ṣaṭ-sandarbha-nāmaka-

śrī-bhāgavata-sandarbhe prathamaḥ

**tattva-sandarbhaḥ**

Edition 3.00 2016.06.23

The following printed editions were used in making this text:

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* (ed.) Sitanath Goswami, Jadavpur University, 1967. (only mula and Baladeva)
* (ed.) Haridas Shastri. Vrindavan, 1983. (mula and all commentaries)
* (ed.) Kanailal Adhikari. (Mayapur: Gopinath Gaudiya Math, 1998) (mula, Baladeva and Sarva-samvadini).
* Puridas edition of 1953 for Sarva-samvadini. [This edition has been used by 2 and 3 above.]
* Another edition of Sarva-samvadini, (ed.) Rasikamohan Sarma Vidyabhusana (Bangiya Sahitya Parisat, 1327=1921 CE).

The numbering has been adjusted slightly. The old numbering system has been kept, but the following should be noted. The Tattva-sandarbha differs from the other five sandarbhas in that it is divided into two sections—the Pramana-prakaranam and the Prameya-prakaranam. The first section establishes the authority of the Bhagavatam as a source of revealed knowledge or shabda. The second enters into the content of the Bhagavata-sandarbha. Thus the numbering system followed throughout the rest of the Bhagavata-sandarbha only begins with the Prameya-prakaranam, with each section corresponding to the main Bhagavata verse under discussion. This is apparently what Puridas followed in the numbering in his Sarva-samvadini edition. Baladeva is the apparent source of the current numbering system, which he himself announces at the end of the commentary to the first verse.

In order to facilitate the recognition of the different commentaries, the following color-code has been used:

* Jiva’s original text is in bold black. I have used the same colors here as in other editions of the Sandarbhas—violet for the main verse under discussion, blue for other quoted material. To further complicate matters, I have used green to indicate quoted commentaries by other authors, usually Sridhar Swami. These are all in bold. (The great advantage of this electronic format is that you, the reader, are free to change anything you like!)
* Sarva-samvadini is in green.
* Baladeva Vidyabhushana in violet.
* Radha Mohan Goswami in brown. (Seems to be incomplete)
* Gaura-kishora Goswami in plum. (Seems to be incomplete)

ṣaṭ-sandarbha-nāmaka-

śrī-bhāgavata-sandarbhe prathamaḥ

**tattva-sandarbhaḥ**

—o)0(o—

śrī-kṛṣṇo jayati |

## atha maṅgalācaraṇam[[1]](#footnote-2)

[1]

**kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ sāṅgopāṅgāstra-pārṣadam |**

**yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ ||1||** [bhā.pu. 11.5.32]

**sarva-saṁvādinī :** śrī-kṛṣṇa-caitanya-candrāya namaḥ |

śrī-kṛṣṇaṁ namatā nāma sarva-saṁvādinī nāma |

śrī-bhāgavata-sandarbhasyānuvyākhyā viracyate ||

atha śrī-bhāgavata-sandarbha-nāmānaṁ grantham ārabhamāṇo mahā-bhāgavata-koṭi-bahir-antar-dṛṣṭi-niṣṭaṅkita-bhagavad-bhaviṣyat nijāvatāra-pracāra-pracārita-sva-svarūpa-bhagavat-pada-kamalāvalambi-durlabha-prema-pīyūṣa-maya-gaṅgā-pravāha-sahasraṁ sva-sampradāya-sahasrādhidaivaṁ śrī-kṛṣṇa-caitanya-deva-nāmānaṁ śrī-bhagavantaṁ kali-yuge’smin vaiṣṇava-janopāsyatayāvatārasyārtha-viśeṣāliṅgitena śrī-bhāgavata-padya-saṁvādena stauti—kṛṣṇa-varṇam iti | ekādaśa-skandhe kali-yugopāsya-prasaṅge padyam idam | arthaś ca—tviṣā kāntyā yo’kṛṣṇo gauras taṁ kalau sumedhaso yajanti | gauratvaṁ cāsya—

āsan varṇās trayo hy asya gṛhṇato’nuyugaṁ tanuḥ |

 śuklo raktas tathā pīta idānīṁ kṛṣṇatāṁ gataḥ || [bhā.pu. 10.8.13]

ity ataḥ pāriśeṣya-pramāṇa-labdham | idānīm etad avatārāspadatvenābhikhyāte dvāpare kṛṣṇatāṁ gata ity ukteḥ śukla-raktayoḥ satya-tretā-gatatvenaikādaśa eva varṇitatvāc ca | pītasyātītatvaṁ prācīna-tad-avatārāpekṣayā | uktaṁ caikādaśe dvāparopāsyatvaṁ śrī-kṛṣṇasya śyāmatva-mahārājatva-vāsudevādi-caturmūrtitva-lakṣaṇa-tal-liṅga-kathanena—

dvāpare bhagavāñ śyāmaḥ pīta-vāsā nijāyudhaḥ |

śrīvatsādibhir aṅkaiś ca lakṣaṇair upalakṣitaḥ ||

taṁ tadā puruṣaṁ martyā mahā-rājopalakṣaṇam |

yajanti veda-tantrābhyāṁ paraṁ jijñāsavo nṛpa ||

namas te vāsudevāya namaḥ saṅkarṣaṇāya ca |

pradyumnāyāniruddhāya tubhyaṁ bhagavate namaḥ || [bhā.pu. 11.5.27-29] iti |

ato viṣṇu-dharmottarādau yac ca dvāpare śuka-pakṣa-varṇatvam, kalau ca nīla-ghana-varṇatvaṁ śrūyate, tad api yadā śrī-kṛṣṇāvatāro na syāt, tad dvāpara-viṣayam eva mantavyam | evaṁ ca yad-dvāpare śrī-kṛṣṇo’vatarati, tad-anantara-kalāv eva śrī-gauro’py avataratīti svārasya-labdheḥ, sākṣāt svayaṁ śrī-kṛṣṇāvirbhāva-viśeṣa evāyaṁ śrī-gaura ity āyāti, tad-avyabhicārāt | ata eva yad viṣṇu-dharmottare nirṇītam—

 pratyakṣa-rūpa-dhṛg-devo dṛśyate na kalau hariḥ |

kṛtādiṣv eva tenaiva triyugaḥ paripaṭhyate ||

kaler ante ca samprāpte kalkinaṁ brahma-vādinām |

anupraviśya kurute vāsudevo jagat-sthitim || [vi.dha. 104][[2]](#footnote-3) ity-ādi |

tad apy amaryādaiśvarya-kṛṣṇatvenaivātikrāntam, tasya [śrī-gaurasya] kali-prathama-vyāpti-[śrī-kṛṣṇa-śrīgaurayor avataraṇe mitho’vyabhicarita-sambandha]-darśanāt |

tad etad-āvirbhāvatvaṁ tasya svayam eva viśeṣaṇa-dvārā vyanakti—kṛṣṇa-varṇam | kṛṣṇety etau varṇau yatra yasmin śrī-kṛṣṇa-caitanya-deva-nāmni śrī-kṛṣṇatvābhivyañjakaṁ kṛṣṇeti varṇa-yugalaṁ prayuktam astīty arthaḥ | tṛtīye śrīmad-uddhava-vākye—samāhutāh[[3]](#footnote-4) [bhā.pu. 3.3.3] ity-ādi-padye, śriyaḥ savarṇena ity atra [śrīdhara-svāmi-pāda-kṛtāyāṁ] ṭīkāyām, “śriyo rukmiṇyāḥ samānaṁ varṇa-dvayaṁ vācakaṁ yasya sa śriyaḥ sa-varṇo rukmī” ity api dṛśyate |

yad vā, kṛṣṇaṁ varṇayati tādṛśa-sva-paramānanda-vilāsa-smaraṇollāsa-vaśatayā svayaṁ gāyati, parama-kāruṇikatayā ca sarvebhyo’pi lokebhyas tam evopadiśati yas tam |

athavā svayam akṛṣṇaṁ gauraṁ tviṣā sva-śobhā-viśeṣeṇaiva kṛṣṇa-varṇaṁ kṛṣṇopadeṣṭāraṁ ca | yad-darśanenaiva sarveṣāṁ śrī-kṛṣṇaḥ sphuratīty arthaḥ |

kiṁ vā, sarva-loka-dṛṣṭāv akṛṣṇaṁ gauram api bhakta-viśeṣa-dṛṣṭau tviṣā prakāśa-viśeṣeṇa kṛṣṇa-varṇaṁ tādṛśa-śyāmasundaram eva santam ity arthaḥ | tasmāt tasmin sarvathā śrī-kṛṣṇa-rūpasyaiva prakāśāt tasyaiva sākṣād āvirbhāvaḥ svayaṁ sa iti bhāvaḥ |

tasya śrī-bhagavattvam eva spaṣṭayati—sāṅgopāṅgāstra-pārṣadam, bahubhir mahānubhāvair asakṛd eva tathā dṛṣṭo’sāv iti gauḍa-varendra-baṅga-śuhmotkalādi-deśīyānāṁ mahā-prasiddhiḥ[[4]](#footnote-5) | tathāṅgāni, parama-manoharatvāt | upāṅgāni bhūṣaṇādīni, mahā-prabhāvavattvāt, tāny evāstrāṇi sarvadaikānta-vāsitvāt | tāny eva pārṣadā | yad vā, atyanta-premāspadatvāt tat-tulyā eva pārṣadāḥ śrīmad-advaitācārya-mahānubhāva-caraṇa-prabhṛtayaḥ, taiḥ saha vartamānam iti cārthāntareṇa vyaktam |

tam evaṁ-bhūtaṁ kair yajanti ? yajñaiḥ pūjā-sambhāraiḥ | na yatra yajñeśa-makhā mahotsavāḥ [bhā.pu. 5.19.23] ity ukteḥ | tatra ca viśeṣaṇena tam evābhidheyaṁ vyanakti—saṅkīrtanaṁ bahubhir militvā tad-gāna-sukhaṁ śrī-kṛṣṇa-gānam, tat-pradhānaiḥ | tathā saṅkīrtana-prādhānyasya tad-āśriteṣv asakṛd eva darśanāt sa evātrābhidheya iti spaṣṭam ||1||

**baladevaḥ :** śrī-kṛṣṇo jayati |

bhakty-ābhāsenāpi toṣaṁ dadhāne

dharmādhyakṣe viśva-nistāri-nāmni |

nityānandādvaita-caitanya-rūpe

tattve tasmin nityam āstāṁ ratir naḥ ||

māyāvādaṁ yas tamaḥ-stomam

uccair nāśaṁ ninye veda-vāg-aṁśu-jālaiḥ |

bhaktir viṣṇor darśitā yena loke

jīyāt so’yaṁ bhānur ānanda-tīrthaḥ ||

govindābhidham indirāśrita-padaṁ hasta-stha-ratnādivat |

tattvaṁ tattva-vid uttamau kṣiti-tale yau darśayāñcakratuḥ ||

māyāvāda-mahāndhakāra-paṭalī-sat-puṣpavantau sadā

tau śrī-rūpa-sanātanau viracitāścaryau suvaryau stumaḥ ||

yaḥ sāṅkhya-paṅkena kutarka-pāṁśunā

vivarta-gartena ca lupta-dīdhitim |

śuddhaṁ vyadhād vāk-sudhayā maheśvaraṁ

kṛṣṇaṁ sa jīvaḥ prabhur astu no gatiḥ ||

ālasyā apravṛttiḥ syāt puṁsāṁ yad grantha-vistare |

ato’tra gūḍhe sandarbhe ṭippany alpā prakāśyate ||

śrīmaj-jīvena ye pāṭhāḥ sandarbhe’smin pariṣkṛtāḥ |

vyākhyāyante ta evāmī nānye ye tena helitāḥ ||

śrī-bādarāyaṇo bhagavān vyāso brahma-sūtrāṇi prakāśya tad-bhāṣya-bhūtaṁ śrī-bhāgavatam āvirbhāvya śukaṁ tad-adhyāpitavān | tad-arthaṁ nirṇetu-kāmaḥ śrī-jīvaḥ pratyūha-kulācala-kuliśaṁ vāñchita-pīyūṣa-balāhaka-sveṣṭa-vastu-nirdeśaṁ maṅgalam ācarati kṛṣṇeti | nimi-nṛpatinā pṛṣṭaḥ karabhājano yogī satyādi-yugāvatārānuktvā’tha kalāv api tathā śṛṇu [bhā.pu. 11.5.31] iti tam avadhāpyāha—kṛṣṇa-varṇam iti | sumedhaso janāḥ kalāv api hariṁ bhajanti | kaiḥ ? ity āha saṅkīrtana-prāyair yajñaiḥ arcanair iti | kīdṛśaṁ tam ? ity āha—kṛṣṇo varṇo rūpaṁ yasyāntar iti śeṣaḥ | tviṣā kāntyā tv akṛṣṇam | śuklo raktas tathā pītaḥ idānīṁ kṛṣṇatāṁ gataḥ [bhā.pu. 10.8.13] iti gargokti-pāriśeṣya-vidyud-gauram ity arthaḥ | aṅge nityānandādvaitau | upāṅgāni śrīvāsādayaḥ | astrāṇi avidyā-cchettṛtvād bhagavan-nāmāni | pārṣadān gadādhara-govindāyaḥ | taiḥ sahitam iti mahābalitvaṁ vyajyate | garga-vākye pīta iti prācīna-tad-avatārāpekṣayā | ayam avatāraḥ śveta-varāha-kalpa-gatāṣṭaviṁśa-vaivasvatam anvantarīya-kalau bodhyaḥ | tatratye śrī-caitanya evokta-dharma-darśanāt | anyeṣu kaliṣu kvacic chyāmatvena kvacic chuka-patrābhatvena vyakter ukteḥ | channaḥ kalau yad abhavaḥ [bhā.pu. 7.9.38] iti, śuklo raktas tathā pītaḥ [bhā.pu. 10.8.13] iti, kalāv api tathā śṛṇu [bhā.pu. 11.5.31] iti ca | ye vimṛśanti te sumedhasaḥ | channatvaṁ ca preyasī-tviṣāvṛtatvaṁ bodhyam |

aṅkāḥ pūrvāṅkato’trānye ṭippanī-krama-bodhakāḥ |

dvi-bindavas te vijñeyā viṣayāṅkāras tv abindavaḥ ||

atra granthe skandhādhyāya-sūcakā yugmāṅkā grantha-kṛtāṁ santi | tebhyo’nye ye ṭippanī-krama-bodhāyāsmābhiḥ kalpitās te dvibindu-mastakāḥ | viṣaya-vākyebhyaḥ pare ye’ṅkās te tv abindu-mastakā bodhyāḥ ||1||[[5]](#footnote-6)

**rādhā-mohana-gosvāmī :**

caitanyaṁ paramānandam advaitaṁ dvaita-kāraṇam |

śrī-kṛṣṇaṁ rādhayā sārdhaṁ praṇamāmi jagad-gatim ||

asya granthasya mukhyābhidheya-śrī-kṛṣṇa-saṅkīrtana-rūpa-maṅgalaṁ kurvan tasya mukhyopāsyatāṁ pramāṇayann ekādaśastha-padyaṁ darśayati—tviṣākṛṣṇam iti kanakam ivojjvalam | sumedhasa iti śrī-kṛṣṇa-kīrtanaṁ kalau parama-śreyastvena śāstrācārya-vivecitam iti sūcayati ||1||

**gaura-kiśora-gosvāmī :**

yo gṛhṇāti ciraṁ sevām ātma-prīti-pradāṁ dhruvām |

suṣṭhu-sampāditāṁ sādhvīṁ sva-bhāryā-bhrātṛ-vaṁśajaiḥ ||

viṣṇu-priyā-hṛdistho’sau śrī-gaurāṅgo mahāprabhuḥ |

māyā-mugdhān janān pātu prema-bhakti-pradānataḥ ||

śrī-kṛṣṇaḥ paramānando rādhayāliṅgitaḥ sadā |

vidadhātu paraṁ kṣemaṁ tat-pādābja-śriyāya ca ||

natvā viṣṇu-priyā-nāthaṁ nāmnā svarṇa-latā mayā |

vivṛtiḥ kriyate śuddhā sandarbhārtha-prabodhinī ||

yena saṁracitaṁ mūlaṁ sa śrī-jīvo dayānidhiḥ |

śaktiṁ sañcārayatv asmin vivṛteḥ parilekhane ||

kuto vā nūtanaṁ vastu vayam utprekṣituṁ kṣamāḥ |

vaco vinyāsa-vaicitrya-mātram atra vicāryatām ||

śrī-gaurāṅga-caraṇa-kamala-makaranda-madhupa-śrī-kṛṣṇa-caitanya-vaiṣṇava-sampradāyācārya-cūḍāmaṇiḥ śrī-jīva-gosvāmi-pādaḥ cikīrṣitasya ṣaṭ-sandarbhāpara-nāma-śrī-bhāgavata-sandarbha-siddhānta-granthasya nirvighna-parisamāpty-arthaṁ nirvighna-parisamāpti-kāmo maṅgalam ācared ity avigīta-śiṣṭācārānumita-śruty-ādau tattva-sandarbha-grantha-prārambhe kali-kalmaṣācchanānāṁ veda-bodhitopāsya-nirghaṇṭa-vyājena maṅgalam ācarati—kṛṣṇeti |

sarvo’py ayaṁ loka-prasiddho vedaḥ pratyakṣānumānābhyām anavagateṣṭāniṣṭa-prāpti-parihāropāya-prakāśana-paraḥ, sarva-puruṣāṇāṁ nisargata eva tat-prāpti-parihārayor iṣṭatvāt, dṛśyate hi khalu sukha-duḥkha-prāpti-parihārayor loka-pravṛttiḥ—“sukhaṁ me syāt, duḥkhaṁ mābhūt” iti svabhāvataḥ sarveṣāṁ puruṣāṇām anavacchinna-sukhādi-mātram abhilāṣopalambhāt | dṛṣṭa-viṣaye ca iṣṭāniṣṭa-prāpti-parihāropāya-jñānaṁ pratyakṣānumānābhyām eva sañjāyate | ata eva na tatrāgamānveṣaṇam upāsanādi-pāramārthikālaukika-viṣaye tu pratyakṣādīnām apravṛttyā bhavati tatrāgamānveṣaṇā | avyutpannānāṁ pratyakṣādikaṁ pramāṇaṁ mābhūt |

vyutpannasya tu pratyakṣādinaiva pāramārthaika-tattva-niścayo bhavaty eveti cet, na, vyutpannasyāpi bhramādi-doṣa-catuṣṭaya-darśanāt | yādṛśo hi paśu-śakunntādīnām avipratipanna-mugdha-bhāvānāṁ vyavahāraḥ | tādṛśo vyutpannānām api puṁsāṁ dṛśyate iti pratyakṣādīnāṁ laukika-pramāṇābhāvānām alaukika-tattva-jñānān upāyatā siddhā | ato’trāpauruṣeya-veda evāsmākaṁ pramāṇam | pratyakṣādīnāṁ tu tad-anusāritayā parataḥ prāmāṇyaṁ bodhyam |

tathā hi dvāpare vedeṣu samutsanneṣu saṅkīrṇa-prajñair brahmādibhir abhyarthito bhagavān puruṣottamaḥ kṛṣṇa-dvaipāyana-rūpeṇāvatīrya tān uddhṛtya vibabhāja | tad-artha-nirṇetrīṁ catur-lakṣaṇīṁ ca brahma-mīmāṁsām āviścakāra ity asti kathā skāndī | tad-anantaraṁ śrī-nārada-nirdeśena brahma-mīmāṁsāyā akṛtim abhāṣya-bhūtaṁ śrīmad-bhāgavatam āvribhāvayāmāsa | smaryate ca gāruḍe—artho’yaṁ brahma-sūtrāṇāṁ bhāratārtha-vinirṇayaḥ iti | athādhunā, “svalpaṁ tathāyur bahavaś ca vighnāḥ” iti dṛṣṭvā kali-yuge asmin yugocita-veda-vihita-devopāsanāṁ hitvā anyad eva yajana-yājanena vṛthāyuḥ-kṣapaṇenālam iti nirṇetuṁ maṅgalācaraṇa-prasaṅgāt sva-para-pakṣa-maṇḍana-khaṇḍanenāsmin kalau ekasyaiva śrī-gaurāṅga-mahāprabhu-kṛṣṇa-caitanya-devasya prādhānyenopāsyatvaṁ sakala-veda-sāra-bhūta-śrīmad-bhāgavata-padya-saṁvādena ādau ghoṣayati—kṛṣṇeti |

śrī-bhāgavate ekādaśa-skandhe kali-yogopāsya-nirṇayāvasare padyam idaṁ—kṛṣṇa-varṇam iti | tatra mahārājena niminā jijñāsitaḥ san nava-yogīndrāṇām anyatamaḥ śrī-karabhājanaḥ satya-tretā-dvāpara-yugāvatārān uktvā tad-anantaram asmin kalau “ko devaḥ ? kā vā upāsanā-paddhatiḥ ? iti sandeha-nirākaraṇārthaṁ jñāpayati—“kṛṣṇa-varṇa” iti | tviṣā kāntyā akṛṣṇam iti svāmi-pādenoktam | yaḥ kāntyā akṛṣṇaḥ taṁ devaṁ sumedhaso vivekino yajanti | yajana-praṇālīm āha—saṅkīrtana-prāyaiḥ, yajñair arcanaiḥ, na tu anya-yajñaiḥ ity anena itara-yajana-praṇālī apakṛtā |

tatra ca yajane sarveṣām evādhikāra iti kalau yajana-vaiśiṣṭyam | tenaiva hi sarva-puruṣārtha-siddhiḥ | yad uktaṁ—“kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ sāṅgopāṅgāstra-pārṣadam” | atra tviṣākṛṣṇam iti viśeṣya-padam | kṛṣṇa-varṇaṁ sāṅgopāṅgāstra-pārṣadaṁ tv asya viśeṣaṇam | kṛṣṇa-varṇaṁ kṛṣṇaḥ varṇo rūpaṁ yasya tam ity āpātataḥ artha-bodhenopāsya-devatasyā deha-gata-rūpaṁ kṛṣṇaṁ cintayatāṁ mataṁ vyāvartayati tviṣākṛṣṇam iti | tviṣā kāntyā akṛṣṇam ity akāra-praśleṣeṇa aṅga-varṇasya kṛṣṇatva-kalpanā apākṛtā |

atha kāntyā yaḥ akṛṣṇaḥ sa devaḥ kaḥ, yam ahaṁ bhajāni ? iti sandehe sañjāte saṁvādinī-preraṇena siddhāntam āha ānanda-pādaḥ—“tviṣā kāntyā yo’kṛṣṇo gauras taṁ kalau sumedhaso yajanti” | adhunāsya tviṣā akṛṣṇasya kali-yugyocitopāsya-devasya gauratvaṁ sakala-veda-sāra-bhūta-śrīmad-bhāgavata-padya-saṁvādena sādhayati | gauratvaṁ cāsya—

āsan varṇās trayo hy asya gṛhṇato’nuyugaṁ tanuḥ |

śuklo raktas tathā pīta idānīṁ kṛṣṇatāṁ gataḥ || [bhā.pu. 10.8.13]

“ity atra pāriśesya-pramāṇa-labdhaṁ” iti | pariśeṣasya bhāvaḥ pāriśeṣyam | “prasakta-pratiṣedhe’nyatrāprasaṅgāt śiṣyamāṇe sampratyayaḥ pariśeṣaḥ” iti nyāya-bhāṣyam | prasaktānāṁ sambhāvitānāṁ madhye anyeṣāṁ sarveṣāṁ pratiṣedhe sati anantaram avaśiṣṭasya grahaṇaṁ pariśeṣaḥ | yathā dhūmān vahny-anumāne kim indhano vahnir iti viśeṣa-jijñāsāyāṁ dhūmasya viajātya-parīkṣaṇena tṛṇa-parṇa-kāṣṭhānāṁ niṣedhe yat karīṣa-prabhatvam anumīyate tad idaṁ pariśeṣānumānam | aprasaktasya pāṣāṇādes tāvat sambhāvanaiva nāsti ity uktam anyatrāprasaṅgāt anyatra aprasakter ity arthaḥ | daśama-skandhe śrī-kṛṣṇa-nāma-karaṇa-prasaṅge nanda-mahārājaṁ sambhāṣya gargeṇoktaṁ—āsan varṇā iti | yuge yuge vāraṁ vāraṁ dharma-saṁsthāpanāya bhakta-vāñchā-paripūraṇāya ca yathocitāvatāra-dehān gṛhṇataḥ asyārbhakasya śuklo raktas tathā pīta iti trayo-varṇā āsan | hi niścaye | idānīṁ dvāpara-yuge kṛṣṇatāṁ gataḥ kṛṣṇa-varṇatvaṁ prāptaḥ | satya-tretayoḥ śukla-raktāvatārau, idānīṁ kṛṣṇāvatāraḥ iti śeṣaḥ | uktaṁ ca śrī-bhāgavatāmṛte—“kathyante varṇa-nāmābhyāṁ śuklaḥ satya-yuge hariḥ” [la.bhā. 1.4.25] | anyatra ca, tretāyāṁ rakta-varṇo’sau, dvāpare bhagavān śyāmaḥ, dvāpare kṛṣṇatāṁ gataḥ iti ca |

idam atrākūtaṁ tarhi pīta-padasya kutra saṅgatiḥ ? kasmin yuge vāsya śrī-bhagavataḥ hareḥ pīta-varṇatvam ? iti prāpte brūmaḥ—mahābhārate dāna-dharmokta-sahasra-nāma-stotre—

suvarṇa-varṇa-hemāṅgo varāṅgaś candanāṅga-dī |

sannyāsa-kṛc chamaḥ śānto niṣṭhā-śānti-parāyaṇaḥ ||

iti yad uktaṁ tad-vacanena saha kṛṣṇa-varṇam iti ślokasyeka-vākyatāṁ kṛtvā bhāgavata-padya-saṁvādena satya-tretā-dvāpara-yugocitāvatāra-vibhāga-nirdeśaṁ jñātvā pariśeṣānumāna-pramāṇa-balena kalau avatīrṇasya śrī-bhagavataḥ pītatvaṁ siddham | na ca āsan iti bhūta-kāla-nirdeśena krama-prāptyā pīto’pi dvāpara-yugāvatāra iti vācyam | “nānā-tantra-vidhānena kalāv api tathā śṛṇu” iti pṛthag-nirdeśāt | yugāvatāra-kathana-prasaṅge dvāpare bhagavataḥ pītatvaṁ na śrutam |

“tviṣākṛṣṇaṁ” iti padasya pīta-varṇaṁ gaura-varṇaṁ veti arthaṁ vihāya kṛṣṇa-rūpo artha-kalpanā na yuktā prakāśya-kṛṣṇāvatārasya dvāparāntar-bhāvitvena prasiddheḥ | ata āhuḥ ānanda-pādāḥ—kalau yaḥ kāntyā akṛṣṇaḥ, gauraḥ, sumedhasaḥ taṁ yajanti | kalau avatīraṇaṁ kīdṛśaṁ tviṣākṛṣṇaṁ gauraṁ sumedhaso yajanti, ity apekṣāyāṁ viśeṣam āha—kṛṣṇa-varṇaṁ kṛṣṇo varṇo rūpaṁ yasyāntaram iti śeṣaḥ | | indranīlamaṇivad ujjvala-kṛṣṇatvaṁ tu asya ujjvala-galita-hema-gaura-kāntyā abhibhūtatvāt na cākṣuṣa-pratyakṣa-gocara iti |

athavā kṛṣṇa-varṇaṁ kṛṣṇety ato varṇo yatra yasmin śrī-gaurāṅga-mahāprabhu-kṛṣṇa-caitanya-deva-nāmni, śrī-kṛṣṇatvābhivyañjakaṁ kṛṣṇeti varṇa-yugalaṁ prayuktam ity asti kathā krāmasandarbhī | yathā dvāpare śrī-kṛṣṇo’vatarati tathaiva kalau śrī-gaurāṅgo’py avatarati | antaḥ kṛṣṇo bahiḥ pītatvāt sarvataḥ kṛṣṇatvābhivyañjakatvāc ca śrī-kṛṣṇasya pracchannāvirbhāva-viśeṣa evāyam avatāraḥ śrī-gaurāṅga-mahāprabhur ity āyāti |

