

atha

## kṣetra-kṣetrajña-yogo nāma

### trayodaśo'dhyāyaḥ

(śrī-rāmānujācārya-pāda-kṛta-bhāṣyam)

pūrvasmin ṣaṭke parama-prāpyasya parasya brahmaṇo bhagavato vāsudevasya prāpty-upāya-  
bhūta-bhakti-rūpa-bhagavad-upāsanāṅga-bhūtaṁ prāptuḥ pratyag-ātmano yāthātmya-  
darśanaṁ jñāna-yoga-karma-yoga-lakṣaṇa-niṣṭhā-dvaya-sādhyam uktam | madhyame ca  
parama-prāpya-bhūta-bhagavat-tattva-yāthātmya-tan-māhātmya-jñāna-  
pūrvakaikāntikātyantika-bhakti-yoga-niṣṭhā pratipāditāḥ | atīśayitaiśvaryāpekṣāṅām ātma-  
kaivalya-mātrāpekṣāṅām ca bhakti-yogas tat-tad-apekṣita-sādhanam iti cōktam |

idānīm uparitana-ṣaṭke prakṛti-puruṣa-tat-samsarga-rūpa-prapañceśvara-yāthātmya-karma-  
jñāna-bhakti-svarūpa-tad-upādāna-prakārāś ca ṣaṭka-dvayoditā viśodhyante | tatra tāvat  
trayodaśe dehātmanoḥ svarūpaṁ deha-yāthātmya-śodhanam deha-viyuktātma-prāpty-upāyaḥ  
| viviktātma-svarūpa-samśodhanam | tathāvidhasyātmanaś cācit-sambandha-hetuḥ | tato  
vivekānusandhāna-prakārāś cocyate –

**idam śarīram kaunteya kṣetram ity abhidhīyate |  
etad yo vetti tam prāhuḥ kṣetrajña iti tad-vidaḥ ||1||**

**idam śarīram** devo'ham, manuṣyo'ham, sthūlo'ham, kṛṣo'ham, ity ātmanā bhoktrā saha  
sāmānādhikaraṇyena pratiyamānam bhoktur ātmano'rthāntara-bhūtaṁ tasya bhoga-kṣetram  
iti śarīra-yāthātmya-vidbhir **abhidhīyate** | **etad** avayavaśaḥ saṅghāta-rūpeṇa cedam aham  
vedmi iti **yo vetti tam** vedya-bhūtād asmād veditṛtvenārthāntara-bhūtaṁ kṣetrajña iti **tad-  
vidaḥ** ātma-yāthātmya-vidaḥ **prāhuḥ** |

yadyapi deha-vyatirikta-ghaṭādy-arthānusandhāna-velāyām devo'ham, manuṣyo'ham,  
ghaṭādikaṁ jñānāmīti deha-sāmānādhikaraṇyena jñātāram ātmānam anusandhatte | tathāpi  
dehānubhava-velāyām deham api ghaṭādikaṁ iva idam aham vedmīti vedyatayā  
veditānubhavatīti veditur ātmano vedyatayā śarīram api ghaṭādivad arthāntara-bhūtam | tathā  
ghaṭader iva vedya-bhūtāc charīrād api veditā kṣetrajño'rthāntara-bhūtaḥ |  
sāmānādhikaraṇyena pratītis tu vastutaḥ śarīrasya gotvādivad ātma-viśeṣaṇataika-  
svabhāvatayā tad-apṛthak-siddher upapannā | tatra veditur asādhāraṇākārasya cakṣur-ādi-  
karaṇāviśayatvād yoga-samskṛta-mano-viśayatvāc ca, prakṛti-sannidhānād eva mūdhāḥ  
prakṛty-ākāram eva veditāram paśyanti | tathā ca vakṣyati —

**utkrāmantaṁ sthitaṁ vāpi bhuñjanaṁ vā guṇānvitam |  
vimūdhā nānupaśyanti paśyanti jñāna-cakṣuṣaḥ || [15.10] iti ||13.1||**

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kṣetrajñāṃ cāpi mām viddhi sarva-kṣetreṣu bhārata |  
kṣetra-kṣetrajñayor jñānaṃ yat taj jñānaṃ matam mama ||2||

deva-manuṣyādi-sarva-kṣetreṣu veditṛtvaikākāraṃ kṣetrajñāṃ ca mām viddhi — mad-  
ātmakam viddhi | kṣetrajñāṃ cāpīty api-śabdāt kṣetram api mām viddhīty uktam ity  
avagamyate | yathā kṣetraṃ kṣetrajña-viśeṣaṇataika-svabhāvatayā tad-apṛthak-siddhes tat-  
sāmānādhikaraṇyenaiva nirdeśyam, tathā kṣetraṃ kṣetrajñāś ca mad-viśeṣaṇataika-  
svabhāvatayā mad-apṛthak-siddher mat-sāmānādhikaraṇyenaiva nirdeśyau viddhi |

vakṣyati hi -- kṣetrāt kṣetrajñāc ca baddha-mukto bhayāvasthāt kṣarākṣara-śabda-nirdiṣṭad  
arthāntaratvam parasya brahmaṇo vāsudevasya —

dvāv imau puruṣau loke kṣaraś cākṣara eva ca |  
kṣaraḥ sarvāṇi bhūtāni kūṣastho'kṣara ucyate ||  
uttamaḥ puruṣas tv anyah paramātmety udāhṛtaḥ |  
yo loka-trayam āviśya bibharty avyaya īśvaraḥ ||  
yasmāt kṣaram atīto'ham akṣarād api cottamaḥ |  
ato'smi loke vede ca prathitaḥ puruṣottamaḥ || [15.16-18] iti |

pṛthivy-ādi-saṃghāta-rūpasya kṣetrasya kṣetrajñasya ca bhagavac-charīrataika-svabhāva-  
svarūpatayā bhagavad-ātmakatvam śrutayo vadanti | yaḥ pṛthivyām tiṣṭhan pṛthivyā antaro  
yam pṛthivī na veda yasya pṛthivī śarīraṃ yaḥ pṛthivīm antaro yamayaty eṣa ta ātmāntaryāmy  
amṛtaḥ [BAU 3.7.3] ity ārabhya ya ātmani tiṣṭhann ātmano'ntaro yam ātmā veda yasyātmā  
śarīraṃ ya ātmānam antaro yamayati | sa ta ātmāntaryāmy amṛtaḥ [?] ity ādyāḥ | idam  
evāntaryāmitayā sarva-kṣetra-jñānām ātmatvenāvasthānaṃ bhagavat-sāmānādhikaraṇyena  
vyapadeśa-hetuḥ | aham ātmā guḍākeśa sarva-bhūtāśaya-sthitaḥ [Gītā 10.20], na tad asti vinā  
yat syān mayā bhūtāṃ carācaram [Gītā 10.39], viṣṭabhyāham idam kṛtsnam ekāmśena sthito  
jagat [Gītā 10.42] iti | purustād upariṣṭat cābhidhāya madhye sāmānādhikaraṇyena  
vyapadiśati | ādityānām aham viṣṇuḥ [Gītā 10.21] ity ādinā | yad idam kṣetra-kṣetrajñayor  
viveka-viṣayaṃ tayor mad-ātmakatva-viṣayaṃ ca jñānam uktam, tad eva upādeyaṃ jñānam iti  
mama matam |

