

Chapter 18

Verse 1

अर्जुन उवाच
संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम् ।
त्यागस्य च हृषीकेश पृथक् केशिनिषूदन ॥१॥

Śrī dhara :

nyāsa-tyāga-vibhāgena sarva-gī tārtha-saṅgraham |
spaṣṭam aṣṭādaśe prāha paramārtha-vinirṇaye ||

atra ca –

sarva-karmāṇi manasā
sannyasyāste sukhamvaśī | (Gī tā 5.13)
sannyāsa-yoga-yuktātmā (Gī tā 9.28)

ity ādiṣu karma-sannyāsa upadiṣṭaḥ | tathā –

tyaktvā karma-phalāsaṅgam
nitya-tṛpto nirāśrayaḥ |
sarva-karma-phala-tyāgam
tataḥ kuru yatātmavān || (Gī tā 4.20)

ity ādiṣu ca phala-mātra-tyāgena karmānuṣṭhānam upadiṣṭam | na ca paraspara-viruddham
sarvajñam parama-kāruṇiko bhagavān upadiśet | ataḥ karma-sannyāsasya tad-anuṣṭhānasya
cāvirodha-prakāramubhutsur arjuna uvāca sannyāsasyeti | bho hṛṣīkeśa sarvendriya-
niyāmaka | he keśī -nisūdana keśī -nāmno mahato hayākṛteḥ daityasya yuddhe mukham
vyādāya bhakṣayitum āgacchato atyantamvyātte mukhe vāma-bāhumpraveśya tat-kṣaṇam
eva vivṛddhena tenaiva bāhunā karkaṭikā-phalavat tamvidārya nisūditavān | ataeva he
mahābāho iti sambodhanam | sannyāsasya tyāgasya ca tattvamprthag vivekena veditum
icchāmi ||1||

Viśvanātha :

sannyāsa-jñāna-karmādes traividhyamukti-nirṇayaḥ |
guhya-sāratamā bhaktir ity aṣṭādaśa ucyate ||

anantarādhyāye –

tad ity anabhisandhāya
phalamyajñā-tapaḥ-kriyāḥ |
dāna-kriyāś ca vividhāḥ
kriyante mokṣa-kārikṣibhiḥ || (Gī tā 17.25)

ity atra bhagavad-vākye mokṣa-kārikṣi-śabdena sannyāsina eva ucyante | anye vā yady anya
eva te, tarhi – sarva-karma-phala-tyāgamātataḥ kuru yatātmavān iti (Gī tā 12.11) tvad-
uktānāmsarva-karma-phala-tyāginānteṣāmsa tyāgaḥ kaḥ | sannyāsināṁca ko sa
sannyāsa iti vivekato jijñāsur āha sannyāsasyeti | prthag ity yadi sannyāsa-tyāga-śabdau

bhinnārthau tadā sannyāsasya tyāgasya ca tattvampr̥thag veditum icchāmi | yadi tv ekārthau tāv api tvan-mate anya-mate vā tayor aikyārtham arthād ekārthatvam iti pr̥thag veditum icchāmi | he hr̥ṣī keśeti mad-buddheḥ pravartakatvāt tvam eva imāmsandeha-mukhāpayasi | keśi-nisūdana iti tamca sandehamtvam eva keśinam iva vidārayasī ti bhāvaḥ | mahābāho iti tvammahā-bāhu-balānvito'hamkiñcid bāhubalānvita ity etad anīśenaiva mayā saha sakhyam̐tava | na tu sārvañyā dibhir anīśair atas tvad-datta-kiñcit-sakhya-bhāvād eva praśne mama niḥśarkateti bhāvaḥ ||1||

Baladeva :

gī tārthān iha saṅgr̥hṇan harir aṣṭādaśekhīlān |
bhaktes tatra prapattēs ca so'bravī d atigopyatām ||

sarva-karmāṇi manasā sannyasyāste sukhamvaśi | (Gī tā 5.13) ity ādau sannyāsa-śabdena kim uktam -- tyaktvā karma-phalāsaṅgam (Gī tā 4.20) ityādau tyāga-śabdena ca kim uktam bhagavatā tatra sandihāno'rjunaḥ pr̥cchati sannyāsasyeti | sannyāsa-tyāga-śabdau śaila-taru-śabdāv iva vijātī yārthau kiñvā kuru-pāṇḍava-śabdāv iva sajātī yārthau | yady ādyas tarhi sannyāsasya tyāgasya ca tattvampr̥thag-veditum icchāmi | yadyantas tarhi tatrāvāntaropādhi-mātrambhedakambhāvi, tac ca veditum icchāmi | he mahābāho hr̥ṣṇa hr̥ṣī keśeti dhī-vṛtti-prerakatvāt tvam eva mat-sandeham utpādayasi | keśi-nisūdaneti tvam mat-sandehamkeśinam iva vināśayeti ||1||

Verse 2

श्रीभगवान् उवाच
काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः ।
सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥२॥

Śrī dhara : tatrottaramśrī -bhagavān uvāca – kāmyānām iti | kāmyānāmputra-kāmo yajeta svarga-kāmo yajetety evam ādi kāmopabandhena vihitānāmkarmañāmnyāsamparityāgam̐ sannyāsamkavayo viduḥ | samyak-phalāḥsaha sarva-karmañām api nyāsam̐sannyāsam̐ pañḍitā vidur jānantī ty arthaḥ | sarveṣām̐kāmyānām̐nitya-naimittikānām̐ca karmañām̐ phala-mātra-tyāgam̐prāhus tyāgam̐prāhus tyāgam̐vicakṣaṇā nipuṇāḥ | na tu svarūpataḥ karma-tyāgam̐ |

nanu nitya-naimittikānām̐phalāśravaṇād avidyamānasya phalasya katham̐tyāgaḥ syāt |
nahi bandhyāyāḥ putra-tyāgaḥ sambhavanti |

ucyate yadyapi svarga-kāmaḥ paśukāma ity ādivad aharahaḥ sandhyām upāsī ta yāvaj-jīvam agnihotrām̐juhotī ty ādiṣu phala-viśeṣo na śrūyate tathāpy apuruṣārthe vyāpāre prekṣāvantaṁpravartayitum aśaknuvan vidhir viśvajitā yajetety ādiṣv iva sāmānyataḥ kim api phalam ākṣipaty eva | na cātīva-gurum ataḥ śraddhayā sva-siddhir eva vidheḥ prayojanam̐ iti mantavyam | puruṣa-pravṛtī-anupapatter duḥparaharatvāt | śrūyate ca nityādiṣv api phalam – sarva ete puṇya-lokā bhavati ti | karmañā pitṛ-loka ity | dharmeṇa pāpam apanudanti ity evam ādiṣu | tasmād yuktam uktam̐sarva-karma-phala-tyāgam̐ prāhus tyāgam̐vicakṣaṇā iti |

nanu phala-tyāgena punar pai niḥphaleṣu karmasu pravṛtīr eva na syāt | tan na, sarveṣām̐ api karmañām̐sanyoga-pr̥thaktvena vividiṣārthatayā viniyogāt | tathā ca śrutiḥ – tam etam̐ vedānuvacanena brāhmaṇā vividiṣanti yajñena dānena tapasānāśakeneti | tataś ca śruti-padoktam̐sarvam̐phalambandhakatvena tyaktvā vividiṣārtham̐sarva-karmānuṣṭhānam̐

ghaṭ ata eva | vividiṣ ā ca nityānitya-vastu-vivekena nivṛ tta-dehā dy-abhimānatayā buddheḥ
pratyak-pravaṇatā | tāvat paryantamca sattva-śuddhy-arthamjñānā viruddhamyathocitam
avaśyakamkarma kurvatas tat-phala-tyāga eva karma-tyāgo nāma | na svarūpeṇa | tathā ca
śrutiḥ kurvann eveha karmāṇi jijī viṣ ec chatāmsamāḥ (Ī śo 2) iti | tataḥ parantu sarva-
karma-nivṛ ttiḥ svata eva bhavati | tad uktam **naṣ karmya-siddhau** –

pratyak-pravaṇatām buddheḥ karmāṇi utpādya śuddhitaḥ |
kṛ tārthānyastam āyānti prāvṛ ḍaste ghanā iva ||

uktamca bhagavatā – yas tv ātma-ratir eva syād ity ādi | vaśiṣ ṭ hena cuktam –

na karmāṇi tyajed yogī
karmabhis tyajyate hy asau |
karmaṇo mūla-bhūtasya
saṅkalpasyaiva nāśataḥ || iti |

jñāna-niṣ ṭ hā-vikṣ epakatvam ālakṣ ya tyajed vā | tad uktam **śrī -bhāgavate** –

tāvat karmāḥ kurveta
na nirvidyeta yāvata |
mat-kathā-ṣravaḥśau vā
ṣraddhā yāvan na jāyate || (BhP 11.20.9)

jñāna-niṣ ṭ ho virakto vā
mad-bhakto vā napekṣ akaḥ |
saliṅgānāśramāṇiḥ tyaktvā
cared avidhi-gocaraḥ || (BhP 11.18.28) ity ādi |

alam atiprasaṅgena prakṛ tam anusarāmaḥ ||2||

Viśvanātha : prathamamprācyammatam āśritya sannyāsa-tyāga-śabdāyor bhinnajāti yārthatvam āha kāmyānām iti | **putra-kāmo yajeta svarga-kāmo yajeta** ity evam
kāmapabandhena vihitānāmkāmyānāmkarmaṇāmnnyāsaṁsvarūpeṇaiva tyāgam
sannyāsamvidur na tu nityānām api sandhyopāstādī nām iti bhāvaḥ | sarveṣ āmkāmyānām
nityānām api karmaṇāṁphalaṁ **karmaṇā pitṛ lokaḥ** iti | **dharmeṇa pāpam upanudati** ity
ādyāḥ śrutayaḥ pratipādayanty eva ity atas tyāge phalābhisandhi-rahitaṁsarva-karma-
karaṇam | sannyāse tu phalābhisandhi-rahitaṁnitya-karma-karaṇam | kāmya-karmaṇāṁ
tu svarūpeṇaiva tyāga iti bhedo jñeyāḥ ||2||

Baladeva : evamprṣ ṭ o bhagavān uvāca kāmyānām iti | **putra-kāmo yajeta svarga-kāmo
yajeta** ity evamkāmapanibandhena vihitānāṁputreṣ ṭ i-jyotiṣ ṭ omādī nāmkarmaṇāṁ
nyāsaṁsvarūpeṇatyāgamkavayaḥ paṇḍitāḥ sannyāsamvidur na tu nityānām
agnihotrādī nām ity arthaḥ | teṣ u vicakṣ aṅās tu sarveṣ āmkāmyānāmnityānāṁca
karmaṇāṁphala-tyāgam eva, na tu svarūpatas tyāgaṁsannyāsa-lakṣ aṅamityāgamprāhuḥ |
nitya-karmaṇāṁca phalam asti – **karmaṇāṁpitṛ -loko dharmeṇa pāpam apanudati** ity ādi
śravaṇāt | yadyapi aharahaḥ sandhyāṁ upāsī ta, yāvaj-jī vanam agnihotraṁjuhōti ity ādau,
putra-kāmo yajeta ity ādāv iva phala-viśeṣ o na śrutayas tathāpi viśvajitā yajeta ity ādāv iva
vidhiḥ kiṁcit phalam ākṣ iped eva | itarathā puruṣ a-prāvṛ tty-anupapatter
duṣ pariharatāpattiḥ | tathā ca kāmya-karmaṇāṁsvarūpatas tyāgo, nitya-karmaṇāṁtu
phala-tyāgaḥ sannyāsa-śabdārthaḥ | sarveṣ āmkarmaṇāṁphalecchāṁtyaktvānuṣ ṭ hānam
khalu tyāga-śabdārthaḥ | pūrvokta-rī tyā jñānodaya-phalasya sattvād aprāvṛ tter
duṣ pariharatvampratyuktam ||2||

Verse 3

त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः ।
यज्ञदानतपःकर्म न त्याज्यमिति चापरे ॥३॥

Śrī dhara : aviduṣ aḥ phala-tyāga-mātram eva tyāga-śabdārthaḥ | na karma-tyāga iti | etad eva matāntara-nirāsena dṛḍhi kartummata-bhedamdarśayati tyājyam iti | doṣavad dhiṁsādi-doṣakatvena kevalambandhakam iti hetoḥ sarveṣāṁ api karma tyājyam iti eke sārkyāḥ prāhur manīṣiṇaḥ | asyāyambhāvaḥ – mā hiṁsyāt sarva-bhūtānī ti niṣedhaḥ puruṣasyānartha-hetur hiṁsā ity āha | agnī ṣ omī yamṣum ālabhetety ādi-prākaraṇiko vidhis tu hiṁsāyāḥ kratūpakārakatvam āha | ato bhinna-viṣayakatvena sāmānya-viṣeṣa-nyāyāgocaravād vādhyavādhakatā nāsti | dravya-sādhyeṣu ca sarveṣv api karmasu hiṁsādeḥ sambhavāt sarvam api karma tyājyam eveti | tad uktam– dṛṣṭavad ānuśravikaḥ sa hy aviśuddhi-kṣayātisaya-yukta iti | asyārthaḥ guru-pāṭhād ānuśrūyata iti ānuśravo vedaḥ | tad bodhita upāyo jyotiṣṭ homādir ānuśravikaḥ | tatrāviśuddhir hiṁsā | tathā kṣayo vināśaḥ | agnihotra-jyotiṣṭ homādi-janyeṣu svargeṣu tārāmyamāna vartate | parotkarṣas tu sarvān duḥkhī karoti |

apare tu mī māṁsakā yajñadikamkarma na tyājyam iti prāhuḥ | ayambhāvaḥ kratv-arthāpi satīyamhiṁsā puruṣeṇa kartavyā | sā cānyoddeśenāpi kṛtā puruṣasya pratyavāya-hetur eva | yathā hi vidhir vidheyasya tad-uddeśyenānuṣṭhānamvidhatte | tādarthya-lakṣaṇatvāc cheṣatvasya | na tv evāniṣedho niṣedhasya tādarthyam apekṣate prāpti-mātrāpekṣitatvāt | anyathā jñāna-pramāṇādi-kṛte doṣābhāva-prasaṅgāt | tad evāmsāmāna-viṣayakatvena sāmānya-śāstrasya viṣeṣeṇa bādhan nāsti doṣavattvam | ato nityamyajñadi-karma na tyājyam iti | anena vidhi-niṣedhayoḥ samāna-balatā bādhyate sāmānya-viṣeṣa-nyāyam sampādayitum ॥3॥

Viśvanātha : tyāge punar api mata-bhedam upakṣipati tyājyam iti | doṣavat hiṁsādi-doṣavattvāt karma svarūpata eva tyājyam ity eke sārkyāḥ | pare mī māṁsakā yajñadikam karma śāstre vihitavān na tyājyam ity āhuḥ ॥3॥

Baladeva : tyāge punar api mata-bhedam āha tyājyam iti | eke manīṣiṇo doṣavat na hiṁsyāt sarva-bhūtānī ti śruti-nidarśinaḥ kāpilāḥ karma-doṣavat paśu-hiṁsādi-doṣa-yuktaṁ bhavaty atas tyājyamsvarūpato heyam ity āhuḥ | agnī ṣ omī yamṣum ālabheteti śrutis tu hiṁsāyāḥ kratv-ārgatvam āha tv anartha-hetutvamāntasyā nivārayati | tathā ca dravya-sādhyatvena hiṁsāyāḥ sambhavāt | sarvamkarma tyājyam iti | apare jaiminīyās tu yajñadikarma na tyājyamāntasya veda-vihitatvena nirdoṣatvād ity āhuḥ – yadyapi hiṁsānugrahātmakamkarma tathāpi tasya vedena dharmatvābhidhānān na doṣavattvam ataḥ kāryam evety arthaḥ | na hiṁsyāt iti sāmānyato niṣedhas tu krator anyatra tasyāḥ pāpatām āheti na kiñcid avadyam ॥3॥

Verse 4

निश्च्यं शृणु मे तत्र त्यागे भरतसत्तम ।
त्यागो हि पुष्पव्याघ्र त्रिविधः संप्रकीर्तितः ॥४॥

Śrī dhara : evāmmata-bhedam upanyasya svamatamkathayitum āha niścayam iti | tatraivānvipratipanne tyāge niścayānye vacanāt śṛṇu | tyāgasya loka-prasiddhatvāt kim atra śrotavyam iti māvamāsthā ity āha he puruṣa-vyāghra puruṣa-śreṣṭhaḥ | tyāgo'yaṁ durbodhaḥ | hi yasmād ayamkarma-tyāgas tattvavidhbiḥ tāmasādi-bhedena trividhaḥ

samyag-vivekena prakīrtitaḥ | traividhyaṁca niyatasya tu sannyāsaḥ karmaṇa ity ādinā vakṣyati ||4||

Viśvanātha : svamatam āha niścayam iti | trividhaḥ sāttviko rājasas tāmasaś ceti | atra tyāgasya traividhyam uktramyā niyatasya tu sannyāsaḥ karmaṇo nopapadyate | mohāt tasya parityāgas tāmasaḥ parikīrtitaḥ || iti tasya eva tāmasa-bhedaiḥ sannyāsa-śabda-prayogād bhagavan-mate tyāga-sannyāsa-śabdāyor aikyārtham evety avagamyate ||4||

Baladeva : evaṁmata-bhedam upavarṇya svamatam āha niścayam iti | mata-bheda-graste tyāge me parameśvarasya sarvajñasya niścayaṁśṛṇu | nanu tyāgasya khyātatvāt tatra śrotavyaṁkim asti | tatrāha tyāgo hīti | hi yatas tyāgas tāmasādi-bhedena vijñāis trividhaḥ samprakīrtito vivicyoktaḥ | tathā ca durbodho'sau śrotavya ity tyāga-traividhyam | niyatasya tu ity ādibhir agre vācyam ||4||

Verse 5

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।
यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥५॥

Śrī dhara : prathamam tāvan niścayam āha yajñeti dvābhyām | manīḥ śiṅgānvivekinām pāvanāni citta-śuddhi-karāṇi ||5||

Viśvanātha : kāmyānām api madhye bhagavan-mate sāttvikāni yajñā-dāna-tapāni phalākāṅkṣā-rahitaiḥ kartavyāni ty āha yajñādikam kartavyam eva | tatra hetuḥ pāvanāni ti citta-śuddhikaravād ity arthaḥ ||5||

Baladeva : prathamam tasmīn svaniścayam āha yajñeti dvābhyām | yajñādi ni manīḥ śiṅgāni kāryāṇy eva na tyājyāni yad amūni viśa-tantuvad antarabhyudita-jñāna-dvārā pāvanāni saṁsṛti-doṣa-vināśakāni bhavanti ||5||

Verse 6

एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च ।
कर्तव्यानीति मे पार्थ निश्चिन्तं मतमुत्तमम् ॥६॥

Śrī dhara : yena prakāreṇa kṛtāny etāni pāvanāni bhavanti tam prakāraṁ darśayann āha etāni ti | yāni yajñādi ni karmāṇi mayā pāvanāni ty uktam etāny apy eva kartavyāni | katham? saṅgam kartṛtvābhiniveśam tyaktvā kevalam īśvarārādhantayā kartavyāni ti | phalāni ca tyaktvā kartavyāni iti ca me mataṁ niścitam | ata evottamam ||6||

Viśvanātha : yena prakāreṇa kṛtāny etāni pāvanāni bhavanti tam prakāraṁ darśayati etāny apīti | saṅgam kartṛtvābhiniveśam phalābhisandhiṁca | phalābhisandhi-kartṛtvābhiniveśayos tyāga eva tyāgaḥ sannyāsaś cocyata ity bhāvaḥ ||6||

Baladeva : yajñādi nāmpāvanatā-prakāraṁ āha etāny apīti | saṅgam kartṛtvābhiniveśam phalāni ca pratipaoktāni piṭṛ-lokādi ni ca sarvāṇi tyaktvā kevalam īśvarārcana-dhiyā kartavyāni ti me mayā niścitam ata uttamam idam matam | kartṛtvābhiniveśa-tyāgasyāpi praveśāt pārtha-sārathar mataṁ varīyaḥ ||6||

Verse 7

नियतस्य तु संन्यासः कर्मणो नोपपद्यते ।
मोहात्तस्य परित्यागस्तामसः परिकीर्तितः ॥७॥

Śrī dhara : pratijñā tamtyāgasya traividhyam idānī m̄darśayati niyatasyeti tribhiḥ | kāmyasya karmaṇo bandhakatvāt sannyāso yuktam | niyatasya tu nityasya punaḥ karmaṇaḥ sannyāsas tyāgo nopapadyate | sattva-śuddhi-dvārā mokṣa-hetutvāt | atas tasya parityāga upādeyatve'pi tyājyam ity evamlakṣaṇān mohād eva bhavet | sa ca mohasya tāmasatvāt tāmasaḥ parikīrtitaḥ ||7||

Viśvanātha : prakrāntasya trividha-tyāgasya tāmasambhedam āha niyatasya nityasya | mohāt śāstra-tātparyājñānāt | sannyāsī kāmya-karmaṇy āvaśyakatvābhāvāt parityajatu nāma, nityasya tu karmaṇas tyāgo nopapadyate iti tu śabdārthaḥ | mohād ajñānāt | tāmasa iti tāmasa-tyāgasya phalam ajñāna-prāptir eva | na tv abhīpsita-jñāna-prāptir iti bhāvaḥ ||7||

Baladeva : pratijñā tamtyāga-traividhyam āha niyatasyeti tribhiḥ | kāmyasya karmaṇo bandhakatvāt tyāgo yuktaḥ | niyatasya nitya-naimittikasya mahā-yajñadeḥ karmaṇaḥ sannyāsas tyāgo nopapadyate | ātmoddeśād viśī rñādivad antargata-jñānasya tasya mocakatvād dehayātrā-sādhakatvāc ca tat-tyāgo na yuktaḥ | tena hi devatā-bhagavad-vibhūtir arcatāmtac-cheṣaiḥ pūtaiḥ siddhā deha-yātrā tattva-jñānāya sampadyate | vaiparī tye pūrvam abhihitam nityatamkuru karma tvam ity ādibhis tṛtīyae tasyāpi mohād bandhakam idam ity ajñānāt paritaḥ svarūpeṇa tyāgas tāmaso bhavati – mohasya tamodharmatvāt ||7||

Verse 8

दुःखमित्येव यत्कर्म कायकृ शभयात्त्यजेत् ।
स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥८॥