śrī-kṛṣṇasya kṛṣṇa-varṇa-parāvṛttyā gaura-varṇa-sampattī cāyam eva hetuḥ | śrī-rādhāyā viṣṇu-priyā-rūpeṇāvatīrṇāyāḥ sva-preyasyāvarṇa-bhāvābhyāṁ svīya-kṛṣṇa-varṇa-bhāvābhibhavena sva-preyasī-varṇa-bhāvābhibhāvena ca śrī-kṛṣṇasya kalau pracchannāvatāratvam |

athaivambhūta-śrī-gaurāṅga-devasya parameśvaratvaṁ vijñāpayati viśeṣaṇāntareṇa “sāṅgopāṅgāstra-pārṣadam” iti | aṅgāni manoramāvayavādīni upāṅgāni mahā-prabhāva-yukta-bhūṣaṇādīni eva astrāṇi pārṣado yasya saḥ | taṁ śrī-gaurāṅga-mahāprabhuṁ sumedhaso yajantīti nirdeśaḥ | athavā aṅgāni hṛdayādīni, upāṅgāni kaustubhādīni astrāṇi sudarśanādīni, pārṣadāḥ sunandādayaḥ pracchannatvāt gupta-bhāvenāvatiṣṭhante yatra śrī-gaurāṅgāvatāre tam ity arthaḥ | pracchannārthakatva-rūpa-kaṣṭha-kalpanāṁ parityajya śrī-gaurāṅga-pūrṇāvatārocita-vyākhyām āha ānanda-pādaḥ—“atyanta-premāspadatvāt tat-tulyā eva pārṣadāḥ śrīmad-advaitācārya-mahānubhāva-caraṇa-prabhṛtayas taiḥ saha vartamānam iti cārthāntareṇa vaktavyam” iti | atra prabhṛtayaḥ iti padena śrī-nityānando gadādharo śrīvāsaḥ tathā śrī-viṣṇu-priyāyāḥ anuja-sahodara-śrī-yādavācāryaḥ, tathā tat-putra śrī-mādhavānandaḥ nitya-pārṣadā jñeyāḥ |

tam evaṁbhūta-kali-pāvanāvatāraṁ śrīman-mahāprabhu-gaurāṅga-devaṁ yajñaiḥ pūjā-sambhāraiḥ saṅkīrtana-prāyaiḥ sumedhasaḥ yajanti | ye ca durmedhasaḥ te śrī-gaurāṅga-devam anādṛtya śrī-gaura-nāma-kīrtanaṁ ca parityajya anya-devārcanena vṛthā-kāla-nipātaṁ kurvanti, ante ca nityaṁ samāpnuvanti iti dhvaniḥ ||1||

 —o)0(o—

[2]

**antaḥ kṛṣṇaṁ bahir gauraṁ darśitāṅgādi-vaibhavam |**

**kalau saṅkīrtanādyaiḥ smaḥ kṛṣṇa-caitanyam āśritāḥ ||2||**

**sarva-saṁvādinī :** tad etat sarvam avadhāryāpi paramotkṛṣṭenārthena tam eva stauti—antaḥ kṛṣṇam ity-ādinā | darśitaṁ caitat parama-vidvac-chiromaṇinā śrī-sārvabhauma-bhaṭṭācāryeṇa—

 kālān naṣṭaṁ bhakti-yogaṁ nijaṁ yaḥ

 prāduṣkartuṁ kṛṣṇa-caitanya-nāmā |

 āvirbhūtas tasya pādāravinde

 gāḍhaṁ gāḍhaṁ līyatāṁ citta-bhṛṅgaḥ || iti ||2||

**baladevaḥ :** kṛṣṇa-varṇa-padya-vyākhyā-vyājena tad-artham āśrayati antar iti | sphuṭārthaḥ ||2||

**rādhā-mohana-gosvāmī :** sva-bhajanasya sampradāya-pravartanāyāvatīrṇaṁ gaura-rūpeṇa śrī-kṛṣṇaṁ tad-anugata-vyākhyā-sampattaye punaḥ praṇamati—antaḥ-kṛṣṇam iti | āśritā iti vayam iti śeṣaḥ ||2-7||

**gaura-kiśora-gosvāmī :** atha prathama-ślokārtha-spaṣṭīkaraṇāya kalau śrī-gaurāṅga eva upāsya iti abhidhā-vṛttyā vijñāpanārthaṁ tat siddhānta-dārḍhyāya tasya paramotkarṣa-pratipādayiṣuḥ tam eva śrī-gaurāṅga-mahāprabhu-kṛṣṇa-caitanya-devaṁ stauti—antaḥ-kṛṣṇam ity-ādinā |

na ca svataḥ-siddhasya śrī-gaurāṅgāvatārasya punaḥ pratipādanaṁ na saṅgacchate śāstra-vākyādinā, pratipādane’pi heyopādeyatā-rahitasya tasyāpuruṣārthatva-prasaṅga iti vācyam | śāstra-vākyāni śrī-gaurāṅgaṁ pratipādayanti | vimūḍha-janānāṁ tathā kutarkācchannānāṁ matim ākarṣayituṁ bāhya-kathā laukika-rītyā vā śrī-gaurāṅgam upāsyatvena jñāpayanti ghoṣayanti | tataḥ śāstreṇa pratipāditatve’pi śrī-gaurāṅgasya svataḥ-siddhatvaṁ na hīyate | yat tu puruṣārthā prāpti-prasaṅgaḥ, naiṣa doṣaḥ | śrī-gaurāṅgaṁ bhagavataḥ pūrṇāvatāra-bhāvena jñātvā asya arcanādau niviṣṭa-cittānāṁ sarva-kleśa-prahāṇāt parama-puruṣārtha-prāpteḥ |

yadyapīdam avirodhena bhakti-siddhāntaṁ nirūpayituṁ śāstraṁ pravṛttam, na ucchṛṅkhala-tarka-śāstravat śuṣka-tarkāśrayeṇa kevalābhir yuktibhiḥ kiñcit mataṁ sādhayituṁ khaṇḍayituṁ vā pravṛttam, tathāpi samyak-darśana-pratipakṣa-bhūtāni ānanda-deśīyānāṁ duṣṭa-matāni avaśyaṁ nirākaraṇīyāni, anyathā kutarka-samācchāditaṁ tattvaṁ na puruṣārtha-siddhaye paryāptaṁ syād iti tat-tan-matam utthāpya nirākriyate |

atrāśiṣṭā manyante śrī-kṛṣṇena saha bhagavataḥ śrī-gaurāṅgasya na kaścit sambandhaḥ | na cāsau śrī-kṛṣṇasya pracchannāvirbhāva-viśeṣaḥ | ato neśvara-buddhyā sevitavya iti | etan-mataṁ nirākaroti—antaḥ-kṛṣṇeti | kṛṣṇatvaṁ yasyātaram iti | yato’sya darśanenaiva ca śrī-kṛṣṇāvirbhāva-viśeṣa evāyaṁ śrī-gaurāṅgaḥ | tasmāt īśvaratve na kāpi śaṅkā padaṁ labhate |

yad api kecid āhuḥ śrī-kṛṣṇāvirbhāva-viśeṣa evāyaṁ śrī-gaurāṅgaḥ | ataḥ tadīya-patnī-tat-parikarādibhiḥ saha asya dhyāna-mantrādinā pṛthak-pūjā-paddhatir vidyate śrī-kṛṣṇa-dhyāna-mantrādinaiva tat-siddheḥ, api tu śrī-kṛṣṇāt ṛte śrī-gaurāṅga-pūjā samādheyeti | tan nirasyati—bahir gaura iti nirdeśāt | antaḥ-kṛṣṇatve’pi Z-kṛṣṇāt asya vaiśiṣṭyam āha—bahir gauram iti | apūrvojjvala-hema-varṇam ity arthaḥ | dvāpare atṛpta-kāmaḥ śrī-kṛṣṇaḥ preyasyā varṇa-bhāvābhyām ātmānam ācchādya svīyābhīṣṭa-pūraṇāya kalau śrī-gaurāṅga-rūpeṇāvirbhūtaḥ |

ataḥ tat-kālocita-dhyānena mantreṇa ca evambhūtasyāsyaitat-kāle kutra pūjādi-sambhavaḥ ? adhikaṁ tu śrī-kṛṣṇasya dhyāna-mantrādau varṇitāḥ ye deha-varṇavayavāḥ taiḥ saha śrī-gaurāṅgasya deha-varṇāvayavāder atyanta-vailakṣaṇyāt tādṛśa-dhyānādes tu rūpādy-ananugatatayā śrī-kṛṣṇasya dhyāna-mantraiḥ śrī-gaurāṅga-pūjā matta-kalpanaiva | ataḥ śrī-gaurāṅga-pūjāyāḥ tad-ucita-mantrāder vyavasthāvaśyaṁ svīkāryā, śāstra-saṅgā ceyam | ānanda-caraṇair api śrī-viṣṇupriyayā saha śrī-gaurāṅgasya yathocita-yugala-mantreṇa śrī-gaura-viṣṇupriyā-yugala-bhajana-sevā-pūjā tathā śrī-nityānandādibhiḥ saha pṛthak pṛthag bhāvena śrī-gaurāṅgasya pūjā tad-ucita-dhyāna-mantreṇa samācaritā | yo vraje nandanandano rādhā-nāthaḥ śrī-kṛṣṇaḥ sa hi atra navadvīpe śacīsutaḥ viṣṇupriyā-nāthaḥ śrī-gaurāṅgaḥ saṁvṛttaḥ | yā vraje vṛṣabhānu-nandinī kṛṣṇa-priyā śrī-rādhā, sā hi navadvīpe sanātana-sutā gaura-priyā śrī-viṣṇupriyā |

atrāpare pratyavatiṣṭhate | yadyapi yugāvatāra-nirṇaya-prasaṅge bhāgavatādi-śāstra-pramāṇakaḥ śrī-gaurāṅgaḥ, tathāpi śrī-kṛṣṇa-tattvād apakṛṣṭatayā śrī-gaurāṅga-tattvaṁ śāstreṇa samarthyate, yathā matsyādy-avatāra-tattvāni | kutaḥ etat ? śrī-kṛṣṇāt śrī-gaurāṅgasya pṛthag-dhyāna-mantrādīnāṁ svīkāre’pi śrī-gaurāṅgopāsanāyā ānarthakya-prasaṅgaḥ | dṛśyate ca śāstre—ete cāṁśa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayaṁ [bhā.pu. 1.3.28] iti |

atrābhidhīyate—na, etat tattvayor utkṛṣṭāpakṛṣṭa-parikalpanāyāḥ śāstra-vigarhitatvāt | yaḥ śrī-kṛṣṇaḥ, sa eva śrī-gaurāṅgaḥ | mastyādīnāṁ tu aṁśatvāt aṁśini kṛṣṇe paryavasānaṁ na viruddham, kintu śrī-gaurāṅgaḥ matsyādivat na aṁśaḥ, yenāsyāvasānaṁ śrī-kṛṣṇe kalpyeta, api tu śrī-kṛṣṇasya pūrṇāvirbhāva-viśeṣatvāt śrī-gaurāṅgo hi ṣaḍ-aiśvaryaiḥ pūrṇaḥ svayaṁ bhagavān, yad uktaṁ vṛddhānandaiḥ—

ṣaḍ-aiśvaryaiḥ pūrṇo ya iha bhagavān sa svayam ayam |

na caitanyāt kṛṣṇāt jagati para-tattvaṁ param iha || iti |

śrī-kṛṣṇa-caitanya-śabdaḥ hi śrī-gaurāṅgasya sannyāsa-kālocita-nāma-viśeṣaḥ | nimāi, viśvambharaḥ, viṣṇupriyā-nāthaḥ, mahāprabhuḥ, navadvīpa-candraḥ, nadīyā-vihārī, ity-ādīni asya śrī-gaurāṅgasya apara-nāmāni saṁskṛta-prākṛta-bhāṣā-prasiddhāni | ataḥ śrī-gaurāṅga-tattvam eva hi para-tattvam adhunā kalau iti niṣkarṣaḥ |

śaktyā saha abhinnaḥ puruṣottamaḥ nitya-līlā-rasāsvādana-paro’pi vipralambhādi-yuktāpūrva-rasāsvādanārthaṁ hlādinī-śaktyā saha vibhinnaḥ san yo vraje śrī-nandanandana-rūpeṇāvirbhūtaḥ so’dhunā kalau pūrva-sañjāta-pipāsāyā rasa-viśeṣāsvādan ena nivāraṇārthaṁ punaḥ hlādinī-śaktyā saha ekībhūtaḥ san śrī-gaurāṅga-rūpeṇāvatīrṇaḥ | ārṣaś cāyaṁ—

rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād

ekātmānāv api bhuvi purā deha-bhedaṁ gatau tau |

caitanyākhyaṁ prakaṁam adhunā tad-dvayaṁ caikyam āptaṁ

rādhā-bhāva-dyuti-suvalitaṁ naumi kṛṣṇa-svarūpam || [cai.ca. 1.1.5] iti |

śrīmad-bhāgavata-nibaddhaṁ śrī-kṛṣṇoktam, na pāraye’haṁ niravadya ity-ādi-ślokena yat śrī-kṛṣṇa-tattva-mādhuryaṁ prakāśitaṁ tad adhunābhinava-mādhuryāntara-saṁyuktaṁ sat śrī-gaurāṅga-tattvākāreṇa parisphuṭam | yad vā, śrī-kṛṣṇa-tattvaṁ hi hlādinī-śaktyā saha prema-rasena paripākāvasthāntaraṁ prāpya śrī-gaurāṅga-rūpeṇa paryavasitam | tena ca śrī-kṛṣṇa-tattvāt etasya śrī-gaurāṅga-tattvasyāsvādana-vaiśiṣṭyaṁ ca—para-tattvaṁ param iha iti upāsakānām anubhava-balena suṣṭhu saṅgacchate |

śrī-kṛṣṇāvirbhāva-viśeṣa evāyaṁ śrī-gaurāṅgaḥ | tathā ca tasya parameśvaratva-jñāpaka-śāstra-vākyāni uddhṛtāni | adhunā punaḥ tṇay apy aparāṇi veda-vyāsādibhiḥ uṭṭaṅkitāni upasthāpyante | dṛśyate ca purāṇe—

aham eva kvacid brahman sannyāsāśramam āśritaḥ |

hari-bhaktiṁ grāhayāmi kalau pāpa-hatān narān || iti |

anyatra tu śrī-mahābhārate dāna-dharme—

suvarṇa-varṇa-hemāṅgo varāṅgaś candanāṅga-dī |

virahāviṣamaḥ śūnyo dhṛtāśira-calaś calaḥ |

tatraiva punaḥ—

kriyāmāsāmagaḥ sāmo nirvāṇaṁ bheṣajaṁ bhiṣak |

sannyāsa-kṛc chamaḥ śānto niṣṭhā-śānti-parāyaṇaḥ || iti |

tathā ca śrīmad-bhāgavate—

āsan varṇās trayo hy asya gṛhṇato’nuyugaṁ tanuḥ |

 śuklo raktas tathā pīta idānīṁ kṛṣṇatāṁ gataḥ || [bhā.pu. 10.8.13] iti |

punaḥ tatraiva ca yugāvatāra-nirṇaya-prasaṅge—

kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ sāṅgopāṅgāstra-pārṣadam |

yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ || [bhā.pu. 11.5.32] iti ca |

śāstrāntare ca—

kaleḥ prathama-sandhyāyāṁ gaurāṅgo’haṁ mahī-tale |

bhāgīrathī-taṭe ramye bhaviṣyāmi śacī-sutaḥ ||

aham eva kalau vipra nityaṁ pracchanna-vigrahaḥ |

bhagavad-bhakta-rūpeṇa lokān rakṣāmi sarvathā ||

ahaṁ pūrṇo bhaviṣyāmi yuga-sandhau viśeṣataḥ |

gaṅgā-tīre navadvīpe vāram ekaṁ śacī-sutaḥ || iti |

uktaṁ ca ananta-saṁhitāyāṁ śrī-bhagavatā—

avatīrṇo bhaviṣyāmi kalau nija-janaiḥ saha |

śacī-garbhe navadvīpe svardhunī-parivārite || iti |

api tu viśva-sāra-tantre—

gaṅgāyāṁ dakṣiṇe bhāge navadvīpe manorame |

phālgunyāṁ paurṇamāsyāṁ vai niśāyāṁ gaura-vigrahaḥ || iti |

api ca ūrdhvāmnāya-saṁhitāyāṁ śrī-bhagavad-vākyaṁ—

kṛṣṇaṁ vadiṣyanti janāḥ kaṁsārātiṁ surās tathā |

paurṇamāsyāṁ phālgunasya phālgunī-ṛkṣa-yogataḥ ||

janiṣye gaura-rūpeṇa śacī-garbhe purandarāt |

vaivasvate’ntare brahman gaṅgā-tīre supuṇyade || iti |

tatraiva hi—

kalau purandarāt śacyāṁ gaura-rūpo vibhuḥ smṛtaḥ |

mahāprabhur iti khyātaḥ sarva-lokaika-pāvanaḥ || iti ca |

api tu dṛśyate tatra ca—

śrī-vyāsa uvāca—

kena rūpeṇa bhagavān pūjitaḥ syāt sukhāvahaḥ |

ghore kali-yuge prāpte tan me vada dayānidhe ||

śrī-nārada uvāca—

kṛṣṇa-rūpeṇa bhagavān kalau pāpa-praṇāśa-kṛt |

gaura-rūpeṇa bhagavān bhāvitaḥ pūjitas tathā ||

śrī-vyāsa uvāca—

kena mantreṇa bhagavān gaurāṅgaḥ paripūjitaḥ |

sukhāvahaḥ syāl lokānāṁ tan me brūhi mahā-mune ||

śrī-nārada uvāca—

aho gūḍhatamaḥ praśno bhavatā parikīrtitaḥ |

mantraṁ vakṣyāmi te brahman mahā-puṇya-pradaṁ śubham ||

oṁ gaurāya namaḥ ity eṣa mantro lokeṣu pūjitaḥ |

māyā-rasānaṅga-bījair vāg-bījena ca pūjitaḥ ||

evaṁ bahu-vidhā brahman mantrās te parikīrtitāḥ |

gaṅgā-tīre kurukṣetre navadvīpe viśeṣataḥ |

vṛndāvane ca mantro’yaṁ sādhitaḥ siddhim āpnuyāt ||

ity ādīni śrī-ūrdhvāmnāya-saṁhitāyāṁ gaura-mantroddhāra-nāma tṛtīyādhyāyaḥ | atha īśāna-saṁhitāyāṁ śrī-pārvatīṁ prati śrī-mahādeva-vākyam—

aparaṁ śṛṇu cārvaṅgi mantra-rājam imaṁ priye |

ādau māyāṁ samuccārya gauracandraṁ tato vadet |

bhakti-yogena gaurāṅgaṁ pūjayet priye || ity ādīni |

tathā hi—namasyāmi śacī-putraṁ gauracandram ity-ādi śrī-gaurāṅga-deva-stotram | śrīman-mauktika-dāma-baddha-cikuram ity-ādi śrī-gaurāṅga-mahāprabhor dhyānam—

namas trikāla-satyāya jagannātha-sutāya ca |

sa-bhṛtyāya sa-putrāya sa-kalatrāya te namaḥ ||

iti śrī-gaurāṅga-mahāprabhoḥ praṇāma-mantraḥ | śloke tu “sa-putrāya” iti padena “putraḥ” śrī-viṣṇupriyāyāḥ sahodarānuja-śrī-yādavācāryaḥ, tena saha avasthito yaḥ śrī-gaurāṅga-mahāprabhuḥ, tasmai iti | putratvena śrī-yādavācārya-pratipālya-svīya-sevādhikāraṁ śrī-gaurāṅga-mahāprabhuḥ tasmai parama-kṛpayā dadau | tataḥ śrī-yādavācāryasya gaurāṅga-putratvaṁ siddham | “sa-kalatrāya” iti | śacīnandanāya vidmahe ity-ādi hi śrī-gaurāṅga-gāyatrī | adhunā sampravakṣyāmi kavacaṁ sarva-siddhidam ity-ādi śrī-gaurāṅga-kavacam | etāni sarvāṇi hi śāstrebhyaḥ avabodhanīyāni |

ataḥ pūrvollikhita-śāstra-vākya-samanvayāt śrī-gaurāṅgasya parameśvaratvaṁ śrī-kṛṣṇāvirbhāva-viśeṣatvaṁ ca siddham | na ca etad-vākya-gatānāṁ padānāṁ śrī-gaurāṅga-svarūpa-viṣayatve yāthārthyena avagamyamāne arthāntara-kalpanā | yuktā śruta-hāny-aśruta-kalpanā-prasaṅgāt | dvāpare yaḥ śrī-kṛṣṇaḥ kalau sa eva śrī-gaurāṅga iti śāstra-vidāṁ tātparyam | ato yathocita-dhyāna-mantrādinā śrī-gaurāṅgopāsanāyā avaśya-kartavyatā prāpā | akaraṇe pratyaveyū puruṣāpasadāḥ | śrī-gaurāṅgam anādṛtya śrī-kṛṣṇa-bhajana-sevā-ratasya jarāsandhādivat asuratvaṁ jñeyam | tasmāt—śrī-gaurāṅgopāsanāyāḥ ānarthakya-prasaṅga iti vacanaṁ sāhasa-mātram |

ye ca kaulaṭerāḥ śrī-kṛṣṇa-bhakti-vyājātiśayena śrī-gaurāṅga-tattvam anyathā kalpayanti, tathā bhāva-sindhu-śrī-gaurāṅgasya vibhinna-bhāvottha-vākyāvalīm anucintya—asau gaurāṅgaḥ śrī-kṛṣṇasya dāsaḥ, na tu parameśvaraḥ ity evaṁ jalpanti ca, mṛdaṅga-karatāla-vādyādibhiḥ saha saṅkīrtanaṁna dharmāṅgam iti sva-jātīya-sahacara-vākya-balena saṅkīrtana-yajñasyāpakṛṣṭatāṁ sādhayanti, matsyādivad avatāra-rūpeṇa parama-sādhāraṇa-manuṣya-rūpeṇa bhāgavata-rūpeṇa vā, amuṁ śrī-gaurāṅgaṁ cintayanti, teṣāṁ gaṇḍe pañca-capeṭikā-svarūpaṁ śrī-gaurāṅga-tattva-māhātmya-siddhānta-sāhācārya-vareṇyaḥ

yad advaitaṁ brahmopaniṣadi tad apy asya tanu-bhā

ya ātmāntaryāmī puruṣa iti so 'syāṁśa-vibhavaḥ |

ṣaḍ-aiśvaryaiḥ pūrṇo ya iha bhagavān sa svayam ayaṁ

na caitanyāt kṛṣṇāj jagati para-tattvaṁ param iha || [cai.ca. 1.1.3] iti |

yā avyavasitā buddhiḥ nikhila-loka-pati-śrī-gaurāṅgaṁ tyaktvā aanyatra dhāvati, sā matiḥ kulaṭā, tayā paricālitaḥ paripuṣṭaḥ yaḥ jīvaḥ sa kaulaṭeraḥ | paripoṣaṇāt asyā mateḥ mātṛtvam, paripoṣyatvāt jīvasya putratvam, ataḥ kaulaṭeratvam eṣāṁ sāmpratam eva |

kali-pāvanāvatāra-śrī-gaurāṅgasya parameśvaratvaṁ jñāpayati—“darśitāṅgādi-vaibhavam” iti | ye tāvat sattva-guṇa-vivarjitāḥ abhaktās te śrī-kṛṣṇa-caitanya-mahāprabhu-śrī-gaurāṅgam alaukika-guṇa-gaṇaiśvaryādir yuktam api īśvaratvena na jānantīti kautukam | tad uktaṁ yāmunācārya-stotre—

tvāṁ śīla-rūpa-caritaiḥ parama-prakṛṣṭaiḥ

sattvena sāttvikatayā prabalaiś ca śāstraiḥ |

prakhyāta-daiva-paramārtha-vidāṁ mataiś ca

naivāsura-prakṛtayaḥ prabhavanti boddhum || [stotra-ratnaṁ 12] iti |

atha grantha-kāraḥ parameśvara-śrī-kṛṣṇa-caitanya-gaurāṅga-mahāprabhoś caraṇa-kamale ātmānaṁ sampūrṇa-rūpeṇa utsargī karoti anyān api tat kartum āhvayati—“kṛṣṇa-caitanyam āśritāḥ” ity anena ||2||

 —o)0(o—

[3]

**jayatāṁ mathurā-bhūmau śrīla-rūpa-sanātanau |**

**yau vilekhayatas tattvaṁ jñāpakau pustikām imām ||3||**

**sarva-saṁvādinī :** jayatām iti | jñāpakau jñāpayitum ||3||

**baladevaḥ :** athāśīr namaskāra-rūpaṁ maṅgalam ācarati jayatām iti | śrīlau jñāna-vairāgya-tapaḥ-sampattimantau rūpa-sanātanau me guru-parama-gurū jayataḥ nijotkarṣaṁ prakaṭayatām | mathurā-bhūmāv iti | tatra tayor adhyakṣatā vyajyate | tayor jayo’stv ity āśāsyate | jayatir atra tad itara-sarva-sad-vṛndotkarṣa-vacanaḥ | tad-utkarṣāśrayatvāt tayos tat-sarva-namasyatvam ākṣipyate | tat-sarvāntaḥpātitvāt svasya tau namayāv iti ca vyajyate | tau kīdṛśāv ity āha | yāv imāṁ samdarbhākhyāṁ pustikāṁ vilekhayatas tasyā likhane māṁ pravartayataḥ | buddhau siddhatvāt imām ity uktiḥ | tattvaṁ jñāpakau tattvaṁ vādya-prabhede syāt svarūpe paramātmani iti viśva-koṣāt | pareśaṁ saparikaraṁ jñāpayiṣyantāv ity arthaḥ | kartari bhaviṣyati ṇvul ṣaṣṭhī-niṣedhas tu akenor bhaviṣyad ādhamarṇayoḥ [pā. 2.3.70] iti sūtrāt ||3||

**rādhā-mohana-gosvāmī :** *na vyākhyātam.*

**gaura-kiśora-gosvāmī :** purā kila śrī-rūpa-sanātanau karṇāṭa-deśa-vāsi-prasiddha-brāhmaṇa-vaṁśajau āstām | atha kārya-vyapadeśena tau dvau gauḍe rāja-mantri-rūpeṇa avasatām | tatra śrī-gaurāṅgasyānugata-jana-caraṇa-reṇoḥ sparśena jñāna-vijñāna-tapaḥ-sampattimantau tau kaṭhora-vairāgyam avalambya vraja-bhūmau vasan śrī-gaurāṅga-mahāprabhoḥ sañcārita-śakti-balena vaiṣṇava-śrī-granthādīn prakaṭayāmāsatuḥ | vartamāna-grantha-kāraḥ tayor bhrātuṣputraḥ śiṣyaṁ ca, granthasya nirvighna-parisamāpty-arthaṁ tau dvau namaskaroti | vairāgyānantaraṁ jāgatika-dhana-śūnyatve’pi ahaituka-bhakti-sampatter adhikāritva-hetor anayoḥ śrī-yuktatvāt—śrīla iti | śrī-rūpa-sanātanayor nirdeśena grantha-kārasyeyaṁ grantha-saṅkalana-pravṛttiḥ | dhāmnā saha tayor jayam icchati—jayatām iti ||3||

—o)0(o—

[4]

**ko’pi tad-bāndhavo bhaṭṭo dakṣiṇa-dvija-vaṁśajaḥ |**

**vivicya vyalikhad granthaṁ likhitād vṛddha-vaiṣṇavaiḥ ||4||**

**sarva-saṁvādinī :** ko’pīti | vṛddha-vaiṣṇavaiḥ śrī-rāmānuja-madhvācārya-śrīdhara-svāmy-ādibhir yal likhitam, tasmād uddhṛtasyety arthaḥ | anena sva-kapola-kalpitatvaṁ ca nirastam ||4||

**baladevaḥ :** granthasya purātanatvaṁ sva-pariṣkṛtatvaṁ cāha—ko’pīti | tad-bāndhavas tayo rūpa-sanātanayor bandhur gopāla-bhaṭṭa ity arthaḥ | vṛddha-vaiṣṇavaiḥ śrī-madhv-ādibhir likhitād granthāt taṁ vivicya vicārya sāraṁ gṛhītvā grantham imaṁ vyalikhat ||4||

**rādhā-mohana-gosvāmī :** *na vyākhyātam.*

**gaura-kiśora-gosvāmī :** granthasyāsya prācīnatvaṁ tathā mahājana-vartma-cāritvaṁ darśayati—ko’pīti | bhaṭṭaḥ śrī-gopāla-bhaṭṭa-pādaḥ | “vṛddha-vaiṣṇavaiḥ śrī-rāmānujānanda-śrīdhara-svāmi-pādādibhir yal likhitaṁ tad dṛṣṭvety arthaḥ | anena sva-kapola-kalpitatvaṁ nirastam” iti saṁvādinī ||3||

