṇānām madhyaṁ ca sthitiḥ antaś ca nāśaḥ sarva-cetana-  
vargāṇām utpatti-sthita-nāśa-rūpeṇa tat-kāraṇa-rūpeṇa cāham eva dhyeya ity arthaḥ  
||20||

**viśvanāthaḥ** : atra prathamam mām evaikāmsena sarva-vibhūti-kāraṇam tvaṁ  
bhāvayety āha aham iti | ātmā prakṛty-antaryāmi mahat-sraṣṭā puruṣaḥ paramātmā | he  
guḍākeśa jita-nidra iti dhyāna-sāmarthyāṁ sūcayati ! sarva-bhūto yo vairājas tasyāśaye  
sthita iti samaṣṭi-virāḍ antaryāmi | tathā sarveśāṁ bhūtānām āśaye sthita iti vyaṣṭi-  
virāḍ antaryāmi ca | bhūtānām ādir janma madhyaṁ sthitiḥ antaḥ samhārah | tat-tad-  
dhetur aham ity arthaḥ ||20||

**baladevaḥ** : tatra tāvan mām eva tvaṁ mahat-sraṣṭādi-tri-rūpeṇa svāmsena nikhila-  
vibhūti-hetum vicintayety āśayenāha aham ātmeti | he guḍākeśeti vijita-nidrasya tad-  
vicintana-kṣamatvaṁ vyajyate | ātmā vibhūti-vijñānānando mahat-sraṣṭādi-tri-rūpaḥ  
paramātmāham asmac-chabdārthaḥ sarva-bhūtāśaya-sthitas tvayā vicintyaḥ | sarva-  
bhūtā pradhānādi-pr̥thivy-anta-tattva-rūpā yā mūla-prakṛtis tasyā āśaye'ntaḥ-  
karaṇodaśaya-rūpeṇāham eva prakṛty-antaryāmi sthitaḥ | tathā sarva-bhūtaḥ sarva-  
jīvābhīmāni yo vairājas tasyāśaye garbhodaśaya-rūpeṇāham eva samaṣṭi-virāḍ-  
antaryāmi sthitaḥ | sarveśāṁ bhūtānām jivānām āśaye kṣīroda-śaya-rūpeṇāham eva  
vyaṣṭi-virāḍ antaryāmi sthita iti tāni trīṇi rūpāni mad-vibhūtitvena tvayā vincintyānīty  
arthaḥ | **subālopaniṣadi prakṛty-ādi-sarva-bhūtāntaryāmi sarva-śeṣi ca nārāyaṇaḥ**  
paṭhyate | **sātvata-tantre** trayāḥ puruṣāvatārāḥ smṛtāḥ –

viṣṇoḥ tu trīṇi rūpāni puruṣākhyāny atho viduḥ |  
ekam tu mahataḥ sraṣṭṛ dvitīyaṁ tantu-saṁsthitam |  
tr̥tīyaṁ sarva-bhūtastham tāni jñātvā vimucyate || iti |

te ca vāsudevasya kṛṣṇasyāvatārāḥ –

yaḥ kāraṇārṇava-jale bhajati sma yoga-  
nidrām ity ādikā **brahma-saṁhitā**-padya-trayāt | (5.47)

bhūtānām ādir utpattir madhyam pālanam antaś ca saṁhāras tat-tad-dhetur aham evokta-puruṣa-lakṣyas tvayā bhāvyaḥ ||20||

Verse 21

आदित्यानामहं विष्णुज्योतिषां रविरंशुमान् ।  
मरीचिर्मस्तामस्मि नक्षत्राणामहं शशी ॥२१॥

ādityānām aham viṣṇur jyotiṣām ravir aṁśumān |  
marīcir marutām asmi nakṣatrāṇām aham śaśī ||21||

**śrīdharah** : idānīm vibhūtiḥ kathayati ādityānām ity ādinā yāvad-adhyāya-samāptiḥ |  
ādityānām dvādaśānām madhye viṣṇur nāmādityo'ham | jyotiṣām prakāśakānām  
madhye'mśumān viśva-vyāpi-raśmi-yukto raviḥ sūryo'ham | marutām deva-viśeṣāṇām  
madhye marīci-nāmāham asmi | yad vā sapta marud-gaṇā vāyavaḥ | teṣām madhya iti |  
te ca avahaḥ pravahaḥ parāvaha udvahaḥ saṁvaha parivaha iti spata marud-  
gaṇāḥ | nakṣatrāṇām madhye candro'ham ||21||

**madhusūdanah** : etad-aśaktena bāhyāni dhyānāni kāryāṇīty āha yāvad-adhyāya-  
samāptiḥ | ādityānām dvādaśānām madhye viṣṇur viṣṇu-nāmādityo'ham vāmanāvatāro  
vā | jyotiṣām prakāśakānām madhye'ham ravir mśumān viśva-vyāpī prakāśakaḥ |  
marutām sapta-saptakānām madhye marīci-nāmāham nakṣatrāṇām adhipatir aham  
śaśī candramāḥ | nirdhāraṇe ṣaṣṭhī | atra prāyeṇa nirdhāraṇe ṣaṣṭhī | kvacit  
sambandhe'pi yathā bhūtānām asmi cetanety ādau | vāmana-rāmādayaś cāvatārāḥ  
sarvaiśvarya-śālino'py anena rūpeṇa dhyāna-vivakṣayā vibhūtiṣu paṭhyante | vṛṣṇīnām  
vāsudevo'smīti tena rūpeṇa dhyāna-vivakṣayā savasyāpi sva-vibhūti-madhye pāṭhavat |  
ataḥ param ca prāyeṇāyam adhyāyaḥ spaṣṭārtha iti kvacit kvacid vyākhyāsyāmaḥ ||21||

**viśvanāthah** : atha nirdhāraṇa-ṣaṣṭhyā kvacit sambandha-ṣaṣṭhyā ca vibhūtīr āha  
yāvad-adhyāya-samāptiḥ | ādityānām dvādaśānām madhye viṣṇur aham iti tan-nāmā  
sūryo mad-vibhūtīr ity arthaḥ | evam sarvatra prakāśakānām jyotiṣām madhye  
aṁśumān mahā-kiraṇa-mālī ravir aham | marīciḥ pavana-viśeṣaḥ ||21||

**baladevah** : ādityānām dvādaśānām madhye viṣṇur vāmano'ham | jyotiṣām  
prakāśānām madhye'mśumān viśva-vyāpi-raśmī ravir aham | marutām ūna-pañcāsat-  
saṅkhyakānām madhye marīcir aham | nakṣatrāṇām adhipatiḥ śaśī sudhā-varṣī  
candro'ham | atra nirdhāraṇe ṣaṣṭhī prāyeṇa kvacit sambandhe'pīti bodhyam ||21||

Verse 22

वेदानां सामवेदोऽस्मि देवानामस्मि वासवः ।  
इन्द्रियाणां मनश्चस्मि भूतानामस्मि चेतना ॥२२॥

vedānām sāmavedo'smi devānām asmi vāsavaḥ |  
indriyāṇām manaś cāsmi bhūtānām asmi cetanā ||22||

**śrīdharah** : vedānām iti | vāsava indraḥ | bhūtānām cetanā jñāna-śaktir aham  
asmi ||22||

**madhusūdanaḥ** : catūrṇām vedānām madhye gāna-mādhuryeṇātiramaṇīyaḥ  
sāmavedo'ham asmi | vāsava indraḥ sarva-devādhipatiḥ | indriyāṇām ekādaśānām  
pravartakaṁ manaḥ | bhūtānām sarva-prāṇi-sambandhinām pariṇāmānām madhye  
cid-abhivyañjikā buddher vṛttiś cetanāham asmi ||22||

