

atha dvādaśamo'dhyāyaḥ

Verse 1

अर्जुन उवाच
एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।
ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥१॥

arjuna uvāca

evaṁ satata-yuktā ye bhaktās tvāṁ paryupāsate |
ye cāpy akṣaram avyaktāṁ teṣāṁ ke yoga-vittamāḥ ||1||

śrīdharāḥ –

nirguṇopāsanasyaivaṁ sa-guṇopāsanasya ca |
śreyaḥ katarad ity etan nirṇetum dvādaśodyamaḥ ||

pūrvādhyāyānte [mat-karma-kṛṇ mat-parama](#) [Gītā 11.55] ity evaṁ bhakti-niṣṭhasya śreṣṭhatvam uktam | [kaunteya pratijānīhīty](#) [Gītā 9.31] ādinā ca tatra tatra tasyaiva śreṣṭhatvam nirṇitam | tathā [teṣāṁ jñānī nitya-yukta eka-bhaktir viśiṣyata](#) [Gītā 7.17] ity ādinā [sarvaṁ jñāna-plavenaiva vṛjināṁ santariṣyasi](#) [Gītā 4.36] ity ādinā ca jñāna-niṣṭhasya śreṣṭhatvam uktam | evaṁ ubhayoḥ śraiṣṭhye'pi viśeṣa-jijñāsayā śrī-bhagavantaṁ praty arjuna uvāca evam iti | evaṁ sarva-karmārpaṇādinā satata-yuktās tvan-niṣṭhāḥ santo ye bhaktās tvāṁ viśva-rūpaṁ sarvajñāṁ sarva-śaktiṁ paryupāsate dhyāyanti | ye cāpy akṣaram brahmāvyaaktaṁ nirviśeṣam upāsate | teṣāṁ ubhayeṣāṁ madhye ke'tiśayena yoga-vido'tiśreṣṭhā ity arthaḥ ||1||

madhusūdanaḥ – pūrvādhyāyānte –

[mat-karma-kṛṇ mat-paramo mad-bhaktaḥ saṅga-varjitaḥ |](#)
[nirvairāḥ sarva-bhūteṣu yaḥ sa mām eti pāṇḍava ||](#) [Gītā 11.55] ity uktam |

tatra mac-chabdārthe sandehaḥ kiṁ nirākāram eva sarva-svarūpaṁ vastu mad-chabdenoktaṁ bhagavatā kiṁ vā sākāram iti | ubhayatrāpi prayoga-darśanāt |

[bahūnām janmanām ante jñānavān mām prapadyate |](#)
[vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ ||](#) [Gītā 7.19]

ity ādau nirākāram vastu vyapadiṣtam | viśva-rūpa-darśanānantaram ca –

[nāhaṁ vedair na tapasā na dānena na cejyayā |](#)
[śakya evaṁ-vidho draṣṭum dṛṣṭavān asi mām yathā ||](#) [Gītā 11.53]

iti sākāram vastu | ubhayoś ca bhagavad-upadeśayor adhikāri-bhedenaiva vyavasthayā bhavitavyam anyathā virodhāt | tatraivam sati mayā mumukṣuṇā kim nirākāram eva vastu cintanīyam kim vā sākāram iti svādhikāra-niścayāya sa-guṇa-nirguṇa-vidyayor viśeṣa-bubhutsayā arjuna uvāca evam iti |

evam [mat-karma-kṛd](#) [Gītā 11.55] ity-ādy-anantarokta-prakāreṇa satata-yuktā nairantaryeṇa bhagavat-karmādau sāvadhānatayā pravṛttā bhaktāḥ sākāra-vastv-eka-śaraṇāḥ santas tvām evam-vidham sākāram ye paryupāsate satatam cintayanti | ye cāpi sarvato viraktās tyakta-sarva-karmāṇo'kṣaram na kṣaraty aśnute vety akṣaram [etad vai tad akṣaram gārgi brāhmaṇā abhivadanty asthūlam anaṅv ahrasvam adirgham](#) [BAU 3.8.9] ity ādi-śruti-pratiśiddha-sarvopādhi nirguṇam brahma | ataevāvyaktam sarva-karaṇāgocaram nirākāram tvām paryupāsate teṣām ubhayeṣām madhye ke yoga-vittamāḥ atīsayena yoga-vidaḥ | yogam samādhiṁ vindanti vidantīti vā yoga-vida ubhaye'pi | teṣām madhye ke śreṣṭhā yoginaḥ keṣām jñānam mayānusaraṇīyam ity arthaḥ ||1||

viśvanāthaḥ ---

dvādaśe sarva-bhaktānām jñānibhyaḥ śraiṣṭhyam ucyate |
bhakteṣv api praśasyante ye'dveṣādi-guṇānvitāḥ ||

bhakti-prakaraṇasyopakrame –

[yoginām api sarveṣām mad-gatenāntarātmanā |](#)
[śraddhāvān bhajate yo mām sa me yuktatamo mataḥ ||](#) [Gītā 6.47]

iti bhakteḥ sarvotkarṣo yathā śruteḥ | tathai vopasamhāre'pi tasyā evam sarvotkarṣam śrotu-kāmaḥ pṛcchati | evam satata-yuktā [mat-karma-kṛn mat-paramaḥ](#) [Gītā 11.55] iti tvad-ukta-lakṣaṇā bhaktās tvām śyāmasundarākāram ye ca avyaktam nirviśeṣam akṣaram [etad vai tad akṣaram gārgi brāhmaṇā abhivadanty asthūlam anaṅv ahrasvam](#) [BAU 3.8.9] ity ādi-śruty-uktam brahma upāsate | teṣām ubhayeṣām yoga-vidām madhye ke'tīsayena yogavidaś ca tva-prāntau śreṣṭham upāyam jānanti na labhante vā | te yoga-vittarā iti vaktavye yoga-vittamā ity uktir yoga-vittarāṇām api bahūnām madhye ke yogavittamā ity artham bodhayati ||1||

baladevaḥ –

upāyeṣu samasteṣu śuddhā bhaktir mahā-balā |
prāpayet tvarayā yan mām ity āha dvādaśe hariḥ ||

jīvātmānam yathāvaj jñātvā vijñāya ca tad-amśī harir dhyeya iti [avināśi tu tad viddhi](#) [Gītā 2.17] ity ādibhir dvitīyādiṣv ekaḥ panthā varṇitaḥ | jīvātmānam harer amśam jñātvaiva tad-amśī haris tac-chraṇādi-bhaktibhir dhyeya iti [mayy āsakta-manāḥ pārtha](#) [Gītā 7.1] ity ādibhiḥ saptamādiṣu dvitīya-panthāḥ pradarsitaḥ | teṣv eva [prayāna-kāle](#) [Gītā 8.10] ity ādinā yogoparṣṭā | [jñāna-yajñena cāpy anye](#) [Gītā 9.15] ity anena jñānoparṣṭā ca bhaktir uktā | bhakti-ṣaṭkāt prak ṣaṣṭhānte kevalām bhaktim

upadekṣyatā [yoginām api sarveṣām](#) [Gītā 6.47] ity ādi-padyena svaikāntinām yuktatamatām cābhihitā | tatrārjunah pṛcchati evam iti | evam [mayy āsakta-manāḥ pārtha](#) [Gītā 7.1] ity ādi-tvad-ukta-vidhayā satata-yuktā ye tvām śyāmasundaram kṛṣṇam paritaḥ kāyādi-vyāpārair upāsate, ye cākṣaram jīva-svarūpaṁ cakṣur-ādibhir avyaktaṁ paryupāsate dhāraṇādhyāna-samādhibhiḥ sāksāt-kartum ihante paramātma-kāmās teṣām ubhayeṣām madhye yoga-vittamāḥ śīghropāyinaḥ ke bhavanti ? ayam bhāvaḥ | svānubhava-pūrvakasya hari-dhyānasya bandha-mūlatvāt tena nirvighnā tat-prāptir ity eke | nīrūpasyātisūksmasya jīvātmano durdhyānatvāt kim tad-dhyānena ? kintu hari-bhaktir eva sarva-vighna-vimardinī hari-prāpaṇīty eke | tasyām eva niratās teṣām ubhayeṣām upāyeṣu kaḥ śreyān upāya iti taṁ bhaṇeti ||1||

Verse 2

श्रीभगवान् उवाच
मय्यावेश्य मनो ये मां नित्ययुक्त उपासते ।
श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥२॥

śrī-bhagavān uvāca

mayy āveśya mano ye mām nitya-yuktā upāsate |
śraddhayā parayopetās te me yuktatamā mataḥ ||2||

śrīdharah – tatra prathamāḥ śreṣṭhā ity uttaram śrī-bhagavān uvāca mayīti | mayi parameśvare sarvajñādi-guṇa-viśiṣṭe | mana āveśyaikāgram kṛtvā | nitya-yuktā mad-artha-karmānuṣṭhānādinā man-niṣṭhāḥ santaḥ śreṣṭhayā śraddhayā yuktā ye mām ārādhayanti te yuktatamā mamābhimatāḥ ||2||

madhusūdanaḥ –

viśvanāthaḥ --- tatra mad-bhaktāḥ śreṣṭhā ity āha mayi śyāmasundarākāre mama āveśyāviṣṭam kṛtvā nitya-yuktā man-nitya-yoga-kāṅkṣiṇaḥ parayā guṇātītayā śraddhayā | yad uktam –

[sāttviky ādhyātmikī śraddhā karma-śraddhā tu rājasī |](#)
[tāmasy adharme yā śraddhā mat-sevāyām tu nirguṇā || \[BhP 11.25.27\] iti |](#)

te me madīyā ananya-bhaktā yuktatamā yoga-vittamā ity arthaḥ | tenānanya-bhaktebhyo nyūnā anye jñāna-karmādi-miśra-bhaktimanto yoga-vittarā ity artho'bhivyāñjito bhavati | tataś ca jñānād bhaktiḥ śreṣṭhā bhaktāv apy ananya-bhaktiḥ śreṣṭhety upapāditam ||2||

baladevaḥ – evam pṛṣṭho bhagavān uvāca mayīti | ye bhaktā mayi nilotpala-śyāmalatvādi-dharminī svayam bhagavati devakī-sūnau mana āveśya niratam kṛtvā parayā dṛḍhayā śraddhayopetāḥ santo mām ukta-lakṣaṇam upāsate | śravaṇādi-

lakṣaṇām upāsānām mama kurvanti | nitya-yuktā nityam mad-yogam icchantas te
mama matena yuktatamā matāḥ | śīghra-mat-prāpakopāyinas te ||2||