—o)0(o—

[5]

**tasyādyaṁ granthanālekhaṁ krāntam utkrānta-khaṇḍitam |**

**paryālocyātha paryāyaṁ kṛtvā likhati jīvakaḥ ||5||**

**sarva-saṁvādinī :** *na vyākhyātam.*

**baladevaḥ :** tasya bhaṭṭasya ādyaṁ purātanaṁ granthanālekhaṁ paryālocya jīvako mal-lakṣaṇaḥ, paryāyaṁ kṛtvā kramaṁ nibadhya likhati | “grantha sandarbhe” [dhātu 1839] caurādikaḥ | tato ṇyāsa-śrantha [pā. 3.3.107] iti karmaṇi yuc, granthanā granthaḥ | tasya lekhaṁ likhanam, bhāve ghañ | taṁ lekhaṁ kīdṛśam ? ity āha—krāntam, krameṇa sthitam | vyutkrāntaṁ vyutkrameṇa sthitam | khaṇḍitaṁ chinnam iti sva-śramasya sārthakyam ||5||

**rādhā-mohana-gosvāmī :** *na vyākhyātam.*

**gaura-kiśora-gosvāmī :** atha grantha-kāraḥ nikhila-śāstra-niṣṇātaḥ mahā-dārśanika-cūḍāmaṇiḥ śrī-jīva-gosvāmii-pādaḥ vaiṣṇavocita-svabhāva-sulabha-vinaya-guṇa-sampannatvāt svāhaṅkāraṁ pariharati—tasyādyam iti ślokena ||5||

—o)0(o—

[6]

**yaḥ śrī-kṛṣṇa-padāmbhoja-bhajanaikābhilāṣavān |**

**tenaiva dṛśyatām etad anyasmai śapatho’rpitaḥ ||6||**

**sarva-saṁvādinī :** ya iti | eko mukhyaḥ | etat likhanam ||6||

**baladevaḥ :** granthasya rahasyatvam āha yaḥ śrīti | kṛṣṇa-pāratamye’nyenānādṛte tasyāmaṅgalaṁ syād iti | tan-maṅgalāyaitat | na tu granthāvadya-bhayāt | tasya suvyutpannair niravadyatvena parīkṣitatvāt ||6||

**rādhā-mohana-gosvāmī :** *na vyākhyātam.*

**gaura-kiśora-gosvāmī :** asya granthasya gurutvātiśayyāt grantha-prārambhe śapatha-vākyam āha—yaḥ śrī-kṛṣṇeti | na ca viruddha-matāvalambibhiḥ saha vicāra-parāṅmukhatāvaśan svīya-sāmpradāyikāveṣṭana-viśeṣa evāyaṁ yenānyeṣāṁ paṭhana-pāṭhanaṁ vyāvartitam | sarvatrāpratidvandvitve’pi nirahaṅkāra-samadarśi-vaiṣṇave udāratāyāḥ cira-prācuryāt | puruṣottame śrī-kṛṣṇe śraddhā-hīnānāṁ tat-sambandhi-grantha-paryāya-locanena avajñā-buddhi-vaśāt para-pakṣa-jigīṣonmādanād vā aparādhaḥ sañjāyeta tat teṣāṁ mābhūt, iti sarva-jana-kalyāṇa-kāṅkṣī-grantha-kāraḥ svārthī-bhūta-viśva-vyāpī-kāruṇyaḥ śrī-jīva-gosvāmi-pādaḥ aparān niṣedhati—anyasmai śapatho’rpitaḥ iti ||6||

 —o)0(o—

[7]

**atha natvā mantra-gurūn gurūn bhāgavatārthadān |**

**śrī-bhāgavata-sandarbhaṁ sandarbhaṁ vaśmi lekhitum ||7||**

**sarva-saṁvādinī :** atheti | śrī-bhāgavata-sandarbha-nāmānaṁ sandarbha-grantham ity arthaḥ | vaśmi kāmaye ||7||

**baladevaḥ :** atheti |

gūḍhasya prakāśaś ca sāroktiḥ śresṭhā tathā |

nānārthavattvaṁ vedyatvaṁ sandarbhaḥ kathyate budhaiḥ ||

ity abhiyuktokta-laksaṇaṁ sandarbhaṁ lekhituṁ vaśmi vāñchāmi | śrī-bhāgavataṁ sandṛbhyate grathyate’treti | halaś ca [pā. 3.3.21] ity adhikaraṇe ghañ ||7||

**rādhā-mohana-gosvāmī :** *na vyākhyātam.*

**gaura-kiśora-gosvāmī :** anantaraṁ granthasya yathocitaṁ nāma nirdiśati—natveti | śrī-bhāgavata-sandarbham iti | sam-pūrva-dṛbha-dhātor ghañi niṣpannaṁ sandarbha-padaṁ racanām āhuḥ—sandarbhaḥ prabandhaḥ iti trikāṇḍa-śeṣaḥ | sandarbho racanā gumphaḥ granthanaṁ samā iti hemacandraḥ | sandarbha-lakṣaṇam uktaṁ prācīnaiḥ, yathā—

gūḍhārthasya prakāśaṁ ca sāroktiḥ śreṣṭhatā tathā |

nānārthatvaṁ vedyatvaṁ sandarbhaḥ kathyate budhaiḥ ||

vaśmi kāmaye ||7||

 —o)0(o—

[8]

**yasya brahmeti saṁjñāṁ kvacid api nigame yāti cin-mātra-sattāpy**

**aṁśo yasyāṁśakaiḥ svair vibhavati vaśayann eva māyāṁ pumāṁś ca |**

**ekaṁ yasyaiva rūpaṁ vilasati parama-vyomni nārāyaṇākhyaṁ**

**sa śrī-kṛṣṇo vidhattāṁ svayam iha bhagavān prema tat-pāda-bhājām ||8||**

**sarva-saṁvādinī :** sarva-granthārthaṁ saṅkṣepeṇa darśayann api maṅgalācarati—yasya iti | kvacid api satyaṁ jñānam anantaṁ brahma [tai.u. 2.1.2] ity ādāv api-śabdena tatraiva brahmatvaṁ mukhyam ity ānītam | aṁśakaiḥ līlāvatāra-rūpair guṇāvatāra-rūpaiś ca | pumān puruṣaḥ sarvāntaryāmī paramātmākhyaḥ | ekaṁ śrī-kṛṣṇākhyād anyat | yasyaiva iti tasya bhagavattva-sāmye’pi śrī-kṛṣṇasyaiva svayaṁ-bhagavattvaṁ darśitam | nārāyaṇākhyaṁ rūpaṁ pādottara-khaṇḍādi-pratipādyaḥ parama-vyomākhya-mahā-vaikuṇṭhādhipaḥ śrīpatiḥ | “svayaṁ bhagavān” iti, kṛṣṇas tu bhagavān svayaṁ [bhā.pu. 1.3.28] iti śrī-bhāgavata-prāmāṇyam iheti sūcitam | śrīr iti tad-avyabhicāriṇī svarūpa-śaktir api darśitā | iha jagati | tat-pāda-bhājāṁ tac-caraṇāravindaṁ bhajatām | prema prīty-atiśayam | vidhattāṁ kurutāṁ prādurbhāvayatv ity arthaḥ ||8||

**baladevaḥ :** atha śrotṛ-rucy-utpattaye granthasya viṣayādīn anubandhān saṅkṣepeṇa tāvad āha yasyeti | sa svayaṁ bhagavān śrī-kṛṣṇaḥ | iha jagati tat-pāda-bhājāṁ tac-caraṇa-padma-sevināṁ sva-viṣayakaṁ prema vidhattām arpayatu | sa kaḥ | ity āha yasya svarūpānubandhyākṛtiguṇa-vibhūti-viśiṣṭasyaiva śrī-kṛṣṇasya | cinmātra-sattā anabhivyakta-tat-tad-viśeṣā jñāna-rūpā vidyamānatā | kvacid api nigame kasmiṁścit satyaṁ jñānam anantaṁ brahma [tai.u. 2.1.1], astīty evopalabdhavyaḥ [kā.u. 2.3.13] ity-ādi-rūpe śruti-khaṇḍe brahmeti saṁjñāṁ yāti | tādṛśatayā cintayatāṁ tathā pratītam āsīd ity arthaḥ | bhakti-bhāvita-manasāṁ tu vyañjita-tat-tad-viśeṣā saiva puruṣatvena pratītā bhavatīti bodhyam | satyaṁ jñānam ity upakrāntasyaivānandamaya-puruṣatvena nirūpaṇāt | ata evam uktaṁ jitaṁ te stotre—

na te rūpaṁ na cākāro nāyudhāni na cāspadam |

tathāpi puruṣākāro bhaktānāṁ tvaṁ prakāśate || iti |

sa caivaṁ prācīnāṅgīkṛtam iti vācyam | uktarītyā tasyāpy anabhīṣṭatvābhāvāt | yasya kṛṣṇasyāṁśaḥ pumān māyāṁ vaśayann eva svair aṁśakair vibhavati | kāraṇārṇavaśāyī sahasraśīrṣā puruṣaḥ saṅkarṣaṇaḥ kṛṣṇāṁśaḥ prakṛter bhartā | tāṁ vaśe sthāpayann eva sva-vīkṣaṇa-kṣubdhayā tayāṇḍāni sṛṣṭvā, teṣāṁ garbheṣv ambubhir ardha-pūrṇeṣu sahasra-śīrṣā pradyumnaḥ san svair aṁśakaiḥ matsyādibhiḥ | vibhavati vibhava-saṁjñakān līlāvatārān prakaṭayatīty arthaḥ | yasyaiva kṛṣṇasya nārāyaṇākhyam ekaṁ mukhyaṁ rūpam | āvaraṇāṣṭakād bahiḥṣṭhe parama-vyomni vilasati sa nārāyaṇo yaya vilāsa ity arthaḥ | ananyāpekṣi-rūpaḥ svayaṁ bhagavān prāyas tat-sama-guṇa-vibhūtir ākṛtyādibhir anyādṛk tu vilāsa iti sarvam etac caturtha-sandarbhe visphuṭībhaviṣyad-vīkṣaṇīyam ||8||

**rādhā-mohana-gosvāmī :**

vadanti tat tattva-vidas tattvaṁ yaj jñānam advayam |

brahmeti paramātmeti bhagavān iti śabdyate || [bhā.pu. 1.2.11]

iti śrī-bhāgavatīya-śloka-tātparya-padyena darśayati—yasyeti | kvacid api nigame brahma-saṁhitādau, yasya cin-mātra-sattā brahmeti saṁjñāṁ yāti, niyatam āśrayatīty anvayaḥ | cit jñānam | tan-mātraṁ tan-mayaṁ sva-svarūpa-bhūta-jñānavad-vastu-sattā | sva-svarūpa-bhūta-sat-pada-pravṛtti-nimittavad ity arthaḥ | “satyaṁ jñānam anantaṁ brahma’ iti śruteḥ |

tathā ca, śrī-kṛṣṇaḥ sva-svarūpa-bhūta-śrī-vigraha-dhāri brahmeti bhāvaḥ | evaṁ ca brahma-padaṁ jñāna-paraṁ jñāni-paraṁ ca | dharma-dharmiṇor abhedāt pratyekaṁ tayor bhedāc ca | evaṁ śarīra-śarīriṇor api bhedābhedau | evaṁ tac-charīrāvaśiṣṭasyāpi brahmatvam | viśiṣṭasya viśeṣyānatirekāt | yasyāṁśaḥ pumāṁś ca | paramātmā prathama-puruṣaḥ | māyāṁ prakṛtiṁ vaśayan tad-guṇa-yogena svair aṁśakaiḥ | sva-svarūpa-bhūta-jīvātmaa-rūpa-dharmaiḥ | vibhavati vividho bhavati |

śrī-vaikuṇṭha-nāthasya vilāsa-rūpatvaṁ darśayati—ekam iti | rasāmṛta-sindhāv apy uktam—“siddhāntatas tv abhedo’pi śrīśa-kṛṣṇa-svarūpayoḥ” [bha.ra.si. 1.2.59] iti | śrīśeti śrī-rādhayor aikyaṁ sūcayati | sphurad-urv iti | bhagavad-viśeṣaṇaṁ prema-viśeṣaṇaṁ veti | atrāyaṁ vivekaḥ—yadā jñānānanda-tātparyeṇa brahma-śabda-prayogas tadā dharmatvam | yadā jñānādimat-tātparyeṇa brahma-śabda-prayogas tadā aṁśatvam | yadā śarīratvena jñānādimattvena ca prabodhayituṁ prayukto brahma-śabdas, tadā sampūrṇa-bhagavat-paraḥ | kṛṣṇa-śarīrāder api jñānānanda-svarūpatayā sac-cid-ānanda-vigraha ity-ādi prayoga iti ||8||

**gaura-kiśora-gosvāmī :** sarva-granthārthaṁ saṁkṣepeṇa darśayann api maṅgalam ācarati, tathā viṣayādīn anubandhān nirdiśati—yasyeti granthena | anubandho nāma adhikāri-viṣaya-sambandha-prayojanāni | svayaṁ bhagavān sa śrī-kṛṣṇaḥ puruṣottama iha saṁsāre tat-pāda-bhājāṁ tac-caraṇa-sevakānāṁ premāṇaṁ vidhattāṁ vidadhāt | ko’sau ? ity āha—yasya śrī-kṛṣṇasyāpi cin-mātra-sattā kvacit nigame brahmeti saṁjñāṁ yāti | satyaṁ jñānam anantaṁ brahma [tai.u. 2.1.1] ity ādau brahmānubhavopadeśaḥ śrutau dṛśyate | tad brahma śrī-kṛṣṇasya cin-mātra-sattvāt nātiriktam | śrī-kṛṣṇasyācintya-jñāna-rūpatva-viśeṣa eva brahma | api-śabdena tatraiva brahmatvaṁ mukhyam ity ānītam | jñāna-mārgī śrī-kṛṣṇasya cin-mātra-sattāṁ brahmeti matyā prāpnotīti bhāvaḥ | etena cin-mātra-sattātirikta-brahmāstitva-kalpanā viśeṣeṇa bādhitā | yasya svarūpato’ṁśaḥ sann api punaḥ svakīyair aṁśakair līlāvatāra-rūpair guṇāvatāra-rūpaiś ca māyāṁ svakīyāṁ prakṛtim, mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaraṁ [gītā 9.10], mama māyā duratyayā [gītā 7.14] ity-ādi-gītā-saṁvādena sarva-carācara-visarga-karīṁ jīva-vimohinīṁ śaktiṁ varṇayan vaśīkurvann eva vibhavati viśeṣeṇa prabhavati | tat-tad-avatāra-grahaṇenāpi nāsya svarūpānyathā-bhāvo bhavatīty ākūtam | pumān puruṣaḥ sarvāntaryāmī paramātmākhyaḥ | evaṁ śrī-kṛṣṇākhyād anyaḥ yasyeti tasya bhagavattā-sāmye’pi śrī-kṛṣṇasyaiva svayaṁ bhagavattvaṁ darśitam | yasya ekaṁ mukhyam, eke mukhyānya-kevalā iti koṣāt nārāyaṇākhyaṁ rūpaṁ pādmottara-khaṇḍādi pratipādyam, parama-vyomni mahā-vaikuṇṭhe vilasati, sarvātiśāyi-mahimnā virājate | parama-vyomākhya-mahā-vaikuṇṭhādhipatiḥ śrīpatiḥ svayaṁ bhagavān[[6]](#footnote-7) iti pādmottara-khaṇḍe kathānusandheyā | kṛṣṇas tu bhagavān [bhā.pu. 1.3.28] svayam iti śrī-bhāgavata-prāmāṇyam ihāpi sūcitam | śrīti tad-avyabhicāriṇī-svarūpa-śaktir api darśitā | iti saṁvādinī-vijñaptyā śriyā rādhikayā yuktaḥ sa śrī-kṛṣṇaḥ prema vidhattām | prema śrī-kṛṣṇa-caraṇe ahaikutka-prīty-atiśayaḥ | sa eva pūrva-puruṣārthaḥ | etena mukty-ādeḥ parama-puruṣārthatvam apākṛtaṁ boddhavyam ||8||

 —o)0(o—

## atha pramāṇa-prakaraṇam[[7]](#footnote-8)

[9]

**athaivaṁ sūcitānāṁ śrī-kṛṣṇa-tad-vācya-vācakatā-lakṣaṇa-sambandha-tad-bhajana-lakṣaṇa-vidheya-saparyāyābhidheya-tat-prema-lakṣaṇa-prayojanākhyānām arthānāṁ nirṇayāya tāvat pramāṇaṁ nirṇīyate | tatra puruṣasya bhramādi-doṣa-catuṣṭaya-duṣṭatvāt sutarām alaukikācintya-svabhāva-vastu-sparśāyogyatvāc ca tat-pratyakṣādīny api sa-doṣāṇi ||9||**

**sarva-saṁvādinī :** atra puruṣasya iti | atraitad uktaṁ bhavati—yadyapi pratyakṣānumāna-śabdārṣopamāṇārthāpatty-abhāva-sambhavaitihya-ceṣṭākhyāni daśa pramāṇāni viditāni, tathāpi bhrama-pramāda-vipralipsā-karaṇāpāṭava-doṣa-rahita-vacanātmakaḥ śabda eva mūlaṁ pramāṇam | anyeṣāṁ prāyaḥ puruṣa-bhramādi-doṣamayatayānyathā-pratīti-darśanena pramāṇaṁ vā tad-ābhāsaṁ veti puruṣair nirṇetum aśakyatvāt, tasya tu tad-abhāvāt | ato rājñā bhṛtyānām iva tenaivānyeṣāṁ baddha-mūlatvāt, tasya tu nairapekṣyāt, yathā-śakti kvacid eva tasya taiḥ sācivya-karaṇāt, svādhīnasya tasya tu tāny upamardyāpi pravṛtti-darśanāt, tena pratipādite vastuni tair viroddhum aśakyatvāt, teṣāṁ śaktibhir aspṛśye vastuni tasyaiva tu sādhakatamatvāt |

tathā hi, pratyakṣaṁ tāvan mano-buddhīndriya-pañcaka-janyatayā ṣaḍ-vidhaṁ bhavet | pratyekaṁ punaḥ savikalpaka-nirvikalpaka-bhedena dvādaśa-vidhaṁ bhavati | tad eva ca punaḥ vaiduṣam avaiduṣaṁ ceti dvividham | tatra vaiduṣe ca vipratipatti-bhramādi-nṛ-doṣa-rāhityāt, śabdasyāpi tan-mūlatvāc ca | avaiduṣe evaṁ saṁśayaḥ | tadīyaṁ jñānaṁ hi vyabhicarati, yathā—“māyā-muṇḍāvalokane devadattasyaiva muṇḍam idaṁ vilokyate” ity ādau | na tu śabdaḥ, yathā—“himālaye himam, ratnākare ratnam” ity ādau tac-chabdenaiva baddha-mūlam | yathā dṛṣṭa-cara-māyā-muṇḍakena kenacid bhramāt satye’py aśraddhīyamāne satyam evedam iti nabho-vāṇyādau jānann api vṛddhopāsanaṁ vinā na kiñcid api tattvena nirṇetuṁ śaknotīti hi sarveṣāṁ nyāya-vidāṁ sthitiḥ |

śabdasya tu nairapekṣyam, yathā—“daśamas tvam asi” ity ādau | sa eṣa śabdo daśamo’ham asmīti pramāyās tiraskāriṇaṁ mohaṁ śravaṇa-patha-praveśa-mātrād vinivartayaty eveti spaṣṭam eva nairapekṣyam | ātma-śakty-anurūpam eva pratyakṣeṇa śabdasya sācivya-kṛtiḥ, yathā—“agnir himasya bheṣajam” ity ādāv eva | na tu bhavān babhūva garbhe me mathurā-nagare sutaḥ ity ādau |

śabdasya tu tad-upamardakam, yathā “sarpa-daṣṭe tvayi viṣaṁ nāsti” iti mantra ity ādau | tena [śabdena] pratipādite pratyakṣāvirodhitvam, yathā “sauvarṇaṁ bhasitaṁ snigdhaṁ” ity ādau | tasyaiva tu sādhakatamatvam, yathā [kvacin nara-dehe] graha-ceṣtādāv iti | sarva-pratyakṣa-siddhaṁ yat tat satyam ity eṣa pakṣaḥ sarvasyaikatra milanāsambhavāt parāhataḥ | atha bahūnāṁ pratyakṣa-siddhm ity eṣo’pi kvacid deśe pauruṣeya-śāstre vā kasyāpi vastuno’nyathā-jñāna-darśanāt parāhataḥ |

atha pratijñā-hetūdāharaṇopanaya-nigamanābhidha-pañcāṅgam anumānaṁ yat tad api vyabhicarati | tatra viṣama-vyāpau yathā vṛṣṭyā tat-kāla-nirvāpita-vahnau cira-kṣaṇam adhikoditvara-dhūme parvate “parvato’yaṁ vahnimān” ity ādau, varṣāsu dhūmāyamāna-svabhāve parvate vā, na tu śabdaḥ—“sūryakāntāt yogenāgnir uttiṣṭhate” ity atra |

tat [anumānaṁ] śabdenaiva baddha-mūlam, yathā—“are śītāturāḥ pathikāḥ ! māsmin dhūmād vahni-sambhāvanāṁ kṛḍhvam, dṛṣṭam asmābhir atrāsau vṛṣṭyādhunaiva nirvāṇaḥ |” “kintv amutraiva dhūmodgāriṇi girau dṛśyate vahniḥ,” ity ādau, “dhūmābhāsa evāyam, na tv atra vahniḥ, kintu amutraiva” ity-ādi vākyādau ca |

yadi vaktavyaṁ—evam ābhāsatvena pūrvatra svarūpāsiddho hetuḥ, ity ato na sad-anumāna-vyabhicāriteti, samānākāratvāt, viṣa-parvata-bāṣpādiṣu netra-jvālādīnām api darśanāt, [ucyate]—alaṁ dhūmādīnām asārvatrikatvāt tad-bāṣpātīta-kāla-gata-dhūma-jātatvādi-sambhavāc ca, na dhūma-dhūmābhāsayor agni-sadbhāvāsadbhāva-mātra-pratipatter agni-jñānād eva dhūma-jñāne sādhya-sādhana-samabhivyāhārāt parasparāśrayaḥ prasajyeta |

tad evaṁ tādṛśa-pratyakṣasyaiva pramāṁ prati vyabhicāre sama-vyāptāv api tad-vyabhicāraḥ | śabdasya nairapekṣyam, yathā “daśamas tvam asi” ity ādāv eva | ātma-śakty-anurūpam eva ca tasya tena sācivya-karaṇam, yathā hīraka-guṇa-viśeṣam adṛṣṭavadbhiḥ pārthivatvena sarvam evāśmādikaṁ dravyaṁ lauha-cchedyam ity anumātuṁ śakyate, na tu śruta-tādṛśa-guṇakaṁ hīrakaṁ tac-chedyam itīty ādau |

śabdasya tad-upamardakatvam, yathā—“vahni-taptam aṅgaṁ vahni-tāpena śāmyati | śuṇṭhy-ādi-dravyaṁ jāṭharāgni-pākādau mādhuryādi-bhāg bhavati” ity ādau | tena pratipādite’numānenāvirodhyatvam, yathā—“ekeveyam oṣadhis tridoṣaghnī” ity ādau | tac-chaktibhir aspṛśye’rthe śabdasyaiva sādhakatamatvam, yathā—graha-ceṣṭādāv eveti | tad evaṁ mukhyayor eva tayo ābhāsīkṛtau, parāṇi tu svayam evānapekṣyāṇi bhavanti, tasya [śabdasya] tayoś ca [pratyakṣānumānayoś ca] anugatatvāt |

atha tathātva-jñānārthaṁ tāni ca darśyante | tatra devānām ṛṣīṇāṁ ca vacanam ārṣam | go-sadṛśo gavaya iti jñānam upamānam | pīnatvam ahny-abhojini naktaṁ bhojitvaṁ gamayati, tad anyathā na bhavatīty artha-giroḥ kalpanaṁ yasya phalam asāv arthāpattiḥ | sannikarṣaṁ vinā nendriyāṇi gṛhṇanti, tasmāt ghaṭābhāve pramāṇaṁ tad-anupalabdhi-rūpo’bhāva eva | sahasre śataṁ sambhavatīti buddhau sambhāvanaṁ sambhavaḥ | ajñāta-vaktṛ-krṭāgata pāramparya-prasiddham aitihyam | aṅguly-uttolanato ghaṭa-daśakādi-jñāna-kṛc ceṣṭeti |

kiṁ ca, paśv-ādibhiś cāviśeṣān na pratyakṣādikaṁ jñānaṁ paramārtha-pramāpakam | dṛśyete cāmīṣām iṣṭāniṣṭayor darśana-ghrāṇādinā pravṛtti-nivṛttī | na ca teṣāṁ kācit paramārtha-siddhiḥ | dṛśyate cātibālānāṁ mātara-pitr-ādy-āpta-śabdād eva sarva-jñāna-pravṛttiḥ, taṁ vinā caikākitayā rakṣitānāṁ jaḍa-mūkateti | na ca vyavahāra-siddhir iti ||9||

**baladevaḥ :** athaivam iti | sūcitānāṁ vyañjitānāṁ caturṇām ity arthaḥ | śrī-kṛṣṇaś ca granthasya viṣayaḥ | tad-vācya-vācaka-lakṣaṇaś ca sambandhaḥ | tad-bhajanaṁ tac-chravaṇa-kīrtanādi-tal-lakṣaṇaṁ yad-vidheyaṁ tat-saparyāyāṁ yad abhidheyaṁ tac ca | tat-prema-lakṣaṇaṁ prayojanaṁ ca puruṣārthas tad-ākhyānām | eka-vācya-vācakatavaṁ paryāyatvam | samānaḥ paryāyo’syeti saparyāyaḥ | samānārthaka-saha-śabdena samāsād asvapada-vigraho bahu-vrīhiḥ | vopasarjanasya [pā. 6.3.82] iti sūtrāt sahasya sādeśaḥ |

saha-śabdas tu sākalpa-yaugapadya-samṛddhiṣu |

sādṛśye vidyamāne ca sambandhe ca saha smṛtam || iti śrīdharaḥ |

tatreti puruṣasya vyāvahārikasya vyutpannasyāpi bhramādi-doṣa-grastatvāt tādṛk-pāramārthaika-vastu-sparśānarhatvāc ca tat-pratyakṣādīni ca sadoṣāṇīti yojyam | bhramaḥ pramādo vipralipsā karaṇāpaṭavaṁ ceti jīve catvāro doṣāḥ | teṣv atasmiṁs tad-buddhir bhramaḥ | yena sthāṇau puruṣa-buddhiḥ | anavadhānatānya-cittatā-lakṣaṇaḥ pramādaḥ | yenāntike gīyamānaṁ gānaṁ na gṛhyate | vañcanecchā vipralipsā | yayā’śiṣye sva-jñāto’py artho na prakāśyate | indriyam āndyaṁ karaṇāpaṭavam | yena datta-manasāpi yathāvat vastu na paricīyate | ete pramātṛ-jīva-doṣāḥ | parmāṇeṣu sañcaranti | teṣu bhramādi-trayaṁ pratyakṣe, tan-mūlake’numāne ca | vipralipsā tu śabda iti bodhyam | pratyakṣādīny aṣṭau bhavanti pramāṇāni | tatrārtha-sannikṛṣṭaṁ cakṣurādīndriyaṁ pratyakṣam | anumiti-karaṇam anumānaṁ [tarka-saṅgraha] agnyādi-jñānam anumitiḥ, tat-karaṇaṁ dhūmādi-jñānam | āpta-vākyaṁ śabdaḥ [ibid.] | upamiti-karaṇam upamānaṁ [ibid.] go-sadṛśo gavaya ity ādau | saṁjñāsaṁjñi-sambandha-jñānam upamitiḥ [ibid.] tat-karaṇaṁ sādṛśya-jñānam |

asaidhyad-artha-dṛṣṭyā sādhakānyārthakalpanam arthāpattiḥ | yayā divābhuñjāne pīnatvaṁ rātri-bhojanaṁ kalpayitvā sādhyate | abhāva-grāhikānupalabdhiḥ | bhūtale ghaṭānupalabdhyā yathā ghaṭābhāvo gṛhyate | sahasre śataṁ sambhaved iti buddhau sambhāvanā sambhavaḥ | ajñāta-vaktṛkaṁ paramparāprasiddham aitihyam | yatheha tarau yakṣo’sti | ity evam aṣṭau ||9||

