

atha

tri-guṇa-vibhāga-yogo nāma

caturdaśo'dhyāyaḥ

Verse 1

श्रीभगवान् उवाच
परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् ।
यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः ॥१॥

śrī-bhagavān uvāca
param bhūyaḥ pravakṣyāmi jñānānām jñānam uttamam |
yaj jñātvā munayaḥ sarve parām siddhim ito gatāḥ ||1||

śrīdharah :

puṁ-prakṛtyoḥ svatantratvaṁ vārayaṁ guṇa-saṅgataḥ |
prāhuḥ saṁsāra-vaicitryaṁ vistareṇa caturdaśe ||

yāvat sañjāyate kiñcit sattvaṁ sthāvara-jaṅgamam | kṣetra-kṣetrajña-samyogāt tad viddhi
bharatarṣabha || ity uktam | sa ca kṣetra-kṣetrajñayoḥ samyogo nirīśvara-sāṅkhyānām iva na
svātantryeṇa | kintu īśvarecchayiveti kathana-pūrvakaṁ kāraṇaṁ guṇa-saṅgo'sya sad-asad-
yoni-janmasu ity anenoktaṁ sattvādi-guṇikṛtaṁ saṁsāra-vaicitryaṁ prapañcayīṣyaṁ
evambhūtaṁ vakṣyamānam arthaṁ stauti bhagavān param bhūya iti dvābhyām | param
paramātma-niṣṭham | jñāyate aneneti jñānam upadeśaḥ | taj jñānaṁ bhūyo'pi tubhyaṁ
prakarṣeṇa vakṣyāmi | kathambhūtam | jñānānām tapaḥ-karmādi-viṣayāṅgānām madhya
uttamam | mokṣa-hetuvāt | tad evāha yaj jñātvā munayo manana-śilāḥ sarve | ito deha-
bandhanāt | parām siddhim mokṣam | gatāḥ prāptāḥ ||1||

madhusūdanaḥ : pūrvādhyāye – yāvat sañjāyate kiñcit sattvaṁ sthāvara-jaṅgamam |
kṣetra-kṣetrajña-samyogāt tad viddhi [Gītā 13.26] ity uktam tatra nirīśvara-sāṅkhyam
atinirākaraṇena kṣetra-kṣetrajña-samyogasyeśvarādhīnatvaṁ vaktavyam | evaṁ kāraṇam
guṇa-saṅgo'sya sad-asad-yoni-janmasu ity uktam tatra kasmin guṇa katham saṅgaḥ ke vā
guṇāḥ katham vā te badhnantīti vaktavyam | tathā bhūta-prakṛti-mokṣam ca ye vidur yānti
te param ity uktam tatra bhūta-prakṛti-śabditebhyo guṇebhyaḥ katham mokṣaṇam syān
muktasya ca kiṁ lakṣaṇam iti vaktavyam, tad etat sarvaṁ vistareṇa vaktum
caturdaśo'dhyāya ārabhyate | tatra vakṣyamānam arthaṁ dvābhyām stuvan śrotṛṇām rucy-
utpattaye śrī-bhagavān uvāca param iti | jñāyate'nena jñānaṁ paramātma-jñāna-sādhanam
param śreṣṭham para-vastu-viṣayatvāt | kiḍṛśam tat ? jñānānām jñāna-sādhanānām
bahiraṅgāṅgānām yajñādīnām madhya uttamam uttama-phalatvāt | na tvam ānitvādīnām
teṣām antaraṅgatvenottama-phalatvāt | param ity anenokṛṣṭa-viṣayatvam uktam |
uttamam ity anena tūtkṛṣṭa-phalatvam iti bhedaḥ | iḍṛśam jñānam aham pravakṣyāmi
bhūyaḥ punaḥ pūrvēṣv adhyāyeṣv asakṛd uktam api yaj jñānaṁ jñātvānuṣṭhāya munayo

manana-śīlāḥ samnyāsinaḥ sarve parām siddhim mokṣākhyām ito deha-bandhanād gatāḥ
prāptāḥ ||1||

viśvanāthaḥ :

guṇāḥ syur bandhakās te tu phalair jñeyās caturdaśe |
guṇātyaye ciha-tatir hetur bhaktiś ca varṇitā ||

pūrvādhyāye kāraṇam guṇa-saṅgo'sya sad-asad-yoni-janmasu ity uktam | tatra ke guṇāḥ,
kīdṛṣo guṇa-saṅgaḥ, kasya guṇasya saṅgāt kim phalam syāt, guṇa-yuktasya kimvā lakṣaṇam |
katham vā guṇebhyo mocanam ity apekṣāyām vakṣyamānam artham stuvāno vaktum
pratijānīte param iti | jñāyate 'neneti jñānam upadeśaḥ param atyuttamam ||1||

baladevaḥ :

guṇāḥ syur bandhakās te tu pariceyāḥ phalais trayāḥ |
mad-bhaktyā tan-nivṛttiḥ syād iti proktaṁ caturdaśe ||

pūrvādhyāye mithaḥ-sampṛktānām prakṛti-jīveśvarāṇām svarūpāṇi vivicya jānann
amānitvādi-dharmair viśiṣṭaḥB prakṛti-bandhād vimucyate bandha-hetuś ca guṇa-saṅga ity
uktam | tatra ke guṇāḥ, kasmin guṇe katham saṅgaḥ, kasya guṇasya saṅgāt kim phalam,
guṇa-saṅginaḥ kimvā lakṣaṇam katham vā guṇebhyo muktiḥ ity apekṣāyām vakṣyamānam
artham ātma-rucy-utpattaye bhagavān stauti param iti dvābhyām |

param pūrvoktād anyam prakṛti-jīvāntargatam eva guṇa-viśayakam jñānam bhūyo vakṣyāmi
yaj-jñānānām prakṛti-jīva-viśayakāṇām uttamam śreṣṭham navanītavad uddhṛtatvāt | yaj
jñātvopalabhya sarve munayas tan-manana-śīlā ito loke param ātma-yāthātmyopalabdhi-
lakṣaṇām siddhim gatāḥ | yad vā jñāyate'neneti jñānam upadeśam, tac ca prāg uktam api
bhūyaḥ punar vidhāntareṇa vakṣyāmi | tac ca jñānānām tapaḥ-prabhṛtīnām jñāna-
sādhanānām madhye param uttamam atyuttamam tad-antaraṅga-sādhanatvāt | yaj jñātvā
sarve munaya ito lokāt parām mokṣa-lakṣaṇām siddhim gatāḥ ||1||

Verse 2

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।
सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥२॥

idaṁ jñānam upāśritya mama sādharṁyam āgatāḥ |
sarge'pi nopajāyante pralaye na vyathanti ca ||2||

śrīdharāḥ : kim ca idam iti | idam vakṣyamāṇam jñānam upāśrityedaṁ jñāna-sādhanam
anuṣṭhāya mama sādharṁyam mad-rūpatvaṁ prāptāḥ santaḥ sarge'pi brahmādiṣu
utpādyamāneṣv api notpadyante | tathā pralaye'pi na vyathanti | pralaye duḥkham
nānubhavanti | punar nāvartanta ity arthaḥ ||2||

madhusūdanaḥ : tasyāḥ siddhair aikāntikatvaṁ darśayati idam iti | idam yathoktam
jñānam jñāna-sādhanam upāśrityānuṣṭhāya mama parameśvarasya sādharṁyam mad-
rūpatam atyantābhedenāgatāḥ prāptāḥ santaḥ sarge'pi hiraṇyagarbhādiṣūtpādyamāneṣv

api nopajāyante | pralaye brahmaṇo'pi vināśa-kāle na vyathanti ca vyathante na ca liyanta
ity arthaḥ ||14.2||

viśvanāthaḥ : sādharmaṃ sārūpya-lakṣaṇāṃ muktiṃ | na vyathanti na vyathante ||2||

baladevaḥ : idam iti | gurūpāsanayedam vaksyamāṇam jñānam upāśritya prāpya janāḥ
sarveśasya mama nityāvīrbhūta-guṇāṣṭakasya sādharmaṃ sādhanāvīrbhāvitena tad-aṣṭakena
sāmyam āgatāḥ santaḥ sarge nopajāyante sṛjī-karmatām nāpnuvanti pralaye na vyathante
mṛtī-karmatām ca na yāntīti janma-mṛtyubhyām rahitā muktā bhavanti mokṣe jīva-
bahutvam uktam | tad viṣṇoḥ paramam padam sadā paśyanti sūrayaḥ ity ādi-śrutiḥ
caitad avagatam ||2||

Verse 3

मम योनिर्महद्ब्रह्म तस्मिन् गर्भं दधाम्यहम् ।
संभवः सर्वभूतानां ततो भवति भारत ॥३॥

mama yonir mahad brahma tasmin garbham dadhāmy aham |
sambhavaḥ sarva-bhūtānāṃ tato bhavati bhārata ||3||

śrīdharāḥ : tad evam praśamsayā śrotāram abhimukhīkṛtyedam parameśvarādhīnayoh
prakṛti-puruṣayoh sarva-bhūtotpattiṃ prati hetutvam na tu svatantrayor itīmaṃ vivakṣitam
artham kathayati mameti | deśataḥ kālataś cāparicchinnatvān mahat | bṛmhitatvāt
svakāryāṇāṃ vṛddhi-hetutvād vā brahma | prakṛtir ity arthaḥ | tan mahad brahma mama
parameśvarasya yonir garbhādhāna-sthānam | tasminn aham garbham jagad-vistāra-hetum
cid-ābhāsam dadhāmi nikṣipāmi | pralaye mayi līnam santam avidyā-kāma-karmānuśaya-
vantam kṣetrajñam sṛṣṭi-samaye bhoga-yogyena kṣetreṇa saṃyojayāmīty arthaḥ | tato
garbhādhānāt sarva-bhūtānāṃ brahmādinām sambhava utpattir bhavati ||3||

madhusūdanaḥ : tad evam praśamsayā śrotāram abhimukhīkṛtya parameśvarādhīnayoh
prakṛti-puruṣayoh sarva-bhūtotpattiṃ prati hetutvam na tu sāṅkhya-siddhāntavat
svatantrayor itīmaṃ vivakṣitam artham āha mama yonir iti dvābhyām |

sarva-kāryāpekṣayādhikatvāt kāraṇam mahat | sarva-kāryāṇāṃ vṛddhi-hetutva-rūpād
bṛmhaṇatvād brahma | avyākṛtam prakṛtis triguṇātmikā māyā mahad brahma | tac ca
mameśvarasya yonir garbhādhāna-sthānam tasmin mahati brahmaṇi yonau garbham
sarva-bhūta-janma-kāraṇam aham **bahu syām prajāyeya** itīkṣaṇa-rūpam saṅkalpam
dadhāmi dhārayāmi tat-saṅkalpa-viśayīkaromīty arthaḥ | yathā hi | kaścit pitā putram
anuśayinam vṛhy-ādy-āhāra-rūpeṇa svasmin līnam śarīreṇa yojayitum yonau retaḥ-seka-
pūrvakam garbham ādhatte | tasmāc ca garbhādhānāt sa putraḥ śarīreṇa yujyate | tad
artham ca madhye kalalādy-avasthā bhavanti | tathā pralaye mayi līnam avidyā-kāma-
karmānuśayavantam kṣetrajñam sṛṣṭi-samaye bhogyena kṣetreṇa kārya-kāra-
saṅghātena yojayitum cid-ābhāsaākhyā-retaḥ-seka-pūrvakam māyā-vṛtti-rūpam garbham
aham ādadhāmi | tad-artham hiraṇyagarbhādinām bhavati he bhārata na tv īśvara-kṛta-
garbhādhānam vinety arthaḥ ||14.3||

