

atha

dvitīyo'dhyāyaḥ |

saṁjaya uvāca

taṁ tathā kṛpayāviṣṭam aśrupūrṇākulekṣaṇam |
viṣīdantam idaṁ vākyam uvāca madhusūdanaḥ || 1 ||

kutas tvā kaśmalam idaṁ viṣame samupasthitam |
anārya-juṣṭam asvargyam akīrti-karam arjuna || 2 ||

klaibyaṁ mā sma gamaḥ pārtha naitat tvayy upapadyate |
kṣudraṁ hṛdaya-daurbalyaṁ tyaktvottiṣṭha paraṁtapa || 3 ||

kathaṁ bhīṣmam ahaṁ saṁkhye droṇaṁ ca madhusūdana |
iṣubhiḥ pratiyotsyāmi pūjārḥāv arisūdana || 4 ||

gurūn ahatvā hi mahānubhāvān
śreyo bhoktuṁ bhaikṣyam apīha loke |
hatvārtha-kāmāns tu gurūn ihaiva
bhuñjīya bhogān rudhira-pradigdhan || 5 ||

na caitad vidmaḥ kataran no garīyo
yad vā jayema yadi vā no jayeyuḥ |
yān eva hatvā na jijīviṣāmas
te'vasthitāḥ pramukhe dhārtarāṣṭrāḥ || 6 ||

kārpaṇya-doṣopahata-svabhāvaḥ
pṛcchāmi tvāṁ dharma-saṁmūḍha-cetāḥ |
yac chreyaḥ syān niścitaṁ brūhi tan me
śiṣyas te'haṁ śādhi mām tvāṁ prapannam || 7 ||

na hi prapaśyāmi mamāpanudyād
yac chokam ucchoṣaṇam indriyāṇām |
avāpya bhūmāv asapatnam ṛddham
rājyaṁ surāṇām api cādhipatyam || 8 ||

saṁjaya uvāca

evam uktvā hṛṣīkeśaṁ guḍākeśaḥ parantapaḥ |
na yotsya iti govindam uktvā tūṣṇīm babhūva ha || 9 ||

tam uvāca hṛṣīkeśaḥ prahasann iva bhārata |
senayor ubhayor madhye viṣīdantam idaṁ vacaḥ || 10 ||

atra ca [dṛṣṭvā tu pāṇḍavānikam](#) ity ārabhya yāvat na yotsya iti govindam uktvā tūṣṇīm babhūva ha ity etad-antaḥ prāṇinām śoka-mohādi-saṁsāra-bīja-bhūta-doṣodbhava-kāraṇa-pradarśanārthatvena vyākhyeyo granthaḥ | tathā hi -- arjunena rājya-guru-putra-mitra-suhṛt-svajana-sambandhi-bāndhavesu aham eteṣāṁ mamaite ity evaṁ bhrānti-pratyaya-nimitta-sneha-vicchedādi-nimittau ātmanaḥ śoka-mohau pradarśitau | katham bhīṣmam aham sāmkye ity ādinā | śoka-mohābhyāṁ hy abhibhūta-viveka-vijñānaḥ svata eva kṣatra-dharme yuddhe pravṛtto'pi tasmād yuddhād upararāma | para-dharmaṁ ca bhikṣā-jīvanādikam kartum pravavṛte | tathā ca sarva-prāṇinām śoka-mohādi-doṣāviṣṭa-cetasām svabhāvata eva svadharma-parityāgaḥ pratiṣiddha-sevā ca syāt | sva-dharme pravṛttānām api teṣāṁ vān-manaḥ-kāyādīnām pravṛtīḥ phalābhisaṁdhi-pūrvikaiva sāhamkāra ca bhavati | tatraivaṁ sati dharmādharmaopacayād iṣṭāniṣṭa-janma-sukha-duḥkhādi-prāpti-lakṣaṇaḥ saṁsāro'nuparato bhavati | ity ataḥ saṁsāra-bīja-bhūtau śoka-mohau | tayoś ca sarva-karma-saṁnyāsa-pūrvakād ātma-jñānāt nānyato nivṛttir iti tad-upadidikṣuḥ sarvalokānugrahārtham arjunaṁ nimittikṛtya āha bhagavān vāsudevaḥ--- aśocyān ityādi |

atra kecid āhuḥ—sarva-karma-saṁnyāsa-pūrvakād ātma-jñāna-niṣṭhā-mātrād eva kevalāt kaivalyaṁ na prāpyata eva | kim tarhi ? agnihotrādi-śrauta-smārta-karma-sahitāt jñānāt kaivalya-prāptir iti sarvāsu gītāsu niścito'rtha iti | jñāpakam cāhur asyārthasya -- [atha cet tvam imāṁ dharmyaṁ saṁgrāmaṁ na kariṣyasi](#) [Gītā 2.33] [karmaṇy evādhikāras te](#) [Gītā 2.47] [kuru karmaiva tasmāt tvam](#) [Gītā 4.15] ity ādi | hiṁsādi-yuktatvāt vaidikam karma adharmāya itiyam apy āśānkā na kāryā | katham ? kṣātram karma yuddha-lakṣaṇam guru-bhrātṛ-putrādi-hiṁsā-lakṣaṇam atyantam krūram api sva-dharma iti kṛtvā nādharmāya | tad-akaraṇe ca [tataḥ sva-dharmaṁ kīrtim ca hitvā pāpam avāpsyasi](#) [Gītā 2.33] iti bruvatā yāvaj jīvādi-śruti-coditānām paśv-ādi-hiṁsā-lakṣaṇānām ca karmaṇām prāg eva nādharmatvam iti suniścitam uktaṁ bhavati -- iti |

tad asat | jñāna-karma-niṣṭhayor vibhāga-vacanād buddhi-dvayāśrayayoḥ | [aśocyān](#) ity ādinā bhagavatā yāvat [svadharmam api cāvekṣya](#) ity etad-antena granthena yat-paramārthātma-tattva-nirūpaṇam kṛtam tat sāmkyam | tad-viṣayā buddhir ātmano janmādi-ṣaḍ-vikriyābhāvād akartā ātmeti prakaraṇārtha-nirūpaṇād yā jāyate sā sāmkyā-buddhiḥ | sā yeṣāṁ jñāninām ucitā bhavati te sāmkyāḥ | etasyā buddher janmanaḥ prak-ātmano dehādivyatiriktatvakartṛtvabhokṛtvabhokṛtvādyapekṣo dharmādharmā-viveka-pūrvako mokṣa-sādhanānuṣṭhāna-lakṣaṇo yogaḥ | tad-viṣayā buddhiḥ yoga-buddhiḥ | sā yeṣāṁ karminām ucitā bhavati te yoginaḥ | tathā ca bhagavatā vibhakte dve buddhī nirdiṣṭe [eṣā te'bhīhitā sāmkye buddhir yoge tv imāṁ śṛṇu](#) iti | tayoś ca sāmkyā-buddhy-āśrayām jñāna-yogena niṣṭhām sāmkyānām vibhaktām vakṣyati purā vedātmanā mayā proktā iti | tathā ca yoga-buddhy-āśrayām karma-yogena niṣṭhām vibhaktām vakṣyati – karma-yogena yoginām iti | evaṁ sāmkyā-buddhim yoga-buddhim ca āśritya dve niṣṭhe vibhakte bhagavataiva ukte jñāna-karmaṇoḥ kartṛtvākartṛtvaikatvānekatva-buddhy-āśrayayoḥ yugapad-eka-puruṣāśrayatvāsambhavam paśyatā | yathā etad-vibhāga-vacanam tathaiva darśitam [śātapathīye brāhmaṇe – etam eva pravrajino lokam icchanto brāhmaṇāḥ pravrajanti](#) [BAU 4.4.22] iti sarva-karma-saṁnyāsam vidhāya tac-cheṣeṇa [kim prajayā kariṣyāmo yeṣāṁ no'yam ātmāyam lokaḥ](#) [BAU 4.4.22] iti | tatraiva ca [prāg dāra-parigrahāt puruṣa ātmo prakṛto dharmā-jijñāsottara-kālam loka-traya-sādhanam](#) | [putram dvi-prakāram ca vittaṁ mānuṣam dvi-prakāram ca](#) | [tatra mānuṣam karma-rūpaṁ piṭṛ-loka-prāpti-sādhanam vidyām ca daivam vittaṁ deva-loka-prāpti-sādhanam](#) | [so'kāmayata](#) [BAU

1.4.17] iti avidyā-kālavata eva sarvāṇi karmāṇi śrautādīni darśitāni | [tebhyo vyutthāya pravrajanti](#) [BAU 4.4.22] iti vyutthānam ātmānam eva lokam icchato'kāmasya vihitam | tad etad vibhāga-vacanam anupapannaṁ syād yadi śrauta-karma-jñānayoḥ samuccayo'bhipretaḥ syād bhagavataḥ |

na cārjunasya praśna upapanno bhavati [jyāyasī cet karmaṇas te](#) [Gītā 3.1] ity ādih | eka-puruṣānuṣṭheyatvāsāmbhavaṁ buddhi-karmaṇoḥ bhagavatā pūrvam anuktaṁ katham arjuno'śrutaṁ buddhā ca karmaṇo jyāyastvaṁ bhagavaty adhyāropayen mṛṣaiva [jyāyasī cet karmaṇas te matā buddhiḥ](#) iti |

kiṁ ca -- yadi buddhi-karmaṇoḥ sarveṣāṁ samuccaya uktaḥ syāt arjunasyāpi sa ukta eveti yac chrāya etayor ekaṁ tan me brūhi suniścitam iti katham ubhayor upadeśe sati anyatara-viṣaya eva praśnaḥ syāt ? na hi pitta-praśamanārthinaḥ vaidyena madhuraṁ śītalāṁ ca bhoktavyam ity upadiṣṭe tayor anyatarat-pitta-praśamana-kāraṇaṁ brūhi iti praśnaḥ sāmbhavati |

athārjunasya bhagavad-ukta-vacanārtha-vivekānavadhāraṇa-nimittaḥ praśnaḥ kalpyeta tathāpi bhagavatā praśnānurūpaṁ prativacanāṁ deyam -- mayā buddhi-karmaṇoḥ samuccaya uktaḥ kiṁ artham itthaṁ tvaṁ bhrānto'si -- iti | na tu punaḥ prativacanam ananurūpaṁ pṛṣṭād anyad eva dve niṣṭhā mayā purā proktā iti vaktuṁ yuktam |

nāpi smārtenaiva karmaṇā buddheḥ samuccaye abhiprete vibhāga-vacanādi sarvam upapananam | kiṁ ca -- kṣatriyasya yuddhaṁ smārtaṁ karma sva-dharma iti jānataḥ tat kiṁ karmaṇi ghorā māṁ niyojayasi ity upālambho'nupapannaḥ |

tasmād gītā-śāstre iṣan-mātreṇāpi śrautena smārtena vā karmaṇā ātma-jñānasya samuccayo na kenacid darśayituṁ śakyaḥ | yasya tv ajñānāt rāgādi-doṣato vā karmaṇi pravṛttasya yajñena dānena tapasā vā viśuddha-sattvasya jñānam utpannaṁ paramārtha-tattva-viṣayam ekaṁ evedaṁ sarvaṁ brahma akartṛ ca iti tasya karmaṇi karma-prayojane ca nivṛtte'pi loka-saṁgrahārthaṁ yatna-pūrvam yathā pravṛttiḥ tathaiva pravṛttasya yat pravṛtti-rūpaṁ dṛśyate na tat karma yena buddheḥ samuccayaḥ syāt | yathā bhagavato vāsudevasya kṣatra-dharma-ceṣṭitaṁ na jñānena samucciyate puruṣārtha-siddhaye tadvat tat-phalābhisaṁdhy-ahamkārabhāvasya tulyatvād viduṣaḥ | tattvavin nāhaṁ karomīti manyate na ca tat-phalam abhisandhatte | yathā ca svargādi-kāmārthino'gnihotrādi-karma-lakṣaṇa-dharmānuṣṭhānāya āhitāgneḥ kāmye eva agnihotrādaḥ pravṛttasya sāmi kṛte vinaṣṭā'pi kāme tad eva agnihotrādy-anuṣṭhāto'pi na tat-kāmyam agnihotrādi bhavati | tathā ca darśayati bhagavān – [kurvann api na lipyate na karoti na lipyate](#) iti tatra tatra | |