**rādhamohana-gosvāmī :** atheti pramāṇaṁ vinirṇīyata ity anenāsyānvayaḥ | kim-arthaṁ pramāṇa-vinirṇayaḥ ? ity ata āha—evaṁ sūcitānām iti | tatra śrī-bhāgavata-sandarbhaṁ vacmīty anena śrī-kṛṣṇa-svarūpa-tad-bhajanayor abhidheyatvam | tayor vācya-vācakatā-lakṣaṇa-sambandhaś ca sūcitaḥ | “prema dadyād bhajadbhyaḥ” ity anena bhajanasya vidheyatvam, premnaḥ phalatvaṁ sūcitam | śrī-kṛṣṇeti tad-bhajanopalakṣaṇam | tena kṛṣṇa-tad-bhajanayor vācyatā, granthasya vācakateti paraspara-sambandho darśitaḥ | śrī-kṛṣṇa-sambandha-kathanāt tasyābhidheyatā-lābhaḥ | bhajanasya vidheyatayābhidheyatvam iti viśeṣāya svātantryeṇa tat-kīrtanam | vidheya-paryāyābhidheyety asya vidheya-lakṣaṇābhidheyety arthaḥ |

evaṁ ca bhāgavata-sandarbham ity asya bhagavata idaṁ śrī-kṛṣṇa-svarūpa-tad-bhajanam, tasya sandarbham, kāṇḍaṁ tattvato nirṇāyaka-vākya-jātam iti paryavasito’rthaḥ | vacmīty asya kathayāmīty arthaḥ | vastutas tu bhāgavata-sandarbha-bhagavad-bhajana-pratipādaka-śrī-bhāgavatākhya-granthasya sandarbham artha-nirṇāyaka-vākya-jātaṁ vacmīty arthaḥ | evaṁ ca śrī-bhāgavatasya prayojanābhidheya-sambandhā evāsya granthasya prayojanābhidheya-sambandhā iti jñeyam | tatreti—pramāṇeṣv ity arthaḥ | tat-pratyakṣādīty atrāsyānvayaḥ | tat-pratyakṣādīni laukika-puruṣa-pratyakṣādīni | teneśvara-pratyakṣasya sadoṣatvaṁ vyāvṛttiḥ | ādinā—anumānopamānānupalabdhi-parigrahaḥ sadoṣāṇi bhrama-janakatayā sambhāvitāni | tenāpuruṣa-pratyakṣādeḥ kvacid vastu-sādhakatve, anumānasyeśvara-sādhakatve’pi ca na kṣatiḥ |

pratyakṣādeḥ sa-doṣatve hetuḥ—duṣṭatvād ity antam | bhramādīty ādinā—pramāda-vipralipsā-karaṇāpāṭava-parigrahaḥ ||9||

 —o)0(o—

[10]

**tatas tāni na pramāṇānīty anādi-siddha-sarva-puruṣa-paramparāsu sarva-laukikālaukika-jñāna-nidānatvād aprākṛta-vacana-lakṣaṇo veda evāsmākaṁ sarvātīta-sarvāśraya-sarvācintyāścarya-svabhāvaṁ vastu vividiṣatāṁ pramāṇam ||10||**

**sarva-saṁvādinī :** athaivaṁ śabdasya pramāṇatve paryavasite ko’sau śabda iti vivecanīyam | tatra “bhramādi-rahitaṁ vacaḥ śabdaḥ” ity anenaiva paryāptir na syāt | yathā sva-mati-gṛhīte pakṣe bhramādi-rahito’yam ayam eveti pratisvaṁ mata-bhede nirṇayābhāvāpattes tathā tasyāpi śabdasya pratyakṣāvagamyatvena parānugatatvād aprāmāṇyāpatteḥ | tasmād yo [śabdaḥ] nija-nija-vidvattāyai sarvair evābhyasyate, yasyādhigamena sarveṣām api sarvaiva vidvattā bhavati, yat kṛtayaiva parama-vidvattayā pratyakṣādikam api śuddhaṁ syāt, yaś cānāditvāt svayam eva siddhaḥ, sa eva nikhilaitihya-mūla-rūpo mahā-vākya-samudayaḥ śabdo’tra gṛhyate | sa ca śāstram eva | tac ca veda eva | ya evānādi-siddhaḥ sarva-kāraṇasya bhagavato’nādi-siddhaṁ punaḥ punaḥ sṛṣṭy-ādau tasmād evāvirbhūtam apauruṣeyaṁ vākyam | tad eva bhramādi-rahitaṁ sambhāvitam | tac ca sarva-janakasya tasya ca sa-doṣa-deśāyāvaśyakaṁ mantavyam | tad eva cāvyabhicāri pramāṇam | tac ca tat-kṛpayā ko’pi ko’pi gṛhṇāti | kutarka-karkaśā mūḍhā vā tan na gṛhṇantu nāma, teṣām apramā-padaṁ katham apayātu ? na ceśvara-vihita-vaidyakādi-śāstram amatam | pramāṇābhāvād itaravad yātīti cen, na | pareṣāṁ tad-anugatatvād eva śāstratva-vyavahāraḥ | na ca buddhasyāpīśvaratve sati tad-vākyaṁ ca pramāṇaṁ syād iti vācyam | yena śāstreṇa tasya īśvaratvaṁ manyāmahe, tenaiva tasya daitya-mohana-śāstra-kāritvenoktatvāt |

atra [vedasya prāmāṇya-viṣaye] vācaspatiś caivam āha [śaṅkara-bhāṣya-bhāmatī-ṭīkāyām upodghāte]—“na ca jyeṣṭha-[agrajāta]-pramāṇa-pratyakṣa-virodhāmnāyaasaiva tad-apekṣasyāprāmānyam upacaritārthatvaṁ veti yuktam | asyāpauruṣeyatayā niranta-samanta-doṣāśaṅkasya bodhakatayā ca svataḥ-siddha-pramāṇa-bhāvasya sva-kārya-pramitau parānapekṣatvāt | pramitāv anapekṣatve’py utpattau pratyakṣāpekṣatvāt | tad-virodhād anutpatti-lakṣaṇam asyāprāmāṇyam iti cet, na | utpādakāpratidvandvitvāt | na hy āgama-jñānaṁ sāṁvyavahārikaṁ pratyakṣasya prāmāṇyam upahanti, yena kāraṇābhāvān na bhavet, api tu tāttvikam | na ca tat tasyotpādakam atāttvika-pramāṇa-bhāvebhyo’pi sāṁvyavahārikebhyaḥ [pramāṇebhyaḥ] tattva-jñānotpatti-darśanāt | yathā varṇe hrasva-dīrghatvādayo’nya-dharmā api samāropitās tattva-pratipatti-hetavaḥ | na hi laukikā nāga iti vā, nagaḥ iti vā padāt kuñjaraṁ vā taruṁ vā pratipadyamānā bhavanti bhrāntāḥ | na cāmanya-paraṁ vākyaṁ svārthe upacaritārthaṁ kartuṁ yuktam | uktaṁ hi—na vidhau paraḥ śabdārthaḥ [pū.mī. 1.2.19, śaṅkara-bhāṣye] iti | jyeṣṭhatvaṁ [agra-jātatvaṁ] cānapekṣitasya vādhyatve hetur na tu bādhakatve, rajata-jñānasya jyāyasaḥ śukti-jñānena kanīyasā bādhaka-darśanāt | tad-anapavādhane yad apabādhātmanas tasyotpatter anupapattiḥ | darśitaṁ ca tāttvika-pramāṇa-bhāvasyānapekṣitatvam | tathā ca pāramarśaṁ sūtraṁ—pūrvaṁ daurbalyaṁ prakṛtivat [pū.mī. 6.5.54] iti | tathā—

 paurvāparya-balīyastvaṁ tatra nāma pratīyate |

 anyonya-nirapekṣāṇāṁ yatra janma dhiyāṁ bhavet || [ta.vā. 3.3.2][[8]](#footnote-9) iti ||

atra sāṁvyavahārikam iti sārvatrikam eva vyavahārikam iti jñeyam | kvacid upamardasya [arvācīna-jñānasya] darśitatvād eva śāstratva-vyavahāraḥ | dṛśyate cānyatra—sūryādi-maṇḍalasya sūkṣmatasyā pratyakṣīkṛtir apy anumāna-śabdābhyāṁ bādhitā bhavatīti dūrastha-vastunas tādṛśatayā [sthūlasya sūkṣmatayā] dṛṣṭatvāc chāstra-prasiddhatvāc ca | tad evaṁ sthite śrī-vaiṣṇavās tv eva vadanti | vedasya na prākṛta-pratyakṣādivad avidyāvad viṣaya-mātratvena yāvad evāvidyā tāvad eva tad-vyavahāraḥ | sati vyavahāre prāmāṇyaṁ ceti mantavyam | apauruṣeyatvān nityatvāt, sarva-mukty-eka-kālābhāvena [sarveṣāṁ jīvanmuktānāṁ yāvat sadyo-videha-muktiḥ prapañce avasthāne] tad-adhikāriṇāṁ satatāstitvāt, parameśvara-prasādena parameśvaravad evāvidyātītānāṁ cic-chakty-eka-vibhavānām ātmārāmāṇāṁ pārṣadānām api brahmānandoparicaya-bhakti-paramānandena sāmādi-pārāyaṇāder darśayiṣyamāṇatvāt, śrīmat-parameśvarasya sva-veda-maryādām avalambyaiva muhuḥ sṛṣṭy-ādi-pravartakatvāc ca | yeṣāṁ tu puruṣa-jñāna-kalpitam eva vedādikaṁ sarvaṁ dvaitam, teṣām apauruṣeyatvābhāvāt tata eva bhramādi-sambhavāt svapna-pralāpavad-vyavahāra-siddhāv api prāmāṇyaṁ nopapādyata iti tan-matam avaidika-viśeṣa iti |

nanv arvāg-jana-saṁvādādi-darśanāt kathaṁ tasyānāditvādi ? ucyate—ata eva ca nityatvaṁ [ve.sū. 1.3.29] ity atra sūtre śāṅkara-śārīraka-bhāṣya-pramāṇitāyāṁ śrutau śrūyate—yajñena vācaḥ padavīyam āyan tām anvavindy ṛṣiṣu praviṣṭāṁ [ṛ.ve. 10.71.3] iti | smṛtau ca—

yugānte 'ntarhitān vedān setihāsān maharṣayaḥ |

lebhire tapasā pūrvam anujñātāḥ svayambhuvā || [ma.bhā. 12.203.17] iti |

tasmān nitya-siddhasyaiva veda-śabdasya tatra tatra praveśa eva, na tu tat-kartṛkatā | tathā cānādi-siddha-vedānurūpaiva pratikalpaṁ tat-tan-nāmādi-pravṛttiḥ | tathā hi—samāna-nāma-rūpatvāc cāvṛttāv apy avirodho darśanāt smṛteś ca [ve.sū. 1.3.30] ity atra tattva-vāda-bhāṣya-kṛdbhiḥ śrī-madhvācāryair udāhṛtā śrutiḥ | sūryācandramasau dhātā yathā-pūrvam akalpayat [ṛ.ve. 10.190],

tathaiva niyamaḥ kāle svarādi-niyamas tathā |

tasmān nānīdṛśaṁ kvāpi viśvam etad bhaviṣyati || iti |

smṛtiś ca—

anādi nidhanaṁ cāhur akṣaraṁ param eva ca |

ādau veda-mayī divyā yataḥ sarvāḥ pravṛttayaḥ ||

ṛṣīṇāṁ nāmadheyāni yāś ca vedeṣu sṛṣṭayaḥ |

veda-śabdebhya evādau nirmame sa maheśvaraḥ || [ma.bhā. 12.217.49]

atra śabda-pūrvaka-sṛṣṭi-prakrame śrutiś cādvaita-śārīraka-bhāṣye darśitā—etā iti vai prajāpatir devānusṛjata, asṛgrān iti manuṣyān indava iti pitṝn [chā.brā.] ity-ādikā | tathā **sa bhūr iti vyāharat sa bhūmi**m a**sṛjata** [tai.brā. 2.2.4.2] ity-ādikā ca | tathā śrī-rāmānuja-śārīrake (1.3.27) darśitā ca—vedena nāma-rūpe vyākarot satāsatī prajāpatiḥ iti | ata evautpattike śabdasyārthena sambandhe samāśrite nirapekṣam eva vedasya prāmāṇyaṁ matam | śabda iti cen nātaḥ prabhavāt pratyakṣānumānābhyām ity atra saṁvādādi-rūpa-prakriyā tu śrotṛ-bodha-saukarya-karīti sāmañjasyam eva bhajate | tasmād vedākhyaṁ śāstraṁ pramāṇaṁ tat-tal-lakṣaṇa-hīnatvāt tad-viruddhatvāc cāvaidika tu śāstraṁ na pramāṇam ||10||

**baladevaḥ :** tatas tāni na pramāṇānīti | tato bhramādi-doṣa-yogāt | tāni pratyakṣādīni paramārtha-pramā-karaṇāni na bhavanti | māyā-muṇḍāvaloke tasyaivedaṁ muṇḍam ity atra pratyakṣaṁ vyabhicāri | vṛṣṭyā tat-kāla-nirvāpita-vahnau ciraṁ dhūma-prodgāriṇi girau vahminān dhūmāt ity anumānaṁ ca vyabhicāri dṛṣṭam | āpta-vākyaṁ ca tathā, ekenāptena muninā samarthitasyārthasyāpareṇa tādṛśena dūṣitatvāt | ata uktaṁ nāsav ṛṣir yasya mataṁ na bhinnam iti |

evaṁ mukhyānām eṣāṁ sadoṣatvāt tad upajīvinām upamānādīnāṁ tathātvaṁ susiddham eva | kiṁ cāpta-vākyaṁ laukikārtha-grahe pramāṇam eva, yathā himādrau himam ity ādau | tad-ubhaya-nirapekṣaṁ ca tat daśamas tvam asi ity ādau | tad-ubhayāgamye sādhakatamaṁ ca tat | grahāṇāṁ rāśiṣu sañcāre yathā | kiṁ cāpta-vākyenānugṛhītaṁ tad-ubhayaṁ pramāpakam | dṛṣṭa-cara-māyā-muṇḍakena puṁsā satye’py aviśvaste tasyaivedaṁ muṇḍam iti nabhovāṇyānugṛhītaṁ pratyakṣaṁ yathā | are śītārtāḥ panthā māsminn agniṁ sambhāvayata, vṛṣṭyā nirvāṇo’tra sa dṛṣṭaḥ kintv amuṣmin dhūmodgāriṇi girau so’sti ity āptavākyenānugṛhītam anumānaṁ ca yatheti | tad evaṁ pratyakṣānumāna-śabdāḥ pramāṇānīty āha manuḥ—

pratyakṣam anumānaṁ ca śāstraṁ ca vividhāgamam |

trayaṁ suviditaṁ kāryaṁ dharma-śuddhim abhīpsatā || [manu. 12.105] iti |

evam asmad-vṛddhāś ca | sarva-paramparāsu brahmotpanneṣu deva-mānavādiṣu sarveṣu vaṁśeṣu | paramparā parīpāṭyāṁ santāne’pi vadhe kvacit[[9]](#footnote-10) iti viśvaḥ | laukika-jñānaṁ karma-vidyā | alaukika-jñānaṁ brahma-vidyā | aprākṛteti vācā virūpa nityayā iti mantra-varṇanāt [ṛ.ve. 8.75.6] |

anādi-nidhanā nityā vāg utsṛṣṭā svayambhuvā |

ādau vedamayī divyā yataḥ sarvāḥ pravṛttayaḥ ||

iti smaraṇāc [ma.bhā. 12.231.56-57] ca | sphuṭam anyat ||10||

**rādhā-mohana-gosvāmī :** tataḥ puruṣa-pratyakṣādeḥ sa-doṣatvāt | tāni puruṣa-pratyakṣādīni, na pramāṇāni, neśvara-tad-bhajanayor yāthārthyena sādhana-samarthāni | atraiva hetv-antaraṁ—sutarām acintyālaukika-vastu-sparśāyogyatvāc ceti | anumānasyeśvara-sādhanatva-sambhavepi śrī-kṛṣṇa-rūpa-tad-bhajana-sādhana-yogyatvam |

nanu veda evety eva-kārāsaṅgatiḥ ? vedārtha-viveke’numānāpekṣaṇāt | ātmā vā are draṣṭavyaḥ śrotavyo nididhyāsitavyaḥ [bṛ.ā.u. 2.4.5] ity-ādi-śruteḥ | evaṁ mukhyānām eṣāṁ sadoṣatvāt tad-upajīvinām upamānādīnāṁ tathātvaṁ susiddham eva | ātmā vai ātmaiva, “draṣṭavyaḥ” sākṣāt-kartavyaḥ | katham ? ity apekṣāyām āha—“śrotavya” ity-ādi-trayam | tatra śravaṇaṁ vedetihāsa-purāṇādibhyaḥ kāryam | śrotavyaḥ śruti-vākyebhyaḥ iti śravaṇāt | bahu-vacanaṁ—gaṇārtham | tena purāṇādi-parigrahaḥ | vedārtha-pratītāv api tatrārthānara-paratva-sambhāvanayāprāmāṇya-śaṅkā | tasyā sambhavenāha—“mantavyaḥ” iti | mananaṁ bahubhir hetubhir anumānam | mantavyaś copapattibhiḥ iti śravaṇāt |

tathā ca tarkānugṛhītena mananena vedād avagatam arthaṁ samyaktayāvadhārye punaḥ punar dhyāna-rūpa-nididhyāsanaṁ kāryam | tata ātma-sākṣātkāra iti paryavasitārthaḥ | ātma-padaṁ cātra parameśvara-param | tam eva viditvātimṛtyum eti nānyaḥ panthā vidyate’yanāya [] ity-ādi-śruty-eka-vākyatvāt | na ca, na vā are patyuḥ kāmāya patiḥ priyo bhavati, ātmanas tu kāmāya patiḥ priyo bhavati ity-ādi jīvātmānam upakramya ātmā vā are draṣṭavyaḥ [bṛ.ā.u. 2.4.5] ity uktatvād ātma-padaṁ jīvātma-param iti vācyam | na vā are patyuḥ kāmāya ity-ādinā svātmopādhika-paty-ādi-niṣṭha-priyatvākhyānena svātma-sukhasyaiva parama-prayojanatvam uktvā, paramātma-sukhasya sarvato’tiśayasya prāptaye sarvathā yatitavyam ity āśayena “ātmā draṣṭavyaḥ” ity upasaṁhārāt ||10||

—o)0(o—

[11]

**tac cānumataṁ—tarkāpratiṣṭhānāt [bra.sū. 2.1.11] ity ādau, acintyāḥ khalu ye bhāvā na tāṁs tarkeṇa yojayet [ma.bhā. 6.5.12] ity ādau, śāstra-yonitvāt [bra.sū. 1.1.3] ity ādau, śrutes tu śabda-mūlatvāt [bra.sū. 2.1.27] ity ādau |**

**pitṛ-deva-manuṣyāṇāṁ vedaś cakṣus taveśvara |**

**śreyas tv anupalabdhe’rthe sādhya-sādhanayor api || [bhā. 11.20.4] ity ādau ||11||**

**sarva-saṁvādinī :** yeṣāṁ veśvara-kalpanā nāsti, teṣām api śāstrasyātyarvāg-jana-kṛtatvena prasiddhatvād anādy avicchinna-veda-pralopana-bhūyiṣṭha-vṛttitvenānādi-siddha-varṇāśrama-lopi-cārityeṇa varṇaṁ ca taṁ taṁ nijānnādinā vilupyaiva sva-goṣṭhīṣu sampādanena cārvācīnatvenaivāvagatatvāt tat [śāstraṁ] kenāpy adhunaivotthāpitam ity eva sphuṭam āyāti |

nanu vede'pi grāvāṇaḥ plavante, mṛd avravīd āpo'bruvan ity-ādi-darśanād anāptatvam iva [asatya-vaktṛtvam iva] pratīyate? ucyate—karma-viśeṣāṅgī-bhūtānāṁ grāvṇāṁ [karma-phala-dāne] vīrya-vardhanāya stutir iyam | sā ca śrī-rāma-kalpita-setu-bandhādau prasiddhatvena yathāvad eveti na doṣaḥ | tathā mṛd avravīd āpo'bruvan ity ādau tat-tad-abhimāni-devataiva vyapadiśyata iti jñeyam |

tad evaṁ sarvatraiva sarvatraivāpta eva vedaḥ | kintu sarvajñeśvara-vacanatvenāsarvajña-jīvair durūhatvāt tat-prabhāva-labdha-pratyakṣa-viśeṣavadbhir eva sarvatra tad-anubhave śakyate, na tu tārkikaiḥ | tad uktaṁ puruṣottama-tantre—

śāstrārtha-yukto'nubhavaḥ pramāṇaṁ tūttamaṁ matam |

anumādyā na svatantrāḥ pramāṇa-padavīṁ yayuḥ || iti |

tathaiva mataṁ brahma-sūtra-kāraiḥ—tarkāpratiṣṭhānāt [bra.sū. 2.1.11], śrutes tu śabda-mūlatvāt [bra.sū. 2.1.27] ity ādau | tathā ca śrutiḥ—naiṣā tarkeṇa matir āpaneyā proktā'nyenaiva sujñānāya preṣṭha [ka.u. 1.2.9], nīhāreṇa prāvṛtā jalpyāś ca [ṛk saṁ 10.82.7] ity ādyāḥ | jalpa-pravṛttās tārkikā iti śruti-padārthaḥ | ata eva varāha-purāṇe—

sarvatra śakyate kartum āgamaṁ hi vinānumā |

tasmān na sā śaktimatī vināgamam udīkṣitum || iti |

advaita-vādibhiś coktam—

yatnenopādito'py arthaḥ kuśalair anumātṛbhiḥ |

abhiyuktatarair anyair anyathaivopapādyate || [vā.pu.[[10]](#footnote-11) 1.34] iti |

advaita-śārīrake'pi—“na ca śakyante atītān āgata-vartamānās tārkikā ekasmin deśe kāle ca samāhartuṁ yena tadīyaṁ mataṁ samyag-jñānam iti pratipadyemahi | vedasya ca nityatve vijñānotpatti-hetutve ca sati vyavasthita-viṣayārthatvopapatteḥ | taj-janitasya jñānasya ca samyaktvam atītān āgata-vartamānaiḥ sarvair api tārkikair upahnotum aśakyam” [bra.sū. 2.1.11, śā.bhā.] iti |

yat tv āgame kvacit tarkeṇa bodhanā dṛśyate, tat tatraiva śobhanam, āgama-rūpatvāt, bodhana-saukaryārtha-mātroddiṣṭa-tarkatvāt | yadi ca yat tarkeṇa sidhyati, tad eva veda-vacanaṁ pramāṇam iti syāt, tadā tarka evāstām, kiṁ vedeneti vaidikam anyā api te bāhyā evety ayam abhiprāyaḥ sarvatra | ata eva teṣāṁ śṛgālatvam eva gatir ity uktaṁ bhārate [ma.bhā.[[11]](#footnote-12) 12.180.47-49] |

yat tu śrotavyo mantavya [bṛ.ā.u. 2.4.5] ity-ādiṣu mananaṁ nāma tarko'ṅgīkṛtaḥ, tatraivam uktaṁ yathā kūrma-purāṇe—

pūrvāparāvirodhena ko nvartho'bhimato bhavet |

ity-ādyam ūhanaṁ tarkaḥ śuṣka-tarkaṁ ca varjayet || iti |

athaivaṁ sarveṣāṁ veda-vakyānāṁ prāmāṇya eva sthite kecid evam āhuḥ, kārya evārthe vedasya prāmāṇyam, na siddhe tatraiva [kriyānvita-vede] śakti-tātparyayor avadhāritatvāt | tatra śaktir yathā—uttama-vṛddhena madhyama-vṛddham uddiśya gām ānaya [sā.da. 2.7] ity ukte taṁ gavānayana-pravṛttam upalabhya bālo'sya vacasaḥ sāsnādimat-piṇḍānayanam arthaḥ iti pratipadyate | anantaraṁ gāṁ cāraya, aśvam ānaya ity ādāv āvāpodvāpābhyāṁ [goścāraṇānayābhyām] go-śabdasya sāsnādimān arthaḥ, ānayana-śabdasya ca āharaṇam arthaḥ iti saṅketam avadhārayati | tataḥ prathamata eva kāryānvita eva pravṛttes tatraiva śakti-grahaḥ | tathā ca tātparyam api tatraiva bhavet |

atrocyate—siddhe śakty-abhāvaḥ kutaḥ? kiṁ saṅgati-grāhaka-vyavahārasya siddhe'bhāvāt? tatrāpi [artha-sambandhena] kārya-saṁsargitvād vā? nādyaḥ, “putras te jātaḥ” ity-ādi-vākya-janyasya pitrādi-śrotṛ-vyavahāra-mukha-vikāśāder darśanāt | nāpi dvitīyaḥ, kārya-saṁsargitvasya putra-janmādāv abhāvāt | na cātrāpi taṁ [tava jāta-putraṁ] paśya ity-ādikaṁ kāryaṁ kalpyam, tat-kalpakābhāvāt | prāthamika-kāryānvita-śakti-grahānupapattir eva tat-kalpiketi cet? na | kāryānvite vākye śakti-grahāsiddheḥ, kārya-pada eva kāryānvitatvābhāvena vyabhicārāt, yogyetarānvitatva-mātreṇa saṅgati-grahopapattau viśeṣaṇa-vaiyarthyāc ca | na ca kārye kāryāntarānvitatvam astīti vācyam, tad-anvitatvāyogād anavasthāpatteś ca | na ca [kārye] kāryānvitatva eva prāthamika-śakti-graha-niyamaḥ | [kāryānvita-vyatirikta]-siddha-[pada]-nirdeśe'pi bālaka-vyutpattir dṛśyate idaṁ vastram ity ādau | tasmāt siddhe siddhāyāṁ śaktau dṛṣṭe ca śrotṛ-pratīti-virodhābhāve vaktus tātparyam api tatra setsyatīti siddhavan-nirdiṣṭānām upaniṣadādīnām api svārthe prāmāṇyam asty eva |

tad uktam—“tasmān mantrārtha-vādayor anya-[karma]-paratve'pi svārthe prāmāṇyaṁ bhavaty eva | tad yadi sva-rasata eva niṣpratibandham avadhārita-rūpam anadhigata-viṣayaṁ ca vijñānam utpadyate śabdāt, tad-antareṇāpi tātparyaṁ tasya prāmāṇyaṁ kiṁ na syāt? tat-saṅgāna-vigānayoḥ [vandana-nindanayoḥ] punar anuvāda-guṇa-vādatve, upaniṣadāṁ punar-ananya-śeṣatvād apāsta-samastānartham anantānandaika-rasam anadhigatam ātma-tattvaṁ gamayantīnāṁ pramānāntara-virodhe'pi [viruddhasya pratyakṣādi-pramāṇasya] tasyaivābhāsī-karaṇena ca svārtha eva prāmāṇyam” [bhagavan-nāma-kaumudī 1.13] iti |

tad evaṁ sarvasminn api vedātmake śabde svārthaṁ prati prāmāṇyam upalabdhe, sa katham arthaṁ prasūta ? iti vivriyate—tatra varṇānām āśu vināśitvān nārthaṁ janayituṁ śaktiḥ sambhavati | tataś ca pūrva-pūrvākṣara-janya-saṁskāravad antyākṣarasyaivārtha-pratyāyakatvaṁ manyante | te ca saṁskārāḥ kārya-mātra-pratyāyitāḥ, apratyakṣatvāt | saṁskāra-kāryasya smaraṇasya krama-vartitvāt samudāya-pratyayābhāvān nāntya-varṇasyāpy artha-pratyāyakatvam ity abhipretyāpare tu sphoṭam eva tat-pratyāyakam āhuḥ—“sa ca varṇānām anekatvenaika-pratyayānupapatter ekaika-varṇa-pratyayāhita-saṁskāra-bīje'ntya-varṇa-pratyaya-janita-paripāke pratyayiny eka-pratyaya-viṣayatayā jhaṭiti pratyavabhāsate |” [bra.sū. 1.3.28, śā.bhā.]

