

atha

prakṛti-puruṣa-viveka-yogo nāma

trayodaśo'dhyāyaḥ

Verse 1

श्रीभगवान् उवाच
इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।
एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥१॥

śrī-bhagavān uvāca

idam śarīram kaunteya kṣetram ity abhidhīyate |
etad yo vetti tam prāhuḥ kṣetrajña iti tadvidaḥ ||1||

śrīdharah :

bhaktānām aham uddhartā saṁsārād ity avādi yat |
tradośe'tha tat-siddhyai tattva-jñānam udīryate ||

teṣām aham samuddhartā mṛtyu-saṁsāra-sāgarāt, bhavāmi na cirāt pārtha [Gītā 12.7] iti pūrvam pratijñātam | na cātma-jñānam vinā saṁsārād uddharaṇam sambhavatīti tattva-jñānopadeśārtham prakṛti-puruṣa-vivekādhya ārabhyate | tatra yat saptame'dhyāye aparā parā ceti prakṛti-dvayam uktam tayor avivekāj jīva-bhāvam āpannasya cid-amśasyāyam saṁsārah | yābhyām ca jīvopabhogārtham īśvarasya sṛṣṭy-ādiṣu pravṛttiḥ | tad eva prakṛti-dvayam kṣetra-kṣetrajña-śabda-vācyam parasparam viviktaṁ tattvato nirūpayiṣyan bhagavān uvāca idam iti | idam bhogāyatanam śarīram kṣetram ity abhidhīyate | saṁsārasya praroha-bhūmitvāt | etad yo vetti aham mameti manyate tam kṣetrajña iti prāhuḥ | kṛṣībalavat tat-phala-bhokṛtvāt | tad-vidaḥ kṣetra-kṣetrajñayor vivekajñāḥ ||1||

madhusūdanaḥ :

dhyānābhyāsa-vaśīkṛtena manasā tan nirguṇam niṣkriyam
jyotiḥ kimcana yogino yadi param paśyanti paśyantu te |
asmākaṁ tu tad eva locana-camatkārāya bhūyāc ciraṁ
kālindī-pulīneṣu yat kim api tan nīlam mahā dhāvati ||

prathama-madhyama-ṣaṭkayos tat-tvaṁ-padārthāv uktāv uttaras tu ṣaṭko vākya-rtha-niṣṭhaḥ samyag-dhī-pradhāno'dhunārabhyate | tatra – teṣām aham samuddhartā mṛtyu-saṁsāra-sāgarāt bhavāmi [Gītā 12.7] iti prāg uktam | na cātma-jñāna-lakṣaṇān mṛtyor ātma-jñānam vinoddharaṇam sambhavati | ato yādīśenātma-jñānena mṛtyu-saṁsāra-nivṛttir yena ca tattva-jñānena yuktā adveṣṭṛtvādi-guṇa-śāliṇaḥ saṁnyāsinaḥ

prāgyākhyātās tadātma-tattva-jñānam vaktavyam | tac cādvitīyena paramātmanā saha
jīvasyābhedam eva viśayīkaroti | tad-bheda-bhrama-hetukatvāt sarvānarthasya |

tatra jīvanām samsāriṇām pratikṣetram bhinnānām asamsāriṇaikena paramātmanā katham
abhedatḥ syād ity āsaṅkāyām samsārasya bhinnatvasya cāvidyā-kalpitānātma-dharmatvān
na jīvasya samsāritvaṁ bhinnatvaṁ ceti vacanīyam | tad artham dehendriyāntaḥ-
karaṇebhyaḥ kṣetrebhyaḥ vivekena kṣetrajñaḥ puruṣo jīvaḥ pratikṣetram eka eva nirvikāra
iti pratipādanāya kṣetra-kṣetrajña-vivekaḥ kriyate'sminn adhyāye | tatra ye dve prakṛti
bhūmy-ādi-kṣetra-rūpatayā jīva-rūpa-kṣetrajñatayā cāpara-para-śabda-vācye sūcite tad-
vivekena tattvaṁ nirūpayiṣyan śrī-bhagavān uvāca idam śarīram iti |

idam indriyāntaḥ-karaṇa-sahitam bhogāyatanam śarīram he kaunteya ! kṣetram ity
abhidhīyate | sasyasyevāsminn asakṛt karmaṇaḥ phalasya nirvṛtteḥ | etad yo vetti aham
mamety abhimanyate tam kṣetrajña iti prāhuḥ kṛṣṇibalavat tat-phala-bhoktrtvāt | tad-vidatḥ
kṣetra-kṣetrajñayor viveka-vidatḥ | atra cābhidhīyate iti karmaṇi prayogeṇa kṣetrasya
jaḍatvāt karmatvaṁ kṣetrajña-śabde ca dvityām vinaveti-śabdān āharan svaprakāśatvāt
karmatvābhāvam avivekina evāhuḥ sthūla-dṛṣām agocaratvād iti kathayitum vilakṣaṇa-
vacana-vyaktyaikatra kartṛ-padopādānena ca nirdiśati bhagavān ||1||

viśvanāthaḥ :

namo'stu bhagavad-bhaktyai kṛpayā svāmśa-leśataḥ |
jñānādiṣv api tiṣṭhet tat sārthakī-karaṇā yayā ||
ṣaṭke tṛtīye'tra bhakt--miśram jñānam nirūpyate |
tan-madhye kevalā bhaktir api bhaṅgyā prakṛṣyate ||
trayodaśe śarīram ca jīvātma-paramātmanoḥ |
jñānasya sādhanam jīvaḥ prakṛtiś ca viśiṣyate ||

tad evam dvitīyena ṣaṭkena kevalayā bhaktyā bhagavat-prāptiḥ | tato'nyā
ahamgrahopāsanādīyās tisra upāsanāś coktāḥ | atha prathama-ṣatkoditānām
niṣkāmakarma-yoginām bhakti-miśra-jñānād eva mokṣas tac ca jñānam saṅkṣepād uktam
api punaḥ kṣetra-kṣetrajñādi-vivecanena vivaritum tṛtīyam ṣaṭkam ārabhate ||

tatra kiṁ kṣetram kaḥ kṣetrajña ity apekṣāyām āha idam iti | idam sendriyam
bhogāyatanam śarīram kṣetram samsārasya praroha-bhūmitvāt | tad yo vetti bandha-
daśāyām aham-mamety abhimanyamānam sva-sambandhitvenaiva jānāti, mokṣa-daśāyām
aham-mamety-abhimāna-rahitaḥ sva-sambandha-rahitam evayo jānāti, tam
ubhayāvastham jīvam kṣetrajñam iti prāhuḥ | kṛṣṇibalavat sa eva kṣetrajñas tat-phala-
bhoktā ca | yad uktam bhagavatā --

adanti caikam phalam asya ḡṛdhnā
grāmecarā ekam araṇya-vāsāḥ |
hamsā ya ekam bahurūpam ijayair
māyāmayam veda sa veda vedam || iti | [BhP 11.12.23]

asyārthaḥ ḡṛdhnantīti ḡṛdhṛā grāmecarā baddha-jīvā asya vṛkṣasyakam phalam duḥkham
adanti, pariṇāmataḥ svargāder api duḥkha-rūpatvāt | araṇya-vāsā hamsā mukta-jīvā eka-
phalam sukham adanti, sarvathā sukha-rūpasyāpavargasyāpy etaj-janyatvāt | evam ekam
api samsāra-vṛkṣam bahuvīdha-naraka-svargāpavarga-prāpakatvād bahu-rūpam māyā-

śakti-samudbhūtatvān māyāmayaṃ | ijyair pūjair gurubhiḥ kṛtvā yo vedeti tad-vidah
kṣetra-kṣetrañāyor veditāraḥ ||1||

baladevaḥ :

kathitāḥ pūrva-ṣaṭkābhyāṃ arthāḥ jīvādayo'tra ye |
svarūpāṇi viśodhyante teṣāṃ ṣaṭke'ntime sphuṭam ||
bhaktau pūrvopadiṣṭāyāṃ jñānaṃ dvāraṃ bhavaty ataḥ |
deha-jīveśa-vijñānaṃ tad vaktavyaṃ trayodaśe ||

ādyā-ṣaṭke niṣkāma-karma-sādhyāṃ j-jñānopayogitayā darśitam | madhya-ṣaṭke tu bhakti-
śabditaṃ paramātmopāśanaṃ tan-mahima-nigada-pūrvakam upadiṣṭam | tac ca kevalam
tad-vaśyatākaraṃ sat tat-prāpakam | ārtādīnāṃ tu tam upāśinānāṃ ārti-vināśādi-karaṃ
tad-ekānti-prasaṅgena kevalam sat tat-prāpakam ca |

yogena jñānena copasṛṣṭam tv aiśvarya-pradhāna-tad-rūpopalambhakaṃ mocakaṃ cety
uktam | tathāsminn antya-ṣaṭke prakṛti-puruṣa-tat-samyoga-hetuka-jagat tad-īśvara-
svarūpāṇi karma-jñāna-bhakti-svarūpāṇi ca vivicyante | jñāna-vaiśadyāya etāvat
trayogaśe'sminn adhyāye deha-jīva-pareśa-svarūpāṇi vivecanīyāni | dehādi-viviktasyāpi
jīvātmano deha-sambandha-hetus tad-vivekānusandhi-prakāraś ca vimarśaniyaḥ | tad idam
arthajātam abhidhātum bhagavān uvāca idam iti | he kaunteya idam sendriya-prāṇam
śarīraṃ bhoktur jīvasya bhogya-sukha-duḥkhādi-prarohakatvāt kṣetram ity abhidhīyate
tattva-jñāiḥ | etac charīraṃ devo'ham mānavo'ham sthūlo'ham ity ajñair ātma-bhedena
pratīyamānaṃ api yaḥ śayyāsanādivad-ātmano bhannam ātma-bhoga-mokṣa-sādhanam ca
vetti, tam vedyāc charīrāt tad-veditṛtayā bhinnam tad-vidah kṣetra-kṣetrañā-svarūpa-jñāḥ
kṣetrañam iti prāhuḥ | bhoga-mokṣa-sādhanatvam śarīrasyoktam **śrī-bhagavate** –

adanti caikaṃ phalam asya ḡrdhnā
grāmecarā ekam araṇya-vāsāḥ |
hamsā ya ekam bahu-rūpam ijyair
māyā-mayaṃ veda sa veda vedam || iti | [BhP 11.12.23]

śarīratmavādī tu kṣetrañā na, kṣetratvema taj-jñānābhāvāt ||1||

Verse 2

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥२॥

kṣetrañāṃ cāpi mām viddhi sarva-kṣetreṣu bhārata |
kṣetra-kṣetrañāyor jñānaṃ yat taj jñānaṃ mataṃ mama ||2||

śrīdharah : tad evaṃ saṃsāriṇaḥ svarūpam uktam | idānīm tasyaiva pāramāthikam
asaṃsāri-svarūpam āha kṣetrañāṃ iti | ta ca kṣetrañāṃ saṃsāriṇāṃ jīvaṃ vastutaḥ sarva-
kṣetreṣv anugataṃ mām eva viddhi | **tattvam asi** iti **śrutya** lakṣitena cid-amśena mad-
rūpasyoktatvāt ādarārtham eva taj-jñānaṃ stauti | kṣetra-kṣetrañāyor yad evaṃ

vailakṣaṇeyan jñānam tad eva mokṣa-hetutvān mama jñānam matam | anyat tu vṛthā-
pāṇḍityam | bandha-hetutvād ity arthaḥ | tad uktam --

tat karma yan na bandhāya
sā vidyā yā vimuktaye |
āyāsāyāparam karma
vidyānyā śilpa-naipuṇam || iti |

madhusūdanaḥ : evaṁ dehendriyādi-vilakṣaṇam sva-prakāśam kṣetrajñam abhidhāya
tasya pāramārthikam tattvam asaṁsāri-paramātmanaikyam āha kṣetrajñam apīti |

sarva-kṣetreṣu ya ekaḥ kṣetrajñah svaprakāśa-caitanya-rūpo nityo vibhuś ca tam
avidyādhyāropita-kartṛtva-bhokṛtvādi-saṁsāra-dharmaṁ kṣetrajñam avidyaka-rūpa-
parityāgena mām īśvaram asaṁsāriṇam advitīya-brahmānanda-rūpaṁ viddhi jānīhi | he
bhārata ! evaṁ ca kṣetram māyā-kalpitaṁ mithyā | kṣetrajñas ca paramārtha-satyas tad-
bhramādhiṣṭhānam iti kṣetra-kṣetrajñayor yaj jñānam tad eva mokṣa-sādhanatvāj jñānam
avidyā-virodhi-prakāśa-rūpaṁ mama matam anyat tv ajñānam eva tad-virodhitvād ity
abhiprāyaḥ |

atra jīveśvarayor āvidyako bhedaḥ pāramārthikas tv abheda ity atra yuktayo **bhāṣya-
kṛdbhir** varṇitāḥ | asmābhis tu grantha-vistara-bhayāt prāg eva bahudhoktatvāc ca
nopanyastāḥ ||2||

viśvanāthaḥ : evaṁ kṣetra-jñānāt jīvātmanaḥ kṣetrajñatvam uktam, paramātmanas tu
tato'pi kārtsnyena sarva-kṣetrajñatvāt kṣetrajñatvam āha kṣetrajñam iti | sarva-kṣetreṣu
niyantṛtvena sthitaṁ mām paramātmānam kṣetrajñam viddhi | jīvānām pratyekam akaika-
kṣetra-jñānām tad api na kṛtsnam | mama tv ekasyaiva sarva-kṣetrajñatvaṁ kṛtsnam eveti
viśeṣo jñeyaḥ | kim jñānam ity apekṣāyām āha kṣetreṇa saha kṣetrajñayor jīvātma-
paramātanor yaj jñānam kṣetra-jīvātma-paramātmanām yaj jñānam ity arthaḥ | tad eva
jñānam mama matam sammataṁ ca | tatra -grantha-virodhād vyākhyāntareṇa ekātmavāda-
pakṣo nānukartavyaḥ ||2||

baladevaḥ : kṣetra-jñānāj jīvātmanaḥ kṣetrajñatvam uktam | atha paramātmanas tad āha
kṣetrajñam cāpi mām iti | he bhārat sarva-kṣetreṣu mām ca kṣetrajñam viddhi | apir
avadhāraṇe | jīvāḥ svaṁ svaṁ kṣetram svabhoga-mokṣa-sādhanam jānantaḥ kṣetrajñāḥ
prajāvat | ahaṁ tu sarveśvara eka eva sarvāṇi tāni bhartavyāni ca jānan tat-sarva-kṣetrajño
rājavad ity arthaḥ | sarveśvarsyāpi kṣetreśvarasyāpi kṣetrajñatvaṁ --

kṣetrāṇi hi śarīrāṇi
bījam cāpi śubhāśubhe |
tāni vetti sa yogātmā
tataḥ kṣetrajña ucyate || ity ādi smṛtibhyaḥ |

kim jñānam ity apekṣāyām āha kṣetreti | kṣetreṇa sahitaḥ kṣetrajñau jīva-parau kṣetra-
kṣetrajñau | tat-sahitayor tator mitho vivekena yaj-jñānam tad eva jñānam mama matam |
tato'nyathā tv ajñānam ity arthaḥ |

idam atra bodhyam --prakṛti-jīveśvarāṇām bhogyatva-bhokṛtva-niyantṛtva-dharmakatvān
mithaḥ-sampr̥ktānām api teṣām na tat tad-dharma-sānkaryam citrāmbara-rūpavad ity
evam āha sūtrakāraḥ -- na tu dr̥ṣṭānta-bhāvāt iti | śrutayaś ca prakṛty-ādīnām vivikta-tad-
dharmakatām āhuḥ¹ --

pr̥thag ātmānam preritāram ca matvā
juṣṭas tatas tenāmṛtatvam eti | [ŚvetU 1.6]

jñājñau dvāv ajāv īśānīśānāv ajā
hy ekā bhokṛ-bhogārtha-yuktau | [ŚvetU 1.9]

kṣaram pradhānam amṛtākṣaram haraḥ
kṣarātmānāv īśate deva ekaḥ | [ŚvetU 1.10]

bhoktā bhogyam preritāram ca matvā
sarvam proktaṁ trividham brahmam etat | [ŚvetU 1.12]

ajām ekām lohita-śukla-kṛṣṇām
bahvīḥ prajāḥ sṛjamānām sarūpāḥ |
ajo hy eko juṣamāno'nuśete
jahāty enām bhukta-bhogām ajo'nyaḥ || [ŚvetU 4.5]

pradhāna-kṣetrajña-patir guṇeśaḥ | [ŚvetU 6.16] ity ādayaḥ |

atrāpi kṣarākṣara-śabda-bodhyāt kṣetra-kṣetrajña-rūpād yugalāt svasya
puruṣottamasyānyatvam vakṣyati dvāv imau puruṣau ity ādibhis tasmān mithaḥ
sampr̥ktānām api prakṛty-ādīnām viviktatayā jñānam tāttvikam iti |

yat tv ekātma-vādināḥ kṣetrajñam cāpi mām viddhi ity atra sāmānādhikarāṇya-pratītyā
sarveśvarasyaiva sato'syā vidyayaiva kṣetrajña-bhāvo rajjor iva bhujāṅgamatvam | tan-
nivṛttaye harer āptatamasyedaṁ vākyam kṣetrajñam cāpi mām iti rajjur iyaṁ na bhujāṅga
ity āpta-vākyād bhujāṅgatva-bhrāntir iva kṣetrajñatva-bhrāntir asmād vākyād vinaśyatīty
āhus tat kilopadeśyāsambhavād eva nirastam iti dehino'smin ity asya bhāṣye draṣṭavyam |
evam tu vyākhyātam yujyate | ca-śabdaḥ kṣetra-samuccayārthaḥ | kṣetram kṣetrajñam ca
mām eva viddhi | mad-adhīna-sthiti-pravṛttikatvān mad-vyāpyatvāc ca mad-ātmakam
jānihīti | evam evoktam kṣetra-ksetrajñayor iti | tayor mad-adhīna-pravṛttikatvādhibir
mad-ātmakatayā yaj-jñānam taj jñānam mama matam ito'nyathā tv amatam iti |

Verse 3

तत्क्षेत्रं यच्च यादृक् च यद्विकारि यतश्च यत् ।
स च यो यत्प्रभावश्च तत्समासेन मे शृणु ॥३॥

tat kṣetram yac ca yādṛk ca yad-vikāri yataś ca yat |
sa ca yo yat-prabhāvaś ca tat samāseṇa me śṛṇu ||3||

¹ All the verses quoted here are found in Rāmānuja's commentary.