Śrī dhara : rājasamtyāgam āha duḥkham iti | yaḥ kartā ātma-bodhamvinā kevalam duḥkham ity evammatvā śarīrāyāsa-bhayāt nityamkarma tyajet iti yat tādr śas tyāgo rājaso duḥkhasya rājasatvāt | atas tamrājasamtyāgamkṛtvā sa rājasah puruṣas tyāgasya phalam jñāna-niṣṭha-lakṣaṇamnaiva labhata ity arthaḥ ||8||

Viśvanātha : duḥkham ity eveti | yadyapi nitya-karmaṇām āvaśyakam eva tat-karaṇe guṇa eva na tu doṣa iti jānāmy eva | tad apii taiḥ śarīrammayā kathamvṛthā kleśayitavyam iti bhāvaḥ | tyāga-phalamjñānamna labheta ||8||

Baladeva : niṣkāmatayānuṣṭhitamvihitamkarma muktihetur iti jānann api dravopyārjana-prātaḥ-snānādinā duḥkha-rūpam iti kāya-kleśa-bhayāc caitan mumukṣur api tyajet | sa tyāgo rājasah duḥkhasya rajo-dharmatvāt | tamtyāgamkṛtvāpi janas tasya phalamjñāna-niṣṭha-lakṣaṇamna labheta ||8||

Verse 9

कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन ।
सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ॥९॥

Śrī dhara : sāttvikamtyāgam āha kāryam iti | kāryam ity evamniyatam avāśya-kartavyatayā vihitamkarma saṅgamphalamca tyaktvā kriyate iti yat tādr śas tyāgaḥ sāttviko mataḥ ||9||

Viśvanātha : kāryam avaśya-kartavyam iti buddhyā niyatamṇityamkarma, sāttvika iti tyāgāt tyāga-phalamjñānamsa labhetaiveti bhāvaḥ ||9||

Baladeva : kāryam avaśya-kartavyatayā vihitamkarma niyatamnyathā bhavati, tathā saṅgamkartṛtvābhiniveśamphalamca nikhilamtyaktvā kriyata iti yat sa tyāgaḥ sāttvikas tādr̥śa-jñānasya sattva-dharmatvāt ||9||

Verse 10

न द्वेष्टकुशलं कर्म कुशले नानुषङ्गते ।
त्यागी सत्त्वसमाविष्टे मेधावी छिन्नशयः ॥१०॥

Śrī dhara : evambhūta-sāttvika-tyāga-pariniṣṭ hitasya lakṣaṇam āha na dveṣṭī tyādi | sattva-samāviṣṭaḥ sāttvena saṅvyāptaḥ sāttvika-tyāgī | akuśalamduḥkhāvahamśīre prātaḥ-snānādikamkarma na dveṣṭī | kuśale ca sukha-kare karmaṇi nidāghe madhyāhna-snānādau nānuṣṅgajate prītimna karoti | tatra hetuḥ medhāvī sthira-buddhiḥ | yatra para-paribhavādi mahad api duḥkhamśahate svargādi-sukhamca tyajati tatra kiyad etat tātkālikamsukhamduḥkhamca ity evam anusandhānavān ity arthaḥ | ataeva chinnaḥ saṅśayo mithyā-jñānāndaihika-sukha-duḥkhyor upāditsā-parijihī r̥śā-lakṣaṇamnyasya saḥ ||10||

Viśvanātha : evambhūta-sāttvika-tyāga-pariniṣṭ hitasya lakṣaṇam āha na dveṣṭī tyādi | akuśalamasukhadamśī te prātaḥ-snānādikamna dveṣṭī | kuśale sukha-grīṣma-snānādau ||10||

Baladeva : sāttvika-tyāgino lakṣaṇam āha dveṣṭī ti | akuśalamduḥkhadamhemanta-prātaḥ-snānādi na dveṣṭī | kuśale sukhave nidāghe-madhyāhne snānādau na sajjate | yataḥ sattva-samāviṣṭaḥ o'tidhāro medhāvī sthiradhīś chinno vihitāni karmāṇi kleśānuṣṅg hitāni jñānam janayeyur na vety evamlakṣaṇaḥ saṅśayo yena saḥ || īdr̥śaḥ sāttvika-tyāgī bodhyaḥ ||10||

Verse 11

न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः ।
यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥११॥

Śrī dhara : nanv evambhūtāt karma-phala-tyāgād varamsarva-karma-tyāgaḥ | tathā sati karma-vikṣepābhāvena jñāna-niṣṅgā hā sukhamśampadyate tatrāha na hīti | deha-bhṛtā dehāt mābhimānavatā niḥśeṣeṇa sarvāṇi karmāṇi tyaktumna hi cākyam | tad uktamna hi kaścit kṣaṇam api jātu tiṣṭhaty akarma-kṛd ity ādinā | tasmād yas tu karmāṇi kurvann api karma-phala-tyāgī sa eva mukhas tyāgī ty abhidhīyate ||11||

Viśvanātha : ito'pi śāstrīyamkarma na tyājyam ity āha na hīti | tyaktumna śakyamna śakyāni | tad uktamna hi kaścit kṣaṇam api jātu tiṣṭhaty akarma-kṛd iti ||11||

Baladeva : nanv īdr̥śāt phala-tyāgāt svarūptaḥ karma-tyāgo varīyān vikṣepābhāvena jñāna-niṣṅgā hā sādhatvād iti cet tatrāha na hīti | deha-bhṛtā karmāṇy aśeṣatas tyaktumna hi śakyamna śakyāni | yad uktamna hi kaścit kṣaṇam api tyādi | tasmād yaḥ karmāṇi kurvann eva tat-phala-tyāgo, sa eva tyāgī ty ucyate | tathā ca saṅśṭho'dhikāri kartṛtvābhiniveśa-phalecchā-sūnyo yathā-śakti sarvāṇi karmāṇi jñānārthī san kuryād iti pārtha-sārather matam ||11||

Verse 12

अनिष्टमिष्टमिश्रं च त्रिविधं कर्मणः फलम् ।
भवत्यत्यागिनां प्रेत्य न तु संन्यासिनां क्वचित् ॥१२॥

Śrī dhara : evambhūtasya karma-phala-tyāgasya phalam āha aniṣṭam iti | aniṣṭam nārakitvam | iṣṭam amdevatvam | miśrammanuṣyatvam | evamtrividhampāpasya puṇyasya cobhaya-miśrasya ca karmaṇo yat phalamprasiddham | tat sarvam atyāgināmsakāmānām eva pretya paratra bhavati | teṣāṃtrividha-karma-sambhavāt | na tu sannyāsināmkvacid api bhavati | sannyāsi-śabdenātra phala-tyāga-sāmyāt prakṛtāḥ karma-phala-tyāgino'pi gr̥hyante | anāśritaḥ karma-phalamkāryamkarma karoti yaḥ | sa sannyāsi ca yogī cety evam ādau ca karma-phala-tyāgiṣu sannyāsi-śabda-yoga-darśanāt | teṣāṃsāttvikānām pāpāsambhavād īśvarārpaṇena ca puṇya-phalasya tyaktatvāt trividham api karma-phalam na bhavati ty arthaḥ ||12||

Viśvanātha : evambhūta-tyāgābhāve doṣam āha – aniṣṭam amnaraka-duḥkhamiṣṭam amsvarga-sukhammiśrammanuṣya-janmani sukha-duḥkham atyāgināmevambhūta-tyāgarahitānām eva bhavati pretya paraloke ||12||

Baladeva : īdṛśa-tyāgābhāve doṣam āha aniṣṭam iti | aniṣṭam amnārakitvam | iṣṭam amsvargitvam miśrammanuṣyatvam | duḥkha-sukha-yogīti trividhamkarma-phalam | atyāginām ukta-tyāgarahitānāmpretya para-kāle bhavati | na tu sannyāsinām ukta-tyāgavatām | teṣāṃtu karmāntargatena jñānena mokṣo bhavati ti tyāga-phalam uktam ||12||

Verse 13

पञ्चैतानि महाबाहो कारणानि निबोध मे ।
सांख्ये कृतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम् ॥१३॥

Śrī dhara : nanu karma kurvataḥ karma-phalamkathamna bhaved ity āśaṅkya saṅga-tyāgino nirahaṅkāryasya sataḥ karma-phalena lepo nāstīty upapādayitum āha pañceti pañcabhiḥ | sarva-karmaṇāmsiddhaye niṣpattaya imāni vakṣyamāṇāni pañca-kāraṇāni me vacanān nibodha jānīhi | ātmanāḥ kartṛtvābhimāna-nivṛttyartham avaśyam etāni jñātvayānīty evam | teṣāṃstutyartham evāha sārkhya iti | samyak khyāyate jñāyate paramātmāneneti sārkhyaṃtattva-jñānam | prakāśamāna ātma-bodhaḥ sārkhyaṃ | tasmin kṛtānkarma tasyāntaḥ samāptirasminn iti sārkhyaṃ | kṛto'nto nirṇaye'sminn iti kṛtāntamsārkhya-śāstram eva | tasmin proktāni | ataḥ samyānnibodha ity arthaḥ |

Viśvanātha : nanu karmakurvataḥ karma-phalamkathamna bhaved ity āśaṅkya nirahaṅkāratve sati karma-lepo nāstīty upapādayitum āha pañcamānīti pañcabhiḥ | sarva-karmaṇāmsiddhaye niṣpattaya imāni pañca-kāraṇāni me mama vacanān nibodha jānīhi | samyak paramātmānamākhyaṃti kathayati iti sārkhyaṃ eva sārkhyaṃvedānta-śāstram tasmin | kīdṛśe kṛtānkarma tasyānto nāśo yasmāt tasmin proktāni |

Baladeva : nanu karmāṇi kurvātāmtat-phalāni kuto na syur iti cet svasmin kartṛtvābhiniveśa-tyāgena paramēśvare mukha-kartṛtva-niścayena bhavati ty āśayenāha pañcāitānīti pañcabhiḥ | he mahābāho sarva-karmaṇāmsiddhaye niṣpattaye etāni pañca-kāraṇāni me matto nibodha jānīhi | pramāṇam āha sārkhya iti | sārkhyaṃjñānamāntat-pratipādakamvedānta-śāstram sārkhyaṃtasmin | kīdṛśīty āha kṛtānte kṛtanirṇaye sarveṣāmkarma-hetūnāṃpravartakaḥ paramātmēti nirṇaya-kāriṇīty arthaḥ | antaryāmi-

brahmaṇe viditam etat | ihāpi **sarvasya cāhamhr di** (Gī tā 15.15) ity ādy uktam | vakṣ yate ca
i **śvaraḥ sarva-bhūtānām** (Gī tā 18.61) ity ādi ||

Verse 14

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।
विविधाश्चपृथक्चेष्ट दैवं चैवात्र पञ्चमम् ॥१४॥

Ś ri dhara : tāny evāha adhiṣ ṭ hānam iti | adhiṣ ṭ hānamśarī ram | kartā cid-acid-granthir
ahaikāraḥ | pṛ thag-vidham aneka-prakā ram | karaṇamcakṣ uḥ-śrotrādi | vividhāḥ kāryataḥ
svarūpataś ca | pṛ thag-bhūta-ceṣ ṭ ā prāṇāpānādī nāmvyāpārāḥ | atraitad eva pañcamam
kāraṇamdaivam | cakṣ ur-ādy-anugrahakam ādityādi-sarva-prerako'ntaryāmī vā ||14||

Viśvanātha : tāny eva gaṇayati adhī ti | adhiṣ ṭ hānamśarī ram | kartā cij-jada-granthir
ahaikāraḥ, karaṇamcakṣ uḥ-śrotrādi | pṛ thag-vidham aneka-prakā ram | pṛ thak-ceṣ ṭ ā
prāṇāpānādī nāmpṛ thag-vyāpārāḥ | daivamsarva-prerako'ntaryāmī ca ||14||

Baladeva : tāny eva gaṇayati adhī ti | adhiṣ ṭ hī yate jī venety adhiṣ ṭ hānamśarī ram | kartā jī vah
asya jīṁ ṭ tva-kartṛ tve śrutir āha **eṣ a hi draṣ ṭ ā sraṣ ṭ ā** ity (PraśnaU 4.9) ādinā | sūtrakāraś ca
jī'ta eva (Vs 2.3.18) ity **kartā śāstrārthavattvāt** (Vs 2.3.26) ity ādi ca | karaṇam
śrotrādisamanaskam | pṛ thag-vidhamkarma-niṣ pattau pṛ thag-vyāpāram | vividhā ca
pṛ thak-ceṣ ṭ ā prāṇāpānādī nāmnānā-vidhā pṛ thag-vyāpārāḥ | daivamcety atra karma-
niṣ pādake hetu-pracaye daivamsarvārādhyamparāmbrahma pañcamam | karma-niṣ pattāv
antaryāmī harir mukhyo hetur ity arthaḥ | dehendriya-prāṇa-jī vopakaraṇo'sau karma-
pravartaka iti niścayavatāmkarma tat-phaleṣ u kartṛ tvābhiniveśa-spr hā-virahitānām
karmāṇi na bandhakānī ti bhāvaḥ |

nanu jī vasya kartṛ tve pareśāyatte sati tasya karma sva-niyojyatvāpattiḥ, kāṣ ṭ hādi-tulyatvāt |
vidhī-niṣ edha-śāstrāṇi ca vyarthāni syuḥ | svadhiyā pravartitumna śakto niyojyō dr ṣ ṭ aḥ |
ucyate -- pareśena dattair dehendriyādibhis tenaivāhita-śaktibhis tad-ādhāra-bhūto jī vas
tad-āhita-śaktibhis tad-ādhāra-bhūto jī vas tad-āhita-śaktikaḥ san karma-siddhaye
svecchayaiva dehendriyādikam adhiṣ ṭ hati | pareśas tu tat-sarvāntaḥ-sthas tasminn
anumatimdadānas tamprerayati ti jī vasya sva-dhiyā pravṛ tti-nivṛ ttimattvam astī ti na kiñc
codyam | evam eva sūtrakāro niṣ ṇi tavān **parāt tat tac chakteḥ** (? parāt tac-chruteḥ, 2.3.40)
ity ādinā | nanu muktasya jī vasya kartṛ tvarāna syāt, tasya dehendriya-prāṇānām vigamād
iti cen na, tadā saikalpa-siddhānāmdivyānāmteṣ āmsattvāt ||14||

Verse 15

शरीरवाङ्मनोभिर्यत्कर्म प्रारभते नरः ।
न्याय्यं वा विपरीतं वा पञ्चैते तस्य हेतवः ॥१५॥

Ś ri dhara: eteṣ ām eva sarva-karma-hetutvam āha śarī reti | yathoktaiḥ pañcabhiḥ
prārabhyamānamkarma triṣ v evāntarbhāvyaḥ | śarī ra-vāñmanobhir ity uktamśarī ram
vācikaṁmānasamca trividhamkarmeti prasiddheḥ | śarī rādibhiḥ yat karma dharmyam
adharmyamvā karoti naraś tasya karmaṇa ete pañca hetavaḥ |

Viśvanātha : śarī rādibhir iti śarī ramvācikaṁmānasamceti karma trividham | tac ca
sarvamdividham | nyāyamdharmyamviparī tam anyāyyam adharmyam | tasya
sarvasyāpi karmaṇa ete pañca-hetavaḥ |

Baladeva : śarī reti -- nyāyamaśāstrī yam, viparī tam aśāstrī yam || 15 ||

Verse 16

तत्रैवं सति कर्तारमात्मानं केवलं तु यः ।
पश्यत्यकृतबुद्धित्वान् न स पश्यति दुर्मतिः ॥१६॥

Ś rī dhara: tataḥ kim? ata āha tatreti | tatra sarvasmin karmaṇi ete pañca hetava iti | evaṁ sati kevalam nirupādhiṁ asaṅgam ātmānamtu yaḥ kartāraṁpaśyati śāstrācāryopadeśābhyaṁ asaṅkṛ ta-buddhitvād durmatir asau samyak na paśyati |

Viśvanātha : tataḥ kim? ata āha tatreti | tatra sarvasmin karmaṇi ete pañcaiva hetava ity evaṁsati kevalam vastutaḥ niḥsaṅgam evātmānamjī vanyah kartāraṁpaśyati, so'haṅkṛ ta-buddhitvād asaṅkṛ ta-buddhitvād durmatir naiva paśyati | so'jñānī anda evocyata iti bhāvaḥ |

Baladeva : tataḥ kim? ata āha tatreti | tatreti | evaṁsati jī vasya kartṛ tve pareśānumati-pūrvake tad-datta-dehādi-sāpekṣe ca sati, tatra karmaṇi kevalam evātmānamjī vam eva yaḥ kartāraṁpaśyati | sa durmatir akṛ ta-buddhitvād alabdha-jñānatvān na paśyati yathāndhaḥ

Verse 17

यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते ।
हत्वापि स इमांशुकान् न हन्ति न निबध्यते ॥१७॥

Ś rī dhara: kas tarhi sumatir yasya karma-lepo nāsti ty uktam ity apekṣāyām āha – yasyeti | aham iti kṛ to'haṁkartā ity evambhūto bhāvaḥ | yad vā ahaṅkṛ to'haṅkārasya bhāvaḥ svabhāvaḥ | kartṛ tvābhiniveśo yasya nāsti | śarī rādī nām eva karma-kartṛ tvālocanād ity arthaḥ | ataeva yasya buddhir na lipyate iṣ ṭ āniṣ ṭ a-buddhyā karmasu na sajjate | na evambhūto dehādi-vyatirikṭā tma-darśī imān lokān sarvān api prāṇino loka-dṛ ṣ ṭ yā hatvāpi viviktatayā sva-dṛ ṣ ṭ yā na hanti, na tat-phalair nibadhyate bandhamna prāpnoti | kim punaḥ sattva-śuddhi-dvārā parokṣa-jñānotpatti-hetubhiḥ karmabhis tasya baddha-śaṅkety arthaḥ | tad uktaṁ– **brahmaṇy ādhāya karmāṇi saṅgamyaktvā karoti yaḥ | lipyate na sa pāpena padma-patram ivāmbhasā || (Gī tā 5.10)**

Viśvanātha : kas tarhi sumatis cakṣ uṣ mān ity ata āha yasyeti | ahaṅkṛ to ahaṅkārasya bhāvaḥ svabhāvaḥ kartṛ tvābhiniveśo yasya nāsti ataeva yasya buddhir na lipyate iṣ ṭ āniṣ ṭ a-buddhyā karmasu nāsajjati, sa hi karma-phalamna prāpnoti ti kimkartavyam | sa hi karma bhadraḥ bhadraṁ kurvan api naiva karoti ty āha hatvāpi ti, sa imān sarvān api prāṇino loka-dṛ ṣ ṭ yā hatvāpi sva-dṛ ṣ ṭ yā naiva hanti | nirabhisandhitvād iti bhāvaḥ | ato na badhyate karma-phalamna prāpnoti ti |

Baladeva : kas tarhi cakṣ uṣ mān sumatis tatrāha yasyeti | yasya puruṣ asya manovṛ tti-lakṣ ṇo bhāvo nāhaṅkṛ taḥ sva-kartṛ tve pareśāyatte' nusandhite sati karmāṇy aham eva karomī ty abhimāna-kṛ to na bhavet | yasya ca buddhir na lipyate karma-phala-spr ṛ hayā, sa imān lokān na kevalambhī ṣ mādi n hatvāpi na hanti, na ca tena sarva-loka-hananena karmaṇā nibadhyate lipyate || 17 ||

Verse 18

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना ।
करणं कर्म कर्तेति त्रिविधः कर्मसंग्रहः ॥

Ś rī dhara: hatvāpi na hanti na nibadhyate ity etad evopapādayitum karma-codanāyāḥ karmāśrayasya ca karma-phalādi nāmca triguṇātmakatvān nirguṇasyā tmanas tat-sambandho nāstī ty abhiprāyeṇa karma-codanāmkarmāśrayamcā ha – jñānam iti | jñānam iṣ ṭ a-sādhanam etad iti bodhaḥ | jñeyam iṣ ṭ a-sādhanam karma | pariñāta evambhūta-jñānāśrayaḥ | evamtrividhā karma-codanā | codyate pravartyate'nayā iti codanā | jñānādi-trayam karma-pravṛ tti-hetur ity arthaḥ | yad vā codaneti vidhir ucyate | tad uktambhaṭ ṭ aih – codanā copadeśaś ca vidhiś caikārtha-vācina iti | tataś cāyam arthaḥ ukta-lakṣ ṇam triguṇātmakam jñānādi-trayam avalambhya karma-vidhiḥ pravartate iti | tad uktam traiguṇya-viś ayā vedā iti | tathā ca karaṇamsādhakatamam | karma ca kartur ī psitatamam | kartā kriyā-nirvartakaḥ | karma saṅgr hyate'sminn iti karma-saṅgrahaḥ | karaṇādi trividham kārakam | kriyāśraya ity arthaḥ | sampradānādi kāraka-trayamtu parasparayā kriyā-pravartakam eva kevalam | na tu sāḷ ṭ kriyāyāmāśrayaḥ | ataḥ karaṇādi-trayam eva kriyāśraya ity uktam ॥

Viśvanātha : tad evambhagavan-mata ukta-lakṣ ṇaḥ sāttvikas tyāga eva sannyāso jñāninām, bhaktānāmtu karma-yogasya svarūpeṇaiva tyāgo'vagamyate | yad uktam **ekādaśe** bhagavataiva

ājñāyaiva guṇān doṣ ṇān
mayādiṣ ṭ ṇān api svakān |
dharmān santyajya yaḥ sarvān
māmbhajat sa ca sattamaḥ || (BhP 11.11.37) iti |

asyārthaḥ svāmi-caraṇair vyākhyāto yathā – mayā veda-rūpeṇādiṣ ṭ ṇān api svadharmān santyajya yo māmbhajat sa ca sattama iti | kim ajñānato nāstikyād vā ? na dharmācaraṇe sattva-śuddhyādi n guṇān vipakṣ e doṣ ṇān pratyavāyāniś cājñāya jñātvāpi mad-dhyānavikṣ e patayā mad-bhaktyaiva sarvambhaviṣ yatī ti dṛ ḍha-niścayenaiva dharmān santyajya ity atra dharmān dharmā-phalāni santyajyeti tu vyākhyā na ghaṭ ate | na hi dharmā-phalātyāge kaścid atra pratyavāyo bhaved ity avadheyam | ayambhāvo bhagavad-vākyānāmtad-vyākhyā tṭ nāmca – jñānamhi citta-śuddhim avaśyam evāpekṣ ate, niṣ kāma-karmabhiś citta-śuddhi-tāratamye vṛ tte eva jñānodaya-tāratamyambhaven nānyathā | ataeva samyag jñānodaya-siddhy-arthaṁsannyāsisibhir api niṣ kāma-karma na kartavyam eva | yad uktam –