ata eva sphoṭa-rūpatvād vedasya nityatvaṁ “tasya pratyuccāraṇaṁ pratyabhijñāyamānatvāt” [bra.sū. 1.3.28, śā.bhā.] | vedāntinas tu, “varṇā eva tu śabda iti bhagavān upavarṣa” [jaiminī-kṛtāyāṁ dvādaśa-lakṣaṇyāṁ 1.5.5., śabara-kṛta-bhāṣye] ity etaṁ nyāyam anusṛtya “dvir-go”-śabdo'yam uccāritaḥ | na tu dvau go-śabdāv ity ekataiva sarvaiḥ pratyabhijñāyamānatvād varṇātmakānām eva śabdānāṁ nityatvam aṅgīkṛtya te ca varṇāḥ pipīlikā-paṅktivat kramādy-anugṛhītārtha-viśeṣa-sambaddhāḥ santaḥ sva-vyavahāre'py ekaika-varṇa-grahaṇānantaraṁ samasta-varṇa-pratyaya-darśinyāṁ buddhau tādṛśam eva pratyavabhāsamānās taṁ tam artham avyabhicāreṇa pratyāyiṣyantīty ato varṇa-vādināṁ laghāyasī kalpanā syāt | sphoṭa-vādināṁ tu dṛṣṭa-hānir adṛṣṭa-kalpanā ca | tathā varṇāś ceme krameṇa gṛhyamānāḥ sphoṭaṁ vyañjayanti | sa sphoṭo'rthaṁ vyanaktīti garīyasī kalpanā syād iti manyante |

tad evaṁ varṇa-rūpāṇām eva veda-śabdānāṁ nityatvam artha-pratyāyakatvaṁ cāṅgīkṛtam | tatra mukhyā-lakṣaṇā-guṇa-bhedena tridhā śabda-vṛttiḥ | mukhyāpi rūḍhi-yoga-bhedena dvidhā | **rūḍhiḥ** svarūpeṇa jātyā guṇena vā nirdeśārhe vastuni saṁjñā-saṁjñi-saṅketena pravartate | yathā—“ḍitthaḥ [kāṣṭha-mayo hastī] gauḥ śuklaḥ” |

**lakṣaṇā** tenaiva saṅketenābhihitārthasambandhinī | yathā “gaṅgāyāṁ ghoṣaḥ” | iyaṁ punas tridhā—ajahat-svārthā, jahat-svārthā, jahad-ajahat-svārthā ca | yathā [krameṇa] “śveto dhāvati”, “gaṅgāyāṁ ghoṣaḥ”, “so'yaṁ devadattaḥ” iti | śrī-rāmānujādibhis tv antyā na manyate, tat tu tad-grantheṣv evānveṣṭavyam | [so'yaṁ devadatta iti dṛṣṭānte] sa iti padena tat-kālānubhūta ucyate | ayam itīdānīm anubhūyamāna ucyate | atra dvayor anvaye virodha eva nāsti, kathaṁ lakṣaṇā syād iti saṁkṣepaḥ |

**gauṇī** cābhihitārtha-lakṣita-guṇa-yukte tat-sadṛśe | yathā “siṁho devadattaḥ” |

yathāhuḥ—

abhidheyāvinā-bhūta-pravṛttir lakṣaṇeṣyate |

lakṣyamāṇa-guṇair yogād vṛtter iṣṭā tu gauṇatā || [ta.vā. 1.4.22] iti |

iha “lakṣaṇā” ca “rūḍhiṁ” prayojanaṁ vāpekṣyaiva bhavati | ādye yathā “kaliṅgaḥ sāhasikaḥ” | ante yathā “gaṅgāyāṁ ghoṣaḥ” [ghoṣa-nivāsaḥ] | atra taṭasya śītalatva-pāvanatvāder bodhanaṁ prayojanam | gauṇyāṁ tu prayojanam evāpekṣyam | yathā “gaur vāhīkaḥ”, ajñatvādy-atiśayabodhanam atra prayojanam | yogas tu etat trividha-vṛtti-pratipādita-padārthayoḥ prakṛti-pratyayārthayor yogena | yathā “paṅkajam”, “aupagavaḥ”, “pācakaḥ” |

vyañjanābhidhā ca vṛttir manyate | yathā “gaṅgāyāṁ ghoṣaḥ” ity ukte tan-nivāsa-bhūtasya taṭasya śītalatva-pāvanatvādikaṁ gamyam ity-ādi | tad uktam—“śabda-buddhi-karmaṇāṁ viramya vyāpārābhāva iti nayenābhidhā-lakṣaṇā-tātparyākhyāsu tisṛṣu vṛttiṣu svaṁ svam arthaṁ bodhayitvopakṣīṇāsu yayānyo'rtho bodhyate, sā śabdasyārthasya prakṛti-pratyayādeś ca śaktir vyañjana-nigamana-dhvanana-pratyāyana-bhāvābhiprāyādi-vyapadeśa-viṣayā vyañjanā nama” [sā.da. 2.19, vṛtti] iti |

athaitāś ca vṛttayaḥ pada-vākyatvam āpanneṣv eva śabdeṣu tat-tad-arthaṁ bodhayitum udayante | tasya padatvaṁ ca vibhakty-arthāliṅganena jāyate | tāni ca punar-vākyatām āpadya viśeṣārthaṁ bodhayanti—vākyaṁ syād yogyatākāṅkṣāsatti-yuktaḥ padoccayaḥ [sā.da. 2.1] | tatra, “yogyatā—padārthānāṁ paraspara-sambandhe bādhābhavaḥ | anyathā “vahninā siñcati” ity api vākyaṁ syāt” | prajāpatir ātmano vapām upākhidat [tai.sa. 2.5.1] ity ādau tu tad-vidhānām acintya-prabhāvatvād yogyatā'sty eva |

“ākāṅkṣā pratīti-paryavasāna-virahaḥ śrotṛ-jijñāsā-rūpaḥ | anyathā ‘gaur aśvaḥ’, ‘puruṣo hastī’ ity ādīnām api vākyatvaṁ syāt | [tatraiva] āsattiḥ—buddhy-avicchedaḥ | anyathedānīm uccāritasya devadatta-padasya dināntaroccāritena gacchatīti-padena saṅgatiḥ syāt | atrākāṅkṣā-yogyatayor ātmārtha-dharmatve'pi padoccaya-dharmatvam upacārāt” [sā.da. 2.1 vṛttiḥ] iti |

tac ca vākyaṁ mahā-vākyānugatam | mahā-vākyaṁ ca vākya-samudāyaḥ | asyārthas tūpakramopasaṁhārādibhir evāvadhāryate | tathā hi [bra.sū. 1.1.47 mādhva-bhāṣya-dhṛta-bṛhat-saṁhitā-vākyam]—

upakramopasaṁhārāv abhyāso'pūrvatā phalam |

arthavādopapattī ca liṅgaṁ tātparya-nirṇaye ||

(1) upakramopasaṁhārayor eka-rūpatvam, (2) [abhyāsaḥ] paunaḥpunyam, (3) [apūrvatā] anadhigatatvam, (4) phalaṁ prayojanam, (5) [artha-vādaḥ] praśaṁsā, (6) [upapattiḥ] yuktimattvaṁ ceti ṣaḍ-vidhāni tātparya-liṅgāni | evam anvaya-vyatirekābhyāṁ gati-sāmānyenāpi mahā-vākyārtho'vagantavyaḥ | atra yuktimattvaṁ nāma na śuṣka-tarkānugṛhītatvam, kintu tac-chāstroditaṁ kathañcit tat-sambhāvanā-mātraṁ lakṣaṇaṁ śāstra-vaiyarthya-prasaṅgād eva |

yatra tu vākyāntareṇaiva virodhaḥ syāt tatra balābalatvaṁ vivecanīyam | tac ca (1) śāstra-gatam, (2) vacana-gataṁ ca | (1) pūrvaṁ [śāstra-gataṁ] yathā, śruti-smṛti-virodhe tu śrutir eva balīyasī ity-ādi | uttaraṁ ca [vacana-gataṁ ca] yathā, śruti-liṅga-vākya-prakaraṇa-sthāna-samākhyānāṁ samavāye pāra-daurbalyam artha-viprakarṣāt [pū.mī.sū. 3.3.14] ity adi | niruktāni caitāni—

śrutiś ca śabdaḥ kṣamatā liṅgam

vākyaṁ padāny eva tu saṁhitāni |

sā prakriyā yat karaṇaṁ sakṣāṅkṣam,

sthānaṁ kramo yoga-balaṁ samākhyā || iti |

tac ca virodhitvaṁ parokṣa-vādādi-nibandhanaṁ cintayatvetara-vākyasya balavad-vākyānugato'rthaś cintanīyaḥ |

idaṁ pratipādyasyācintyatve eva yukti-dūratvaṁ vyākhyātam—acintyāḥ khalu ye bhāvā na tāṁs tarkeṇa yojayet [ma.bhā. 6.6.11, skande ca] ity-ādi-darśanena | cintyatve tu yuktir apy avakāśaṁ labhate, cel labhatām, na tatrāsmākam āgraha iti sarvathā vedasyaiva prāmāṇyam | tad uktaṁ śaṅkara-śārīrake'pi—“āgama-balena brahma-vādī kāraṇādi-svarūpaṁ nirūpayati, nāvaśyaṁ tasya [anumānasya] yathā-dṛṣṭaṁ sarvam abhyupagataṁ mantavyam” [bra.sū. 2.2.38] iti |

tad evaṁ vedo nāmālaukikaḥ śabdas tasya paramaṁ pratipadyaṁ yat tad alaukikatvād acintyam eva bhaviṣyati | tasmiṁs tv anveṣṭavye tad-upakramādibhiḥ sarveṣām apy upari yad upapadyate, tad evopāsyam iti ||11||

**baladevaḥ :** nanu ko’yam āgraho veda evāsmākaṁ pramāṇam iti cet tatrāha—**tac cānumatam i**ti | śrī-vyāsādyair iti śeṣaḥ | tad-vāyāny āha tarketyādīni sādhya-sādhanayor apīty antāni | tarketi brahma-sūtra-khaṇḍaḥ | tasyārthaḥ—paramārtha-nirṇayas tarkeṇa na bhavati puruṣa-buddhi-vaividhyena tasya naṣṭa-pratiṣṭhatvāt | evam āha śrutiḥ naiṣā tarkeṇa matir āpaneyā proktānyenaiva sujñānāya preṣṭha [ka.u. 1.2.9] iti | vyāpyāropeṇa vyāpakāropas tarkaḥ [sthitarka-saṅgraha], yady ayaṁ nirvahniḥ syāt tadā nirdhūmaḥ syāt ity evaṁ rūpaḥ | sa ca vyāpti-śaṅkāṁ nirasyann anumānāṅgaṁ bhaved atas tarkeṇānumānaṁ grāhyam iti | acintyāḥ ity udyama-parvaṇi dṛṣṭam | śāstreti brahma-sūtram | na ity ākṛṣyam | upāsyo harir anumānenopaniṣadā vā vedya iti sandehe mantavyaḥ [bṛ.ā.u. 4.5.6] iti śruter anumānena sa vedya iti prāpte nānumānena vedyo hariḥ | kutaḥ ? śāstram upaniṣad yonir vedana-hetur yasya tattvāt | aupaniṣadaṁ puruṣaṁ pṛcchāmi [bṛ.ā.u. 3.9.26] ity ādyā hi śrutiḥ | śrutes tu iti brahma-sūtraṁ [2.1.17] | na ity anuvartate | brahmaṇi loka-dṛṣṭāḥ śramādayo doṣā na syuḥ | kutaḥ | so’kāmayata bahu syāṁ prajāyeya [tai.u. 2.6.1] iti saṅkalpa-mātreṇa nikhila-sṛṣṭi-śravaṇāt | nanu śrutir bādhitaṁ kathaṁ brūyād iti cet tatrāha śabdeti | avicintyārthasya śabdaika-pramāṇakatvāt | dṛṣṭaṁ caitan maṇi-mantrādau | pitṛ-deva ity uddhavoktir ekādaśe | he īśvara, tava vedaḥ pitrādīnāṁ śreyaḥ śreṣṭhaṁ cakṣuḥ | kvety āha anupalabdhe’rtha ity-ādi | tathā ca veda evāsmākaṁ pramāṇam iti mad-vākyaṁ sarva-sammatim iti nāpūrvaṁ mayoktam ||11||

**rādhā-mohana-gosvāmī :** brahma-vid āpnoti param ity-ādi-śruteś ceti cen, na, veda-nirapekṣyasyānumānasya lokātīta-śrī-kṛṣṇa-tal-līlā-śravaṇādi bhajanāsādhanatvāt | tarkāpratiṣṭhānāt iti vedānta-sūtrasya śāstra-vinā-kṛtānumānasya vastv asādhakatvād ity arthaḥ | acintyāḥ—lokātītatayā durghaṭatvena pratīyamānāḥ | bhāvāḥ—īśvara-guṇa-līlādi-rūpāḥ śāstra-prasiddhāḥ | tarkeṇa—sva-mati-kalpitānumānena | yojayet—māyikatvādi-rūpeṇa kalpayed iti vacanārthaḥ śāstraṁ yoniḥ pramāṇam asyeti sūtrārthaḥ | yad vā, śāstrasya yoniḥ, kāraṇaṁ tattvāt | tathā ca śāstrasya parama-kāruṇika-yathārtha-sarvārtha-darśi-pratāraṇādi-doṣa-rahita-parameśvara-praṇītatvena śāstram eva garīyaḥ pramāṇam iti |

nanu śāstrasya parameśvara-praṇītatve kiṁ mānaḥ ? ity ato vedānta-sūtro darśayati—śrutes tu śabda-mātratvāt iti | tu-kāraḥ anya-pramāṇataḥ prāmānya-sūcanāya | śruteḥ—vedasya | śabda-mūlatvāt—asya mahato bhūtasya niśvasitam etad ṛg-vedo jāyate [bṛ.ā.u. 1.4.15] ity-ādi, yo brahmāṇaṁ vidadhāti pūrvaṁ vedāṁś ca tasmai prahiṇoti ity-ādi-śruti-rūpa-śabdaḥ | mūlaṁ—parameśvara-praṇītatve pramāṇaṁ yasyāḥ, tattvāt |

pitṛ-deva iti tava veda-cakṣur iti samanvayaḥ | cakṣuḥ jñāpakam | śreyaḥ uttamam | anupalabdhe pratyakṣādy-agocare | arthe tvat-svarūpa-guṇa-līlādi-rūpe | sādhyaṁ—premādi-rūpa-phalam, sādhanaṁ tat-sādhanam, tayor apīty arthaḥ | śrīman-madhva-bhāṣye tv evaṁ vyākhyā—śrutes tu śabda-mūlatvād iti | na ceśvara-pakṣe ayaṁ virodhaḥ | yo’sau viruddho’viruddho’nurāgavān indro’nindraḥ pravṛttir apravṛttiḥ sa paraḥ paramātmā iti paiṅgy-ādi-śruter eva śabda-mūlatvāc ca na virodhaḥ |

yad vākyoktaṁ na tad-yuktir viroddhuṁ śaknuyāt kvacit |

virodhe vākyayoḥ kvāpi kiñcit sāhāyya-kāraṇam ||

iti puruṣottama-tantre iti | nanu vedasya prāmāṇye siddhe eva vedāvagata-parameśvara-praṇītatvaka-vedasya balavattvam avadhārya, tac ca na sambhavati, parasparāśrayād iti cen, na | sthāvara-jaṅgama-prāṇināṁ sukha-duḥkhādi-vaicitryeṇa manda-madhyottama-yoni-vaicitryeṇa ca teṣāṁ karma-vaicitryam eva tad-vaicitrya-kāraṇaṁ vācyam | kāraṇāntarādarśanāt | tāni ca karmāṇi śāstrato’vagamya anādi-śiṣṭa-paramparayā kriyamāṇāni dṛśyante | śāstrokta-karmaṇāṁ keṣāṁcit phalāni na dṛśyante | jyotir-āyur-vedādi-śāstrāṇi dṛṣṭa-phalāni suprasiddhānīti vedasya prāmāṇyam avadhāryate | eva vedaḥ pauruṣeyo vākyatvāt ity ādy anumānena veda-prāmāṇya-siddhāv api vedasya nitya-nirdoṣa-parameśvara-praṇītatvena tad-arthasyānumānādinā bādhasyāyogāt vedasya prāmāṇyam | anumānasya nānā-vidhatve’pi anukūla-tarka-saha-kṛtasya prāmāṇyam avagantavyam | tathā vedārtha-vicāra eva sad-anumānaṁ vidheyam ity api bodhyam iti dik ||11||

**gaura-kiśora-gosvāmī :** na kevalam asmābhiḥ vyasanitayā sarva-śreṣṭhatvena vedasya prāmāṇyaṁ vyavasthāpitam, api tu śrī-vyāsādibhiḥ tad api svīkṛtam | tad āhuḥ—**tac cānumatam i**ti | yad uktaṁ tarkasyāpratiṣṭhitatvaṁ tad api śrī-vyāsa-kṛta-brahma-sūtre—tarkāpratiṣṭhānād apy anyathānumeyam iti ced evam apy avimokṣa-prasaṅgaḥ ity atra darśitam | tarkaḥ vyāpakābhāvatvena nirṇīte vyāpyārope;na vyāpakāropas tarkaḥ iti sārārthaḥ | aprākṛta-viṣaye tarkasyānavasaratva-samarthaka-pramāṇa-ślokam āha—acintyāḥ iti |

acintyāḥ khalu ye bhāvā na tāṁs tarkeṇa sādhayet |

prakṛtibhyaḥ paraṁ yat tu tad acintyasya lakṣaṇam || [ma.bhā. 6.6.11] iti |

prakṛtibhyaḥ param, param aprākṛtaṁ māyātītam iti yāvat | tatraiva śrī-brahma-sūtre, śāstra-yonitvāt, śrutes tu śabda-mūlatvāt ity-ādi-sūtre sarvatra śāstrasyaiva sarvopari prāmāṇyaṁ sthāpitam | ato, “veda evāsmākaṁ pramāṇaṁ” (10) iti siddhāntaḥ sarva-vādi-sampratipannaḥ | “cintyatve tu yuktir apy avakāśaṁ labhate, cel labhatām, na tatrāsmākam āgraha iti sarvathā vedasyaiva prāmāṇyam” iti saṁvādinī |

idam atrānusandheyaṁ sūkṣmekṣikā-parāyaṇaiḥ—tarkasya kutrāpi pārthagarthyena prāmāṇyaṁ na sambhavati | mūla-pramāṇa-viśeṣam upajīvya asambhāvanā-viparīta-sambhāvanā-nirākaraṇa-dvāreṇa pramāṇa-parigṛhītārthasyaiva dārḍhyam anena sampādyate | alaukike viṣaye laukika-pramāṇānām apravṛttau tatra cālaukikāpauruṣeya-vedasyaivādhikārāt kā kathā tarkasya ? tad-upajīvya-pramāṇānām api tatrānadhikāraḥ | yadi veda-parigṛhītārthasya pratibandhaka-śaṅkā-nirāśa-dvārā tarkasyopayogo’bhyupagamyate, tadā nāsmākaṁ vipratipattiḥ | vedāvirodhinā tarkeṇa śāstra-tattva-nirṇaye tu guṇa eva, śuṣka-tarkāśrayeṇa dharma-vighātanaṁ pāpam eva iti śāstra-maryādā | tathā ca tarkāśrayaṇaṁ tan-mīmāṁsā-pariśodhita-praṇālyā eva kartavyaṁ netarathā ||11||

 —o)0(o—

[12]

**tatra ca veda-śabdasya samprati duṣpāratvād duradhigamārthatvāc ca tad-artha-nirṇāyakānāṁ munīnām api paraspara-virodhād veda-rūpo vedārtha-nirṇāyakaś cetihāsa-purāṇātmakaḥ śabda eva vicāraṇīyaḥ | tatra ca yo vā veda-śabdo nātma-viditaḥ so’pi tad-dṛṣṭyānumeya eveti samprati tasyaiva pramotpādakatvaṁ sthitam | tathā hi** **mahābhārate mānavīye[[12]](#footnote-13)** **ca—itihāsa-purāṇābhyāṁ vedaṁ samupabṛṁhayet [ma.bhā. 1.1.267] iti | pūraṇāt purāṇam iti cānyatra | na cāvedena vedasya bṛṁhaṇaṁ sambhavati, na hy aparipūrṇasya kanaka-valayasya trapuṇā pūraṇaṁ yujyate |**

**nanu, yadi veda-śabdaḥ purāṇam itihāsaṁ copādatte, tarhi purāṇam anyad[[13]](#footnote-14) anveṣaṇīyam ? yadi tu na, na tarhītihāsa-purāṇayor abhedo vedena ? ucyate—viśiṣṭaikārtha-pratipādaka-pada-kadambasyāpauruṣeyatvād abhede’pi svara-krama-bhedād bheda-nirdeśo’py upapadyate | ṛg-ādibhiḥ samam anayor apauruṣeyatvenābhedo mādhyandina-śrutāv eva vyajyate—evaṁ vā are’sya mahato bhūtasya niśvasitam etad yad ṛg-vedo yajur-vedaḥ sāma-vedo’tharvāṅgirasa itihāsaḥ purāṇaṁ [bṛ.ā.u. 2.4.10] ity-ādinā ||12||**

**sarva-saṁvādinī :** athaivaṁ pramāṇa-nirṇaye sthite'pi punar āśaṅkyottara-pakṣaṁ darśayati—“tatra ca veda-śabdasya” iti | “samprati” kalau | apracarad-rūpatvena durmedhastvena ca “duṣpāratvāt” ||12||

**baladevaḥ :** evaṁ ced ṛg-ādi-vedenāstu paramārtha-vicāraḥ, tatrāha—tatra ca veda-śabdasyeti | tarhi nyāyādi-śāstrair vedārtha-nirṇetṛbhiḥ so’stīti cet tatrāha—tad-artha-nirṇāyakānām iti | tasyaiveti itihāsa-purāṇātmakasya veda-rūpasyety arthaḥ | samupabṛṁhayed iti vedārthaṁ spaṣṭīkuryād ity arthaḥ | purāṇād iti vedārthasyeti bodhyam | trapuṇā sīsakena | purāṇetihāsayor veda-rūpatāyāṁ kaścic chaṅkate nanv ity-ādinā | tatra samādhatte ucyata ity-ādinā | nikhila-śakti-viśiṣṭa-bhagavad-rūpaikārtha-pratipādakaṁ yat padaka-damba-mṛgādi-purāṇāntaṁ tasyeti | ṛg-ādi-bhāge svara-kramo’sti itihāsa-purāṇa-bhāge tu sa nāstīty etad-aṁśena bhedaḥ | evaṁ vā iti maitreyīṁ patnīṁ prati yājñavalkya-vacanam | are maitreyi asyeśvarasya mahato vibhoḥ pūjyasya vā bhūtasya pūrva-siddhasya | sphuṭārtham anyat ||12||

**rādhā-mohana-gosvāmī :** “duṣpāratvād” iti keṣāṁcid vedānām ucchannatvāt keṣāṁcit pracchannatvāc ca iti bhāvaḥ | “tad-artha-nirṇāyakāṇāṁ” vedānta-sūtrādi-kāriṇāṁ “munīnāṁ” vyāsa-kaṇādādīnām | “veda-rūpaḥ”—gauṇyā nirūḍha-lakṣaṇayā veda-śabda-pratipādyaḥ | “nātma-viditaḥ”, apracarad-rūpatvāt | “tad-dṛṣṭyā” itihāsa-purāṇa-dṛṣṭyā | “samupabṛṁhayet” iti vedayati vihita-niṣiddhaṁ para-tattva-svarūpaṁ ca jñāpayati iti vedaḥ, tam abhidheya-prakāśatayā pūrayet | itihāsa-purāṇayor veda-śāstrāntar-bhūtatvaṁ jānīyād iti yāvat | nāma-vyutpattyāpi veda-samupabṛṁhaṇam āha—“pūraṇād” iti, veda-pūraṇād ity arthaḥ | purāṇam iti hrasvaḥ saṁjñāyām | “bṛṁhaṇaṁ” pūraṇam |

purāṇaṁ—veda-śabdenopādīyamānaṁ purāṇam | anyavat ucchanna-pracchanna-vedavad anveṣaṇīyam iti | idānīṁ pracarat-purāṇetihāsayor veda-vyavahārābhāvād iti bhāvaḥ | pada-kadambasyeti veda-ghaṭakasya purāṇetihāsa-ghaṭakasya cety ādeḥ | apauruṣeyatvāt | jīvāpraṇītatvāt, parameśvara-praṇītatvād iti yāvat | abhede’pi veda-śabda-pratipādatve’pi, svara-krama-bhedāt | svara-kramayor bhedāt | bheda-nirdeśaḥ veda-purāṇayor bhedena vyavahāraḥ | svaraḥ—dāttodātādi-rūpaḥ | tathā ca dāttodāttādi-svara-bhedenādhyayana-vidhi-viṣayatā vedasya | purāṇetihāsayor na dāttādi-svara-bhedenādhyayana-vidhi-viṣayatā, kintu—

itihāsa-purāṇāni śrutvā bhaktyā viśāmpate |

mucyate sarva-pāpebhyo brahma-hatyādibhir vibho ||

brāhmaṇaṁ vācakaṁ vidyān nānya-varṇajam ādarāt |

śrutvānya-varṇajād rājan vācakān narakaṁ vrajet |

dattvā ca vācakāyeha śrutasyāpnoti yat phalam ||

kāṁsyopadohanā kāṁsya-kroḍāḥ | vācakaḥ pūjito yena prasannās tasya devatāḥ | tathā—

jñātvā parva-samāptiṁ ca pūjayed vācakaṁ budhaḥ |

ātmānam api vikrīya sa icchet saphalaṁ kratum ||

tathā—

vispaṣṭam adrutaṁ śāntaṁ spaṣṭākṣara-padaṁ tathā |

kala-svara-samāyuktaṁ rasa-bhāva-samanvitam |

budhyamānaḥ sadā hy arthaṁ granthārthaṁ kṛtsnaśo nṛpa |

brāhmaṇādiṣu sarveṣu granthārthaṁ cārpayen nṛpa |

ya evaṁ vācayed vidvān sa vipro vyāsa ucyate ||

tathā—

sapta-svara-samāyuktaṁ kāle kāle viśāmpate |

pradarśayan rasān sarvān vācayed vācako nṛpa || iti |

tithi-tattva-naiyatakālika-kalpa-taru-dhṛta-bhaviṣyat-purāṇādi-vacanānusāreṇādhyayana-viṣayateti viśeṣād iti bhāvaḥ |

krama-bhedaḥ—upakramopasaṁhāra-viśeṣa-niyamita ānupūrvī-viśeṣaḥ | ṛg-ādy-ākhyānupūrvī-viśeṣavattvaṁ veda-pada-pravṛtti-nimittam, svara-viśeṣeṇādhyayana-vidhi-viṣayatāvacchedakam, śūdrasyādhyayana-śravaṇādi-niṣedha-viṣayatāvacchedakaṁ ca | purāṇādy-ānupūrvīmattvaṁ ca, śūdrādhyayana-niṣedha-viṣayatāvacchedakam, śravaṇa-vidhi-viṣayatāvacchedakaṁ ceti veda-purāṇādyor apauruṣeyatvāviśe’pi bheda-nirdeśaḥ | viśiṣṭaikārtha-pratipādaka-vācya-kadambānāṁ kenāpi pramāṇena loke prāg-anavagatārtha-parāṇām apauruṣeyāṇāṁ vedatvam | purāṇādīnāṁ ca parama-dayālunā bhagavatā svayaṁ strī-śūdra-brahma-bandhūnāṁ śravaṇādy-arthaṁ vedād anantaroktānāṁ vedād avagatārtha-bodhakatayā na tatra veda-śabdasya mukhyā vṛttiḥ, kintu gauṇī vṛttiḥ | tathā bhede’pi mukhya-gauṇa-veda-śabda-pratipāditānāṁ veda-purāṇetihāsānām eka-granthatvam, brahma-vedana-rūpaika-pratipatti-rūpatvāt | sarve vedā yat padam āmananti iti śruteḥ | veda-purāṇetihāsānām abhede’pi na vedam apekṣya purāṇetihāsayor nyūnatvam | paraṁ tu tulya-pradhāna-bhāvaḥ | apauruṣeyatvena svataḥ pramāṇatā-taulyāt |

yad vā, veda-śabdasya śakti-dvayī | ekā ṛg-ādy-ānupūrvī-viśeṣa-rūpeṇa, aparā ca apauruṣeyatvena ṛg-ādi-veda-catuṣṭaya-purāṇetihāsa-sādhāraṇī | iti vṛtti-dvaya-svīkāra-phalaṁ coktam evāvadheyam | atra veda-purāṇaṁ nāma—vedotthāpitākāṅkṣā-nivartanam | tad uktaṁ—arthaikyād ekaṁ vākyaṁ sākāṅgkṣaṁ ced vibhāge syāt iti | arthaikyaṁ—tātparya-viṣayārtha-pratipatter aikyam | veda-sthale tātparya-viṣaya-pratipattir brahma-tattva-nirṇayaḥ | ekaṁ vākyaṁ—eko granthaḥ | vibhāge granthayoḥ pṛthag-upanyāse’pi | atrākāṅkṣā—vedārtha-pratītau satyāṁ tatrāsambhāvanādinā katham etad-artha-saṅgatiḥ ? iti śiṣya-jijñāsā | tan-nivṛttiś ca purāṇetihāsābhyāṁ kriyate iti vedam apekṣya purāṇetihāsayor utkarṣa-pratītir iti veda-purāṇayor eka-granthatve purāṇetihāsayor vedārtha-saṅgrāhakatvena panuruktya-doṣa iti parāstam | veda-catuṣṭayārtha-vivaraṇa-rūpatvāt tayor iti ||12||