śrīdharah : tatra yady api caturviṁśatyā bhedair bhinnā prakṛtiḥ kṣetram ity ābhipretam tathāpi deha-rūpeṇa parinatāyām eva tasyām aham-bhāvena avivekaḥ sphuṭa iti | tad-vivekārtham idam śarīram kṣetram ity ādy uktam | tad etat prapañcayīṣyan pratijānīte tad iti | yad uktam mayā kṣetram tat kṣetram yat svarūpato jaḍam dṛśyādi-svabhāvām | yādṛg yādṛśam ca icchādi-dharmakam | yad-vikāri yair indriyādi-vikārair yuktam | yataś ca prakṛti-puruṣa-samyogād bhavati | yad iti yaiḥ prakāraiḥ sthāvara-jaṅgamādi-bhedaiḥ, bhinnam ity arthaḥ | sa ca kṣetrajño yat-svarūpo yat-prabhāvaś ca acintyaiśvarya-yogena yaiḥ prabhāvaiḥ sampannaḥ tam sarvaṁ saṅkṣepeto mattaḥ śṛṇu ||3||

madhusūdanaḥ : saṅkṣepeṇoktam artham vivarītam ārabhate tat kṣetram iti | tad idam śarīram iti prāg uktam jaḍa-varga-rūpaṁ kṣetram yac ca svarūpeṇa jaḍa-dṛśya-paricchinnādi-svabhāvām yādṛk cecchādi-dharmakam yad-vikāri yair indriyādi-vikārair yuktam | yataś ca kāraṇād yat kāryam utpadyata iti śeṣaḥ | athavā yataḥ prakṛti-puruṣa-samyogād bhavati | yad iti yaiḥ sthāvara-jaṅgamādi-bhedair bhinnam ity arthaḥ | atrānīyamena ca-kāra-prayogāt sarva-samuccayo draṣṭavyaḥ | sa ca kṣetrajñayor yaḥ svarūpataḥ sva-prakāśa-caitanyaṇanda-svabhāvaḥ | yat-prabhāvaś ca ye prabhāvā upādhi-kṛtāḥ śaktayo yasya tat-kṣetra-kṣetrajña-yāthātmyam sarva-viśeṣaṇa-viśiṣṭam samāsenā saṅkṣepeṇa me mama vacanāc chṛṇu | śrutvāvadhārayety arthaḥ ||13.3||

viśvanāthaḥ : saṅkṣepeṇoktam artham vivarītam ārabhate tat kṣetram śarīram yac ca mahābhūta-prāṇendriyādi-saṅghāta-rūpaṁ | yādṛk yādṛśecchādi-dharmakam | yad vikāri vairi-priyādi-vikārair yuktam | yataś ca prakṛti-puruṣa-samyogād udbhūtam | yad iti yaiḥ sthāvara-jaṅgamādi-bhedair bhinnam ity arthaḥ | sa kṣetrajño jīvātmā paramātmā ca | yat tad iti napuṁsakam anapuṁsakennaikavac ceti eka-śeṣaḥ | samāsenā saṅkṣepeṇa ||3||

baladevaḥ : saṅkṣepeṇoktam artham viśadayitum āha tad iti | tat kṣetram śarīram yac ca yad dravyam yādṛk yad-āśraya-bhūtam yad-vikāri yair vikārair upetaṁ | yataś ca hetor udbhūtam yat prayojanakaṁ ca | yad iti yat svarūpaṁ | sa ca kṣetrajño jīva-lakṣaṇaḥ pareśa-lakṣaṇaś ca yo yat svarūpo ya-prabhāvo yac-chaktikaś ca | napuṁsakam anapuṁsakennaikav cāsyānyatrasyaṁ iti sūtrāt ||3||

Verse 4

ऋषिभिर्बहुधा गीतं छन्दोभिर्विविधैः पृथक् ।
ब्रह्मसूत्रपदैश्च हेतुमद्भिर्विनिश्चितैः ॥४॥

ṛṣibhir bahudhā gītam chandobhir vividhaiḥ pṛthak |
brahma-sūtra-padais caiva hetumadbhir viniścitaiḥ ||4||

śrīdharah : kair vistareṇoktasyāyam saṅkṣepa ity apekṣāyām āha ṛṣibhir iti | ṛṣibhir vaśiṣṭhādibhiḥ | yoga-śāstreṣu dhyāna-dhāraṇādi-viśayatvena virājādirūpeṇa bahudhā gītam nirūpitam | vividhair vicitrair nitya-naimittaiḥ-kāmya-karmādi-viśayaiḥ | chandobhir vedaiḥ | nānā-yajaniya-devatādi-rūpeṇa bahudhā gītam | brahmaṇaḥ sūtraiḥ padaiś ca | brahma sūtryate sūcyate ebhir iti brahma-sūtrāṇi | [yato vā imāni bhūtāni jāyante](#) [TaittU 3.1.1] ity ādīni taṭastha-lakṣaṇa-parāṇy upaniṣad-vākyaṇi | tathā ca brahma padyate gamyate sāksāj jñāyata ebhir iti padāni svarūpa-lakṣaṇa-parāṇi satyam

jñānam anantaṁ brahma ity ādīni | taiś ca bahudhā gītā | kim ca hetumadbhiḥ *sad eva saumyedaṁ agra āsīt kathā asataḥ saḥ jāyeta* [Chā 6.2.1] iti | tathā *ko hy evānyāt kaḥ prānyāt yad eṣa ākāśa ānando na syāt eṣa hy evānandayati* [TaittU 2.7.1] ity ādi yuktimadbhiḥ | anyād apāna-ceṣṭāṁ kaḥ kuryāt | prānyāt prāṇa-vyāpāraṁ vā kaḥ kuryāt iti śruti-padayor arthaḥ | viniścītair upakramopasamhāraika-vākyatayā'sandigdhartha-pratipādakair ity arthaḥ | tad evaṁ etair vistareṇoktaṁ duḥsaṅgrahaṁ saṅkṣepataḥ tubhyaṁ kathayisyāmi | tac chṛṇv ity arthaḥ | yad vā *athāto brahma-jijñāsā* [Vs. 1.1.1] ity ādīni *brahma-sūtrāṇi* gṛhyante | tāny eva brahma padyate niścīyate ebhir iti padāni | tair hetumadbhiḥ *ikṣater nāśabdāṁ* [Vs. 1.1.5], *ānandamayo'bhyāsāt* [Vs. 1.1.13] ity ādibhir yuktimadbhir viniścītair ity arthaḥ | śeṣaṁ samānam ||4||

madhusūdanaḥ : kair vistareṇoktasyāyaṁ saṅkṣepa ity apekṣāyāṁ śrotr-buddhi-prarocanārthaṁ stuvann āha ṛṣibhir iti | ṛṣibhir vaśiṣṭhādibhir yoga-śāstreṣu dhāraṇā-dhyāna-viśayatvena bahudhā gītāṁ nirūpitaṁ | etena yoga-śāstra-pratipādyatvam uktam | vividhair nitya-naimittika-kāmya-karmādi-viśayaiś chandobhir ṛg-ādi-mantrair brāhmaṇaiś ca pṛthag vivekato gītā | etena karma-kāṇḍa-pratipādyatvam uktam | brahma-sūtra-padaś ca brahma sūtryate sūcyate kimcid vyavadhānena pratipādyata ebhir iti brahma-sūtrāṇi -- *yato vā imāni bhūtāni jāyante | yena jātāni jīvanti | yat prayanty abhisamviśanti* | [TaittU 3.1.1] ity ādīni taṣṭha-lakṣaṇa-parāṇy upaniṣad-vākyāni tathā padyate brahma sāksāt pratipādyata ebhir iti padāni svarūpa-lakṣaṇa-parāṇi *satyaṁ jñānam anantaṁ brahma* ity ādīni tair brahma-sūtraiḥ padaiś ca | hetumadbhiḥ -- *sad eva saumyedaṁ agra āsīt.. ekam evādvitīyam* [Chā 6.2.1] ity upakramya *tad dhaika āhur asad evedaṁ agra āsīt ekam evādvitīyam tasmād asataḥ saḥ jāyate* iti nāstika-matam upanyasya *kutaḥ tu khalu soṁyaivaṁ syād iti hovāca kathā asataḥ saḥ jāyate* ity ādi-yuktīḥ pratipādayadbhir viniścītair upakramopasamhāraika-vākyatayā sandeha-sūnyārtha-pratipādakair bahudhā gītāṁ ca | etena jñāna-kāṇḍa-pratipādyatvam uktam | evaṁ etair ativastareṇoktaṁ kṣetra-kṣetrajña-yāthātmyaṁ saṅkṣepena tubhyaṁ kathayisyāmi tac chṛṇv ity arthaḥ | athavā brahma-sūtrāṇi tāni padāni ceti karma-dhārayaḥ | tatra vidyā-sūtrāṇi *ātmety evopāsīta* ity ādīni avidyā-sūtrāṇi *na sa veda yathā paśuḥ* ity ādīni tair gītāṁ iti ||4||

viśvanāthaḥ : kair vistareṇoktasyāyaṁ saṅkṣepa ity apekṣāyāṁ āha ṛṣibhir vaśiṣṭhādibhir yoga-śāstreṣu | chandobhir vedaiḥ | brahma-sūtrāṇi *athāto brahma-jijñāsā* [Vs. 1.1.1] ity ādīni tāny eva sūtrāṇi | brahma padyate jñāyate ebhir iti tāni | tathā taiḥ kīdrśair hetumadbhiḥ | *ikṣater nāśabdāṁ* [Vs. 1.1.5], *ānandamayo'bhyāsāt* [Vs. 1.1.13] ity yuktimadbhir viniścītair viśeṣato niścītārthaiḥ |

baladevaḥ : idam kṣetra-kṣetrajña-yāthātmyaṁ kair vistareṇoktaṁ yat samāsenā brūṣa ity apekṣāyāṁ āha ṛṣibhir iti | ṛṣibhiḥ parāśarādibhir etat kṣetrādi-svarūpaṁ bahudhā gītāṁ –

*ahaṁ tvāṁ ca tathānye bhūtair uhyāma pāṛthiva |
guṇa-pravāha-patito bhūta-vargo'pi yāty ayam ||
karma-vaśyā guṇā hy ete sattvādyāḥ pṛthivī-pate |
avidyā-saṅcītaṁ karma tac cāśeṣeṣu jantuṣu ||
ātmā śuddho'kṣaraḥ śānto nirguṇaḥ prakṛteḥ paraḥ |
pravṛddhy-apacayau nāsyā ekasyākhila-jantuṣu || [ViP 2.13.69]*

ity ādibhiḥ | tathā chandobhir vedair vividhair sarvair bahudhā tad gītām yajuḥ-śākhāyām
 tasmād vā etasmād ātmana ākāśaḥ sambhūtaḥ [TaittU 2.1.3] ity ādinā brahma pucchaṁ
 pratiṣṭhā [TaittU 2.5.1] ity antenānmayā-prāṇa-maya-mano-maya-vijñāna-mayānanda-
 mayāḥ pañca puruṣāḥ paṭhitās teṣv anna-mayādi-trayaṁ jaḍam kṣetra-svarūpaṁ, tato
 bhinno vijñāna-mayo jīvas tasya bhokteti jīva-kṣetra-jña-svarūpaṁ | tasmāc ca bhinnaḥ
 sarvāntara ānanda-maya itīśvara-kṣetra-jña-svarūpam uktam | evaṁ vedāntareṣu mṛgyam |
 brahma-sūtra-rūpaiḥ padair vākyaiś ca tad-yāthātmyaṁ gītām | teṣu na viyad aśruteḥ [Vs.
 2.3.1] ity ādinā kṣetra-svarūpaṁ, nātmā śruteḥ [Vs. 2.3.18] ity ādinā jīva-svarūpaṁ, parāt
 tu tac chruleḥ [Vs. 2.3.39] ity ādineśvara-svarūpam | sphuṭam anyat ||

Verse 5-6

महाभूतान्यहंकारो बुद्धिरव्यक्तमेव च ।
 इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥५॥
 इच्छा द्वेषः सुखं दुःखं संघातश्चेतना धृतिः ।
 एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥६॥

mahā-bhūtāny ahaṁkāro buddhir avyaktam eva ca |
 indriyāṇi daśaikam ca pañca cendriya-gocarāḥ ||5||
 icchā dveṣaḥ sukham duḥkham saṁghātaś cetanā dhṛtiḥ |
 etat kṣetraṁ samāseṇa sa-vikāram udāhṛtam ||6||

śrīdharah : tatra kṣetra-svarūpam āha mahābhūtānīti dvābhyām | mahā-bhūtāni bhūmy-
 ādīni pañca | ahaṁkāras tat-kāraṇa-bhūtaḥ | buddhir vijñānātmakam mahat-tattvam |
 avyaktam mūla-prakṛtiḥ | indriyāṇi daśa bāhyāni jñāna-karmendriyāṇi | ekam ca manaḥ |
 indriya-goccarāś ca pañca tan-mātra-rūpā eva śabdādāya ākāśādi-viśeṣa-guṇatayā vyaktāḥ
 santa indriya-viśayāḥ pañca tad evaṁ caturviṁśati-tattvāni uktāni ||5||

iccheti | icchādayaḥ prasiddhāḥ | saṁghātaḥ śarīram | cetanā jñānātmikā mano-vṛttiḥ |
 dhṛtir dhairyam | ete ceddhādayo dṛśyatvān nātma-dharmāḥ, api tu mano-dharmā eva |
 ataḥ kṣetrāntaḥpātina eva | upalakṣaṇam caitat saṅkalpādīnām | tathā ca śrutih -- kāmaḥ
 saṅkalpo vicikitsā śraddhāśraddhā dhṛtir adhṛtir hrīr dhīr bhīr ity etat sarvaṁ mana eva
 [BAU 1.5.3] iti | anena ca yādrg iti pratijñātāḥ kṣetra-dharmā darśitāḥ | etat kṣetraṁ
 savikāram indriyādi-vikāra-sahitam saṅkṣepeṇa tubhyaṁ mayoktam iti kṣetropasamhārah
 ||6||

madhusūdanaḥ : evaṁ prarocitāyārjunāya kṣetra-svarūpaṁ tāvad āha dvābhyām | mahānti
 bhūtāni bhūmy-ādīni pañca | ahaṁkāras tat-kāraṇa-bhūto'bhimāna-lakṣaṇaḥ | buddhir
 ahaṁkāra-kāraṇam mahat-tattvam adhyavasāya-lakṣaṇam | avyaktam tat-kāraṇam sattva-
 rajas-tamo-guṇātmakam pradhānam sarva-kāraṇam na kasyāpi kāryam | eva-kārah
 prakṛty-avadhāraṇārthaḥ | etāvaty evāśadhā prakṛtiḥ | ca-śabdo bheda-samuccayārthaḥ |
 tad evaṁ sāṅkhyā-matena vyākhyātam | aupaniṣadānām tu avyaktam avyākṛtam
 anirvacanīyam māyākhyā pārameśvarī śaktiḥ | mama māyā duratyayā ity uktam | buddhiḥ
 sargādaḥ tad-viśayam īkṣaṇam | ahaṁkāra īkṣaṇānantaram aham bahu syām iti saṅkalpaḥ |
 tata ākāśādi-krameṇa pañca-bhūtotpattir iti | na hy avyakta-mahad-ahaṁkārah sāṅkhyā-
 siddhā aupaniṣadair upagamyante'śabdatvādi-hetubhir iti sthitam | māyām tu prakṛtiṁ
 vidyān māyinaṁ tu maheśvaram [ŚvetU 4.10] te dhyāna-yogānugatā apaśyan devātma-

śaktim sva-guṇair nigūḍhām [ŚvetU 1.3] iti śruti-pratipāditam avyaktam | tad aikṣata itikṣaṇa-rūpā buddhiḥ | bahu syām prajāyeya [ChāU 6.2.3] iti bahu-bhavana-saṅkalpa-rūpo'haṅkāraḥ | tasmād vā etasmād ātmana ākāśaḥ sambhūtaḥ | ākāśād vāyuh | vāyor agniḥ | agner āpaḥ | adbhyaḥ pṛthivī [TaittU 1.1] iti pañca bhūtāni śrautāni | ayam eva pakṣaḥ sādhiyān |

indriyāṇi daśaikam ca śrotra-tvak-cakṣū-rasana-ghrāṇākhyāni pañca buddhīndriyāṇi vāk-pāṇi-pāda-pāyūpasthākhyāni pañca karmendriyāṇi tāni | ekam ca manaḥ saṅkalpa-vikalpātmakam | pañca cendriya-goccarāḥ śabda-sparśa-rūpa-rasa-gandhās te buddhīndriyāṇām jñāpyatvena viśayāḥ karmendriyāṇām tu kāryatvena | tāny etāni sāṅkhyāś caturviṃśati-tattvāny ācakṣante ||5||

icchā sukhe tat-sādhane cedam me bhūyād iti spṛhātmā citta-vṛttiḥ kāma iti rāga iti cocyate | dveṣo duḥkhe tat-sādhane cedam me mā bhūd iti spṛhā-virodhinī citta-vṛttiḥ krodha itirṣyeti cocyate | sukham nirupādhiicchā-viśayībhūtā dharmāsādhāraṇa-kāraṇikā citta-vṛttiḥ paramātma-sukha-vyañjikā | duḥkham nirupādhi-dveṣa-viśayībhūtā citta-vṛttiḥ adharmāsādhāraṇa-kāraṇikā | saṅghātaḥ pañca-mahā-bhūta-pariṇāmaḥ sendriyam śarīram | cetanā svarūpa-jñāna-vyañjikā pramāṇa-sādhāraṇa-kāraṇikā citta-vṛttiḥ jñānākhyā | dhṛtir avasannānām dehendriyāṇām avaṣṭambha-hetuḥ prayatnaḥ | upalakṣaṇam etad icchādi-grahaṇam sarvāntaḥ-kāraṇa-dharmāṇām | tathā ca śrutiḥ – kāmaḥ saṅkalpo vicikitsā śraddhā dhṛtir hrīr dhīr bhīr ity etat sarvaṁ mana eva [BAU 1.5.3] iti mṛd-ghaṭa itivad upādānābhedenā kāryāṇām kāmādīnām mano-dharmatvam āha | etat paridṛśyamānaṁ sarvaṁ mahā-bhūtādi-dhṛty-antaṁ jaḍam kṣetrajñena sāksīṇāvabhāsyamānatvāt tad-anātmakam kṣetram bhāsyam acetanaṁ samāsenodāhṛtam uktam |

nanu śarīrendriya-saṅghāta eva cetanaḥ kṣetrajña iti lokāyatikāḥ | cetanā kṣaṇikam jñānam evātmeti sugatāḥ | icchā-dveṣa-prayatna-sukha-duḥkha-jñānāny ātmano liṅgam iti naiyāyikāḥ | tat katham kṣetram evaitat sarvaṁ iti ? tatrāha sa-vikāram iti | vikāro janmādir nāsāntaḥ pariṇāmo nairuktaiḥ paṭhitaḥ | tat-sahitam sa-vikāram idam mahā-bhūtādi-dhṛty-antam ato na vikāra-sākṣi svotpatti-vināśayoḥ svena draṣṭum aśakyatvāt | anyeṣāṁ api sva-dharmāṇām sva-darśanam antareṇa darśanānupapatteḥ svenaiva sva-darśane ca kartr-karma-virodhān nirvikāra eva sarva-vikāra-sākṣi | tad uktam –

na rte syād vikriyām duḥkhī sāksitā kā vikāriṇaḥ |
dhī-vikriyā-sahasraṇām sāksyato'ham avikriyaḥ || iti |

tena vikāritvam eva kṣetra-cihnam na tu parigaṇanam ity arthaḥ ||6||

viśvanāthaḥ : tatra kṣetrasya svarūpam āha mahābhūtāny ākāśādīny ahaṅkāras tat-kāraṇam | buddhir vijñānātmakam mahat-tattva, ahaṅkāra-kāraṇam | avyaktam prakṛtir mahat-tattva-kāraṇam | indriyāṇi śrotrādīni daśaikam ca manaḥ | indriya-gocarāḥ pañca śabdādayo viśayās tad evam caturviṃśati-tattvātmakam iti | icchādayaḥ prasiddhāḥ | saṅghātaḥ pañca-mahābhūta-pariṇāmo dehaḥ | cetanā jñānātmikā mano-vṛttiḥ dhṛtir dhairyam icchādayaś caite mano-dharmā eva na tv ātma-dharmāḥ | ataḥ kṣetrāntaḥpātina eva | upalakṣaṇam caitat saṅkalpādīnām | tathā ca śrutiḥ -- kāmaḥ saṅkalpo vicikitsā śraddhā dhṛtir hrīr dhīr bhīr ity etat sarvaṁ mana eva [BAU 1.5.3] iti | anena yādrg iti

pratijñātāḥ kṣetra-dharmā darśitāḥ | etat kṣetraṁ sa-vikāraṁ janmādi-ṣaḍ-vikāra-sahitam
||5-6||

baladevaḥ : tat kṣetraṁ yac ca ity ādyārdhakena vaktum pratijñātāṁ kṣetra-svarūpam āha
-- mahābhūtānīti dvābhyām | mahābhūtāni pañca khādīny ahaṅkāras tad-dhetus tāmaso
bhūtādi-samjño buddhis tad-dheutr jñāna-pradhāno mahān avyaktāṁ tad-dhetuḥ |
triguṇāvastham pradhānam indriyāṇi śrotrādīni pañca vāg-ādīni ca pañceti bhūtādi-
khādy-antarālikāḥ sūkṣmāḥ śabdādi-tanmātrāḥ khādi-viśeṣa-guṇatayā vyaktāḥ santaḥ
sthūlāḥ śrotrādi-pañcaka-grāhyā viśayā ity arthaḥ | evaṁ caturviṁśati-tattvātmakam
kṣetraṁ jñeyam | icchādayaś catvāraḥ prasiddhāḥ saṅkalpādīnām upalakṣaṇam etat | ete
manodharmāḥ kāmāḥ saṅkalpo vicikitsā śraddhā dhṛtir hrīr dhīr bhīr iti **śruteḥ** | yadyapy
ātma-dharmā icchādayo ya ātmā ity ādau satya-kāmāḥ satya-saṅkalpaḥ iti śravaṇāt, paṭhed
ya icchet puruṣaḥ iti sahasranāma-stotrāt, puruṣaḥ sukha-duḥkhānām bhokṛtve hetur
uchyate iti vakṣyamāṇac ca, tathāpi mano-dvārābhivyakter manodharmatvam | ataḥ
kṣetrāntaḥpātaḥ | saṅghāto bhūta-pariṇāmo dehaḥ | sa ca cetanā dhṛitr bhogāya mokṣāya
ca yatamānasya cetanasya jīvasyādhāratayotpanna ity arthaḥ | atra pradhānādi-dravyāṇi
kṣetrārambhakānīti, ya cety asya śrotrādirindriyāṇi śrotrāśritānīti yādṛg ity asyencchādīni
kṣetra-kāryānīti | yad-vikārity asya cetanā dhṛtir iti | yataś cety asya saṅghāta iti | yad ity
asottaram uktam | etat kṣetraṁ savikāraṁ janmādi-ṣaḍ-vikāropetam udāhṛtam
uktam ||5-6||