yac ca pūrvaiḥ pūrvataraṁ kṛtam [karmaṇaiva hi saṁsiddhim āsthitā janakādayaḥ](#) iti tat tu pravibhajya vijñeyam | tat katham ? yadi tāvat pūrve janakādayaḥ tattva-vido'pi pravṛttakarmaṇaḥ syuḥ te loka-saṁgrahārtham [guṇā guṇeṣu vartante](#) iti jñānenaiva saṁsiddhim āsthitāḥ karma-saṁnyāse prāpte'pi karmaṇā sahaiva saṁsiddhim āsthitāḥ na karma-saṁnyāsaṁ kṛtavanta ity arthaḥ |

atha na te tattva-vidaḥ | īśvara-samarpitena karmaṇā sādhana-bhūtena saṁsiddhim sattva-śuddhim jñānotpatti-lakṣaṇāṁ vā saṁsiddhim [āsthitā janakādaya](#) iti vyākhyeyam |

etam evārthaṃ vakṣyati bhagavān sattva-śuddhaye karma kurvanti iti | sva-karmaṇā tam
abhyarcya siddhiṃ vindati mānavaḥ ity uktvā siddhiṃ prāptasya punar-jñāna-niṣṭhāṃ
vakṣyati -- [siddhiṃ prāpto yathā brahma](#) ity ādinā ||

tasmād gītā-śāstre kevalād eva tattva-jñānān mokṣa-prāptiḥ na karma-samuccitāt iti
niścito'rthaḥ | yathā cāyam arthaḥ tathā prakaraṇaśo vibhajya tatra tatra darśayiṣyāmaḥ
||

tatraiva dharma-saṃmūḍha-cetaso mithyā-jñānavato mahati śoka-sāgare nimagnasya
arjunasya anyatrātma-jñānād uddharaṇam apaśyan bhagavān vāsudevaḥ tataḥ kṛpayā
arjunam uddidhārayiṣuḥ ātma-jñānāyāvatārayann āha –

śrī-bhagavān uvāca

**aśocyān anvaśocas tvaṃ prajñā-vādāmś ca bhāṣase |
gatāsūn agatāsūmś ca nānuśocanti paṇḍitāḥ || 11 ||**

na śocyā aśocyāḥ bhīṣma-droṇādayaḥ | sad-vṛttatvāt paramārtha-svarūpeṇa ca nityatvāt
tān aśocyān anvaśoco'nuśocitavān asi te mriyante man-nimittam ahaṃ tair vinābhūtaḥ kim
kariṣyāmi rājya-sukhādinā iti | tvaṃ prajñā-vādān prajñāvatām buddhimatām vādāmś ca
vacanāni ca bhāṣase | tad etat mauḍhyaṃ pāṇḍityaṃ ca viruddham ātmani darśayasi
unmatta iva ity abhiprāyaḥ | yasmāt gatāsūn gata-prāṇān mṛtān agatāsūn agata-prāṇān
jīvataś ca
nānuśocanti paṇḍitāḥ ātmajñāḥ | paṇḍā ātma-viṣayā buddhir yeṣāṃ te hi paṇḍitāḥ
[pāṇḍityaṃ nirvidya](#) [BAU 3.5.1] iti śruteḥ | paramārthatas tu tān nityān aśocyān anuśocasi
ato mūḍho'si ity abhiprāyaḥ || 2.11 ||

—o)0(o—

kutas te aśocyāḥ ? yato nityāḥ | katham ?

**na tv evāhaṃ jātu nāsam na tvaṃ neme janādhipāḥ |
na caiva na bhaviṣyāmaḥ sarve vayam ataḥ param || 12 ||**

na tv eva jātu kadācid ahaṃ nāsam kintv āsam eva | atīteṣu dehotpatti-vināśeṣu ghaṭādiṣu
viyad iva nitya eva aham āsam ity abhiprāyaḥ | tathā na tvaṃ nāsīḥ kintv āsīr eva | tathā
neme janādhipā āsan kintv āsann eva | tathā na caiva na bhaviṣyāmaḥ kintu bhaviṣyāma
eva sarve vayam ato'smād deha-vināśāt param uttara-kāle'pi | triṣu api kāleṣu nityā ātma-
svarūpeṇa ity arthaḥ | dehābhedānuvṛtṭyā bahu-vacanam nātma-bhedābhiprāyeṇa
|| 2.12 ||

—o)0(o—

tatra katham iva nitya ātmeti dṛṣṭāntam āha –

**dehino'smin yathā dehe kaumāraṃ yauvanaṃ jarā |
tathā dehāntara-prāptir dhīras tatra na muhyati || 13 ||**

deho'sya astīti dehī tasya dehino dehavataḥ ātmano'smin vartamāne dehā yathā yena prakāreṇa kaumāraṁ kumāra-bhāvo bālyāvasthā yauvanaṁ yūno bhāvo madhyamāvasthā jarā vayo-hāniḥ jīrṇāvasthā ity etāḥ tisro'vasthāḥ anyonya-vilakṣaṇāḥ | tāsāṁ prathamāvasthā-nāśe na nāśaḥ dvitīyāvasthopajane na upajana ātmanaḥ | kiṁ tarhi ?avikriyasyaiva dvitīya-tṛtīyāvasthā-prāptiḥ ātmano dṛṣṭā | tathā tadvad eva dehād anyo deho dehāntaram tasya prāptiḥ dehāntara-prāptiḥ avikriyasyaiva ātmana ity arthaḥ | dhīro dhīmān tatraivaṁ sati na muhyati na moham āpadyate || 2.13 ||

—o)0(o—

yadyapy ātma-vināśa-nimitto moho na sambhavati nitya ātmā iti vijānataḥ tathāpi śītoṣṇa-sukha-duḥkha-prāpti-nimitto moho laukiko dṛśyate sukha-viyoga-nimitto moho duḥkha-samyoga-nimitta ca śokaḥ | ity etad arjunasya vacanam āśaṅkaya bhagavān āha —

**mātrā-sparśās tu kaunteya śītoṣṇa-sukha-duḥkhadāḥ |
āgamāpāyino'nityās tāms titikṣasva bhārata || 14 ||**

mātrā ābhiḥ mīyante śabdādaya iti śrotrādīni indriyāṇi | mātrāṇāṁ sparśāḥ śabdādibhiḥ samyogāḥ | te śītoṣṇasukha-duḥkha-dāḥ śītam uṣṇam sukham duḥkham ca prayacchantīti | athavā sprśyanta iti sparśā viśayāḥ śabdādayaḥ | mātrās ca sparśās ca śītoṣṇa-sukha-duḥkha-dāḥ | śītam kadācit sukham kadācit duḥkham | tathā uṣṇam api aniyata-svarūpam | sukha-duḥkhe punaḥ niyata-rūpe yato na vyabharataḥ | atas tābhyāṁ pṛthak śītoṣṇayoḥ grahaṇam | yasmāt te mātrā-sparśādayaḥ āgamāpāyinaḥ āgamāpāyasilāḥ tasmāt anityāḥ | ataḥ tān śītoṣṇādīn titikṣasva prasahasva | teṣu harṣam viśādam vā mā kārṣiḥ ity arthaḥ || 2.14 ||

—o)0(o—

śītoṣṇādīn sahataḥ kiṁ syād iti śṛṇu ---

**yaṁ hi na vyathayanty ete puruṣaṁ puruṣarṣabha |
sama-duḥkha-sukham dhīraṁ so'mṛtatvāya kalpate || 15 ||**

yaṁ hi puruṣaṁ same duḥkha-sukhe yasya taṁ sama-duḥkha-sukham sukha-duḥkha-prāptau harṣa-viśāda-rahitaṁ dhīraṁ dhīmantaṁ na vyathayanti na cālayanti nityātma-darśanāt ete yathoktāḥ śītoṣṇādayaḥ sa nityātma-svarūpa-darśa-niṣṭho dvandva-sahiṣṇuḥ amṛtatvāya amṛta-bhāvāya mokṣāyety arthaḥ kalpate samartho bhavati || 2.15 ||

—o)0(o—

itaś ca śoka-mohau akṛtvā śītoṣṇādi-sahanaṁ yuktam yasmāt ---

**nāsato vidyate bhāvo nābhāvo vidyate sataḥ |
ubhayor api dṛṣṭo'ntas tv anayos tattva-darśibhiḥ || 16 ||**

na asato 'vidyamānasya śītoṣṇādeḥ sa-kāraṇasya na vidyate nāsti bhāvo bhavanam astitā
||

na hi śītoṣṇādi sa-kāraṇam pramāṇair nirūpyamāṇam vastu sambhavati | vikāro hi saḥ
vikāraś ca vyabhicarati | yathā ghaṭādi-saṁsthānam cakṣuṣā nirūpyamāṇam mṛd-
vyatirekeṇānupalabdher asat | tathā sarvo vikāraḥ kāraṇa-vyatirekeṇānupalabdher asat |
janma-pradhvaṁsābhyām prāg ūrdhvaṁ cānupalabdheḥ | kāryasya ghaṭādeḥ mṛd-ādi-
kāraṇasya ca tat-kāraṇa-vyatirekeṇānupalabdher asattvam ||

tad-asattve sarvābhāva-prasaṅga iti cet na | sarvatra buddhi-dvayopalabdheḥ sad-buddhir
asad-buddhir iti | yad-viṣayā buddhir na vyabhicarati tat sat | yad-viṣayā vyabhicarati tad
asat | iti sad-asad-vibhāge buddhi-tantre sthite | sarvatra dve buddhī sarvair upalabhyete
samānādhikaraṇe na nīlotpalavat san ghaṭaḥ san paṭaḥ san hastī iti | evam sarvatra | tayor
buddhyoḥ ghaṭādi-buddhir vyabhicarati | tathā ca darśitam | na tu sad-buddhiḥ | tasmāt
ghaṭādi-buddhi-viṣayo'san vyabhicārāt | na tu sad-buddhi-viṣayaḥ avyabhicārāt ||
ghaṭe vinaṣṭe ghaṭa-buddhau vyabhicarantyaṁ sad-buddhir api vyabhicaratīti cet na |
paṭād evapi sad-buddhi-darśanāt | viśeṣaṇa-viṣayaiva sā sad-buddhiḥ |

sad-buddhivat ghaṭa-buddhir api ghaṭāntarā dṛśyata iti cet na | paṭādaḥ adarśanāt ||

sad-buddhir api naṣṭe ghaṭe na dṛśyata iti cet na | viśeṣyābhāvāt | sad-buddhir viśeṣaṇa-
viṣayā satī viśeṣyābhāve viśeṣaṇānupapattaḥ kim-viṣayā syāt ? na tu punaḥ sad-buddheḥ
viṣayābhāvāt ||

ekādhikaraṇatvaṁ ghaṭādi-viśeṣyābhāve na yuktaṁ iti cet na | idam udakam iti marīcy-
ādaḥ anyatarābhāve'pi sāmānādhikaraṇa-darśanāt ||

tasmād dehāder dvandvasya ca sa-kāraṇasya asato na vidyate bhāva iti | tathā sataś ca
ātmano'bhāvo'vidyamānatā na vidyate sarvatrāvyabhicārāt ity avocāma ||

evam ātmānātmanoḥ sad-asatoḥ ubhayor api dṛṣṭaḥ upalabdho'nto nirṇayaḥ sat sad eva
asat asad eveti tv anayoḥ yathoktayoḥ tattva-darśibhiḥ | tad iti sarva-nāma sarvaṁ ca
brahma tasya nāma tad iti tad-bhāvas tattvam brahmaṇo yāthātmyam | tad draṣṭuṁ śīlaṁ
yeṣāṁ te tattva-darśinaḥ tais tattva-darśibhiḥ | tvam api tattva-darśināṁ dṛṣṭim āśritya
śokaṁ moham ca hitvā śītoṣṇādīni niyatāniyata-rūpāṇi dvandvāni vikāro'yam asann eva
marīci-jalavan mithyāvabhāṣate iti manasi niścitya titikṣasva ity abhiprāyaḥ || 2.16 ||

