

śrī-yatipati-yāmunācārya-muni-kṛtaḥ

śrī-bhagavad-gītārtha-saṅgrahaḥ

viḡāhe yāmunam tīrtham sādhu-vṛndāvane sthitam |
nirasta-jihmaga-sparśe yatra kṛṣṇaḥ kṛtādarah ||

mahā-deśikācārya-veṅkaṭa-nāthasya
-- gītārtha-saṅgraha-rakṣā --

śrīmān veṅkaṭa-nāthāryaḥ kavītārkika-kesarī |
vedāntācārya-varyo me sannidhatām sadā hṛdi ||1||

mānatvaṁ bhagavan matasya mahataḥ puṁsas tathā nirṇayas
tisraḥ siddhaya ātma-saṁvida-khilādhīsāna-tattvāśrayāḥ |
gītārthasya ca saṅgrahaḥ stuti-yugaṁ śrī-śrīśayor ity amūn
yad granthān anusandadhe yati-patis taṁ yāmuneyam numah ||2||

śrīmad-veṅkaṭa-nāthena yathā-bhāṣyam vidhīyate |
bhagavad-yāmuneyokta-gītā-saṅgraha-rakṣaṇam ||3||

--o)0(o--

svadharma-jñāna-vairāgya-sādhyā-bhakty-eka-gocarah |
nārāyaṇaḥ param brahma gītā-śāstre samīritaḥ ||1||

tattvaṁ jijñāsamānānām hetubhiḥ sarvato-makhaḥ |
tattvam eko mahā-yogī harir nārāyaṇaḥ paraḥ || [Mbh 12.347.83]

āloḍya sarva-śāstrāṇi vicāya ca punaḥ punaḥ |
idam ekaṁ suniṣpannam dhyeyo nārāyaṇaḥ sadā || [NṛP 78.34]

ity ādibhis tattva-hita-rūpaṁ samastādhyātma-śāstrārtha-sāraṁ maharṣayaḥ saṁjagrhuḥ | tad
etad ubhayaṁ sarvopaniṣat-sāra-saṅkalanātmikāyām bhagavad-gītāyām pratipādyatayā
pradarśayan tatrāpy upaniṣadām tattva-prādhānyasya śārīrake sūtratattvād ihāpi tat-
pradhānatayā vyapadiśati – sve dharmāḥ **svadharmāḥ** sva-varṇāśrama-niyata-śāstrārthāḥ | **sve**
sve karmaṇy abhirataḥ saṁsiddhim labhate naraḥ [Gītā 18.45] iti hi giyate | svaysa dharma iti
samāse'py ayam evārthaḥ | **jñānam** atra para-śeṣataika-rasam ayathāvasthitātma-viṣayam |
vairāgyam paramātma-vyatirikteṣu sarveṣu viraktiḥ | **paramātmani yo rakte**
virako'paramātmani [NārP 2.3] iti mumukṣoḥ svabhāva-pratipādanāt | tathā ca **pātañjala-**
yogānuśāsana-sūtram -- **dr̥ṣṭānuśravika-viṣaya-vitṛṣṇasya vaśīkāra-saṁjñā vairāgyam** [YogaS
1.15] iti karma-yoga-parikara-bhūtasyāpi vairāgyasya pṛthag-upādānam apavargasya tad-
anvaya-vyatirekānuvidhāyitvena tat-prādhānya-jñāpanārtham kanda-bhūta-rāga-nivṛtṭyā tan-
mūla-krodhādi-samasta-doṣa-nivṛtṭi-jñāpanārtham ca | tatra svadharma-jñānayoḥ prathamam

karma-yoga-jñāna-yoga-rūpeṇāvasthitayor ātma-sākṣātkāra-dvārā bhakti-yogādhikāra-nirvartakatvena tat-sādhakatvam | tad-abhiprāyeṇoktam ātma-siddhau – [ubhaya-parikarmita-svāntasyaikāntikātyantika-bhakti-yoga-labhyaḥ](#) iti | utpanna-bhakti-yogānām api viśadatama-pratyakṣa-samānākāryasya taila-dhārāvad vaicchinna-smṛti-santata-rūpasya āprayānād anuvartanīyasya aharahar abhyāsādheyātīśayasya bhakti-yogasya sattva-vivṛddhi-sādhyatā tad-virodhi-rajas-tamo-mūla-bhūta-pāpa-nivarhaṇa-dvāreṇa sattvopacaya-hetutayopakāratvād ātma-yāthātmya-jñāna-pūrvakaiḥ parityakta-phala-saṅga-kartṛtvādibhiḥ parama-puruṣārādhanaika-veśair nitya-naimittika-karmabhir bhakter upacīyamānatva-veṣeṇa sādhyatvam | tad etat sarvam abhisandhāyoktam bhagavatā parāśareṇa –

[iyāja so'pi subahūn yajñān jñāna-vyapāśrayaḥ |](#)
[brahma-vidyām adhiṣṭhāya tartum mṛtyum avidyayā || \[ViP 6.6.12\] iti |](#)

mahanīya-viṣaye prītir bhaktiḥ | [prīti-pūrvam anudhyānam bhaktir ity abhidhīyate](#) [LīṅgaP 2.9.19] iti vacanam api ūjya-viṣaya-viśeṣa-niyatam yojyam | saiva vedanopāsana-dhyānādi-śabdair adhyātma-śāstreṣu mokṣopāya-vidhi-vākyaiḥ sāmānyato viśeṣataś ca pratipādyate, guru-laghu-vikalpānupapatteḥ sāmānya-śabdānām samāna-prakaraṇokta-viśeṣa-viśrame ca sambhavati dvāri dvārādi-kalpanāyogāt, vidyupāsyor vyatikareṇopakramopasamhāra-darśanāt [nididhyāsitavyaḥ](#) [BAU 2.4.5] ity asya sthāne vijñāna-śabda-śravaṇāc ca, parama-puruṣa-varaṇīyatā-hetu-bhūta-guṇa-viśeṣavataiva labhyatva-śruteś ca, tad-varaṇasyāsmin śāstre bhakty-adhīnatvokteś ca | evam sati vedanetara-mokṣopāya-niṣedhaka-śrutīnām –

[bhaktyā tv ananyayā śakya](#)
[aham evam-vidho'ṛjuna |](#)
[jñātum draṣṭum ca tattvena](#)
[praveṣṭum ca parantapa || \[Gītā 11.54\] ity ādi smṛtīnām cāvirodhaḥ |](#)

tad etad uktam [bhakty-eka-gocara](#) iti | bhakter eva gocaro nāyasyety arthaḥ | etena karma-samuccaya-vākyārtha-jñānādi-pakṣāḥ pratikṣiptāḥ | gocaratvam iha phalatvena grāhyam, [bhakty-eka-labhye puruṣe purāṇe](#) [GarP 1.219.34] ity ādibhir aikarasyāt | bhakti-yoga-labhya iti svokta-samvādāc ca | upāyatayā phalatayā caikasyaivāvalambanād aiśvaryādy-artha-bhakti-vyavacchedārtham vātraika-śabdaḥ | atra hy aiśvaryādy-arvācīna-puruṣārtha-grahaṇam bhūma-vidyāyām iva niratīśaya-puruṣārtha-pratipādanārtham | tad-abhiprāyeṇa ca bhāṣyam -- [parama-puruṣārtha-lakṣaṇa-mokṣa-sādhanatayā vedāntoditam sva-viṣayam jñāna-karmānugrḥīta-bhakti-yogam avatārayāmāsa](#) [Upodghāta] iti |

yad vā niratīśayaīśvarya-yuktayā bhakty-arhatvam iha tad-gocaratvam | aikāntikatvādi-vyañjanāya tv [eka-śabdaḥ |](#) [parāvarajñām bhūtānām](#) ity ukta-parāvāra-tattva-niścayena anya-bhakty-unmūlanād avyabhicāreṇa ananya-viṣayatvam aikāntikatvam | sātīśaya-niratīśaya-puruṣārtha-vivekena tad-eka-bhogyatayā uttarāvadhi-rāhityam ātyantikativam |

kāraṇa-vākya-sthānām sad brahmādi-sāmānya-śabdānām samāna-prakaraṇa-mahopaniṣad-ādi-paṭhitāvādhitasambhavad-gaty-antara-nārāyaṇādi-viśeṣa-śabdārtha-viśramāna vyañjayitum [nārāyaṇaḥ param brahma](#) iti viśeṣataḥ sāmānyataś ca vyapadeśa-dvayam |

anenāvibhaktike'pi nārāyaṇānuvāka-vākye pūrvāpara-vākya-cchāyānusārāc chākhāntara-sa-
visarjanīya-pāthanāc ca vyastavyam vyañjitaṃ | tena ca sarva-para-vidyopāsya-viśeṣa-
nirdhāraṇārthatayā kevala-para-tattva-pratipādana-para-nārāyaṇānuvāk-siddha evāsya
śāstrasya viśayaḥ | tad-vibhūtitvena **viśvam evedaṃ puruṣaḥ** [NāU] itivat
samānādhikaraṇatayā tatrāmnātānām brahma-śivendrādīnām nāra-śabdārthānām ihāpi
brahmāṇam īsam [Gītā 11.15] ity ādibhis tad-vibhūty-eka-deśāśrayatvaṃ pratipādyata iti
khyāpitam | uktaṃ ca **stotre** –

svābhāvikān avadhikātiśayeṣitṛtvam
nārāyaṇa tvai na mṛṣyati vaidikaḥ kaḥ |
brahmā śivaḥ śatamakhaḥ parama-svarād
ity ete'pi yasya mahimārṇava-vipruṣas te || iti |

saṃvit-siddhau ca advitīya-śruti-vyākhyāne ca darśitam –

yathā cola-nṛpaḥ samrād advitīyo'sti bhūtale |
itī tat-tulya-nṛpati-nivāraṇa-param vacaḥ ||
na tu tat-putra-tad-bhṛtya-kalatrādi-nivārakam |
tathā surāsura-nara-brahmāṇḍa-śata-koṭayaḥ ||
kleśa-karma-vipākādyair asprṣṭasyākhileṣituḥ |
jñānādi-śāḍguṇya-nidher acintya-vibhavasya tāḥ |
viṣṇor vibhūti-mahima-samudra-drapsa-vipruṣaḥ || iti |

puruṣa-nirṇaye ca etat-prapañco grāhyaḥ | tad etad-vyapadeśa-dvayaṃ śriyaḥ patiḥ ity ādinā
prārambha-bhāṣyeṇa vyākṛtam | ata eva hi tatrāpi param brahma puruṣottamo nārāyaṇaḥ ity
antena samabhivyāhṛtam | prapañcitam etad asmābhis **tātparya-candrikāyām** iti nātra
vistrṇīmahe | nirviśeṣaṇasyaiva brahma-śabdasya kāṣṭhā-prāpta-bṛhattva-bṛmhanatvayogini
paramātmany eva yoga-rūḍhatve'pi tasmād anyatra jīvātau tad-aṅu-leśa-yogād aupacārika-
prayoga-rūḍhes tad-vyavacchedāya param iti viśeṣitam | evam eva hy anyatrāpi viśeṣyate |
vyomātīta-vādi-mata-nirāsārtham vā paratvoktiḥ |

gītā eva tattva-hitayor yathāvac chāsanāt **śāstram** | upaniṣat-samādhinā siddha-
vyavahāra-nirūḍheḥ strī-liṅga-nirdeśaḥ | etena śāstrāntarād asya śāstrasyādhikyam
vyañjitaṃ | svayam ca **mahābhārate** maharṣiṇotkam -- **atropaniṣadam puṇyām kṛṣṇa-**
dvaipāyano'bravīt [Mbh 1.1.279] iti | uktaṃ cābhiyuktaiḥ –

yasmin prasāda-sumukhe kavayo'pi ye te
śāstrāṇy aśāsura iha tan-mahimāśrayāni |
kṛṣṇena tena yadiha svayam eva gītām
śāstrasya tasya sadṛśam kim ivāsti śāstram || iti |

pañcama-vede cāsyāmśasya prādhānyam uddhṛtyāha –

bhārate bhagavad-gītā dharmā-śāstreṣu mānavam |

vedeṣu pauruṣaṁ sūktam purāṇeṣu ca vaiṣṇavam || iti |

samīritah samyag īritah | ajñāna-samśaya-viparyaya-pratikṣepeṇa parama-prāpyatva-prāpakatva-sarva-kāraṇatva-sarva-rakṣakatva-sarva-samhartṛtva-sarvādhikatva-sarvādhāratva-sarva-niyantṛtva-sarva-śeṣitva-sarva-veda-vedyatva-sarva-heya-rahitatva-sarva-pāpa-mocakatva-sarva-samāśrayaṇīyatvādibhiḥ svabhāvaiḥ samasta-vastv-antara-vilakṣaṇatayā puruṣottamatvena pratipādita ity arthaḥ | samanvaya-sūtravan niratiśaya-puruṣārthatva-vivakṣayā vā samity upasargaḥ | evam anena ślokena śāstrārthaḥ saṁgrhītaḥ ||1||