kecid āhuḥ — kṣetrajñāṃ cāpi mām viddhīti sāmānādhikaraṇyenaikatvam avagamyate, tatas  
cīsvarasyaiva sato'jñānāt kṣetrajñatvam iva bhavatīty abhyupagantavyam, tan-nivṛtṭy-arthaś  
cāyam ekatvopadeśaḥ | anena cāptatama-bhagavad-upadeśena “rajjur iyam na sarpaḥ” ity  
āptopadeśena sarpatva-bhrama-nivṛtṭivat kṣetrajñatva-bhramo nivartata iti |

te praṣṭavyā ayam upadeṣṭā bhagavān vāsudevaḥ parameśvaraḥ kim ātma-yāthātmya-sākṣāt-  
kāreṇa nivṛttājñānaḥ, uta na ? iti | nivṛttājñānaś cet, nirviśeṣa-cin-mātraika-svarūpa ātmany  
atad-rūpādhyāsāsambhāvanayā kaunteyādi-bheda-darśanaṃ tāt praty upadeśādi-vyāpāraś ca  
na sambhavati | athātma-yāthātmya-sākṣātkārābhāvād anivṛttājñānaḥ, tarhi tasyājñatvād eva  
ātma-jñānopadeśārambho na sambhavati | upadekṣyanti te jñānaṃ jñāninas tattva-darśinaḥ  
[Gītā 4.34] iti hy uktam | ata evam ādivādā anākalita-śruti-smṛtītiḥāsa-purāṇa-nyāya-

sadācāra-sva-vākya-virodhaiḥ sva-vacaḥ sthāpana-durāgrahair ajñānibhir jagan-mohanāya pravartitāḥ, ity anādarāṇiyāḥ |

atredaṁ tattvam — acid-vastunaś cid-vastunaḥ parasya brahmaṇo bhogyatvena bhokṛtvena īśitṛtvena ca svarūpa-vivekam āhuḥ kāścana śrutayaḥ — [asmān māyī sṛjate viśvam etat tasmimś cānyo māyayā sanniruddhaḥ](#) [ŚvetU 4.9], [māyām tu prakṛtiṁ vidyān māyinaṁ tu maheśvaram](#) [ŚvetU 4.10], [kṣaram pradhānam amṛtākṣaram haraḥ kṣarātmānāv īśate deva ekaḥ](#) [ŚvetU 1.10] | [amṛtākṣaram hara ity bhoktā nirdiśyate, pradhānam bhogyatvena haratīti haraḥ](#) | [sa kāraṇam karaṇādhipādhipo na cāsyā kaścij janitā na cādhipaḥ](#) [ŚvetU 6.9], [pradhāna-kṣetrañña-patir guṇeśaḥ](#) [ŚvetU 6.16], [patim viśvasyātmeśvaram śāsvataṁ śivam acyutam](#) [TaiNāU 1] [jñāñjñau dvāv ajāv īsanīśau](#) [ŚvetU 1.9], [nityo nityānām cetanaś cetanānām eko bahūnām yo vidadhāti kāmān](#) [ŚvetU 6.13], [bhoktā bhogyam preritāram ca matvā](#) [ŚvetU 1.12], [pṛthag ātmānam preritāram ca matvā juṣṭas tatas tenāmṛtvam eti](#) [ŚvetU 1.6], [taylor anyaḥ pippalaṁ svādv atty anaśnann anyo'bhicākaśīti](#) [MuṇḍU 3.1.1],

[ajām ekām lohita-śukla-kṛṣṇām  
bahviḥ prajā sṛjamānām sa-rūpāḥ |  
ajo hy eko juṣamāṇo'nuśete  
jahāty enām bhukta-bhogām ajo'nyaḥ ||](#) [ŚvetU 4.5]

[gaur anādy-antavatī sā janitrī bhūta-bhāvinī](#) [MaṇḍU 5],

[samāne vṛkṣe puruṣo nimagno  
'nīśayā śocati muhyamānaḥ |  
juṣṭam yadā paśyaty anyam īśam  
asya mahimānam iti vīta-śokaḥ ||](#) [ŚvetU 4.7] [ity ādyāḥ |](#)

atrāpi —

[ahamkāram itiyam me bhinnā prakṛtiraṣṭdhā ||  
apareyamitastvanyām prakṛtiṁ viddhi me parām |  
jīvabhūtām mahābāho yayedam dhāryate jagat ||](#) [Gītā 7.4-5]

[sarva-bhūtāni kaunteya prakṛtiṁ yānti māmikām |  
kalpa-kṣaye punas tāni kalpātau viśṛjāmy aham ||  
prakṛtiṁ svām avaṣṭabhya viśṛjāmi punaḥ punaḥ |  
bhūta-grāmam imam kṛtsnam avaśam prakṛter vaśāt ||](#) [Gītā 9.7-8]

[mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram |  
hetunānena kaunteya jagad viparivartate ||](#) [Gītā 9.10]

[prakṛtiṁ puruṣam caiva viddhy anādi ubhāv api |](#) [Gītā 13.19]

[mama yonir mahad brahma tasmin garbham dadhāmy aham |  
saṁbhavaḥ sarva-bhūtānām tato bhavati bhārata ||](#) [Gītā 14.3] [iti |](#)

kṛtsna-jagad-yoni-bhūtaṁ mahad brahma madiyaṁ prakṛty-ākhyam bhūta-sūkṣmam acid-  
vastu yat tasmin cetanākhyam garbham samyojayāmi, tato mat-samkalpa-kṛtāc cid-acit-  
samsargād eva devādi-sthāvarāntānām acin-miśrānām sarva-bhūtānām sambhavo bhavati  
arthaḥ | śrutav api bhūta-sūkṣmam brahma iti nirdiṣṭam [tasmād etad brahma nāma-rūpam  
annaṁ ca jāyate](#) [MuṇḍU 1.1.9] iti |

evam bhoktr-bhogya-rūpeṇāvasthitayoḥ sarvāvasthāvasthitayoś cid-acitoḥ parama-puruṣa-  
śarīratayā tan-niyāmyatvena tad-apṛthak-sthitim parama-puruṣasya cātmatvam āhuḥ kāścana  
śrutayaḥ — [yaḥ pṛthivyām tiṣṭhan pṛthivyā antaro yaṁ pṛthivī na veda, yasya pṛthivī śarīraṁ  
yaḥ pṛthivīmantaro yamayati](#) [BAU 3.7.3] ity ārabhya, [ya ātmani tiṣṭhann ātmano'ntaro yaṁ  
ātmā na veda, yasyātmā śarīraṁ ya ātmānam antaro yamayati sa ta ātmāntaryāmy amṛtaḥ](#)  
[BAU 3.7.22] iti | tathā [yasya pṛthivī śarīraṁ, yaḥ pṛthivīm antare samcarayan yaṁ pṛthivī na  
veda ity ārabhya, yasyākṣaram śarīraṁ yo'kṣaram antare samcarayan yaṁ akṣaram na veda  
yasya mṛtyuḥ śarīraṁ yo mṛtyum antare samcaran yaṁ mṛtyur na veda | sa eṣa sarva-  
bhūtāntarātmāpahata-pāpmā divyo deva eko nārāyaṇaḥ](#) [SuU 7] atra mṛtyu-śabdena tamaḥ-  
śabda-vācyam sūkṣmāvastham acid-vastv abhidhīyate | asyām evopaniṣadi -- [avyaktam akṣare  
liyate'kṣaram tamasi liyate | tamaḥ pare deva ekībhūya tiṣṭhati](#) [SuU 2] iti vacanād [antaḥ-  
praviṣṭaḥ śāstā janānām sarvātmā](#) [TaittĀ 3.11] iti ca |