Verses 3-4

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।
सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ॥३॥
संनियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।
ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥४॥

ye tv akṣaram anirdeśyam avyaktaṁ paryupāsate |
sarvatra-gam acintyaṁ ca kūṭastham acalaṁ dhruvam ||3||
saṁnīyamyaendriya-grāmaṁ sarvatra sama-buddhayaḥ |
te prāpṇuvanti mām eva sarva-bhūta-hite ratāḥ ||4||

śrīdharah – tarhītare kim na śreṣṭhā iti ? ata āha ye tv iti dvābhyām | ye tv akṣaram
paryupāsate dhyāyanti te'pi mām eva prāpṇuvantīti dvayor anvayaḥ | akṣarasya
lakṣaṇam anirdeśyam ity ādi | anirdeśyaṁ śabdena nirdeṣṭum aśakyam | yato'vyaktaṁ
rūpādi-hīnam | sarvatra-gam sarva-vyāpi | avyaktatvād evācintyaṁ | kūṭastham kūṭe
māyā-prapañce'dhiṣṭhānatvenāvasthitam | acalaṁ spandana-rahitam | ataeva dhruvaṁ
nityam vṛddhy-ādi-rahitam | spaṣṭam anyat ||3-4||

madhusūdanaḥ – nirguṇa-brahma-vid-apekṣayā saguṇa-brahma-vidām ko'tiśayo yena
ta eva yuktatmās tavābhimatā ity apekṣāyām tam atiśayaṁ vaktuṁ tan nirūpakān
nirguṇa-brahma-vidaḥ prastauti ye tv iti dvābhyām | ye'kṣaram mām upāsate te'pi
mām eva prāpṇuvantīti dvitīya-gatenānvayaḥ | pūrvebhyo vilakṣaṇya-dyotanāya tu-
śabdaḥ | akṣaram nirviśeṣam brahma vācakanvī-brāhmaṇe prasiddham tasya
samarpaṇāya sapta viśeṣānāni | anirdeśyaṁ śabdena vyapadeṣṭum aśakyaṁ
yato'vyaktaṁ śabda-pravṛtter nirviśeṣe pravṛtṭy-ayogāt | kuto jātyādi-rāhityam ata āha
sarvatra-gam sarva-vyāpi sarva-kāraṇam | ato jātyādi-sūnyaṁ paricchinnasya
kāryasyaiva jātyādi-yoga-darśanāt | ākāśādīnām api kāryatvābhyupagamāc ca |
ataevācintyaṁ śabda-vṛtter iva mano-vṛtter api na viśayaḥ | tasyā api paricchinna-
viśayatvāt | [yato vāco nivartante](#) | [aprāpya manasā saha](#) iti śruteḥ |

tarhi katham [tam tv aupaniṣadam puruṣam pṛcchāmi](#) iti | [dṛṣyate tv agryayā buddhyā](#)
iti ca śrutiḥ | [śāstra-yonitvāt](#) iti sūtraṁ ca | ucyate, avidyā-kalpita-sambandhena śabda-
janyāyām buddhi-vṛttau caramāyām paramānanda-bodha-rūpe śuddhe vastuni
pratibimbite'vidyā-tat-kāryayoḥ kalpitayor nivṛtṭy-upapatter upacāreṇa
viśayatvābhidhānāt | atas tatra kalpitam aivdyā-sambandham pratipādayitum āha
kūṭastham, yan mithyā-bhūtam satyatayā pratīyate tat-kūṭam iti lokair ucyate | yathā
kūṭa-kārṣā-panaḥ kūṭa-sākṣitvam ity ādau | ajñānam api māyākhyam saha kārya-
prapañcena mithyā-bhūtam api laukikaiḥ satyatayā pratīyamānam kūṭam tasminn
ādhyāsikena sambandhenādhiṣṭhānatayā tiṣṭhatīti kūṭastham ajñāna-tat-

kāryādhiṣṭhānam ity arthaḥ | etena sarvānupapatti-parihāraḥ kṛtaḥ | ataeva sarva-
vikārāṇām avidyā-kalpitatvāt tad-adhiṣṭhānam sāksi-caitanyaṁ nirvikāram ity āha
acalaṁ calaṇaṁ vikāraḥ | acalatvād eva dhruvam aparīṇāmi nityam | etādṛśaṁ
śuddhaṁ brahma māṁ paryupāsate śravaṇena pramāṇa-gatāṁ asambhāvanāṁ apohya
mananena ca prameya-gatāṁ anantaraṁ viparīta-bhāvanā-nivṛttaye dhyāyanti vijātiya-
pratyaya-tiraskāreṇa taila-dhārāvad avicchinna-samāna-pratyaya-tiraskāreṇa taila-
dhārāvad avicchinna-samāna-pratyaya-pravāheṇa nididhyāsana-samjñakena dhyānena
viśayīkurvantīty arthaḥ ||3||

kathaṁ punar viśayendriya-samyoge sati vijātiya-pratyaya-tiraskāro'ta āha
samniyamya sva-viśayebhya upasamhṛtyendriya-grāmaṁ karaṇa-samudāyam | etena
śama-damādi-sampattir uktā |

viśaya-bhoga-vāsanāyāṁ satyāṁ kuta indriyāṇāṁ tato nivṛttis tatrāha sarvatra viśaye
samā tulyā harṣa-viśādābhyāṁ rāga-dveṣābhyāṁ ca rahitā matir yeṣāṁ samyag-
jñānena tat-kāraṇasyājñānasyāpanītatvād viśayēṣu doṣa-darśanābhyāsena sprhāyā
nirasanāc ca te sarvatra sama-buddhayaḥ | etena vaśīkāra-samjñā vairāgyam uktam |
ataeva sarvatrātma-dṛṣṭyā himsā-kāraṇa-dveṣa-rahitavāt sarva-bhūta-hite ratāḥ
abhayaṁ sarva-bhūtebhyo mattaḥ svahā iti mantreṇa datta-sarva-bhūtābhaya-dakṣiṇāḥ
kṛta-samnyāsā iti yāvat **abhayaṁ sarva-bhūtebhyo dattvā samnyāsam ācāret** iti smṛteḥ |
evamvidhāḥ sarva-sādhana-sampannāḥ santaḥ svayaṁ brahma-bhūtā nirvicikitsena
sākṣātkāreṇa sarva-sādhana-phala-bhūtena māṁ akṣaram brahmaiva te prāpnuvanti |
pūrvam api mad-rūpā eva santo'vidyā-nivṛtṭyā mad-rūpā eva tiṣṭhantīty arthaḥ |
brahmaiva san brahmāpy eti, brahma veda brahmaiva bhavati ity-ādi-śrutibhyaḥ |
ihāpi ca **jñāni tv ātmaiva me matam** [Gītā 7.14] ity uktam ||3-4||

viśvanāthaḥ --- mādiya-nirviśeṣa-brahma-svarūpopāsakās tu duḥkhitavāt tato nyūnā
ity āha ye tv iti dvābhyāṁ | akṣaram brahma anirdeśya-śabdena vyapadeṣṭum
aśakyam | yato'vyaktaṁ rūpādi-hīnam | sarvatra-gaṁ sarva-deśa-vyāpi | acintyaṁ
tarkāgamyam | kūṭasthaṁ sarva-kāla-vyāpi | **eka-rūpatayā tu yaḥ kāla-vyāpi sa**
kūṭasthaḥ ity **amarah** | acalaṁ vṛddhy-ādi-rahitam | dhruvaṁ nityam | māṁ evety
akṣarasya tasya matto bhedaḥbhāvāt ||3-4||

baladevaḥ – ye tu sva-sākṣāt-kṛti-pūrvikāṁ mad-upāsanāṁ na kurvanti, teṣāṁ api
mat-prāptiḥ syād eva kintv atikleśenāticireṇaivāntas tebhyo'pakṛṣṭās ta ity āha ye tv iti
tribhiḥ | ye tv akṣara-svātma-caitanyaṁ eva pūrvam upāsate | teṣāṁ adhikataḥ kleśa
iti sambandhaḥ | akṣaram viśinaṣṭi anirdeśyaṁ dehād bhinnatvena dehābhidhāyibhir
deva-mānavādi-śabdair nirdeṣṭum aśakyam | avyaktaṁ cakṣur-ādy-agocaraṁ pratyak
sarvatra-gaṁ dehendriya-prāṇa-vyāpi | acintyaṁ tarkāgamyāṁ śruti-mātra-vedyam
jñāna-svarūpam eva jñātr-svarūpam acalaṁ jñānatvād api calana-rahitam | dhruvaṁ
paramātmaika-śeṣatāyāṁ sarvadā sthiraṁ | akṣaropāsane vidhim āha samniyamyeti |
karaṇa-grāmaṁ śrotrādīndriya-vṛndam samniyamya śabdādi-samcārebhyas tad-
vyāpārebhyaḥ pratyāhṛtya sarvatra suhṛn-mitrāry-udāsīnādiṣu sama-buddhayaḥ tulya-
dṛṣṭayaḥ | yad vā, sarveṣu cetanācetanēṣu vastuṣu sthite same brahmaṇi buddhir yeṣāṁ
bhūtānāṁ hite upakāre ratāḥ sarveṣāṁ śaṁ bhūyād iti yathāyatham yatamānāḥ evam

svātma-sākṣātkṛti-pūrvikāyām mad-bhaktau mad-arpita-karma-lakṣaṇāyām ye
pravartante, te'pi mām eva pāramaiśvarya-pradhānam prāpunuvantīti nāsti
saṁśayaḥ ||3-4||

Verse 5

क्ले शोऽधिकतरस्तेषामव्यक्तसक्तचेतसाम् ।
अव्यक्त हि गतिर्दुःखं देहवद्विरवाप्यते ॥५॥

kleśo'dhikataras teṣām avyaktāsakta-cetasām |
avyaktā hi gatiḥ duḥkhaṁ dehavadbhīr avāpyate ||5||