—o)0(o—

kim punas tat yat sad eva sarvadaiva astīti | ucyate ---

**avināśi tu tad viddhi yena sarvam idam tatam |
vināśam avyayasyāsyā na kaścit kartum arhati || 17 ||**

avināśi na vinaṣṭum śīlaṁ yasyeti | tu-śabdo'sato viśeṣaṅārthaḥ | tat viddhi vijānīhi | kim ? yena sarvam idaṁ jagat tataṁ vyāptaṁ sad-ākhyena brahmaṇā sākāśam ākāśenaiva ghaṭādayaḥ | vināśam adarśanam abhāvam | avyayasya na vyeti upacayāpacayau na yāti iti avyayaṁ tasya avyayasya | naitat sadākhyam brahma svena rūpeṇa vyeti vyabharati niravayavatvāt dehādivat | nāpy ātmīyena ātmīyābhāvāt | yathā devadatto dhana-hānyā vyeti na tu evaṁ brahma vyeti | ato'vyayasya asya brahmaṇaḥ vināśam na kaścit kartum arhati na kaścit atmānaṁ vināśayitum śaknoti īśvaro'pi | ātmā hi brahma svātmani ca kriyāvirodhāt ||2.17||

—o)0(o—

kiṁ punas tad asat yat svātma-sattām vyabharatīti ucyate –

**antavanta ime dehā nityasyoktāḥ śārīriṇaḥ |
anāśīno'prameyasya tasmād yudhyasva bhārata || 18 ||**

antaḥ vināśaḥ vidyate yeṣāṁ te antavantaḥ | yathā mṛgatṛṣṇikādaḥ sad-buddhiḥ anuvṛttā pramāṇanirūpaṇānte vicchidyate sa tasya antaḥ | tathā ime dehāḥ svapnamāyādehādivaca antavantaḥ nityasya śārīriṇaḥ śārīravato'nāśīno'prameyasya ātmano'ntavanta ity uktāḥ vivekibhiriti arthaḥ | nityasya anāśīnaḥ iti na punaruktam | nityatvasya dvididhatvāt lokā nāśasya ca | yathā deho bhasmībhūto'darśanaṁ gato naṣṭa ucyate | vidyamāno'pi yathā anyathā pariṇato vyādhyādi-yukto jāto naṣṭa ucyate | tatra nityasya ṭh anāśīnaḥ iti dvididhenāpi nāśena asāmbandho'syety arthaḥ | anyathā pṛthivyādivad api nityatvaṁ syāt ātmanaḥ | tat mā bhūditi nityasya anāśīnaḥ ityāha | aprameyamya na prameyasya pratyakṣādi-pramāṇaiḥ aparicchādyasyety arthaḥ ||

nanu āgamaṇa ātmā paricchidyate pratyakṣādinā ca pūrvam | na | ātmanaḥ svataḥsiddhatvāt | sirā hi ātmani pramātari pramitsoḥ pramāṇānveṣaṇā bhavati | na hi pūrvam itthamaham iti atmānamapramāya pa cāt prameyaparicchādāya pravartate | na hi ātmā nāma kasyacit aprasiddho bhavati | śāstraṁ tu antyaṁ pramāṇam atad-dharmādhyāropaṇa-mātra-nivartakatvena pramāṇatvam ātmanaḥ pratipadyate na hy ajñātārthajñāpakatvena | tathā ca śrutiḥ --- [yat sākṣād aparokṣād brahma ya ātmā sarvāntaraḥ](#) [BAU 3.4.1] iti | yasmād evaṁ nityo'vikriyāś cātmā tasmād yudhyasva yuddhād uparamaṁ mā kārṣīḥ ity arthaḥ |

na hy atra yuddha-kartavyatā vidhīyate yuddhe pravṛtta eva hi asau śoka-moha-pratibaddhaḥ tūṣṇīm āste | ataḥ tasya pratibandhāpanayana-mātraṁ bhagavatā kriyate | tasmād yudhyasva iti anuvāda-mātraṁ na vidhīḥ ||2.18||

—o)0(o—

śoka-mohādi-saṁsāra-kāraṇa-nivṛtty-arthaṁ gītā-śāstraṁ na pravartakam ity etasyārthasya sākṣi-bhūte ṛcau ānināya bhagavān | yat tu manyase yuddhā bhīṣmādayo mayā hanyante aham eva teṣāṁ hantā iti eṣā buddhir mṛṣaiva te | katham ?

**ya enam vetti hantāraṃ yaś cainaṃ manyate hatam |
ubhau tau na vijānīto nāyaṃ hanti na hanyate || 19 ||**

ya enam prakṛtaṃ dehinaṃ vetti vijānāti hantāraṃ hanana-kriyāyāḥ kartāraṃ ya ca enam anyo manyate hataṃ deha-hananena hatō'ham iti hanana-kriyāyāḥ karma-bhūtam | tau ubhau na vijānītaḥ na jñātavantau avivekena ātmānam | hantā ahaṃ hatō'smy aham iti deha-hananena ātmānam ahaṃ pratyaya-viśayaṃ yau vijānītaḥ tau ātma-svarūpānabhijñau ity arthaḥ | yasmāt na ayam atmā hanti na hanana-kriyāyāḥ kartā bhavati na ca hanyate na ca karma bhavatīty arthaḥ avikriyatvāt || 2.19 ||

—o)0(o—

katham avikriya ātmeti dvitīyo mantraḥ --

**na jāyate mriyate vā kadācin
nāyaṃ bhūtvā bhavitā vā na bhūyaḥ |
ajo nityaḥ śāśvato'yaṃ purāṇo
na hanyate hanyamāne śarīre || 20 ||**

na jāyate notpadyate jani-lakṣaṇā vastu-vikriyā na ātmano vidyate ity arthaḥ | tathā na mriyate vā | vā-śabdaḥ cārthe | na mriyate ca iti antyā vināśa-lakṣaṇā vikriyā pratiśidhyate | kadācic chabdaḥ sarva-vikriyā-pratiśedhaiḥ sambadhyate -- na kadācit jāyate na kadācit mriyate ity evam | yasmāt ayam atmā bhūtvā bhavana-kriyām anubhūya paścāt abhavitā abhāvaṃ gantā na bhūyaḥ punaḥ tasmāt na mriyate | yo hi bhūtvā na bhavitā sa mriyata ity ucyate lokā | vā-śabdāt na-śabdāc ca ayam atmā abhūtvā vā bhavitā dehavat na bhūyaḥ | tasmāt na jāyate | yo hi abhūtvā bhavitā sa jāyata ity ucyate | naivam atmā | ato na jāyate | yasmād evaṃ tasmāt ajaḥ yasmāt na mriyate tasmāt nityaś ca |

yadyapi ādy-antayor vikriyayoḥ pratiśedhe sarvā vikriyāḥ pratiśiddhā bhavanti tathāpi madhya-bhāvinīnām vikriyāṇām sva-śabdair eva pratiśedhaḥ kartavyo'nuktānām api yauvanādi-samasta-vikriyāṇām pratiśedho yathā syāt ity āha-- śāśvata ity ādinā | śāśvata iti apakṣaya-lakṣaṇā vikriyā pratiśidhyate | śāśvad-bhavaḥ śāśvataḥ | na apakṣiyate svarūpeṇa niravayavatvāt | nāpi guṇa-kṣayeṇa apakṣayaḥ nirguṇatvāt | apakṣaya-viparītāpi vṛddhi-lakṣaṇā vikriyā pratiśidhyate --- purāṇa iti | yo hi avayavāgamena upacīyate sa vardhate abhinava iti ca ucyate | ayam tu atmā niravayavatvāt purāpi nava eveti purāṇaḥ na vardhate ity arthaḥ | tathā na hanyate | hantiḥ atra vipariṇāmārthe draṣṭavyo'punaruktāyāi | na vipariṇamyate ity arthaḥ |

hanyamāne vipariṇamyamāne'pi śarīrāḥ | asmin mantre ṣaḍ-bhāva-vikārā laukika-vas্তু-vikriyā ātmani pratiśidhyante | sarva-prakāra-vikriyā-rahita atmā iti vākyārthaḥ | yasmād evaṃ tasmāt ubhau tau na vijānītaḥ iti pūrveṇa mantreṇa asya sambandhaḥ || 2.20 ||

—o)0(o—

ya enam vetti hantāraṃ ityanena mantreṇa hanana-kriyāyāḥ kartā karma ca na bhavati iti pratijñāya na jāyate ity anena avikriyatvaṃ hetum uktvā pratijñātārtham upasaṃharati--

**vedāvināśinaṃ nityaṃ ya enam ajam avyayam |
kathaṃ sa puruṣaḥ pārtha kaṃ ghātayati hanti kam ||21||**

veda vijānāti avināśinaṃ antya-bhāva-vikāra-rahitaṃ nityaṃ vipariṇāma-rahitaṃ yo veda iti sambandhaḥ | enam pūrveṇa matreṇokta-lakṣaṇam ajam janma-rahitam avyayam apakṣaya-rahitaṃ kathaṃ kena prakāreṇa sa vidvān puruṣo'dhikṛtaḥ hanti hanana-kriyāṃ karoti kathaṃ vā ghātayati hantāraṃ prajoyayati | na kathamcit kaṃcit hanti na kathamcit kaṃcit ghātayati iti ubhayatra ākṣepaḥ evārthaḥ praśnārthāsambhavāt | hetv-arthasya ca avikriyatvasya tulyatvāt viduṣaḥ sarva-karma-pratiṣedha eva prakaraṇārtho'bhupreto bhagavatā | hantes tu ākṣepaḥ udāharaṇārthatvena kathitaḥ | viduṣaḥ kaṃ karmāsambhave hetu-viśeṣaṃ paśyan karmāṇy ākṣipati bhagavān kathaṃ sa puruṣaḥ iti |

nanu ukta evātmano'vikriyatvaṃ sarva-karmāsambhava-kāraṇa-viśeṣaḥ | satyam uktaḥ | na tu sa kāraṇa-viśeṣaḥ anyatvāt viduṣo'vikriyād ātmanaḥ | na hi avikriyaṃ sthānuṃ viditavataḥ karma na sambhavati iti cet na | viduṣaḥ ātmatvāt | na dehādi-saṃghātasya vidvattā | ataḥ pāriśeṣyāt asaṃhata ātmā vidvān avikriyaḥ iti tasya viduṣaḥ karmāsambhavāt ākṣepo yuktaḥ kathaṃ sa puruṣaḥ iti | yathā buddhyādy āhṛtasya śabdādy-arthasya avikriya eva san buddhi-vṛtty-aviveka-vijñānena avidyayā upalabdā ātmā kalpyate evam eva ātmānātma-viveka-jñānena buddhi-vṛttyā vidyā asatya-rūpayaiḥ paramārthato'vikriya eva ātmā vidvān ucyate | viduṣaḥ karmāsambhava-vacanāt yāni karmāṇi śāstreṇa vidhīyante tāni aviduṣo vihitāni iti bhagavato niścayo'vagamyate ||

