

atha

guṇa-traya-vibhāga-yogo nāma

caturdaśo'dhyāyaḥ

(śrīmac-chamkara-bhagavat-pāda-viracitam śrīmad-bhagavad-gītā-bhāṣyam)

sarvam utpadyamānam kṣetra-kṣetrajña-samyogād utpadyata ity uktam | tat kathamiti, tat-pradarśanārtham param bhūya ity ādir adhyāya ārabhyate | athavā, īśvara-paratantrayoḥ kṣetra-kṣetrajñayoḥ jagat-kāraṇatvaṁ na tu sām̐khyānām iva svatantrayoḥ ity evam artham | prakṛti-sthatvaṁ guṇeṣu ca saṅgaḥ saṁsāra-kāraṇam ity uktam | kasmin guṇe katham saṅgaḥ ? ke vā guṇāḥ ? katham vā te badhnantīti ? guṇebhyaś ca mokṣaṇam katham syāt ? muktasya ca lakṣaṇam vaktavyam, ity evam artham ca bhagavān uvāca –

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

param jñānam iti vyavahitena sambandhaḥ | bhūyaḥ punaḥ pūrveṣu sarveṣv adhyāyeṣu asakṛd uktam api pravakṣyāmi | tac ca param para-vastu-viṣayatvāt | kim tat ? jñānam sarveṣāṁ jñānānām uttamam, uttama-phaladvāt | jñānānām iti nāmānitvādīnām | kim tarhi ? yajñādi-jñeya-vastu-viṣayānām iti | tāni na mokṣāya, idaṁ tu mokṣāyeti parottama-śabdābhyāṁ stauti śrotr-buddhi-rucy-utpādanārtham | yaj jñātvā yaj jñānam jñātvā prāpya munayaḥ sam̐nyāsino manana-śilāḥ sarve parām siddhim mokṣākhyāṁ ito'smāt deha-bandhanāt ūrdhvaṁ gatāḥ prāptāḥ ||14.1||

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asyāś ca siddhair aikāntikatvaṁ darśayati –

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

idaṁ jñānam yathoktam upāśritya, jñāna-sādhanam anuṣṭhāya ity etat, mama parameśvarasya sādharṁyam mat-svarūpatām āgatāḥ prāptā ity arthaḥ | na tu samāna-dharmatā sādharṁyam, kṣetrajñeśvarayor bhedānabhyupagamād gītā-śāstre | phala-vādaś cāyam stuty-artham ucyate | sarge'pi sṛṣṭi-kāle'pi nopajāyante | notpadyante | pralaye brahmaṇo'pi vināśa-kāle na vyathanti ca vyathāṁ nāpadyante, na cyavantūty arthaḥ ||14.2||

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kṣetra-kṣetrajña-samyoga īdṛśo bhūta-kāraṇam ity āha –

mama yonir mahad brahma tasmin garbham dadhāmy aham |

sambhavaḥ sarva-bhūtānām tato bhavati bhārata ||3||

mama sva-bhūtā madīyā māyā triguṇātmikā prakṛtir **yonih** sarva-bhūtānām kāraṇam | sarva-kāryebhyo mahattvāt kāraṇatvād br̥mhaṇāc ca [bharāṇāc ca] sva-vikārānām **mahad brahma** iti yonir eva viśiṣyate | **tasmin** mahati brahmaṇi yonau **garbham** hiraṇyagarbhasya janmano bījaṁ sarva-bhūta-janma-kāraṇam **bījaṁ dadhāmi** nikṣipāmi kṣetra-kṣetrañña-prakṛti-dvaya-śaktimān īśvaro’ham, avidyā-kāma-karmopādhi-svarūpānuvidhāyinaṁ kṣetraññaṁ kṣetreṇa saṁyogayāmīty arthaḥ | **sambhava** utpattiḥ **sarva-bhūtānām** hiraṇyagarbhotpatti-dvāreṇa **tatas** tasmād gabrhādhanād **bhavati** | he **bhārata** ||14.3||

