

atha

puruṣottama-yogo nāma

pañcadaśo'dhyāyah

Verse 1

श्रीभगवान् उवाच
ऊर्ध्वमूलमधःशाखमश्लथं प्राहुरव्ययम् ।
छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥१॥

śrī-bhagavān uvāca
ūrdhva-mūlam adhaḥ-śākham aśvattham prāhur avyayam |
chandānsi yasya parṇāni yas taṁ veda sa veda-vit ||1||

śrīdharah :

vairāgyeṇa vinā jñānam na ca bhaktir ataḥ sphuṭam |
vairāgyopaskṛtam jñānam īśaḥ pañcadaśe'diśat ||

pūrvādhyānte [mām ca yo'vyabhicāreṇa bhakti-yogena sevate](#) [Gītā 14.26] ity ādinā parameśvaram ekānta-bhaktiyā bhajatas tat-prasāda-labdha-jñānena brahma-bhāvo bhavatīty uktam | na caikānta-bhaktiḥ jñānam cāviraḥ sambhavatīti vairāgya-pūrvakam jñānam upadeṣṭu-kāmaḥ prathamam tāvat sārḍha-ślokaḥ sambhavyāṁ saṁsāra-svarūpaṁ vṛkṣa-rūpakālaṅkāreṇa varṇayan bhagavān uvāca ūrdhva-mūlam iti | ūrdhvam uttamam kṣarākṣarābhyām utkrīṣṭaḥ puruṣottamo mūlam yasya tam | adha iti tato'rvācīnām kāryopādhyo hiraṇyagarbhādayo grhyante | te tu śākhā iva śākhā yasya tam | vinaśvaratvena śvaḥ prabhāta-paryantam api na sthāsyatīti viśvāsānarhatvād aśvattham prāhuḥ | pravāha-rūpeṇāvicchedād avyayam ca prāhuḥ | [ūrdhva-mūlo'vāk-śākha eṣo'śvatthaḥ sanātana](#) [KaṭhU 2.3.1] ity ādyāḥ [śrutayah](#) | chandānsi vedā yasya parṇāni dharmādharma-pratipādana-dvāreṇa cchāyā-sthānīyāiḥ karma-phalāiḥ saṁsāra-vṛkṣasya sarva-jīvāśrayaṇīyatva-pratipādanāt parṇa-sthānīyā vedāḥ | yas tam evambhūtam aśvattham veda sa eva vedārtha-vit | saṁsāra-prapañca-vṛkṣasya mūlam īśvaraḥ | brahmādayas tad-amśāḥ śākhā-sthānīyāḥ | sa ca saṁsāra-vṛkṣo vinaśvaraḥ | pravāha-rūpeṇa nityaś ca | vedoktāiḥ karmabhiḥ sevyatām āpāditaś ca ity etāvān eva hi vedārthaḥ | ata evam vidvān vedavid ity ity uktam ||1||

madhusūdanaḥ : pūrvādhyāye bhagavān saṁsāra-bandha-hetūn guṇān vyākhyāya teṣāṁ atyayena brahma-bhāvo mokṣo mad-bhajanena labhyata ity uktam --

[mām ca yo'vyabhicāreṇa bhakti-yogena sevate](#) |
[sa guṇān samatīyātān brahma-bhūyāya kalpate](#) || [Gītā 14.26] iti |

tatra manuṣyasya tava bhakti-yogena katham brahma-bhāva ity āśānkāyām svasya brahma-rūpatā-jñāpanāya sūtra-bhūto'yaṁ śloko bhagavatoktaḥ –

brahmaṇo hi pratiṣṭhāham amṛtasyāvyayasya ca |
śāśvatasya ca dharmasya sukhasyaikāntikasya ca ||[Gītā 14.27] iti |

asya sūtrasya vṛtti-sthānīyo'yaṁ pañcadaśo'dhyāya ārabhyate | bhagavataḥ śrī-kṛṣṇasya hi tattvaṁ jñātvā tat-prema-bhajanena guṇātītaḥ san brahma-bhāvaṁ katham āpnuyāl loka iti | tatra brahmaṇo hi pratiṣṭhāham ity ādi bhagavad-vacanam ākarṇya mama tulyo manuṣyo'yaṁ katham evaṁ vadatīti vismayāviṣṭam apratibhayā lajjayā ca kimcid api praṣṭum aśaknuvan tam arjunam ālakṣya kṛpayā sva-svarūpaṁ vivakṣuḥ śrī-bhagavān uvāca ūrdhveti |

tatra viraktasyaiva saṁsārād bhagavat-tattva-jñāne'dhikāro nānyatheti pūrvādhyāyoktam parameśvarādhīna-prakṛti-puruṣa-saṁyoga-kāryaṁ saṁsāraṁ vṛkṣa-rūpa-kalpanayā varṇayati vairāgyāya prastuta-guṇātītatvopāyatvāt tasya | ūrdhvam utkṛṣṭaṁ mūlaṁ kāraṇaṁ sva-prakāśa-paramānanda-rūpatvena nityatvena ca brahma | atahvordhvaṁ sarva-saṁsāra-bādhe'py abādhitāṁ sarva-saṁsāra-bhramādhiṣṭhānaṁ brahma tad eva māyayā mūlam asyety ūrdhva-mūlam | adha ity arvācīnāḥ kāryopādhayo hiraṇyagrabhādyā gṛhyante | te nānā-dik-prasṛtatvāc chākhā iva śākhā asyety adhaḥ-śākhā | āsu-vināśitvena na śvo'pi sthāteti viśvāsānarham aśvattham māyā-mayaṁ saṁsāra-vṛkṣam avyayam anādy-ananta-dehādi-santānāśrayam ātma-jñānam antareṇānucchedyam anantam avyayam āhuḥ śrutayaḥ smṛtayaś ca | **śrutayas** tāvat -- **ūrdhva-mūlo'vāk-śākhā eṣo'śvatthaḥ sanātanaḥ** [KāthU 2.3.1] ity ādyaḥ katha-valliṣu paṭhitāḥ | arvāncō nikṛṣṭāḥ kāryopādhayo mahad-ahaṅkāra-tanmātrādayo vā śākhā asyety arvāk-śākhā ity adhaḥ-śākhā-pada-samānārthaḥ | sanātana tiy avyaya-pada-samānārtham |

smṛtayaś ca—

avyakta-mūla-prabhavas tasyaivānugrahotthitaḥ |
buddhi-skandha-mayaś caiva indriyāntara-koṭaraḥ ||
mahā-bhūta-visākhaś ca viśayaiḥ patravāms tathā |
dharmādharmā-supuṣpaś ca sukha-duḥkha-phalodayaḥ ||
ājīvyāḥ sarva-bhūtānāṁ brahma-vṛkṣaḥ sanātanaḥ |
etat brahma-vanaṁ cāsyā brahmācarati sāksivat ||
etac chittvā ca bhittvā ca jñānena paramāsinā |
tataś cātma-gatiṁ prāpya tasmān nāvartate punaḥ || [Mbh 14.35.20-22] ity ādyaḥ |

avyaktam avyākṛtaṁ māyopādhikaṁ brahma tad eva mūlaṁ kāraṇaṁ tasmāt prabhavo yasya sa tathā | tasyaiva mūlasyāvyaktasyānugrahād atidṛḍhatvād utthitaḥ saṁvardhitaḥ | vṛkṣasya hi śākhāḥ skandhād udbhavanti | saṁsārasya ca buddheḥ sakāśān nānā-vidhāḥ pariṇāmā bhavanti | tena sādharmaṇa buddhir eva skandhas tan-mayas tat-pracuro'yaṁ | indriyāṇāṁ antarāṇi cchidrāṇy eva koṭarāṇi yasya sa tathā | mahānti bhūtāny ākāśādīni pṛthivy-antāni vividhāḥ śākhā yasya viśākhaḥ stambho yasyeti vā | ājīvyā upajīvyāḥ | brahmaṇā paramātmanādhiṣṭhito vṛkṣo brahma-vṛkṣaḥ | ātma-jñānaṁ vinā chettum aśakyatayā sanātanaḥ | etad brahma-vanaṁ asya brahmaṇo jīva-rūpasya bhogyāṁ vanānīyaṁ sambhajanīyam iti vanaṁ brahma sāksivad ācarati na tv etat kṛtena lipyata ity arthaḥ | etad brahma-vanaṁ saṁsāra-vṛkṣātmakaṁ chittvā ca bhittvā cāham, brahmāsmīty atidṛḍha-

jñāna-khadgena sa-mūlam nikṛtyety arthaḥ ātma-rūpām gatim prāpya tasmād ātma-rūpān mokṣān nāvartata ity arthaḥ | spaṣṭam itarat |

atra ca gaṅgā-taraṅga-nudyamānottuṅga-tat-tīra-tiryān-nipatitam ardhonmūlitam mārutena mahāntam aśvattham upamānikṛtya jīvantam iyaṁ rūpaka-kalpaneti draṣṭavyam | tena nordhva-mūlatvādhaḥ-śākhavādy-anupapattiḥ | yasya māyā-mayasyāśvatthasya cchandāmsi cchādanāt tattva-vastu-prāvaraṇāt saṁsāra-vṛkṣa-rakṣaṇād vā karma-kāṇḍāni ṛg-yajuḥ-sāma-lakṣaṇāni parṇānīva parṇāni | yathā vṛkṣasya parirakṣaṇāthāni parṇāni bhavanti tathā saṁsāra-vṛkṣasya parirakṣaṇāthāni karma-kāṇḍāni dharmādharmaa-tad-dhetu-phala-prakāśanārthatvāt teṣāṁ | yas taṁ yathā-vyākhyātam sa-mūlam saṁsāra-vṛkṣam māyā-mayam aśvattham veda jñāti sa veda-vit karma-brahmākhyā-vedārtha-vit sa evety arthaḥ | saṁsāra-vṛkṣasya hi mūlam brahma hiranyagarbhādayaś ca jīvāḥ śākhā-sthānīyāḥ | sa ca saṁsāra-vṛkṣaḥ svarūpeṇa vinaśvaraḥ pravāha-rūpeṇa cānantaḥ | sa ca vedoktaiḥ karmabhiḥ sicyate brahma-jñānena ca cchidyata ity etāvān eva hi vedārthaḥ | yaś ca vedārthavit sa eva sarva-vid iti sa-mūla-vṛkṣa-jñānam stauti sa vedavid iti ||1||

viśvanāthaḥ :

saṁsāra-cchedako'saṅga ātmeśāmsaḥ kṣarākṣarāt |
uttamaḥ puruṣaḥ kṛṣṇaḥ iti pañcadaśe kathā ||

pūrvādhyāye --

[mām ca yo'vyabhicāreṇa bhakti-yogena sevate |](#)

[sa guṇān samatīyaitān brahma-bhūyāya kalpate || \[Gītā 14.26\] ity uktam |](#)

tatra tava manuṣyasya bhakti-yogena katham brahma-bhāva iti cet, satyam ahaṁ manuṣya eva kintu brahmaṇo'pi tasya pratiṣṭhā paramāśraya ity asya sūtra-rūpasya vṛtti-sthānīyo'yaṁ pañcadaśādhyāya ārabhyate | tatra sa guṇān samatīya ity uktam iti guṇamyo'yaṁ saṁsāraḥ kaḥ, kuto vāyaṁ pravṛttas tad-bhaktiyā saṁsāram atikrāmyan jīvo vā kaḥ | brahma-bhūyāya kalpate ity uktam brahma vā kim | brahmaṇaḥ pratiṣṭhā tvaṁ vā ka ity-ādy-apekṣāyām prathamam atīśayokty-alaṅkāreṇa saṁsāro'yam adbhuto'svattha-vṛkṣa iti varṇayati | ūrdhve sarva-lokopari-tale satya-loke prakṛti-bījottha-prathama-praroḥa-rūpa-mahat-tattvātmakaś caturmukha eka eva mūlam yasya tam | adhaḥ svar-bhuvor-bhūlokeṣu anantā deva-gandharva-kinnarāsura-rākṣasa-preta-bhūta-manuṣya-gavāśvādi-paśu-pakṣi-kṛmi-kīṭa-pataṅga-sthāvarāś tāḥ śākhā yasya tam aśvattham dharmādi-caturvarga-sādhakatvād aśvattham uttamaṁ vṛkṣam | śleṣeṇa bhaktimatām na śvaḥ sthāsyatīty aśvattham naṣṭa-prāyam ity arthaḥ | abhaktānām tv avyayam anaśvaram | chandāmsi vāyavyam śvetam ālabheta bhūmikām aindram ekādaśaka-pālaṁ nirvapet prajākāmāḥ ity ādyāḥ karma-pratipādakā vedāḥ saṁsāra-wardhakatvāt parṇāni | vṛkṣo hi parṇaiḥ śobhate | yas taṁ jñāti sa vedajñāḥ | tathā ca [ūrdhva-mūlo'vāk-śākhā eṣo'svatthaḥ sanātanaḥ](#) [KaṭhU 2.3.1] iti [kaṭha-vallī-śrutiḥ](#) ||1||

baladevaḥ :

saṁsāra-cchedi vairāgyam jīvo me'mśaḥ sanātanaḥ |
ahaṁ sarvottamaḥ śrīmān iti pañcadaśe smṛtam ||

pūrvatra vijñānānandasyautpattika-guṇāṣṭakasyāpi jīvasya karma-rūpānādi-vāsanānugūṇena bhagavat-saṅkalpena prakṛti-guṇa-saṅgaḥ | sa ca bahuvīdhas tad-atyayaś ca bhagavad-bhakti-