Verses 7-11

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥७॥
इन्द्रियार्थेषु वैराग्यमनहंकार एव च ।
जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥८॥
असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।
नित्यं च समचित्तत्वमिच्छनिष्पत्तिषु ॥९॥
मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।
विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥१०॥
अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।
एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥११॥

amānitvam adambhitvam ahimsā kṣāntir ārjavam |
ācāryopāsanam śaucam sthairyam ātma-vinigrahaḥ ||7||
indriyārtheṣu vairāgyam anahaṅkāra eva ca |
janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam ||8||
asaktir anabhiṣvaṅgaḥ putra-dāra-grhādiṣu |
nityam ca sama-cittatvam iṣṭāniṣṭopapattiṣu ||9||
mayi cānanya-yogena bhaktir avyabhicāriṇī |
viviakta-deśa-sevitvam aratir jana-samsadi ||10||
adhyātma-jñāna-nityatvam tattva-jñānārtha-darśanam |

etaj jñānam iti proktam ajñānam yad ato'nyathā ||11||

śrīdharah : idānīm ukta-lakṣaṇāt kṣetrāt atiriktatayā jñeyam śuddham kṣetrajñam vistareṇa varṇayiṣyan śuddha-jñāna-sādhanāny āha amānitvam iti pañcabhiḥ | amānitvam sva-guṇa-ślāghā-rāhityam | adambhitvam dambha-rāhityam | ahimsā para-pīḍā-varjanam | kṣāntiḥ sahiṣṇutvam | ārjavam avakratā | ācāryopāsanam sad-guru-sevā | śaucam bāhma ābhyantaram ca | tatra bāhyam mṛj-jalādinā, ābhyantaram ca rāgādi-mala-kṣālanam | tathā ca **śrutih** --

śaucam ca dvidham proktam
bāhyam abhyantaram tathā |
mṛj-jalābhyām smṛtam bāhyam
bhāva-śuddhis tathāntaram || iti |

dhairyam san-mārgē pravṛttasya tad-eka-niṣṭhatā | ātma-vinigrahaḥ śarīra-saṁyamah | etaj jñānam iti proktam iti pañcamenānvayaḥ || kim ca mayīti | mayi paramēśvare | ananya-yogena sarvātma-dṛṣṭyā | avyābhicāriṇy ekāntā bhaktiḥ | viviktaḥ śuddha-citta-prasāda-karaḥ | tam deśam sevituṁ śīlam yasya tasya bhāvas tattvam | prakṛtānām janānām saṁsadi sabhāyām aratī raty-abhāvaḥ | kim ca adhyātmeti | ātmānam adhikṛtya vartamānam jñānam adhyātma-jñānam | tasmin nityatvam nitya-bhāvaḥ | tattvam padārtha-buddhi-niṣṭhatvam ity arthaḥ | tattva-jñānasyārthaḥ prayojanam mokṣas tasya darśanam mokṣasya sarvotkṛṣṭatvālocanam ity arthaḥ | etad amānitvam adambhitvam ity ādi viṁśati-saṅkhyakam yad uktam etaj jñānam iti proktam vaśiṣṭhādibhiḥ jñāna-sādhanatvāt lato'nyathāsmād viparītam mānitvādi yat tad ajñānam iti proktam | jñāna-virodhitvāt ataḥ sarvathā tyājyam ity arthaḥ ||7-11||

madhusūdanaḥ : evam kṣetram pratipādyā tat-sākṣiṇam kṣetrajñam kṣetrād vivekena vistarāt pratipādayitum taj-jñāna-yogyatvāyāmānitvādi-sādhanāny āha jñeyam yat tad ity ataḥ prakṛtanaiḥ pañcabhiḥ amānitvam iti | vidyamānair avidyamānair vā guṇair ātmanaḥ ślāghanam mānitvam, lābha-pūjākhyātyartham svadharma-prakaṭi-karaṇam dāmbhitvam, kāya-vān-manobhiḥ prāṇinām pīḍanam himsā, teṣām varjanam amānitvam adambhitvam ahimsety uktam | parāparādhe citta-vikāra-hetau prāpte'pi nirvikāra-cittatayā tad-aparādha-sahanam kṣāntiḥ | ārjavam akauṭilyam yathā-hṛdayam vyavaharaṇam para-pratāraṇā-rāhityam iti yāvat | ācāryo mokṣa-sādhanasyopadeṣṭātra vivakṣito na tu manūka upanīyādhyāpakaḥ | tasya śuśrūṣānamaskārādi-prayogeṇa sevānam ācāryopāsanam | śaucam bāhyam kāya-malānām mṛj-jalābhyām kṣālanam ābhyantaram ca mano-malānām rāgādinām viṣaya-doṣa-darśana-rūpa-pratipakṣa-bhāvanayāpanayanam | sthairyam mokṣa-sādhane pravṛttasyāneka-vidha-vighna-prāptāv api tad-aparityāgena punaḥ punar yatrādhikyam | ātma-vinigraha ātmano dehendriya-saṅghātasya svabhāva-prāptām mokṣa-pratikūle pravṛttim nirudhya mokṣa-sādhana eva vyavasthāpanam ||7||

kim ca – indriyārtheṣu śabdādiṣu dṛṣṭeṣv ānuśravikeṣu vā bhogeṣu rāga-virodhiny asprhātmikā citta-vṛttir vairāgyam | ātma-ślāghanābhāve'pi manasi prādurbhūto'ham sarvotkṛṣṭa iti garvo'haṅkāras tad-abhāvo'nahaṅkārah | ayoga-vyavacchedārtham eva-kārah | samuccayārthas ca-kārah | tenāmānitvādinām viṁśati-saṅkhyākānām samucito yoga eva jñānam iti proktam na tv ekasyāpy bhāva ity arthaḥ | janmano garbha-vāsa-yoni-dvāra-niḥsaraṇa-rūpasya mṛtyoḥ sarva-marma-cchedana-rūpasya jarāyāḥ prajñā-śakti-tejo-nirodha-para-paribhavādi-rūpāyā vyādhinām jvarātisārādi-rūpānām duḥkhānām iṣṭa-

viyogāniṣṭa-samyogāniṣṭa-samyogāniṣṭa-samyoga-jānām adhyātmādhībhūtādhidaiva-nimittānām doṣasya vāta-pitta-śleṣma-mala-mūtrādi-paripūrṇatvena kāya-jugupsitatvasya cānudarśanam punaḥ punar ālocanam janmādi-duḥkhānteṣu doṣasyānudarśanam janmādi-vyādhy-anteṣu duḥkha-rūpa-doṣasyānudarśanam iti vā | idaṁ ca viṣaya-vairāgya-hetutvenātma-darśanasyoopakaroti ||8||

kiṁ ca | saktir mamedam ity etāvan-mātreṇa prītiḥ | abhiṣvaṅgas tv aham evāyam ity ananyatva-bhāvanayā prīty-atiśayo'nyasmin sukhini duḥkhini vāham eva sukhī duḥkhī ceti | tad-rāhityam asaktir anabhiṣvaṅga iti coktam | kutra sakti-abhiṣvaṅgau varjanīyāv ata āha putra-dāra-grhādiṣu putreṣu dāreṣu grheṣu | ādi-grahaṇād anyeṣv api bhṛtyādiṣu sarveṣu sneha-viṣayeṣv ity arthaḥ | nityam ca sarvadā ca sama-cittatvam harṣa-viṣāda-sūnya-manastvam iṣṭāniṣtopapattiṣu | upapattiḥ prāptiḥ | iṣtopapattiṣu harṣābhāvo 'niṣtopapattiṣu viṣādābhāva ity arthaḥ | caḥ samuccaye ||9||

kiṁ ca | mayi ca bhagavati vāsudeve parameśvare bhaktiḥ sarvotkrṣṭatva-jñāna-pūrvikā prītiḥ | ananya-yogena nānyo bhagavato vāsudevāt paro'sty ataḥ sa eva no gatir ity evam niścayenāpy avyabhicāriṇī kenāpi pratikūlena hetunā nivārayitum aśakyā | sāpi jñāna-hetuḥ prītir na yāvan mayi vāsudeva na mucyate deha-yogena tāvat [BhP 5.5.6] ity ukteḥ |

viviktaḥ svabhāvataḥ saṁskārato vā śuddho'śucibhiḥ sarpa-vyāghrādibhiḥ ca rahitaḥ suradhunī-pulinādi-śrīta-prasāda-karo deśas tat-sevana-śīlatvam vivikta-deśa-sevitvam | tathā ca śrutiḥ –

same śucau śarkarā-vahni-bālukā-
vivarjite śabda-jalāśrayādibhiḥ |
mano'nukūle na tu cakṣu-pīḍane
guhā-nivātāśrayaṇe prayojayet || [ŚvetU 2.10] iti |

janānām ātma-jñāna-vimukhānām viṣaya-bhoga-lampaṭatopadeśakānām saṁsadi samavāye tattva-jñāna-pratikūlayām aratir aramaṇam sādhanām tu saṁsadi tattva-jñānānukūlayām ratir ucitaiva | tathā coktam –

saṅgaḥ sarvātmanā heyaḥ sa cety uktaṁ na śakyate |
sa sadbhiḥ saha kartavyaḥ sataḥ saṅgo hi bheṣajam || iti ||10||

kiṁ ca | adhyātma-jñānam ātmānam adhikṛtya pravṛttam ātmānātma-viveka-jñānam adhyātma-jñānam tasmin nityatvam tatraiva niṣṭhāvattvam | viveka-niṣṭho hi vākya-rtha-jñāna-samartho bhavati | tattva-jñānasyāham brahmāsmīti sāksātkārasya vedānta-vākya-karaṇakasyāmānityatvādi-sarva-sādhana-paripāka-phalasyārthaḥ prayojanam avidyā-tat-kāryātmaka-nikhila-duḥkha-nivṛtti-rūpaḥ paramānandātmāvāpti-rūpaś ca mokṣas tasya darśanam ālocanam | tattva-jñāna-phalālocane hi tat-sādhane pravṛttiḥ syāt | etad amānitvādi-tattva-jñānārtha-darśanāntam vimśati-saṅkhyākam jñānam iti proktaṁ jñānārthatvāt | ato'nyathāsmād viparītam mānitvādi yat tad ajñānam iti proktaṁ jñāna-virodhitvāt | tasmād ajñāna-parityāgena jñānam evopādeyam iti bhavaḥ ||11||

viśvanāthaḥ : ukta-lakṣaṇāt kṣetrād viviktatayā jñeyau jīvātma-paramātmānau kṣetrajnau vistareṇa varṇayisyān taj-jñānasya sādhanāny amānitvādinī vimśatim āha pañcabhiḥ | atrāṣṭadaśa bhaktānām jñāninām ca sādhanāni kintu bhaktaiḥ mayi cānanya-yogena

bhaktir avyabhicāriṇī ity ekam eva bhagavad-anubhava-sādhanatvena yatnataḥ kriyate |
anyāni spatadaśoktābhyāsavatām teṣām svata evotpadyante na tu teṣu yatna iti
sāmpradāyikāḥ | antime dve tu jñāninām asādhāraṇa eva |

atrāmānitvādīni vispaṣṭārthāni | śaucaṁ bāhyam abhyantaram ca tathā ca smṛtiḥ --

śaucaṁ ca dvividhaṁ proktaṁ
bāhyam abhyantaram tathā |
mṛj-jalābhyām smṛtaṁ bāhyam
bhāva-śuddhis tathāntaram || iti |

ātma-vinigrahaḥ śarīra-samyamaḥ | janmādiṣu duḥkha-rūpasya doṣasyānudarśanam punaḥ
punaḥ paryālocanam | asaktiḥ putrādiṣu prīti-tyāgo'nabhiṣvaṅgaḥ putrādīnām sukhe
duḥkhe cāham eva sukhī duḥkḥity adhyāsābhāva iṣṭāniṣṭayor vyavahārikayor upapattiṣu
prāptiṣu nityam sarvadā samacittatvam | mayi śyāmasundarākāre'nanya-yogena jñāna-
karma-tapo-yogādy-amiśraṇena bhaktiś ca-kārād jñānādi-miśraṇa-prādhānyena ca | ādyā
bhaktair anuṣṭheyā dvitīyā jñānibhir iti kecid, anye tv ananyā bhaktir yathā-premṇaḥ
sādhanam tathā paramātmānubhavyāpīti jñāpanārtham atra ṣaṭke'py uktir iti bhaktā
vyācakṣate | jñāninas tv ananyenaiva yogena sarvātma-drṣṭyeti | avyabhicāriṇī pratidinam
eva kartavyā | **kenāpi nivārayitum aśakyā** iti **madhusūdana-sarasvatī-pādāḥ** | ātmānam
adhikṛtya vartamānam jñānam adhyātma-jñānam | tasya nityatvam nityānuṣṭheyatvam
padārtha-śuddhi-niṣṭhatvam ity arthaḥ | tattva-jñānasyārthaḥ prayojanam mokṣas tasya
darśanam svābhiṣṭatvenālocanam ity arthaḥ | etad viṁśatikam jñānam sādhanānyena
jīvātma-paramātmanor jñānasya sādhanam | asādhāraṇam paramātma-jñānam tv agre
vaktavyam | tato'nyathāsmād viparītam mānitvādikam ||7-11||

baladevaḥ : athoktāt kṣetrād vibhinnatvena jñeyam kṣetrajñā-dvayam vistareṇa
nirūpayiṣyan taj-jñāna-sādhanāny amānitvādīni viṁśatim āha pañcabhiḥ | amānitvam sva-
satkāraṇapekṣatvam | adambhitvam dhārmikatva-khāti-phalaka-dharmācaraṇa-virahaḥ |
ahimsā parāpīdanam | kṣāntir apamāna-sahiṣṇutā | ārjavam cchadmiṣv api sārālyam |
ācāryopāsanam jñāna-pradasya guror akaitavena saṁsevanam | śaucaṁ bāhyābhyantara-
pāvitryam |

śaucaṁ ca dvividhaṁ proktaṁ
bāhyam abhyantaram tathā |
mṛj-jalābhyām smṛtaṁ bāhyam
bhāva-śuddhis tathāntaram || iti smṛteḥ |

sthairyam sad-vartmaika-niṣṭhatvam | ātma-vinigrahaḥ ātmānusandhi-pratīpād viṣayān
manaso niyamanam | indriyārtheṣu śabdādi-viṣayeṣu pratīpeṣu vairāgyam rucy-abhāvaḥ |
anahankāro dehādiṣv ātmābhimāna-tyāgaḥ | janmādiṣu duḥkha-rūpasya
doṣasyānudarśanam punaḥ punaś cintanam | putrādiṣu paramārtha-pratīpeṣv asaktiḥ pīti-
tyāgaḥ | anabhiṣvaṅgas teṣu sukhiṣu duḥkhiṣu ca satsu tat-sukha-duḥkhānabhiniveśaḥ |
iṣṭāniṣṭānām anukūla-pratikūlanām arthānām upapattiṣu prāptiṣu samacittatvam harṣa-
viśāda-virahaḥ | nityam sarvadā |

mayi parameśe'vyābhicāriṇī sthirā bhaktiḥ śravaṇādyā | ananya-yogenaikāntitvena mad-
bhakta-sevā | tathā vivikta-deśa-sevitvam nirjana-sthāna-priyatā janānām grāmyānām

saṁsadi rati-tyāgaḥ | adhyātman ātmani yaj jñānam tasya nityatvaṁ sarvadā vimṛśyatvam
| tattvaṁ tv ahaṁ paraṁ brahma vadanti tattva-vidas tattvaṁ yaj jñānam advayam ity ādi
smṛteḥ | taj jñānasya yo'rthas tat-prāpti-lakṣaṇas tasya darśanaṁ hṛdi smarāṇam | etad
amānitvādikam jñānam paramparayā sāksāc ca tad-upalabdhi-sādhanam proktam | jñāyate
upalabhyate'nena iti vyutpatteḥ | yat tato'nyathā viparītam mānitvādi tad ajñānam tad-
upalabdhi-virodhīti ||7-11||

Verse 12

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वामृतमश्नुते ।
अनादिमत्परं ब्रह्म न सत्तन् नासदुच्यते ॥१२॥

jñeyam yat tat pravakṣyāmi yaj jñātvāmṛtam aśnute |
anādimat paraṁ brahma na sat tan nāsad ucyate ||12||