āruruḷ ṣ or muner yogam
karma kāraṇam ucyate |
yogārūḍhasya tasaiva
śamaḥ kāraṇam ucyate || (Gī tā 6.2) iti |

yas tv ātma-ratir eva syād
ātma-tṭ ptaś ca mānavāḥ |
ātmany eva ca santuṣ ṭ as
tasya kāryamna vidyate || (Gī tā 3.17) iti |

bhaktis tu paramā svatantrā mahā-prabalā citta-śuddhimnaivāpekṣ ate, yad uktam –

vikrī ḍitamvraja-vadhūbhir idamca viś ṇoḥ
śraddhānvito yaḥ śṛ ṇuyād ity ādau

[bhaktimparāmbhagavati parilabhya kāmam](#)
[hṛ d-rogam āśv apahinoty acireṇa dhī raḥ](#) || (BhP 10.33.42) iti |

atra tv ātma-pratyayeṇa hṛ d-rogavattve vādhikāriṇi paramāyā bhakter api prathamam eva praveśas tatas tatraiva kāmādi nām apagamaś ca | tathā –

[praviṣ ṭ aḥ karṇa-randhreṇa](#)
[svānāmbhāva-saroruham |](#)
[dhunoti śamalamkṛ ṣ ṇaḥ](#)
[salilasya yathā śarat](#) || (BhP 2.8.5)

iti ca ity ato bhaktyaiva yadi tādṛ śī citta-śuddhiḥ syāt, tadā bhaktaiḥ kathamkarma kartavyam iti |

atha prakṛ am anusarāmaḥ – kimca na kevalamdehādi-vyā tiritasyā tmanah jīam nam eva jīam nam, tathātma-tattvam api jīeyam, tādṛ śa-jīam nāśraya eva jīam nī , kintv etat trike karma-sambandho vartate | tad api sannyāsibhir jīeyam ity āha jīam nam iti | atra codanā śabdena vidhir ucyate, yad uktambhaṭ ṭ aiḥ – [codanā copadeśaś ca vidhiś caikārtha-vācina](#) iti | uktamślokārdhamsvayam eva vyācaṣ ṭ e karaṇam iti yaj jīam namtat karaṇa-kārakam | jīam yate'neneti jīam nam iti vyutpatteḥ | yaj jīeyamjī vātma-tattvam tad eva karma-kārakam | yas tasya parijīam tā sa kartā iti trividhaḥ karaṇamkarma kartā iti trividhamkārakam ity arthaḥ |

karma-saigrahaḥ karmaṇā niṣ kāma-karmānuṣ ṭ hānenaiva saigṛ hyata iti karma-codanā pada-vyākhyā | jīam natvamjīeyatvamjīam ṭṛ tvaṁcaitat trayamniṣ kāma-karmānuṣ ṭ hāna-mūlakam iti bhāvaḥ ||18-19||

Baladeva : jīam na-kāṇḍavat karma-kāṇḍe'pi jīam nādi-trayam asti | tac ca saniṣ ṭ hena karmaṭ hena bodhyam iti upadiśati jīam nam iti | jīam namjīeyam parijīam tety evamtrika-yuktā karma-codanā jyotiṣ ṭ omādi-karma-vidhiḥ [codanā copadeśaś ca vidhiś caikārtha-vācina](#) ity abhiyuktokteḥ | tat trikamsvayam eva vyākhyāti karaṇam iti | yaj jīam namtat karaṇamjīam yate'nena iti nirukteḥ karaṇa-kārakam ity arthaḥ | yaj-jīeyamkartavyam jyotiṣ ṭ omādi tat karma-kārakam | yas tu tasya parito'nuṣ ṭ hānena jīam tā, sa karteti kartṛ -kārakam | evamkarma-saigraho jyotiṣ ṭ omādi karma-vidhiś trividhaḥ karaṇādi-kāra-katraya-sādhyāś codanā-saigraha-śabdayor aikyārthaḥ || 18 ||

Verse 19

ज्ञानं कर्म च कर्ता च त्रिधैव गुणभेदतः ।
प्रोच्यते गुणसंख्याने यथावच्छृणु तान्यपि ॥१९॥

Ś rī dharah – tataḥ kim? ata āha jīam nam iti | guṇaḥ samyak kārya-bhedena khyāyate pratipādyante'sminn iti guṇa-saṅkhyānaṁsāṅkhyā-śāstram | tasmin jīam namca karma ca kartā ca pratyekamsattvādi-guṇa-bhedena tridhaivocyate | tāny api jīam nādi ni vakṣ yamāṇāni yathāvat śṛ ṇu | tridhaivety eva-kāro guṇa-trayopādhi-vyatirekeṇā tmanah svataḥ karmāṇi pratiṣ edhārthaḥ | caturdeśe'dhyāye [tatra sattvaṁnirmalatvād](#) ity ādinā guṇānāmbandhakatva-prakāro nirūpitaḥ | saptadaśe'dhyāye [yajante sāttvikā devān](#) ity ādinā guṇa-kṛ ta-trividha-svabhāva-nirūpaṇena rajas-tamaḥ-svabhāvamparityajya sāttvikāhārādi-sevayā sāttvikaḥ svabhāvaḥ sampādani ya ity uktam | iha tu kriyā-kāra-ka-phalādi nām ātma-sambandho nāsti ti darśayitum sarveś āmtriguṇātmakatvam ucyate iti viśeṣ o jīam tavyaḥ ||19||

Baladevaḥ – jīnam iti guṇa-sārkyāne guṇa-nirūpake śāstre caturdaśe **tatra sattvam nirmalatvād** ity ādinā guṇānāmbandhakatā-prakāraḥ | saptadaśe **yajante sātṭvikā devān** ity ādinā guṇa-kṛta-svabhāva-bhedaś coktaḥ | iha tu guṇa-sarījīnāmjīnānādi nām traividhyam ucyata iti bodhyam ||19||

Verse 20

सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।
अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥२०॥

Ś rī dharaḥ – tatra jīnasya sātṭvikādi-traividhyam āha sarva-bhūteṣu iti tribhiḥ | sarveṣu bhūteṣu u brahmādi-sthāvarāṣteṣu u vibhakteṣu u parasparamvyavṛtṭeṣu v avibhaktam anusyutam ekam avyayam nirvikārambhāvaṃparamātmā-tattvaṃyena jīnenekṣata ālocayati taj jīnaṃsātṭvikamviddhi || 20||

Viśvanāthaḥ – sātṭvikamjīnam āha -- sarva-bhūteṣu iti | ekambhāvam ekam eva jīvātmānamnāna-vidha-phala-bhogārthamkrameṇa sarva-bhūteṣu u manuṣya-deva-tiryagādiṣu u vartamānam avyayamnaśvareṣu v api teṣu v anaśvaramvibhakteṣu u parasparam vibhinneṣu v apy avibhaktam eka-rūpaṃyena karma-sambandhinā jīnenekṣate tat sātṭvikamjīnam ||20||

Baladevaḥ – sātṭvika-jīnam āha -- sarveti | sarva-bhūteṣu u deva-manuṣyādiṣu u deheṣu u nānā-karma-phala-bhogātkrameṇa vartamāna-bhāvamjīvātmānamyenaikamvīkṣyate | avyayamnaśvareṣu u teṣu v anaśvaramvibhakteṣu u mitho-bhinneṣu u teṣu v avibhaktam eka-rūpaṃca yena tamvīkṣyate taj jīnaṃsātṭvikam aupaniṣad-aviviktātmā-jīnamāta ity arthaḥ ||20||

Verse 21

पृथक्त्वेन तु यज्ज्ञानं नानाभावान् पृथग्विधान् ।
वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥२१॥

Ś rī dhara : rājasajīnam āha pṛthaktveneti | pṛthaktvena tu yaj jīnam ity asyaiva vivaraṇam | sarveṣu u bhūteṣu u nānā-bhāvān vastuta evānekān kṣetrājīnaṃ pṛthagvidhān sukhitva-duḥkhitvādi-rūpeṇa vilakṣyaṇān yena jīnena vetti taj jīnamrājasamviddhi ||21||

Viśvanātha : rājasamjīnam āha sarva-bhūteṣu u jīvātmanāḥ pṛthaktvena yaj jīnam iti | deha-nāśa evātmano nāśa ity asurānāmmatam | ātaeva pṛthak pṛthagdeheṣu u pṛthak pṛthag evātmeti tathā śāstra-karaṇāt pṛthagvidhān nānābhāvān nānābhīprāyān | ātmā sukha-duḥkhāśraya ity | sukha-duḥkhādyanāśraya itii jaḍa ity cetana ity vyāpaka ity | aū-svarūpa ity | aneka ity ityādi kalpān yena eka ityādi veda tad rājasam ||21||

Baladeva : rājasajīnam āha pṛthaktveneti | sarveṣu u bhūteṣu u deva-manuṣyādi-deheṣu u jīvātmanāḥ pṛthaktvena yaj jīnamdeha-vināśa evātma-vināśa ity yaj jīnam ity arthaḥ | yena ca nānāvidhān bhāvān abhīprāyān vetti | deha evātmeti dehād anyo deha-parimāṇa ātmeti | kṣaṇika-vijīnam ātmeti nityāvājīnamātra-vibhur ātmeti | dehād anyo nava-viśeṣa-guṇāśrayo'jaḍo vibhur ātmety evamlokāyatika-jaina-bauddha-māyī-tārikādi-vādān yena jānāti tad rājasamjīnam ||21||

verse 22

यत्तु कृत्स्नदेकस्मिन् कार्ये सक्तमहैतुकम् ।
अतत्त्वार्थवदल्पं च तत्तामसमुदाहृतम् ॥२२॥

Ś rī dhara : tāmasamjñānam āha yad iti | ekasmin kārye dehe pratimādau yā kṛ tsnavat paripūrṇavat sattama etāvān eva ātmeśvaro yā ity abhiniveśa-yuktam ahaitukam nirupapattikam | atattvārthavat paramārthāvalambana-śūnyam | ataevālpamūccham | alpa-viṣ ayatvāt | alpa-phalatvāc ca | yad evambhūtamjñānam itat tāmasam udāhṛ tam ||22||

Viśvanātha : tāmasamjñānam āha yat tu jñānam ahaitukam autpattikam eva ataeva ekasmin kārye laukika eva snāna-bhojana-pāna-strī -sambhoge tat-sādhane ca karmaṇi saktam | na tu vaidike karmaṇi yajñā-dānādau | ataevā tattvārthavat tatra tattva-rūpo'rthaḥ ko'pi nāsti ty arthaḥ | alpamāśūnām iva yat kṣ udrantat tāmasamjñānam | dehādy-atiriktatvena tat-padārtha-jñānam sāt tvikam | nānāvāda-pratipādakamnyāyādi-śāstra-jñānamrājasam | snāna-bhojanādi-vyavahārika-jñānamitāmasam iti saikṣ epaḥ ||22||

Baladeva : tāmasamjñānam āha yat tv iti | yat tu jñānam ahaitukamsvābhāvikaṁna tu śāstrād dhetor jñānam | ataevaikasmin laukike snāna-bhojana-yoṣ ita-prasaṅgādau kārye | na tu vaidike yāga-dānādau saktamkṛ tsnavat pūrṇamānāto'dhikam asti ty arthaḥ | ataevā tattvārthavad yatra tattva-rūpo'rtho nāsti | alpamāśv-ādi-sādhānyāt tucchamītal laukika-snāna-bhojanādi-jñānamitāmasam ||22||

Verse 23

नियतं सङ्गरहितमरागद्वेषतः कृतम् ।
अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते ॥२३॥

Ś rī dhara: idānī mtrividhamkarmāha – niyatam iti tribhiḥ | niyatamnityatayā vihitam | saṅga-rahitam abhiniveśa-śūnyam | arāga-dveṣ ataḥ putrādi-prī tyā vāśatru-dveṣ eṇa vā yat kṛ tamna bhavati | phalamprāptum icchatī ti phala-prepsuḥ | tad-vilakṣ aṇena niṣ kāmeṇa kartrā yat kṛ tamkarma tat sāt tvikam ucyate ||23||

Viśvanātha: trividhamjñānam uktvā trividhamkarmāha – niyatamnityatayā vihitam saṅga-rahitam abhiniveśa-śūnyam ataevārāga-dveṣ ato rāga-dveṣ ābhyām vīnaiva kṛ tam aphalepsunā phalākāikṣ ā-rahitenaiva kartrā kṛ tamkarma yat sāt tvikam ||23||

Baladevaḥ: atha karma-traividhyam āha – niyatam iti tribhiḥ | niyatamsva-varṇāśrama-vihitam | saṅga-rahitam kartr tvābhiniveśa-varjitam | arāga-dveṣ ataḥ kṛ tamkī rtau rāgād akī rtau dveṣ āc ca yan na kṛ tam kintv ī svarārcanatayivāphala-prepsunā phalecchā-śūnyena yat karma kṛ tamtat sāt tvikam ||23||

Verse 24

यत्तु कामेप्सुना कर्म साहंकारेण वा पुनः ।
क्रियते बहुलायासं तद्राजसमुदाहृतम् ॥२४॥

Ś rī dhara: rājasamkarmāha yad iti | yat tu karma kāmepsunā phalamprāptum icchatā sāharkāreṇa mat-samaḥ¹ ko'nyaḥ śrotriyo'stī ty evamnirūḍhāharkāra-yuktena ca kriyate | yac ca punar bahulāyāsam atikleśa-yuktaṁtat karma rājasam udāhṛ tam ||24||

Viśvanātha: kāmepsunālpāharkāravatety arthaḥ | sāharkāreṇātyaharkāravatety arthaḥ ||24||

Baladevaḥ: yat kāmepsunā phalākārks iṇā sāharkāreṇa kartṛ tvābhiniveśinā janena bahulāyāsam atikleśa-yuktaṁkarma kriyate tad rājasam ||24||

Text 25

अनुबन्धं क्षयं हिंसामनपेक्ष्य च पौरुषम् ।
मोहादारभ्यते कर्म यत्तत्तामसमुच्यते ॥२५॥

Ś rī dhara: tāmasamkarmāha anubandham iti | anubadhyata iti anubandhaḥ paścād-bhāvi śubhāśubham | kṣ ayamvitta-vyayam | hiṁsāmpara-pī ḍām | pauruṣ amca sva-sāmarthyam anapekṣ yāparyālocya kevalām mohād eva yat karmārabhyate tat tāmasam ucyate ||25||

Viśvanātha: anu karmānuṣ ṭ hānānantaram āyatyāmbhāvinambandhamrāja-dasyu-yama-dūtādibhir bandhanam | kṣ ayamdharma-jñādy-apacayam | hiṁsāmsvasya nāśamca anapekṣ yāparyālocya pauruṣ amvyavahārika-puruṣ a-mātra-kartavyamkarma mohād ajñānād eva yad ārabhyate tat tāmasam ||25||

Baladevaḥ: anu karmānuṣ ṭ hānānantaram bandhamrāja-dūta-yama-dūta-kṛ tam | kṣ ayam dharmādi-vināśam | hiṁsāmpraṇi-pī ḍām | pauruṣ amśabalaṁcānavekṣ ya yat karma mohād ārabhyate tat tāmasam ||25||

Verse 26

मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः ।
सिद्धयसिद्धयोर्निर्विकारः कर्ता सात्त्विक उच्यते ॥२६॥

Ś rī dhara: kartāramtrividham āha mukta-saṅga iti tribhiḥ | mukta-saṅgas tyaktābhiniveśaḥ | anaharivādī garvokti-rahitaḥ | dhṛ tir dhairyam | utsāha udyamaḥ | tābhyāmsamanvitaḥ saṁyuktaḥ | ārabdhasya karmaṇaḥ siddhāv asiddhau ca nirvikāro harṣ a-viṣ āda-śūnyaḥ | evambhūtaḥ kartā sāttvika ucyate ||26||

Viśvanātha: trividhamkarmoktam | trividhamkartāram āha mukta-saṅga iti ||26||

Baladevaḥ: atha kartṛ -traividhyam āha mukteti tribhiḥ | mukta-saṅgaḥ kartṛ tvābhiniveśa-phalecchā-śūnyaḥ | anaharivādī garvokti- śūnyaḥ | dhṛ tir ārabdha-karma-pūrti-paryantāvarjanī ya-duḥkha-sahiṣ nūtā | utsāhas tad-anuṣ ṭ hānodyata-cittatā tābhyām samanvitaḥ | ānuṣ aṅgika-phalasya siddhāv asiddhau ca nirvikāro sukkena duḥkhena ca rahitaḥ | ī dṛ śaḥ kartā sāttvikaḥ ||26||

verse 27

¹ Text reads mā yat samaḥ.

रागी कर्मफलप्रेप्सुर्लुब्धो हिंसात्मकोऽशुचिः ।
हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः ॥२७॥

Ś rī dhara: rājasamkartāram āha rāgī ti | rāgī putrādiṣ u prī timān | karma-phala-prepsuḥ
karma-phala-kāmī | lubdhaḥ parāsvābhilāṣ ī | hiṁsātmako māraka-svabhāvaḥ |
lābhālābhayor harṣ a-śokābhyām anvitaḥ sanyuktaḥ kartā rājasah parikiṛtitaḥ ||27||

Viśvanātha: rāgī karmanya āsaktaḥ | lubdho viṣ ayāsaktaḥ ||27||

Baladevaḥ: rāgī strī -putrādiṣ v āsaktaḥ | karma-phala-prepsuḥ paśu-putrānna-svargādiṣ v
atispr hayāluḥ | lubdhaḥ karmāpekṣ ita-dravya-vyayāks amaḥ | hiṁsātmakaḥ parān prapī dya
karma kurvānaḥ | aśuciḥ karmāpekṣ ita-vihita-śuddhi-śūnyaḥ karma-phala-siddhi-tad-
asiddhyor harṣ a-śokābhyām anvitaḥ | ī dṛ śah kartā rājasah ||27||

verse 28

अयुक्तः प्राकृतः स्तब्धः शठो नैकृतिकोऽलसः ।
विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥२८॥

Ś rī dhara: tāmasamkartāram āha ayukta iti | ayukto'navahitaḥ | prakṛ to viveka-śūnyaḥ |
stabdho'namraḥ | śaṭ haḥ śakti-gūhana-kārī | naikṛ tikaḥ para-vṛ tti-chedana-paraḥ |
alaso'pravṛ tti-śī laḥ [viṣ ādi] kartavyeṣ v api sarvadā'vasanna-svabhāvaḥ | dī rgha-sūtrī ca
kartavyānāmdī rgha-prasāraṇaḥ sarvadā manda-svabhāvaḥ | yad adya śvo vā kartavyamtan
māsenāpi na karoti | yaś caivambhūtaḥ sa kartā tāmasa ucyate ||28||

karṭṛ -traividhyenaiva jñā tur api traividhyam uktāmbhavati | karma-traividhyena ca
jñeyasyāpi traividhyam uktām jñā tavyam | buddhes traividhyena karaṇasyāpi traividhyam
uktāmbhaviṣ yati ||28||

Viśvanāthaḥ – ayukto'naucitya-kārī prakṛ taḥ prakṛ tau sva-svabhāva eva vartamānaḥ, yad
eva sva-manasi āyā ti tad evānutiṣ ṭ hati, na tu guror api vacaḥ pramāṇayati ty arthaḥ |
naikṛ tikaḥ parāpamāna-kartā |

tad evām jñā nibhir ukta-lakṣ aṇaḥ sāttvika eva tyāgaḥ kartavyaḥ sāttvikam eva karma-
niṣ ṭ ham jñā nam āśrayaṇī yaṁsāttvikam eva karma kartavyaṁsāttvikenaiiva kartrā
bhavitavyam | eṣ a eva sannyāso jñā ninām iti me jñā nam prakaraṇā rtha-niṣ kaḥ |
bhaktānāmtu triguṇā tī tam eva jñā nam triguṇā tī tam me karma bhakti-yogā khyam
triguṇā tī tā eva kartāraḥ | yad uktāmbhagavataiva śrī mad-bhāgavate –

kaivalyāṁsāttvikām jñā nam
rajo vaikalpikāmtu yat |
prakṛ taṁtāmasām jñā nam
man-niṣ ṭ ham nirguṇāṁsmṛ tam || (BhP 11.25.24) iti |

lakṣ aṇāmbhakti-yogasya
nirguṇasya hy udāhṛ tam || (BhP 3.29.11) iti |

sāttvikaḥ kārako'saṁgī
rāgāndho rājasah smṛ taḥ |
tāmasah smṛ ti-vibhraṣ ṭ o
nirguṇo mad-apāśrayaḥ || (BhP 11.25.26) iti |

kiṁca na kevalam etat trikam eva bhakti-mate guṇātī tam api tu bhakti-sambandhi sarvam
eva guṇātī tam | yad uktam tatraiva –

sāttvikyādhyātmikī śraddhā
karma-śraddhā tu rājasī |
tāmasy adharme yā śraddhā
mat-sevāyāmtu nirguṇā || (BhP 11.25.27) iti |

vanamtu sāttviko vāso
grāmo rājasa ucyate |
tāmasamdyuta-sadanam
man-niketamtu nirguṇam || (BhP 11.25.25) iti |

sāttvikamsukham ātmottham
viṣayotthamtu rājasam |
tāmasam moha-dainyottham
nirguṇam mad-apāśrayam || (BhP 11.25.29) iti |

tad evam guṇātī tānāmbhaktānāmbhakti-sambandhī ni jñāna-karma-śraddhā dau sva-
sukhādī ni sarvāṇy eva guṇātī tāni | sāttvikānāmjñānināmjñāna-sambandhī ni tāni sarvāṇi
sāttvikāṇy eva | rājasānāmkarmināmtāni sarvāṇi rājasāṇy eva | tāmasānām
ucchṛīkhalānāmtāni sarvāṇi tāmasāṇy eveti śrī -gī tā-bhāgavatārtha-dṛṣṭyā jñeyam |
jñāninām api punar antima-daśāyāmjñāna-sannyāsānantaram urvaritayā kevalayā
bhaktyaiva guṇātī tatvam caturdaśādhyāya uktam ||28||

