

atha
kṣetra-kṣetrajña-yogo nāma
trayodaśo'dhyāyaḥ

(śrī-śaṅkarācārya-bhagavat-pāda-kṛta-bhāṣyam)

saptame'dhyāye sūcite dve prakṛti īśvarasya triguṇātmikāṣṭadhā bhinnāparā saṁsāra-hetutvāt, parā cānyā jīva-bhūtā kṣetrajña-lakṣaṇeśvarātmikā | yābhyām prakṛtibhyām īśvaro jagad-utpatti-sthiti-laya-hetutvaṁ pratipadyate | tatra kṣetra-kṣetrajña-lakṣaṇa-prakṛti-dvaya-nirūpaṇa-dvāreṇa tadvata īśvarasya tattva-nirdhāraṇārthaṁ kṣetrādhyāya ārabhyate | atītānantarādhyāye ca [adveṣṭā sarva-bhūtānām](#) [Gītā 12.13] ity ādinā yāvad-adhyāya-parisamāptis tāvat tattva-jñāninām sannyāsinām niṣṭhā yathā te vartanta ity etad uktam | kena punas te tattva-jñānena yuktā yathokta-dharmācaraṇād bhagavataḥ priyā bhavanty evam arthaś cāyam adhyāya ārabhyate | prakṛtiś ca triguṇātmikā sarva-kārya-karaṇa-viśayākāreṇa pariṇatā puruṣasya bhogāpavargārtha-kartavyatayā dehendriyādyākāreṇa saṁhanyate | so'yam saṅghāta idam śarīram | tad etad bhagavān uvāca --

idam śarīram kaunteya kṣetram ity abhidhiyate |
etad yo vetti taṁ prāhuḥ kṣetrajña iti tad-vidaḥ ||1||

idam iti sarva-nāmnoktaṁ viśiṅaṣṭi śarīram iti | he kaunteya ! kṣata-trāṇāt kṣayāt kṣaraṇāt, kṣetrad vāsmīn karma-phala-niṣpatteḥ **kṣetram** iti | iti-śabda evam-śabdedārthakaḥ | kṣetram ity evam **abhidhiyate** kathyate | etac charīram kṣetram yo vetti vijānāti, āpāda-talamastakam jñānena viśayīkaroti, svābhāvikenau-padeśikena vā vedanena viśayīkaroti vibhāgaśaḥ, **taṁ** veditāram prāhuḥ kathayanti **kṣetrajña** iti | iti-śabdaḥ evam-śabda-padārthaka eva pūrvavat | kṣetrajñaḥ ity evam āhuḥ | ke ? **tad-vidas** tau kṣetra-kṣetrajñau ye vidanti te tad-vidaḥ ||13.1||

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evam kṣetra-kṣetrajñau uktau | kim etāvan-mātreṇa jñānena jñātavyau? iti nety ucyate --

kṣetrajñam cāpi mām viddhi sarva-kṣetreṣu bhārata |
kṣetra-kṣetrajñayor jñānam yat taj jñānam mataṁ mama ||2||

kṣetrajñam yathokta-lakṣaṇam **cāpi mām** parameśvaram asaṁsāriṇam **viddhi** jānīhi | **sarva-kṣetreṣu** yaḥ kṣetrajño brahmādi-stamba-paryantāneka-kṣetropādhi-pravibhaktāḥ | **taṁ** nirasta-sarvopādhi-bhedam sad-asad-ādi-śabda-pratyayāgocaram viddhīty abhiprāyaḥ | he

bhārata ! yasmāt kṣetra-kṣetrajñeśvara-yāthātmya-vyatirekeṇa na jñāna-gocaram anyad avasiṣṭam asti, tasmāt kṣetra-kṣetrajñayor jñeya-bhūtayor yaj jñānam kṣetra-kṣetrajñau yena jñānena viṣayīkriyete, taj jñānam samyag-jñānam iti matam abhiprāyaḥ mameśvarasya viṣṇoḥ ||

nanu sarva-kṣetreṣv eka eveśvaraḥ | nānyas tad-vyatirikto bhoktā vidyate cet, tata īśvarasya saṁsāritvam prāptam | īśvara-vyatirekeṇa vā saṁsāriṇo'nyasyābhāvāt saṁsārābhāva-prasaṅgaḥ | tac cobhayam aniṣṭam, bandha-mokṣa-tad-dhetu-śāstrānarthakya-prasaṅgāt, pratyakṣādi-pramāṇa-virodhāc ca | pratyakṣeṇa tāvat sukha-duḥkha-tad-dhetu-lakṣaṇaḥ saṁsāra upalabhyate | jagad-vaicitryopalabdhe ca dharmādharma-nimittaḥ saṁsāro'numīyate | sarvam etad anupapannam ātmeśvaraikatve | na | jñānājñānayor anyatvenopapatteḥ | **dūram ete viparīte viṣūcī avidyā yā ca vidyete jñātā** [KaṭhU 1.2.4] tathā tayor vidyāvidyā-viṣayayoḥ phala-bhedo'pi viruddho nirdiṣṭaḥ – **śreyaś ca preyaś ca** [KaṭhU 1.2.2] iti | vidyā-viṣayaḥ śreyaḥ, preyaś tv avidyā-kāryam iti | tathā ca **vyāsaḥ – dvāv imāv atha panthānau** [Mbh 12.241.6] ity ādi, **imau dvāv eva panthānāv** ity ādi ca | iha ca dve niṣṭhe ukte | avidyā ca saha kāryeṇa vidyayā hātavyete śruti-smṛti-nyāyebhyo'vagamyate |

śrutayaś tāvat – **iha ced avedīd atha satyam asti na ced ihāvedīn mahatī vinaṣṭiḥ** [KenaU 2.5], **tam evam vidvān amṛta iha bhavati** [TaittĀ 3.12], **nānyaḥ panthā vidyate'yanāya** [ŚvetU 3.8] **vidvān na bibheti kutaścana** [TaittU 2.9] |

aviduṣas tu – **atha tasya bhayaṁ bhavati** [TaittU 2.7], **avidyāyām antare vartamānāḥ** [KaṭhU 1.2.5], **brahma veda brahmaiva bhavati** [MuṇḍU 3.2.9], **anyo'sāv anyo'ham asmīti na sa veda yathā paśur evam sa devānām** [BAU 1.4.10] | **ātmavid yaḥ sa idam sarvam bhavati** [BAU 1.4.10], **yadā carnavat** [ŚvetU 6.20] ity ādyāḥ sahasraśaḥ |

smṛtayaś ca – **ajñānenāvṛtam jñānam tena muhyanti jantavaḥ** [Gītā 5.25], **ihaiva tair jitaḥ sargo yeṣāṁ sāmye sthitam manaḥ** [Gītā 5.19], **samam paśyan hi sarvatra** [Gītā 13.29] ity ādyāḥ |

nyāyataś ca –

**sarpān kuśāgrāṇi tathodapānam
jñātvā manuṣyāḥ parivarjayanti |
ajñānatas tatra patanti kecij jñāne
phalam paśya yathā-viṣiṣṭam ||** [Mbh 12.201.17] iti |

tathā ca – dehādiṣu ātma-buddhir avidvān rāga-dveṣādi-prayukto dharmādharmaṁnuṣṭhāna-kṛj jāyate mriyate cety avagamyate | dehādi-vyatiriktātma-darśino rāga-dveṣādi-prahāṇāpekṣa-dharmādharma-pravṛtṭy-upaśamān mucyanta iti na kenacit pratyākhyātum śakyam nyāyataḥ | tatraivam sati, kṣetrajñasyeśvarasyaiva sato'vidyā-kṛtopādhi-bhedataḥ saṁsāritvam iva bhavati, yathā dehādy-ātmavm ātmanaḥ | sarva-jantūnām hi prasiddho dehādiṣv anātmasu ātma-bhāvo niścito'vidyā-kṛtaḥ, yathā sthāṇau puruṣa-niścayaḥ | na caitāvata puruṣa-dharmāḥ sthāṇor bhavati, sthāṇu-dharmo vā puruṣasya | tathā na caitanya-dharmo dehasya, deha-dharmo vā cetanasya sukha-duḥkha-mohātmakatvādir ātmano na yuktaḥ | avidyā-kṛtatvāviśeṣāt, jarā-mṛtyuvat |

na, atulyatvāt | iti cet – sthāṇu-puruṣau jñeyāv eva santau jñātrānyonyasminn adhyastāv
avidyayā | dehātmanos tu jñeya-jñātror eva itaretarādhyāsaḥ, iti na samo drṣṭāntaḥ |

ato deha-dharmo jñeyo'pi jñātur ātmano bhavatīti cet, na | acaitanyādi-prasaṅgāt | yadi hi
jñeyasya dehādeḥ kṣetrasya dharmāḥ sukha-duḥkha-mohecchādayo jñātur bhavanti, tarhi,
jñeyasya kṣetrasya dharmāḥ kecit ātmano bhavanty avidyādhyāropitāḥ, jarā-maraṇādayas tu
na bhavantīti viśeṣa-hetur vaktavyaḥ | na bhavantīty asty anumānam – avidyādhyāropitatvāj
jarā-maraṇādivad iti, heyatvāt, upādeyatvāc cety ādi |

tatraivam sati, kartṛtva-bhokṛtva-lakṣaṇaḥ saṁsāro jñeya-stho jñātary avidyayādhyāropita iti,
na tena jñātuḥ kimcid duṣyati | yathā bālair adhyāropitenākāśasya tala-malinatvādinā |

evam ca sati, sarva-kṣetreṣv api sato bhagavataḥ kṣetrajñasyeśvarasya saṁsāritva-gandha-
mātram api nāśaṅkayam | na hi kvacid api loke'vidyādhyastena dharmeṇa kasyacid
upakāro'pakāro vā drṣṭaḥ |

yat tūktam – na samo drṣṭānta iti, tad asat | katham ? avidyādhyāsa-mātram hi drṣṭānta-
dārṣṭāntikayoḥ sādharmyam vivakṣitam | tan na vyabhicarati | yat tu jñātari vyabhicaratīti
manyase, tasyāpy anaikāntikatvam darśitam jarādibhiḥ ||

avidyāvattvāt kṣetrajñasya saṁsāritvam iti cet, na | avidyāyās tāmasatvāt | tāmaso hi
pratyayaḥ, āvaraṇātmakatvād avidyā viparīta-grāhakaḥ, saṁśayopasthāpako vā,
agrahaṇātmako vā | viveka-prakāśa-bhāve tad-abhāvāt tāmase cāvaraṇātmake timirādi-doṣe
sati agrahaṇāder avidyā-trayasya upalabdheḥ ||