evam sarvāvasthāvasthita-cid-acid-vastu-śarīratayā tat-prakāraḥ parama-puruṣa eva  
kāryāvastha-kāraṇāvastha-jagad-rūpeṇāvasthita itimam artham jñāpayitum kāścana śrutayaḥ  
kāryāvastham kāraṇāvastham jagat sa eva ity āhuḥ, yathā – [sad eva somyedam agra āsīd ekam  
evādvitīyam](#) [ChāU 6.2.2], [tad aikṣata bahu syām prajāyeyeti tat tejo'sṛjata](#) [ChāU 6.2.3] ity  
ārabhya, [san-mūlāḥ sarvāḥ prajāḥ sad-āyatanāḥ sat-pratiṣṭhāḥ](#) [ChāU 6.8.6], [aitadātmyam  
idam sarvam tat satyam sa ātmā tattvam asi śvetaketo](#) [ChāU 6.8.7] iti |

tathā, [so'kāmayata bahu syām prajāyeyeti | sa tapo'tapyata | sa tapas taptvedam sarvam aṣṛjata  
ity ārabhya satyam cānṛtaṁ ca satyam abhavat](#) [TaittU 2.6.1] ity ādyāḥ | atrāpi śruty-antara-  
siddhaś cid-acitoḥ parama-puruṣasya ca svarūpa-vivekaḥ smāritaḥ | [hantāham imās tisro  
devatā anena jīvenātmanānupraviśya nāma-rūpe vyākaraṇāṇīti](#) [ChāU 6.3.2] [tat sṛṣṭvā tad  
evānupraviśat | tad anupraviśya sac ca tyac cābhavat | vijñānam cāvijñānam ca satyam  
cānṛtaṁ ca satyam abhavat](#) [TaittU 2.6.1] iti ca |

anena jīvenātmanānupraviśyati jīvasya brahmātmakatvam, tad sac ca tyac cābhavad vijñānam  
cāvijñānam ca ity anenaikārthyād ātma-śarīra-bhāva-nibandhanam iti vijñāyate | evam-  
bhūtam eva yan-nāma-rūpa-vyākaraṇam [tad dhedaṁ tarhy avyākṛtam āsīt tan-nāma-  
rūpābhyām eva vyākriyate](#) [BAU 1.4.7] ity atrāpy uktam | ataḥ kāryāvasthaḥ kāraṇāvasthaś ca  
sthūla-sūkṣma-cid-acid-vastu-śarīraḥ parama-puruṣa eva, iti kāraṇāt kāryasyānanyatvena  
kāraṇāvijñānena kāryasya jñātatayaika-vijñānena sarva-vijñānam samīhitam upapannataram |

[hantāham imās tisro devatā anena jīvenātmanānupraviśya nāma-rūpe vyākaraṇāṇī](#) [ChāU  
6.3.2] iti tisro devatā iti sarvam acid vastu nirdiśya tatra svātmaka-jīvanupraveśena nāma-  
rūpa-vyākaraṇa-vacanāt sarve vācakāḥ śabdāḥ acij-jīva-viśiṣṭa-paramātmāna eva vācakāḥ, iti  
kāraṇāvastha-paramātma-vācinā śabdena kārya-vācinaḥ śabdasya sāmānādhikaraṇyam

mukhya-vṛttam | ataḥ sthūla-sūkṣma-cid-acit-prakāram brahmaiva kāryam kāraṇam ceti  
brahmopādānam jagat | sūkṣma-cid-acid-vastu-śarīram brahmaiva kāraṇam iti jagato  
brahmopādānatve'pi saṁghātasya upādānatvena cid-acitor brahmaṇas ca svabhāvāsankaro'py  
upapannatarah |

yathā śukla-kṛṣṇa-rakta-tantu-saṁghātopādānatve'pi vicitra-paṭasya tat-tat-tantu-pradeśa eva  
śauklyādi-samyogaḥ, iti kāryāvasthāyām api na sarvatra varṇa-saṁkaraḥ, kāraṇavat sarvatra  
cāsaṁkaraḥ | tathā cid-acid-īśvara-saṁghātopādānatve'pi jagataḥ kāryāvasthāyām api  
bhokṛtva-bhogyatva-niyantṛtva-niyamyatvādy-asāṁkaraḥ | tantūnām pṛthak-sthiti-yogyānām  
eva puruṣecchayā kadācit saṁhatānām kāraṇatvam kāryatvam ca | iha tu cid-acitoḥ  
sarvāvasthayoḥ parama-puruṣa-śarīratvena tat-prakāratayaieva padārthatvāt tat-prakārah  
parama-puruṣa eva kāraṇam kāryam ca, sa eva sarvadā sarva-śabda-vācya iti viśeṣaḥ svabhāva-  
vedas tad-asāṁkaraś ca tatra cātra ca tulyaḥ |

evam ca sati parasya brahmaṇaḥ kāryānupraveśe'pi svarūpānyathā-bhāvābhāvād avikṛtatvam  
upapannataram | sthūlāvasthasya nāma-rūpa-vibhāga-vibhaktasya cid-acid-vastuna ātmatayā  
avasthānāt kāryatvam apy upapannataram | avasthāntarāpattir eva hi kāryatā | nirguṇa-vādās  
ca parasya brahmaṇo heya-guṇa-saṁbandhābhāvād upapadyante | [apahata-pāpmā vijaro  
vimṛtyur viśoko vijighatso'pipāsaḥ](#) [ChāU 8.7.1] iti heya-guṇān pratiśidhya [satya-kāmaḥ  
satya-saṅkalpaḥ](#) [ChāU 8.7.1] iti kalyāṇa-guṇān vidadhatīyam [śrutir](#) evānyatra  
sāmānyenāvagataṁ guṇa-niṣedham heya-guṇa-viśayaṁ vyavasthāpayati |

jñāna-svarūpaṁ brahma iti vadaś ca sarvajñasya sarva-śakter nikhila-heya-pratyanīka-  
kalyāṇa-guṇākarasya parasya brahmaṇaḥ svarūpaṁ jñānaika-nirūpaṇīyam svaprakāśatayā  
jñāna-svarūpaṁ cety abhyupagamād upapannatarah | [yaḥ sarvajñāḥ sarva-vit](#) [MuṇḍU 1.1.9],  
[parāsyā śaktir vividhaiva śrūyate svābhāviki jñāna-bala-kriyā ca](#) [ŚvetU 6.8], [vijñātāram are  
kena vijānīyāt](#) [BAU 2.4.14] ity ādikā jñātrtvam āvedayanti | [satyam jñānam anantam](#) [TaittU  
2.1.1] ity-ādikāś ca, [jñānaika-nirūpaṇīyatayā svaprakāśatayā ca jñāna-svarūpatvam |  
so'kāmayata bahu syām prajāyeya](#) [TaittU 2.6.1], [tad aikṣata bahu syām](#) [ChāU 6.2.3], [tan-  
nāma-rūpābhyām eva vyākriyata](#) [BAU 1.4.7], [ātmani khalv are dṛṣṭe śrute mate vijñāta idam  
sarvam viditam \[bhavati\]](#) [BAU 4.5.6], [sarvam tam parādād yo'nyatrātmanaḥ sarvam veda](#)  
[BAU 4.5.7], [tasya ha vā etasya mahato bhūtasya niḥśvasitam etad yad ṛg-vedaḥ](#) [BAU  
4.5.11], iti brahmaiva sva-saṅkalpād vicitra-sthira-trasa-svarūpatayā nānā-prakāram  
avasthitam iti | tat-pratyanīkābrahmātmaka-vastunānātvam atattvam iti pratiśidhyate | [mṛtyoḥ  
sa mṛtyum āpnoti ya iha nāneva paśyati](#) [BAU 4.4.19], [neha nānāsti kimcana](#) [KaṭhU 2.1.11],  
[yatra hi dvaitam iva bhavati ... tad-itara itaram paśyati... yatra tv asya sarvam ātmaivābhūt tat  
kena kim jighret tat kena kam paśyati](#) [BAU 2.4.14] ity ādinā |