Baladevaḥ : ayukto'naucitya-kṛt | prakṛtaḥ prakṛtau svabhāve vartamānaḥ sva-prakṛty-
anusāreṇaiva, na tu śāstrānusāreṇa karma-kṛdity arthaḥ | stabdho'namraḥ śaṭhaḥ sva-
śakti-gopana-kṛt | naikṛtikāḥ parāpamāna-kṛt | alasaḥ prārabdhe karmaṇi śithilāḥ | viṣādī
śokākulāḥ | dīrgha-sūtrī divasaika-kartavyam varṣeṇāpi yo na karoti | īdṛśaḥ kartā
tāmasa ||28||

verse 29

बुद्धेर्भेदं धृतेश्चैत्र गुणतस्त्रिविधं शृणु ।
प्रोच्यमानमशेषेण पृथक्चैत्र धनंजय ॥२९॥

Śrī dhara: idānīmbuddher dhṛteś ca traividhyam pratijānī te buddher bhedaṁ iti |
spaṣṭo'rthaḥ ||29||

Viśvanātha: jñānibhiḥ sarvam api vastu sāttvikam evopādeyam iti jñāpayitumbuddhy-
ādīnām api traividhyam āha buddher iti ||29||

Baladeva: evam jñāna-jñeya-parijñātrīnāntraividhyam uktvā buddhi-dhṛtyos tad vaktum
pratijānī te buddher iti | sphuṭārtham ||29||

verse 30

प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये ।
बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ॥३०॥

Ś rī dhara: atra buddhes traividhyam āha pravṛ ttiṃceti tribhiḥ | pravṛ ttiṃdharme | nivṛ ttiṃ adharme | yasmin deṣe kāle ca yat kāryam akāryamca | bhayābhaye kāryākārya-nimittau arthānarthau | kathāmbandhaḥ kathāmvā mokṣ e iti yā buddhir antaḥkaraṇam vetti sā sāttvikī | yayā pumān vetti ti vaktavye karaṇe kartṛ tvopacāraḥ kāṣ ṭ hāni pacantī tivat ||30||

Viśvanātha: bhayābhaye saṁsārāsaṁsāra-hetuke ||30||

Baladeva: tatra buddhes traividhyam āha pravṛ ttiṃceti tribhiḥ | yā buddhir dharme pravṛ ttiṃ adharmān nivṛ ttiṃca vetti, yayā vetti ti vaktavya yā vetti ti karaṇe kartṛ tvam upacaritam | kuṭ hāraś chinattī tivat | niṣ kāmaṁkarma kāryamśa-kāmaṁtv akāryam iti kāryākārye yā vetti aśāstrī ya-pravṛ ttito bhayamśāstrī ya-pravṛ ttitas tv abhayam iti bhayābhaye yā vetti, bandhamśaṁsāra-yāthā tmyam mokṣ amtac-cheda-yāthāmyamca yā vetti sā buddhiḥ sāttvikī ||30||

verse 31

यया धर्ममधर्मं च कार्यं चाकार्यमेव च ।
अयथावत्प्रजानाति बुद्धिः सा पार्थ राजसी ॥३१॥

Ś rī dhara: rājasī mbuddhim āha yayeti | ayathāvat sandehāspadatvenety arthaḥ | spaṣ ṭ am anyat ||31||

Viśvanātha: ayathāvat asmayaktayety arthaḥ ||31||

Baladeva: rājasī mbuddhim āha yayeti | ayathāvad asamyatvena ||31||

verse 32

अधर्मं धर्ममिति या मन्यते तमसावृता ।
सर्वार्थान् विपरीतांश्चबुद्धिः सा पार्थ तामसी ॥३२॥

Ś rī dhara: tāmasī mbuddhim āha adharmam iti | viparī ta-grāhiṇī buddhis tāmasī ty arthaḥ | buddhir antaḥkaraṇampūrvoktam | jñānamtu tad-vṛ ttiḥ | dhṛ tir api tad-vṛ ttir eva | yad vā antaḥkaraṇasya dharmiṇo buddhir apy adhyavasāya-lakṣ aṇā vṛ ttir eva | icchā-dveṣ ādī nām tad-vṛ tti nāmbahutve'pi dharmādharmā-bhayābhaya-sā dhanatvena prādhānyād etāsā m traividhyam uktam | upalakṣ aṇamcaitad anyāsām ||32||

Viśvanātha: yā manyata iti | kuṭ hāraś chinattī tivat yayā manyata ity arthaḥ ||32||

Baladevaḥ : tāmasī mbuddhim āha adharmam iti | viparī ta-grāhiṇī buddhis tāmasī ty arthaḥ | sarvārthān viparī tāni sādhum asādhum asādhumca sādhum paramtattvam aparam aparamca tattvamparam ity evamśarvān arthān viparī tān manyata ity arthaḥ ||32||

verse 33

धृत्या यया धारयते मनःप्राणेन्द्रियक्रियाः ।
योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ॥३३॥

Ś rī dhara: idānī m̄dhṛ tes traividhyam āha dhṛ tyeti tribhiḥ | yogena cittaigāgreṇa hetunā 'vyabhicāriṇyā viṣ ayāntaram adhārayantyā yayā dhṛ tyā manasaḥ prāṇānām indriyāṇāmca kriyā dhārayate niyacchati sā dhṛ tiḥ sātṭvikī ||33||

Viśvanātha: dhṛ tes traividhyam āha dhṛ tyeti ||33||

Baladevaḥ : dhṛ tes traividhyam āha dhṛ tyeti tribhiḥ | yayā manaḥ-prāṇendriyāṇām yogopāya-bhūtāḥ kriyāḥ puruṣ o dhārayate, sā dhṛ tiḥ sātṭvikī | kī dṛ śety āha yogeneti | yogaḥ parā tma-cintanaṁtenā vyabhicāriṇyā tad anyamviṣ ayam agr hṇantyyety arthaḥ ||33||

verse 34

यया तु धर्मकामार्थान् धृत्या धारयतेऽर्जुन ।
प्रसङ्गेन फलाकाङ्क्षी धृतिः सा पार्थ राजसी ॥३४॥

Ś rī dhara: rājasī m̄dhṛ tim āha yayā tv iti | yayā tu dhṛ tyā dharmārtha-kāmān prādhānyena dhārayate na vimuṛtati | tat-saṅgena phalākāṅkṣī ca bhavati sā rājasī dhṛ tiḥ |

Viśvanātha – no comment

Baladevaḥ : sa-kāma-vidvat-prasaṅgena phalākāṅkṣī puruṣ aḥ | yayā dharmādi n tat-sādhana-bhūtā manaḥ-prāṇendriya-kriyā dhārayate, sā dhṛ tiḥ rājasī |

verse 35

यया स्वप्नं भयं शोकं विषादं मदमेव च ।
न विमुञ्चति दुर्मेधा धृतिः सा पार्थ तामसी ॥३५॥

Ś rī dhara : tāmasī m̄dhṛ tim āha yayeti duṣ ṭ āviveka-bahulā medhā yasya sa durmedhāḥ puruṣ o yayā dhṛ tyā svapnādi n na vimuṛtati punaḥ punar āvartayati | svapno'tra nidrā sā dhṛ tis tāmasī ||35||

Viśvanātha – no comment

Baladevaḥ : yayā svapnādi n na vimuṛtati durmedhās tān dhārayaty eva, sā dhṛ tis tāmasī | svapno nidrā, mado viṣ aya-bhoga-jo garvaḥ | svapnādi-śabdais tad-dhetu-bhūtā manaḥ-prāṇendriya-kriyā yayā dhārayate sā tāmasī dhṛ tir ity arthaḥ ||35||

verse 36-37

सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ ।
अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति ॥३६॥
यत्तदग्रे विषमिव परिणामेऽमृतोपमम् ।
तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ॥३७॥

Ś rī dhara: idānī m̄nsukhasya traividhyampratijānī te'rdhena sukham iti | spaṣ ṭ o'rthaḥ ||36|| tatra sātṭvikamsukham āha abhyāsād iti sārdhena | yatra yasmiṣ ca sukhe'bhyāsād atiparicayād ramate | na tu viṣ aya-sukha iva sahasā ratimprāpnoti | yasmin ramamāṇas ca

duḥkhasyāntam avasānamnitarāṅgacchati prāpnoti | kī dṛ śamntat ? yat tat kim apy agre
prathamamviṣ am iva manaḥ-saiyamādhi natvād duḥkhāvaham iva bhavati | pariṇāme tu
amṛ ta-sadr śam | ātma-viṣ ayā buddhir ātma-buddhiḥ | tasyāḥ prasādo rajas-tamo-mala-
tyāgena svacchatayāvasthānam | tato jātanyat sukhamntat sāttvikamproktaṁ
yogibhiḥ ||37||

Viśvanātha – sāttvikamsukham āha sārhdhena abhyāsāt punar anuśī lanād eva ramate, na tu
viṣ ayeṣ v ivotpattyaiva ramata ity arthaḥ | duḥkhāntamnigacchati yasmin ramamāṅhaḥ
saiṣāra-duḥkhamntarati ty arthaḥ ||36|| viṣ am iveti indriya-mano-nirodho hi prathamam
duḥkhada eva bhavati ti bhāvaḥ ||37||

Baladevaḥ : atha sukha-traividhyamprati jānī te sukhamntv ity ardhakena | tatra sāttvikam
sukham āha abhyāsād iti sārhdhakena | abhyāsāt punaḥ punaḥ pariśī lanād yatra ramate, na
tu viṣ ayeṣ v ivotpattya | yasmin ramamāṅhaḥ duḥkhāntamnigacchati saiṣāramntarati ||36||
yac cāgre prathamamviṣ am iva manaḥ-saiyama-kleśa-sattvād viviktā tma-prakāśāc
cātiduḥkhāvaham iva bhavati | pariṇāme samādhi-paripāke saty amṛ topamamviviḥātma-
prakāśāt pī yūṣ a-pravāha-nipātavat bhavati | yac cātma-sambandhinyā buddheḥ prasādāj
jāyate tat sāttvikamsukham | tat-prasādaś ca viṣ aya-sambaandha-mālinya-vinivṛ tūḥ ||37||

verse 38

विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम् ।
परिणामे विषमिव तत्सुखं राजसं स्मृतम् ॥३८॥

Śrī dhara : rājasamsukham āha viṣ ayeti viṣ ayāṅam indriyāṅamca saiyyogād yat tat
prasiddhamstrī -saiṣārgādi-sukham amṛ tam upamā yasya tā dṛ śambhavaty agre
prathamam | pariṇāme tu viṣ a-tulyam ihāmutra ca duḥkha-hetutvāt | tat sukhamrājasam
smṛ tam ||38||

Viśvanātha : yad amṛ topamampara-strī -sambhogādikam ||38||

Baladeva : viṣ ayair yuvati-rūpa-sparśādibhiḥ sahendriyāṅamcakṣ us tv agādī nāmsaiyyogāt
sambandhāt yad agre pūrvam amṛ topamam atisvādu-pariṇāme'vasāne tu niraya-hetutvād
viṣ opamam atiduḥkhāvahambhavati tad rājasamsukham ||38||

verse 39

यदग्रे चानुबन्धे च सुखं मोहनमात्मनः ।
निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम् ॥३९॥

Śrī dhara : tāmasamsukham āha yad iti | agre ca prathama-kṣ aṅe'nubandhe ca paścād api
yat sukham ātmano moha-karam | tad evāha nidrā ālasyamca pramādaś ca
kartavyārthāvadhāraṇa-rāhityena mano-grāhyam etebhya uttiṣ ṭ hati yat sukhamntat
tāmasam udāhṛ tam ||39||

Viśvanātha : no comment

Baladeva : yad-agre'nubhava-kāle anubandhe paścād vipāka-kāle cātmano mohanam
vastu-yāthātmāvarakam yac ca nidrādibhya uttiṣ ṭ hati jāyate tat tāmasamsukham |
ālasyam inidriya-vyāpāram āndyam | pramādaḥ kāryākāryāvadhānābhāvaḥ ||39||

verse 40

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।
सत्त्वं प्रकृतिर्जैर्मुक्तं यदेभिः स्याच्चिभिर्गुणैः ॥४०॥

Śrī dhara : anuktam api saṅgr hṇan prakaraṇārtham upasañharati na tad iti | ebhiḥ prakṛ ti-sambhavaiḥ sattvādibhis tribhir guṇair muktamprāṇi-jātam | anyad vā yat syāt tat | pṛ thivyāṁmanuṣ ya-lokādiṣ udivi deveṣ u ca kvāpi nāstī ty arthaḥ ॥40॥

Viśvanātha : anuktam api saṅgr hṇan prakaraṇārtham upasañharati neti tat sattvamprāṇi-jātam anyac ca vastu-mātramkvāpi nāsti yad ebhiḥ prakṛ tijais tribhir guṇair muktam rahitamśyād ataḥ sarvam eva vastu-jātamtriguṇātmakam | tatra sāttvikam evopādeyam rājasa-tāmase tu nopādeya iti prakaraṇa-tātparyam ॥40॥

Baladevaḥ : prakaraṇārtham upasañhann anuktam api saṅgr hṇāti na tad iti | pṛ thivyāṁmanuṣ yādiṣ u divi svargādau deveṣ u ca prakṛ timśaṁṣ ṣ ṭ eṣ u brahmādi-stambānteṣ v ity arthaḥ | tat sattvamprāṇi-jātam anyac ca vastu nāsti | yad ebhiḥ prakṛ tijais tribhir guṇair muktamvirahitamśyāt | tathā ca triguṇātmakeṣ u vastuṣ u sāttvikasyaivopayogitvāt tad eva grāhyam anyat tu tyājyam iti prakaraṇārthaḥ ॥40॥

verse 41

ब्राह्मक्षत्रियविशां शूद्राणां च परंतप ।
कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥४१॥

Śrī dhara : nanu ca yady evaṁsarvam api kriyā-kāraka-phalādikamprāṇi-jātamca triguṇātmakam eva tarhi katham asya mokṣ a ity apekṣ āyāṁsva-svādhikāra-vihitaiḥ karmabhiḥ parameśvarārādhanaṁ tat-prasāda-labdha-jñānenety evaṁsarva-gī tārtha-sāraṁ saṅgr hya pradarsāyitumprakaraṇāntaram ārabhate | brāhmaṇety ādi yāvad adhyāya-samāpti | he parantapa he śatru-tāpana | brāhmaṇānāṁkṣ atriyaṇāṁviśāṁca śūdrāṇāṁca karmāṇi pravibhaktāni prakarṣ eṇa vibhāgato vihītāni | śūdrāṇāṁsamāsāt pṛ thak-karaṇam dvijatvābhāvena vilakṣ anyāt | vibhāgopalakṣ aṇam āha svabhāvaḥ sāttvikādiḥ prabhavati prādurbhavati yebhyas tair guṇair upakakṣ aṇa-bhūtaiḥ | yad vā svabhāvaḥ pūrva-janma-saṁskāraḥ | tasmāt prādurbhūtair ity arthaḥ | sattvopasarjana-rajah-pradhānaḥ kṣ atriyaḥ | tama-upasarjana-rajah-pradhāna vaiśyāḥ | raja-upasarjana-tamaḥ-pradhānaḥ śūdrāḥ ॥41॥

Viśvanātha : kimca triguṇātmakam api prāṇi-jātamsvādhikāra-prāptena vihita-karmaṇā parameśvaram ārādhya kṛ tārthī bhivatī tyāha brāhmaṇeti ṣ aḍbhiḥ | sva-bhāvenotpattyaiva prabhavanti prādurbhavanti ye guṇāḥ sattvādayas taiḥ prakarṣ eṇa vibhaktāni pṛ thak-kṛ tāni karmāṇi brāhmaṇādi nāmvihītāni santī ty arthaḥ ॥41॥

Baladeva : yadyapi sarvāṇi vastūni triguṇātmakāni tathāpi brāhmaṇādayas cet sva-vihītāni karmāṇi bhagavad-ārādhana-bhāvenānutiṣ ṭ heyus tadā tāni jñāna-niṣ ṭ hām utpādya mocakāni bhavanti ti vaktumprakaraṇam ārabhate brāhmaṇeti ṣ aṭ kena | śūdrāṇam samāsāt pṛ thak-karaṇamdvijatvābhāvāt | brāhmaṇādi nāṁcaturṇāṁkarmāṇi svabhāv-prabhavair guṇaiḥ saha śāstreṇa pravibhaktāni, svabhāvaḥ prāktana-saṁskāras tasmāt prabhavanti ye guṇāḥ sattvādyas taiḥ saha śāstreṇa teṣ āṁkarmāṇi vibhajyoktāni | evaṁ guṇaka-brāhmaṇādayas teṣ āṁ etāni karmāṇi ti tatra sattva-pradhāno brāhmaṇaḥ praśāntatvāt sattvopasarjan-rajah-pradhānaḥ kṣ atriya ī śvara-svabhāvatvāt, tama-upasarjana-rajah-pradhāno viṭ ihāpradhānatvāt rajaupasarjanatamaḥpradhānaḥ śūdro mūḍha-svabhāvatvāt | karmāṇi tv agre vācyāni ॥41॥

verse 42

शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।
ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥४२॥

Ś ri dhara : tatra brāhmaṇasya svābhāvikaṇi karmāṇy āha śama iti | śamaś cittoparamaḥ | damo bāhyendriyoparamaḥ | tapaḥ pūrvoktaṁśārī tādi | śaucambāhyābhyantaram | kṣ āntiḥ kṣ amā | ārjavam ṛ jutaiva ca | jñānamvijñānam | āstikyam āstika-bhāvaḥ śraddadhāntāgamārtheṣ u | brāhmyamkarma brāhmaṇa-jāte karma svabhāvajam | yad uktamsvabhāva-prabhavair guṇaiḥ pravibhaktānī ti tad evoktamsvabhāvajam iti ||42||

Viśvanātha : tatra sattva-pradhānānāmbrahmaṇānāmsvabhāvikaṇi karmāṇy āha śama iti | śamo'ntarindriya-nigrahaḥ | damo bāhyendriya-nigrahas tapaḥ śārī rādi jñāna-vijñāne śāstrānubhavotthe āstikyamśāstrārthe dṛ ḍha-viśvāsa evam ādi brahma-karma brāhmaṇasya karma svabhāvajamsvābhāvikam ||42||

Baladeva : brāhmaṇasya svābhāvikaṁkarmāha śama iti | śamo'ntaḥ-karaṇasya saṁyamam | damo bahiḥ-karaṇasya tapaḥ śāstrī ya-kāya-kleśaḥ | śaucamdivividham uktam | kṣ āntiḥ sahiṣ ṇutā ārjavam avakratvam | jñānamśāstrāt parāvara-tattvāvagamaḥ | vijñānamtasmād eva tad-ekānta-dharmādhighamaḥ | āstikyamsarvaveda-vedyo harir nikhilaika-karaṇamsva-vvihitaiḥ karmabhir ārādhitaiḥ kevalayā bhaktyā ca santoṣ itaḥ sva-paryantaṁsarvam arpayatī ti śāstrādhigate'rthe satyatva-viniścayaḥ | etat svābhāvikaṁbrahma-karma | tathāpi sattva-prādhānyād brāhmaṇasyeti bhaṇitīḥ | evam uktamviṣ ṇunā –

kṣ amā satyamdamam śaucam
dānam indriya-saṁyamam |
ahimsā guru-śuśrūṣ ā
tī rthānusaraṇamdayā ||

ārjavamlobha-śūnyatvam
deva-brāhmaṇa-pūjanam |
anabhyasūyā ca tathā
dharma-sāmānya ucyate || iti ||42||

verse 43

शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् ।
दानमीश्वभावश्लक्षत्रं कर्म स्वभावजम् ॥४३॥

Ś ri dhara: kṣ atriyaṣya svābhāvikaṇi karmāṇy āha śauryam iti | śauryamparākramaḥ | tejaḥ prāgalbhyam | dhṛ tir dhairyam | dākṣ yamkauśalam | yuddhe cāpy apalāyanam aparāṁmukhatā | dānam audāryam | ī śvara-bhāvo niyamana-śaktiḥ | etat kṣ atriyaṣya svābhāvikaṁkarma ||43||

Viśvanātha: sattvopasarjana-rajah-pradhānānāmkṣ atriyaṇāmkarmāha – śauryam parākramaḥ tejaḥ prāgalbhyamdhṛ tir dhairyamī śvara-bhāvo loka-niyantṛ tvam ||43||

Baladevaḥ: kṣ atriyaṣyāha śauryam iti | śauryamyuddhe nirbhayā pravṛ ttiḥ | tejaḥ parair adhr ṣ yatvam | dhṛ tir mahaty api sarkaṭ e dehendriyānāvasādaḥ | dākṣ yamkriyā-siddh-kauśalam | yuddhe sva-mṛ tyu-niścaye'py apalāyanam tatrāvaimukhyam | dānam

asaṅkocaena sva-vitta-tyāgaḥ | ī śvara-bhāvaḥ prajā-pālanārtha ī śitavyeṣ u śāsanā tigeṣ u
prabhutva-śakti-prakāśaḥ | etat kṣ atriyaṣya svābhāvikaṁ karma ||43||

verse 44

कृषिगोरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम् ।
परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥४४॥

Ś rī dhara: vaiśya-śūdrayoḥ karmāṇy āha kṣ ī ti | kṣ īḥ karṣ aṇam | gā rakṣ atī ti gau-rakṣ aḥ |
tasya bhāvo gaurakṣ yam | pāśupālyam ity arthaḥ | vāñijyamkṛaya-vikrayādi | etad
vaiśyaṣya svabhāvajam karma | travarṇika-paricaryā tmakamśūdrasyāpi svabhāvajam ||44||

Viśvanātha: tama-upasarjana-rajah-pradhānānāmkarmāha kṣ ī ti | gā raksati ti go-rakṣ as
tasya bhāvo gaurakṣ yam | raja-upasarjana-tamaḥ-pradhānānāmśūdrāṇāmkarmāha
paricaryātmakambrāhmaṇa-kṣ atriya-viśāṁparicaryā-rūpam ||44||

Baladevaḥ: vaiśyaṣyāha kṣ ī ti | annādy-utpattaye halādinā bhūmer vilekhanamkṣ īḥ |
pāśupālyamgorakṣ yam | vaṇik-karma vāñijyamkṛaya-vikṛaya-lakṣaṇam | vṛ ddhau dhana-
prayogaḥ kuśī dam apy atrāntargatam etat svabhāva-siddhamvaiśya-karma | atha
śūdrasyāha parī ti | brāhmaṇādī nāṁdvijanmanāṁparicaryā śūdrasya svābhāvikaṁ karma |
etāni cāturāśramya-karmaṇām upalakṣ aṇāni ||44||

verse 45

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।
स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥४५॥

