

atha
guṇa-traya-vibhāga-yogo nāma
caturdaśo'dhyāyaḥ

(śrī-rāmānujācārya-pāda-kṛta-bhāsyam)

trayodaśe prakṛti-puruṣayor anyonya-saṁsṛṣṭayoḥ svarūpa-yāthātmyam vijñāyāmānitvādibhir bhagavad-bhakty-anugṛhītair bandhān mucyata ity uktam | tatra bandha-hetuḥ pūrva-pūrva-sattvādi-guṇa-maya-sukhādi-saṅga iti cābhihitam **kāraṇam guṇa-saṅgo'sya sad-asad-yoni-janmasu** [Gitā 13.22] iti | athedānīm guṇānām bandha-hetutā-prakāro guṇa-nivartana-prakāraś cocyate –

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

param pūrvoktād anyat prakṛti-puruṣāntar-gatam eva sattvādi-guṇa-viṣayam jñānam **bhūyaḥ pravakṣyāmi** | tac ca **jñānam** sarveṣām prakṛti-puruṣa-viṣaya-**jñānānām uttamam** | yaj jñānam jñātvā **sarve munayas** tan-manana-śilā **itaḥ** saṁsāra-maṇḍālāt **parām siddhim gatāḥ** parīsuddhātma-svarūpa-prāpti-rūpām siddhim avāptāḥ ||14.1||

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punar api taj jñānam phalena viśinaṣṭi —

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

idaṁ vakṣyamāṇam **jñānam** upāśritya **mama sādharmyam āgatā** mat-sāmyam prāptāḥ | **sarge'pi nopajāyante** na sṛji-karmatām bhajante | **pralaye na vyathanti ca**, na ca saṁhṛti-karmatām bhajante ||14.2||

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atha prakṛtānām guṇānām bandha-hetutā-prakāram vaktum sarvasya bhūta-jātasya prakṛti-puruṣa-saṁsargajatvam **yāvat saṁjāyate kimcit** [13.26] ity anenoktam bhagavatā svenaiva kṛtam ity āha —

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

mama madīyam kṛtsnasya jagato yoni-bhūtam mahad brahma yat tasmin garbham dadhāmy aham |

bhūmir āpo'nalo vāyuḥ kham mano buddhir eva ca |
ahamkāra itiyam me bhinnā prakṛtir aṣṭadhā ||
aperayam [7.4-5]

iti nirdiṣṭa-cetanā prakṛtir mahad-ahamkāraḍi-vikāraṇām kāraṇatayā mahad brahma ity ucyate | **śrutav** api kvacit prakṛtir api brahma iti nirdiṣyate | **yaḥ sarvajñāḥ sarva-vit, yasya jñāna-mayaṁ tapaḥ, tasmād etad brahma nāma-rūpam annaṁ ca jāyate** [MuṇḍU 1.1.9] iti |

itas tv anyām prakṛtiṁ viddhi me parām | jīva-bhūtām [7.5] iti cetanapuja-rūpā yā prakṛti | nirdiṣṭa, sā iha sakala-prāṇi-bījatayā garbha-śabdenocyate | tasmin acetane yoni-bhūte mahati brahmaṇi cetana-puñja-rūpam garbham dadhāmi | acetana-prakṛtyā bhoga-kṣetra-bhūtayā bhokṭṛ-varga-puñja-bhūtām cetana-prakṛtiṁ saṁyojayāmīty arthaḥ | tatas tasmāt prakṛti-dvaya-saṁyogān mat-saṁkalpa-kṛtāt sarva-bhūtānām brahmādi-stamba-paryantānām sambhavo bhavati ||14.3||

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kāryāvastho'pi cid-acit-prakṛti-saṁsargo mayaiva kṛtaḥ ity āha —