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

deva-piṭṛ-manuṣya-paśu-mṛgādi-sarva-yoniṣu kaunteya, mūrtayo deha-saṁsthāna-lakṣaṇā mūrcchitāṅgāvayavā mūrtayaḥ **sambhavanti yāḥ**, tāsām mūrtinām **brahma mahat** sarvāvasthaṁ **yonih** kāraṇam **aham** īśvaro **bīja-prado** garbhādhanasya kartā **pitā** ||14.4||

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ke guṇāḥ ? katham badhnanti ? ity ucyate –

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

sattvaṁ rajas tama ity evam-nāmāno **guṇā** iti pāribhāṣikaḥ śabdaḥ | na rūpādivad dravyāśritā guṇāḥ | na ca guṇa-guṇinor anyatvam atra vivakṣitam | tasmād guṇā iva nitya-para-tantrāḥ kṣetraññaṁ praty avidyātmakatvāt kṣetraññaṁ **nibadhnantīva** tam āspadīkṛtyātmānam pratilabhanta iti nibadhnantīty ucyate | te ca **prakṛti-sambhavā** bhagavan-māyā-sambhavā nibadhnantīva | he **mahābāho** | mahāntau samarthatarāv ājānu-pralambau bāhū yasya saḥ mahābāhuḥ he mahābāho | **dehe** śarīre **dehinam** dehavantam **avyayam**, avyayatvaṁ coktam **anāditvād** [Gītā 13.32] ity ādi ślokena | nanu dehī **na lipyate** [Gītā 13.32] ity uktam | tat katham iha nibadhnantīty anyathocyate ? pariḥṭtam asmābhir iva-śabdena nibadhnantīveti ||14.5||

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tatra sattvādīnām sattvasyaiva tāval lakṣaṇam ucyate –

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

nirmalatvāt sphaṭika-maṇir iva **prakāśakam anāmayaṁ** nirupadravaṁ **sattvaṁ** tan **nibadhnāti** | katham ? **sukha-saṅgena** sukhy aham iti viśaya-bhūtasya sukhasya viśayiṇy

ātmani saṁśleṣāpādanam mṛṣaiva sukhe sañjanam iti | saiṣāvidyā | na hi viṣaya-dharmo
viṣayiṇo bhavati | icchādi ca dhṛty-antaṁ kṣetrasyaiva viṣayasya dharmāḥ ity uktam
bhagavatā | ato'vidyayaiva svakīya-dharma-bhūtayā viṣaya-viṣayy-aviveka-lakṣaṇayāsvātma-
bhūte sukhe saṁjayatīva, āsaktam iva karoti, asaṅgam saktam iva karoti, asukhinam
sukhinam iva | tathā **jñāna-saṅgena ca**, jñānam iti sukha-sāhacaryāt kṣetrasyaiva
viṣayasyāntaḥ-karaṇasya dharmāḥ, nātmanaḥ | ātma-dharmatve saṅgānupapatteḥ,
bandhānupapatteś ca | sukha iva jñānādau saṅgo mantavyaḥ | he **anagha** avyasana ||14.6||

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

rajaḥ rāgātmakam rajanād rāgo gairikād iva drāg ātmakam viddhi jānihi | tṛṣṇāsaṅga-
samudbhavam tṛṣṇā aprāptābhilāṣaḥ | āsaṅgaḥ prāpte viṣaye manasaḥ prīti-lakṣaṇaḥ
saṁśleṣaḥ | tṛṣṇāsaṅgayoḥ samudbhavam **tṛṣṇāsaṅga-samudbhavam | tan nibadhnāti** tad rajo
nibadhnāti **kaunteya karma-saṅgena**, drṣṭādrṣṭārtheṣu karmasu sañjanam tat-paratā karma-
saṅgas tena nibadhnāti rajo **dehinam** ||14.7||

