

**atha**  
**puruṣottama-yogo nāma**  
**pañcadaśo'dhyāyaḥ**

(śrī-rāmānujācārya-pāda-kṛta-bhāṣyam)

kṣetrādhyāye kṣetra-kṣetrajña-bhūtayoh prakṛti-puruṣayoh svarūpaṁ viśodhya  
viśuddhasyāparicchinnā-jñānaikākārasyaiva puruṣasya prakṛta-guṇa-saṅga-pravāha-nimitto  
devādy-ākāra-pariṇata-prakṛti-sambandho'nādir ity uktam | anantare cādhyāye puruṣasya  
kārya-kāraṇayobhayāvastha-prakṛti-sambandho guṇa-saṅga-mūlo bhagavataiva kṛta ity uktvā  
guṇa-saṅga-prakāraṁ sa-vistaraṁ pratipādyā guṇa-saṅga-nivṛtti-pūrvakātma-yāthātmyāvāptiś  
ca bhagavad-bhakti-mūlety uktam | idānīm bhajānīyasya bhagavataḥ kṣarākṣarātmaka-  
baddha-mukta-vibhūtimattām vibhūti-bhūtāt kṣarākṣara-puruṣa-dvayāt nikhila-heya-  
pratyanīka-kalyāṇaikatānatayā atyantotkarṣeṇa viśajāṭīyasya bhagavataḥ puruṣottamatvaṁ ca  
vaktum ārabhate | tatra tāvat asaṅga-rūpa-śāstra-cchinna-bandhām akṣarākhyā-vibhūtim ca  
vaktum chedyā-rūpa-bandhākāreṇa vitatam acit-pariṇāma-viśeṣam aśvattha-vṛkṣākāraṁ  
kalpayaṁ śrī-bhagavān uvāca –

**ūrdhva-mūlam adhaḥ-śākhām aśvattham prāhur avyayam |**  
**chandāmsi yasya parṇāni yas tam veda sa vedavit ||1||**

yam saṁsārākhyam aśvattham ūrdhva-mūlam adhaḥ-śākhām avyayam prāhuḥ **śrutayaḥ**—  
**ūrdhva-mūlo'vāk-śākhā eṣo'śvatthaḥ sanātanah** [KaṭhU 2.3.1] **ūrdhva-mūlam avāk-śākhām**  
**vṛkṣam yo veda saṁprati** [Āraṇyake 1.11.5] ity ādyāḥ | sapta-lokopari nivīṣṭa-catur-  
mukhādītvena tasya ūrdhva-mūlatvam | pṛthivī-nivāsi-sakala-nara-paśu-mṛga-pakṣi-kṛmi-  
kīṭa-pataṅga-sthāvarāntatayā adhaḥ-śākhātvam asaṅga-hetu-bhūtād āsamyag jñānodayāt  
pravāha-rūpeṇācchedyatvenāvyayatvam | **yasya cāśvatthasya chandāmsi parṇāni āhuḥ |**  
**chandāmsi śrutayaḥ | vāyavyam śvetam ālabheta bhūti-kāmaḥ** [Yajuḥ 2.1.1], **aindrāgnam**  
**ekādaśa-kapālam nirvapet prajā-kāmaḥ** [YajuḥKā 2.1] ity ādi śruti-pratipāditaiḥ kāmya-  
karmabhir vivardhate'yam saṁsāra-vṛkṣaḥ | iti chandāmsy evāsya parṇāni | patir hi vṛkṣo  
vardhate | **yas tam** evam-bhūtam aśvattham **veda sa veda-vit**, vedo hi saṁsāra-vṛkṣasya  
chedopāyam vadati, chedyasya vṛkṣasya svarūpa-jñānam chedanopāya-jñānopayogīti veda-vid  
ity ucyate ||15.1||

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tasya manuṣyādi-śākhasya vṛkṣasya tat-tat-karma-kṛtāparāś cādhaḥ-śākhāḥ punar api  
manuṣya-paśv-ādi-rūpeṇa prasṛtā bhavanti | ūrdhvaṁ ca gandharva-yakṣa-devādi-rūpeṇa  
prasṛtā bhavanti | tāś ca guṇa-pravṛddhā guṇaiḥ sattvādibhiḥ pravṛddhāḥ, viśaya-pravālāḥ  
śabdādi-viśaya-pallavāḥ | katham ? ity atrāha —