śiraskena viveka-jñānena bhavet tasmiṁś ca sati samprāpta-nija-svarūpo jīvo bhagavantam
āśritya prmodo sarvadā tasmiṁś tiṣṭhatīty uktam | atha tad-viveka-jñāna-sthairya-karam
vairāgyam jīvasya bhajanīya-bhagavad-amśatvam bhagavataḥ svetara-sarvottamatvam cokteṣu
artheṣūpayogāya pañcadaśe'smin varṇyate | tatra tāvad guṇa-viracitasya saṁsārasya vairāgya-
vaiccedyatvāt saṁsāram vṛkṣatvena vairāgyam ca śaśratvena rūpāyan varṇayati bhagavān --
ūrdhvamūlam ity ādibhis tribhiḥ |

saṁsāra-rūpam aśvattham ūrdhva-mūlam adhaḥ-śākham prāhuḥ | ūrdhvam sarvopari-satya-
loke pradhāna-bījottha-prathama-praroha-rūpa-mahat-tattvātmaka-caturmukha-rūpam
mūlam yasya saḥ | adhaḥ satya-lokāḍ arvācīneṣu svar-bhuvar-bhūr-lokeṣu deva-gandharva-
kinnarāsura-yakṣa-rākṣasa-manuṣya-paśu-pakṣi-kīṭa-pataṅga-sthāvarāntā nānādik-
prasṛtatvāc chākhā yasya tam | caturvarga-phalāśrayatvād aśvattham uttama-vṛkṣam |
tādṛśena viveka-jñānena vinā nivṛtter abhāvād avyayam pravāha-rūpeṇa nityam ca | tam
āhuḥ **śrutayaś** cātra --

ūrdhva-mūlo'vāk-śākha
eṣo'śvatthaḥ sanātanaḥ |
ūrdhva-mūlam arvāk-śākham
vṛkṣam yo veda samprati || [KathU 2.3.1] ity ādikāḥ |

yasya saṁsārāśvatthasya chandāmsi karmākarma-pratipādakāni śruti-vākyaṇi vāsanā-rūpa-
tan-nidāna-vardhakatvāt parṇāni prāhus tāni cchandāmsi vāyavyam śvetam ālabheta bhūti-
kāma aindram ekādaśaka-pālam nirvapet prajā-kāmaḥ ity ādini bodhyāni | patrais tarur
vardhate śobhate ca tam aśvattham yo veda yathoktam jānāti sa eva veda-vit | vedaḥ khalu
saṁsārasya vṛkṣatvam chedyatvābhiprāyeṇāha tad-chedanopāyājño vedārthavid iti bhāvah |

Verse 2

अधश्चेद्धं प्रमृतास्तस्य शाखा
गुणप्रवृद्धा विषयप्रवालाः ।
अधश्च मूलान्यनुसंततानि
कर्मानुबन्धीनि मनुष्यलोके ॥२॥

adhaś cordhvam prasṛtās tasya śākhā
guṇa-pravṛddhā viṣaya-pravālāḥ |
adhaś ca mūlāny anusantatāni
karmānubandhīni manuṣya-loke ||2||

śrīdharah : kiṁ ca adhaś ceti | hiraṇyagarbhādayaḥ kāryopādhayo jīvāḥ śākhā-
sthānīyatvenoktāḥ | teṣu ca ye duṣkṛtinas te'dhaḥ paśv-ādi-yoniṣu prasṛtās tasya saṁsāra-
vṛkṣasya śākhāḥ | kiṁ ca, guṇaiḥ sattvādi-vṛttibhir jala-secanair iva yathāyatham pravṛddhā
vṛddhim prāptāḥ | kiṁ ca, viṣayā rūpādayaḥ pravālāḥ pallava-sthānīyā yāsām tāḥ | śākhāgra-
sthānīyābhir indriya-vṛttibhiḥ saṁyuktatvāt | kiṁ ca, adhaś ca ca-śabdād ūrdhvam ca |
mūlāny anusantatāni virūdhāni | mukhyam mūlam īśvara eva | imāni tv antarālāni mūlāni
tat-tad-bhoga-vāsanā-lakṣaṇāni | teṣām kāryam āha manuṣya-loke karmānubandhīni |
karmaivānubandhy uttara-kāla-bhāvi yeṣām tāni | ūrdhvādho-lokeṣūpabhukta-tat-tad-bhoga-
vāsanādibhir hi karma-kṣaye manuṣya-lokaṁ prāptānām tat-tad-anurūpeṣu karmasu

pravṛttir bhavati | tasminn eva hi karmādhikāro nānyeṣu lokeṣu | ato manuṣya-loka ity uktam ||2||

madhusūdanaḥ : tasyaiva saṁsāra-vṛkṣasyāvayava-sambandhiny aparā kalpanocyate adhaś ceti | pūrvam hiranyagarbhādayaḥ kāryopādhayo jīvāḥ śākhā-sthānīyatvenoktāḥ | idānīm tu tad-gato viśeṣa ucyate | teṣu ye kapūya-caraṇā duṣkṛtinas te'dhaḥ paśv-ādi-yoniṣu prasṛtā vistāram gataḥ | ye tu ramaṇiya-caraṇāḥ sukrṛtinas ta ūrdhvaṁ devādi-yoniṣu prasṛtā ato'dhaś ca manuṣyatvād ārabhya viriñci-paryantam ūrdhvaṁ ca tasmād evārabhya satya-loka-paryantam prasṛtās tasya saṁsāra-vṛkṣasya śākhāḥ | kīdṛśas tāḥ ? guṇaiḥ sattva-rajastamo bhir dehendriya-viśayākāra-pariṇatair jala-secanair iva pravṛddhāḥ sthūlībhūtāḥ | kim ca, viśayāḥ śabdādayaḥ pravālāḥ pallavā iva yāsām saṁsāra-vṛkṣa-śākhānām tās tathā śākhāgra-sthānīyābhir indriya-vṛttibhiḥ sambandhād rāgādhiṣṭhānatvāc ca |samyuktatvāt | kim ca, adhaś ca ca-śabdād ūrdhvaṁ ca mūlāny avāntarāṇi tat-tad-bhoga-janita-rāga-dveṣādi-vāsanā-lakṣaṇāni mūlānīva dharmādharma-pravṛtti-kāraṇāni tasya saṁsāra-vṛkṣasyānusantatāni anusyūtāni | mukhyaṁ ca mūlāni brahmaiveti na doṣaḥ | kīdṛśāny avāntara-mūlāni ? karma dharmādharma-lakṣaṇam anubandhuṁ paścāj janayitum śīlam yeṣām tāni karmānubandhīni | kutra ? manuṣya-loke manuṣyaś cāsau lokaś cety adhikṛto brāhmaṇyādi-viśiṣṭo deho manuṣya-lokas tasmīn bāhulyena karmānubandhīni | manuṣyāṇām hi karmādhikāraḥ prasiddhaḥ ||2||

viśvanāthaḥ : adhaḥ paśv-ādi-yoniṣu ūrdhve devādi-yoniṣu prasṛtās tasya saṁsāra-vṛkṣasya guṇaiḥ sattvādi-vṛttibhir jala-sekair iva pravṛddhāḥ | viśayā śabdādayaḥ pravālāḥ pallava-sthānīyā yāsām tāḥ | kim ca tasya mūle sarva-lokair alakṣito mahā-nidhiḥ kaścid astīty anumīyate yam eva mūla-jaṭābhir avalambya sthitasya tasyāśvattha-vṛkṣasyāpi baṭa-vṛkṣasyeva śākhāsv api bāhyā jaṭāḥ santīty āha adhaś ceti | brahma-loka-mūlasyāpi tasyādhaś ca manuṣya-loke karmānubandhīni karmānūlambīni mūlāny anusantatāni nīrantarām vistrṭāni bhavanti | karma-phalānām yatas tato bhogānte punar manuṣya-janmany eva karmasu pravṛttāni bhavantīty arthaḥ ||2||

baladevaḥ : kim cādha iti | tasyokta-lakṣaṇasya saṁsārāśvatthasya śākhā adha ūrdhvaṁ ca prasṛtāḥ | adho manuṣya-paśv-ādi-yoniṣu duṣkṛtair ūrdhvaṁ ca deva-gandharvādi-yoniṣu sukrṛtair vistrṭāḥ | guṇaiḥ sattvādi-vṛttibhir ambu-niṣekair iva pravṛddhāḥ sthauilya-bhājaḥ | viśayāḥ śabda-sparśādayaḥ pravālāḥ pallavā yāsām tāḥ | śākhāgra-sthānīyābhiḥ śrotrādi-vṛttibhir yogād rāgādhiṣṭhānatvāc ca śabdādīnām pallava-sthānīyatvam |

tasyāśvatthasyādhaś ca śabdād ūrdhvaṁ cāvāntarāṇi mūlāny anusantatāni vistrṭāni santi | tāni ca tat-tad-bhoga-janita-rāga-dveṣādi-vāsanā-rūpāni dharmādharma-pravṛtti-kāritvān mūla-tulyāny ucyante | mukhyaṁ mūlāni tādṛk caturmukhas tat-tad-vāsanās tv avāntara-mūlāni nyagrodhasyaiva jaṭopajaṭāvṛndānīti bhāvaḥ | tāni kīdṛśānīty āha manuṣya-loke karmānubandhīni yatas tataḥ karma-phala-bhogāvasāne sati punar manuṣya-loke karma-hetu-bhūtāni bhavantīty arthaḥ | sa lokaḥ khalu karma-bhūmir iti prasiddham ||2||

Verses 3-4

न रूपमस्येह तथोपलभ्यते
नान्तो न चादिर्न च संप्रतिष्ठ ।

अस्त्वथमेनं सुविरुढमूल-
मसङ्गशस्त्रेण दृढेन चित्त्वा ॥३॥

ततः पदं तत्परिमार्गितव्यं
यस्मिन् गता न निवर्तन्ति भूयः ।
तमेव चाद्यं पुस्त्रं प्रपद्ये
यतः प्रवृत्तिः प्रसृता पुराणी ॥४॥

na rūpam asyeha tathopalabhyate
nānto na cādir na ca sampratiṣṭhā |
aśvattham enam su-virūḍha-mūlam
asaṅga-śastreṇa dṛḍhena chittvā ||3||

tataḥ padam tat-parimārgitavyam
yasmin gatā na nivartanti bhūyaḥ |
tam eva cādyam puruṣam prapadye
yataḥ pravṛtṭiḥ prasṛtā purāṇī ||4||

