

atha
puruṣottama-yogo nāma
pañcadaśo'dhyāyaḥ

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

yasmān mad-adhīnam karminām karma-phalam jñāninām ca jñāna-phalam, ato bhakti-yogena mām ye sevante te mama prasādāj jñāna-prāpti-krameṇa guṇātītā mokṣam gacchanti | kim u vaktavyam ātmanas tattvam eva samyak vijānanta ity ato bhagavān arjunenāpṛṣṭo'py ātmanas tattvam vivakṣur uvāca ūrdhva-mūlam ity ādinā | tatra tāvad vṛkṣa-rūpaka-kalpanayā vairāgya-hetoḥ saṁsāra-svarūpaṁ varṇayati – viraktasya hi saṁsārāt bhagavat-tattva-jñāne'dhikāraḥ, nānyasyeti | śrī-bhagavān uvāca –

śrī-bhagavān uvāca
ūrdhva-mūlam adhaḥ-śākhām aśvattham prāhur avyayam |
chandāmsi yasya parṇāni yas tam veda sa veda-vit ||1||

ūrdhva-mūlam kālataḥ sūkṣmatvāt kāraṇatvān nityatvāt mahattvāc cordhvam | ucyate brahmāvyaktam māyā śaktimat, tan mūlam asyeti so'yam saṁsāra-vṛkṣaḥ ūrdhva-mūlaḥ | **śruteś** ca – ūrdhva-mūlo'vāk-śākha eṣo'svatthaḥ sanātanaḥ [KaṭhU 2.3.1] iti | **purāṇe** ca –

avyakta-mūla-prabhavas tasyaivānugrahotthitaḥ |
buddhi-skandha-mayaś caiva indriyāntara-koṭaraḥ ||
mahā-bhūta-viśākhaś ca viśayaiḥ patravāms tathā |
dharmādharma-supuṣpaś ca sukha-duḥkha-phalodayaḥ ||
ājīvyāḥ sarva-bhūtānām brahma-vṛkṣaḥ sanātanaḥ |
etad brahma-vanam cāsya brahmācarati sākṣivat ||
etac chittvā ca bhittvā ca jñānena paramāsinā |
tataś cātma-gatiṁ prāpya tasmān nāvartate punaḥ || [Mbh 14.35.20-22] ity ādi |

tam ūrdhva-mūlam saṁsāram māyā-mayam vṛkṣam āhuḥ | **adhaḥ-śākhām** mahad-ahamkāra-tanmātrādayaḥ śākhā ivāsyādho bhavantīti so'yam adhaḥ-śākhā, tam adhaḥ-śākhām | na śvo'pi sthātety aśvatthas tam kṣaṇa-pradhvaṁsinam aśvattham prāhuḥ kathayanty avyayam saṁsāra-māyāyā anādi-kāla-pravṛttatvāt so'yam saṁsāra-vṛkṣo'vyayaḥ, anādy-anta-dehādi-samtānāśrayo hi suprasiddhaḥ, tam avyayam | tasyaiva saṁsāra-vṛkṣasya idam anyat viśeṣaṇam – **chandāmsi yasya parṇāni**, chandāmsi cchādanād rg-yajuḥ-sāma-lakṣaṇāni yasya saṁsāra-vṛkṣasya parṇānīva parṇāni | yathā vṛkṣasya parirakṣaṇārthāni parṇāni, tathā vedāḥ saṁsāra-vṛkṣa-parirakṣaṇārthā dharmādharma-tad-dhetu-phala-prakāśaṇārthatvāt | yathā-vyākhyātam saṁsāra-vṛkṣam sa-mūlam yas tam veda sa veda-vit, vedārtha-vid ity arthaḥ | na

hi sa-mūlāt saṁsāra-vṛkṣād asmāj jñeyo'nyo'ṅu-mātro'py avaśiṣṭo'stīty ataḥ sarvajñaḥ sarva-vedārtha-vid iti sa-mūla-saṁsāra-vṛkṣa-jñānam stauti ||15.1||