**sarva-yoniṣu kaunteya mūrtayaḥ sambhavanti yāḥ |
tāsām brahma mahad yonir aham bīja-pradaḥ pitā** ||4||

sarvāsu deva-gandharva-yakṣa-rākṣasa-manuṣya-paśu-mrga-pakṣi-sarīsrpādiṣu yoniṣu tat-tan-mūrtayo yāḥ sambhavanti jāyante tāsām **brahma mahad yoniḥ** kāraṇam mayā saṁyojita-cetana-vargā mahad-ādi-viśeṣāntāvasthā prakṛtiḥ kāraṇam ity arthaḥ | **aham bīja-pradaḥ pitā** tatra tatra ca tat-tat-karmānugūnyena cetana-vargasya saṁyojakaś cāham ity arthaḥ ||14.4||

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evam sargādaḥ prācīna-karma-vaśād acit-saṁsargeṇa devādi-yoniṣu jātānām punaḥ punar devādi-bhāvena janma-hetum āha —

**sattvaṁ rajasa tama iti guṇāḥ prakṛti-sambhavāḥ |
nibadhnanti mahā-bāho dehe dehinam avyayam** ||5||

sattva-rajasa-tamānsi trayo **guṇāḥ prakṛteḥ** svarūpānubandhinaḥ svabhāva-viśeṣāḥ prakāśādi-kāryaika-nirūpaṇīyāḥ | prakṛty-avasthāyām anudbhūtās tad-vikāreṣu mahad-ādiśūdbhūtāḥ | mahad-ādi-viśeṣāntair ārabdha-deva-manuṣyādi-deha-sambandhinam enaṁ **dehinam avyayam** svato guṇa-sambandhānarhaṁ **dehe** vartamānaṁ **nibadhnanti** dehe vartamānatvopādhinā nibadhnantīty arthaḥ ||14.5||

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sattva-rajas-tamasām ākāraṁ bandhana-prakāraṁ cāha —

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

tatra sattva-rajas-tamaḥsu sattvasya svarūpam īdṛṣaṁ nirmalatvāt prakāśakam | prakāśa-sukhāvaraṇa-svabhāva-rahitatā nirmalatvam | prakāśa-sukha-jananaikānta-svabhāvatayā prakāśa-sukha-hetu-bhūtam ity arthaḥ | prakāśo vastu-yāthātmyāvabodhaḥ | anāmayam āmayākhyā-kāryaṁ na vidyate, ity anāmayam arogatā-hetur ity arthaḥ | eṣa sattvākhyā-guṇo dehinam enaṁ sukha-saṅgena jñāna-saṅgena ca badhnāti, puruṣasya sukha-saṅgaṁ jñāna-saṅgaṁ ca janayatīty arthaḥ | jñāna-sukhayoḥ saṅge hi jāte tat-sādhanēṣu laukika-vaidikeṣu pravartate | tataś ca tat-phalānubhava-sādhana-bhūtāsu yoniṣu jāyate | iti sattvaṁ sukha-jñāna-saṅga-dvāreṇa puruṣaṁ badhnāti | jñāna-sukha-jananaṁ punar api tayoḥ saṅga-jananaṁ ca sattvam ity uktaṁ bhavati ||14.6||

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

rajo rāgātmakaṁ rāga-hetu-bhūtam | rāgo yoṣit-puruṣayor anyonya-sprhā | tṛṣṇāsaṅga-samudbhavaṁ tṛṣṇāsaṅgayor udbhava-sthānaṁ tṛṣṇāsaṅga-hetu-bhūtam ity arthaḥ | tṛṣṇā śabdādi-sarva-viṣaya-sprhā | saṅgaḥ putra-mitrādiṣu sambandhiṣu saṁśleṣa-sprhā | tathā dehinam karmasu kriyāsu sprhā-janana-dvāreṇa nibadhnāti | kriyāsu hi sprhayā yāḥ kriyā ārabhate dehī, tās ca puṇya-pāpa-rūpā iti tat-phalānubhava-sādhana-bhūtāsu yoniṣu janma-hetavo bhavanti, ataḥ karma-saṅga-dvāreṇa rajo dehinam nibadhnāti | tad evaṁ rajo rāga-tṛṣṇā-saṅga-hetuḥ karma-saṅga-hetuś cety uktaṁ bhavati ||14.7||