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

brahma-loka-mūlasyāsyā vṛkṣasya manuṣyāgrasyādho manuṣya-loke mūlāny anusantatāni  
tāni ca karmānubandhīni | karmāny evānubandhīni mūlāny adho manuṣya-loke ca bhavatīty  
arthaḥ | manuṣyatvāvasthāyām kṛtair hi karmabhir adho manuṣya-paśv-ādāya ūrdhvaṃ ca  
devādayo bhavanti ||15.2||

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

tataḥ padaṃ tat-parimārgitavyaṃ  
yasmin gatā na nivartanti bhūyaḥ |  
tam eva cādyam puruṣam prapadye  
yataḥ pravṛttiḥ prasṛtā purāṇī ||4||

asya vṛkṣasya caturmukhāditvenordhva-mūlatvaṃ tat-saṃtāna-paramparayā  
manuṣyāgratvenādhaḥ-śākhātvaṃ manuṣyatve kṛtaiḥ karmabhir mūla-bhūtaiḥ punar apy  
adhaś cordhvaṃ ca prasṛta-śākhātvaṃ iti yathedaṃ rūpam nirdiṣṭam na tathā saṃsāribhir  
upalabhyate | manuṣyo'ham deva-dattasya putro yajña-dattasya pitā tad-anurūpa-parigrahaś  
cety etāvan-mātram upalabhyate |

tathāsyā vṛkṣasyānto vināśo'pi guṇa-maya-bhogeṣv asaṅga-kṛta iti nopalabhyate tathāsyā  
guṇa-saṅga evādir iti nopalabhyate | tasya pratiṣṭhā cānātmany ātmābhīmāna-rūpam ajñānam  
iti nopalabhyate | pratitiṣṭhaty asminn eveti hy ajñānam evāsyā pratiṣṭhā | enam ukta-  
prakāram **suvirūḍha-mūlam** suṣṭhu vividham rūḍha-mūlam aśvattham samyag-jñāna-mūlena  
dṛḍhena guṇa-maya-bhogāsaṅgākhyena śastreṇa chittvā tato viṣayāsaṅgād hetos tat padaṃ  
parimārgitavyam anveṣaṇīyam yasmin gatā bhūyo na nivartante |

katham anādi-kāla-pravṛtto guṇa-maya-bhoga-saṅgas tan-mūlam ca viparīta-jñānam nivartate  
ity atrāha — ajñānādi-nivṛttaye tam eva cādyam kṛtsnasyādi-bhūtam | [mayādhyakṣeṇa](#)  
[prakṛtiḥ sūyate sa-carācaram](#) [Gītā 9.10], [aham sarvasya prabhavo mattaḥ sarvaṃ pravartate](#)  
[Gītā 10.8], [mattaḥ parataram nānyat kimcid asti dhanañjaya](#) [Gītā 7.7] ity ādiṣūktam |  
ādyam puruṣam eva śaraṇam prapadye tam eva śaraṇam prapadyeta | yato yasmāt kṛtsnasya  
sraṣṭur iyam guṇa-maya-bhoga-saṅga-pravṛttiḥ purāṇī purātanī prasṛtā | uktaṃ hi mayaiva  
pūrvam etat —

daivī hy eṣā guṇa-mayī mama māyā duratyayā |  
mām eva ye prapadyante māyām etām taranti te || [Gītā 7.14] iti |

prapadye yataḥ pravṛttir iti vā pāṭhaḥ | tam eva cādyam puruṣam prapadya śaraṇam  
upagamyā | yato'jñāna-nivṛtṭy-ādeḥ kṛtsnasyaitasya sādhanā-bhūtā pravṛtṭiḥ purāṇī purātānī  
prasṛtā | purātānānām mumukṣūṇām pravṛtṭiḥ purāṇī | purātānā hi mumukṣavo mām eva  
śaraṇam upagamyā nirmukta-bandhāḥ samjātā ity arthaḥ ||15.3-4||