Ś rī dhara: evambhūtasya brāhmaṇādi-karmaṇo jñāna-hetutvam āha sve sve iti | sva-
svādhikāra-vihite karmaṇy abhirataḥ pariniṣ ṭ hito naraḥ saṁsiddhimjñāna-yogyatām
labhate | karmaṇāmjñāna-prāpti-prakāram āha sva-karmeti-sārdhena | sva-karma-
pariniṣ ṭ hito yathā yena prakāreṇa tattva-jñānamlabhate tat prakāraṁśṛ ṇu ||45||

Viśvanātha: no comment

Baladevaḥ: uktānāmkarmaṇāmjñāna-hetutām āha sve sve iti | sva-sva-varṇāśrama-vihite
karmaṇy abhiratas tad-anuṣ ṭ hātā naraḥ saṁsiddhimviśa-tantuvat karmāntargatamjñāna-
niṣ ṭ hāmlabhate | nanu bandhakena karmaṇāṁvimocikā jñāna-niṣ ṭ hā katham iti ced
buddhi-viśeṣ ād ity āha sva-karmeti ||45||

verse 46

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥४६॥

Ś rī dhara: tam evāha yata iti | yato'ntathāmiṇaḥ parameśvarād bhūtānāṁprāṇinām
pravṛ ttiś ceṣ ṭ ā bhavati | yena ca kāraṇātmanā sarvam idaṁviśvarāntatamvyāptam | tam
ī śvaraṁsva-karmaṇābharyacya pūjayitvā siddhimlabhate manuṣ yaḥ ||46||

Viśvanātha: yataḥ parameśvarāt | tam evābharyacya ity anena karmaṇā parameśaras tuṣ yatv
iti manasā tad-arpaṇam eva tad-abhyarcanam ||46||

Baladevaḥ: yataḥ parameśvarād bhūtānāmjānādi-lakṣaṇā pravṛttir bhavati , yena cedāmsarvaṁ jagat taṁvyāptaṁ tam indrādi-devatā tmanāvasthitāmsva-vihitena karmanābhyarcya etena karmaṇā sva-prabhuḥ tuṣ yatu iti manasā tasmiṁ tat samarpya mānavāḥ siddhimjāna-niṣṭhānvindati ||46||

verse 47

श्रेयान् स्वधर्मो विगुणः परधर्मात्स्वनुष्णात् ।
स्वभावनियतं कर्म कुर्वन् नाप्नोति किल्बिषम् ॥४७॥

Śrī dhara: svakarmeti viśeṣaṇasya phalam āha śreyān iti | viguṇo'pi sva-dharmaḥ samyag-anuṣṭhitā d api para-dharmāt śreyān śreṣṭhaḥ | na ca bandhu-vadhā di-muktā d yuddhā deḥ svadharmād bhikṣā t anādi para-dharmaḥ śreṣṭha iti mantavyam | yataḥ svabhāvena pūrvoktena niyatamniyamenaoktam karma kurvan kilbiṣam nāpnoti ||47||

Viśvanātha: na ca kriyā dibhiḥ sva-dharmaṁ rājasam ca vīkṣya tatra anabhirucyā sāttvikam karma kartavyam ity āha śreyān iti | para-dharmāt śreṣṭhā d api svanuṣṭhitā t samyag-anuṣṭhitā d api svadharmo viguṇo niktṣṭ o'pi samyag-anuṣṭhitā tum aśakyo'pi śreṣṭhaḥ | tena bandhu-vadhā di-doṣavattā t sva-dharmaṁ yuddham tyaktvā bhikṣā t anādi-rūpa-para-dharmas tvayā nānuṣṭheya iti bhāvaḥ ||47||

Baladevaḥ: nanu kṣatriyā di-dharmā nāmrājasāditvāt teṣu ruciśūnyaiḥ kṣatriyā dibhiḥ sāttvikam brahma-dharma evānuṣṭheya iti cet tatrāha śreyān iti | sva-dharmo viguṇaḥ niktṣṭ o'pi samyag-anuṣṭhitā hito'pi vā para-dharmād utkrṣṭāt svanuṣṭhitā ca śreyān atipraśasto vihitatvāt |

verse 48

सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् ।
सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः ॥४८॥

Śrī dhara: yadi punaḥ sārkhya-dṛṣṭya sva-dharme hiṁśā-lakṣaṇaṁ doṣammatvā para-dharmam śreṣṭham manyase tarhi sadoṣatvaṁ para-dharme'pi tulyam ity āśayenāha sahaḥ jamaḥ iti | sahaḥ jamaḥ svabhāva-vihitam karma sa-doṣam api na tyajet | hi yasmāt sarve'py ārambhāḥ dṛṣṭā dṛṣṭā rthāni sarvāṇy api karmāṇi doṣeṇa kenacid āvṛtā vyāptā eva | yathā sahaḥ jamaḥ dhūmenāgnir āvṛtā itivat | ato yathā gner dhūma-rūpaṁ doṣam apākrṣṭya pratāpa eva tamaḥ-śī tā di-nivṛttaye sevya tathā karmaṇo'pi doṣāṁśamvihāya guṇāṁśa eva sattva-suddhaye sevya ity arthaḥ ||48||

Viśvanātha: na ca sva-dharme eva kevalam doṣo'sti ti mantavyam, yataḥ para-dharme v api doṣaḥ kaścid asty evety āha sahaḥ jamaḥ iti | sahaḥ jamaḥ svabhāva-vihitam hi yataḥ sarve'py ārambhāḥ dṛṣṭā dṛṣṭā a-sādhanaṁ ni karmāṇi doṣeṇā vṛtā eva | yathā dhūmena doṣeṇā vṛtā eva vahnir dṛṣṭyate | ato dhūma-rūpaṁ doṣam apākrṣṭya tasya tāpa eva tamaḥ-śī tā di-nivṛttaye yathā sevya tathā karmaṇo'pi doṣāṁśamvihāya guṇāṁśa eva sattva-suddhaye sevya ity bhāvaḥ ||48||

Baladevaḥ: na khalu kṣatriyā di-dharmā eva yuddhādayaḥ sa-doṣaḥ | brahma-dharmāś ca tathety āha sahaḥ jamaḥ iti | sahaḥ jamaḥ svabhāva-prāptam karma sadoṣam api hiṁśā di-miśram api na tyajet api tu vihitatvāt kuryād eva | nirdoṣatva-buddhyā brahma-karmaṇā cared ity arthaḥ yataḥ sarveti | sarveṣāṁ brāhmaṇā di-varṇānāṁ ārambhāḥ karmāṇi

triguṇātmakatvād dravya-sādhyatvāc ca sāmānyataḥ kenacid doṣ eṇāvṛ tā vyāptā eva bhavanti | dhūmēnevāgnir iti yathāgner dhūmānīśam apākṛ tya śī tādi-nivṛ ttaye tāpaḥ sevyaṭe | tathā karmaṇāmbhagavad-arpaṇena doṣ ānīśamnirdhūyā tma-darśanāya jñāna-janakatvānīśaḥ sevyaṭe iti bhāvaḥ ||48||

verse 49

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।
नैष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति ॥४९॥

Śrī dhara: nanu karmaṇi kriyamāṇe kathamidoṣ ānīśa-prahāṇena guṇānīśa eva sampadyata ity apekṣ āyā m āha asakta-buddhir iti | asaktā saṅga-śūnyā buddhir yasya | jītātmā nirahaṅkāraḥ | vigata-spr̥ haḥ vigatā spr̥ hā phala-viṣ ayecchā yasmāt saḥ | evambhūtena saṅgamtyaktvā phalamcaiva sa tyāgaḥ sāttviko mataḥ (Gī tā 18.9) | ity evampūrvoktena karmāsakti-tat-phalayos tyāga-lakṣ aṇena sannyāsenā naiṣ karmyasiddhimsarva-karma-nivṛ tti-lakṣ aṇāmsattva-śuddhim adhigacchati | yadyapi saṅga-phalayos tyāgena karmānuṣ ṭ hānam api naiṣ karmyam eva kartṛ tvā bhiniveśābhāvāt (yad uktam – **naiva kiṁcit karomī ti yukto manyeta tattvavit** (Gī tā 5.8) ity ādi śloka-catuṣ ṭ ayena), tathāpy anenokta-lakṣ aṇena sannyāsenā paramāmnaiṣ karmya-siddhimsarva-karmāṇi manasā sannyasyāste **sukhamvaśī** (Gī tā 5.13) ity evamlakṣ aṇa-pāramahaiṣyāpara-paryāyā m āpnoti ||49||

Viśvanātha: evamsati karmaṇi doṣ ānīśā n kartṛ tvā bhiniveśa-phalābhisandhi-lakṣ aṇā n tyaktavataḥ prathama-sannyāsinas tasya kālena sādhana-paripākato yogārūḍhatva-daśāyām karmaṇāmsvarūpeṇāpi tyāga-rūpaṁdvitī ya-sannyāsam āha asakta-buddhiḥ sarvatrāpi prākṛ ta-vastuṣ u na saktā āsakti-śūnyā buddhir yasya saḥ | ato jītātmā vaśī kṛ ta-citto vigatā brahma-loka-paryanteṣ v api sukheṣ u spr̥ hā yasya saḥ | tataś ca sannyāsenā karmaṇā m svarūpeṇāpi tyāgena naiṣ karmyasya paramāmsreṣ ṭ hāmsiddhim adhigacchati prāpnoti | yogārūḍha-daśāyāmtasya naiṣ karmyam atīśayena siddhir bhavatī ty arthaḥ ||49||

Baladeva: evam āruruḥ uḥ san-niṣ ṭ ho jñāna-garbhayā karma-niṣ ṭ hayā nubhūta-svarūpas tataḥ karma-niṣ ṭ hāmsvarūpatas tyajed ity āha asakteti | sarvatrātmā tirikteṣ u vastuṣ v asakta-buddhir yato jītātmā svātmā nandāsvādena vaśī kṛ ta-manā ataeva vigata-spr̥ ha ātmā tirikta-vastu-sādhyeṣ u nānā-vidheṣ v ānandeṣ u spr̥ hā-śūnyaḥ | svātmā nandāsvāda-vikṣ epakānāmkarmaṇāmsannyāsenā svarūpatas tyāgena paramāmnaiṣ karmya-lakṣ aṇā m siddhim adhigacchati yogārūḍhaḥ san | evam evoktamṛ tī ye **yas tv ātma-ratir eva syād** (Gī tā 3.17) ity ādinā ||49||

verse 50

सिद्धिं प्राप्तो यथा ब्रह्म तथाप्नोति निबोध मे ।
समासेनैव कौन्तेय निष्क ज्ञानस्य या परा ॥५०॥

Śrī dhara: evambhūtasya paramahaiṣasya jñāna-niṣ ṭ hayā brahma-bhāva-prakāram āha siddhimprāpta ity ṣ adbhiḥ | naiṣ karmya-siddhimprāptaḥ san yathā yena prakāreṇa brahma prāpnoti tathā tamprakāraṁsaikṣ epeṇaiva me vacanā n nibodha | pratiṣ ṭ hitā yā brahma-prāptiḥ tām imāntathā darśayitum āha niṣ ṭ hā jñānasya yā paretī | niṣ ṭ hā paryavasā namparisamāptir ity arthaḥ ||50||

Viśvanātha: tataś ca yathā yena prakāreṇa brahma prāpnoti brahmā nubhavatī ty arthaḥ | saiva jñānasya niṣ ṭ hā parā paramo'nta ity arthaḥ | **niṣ ṭ hā niṣ patti-nāśāntāḥ** ity amaraḥ |

avidyāyām uparata-prāyāyāṁvidyāyā apy uparamārambhe yena prakāreṇa jñāna-sannyāsamkṛtvā brahmānubhavet tāmudhyasvety arthaḥ ||50||

Baladeva: siddhim iti | vihitena karmanā harim ārādhya tat-prasāda-jāmsarva-karmatyā gāntāmā tma-dhyāna-niṣṭhāṁprāpto yathā yena prakāreṇa sthito brahma prāpnoti āvirbhāvita-guṇāṣṭakāmsvarūpam anubhavati | tathā tāmprakāraṁsamāsena gadato me matto nibodha | jñānasya yā parā niṣṭhā pareśa-viṣayā jñāna-niṣṭhā tvāṁprati mayocyate tāṁca śṛṇu ||50||

verse 51-53

बुद्ध्या विशुद्ध्या युक्तो धृत्यात्मानं नियम्य च ।
शब्दादीन् विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च ॥५१॥
विविक्तसेवी लघ्वाशी यत्तवाङ्गयमानसः ।
ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥५२॥
अहंकारं बलं दर्पं कामं क्रोधं परिग्रहम् ।
विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥५३॥

Śrī dhara: tad evam āha buddhyeti | uktena prakāreṇa viśuddhayā pūrvoktayā sāttvikyā buddhyā yukto dhṛtyā sāttvikyā ātmānamtām eva buddhimniyamya niścalāmkṛtvā śabdādīn viṣayāṁstyaktvā tad-viṣayau rāga-dveṣau vyudasya buddhyā viśuddhayā yukta ity ādīnāmbrahma-bhūyāya kalpata iti tṛpti yenaṅvayaḥ ||51|| kimca vivikteti | vivikta-sevī śuci-deśāvasthāyī laghvāśī mita-bhojī etair upāyair yata-vāk-kāya-mānasaḥ sanyata-vāg-deha-citto bhūtvā nityaṁsarvadā dhyānena yo yogo brahma-saṁsparśas tat-parah san dhyānavicchedārtham punaḥ punar dṛḍhamvairāgyaṁsamyag upāśrito bhūtvā ||52|| tataś cāhaṁkāram iti | virakto'ham ity ādy ahaṁkāraṁbalam durāgraham darpaṁyoga-balād unmārga-pravṛtti-lakṣaṇamprārabdha-vaśāt prāpyamāneṣu v api viṣayeṣu kāmamkrodham parigrahaṁca vimucya viśeṣeṇa tyaktvā balād āpanneṣu nirma maḥ san śāntaḥ paramām upāśāntimprāpto brahma-bhūyāya brahmāham iti naiścalyenāvasthānāya kalpate yogaś ca bhavati ||53||

Viśvanātha: buddhyā viśuddhayā sāttvikyā dhṛtyāpi sāttvikyātmānammano niyamya | dhyānena bhagavac-cintanenaiva yaḥ paro yogas tat-parāyaṇaḥ | balaṁkāma-rāga-yuktam na tu sāmartyam | ahaṁkāradīn vimucyety avidyoparamaḥ | śāntaḥ sattva-guṇasyāpy upāśāntimān iti kṛtā-jñāna-sannyāsa ity arthaḥ | [jñānamca mayi sannyaset](#) (BhP 11.19.1) ity ekādaśokteḥ | ajñāna-jñānayoṛ uparamāṁvinā brahmānubhavānupattir iti bhāvaḥ | brahma-bhūyāya brahmānubhavāya kalpate samartho bhavati ||51-53||

Baladeva: tāmprakāraṁ āha buddhyeti | viśuddhayā sāttvikyā buddhyā yuktas tādṛśyā dhṛtyā cātmānammano niyamya samādhi-yogaṁkṛtvā śabdādīn viṣayāṁstyaktvā tān sannihitān vidhāya rāga-dveṣau ca tad-dhetukau vyudasya dūrataḥ pariḥṛtya | vivikta-sevī nirjana-sthaḥ laghvāśī mita-bhuk yatāni dhyeyābhimukhī kṛtāni vāgādīni yena saḥ | nityaṁ dhyāna-yoga-paro hari-cintana-nirataḥ | vairāgyam ātmetara-vastu-mātra-viṣayakam | aham iti | ahaṁkāro dehātmābhimānaḥ | balaṁtad-vardhakamvāsanā-rūpam | darpaṁ tad-dhetukaḥ prārabdha-śeṣa-vaśād upāgateṣu bhogyeṣu kāmabhilāṣaḥ, teṣu v anyair apahṛteṣu krodhaḥ | parigrahaś ca tat-karmakaḥ | tan etān ahaṁkāradīn vimucya nirmamaḥ san brahma-bhūyāya guṇāṣṭakā-viśiṣṭa-svātmā-rūpatvāya kalpate tad anubhavati | śānto nistarāga-sindhur iva sthitaḥ ||51-53||

verse 54

ब्रह्मभूतः प्रसन्नत्मा न शोचति न काङ्क्षति ।
समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥५४॥

Śrī dhara: brahmāham iti naiscalyenāvasthānasya phalam āha brahmeti | brahma-bhūto brahmaṇy avasthitaḥ prasanna-cittaḥ naḥ ṭ amna śocati na cāprāptamkāṅkṣati dehādya-abhimānābhāvāt | ataeva sarveṣv api bhūteṣu samaḥ san rāga-dveṣam ādikṛta-vikṣepābhāvāt sarva-bhūteṣu mad-bhāvanā-lakṣaṇānīparāmbhaktimlabhate ||54||

Viśvanātha: tatas copādhy-apagame sati brahma-bhūto'nāvṛtta-caitanyatvena brahma-rūpa ity arthaḥ | guṇa-mālinyāpagamāt | prasannaś cāsāv ātmā ceti saḥ | tatas ca pūrva-daśāyām iva naḥ ṭ amna śocati na cāprāptamkāṅkṣati dehādya-abhimānābhāvād iti bhāvaḥ | sarveṣu bhūteṣu bhadrābhadreṣu bālaka iva samaḥ bāhyānusandhānābhāvād iti bhāvaḥ |

tatas ca nirindhanāgnāv iva jñāne śānte'py anaśvarām jñānāntarbhūtānīmad-bhaktim śravaṇa-kīrtanādirūpāmlabhate | tasyā mat-svarūpa-śakti-vṛttitvena māyā-śakti-bhinnatvād avidyāvidyayor apagame'py anapagamāt | ataeva parām jñānād anyāmsreṣṭhā mniṣkāma-karma-jñānādy-urvaritatvena kevalām ity arthaḥ | labhata iti pūrvam jñānavairāgyādiṣu mokṣa-siddhyarthamkalayā vartamānāyā api sarva-bhūteṣv antaryāmina iva tasyāḥ spaṣṭopalabdhir nāsi d iti bhāvaḥ | ataeva kuruta ity anuktvā labhata iti prayuktam | māṣam udgādiṣu militānteṣu naḥ ṭ eṣv apy anaśvarām kāṅkṣāna-manikām iva tebhyaḥ pṛthaktayā kevalāmlabhata itivat | sampūrṇāyāḥ prema-bhakteḥ tu prāyas tadānīmlābhasambhavo'sti nāpi tasyāḥ phalaṁsāyujyam ity atah parā-śabdena prema-lakṣaṇeti vyākhyeyam ||54||

Baladeva: tasya brahma-bhūyottara-bhāvināmlābham āha brahmeti | brahma-bhūtaḥ sākṣāt-kṛtāḥ ṭ a-guṇaka-sva-svarūpaḥ | prasannātmā kleśa-karma-vipakāśayānīmīgamād atisvacchaḥ – nadyaḥ prasanna-salilāḥ ity ādāv ativaimalyamprasanna-śabdārthaḥ | sa evambhūto mad-anyāt kāṅkṣit prati na śocati na ca tān kāṅkṣati | sarveṣu mad-anyeṣu ūccāveṣu bhūteṣu samaḥ heyatvāviṣeṣalloṣṭhāra-kāṣṭhāvattvāni manyamānaḥ i dṛśaḥ san parāmīmad-bhaktimniṣṭhām jñānasya yā parā ity (Gī tā 18.50) uktāmīmad-anubhavalakṣaṇāmīmad-vīkṣaṇa-samānā kā rāmsādhyāmbhaktimvīdati ty arthaḥ ||54||

verse 55

भक्त्या मामभिजानाति यावान् यश्चस्मि तत्त्वतः ।
ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥५५॥

Śrī dhara: tatas ca bhaktyeti | tathā ca parayā bhaktyā tattvato mām abhijānāti | kathambhūtam, yāvān sarva-vyāpī yaś cāsmi sac-cid-ānanda-ghanas tathābhutaḥ | tatas ca mām evamīmtattvato jñātvā tad-anantaramīmtasya jñānasya uparame sati māmīvīstate paramānanda-rūpo bhavati ty arthaḥ ||55||

Viśvanātha: nanu tayā labdhayā bhaktyā tadānīmtasya kimśyād ity ato'rthāntranyāsenāha bhaktyeti | ahamyāvān yaś cāsmi tamāmīmtat-padārtham jñānī vā nānāvidho bhakto vā bhaktyaiva tattvato'bhijānāti | **bhaktyāham ekayā grāhyāḥ** iti mad-ukteḥ (BhP 11.14.11) | yasmād evamīmtasmāt prastutaḥ sa jñānī tatas tayā bhaktyaiva tad-anantaramī vidyoparamād uttara-kāla eva māmīmtvā māmīvīsatī mat-sāyujya-sukham anubhavati | mama māyātī tatvād avidyāyāś ca māyātvād vidyayāpy aham avagamya² iti bhāvaḥ |

² Bishwas has *agamyā*.

yat tu sārkhya-yogau ca vairāgyamtapo bhaktiś ca keśave | pañca-parvaiva vidyā iti
nārada-pañcarātre vidyā-vṛttitvena bhaktiḥ śrūyate | tat khalu hlādinī -śakti-vṛtter bhakter
eva kalā kācid vidyā-sāphalyārthamvidyāyāmpraviṣṭā | karma-sāphalyārthamkarma-
yoge'pi praviśati | tayā vinā karma-jñāna-yogādī nānśrama-mātratvokteḥ | yato nirguṇā
bhaktiḥ sad-guṇamayyā vidyāyā vṛttir vastuto na bhavati, ato hy ajñāna-nivartakatvenaiva
vidyāyāḥ kāraṇatvamtat-padārtha-jñāne tu bhakter eva |

kinca – sattvāt sañjāyate jñānam iti smṛteḥ (Gī tā 14.17) sattvajamjñānamśattvam eva |
tac ca sattvamvidyā-śabdenocyate yathā tathā bhakty-utthamjñānambhaktir eva saiva
kvacit bhakti-śabdena kvacit jñāna-śabdena cocyata iti jñānam api dvidvidhamdraṣṭavyam |
tatra prathamamjñānamśarīryasya dvitīyena jñānena brahma-sāyujyam āpnuyād ity
ekādaśa-skandha-pañcaviṁśaty-adhyāya-dṛṣṭyāpi³ jñeyam | atra kecid bhaktyā vinaiva
kevalenaiva jñānena sāyujyārthinas te jñāni-māninaḥ kleśa-mātra-phalā ativigī tā eva | anye
tu bhaktyā vinā kevalena jñānena na muktir iti jñātvā bhakti-miśram eva jñānam
abhasyanto bhagavān tu māyopādhir eveti bhagavad-vapur guṇa-mayammanyamānā
yogārūḍhatva-daśām api prāptās te'pi jñānino vimukta-mānino vigī tā eva | yad uktam –

mukha-bāhūru-pādebhyaḥ
puruṣasyāśramaiḥ saha |
catvāro jajñire varṇā
guṇair viprādayaḥ pṛthak || (BhP 11.5.2)

ya evāmpuruṣamsāksād
ātma-prabhavam īśvaram |
na bhajanty avajānanti
sthānād bhraṣṭāḥ patanty adhaḥ || (BhP 11.5.3) iti |

asyārthaḥ ye na bhajanti ye ca bhajanto'py avajānanti te sannyāsino'pi vinasṭa-vidyā apy
adhaḥ patanti | tathā ca hy uktam –

ye'nye'ravindākṣa vimukta-māninas
tvayy asta-bhāvād aviśuddha-buddhayaḥ |
āruhya kṛcchreṇa parampadamntataḥ
patanty adho'nādṛta-yuṣmad-aṅghrayaḥ || (BhP 10.2.32) iti |

atra āṅghri-padambhaktyaiva prayuktamvivakṣitam | anādṛta-yuṣmad-aṅghraya iti tanor
guṇa-mayatva-buddhir eva tanor anādarāḥ | yad uktam–

avajānanti māmmūḍhā
mānuṣīmānanaḥ śrīmatam || (Gī tā 9.11) iti |

vastutas tu mānuṣīmānanaḥ saccidānandam apy eva | tasyāḥ dṛṣyatvamtu dustarkya-
tadīya-kṛpā-śakti-prabhāvād eva | yad uktam nārāyaṇādhyātma-vacanam –

nityāvyakto'pi bhagavān
īkṣate nija-śaktitaḥ |
tāmṛte paramānandam
kaḥ paśyet tam imamprabhum || iti |