śrīdharah – nanu ca te'pi cet tvām eva prāpunvanti tarhītareṣām yuktatamatvaṁ kuta
ity apekṣāyām kleśākleśa-kṛtām viśeṣam āha kleśa iti tribhiḥ | avyakte nirviśeṣe'kṣara
āsaktaṁ ceto yeṣām teṣām kleśo'dhikatarah | hi yasmād avyakta-viśayā gatiḥ niṣṭhā
dehābhīmānibhir duḥkhaṁ yathā bhavaty evam avāpyate | dehābhīmāninām nityam
pratyak-pravaṇatvasya durghaṭatvād iti ||5||

madhusūdanaḥ – idānīm etebhyaḥ pūrveṣām atīśayam darśayann āha kleśa iti |
pūrveṣām api viśayebhya āhr̥tya saḡuṇe mana-āveśe satataṁ tat-karma-parāyaṇatve ca
para-śraddhopetatve ca kleśo'dhiko bhavaty eva | kintu avyaktāsakta-cetasām nirguṇa-
brahma-cintana-parāṇām teṣām pūrvokta-sādhanavatām kleśa āyāso 'dhikataro
'tīśayenādhikaḥ |

atra svayam eva hetum āha bhagavān -- avyaktā hi gatiḥ | hi yasmād akṣarātmakam
gantavyam phala-bhūtam brahma duḥkhaṁ yathā syāt tathā kṛcchreṇa dehavadbhīr
deha-mānibhir avāpyate | sarva-karma-saṁnyāsam kṛtvā gurum upasṛtya vedānta-
vākyaṇām tena tena vicāreṇa tat-tad-bhrama-nirākarāṇe mahān prayāsaḥ | pratyakṣa-
siddhas tataḥ kleśo'dhikataras teṣām ity uktam | yadyapy ekam eva phalam tathāpi ye
duṣkareṇopāyena prāpunvanto bhavanti śreṣṭhā ity abhiprāyaḥ ||5||

viśvanāthaḥ --- tarhi kenāmsena teṣām apakarṣas tatrāha kleśa iti | na kenāpi vyajyata
ity avyaktam brahma tatraivāsakta-cetasām tad evānububhūṣūṇām teṣām tat-prāntau
kleśo'dhikatarah | hi yasmād avyaktā gatiḥ kenāpi prakāreṇa vyaktībhavatisā gatiḥ
dehavadbhīr jīvair duḥkhaṁ yathā bhavaty evam avāpyate | tathā hīndriyāṇām
śabdādi-jñāna-viśeṣa eva śaktiḥ | na tu viśeṣatara-jñānam iti | ata indriya-nirodhas
teṣām nirviśeṣa-jñānam icchatām avaśya-kartavya eva | indriyāṇām nirodhas tu
srotasvatīnām iva sroto-nirodho duṣkara eva | yad uktam sanatkumāreṇa –

yat-pāda-pankaja-palāśa-vilāsa-bhaktyā
karmāśayam grathitam udgrathayanti santaḥ |
tadvan na rikta-matayo yatayo |pi ruddha-
sroto-gaṇās tam araṇam bhaja vāsudevam || [BhP 4.22.39]

kleśo mahān iha bhavārṇavam aplaveśām
ṣaḍ-varga-nakram asukhena titīṣanti |
tat tvām harer bhagavato bhajanīyam aṅghrim
kṛtvoḍupam vyasanam utara dustarāṇam || [BhP 4.22.40] iti |

tāvata kleśenāpi sā gatiṛ yadyapy avāpyate | tad api bhakti-miśreṇaiva | bhagavati
bhaktim vinā kevala-brahmopāsakānām tu kevala-kleśa eva lābho na tu brahma-
prāptiḥ | yad uktaṁ brahmaṇā –

teṣām asau kleśala eva śiṣyate
nānyad yathā sthūla-tuṣāvaghātinām | [BhP 10.14.4] iti ||5||

baladevaḥ – nanu te'pi cet tvām eva prāpnuyus tarhi pūrveṣām yuktatamatvaṁ kiṁ
nibandhanam ? tatrāha kleśo'dhiketi | avyaktāsakta-cetasām atisūkṣma-nīrūpa-jīvātma-
samādhi-nirata-manasām teṣām adhikatarah kleśaḥ | yadyapi pūrveṣām api tat-tan-
mad-bhakty-asaṅga-samācāro mad-anya-viṣayebhyaḥ karaṇānām pratyāhāraś ca
kleśo'sty eva, tathāi tatrānanda-mūrter mama sphuraṇān na kleśatayā vibhāti |
kuto'dhikataratvaṁ sudurāpāstam ? hi yasmād avyaktā gatiṛ avyaktākṣara-
viṣayā mano-vṛttir dehavadbhīr dehābhīmānibhīr janair duḥkham yathā syāt tathāvāpyate |
dehavantaḥ khalu sthūla-deham eva sucirād ātmatvenānuśilitavantaḥ katham aṇu-
caitanyaṁ sucirojjhita-vimarśam ātmatvenānuśilitum prabhavyur iti bhāvaḥ |

yat tv atra vyācakṣate | sa-guṇam nirguṇam ceti dvirūpam brahma | tatra
saguṇopāsanam ākāravad-
viṣayatvāt sukaram apramādam ca | nirguṇopāsanam tu
tattvābhāvād duḥkha-karam sa-pramādam ca | tac ca nirguṇam brahmākṣara-
śabdenocyate | nairguṇya-pratipattaye sapta viśeṣaṇāni anirdeśyam vedāgocaram,
yato'vyaktam jātyādi-śūnyam | sarvatra-gam vyāpi | acintyam manasāpy agamyam |
śrutiś ca – **yato vāco nivartante aprāpya manasā saha** [TaittU 2.4.1] ity ādyā |
kūṭastham mithā-bhūtam api satyavat pratītam jagat kūṭam ucyate | yathā
kūṭakārṣāpaṇādi | tasminn ādhyāsika-sambandhenādhiṣṭhānatayā sthitam | acaram
avikāram ato dhruvam nityam iti | tad-vidām khalu gurūpasatti-pūrvakopaniṣad-
vicāra-tad-artha-manana-tan-nididhyāsanair mahān kleśaḥ |

pūrveṣām tu tair vinaiva gurūkta-bhagavat-prasādāvirbhūtenājñāna-tat-kārya-
vimardinā vijñānena bhagavat-svarūpa-bhūta-nirguṇākṣarātmaikya-lakṣaṇā muktir iti
phalāikyepi kleśākleśābhyām apakarṣotkarṣāv iti | tad idaṁ mandam **gati-sāmānyāt** iti
sūtre brahmaṇo dvairūpya-nirāsāt | **yathā tad akṣaram adhigamyate** iti tasya veda-
vedyatva-śravaṇāt | **yato vācaḥ** ity ādeḥ kārtsnyāgocaravārthatvāt | pravṛtti-
nimittābhāvena nirguṇasyāpramāṇatvāt taucchyāc ca lakṣyatvaṁ tu na, sarva-śabda-
vācyatva-svīkārat | sadaikāvasthasya vastunaḥ kūṭasthatvenābhidhānān na ca jagat
kūṭam |

kavir manīṣi paribhūḥ svayambhur
yāthātathyato'rthān vyadadhāc chāsvatībhyah samābhyah [Īsopaniṣad 8]

ity ādau tasya satyatva-śravaṇāt | yaśodā-stanandhaya-vibhu-cid-vigrahasya para-
brahmatva-śravaṇena tad-anta-stha-nirguṇākṣara-kalpanasya śraddhā-jādyā-
kṛtatvāt ||5||

Verses6-7

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।
अनन्येनैव योगेन मां ध्यायन्त उपासते ॥६॥
तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।
भवामि न चिरात्पार्थ मय्यावेशितचेतसाम् ॥७॥

ye tu sarvāṇi karmāṇi mayi saṁnyasya mat-parāḥ |
ananyenaiva yogena mām dhyāyanta upāsate ||6||
teṣām ahaṁ samuddhartā mṛtyu-saṁsāra-sāgarāt |
bhavāmi na cirāt pārtha mayy āveśita-cetasām ||7||

śrīdharah – mad-bhaktānām tu mat-prasādād anāyāsenaiiva siddhir bhavatīty āha ye tv
iti dvābhyām | ye mayi parameśvare sarvāṇi karmāṇi saṁnyasya samarpya mat-parā
bhūtvā | mām dhyāyantaḥ | ananyena na vidyate'nyo bhajānīyo yasmiṁs tenaiva |
ekānta-bhakti-yogēnopāsata ity arthaḥ ||6||

teṣām iti | evaṁ mayy āveśitaṁ ceto yais teṣām | mṛtyu-yuktāt saṁsāra-sāgarād ahaṁ
samyag uddhartācireṇa bhavāmi ||7||

madhusūdanaḥ – nanu phalaikye kleśāpatvādihikyābhyāsam utkarṣa-nikarṣau syātām,
tad eva tu nāsti nirguṇa-brahma-vidām hi phalam avidyā-tat-kārya-nivṛtṭyā nirviśeṣa-
paramānanda-bodha-brahma-rūpatā | saḡuṇa-brahma-vidām tv adhiṣṭhāna-pramāyā
abhāvenāvidyā-nivṛtṭy-abhāvād aiśvarya-viśeṣaḥ kārya-brahma-loka-gatānām phalam |
ataḥ phalādhikyārtham āyāsādhikyām na nyūnatām āpādayatīti cet, na
sugūṇopāsanayā nirasta-sarva-pratibandhānām vinā gurūpadeśam vinā ca śravaṇa-
manana-nididhyāsanādy-āvṛtti-kleśam svayam āvirbhūtena vedānta-vākyleneśvara-
prasāda-sahakṛtena tattva-jñānodayād avidyā-tat-kārya-nivṛtṭyā brahma-loka
evaiśvarya-bhogānte nirguṇa-brahma-vidyā-phala-parama-kaivalyopapatteḥ | [sa](#)
[etasmāj jīva-ghanāt parātparam purīsayam puruṣam īkṣate](#) iti śruteḥ sa prāpta-
hiraṇyagarbhāiśvarya bhogānta etasmāj jīva-ghanāt sarva-jīva-samaṣṭi-rūpāt parāc
chreṣṭhād dhiraṇyagarbhāt param vilakṣaṇam śreṣṭham ca purīsayam sva-hṛdaya-
guhā-niviṣṭam puruṣam pūrṇam pratyag-abhinnaṁ advitīyam paramātmānam īkṣate
svayam āvirbhūtena vedānta-pramāṇena sāksātkaroti, tāvatā ca mukto bhavatīty
arthaḥ | tathā ca vināpi prāg-ukta-kleśena saḡuṇa-brahma-vidām īśvara-prasādēna
nirguṇa-brahma-vidyā-phala-prāptir itīmam artham āha ye tv iti dvābhyām |

tu-śabda uktāśaṅkā-nivṛtṭy-arthaḥ | ye sarvāṇi karmāṇi mayi saṁnyasya saḡuṇe
vāsudeve samarpya mat-parā ahaṁ bhagavān vāsudeva eva paraḥ prakṛṣṭaḥ prīti-