śrīdharaḥ : kim ca, na rūpam iti | iha saṁsāre sthitaiḥ prāṇibhir asya saṁsāra-vṛkṣasya
tathordhva-mūlatvādi-prakāreṇa rūpam nopalabhyate | na cānto'vasānam aparyaptatvāt | na
cādir anāditvāt | na ca sampratiṣṭhā sthitiḥ | katham tiṣṭhatīti nopalabhyate | yasmād
evambhūto'yaṁ saṁsāra-vṛkṣo durucchedo'narthakaraś ca tasmād enam dṛḍhena vairāgyena
śastreṇa cchitvā tattva-jñāne yatetety āha aśvattham enam iti sārḍhena | enam aśvattham
suvirūḍha-mūlam atyanta-baddha-mūlam santam | asaṅgaḥ saṅga-rāhityam aham-mamatā-
tyāgaḥ | tena śastreṇa dṛḍhena samyag-vicāreṇa cchittvā pṛthak-kṛtya ||3||

tata iti | tataś tasya mūla-bhūtam tat padam vastu parimārgitavyam anveṣṭavyam | kīdṛśam,
yasmin gatā yat padam prāptāḥ santo bhūyo na nivartanti nāvartanta ity arthaḥ | anveṣaṇa-
prakāram evāha tam eveti | yata eṣā purāṇī cirantanī saṁsāra-pravṛtṭiḥ prasṛtā vistṛtā | tam
eva cādyam puruṣam prapadye śaraṇam vrajāmi | ity evam ekānta-bhaktyānveṣṭavyam ity
arthaḥ ||4||

madhusūdanaḥ : yas tv ayam saṁsāra-vṛkṣo varṇita iha saṁsāre sthitaiḥ prāṇibhir asya
saṁsāra-vṛkṣasya tathordhva-mūlatvādi tathā tena prakāreṇa rūpam nopalabhyate svapna-
marīcy-udaka-māyā-gandharva-nagaravan mṛṣātvena dṛṣṭa-naṣṭa-svarūpatvāt tasya | ata eva
tasyānto'vasānam nopalabhyate | etāvātā kālena samāptim gamiṣyatīti aparyaptatvāt | na
cāsyādir upalabhyate | ita ārabhya pravṛtta ity anāditvāt | na ca sampratiṣṭhā sthitiḥ
madhyama-sthopalabhyate | ādy-anta-pratīyogikatvāt tasya | yasmād evam-bhūto'yaṁ
saṁsāra-vṛkṣo durucchedaḥ sarvānārtha-karaś ca tasmād anādy-ajñānena suvirūḍha-mūlam
atyanta-baddha-mūlam prāg-uktam aśvattham asaṅga-śastreṇa saṅgaḥ spṛhāsaṅgaḥ saṅga-
virodhi vairāgyam putra-vitta-lokaiṣaṇā-tyāga-rūpam tad eva śastram rāga-dveṣa-maya-
saṁsāra-virodhitvāt, tenāsaṅga-śastreṇa dṛḍhena paramātma-jñānautsukhya-dṛḍhikṛtena
punaḥ punar vivekābhyaśa-niśitena cchittvā sa-mūlam uddhṛtya vairāgya-śama-damādi-
sampattyā sarva-karma-samnyāsam kṛtvety etat ||3||

tato gurum upasṛtya tato'śvatthād ūrdhvaṁ vyavasthitam tad vaiṣṇavaṁ padam vedānta-
vākya-vicāreṇa parimārgitavyam mārgayitavyam anveṣṭavyam **so'nveṣṭabhyah sa
vijjñāsitavya** iti **śruteh** | tat padam śravaṇādīnā jñātavyam ity arthaḥ | kim tat padam yasmin
pade gatāḥ praviṣṭā jñānena na nivartanti nāvartante bhūyah punaḥ saṁsārāya | katham tat
parimārgitavyam ? ity āha – yah pada-śabdenoktas tam eva cādyam ādau bhavam puruṣam
yenedam sarvaṁ pūrṇam taṁ puruṣu pūrṣu vā śayānam prapadye śaraṇam gato'smīty evam
tad-eka-śaraṇatayā tad anveṣṭavyam ity arthaḥ | taṁ kam puruṣam ? yato yasmāt puruṣāt
pravṛttir māyā-maya-saṁsāra-vṛkṣa-pravṛttiḥ purāṇī cirantany anādir eṣā prasṛtā
niḥśṛtandrajālikād iva māyā-hasty-ādi taṁ puruṣam prapadya ity anvayaḥ ||4||

viśvanāthaḥ : kim ceha manuṣya-loke'sya rūpaṁ svarūpaṁ tathā sa-niścayaṁ nopalabhyate
satyo'yam mithyāyam nityo'yam iti vādi-mata-vaividhyād iti bhāvaḥ | na cānto'paryantatvān
na cādir anāditvān na ca sampratiṣṭhāśrayaḥ | kim vādhāraḥ ko'yam ity api nopalabhyate
tattva-jñānābhāvād iti bhāvaḥ | yathā tathāyam bhavatu jīva-mātra-duḥkhaika-nidānasyāsya
chedakaṁ śastram asaṅgam jñātvā tenaitam chittvaivāsya mūla-tala-stho mahānidhir
anveṣṭavya ity āha aśvattham iti | asaṅgo'nāsaktiḥ sarvatra vairāgyam iti yāvat tena śastreṇa
kuṭhāreṇa cchitvā svataḥ pṛthak-kṛtya tatas tasya mūla-bhūtam tat-padam vastu mahā-nidhi-
rūpaṁ brahma parimārgitavyam | kīdṛṣam tad ata āha yasmin gatā yat padam prāptāḥ santo
bhūyo na nivartante na cāvartanta ity arthaḥ | anveṣaṇa-prakāram āha yata eṣā purāṇī
cirantanī saṁsāra-pravṛttiḥ prasṛtā vistṛtā tam evādyam puruṣam prapadye bhajāmīti bhaktyā
anveṣṭavyam ity arthaḥ ||3-4||

baladevaḥ : na rūpam iti asyāśvatthasya rūpam iha manuṣya-loke tathā nopalabhyate
yathordhva-mūlatvādi-dharmakatayā mayopavarṇitam | na cāsyānto nāśa upalalabhyate |
katham ayam anartha-vrāta-jaṭilo vinaśyed iti na jñāyate | na cāsyādi-kāraṇam upalabhyate |
kuto'yam īdṛśo jāto'stīti | na cāsyā sampratiṣṭhā samāśrayo'py upalabhyate | kim
samāśrayo'yam satīṣṭhat iti |

kintu manusyo'ham putro yajña-dattasya,, pitā ca deva-dattasya, tad-anurūpa-karma-kārī
sukhī duḥkhī, sāsmin deśe'smin grāme nivasāmīty etāvad eva vijñāyata ity arthaḥ | yasmād
evam durbodho'nartha-vrate hetuś cāyam aśvatthas tasmāt sat-prasaṅga-labdha-vastu-
yāthātmya-jñānenainam asaṅga-śastreṇa vairāgya-kuṭhāreṇa dṛḍhena vivekābhyāsa-niśitena
cchitvā svataḥ pṛthak-kṛtya tat padam parimārgitavyam iti pareṇānvayaḥ | saṅgo
viśayābhilāṣas tad-virodhy asaṅgo vairāgyam, tad eva śastram tad-abhilāṣa-nāśakatvāt
suvirūḍha-mūlam pūrvokta-rītyātyantam baddha-mūlam | tataḥ saṁsārāśvattha-mūlād
uparisthitam tat padam parimārgitavyam mat-prasaṅga-labdhaiḥ śravaṇādibhiḥ sādhanair
anveṣṭavyam |

tat padam kīdṛṣam tatrāha yasminn iti | yasmin gatās taiḥ sādhanair yat prāptā janās tato na
nivartante svargād iva na patanti | mārgaṇa-vidhim āha tam eveti | yataḥ purāṇī cirantanīyam
jagat-pravṛttiḥ prasṛtā vistṛtā | tam eva cādyam puruṣam prapadye śaraṇam vrajāmīti
prapatti-pūrvakaiḥ śravaṇādibhis tan-mārgaṇam uktam | yo jagad-dhetur yat-porapattyā
saṁsāra-nivṛttiḥ sa khalu kṛṣṇa eva aham sarvasya prabhavaḥ ity ādeḥ | daivī hy eṣā
guṇamayī ity ādeś ca tad-ukteḥ | na tad bhāsayata ity ādinā vyaktībhāvitvāc ca ||3-4||

Verse 5

निर्मानमोहा जितसङ्ग दोषा

अध्यात्मनित्या विनिवृत्तकामाः ।
द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञैः
गच्छन्त्यमूढाः पदमव्ययं तत् ॥५॥

nirmāna-mohā jita-saṅga-doṣā
adhyātma-nityā vinivṛtta-kāmāḥ |
dvandvair vimuktāḥ sukha-duḥkha-samjñair
gacchanty amūḍhāḥ padam avyayaṁ tat ॥5॥

śrīdharah : tat-prāptau sādhanāntarāṇi darśayann āha nirmāneti | nirgatau māna-mohau
ahaṅkāra-mithyātisiveśau yebhyas te | jitaḥ putrādi-saṅga-rūpo doṣo yais te | adhyātma ātma-
jñāne nityāḥ pariniṣṭhitāḥ | viśeṣeṇa nivṛttaḥ kāmo yebhyas te | sukha-duḥkha-hetutvāt
sukha-duḥkha-samjñāni śītoṣṇādīni dvandvāni | tair vimuktāḥ | ata evāmūḍhā nivṛtāvīdyāḥ
santaḥ | tad avyayaṁ padam gacchanti ॥5॥

madhusūdanah : parimārgaṇa-pūrvakam vaiṣṇavam padam gacchatām aṅgāntarāṇy āha
nirmāneti | māno'haṅkāro garvaḥ | mohas tv aviveko viparyayo vā | tābhyām niṣkrāntā
nirmāna-mohāḥ | tau nirgatau yebhyas te vā | tathāhaṅkāravivekābhyām rahitā iti yāvat |
jita-saṅga-doṣāḥ priyāpriya-samvidhāv api rāga-dveṣa-varjitā iti yāvat | adhyātma-nityāḥ
paramātma-svarūpa-lokcana-tat-parāḥ | vinivṛtta-kāmā viśeṣeto niravaśeṣeṇa nivṛttaḥ kāmā
viśaya-bhogā yeṣām te | viveka-vairāgya-dvārā tyakta-sarva-karmāṇa ity arthaḥ | dvandvaiḥ
śītoṣṇādi-kṣut-pipāsādibhiḥ sukha-duḥkha-samjñaiḥ sukha-duḥkha-hetutvāt sukha-duḥkha-
nāmakaiḥ sukha-duḥkha-saṅgair iti pāṭhāntare sukha-duḥkhabhyām saṅgaḥ sambandho
yeṣām taiḥ sukha-duḥkha-saṅgair dvandvair vimuktāḥ parityaktāḥ | amūḍhā vedānta-
pramāṇa-samjāta-samyag-jñāna-nivāritātmaājñānās tad avyayaṁ yathoktam padam
gacchanti ॥5॥

viśvanāthah : tad-bhaktau satyām janāḥ kīḍṛśā bhūtvā tam padam prāpnuvantīty apekṣāyām
āha nirmāneti | adhyātma-nityā adhyātma-vicāro nitya nitya-kartavyo yeṣām te
paramātmālocana-tat-parāḥ ॥5॥

baladevah : tat-prapattau satyām kīḍṛśāḥ santas tat padam prāpnuvantīty āha nirmāneti |
mānaḥ sat-kāra-janyo garvaḥ | moho mithyābhīniveśas tābhyām nirgatāḥ | jitaḥ saṅga-doṣāḥ
priya-bhāryādi-sneha-lakṣaṇo yais te | adhyātmanā sva-parātma-viśayako vimarśaḥ sa nityo
nitya-kartavyo yeṣām te | sukhādi-hetutvāt tat-samjñair dvandvaiḥ śītoṣṇādibhir vimuktās
tat-sahiṣṇavaḥ | amūḍhāḥ prapatti-vidhijñāḥ ॥5॥

Verse 6

न तद्भासयते सूर्यो न शशाङ्गे न पावकः ।
यद्गत्वा न निवर्तन्ते तद्धम परमं मम ॥६॥

na tad bhāsayate sūryo na śaśāṅko na pāvakaḥ |
yad gatvā na nivartante tad dhāma paramaṁ mama ॥6॥

śrīdharah : tad eva gantavyam padam viśinaṣṭi na tad iti | tat padam sūryādayo na prakāśayanti | yat prāpya na nivartante yoginaḥ | tad dhāma svarūpaṁ paramaṁ mama | anena sūryādi-prakāśa-viśayatvena jadatva-śitoṣṇādi-doṣa-prasaṅgo nirastaḥ ||6||

madhusūdanaḥ : tad eva gantavyam padam viśinaṣṭi na tad iti | yad vaiṣṇavam padam gatvā yogino na nivartante tat padam sarvāvabhāsana-śaktimān api sūryo na bhāsayate | sūryāsta-maye'pi candro bhāsako dṛṣṭa ity āśaṅkyāha na śaśaṅkaḥ | sūryācandramasor ubhayor apy asta-maye'gniḥ prakāśako dṛṣṭa ity āśaṅkyāha na pāvakaḥ | bhāsayata ity ubhayatrāpy anuśajyate | kutaḥ sūryādinām tatra prakāśanāsāmarthyam ity ata āha tad dhāma jyotiḥ svayam-prakāśam ādiyādi-sakala-jaḍa-jyotir-avabhāsakam paramaṁ prakṛṣṭam mama viṣṇoḥ svarūpātmakam padam | na hi yo yad-bhāsyah sa svabhāsakam tam bhāsayitum iṣṭe | tathā ca **śrutih** –

na tatra sūryo bhāti na candra-tāraḥ
nemā vidyuto bhānti kuto'yam agniḥ |
tam eva bhāntam anubhāti sarvam
tasya bhāsā sarvam idaṁ vibhāti || [KaṭhU 2.2.15] iti |

etena tat padam vedyam na vā, ādye vedya-bhinna-veditr-sāpekṣatvena dvaitāpattir dvitīye sva-puruṣārthatvāpattir ity apāstam | avedyatve saty api svayam aparokṣatvāt tatrāvedyatvam sūryādy-abhāsyatvenātroktaṁ, sarva-bhāsakatvena tu svayam aparokṣatvam yad āditya-gataṁ teja ity atra vaksyati | evam ubhābhyām ślokaḥbhyām śruter dalad-vacam vyākhyātam iti draṣṭavyam ||6||

viśvanāthaḥ : tat padam eva kiḍṛṣam ity apekṣāyām āha na tad iti | auṣṇya-śaityādi-duḥkha-rahitaṁ tat sva-prakāśam iti bhāvaḥ | tan mama paramaṁ dhāma sarvotkrṣṭam ajaḍam atīndriyam tejaḥ sarva-prakāśakam | yad uktaṁ **hari-vamśe** --

tat param paramaṁ brahma sarvam vibhajate jagat |
mamaiva tad ghanam tejo jñātum arhasi bhārata || [HV 2.114.12] iti |

na tatra sūryo bhāti na candra-tāraḥ
nemā vidyuto bhānti kuto'yam agniḥ |
tam eva bhāntam anubhāti sarvam
tasya bhāsā sarvam idaṁ vibhāti || iti [KaṭhU 2.2.15] śrutibhyaś ca ||6||

baladevaḥ : gantavyam padam viśiṣyan paricāyayati na tad iti | prapannā yad gatvā yato na nivartante | tan mamaiva dhāma svarūpaṁ paramaṁ śrīmat | sarvāvabhāsakā api sūryādayas tan na bhāsayanti prakāśayanti | na tatra sūryo bhāti ity ādi-**śruteś** ca | sūryādibhir aprakāśyas teṣām prakāśakaḥ sva-prakāśaka-cid-vigraho lakṣmīpatir aham eva pada-śabda-bodhyaḥ prapannair labhya ity arthaḥ ||6||

