

BHAGAVAD-GĪTĀ

Ṣaṣṭho'dhyāyaḥ

Text 1

Śrībhagavān uvāca---

Anāśritaḥ karmaphalaṁ kāryaṁ karma karoti yaḥ

Sa sannyāsī ca yogī ca na niragnir na cākriyaḥ. (6.1)

Viśvanātha

Ṣaṣṭheṣu yogino yogaparakāravijitātmanaḥ

Manasaś cañcalasyāpi naiścalyopāya ucyate.

Aṣṭāṅgayogābhyāse pravṛttenāpi cittaśodhakaṁ niškāmakarma sahasā na tyājyam ity āha---
karmaphalam anāśrito'napekṣyamāṇaḥ **kāryam** avaśyakartavyatvena śāstravihitaṁ **karma yaḥ karoti, sa** eva karmaphalasannyāsāt **sannyāsī, sa** eva viṣayabhogeṣu cittābhāvāt **yogī cocyate. Na ca niragnir** agnihotrādikarmamātratyaḡavān eva **sannyāsy** ucyate. **Na cākriyaḥ** daihikaceṣṭāśūnyo'rdhanimīlitanetra eva **yogī** cocyate. (*Sārāthavarṣiṇī* 6.1)

Baladeva

Ṣaṣṭhe yogavidhiḥ karmaśuddhasya vijitātmanaḥ

Sthairyopāyaś ca manaso'sthirasyāpīti kīrtyate.

Proktaṁ karmayogam aṣṭāṅgayogaśiraskam upadekṣyann ādau tau tadupāyatvāt taṁ karmayogaṁ stauti bhagavān---**anāśrita** iti-dvābhyām. **Karmaphalaṁ** paśvannaputrasvargādikam **anāśrito**'nicchan **kāryam** avaśyakartavyatayā vihitaṁ **karma yaḥ karoti, sa sannyāsī** jñānayoganiṣṭhaḥ, **yogī** cāṣṭāṅgayoganiṣṭhaḥ **sa** eva---karmayogenaiva tayoh siddhir iti bhāvaḥ. **Na niragnir** agnihotrādikarmatyāḡi yativeśaḥ **sannyāsī, na cākriyaḥ** śātrākarmatyāḡi ardhamudritanetro **yogī**. Atra yogam aṣṭāṅgam cikīrṣūṅām sahasā karma na tyājyam iti matam. (*Gītābhūṣaṇabhāṣya* 6.1)

Bhaktivinoda

Niragni arthāt agnihotrādi-karma tyāga karile-i ye sannyāsī haya, erūpa mane karibe nā evaṁ ardha-nimīlita-netra ha-iyā daihika-ceṣṭāśūnya ha-ile-i ye aṣṭāṅgayogī haya, tāhā-o naya. Kintu karmaphala tyāgapūrvaka yini kartavya-karmasakala ācaraṇa karena, tāñhāke-i 'sannyāsī' evaṁ 'yogī', ubhaya nāma prayoga karā yāite pāre. (*Vidvadrañjanabhāṣya* 6.1)

Text 2

Yam sannyāsam iti prāhur yogam taṁ viddhi pāṇḍava

Na hy asannyastasaṅkalpo yogī bhavati kaścana. (6.2)

Viśvanātha

Karmaphalatyāga eva sannyāsaśabdārthaḥ, vastutas tathā viṣayebhyaś cittanaiścalyam eva yogaśabdartham. Tasmāt **sannyāsayogaś**abdāyor aikārthyam evāgatam ity āha---**yam** iti. **Asannyastah**---na sannyastas tyaktaḥ **saṅkalpaḥ** phalākāṅkṣā viṣayabhogaspṛhā yena saḥ. (*Sārāthavarṣiṇī* 6.2)

Baladeva

Nanu, sarvendriyavṛttiviratirūpāyām jñānaniṣṭhāyām sannyāśabdaś cittavṛttinirodhe yoga-śabdaś ca paṭhyate. Sa ca sarvendriyavyāpārātmake karmayoge ‘Sa sannyāśī ca yogī ca’ (Bg 6.2) iti bruvatā bhavatā kayā vṛtṭyā nīyate? iti cet, tatrāha---**yam** iti. **Yam** karmayogam arthatātparya-jñāḥ **sannyāśam prāhuḥ**, **tam** eva tvam **yogam** aṣṭāṅgam **viddhi**. He **pāṇḍava!** Nanu, ‘siṃho mānavakaḥ’ ity-ādau śauryādiguṇasādrīsyena tathā prayogaḥ, prakṛteḥ kim sādrīyam? iti cet, tatrāha---**na hīti**. **Asannyastasaṅkalpaḥ kaścana** kaścid api jñānayogy aṣṭāṅgayogī ca **na bhavati**, api tu sannyastasaṅkalpa eva bhavatīty arthaḥ. **Sannyastaḥ** parityaktaḥ **saṅkalpaḥ** phalecchā bhogecchā ca yena saḥ. Tathā phalatyāgasādrīsyāt tṛṣṇārūpacittavṛttinirodhasādrīsyāc ca karmayoginas tadubhayatvena prayogo gaṇavṛtṭyeti. (*Gītābhūṣaṇabhāṣya* 6.2)

Bhaktivinoda

He pāṇḍava! Yāhāke ‘sannyāśa’ balā yāya, tāhāke-i ‘yoga’ balā yāya evam kāma-saṅkalpa parityāga nā karile jīva kakhana-o ‘yogi’śabdavācyā haya nā. Pūrve yerūpa āmi tomāke ‘sāṅkhyā’ o ‘karma’-yogera ekatā dekhāiyāchi, ekhana seirūpa ‘aṣṭāṅga’-yoga o ‘karma’-yogera ekatā ekhana dekhāiba. Vāstava-vicāre sāṅkhyayoga, karmayoga o aṣṭāṅgayoga---ihārā keha-i pṛthak naya; mūrkhērā-i ihādigake pṛthak pṛthak paddhati baliyā jāne. (*Vidvadrañjanabhāṣya* 6.2)

Text 3

Āruruḥṣor muner yogam karma kāraṇam ucyate
Yogārūḍhasya tasyaiva śamaḥ kāraṇam ucyate. (6.3)

Viśvanātha

Nanu, tarhy aṣṭāṅgayogino yāvaj jīvam eva niṣkāmakarmayogaḥ prāpta ity āsaṅkyā tasyāvadhim āha---**āruruḥṣor** iti. **Muner** yogābhyāsino **yogam** niṣcaladhyānayogam āroḍhum icchoḥ, tadārohe **kāraṇam karma cocyate**, cittaśuddhikaratvāt. Tatas **tasya yogam** dhyāna-yogam **ārūḍhasya** dhyānaniṣṭhāprāptaḥ **śamaḥ** vikṣepakasarvakarmoparamaḥ **kāraṇam**. Tad evam samyakcittaśuddhirahito **yogāruruḥṣuḥ**. (*Sārārthavarṣiṇī* 6.3)

Baladeva

Nanv evam aṣṭāṅgayogino yāvaj-jīvam karmānuṣṭhānam prāptam iti cet, tatrāha---**āruruḥṣor** iti. **Muner** yogābhyāsino **yogam** dhyānaniṣṭhām **āruruḥṣoḥ** tadārohe **karma kāraṇam**, hr̥d-viśuddhikṛtvāt. **Tasyaiva yogārūḍhasya** dhyānaniṣṭhasya taddārḍhye **śamo** vikṣepaka-karmoparatiḥ **kāraṇam**. (*Gītābhūṣaṇabhāṣya* 6.3)

Bhaktivinoda

‘Yoga’ ekaṭi sopānaviśeṣa. Jīvera jīvanera ati nīca avasthāra arthāt jaḍatulya jaḍa-viśayāviṣṭatāra avasthā ha-ite viśuddha cidavasthā paryanta ekaṭi sopāna āche. Sei sopānera eka-ekaṭi amśera eka-ekaṭi nāma āche; kintu ‘yoga’-i samasta sopānera nāma. Yoga-sopānera duiṭī sthūlavibhāga;---yogāruruḥṣu munisakalera arthāt yānhārā ārohana-kārya kevala ārambha kariyāchena, tānhādera karma-i sādḥaka, āra yogārūḍha puruṣadigera śama arthāt vikṣepaka-karmoparati-i sādḥaka. (*Vidvadrañjanabhāṣya* 6.3)

Text 4

Yadā hi nendriyārtheṣu na karmasv anuṣajjate

Sarvasaṅkalpasannyāsī yogārūḍhas tadocyate. (6.4)

Viśvanātha

Samyakśuddhacittas tu yogārūḍhas, tajjñāpakam lakṣaṇam āha---**yadeti. Indriyārtheṣu** śabdādiṣu, **karmasu** tatsādhanēṣu. (*Sārārthavarṣiṇī* 6.4)

Baladeva

Yogārūḍhatvajñāpakam cihnam āha---**yadeti. Indriyārtheṣu** śabdādiṣu tatsādhanēṣu **karmasu** ca **yadātmānandarasiḥ** san **na sajjate**. Tatra hetuḥ---**sarveti. Sarvān** bhogaviṣayān karmaviṣayānś ca **saṅkalpān** āsaktimūlabhūtān **sannyasitum** parityaktum śīlam yasya saḥ. (*Gītābhūṣaṇabhāṣya* 6.4)

Bhaktivinoda

Sei samaye-i jīvake ‘yogārūḍha’ balā yāya,---ye-samaya indriyārtha o karmasamūhe āsakti thāke nā evam yogī pūrṇarūpe saṅkalpa-sannyāsa ācaraṇa karena. (*Vidvadrañjanabhāṣya* 6.4)

Text 5

**Uddhared ātmanātmānam nātmānam avasādayet
Ātmaiva hy ātmano bandhur ātmaiva ripur ātmanaḥ. (6.5)**

Viśvanātha

Yasmād indriyārthāsaktyaivātmā saṁsāra-kūpe pātita, tam yatnen**uddhared** iti. **Ātmanā** viṣayāsaktirahitena manasā’**tmānam** jīvam **uddharet**. Viṣayāsaktisahitena manasā tv **ātmānam** **nāvasādayet**, na saṁsāra-kūpe pāyayet. Tasmād **ātmā** mana **eva bandhur**, mana **eva ripuḥ**. (*Sārārthavarṣiṇī* 6.5)

Baladeva

Indriyārthādyanāsaktaḥ hetubhāvenāha---**uddhared** iti. Viṣayādyāsaktamanaskatayā saṁsāra-kūpe nimagnam **ātmānam** jīvam **ātmanā** viṣayāsaktirahitena manasā tasmād **uddharet** ūrdhvarā haret. Viṣayāsaktena manasā**tmānam** **nāvasādayet**, tatra na nimajjayet. **Hi** niścayenaivam **ātmaiva** mana ev**ātmanaḥ** svasya **bandhus**, tad eva **ripuḥ**. Smṛtiś ca---‘Mana eva manuṣyāṇām kāraṇam bandhamokṣayoḥ / Bandhāya viṣayāsaṅgo muktyai nirviṣayaṁ manaḥ’ (VP 6.7.28) iti. (*Gītābhūṣaṇabhāṣya* 6.5)

Bhaktivinoda

Viṣayāsakti-rahita manera dvārā-i ātmāke arthāt saṁsāra-kūpe patita jīvake uddhāra karibe. Ātmāke saṁsāra-saṅkalpa-dvārā avasanna karibe nā. Mana-i jīvera avasthā-bhede bandhu o śatru ha-iyā thāke. (*Vidvadrañjanabhāṣya* 6.5)

Text 6

**Bandhur ātmātmanas tasya yenaivātmātmanā jitaḥ
Anātmānas tu śatrutve vartetātmaiva śatruvat.* (6.6)**

*Alternative reading: **Bandhur ātmātmanas tasya yenaivātmātmanā jitaḥ**

Viśvanātha

Kasya sa bandhuḥ, kasya sa ripur? ity apekṣāyām āha---**bandhur** iti. **Yenātmanā** jīvenātmā mano **jitas**, **tasya** jīvasya sa **ātmā** mano **bandhuḥ**; **anātmano**’jītamanasas **tv ātmaiva** mana eva **śatruvat** śatrutve apakāratatve vartate. (*Sārārhavarṣiṇī* 6.6)

Baladeva

Kīdṛśasya sa bandhuḥ, kīdṛśasya ca ripuḥ? ity apekṣāyām āha---**bandhur** iti. **Yenātmanā** jīvenātmā mana **eva jitas**, **tasya** jīvasya sa **ātmā** mano **bandhus**, tadvad upakārī. **Anātmano**’jītamanasas tu jīvasyā**ātmaiva** mana eva **śatruvat** śatrutve’pakāratatve vartate. (*Gītābhūṣaṇabhāṣya* 6.6)

Bhaktivinoda

Ye jīva manake jaya kariyāchena, mana-i tānhāra bandhu; āra ajitamanā vyaktira pakṣe mana-i śatru. (*Vidvadrañjanabhāṣya* 6.6)

Text 7

Jitātmanaḥ praśāntasya param ātmā samāhitaḥ
Śītoṣṇasukhaduḥkheṣu tathā mānāpamānayoḥ. (6.7)

Viśvanātha

Atha yogārūḍhasya cihnāni darśayati tribhiḥ. **Jitātmano** jītamanasaḥ **praśāntasya** rāgādi-rahitasya yoginaḥ **param** atīśayena **samāhitaḥ** samādhista **ātmā** bhavet. **Śītādiṣu** satsv api **mānāpamānayoḥ** prāptayor api. (*Sārārhavarṣiṇī* 6.7)