na punaḥ [bahu syām prajāyeya](#) [TaittU 2.6] ity ādi śruti-siddha-sva-saṅkalpa-kṛtam  
brahmaṇo nānā-nāma-rūpa-bhāktvena nānā-prakāratvam api niśidhyate | [yatra tv asya sarvam  
ātmaivābhūt](#) [BAU 2.4.14] iti niśedha-vākyārambhe ca tat-sthāpitam [sarvam tam parādād  
yo'nyatrātmanaḥ sarvam veda](#) [BAU 4.5.7], [tasya ha vā etasya mahato bhūtasya niḥśvasitam  
etad yad ṛg-vedaḥ](#) [BAU 4.5.7] ity ādinā |

evam cid-acid-iśvarāṇām svarūpa-bhedam svabhāva-bhedam ca vadantīnām tāsām kārya-kāraṇa-bhāvam kārya-kāraṇayor ananyatvam vadantīnām ca sarvāsām śrutīnām avirodhaḥ, cid-acitoḥ paramātmanas ca sarvadā śarīrātma-bhāvam śarīra-bhūtaayoḥ kāraṇa-daśāyām nāma-rūpa-vibhāgānarha-sūkṣma-daśāpattim kārya-daśāyām ca tad-arha-sthūla-daśāpattim vadantībhiḥ śrutibhir eva jñāyate, iti brahmājñāna-vādasyaupādhika-brahma-bheda-vādasyānyasyāpy anyāya-mūlakasya sakala-śruti-viruddhasya na kathamcid apy avakāśo vidyate | ity alam ativistareṇa ||13.2||

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**tat kṣetraṁ yac ca yādṛk ca yad-vikāri yataś ca yat |  
sa ca yo yat-prabhāvaś ca tat samāsenā me śṛṇu ||3||**

tat kṣetraṁ yac ca yad-dravyam, yādṛk ca yeṣām āśraya-bhūtam, yad-vikāri ye cāsya vikārāḥ, yataś ca yato hetor idam utpannam, yasmāi prayojanāya utpannam ity arthaḥ | yat yat-svarūpaṁ ca | idam sa ca yaḥ sa ca kṣetrajña yaḥ yat-svarūpo yat-prabhāvaś ca ye cāsya prabhāvāḥ, tat sarvaṁ samāsenā samkṣepeṇa me mattaḥ śṛṇu ||13.3||

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

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

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

tathā –

piṇḍaḥ pṛthag yataḥ pumsaḥ śiraḥ-pāṇy-ādi-lakṣaṇaḥ |  
tato'ham iti kutraitām samjñām rājan karomy aham || [ViP 2.13.89]

tathā ca –

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

evam viviktayoḥ dvayor vāsudevātmakatvaṁ cāhuḥ —

indriyāṇi mano buddhiḥ sattvaṁ tejo balaṁ dhṛtiḥ |  
vāsudevātmakāny āhuḥ kṣetraṁ kṣetrajñam eva ca || [Mbh 12.149.136] iti |

chandobhir vividhaiḥ pṛthak pṛthag-vidhaiś chandobhiḥ ṛg-yajuḥ-sāmātharvabhir  
dehātmanoḥ svarūpaṁ pṛthag gītam — **tasmād vā etasmād ātmana ākāśaḥ sambhūtaḥ |**  
**ākāśād vāyuḥ, vāyoragniḥ, agnerāpaḥ, adbhyaḥ pṛthivī, pṛthivyā oṣadhayaḥ,**  
**oṣadhībhyo'nnam, annāt puruṣaḥ, sa vā eṣa puruṣo'narasamayaḥ** [TaittU 2.1] iti śarīra-  
svarūpam abhidhāya tasmād antaram prāṇa-mayaṁ tasmāc cāntaram mano-mayam  
abhidhāya, **tasmād vā etasmān mano-mayād anyo'ntara ātmā vijñāna-mayaḥ** [TaittU 2.4] iti  
kṣetrajña-svarūpam abhidhāya **tasmād vā etasmād vijñāna-mayāt anyo'ntara ātmānanda-**  
**mayāḥ** [TaittU 2.5] iti kṣetrajñasyāpy antarātmatayā ānanda-mayaḥ paramātmābhīhitāḥ |  
evam ṛk-sāmārthavasū ca tatra tatra kṣetra-kṣetrajñayoḥ pṛthag-bhāvas tayor  
brahmātmakatvaṁ ca suspaṣṭam gītam |

brahma-sūtrapadais caiva brahma-pratipādana-sūtrākhyaiḥ padaiḥ śārīraka-sūtraiḥ  
hetumadbhir hetu-yuktaiḥ | viniścitair nirṇayāntaiḥ | **na viyad aśruteḥ** [Vs 2.3.1] ity ārabhya  
kṣetra-prakāra-nirṇaya uktaḥ | **nātmā'sruter nityavāc ca tābhyaḥ** [Vs 2.3.17] ity ārabhya  
**jñō'ta eva** [Vs 2.3.18] ity-ādibhiḥ kṣetrajña-yāthātmya-nirṇaya uktaḥ | **parāt tu tac chruteḥ**  
[Vs 2.3.41] iti ca bhagavat-pravartyatvena bhagavad-ātmakatvam uktam ||13.4||

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evam bahudā gītam kṣetra-kṣetrajña-yāthātmyam mayā samkṣepeṇa suspaṣṭam ucyamānam  
srṇv ity arthaḥ |

**mahā-bhūtāny ahamkāro buddhir avyaktam eva ca |**  
**indriyāṇi daśaikam ca pañca cendriya-gocarāḥ ||5||**

mahā-bhūtāny ahamkāro buddhir avyaktam eva ca iti kṣetrārambhaka-dravyāṇi | pṛthivy-ap-  
tejo-vāyv-ākāśa-**mahā-bhūtāni, ahamkāro** bhūtādiḥ, **buddhir** mahān, avyaktam prakṛtiḥ |  
indriyāṇi daśaikam ca pañca cendriya-gocarā iti kṣetrāśritāni tattvāni | **indriyāṇi** śrotra-tvak-  
cakṣur-jihvā-ghrāṇāni pañca jñānendriyāṇi vāk-pāṇi-pāda-pāyūpasthāni pañca  
karmendriyāṇi, tāni daśa | **ekam** iti manaḥ | **indriya-gocarās ca pañca** śabda-sparśa-rūpa-rasa-  
gandhāḥ ||13.5||