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**tamas tv ajñāna-jaṁ viddhi mohanaṁ sarva-dehinām |
pramādālasya-nidrābhis tan nibadhnāti bhārata ||8||**

jñānād anyad ihājñānam abhipretam | jñānaṁ vastu-yāthātmyāvabodhaḥ, tasmād anyat tad-viparyaya-jñānaṁ tamas tu vastu-yāthātmya-viparīta-viṣaya-jñāna-jaṁ mohanaṁ sarva-dehinām | moho viparyaya-jñānam, viparyaya-jñāna-hetur ity arthaḥ | tat tamaḥ pramādālasya-nidrā-hetutayā tad-dvāreṇa dehinam nibadhnāti | pramādaḥ kartavyāt karmaṇo'nyatra pravṛtti-hetu-bhūtam anavadhānam | ālasyaṁ karmasv anārambha-svabhāvaḥ, stabdhatā iti yāvat | puruṣasyendriya-pravartana-śrāntiyā sarvendriya-pravartanoparatir nidrā | tatra bāhyendriya-pravartanoparamaḥ svapnaḥ | manaso'py uparatiḥ suṣuptiḥ ||14.8||

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sattvādīnām bandha-dvāra-bhūteṣu pradhānāny āha —

**sattvaṁ sukhe saṁjayati rajaḥ karmaṇi bhārata |
jñānam āvṛtya tu tamaḥ pramāde saṁjayaty uta ||9||**

sattvaṁ sukha-saṅga-pradhānam, rajaḥ karma-saṅga-pradhānam, tamaḥ tu vastu-yāthātmya-jñānam āvṛtya viparīta-jñāna-hetutayā kartavya-viparīta-pravṛtti-saṅga-pradhānam ||14.9||

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dehākāra-pariṇatāyāḥ prakṛteḥ svarūpānubandhinaḥ sattvādayo guṇāḥ | te ca svarūpānu-sambandhitvena sarvadā sarve vartante iti paraspara-viruddham kāryaṁ kathaṁ janayantīty atrāha —

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

yadyapi sattvādayas trayāḥ prakṛti-saṁśṛṣṭātma-svarūpānubandhinaḥ, tathāpi prācīna-karma-vaśād dehāpyāyana-bhūtāhāra-vaishamyāc ca sattvādayaḥ paraspara-samudbhavābhibhavarūpeṇa vartante | rajas-tamaś kadācid abhibhūya sattvaṁ udriktam vartate | tathā tamaḥ-sattve'bhibhūya rajaḥ kadācit | kadācit ca rajaḥ-sattve'bhibhūya tamaḥ ||14.10||

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tac ca kāryopalabdhyai vāgacched ity āha —

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

sarveṣu cakṣur-ādiṣu jñāna-dvāreṣu yadā vastu-yāthātmya-prakāśe jñānam upajāyate, tadā asmin dehe sattvaṁ pravṛddham iti vidyāt ||14.11||

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

lobhaḥ svakīya-dravyasyātyāga-śīlatā | pravṛttiḥ prayojanam anuddiśyāpi calana-svabhāvatā | ārambhaḥ karmaṇām phala-sādhana-bhūtānām karmaṇām ārambhe udyogaḥ | aśamaḥ indriyānuparatīḥ | sprhā viśayecchā | etāni rajasi pravṛddhe jāyante | yadā lobhādayo vartante, tadā rajaḥ pravṛddham iti vidyād ity arthaḥ ||14.12||

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aprakāśo'pravṛttiś ca pramādo moha eva ca |

tamasy etāni jāyante vivṛddhe kuru-nandana ||13||

aprakāśaḥ jñānānudayaḥ | **apravṛttiś** ca stabdhatā | **pramādo**’kārya-pravṛtti-phalam
anavadhānam | **moho** viparīta-jñānam | etāni tamasi pravṛddhe jāyante | etais tamaḥ
pravṛddham iti vidyāt ||14.13||