viṣayo yeṣām te tathā santo'nanyenaiva yogena na vidyate mām bhagavantam
muktvānyad-ālambanam yasya tādr̥ṣenaiva yogena samādhinaikānta-bhakti-yogāpara-
nāmnā mām bhagavantam vāsudevam sakala-saundarya-sāra-nidhānam ānanda-ghana-
vighrahaṃ dvibhujam caturbhujam vā samasta-jana-mano-mohinīm muralīm
antimanoharaiḥ saptabhiḥ svarair āpūrayantam vā dara-kamala-kaumodakī-rathāṅga-
saṅgi-pāṇi-pallavam vā narasiṃha-rāghavādi-rūpam vā yathā-darsita-viśva-rūpam vā
dhyāyanta upāsate samānākāram avicchinnam citta-vṛtti-pravāham saṃtanvate
samīpa-vartitayā'sate tiṣṭhanti vā teṣām mayy āveśita-cetasām mayi yathokta āveśitam
ekāgratayā praveśitam ceto yais teṣām aham satatopāsito bhagavān mṛtyu-saṃsāra-
sāgarām mṛtyu-yukto yaḥ saṃsāro mithyā-jñāna-tat-kārya-prapañcaḥ sa eva sāgarā iva
duruttaras tasmāt samuddhartā samyag anāyasenordhve sarva-bādhāv adhibhūte
śuddhe brahmaṇi dhartā dhārayitā jñānāvaṣṭambha-dānena bhavāmi na cirāt kṣipram
eva tasminn eva janmani | he pārtheti sambodhanam āśvāsārtham ||6-7||

viśvanāthaḥ --- bhaktānām tu jñānam vinaiva kevalayā bhaktyaiva sukkena saṃsārān
muktir ity āha ye tv iti | mayi yat prānty artham saṃnyasya tyaktvā saṃnyāsa-śabdasya
tyāgārthatvāt | ananyenaiva jñāna-karma-tapasyādi-rahitenaiva yogena bhakti-yogena
yad uktam **yat karmabhir yat tapasā jñāna-vairāgyataś ca yat** [BhP 11.20.32] ity
anantaram |

sarvam mad-bhakti-yogena mad-bhakto labhate'ñjasā |
svargāpavargam mad-dhāma kathañcid yadi vāñchati || [BhP 11.20.33] iti |

nanu tad api teṣām saṃsāra-taraṇe kaḥ prakāra iti cet ? satyam | teṣām saṃsāra-taraṇa-
prakāre jijñāsā naiva jñāyate | yatas tat-prakāram vinaivāham eva tāms tārayiṣyāmīty
āha teṣām iti | tena bhagavato bhakteṣv eva vātsalyam na tu jñāniṣv iti dhvaniḥ ||6-7||

baladevaḥ – tathātma-yāthātmyam śrutvaivātmāmśino mama kevalām bhaktim ye
kurvanti, na tv ātma-sākṣātkṛtaye prayatante, teṣām tu kevalayā mad-bhaktyaiva mat-
prāptir acireṇaiva syād ity āha ye tv iti dvābhyām | ye mad-ekāntino mayi mat-prāpty-
artham sarvāṇi sva-vihitāny api karmāṇi saṃnyasya bhakti-vikṣepakatva-buddhyā
parityajya mat-parā mad-eka-puruṣārthāḥ santo'nanyena kevalena mac-chravaṇādi-
lakṣaṇena yogenopāyena mām kṛṣṇam upāsate | tal-lakṣaṇām mad-upāsanām kurvanti
dhyāyantaḥ śravaṇādi-kāle'pi man-niviṣṭa-manasaḥ | teṣām mayy āveśita-cetasām mad-
ekānurakta-manasām bhaktānām aham eva mṛtyu-yuktāt saṃsārāt sāgaravad dustarāt
samuddhartā bhavāmi | na cirāt tvarayā tat-prāpti-vilambāsahamānas tām aham
garuḍa-skandham āropya sva-dhāma prāpayāmīty arcir-ādi-nirapekṣā teṣām mad-
dhāma-prāptiḥ –

nayāmi paramam sthānam arcir ādi-gatiṃ vinā |
garuḍa-skandham āropya yatheccham anivāritaḥ || iti **vārāha**-vacanāt |

karmādi-nirapekṣāpi bhaktir abhīṣṭa-sādhikā—

yā vai sādhana-sampattiḥ puruṣārtha-catuṣṭaye |

tayā vinā tad āpnoti naro nārāyaṅśrayaḥ || iti nārāyaṅīyāt |

sarva-dharmojjhitā viṣṇor nāma-mātraika-jalpakāḥ |
sukhena yām gatim yānti na tām sarve'pi dhārmikāḥ || iti pādmāc ca ||6-7||

Verse 8

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।
निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥८॥

mayy eva mana ādhatsva mayi buddhim niveśaya |
nivasisyasi mayy eva ata ūrdhvaṁ na saṁśayaḥ ||8||

śrīdharah – yasmād evaṁ tasmāt mayy eveti | mayy eva saṅkalpa-vikalpātmakam
mana ādhatsva sthirikuru | buddhim api vyavasāyātmikām mayy eva niveśaya | evaṁ
kurvan mat-prasādena labdha-jñānaḥ san ata ata ūrdhvaṁ dehānte mayy eva
nivasisyasi nivatsyasi | yad ātmanā vāsam karisyasi | nātra saṁśayaḥ | yathā ca **śrutih**
dehānte devaḥ param brahmā tārakam vyacaṣṭe iti ||8||

madhusūdanaḥ – tad evam iyatā prabandhena saguṇopāsanām stutvedānīm vidhatte
mayy eveti | mayy eva saguṇe brahmaṇi manaḥ saṅkalpa-vikalpātmakam ādhatsva
sthāpaya sarvā manovṛttir mad-viśayā eva kuru | eva-kārānuṣaṅgena mayy eva
buddhim adhyavasāya-lakṣaṇām niveśaya | sarvā buddhi-vṛttir mad-viśayā eva kuru,
viśayāntara-parityāgena sarvadā mām cintayety arthaḥ | tataḥ kim syād ity ata āha
nivasisyasi nivatsyasi labdha-jñānaḥ san mad-ātmanā mayy eva śuddha ata ūrdhvam
etad-dehānte na saṁśayo nātra pratibandha-śaṅkā kartavyety arthaḥ | eva ata ūrdhvam
ity atra sandhy-abhāvaḥ śloka-pūraṅārthaḥ ||8||

viśvanāthaḥ --- yasmān mad-bhaktir eva śreṣṭhā tasmāt tvaṁ bhaktim eva kurv iti tām
upadiśati mayy eveti tribhiḥ | eva-kāreṇa nirviśeṣa-vyāvṛttiḥ | mayi śyāmasundare
pītāmbare vanamālini mana ādhatsva mat-smaraṇam kurv ity arthaḥ | tathā buddhim
vivekavatīm niveśaya man-mananam kurv ity arthaḥ | tac ca mananam dhyāna-
pratipādaka-śāstra-vākyaṅnuśīlanam | tataś ca mayy eva nivasisyasīti chāndasam | mat-
samīpa eva nivāsam prāpnoṣīty arthaḥ ||8||

baladevaḥ -- yasmād evaṁ tasmāt tvaṁ mayy eva na tu svātmani mana ādhatsva
samāhitam kuru | buddhim mayi niveśayārpaya | evaṁ kurvāṅas tvaṁ mayy eva mama
kṛṣṇasya sannidhāv eva nivatsyasi, na tu sa-niṣṭhavat sargādikam anubhavann
aiśvarya-pradhānam mām prāpsyasīty arthaḥ ||8||

Verse 9

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।

अभ्यासयोगेन ततो मामिच्छसुं धनंजय ॥९॥

atha cittam samādhātum na śaknoṣi mayi sthiram |
abhyāsa-yogena tato mām icchāptum dhanamjaya ॥9॥

śrīdharah – atrāśaktam prati sugamopāyam āha atheti | sthiram yathā bhavaty evam
mayi cittam dhārayitum yadi śakto na bhavasi tarhi vikṣiptam cittam punaḥ punaḥ
pratyāhṛtya mad-anusmaraṇa-lakṣaṇo yo'bhyāsa-yogas tena mām prāptum iccha |
prayatnam kuru ॥9॥

madhusūdanaḥ – idānīm saguṇa-brahma-dhyānāśaktānām aśakti-tāratāmyena
prathamam pratimādau bāhye bhagavad-dhyānābhyāsas tad-aśaktau bhāgavata-
dharmānuṣṭhānam tad-aśaktau sarva-karma-phala-tyāga iti trīṇi sādhanāni tribhiḥ
ślokaḥ vidhatte atheti | atha pakṣāntare sthiram yathā syāt tathā cittam samādhātum
sthāpayitum mayi na śaknoṣi cet tata ekasmin pratimādāv ālambane sarvataḥ
samāhṛtya cetasaḥ punaḥ punaḥ sthāpanam abhyāsas tat-pūrvako yogaḥ samādhis
tenābhyāsa-yogena mām āptum iccha yatasva | he dhanañjaya ! bahūn śatrūn jītvā
dhanam āhṛtavān asi rājasūyādy-artham ekam manaḥ-śatrum jītvā tatva-jñāna-dhanam
āhariṣyasi na tavāścaryam iti sambodhanārthaḥ ॥9॥

viśvanāthaḥ --- sāksāt smaraṇāsamartham prati tat-prāpty-upāyam āha atheti |
abhyāsa-yogenānyatrānyatra gatam api manaḥ punaḥ pratyāhṛtya mad-rūpa eva
sthāpanam abhyāsaḥ | sa eva yogas tena | prakṛtatvād iti kutsita-rūpa-rasādiṣu
calantya manonadyās teṣu calanam nirudhya atisubhadreṣu madīya-rūpa-rasādiṣu tac-
calanam śanaiḥ śanaiḥ sampādayety arthaḥ | he dhanañjayeti bahūn śatrūn jītvā
dhanam āhṛtavatā tvayā mano'pi jītvā dhyāna-dhanam grahītum śakyam eveti
bhāvaḥ ॥9॥

baladevaḥ – nanu gaṅgeva yeṣām mano-vṛtti-rodhavatī teṣām tvat-prāptis tvarayā syān
mama tu tādrī na tad-vṛttis tataḥ katham seti cet tatrāha atheti | sthiram yathā syāt
tathā mayi cittam samyag anāyāsenādhātum arpayitum na śaknoṣi cet tato'bhyāsa-
yogena mām āptum iccha yatasva | tato'nyatra gatasya manasaḥ pratyāhṛtya śanaiḥ
śanair mayi sthāpanam abhyāsas tena manasi mat-pravaṇe sati mat-prāptiḥ sulabhā
syād iti bhāvaḥ ॥9॥