Baladeva

Yogārambhayogyām avasthām āha---**jiteti**-tribhiḥ. Śītoṣṇādiṣu mānāpamānayoś ca **jitātmano**’vikṛtamanasaḥ **praśāntasya** rāgādiśūnyasyā**ātmā param** atyartham **samāhitaḥ** samādhistho bhavati. (*Gītābhūṣaṇabhāṣya* 6.7)

Bhaktivinoda

Yogārūḍha puruṣera ei sakala lakṣaṇa dekhibe,---śīta-uṣṇa, sukha-duḥkha, māna o apamāna-dvārā avikṛtamanā ha-iyā tānhāra ātmā atyanta samāhita. (*Vidvadrañjanabhāṣya* 6.7)

Text 8

Jñānavijñānatṛptātmā kūṭastho vijitendriyaḥ
Yukta ity ucyate yogī samaloṣṭrāśmakāñcanaḥ. (6.8)

Viśvanātha

Jñānam aupadeśikam, **vijñānam** aparokṣānubhavas, tābhyām **tṛpto** nirākāñkṣa **ātmā** cittam yasya saḥ. **Kūṭasthaḥ** ekenaiwa svabhāvena sarvakālam vyāpya sthitaḥ, sarvavastuṣv anāsaktatvāt. **Samāni loṣṭrādīni** yasya saḥ. **Loṣṭram** mṛtṇiṇḍaḥ. (*Sārārhavarṣiṇī* 6.8)

Baladeva

Jñāneti---**jñānam** śāstrajam, **vijñānam** viviktātmānubhavas, tābhyām **tṛptātmā** pūrṇamanāḥ **kūṭastha** ekasvabhāvatayā sarvakālam sthitaḥ. Ato **vijitendriyaḥ**, prakṛtīviktātmamātra-niṣṭhatvāt. Prakṛteṣu **loṣṭrādiṣu samas** tulyadṛṣṭiḥ. **Loṣṭram** mṛtṇiṇḍaḥ. Īdṛśo **yogī** niṣkāma-karmī **yukta** ātma darśanarūpayogābhyāsayogyā **ucyate.** (*Gītābhūṣaṇabhāṣya* 6.8)

Bhaktivinoda

Upadiṣṭa jñāna o aparokṣānubhūtirūpa vijñāna arthāt viviktātmānubhava-dvārā paritrpta; citsvabhāve sthita; jitendriya evaṁ loṣṭra, mṛtpiṇḍa, prastara o svarṇa samudāya-i ye jaḍa-parināti,---erūpa siddhāntayukta yogi puruṣa-i ‘yukta’ baliyā kathita hana. (*Vidvadrañjana-bhāṣya* 6.8)

Text 9

**Suhr̥nmitrāryudāsīnamadhyasthadveṣyabandhuṣu
Sādhuṣv api ca pāpeṣu samabuddhir viśiṣyate.** (6.9)

Viśvanātha

Suhr̥t svabhāvena hitāsamsī, **mitrām** kenāpi snehena hitakārī, **arir** ghātakah, **udāsīno** vivadamānāyor upekṣakah, **madhyastho** vivadamānāyor vivadāpahārārthī, **dveṣyo** pakārakatvāt dveṣārhaḥ, **bandhuḥ** sambandhī, sādhuḥ dhārmikāḥ, **pāpā** adhārmikāḥ---eteṣu **samabuddhis** tu **viśiṣyate** samaloṣṭrāśmakāñcanāt sakāśād api śreṣṭhaḥ. (*Sārārthavarṣiṇī* 6.9)

Baladeva

Suhr̥d iti---yah **suhr̥dādiṣu samabuddhiḥ**, sa samaloṣṭrāśmakāñcanād api yoginaḥ sakāśād **viśiṣyate** śreṣṭho bhavati. Tatra **suhr̥t** svabhāvena hitecchuḥ. **Mitrām** kenāpi snehena hitakṛt. **Arir** nirmitrato nartheccchuḥ **udāsīno** vivadamānāyor anapekṣakah. **Madhyasthas** tayor vivadāpahārārthī. **Dveṣyo** pakārakāritvāt dveṣārhaḥ. **Bandhuḥ** sambandhena hitecchuḥ. **Sādhuḥ** dhārmikāḥ; **pāpā** adhārmikāḥ. (*Gītābhūṣaṇabhāṣya* 6.9)

Bhaktivinoda

Suhr̥t, mitra, ari, udāsīna, madhyastha, dveṣya, bandhu, dhārmika o pāpācārī,---e-sakalera prati samabuddhi-dvārā tini vaiśiṣṭya (śreṣṭhatā) lābha karena. (*Vidvadrañjanabhāṣya* 6.9)

Text 10

**Yogī yuñjīta satatam ātmānam rahasi sthitaḥ
Ekākī yatacittātmā nirāśir aparigrahaḥ.** (6.10)

Viśvanātha

Atha sāṅgam yogam vidhatte---**yogīty**-ādinā ‘sa yogī paramo mataḥ’ (Bg 6.32) ity-antena. **Yogī** yogārūḍha **ātmānam** mano **yuñjīta** samādhiyuktaṁ kuryāt. (*Sārārthavarṣiṇī* 6.10)

Baladeva

Atha tasya sāṅgam yogam upadiṣati---**yogīty**ādi-trayovimśatyā. **Yogī** niṣkāmakarmī. **Ātmānam** manaḥ **satatam** ahar ahar **yuñjīta** samādhiyuktaṁ kuryāt. **Rahasi** nirjane niḥśabde deṣe **sthitaḥ**, tatrāpy **ekākī** dvitīyaśūnyaḥ, tatrāpi **yatacittātmā**---**yatau** yogapratikūlavypāra-varjītau **citta**-dehau yasya saḥ, yato **nirāśi** dṛḍhāvairāgyatayetaratra nisprhaḥ. **Aparigraho** nirāhārah. (*Gītābhūṣaṇabhāṣya* 6.10)

Bhaktivinoda

Yogārūḍha vyakti vairāgya o aparigraha-sahakāre deha o manake vaśībhūta kariyā kramaśaḥ adhika-samaya ekānte sthita ha-iyā manake samādhi-yukta karibena. (*Vidvadrañjanabhāṣya* 6.10)

Texts 11-12

**Śucau deśe pratiṣṭhāpya sthiram āsanam ātmanaḥ
Nātyucchritam nātinīcam celājinakuśottaram
Tatraikāgram manaḥ kṛtvā yatacittendriyakriyaḥ
Upaviśyāsane yuñjyād yogam ātmaviśuddhaye.** (6.11-12)

Viśvanātha

Pratiṣṭhāpya sthāpayitvā. ‘**Celājinakuśottaram**’ iti kuśāsanopari mṛgacarmāsanam, tadupari vastrāsanam nidhāyety arthaḥ. **Ātmano**’ntaḥkaraṇasya **viśuddhaye** vikṣepa-sūnyatvenātisūkṣmatayā brahmasākṣātkārayogyatāyai---‘Dṛśyate tv agryayā buddhyā’ (KU 1.3.12) iti śruteḥ. (*Sārāthavarsīṇī* 6.11-12)

Baladeva

Āsanam āha---**śucāv** iti-dvābhyām. **Śucau** svataḥ saṃskārataś ca śuddhe gaṅgātaḥ-giriguhādu **deśe sthiram** niścalam. **Nātyucchritam** nātyuccam. **Nātinīcam** dārvādinirmitam **āsanam pratiṣṭhāpya** saṃsthāpya cailājine kuśebhya uttare yatra tat---**cailam** mṛduvastram **ajinam** ca mṛdumṛgādicarma **kuśopari** vastram āstīryety arthaḥ. ‘**Ātmanaḥ**’ iti parāsanasya vyāvṛttaye, parecchāyā aniyatatvena tasya yogapratikūlatvāt. **Tatre**ti. Tasmin pratiṣṭhāpīte **āsane upaviśya**, na tu tiṣṭhan śayāno vety arthaḥ. Evam āha sūtrakāraḥ---‘Āsīnaḥ sambhavāt’ (BS 4.1.7) iti. **Yatā** niruddhās **cittādikriyā** yasya saḥ, **mana ekāgram** avyākulam **kṛtvā**, **yogam** yuñjīta, samādhim abhyaset. **Ātmano**’ntaḥkaraṇasya **viśuddhaye** atinairmalyena saukṣmyeṇātmadarśanayogyatāyai---‘Dṛśyate tv agryayā buddhyā sūkṣmayā sūkṣmadarśibhiḥ’ (KU 1.3.12) iti śravaṇāt. (*Gītābhūṣaṇabhāṣya* 6.11-12)

Bhaktivinoda

Ekānte yogābhyāsera niyama ei ye, kuśāsanopari mṛgacarmāśana, tadupari vastrāśana rākhiyā atyanta ucca vā atyanta nīca nā kariyā se āśana viśuddha-bhūmite sthāpanapūrvaka tāhāte āśna ha-ibena. Tathāya upaviṣṭa ha-iyā citta, indriya o kriyāke niyamita karata cittaśuddhira janya manake ekāgra kariyā yoga abhyāsa karibena. (*Vidvadrañjanabhāṣya* 6.11-12)

Texts 13-14

**Samam kāyaśirogrīvam dhārayann acalam sthiraḥ
Samprekṣya nāsikāgram svaṃ dīśāś cānavalokayan
Praśāntātmā vigatabhīr brahmacārivrate sthitaḥ
Manaḥ saṃyamya maccitto yukta āsīta matparaḥ.** (6.13-14)

Viśvanātha

Kāyo dehamadhyabhāgaḥ, **samam** avakram, **acalam** niścalam **dhārayan** kurvan, **manaḥ saṃyamya** pratyāhṛtya, **maccitto** mām caturbhujam sunderākāram cintayan, **matparaḥ** mad-bhaktiparāyaṇaḥ. (*Sārāthavarsīṇī* 6.13-14)

Baladeva

Āsane tasminn upaviṣṭasya śarīradhāraṇavidhim āha---**samam** iti. **Kāyo** dehamadhyabhāgaḥ; **kāyaś** ca **śiraś** ca **grīvā** ca, teṣāṃ samāhāraḥ, prāṇyaṅgatvāt. **Samam** avakram, **acalam** akampaṃ **dhāraṇam** kurvan, **sthiro** dṛḍhaprayatno bhūtvā svanāsikāgraṃ **samprekṣya** sampaśyan, manolayavikṣepanivṛttaye bhrūmadhyadṛṣṭiḥ sann ity arthaḥ. Antarāntarā **dīśaś cānavalokayan**. Evambhūtaḥ sann ‘**āsīta**’ ity-uttareṇa sambandhaḥ. **Praśāntātmā** akṣubdhamanāḥ, **vigatabhīr** nirbhayaḥ, **brahmacārivrate** brahmacarye sthitaḥ, **manaḥ saṃyamya** viśayebhyaḥ pratyāhṛtya; **maccittaḥ** caturbhujam sundarāṅgam mām cintayan, **matparo** madekapuruṣārthaḥ, **yukto** yogī. (*Gītābhūṣaṇabhāṣya* 6.13-14)

Bhaktivinoda

Śarīra, mastaka o grīvāke samānabhāve rākhiyā anyadike yāhāte dṛṣṭinikṣepa nā haya, tajjanya nāsikāgrabhāge dṛṣṭi karata praśāntātmā, bhayaśūnya o brahmacāri-vrate sthita puruṣa manake samasta jaḍīya viśaya ha-ite saṃyamana-pūrvaka caturbhujā-svarūpa āmāra viṣṇumūrtite paramātmaparāyaṇa ha-iyā yoga abhyāsa karibena. (*Vidvadrañjanabhāṣya* 6.13-14)

Text 15

**Yuñjann evaṃ sadātmānam yogī niyatamānasah
Śāntim nirvāṇaparamām matsamsthām adhigacchati.** (6.15)

Viśvanātha

Ātmānam mano **yuñjan** dhyānayogayuktaṃ kurvan, yato **niyatamānasah** viśayoparatācittaḥ. **Nirvāṇo** mokṣa eva **paramah** prāpyo yasyām, **mayy** eva nirviśeṣabrahmaṇi **samyak sthā** sthitir yasyām, tām **śāntim** sāmsāroparatim prāpnoti. (*Sārāthavarṣiṇī* 6.15)

Baladeva

Evam āsīnasya kim syāt? Tad āha---**yuñjann** iti---**yogī sadā** pratidinam **ātmānam yuñjann** arpayan. **Niyatamānasah**---matsparśapariśuddhatayā **niyatam** niścalam **mānasam** cittam yasya saḥ. **Matsamsthām**---madadhīnām **nirvāṇaparamām śāntim adhigacchati** labhate,---‘Tam eva viditvātimirtyum eti’ (ŚU 3.8) ityādiśravaṇāt; **nirvāṇaparamām** mokṣāvadhiḥ ity uktam. (*Gītābhūṣaṇabhāṣya* 6.15)

Bhaktivinoda

Eirūpa yoga abhyāsa karite karite yogīra jaḍasambandhinī cittavṛtti niruddhā haya. Yadi bhaktiparāyaṇatāra abhāva nā haya, tabe yogī matsamsthā nirvāṇa-parā śānti arthāt jaḍamokṣa o citprakṛtike lābha karena. (*Vidvadrañjanabhāṣya* 6.15)