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

tamas tṛtīyo guṇo'jñāna-jam ajñānāj jātam ajñāna-jam viddhi | **mohanam** moha-karam
aviveka-karam **sarva-dehinam** sarveṣāṁ dehavatām | **pramādālasya-nidrābhiḥ** pramādaś
cālasyam ca nidrā ca pramādālasya-nidrās tābhiḥ pramādālasya-nidrābhis tat tamo nibadhnāti
bhārata ||14.8||

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punar guṇānām vyāpāraḥ saṁkṣepata ucyate –

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

sattvam sukhe saṁjayati saṁśleṣayati, **rajaḥ karmaṇi** he **bhārata** saṁjayatīty anuvartate |
jñānam sattva-kṛtam vivekam āvṛtya ācchādya **tu tamaḥ** svena āvaraṇātmanā **pramāde**
saṁjayaty **uta** | pramādo nāma prāpta-kartavyākaraṇam ||14.9||

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uktam kāryam kadā kurvanti guṇāḥ ? ity ucyate –

rajas tamaś cābhibhūya sattvam bhavati bhārata |

rajaḥ sattvaṁ tamaś caiva tamaḥ sattvaṁ rajas tathā ||10||

rajas tamaś ca ubhāv apy abhibhūya sattvaṁ bhavati udbhavati vardhate yadā, tadā labdhātmakam sattvaṁ sva-kāryam jñāna-sukhādy ārabhate | he bhārata ! tathā rajo-guṇaḥ sattvaṁ tamaś caiva ubhāv apy abhibhūya vardhate yadā, tadā karma tṛṣṇādi sva-kāryam ārabhate | tama-ākhyo guṇaḥ sattvaṁ rajas ca ubhāv apy abhibhūya tathaiva vardhate yadā, tadā jñānāvaraṇādi sva-kāryam ārabhate ||14.10||

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yadā yo guṇa udbhūto bhavati, tadā tasya kim liṅgam ? ity ucyate –

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

sarva-dvāreṣu, ātmana upalabdhi-dvārāṇi śrotrādīni sarvāṇi karaṇāni, teṣu sarva-dvāreṣu antaḥ-karaṇasya buddher vṛtṭiḥ prakāśo dehe'smin upajāyate | tad eva jñānam | yadaivam prakāśo jñānākhyā upajāyate, tadā jñāna-prakāśena liṅgena vidyād vivṛddham udbhūtam sattvaṁ ity utāpi ||14.11||

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rajasa udbhūtasyedaṁ cihnam –

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

lobhaḥ para-dravyāditsā | pravṛtṭiḥ pravartanam | sāmānya-ceṣṭā ārambhaḥ | kasya ? karmaṇām | aśamo'nupaśamaḥ harṣa-rāgādi-pravṛtṭiḥ | sprhā sarva-sāmānya-vastu-viṣayā tṛṣṇā | rajasi guṇe vivṛddha etāni liṅgāni jāyante | he bharatarṣabha ||14.12||

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

aprakāśo'vivekaḥ | atyantam apravṛttiś ca pravṛtṭy-abhāvas tat-kāryam pramādo moha eva ca | aviveko mūḍhatā ity arthaḥ | tamasi guṇe vivṛddha etāni liṅgāni jāyante he kuru-nandana ! ||14.13||

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marāṇa-dvāreṇāpi yat phalam prāpyate, tad api saṅga-rāga-hetukam sarvaṁ gauṇam eveti darśayan āha –

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

yadā sattve pravṛddha udbhūte tu pralayaṁ maraṇaṁ yāti pratipadyate deha-bhṛd ātmā,
tadottama-vidāṁ mahad-ādi-tattva-vidāṁ ity etat | lokān amalān mala-rahitaṁ pratipadyate
prāpnotīty etat ||14.14||

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

rajasi guṇe vivṛddhe pralayaṁ maraṇaṁ gatvā prāpya karma-saṅgiṣu karmāsakti-yukteṣu
manuṣyeṣu jāyate | tathā tadvad eva pralīno mṛtas tamasi vivṛddhe mūḍha-yoniṣu paśv-ādi-
yoniṣu jāyate ||14.15||