**viśvanāthaḥ** : vāsava indraḥ | bhūtānām sambandhinī cetanā jñāna-śaktiḥ ||22||

**baladevaḥ** : vedānām madhye gīta-mādhuryeṇotkarṣāt sāmavedo'ham | devānām  
madhye vāsavas teṣām rājā indro'ham | indriyāṇām madhye durjayaṁ teṣām  
pravartakaṁ ca mano'ham | bhūtānām sambandhinī cetanā jñāna-śaktir aham ||22||

Verse 23

रुद्राणां शंकरश्चस्मि वित्तेशो यक्षरक्षसाम् ।  
वसूनां पावकश्चस्मि मेरुः शिखरिणामहम् ॥२३॥

rudrāṇām śaṅkaraś cāsmi vitteśo yakṣa-rakṣasām |  
vasūnām pāvakaś cāsmi meruḥ śikhariṇām aham ||23||

**śrīdharah** : rudrāṇām iti | rakṣasām api krūratvādi-sāmyād yakṣaiḥ sahaikīkr̥tya  
nirdeśaḥ | teṣām madhye vitteśaḥ kuvero'smi | pāvako'gniḥ | śikhariṇām śikharatām  
ucchritānām madhye meruḥ ||23||

**madhusūdanaḥ** : rudrāṇām ekādaśānām madhye śaṅkaraḥ | vitteśo dhanādhyakṣaḥ  
kubero yakṣa-rakṣasām yakṣānām rākṣasānām ca | vasūnām aṣṭānām pāvako'smi |  
meruḥ sumeruḥ śikhariṇām śikharavatām atyucchritānām parvatānām ||23||

**viśvanāthaḥ** : vitteśaḥ kuveraḥ ||23||

**baladevaḥ** : rudrāṇām ekādaśānām madhye śaṅkarākhyo rudro'ham | yakṣa-rakṣasām  
ādhipo vitteśaḥ kuvero'ham | vasūnām aṣṭānām madhye pāvako'gnir aham |  
śikhariṇām atyucchritānām madhye meruḥ svarṇācalo'ham ||23||

Verse 24

पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम् ।  
सेनानीनामहं स्कन्दः सरसामस्मि सागरः ॥२४॥

purodhasām ca mukhyaṁ mām viddhi pārtha bṛhaspatim |  
senānīnām ahaṁ skandaḥ sarasām asmi sāgaraḥ ||24||

**śrīdharah** : purodhasām iti | purodhasām madhye deva-purohitatvān mukhyaṁ  
bṛhaspatim mām viddhi | senānīnām madhye deva-senāpatiḥ skando'ham asmi |  
sarasām sthira-jalāśayānām madhye samudro'smi ||24||

**madhusūdanaḥ** : indrasya sarva-rāja-śreṣṭhatvāt tat-purodhasām bṛhaspatim sarveṣām  
purodhasām rāja-purohitānām madhye mukhyaṁ śreṣṭham mām eva he pārtha viddhi  
jānīhi | senānīnām senāpatīnām madhye deva-senāpatiḥ skando guho'ham asmi |  
sarasām deva-khāta-jalāśayānām madhye sāgaraḥ sagara-putraiḥ khāto jalāśayo'ham  
asmi ||24||

**viśvanāthaḥ** : senānīnām ity ārṣam | skandhaḥ kārtikeyaḥ ||24||

**baladevaḥ** : indrasya sarva-rāja-mukhyatvāt tat-purohitam bṛhaspatim sarva-patim  
rāja-purohitānām mukhyaṁ mām viddhīti so'ham ity arthaḥ | senānīnām iti  
nuḍāgamanas tv ārṣaḥ | sarva-rāja-senānām madhye skandaḥ kārtikeyo'ham | sarasām  
sthira-jalānām madhye sāgaro'ham ||24||

Verse 25

महर्षीणां भृगुरहं गिरामस्म्येकमक्षरम् ।  
यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥२५॥

maharṣīṇām bhṛgur ahaṁ girām asmy ekam akṣaram |  
yajñānām japa-yajño'smi sthāvarāṇām himālayaḥ ||25||

**śrīdharah** : maharṣīṇām iti | girām vācām padātmikānām madhye ekam akṣaram  
oṅkārahyaṁ padam asmi | yajñānām śrauta-smārtānām madhye japa-rūpa-  
yajño'ham ||25||

**madhusūdanaḥ** : maharṣīṇām sapta-brahmaṇām madhye bhṛgur atitejasvitvād aham |  
girām vācām pada-lakṣaṇānām madhya ekam akṣaram padam oṅkāro'ham asmi |  
yajñānām madhye japa-yajño himsādi-doṣa-śūnyatvenātyanta-śodhako'ham asmi |  
sthāvarāṇām sthitimatām madhye himālayo'ham | śikharavatām madhye hi merur  
aham ity uktam ataḥ sthāvaratvena śikharatvena cārtha-bhedāv adoṣaḥ ||25||

viśvanāthaḥ : ekam akṣaram praṇavaḥ ||25||

**baladevaḥ** : maharṣiṇām brahma-putrāṇām madhye'titejasvī bhṛgur aham | girām pada-lakṣaṇānām vācām madhye ekam akṣaram praṇavo'ham asmi | yajñānām madhye japa- yajño'smi | tasyāhimsātmakatvenotkrṣṭatvāt sthāvarāṇām sthitimatām madhye himācalo'ham | atyuccatvenātisthairyeṇa cārtha-bhedān meru-himālayayor vibhūtyor bhedaḥ ||25||

Verse 26

अस्म्यः सर्ववृक्षाणां देवर्षीणां च नारदः ।  
गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥२६॥

aśvatthaḥ sarva-vṛkṣāṇām devarṣiṇām ca nāradaḥ |  
gandharvāṇām citrarathaḥ siddhānām kapilo munīḥ ||26||

**śrīdharah** : aśvattha iti | devā eva santo ye mantra-darśanena ṛṣitvaṁ prāptās teṣām madhye nārado'smi | siddhānām utpattitaḥ eva adhigata-paramārtha-tattvānām madhye kapilākhyo munir asmi ||26||

**madhusūdanaḥ** : sarvaeṣām vṛkṣāṇām vanaspatīnām anyeṣām ca | devā eva santo ye mantra-darśitvena ṛṣitvaṁ prāptās te devarṣayas teṣām madhye nārado'ham asmi | gandharvāṇām gāna-dharmaṇām deva-gāyakānām madhye citraratho'ham asmi | siddhānām janmanaiva vinā prayatnām dharmajñāna-vairāgyaiśvaryātiśayaṁ prāptānām adhigata-paramārthānām madhye kapilo munir aham ||26||

viśvanāthaḥ : Nothing.