Verse 10

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ।
मदर्थमपि कर्माणि कुर्वन् सिद्धिमवाप्स्यसि ॥१०॥

abhyāse'py asamartho'si mat-karma-paramo bhava |
mad-artham api karmāṇi kurvan siddhim avāpsyasi ॥10॥

śrīdharah – yadi punar naivam tatrāha abhyāsa iti | yadi punar abhyāse'py aśakto'si tarhi mat-prīty-arthāni yāni karmāṇi ekādaśy-upavāsa-vrata-caryā-pūjā-nāma-saṅkīrtanādīni tad-anuṣṭhānam eva paramam yasya tādr̥śo bhava | evam-bhūtāni karmāṇy api mad-artham kurvan mokṣam prāpsyasi ||10||

madhusūdanah – mat-prīṇanārtham karma mat-karma śravaṇa-kīrtanādi-bhāgavata-dharmas tat-paramas tad-eka-niṣṭho bhava | abhyāsasamarthye mad-artham bhāgavata-dharma-saṁjñakāni karmāṇy api kurvan siddhim brahma-bhāva-lakṣaṇām sattva-suddhi-jñānotpatti-dvāreṇāvāpsyasi ||10||

viśvanāthaḥ --- abhyāse'pīti yathā pitta-dūṣitā rasanā matsyaṇḍikām necchati | tathavāvidyā-dūṣitam manasā saha yoddhum mayā naiva śakyata iti manyase ced iti bhāvah | mat-karmāṇi paramāṇi yasya saḥ | karmāṇi madīya-śravaṇa-kīrtana-vandanārcana-man-mandira-mārjanābhyukṣaṇa-puṣpāharaṇādi-paricaraṇādi kurvan vināpi mat-smaraṇam siddhim premavat-pārṣadatva-lakṣaṇām prāpsyatīti ||10||

baladevah – nanu vāyor iva manaso'ticāpalyāt tasya pratyāhāre mama na śaktir iti cet tatrāha abhyāse'pīti | ukta-lakṣaṇe'bhyāse'pi cet tvam asamarthas tarhi mat-karmāṇi paramāṇi pumartha-bhūtāni yasya tādr̥śo bhava | tāni ca man-niketa-nirmāṇa-mat-puṣpa-bāṭi-secanādīni pūrvam uktāni | evam sukarāṇi mad-arthāni karmāṇi kurvāṇas tvam tatra tarāti-manojña-man-mūrtyu-uddeśa-mahimnā tādr̥śe mayi nirata-manah saṁsiddhim mat-sāṁpīya-lakṣaṇām avāpsyasīty atisugamo'yam upāyah ||10||

Verse 11

अथैतदप्यशक्तेऽसि कर्तुं मद्योगमाश्रितः ।
सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥११॥

athaitad apy aśakto'si kartum mad-yogam āśritaḥ |
sarva-karma-phala-tyāgam tataḥ kuru yatātmavān ||11||

śrīdharah – atyantam bhagavad-dharma-pariniṣṭhāyām aśaktasya pakṣāntaram āha atheti | yady etad api kartum na śaknoṣi tarhi mad-ayogam mad-eka-śaraṇatvam āśritaḥ san sarveṣām dr̥ṣṭādr̥ṣṭārthānām āvaśyakānām cāgnihotrādi-karmaṇām phalāni niyata-cittam bhūṣ tvā parityaja | etad uktam bhavati mayā tāvad īśvarājñayā yathā-śakti karmāṇi kartavyāni | phalam tāvad dr̥ṣṭam adr̥ṣṭam vā parameśvarādhīnam ity evam mayi bhāram āropya phalāsaktim parityajya vartamāno mat-prasādena kṛtārtho bhaviṣyasīti ||11||

madhusūdanah – atha bahir-viṣayākṛṣṭa-cetastvād etan-mat-karma-paratvam api kartum na śaknoṣi, tato mad-yogam mad-eka-śaraṇatvam āśrito mayi sarva-karma-samarpaṇam mad-yogas tam vāśritaḥ san yatātmavān yataḥ saṁnyata-sarvendriya

ātmavān vivekī ca san sarva-karma-phala-tyāgam kuru phalābhisandhim tyajety arthaḥ
||11||

viśvanāthaḥ --- etad api kartum aśaktaś cet tarhi mad-yogam āśrito mayi sarva-karma-samarpaṇam | mad-yogas tam āśritaḥ san sarva-karma-phala-tyāgam prathama-ṣaṭkokaṁ kuru | ayam arthaḥ -- prathama-ṣaṭke bhagavad-arpita-niṣkāma-karma-yoga eva mokṣopāya uktaḥ | dvitīya-ṣaṭke'smin bhakti-yoga eva bhagavat-prāpty-upāya uktaḥ | sa ca bhakti-yogo dvididhaḥ – bhagavan-niṣtho'ntaḥ-karaṇa-vyāpāro, bahiṣkaraṇa-vyāpāraś ca | tatra prathamas trividhaḥ – smaraṇātmako, mananātmakaś cākhaṇḍa-smaraṇāsamarthyē tad-anurāginām tad-abhyāsa-rūpaṁ ceti trika evāyam manda-dhiyām durgamaḥ | sudhiyām niraparādhānām tu sugama eva | dvitīyaḥ śravaṇa-kīrtanātmakaṁ tu sarveṣām sugama evopāyaḥ | evam ubhayopāya-vanto'dhikāriṇaḥ sarvataḥ prakṛṣṭā dvitīya-ṣaṭke'sminn uktāḥ | etat-kṛtya-samarthā indriyānām bhagavan-niṣṭhikṛtāv aśraddhālavāś ca bhagavad-arpita-niṣkāma-karmināḥ prathama-ṣaṭkotādhikāriṇo'smān nikṛṣṭā eveti ||11||

baladevaḥ – atha mahākulinatva-loka-mukhyatvādinā pratibandhena bādhitas tvam anyo vai tan-man-niketa-vimārjanādi-mat-prītikara-mati-sukaram api karma cet kartum aśakto'si tato mad-yogaṁ mac-charaṇatām āśritaḥ san sarveṣām anuṣṭhīyamānānām karmaṇām phala-tyāgam kuru yatātmavān vijita-manā bhūtvā, tathā ca phalābhisandhi-śūnyair agnihotra-darśa-paurṇamāsy-ādibhir mad-ārādhana-rūpaiḥ karmabhir viṣa-tantuvad-antar-abhyuditeṇa jñānena sva-parātmanoḥ śeṣa-śeṣi-bhāve'bhyudite sva-śeṣiṇi sarvottamatvena vidite śanaḥ śanaḥ parāpi bhaktiḥ syād iti | evam eva vakṣyati **yataḥ pravṛttir bhūtānām** ity ādinā **mad-bhaktim labhate parām** ity anena ||11||

Verse 12

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्भ्यानं विशिष्यते ।
ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥१२॥

śreya hi jñānam abhyāsaj jñānād dhyānam viśiṣyate |
dhyānāt karma-phala-tyāgas tyāgāc chāntir anantaram ||12||

śrīdharaḥ – tam imaṁ phala-tyāgam stauti śreya iti | samyag-jñāna-rahitād abhyāsāt yukti-sahitopadeśa-pūrvakaṁ jñānam śreṣṭham | tasmād api tat-pūrvam dhyānam viśiṣṭam | tatas tu tam paśyati niṣkalaṁ dhyāyamāna iti śruteḥ | tasmād apy ukta-lakṣaṇaḥ karma-phala-tyāgaḥ śreṣṭhaḥ | tasmād evambhūtāt karma-phala-tyāgāt karmasu tat-phaleṣu cāsakti-nivṛtṭyā mat-prasādena ca samanantaram eva saṁsāra-śāntir bhavati ||12||

madhusūdanaḥ – idānim atraiva sādhana-vidhāna-prayavasānād imaṁ sarva-phala-tyāgam stauti śreya iti | śreyaḥ praśasyataram hi eva jñānam śabda-yuktibhyām ātma-niścayo'bhyāsā jñānārtha-śravaṇābhyāsāt | jñānāc chravaṇa-manana-pariniṣpannād api

dhyānaṁ nididhyāsana-samjñam viśiṣyate'tiśayitam bhavati sāksātkārāvyavahita-
hetutvāt | tad evaṁ sarva-sādhana-śreṣṭham dhyānaṁ tato'py atīśayitatvenājña-kṛtaḥ
karma-phala-tyāgaḥ stūyate |

dhyānāt karma-phala-tyāgo viśiṣyata ity anuśajyate | tyāgān niyata-cittena puṁsā kṛtāt
sarva-karma-phala-tyāgāc chāntir upaśamaḥ sa-hetukasya saṁsārasyānantaram apy
avadhānena na tu kālāntaram apekṣate | atra –

yadā sarve pramucyante kāmā ye'sya hṛdi sthitāḥ |
atha martyo'mṛto bhavaty atra brahma samaśnute ||

ity ādi śrutiṣu prajahāti yadā kāmān sarvān ity ādi-sthita-prajña-lakṣaṇeṣu ca sarva-
kāma-tyāgasyāmṛtatva-sādhanaṭvam avagatam | karma-phalāni ca kāmās tat-tyāgo'pi
kāma-tyāgatva-sāmānyāt sarva-kāma-tyāga-phalena stūyate | yathāgastyena
brāhmaṇena samudraḥ pīta iti, yathā vā jāmadagnyena brāhmaṇena niḥkṣatrā pṛthivī
kṛteti bāhmaṇatva-sāmānyād idānīntanā api brāhmaṇā aparimeya-parākramatvena
stūyante tadvat ||12||

viśvanāthaḥ --- athoktānām smaraṇa-mananābhyāsānām yathā-pūrvam śraīṣṭhyam
spaṣṭikṛyāha śreyo hīti | abhyāsāj jñānaṁ mayi buddhim niveśayety uktam man-
mananaṁ śreyaḥ śreṣṭham | abhyāse saty āyāsata eva dhyānaṁ syāt | manane sati tv
anāyāsata eva dhyānaṁ iti viśeṣāt tasmāt jñānād api dhyānaṁ viśiṣyate śreṣṭham ity
arthaḥ | kuta ity ata āha – dhyānāt karma-phalānām svargādi-sukhānām niškāma-
karma-phalasya mokṣasya ca tyāgas tat-sprhā-rāhityam syāt | svataḥ prāptasyāpi
tasyopekṣā | niścala-dhyānāt pūrvam tu bhaktānām ajāta-ratīnām mokṣa-tyāgecchaiva
bhavet | niścala-dhyānavatām tu mokṣopekṣā | saiva mokṣa-laghutā-kāriṇī | yad uktam
bhakti-rasāmṛta-sindhau – kleśa-ghnī śubhadā [BRS 1.1.7] ity atra ṣaḍbhiḥ padair
etan-māhātmyam kīrtitam iti | yad uktam –