viśvanāthaḥ : atha anādy-avidyā-kṛtasya guṇa-saṅgasya bandha-hetutā-prakāraṁ vaktum kṣetra-kṣetrajñayoḥ sambhava-prakāraṁ āha mama parameśvarasya yonir garbhādhāna-sthānaṁ mahad brahma deśa-kālānavacchinnatvāt mahat, bṛhhaṇāt kārya-rūpeṇa vṛddher hetor brahma prakṛtir ity arthaḥ | śrutāv api kvacit prakṛtir brahmeti nirdeśyate | tasminn ahaṁ garbhaṁ dadhāmy ādadhāmi | itas tv anyāṁ prakṛtiṁ viddhi me parāṁ jīva-bhūtāṁ ity anena cetana-puñja-rūpā yā jīva-prakṛtis tatastha-śakti-rūpā nirdeśitā sā sakala-prāṇi-jīvatayā garbha-śabdenocyate | tato mat-kṛtāt garbhādhānāt sarva-bhūtānāṁ brahmādināṁ sambhava utpattiḥ ||3||

baladevaḥ : tad evaṁ vaktavyārtha-stutyā tasmin ruciṁ śrotur utpādyā bhūmir āpaḥ ity ādi-dvayārthānusārāt yāvat sañjāyate kiñcit ity ādau prakṛti-jīva-samyogaṁ pareśa-hetukam abhimatam iha sphuṭayati mameti | mahat sarvasya prapañcasya kāraṇaṁ brahmābhivyakta-sattvādi-guṇakaṁ pradhānaṁ mama sarveśvarsyāṇḍa-koṭi-sraṣṭur yonir garbha-dhāraṇa-sthānaṁ bhavati | pradhāne brahma-śabdaś ca tasmād etad brahma nāma-rūpam annaṁ ca jāyate | iti śruteḥ | tasmīn mahati brahmaṇi yoni-bhūte garbhaṁ paramāṇu-caitanya-rāsim ahaṁ dadhāmy arpayāmi bhūmir āpaḥ ity ādinā yā jaḍā prakṛtir uktā | seha mahad brahmety ucyate | itas tv anyāṁ ity ādinā yā cetanā prakṛtir uktā seha sarva-prāṇi-bijadvād garbha-śabdeneti bhoga-kṣetra-bhūtayā jaḍayā prakṛtyā saha cetana-bhokṭṛ-vargaṁ samyojayāmīty arthaḥ | tato mahad-dhetukāt prakṛti-dvaya-samyogād garbhādhānād vā sarva-bhūtānāṁ brahmādi-stambāntānāṁ sambhavo janir bhavati ||3||

Verse 4

सर्वयोनिषु कौन्तेय मूर्तयः संभवन्ति याः ।
तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥४॥

sarva-yoniṣu kaunteya mūrtayaḥ sambhavanti yāḥ |
tāsāṁ brahma mahad yonir ahaṁ bīja-pradaḥ pitā ||4||

śrīdharaḥ : na kevalaṁ sṛṣṭy-upakrama eva mad-adhiṣṭhānenābhyāṁ prakṛti-puruṣābhyāṁ ayaṁ bhūtotpatti-prakāraḥ | api tu sarvadaivety āha sarveti | sarvāsu yoniṣu manuṣyādyāsu yā mūrtayaḥ sthāvara-jaṅgamātmikā utpadyante tāsāṁ mūrtināṁ mahad brahma prakṛtir yonir māṭṛ-sthānīyā | ahaṁ ca bīja-pradaḥ pitā garbhādhāna-kartā pitā ||4||

madhusūdanaḥ : nanu kathaṁ sarva-bhūtānāṁ tataḥ sambhavo devādi-deha-viśeṣānāṁ kāraṇāntara-sambhavād ity āśaṅkyāha sarva-yoniṣv iti | deva-pitṛ-manuṣya-paśu-mṛgādi-sarva-yoniṣu yā mūrtayo jarāyujāṇḍodbhijjādi-bhedena vilakṣaṇā vividha-saṁsthānās tanavaḥ sambhavanti he kaunteya! tāsāṁ mūrtināṁ tat-tat-kāraṇa-bhāvāpannaṁ mahad brahmaiva yonir māṭṛ-sthānīyā | ahaṁ parameśvaro bīja-prado garbhādhānasya kartā pitā | tena mahato brahmaṇa evāvasthā-viśeṣāḥ kāraṇāntarāṇīti yuktam uktaṁ [sambhavaḥ sarva-bhūtānāṁ tato bhavati](#) [Gītā 14.3] iti ||4||

viśvanāthaḥ : na kevalaṁ sṛṣṭy-utpatti-samaya eva sarva-bhūtānāṁ prakṛtir mātā ahaṁ pitā api tu sarvadaivety āha sarvāsu yoniṣu devādyāsu stamba-paryantāsu yā mūrtayo jaṅgama-sthāvarātmikā utpadyante tāsāṁ mūrtināṁ mahad brahma prakṛtiḥ | yonir utpatti-sthānaṁ mātā | ahaṁ bīja-pradaḥ garbhādhāna-kartā pitā ||4||

baladevaḥ : sarveti | he kaunteya sarva-yoniṣu devādi-sthāvarāntāsu yoniṣu yā mūrtayas tanavaḥ sambhavanti tāsāṃ mahad brahma pradhānam yonir utpatti-hetur mātety arthaḥ | jīva-pradas tat-karmānugunyaena paramāṇu-caitanya-rāsi-saṃyojakaḥ pareśo'ham pitā bhavāmi ||4||

Verse 5

सत्त्वं रजस्तम इति गुणाः प्रकृतिसंभवाः ।
निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥५॥

sattvaṃ rajas tama iti guṇāḥ prakṛti-sambhavāḥ |
nibadhnanti mahā-bāho dehe dehinam avyayam ||5||

śrīdharah : tad evaṃ parameśvarādhīnābhyāṃ prakṛti-puruṣābhyāṃ sarva-bhūtotpattiṃ nirūpeyādānīm prakṛti-saṃyogena puruṣasya saṃsāraṃ prapañcayati | sattvaṃ ity ādi caturdaśabhiḥ | sattvaṃ rajas tama ity evaṃ saṃjñakās trayo guṇāḥ prakṛti-sambhavāḥ | prakṛteḥ sambhava udbhavo yeṣāṃ te tathoktāḥ | gūna-sāmyaṃ prakṛtiḥ | tasyāḥ sakāśāt pṛthaktveābhivyaktāḥ santaḥ prakṛti-kārye dehe tādātmyena sthitaṃ dehinam cid-amśaṃ vastuto'vyayaṃ nirvikāram eva santaṃ nibadhnanti sva-kāryaiḥ sukha-duḥkha-mohādibhiḥ saṃyojantīty arthaḥ ||5||

madhusūdanaḥ : tad evaṃ nirīśvara-sāṅkhyā-nirākaraṇena kṣetra-kṣetrajña-saṃyogasyeśvarādhīnatvam uktam | idānīm kasmin guṇe saṅgaḥ ? ke vā guṇāḥ ? katham vā te badhnanti ? ity ucyate sattvaṃ ity ādinānyam ity ataḥ prak caturdaśabhiḥ | sattvaṃ rajas tama ity evaṃ-nāmāno guṇā nitya-paratantrāḥ puruṣaṃ prati sarveṣāṃ acetanānām cetanārthatvāt | na tu vaiśeṣikānām rūpādivad dravyāśritāḥ | na ca guṇa-guṇinor anyatvam atra vivakṣitam guṇa-trayātmakatvāt prakṛteḥ | tarhi katham prakṛti-sambhavāḥ ? ity ucyate – trayānām guṇānām sāmyāvasthā prakṛtir māyā bhagavats tasyāḥ sakāśāt parasparāṅgāṅgi-bhāvena vaiśamyena pariṇatāḥ prakṛti-sambhavā ity ucyante | te ca dehe prakṛti-kārye śarīrendriya-saṃghāte dehinam deha-tādātmyādhyāsāpannam jīvaṃ paramārthataḥ sarva-vikāra-sūnyatvenāvvyayaṃ nibadhnanti nirvikāram eva santaṃ sva-vikāravattayopadarśyantīva bhrāntīyā jala-pātrāṇīva divi sthitam ādityaṃ pratibimbādhyāsena sva-kampādimattayā | yathā ca pāramarthiko bandho nāsti tathā vyākhyātaṃ prak – [śarīrastho'pi kaunteya na karoti na lipyate](#) [Gītā 13.32] iti ||5||

viśvanāthaḥ : tad eva prakṛti-puruṣābhyāṃ sarva-bhūtotpattiṃ nirūpeyādānīm ke guṇā ucyante | teṣu saṅgāt jīvasya kīdrśo bandha ity apeksāyām āha sattvaṃ iti | dehe prakṛti-kārye tādātmyena sthitaṃ dehinam jīvaṃ vastuto'vyayaṃ nirvikāram asaṅginam apy anādy-avidyayā kṛtād guṇa-saṅgād eva hetor guṇā nibadhnanti ||5||

baladevaḥ : atha ke guṇāḥ katham teṣu puruṣasya saṅgaḥ katham vā te taṃ nibadhnanti ity āha sattvaṃ iti caturbhiḥ | sattvādi-saṃjñakās trayo guṇāḥ prakṛti-sambhavāḥ prakṛter abhivyaktās te sva-kārye dehe sthitaṃ puruṣaṃ avyayaṃ vastuto nirvikāram api nibadhnanti aviveka-grhītaiḥ sukha-duḥkha-mohaiḥ svadharmais taṃ yojayantīti ||5||

Verse 6

तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् ।
सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥६॥

tatra sattvaṁ nirmalatvāt prakāśakam anāmayam |
sukha-saṅgena badhnāti jñāna-saṅgena cānagha ॥6॥

śrīdharah : tatra sattvasya bandhakatva-prakāraṁ cāha tatreti | tatra teṣāṁ guṇānām madhye sattvaṁ nirmalatvāt svacchatvāt sphaṭika-maṇir iva prakāśakam bhāsvaram anāmayam ca nirupadravam | śāntam ity arthaḥ | ataḥ śāntatvāt sva-kāryeṇa sukhena yaḥ saṅgas tena badhnāti | prakāśakatvāc ca svakāryeṇa jñānena yaḥ saṅgas tena ca badhnāti | he anagha nisṭhā, ahaṁ sukhī jñānī ceti manodharmāns tad-abhimānini kṣetrajaṇe saṁyogayatīty arthaḥ ॥6॥

madhusūdanah : tatra ko guṇaḥ kena saṅgena badhnāti ? ity ucyate tatreti | tatra teṣu guṇeṣu madhye sattvaṁ prakāśakam caitanyasya tamo-guṇa-kṛtāvaraṇa-tirodhāyakam nirmalatvāt svacchatvāc cid-bimba-grahaṇa-yogyatvād iti yāvat | na kevalam caitanyābhivyañjakam kintu anāmayam | āmayo duḥkham tad-virodhi sukhasyāpi vyañjakam ity arthaḥ | tad badhnāti sukha-saṅgena ca dehinam ! he anagha avyāsana ! sarvatra sambodhanānām abhiprāyaḥ prāg uktaḥ smartavyaḥ | atra sukha-jñāna-śabdābhyām antaḥ-karaṇa-pariṇāmau tad-vyañjakāv ucyete | [icchā dveṣaḥ sukham duḥkham saṁghātaś cetanā dhṛtiḥ](#) [Gītā 13.7] iti sukha-cetanayor apīcchādivat kṣetra-dharmatvena pāṭhāt | tatrāntaḥ-karaṇa-dharmasya sukhasya jñānasya cātmany adhyāśaḥ saṅgo'ham jāna iti ca | na hi viśaya-dharmo viśayiṇo bhavati | tasmād avidyā-mātram etad iti śataśa uktaṁ prak ॥6॥

viśvanāthah : tatra sattvasya lakṣaṇam bandhakatva-prakāraṁ cāha tatreti | anāmayam nirupadravam śāntam ity arthaḥ | | śāntatvāt svakāryeṇa sukhena yaḥ saṅgaḥ prakāśakatvāt svakāryeṇa jñānena ca yaḥ saṅgaḥ ahaṁ sukhī jñānī cety upādhi-dharmayor avidyayaiva jīvasyābhimānas tena tam badhnāti | he anagheti tvaṁ tu ahaṁ sukhī ahaṁ jñānīty abhimāna-lakṣaṇam agham mā svīkur iti bhāvaḥ ॥6॥

baladevaḥ : atha sattvādīnām trayāṇām lakṣaṇāni bandhakatva-prakārāns cāha tatreti tribhiḥ | tatra teṣu triṣu madhye prakāśakam jñāna-vyañjakam anāmayam arogaṁ duḥkha-virodhi-sukha-vyañjakam iti yāvat | kutaḥ | nirmalatvāt svacchatvāt | tathā ca prakāśa-sukha-kāraṇam sattvam iti | tac ca sattvaṁ sva-kārye jñāne sukhe ca yaḥ saṁyogo jñāny ahaṁ sukhy aham ity abhimānas tena puruṣam nibadhnāti | jñānam cedam laukika-vastu -yāthātmya-viśayam sukham ca dehendriya-prasada-rūpaṁ bodhyam | tatra tatra saṅge sati tad-upāyeṣu karmasu pravṛttis tat-phalānubhavopāyeṣu deheṣūtpattiḥ | punaś ca tatra tatra saṅga iti na sattvād vimuktiḥ ॥6॥