śrīdharaḥ : ebhiḥ sādhanair yaj jñeyam tad āha jñeyam iti ṣaḍbhiḥ | yaj jñeyam tat
pravakṣyāmi | śrotur ādara-siddhaye jñāna-phalam darśayati | yad vakṣyamāṇam
jñātvāmṛtam mokṣam prāpnoti | kim tat anādimat | ādiman na bhavati iti anādimat | paraṁ
niratiśayam brahma | anādi ity etāvataiva bahuvrīhiṇānādimattve siddhe'pi punar matupah
prayogaś chāndasaḥ | yad vā anādīti mat-param iti ca pada-dvayam | mam viṣṇoḥ paraṁ
nirviśeṣam rūpaṁ brahmety arthaḥ | tad evāha na san tan nāsad ucyate | vidhi-mukhena
pramāṇasya viśayaḥ sac-chabdenocyate | niṣedhaysa viśayas tv asac-chabdenocyate | idam
tu tad-ubhaya-vilakṣaṇam | a viśayatvād ity arthaḥ ||12||

madhusūdanaḥ : ebhiḥ sādhanair jñāna-śabditaḥ kim jñeyam ity apekṣāyām āha jñeyam
yat tad ity ādi ṣaḍbhiḥ | yaj jñeyam mumukṣuṇā tat pravakṣyāmi prakarṣeṇa spaṣṭatayā
vakṣyāmi | śrotur abhimukhīkaraṇāya phalena stuvann āha yad vakṣyamāṇam jñeyam
jñātvāmṛtam amṛtatvam aśnute saṁsārān mucyata ity arthaḥ | kim tat ? anādimat ādiman
na bhavātīti anādimat | paraṁ niratiśayam brahma sarvato'navacchinnaṁ paramātma-
vastu | atrānādīty etāvataiva bahu-vrīhiṇārtha-lābhe'py atīśāyane nitya-yoge vā matupah
prayogaḥ | anādīti ca mat-param iti ca padaṁ kecid icchanti | mat saguṇād brahmaṇaḥ
paraṁ nirviśeṣa-rūpaṁ brahmety arthaḥ | ahaṁ vāsudevākhyā parā śaktir yasyeti tv
apavyākhyānam | nirviśeṣasya brahmaṇaḥ pratipādyatvena tatra śaktimattvasya
avaktavyatvāt |

nirviśeṣatvam evāha na sat tan nāsad ucyate | vidhi-mukhena pramāṇasya viśayaḥ sac-
chabdenocyate | niṣedha-mukhena pramāṇasya viśayas tv asac-chabdena | idam tu tad-
ubhaya-vilakṣaṇam nirviśeṣatvāt sva-prakāśa-caitanya-rūpatvāc ca [yato vāco nivartante
aprāpya manasā saha](#) [TaittU 2.4.1] ity ādi [śruteḥ](#) | yasmāt tad brahma na sad-
bhāvatvāśrayaḥ | ato nocyate kenāpi śabdena mukhyayā vṛtṭyā śabda-pravṛtṭi-hetūnām
tatrāsambhavāt | tad yathā gaurāś ca iti vā jātitaḥ | pacati paṭhatīti vā kriyātaḥ | śuklaḥ
kṛṣṇa iti vā guṇataḥ, dhanī gomān iti vā sambandhato'rtham pratyāyati śabdaḥ | atra kriyā-
guṇa-sambandhebhya vilakṣaṇaḥ sarvo'pi dharmo jāti-rūpa upādhi-rūpo vā jāti-padena
saṁgrhītaḥ | yadṛcchā-śabdo'pi dīṭha-ḍapitthādir yaṁ kaṁcid dharmam svātmānam vā
pravṛtṭim nimittikṛtya pravartata iti so'pi jāti-śabdaḥ | evam ākāśa-śabdo'pi tārkikānām
śabdāśrayatvādi-rūpaṁ yaṁ kaṁcid dharmam puraskṛtya pravartate | sva-mate tu

pr̥thivyādivad ākāśa-vyaktīnām janyānām anekatvād ākāśatvam api jātir eveti so'pi jāti-śabdaḥ | ākāśātiriktā ca diñ nāsty eva | kālāś ca neśvarād atiricyate | atireke vā dik-kāla-śabdāv apy upādhi-viśeṣa-pravṛtti-nimittakāv iti jāti-śabdāv eva | tasmāt pravṛtti-nimitta-cāturvidhyāc caturvidha eva śabdaḥ | tatra na sat tan nāsat iti jāti-niṣedhaḥ kriyā-guṇa-sambandhānām api niṣedhopalakṣaṇārthaḥ | **ekam evādvitīyam** iti jāti-niṣedhas tasyā aneka-vyakti-vṛtter ekasminn asambhavāt | **nirguṇam niṣkriyam śāntam** [ŚvetU 6.19] iti guṇa-kriyā-sambandhānām krameṇa niṣedhaḥ | **asaṅgo hy ayaṁ puruṣaḥ** [BAU 4.3.15] iti ca | **athāto ādeśo neti neti** [BAU 2.3.6] iti ca sarva-niṣedhaḥ | tasmād brahma na kenacic chabdenocyata iti yuktam | tarhi katham pravakṣyāmīty uktam katham vā **śāstra-yonitvāt** iti **sūtram** [Vs 1.1.3] | yathā kathamcil lakṣaṇayā śabdena pratipādanād ii gr̥hāṇa | pratipādana-prakāraś ca **āścaryavat paśyati kaścīd enam** [Gītā 2.28] ity atra vyākhyātaḥ | vistaras tu **bhāṣye** draṣṭavyaḥ ||12||

viśvanāthaḥ : evam sādhanair jñeyo jīvātmā paramātmā ca | tatra paramātmaiva sarvagato brahma-śabdenocyate | tac ca brahma nirviśeṣam saviśeṣam ca krameṇa jñāni-bhaktayor upāsyam | deha-gato'pi caturbhujatvena dhyeyaḥ paramātma-śabdenocyate | tatra prathamam brahmāha jñeyam iti | anādi na vidyate ādir yasya mat-svarūpatvān nityam ity arthaḥ | mat-param aham eva para utkr̥ṣṭa āśrayo yasya tat | **brahmaṇo hi pratiṣṭhāham** [Gītā 14.27] iti mad-agrimokteḥ | tad eva kim ity apekṣāyām āha | tad brahma na sat nāpy asat, kārya-kāraṇātītam ity arthaḥ ||12||

baladevaḥ : evam jñāna-sādhanāny upadiśya tair jñeyam upadiśati jñeyam yat tad iti | uktaiḥ sādhanair yaj jñeyam upalabhyam jīvātmavastu ca tad aham prakarṣeṇa subodhatayā vakṣyāmi yaj jñātvā jano'mṛtam mokṣam aśnute labhate | tatra jīvātma-vastūpadiśati anādīty-ardhakena | nāsty ādir yasya tat jīvasyādy-utpattir nāsty ato'not'pi neti nityāsāv ity arthaḥ | evam āha **śrutiḥ** -- **na jāyate mriyate vā vipaścīt** [KathU 1.2.18] ity ādyā | aham eva paraḥ svāmī yasya tat **pradhāna-kṣetrajña-patir guṇeśaḥ** [ŚvetU 6.16] iti **śruteḥ** | dāsabhūto harer eva nānyasyaiva kadācana iti smṛteś ca | apahata-pāpmatvādinā brahma bṛhatā guṇaṣṭakena viśiṣṭam | śrutiś caivam āha ya ātmāpahata-pāpmā vijaro vimṛtyur viśoko vijghitso'pipāsaḥ satya-saṅkalpaḥ so'nveṣṭavyaḥ sa vijijnāsitavyaḥ iti | jīve brahma-śabdā tu **vijñānam brahma ced veda** [TaittU 2.5.1] ity ādi **śruteḥ** | **sa guṇān samatīyātān brahma-bhūyāya kalpate** [Gītā 14.26] | **brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati** [Gītā 18.55] iti vakṣyamāṇac ca | na sad iti tad viśuddham jīvātma-vastu kārya-kāraṇātmakāvasthā-dvaya-virahāt sac cāsac ca nocyate | kintu paramāṇu-caitanyam guṇaṣṭaka-viśiṣṭam ucyate - vibhakta-nāma-rūpam kāryāvastham sad-upamṛdita-nāma-rūpam kāraṇāvastham tv asad ity arthaḥ ||12||

Verse 13

सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् ।
सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥१३॥

sarvataḥ pāṇi-pādam tat sarvato'kṣi-śiro-mukham |
sarvataḥ śrutimal loke sarvam āvṛtya tiṣṭhati ||13||

śrīdharah : nanv evaṁ brahmaṇaḥ sad-asad-vilakṣaṇatve sati -- sarvaṁ khalv idaṁ brahma brahmaivedaṁ sarvaṁ ity ādi-śrutibhir virudhyeta ity āśaṅkya parāsyā śaktir vividhaiva śrūyate svābhāvīkī jñāna-bala-kriyā ca ity ādi śruti-prasiddhayācintya-śaktyā sarvātmatām tasya darśayann āha sarvata iti pañcabhiḥ | sarvataḥ sarvatra pāṇayaḥ pādās ca yasya tat | sarvato'kṣiṇi śirāṁsi mukhāni ca yasya tat | sarvataḥ śrutimat śravaṇendriyair yuktaṁ sal-loke sarvaṁ āvṛtya vyāpya tiṣṭhati | sarva-prāṇi-vṛttibhiḥ pāṇy-ādibhir upādhibhiḥ sarva-vyavahārāspadatvena tiṣṭhatīty arthaḥ ||13||

madhusūdanaḥ : evaṁ nirupādhikasya brahmaṇaḥ sac-chabda-pratyayāviśayatvād asattvāśaṅkāyām nāsad ity anenāpāstāyām api vistareṇa tad-āśaṅkā-nivṛtṭy-arthaṁ sarva-prāṇi-karaṇopādhi-dvāreṇa cetana-kṣetrajaṇa-rūpatayā tad-astitvaṁ pratipādayann āha sarvata iti |

sarvataḥ sarveṣu deheṣu pāṇayaḥ pādās cācetanāḥ sva-sva-vyāpāreṣu pravartanīyā ysays cetanasya kṣetrajaṇasya tat sarvataḥ pāṇi-pādaṁ jñeyaṁ brahma | sarvācetana-pravṛttinām cetanādhiṣṭhāna-pūrvakatvāt tasmin kṣetrajaṇe cetane brahmaṇi jñeye sarvācetana-varga-pravṛtṭi-hetau nāsti nāstitāśaṅkety arthaḥ | evaṁ sarvato'kṣiṇi śirāṁsi mukhāni ca yasya pravartanīyāni santi tat sarvato'kṣi-śiro-mukhaṁ | evaṁ sarvataḥ śrutayaḥ śravaṇendriyāṇi yasya pravartanīyatvena santa tat sarvataḥ śrutimat | loke sarva-prāṇi-nikāye | ekam eva nityaṁ vibhu ca sarvaṁ acetanavargam āvṛtya sva-sattayā sphūrtyā cādhyāsikena sambandhena vyāpya tiṣṭhati nirvikāram eva sthitiṁ labhate, na tu svādhyastasya jaḍa-prapañcasya doṣeṇa guṇeṇa vāṇu-mātreṇāpi sambadhyata ity arthaḥ | yathā ca sarveṣu deheṣv ekam eva cetanaṁ nityaṁ vibhu ca na pratidehaṁ bhinnaṁ tathā prapañcitaṁ prak ||13||

viśvanāthaḥ : nanv evaṁ brahmaṇaḥ sad-asad-vilakṣaṇatve sati -- sarvaṁ khalv idaṁ brahma brahmaivedaṁ sarvaṁ ity ādi-śrutir virudhyeta ity āśaṅkya svarūpataḥ kārya-kāraṇātītatve'pi śakti-śaktimator abhedāt kārya-kāraṇātmakam api tad ity āha sarvata eva pāṇayaḥ pādās ca yasya tat | brahmādi-pipīlikāntānām pāṇi-pāda-vṛndaiḥ sarvatra drṣṭair eva tad brahmaivāśaṅkhya-pāṇi-pādair yuktm ity arthaḥ | evaṁ eva sarvato'kṣīty ādi ||13||

baladevaḥ : atha paramātma-vastūpadiśati sarvataḥ pāṇīti | tat paramātmavastu | sarvataḥ pāṇi-pādam ity ādi visphuṭārtham ||13||

Verse 14

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।
असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तु च ॥१४॥

sarvendriya-guṇābhāsaṁ sarvendriya-vivarjitam |
asaktaṁ sarva-bhṛc caiva nirguṇaṁ guṇa-bhokṭṛ ca ||14||

śrīdharah : kim casarvendriyeti | sarveṣāṁ cakṣur-ādīnām guṇeṣu rūpādy-ākārāsu vṛttiṣu tat-tad-ākāreṇa bhāsate iti tathā | sarvendriyāṇi guṇāṁś ca tat-tad-viśayān ābhāsayatīti vā | sarvaiḥ indriyair vivarjitaṁ ca | tathā ca śrutiḥ -- apāṇi-pādo javano grahītā paśyaty acakṣuḥ sa śṛnoty akaraṇaḥ ity ādiḥ | asaktaṁ saṅga-śūnyam | tathāpi sarvaṁ bibhartīti

sarvasyādhārabhūtam | tad eva nirguṇam sattvādi-guṇa-rahitam | guṇa-bhokṭṛ ca guṇānām
sattvādīnām bhokṭṛ pālakaḥ ||14||

madhusūdanaḥ : adhyāropāpavādābhyām niṣprapañcam prapañcyate iti nyāyam anusṛtya
sarva-prapañcādhyāropeṇānādi-mat param brahmeti vyākhyātam adhunā tad-apavādena
na sat tan nāsad ucyate iti vyākhyātum ārabhate nirupādhi-svarūpa-jñānāya sarvendriyeti |
paramārthataḥ sarvendriya-vivarjitam tan-māyayā sarvendriya-guṇābhāsam sarveṣām
bahiṣkaraṇānām śrotrādīnām antaḥkaraṇayoś ca buddhi-manasor guṇair adhyavasāya-
saṅkalpa-śravaṇa-vacanādibhis tat-tad-viśaya-rūpatayāvabhāsata iva sarvendriya-vyāpāir
vyāpṛtam iva taj jñeyam brahma **dhyāyatīva lelāyatīva** [BAU 4.3.7] iti **śruteḥ** | atra
dhyānam buddhīndriya-vyāpāropalakṣaṇam | lelāyanam calanam karmendriya-
vyāpāropalakṣaṇārtham |

tathā paramārthato'saktam sarva-sambandha-sūnyam eva, māyayā sarva-bhṛc ca
sadātmanā sarvam kalpitam dhārayatīva poṣyatīti ca sarva-bhṛt, niradhiṣṭhāna-
bhramāyogāt | tathā paramārthato nirguṇam sattva-rajas-tamo-guṇa-rahitam eva | guṇa-
bhokṭṛ ca guṇānām sattva-rajas-tamasām śabdādi-dvārā sukha-duḥkha-mohākāreṇa
parīnatānām bhokṭṛ upalabdḥ ca taj jñeyam brahmety arthaḥ ||14||

viśvanāthaḥ : kim ca sarvaṇi indriyaṇi guṇān indriya-viśayāms ca ābhāsayatīti tac
cakṣuṣaś cakṣuḥ ity ādi **śruteḥ** | yad vā sarvendriyair guṇaiḥ śabdādibhis cābhāsate
virājatīti tat | tad api sarvendriya-vivarjitam prakṛtendriyādi-rahitam | tathā ca śrutiḥ -
apāṇi-pādo javano grahītā paśyaty acakṣuḥ sa śṛṇoty akaraṇaḥ ity ādi | parāśya śaktir
bahudhaiva śrūyate svābhāvīkī jñāna-bala-kriyā ca iti śruti-prasiddha-svarūpa-
śaktyāspadatvād iti bhāvaḥ | asaktam āsakti-sūnyam sarvabhṛt śrī-viṣṇu-svarūpeṇa sarva-
pālakaḥ | nirguṇam sattvādi-guṇa-rahitākāram | kim ca guṇa-bhokṭṛ triguṇātīta-bhaga-
śabda-vācā ṣaḍ-guṇāsvādakaḥ ||14||

baladevaḥ : kim ca sarveti sarvair indriyair guṇaiś ca tad-vṛttibhir ābhāsate dīpyata iti
tathā sarvair indriyair jīvendriyavat svarūpa-bhinnair vivarjitam santyaktam prakṛtaiḥ
karaṇaiḥ sūnyaḥ svarūpānubandhibhis tair viśiṣṭo harir iti svīkāryam | apāṇi-pādo javano
grahītā paśyaty acakṣuḥ sa śṛṇoty akaraṇaḥ | yad ātmako bhagavāms tad-ātmikā vyaktiḥ
kim ātmako bhagavān jñānātmaka aiśvaryaत्मकाḥ śaktyātmakaś ceti buddhimano'nga-
pratyaṅgavattām bhagavato lakṣayāmahe buddhimān mano-bāṅga-pratyaṅgavān iti
śruteḥ | sarvabhṛt sarva-tattva-dhāraḥ apy asaktam saṅkalpenaiva tad-dhāraṇāt tat-
sparśa-rahitam nirguṇam sāksī cetāḥ kevalo nirguṇaś ca iti śruter māyā-guṇa-sprṣṭam eva
sad-guṇa-bhokṭṛ-niyamyatayā guṇanubhavi-vikāra-jananīm ajñām ity ārabhya

ekas tu pibate devaḥ
svacchando'tra vaśānugām |
dhyāna-kriyābhyām bhagavān
bhuṅkte'sau prasabham vibhuḥ || iti **śravaṇāt** ||14||

Verse 15

बहिरन्तश्च भूतानामचरं चरमेव च ।

सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥१५॥

bahir antaś ca bhūtānām acaram̐ caram eva ca |
sūkṣmatvāt tad avijñeyam̐ dūra-stham̐ cāntike ca tat ॥15॥

śrīdharah : kim ca bahir iti | bhūtānām carācarāṇām svakāryāṇām bahiś cāntaś ca tad eva suvarṇam̐ iva kaṭaka-kuntalādīnām | jala-taraṅgāṇām antar-bahiś ca jalam̐ iva | acaram̐ sthāvaram̐ caram̐ jaṅgamam̐ ca bhūta-jātam̐ tad eva | kāraṇātmatvāt kāryasya | evam̐ api sūkṣmatvād rūpādi-hīnatvād tad avijñeyam̐ idam̐ tad iti spaṣṭam̐ jñānārham̐ na bhavati | ataevāviduṣām̐ yojana-lakṣāntaritam̐ iva dūrastham̐ ca | savikāryāḥ prakṛteḥ paratvāt | viduṣām̐ punaḥ pratyag-ātmatvād antike ca tan nityam̐ sannihitam̐ | tathā ca mantraḥ --

tad ejati tan najati
tad-dūre tad vāntike |
tad-antarasya sarvasya
tad u sarvasyāsya bāhyataḥ || [Īsopaniṣad 5] iti |

ejati calati najati na calati | tad u antike iti cchedaḥ ॥15॥

madhusūdanah : bhūtānām bhavana-dharmāṇām sarveṣām̐ kāryāṇām kalpitānām akalpitam̐ adhiṣṭhānam̐ ekam̐ eva bahir antaś ca rajjur iva sva-kalpitānām sarpadhārādīnām sarvātmanā vyāpakam̐ ity arthaḥ | ata evācaram̐ sthāvaram̐ caram̐ ca jaṅgamam̐ bhūta-jātam̐ tad evādhiṣṭhānātmakatvāt | kalpitānām na tataḥ kimcid vyatiricyata ity arthaḥ | evam̐ sarvātmaktve'pi sūkṣmtvād rūpādi-hīnatvāt tad-avijñeyam̐ idam̐ evam̐ iti spaṣṭa-jñānārham̐ na bhavati | ata evātma-jñāna-sādhana-sūnyānām̐ varṣasahasra-kotyāpy aprāpyatvād dūrastham̐ ca yojana-lakṣa-koty-antaritam̐ iva tat | jñāna-sādhana-sampannānām̐ tu antike ca tad atyavyavahitam̐ evātmatvāt | **dūrāt sudūre tad ihāntike paśatsv ihaiva nihitam̐ guhāyām** [MuṇḍU 3.1.7] ity ādi śrutibhyaḥ ॥15॥

viśvanāthah : bhūtānām svakāryāṇām bahiś cāntaś ca yathā dehānām̐ ākāśādīkam̐ | acaram̐ sthāvaram̐ caram̐ jaṅgamam̐ ca bhūta-jātam̐ tad eva | kāryasya kāraṇātmakatvāt | evam̐ api rūpādibhinnatvāt tad-avijñeyam̐ idam̐ tad iti spaṣṭam̐ jñānārham̐ na bhavati ity ata evāviduṣām̐ yojana-koty-antaritam̐ iva dūrastham̐ viduṣām̐ punaḥ sva-gr̥ha-sthitam̐ evāntike ca tat svadeha evāntaryāmitvāt **dūrāt sudūre tad ihāntike ca paśyatsv ihaiva nihitam̐ guhāyām** [MuṇḍU 3.1.7] ity ādi śrutibhyaḥ ॥15॥

baladevah : bahir iti | bhūtānām cij-jaḍātmakānām̐ tattvānām̐ bahir antaś ca sthitam̐ | **antar bahiś ca tat sarvam̐ vyāpya nārāyaṇaḥ sthitaḥ** [MNāU 13.5] iti śravaṇāt | acaram̐ acalam̐ caram̐ calam̐ ca **āsīno dūram̐ vrajati śayāno yāti sarvataḥ** [KaṭhU 1.2.21] iti **śruteḥ** | sūkṣmatvāt pratyaktvāc cit-sukha-mūrtitvād avijñeyam̐ devatāntaravaj jñātum̐ śakyam̐ | ato dūrastham̐ ceti **yan manasā na manute na cakṣuṣā paśyati kaścānainam** [ŚvetU 4.20] iti **śruteḥ** | gāndharva-vāsitenā śrotreṇa ṣaḍ-jādivad bhakti-bhāvitena karaṇena tu śakyam̐ taj jñātum̐ ity āha antike ca tad iti | manasivānudraṣṭavyam̐, kaścid dhīraḥ pratyag-ātmānam aikṣata | **bhakti-yoge hi tiṣṭhati** [GTU 2.78] ity ādi śravaṇāt | **bhaktiā tv ananyayā śakyāḥ** [Gītā 11.55] ity ādi smṛteś ca ॥15॥

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।
भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥१६॥

avibhaktam ca bhūteṣu vibhaktam iva ca sthitam |
bhūta-bhartṛ ca taj jñeyam grasiṣṇu prabhaviṣṇu ca ||16||