Verse 7

ममैवांशो जीवलोके जीवभूतः सनातनः ।
मनःषष्ठीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥७॥

**mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ |
manaḥ-śaṣṭhānīndriyāṇi prakṛti-sthāni karṣati ||7||**

śrīdharah : nanu ca tvadīyam dhāma prāptāḥ santo yadi na nivartante tarhi sati sampadya na viduḥ sati **sampadyāmahe** ity ādi **śruteḥ** suṣupti-pralaya-samaye tattva-prāptiḥ sarveṣāṁ astīti ko nāma saṁsārī syād ity āśaṅkya saṁsāriṇaṁ darśayati mamaiveti pañcabhiḥ | mamaivāṁśo yo'yam avidyayā jīva-bhūtaḥ sanātanaḥ sarvadā saṁsāritvena prasiddhaḥ | asau suṣupti-pralayayoḥ prakṛtau līnatayā sthitāni manaḥ śaṣṭham yeṣāṁ tānīndriyāṇi punar jīva-loke saṁsāropabhogārtham ākarṣati | etac ca karmendriyāṇāṁ prāṇasya copalakṣaṇārtham | ayam bhāvaḥ saatyam suṣupti-pralayayor api mad-amśatvāt sarvasāpi jīva-mātrasya mayi layād asty eva mat-prāptiḥ | tathāpy avidyāyāvṛtasya sānuśayasya sa-prakṛtike mayi layaḥ | na tu śuddhe | tad uktam -- avyaktād vyaktayaḥ sarve prabhantīty ādinā | ataś ca punaḥ saṁsārāya nirgacchan avidvān prakṛtau līnatayā sthitāni svopādhi-bhūtānīndriyāṇi ākarṣati | viduṣāṁ tu śuddha-svarūpa-prāpter nāvṛttir iti ||7||

madhusūdanaḥ : jīvasya tu pāramārthikaṁ svarūpaṁ brahmaivety asakṛd āveditam | tad etat sarvaṁ pratipādyata uttarena granthena | tatra jīvasya brahma-rūpatvād ajñāna-nivṛtīyā tat-svarūpaṁ prāptasya tato na pracyutir iti pratipādyate **mamaivāṁśa** [Gītā 15.7a] iti ślokaṛdhena | suṣuptau tu sarva-kārya-saṁskāra-sahitājñāna-sattvāt tataḥ punaḥ saṁsāro jīvasyeti **manaḥ-śaṣṭhāni** [Gītā 15.7b] iti ślokaṛdhena pratipādyate | tatas tasya vastuto'saṁsāriṇo'pi māyayā saṁsāraṁ prāptasya manda-matibhir deha-tādātmyam prāpitasya dehād vyatirekaḥ pratipādyate **śarīram** [Gītā 15.8] ity ādinā ślokaṛdhena | **śrotraṁ cakṣur** [Gītā 15.9] ity ādinā tu yathāyatham sva-viṣayeṣv indriyāṇāṁ pravartakasya tasya tebhyo vyatirekaḥ pratipādyate | evaṁ dehendriyādi-vilakṣaṇam utkrānti-ādi-samaye svātma-rūpatvāt kim iti sarve na paśyantīty āśaṅkāyāṁ viṣaya-vikṣipta-cittā darśana-yogyam api taṁ na paśyantīty uttaram ucyate **utkrāmantam** [Gītā 15.10a] ity ādinā ślokena | taṁ jñāna-cakṣuṣaḥ paśyantīti vivṛtaṁ **yatanto yoginaḥ** [Gītā 15.11a] iti ślokaṛdhena | **vimūḍhā nānupaśyanti** [Gītā 15.10b] ity etad vivṛtaṁ **yatanto'pi** [Gītā 15.11b] iti ślokaṛdheneti pañcānāṁ ślokaṇāṁ saṅgatiḥ | idānīm akṣarāṇi vyākhyāsyāmo mameti |

mamaiva paramātmāno'ṁśo niraṁśasyāpi māyayā kalpitaḥ sūryasyeva jale nabhasa iva ca ghaṭe mṛṣābhedaṁ aṁśa ivāṁśo jīva-loke saṁsāre, sa ca prāṇa-dhāraṇopādhiṇā jīva-bhūtaḥ kartā bhoktā saṁsaratīti mṛṣaiva prasiddhim upāgataḥ sanātano nitya upādhi-paricchede'pi vastutaḥ paramātmāna-rūpatvāt | ato jñānādi-jñāna-nivṛtīyā sva-svarūpaṁ brahma prāpya tato na nivartanta iti yuktam |

evam-bhūto'pi suṣuptāt katham āvartata ity āha – manaḥ śaṣṭham yeṣāṁ tāni śrotra-tvak-cakṣū-rasana-ghrāṇākhyāni pañcendriyāindrasyātmano viṣayopalabdhi-karaṇatayā liṅgāni jāgrat-svapna-bhoga-janaka-karma-kṣaye prakṛti-sthāni prakṛtāvajñāne sūkṣma-rūpeṇa sthitāni punar-jāgrad-bhoga-janaka-karmodaye bhogārtham karṣati kūrmo'ngānīva prakṛter ajñānād ākarṣati viṣaya-grahaṇa-yogyatayāvīrbhāvayatīty arthaḥ | ato jñānād anāvṛttāv apy ajñānād āvṛttir nānupapanneti bhāvaḥ ||7||

viśvanāthaḥ : tvad-bhaktiyā saṁsāraṁ atikrāmyan ta-pada-gāmī jīvaḥ ka ity apekṣāyāṁ āha mamaivāṁśa iti | yad uktam vārāhe svāṁśaś cātha vibhinnāṁśa iti dvedhāyam isyate | vibhinnāṁśas tu jīvaḥ syāt iti | sanātano nityaḥ sa ca baddha-daśāyāṁ manaḥ eva śaṣṭham

yeṣāṃ tānīndriyāṇi prakṛtāv upādḥau sthitāni karṣati | mamaiva etānīti svīyatvābhīmānena
grhītām pādārgala-śṛṅkhalām iva karṣati ||7||

baladevaḥ : nanu tvat-prapattyā yas tat-padaṃ yāti, sa jīvaḥ ka ity apekṣāyām āha
mamaiveti | jīvaḥ sarveśvarasya mamaivānśo, na tu brahma-rudrāder īśvarasya, sa ca
sanātano nityo, na tu ghaṭākāśādivat kalpitaḥ | sa ca jīva-loke prapañce sthito manaḥ-
saṣṭhānīndriyāṇi śrotrādīni karṣati pādādi-śṛṅkhalā iva vahati | tāni kidṛmśīty āha prakṛti-
sthāni prakṛti-vikāra-bhūtāhaṅkāra-kāryāṇīty arthaḥ | tatra manaḥ sāttvikāhaṅkārasya
śrotrādikam tu rājasāhaṅkārasya kāryam iti bodhyam | bhagavat-prapattyā prakṛta-karaṇa-
hīno bhagaval-lokaṃ gatas tu bhāgavatair deha-karaṇair vibhūṣaṇair iva viśiṣṭo bhagavantaṃ
saṃśrayan nivasatīti sūcyate -- **sa vā eṣa brahma-niṣṭha idaṃ śarīraṃ martyam atisṛjya
brahmābhisampadya brahmaṇā paśyati brahmaṇā śṛṇoti brahmaṇaivedaṃ sarvam
anubhavati** iti **mādhyandināyana-śruteḥ** | **vasanti yatra puruṣāḥ sarve vaikuṇṭha-mūrtayaḥ**
[BhP 3.15.14] ity ādi smṛteś ca | bhagavat-saṅkalpa-siddha-cid-vigrahas tatra bhavatīti |

yat tu ghaṭākāśavaj jalākāśavad vā jīve brahmaṇo'ṃśo'ntaḥ-karaṇenāvachchedāt tasmin
pratibimba-nāśād vā ghaṭa-jala-nāśe tat-tad-ākāśasya śuddhākāśatvavad antaḥ-karaṇa-nāśe
jīvānśasya śuddha-brahmatvam iti vadanti, na tat sāram, jīva-bhūtaḥ, mamānśaḥ, sanātanaḥ
ity ukti-vyākopāt | paricchedādi-vāda-dvayasya **dehino'smin yathā** [Gītā 2.12] ity atra
pratyākhyānāc ca | pratibimba-sādṛśyāt tu tattvaṃ mantavyam ambuvad adhikaraṇa-
vinirṇayāt | tasmāt brahmopasarjanatvaṃ jīvasya brahmānśatvaṃ vidhu-maṇḍalasya
śatānśaḥ śukra-maṇḍalam ity ādau dṛṣṭaṃ cedam eka-vastv-eka-deśatvaṃ cānśatvam āhuḥ |
brahma khalu śaktimad ekaṃ vastu brahma-śaktiḥ, **itas tv anyāṃ prakṛtiṃ viddhi me
parāṃ jīva-bhūtāṃ** [Gītā 7.5] iti pūrvokter atas tad eka-deśāt tad-aṃśo jīvaḥ ||7||

Verse 8

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।
गृहीत्वैतानि संयाति वायुर्गन्धान् इवाशयात् ॥८॥

śarīraṃ yad avāpnoti yac cāpy utkrāmatīśvaraḥ |
grhītvaitāni samyāti vāyur gandhān ivāśayāt ||8||

śrīdharah : tāny ākṛṣya kiṃ karotīti | atrāha śarīraṃ iti | yad yadā śarīrāntaraṃ karma-vaśād
avāpnoti yataś ca śarīrād utkrāmatīśvaro dehādīnāṃ svāmī tadā pūrvasmāt śarīrād etāni
grhītvā tac-charīrāntaraṃ samyag yāti | śarīre saty api indriya-grahaṇe dṛṣṭāntaḥ | āśayāt sva-
sthānāt kusumādeḥ sakāśāt gandhān gandhavataḥ sūkṣmān aṃśān grhītvā vāyur yathā
gacchati tadvat ||8||

madhusūdanaḥ : asmin kāle karṣatīty ucyate śarīraṃ iti | yad yadotkrāmati bahir
nirgacchatīśvaro dehendriya-saṃghātasya svāmī jīvas tadā yato dehād utkrāmati tato
manaḥ-saṣṭhānīndriyāṇi karṣatīti dvitīya-pādasya prathamam anvaya utkrāmaṇottara-
bhāvitvād gamanasya | na kevalaṃ karṣaty eva, kintu yad yadā ca pūrvasmāc
charīrāntaraṃ avāpnoti tadaitāni manaḥ-saṣṭhānīndriyāṇi grhītvā samyāty api samyak
punar āgamana-rāhityena gacchaty api | śarīre saty evendriya-grahaṇe dṛṣṭāntaḥ – āśayāt

kusumādeḥ sthānād gandhān gandhātmakān sūkṣmān aṁśān gr̥hītvā yathā vāyur vāti tadvat ||8||

viśvanāthaḥ : tāny akṛṣya kim karotīty apekṣāyām āha śarīram iti | yat sthūla-śarīram karma-vaśād avāpnoti, yac ca yasmāc ca śarīrād utkrāmati niṣkrāmati, īśvaro dehendriyādi-svāmī jīvaḥ tasmāt tatra etānīndriyāṇi bhūta-sūkṣmaiḥ saha gr̥hītvaiiva samīyāti vāyur gandhāni iveti vāyur yathāśayād gandhāśrayāt srak-candanādeḥ sakāśāt sūkṣmāvayavaiḥ saha gandhān gr̥hītvānyatra yāti tadvat ity arthaḥ |

baladevaḥ : jīva-loke sthita indriyāṇi karṣati ity uktam | tat pratipādayati śarīram iti | īśvaraḥ śarīrendriyāṇam svāmī jīvo yad yadā pūrva-śarīrād anyac charīram avāpnoti, yadā cāptāc charīrād utkrāmati, tadaitānīndriyāṇi bhūta-sūkṣmaiḥ saha gr̥hītvā yāty āśayāt puṣpa-kośād gandhān gr̥hītvā vāyur iva sa yathānyatra yāti tadvat ||8||