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

evam mām śaraṇam upagamyā **nirmāna-mohāḥ** | nirgatānātmātmābhimāna-rūpa-mohāḥ | **jita-**  
**saṅga-doṣāḥ** | jita-guṇa-maya-bhoga-saṅgākhyā-doṣāḥ | **adhyātma-nityā** ātmani yaj jñānam  
tad adhyātmam ātma-dhyāna-niratāḥ | **vinivṛtta-tad-itara-kāmāḥ** | **sukha-duḥkha-samjñair**  
**dvandvais** ca **vimuktā amūḍhāḥ** ātmānātmā-svabhāva-jñās tad avyayam padam gacchanty  
anavacchinna-jñānakāram ātmānam yathāvasthitam prāpnuvanti | mām śaraṇam upāgatānām  
mat-prasādād eva tāḥ sarvāḥ pravṛttayaḥ suśakyāḥ siddhi-paryantā bhavantīty arthaḥ ||15.5||

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

tad ātma-jyotir na sūryo bhāsayate na śaśāṅko na pāvakaś ca | jñānam eva hi sarvasya  
prakāśakam | bāhyāni tu jyotīṃṣi viṣayendriya-sambandha-virodhi-tamo-nirasana-dvāreṇa  
upakāraṇī | asya ca prakāśako yogas tad-virodhi cānādi-karma, tan-nivartanam coktam  
bhagavat-prapatti-mūlam asaṅgādi yad gatvā punar na nivartante **tat paramam dhāma**  
paramam jyotir **mama** madīyam mad-vibhūti-bhūto mamāṁśa ity arthaḥ | ādityādīnām api  
prakāśakatvena tasya paramatvam | ādityādīni hi jyotīṃṣi na jñāna-jyotiṣaḥ prakāśakāni,  
jñānam eva hi sarvasya prakāśakam ||15.6||

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

ittham ukta-svarūpaḥ sanātano mamāṁśa eva san kaścid anādi-karma-rūpāvidyāveṣṭana-  
tirohita-svarūpo **jīva-bhūto jīva-loke** vartamāno deva-manuṣyādi-**prakṛti**-pariṇāma-viśeṣa-  
śārīra-**sthāni manaḥ-śaṣṭhānīndriyāṇi karṣati** | kaścit ca pūrvokta-mārgenāsyā avidyāyā  
muktaḥ svena rūpeṇāvatiṣṭhate | jīva-bhūtas tv atisamkucita-jñānaiśvaryaḥ karma-labdha-  
prakṛti-pariṇāma-viśeṣa-rūpa-śārīra-sthānām indriyāṇām manaḥ-śaṣṭhānām īśvaras tāni  
karmānugūṇam itas tataḥ karṣati ||15.7||

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

yat śarīram avāpnoti, yasmāt śarīrād utkrāmati, tatrāyam indriyāṇām īśvaraḥ etāni indriyāṇi bhūta-sūkṣmaih saha grhītvā samyāti | vāyuḥ gandhān iva āśayāt | yathā vāyuḥ srak-candana-kastūrikādy-āśayāt tat-sthānāt sūkṣmāvayavaiḥ saha gandhān grhītvā anyatra samyāti tadvad ity arthaḥ ||15.8||

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kāni punas tānīndriyāṇi ? ity āha —

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

etāni manaḥ-ṣaṣṭhānīndriyāṇy adhiṣṭhāya sva-sva-viṣaya-vṛtṭy-anugūṇāni kṛtvā tān śabdādīn viṣayān upasevate upabhuṅkte ||15.9||

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

evam guṇānvitam sattvādi-guṇa-maya-prakṛti-pariṇāma-viśeṣa-manuṣyatvādi samsthāna-piṇḍa-saṁsrṣṭam piṇḍa-viśeṣād utkrāmantam piṇḍa-viśeṣe'vasthitam vā guṇa-mayān viṣayān bhuñjānam vā kadācid api prakṛti-pariṇāma-viśeṣa-manuṣyatvādi-piṇḍād vilakṣaṇam jñānaikākāram vimūḍhā nānupaśyanti | vimūḍhā manuṣyatvādi-piṇḍātmābhimāninaḥ | jñāna-cakṣuṣas tu piṇḍātma-viveka-viṣaya-jñānavantaḥ sarvāvastham apy enam viviktākāram eva paśyanti ||15.10||