śrīdharah : kiṁ ca -- avibhaktam iti | bhūteṣu sthāvara-jaṅgamātmakeṣu avibhaktam kāraṇātmanābhinnam kāryātmanā vibhaktam bhinnam ivāvasthitam ca samudrāj jātam phenādi samudrād anyan na bhavati | tat-svarūpam evoktam jñeyam bhūtānām bhartṛ ca poṣakam sthiti-kāle | pralaya-kāle ca grasiṣṇu grasana-śīlam sṛṣṭi-kāle ca prabhaviṣṇu nānā-kāryātmanā prabhavana-śīlam ||16||

madhusūdanah : yad uktam ekam eva sarvam āvṛtya tiṣṭhatīti tad vivṛṇoti pratideham ātma-bheda-vādinām nirāsāya avibhaktam iti | bhūteṣu sarva-prāṇiṣu avibhaktam abhinnam ekam eva tat | na tu pratideham bhinnam vyomavat sarva-vyāpakatvāt | tathāpi deha-tādātmyena pratiyamānatvāt pratideham vibhaktam iva ca sthitam | aupādikatvenāpāramārthiko vyomnīva tatra bhedāvabhāsa ity arthaḥ |

nanu bhavatu kṣetrajñah sarva-vyāpaka ekaḥ, brahma tu jagat-kāraṇam tato bhinnam eveti | nety āha bhūta-bhartṛ ca bhūtāni sarvāṇi sthiti-kāle bibhartīti tathā pralaya-kāle grasiṣṇu grasana-śīlam utpatti-kāle prabhaviṣṇu ca prabhavana-śīlam sarvasya | yathā rajjv-ādiḥ sarpāder māyā-kalpitasya | tasmād yaj jagataḥ sthiti-layotpatti-kāraṇam brahma tad eva kṣetrajñam pratideham ekam jñeyam na tato'nyad ity arthaḥ ||16||

viśvanāthah : bhūteṣu sthāvara-jaṅgamātmakeṣu avibhaktam kāraṇātmanā abhinnam kāryātmanā vibhaktam bhinnam ivā sthitam | tad eva śrī-nārāyaṇa-svarūpam sat | bhūtānām bhartṛ sthiti-kāle pālakaḥ | pralaya-kāle grasiṣṇu saṁhāraḥ | sṛṣṭikāle prabhaviṣṇu ca nānā-kāryātmanā prabhavana-śīlam ||16||

baladevah : avibhaktam iti | vibhakteṣu mitho bhinneṣu jīveṣv avibhaktam ekam tad brahma vibhaktam iva prati-jīvam bhinnam iva sthitam | ekam santam bahudhā dṛśyamānam iti **śruteḥ** |

eka eva paro viṣṇuḥ
sarvatrāpi na saṁśayaḥ |
aiśvaryaḥ rūpam ekam ca
sūryavad bahudheyate || iti **smṛteś** ca |

tac ca bhūta-bhartṛ-sthitau bhūtānām pālakaḥ pralaye teṣām grasiṣṇu kāla-śaktyā saṁhāraḥ, sarge prabhaviṣṇu pradhāna-jīva-śaktibhyām nānā-kāryātmanā prabhavana-śīlam | śrutiś ca yato vā imāni bhūtāni jāyante yena jātāni jīvanti yat prayanty abhisamviśanti tad brahma tad vijjñāsva [TaittU 3.1.1] iti ||16||

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विक्षिप्तम् ॥१७॥

jyotiṣām api taj jyotis tamasah param ucyate |
jñānam jñeyam jñāna-gamyam hṛdi sarvasya viṣṭhitam ||17||

śrīdharah : kim ca jyotiṣām apīti | jyotiṣām sūryādīnām api jyotiḥ prakāśakam tat | yena
sūryas tapati tejasendhaḥ |

na tatra sūryo bhāti na candra-tāraḥ
nemā vidyuto bhānti kuto'yam agniḥ |
tad eva bhāntam anubhāti sarvaṁ
tasya bhāsā sarvaṁ idaṁ vibhāti || [KaṭhU 2.5.15] ity ādi-śruteḥ |

ataeva tamaso'jñānāt param tenāsaṁsṛṣṭam ucyate | āditya-varṇam tamsasaḥ parastāt ity
ādi-śruteḥ | jñānam ca tad eva buddhi-vṛttau abhivyaktam | tad eva rūpādy-ākāreṇa
jñeyam ca jñāna-gamyam ca | amānitvādi-lakṣaṇena pūrvokta-jñāna-sādhanena prāpyam
ity arthaḥ | jñāna-gamyam viśiṅaṣṭi sarvasya prāṇimātrasya hṛdi viṣṭhitam
viśeṣeṇāpracyuta-svarūpeṇa niyanṭṛtayā sthitam | dhiṣṭhitam iti pāṭhe adhiṣṭāya sthitim ity
arthaḥ |

madhusūdanaḥ : nanu sarvatra vidyamānam api tan nopalabhyate cet tarhi jaḍam eva
syāt, na syāt svayamjyotiṣo'pi tasya rūpādi-hīnatvenendriyādy-agrahyatvopapatter ity āha
jyotiṣām iti | taj jñeyam brahma jyotiṣām avabhāsakanām ādityādīnām buddhy-ādīnām ca
bāhyānām āntarānām api jyotir avabhāsakam caityanya-jyotiṣo jaḍa-jyotir-
avabhāsakatvopapatteḥ | yena sūryas tapati tejasendhaḥ | tasya bhāsā sarvaṁ idaṁ vibhāti
[KaṭhU 2.5.15] ity ādi-śruteś ca | vakṣyati ca yad āditya-gaṭam tejaḥ [Gītā 15.8] ity ādi |

svayam jaḍatvābhāve'pi jaḍa-saṁsṛṣṭam syād iti nety āha tamaso jaḍa-vargāt param avidyā-
tat-kāryābhyaṁ apāramāthikābhyaṁ asaṁsṛṣṭam pāramāthikam tad brahma sad-asatoḥ
sambandhāyogāt | ucyate akṣarāt parataḥ paraḥ ity ādi-śrutibhir brahma-vāḍibhiś ca | tad
uktam –

niḥsaṅgasya sa-saṅgena kūṭasthasya vikāriṇā |
ātmano'nātmanā yogo vāstavo nopapadyate ||

āditya-varṇam tamasah parastāt iti śruteś ca | āditya-varṇam iti sva-bhāne
prakāśāntarānapekṣam sarvasya prakāśakam ity arthaḥ | yasmāt tat svayam jyotir
jaḍasaṁsṛṣṭam ata eva taj jñānam pramāṇa-janya-ceto-vṛṭty-abhivyakta-saṁvid-rūpam |
ata eva tad eva jñeyam jātum arham ajñātavāj jaḍasyajñātavābhāvena jñātum anarhatvāt |
katham tarhi sarvair na jñāyate tatrāha jñāna-gamyam pūrvoktenāmānitvādinā tattva-
jñānārtha-darśanāntena sādhana-kalāpeṇa jñāna-hetutayā jñāna-śabditeṇa gamyam
prāpyam na tu tad vinety arthaḥ |

nanu sādhanena gamyaṁ cet tat kiṁ deśāntara-vyavahitam ? nety āha hr̥di sarvasya viṣṭhitam sarvasya prāṇi-jātasya hr̥di buddhau viṣṭhitam sarvatra sāmānyena sthitam api viśeṣa-rūpeṇa tatra sthitam abhivyaktaṁ jīva-rūpeṇāntaryāmi-rūpeṇa ca | sauraṁ teja ivādarśa-sūrya-kāntātau | avyavahitam eva vastuto bhrāntyā vyavahitam iva sarva-bhrama-kāraṇājñāna-nivṛtṭyā prāpyata ivety arthaḥ ||17||

viśvanāthaḥ : jyotiṣāṁ candrādityānām api taj jyotiḥ prakāśakaṁ | yena sūryas tapati tejasendhaḥ |

na tatra sūryo bhāti na candra-tāraṁ
nemā vidyuto bhānti kuto'yam agniḥ |
tad eva bhāntam anubhāti sarvaṁ
tasya bhāsā sarvaṁ idaṁ vibhāti || [KaṭhU 2.5.15] ity ādi-śruteḥ |

ata eva tamaso'jñānāt paraṁ tenāsamsr̥ṣṭam ucyate | āditya-varṇaṁ tamsaḥ parastāt ity ādi-śruteḥ | jñānaṁ tad eva buddhi-vṛttau abhivyaktaṁ sat jñānaṁ ucyate | tad eva rūpādy-ākāreṇa pariṇataṁ jñeyaṁ ca | tad eva jñāna-gamyaṁ pūrvoktenāmānitvādi-jñāna-sādhanena prāpyam ity arthaḥ | tad eva paramātma-svarūpaṁ sat sarvasya prāṇimātrasya hr̥di dhiṣṭhitam niyantr̥tayādhibiṣṭhāya sthitam ity arthaḥ ||17||

baladevaḥ : jyotiṣāṁ sūrydinām api tad brahma jyotiḥ prakāśakaṁ |

na tatra sūryo bhāti na candra-tāraṁ
nemā vidyuto bhānti kuto'yam agniḥ |
tad eva bhāntam anubhāti sarvaṁ
tasya bhāsā sarvaṁ idaṁ vibhāti || [KaṭhU 2.5.15]

ity ādi-śrutes tad brahma | tad brahma tamsaḥ prakṛteḥ paraṁ tenāspr̥ṣṭam ucyate āditya-varṇaṁ tamsaḥ parastāt [ŚvetU 3.8] ity śrutyā | jñānaṁ cid-eka-rasam ucyate vijñānaṁ ānanda-ghanam brahma [GTU 2.79?] iti śrutyā | jñānaṁ mumukṣoḥ śaraṇatvena jñātum arham ucyate tam ha devam ātma-buddhi-prakāśam mumukṣur vai śaraṇam aham prapadye [GTU 1.25] iti śrutyā | jñāna-gamyaṁ ucyate tam eva viditvātimṛtyum eti [ŚvetU 3.8] iti śrutyā | sarvasya prāṇi-mātrasya hr̥di dhiṣṭhitam niyantr̥tayādhibiṣṭhāya sthitam ity ucyate antaḥ-praviṣṭaḥ śāstā janānām [TaittĀ 3.11.10] iti śrutyā | na ca sarvataḥ pāṇīty ādi pañcakaṁ jīva-paratayaiva neyaṁ tat-prakaraṇatvādi-vācyam jīvavad īśvarasyāpi kṣetrajñatvena prakṛtatvāt | sarvataḥ pāṇīty ādi-sārdhakasya brahmaivopakramya śvetāśvataraiḥ paṭhitvāt prakaraṇa-śāvalyasyopaniṣatsu vīkṣaṇāc ca ||17||

Verse 18

इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः ।
मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥१८॥

iti kṣetraṁ tathā jñānaṁ jñeyaṁ coktaṁ samāsataḥ |
mad-bhakta etad vijñāya mad-bhāvāyopapadyate ||18||

śrīdharah : uktam kṣetrādikam adhikāri-phala-sahitam upasamharati itīti | ity enam kṣetram mahā-bhūtādi-dhṛty-antam | tathā jñānam cāmānitvādi-tattva-jñānārtha-darśanāntam | jñeyam cānādimat param brahmety ādi viṣṭhitam ity antam | vasiṣṭhādibhir vistareṇoktam sarvam api mayā saṅkṣepeṇoktam | etac ca katham | pūrvādhyāyokta-lakṣaṇo mad-bhaktō vijñāya mad-bhāvāya brahmatvāyopapadyate yogyo bhavati ||18||

madhusūdanaḥ : uktam kṣetrādikam adhikāriṇam phalam ca vadann upasamharati itīti | iti anena pūrvoktena prakāreṇa kṣetram mahā-bhūtādi-dhṛty-antam, tathā jñānam amānitvādi tattva-jñānārtha-darśana-paryantam, jñeyam cānādimat param brahma viṣṭhitam ity antam śrutibhyaḥ smṛtibhyaś cākṛṣya trayam api manda-buddhy-anugrahāya mayā saṅkṣepenoktam | etāvān eva hi sarvo vedārtho gītārthas ca | asmiṃś ca pūrvādhyāyokta-lakṣaṇo mad-bhakta evādhikārīty āha -- mad-bhaktō mayi bhagavati vāsudeve parama-gurau samarpita-sarvātma-bhāvo mad-eka-śaraṇaḥ sa etad yathoktam kṣetram jñānam ca jñeyam ca vijñāya vivekena viditvā mad-bhāvāya sarvānārtha-sūnya-paramānanda-bhāvāya mokṣāyopapadyate mokṣam prāptuṃ yogyo bhavati |

yasya deve parā bhaktiḥ yathā deve tathā gurau |
tasyaite kathitā hy arthāḥ prakāśante mahātmanaḥ || [ŚvetU 6.23] iti śruteḥ |

tasmāt sarvadā mad-eka-śaraṇaḥ sann ātma-jñāna-sādhanāny eva parama-puruṣārtha-lipsur anuvartate tuccha-viṣaya-bhoga-sprhām hitvety abhiprāyaḥ ||18||

viśvanāthaḥ : uktam kṣetrādikam adhikāri-phala-sahitam upasamharati itīti | kṣetram mahā-bhūtādi dhṛty-antam | jñānam amānitvādi-tattva-jñānārtha-darśanāntam | jñeyam jñāna-gamyam ca anādīty ādi dhiṣṭhitam ity antam | ekam eva tattvam brahma bhagavat-paramātma-śabda-vācyam ca saṅkṣepeṇoktam | mad-bhaktō bhaktimaj jñāni mad-bhāvāya mat-sāyujyāya | yad vā mad-bhaktō mamaikāntiko dāsa etad vijñāya mat-prabhor etāvad aiśvaryam iti jñātvā mayi bhāvāya premṇa upapadyata upapanno bhavati ||18||

baladevaḥ : uktam kṣetrādikam taj-jñāna-phala-sahitam upasamharati iti kṣetram iti | mahā-bhūtāni ity ādinā cetanā dhṛtir ity antena kṣetra-svarūpam uktam | amānitvam ity ādinā tattva-jñānārtha-darśanam ity antena jñeyasya kṣetra-dvayasya jñānam tat-sādhanam uktam | anādi mat-param ity ādinā hr̥di sarvasya viṣṭhitam ity antena jñeyam kṣetra-jñā-dvayam coktam mayā | etat trayam vijñāya mitho vivekenāvagatya mad-bhāvāya mat-premṇe mat-svabhāvāya vāsamsāritvāya kalpate yogye bhavati mad-bhaktaḥ ||18||

Verse 19

प्रकृतिं पुरुषं चैव विद्व्यनादी उभावपि ।
विकारांश्च गुणांश्चैव विद्वि प्रकृतिसंभवान् ॥१९॥

prakṛtiṃ puruṣam caiva viddhy anādi ubhāv api |
vikārāś ca guṇāś caiva viddhi prakṛti-sambhavān ||19||

śrīdharah : tad evam tat kṣetram yac ca yādṛk cety etāvat prapañcitam | idānīm tu yad vikāri yataś ca yat sa ca yo yat-prabhāvas cety etat pūrvam pratijñātam eva prakṛti-

puruṣayoḥ saṁsāra-hetukatva-kathanena prapañcayati prakṛtim iti pañcabhiḥ | tatra prakṛti-puruṣayor ādimatve tayor api prakṛty-antareṇa bhāvyaṁ ity anavasthāpattiḥ syāt | atas tāv ubhāv anādī viddhi | anāder īśvarasya śaktivāt prakṛter anāditvam | puruṣe'pi tad-amśatvād anādir eva | atra ca parameśvarasya tac-chaktinām anāditvam nityatvam ca śrīmac-chaṅkara-bhagavad-bhāṣya-kṛdbhir atiprabandhenopapāditam iti grantha-bāhulyān nāsmābhiḥ pratanyate | vikārāmś ca dehendriyādīn guṇāmś ca guṇa-pariṇāmān sukha-duḥkha-mohādīn prakṛteḥ sambhūtān viddhi ||19||

madhusūdanaḥ : tad anena granthena **tat kṣetraṁ yac ca yādṛk ca** ity etad vyākhyātam | idānīm **yad-vikāri yataś ca yat sa ca yo yat-prabhāvaś ca** ity etāvad vyākhyātavyaṁ | tatra prakṛti-puruṣayoḥ saṁsāra-hetutva-kathanena yad-vikāri yataś ca yad iti prakṛtim ity ādi dvābhyām prapañcyate | sa ca yo yat prabhāvaś ca iti tu puruṣa ity ādi dvābhyām iti vivekaḥ | tatra saptama īśvarasya dve prakṛti parāpare kṣetra-kṣetrajña-lakṣaṇe upanyasya **etad-yonīni bhūtāni** [Gītā 7.7] ity uktam | tatrāparā prakṛtiḥ kṣetra-lakṣaṇā parā tu jīva-lakṣaṇeti tayor anāditvam uktvā tad-ubhaya-yonitvam bhūtānām ucyate prakṛtim iti |

prakṛtir māyākhyā triguṇātmikā pārameśvarī śaktiḥ kṣetra-lakṣaṇā yā prāg aparā prakṛtir ity uktā | yā tu parā prakṛtir jīvākhyā prāg uktā sa iha puruṣa ity ukta iti na pūrvāpara-virodhaḥ | prakṛtiṁ puruṣaṁ cobhāv api anādī eva viddhi | na vidyate ādiḥ kāraṇaṁ yayos tau | tathā prakṛter anāditvam sarva-jagat-kāraṇatvāt | tasyā api kāraṇa-sāpekṣatve'navasthā-prasaṅgāt | puruṣasyānāditvam tad-dharmādharma-prayuktatvāt kṛtsnasya jagataḥ jātasya harṣa-śoka-bhaya-sampratipatteḥ | anyathā kṛta-hānya-kṛtābhyāgama-prasaṅgāt | yataḥ prakṛtir anādir atas tasyā bhūta-yonitvam uktaṁ prāg upapadyata ity āha vikārāmś ca ṣoḍaśa pañca mahā-bhūtāny ekādaśendriyāni ca guṇāmś ca sattva-rajas-tamo-rūpān sukha-duḥkha-mohān prakṛti-sambhāvān eva prakṛti-kāraṇakān eva viddhi jānīhi ||19||

viśvanāthaḥ : paramātmānam uktvā kṣetra-jña-śabda-vācyam jīvātmānam vaktum kutas tasya māyā-saṁśleṣaḥ, kadā tad-ārambho'bhūd ity apeksāyām āha prakṛtiṁ māyām puruṣaṁ jīvaṁ cobhāv apy anādī na vidyate ādi kāraṇaṁ yayos tathābhūtau viddhi anāder īśvarasya mama śaktivāt |

bhūmir āpo'nalo vāyuḥ khaṁ mano buddhir eva ca |
ahaṅkāra itiyām me bhinnā prakṛtir aṣṭadhā ||
apareyam itas tv anyām prakṛtiṁ viddhi me parām |
jīva-bhūtām mahābāho yayedam dhāryate jagat || [Gītā 7.4-5]

iti mad-ukter māyā-jīvayor api mac-chaktitvena anāditvāt tayor saṁśleṣo'pi anādir iti bhāvaḥ | tatra mithaḥ saṁśliṣṭayor api tayor vastutaḥ pārthakyam asti eva ity āha vikārāmś ca dehendriyādīn guṇāmś ca guṇa-pariṇāmān sukha-duḥkha-śoka-mohādīn prakṛti-sambhūtān prakṛty-udbhūtān viddhīti kṣetrākāra-pariṇatāyāḥ prakṛteḥ sakāśād bhinnam eva jīvaṁ viddhīti bhāvaḥ ||19||

baladevaḥ : evaṁ mitho vivikta-svabhāvayor anādyoḥ prakṛti-jīvayoḥ saṁsargasyānādi-kālikatvam saṁsrṣṭayos tayor kārya-bhedas tat-saṁsargasyānādi-kālikasya hetuś ca nirūpyate prakṛtim ity ādibhiḥ | apir avadhṛtau | mithaḥ sampṛktau prakṛti-puruṣāv ubhāv anādyeva viddhi mādiya-śaktivān nityāv eva jānīhi | tayor mac-chaktitvam tu puraivoktaṁ bhūmir āpaḥ ity ādinā | anādi-saṁsrṣṭayor api tayor svarūpa-bhedo'stīty

āśayenāḥ vikārān dehendriyādīn | guṇānīs sukha-duḥkhāni prakṛti-sambhavān prakṛtān
na tu jaivān viddhīti kṣetrātmanā pariṇatāyāḥ prakṛter anyo jīva iti darśitam ||19||

Verse 20

कार्यकरणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।
पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥२०॥

kārya-kāraṇa-kartṛtve hetuḥ prakṛtir ucyate |
puruṣaḥ sukha-duḥkhānām bhoktṛtve hetur ucyate ||20||