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atīta-ślokaṛthasyaiva saṅkṣepa ucyate –

karmaṇaḥ sukṛtasyāhuḥ sāttvikāṁ nirmalāṁ phalam |
rajasas tu phalāṁ duḥkham ajñānaṁ tamasāḥ phalam ||16||

karmaṇaḥ sukṛtasya sāttvikasya ity arthaḥ, āhuḥ śiṣṭaḥ sāttvikam eva nirmalāṁ phalam iti |
rajasas tu phalāṁ duḥkham rājasasya karmaṇa ity arthaḥ, karmādhikārāt phalam api
duḥkham eva, kāraṇānurūpyāt, rājasam eva | tathā ajñānaṁ tamasas tāmasasya
karmaṇo'dharmasya pūrvavat ||14.16||

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kiṁ ca, guṇebhyo bhavati –

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

sattvāl labdhātmakāt saṁjāyate samutpadyate jñānam, rajaso lobha eva ca, pramāda-mohau
ca ubhau tamaso bhavataḥ, ajñānam eva ca bhavati ||14.17||

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kiṁ ca –

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

ūrdhvam gacchanti devalokādiṣūtpadyante sattva-sthāḥ sattva-guṇa-vṛtta-sthāḥ | madhye tiṣṭhanti manuṣyeṣūtpadyante rājasāḥ | jaghanya-guṇa-vṛtta-sthā jaghanyaś cāsau guṇaś ca jaghanya-guṇaś tamaḥ, tasya vṛttam nidrāḥasyādi, tasmin sthitāḥ jaghanya-guṇa-vṛtta-sthāḥ mūḍhāḥ adho gacchanti paśv-ādiṣūtpadyante tāmasāḥ ||14.18||

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puruṣasya prakṛti-sthatva-rūpeṇa mithyā-jñānena yuktasya bhogyeṣu guṇeṣu sukha-duḥkha-mohātmakeṣu sukhī duḥkhī mūḍho'ham asmīty evam-rūpo yaḥ saṅgas tat-kāraṇam puruṣasya sad-asad-yoni-janma-prāpti-lakṣaṇasya saṃsārasyeti samāsenā pūrvādhyāye yad uktam, tad iha sattvam rajas tama iti guṇāḥ prakṛti-sambhavā ity ārabhya guṇa-svarūpam, guṇa-vṛttam, sva-vṛttena ca guṇānām bandhakatvam, guṇa-vṛtta-nibaddhasya ca puruṣasya yā gatiḥ, ity etat sarvam mithyā-jñāna-mūlam bandha-kāraṇam vistareṇoktvā, adhunā samyag-darśanān mokṣo vaktavya ity ata āha bhagavān –

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

nānyam kārya-kāraṇa-viṣayākāra-pariṇatebhyo guṇebhyaḥ kartāram anyam yadā draṣṭā vidvān san nānupaśyati, guṇā eva sarvāvasthāḥ sarva-karmaṇām kartāra ity evam paśyati, guṇebhyaś ca param guṇa-vyāpāra-sākṣi-bhūtam vetti, mad-bhāvam mama bhāvam sa draṣṭādhigacchati ||14.19||

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katham adhigacchati ? ity ucyate –

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

guṇān etān yathoktān atītya jivann evātikramya māyopādhi-bhūtān trīn dehī deha-samudbhavān dehotpatti-bīja-bhūtān janma-mṛtyu-jarā-duḥkhair janma ca mṛtyuś ca jarā ca duḥkhāni ca janma-mṛtyu-jarā-duḥkhāni tair jivann eva vimuktaḥ san vidvān amṛtam aśnute | evam mad-bhāvam adhigacchatīty arthaḥ ||14.20||