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**icchā dveṣaḥ sukhaṁ duḥkhaṁ saṁghātaś cetanā dhṛtiḥ |**  
**etat kṣetraṁ samāsena sa-vikāram udāhṛtam ||6||**

icchā dveṣaḥ sukhaṁ duḥkhaṁ iti kṣetra-kāryāṇi kṣetra-vikārā ucyante | yadyapicchādveṣa-  
sukha-duḥkhāny ātma-dharma-bhūtāni, tathāpy ātmanaḥ kṣetra-sambandha-prayuktānīti  
kṣetra-kāryatayā kṣetra-vikārā ucyante | teṣāṁ puruṣa dharmatvam **puruṣaḥ sukha-**  
**duḥkhānām bhokṛtve hetur ucyate** [13.20] iti vakṣyate | **saṁghātaś cetanādhṛtiḥ** | adhṛtir  
ādihāraḥ, sukha-duḥkhe bhujñānasya bhogāpavargau sādhyataś ca cetanasyādhāratayā

utpanno bhūta-saṁghātaḥ, prakṛty-ādi-pṛthivy-anta-dravyārabdham indriyāśraya-bhūtam,  
icchā-dveṣa-sukha-duḥkha-vikāri-bhūta-saṁghāta-rūpaṁ cetana-sukha-  
duḥkhopabhogādhāratva-prayojanaṁ kṣetram ity uktam bhavati | etat kṣetram samāseṇa  
saṁkṣepeṇa sa-vikāram sa-kāryam udāhṛtam ||13.6||

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atha kṣetra-kāryeṣv ātma-jñāna-sādhanatayopādeyā guṇāḥ procyante —

**amānitvam adambhitvam ahimsā kṣāntir ārjavam |**  
**ācāryopāsanam śaucam sthairyam ātma-vinigrahaḥ ||7||**

**amānitvam** utkr̥ṣṭa-janeṣv avadhīraṇā-rahitatvam | **adambhitvam** dhārmikatva-yaśaḥ-  
prayojanatayā dharmānuṣṭhānaṁ dambhas tad-rahitatvam | **ahimsā** vān-manaḥ-kāyaiḥ para-  
pīḍā-rahitatvam | **kṣāntiḥ** pariḥ pīḍyamānasyāpi tān praty avikṛta-cittavyam | **ārjavam** parān  
prati vān-manaḥ-kāya-vṛttinām eka-rūpatā | **ācāryopāsanam** ātma-jñāna-pradāyiny ācārye  
praṇipāta-paripraśna-sevādi-niratatvam | **śaucam** ātma-jñāna-tat-sādhanā-yogyatā mano-vāk-  
kāya-gatā śāstra-siddhā | **sthairyam** adhyātma-śāstroditeṣv artheṣu niścalatvam | ātma-  
vinigraha ātma-svarūpa-vyatirikta-viṣayebhyo manaso nivartanam ||13.7||

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**indriyārtheṣu vairāgyam anahamkāra eva ca |**  
**janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam ||8||**

**indriyārtheṣu vairāgyam** ātma-vyatirikteṣu viṣayeṣu sa-doṣatānusaṁdhānena udvejanam |  
**anahamkāro** nātmani dehe ātmābhimāna-rahitatvam | pradarśanārtham idam, anātmīyeṣv  
ātmīyābhimāna-rahitam cāpi vivakṣitam | **janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānu-  
darśanam** | sa-śarīratve janma-mṛtyu-jarā-vyādhi-duḥkha-svarūpasya doṣasyāvarjanīya-  
tvānusaṁdhānam ||13.8||

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**asaktir anabhiṣvaṅgaḥ putra-dāra-grhādiṣu |**  
**nityam ca sama-cittatvam iṣṭāniṣtopapattiṣu ||9||**

**asaktir** ātma-vyatirikta-viṣayeṣu saṅga-rahitatvam | **anabhiṣvaṅgaḥ putra-dāra-grhādiṣu** teṣu  
śāstrīya-karmopakaraṇatvātrekeṇāśleṣa-rahitatvam | **nityam ca sama-cittatvam**  
**iṣṭāniṣtopapattiṣu** | saṁkalpa-prabhavēṣv iṣṭāniṣtopapattiṣu harṣodvega-rahitatvam ||13.9||

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**mayi cānanya-yogena bhaktir avyabhicāriṇī |**  
**vivikta-deśa-sevitvam aratir jana-saṁsadi ||10||**



mayi sarveśvare caikāntika-yogena sthirā bhaktir jana-varjita-deśa-vāsitvaṃ jana-saṃsadi  
cāprītiḥ ||13.10||

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**adhyātma-jñāna-nityatvaṃ tattva-jñānārtha-darśanam |  
etaj jñānam iti proktam ajñānam yad ato'nyathā ||11||**

ātmani jñānam **adhyātma-jñānam** tan-niṣṭhatvam, **tattva-jñānārtha-darśanam** tattva-jñāna-  
prayojanam yat tattvaṃ tan-niratatvam ity arthaḥ | jñāyate'nenātmēti **jñānam** ātma-jñāna-  
sāadhanam ity arthaḥ | kṣetra-sambandhinaḥ puruṣasyāmānitvādikam uktaṃ guṇa-vṛndam eva  
ātma-jñānopayogi, etad-vyatiriktaṃ sarvaṃ kṣetra-kāryam ātma-jñāna-virodhīty  
**ajñānam** ||13.11||

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atha **etad yo vetti** [13.1] iti veditṛtva-lakṣaṇenoktasya kṣetrajñasya svarūpaṃ viśodhyate —

**jñeyam yat tat pravakṣyāmi yaj jñātvāmṛtam aśnute |  
anādi mat-param brahma na sat tan nāsad ucyate ||12||**

amānitvādibhiḥ sādhanair **jñeyam** prāpyam yat pratyag-ātma-svarūpaṃ **tat pravakṣyāmi, yaj  
jñātvā** janma-jarā-maraṇādi-prākṛta-dharma-rahitam **amṛtam** ātmānam prāpnoti | **anādy** ādir  
yasya na vidyate tad anādi, asya hi pratyag-ātmana utpattir na vidyate tata evānto na vidyate |  
**śrutiś** ca — **na jāyate mriyate vā vipaścit** [KaṭhU 1.2.18] iti |

**mat-param** — ahaṃ paro yasya tan mat-param | **itas tv anyāṃ prakṛtiṃ viddhi me parāṃ jīva-  
bhūtām** [6.5] iti hy uktam, bhagavac-charīratayā bhagavac-cheṣataika-rasaṃ hy ātma-  
svarūpaṃ | tathā ca **śrutiḥ** — **ya ātmani tiṣṭhann ātmano'ntaro yam ātmā na veda yasyātmā  
śarīraṃ ya ātmānam antaro yamayati** [BAU 3.7.22] iti | tathā, **sa kāraṇam kāraṇādipādhipo na  
cāsyā kaścij janitā na cādhipaḥ** [ŚvetU 6.9] **pradhāna-kṣetrajña-patir guṇeśaḥ** [ŚvetU 6.16] ity  
ādikā |

brahma bṛhattva-guṇa-yogi, śarīrāder arthāntara-bhūtam, svataḥ śarīrādibhiḥ pariccheda-  
rahitaṃ kṣetrajña-tattvaṃ ity arthaḥ | **sa cānanyāya kalpate** [ŚvetU 5.9] iti hi śrūyate | śarīra-  
paricchinnatvaṃ cāsyā karma-kṛtaṃ karma-bandhān muktasyānanyam | ātmany api brahma-  
śabdaḥ prayujyate | **sa guṇān samatītyaitān brahma-bhūyāya kalpate** [14.26], **brahmaṇo hi  
pratiṣṭhāham amṛtasyāvvyayasya ca** [14.27],

**brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati |  
samaḥ sarveṣu bhūteṣu mad-bhaktiṃ labhate parām ||** [18.54] iti vacanam |

**na sat tat nāsad ucyate** | kārya-kāraṇa-rūpāvasthā-dvaya-rahitatayā sad-asac-chabdābhyām  
ātma-svarūpaṃ nocyate | kāryāvasthāyām hi devādi-nāma-rūpa-bhāktvena sad ity ucyate, tad-  
anarhatayā kāraṇāvasthāyām asad ity ucyate | tathā ca **śrutiḥ** — **asad vā idam agra āsīt | tato  
vai sad ajāyata** [TaittU 2.7], **tad dhedaṃ tarhy avyākṛtam āsīt tan nāma-rūpābhyām vyākriyate**