nanu vidyāpi aviduṣa eva vidhīyate vidita-vidyasya piṣṭa-peṣaṇavat vidyā-vidhānānarthakyāt | tatra aviduṣaḥ karmāṇi vidhīyante na viduṣaḥ iti viśeṣo nopapadyate iti cet na | anuṣṭheyasya bhāvābhāva-viśeṣopapatteḥ | agnihotrādi-vidhy-ārtha-jñānottara-kālam agnihotrādi-karma aneka-sādhanopasaṃhāra-pūrvakam anuṣṭheyaṃ kartā aham mama kartavyam ity evaṃ prakāra-vijñānavato'viduṣaḥ yathā anuṣṭheyaṃ bhavati na tu tathā na jāyate ity ādy ātma-svarupa-vidhy-ārtha-jñānottara-kāla-bhāvi kimcid anuṣṭheyaṃ bhavati | kintu nāhaṃ kartā nāhaṃ bhoktā ity ādy ātmaikatvākartṛtvādi-viśaya-jñānāt nānyad utpadyate iti eṣa viśeṣa upapadyate | yaḥ punaḥ kartā aham iti vetti ātmānam tasya mama idaṃ kartavyam iti avaśyaṃbhāvinī buddhiḥ syāt | tad-apekṣayā so'dhikriyate iti taṃ prati karmāṇi sambhavanti | sa ca avidvān ubhau tau na vijānītaḥ iti vacanāt viśeṣitasya ca viduṣaḥ karmākṣepa-vacanāt kathaṃ sa puruṣaḥ iti |

tasmāt viśeṣitasya avikriyātma-darśinaḥ viduṣaḥ mumukṣo ca sarva-karma-saṃnyāse eva adhikāraḥ | ata eva bhagavān nārāyaṇaḥ sāmkyān viduṣo'viduṣa ca karmināḥ pravibhajya dve niṣṭhe grāhayati—jñāna-yogena sāmkyānāṃ karma-yogena yogināṃ iti | tathā ca putrāya āha bhagavān vyāsaḥ – [dvāv imāv atha panthānau](#) [MahāSā 24 I .6] ity ādi | tathā ca [kriyā-pathaś caiva purastāt paścāt saṃnyāsaś ca](#) iti | etam eva vibhāgaṃ punaḥ punar darśayiṣyati bhagavān --- atattvavit [ahamkāra-vimūḍhātmā kartāham iti manyate tattvavit tu nāhaṃ karomi](#) iti | tathā ca [sarva-karmāṇi manasā saṃnyasyāste](#) ityādi ||

tatra kecit paṇḍitaṃ-manyā vadanti --- janmādi-ṣaḍ-bhāva-vikriyā-rahito'vikriyo'kartā eko'ham ātmā iti na kasyacit jñānam utpadyate yasmin sati sarva-karma-saṃnyāsaḥ upadiśyate iti | tan na | na jāyate ityādi śāstropadeśānarthakya-prasaṅgāt | yathā ca

śāstropadeśa-sāmarthyāt dharmādharmāstitva-vijñānaṃ kartuś ca dehāntara-saṁbandha-
vijñānam utpadyate tathā śāstrāt tasyaiva ātmano'vikriyatvākartṛtvaikatvādi-vijñānaṃ
kasmāt notpadyate iti praśṭavyāḥ te | karaṇāgocaratvāt iti cet na |
[manasaivānudraṣṭavyam](#) [BAU 4.4.19] iti śruteḥ | śāstrācāryopadeśa-śama-damādi-
saṁskṛtaṃ mana ātma-darśane karaṇam | tathā ca tad adhigamāya anumāne āgame ca sati
jñānaṃ notpadyata iti sāhasa-mātram etat | jñānaṃ ca utpadyamānaṃ tad-viparītam
ajñānaṃ avaśyaṃ bādhaṭe ity abhyupagantavyam | tac ca ajñānaṃ darśitam hantā aham
hato'smi iti ubhau tau na vijānīta ity | atra ca ātmanaḥ hanana-kriyāyāḥ kartṛtvaṃ
karmatvaṃ hetu-kartṛtvaṃ ca ajñāna-kṛtaṃ darśitam | tac ca sarva-kriyāsv api samānaṃ
kartṛtvādeḥ avidyā-kṛtatvam avikriyatvāt ātmanaḥ | vikriyāvān hi kartā ātmanaḥ karma-
bhūtam anyam prajayati kuru iti |

tad etat aviśeṣeṇa viduṣaḥ sarva-kriyāsu kartṛtvaṃ hetu-kartṛtvaṃ ca pratiśedhati bhagavān
vāsudevo viduṣaḥ karmādhikārābhāva-pradarśanārthaṃ [vedāvināśinaṃ katham sa puruṣaḥ](#)
ity ādinā | kva punaḥ viduṣo'dhikāra ity etad uktaṃ pūrvam eva [jñāna-yogena sāmkyānām](#)
ity | tathā ca sarva-karma-saṁnyāsaṃ vakṣyati [sarva-karmāṇi manasā](#) ity ādinā | |

nanu manasā ity vacanāt na vācīkānām kāyīkānā ca saṁnyāsaḥ ity cet na | sarva-karmāṇi ity
viśeṣitatvāt | mānasānām eva sarva-karmaṇām ity cet na | mano-vyāpāra-pūrvakatvād vāk-
kāya-vyāpārānām mano-vyāpārābhāve tad-anupapatteḥ | śāstrīyānām vāk-kāya-karmaṇām
kāraṇāni mānasāni karmāṇi varjayitvā anyāni sarva-karmāṇi manasā saṁnyasyed ity cet na |
[naiva kurvan na kārayan](#) ity viśeṣaṇāt | sarva-karma-saṁnyāso'yaṃ bhagavatā uktaḥ
maṛiṣyato na jīvata ity cet na | [nava-dvāre pure dehī āste](#) ity viśeṣānupapatteḥ | na hi
sarva-karma-saṁnyāseṇa mṛtasya tad-dehe āsanaṃ saṁbhavati |

akurvato'kārayata ca dehe saṁnyasya ity saṁbandho na dehe āste ity cet na | sarvatra
ātmano'vikriyatvādvadhāraṇāt | āsana-kriyāyās cādhikaraṇāpekṣatvāt | tad-anapekṣatvāc ca
saṁnyāsasya | saṁpūrvas tu nyāsa-śabdo'tra tyāgārthaḥ na nikṣepārthaḥ | tasmāt gītā-
śāstre ātma-jñānavataḥ saṁnyāsa eva adhikāro na karmaṇīti tatra tatra upariṣṭāt ātma-
jñāna-prakaraṇe darśayisyāmaḥ | |2.21| |

—o)0(o—

prakṛtaṃ tu vakṣyāmaḥ | tatra ātmano'vināśitvaṃ pratijñātam | tat kim iveti ucyate –

**vāsāmsi jīrṇāni yathā vihāya
navāni gṛhṇāti nara'parāṇi |
tathā śarīrāṇi vihāya jīrṇāni
anyāni saṁyāti navāni dehī | |22| |**

vāsāmsi vastrāṇi jīrṇāni durbalatām gatāni yathā loke vihāya parityajya navāni abhinavāni
gṛhṇāti upādatte naraḥ puruṣo'parāṇi anyāni tathā tadvad eva śarīrāṇi vihāya jīrṇāni anyāni
saṁyāti saṁgacchati navāni dehī ātmā puruṣavat avikriya evety arthaḥ | |2.22| |

—o)0(o—

kasmāt avikriya eveti āha ---

**nainam chindanti śastrāṇi nainam dahati pāvakaḥ |
na cainam kledayanty āpo na śoṣayati mārutaḥ ||23||**

enam prakṛtaṁ dehinam na chindanti śastrāṇi niravayavatvāt nāvayava-vibhāgam kurvanti
| śastrāṇi asy-ādīni | tathā nainam dahati pāvakaḥ agnir api na bhasmīkaroti | tathā na
cainam kledayanti āpaḥ | apāṁ hi sāvayavasya vastuna ādrībhāva-karaṇena avayava-
viśleṣāpādane sāmāthyam | tan na niravayave ātmani sambhavati | tathā snehavat
dravyam sneha-śoṣaṇena nāśayati vāyuḥ | enam tv ātmānam na śoṣayati māruto'pi
||2.23||

—o)0(o—

yata evam tasmāt --

**acchedyo'yam adāhyo'yam akledyo'śoṣya eva ca |
nityaḥ sarva-gataḥ sthāṇur acalo'yam sanātanaḥ ||24||**

yasmāt anyonya-nāśa-hetu-bhūtāni enam ātmānam nāśayitum notsahante asyādīni tasmāt
nityaḥ | nityatvāt sarvagataḥ | sarva-gatatvāt sthāṇur iva sthira ity etat | sthiratvāt
acalo'yam ātmā | ataḥ sanātanaś cirantanaḥ na kāraṇāt kutaścin niṣpannaḥ abhinava ity
arthaḥ |

naiteṣāṁ lokānām paunaruktyam codanīyam yataḥ ekenaiva lokān ātmanaḥ nityatvam
avikriyatvam cuktam [na jāyate mriyate vā](#) ity ādinā | tatra yad eva ātma-viṣayam kimcid
ucyate tad etasmāt lokārthān nātiricyate | kimcid chabdataḥ punaruktam kimcid arthataḥ
iti | durbodhatvāt ātma-vastunaḥ punaḥ punaḥ prasaṅgam āpādya śabdāntareṇa tad eva
vastu nirūpayati bhagavān vāsudevaḥ katham nu nāma saṁsāriṇām asaṁsāritva-buddhi-
gocaratām āpannam sat avyaktaṁ tattvam saṁsāra-nivṛttaye syāt iti ||2.24||

—o)0(o—

kim ca--

**avyakto'yam acintyo'yam avikāryo'yam ucyate |
tasmād evam veditvainaṁ nānuśocitum arhasi ||25||**

avyaktaḥ sarva-karaṇāviṣayatvāt na vyajyata iti avyakto'yam ātmā | ataeva acintyo'yam |
yad dhi indriya-gocaras tac cintā-viṣayatvam āpadyate | ayam tv ātmā anindriya-gocaravāt
acintyaḥ | ataeva avikāryaḥ yathā kṣīram dadhyātāñcanādinā vikāri na tathā ayam ātmā |
niravayavatvāc cāvikriyaḥ | na hi niravayavam kimcit vikriyātmakam dṛṣṭām | avikriyatvāt
avikāryo'yam ātmā ucyate | tasmāt evam yathokta-prakāreṇa enam ātmānam veditvā tvam
na anuśocitum arhasi hantāham eṣām mayaite hanyanta iti ||2.25||

—o)0(o—

ātmano'nityatvam abhyupagamya idam ucyate ---

**atha cainaṁ nityajātaṁ nityaṁ vā manyase mṛtam |
tathāpi tvaṁ mahābāho naivaṁ śocitum arhasi ||26||**

atha ca iti abhyupagamārthaḥ | enaṁ prakṛtam ātmānaṁ nitya-jātaṁ loka-prasiddhayā
praty aneka-śarīrotpatti jāto jāta iti manyase | tathā prati-tat-tad-vināśaṁ nityaṁ vā
manyase mṛtaṁ mṛto mṛta iti | tathāpi tathābhāve'py ātmani tvaṁ mahābāho na evaṁ
śocitum arhasi janmavato nāśo nāśavato janma cety etāv avaśyambhāvināv iti ||2.26||

—o)0(o—

tathā ca sati--

**jātasya hi dhruvo mṛtyur dhruvaṁ janma mṛtasya ca |
tasmād aparihārye'rthe na tvaṁ śocitum arhasi ||27||**

jātasya hi labdha-janmanaḥ dhruvo'vyabhicārī mṛtyur maraṇaṁ dhruva janma mṛtasya ca |
tasmād aparihāryo'yaṁ janma-maraṇa-lakṣaṇo'rthaḥ | tasminn aparihārye'rthe na tvaṁ
śocitum arhasi ||2.27||

—o)0(o—

kārya-karaṇa-saṁghātātma-kānyapi bhūtāny uddīśya śoko na yuktaḥ kartum yataḥ—

**avyaktādīni bhūtāni vyakta-madhyāni bhārata |
avyakta-nidhanāny eva tatra kā paridevanā ||28||**

avyaktādīny avyaktam adarśanam anupalabdhiḥ ādir yeṣāṁ bhūtānāṁ putra-mitrādi-kārya-
karaṇa-saṁghātātmakānāṁ tāni avyaktādīni bhūtāni prāg-utpatteḥ utpannāni ca prān-
maraṇāt vyakta-madhyāni | avyakta-nidhanāny eva punar avyaktam adarśanaṁ nidhanaṁ
maraṇaṁ yeṣāṁ tāni avyakta-nidhanāni | maraṇād ūrdhvam apy avyaktatām eva
pratipadyante ity arthaḥ | tathā cuktam ---

