# gāyatrī-vyākhyā

(agni-purāṇāntargatā, 216 adhyāye)

gāyaty ukthāni śāstrāṇi bhargaṁ prāṇāṁs tathaiva ca |

tataḥ smṛteyaṁ gāyatrī sāvitrī yata eva ca |

prakāśinī sā savitur vāg-rūpatvāt sarasvatī ||1||

*śrī-śrī-jīva-gosvāmi-kṛtā vivṛtiḥ—*

*śrī-rādhā-ramaṇo jayati |*

sanātana-samo yasya jyāyān śrīmān sanātanaḥ |

śrī-vallabho’nujaḥ so’sau śrī-rūpo jīva-sad-gatiḥ ||

athāgneya-sthā gāyatrī-vyākhyā vivriyate | ukthāni praṇavātmaka-mantrān | śāstrāṇi sarvān api vedān | bhargaṁ vakṣyamāṇaṁ viṣṇu-rūpaṁ tejaḥ | prāṇān sarva-jīva-hetūn tad-vibhūtīṁś ca | yato yasmād gāyati prakāśayati tato gāyatrī smṛtā | yasmād eva ca trayīmayasya savituḥ prakāśinī prādurbhāvayitrī tasmāt sṛjet savitāram iti sāvitrī ca | vāg-rūpatvāt sarasvatī ca sā ||1||

taj-jyotiḥ paraṁ brahma bhargas tejo yataḥ smṛtam |

bhargaḥ syād bhrājata iti bahulaṁ chandasīritam ||2||

atho geyeṣu mukhyatvād bhargam eva vivṛṇoti—taj-jyotir iti | yo’yaṁ bhargaḥ sa eva tat prasiddhaṁ paraṁ brahma | yato bharga eva tejaḥ smṛtaḥ sva-prakāśa-jyotī-rūpatayā nirdiṣṭaḥ | kayā niruktyā tasya bhargasya tejastvaṁ tatrāha—bhargaḥ syād bhrājata iti | kathaṁ sidhyati ? tatrāha—bahulaṁ chandasīti | bhagavatā pāṇininā īritaṁ sūtritam ity arthaḥ ||2||

vareṇyaṁ sarva-tejobhyaḥ śreṣṭhaṁ vai paramaṁ padam ||3||

atha tasya mantroktaṁ vareṇyatvaṁ sādhayati—vareṇyam ity ardhena | sa ca bhargo vareṇyaṁ yat paramaṁ padaṁ sarvasyāthāśraya-rūpaṁ vastu | vareṇyaṁ nāma kiṁ vastu ? tatrāha sarva-tejobhyaḥ śreṣṭhaṁ yat tad evety arthaḥ | sarveṣāṁ tejasāṁ prakāśānāṁ prakāśakatvena sva-prakāśa-rūpam iti bhāvaḥ ||3||

svargāpavarga-kāmair vā varaṇīyaṁ sadaiva hi ||4||

evaṁ bhargasya vareṇya-padena rūḍhyā śreṣṭhatvaṁ darśayitvā yoga-vṛttyā sarva-prārthanīyatvaṁ darśayati svarga ity ardhena—spaṣṭam ||4||

vṛṇoter varaṇārthatvāj jāgrat-svapna-vivarjitam ||5-6||

tatra tad-artha-sampādaka-dhātv-artham api hetutvena nirdiśati vṛṇoter varaṇārthatvād iti spaṣṭam ||5|| atha paramatva-jñāpanāya punar varam eva viśinaṣṭi jāgrat-svapna-vivarjitam iti | turīyāvasthād api jīvāt param ity arthaḥ ||6||

nityaṁ śuddhaṁ buddham ekaṁ nityaṁ bhargam adhīśvaram |

ahaṁ brahma paraṁ jyotir dhyāyemahi vimuktaye ||7||

tad eva bharga-vareṇyayoḥ padayor arthaṁ darśayitvā vākyasya prayojanam āha—nityam iti | ahaṁ bhargaṁ dhyāyemahi, tatra bhargasya viśeṣaṇāni nitya-śuddham ity ādīni | aham ity asya viśeṣaṇaṁ brahmeti | tatra nityaṁ sadaiva śuddhaṁ na tu jīvavat saṁsāritvāvastham ity arthaḥ | evaṁ buddhaṁ sadaiva bodha-yuktam ity arthaḥ | ekaṁ na tu jīvavad anekam | adhīśvaraṁ sarva-śakti-yuktam | ahaṁ brahma paraṁ jyotir iti nādevo devam arcayed iti nyāyena svasya tādātmya-bhāvanā darśitā | dhyāyemahi na kevalo'ham eva dhyāyeyaṁ kintu sarve’pi vayaṁ jīvā dhyāyemety arthaḥ | kim-arthaṁ dhyāyasi ? tatrāha vimuktaye | saṁsāra-mukti-pūrvaka-tat-prāptaye | tad etan-mate bharga-śabdasyād-antatve puṁstve ca siddhe mantro’py evam eva vyākhyeyam | supāṁ sulug ity ādinā chāndasa-sūtreṇa dvitīyayaika-vacanasyāmaḥ sutvādeśād evaṁ tatra ya ity eva vakṣyate, na tu ya ity anena savitur ākarṣaḥ kriyate | dhyeyaḥ sadā savitṛ-maṇḍala-madhya-vartīti vidhānāt | atas tad bhargopadeśād iti nyāyāc ca ||7||

taj jyotir bhagavān viṣṇur jagaj-janmādi-kāraṇam ||8||

tathaiva tad ity asya mantra-gata-padasya vyākhyāṁ viśiṣya darśayati—taj jyotir ity ardhena bharga-pada-vācyaṁ taj-jyotir eva tat-padena pūrvam uktam ity arthaḥ | tac ca bhagavān viṣṇur eva, tad eva ca vedāntena darśitaṁ jagaj-janmādi-kāraṇam ity arthaḥ | mantre ca praṇavādi tad ity antasya dhīmahīty antenānvaya eva kāryaḥ | svayaṁ praṇavārtha-rūpaṁ kāraṇāt kāryasyānanyatvād iti bhūr-ādi-rūpaṁ ca tat tattvaṁ savitur devasya vareṇyaṁ bhargo dhīmahīti ||8||