Verse 7

रजो रागात्मकं विद्धि तृष्णासङ्ग समुद्रवम् ।
तन् निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम् ॥७॥

rajo rāgātmakam viddhi tṛṣṇāsaṅga-samudbhavam |
tan nibadhnāti kaunteya karma-saṅgena dehinam ||7||

śrīdharah : rajaso lakṣaṇam bandhakatvam cāha raja iti | rajaḥ-samjñakam guṇam
rāgātmakam anurañjana-rūpaṁ viddhi | ataeva tṛṣṇāsaṅga-samudbhavam |
tṛṣṇāprāpter'rthe'bhilāṣaḥ | sagagaḥ prāpte'rthe prītir viśeṣeṇāsaktiḥ | tayos tṛṣṇāsaṅgayoḥ
samudbhavo yasmāt tad-rajo dehinam dṛṣṭādrṣṭārtheṣu karmasu saṅgenāsaktyā nitarām
badhnāti | tṛṣṇāsaṅgābhyām hi karmasu āsaktir bhavatīty arthaḥ ||7||

madhusūdanah : rajyate viśayeṣu puruṣo'neneti rāgaḥ kāmo gardhaḥ sa evātmā svarūpaṁ
yasya dharma-dharmitṅos tādātmyāt tad rāgātmakam rajo viddhi | ata evāprāptābhilāṣas
tṛṣṇā | prāptasyopasthite'pi vināṣe samrakṣaṇābhilāṣa āsaṅgas tayos tṛṣṇāsaṅgayoḥ
sambhavo yasmāt tad rajo nibadhnāti | he kaunteya ! karma-saṅgena karmasu
dṛṣṭādrṣṭārtheṣu aham ikdam karomy etat phalaṁ bhokṣya ity abhiniveśa-viśeṣeṇa
dehinam vastuto'kartāram eva kartṛtvābhimāninaṁ rajasaḥ pravṛtti-hetuvāt ||7||

viśvanāthah : rajo-guṇam rāgātmakam anurañjana-rūpaṁ viddhi | tṛṣṇā aprāpte'rthe
abhilāṣaḥ | saṅgaḥ prāpte'rthe āsaktiḥ | tayoḥ samudbhavo yasmāt tad rajaḥ dehinam
dṛṣṭādrṣṭārtheṣu karmasu saṅgenāsaktyā badhnāti tṛṣṇā-saṅgābhyām karmasv āsaktir
bhavati ||7||

baladevah : raja iti rāgaḥ strī-puruṣayor mitho'bhilāṣas tad-ātmakam rajo-vṛddhi-hetu-
kāryayos tādātmyāt | tac ca tṛṣṇādi-samudbhavam śabdādi-viśayābhilāṣas tṛṣṇā | putra-
mitrādi-samyogo'bhilāṣaḥ saṅgas tayoḥ sambhavo yasmāt tat | tathā ca rāga-tṛṣṇāsaṅga-
kāraṇam rajaḥ iti | tad rajaḥ strī-viśaya-putrādi-prāpakeṣu karmasu saṅgenābhilāṣeṇa
dehinam puruṣam nibadhnāti | stry-ādi-spr̥hayā karmāṇi karoti | tāni tat-phalānubhavopāya-
bhūtān stry-ādīn prāpayanti | punar apy evam iti rajaso na vimuktiḥ ||7||

Verse 8

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।
प्रमादालस्यनिद्राभिस्तन् निबध्नाति भारत ॥८॥

tamas tv ajñāna-jam viddhi mohanam sarva-dehinām |
pramādālasya-nidrābhis tan nibadhnāti bhārata ||8||

śrīdharah : tamaso lakṣaṇam bandhakatvam cāha tama iti | tamas tv ajñānāj jātam āvaraṇa-
śakti-pradhānāt prakṛty-amśād udbhutam viddhīty arthaḥ | ataḥ sarveṣām dehinām
mohanam bhrānti-janakam | ataeva pramādenālasyaena nidrayā ca tat tamo dehinam
nibadhnāti | tatra pramādo'navadhānam | ālasyam anudyamaḥ | nidrā cittasyāvasādāl layaḥ
||8||

madhusūdanaḥ : tu-śabdaḥ sattva-rajopekṣayā viśeṣa-dyotanārthaḥ | ajñānād āvaraṇa-śakti-rūpād udbhūtam ajñāna-jam tamo viddhi | ataḥ sarveṣāṃ dehināṃ mohanam aviveka-rūpatvena bhrānti-janakam | pramādenālasyaena nidrayā ca tat tamo nibadhnāti | dehinam ity anuṣajyate | he bhārata | pramādo vastu-vivekāsāmarthyam sattva-kārya-prakāśa-virodhī | ālasyam pravṛtṭy-asāmarthyam rajaḥ-kārya-pravṛtṭi-virodhi | ubhaya-virodhinī tamo-guṇālambanā vṛttir nidreti vivekaḥ ||8||

viśvanāthaḥ : ajñānam ajñānāt svīya-phalāt jātām pratītam anumitam bhavatīty ajñānam ajñāna-janakam ity arthaḥ | mohanam bhrānti-janakam | pramādo'navadhānam | ālasyam anudyamaḥ | nidrā cittasyāvasādāl layaḥ ||8||

baladevaḥ : tamas tv iti | tu-śabdaḥ pūrva-dvitiyād viśeṣa-dyotakaḥ | vastu-yāthātmyāvagamo jñānam tad-virodhy-āvarakatā-pradhānam prakṛty-aiśo'jñānam | tasmā jātām tamo 'taḥ sarva-dehināṃ mohanam viparyaya-jñāna-janakam | tathā ca vastu-yāthātmya-jñānavarakam viparyaya-jñāna-janakam tamaḥ iti | tat tamaḥ pramādādibhiḥ svakāryaiḥ puruṣam nibadhnāti | tatra pramādo'navadhānam akārye karmaṇi pravṛtṭi-rūpam sattva-kārya-prakāśa-virodhī | ālasyam anudyamaḥ, rajaḥ-kārya-pravṛtṭi-virodhi | tad-ubhaya-virodhinī tu nidrā cittasyāvasādātmeti ||8||

Verse 9

सत्त्वं सुखे संजयति रजः कर्मणि भारत ।
ज्ञानमावृत्य तु तमः प्रमादे संजयत्युत ॥९॥

sattvaṃ sukhe saṃjayati rajaḥ karmaṇi bhārata |
jñānam āvṛtya tu tamaḥ pramāde saṃjayaty uta ||9||

śrīdharah : sattvādīnām evam sva-sva-kārya-karaṇe sāmartyātīśayam āha sattvam iti | sattvaṃ sukhe saṃjayati saṃśleṣayati | duḥkha-śokādi-kāraṇe sabhāpi sukhābhimukham eva dehinam karotīty arthaḥ | evam sukhādi-kāraṇe saty api rajaḥ karmaṇy eva saṃjayati | tamas tu mahat-saṅgena utpādyamānam api jñānam āvṛtyācchādya pramāde saṃjayati | mahadbhir upadiśyamānasyārthasyānavadhāne yojayati utāpi | ālasyādāv api saṃyojayatīty arthaḥ ||9||

madhusūdanaḥ :

viśvanāthaḥ : uktam evārtham saṅkṣepeṇa punar darśayati | sattvaṃ kartṛ sukhe svīya-phale āsaktam jīvaṃ saṃjayati vaśīkaroti nibadhnātīty arthaḥ | rajaḥ kartṛ karmāṇi āsaktam jīvaṃ badhnāti | tamaḥ kartṛ pramāde'bhiraṭam tam jñānam āvṛtya ajñānam utpādyety arthaḥ ||9||

baladevaḥ : guṇāḥ svāny advayotkrṣṭāḥ santaḥ svakārye tanvantīty āha sattvam iti dvābhyām | sattvam utkrṣṭam sat sva-kārye sukhe puruṣam saṃjayaty āsaktam karoti | rajo utkrṣṭam sat karmāṇi tam saṃjayati | tama utkrṣṭam sat pramāde tam saṃjayati jñānam āvṛtyācchādyaajñānam utpādyety arthaḥ ||9||

Verse 10

रजस्तमश्चभिभूय सत्त्वं भवति भारत ।
रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥१०॥

rajas tamaś cābhibhūya sattvaṁ bhavati bhārata |
rajaḥ sattvaṁ tamaś caiva tamaḥ sattvaṁ rajas tathā ||10||

śrīdharah : tatra hetum āha raja iti | rajas-tamaś ceti guṇa-dvayam abhibhūya tiraskṛtya sattvaṁ bhavati | adṛṣṭa-vaśād udbhavati | tataḥ svakārye sukha-jñānādaḥ sañjayatīty arthaḥ | evaṁ rajo'pi sattvaṁ tamaś ceti guṇa-dvayam abhibhūyodbhavati | tataḥ svakārye tṛṣṇākarmādaḥ sañjayati | evaṁ tamo'pi sattvaṁ rajas cobhāv api guṇāv abhibhūyodbhavati | tataś ca sva-kārye pramādālasyaḍau sañjayatīty arthaḥ ||10||

madhusūdanaḥ : uktam kāryam kadā kurvanti guṇāḥ ? ity ucyate raja iti | rajas tamaś ca yugapad ubhāv api guṇāv abhibhūya sattvaṁ bhavati udbhavati vardhate yadā, tadā sva-kāryam prāg-uktam asādhāraṇyena karotīti śeṣaḥ | evaṁ rajo'pi sattvaṁ tamaś ceti guṇa-dvayam abhibhūyodbhavati yadā, tadā sva-kāryam prāg-uktam karoti | tathā tadvad eva tamo'pi sattvaṁ rajas cety ubhāv api guṇāv abhibhūyodbhavati yadā, tadā sva-kāryam prāg-uktam karotīty arthaḥ ||10||

viśvanāthaḥ : uktam sva-sva-kāryam sukhādikaṁ prati guṇāḥ katham prabhavantīty apekṣāyām āha rajas tamaś ceti guṇa-dvayam abhibhūya tiraskṛtya sattvaṁ bhavati adṛṣṭa-vaśād udbhavati | evaṁ rajo'pi sattvaṁ tamaś ceti guṇa-dvayābhibhūya tādrṣādrṣṭa-vaśād udbhavati | tamo'pi sattvaṁ rajas cobhāv api guṇāv abhibhūyodbhavati ||10||

baladevaḥ : sameṣu triṣu katham akasmād ekasyotkarṣa iti cet prācīna-tādrṣa-karmodayāt tādrṣāhārāc ca svabhavatīti bhavavān āha raja iti | sattvaṁ kartṛ rajas tamaś cābhibhūyo tiraskṛtyotkrṣṭam bhavati | rajaḥ kartṛ sattvaṁ tamaś cābhibhūyotkrṣṭam bhavati | tamaḥ kartṛ sattvaṁ rajas cābhibhūyotkrṣṭam bhavati | yadotkrṣṭam bhavati, tadā pūrvoktam asādhāraṇam kāryam karotīti śeṣaḥ ||10||

Verse 11

सर्वद्वारेषु देहेऽस्मिन् प्रकाश उपजायते ।
ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत ॥११॥

sarva-dvāreṣu dehe'smin prakāśa upajāyate |
jñānam yadā tadā vidyād vivṛddham sattvam ity uta ||11||