atrāha – evam tarhi jñātr-dharmo'vidyā | na | karaṇe cakṣuṣi taimirikatvādi-doṣopalabdheḥ |
yat tu manyase – jñātr-dharmo'vidyā, tad eva cāvidyā-dharmavattvam kṣetrajñasya
saṁsāritvam | tatra yad uktam īśvara eva kṣetrajñāḥ, na saṁsārīty etad ayuktam iti, tan na |
yathā karaṇe cakṣuṣi viparīta-grāhakaḍi-doṣasya darśanāt | na viparītādi-grahaṇam tan-
nimittam vā taimirikatvādi-doṣo grahītuḥ, cakṣuṣaḥ saṁskāreṇa timire'panīte grahītur
adarśanān na grahītur dharmo yathā | tathā sarvatraivāgrahaṇa-viparīta-saṁśaya-pratyayās
tan-nimittāḥ karaṇasyaiva kasyacid bhavitum arhanti, na jñātuḥ kṣetrajñasya | saṁvedyatvāc
ca teṣām pradīpa-prakāśavan na jñātr-dharmatvam | saṁvedyatvād eva svātma-vyatirikta-
saṁvedyatvam | sarva-karaṇa-viyoge ca kaivalye sarva-vādibhir avidyādi-doṣavat-
tvānabhyupagamāt | ātmano yadi kṣetrajñasyāgny-uṣṇavat svo dharmāḥ, tato na kadācid api
tena viyogaḥ syāt | avikriyasya ca vyomavat sarva-gatasyāmūrtasya ātmanaḥ kenacid saṁyoga-
viyogānupapatteḥ, siddham kṣetrajñasya nityam eveśvaratvam | [anāditvān nirguṇatvād](#) [Gītā
13.32] ity ādiśvara-vacanāc ca ||

nanv evam sati saṁsāra-saṁsāritvābhāve śāstrānarthakyādi-doṣaḥ syād iti cet, na | sarvair
abhyupagatatvāt | sarvair hy ātma-vādibhir abhyupagato doṣo naikena parihartavyo bhavati |
katham abhyupagata iti ? muktātmanām hi saṁsāra-saṁsāritva-vyavahārābhāvaḥ sarvair eva
ātma-vādibhir iṣyate | na ca teṣām śāstrānarthakyādi-doṣa-prāptir abhyupagatā | tathā naḥ
kṣetrajñānām īśvaraikatve sati, śāstrānarthakyaṁ bhavatu | avidyā-viṣaye cārthavattvam –

yathā dvaitinām sarveṣām bandhāvasthāyām eva śāstrādy-arthavattvam, na muktāvasthāyām, evam ||

nanv ātmano bandha-muktāvasthe paramārthata eva vastu-bhūte dvaitinām sarveṣām | ato heyopādeya-tat-sādhana-sad-bhāve śāstrādy-arthavattvam syāt | advaitinām punaḥ, dvaitasyāparamārthatvāt, avidyā-kṛtatvād bandhāvasthāyās cātmano'paramārthatve nirviṣayatvāt, śāstrādyānarthakyam iti cet, na | ātmano'vasthā-bhedānupapatteḥ | yadi tāvat ātmano bandha-muktāvasthe, yugapat syātām, krameṇa vā | yugapat tāvat virodhān na sambhavataḥ sthiti-gatī ivaikasmin | krama-bhāvitve ca, nirnimittatvam sa-nimittatvam vā ? nirnimittatve'nirmokṣa-prasaṅgaḥ | sa-nimittatve ca svato'bhāvāt aparamārthatva-prasaṅgaḥ | tathā ca saty abhyupagama-hāniḥ |

kim ca, bandha-muktāvasthayoḥ paurvāparya-nirūpaṇāyām bandhāvasthā pūrvam prakalpyā, anādimaty antavatī ca | tac ca pramāṇa-viruddham | tathā mokṣāvasthādimaty anantā ca pramāṇa-viruddhaivābhyupagamya | na cāvasthāvato'vasthāntaram gacchato nityatvam upapādayitum śakyam | athānityatva-doṣa-parihārāya bandha-muktāvasthā-bhedo na kalpyate | ato dvaitinām api śāstrānarthakyādi-doṣo'parihārya eva | iti samānatvān nādvaita-vādinā parihartavyo doṣaḥ ||

na ca śāstrānarthakyam, yathā-prasiddhāvidvat-puruṣa-viṣayatvāc chāstrasya | aviduṣām hi phala-hetvor anātmanor ātma-darśanam, na viduṣām | viduṣām hi phala-hetubhyām ātmano'nyatva-darśane sati, tayor aham ity ātma-darśanānupapatteḥ | na hy atyanta-mūḍha unmattādir api jalāgnyoś chāyā-prakāśayor vaikātmyam paśyati | kim uta vivekī | tasmān na vidhi-pratiśedha-śāstram tāvat phala-hetubhyām ātmano'nyatva-darśino bhavati |

na hi “devadatta, tvam idam kuru” iti kasmimścit karmaṇi niyukte, “viṣnumitro'ham niyuktaḥ” iti tatra-stho niyogaṁ sṛṅvann api pratipadyate | viyoga-viṣaya-vivekāgrahaṇāt tūpapadyate pratipattiḥ | tathā phala-hetvor api ||

nanu prākṛta-sambandhāpekṣayā yuktaiva pratipattiḥ śāstrārtha-viṣayā – phala-hetubhyām anyātma-viṣaya-darśane'pi sati – iṣṭa-phala-hetau pravartito'smi, aniṣṭa-phala-hetoś ca nivartito'smīti | yathā piṭṛ-putrādīnām itaretarātmānyatva-darśane saty apy anyonya-niyoga-pratiśedhārtha-pratipattiḥ | na | vyatiriktātma-darśana-pratipatteḥ prāg eva phala-hetvor ātmābhimānasya siddhatvāt | pratipanna-niyoga-pratiśedhārtho hi phala-hetubhyām ātmano'nyatvam pratipadyate, na pūrvam | tasmād vidhi-pratiśedha-śāstram avidvad-viṣayam iti siddham ||

nanu [svarga-kāmo yajeta](#) [Ap.Śr.S. 10.2.1] na kalañjam bhakṣayed ity ādāv ātma-vyatireka-darśinām apravṛttau, kevala-dehādy-ātma-dṛṣṭīnām ca | ataḥ kartur abhāvāc chāstrānarthakyam iti cet, na | yathā-prasiddhita eva pravṛtti-nivṛtṭy-upapatteḥ | īśvara-kṣetrajñāikatva-darśī brahma-vit tāvan na pravartate | tathā nairātmyavādy api nāsti para-loka iti na pravartate | yathā-prasiddhitas tu vidhi-pratiśedha-śāstra-śravaṇānyathānupapattyanumitātmasṭitva ātma-viśeṣānabhijñāḥ karma-phala-samjāta-tṛṣṇaḥ śraddadhānatayā ca pravartate | iti sarveṣām na pratyakṣam | ato na śāstrānarthakyam ||

vivekinām apravr̥tti-darśanāt tad-anugāminām apravr̥tttau śāstrānarthakyaṃ iti cet, na | kasyacid eva vivekopapatteḥ | anekeṣu hi prāṇiṣu kaścīd eva vivekī syāt, yathedānīm | na ca vivekinām anuvartante mūḍhāḥ, rāgādi-doṣa-tantratvāt pravṛtteḥ, abhicaraṇāḍau ca pravṛtti-darśanāt, svābhāvyaḥ ca pravṛtteḥ | [svabhāvas tu pravartate](#) [Gītā 5.14] iti hi uktam ||

tasmāt avidyā-mātram samsāro yathā-dṛṣṭa-viṣaya eva | na kṣetrajñasya kevalasyāvidyā tat-kāryam ca | na ca mithyā-jñānam paramārtha-vastu dūṣayitum samartham | na hy ūsara-deśam snehena paṅkī-kartum śaknoti marīcy-udakam | tathāvidyā kṣetrajñasya na kimcit kartum śaknoti | ataś cedam uktam – [kṣetrajñam cāpi mām viddhi](#) | [ajñānenāvṛtam jñānam](#) [Gītā 5.15] iti ca ||

atha kim idaṃ samsāriṇām ivāham evam mamaivedam iti paṇḍitānām api ? sṛṇu | idaṃ tat paṇḍityam, yat kṣetra evātma-darśanam | yadi punaḥ kṣetrajñam avikriyam paśyeyus tato na bhogaṃ karma vākāṅkṣeyur mama syād iti | vikriyaiva bhoga-karmaṇī | athaivaṃ sati, phalārthitvād avidvān pravartate | viduṣaḥ punar avikriyātma-darśinaḥ phalārthitvābhāvāt pravṛtṭy-anupapattau kārya-karaṇa-saṃghāta-vyāpāroparame nivṛttir upacaryate ||

idaṃ cānyat paṇḍityam kasyacid astu – kṣetrajña īśvara eva | kṣetram cānyat kṣetrajñasyaiva viṣayaḥ | ahaṃ tu samsārī sukhī duḥkhī ca | samsāroparamaś ca mama kartavyaḥ kṣetra-kṣetrajña-vijñānena, dhyānena ceśvaram kṣetrajñam sāksāt kṛtvā tat-svarūpāvasthāneneti | yaś caivaṃ budhyate, yaś ca bodhayati, nāsau kṣetrajña iti | evaṃ manvāno yaḥ sa paṇḍitāpaśabdaḥ | samsāra-mokṣayoḥ śāstrasya cārthavattvam karomīti | ātmahā svayam mūḍho'nyām ca vyāmohayati śāstrārtha-saṃpradāya-rahitatvāt, śruta-hānim aśruta-kalpanām ca kurvan | tasmāt asaṃpradāya-vit sarva-śāstra-vid api mūrkhavad eva upekṣaṇīyaḥ ||

yat tūktam īśvarasya kṣetrajñaikatve samsāritvam prāpnoti | kṣetrajñānām ceśvaraikatve samsāriṇo'bhāvāt samsārābhāva-prasaṅga iti | etau doṣau pratyuktau vidyāvidyayorvailakṣaṇyābhyupagamād iti | katham ? avidyā-parikalpita-doṣeṇa tad-viṣayam vastu pāramārthikam na duṣyatīti | tathā ca dṛṣṭanto darśitaḥ – marīcy-ambhasā ūsara-deśo na paṅkīkriyata iti | samsāriṇo'bhāvāt samsārābhāva-prasaṅga-doṣo'pi samsāra-samsāriṇor avidyā-kalpitavopapattyaḥ pratyuktaḥ ||