**gaura-kiśora-gosvāmī**: ādau śabdātmaka-vedasya prāmāṇyaṁ vyavasthāpya tad-anantaraṁ tad-artha-nirṇāyka-purāṇasya prāmāṇyaṁ siddhānta-mukhena pūrvapakṣa-vākyāni samādhāya ghoṣayati—tatra ca ity-ādinā | idam atrākutaḥ—bhaved etad evaṁ purāṇa-prāmāṇyānveṣaṇaṁ kāryaṁ yadi vedasyāprāptyāśaṅkā | purāṇasya asmāt pṛthak śāstratvaṁ vā syāt | vedasya vartamānatve vedārtha-vyākhyātṝṇāṁ munīnāṁ ca prasiddhatve vedārtha-nirṇāyaka-purāṇasya prāmāṇyāveṣaṇā-pravṛtteḥ kutaḥ sambhāvanā ? sākṣād vedenaiva sarva-prayojanānāṁ siddhatvāt | atra siddhāntam āha—“veda-śāstrasya samprati” ity-ādinā “vedārtha-nirṇāyakaś cetihāsa-purāṇātmakaḥ śabda eva vicāraṇīyaḥ” ity anteneti |

samprati kalau yuge janānām alpāyuṣṭvāt kaleḥ prabhāvāt hīna-buddhitvāc ca vedasya ca duṣpāratvt duradhigamārthatvaṁ ceti jñeyam | tathā coktaṁ—

janma-saṁskāra-vidyādeḥ śakteḥ svādhyāya-karmaṇoḥ |

hrāsa-darśanato hrāsaḥ sampradāyasya mīyatām || iti nyāya-kusumāñjalau udayanācārya-pādaiḥ |

ataḥ purāṇasya prayojanavatvam iti bhāvaḥ | ye ke ca vedāt purāṇasya pṛthak-śāstratvaṁ parikalpya asya prāmāṇyaṁ nirasyanti, teṣāṁ mata-vimardanāya vedena sahāsyābhinnatvaṁ sthāpayati, tatra ca yo vā veda śabdaḥ iti | nigūḍhārthatvenāsyāspaṣṭāṁśasya spaṣṭīkaraṇāya tathā vedasya pūraṇāya purāṇasyopayogaḥ | tad uktaṁ śrī-mahābhārate pūraṇāt purāṇam iti | vedaṁ samupabṛṁhayet iti | vedārtaṁ spaṣṭīkuryād ity arthaḥ | aparipūrṇāṁśasya hi samajātīya-vastunā pūraṇaṁ lokānāṁ rītiḥ | anyathā na ca tat pūraṇa-pada-vācyam | tad dhi dṛśyate saha samajātīyatvaṁ siddham | tad dhīdaṁ vākyaṁ na cāvedeneti trapuṇā sīsakena | purāṇasya veda-rūpatāyāḥ svīkāre’pi vedasya purāṇāt vaiśiṣṭyaṁ na hīyate | ubhayor apauruṣeyatvād abhede’pi svara-krama-bhedo vartate | ato—“vaiśiṣṭyaikārthyaiḥ” iti sandarbhaḥ | purāṇasya veda-rūpatvaṁ na kevalam anumānenaivopanyastam, api tu śruti-baleneti, vedena sahaikasmāt puruṣottamāt samudbhūtatvāt vedavat purāṇasyāpi apauruṣeyatvaṁ jñeyam | ataḥ tattvato vedāt abhinnaṁ purāṇaṁ vedavat pramāṇam | asya vā mahato bhūtasya [bṛ.ā.u. 2.4.10] iti śruteḥ ||12||

 —o)0(o—

[13]

**ata eva** **skānda-prabhāsa-khaṇḍe**—

**purā tapaś cacārogram amarāṇāṁ pitāmahaḥ |**

**āvirbhūtās tato vedāḥ sa-ṣaḍ-aṅga-pada-kramāḥ ||**

**tataḥ purāṇam akhilaṁ sarva-śāstra-mayaṁ dhruvam |**

**nitya-śabda-mayaṁ puṇyaṁ śata-koṭi-pravistaram ||**

**nirgataṁ brahmaṇo vaktrāt tasya bhedān nibodhata |**

**brāhmyaṁ purāṇaṁ prathamaṁ [ska.pu. 2.3-5] ity-ādi |**

**atra śata-koṭi-saṅkhyā brahma-loke prasiddheti tathoktam |** tṛtīya-skandhe **ca—ṛg-yajuḥ-sāmātharvākhyān vedān pūrvādibhir mukhaiḥ [bhā.pu.** 3**.12.37] ity-ādi-prakaraṇe,**

**itihāsa-purāṇāni pañcamaṁ vedam īśvaraḥ |**

**sarvebhya eva vaktrebhyaḥ sasṛje sarva-darśanaḥ || [bhā**.pu. **3.12.39] iti |**

**api cātra sākṣād eva veda-śabdaḥ prayuktaḥ purāṇetihāsayoḥ | anyatra ca—purāṇaṁ pañcamo vedaḥ | itihāsaḥ purāṇaṁ ca pañcamo veda ucyate [bhā**.pu. **1.4.20] | vedān adhyāpayāmāsa mahābhārata-pañcamān [ma.bhā**. **12.340.11] ity ādau |**

**anyathā vedān ity ādāv api pañcamatvaṁ nāvakalpeta samāna-jātīya-niveśitatvāt saṅkhyāyāḥ |** **bhaviṣya-purāṇe**—**kārṣṇaṁ ca pañcamaṁ vedaṁ yan mahābhārataṁ smṛtam iti | tathā ca** sāma-kauthumīya-śākhāyāṁ **chāndogyopaniṣadi** **ca—ṛg-vedaṁ bhagavo’dhyemi yajur-vedaṁ sāma-vedam ātharvaṇaṁ caturtham itihāsaṁ purāṇaṁ pañcamaṁ vedānāṁ vedaṁ [chā.u. 7.1.2] ity-ādi | ata eva, asya mahato bhūtasya [bṛ.ā.u. 2.4.10] ity ādāv itihāsa-purāṇayoś caturṇām evāntarbhūtatva-kalpanayā prasiddha-pratyākhyānaṁ nirastam | tad uktaṁ—brāhmaṁ purāṇaṁ prathamam ity-ādi ||13||**

**sarva-saṁvādinī :** *na vyākhyātam.*

**baladevaḥ :** puretyādau vedānāṁ purāṇānāṁ cāvirbhāva uktaḥ | sasṛje āvirbhāvayāmāsa | samāneti yajña-datta-pañcamān viprān āmantrayasva itivat | kārṣṇam iti kṛṣṇena vyāsenoktam ity arthaḥ | ata eveti pañcama-vedatva-śravaṇād evety arthaḥ | caturṇām evāntargate | teṣv eva yat purā-vṛttaṁ yac ca pañca-lakṣaṇam ākhyānam | te eva tad-bhūte grāhye | na tu ye vyāsa-kṛta-tattvena bhuvi khyāte śūdrāṇām api śravye iti karmaṭhair yat kalpitaṁ, tan nirastam ity arthaḥ ||13||

**rādha-mohana-gosvāmī :** samāna-jātīya-niveśitatvād iti | samāna-jātīya eva pūrake’nvayāt, svānvayitāvacchedaka-dharmācchinnenaiva pūraṇād iti yāvat | veda-gata-saṅkhyāyā avedena pūraṇaṁ na bhavatīti paryavasitam | vedānāṁ vedam iti ṛg-ādi-caturṇāṁ vedānām arthāvedakaṁ purāṇam ity arthaḥ | ata eva—śruti-śrutibhir itihāsa-purāṇayoḥ pañcamatva-nirukter eva | antarbhūtatva-kalanayeti—caturṇāṁ vedānām antarbhūtatva-kalpanaṁ—asya mahato bhūtasya [bṛ.ā.u. 2.4.10]—ṛg-vedaḥ prathamaḥ, tato yajur-vedaḥ, tataḥ sāma-vedaḥ, tato’tharvāṅgirasaḥ, atharva-vedaḥ | teṣv itihāsa-purāṇam iti śruty-artha-kalpanāt | tatrāyam abhiprāyaḥ—tasmāt tapas tepānāc catvāro vedā ajāyanta, ṛcaḥ sāmāni jajñire ity atra sāmānyato veda-catuṣṭayatvam uktvā tad-vivaraṇaṁ—ṛca ity-ādi | tapas tepanāt īśvarāt | tathā “mahato bhūtasya” iti śrutāv api veda-catuṣṭaya-kathanānantaraṁ tad-ghaṭaketihāsa-purāṇam āha—anyathā na vā—asya mahato bhūtasya iti śrutau itihāsaḥ purāṇam ity anantaram, “vidyā upaniṣad” ity-ādi-śravaṇāt vidyopaniṣām api veda-catuṣṭayānantargatatvāpattiḥ, prasiddha-bhāratādītihāsa-brāhmādi-purāṇānāṁ vedārtha-saṅgrāhakatvena vyāsādi-kṛtatvena na prasiddhir na teṣām apauruṣeyatvam, tathā ṛg-ādi-veda-madhye, saṁyuṁ prajāpatiṁ devā abruvan ity ādy upakramya, yo brāhmaṇāyāvaguret taṁ śatena yātayeti ity-ādi-śruteḥ, avacanenaiva provāca ity-ādi śruteś cetihāsa-rūpatvāt | yato vā imāni bhūtāni jāyanta ity-ādi-śruteḥ, etasmād ātmana ākāśaḥ sambhūtaḥ ity-ādi-śruteḥ | sa brahmaṇā sṛjati rudr vilāpayati harir ādir anādiḥ ity-ādi-śruteś ca sarga-visarga-nirodha-bhagavad-avatārādi-kathana-lakṣaṇa-purāṇa-rūpatvāc ca keṣāṁcid ucchanna-pracchannatayādhunikānāṁ janānām ajñātatvāt, pracarad-rūpāṇām api durūhatvāt, vyāsena tad-arthān saṅkalayya bhāratādītihāsa-purāṇāni kṛtānīti bodhyam |

“prasiddha-pratyākhyānaṁ” prasiddhānāṁ bhārata-brāhmādīnāṁ vedatva-pratyākhyānaṁ nirastam iti | itihāsa-purāṇayoḥ śrutau kramika-jātatvena kathanād itihāsasya pañcamatvam, purāṇasya ṣaṣṭhatvaṁ yadyapi vaktum ucitam, tathāpītihāsa-purāṇayor vedārtha-vivaraṇa-rūpatvenaikyam ādṛtya prathamatvam uktam, svatantrecchatvād bhagavataḥ | śrutau prāg itihāsa-niḥsaraṇaṁ tataḥ purāṇam iti krama-nirdeśāt vyāsena tat-krameṇaiva tayor āvirbhāvanam | tena bhāratānantaram eva purāṇa-saṅgrahaḥ kṛta iti |

aṣṭādaśa-purāṇāni kṛtvā satyavatī-sutaḥ |

bhāratākhyānam akhilaṁ cakre tad-upabṛṁhitam ||

iti vacanasyārthaḥ—satyavatī-sutaḥ aṣṭādaśa-purāṇaṁ kṛtvā bhāratākhyānam akhilaṁ pūrṇaṁ cakre | khila-śabdasyānarthatvāt | tad-upabṛṁhitaṁ—vedārthair yutam | yad vā, akhilaṁ tad eva lokādi-gata-sarvaṁ bhāratākhyānam, tad-upabṛṁhitaṁ taiḥ purāṇaiḥ | upabṛṁhitaṁ pūrṇaṁ cakre ity anvayaḥ, na tu aṣṭādaśa-purāṇāni kṛtvā bhārataṁ cakre ity anvayaḥ, śruty-ādi-virodhāpatteḥ | ata eva vakṣyamāṇa-garuḍa-purāṇa-bhāgavata-lakṣaṇe—artho’yaṁ brahma-sūtrāṇāṁ bhāratārtha-vinirṇayaḥ ity uktam | tathoktam iti—prasiddha-purāṇasya vedatvam uktam ||13||

**gaura-kiśora-gosvāmī :** purāṇasya prāmāṇya-dṛḍhīkaraṇāya asyaiva tu pañcama-vedatvaṁ nirdiśati | ṣaḍ-aṅga-veda-purāṇānām āvirbhāva-kathām āha—purā iti | anityatvāśaṅkā-nirāsāya āha—nitya-śabda-mayaḥ iti | dhvaṁsa-prāg-abhāva-rahitatvaṁ hi nityatvam | sasṛje āvirbhāvayāmāsa | anyathā karmaja-sṛṣṭi-svīkāra anityatva-prasaṅgāt sva-vacana-virodhaḥ | purāṇasya pañcama-vedatva-jñāpaka-ślokāḥ yathā-krameṇoddhṛtāḥ | purāṇaṁ pañcamaṁ vedam ity ādīni | kārṣṇaḥ kṛṣṇa-dvaipāyaṇa-vyāsena racitaṁ saṅkalitam | na kevalaṁ purāṇa-vacana-balena pañcama-vedatvaṁ vyavasthāpitam, api tu ṛg-vedaṁ bhagavo’dhyemi ity-ādi śrutyā purāṇasya pañcama-vedatvaṁ nirdiṣṭam | purāṇādau śūdrāṇām adhikāra-darśanāt na caiṣāṁ veda-rūpatvam iti yaḥ pūrva-pakṣiṇām ākṣepaḥ so’py anena nirastaḥ ||13||

 —o)0(o—

[14]

**pañcamatve kāraṇaṁ ca vāyu-purāṇe** **sūta-vākyam—**

**itihāsa-purāṇānāṁ vaktāraṁ samyag eva hi |**

**māṁ caiva pratijagrāha bhagavān īśvaraḥ prabhuḥ ||**

**eka āsīd yajur vedas taṁ caturdhā vyakalpayat |**

**cāturhotram abhūt tasmiṁs tena yajñam akalpayat ||**

**ādhvaryavaṁ yajurbhis tu ṛgbhir hotraṁ tathaiva ca |**

**audgātraṁ sāmabhiś caiva brahmatvaṁ cāpy atharvabhiḥ || [vā.pu. 60.16-18]**

**ākhyānaiś cāpy upākhyānair gāthābhir dvija-sattamāḥ |**

**purāṇa-saṁhitāś cakre purāṇārtha-viśāradaḥ ||**

**yac chiṣṭaṁ tu yajur-veda iti śāstrārtha-nirṇayaḥ | [vā.pu. 60.21-22]**

**iti brahma-yajñādhyayane ca viniyogo dṛśyate’mīṣāṁ yad brāhmaṇānītihāsa-purāṇāni iti | so’pi nāvedatve sambhavati | ato yad āha bhagavān** **mātsye—**

**kālenāgrahaṇaṁ matvā purāṇasya dvijottamāḥ |**

**vyāsa-rūpam ahaṁ kṛtvā saṁharāmi yuge yuge || [ma.pu. 53.8-9]**

**iti pūrva-siddham eva purāṇaṁ sukha-saṅgrahaṇāya saṅkalpayāmīti tatrārthaḥ | tad-anantaraṁ hy uktam—**

**caturlakṣa-pramāṇena dvāpare dvāpare sadā |**

**tad-aṣṭādaśadhā kṛtvā bhūr-loke’smin prabhāṣyate |**

**adyāpy amartya-loke tu śata-koṭi-pravistaram |**

**tad-artho’tra catur-lakṣaḥ saṅkṣepeṇa niveśitaḥ || [ma.pu. 53.9-11] iti |**

**atra tu “yac chiṣṭaṁ tu yajur-vede” ity uktatvāt tasyābhidheya-bhāgaś “caturlakṣas” tv atra martya-loke “saṅkṣepeṇa” sāra-saṅgraheṇa “niveśitaḥ,” na tu racanāntareṇa ||14||**

**sarva-saṁvādinī :** *na vyākhyātam.*

**baladevaḥ :** pañcamatve kāraṇaṁ ceti | ṛg-ādibhiś caturbhiś cāturhotraṁ caturbhir ṛtvigbhir nispādyaṁ karma bhavati itihāsādibhyāṁ tan na bhavatīti tad-bhāgasya pañcamatvam ity arthaḥ | ākhyānaiḥ pañca-lakṣaṇaiḥ purāṇāni | upākhyānaiḥ purā-vṛttaiḥ | gāthābhiś chando-viśeṣaiś ca | saṁhitā bhārata-rūpāś cakre | tāś ca yac chiṣṭaṁ tu yajur vedas tad-rūpā ity arthaḥ | brahmeti brahma-yajñe vedādhyayane’mīṣām itihāsādīnāṁ viniyogo dṛśyate | so’pi viniyogas teṣām avedatve na sambhavati | kṛtvā’virbhāvya | saṅkalayāmi saṅkṣipāmi | abhidheya-bhāgaḥ sārāṁśaḥ ||14||

**rādhā-mohana-gosvāmī :** yajur-vedasya veda-sāmānya-rūpatva-kathanam ṛk-sāmātharva-vedātiriktasya yajur-vedatva-lābhāya | ata evoktaṁ—yajuḥ sarvatra gīyata iti caturdhā vibhāga-nimittam adhvaryutvādi kārya-bheda iti bhāvaḥ | yac chiṣṭaṁ tu yajur-vedaḥ iti | adhvaryutva-lakṣaṇa-vedebhyaḥ kāṁścid vedān ādāya yajur-ādi-nāma-bhedena vibhāge kṛte yad avaśiṣṭam, tad api yajur-veda-nāmakam ity arthaḥ | na ca—asya mahato bhūtasya iti śrutau ṛg-ādi-krameṇaiva jātatvāt, katham ekasya yajur-vedasya ṛg-ādi-bhedena vibhāgo vyāsa-kṛta iti vācyam | ṛg-ādi-krameṇa veda udbhūtaḥ | tatra yajurvedasya pracuratvena samuditasya yajur-vedatvenaikatvena ca vyavahārāt tathokteḥ, ādhikyena vyapadeśā bhavanti iti nyāyāt | ṛg-ādi-bhedena vedasya caturdhā-vyavahārasya prāk sattve’pi tad-adhikāri-bheda-kārya-bheda-vyavasthayā vyāsena vyavasthāpanāt tasya vibhāga-kṛttva-vyapadeśa iti bhāvaḥ | ākhyānair iti praśnottara-vacana-nibandhaiḥ sūta-śaunaka-saṁvāda-rūpair ity arthaḥ | upākhyānaiḥ—prāthamika-granthābhidheya-prakāśakaiḥ śuka-parīkṣit-saṁvādādi-rūpaiḥ | gāthābhiḥ—purā-vṛttetihāsa-saṁvādākhyābhir iti | purāṇa-saṁhitāṁ—purāṇa-saṅgrahaṁ cakre iti | tathā cākhyānādibhiḥ susajjīkṛtya purāṇāni prāduścakāra | yathoktaṁ gītā-vyākhyāyāṁ svāmi-caraṇaiḥ—“prāyeṇa bhagavan-mukh-niḥsṛtān eva ślokān vyalikhat | kāṁścit tat-saṅgataye svayaṁ ca vyaracayat” [1.1] iti |

vyaktaṁ prathama-skandhe—

sa saṁhitāṁ bhāgavatīṁ kṛtvānukramya cātma-jam |

śukam adhyāpayām āsa nivṛtti-nirataṁ muniḥ || [bhā.pu. 1.7.8] iti |

iti vyākhyātaṁ ca prathama-skandha-sandarbhe—“prathamataḥ sāmānyatayā kṛtvā śrī-nāradopadeśānantaram anukramya tat-sammaty-anukrameṇa viśeṣataḥ kṛtvā” iti | viniyogaḥ—adhyayana-viṣayatvam | nāvedatve sambhavati—brahma-padasya veda eva śakter iti bhāvaḥ | tad-artha iti | tasya śatakoṭi-pravistarasya arthaḥ | tātparya-viṣayārthopasaṁhāro yatra saḥ, caturlakṣa ity arthaḥ | tad-arthaḥ ity asya prakārāntareṇa svayam āha—atra ca ity-ādi | purāṇetihāsayor api yac chiṣṭam ity anena grahaṇam, tasyāpi yajurvedāntargatatvād iti bhāvaḥ | tasya yajurveda-bhāgasyābhidheya-bhāgo yatra saḥ | atra ity asyārtham āha-martya-loka iti | na tu vacanāntareṇeti yajurvedābhidheya-bhāga-viśeṣātmake purāṇa-viśiṣṭasya caturlakṣatvāśrayasya svarūpeṇaivābhihitaḥ, na tu vacanāntara-rūpeṇeti bhāvaḥ | vastutaḥ abhidheya-bhāgaḥ—purāṇa-tātparya-viṣayībhūto’rtha ity arthaḥ , na tu bahu-vrīhiṇā grantha ity arthaḥ | caturlakṣaḥ—caturtha-ślokātmaka-grantha-pratipādyaḥ, saṅkṣepeṇa sāra-saṅgraheṇa, yajurvedāt śatakoṭi-pravistarātmaka-yajurveda-bhāgāt sārārtha-saṅgrahaka-tad-ghaṭaka-vākyeneti yāvat niveśitaḥ kṛtaḥ | apauruṣeya-purāṇa-vacana-ghaṭitaś caturlakṣaḥ purāṇam iti paryavasitam | ambarīṣa śuka-proktaṁ nityaṁ bhāgavataṁ śṛṇu ity anenāṁśa-viśeṣasyaiva bhāgavatatvena nirdeśaḥ | tad-yuktatvenāṣṭādaśa-sāhasrātmakaṁ bhāgavatam iti gīyata iti | evaṁ ca bhāgavata-śabdo’pauruṣeya-purāṇa-bhāga-viśeṣa-paraḥ | janmādy asya ity-ādi viṣṇurātam amūmucat ity anta-grantha-paraś ca | yathā veda-śabdo’pauruṣeyatvena ṛg-vedādi-purāṇānta-paraś caturveda-paraś ceti | evaṁ bhārata-brāhma-pādmādi-padam, purāṇetihāsa-padaṁ ca bodhyam ||14||

**gaura-kiśora-gosvāmī :** yad dhi purāṇasya vedatvaṁ sādhitam, na ca tat lakṣaṇayā vā gauṇyā | tatra mukhyā-lakṣaṇā-gauṇī-bhedena tridhā śabda-vṛttiḥ | mukhyāpi rūḍhi-yoga-bhedena dvidhā | rūḍhiḥ svarūpe jātyā guṇena vānirdeśārhe vastuni saṁjñā-saṁjñi-saṅketena pravartate, ḍitthaḥ, gauḥ śuklaḥ iti | lakṣaṇā tu tenaiva saṅketenābhihitārtha-sambandhoyathā gaṅgāyāṁ ghoṣaḥ | iyaṁ punas tridhā, ajahat-svārthā, jahat-svārthā, jahad-ajahat-svārthā ca yathā kheto dhāvati, gaṅgāyāṁ ghoṣaḥ, so’yaṁ devadattaḥ | gauṇī cābhihita-lakṣita-guṇa-yukte tat-sadṛśe yathā siṁho devadattaḥ | yad uktaṁ vācaspati-miśreṇa—“para-śabdaḥ paratra-lakṣamāṇa-guṇa-yogena vartate iti yatra prayoktṛ-pratipattroḥ sampratipattiḥ sa gauṇaḥ” |

atra tu lakṣaṇādīnāṁ nāvakāśaḥ, purāṇasya vedatvaṁ mukhya-vṛttyaiva tu bhavati | yady evaṁ tathāpy atra bhavān praṣṭavyaḥ, caturṇāṁ vedānāṁ prasiddhatve pañcamasya kiṁ prayojanam ? kutra vāsyopayogaḥ ? vedatva-puraskārenābhinnatve kathaṁ na vāsya caturṣu antarbhāvaḥ iti apekṣāyāṁ siddhānta-sandarbham āha gosvāmi-pādaḥ—“pañcamatve” iti | yajur-ṛk-sāmātharva-purāṇāni iti bhāga-pañcakena vedo vibhaktaḥ | tatra yajur-ṛk-sāmārtharvabhiḥ ādhvaryava-hotraudgātra-brahmatvādi-caturbhiḥ ṛtvigbhiḥ yathā-krameṇa sampādyaṁ karma bhavati | purāṇena tatra sādhyam, atas tad-bhāgasya pañcamatvam | asmin purāṇe sarveṣām eva adhikāraḥ | anyatra tu kevala-dvijātīnām ity asya vaiśiṣṭyam |

ādau laukika-rīty-anusāreṇa—asya mahato bhūtasya niḥśvasitam etat, ṛg-vedo bhagavo ity-ādi-śrutyā ca purāṇasya pañcama-vedatvaṁ pratipādya adhunā tad-viśeṣam āha—“ākhyānaiḥ: iti | anantaraṁ purāṇasya vedavat vyavahāra-rūpaṁ prāmāṇyaṁ darśayann āha—“brahma-yajñādhyayane” iti | brahma-yajñe vedādhyayane amīṣāṁ purāṇānāṁ viniyogaḥ asti | etenāsyāpi vedatvaṁ samarthitam | purāṇasya saṅkalpana-kathām āha—yad āha bhagavān mātsya iti | sphuṭam anyad iti ||14||

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[15]

**tathaiva darśitaṁ veda-saha-bhāvena** **śiva-purāṇasya vāyavīya-saṁhitāyām—**

**saṅkṣipya caturo vedāṁś caturdhā vyabhajat prabhuḥ |**

**vyasta-vedatayā khyāto veda-vyāsa iti smṛtaḥ ||**

**purāṇam api saṅkṣiptaṁ caturlakṣa-pramāṇataḥ |**

**adyāpy amartya-loke tu śata-koṭi-pravistaram || [śi.pu. 1.33-34]**

**saṅkṣiptam ity atra teneti śeṣaḥ | skāndam āgneyam ity-ādi samākhyās tu pravacana-nibandhanāḥ kāṭhakādivat | ānupūrvīr nirmāṇa-nibandhanā vā | tasmāt kvacid anityatva-śravaṇaṁ tv āvirbhāva-tirobhāvāpekṣayā | tad evam itihāsa-purāṇayor vedatvaṁ siddham | tathāpi sūtādīnām adhikāraḥ | sakala-nigama-vallī-sat-phala-śrī-kṛṣṇa-nāmavat | yathoktaṁ** **prabhāsa-khaṇḍe**—

**madhura-madhuram etan maṅgalaṁ maṅgalānāṁ**

**sakala-nigama-vallī-sat-phalaṁ cit-svarūpam |**

**sakṛd api parigītaṁ śraddhayā helayā vā**

**bhṛgu-vara nara-mātraṁ tārayet kṛṣṇa-nāma || iti ||**

**yathā coktaṁ** **viṣṇu-dharme**—

**ṛg-vedo’tha yajur-vedaḥ sāma-vedo’py atharvaṇaḥ |**

**adhītās tena yenoktaṁ harir ity akṣara-dvayam || iti |**

**atha vedārtha-nirṇāyakatvaṁ ca** **vaiṣṇave—**

**bhārata-vyapadeśena hy āmnāyārthaḥ pradarśitaḥ |**

**vedāḥ pratiṣṭhitāḥ sarve purāṇe nātra saṁśayaḥ || ity ādau |**

**kiṁ ca, vedārtha-dīpakānāṁ śāstrāṇāṁ madhya-pātitābhyupagame’py āvirbhāvaka-vaiśiṣṭyāt tayor eva vaiśiṣṭyam | yathā** **pādme**—