--o)0(o--

**jñāna-karmātmake yoga-lakṣye susaṁskṛte |
ātmanubhūti-siddhy-arthe pūrva-ṣaṭkena codite ||2||**

atha tribhiḥ ślokais trayāṇāṁ ṣaṭkānāṁ artham saṁgrhṇāti -- jñānātmikā niṣṭhā jñāna-yogaḥ | karmātmikā niṣṭhā karma-yogaḥ | nitiṣṭhaty asminn arthe adhikartavye'dhikārīti niṣṭhā, niyatā sthītir eva vā niṣṭhā, yāvat phalaṁ sthira-parigrhītam upāyānuṣṭhānam ity arthaḥ | anayoḥ svarūpaṁ vyañjayiṣyati **karma-yogas tapas tīrtham** [atra 23] ity ādinā | **yoga-lakṣye** yogaḥ sādhyatayā lakṣyam uddeśyaṁ yoyos te yoga-lakṣye | atra karma-niṣṭhayā jñāna-niṣṭhāṁ āruhya tayā yoga-prāptir iti dvaitīyaḥ kramaḥ | tārtīyas tu jñāna-niṣṭhā-vyavahānam antareṇa karma-niṣṭhayaiva yāvad yogārambham dṛḍha-parigrhītayā antargatātma-jñānayā śiṣṭatayā vyaādeśyānāṁ lokānuvidheyānuṣṭhānāṁ itareṣāṁ api niṣpramāda-sukaropāya-saktānāṁ yogāvāptir iti | yogo'trāsanādi-viśeṣa-parikaravān sāksātkārārtham ātmāvalokanāpara-nāmā citta-samādhāna-viśeṣa-rūpo vyāpārah | tat-sādhyā-sāksātkāra eva vā | tena smṛti-santati-viśeṣa-rūpāt svakāraṇa-bhūta-jñāna-yogāt svakārya-bhūtād ātmānubhavāc ca bhedaḥ | **susaṁskṛte** paramātmādhīnatva-tat-prīty-arthatva-phalāntara-saṅga-rāhtiyādi-buddhi-viśeṣaiḥ parikarmite ity arthaḥ | **ātmanubhūti-siddhy-arthe sukham ātyantikam yat tat** [Gītā 6.21] ity ādy ukta-prakāreṇa vaiṣayikānanda-vilakṣaṇasyetara-samasta-vaitṛṣṇyāvaha-sukha-svabhāva-pratyag-ātma-sāksātkāra-viśeṣa-rūpa-siddhi-viśeṣa-prayojane ity arthaḥ | **pūrva-ṣaṭkena codite** kartavyatayānuśiṣṭe iti yāvat | tādarthyād upodghāta-rūpasya prathamādhyāyasya **na tv evāham** [Gītā 2.12] ity atah pūrvasya dvitīyādhyāyaika-deśasya ca tad-anupraveśa-vāco yuktiḥ | āhuś copodghāta-lakṣaṇam – **cintām prakṛta-siddhy-artham upodghātam pracakṣate** iti | evam anena ślokena prathama-ṣaṭkasyāvaratatva-viśaya-vyavahitopāya-paratvam uktam ||2||

--o)0(o--

**madhyame bhagavat-tattva-yāthātmyāvāpti-siddhaye |
jñāna-karmābhinirvartyo bhakti-yogaḥ prakīrtitaḥ ||3||**

atha **madhyama-ṣaṭkasya** para-tattva-viśayāvyavahitopāya-paratvam āha – pūrva-śloke samāsa-sthasyāpi ṣaṭka-śabdasyātra buddhyā niṣkṛṣya vipariṇatasyānuṣaṅgaḥ | **bhagavac-**chabdo madhyama-ṣaṭkokta-sakala-jagad-eka-kāraṇatva-nirdoṣa-kalyāṇa-guṇākaratva-yogini

parasmin brahmaṇi pratyakṣaram prakṛti-pratyaya-rūḍhibhiś ca bhagavat-parāsarādibhir
nirukto draṣṭavyaḥ | yasyaiṣa saṅgrahaḥ –

tatra pūjya-padārthokti-paribhāṣā-samanvitaḥ |
śabdo'yaṁ nopacāreṇa hy anyatra hy upacārataḥ || [ViP 6.5.77] iti |

ayaṁ ca brahma-śabdasya parasminn eva mukhyatve nidarśanatayā **śārīrika-bhāṣyā**rambhe
darśitaḥ **bhagavac-chabdavat** iti | bhakteṣu bhāgavata-samākhyā ca bhajāniye bhagavac-
chabdasya nāma-dheyatām vyanakti | bhagavān eva tattvam bhagavat-tattvam, tattvam iha
prāmāṇikaḥ padārthaḥ | tattvena praveṣṭum ity asyārtham vyanakti **yāthātmyāvāpti-siddhaya**
iti | aiśvarya-ādī-puruṣārthāntarokter ātmānanyārthatvam anena sūcitam | yāthātmyam atra
anavacchedena puṣkalam anāropitaṁ rūpam | avāpitr anavacchinnānandatayānubhūtiḥ saiva
siddhiḥ | puruṣārtha-kāṣṭhā-rūpatvāt tasyā vā siddhir labdhiḥ | **jñāna-karmābhinirvartya** ity
anena prathama-madhyama-ṣaṭkayoḥ krama-niyāmakaḥ saṅgati-viśeṣaḥ sūcitaḥ | tad-
anusāreṇa saptamārambhe bhāṣyam -- **prathamādhyāya-ṣaṭkena parama-prāpya-bhūtasya**
parasya brahmaṇo niravadyasya nikhila-jagad-eka-kāraṇasya sarvajñasya sarva-bhūtasya
satya-saṅkalpasya mahā-vibhūteḥ śrīmato nārāyaṇasya prāpty-upāya-bhūtam tad-upāsanam
vaktum tad-aṅga-bhūtam ātma-jñāna-pūrvaka-karmānuṣṭhāna-sādhyam prāptuḥ pratyag-
ātmano yāthātmya-darśanam uktam | idānīm madhyamena ṣaṭkena para-brahma-bhūta-
parama-puruṣa-svarūpaṁ tad-upāsanam ca bhakti-śabda-vācyam ucyate | tad etad uttaratra –
yataḥ pravṛttir bhūtānām [Gitā 18.46] ity ārabhya, **mad-bhaktim labhate parām** [Gitā 18.54]
iti **saṅkṣipyā vakṣyate** [Rām.Bhā. 7.1] iti | bhaktir eva yogo bhakti-yogaḥ | **yogaḥ**
sannahanopāya-dhyāna-saṅgati-yuktiṣu [Amara] iti pāṭhād yoga-śabdo'tra upāya-paraḥ |
dhyāna-paratve'pi sāmānya-viśeṣa-rūpatayānvaya-siddhiḥ | **prakīrtitaḥ** svarūpata iti
kartavyatāto viśayataḥ kāryataś ca prakṛṣṭatayā kīrtita ity arthaḥ ||3||

--o)0(o--

pradhāna-puruṣa-vyakta-sarveśvara-vivecanam |
karma-dhīr bhaktir ity ādiḥ pūrva-śeṣo'ntimoditaḥ ||4||

evaṁ ṣaṭka-dvayokta-nānā-vidha-tattva-hita-viśodhana-param kramād antima-ṣaṭke trika-
dvayam ity abhiprāyeṇāha **pradhānam** kāraṇāvastham acid-dravyam | **puruṣaḥ** acin-
miśrāvastho viśuddhāvasthaś ca | **vyaktaṁ** tu mahad-ādi-viśeṣāntam tad-ārabdha-deva-tiryak-
manuṣyādi-rūpaṁ ca kārya-jātam | **sarveśvaraḥ – yo loka-trayam āviśya bibharti avyaya**
īśvaraḥ [Gitā 15.17] ity uktaḥ puruṣottamaḥ | **etenārvācīna-paricchinneśvara-vyavacchedaḥ |**
samākhyā caiśā sārthā bhagavataḥ ajaḥ sarveśvaraḥ siddhaḥ || [Vi.Sa.Nā. 11] iti tan-nāma-
pāṭhāt | eteṣām **vivecanam** paraspara-vyāvartako dharmāḥ, tena vā pṛthaktvena
anusandhānam | **karma-dhīr bhaktir** iti karma-yogādīnām svarūpa-grahaṇam iti nirdiṣṭa-
padārtha-vargaḥ ādiḥ yasya sa ity ādiḥ | ādi-śabdena tad-upādāna-prakāras tad-upayukta-
śāstra-vaśyatvādikam ca grhyate | **pūrva-śeṣa** ity anena prakṛta-śodhana-rūpatayā punar-ukti-
parihāraḥ saṅgati-pradarśanam ca | ayaṁ ślokaḥ trayodaśārambha-bhāṣyeṇa spaṣṭam
vyākhyātaḥ | **pūrvasmin ṣaṭke parama-prāpyasya parasya brahmaṇo bhagavato vāsudevasya**
prāpty-upāya-bhūta-bhakti-rūpa-bhagavad-upāsanāṅga-bhūtam prāptuḥ pratyag-ātmano
yāthātmya-darśanam jñāna-yoga-karma-yoga-lakṣaṇa-niṣṭhā-dvaya-sādhyam uktam |

madhyame ca parama-prāpya-bhūta-bhagavat-tattva-yāthātmya-tan-māhātmya-jñāna-pūrvakaikāntikātyantika-bhakti-yoga-niṣṭhā pratipāditāḥ | atīśayitaiśvaryāpekṣānām ātma-kaivalya-mātrāpekṣānām ca bhakti-yogas tat-tad-apekṣita-sādhanam iti coktam | idānīm uparitana-ṣaṭke prakṛti-puruṣa-tat-saṁsarga-rūpa-prapañceśvara-yāthātmya-karma-jñāna-bhakti-svarūpa-tad-upādāna-prakārās ca ṣaṭka-dvayoditā viśodhyante [Rām.Bhā. 13.1] iti |

atra trika-bheda-vivakṣā ca ṣoḍaśārambhe darśitā -- atītenādhyāya-trayeṇa prakṛti-puruṣayor viviktayoḥ saṁsṛṣṭayoś ca yāthātmyam tat-saṁsarga-viyogayoś ca guṇa-saṅga-tad-viparyaya-hetukatvam, sarva-prakāreṇāvasthitayoḥ prakṛti-puruṣayor bhagavad-vibhūtitvam, vibhūtimato bhagavato vibhūti-bhūṭād acid-vastunaś cid-vastunaś ca baddha-muktobhaya-rūpād avyayatva-vyāpana-bharaṇa-svāmyair arthāntaratayā puruṣottamatvena yāthātmyam ca varṇitam [Rām.Bhā. 16.1] iti | tad atra tṛtīya-ṣaṭke tattva-viśodhana-param prathama-trikam | anuṣṭhāna-śodhana-param dvitīyam iti prāyikatayāyam vibhāgo grāhyaḥ ||4||