[adarśanād āpatitaḥ punaś cādarśanaṁ gataḥ |
nāsau tava na tasya tvaṁ vṛthā kā paridevanā || \[Mahā. Strī. 2.13\] iti |](#)

tatra kā paridevanā ko vā pralāpo'dṛṣṭa-dṛṣṭa-praṇaṣṭa-bhrānti-bhūteṣu bhūteṣv ity
arthaḥ ||2.28||

—o)0(o—

durvijñeyo'thaṁ prakṛta ātmā | kiṁ tvāmevaikamupālabhe sādharmaṇe bhrāntinimitte |
kathaṁ durvijñeyo'yamātmā ityata āha ---

**āścaryavat paśyati kaścīd enam
āścaryavad vadati tathaiva cānyaḥ |
āścaryavac cainam anyaḥ śṛṇoti
śrutvāpy enam veda na caiva kaścīd ||29||**

āścaryavat āścaryam adṛṣṭa-pūrvam adbhutam akasmād dṛśyamānaṁ tena tulyaṁ
āścaryavat āścaryam iva enam ātmānaṁ paśyati kaścīd | āścaryavad enam vadati tathaiva
cānyaḥ | āścaryavac ca enam anyaḥ śṛṇoti | śrutvā dṛṣṭvā uktvāpi enam ātmānaṁ veda na
caiva kaścīd | athavā yo'yam ātmānaṁ paśyati sa āścarya-tulyaḥ yo vadati ya ca śṛṇoti
so'neka-sahasreṣu kaścīd eva bhavati | ato durbodha ātmā ity abhiprāyaḥ ||2.29||

—o)0(o—

athedānīm prakaraṇārtham upasaṁharan brūte –

**dehī nityam avadhyo'yaṁ dehe sarvasya bhārata |
tasmāt sarvāṇi bhūtāni na tvaṁ śocitum arhasi ||30||**

dehī śarīrī nityaṁ sarvadā sarvāvasthāsu avadhyaḥ niravayavatvān nityatvāc ca | tatra
avadhyo'yaṁ dehe śarīre sarvasya sarva-gatatvāt sthāvarādiṣu sthito'pi sarvasya prāṇi-
jātasya dehe vadhyamāne'py ayaṁ dehī na vadhyo yasmāt tasmād bhīṣmādīni sarvāṇi
bhūtāni uddīśya na tvaṁ śocitum arhasi ||2.30||

—o)0(o—

iha paramārtha-tattvāpekṣāyām śoko moho vā na sambhavatīty uktam | na kevalam
paramārtha-tattvāpekṣāyām eva kiṁ tu ---

**sva-dharmam api cāvekṣya na vikampitum arhasi |
dharmyād dhi yuddhāc chreyo'nyat kṣatriyasya na vidyate ||31||**

svadharmam api svo dharmāḥ kṣatriyasya yuddham tam api avekṣya tvaṁ na vikampitum
pracalitum nārhasi kṣatriyasya svābhāvikād dharmād ātma-svābhāvyād ity abhiprāyaḥ | tac
ca yuddham pṛthivī-jaya-dvāreṇa dharmārtham prajā-rakṣaṇārtham ceti dharmād anapetaṁ
paraṁ dharmyam | tasmād dharmyād yuddhāc chreyo'nyat kṣatriyasya na vidyate hi
yasmāt ||2.31||

—o)0(o—

kutaś ca tat yuddham kartavyam iti ucyate ---

**yadṛcchayā copapannaṁ svarga-dvāram apāvṛtam |
sukhinaḥ kṣatriyaḥ pārtha labhante yuddham idṛśam ||32||**

yadṛcchayā ca aprārthitatayā upapannam āgataṁ svarga-dvāram apāvṛtam udghāṭitaṁ ya
etad īdṛśaṁ yuddhaṁ labhante kṣatriyāḥ he pārtha kim na sukhinas te ? || 2.32 ||

—o)0(o—

etaṁ kartavyatā-prāptam api –

**atha cet tvam imaṁ dharmyaṁ saṁgrāmaṁ na kariṣyasi |
tataḥ sva-dharmaṁ kīrtiṁ ca hitvā pāpam avāpsyasi || 33 ||**

atha cet tvam imaṁ dharmyaṁ dharmād anapetaṁ vihitam saṁgrāmaṁ yuddhaṁ na
kariṣyasi cet tataḥ tad-akaraṇāt svadharmam kīrtiṁ ca mahā-devādi-samāgama-nimittam
hitvā kevalam pāpam avāpsyasi || 2.33 ||

—o)0(o—

na kevalam svadharmā-kīrti-parityāgaḥ –

**akīrtiṁ cāpi bhūtāni kathayiṣyanti te'vyayām |
saṁbhāvitasya cākīrtir maraṇād atiricyate || 34 ||**

akīrtiṁ cāpi yuddhā bhūtāni kathayiṣyanti te tava avyayām dīrgha-kālām | dharmātmā sūra
ity evam ādibhiḥ guṇaiḥ saṁbhāvitasya ca akīrtiḥ maraṇāt atiricyate saṁbhāvitasya ca
akīrteḥ varaṁ maraṇam ity arthaḥ || 2.34 ||

—o)0(o—

kim ca--

**bhayād raṇād uparataṁ maṁsyante tvām mahārathāḥ |
yeṣāṁ ca tvam bahumato bhūtvā yāsyasi lāghavam || 35 ||**

bhayāt karṇādibhyaḥ raṇāt yuddhāt uparataṁ nivṛttaṁ maṁsyante cintayiṣyanti na
kṛpayeti tvām mahārathāḥ duryodhana-prabhṛtayaḥ | yeṣāṁ ca tvam duryodhanādīnām
bahu-mato bahubhir guṇair yuktaḥ ity evam mataḥ bahumato bhūtvā punar yāsyasi
lāghavam laghu-bhavam || 2.35 ||

—o)0(o—

kim ca --

**avācya-vādāṁś ca bahūn vadiṣyanti tavāhitāḥ |
nindantas tava sāmartyaṁ tato duḥkhataraṁ nu kim || 36 ||**

avācya-vādān avaktavya-vādāṁś ca bahūn aneka-prakārān vadiṣyanti tavāhitāḥ śatravaḥ
nindantaḥ kutsayantaḥ tava tvadīyaṁ sāmartyaṁ nivāta-kavacādi-yuddha-nimittam |
tatas tasmāt nindā-prāpter duḥkhāt duḥkhataraṁ nu kim ? tataḥ kaṣṭataraṁ duḥkham
nāstīty arthaḥ || 2.36 ||

—o)0(o—

yurā punaḥ kriyamāṇe karṇādibhiḥ—

**hato vā prāpsyasi svargaṁ jītvā vā bhokṣyase mahīm |
tasmād uttiṣṭha kaunteya yuddhāya kṛta-niścayaḥ || 37 ||**

hato vā prāpsyasi svargam hataḥ san svargaṁ prāpsyasi | jītvā vā karṇādīn śūrān
bhokṣyase mahīm | ubhayathāpi tava lābha evety abhiprāyaḥ | yata evaṁ tasmāt uttiṣṭha
kaunteya yuddhāya kṛtāni ca yaḥ jeṣyāmi śātrūn mariṣyāmi vā iti niścayaṁ kṛtvety arthaḥ
|| 2.37 ||

—o)0(o—

tatra yuddhaṁ svadharma ity evaṁ yudhyamānasyopadeśam imaṁ śṛṇu –

**sukha-duḥkhe same kṛtvā lābhālābhau jayājayau |
tato yuddhāya yujyasva naivāṁ pāpam avāpsyasi || 38 ||**

sukha-duḥkhe same tulye kṛtvā rāga-dveṣāv apy akṛtvety etat | tathā lābhālābhau jayājayau
ca samau kṛtvā tato yuddhāya yujyasva ghaṭāsva | na evaṁ yuddhaṁ kurvan pāpam
avāpsyasi | ity eṣa upadeśaḥ prāsaṅgikaḥ || 2.38 ||

—o)0(o—

śoka-mohāpanayanāya laukiko nyāyaḥ svadharmam api cāvekṣya ity ādyaiḥ lokair uktaḥ na
tu tātparyeṇa | paramārtha-darśanam iha prakṛtam | tac caktam upasaṁhriyate -- eṣā
te'bhīhitā iti śāstra-viṣaya-vibhāga-pradarśanāya | iha hi pradarśite punaḥ śāstra-viṣaya-
vibhāge upariṣṭāt jñāna-yogena sāmkyānām karma-yogena yoginām iti niṣṭhā-dvaya-
viṣayaṁ śāstraṁ sukhaṁ pravartīṣyate śrotāraś ca viṣaya-vibhāgena sukhaṁ grahīṣyanti ity
ata āha ---

**eṣā te'bhīhitā sāmkye buddhir yoge tv imāṁ śṛṇu |
buddhyā yukto yayā pārtha karmabandhaṁ prahāsyasi || 39 ||**

eṣā te tubhyam abhīhitā uktā sāmkye paramārtha-vastu-viveka-viṣaye buddhir jñānaṁ
sākṣāt śoka-mohādi-saṁsāra-hetu-doṣa-nivṛtti-kāraṇam | yoge tu tat-prāpty-upāye
niḥsaṅgatayā dvandva-prahāṇa-pūrvakam īśvarārādhanārthe karma-yoge karmānuṣṭhāne
samādhi-yoge cemām anantaram evocyamānām buddhiṁ śṛṇu | tām ca buddhiṁ stauti
prarocanārtham -- buddhyā yayā yoga-viṣayayā yuktaḥ | he pārtha karma-bandhaṁ
karmaiva dharmādharmaḥ bandhaḥ karma-bandhas taṁ prahāsyasi īśvara-prasāda-
nimitta-jñāna-prāpter ity abhiprāyaḥ || 2.39 ||

—o)0(o—

kiṁ cānyat --

**nehābhikrama-nāśo'sti pratyavāyo na vidyate |
svalpam apy asya dharmasya trāyate mahato bhayāt ||40||**

neha mokṣa-mārge karma-yoge abhikrama-nāśo'bhikramaṇam abhikramaḥ prārambhas
tasya nāśo nāsti yathā kṛṣyādeḥ | yoga-viṣaye prārambhasya na anaikāntika-phalatvam ity
arthaḥ | kiṁ ca nāpi cikitsāvat pratyavāyo vidyate bhavati | kiṁ tu svalpam api asya
dharmasya yoga-dharmasya anuṣṭhitāṁ trāyate rakṣati mahataḥ bhayāt saṁsāra-bhayāt
janma-maraṇādi-lakṣaṇāt ||2.40||

—o)0(o—

yeyāṁ sām̐khye buddhir uktā yogē ca vakṣyamāṇa-lakṣaṇā sā –

**vyavasāyātmikā buddhir ekeha kuru-nandana |
bahu-śākhā hy anantāś ca buddhayo'vyavasāyinām ||41||**

vyavasāyātmikā niścaya-svabhāvā ekā eva buddhir itara-viparīta-buddhi-śākhā-bhedasya
vādhikā samyak-pramāṇa-janitatvāt iha śreyo-mārge | he kurunandana ! yāḥ punar itarā
viparīta-buddhayaḥ yāsāṁ śākhā-bheda-pracāra-vaśāt ananto'pāro'nuparataḥ
saṁsāro nitya-pratato vistīrṇo bhavati pramāṇa-janita-viveka-buddhi-nimitta-vaśac ca
uparatāsv ananta-bheda-buddhiṣu saṁsāro'py uparamate tā buddhayo bahu-śākhāḥ
bahuvayaḥ śākhāḥ yāsāṁ tāḥ bahu-śākhāḥ bahu-bhedā ity etat | pratiśākhā-bhedena hy
anantā ca buddhayaḥ | keṣāṁ ? avyavasāyinām pramāṇa-janita-viveka-buddhi-rahitānām
ity arthaḥ ||2.41||