**dvaipāyanena yad buddhaṁ**

**brahmādyais tan na budhyate |**

**sarva-buddhaṁ sa vai veda**

**tad buddhaṁ nānya-gocaraḥ ||15||**

**sarva-saṁvādinī :** upasaṁharati—tad evaṁ vedatvaṁ siddham iti | ata eva smṛty-anavakāśa-doṣa-prasaṅga iti cen nānya-smṛty-anavakāśa-doṣa-prasaṅgāt [bra.sū. 2.1.1] ity anena nyāyenāpy anyatra smṛtivat smṛty-antara-virodha-dṛṣṭatvaṁ ca nātrāpatati |

nanu, na ca smārtam atad-dharmābhilāpāt [bra.sū. 1.2.20] ity atra pradhānaṁ smṛty-uktam eva | na ca śrautam iti pratipādayatā śrī-bādarāyaṇena purāṇānām api prādhānika-prakriyatvāt smṛtitvaṁ bodhyate? na | tatra svatantraṁ yat pradhānam, tad eva niṣedhayatā tena pradhāna-svātantrya-pratipādakaṁ sāṁkhya-darśanam eva smṛtitvena manyate | tad-adhīnatvād arthavad [bra.sū. 1.4.3] iti sūtrāntareṇa hi parameśvarādhīnatayā viśrutam avyākṛtādy-apara-paryāyaṁ-manyatayeva pradhānam | tathā ca purāṇe dṛṣṭam iti na smṛti-sādhāraṇyaṁ tasyeti vedatvam eva sthitam ||15||

**baladevaḥ :** vyasteti | vyastā vibhaktā vedā yena tatayā veda-vyāsaḥ smṛtaḥ | skāndam ity-ādi | skandena proktaṁ na tu kṛtam iti vaktṛ-hetukā skāndādi-saṁjñā | kaṭhenādhītaṁ kāṭhakam ity-ādi saṁjñāvat | kaṭhānāṁ vedaḥ kāṭhakaḥ | gotra-varaṇād vuñ [pā. 4.3.126], caraṇād dharmāmnāyayor iti vaktavyam iti sūtra-vārtikābhyām | tataś ca kañhenādhītam iti suṣṭhūktam | anyathā janatvenānityatāpattiḥ | ānupūrvī kramaḥ | brāhyam ity-ādikaramanirmāṇa-hetukā vā sā sā sa`jñety arthaḥ | brāhmyādikrameêa purāṇa-bhāgo bodhyaḥ | tathāpi sūtādīnām iti | itihāsāder vedatve’pi tatra śūdrādhikāraḥ strī-śūdra-dvija-bandhūnām ity-ādi-vākya-balād bodhyaḥ | bhārata-vyapadeśeneti | durūha-bhāgasya vyākhyānāt, chinna-bhāgārtha-pūraṇāc capurāṇe vedāḥ pratiṣṭhitāḥ naiścalyena sthitā ity arthaḥ | kiṁ ceti | vedārtha-dīpakānāṁ mānavīyādīnāṁ madhye yadyapītihāsa-purāṇayoḥ smṛtitvenābhyupagamas tathāpi vyāsayeśvarasya tad-āvirbhāvakatvāt tad-utkarṣa ity arthaḥ | tatra pramāṇaṁ dvaipāyanenety ādi ||15||

**rādhā-mohana-gosvāmī :** teneti śeṣa iti | tena vyāsena | samākhyāḥ saṁjñā-viśeṣāḥ | pravacana-nibandhanāḥ sargādau prathamādhyāpaka-nāma-nibandhanāḥ | ānupūrvīti—upakramopasaṁhāra-paryantānupūrvī-viśeṣa-nirmāṇena nibandhanāḥ nibandhāḥ | svatantrecchena bhagavataiva kṛtā iti yāvat | evaṁ cetihāsa-madhye purāṇa-lakṣaṇa-sarga-pratisarādi-varṇana-sattve’pi, purāṇa-madhye paurāṇika-saṁvādādi-sattve’pi, tayor nāma-bheda svecchāmaya-bhagavat-kṛtatvād upapanna iti | yadyapi caturlakṣa-samudita-vākyasyāpauruṣeyatvaṁ yathā-śrutaitad-granthato labhyate, tathāpi nāradopadeśa-tad-adhīna-veda-vyāsa-grantha-karaṇa-prastāvādeḥ parameśvara-niḥśvasitatvaṁ na ghaṭate, vyāsa-praṇaya-pūrvaṁ pratīta-purāṇādeḥ pracchannatvenādarśanāt nāradopadeśānantaraṁ vyāsena punaḥ praṇayanād ity-ādi vivecanena pracarad-rūpa-purāṇādikaṁ vyāsan sajjīkṛtam, tatrābhidheyārtha-saṅgraho’pauruṣeṇa vākya-jātena kṛtaḥ | tat-saṅgaty-artha-prasaṅgataś ca vākyāntarāṇy uktānīti tathā vyākhyātam | anityatva-śravaṇaṁ—vyāsa-kṛtatva-śravaṇa-nibandhanam | vedatvaṁ siddham iti—apauruṣeyatva-rūpa-vedatvaṁ siddham ity arthaḥ | “vyāsa-rūpam ahaṁ kṛtvā” ity anena vyāsasya bhagavad-avatāratva-kathanād vyāsa-kṛta-veda-purāṇādi-saṅgrahasya svataḥ pramāṇatvam api bodhyam | tathāpi purāṇādau vedatve’pi, “sūtādīnāṁ” iti sūtāderviśeṣa-grahaṇān na śūdra-sāmānyasyādhikāraḥ |

 adhyetavyaṁ na cānyena brāhmaṇaṁ kṣatriyaṁ vinā |

śrotavyam iha śūdreṇa nādhyetavyaṁ kadācana ||

iti purāṇam adhikṛtya bhaviṣya-purāṇa-vacanāt sūtasya ca brāhmaṇānugrahād adhikāraḥ | tathā hi prāyaścitta-viveka-dhṛta-padma-purāṇe sūta-vākyam—

 na hi vedeṣv adhikāraḥ kaścic chūdrasya jāyate |

 purāṇeṣv adhikāro me darśito brāhmaṇair iha || iti |

vedeṣu ity atra veda-padam ṛg-ādi-caturveda-param—strī-śūdra-dvija-bandhūnāṁ trayī na śruti-gocaraḥ [bhā.pu. 1.4.25] iti prathamāt | tatra trayīti—caturvedopalakṣaṇam | yathā śukrācāryājñayā tat-kanyāyā devayānyā vivāhaḥ kṣatriyeṇāpi yayātinā kṛto na doṣāya jātaḥ, tat santāna-yadu-prabhṛtīnām uttamatvaṁ ca—samayaś cāpi sādhūnāṁ pramāṇaṁ vedavad bhavet ity-ādi-vacanāt | samayaḥ pratijñā, ata eva brāhmaṇa-vacanena paraśurāma-bhayād brāhmaṇa-sabhāyāṁ gūḍha-sthitasya kasyacit kṣatriyasya brāhmaṇatvaṁ jātam ity uktaṁ mahābhārate—

tatra kīrtayato viprā viprarṣer bhūri-tejasā |

ahaṁ cādhyagamaṁ tatra niviṣṭas tad-anugrahāt || [bhā.pu. 1.3.44]

iti prathamāt catur-veda-pāṭhas tu sūtādīnām apy anadhikṛtas tatra dvijānām evādhikārāt | ata eva prathame sūtaṁ prati śaunaka-vākyāt—manye tvāṁ viṣaye vācāṁ snātam anyatra chāndasāt [bhā.pu. 1.4.13] iti | chāndasāt vedāt | tatra hetu-vacanam uktaṁ svāmi-caraṇaiḥ—atraivarnīkatvāt iti |

aho vayaṁ janma-bhṛto’dya hāsma

vṛddhānuvṛttyāpi viloma-jātāḥ |

dauṣkulyam ādhiṁ vidhunoti śīghraṁmahattamānām abhidhāna-yogaḥ ||

kutaḥ punar gṛṇato nāma tasya

mahattamaikānta-parāyaṇasya |

yo’nanta-śaktir bhagavān ananto

mahad-guṇatvād yam anantam āhuḥ || [bhā.pu. 1.18.18-19]

ṭīkā ca—

bhāgavata-vyākhyāne labdha-prasaṅgaṁ mahatām ādara-pātram ātmānaṁ ślāghate dvābhyām | aho ity āścaryam | ha iti harṣe | vayam iti bahu-vacanaṁ ślāghāyām | pratiloma-jā apy adya janma-bhṛtaḥ sa-phala-janmāna āsma jātāḥ | vṛddhānām anuvṛttyā ādareṇa | jñāna-vṛddhaḥ śukas tasya sevayeti vā | yato duṣkulatvaṁ tan-nimittam ādhiṁ ca manaḥ-pīḍāṁ mahattamānām abhidhāna-yogo yogo laukiko’pi saṁbhāṣaṇa-lakṣaṇaḥ saṁbandho vidhunoty apanayati |

kutaḥ punaḥ kiṁ punar vaktavyaṁ tasyānanatasya nāma gṛṇataḥ puṁso mahattānāāna-yogo dauṣkulyaṁ vidhunotīti | yadvā nāma gṛṇataḥ punaḥ kuto dauṣkulyam iti | yad vā, gṛṇataḥ puṁsas tasya nāma dauṣkulyaṁ vidhunotīti kiṁ vaktavyam iti kaimutya-nyāyam evāha | anantāḥ śaktayo yasya | svato’py anantaḥ | kiṁca mahatsu guṇā yasya sa mahad-guṇaḥ tasya bhāvas tasmāt | yaṁ guṇato’py anantam āhuḥ || iti |

viloma-jātatvaṁ brāhmaṇyāṁ kṣatriyāt sūtaḥ ity ukta-lakṣaṇam | ata eva bhagavan-nāma-kathanādināpy adhikārī jñāpitaḥ | evaṁ ca sūtādīnām iti ādi-padena bhagavad-bhakti-yogādi-lakṣaṇa-guṇavatām anyeṣāṁ parigrahaḥ | tathā ināṁ bhārate nahuṣaṁ prati yudhiṣṭhira-vākyam—

satyaṁ dānaṁ kṣamā śīlam ānṛśāṁsyaṁ tapo ghṛṇā |

dṛśyate yatra nāgendra sa brāhmaṇa iti smṛtaḥ ||

yatraitan na bhavet sarpa taṁ śūdram iti nirdiśet || iti |

teṣāṁ pūrveṣām | avarajaḥ arvācīnāḥ | evam atra vakṣyamāṇāni na śūdrā bhagavad-bhaktāḥ ity-ādi-bahu-vacanāni tathādhikāre draṣṭavyānīti | yat tu—

vipro’dhītyāpnuyāt prajñāṁ rājanyodadhi-mekhalām |

vaiśyo nidhi-patitvaṁ ca śūdraḥ śuddhyati pātakān || [bhā.pu. 12.12.65]

iti dvādaśa-skandha-vacanāt śūdra-mātrasyādhikāra iti vadanti, tan na—śrotavyam iha śūdreṇa ity-ādi-vacana-virodhāt | sugatim āpnuyāt śravaṇāc ca śūdra-yoniḥ iti hari-vaṁśīyāc ca | udadhi-mekhalāṁ pṛthvīm | sandhir ārṣa iti | śūdro’dhītya ity asya cāntar-bhūta-ṇy-anta-kriyayā | pāṭhayitvā ity arthaḥ | pañcabhir halaiḥ karṣati gṛhī ityādivat | bhaktir atra prema-lakṣaṇā | sāmāya-bhaktim abhipretya tv āha—mādhva-bhāṣya-dhṛta-vyoma-saṁhitā-vacanam—

antyajā api ye bhaktā nāma-jñānādhikāriṇaḥ |

strī-śūdra-dvija-bandhūnāṁ tantra-jñāne’dhikāritā ||

eka-deśoparakte tu na tu grantha-puraḥ-sare |

traivarṇikānāṁ vedoktaṁ samyag-bhaktimatāṁ harau |

āhur apy uttamantrīṇām adhikāraṁ tu vaidike || iti |

tantra-padaṁ vedātirikta-śāstra-param | ekadeśoparakte mantra-pūjādau | veda-mantra-varjyaṁ śūdrasya iti chandogāhnika-dhṛta-smṛtau vedeti viśeṣaṇāt | smārtaṁ śūdraḥ samācaret iti mala-māsa-tattva-dhṛta-pipāna-kārikā-śravaṇāt |

caturṇām api varṇānāṁ yāni proktāni śreyase |

dharma-śāstrāṇi rājendra śṛṇu tāni nṛpottama ||

viśeṣatas tu śūdrāṇāṁ pāvanāni manīṣibhiḥ |

aṣṭādaśa purāṇāni caritaṁ rāghavasya ca |

rāmasya kuruśārdūla dharma-kāmārtha-siddhaye ||

ity atra mokṣānuktiḥ | prāg-vacane śreyase ity anena mokṣasya pradhānatayā svātantreṇa kathanāt | evaṁ ca strī-śūdrādīnāṁ tantrokta-mantra-pūjādinā labdha-bhagavad-bhāvāḥ saṁsāraṁ tarantīti sūcanāya śūdrāṇāṁ purāṇādhikāre dṛṣṭāntam āha—kṛṣṇa-nāmavad iti | kṛṣṇa-nāmno vedopari-bhāgatve’pi tat-kīrtanādau pramāṇa-vaśān nara-mātrādhikāraḥ | tat-kīrtanādinā nara-mātrasya saṁsāra-taraṇam, tathā purāṇādau pramāṇa

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**gaura-kiśora-gosvāmī :**

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[16]

skānde—

**vyāsa-citta-sthitākāśād avacchinnāni kānicit |**

**anye vyavaharanty etāny urīkṛtya gṛhād iva || iti |**

**tathaiva dṛṣṭaṁ** śrī-viṣṇu-purāṇe **parāśara-vākyam—**

**tato’tra mat-suto vyāsa aṣṭāviṁśatime’ntare |**

**vedam ekaṁ catuṣpādaṁ caturdhā vyabhajat prabhuḥ ||**

**yathātra tena vai vyastā veda-vyāsena dhīmatā |**

**vedas tathā samastais tair vyāsair anyais tathā mayā ||**

**tad anenaiva vyāsānāṁ śākhābhedān dvijottama |**

**caturyugeṣu racitān samasteṣv avadhāraya ||**

**kṛṣṇa-dvaipāyanaṁ vyāsaṁ viddhi nārāyaṇaṁ prabhum |**

**ko’nyo hi bhuvi maitreya mahābhārata-kṛd bhavet || [vi.pu. 3.4.2-5] iti |**

**skānda eva—**

**nārāyaṇād viniṣpannaṁ jñānaṁ kṛta-yuge sthitam |**

**kiñcit tad anyathā jātaṁ tretāyāṁ dvāpare’khilam ||**

**gautamasya ṛṣeḥ śāpāj jñāne tv ajñānatāṁ gate |**

**saṅkīrṇa-buddhayo devā brahma-rudra-puraḥsarāḥ ||**

**śaraṇyaṁ śaraṇaṁ jagmur nārāyaṇam anāmayam |**

**tair vijñāpita-kāryas tu bhagavān puruṣottamaḥ ||**

**avatīrṇo mahāyogī satyavatyāṁ parāśarāt |**

**utsannān bhagavān vedān ujjahāra hariḥ svayam || iti |**

**veda-śabdenātra purāṇādi-dvayam api gṛhyate | tad evam itihāsa-purāṇa-vicāra eva śreyān iti siddham | tatrāpi purāṇasyaiva garimā dṛśyate | uktaṁ hi** nāradīye**—**

**vedārthād adhikaṁ manye purāṇārthaṁ varānane |**

**vedāḥ pratiṣṭhitāḥ sarve purāṇe nātra saṁśayaḥ ||**

**purāṇam anyathā kṛtvā tiryag-yonim avāpnuyāt |**

**sudānto’pi suśānto’pi na gatiṁ kvacid āpnuyāt || iti ||16||**

**sarva-saṁvādinī :** *na vyākhyātam.*

**baladevaḥ :** vyāseti | bādarāyaṇasya jñānaṁ mahākāśam | anyeṣāṁ jñānāni tu tad-aṁśa-bhūtāni khaṇḍākāśānīti tasyeśvaratvāt sārvajñyam uktam | tato’tra mat-sutaḥ ity ādau ca vyāsāntarebhyaḥ pārāśaryasyeśvaratvān mahotkarṣaḥ | nārāyaṇāt ity ādau ceśvaratvaṁ prasphuṭam uktam | gautamasya śāpāt iti | varotpanna-nityadhānya-rāśir gautamo mahati durbhikṣe viprān abhojayat | atha subhikṣe gantukāmāṁs tān haṭhena nyavāsayat | te ca māyānirmitāyā go-gautama-sparśena mṛtāyā hatyām uktvā gatāḥ | tataḥ kṛta-prāyaścitto’pi gautamas tan-māyāṁ vijñāya śaśāpa | tatas teṣāṁ jñāna-lopa iti vārāhe kathāsti | adhikam iti | niḥśandehatvād iti bodhyam | anyathā kṛtvā avajñāya ||16||

 —o)0(o—

[17]

skānda-prabhāsa-khaṇḍe**—**

**vedavan niścalaṁ manye purāṇārthaṁ dvijottamāḥ |**

**vedāḥ pratiṣṭhitāḥ sarve purāṇe nātra saṁśayaḥ ||**

**bibhety alpa-śrutād vedī mām ayaṁ cālayiṣyati |**

**itihāsa-purāṇais tu niścalo’yaṁ kutaḥ purā ||**

**yan na dṛṣṭaṁ hi vedeṣu tad dṛṣṭaṁ smṛtiṣu dvijāḥ |**

**ubhayor yan na dṛṣṭaṁ hi tat purāṇaiḥ pragīyate ||**

**yo veda caturo vedān sāṅgopaniṣado dvijāḥ |**

**purāṇaṁ naiva jānāti na ca sa syād vicakṣaṇaḥ || [2.90-93] iti |**

**atha pruāṇānām evaṁ prāmāṇye sthite’pi teṣām api sāmastyenāpracarad-rūpatvāt nānādevatāpratipādaka-prāyatvād arvācīnaiḥ kṣudrar-buddhibhir artho duradhigama iti tad-avastha eva saṁśayaḥ | yad uktaṁ** mātsye—

**pañcāṅgaṁ ca purāṇaṁ syād ākhyānam itarat smṛtam |**

**sāttvikeṣu ca kalpeṣu māhātmyam adhikaṁ hareḥ ||**

**rājaseṣu ca māhātmyam adhikaṁ brahmaṇo viduḥ |**

**tadvad agneś ca māhātmyaṁ tāmaseṣu śivasya ca |**

**saṅkīrṇeṣu sarasvatyāḥ pitṝṇāṁ ca nigadyate || iti |**

**atrāgnes tat-tad-aganu pratipādyasya tat-tad-yajñasyety arthaḥ | śivasya ceti cakārāch chivāyāś ca | saṅkīrṇeṣu sattva-rajas-tamomayeṣu kalpeṣu bahuṣu | sarasvatyāḥ nānāvāṇyātmaka-tad-upalakṣitāyā nānādevatāyā ity arthaḥ | pitṝṇāṁ karmaṇā pitṛlokaḥ [bṛ.ā.u. 1.5.16] iti | śrutes tat prāpaka-karmaṇām ity arthaḥ ||17||**

**sarva-saṁvādinī :** *na vyākhyātam.*

**baladevaḥ :** vedavad iti | purāṇārtho vedavat sarva-sammata ity arthaḥ | nanu paṇḍitaiḥ kṛtād veda-bhāṣyāt tad-artho grāhya iti cet tatrāha bibhetīti | akṛte bhāṣye siddhe kiṁ tena kṛtrimeṇeti bhāvaḥ | atheti asndigdhārthatayā purāṇānām eva prāmāṇye pramākaraṇatva ity arthaḥ | arvācīnaiḥ kṣdra-buddhibhir iti | yasya vibhūtayo’pīdṛśyaḥ sa harir eva sarva-śreṣṭha iti tadaikārthyam—

veda rāmāyaṇe caiva purāṇe bhārate tathā |

ādāv ante ca madhye ca hariḥ sarvatra gīyate || [ha.vaṁ. 132.95][[14]](#footnote-15)

iti harivaṁśoktam ajānadbhir ity arthaḥ ||17||

 —o)0(o—

[18]

**tad evaṁ sati tat-tat-kalpa-kathāmayatvenaiva mātsya eva prasiddhānāṁ tat-tat-purāṇānāṁ vyavasthā jñāpitā | tāratamyaṁ tu kathaṁ syāt yenetara-nirṇayaḥ kriyeta ? sattvādi-tāratamyenaiveti cet, sattvāt sañjāyate jñānaṁ [gītā 14.17] iti, sattvaṁ yad brahma-darśanam [bhā.pu. 1.2.24] iti ca nyāyāt sāttvikam eva purāṇādika paramārtha-jñānāya prabalam ity āyātam | tathāpi paramārthe’pi nānā-bhaṅgyā vipratipadyamānānāṁ samādhānāya kiṁ syāt | yadi sarvasyāpi vedasya purāṇasya cārtha-nirṇayāya tenaiva śrī-bhagavatā vyāsena brahma-sūtraṁ kṛtaṁ tad-avalokanenaiva sarvo’rtho nirṇaye ity ucyate | tarhi nānya-sūtrakāra-muny-anugatair manyeta | kiṁ ca, atyanta-gūḍhārthānām alpākṣarāṇāṁ tat-sūtrāṇām anyārthatvaṁ kaścid ācakṣīta | tataḥ katarad ivātra samādhānam ? tad eva samādheyaṁ yady ekatamam eva purāṇa-lakṣaṇam apauruṣeyaṁ śāstraṁ sarva-vedetihāsa-purāṇānām artha-sāraṁ brahma-sūtropajīvyaṁ ca bhavad bhuvi sampūrṇaṁ pracarad-rūpaṁ syāt |**

**satyam uktam, yata eva ca sarva-pramāṇānāṁ cakravarti-bhūtam asmad-abhimataṁ śrīmad-bhāgavatam evodbhāvitaṁ bhavatā ||18||**

**sarva-saṁvādinī :** nanu brahma-sūtrasyāpi vedāntar-bhūtatvaṁ śrūyate ity āśaṅkyāha—kiṁ cātyanta- [mū. 1] iti ||18||

**baladevaḥ :** tad evam iti | mātsya eveti | purāṇa-saṅkhyā-tad-dāna-phala-kathanāñcite’dhyāya iti bodhyam | tāratamyam iti | apakarṣotkarṣa-rūpaṁ yenetarasyotkṛṣṭasya purāṇasya nirṇayaḥ syād ity arthaḥ | sāttvika-purāṇam evotkṛṣṭam iti bhāvena svayam āha sattvād iti | pṛcchati tathāpīti, paramārtha-nirṇayāya sāttvika-śāstrāṅgīkāre’pīty arthaḥ | nānā-bhaṅgyeti | saguṇaṁ nirguṇaṁ jñāna-guṇakaṁ jaḍam ity-ādikaṁ kuṭila-yukti-kadambair nirūpayatām ity arthaḥ | nānā-sūtra-kāreti | gautamādy-anusāribhir ity arthaḥ | nanu brahma-sūtra-śāstre sthite kāpekṣā tad-anya-sūtrāṇām iti cet tatrāha kiṁ cātyanteti | pṛṣṭaḥ prāha tad eveti | brahma-sūtropajīvyam iti | yena brahma-sūtraṁ sthirārthaṁ syād ity arthaḥ | pṛṣṭasya hṛd-gataṁ sphuṭayati satyam uktam ity-ādinā ||18||

 —o)0(o—

[19]

**yat khalu sarva-purāṇa-jātam āvirbhāvya, brahma-sūtraṁ ca praṇīyāpy aparituṣṭena tena bhagavatā nija-sūtrāṇām akṛtrima-bhāṣya-bhūtaṁ samādhi-labdham āvirbhāvitaṁ, yasminn eva sarva-śāstra-samanvayo dṛśyate, sarva-vedārtha-lakṣaṇāṁ gāyatrīm adhikṛtya pravartitatvāt | tathā hi tat-svarūpaṁ mātsye—**

**yatrādhikṛtya gāyatrīṁ varṇyate dharma-vistaraḥ |**

**vṛtrāsura-vadhopetaṁ tad-bhāgavatam iṣyate || [ma.pu. 53.20]**

**likhitvā tac ca yo dadyād dhema-siṁha-samanvitam |**

**prauṣṭha-padyāṁ paurṇamāsyāṁ sa yāti paramāṁ gatim |**

**aṣṭādaśa-sahasrāṇi purāṇaṁ tat prakīrtitam || [ma.pu. 53.22] iti |**

**atra *gāyatrī*-śabdena tat-sūcaka-tad-avyabhicāri-*dhīmahi*-pada-saṁvalita-tad-artham eveṣyate, sarveṣāṁ mantrāṇām ādi-rūpāyās tasyāḥ sākṣāt-kathanānarhatvāt | tad-arthatā ca janmādy asya yataḥ [bhā.pu. 1.1.1], tena brahma hṛdā iti sarva-lokāśrayatva-buddhi-vṛtti-prerakatvādi-sāmyāt | *dharma-vistara* ity atra dharma-śabdaḥ parama-dharma-paraḥ, dharmaḥ projjhita-kaitavo’tra paramaḥ [bhā.pu. 1.1.2] ity atraiva pratipāditatvāt | sa ca bhagavad-dhyānādi-lakṣaṇa eveti purastād vyaktībhaviṣyati ||19||**

**sarva-saṁvādinī :** *na vyākhyātam.*

**baladevaḥ :** śrī-bhāgavataṁ stauti—yat khalv ity-ādi | aparituṣṭeneti—purāṇa-jāte brahma-sūtre ca bhagavat-pāramaiśvarya-mādhuryayoḥ sandigdhatayā gūḍhatayā coktes tatra tatra cāparitoṣaḥ | śrī-bhāgavate tu tayos tad-vilakṣaṇatayoktes tatra paritoṣa iti bodhyam | tad-arthatā gāyatry-arthatā | sa ca bhagavad-dhyānādi-lakṣaṇa iti | viśuddha-bhakti-mārga-bodhaka ity arthaḥ ||19||

 —o)0(o—

[20]

**evaṁ skānde prabhāsa-khaṇḍe [2.39-42] ca, yatrādhikṛtya gāyatrīm ity-ādi |**

**sārasvatasya kalpasya madhye ye syur narāmarāḥ |**

**tad-vṛttāntodbhavaṁ loke tac ca bhāgavataṁ smṛtam ||**

**likhitvā tac ca ity-ādi | aṣṭādaśa-sahasrāṇi purāṇaṁ tat prakīrtitam iti ca | tad evam agni-purāṇe ca vacanāni vartante | ṭīkā-kṛdbhiḥ pramāṇī-kṛte purāṇāntare ca—**

**grantho’ṣṭādaśa-sāhasro dvādaśa-skandha-sammitaḥ |**

**hayagrīva-brahma-vidyā yatra vṛtra-vadhas tathā |**

**gāyatryā ca samārambhas tad vai bhāgavataṁ viduḥ || iti |**

**atra *hayagrīva-brahma-vidyā* iti *vṛtra-vadha*-sāhacaryeṇa nārāyaṇa-varmaivocyate | hayagrīva-śabdenātrāśvaśirā dadhīcir evocyate | tenaiva ca pravartitā nārāyaṇa-varmākhyā brahma-vidyā | tasyāśva-śirastvaṁ ca** ṣaṣṭhe **yad vā aśva-śiro nāma [bhā.pu. 6.9.52] ity atra prasiddhaṁ nārāyaṇa-varmaṇo brahma-vidyātvaṁ ca—**

**etac chrutvā tathovāca dadhyaṅ ātharvaṇas tayoḥ |**

**pravargyaṁ brahma-vidyāṁ ca sat-kṛto’satya-śaṅkitaḥ ||**

**iti ṭīkotthāpita-vacanena ceti | śrīmad-bhāgavatasya bhagavat-priyatvena bhāgavatābhīṣṭatvena ca parama-sāttvikatvam | yathā pādme ambarīṣaṁ prati gautama-praśnaḥ—**

**purāṇaṁ tvaṁ bhāgavataṁ paṭhase purato hareḥ |**

**caritaṁ daitya-rājasya prahlādasya ca bhūpate || [pa.pu. 6.22.115]**

**tatraiva vañjulī-māhātmye tasya tasminn upadeśaḥ—**

**rātrau tu jāgaraḥ kāryaḥ śrotavyā vaiṣṇavī kathā |**

**gītānām asahasraṁ ca purāṇaṁ śuka-bhāṣitam |**

**paṭhitavyaṁ prayatnena hareḥ santoṣa-kāraṇam || [pa.pu.]**

**tatraivānyatra—**

**ambarīṣa śuka-proktaṁ nityaṁ bhāgavataṁ śṛṇu |**

**paṭhasva sva-mukhenaiva yadīcchasi bhava-kṣayam || [pa.pu.]**

skānde **prahlāda-saṁhitāyāṁ dvārakā-māhātmye—**

**śrīmad-bhāgavataṁ bhaktyā paṭhate hari-sannidhau |**

**jāgare tat-padaṁ yāti kula-vṛnda-samanvitaḥ ||20||**

**sarva-saṁvādinī :** śrī-bhāgavata-svarūpa-jñāne pramāṇāntaram āha—evaṁ skānda iti | “yatra” ity-ādikaṁ ca padyaṁ yathā mātsyam eva jñeyam | sārasvatasya iti tat-kalpa-madhye yā bhagaval-līlās tat-sambandhinaḥ |