--o)0(o--

tasyaitasya saṁsāra-vṛkṣasyāparāvayava-kalpanocyate –

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

adho manuṣyādibhyo yāvat sthāvaram, ata **ūrdhvaṁ** ca yāvad brahmaṇo viśva-srjo dhāma ity etad-antaṁ yathā-karma yathā-śrutam jñāna-karma-phalāni, **tasya** vṛkṣasya śākhā iva **śākhāḥ prasṛtāḥ** pragatāḥ | **guṇa-pravṛddhāḥ** guṇaiḥ sattva-rajas-tamobhiḥ pravṛddhāḥ sthūlikṛtā upādāna-bhūtaiḥ | **viṣaya-pravālā** viṣayāḥ śabdādayaḥ pravālā iva dehādi-karma-phalebhyaḥ śākhābhyo'ṅkurī-bhavantīva, tena viṣaya-pravālāḥ śākhāḥ | saṁsāra-vṛkṣasya parama-mūlam upādāna-kāraṇam pūrvam uktam | athedānīm karma-phala-janita-rāga-dveṣādi-vāsanā mūlānīva dharmādharma-pravṛtti-kāraṇāny avāntara-bhāvīni tāny **adhaś ca** devādy-apekṣayā **mūlāny anusantatāny** anupraviṣṭāni **karmānubandhīni** karma dharmādharma-lakṣaṇam anubandhaḥ paścād-bhāvi, yeṣāṁ udbhūtim anu udbhavati, tāni karmānubandhīni **manuṣya-loke** viśeṣataḥ | atra hi manuṣyāṅgām karmādhikāraḥ prasiddhaḥ ||15.2||

--o)0(o--

yas tv ayam varṇitaḥ saṁsāra-vṛkṣaḥ –

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

na rūpam asyeha yathopavarṇitam **tathā** naiva **upalabhyate**, svapna-marīcy-udaka-māyā-gandharva-nagara-samtvāt | dṛṣṭa-naṣṭa-svarūpo hi sa ity ata eva **nānto** na paryanto niṣṭhā parisamāptir vā vidyate | **tathā na cādiḥ** | “ita ārabhyāyam pravṛttaḥ” iti na kenacid gamyate | **na ca saṁpratiṣṭhā** sthitir madhyam asya na kenacid upalabhyate | **aśvattham enam** yathoktam **suvirūḍha-mūlam** suṣṭhu virūḍhāni viroham gatāni sudṛḍhāni mūlāni yasya tam enam suvirūḍha-mūlam | **asaṅga-śastreṇa** asaṅgaḥ putra-vitta-lokaiṣaṅgabhyo vyutthānam tenāsaṅga-śastreṇa **dṛḍhena** paramātmābhimukhya-niścaya-dṛḍhikṛtena punaḥ punar vivekābhyāsāśma-niṣitena cchitvā saṁsāra-vṛkṣam sa-bijam uddhṛtya ||15.3||

--o)0(o--

**tataḥ padaṁ tat parimārgitavyam
yasmin gatā na nivartanti bhūyaḥ |**

tam eva cādyam puruṣam prapadye
yataḥ pravṛttiḥ prasṛtā purāṇi ||4||

tataḥ paścāt yat **padam** vaiṣṇavam tat **parimārgitavyam**, parimārṅaṇam anveṣaṇam jñātavyam ity arthaḥ | yasmin pade **gatāḥ** praviṣṭā na nivartanti nāvartante **bhūyaḥ** punaḥ saṁsārāya | katham parimārgitavyam ity āha – tam eva ca yaḥ pada-śabdenokta **ādyam** ādau bhavam ādyam **puruṣam prapadye** ity evam parimārgitavyam tac-charaṇatayā ity arthaḥ | ko'sau puruṣaḥ ? ity ucyate – yato yasmāt puruṣāt saṁsāra-māyā-vṛkṣa-pravṛttiḥ **prasṛtā** niḥsṛtā aindrajalikād iva māyā | **purāṇi** cirantāni ||15.4||

--o)0(o--

katham-bhūtās tat padam gacchantīty ucyate –

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

nirmāna-mohā mānaś ca mohaś ca māna-mohau, tau nirgatau yebhyas te nirmāna-mohā māna-moha-varjitāḥ | **jita-saṅga-doṣāḥ** saṅga eva doṣaḥ saṅga-doṣaḥ, jitaḥ saṅga-doṣo yais te jita-saṅga-doṣāḥ | **adhyātma-nityāḥ** paramātma-svarūpālocana-nityās tat-parāḥ | **vinivṛtta-kāmā** viśeṣato nirlepena nivṛttāḥ kāmā yeṣāṁ te vinivṛtta-kāmāḥ | yatayaḥ samnyāsino dvandvaiḥ priyāpriyādibhir **vimuktāḥ sukha-duḥkha-samjñaiḥ** parityaktā gacchanty amūḍhā moha-varjitāḥ padam avyayam tad yathoktam ||15.5||