nanu avidyāvattvam eva kṣetrajñasya samsāritva-doṣaḥ | tat-kṛtam ca sukhitva-duḥkhitvādi pratyakṣam upalabhyate iti cet, na | jñeyasya kṣetra-dharmatvāt, jñātuḥ kṣetrajñasya tat-kṛta-doṣānupapatteḥ | yāvat kimcit kṣetrajñasya doṣa-jātam avidyamānam āsaṅjayasi, tasya jñeyatvopapatteḥ kṣetra-dharmatvam eva, na kṣetrajña-dharmatvam | na ca tena kṣetrajño duṣyati, jñeyena jñātuḥ samsargānupapatteḥ | yadi hi samsargaḥ syāt, jñeyatvam eva nopapadyeta | yady ātmano dharmo'vidyāvattvam duḥkhitvādi ca katham bhoḥ pratyakṣam upalabhyate | katham vā kṣetrajña-dharmaḥ | jñeyam ca sarvam kṣetram jñātaiva kṣetrajña ity avadhārite, avidyā-duḥkhitvādeḥ kṣetrajña-viśeṣaṇatvam kṣetrajña-dharmatvam tasya ca pratyakṣopalabhyatvam iti viruddham ucyate'vidyā-mātrāvaṣṭambhāt kevalam ||

atrāha – sāvidyā kasya ? iti | yasya dṛśyate tasyaiva | kasya dṛśyate ? iti | atrocyate – avidyā kasya dṛśyate iti praśno nirarthakaḥ | katham ? dṛśyate ced avidyā, tadvantam api paśyasi | na

ca tadvaty upalabhyamāne sā kasya ? iti praśno yuktaḥ | na hi gomati upalabhyamāne gāvah
kasya ? iti praśno'rthavān bhavati |

nanu viṣamo dr̥ṣṭāntaḥ | gavām tadvataś ca pratyakṣatvāt tat-sambandho'pi pratyakṣa iti
praśno nirarthakaḥ | na tathāvidyā tadvāmś ca pratyakṣau, yataḥ praśno nirarthakaḥ syāt |
apratyakṣeṇāvidyāvātāvidyā-sambandhe jñāte, kim tava syāt ? avidyāyā anartha-hetutvāt
parihartavyā syāt | yasyāvidyā, sa tām parihariṣyati |

nanu mamaivāvidyā | jñāsi tarhy avidyām tadvantaṁ ca ātmānam | jñāmi, na tu
pratyakṣeṇa | anumānenaś cej jñāsi, kathaṁ sambandhagrahaṇam ? na hi tava jñātuḥ jñeya-
bhūtayāvidyayā tat-kāle sambandho grahītuṁ śakyate, avidyāyā viṣayatvenaiva jñātur
upayuktatvāt | na ca jñātur avidyāyā ca sambandhasya yo grahītā, jñānam cānyat tad-viṣayaṁ
sambhavati | anavasthā-prāpteḥ | yadi jñātrāpi jñeya-sambandho jñāyate, anyo jñātā kalpyaḥ
syāt, tasyāpy anyah, tasyāpy anyah ity anavasthāparihāryā | yadi punar avidyā jñeyā, anyad vā
jñeyaṁ jñeyam eva | tathā jñātāpi jñātaiva, na jñeyaṁ bhavati | yadā caivam, avidyā-
duḥkhitvādyair na jñātuḥ kṣetrajnāsya kimcit duṣyati ||

nanu ayam eva doṣaḥ, yat doṣavat-kṣetra-vijñātr̥tvam | na ca vijñāna-svarūpasyaivāvikriyasya
vijñātr̥tvopacārāt | yathoṣṇatā-mātreṇāgnēs tapti-kriyopacāraḥ, tadvat | yathātra bhagavatā
kriyākāraka-phalātmatvābhāva ātmani svata eva darśitaḥ – avidyādhyāropita eva kriyā-
kārakādir ātmany upacaryate | tathā tatra tatra [ya enam vetti hantāram](#) [Gītā 2.19], [prakrteḥ
kriyamānāni guṇaiḥ karmāṇi sarvaśaḥ](#) [Gītā 3.27], [nādatte kasyacit pāpam](#) [Gītā 5.15] ity ādi-
prakaraṇeṣu darśitaḥ | tathaiva ca vyākhyātam asmābhiḥ | uttareṣu ca prakaraṇeṣu
darśayisyāmaḥ ||

hanta ! tarhy ātmani kriyā-kāraka-phalātmatāyāḥ svato'bhāve, avidyayā cādhyāropitave,
karmāny avidvat-kartavyāny eva, na viduṣāṁ iti prāptam | satyam evaṁ prāptam, etad eva ca
na hi deha-bhṛtā śakyam ity atra darśayisyāmaḥ | sarva-śāstrārthopasamhāra-prakaraṇe ca
samāsenaiiva kaunteya niṣṭhā jñānasya yā parā ity atra viśeṣato darśayisyāmaḥ | alam iha bahu-
prapañcana, iti upasamhriyate ||13.2||

--o)0(o--

[idam śarīram](#) [Gītā 13.2] ity-ādi-ślokapadiṣṭasya kṣetrādhyāyārthasya saṁgraha-śloko'yam
upanyasyate tat kṣetraṁ yac cety ādi, vyācikyāsitasya hy arthasya saṁgrahopanyāso nyāyya
iti –

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

yan nirdiṣṭam idam śarīram iti tat tac-chabdena parāmṛṣati | yac ca idam nirdiṣṭam kṣetraṁ
tat yādṛk yādṛśaṁ svakīyair dharmaiḥ | ca-śabdaḥ samuccayārthaḥ | yad-vikāri yo vikāro
yasya tat yad-vikāri, yato yasmāc ca yat, kāryam utpadyate iti vākya-śeṣaḥ | sa ca yaḥ
kṣetrajnō nirdiṣṭaḥ sa yat-prabhāvo ye prabhāvā upādhi-kṛtāḥ śaktayo yasya sa yat-prabhāvaś

ca | tat kṣetra-kṣetrajñāyor yāthātmyam yathā-viśeṣitam samāsenā saṁkṣepeṇa me mama vākyataḥ śṛṇu | śrutvādhāraya ity arthaḥ ||13.3||

--o)0(o--

tat kṣetra-kṣetrajñā-yāthātmyam vivakṣitam stauti śrotr-buddhi-prarocanārtham –

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

ṛṣibhir vasiṣṭhādibhir **bahudhā** bahu-prakāram **gītam** kathitam | **chandobhiś** chandāmsi ṛg-ādīni taiś chandobhir vividhair nānā-bhāvair nānā-prakāraiḥ **pṛthag** vivekato gītam | kim ca, **brahma-sūtra-padais caiva** brahmaṇaḥ sūcakāni vākyāni brahma-sūtrāṇi taiḥ padyate gamyate jñāyata iti tāni padāny ucyante tair eva ca kṣetra-kṣetrajñā-yāthātmyam gītam ity anuvartate | ātmety evopāsīta ity evam ādibhir brahma-sūtra-padair ātmā jñāyate | **hetumadbhir** yukti-yuktair **viniścitair** niḥsamśaya-rūpair niścita-pratyayotpādakair ity arthaḥ ||13.4||

--o)0(o--

stutyābhimukhibhūtāyārjunāyāha bhagavān –

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

mahā-bhūtāni mahānti ca tāni sarva-vikāra-vyāpakatvād bhūtāni ca sūkṣmāṇi | sthūlāni tv indriya-gocara-śabdenābhidhāyisyante | **ahaṁkāro** mahā-bhūta-kāraṇam ahaṁ-pratyaya-lakṣaṇaḥ | ahaṁkāra-kāraṇam **buddhir** adhyavasāya-lakṣaṇā | tat-kāraṇam **avyaktam eva ca**, na vyaktam avyaktam avyākṛtam īśvara-śaktir **mama māyā duratyayā** ity uktam | eva-śabdaḥ prakṛty-avadhāraṇārtha etāvaty evāṣṭadhā bhinnā prakṛtiḥ | ca-śabdo bheda-samuccayārthaḥ | **indriyāṇi daśa**, śrotrādīni pañca buddhy-utpādatvād buddhīndriyāṇi | vāk-pāṇy-ādīni pañca karma-nirvartakatvāt karmendriyāṇi | tāni daśa | **ekam ca** | kim tat ? mana ekādaśam saṁkalpādyātmakam | **pañca cendriya-gocarāḥ** śabdādayo viśayaḥ | tāny etāni sāmkyāś catur-vimśati-tattvāny ācakṣate ||13.5||

--o)0(o--

athedānīm ātma-guṇāḥ iti yān ācakṣate vaiśeṣikās te'pi kṣetra-dharmā eva, na tu kṣetrajñāsyety āha bhagavān –

**icchā dveṣaḥ sukham duḥkham saṁghātaś cetanā dhṛtiḥ |
etat kṣetram samāsenā sa-vikāram udāhṛtam ||6||**

icchā yaj-jātīyam sukha-hetum artham upalabdhavān pūrvam, punas taj-jātīyam upalabhamānas tam ādātum icchati sukha-hetur iti | seyam icchāntaḥ-kāraṇa-dharmo

jñeyatvāt kṣetram | tathā **dveṣaḥ**, yaj-jātīyam artham duḥkha-hetutvenānubhūtavān, punas taj-jātīyam artham upalabhamānas tam dveṣti | so'yam dveṣo jñeyatvāt kṣetram eva | tathā **sukham** anukūlam prasanna-sattvātmakam jñeyatvāt kṣetram eva | **duḥkham** pratikūlātmakam | jñeyatvāt tad api kṣetram | **saṅghāto** dehendriyāṇām samhatih | tasyām abhivyaktāntaḥkaraṇa-vṛttih, tapta iva loha-piṇḍe'gniḥ | ātma-caitanyābhāsa-rasa-viddhā cetanā | sā ca kṣetram jñeyatvāt | **dhṛtir** yayāvasāda-prāptāni dehendriyāṇi dhriyante | sā ca jñeyatvāt kṣetram | sarvāntaḥ-karaṇa-dharmopalakṣaṇārtham icchādi-grahaṇam | yata uktam upasaṁharati – etad iti | **etat kṣetram samāseṇa sa-vikāram** saha vikāreṇa mahad-ādinā **udāhṛtam** uktam ||13.6||

--o)0(o--

yasya kṣetra-bheda-jātasya samhatih **idam śarīram kṣetram** [Gītā 13.2] ity uktam | tat kṣetram vyākhyātam mahā-bhūtādi-bheda-bhinnaṁ dhṛty-antam | kṣetrajño vakṣyamāṇa-viśeṣaṇaḥ – yasya sa-prabhāvasya kṣetrajnāsya pariññānād amṛtatvam bhavati, tam jñeyam yat tat pravakṣyamīty ādinā sa-viśeṣaṇam svayam eva vakṣyati bhagavān | adhunā tu taj-jñāna-sādhana-gaṇam amānitvādi-lakṣaṇam, yasmin sati taj-jñeya-vijñāne yogyo'dhikṛto bhavati, yat-paraḥ samnyāsī jñāna-niṣṭha ucyate, tam amānitvādi-gaṇam jñāna-sādhanatvāj jñāna-śabda-vācyam vidadhāti bhagavān –