śivaṁ kecit paṭhanti sma śakti-rūpaṁ vadanti ca |

kecit sūryaṁ kecid agniṁ daivatāny agni-hotriṇaḥ |

agny-ādi-rūpī viṣṇur hi vedādau brahma gīyate ||9||

athātra vipratipadyamānān svamata-sātkaroti—śivaṁ kecid iti sārdhena sphuṭam ||9||

tat padaṁ paramaṁ viṣṇor devasya savituḥ smṛtam ||10||

tad evam eva viṣṇu-savitroḥ kāraṇa-kāryayos tayos tādātmyenābhedam api darśayati tat padam ity ardhena | atra viṣṇor iti viśvātmakam ity arthaḥ | tad iti sa bharga ity arthaḥ ||10||

dadhāter vā dhīmahīti manasā dhārayemahi ||11||

dhīmahīty asya dhātv-antara-prakrāntatvena tattvena tam evārthaṁ yojayati dadhāter ity ardhena spaṣṭam ||11||

no’smākaṁ yac ca bhargas tat sarveṣāṁ prāṇināṁ dhiyaḥ |

codayāt prerayet buddhīr bhoktṝṇāṁ sarva-karmasu |

dṛṣṭādṛṣṭa-vipākeṣu viṣṇuḥ sūryāgni-rūpa-bhāk ||12||

atra mantra-śabdaṁ yojayati—no’smākam iti sārdhena | atra yac ceti tad iti ca pūrva-sūtreṇa sor luko sādhitaṁ bharga ity anenaiva tad ity asya sambandhaś ca darśitaḥ | codayāt prerayāt ity anayoḥ pūrva-siddhāntena draḍhayati—viṣṇuḥ sūryāgni-rūpa-bhāg iti ||12||

īśvara-prerito gacchet svargaṁ vā śubhram eva vā ||13||

atra hetum āha—īśvara ity ardhena | īśvaraḥ pūrvokta-viṣṇu-rūpaḥ ||13||

īśāvāsyam idaṁ sarvaṁ mahad-ādi-jagad dhariḥ |

svargādyaiḥ krīḍate devo yo haṁsaḥ puruṣaḥ prabhuḥ ||14||

tad eva śrutvāntareṇa pramāṇayati—īśāvāsyam iti | tasyeśasya harir iti nāmāntareṇa viṣṇutvam eva sthāpayati harir ity ardhakena svargādyair ity ardhena haṁsaḥ paramātmā tad-rūpaḥ puruṣaḥ ||14||

dhyānena puruṣo’yaṁ ca draṣṭavyaḥ sūrya-maṇḍale |

satyaṁ sadā-śivaṁ brahma viṣṇor yat paramaṁ padam ||15||

tasya vareṇyatva-parākāṣṭhāṁ darśayitum āha—dhyāneneti | dhyānena—dhyeyaḥ sadā savitṛ-maṇḍalam-madhya-vartīty ādy uddiṣṭena | nanv evaṁ cet tarhi īśitavyasya sūrya-maṇḍalasya nāśe tasyaiśvarya-nāśaḥ syāt, tatrāha—satyam iti | viṣṇor yat mahā-vaikuṇṭha-lakṣaṇaṁ paramaṁ padaṁ tat satyaṁ kāla-trayāvyabhicāri | sadā-śivaṁ tāpa-traya-rahitaṁ ca | brahma bṛhattvāt bṛṁhaṇatvāc ca yad brahmocyate tad-rūpam evety arthaḥ ||15||

devasya savitur devo vareṇyaṁ hi turīyakam ||16||

nanu tasmin mahā-vaikuṇṭhe savitr-antaryāmiṇo’smād vilakṣaṇa eva nārāyaṇaḥ, sa ca nitya eva | savitr-antaryāmino’sya tu kīdṛktvam ? tatrāha—devasyety ardhena | devasya dyotamānasya savitur yo devaḥ dhyeyaḥ sadā ity ādiṣu nirdiṣṭaḥ | so’pi vareṇyaṁ tūrīyaṁ samaṣṭi-gataṁ jāgrat-svapnādy-atītaṁ samādhy-avasthāyām eva gamyaṁ, yat padaṁ bharga-saṁjñakaṁ sa ekadhā bhavatīty ādi śruteḥ | sarvāśraya-rūpaṁ yad vastu tad-rūpam eva | mahā-pralaye mahā-vaikuṇṭhe eva mahā-nārāyaṇenaikībhūya sthāyitvād iti bhāvaḥ ||16||

yo’sāv āditya-puruṣaḥ so’sāv aham uttamam |

janānāṁ śubha-karmādīn pravartayati yaḥ sadā ||17||

atha tat-sāmyād ity artham ahaṅgrahopāsanā-rūpaṁ tripadāyā asyāś caturthasyā ajapā nāma dhyeyasyārtham āha—so’sāv iti padena spaṣṭam ||17||

ity agni-purāṇa-stha-gāyatrī-vyākhyāyā vivṛtiḥ śrī-jīva-kṛtā samāptā |