—o)0(o—

yēṣāṁ vyavasāyātmikā buddhir nāsti te--

**yām imām puṣpitām vācam pravadyanti avipaścitaḥ |
veda-vāda-ratāḥ pārtha nānyad astīti vādinaḥ ||42||**

yām imām vakṣyamāṇāṁ puṣpitām puṣpita iva vṛkṣaḥ śobhamānām śrūyamāṇa-ramaṇīyām
vācam vākya-lakṣaṇāṁ pravadyanti | ke ? avipaścito'medhaso'vivekina ity arthaḥ | veda-
vāda-ratāḥ bahvy-artha-vāda-phala-sādhana-prakāśakeṣu veda-vākyeṣu ratāḥ he pārtha na
anyat svarga-prāpty-ādi-phala-sādhanebhyaḥ karmabhyo'sti ity evaṁ vādinaḥ vadana-śīlāḥ
||2.42||

—o)0(o—

te ca --

**kāmātmānaḥ svarga-parā janma-karma-phala-pradām |
kriyā-viśeṣa-bahulām bhogaiśvarya-gatim prati ||43||**

kāmātmānaḥ kāmasvabhāvāḥ kāmaparā ity arthaḥ | svarga-parāḥ svargaḥ paraḥ
puruṣārthaḥ yeṣāṃ te svarga-parāḥ svarga-pradhānāḥ | janma-karma-phala-pradāṃ
karmaṇaḥ phalaṃ karma-phalaṃ janmaiva karma-phalaṃ janma-karma-phalaṃ tat
pradadātīti janma-karma-phala-pradā tām vācam | pravadanti ity anuṣajyate | kriyā-viśeṣa-
bahulāṃ kriyāṇāṃ viśeṣāḥ kriyā-viśeṣāḥ te bahulā yasyāṃ vāci tām svarga-paśu-putrādy-
arthāḥ yayā vācā bhūlyena prakāśyante | bhogaiśvarya-gatiṃ prati bhogaś ca aiśvaryaṃ
ca bhogaiśvarye tayor gatiḥ prāptiḥ bhogaiśvarya-gatiḥ tām prati sādhana-bhūtāḥ ye kriyā-
viśeṣāḥ tad-bahulāṃ tām vācam pravadantaḥ mūḍhāḥ saṃsāre parivartante ity abhiprāyaḥ
|| 2.43 ||

—o)0(o—

teṣāṃ ca –

**bhogaiśvarya-prasaktānāṃ tayāpahṛta-cetasāṃ |
vyavasāyātmikā buddhiḥ samādhau na vidhīyate || 44 ||**

bhogaiśvarya-prasaktānāṃ bhogaḥ kartavyaḥ caiśvaryaṃ ca iti bhogaiśvaryaḥ eva
praṇayavatām tad-ātma-bhūtānāṃ | tayā kriyā-viśeṣa-bahulayā vācā apahṛta-cetasāṃ
āchādita-viveka-prajñānāṃ vyavasāyātmikā sāmkye yoge vā buddhiḥ samādhau
samādhīyate asmin puruṣopabhogāya sarvaṃ iti samādhīḥ antaḥkaraṇaṃ buddhiḥ tasmin
samādhau na vidhīyate na bhavati ity arthaḥ | | 2.44 | |

—o)0(o—

ya evaṃ viveka-buddhi-rahitaḥ teṣāṃ kāmātmanāṃ yat phalaṃ tad āha –

**traiguṇya-viśayā vedā nistraiguṇyo bhavārjuna |
nirdvandvo nitya-sattva-stho niryoga-kṣema ātmavān || 45 ||**

traiguṇya-viśayāḥ traiguṇyaṃ saṃsāro viśayaḥ prakāśayitavyaḥ yeṣāṃ te vedāḥ traiguṇya-
viśayāḥ | tvaṃ tu nistraiguṇyo bhava arjuna niṣkāmo bhava ity arthaḥ | nirdvandvaḥ
sukha-duḥkha-hetū sa-pratipakṣau padārthau dvandva-śabda-vācyau | tataḥ nirgataḥ
nirdvandvo bhava | nitya-sattva-sthaḥ sadā sattva-guṇāśrito bhava | tathā niryoga-
kṣemo'nupāttasya upādānaṃ yogaḥ upāttasya rakṣaṇaṃ kṣemaḥ yoga-kṣema-pradhānasya
śreyasi pravṛttir duṣkarā ity ataḥ niryoga-kṣemo bhava | ātmavān apramattaś ca bhava |
eṣa tava upadeśaḥ sva-dharmam anuṣṭhataḥ | | 2.45 | |

—o)0(o—

sarveṣu vedokteṣu karmasu yāny uktāny anantāni phalāni tāni nāpekṣyante cet kim arthaṃ
tāni īśvarāyety anuṣṭhīyante ity ucyate | sṛṇu –

**yāvān artha udapāne sarvataḥ samplutodake |
tāvān sarveṣu vedeṣu brāhmaṇasya vijānataḥ || 46 ||**

yathā loke kūpa-taḍāgādy-anekasmin udapāne paricchinnodake yāvān yāvat-parimāṇaḥ snāna-pānādir arthaḥ phalaṁ prayojanaṁ sa sarvo'rthaḥ sarvataḥ saṁplutodake'pi yo'rthaḥ tāvān eva saṁpadyate tatra antarbhavatīty arthaḥ | evaṁ tāvān tāvat-parimāṇa eva saṁpadyate sarveṣu vedeṣu vedokteṣu karmasu yo'rthaḥ yat karma-phalaṁ so'rthaḥ brāhmaṇasya saṁnyāsinaḥ paramārtha-tattvaṁ vijānataḥ yo'rthaḥ yat vijñāna-phalaṁ sarvataḥ saṁplutodaka-sthānīyaṁ tasmin tāvān eva saṁpadyate tatraivāntarbhavatīty arthaḥ | yathā kṛtāya vijitāyādhareyāḥ saṁyanty evaṁ enaṁ [sarvaṁ tad abhisameti yat kimcit prajāḥ sādhu kurvanti yas tad veda yat sa veda](#) [ChāU 4.1.2] iti śruteḥ | sarvaṁ karmākhillam iti ca vakṣyati | tasmāt prāk jñāna-niṣṭhādhikāra-prāpteḥ karmaṇy adhikṛtena kūpa-taḍāgādy-artha-sthānīyam api karma kartavyam || 2.46 ||

—o)0(o—

tava ca –

**karmaṇy evādhikāras te mā phaleṣu kadācana |
mā karma-phala-hetur bhūr mā te saṅgo'stv akarmaṇi || 47 ||**

karmaṇy evādhikāro na jñāna-niṣṭhāyām te tava | tatra ca karma kurvataḥ mā phaleṣu adhikāro'stu karma-phala-tṛṣṇā mā bhūt kadācana kasyāṁcid apy avasthāyām ity arthaḥ | yadā karma-phale tṛṣṇā te syāt tadā karma-phala-prāpter hetuḥ syāḥ evaṁ mā karma-phala-hetuḥ bhūḥ | yadā hi karma-phala-tṛṣṇā-prayuktaḥ karmaṇi pravartate tadā karma-phalasyaiva janmano hetur bhavet | yadi karma-phalaṁ neṣyate kim karmaṇā duḥkha-rūpeṇa ? iti mā te tava saṅgo'stv akarmaṇi akaraṇe prītir mā bhūt || 2.47 ||

—o)0(o—

yadi karma-phala-prayuktena na kartavyaṁ karma kathaṁ tarhi kartavyam iti | ucyate –

**yogasthaḥ kuru karmāṇi saṅgaṁ tyaktvā dhanamjaya |
siddhy-asiddhyoḥ samo bhūtvā samatvaṁ yoga ucyate || 48 ||**

yoga-sthaḥ san kuru karmāṇi kevalam īśvarārtham | tatrāpīśvaro me tuṣyatu iti saṅgaṁ tyaktvā dhanamjaya | phala-tṛṣṇā-śūnyena kriyamāṇe karmaṇi sattva-śuddhijā jñāna-prāpti-lakṣaṇā siddhiḥ tad-viparyayajā asiddhiḥ tayoḥ siddhy-asiddhyor api samaḥ tulyo bhūtvā kuru karmāṇi | ko'sau yogo yatra-sthaḥ kuru ity uktam ? idam eva tat --- siddhy-asiddhyoḥ samatvaṁ yoga ucyate || 2.48 ||

—o)0(o—

yat punaḥ samatva-buddhi-yuktam īśvarārādhanaṁ karmoktam etasmāt karmaṇaḥ --

**dūreṇa hy avaraṁ karma buddhi-yogād dhanamjaya |
buddhau śaraṇam anviccha kṛpaṇāḥ phala-hetavaḥ || 49 ||**

dūreṇa ativiprakarṣeṇa atyantam eva hy avaram adhamam nikṣṭam karma phalārthinā kriyamānam buddhi-yogāt samatva-buddhi-yuktāt karmaṇaḥ janma-maraṇādi-hetutvāt | he dhanamjaya yata evam tataḥ yoga-viṣayāyām buddhau tat-paripāka-jāyām vā sāmkhya-buddhau śaraṇam āśrayam abhaya-prāpti-kāraṇam anviccha prārthayasva paramārtha-jñāna-śaraṇo bhavety arthaḥ | yato'varam karma kurvāṇaḥ kṛpaṇaḥ dīnāḥ phala-hetavaḥ phala-tṛṣṇā-prayuktāḥ santaḥ **yo vā etad akṣaram gārgy aviditvāsmāl lokāt praiti sa kṛpaṇaḥ** [BAU 3.8.10] iti śruteḥ || 2.49 ||

—o)0(o—

samatva-buddhi-yuktaḥ san svadharmam anuṣṭhan yat phalam prāpnoti tac chṛṇu --

**buddhi-yukto jahātīha ubhe sukṛta-duṣkṛte |
tasmād yogāya yujyasva yogaḥ karmasu kauśalam || 50 ||**

buddhi-yuktaḥ karma-samatva-viṣayayā buddhyā yukto buddhi-yuktaḥ saḥ jahāti parityajati iha asmin loke ubhe sukṛta-duṣkṛte puṇya-pāpe sattva-śuddhi-jñāna-prāpti-dvāreṇa yataḥ tasmāt samatva-buddhi-yogāya yujyasva ghaṭṣva | yogo hi karmasu kauśalam sva-dharmākhyeṣu karmasu vartamānasya yā siddhy-asiddhyoḥ samatva-buddhir īśvarārpita-cetastayā tat kauśalam kuśala-bhāvaḥ | tad dhi kauśalam yad bandhana-svabhāvāny api karmāṇi samatva-buddhyā svabhāvān nivartante | tasmāt samatva-buddhi-yukto bhava tvam || 2.50 ||

—o)0(o—

yasmāt –

**karmajam buddhi-yuktā hi phalam tyaktvā manīṣiṇaḥ |
janma-bandha-vinirmuktāḥ padam gacchanty anāmayaṃ || 51 ||**

karmajam phalam tyaktvā iti vyavahitena sambandhaḥ | iṣṭāniṣṭa-deha-prāptiḥ karmajam phalam karmabhyo jātam buddhi-yuktāḥ samatva-buddhi-yuktāḥ santaḥ hi yasmāt phalam tyaktvā parityajya manīṣiṇaḥ jñānino bhūtvā janma-bandha-vinirmuktāḥ janmaiva bandhaḥ janma-bandhaḥ tena vinirmuktāḥ jīvanta eva janma-bandhāt vinirmuktāḥ santaḥ padam paramam viṣṇoḥ mokṣākhyam gacchanti anāmayaṃ sarvopadrava-rahitam ity arthaḥ | athavā buddhi-yogād dhanamjaya ity ārabhya paramārtha-darśana-lakṣaṇaiva sarvataḥ samplutodaka-sthānīyā karma-yogaja-sattva-śuddha-janitā buddhir darśitā sākṣāt-sukṛta-duṣkṛta-prahāṇādi-hetutva-śravaṇāt || 2.51 ||