na pārameṣṭhyam na mahendra-dhiṣṇyam
na sārva-bhaumaṁ na rasādhipatyam |
na yoga-siddhīr apunar-bhavam vā
mayy arpitātmeccati mad vinānyat || [BhP 11.14.14] iti |

mayy arpitātmā mad-dhyāna-niṣṭhaḥ | tyāgād vaiṛṣṇyād anantaram eva śāntir mad-
rūpa-guṇādikaṁ vinā sarva-viśayēsv evendriyāṇām uparatiḥ | atra pūrvārdhe śreyaḥ iti
viśiṣyate iti pada-dvayenānvayād uttarārdhe tu anantaram ity anenaivānvayād eṣaiva
vyākhyā samyag upapadyate nānyety avadheyam ||12||

baladevaḥ – sukaratvād apramādatvāj jñāna-garbhatvāc cānibhisamhitam phalam
karma-yogaṁ stauti śreyo hīti | abhyāsān mat-smṛti-sātatyā-rūpād anīṣpannāj jñānaṁ
svātma-sāksātkṛti-rūpaṁ śreyaḥ praśastataram | paramātmopalabdhi-dvāratvāt jñānāc
ca tasmād anīṣpannāt sādhanā-bhūtam dhyānaṁ svātma-cintana-lakṣaṇam viśiṣyate
sva-hitatve śreyo bhavati | dhyānāc ca tasmād anīṣpannāt karma-phala-tyāgād
anantaram śāntis tyakta-phalād anuṣṭhitā karmaṇo'nantaram manaḥ-śuddhir ity

arthah | tathā ca śuddhe manasi dhyānam niṣpadyate | niṣpanne dhyāne sva-sākṣātkṛti-rūpaṁ jñānam | jñāne niṣpanne tat-phala-bhūtaṁ paramātma-jñānam | tena parā bhaktis tayiśvarya-pradhānasya mama prāptir iti durgamo'yam upāya iti bhāvaḥ | na cāyam arjunaṁ praty upadeśas tasyaikāntitvāt | san-niṣṭhā niṣkāma-karma-ratā hari-dhyāyinaś ca svātmānam anubhūya tato'bhyuditayā hari-viśayakatyā pāramaiśvarya-guṇayā parayā bhaktyā hariṁ premāspadam anubhavanto vimucyanta iti gītā-śāstrārtha-paddhatiḥ | kintv ekāntitvāsaktam pratīti-bodhyam ||12||

Verses 13-14

अद्वेष सर्वभूतानां मैत्रः करुण एव च ।
निर्ममो निरहंकारः समदुःखसुखः क्षमी ॥१३॥
संतुष्ट सततं योगी यतात्मा दृढनिश्चयः ।
मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥१४॥

adveṣṭā sarva-bhūtānām maitraḥ karuṇa eva ca |
nirmamo nirahaṁkāraḥ sama-duḥkha-sukhaḥ kṣamī ||13||
saṁtuṣṭaḥ satataṁ yogī yatātmā dṛḍha-niścayaḥ |
mayy arpita-mano-buddhir yo mad-bhaktaḥ sa me priyaḥ ||14||

śrīdharah – evaṁ-bhūtasya bhaktasya kṣipram eva parameśvara-prasāda-hetūn dharmān āha adveṣṭety aṣṭabhiḥ | sarva-bhūtānām yathāyatham adveṣṭā maitraḥ karuṇas ca | uttameṣu dveṣa-śūnyaḥ | sameṣu mitratayā vartata iti maitraḥ | hīneṣu kṛpālur ity arthaḥ | nirmamo nirahaṁkāraś ca kṛpālutvād eva anyaiḥ saha same duḥkha-sukhe yasya saḥ | kṣamī kṣamāśīlah ||13||

saṁtuṣṭa iti | satataṁ lābhe'lābhe ca saṁtuṣṭaḥ suprasanna-cittaḥ | yogī apramattaḥ yatātmā saṁyata-svabhāvaḥ | dṛḍho mad-viśayo yasya | mayy arpīte mano-buddhī yena | evaṁbhūto yo mad-bhaktaḥ sa me priyaḥ ||14||

madhusūdanaḥ – tad evaṁ mandam adhikāriṇam pratyatiduṣkaratvenākṣaropāsana-nindayā sukaram saguṇopāsanam vidhāyāśakti-tāratamyānuvādenānyāny api sādhanāni vidadhau bhagavān vāsudevaḥ katham nu nāma sarva-pratibandha-rahitaḥ sann uttamādhikāritayā phala-bhūtāyām akṣara-vidyāyām avatared ity abhiprāyeṇa sādhana-vidhānasya phalārthatvāt | tad uktam –

nirviśeṣam param brahma sākṣātkartum anīśvarāḥ |
ye mandās te'nukampyante saviśeṣa-nirūpaṇaiḥ ||
vaśīkṛte manasy eṣām saguṇa-brahma-śīlanāt |
tad evāvīrbhavet sākṣād apētopādhi-kalpanam || iti |

bhagavatā patañjalīnā coktam **samādhi-siddhir īśvara-praṇidhānāt** iti | tataḥ **pratyak-cetanādhigamo'py antarāyābhāvaś ca** iti ca | tata itīśvara-praṇidhānād ity arthaḥ | tad

evam akṣaropāsana-nindā saguṇopāsana-stutaye na tu heyatayā, udita-homa-vidhāvanudita-homa-nindāvat | [na hi nindā nindyam ninditum pravartate'pi tu vidheyam stotum](#) iti nyāyāt | tasmād akṣaropāsakā eva paramārthato yoga-vittamāḥ |

[priyo hi jñānino'tyartham ahaṁ sa ca mama priyaḥ |
udārāḥ sarva evaite jñānī tv ātmaiva me matam || \[Gītā 7.17-18\]](#)

ity ādinā punaḥ punaḥ praśastatamatayoktās teṣām eva jñānam dharmajātām cānusaraṇīyam adhikāram āsādyā tvayety arjunam bubodhayiṣuḥ paramahitaiḥ bhagavān abheda-darśinaḥ kṛta-kṛtyānakṣaropāsakān prastauti adveṣṭeti saptabhiḥ |

sarvāni bhūtāny ātmatvena paśyann ātmano duḥkha-hetāv api pratikūla-buddhy-abhāvān na dveṣṭā sarva-bhūtānām kintu maitrī snigdhatā tadvān | yataḥ karuṇaḥ karuṇā duḥkhiteṣu dayā tadvān sarva-bhūtābhaya-dātā paramahaṁsa-parivrājaka ity arthaḥ | nirmamo dehe'pi mameti pratyaya-rahitaḥ | nirahaṅkāro vṛtta-svādhyāyādikṛtāhaṅkāraṇaṁ niṣkrāntaḥ | dveṣa-rāgayor apravartakatvena same duḥkha-sukhe yasya saḥ | ataeva kṣamī ākrośana-tāḍanādināpi na vikriyām āpadyate ||13||

tasyaiva viśeṣaṇāntarāṇi santuṣṭa ity | satatam śarīra-sthiti-kāraṇasya lābhe'lābhe ca santuṣṭaḥ utpannālam-pratyayaḥ | tathā guṇaval-lābhe viparyaye ca | satatam ity sarvatra sambadhyate | yogī samāhita-cittaḥ | yatātmā samyata-śarīrendriyādisamghātaḥ | dṛḍhaḥ kutārkikair abhibhavitum aśakyatayā sthiro niścayo'ham asmy akaartra-bhlokṭṛ-saccidānandādviṭiyam brahmety adhyavasāyo yasya sa dṛḍha-niścayaḥ sthita-prajña ity arthaḥ | mayi bhagavati vāsudeve śuddhe brahmaṇi arpita-mano-buddhiḥ samarpitāntaḥ-karaṇaḥ | idṛṣo yo mad-bhaktaḥ śuddhākṣara-brahmavit sa me priyaḥ, mad-ātmatvāt ||14||

viśvanāthaḥ --- etādṛśyāḥ śāntyā bhaktaḥ kīdṛṣo bhavatīty apekṣāyām bahuvidha-bhaktānām svabhāva-bhedān āha adveṣṭety aṣṭabhiḥ | adveṣṭā dviṣatsv api dveṣaṁ na karoti pratyuta mitro mitratayā vartate | karuṇa eṣām asad-gatir mā bhavaty ity buddhyā teṣu kṛpāluḥ | nanu kīdṛṣena vivekena dviṣatsv api maitrī-kāruṇye syātām | tatra vivekaṁ vinaivety āha nirmamo nirahaṅkāra ity putra-kalatrādiṣu mamatvābhāvād dehe cāhaṅkārabhāvāt tasya mad-bhaktasya kvāpi dveṣa eva naiva phalati | kutaḥ punar dveṣa-janita-duḥkha-śānty-arthaṁ tena vivekaḥ svīkartavya ity bhāvaḥ |

nanu tad apy anya-kṛta-pāduka-muṣṭi-prahārādibhir deha-vyathādīnaṁ duḥkhaṁ kimcid bhavaty eva ? tatrāha sama-duḥkha-sukham | yad uktaṁ bhagavatā candrārdha-śekhareṇa –

[nārāyaṇa-parāḥ sarve na kutaścana bibhyati |
svargāpavarga-narakeṣv api tulyārtha-darśinaḥ || \[BhP 6.17.28\] iti |](#)

sukha-duḥkhayoḥ sāmyaṁ sama-darśitvam | tac ca mama prārabdha-phalam idam
avśya-bhogyam iti bhāvanā-mayam | sāmye'pi sahiṣṇuvaiva duḥkham sahyata ity
āha kṣamī kṣamavān | kṣam sahane dhātuḥ |

nanv etādṛśasya bhaktasya jīvikā katham sidhyet ? tatrāha santuṣṭaḥ |
yadr̥cchopasthite kimcid yatnopasthite vā bhakṣya-vastuni santuṣṭaḥ |

nanu sama-duḥkha-sukham ity uktam | tat katham svabhakṣam ālakṣya santuṣṭa iti
tatrāha satataṁ yogī bhakti-yoga-yukto bhakti-siddhārtham iti bhāvaḥ | yad uktam—