Text 16

**Nātyaśnatas tu yogo’sti na caikāntam anaśnataḥ
Na cātisvapnaśīlasya jāgrato naiva cārjuna.** (6.16)

Viśvanātha

Yogābhyāsaniṣṭhasya niyamam āha dvābhyām. **Atyaśnataḥ** adhikam bhuñjānasya; yad uktam ---‘Pūrayed āśanenārdham tṛṭiyam udakena tu / Vāyoh sañcaraṇārtham tu caturtham avaśeṣayet’ (...) iti. (*Sārāthavarṣiṇī* 6.16)

Baladeva

Yogam abhyasyato bhojanādiniyamam āha---**nātī**-dvābhyām. Atyāsanam anatyāsanam ca, atisvāpo'tijāgaras ca, yogavirodhi ativihārādi cottarāt. (*Gītābhūṣaṇabhāṣya* 6.16)

Bhaktivinoda

Adhika bhojanakārī, nitānta anāhārī, adhika nidrā-priya evaṁ nitānta nidrāsūnya vyaktira yoga sambhava naya. (*Vidvadrañjanabhāṣya* 6.16)

Text 17

Yuktāhāravihārasya yuktaceṣṭasya karmasu

Yuktasvāpnāvabodhasya yogo bhavati duḥkhaḥ. (6.17)

Viśvanātha

Yukto niyata eva **āhāro** bhojanam **vihāro** gamanam ca yasya, tasya **karmasu** vyavahārika-pāramārthikakṛtyeṣu **yuktā** niyatā eva **ceṣṭā** vāgvāpārādya yasya, tasya. (*Sārārthavarṣiṇī* 6.17)

Baladeva

Yukteti. Mitāhāravihārasya **karmasu** laukikapāramārthikakṛtyeṣu mitavāgādivyāpārasya mitasvāpājāgarasya ca sarvaduḥkhanāśako **yogo bhavati**, tasmād yogī tathā tathā vartate. (*Gītābhūṣaṇabhāṣya* 6.17)

Bhaktivinoda

Yuktāhāra o yuktavihāra-śīla, karmasakale yuktaceṣṭa, yuktanidra, yuktajāgara vyaktidigera-i kramaceṣṭā-dvārā jaḍaduḥkhanāśī yoga sambhava haya. (*Vidvadrañjanabhāṣya* 6.17)

Text 18

Yadā viniyataṁ cittam ātmany evāvatiṣṭhate

Nisṛhaḥ sarvakāmebhyo yukta ity ucyate tadā. (6.18)

Viśvanātha

Yogī niṣpannayogaḥ kadā bhavet? ity ākāṅkṣāyām āha---**yadeti**. **Viniyataṁ** niruddham **cittam ātmani** svasminn **eva avatiṣṭhate**, niścalībhavatiṭy arthaḥ. (*Sārārthavarṣiṇī* 6.18)

Baladeva

Yogī niṣpannayogaḥ kadā syāt? ity apekṣāyām āha---**yadeti**. Yogam abhyasyato yoginaś **cittam yadā viniyataṁ** niruddham sad **ātmany eva** svasminn evāvasthitam sthiram bhavati, **tadā**metarasvaspṛhāsūnyo **yukto** niṣpannayogaḥ kathyate. (*Gītābhūṣaṇabhāṣya* 6.18)

Bhaktivinoda

Yakhana yogīra cittavṛttira nirodha haya arthāt cittavṛtti yakhana jaḍāviṣṭatā parityāga kare evaṁ aprākṛta viśeṣasamūhe arthāt ātmatattve pariniṣṭhita haya, takhana samasta jaḍa-kāmasūnya ha-iyā puruṣa yogayukta ha-iyā paḍe. (*Vidvadrañjanabhāṣya* 6.18)

Text 19

Yathā dīpo nivāstho neṅgate sopamā smṛtā

Yogino yatacittasya yuñjato yogam ātmanaḥ. (6.19)

Viśvanātha

Nivātasthō nirvātaśeśasthito **dīpo neṅgate** na calati yaḥ, sa eva dīpa **upamā yathā** yathāvad ity arthaḥ. ‘So’ci lope cet pādapūraṇam’ (Aṣṭā 6.1.134 / SK 177) iti sandhiḥ. **Kasyopamā?** ity ata āha---**yogina** iti. (*Sārārthavarṣiṇī* 6.19)

Baladeva

Tadā yogī kīdrśo bhavati? ity apekṣāyām āha---**yatheti**. **Nirvāta**śeśasthō **dīpo neṅgate** na calati, niścalaḥ saprabhas tiṣṭhati, **sa** dīpo **yathā** yathāvad **upamā** yogajñaiḥ **smṛtā** cintitā. ‘**Sopamā**’ ity atra ‘So’ci lope cet pādapūraṇam’ (Aṣṭā 6.1.134 / SK 177) iti sūtrāt sandhiḥ. **Upamā**śabdenopamānam bodhyam. **Kasya?** ity āha---**yogina** iti. **Yatacittasya** niruddhasarva-cittavṛtter **ātmano yogam** dhyānam **yuñjato**’nutiṣṭhataḥ. **Nivṛttasakaletaracittavṛttir** abhyudita-jñānayogī niścalasaprabhadīpasadrśo bhavati. (*Gītābhūṣaṇabhāṣya* 6.19)

Bhaktivinoda

Vāyuśūnya gr̥he dīpa yerūpa acala ha-iyā thāke, yatacitta yogīra citta-o tadrūpa. (*Vidvadrañjanabhāṣya* 6.19)

Text 20

Yatroparamate cittam niruddham yogasevayā
Yatra caivātmanātmānam paśyann ātmani tuṣyati. (6.20)

Baladeva

‘Nātyaśnataḥ’ (Bg 6.16) ity-ādau **yoga**śabdenoktam samādhiṁ svarūpataḥ phalataś ca lakṣayati---**yatretyādi-sārdhatrayeṇa**. **Yacchabdānām** ‘tam vidyād yogasamjñitam’ (Bg 6.23) ity uttarenānvayaḥ. **Yogasya sevayā**bhyāseṇa **niruddham** nivṛttetaravṛttikam **cittam yatroparamate** ‘mahat sukham etat’ iti sajjati; **yatra cātmanā** śuddhena manas**ātmānam paśyan**, tasminn **ātmany eva tuṣyati**, na tu dehādi paśyan viśayeṣv iti cittavṛttinirodhena svarūpeṣṭaprāptilakṣaṇena phalena ca yogo darśitaḥ. (*Gītābhūṣaṇabhāṣya* 6.20)

Text 21

Sukham ātyantikam yat tad buddhigrāhyam atīndriyam
Vetti yatra na caivāyam sthitaś calati tattvataḥ. (6.21)

Baladeva

Sukham iti. **Yatra** samādhou **yat tat** prasiddham **ātyantikam** nityam **sukham vetty** anubhavati. **Atīndriyam** viśayendriyasambandharahitam, **buddhyātmākārayā grāhyam**. Ata eva **yatra sthitas tattvata** ātmasvarūpān **naiva calati**. (*Gītābhūṣaṇabhāṣya* 6.21)

Text 22

Yam labdhvā cāparam lābham manyate nādhikam tataḥ
Yasmin sthito na duḥkhena guruṇāpi vicālyate. (6.22)

Baladeva

Yam yogam **labdhvaiva tato’param lābham adhikam na manyate**, **guruṇā** guṇavatputra-vicchedādīnā **na vicālyate**. (*Gītābhūṣaṇabhāṣya* 6.22)

Text 23

Tam vidyād duḥkhasaṃyogaviyogaṃ yogasaṃjñitam
Sa niścayena yuktavyo yogo'nirviṇṇacetasā. (6.23)

Viśvanātha

‘Nātyaśnatas tu yogo’si’ (Bg 6.16) ity-ādau **yoga**-śabdena samādhir uktaḥ. Sa ca samprajñāto’samprajñātaś ca. Savitarkasavicārādibhedāt samprajñāto bahuvidhaḥ. Asamprajñātasamādhirūpo yogaḥ kīdrśaḥ? ity apekṣāyām āha---**yatretyādi**-sārdhais tribhiḥ. **Yatra** samādhau sati **cittam uparamate**, vastumātram eva na sprśatīty arthaḥ. Tatra hetuḥ---**niruddham** iti. Tathā ca pātañjalasūtram---‘Yogaś cittavṛttinirodhaḥ’ (YS 1.2) iti. **Yatretyādi**-padānām ‘**yogasaṃjñitam vidyāt**’ (Bg 6.23) iti caturthenānvayaḥ. **Ātmanā** paramātmākārāntaḥkaraṇenātmānam paramātmānam **paśyan** tasmin **tuṣyati** tatradyam sukham prāpnoti. **Yad ātyantikam sukham** prasiddham, **tad** eva **yatra** samādhau sati **vetti**. **Buddhyātmākārayaiva grāhyam; aṅdriyam** viśayendriyasamparkarahitam. Ata eva **yatra sthitaḥ** san **tattvata** ātmasvarūpān **naiva calati**, ata eva **yam lābham labdhvā, tataḥ** sakāśād **aparam lābham adhikam na manyate**. **Duḥkhasya saṃyogena** sparśamātreṇāpi **viyogo** yasmin, tam **yogasaṃjñitam** yogasaṃjñam prāptam samādhim **vidyāt**. ‘Yady api śīghram na sidhyati, tad apy ayam me yogaḥ saṃsetsyaty eva’ iti yo **niścayaḥ**, tena. **Anirviṇṇacetasā**---‘etāvataḥpi kālena yogo na siddhaḥ, kim ataḥ param kaṣṭhena’ ity anutāpo **nirvedas**, tadrहितena **ctasā**, ‘Iha janmani janmāntare vā sidhyatu, kim me tvarayā’ iti dhairyayuktena manasety arthaḥ. Tad etad gauḍapādā udājahruḥ---‘Utseka udadher yadvat kuśāgreṇaikabindunā / Manaso nigrahas tadvad bhaved aparikhedataḥ’ (MāṇḍK 3.41) iti;---**utseka** utsecanam, śoṣaṇādhyavasāyena jaloddharaṇam iti yāvat. Atra kācid ākhyāyikāsti---“Kasyacit kila pakṣiṇo’ndāni tīrasthitāni taraṅgavegena samudro jahāra. Sa ca ‘samudram śoṣayisyāmy eva’ iti pratijñāya, svamukhāgreṇaikaikam jalabindum upari pracikṣepa. Tataś ca sa bahubhiḥ pakṣibhir bandhubhir yuktyā vāryamāno’pi naivopararāma. Yadṛcchayā ca tatrāgatena nāradena nivārito’py ‘asmin janmani janmāntare vā samudram śoṣayisyāmy eva’ iti tadagre’pi punaḥ pratijajñe. Tataś ca daivānukūlyāt kṛpālur nārado garuḍam tatsāhāyyāya preṣayāmāsa ‘Samudras tvadīyajñātidroheṇa tvām avamanyate’ iti vākyena. Tato garuḍapakṣavātena śuśyan samudro’tibhītas tāny aṅdāni tasmai pakṣiṇe dadau” iti. Evam eva śāstravacanāstikyena yoge jñāne bhaktau vā pravartamānam utsāhavantam adhyavasāyinaṃ janam bhagavān evānugrṇātīti niścetavyam. (*Sārārthavarṣiṇī* 6.20-23)

Baladeva

Tam iti. **Duḥkhasaṃyogasya viyogaḥ** pradhvaṃso yatra, **tam yogasaṃjñitam** samādhim. **Sa yogaḥ** prārambhadaśāyām **niścayena** ‘prayatne kṛte saṃsetsyaty eva’ ity adhyavasāyena **yuktavyo**’ nuṣṭheyaḥ. Ātmany ayogatvamananam **nirvedas**, tadrहितena **ctasā**, hṛtāṅdārṇava-śoṣakapakṣivat sotsāhenety arthaḥ. (*Gītābhūṣaṇabhāṣya* 6.23)