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

amānitvam mānino bhāvaḥ mānitvam ātmano ślāghanam, tad-abhāvo'mānitvam | **adambhitvam** sva-dharma-prakāṭikaraṇam dambhitvam, tad-abhāvo'dambhitvam | **ahimsā** himsanam prāṇinām apīḍānam | **kṣāntih** parāparādha-prāptāv avikriyā | **ārjavam** ṛju-bhāvo'vakratvam | **ācāryopāsanam** mokṣa-sādhanopadeṣtur ācāryasya śuśrūṣādi-prayogeṇa sevanam | **śaucam** kāya-malānām mṛj-jalābhyām prakṣālanam | antaś ca manasaḥ pratipakṣa-bhāvanayā rāgādi-malānām apanayanam śaucam | **sthairyam** sthira-bhāvaḥ, mokṣa-mārga eva kṛtādhyavasāyatvam | **ātma-vinigraha** ātmano'pakārakasya ātma-śabda-vācyasya kārya-karaṇa-saṅghātasya vinigrahaḥ svabhāvena sarvataḥ pravṛttasya san-mārga eva nirodha ātma-vinigrahaḥ ||13.7||

--o)0(o--

kim ca –

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

indriyārtheṣu śabdādiṣu drṣṭādrṣṭeṣu bhogeṣu virāga-bhāvo **vairāgyam** | **anahamkāro** 'hamkārabhāva eva ca | **janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam** janma ca mṛtyuś ca jarā ca vyādhayaś ca duḥkhāni ca teṣu janmādi-duḥkhānteṣu pratyekam doṣānudarśanam | janmani garbha-vāsa-yoni-dvāra-niḥsarāṇam doṣaḥ, tasyānudarśanam ālocanam | tathā mṛtyau doṣānudarśanam | tathā jarāyām prajñā-śakti-tejo-nirodha-doṣānudarśanam | paribhūtātā ceti | tathā vyādhiṣu śiro-rogaḍiṣu doṣānudarśanam | tathā duḥkheṣu

adhyātmādhībūtādhidaiva-nimitteṣu | athavā duḥkhāny eva doṣo duḥkha-doṣas tasya
janmādiṣu pūrvavad anudarśanam | duḥkham janma, duḥkham mṛtyuḥ, duḥkham jarā,
duḥkham vyādhayaḥ | duḥkha-nimittatvāj janmādayo duḥkham, na punaḥ svarūpeṇaiva
duḥkham iti | evaṁ janmādiṣu duḥkha-doṣānudarśanād dehendriyādi-viṣaya-bhogeṣu
vairāgyam upajāyate | tataḥ pratyag-ātmani pravṛttiḥ karaṇānām ātma-darśanāya | evaṁ
jñāna-hetutvāj jñānam ucyate janmādi-duḥkha-doṣānudarśanam ||13.8||

--o)0(o--

kim ca –

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

asaktiḥ saktiḥ saṅga-nimitteṣu viṣayeṣu prīti-mātram, tad-abhāvo'saktiḥ |
anabhiṣvaṅgo'bhiṣvaṅgābhāvaḥ | abhiṣvaṅgo nāma āsakti-viśeṣa evānanyātma-bhāvanā-
lakṣaṇaḥ | yathānyasmin sukhini duḥkhini vāham eva sukhī, duḥkhī ca, jīvati mṛte vāham eva
jīvāmi mariṣyāmi ceti | kva ? ity āha – **putra-dāra-grhādiṣu** | putreṣu dāreṣu grheṣv ādi-
grahaṇād anyeṣv apy atyanteṣeṣu dāsa-vargādiṣu | tac cobhayam jñānārthatvāj jñānam
ucyate | **nityam ca sama-cittatvam** tulya-cittatā | kva ? **iṣṭāniṣtopapattiṣv** iṣṭānām aniṣṭānām
copapattayah saṁprāptayas tāsṁ iṣṭāniṣtopapattiṣu nityam eva tulya-cittatā | iṣtopapattiṣu na
hr̥ṣyati, na kupyati cāniṣtopapattiṣu | tac caitan nityam sama-cittatvam jñānam ||13.9||

--o)0(o--

kim ca –

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

mayi ceśvare'nanya-yogena apr̥thak-samādhinā nānyo bhagavato vāsudevāt paro'sti, ataḥ sa
eva no gatiḥ ity evaṁ nīcitāvyabhicāriṇī buddhir **ananya-yogaḥ**, tena bhajanam **bhaktir** na
vyabhicaraṇa-śilā **avyabhicāriṇī** | sā ca jñānam | **vivikta-deśa-sevitvam** | viviktaḥ svabhāvataḥ
saṁskāreṇa vāśucy-ādibhiḥ sarpa-vyāghrādibhiḥ ca rahito 'raṇya-nadī-pulina-deva-grhādibhir
vivikto deśaḥ, taṁ sevitum śilam asyeti vivikta-deśa-sevī, tad-bhāvo vivikta-deśa-sevitvam |
vivikteṣu hi deṣeṣu cittam prasīdati yatas tataḥ ātmādi-bhāvanā vivikta upajāyate | ato vivikta-
deśa-sevitvam jñānam ucyate | **aratir** aramaṇam **jana-saṁsadi** | janānām prākṛtānām
saṁskāra-śūnyānām avinītānām saṁsat samavāyo jana-saṁsat | na saṁskāravatām vinītānām
saṁsat | tasyā jñānopakāra-katvāt | ataḥ prākṛta-jana-saṁsady aratir jñānārthatvāj
jñānam ||13.10||

--o)0(o--

kim ca –

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

adhyātma-jñāna-nityatvam ātmādi-viṣayam jñānam adhyātma-jñānam, tasmin nitya-bhāvo nityatvam | amānitvādīnām jñāna-sādhanānām bhāvanā-paripāka-nimittam tattva-jñānam, tasyārtho mokṣaḥ saṁsāroparamaḥ | tasyālocanam **tattva-jñānārtha-darśanam** | tattva-jñāna-phalālocane hi tat-sādhanānuṣṭhāne pravṛttiḥ syād iti | **etad amānitvādi-tattva-jñānārtha-darśanāntam uktam jñānam iti proktaṁ jñānārthatvāt | ajñānam yad ato'smād yathoktād anyathā viparyayaṇa | mānitvam dambhitvam himsā kṣāntir anārjavam ity ādy ajñānam vijñeyam pariharaṇāya, saṁsāra-pravṛtti-kāraṇatvād iti ||13.11||**

--o)0(o--

yathoktena jñānena jñātavyam kim ? ity ākāṅkṣāyām āha –

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

nanu yamāḥ niyamās cāmānitvādayaḥ | na tair jñeyam jñāyate | na hy amānitvādi kasyacit vastunaḥ paricchedakam dṛṣṭam | sarvatraiva ca yad-viṣayam jñānam tad eva tasya jñeyasya paricchedakam dṛṣyate | na hy anya-viṣayaṇa jñānenānyad upalabhyate, yathā ghaṭa-viṣayaṇa jñānenāgniḥ | naiṣa doṣaḥ | jñāna-nimittatvāj jñānam ucyata iti hy avocāma | jñāna-sahakāri-kāraṇatvāc ca | **jñeyam jñātavyam yat tat pravakṣyāmi** prakarṣeṇa yathāvat vakṣyāmi | kim-phalam tat ? iti prarocanena śrotur abhimukhikaraṇāyāha – yaj jñeyam **jñātvāmṛtam** amṛtatvam aśnute, na punar mriyata ity arthaḥ | **anādimat** ādir asyāstīti ādimat, nādimat anādimat | kim tat ? **paraṁ** niratīśayam **brahma**, jñeyam iti prakṛtam |

atra kecit **anādi mat-param** iti padaṁ chindanti, bahu-vrīhiṇokte'rthe matupa ānarthakyam aniṣṭam syād iti | artha-viśeṣam ca darśayanti – aham vāsudevākhyā parā śaktir yasya tan mat-param iti | satyam evam apunar-uktaṁ syāt | arthaś cet sambhavati | na tv arthaḥ sambhavati, brahmaṇaḥ sarva-viśeṣa-pratiśedhenaiva vijijñāpayiṣitvān **na sat tan nāsad ucyate** iti | viśiṣṭa-śaktimattva-pradarśanam viśeṣa-pratiśedhaś ceti vipratīśiddham | tasmāt matupo bahu-vrīhiṇā samānārthatve'pi prayogo śloka-pūraṇārthaḥ | amṛtatva-phalam jñeyam mayocyata iti prarocanenābhimukhikṛtyāha – na sat taj jñeyam ucyate iti nāpy asat tad ucyate ||

nanu mahatā parikara-bandhena kaṅṭha-raveṇodghuṣya jñeyam pravakṣyāmīti, ananurūpam uktam na sat tan nāsad ucyata iti | na, anurūpam evoktam | katham ? sarvāsu hy upaniṣatsu jñeyam brahma **neti neti** [BAU 2.3.6] **asthūlam anaṇu** [BAU 3.8.8] ity ādi-viśeṣa-pratiśedhenaiva nirdīśyate, nedaṁ tad iti vāco'gocatvāt ||

nanu na tad asti, yad vastv asti-śabdena nocyate | athāsti-śabdena nocyate, nāsti taj jñeyam | vipratīśiddham ca – jñeyam tad asti-śabdena nocyate iti ca | na tāvan nāsti, nāsti-buddhy-aviṣayatvāt ||

nanu sarvā buddhayo'sti-nāsti-buddhy-anugatā eva | tatraivam sati jñeyam apy asti-buddhy-anugata-pratyaya-viṣayam vā syāt, nāsti-buddhy-anugata-pratyaya-viṣayam vā syāt | na, atīndriyatvenobhaya-buddhy-anugata-pratyayāviṣayatvāt | yad dhīndriya-gamyam vastu ghaṭādikam, tad asti-buddhy-anugata-pratyaya-viṣayam vā syāt, nāsti-buddhy-anugata-

pratyaya-*viṣayaṃ* vā syāt | idaṃ tu jñeyam atīndriyatvena śabdaika-pramāṇa-gamyatvān na ghaṭādivad ubhaya-buddhy-anugata-pratyaya-*viṣayaṃ* ity ato na sat tan nāsad ity ucyate ||

yat tūktam – viruddham ucyate, jñeyam tan na sat tan nāsad ucyata iti | na viruddham, *anyad eva tad-viditād atho aviditād adhi* [KenaU 1.3] iti *śruteḥ* | śrutir api viruddhārthā iti cet – yathā yajñāya śālām ārabhya yajñam *ko hi tad veda yady amuṣmin loke'sti vā na veti* [TaittS 6.1.1] ity evam iti cet, na | viditāviditābhyām anyatva-śruter avaśya-vijñeyārtha-pratipādana-paratvāt yady amuṣmin ity ādi tu vidhi-śeṣo'rtha-vādaḥ | upapattes ca sad-asad-ādi-śabdair brahma nocyata iti |

sarvo hi śabdo'rtha-prakāśanāya prayuktaḥ śrūyamāṇas ca śrotṛbhir jāti-kriyā-guṇa-sambandha-dvāreṇa saṃketa-grahaṇa-sa-vyapekṣārtham pratyāyayati | nānyathā, adṛṣṭatvāt | tad yathā – gaur aśva iti vā jātitaḥ, pacati paṭhatīti vā kriyātaḥ, śuklaḥ kṛṣṇa iti vā guṇataḥ, dhanī gomān iti vā sambandhataḥ | na tu brahma jātimat, ato na sad-ādi-śabda-vācyam | nāpi guṇavat, yena guṇa-śabdenocyeta, nirguṇatvāt | nāpi kriyā-śabda-vācyam niṣkriyatvān *niṣkalaṃ niṣkriyam śāntam* [ŚvetU 6.19] iti *śruteḥ* | na ca sambandhī, ekatvāt | advayatvād aviṣayatvād ātmatvāc ca na kenacit, śabdenocyata iti yuktam | *yato vāco nivartante* [TaittU 2.9] ity ādi-śrutibhiś ca ||13.12||