śrīdharāḥ : vikārānām prakṛti-sambhavatvaṁ darśayan puruṣasya saṁsāra-hetutvaṁ
darśayati kāryeti | kāryam śarīram | kāraṇāni sukha-duḥkha-sādhanānīndriyāni | teṣām
kartṛtve tad-ākāra-pariṇāme prakṛtir hetur ucyate kapilādibhiḥ | puruṣo jīvas tu tat-kṛta-
sukha-duḥkhānām bhoktṛtve hetur ucyate | ayam bhāvaḥ yadyapi acetanāyāḥ prakṛteḥ
svataḥ-kartṛtvaṁ na sambhavati tathā puruṣasyāpy avikāriṇo bhoktṛtvaṁ na sambhavati |
tathāpi kartṛtvaṁ nāma kriyā-nirvartakatvaṁ | tac cācetanasyāpi cetanādr̥ṣṭa-vaśāt
caitanyādhiṣṭhitatvāt sambhavati yathā vahner ūrdhva-jvalanām vayos tiryag gamanām
vatsādr̥ṣṭa-vaśāt gostanya-payasaḥ kṣaraṇam ity ādi | ataḥ puruṣa-sannidhānāt prakṛteḥ
kartṛtvaṁ ucyate bhoktṛtvaṁ ca sukha-duḥkha-samvedanām, tac ca cetana-dharma eveti
prakṛti-sannidhānāt puruṣasya bhoktṛtvaṁ ucyate iti ||20||

madhusūdanaḥ : vikārānām prakṛti-sambhavattvaṁ vivecayan puruṣasya saṁsāra-
hetutvaṁ darśayati kāryeti | kāryam śarīram kāraṇānīndriyāni tat-sthāni trayodaśa
dehārambhakāni bhūtāni viśayās ceha kārya-grahaṇena gṛhyante | guṇās ca sukha-
duḥkha-mohātmakāḥ kāraṇāśrayatvāt kāraṇa-grahaṇena gṛhyante | teṣām kārya-
kāraṇānām kartṛtve tad-ākāra-pariṇāme hetuḥ kāraṇam prakṛtir ucyate maharṣibhiḥ |
kārya-kāraṇeti dirgha-pāṭhe'pi sa evārthaḥ | evam prakṛteḥ saṁsāra-kāraṇatvaṁ
vyākhyāya puruṣasyāpi yādr̥ṣām tat tad āha puruṣo kṣetrājñāḥ parā prakṛtir iti prāg
vyākhyātaḥ | sa sukha-duḥkhānām sukha-duḥkha-mohānām bhogyānām sarveṣām api
bhoktṛtve vṛtty-uparaktopalambhe hetur ucyate ||20||

viśvanāthaḥ : tasya māyā-saṁśleṣam darśayati | kāryam śarīram | kāraṇāni sukha-duḥkha-
sādhanānīndriyāni | kartāra indriyādhiṣṭhātāro devās tatra tathādhyāsena puruṣa-
saṁsargāt kāryādi-rūpeṇa pariṇatā syād avidyākhyayā sva-vṛtṭyā tad-adhyāsa-pradā ca
syād ity arthaḥ | tat-kṛta-sukha-duḥkhānām bhoktṛtve puruṣo jīva eva hetuḥ | ayam
bhāvaḥ yadyapi kāryatva-kāraṇatva-kartṛtva-bhoktṛtvāni prakṛti-dharmā eva syus tad api
kāryatvādiṣu jaḍāmśa-prādhānyāt, sukha-duḥkha-samvedana-rūpe bhoge tu caitanyāmśa-
prādhānyāt | prādhānyena vyapadeśā bhavantīti nyāyāt kāryatvādiṣu prakṛtir hetuḥ |
bhoktṛtve puruṣo hetur ity ucyate iti ||20||

baladevaḥ : atha saṁśṛṣṭayos tayoh kārya-bhedam āha kāryeti śarīram kāryam jñāna-
karma-sādhakatvād indriyāni kāraṇāni teṣām kartṛtve tat-tad-ākāra-sva-pariṇāme prakṛtir
hetuḥ | puruṣaḥ prakṛtistho hi ity agrimāt sva-saṁsargeṇa sacetanām prakṛtiṁ
puruṣo'dhitiṣṭhati | tad-adhiṣṭhitā tu sā tat-karmaṇu-guṇyena pariṇamamānā tat-tad-
dehādīnām sraṣṭrīti prakṛtyārpitānām sukhādīnām bhoktṛtve puruṣo hetus teṣām bhoge sa

eva kartey arthaḥ | prakṛty-adhiṣṭhātrtvam sukhādi-bhokṛtvam ca puruṣasya kāryam | tac ca śarīrādi-kartṛtvam tu tad-adhiṣṭhātāyāḥ prakṛter iti puruṣasyaiva kartṛtvam mukhyam | evam āha sūtrakāraḥ kartā śāstrārthavattvāt ity ādibhiḥ | pareśasya harer adhiṣṭhātrtvam tu sarvatrāvarjanīyam ity uktam vakṣyate ca ||20||

Verse 21

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान् गुणान् ।
कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु ॥२१॥

puruṣaḥ prakṛti-stho hi bhun̄kte prakṛtijān guṇān |
kāraṇam guṇa-saṅgo'sya sad-asad-yoni-janmasu ||21||

śrīdharah : tathāpy avikāriṇo janma-rahitasya ca bhokṛtvam katham iti | ata āha puruṣa iti | hi yasmāt | prakṛti-sthas tat-kārye dehe tādātmyena sthitaḥ puruṣaḥ | atas taj-janitān sukha-duḥkhādīn bhun̄kte | asya ca puruṣasya satīṣu devādi-yoniṣu asatīṣu tiryag-ādi-yoniṣu yāni janmāni teṣu guṇa-saṅgo guṇaiḥ śubhāsubha-karma-kāribhir indriyaiḥ saṅgaḥ kāraṇam ity arthaḥ ||21||

madhusūdanah : yat puruṣasya sukha-duḥkha-bhokṛtvam tādātmyenopagataḥ prakṛti-stho hy eva puruṣo bhun̄kte upalabhate prakṛti-jān guṇān | ataḥ prakṛti-ja-guṇopalambha-hetuṣu sad-asad-yoni-janmasu sad-yonayo devādyās teṣu hi sāttvikam iṣatam phalaṁ bhujyate | asad-yonayaḥ paśv-ādyās teṣu hi tāmasam aniṣtam phalaṁ bhujyate | atas tan nāsya puruṣasya guṇa-saṅgaḥ sattva-rajas-tamo-guṇātmaka-prakṛti-tādātmyābhimāna eva kāraṇam | na tv asaṅgasya tasya svataḥ saṁsāra ity arthaḥ | athavā guṇa-saṅgo guṇeṣu śabdādiṣu sukha-duḥkha-mohātmakeṣu saṅgo'bhilāṣaḥ kāma iti yāvat | sa evāsya sad-asad-yoni-janmasu kāraṇam **sa yathā-kāmo bhavati tat kratuḥ bhavati yat kratuḥ bhavati tat karma kurute yat karma kurute tad abhisampadyate** [BAU 4.4.5] iti **śruteḥ** | asminn api pakṣe mūla-kāraṇatvena prakṛti-tādātmyābhimāno draṣṭavyaḥ ||21||

viśvanāthah : kintu tatra anādy-avidyā-kṛtenādhyāsenā eva kartṛva-bhokṛtvādikam tadīyam api dharmam svīyam manyate | tata evāsya saṁsāra ity āha puruṣa iti | prakṛtisthaḥ prakṛti-kārya-dehe tādātmyena hi sthitaḥ | prakṛtijān antaḥkāraṇa-dharmān śoka-moha-sukha-duḥkhādīn guṇān svīyān eva abhimanyamāno bhun̄kte | tatra kāraṇam guṇa-saṅgaḥ | guṇamaya-deheṣu asyāsaṅgasyāpy ātmanāḥ saṅgo'vidyā-kalpitaḥ | kva bhun̄kte ity apekṣāyām āha satīṣu devādi-yoniṣu asatīṣu tiryag-ādi-yoniṣu śubhāsubha-karma-kṛtāsu yāni janmāni teṣu ||21||

baladevah : prakṛty-adhiṣṭhāne sikhādibhoge ca puruṣasyaiva kartṛtvam ity etat sphuṭayati tasya prakṛti-saṁsarge hetuṁ ca darśayati puruṣa iti | cit-sukhaika-raso'pi puruṣo'nādikarma-vāsanayā prakṛtisthas tām adhiṣṭhita-tat-kṛta-dehendriyaḥ prāna-viśiṣṭaḥ sann eva tat-kṛtān guṇān sukhādīn bhun̄kte'nubhavati kvety āha sad iti | satīṣu deva-mānavādiṣu asatīṣu paśu-pakṣy-ādiṣu ca sādhu-asādhu-racitāsu yoniṣu yāni janmāni teṣu ity tatra tatra puruṣasyaiva kartṛtvam |

tat-saṁsarge hetum āha kāraṇam iti | guṇo'saṅgo'nādi-guṇa-maya-visaya-spr̥hā | ayam arthaḥ anādir jīvaḥ karma-rūpāṇādivāsanāraktaḥ | sa ca bhokṛtvād bhogyān viṣayān spr̥hayāms tad-arpita-kāmanādi-sannihitām prakṛtim āśrayiṣyati yāvat sat-prasaṅgāt tat-tad-vāsanā kṣiyate | tat-kṣaye tu parātma-dhāma-sukhāni bhūṅkte so'snute sarvān kāmān saha brahmaṇā vipaścitā ity ādi śrutibhya iti | yat tu prakṛter ity ādeḥ kārya-kāraṇety ādeḥ prakṛtyaiva cety āder nānyān guṇebhyaḥ ity ādeś cāpātātārtha-grāhibhiḥ sāṅkhyaiḥ prakṛter eva kartṛtvam uktam, tat kila rabhasābhidhānam eva loṣṭra-kāṣṭhavad acetanāyās tasyās tattva-sambhāvāt | upādānāparokṣa-cikīrṣākṛtimattvaṁ khalu kartṛtvam, tac ca cetanasyaiveti śrutir āha - vijñānaṁ yajñam tanute karmāṇi tanute'pi ca | eṣa hi draṣṭā spraṣṭā śrotā rasayitā ghrātā mantā boddhā kartā nijñānātmā puruṣaḥ ity ādikam |

yac ca puruṣa-sannidhānāc caitanyādhyāsāt tasyās tattvam ity āhus tan na | yat sannidhyadhasta-caitanyāt tasyāḥ kartṛtvam tat tasyaiva sannihitasyeti suvacatvāt | na khalu tapāyaso dagdhṛtvam ayo-hetukam api tu vahni-hetukam eva dṛṣṭam | na ca calati jalam phalati tarur itivaj jaḍāyās tasyās tattva-siddhir jalādiṣv antaryāmy-adhiṣṭhitatveneṣṭāsiddher vidhāyaka-śruti-vyākopāc caited evam | na hi jaḍa-prakṛtim uddiṣya svargādi-phalakaṁ jyotiṣṭomādi-mokṣa-phalakaṁ dhyānam ca smṛtir vidhatte'pi tu cetanam eva bhoktāram uddiṣyati puruṣasyaiva kartṛtvam | tac ca prakṛter iti yad uktam tat tu tad-vṛtti-prācuryād eva yathā kareṇa bibhrati puruṣe karo bibhartīti vyapadeśas tathā prakṛtyā kurvati puruṣe prakṛtiḥ karotīti sa bhaved ity eke, prakṛtair dehādibhir yuktasyaiva puruṣasya yajña-yuddhādi-karma-kartṛtvam, na tu tair viyuktasya śuddhasyetye atah prakṛtes tad ity apare ||21||

Verse 22

उपद्रष्टुमन्ता च भर्ता भोक्ता महेश्वरः ।
परमात्मेति चाप्युक्ते देहेऽस्मिन् पुरुषः परः ॥२२॥

upadraṣṭānumantā ca bhartā bhoktā maheśvaraḥ |
paramātmēti cāpy ukto dehe'smin puruṣaḥ paraḥ ||22||

śrīdharaḥ : tad anena prakāreṇa prakṛty-avivekāc eva puruṣasya saṁsāraḥ | na tu svarūpataḥ | ity āśayena tasya svarūpam āha upadraṣṭeti | asmin prakṛti-kārye dehe vartamāno'pi puruṣaḥ paro bhinna eva | na tad-guṇair yujyata ity arthaḥ | tatra hetavaḥ yasmād upadraṣṭā pṛthag-bhūta eva samīpe sthitvā draṣṭā sāksīty arthaḥ | tathā anumantā anumoditaiva sannidhi-mātreṇānugrāhakaḥ | **sāksī cetāḥ kevalo nirguṇaś ca** [GTU 2.96, Puruṣa-bodhinī] ity ādi **śruteḥ** | tathā aiśvaryaṇa rūpeṇa bhartā vidhāyaka iti coktaḥ | bhoktā pālaka iti ca | mahāms cāsau īśvaraś ca sa brahmādīnām api patir iti ca paramātmā vāntaryāmīti coktaḥ śrutyā | tathā ca śrutiḥ eṣa sarveśvara evsa bhūtādhipatir loka-pālaḥ ity ādi ||22||

madhusūdanaḥ : tad evam prakṛti-mithyā-tādātmyāt puruṣasya saṁsāro na svarūpeṇety uktam | kīdṛśam punas tasya svarūpam yatra na sambhavati saṁsāraḥ ? ity ākāṅkṣyān tasya svarūpam sāksān nirdiśann āha upadraṣṭeti | asmin prakṛti-pariṇāme dehe jīva-rūpeṇa vartamāno'pi puruṣaḥ paraḥ prakṛti-guṇāsaṁsṛṣṭaḥ paramārthato'saṁsārī svena rūpeṇetye artaḥ | yata upadraṣṭā yatha ṛtvig-yajamāneṣu yajña-karma-vyāpṛteṣu tat-

samīpastho'nyaḥ svayam avyāpṛto yajña-vidyā-kuśalatvād ṛtvig-yajamāna-vyāpāra-guṇa-
doṣānām īkṣitā, tadvat kārya-karaṇa-vyāpāreṣu svayam avyāpṛto vilakṣaṇas teṣām kārya-
karaṇānām sa-vyāparānām samīpastho draṣṭā na tu kartā puruṣaḥ | [sa yat tatra kimcit
paśyaty ananvāg atas tena bhavaty asaṅgo hy ayaṁ puruṣaḥ](#) [BAU 4.3.15] iti [śruteḥ](#) |

athavā, deha-cakṣur-mano-buddhy-ātmāno draṣṭṛṣu madhye bāhyān dehādīn
apekṣyātyavyavahito draṣṭātmā puruṣa upadraṣṭā | upa-śabdasya sāmīpyārthatvāt tasya
cāvyavadhāna-rūpasya pratyag-ātmāny eva paryavasānāt |

anumantā ca kārya-karaṇa-pravṛttiṣu svayam apravṛtto'pi pravṛtta iva samnidhi-mātreṇa
tad-anukūlatvād anumantā | athavā, sva-vyāpāreṣu pravṛttān dehendriyādīn na nivārayati
kadācid api tat-sākṣi-bhūtaḥ puruṣa ity anumantā | [sākṣi cetā](#) [GTU 2.96, Puruṣa-bodhinī]
iti [śruteḥ](#) | bhartā

bhartā dehendriya-mano-buddhīnām samhatānām caitanyābhāsa-viśiṣṭānām sva-sattayā
sphuraṇena ca dhārayitā poṣayitā ca | bhoktā buddheḥ sukha-duḥkha-mohātmakān
pratyayān svarūpa-caitanyena prakāśyatīti nirvikāra evopalabdḥā | maheśvaraḥ
sarvātmavāt svatantratvāc ca mahān īśvaraś ceti maheśvaraḥ | paramātmā dehādi-buddhy-
antānām avidyayātmavtena kalpitānām paramaḥ prakṛṣṭa upadraṣṭṛtvādi-pūrvokta-
viśeṣaṇa-viśiṣṭa ātmā paramātmā | ity anena śabdenāpi uktaḥ kathitaḥ śrutau | ca-kārād
upadraṣṭety-ādi-śabdair api sa eva puruṣaḥ paraḥ | [uttamaḥ puruṣas tv anyaḥ paramātmety
udāhṛtaḥ](#) [Gītā 15.17] ity agre vaksyate ||22||

viśvanāthaḥ : jīvātmānam uktvā paramātmānam āha upadraṣṭeti | yadyapi anādi mat-
paraṁ brahma ity ādinā hṛdi sarvasya viṣṭhitam ity anena ca sāmānyataḥ paśeṣataś ca
paramātmā prokta eva, tad api tasya jīvātmā-sāhityenāpi pṛthag eva spaṣṭatayā
dehasthatva-jñāpanārtham iyam uktir jñeyā | asmin dehe paro'nyaḥ puruṣo yo maheśvaraḥ
sa paramātmetyi cāpy uktaḥ | paramātmetyi ca nāmnāpy ukto bhavātītyi arthaḥ | tatra
parama-śabda ekātmavāda-pakṣe svāmīśa ity dyotanārtho jīvasya upa samīpe pṛthak-sthita
eva draṣṭā sākṣi | anumantānumodana-kartā sannidhi-mātreṇānugrāhakaḥ | [sākṣi cetāḥ
kevalo nirguṇas ca](#) [GTU 2.96, Puruṣa-bodhinī] iti [śruteḥ](#) | tathā bhartā dhārako bhoktā
pālakaḥ |

baladevaḥ : dehe sukhādibhokṭrayāvasthitam jīvam uktvā niyanṭṛtayā tatrāvasthitam
īśvaram āha upadraṣṭeti | asmin dehe paro jīvād anyaḥ puruṣo'sti yo maheśvaraḥ
paramātmetyi proktaḥ | upadraṣṭā sannidhau pṛthak-sthita eva sākṣi | anumantānumati-dātā
tad-anumatim vinā jīvaḥ kiñcid api kartum na kṣama ity arthaḥ | bhartā dhārakaḥ | bhoktā
pālakaḥ | sarvataḥ pāṇi ity ādibhir uktasyāpīśasya jīvena saha sthitim vaktum punar
uktiḥ ||22||

Verse 23

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।
सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥२३॥

ya evaṁ vetti puruṣam prakṛtiṁ ca guṇaiḥ saha |
sarvathā vartamāno'pi na sa bhūyo'bhijāyate ||23||

śrīdharah : evaṁ prakṛti-puruṣa-viveka-jñāninaṁ stauti ya evam iti | evam upadraṣṭvādi-rūpeṇa puruṣaṁ yo vetti prakṛtiṁ ca guṇaiḥ saha sukha-duḥkhādi-pariṇāmaiḥ sahitāṁ yo vetti sa puruṣaḥ sarvathā vidhim atilaṅghyeha vartamāno'pi punar nābhijāyate | mucyate evety arthaḥ ||23||

madhusūdanaḥ : tad evaṁ **sa ca yo yat prabhāvaś ca** [Gītā 13.4] iti vyākhyātam idānīm **yaj jñātvāmṛtam aśnute** ity uktam upasaṁharati ya evam iti | ya evam uktena prakāreṇa vetti puruṣaṁ ayam aham asmīti sāksātkaroti prakṛtiṁ cāvidyāṁ guṇaiḥ sva-vikāraiḥ saha mithyā-bhūtāṁ ātma-vidyayā bādhitāṁ vetti nivṛtte mamājñāna-tāt-kārye iti, sa sarvathā prārabdha-karma-vaśād indravat vidhim atikramya vartamāno'pi bhūyo na jāyate patite'smin vidvac-charīre punar deha-grahaṇaṁ na karoti | avidyāyāṁ vidyayā nāsitāyāṁ tat-kāryāsambhavasya bahudhoktatvāt **tad-adhigama uttara-pūrvārdhayor aśleṣa-vināśau tad-vyapadeśāt** [Vs 4.1.13] iti nyāyāt | api-śabdād vidhim anatikramya vartamānaḥ sva-vṛttastho bhūyo na jāyata iti kim u vaktavyam ity abhiprāyaḥ ||23||

viśvanāthaḥ : etaj-jñāna-phalam āha ya iti | puruṣaṁ paramātmānaṁ prakṛtiṁ māyā-śaktiṁ | ca-kārāj jīva-śaktiṁ ca | sarvathā vartamāno'pi laya-vikṣepādi-parābhūto'pi ||23||

baladevaḥ : etaj-jñāna-phalam āha ya iti | evaṁ mad-ukta-vidhayā mitho viviktatayā yaḥ puruṣaṁ mahēśvara-prakṛtiṁ ca jīvaṁ ca vetti ! sarvathā vyavahāra-samparkeṇa vartamāno'pi bhūyo nābhijāyate dehānte vimucyata ity arthaḥ ||23||