**baladevaḥ** : pūjyatvena sarva-vṛkṣāṇām madhye śreṣṭho'śvattho'ham devarṣiṇām madhye parama-bhaktatvenotkrṣṭo nārado'ham | gandharvāṇām madhye'tigāyakatvenotkrṣṭatvāc citraratho'ham | siddhānām svābhāvikaṇimādimatām kapilaḥ kārdamir munir aham ||26||

Verse 27

उच्चैःश्रवसमश्नां विद्धि माममृतोद्भवम् ।  
ऐरावतं गजेन्द्राणां नराणां च नराधिपम् ॥२७॥

uccaiḥśravasam aśvānām viddhi mām amṛtodbhavam |  
airāvataṁ gajendraṇām narāṇām ca narādhipam ||27||



**śrīdharah** : uccaiḥśravasam iti | amṛtārtham kṣīrodadhi-manthanād udbhūtam  
uccaiḥśravasam nāmāsvam mad-vibhūtim viddhi | amṛtodbhavam ity etad airāvate'pi  
sambadhyate | narādhipam rājānam mām mad-vibhūtim viddhi ||27||

**madhusūdanah** : aśvānām madhya uccaiḥśravasam amṛta-mathanodbhavam aśvam  
mām viddhi | airāvataṁ gajam amṛta-mathanodbhavam gajendrāṇām madhye mām  
viddhi | narāṇām ca madhye narādhipam rājānam mām viddhīty anuṣajyate ||27||

**viśvanāthah** : amṛtodbhavam amṛta-mathanodbhūtam ||27||

**baladevah** : aśvānām madhye uccaiḥśravasam | gajendrāṇām madhye airāvataṁ ca  
mām viddhi | amṛtodbhavam amṛtārthakāt kṣīrābdhi-mathanāj jātam iti dvayor  
viśeṣaṇam | narādhipam rājānam asahya-tejasam dharmiṣṭham ||27||

Verse 28

आयुधानामहं वज्रं धेनूनामस्मि कामधुक् ।  
प्रजनश्चस्मि कन्दर्पः सर्पानामस्मि वासुकिः ॥२८॥

āyudhānām aham vajraṁ dhenūnām asmi kāmadhuk |  
prajanaś cāsmi kandarpaḥ sarpāṇām asmi vāsukih ||28||

**śrīdharah** : āyudhānām iti | āyudhānām madhye vajram asmi | kāmān dogdhīti kāma-  
dhuk | prajanaḥ prajotpatti-hetuḥ kandarpaḥ kāmo'smi | na kevalam sambhoga-mātra-  
pradhānaḥ kāmo mad-vibhūtir aśāstrīyatvāt | sarpāṇām savidhānām rājā vāsukir  
asmi ||28||

**madhusūdanah** : āyudhānām astrāṇām madhye vajram dadhīcer asth-sambhavam  
astram aham asmi | dhenūnām dogdhrīnām madhye kāmān dogdhīti kāma-dhuk |  
samudra-mathanodbhavā vasiṣṭhasya kāma-dhenur aham asmi | kāmānām madhye  
prajanaḥ prajanayitā putrotpatty-artho yaḥ kandarpaḥ kāmaḥ so'ham asmi | ca-kāras  
tv artho rati-mātra-hetu-kāma-vyāvṛtṭy-arthaḥ | sarpās ca nāgās ca jāti-bhedād  
bhidyante | tatra sarpāṇām madhye teṣām rājā vāsukir aham asmi ||28||

**viśvanāthah** : kāma-dhuk kāma-dhenuḥ | kandarpānām madhye prajanaḥ prajotpatti-  
hetuḥ kandarpo'ham ||28||

**baladevah** : āyudhānām madhye vajram pavir aham | kāma-dhuk vāñchita-pūrayitri  
kāma-dhenur aham | prajanaḥ santānotpādakaḥ kandarpaḥ kāmo'ham | rati-sukha-  
mātra-hetuḥ sa nāham iti ca-śabdāt | sarpāṇām eka-śirasām madhye vāsukir  
aham ||28||

Verse 29

अनन्तश्चस्मि नागानां वरुणो यादसामहम् ।  
पितृणामर्यमा चास्मि यमः संयमतामहम् ॥२९॥

anantaś cāsmi nāgānām varuṇo yādasām aham |  
pitṛṇām aryamā cāsmi yamaḥ saṁyamatām aham ॥29॥

**śrīdharah** : ananta iti | nāgānām nirviṣāṇām rājānantaḥ śeṣo'ham | yādasām jala-  
carāṇām rājā varuṇo'ham | pitṛṇām rājāryamāsmi | saṁyamatām niyamanam kurvataṁ  
madhye yamo'smi ॥29॥

**madhusūdanaḥ** : nāgānām jāti-bhedānām madhye teṣām rājānantaś ca śeṣākhyo'ham  
asmi | yādasām jala-carāṇām madhye teṣām rājā varuṇo'ham asmi | pitṛṇām  
madhye'ryamā nāma pitṛ-rājaś cāham asmi | saṁyamatām saṁyamam dharmādharma-  
phala-dānenānugraham nigraham ca kurvataṁ madhye yamo'ham smi ॥29॥

**viśvanāthaḥ** : yādasām jala-carāṇām | saṁyamatām daṇḍayatām ॥29॥

**baladevaḥ** : nāgānām aneka-sīrasām madhye'nantaḥ śeṣo'ham | yādasām jala-jantūnām  
adhipo varuṇo'ham | pitṛṇām rājāryamākhyāḥ pitṛ-devo'ham | saṁyamatām  
daṇḍayatām madhye nyāya-daṇḍa-kṛt yamo'ham chādeśābhāva āṛṣaḥ ॥29॥

Verse 30

प्रह्लादश्चस्मि दैत्यानां कालः कलयतामहम् ।  
मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम् ॥३०॥

prahlādaś cāsmi daityānām kālaḥ kalayatām aham |  
mṛgāṇām ca mṛgendro'ham vainateyaś ca pakṣiṇām ॥30॥

**śrīdharah** : prahlāda iti | kalayatām vaśīkurvataṁ gaṇayatām vā madhye kālo'ham  
asmi | mṛgendraḥ siṁhaḥ | pakṣiṇām madhye vainateyo garuḍo'smi ॥30॥

**madhusūdanaḥ** : daityānām diti-vaiśyānām madhye prakarṣeṇa hlādayaty ānandayati  
parama-sāttvikatvena sarvān iti prahlādaś cāsmi | kalayatām saṅkhyānam gaṇanam  
kurvataṁ madhye kālo'ham | mṛgendraḥ siṁho mṛgāṇām paśūnām madhye'ham |  
vainateyaś ca pakṣiṇām vinatā-putro garuḍaḥ ॥30॥

**viśvanāthaḥ** : kalayatām vaśīkurvataṁ | mṛgendraḥ siṁhaḥ | vainateyo garuḍaḥ ॥30॥

**baladevaḥ** : daityānām diti-vaṁśyānām madhye teṣām adhipatir bhagavan-  
niṣṭhātīsayād varīyān prahlādo’ham | kalayatām vaśīkuvatām madhye kālo’ham |  
mṛgānām paśūnām madhye’tivikrameṇotkṛṣṭo mṛgendraḥ siṁho’ham | pakṣiṇām  
madhye viṣṇu-rathatvenātīśreṣṭho vainateyo garuḍo’ham ||30||

Verse 31

पवनः पवतामस्मि रामः शस्त्रभृतामहम् ।  
झषाणां मकरश्चस्मि खेतसामस्मि जाह्नवी ॥३१॥

pavanaḥ pavatām asmi rāmaḥ śastrabhṛtām aham |  
jhaṣāṇām makaraś cāsmi srotasām asmi jāhnavī ||31||

**śrīdharaḥ** : pavana iti | pavatām pāvayitṛṇām vegavatām vā madhye vāyur aham asmi |  
śastra-bhṛtām vīrāṇām rāmo dāśarathīḥ | yad vā rāmaḥ paraśurāmaḥ | jhaṣāṇām  
matsyānām madhye makaro nāma matsya-jāti-viśeṣo’ham | srotasām pravāhodakānām  
madhye bhāgīrathī ||31||

**madhusūdanaḥ** : pavatām pāvayitṛṇām vegavatām vā madhye pavano vāyur aham  
asmi | śastrabhṛtām śastra-dhāriṇām yuddha-kuśalānām madhye rāmo dāśarathir  
akhila-rākṣasa-kula-kṣaya-karaḥ parama-vīro’ham asmi | sāḁṣāt-svarūpasyāpy anena  
rūpeṇa cintanārtham vṛṣṇīnām vāsudevo’smītivad atra pāṭha iti prāg uktam | jhaṣāṇām  
matsyānām madhye makaro nāma taj-jāti-viśeṣaḥ | srotasām vegena calaj-jalānām  
nadīnām madhye sarva-nadī-śreṣṭhā jāhnavī gaṅgāham asmi ||31||