āhārārtham yatataiva yuktaṁ tat-prāṇa-dhāraṇam |
tattvaṁ vimṛśyate tena tad vijñāya paraṁ vrajet || iti |

kim ca deivād aprāpta-bhaktiyo'pi yatātmā sāmnyata-cittaḥ kṣobha-rahita ity arthaḥ |
daivāc citta-kṣobhe saty apī tad-upaśamārtham aṣṭāṅga-yogābhyāsādikaṁ naiva
karotīty āha dṛḍha-niścayo'nanya-bhaktir eva me kartavyeti niścayas tasya na
śithilibhavatīty arthaḥ | sarvatra hetuḥ mayy arpita-mano-buddhir mat-smaraṇa-
manana-parāyaṇa ity arthaḥ | idṛśo bhaktas tu me priyo mām atiprīṇayatīty
arthaḥ ||13-14||

baladevaḥ – evam ekānti-bhaktān pariniṣṭhitādīn anekānti-bhaktān saniṣṭhāmś ca tat-
tat-sādhana-bhedair upavarṇya teṣāṁ sarvoparañjakān guṇān vidadhāti adveṣṭeti
saptabhiḥ | sarva-bhūtānām adveṣṭā dveṣāṁ kurvatsv apī teṣu mat-prārabhdānugūṇa-
pareśa-preritāny amūni mahyaṁ dviṣantīti dveṣa-sūnyaḥ | pareśādhiṣṭhānāny amūnīti
teṣu maitraḥ snigdhaḥ | kenacin nimittena khinneṣu mābhūd eṣāṁ kheda iti karuṇaḥ |
dehādiṣu nirmamaḥ prakṛter amī vikārā na mameti teṣu mamatā-sūnyaḥ |
nirahaṅkāras teṣv ātmābhimāna-rahitaḥ | sama-duḥkha-sukhaḥ sukhe sati harṣeṇa
duḥkhe sati udvegena cāvyaḅkulaḥ | yataḥ kṣamī tat-tat-sahiṣṇuḥ | satataṁ santuṣṭo
lābhe'lābhe ca prasanna-cittaḥ | yato yogī gurūpadiṣṭopāya-niṣṭhaḥ | yatātmā
vijitendriya-vargaḥ | dṛḍha-niścayo dṛḍhaḥ kutarkair abhibhavitum aśakyatayā sthiro
niścayo hareḥ kiṅkaro'smīti adhyavasāyo yasya saḥ | ato mayy arpita-mano-buddhiḥ |
evam-bhūto yo mad-bhaktāḥ sa me priyaḥ prīti-kartā ||13-14||

Verse 15

यस्मान् नोद्विजते लोको लोकान् नोद्विजते च यः ।
हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥१५॥

yasmān nodvijate loko lokān nodvijate ca yaḥ |
harṣāmarṣa-bhayodvegair mukto yaḥ sa ca me priyaḥ ||15||

śrīdharāḥ – kim ca yasmād iti | yasmāt sakāśāl loko jano nodvijate bhaya-śaṅkayā
saṁkṣobham na prāpnoti | yaś ca lokān nodvijate | yaś ca svābhāvīkair harṣādibhir
yuktaḥ | tatra harṣaḥ svasyeṣṭa-lābha utsāhaḥ | amarṣaḥ parasya lābhe'sahanam |

bhayam trāsaḥ | udvego bhayādi-nimittaś citta-kṣobhaḥ | etair vimukto yo mad-
bhaktaḥ sa ca me priyaḥ ||15||

madhusūdanaḥ – punas tasyaiva viśeṣaṇāni yasmād iti | yasmāt sarva-bhūtābhaya-
dāyinaḥ samnyāsino hetor nodvijate na santapyate loko yaḥ kaścid api janaḥ | tathā
lokān niraparādhodvejanaika-vratāt khala-janān nodvijate ca yaḥ | advaita-darśitvāt
parama-kāruṇikatvena kṣamā-śīlatvāc ca | kiṁ ca harṣaḥ svasya priya-lābhe
romāñcāśru-pātādi-hetur ānandābhivyañjakaś citta-vṛtti-viśeṣaḥ | amarṣaḥ
parotkarṣāsahana-rūpaś citta-vṛtti-viśeṣaḥ | bhayam vyāghrādi-darśanādhīnaś citta-
vṛtti-viśeṣas trāsaḥ | udvega ekākī katham vijane sarva-parigraha-śūnyo jīviṣyāmīty
evamvidho vyākūlatā-rūpaś citta-vṛtti-viśeṣas tair harṣāmarṣa-bhayodvegair mukto
yaḥ | advaita-darśitayā tad-ayogyatvena tair eva svayam parityakto na tu teṣāṁ tyāgāya
svayam vyāpṛta iti yāvat | tena mad-bhakta ity anukṛṣyate | īdrśo mad-bhakto yaḥ sa
me priya iti pūrvavat ||15||

viśvanāthaḥ --- kiṁ ca [yasyāsti bhaktir bhagavaty akiṁcanā sarvair guṇais tatra
samāsate surāḥ](#) [BhP 5.18.12] ity-ādy-ukter mat-prīti-janakā anye’pi guṇā mad-
bhaktyā muhur abhyastayā svata evotpadyante, tām api tvaṁ śṛṇv ity āha | yasmād iti
pañcabhiḥ | harṣādibhiḥ prakṛtair harṣāmarṣa-bhayodvegair mukta ity ādinoktān api
kāṁścid guṇān durlabhatva-jñāpanārtham punar āha yo na hṛṣyatīti ||15||

baladevaḥ – yasmāl lokaḥ ko’pi jano nodvijate bhaya-śaṅkayā kṣobham na labhate |
yaḥ kāruṇikatvāj janodvejakaṁ karma na karoti | lokāc ca yo nodvijate
sarvāvirodhitva-viniścayād yad-udvejakaṁ karma loko na karoti | yaś ca harṣādibhiḥ
kartṛbhir mukto, na tu teṣāṁ mocane svayam vyāpārī | atigambhīrātma-rati-
nimagnatvāt tat-sparśenāpi rahita ity arthaḥ | tatra sva-bhogyāgamotsāho harṣaḥ, para-
bhogyāgamāsahanam amarṣaḥ | duṣṭa-sattva-darśanādhīno vitrāsaḥ bhayam | katham
nirudyamasya mama jīvanam iti vikṣobhas tūdvegaḥ | etāś catasraś citta-vṛttayaḥ ||15||

Verse 16

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।
सर्वारम्भपरित्यागी यो मद्रक्तः स मे प्रियः ॥१६॥

anapekṣaḥ śucir dakṣa udāsīno gata-vyathaḥ |
sarvārambha-parityāgī yo mad-bhaktaḥ sa me priyaḥ ||16||

śrīdharah – kiṁ ca anapekṣa ity | anapekṣo yadṛcchayopasthite’py arthe nisprḥaḥ |
śucir bāhyābhyantara-śauca-sampannaḥ | dakṣo’nalasaḥ | udāsīnaḥ pakṣapāta-rahitaḥ |
gata-vyatha ādhi-śūnyaḥ | sarvān dṛṣṭādrṣṭārthān ārambhānudyamān parityaktum
śīlam yasya saḥ | evam-bhūtaḥ san yo mad-bhaktaḥ sa me priyaḥ ||16||

madhusūdanaḥ – kiṁ ca anapekṣa ity | nirapekṣaḥ sarveṣu bhogopakaraṇeṣu
yadṛcchopanīteṣv api niḥsprḥaḥ | śuci-bāhyābhyantara-śauca-sampannaḥ | dakṣa

upasthiteṣu jñātavyeṣu kartavyeṣu ca sadya eva jñātum kartum ca samarthaḥ | udāsīno na kasyacin mitrādeḥ pakṣam bhajate yaḥ | gata-vyathaḥ parais tāḍyamānasyāpi gatā notpannā vyathā pīḍā yasya saḥ | utpannāyām api vyathāyām apakarṣv anapakarṣtvam kṣamitvam | vyathā-kāraṇeṣu satsv apy anutpanna-vyathatvam gata-gata-vyathatvam iti bhedaḥ | aihikāmuṣmika-phalāni sarvāṇi karmāṇi sarvārambhās tām parityaktum śīlam yasya sa sarvārambha-parityāgī sannyāsī yo mad-bhaktaḥ sa me priyaḥ ||16||

viśvanāthaḥ --- anapekṣo vyavahārika-kāryāpekṣā-rahita udāsīno vyavahārika-lokeṣv anāsaktaḥ | sarvān vyavahārikān dṛṣṭādṛṣṭārthāms tathā pāramārthikān api kāmścit śāstrādhyāpanādīn ārambhān udyamān parihartum śīlam yasya saḥ ||16||

baladevaḥ – anapekṣaḥ svayam āgate'pi bhogye nisprahaḥ | śucir bāhyābhyantara-pāvitravān | dakṣaḥ sva-śāstrārtha-vimarśa-samarthaḥ | udāsīnamu para-pakṣāgrāhī | gata-vyatho'pakṛto'py ādhi-śūnyaḥ | sarvārambha-parityāgī sva-bhakti-pratīpākhilodyama-rahitaḥ ||16||

Verse 17

यो न हृष्यति न द्वेष्टिन शोचति न काङ्क्षति ।
शुभाशुभपरित्यागी भक्तिमान् यः स मे प्रियः ॥१७॥

yo na hr̥ṣyati na dveṣṭi na śocati na kāṅkṣati |
śubhāsubha-parityāgī bhaktimān yaḥ sa me priyaḥ ||17||

śrīdharah – kim ca ya iti | priyam prāpya yo na hr̥ṣyati | apriyam prāpya yo na dveṣṭi | iṣṭārtha-nāṣe sati yo na śocati | aprāptam artham yo na kāṅkṣati | śubhāsubhe puṇya-pāpe parityaktum śīlam yasya saḥ | evam-bhūto bhūtvā yo mad-bhaktimān sa me priyaḥ ||17||

madhusūdanaḥ – kim ca ya iti | sama-duḥkha-sukha ity etad vivṛṇoti | yo na hr̥ṣyatīṣṭa-prāptau, na dveṣṭi aniṣṭa-prāptau na śocati prāpteṣṭa-viyoge | na kāṅkṣati aprāpteṣṭa-yoge | sarvārambha-parityāgīty etad vivṛṇoti śubhāsubhe sukha-sādhana-duḥkha-sādhane karmaṇi parityaktum śīlam asyeti śubhāsubha-parityāgī bhaktimān yaḥ sa me priyaḥ ||17||

viśvanāthaḥ --- Nothing.