Verse 9

श्रेत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।
अधिष्ठय मनश्चयं विषयान् उपसेवते ॥९॥

śrotram cakṣuḥ sparśanam ca rasanam ghrāṇam eva ca |
adhiṣṭhāya manaś cāyam viṣayān upasevate ||9||

śrīdharah : tāny evendriyāṇi darśayan yad artham gr̥hītvā gacchati tad āha śrotram iti | śrotrādīni bāhyendriyāṇi manaś cāntaḥkaraṇam, tāny adhiṣṭhāyāśritya śabdādīn viṣayān ayam jīva upabhuṅkte ||9||

madhusūdanaḥ : tāny evendriyāṇi darśayan yad artham gr̥hītvā gacchati tad āha śrotram iti | śrotram cakṣuḥ sparśanam ca rasanam ghrāṇam eva ca | ca-kārāt karmendriyāṇi prāṇam ca manaś ca ṣaṣṭham adhiṣṭhāyaivāśrityaiva viṣayān śabdādīn ayam jīva upasevate bhūṅkte ||9||

viśvanāthaḥ : tatra gatvā kim karotīty ata āha śrotram iti | śrotrādīnīndriyāṇi manaś cādhiṣṭhāyāśritya viṣayān śabdādīn upabhuṅkte ||9||

baladevaḥ : tāni gr̥hītvā kim artham yāti | tatrāha śrotram iti | śrotrādīni samanaskāny adhiṣṭhāyāśrityāyam jīvo viṣayān śabdādīn upabhuṅkte | tad artham tad-grahaṇam ity arthaḥ | ca-śabdāt karmendriyāṇi ca pañca prāṇāś cādhiṣṭhāye ty avagamyam ||9||

Verse 10

उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् ।
विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥१०॥

utkrāmantam sthitam vāpi bhujjānam vā guṇānvitam |
vimūḍhā nānupaśyanti paśyanti jñāna-cakṣuṣaḥ ||10||

śrīdharah : nanu kārya-kāraṇa-saṅghāta-vyatirekeṇa evambhūtam ātmānam sarve'pi kim na paśyanti | tatrāha utkrāmantam iti | utkrāmantam dehād dehāntaram gacchantam tasminn eva dehe sthitam vā viṣayān bhuñjānam vā guṇānvitam indriyādi-yuktam jīvam vimūḍhā nānupaśyanti nālokayanti | jñānam eva cakṣur yeṣāṃ te vivekinaḥ paśyanti ||10||

madhusūdanaḥ : evam deha-gatam darśana-yogayam api dehāt utkrāmantam iti | utkrāmantam dehāntaram gacchantam pūrvasmāt, sthitam vāpi tasminn eva dehe, bhuñjānam vā śabdādīn viṣayān | guṇānvitam sukha-duḥkha-mohātmakair guṇair anvitam | evam sarvāsv avasthāsu darśana-yogyam apy enam vimūḍhā dr̥ṣṭādr̥ṣṭa-viṣaya-bhoga-vāsanākṛṣṭa-cetastayātmānātma-vivekāyogyā nānupaśyanti | aho kaṣṭam vartata ity ajñān anukrośati bhagavān | ye tu pramāṇa-janita-jñāna-cakṣuṣo vivekinas ta eva paśyanti ||10||

viśvanāthaḥ : nanu yamād dehān niṣkrāmati yasmin dehe vā tiṣṭhati tatra sthitvā vā yathā bhogān bhuñkte ity evam viśeṣam nopalabhāmahe | tatrāha utkrāmantam dehān niṣkrāmantam, sthitam dehāntare vartamānam ca viṣayān bhuñjānam ca guṇānvitam indriyādi-sahitam vimūḍhā avivekinaḥ jñāna-cakṣuṣo vivekinaḥ ||10||

baladevaḥ : evam śarīrasthatvenānubhavayogyam avivekinas tam ātmānam nānubhavantīty āha ud iti | śarīrād utkrāmantam tatraiva sthitam vā sthitvā viṣayān bhuñjānam vā guṇānvitam sukha-duḥkha-mohair indriyādibhir vānvitam yuktam anubhava-yogyam apy ātmānam vimūḍhās cirantana-jñāna-cakṣuṣo viveka-jñāna-netrās tu tam paśyanti | śarīrādi-viviktam anubhavanti ||10||

Verse 11

यतन्तो योगिनश्चैत्रं पश्यन्त्यात्मन्यवस्थितम् ।
यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥११॥

yatanto yoginaś cainam paśyanty ātmany avasthitam |
yatanto'py akṛtātmāno nainam paśyanty acetasaḥ ||11||

śrīdharah : durjñeyaś cāyam yato vivekiṣv api kecit paśyanti kecin na paśyantīty āha yatanta iti | yatanto dhyānādibhiḥ prayatamānā yoginaḥ kecid enam ātmānam ātmani dehe'vasthitam viviktam paśyanti | śāstrābhyāsādibhiḥ prayatnam kurvāṇā apy akṛtātmāno'viśuddha-cittā ata evācetaso manda-mataya enam na paśyanti ||11||

madhusūdanaḥ : paśyanti jñāna-cakṣuṣa ity etad vivṛṇoti yatanta iti | ātmani sva-buddhāv avasthitam pratiphalitam enam ātmānam yatanto dhyānādibhiḥ prayatamānā yogina eva paśyanti | co'vadhāraṇe | yatamānā apy akṛtātmāno yajñādibhir aśodhitāntaḥ-karaṇā ata evācetaso viveka-sūnyā nainam paśyantīty vimūḍhā nānupaśyantīty etad vivaraṇam ||11||

viśvanāthaḥ : te ca vivekino yatamānā yogina evety āha yatanta iti | akṛtātmāno'suddha-cittāḥ ||11||

baladevaḥ : jñāna-cakṣuṣaḥ paśyanti ity etad vivṛṇvan durjñānatām tasyāḥ yatanta iti | kecid yogino yatamānāḥ śravaṇādy-upāyān anutiṣṭhanta ātmani śarīre'vasthitam enam ātmānam

paśyanti | kecid yatamānā apy akṛtātmāno'nirmala-cittā ato'vacetaso'nudita-viveka-jñānā
enam na paśyantīti durjñeyam ātma-tattvam ity arthaḥ ||11||

Verse 12

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।
यच्चन्द्रमसि यच्चग्रौ तत्तेजो विद्धि मामकम् ॥१२॥

yad āditya-gataṁ tejo jagad bhāsayate'khilam |
yac candramasi yac cāgnau tat tejo viddhi māmakam ||12||

śrīdharah : tad evaṁ na tad bhāsayate sūrya ity ādinā pārameśvaraṁ paraṁ dhāmoktam | tat-
prāptānām cāpunar-āvṛttir uktā | tatra ca saṁsāriṇo'bhāvam āśaṅkya saṁsāri-svarūpaṁ
dehādi-vyatiriktaṁ darśitam | idānīm tad eva pārameśvaraṁ rūpaṁ ananta-śaktitvena
nirūpayati yad ity ādi-caturbhiḥ | ādiyādiṣu sthitaṁ yad aneka-prakāraṁ tejo viśvaṁ
prakāśayati tat sarvaṁ tejo maḍiyam eva jānīhi ||12||

madhusūdanaḥ : idānīm yat padaṁ sarvābhasana-kṣamā apy ādityādayo bhāsayituṁ na
kṣamante yat-prāptās ca mumukṣavaḥ punaḥ saṁsārāya nāvartante yasya ca padasyopādi-
bhedam anu vidhiyamānā jīvā ghaṭākāśādaya ivākāśasya kalpitāmsā mṛṣaiva saṁsāram
anubhavanti tasya padasya sarvātmatva-sarva-vyavahārāspadatva-pradarśanena **brahmaṇo
hi pratiṣṭhāham** [Gītā 14.27] iti prāg uktaṁ vivarītuṁ caturbhiḥ ślokaḥ ātmano vibhūti-
saṁkṣepam āha bhagavān yad iti | **na tatra sūryo bhāti na candra-tāraḥ nemā vidyuto
bhānti kuto'yam agniḥ** [KaṭhU 2.2.15] ity ādinā | **tam eva bhāntam anubhāti sarvaṁ tasya
bhāsā sarvaṁ idam vibhāti** [KaṭhU 2.2.15] iti śruty-arthaṁ anena vyākhyāyate | yad āditya-
gataṁ tejaś caitnyātmakaṁ jyotir yac candramasi yac cāgnau sthitaṁ tejo jagad akhilam
avabhāsayate tat tejo māmakaṁ maḍiyam viddhi | yadyapi sthāvara-jaṅgameṣu samānaṁ
caitanya-ātmaṁ jyotis tathāpi sattvotkarṣeṇādityādinām utkarṣāt tatraivāvistarām
caitanya-jyotir iti tair viśeṣyate yad āditya-gataṁ ity ādi | yathā tulye'pi mukha-
saṁnidhāne kāṣṭha-kuḍyādaḥ na mukhaṁ āvirbhavati | ādarśādaḥ ca svacche svacchatare
ca tāratamyenāvirbhavati tadvad yad āditya-gataṁ teja ity uktvā punas tat tejo viddhi
māmakaṁ iti tejo-grahaṇād yad ādityādi-gataṁ tejaḥ prakāśaḥ para-prakāśa-samarthaṁ
sita-bhāsvaram rūpaṁ jagad akhilam rūpavad vastu avabhāsayate | evaṁ yac candramasi
yac cāgnau jagad-avabhāsaḥ tejas tan māmakaṁ viddhīti vibhūti-kathanāya dvitīyo'py
artha draṣṭavyaḥ | anyathā tan māmakaṁ viddhīty etāvad brūyāt tejo-grahaṇam
antareṇaiveti bhāvaḥ ||12||

viśvanāthaḥ : tad evaṁ jīvasya baddhāvasthāyām yat yat prāpya-vasu tatrāham eva sūrya-
candrādy-ātmaḥ sann upakaromīty āha yad iti tribhiḥ | āditya-sthitaṁ teja eva udaya-
parvate prātar uditya jīvasya dṛṣṭādrṣṭa-bhoga-sādhanā-karma-pravartanārthaṁ jagad
bhāsayata evaṁ ca yac candramasi agnau ca tat tad akhilam māmakaṁ eva | sūryādi-
saṁjño'ham eva bhavāmīty arthaḥ | tat tejasa eva tat-tad-vibhūtir iti bhāvaḥ ||12||

baladevaḥ : atha mad-amśasya jīvasya saṁsāra-raktasya mumukṣoś ca bhoga-mokṣa-
sādhanam aham eveti bhāvenāha yad iti caturbhiḥ | āditye sthitaṁ yat tejo yac candre'gnau ca
sthitaṁ sat sarvaṁ jagat prakāśayati, tat tejo māmakaṁ maḍiyam viddhi | uditena sūryeṇa

jvalitena ca vahninādr̥ṣṭa-bhoga-sādhanāni karmāṇi niṣpadyante | timira-jāḍya-nāśādayaś ca
sukha-hetavo bhavanti | uditena candreṇa cauṣadhi-poṣa-tāpa-śānti-jyotsnāvihārās
tathābhūtā bhavantīti teṣāṃ tat-tat-sādhakaṃ tejo mat-tejo-vibhūtir ity arthaḥ ||12||

Verse 13

गामाविश्य च भूतानि धारयाम्यहमोजसा ।
पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥१३॥

gām āviśya ca bhūtāni dhārayāmy aham ojasā |
puṣṇāmi cauṣadhīḥ sarvāḥ somo bhūtvā rasātmakaḥ ||13||