**viśvanāthaḥ** : pavatām vegavatām pavitṛīkuvatām vā madhye rāmaḥ paraśurāmas  
tasyāveśāvatāratvād āveśānām ca jīva-viśeṣatvād yuktam eva vibhūtitvam | tathā ca  
**bhāgavatāmṛta-dhṛta-pādma-vākyam**—

etat te kathitam devi jāmadaḅner mahātmanaḥ |  
śaktyāveśāvatārasya caritam śārṅgiṇaḥ prabhoh || [LBhāg 1.4.39]

āviṣṭo bhārgave cābhūt iti ca |

āveśāvatāra-lakṣaṇam ca tatraiva **bhāgavatāmṛte** yathā—

jñāna-śakty-ādi-kalayā yatrāviṣṭo janārdanaḥ |  
ta āveśā nigadyante jīvā eva mahattamaḥ || [LBhāg 1.1.18] iti |

jhaṣāṇām matsyānām makaro matsya-jāti-viśeṣaḥ | srotasām srotasvatīnām ||31||

**baladevaḥ** : pavatām pāvanānām vegavatām ca madhye pavano vāyur aham | rāmaḥ  
paraśurāmaḥ | jhaṣāṇām matsyānām madhye makaras taj-jāti-viśeṣo’ham | srotasām  
pravahaj-jalānām madhye jāhnavī gaṅgāham ||31||

सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन ।  
अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥३२॥

sargāṇām ādir antaś ca madhyam caivāham arjuna |  
adhyātma-vidyā vidyānām vādaḥ pravadatām aham ||32||

**śrīdharah** : sargāṇām iti | sṛjyanta iti sargā ākāśādayaḥ | teṣām ādivantaś ca madhyam caivāham | aham ādiś ca madhyam cety atra sṛṣṭy-ādi-karṭṛtvaṁ pāramaiśvaram uktam | atra tūtpatti-sthiti-pralayā mad-vibhūtitvena dhyeyā ity ucyate iti viśeṣaḥ | adhyātma-vidyātma-vidyā | pravadatām vādinām sambandhinyo vāda-jalpa-vitaṇḍākhyās tisraḥ kathāḥ prasiddhāḥ | tāsām madhye vādo'ham | yatra dvābhyām api pramāṇatas tarkataś ca svapakṣaḥ sthāpyate para-pakṣaś ca cchala-jāti-nigraha-sthānais tat-pakṣam dūṣayati na tu sva-pakṣam sthāpayati, sā vitaṇḍā nāma kathā | tatra jalpa-vitaṇḍe vijigīṣamāṇayor vādinoh śakti-parīkṣā-mātra-phale | vādas tu vitarāgayoḥ śiṣyācāryayor anyayor vā tattva-nirūpaṇa-phalaḥ | ato'sau śreṣṭhatvān mad-vibhūtir ity arthaḥ ||32||

**madhusūdanaḥ** : sargāṇām acetana-sṛṣṭinām ādir antaś ca madhyam cotpatti-sthiti-layā aham eva | he arjuna | bhūtānām jīvāviṣṭānām cetanatvena prasiddhānām evādir antaś ca madhyam cety uktam upakrame, iha tv acetana-sargāṇām iti na paunaruktyam | vidyānām madhye'dhyātma-vidyā mokṣa-hetur ātma-tattva-vidyāham | pravadatām pravadat-sambandhinām kathā-bhedānām vāda-jalpa-vitaṇḍātmakānām madhye vādo'ham | bhūtānām asmi cetanety atra yathā bhūta-śabdena tat-sambandhinaḥ pariṇāmā lakṣitās tatheha pravadaḥ-chabdena tat-sambandhinaḥ kathā-bhedā lakṣyante | ato nirdhāraṇopapattiḥ | yathā śrute tūbhayatrāpi sambandhe ṣaṣṭhī | tatra tattva-bubhutsvor vitarāgayoḥ sa-brahmacāriṇor guru-śiṣyayor vā pramāṇena tarkena ca sādhana-dūṣaṇātmā sa-pakṣa-pratipakṣa-parigrahas tattva-nirṇaya-paryanto vādaḥ | tad uktam [pramāṇa-tarka-sādhanopālabhaḥ siddhāntāviruddhaḥ pañcāvayavopapannaḥ pakṣa-pratipakṣa-parigraho vādaḥ](#) iti | vāda-phalasaya tattva-nirṇayasya durdurūḍha-vādi-nirākaraṇena samrakṣaṇārtham vijigīṣu-kathe jalpa-vitaṇḍe jaya-parāyaja-mātra-paryante | tad uktam [tattvādhyavasāya-samrakṣaṇārtham jalpa-vitaṇḍe bīja-praroha-samrakṣaṇārtham kaṇṭhaka-śākhā-prāvaraṇavat](#) [NyāyaD 4.2.47] iti | chala-jāti-nigraha-sthānaih para-pakṣo dūṣyata iti jalpe vitaṇḍāyām ca samānam | tatra vitaṇḍāyām ekena sva-pakṣaḥ sthāpyata eva, anyena ca sa dūṣyata eva | jalpe tūbhābhyām api sva-pakṣaḥ sthāpyata ubhābhyām api para-pakṣo dūṣyata iti viśeṣaḥ | tad uktam [yathoktopapanna-cchala-jāti-nigraha-sthāna-sādhanopalambho jalpaḥ sa pratipakṣa-sthāpanā-hīno vitaṇḍā](#) iti | ato vitaṇḍā-dvaya-śarīratvāj jalpo nāma naikā kathā, kintu śakty-atisāya-jñānārtham samaya-bandha-mātrena pravartata iti khaṇḍana-kārāḥ | tattvādhyavasāya-paryavasāyitvena tu vādasya śreṣṭhatvam uktam eva ||32||

**viśvanāthaḥ** : sṛjyanta iti sargā ākāśādayas teṣām ādiḥ sṛṣṭir antaḥ saṁhāraḥ | madhyaṁ pālanam ceti sṛṣṭi-sthiti-pralayā mad-vibhūtitvena dhyeyā ity arthaḥ | aham ādiś ca madhyaṁ cety atra sṛṣṭy-ādi-kartā parameśvara evoktaḥ | vidyānām jñānānām madhye aham ātma-vidyā ātma-jñānam | pravadatām sva-pakṣam sthāpana-para-pakṣa-dūṣaṇādi-rūpa-jalpa-vitaṇḍādi-kurvātām vādas tattva-nirṇayaḥ pravṛtti-siddhānte yaḥ so'ham ||32||

**baladevaḥ** : sargānām mahad-ādīnām jaḍa-sṛṣṭīnām ādir anto madhyaṁ cāham iti teṣām sarga-saṁhāra-pālanāni mad-vibhūtitayā bhāvyaṇīty arthaḥ | aham ādiś ca ity ādau mat-svāmśa-cetanānām bhūtānām sargādi-hetur mad-vibhūtir ity uktamato na punaḥ punar-uktiḥ |