--o)0(o--

asthāna-sneha-kāruṇya-dharmādharma-dhiyākulam | pārtham prapannam uddīśya śāstrāvatarāṇam kṛtam ||5||

evam śāstrārtha-ṣaṭka-trayārthaś ca caturbhiḥ ślokaīḥ saṅgrhītaḥ | itaḥ param aṣṭādaśabhiḥ ślokaīḥ praty-adhyāyam arthāḥ saṅgrhyante | tatra śoka-tad-apanodana-rūpa-kathāvāntara-saṅgatya maharṣiṇā prathama-dvitiyādhyāya-vibhāge kṛte'pi śāstraitad upodghāta-rūpārtha-vibhāga-jñāpanāya dvitīyakaśeśam api prathama-ślokena saṅgrhṇāti | tad-vyañjanāya ca **tam uvāca hṛṣīkeśaḥ** [Gītā 2.10] ity asmāt pūrvam artha-vyākhyāna-pūrvakam ayaṁ śloko bhāṣyakārair udāhṛtaḥ -- **evam asthāne samupasthita-sneha-kāruṇyābhyām aprakṛtiṅgataṁ kṣatriyāṇām yuddham parama-dharmam apy adharmaṁ manvānam dharmā-bubhutsayā ca śaraṇāgataṁ pārtham uddīśya ātma-yāthātmya-jñānena yuddhasya phalābhisandhi-rahitasya svadharmasya ātma-yāthārthya-prāpty-upāyatā-jñānena ca vinā asya moho na sāmīyatīti matvā** bhagavatā parama-purṣeṇa adhyātma-śāstrāvatarāṇam kṛtam | tad uktam **asthāna-sneha-kāruṇya-dharmādharma-dhiyākulam | pārtha prapannam uddīśya śāstrāvatarāṇam kṛtam ||** [Gītārtha-saṅgraha 5] iti [Rām Bh. 2.9] | asthāna-sneha-kāruṇyābhyām jātā dharmādharma-dhīr asthāna-sneha-kāruṇya-dharmādharma-dhīr iti |

atra bhāṣyābhiprāyaḥ | **bandhu-snehena parayā kṛpayā dharmādharma-bhayena cātimātra-sanna-sarvāṅgaḥ** [Rām Bh. 1.26] | iti prathamādhyāyānta-bhāṣyānusāreṇa | dharmādharma-bhayākulam iti pāṭhe trayāṇām dvandvaḥ | dharmādharma-bhayam rajju-sarpa-bhayam itivat | **uddīśya** vyājīkṛtyety arthaḥ | tad etat sūcitam ārambhe pāṇḍu-tanaya-yuddha-protśāhana-vyājena iti | prapannatvāt tam uddīśyety vivakṣitam | tad api sūcitam **asya moho na sāmīyatīti matvā** [Rām Bh. 2.9] iti | tad atra **tam uvāca** [Gītā 2.10] ity ādi śloka-traya-paryanto granthaḥ śāstrāvātara-rūpaḥ | tāvat saṅgrahaṇyātra śloke prathamādhyāya ity anuktiḥ | astu hy uttaraṣu saptadaśasu tat-tad-adhyāya-grahaṇam | anantare ca saṅgraha-śloke **na tv evāham jātu nāsam** [Gītā 2.12] ity āder artham abhipretya dvitīya-saṅgrahaṇam | sa ca dvitīyānte vyākhyāna-pūrvakam uddhṛtaḥ ||5||

--o)0(o--

nityātmāsaṅga-karmehā-gocarō sāṅkhyā-yoga-dhīḥ |
dvitīye sthita-dhī-lakṣā proktā tan-moha-śāntaye ||6||

evam ātma-yāthātmyam yuddhākhyasya ca karmaṇas tat-prāpti-sādhantām ajānataḥ
śarīrātma-jñānena mohitasya tena ca mohena yuddhān nivṛttasyāsyā moha-śāntaye nityātmā-
viṣayā sāṅkhyā-buddhis tat-pūrvikā ca asaṅga-karmānuṣṭhāna-rūpa-karma-yoga-viṣayā
buddhiḥ sthita-prajñatā yoga-sādhana-bhūtā dvitīyādhyāye proktā | tad uktam –
nityātmāsaṅga... tan-moha-śāntaye iti |

sāṅkhyayā buddhyā avadhāraṇīyam ātma-tattvam sāṅkhyam | tad-viṣaya-buddhiḥ sāṅkhyā-
dhīḥ | nityātmāsaṅga-karmehāgocareti tad-vivaraṇam | evam atra asaṅga-karmehā-śabdenāpi
yoga-śabdārtha-vivaraṇād apaunaruktyam | sthita-dhīḥ sthita-prajñatā, jñāna-niṣṭhety arthaḥ |
sā sādhyatvena lakṣam yasyāḥ sā tathoktā | tan-moha-śāntaye ukta-prakārasya arjunasya
dehātmādi-bhrama-nivṛtty-artham ||6||

--o)0(o--

asaktyā loka-rakṣāyai guṇeṣv āropya kartṛtām |
sarveśvare vā nyasyoktā tṛtīye karma-kāryatā ||7||

evam dvitīyādhyāyoktasya prapañcana-rūpatayā ṣaṣṭhāntānām caturṇām eka-petīkātvaṁ
ekikaraṇārtham tṛtīyārambhe bhāṣitam -- tad evam mumukṣubhiḥ parama-prāpyatayā
vedāntodita-nirasta-nikhilāvidyādi-doṣa-gandhānavadhikātiśayāsāṅkhyeya-kalyāṇa-guṇa-
gaṇa-para-brahma-puruṣottama-prāpty-upāya-bhūta-vedanopāsana-dhyānādi-śabda-vācya-
tad-aikāntikātyantika-bhakti-yogaṁ vaktum tad-aṅga-bhūtam ya ātmāpahṛta-pāpmā [ChāU
8.7.1] ity ādi-prajāpati-vākyoditam prāptur ātmano yāthātmya-darśanam tan-nityatā-jñāna-
pūrvakāsaṅga-karma-niṣpādyā-jñāna-yoga-sādhyam uktam | ity ārabhya, ataḥ param adhyāya-
catuṣṭayenedam eva prāptuḥ pratya-ātmano darśanam sa-sādhanam prapañcayate [Rām.Bhā.
3.1] iti |

asaktyā – parama-puruṣa-prīti-vyatirikta-svargādi-phala-saṅga-tyāga-pūrvakam ity arthaḥ |
loka-rakṣāyai anuvidheyānuṣṭhānasya kṛtsna-vidāḥ svānuṣṭhānānusandhānena akṛtsna-vidāḥ
śiṣṭa-lokasya niṣpramāda-luṅṭhāka-rahita-ghaṇṭā-patha-pravartanārtham ity arthaḥ | etena
loka-saṁgraha-śabdo vyākhyātaḥ | evam loka-rakṣānārtham pravṛtter antataḥ sva-rakṣā-
paryantatvam bhāṣyoktam -- anyathā loka-nāśa-janitam pāpam jñāna-yogād apy enam
pracyāvayet [Rām.Bhā. 3.21] iti | guṇeṣu sattva-rajās-tamaḥ-samjñakeṣu prakṛti-guṇeṣv ity
arthaḥ | āropya kartṛtām | svasya deśa-kālāvasthādi-niyata-viṣaya-jñāna-cikīrṣā-
prayatnāśrayatva-lakṣaṇam kartṛtām guṇa-prayuktatayā anusandhāyety arthaḥ | tathā ca
bhāṣyam -- guṇeṣu kartṛtvānusandhānam cedam evātmano na svarūpa-prayuktam idam
kartṛtvam, api tu guṇa-sambandha-kṛtam iti prāptāprāpta-vivekena guṇa-kṛtam ity
anusandhānam [Rām.Bhā. 3.29] iti |

mayi sarvāṇi karmāṇi [Gītā 3.30] ity atra asmac-chabdābhipretāṁ vyanakti – sarveśvare vā nyasya iti | guṇānām tad-āśrayasya tri-guṇa-dravyasya tat-saṁsr̥ṣṭasya viyuktasya ca jīvasya niyanta ity ātmanaḥ kartṛtvam upapādyā anantaram tasya parmaātmādhīnatvam parāt tu tacchruteḥ [Vs. 2.3.41] ity āha | sarveśvare kartṛtvānusandhāna-prakāraś caivam bhāṣitaḥ -- idānim ātmanām parama-puruṣa-śarīratayā tan-niyāmyatva-svarūpa-nirūpaṇena bhagavati puruṣottame sarvātma-bhūte guṇa-kṛtām ca kartṛtvam āropya karma-kartavyatayocyate [Rām.Bhā. 3.30] iti | piṇḍitārthaś ca darśitaḥ -- svakīyenātmanā kartrā svakīyaiś copakaraṇaiḥ svārādhanaiḥ prajāpāyā parama-puruṣaḥ sarveśvaraḥ sarva-śeṣi svayam eva sva-karmāṇi kārayati [Rām.Bhā. 3.30] ity ādinā ||7||

--o)0(o--

prasaṅgāt sva-svabhāvoktiḥ karmaṇo'karmatāsyā ca |
bhedā jñānasya mātmyam caturthādhyāya ucyate ||8||

sva-śabdenāvātirṇāvastho bhagavān iha vivakṣitaḥ | tasya svabhāvaḥ svāsādhāraṇo bhāvaḥ | sva-svabhāvoktir ucyata iti odana-pākaḥ pacyate itivat | kriyā ity arthaḥ | karmaṇo'karmatā karmaṇy akaram yaḥ paśyēt [Gītā 4.18] ity ādibhir uktā | akarma-śabdo'tra tad-anya-vṛtṭyā karma-yogāsannātma-jñāna-viśayaḥ | asya ca bhedaḥ | daivam evāpare yajñam [Gītā 4.25] ity ādinoktāḥ | devārcanendriya-nirodha-prāṇāyāma-yāga-dāna-homa-tapas-tīrtha-sevā-svādhyāya-tad-arthābhyāsādi-rūpā varṇāśrama-dharmeti-kartavyatākāḥ yathā-jñānam yathā-śakti yathā-ruci pradhānatayā parigrhītāḥ karma-yogāv āntara-viśeṣā ity arthaḥ |

jñānasya mātmyam śreyān dravya-mayād yajñāt [Gītā 4.33] ity uktam prādhānyam | ayam ca ślokaḥ tṛtīya-saṅgati-pūrvakam caturthārambhe vyākhyātaḥ – tṛtīye'dhyāye prakṛti-saṁsr̥ṣṭasya mumukṣoḥ sahasā jñāna-yoge'nadhikārāt karma-yoga eva kāryaḥ | jñāna-yogādhikāriṇo'py akartṛtvānusandhāna-pūrvakam karma-yoga eva śreyān iti sahetukam uktam | ivśiṣṭatayā vyapadeśyasya tu viśeṣataḥ karma-yoga eva kārya iti coktam | caturthenedānim asyaiva karma-yogasya nikhila-jagad-uddharaṇāya manvantarādāv evopadiṣṭatayā kartavyatām draḍhayitvā antargata-jñānatatyā'syaiva jñāna-yogākāratām pradarśya, karma-yoga-svarūpam tad-bhedaḥ karma-yoge jñānāmśasyaiva prādhānyam cocyate | prasaṅgāt ca bhagavad-avatāra-yāthātmyam ucyate [Rām.Bhā. 4.1] iti |