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

yadā sattvaṁ pravṛddham tadā **sattve** pravṛddhe deha-bhṛt pralayaṁ maraṇam yāti ced
uttama-vidāṁ uttama-tattva-vidāṁ ātma-yāthātmya-vidāṁ lokān samūhān **amalān** mala-
rahitān ajñāna-rahitān **pratipadyate** prāpnoti | **sattve** pravṛddhe tu mṛta ātma-vidāṁ kuleṣu
janitvātma-yāthātmya-jñāna-sādhanēṣu puṇya-karmasv adhikarotīty uktam bhavati ||14.14||

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rajasi pralayaṁ gatvā karma-saṅgiṣu jāyate |
tathā pralīnas tamasi mūḍha-yoniṣu jāyate ||15||

rajasi pravṛddhe maraṇam prāpya phalārtham karma kurvatām kuleṣu jāyate | tatra janitvā
svargādi-phala-sādhanā-karmasv adhikarotīty arthaḥ | **tathā** tamasi pravṛddhe mṛto **mūḍha-**
yoniṣu śva-sūkarādi-yoniṣu jāyate | sakala-puruṣārthārambhānarho jāyata ity arthaḥ ||14.15||

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karmaṇaḥ sukṛtasyāhuḥ sāttvikam nirmalam phalam |
rajasas tu phalam duḥkham ajñānam tamaṣaḥ phalam ||16||

evam sattva-vṛddhau maraṇam upagamyātma-vidāṁ kule jātenānuṣṭhitasya **sukṛtasya**
phalābhisandhi-rahitasya mad-ārādhana-rūpasya **karmaṇaḥ phalam** punar api tato ’dhika-
sattva-janitam nirmalam duḥkha-gandha-rahitam bhavatīty **āhuḥ** sattva-guṇa-pariṇāma-
vidaḥ | antya-kāla-pravṛddhasya **rajasas** tu **phalam** phala-sādhanā-karma-saṅgi-kule janma,
phalābhisandhi-pūrvaka-karmārambha-tat-phalānubhava-punar-janma-rajo-vṛddhi-
phalābhisandhi-pūrvaka-karmārambha-paramparā-rūpaṁ sāmsārikam **dukha-prāyam** eva ity
āhus tad-guṇa-yāthātmya-vidaḥ | **ajñānam tamaṣaḥ phalam** | evam anta-kāla-pravṛddhasya
tamaṣaḥ phalam ajñāna-paramparā-rūpaṁ ||14.16||

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tad adhika-sattvādi-janitam nirmalādi-phalam kim ity atrāha —

sattvāt saṁjāyate jñānam rajaso lobha eva ca |
pramāda-mohau tamaso bhavato’jñānam eva ca ||17||

evam paramparayā jātād adhikasattvād ātma-yāthātmyāparokṣarūpam jñānam jāyate | tathā pravṛddhād rajasah svargādiphalaalobhah jāyate | tathā pravṛddhāc ca tamasaḥ pramādo'navadhānanimittāsatkarmaṇi pravṛtṭah, tatas ca moho viparītajñānam, tatas cādhikatarām tamaḥ, tatas cājñānam jñānābhāvaḥ ||14.17||