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jivann eva guṇān atītyāmṛtam aśnute iti praśna-bijaṃ pratilabhyārjuna uvāca –

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

kair liṅgais cihnais trīn etān vyākhyātān guṇān atīto'tikrānto bhavati prabho, kim-ācāraḥ ? ko'sya ācāra ity kim-ācāraḥ | katham kena ca prakāreṇa etān trīn guṇān ativartate'tītya vartate ||14.21||

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guṇātītasya lakṣaṇaṃ guṇātītatvopāyaṃ cārjunena pṛṣṭo'smin śloke praśna-dvayārthaṃ
pravivacanāṃ bhagavān uvāca | yat tāvat kair liṅgair yukto guṇātīto bhavātīti tat śṛṇu –

**prakāśaṃ ca pravṛttiṃ ca moham eva ca pāṇḍava |
na dveṣṭi saṃpravṛttāni na nivṛttāni kāṅkṣati ||22||**

prakāśaṃ ca sattvakāryaṃ pravṛttiṃ ca rajaḥkāryaṃ moham eva ca tamaḥkāryaṃ ity etāni na
dveṣṭi saṃpravṛttāni samyagviśayabhāvena udbhūtāni – mama tāmasaḥ pratyayo jātaḥ,
tenāhaṃ mūḍhaḥ | tathā rājasī pravṛttir mama utpannā duḥkhātmikā, tenāhaṃ rajasā
pravartitaḥ pracalitaḥ svarūpāt | kaṣṭhaṃ mama vartate yo'yaṃ matsvarūpāvasthānāt bhraṃśaḥ
| tathā sāttviko guṇaḥ prakāśātmā māṃ vivekitvam āpādayan sukhe ca sajanya badhnātīti tāni
dveṣṭy asamyag-darśitvena | tat evaṃ guṇātīto na dveṣṭi saṃpravṛttāni | yathā ca
sāttvikādīpuruṣaḥ sattvādikāryāni ātmānaṃ prati prakāśya nivṛttāni kāṅkṣati, na tathā
guṇātīto nivṛttāni kāṅkṣatīty arthaḥ | etat na parapratyakṣaṃ liṅgam | kim tarhi ?
svātmapratyakṣatvāt ātmārthaṃ eva etat lakṣaṇaṃ | na hi svātmaviśayaṃ dveṣamākāṅkṣāṃ vā
paraḥ paśyati ||14.22||

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atha idānīm guṇātītaḥ kim-ācāraḥ ? iti praśnasya pravivacanam āha –

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

udāsīnavad yathā udāsīno na kasyacit pakṣaṃ bhajate, tathāyaṃ guṇātītatvopāya-
mārge'vasthita āsīna ātmaivid guṇair yaḥ saṃnyāsī na vicālyate viveka-darśanāvasthātaḥ | tad
etat sphuṭīkaroti – guṇaḥ kārya-karaṇa-viśayākāra-pariṇatā anyonyasmin vartante iti
yo'vatiṣṭhati | chando-bhaṅga-bhayāt parasmaipada-prayogaḥ | yo'nutiṣṭhatīti vā
pāṭhāntaram | neṅgate na calati, svarūpāvastha eva bhavātīty arthaḥ ||14.23||

--o)0(o--

kim ca –

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

sama-duḥkha-sukhaḥ same duḥkha-sukhe yasya saḥ sama-duḥkha-sukhaḥ, svasthaḥ sve
ātmani sthitaḥ prasannaḥ sama-loṣṭāśma-kāñcanaḥ loṣṭaṃ cāsmā ca kāñcanaṃ ca
loṣṭāśmakāñcanāni samāni yasya saḥ samaloṣṭāśmakāñcanaḥ, tulyapriyāpriyaḥ priyaṃ
cāpriyaṃ ca priyāpriye tulye same yasya so'yaṃ tulyapriyāpriyaḥ, dhīro dhīmān,

tulyanindātmasamstutiḥ nindā ca ātmasamstuti ca nindātmasamstutī, tulye nindātmasamstutī
yasya yateḥ sa tulyanindātmasamstutiḥ ||14.24||