īdṛśam cāvatāra-mātmyam atra niraṁthi – nikhila-heya-pratyanika-kalyāṇaikātānasyāpi bhagavato janma nendrajālvān mithyā, api tu satyam | avataramś ca bhagavān asmad-ādivan na jñāna-saṅkocādimān bhavati, kintu ajatvāvvyatva-sarveśvaratvādikam sarvam pārameśvaram svabhāvajam ajahad evāvatarati, na cāvatāra-vigraho'py asya guṇa-traya-mayaḥ prakṛtaḥ, pratyuta aprākṛta-śuddha-sattva-mayaḥ | na cāsyā janma puṇyāpuṇya-rūpeṇa karmaṇā, api tu svecchayaiva | na vā karma-vipāka-kāle asya janma, api tu dharmā-glāny-adharmotthāna-kāle, nāpi bhagavaj-janmanaḥ sukha-duḥkha-miśraṇi phalāni | api tarhi sādhu-paritrāṇa-duṣkṛd-vināśana-dharma-saṁsthāpanādīnīti svarūpataḥ prakārato dravyataḥ kāraṇataḥ kālataḥ prajāpāyā ca divyatvam | evam jānataś caikasminn eva janmani upāya-pūrtyānantara-janma-pratiśedhena bhagavat-prāptir gīyate janma karma ca me divyam [Gītā

4.9] ity ādinā | ata eva hi prācetasā-pārāśarya-śukha-śaunakādayaḥ paramarśayaḥ prāyas tatraiva niṣṭhām bhūyasīm ādriyante iti |

--o)0(o--

**karma-yogasya saukaryam śaighryam kāścana tad-vidhāḥ |
brahma-jñāna-prakāraś ca pañcamādhyāya ucyate ||9||**

ṭṛtīya-caturthābhyām yathāśmāṁ saṅgati-pradarśana-pūrvakam ayam ślokaḥ pañcamārambhe vyākhyātaḥ | caturthe'dhyāye karma-yogasya jñānākāratā-pūrvaka-svarūpa-bhedo jñānāśmāṁsasya ca prādhānyam uktam | jñāna-yogādhikāriṇo'pi karma-yogasyāntargatātma-jñānatvād apramādatvāt suśakatvān nirapekṣatvāc ca jyāyastvam ṭṛtīya evoktam | idānīm karma-yogasya ātma-prāpti-sādhanatve jñāna-niṣṭhāyāḥ śaighryam | karma-yogāntar-gatākartṛtvānusandhāna-prakāram ca pratipādyā tan-mūlam jñānam ca viśodhyata iti | saukaryasyātrānuddharaṇam pūrvoktānuvādatā-jñāpanārtham | saukarya-śabdenātra **sukham bandhāt pramucyate** [Gītā 5.6] ity uktam | atra **vidhā**-śabda iti kartavyatā-paraḥ | tathā khalu **naiva kiñcit karomīti** [Gītā 5.8] ity āder adhiṣṭhikā | **yataḥ saukaryāt śaighryāc ca karma-yoga eva śreyān, atas tad-apekṣitam sṛṇu** [Rām.Bhā. 5.8] iti | akartṛtvānusandhāna-prakāra-śabdo'py etat-paraḥ | **brahma**-śabdo'tra brahma-samānākāra-śuddhātma-viśayaḥ | **jñāna**-śabdaś cātra sama-darśana-rūpa-jñāna-vipāka-viśrāntaḥ | **prakāra**-śabdā tu tad-dhetu-bhūta-prakārārthaḥ | ataeva hi **yena prakāreṇāvasthitasya karma-yoginaḥ sama-darśana-rūpo jñāna-vipāko bhavati, tam prakāram upadiśati** [Rām.Bhā. 5.10] ity uktvā **na prahr̥ṣyet priyam prāpya** [Gītā 5.10] ity ādikam avatāritam | **ṣaṣṭhārambhas tv evam saṅgamitaḥ -- uktaḥ karma-yogaḥ sa-parikaraḥ | idānīm jñāna-yoga-karma-yoga-sādhyātmāvalokana-rūpa-yogābhyāsa-vidhir ucyate | tatra karma-yogasya nirapekṣa-yoga-sādhanatvam draḍhayitum jñānākāraḥ karma-yogo yoga-śirasko'nūdyate** [Rām.Bhā. 6.1] iti | etena **yogī yuñjita** [Gītā 6.10] ity atāḥ pūrvasya granthasyānuvāda-rūpatvāt saṅgrahe nopanyāsa iti vyañjitam ||9||

--o)0(o--

**yogābhyāsa-vidhir yogī caturdhā yoga-sādhanam |
yoga-siddhiḥ sva-yogasya pāramyam ṣaṣṭha ucyate ||10||**

nanv atra pañcārthāḥ saṅgrhītāḥ | **bhāṣye** tu katham ekaḥ ? ittham **sparśān kṛtvā bahir bāhyān** [Gītā 5.22] ity ādinā pañcame prastuto **yogābhyāsa-vidhir** evātra prapañcayata iti tat-pradhāno'yam adhyāyaḥ | etenādhyāyāntareṣv apy anekānubandha ekaikārthaḥ pradhānatama iti sūcitam | tad yathā śravaṇādhikārī, tan-moha-śamanam, karma-yoga-kartavyatvam, tad-avāntara-bhedaḥ, tad-antargata-jñāna-vipākaḥ, yogābhyāsa-vidhiḥ, pratibuddha-prādhānyam, trividhādhikāra-vedyopāya-deya-vibhāgaḥ, sa-prakāro bhakti-yogaḥ, guṇa-vibhūty-ānantyam, śāstra-vaśyatvam, śāstrīya-vivecanam, sāroddhāra iti |

ato'tra yogābhyāsa-vidhy-anubandhatvena yoga caturvidhyādi-pradarśanam | **yogī caturdhā sarva-bhūta-stham ātmānam** [Gītā 6.29] ity ādi-śloka-catuṣṭayodita-sama-darśana-caturvidhyāt | tatra hy evam bhāṣyam – **atha yoga-vipāka-daśā catuṣ-prakārocyate** [Rām.Bhā.

6.29] iti | evaṁ tatra sama-darśana-vipāka-kramo'bhipretaḥ | ātmanāṁ
jñānatvānanadatvādibhir anyonya-sāmya-darśanam | śuddhāvasthāyām apahata-
pāpmatvādibhir īsvareṇa sāmya-darśanaṁ | parityakta-prākṛta-bhedānāṁ asaṅkucita-
jñānaikākāratayā īsvareṇa tad-apṛthak-siddha-viśeṣanatvādibhir anyonyam ca sāmya-
darśanam | aupādhikaiḥ putrādibhir asambandha-sāmya-darśanaṁ ceti |

yoga-sādhanam abhyāsa-vairāgyādikam | yoga-siddhiḥ yoga-bhraṣṭasyāpi pratyavāya-virahaḥ |
puṇya-lokādy-avāptiḥ | vicchinna-pratisandhānādy-anurūpaa-viśiṣṭa-kulotpattiḥ | abhikrama-
nāśābhāvena kramāc cheṣa-pūraṇnāpavargāvinābhāva ity evaṁrūpā | svayogasya pāramyam |
vaktur bhagavato vāsudevasya bhajana-rūpo yogo'tra sva-yogaḥ | tasya pāramyam
svāpekṣayotkrṣṭa-rāhityam | etac ca madhyama-ṣaṭka-pratipādyam api tat-prastāvanā-rūpeṇa
yogināṁ api sarveṣāṁ [Gītā 6.47] iti prathama-ṣaṭkāntima-ślokena darśitam | tathā hi tatra
bhāṣyam -- tad evaṁ para-vidyāṅga-bhūtaṁ prajāpati-vākyoditam pratyag-ātma-darśanam
uktam | atha para-vidyāṁ prastauti [Rām.Bhā. 6.47] iti ||10||

--o)0(o--

sva-yāthātmyam prakṛtyāsyā tirodhiḥ śaraṇāgatiḥ |
bhakta-bhedaḥ prabuddhasya śraīṣṭhyam saptama ucyate ||11||

tatra bhāṣyam -- saptame tāvad upāsyā-bhūta-parama-puruṣa-svarūpa-yāthātmyam, prakṛtyā
tat tirodhānam, tan-nivṛttaye bhagavat-prapattiḥ | upāsaka-vidhābhedaḥ | jñāninaḥ
śraīṣṭhyam cocyate [Rām. Bhā. 7.1] iti | tatra prakṛti-śabdena mama māyā duratyayā [Gītā
7.14] iti māyā-śabdo vyākhyātaḥ | guṇa-mayī [Gītā 7.14] iti viśeṣaṇāt saiva hi vivakṣiteti
gamyate | śrutāv api asmān māyī sṛjate viśvam etat tasmimś cānyo māyayā saṁnirūddhaḥ
[ŚvetU 4.9] iti prastutayor māyā-tadvatoḥ māyāṁ tu prakṛtiṁ vidyāt māyinaṁ tu
maheśvaram [ŚvetU 4.10] iti svayam eva vivaraṇāc ca | ato vicitra-sṛṣṭy-upakaraṇa-vastutvāt
prakṛtāv iha māyā-śabda-prayoga iti bhāvaḥ |

aṣṭamārambha-saṅgatau caitac chlokārthaḥ spaṣṭam abhihitāḥ -- saptame parasya brahmaṇo
vāsudevasyopāsyatvaṁ, nikhila-cetanācetana-vastu-śeṣitvaṁ, kāraṇatvaṁ, ādhāratvaṁ, sarva-
śarīratayā sarva-prakāratvena sarva-śabda-vācyatvaṁ, sarva-niyantṛtvaṁ, sarvaiś ca kalyāṇa-
guṇa-gaṇair ekāśrayatvaṁ tasyaiva parataratvaṁ ca, sattva-rajasa-tamo-mayair
dehendriyatvena bhogyatvena cāvasthitair bhāvair anādi-kāla-pravṛtta-duṣkṛta-pravāha-
hetukais tasya tirodhānam | atyutkrṣṭa-sukṛta-hetuka-bhagavat-prapattiyā ca tan-nivartanam,
sukṛta-tāratamyena ca pratipatti-vaiśeṣyād aiśvaryaḥsara-yāthātmya-bhagavat-prāpty-
apekṣayopāsaka-bhedāṁ, bhagavantaṁ prepsor nitya-yuktatayika-bhaktitayā cātyartha-
parama-puruṣa-priyatvena śraīṣṭhyam, durlabhatvaṁ ca pratipādyā eṣāṁ trayāṇāṁ
jñātavyopādeya-bhedāṁ ca prāstaūṣit [Rām. Bhā. 8.1] iti ||11||

--o)0(o--

aiśvaryaḥsara-yāthātmya-bhagavac-charaṇārthināṁ |
vedyopādeya-bhāvānāṁ aṣṭame bheda ucyate ||12||

aiśvaryam atrendra-prajāpati-paśupati-bhogebyo'tiśayita-bhogaḥ | akṣara-yāthātmyam
viviktātma-svarūpam | vedyās tu akṣaram brahma paramam [Gītā 8.3] ity ādinoktāḥ
śuddhātma-svarūpa-prabhṛtayah | upādeyās tu tat-tad-iṣṭa-phalānurūpa-parama-puruṣa-
cintanāntima-pratyaya-gati-cintanādayaḥ | ta eva bhāvāḥ padārthāḥ | teṣām bhedas tat-tad-
adhikārānurūpe viśeṣaḥ ||12||