[aṅgāni vedās catvāro mīmāṁsā nyāya-vistarāḥ |](#)  
[dharma-śāstram purānam ca vidyā hy etās caturdaśa ||](#)

ity uktānām vidyānām madhye'dhyātma-vidyā saparikara-paramātma-nirṇetrī caturlakṣaṇī vedānta-vidyāham evety arthaḥ | pravadatām sambandhī yo vādaḥ so'ham | teṣām khalu vāda-jalpa-vitaṇḍās tisraḥ kathāḥ prasiddhāḥ | tatrobhaya-sādhanavātī vijigīṣu-kathā jalpaḥ | yatrobhābhyām pramāṇena tarkenṇa sva-pakṣaḥ sthāpyate chala-jāti-nigraha-sthānaiḥ para-pakṣo dūṣyate sva-pakṣa-sthāpana-hanā para-pakṣa-dūṣaṇāvasānā kathā vitaṇḍā | ete pravadator vijigīṣvoḥ śakti-mātra-parīkṣake niṣphale tattva-bubhutsu-kathā vādaḥ | sa ca tattva-nirṇaya-phalakatvenotkrīṣṭatvān mad-vibhūtir iti ||32||

Verse 33

अक्षराणामकारोऽस्मि द्वन्द्वः सामासिकस्य च ।  
अहमेवाक्षयः कालो धाताहं विश्वो मुखः ॥३३॥

akṣarāṇām akāro'smi dvandvaḥ sāmāsikasya ca |  
aham evākṣayaḥ kālo dhātāham viśvatomukhaḥ ||33||

**śrīdharāḥ** : akṣarāṇām iti | akṣarāṇām varṇānām madhye akāro'smi | tasya sarva-vānmayatvena śreṣṭhatvāt | tathā ca śrutiḥ [akāro vai sarvā vāk saiṣā sparśośambhir vyajyamānā bahvī nānā-rūpā bhavati](#) [Ai.Ā. 1.3.6] iti | sāmāsikasya samāsa-samūhasya madhye dvandvaḥ rāma-kṛṣṇāv ity-ādi-sāmāso'smi | ubhaya-pada-pradhānatvena śreṣṭhatvāt | akṣayaḥ pravāha-rūpaḥ kālo'ham eva | kālaḥ kalayatām aham ity atrāyur gaṇanātmakaḥ saṁvatsara-śatādy-āyuh svarūpaḥ kāla uktaḥ | sa ca tasminn āyusi kṣīṇe sati kṣiyate | atra tu pravāhātmako'kṣayaḥ kāla ucyate iti viśeṣaḥ | karma-phala-vidhātṛṇām madhye viśvatomukho dhātā | sarva-karma-phala-vidhātāham ity arthaḥ ||33||

**madhusūdanaḥ** : akṣarāṇām sarveṣām varṇānām madhye'kāro'ham asmi | **a-kāro vai sarvā vāk** [Ai.Ā. 1.3.6] iti **śrutes** tasya śreṣṭhatvaṁ prasiddham | dvandvaḥ samāsa ubhaya-padārtha-pradhānaḥ sāmāsikasya samāsa-samūhasya madhye'ham asmi | pūrva-padārtha-pradhāno'vyayibhāva uttara-padārtha-pradhānas tatpuruṣo'nyapadārtha-pradhāno bahuvrīhir iti teṣām ubhaya-padārtha-sāmyābhāvenāpakṛṣṭatvāt | kṣayi-kālābhimāny akṣayaḥ kālaḥ **jñāḥ kāla-kālo guṇī sarva-vidyaḥ** ity ādi-**śruti**-prasiddho'ham eva | kālaḥ kalayatām aham ity atra tu kṣayī kāla ukta iti bhedaḥ | karma-phala-vidhātṛṇām madhye viśvatomukhaḥ sarvato mukho dhātā sarva-karma-phala-dāteśvaro'ham ity arthaḥ ||33||

**viśvanāthaḥ** : sāmāsikasya samāsa-samūhasya madhye dvandvaḥ ubhaya-padārtha-pradhānatvena tasya samāseṣu śraiṣṭhyāt | akṣayaḥ kālaḥ saṁhartṛṇām madhye mahākālo rudro viśvatomukhaś caturbhyo'ham dhātā sraṣṭṛṇām madhye brahmā ||33||

**baladevaḥ** : akṣarāṇām varṇānām madhye'ham a-kāro'smi | **a-kāro vai sarvā vāk** [Ai.Ā. 1.3.6] iti **śrutiś** ca | sāmāsikasya samāsa-samūhasya madhye dvandvo'ham | avyayibhāva-tatpuruṣa-bahuvrīhiṣūbhaya-padārtha-pradhānatā-virahiṣu madhye tasyobhaya-padārtha-pradhānatayotkṛṣṭatvāt | saṁhartṛṇām madhye'kṣayaḥ | kālaḥ saṅkarṣaṇa-mukhotthaḥ kālāgnir aham | sraṣṭṛṇām madhye viśvatomukhaś caturvaktro dhātā vidhir aham ||33||

Verse 34

मृत्युः सर्वहरश्चमुद्रवश्च भविष्यताम् ।  
कीर्तिः श्रीर्वाक् च नारीणां स्मृतिर्मेधा धृतिः क्षमा ॥३४॥

mṛtyuḥ sarvaharaś cāham udbhavaś ca bhaviṣyatām |  
kīrtiḥ śrīr vāk ca nārīṇām smṛtir medhā dhṛtiḥ kṣamā ||34||

**śrīdharah** : mṛtyur iti | saṁhāra-kāriṇām madhye sarvaharo mṛtyur aham | bhaviṣyatām bhāvi-kalyāṇānām prāṇinām udbhavo'bhudayo'ham | nārīṇām madhye kīrty-ādyāḥ spata-devatā-rūpāḥ striyo'ham | yāsām ābhāsa-mātra-yogena prāṇinaḥ ślāghyā bhavanti tāḥ kīrty-ādyāḥ striyo mad-vibhūtaḥ ||34||

**madhusūdanaḥ** : saṁhāra-kāriṇām madhye sarva-haraḥ sarva-saṁhāra-kārī mṛtyur aham | **bhaviṣyatām bhāvi-kalyāṇānām ya udbhava utkarṣaḥ sa cāham eva | nārīṇām madhye** kīrtiḥ śrīr vāk smṛtir medhā dhṛtiḥ kṣameti ca sapta dharma-patnyo'ham eva | tatra kīrtir dhārmikatva-nimittā praśastatvena nānā-dig-deśīya-loka-jñāna-viṣayatā-rūpā khyātiḥ | śrīr dharmārtha-kāma-sampat śarīra-śobhā vā kāntir vā | vāk sarasvatī sarvasyārthasya prakāśikā saṁskṛtā vāṇī | ca-kārān mūrtyādayo'pi dharma-patnyo gṛhyante | smṛtiś cirānubhūtārtha-smaraṇa-śaktiḥ | aneika-granthārtha-dhāraṇa-śaktir medhā | dhṛtir avasāde'pi śarīrendriya-saṁghātottambhana-śaktiḥ | ucchrīkhala-pravṛtti-kāraṇena cāpala-prāptaḥ tan-nivartana-śaktir vā | kṣamā harṣa-viṣādayor

avikṛta-cittatā | yāsām ābhāsa-mātra-sambandhenāpi janaḥ sarva-lokādaraṇīyo bhavati  
tāsām sarva-strīṣūttamatvam atiprasiddham eva ||34||

**viśvanāthaḥ** : prātikṣaṇikānām mṛtyūnām madhye sarvahaṛaḥ sarva-smṛti-haro mṛtyur  
aham yad uktaṁ **mṛtyur atyanta-vismṛtiḥ** iti | bhaviṣyatām bhāvinām prāṇi-vikāraṇām  
madhye udbhavaḥ prathama-vikāro jagmāham | nārīṇām madhye kīrtiḥ khyātiḥ | śrīḥ  
kāntiḥ vāk saṁsmṛtā vāṇīti tistras tathā smṛty-ādayaś catasraḥ ca-kārāt mūrtyādayaś  
cānyā dharma-patnyaś cāham ||34||