—o)0(o—

yogānuṣṭhāna-janita-sattva-śuddhajā buddhiḥ kadā prāpsyate ity ucyate ---

**yadā te moha-kalilam buddhir vyatitariṣyati |
tadā gantāsi nirvedaṃ śrotavyasya śrutasya ca || 52 ||**

yadā yasmin kāle te tava moha-kalilam mohātmakam aviveka-rūpaṃ kālūṣyaṃ yena
ātmānātma-viveka-bodham kaluṣīkṛtya viṣayaṃ pratyantaḥ-karaṇaṃ pravartate tat tava
buddhiḥ vyatitariṣyati vyatikramiṣyati atisuddha-bhāvam āpātryate ity arthaḥ | tadā tasmin
kāle gantāsi prāpsyasi nirvedaṃ vairāgyaṃ śrotavyasya śrutasya ca tadā śrotavyaṃ śruṭaṃ
ca te niṣphalaṃ pratibhātīty abhiprāyaḥ || 2.52 ||

—o)0(o—

moha-kalilātyaya-dvāreṇa labdhātma-vivekaja-prajñāḥ kadā karma-yogajaṃ phalaṃ
paramārtha-yogam avāpsyāmīti cet tat sṛṇu --

**śruti-vipratipannā te yadā sthāsyati niścalā |
samādhāv acalā buddhis tadā yogam avāpsyasi || 53 ||**

śruti-vipratinnā aneka-sādhya-sādhana-sambandha-prakāśana-śrutibhiḥ śravaṇaiḥ pravṛtti-
nivṛtti-lakṣaṇaiḥ vipratipannā nānā-pratinnā vikṣiptā satī te tava buddhir yadā yasmin kāle
sthāsyati sthirībhūtā bhaviṣyati niścalā vikṣepa-calana-varjitā satī samādhau samādhīyate
cittam asminn iti samādhir ātmā tasmin ātmani ity etat | acalā tatrāpi vikalpa-varjitā ity
etat | buddhir antaḥkaraṇam | tadā tasmin kāle yogam avāpsyasi viveka-prajñāṃ
samādhim prāpsyasi || 2.53 ||

—o)0(o—

praśnabījaṃ pratilabhya arjuna uvācalabdhasamādhiprajñasya lakṣaṇabubhutsayā ---
arjuna uvāca—

**arjuna uvāca
sthita-prajñasya kā bhāṣā samādhi-sthasya keśava |
sthita-dhīḥ kiṃ prabhāṣeta kim āsīta vrajeta kim || 54 ||**

sthitā pratiṣṭhitā aham asmi paraṃ brahma iti prajñā yasya saḥ sthita-prajñas tasya sthita-
prajñasya kā bhāṣā kiṃ bhāṣaṇaṃ vacanaṃ katham asau parair bhāṣyate samādhi-sthasya
samādhau sthitasya he keśava | sthita-dhīḥ sthita-prajñāḥ svayaṃ vā kiṃ prabhāṣeta | kim
āsīta vrajeta kim āsanaṃ vrajanaṃ vā tasya katham ity arthaḥ | sthita-prajñasya lakṣaṇam
anena lokena pṛcchayate || 2.54 ||

—o)0(o—

yo hy ādita eva samnyasya karmāṇi jñāna-yoga-niṣṭhāyāṃ pravṛttaḥ yaś ca karma-yogena
tayoh prajahāti ity ārabhya ā adhyāya-parisamāpteḥ sthita-prajñā-lakṣaṇaṃ sādhanam
copadiśyate | sarvatraiva hi adhyātma-śāstre kṛtārtha-lakṣaṇāni yāni tāny eva sādhanāni
upadiśyante yatna-sādhyatvāt | yāni yatna-sādhyāni sādhanāni lakṣaṇāni ca bhavanti tāni
śrī-bhagavān uvāca--

**prajahāti yadā kāmān sarvān pārtha mano-gatān |
ātmany evātmanā tuṣṭaḥ sthita-prajñas tadocyate || 55 ||**

prajahāti prakarṣeṇa jahāti parityajati yadā yasmin kāle sarvān samastān kāmān icchā-
bhedān he pārtha mano-gatān manasi praviṣṭān ḥṛdi praviṣṭān | sarva-kāma-parityāge
tuṣṭi-kāraṇābhāvāt śarīra-dhāraṇa-nimitta-śeṣe ca sati unmatta-pramattasyeva pravṛttiḥ
prāptā ity ata ucyate --- ātmany eva pratyag-ātma-svarūpe eva ātmanā svenaiva bāhya-
lābha-nirapekṣas tuṣṭāḥ paramārtha-darśanāmṛta-rasa-lābhena anyasmād alaṁ-
pratyayavān sthita-prajñāḥ sthitā pratiṣṭhitā ātmānātma-vivekajā prajñā yasya saḥ sthita-
prajñāḥ vidvān tadā ucyate | tyakta-putra-vitta-lokaiṣaṇaḥ saṁnyāsī ātmārāma ātma-
krīḍāḥ sthita-prajñā ity arthaḥ || 2.55 ||

—o)0(o—

kiṁ ca --

duḥkheṣv anudvigna-manāḥ sukheṣu vigata-sprḥaḥ |
vīta-rāga-bhaya-krodhaḥ sthita-dhīr munir ucyate || 56 ||

duḥkheṣv ādhyātmikādiṣu prāpteṣu na udvignaṁ na prakṣubhitaṁ duḥkha-prāptau mano
yasya so'yam anudvigna-manāḥ | tathā sukheṣu prāpteṣu vigatā sprḥā tṛṣṇā yasya na agnir
iva indhanādy-ādhanāne sukhāny anu vivardhate sa vigata-sprḥaḥ | vīta-rāga-bhaya-krodhaḥ
rāga ca bhayaṁ ca krodha ca vītā vigatā yasmāt sa vīta-rāga-bhaya-krodhaḥ | sthita-dhīḥ
sthita-prajño muniḥ saṁnyāsī tadā ucyate || 2.56 ||

—o)0(o—

kiṁ ca--

**yaḥ sarvatrānabhisnehas tat tat prāpya śubhāśubham |
nābhinandati na dveṣṭi tasya prajñā pratiṣṭhitā || 57 ||**

yaḥ muniḥ sarvatra deha-jīvitādiṣv api anabhisneho'bhisneha-varjitas tat tat prāpya
śubhāśubhaṁ tat tat śubhaṁ aśubhaṁ vā labdhvā nābhinandati na dveṣṭi śubhaṁ prāpya
na tuṣyati na ḥṛṣyati aśubhaṁ ca prāpya na dveṣṭi ity arthaḥ | tasya evaṁ harṣa-viṣāda-
varjitasya vivekajā prajñā pratiṣṭhitā bhavati || 2.57 ||

—o)0(o—

kiṁ ca --

**yadā saṁharate cāyaṁ kūrmo'ṅgānīva sarvaśaḥ |
indriyāṇīndriyārthebhyas tasya prajñā pratiṣṭhitā || 58 ||**

yadā saṁharate samyag upasaṁharate cāyaṁ jñāna-niṣṭhāyāṁ pravṛtto yatiḥ kūrmo'ṅgāni
iva yathā kūrmo bhayāt svāny aṅgāni upasaṁharati sarvaśaḥ sarvataḥ evaṁ jñāna-niṣṭhaḥ
indriyāṇi indriyārthebhyaḥ sarva-viṣayebhya upasaṁharate | tasya prajñā pratiṣṭhitā ity
uktārthaṁ vākyam || 2.58 ||

—o)0(o—

tatra viṣayān anāharataḥ āturyāpi indriyāṇi kūrmaṅgānīva saṁhriyante na tu tad-viṣayo
rāgaḥ sa kathaṁ saṁhriyate ity ucyate –

**viṣayā vinivartante nirāhārasya dehinaḥ |
rasa-varjaṁ raso'py asya paraṁ dṛṣṭvā nivartate || 59 ||**

yadyapi viṣayāḥ viṣayopalakṣitāni viṣaya-śabda-vācyāni indriyāṇi nirāhārasya
anāhriyamāṇa-viṣayasya kaṣṭe tapasi sthitasya mūrkhasyāpi vinivartante dehino dehavataḥ
rasa-varjaṁ raso rāgo viṣayeṣu yas taṁ varjayitvā | rasa-śabdo rāge prasiddhaḥ sva-rasena
pravṛttaḥ rasikaḥ rasajñaḥ ity ādi-darśanāt | so'pi raso rañjana-rūpaḥ sūkṣmo'sya yateḥ
paraṁ paramārtha-tattvaṁ brahma dṛṣṭvā upalabhya aham eva tat iti vartamānasya
nivartate nirbījaṁ viṣaya-vijñānaṁ saṁpadyate ity arthaḥ | nāsati samyag-darśane rasasya
ucchedaḥ | tasmāt samyag-darśanātmikāyāḥ prajñāyāḥ sthairyam kartavyam ity abhiprāyaḥ
|| 2.59 ||

—o)0(o—

samyag-darśana-lakṣaṇa-prajñā-sthairyam cikīrṣatā ādau indriyāṇi sva-vaśe sthāpayitavyāni
yasmāt tad-anavasthāpane doṣam āha ---

**yatato hy api kaunteya puruṣasya vipaścitaḥ |
indriyāṇi pramāthīni haranti prasabhaṁ manaḥ || 60 ||**

yatataḥ prayatnaṁ kurvataḥ hi yasmāt kaunteya puruṣasya vipaścitaḥ medhāvino'pi iti
vyavahitena saṁbandhaḥ | indriyāṇi pramāthīni pramathana-śīlāni viṣayābhimukhaṁ hi
puruṣaṁ vikṣobhayanti ākulīkurvanti ākulīkṛtya ca haranti prasabhaṁ prasahya prakāśam
eva paśyato viveka-vijñāna-yuktaṁ manaḥ || 2.60 ||

—o)0(o—

yatas tasmāt--

**tāni sarvāṇi saṁyamya yukta āsīta mat-paraḥ |
vaśe hi yasyendriyāṇi tasya prajñā pratiṣṭhitā || 61 ||**

tāni sarvāṇi saṁyamya saṁyamaṇaṁ vaśīkaraṇaṁ kṛtvā yuktaḥ samāhitaḥ san āsīta mat-
paro'haṁ vāsudevaḥ sarva-pratyag-ātmā paro yasya sa mat-paraḥ nānyo'haṁ tasmāt ity
āsīta ity arthaḥ | evam āsīnasya yater vaśe hi yasyendriyāṇi vartante abhyāsa-balāt tasya
prajñā pratiṣṭhitā || 2.61 ||

—o)0(o—

athedānīm parābhaviṣyataḥ sarvānārtha-mūlam idam ucyate --

**dhyāyato viṣayān puṁsaḥ saṅgas teṣūpajāyate |
saṅgāt saṁjāyate kāmāḥ kāmāt krodho'bhijāyate || 62 ||**

**krodhād bhavati saṁmohaḥ saṁmohāt smṛti-vibhramaḥ |
smṛti-bhramśād buddhi-nāśo buddhi-nāśāt praṇaśyati || 63 ||**

dhyāyataś cintayato viṣayāt śabdādīn viṣaya-viśeṣān ālocayataḥ puṁsaḥ puruṣasya saṅgaḥ
āsaktiḥ prītis teṣu viṣayeṣu upajāyate utpadyate | saṅgāt prīteḥ saṁjāyate samutpadyate
kāmas tṛṣṇā | kāmāt kutaścit pratihatāt krodho'bhijāyate |

krodhād bhavati saṁmoho'vivekaḥ kāryākārya-viṣayaḥ | kruddho hi saṁmūḍhaḥ san gurum
apy ākrośati | saṁmohāt smṛti-vibhramaḥ śāstrācāryopadeśāhita-saṁskāra-janitāyāḥ smṛte
syāt vibhramo bhramśaḥ smṛty-utpatti-nimitta-prāptau anutpattiḥ | tataḥ smṛti-bhramśāt
buddhi-nāśaḥ buddhi-nāśaḥ | kāryākārya-viṣaya-vivekāyogyatā antaḥ-karaṇasya buddher
nāśa ucyate | buddher nāśāt praṇaśyati | tāvad eva hi puruṣaḥ yāvad antaḥkaraṇam
tadīyaṁ kāryākārya-viṣaya-viveka-yogyam | tad-ayogyatve naṣṭa eva puruṣo bhavati | ataḥ
tasyāntaḥ-karaṇasya buddher nāśāt praṇaśyati puruṣārthāyogyo bhavatīty arthaḥ || 2.62-
63 ||