śrīdharah : kiṃ ca gām iti | gām pṛthvīm ojasā balenādhiṣṭhāyāham eva carācarāṇi bhūtāni
dhārayāmi | aham eva rasamayaḥ somo bhūtvā brīhy-ādy-auṣadhīḥ sarvāḥ saṃvardhayāmi
||13||

madhusūdanaḥ : kiṃ ca, gām pṛthvīm pṛthivī-devatā-rūpeṇāviśyaujasā nijena balena
pṛthvīm dhūli-muṣṭi-tulyām dṛḍhikṛtya bhūtāni pṛthivyādheyāni vastūny aham eva
dhārayāmi | anyathā pṛthivī sikatā-muṣṭivad viśīryatādho nimajjed vā | yena dyaugrā ugrā
pṛthivī ca dṛḍhā [YajuḥK 1.8.5, TaittS 4.1.8] iti **mantra-varṇāt** | sa dādhāra pṛthivīm [Rk
8.7.3.1] iti ca hiraṇyagarbha-bhāvāpannam bhagavantam evāha | kiṃ ca, rasātmakaḥ
sarva-rasa-svabhāvaḥ somo bhūtvauṣadhīḥ sarvā brīhi-yavādyāḥ pṛthivyām jātā aham eva
puṣṇāmi puṣṭimatī rasa-svādumatīś ca karomi ||13||

viśvanāthaḥ : gām pṛthvīm ojasā sva-śaktyāviśyādhiṣṭhāyāham eva carācarāṇi bhūtāni
dhārayāmi | tathāham evāmṛta-rasamayaḥ somo bhūtvā brīhy-ādy-auṣadhīḥ sarvāḥ
saṃvardhayāmi ||13||

baladevaḥ : gām iti pāṃśu-muṣṭi-tulyām gām pṛthvīm ojasā sva-śaktyāviśya dṛḍhikṛtya
bhūtāni sthira-carāṇi dhārayāmi | **mantra-varṇaś** caivam āha -- yena dyaugrā ugrā pṛthivī ca
dṛḍhā [Rk 8.7.3.1] iti | anyathāsau sikatā-muṣṭivad-viśīryeṇa nimajjed veti bhāvaḥ |
tathāham eva rasātmakaḥ somo'mṛtamayaś candro bhūtvā sarvā auṣadhīḥ nikhilā brīhy-ādyāḥ
puṣṇāmi | svādu-vividha-rasa-pūrṇāḥ karomi | tathā ca bhūmiloke sthitasya jīvasya vividha-
prāsāda-bāṭikā-taḍāgādi-kṛdā-sthānāni nirmāya nānā-rasān bhuñjānasya tat-tat-sādhanam
aham eveti ||13||

Verse 14

अहं वैश्वरो भूत्वा प्राणिनां देहमाश्रितः ।
प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥१४॥

aham vaiśvanaro bhūtvā prāṇināṃ deham āśritaḥ |
prāṇāpāna-samayuktaḥ pacāmy annaṃ catur-vidham ||14||

śrīdharah : kiṃ ca aham iti | aham īśvara eva vaiśvanaro jaṭharāgnir bhūtvā prāṇināṃ
dehasyāntaḥ praviśya prāṇāpānābhyām ca tad-uddīpakābhyām sahitaḥ prāṇibhir bhuktaṃ
bhakṣyaṃ bhojyaṃ lehyaṃ coṣyaṃ ceti caturvidham annaṃ pacāmi | tatra yad dantair
avakhaṇḍyāvakhaṇḍya bhakṣyate pūpādi tad bhakṣyam | yat tu kevalaṃ jihvayā vilōḍya

nigīryate pāyasādi tad bhojyam | yaj jihvāyām nikṣipyā rasāsvādena kramaśo nigīryate
dravibhūtam guḍādi tal lehyam | yat tu daṁṣṭrādibhir niṣpīḍya sārāmsām nigīryāvaśiṣṭām
tyajyata iḁṣu-daṇḍādi tac coṣyam iti caturvidho'sya bhedaḥ ||14||

madhusūdanaḥ : kim ca aham iti | aham īsvara eva vaiśvānaro jaṭharo'gnir bhūtvā **ayam
agnir vaiśvānaro yo'yam antaḥ puruṣe yenedam annam pacyate yad idam adyate** [BAU
5.9.1] ity ādi śruti-pratipāditāḥ san prāṇinām sarveṣām deham āsrito'ntaḥ praviṣṭaḥ
prāṇāpānābhyām tad-uddīpakābhyām samyuktaḥ saṁdhuṁkṣitaḥ san pacāmi prāṇibhir
bhuktam annam caturvidham bhakṣyam bhojyam lehyam coṣyam ceti | tatra yad dantair
avakhaṇḍyāvākhaṇḍya bhakṣyate pūpādi tad bhakṣyam | yat tu kevalam jihvayā vilōḍya
nigīryate sūpaudanādi tad bhojyam | yaj jihvāyām nikṣipyā rasāsvādena nigīryate kimcid
dravibhūtam guḍa-rasālā-sikhariny-ādi tal lehyam | yat tu dantair niṣpīḍya rasāmsām
nigīryāvaśiṣṭām tyajyate yathekṣu-daṇḍādi tac coṣyam iti bhedaḥ | bhoktā yaḥ so'gnri
vaiśvānaro yad bhojyam annam sa somas tad etad ubhayam agniṣomau sarvam iti
dhyāyato'nna-doṣa-lepo na bhavatīty api draṣṭavyam ||14||

viśvanāthaḥ : vaiśvānaro jaṭharānalaḥ prāṇāpānābhyām tad uddīpakābhyām sahitaś
caturvidham bhakṣyam bhojyam lehyam coṣyam | bhakṣyam danta-cchedyam bhṛṣṭa-
canakādi bhojyam modakādi | lehyam guḍādi | coṣyam iḁṣu-daṇḍādi ||14||

baladevaḥ : bhogyānām annādīnām pāka-hetuś cāham evety āha aham iti | vaiśvānaro
jaṭharāgnis tac-charīrako bhūtvā prāṇinām sarveṣām deham udaram āsritaḥ prāṇāpānābhyām
tad-uddīpakābhyām samyuktaś ca sann aham tair bhuktam caturvidham annam pacāmi
pākam nayāmi | śrutiś caivam āha ayam agnir vaiśvānaro yo'yam antaḥ puruṣe yenedam
annam pacyate ity ādinā | tathā cāham eva jaṭharāgni-śarīras tad-upakārity evam āha
sūtrakāraḥ -- śabdādibhyo'ntaḥ pratiṣṭhānāc ca ity ādinā | annasya caturvidhyam ca
bhakṣyam bhojyam lehyam cūṣyam ceti bhedaḥ | danta-cchedyam caṇaka-pūpādi | bhakṣyam
carvyam iti cocyate | modakaudana-sūpādi bhojyam | pāyasa-guḍa-madhv-ādi lehyam |
pākvāmrekṣu-daṇḍādi cūṣyam | soma-vaiśvānarayoḥ svābhedenoktiḥ sva-vyāpyatvād iti
bodhyam ||14||

Verse 15

सर्वस्य चाहं हृदि संनिविष्टे
मत्तः स्मृतिर्ज्ञानमपोहनं च ।
वेदैश्च सर्वै रहमेव वेद्यो
वेदान्तकृद्वेदविदेव चाहम् ॥१५॥

sarvasya cāham hṛdi saṁniviṣṭo
mattaḥ smṛtir jñānam apohanam ca |
vedaiś ca sarvair aham eva vedyo
vedānta-kṛd veda-vid eva cāham ||15||

śrīdharāḥ : kim ca sarvasya prāṇi-jātasya hṛdi samyag-antaryāmi-rūpeṇa praviṣṭo'ham | ataś
ca matta eva hetoḥ prāṇi-mātrasya pūrvānbhūtārtha-viṣayā smṛtir bhavati | jñānam ca
viṣayendndriya-samyogajam bhavati | āpohanam ca tayoh pramoṣo bhavati | vedaiś ca sarvais

tat-tad-devatādi-rūpeṇāham eva vedyaḥ | vedānta-kṛt tat-sampradāya-pravartakaś ca |
jñānado gurur aham ity arthaḥ | veda-vid eva ca vedārtha-vid apy aham eva ||15||

madhusūdanaḥ : kiṁ ca, sarvasya brahmādi-sthāvarāntasya prāṇi-jātasyāham ātmā san
hṛdi buddhau sanniviṣṭaḥ **sa eṣa iha praviṣṭaḥ** [BAU 1.4.7] iti **śruteḥ** | **anena**
jīvenātmanānupraviśya nāma-rūpe vyākaravāṇi [ChāU 6.3.2] iti ca | ato matta ātmana eva
hetoḥ prāṇi-jātasya yathānurūpaṁ smṛtir etaj janmani pūrvānubhūtārtha-viśayā vṛttir
yoginām ca janmāntarānubhūtārtha-viśayāpi | tathā matta eva jñānaṁ viśayendriya-
samyogajāṁ bhavati | yoginām ca deśa-kāla-viprakṛṣṭa-viśayam api | evaṁ kāma-krodha-
śokādi-vyākula-cetasāṁ apohanaṁ ca smṛti-jñānayoṛ apāyaś ca matta eva bhavati |

evaṁ svasya jīva-rūpatām uktvā brahma-rūpatām āha – vedaiś ca sarvair indrādi-devatā-
prakāśakair api aham eva vedyaḥ sarvātmavāt |

indraṁ mitraṁ varuṇam agniṁ āhur
atho divyaḥ sa suparṇo garutmān |
ekaṁ sad viprā bahudhā vadanti
agniṁ yamaṁ mātariśvānam āhuḥ || [Ṛk 2.3.22.6] iti **mantra-varṇāt** |

eṣa u hy eva sarve devāḥ iti ca śruteḥ | vedānta-kṛd vedāntārtha-sampradāya-pravartako
veda-vyāsādi-rūpeṇa | na kevalam etāvad eva veda-vid eva cāham karma-kāṇḍopāsanā-
kāṇḍa-jñāna-kāṇḍātmaka-mantra-brāhmaṇa-rūpa-sarva-vedārtha-vic cāham eva | ataḥ
sādhūktaṁ **brahmaṇo hi pratiṣṭhāham** [Gītā 14.27] ity ādi ||15||

viśvanāthaḥ : yathaiva jaṭhare jaṭharāgnir aham tathaiva sarvasya carācarasya hṛdi sanniviṣṭo
buddhi-tattva-rūpo'ham eva | yato matto buddhi-tattvād eva pūrvānubhūtārtha-
viśayānusmṛtir bhavati | tathā viśayendriya-yogajāṁ jñānaṁ ca apohanaṁ smṛti-jñānayoṛ
apagamaś ca bhavatīti | jīvasya bandhāvasthāyām svasyopakāratvam uktvā
mokṣāvasthāyām yat prāpyaṁ tatrāpy upakāratvam āha vedair iti | veda-vyāsa-dvārā vedānta-
kṛd aham eva yato vedavid vedārtha-tattva-jñō'ham eva matto'nyo vedārthaṁ na jānātīty
arthaḥ ||15||

baladevaḥ : prāṇinām jñānājñāna-hetuś cāham evety āha sarvasya ceti | tayoh soma-
vaiśvānarayoh sarvasya ca prāṇi-vṛndasya hṛdi nikhila-pravṛtti-hetu-jñānodaya-dehe'ham eva
niyāmakatvena sanniviṣṭaḥ | **antaḥ-praviṣṭaḥ śāstā janānām** [TaittA 3.11] | ity ādi-**śravaṇāt** |
ato matta eva sarvasya smṛtiḥ pūrvānubhūta-vastu-viśayānusandhi-jñānaṁ ca viśayendriya-
sannikarṣa-janyaṁ jāyate | tayor apohanaṁ pramoṣaś ca matto bhavati | evam uktaṁ
uddhavana tvatto jñānaṁ hi jīvānām pramoṣaś tatra śaktiḥ iti |

evaṁ sāmsārika-bhoga-sādhanatām svasyoktvā mokṣa-sādhanatām āha vedaiś ceti | sarvair
nikhilair vedair aham eva sarveśvaraḥ sarva-śaktimān kṛṣṇo vedyaḥ | yo'sau sarvair vedair
gīyate iti śruteḥ | atra karma-kāṇḍena paramparayā jñāna-kāṇḍena tu sāksād iti bodhyam |
katham evaṁ pratyetyam iti cet tatrāha vedānta-kṛd aham eveti | vedānām anto'rtha-
nirṇayas tat-kṛd aham eva bādarāyaṇātmanā | evam āha **sūtra-kāraḥ** -- **ta tu samanvayāt** [Vs
1.1.4] ity ādibhiḥ | nanv anye vedārtham anyathā vyācakṣyate | tatrāha vedavid eva cāham ity
aham eva vedavid iti | bādarāyaṇaḥ san yam artham aham niraṇaiṣaṁ sa eva vedārthas
tato'nyathā tu bhrānti-vijṛmbhita iti | tathā ca mokṣa-pradasya sarveśvara-tattvasya vedair
abodhanād aham eva mokṣa-sādhanam ||15||

Verse 16

द्वाविमौ पुस्वौ लोके क्षरश्चक्षर एव च ।
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥१६॥

dvāv imau puruṣau loke kṣaras cākṣara eva ca |
kṣaraḥ sarvāṇi bhūtāni kūṭastho'kṣara ucyate ||16||