śrīdharah : idānīm sattvādīnām vivṛddhānām liṅgāny āha sarva-dvāreṣv iti tribhiḥ | asminn ātmano bhogāyatane dehe sarveṣv api dvāreṣu śrotrādiṣu yadā śabdādi-jñānātmakaḥ prakāśa upajāyate utpadyate tadānena prakāśaliṅgena sattvaṁ vivṛddham vidyāj jānīyāt | uta śabdāt sukhādi-liṅgenāpi jānīyād ity uktam ||11||

madhusūdanaḥ : idānīm udbhūtānām teṣām liṅgāny āha tribhiḥ sarva-dvāreṣv iti | asminn ātmano bhogāyatane dehe sarveṣv api dvāreṣūpalabdhi-sādhaneṣu śrotrādi-karaṇeṣu yadā prakāśo buddhi-pariṇāma-viśeṣo viṣayākāraḥ sva-viṣayāvaraṇa-virodhī dipavat, tad eva jñānam śabdādi-viṣaya upajāyate tadānena śabdādi-viṣaya-jñānākhyā-prakāśena liṅgena

prakāśātmakam sattvaṁ vivṛddham udbhūtam iti vidyāj jānīyāt | utāpi sukhādi-liṅgenāpi jānīyād ity arthaḥ ||11||

viśvanāthaḥ : vardhamāno guṇa eva svāpekṣayā kṣiṇāv itarau guṇāv abhivaatīty uktam | atas teṣāṁ vṛddhi-liṅgāny āha sarveti tribhiḥ | sarva-dvāreṣu śrotrādiṣu yadā prakāśaḥ syāt | kīdrśaḥ | jñānam vaidika-śabdādi-yathārtha-jñānātmakam tadā tādrśa-jñāna-liṅgenaiva sattvaṁ vivṛddham iti jānīyāt | ut-śabdād āmottha-sukhātmatkaḥ prakāśaś ca yadeti ||11||

baladevaḥ : utkrṣṭānām sattvādīnām liṅgāny āha sarveti tribhiḥ | yadā sarveṣu jñāna-dvāreṣu śrotrādiṣu śabdādi-yāthātmya-prakāśa-rūpīm jñānam upajāyate | tadā tādrśa-jñāna-liṅgenāsmiṁ dehe sattvaṁ vivṛddham vidyāt | utety apy arthe | sukha-liṅgenāpi tad vidyād ity arthaḥ ||11||

Verse 12

लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा ।
रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ॥१२॥

lobhaḥ pravṛttir ārambhaḥ karmaṇām aśamaḥ sprhā |
rajasy etāni jāyante vivṛddhe bharatarṣabha ||12||

śrīdharāḥ : kiṁ ca lobha iti | lobho dhanādy-āgame jāyamāne'pi punaḥ punar vardhamāno'bhilāṣaḥ | pravṛttir nityam kurvad-rūpatā | karmaṇām ārambho mahā-grhādi-nirmāṇodyamaḥ | aśama idam kṛtvā idam kariṣyāmi ity ādi saṅkalpa-vikalpānuparamaḥ | sprhā uccāvaceṣu drṣṭa-mātreṣu vastuṣu itas tato jighrṁkṣā | rajasi vivṛddhe saty etāni liṅgāni jāyante | etais tamaso vivṛddhir jānīyād ity arthaḥ ||12||

madhusūdanaḥ : mahati dhanāgame jāyamāne'py anukṣaṇam vardhamānas tad-abhilāṣo lobhaḥ sva-viśaya-prāpsyā-nivartya icchā-viśeṣa iti yāvat | pravṛttir nirantaram prayata-mānasā | ārambhaḥ karmaṇām bahu-vitta-vyayāyāsa-karāṇām kāmya-niṣiddha-laukika-mahā-grhādi-viśayāṇām vyāpārāṇām udyamaḥ | aśama idam kṛtvedam kariṣyāmi ity saṅkalpa-pravāhānuparamaḥ | sprhoccāvaceṣu para-dhaneṣu drṣṭa-mātreṣu yena kenāpy upāyenopāditsā | rajasi rāgātmake vivṛddha etāni rāgātmakāni liṅgāni jāyante | he bharatarṣabha ! etair liṅgai vivṛddham rajo jānīyād ity arthaḥ ||12||

viśvanāthaḥ : pravṛttir nānā prayatna-paratā karmaṇām ārambho grhādi-nirmāṇodyamaḥ | aśamo viśaya-bhogānuparatīḥ ||12||

baladevaḥ : lobhaḥ sva-dravyātyāga-paratā | pravṛttis tad-vṛddhi-yatnaa-paratā | karmaṇām grha-nirmāṇādīnām ārambhaḥ | aśamo viśaya-bhogād indriyāṇām anuparatīḥ | sprhā viśaya-lipsā | etair liṅgai rajo vivṛddham vidyāt ||12||

Verse 13

अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ।
तमस्येतानि जायन्ते विवृद्धे कुस्मन्दन ॥१३॥

aparakāśo'pravṛttiś ca pramādo moha eva ca |
tamasy etāni jāyante vivṛddhe kuru-nandana ||13||

śrīdharah : kim ca aprakāśa iti | aprakāśo viveka-bhramśaḥ | apravṛttir anudyamaḥ |
pramādaḥ kartavyārthānusandhāna-rāhityam | moho mithyābhīniveśaḥ | tamasi vivṛddhe
saty etāni līṅgāni jāyante | etais tamaso vivṛddhim jānīyād ity arthaḥ ||13||

madhusūdanaḥ : aprakāśaḥ saty apy upadeśādaḥ bodha-kāraṇe sarvathā bodhāyogyatvam |
apravṛttiś ca saty apy agnihotram juhuyād ity ādaḥ pravṛtti-kāraṇam janita-bodhe'pi śāstre
sarvathā tat-pravṛtṭy-ayogyatvam | pramādas tat-kāla-kartavyatvena prāptasya
arthasyānusandhānābhāvaḥ | moha eva ca moho nidrā viparyayo vā | cau samuccaye | eva-
kāro vyabhicāra-vāraṅgārthaḥ | tamasy eva vivṛddha etāni līṅgāni jāyante he kuru-
nandana ! ata etair līṅgair avayabhicāribhir vivṛddham tamo jānīyād ity arthaḥ ||13||

viśvanāthah : aprakāśo vivekābhāvaḥ | śāstrāvihita-śabdādi-grahaṇam | apravṛtṭiḥ prayatna-
mātra-rāhityam | pramādaḥ kaṅthādi-dhṛte'pi vastuni nāstīti pratyayaḥ | moho
mithyābhīniveśaḥ ||13||

baladevaḥ : aprakāśo jñānābhāvaḥ | śāstrāvihita-viśaya-graha-rūpo'pravṛtṭiḥ kriyā-
vimukhatā | pramādaḥ karādisthe'py arthe nāstīti pratyayo moho mithyābhīniveśaḥ | etair
līṅgais tamo vivṛddham vidyāt ||13||

Verse 14

यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् ।
तदोत्तमविदां लोकान् अमलान् प्रतिपद्यते ॥१४॥

yadā sattve pravṛddhe tu pralayaṁ yāti deha-bhṛt |
tadottama-vidāṁ lokān amalān pratipadyate ||14||

śrīdharah : maraṇa-samaya eva vivṛddhānām sattvādīnām phala-viśeṣam āha yadeti
dvābhyām | sattva pravṛddhe sati yadā jīvo mṛtyuṁ prāpnoti tadā uttamān hiraṇyagarbhādīn
vidanti upāsata ity uttama-vidaḥ teṣām ye amalāḥ prakāśamayā lokāḥ sukhopabhoga-sthāna-
viśeṣān tān pratipadyate prāpnoti ||14||

madhusūdanaḥ : idānīm maraṇa-samaye vivṛddhānām sattvādīnām phala-viśeṣam āha
yadeti dvābhyām | sattve pravṛddhe sati yadā pralayaṁ mṛtyuṁ yāti prāpnoti deha-bhṛt
dehābhīmānī jīvaḥ, tadottamā ye hiraṇyagarbhādayas tad-vidāṁ tad-upāsakānām lokān
deva-sukhopabhoga-sthāna-viśeṣān amalān rajas-tamo-mala-rahitān pratipadyate
prāpnoti ||14||

viśvanāthah : pralayaṁ yāti mṛtyuṁ prāpnoti | tadā uttamān vindanti labhanta ity uttama-
vido hiraṇya-garbhādy-upāsakān teṣām lokān amalān sukha-pradān ||14||

baladevaḥ : mṛti-kāle vivṛddhānām guṇānām phala-viśeṣān āha yad eti dvābhyām | sattve
pravṛddhe sati yadā deha-bhṛj jīvaḥ pralayaṁ yāti mriyate, tadottama-vidāṁ hiraṇya-

garbhādy-upāsakānām lokān divya-bhogopetān pratipadyate labhate | amalān rajasa-tamo-mala-hīnān ||14||

Verse 15

रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते ।
तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥१५॥

śrīdharah : kim ca rajasīti | rajasi pravṛddhe sati mṛtyuim prāpya karmāsakteṣu manuṣyeṣu jāyate | tathā tamasi pravṛddhe sati pralīno mṛto mūḍha-yoniṣu jāyate ||15||

madhusūdanah : rajasi pravṛddhe sati pralayaṁ mṛtyuim gatvā prāpya karma-saṅgiṣu śruti-smṛti-vihita-pratiśiddha-karma-phalādhikāriṣu manuṣyeṣu jāyate | tathā tadvad eva tamasi pravṛddhe pralīno mṛto mūḍha-yoniṣu paśv-ādiṣu jāyate ||15||

viśvanāthah : karma-saṅgiṣu karmāsakta-manuṣyeṣu ||15||

baladevah : rajasi pravṛddhe pralayaṁ maraṇaṁ gatvā janaḥ karma-saṅgiṣu kāmya-karmāsakteṣu nṛṣu madhye jāyate | tathā tamasi pravṛddhe pralīno mṛto jano mūḍha-yoniṣu paśv-ādiṣu ||15||

Verse 16

कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।
रजसस्तु फलं दुःखमज्ञानं तमसः फलम् ॥१६॥

śrīdharah : idānīm sattvādīnām svānurūpa karma-dvāreṇa vicitra-phala-hetutvam āha karmaṇa iti | sukṛtasya sāttvikasya karmaṇaḥ sāttvikam sattva-pradhānaṁ nirmalaṁ prakāśa-bahulaṁ sukhaṁ phalam āhuḥ kapilādayaḥ | rajasa iti rājasasya karmaṇa ity arthaḥ | karma-phala-kathanasya prakṛtatvāt | tasya duḥkhaṁ phalam āhuḥ | tamasa iti tāmasasya karmaṇa ity arthaḥ | tasyājñānaṁ mūḍhatvaṁ phalam āhuḥ | sāttvikādi-karma-lakṣaṇaṁ ca niyataṁ saṅga-rahitam ity ādinā aṣṭādaśe'dhyāye vakṣyati ||16||

madhusūdanah : idānīm svānurūpa-karma-dvārā sattvādīnām vicitra-phalatām saṁkṣipyāha karmaṇa iti | sukṛtasya sāttvikasya karmaṇo dharmasya sāttvikam sattvena nirvṛttaṁ nirmalaṁ rajasa-tamo-malāmiśritaṁ sukhaṁ phalam āhuḥ paramarṣayau | rajaso rājasasya tu karmaṇaḥ pāpa-miśrasya puṇyasya phalaṁ rājasaṁ duḥkhaṁ duḥkha-bahulam alpaṁ sukhaṁ kāraṇānurūpyāt kāryasya | ajñānam aviveka-prāyaṁ duḥkhaṁ tāmasaṁ tamasaṁ tāmasasya karmaṇo'dharmasya phalam | āhur ity anuṣajyate | sāttvikādi-karma-lakṣaṇaṁ ca niyataṁ saṅga-rahitam ity ādināṣṭādaśe vakṣyati | atra rajasa-tamaḥ-śabdau tat-kārye prayuktau kārya-kāraṇayor abhedopacārāt **gobhiḥ śrīṇīta** matsaram ity atra yathā go-śabdāḥ tat-prabhavaḥ payasi, yathā vā **dhānyam asi dhinuhi devān** ity atra dhānya-śabdāḥ tat-prabhavaḥ taṇḍule | tatra payas taṇḍulayor ivātrāpi karmaṇaḥ prakṛtatvāt ||16||

viśvanāthah : sukṛtasya sāttvikasya karmaṇaḥ sāttvikam eva nirmalaṁ nirupadravam | ajñānam acetanātā ||16||

baladevaḥ : atha guṇānām svānurūpakarmadvārā vicitra-phala-hjetutvam āha karmaṇa iti | sukṛtasya sāttvikasya karmaṇo nirmalaṁ phalam āhur guṇa-svabhāva-vido munayo mala-duḥkha-moha-rūpa-rajasa-tamaḥ-phala-lakṣaṇān nirgataṁ sukham ity arthaḥ | tac ca sāttvikam sattvena nirvṛtam | rajaso rājasasya karmaṇaḥ phalaṁ duḥkham kār्याsya kāraṇānurūpyād duḥkha-pracuram kiñcit sukham ity arthaḥ | tamasa tāmasasya karmaṇo himsādeḥ phalam ajñāna-caitanya-prāyam duḥkham evety arthaḥ | tatra rajasa-tamaḥ-sabdābhyām rājasa-tāmasa-karmaṇī lakṣye gobhiḥ prīṇita-matsaram ity atra yathā go-sabdena go-payo lakṣyate | sāttvikādi-karmaṇām lakṣaṇāny aṣṭādaśe vakṣyante niyataṁ saṅga-rahitam ity ādibhiḥ ||16||