³ Quoted above in Viśvanātha's commentaries to

evaṁca bhagavat-tanoḥ saccidānandamayatve kṛptam sac-cid-ānanda-vigraham śrī -
 vṛndāvana-sura-bhūruha-talāsī nam iti (GTU 1.33) | śābdambrahma vapur dadhat ity ādi
 śrutiḥ-smṛti-para-sahasra-vacaneṣu u pramāṇeṣu u satsv api – māyāmtu prakṛtimvidyān
 māyinaṁtu maheśvaram iti (ŚvetU 4.2) iti śruti-dṛṣṭyaiva bhagavān api māyopādhir iti
 manyante kintu svarūpa-bhūtayā nitya-śaktyā māyākhyayā yutaḥ | ato māya-mayaṁ
 viṣṇuṁpravradanti sanātanam iti mādharma-bhāṣya-pramāṇita-śruteḥ | māyāmtv ity atra
 māyā-śabdena svarūpa-bhūtā cic-chaktir evābhidhī yate na tv asvarūpa-bhūtā triguṇa-mayy
 eva śaktir iti tasyaḥ śruter arthamna manyante | yad vā prakṛtimdurgāmmāyinaṁtu
 maheśvaramśambhuṁvidyād ity artham api naiva manyante |

ato bhagavad-aparādhena jīvan-muktva-daśāṁprāptā api te'dhaḥ patanti | yad uktam
 vāsānā-bhāṣya-dhṛtampariśiṣṭa-vacanam |

jīvan-muktā api punar
 yānti saṁsāra-vāsānām |
 yady acintya-mahā-śaktau
 bhagavatya aparādhinaḥ || iti |

te ca phala-prāptau satyām arthāt nāsti sādhanopayoga iti matvā jīvanā-sannyāsa-kāle
 jīvanāntatra guṇī-bhūtāmbhaktim api santyajya, mithyaivāparokṣānubhavaṁtv asya
 manyante | śrī-vigrahāparādhena bhaktyā api jīvanā-sārdham antardhānād bhaktimte
 punar naiva labhante | bhaktyā vinā ca tat-padārthānanubhāvān mṛṣā-samādhayo jīvan-
 mukta-mānina eva te jīvyāḥ | yad uktam – ye'nye'ravindāksa vimukta-māninaḥ iti |

ye tu bhakti-miśramjīvanam abhyasyanto bhagavan-mūrtimsac-cid-ānandamayī m eva
 mānāyānāḥ krameṇāvidyāvidyayor uparāme parāmbhaktimlabhante | te jīvan-muktā
 dvividhāḥ | eke sāyujyārthambhaktimkurvantas tayaiva tat padārtham aparokṣīkṛtya
 tasmin sāyujyamlabhante te saṁgī tā eva | apare bhūribhāgā yādṛcchika-śānta-mahā-
 bhāgavata-saṁga-prabhāvena tyakta-mumuksāḥ śukādivad bhakti-rasa-mādhuryāsvāda eva
 nimajjanti, te tu parama-saṁgī tā eva | yad uktam –

ātmārāmāś ca munayo
 nirgranthā apy urukrame
 kurvanty ahaitukīmbhaktim
 itthambhūta-guṇo hariḥ || (BhP 1.7.10) iti |

tad evaṁcaturvidhā jīvanino dvaye vigī tāḥ patanti, dvaye saṁgī tāś taranti saṁsāram iti
 ||55||

Baladeva: tataḥ kimtad āha bhaktyeti | svarūpato guṇataś ca yo'hamvibhūtitaś ca yāvān
 aham asmi tamām parayā mad-bhaktyā tat tv abhijānāty anubhavati | tato mat-parama-
 bhaktito hetor ukta-lakṣaṇāmmāntattvato yāthā tmyena jīvanānubhūya tad-anantaram
 tata eva hetor mānviśate mayā saha yujyate | purāṁpraviśati ity atra pura-saṁyoga eva
 pratīyate na tu purātmakatvam |

atra tattvato'bhijīvanāne praveśe ca bhaktir eva hetur ukto bodhyaḥ | bhaktyā tv ananyayā
 śakyāḥ ity (Gī tā 11.54) ādi pūrvokteḥ | tad-anantaram iti mat-svarūpa-guṇa-vibhūti-
 tāttvikānubhāvād uttarasmin kāle ity arthaḥ | yad vā, parayā bhaktyā māntattvato jīvanā
 tatas tāmbhaktim ādāyaiva mānviśate | lyab-lope karmaṇi pañcamī | mokṣe'pi bhaktir
 astī tyāha sūtra-kṛt āprāyaṇāt tatrāpi hi dṛṣṭam iti (Vs 4.1.12) āprāyaṇād āmokṣāt tatrāpi ca
 mokse bhaktir anuvartate iti śrutau dṛṣṭam iti sūtrārthaḥ | bhaktyā vinaṣṭavidyānām
 bhaktyāḥ svādo vivardhate sitayā naṣṭa-pittānāmsitāsvādavad iti rahasya-vidāḥ | itthamca
 sa-niṣṭhānāmsādhanā-sādhyā-paddhatir uktā ||55||

verse 56

सर्वकर्माण्यपि सदा कुर्वाणो मद्ब्रह्मपाश्र्वः ।
मत्प्रसादादवाप्नोति शास्त्रं पदमव्ययम् ॥५६॥

Ś ri dhara: sva-karmabhiḥ parameśvarārādhanaḍ uktam mokṣ a-prakāram upasantharati sarva-karmāṇi ti | sarvāṇi nityāni naimittikāni ca karmāṇi purvokta-krameṇa sarvadā kurvāṇaḥ mad-vyapāśrayaḥ aham eva vyāpāśrayaḥ āśrayaṇi yo na tu svargādi-phalamyasya sa mat-prasādād śāśvatam anādi sarvotkr ṣ ṭ ampadam prāpnoti ||56||

Viśvanātha: tad evamjñānī yathā-krameṇaiva karma-phala-sannyāsa-karma-sannyāsair mat-sāyujyamprāpnotī ty uktam | mad-bhaktas tu māmyathā prāpnoti tad api ś ṛ ṇ v ity āha sarveti | mad-vyapāśrayo māmvīśeṣ ato'pakarṣ eṇa sakāmatayāpi ya āśrayate so'pi kim punar niṣ kāma-bhakta ity arthaḥ | sarva-karmāṇy api nitya-naimittika-kāmyāni putra-kalatrādi-poṣ aṇa-lakṣ aṇāni vyavahārikāṇy api sarvāṇi kurvāṇaḥ kimpunas tyakta-karma-yoga-jñāna-devatāntaropāsanānya-kāmāny abhakta ity arthaḥ |

atrāśrayate samyag sevata iti āḍ-upasargena sevāyāḥ pradhānī bhūtatvam | karmāṇy apī ty api-śabdenāpakarṣ a-bodhakena karmaṇāṅguṇī bhūtatvam | ato'yamkarma-miśra-bhaktimān, na tu bhakti-miśra-karmavān iti prathama-ṣ aṭ kokte karmaṇi nātivyāptiḥ | śāśvatam mahat-padam mad-dhāma vaikuṇṭ ha-mathurā-dvārakāyodhyādikam āpnoti |

nanu mahā-pralaye tat tad dhāma kathamsthāsyati | tatrāha – avyayam mahā-pralaye mad-dhāmnaḥ kim api na vyayati mad-atarkya-prabhāvād iti bhāvaḥ |

nanu jñānī khalv anekair janmabhir aneka-tapa-ādi-kleśaiḥ sarva-viṣ ayendriyoparāmeṇaiva naiṣ karmye saty eva yat sāyujyamprāpnoti | tasya te nityamdhāma sakarmakatve sakāmakatve'pi tvad-āśrayaṇa-mātreṇaiva kathamprāpnoti | tatrāha mat-prasādād iti mat-prasādasyā tarkyam eva prabhāvatvamjñānī hī ti bhāvaḥ ||56||

Baladeva: atha pariniṣ ṭ hitānām āha sarveti sārḍha-dvayābhyām | mad-vyapāśrayo mad-ekāntī sarvāṇi sva-vihitāni karmāṇi yathā-yogaṅkurvāṇaḥ | api-śabdād gauṇa-kāle mad-ekāntinas tasya mukhya-kālābhāvāt | evam āha sūtrakāraḥ – [sarvathāpi tatra vobhaya-ligāt](#) (Vs 3.4.34) iti | ī dṛ śaḥ sa mat-prasādān mad-atanugrahāt śāśvatam nityam avyayam aparināmi-jñānānandātmakampadamparam-vyomākhyam avāpnoti labhate ||56||

verse 57

चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः ।
बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ॥५७॥

Ś ri dhara: yasmād evamtasmat cetaseti | sarvāṇi karmāṇi | cetasā mayi samnyasya samarpya mat-parah aham eva parah prāpyaḥ puruṣ ārtho yasya sa vyavasāyātmikayā buddhyā yogam upāśritya satatamkarmānuṣ ṭ hāna-kāle'pi [brahmārpaṇambrahma-havir](#) iti (Gī tā 4.24) nyāyena mayy eva cittamnyasya tathābhūto bhava ||57||

Viśvanātha: nanu tarhi māmprati tvamniścayena kim ājñāpayasi | kim aham ananya-bhakto bhavāmi, kimvānantarokta-lakṣ aṇaḥ sakāma-bhakta eva | tatra sarva-prak ṣ ṭ o'nanya-bhakto bhavitumna prabhaviṣ yasi | nāpi sarva-bhakteṣ v apak ṣ ṭ aḥ sakāma-bhakto bhava | kintu tvammadhyama-bhakto bhavety āha cetaseti | sarva-karmāṇi

svāśrama-dharmān vyavahārika-karmāṇi ca mayi sannyasya samarpya, mat-paro'ham eva paraḥ prāpyaḥ puruṣ ārtho yasya sa niṣkāma ity arthaḥ | yad uktampūrvam eva

yat karōṣ i yad aśnāsi
yaj juhoṣ i dadāsi yat |
yat tapasyasi kaunteya
tat kuruṣ va mad-arpaṇam || iti | (Gī tā 9.27)

buddhi-yogaṁvyavasāyātmikayā buddhyā yogaṁsatatāṁmac-cittaḥ karmānuṣ ṭ hāna-kāle'nyadāpi māṁsmaran bhava ||57||

Baladeva: tā dṛśatvād eva tvāṁsarvāṇi sva-vihitāni karmāṇi kartṛ tvābhimānādi-śūnyenacetasā svāmini mayi sannyasyārpayatvā mat-paro mad-eka-puruṣ ārtho māṁ eva buddhi-yogaṁ upāśritya satatāṁkarmānuṣ ṭ hāna-kāle mac-citto bhava | etac ca tvāṁprati prāg apy uktāṁyat karōṣ i ty ādinā arpayitvaiva karmāṇi kuru, na tu kṛ tvārpayeti ||57||

verse 58

मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि ।
अथ चेत्त्वमहंकारान् न श्रेष्यसि विनंक्ष्यसि ॥५८॥

Śrī dhara: tato yad bhaviṣyati tac chṛṇu – mac-citta iti | mac-cittaḥ san mat-prasādāt sarvāṇy api durgāṇi dustarāṇi sāṁsārika-duḥkhāni tariṣyasi | vipakṣe doṣam āha -- atha cet yadi punas tvam ahaṁkāraṁ jñātr tvābhimānāt mad uktam evaṁna śroṣyasi tarhi vinaṁkṣyasi puruṣ ārthād bhraṣṭo bhaviṣyasi ||58||

Viśvanātha : tataḥ kim ata āha mac-citta iti ||58||

Baladeva : evaṁmac-cittas tvāṁmat-prasādād eva sarvāṇi durgāṇi dustarāṇi sāṁsārika-duḥkhāni tariṣyasi | tatra te na cintā | tāny ahaṁbhakta-bandhur apaneṣyami dāsyāmi cātmānam iti pariniṣ ṭ hitānāṁsādhana-sādhya-paddhatir uktā | atha ced ahaṁkāraṁ kṛ tyākṛ tya-viṣaya-jñānābhimānāt tvāṁmad-uktāṁna śroṣyasi tarhi vinaṁkṣyasi svārthāt vibhraṣṭo bhaviṣyasi | na hi kaścit prāṇināṁkṛ tyākṛ tyor vijñātā prasāstā vā matto'nyo vartate ||58||

verse 59

यदहंकारमाश्रित्य न योत्स्य इति मन्यसे ।
मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ॥५९॥

Śrī dhara: kāmaṁvinaṁkṣyasi na tu bandhubhir yuddhamkariṣyāmi ti cet tatrāha yad ahaṁkāram iti | mad-uktam anādṛ tya kevalam ahaṁkāram avalambya yuddhamna kariṣyāmi ti yan manyase tvam adhyavasyasi eṣa tava vyavasāyo mithyaiva asvatantratvāt tava | tad evāha prakṛtis tvāṁrajo-guṇa-rūpeṇa pariṇatā satī niyokṣyati pravartayiṣyati ti ||59||

Viśvanātha: nanu kṣatriyasya mama⁴ yuddham eva paro dharmas tatra bandhu-vadha-pāpād bhīta eva pravartitūṁnecchāmi ti tatra sa-tarjanam āha yad aham iti | prakṛtiḥ svabhāvaḥ | adhunā tvāṁmad-vacanāṁna mānayasī, yadā tu mahāvī rasya tava svābhāviko

⁴ mama not in Bishwas edition, who also reads necchāsi ti.

yuddhotsāho durvāra evodbhaviṣyati tadā yudhyamānaḥ svayam eva bhī ṣ mādi n gurūn
haniṣyan mayā hasiṣyasa iti bhāvaḥ ||59||

Baladeva: yadyapi kṣatriyasya yuddham eva dharmas tathāpi guru-viprādi-vadha-hetukāt
pāpād bhī tasya me na tatra pravṛttir iti kṛtyākṛtya-vijñātr tvābhimānam ahārkāram āśritya
nāhamyotsye iti yadi tvammanyase, tarhi tavaiṣa vyavasāyo niścayo mithyā niṣphalo
bhāvī, prakṛtir man-māyā rajo-guṇātmanā pariṇatā mad-vākyāvahelināmtvāṅgurv-ādi-
vadhe nimitte yuddhe niyokṣyati pravartayiṣyati eva ||59||

verse 60

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।
कर्तुं नेच्छसि यन् मोहात्करिष्यस्यवशोऽपि तत् ॥६०॥

Śrī dhara: kimca svabhāvajeneti | svabhāvaḥ kṣatriyatva-hetuḥ pūrva-janma-saiṅkāras
tasmā jātēna svī yena karmaṇā śauryādinā pūrvoktena nibaddhaḥ yantritas tvammohāt yat
karma yuddha-lakṣaṇamkartumneccasi avaśaḥ san tat karma kariṣyasi eva ||60||

Viśvanātha: uktam evārthamvivṛti noti svabhāvaḥ kṣatriyatve hetuḥ pūrva-saiṅkāras tasmā jātēna
svī yena karmaṇā nibaddho yantritaḥ ||60||

Baladeva: uktam upapādayati svabhāveti | yadi tvammohād ajñānān mad-uktam api
yuddhamkartumneccasi, tadā svabhāvajena svena karmaṇā śauryeṇa man-
māyodbhāsitenā nibaddho'vaśas tat kariṣyasi ||60||

verse 61

ईश्वः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥६१॥⁵

Śrī dhara: tad evaiṅśloka-dvayena sārkhyādi-mate prakṛti-pāratantryaṁsvabhāva-
pāratantryaṁcoktam | idānīṁsvamatam āha īśvara iti dvābhyām | sarva-bhūtānāṁmḥ n-
madhye īśvaro'ntaryāmī tiṣṭhati | kimkurvan, sarvāṅi bhūtāni māyayā nija-śaktyā
bhrāmayaṅs tat-tat-karmasu pravartayan, yathā dāru-yantram ārūdhāni kṛtrimāni bhūtāni
sūtradhāro loke bhrāmayaṅs tadvad ity arthaḥ | yad vā yantrāṅi śarīraṅi ārūdhāni bhūtāni
dehābhimānino jīvaṅ bhramayann ity arthaḥ | tathā ca **śvetāśvatārāṅām**mantraḥ --

eko devaḥ sarvabhūteṣu gūḍhaḥ
sarvavyāpī sarvabhūtāntarātmā |
karmādhyakṣaḥ sarvabhūtādhivāsaḥ
sākṣī cetā kevalo nirguṇaś ca || iti || (ŚvetU 6.11)

antaryāmi-brāhmaṇaṁ ca -- ya ātmani tiṣṭhan ātmānam antaro yamayati yam ātmā na
veda yasya ātmā śarīram eva te ātmāntaryāmy amṛtaḥ || ity ādi ||61||

Viśvanātha: śloka-dvayena svabhāva-vādināmmatam uktvā sva-matam āha īśvaro
nārāyaṅaḥ sarvāntaryāmī | yaḥ pṛthivyāṁtiṣṭhan pṛthivyā antaro, yaṁpṛthivī na veda,
yasya pṛthivī śarīram yaḥ pṛthivīm antaro yamayati (BAU 3.6.3) iti |

⁵ Verses 61-66 are commented on extensively in *Kṛṣṇa-sandarbhā*, para. 82 and *Sarva-saṁvādinī* .

⁶ This reference to the Bṛhad-āraṇyaka Upaniṣad. This exact text is not found there.

yac ca kiñcij jagaty asmin⁷
 dṛśyate śrūyate'pi vā |
 antar-bahiś ca tat sarvaṁ
 vyāpya nārāyaṇaḥ sthitaḥ || (Mahānārāyaṇa Upaniṣad 13.5)

ity ādi śruti-pratipādita ī śvaro'ntaryāmī hṛ di tiṣ ṭ hati | kimkurvan? sarvāṇi
 bhūtāni māyayā nija-śaktyā bhrāmayan bhramayan⁸ tat-tat-karmāṇi pravartayan, yathā
 sūtra-saṁcārādi-yantram ārūḍhāni kṛ trimāṇi pāṇcālikā-rūpāṇi sarva-bhūtāni māyā
 vibhramayati tadvad ity arthaḥ | yad vā yantrārūḍhāni śarī rārūḍhān sarva-jī vān ity arthaḥ
 ||61||

Baladeva: vijñātr tvābhīmā nam ivālakṣ yārjunam atyājyadvā vidhānterṇopadiśati ī śvara iti
 dvābhyām | he arjuna tvaṁcet svamvijñānammanyase, tarhy **antaryāmi-brāhmaṇāt** tvayā
 jñāto ya ī śvaraḥ sarva-bhūtānāmbrahmādi-sthāvarāntānāmhr̥ ddeśe tiṣ ṭ hati māyayā sva-
 śaktyā tāni bhrāmayan san | sarva-bhūtāni viśiṇaṣ ṭ i yantreti | yat karmānugūṇānmāyā-
 nirmitamdehendriya-prāṇa-lakṣ ṇāṇyantramā-tad-ārūḍhāni | rūpakeṇopamātra vyajyate –
 yathā sūtra-dhāro dāru-yantrārūḍhāni kṛ trimāṇi bhūtāni bhrāmayati tadvat ||61||

verse 62

तमेव शरणं गच्छ सर्वभावेन भारत ।
 तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शास्त्रम् ॥६२॥

Śrī dhara: tam iti | yasmād evaṁsarve jī vāḥ parameśvara-paratantrāḥ tasmād ahaṁkāraṁ
 parityajya sarva-bhāvena sarvātmanā tam ī śvaram eva śaraṇaṁgaccha | tataś ca tasyaiva
 prasādāt parāmuttamāṁśāntimsthānaṁca pārameśvaramśāśvatamnityaṁprāpsyasi
 ||62||

Viśvanātha: etaj-jñāpana-prayojanam āha tam eveti | parām avidyāvidyayor nivṛttim | tataś
 ca śāśvatamsthānaṁvaikuṇṭham | iyam antaryāmi-śaraṇāpattiḥ antaryāmy-upāsakānām
 eva | bhagavad-upāsakānāntu bhagavac-charaṇāpattiḥ | agre vakṣyate eveti kecid āhuḥ |
 anyas tu yo mad-iṣ ṭ a-devaḥ śrī -kṛ ṣ ṇaḥ sa eva mad-gurur māmbhakti-yogam anukūlaṁ
 hitaṁcopadeśam upadiśati ca | tam ahaṁśaraṇaṁprapadye ity anisāmbhāvayeti | yad
 uktam uddhavana –

naivopayanty apacitiṁkavayas taveśa
 brahmayusāpi kṛ tam ṛ ddha-mudaḥ smarantaḥ |
 yo'ntar-bahis tanu-bhṛ tāṁ aśubhaṁvidhunvan
 ācārya-caitya-vapuṣ ā sva-gatiṁvyanakti || (BhP 11.29.6) iti ||62||

Baladeva: tarhi tam eveśvaraṁsarva-bhāvena kāyādi-vyāpāreṇa śaraṇaṁgaccha | tataḥ
 kim iti cet tatrāha tad iti | parāṁśāntimnikhila-kleśa-viśleṣa-lakṣ ṇāṁ | śāśvatamnityaṁ
 sthānaṁca, **tad viś ṇoḥ paramaṁpadam** ity ādi śruti-gī tāntad dhāma prāpsyasi | sa
 ceśvaro'ham eva tvat-sakhaḥ **sarvasya cāhamhr̥ di sanniviṣ ṭ aḥ** ity (Gī tā 15.15) ādi mat-
 pūrvokter deva-rṣ y-ādi-sammata-grāhiṇā tvayāpi **parambrahma paramdhāma** (Gī tā 10.12)
 ity-ādinā svī kṛ tatvāc ca | viśva-rūpa-darśane pratyakṣ itatvāc ca | tasmān mad-upadeśe
 tiṣ ṭ heti ||62||

⁷ jagat sarvam in the text.