--o)0(o--

sva-māhātmyam manuṣyatve paratvam ca mahātmanām |
viśeṣo navame yogo bhakti-rūpaḥ prakīrtitaḥ ||13||

sva-māhātmyam mayā tatam idaṁ sarvam [Gītā 9.4] ity ādibhiḥ śodhitam | [manuṣyatve
paratvam]

avajānanti mām mūḍhā mānuṣīm tanum āśritam |
param bhāvam ajānanto mamāvayam anuttamam || [Gītā 9.11]

iti paratvasya manuṣya-daśāyām apy avyayatvam uktam | prastutāvatāra-vivakṣayā
manuṣyāvasthatvoktiḥ | tan-mukhena sarveṣv apy avatāreṣu avyayaḥ paramo bhāva
upalilakṣayiṣitaḥ | uktaṁ ca śrīvatsa-cihna-miśraiḥ –

paro vā vyūho vā vibhava uta vārcāvataraṇo
bhavan vāntaryāmī vara varada yo yo bhavasi vai |
sa sa tvam san naiśān vara-guṇa-gaṇān bibhrad akhilān
bhajadbhyo bhāsy evam satatam itarebhyas tv itarathā || [Varada-stava 18] iti |

mahātmānas tu mām pārtha [Gītā 9.13] ity ādinā mahātmanām viśeṣo viśeṣitaḥ | atra bhakti-
rūpasya yogasyaiva prādhānyam bhāṣyoktam – upāsaka-bheda-nibandhanā viśeṣāḥ
pratipāditāḥ | idānīm upāsyasya parama-puruṣasya māhātmyam, jñāninām ca viśeṣam
viśodhya bhakti-rūpasyopāsanasya svarūpam ucyate [Rām. Bhā. 9.1] iti ||13||

--o)0(o--

sva-kalyāṇa-guṇānantya-kṛtsna-svādhīnatā-matiḥ |
bhakty-utpatti-vivṛddhy-arthā vistīrṇā daśamoditā ||14||

atra navama-saṅgati-pūrvakam bhāṣyam -- bhakti-yogaḥ sa-parikara uktaḥ | idānīm bhakty-
utpattaye tad-vivṛddhaye ca bhagavato niraṅkuśaiśvarya-ādī-kalyāṇa-guṇa-gaṇānantyam,
kṛtsnasya jagatas tac-charīratayā tad-ātmakatvena tat-pravartyatvam ca prapañcyate [Rām.
Bhā. 10.1] iti | ekādaśārambhe ca bhāṣitam -- evam bhakti-yoga-niṣpattaye sad-vivṛddhaye ca
sakaletara-vilakṣaṇena svābhāvikenā bhagavad-asādhāraṇena kalyāṇa-guṇa-gaṇena saha
bhagavata sarvātmatvam | tata eva tad-vyatiriktasya kṛtsnasya cid-acid-ātmakasya vastu-
jātasya tac-charīratayā tad-āyatta-svarūpa-sthiti-pravṛttitvam cuktam | tam etaṁ bhagavad-

asādhāraṇam svabhāvam kṛtsnasya tad-āyatta-svarūpa-sthiti-pravṛttitām ca bhagavat-sakāśād
upaśrutya evam eveti niścitya tathā-bhūtam bhagavantam sāksātkartu-kāmo'ṛjuna uvāca
[Rām. Bhā. 11.1] iti ||14||

--o)0(o--

**ekādaśe sva-māhātmya-sāksātkārāvalokanam |
datta-muktaṁ vidiprāptyor bhaktyekopāyatā tathā ||15||**

sāksātkāra-hetu-bhūtam avalokanam sāksātkārāvalokanam | avalokyate'neneti avalokanam
iha divyaṁ cakṣuḥ | vidiprāptyor iti darśanasyāpy upalakṣaṇam | tathā hi gīyate –
**bhaktyā tv ananyayā śakya aham evaṁ-vidho'ṛjuna |
jñātum draṣṭum ca tattvena praveṣṭum ca paramtapa || [Gītā 11.54]**

ayaṁ tu saṅgraho dvādaśārambhe saṅgatiṁ vivakṣadbhir vyākhyātaḥ -- bhakti-yoga-
niṣṭhānām prāpya-bhūtasya parasya brahmaṇo bhagavato nārāyaṇasya niraṅkuśaiśvaryaṁ
sāksāt-kartu-kāmāyṛjunāyānavadhikātiśaya-kāruṇyaudārya-śilyādi-guṇa-sāgareṇa satya-
saṅkalpena bhagavatā svaiśvaryaṁ yathāvad avasthitam darśitam | uktaṁ ca tattvato
bhagavaj-jñāna-darśana-prāptinām aikāntikātyantika-bhagavad-bhakty-eka-labhyatvam [Rām.
Bhāṣ. 12.1] iti ||15||

--o)0(o--

**bhakteḥ śraiṣṭhyam upāyoktir aśaktasyātma-niṣṭhatā |
tat-prakārās tv atiprītir bhakte dvādaśa ucyate ||16||**

atra ca bhāṣyam – anantaram ātma-prāpti-sādhana-bhūtād ātmopāsanād bhakti-rūpasya
bhagavad-upāsanasya sva-sādhya-niṣpādane śaighryāt sukhopādānatvāc ca śraiṣṭhyam
bhagavad-upāsanopāyaś ca tad-aśaktasyākṣara-niṣṭhatā tad-apekṣitāś cocyante [Rām. Bhāṣ.
12.1] iti | atra atiprītir bhakte ity asyopādānam upasaṁhāra-mātratā-vyañjanārtham |
upāyoktiḥ atha cittaṁ samādhātum [Gītā 12.9-10] ity-ādi-śloka-dvayena kṛtā | bhagavati
cittaṁ samādhātum aśaktasya bhagavad-guṇābhyāsaḥ | tatrāpy aśaktasya prīti-pūrvaka-
bhagavad-asādhāraṇa-karma-karaṇam | tasminn apy asamarthasyātma-niṣṭheti kramah | tat-
prakārāḥ karma-yogādy-apekṣitāḥ | adveṣṭā sarva-bhūtānām [Gītā 12.13] ity ādinoktā
upādeya-guṇa-prakārāḥ | tathā ca tatra bhāṣitam -- anabhisamhita-phala-karma-
niṣṭhasyopādeyān guṇān āha [Rām. Bhāṣ. 12.13] iti | atiprītir bhakte ye tu dharmyāmṛtam
idaṁ yathoktaṁ [Gītā 12.20] ity ādinā adhyāyāntima-ślokenoktā | tad-abhipretaṁ caivam
uktaṁ -- asmād ātma-niṣṭhāt mad-bhakti-yoga-niṣṭhasya śraiṣṭhyam pratipādayan
yathopakramam upasaṁharati [Rām. Bhāṣ. 12.20] iti ||16||

--o)0(o--

**deva-svarūpam ātmāpti-hetur ātma-viśodhanam |
bandha-hetur vivekaś ca trayodaśa udīryate ||17||**

atra bhāṣyam -- tatra tāvat trayodaśe dehātmanoḥ svarūpaṁ deha-yāthātmya-śodhanam deha-viyuktātma-prāpty-upāyaḥ | viviktātma-svarūpa-saṁśodhanam | tathāvidhasyātmanaś cācitsambandha-hetuḥ | tato vivekānusandhāna-prakāraś cocyate [Rām. Bhāṣ. 13.1] iti | atra deha-svarūpam ity anenaivābhipretam dehātmanoḥ svarūpam iti | deha-yāthātmya-śodhanam iti ca vivṛtam | ātmāpti-hetuḥ | amānitvam [Gītā 13.18] ity ādibhir uktaḥ | ātma-viśodhanam jñeyam yat tat pravakṣyāmi [Gītā 13.13] ity upakramya kṛtam | bandha-hetus tu kāraṇam guṇa-saṅgo'sya sad-asad-yoni-janmasu [Gītā 13.22] ity uktaḥ | dhyānenātmani paśyanti [Gītā 13.25] ity ādinā vivekānusandhāna-prakāro yathādhikāram darśitaḥ ||17||

--o)0(o--

**guṇa-bandha-vidhā teṣām kartṛtvam tan-nivartanam |
gati-traya-sva-mūlatvam caturdaśa udīryate ||18||**

atra prakṛta-viśodhana-rūpatayā saṅgati-pūrvakam bhāṣyam -- trayodaśe prakṛti-puruṣayor anyonya-saṁśṛṣṭayoḥ svarūpa-yāthātmyam vijñāyamānitvādibhir bhagavad-bhakti-anugṛhītair bandhān mucyata ity uktam | tatra bandha-hetuḥ pūrva-pūrva-sattvādi-guṇa-maya-sukhādi-saṅga iti cābhihitam kāraṇam guṇa-saṅgo'sya sad-asad-yoni-janmasu [Gītā 13.22] iti | athedānīm guṇānām bandha-hetutā-prakāro guṇa-nivartana-prakāraś cocyate [Rām. Bhāṣ. 14.1] iti | guṇa-kartṛtvāder iha bhāṣye'nuktiḥ pūrvavad eveti bhāvyam | sattvam sattva-jñāna-saṅgena badhnāti, rajas tu karma-saṅgena, tamas tu pramādālasya-nidrābhir iti bandha-hetutā-prakāraḥ | teṣām kartṛtvam prāg-ukta-prakāreṇa prāptāprāpta-vivekena teṣv āropitam | tac cātra nānyam guṇebhyaḥ kartāram [Gītā 14.12] iti smāritam | guṇa-nivartana-prakāras tu –

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

ataevātra gati-traya-sva-mūlatvam ity etat brahmaṇo hi pratiṣṭhāham [Gītā 14.27] ity adhyāyāntima-ślokoktam eva saṁgrhñāti | tata eva hi atraivam bhāṣitam – etad uktaṁ bhavati pūrvatra – daivī hy eṣā guṇa-mayī mama māyā duratyayā | mām eva ye prapadyante [Gītā 7.14] ity ārabhya guṇātyayasya tat-pūrvakākṣaraisvarya-bhagavat-prāptinām ca bhagavat-prapatty-ekopāyatāyāḥ pratipāditatvād ekānta-bhagavat-prapatty-ekopāyo guṇātyayas tat-pūrvaka-brahmānubhavaś ca [Rām. Bhāṣ. 14.27] iti | ity ādy-ukta-gati-traya-vivakṣyām tu saṅgraha-krama-bhaṅgaḥ syāt ||18||

--o)0(o--

**acin-miśrād viśuddhāc ca cetanāt puruṣottamaḥ |
vyāpanād bharaṇāt svāmīyād anyāḥ pañcadaśoditaḥ ||19||**

atra acin-miśrād viśuddhāc ca ity asya sūcanīyām saṅgatim vivṛṇvan kṣarākṣara-śabda-vyākhyānatām vyanakti -- kṣetrādhyāye kṣetra-kṣetrajña-bhūtayoḥ prakṛti-puruṣayoḥ

svarūpaṁ viśodhya viśuddhasyāparicchinna-jñānaikākārasyaiva puruṣasya prākṛta-guṇa-
saṅga-pravāha-nimitto devādy-ākāra-pariṇata-prakṛti-sambandho'nādir ity uktam | anantare
cādhyāye puruṣasya kārya-kāraṇayobhayāvastha-prakṛti-sambandho guṇa-saṅga-mūlo
bhagavataiva kṛta ity uktvā guṇa-saṅga-prakāraṁ sa-vistaraṁ pratipādyā guṇa-saṅga-nivṛtti-
pūrvakātma-yāthātmyāvāptiś ca bhagavad-bhakti-mūlety uktam | idānīm bhajanīyasya
bhagavataḥ kṣarākṣarātmaka-baddha-mukta-vibhūtimattām vibhūti-bhūtāt kṣarākṣara-
puruṣa-dvayāt nikhila-heya-pratyanīka-kalyāṇaikatānatayā atyantotkarṣeṇa visajātīyasya
bhagavataḥ puruṣottamatvaṁ ca vaktum ārabhate [Rām. Bhāṣ. 15.1] iti | atra vyāpana-
bharaṇa-svāmyāni – yo loka-trayam āviśya bibharty avyaya īśvaraḥ [Gītā 15.17] iti
pratipāditāni | evaṁ prādhānyataś cid-acid-īśvara-rūpa-tattva-traya-viśodhanaṁ kramād
adhyāya-trayeṇa kṛtam ity anusandheyam ||19||