Verse 17

सत्त्वात्संजायते ज्ञानं रजसो लोभ एव च ।
प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥१७॥

śrīdharah : tatraiva hetum āha sattvād iti | sattvāj jñānaṁ sañjāyate | ataḥ sāttvikasya karmaṇaḥ prakāśa-bahulaṁ sukhaṁ phalaṁ bhavati | rajaso lobho jāyate | tasya ca duḥkha-hetutvāt tat-pūrvakasya karmaṇo duḥkham phalaṁ bhavati | tamasa tu pramāda-mohājñānāni bhavanti | tatas tāmasasya karmaṇo'jñāna-prāpakam phalaṁ bhavatīti yuktam evety arthaḥ ||17||

madhusūdanaḥ : etādṛśa-phala-vaicitrye pūrvoktam eva hetum āha sattvād iti | sarva-karaṇa-dvārakam prakāśa-rūpaṁ jñānaṁ sattvāt sañjāyate | atas tad-anurūpaṁ sāttvikasya karmaṇaḥ prakāśa-bahulaṁ sukhaṁ phalaṁ bhavati | rajaso lobho viśaya-koti-prāptyāpi nivartayitum aśakyo'bhilāśa-viśeṣo jāyate | tasya ca nirantaram upaciyamānasya pūrayitum aśakyasya sarvadā duḥkha-hetutvāt tat-pūrvakasya rājasasya karmaṇo duḥkham phalaṁ bhavati | evaṁ pramāda-mohau tamasaḥ sakāśād bhavato jāyete | ajñānam eva ca bhavati | eva-kārah prakāśa-pravṛtti-vyāvṛtity-arthaḥ | atas tāmasasya karmaṇas tāmasam ajñānādi-prāyam eva phalaṁ bhavatīti yuktam evety arthaḥ | atra cājñānam aprakāśaḥ | pramādo mohaś cāprakāśo'pravṛttiś cety atra vyākhyātau ||17||

viśvanāthaḥ : Nothing.

baladevaḥ : idṛk-phala-vaicitrye prāg uktam eva hetum āha sattvād iti | sattvāt prakāśa-lakṣaṇam jñānaṁ jāyate | ataḥ sāttvikasya karmaṇaḥ prakāśa-pracuram sukhaṁ phalam | rajaso lobhas ṛṣṇā-viśeṣo yo viśayakotiḥhir apy abhisevitair duṣpūras tasya ca duḥkha-hetutvāt tat-pūrvakasya karmaṇo duḥkha-pracuram kiñcit sukhaṁ phalam | tamasa tu pramādādīni bhavanti atas tat-pūrvakasya karmaṇo'caitanya-pracuram duḥkham eva phalam ||17||

Verse 18

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।
जघन्यगुणवृत्तस्था अधो गच्छन्ति तामसाः ॥१८॥

śrīdharah : idānīm sattvādi-vṛtti-śīlānām phala-bhedam āha ūrdhvam iti | sattva-sthāḥ sattva-vṛtti-pradhānāḥ | ūrdhvaṁ gacchanti sattvotkarṣa-tāratamyād uttarottaraṇataguṇānandān manuṣya-gandharva-piṭṛdevādi-lokān satya-loka-paryantān prāpnuvantīty arthaḥ | rājasās tu tṛṣṇādy-ākulā madhye tiṣṭhanti | manuṣya-loka eva utpadyante | jaghanyo nikṛṣṭas tamogūṇaḥ | tasya vṛtīḥ pramāda-mohādīḥ | atra sthitā adhogacchanti | tamaso vṛtti-tāratamyāt tāmīsrādiṣu nirayeṣu utpadyante ||18||

madhusūdanaḥ : idānīm sattvādi-vṛtta-sthānām prāg-uktam eva phalam ūrdhva-madhyādho-bhāvenāha ūrdhvam iti | atra tṛtīye guṇe vṛtta-śabda-yogād ādayor api vṛttam eva vivakṣitam | tena sattvasthāḥ sattva-vṛtte sāstṛīye jñāne karmaṇi ca niratā ūrdhvaṁ satya-loka-paryantam deva-lokaṁ gacchanti te deveṣūtpadyante jñāna-karma-tāratamyena | tathā madhye manuṣya-loke puṇya-pāpa-mīṣre tiṣṭhanti na tūrdhvaṁ gacchanty adho vā manuṣyeṣūtpadyante rājasā rajo-guṇa-vṛtte lobhādi-pūrvake rājase karmaṇi niratāḥ | jaghanya-guṇa-vṛttasthā jaghanyasya guṇa-dvayāpekṣayā paścād-bhāvino nikṛṣṭasya tamaso guṇasya vṛtte nidrālasyaḍau sthitā adho gacchanti paścādiṣūtpadyante | kadācij jaghanya-guṇa-vṛtta-sthāḥ sāttvikā rājasās ca bhavanty ata āha tāmāsāḥ sarvadā tamaḥ-pradhānāḥ | itareṣāṁ kadācit tad-vṛtta-sthatve'pi na tat-pradhānateti bhāvaḥ ||18||

viśvanāthaḥ : sattva-sthāḥ sattva-tāratamyenordhvaṁ satya-loka-paryantam | madhye manuṣya-loka eva | jaghanyaś cāsau guṇaś ceti tasya vṛtīḥ pramādālasyaḍis tatra sthitā adho gacchanti narakam yānti ||18||

baladevaḥ : atha sattvādi-vṛtti-niṣṭhānām tāny eva phalāny ūrdhva-madhyādho-bhāvenāha ūrdhvam iti | tamasi vṛtti-śabdād itarayoś ca vṛttir vivakṣitā | sattvasthāḥ sattva-vṛtti-niṣṭhāḥ sattva-tāratamyenordhvaṁ satyaloka-paryantam gacchanti | rājasā rajo-vṛtti-niṣṭhā madhye puṇya-pāpa-mīṣrite manuṣya-loke tiṣṭhanti | manuṣyā eva bhavanti rajas-tāratamyena | jaghanyaḥ sattva-rajo'pekṣayā nikṛṣṭo yo guṇas tamaḥ-samjñas tad-vṛttau pramādāḍau sthitās tv adho gacchanti tamas-tāratamyena paśu-pakṣi-sthāvarādi-yoniṁ labhante | tāmāsā ity uktis teṣāṁ sarvadā tamasi sthitiṁ vyanakti ||18||

Verse 19

नान्यं गुणेभ्यः कर्तारं यदा द्रक्ष्युपश्यति ।
गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥१९॥

śrīdharah : tad evaṁ prakṛti-guṇa-saṅga-kṛtaṁ saṁsāra-prapañcam uktvā idānīm tad-vivekato mokṣam darśayati nānyam iti | yadā tu draṣṭā vivekī bhūtvā buddhyādyākāra-pariṇatebhyo guṇebhyo'nyam kartāraṁ nānupaśyati | api tu guṇa eva karmaṇi kurvantīti paśyati | guṇebhyaś ca param vyatiriktaṁ tat-sākṣiṇam ātmānaṁ vetti | sa tu mad-bhāvaṁ brahmatvam adhigacchati prāpnoti ||19||

madhusūdanaḥ : asminn adhyāye vaktavyatvena prastutam artha-trayam | tatra kṣetra-kṣetrajaña-samyogasyeśvarādhīnatvaṁ ke vā guṇāḥ katham vā te badhnanāntīty artha-dvayam uktam | adhunā tu guṇebhyaḥ katham mokṣaṇam muktasya ca kim lakṣaṇam iti vaktavyam avaśīsyate | tatra mithyā-jñānātmakatvād guṇānām samyag-jñānāt tebhyo mokṣaṇam ity āha nānyam iti | guṇebhyaḥ kārya-kāraṇa-ṣayākāra-pariṇatebhyo'nyam

kartāraṁ yadā draṣṭā vicāra-kuśalaḥ sann anupaśyati vicāram anu na paśyati guṇā evāntaḥ-karaṇa-bahiṣkaraṇa-śarīra-viśaya-bhāvāpannāḥ sarva-karmaṇāṁ kartāra itī paśyati | guṇebhyaś ca tat-tad-avasthā-viśeṣeṇa pariṇatebhyaḥ paraṁ guṇa-tat-kāryāsamsprṣṭam tad-bhāsakam ādityam iva jala-tat-kampādy-asamsprṣṭam nirvikāraṁ sarva-sākṣiṇam sarvatra samam kṣetrajaṇam ekaṁ vetti | mad-bhāvaṁ mad-rūpatāṁ sa draṣṭādhigacchati ||19||

vīśvanāthaḥ : guṇa-kṛtaṁ saṁsāraṁ darśayitvā guṇātītaṁ mokṣam darśayati nānyam itī dvābhyāṁ | guṇebhyaḥ karṭṛ-karaṇ-viśayākāreṇa pariṇatebhyo'nyam kartāraṁ draṣṭā jīvo yadā nānupaśyati, kintu guṇā eva sadaiva kartāra ity evam anupaśyati anubhavatīty arthaḥ | guṇebhyaḥ paraṁ vyatirikam evātmānaṁ vetti tadā sa draṣṭā mad-bhāvaṁ mayī sāyujyam adhigacchati prāpnotī | tatra tādr̥śa-jñānānantaram api mayī parāṁ bhaktim kṛtvaiva ity upānta-ślokaṛtha-dr̥ṣṭyā jñeyam ||19||

baladevaḥ : evam guṇa-vivekāṭ saṁsāram ukṭvā tad-vivekāṁ mokṣam āha nānyam itī dvābhyāṁ | draṣṭā tattva-yāthātmya-darśī jīvo yadā dehendriyātmanā pariṇatebhyo guṇebhyo'nyam kartāraṁ nānupaśyati guṇāṁ kartāraṁ paśyaty ātmānaṁ guṇebhyaḥ parama-kartāraṁ vetti | tadā sa mad-bhāvaṁ adhigacchati | ayam āśayaḥ -- na khalu vijñānānando viśuddho jīvo yuddha-yajñādi-duḥkhamaya-karmaṇāṁ kartā, kintu guṇamaya-dehendriyavān eva saṁstatheti guṇa-hetukatvād guṇa-niṣṭham tat-karma-karṭṛtvaṁ na tu viśuddhātma-niṣṭham itī yadānupaśyati, tadā mad-bhāvaṁ asaṁsāritvaṁ mat-para-bhaktim vā | labhata itī purāpy etad abhāṣī | iha guṇa-hetukaṁ karṭṛtvaṁ śuddhasya niṣiddham, na tu śuddha-niṣṭham itī | tasya draṣṭā ity ādinoktam ||19||