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

mat-prapatti-pūrvakam karma-yogādiṣu yatamānās tair nirmalāntaḥ-karaṇā yogino yogākhyena cakṣuṣātmani śarīre'vasthitam api śarīrād viviktaṁ svena rūpeṇāvasthitam enam paśyanti | yatamānā apy akṛtātmāno mat-prapatti-virahīṇas tata evāsaṁskṛta-manasas tata evācetasā ātmāvalokana-samarthaś cetō-rahitā nainam paśyanti ||15.11||

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evam ravi-candrāgnīnām indriya-sannikarṣa-virodhi-santamasa-nirasana-mukhena  
indriyānugrāhakatayā prakāśakānām jyotiṣmatām api prakāśakam jñāna-jyotir ātmā  
muktāvastho jīvāvasthaś ca bhagavad-vibhūtir ity uktam **tad dhāma paramam mama** [Gītā  
15.6], **mamaivāṃśo jīva-loke jīva-bhūtaḥ sanātanaḥ** [Gītā 15.7] iti | idānīm acit-pariṇāma-  
viśeṣa-bhūtam ādityādīnām jyotiṣmatām jyotir api bhagavad-vibhūtir ity āha —

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

akhilasya jagato bhāsakam eteṣām ādityādīnām yat tejas tan mādiyam tejas tais tair  
ārādhitena mayā tebhyo dattam iti **viddhi** ||15.12||

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pr̥thivyāś ca bhūta-dhāriṇyā dhāratva-śaktir mādiyā ity āha —

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

aham pr̥thivīm āviśya sarvāni bhūtāni ojasā mamāpratihata-sāmarthyena dhārayāmi |  
tathāham amṛta-rasa-mayaḥ somo bhūtvā sarvoṣadhīḥ puṣṇāmi ||15.13||

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**aham vaiśvānaro bhūtvā prāṇinām deham āsritaḥ |  
prāṇāpāna-samāyuktaḥ pacāmy annam catur-vidham ||14||**

aham vaiśvānaro jāṭharānalo bhūtvā sarveṣām prāṇinām deham āsritas tair bhuktaṃ  
khādya-coṣya-lehya-peyātmakam caturvidham annam prāṇāpāna-vṛtti-bheda-samāyuktaḥ  
pacāmi ||15.14||

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atra parama-puruṣa-vibhūti-bhūtau soma-vaiśvānarau aham somo bhūtvā vaiśvānaro bhūtvā  
iti tat-sāmānādhikaraṇyena nirदिष्टौ | tayoś ca sarvasya bhūta-jātasya ca parama-puruṣa-  
sāmānādhikaraṇya-nirdeśe hetum āha —

**sarvasya cāham ḥṛdi sanniviṣṭo  
mattaḥ smṛtir jñānam apohanam ca |  
vedaiś ca sarvair aham eva vedyo  
vedānta-kṛd veda-vid eva cāham ||15||**

tayoḥ soma-vaiśvānarayoḥ sarvasya bhūta-jātasya ca sakala-pravṛtti-nivṛtti-mūla-jñānodaya-  
deśe ḥṛdi sarvaṃ mat-samkalpena niyacchan aham ātmatayā sanniviṣṭaḥ | tathā āhuḥ  
**śrutayaḥ** — **antaḥ-praviṣṭaḥ śāstā janānām sarvātmā** [TaittĀ 3.11], **yaḥ pr̥thivyām tiṣṭhan**