--o)0(o--

**devāsura-vibhāgokti-pūrvikā śāstra-vaśyatā |
tattvānuṣṭhāna-vijñāna-sthemne ṣoḍaśa ucyate ||20||**

atra pūrvottara-samasta-pratiṣṭhāpakāḥ ṣoḍaśādhyāyārthaḥ saṁgrhyate | etad abhiprāyeṇa
bhāṣyam -- anantaram uktasya kṛtsnasyārthasya sthemne śāstra-vaśyatām vaktum śāstra-
vaśya-tad-viparītayor daivāsura-sargayor vibhāgam śrī-bhagavān uvāca [Rām. Bhāṣ. 16.1] iti |
ataeva saptadaśam avatārayann evam anvabhāṣata – devāsura-vibhāgokti-mukhena prāpya-
tattva-jñānaṁ tat-prāpty-upāya-jñānaṁ ca vedaika-mūlam ity uktam [Rām. Bhāṣ. 17.1] iti |
atra śāstra-vaśyatā –

tasmāc chāstraṁ pramāṇam te kāryākārya-vyavasthitau |
jñātvā śāstra-vidhānoktaṁ karma kartum ihārhasi || [Gītā 16.24]

iti adhyāyāntima-ślokenoktā ||20||

--o)0(o--

**aśāstram āsuram kṛtsnam śāstrīyam guṇataḥ pṛthak |
lakṣaṇam śāstra-siddhasya tridhā saptadaśoditam ||21||**

atra bhāṣyam -- idānīm aśāstra-vihitasyāsuratvenāphalatvaṁ, śāstra-vihitasya ca guṇatas
traividhyaṁ śāstra-siddhasya lakṣaṇam cocyate [Rām. Bhāṣ. 17.1] iti | śāstram yasya
vidhāyakatvena nāsti tad aśāstram ity abhiprāyeṇa aśāstra-vihitasya ity uktam | om̐ tat sat
[Gītā 17.23] iti śāstra-siddhasya trividhaṁ lakṣaṇam uktam ||21||

--o)0(o--

**īśvare kartṛtā-buddhiḥ sattvopādeyatāntime |
sva-karma-pariṇāmaś ca śāstra-sārārtha ucyate ||22||**

tad etat-pūrvādhyāya-saṅgati-pradarśana-pūrvakaṁ vyācaṣṭe – atītenādhyāya-dvayena abhyudaya-niḥśreyasa-sādhana-bhūtaṁ vaidikam eva yajña-tapo-dānādikaṁ karma nānyat | vaidikasya ca karmaṇaḥ sāmānya-lakṣaṇaṁ praṇavānvayaḥ | tatra mokṣābhyudaya-sādhanaḥ bhedāḥ tat-sac-chabda-nirdeśyānirdeśyatvena mokṣa-sādhanaṁ ca karma phalābhisandhi-rahitaṁ yajñādikaṁ | tad-ārambhaś ca sattvodrekād bhavati, sattva-vṛddhiś ca sāttvikāhāra-sevayā ity uktam | anantaraṁ mokṣa-sādhanaḥ nirdiṣṭayoḥ tyāga-sannyāsayor aikyaṁ tyāgasya sannyāsasya ca svarūpam | bhagavati sarveśvare ca sarva-karmaṇāṁ kartṛtvānusandhānaṁ, sattva-rajasa-tamaśāṁ kārya-varṇanena sattva-guṇasyāvaśyopādeya-tvaṁ, sva-varṇocitānāṁ karmaṇāṁ parama-puruṣārādhana-bhūtānāṁ parama-puruṣa-prāpti-nirvartana-prakāraḥ, kṛtsnasya gītā-śāstrasya sārārtho bhakti-yoga ity ete pratipādyante [Rām. Bhāṣ. 18.1] iti |

atra tyāga-sannyāsa-śabdāv ekārthāv iti bhagavad-uktenottareṇa khyāpitaṁ bhāṣye | sarveśvare kartṛtvānusandhānaṁ ca **daivaṁ caivātra pañcamam** [Gītā 18.14] ity atraiva darśitaṁ – atra karma hetu-kalāpe daivaṁ pañcamam | paramātmāntaryāmī karma-niṣpattau pradhāna-hetuḥ ity arthaḥ | uktam hi **sarvasya cāhaṁ hr̥di sanniviṣṭe mattaḥ smr̥tir vijñānam apohanaṁ ca** [Gītā 15.15] iti | vakṣyati ca — **īśvaraḥ sarva-bhūtānāṁ hr̥d-deśe`rjuna tiṣṭhati | bhrāmayaṁ sarva-bhūtāni yantrārūḍhāni māyayā || [18.61] iti | paramātmāyattaṁ ca jīvātmanaḥ kartṛtvam — parāt tu tac chruteḥ** [Vs 2.3.41] iti pratipāditam iti |

nanv evaṁ paramātmāyatte jīvātmanaḥ kartṛtve jīvātmā karmaṇy aniyojyo bhavātīti vidhi-niṣedha-śāstrāṅy anarthakāni syuḥ | idam api codyaṁ sūtrakāreṇa pariḥṛtaṁ -- **kṛta-prayatnāpekṣas tu vihita-pratiśiddhāvaiyarthyaḍibhyaḥ** [Vs. 2.3.40] iti |

etad uktam bhavati — paramātmanā dattais tad-ādharaiś ca karaṇa-kalevarādibhis tad-āhita-śaktibhiḥ svayaṁ ca jīvātmā tad-ādharas tad-āhita-śaktiḥ san karma-niṣpattaye svecchayā karaṇādy-adhiṣṭhānākāraṁ prayatnaṁ cārabhate | tad-antar-avasthitaḥ paramātmā svānumati-dānena taṁ pravartayatīti jīvasyāpi sva-buddhyaiva pravṛtti-hetutvam asti | yathā gurutara-śilā-mahīruhādi-calanādi-phala-pravṛttiṣu bahu-puruṣa-sādhyāsu bahūnāṁ hetutvam vidhi-niṣedha-bhāktvaṁ ca iti | [Rām. Bhāṣ. 18.14]

tatra **śāstra-sārārthaḥ sarva-guhyatamaṁ** [Gītā 18.64] ity ādinā sādaraṁ sammukhikṛtya **man-manā bhava mad-bhaktaḥ** [Gītā 18.65], **sarva-dharmān parityajya** [Gītā 18.66] iti śloka-dvayena śiṣṭaḥ | carma-ślokārthaś ca **tātparya-candrikāyām** nikṣepa-rakṣāyām cāsmābhir yathā-bhāṣyaṁ yathā-sampradāyaṁ ca samasta-para-pakṣa-pratikṣepa-pūrvakam upapāditaḥ | tatrāyam asmadīya-saṅgrahaḥ –

suduṣkareṇa śoced yo yena yeneṣṭa-hetunā |
sa sa tasyāham eveti carama-śloka-saṅgrahaḥ || iti |

sārārtho bhakti-yoga ity bhāṣye tv aṅgādhikāre prapattim praty api bhakter aṅgitvena prādhānyāt ||22||

karma-yogas tapas-tīrtha-dāna-yajñādi-sevanam |
jñāna-yogo jīta-svāntaiḥ pariśuddhātmani sthitiḥ ||23||

athāṣṭādaśabhiḥ ślokaīḥ sukha-grahaṇāya karma-yoga-jñāna-yoga-bhakti-yogādīnām svarūpādikaṁ vivinakti karma-yoga iti | tatra karma-yogasya lakṣaṇam pūrvam eva darśitam iti kṛtvā tat-tad-adhikāriṇām jñāna-śakti-yogyatānugūnyena yathādhikāram parigrahārtham ca caturthoktānavāntara-bhedān anuktān api sarvān ādi-śabdena saṁgrhṇann udāharati | āphalodayam sādaram nirantara-parigraho'tra sevanam | atha tat-sādhyasya jñāna-yogasyādhikāri-pradarśana-pūrvakam lakṣaṇam āha nirantara-cintana-rūpeṇeti śeṣaḥ | tena tat-phala-tad-upāya-jñānābhyām vyavacchedaḥ ||23||

--o)0(o--

bhakti-yogaḥ paraikānta-prītyā dhyānādiṣu sthitiḥ |
trayāṇām api yogānām tribhir anyonya-saṅgamaḥ ||24||

athātarāṅgaiḥ saha bhakti-yogaṁ lakṣayati bhakti-yoga iti | parasmin brahmaṇy ekāntena prītiḥ paraikānta-prītiḥ | tena mahānīya-viṣaye prītir bhaktiḥ iti lakṣaṇam sūcitam, sneha-pūrvam anudhyānam bhaktir ity abhidhīyate [LīṅgaP] ity ādy-anusāreṇa | lakṣya-svarūpam dhyāna-śabdenoktam | ādi-śabdenārcana-praṇāmādy-antarāṅga-varga-saṅgrahaḥ | uktaṁ ca vedārtha-saṅgrāhe – aśeṣa-jagad-dhitānuśāsana-śruti-nikara-śirasi samadhigato'yam arthaḥ | jīva-para-yāthātmya-jñāna-pūrvaka-varṇāśrama-dharmeti-kartavyatāka-parama-puruṣa-carāṇa-yugala-dhyānārcana-praṇāmādir atyartha-priyas tat-prāpti-phalaḥ iti |

nanu karma-yoge'py ātma-jñānam ārādhyā-prītis cānuvartate | jñāna-yoge'py antaḥ-karaṇa-sūddhy-artham niyatam karma tyājyam tad-ārādhyeśvara-bhaktiś ca | evam bhakti-yoge'pi tad-itarānuvṛttiḥ siddhā | ato vibhāgānupapattir ity atrāha – pradhāna-bhūte kasmimścit kṣīra-śarkarādi-nyāyena guṇatayā itarānupraveśo na vibhāga-bhañjaka iti bhāvaḥ |

nanv evam pariakānta-prītis triṣv api samānā, aikāntyam cānanya-devatākatva-paryantam | yathoktam mokṣa-dharme –

brahmāṇam śiti-kaṅṭham ca yās cānyā devatāḥ smṛtāḥ |
pratibuddhā na sevante yasmāt parimitam phalam || [Mbh 12.341.36] iti |

āsvamedhike ca –

ananya-devatā-bhaktā ye mad-bhajana-priyāḥ |
mām eva śaraṇam prāptās te mad-bhaktāḥ prakīrtitāḥ || [Mbh 14.101.91]

tapas cāgīndrādi-nānā-devatā-sankīrṇānām varṇāśrama-dharmāṇām aikāntya-virodhāt triṣv api yogeṣu tat-parityāgaḥ prāpta ity atrāha atra tribhiḥ saṅgama ity arthato buddhyā vibhajyānvetavyam | ayam abhiprāyaḥ niyatasya [Gītā 18.7], yataḥ pravṛttiḥ [Gītā 18.46], ācāra-prabhavaḥ [Mbh 13.159.137], varṇāśramācaravatā [ViP 3.8.9] ity ādibhir varṇāśrama-

dharmeti kartavyatākatva-siddheḥ | agnīndrādi-śabdānām api pratardana-vidyā-nyāyenatac-
charīraka-paramātma-paryantatvānusādhanāt | **sākṣād apy avirodham jaiminiḥ** [Vs. 1.2.28] iti
nyāyena yajñāgraharādhyāyokta-prakriyayā ca sākṣāt-pratipādakatvena vā tat-tat-karmaṇām
api parama-puruṣārādhana-tva-sambhavāt | tad-anuṣṭhātur anyārādhakatva-siddher aikāntyaṁ
pratiṣṭhitam iti ||24||