[BAU 1.4.7] ity ādikā | kārya-kāraṇāvasthā-dvayānvayas tv ātmanaḥ karma-rūpāvidyā-veṣṭana-kṛtaḥ, na svarūpataḥ, iti sad-asac-chabdābhyām ātma-svarūpaṁ nocyate |

yadyapi **asad vā idam agra āsīt** iti kāraṇāvastham param brahmocyate | tathāpi nāma-rūpa-vibhāgānarha-sūkṣma-cid-acid-vastu-śarīraṁ param brahma kāraṇāvastham iti kāraṇāvasthāyām kṣetra-kṣetrajña-svarūpam apy asac-chabda-vācyam, kṣetrajñasya sāvasthā karma-kṛtā iti pariśuddha-svarūpaṁ na sad-asac-chabda-nirdeśyam ||13.12||

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

sarvataḥ pāṇi-pādaṁ tat pariśuddhātma-svarūpaṁ sarvataḥ pāṇi-pāda-kārya-śaktam | tathā sarvato'kṣi-śiro-mukham | sarvataḥ śrutimat | sarvataś cakṣur-ādi-kārya-kṛt | **apāṇi-pādo javano grahitā paśyaty acakṣuḥ sa śṛṇoty akarnaḥ** [ŚvetU 3.19] iti parasya brahmaṇo 'pāṇi-pādasyāpi sarvataḥ pāṇi-pādādi-kārya-kartṛtvam śrūyate | pratyag-ātmano'pi pariśuddhasya tat-sāmyāpattiyā sarvataḥ pāṇi-pādādi-kārya-kartṛtvam śruti-siddham eva | **tadā vidvān puṇya-pāpe vidhūya nirañjanaḥ paramaṁ sāmiam upaiti** [MuṇḍU 3.1.3] iti hi śrūyate | **idam jñānam upāśritya mama sādharmaṁ āgatāḥ** [14.2] iti ca vakṣyate | **loke sarvam āvṛtya tiṣṭhatīti** | loke yad vastu-jātaṁ tat sarvaṁ vyāpya tiṣṭhati | pariśuddhasvarūpaṁ deśādi-pariccheda-rahitatayā sarva-gatam ity arthaḥ ||13.13||

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

sarvendriya-guṇābhāsaṁ sarvendriya-guṇair ābhāso yasya tat sarvendriya-guṇābhāsaṁ | indriya-guṇā indriya-vṛttayaḥ, indriya-vṛttibhir api viśayān jñātum samartham ity arthaḥ | svabhāvataḥ **sarvendriya-vivarjitaṁ** vinaiva indriya-vṛttibhiḥ svata eva sarvaṁ jānātīty arthaḥ | **asaktaṁ** svabhāvād eva devādi-dehasaṅga-rahitam | **sarva-bhṛc caiva** devādi-sarva-deha-bharaṇa-samarthaṁ ca | **sa ekadhā bhavati [ dvidhā bhavati ] tridhā bhavati** [ChāU 7.26.2] ity-ādi-śruteḥ | **nirguṇaṁ** tathā svabhāvataḥ sattvādi-guṇa-rahitaṁ **guṇa-bhokṭṛ** ca sattvādīnām guṇānām bhoga-samarthaṁ ca ||13.14||

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**bahir antaś ca bhūtānām acaraṁ caram eva ca |  
sūkṣmatvāt tad avijñeyam dūra-stham cāntike ca tat ||15||**

pṛthivy-ādīni **bhūtāni** parityajyāśarīro **bahir** vartate | teṣāṁ **antaś ca** vartate | **jakṣan krīdān ramamāṇaḥ strībhir vā yānair vā** [ChāU 8.12.3] ity-ādi-śruti-siddha-svacchanda-vṛttiṣu | **acaraṁ caram eva ca** -- svabhāvato'caraṁ caram ca dehitve | **sūkṣmatvāt tad avijñeyam**, evaṁ sarva-śakti-yuktaṁ sarvajñaṁ tad ātma-tattvam asmin kṣetre vartamānam apy atisūkṣmatvād

dehāt pṛthaktvena saṁsāribhir avijñeyam | dūra-stham cāntike ca tat, amānitvādy-ukta-guṇa-  
rahitānām viparīta-guṇānām pumsām sva-dehe vartamānam apy atidūras-tham, tathā  
amānitvādi-guṇopetānām tad evāntike ca vartate ||13.15||

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

deva-manuṣyādi-bhūteṣu sarvatra sthitam ātma-vastu veditṛtvaikākāratayā **avibhaktam** |  
aviduṣām devādy-ākāreṇāyam devo manuṣya iti **vibhaktam iva ca sthitam** | devo'ham  
manuṣyo'ham iti deha-sāmānādhikaraṇyenānusandhiyamānam api veditṛtvena dehād  
arthāntara-bhūtam jñātuṁ śakyam ity ādāv uktam **etad yo vetti** [13.1] iti | idānīm  
prakārantaraiś ca dehād arthāntaratvena jñātuṁ śakyam ity āha — **bhūta-bharṭṛ ca** iti |

bhūtānām pṛthivy-ādīnām deha-rūpeṇa saṁhṛtānām yad bharṭṛ tad bhartavyebhyo  
bhūtebhyo'rthāntaram jñeyam, arthāntaram iti jñātuṁ śakyam ity arthaḥ | tathā **grasiṣṇu**  
annādīnām bhautikānām grasiṣṇu, grasyamānebhyo bhūtebhyo grasiṣṭvenarthāntara-bhūtam  
iti jñātuṁ śakyam | **prabhaviṣṇu ca** prabhava-hetuś ca | grastānām annādīnām ākārantareṇa  
parīnatānām prabhava-hetus tebhyo'rthāntaram iti jñātuṁ śakyam ity arthaḥ | mṛta-sārīre  
grasana-prabhavādīnām adarśanān na bhūta-saṁghāta-rūpaṁ kṣetraṁ grasana-prabhava-  
bharaṇa-hetur iti niścīyate ||13.16||

--o)0(o--

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

**jyotiśam** dipāditya-maṇi-prabhṛtīnām **api tad** eva **jyotiḥ** prakāśakam | dipādityādīnām apy  
ātma-prabhā-rūpaṁ jñānam eva prakāśakam | dipādayas tu viṣayendriya-sannikarṣa-virodhi-  
santamasa-nirasana-mātraṁ kurvate, tāvan-mātreṇaiva teṣām prakāśakatvam | **tamasah**  
**param ucyate** — tamaḥ-śabdaḥ sūkṣmāvastha-prakṛti-vacanaḥ, prakṛteḥ param ucyate ity  
arthaḥ | ato **jñānam jñeyam** jñānaikākāram iti jñeyam | tac ca jñāna-gamyam amānitvādibhir  
uktair jñāna-sādhanaiḥ prāpyam ity arthaḥ | **hṛdi sarvasya viṣṭhitam** sarvasya manuṣyādeḥ  
hṛdi viśeṣeṇāvasthitam sannihitam ||13.17||

