

yadṛcchā-lābha-santuṣṭo dvandvātīto vimatsarah |  
samaḥ siddhāv asiddhau ca kṛtvāpi na nibadhyate ||22||

yadṛcchā-lābha-santuṣṭaḥ prārthitopanato lābho yadṛcchā-lābhaḥ, tena santuṣṭaḥ samjātālam-  
pratyayaḥ | dvandvātīto dvandvaiḥ śītoṣṇādibhir hanyamāno'py aṣiṣṇa-citto dvandvātīta  
ucyate | vimatsaro vigata-matsaro nirvaira-buddhiḥ | samas tulyo yadṛcchā-lābhasya siddhāv  
asiddhau ca, ya evambhūto yatir annādeḥ śarīra-sṭhiti-hetor lābhālābhayoḥ samo harṣa-  
viśāda-varjitaḥ, karmādāv akarmādi-darśī, yathā-bhūtātma-darśana-niṣṭhaḥ san śarīra-sṭhiti-  
mātra-prayojane bhikṣātanādi-karmaṇi śarīrādi-nirvartye **naiva kimcit karomīti** [Gītā 5.8]  
**guṇā guṇeṣu vartanta** [Gītā 3.28] ity evaṁ sadā samparicakṣāṇa ātmanaḥ kartṛtvābhāvaṁ  
paśyann eva kimcid bhikṣātanādikaṁ karma karoti | loka-vyavahāra-sāmānya-darśanena tu  
laukikair āropita-kartṛtve bhikṣātanādaḥ karmaṇi kartā bhavati | svānubhavana tu śāstra-  
pramāṇādi-janitenākarmaiva | sa evaṁ parādhyāropita-kartṛtvaṁ śarīra-sṭhiti-mātra-  
prayojanaṁ bhikṣātanādikaṁ karma kṛtvāpi na nibadhyate, bandha-hetoḥ karmaṇaḥ  
sahetukasya jñānāgninā dagdhatvād ity uktānuvāda evaiṣaḥ ||4.22||

—o)0(o—

**tyaktvā karma-phalāsaṅgam** [Gītā 4.20] ity anena ślokena yaḥ prārabdha-karmā san yadā  
niṣkriya-brahmātma-darśana-sampannaḥ syāt tadā tasyātmanaḥ kartṛ-karma-prayojanābhāva-  
darśinaḥ karma-parityāge prāpte kutaścin nimittāt tad-asambhave sati pūrvavat tasmin  
karmaṇy abhipravṛttasyāpi **naiva kimcit karoti sa** [Gītā 4.20] itikarmābhāvaḥ pradarsitaḥ |  
yasyaivaṁ karmābhāvo darśitas tasyaiva –

**gata-saṅgasya muktasya jñānāvasthita-cetasah |**  
**yajñāyācarataḥ karma samagram pravilīyate ||23||**

gata-saṅgasya sarvato nivṛttāsakter muktasya nivṛtta-dharmādharmaḥ-bandhanasya,  
jñānāvasthita-cetaso jñāna evāvasthitaṁ ceto yasya so'yaṁ jñānāvasthita-cetāḥ | tasya yajñāya  
yajñā-nivṛtṭy-artham ācarato nirvartayataḥ karma samagram saḥāgreṇa phalena vartata iti  
samagram karma tat-samagram pravilīyate vinaśyatīty arthaḥ ||4.23||

—o)0(o—

**kasmāt punaḥ kāraṇāt kriyamāṇaṁ karma svakāryārambham akurvāt samagram pravilīyata  
ity ucyate ? yataḥ –**

**brahmārpaṇaṁ brahma havir brahmāgnau brahmaṇā hutam |**  
**brahmaiva tena gantavyaṁ brahma-karma-samādhinā ||24||**

brahmārpaṇaṁ yena karaṇena brahmavid havir agnāv arpayati | tad brahmaiveti paśyati  
tasyātma-vyatirekeṇābhāvaṁ paśyati | yathā śuktikāyāṁ rajatābhāvaṁ paśyati tad ucyate  
brahmaivārpaṇam iti | yathā yad rajataṁ tac chuktikaiveti | brahma arpaṇam ity asamaste  
pade yad-arpaṇa-buddhyā gṛhyate loka tad asya brahma-vido brahmaivety arthaḥ |