**baladevaḥ** : prātikṣaṇikānām mṛtyūnām madhye sarva-smṛti-haro mṛtyur aham |  
bhaviṣyatām bhāvinām prāṇi-vikāraṇām udbhavo janmākhyāḥ prathama-vikāro'ham |  
nārīṇām madhye kīrti-ādayaḥ sapta mad-vibhūtayaḥ | daivatā hy etāḥ | yāsām  
ābhāsenāpi narāḥ ślāghyā bhavanti | tatra kīrtir dhārmikatvādi-sādguṇya-khyātiḥ | śrīs  
tri-varga-samapat kāya-dyutir vā | vāk sarvārtha-vyañjakā saṁskṛta-bhāṣā | smṛtir  
anubhūtārtha-smaraṇa-śaktiḥ | medhā bahu-śāstrārthādhāraṇa-śaktiḥ | dhṛtiś  
cāpalya-prāptau tan-nivartana-śaktiḥ | kṣamā harṣe viṣāde ca prāpte nirvikāra-cittatā  
||34||

Verse 35

बृहत्साम तथा साम्नां गायत्री छन्दसामहम् ।  
मासानां मार्गशीर्षोऽहमृतूनां कुसुमाकरः ॥३५॥

bṛhat-sāma tathā sāmnām gāyatrī chandasām aham |  
māsānām mārḡaśīrṣo'ham ṛtūnām kusumākaraḥ ||35||

**śrīdharāḥ** : bṛhat-sāmeti | **tvām iddhi havāmahe** [Rv 6.46.1] ity asyām ṛci gīyamānām  
bṛhat-sāma | tena cendram sarveśvaratvena sthūyata iti śraishṭhyam | chanda-viśiṣṭānām  
mantrānām madhye gāyatrī mantro'ham | dvijatvāpādatkatvena somāharaṇe ca  
śreṣṭhatvāt | kusumākaro vasantaḥ ||35||

**madhusūdanaḥ** : vedānām sāmavedo'smīty uktaṁ tatrāyam anyo viśeṣaḥ sāmnām ṛg-  
akṣarārūḍhānām gīti-viśeṣānām madhye **tvām iddhi havāmaha** [Rv 6.46.1] ity asyām  
ṛci gīti-viśeṣo bṛhat-sāma | tac cātirātre pṛṣṭha-stotraṁ sarveśvaratvenendra-stuti-  
rūpam anyataḥ śreṣṭhatvād aham | chandasām niyataḥkṣara-pādatva-rūpa-cchando-  
viśiṣṭānām ṛcām madhye dvijāter dvitīya-janma-hetutvena prātaḥ-savanādi-savana-  
traya-vyāpitvena tirṣṭubh-jagatībhyām somāharaṇārtham gatābhyām somo na  
labdho'kṣarāṇi ca hāritāni jagatyā trīṇi triṣṭubhaikam iti catvāri tair akṣaraiḥ saha  
somasāharaṇena ca sarva-śreṣṭhā gāyatrī-ṛg aham | **catur-akṣarāṇi ha vā agre  
chandāmsy āsutato jagatī somam acchāpatat sā trīṇy akṣarāṇi hitvā jagām tatas triṣṭup  
somam acchāpatat saikam akṣaram hitvāpatat tato gāyatrī somam acchāpatat sā tāni  
cākṣarāṇi haranty āgacchat somam ca tasmād aṣṭākṣarā gāyatrī ity upakramya tadāhur**

gāyatrāṇi vai sarvāṇi savanāni gāyatrī hy evaitad upasrjamānaiḥ iti śatapatha-śruteḥ |  
gāyatrī vā idam sarvaṁ bhūtam ity-ādi-chāndogya-śruteś ca |

māsānām dvādaśānām madhye'bhinivaśāli-vāstūka-śākādi-śāli śīrtātapa-sūnyatvena ca  
sukha-hetur mārگاśirṣo'ham | ṛtūnām ṣaṇṇām madhye kusumākaraḥ sarva-sugandhi-  
kusumānām ākaro'tiramaṇīyo vasantaḥ | **vasante brāhmaṇam upanayīta | vasante  
brāhmaṇo'gnīnād adhīta | vasante vasante jyotiṣā yajeta | tad vai vasanta  
evābhyārabheta | vasanto vai brāhamasya rtuḥ |** ity ādi-śāstra-prasiddho'ham asmi ||35||

**viśvanāthaḥ** : vedānām sāmavedo'smīty uktam | tatra sāmnam api madhye bṛhat-sāma  
**tvām iddhi havāmahe** [Rv 6.46.1] ity asyām ṛci vigīyamānam bṛhat-sāma | chandasām  
madhye gāyatrī nāma chandaḥ | kusumākaro vasantaḥ ||35||

**baladevaḥ** : vedānām sāmavedo'smīty uktam prak | tatrānyam viśeṣam āha bṛhad iti |  
sāmnam ṛg-akṣara-rūḍhānām gīti-viśeṣānām madhye **tvām iddhi havāmahe** [Rv  
6.46.1] ity asyām ṛci gītim viśeṣo bṛhat-sāma tac cātīrātre pṛṣṭha-stotraṁ  
sarveśvaratvendra-stuti-rūpam anya-sāmotkṛṣṭatvād aham | chandasām niyatākṣara-  
pādatva-rūpa-cchando-viśiṣṭānām ṛcām madhye gāyatrī ṛg aham dvijāter dvtiṣya-  
janma-hetutvena tasyāḥ śraiṣṭhyāt | **gāyatrī vā idam sarvaṁ bhūtam yad idam kim ca**  
iti brahmāvatāratva-śravaṇāc ca | mārگاśirṣo'ham ity abhinava-dhānāydi-sampattyā  
tasyānyebhyaḥ śraiṣṭhyāt | kusumākaro vasanto'ham iti śītātapaḥbhāvena vividha-  
sugandhi-puṣpamayatvena mad-utsava-hetutvena ca tasyānyebhyaḥ śraiṣṭhyāt ||35||

Verse 36

द्यूतं छलयतामस्मि तेजस्तेजस्विनामहम् ।  
जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ॥३६॥

dyūtam chalayatām asmi tejas tejasvinām aham |  
jayo'smi vyavasāyo'smi sattvaṁ sattvavatām aham ||36||

**śrīdharah** : dyūtam iti | chalayatām anyonya-vañcana-parāṇām sambandhi dyūtam  
asmi | tejasvinām prabhāvavatām tejaḥ prabhāvo'smi | jetṛṇām jayo'smi | vyavasāyinām  
udyamavatām vyavasāya udyamo'smi | sattvavatām sāttvikānām sattvam aham ||36||

**madhusūdanaḥ** : chalayatām chalasya para-vañcanasya kartṛṇām sambandhi dyūtam  
akṣa-devanādi-lakṣaṇam sarvasvāpahārakāraṇam aham asmi | tejasvinām atyugra-  
prabhāvavatām sambandhi tejo'pratihatājñatvam aham asmi | jetṛṇām  
parājitāpekṣayotkarṣa-lakṣaṇo jayo'smi | vyavasāyinām vyavasāyaḥ phalāvyabhicāry-  
udyamo'ham asmi | sattvavatām sāttvikānām dharma-jñāna-vairāgyaiśvarya-lakṣaṇam  
sattva-kāryam evātra sattvam aham ||36||



**viśvanāthaḥ** : chalayatām anyo'nya-vañcana-parāṇām sambandhi dyūtam asmi |  
jetṛṇām jayo'smi | vyavasāyinām udyamavatām vyavasāyo'smi | sattvavatām balavatām  
sattvaṁ balam asmi ||36||