⁸ bhramayan not in Krishnadas edition.

इति ते ज्ञानमाख्यातं गुह्यद्गुह्यतरं मया ।
विमृश्यैतदशेषेण यथेच्छसि तथा कुरु ॥६३॥

Śrī dhara: sarva-gī tārtham upasānharann āha iti ti | ity anena prakāreṇa te tubhyam sarvajñena parama-kāruṇikena mayā jñānam ākhyātam upadiṣṭam | kathambhūtam | guhyād gopyād rahasya-mantra-yogādi-jñānād api guhyataram | etan mayopadiṣṭam | tā-śāstram aśeṣato paryālocya paścād yathecchasi tathā kuru | etasmin paryālocite sati tava moho nivartīṣyata iti bhāvah ||63||

Viśvanātha: sarva-gī tārtham upasānharati iti ti | karma-yogasyaṣṭāṅga-yogasya jñāna-yogasya ca jñānamjñānyate'neneti jñānamjñāna-śāstramguhyād guhyataram ity atirahasyatvāt kair api vaśiṣṭa-bādarāyaṇa-nāradādyair api sva-sva-kṛta-śāstreṇāprakāśitam⁹ | yad vā, teṣāmsārvajñyam āpekṣikam mama tu ātyantikam ity atas te tu etad atiguhyatvān na jānanti | mayāpi atiguhyatvād eva te sarvathaiva naitad upadiṣṭam iti bhāvah | etad aśeṣeṇa niḥśeṣataḥ eva vimṛśya, yathā yena prakāreṇa svābhirucitam yat¹⁰ kartum icchasi tathā tat kuru, ity antyamjñāna-ṣaṭkaṁsarpūrṇam | ṣaṭka-trikam idamsarva-vidyā-sīroratnamśrī-gī-tā-śāstram mahānarghya-rahasyatama-bhakti-samputāmbhavati | prathamam karma-ṣaṭkaṁsaryād dhāra-pidhānamkānakāmbhavati | antyamjñāna-ṣaṭkaṁsaryottara-pidhānammaṇi-jaṭitānakānakāmbhavati | tayor madhyavartī-ṣaṭka-gatā bhaktis trijagadanarghyā śrī-kṛṣṇa-vaśīkāriṇī mahāmaṇi-matallikā virājate, yasyāḥ paricārikā tad-uttara-pidhānārdha-gatā **man-manā bhava** ity ādi padya-dvayī catuḥ-ṣaṣṭhyakṣarā śuddhā bhavati ti budhyate ||63||

Baladeva: śāstram upasānharann āha iti ti | iti pūrvokta-prakāraṁjñānamgī-tā-śāstram jñānyante karma-bhakti-jñānāny anena iti nirukteḥ | tan-mayā te tubhyam ākhyātam samproktam | guhyād rahasya-mantrādi-śāstrād guhyataram iti gopyam | etac chāstra-śeṣeṇa sāmasyena vimṛśya paścād yathecchasi tathā kuru | etasmin paryālocite tava mohavināśo mad-vacasi sthitiś ca bhaviṣyati ti ||63||

सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।
इच्छेसि मे दूढमिति ततो वक्ष्यामि ते हितम् ॥६४॥

Śrī dhara: atigambhī raṁgī-tā-śāstram aśeṣataḥ paryālocayitum aśaknuvataḥ kṛpayā svayam eva tasya sārāmsaigṛhā kathayati sarva-guhyatamam iti tribhiḥ | sarvebhyo'pu guhyebhyo guhyatamame vacas tatra tatroktam api bhūyah punar api vakṣyamaṇam śṛṇu | punaḥ punaḥ kathane hetum āha dṛḍham atyantame mama tvam iṣṭaḥ priyo'si ti matvā tata eva hetos te hitamvakṣyāmi | yad vā tvam mameṣṭo'si mayā vakṣyamāṇam ca dṛḍham sarva-pramāṇopetam iti niścitya tatas te vakṣyāmi ty arthaḥ | dṛḍha-matir iti kecit paṭhanti ||64||

Viśvanātha: tataś ca atigambhī rārthamgī-tā-śāstramparyālocayitum pravartamānam tuṣṇīmbhūyaiva sthitamsva-priya-sakham arjunam ālakṣya kṛpā-dravac-citta-nava-nī to bhagavān bhoḥ priyavayasya arjuna sarva-śāstra-sāram aham eva ślokāṣṭakena bravīmi |

⁹ Bishwas - śāstreṇa prakāśitam

¹⁰ Both texts read svābhirucitas tat, but this readings seems grammatically problematic.

alamte tat-tat-paryālocana-kleśenety āha sarveti | bhūya iti rāja-vidyā-rāja-guhyādhyāyānte pūrvam uktam |

man-manā bhava mad-bhakto
mad-yājī mānamaskuru |
mām evaiṣ yasi yuktvaivam
ātmānammat-parāyaṇaḥ || (Gī tā 9.34) iti

yat tad eva paramaṁsarva-śāstrārtha-sārasya gī tā-śāstrasyāpi saramguhyatamam iti nātaḥ paramkiṁcana guhyam asti kvacit kutaścit katham api akhaṇḍam iti bhāvaḥ | punaḥ kathane hetum āha | iṣ ṭ o'si me dṛ ḍham atīśayena eva priyo me sakhā bhavasī ti tata eva hetor hitamte iti sakhāyamvinātirahasyamna kam api kaścīd api brūta iti bhāvaḥ | dṛ ḍhamatir iti ca pā ṭ haḥ ||64||

Baladeva: atha nirapekṣ āṇāmsādhana-sādhyā-paddhatim upadeksyann ādau tāṁstauti sarveti | sarveṣ u guhyeṣ u madhye'tīśayitaṁguhyam iti sarva-guhyatamam | bhūya iti rāja-vidyādhyāye man-manā bhava ity ādinā pūrvam api mamātipriyatvād ante punar ucyamānamśṛ ṇu paramaṁsarva-sārasyāpi gī tā-śāstrasya sārabhūtam | punaḥ kathanena hetuḥ iṣ ṭ o 'sī ti | tvamameṣ ṭ aḥ priyatamo'si | mad-vākyamḍ ḍhamnikhila-pramāṇopetam iti niścinoṣ y atas te hitamvakṣ yāmi | tathāpy etad evānuṣ ṭ heyam iti bhāvaḥ ||64||

verse 65

मन्मना भव मद्रक्ते मद्याजी मां नमस्कुरु ।
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥६५॥

Ś rī dhara: tad evam āha man-manā iti | man-manā mac-citto bhava | mad-bhakto mad-bhajana-śī lo bhava | mad-yājī mad-yajana-śī lo bhava | mām eva namaskuru evam vartamānas tvammat-prasādāt labdha-jñānena mām evaiṣ yasi prāpsyasi | atra ca satīśayam mā kāṛṣ ṭ i ḥ | tvamhi me priyo 'si | atha satyamīyathā bhavaty evam tubhyam ahampratijāne pratijñānkaromi ||65||

Viśvanātha: manmanā bhava iti mad-bhaktaḥ sann eva māṁcintaya | na tu jñānī yogī vā bhūtvā mad-dhyānamkurv ity arthaḥ | yad vā man-manā bhava mahyamśyāmasundarāya susnigdha-kūṛita-kuntalakāya-sundara-bhrū-valli-madhura-kṛ pā-kaṭ ākṣ āmṛ ta-varṣ i-vadana-candrāya svī yamdeyatvena mano yasya tathābhūto bhava | athavā śrotrādi ndriyāṇi dehī ty āha mad-bhakto bhava | śravaṇa-kī rtana-man-mūrti-darśana-man-mandira-mā rjana-lepana-puspāharaṇa-man-mālālakāra-cchatra-cāmarādibhiḥ sarvendriya-karaṇakam mad-bhajanamkuru | athavā mahyamgandha-puṣ pa-dhūpa-dī pa-naivedyāni dehī ty āha mad-yājī bhava | mat-pūjanamkuru | athavā mahyamnamaskāra-mātramdehī ty āha mām namaskuru bhūmau nipatya aṣ ṭ āṅgamvā praṇānamkuru | eṣ āṁcaturṇāṁmac-cintana-sevana-pūjana-praṇāmāṇāmsamuccayam ekataramvā tvamkuru | mām evaiṣ yasi prāpsyasi manaḥ-pradānamśrotrādi ndriya-pradānamgandha-puṣ pādi-pradānamvā tvamkuru | tubhyam aham ātmānam eva dāsyāmī ti satyam | te tavaiva | nātra satīśayī ṭ hā iti bhāvaḥ | satyamśapatha-tathyayoḥ ity amarāḥ |

nanu māthura-deśodbhūtā lokāḥ prativākyam eva śapathamkurvanti satyamtarhi pratijāne pratijñānkr tvā bravī mi | tvam me priyo'si nahi priyamko'pi vaicayait iti bhāvaḥ ||65||

Baladeva: etad-vacaḥ prāha manmanā bhaveti | vyākhyātamprāk man-manastvād viśiṣ ṭ o mām eva nī lotpala-śyāmalatvādi-guṇakamtvad-atipriyam devakī -nandanamkr ṣ ṇam eva

manuṣya-sanniveśitam eṣyasi | na tu mama rūpāntaraṁsahasra-śī rṣatvādi-lakṣaṇam
aiguṣṭha-mātram antaryāmiṇāmvā nṛsiṁha-varāhādi-lakṣaṇāmvety arthaḥ | tubhyam
aham ātmānam eva tvat-sakhaṁdāsyāmi ti te tava satyaṁśapathaḥ satyaṁśapatha-
tathyayoḥ iti nānārtavargaḥ | atra na sarīṣayisṭha iti bhāvaḥ |

nanu māthuratvāt tava śapatha-karaṇād api me na sarīṣaya-vināśas tatrāha pratijāne
pratijñāmkṛtvāham abruvam | yat tvamme priyo'si snigdha-manasā hi māthurāḥ priyam
na pratārayanti | kimpunaḥ preṣṭhaḥ iti bhāvaḥ | yasya mayy atiprītas tasmin mamāpi
tathā | tad-viyogaṁsoḍhum ahamna śaknomī ti pūrvam eva mayoktāmpriyo hi ityādinā |
tasmān mad-vāci viśvasihi mām eva prāpsyasi ||65||

verse 66

सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥६६॥

Śrī dhara: tato'pi guhyatamam āha sarveti | mad-bhaktyaiva sarvaṁbhaviṣyati ti dṛḍha-
viśvāsena vidhi-kairkaryāntyaktvā mad-eka-śaraṇāmbhava | evaṁvartamānaḥ karma-
tyāga-nimittāmpāpaṁsyād iti mā śucaḥ mokṣaṁmā kāṛṣiḥ | yatas tvammad-eka-śaraṇam
sarva-pāpebhyo'hammokṣayāmi ||66||

Viśvanātha: nanu tad-dhyānādikāmyat karomi tat kiṁsvāśrama-dharmānuṣṭhāna-
pūrvakāmvā, kevalāmvā ? tatrāha sarva-dharmān varṇāśrama-dharmān sarvān eva
parityajya ekamām eva śaraṇāmvraja | parityajya sannyasyeti na vyākhyeyam arjunasya
kṣatriyatvena sannyāsādhikārāt na cārjunāmlakṣṇīkṛtyānyajana-samudāyam evopadideśa
bhagavān iti vācyam | lakṣyabhūtam arjunāmprati upadeśāṁyojayitum aucitye saty-
evānyasyāpi upadeṣṭavyatvaṁsambhaven na, tv anyathā na ca parityajyety asya phala-tyāga
eva tātparyam iti vyākhyeyam asya vākyasya –

devarṣi-bhūtāpta-nṛnāmpitṛnām
nāyamkīrkaro nāyam ṛnī ca rājan |
sarvātmanā yaḥ śaraṇāṁśaraṇāṁ
gato mukundaṁparihṛtya kartam || (BhP 11.5.41)

martyo yadā tyakta-samasta-karmā
niveditātmā vicikīrṣito me |
tadāmṛtatvaṁpratipadyamāno
mayātmā-bhūyā ca kalpate vai || (BhP 11.29.32)

tāvat karmāṇi kurvīta
na nirvidyeta yāvatā |
mat-kathā-śravaṇādau vā
śraddhā yāvan na jāyate || (BhP 11.20.9)

ājñāyaiva guṇān doṣān
mayādiṣṭhān api svakān |
dharmān santyajya yaḥ sarvān
māmbhaje sa ca sattamaḥ || (BhP 11.11.37)

ity ādibhir bhagavad-vākyaiḥsahaikārthasyāvāśya-vyākhyeyatvāt | atra ca pari-śabda-
prayogāc ca | ata ekamāmśaraṇāmvraja, na tu dharma-jñāna-yoga-devātāntarādikam ity
arthaḥ | pūrvāṁhi mad-anya-bhaktau sarva-śreṣṭhāyāṁtavādhikāro nāstīty atas tvamyat

karōṣ i yad aśnāsī tyādi-bruvāṇena mayā karma-miśrāyāmbhaktau tavādhikāra uktaḥ |
samprati tv atikṛ payā tubhyam ananya-bhaktau evādhikāras tasyā ananya-bhakter
yādṛ cchika-mad-aikāntika-bhakta-kṛ paika-labhyatva-lakṣ aṇamniyamamsva-kṛ tam api
bhī ṣ ma-yuddhe sva-pratijñā m ivāpanī ya datta iti bhāvaḥ | na ca mad-ājñāyā nitya-
naimittika-karma-tyāge tava prayavāya-śaikā sambhavet | veda-rūpeṇa mayaiva nitya-
karmānuṣ ṭ hānam ādiṣ ṭ am adhunā tu svarūpeṇaiva tat-tyāga ādiśyate ity ataḥ kathamite
nitya-karmākaraṇe pāpāni sambhavanti ? pratyuta ataḥ paramnitya-karmaṇi kṛ ta eva
pāpāni bhaviṣ yanti sāḁ ṣ ān mad-ājñā-laghanād ity avadheyam |

nanu yo hi yac-charaṇo bhavati, sa hi mūlya-kṛi taḥ paśur iva tad-adhī naḥ | sa tamiyat
kārayati, tad eva karoti | yatra sthāpayati tatraiva tiṣ ṭ hati | yad bhojayati, tad eva bhukte
iti śaraṇāpatti-lakṣ aṇasya dharmasya tattvam | yad uktaṁvāyu-purāṇe –

ānukūlyasya saḁkalpaḥ prātikūlyasya varjanam |
rakṣ iṣ yati ti viśvāso goptṛ tve¹¹ varaṇam tathā |
niḥkṣ epanam akārpaṇam¹² ṣ aḁ-vidhā śaraṇāgatiḥ || iti |

bhakti-śāstra-vihitā svābhī ṣ ṭ a-devāya rocamānā pravṛ ttir ānukūlyam tad-viparī tam
prātikūlyam | goptṛ tve iti sa eva mama rakṣ ako nānya iti yat | rakṣ iṣ yati ti sva-rakṣ aṇa-
prātikūlya-vastuṣ ūpasthiteṣ v api sa māmrakṣ iṣ yaty eveti draupadī -gajendrādī nām iva
viśvāsaḥ | niḥkṣ epanamsvī ya-sthūla-sūkṣ ma-deha-sahitasya eva svasya śrī -kṛ ṣ ṇārtha eva
viniyogaḥ | akārpaṇam nānyatra kvāpi sva-dainya-jñā panam iti ṣ aṇṇāmvastūnām
vidhā tr-anuṣ ṭ hānamyasyāmsā śaraṇāgatiḥ iti |

tad adyārabhya yady ahamtvāmsaraṇamgata eva varte tarhi tva-uktambhadram
abhadramvā yad bhavet tad eva mama kartavyam | tatra yadi tvam mādharma eva
kārayasi tadā na kācic cintā | yadi tv ī śvaratvāt svairācāras tvam mādharma eva
kārayasi, tadā kā gatis tatrāha aham iti | prācī nārvācī nāni yāvanti vartante yāvanti vā aham
kārayiṣ yāmi tebhyaḥ sarvebhya eva pāpebhyo mokṣ ayiṣ yāmi | nāham anya-śaraṇya iva
tatrāsamartha iti bhāvaḥ |

tvām alambyaiva śāstram idamloka-mātram evopadiṣ ṭ avān asmi | mā śucaḥ svārtham
parārthamvā śokam mākārṣ ī ḥ | yuṣ mad-ādikaṁsarva eva lokaḥ sva-para-dharmān sarvān
eva parityajya mac-cintanādi-paro māmśaraṇam āpadya sukheṇaiva vartatām | tasya pāpa-
mocana-bhāraḥ saṁsāra-mocana-bhāro'pi mayāḁgī kṛ ta eva |

ananyāś cintayanto mām
ye janāḥ paryupāsate |
teṣ āmnityābhiyuktānām
yoga-kṣ emamvahāmy aham || (Gī tā 9.22) iti |

hanta etāvān bhāro mayā sva-prabhau niḁ ipta ity api śokam mākārṣ ī r bhakta-vatsalasya
mama na tatrāyāsa-leśo'pi ti nātaḥ param adhikam upadeṣ ṭ avyam astī ti śāstram
samāptī kṛ tam ||66||

Baladeva: nanu yajana-praṇaty-ādis tava śuddhā bhaktiḥ prāktana-karma-rūpā nanta-pāpa-
malina-hṛ dā punsā kathāḥ śakyā kartumyāvat tvad-bhakti-virodhī ni tāny anantāni pāpāni
kṛ cchrādī-prāyaścittaiḥ savihitaiḥ ca dharmair na vinaśyeyur iti cet tatrāha – sarveti |
prāktana-pāpa-prāyaścitta-bhūtān kṛ cchrādī n sa-vihitāni ca sarvān dharmān parityajya
svarūpatas tyaktvā māmsarveṣ varam kṛ ṣ ṇamniṣ siṁha-dāśarathy-ādi-rūpeṇa

¹¹ Krishnadas gives bhartṛ tve as an alternative reading both here and further down.

¹² The usual reading is ātma-niḁ epa-kārpaṇye.

bahudhāvirbhūtamviśuddha-bhakti-gocaramsantam avidyā-paryanta-sarva-kāma-vināśam
ekam na tu matto'nyamśiti-kaṅṭhādimśaraṇamvraja prapadyasva | śaraṇyaḥ
sarveśvaro'haṁsarva-pāpebhyo prāktana-karmabhyas tvāṁsaraṇāgataṁmokṣayaṣyāmi ti
mithaḥ-kartavyatā darśitā | tvaṁmā śucaḥ | acirāyuṣā mayā hrīd-viśuddham icchatāticira-
sādhyā duṣkarāś ca te kṛcchrādayaḥ katham anuṣṭheyā iti śokamā kārṣīrity arthaḥ |

atra mat-prapattur na bhaved ity uktam | śrutīś caivam āha – **na karmaṇā na prajayā
dhanena tyāgenaivke'mṛtatvam ānaśuḥ** iti | śraddhā-bhakti-dhyāna-yogād avaiti ti caivam
ādyā | sanīṣṭhānāmhrīd-viśuddhaye pariniṣṭhitānāmloka-saṅgrahāya yathāyatham
kāryās te dharmāḥ | **tam etam** ity ādibhyaḥ **satyena labhyas tapasā hy eṣa ātmā** ity ādibhyaś
ca śrutibhyaḥ |

na ca vihita-tyāge pratyavāya-lakṣaṇānpāpamśyād iti śokamā kurv ity vyākhyeyam |
veda-nideśenāgni-hotrādi-tyāge yater iva pareśānideśena tat-tyāge tat-prapattus tad-ayogāt
| pratyuta tan-nideśātikrame doṣāpattiḥ syāt | na ca svarūpato vihita-tyāge
pratyavāyāpatteḥ | sarvāṇi dharmā-phalāni ti vyākhyeyam | phala-tyāge tad-anāpatteḥ |
tasmāt prapannasya svarūpato dharmā-tyāgaḥ | na ca na hi kvacit ity ādi nyāyena
svadharmānuṣṭhānāpattis tad-yajanādi-niratasya tena nyāyena tad-anāpatteḥ | tathā ca
sanniṣṭhānyātmānubhāvāntaḥpariniṣṭhitasya ca parātmānubhāvānto yathā dharmācāras
tathā prapattuḥ śuddhāntaḥ sa iti evam evoktam **ekādaśe** –

**tāvat karmāṇi kurvīta
na nirvidyeta yāvataḥ |
mat-kathā-śravaṇādau vā
śraddhā yāvan na jāyate** || (BhP 11.20.9) iti |

eṣā śaraṇāgatiḥ śabditā prapattiḥ ṣaḍ-aṅgikā --

**ānukūlyasya saikalpaḥ prātikūlyasya varjanam |
rakṣiṣyati ti viśvāso goptṛtve varaṇāntathā |
ātma-nikṣepa-kārṇaṇye ṣaḍ-vidhā śaraṇāgatiḥ** || iti **vāyu-purāṇāt** |

bhakti-śāstra-vihitā haraye rocamānā pravṛttir ānukūlyam | tad-viparītaṁtu prātikūlyam |
ātma-nikṣepaḥ śaraṇaḥ tasmin sva-bhara-nyāsaḥ | kārṇaṇyam anugharṣaḥ | nikṣepaṇam
akārṇaṇyam iti kvacit pāṭhaḥ | tatra kārṇaṇyāntato'nyasmin svadainya-prakāśaḥ |
sphuṭam anyat ||66||

verse 67

इदं ते नातपस्काय नाभक्त्यै कदाचन ।
न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥६७॥