[BAU 3.7.3], ya ātmani tiṣṭhann ātmano'ntaro yamayati [BAU 3.7.22], padma-kośa-pratikāśam hṛdayam cāpy adho-mukham [TaiNā 11], atha yad idam asmin brahma-pure daharam puṇḍārikam veśma [ChāU 8.1.1] ity ādyāḥ | **smṛtayaś** ca -- śāstā viṣṇur aśeṣasya jagato yo jagam-mayaḥ [ViP 1.17.20], praśāsītāram sarveṣām aṇiyāmsam aṇiyasām [Manu 12.122], yamo vaivasvato rājā yas tavaīṣa hṛdi sthitaḥ [Manu 8.92] ity ādyāḥ |

ato **matta eva** sarveṣām **smṛtir** jāyate, smṛtiḥ pūrvānubhūta-viṣayam anubhava-saṁskāra-mātra-jam jñānam | **jñānam** indriya-liṅgāgam ayogajo vastu-niścayaḥ, so'pi mattaḥ | **apohanam** ca | apohanam jñāna-nivṛttiḥ | apohanam ūhanam vā ūhanam ūhaḥ | ūho nāma idam pramāṇam ittham pravartitum arhatīti pramāṇa-pravṛtṭy-arhatā-viṣayam sāmagryādi-nirūpaṇa-janyam pramāṇānugrahakam jñānam | ūho nāma vitarkaḥ, sa ca matta eva |

**vedaiś ca sarvaiḥ aham eva vedyāḥ** | ato'gni-vāyu-sūrya-somendrādīnām mad-antaryāmikātvena mad-ātmakāvāt tat-pratipādana-parair api sarvair vedair aham eva vedyāḥ, deva-manuṣyādi-śabdair jīvātmā iva | **vedānta-kṛd** vedānām **indram yajet** [ŚatBr 5.1.6], **varuṇam yajeta** [ŚatBr 2.3.37] ity evam ādīnām antaḥ phalam phale hi te sarve vedāḥ paryavasyanti, anta-kṛt phala-kṛt, vedodita-phalasya pradātā cāham evety arthaḥ | tad uktam pūrvam eva — **yo yo yām yām tanuṁ bhaktaḥ śraddhayārcitum icchati** [Gītā 7.21] ity ārabhya **labhate ca tataḥ kāmān mayaiva vihītān hi tān** [Gītā 7.22] iti | **aham hi sarva-yajñānām bhoktā ca prabhur eva ca** [Gītā 9.24] iti ca |

**veda-vid eva cāham** | veda-vic cāham eva, evam mad-abhidhāyinaṁ vedam aham eva veda | ito'nyathā yo vedārtham brūte, na sa veda-vid ity abhiprāyaḥ ||15.15||

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ato matta eva sarva-vedānām sāra-bhūtam artham sṛṇu —

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

kṣaraś cākṣara eva ca iti **dvāv imau puruṣau loke** prathitau | tatra kṣara-śabda-nirdiṣṭaḥ puruṣo jīva-śabdābhilapanīya-brahmādi-stamba-paryanta-kṣaraṇa-svabhāvācit-saṁsṛṣṭa-sarva-bhūtāni | atrācit-saṅga-rūpaikopādhinā puruṣa ity ekatva-nirdeśaḥ | akṣara-śabda-nirdiṣṭaḥ kūṭasthaḥ, acit-saṁsarga-viyuktaḥ, svena rūpeṇāvasthito muktātmā | sa tv acit-saṁsargābhāvād acit-pariṇāma-viśeṣa-brahmādi-deha-sādhāraṇo na bhavatīti kūṭastha ity ucyate | atrāpi ekatva-nirdeśo'cid-viyoga-rūpaikopādhinābhīhitaḥ | na hītaḥ pūrvam anādau kāle mukta eka eva | yathoktam — **bahavo jñāna-tapasā pūtā mad-bhāvam āgatāḥ** [Gītā 4.10] **mama sādharmaḥ āgatāḥ | sarge'pi nopajāyante pralaye na vyathanti ca** [Gītā 14.2] iti ||15.16||