Verse 20

गुणान् एतान् अतीत्य त्रीन् देही देहसमुद्भवान् ।
जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥२०॥

guṇāṁ etān atītya trīn dehī deha-samudbhavān |
janma-mṛtyu-jarā-duḥkhair vimukto'mṛtam aśnute ||20||

śrīdharah : tataś ca guṇa-kṛta-sarvānartha-nivṛṭṭyā kṛtārtho bhavatīty āha guṇān itī | dehādyākāraḥ samudbhavaḥ pariṇāmo yeśāṁ te deha-samudbhavāḥ | tān etān trīn api guṇān atītyātikramya tat-kṛtair janmādibhir vimuktaḥ sann amṛtam aśnute paramānandaṁ prāpnotī ||20||

madhusūdanaḥ : katham adhigacchatīty ucyaṭe – guṇān itī | guṇān etān māyātmakāś trīn sattva-rajas-tamo-nāmano deha-samudbhavān dehotpatti-bīja-bhūtān atītya jīvaṁ eva tattva-jñānena bādhitvā janma-mṛtyu-jarā-duḥkhair janmanā mṛtyunā jarayā duḥkhaiś cādhyātmikādibhir māyā-mayair vimukto jīvaṁ eva tat-sambandha-śūnyaḥ san vidvān amṛtaṁ mokṣam aśnute prāpnotī ||20||

vīśvanāthaḥ : tataś ca so'pī guṇātīta evocyata ity āha guṇān itī ||20||

baladevaḥ : mad-bhāva-padenoktam artham sphuṭayati guṇān itī | dehī deha-madhya-stho'pī jīvo guṇa-puruṣa-viveka-balenaitān deha-samudbhavān dehotpādaāṁś trīn guṇān

atītyollāṅghya janmādibhir vimukto'mṛtam ātmānam aśnute'nubhavati | so'yam asaṁsāritva-
lakṣaṇo mad-bhāvo mat-para-bhakti-pātratā-lakṣaṇo vā | evaṁ vaksyati brahma-bhūtaḥ
prasannātmā ity ādi ||20||

Verse 21

अर्जुन उवाच
कैर्लिङ्गैस्त्रिं गुणान् एतान् अतीतो भवति प्रभो ।
किमाचारः कथं चैतांस्त्रिं गुणान् अतिवर्तते ॥२१॥

kair liṅgais trīn guṇān etān atīto bhavati prabho |
kim-ācāraḥ katham caitāms trīn guṇān ativartate ||21||

śrīdharah : guṇān etān atīyāmṛtam aśnuta ity etat śrutvā guṇātītasya lakṣaṇam ācāram
guṇātyayopāyaṁ ca samyag bubhutsur arjuna uvāca kair iti | he prabho kair liṅgaiḥ kīdṛśair
ātma-vyutpannaiś cihnair guṇātīto dehī bhavatīti lakṣaṇa-praśnaḥ | ka ācāro'syeti kim-
ācāraḥ | katham vartata ity arthaḥ | katham ca kenopāyena etāms trīn api guṇān atītya
vartate | tat kathayety arthaḥ ||21||

madhusūdanaḥ : guṇān etān atītya jīvaṁ evāmṛtam aśnuta ity etac chrutvā guṇātītasya
lakṣaṇam cācāram ca guṇātyayopāyaṁ ca samyag bubhutsur arjuna uvāca kair iti | etān
guṇān atīto yaḥ sa kair liṅgair viśiṣṭo bhavati | yair liṅgaiḥ sa jñātuṁ śakyas tāni me brūhīty
ekaḥ praśnaḥ | prabhutvād bhr̥tya-duḥkham bhagavataiva nivāraṇīyam iti sūcayan
sambodhayati prabho iti | ka ācāro'syeti kim-ācāraḥ | kim yatheṣṭa-ceṣṭaḥ kim vā niyantrita iti
dvitīyaḥ praśnaḥ | katham vā kena ca prakāreṇaitāms trīn guṇān ativartate'tikrāmatīti
guṇātītatvopāyaḥ ka iti tṛtīyaḥ praśnaḥ ||21||

viśvanāthaḥ : sthita-prajñasya kā bhāṣā ity ādinā dvitīyādhyāye pṛṣṭam apy artham punas
tato'pi viśeṣa-bubhūtsayā pṛcchati kair liṅgaiḥ ity ekaḥ praśnaḥ | kaiś cihnais triguṇātītaḥ sa
jñeya ity arthaḥ | kim ācāra iti dvitīyaḥ | katham caitān iti tṛtīyaḥ | guṇātītatva-prāpteḥ kim
sādhanam ity arthaḥ | sthita-prajñasya kā bhāṣā ity ādau sthita-prajño guṇātītaḥ katham syād
iti tadānīm na pṛṣṭam idānīm tu pṛṣṭam iti viśeṣaḥ ||21||

baladevaḥ : guṇātītasya lakṣaṇam ācāram ca guṇātyaya-sādhanam cārjunaḥ pṛcchati kair ity
ardhakena | prathamāḥ praśnaḥ kaiś cihnair guṇātīto jñātuṁ śakya ity arthaḥ | kim ācāra iti
dvitīyaḥ sa kim yatheṣṭācāro niyatācāro vety arthaḥ | katham caitān iti tṛtīyaḥ kena
sādhanena guṇān atyetīty arthaḥ ||21||

Verse 22

श्रीभगवान् उवाच
प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।
न द्वेष्टिसंप्रवृत्तानि न निवृत्तानि काङ्क्षति ॥२२॥

prakāśam ca pravṛttim ca moham eva ca pāṇḍava |
na dveṣṭi saṁpravṛttāni na nivṛttāni kāṅkṣati ||22||

śrīdharah : *sthita-prajñasya kā bhāṣā* [Gītā 2.54] ity ādinā dvitīye'dhyāye pṛṣṭam api dattottaram api punar viśeṣa-bubhūtsayā pṛcchatīti jñātvā prakārāntareṇa tasya lakṣaṇādikaṁ śrī-bhagavān uvāca prakāśam cety ādi ṣaḍbhiḥ | tatraikena lakṣaṇam āha prakāśam iti | prakāśam ca sarva-dvāreṣu dehe'sminn iti pūrvoktaṁ sattva-kāryam | pravṛttiṁ ca rajaḥ-kāryam | moham ca tamaḥ-kāryam | upalakṣaṇam etat sattvādīnām | sarvāṅy api yathāyatham sampravṛttāni svataḥ-prāptāni santi duḥkha-buddhyā yo na dveṣṭi | nivṛttāni ca santi sukha-buddhyā yo na kāṅkṣati, guṇātītaḥ sa ucyate iti caturthenānvayaḥ ||22||

madhusūdanaḥ : *sthita-prajñasya kā bhāṣā* [Gītā 2.54] ity ādinā pṛṣṭam api *prajahāti yadā kāmān* [Gītā 2.55] ity ādinā dattottaram api punaḥ prakārāntareṇa bubhūtsamānaḥ pṛcchatīti avadhāya prakārāntareṇa tasya lakṣaṇādikaṁ śrī-bhagavān uvāca prakāśam cety ādi pañcabhiḥ ślokaḥ | yas tāvat kair liṅgair yukto guṇātīto bhavātīti praśnas tasyottaraṁ śrṇu | prakāśam ca sarva-kāryam | pravṛttiṁ ca rajaḥ-kāryam | moham ca tamaḥ-kāryam | upalakṣaṇam etat | sarvāṅy api guṇa-kāryāni yathāyatham sampravṛttāni sva-sāmagrī-vaśād udbhūtāni santi duḥkha-rūpāṅy api duḥkha-buddhyā yo na dveṣṭi | tathā vināśa-sāmagrī-vaśān nivṛttāni tāni sukha-rūpāṅy api santi sukha-buddhyā yo na kāṅkṣati na kāmāyate svapnavan mithyātva-niścayāt | etādṛśa-dveṣa-rāga-śūnyo yaḥ sa guṇātīta ucyate iti caturtha-śloka-gatenānvayaḥ | idaṁ ca svātma-pratyakṣam lakṣaṇam svārtham eva na parārtham | na hi svāśritau dveṣa-tad-abhāvau rāga-tad-abhāvau ca paraḥ pratyetum arhati ||22||

viśvanāthah : tatra kair liṅgair guṇātīto bhavātīti prathama-praśnasyottaram āha prakāśam ca sarva-dvāreṣu dehe'smin prakāśa upajāyate iti sattva-kāryam | pravṛttiṁ ca rajaḥ-kāryam | moham ca tamaḥ-kāryam | upalakṣaṇam etat sattvādīnām | sarvāṅy api yathāyatham sampravṛttāni svataḥ-prāptāni duḥkha-buddhyā yo na dveṣṭi | guṇa-kāryāṅy etāni nivṛttāni ca sukha-buddhyā yo na kāṅkṣati, sa guṇātīta ucyate iti caturthenānvayaḥ | sampravṛttānīti klib-antam ārṣam ||22||

baladevaḥ : yadyapi sthita-prajñasya kā bhāṣā ity ādinā pṛṣṭam idaṁ prajahāti yadā kāmān ity ādinottaritam ca, tathāpi viśeṣa-jijñāsayā pṛcchatīti vidhāntareṇa tasya lakṣaṇādīny āha bhagavān prakāśam cety ādi pañcabhiḥ | tatraikena lakṣaṇam sva-samvedyam āha prakāśam sattva-kāryam pravṛttiṁ rajaḥ-kāryam moham tamaḥ-kāryam etāni trīni sampravṛttāny utpādaka-sāmagrī-vaśāt prāptāni duḥkha-rūpāṅy api duḥkha-buddhyā yo na dveṣṭi, vināśaka-sāmagrī-vaśān nivṛttāni vinaṣṭāni tāni sukha-rūpāṅy api sukha-buddhyā yo nākāṅkṣati, etādṛśa-dveṣa-rāga-śūnyo guṇātītaḥ sa ucyate iti caturthenānvayaḥ | svagatau dveṣa-tad-abhāvau rāga-tad-abhāvau ca paro na veditum arhatīti sva-samvedyam idaṁ lakṣaṇam ||22||

Verse 23

उदासीनवदासीनो गुणैर्यो न विचाल्यते ।
गुणा वर्तन्त इत्येव योऽवतिष्ठति नेङ्गते ॥२३॥

udāsīnavad āsīno guṇair yo na vicālyate |
guṇā vartanta ity eva yo'vatiṣṭhati neṅgate ||23||

śrīdharah : tad evaṁ sva-saṁvedyaṁ guṇātītasya lakṣaṇam ukṭvā para-saṁvedyaṁ tasya lakṣaṇam vaktuṁ dvitīya-praśnasya kim ācāra ity asyottaram āha udāsīnavad iti tribhiḥ | udāsīnavat sāksītayāsīnaḥ sthitaḥ san guṇair guṇa-kāryaiḥ sukha-duḥkhādibhir na yo vicālyate svarūpān na pracyavate api tu guṇā eva svakāryeṣu vartante | etair mama sambandha eva nāstīti viveka-jñānena yas tuṣṇīm avatiṣṭhati | parasmaipadam āṛṣam | neṅgate na calati ||23||

madhusūdanaḥ : evaṁ lakṣ HERE

viśvanāthaḥ : kim ācārah iti dvitīya-praśnasyottaram āha udāsīnavad iti tribhiḥ | guṇa-kāryaiḥ sukha-duḥkhādibhir yo na vicālyate svarūpāvasthān na cyavate, api tu guṇa eva sva-sva-kāryeṣu vartanta ity eveti ebhir mama sambandha eva nāstīti viveka-jñānena yas tūṣṇīm avatiṣṭhati parasmaipadam āṛṣam | neṅgate na kvāpi daihika-kṛtye yatate | guṇātītaḥ sa ucyaṭe iti guṇātītasya etāni cihnāni etān ācārāṁś ca dṛṣṭvaiva guṇātīto vaktavyo na tu guṇātītatvopapatti-vāvadūko guṇātīto vaktavya iti bhāvaḥ ||23-25||

baladevaḥ : atha para-saṁvedya-lakṣaṇam vaktuṁ kim ācārah iti dvitīya-praśnasyottaram āha udāsīneti tribhiḥ | udāsīno madhyastho yathā vivādinoḥ pakṣagrahaiḥ sva-mādhyasthyān na vicālyate, tayā sukha-duḥkhādi-bhāvena parṇatair guṇair yo nātmāvasthitair vicālyate, kintu guṇāḥ sva-kāryeṣu prakāśādiṣu vartante | mama tair na sambandha iti niścītya tūṣṇīm avatiṣṭhate | neṅgate guṇa-kāryānurūpeṇa na ceṣṭate | guṇātītaḥ sa ucyaṭe iti ṛṭiyenānvayaḥ ||23||