—o)0(o—

sarvānarthasya mūlamuktaṁ viṣayābhidhyānam | atha idānīm mokṣakāraṇamidamucyate --

**rāga-dveṣa-viyuktais tu viṣayān indriyaiś caran |
ātma-vaśyair vidheyātmā prasādam adhigacchati || 64 ||**

rāga-dveṣa-viyuktai rāgaś ca dveṣaś ca rāga-dveṣau tat-puraḥsarā hi indriyāṇām pravṛttiḥ
svābhāviki tatra yo mumukṣuḥ bhavati saḥ tābhyān viyuktaiḥ śrotṛādibhir indriyair viṣayān
avarjanīyān caran upalabhamānaḥ ātma-vaśyair ātmano vaśyāni vaśībhūtāni indriyāṇi tair
ātma-vaśyair vidheyātmā icchātaḥ vidheya ātmā antaḥ-karaṇam yasya so'yaṁ prasādam
adhigacchati | prasādaḥ prasannatā svāस्थ्यam || 2.64 ||

—o)0(o—

prasāde sati kiṁ syāt ity ucyate –

**prasāde sarva-duḥkhānām hānir asyopajāyate |
prasanna-cetaso hy āśu buddhiḥ paryavatiṣṭhate || 65 ||**

prasāde sarva-duḥkhānām ādhyātmikādīnām hānir vināśo'sya yater upajāyate | kiṁ ca –
prasanna-cetasā svasthāntaḥ-karaṇasya hi yasmāt āśu śighraṁ buddhiḥ paryavatiṣṭhate
ākāśam iva pari samantāt avatiṣṭhate ātma-svarūpeṇaiva niścalībhavatīty arthaḥ |
evaṁ prasanna-cetaso'vasthita-buddhiḥ kṛta-kṛtyatā yataḥ tasmāt rāga-dveṣa-viyuktair
indriyaiḥ śāstrā-viruddheṣu avarjanīyeṣu yuktaḥ samācāret iti vākyaṁ arthaḥ || 2.65 ||

—o)0(o—

seyaṁ prasannatā stūyate --

**nāsti buddhirayuktasya na cāyuktasya bhāvanā |
na cābhāvayataḥ śāntir aśāntasya kutaḥ sukham || 66 ||**

nāsti na vidyate na bhavatīty arthaḥ buddhiḥ ātma-svarūpa-viṣayā ayuktasya
asamāhitāntaḥ-karaṇasya | na ca asti ayuktasya bhāvanā ātma-jñānābhīniveśaḥ | tathā --
na cāsty abhāvayata ātma-jñānābhīniveśam akurvataḥ śāntir upaśamaḥ | aśāntasya kutaḥ
sukham ? indriyāṇām hi viṣaya-sevā-tṛṣṇātaḥ nivṛttir yā tat-sukham na viṣaya-viṣayā tṛṣṇā
| duḥkham eva hi sā | na tṛṣṇāyām satyām sukhasya gandha-mātram apy upapadyate ity
arthaḥ || 2.66 ||

—o)0(o—

ayuktasya kasmād buddhir nāsti ity ucyate –

**indriyāṇām hi caratām yan mano'nuvidhīyate |
tad asya harati prajñām vāyur nāvam ivāmbhasi || 67 ||**

indriyāṇām hi yasmāt caratām sva-sva-viṣayeṣu pravartamānānām yat mano'nuvidhīyate
anupravartate tat indriya-viṣaya-vikalpanena pravṛttaḥ mano'sya yateḥ harati prajñām
ātmānātmā-vivekajām nāśayati | katham ? vāyuḥ nāvam iva ambhasi udake jigamiṣatām
mārgādudhṛtya unmārge yathā vāyuḥ nāvaḥ pravartayati evam ātma-viṣayām prajñām
hṛtvā mano viṣaya-viṣayām karoti || 2.67 ||

—o)0(o—

yatato hi ity upanyastasyārthasya anekadhā upapattim uktvā taḥ cārtham upapādyā
upasamharati ---

**tasmād yasya mahābāho nigṛhītāni sarvaśaḥ |
indriyāṇīndriyārthebhyas tasya prajñā pratiṣṭhitā || 68 ||**

indriyāṇām pravṛttāu doṣa upapādito yasmāt tasmāt yasya yateḥ he mahābāho nigṛhītāni
sarvaśaḥ sarva-prakāraiḥ mānasādi-bhedaiḥ indriyāṇi indriyārthebhyaḥ śabdādibhyas tasya
prajñā pratiṣṭhitā || 2.68 ||

—o)0(o—

yo'yaḥ laukiko vaidika ca vyavahāraḥ sa utpanna-viveka-jñānasya sthita-prajñasya
avidyākāryatvāt avidyā-nivṛttāu nivartate avidyāyā ca vidyā-virodhāt nivṛtṭiḥ ity etam
arthaḥ sphuṭīkurvann āha ---

**yā niśā sarva-bhūtānām tasyām jāgarti saṁyamī |
yasyām jāgrati bhūtāni sā niśā paśyato muneḥ || 69 ||**

yā niśā rātriḥ sarva-padārthānām aviveka-karī tamaḥ-svabhāvavāt sarva-bhūtānām
sarveṣām bhūtānām | kiṁ tat paramārtha-tattvaḥ sthita-prajñasya viṣayaḥ | yathā

naktaṁ-carāṇām ahaṁ eva sad anyeṣāṁ niśā bhavati tadvat naktaṁ-cara-sthānīyānām
ajñānām sarva-bhūtānām niśeva niśā paramārtha-tattvam agocaravād atad-buddhīnām |
tasyām paramārtha-tattva-lakṣaṇāyām ajñāna-nidrāyāḥ prabuddho jāgarti saṁyamī
saṁyamavān jitendriyo yogīty arthaḥ | yasyām grāhya-grāhaka-bheda-lakṣaṇāyām avidyā-
niśāyām prasuptāny eva bhūtāni jāgrati iti ucyante yasyām niśāyām prasuptā iva svapna-
dṛśaḥ sā niśā avidyā-rūpatvāt paramārtha-tattvam paśyato muneḥ |

ataḥ karmāṇi avidyāvasthāyām eva codyante na vidyāvasthāyām | vidyāyām hi satyām
udite savitari śārvaram iva tamaḥ praṇāśam upagacchati avidyā | prak vidyotpatteḥ avidyā
pramāṇa-buddhyā grhyamāṇā kriyā-kāraka-phala-bheda-rūpā satī sarva-karma-hetutvaṁ
pratipadyate | na apramāṇa-buddhyā grhyamāṇāyāḥ karma-hetutvopapattiḥ pramāṇa-
bhūtena vedena mama coditaṁ kartavyaṁ karma iti hi karmaṇi kartā pravartate na avidyā-
mātram idaṁ sarvaṁ bheda-jātam iti jñānaṁ tasya ātmajñāsyā sarva-karma-saṁnyāse eva
adhikāro na pravṛttau | tathā ca darśayiṣyati --- **tad-buddhayaḥ tad-ātmānaḥ** ity ādinā
jñāna-niṣṭhāyām eva tasya adhikāram |

tatrāpi pravartaka-pramāṇābhāve pravṛtṭy-anupapattiḥ iti cet na | svātma-viśayatvād ātma-
vijñānasya | na hy ātmanaḥ svātmani pravartaka-pramāṇāpekṣatā ātmatvād eva | tad-
antatvāc ca sarva-pramāṇānām pramāṇatvasya | na hy ātma-svarūpādhigame satī punaḥ
pramāṇa-prameya-vyavahāraḥ sambhavati | pramātṛtvaṁ hy ātmanaḥ nivartayati antyaṁ
pramāṇam | nivartayad eva cāpramāṇībhavati svapna-kāla-pramāṇam iva prabodhe | loke
ca vastv-adhigame pravṛtṭi-hetutvadarśanāt pramāṇasya | tasmān nātma-vidaḥ karmaṇy
adhikāra iti siddham || 2.69 ||

—o)0(o—

viduṣaḥ tyaktaiṣaṇasya sthita-prajñasya yater eva mokṣa-prāptiḥ na tu asaṁnyāsinaḥ
kāma-kāminaḥ ity etam arthaṁ dṛṣṭāntena pratipādayiṣyan āha –

**āpūryamāṇam acala-pratiṣṭhaṁ
samudram āpaḥ praviśanti yadvat |
tadvat kāmā yaṁ praviśanti sarve
sa śāntim āpnoti na kāma-kāmī || 70 ||**

āpūryamāṇam adbhir acala-pratiṣṭham acalatayā pratiṣṭhā avasthitiḥ yasya tam acala-
pratiṣṭhaṁ samudram āpaḥ sarvato gatāḥ praviśanti svātmastham avikriyam eva santaṁ
yadvat tadvat kāmāḥ viśaya-saṁnidhāv api sarvataḥ icchā-viśeṣāḥ yaṁ puruṣam ---
samudram iva āpaḥ -- avikurvantaḥ praviśanti sarve ātmany eva pralīyante na svātma-
vaśaṁ kurvanti sa śāntir mokṣam āpnoti netaraḥ kāma-kāmī kāmanta ity kāmāḥ viśayāḥ
tān kāmāyitūṁ śīlaṁ yasya saḥ kāma-kāmī naiva prāpnotīty arthaḥ || 2.70 ||

—o)0(o—

yasmād evaṁ tasmāt –

**vihāya kāmān yaḥ sarvān pumāṁś carati niḥspṛhaḥ |
nirmamo nirahaṁkāraḥ sa śāntim adhigacchati || 71 ||**

vihāya parityajya kāmān yaḥ saṁnyāsī puṁśāṁ sarvān aśeṣataḥ kārtsnyena carati jīvana-
mātra-ceṣṭāśeṣaḥ paryaṭatīty arthaḥ | niḥspṛhaḥ śārīra-jīvana-mātre'pi nirgatā spṛhā yasya
saḥ niḥspṛhaḥ san nirmamaḥ śārīra-jīvana-mātrākṣipta-parigrahe'pi mamedam ity
abhiniveśa-varjitaḥ nirahaṁkāraḥ vidyāvattvādi-nimittātma-sambhāvanā-rahitaḥ ity etat |
sa evambhūtaḥ sthita-prajñāḥ brahmavit śāntim sarva-saṁsāra-duḥkhoparama-lakṣaṇām
nirvāṇākhyām adhigacchati prāpnoti brahma-bhūto bhavati ity arthaḥ || 2.71 ||

—o)0(o—

saiṣā jñāna-niṣṭhā stūyate –

**eṣā brāhmī sthitiḥ pārtha nainām prāpya vimuhyati |
sthitvāsyām anta-kāle'pi brahma-nirvāṇam ṛcchati || 72 ||**

eṣā yathoktā brāhmī brahmaṇi bhavā iyaṁ sthitiḥ sarvaṁ karma saṁnyasya brahma-
rūpeṇaiva avasthānam ity etat | he pārtha nainām sthitiṁ prāpya labdhvā na vimuhyati na
mohaṁ prāpnoti | sthitvāsyām sthitaḥ brāhmyām yathoktāyām anta-kāle'pi antye vayasy
api brahma-nirvāṇam brahma-nirvṛtiṁ mokṣam ṛcchati gacchati | kim u vaktavyaṁ
brahmacaryād eva saṁnyasya yāvaj jīvaṁ yo brahmaṇy eva avatiṣṭhate sa brahma-
nirvāṇam ṛcchati iti || 2.72 ||

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