śrīdharah : idānīm tad dhāma paramam mameti yad uktam svakīyam sarvottama-svarūpam tad darśayati dvāv iti tribhiḥ | kṣaras cākṣaras ceti dvāv imau puruṣau loke prasiddhau | tāv evāha tatra kṣaraḥ puruṣo nāma sarvāṇi bhūtāni brahmādi-sthāvarāntāni śarīrāṇi | aviveki-lokasya śarīreṣv eva puruṣatva-prasiddheḥ | kuṭo rāsiḥ śilā-rāsiḥ | parvata iva deheṣu naśyatsv api nirvikāratayā tiṣṭhatīti kūṭashtaś cetano bhoktā | sa tv akṣaraḥ puruṣa ity ucyate vivekibhiḥ ||16||

madhusūdanah : evam sopādhikam ātmānam uktvā kṣarākṣara-śabda-vācya-kārya-kāraṇopādhi-dvaya-viyogena nirupādhikam śuddham ātmānam pratipādayati kṛpayā bhagavān arjunāya dvāv imāv iti tribhiḥ ślokaḥ | dvāv imau pṛthag-rāśi-kṛtau puruṣau puruṣopādhitvena puruṣa-śabda-vyapadeśyau loke saṁsāre | kau tau ? ity āha kṣarākṣara eva ca kṣaratīti kṣaro vināśi kārya-rāśir ekaḥ puruṣaḥ | na kṣaratīty akṣaro vināśa-rahitaḥ kṣarākhyasya puruṣasyotpatti-bijam bhagavato māyā-śaktir dvitīyaḥ puruṣaḥ | tau puruṣau vyācṣṭe svayam eva bhagavān kṣaraḥ sarvāṇi bhūtāni samastam kārya-jātam ity arthaḥ | kūṭasthaḥ kūṭo yathārtha-vastv-ācchādanenāyathārth-vastu-prakāśanam vañcanam māyety anarthāntaram | tenāvaraṇa-vikṣepa-śakti-dvaya-rūpeṇa sthitaḥ kūṭastho bhagavān māyā-śakti-rūpaḥ kāraṇopādhiḥ saṁsāra-bijatvenānantyād akṣara ucyate |

kecit tu kṣara-śabdenācetana-vargam uktvā kūṭastho'kṣara ucyata ity anena jīvam āhuḥ | tan na samyak | kṣetrañāsyaiveha puruṣottamatvena pratipādyatvāt | tasmāt kṣarākṣara-śabdābhyām kārya-kāraṇopādhi ubhāv api jaḍāv evocyete ity eva yuktam ||16||

viśvanāthah : yasmād aham eva vedavit tasmāt sarva-vedārtha-niṣkarṣam saṅkṣepeṇa bravīmi śṛṇu ity āha dvāv imāv iti tribhiḥ | loke caturdaśa-bhuvanātmake jaḍa-prapañce imau dvau puruṣau cetanau staḥ | kau tāv ata āha kṣaram sva-svarūpāt kṣarati vicryuto bhavatīti kṣaro jīvaḥ | sva-svarūpān na kṣaratīty akṣara brahmaiva | etad vai tad akṣaram gārgi brāhmaṇā vividiṣanti | iti śruteḥ | akṣaram brahma paramam iti smṛteś ca akṣara-śabdo brahma-vācaka eva dṛṣṭaḥ | kṣarākṣarayor artham punar viśadayati sarvāṇi bhūtāni eko jīva eva anādy-avidyayā svarūpa-vicyutaḥ san karma-paratantraḥ samasty-ātmako brahmādi-sthāvarāntāni bhūtāni bhavatīty arthaḥ | jātyā vā ekavacanam | dvitīya-puruṣo'kṣaras tu kūṭastha ekenaiva svarūpeṇavicyutimatā sarva-kāla-vyāpī | ekarūpatayā tu yaḥ kāla-vyāpī sa kūṭasthaḥ ity amaraḥ ||16||

baladevah : bādarāyaṇātmanā nirṇītam vedārtham saṅkṣipyāha dvāv iti | lokyate tattvam anena iti vyutpatter loke vede | dvau puruṣau prathitau imāv iti pramāṇa-siddhatā sūcyate | tau kāv ity āha kṣaras ceti | śarīra-kṣaraṇāt kṣaro'nekāvastho baddho'cit-saṁsargaika-dharma-sambandhād ekatvena nirdiṣṭaḥ | akṣaras tad-abhāvād ekāvastho mukto'cid-viyogaika-dharma-sambandhād ekatvena nirdiṣṭaḥ | kṣarākṣarau sphuṭayati sarvāṇi brahmādi-

stambāntāni bhūtāni kṣaraḥ | kūtasthaḥ sadiakāvastho muktaḥ tv akṣaraḥ | ekatva-nirdeśaḥ
prāg-ukta-yukter bodhyaḥ | bahavo jñāna-tapasā ity ādeḥ | idaṁ jñānam upāśritya ity ādeś ca
bahutva-saṅkhyākaḥ saḥ ||16||

Verse 17

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।
यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥१७॥

uttamaḥ puruṣaḥ tv anyāḥ paramātmety udāhṛtaḥ |
yo loka-trayam āviśya bibharti avyaya īśvaraḥ ||17||

śrīdharāḥ : yad artham etau lakṣitau tam āha uttama iti | etābhyāṁ kṣarākṣarābhyāṁ anyo
vilakṣaṇaḥ tu uttamaḥ puruṣaḥ | vilakṣaṇyam evāha paramaś cāsāv ātmā cety udāhṛtaḥ
uktaḥ śrutibhiḥ | ātmatvena kṣarād acetanād vilakṣaṇaḥ | paramatvenākṣarāc cetanād
bhoktur vilakṣaṇa ity arthaḥ | paramātmatvaṁ darśayati yo loka-trayam iti | ya īśvara īśana-
śīlo'vyayaś ca nirvikāra eva san loka-trayaṁ kṛṣnam āviśya bibharti pālayati ||17||

madhusūdanaḥ : ābhyāṁ kṣarākṣarābhyāṁ vilakṣaṇaḥ kṣarākṣaropādhi-dvaya-doṣeṇāsprṣṭo
nitya-śuddha-buddha-mukta-svabhāvaḥ uttama iti | uttama utkṛṣṭatamaḥ puruṣaḥ tv anyonya
evātyanta-vilakṣaṇa ābhyāṁ kṣarākṣarābhyāṁ jaḍa-rāśibhyāṁ ubhaya-bhāsakas tṛtīyaś
cetana-rāśir ity arthaḥ | paramātmety udāhṛto'nna-maya-prāṇa-maya-mano-maya-jñāna-
mayānanda-mayebhyaḥ pañcabhyo'vidyā-kalpītātmabhyaḥ paramaḥ prakṛṣṭo'kalpito brahma
pucchaṁ pratiṣṭhety ukta ātmā ca sarva-bhūtānāṁ pratyak-cetana ity ataḥ paramātmety
uktao vedānteṣu | yaḥ paramātmā loka-trayam bhūr-bhūvaḥ-svar-ākhyāṁ sarvaṁ jagad iti
yāvat | āviśya svakīyayā māyā-śaktyādhiṣṭhāya bibharti sattā-sphūrṭi-pradānena dhārayati
poṣayati ca | kīdrśaḥ ? avyayaḥ sarva-vikāra-śūnya īśvaraḥ sarvasya niyantā nārāyaṇaḥ sa
uttamaḥ puruṣaḥ paramātmety udāhṛta ity anvayaḥ | **sa uttamaḥ puruṣa** iti **śruteḥ** ||17||

viśvanāthaḥ : jñānibhir upāsyāṁ brahmoktvā yogibhir upāsyāṁ paramātmānam āha uttama
iti | tu-śabdaḥ pūrva-vaiśiṣṭhyād dyotakaḥ | jñānibhyaś cādihiko yogīty upāsaka-vaiśiṣṭyād
evopāsyā-vaiśiṣṭyaṁ ca labhyate | paramātmā-tattvam eva darśayati ya īśvara īśana-śīlo'vyayo
nirvikāra eva san loka-trayaṁ kṛṣnam āviśya bibharti dhārayati pālayati ca ||17||

baladevaḥ : yad artham dvau puruṣau nirūpitaḥ tam āha uttama iti | anyāḥ kṣarākṣarābhyāṁ
na tu tayo evaikāḥ saṅkalpa ity bhāvaḥ | tatra śruti-sammatim āha paramātmety | uttamata-
prayojakaṁ dharmam āha yo loketi | na caitaj jagad-vidhāraṇa-pālana-rūpam īśanaṁ
baddhasya jīvasya karmāsambhavāt | na ca muktasya jagad-vyāpāra-varjam iti pratiṣedhāc ca
||17||

Verse 18

यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।
अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥१८॥

yasmāt kṣaram atīto'ham akṣarād api cottamaḥ |

ato'smi loke vede ca prathitaḥ puruṣottamaḥ ||18||

śrīdharah : evam uktaṁ puruṣottamatvam ātmano nāma-nirvacanena darśayati yasmādi it | yasmāt kṣaram jaḍa-vargam atikrānto'ham nityam uktatvāt | akṣarāc cetana-vargād apy uttamaś ca niyantrtvāt | ato loke vede ca puruṣottama iti prathitaḥ prakhyāto'smi | tathā ca śrutih – sa eva sarvasyeśānaḥ sarvasyādhipatih sarvam idam praśāstīty ādi ||18||

madhusūdanaḥ : idānīm yathā-vyākhyāteśvarasya kṣarākṣara-vilakṣaṇasya puruṣottama ity etat prasiddha-nāma-nirvacanenedrśaḥ parameśvaro'ham evety ātmānam darśayati bhagavān **brahmaṇo hi pratiṣṭhāham** [Gītā 14.27] **tad dhāma paramaṁ mama** [Gītā 15.6] ityādi prāg-ukta-nija-mahima-nirdhāraṇāya yasmād iti | yasmāt kṣaram kāryatvena vināśinam māyāmayam sāmsāra-vṛkṣam aśvatthākhyam atīto'tikrānto'ham parameśvaro'kṣarād api māyākhyād avyākṛtād akṣarāt parataḥ para iti pañcamy-antākṣara-padena pratipāditāt sāmsāra-vṛkṣa-bīja-bhūtāt sarva-kāraṇād api cottama utkrṣṭatamaḥ | ataḥ kṣarākṣarābhyām puruṣotpādhibhyām adhyāsenā puruṣa-pada-vyapadśyābhyām uttamadvād asmi bhavāmi loke vede ca prathitaḥ prakhyātaḥ puruṣottama iti sa uttamaḥ puruṣa iti veda udāhṛta eva loke ca kavi-kāvyaḍau **harir yathaikaḥ puruṣottamaḥ smṛtaḥ** ity ādi prasiddham |

kāruṇyato naravad ācarataḥ parārthān
pārthāya bodhitavato nijam īśvaratvam |
sac-cit-ukhaika-vapuṣaḥ puruṣottamasya
nārāyaṇasya mahimā na hi mānam eti ||

kecin nigrhya karaṇāni visrjya bhogam
āsthāya yogam amalātma-dhiyo yatante |
nārāyaṇasya mahimānam ananta-pāram
āsvādayann amṛta-sāram aham tu muktaḥ ||18||

viśvanāthaḥ : yogibhir upāsyam paramātmānam uktvā bhaktair upāsyam bhagavantam vadan bhagavattve'pi svasya kṛṣṇa-svarūpasya puruṣottama iti nāma vyācakṣaṇaḥ sarvotkarṣam āha yasmād iti | kṣaram puruṣam jīvātmānam atītaḥ akṣarāt puruṣāt brahmata uttamād avikārāt paramātmanah puruṣād apy uttamaḥ |