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sac-chabda-pratyavāṣayatvād asattvāśaṅkāyām jñeyasya sarva-prāṇi-karaṇopādhi-dvāreṇa tad-astitvam pratipādayan tad-āśaṅkā-nivṛtṭy-artham āha –

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

sarvataḥ pāṇi-pādam sarvataḥ pāṇayaḥ pādās cāsyeti sarvataḥ pāṇi-pādam taj jñeyam | sarva-prāṇi-karaṇopādhibhiḥ kṣetrajñasyāstitvam vibhāvyyate | kṣetrajñas ca kṣetropādhi ity ucyate | kṣetraṃ ca pāṇi-pādādibhir anekadhā bhinnam | kṣetropādhi-bheda-kṛtam viśeṣa-jātam mithyaiva kṣetrajñasya, iti tad-apanayanena jñeyatvam uktam na sat tan nāsad ucyate iti | upādhi-kṛtam mithyā-rūpam apy astitvādhigamāya jñeya-dharmavat parikalpya ucyate sarvataḥ pāṇi-pādam ity ādi | tathā hi saṃpradāya-vidam vacanam – *adhyāropāpavādābhyām niṣprapañcam prapañcyate* iti | sarvatra sarva-dehāvayavatvena gamyamānāḥ pāṇi-pādādayo jñeya-śakti-sad-bhāva-nimitta-svakāryā iti jñeya-sad-bhāve liṅgāni jñeyasyeti upacārata ucyante | tathā vyākhyeyam anyat | sarvataḥ pāṇi-pādam taj jñeyam | **sarvato'kṣi-śiro-mukham** sarvato'kṣiṇi śirāṃsi mukhāni ca yasya tat sarvato'kṣi-śiro-mukham | **sarvataḥ śrutimat** | śrutiḥ śravaṇendriyam, tat yasya tat śrutimat | **loke** prāṇi-nikāye | **sarvam āvṛtya** saṃvyāpya **tiṣṭhati** sthitim labhate ||13.13||

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upādhibhūta-pāṇi-pādādīndriyādhyāropanāj jñeyasya tadvattāśaṅkā mā bhūd ity evam arthaḥ ślokārambhaḥ –

sarvendriya-guṇābhāsam sarvendriya-vivarjitam |
asaktam sarva-bhṛc caiva nirguṇam guṇa-bhokṭr ca ||14||

sarvendriya-guṇābhāsam sarvāṇi ca tānīndriyāṇi śrotrādīni buddhīndriya-
karmendriyākhyāni, antaḥ-karaṇe ca buddhi-manasī, jñeyopādhitvasya tulyatvāt, sarvendriya-
grahaṇena grhyante | api ca, antaḥ-karaṇopādhi-dvāreṇaiva śrotrādīnām api upādhitvam ity
ato'ntaḥ-karaṇa-bahiṣkaraṇopādhi-bhūtaiḥ sarvendriya-guṇair adhyavasāya-saṃkalpa-
śravaṇa-vacanādibhir avabhāsate iti sarvendriya-guṇābhāsam sarvendriya-vyāpārair vyāpṛtam
iva taj jñeyam ity arthaḥ | [dhyāyatīva lelāyatīva](#) [BAU 4.3.7] iti [śruteḥ](#) |

kasmāt punaḥ kāraṇān na vyāpṛtam eveti grhyata ity ataḥ āha – sarvendriya-vivarjitam,
sarva-karaṇa-rahitam ity arthaḥ | ato na karaṇa-vyāpāraiḥ vyāpṛtam taj jñeyam | yas tv ayaṃ
mantraḥ – [apāṇi-pādo javano grahītā paśyaty acakṣuḥ sa sṛṇoty akarmaḥ](#) [ŚvetU 3.19] ity
ādiḥ | sa sarvendriyopādhi-guṇānugūṇya-bhajana-śaktimat taj jñeyam ity evaṃ
pradarśanārthaḥ, na tu sāksād eva javanādi-kriyāvattva-pradarśanārthaḥ | [andho maṇim
avindad](#) [TaittĀ 1.11] ity ādi-mantrārthavat tasya mantrasyārthaḥ | yasmāt sarva-karaṇa-
varjitam jñeyam, tasmād [asaktam](#) sarva-saṃśleṣavarjitam | yadyapy evam, tathāpi [sarva-bhṛc
caiva](#) | sad-āspadam hi sarvaṃ sarvatra sad-buddhy-anugamāt | na hi mṛgatṛṣṇikādayo'pi
nirāspadā bhavanti | ataḥ sarva-bhṛt sarvaṃ bibhartīti | syād idam cānyaj jñeyasya
sattvādhigama-dvāram – [nirguṇam](#) sattva-rajas-tamāṃsi guṇās tair varjitam taj jñeyam,
tathāpi [guṇa-bhokṭr](#) ca guṇānām sattva-rajas-tamasām śabdādi-dvāreṇa sukha-duḥkha-
mohākāra-pariṇātānām bhokṭr copalabdḥ ca taj jñeyam ity arthaḥ ||13.14||

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kim ca –

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

[bahis](#) tvak-paryantam deham ātmatvenāvidyā-kalpitam apekṣya tam evāvavadhim kṛtvā bahir
ucyate | tathā pratyag-ātmānam apekṣya deham evāvadhīm kṛtvā [antar](#) ucyate | bahir antaś
cety ukte madhye'bhāve prāpte, idam ucyate – [acaram caram eva ca](#), yac carācaram
dehābhāsam api tad eva jñeyam, yathā rajju-sarpābhāsaḥ |

yady acaram caram eva ca syāt vyavahāra-viśayam sarvaṃ jñeyam, kim-artham idam iti
sarvair na vijñeyam ? ity ucyate – satyam sarvābhāsam tat | tathāpi vyomavat sūkṣmam | ataḥ
[sūkṣmatvāt](#) svena rūpeṇa taj jñeyam apy [avijñeyam](#) aviduṣām | viduṣām tu, [ātmaivedam
sarvam](#) [BAU 7.25.2] [brahmaivedam sarvam](#) [BAU 2.5.1] ity ādi-pramāṇato nityam vijñātam |
avijñātatayā [dūra-stham](#) varṣa-sahasra-kotyāpy aviduṣām aprāpyatvāt | [antike ca tat](#), ātmatvād
viduṣām ||13.15||

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kim ca –

avibhaktam ca bhūteṣu vibhaktam iva ca sthitam |

bhūta-bharṭṛ ca taj jñeyam grasiṣṇu prabhaviṣṇu ca ||16||

avibhaktam ca pratideham vyomavat tad ekam | bhūteṣu sarva-prāṇiṣu vibhaktam iva ca sthitam deheṣv eva vibhāvya-mānatvāt | bhūta-bharṭṛ ca bhūtāni bibharti taj jñeyam bhūta-bharṭṛ ca sthiti-kāle | pralaya-kāle grasiṣṇu grasana-śīlam | utpatti-kāle prabhaviṣṇu ca prabhavana-śīlam yathā rajjvādiḥ sarpāder mithyā-kalpitasya ||13.16||

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kim ca, sarvatra vidyamānam api san nopalabhyate cet, jñeyam tamas tarhi ? na | kim tarhi ? –

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

jyotiṣām ādity-ādīnām api taj jñeyam jyotiḥ | ātma-caitanya-jyotiṣeddhāni hy ādity-ādīni jyotiṃṣi dīpyante, yena sūryas tapati tejaseddhah [TaittBr 3.12.9], tasya bhāsā sarvam idam vibhāti [ŚvetU 6.14] ity ādi-śrutibhyaḥ | smr̥te ca ihaiva – yad āditya-gatam tejah [Gītā 15.12] ity ādeḥ | tamaso'jñānāt param aspr̥ṣtam ucyate | jñānāder duḥsāmpādana-buddhyā prāptāvasādasyottambhanārtham āha – jñānam amānitvādi | jñeyam jñeyam yat tat pravakṣyāmīty [Gītā 13.13] ādinoktam | jñāna-gamyam jñeyam eva jñātām saj jñāna-phalam iti jñāna-gamyam ucyate | jñāyamānam tu jñeyam | tad etat trayam api hr̥di buddhau sarvasya prāṇi-jātasya viṣṭhitam viśeṣeṇa sthitam | tatraiva hi trayam vibhāvya ||13.17||

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yathoktārthopasāmhārārtho'yam śloka ārabhyate –

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

ity evam kṣetram mahā-bhūtādi-dhṛty-antam, tathā jñānam amānitvādi tattva-jñānārtha-darśana-paryantam, jñeyam ca jñeyam yat tat ity ādi tamasah param ucyate ity evam antam uktaṁ samāsataḥ saṁkṣepataḥ | etāvān sarvo hi vedārtho gītārthas copasāmhṛtyoktaḥ | asmin samyag-darśane ko'dhikriyate ? ity ucyate – mad-bhakto mayīsvare sarvajñe parama-gurau vāsudeve samarpita-sarvātma-bhāvo yat paśyati śṛṇoti spr̥ṣati vā sarvam eva bhagavān vāsudevaḥ ity evam-grahāviṣṭa-buddhir mad-bhaktaḥ sa etad yathoktam samyag darśanam vijñāya, mad-bhāvāya mama bhāvo mad-bhāvaḥ paramātma-bhāvas tasmai mad-bhāvāya upapadyate, mokṣam gacchati ||13.18||