--o)0(o--

kim ca –

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

mānāpamānayos tulyaḥ samo nirvikāraḥ | **tulyo mitrāri-pakṣayoḥ** | yadyapy udāsīnā bhavanti
kecit svābhiprāyeṇa, tathāpi parābhiprāyeṇa mitrāri-pakṣayor iva bhavantīti tulyo mitrāri-
pakṣayor ity āha | **sarvārambha-parityāgī** | dṛṣṭādrṣṭārthāni karmāṇy ārabhyanta ity
ārambhāḥ | sarvān ārambhān parityaktuṁ śīlam asyeti sarvārambha-parityāgī | deha-dhāraṇa-
mātra-nimitta-vyatirekeṇa sarva-karma-parityāgīty arthaḥ | **guṇātītaḥ sa ucyate ||14.25||**

--o)0(o--

udāsīnavad ity ādi guṇātītaḥ sa ucyate ity etad-antam uktam yāvat yatna-sādhyam tāvat
samnyāsino’nuṣṭheyaṁ guṇātītatva-sādhanam mumukṣoḥ | sthīri-bhūtam tu sva-samvedyam
sad guṇātītasya yater lakṣaṇam bhavatīti | adhunā katham ca trīnguṇān ativartate ? ity asya
praśnasya prativacanam āha –

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

mām ca īśvaram nārāyaṇam sarva-bhūta-hṛdayāśritam yo yatiḥ karmī vā **avyabhicāreṇa** na
kadācid yo vyabharati **bhakti-yogena** bhajanam bhaktiḥ saiva yogas tena **bhakti-yogena**
sevate, sa guṇān samatītya etān yathoktān | **brahma-bhūyāya** | bhavanam bhūyaḥ, brahma-
bhūyāya brahma-bhavanāya mokṣāya **kalpate** samartho bhavatīty arthaḥ ||14.26||

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kuta etad ? ity ucyate –

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

brahmaṇaḥ paramātmano **hi** yasmāt **pratiṣṭhāham** pratīṣṭhaty asmin iti pratiṣṭhāham
pratyag-ātmā | kīdrśasya brahmaṇaḥ ? **amṛtasya** avināśinaḥ | **avyayasya** avikāriṇaḥ |
śāśvatasya ca nityasya **dharmasya** dharmajñānasya jñāna-yoga-dharma-prāpyasya **sukhasya**
ānanda-rūpasya **aikāntikasya** avyabhicāriṇo’mṛtādi-svabhāvasya paramānanda-rūpasya
paramātmanaḥ pratyag-ātmā pratiṣṭhā |

samyag-jñānena paramātmatayā niścīyate | tad etad brahma-bhūyāya kalpata ity uktam | yayā
ceśvara-śaktyā bhaktānugrahādi-prayojanāya brahma pratiṣṭhate pravartate, sā śaktir
brahmaivāham | śakti-śaktimator ananyatvād ity abhiprāyaḥ | athavā, brahma-śabda-vācyatvāt
sa-vikalpakam brahma | tasya brahmaṇo nirvikalpako'ham eva nānyaḥ pratiṣṭhāśrayaḥ | kim-
viśiṣṭasya ? amṛtasyāmarāṇa-dharmakasyāvyayasya vyaya-rahitasya | kim ca, śāśvatasya ca
nityasya dharmasya jñāna-niṣṭhā-lakṣaṇasya sukhasya taj-janitasya aikāntikasya ekānta-
niyatasya ca, pratiṣṭhāham iti vartate ||14.27||

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iti śrīmat-paramahansa-parivrājakācāryasya śrī-govinda-bhagavat-pūjya-pāda-
śiṣyasya śrīmac-chaṅkara-bhagavataḥ kṛtau śrīmad-bhagavad-gītā-bhāṣye
caturdaśo'dhyāyaḥ
||14||