Bhaktivinoda

Eirūpa yogābhyāsa-dvārā cittera viśayoparatikrame citta samasta jaḍaviśaya ha-ite niruddha haya; takhana samādhī-avasthā āsiyā upasthita haya. Sei avasthāya paramātmākāra antaḥkaraṇa-dvārā paramātmāke darśana karata tajjanita sukha lābha karena. Patañjalimuni ye darśanaśāstra prakāśa kariyāchena, tāhā-i śuddha aṣṭāṅga-yogaviśayaka śāstra. Tānhāra yathārtha artha bujhite nā pāriyā tānhāra ṭikākārerā erūpa ukti karena ye, vedāntavādigāṇa ye ātmāra cidānandamayatvake ‘mokṣa’ balena, tāhā ayukta; yehetu kaivalya-avasthāya ānandake mānīte

gele samvedya-samvedana-svīkārārūpa dvaitabhāva-dvārā kaivalya hāni ha-ibe. Kintu patañjali muni tādā balena nā. Tini tānhāra kṛta śeṣasūtre eimātra baliyāchena,---“Puruṣārthasūnyānām pratiprasavaḥ kaivalyaṁ svarūpapraṭiṣṭhā vā citiśaktir iti” (YS 4.34) arthāt guṇasakala dharma, artha, kāma o mokṣarūpa puruṣārthasūnya ha-ile kṣaṇika-vikāra udbhava kare nā; takhana ciddharmera kaivalya haya. Taddvārā jīvera svarūpera praṭiṣṭhā vā avasthiti haya; tāhāke ‘citiśakti’ bale. Gāḍharūpe dekhile caramāvasthāya patañjali ātmāra guṇadhvaṁsa svīkāra karilena nā, kevala guṇasakalera avikāritva svīkāra karilena. ‘Citiśakti’-śabde ciddharma bujhite haya. Avikāritva vigata ha-ile svarūpa-dharmodaya ha-iyā thāke. Prākṛta-sambandhayoge ātmāra ye daśā, tāhāra-i nāma ātmagunavikāra; tāhā vinaṣṭa ha-ile ātmaśakti, ātmaguṇa vā ātmadharma ye ānanda, tāhāra-o sutarām lopa ha-ibe. Kintu patañjalira śikṣā erūpa naya. Ukta muktadaśāya prakṛti-vikārasūnya ānanda-i pratibuddha ha-ibe, sei ānanda-i sukhavarūpa; tāhā-i yogera carama phala evaṁ tāhāke-i ‘bhakti’ bale,---ihā pare pradarsita ha-ibe Samādhi dui prakāra,--- samprajñāta o asamprajñāta. Samprajñāta-samādhi savitarka, savicārādi-bhede bahuvidha; āra asamprajñāta-samādhi eka-i prakāra. Sei asamprajñāta-samādhite viṣayendriya-samparkarahita ātmākārā buddhira grāhya ātyantika-sukha lābha haya. Sei viśuddha ātmasukhe avasthita yogīra citta āra tattva ha-ite vicalita haya nā. Ei avasthā lābha karite nā pāriḷe aṣṭāṅga-yoge jīvera maṅgala haya nā; yehetu tāhāte ye-sakala vibhūtirūpa avāntara lābha āche, tāhāte ākṛṣṭa ha-ile caramoddeśyarūpa samādhi-sukha ha-ite yogīra citta vicalita haya. Eisakala antarāya ha-ite yoga-sādhana-samaye aneka amaṅgalera bhaya āche. Kintu bhaktiyoge serūpa āśaṅkā nāi. Tāhā pare kathita ha-ibe. Samādhite ye sukha labdha haya, tāhā ha-ite anya konaprakāra sukhake yogī śreṣṭha mane karena nā; arthāt dehayātrānirvāha-kāle viṣayasakalera sahita indriya-samsparśa-dvārā ye-sakala kṣaṇika sukhotpatti haya, se-sakala sukhake tuccha baliyā-i kevala dehayātrānirvāhera janya svīkāra karena. Durghaṭanā, pīḍā, abhāva o maraṇa-paryanta gurutara duḥkhasakalake sahya kariyā nijera anveṣaṇīya samādhi-sukha sambhoga karena. Seisakala duḥkhera dvārā cālita ha-iyā parama-sukha parityāga karena nā. ‘Duḥkhasakala upasthita ha-iyāche, ihārā adhikakṣaṇa thāke nā, ihādera viyoga śīghra-i ha-ibe’, eirūpa niścayatāra sahita yogānuṣṭhāna karibena. (*Vidvadrañjanabhāṣya* 6.20-23)

Text 24

**Saṅkalpaprabhavān kāmāṁs tyaktvā sarvān aśeṣataḥ
Manasaivendriyagrāmaṁ viniyamya samantataḥ (6.24)**

Viśvanātha

Etādṛśayogābhyāse pravṛttasya prāthamikaṁ kṛtyam āntyaṁ ca kṛtyam āha---**saṅkalpeti**-dvābhyām. ‘**Kāmāṁs tyaktvā**’ iti prāthamikaṁ kṛtyam. (*Sārāthavarṣiṇī* 6.24)

Baladeva

Etādṛśaṁ yogam ārabhamāṇasya prāthamikaṁ kṛtyam āha---**saṅkalpeti**. **Saṅkalpāt prabhavo** yeṣāṁ, tān yogavirodhinaḥ **kāmān** viṣayān **aśeṣataḥ** savāsanāṁs **tyaktvā**. Sphuṭam anyat. **Manasā** viṣayadoṣadarśinā. (*Gītābhūṣaṇabhāṣya* 6.24)

Bhaktivinoda

Yogaphala-lābhasambandhe ‘vilamba ha-iteche’, ki ‘vyāghāta ha-iteche’ baliyā nirarthaka nirveda sahakāre yogābhyāsa parityāga karibena nā arthāt yogaphala-lābha paryanta viśeṣarūpe adhyavasāya karibena. Yogasambandhe prāthamika kārya ei ye, yama, niyama, āsana o

prāṇāyāma evaṁ siddhaphala-saṅkalpajanita kāmasamūha sarvatobhāve dūra karata manera dvārā indriyasakalake samyak-rūpe niyamita karibe. (*Vidvadrañjanabhāṣya* 6.24)

Text 25

**Śanaiḥ śanair upamed buddhyā dhṛtigṛhītayā
Ātmasaṁsthaṁ manaḥ kṛtvā na kiñcid api cintayet.** (6.25)

Viśvanātha

‘Na kiñcid api cintayet’ ity antyaṁ kṛtyam. (*Sārāthavarṣiṇī* 6.25)

Baladeva

Antimaṁ kṛtyam āha---**dhṛtigṛhītayā** dhāraṇāvaśīkṛtayā **buddhyā mana ātmasaṁsthaṁ kṛtvā** ātmānaṁ dhyātvā samādhāv **upamet** tiṣṭhet. Ātmano’nyat **kiñcid api na cintayet**, etac ca **śanaiḥ śanair** abhyāsakrameṇa, na tu haṭhena. (*Gītābhūṣaṇabhāṣya* 6.25)

Bhaktivinoda

Dhāraṇārūpa aṅga ha-ite labdhabuddhira dvārā kramaśaḥ uparati śikṣā karibe; ihāra nāma ‘pratyāhāra’. Manake dhyāna, dhāraṇā o pratyāhāra-dvārā samyak vaśībhūta kariyā ātmasamādhi karibe. Takhana āra jaḍa viṣayera cintā karibe nā. Dehayātrāra janya viṣayādi cintā kariyā-o tāhāte āsakta ha-ibe nā, ihā-i upadiṣṭa ha-ila;---ihā-i yogera antyakṛtya. (*Vidvadrañjanabhāṣya* 6.25)

Text 26

**Yato yato niścalati manaś cañcalam asthiram
Tatas tato niyamaitad ātmany eva vaśam nayet.** (6.26)

Viśvanātha

Yadi ca prāktanadoṣodgamavaśād rajoguṇasprṣṭaṁ manaś cañcalaṁ syāt, tadā punar yogam abhyased ity āha---**yato** iti. (*Sārāthavarṣiṇī* 6.26)

Baladeva

Yadi kadācit prāktanasūkṣmadoṣān manaḥ pracalet, tadā tat pratyāhared ity āha---**yata** iti. Yaṁ yaṁ viṣayaṁ prati **mano** nirgacchati, **tatas tata etan mano niyamyā** pratyāhṛtyā**ātmany eva** niratiśayasukhatvabhāvanayā **vaśaṁ** kuryāt. (*Gītābhūṣaṇabhāṣya* 6.26)

Bhaktivinoda

Mana---svabhāvataḥ cañcala o asthira. Kakhana-o kakhana-o vicalita ha-ile-o tāhāke yatna-pūrvaka niyamita kariyā ātmāra vaśe ānite ha-ibe. (*Vidvadrañjanabhāṣya* 6.26)

Text 27

**Praśāntamanasaṁ hy enaṁ yoginaṁ sukham uttamam
Upaiti śāntarajasāṁ brahmabhūtam akalmaṣam.** (6.27)

Viśvanātha

Tataś ca pūrvavad eva tasya samādhisukhaṁ syād ity āha---**praśānteti. Sukhaṁ** kartṛ **yoginam upaiti** prāpnoti. (*Sārāthavarṣiṇī* 6.27)

Baladeva

Evaṁ prayatamānasya pūrvavad eva samādhisukhaṁ syād ity āha---**praśānteti. Praśāntam** ātmany acalaṁ **mano** yasya tam. Ata ev**ākalmaṣaṁ** dagdhaprāktanāsūkṣmadoṣam. Ata eva **śāntarajasam. Brahmabhūtaṁ** sāksātkṛtaviviktāvīrbhāvitāṣṭaḡaṇakātmavarūpaṁ **yoginam** praty **uttamam** ātmānubhavarūpaṁ mahat **sukhaṁ** kartṛ svayam ev**opaiti. (Gītābhūṣaṇabhāṣya** 6.27)

Bhaktivinoda

Eirūpa abhyāsa o vighna vināśapūrvaka yānhāra mana praśānta haya, sei brahmabhūta, pāpa-sūnya, praśamita-rajā yogī pūrvokta uttama sukha lābha karena. (*Vidvadrañjanabhāṣya* 6.27)

Text 28

**Yuñjann evaṁ sadātmānam yogī vigatakalmaṣaḥ
Sukhena brahmasaṁsparśam atyantam sukham aśnute. (6.28)**

Viśvanātha

Tataś ca kṛtārtha eva bhavatīty āha---**yuñjann** iti. **Sukham aśnute**, jīvanmukta eva bhavatīty arthaḥ. (*Sārārthavarṣiṇī* 6.28)

Baladeva

Evaṁ svātmasāksātkārānantaram paramātmāsāksātkāram ca labhata ity āha---**yuñjann** iti. **Evaṁ** uktaprakāreṇ**ātmānam** svaṁ **yuñjan** yogenānubhavan, tenaiva **vigatakalmaṣo** dagdhasarvadoṣo **yogī sukhenānāyāsena brahmasaṁsparśam** paramātmānubhavam **atyantam** aparimitam **sukham aśnute** prāpnoti. (*Gītābhūṣaṇabhāṣya* 6.28)

Bhaktivinoda

Ei prakāra ātmasaṁyamī yogī vigatakalmaṣa ha-iyā brahmasaṁsparśarūpa atyanta sukha bhoga karena arthāt citsvarūpa parabrahmatattvānuśīlanarūpa ānanda lābha karena; ihā-i bhakti. (*Vidvadrañjanabhāṣya* 6.28)

Text 29

**Sarvabhūstham ātmānam sarvabhūtāni cātmani
Īkṣate yogayuktātmā sarvatra samadarśanaḥ. (6.29)**

Viśvanātha

Jīvanmuktasya tasya brahmasāksātkāram darśayati---‘**sarvabhūstham ātmānam**’ iti paramātmanaḥ sarvabhūtādhiṣṭhātṛtvam, ‘**ātmani**’ iti paramātmanaḥ sarvabhūtādhiṣṭhānam **ca īkṣate** aparokṣatayā’ nubhavati. **Yogayuktātmā** brahmākārāntaḥkaraṇaḥ, ‘**samaṁ** brahmaiva paśyati’ iti **samadarśanaḥ. (Sārārthavarṣiṇī** 6.29)

Baladeva

Evaṁ niṣpannasamādhiḥ pratyakṣitasvaparātmayogī parātmanaḥ sarvagatatvaṁ, tad-anyātmanām druhiṇādīnām sarveṣām tadāśrayatvaṁ, tasyāviṣamatvaṁ cānubhavatīty āha---**sarveti. Yogayuktātmā** siddhasamādhis tad**ātmānam**---‘Ātatatvāc ca mātṛtvād ātmā hi paramo hariḥ’ (...) iti smṛteḥ, ‘Yo mām’ (Bg 6.30) iti vivaraṇāc ca paramātmānam **sarvabhūstham**

nikhilam jīvāntaryāmiṇam īkṣyate. **Ātmani** tasminn āśrayabhūte **sarvabhūtāni** ca, tam eva sarvajīvāśrayam **cekṣate**. Kīdrśaḥ saḥ? ity āha---**sarvatreti**. Tattatkarmānugūṇyenocāvocatayā sṛṣṭeṣu sarveṣu jīveṣu **samaṁ** vaiśamyāśūnyam parātmānam paśyatīti tathā. (*Gītābhūṣaṇabhāṣya* 6.29)

Bhaktivinoda

Sei brahmasaṁsparśasukha kirūpa, tāhā saṅkṣepataḥ bali. Samādhiprāpta yogīra duiṭi vyavahāra āche arthāt bhāva o kriyā. Tānhāra bhāva-vyavahāra tini ātmāke sarvabhūte evam sarvabhūtake ātmāya darśana karena; kriyā-vyavahāre tini sarvatra samadarśī. Pare duiṭi śloke bhāva o ekaṭi śloke kriyā vyākhyā karitechī. (*Vidvadrañjanabhāṣya* 6.29)

Text 30

Yo mām paśyati sarvatra sarvaṁ ca mayi paśyati
Tasyāhaṁ na praṇaśyāmi sa ca me na praṇaśyati. (6.30)

Viśvanātha

Evam aparokṣānubhavināḥ phalam āha---**yo mām** iti. **Tasyāhaṁ** brahma **na praṇaśyāmi** nāpratyakṣībhavāmi. Tathā matpratyakṣatāyām śāśvatikyām satyām **sa** yogī **me** madupāsakaḥ **na praṇaśyati**, na kadācid api bhraśyati. (*Sārāthavarṣiṇī* 6.30)

Baladeva

Etad vivṛṇvan tathātvadarśināḥ phalam āha---**yo mām** iti. **Tasya** tādrśasya yogino'**haṁ** paramātmā **na praṇaśyāmi** nādrśyo bhavāmi, **sa ca** yogī **me na praṇaśyati** nādrśyo bhavati. Āvayor mithaḥsākṣātkṛtiḥ sarvadā bhavatīty arthaḥ. (*Gītābhūṣaṇabhāṣya* 6.30)