Verse 24

ध्यानेनात्मनि पश्यन्ति के चिदात्मानमात्मना ।
अन्ये सांख्येन योगेन कर्मयोगेन चापरे ॥२४॥

dhyānenātmani paśyanti ke cid ātmānam ātmanā |
anye sāmkyena yogena karma-yogena cāpare ||24||

śrīdharah : evambhūta-viviktātma-jñāna-sādhana-vikalpān āha dhyāneneti dvābhyāṁ | dhyānenātmākārapratyayāvṛttyā | ātmani deha eva ātmanā manasā evam ātmānaṁ kecit paśyanti | anye tu sāmkyena prakṛti-puruṣa-vailakṣaṇyālocanena yogenāṣṭāṅgena | apare ca karma-yogena | paśyantīti sarvatrānuṣaṅgaḥ | eteṣāṁ ca dhyānādīnāṁ yathā-yogyaṁ krama-samuccaye saty api tat-tan-niṣṭhā-bhedābhiprāyeṇa vikalpokiḥ ||24||

madhusūdanaḥ : atrātma-darśane sādhanavikalpā ime kathyante dhyāneneti | iha hi caturvidhā janāḥ, kecid uttamāḥ kecin madhyamāḥ kecin mandāḥ kecin mandatarā iti | tatrottamānāṁ ātma-jñāna-sādhanaṁ āha | dhyānena vijātīya-pratyayānantarītena sajātīya-pratyaya-pravāheṇa śravaṇa-manana-phala-bhūtenātma-cintanena nididhyāsana-śabdenoditenātmani buddhau paśyanti sāksātkurvanti ātmānaṁ pratyak-cetanam ātmanā dhyāna-saṁskṛtenāntaḥ-karaṇena kecid uttamā yoginaḥ |

madhyamānāṁ ātma-jñāna-sādhanaṁ āha -- anye madhyamāḥ sāmkyena yogena nididhyāsana-pūrva-bhāvinā śravaṇa-manana-rūpeṇa nityānitya-vivekādi-pūrvakeṇeme

guṇa-traya-pariṇāmā anātmanah sarve mithyā-bhūtās tat-sākṣi-bhūto nityo vibhur nirvikārah satyaḥ samasta-jada-sambandha-sūnya ātmāham ity evaṁ vedānta-vākya-vicāra-janyena cintanena paśyanti ātmānam ātmaniti vartate | dhyānenotpatti-dvāreṇety arthaḥ |

mandānām jñāna-sādhanam āha -- karma-yogeneśvarārpaṇa-buddhyā kriyamāṇena phalābhisandhi-rahitena tat-tad-varṇāśramocitena veda-vihitena karma-kalāpena cāpare mandāḥ paśyanti ātmānam ātmaniti vartate | sattva-śuddhyā śravaṇa-manana-dhyānotpatti-dvāreṇety arthaḥ ||24||

viśvanāthaḥ : atra sādhanā-vikalpam āha dhyāneti dvābhyām | kecid bhaktā dhyānena bhagavac-cintanenaiva | **bhaktiyā mām abhijānāti** [Gītā 18.55] ity agrimokter ātmani mansy ātmanā svayam eva na tv anyena kenāpy upakāreṇety arthaḥ | anye jñāninaḥ sāṅkhyam ātmānātma-vivekas tena | apare yogino yogenāṣṭāṅgena karma-yogena niṣkāma-karmaṇā ca | atra sāṅkhyāṣṭāṅga-yoga-niṣkāma-karma-yogaḥ paramātma-darśane parasparayaiva hetavo na tu sākṣād dhetavas teṣāṁ sāttvikatvāt paramātmanas tu guṇātītatvāt | kim ca **jñānam ca mayi sannyaset** [BhP 11.19.1] iti bhagavad-ukter jñānādi-sannyāsānantaram eva **bhaktiyāham ekayā grāhyaḥ** [BhP 11.14.11] ity ukter jñānam vimucya tayā bhaktiyaiva paśyanti ||24||

baladevaḥ : maheśvarasya prāptau sādhanā-vikalpān āha dhyāneneti dvābhyām | kecid viśuddha-cittā ātmani manasi sthitam ātmānam maheśvaraṁ mām dhyānenopasarjanī-bhūta-jñānena paśyanti sākṣāt kurvanti ātmanā svayam eva, na tv anyenopakārakeṇa | anye sāṅkhyenopasarjanī-bhūta-dhyānena jñānena paśyanti | anya-yogenopasarjanī-bhūta-jñānenāṣṭāṅgena paśyanti | apare tu karma-yogenāntargata-dhyāna-jñānena niṣkāmeṇa karmaṇā ||24||

Verse 25

अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्य उपासते ।
तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥२५॥

anye tv evam ajānantaḥ śrutvānyebhya upāsate |
te'pi cātitaranty eva mṛtyum śruti-parāyaṇāḥ ||25||

śrīdharah : ati-mandādhikāriṇām nistāropāyam āha anya iti | anye tu sāṅkhyā-yogādi-mārgeṇa evambhūtam upadraṣṭṛtvādi-lakṣaṇam ātmānam sākṣātkartum ajānanto'nyebhya ācāryebhya upadeśataḥ śrutvā upāsante dhyāyanti | te'pi ca śraddhayopadeśa-śravaṇa-parāyaṇāḥ santo mṛtyum saṁsāram śanair atitaranty eva ||25||

madhusūdanaḥ : mandatarāṇām jñāna-sādhanam āha anya iti | anye tu mandatarāḥ | tu-śabdaḥ pūrva-ślokoḥ trividhādhikāri-vailakṣaṇya-dyotanārthaḥ | eṣūpāyeṣv anyatareṇāpy evaṁ yathoktam ātmānam ajānanto'nyebhyaḥ kāruṇikebhya ācāryebhyaḥ śrutvā “idam eva cintayata” ity uktā upāsate śraddadhānāḥ santaś cintayanti | te'pi cātitaranty eva mṛtyum saṁsāram śruti-parāyaṇāḥ svayam vicārāsamarthā api śraddadhānatayā gurūpadeśa-śravaṇa-mātra-parāyaṇāḥ | te'pity api-śabdādye svayam vicāra-samarthāś te mṛtyum atitarantīti kim u vaktavyam ity abhiprāyaḥ ||25||

viśvanāthaḥ : anye itas tataḥ kathā-śrotāraḥ ||25||

baladevaḥ : anye tv evam idr̥śānupāyān ajānantaḥ śruti-parāyaṇās tat-tat-kathā-śravaṇādi-niṣṭhāḥ sāmpratikā anyebhyas tad-vaktṛbhyas tān upāyān śrutvā taṁ maheśvaram upāsate | te'pi cāt ta-saṅginaś ca krameṇa tān upalabhyānuṣṭhāya ca mr̥tyum atitaranty eveti tat-kathā-śruti-mahimātiśayo darśitaḥ ||25||

Verse 26

यावत्संजायते किं चित्सत्त्वं स्थावरजङ्गमम् ।
क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ ॥२६॥

yāvat saṁjāyate kiṁcit sattvaṁ sthāvara-jaṅgamam |
kṣetra-kṣetrajña-samyogāt tad viddhi bhatararṣabha ||26||

śrīdharaḥ : atha karma-yogasya tṛtīya-caturtha-pañcameṣu prapañcitavād dhyāna-yogasya ca ṣaṣṭhāṣṭhamayoḥ prapañcitavād dhyānādeś ca sāṅkhyā-viviktātma-viśayatvāt sāṅkhyam eva prapañcayann āha yāvad ity ādi yāvad adhyāyāntam | yāvat kiñcit vastu-mātraṁ sattvaṁ utpadyate tat sarvaṁ kṣetra-kṣetrajñayor yogād aviveka-kṛta-tādātmyādhyāsād bhavatīti jānīhi ||26||

madhusūdanaḥ : saṁsārasyāvidyaktvād vidyayā mokṣa upapadyata ity etasyārthasyāvadhāraṇāya saṁsāra-tan-nivartaka-jñānayoḥ prapañcaḥ kriyate yāvad adhyāya-samāpti | tatra [kāraṇaṁ guṇa-saṅgo'sya sad-asad-yoni-janmasv](#) [Gītā 13.21] ity etat prāg uktam vivṛṇoti yāvad iti | yāvat kim api sattvaṁ vastu saṁjāyate sthāvaram jaṅgamam vā tat sarvaṁ kṣetra-kṣetrajña-samyogād avidyā-tat-kāryātmakam jaḍam anirvacanīyam sad-asattvaṁ dṛśya-jātam kṣetraṁ tad-vilakṣaṇam tad-bhāsakam svaprakāśa-paramārtha-sac-caitanyam asaṅgodāsīnam nirdharmakam advitīyam kṣetrajñam tayoh saṁyogo māyā-vaśā itaretarāviveka-nimitto mithyā-tādātmyādhyāsaḥ satyānrta-mithunīkaraṇātmakaḥ | tasmād eva saṁjāyate tat sarvaṁ kārya-jātam iti viddhi he bhatararṣabha | ataḥ svarūpājñāna-nibandhanaḥ saṁsāraḥ svarūpa-jñānād vinamṣṭum arhati svapnādivad ity abhiprāyaḥ ||26||

viśvanāthaḥ : uktam evārtham prapañcayati yāvad adhyāya-samāpti | yāvad iti yat-pramāṇakam nikṛṣṭam utkṛṣṭam vā | sattvaṁ prāṇi-mātram ||26||

baladevaḥ : athānādi-samyuktayoḥ prakṛti-jīvayor yogānusandhānāya tayoh saṁyogena sṛṣṭim tāvad āha yāvad iti | sthāvara-jaṅgamam kiñcit sattvaṁ prāṇi-jātam yāvad yat-pramāṇakam utkṛṣṭam apakṛṣṭam ca saṁjāyate tat kṣetra-kṣetrajña-samyogād viddhi | kṣetreṇa prakṛtyā saha kṣetrajñayoḥ sambandhāj jānīhīty arthaḥ | īśvaraḥ prakṛti-jīvau niyamayan pravartayati, tau tu mithaḥ sambadhnīta | tato dehotpatti-dvārā prāṇi-sṛṣṭir ity arthaḥ ||26||

Verse 27

समं सर्वेषु भूतेषु तिष्ठं परमेश्वम् ।

विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥२७॥

samam sarveṣu bhūteṣu tiṣṭhantaṁ parameśvaram |
vinaśyatsv avinaśyantaṁ yaḥ paśyati sa paśyati ॥27॥

śrīdharah : aviveka-kṛtaṁ saṁsārodbhavam uktvā tan-nivṛttaye viviktātma-viṣayaṁ samyag-darśanam āha samam iti | sthāvara-jaṅgamātmakeṣu bhūteṣu nirviṣeṣaṁ sad-rūpeṇa samam yathā bhavaty evaṁ tiṣṭhantaṁ paramātmānaṁ yaḥ paśyati ataeva teṣu vinaśyatsv api avinaśyantaṁ yaḥ paśyati sa eva samyak paśyati ॥27॥

madhusūdanaḥ : evaṁ saṁsāram avidyātmakam uktvā tan nivartaka-vidyā-kathanāya ya evaṁ vetti puruṣam iti prāg uktaṁ vivṛṇoti samam iti | sarveṣu bhūteṣu bhavana-dharmakeṣu sthāvara-jaṅgamātmakeṣu prāṇiṣu aneka-vidha-janmādi-pariṇāma-śīlatayā guṇa-pradhāna-bhāvāpattiyā ca viṣameṣu ataeva cañcaleṣu pratikṣaṇa-pariṇāmino hi bhāvā nāpariṇāmya kṣaṇam api sthātum īśate | ata eva paraspara-bādhyā-bādhaka-bhāvāpāneṣu evaṁ api vinaśyatsv dṛṣṭa-naṣṭa-svabhāveṣu māyā-gandharva-nagarādi-prāyeṣu samam sarvatraika-rūpaṁ pratideham ekam janmādi-pariṇāma-śūnyatayā ca tiṣṭhantaṁ aparīṇamamānaṁ parameśvaraṁ sarva-jaḍa-varga-sattā-sphūrṭi-pradatvena bādhyā-bādhaka-bhāva-śūnyam sarvadopānāskanditam avinaśyantaṁ dṛṣṭa-naṣṭa-prāya-sarva-dvaita-bādhe'py abādhitam | evaṁ sarva-prakāreṇa jaḍa-prapañca-vilakṣaṇam ātmānaṁ vivekena yaḥ śāstra-cakṣuṣā paśyati sa eva paśyaty ātmānaṁ jāgrad-bodhena svapna-bhramam bādhamāna iva |

ajñāsa tu svapna-darśiva bhrāntiyā viparītaṁ paśyan na paśyaty eva | adarśanātmakatvād bhramasya | na hi rajjuṁ sarpatayā paśyan paśyatīti vyapadiśyate | rajjv-adarśanātmakatvād sarpa-darśanasya | evaṁ-bhūtāny ānuparakta-śuddhātma-darśanāt tad-darśanātmikāyā avidyāyā nivṛttis tatas tat-kārya-saṁsāra-nivṛttir ity abhiprāyaḥ | atrātmānaṁ iti viśeṣya-lābho viśeṣaṇa-maryādayā | parameśvaram ity eva vā viśeṣya-padam | viśamatva-cañcalatva-bādhyā-bādhaka-rūpatva-lakṣaṇam jaḍa-gataṁ vaidharmyam samatva-tiṣṭhattva-parameśvaratva-rūpātma-viśeṣaṇa-vaśād arthāt prāptam anyat kaṅṭhoktam iti vivekaḥ ॥27॥

viśvanāthaḥ : paramātmānaṁ tv evaṁ jānīyād ity āha samam iti | vinaśyatsv api deheṣu yaḥ paśyati, sa eva jānīty arthaḥ ॥27॥

baladevaḥ : atha prakṛtau tat-samyukteṣu ca jīveṣu sthitam apīśvaraṁ tebhyo viviktaṁ paśyed ity āha samam iti | yas tv atattvavit prasaṅgī sarveṣu sthāvara-jaṅgama-dehavatsu bhūteṣu jīveṣu samam ekarasaṁ yathā syāt tathā tiṣṭhantaṁ parameśvaraṁ vinaśyatsv tat-tad-deha-vimardena vināśam gacchatsv teṣv avinaśyantaṁ tad-vaikṣaṇam paśyati sa eva paśyati tad-yāthātmya-darśi bhavati | tathā ca vaividhya-vināśa-dharmibhyaḥ prakṛti-samyogibhyo jīvebhyo aikarasyāvināśa-dharmā pareṣo vivikta iti ॥27॥

Verse 28

समं पश्यन् हि सर्वत्र समवस्थितमीशम् ।
न हिनस्त्यात्मनात्मानं ततो याति परां गतिम् ॥२८॥

samaṁ paśyan hi sarvatra samavasthitam īśvaram |
na hinasty ātmanātmānam tato yāti parāṁ gatim ||28||

śrīdharāḥ : kuta iti | ata āha samam iti | sarvatra bhūtamātre samaṁ samyag apracyuta-svarūpeṇāvasthitam paramātmānam paśyan | hi yasmād ātmanā svenaivātmānam na hinasti | avidyayā sac-cid-ānanda-rūpam ātmānam tiraskṛtya na vināśayati | tataś ca parāṁ gatim mokṣam prāpnoti | yat tv evam na paśyati sa hi dehātma-darśī dehena sahātmānam hinasti | tathā ca śrutiḥ –

asūryā nāma te lokā andhena tamasāvṛtāḥ |
tāms te pretyābhigacchanti ye ke cātma-hano janāḥ || [ĪśaU 3] iti ||28||

madhusūdanaḥ : tad etad ātma-darśanam phalena stauti rucy-utpattaye samam iti | samavasthitam janmādi-vināśānta-bhāva-vikāra-sūnyatayā samyaktayāvasthita-vināśitvalābhaḥ | anyat prāg vyākhyātam | evam pūrvokta-viśeṣaṇam ātmānam paśyann ayam aham asmīti śāstra-dṛṣṭyā sāksātkurvan na hinasty ātmanātmānam | sarvo hy ajñāḥ paramārthasantam ekam akartr-abhokṛ-paramānanda-rūpam ātmānam avidyayā sati bhāty api vastuni nāsti na bhātīti pratīti-janana-samarthayā svayam eva tiraskurvann asantam iva karotīti hinasty eva tam | tathāvidyayātmavena paritgṛhītam dehendriya-saṅghātam ātmānam purātanam hatvā navam ādatte karma-vaśād iti hinasty eva tam | ata ubhayathāpy ātmahaiva sarvo'py ajñāḥ | yam adhikṛtyeyam śakuntalā-vacana-rūpā smṛtiḥ –

kiṁ tena na kṛtam pāpam coreṇātmāpahāriṇā |
yo'nyathā santam ātmānam anyathā pratipadyate || iti |

śrutiś ca –

asūryā asurasya sva-bhūtā āsuryā saṁpadā bhogyā ity arthaḥ | ātma-hana ity anātmany ātmābhīmānina ity arthaḥ | ato ya ātmajñāḥ so'nātmany ātmābhīmānam śuddhātma-darśanena bādhatē | ataḥ svarūpa-lābhāc ca hinasty ātmanātmānam tato yāti parāṁ gatim | tata ātma-hananābhāvād avidyā-tat-kārya-nivṛtti-lakṣaṇām muktim adhigacchatīty arthaḥ ||28||

asūryā asurasya sva-bhūtā āsuryā saṁpadā bhogyā ity arthaḥ | ātma-hana ity anātmany ātmābhīmānina ity arthaḥ | ato ya ātmajñāḥ so'nātmany ātmābhīmānam śuddhātma-darśanena bādhatē | ataḥ svarūpa-lābhāc ca hinasty ātmanātmānam tato yāti parāṁ gatim | tata ātma-hananābhāvād avidyā-tat-kārya-nivṛtti-lakṣaṇām muktim adhigacchatīty arthaḥ ||28||

viśvanāthaḥ : ātmanā manasā kupatha-gāminā ātmānam jīvam na hinasti nādhaḥ-pātayati ||28||

baladevaḥ : athokta-viśayā tebhyo viviktam īśvaram paśyan tad-darśana-mahimnā ca prakṛti-vikārebhyaḥ sva-vivekam ca labhata ity āśayenāha samaṁ paśyan hīti | sarvatra bhūteṣu samaṁ yathā bhavaty evam samyag-apracyuta-svarūpa-guṇatayāvasthitam īśvaram paśyann ātmānam svam ātmanā prakṛti-vikāra-viveka-grāhiṇā viśaya-rasa-gṛdhnūnā manasā na hinasti nādhaḥpātayati, sa tad-rasa-viraktena tena parāṁ utkrṣṭām gatim tad-vikārebhyaḥ svaiveka-khyātim yāti ||28||

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।
यः पश्यति तथात्मानमकर्तारं स पश्यति ॥२९॥

prakṛtyaiva ca karmāṇi kriyamāṇāni sarvaśaḥ |
yaḥ paśyati tathātmānam akartāraṁ sa paśyati ॥29॥