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**uttamaḥ puruṣas tv anyāḥ paramātmety udāhṛtaḥ |  
yo loka-trayam āviśya bibharty avyaya īśvaraḥ ||17||**

uttamaḥ puruṣas tu tābhyāṃ kṣarākṣara-śabda-nirdiṣṭābhyāṃ baddha-mukta-puruṣābhyāṃ anyo'rthāntara-bhūtaḥ paramātmety udāhṛtaḥ | sarvāsu śrutiṣu paramātmety nirdeśād eva hy uttamaḥ puruṣo baddha-mukta-puruṣābhyāṃ arthāntara-bhūta ity avagamyate | katham ? yo loka-trayam āviśya bibharti | lokyata iti lokas tat trayam loka-trayam acetanaṃ tat-saṃsrṣṭas cetano muktaś ceti pramāṇāvagamyam etat trayam ya ātmatayāviśya bibharti, sa tasmād vyāpyād bhartavyāc cārthāntara-bhūtaḥ |

itaś coktāl loka-trayād arthāntara-bhūtaḥ | yataḥ so'vyaya īsvaraś ca | avyaya-svabhāvo hi vyaya-svabhāvād acetanāt tat-sambandhena tad-anusāriṇaś ca cetanād acit-sambandha-yogyatā pūrva-sambandhino muktāc cārthāntara-bhūta eva, tathaitasya loka-trayasyeśvara īśitavyāt tasmād arthāntara-bhūtaḥ ||15.17||

--o)0(o--

yasmāt kṣaram atīto'ham akṣarād api cottamaḥ |  
ato'smi loke vede ca prathitaḥ puruṣottamaḥ ||18||

yasmād evam uktaiḥ svabhāvaiḥ kṣaram puruṣam atīto'ham, akṣarān muktād apy uktair hetubhir utkrṣṭatamaḥ, ato'ham loke vede ca puruṣottama iti prathito'smi | vedārthāvalokanāl loka iti smṛtir ihocyate | śrutau smṛtau cety arthaḥ | śrutau tāvat — param jyoti-rūpaṃ sampaḍya svena rūpeṇābhiniṣpadyate sa uttamaḥ puruṣaḥ [ChāU 8.12.3] ity ādau | smṛtav apy aṃśavatāram puruṣottamasya hy anādi-madhyāntam ajasya viṣṇoḥ [ViP 5.17.33] ity ādau ||15.18||

--o)0(o--

yo mām evam asaṃmūḍho jānāti puruṣottamam |  
sa sarva-vid bhajati mām sarva-bhāvena bhārata ||19||

ya evam uktena prakāreṇa puruṣottamam mām asaṃmūḍho jānāti, kṣarākṣara-puruṣābhyāṃ avyaya-svabhāvatayā vyāpana-bharaṇaiśvaryādi-yogena ca visajātīyam jānāti, sa sarva-vin mat-prāpty-upāyatayā yad veditavyam tat sarvam veda | bhajati mām sarva-bhāvena ye ca mat-prāpty-upāyatayā mad-bhajana-prakārā nirdiṣṭas taiś ca sarvair bhajana-prakārair mām bhajate | sarvair mad-viṣayair vedanair mama yā prītir yā ca mama sarvair mad-viṣayair bhajanair ubhaya-vidhā sā prītir anena vedanena mama jāyate ||15.19||

--o)0(o--

ity etat puruṣottamatva-vedanaṃ pūjayati |

iti guhyatamaṃ sāstram idam uktaṃ mayānagha |  
etad buddhvā buddhimān syāt kṛta-kṛtyaś ca bhārata ||20||

itthaṁ mama puruṣottamatva-pratipādanāṁ sarveṣāṁ guhyānāṁ **guhyatamam idaṁ śāstraṁ**  
tvam **anaghatayā** yogyatama iti kṛtvā **mayā** tava **uktam** | etad **buddhvā buddhimān** syāt **kṛta-**  
**kṛtyaś ca** mām prepsunopādeyā yā buddhiḥ sā sarvā upāttā syāt | yac ca tena kartavyam, tac  
ca sarvaṁ kṛtaṁ syād ity arthaḥ | anena ślokenānantaroktaṁ puruṣottama-viṣayaṁ jñānaṁ  
śāstra-janyam evaitat sarvaṁ karoti | na tu sāksāt-kāra-rūpam ity ucyate ||15.20||

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