Verse 24

समदुःखसुखः स्वस्थः समलोक्षमकाञ्चनः ।
तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥२४॥

sama-duḥkha-sukhaḥ svasthaḥ sama-loṣṭāśma-kāñcanaḥ |
tulya-priyāpriyo dhīras tulya-nindātma-saṁstutiḥ ||24||

śrīdharah : api ca sameti | same sukha-duḥkhe yasya | yataḥ svasthaḥ svarūpa eva sthitaḥ | ataeva samāni loṣṭāśma-kāñcanāni yasya | tulye priyāpriye sukha-duḥkha-hetu-bhūte yasya | dhīro dhīmān | tulyo nindā cātmanaḥ saṁstutiś ca yasya ||24||

madhusūdanaḥ : same duḥkha-sukhe dveṣa-rāga-śūnyatayānātma-dharmatayānṛtatayā ca yasya sa sama-duḥkha-sukhaḥ | kasmād evaṁ yasmāt svasthaḥ svasmīn ātmāny eva sthito dvaita-darśana-śūnyatvāt | ata eva samāni heyopādeya-bhāva-rahitāni loṣṭāśma-kāñcanāni yasya sa tathā | loṣṭaḥ pāmsu-piṇḍaḥ | ata eva tulye priyāpriye sukha-duḥkha-sādhane yasya hita-sādhanatva-buddhi-viśayatvābhāvenopekṣaṇīyatvāt | dhīro dhīmān dhṛtimān vā | ata eva tulye | nindātma-saṁstutiḥ doṣa-kīrtana-guṇa-kīrtane yasya sa guṇātīta ucyaṭe iti dvitīya-gatenānvayaḥ ||24||

viśvanāthaḥ : Nothing.

baladevaḥ : kim ca sameti | yato'yaṁ svasthaḥ svarūpa-niṣṭho'taeva sama-duḥkha-sukhaḥ | same anātma-dharmatvāt tulye sukha-duḥkhe yasya saḥ | samāny anupādeyatayā tulyāni

loṣṭrādīni yasya saḥ | loṣṭra-mṛt-piṇḍa-tulye priyāpriye sukha-duḥkha-sādhane vastunī yasya saḥ | dhīraḥ prakṛti-puruṣa-viveka-kuśalaḥ | tulye nindātma-saṁstutī yasya saḥ | tat-prayojakayor doṣa-guṇayor ātma-gatatvābhāvād ity arthaḥ | ya idṛśo guṇātītaḥ sa ucyata iti dvitīyenānvayaḥ ||24||

Verse 25

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।
सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥२५॥

mānāpamānayos tulyas tulyo mitrāri-pakṣayoḥ |
sarvārambha-parityāgī guṇātītaḥ sa ucyate ||25||

śrīdharah : api ca māneti | māne'pamāne ca tulyaḥ | mitra-pakṣe'ripakṣe ca tulyaḥ | sarvān dṛṣṭādrṣṭārthān ārambhān udyamān parityaktum śīlam yasya saḥ | evambhūtācāra-yukto guṇātīta ucyate ||25||

madhusūdanaḥ : mānaḥ sat-kāra ādarāpara-paryāyaḥ | apamānas tiraskāro'nādarāpara-paryāyaḥ | tayos tulyo harṣa-viśāda-śūnyaḥ | nindā-stutī śabda-rūpe mānāpamānau tu śabdān antareṇāpi kāya-mano-vyāpāra-viśeṣāv iti bhedaḥ | atra pa-kāra-va-kārayoḥ pāṭha-vikalpe'py arthaḥ sa eva | tulyo mitrāri-pakṣayoḥ | mitra-pakṣasyevāri-pakṣasyāpi dveṣāviṣayaḥ svayam tayor anugraha-nigraha-śūnya iti vā | sarvārambha-parityāgī | ārabhyanta ity ārambhāḥ karmāṇi tān sarvān parityaktum śīlam yasya sa tathā | deha-yātrā-mātra-vyatirekeṇa sarva-karma-parityāgīty arthaḥ | udāsīnavad āsina ity ādy-ukta-prakārācāro guṇātītaḥ sa ucyate | yad uktam upekṣakatvādi tad-vidyodayāt pūrvam yatna-sādhyam vidyādhikāriṇā sādhanatvenānuṣṭheyam utpannāyām tu vidyāyām jīvan-muktasya guṇātītasyoक्तam dharma-jātam ayatna-siddham lakṣaṇatvena tiṣṭhaty arthaḥ ||25||

viśvanāthaḥ : Nothing.

baladevaḥ : māneti sphuṭārthaḥ | nindāstutī vāg-vyāpāreṇa sādhye | mānāpamānau tu kāyamanovyāpāreṇāpi syātām iti bhedaḥ | sarveti deha-yātrā-mātrād anyat sarva-karma grāhyam | ya idṛśo guṇātītaḥ undāsīnavat ity ādy uktā yasyācārḥ parair api saṁvedyāḥ sa guṇātīto bodhyo na tu tad-upapatti-vāvadūka iti bhāvaḥ ||25||

Verse 26

मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।
स गुणान् समतीत्यैतान् ब्रह्मभूयाय कल्पते ॥२६॥

mām ca yo'vyabhicāreṇa bhakti-yogena sevate |
sa guṇān samatītyaitān brahma-bhūyāya kalpate ||26||

śrīdharah : katham caitān trīn guṇān ativartate iti | asya praśnasyottaram āha mām ceti | ca-śabdo'vadhāraṇārthaḥ | mām eva parameśvaram avyabhicāreṇa ekāntena bhakti-yogena yaḥ

sevate sa etān guṇān samatītya samyag atikramya brahma-bhūyāya brahma-bhāvāya mokṣāya kalpate samartho bhavati ||26||

madhusūdanaḥ : adhunā katham etān guṇān ativartata iti tṛtīya-praśnasya prativacanam āha mām ceti | cas tv-arthaḥ | mām eveśvaraṁ nārāyaṇaṁ sarva-bhūtāntaryāmiṇaṁ māyayā kṣetrajñatām āgataṁ paramānanda-ghanam bhagavantaṁ vāsudevam avyabhicāreṇa parama-prema-lakṣaṇena bhakti-yogena dvādaśādhyāyoktena yaḥ sevate sadā cintayati sa mad-bhakta etān prāg-uktān guṇān samatītya samyag-atikramyādvaita-darśanena bādhitvā brahma-bhūyāya brahma-bhavanāya mokṣāya kalpate samartho bhavati | sarvadā bhagavac-cintanam eva guṇātītatvopāya ity arthaḥ ||26||

viśvanāthaḥ : katham caitān trīn guṇān ativartate iti tṛtīyapraśnasyottaram āha mām ceti | ca evārthe | mām eva śyāmasundarākāraṁ parameśvaraṁ bhakti-yogena yaḥ sevate sa eva brahma-bhūyāya brahmatvāya brahmānubhavāya yāvat bhaktyāham ekayā grāhyaḥ iti mad-vākye ekayeti viśeṣaṇopanyāsāt mām eva ye prapadyante māyām etān taranti te ity atrāpi eva-kāra-prayogāt bhaktyā vinā prakārāntareṇa brahmānubhavo na bhavatīti niścayāt | bhakti-yogena kīdr̥ṣena | avyabhicāreṇa karma-jñānādy-amīreṇa niškāma-karmaṇo nyāsa-śravaṇāt | jñānaṁ ca mayi sannyaset iti jñānināṁ carama-daśāyām jñānasyāpi nyāsa-śravaṇāt | bhakti-yogasya tu kvāpi nyāsaśravaṇāt bhakti-yoga eva so'vyabhicāraḥ | tena karma-yogam iva jñāna-yogam api parityājya yady avyabhicāreṇa kevalenaiva bhaktiyogena sevate, tarhi jñāni api guṇātīto bhavati, nānyathā | ananya-bhaktas tu nirguṇo mad-apāśrayaḥ ity ekādaśokter guṇātīto bhavaty eva | atra idam tattvaṁ VEṛṣE ity atrāsaṅginaḥ karmaṇo jñānino vā sāttvikatvenaiva sādhakatvāvagates tat-sāhacaryāt nirguṇo mad-apāśrayaḥ iti bhaktaḥ sādha evāvagamyate | tatas ca jñāni jñāna-siddhaḥ sann eva sāttvikatvaṁ parityājya guṇātīto bhavati | bhaktas tu sādha-daśām ārabhyaiva guṇātīto bhavatīty artho labhyate | atra ca-kāro'vadhāraṇārthaḥ iti svāmi-caraṇaḥ | mām eveśvaraṁ nārāyaṇam avyabhicāreṇa bhakti-yogena dvādaśādhyāyoktena yaḥ sevata iti madhusūdana-sarasvatī-pādās ca vyācakṣate ||26||

baladevaḥ : katham caitāms trīn guṇān ativartata iti tṛtīya-praśnasyottaram āha mām ceti | co'vadhāraṇe | nānyam guṇebhyaḥ karāram ity ādy-uktyā yo guṇa-puruṣa-viveka-khyātim avāpa tayaiva tasyā guṇātyayo na saṁsidhyati, kintu tadvān api yo mām kṛṣṇam eva māyā-guṇāsprṣtam māyā-niyantāraṁ nāyāyaṇādi-rūpeṇa bahudhāvīrbhūtaṁ cid-ānanda-ghanam sārva-jñy-ādi-guṇa-ratnālayam avyabhicāreṇaikāntikena bhakti-yogena sevate śrayati sa etān duratyayān api guṇān atītyākrāmya brahma-bhūyāya kalpate guṇāṣṭa-viśiṣṭatvāya¹ nija-dharmāya yogyo bhavati | tam dharmam labhata ity arthaḥ | jīve brahma-śabdāś tūkta eva prk, tathā ca bhakti-śiraskayaiva tad-viveka-khyātyā jīvasya svarūpa-lābho, na tu kevalayā tayety uktam | yat tu brahma-bhūyāya ity anena mad-rūpatām sa yātīti pārtha-sārathinopadiṣṭam iti vyācaṣṭe | tan-niravadhānam eva tenaivedam jñānam ity ādinā mokṣe'pi | svarūpa-bhedasyābhīhitatvāt nirañjanaḥ paramam sāmyam upaiti ity ādi śrutiṣv api tatra tasya dr̥ṣṭatvād aṇutva-vibhutvādi-nitya-dharma-kṛtatvena nityatvāc ca tad-bhedasya tasmād guṇāṣṭaka-viśiṣṭatvam eva brahaiva san brahmāpy eti iti śrutyau tu brahma-sadr̥śaḥ san bramāpy eti prāpnotīty arthaḥ | evaupamyē'vadhāraṇe iti viśva-prakāśāt | vavā yathā tathaivevaṁ sāmye ity amara-koṣāc ca | anyathā brahma-bhāvottaro brahmāpyayo na saṅgaccheta | ||26||

¹The eight qualities are listed in the ChAndogya UpaniSad: AtmApahata-pApmA vijaro vimRtyur vizoko vijighatso'pipAsaH satya-kAmaH satya-saGkalpaH so'nveSTavyaH |

Verse 27

ब्रह्मणो हि प्रतिष्ठममृतस्याव्ययस्य च ।
शास्त्रस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥२७॥

brahmaṇo hi pratiṣṭhāham amṛtasyāvyayasya ca |
śāśvatasya ca dharmasya sukhasyaikāntikasya ca ||27||