--o)0(o--

tad eva padam punar viśeṣyate –

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

tat dhāmeti vyavahitena dhāmnā sambadhyate | tad dhāma tejo-rūpam padam na bhāsayate sūrya ādityaḥ sarvāvabhāsana-śaktimattve'pi sati | tathā na śaśāṅkaś candraḥ, na pāvako nāgnir api | yad dhāma vaiṣṇavam padam **gatvā** prāpya na nivartante, yac ca sūryādir na bhāsayate, tad **dhāma** padam **paramam** viṣṇor **mama** padam ||15.6||

--o)0(o--

nanu sarvā hi gatir āgaty-antāḥ | **samīyogāḥ viprayogāntāḥ** [Mbh 11.2.3] iti hi prasiddham | katham ucyate tat dhāma gatānām nāsti nivṛttiḥ ? iti | sṛṇu tatra kāraṇam –

mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ |

manaḥ-ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati ||7||

mamaiva param ātmano nārāyaṇasya, amśo bhāgo'vayava eka-deśa ity anarthāntaram jīvaloke jīvānām loke saṁsāre jīva-bhūtaḥ kartā bhokteti prasiddhaḥ sanātanaś cirantanah | yathā jala-sūryakaḥ sūryāmśo jala-nimittāpāye sūryam eva gatvā na nivartate ca tenaivātmanā gacchati, evam eva | yathā ghaṭādy-upādhi-paricchinno ghaṭādy-ākāśa ākāśāmśaḥ san ghaṭādi-nimittāpāye ākāśam prāpya na nivartate | ata upapannam uktam **yad gatvā na nivartante** iti |

nanu niravayavasya paramātmanah kuto'vayava eka-deśo'mśaḥ iti ? sāvayavatve ca vināśa-prasaṅgo'vayava-vibhāgāt | naiśa doṣaḥ, avidyā-kṛtopādhi-paricchinna eka-deśo'mśa iva kalpito yataḥ | darśitaś cāyam arthaḥ kṣetrādhyāye vistaraśaḥ | sa ca jīvo mad-amśatvena kalpitaḥ katham saṁsaraty utkrāmati ca ? ity ucyate – **manaḥ-ṣaṣṭhānīndriyāṇi śrotṛādīni prakṛti-sthāni** sva-sthāne karṇa-śaṣkuly-ādau prakṛtau sthitāni **karṣati ākarṣati** ||15.7||

--o)0(o--

kasmin kāle ? –

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

yac cāpi yadā cāpi utkrāmatīśvaro dehādi-saṁghāta-svāmī jīvaḥ, tadā **karṣati** [15.8] iti ślokasya dvitīya-pādo'rtha-vaśāt prāthamyena sambadhyate | yadā ca pūrvasmāt śarīrāt śarīrāntaram avāpnoti tadā **grhītvaitāni** manaḥ-ṣaṣṭhānīndriyāṇi **samyāti** samyak yāti gacchati | kim iva ? ity āha – **vāyuḥ** pavano **gandhān** iva āśayāt puṣpādeḥ ||15.8||

--o)0(o--

kāni punas tāni –

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

śrotram cakṣuḥ sparśanam ca tvag-indriyam rasanam ghrānam eva ca manaś ca ṣaṣṭham pratyekam indriyeṇa saha, **adhiṣṭhāya** deha-stho viśayān śabdādīn upasevate ||15.9||