--o)0(o--

**nitya-naimittikānām ca parārādhana-rūpiṇām |
ātma-dṛṣṭes trayo'py ete yoga-dvāreṇa sādhakāḥ ||25||**

etena karma-yoge'pi nitya-naimittikānām iti kartavyatātvaṁ sūcitam | tathā **sarve'py ete
yajña-vidah** [Gītā 4.30] iti śloke bhāṣyaṁ -- dravya-yajña-prabhṛti-prāṇāyāma-paryanteṣu
karma-yoga-bhedeṣu sva-samīhiteṣu pravṛttā ete sarve **saha-yajñaiḥ prajāḥ srṣtvā** [3.10] iti
abhihita-mahā-yajña-pūrvaka-nitya-naimittika-karma-rūpa-yajña-vidah, tan-niṣṭhāḥ, tata eva
kṣapita-kalmaṣāḥ | yajña-śiṣṭāmṛtena śarīra-dhāraṇam kurvanta eva karma-yoge vyāpṛtāḥ
sanātanām ca brahma yānti [Rām. Bhāṣ. 4.30-31] iti | **evam bahu-vidhā yajñāḥ** [Gītā 4.32] ity
atra cōktam -- **evam hi bahu-prakārāḥ karma-yogā brahmaṇo mukhe vitatāḥ | ātma-
yāthātmyāvāpti-sādhanatayā sthitāḥ | tān ukta-lakṣaṇān ukta-bhedān karma-yogān sarvān
karmajān viddhi | aharahar anuṣṭhīyamāna-nitya-naimittika-karmānuṣṭhāna-jān viddhi** [Rām.
Bhāṣ. 4.32] iti | **bhoktāraṁ yajña-tapasām** [Gītā 5.29] iti ślokaṁ avatārayaṁś caivam āha --
uktasya nitya-naimittika-karmeti kartavyatākasya karma-yogasya yoga-śiraskasya suśakatām
āha [Rām. Bhāṣ. 5.29] iti |

atra trayāṇām yogānām parama-bhakti-janane pratyag-ātma-darśana-rūpam avāntara-
vyāpāraṁ sa-hetukam āha ātma iti | yogo'tra samādhi-rūpam antaḥ-karaṇaikāgryam, tat-
sādhyā-sākṣātkāro dṛṣṭiḥ | nanu yadyapi karma-yogasya jñāna-yoga-vyavadhānam antareṇāpi
ātmāvalokana-sādhanatvaṁ pūrvam evoktam, tathāpi bhakti-yogasya tat-sādhakatvam
ayuktam, tasyātmāvalokana-pūrvakatvād iti, maivam | bhakti-niṣṭhāyā eva parva-bhedena
sarvopapatter jñāna-darśana-prāptinām aviśeṣeṇa bhakti-sādhyatvam ucyate | tac ca parva-
bhedam antareṇa nopapadyate | ataeva hy ātmāvalokanānantaram **mad-bhaktim labhate
parām** [Gītā 18.54] iti para-śabdena viśeṣyate | ata ātmāvalokana-rahitasyāpy adyatana-
bhaktānām iva stuti-namaskāra-kīrtanādi-niṣṭhāyā sevā-rūpatvād abhivyaktayā bhakti-
śabdābhilāpyayā ātmāvalokanam upapadyate | darśitaś ca parāvara-bhakti-vibhāgo **vedārtha-
saṅgrāhe** – so'yaṁ para-brahma-bhūtaḥ puruṣottamo niratiśaya-puṇya-saṅcaya-kṣiṇāśeṣa-
janmopacita-pāpa-rāṣeḥ parama-puruṣa-caraṇāravinda-śaraṇāgati-janita-tad-ābhimukhyasya
sad-ācāryopadeśopabṛmḥita-śāstrādhigata-tattva-yāthātmyāvabodha-pūrvakāharahar
upacīyamāna-śama-dama-śauca-kṣārjava-bhayābhaya-sthāna-viveka-dayāhimsādy-ātma-
guṇopeta-varṇāśramocita-parama-puruṣārādhana-rūpa-nitya-naimittika-karmopasambhūta-
niṣiddha-parihāra-niṣṭhasya parama-puruṣa-caraṇa-yugala-nyastātmātmīyasya tad-bhakti-
kāritānavarata-stuti-smṛti-namaskṛti-yatana-kīrtana-guṇa-śravaṇa-vacana-dhyānārcana-
praṇāmātibhiḥ prītaḥ parama-kāruṇikāḥ puruṣottama-prasāda-vidhvasta-svānta-dhvāntasya
ananya-prayojanānavarata-niratiśaya-priya-viśadatama-pratyakṣatāpannānudhyāna-rūpa-
bhaktyaika-labhyaḥ iti | tad uktam parama-gurubhir bhagavad-yāmunācārya-pādaiḥ –
ubhaya-parikarmita-svāntasyaikāntikātyantika-bhakti-yoga-labhyaḥ iti ||25||

--o)0(o--

**nirasta-nikhilājñāno dṛṣṭvātmānaṁ parānugam |
pratilabhya parām bhaktiṁ tathaivāpnoti tat-padam ||26||**

evam yathādhikāraṁ parighītais tribhir ātmāvalokana-siddhi-dvārā parama-bhakty-utpādana-
prakāraṁ parama-bhakter eva prakṛṣṭāyāḥ parama-prāpti-sāadhanatvam na darśayati **nirasta**
iti | upāya-virodhi-sarvājñāna-nivṛttir iha **nirasta-nikhilājñānaḥ** ity anena vivakṣitā |
parānugam parānucaraṁ | paraśeṣataika-rasam ity arthaḥ | yathocyate –

nāyam devo na martyo vā na tiryak sthāvaro vā |
jñānānanda-mayas tv ātmā śeṣo hi parmātmanaḥ || iti |

āha ca sarvajño **mantra-rāja-pada-stotre** –

dāsa-bhūtaḥ svataḥ sarve hy ātmānaḥ paramātmanaḥ |
ato'ham api te dāsa iti matvā namāmy aham || iti |

pratilabhya paramātma-sakāśāt prāpyety arthaḥ | tayaiiva parama-bhakti-rūpa-
vipākāpannayeti śeṣaḥ | ata eva-kāreṇa nairapekṣya-vyavahitatvam ca vyajyate | tat padam tac-
caraṇam padyata iti vyutpattyā padam mukta-prāptatayā siddham parama-puruṣasyāprākṛtam
sthānam svarūpaṁ vā | tad etac chloka-dvayena gīyate –

brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati |
samaḥ sarveṣu bhūteṣu mad-bhaktiṁ labhate parām ||
bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ |
tato mām tattvato jñātvā viśate tad-anantaram || [Gītā 18.54-55] iti ||26||

--o)0(o--

**bhakti-yogas tad-arthī cet samagraiśvarya-sādhakaḥ |
ātmārthī cet trayo'py ete tat-kaivalyasya sādhakāḥ ||27||**

evam bhakter mokṣa-sāadhanatvam uktam | saiva madhyama-ṣaṭkokta-prakāreṇācid-dravya-
pariṇāma-viśeṣānubhava-rūpasyaiśvaryasyāpi sādhanikety āha **bhakti** iti | ekasya katham
paraspara-niruddhayor bandha-mokṣayoḥ sāadhanatvam ity atroktam **tad-arthī** ced iti |
ekasyaiva tat-tat-phala-rāga-vaśād vicitra-phala-sāadhanatvam **sarvebhyaḥ kāmebhyo**
jyotiṣtomah ity ādiṣv api prasiddham | brahmādi-pradeyaiśvaryebhyaḥ samadhikatvam iha
samagravvam | dṛṣṭam ca loke samrāt-sāmanta-sevayoḥ siddhi-tāratamyam | na ca
hiraṇyagarbhādayo hiraṇyagarbhādi-padam pradātum prabhavanti | svayam eva hy uktam
brahmaṇā **prājāpatyam tvayā karma sarvaṁ mayi niveṣitam** iti | anyatra coktam –

yuga-koṭi-sahasrāṇi viṣṇum ārādhya padmabhūḥ |

punas trailokya-dhātṛtvam prāptavān iti śuśruma || ity ādi |

raudrasyāpi padasya bhagavat-pratta-tattvam āmnāyate –

asya devasya mīdhuṣo vayā viṣṇor eṣasya avabhṛthe havirbhiḥ |
vide hi rudro rudriyam mahitvam yāneṣṭum varit aśvinārāv ivat || [Ṛk 5.4.7.6] iti |

asya svetara-samasta-vyāvṛttātiśayatayā śrutyādi-prasiddhasya devasya anitara-sādhāraṇātyadbhutāpratihata-kṛidā-vijigīṣā-vyavahāra-dyuti-stuti-prabhṛti-nitya-niravadya-niratiśayānanta-maṅgala-guṇa-mahodadheḥ | mīdhuṣaḥ miha secante | sektur dātuḥ, udārsyety arthaḥ | vayah avayavatayā śākhā-bhūtaḥ śarīratayāṅga-bhūta ity arthaḥ | **vayā śākhā** iti **yāskah** | viṣṇoḥ sarva-vyāpaka-śīlatayā sarvāntaryāmi-bhūtasya nārāyaṇasya | **vṛkṣa iva stabdho divi tiṣṭhaty ekas teneḍam pūrṇam puruṣeṇa sarvam** [ŚvetU 3.9] iti śrūyate | eṣasya eṣāṇīyasya prārthanīyasya abhimata-phalārtham yācanīyasyety arthaḥ | avabhṛthe havirbhiḥ sarva-medhākhye yāge viṣṇave samarpitaiḥ svātma-paryantair havirbhiḥ | vide hi vide lebhe | hīti hetau prasiddhau vā | rudriyam rudrasya sambandhi sva-sambandhīty arthaḥ | yad vā brahma-rudrendrādīnām pravāhānāditvād rudra-jāti-sambandhitayā prathitam | mahitvam mahimānam ity arthaḥ | etad upabṛmhaṇābhīprāyeṇa coktam **mahābhārate** – **mahā-devaḥ sarva-medhe mahātmā hutvātmānam deva-devo babhūva** iti |

etau dvau vibudha-śreṣṭhau prasāda-krodhajau smṛtau |
tadādarśita-panthānau sṛṣṭi-samhāra-kāriṇau ||

ity ādibhiś ca sarvatṛāyam arthaḥ prasiddha ity alam vistareṇa |

evam acit-tattvānubhava-rūpaiśvarya-sādhakatvam bhakter uktam | atha cetana-rūpātma-tattvānubhava-rūpārvācīna-kaivalyasya sādhanatvam tasyaḥ pradarśayan jñāna-yoga-karma-yogayor apy artha-svabhāvāt parama-puruṣa-prīti-dvāreṇa tat-sādhanatvam yuktam ity abhiprāyeṇāha **ātmārthī** iti | acid-anubhavād īśvarānubhavāc ca vivikta-rūpo'nubhava iha tat-kaivalya-śabdena vivakṣitaḥ | atra ca vaktavyam sarvam tātparya-candrikāyām prapañcitam asmābhiḥ ||27||

--o)0(o--

aikāntyam bhagavaty eṣām samānam adhikāriṇām |
yāvat prāpti parārthī cet tad evātyantam aśnute ||28||

evam atiśayitaiśvarya-kaivalya-bhagavat-prāpty-arthinām adhikartavyāyā bhakteḥ sāra-bhūtam sādharmaṇam rūpam niṣkarṣayati **aikāntyam** iti | aikāntyam atrānanya-devatākatvam |

caturvidhā mama janā bhaktā eva hi te smṛtāḥ |
teṣām ekāntinaḥ śreṣṭhās te caivānanya-devatāḥ ||

ity anugītā-vacanaṁ jñānināṁ aikāntyaśya nityatvābhiprāyena | atra tu yāvat svābhimata-phala-lābham aikāntyaṁ samānam ity ucyate | etena karma-yoga-jñāna-yogāvasthayor apy aikāntyaṁ siddham | sarvatra bhagavat-prapatti-pūrvakatvāvaśyambhāvāt |

evam acid-anubhavāt svānubhavāc ca vilakṣaṇam īśvarānubhavam abhyarthayamānasaya adhikāry-antara-vyāvṛtāntikatva-lakṣaṇa-bhakti-vaiśiṣṭyād avyavadhānenāntyantika-tat-prāptim āha yāvad iti | phalāntara-saṅga-rūpāntarāyānupahataś ced avyavadhānena bhagavantaṁ prāpya punaḥ saṁsāraṁ na prāpnotīty arthaḥ | padābhiprāyena tad iti napuṁsakatvam ||28||