**baladevaḥ** : chalatām mitho vañcanām kurvatām sambandhi dyūtam sarvasva-haram  
akṣadevanādy aham | tejasvinām prabhāvatām sambandhi tejaḥ prabhāvo'ham | asmi |  
jetṛṇām parājitāpekṣayotkarṣa-lakṣaṇo jayo'smi | jetṛṇām sambandhi jayo'ham |  
vyavasāyinām udyaminām sambandhī vyavasāyaḥ | phalavān udyamo'ham |  
sattvavatām balinām sambandhī sattvaṁ balam aham ||36||

Verse 37

वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनंजयः ।  
मुनीनामप्यहं व्यासः कवीनामुशना कविः ॥३७॥

vṛṣṇīnām vāsudevo'smi pāṇḍavānām dhanañjayaḥ |  
munīnām apy ahaṁ vyāsaḥ kavīnām uśanā kavīḥ ||37||

**śrīdharah** : vṛṣṇīnām iti | vāsudevo yo'ham tvām upadiśāmi | dhanañjayas tvam eva  
yad vibhūtiḥ | munīnām vedārtha-manana-śīlānām veda-vyāso'ham | kavīnām krānta-  
darśinām uśanā nāma kavīḥ śukraḥ ||37||

**madhusūdanah** : sāksād īśvarasyāpi vibhūti-madhye pāṭhas tena rūpeṇa cintanārtha iti  
prāg evoktam | vṛṣṇīnām madhye vāsudevo vasudeva-putratvena prasiddhas tvad-  
upadeśṭāyam aham | tathā pāṇḍavānām madhye dhanañjayas tvam evāham | munīnām  
manana-śīlānām api madhye veda-vyāso'ham | kavīnām krānta-darśinām sūkṣmārtha-  
vivekinām madhye uśanā kavir iti khyātaḥ śukro'ham||37||

**viśvanāthaḥ** : vṛṣṇīnām madhye vāsudevo vasudevo mat-pitā mad-vibhūtiḥ |  
prajñādītṛvāt svārthiko'ṇ [Pāṇ 5.4.38] vṛṣṇīnām aham evāsmi ity anukter asyānyārthatā  
neṣṭā ||37||

**baladevaḥ** : vṛṣṇīnām madhye vāsudevo vasudeva-putraḥ sañkarṣaṇo'ham | na ca  
vāsudevaḥ kṛṣṇo'ham iti vyākhyeyaṁ tasya svayamrūpasya vibhūtitvāyogāt | mahat-  
sraṣṭādīnām vāmana-kapilādīnām ca sāksād īśvaratve'pi vibhūtitvenoktiḥ  
svāmśavatāratvāt tena rūpeṇa cintyatva-vivakṣayā vā yujyate | svāmśatvaṁ  
cānabhivyañjita-sarva-śaktitvaṁ bodhyam | pāṇḍavānām madhye dhanañjayas tvam  
aham asmi | nāvatāratvenānyebhyaḥ śraiṣṭhyāt | munīnām devārtha-manana-parāṇām  
madhye vyāso bādarāyaṇo'ham | mad-avatāratvena tasyānyebhyaḥ śraiṣṭhyāt | kavīnām  
sūkṣmārtha-vivecakānām madhye uśanāḥ śukro'ham | yaḥ kavir iti khyātaḥ ||37||

Verse 38

दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम् ।  
मौनं चैवास्मि गुह्यनां ज्ञानं ज्ञानवतामहम् ॥३८॥

daṇḍo damayatām asmi nītir asmi jigīṣatām |  
maunam caivāsmi guhyānām jñānam jñānavatām aham ||38||

**śrīdharah** : daṇḍa iti | damayatām damana-kartṛṇām sambandhī daṇḍo'smi |  
yenāsaṁyatā api saṁyatā bhavanti sa daṇḍo mad-vibhūtiḥ | jetum icchatām  
sambandhinī sāmād apy upāya-rūpā nītir asmi | guhyānām gopyānām gopana-hetu-  
maunam avacanam aham asmi | na hi tūṣṇīm sthitasyābhīprāyo jñāyate | jñānavatām  
tattva-jñāninām yaj jñānam tad aham asmi ||38||

**madhusūdanah** : damayatām adāntān utpathān pathi pravartayatām utpatha-pravṛttau  
nigraha-hetur daṇḍo'ham asmi | jigīṣatām jetum icchatām nītir nyāyo jayopāyasya  
prakāśako'ham asmi | guhyānām gopyānām gopana-hetur maunam vācam-yamatvam  
aham asmi | nahi tūṣṇīm sthitasyābhīprāyo jñāyate | guhyānām gopyānām madhye sa-  
samnyāsa-śravaṇa-manana-pūrvakam ātmano nididhyāsana-lakṣaṇam maunam vāham  
asmi | jñānavatām jñāninām yac-chravaṇa-manana-nididhyāsana-paripāka-prabhavam  
advitīyātma-sākṣātkāra-rūpam sarvājñāna-virodhi jñānam tad aham asmi ||38||

**viśvanāthah** : damana-kartṛṇām sambandhī daṇḍo'ham ||38||

**baladevah** : damayatām daṇḍa-kartṛṇām sambandhī daṇḍo'ham | yenoṭpathagāḥ sat-  
pathe caranti sa daṇḍo mad-vibhūtir ity arthaḥ | jigīṣatām jetum icchatām  
sambandhinī nītir nyāyo'ham | guhyānām śravaṇādibhyām tasya śraiṣṭhyāt |  
jñānavatām parāvarat-tattva-vidām sambandhī tat-tad-ṣayaka-jñānam aham ||38||

Verse 39

यच्चपि सर्वभूतानां बीजं तदहमर्जुन ।  
न तदस्ति विना यत्स्यान् मया भूतं चराचरम् ॥३९॥

yac cāpi sarva-bhūtānām bījam tad aham arjuna |  
na tad asti vinā yat syān mayā bhūtam carācaram ||39||

**śrīdharah** : yac cāpīti | yad api ca sarva-bhūtānām bījam praroha-kāraṇam tad aham |  
tatra hetuḥ –mayā vinā yat syād bhavet tac caram acarām vā bhūtam nāsty eveti ||39||

**madhusūdanah** : yad api ca sarva-bhūtānām praroha-kāraṇam bījam tan-  
māyopādihikam caitanyam aham eva | he arjuna ! mayā vinā yat syād bhavet caram  
acarām vā bhūtam vastu tan nāsty eva yataḥ sarvam mat-kāryam evety arthaḥ ||39||

**viśvanāthaḥ** : bijam prarohakāraṇam yat tad aham asmi | tatra hetuḥ -- mayā vinā yat syāt caram acaram vā tan naivāsti mithyaivety arthaḥ ||39||

**baladevaḥ** : yac ca sarva-bhūtānām bijam praroha-kāraṇam tad apy aham | tatra hetuḥ – na tad iti | mayā sarva-śaktimatām pareśena vinā yac caram acaram ca bhūtam tattvaṁ syāt tan nāsti mṛṣaivety arthaḥ ||39||

Verse 40

नान्तोऽस्ति मम दिव्यानां विभूतीनां परंतप ।  
एष तूद्देशतः प्रोक्ते विभूतेर्विस्तरो मया ॥४०॥

nānto'sti mama divyānām vibhūtīnām paramtapa |  
eṣa tūddeśataḥ prokto vibhūter vistaro mayā ||40||

**śrīdharah** : prakaraṇārtham upasamharati nānto'stīti | anantatvād vibhūtīnām tāḥ sākalyena vaktum na śakyate | eṣa tu vibhūti-vistara uddeśata saṅkṣepataḥ proktaḥ ||40||

**madhusūdanaḥ** : prakaraṇārtham upasamharan vibhūtiṁ saṅkṣipati nānto'stīti | he parantapa pareśām śatrūṇām kāma-krodhya-lobhādīnām tāpa-janaka ! mama divyānām vibhūtīnām anta iyattā nāsti | ataḥ sarvajñenāpi sā na śakyate jñātum vaktum vā san-mātra-viśayatvāt sarvajñatāyāḥ | eṣa tu tvām pratyuddeśata eka-deśena prokto vibhūter vistaro vistāro mayā ||40||