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tatra saptame īśvarasya dve prakṛti upanyaste parāpare kṣetra-kṣetrajña-lakṣaṇe | etad-yonīni bhūtāni [Gītā 7.7] iti coktam | kṣetra-kṣetrajña-prakṛti-dvaya-yonitvam katham bhūtānām ity ayam artho'dhunocyate –

prakṛtiṃ puruṣaṃ caiva viddhy anādi ubhāv api |
vikārāṃś ca guṇāṃś caiva viddhi prakṛti-sambhavān ||19||

prakṛtiṃ puruṣaṃ caiva īśvarasya prakṛti | tau prakṛti-puruṣau ubhāv apy anādi viddhi, na vidyate ādir yayos tau anādi | nityeśvaratvād īśvarasya tat-prakṛtyor api yuktaṃ nityatvena bhavitum | prakṛti-dvayavattvam eva hīśvarasyeśvaratvam | yābhyāṃ prakṛtibhyāṃ īśvaro jagad-utpatti-sthiti-pralaya-hetus te dve'nādi satyau sāmsārasya kāraṇam ||

nādi anādi iti tat-puruṣa-samāsaṃ kecit varṇayanti | tena hi kileśvarasya kāraṇatvam sidhyati | yadi punaḥ prakṛti-puruṣāv eva nityau syātāṃ tat-kṛtam eva jagat, neśvarasya jagataḥ kartṛtvam | tad asat | prāk prakṛti-puruṣayor utpatter īśitavyābhāvād īśvarasyānīśvaratva-prasaṅgāt, sāmsārasya nirnimittatve'nirmokṣa-prasaṅgāt śāstrānarthakya-prasaṅgād bandha-mokṣābhāva-prasaṅgāc ca | nityatve punar īśvarasya prakṛtyoḥ sarvam etad upapannaṃ bhavet | katham ? vikārāṃś ca guṇāṃś caiva | vakṣyamāṇān vikārān buddhy-ādi-dehendriyāntān guṇāṃś ca sukha-duḥkha-moha-pratyayākāra-pariṇatān viddhi jānīhi prakṛti-sambhavān | prakṛtir īśvarasya vikāra-kāraṇa-śaktis triguṇātmikā māyā | sā sambhavo yeṣāṃ vikārāṇāṃ guṇāṇāṃ ca tān vikārān guṇāṃś ca viddhi prakṛti-sambhavān prakṛti-pariṇāmān ||13.19||

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ke punas te vikārāḥ guṇāś ca prakṛti-sambhavāḥ ? ity āha --

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

kārya-kāraṇa-kartṛtve – kāryaṃ śarīraṃ kāraṇāni tat-sthāni trayodaśa | dehasyārambhakāṇi bhūtāni pañca viśayāś ca prakṛti-sambhavāḥ vikārāḥ pūrvoktā iha kārya-grahaṇena gr̥hyante | guṇāś ca prakṛti-sambhavāḥ sukha-duḥkha-mohātmakāḥ kāraṇāśrayatvāt kāraṇa-grahaṇena gr̥hyante | teṣāṃ kārya-kāraṇānāṃ kartṛtvam utpādakatvam yat tat kārya-kāraṇa-kartṛtvam tasmin kārya-kāraṇa-kartṛtve hetuḥ kāraṇam ārambhakatvena prakṛtir ucyate | evaṃ kārya-kāraṇa-kartṛtvena sāmsārasya kāraṇaṃ prakṛtiḥ |

kārya-kāraṇa-kartṛtve ity asminn api pāṭhe, kāryaṃ yat yasya pariṇāmas tat tasya kāryaṃ vikāro vikāri kāraṇaṃ tayor vikāra-vikāriṇoḥ kārya-kāraṇayoḥ kartṛtve iti | athavā, ṣoḍāśa vikārāḥ kāryaṃ sapta prakṛti-vikṛtayaḥ kāraṇam tāny eva kārya-kāraṇāny ucyante teṣāṃ kartṛtve hetuḥ prakṛtir ucyate, ārambhakatvenaiva |

puruṣaś ca sāmsārasya kāraṇaṃ yathā syāt tad ucyate – puruṣo jīvaḥ kṣetrajaṇo bhoktā iti paryāyaḥ, sukha-duḥkhānāṃ bhogyānāṃ bhoktṛtve upalabdḥṛtve hetur ucyate | katham punar anena kārya-kāraṇa-kartṛtvena sukha-duḥkha-bhoktṛtvena ca prakṛti-puruṣayoḥ sāmsāra-kāraṇatvam ucyate ? ity atrocitate – kārya-kāraṇa-sukha-duḥkha-rūpeṇa hetu-phalātmanā prakṛteḥ pariṇāmābhāve, puruṣasya ca cetanasyāsati tad-upalabdḥṛtve, kutaḥ sāmsāraḥ syāt ? yadā punaḥ kārya-kāraṇa-sukha-duḥkha-svarūpeṇa hetu-phalātmanā pariṇatayā prakṛtyā bhogyayā puruṣasya tad-viparītasya bhoktṛtvenāvidyā-rūpaḥ sāmyogaḥ

syāt, tadā saṁsāraḥ syād iti | ato yat prakṛti-puruṣayoḥ kārya-karaṇa-kartṛtvena sukha-duḥkha-bhokṛtvena ca saṁsāra-kāraṇatvam uktam, tad yuktam | kaḥ punar ayam saṁsāro nāma ? sukha-duḥkha-saṁbhogaḥ saṁsāraḥ | puruṣasya ca sukha-duḥkhānām sambhokṛtvaṁ saṁsāritvam iti ||13.20||

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yat puruṣasya sukha-duḥkhānām bhokṛtvaṁ saṁsāritvam ity uktam tasya tat kim-nimittam ity ucyate –

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

puruṣo bhoktā prakṛti-sthaḥ | prakṛtāv avidyā-lakṣaṇāyām kārya-karaṇa-rūpeṇa pariṇatāyām sthitaḥ prakṛti-sthaḥ | prakṛtim ātmatvena gataḥ ity etat | hi yasmāt | tasmād bhuṅkte upalabhata ity arthaḥ | prakṛtijān prakṛtito jātān sukha-duḥkha-mohākārābhivyaktān guṇān sukhī, duḥkhī, mūḍhaḥ, paṇḍito'ham ity evam | satyām apy avidyāyām sukha-duḥkha-moheṣu guṇeṣu bhujyamāneṣu yaḥ saṅga ātma-bhāvaḥ saṁsārasya sa pradhānam kāraṇam yasya puruṣasya janmanah | [sa yathā-kāmo bhavati tat kratuḥ bhavati](#) [BAU 4.4.5] ity ādi śruteḥ | tad etad āha – kāraṇam hetur guṇa-saṅgo guṇeṣu saṅgo'sya puruṣasya bhoktuḥ **sad-asad-yoni-janmasu** | satyaś cāsatyāś ca yonayaḥ sad-asad-yonayas tāsū sad-asad-yonuṣu janmāni sad-asad-yoni-janmāni, teṣu sad-asad-yoni-janmaṣu viṣaya-bhūteṣu kāraṇam guṇa-saṅgaḥ | athavā, sad-asad-yoni-janmasu asya saṁsārasya kāraṇam guṇa-saṅga ity saṁsāra-pada-madhyāhāryam | sad-yonayo devādi-yonayaḥ | asad-yonayaḥ paśvādi-yonayaḥ | sāmartyāt sad-asad-yonayaḥ manuṣya-yonayo'py aviruddhāḥ draṣṭavyāḥ ||

etat uktam bhavati – prakṛti-sthatvākhyāvidyā guṇeṣu ca saṅgaḥ kāmaḥ saṁsārasya kāraṇam iti | tac ca parivarjanāya ucyate | asya ca nivṛtti-kāraṇam jñāna-vairāgye sa-saṁnyāse gītā-śāstre prasiddham | tac ca jñānam purastād upanyastam kṣetra-kṣetrajña-viṣayam [yaj jñātvāmṛtam aśnute](#) [Gītā 12.13] iti | uktam cānyāpohenādad-dharmādhyāropeṇa ca ||13.21||

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tasyaiva punaḥ sāksān nirdeśaḥ kriyate –

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

upadraṣṭā samīpa-sthaḥ san draṣṭā svayam avyāpṛtaḥ | yathā ṛtviḡ-yajamāneṣu yajña-karma-vyāpṛteṣu tatastho'nyo'vyāpṛto yajña-vidyā-kuśalaḥ ṛtviḡ-yajamāna-vyāpāra-guṇa-doṣāṇām īkṣitā, tadvac ca kārya-karaṇa-vyāpāreṣu sa-vyāpārānām sāmīpyena draṣṭā upadraṣṭā | athavā, deha-cakṣur-mano-buddhy-ātmāno draṣṭāraḥ | teṣām bāhyo draṣṭā dehaḥ | tata ārabhyāntaratamaś ca pratyak samīpe ātmā draṣṭā, yataḥ paro'ntaratamo nāsti draṣṭā | so'tisaya-sāmīpyena draṣṭṛtvād upadraṣṭā syāt | yajñopadraṣṭṛavad vā sarva-viṣayī-karaṇād upadraṣṭā | **anumantā** ca | anumodanam anumananam kurvatsu tat-kriyāsu paritoṣas tat-

kartānumantā ca | athavā, anumantā kārya-karaṇa-pravṛttiṣu svayam apravṛtto'pi pravṛtta iva tad-anukūlo vibhāvya, tenānumantā | athavā, pravṛttān sva-vyāpāreṣu tat-sākṣi-bhūtaḥ kadācid api na nivārayatīty anumantā |

bhartā | bharaṇam nāma dehendriya-mano-buddhīnām saṁhatānām caitanyātma-pārārthyena nimitta-bhūtena caitanyābhāsānām yat svarūpa-dhāraṇam, tac caitanyātma-kṛtam eveti bhartā ātmety ucyate | **bhoktā** | agny-uṣṇavan nitya-caitanya-svarūpeṇa buddheḥ sukha-duḥkha-mohātmakāḥ pratyayāḥ sarva-viśaya-viśayās caitanyātma-grastā iva jāyamānā vibhaktā vibhāvyaṁ ite bhoktā ātmocyate | **maheśvaraḥ** | sarvātmatvāt svatantratvāc ca mahān īśvaraś ceti maheśvaraḥ | **paramātmā** | dehādīnām buddhy-antānām pratyag-ātmatvena kalpitānām avidyayā parama upadraṣṭṛtvādi-lakṣaṇa ātmeti paramātmā | so'ntaḥ paramātmā ity anena śabdena cāpy uktaḥ kathitaḥ śrutau | kvāsau ? asmin dehe puruṣaḥ paro'vyaktāt | **uttamaḥ puruṣas tv anyaḥ paramātmety udāhṛtaḥ** [Gītā 13.3] iti yo vakṣyamāṇaḥ **kṣetrajñam cāpi mām viddhi** [Gītā 13.2] iti upanyasto vyākhyāyopasaṁhṛtaś ca ||13.22||