Bhaktivinoda

Yini āmāke sarvatra darśana karena evam āmāte-i samasta vastu darśana karena, āmi tānhāra ha-i, arthāt śāntarati atikrama karata āmādera madhye 'āmi tāhāra, se āmāra,' eirūpa ekaṭi sambandhayukta prema utpanna haya. Se sambandha janmile āra āmi tānhāke mad-darśanābhāva-janita śuṣkanirvānarūpa sarvanāsa pradāna kari nā, arthāt tini āmāra dāsa hana baliyā āra naṣṭa ha-ite parena nā. (*Vidvadrañjanabhāṣya* 6.30)

Text 31

Sarvabhūtaṣṭhitam yo mām bhajaty ekatvam āsthitaḥ
Sarvathā vartamāno'pi sa yogī mayi vartate. (6.31)

Viśvanātha

Evam madaparokṣānubhavāt pūrvadaśāyām api sarvatra parātmabhāvanayā bhajato yogino na vidhikainkaryam ity āha---**sarveti**. 'Paramātmāiva sarvakaraṇatvād eko'sti' ity **ekatvam āsthitaḥ** san yo **bhajati** śravaṇasmarāṇādibhajanayukto bhavati. **Sa sarvathā** śāstroktam karma kurvann akurvan vā **vartamāno mayi vartate**, na tu saṁsāre. (*Sārāthavarṣiṇī* 6.31)

Baladeva

Sa yogī mamācintyasvarūpaśaktim anubhavann atipriyo bhavatīty āśayavān āha---**sarveti**. Sarveṣām jīvānām hṛdayeṣu prādeśamātraś caturbāhur atasīpuṣpaprabhaś cakrādīdharo'haṁ pṛthak pṛthak nivasāmi. Teṣu bahūnām madvigrahāṇām **ekatvam** abhedam āśrito **yo mām**

bhajati dhyāyati, **sa yogī sarvathā vartamāno** vyutthānakāle svavihitaṁ karma kurvann akurvan vā **mayi vartate**, mamācintyaśaktikatvadharmānubhavamahimnā nirdagdhakāmacāra-doṣo matsāmīpyalakṣaṇaṁ mokṣaṁ vindati, na tu saṁsāram ity arthaḥ. Śrutiś ca harer acintya-śaktikatām āha---‘Eko’pi san bahudhā yo’vabhāti’ (GTU 1.21) iti. Smṛtiś ca---‘Eka eva paro viṣṇuḥ sarvavyāpī na saṁśayaḥ / Aiśvaryaḥ rūpam ekaṁ ca sūryavad bahudheyate’ (MatsyaP...) iti. (*Gītābhūṣaṇabhāṣya* 6.31)

Bhaktivinoda

Yogīra sādhanakāle sarvahrdayagata ye caturbhujākāra īśvaradhyāna upadiṣṭa āche, tāhāte samādhikāle nirvikalpa-avasthāya dvaitabuddhirahita ha-ile āmāra saccidānanda śyāmasundara-mūrtigata ekatvabuddhi haya. Sarvabhūtasthita āmāke ye yogī bhajana karena arthāt śravaṇa-kīrtana-dvārā bhakti karena, tini kāryakāle karma, vicārakāle jñāna evaṁ yogakāle samādhī kariyā-o āmāte vartamāna thākena arthāt kṛṣṇasāmīpya-lakṣaṇa mokṣa lābha karena. Śrīnārada-pañcarātre yogera upadeśasthale kathita āche---

“Dikkālādyanavacchinne kṛṣṇe ceto vidhāya ca
Tanmayo bhavati kṣipraṁ jīvo brahmaṇi vojayet”

arthāt, ‘dik o kālādi dvārā anavacchinna ye śrīkṛṣṇamūrti, tāhāte cittavidhāna karile tanmayatā dvārā jīvera śrīkṛṣṇarūpa-parabrahma-saṁsparśa-sukha udita haya.’ Kṛṣṇabhakti-i yogasamādhira carama avasthā. (*Vidvadrañjanabhāṣya* 6.31)

Text 32

**Ātmaupamyena sarvatra samaṁ paśyati yo’rjuna
Sukhaṁ vā yadi vā duḥkhaṁ sa yogī paramo mataḥ.** (6.32)

Viśvanātha

Kim ca, sādhanadaśāyām yogī sarvatra samaḥ syād ity uktam. Tatra mukhyaṁ sāmīyam vyācaṣṭe---**ātmaupamyeneti**. ‘**Sukhaṁ vā duḥkhaṁ vā**’ iti---‘yathā mama **sukhaṁ** priyam, **duḥkham** apriyam, tathaivānyeṣāṁ api’ iti **sarvatra samaṁ** paśyan sukham eva sarveṣāṁ yo vāñchati, na tu kasyāpi duḥkhaṁ, **sa yogī** śreṣṭho mamābhimataḥ. (*Sārārthavarṣiṇī* 6.32)

Baladeva

‘Sarvabhūtahite ratāḥ’ (Bg 5.25) iti yat prāguktaṁ, tad viśadayati---**ātmaupamyeneti**. Vyutthānadaśāyām **ātmaupamyena** svasādrśyena **sukhaṁ duḥkhaṁ ca yaḥ sarvatra samaṁ paśyati**. Svasyeva parasya sukham evecchati, na tu duḥkhaṁ, **sa** svaparasukhaduḥkhasama-drṣṭiḥ sarvānukampī **yogī** mama **paramaḥ** śreṣṭho’bhimataḥ, tadviśamadṛṣṭis tu tattvajño’py aparamayogīti bhāvaḥ. (*Gītābhūṣaṇabhāṣya* 6.32)

Bhaktivinoda

Yogīra kriyā-vyavahāra kirūpa, tāhā bali, śuna. Tini-i parama-yogī, yini sakalera prati sama-drṣṭi rākhena. ‘Samadrṣṭi’ra artha ei ye, anya samasta-jīvake vyavahārasthale āpanāra nyāya jñāna karena, arthāt anya jīvera sukha---nija-sukhera nyāya sukhakara evaṁ anya-jīvera duḥkha ---nija-duḥkhera nyāya duḥkhaṇana, erūpa jānena; ata eva samasta-jīvera sukha-i nirantara vāñchā karena evaṁ tadanurūpa kārya karena; ihāke-i ‘samadarśana’ bale. (*Vidvadrañjanabhāṣya* 6.32)

Text 33

Arjuna uvāca---

**Yo'yam yogas tvayā proktaḥ sāmyena madhusūdana
Etasyāham na paśyāmi cañcalatvāt sthitiṁ sthirām. (6.33)**

Viśvanātha

Bhagavaduktalakṣaṇasya sāmyasya duṣkaratvam ālakṣyovāca---yo'yam iti. **Etasya sāmyena** prāptasya yogasya **sthirām** sārvaḍikīm **sthiṁ na paśyāmi**. Eṣa yogaḥ sarvadā na tiṣṭhati, kintu tricaturadināny evety arthaḥ. Kutah? **Cañcalatvāt**. Tathā hy ātmasukhaduḥkhasamam eva sarva-jagadvartijanānām sukhaduḥkham paśyed iti sāmyam uktam. Tatra ye bandhavas taṭasthās ca, teṣu sāmyam bhaved api; ye ripavo ghātakā dveṣṭāro nindakās ca, teṣu na sambhaved eva. Na hi mayā svasya yudhiṣṭhirasya duryodhanasya ca sukhaduḥkhe sarvathā tulye draṣṭum śakyate. Yadi ca 'svasya svaripūṇām ca jīvātmaparamātmaprāṇendriyadaiḥkabhūtāni samāny eva' iti vivekena paśyeta, tadā tat khalu dvitridināny eva syāt, vivekenātiprabalasyāticañcalasya manaso nigrahanāśakyatvāt. Pratyuta viṣayāsaktena tena manasaiva vivekasya grasyamānatvadarśanād iti. (*Sārārthavarṣiṇī* 6.33)

Baladeva

Uktam ākṣipann **arjuna uvāca---**yo'yam iti. **Sāmyena** svaparasukhaduḥkhataulyena **yo'yam yogas tvayā** sarvajñena **proktas**, tasya **sthirām** sārvaḍikīm **sthiṁ** niṣṭhām apy **aham na paśyāmi**, kintu dvitrāny eva dinānīty arthaḥ. Kutah? **Cañcalatvāt**. Ayam arthaḥ---bandhuṣu udāsīneṣu ca tat sāmyam kadācit syāt. Na ca śatruṣu nindakeṣu ca kadācid api. Yadi paramātmādhiṣṭhānatvam sarvatrāviṣeṣam iti vivekena tad grāhyam, tarhi na tat sārvaḍikam---aticapalasya baliṣṭhasya ca manasas tena vivekena nigrahītum aśakyatvād iti. (*Gītābhūṣaṇa-bhāṣya* 6.33)

Bhaktivinoda

Arjuna kahilena,---he madhusūdana! Āpani ye yoga upadeśa karilena, tāhā sāmyabuddhi-sahakāre kirūpe sthira rākhā yāite pāre; tāhā āmi bujhite pāri nā. (*Vidvadrañjanabhāṣya* 6.33)

Text 34

**Cañcalam hi manaḥ kṛṣṇa pramāthi balavad dṛḍham
Tasyāham nigraham manye vāyor iva suduṣkaram. (6.34)**

Viśvanātha

Etad evāha---**cañcalam** iti. Nanu, 'Ātmānam rathinam viddhi śarīram ratham eva ca' (KU 1.3.3) ityādi-śruteḥ, 'Āhuḥ śarīram ratham indriyāṇi hayān abhīṣūn mana indriyeśām / Vartmāni mātrā dhiṣaṇam ca sūtam' (Bhāg 7.15.41) iti-smṛteṣ ca buddher manoniyantṛtvadarśanād vivekavatyā buddhyā mano vaśīkartum śakyam eveti cet, ata āha---**pramāthi** buddhim api prakarṣeṇa mathnātīti. Tat kutah? iti cet, ata āha---**balavat**. Svaprasamakam auṣadham api balavān rogo yathā na gaṇayati, tathaiva svabhāvād eva baliṣṭham mano vivekavatīm api buddhim. Kim ca, **dṛḍham** atisūkṣmabuddhisūcyāpi loham iva sahasā bhettum aśakyam. 'Vāyoḥ' ity ākāṣe dodhūyamānasya **vāyor nigraham** kumbhakādinā nirodham **iva** yogenāṣṭāṅgena manaso'pi nirodhum **duṣkaram manye**. (*Sārārthavarṣiṇī* 6.34)

Baladeva

Tad evāha---**cañcalam hīti. Manaḥ** svabhāvena **cañcalam**. Nanu---‘Ātmānam rathinam viddhi śārīram ratham eva ca / Buddhim tu sārathim viddhi manaḥ pragraham eva ca / Indriyāni hayān āhur viṣayāns teṣu gocarān’ (KU 1.3.3-4), ‘Ātmendriyamanoyukto bhoktety āhur manīṣiṇaḥ’ (KU 1.3.9) iti śruter buddhinyamyaṁ manaḥ śrūyate, tato vivekinyā buddhyā śakyam tad vaśī-kartum iti cet, tatrāha---**pramāthīti**. Tādṛṣīm api buddhim pramathnāti. Kutah? **Balavat** sva-praśamakam apy auśadham yathā balavān rogo na gaṇayati, tadvat. Kim ca, **dr̥ḍham** sūcyā lauham iva tādṛśyāpi buddhyā bhettum aśakyam, ato yogenāpi **tasya nigrāham aham vāyor iva sduṣkaram manye**. Na hi vāyur muṣṭinā dhartum śakyate, atas tatropāyam brūhīti. (*Gītābhūṣaṇabhāṣya* 6.34)

Bhaktivinoda

He kṛṣṇa! Tumi baliyācha ye, vivekavaṭī buddhi dvārā cañcala manake niyamita karite haya, kintu āmi dekhitechi ye, vivekavaṭī buddhike-o prakṛṣṭarūpe mathana karite sāmārthya manera-i āche, ata eva sei vāyura nyāya nitānta cañcala manake nigrāha karā āmāra pakṣe atyanta duṣkara bodha ha-iteche. Viśeṣataḥ śatru-mitrera prati samabuddhi kevala dui-cāri-dina thākā sambhava; tadbhāvānvita yoga kirūpe anuṣṭhita haya, tāhā āmi bujhite akṣama. (*Vidvadrañjanabhāṣya* 6.34)

Text 35

Śrībhagavān uvāca

Asaṁśayaṁ mahābāho mano durnigrāham calam

Abhyāsenā tu kaunteya vairāgyena ca gṛhyate. (6.35)

Viśvanātha

Uktam artham aṅgīkṛtya samādadhāti---**asaṁśayam** iti. Tvayoktam satyam eva, kintu balavān api rogas tatpraśamakaūśadhasevayā sadvaidyaprayuktaprakārayā muhur abhyastayā yathā cira-kālena śāmyaty eva, tathā **durnigrāham** api **mano’bhyāsenā** sadgurūpadiṣṭaparakāreṇa parameśvaradhyānayogasya muhur anuśīlanena **vairāgyeṇa** viṣayeṣv anāsaṅgena **ca gṛhyate**, svahastavaśīkartum śakyata ity arthaḥ. Tathā ca pātāñjalasūtram---‘Abhyāsavairāgyābhyām tan-nirodhaḥ’ (YS 1.12) iti. ‘**Mahābāho**’ iti saṅgrāme tvayā yan mahāvīrā pāpī vijīyante, sa ca pinākapāñir api vaśīkṛtas, tenāpi kim?---yadi mahāvīraśiromaṇir mano-nāmā prādhāniko bhaṭo mahāyogāstraprayogena jetum śakyate, tadaiva ‘mahābāhutā’ iti bhāvaḥ. ‘**He kaunteya**’ iti tatra tvaṁ mā bhaiṣṭh---matpituḥ svasuḥ kuntyāḥ putre tvayi mayā sāhāyāyam vidheyam iti bhāvaḥ. (*Sārāthavarṣiṇī* 6.35)