**yoginām api sarveṣām
mad-gatenāntarātmanā |
śraddhāvān bhajate yo mām
sa me yuktatamo mataḥ ||** [Gītā 6.47] iti |

upāsaka-vaiśiṣṭyād evopāsyā-vaiśiṣṭya-lābhāt | ca-kārād bhagavato vaikuṅṭha-nāthādeḥ sakāśād api ete cāmsa-kalāḥ pumsaḥ kṛṣṇas tu bhagavān svayam iti sūtokter aham uttamaḥ |

atra yadyapy ekam eva sac-cid-ānanda-svarūpam vastu brahma-paramātma-bhagavat-śabdair ucyate na tu vastutaḥ svarūpataḥ ko'pi bhedo'sti svarūpa-dvayābhāvāt (BhP 6.9.35) iti ṣaṣṭha-skandhokteḥ | tad api tat-tad-upāsakānām sādhanataḥ phalataś ca bheda-darśanāt bheda iva vyavahriyate | tathā hi brahma-paramātma-bhagavad-upāsakānām krameṇa tat-tat-prāpti-sādhanam jñānam yogo bhaktiś ca | phalam ca jñāna-yogayor vastuto mokṣa eva, bhaktes tu premavat-pārśadatvam ca | tatra bhaktyā vinā jñāna-yogābhyām **naiṣkarmyam apy acyuta-**

bhāva-varjitam na śobhate [BhP 1.5.12] iti | pureha bhūman bahavo'pi yoginaḥ [BhP 10.14.5] ity ādi-darśanāt na mokṣa iti |

brahmopāsakaiḥ paramātmopāsakaiḥ sva-sādhya-phala-siddhy-artham bhagavato bhaktir avaśyam kartavyaiva | bhagavad-upāsakas tu sva-sādhya-phala-siddhy-artham na brahmopāsanāpi paramātmopāsanā kriyate | na jñānam na ca vairāgyam prāyaḥ śreyo bhaved iha [BhP 11.20.31] iti, yat karmabhir yat tapasā jñāna-vairāgyataś ca yat [BhP 11.20.32] ity ādau –

sarvaṁ mad-bhakti-yogena
mad-bhakto labhate'ñjasā |
svargāpavargaṁ mad-dhāma
kathañcid yadi vāñchati || iti [BhP 11.20.33] |

yā vai sādhana-sampattiḥ
puruṣārtha-catuṣṭaye |
tayā vinā tad āpnoti
naro nārāyaṇāśrayaḥ || ity ādi vacanebhyaḥ ||

ataeva bhagavad-upāsanayā svargāpavarga-premādīni sarva-phalāny eva labdhum śakyante | brahma-paramātmopāsanayā tu na premādīnīyā ata eva brahma-paramātmābhyām bhagavad-utkarṣaḥ khalu abhede'py ucyate | yathā tejaśtenābhede'pi jyotir dīpāgni-puñjeṣu madhye śītādy-ārti-kṣayād dhetor agni-puñja eva śreṣṭha ucyate | tatrāpi bhagavataḥ śrī-kṛṣṇasya tu parama evotkarṣaḥ | yathā agni-puñjād api sūryasya, yena brahmopāsanā-paripākato labhyo nirvāna-mokṣaḥ sva-dveṣṭṛbhyo'py agha-bak-jarāsandhādibhyo mahā-pāpibhyo datta iti | ataeva brahmaṇo hi pratiṣṭhāham ity atra yathāvad eva vyākhyātam śrī-svāmi-caraṇaiḥ |

śrī-madhusūdana-sarasvatī-pādair api --

cid-ānandākāraṁ jalada-ruci-sāraṁ śruti-girām
vraja-strīṇām hāraṁ bhava-jaladhi-pāraṁ kṛta-dhiyām |
vihantum bhūbhāraṁ vidadhad-avatāraṁ muhur aho
tato vāraṁ vāraṁ bhajata kuśalārambha-kṛtinaḥ || iti |

vamśī-vvibhūṣita-karān nava-nīradābhāt
pītāmarād aruṇa-bimba-phalādharauṣṭhāt |
pūrṇendu-sundara-mukhād aravinda-netrāt
kṛṣṇāt paraṁ kim api tattvam aham na jāne || iti |

pramāṇato'pi nirṇīyam
kṛṣṇa-māhātmyam adbhutam |
na śaknuvanti ye soḍhum
te mūḍhā nirayam gatāḥ ||

ity uktavadbhiḥ kṛṣṇe sarvotkarṣa eva vyavasthāpita ity ataḥ dvāv imau ity ādi śloka-trayasyāsyā vyākhyāyām asyām abhyasūyā naviṣkartavyā | namo'stu kevala-vidbhyaḥ ||18||

baladevaḥ : atha puruṣottama-nāma-nirvacanaṁ svasya tattvam āha yasmād iti uttama utkr̥ṣṭatamaḥ | loke pauraṣeyāgame lokyate vedārtho'nena iti nirukteḥ | vede tāvad eṣa samprasādo'smāc charīrāt samutthāya paraṁ jyotīrūpaṁ sampadya svena rūpeṇābhiniṣpadyate, sa uttamaḥ puruṣaḥ ity ādau prathitaḥ yat paraṁ jyotiḥ samprasādenopasampannaṁ sa uttamaḥ puruṣaḥ paramātmety arthaḥ | loke ca –

tair vijñāpita-kāryas tu
bhagavān puruṣottamaḥ |
avatīrṇo mahā-yogī
satyavyām paraśarāt || [SkandaP] ity ādau prathitaḥ ||18||

Verse 19

यो मामेवमसंमूढो जानाति पुस्त्रोत्तमम् ।
स सर्वविद्भजति मां सर्वभावेन भारत ॥१९॥

yo mām evam asaṁmūḍho jānāti puruṣottamaṁ |
sa sarva-vid bhajati mām sarva-bhāvena bhārata ||19||

śrīdharaḥ : evambhūteśvarasya jñātuḥ phalam āha ya iti | evam ukta-prakāreṇāsammūḍho niścita-matiḥ san yo mām puruṣottamaṁ jānāti sa sarva-bhāvena sarva-prakāreṇa mām eva bhajati | tatas ca sarvavit sarvajño bhavati ||19||

madhusūdanaḥ : evaṁ nāma-nirvacana-jñāne phalam āha yo mām iti | yo mām īśvaram evaṁ yathokta-nāma-nirvacanenāsaṁmūḍho manuṣya evāyaṁ kaścit kṛṣṇa iti saṁmoha-varjito jānāty ayam īśvara eveti puruṣottamaṁ prāg vyākhyātaṁ sa mām bhajati sevate sarvavin mām sarvātmānaṁ vettīti sa eva sarvajñaḥ sarva-bhāvena prema-lakṣaṇena bhakti-yogena he bhārata | ato yad uktam –

mām ca yo'vyabhicāreṇa bhakti-yogena sevate |
sa guṇān samatītyaitān brahma-bhūyāya kalpate || [Gītā 14.26] iti tad upapannam |

yathoktaṁ brahmaṇo hi pratiṣṭhāham iti tad apy upapannataram |

cid-ānandākāraṁ jalada-ruci-sāraṁ śruti-girāṁ
vraja-strīṇāṁ hāraṁ bhava-jaladhi-pāraṁ kṛta-dhiyām |
vihantuṁ bhūbhāraṁ vidadhad-avatāraṁ muhur aho
tato vāraṁ vāraṁ bhajata kuśalārambha-kṛtinaḥ ||19||

viśvanāthaḥ : nanv etasmims tvayā vyavasthāpite'py arthe vādino vivadanta eva, tatra vivadantām te man-māyā-mohitaḥ sādhus tu na muhyatīty āha yo mām iti | asaṁmūḍho vādināṁ vādiar aprāpta-saṁmohaḥ | sa eva sarvavid anadhīta-śāstre'pi sa sarva-śāstrārtha-tattva-jñaḥ | tad-anyāḥ kilādhītādhyāsita-sarva-śāstre'pi saṁmūḍhaḥ samyaṅ-mūrkhā eveti bhāvaḥ | tathā ya evaṁ jānāti sa eva mām sarvato-bhāvena bhajati | tad anye bhajann api na mām bhajatīty arthaḥ ||19||

baladevaḥ : tātparya-dyotanāya puruṣottamatva-vettuḥ phalam āha yo mām iti | evaṁ mad-ukta-niruktyā na tv aśva-karṇādivat saṁjñā-mātratvena | yo mām puruṣottamaṁ jānāty asaṁmūḍhaḥ | prokte puruṣottamatve saṁśaya-śūnyaḥ san, sa śloka-trayasyaivārtham jānan sarva-vit | nikhilasya vedasya tatraiva tātparyāt | puruṣottamatvajño mām sarva-bhāvena sarva-prakāreṇa bhajaty upāste | sarva-vedārtha-vettari sarva-bhakty-aṅgānuṣṭhātari ca yo me prasādaḥ sa tasmin bhaved iti me puruṣottamatve sandihānas tv adhīta-sarva-vedo'py ajñāḥ | sarvathā bhajann apy abhakta iti bhāvaḥ ||19||

Verse 20

इति गुह्यमं शास्त्रमिदमुक्तं मयानघ ।
एतद्बुद्ध् बुद्धिमान् स्यात्कृतकृत्यश्च भारत ॥२०॥

iti guhyatamaṁ śāstram idam uktaṁ mayānagha |
etad buddhvā buddhimān syāt kṛta-kṛtyaś ca bhārata ||20||

śrīdharaḥ : adhyāyārtham upasamharati itīti | ity anena saṁkṣepa-prakāreṇa guhyatamam atirahasyaṁ sampūrṇam śāstram eva mayoktam | na tu punar viṁśati-ślokaṁ adhyāya-mātraṁ he anagha vyasana-śūnya | ata etan mad-uktaṁ śāstram buddhyā buddhimān samyag jñānī syāt | kṛta-kṛtyaś ca syāt | yo'pi ko'pi he bhārata tvam kṛta-kṛtyo'sīti kim vaktavyam iti bhāvaḥ ||20||

saṁsāra-śākhinaṁ chittvā spaṣṭam pañcadaśe vibhuḥ |
puruṣottama-yogākhye param padam upādiśat ||

iti śrī-śrīdhara-svāmi-kṛtāyām bhagavad-gītā-ṭīkāyām subodhinyām
puruṣottama-yogo nāma pañcadaśo'dhyāyaḥ
||15||

madhusūdanaḥ : idānīm adhyāyārtham stuvann upasamharati itīti | iti anena prakāreṇa guhyatamaṁ rahasyatamaṁ sampūrṇam śāstram eva saṁkṣepeṇedam asminn adhyāye mayoktam he'naghavyasana | etad buddhvānyo'pi yaḥ kaścid buddhimān ātma-jñānavan syāt kṛtam sarvaṁ kṛtyam yena na punaḥ kṛtyāntaraṁ yasyāsti sa kṛtakṛtyaś ca syāt | viśiṣṭa-janma-prasūtena brāhmaṇena yat kartavyam tat sarvaṁ bhagavat-tattve vidite kṛtam bhavet na tv anyathā kartavyam parisamāpyate kasyacid ity abhiprāyaḥ | he bhārata tvam tu mahākula-prasūtaḥ svayam ca vyasana-rahita iti kula-guṇena sva-guṇena caitad buddhvā kṛta-kṛtyo bhaviṣyasīti kim u vaktavyam ity abhiprāyaḥ ||20||

vaṁśī-vibhūṣita-karān nava-nīradābhāt
pītāambarād aruṇa-bimba-phalādharoṣṭhāt |
pūrṇendu-sundara-mukhād aravinda-netrāt
kṛṣṇāt param kim api tattvam aham na jāne ||1||

sadā sadānanda-pade nimagnaṁ mano manobhāvam apākaroti |
gatāgatāyāsam apāsya sadyaḥ parāparātītam upaiti tattvam ||2||
śaivāḥ saurāś ca gaṇeśā vaiṣṇavāḥ śakti-pūjakāḥ |

bhavanti yan-mayāḥ sarve so'ham asmi paraḥ śivaḥ ||3||
pramāṇato'pi nirṇiyam kṛṣṇa-māhātmyam adbhutam |
na śaknuvanti ye soḍhum te mūḍhā nirayam gatāḥ ||4||

*iti śrīmat-paramahansa-parivrājakācārya-śrī-viśveśvara-sarasvatī-pāda-śiṣya-
śrī-madhusūdana-sarasvatī-viracitāyām śrīmad-bhagavad-gītā-gūḍhārtha-
dīpikāyām puruṣottam-yogo nāma ṣoḍaśo'dhyāyaḥ
||15||*

viśvanāthaḥ : adhyāyārtham upasaṁharati itīti | vimśatyā ślokaḥ ebhir atirahasyam śāstram
eva sampūrṇam mayoktam ||20||

jaḍa-caitanya-vargāṇām vivṛtam kurvata kṛtam |
kṛṣṇa eva mahotkarṣa ity adhyāyārtha īritāḥ ||
iti sārārtha-varṣiṇyām harsīṇyām bhakta-cetasām |
gītāsv ayam pañcadaśaḥ saṅgataḥ saṅgataḥ satām ||
||15||

baladevaḥ : athaitad apātreṣv aprakāśyam iti bhāvenāha itīti | ity evam saṁkṣepa-rūpam
puruṣottamatva-nirūpakam idam trīślokī-śāstram tubhyam parama-bhaktāya mayoktam | he
anagha, tvaāpy apātreṣu naitat prakāśyam iti bhāvaḥ | etad buddhvā buddhimān parokṣa-
jñānī syāt | kṛtakṛtyo'parokṣa-jñānī ceti puruṣottamatva-jñānam abhyarcyate ||20||

baddhān muktāc ca yaḥ puṁso bhinnas tad-bhṛt tad-uttamaḥ |
sa puṁsān harir eveti prāptam pañcadaśād ataḥ ||

iti śrīmad-bhagavad-gītōpaniṣad-bhāṣye pañcadaśo'dhyāyaḥ
||15||

--o)0(o--