śrīdharaḥ : tatra hetum āha brahmaṇo hīti | hi yasmād brahmaṇo'ham pratiṣṭhā pratimā |
ghanībhūtaṁ brahmaivāham | yathā ghanībhūtaḥ prakāśa eva sūrya-maṇḍalam tadvad ity
arthah | tathāvyayasya nityasya | amṛtasya mokṣasya ca nitya-muktatvāt | tathā tat-sādhanasya
śāśvatasya dharmasya ca śiddja-sattvātmakatvāt | tathaikāntikasya akhaṇḍitasya sukhasya ca
pratiṣṭhāham | paramānandaik-rūpatvāt | ato mat-sevino mad-bhāvasyāvaśyambhāvitvād
yuktam evoktam brahma-bhūyāya kalpata iti ||

kṛṣṇādhīna-guṇāsaṅga-prasaṅjita-bhavāmbudhim |
sukham tarati mad-bhakta ity abhāṣi caturdaśe ||

iti śrī-śrīdhara-svāmi-kṛtāyām bhagavad-gītā-tīkāyām subodhinyām
guṇa-traya-vibhāga-yogo nāma
caturdaśo'dhyāyaḥ
||14||

madhusūdanaḥ : atra hetum āha brahmaṇa iti | brahmaṇas tat-pada-vācyasya
sopādhikasya jagad-utpatti-sthiti-laya-hetoḥ pratiṣṭhā pāramārthikaṁ nirvikalpalpakam
sac-cid-ānandātmakam nirupādhikam tat-pada-lakṣyam aham nivikalpako vāsudevaḥ
pratiṣṭhaty atreti pratiṣṭhā kalpita-rūpa-rahitam akalpitaṁ rūpam | ato yo mām
upādhikam brahma sevate sa brahma-bhūyāya kalpata iti yuktam eva |

kīdrśasya brahmaṇaḥ pratiṣṭhāham ity ākāṅkṣāyām viśeṣaṇāni amṛtasya vināśa-rahitasya,
avyayasya vipariṇāma-rahitasya ca, śāśvatasyāpakṣaya-rahitasya ca, dharmasya jñāna-
niṣṭhā-lakṣaṇa-dharma-prāpyasya, sukhasya paramānanda-rūpasya | sukhasya
viśayendriya-samyogajatvaṁ vārayati aikāntikasyāvyabhicāriṇaḥ sarvasmin deśe kāle ca
vidyamānasyaikāntika-sukha-rūpasyety arthaḥ | etādrśasya brahmaṇo yasmād aham
vāstavaṁ svarūpaṁ tasmān mad-bhaktaḥ sāmsārān mucyata iti bhāvaḥ | tathā coktam
brahmaṇā bhagavantaṁ śrī-kṛṣṇaṁ prati –

ekas tvam ātmā puruṣaḥ purāṇaḥ
satyaḥ svayaṁ jyotir ananta ādyaḥ |
nityo'kṣaro'jasra-sukho nirañjanaḥ
pūrṇo'dvayo mukta upādhito'mṛtaḥ || [10.14.23] iti |

atra sarvopādhi-śūnya ātmā brahma tvam ity arthaḥ | śukenāpi stutim antareṇaivoktam –

sarveṣāṁ api vastūnām bhāvārtho bhavati sthitaḥ |
tasyāpi bhagavān kṛṣṇaḥ kim atad vastu rūpyatām || [BhP 10.14.57] iti |

sarveṣāṃ eva kārya-vastūnām bhāvārthaḥ sattā-rūpaḥ paramārtho bhavati kāryākāreṇa jāyamāne sopādhike brahmaṇi sthitaḥ kāraṇa-sattātiriktāyāḥ kārya-sattāyā anabhyupagamāt | tasyāpi bhavataḥ kāraṇasya sopādhikasya brahmaṇo bhāvārthaḥ sattā-rūpo'rtho bhagavān kṛṣṇaḥ sopādhikasya nirupādhike kalpitatvāt kalpitasya cādhiṣṭhānān atirekāt, bhagavataḥ kṛṣṇasya ca sarva-kalpanādhiṣṭhānatvena paramārtha-satya-nirupādhi-brahma-rūpatvāt | ataḥ kim atad-vastu tasmāc chrī-kṛṣṇād anyad vastu paramārthikam kim nirūpyatām tad evaikam paramārthikam nānyat kim apīty arthaḥ | tad etad ihāpy uktam brahmaṇo hi pratiṣṭhāham iti |

athavā tvad-bhaktas tvad-bhāvam āpnotu nāma katham nu brahma-bhāvāya kalpyate brahmaṇaḥ sakāśāt tavānyatvād ity āśaṅkyāha brahmaṇo hīti | brahmaṇaḥ paramātmanaḥ pratiṣṭhā paryāptir aham eva na tu mad-bhinnaṃ brahmety arthaḥ | tathāmṛtasya amṛtatvasya mokṣasya cāvyaasya sarvathānucchedyasya ca ca pratiṣṭhāham eva | mayy eva mokṣaḥ paryavastio mat-prāptir eva mokṣa ity arthaḥ | tathā śāśvatasya nitya-mokṣa-phalasya dharmasya jñāna-niṣṭhā-lakṣaṇasya ca paryāptir aham eva | jñāna-niṣṭhā-lakṣaṇo dharmo mayy eva paryavasito na tena mad-bhinnaṃ kimcit prāpyam ity arthaḥ | tathaikāntikasya sukhasya ca paryāptir aham eva parmānanda-rūpatvān na mad-bhinnaṃ kimcit sukham prāpyam astīty arthaḥ | tasmād yuktam evoktam mad-bhakto brahma-bhūyāya kalpata iti ||27||

parākṛtana-mad-bandham param brahma narākṛti |
saundarya-sāra-sarvasvam vande nandātmajam maham ||

*iti śrīmat-paramahansa-parivrājakācārya-śrī-viśveśvara-sarasvatī-pāda-śiṣya-
śrī-madhūsūdana-sarasvatī-viracitāyām śrīmad-bhagavad-gītā-gūḍhārtha-
dīpikāyām guṇa-traya-vibhāga-yogo nāma caturdaśo'dhyāyaḥ
||14||*

viśvanāthaḥ : nanu mad-bhaktānām katham nirguṇa-brahmatva-prāptiḥ ? sā tu advitīya-tad-ekānubhavenaiva sambhavet | tatrāha brahmaṇo hīti | hi yasmāt parama-pratiṣṭhātvena prasiddham yad brahma tasyāpy aham pratiṣṭhā pratiṣṭhīyate'sminn iti pratiṣṭhā āśrayo'nna-mayādiṣu śrutiṣu sarvatraiva pratiṣṭhā-padasya tathārthatvāt | tathāmṛtasya pratiṣṭhā kim svargīya-sudhāyāḥ ? na | avyayasya nāśa-rahitasya mokṣasyety arthaḥ | tathā śāśvatasya dharmasya sādhana-phala-daśayor api nitya-sthitasya bhakty-ākhyasya parama-dharmasyāham pratiṣṭhā, tathā tat-prāpyasyaikāntika-bhakta-sambandhinaḥ sukhasya premṇāś cāham pratiṣṭhā | ataḥ sarvasyāpi mad-adhīnatvāt kaivalya-kāmanayā kṛtena mad-bhajanena brahmaṇi liyamāno brahmatvam api prāpnoti |

atra brahmaṇo'ham pratiṣṭhā ghanībhūtam brahmaivāham yathā ghanībhūta-prakāśa eva sūrya-maṇḍalam tadvad ity arthaḥ iti svāmi-caraṇāḥ | sūryasya tejo-rūpatve'pi yathā tejasa āśrayatvam apy ucyate | evam me kṛṣṇasya brahma-rūpatve'pi brahmaṇaḥ pratiṣṭhātvam api | atra **śrī-viṣṇu-purāṇam** api pramāṇam -- **śubhāśrayaḥ sa cittasya sarvagasya tathātmanaḥ** [ViP 6.7.76] iti vyākhyātam ca tatrāpi svāmi-caraṇaiḥ | **sarvagasyātmanaḥ para-brahmaṇo'pi āśrayaḥ pratiṣṭhā** | **tad uktam bhagavatā brahmaṇo hi pratiṣṭhāham** iti | tathā **viṣṇu-dharme**'pi naraka-dvādaśī-prasaṅge -

prakṛtau puruṣe caiva brahmaṇy api sa prabhuh |
yathaika eva puruṣo vāsudevo vyavasthitaḥ || iti |

tatraiva māsarkaṣa-pūjā-prasaṅge --

yathācyutas tvaṁ parataḥ parasmāt
sa brahma-bhūtāt parataḥ parātmā | iti |

tathā hari-vamśe'pi vipra-kumārānāyana-prasaṅge arjunaṁ prati śrī-bhagavad-vākyam --

tat-param paramam brahma sarvam vibhajate jagat |
mamaiva tad ghanam tejo jñatum arhasi bhārata || (HV 2.114.11-12)

brahma-saṁhitāyām api (5.40) --

yasya prabhā prabhavato jagad-aṇḍa-koṭi-
koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnaṁ |
tad brahma niṣkalam anantam aśeṣa-bhūtam
govindam ādi-puruṣam tam aham bhajāmi || iti |

aṣṭama-skandhe ca (8.24.38) --

madiyam mahimānam ca para-brahmeti śabditaṁ |
vetsyasy anughṛitam me sampraśnair vivṛtam hṛdi || iti bhagavad-uktiś ca |

madhusūdana-sarasvatī-pādās ca vyācakṣate sma yathā -- nanu tvad-bhaktas tvad-bhāvam
āpnotu nāma katham brahma-bhūyāya kalpate brahmaṇaḥ sakāśāt tavānyatvād ity āśaṅkyāha
brahmaṇo hīti | pratiṣṭhā paryāptir aham eveti | paryāptiḥ paripūrṇatā ity amaraḥ |

parākṛta-mano-dvandvam
param brahma narākṛti |
saundarya-sāra-sarvasvam
vande nandātmajam mahaḥ || iti upaślokaśyāmāsū ca ||27||

anartha eva traiguṇyam nistraiguṇyam kṛtārthatā |
tac ca bhaktyaiva bhavatīty adhyāyārtho nirūpitaḥ ||
iti sārārtha-varṣiṇyām harṣiṇyām bhakta-cetasām |
caturdaśo'yaṁ gītāsu saṅgataḥ saṅgataḥ satām ||14||

baladevaḥ : nanu tad-viveka-khyātyā tvad-eka-bhaktiā ca guṇātīto labdha-svarūpo brahma-
śabdito muktaḥ katham tiṣṭhed iti cet tatrāha brahmaṇo hīti | hir niścaye | brahmaṇas tat-
pūrvakayā tayā sattvādyāvaraṇātyayād āvirbhāvita-svaguṇāṣṭakasyāmṛtasya mṛtir
nirgatasyāvyaṣyasya tādrūpyaṇaikaśasasya muktasya mad-atipriyasyāham eva vijñānānanda-
mūrtir ananta-guṇo niravadyaḥ suhṛtatamaḥ sarveśvaraḥ | pratiṣṭhā pratiṣṭhīyate'tra iti
nirukteḥ paramāśrayo'tipriyo bhavāmīti tādrīśam māṁ parayā bhaktyānubhavaṁs tiṣṭhatīti |
na matto viśeṣa-leśo na ca punar āvartate, yad gatvā na nivartante muktānām paramā gatiḥ
iti smṛtibhyaḥ |

nanu muktas tvām katham śrayeta śravaṇa-phalasya mukter lābhād iti ced asty atīśayitam
phalam iti bhāvenāha śāśvatasya sādharmaṇasya sukhasya ca vicitra-līlā-rasasyāham eva

Bhagavad-gītā – caturdaśo'dhyāyaḥ

pratiṣṭheti | tīvrānanda-rūpa-tad-vibhūti-mal-līlānubhavāya mām eva samāśrayatīty evam āha
śrutiḥ [raso vai saḥ, rasam hy evāyam labdhvānandī bhavati](#) [TaittU 2.7.1] iti ||27||

saṁsāro guṇa-yogaḥ syād vimokṣas tu guṇātyayaḥ |
tat-siddhir hari-bhaktyaivety etad buddham caturdaśāt ||

iti śrīmad-bhagavad-gītōpaniṣad-bhāṣye caturdaśo'dhyāyaḥ
||14||