Baladeva

Uktam artham svīkṛtya **bhagavān uvāca---asaṁśayam** iti. Tathāpi svaprakāśa-sukhaikatānatvātmaḡuṇābhimukhyenā**abhyāsenā**t mavyatirikteṣu viṣayeṣu doṣadrṣṭijanitena **vairāgyeṇa ca mano** nigrāhītuṁ śakyate. Tathā cātmānandāsvādā**abhyāsenā** layapratibandhād viṣayavairṣṇyeṇa ca vikṣepapratibandhān nivṛttacāpalam manaḥ sugrahaṁ yathā sad-auśadhānusevayā supathyena ca balavān api rogaḥ sujeyas, tathaitad draṣṭavyam. **He mahābāho!** iti śauryeṇa śātravam iva vivekena mano jayety arthaḥ. (*Gītābhūṣaṇabhāṣya* 6.35)

Bhaktivinoda

Bhagavān kahilena,---he mahābāho! Tumi yāhā kahile, tāhā satya baṭe, kintu yogaśāstra ihā-i viśeṣarūpe upadeśa karena ye, durnigrāha cañcala manake kramaśaḥ ātmānandāsvādābhyāsa o viṣaya-vairāgya-dvārā vaśībhūta karā yāya. (*Vidvadrañjanabhāṣya* 6.35)

Text 36

**Asaṁyatātmanā yogo duṣprāpa iti me matiḥ
Vaśyātmanā tu yatatā śakyo'vāptum upāyataḥ. (6.36)**

Viśvanātha

Atrāyaṁ parāmarśa ity ata āha---**asaṁyatātmanā** abhyāsavairāgyābhyām na saṁyataṁ mano yasya tena. Tābhyām **tu vaśyātmanā** vaśībhūtamanaśāpi pumsā **yatatā** ciraṁ yatnavataiva **yogo** manonirodhalakṣaṇaḥ samādhir **upāyataḥ** sādhanabhūyastvāt **prāptum śakyaḥ**. (*Sārārthavarṣiṇī* 6.36)

Baladeva

Asaṁyateti. Uktābhyām abhyāsavairāgyābhyām na **saṁyata ātmā** mano yasya, tena vijñenāpi pumsā cittavṛttinirodhalakṣaṇo **yogo duṣprāpaḥ** prāptum aśakyaḥ. Tābhyām **vaśyo** 'dhīna **ātmā** mano yasya, tena pumsā, tathāpi **yatatā** tādrśaprayatnavatā sa **yogaḥ prāptum śakyaḥ**. **Upāyato** madārādhanaalakṣaṇāj jñānākārān niṣkāmakarmayogāc **ceti me matiḥ**. (*Gītābhūṣaṇabhāṣya* 6.36)

Bhaktivinoda

Āmāra upadeśa ei ye, yini ātmā vā manake vairāgya o abhyāsa-dvārā saṁyata karite ceṣṭā nā karena, tānhāra pakṣe pūrvokta yoga kakhana-i sādhyā haya nā. Kintu yini yathārtha upāya avalambana pūrvaka manake vaśa karite yatna karena, tini saphalayatna hana. Yathārtha upāya-sambandhe eimātra vaktavya ye, yini bhagavadarpita niṣkāma-karmayoga-dvārā evaṁ tad-aṅgībhūta āmāra dhyānādi-dvārā niyatacittake ekāgra karite abhyāsa karena evaṁ yugapat deha-yātrā-nirvāhera janya vairāgya-sahakāre viśaya svīkāra karena, tini kramaśah cittake vaśa karite pārena. (*Vidvadrañjanabhāṣya* 6.36)

Text 37

Arjuna uvāca---
**Ayatīḥ śraddhayopeto yogāc calitamānaśaḥ
Aprāpya yogasaṁsiddhiṁ kām gatiṁ kṛṣṇa gacchati. (6.37)**

Viśvanātha

Nanv 'abhyāsavairāgyābhyām prayatnavataiva pumsā yogo labhyate' iti tvayocyate. Yasyaitat tritayam api na drśyate, tasya kā gatiḥ? iti pṛcchati. **Ayatīr** alpa-yatnaḥ, 'anavarṇāya vāgur' itivād alpārthe nañ. Atha ca **śraddhayopetaḥ**---yogaśāstrāstikyena tatra **śraddhayopeto** yogābhyāse pravṛtta eva, na tu lokavañcakatvena mithyācāraḥ. Kintv abhyāsavairāgyayor abhāvena **yogāc calitam** viśayapravañbhūtaṁ **mānaśaṁ** yasya saḥ. Ata eva 'yogasya **saṁsiddhiṁ** samyak siddhim **aprāpya**' iti yat kiñcit siddhitvaṁ tu prāpta eveti yogāruruḥṣā-bhūmikāto'grimāṁ yogārohabhūmikāyāḥ prathamāṁ kakṣāṁ gata iti bhāvāḥ. (*Sārārthavarṣiṇī* 6.37)

Baladeva

Jñānagarbho niṣkāmakarmayogo'ṣṭāṅgayogaśirasko nikhilopasargavimardanaḥ sva-paramātmāvalokanopāyo bhavatīty asakṛd uktaṁ, tasya ca tādrśasya 'Nehābhikramaṇāśo'sti' (Bg 2.40) iti pūrvoktamahimnas tanmahimānaṁ śrotum arjunaḥ pṛcchati---**ayatīr** iti. Abhyāsa-vairāgyābhyām prayatnena ca yogam pumān labhetaiva. Yas tu prathamam **śraddhayā** tādrśa-

yoganirūpakaśrutiviśvāsenopetaḥ, kintv **ayatiṛ** alpasvadharmānuṣṭhānayatnavān,---‘anudarā yuvatih’ itivad alpārthe’tra nañ; śithilaprayatnatvād eva **yogād** aṣṭāṅgāc **calitaṃ** viṣaya-pravaṇaṃ **mānasaṃ** yasya saḥ; evaṃ ca svadharmānuṣṭhānābhyāsavairāgyaśaithilyād vividhasya yogasya **saṃyag siddhiṃ** hṛdviśuddhilakṣaṇāṃ ātmāvalokanalakṣaṇāṃ cāprāptaḥ kiñcit siddhiṃ tu prāpta eva; śraddhāluḥ kiñcid anuṣṭhitasvadharmāḥ prārabdhayogo’prāpta-yogaphalo dehānte **kāṃ gatiṃ gacchati?** He **kṛṣṇa!** (*Gītābhūṣaṇabhāṣya* 6.37)

Bhaktivinoda

Etāvāt śravaṇa kariyā arjuna kahilena,---he kṛṣṇa! Tumi kahile, samyak-yatna-sahakāre abhyāsa o vairagya-dvārā yogasiddhi haya; kintu ye-sakala vyakti yogopadeśera prati śraddhā kariyā tāhāte kiyat parimāṇe ārūḍha hana, kintu yati ha-ite pārena nā, arthāt svalpamātra yatna karena; sei sakala vyaktira mana abhyāsa o vairāgyera abhāve viṣayapraṇa ha-iyā yoga ha-ite vicalita haya; tāhādera ki gati haya? (*Vidvadrañjanabhāṣya* 6.37)

Text 37

**Kaccin nobhayavibhraṣṭaś chinnābhram iva naśyati
Apratiṣṭho mahābāho vimūḍho brahmaṇaḥ pathi.** (6.38)

Viśvanātha

‘**Kaccit**’ iti praśne. **Ubhayavibhraṣṭaḥ**---karmamārgāc cyuto yogamārgaṃ ca saṃyag-aprāpta ity arthaḥ. ‘**Chinnābhram iva**’ iti yathā **chinnam abhram** meghaḥ pūrvasmād abhrād viśliṣṭam abhrāntaraṃ cāprāptaṃ sat madhye vilīyate. Tena ‘asya ihaloke yogamārgē’praveśād viṣayabhogatyāgecchā saṃyagvairāgyābhāvād viṣayabhogecchā ca’ iti kaṣṭam. Paraloke ca svargasādhanasya karmaṇo’bhāvāt mokṣasādhanasya yogasyāpy aparipākāt na svarga-mokṣāv ity ubhayaloke evāsyā vināśa iti dyotitam. Ato **brahma**prāptyupāye **pathi** mārgē **vimūḍho**’yam **apraṭiṣṭhaḥ** praṭiṣṭham āspadam aprāptaḥ san **kaccit** kiṃ **naśyati**, na naśyati vā? iti tvam prcchase. (*Sārāthavarṣiṇī* 6.38)

Baladeva

Praśnāsayam viśadayati---‘**kaccit**’ iti praśne. Niṣkāmatayā karmaṇo’nuṣṭhānān na svargādi-phalam; yogāsiddher nātmāvalokanaṃ ca tasyābhūt. Evam **ubhayasmād vibhraṣṭo**’praṭiṣṭho nirālambaḥ san kiṃ **naśyati**, kiṃvā na naśyatīty arthaḥ. ‘**Chinnābhram iva**’ iti ‘**abhram**’ megho yathā pūrvasmād abhrād **vicchinnam** param abhram cāprāptaṃ antarāle vilīyate, tadvad eva’ iti nāśe drṣṭāntaḥ. Katham evaṃ śāṅkā? Tatrāha---**brahmaṇaḥ pathi** prāptyupāye yad asau **vimūḍhaḥ**. (*Gītābhūṣaṇabhāṣya* 6.38)

Bhaktivinoda

Sakāma-karmatyāga vyatīta yogaceṣṭā haya nā. Sakāma-karma-i mūḍhalokera pakṣe śubha-kara, yehetu taddvārā ihaloke sukha, o puṇya-dvārā paraloke svargādi lābha haya. Yoge pravṛtta ha-iyā jīvera sei sakāma karma dūrībhūta ha-ila, kintu pūrvokta kāraṇa-prayukta tāhāra yoga-saṃsiddhi ha-ila nā; ata eva brahmalābhera ye patha tāhāte vimūḍha ha-iya paḍila. Se ubhaya-mārgabhraṣṭa ha-iyā ki chinnābhrera nyāya ekebāre naṣṭa ha-iyā yāibe? (*Vidvadrañjanabhāṣya* 6.38)

Text 39

Etan me saṃśayaṃ kṛṣṇa chettum arhasy aśeṣataḥ

Tvadanyaḥ samśayasyāsyā chettā na hy upapadyate. (6.39)

Viśvanātha

Etat etam. (*Sārārthavarṣiṇī* 6.39)

Baladeva

Etat iti klībatvam āṛṣam. ‘**Tvat**’ iti sarveśvarāt sarvajñāt **tvatto’nyo’nīsvaro’lpajñāḥ** kaścīd rṣiḥ. (*Gītābhūṣaṇabhāṣya* 6.39)

Bhaktivinoda

Śāstrakārerā sarvajña nana; kintu tumi parameśvara, ata eva sarvajña; tumi vyatīta anya keha ei samśaya chedana karite sakṣama ha-ibe nā. Ata eva kṛpāpūrvaka āmāra ei samśayaṭi sampūrṇa-rūpe chedana kara. (*Vidvadrañjanabhāṣya* 6.39)

Text 40

Śrībhagavān uvāca---

Pārtha naiveha nāmutra vināśas tasya vidyate

Na hi kalyāṇakṛt kaścīd durgatiṃ tāta gacchati. (6.40)

Viśvanātha

Iha loke **amutra** paraloke’pi **kalyāṇam** kalyāṇaprāpakam yogam **karotīti** saḥ. (*Sārārthavarṣiṇī* 6.40)

Baladeva

Evam pṛṣṭo bhagavān uvāca---**pārtheti**. **Tasyoktalakṣaṇasya** yogina **iha** prākṛtike loke’**mutrā**prākṛtike ca loke **vināśaḥ** svargādisukhavibhramśalākṣaṇaḥ paramātmāvalokana-vibhramśalākṣaṇaś ca **na vidyate** na bhavati. Kim cottaratra tatprāptir bhaved eva. **Hi** yataḥ **kalyāṇakṛt** niḥśreyasopāyabhūtasaddharmayogārambhī **durgatiṃ** tadubhayābhāvarūpām daridratām **na gacchati**. ‘He **tāta**’ ity ativātsalyāt sambodhanam. ‘Tanoty ātmānam putrarūpeṇa’ iti vyutpattes **tataḥ** pitā, svārthike’pi, tata eva **tātaḥ**. Putram śiṣyam cātikṛpayā jyeṣṭhas tathā sambodhayati. (*Gītābhūṣaṇabhāṣya* 6.40)