--o)0(o--

**iti kṣetraṁ tathā jñānam jñeyam coktam samāsataḥ |  
mad-bhakta etad vijñāya mad-bhāvāyopapadyate ||18||**

evam **mahā-bhūtāny ahamkārah** [13.5] ity ādinā **saṁghātas cetanā dhṛtiḥ** [13.6] ity antena  
kṣetra-tattvaṁ samāsenoktam | **amānitvam** [13.7] ity ādinā **tattva-jñānārtha-darśanam**  
[13.11] ity antena jñātavyasyātma-tattvasya **jñāna-sādhanam** uktam | **anādi mat-param**  
[13.12] ity ādinā **hṛdi sarvasya viṣṭhitam** [13.17] ity antena **jñeyasya** kṣetrajñasya

yāthātmyam ca saṅkṣepeṇa uktam | mad-bhakta etat kṣetra-yāthātmyam kṣetrād viviktātma-svarūpa-prāpty-upāya-yāthātmyam kṣetrajña-yāthātmyam ca vijñāya mad-bhāvāyopapadyate | mama yo bhāvaḥ svabhāvo'saṁsāritvam, asaṁsāritva-prāptaya upapanno bhavatīty arthaḥ ||13.18||

--o)0(o--

athātyanta-vivikta-svabhāvayoḥ prakṛtyātmanoḥ saṁsarga-sthānāditvam saṁsṛṣṭayor dvayoh kārya-bhedaḥ saṁsarga-hetuś cocyate —

prakṛtiṁ puruṣam caiva viddhy anādī ubhāv api |  
vikārāmś ca guṇāmś caiva viddhi prakṛti-sambhavan ||19||

prakṛti-puruṣāv ubhāv anyonya-saṁsṛṣṭī anādī iti viddhi | bandha-hetu-bhūtān vikārān icchā-dveṣādīn amānitvādikāmś ca guṇān mokṣa-hetu-bhūtān prakṛti-sambhavan viddhi | puruṣeṇa saṁsṛṣṭeyam anādī-kāla-pravṛttā kṣetrākāra-pariṇatā prakṛtiḥ sva-vikārair icchā-dveṣādibhiḥ puruṣasya bandha-hetur bhavati | sā evāmānitvādibhiḥ sva-vikāraiḥ puruṣasyāpavarga-hetur bhavatīty arthaḥ ||13.19||

--o)0(o--

saṁsṛṣṭyoh prakṛti-puruṣayoh kārya-bhedam āha —

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

kāryam śarīram karaṇāni jñāna-karmātmakāni sa-manaskānīndriyāṇi, teṣāṁ kriyā-kāritve puruṣādhiṣṭhitā prakṛtir eva hetuḥ, puruṣādhiṣṭhita-kṣetrākāra-pariṇata-prakṛty-āśrayā bhoga-sādhana-bhūtā kriyā ity arthaḥ | puruṣasya tv adhiṣṭhātṛtvam eva tad-apekṣayā adhikam kartā śāstrārthavattvāt [Vs 2.3.33] ity-ādikam uktam | śarīrādhiṣṭhāna-prayatna-hetutvam eva hi puruṣasya kartṛtvam | prakṛti-saṁsṛṣṭaḥ puruṣaḥ sukha-duḥkhānām bhoktṛtve hetuḥ, sukha-duḥkhānubhavāśraya ity arthaḥ ||13.20||

--o)0(o--

evam anyonya-saṁsṛṣṭyoh prakṛti-puruṣayoh kārya-bheda uktaḥ | puruṣasya svataḥ svānubhavaika-sukhasyāpi vaiṣayika-sukha-duḥkhopabhoga-hetutvam āha —

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

guṇa-śabdaḥ sva-kāryeṣv aupacārikaḥ, svataḥ-svānubhavaika-sukhaḥ puruṣaḥ prakṛti-sthaḥ prakṛti-saṁsṛṣṭaḥ prakṛti-jān guṇān prakṛti-saṁsargaupādhikān sattvādi-guṇa-kārya-bhūtān sukha-duḥkhādīn bhunkte'nubhavati | prakṛti-saṁsarga-hetum āha — pūrva-pūrva-prakṛti-pariṇāma-rūpa-deva-manuṣyādi-yoni-viśeṣeṣu sthito'yam puruṣas tat-tad-yoni-prayukta-

sattvādi-guṇa-mayeṣu sukha-duḥkhādiṣu saktas tat-sādhana-hetu-bhūteṣu puṇya-pāpa-karmasu pravartate, tatas tat-puṇya-pāpa-phalānubhavāya **sad-asad-yoniṣu** sādhu-asādhu-yoniṣu jāyate | tatas ca karma ārabhate | tatas ca jāyate | yāvad amānitvādikān ātma-prāpti-sādhana-bhūtān guṇān na sevate, tāvad eva saṁsarati | tad idam uktam — kāraṇam guṇa-saṅgo'sya sad-asad-yoni-janmasu iti ||13.21||

--o)0(o--

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

asmin dehe'vasthito ayam puruṣo deha-pravṛtṭy-anuguṇa-saṁkalpādi-rūpeṇa dehasya **upadraṣṭānumantā** ca bhavati | tathā dehasya **bhartā** ca bhavati | tathā deha-pravṛtṭi-janita-sukha-duḥkhayor **bhoktā** ca bhavati | evaṁ deha-niyamanena deha-bharaṇena deha-śeṣitvena ca dehendriya-manāmsi prati **maheśvaro** bhavati | tathā ca vakṣyate —

[śarīram yad avāpnoti yac cāpy ukṛāmatīśvaraḥ |  
gṛhītvaitāni saṁyāti vāyur gandhān ivāśayāt || \[Gītā 15.8\] iti |](#)

asmin dehe dehendriya-manāmsi prati paramātmēti cāpy uktaḥ | dehe manasi cātma-śabdo'nantaram eva prayujyate — [dhyānenātmani paśyanti kecid ātmānam ātmanā](#) [Gītā 13.24] iti | api-śabdāt maheśvara ity apy ukta iti gamyate | puruṣaḥ paraḥ – [anādi mat-param](#) [Gītā 13.12] ity ādinokto'paricchinna-jñāna-śaktir ayam puruṣo'nādi-prakṛti-saṁbandha-kṛta-guṇa-saṅgād etad-deha-mātra-maheśvaro deha-mātra-paramātmā ca bhavati ||13.22||

--o)0(o--

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

enam ukta-svabhāvaṁ **puruṣam** ukta-svabhāvaṁ ca **prakṛtiṁ** vakṣyamāṇa-svabhāva-yuktaiḥ sattvādibhir **guṇaiḥ saha yo vetti** yathāvad vivekena jānāti **sa sarvathā** deva-manuṣyādi-deheṣv atimātra-kliṣṭa-prakāreṇa **vartamāno'pi na bhūyo'bhijāyate** na bhūyaḥ prakṛtyā saṁsargam arhati, aparicchinna-jñāna-lakṣaṇam, apahata-pāpmānam ātmānam tad-dehāvasāna-samaye prāpnotīty arthaḥ ||13.23||

--o)0(o--

**dhyānenātmani paśyanti kecid ātmānam ātmanā |  
anye sāmkyena yogena karma-yogena cāpare ||24||**

**kecin** niṣpanna-yogā **ātmani** śarīre'vasthitam **ātmānam ātmanā** manasā **dhyānena** bhakti-yogena paśyanti | **anye** cāniṣpanna-yogāḥ **sāmkyena** yogena jñāna-yogena yoga-yogyam manaḥ kṛtvātmānam paśyanti | **apare** yogādiṣv ātmāvalokana-sādhaneṣv anadhikṛtā ye jñāna-

yogānadhikāriṇaḥ, tad-adhikāriṇāś ca, sukaropāya-saktāḥ vyapadeśyās ca, karma-yogenāntargata-jñānena manasā yoga-yogyatām āpādyā ātmānam paśyanti ||13.24||