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**ūrdhvaṁ gacchanti sattva-sthā madhye tiṣṭhanti rājasāḥ |
jaghanya-guṇa-vṛtta-sthā adho gacchanti tāmasāḥ ||18||**

evam uktena prakāreṇa sattvasthā ūrdhvaṁ gacchanti krameṇa saṁsāra-bandhāt mokṣam gacchanti | rajasah svargādiphalaalobhakaravād rājasāḥ phalaśādhanabhūtam karmānuṣṭhāya tat-phalam anubhūya punar api janitvā tad-apekṣitam karmānutiṣṭhantīti madhye tiṣṭhanti, punar-āvṛttirūpatayā duḥkhaprāyam eva tat |

tāmasās tu jaghanyaguṇavṛtti-sthā uttarottaranikṛṣṭatamoguṇavṛttiṣu sthitā adho gacchanti | antyajatvam, tatas tiryaktvam, tataḥ kṛmikīṭadījanma tataḥ sthāvaratvam, tato'pi gulmalatātavam, tatas ca śilākāṣṭhaloṣṭatṛṇādītvam gacchantīty arthaḥ ||14.18||

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āhāraviśeṣaiḥ phalābhisandhirahitasukṛtaviśeṣaiś ca paramparayā pravaṇdhatasattvānām guṇātyayadvāreṇa ūrdhvagamanaprakāram āha —

**nānyam guṇebhyaḥ kartāram yadā draṣṭānupaśyati |
guṇebhyaś ca param vetti mad-bhāvam so'dhigacchati ||19||**

evam sāttvikāhāra-sevayā phalābhisandhi-rahita-bhagavad-ārādhana-rūpa-karmānuṣṭhānaiś ca rajas-tamasī sarvātmanābhibhūya utkṛṣṭa-sattva-niṣṭho yadāyam draṣṭā guṇebhyo'nyam kartāram nānupaśyati | guṇā eva svānuguṇa-pravṛttiṣu kartāra iti paśyati, guṇebhyaś ca param vetti, kartṛbhyo guṇebhyaś ca param anyam ātmānam akartāram vetti, samad-bhāvam adhigacchati, mama yo bhāvas tam adhigacchati | etad uktaṁ bhavaty ātmanaḥ svataḥ pariśuddha-svabhāvasya pūrva-pūrva-karma-mūla-guṇa-saṅga-nimittam vividha-karmasu kartṛtvam, ātmā svatas tv akartā aparicchinnajñānaikākārah ity evam ātmānam yadā paśyati, tadā mad-bhāvam adhigacchatīti ||14.19||

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kartṛbhyo guṇebhyo'nyam akartāram ātmānam paśyan bhagavadbhāvam adhigacchatīty uktam, sa bhagavadbhāvaḥ kīdṛśah ? ity atrāha —

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

ayaṁ dehī dehasamudbhavān dehākārapariṇataprakṛtisamudbhavān etān sattvādīn trīn guṇān
atītya tebhyaś cānyam, jñānaikākāram ātmānam paśyan janmamṛtyujarāduḥkhaiḥ
vimukto'mṛtam ātmānam anubhavati eṣa mad-bhāva ity arthaḥ ||14.20||

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atha guṇātītasya svarūpasūcanācāraprakāram guṇātyayaheturṁ ca pṛcchan arjuna uvāca —

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

sattvādīn trīn guṇān etān atītaḥ kaiḥ līngaiḥ kaiḥ lakṣaṇair upalakṣito bhavati kimācāraḥ kena
ācāreṇa yukto'sau ? asya svarūpāvagateḥ līngabhūtācāraḥ kīdṛśaḥ ity arthaḥ | katham ca etān
kenopāyena sattvādīn trīn guṇān ativartate ? ||14.21||

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śrī-bhagavān uvāca

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

ātma-vyatirikteṣu vastuṣv aniṣṭeṣu saṁpravṛttāni sattva-rajas-tamasām kāryāni prakāśa-
pravṛtti-mohākhyāni yo na dveṣṭi, tathātma-vyatirikteṣv iṣṭeṣu vastuṣu tāny eva nivṛttāni na
kāṅkṣati ||14.22||

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

udāsīnavad āsīno guṇavyatiriktātmāvalokanatrptyā anyatra udāsīnavad āsīnaḥ guṇair
dveṣākāṅkṣādvāreṇa yo na vicālyate, guṇāḥ sveṣu kāryeṣu prakāśādiṣu vartante ity
anusāndhāya yas tūṣṇim avatiṣṭhate, na iṅgate na guṇakāryānugūṇam ceṣṭate ||14.23||