brahma havis tathā yad dhavir buddhyā gr̥hyamāṇam tad brahmaivāsaya | tathā brahmāgnau iti samastam padam | agnir api brahmaiva | yatra hūyate brahmaṇā kartrā brahmaiva kartety arthaḥ | yat tena hutam havana-kriyā tad brahmaiva | yat tena gantavyam phalam tad api brahmaiva | brahma-karma-samādhinā brahmaiva karma brahma-karma tasmin samādhir yasya sa brahma-karma-samādhis tena brahma-karma-samādhinā brahmaiva gantavyam |

evam loka-saṅgraham cikīrṣuṇāpi kriyamāṇam karam, paramārthato'karma brahma-buddhy-upamṛditvāt | evam sati nivṛtta-karmaṇo'pi sarva-karma-sannyāsinaḥ samyag-darśana-stutyartham yajñatva-sampādanam jñānasya sutarām upapadyate | yad-arpaṇādy-adhiyajñe prasiddham tad asyādhyātmanam brahmaiva paramārtha-darśina iti | anyathā sarvasya brahmatve'rpaṇādīnām eva viśeṣato brahmatvābhidhānam anarthakam syāt | tasmād brahmaivedam sarvam ity abhijānato viduṣaḥ sarva-karmābhāvaḥ |

kāraka-buddhy-abhāvāc ca | nahi kāraka-buddhi-rahitam yajñākhyam karma dṛṣtam | sarvam evāgni-hotrādikam karma śabda-samarpita-devatā-viśeṣa-sampradānādi-kāraka-buddhimatkartr-abhimāna-phalābhisandhimac ca dṛṣtam | nopamṛdita-kriyākāraka-phala-bheda-buddhimat kartṛtvābhimāna-phalābhisandhi-rahitam vā | idam tu brahma-buddhy-upamṛditārpaṇādi-kāraka-kriyā-phala-bheda-buddhi karmāto'karmaiva tat |

tathā ca darśitam [karmany akarma yaḥ paśyet](#) [Gītā 4.18], [karmany abhipravṛtto'pi naiva kimcit karoti saḥ](#) [Gītā 4.20], [guṇā guṇeṣu vartante](#) [Gītā 3.28], [naiva kimcit karomiti yukto manyeta tattvavit](#) [Gītā 5.8] ity ādibhiḥ | tathā ca darśayams tatra tatra kriyā-kāraka-phala-bheda-buddhy-upamardam karoti | dṛṣṭā ca kāmyāgnihotrādau kāmopamardena kāmyāgnihotrādi-hāniḥ | tathā mati-pūrvakām atipūrvakādīnām karmaṇām kārya-viśeṣasyārambhakatvam dṛṣtam | tathehāpi brahma-buddhy-upamṛditārpaṇādi-kāraka-kriyā-phala-bheda-buddher bāhya-ceṣṭā-mātreṇa karmāpi viduṣo'karma sampadyate | ata uktam [samagram praviliyate](#) [Gītā 4.23] iti |

atra kecid āhuḥ – yad brahma tad arpaṇādīni | brahmaiva kilārpaṇādīnā pañca-vidhena kārakātmanā vyavasthitam sat tad eva karma karoti | tatra nārpaṇādi-buddhir nivartyate | kintv arpaṇādiṣu brahma-buddhir ādhiyate | yathā pratimādau viṣṇv-ādi-buddhiḥ, yathā vā nāmādau brahma-buddhir iti | satyam evam api syād yadi jñāna-yajña-stutyartham prakaraṇam na syāt | atra tu samyag-darśanam jñāna-yajña-śabdītam anekān yajña-śabdītān kriyā-viśeṣān upanyasya [śreyān dravya-mayād yajñāj jñāna-yajñaḥ parantapa](#) [Gītā 4.33] iti jñānam stauti | atra ca samartham idam vacanam brahmārpaṇam ity ādi jñānasya yajñatva-sampādane, anyathā sarvasya brahmatve'rpaṇādīnām eva viśeṣato brahmatvābhidhānam anarthakam syāt | ye tv arpaṇādiṣu pratimāyām viṣṇu-drṣṭivad brahma-drṣṭiḥ kṣipyate | nāmādiṣv iva ceti bruvate, na teṣām brahma-vidyokteha vivakṣitā syāt | arpaṇādi-viśayatvāj jñānasya | na ca dṛṣṭi-sampādana-jñānena mokṣa-phalam prāpyate | brahmaiva tena gantavyam iti cocyate |