--o)0(o--

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

anye tu karma-yogādiṣv ātmāvalokana-sādhanēsv anadhikṛtāḥ anyebhyas tattva-darśibhyo jñānibhyaḥ śrutvā karma-yogādibhir ātmānam upāsate, te'py ātma-darśanena mṛtyum atitaranti | ye śruti-parāyaṇāḥ śravaṇa-mātra-niṣṭhāḥ, te ca śravaṇa-niṣṭhāḥ pūta-pāpāḥ krameṇa karma-yogādīkam ārabhyātitaranty eva mṛtyum | api-śabdāc ca parva-bhedo'vagamyate ||13.25||

--o)0(o--

atha prakṛti-saṃsṛṣṭasya ātmano vivekānusaṃdhāna-prakāram vaktum sarvaṃ sthāvaṃ jaṅgamaṃ ca sattvaṃ cid-acit-saṃsarga-jam ity āha —

yāvat saṃjāyate kimcit sattvaṃ sthāvara-jaṅgamam |  
kṣetra-kṣetrajña-samyogāt tad viddhi bhāratarṣabha ||26||

yāvat sthāvara-jaṅgamātmanā sattvaṃ jāyate tāvat kṣetra-kṣetrajñayor itaretara-samyogād eva jāyate | samyuktam eva jāyate, na tv itaretara-viyuktam ity arthaḥ ||13.26||

--o)0(o--

samaṃ sarveṣu bhūteṣu tiṣṭhantaṃ parameśvaram |  
vinaśyatsv avinaśyantaṃ yaḥ paśyati sa paśyati ||27||

evam itaretara-yukteṣu sarveṣu bhūteṣu devādi-viṣamākārād viyuktaṃ tatra tatra tat-tad-dehendriya-manāmsi prati parameśvaratvena sthitam ātmānam jñātrtvena samānākāram teṣu dehādiṣu vinaśyatsv vināśānarha-svabhāvenāvinaśyantaṃ yaḥ paśyati, sa paśyati | sa ātmānam yathāvad avasthitaṃ paśyati | yas tu devādi-viṣayam ākāreṇātmānam api viṣamākāram janma-vināśādi-yuktaṃ ca paśyati sa nityam eva saṃsaratīty abhiprāyaḥ ||13.27||

--o)0(o--

samaṃ paśyan hi sarvatra samavasthitaṃ īśvaram |  
na hinasty ātmanātmānam tato yāti parāṃ gatim ||28||

sarvatra devādiśarīreṣu tat-tac-cheṣitvenādhāratayā niyanṭṛtayā ca sthitam īśvaram ātmānam devādi-viṣamākāra-viyuktaṃ jñānaikākāratayā samaṃ paśyan ātmanā manasā svam ātmānam na hinasti rakṣati, saṃsārān mocayati | tatas tasmād jñātrtayā sarvatra samānākāra-darśanāt parāṃ gatim yāti | gamyata iti gatiḥ | parāṃ gantavyāṃ yathāvad avasthitaṃ ātmānam

prāpnoti | devādy-ākāra-yuktatayā sarvatra viṣamam ātmānam paśyann ātmānam hinasti,  
bhava-jaladhi-madhye prakṣipati ||13.28||

--o)0(o--

prakṛtyaiva ca karmāṇi kriyamāṇāni sarvaśaḥ |  
yaḥ paśyati tathātmānam akartāram sa paśyati ||29||

sarvāṇi karmāṇi kārya-kāraṇa-kartṛtve hetuḥ prakatir ucyate [13.20] iti pūrvokta-rītyā  
prakṛtyā kriyamāṇānīti yaḥ paśyati, tathātmānam akartāram jñānākāram ca yaḥ paśyati,  
tasya prakṛti-saṁyogas tad-adhiṣṭhānam taj-janya-sukha-duḥkhānubhavaś ca karma-  
rūpājñāna-kṛtānīti ca yaḥ paśyati sa ātmānam yathāvad avasthitam paśyati ||13.29||

--o)0(o--

yadā bhūta-prthag-bhāvam eka-stham anupaśyati |  
tata eva ca vistāram brahma sampaadyate tadā ||30||

prakṛti-puruṣa-tattva-dvayātmakeṣu devādiṣu sarveṣu bhūteṣu satsu teṣāṁ devatva-  
manuṣyatva-hrasvatva-dīrghatvādi prthag-bhāvam eka-stham eka-tattva-stham prakṛti-stham  
yadā paśyati, nātma-stham, tata eva prakṛtita eva uttarottara-putra-pautrādi-bheda-vistāram  
ca yadā paśyati, tadaiva brahma sampaadyate'navacchinna-jñānaikākāram ātmānam  
prāpnotīty arthaḥ ||13.30||

--o)0(o--

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

ayam paramātmā dehāt niṣkṛṣya svabhāvena nirūpitaḥ | śarīra-stho'py anāditvāt  
anārabhyatvāt avyayo vyaya-rahitaḥ | nirguṇatvāt sattvādi-guṇa-rahitatvāt na karoti na  
lipyate | deha-svabhāvaiḥ na lipyate, na badhyate ||13.31||

--o)0(o--

yadyapi nirguṇatvān na karoti, nitya-saṁyukto deha-svabhāvaiḥ katham na lipyate ? ity  
atrāha —

yathā sarva-gatam saukṣmyād ākāśam nopalipyate |  
sarvatrāvasthito dehe tathātmā nopalipyate ||32||

yathākāśam sarva-gatam api sarvaiḥ vastubhiḥ saṁyuktam api saukṣmyāt sarva-vastu-  
svabhāvair na lipyate, tathātmā atisaukṣmyāt sarvatra deva-manuṣyātau dehe'vasthito'pi tat-  
tad-deha-svabhāvair na lipyate ||13.32||

--o)0(o--

yathā prakāśayaty ekaḥ kṛtsnam lokam imam raviḥ |  
kṣetram kṣetrī tathā kṛtsnam prakāśayati bhārata ||33||

yathā eka ādityaḥ svayā prabhayā kṛtsnam imam lokam prakāśayati, tathā kṣetram api kṣetrī  
mamedam kṣetram idrśam iti kṛtsnam bahir antaś cāpāda-tala-mastakam svakīyena jñānena  
prakāśayati | atah prakāśyā lokāt prakāśakādityavad veditṛtvena vedya-bhūtād asmāt kṣetrād  
atyanta-vilakṣaṇo'yam ukta-lakṣaṇa ātmety arthaḥ ||13.33||

--o)0(o--

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

evam uktena prakāreṇa kṣetra-kṣetrajnāyor antaram viśeṣam viveka-viśaya-jñānākhyena  
cakṣuṣā ye vidur bhūta-prakṛti-mokṣam ca te param yānti nirmukta-bandhanam, ātmānam  
prāpnuvanti | mokṣyate'nena iti mokṣaḥ | amānitvādikam uktaṁ mokṣa-sāadhanam ity arthaḥ |  
kṣetra-kṣetrajnāyor viveka-viśayenoktena jñānena tayor vivekam veditvā bhūtākāra-pariṇata-  
prakṛti-mokṣopāyam amānitvādikam cāvagamya ye ācaranti, te nirmukta-bandhāḥ svena  
rūpeṇāvasthitam anavacchinna-jñāna-lakṣaṇam ātmānam prāpnuvantīty arthaḥ ||13.34||

iti śrī-bhagavad-rāmānuja-viracite śrīmad-gītā-bhāṣye trayodaśo'dhyāyaḥ |