śrīdharah : nanu śubhāsubha-karma-kartṛtvena vaiṣamyē dṛśyamāne katham ātmanaḥ samatvam ity āśaṅkyāha prakṛtyaiveti | prakṛtyaiva dehendriyākāreṇa pariṇatayā | sarvaśaḥ prakāraiḥ | kriyamāṇāni karmāṇi yaḥ paśyati | tathātmānam cākartāraṁ dehābhimānenaiva ātmanaḥ kartṛtvaṁ na svataḥ | ity evaṁ yaḥ paśyati sa eva samyak paśyati | nānya ity arthaḥ |

madhusūdanaḥ : nanu śubhāsubha-karma-kartāraḥ pratidehaṁ bhinnā ātmano viśamās ca tat-tad-vicitra-phala-bhokṛtveneti katham sarva-bhūta-stham ekam ātmānam samaṁ paśyan na hinasty ātmanātmānam ity uktam ata āha prakṛtyaiveti | karmāṇi vān-manaḥ-kāyārabhyāni sarvaśaḥ sarvaiḥ prakāraiḥ prakṛtyaiva dehendriya-saṅghātākāra-pariṇatayā sarva-vikāra-kāraṇa-bhūtayā triguṇātmikayā bhagavan-māyayaiva kriyamāṇāni na tu puruṣeṇa sarva-vikāra-śūnyena yo vivekī paśyati, evaṁ kṣetreṇa kriyamāṇeṣv api karmasu ātmānam kṣetrajñam akartāraṁ sarvopādhi-vivarjitam asaṅgam ekam sarvatra samaṁ yaḥ paśyati, tathā-śabdaḥ paśyatīti-kriyā-karṣaṇārthaḥ, sa paśyati sa paramārtha-darśīti pūrvavat | sa-vikārasya kṣetrasya tat-tad-vicitra-karma-kartṛtvena prati-dehaṁ bhede'pi vaiṣamyē'pi na nirviśeṣasyākartur ākāśasyeva na bhede pramāṇam kimcid ātmana ity upapāditaṁ prak ॥29॥

viśvanāthaḥ : prakṛtyaiva dehendriyādyākāreṇa pariṇatayā sarvaśaḥ sarvāṅy ātmānam jīvaṁ dehābhimānenaiva ātmanaḥ kartṛtvaṁ, na tu svataḥ | ity evaṁ yaḥ paśyatīty arthaḥ ॥29॥

baladevaḥ : prakṛteḥ sva-vivekaṁ katham yātīty apekṣāyām tatra prakāram āha - prakṛtyaiveti dvābhyām | yaḥ sarvāni karmāṇi prakṛtyaiva cān mad-adhiṣṭhitayeśvara-preritayā kriyamāṇāni paśyati, tathātmānam teṣāṁ karmaṇām akartāraṁ paśyati, sa eva paśyati sva-yāthātmya-darśī bhavati | ayam arthaḥ na khalu vijñānānanda-svabhāvo'haṁ yuddha-yajñādīni duḥkha-mayāni karmāṇi karomi, kintv anādibhogavāsanenāvivekinā mayādhiṣṭhitā mad-bhoga-siddhaye mad-dehādi-dvārā tāni karotīti tad-dhetuktvāt saiva tat-kartṛīti karam-kāriṇyāḥ prakṛtes tad-akartā śuddho jīvo viviktaḥ | śuddhasyāpi kartṛtvaṁ tu paśyatīty anena vyaktam iti ||

यदा भूतपृथग्भावमेकस्थमनुपश्यति ।
तत एव च विस्तारं ब्रह्म संपद्यते तदा ॥३०॥

yadā bhūta-pṛthag-bhāvam ekastham anupaśyati |
tata eva ca vistāraṁ brahma saṁpadyate tadā ॥30॥

śrīdharah : idānīm tu bhūtānām api prakṛtis tāvan-mātratvenābhedād bhūta-bheda-kṛtam apy ātmano bhedaṁ apaśyan brahmatvam upaitīty āha yadeti | yadā bhūtānām sthāvara-jaṅgamānām pṛthag-bhāvaṁ bhedaṁ pṛthaktvam ekastham ekasyām eveśra-śakti-rūpāyām prakṛtau pralaye sthitam anupaśyati ālocayati | ataeva tasyā eva prakṛteḥ sakāśād bhūtānām vistāraṁ sṛṣṭi-samaye'nupaśyati | tadā prakṛti-tāvan-mātratvena bhūtānām apy abhedaṁ paśyan paripūrṇaṁ brahma sampadyate | brahmaiva bhavatīty arthaḥ ||30||

madhusūdanaḥ : tad evam āpātataḥ kṣetra-bheda-darśanam anabhyanujñāya kṣetra-bheda-darśanam apākṛtam idānīm tu kṣetra-bheda-darśanam api māyikatvenāpākaroti yadeti | yadā yasmin kāle bhūtānām sthāvara-jaṅgamānām sarveṣāṁ api jaḍa-vargānām pṛthag-bhāvaṁ pṛthaktvam paraspara-bhinnatvam eka-stham ekasminn evātmani sad-rūpe sthitam kalpitam kalpitasyādhiṣṭhānād anatirekāt sad-rūpātma-svarūpād anatiriktam anupaśyati śāstrācāryopadeśam anu svayam ālocayati **ātmaivedaṁ sarvaṁ** [ChāU 7.25.2] iti | evam api māyāv-vaśāt tata ekasmād ātmana eva vistāraṁ bhūtānām pṛthag-bhāvaṁ ca svapna-māyāvad anupaśyati brahma sampadyate tadā sajātiya-vijātiya-bheda-darśanābhāvād brahmaiva sarvānārtha-śūnyaṁ bhavati tasmin kāle |

**yasmin sarvāṇi bhūtāni ātmaivābhūd vijānataḥ |
tatra ko mohaḥ kaḥ śoka ekatvam anupaśyataḥ ||** [ĪśaU 7] iti **śruteḥ |**

prakṛtyaiva cety atrātma-bhedo nirākṛtaḥ | yadā bhūta-pṛthag-bhāvaṁ ity atra tv anātma-bhedo'pīti viśeṣaḥ ||30||

viśvanāthaḥ : yadā bhūtānām sthāvara-jaṅgamānām pṛthag-bhāvaṁ tat-tad-ākāra-gataṁ pārthakyam ekastham ekasyām prakṛtāv eva sthitam pralaya-kāle anupaśyaty ālocayati | tataḥ prakṛteḥ sakāśād eva bhūtānām vistāraṁ sṛṣṭi-samaye'nupaśyati tadā brahma sampadyate brahmaiva bhavatīty arthaḥ ||30||

baladevaḥ : yadeti | ayam jīvo yadā bhūtānām deva-mānavādīnām pṛthag-bhāvaṁ tat-tad-ākāra-gataṁ devatva-mānavatva-dīrghatva-hrasvatvādi-rūpa-pārthakyam ekastham prakṛti-gataṁ eva pralaye'nupaśyati tataḥ prakṛtita eva sarge teṣāṁ devatvādīnām vistāraṁ ca paśyati, na tv ātmastham tat pṛthag-bhāvaṁ na cātmanas tad-vistāraṁ ca paśyati | svaprakṛti-viviktātma-darśi | tadā tad brahma sampadyate tad-viviktam abhivyaktāpahata-pāpmatvādi-brhad-guṇāṣṭakam svam anubhavatīty arthaḥ ||30||

Verse 31

अनादित्वान् निर्गुणत्वात्परमात्मायमव्ययः ।
शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥३१॥

**anāditvān nirguṇatvāt paramātmāyam avyayaḥ |
śarīra-stho'pi kaunteya na karoti na lipyate ||31||**

śrīdharah : tathāpi parameśvarasya saṁsārāvasthāyām deha-sambandha-nimittaiḥ karmabhis tat-phalāis ca sukha-duḥkhādibhir vaiśamyam duṣpariharam iti kutaḥ sama-

darśanaṁ | tatrāha anādītvād iti | yad utpattimat tad eva hi vyeti vināśam eti | yac ca guṇavad vastu tasya hi guṇa-nāśe vyayo bhavati | ayam tu paramātmā anādi nirguṇaś ca | ato'vyayo'vikārity arthaḥ | tasmāt śārīre sthito'pi na kiñcit karoti | na ca karma-phalair lipyate ||31||

madhusūdanaḥ : ātmanaḥ svato'kartṛtve'pi śārīra-sambandhopādḥikaṁ kartṛtvaṁ syād ity āśaṅkāṁ apanudan yaḥ paśyati tathātmānam akartāraṁ sa paśyatīty etad vivṛṇoti anādīrvād iti | ayam aparokṣaḥ paramātmā parameśvarābhinnaḥ pratyag-ātmāvayayo na vyetīty avyayaḥ sarva-vikāra-śūnya ity arthaḥ | tatra vyayo dvedhā dharmi-svarūpasyaivotpattimattayā vā dharmi-svarūpasyānutpādyatve'pi dharmāṅām evotpatty-ādimattayā vā | tatrādyam apākaroti anādītvād iti | ādiḥ prāg asattvāvasthā | sā ca nāsti sarvadā sata ātmanaḥ | atas tasya kāraṇābhāvāj janmābhāvaḥ | na hy anāder janma sambhavati | tad-abhāve ca tad-uttara-bhāvino bhāva-vikārā na sambhavanti eva | ato na svarūpeṇa vyetīty arthaḥ |

dvitīyaṁ nirākaroti nirguṇatvād iti | nirdharmakatvād ity arthaḥ | na hi dharmiṇam avikṛtya kaścid dharma upaity apaiti vā dharma-dharminoḥ tādātmyād ayam tu nirdharmako'to na dharma-dvārāpi vyetīty arthaḥ | **avināśī vā are'yam ātmānucchitti-dharmā** [BAU 4.5.14] iti **śruteḥ** | yasmād eṣa jāyate'sti vardhate vipariṇamate'pakṣīyate vinaśyatīty evaṁ ṣaḍ-bhāva-vikāra-śūnya ādhyāsikena sambandhena śārīra-stho'pi tasmin kurvaty ayam ātmā na karoti | yathādhhyāsikena sambandhena jala-sthaḥ savitā tasmiṁś calaty api na calaty eva tadvat | yato na lipyate na tv ayam akartṛtvād ity arthaḥ | icchā dveṣaḥ sukhaṁ duḥkham ity ādīnām kṣetra-dharmatva-kathanāt | prakṛtyaiva ca karmāṇi kriyamāṇānīti māyā-kāryatva-vyapadeśac ca | ataeva paramārtha-darśinām sarva-karmādhikāra-nivṛttir iti prāg-vyākhyātam | etenātmano nirdharmakatva-kathanāt svagata-bhedo'pi nirastaḥ | **prakṛtyaiva ca karmāṇi** [Gītā 13.29] ity atra sajjātīya-bhedo nivāritaḥ | **yadā bhūta-prthag-bhāvam** [Gītā 13.30] ity atra vijātīya-bhedaḥ | **anādītvān nirguṇatvād** [Gītā 13.31] ity atra svagato bheda ity advitīyaṁ brahmaivātmeti siddham ||31||

viśvanāthaḥ : nanu kāraṇaṁ guṇa-saṅgo'sya sad-asad-yoni-janmasu ity uktam | tatra deha-gatatvena tulyatve'pi jīvātmaiva guṇa-liptaḥ saṁsarati na tu paramātmēti | kuta ity ata āha anādītvād iti | na vidyate ādiḥ kāraṇaṁ yataḥ sa anādīḥ | yathā pañcamy-antapadārthenānuttama-śabdena paramottama ucyate tathaiva anādi-śabdena parama-kāraṇam ucyate | tataś cānādītvāt parama-kāraṇatvāt nirguṇatvān nirgatā guṇaḥ sṛṣṭyādayo yatas tasya bhāvas tattvaṁ tasmāc ca jīvātmano vilakṣaṇo'yaṁ paramātmā | avyayaḥ sarvadaiva sarvathaiva svīya-jñānānandādi-vyaya-rahitaḥ | śārīra-stho'pi tad-dharmāgrahaṇāt na karoti jīvavat na kartā, na bhoktā bhavati, na ca lipyate śārīra-guṇa-liptāś ca na bhavati ||31||

baladevaḥ : nanu pareśam ātmānam ca viviktaṁ paśyati kṛtārtho bhavatīty uktir ayuktā etebhya eva bhūtebhyaḥ samutthāya tāny evānu vinaśyati na prety asaṁjñāsti iti jīvasya dehena sahotpatti-vināśa-śravaṇād iti cet tatrāha anādītvād iti | ayam ātmā jīvaḥ śārīrastho'py anādītvāt param-avyayo'vyayatva-pradhāna-dharmatvād vināśa-śūnyo nirguṇatvād viśuddha-jñānānandatvān na yuddha-yajñādi-karma karoti | ataḥ śārīrendriya-svabhāvenotpatti-vināśa-lakṣaṇena na lipyate | śruty-arthas tv aupacārikatayā neyaḥ ||31||

Verse 32

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।
सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥३२॥

yathā sarva-gataṁ saukṣmyād ākāśaṁ nopalipyate ।
sarvatrāvasthito dehe tathātmā nopalipyate ॥32॥

śrīdharah : tatra hetuṁ sa-dṛṣṭāntam āha yatheti । yathā sarva-gataṁ pañkādiṣv api sthitam ākāśaṁ saukṣmyād asaṅgatvāt pañkādibhir nopalipyate tathā sarvatra uttame madhyame adhame vā dehe'vasthito'pi ātmā nopalipyate ॥32॥

madhusūdanaḥ : śarīra-stho'pi tat-karmaṇā na lipyate svayam asaṅgatvād ity atra dṛṣṭāntam āha yatheti । saukṣmyād asaṅga-svabhāvatvād ākāśaṁ sarva-gataṁ api nopalipyate pañkādibhir yatheti dṛṣṭāntārthaḥ । spaṣṭam itarat ॥32॥

viśvanāthaḥ : atha dṛṣṭāntam āha yathā sarvatra pañkādiṣv api sthitam apy ākāśaṁ saukṣmyād asaṅgatvāt pañkādibhir na lipyate, tathaiva paramātmā daihikair guṇair doṣaiś ca na yujyata ity arthaḥ ॥32॥

baladevaḥ : nanu śarīre sthitas tad-dharmair kuto na lipyate ity atrāha yatheti । yathā sarvatra pañkādaḥ gataṁ praviṣṭam apy ākāśaṁ saukṣmyāt tat-tad-dharmair na lipyate, tathātmā jīvaḥ sarvatra deva-mānavādāv uccāvace dehe sthito'pi tad-dharmair na lipyate saukṣmyād eva ॥32॥

Verse 33

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।
क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥३३॥

yathā prakāśayaty ekaḥ kṛtsnaṁ lokam imam raviḥ ।
kṣetraṁ kṣetrī tathā kṛtsnaṁ prakāśayati bhārata ॥33॥

śrīdharah : asaṅgatvāl lepo nāstīty ākāśa-dṛṣṭāntena darśitam । prakāśakatvāc ca prakāśya-dharmair na yujyata iti ravi-dṛṣṭāntenāha yathā prakāśayatīti । spaṣṭo'rthaḥ ॥

madhusūdanaḥ : na kevalam asaṅga-svabhāvād ātmā nopalipyate prakāśakatvād api prakāśya-dharmair na lipyate iti sa-dṛṣṭāntam āha yatheti । yathā ravir eka eva kṛtsnaṁ sarvam imam lokam dehendriya-saṅghātaṁ rūpavad vastu-mātram iti yāvat prakāśayati na ca prakāśya-dharmair lipyate na vā prakāśya-bhedād bhidyate tathā kṣetrī kṣetrajña eka eva kṛtsnaṁ kṣetraṁ prakāśayati । he bhārata ! ataeva na prakāśya-dharmair lipyate na vā prakāśya-bhedād bhidyata ity arthaḥ ।

sūryo yathā sarva-lokasya cakṣuḥ
na lipyate cakṣuṣair bāhya-doṣaiḥ ।
ekas tathā sarva-bhūtāntarātmā

na lipyate loka-duḥkhena bāhyaḥ || iti [KaṭhU 2.2.11] śruteḥ ||

viśvanāthaḥ : prakāśakatvāt prakāśya-dharmair na yujyate iti sa-dṛṣṭāntam āha yatheti |
ravir yathā prakāśakaḥ prakāśya-dharmair na yujyate, tathā kṣetrī paramātmā |

sūryo yathā sarva-lokasya cakṣur
na lipyate cākṣuṣair bāhya-doṣaiḥ |
ekas tathā sarva-bhūtāntarātmā
na lipyate śoka-duḥkhena bāhyaḥ || iti [KaṭhU 2.2.11] śruteḥ ||

baladevaḥ : deha-dharmenālipta evātmā sva-dharmena dehaṁ puṣṇātīty āha yatheti |
yathaike ravir imam kṛtsnam lokam prakāśayati prabhayā tathaikaḥ kṣetrī jīvaḥ kṛtsnam
āpāda-mastakam idam kṣetram dehaṁ prakāśayati cetayati cetanayety evam āha **guṇād vā
lokavad** [Vs 2.3.26] iti ||

Verse 34

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा ।
भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् ॥३४॥

kṣetra-kṣetrajñayor evam antaram jñāna-cakṣuṣā |
bhūta-prakṛti-mokṣam ca ye vidur yānti te param ||34||

śrīdharaḥ : adhyāyārtham upasamharati kṣetra-kṣetrajñayor iti | evam ukta-prakāreṇa
kṣetra-kṣetrajñayor antaram bhedaṁ viveka-jñāna-lakṣaṇena cakṣuṣā ye viduḥ tathā
xexam uktā bhūtānām prakṛtis tasyaḥ sakāśān mokṣam mokṣopāyam dhyānādikaṁ ca ye
viduḥ te param padam yānti ||34||

viviktau yena tattvena miśrau prakṛti-puruṣau |
tam vande paramānandaṁ nanda-nandanam īśvaram ||

iti śrī-śrīdhara-svāmi-kṛtāyām bhagavad-gītā-tīkāyām subodhinyām
prakṛti-puruṣa-viveka-yogo nāma trayodaśo'dhyāyaḥ ||13||

madhusūdanaḥ : idānīm adhyāyārtham saphalam upasamharati kṣetreti | **kṣetra-
kṣetrajñayor** prāg-vyākhyātayor evam uktena prakāreṇāntaram paraspara-vailakṣaṇyam
jāḍya-caitanya-vikāritva-nirvikāritvādi-rūpaṁ **jñāna-cakṣuṣā** śāstrācāryopadeśa-janitātma-
jñāna-rūpeṇa cakṣuṣā ye vidur **bhūta-prakṛti-mokṣam** ca bhūtānām sarveṣāṁ prakṛtir
avidyā māyākhyā tasyaḥ paramārthātma-vidyayā mokṣam abhāva-gamanam ca ye **vidur**
jānanti yānti te **param** paramārthātma-vastu-svarūpaṁ kaivalyam, na punar dehaṁ
ādadata ity arthaḥ | tad evam amānitvādi-sādhana-niṣṭhasya kṣetra-kṣetrajñāna-viveka-
vijñānavataḥ sarvānārtha-nivṛtṭyā parama-puruṣārtha-siddhir iti siddham ||34||

iti śrīmat-paramahansa-parivṛājakācārya-śrī-viśveśvara-sarasvatī-pāda-śiṣya-
śrī-madhusūdana-sarasvatī-viracitāyām śrīmad-bhagavad-gītā-gūḍhārtha-
dīpikāyām kṣetra-kṣetrajñāna-viveko nāma trayodaśo'dhyāyaḥ

||13||

viśvanāthaḥ : adhyāyam upasamharati kṣetreṇa saha kṣetrajñayor jīvātma-paramātmanor antaram bhedaṁ tathā bhūtānām prāṇinām prakṛteḥ sakāśān mokṣaṁ mokṣopāyaṁ dhyānādikaṁ ca ye vidus te param padaṁ yānti ||34||

dvayoḥ kṣetrajñayor madhye jīvātmā kṣetra-dharma-bhāk |
badhyate mucyate jñānād ity adhyāyārtha īritaḥ ||
iti sārārtha-varṣiṇyām harṣiṇyām bhakta-cetasām |
trayodaśo'yaṁ gītāsu saṅgataḥ saṅgataḥ satām ||
||13||

baladevaḥ : adhyāyārtham upasamharan taj-jñāna-phalam āha kṣetreti | kṣetreṇa sahitayoḥ kṣetrajñayor jīveśayor evaṁ mad-ukti-vidhayāntaram bhedaṁ jñāna-cakṣuṣā vaidharmya-viṣayaka-prajñā-netreṇa ye vidus tathābhūtānām prakṛteḥ sakāśān mokṣaṁ ca tat-sādhanam amānitvādikaṁ ye vidus te prakṛteḥ param sarvotkrṣṭaṁ para-vyomākhyam mat-padaṁ yāntīti ||34||

*jīveśau deha-madhyasthau tatrādyo deha-dharma-yuk |
badhyate mucyate bodhād iti jñānaṁ trayodaśāt ||*

iti śrīmad-bhagavad-gītopaniṣad-bhāṣye trayodaśo'dhyāyaḥ ||13||

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