Bhaktivinoda

He pārtha! Ihakāle loke arthāt prākṛta loke, paraloke arthāt aprākṛta loke kakhana-i yogānuṣṭhāna-kartāra vināśa haya nā; kalyāṇaprāpaka yoga-anuṣṭhātāra kakhana-i durgati ha-ibe nā. Mūla kathā ei ye, mānavasakala dui bhāge vibhājya,---‘avaidha’ o ‘vaidha’. Ye-sakala vyakti kevala indriyamātra trpti kare evam kona vidhira vaśībhūta naya, tāhārā paśudigera nyāya vidhi-sūnya. Sabhya-i ha-uka vā asabhya-i ha-uka, mūrkhā-i ha-uka vā paṇḍita-i ha-uka, durbala ha-uka vā balavān-i ha-uka, avidha vyaktira ācaraṇa sarvadā-i paśutulya. Tāhādera kārye kona-prakāra kalyāṇa-lābhera sambhāvanā nāi. Vaidha naragaṇake ‘karmī’, ‘jñānī’, o ‘bhakta’ ei tina-śreṇīte vibhakta karā yāya. Karmigaṇake, ‘sakāmakarmī’ o ‘niṣkāmakarmī’,---ei duibhāge vibhāga karā yāya. Sakāma-karmisakala atyanta kṣudrasukhānveśī arthāt anityasukhābhilāṣī. Tāhādera svargādīlābha o sāmśārika unnati āche baṭe, kintu se samasta sukha-i anitya; ata eva yāhāke jīvera pakṣe ‘kalyāṇa’ balā yāya, tāhā tāhādera prāpya naya. Jīvera jaḍamocanānantara nityānanda-lābha-i ‘kalyāṇa’. Sei nityānanda-lābha ye-parve nā-i, se parva-i ‘phalgu’. Karmakāṇḍe yakhana sei nityānanda-lābhera uddeśya saṃyukta haya, takhana-i karmake

‘karmayoga’ balā yāya. Sei karmayoga-dvārā cittaśuddhi, tadanantara jñānalābha, tadanantara dhyāna-yoga o carame bhaktiyoga labdha haya. Sakāma-karme ye-samasta ātmasukha parityāga pūrvaka kleśa-svikāre vidhāna āche, tāhā-dvārā karmīke-o ‘tapasvī’ balā yāya. Tapasyā yata-i ha-uka, se-sakalera avadhi---indriyasukha vai āra kichu-i nahe. Asuragaṇa tapasyāra dvārā phala lābha karata indriyatarpaṇa-i kariyā thāke. Indriyatarpaṇarūpa avadhi atikrama karile sahaje-i jīvera kalyāṇoddeśaka karmayoga āsiyā paḍe. Sei karmayogasthita dhyānayogī vā jñānayogī---adhikatarā kalyāṇakārī. Sakāma-karma-dvārā jīvera yāhā kichu labdha haya, tāhā ha-ite aṣṭāṅgayogīrā sakala-avasthāra phala-i bhāla. (*Vidvadrañjanabhāṣya* 6.40)

Text 41

**Prāpya puṇyākṛtām lokān uṣitvā śāśvatīḥ samāḥ
Śucīnām śrīmatām gehe yogabhraṣṭo’bhijāyate.** (6.41)

Viśvanātha

Tarhi kām gatim asau prāpnoti? ity ata āha---**prāpyeti**. **Puṇyākṛtām** aśvamedhādiyājīnām **lokān** iti yogasya phalaṁ mokṣo bhogaś ca bhavati. Tatrāpakvayogino bhogecchāyām satyām yogabhramśe sati bhoga eva. Paripakvayoginas tu bhogecchāyā asambhavān mokṣa eva. Kecit tu paripakvayogino’pi daivād bhogecchāyām satyām kardamasaubharyādīdṛṣṭyā bhogam apy āhur iti. **Śucīnām** sadācaraṇam **śrīmatām** dhanikavaṇigādīnām, rājñām vā. (*Sārārthavarṣiṇī* 6.41)

Baladeva

Aihikīm sukhasampattīm tāvad āha---**prāpyeti**. Yādṛśaviṣayasprhayā svadharme śithilo yogāc ca vicyuto’yaṁ, tādṛśān viṣayān ātmoddeśyakaniṣkāmasvadharmayogārambhāmāhātmyena **puṇyākṛtām** aśvamedhādiyājīnām **lokān prāpya** bhunkte, tān bhuñjāno yāvātībhis tadbhoga-tṛṣṇāvinivṛttis, tāvatīḥ **śāśvatīḥ** bahvīḥ **samāḥ** samvatsarāms teṣu lokeṣu **uṣitvā** sthitvā tadbhoga-vitṛṣṇas tebhyo lokebhyah **śucīnām** saddharmaniratānām yogārhanām **śrīmatām** dhaninām **gehe** pūrvābdhayogamāhātmyāt sa **yogabhraṣṭo’bhijāyata** ity alpakālābdhayogād bhraṣṭasya gatir iyaṁ darśitā. (*Gītābhūṣaṇabhāṣya* 6.41)

Bhaktivinoda

Aṣṭāṅga yoga ha-ite yānhārā bhraṣṭa hana, tānhārā dui śreṇīte vibhakta ha-iyā thākena, arthāt ‘alpakālābhyastayogabhraṣṭa’ o ‘cirakālābhyastayogabhraṣṭa’. Alpābhyāsera pare-i yini yoga-bhraṣṭa hana, tini sakāma puṇyavāndigera prāpya svargādi-loka-sakale bahukāla vāsa kariyā sadācāri-brāhmaṇādīra gr̥he athavā śrīmān dhani-vaṇigādīra gr̥he janma grahaṇa karena.

(*Vidvadrañjanabhāṣya* 6.41)

Text 42

**Athavā yoginām eva kule bhavati dhīmatām
Etadd hi durlabhataram loke janma yad īdṛśam.** (6.42)

Viśvanātha

Alpakālābhyastayogabhramśe gatir iyaṁ uktā. Cirakālābhyastayogabhramśe tu pakṣāntaram āha---**athaveti**. **Yoginām** nimiprabhṛtīnām ity arthaḥ. (*Sārārthavarṣiṇī* 6.42)

Baladeva

Cirārabdhād yogād bhraṣṭasya gatim āha---**athaveti**. **Yoginām** yogam abhyasatām **dhīmatām** yogadesīkānām **kule bhavaty** utpadyate. Dvividham janma stauti---**etad** iti. Yogārhanām yogam abhyasatām ca kule pūrvayogasamskārabalakṛtam **etaj janma** prakṛtānām atidurlabham. (*Gītābhūṣaṇabhāṣya* 6.42)

Bhaktivinoda

Cirābhyāsera para yānhāra yoga bhraṣṭa haya, tini jñāni-yogīdigera grhe janma grahaṇa karena. Ei prakāra satkule janma lābha karā durlabhatara baliyā jānibe; yehetu, tathāya janma grahaṇa karile sahaje-i prathama ha-ite uccasaṅga-vaśataḥ jīvera adhika unnatira sambhāvanā. (*Vidvadrañjanabhāṣya* 4.42)

Text 43

Tatra taṁ buddhisamyogaṁ labhate paurvadaihikam
Yatate ca tato bhūyaḥ saṁsiddhau kurunandana. (6.43)

Viśvanātha

Tatra dvividhe’pi janmani **buddhyā** paramātmaniṣṭhayā saha **samyogaṁ paurvadaihikam** pūrvajanmabhavam. (*Sārārthavarṣiṇī* 6.43)

Baladeva

Āmutrikīm sukhasampattim vaktum pūrvasamskārahetukam sādhanam āha---**tatreti**. **Tatra** dvividhe janmani, **paurvadaihikam** pūrvadehe bhavaṁ, **buddhyā** svadharmasvātma-paramātmaviśayā **samyogaṁ** sambandham **labhate**. **Tataś ca** hṛdviśuddhisvaparamātmāvalokarūpāyām **samsiddhau** nimitte svāpotthitavad **bhūyo** bahutaram **yatate**, yathā punar vighnahato na syāt. (*Gītābhūṣaṇabhāṣya* 6.43)

Bhaktivinoda

He kurunandana! Tini tathāya jāta ha-iyā paurvadaihika-buddhisamyoga lābha karena; ata eva naisargika-rucikrame yogasamsiddhira janya punarāya yatnavān thākena. (*Vidvadrañjanabhāṣya* 6.43)

Text 44

Pūrvābhyāsena tenaiva hriyate hy avaśo’pi saḥ
Jijñāsur api yogasya śabdabrahmātivartate. (6.44)

Viśvanātha

Hriyate ākrṣyate, **yogasya** yogam **jijñāsur api** bhavati. Ataḥ **śabdabrahma** vedaśāstram **ativartate** vedoktakarmamārgam **atikramya vartate**, kintu yogamārga eva tiṣṭhatīty arthaḥ. (*Sārārthavarṣiṇī* 6.44)

Baladeva

Tatra hetuḥ---tenaiva yogaviśayakeṇa pūrvābhyāsena **sa** yogī **hriyate** ākrṣyate---**avaśo’pi** kenacid vighnenānicchann apīty arthaḥ. ‘**Hi**’ iti prasiddho’yaṁ yogamahimā. **Yogasya jijñāsur api** tu yogam abhyasitum pravṛttaḥ **śabdabrahma** sakāmakarmanirūpakam vedam **ativartate**, taṁ na śraddadhātīty arthaḥ. (*Gītābhūṣaṇabhāṣya* 6.44)

Bhaktivinoda

Nisarga-vaśataḥ pūrvābhyāsera dvārā yogasāstrera jijñāsu puruṣa-o vedokta sakāma-karma-mārgake atikrama kariyā thākena, arthāt sakāma-karmamārga ye phala nirdiṣṭa āche, tadapekṣā utkr̥ṣṭa phala lābha karena. (*Vidvadrañjanabhāṣya* 6.44)

Text 45

**Prayatnād yatamānas tu yogī saṁsuddhakilbiṣaḥ
Anekajanmasaṁsiddhas tato yāti parām gatim.** (6.45)

Viśvanātha

Evam yogabhraṁśe kāraṇaṁ yatnaśaithilyam eva, ‘Ayatiḥ śraddhayopetaḥ’ (Bg 6.37) ity ukteḥ. Tasya ca yatnaśaithilyavato yogabhraṁśasya janmāntare punar yogaprāptir evoktā, na tu saṁsiddhiḥ. Saṁsiddhis tu yāvadbhir janmabhis tasya yogasya paripākaḥ syāt, tāvadbhir evety avasīyate. Yas tu na kadācid api yoge śaithilyaprayatnas, sa na yogabhraṁśaśabdavācyah. Kintu ‘Bahujanmavipakvaiś ca samyag yogasamādhībhiḥ / Draṣṭuṁ yatante yatayah śūnyāgāreṣu yat padam’ (Bhāg 3.24.28) iti-kardamokteḥ. So’pi naikena janmanā sidhyatīty āha---**prayatnād yatamānaḥ---prakṛṣṭa-yatnād** api yatnavān ity arthaḥ. **Tukāraḥ pūrvoktād yogabhraṁśād asya bhedaṁ bodhayati. Saṁsuddha-kilbiṣaḥ** samyak paripakvakaṣāyah. So’pi **naikena janmanā sidhyatīti saḥ. Parām gatim** mokṣam. (*Sārāthavarṣiṇī* 6.45)

Baladeva

Athāmutrikīm sukhasampattim āha---**prayatnād** iti. Pūrvakṛtād api **prayatnād** adhikam adhikam **yatamānaḥ** pūrvavighnabhayāt prayatnādhikyaṁ kurvan, **yogī** tenopacitena prayatnena **saṁsuddha-kilbiṣo** nidhautanikhilānyavāsanah; evam **anekair janmabhiḥ saṁsiddhaḥ** paripakvayogo yogapariṣkāḍ eva hetoḥ **parām** svaparātmāvalokalakṣaṇāṁ **gatim** muktīm **yāti**. (*Gītābhūṣaṇabhāṣya* 6.45)

Bhaktivinoda

Takhana prakṛṣṭayatna-sahakāre abhyāsa karite karite yogīra yoga paripakva haya evaṁ samasta kaṣāya dūra ha-ite thāke. Aneka-janma-paryanta yoga abhyāsa karite karite avasēṣe kilbiṣaśūnya ha-ile yogī paramagatirūpa mokṣa lābha karena---ihā-i yogīra āmutrika phala. (*Vidvadrañjanabhāṣya* 6.45)

Text 46

**Tapasvibhyo’dhiko yogī jñānibhyo’pi mato’dhikaḥ
Karmibhyaś cādhiko yogī tasmād yogī bhavārjuna.** (6.46)

Viśvanātha

Karmajñānatapoyogavatām madhye kaḥ śreṣṭhaḥ? ity apekṣāyām āha---**tapasvibhyaḥ** kṛcchra-cāndrāyaṇāditaṇiṣṭhebhyo, **jñānibhyo** brahmopāsakebhyo’**pi yogī** paramātmopāsako’**dhiko mataḥ** iti mamedam eva matam iti bhāvaḥ. Yadi jñānibhyo’py adhikas, tadā kim uta karmibhya ity āha---**karmibhyaś ceti**. (*Sārāthavarṣiṇī* 6.46)

Baladeva

Evam jñānagarbho niṣkāmakarmayogo’ṣṭāṅgayogaśirasko mokṣahetus, tādr̥śād yogād vibhraṣṭasyāntatas tatphalaṁ bhaved ity abhidhāya yoginaṁ stauti---**tapasvibhya** iti.