viruddham ca samyag-darśanam antareṇa mokṣa-phalam prāpyata iti | prakṛti-virodhaś ca | samyag-darśanam ca prakṛtam [karmany akarma yaḥ paśyet](#) [Gītā 4.18] ity atrānte ca samyag-darśanam tasyaivopasamhārāt | [śreyān dravya-mayād yajñāj jñāna-yajñaḥ parantapa](#) [Gītā 4.33] [jñānam labdhvā parām śāntim](#) [Gītā 4.39] ity ādinā samyag-darśana-stutim eva kurvann

upakṣiṇo'dhyāyah | tatrākasmād arpaṇādau brahma-dṛṣṭir aprakaraṇe pratimāyām iva viṣṇu-  
dṛṣṭir ucyata ity anupapannam | tasmād yathā-vyākhyātārtha evāyam ślokaḥ ||4.24||

—o)0(o—

tatrādhunā samyag-darśanasya yajñatvaṁ sampādyā tat-stuty-artham anye'pi yajñā  
upakṣipyante –

**daivam evāpare yajñam yoginaḥ paryupāsate |  
brahmāgnāv apare yajñam yajñenaivopajuhvati ||25||**

daivam eva devā ijjante yena yajñenāsau daivo yajñas tam evāpare yajñam yoginaḥ karmināḥ  
paryupāsate, kurvantīty arthaḥ | brahmāgnau **satyaṁ jñānam anantaṁ brahma** [TaittU 2.1]  
**vijñānam ānandaṁ brahma** [BAU 3.9.28], **yat sāksād aparokṣād brahma ya ātmā sarvāntaraḥ**  
[BAU 3.4.1], ity ādi vacanoktam aśanāyāpipāsādi-sarva-samsāra-dharma-varjitam **neti neti**  
[BAU 4.4.22] iti nirastāśeṣa-viśeṣam brahma-śabdenocyate | brahma ca tad-agniḥ ca sa  
homādhikaraṇatva-vivakṣayā brahmāgnis tasmin brahmāgnāv apare'nye brahma-vido yajñam  
yajña-śabda-vācyā ātmā ātma-nāmasu yajña-śabdasya pāthāt [Nirukti 14.11] tam ātmānam  
yajñam paramārthataḥ param eva brahma santaṁ buddhyādy-upādhi-samyuktam adhyasta-  
sarvopādhi-dharmakam āhuti-rūpaṁ yajñinaivātmanaivokta-lakṣaṇopajuhvati prakṣipanti,  
sopādhikasyātmano nirupādhikena para-brahma-svarūpeṇaiva yad darśanam, sa tasmin  
homas taṁ kurvanti, brahmātmaikatva-darśana-niṣṭhāḥ sannyāsina ity arthaḥ | so'yaṁ  
samyag-darśana-lakṣaṇo yajño daiva-yajñādiṣu yajñeṣūpakṣipyante **brahmārpaṇam** ity ād-  
ślokaḥ prastutaḥ **śreyān dravya-mayād yajñāḥ jñāna-yajñāḥ parantapa** [Gitā 4.33] ity ādinā  
stuty-artham ||4.25||

—o)0(o—

**śrotrādīnīndriyāṅy anye samyamāgniṣu juhvati |  
śabdādīn viṣayān anya indriyāgniṣu juhvati ||26||**

śrotrādīnīndriyāṅy anye yoginaḥ samyamāgniṣu pratīndriyam samyamo bhidyata iti bahu-  
vacanam | samyamā evāgnayas teṣu juhvati | indriya-samyamam eva kurvantīty arthaḥ |  
śabdādīn viṣayān anya indriyāgniṣu juhvati, indriyāṅy evāgnayas teṣv indriyāgniṣu juhvati  
śrotrādībhir aviruddha-viṣaya-grahaṇam homam manyante ||4.26||

—o)0(o—

kim ca –

**sarvānīndriya-karmāṇi prāṇa-karmāṇi cāpare |  
ātma-samyama-yogāgnau juhvati jñāna-dīpīte ||27||**

sarvānīndriya-karmāṇi indriyāṅām karmāṇīndriya-karmāṇi | tathā prāṇa-karmāṇi prāṇo  
vāyur ādhyātmikas tat-karmāṅy ākuñcana-prasāraṇādīni tāni cāpara ātma-samyama-  
yogāgnau, ātmani samyama ātma-samyamaḥ | sa eva yogāgnis tasminn ātma-samyama-