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tam etaṁ yathokta-lakṣaṇam ātmānam –

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

ya evaṁ yathokta-prakāreṇa vetti puruṣam sākṣād ātma-bhāvena “āyam aham asmi” iti prakṛtiṁ ca yathoktām avidyā-lakṣaṇām guṇaiḥ sva-vikāraiḥ saha nivartitām abhāvam āpāditām vidyayā, sarvathā sarva-prakāreṇa vartamāno'pi sa bhūyaḥ punaḥ patite'smin vidvac-charire dehāntarāya nābhijāyate notpadyate, dehāntaram na gṛhṇātīty arthaḥ | api-śabdāt kim u vaktavyam ? sva-vṛtta-stho na jāyate ity abhiprāyaḥ ||

nanu, yady api jñānotpatty-anantaram punar-janmābhāva uktaḥ, tathāpi prāg jñānotpatteḥ kṛtānām karmaṇām uttara-kāla-bhāvinām ca yāni cātikrāntāneka-janma-kṛtāni teṣām ca phalam adattvā nāśo na yukta iti | syus trīṇi janmāni kṛta-vipraṇāśo hi na yukta iti, yathā phale pravṛttānām ārabdha-janmanām karmaṇām | na ca karmaṇām viśeṣo'vagamyate | tasmāt tri-prakāraṇy api karmāṇi trīṇi janmāny ārabheran | saṁhatāni vā sarvaṇy ekaṁ janmārabheran | anyathā kṛta-vināśe sati sarvatrānāśvāsa-prasaṅgaḥ, śāstrānarthakyaṁ ca syāt | ity ataḥ idam ayuktam uktam na sa bhūyo'bhijāyate iti | na | **kṣiyante cāsya karmāṇi** [MuṇḍU 2.2.8], **brahma veda brahmaiva bhavati** [MuṇḍU 3.2.9], **tasya tāvad eva ciram** [ChāU 6.14.2], **iṣikā-tūlavat sarvāṇi karmāṇi pradūyante** [ChāU 5.24.3] ity ādi-śruti-śātebhya ukto viduṣaḥ sarva-karma-dāhaḥ |

iḥāpi cokto **yathaidhāmsi** [Gītā 4.37] ity ādinā sarva-karma-dāhaḥ | vakṣyati copapatteś ca | avidyā-kāma-kleśa-bīja-nimittāni hi karmāṇi janmāntarāṅkuram ārabhante | iḥāpi ca sāhamkārabhisamdhīni karmāṇi phalārambhakāṇi, netarāṅīti tatra tatra bhagavatoktam |

bījāny agny-upadagdhāni na rohanti yathā punaḥ |
jñāna-dagdhais tathā kleśair nātmā saṁpadyate punaḥ [Mbh 3.200.10] iti ca |

astu tāvaj jñānotpatty-uttara-kāla-kṛtānām karmaṇām jñānena dāhaḥ, jñāna-saha-bhāvitvāt | na tv iha janmani jñānotpatteḥ prāk kṛtānām karmaṇām atīta-janma-kṛtānām ca dāho yuktaḥ | na | sarva-karmāṇīti viśeṣaṇāt | jñānottara-kāla-bhāvinām eva sarva-karmaṇām iti cet, na | samkoce kāraṇānupapatteḥ | yat tūktam yathā vartamāna-janmārambhakāṇi karmāṇi na kṣīyante phala-dānāya pravṛttāny eva saty api jñāne, tathānārabdha-phalānām api karmaṇām kṣayo na yukta iti, tad asat | katham ? teṣāṃ mukteṣuvat pravṛtta-phalatvāt | yathā pūrvam lakṣya-vedhāya mukta iṣuḥ dhanuṣo lakṣya-vedhottara-kālam api ārabdha-vega-kṣayāt patanenaiva nivartate, evaṃ śarīrārambhakam karma śarīra-sthiti-prayojane nivṛtte'pi, ā saṃskāra-vega-kṣayāt pūrvavat vartata eva | yathā sa eva iṣuḥ pravṛtti-nimittānārabdha-vegas tv amukto dhanuṣi prayukto'pi upasamhriyate, tathānārabdha-phalāni karmāṇi svāśraya-sthāny eva jñānena nirbijī-kriyanta iti | patite'smin vidvac-charīre na sa bhūyo'bhijāyate iti yuktam evoktam iti siddham ||13.23||

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atrātma-darśane upāya-vikalpā ime dhyānādāya ucyante –

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

dhyānena | dhyānam nāma śabdādibhyo viśayebhyaḥ śrotrādīni karaṇāni manasy upasamhṛtya, manaś ca pratyak-cetanayitari, ekāgratayā yac cintanam tad dhyānam | tathā, **dhyāyatīva bakāḥ**, **dhyāyatīva pṛthivī**, **dhyāyantīva parvatāḥ** [ChāU 7.6.1] iti upamopādānāt | taila-dhārāvāt saṃtato'vicchinna-pratyayo dhyānam | tena dhyānena **ātmani** buddhau **paśyanty ātmānam** pratyak-cetanam **ātmanā** svenaiva pratyak-cetanena dhyāna-saṃskṛtenāntaḥ-karaṇena **kecid** yoginaḥ | **anye sāmkyena yogena** | sāmkyam nāma ime sattva-rajas-tamāmsi guṇā mayā dr̥ṣyā aham tebhyo'nyas tad-vyāpāra-sākṣi-bhūto nityo guṇa-vilakṣaṇa ātmeti cintanam eṣa sāmkyo yogaḥ | tena paśyanti ātmānam ātmanety anuvartate | **karma-yogena** | karmaiva yogaḥ | īśvarārpaṇa-buddhyānuṣṭhīyamānam ghaṭana-rūpaṃ yogārthatvād yoga ucyate guṇataḥ | tena sattva-śuddhi-jñānotpatti-dvāreṇa **cāpare** ||13.24||

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

anye tv eṣu vikalpeṣu anyatamenāpy evam yathoktam ātmānam **ajānanto'nyebhyaḥ** ācāryebhyaḥ **śrutvā** “īdam eva cintayata” ity uktā upāsate śraddadhānāḥ santaś cintayanti | **te'pi cātitaranty eva atikrāmanty eva mṛtyum** mṛtyu-yuktaṃ saṃsāram ity etat | **śruti-parāyaṇāḥ** śrutiḥ śravaṇam param ayanam gamanam mokṣa-mārga-pravṛttau param sādhanam yeṣāṃ te śruti-parāyaṇāḥ | kevala-paropadeśa-pramāṇāḥ svayam viveka-rahitā ity abhiprāyaḥ | kim u vaktavyam pramāṇam prati svatantrā vivekino mṛtyum atitarantīty abhiprāyaḥ ||13.25||

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[kṣetrajñam cāpi mām viddhi](#) [Gītā 13.3] iti kṣetrajñeśvarakatva-viṣayaṁ jñānaṁ mokṣa-sādhanam, [yaj jñātvāmṛtam aśnute](#) [Gītā 13.13] ity uktam | tat kasmāt hetoḥ ? iti tad-dhetu-pradarśanārtham śloka ārabhyate –

**yāvat samjāyate kimcit sattvaṁ sthāvara-jaṅgamam |
kṣetra-kṣetrajña-samyogāt tad viddhi bhatararṣabha ||26||**

yāvat yat kimcit samjāyate samutpadyate sattvaṁ vastu | kim aviśeṣeṇa ? nety āha –
sthāvara-jaṅgamam sthāvaram jaṅgamam ca kṣetra-kṣetrajña-samyogāt taj jāyate ity evam
viddhi jānihi bhatararṣabha |

kaḥ punar ayam kṣetra-kṣetrajñayoḥ samyogo'bhīpretāḥ ? na tāvat rajjveva ghaṭasyāvayava-saṁśleṣa-dvāraḥ saṁbandha-viśeṣaḥ samyogaḥ kṣetreṇa kṣetrajñasya sambhavati, ākāśavat niravayavatvāt | nāpi samavāya-lakṣaṇas tantu-paṭayor iva kṣetra-kṣetrajñayor itaretara-kārya-kāraṇa-bhāvānabhyupagamāt | ity ucyate – kṣetra-kṣetrajñayor viṣaya-viṣayiṇor bhinna-svabhāvayor itaretara-tad-dharmādhyāsa-lakṣaṇaḥ samyogaḥ kṣetra-kṣetrajña-svarūpa-vivekā-bhāva-nibandhanaḥ, rajju-śuktikādīnām tad-viveka-jñānābhāvād adhyāropita-sarpa-rajatādi-samyogavat | so'yam adhyāsa-svarūpaḥ kṣetra-kṣetrajña-samyogo mithyā-jñāna-lakṣaṇaḥ | yathā-śāstram kṣetra-kṣetrajña-lakṣaṇa-bheda-parijñāna-pūrvakam prak darśita-rūpāt kṣetrān muñjād iveṣikām yathokta-lakṣaṇam kṣetrajñam pravibhajya [na sat tan nāsad ucyate](#) [Gītā 13.13] ity anena nirasta-sarvopādhi-viśeṣam jñeyam brahma-svarūpeṇa yaḥ paśyati, kṣetram ca māyā-nirmita-hasti-svapna-dṛṣṭa-vastuvad gandharva-nagarādivad asad eva sad ivāvabhāsate | ity evam niścita-vijñāno yaḥ, tasya yathokta-samyag-darśana-virodhād apagacchati mithyā-jñānam | tasya janma-hetor apagamād [ya evam vetti puruṣam prakṛtiṁ ca guṇaiḥ saha](#) [Gītā 13.25] ity anena vidvān bhūyo nābhijāyate iti yad uktam, tad upapannam uktam ||13.26||

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[na sa bhūyo'bhijāyate](#) [Gītā 13.24] iti samyag darśana-phalam avidyādi-saṁsāra-bija-nivṛtti-dvāreṇa janmābhāva uktaḥ | janma-kāraṇam cāvidyā-nimittakaḥ kṣetra-kṣetrajña-samyoga uktaḥ | atas tasyāḥ avidyāyā nivartakam samyag-darśanam uktam api punaḥ śabdāntareṇocyate –