--o)0(o--

evam deha-gatam dehāt –

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

utkrāmantam deham pūrvopāttam parityajantam **sthitam vāpi** dehe tiṣṭhantam **bhuñjānam vā** śabdādīmś copalabhamānam **guṇānvitam** sukha-duḥkha-mohādyair guṇair anvitam

anugataṁ saṁyuktam ity arthaḥ | evaṁ-bhūtam apy enam atyanta-darśana-gocara-prāptaṁ
vimūḍhā dr̥ṣṭādr̥ṣṭa-viśaya-bhoga-balākṛṣṭa-cetas tayānekadhā mūḍhā nānupaśyanti | aho
kaṣṭam vartate ity anukrośati ca bhagavān | ye tu punaḥ pramāṇa-janita-jñāna-cakṣuṣas ta
enam paśyanti jñāna-cakṣuṣo vivikta-dr̥ṣṭaya ity arthaḥ ||15.10||

--o)0(o--

yatanto yoginaś cainaṁ paśyanty ātmany avasthitam |
yatanto'py akṛtātmāno nainaṁ paśyanty acetasaḥ ||11||

yatantaḥ prayatnaṁ kurvanto yoginaś ca samāhita-cittā enam prakṛtam ātmānaṁ paśyanty
ayam aham asmīty upalabhanta ātmani svasyāṁ buddhāv avasthitam | yatanto'pi śāstrādi-
pramāṇair akṛtātmāno'saṁskṛtātmānas tapasā indriya-jayena ca, duścaritād anuparatāḥ,
asānta-darpāḥ prayatnaṁ kurvanto'pi nainaṁ paśyanty acetaso'vivekinaḥ ||15.11||

--o)0(o--

yat padaṁ sarvasyāvabhāsakamapy agnyādity ādikaṁ jyotiḥ nāvabhāsayate, yat prāptā ca
mumuḥṣavaḥ punaḥ saṁsārābhimukhāḥ na nivartante, yasya ca padasya upādhi-bhedam
anuvīdhīyamānāḥ jīvāḥ – ghaṭākāśādayaḥ iva ākāśasya – amśāḥ, tasya padasya sarvātmatvaṁ
sarvavyavahārāspadatvaṁ ca vivakṣuś caturbhiḥ ślokaḥ vibhūtiśamkṣepamāha bhagavān –

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

yat āditya-gataṁ ādityāśrayam | kiṁ tat ? tejo dīptiḥ prakāśo jagad bhāsayate prakāśayaty
akhilam samastam | yac candramasi śāśabhṛti tejo'vabhāsakaṁ vartate, yac cāgnau hutavahe,
tat tejo viddhi vijānihi māmakaṁ mādiyaṁ mama viṣṇos taj jyotiḥ | athavā, āditya-gataṁ
tejaś caitanyātmakaṁ jyotir yac candramasi, yac cāgnau vartate tat tejo viddhi māmakaṁ
mādiyaṁ mama viṣṇos taj jyotiḥ |

nanu sthāvareṣu jaṅgameṣu ca tat samānaṁ caitanyātmakaṁ jyotiḥ | tatra katham idaṁ
viśeṣaṇam – yad āditya-gataṁ ity ādi | naiśa doṣaḥ, sattvādhiḥyād vistaratvopapatteḥ | ādity-
ādiṣu hi sattvam atyanta-prakāśam atyanta-bhāsvaram | atas tatraivāvistaram jyotir iti tad
viśiṣyate, na tu tatraiva tad adhikam iti | yathā hi loke tulye'pi mukha-saṁsthāne na kāṣṭha-
kuḍyādaḥ mukham āvirbhavati, ādarśādaḥ tu svacche svacchatare ca tāratamyenāvirbhavati,
tadvat ||15.12||

--o)0(o--

kiṁ ca –

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

gām pṛthivīm āviśya praviśya dhārayāmi bhūtāni jagad aham ojasā balena | yad balam kāmā-
rāga-vivarjitam aiśvaram rūpaṁ jagad-vidhāraṇāya pṛthivyām praviṣṭam yena pṛthivī gurvī
nādhah patati na vidīryate ca | tathā ca **mantra-varṇah** – **yena dyaur ugrā pṛthivī ca dṛdhā**
[TaittS 4.1.8] iti, **sa dādhāra pṛthivīm** [Rk 8.7.3.1] ity ādiś ca | ato gām āviśya ca bhūtāni
carācarāṇi dhārayāmīti yuktam uktam | kim ca, pṛthivyām jātā **ośadhīḥ sarvāḥ** vrīhi-yavādyāḥ
puṣṇāmi puṣṭi-matīḥ rasa-svādumatī ca karomi **somo bhūtvā rasātmakah** somah san
rasātmakah rasa-svabhāvaḥ | sarva-rasānām ākaraḥ somah | sa hi sarva-rasātmakah sarvāḥ
ośadhīḥ svātma-rasān anupraveśayan puṣṇāti ||15.13||