baladevaḥ – yaḥ priyam putra-śiṣyādi prāpya na hr̥ṣyati | apriyam tat prāpya tatra na dveṣṭi | priye tasmin vinaṣṭe na śocati | aprāptam tan nākāṅkṣati | śubham puṇyam aśubham pāpam tad-ubhayaṁ pratibandhakatva-sāmyāt parityaktum śīlam yasya saḥ ||17||

Verses 18-19

समः शत्रौ च मित्रे च तथा मानापमानयोः ।
शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥१८॥
तुल्यनिन्दास्तुतिर्मौ नी संतुष्टे येन केन चित् ।
अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥१९॥

samaḥ śatrau ca mitre ca tathā mānāpamānayoḥ |
śītoṣṇa-sukha-duḥkheṣu samaḥ saṅga-vivarjitaḥ ||18||
tulya-nindā-stutir maunī saṁtuṣṭo yena kenacit |
aniketaḥ sthira-matir bhaktimān me priyo naraḥ ||19||

śrīdharah – kiṁ ca sama iti | śatrau ca mitre ca sama eka-rūpaḥ | mānāpamānayor api
tathā sama eva | harṣa-viśāda-śūnya ity arthaḥ | śītoṣṇayoḥ sukha-duḥkhayoḥ ca
samaḥ | saṅga-vivarjitaḥ kvacid apy anāsaktaḥ ||18||

kiṁ ca tulya-nindā-stutir iti | tulyā nindā-stutiś ca yasya saḥ | maunī saṁyata-vāk |
yena kenacit yathā-labdheṇa saṁtuṣṭaḥ | aniketo niyatāvāsa-śūnyaḥ | sthira-matir
vyavasthita-cittaḥ | evaṁ-bhūto bhaktimān yaḥ sa naro mama priyaḥ ||19||

madhusūdanaḥ – kiṁ ca sama iti | pūrvasyaiva prapañcaḥ | saṅga-vivarjitaś
cetanācetaṇa-sarva-viśaya-śobhanādhyāsa-rahitaḥ | sarvadā harṣa-viśāda-śūnya ity
arthaḥ | spaṣṭam ||18||

kiṁ ca tulya-nindā-stutir iti | nindā doṣa-kathanam | stutir guṇa-kathanam | te
duḥkha-sukhājanakatayā tulye yasya sa tathā | maunī saṁyata-vāk | nanu śārīra-yātrā-
nirvāhāya vāg-vyāpāro'pekṣita eva nety āha saṁtuṣṭo nivṛtta-spr̥haḥ | kiṁ ca -- aniketo
niyata-nivāsa-rahitaḥ | sthirā paramārtha-vastu-viśayā matir yasya sa sthira-matiḥ |
īdr̥śo yo bhaktimān sa me priyo naraḥ | atra punaḥ punar bhakter upādānaṁ bhaktir
evāpavargasya puṣkalaṁ kāraṇam iti draḍhayitum ||19||

viśvanāthaḥ --- aniketaḥ prākṛta-svāspadāsakti-śūnyaḥ ||18-19||

baladevaḥ – samaḥ śatrau ceti sphuṭārthaḥ | saṅga-varjitaḥ kusaṅga-śūnyaḥ | tulyeti
nindayā duḥkhaṁ stutyā sukhaṁ ca yo na vindati | maunī yata-vāk sveṣṭa-manana-śīlo
vā | yena kenacid adṛṣṭākṛṣṭena rukṣeṇa snigdheṇa vānnādinā santuṣṭaḥ | aniketo
niyata-nivāsa-rahito niketa-moha-śūnyo vā | sthira-matir niścita-jñānaḥ | eṣv adveṣṭety
ādiṣu saptasu yeṣu guṇānāṁ punar apy abhidhānaṁ tat teṣāṁ atidaurlabhya-
jñāpanārtham ity adoṣaḥ | san-niṣṭhādīnāṁ tri-vidhānāṁ bhaktānāṁ sambhūya sthitā
ete'dveṣṭṛtvādayo dharmā yathā-sambhava-tāratamyenaiva sudhībhiḥ
saṅgamanīyāḥ ||18-19||

ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते ।
श्रद्धाना मत्परमा भक्तस्तेऽतीव मे प्रियाः ॥२०॥

ye tu dharmyāmṛtam idaṁ yathoktaṁ paryupāsate |
śraddadhānā mat-paramā bhaktās te'tīva me priyāḥ ॥20॥

śrīdharah : uktaṁ dharma-jātaṁ sapahalam upasamharati ye tv iti | yathoktam ukta-
prakāram | dharmā evāmṛtam | amṛtatva-sādhanatvāt | dharmyāmṛtam iti kecit
paṭhanti | ye tad upāsate'nutiṣṭhanti śraddhāṁ kurvantaḥ | mat-parāś ca santaḥ | mad-
bhaktās te'tīva me priyā iti ॥20॥

duḥkham avyakta-vartmaiva tad-bahu-vighnam ato budhaḥ |
sukhaṁ kṛṣṇa-padāmbhojaṁ bhakti-sat-pathavān bhajet ॥

*iti śrī-śrīdhara-svāmi-kṛtāyāṁ bhagavad-gītā-tīkāyāṁ subodhinyāṁ
bhakti-yogo nāma dvādaśo'dhyāyāḥ ॥
॥12॥*

madhusūdanaḥ : adveṣṭety ādinākṣaropāsakādīnāṁ jīvanmuktānāṁ saṁnyāsīnāṁ
lakṣaṇa-bhūtaṁ svabhāva-siddhaṁ dharmā-jāta-muktaṁ | yathoktaṁ **vārtike** –

[utpannātmābodbhasya hy adveṣṭṛtvādayo guṇāḥ |
ayatnato bhavanty eva na tu sādhana-rūpiṇāḥ ॥](#) iti |

etad eva ca purā sthita-prajña-lakṣaṇa-rūpeṇābhīhitam | tad idaṁ dharmā-jātaṁ
prayatnena sampādyamānaṁ mumukṣor mokṣa-sādhanāṁ bhavatīti pratipādayann
upasamharati ye tv iti | ye tu saṁnyāsīno mumukṣavo dharmāmṛtaṁ dharmā-rūpam
amṛta-sādhanatvād amṛtavād āsvādyatvād vedaṁ yathoktam [adveṣṭā sarva-bhūtanām](#)
ity ādinā pratipāditāṁ paryupāsate'nutiṣṭhanti prayatnena śraddadhānāḥ santo mat-
paramā ahaṁ bhagavān akṣarātmā vāsudeva eva paramaḥ prāptavyo niratīśayā gatiḥ
yeṣāṁ te mat-paramā bhaktā māṁ nirupādhiḥ brahma bhajamānās te'tīva me
priyāḥ | [priyo hi jñānino'tyartham ahaṁ sa ca mama priyaḥ](#) iti pūrva-sūcitasyāyam
upasamhāraḥ |

yasmād dharmāmṛtam idaṁ śraddhayānutiṣṭhan bhagavato viṣṇoḥ parameśvarasyātīva
priyo bhavati tasmād idaṁ jñānavataḥ svabhāva-siddhatayā lakṣaṇam api
mumukṣuṇātma-tattva-jijñāsunātma-jñānopāyatvena yatnād anuṣṭheyāṁ viṣṇoḥ
paramāṁ padaṁ jigamiṣuṇeti vākyārthaḥ | tad evaṁ sopādhiḥ brahmābhidyāna-
paripākān nirupādhiḥ brahmānusandadhānasyādveṣṭṛtvādi-dharma-viśiṣṭasya
mukhyasyādhikāriṇaḥ śravaṇa-manana-nididhyāsanāny āvartayato vedānta-vākyārtha-
tattva-sākṣātkāra-sambhavāt tato mukty-upapater mukti-hetu-vedānta-
mahāvākyārthānvaya-yogyas tat-padārtho'nusandheya iti madhyamena ṣaṭkena
siddham ॥20॥

*iti śrīmat-paramahaṁsa-parivrājakācārya-śrī-viśveśvara-sarasvatī-pāda-
śiṣya-śrī-madhusūdana-sarasvatī-viracitāyām śrīmad-bhagavad-gītā-gūḍhārtha-
dīpikāyām bhakti-yogo nāma dvādaśo'dhyāyaḥ ||
||12||*

viśvanāthaḥ : uktavān bahuvīdha-svabhakta-niṣṭhān dharmān upasamharan
kārtsnyenaital-lipsūnām tac-chravaṇa-vicāraṇādi-phalam āha ye tv iti | ete bhakty-
uttha-śānty-uttha-dharmā na prākṛtā guṇāḥ bhaktyā tuṣyati kṛṣṇo na guṇaiḥ ity ukta-
koṭitaḥ | tu bhinnopakrame ukta-lakṣaṇā bhaktā ekaika-susvabhāva-niṣṭhāḥ | ete tu
tat-tat-sarva-sal-lakṣaṇepsavaḥ sādhakā api tebhyaḥ siddhebhyo'pi śreṣṭhāḥ | atavēteti
padam ||20||

sarva-śreṣṭhā sukha-mayī sarva-sādhyā-susādhikā |
bhaktir evādbhuta-guṇety adhyāyārtho nirūpitaḥ ||
nimba-drākṣe iva jñāna-bhaktī yadyapi darśite |
ādīyete tad apy ete tat-tad-āsvāda-lobbhibhiḥ ||

*iti sārārtha-varṣiṇyām harsīṇyām bhakta-cetasām |
gītāsu dvādaśo'dhyāyaḥ saṅgataḥ saṅgataḥ satām ||12||*

baladevaḥ : ukta-bhakti-yogam upasamharan tasmin niṣṭhā-phalam āha ye tv iti | ye
bhaktā yathoktam **mayy āveśya mano ye mām** ity ādibhir yathā-gatam idaṁ
dharmāmṛtam paryupāsate | prāpyam mām iva prāpakam tat samāśrayanti |
śraddadhānā bhakti-śraddhā-lavo mat-paramā man-niratās te mamātīva priyā bhavanti
||20||

vaśaḥ svaika-juṣām kṛṣṇaḥ sva-bhakty-eka-juṣām tu saḥ |
prītyaivātivaśaḥ śrīmān iti dvādaśa-nirṇayaḥ ||

*iti śrīmad-bhagavad-gītapaniṣad-bhāṣye ekādaśo'dhyāyaḥ
||12||*