Tapasvibhyaḥ kṛcchrāditapahparebhyaḥ, **jñānibhyo**’rthaśāstravidbhyaḥ, **karmibhya** sakāmeṣṭāpūrtādikṛdbhyaś ca **yogī** maduktayogānuṣṭhātā**dhikah** śreṣṭho **mataḥ**. Ātmajñāna-vaidhuryeṇa mokṣānarhebhyaś tapasvyādibhyo madukto yogī samuditātmañānatvena mokṣārhatvāt śreṣṭhaḥ. (*Gītābhūṣaṇabhāṣya* 6.46)

Bhaktivinoda

Uttamarūpa vivecanā kariyā dekha ye, sakāmakarma-gata tapasvī apekṣā karmayogī śreṣṭha; sāṅkhya-jñānī apekṣā ‘yogī’ śreṣṭha; sakāma-karmī apekṣā ‘yogī’-i śreṣṭha, yogaśūnya tapasyā, jñāna vā karma, kichu-i bhāla naya. Ata eva he arjuna! Tumi ‘yogī’ ha-o. (*Vidvadrañjanabhāṣya* 6.46)

Text 47

Yoginām api sarveṣāṃ madgatenāntarātmanā
Śraddhāvān bhajate yo mām sa me yuktatamo mataḥ. (6.47)

Iti śrīmahābhārata śatasāhasryām saṃhitāyām vaiyāsikyām bhīṣmaparvaṇi
śrībhagavadgītāsūpaniṣatsu brahmavidyāyām yogaśāstre
śrīkṛṣṇārjuna-saṃvāde dhyānayogo nāma
ṣaṣṭho ’dhyāyaḥ.

Viśvanātha

Tarhi yoginaḥ sakāśān nāsty adhikah ko ’pīty avasīyate? Tatra maivam vācyam ity āha---
‘**yoginām**’ iti pañcamyarthe ṣaṣṭhī, nirdhāraṇāyogāt, ‘Tapasvibhyo jñānibhyo’ dhikah’ (Bg 6.46)
iti pañcamyarthakramāc ca---‘yogibhyaḥ sakāśād **api**’ ity arthaḥ. Na kevalam yogibhya eka-
vidhebhyaḥ sakāśāt, api tu yogibhyaḥ sarvebhyaḥ nānāvidhebhyo yogārūḍhebhyaḥ,
samprajñātasamādhyaśamprajñātasamādhimadbhyo’ pīti. Yadvā, **yogaḥ** upāyāḥ karmajñānatapo-
yogabhaktyādayas, tadvatām madhye **yo mām** bhajeta madbhakto bhavati, **sa yuktatama**
upāyavattamaḥ. Karmī tapasvī jñānī ca yogī mataḥ; aṣṭāṅgayogī yogitaraḥ; śravaṇakīrtanādi-
bhaktimāms tu yogitama ity arthaḥ. Yad uktaṃ śrībhāgavate---‘Muktānām api siddhānām
nārāyaṇaparāyaṇaḥ / Sudurlabhaḥ praśāntātmā koṭiśv api mahāmune’ (Bhāg 6.14.5) iti.

Agrimādhyāyāṣṭakam yad bhaktiyoganirūpakam
Tasya sūtram ayaṃ śloko bhaktakaṇṭhaviḥbhūṣaṇam
Prathamena kathāsūtraṃ gītāśāstraśiromaṇiḥ
Dvītīyena tṛtīyena turyeṇākāmakarma ca
Jñānaṃ ca pañcamenoktam yogaḥ ṣaṣṭhena kīrtitaḥ
Prādhānyena tad apy etat ṣaṭkam karmanirūpakam
Iti sārārthavarṣiṇyām harṣiṇyām bhaktacetasām
Gītāsu ṣaṣṭho ’dhyāyo’yam saṅgataḥ saṅgataḥ satām.

(*Sārārthavarṣiṇī* 6.47)

Baladeva

Tad ittham ādyena ṣaṭkena saṅgathasya sādhanāni jñānagarbhāni niṣkāmakarmāni yoga-
śiraskāny abhidhāya, madhyena pariniṣṭhitāder bhagavaccharaṇādīni sādhanāny abhidhāsyān,
tasmāt tasya śraīṣṭhyāvedakam tat-sūtram abhidhatte---**yoginām** iti. Pañcamyarthe ṣaṣṭhīyam,
‘Tapasvibhyaḥ’ (Bg 6.46) iti pūrvopakramāt;---na ca nirdhāraṇe ṣaṣṭhīyam astu,---
vakṣyamāṇasya yoginas tapasvyādivilakṣaṇakriyatvena teṣv anantarbhāvāt. Yady api tapasvy-
ādīnām mitho nyūnādhikatābhāvo ’sti, tathāpy avaratvam tasmāt samānam, svarṇagirer iva tad-
anyeṣām uccāvācānām girīṇām iti. **Yaḥ śraddhāvān** madbhaktinirūpakeṣu śrutyaḍivākyeṣu

dr̥dhaviśvāsaḥ san **mām** nīlotpalasyāmalam ājānupīvarabāhum savitr̥karavikasitāravindekṣaṇam vidyudujjalavāsasam kirīṭakuṇḍalakataḥakekeyūrahārakaustubhanūpuraiḥ vanamālayā ca vibhrajāmānam svaprabhayā diśo vitamistrāḥ kurvānam nityasiddhanṛsimharaghuvaryādirūpaṁ sarveśvaraṁ svayambhagavantam manuṣyasanniveśivibhuvijñānānandamayam yaśodāstanandhayam kṛṣṇādiśabdair abhidhīyamānam sarvajñasarvaiśvaryaśatyasankalpāśrita-vātsalyādibhiḥ saundaryamādhuryalāvaṇyādibhiḥ ca guṇaratnaiḥ pūrṇam **bhajate** śravaṇādibhiḥ sevate, **madgatena** madekāsaktenāntarātmanā manasā viśiṣṭas tilamātram api madviyogāsahaḥ sann ity arthaḥ; madbhaktaḥ **sarvebhyas** tapasvyādibhyo **yogibhyo me** sarveśvarasya sarvāṇi vastūni yugapat paśyato **yuktatamo** 'bhimataḥ;---tapasyādi yuktaḥ, niṣkāmakarmī yuktatarah, madekabhakto **yuktatama** ity arthaḥ. Atra vyācāṣṭe---nanu, yoginaḥ sakāśān na ko'py adhiko'stīti cet, tatrāha---**yoginām** iti. Yogārohatāratamyāt karmayogino bahavas tebhyaḥ sarvebhyo'pīti dhyānārūḍho yuktaḥ, samādhyaṛūḍho yuktatarah, śravaṇādibhaktimāms tu '**yuktatamaḥ**' iti. Bhaktiśabdaḥ sevābhidhāyī---'Bhaja ity eṣa vai dhātu sevāyām parikīrtitaḥ / Tasmāt sevā budhaiḥ proktā bhaktiśabdena bhūyasī' (GaruḍaP) iti-smrteḥ. Etām bhaktim śrutir āha---'Śraddhābhaktidhyānayogād avehi' (KaivU 2) iti, 'Yasya deve parā bhaktir yathā deve tathā gurau / Tasyaite kathitā hy arthāḥ prakāśante mahātmanaḥ' (ŚU 6.23) iti, 'Bhaktir asya bhajanaṁ tad ihāmutropādhinairāsyenāmuṣmin manaḥkalpanam etad eva naiṣkarmyam' (GPT 1.15) iti, 'Ātmānam eva lokam upāśita' (BU 1.4.15), 'Ātmā vā are draṣṭavyaḥ śrotavyo mantavyo nididhyāsitavyo maitreyi' (BU 2.5.4 / 4.5.6) iti caivamādyāḥ. Sā ca bhaktir bhagavat-svarūpaśaktivṛttibhūtā bodhyā;---'Vijñānaghanānandaghanā saccidānandaikarase bhaktiyoge tiṣṭhati' (GTU 2.79) iti śruteḥ. Tasyāḥ śravaṇādikriyārūpatvaṁ tu citsukhamūrteḥ sarveśvarasya kuntalādipratīkatvavat pratyetyavyam---śravaṇādirūpāyā bhakter cidānandatvaṁ tv anuvṛtṭyānubhāvyaṁ sitānusevayā pittavināse tanmādhuryam iveti.

Gītākathāsūtram avocad ādye karma dvitīyādiṣu kāmāśūnyam

Tat pañcame vedanagarbham ākhyan ṣaṣṭhe tu yogojjvalitam mukundaḥ.

(Gītābhūṣaṇabhāṣya 6.47)

Iti śrīmadbhagavadgītopeniṣadbhāṣye ṣaṣṭho'dhyāyāḥ.

Bhaktivinoda

Yata prakāra yogī āche, sarvāpekṣa bhaktiyogānuṣṭhātā yogī-i śreṣṭha; yini śraddhāvān ha-iyā āmāke bhajanā karena, tini yogi-gaṇamadhye śreṣṭha. Vaidha-mānavadigera madhye sakāma-karmīke 'yogī' balā yāya nā. Niṣkāmakarmī, jñānī, aṣṭāṅgayogī o bhaktiyogānuṣṭhātā, inhārā---'yogī'. Vastutaḥ yoga eka ba-i dui naya; yoga---ekaṭi sopānamaya mārgaviśeṣa; sei mārgake āśraya kariyā jīva brahmapathārūḍha hana. 'Niṣkāma-karmayoga' ai sopānera prathama karma; tāhāte jñāna o vairāgya saṁyukta ha-iyā dvitīyakramarūpa 'jñānayoga' haya; tāhāte punarāya īśvaracintārūpa-dhyānayukta ha-iyā 'aṣṭāṅgayogarūpa' tr̥tīya krama haya. Tāhāte bhagavatpr̥tī saṁyuktā ha-ile bhaktiyogarūpa caturtha krama haya. Aisamasta krama saṁyukta ha-iyā ye bṛhat sopāna, tāhāra-i nāma 'yoga'. Sei yogake spaṣṭarūpe vyākhyā karite gele ukta khaṇḍayoga-sakalera ullekha karite haya. Yānhādera nityakalyāṇa-i uddeśya, tānhārā yoga-i avalambana karena. Kintu pratyeka krame unnata ha-iyā tāhāte prathame niṣṭhā lābha karata śeṣe ai krama parityāga-pūrvaka tāhāra uparistha kramaganera janya pūrvakrama-niṣṭhā tyāga karite haya. Yini kona krame ābaddha rahilena, tānhāra yoga samyak haya nā; ata eva ye-krame ābaddha thākena, sei kramera nāmasaṁyukta ekaṭi khaṇḍayoga-i tānhāra 'pratiṣṭhā'. Eijanya-i keha karmayogī, keha jñānayogī, keha aṣṭāṅgayogī, keha vā bhaktiyogī baliyā paricita hana.

Ata eva he pārtha! Kevala āmāte bhakti karā-i yānhāra carama uddeśya, tini anya tinaprakāra yogī apekṣā śreṣṭha. Tumi seiprakāra yogī ha-o. (Vidvadrañjanabhāṣya 6.47)

Ṣaṣṭhādhyāye pūrvollikhita niṣkāma-karmayogera caramāṁśa kathita ha-iyāche. Niṣkāma-karmayoge ārohaṇa-kāle ai yoga karma-pradhāna thāke. Ārūḍha ha-ile uhā ātmāvalokanarūpa jñānamārgīya aṣṭāṅgayoga-dvārā paramātmattattve samādhirūpa phala utpādana kare. Yukta-bhāve viṣaya svīkāra kariyā kramasāḥ paramātmadhyāna vṛddhi karite karite mana pratyāhṛta ha-ile avāntaraphalasvarūpa siddhi o vibhūti parityāgapūrvaka brahmasaṁsparśarūpa citsukhera udaya haya;---ihā-i niṣkāma-karmayogera carama phala. Ei yoga sampūrṇa ha-ibāra pūrve yāhādera patana haya arthāt viṣayāntarākarṣaṇarūpa bhraṣṭatā vā mṛtyu haya, tāhārā-o anekajanme ukta yogaphala lābha kare; tāhādera pūrvaceṣṭā vyartha haya nā. Ata eva sakāma-mārgīya tapaḥ, kevala caturviṁśati-tattvaniścāyaka śāstrajñānarūpa sāṅkhyajñāna o sakāmakarma,---ihārā samasta-i tuccha. Ei tinapravṛttike ātmāvalokana-sprhā-śṛṅkhala dvārā baddha karile tattatṣudraphala-kāmanārahita ye niṣkāma-karmayoga haya, sei yoga tāhādera sakalera apekṣā śreṣṭha. Sei yoga avasthā-bhede ākāratraya dhāraṇa kare. Āruruṣu avasthāya karmayoga, ārūḍha-avasthāra prathame jñānayoga o carame bhaktiyoga. Ei adhyāyera śeṣa śloke āra ekaparakāra bhaktiyogera kathā ullikhita ha-iyāche.

“Tāvat karmāṇi kurvīta na nirvidyeta yāvatā

Matkathāśravaṇādau vā śraddhā yāvan na jāyate”

---ei śrīmadbhāgavatīya ekādaśa-skandhera vākyānusare sthira haya ye, ye-samaye mānavera harikathāya śraddhā haya, sei samaye-i dvitīyaparakāra bhaktiyogera udaya haya. Karma karite karite phalanirveda ha-ile prathamaparakāra bhaktiyoga haya; tadapekṣā dvitīyaparakāra bhaktiyoga śreṣṭha. Prathamaparakāra bhaktiyogera nāma---nirvedajanita bhaktiyoga, evaṁ dvitīyaparakāra bhaktiyogera nāma---śraddhā-janita bhaktiyoga. Uḍita ha-ile para ubhayaparakāra bhaktiyoga-i eka-i ākāra dhāraṇa kare. Śraddhā-janita bhaktiyoga-i jīvera sahaja; tāhā madhya chaya adhyāye kathita ha-ibe. (*Vidvadrañjanabhāṣya*)

Ṣaṣṭha adhyāya samāpta.