--o)0(o--

kim ca –

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

aham eva vai vaiśvānara udara-stho'gnir bhūtvā – **ayam agnir vaiśvānaro yo'yam antaḥ**
puruṣe yenedam annam pacyate yad idam adyate [BAU 5.9.1] ity ādi-**śruteḥ** | vaiśvānaraḥ san
prāṇinām prāṇavatām deham āśritaḥ praviṣṭaḥ **prāṇāpāna-samāyuktaḥ** prāṇāpānābhyām
samāyuktaḥ samyuktaḥ **pacāmi** paṅkti karomy **annam** aśanam **caturvidham** catusprakāram
bhojyam bhakṣyam coṣyam lehyam ca | bhoktā vai vānaro'gniḥ | agner bhojyam annam
somah | tad etad ubhayam agniśomau sarvam iti paśyato'nna-doṣa-lepo na bhavati ||15.14||

--o)0(o--

kim ca –

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

sarvasya ca prāṇi-jātasyāham ātmā san hṛdi buddhau samniviṣṭaḥ | ato matta ātmanaḥ sarva-
prāṇinām **smṛtir jñānam** tad-**apohanam** cāpagamanam ca | yeṣām yathā puṇya-karmaṇām
puṇya-karmānurodhena jñāna-smṛti bhavataḥ, tathā pāpa-karmaṇām pāpa-karmānurūpeṇa
smṛti-jñānāyor apohanam cāpāyanam apaganam ca | **vedaiś ca sarvair aham eva**
paramātmā vedyo veditavyaḥ | **vedānta-kṛd** vedāntārtha-sampradāya-kṛd ity arthaḥ, **veda-vid**
vedārtha-vid eva cāham ||15.15||

--o)0(o--

bhagavata īśvarasya nārāyaṇākhyasya vibhūti-samkṣepa ukto viśiṣṭopādhi-kṛto **yad āditya-**
gatam tejah [Gītā 15.12] ity ādinā | athādhunā tasyaiva kṣarākṣaropādhi-pravibhaktatayā
nirupādhiḥ kevalasya tattva-svarūpa-nirdidhārayiṣayottara-ślokā ārabhyante | tatra
sarvam evātītān āgatān antarādhyāyārtha-jātam tridhā rāśīkṛtya āha –

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

dvāv imau pṛthag-rāśi-kṛtau puruṣāv ity ucyete loke saṁsāre – kṣaraś ca kṣaratīti kṣaro
vināśi ity eko rāśiḥ | aparaḥ puruṣo'kṣaras tad-viparītaḥ, bhagavato māyā-śaktiḥ,
kṣarākhyasya puruṣasya utpatti-bijam aneka-saṁsāri-jantu-kāma-karmādi-saṁskārāśraya
akṣaraḥ puruṣa ucyate | kau tau puruṣau ? ity āha svayam eva bhagavān – kṣaraḥ sarvāṇi
bhūtāni, samastam vikāra-jātam ity arthaḥ | kūṭasthaḥ kūṭāḥ rāśi rāśir iva sthitaḥ | athavā,
kūṭā māyā vacanā jihmatā kuṭilatā iti paryāyāḥ | aneka-māyā-vacanādi-prakāreṇa sthitaḥ
kūṭasthaḥ | saṁsāra-bijānantyāt, na kṣaratīty akṣara ucyate ||15.16||

--o)0(o--

ābhyām kṣarākṣarābhyām anyo vilakṣaṇaḥ kṣarākṣaropādhi-dvaya-doṣeṇāsprṣtaḥ nitya-
śuddha-buddham ukta-svabhāvaḥ –