**viśvanāthaḥ** : prakaraṇam upasamharati nānto'stīti eṣa tu vistaro bāhulyam uddeśato nāma-mātrata eva kṛtaḥ ||40||

**baladevaḥ** : prakaraṇam upasamharati nānto'stīti | vistaro vistāra uddeśata eka-deśata eka-deśena proktaḥ ||40||

Verse 41

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।  
तत्तदेवावगच्छ त्वं मम तेजोऽंशसंभवम् ॥४१॥

yad yad vibhūtimat sattvaṁ śrīmad ūrjitam eva vā |  
tat tad evāvagaccha tvam mama tejo'ṁśasambhavam ||41||

**śrīdharah** : punaś ca sākaṅkṣam prati kathaṅcit sākalyena kathayati yad yad iti | vibhūtimad aiśvarya-yuktam | śrīmat sampatti-yuktam | ūrjitam kenāpi prabhāva-

balādinā guṇenātiśayitam | yad yat sattvaṁ vastu-mātram bhavet, tat tad eva mama tejasah prabhāvasyāmsena sambhūtam jānīhi ||41||

**madhusūdanah** : anuktā api bhagavato vibhūtiḥ saṅgrahītum upalakṣaṇam idam ucyate yad yad iti | yad yat sattvaṁ prāṇi-vibhūtimad aiśvarya-yuktam, tathā śrīmat śrīr lakṣmīḥ sampat, śobhā, kāntir vā tayā yuktam | tayorjitam balādy-atiśayena yuktam tat tad eva mama tejasah śakter amsena sambhūtam tvam avagaccha jānīhi ||41||

**viśvanāthah** : anuktā api traikālikīr vibhūtiḥ saṅgrahītum āha yad yad iti | vibhūtimad aiśvarya-yuktam | śrīmat sampatti-yuktam ūrjitam bala-prabhāvādy-adhikam sattvaṁ vastu-mātram ||41||

**baladevah** : anuktā vibhūtiḥ saṅgrahītum āha yad yad iti | vibhūtimad aiśvarya-yuktam | śrīmat saundaryeṇa sampattiyā vā yuktam ūrjitam balena yuktam vā yad yat sattvaṁ vastu bhavati, tat tad eva mama tejo'msena śakti-leśena sambhavam siddham avagaccha pratīhīti svāyattatva-svavyāpyatvābhyām sarve'bhedā-nirdeśā nītā vāmanādinām tan-nirdeśās tu saṅgamitāḥ santi ||41||

Verse 42

अथ वा बहुनैतेन किं ज्ञातेन तवार्जुन ।  
विष्ट्याहमिदं कृत्स्नोकांशेन स्थितो जगत् ॥४२॥

atha vā bahunaitena kiṁ jñātena tavārjuna |  
viṣṭabhyāham idam kṛtsnam ekāmsena sthito jagat ||42||

**śrīdharah** : athavā kim etena paricchinnā-vibhūti-darśanena ? sarvatra mad-dṛṣṭim eva kurv ity āha athaveti | bahunā pṛthak-jñātena kim tava kāryam ? yasmād idam sarvaṁ jagad ekāmsenaika-deśa-mātreṇa viṣṭabhyā dhṛtvā vyāpyeti vā aham eva sthitaḥ | mad-vyatiriktam kimcid asti **pādo'sya viśvā bhūtāni tripādayāmṛtam divi** [Rv 8.4.17.3] iti **śruteḥ** | tasmāt kim anena paricchinnā-darśanena sarvatra mad-dṛṣṭim eva kurv ity abhiprāyaḥ ||42||

indriya-dvārataś citte bahir dhāvati saty api |  
īśa-dṛṣṭi-vidhānāya vibhūtir daśame'bravīt ||

*iti śrī-śrīdhara-svāmi-kṛtāyām bhagavad-gītā-tīkāyām subodhinyām  
vibhūti-yogo nāma daśamo'dhyāyaḥ ||  
||10||*

**madhusūdanah** : evam avayavaśo vibhūtim uktvā sākalyena tām āha athaveti | athaveti pakṣāntare | bahunaitena sāvaśeṣeṇa jñātena kim tava syāt | he arjuna ! idam kṛtsnam sarvaṁ jagad ekāmsenaikadeśa-mātreṇa viṣṭabhyā vidhṛtya vyāpya vāham eva sthito

na mad-vyatiriktaṁ kimcid asti **pādo'sya viśvā bhūtāni tripādayāmṛtaṁ divi** iti śruteḥ |  
tasmāt kim anena paricchinna-darśanena sarvatra mad-dr̥ṣṭim eva kurv ity  
abhiprāyaḥ ||42||

kurvanti ke'pi kṛtinaḥ kvacid apy anante  
svāntaṁ vidhāya viśyāntara-śāntim eva |  
tvat-pāda-padma-vigalan-makaranda-bindum  
āsvādyā mādyati muhur madhubhin mano me ||

*iti śrīmat-paramahaṁsa-parivrājakācārya-śrī-viśveśvara-sarasvatī-pāda-  
śiṣya-śrī-madhusūdana-sarasvatī-viracitāyām śrīmad-bhagavad-gītā-  
gūḍhārtha-dīpikāyām adhikāri-bhedena vibhūti-yogo nāma  
daśamo'dhyāyaḥ  
||10||*

**viśvanāthaḥ** : bahunā pṛthak-pṛthag-jñātena kiṁ phalaṁ samuditam eva jānīhīty āha  
viṣṭabhyeti | ekāṁśenaikenaivāṁśena prakṛty-antaryāminā puruṣa-rūpeṇaivedaṁ  
sṛṣṭaṁ jagad viṣṭabhyādhiṣṭhānatvād vidhr̥tyādhiṣṭhātr̥tvād adhiṣṭhāya | niyantr̥tvān  
niyamyā vyāpakatvād vyāpya kāraṇatvāt sṛṣṭvā sthito'smi ||42||

*viśvaṁ śrī-kṛṣṇa evātaḥ sevas tad-dattayā dhiyā |  
sa evāsvādyā-mādhurya ity adhyāyārtha īritaḥ ||  
iti sārārtha-varṣiṇyām harṣiṇyām bhakta-cetasām |  
gītāsu daśamo'dhyāyaḥ saṅgataḥ saṅgataḥ satām ||10||*

**baladevaḥ** : evam avayavaśo vibhūtīr apavarnya sāmsatyena tāḥ prāha athaveti |  
bahunā pṛthak-pṛthag-upadiśyamānena vibhūti-viśayakeṇa jñānena tava kiṁ  
prayojanam | he arjuna ! cid-acid-ātmakaṁ hara-viriñci-pramukhaṁ kṛtsnaṁ jagad  
aham ekenaiva prakṛtyādy-antaryāminā puruṣākhyenāṁśena viṣṭabhya sraṣṭṛtvāt  
sraṣṭā dhāratvād dhṛtvā vyāpakatvād vyāpya pālakatvāt pālayitvā ca sthito'smīti  
sarjanādīni mad-vibhūtayo mad-vyāpṭeṣu sarveṣv aiśvaryaḍi-sarvāṇi vastūni mad-  
vibhūtityā bodhyānīti ||42||

*yac chakti-leśāt sūryādyā bhavanty atyugra-tejasah |  
yad-aṁśena dhṛtaṁ viśvaṁ sa kṛṣṇo daśame'rcayet ||*

*iti śrīmad-bhagavad-gītopeniṣad-bhāṣye daśamo'dhyāyaḥ  
||10||*