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**sama-duḥkha-sukhaḥ svasthaḥ sama-loṣṭāśma-kāñcanaḥ |
tulya-priyāpriyo dhīras tulya-nindātma-saṁstutiḥ ||24||
mānāpamānayos tulyas tulyo mitrāri-pakṣayoḥ |
sarvārambha-parityāgī guṇātītaḥ sa ucyate ||25||**

sama-duḥkha-sukhaḥ duḥkha-sukhayoḥ samaś cittaḥ | svasthaḥ svasmin sthitaḥ svātmaika-
priyatvena tad-vyatirikta-putrādi-janma-maraṇādi-sukha-duḥkhayoḥ sama-citta ity arthaḥ |
tata eva sama-loṣṭāśma-kāñcanaḥ | tata eva ca tulya-priyāpriyas tulya-priyāpriya-viṣayaḥ |

dhīraḥ prakṛty-ātma-viveka-kuśalaḥ | tata eva **tulya-nindātma-saṁstutiḥ** | ātmani manuṣyatvādy-abhimāna-kṛta-guṇāguṇa-nimitta-stuti-nindayoḥ sva-sambandhānu-sandhānena tulya-cittaḥ | tat-prayukta-**mānāpamānayoḥ** tat-prayukta-**mitrāri-pakṣayoḥ** api sva-sambandhābhāvād eva **tulya-cittaḥ** | tathā dehitva-prayukta-**sarvārambha-parityāgī** | ya evaṁ-bhūtaḥ **sa guṇātīta ucyate** ||14.24-25||

--o)0(o--

atha evaṁ rūpa-guṇātyaye pradhāna-hetum āha —

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

nānyam guṇebhyaḥ kartāram [14.19] ity-ādinoktena prakṛty-ātma-vivekānusandhāna-mātreṇa na guṇātyayaḥ saṁpatsyate, tasyānādi-kāla-pravṛtta-viparīta-vāsanā-bādhyatva-sambhavāt | **mām** satya-saṁkalpaṁ parama-kāruṇikam āśrita-vātsalya-jaladhīm **avyabhicāreṇa aikāntya-viśiṣṭena bhakti-yogena ca yaḥ sevate, sa etān sattvādīn guṇān** duratyayān **atītya brahma-bhūyāya brahmatvāya kalpate** brahma-bhāva-yogyo bhavati | yathāvasthitam ātmānam amṛtam avyayam prāpnotīty arthaḥ ||14.26||

--o)0(o--

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

hi śabdaḥ hetau | yasmād aham avyabhicāri-bhakti-yogena sevito'mṛtasyāvyayasya ca **brahmaṇaḥ pratiṣṭhā**, tathā śāśvatasya ca **dharmasya** atīśayita-nityaiśvaryaikaikāntikasya **sukhasya ca vāsudevaḥ sarvam** [8.9] ity ādinā nirdiṣṭasya jñāninaḥ prāpyasya sukhasyety arthaḥ | yadyapi śāśvata-dharma-śabdaḥ prāpaka-vacanaḥ, tathāpi pūrvottarayoh prāpya-rūpatvena tat-sāhacaryād ayam api prāpya-lakṣakaḥ |

etad uktam bhavati pūrvatra – **daivī hy eṣā guṇa-mayī mama māyā duratyayā | mām eva ye prapadyante** [7.14] ity ārabhya guṇātyayasya tat-pūrvakākṣaraiśvarya-bhagavat-prāptinām ca bhagavat-prapatty-ekopāyatāyāḥ pratipāditatvād ekānta-bhagavat-prapatty-ekopāyo guṇātyayas tat-pūrvaka-brahmānubhavaś ceti ||14.27||

śrī-rāmānujācārya-pāda-kṛta-bhagavad-gītā-bhāṣyam