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

uttama utkrṣtatamaḥ puruṣas tv anyo'tyanta-vilakṣaṇa ābhyām paramātmety paramaś cāsau
dehādy-avidyā-kṛtātmabhyaḥ, ātmaś ca sarva-bhūtānām pratyak-cetanaḥ, ity ataḥ
paramātmety udāhṛta ukto vedānteṣu | sa eva viśiṣyate yo loka-trayam bhūr-bhuvaḥ-svar-
ākhyam svakīyayā caitanya-bala-śaktyā āviśya praviśya bibharti svarūpa-sad-bhāva-mātreṇa
bibharti dhārayati | avyayo nāsyā vyayo vidyata ity avyayaḥ | kaḥ ? īśvaraḥ sarvajño
nārāyaṇākhyā īśana-śilaḥ ||15.17||

--o)0(o--

yathā-vyākhyātasyeśvarasya puruṣottama ity etat nāma prasiddham | tasya nāma-nirvacana-
prasiddhayārthavattvam nāmno darśayan niratiśayo'ham īśvara ity ātmānam darśayati
bhagavān –

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

yasmāt kṣaram atīto'ham saṁsāra-māyā-vṛkṣam aśvatthākhyam atikrānto'ham akṣarād api
saṁsāra-māyā-rūpa-vṛkṣa-bija-bhūtād api cottama utkrṣtatamaḥ ūrdhvatamo vā | atas
tābhyām kṣarākṣarābhyām uttamadvād asmi loke vede ca prathitaḥ prakhyātaḥ |
puruṣottama ity evam mām bhakta-janā viduḥ | kavayaḥ kāvyādiṣu cedam nāma
nibadhnanti | puruṣottama ity anenābhidhānenābhigṛṇanti ||15.18||

--o)0(o--

athedānīm yathā-niruktam ātmānam yo veda, tasyedam phalam ucyate –

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

yo mām īśvaram yathokta-viśeṣaṇam evaṁ yathoktena prakāreṇa asaṁmūḍhaḥ saṁmoha-
varjitaḥ sa jānāty ayam aham asmīti puruṣottamaṁ, sa sarva-vit sarvātmanā sarvaṁ vettīti
sarvajñaḥ sarva-bhūta-sthaṁ bhajati mām sarva-bhāvena sarvātmatayā he bhārata ||15.19||

--o)0(o--

asmin adhyāye bhagavat-tattva-jñānaṁ mokṣa-phalam uktvā, atha idānīm tat stauti –

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

iti etad guhyatamaṁ gopyatamam, atyanta-rahasyaṁ ity etat | kiṁ tat ? śāstram | yady api
gītākhyāṁ samastam śāstram ucyate, tathāpy ayam evādhyāya iha śāstram ity ucyate stuty-
arthaṁ prakaraṇāt | sarvo hi gītā-śāstrārtho'smin adhyāye samāsena uktaḥ | na kevalaṁ gītā-
śāstrārtha eva, kiṁtu sarvaś ca vedārtha iha parisamāptaḥ | yas taṁ veda sa veda-vit [Gītā
15.1] vedaiś ca sarvair aham eva vedyaḥ [Gītā 15.15] iti cuktam | idam uktaṁ kathitaṁ mayā
he'nagha apāpa ! etac chāstram yathā-darśitārthaṁ buddhvā buddhimān syāt bhavet
nānyathā | kṛta-kṛtyaś ca bhārata kṛtaṁ kṛtyaṁ kartavyaṁ yena sa kṛta-kṛtyaḥ | viśiṣṭa-
janma-prasūtena brāhmaṇena yat kartavyaṁ tat sarvaṁ bhagavat-tattve vidite kṛtaṁ bhaved
ity arthaḥ | na cānyathā kartavyaṁ parisamāpyate kasyacid ity abhiprāyaḥ | sarvaṁ
karmākhilam pārtha jñāne parisamāpyate [Gītā 4.33] iti cuktam |

etad dhi janma-sāmagryāṁ brāhmaṇasya viśeṣataḥ |
prāpyaitat kṛta-kṛtyo hi dvijo bhavati nānyathā || [Manu 12.93]

iti ca mānavam vacanam | yataḥ etat paramārthatattvaṁ mattaḥ śrutavān asi, ataḥ kṛtārthas
tvaṁ bhārateti ||15.20||

iti śrīmat-paramahaṁsa-parivrājakācāryasya śrī-govinda-bhagavat-pūjya-pāda-
śiṣyasya śrīmac-chaṁkara-bhagavataḥ kṛtau śrīmad-bhagavad-gītā-bhāṣye
pañcadaśo'dhyāyaḥ ||