**samam sarveṣu bhūteṣu tiṣṭhantam parameśvaram |
vinaśyatsv avinaśyantam yaḥ paśyati sa paśyati ||27||**

samam nirviśeṣam tiṣṭhantam sthitiṁ kurvantam | kva ? sarveṣu samasteṣu bhūteṣu brahmādi-sthāvarānteṣu prāṇiṣu | kam ? parameśvaram dehendriya-mano-buddhy-avyaktātmano'pekṣya parameśvaraḥ, tam sarveṣu bhūteṣu samam tiṣṭhantam | tāni viśiṅaṣṭi vinaśyatsv iti | tam ca parameśvaram avinaśyantam iti, bhūtānām parameśvarasya cātyanta-vailakṣaṇya-pradarśanārtham | katham ? sarveṣām hi bhāva-vikāraṇām jani-lakṣaṇo bhāva-vikāro mūlam | janmottara-kāla-bhāvino'nye sarve bhāva-vikārā vināśāntāḥ | vināśāt paro na

kaścīd asti bhāva-vikārah, bhāvābhāvāt | sati hi dharmiṇi dharmā bhavanti | ato'ntya-bhāva-
vikārabhāvānuvādena pūrva-bhāvinaḥ sarve bhāva-vikārah pratiśiddhā bhavanti saha
kāryaiḥ | tasmāt sarva-bhūtaiḥ vailakṣaṇyam atyantam eva parameśvarasya siddham,
nirviśeṣatvam ekatvam ca | ya evaṃ yathoktam parameśvaram paśyati, sa paśyati |

nanu sarvo'pi lokaḥ paśyati, kiṃ viśeṣaṇeti | satyaṃ paśyati | kiṃ tu viparītaṃ paśyati | ato
viśinaṣṭi – sa eva paśyatīti | yathā timira-dṛṣṭir anekam candraṃ paśyati, tam apekṣya eka-
candra-darśi viśiṣyate – sa eva paśyatīti | tathaivehāpy ekam avibhaktam yathoktam ātmānam
yaḥ paśyati, sa vibhaktān ekātma-viparīta-darśibhyo viśiṣyate – sa eva paśyatīti | itare
paśyanto'pi na paśyanti | viparīta-darśitvāt aneka-candra-darśivad ity arthaḥ ||13.27||

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yathoktasya samyag-darśanasya phala-vacanena stutiḥ kartavyā iti śloka ārabhyate –

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

**samaṃ paśyann upalabhamāno hi yasmāt sarvatra sarva-bhūteṣu samavasthitam
tulyatayāvasthitam īśvaram atītānantara-ślokoḥ lakṣaṇam ity arthaḥ | samaṃ paśyan kim ?
na hinasti himsām na karoti ātmanā svenaiva svam ātmānam | tat-tad-ahimsanād yāti parāṃ
prakṛtām gatim mokṣākhyāṃ ||**

nanu naiva kaścit prāṇi svayaṃ svam ātmānam hinasti | katham ucyate'prāptam na hinastīti ?
yathā **na pṛthivyām nāntarikṣe na divy agniḥ cetavyaḥ** [TaittS 5.2.7.1] ity ādi | naiṣa doṣaḥ,
ajñānām ātma-tiraskaraṇopapatteḥ | sarvo hy ajño'tyanta-prasiddham sāksād aparokṣād
ātmānam tiraskṛyānātmānam ātmatvena pariḡrhya, tam api dharmādharmāu kṛtvopāttam
ātmānam hatvānyam ātmānam upādatte navam, tam caivam hatvānyam | evaṃ tam api
hatvānyam ity evam upāttam upāttam ātmānam hantīty ātmahā sarvo'jñāḥ | yas tu
paramārthātmāsāv api sarvadāvidyayā hata iva vidyamāna-phalābhāvād iti sarve ātma-hana
evāvidvāmsaḥ | yas tv itaro yathoktātma-darśi, sa ubhayathāpi ātmanātmānam na hinasti na
hanti | tato yāti parāṃ gatim yathoktam phalaṃ tasya bhavatīty arthaḥ ||13.28||

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sarva-bhūta-stham īśvaram samaṃ paśyan **na hinasty ātmanātmānam** [Gītā 13.28] ity uktam |
tad anupapannaṃ sva-guṇa-karma-vailakṣaṇya-bheda-bhinneṣv ātmasu, ity etad āśaṅkyāha –

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

prakṛtyā prakṛtir bhagavato māyā triguṇātmikā | **māyām tu prakṛtim vidyād** [ŚvetU 4.10] iti
mantra-varṇāt | tayā prakṛtyaiva ca nānyena mahad-ādi-kārya-kāraṇākāra-pariṇatayā **karmāṇi**
vān-maṇaḥ-kāyārabhyaṇi **kriyamāṇāni** nirvartyamāṇāni **sarvaśaḥ** sarva-prakārair **yaḥ paśyaty**
upalabhate, **tathātmānam** kṣetrajñam **akartāram** sarvopādhi-vivarjitam **sa paśyati**, sa

paramārtha-darśity abhiprāyaḥ | nirguṇasyākartur nirviśeṣasyākāśasyeva bhede
pramāṇānupapattir ity arthaḥ ||13.29||

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punar api tad eva samyag darśanam śabdāntareṇa prapañcayati –

yadā bhūta-ṛthag-bhāvam ekastham anupaśyati |
tata eva ca vistāram brahma saṁpadyate tadā ||30||

yadā yasmin kāle bhūta-ṛthag-bhāvam bhūtānām ṛthag-bhāvam ṛthaktvam ekasmin
ātmani sthitam eka-stham anupaśyati śāstrācāryopadeśam anu ātmānam pratyakṣatvena
paśyaty ātmaivedam sarvam [ChāU 7.25.2] iti | tata eva ca tasmād eva ca vistāram utpattim
vikāsam ātmataḥ prāṇa ātmata āśā ātmataḥ smara ātmata ākāśa ātmatas teja ātmata āpa ātmata
āvīrbhāva-tirobhāvāv ātmato'nnam [ChāU 7.26.1] ity evam ādi-prakārair vistāram yadā
paśyati brahma saṁpadyate bhavati tadā tasmin kāla ity arthaḥ ||13.30||

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ekasyātmānaḥ sarva-dehātmatve tad-doṣa-saṁbandhe prāpte, idam ucyate –

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

anāditvāt | anāder bhāvo'nāditvam, ādiḥ kāraṇam, tad yasya nāsti tad anādi | yad dhy ādimat
tat svenātmanā vyeti | ayam tv anāditvān niravayava iti kṛtvā na vyeti | tathā nirguṇatvāt |
saguṇo hi guṇa-vyayāt vyeti | ayam tu nirguṇatvāc ca na vyeti | iti paramātmāyam avyayaḥ |
nāsyā vyayo vidyata ity avyayaḥ | yata evam ataḥ śarīra-stho'pi, śarīreṣu ātmana upalabdhir
bhavatīti śarīra-stha ucyate | tathāpi na karoti | tad-akaraṇād eva tat-phalena na lipyate | yo hi
kartā, sa karma-phalena lipyate | ayam tv akartā, ato na phalena lipyate ity arthaḥ |

kaḥ punar deheṣu karoti lipyate ca ? yadi tāvat anyaḥ paramātmāno dehī karoti lipyate ca,
tataḥ idam anupapannam uktaṁ kṣetrajñeśvaraikatvam kṣetrajñam cāpi mām viddhi [Gītā
13.2] ity ādi | atha nāsti īśvarād anyo dehī | kaḥ karoti lipyate ca ? iti vācyam | paro vā nāstīti
sarvathā durvijñeyam durvācyam ceti bhagavat-proktam aupaniṣadam darśanam parityaktam
vaiśeṣikaiḥ sāmkyārḥata-bauddhaiḥ ca | tatrāyam parihāro bhagavatā svenaiva uktaḥ
svabhāvas tu pravartate [Gītā 5.14] iti | avidyā-mātra-svabhāvo hi karoti lipyate iti vyavahāro
bhavati, na tu paramārthata ekasmin paramātmani tad asti | ata evaitasmin paramārtha-
sāmkyā-darśane sthitānām jñāna-niṣṭhānām paramahansa-parivrājakānām tiraskṛtāvidyā-
vyavahārānām karmādhikāro nāstīti tatra tatra darśitam bhagavatā ||13.31||

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kim iva na karoti na lipyate ity atra dṛṣṭāntam āha –

yathā sarva-gataṁ saukṣmyād ākāśaṁ nopalipyate |
sarvatrāvasthito dehe tathātmā nopalipyate ||32||

yathā sarva-gataṁ vyāpy api sat saukṣmyāt sūkṣma-bhāvād ākāśaṁ khaṁ nopalipyate na
sambadhyate, sarvatrāvasthito dehe tathātmā nopalipyate ||13.32||

--o)0(o--

kim ca –

yathā prakāśayaty ekaḥ kṛtsnaṁ lokam imaṁ raviḥ |
kṣetraṁ kṣetrī tathā kṛtsnaṁ prakāśayati bhārata ||33||

yathā prakāśayaty avabhāsayati ekaḥ kṛtsnaṁ lokam imaṁ raviḥ savitā ādityaḥ, tathā tadvat
mahā-bhūtādi-dhṛty-antaṁ kṣetraṁ ekaḥ san prakāśayati | kaḥ ? kṣetrī paramātmā ity
arthaḥ | ravi-drṣtānto'tra ātmana ubhayārtho'pi bhavati | ravivat sarva-kṣetreṣv eka evātmā,
alepakaś ceti ||13.34||

--o)0(o--

samastādhyāyārthopasaṁhārārtho'yam ślokaḥ –

kṣetra-kṣetrajñayor evam antaraṁ jñāna-cakṣuṣā |
bhūta-prakṛti-mokṣaṁ ca ye vidur yānti te param ||35||

kṣetra-kṣetrajñayor yathā-vyākhyātayor evaṁ yathā-pradarśita-prakāreṇāntaram itaretara-
vailakṣaṇya-viśeṣaṁ jñāna-cakṣuṣā śāstrācārya-prasādupadeśa-janitam ātma-pratyayikam
jñānaṁ cakṣuḥ, tena jñāna-cakṣuṣā, bhūta-prakṛti-mokṣaṁ ca, bhūtānāṁ prakṛtir avidyā-
lakṣaṇāvyaktākhyā, tasyā bhūta-prakṛter mokṣaṇam abhāva-gamaṇam ca ye vidur vijānanti,
yānti gacchanti te param paramātma-tattvaṁ brahma, na punar dehaṁ ādadate ity
arthaḥ ||13.35||

--o)0(o--

iti śrīmat-paramahaṁsa-parivrājakācāryasya śrī-govinda-bhagavat-pūjya-pāda-
śiṣyasya śrīmac-chaṁkara-bhagavataḥ kṛtau śrīmad-bhagavad-gītā-bhāṣye
kṣetra-kṣetrajña-yogo nāma trayodaśo'dhyāyaḥ ||