--o)0(o--

**jñānī tu paramaikānto tad-āyattātma-jīvanaḥ |
tad-saṁśleṣa-viyogaika-sukha-duḥkhas tad-eka-dhīḥ ||29||**

atha –

ye tu śiṣṭās trayo bhaktāḥ phala-kāmā hi te matāḥ |
sarve cyavana-dharmāṇaḥ pratibuddhas tu mokṣa-bhāk ||

ity **anugītasya yāvat-prāpti parārthī cet** ity uktasyādhikāriṇo'nanya-sādhāraṇaṁ viśeṣam anuṣṭāna-phala-prāptyoś ca prakāraṁ tatraiva ca tātparyeṇāśya śāstrasyāpavarga-śāstratvaṁ caturbhir vivṛṇoti **jñānī** tv iti | etena **jñānī tv ātmaiva me matam** [Gītā 7.18], **mac-cittā mad-gata-prāṇāḥ** [Gītā 10.9] ity ādikam smāritam | parama-śvāsāv ekāntī ceti **paramaikāntī** ekāntiṣu parama ity arthaḥ | parama ekānto'nanyatvam asyāstīti vā | na kevalam ananya-devatākatvam | api tv ananya-prayojanatvam asyāstīty arthaḥ | **saṁśleṣo**'tra mano-vāk-kāya-sādhya-tad-abhimata-śāstra-codita-saparyā-mukhena | **viyogo**'pi tad-vicchedaḥ | yad āhur maharṣayaḥ –

yan muhūrtaṁ kṣaṇam vāpi vāsudevo na cintyate |
sā hānis tan mahac chidraṁ sā bhrāntiḥ sā ca vikriyā ||
ekasminn apy atikrānte muhūrte dhyāna-varjite |
dasyubhir muṣiteneva yuktam ākranditum bhṛśam || iti |

tasminn eva dhīś cintā yasya **tad-eka-dhīḥ** ||29||

--o)0(o--

**bhagavad-dhyāna-yogokti-vandana-stuti-kīrtanaīḥ |
labdhātmā tad-gata-prāṇa-mano-buddhīndriya-kriyaḥ ||30||**

dhyānam ihānucintanam | **yogas** tan-mūlam avalokanam | **viśiṣṭa-kṣetrādi-vartinaḥ** parasyābhigamanam vā | yad āhuḥ – **pādaḥ nṛṇāṁ tau druma-janma-bhājau; kṣetrāṇi nānūvrajato harer yau** [BhP 2.3.22],

yogas tu dvidvidho prokto bāhyam abhyantaram tathā |
bāhyam bahiḥ kriyāpekṣam āntaram dhyānam ucyate || iti |

uktiḥ śuśrūṣubhyo'dhikāribhyaḥ pratipādanam | vandanam tribhiḥ karaṇaiḥ praṇāma ity
arthaḥ | stutiḥ guṇa-kathanam | kīrtanam tat-tad-guṇa-vibhava-ceṣṭitādi-garbhāṇām tad-
asādhāraṇa-nāma-dheyānām saṅkīrtanam | tair labdhātmā anyathā avastu-bhūtam ātmānam
manyamāna iti bhāvaḥ | praśithila-karaṇa-kalevarādiko bhaved iti vā | praṇādīnām kriyāyās
tad-gatatvaṁ tad-anubhavābhāve śaithilād iti bhāvyaṁ | athavā yat karoṣi yad aśnāsi [Gītā
9.27] iti nyāyena svabhāvārtha-śāstra-prāptānām karmaṇām bhagavati samarpaṇam | manaḥ
saṅkalpa-vikalpa-vṛttikam antaḥkaraṇam | tasyādhyavasāyātmikā vṛttir buddhiḥ | yad vā tad
evātrādhyavasāya-vṛtti-viśiṣṭam buddhir ity ucyate | yathoktam śārīrika-bhāsyē
adhyavasāyābhīmāna-cintā-vṛtti-bhedān mana eva buddhy-ahaṅkāra-citta-śabdair
vyapadiśyate iti | indriya-śabdo'tra go-balīvarda-nyāyād bāhyendriya-viśayaḥ ||30||

--o)0(o--

nija-karmādi bhakty-antam kuryāt prītyaiva kārītaḥ |
upāyatām parityajya nyasyed deva tu tām abhiḥ ||31||

evamvidhasyādhikāriṇaḥ satatam kīrtayanto mām [Gītā 9.14] ity ukta-kriyayā varṇāśrama-
dharmāṇām api lopaḥ syād iti atrāha nija-karma iti | nitya-dāśyaika-svabhāvasya
muktasyevāsyāpi tat-paricaraṇam tad-ājñānuvartana-prītyaiva yathā-śāstram yathādhikāram
yathāvasaram ca sarvaṁ ghaṭate, anyathā sandhyā-hīno'sucir nityam anarhaḥ sarva-karmasu
ity ādibhir bhagavad-arcanādāv apy anadhikāra-prasaṅgāt | tasmād योगyatā-siddhy-arthaṁ
labdhāmsāsyā śaithilya-parihārārthaṁ uttarottaropacaryārthaṁ sudṛḍha-siddhopāsyāpi
svānuṣṭhānena para-pravartana-rūpa-bhagavad-ājñānupālanārthaṁ avaśya-kartavyānām api
karmaṇām vidhi-parāmarśam antareṇa priyatama-suhṛt-putrādy-upalālanavat prītir eva
jñāninaḥ prayojiketi bhāvaḥ | tathā ca śiṣyate –

yathā yuvānam rājānam yathā ca mada-hastinam |
yathā ca putram dayitam tathaivopacared dharim || iti |

yathā priyātithim prāptam bhagavantam tathārcayet || iti samhitāntarāt |

eva-kārābhipretam anyad api vivṛṇoti upāyatām iti | mukta-vyāpāra-nyāyena svayam
svādutvāt kṣaṇikasya kālāntara-bhāvi-phala-sādhanatvānupapatti-darśanāc ca nāśya sva-
vyāpāre mokṣopāyatā-buddhir api syād iti bhāvaḥ | antatas tais tair ārādhitō bhagavān eva hi
sarvatropāyaḥ | na punaḥ kṣaṇikam tat-kriyā-svarūpaṁ tat-sādhyam kimcit tat-prīty-atiriktam
aprāmāṇikam apūrvādikam vā |

atas tasminn eva mām ekam śaraṇam vraja [Gītā 18.66] iti vaktury upāyatā-buddhiḥ kāryety
āha nyasyed iti | anāśritānām bandhanam āśritānām mocanam ca bhagavataḥ sva-
māhātmyānugūṇa-līlayaivety abhiprāyeṇāha deva iti | tam ha vai daivam iti śaraṇya-viśaya-
śruti-sūcanartham atra deva-śabdaḥ | apāra-kāruṇya-sauśīlya-vātsalyaudāryādi-guṇa-nidhau,
mitra-bhāvena samprāptam, sakṛd eva prapannāya; api cet sudurācāro [Gītā 9.30], kṣipram

bhavati dharmātmā [Gītā 9.31], man-manā bhava mad-bhaktah [Gītā 18.61], sarva-dharmān parityajya [Gītā 18.66] iti vaktari tasminn evāśaraṇya-śaraṇye svayam upāyatayāvasthite svāparādha-tat-svātantrya-tat-saṅkalpa-kiṅkara-hiraṇyagarbha-rudrendrādi-kṣudreśvarādi-nimitta-bhayaṁ na kartavyam ity abhiprāyeṇāha abhīr iti ||31||

--o)0(o--

ekāntātyanta-dāśyaika-ratis tat-padam āpnuyāt |
tat-pradhānam idaṁ śāstram iti gītārtha-saṅgrahaḥ ||32||

evam sthitasya yathā-manoratham antarāyānupahatasya phala-siddhim āha ekānteti | uktam ca paramaikāntinām paricaraṇa-prakāram anukramya tasya nirvighnatvaṁ śrī-pauṣkare –

pravṛtti-kālād ārabhya ātma-lābhāvasānitam |
yatrāvakaśo vighnānām vidyate na kadācana || iti |

etad evābhipretyoktam śrī-sāttvate—

saṅkalpād eva bhagavāns tattvato bhāvinātmanām |
vratāntam akhilaṁ kālaṁ secayaty amṛtena tu ||
jñātvaiva bandhaṁ martyena bhavitavyam sadaiva hi |
prāptaye sarva-kāmānām saṁsāra-bhaya-bhīruṇā || iti |

ataḥ –

śrūyate khalu govinde bhaktim udvahatām nṛṇām |
saṁsāra-nyūnatā-bhītās tridaśāḥ paripanthinaḥ ||
satyaṁ śatena vighnānām sahasreṇa tathā tapaḥ |
vighnāyutena govinde nṛṇām bhaktir nivāryate ||

ity ādikaṁ parama-bhakty-avasthātaḥ prācīnāvasthā-viśayaṁ netavyam | atra bhūma-vidyāyām iva aiśvarya-advācīna-puruṣārtha-pratipādanam parama-puruṣa-prāpti-rūpa-pradhānatama-puruṣārtha-pāramya-samarthanārthatayā | uktam ca śrī-sāttvate –
pratyayārtham ca mokṣasya siddhayaḥ samprakīrtitāḥ iti |

ato mokṣa-sādhanatvam evāsya śāstrasyety abhiprāyeṇāha tad iti | atra yathārham nyāso-pāsana-rūpa-prāpaka-niṣṭhā-prāptatayā nirdiṣṭaḥ paramaikāntī vā, tat-prāpyam vā tac-chabdena parāmṛśyate |

athātra saugatārhatādi-sagandhānām śaṅkarādi-granthānām bhagavad-abhiprāya-viruddhatā-khyāpanāya ukta-saṅgraha-prakāreṇa śiṣyānām yathāvasthita-samasta-gītārtha-prapañcāvagāhanāya ca nigamayati iti iti | ity evam eva sattva-niṣṭha-sampradāya-paramparāgataḥ samīcīno gītārthaḥ | na punaḥ kuḍṛṣṭibhir unnītaḥ | na caīṣa sva-yoga-mahima-culukita-parama-puruṣa-vibhūti-yugala-bhagavan-nātha-muni-niyogānuvarti-

śrīmad-rāma-mīśra-sakāśād bahu-sāstravidbhir asmābhir bahuśaḥ śrutasya bhagavad-gītārtha-
prapañcasya saṅgraha iti mumukṣubhiḥ saṅgrāhyatama iti bhāvaḥ ||32||

sāram phālguna-sārathīya-vacasām śrī-yāmune-yoddhṛtam
vispaṣṭair iti veṅkaṭeśvara-kavir vyācaṣṭa bhāṣyākṣaraiḥ |
yad-vādeṣu kudrṣṭi-bāhya-kuhanā-kolāhalāskandibhir
jaṅghālair jaya-ghoṣaṇā-ghaṇa-ghaṇair vidrāṇa-nidrā diśaḥ ||

iti kavi-tārkika-simhasya sarva-tantra-svatantrasya śrīmad-veṅkaṭanāthasya vedāntācāryasya
kṛtiṣu śrī-gītārtha-saṅgraha-rakṣā sampūrṇā |

kavi-tārkika-simhāya kalyāṇa-guṇa-śāline |
śrīmate veṅkaṭeśāya vedānta-gurave namaḥ ||
vigāhe yāmunam tīrtham sādhu-vṛndāvane sthitam |
nirasta-jihmaga-sparśe yatra kṛṣṇaḥ kṛtādarah ||

śrīmate rāmānujāya namaḥ |