Śrī dhara: evaṁgī tārtha-tattvam upadiśya tat-sampradāya-pravartane niyamam āha idam
iti | idamgī tārtha-tattvamte tvayā atapaskāya dharmānuṣṭhānāhīnāya na vācyam | na ca
abhaktāya gurāv īśvare ca bhakti-śūnyāya kadācid api na vācyamna cāśuśrūṣave
paricaryām akurvate vācyam | māṁparameśvaramyo'bhyasūyati manuṣya-dṛṣṭyā
doṣāropeṇa nindati tasmai na ca vācyam ||67||

Viśvanātha: evaṁgī tā-śāstram upadiśya sampradāya-pravartane niyamam āha idam iti |
atapaskāya asanyatendriyāya **manaś cendriyānāmloka aikāgryamparamamtapah** iti smṛteḥ
| sanīyatendriye satyāpi abhaktāya na vācyam | sanīyatendriyatvādi-dharma-traya-vattve'pi

yo mām abhyasūyati mayi nirupādhi-pūrṇa-brahmaṇi māyā-sāvarṇya-doṣam āropayati
tasmai sarvathaiva na vācyam ||67||

Baladeva: atha svopadiṣṭaṁ aṅgī tā-śāstraṁ pātrebhyaḥ eva na tv apātrebhyo deyam iti
upadiśati idam iti | idamśāstram te tvayā tapaskāya ajitendriyāya na vācyam | tapasvine'py
abhaktāya śāstropadeṣṭaṁ ari tvayi śāstra-pratipādye mayi ca sarveśa-bhakti-śūnyāya na
vācyam | tapasvine'pi bhaktāyāśuśrūṣave śrotum anicchave na vācyam | yo mām
sarveśvaramnitya-guṇa-vigraham abhyasūyati mayi māyika-guṇa-vigrahatām āropayati,
tasmai tu naiva vācyam ity ato bhinnayā vibhaktiyā tasya nirdeśaḥ | evam āha sūtrakāraḥ
anāviṣṭ kurvann anvayāt iti (Vs 3.4.50) ||67||

verse 68

य इदं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।
भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥६८॥

Śrī dhara: etair doṣair virahitebhyo gī tā-śāstropadeṣṭaṁ uḥ phalam āha ya iti | mad-bhakteṣu
abhidhāsyati mad-bhaktebhyo ya vakṣyati | sa mayi parāmbhaktimkaroti tato
niḥsaṅgayaḥ san mām eva prāpnotī ty arthaḥ ||68||

Viśvanātha: etad upadeṣṭaṁ uḥ phalam āha ya iti dvābhyām | parāmbhaktimkṛtveti
prathamamparama-bhakti-prāptiḥ | tato mat-prāptiḥ | etad upadeṣṭaṁ ur bhavati ||68||

Baladeva: śāstropadeṣṭaṁ uḥ phalam āha ya iti | etad upadeṣṭaṁ ur ādau mat-para-bhakti-lābhas
tato mat-pada-lābho bhavati ||68||

verse 69

न च तस्मान् मनुष्येषु कश्चिद् मे प्रियकृत्तमः ।
भविता न च मे तस्मादन्यः प्रियतरो भुवि ॥६९॥

Śrī dhara: kimca na ceti | tasmān mad-bhaktebhyo gī tā-śāstra-vyākhyā tuḥ sakāśād anyo
manuṣyeṣu madhye kaścid api mama priya-kṛttamo'tyantamparitoṣa-kartā nāsti | na ca
kālāntare bhavitā bhaviṣyati mamāpi tasmād anyāḥ priyataro'dhunā bhuvi tāvan nāsti | na
ca kālāntare'pi bhaviṣyati ty arthaḥ ||69||

Viśvanātha: tasmād upadeṣṭaṁ uḥ sakāśāt anyo'tipriyāṅkaro'tipriyaś ca nāsti ||69||

Baladeva: na ceti | tasmād gī topadeṣṭaṁ uḥ sakāśād anyo manuṣyeṣu madhye mama priya-
kṛttamaḥ paritoṣa-kartā pūrvamnābhūn na ca bhaviṣyati | mama tasmād anyāḥ priyataro
bhuvi nābhūn na ca bhaviṣyati ||69||

verse 70

अध्येष्यते च य इमं धर्म्यं संवादमावयोः ।
ज्ञानयज्ञेन तेनाहमिष्टं स्यामिति मे मतिः ॥७०॥

Śrī dhara: paṭhataḥ phalam āha adhyeṣyati iti | āvayoḥ śrī-kṛṣṇa-nārjunayor imāndharmyam
dharmād anapetaṁ sarvādamyo'dhyeṣyate japa-rūpeṇa paṭhiṣyati tena puṁsā sarva-
yajñebhyaḥ śreṣṭhena jñāna-yajñena aham iṣṭaḥ syāmbhaveyam iti me matiḥ | yady apy

asau gī tārtham abudhyamāna eva kevalamjapati | tathāpi mama tac chṛ ṇvato mām evāsau prakāśayati ti buddhir bhavati | yathā loke yaḥ cchayāpi yadā kaścit kadācit kasyacit nāma gṛ hñāti tadāsau mām evāyam āhavayati ti matvā tat-pārsvam āgacchati | tathāham apitasya sannihito bhaveyam | ataeva ajāmila-kṣ atra-bandhu-pramukhānāmkathārcin nāmoccāraṇa-mātreṇa prasanno'smi | tathaiva asyāpi prasanno bhaveyam iti bhāvaḥ ||70||

Viśvanātha : etad adhayana-phalam āha adhyeṣ yata iti ||70||

Baladeva : atha śāstrādhyetuḥ phalam āha adhyeṣ yate ceti | atra yo jñāna-yajñ varṇitas tenāham etat-pāṭha-mātreṇaiveṣ ṭ o'bhyarcitaḥ syām iti me matirs tasyāhamsulabha ity arthaḥ |

verse 71

श्रद्धवान् अनसूयश्चशुणुयादपि यो नरः ।
सोऽपि मुक्तः शुभालोकान् प्राप्नुयात्पुण्यकर्मणाम् ॥७१॥

Śrī dhara : anyasya japato yo'nyaḥ kaścit śṛ ṇoti tasyāpi phalam āha śraddhāvān iti | yo naraḥ śraddhā-yuktaḥ kevalamśṛ ṇuyād api śraddhāvān api yaḥ kaścit kim artham uccair japati abaddhaḥ vā japati ti vā doṣ a-dṛ ṣ ṭ imkaroti tad-vyāvṛ tty-artham āha anasūyaś cāsūya-rahito yaḥ śṛ ṇuyāt so'pi sarvaiḥ pāpair muktaḥ sann aśvamedhādi-puṇya-kṛ tāmlokān prāpnuyāt ||71||

Viśvanātha : etac-chravaṇa-phalam āha śraddhāvān iti ||71||

Baladeva : śrotuḥ phalam āha śraddheti | yaḥ kevalamśraddhayā śṛ ṇoti anasūyaḥ kim artham uccair aśuddhamvā paṭ hatī ti doṣ a-dṛ ṣ ṭ im akurvan so'pi nikhilaiḥ pāpair muktaḥ puṇya-karmaṇām aśvamedhādi-yājinaṃlokān prāpnuyāt | yad vā puṇya-karmaṇām bhaktimatāmlokān dhruva-lokādi n vaikuṇṭ ha-bhedān ity arthaḥ ||71||

verse 72

कच्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा ।
कच्चिदज्ञानसंमोहः प्रनष्टते धनंजय ॥७२॥

Śrī dhara : samyag bodhānupapattau punar upadekṣ yāmī ty āśayenāha kaccid iti | kaccid it praśnārthaḥ | kaccid ajñāna-sarimohas tattvājñāna-kṛ to viparyayaḥ | spaṣ ṭ am anyat ||72 ||

Viśvanātha : samyag bodhānupapattau punar upadekṣ yāmī ty āśayenāha kaccid iti ||72||

Baladeva : evamśāstrāntad-vācanādi-māhā tmyamcoktam | atha śāstrārthā vadhāna-tad-anubhavo pṛ cchati kaccid iti | praśnārthe'vyayam | samyag-anubhavānudaye punar apy etad upadekṣ yāmī ti bhāvaḥ ||72||

verse 73

अर्जुन उवाच
नष्टे मोहः स्मृतिर्लब्धा त्वत्प्रसादान् मयाच्युत ।

स्थितोऽस्मि गतसंदेहः करिष्ये वचनं तव ॥७३॥

Śrī dhara : kṛ tārthaḥ sann arjuna uvā ca naṣ ṭ a iti | ātma-viṣ aye moho naṣ ṭ aḥ yato'yam aham asmī ti svarūpānusandhāna-rūpā smṛ tis tvat-prasādān mayā labdhā | ataḥ sthito'smi yuddhāyotthito'smi, gataḥ dharma-viṣ ayaḥ sandeho yasya so'hamtava ājñāmkariṣ ye iti ||73||

Viśvanātha : kim ataḥ paramṛ cchāmy ahamtu sarva-dharmān parityajya tvāmsāraṇam gato niścinta eva tvayī viśrambhavān asmī ty āha naṣ ṭ a iti | kariṣ ya ity ataḥ paramśaraṇasya tavājñāyānsthitir eva śaraṇāpannasya mama dharmāḥ | na tu svāśrama-dharmo na tu jñāna-yogādarāḥ | te tv adyārabhya tyaktvā eva | tataś ca bhoḥ priyasakha arjuna mama bhū-bhāra-haraṇe kiñcid avasiṣ ṭ amkṛ tyam asti | tat tu tad-dvāraiva cikī rṣ āmī ti bhagavatokte gati gāṇḍī va-pāñir arjuno yoddhum udatiṣ ṭ hād iti ||73||

Baladeva : evamṛ ṣ ṭ aḥ pārthaḥ śāstrānubhavamphala-dvāreṇāha naṣ ṭ a iti | moho viparī ta-jñāna-lakṣ aṇaḥ mama naṣ ṭ as tvat-prasādād eva smṛ tiś ca yathāvasthita-vastu-niṣ ṭ hayā mayā labdhā | ahamgata-sandehāś chinna-sarīśayaḥ sthito'dhunāsmi | tava vacanamkariṣ ye | etad uktambhavati – deva-mānavādayo nikhilāḥ prāṇinaḥ sarve sva-śva-karmasu svatantrā dehābhīmānino māna-vairarjitā devās tebhyo'bhī ṣ ṭ a-pradāḥ | yas tv ī śvaraḥ ko'py asti | sa hi nirguṇo nirākṛ tir udāsī nas tat-sannidhānāt prakṛ tir jagad-dhetur ity evamviparī ta-jñāna-lakṣ aṇo yo mohaḥ pūrvamamābhūt | sa tvad-upalabdhād upadeśād vinaṣ ṭ aḥ | parākhyā-svarūpa-śaktimān vijñānānanda-mūrtiḥ sārvañya-sārvaiśvarya-satya-saikalpādi-guṇa-ratnākaro bhakta-suhṛ t sarveśvaraḥ prakṛ ti-jī va-kālākhyā-śaktibhiḥ saikalpa-mātreṇa jī va-karmānugūṇo vicitra-sarga-kṛ t sva-bhaktebhyaḥ sva-paryanta-sarva-prado'kiñcana-bhakta-vittaḥ | sa ca tvam eva mat-sakho vasudeva-sūnur iti tāttvikam jñānamamābhūt | ataḥ paramtvām ahamprapannaḥ sthito'smi | tvamāmkadācid api na tyakṣ yaś ti sandehāś ca me chinnaḥ | atha bhūbhāra-haraṇamsva-prayojanamcet prapannena mayā cikī rṣ itamtarhi tad-vacanamtava kariṣ yāmī ty arjuno dhanuḥ-pāñir udatiṣ ṭ had iti ||73||

verse 74

संजय उवाच

इत्यहं वासुदेवस्य पार्थस्य च महात्मनः ।
संवादमिममश्रौषमद्भुतं रोमहर्षणम् ॥७४॥

Śrī dhara : tad evamdhṛ tarāś ṭ ramprati śrī -kṛ ṣ ṇārjuna-sarīvādamkathayitvā prastutām kathām anusandadhānaḥ sañjaya uvā ca iti ti | lomahaṣ aṇamlomāñca-karamsarīvādam aśrauṣ amśrutavān aham | spaṣ ṭ am anyat ||74||

Viśvanātha : ataḥ parampañca-śloka-vyākhyā sarva-gī tārtha-tātparya-niṣ kaṣ e'ntima-ślokā yatra vartante tāmpatra-dvayī mvināyakaḥ sva-vāhanendhunā ḥṛ tavān ity ataḥ punar nālikham | tāmtan-mātra-vādām | sa prasī datu tasmai namaḥ | iti śrī mad-bhagavad-gī tā-ṭ ī kā sārārtha-darśinī samāptī -bhūtā satāmprī taye'stād iti

sārārthavarṣ inī viśva-janī nā bhakta-cātakān |
mādhurī dhinutād asyā mādhurī bhātu me ḥṛ di ||
iti sārārtha-varṣ inyāmharṣ inyāmbhakta-cetasām |
gī tāsv aṣ ṭ ādaśo'dhyāyaḥ saigataḥ saigataḥ satām ||

iti śrī la-**Viśvanātha**-cakravartī-ṭ hakkura-kṛ tā sārārthavarṣ inī ṭ ī kā samāptā ||74-78||

Baladeva : samāptaḥ śāstrārthaḥ | atha kathā-sambandham anusandadhānaḥ sañjāyo
dhṛ tarāṣ ṭ ram uvāca ity aham iti | adbhubamcetaso vimaya-karamlokeṣ v
asambhāvyamānatvāt | romaharṣ aṇam dehe pulaka-janakam ||74||

verse 75

व्यासप्रसादाच्छ्रुतवान् एतद्ब्रह्महं परम् ।
योगं योगेश्चात्कृष्णात्साक्षात्कथयतः स्वयम् ॥७५॥

Ś rī dhara : ātmanas tac-chravaṇe sambhāvanām āha vyāsa-prasādāt iti | bhagavatā vyāsena
divyamcakṣ uḥ śrotrādi machyamāntam ato vyāsasya prasādāt etat ahamśrutavān asmi |
kimtad ity apekṣ āyām āha paramyogam | paratvamāviṣ karoti yogeśvarāt śrī -kṛ ṣ ṇāt
svayam eva sākṣ āt kathayataḥ śrutavān iti ||75||

Baladeva : vyavahita-tat-saivāda-śravaṇe sva-yogyatām āha vyāseti | vyāsa-prasādāt tad-
datta-divya-cakṣ uḥ-śrotrādi-lābha-rūpād etad guhyamśrutavān | kim etad ity āha param
yogam iti | karma-yogamjñāna-yogambhakti-yogamcety arthaḥ | paratvamsampādayati
yogeśvarāt iti | deva-mānavādi-nikhila-prāṇināmsvabhāvya-sambandho yogaḥ | teṣ ām
adhī śān niyantuh svayamrūpāt kṛ ṣ ṇāt sva-mukhenaiva, na tu paramparayā kathayataḥ |
śrutavān asmī ti sva-bhāgyamślāghyate ||75||

verse 76

राजन् संस्मृत्य संस्मृत्य संवादमिममद्भुतम् ।
केशवार्जुनयोः पुण्यं हृष्यामि च मुहुर्मुहुः ॥७६॥

Ś rī dhara : kimca rājann iti | hr ṣ yāmi romāñcīto bhavāmi harṣ amprāpnomī ti vā | spaṣ ṭ am
anyat ||76||

Baladeva : rājan dhṛ tarāṣ ṭ ra puṇyamśrotur avidyā-paryanta-sarva-doṣ a-haram | muhur
muhuh prati-kṣ aṇamhr ṣ yā mi romāñcīto'smi ||76||

verse 77

तच्च संस्मृत्य संस्मृत्य रूपमत्यद्भुतं हरेः ।
विस्मयो मे महान् राजन् हृष्यामि च पुनः पुनः ॥७७॥

Ś rī dhara : kimca tac ceti | viśva-rūpamniridiśati | spaṣ ṭ am anyat ||77||

Baladeva : tac ca viśva-rūpamyad arjunāyopadiṣ ṭ am ||77||

verse 78

यत्र योगेश्वः कृष्णो यत्र पार्थो धनुर्धरः ।
तत्र श्रीर्विजयो भूतिर्धुवा नीतिर्मतिर्मम ॥७८॥

Ś rī dhara : atas tvamputrāṇāmrajyādi-śaikā parityajety āśayenāha yatreti | yatra yeṣ ām
pāṇḍavānāmpakṣ e yogeśvaraḥ śrī -kṛ ṣ ṇo vartate, yatra ca pārthaḥ gāṇḍī va-dhanur-dharas

tatraiva ca śrī rāja-lakṣmī s tatraiva niściteti sambadhyate iti mama matir niścayaḥ | ata
idānī m api tāvat saputras tvamśrī -kṛ ṣ ṇamśaraṇam upetya pāṇḍavān prasādya sarvaṁca
tebhyo nivedya putra-prāṇa-rakṣ āmkuru iti bhāvaḥ |

bhagavad-bhakti-yuktasya
tat-prasādā tma-bodhataḥ |
sukhāmbandha-vimuktiḥ syād
iti gī tārtha-saṅgrahaḥ ||

tathā hi,

puruṣ aḥ sa paraḥ pārtha
bhaktyā labhyas tv anyanyā | (Gī tā 8.22)

bhaktyā tv anyanyā śakyas
tv aham evaṁvidho'ṛjuna | (Gī tā 11.54)

ity ādau bhagavad-bhakter mokṣ amprati sādihakatatmatva-śravaṇāt tad-ekānta-bhaktir eva
tat-prasādottha-jñānāvāntara-vyāpāra-mātra-yukto mokṣ a-hetur iti sphuṭ amprati yate |
jñānasya ca bhakty-avāntara-vyāpāratvam eva yuktam –

teṣ āmsatata-yuktānām
bhajatāmprī ti-pūrvakam |
dadāmi buddhi-yogaṁtam
yena mām upayānti te || (Gī tā 10.10)

mad-bhakta etad vijñāya
mad-bhāvāyopapadyate |
prakṛ timpuruṣ amcaiva
viddhy anādī ubhāv api || (Gī tā 13.19)

na ca jñānam eva bhaktir iti yuktam | samah sarveṣ u bhūteṣ u mad-bhaktimlabhate parām
(Gī tā 18.54) | bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ || (Gī tā 18.55) ity ādau
bheda-darśanāt | na caivaṁsati tam eva viditvātimṛ tyum eti nānyaḥ panthā vidyate'yanāya
iti śruti-virodhaḥ śarṅkānī yaḥ bhakty-avāntara-vyāpāratvāt jñānasya | na hi kāṣ ṭ haiḥ pacati
ity ukte jvālānām asādhyantatvam uktambhavati | kimca

yasya deve parā bhaktir
yathā deve tathā gurau |
tasyaite kathitā hy arthāḥ
prakāśante mahātmanāḥ || (Ś vetU 6.23)

dehānte devaḥ parambrahma
tārakamvyacaṣ ṭ e |

yam evaiṣ a vṛ ṇute tena labhya ity ādi-śruti-smṛ ti-purāṇa-vacanāny evaṁsati samajāsāni
bhavanti | tasmāt bhagavad-bhaktir eva mokṣ a-hetur iti siddham ||

tenaiva dattayā matyā tad-gī tā-vivṛ tiḥ kṛ tā |
sa eva paramānandas tayā prī ṇātu mādharmaḥ ||
paramānanda-pādābja-rajah-śrī dhāriṇādhunā |
Ś rī dhara-svāmi-yatinā kṛ tā gī tā-subodhinī ||

sva-prāgalbhya-balād vilobhya bhagavad-gī tāmtad-antar-gatam
tattvamprepsur upaiti kiṅguru-kṛ pā-pī yūṣ a-dṛ ṣ ṭ imvinā |
ambu svāṅjalīnā nirasya jaladher āditsur antarmaṇī
nāvarteṣ u na kiṁnimajjati janaḥ sat-karṇa-dhāraṁvinā ||

iti śrī -Śrī dhara-svā mi-kṛ tāyā mśrī mad-bhagavad-gī tā-ṭ ī kāyā msubodhinyā mparamārtha-
nirṇayo nāma aṣ ṭ ādaśo'dhyāyah ||78||

Baladeva: evaṁca sati sva-putra-vijayā di-spr̥ hā mparityajety āha yatreti | yatra yogeśvarah
pūrvaṁvyā khyā taḥ sva-saikalpāyatta-svetara-sarva-prāṇi-svarūpa-sthiti-pravṛ ttikaḥ kṛ ṣ ṇo
vasudeva-sūnuḥ sārathya-paryanta-sāhāyā-kāritayā vartate | yatra pārthas tvat-pitr̥ -svasṛ -
putro narāvatārah kṛ ṣ ṇaikāntī dhanurdharo'chedya-gāṇḍī va-pāṇir vartate | tatraiva śrī -
kṛ ṣ ṇārjunādhiṣ ṭ hite yudhiṣ ṭ hira-pakṣ e śrī -rāja-lakṣ mī ḥ vijayah śatru-paribhava-hetukaḥ
paramotkarṣ aḥ | bhūtir uttarottarā rāja-lakṣ mī -vivṛ ddhiḥ | nī tir nyāya-pravṛ ttir dhruvā
sthireti sarvatra sambadhyate | yat tu yuddha-param etac chāstram iti śaṅkyate | tan na –
man-manā bhava mad-bhakta ity ādeḥ, sarva-dharmān parityajya ity ādeś copadeśas
tasmāc catūrṇāmvarṇānām āśramāṇāmca dharmā hṛ d-viśuddhi-hetutayā loka-
saṅgrahārthatayā ceha nirūpitā ity eva suṣ ṭ hu ||78||

upāyā bahavas teṣ u prapattir dāsya-pūrvikā |
kṣ ipramprasādanī viṣ ṇor ity aṣ ṭ ādaśato matam ||
pī tamyena yaśodā-stanyamni tampārtha-sārathyam |
sphī tamsad-guṇa-vṛ ndais tad atra gī tamparamtattvam ||

yad icchā-tarimprāpya gī tāpayodhau
nyamajjamṅr̥ hī tāti-citrārtha-ratnam |
na cottā tum asmi prabhur harṣ a-yogāt
sa me kautukī nanda-sūnuḥ priyastāt ||

śrī mad-gī tā-bhūṣ aṅamnāma bhāṣ yam
yatnād vidyā-bhūṣ aṅenopacī ṇam |
śrī -govinda-prema-mādhurya-lubdhāḥ
kāruṇyārdrāḥ sādharmaḥ śodhayadhvam ||

iti śrī mad-bhagavad-gī topaniṣ ad-bhāṣ ye'ṣ ṭ ādaśo'dhyāyah ||