“ye syur narāmarāḥ” [skāndhe prabhāsa-khaṇḍe] iti kalpāntara-bhagavat-kathā tu tatra prāyiky evety arthaḥ | sā ca pādma-kalpam atho śṛṇu ity ādyā | yatra viśeṣa-vākyam, tatrānyatra kvacid eveti jñeyam | atra prabhāsa-khaṇḍe yad aṣṭādaśa-purāṇāvirbhāvānantaram eva bhārataṁ prakāśitam iti śrūyate, tad bhāgavata-virodhāt, bhāratārtha-vinirṇayaḥ [gāruḍoktau] iti śrī-bhāgavata-māhātmya-virodhāc ca | pūrvaṁ kṛtam api bhārataṁ tat-paścāj janamejayādiṣu pracāritam ity apekṣyaiva jñeyam | tad evaṁ pramāṇa-prakaraṇaṁ vyākhyātam ||20||

**baladevaḥ :** grantha ity ādau hayagrīvādi-śabdayor bhrāntiṁ nirākurvan vyācaṣṭe | atra hayagrīvety ādinā | etac chrutveti | dadhyaṅ dadhīciḥ | pravargyam iti prāṇa-vidyām | nanu pādmādīni sāttvikāni pañca santi | tair astu vicāra iti cet tatrāha śrīmad iti | etasya parama-sāttvikatve pādmādi-vacanāny udāharati purāṇaṁ tvam ity-ādinā | kula-vṛndeti tat-kartṛka-śravaṇa-mahimnā tat-kulasya ca hari-pada-lābha ity arthaḥ ||20||

 —o)0(o—

[21]

**gāruḍe ca—**

**... pūrṇaḥ so’yam atiśayaḥ |**

**artho’yaṁ brahma-sūtrāṇāṁ bhāratārtha-vinirṇayaḥ ||**

**gāyatrī-bhāṣya-rūpo’sau vedārtha-paribṛṁhitaḥ |**

**purāṇānāṁ sāma-rūpaḥ sākṣād-bhagavatoditaḥ ||**

**dvādaśa-skandha-yukto’yaṁ śata-viccheda-saṁyutaḥ |**

**grantho’ṣṭādaśa-sāhasraḥ śrīmad-bhāgavatābhidhaḥ || iti |**

**brahma-sūtrāṇām arthas teṣām akṛtrima-bhāṣya-bhūta ity arthaḥ | pūrvaṁ sūkṣmatvena manasy āvirbhūtaṁ, tad eva saṅkṣipya sūtratvena punaḥ prakaṭitaṁ, paścād vistīrṇatvena sākṣāc-chrī-bhāgavatam iti | tasmāt tad-bhāṣya-bhūte svataḥ-siddhe tasmin saty arvacīnam anyad anyeṣāṁ sva-sva-kapola-kalpitaṁ tad-anugatam evādaraṇīyam iti gamyate |**

**bhāratārtha-vinirṇayaḥ—**

**nirṇayaḥ sarva-śāstrāṇāṁ bhārataṁ parikīrtitam |**

**bhārataṁ sarva-vedāś ca tulām āropitāḥ purā |**

**devair brahmādibhiḥ sarvair ṛṣibhiś ca samanvitaiḥ ||**

**vyāsasyaivājñayā tatra tvatyaricyata bhāratam |**

**mahattvād bhāravattvāc ca mahābhāratam ucyate ||**

**ity ādy-ukta-lakṣaṇasya bhāratasyārtha-vinirṇayo yatra saḥ | śrī-bhagavaty eva tātparyaṁ tasyāpi | tad uktaṁ mokṣa-dharme nārāyaṇīye śrī-veda-vyāsaṁ prati janamejayena—**

**idaṁ śata-sahasrād dhi bhāratākhyāna-vistarāt |**

**āmathya mati-manthena jñānodadhim anuttamam ||**

**navanītaṁ yathā dadhno malayāc candanaṁ yathā |**

**āraṇyakaṁ ca vedebhya oṣadhibhyo’mṛtaṁ yathā ||**

**samuddhṛtam idaṁ brahman kathāmṛtam anuttamam |**

**tapo-nidhe tvayoktaṁ hi nārāyaṇa-kathāśrayam || [ma.bhā. 12.331.2-4] iti ||21||**

**sarva-saṁvādinī :** *na vyākhyātam.*

**baladevaḥ :** gāruḍa-vacanaiś ca parama-sāttvikatvaṁ vyañjayan brahma-sūtrādy-artha-nirṇīyakatvaṁ guṇam āha artho’yam iti | gāruḍa-vākya-padāni vyācaṣṭe brahma-sūtrāṇām ity-ādinā | tasmāt tad-bhāṣyety ādi anyad vaiṣṇavācārya-racitam ādhunikaṁ bhāṣyaṁ tad-anugataṁ śrī-bhāgavatāviruddham evādartavyam | tad-viruddhaṁ śaṅkara-bhaṭṭa-bhāskarādi-racitaṁ tu heyam ity arthaḥ | bhāratārtheti padaṁ vyākurvan bhārata-vākyenaiva bhārata-svarūpaṁ darśayati nirṇayaḥ sarveti | bhārataṁ kiṁ tātparyakam ity āha śrībhagavaty eveti | tasya bhāratasyāpīty arthaḥ | bhāratasya bhagavat-tāt-paryakatve nārāyaṇīya-vākyam udāharati idaṁ śatety ādi ||21||

 —o)0(o—

[22]

**tathā ca** **tṛtīye—**

**munir vivakṣur bhagavad-guṇānāṁ**

**sakhāpi te bhāratam āha kṛṣṇaḥ |**

**yasmin nṛṇāṁ grāmya-sukhānuvādair**

**matir gṛhītā nu hareḥ kathāyām || [bhā.pu. 3.5.12] iti |**

**tasmād gāyatrī-bhāṣya-rūpo’sau | tathaiva hi viṣṇu-dharmottarādau tad-vyākhyāne bhagavān eva vistareṇa pratipāditaḥ | atra janmādy asya ity asya vyākhyānaṁ ca tathā darśayiṣyate |**

**vedārtha-paribṛṁhitaḥ | vedārthasya paribṛṁhaṇaṁ yasmāt | tac coktam, itihāsa-purāṇābhyām ity-ādi | purāṇānāṁ sāma-rūpaḥ | vedeṣu sāmavat sa teṣu śreṣṭha ity arthaḥ | ata eva skānde—**

**śataśo’tha sahasraiś ca kim anyaiḥ śāstra-saṅgrahaiḥ |**

**na yasya tiṣṭhate gehe śāstraṁ bhāgavataṁ kalau ||**

**kathaṁ sa vaiṣṇavo jñeyaḥ śāstraṁ bhāgavataṁ kalau |**

**gṛhe na tiṣṭhate yasya sa vipraḥ śvapacādhamaḥ ||**

**yatra yatra bhaved vipra śāstraṁ bhāgavataṁ kalau |**

**tatra tatra harir yāti tridaśaiḥ saha nārada ||**

**yaḥ paṭhet prayato nityaṁ ślokaṁ bhāgavataṁ mune |**

**aṣṭādaśa-purāṇānāṁ phalaṁ prāpnoti mānavaḥ || iti |**

**[viṣṇu-khaṇḍe mārga-śīrṣa-māhātmye 16.40,42,44,33]**

**śata-viccheda-saṁyutaḥ | pañcatriṁśad-adhika-śata-trayādhyāya-viśiṣṭa ity arthaḥ | spaṣṭārtham anyat |**

**tad evaṁ paramārtha-vivitsubhiḥ śrī-bhāgavatam eva sāmprataṁ vicāraṇīyam iti sthitam | hemādrer** **vrata-khaṇḍe—**

**strī-śūdra-dvijabandhūnāṁ trayī na śruti-gocarā |**

**karma-śreyasi mūḍhānāṁ śreya evaṁ bhaved iha |**

**iti bhāratam ākhyānaṁ kṛpayā muninā kṛtam || [bhā.pu. 1.4.25]**

**iti vākyaṁ śrī-bhāgavatīyatvenotthāpya bhāratasya vedārtha-tulyatvena nirṇayaḥ kṛta iti | tan-matānusāreṇa tv evaṁ vyākhyeyaṁ bhāratārthasya vinirṇayaḥ | vedārtha-tulyatvena viśiṣya nirṇayo yatreti | yasmād evaṁ bhagavat-paras tasmād eva yatrādhikṛtya gāyatrīm iti kṛta-lakṣaṇa-śrīmad-bhāgavata-nāmā granthaḥ śrī-bhagavat-parāyā gāyatryā bhāṣya-rūpo’sau | tad uktaṁ *yatrādhikṛtya gāyatrīm* ity-ādi |**

**tathaiva hy agni-purāṇe** **tasya vyākhyāne vistareṇa pratipāditaḥ | tatra tadīya-vyākhyā-dig-darśanaṁ yathā—**

**taj-jyotiḥ paramaṁ brahma bhargas tejo yataḥ smṛtaḥ | [a.pu. 216.3]**

**ity ārabhya punar āha—**

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

**śivaṁ kecit paṭhanti sma śakti-rūpaṁ paṭhanti ca |**

**kecit sūryaṁ kecid agniṁ daivatāny agni-hotriṇaḥ ||**

**agny-ādi-rūpo viṣṇur hi vedādau brahma gīyate | [a.pu. 216.7-8]**

**atra janmādyasya ity asya vyākhyānaṁ ca tathā darśayiṣyate | kasmai yena vibhāsito’yaṁ ity upasaṁhāra-vākye ca tac-chuddhaṁ [bhā.pu. 12.13.19] ity-ādi-samānam evāgni-purāṇe tad vyākhyānam |**

**nityaṁ śuddhaṁ paraṁ brahma nitya-bhargam adhīśvaram |**

**ahaṁ jyotiḥ paraṁ brahma dhyāyema hi vimuktaye || [a.pu. 216.6] iti |**

**atrāhaṁ brahmeti “nādevo devam arcayet” iti nyāyena yogyatvāya svasya tādṛktva-bhāvanā darśitā | dhyāyemeti ahaṁ tāvat dhyāyeyaṁ, sarve ca vayaṁ dhyāyemety arthaḥ | tad etan-mate tu mantre’pi bharga-śabdo’yam ad-anta eva syāt | supāṁ suluk [pā. 7.1.39] ity-ādinā chāndasa-sūtreṇa tu dvitīyaika-vacanasyāmaḥ su-bhāvo jñeyaḥ |**

**yat tu dvādaśe oṁ namas te [bhā.pu. 12.6.67] ity-ādi gadyeṣu tad-arthatvena sūryaḥ stutaḥ, tat paramātma-dṛṣṭyaiva, na tu svātantryeṇety adoṣaḥ |**

**tathaivāgre śrī-śaunaka-vākye, brūhi naḥ śraddadhānānāṁ vyūhaṁ sūryātmano hareḥ [bhā.pu. 12.11.28] iti | na cāsya bhargasya sūrya-maṇḍala-mātrādhiṣṭhānatvam | mantre vareṇya-śabdenātra ca granthe para-śabdena paramaiśvarya-paryantatāyā darśitatvāt |**

**tad evam agni-purāṇe’py uktam—**

**dhyānena puruṣo’yaṁ ca draṣṭavyaḥ sūrya-maṇḍale |**

**satyaṁ sadā-śivaṁ brahma viṣṇor yat paramaṁ padam || iti |**

**trilokī-janānām upāsanārthaṁ pralaye vināśini sūrya-maṇḍale cāntaryāmitayā prādurbhūto’yaṁ puruṣo dhyānena draṣṭavya upāsitavyaḥ | yat tu viṣṇos tasya mahā-vaikuṇṭha-rūpaṁ paramaṁ padam | tad eva satyaṁ kāla-trayāvyabhicāri, sadā-śivam upadrava-śūnyaṁ yato brahma-svarūpam ity arthaḥ | tad etad gāyatrīṁ procya purāṇa-lakṣaṇa-prakaraṇe yatrādhikṛtya gāyatrīm ity-ādy apy uktam agni-purāṇe | tasmāt,**

**agneḥ purāṇaṁ gāyatrīṁ sametya bhagavat-parām |**

**bhagavantaṁ tatra matvā jagaj-janmādi-kāraṇam ||**

**yatrādhikṛtya gāyatrīm iti lakṣaṇa-pūrvakam |**

**śrīmad-bhāgavataṁ śaśvat pṛthvyāṁ jayati sarvataḥ ||**

**tad evam asya śāstrasya gāyatrīm adhikṛtya pravṛttir darśitā |**

**yat tu sārasvata-kalpam adhikṛtyeti pūrvam uktam | tac ca gāyatryā bhagavat-pratipādaka-vāg-viśeṣa-rūpa-sarasvatītvād upayuktam eva | yad uktam** **agni-purāṇe**—

**gāyatry-ukthāni śāstrāṇi bhargaṁ prāṇāṁs tathaiva ca ||**

**tataḥ smṛteyaṁ gāyatrī sāvitrī yata eva ca |**

**prakāśinī sā savitur vāg-rūpatvāt sarasvatī ||** [**a.pu. 216.1-2**]

**atha krama-prāptā vyākhyā, vedārtha-paribṛṁhita iti | vedārthānāṁ paribṛṁhaṇaṁ yasmāt** | **tac coktam itihāsa-purāṇābhyām iti | purāṇānāṁ sāma-rūpa iti vedeṣu sāmavat purāṇeṣu śreṣṭha ity arthaḥ | purāṇāntarāṇāṁ keṣāṁcid āpātato rajas-tamasī juṣamāṇais tat-paratvāpratītatve’pi vedānāṁ kāṇḍa-traya-vākyaika-vākyatāyāṁ yathā sāmnā, tathā teṣāṁ śrī-bhāgavatena pratipādye śrī-bhagavaty eva paryavasānam iti bhāvaḥ | tad uktam—**

**vede rāmāyaṇe caiva purāṇe bhārate tathā |**

**ādāv ante ca madhye ca hariḥ sarvatra gīyate || [ha.vaṁ. 132.95] iti |**

**pratipādayiṣyate ca tad idaṁ paramātma-sandarbhe | sākṣād bhagavatoditam iti | kasmai yena vibhāsito’yaṁ [bhā.pu. 12.13.19] ity upasaṁhāra-vākyānusāreṇa jñeyam | śata-viccheda-saṁyuta iti | vistāra-bhiyā na viviriyate | tad evaṁ śrīmad-bhāgavataṁ sarva-śāstra-cakravarti-padam āptam iti sthite hema-siṁha-samanvitam ity atra hema-siṁhāsanam ārūḍham iti ṭīkākārair yad vyākhyātaṁ, tad eva yuktam |**

**ataḥ śrīmad-bhāgavatasyaivābhyāsāvaśyakatvaṁ śreṣṭhatvaṁ ca skānde nirṇītam—śataśo’tha sahasraiś ca kim anyaiḥ śāstra-saṅgrahaiḥ [viṣṇu-khaṇḍe mārga-śīrṣa-māhātmye 16.40] | tad evaṁ paramārtha-vivitsubhiḥ śrī-bhāgavatam eva sāmprataṁ vicāraṇīyam iti sthitam ||22||**

**sarva-saṁvādinī :** *na vyākhyātam.*

**baladevaḥ :** nanu śrī-bhāgavatasya bhāratārtha-nirṇāyakatvaṁ kathaṁ pratītam iti cet tatrāha tathā tṛtīya iti | munir iti maitreyaṁ prati viduroktiḥ | te maitreyasya guru-putratvāt sakhā kṛṣṇo vyāsaḥ | grāmyā gṛhidharmakartavyatādi-lakṣaṇā vyāvahārikī mūṣika-viḍāla-gṛdhra-gomāyu-dṛṣṭāntopetā ca kathā | tat-tat-svārtha-kautuka-kathā-śravaṇāya bhārata-sadasi samāgatānāṁ nṝṇāṁ śrī-gītādi-śravaṇena harau matir gṛhītā syād iti tat-kathānuvāda eva | vastuto bhagavat-param eva bhāratam iti śrī-bhāgavatena nirṇītam ity arthaḥ | sāmavedavadasya śraiṣṭhyaṁ skānda-vākyaṁ śataśo’thetyādi prakaṭārtham | tad evam iti | ukta-guṇa-gaṇe siddhe satīty arthaḥ ||22||

 —o)0(o—

[23]

**ata eva satsv api nānā-śāstreṣv etad evoktam—kalau naṣṭa-dṛśām eṣa purāṇārko ’dhunoditaḥ [bhā.pu. 1.3.45] iti | arkatā-rūpakeṇa tad vinā nānyeṣāṁ samyag-vastu-prakāśakatvam iti pratipadyate |**

**yasyaiva śrīmad-bhāgavatasya bhāṣya-bhūtaṁ śrī-hayaśīrṣa-pañcarātre śāstra-prastāve gaṇitaṁ tantra-bhāgavatābhidhaṁ tantram, yasya sākṣāc chrī-hanumadbhāṣya-vāsanābhāṣya-sambandhokti-vidvatkāmadhenu-tattvadīpikā-bhāvārthadīpikā-paramahaṁsapriyā-śukahṛdayādayo vyākhyā-granthāḥ | tathā muktāphala-harilīlā-bhaktiratnāvaly-ādayo nibandhāś ca vividhā eva tat-tan-mata-prasiddha-mahānubhāva-kṛtā virājante | yad eva ca hemādri-granthasya [caturvarga-cintāmaṇeḥ] dāna-khaṇḍe purāṇa-dāna-prastāve matsya-purāṇīya-tal-lakṣaṇa-dhṛtyā praśastam | hemādri-pariśeṣa-khaṇḍasya kāla-nirṇaye ca kali-yuga-dharma-nirṇaye, kaliṁ sabhājayanty āryāḥ [bhā.pu. 11.5.36] ity-ādikaṁ yad-vākyatvenotthāpya yat-pratipādita-dharma eva kalāv aṅgīkṛtaḥ |**

**atha yad eva kaivalyam apy atikramya bhakti-sukha-vyāhārādi-liṅgena nija-matasyāpy upari virājamānārthaṁ matvā, yad apauruṣeyaṁ vedānta-vyākhyānaṁ bhayād acālayataiva śaṅkarāvatāratayā prasiddhena vakṣyamāṇa-svagopanādi-hetuka-bhagavad-ājñā-pravartitādvaya-vādenāpi tan-mātra-varṇita-viśva-rūpa-darśana-kṛta-vrajeśvarī-vismaya-śrī-vraja-kumārī-vasana-cauryādikaṁ govindāṣṭakādau varṇayatā taṭasthībhūya nija-vacaḥ-sāphalyāya spṛṣṭam iti ||23||**

**sarva-saṁvādinī :** *na vyākhyātam.*

baladevaḥ **:** ata eveti varṇita-lakṣaṇād utkarṣād eva hetor ity arthaḥ | purātanānām ṛṣīṇām ādhunikānāṁ ca vidvattamānām upādeyam idaṁ śrī-bhāgavatam ity āha yasyaiveti | virājante samprati pracarantīty arthaḥ | dharma-śāstra-kṛtāṁ copādeyam etad ity āha yad eva ca hemādrīty ādi | tat-pratipādito dharmaḥ kṛṣṇa-saṅkīrtana-lakṣaṇaḥ | nanu ced īdṛśaṁ śrī-bhāgavataṁ tarhi śaṅkarācāryaḥ kutas tan na vyācaṣṭeti cet tatrāha | atha yad eva kaivalyam ity-ādi | ayaṁ bhāvaḥ pralayādhikārī khalu harer bhakto’ham upaniṣad-ādi vyākhyāya tat-siddhāntaṁ vilāpya tasyājñāṁ pālitavān evāsmi | atha tad atipriye śrī-bhāgavate’pi cālite sa prabhur mayi kupyed ato na tac cālyam | evaṁ sati me sārajñatā sukha-sampac ca na syād ataḥ kathañcit tat sparśanīyam iti tan-mātroktaṁ viśva-rūpa-darśanādi-sva-kāvye nibabandheti tena cādṛta tad iti sarva-mānyaṁ śrī-bhāgavatam iti ||23||

 —o)0(o—

[24]

**yad eva kila dṛṣṭvā śrī-madhvācārya-caraṇair vaiṣṇavāntarāṇāṁ tac-chiṣyāntara-puṇyāraṇyādi-rītika-vyākhyā-praveśa-śaṅkayā tatra tātparyāntaraṁ likhadbhir vartmopadeśaḥ kṛta iti ca sātvatā varṇayanti | tasmād yuktam uktaṁ tatraiva prathama-skandhe—**

**tad idaṁ grāhayāmāsa sutam ātmavatāṁ varam |**

**sarva-vedetihāsānāṁ sāraṁ sāraṁ sumuddhṛtam || [bhā.pu. 1.3.41-42]**

dvādaśe**—**

**sarva-vedānta-sāraṁ hi śrī-bhāgavatam iṣyate |**

**tad-rasāmṛta-tṛptasya nānyatra syād ratiḥ kvacit || [bhā.pu. 12.13.15]**

**tathā** prathame—

**nigama-kalpa-taror galitaṁ phalaṁ**

**śuka-mukhād amṛta-drava-saṁyutam |**

**pibata bhāgavataṁ rasam ālayaṁ**

**muhur aho rasikā bhuvi bhāvukāḥ || [bhā.pu. 1.1.3]**

**ata eva tatraiva—**

**yaḥ svānubhāvam akhila-śruti-sāram ekam**

**adhyātma-dīpam atititīrṣatāṁ tamo’ndham |**

**saṁsāriṇāṁ karuṇayāha purāṇa-guhyaṁ**

**taṁ vyāsa-sūnum upayāmi guruṁ munīnām || [bhā.pu. 1.2.3]**

**śrī-bhāgavata-mataṁ tu sarva-matānām adhīśa-rūpam iti sūcakam | sarva-munīnāṁ sabhā-madhyam adhyāsyopadeṣṭṛtvena teṣāṁ gurutvam api tasya tatra suvyaktam ||24||**

**sarva-saṁvādinī :** *na vyākhyātam.*

**baladevaḥ :** śrī-madhva-munes tu paramopāsyaṁ śrī-bhāgavatam ity āha—yad eva kileti | śaṅkareṇa naitad vicālitaṁ kintv ādṛtam eveti vibhāvyety arthaḥ, kintu tac-chiṣyaiḥ puṇyāraṇyādibhir etad anyathā vyākhyātaṁ tena vaiṣṇavānāṁ nirguṇa-cinmātra-param idam iti bhrāntiḥ syād iti śaṅkayā hetunā tad-bhrānti-cchedāya tatra tātparyāntaraṁ bhagavat-paratā-rūpaṁ tato’nyat tātparyaṁ likhadbhis tasya vyākhyāna-vartmopadiṣṭaṁ vaiṣṇavān pratīti | madhvācārya-caraṇair iti atyādara-sūcaka-bahutva-nirdeśaḥ | sva-pūrvācāryatvād iti bodhyam | vāyudevaḥ khalu madhva-muniḥ sarvajño’tivikramī yo dig-vijayinaṁ caturdaśa-vidyaṁ caturdaśabhiḥ kṣaṇair nirjityāsanāni tasya caturdaśa jagrāha | sa ca tac-chiṣyaḥ padmanābhābhidhāno babhūveti prasiddham | tasmād iti prokta-guṇakatvād dhetor ity arthaḥ | ālayam iti mokṣam abhivyāpyety arthaḥ | ya iti andhaṁ tamo’vidyām atititīrṣatāṁ saṁsāriṇāṁ karuṇayā yaḥ purāṇa-guhyaṁ śrī-bhāgavatam āhety anvayaḥ | svānuybhāvam asādhāraṇa-prabhāvam ity arthaḥ ||24||

 —o)0(o—

**yataḥ—**

**tatropajagmur bhuvanaṁ punānā**

**mahānubhāvā munayaḥ sa-śiṣyāḥ |**

**prāyeṇa tīrthābhigamāpadeśaiḥ**

**svayaṁ hi tīrthāni punanti santaḥ ||**

**atrir vasiṣṭhaś cyavanaḥ śaradvān**

**ariṣṭanemir bhṛgur aṅgirāś ca |**

**parāśaro gādhi-suto’tha rāma**

**utathya indrapramadedhmavāhau ||**

**medhātithir devala ārṣṭiṣeṇo**

**bhāradvājo gautamaḥ pippalādaḥ |**

**maitreya aurvaḥ kavaṣaḥ kumbhayonir**

**dvaipāyano bhagavān nāradaś ca ||**

**anye ca devarṣi-brahmarṣi-varyā**

**rājarṣi-varyā aruṇādayaś ca |**

**nānārṣeya-pravarān sametān**

**abhyarcya rājā śirasā vavande ||**

**sukhopaviṣṭeṣv atha teṣu bhūyaḥ**

**kṛta-praṇāmaḥ sva-cikīrṣitaṁ yat |**

**vijñāpayām āsa vivikta-cetā**

**upasthito’gre’bhigṛhīta-pāṇiḥ || [bhā.pu. 1.19.8-12] ity ādy-anantaram—**

**tataś ca vaḥ pṛcchyam imaṁ vipṛcche**

**viśrabhya viprā iti kṛtyatāyām |**

**sarvātmanā mriyamāṇaiś ca kṛtyaṁ**

**śuddhaṁ ca tatrāmṛśatābhiyuktāḥ || [bhā.pu. 1.19.24]**

**iti pṛcchati rājñi—**

**tatrābhavad bhagavān vyāsa-putro**

**yadṛcchayā gām aṭamāno’napekṣaḥ |**

**alakṣya-liṅgo nija-lābha-tuṣṭo**

**vṛtaś ca bālair avadhūta-veṣaḥ || [bhā.pu. 1.19.25]**

**tataś ca—pratyutthitās te munayaḥ svāsanebhyaḥ [bhā.pu. 1.19.28] ity-ādy-ante**

**sa saṁvṛtas tatra mahān mahīyasāṁ**

**brahmarṣi-rājarṣi-devarṣi-saṅghaiḥ |**

**vyarocatālaṁ bhagavān yathendur**

**graharkṣa-tārā-nikaraiḥ parītaḥ || [bhā.pu. 1.19.30] ity uktam ||25||**

**sarva-saṁvādinī :** *na vyākhyātam.*

**baladevaḥ :** munīnāṁ gurum ity uktam | tat katham ity atrāha yata iti | yata ity asya ity uktam iti pareṇa sambandhaḥ | aurva iti vipra-vaṁśaṁ vināśayadbhyo duṣṭebhyaḥ kṣatriyebhyo bhayād garbhād ākṛṣyorau tan-mātrā sthāpitas tato jātaḥ kṣatriyāṁs tān svena tejasā bhasmīcakāra iti bhārate[[15]](#footnote-16) kathāsti | nigṛhīta-pāṇi-yojitāñjali-puṭaḥ | evaṁ kartavyasya bhāva itikartavyatā | tasyāṁ viṣaye sarvāvasthāyāṁ puṁsaḥ kiṁ kṛtyam | tatrāpi mriyamāṇaiś ca kiṁ kṛtyam | tac ca śuddhaṁ hiṁsā-śūnyam, tatrāmṛśata yūyam | gāṁ pṛthivīm | anapekṣo niḥspṛhaḥ | nijasya śuddhi-pūrti-kartuḥ sva-svāminaḥ kṛṣṇasya lābhena tuṣṭaḥ | tatra sabhāyām ||25||

—o)0(o—

[26]

**atra yadyapi tatra śrī-vyāsa-nāradau tasyāpi guru-parama-gurū, tathāpi punas tan-mukha-niḥsṛtaṁ śrī-bhāgavataṁ tayor apy aśruta-caram iva jātam | ity evaṁ śrī-śukas tāv apy upadideśa deśyam ity abhiprāyaḥ | yad uktaṁ, śuka-mukhād amṛta-dravya-saṁyutaṁ [1.1.3] iti | tasmād evam api śrī-bhāgavatasyaiva sarvādhikyam | mātsyādīnāṁ yat purāṇādhikyaṁ śrūyate tat tv āpekṣikam iti | aho kiṁ bahunā, śrī-kṛṣṇa-pratinidhi-rūpam evedam | yata uktaṁ** **prathama-skandhe—**

**kṛṣṇe sva-dhāmopagate dharma-jñānādibhiḥ saha |**

**kalau naṣṭa-dṛśām eṣa purāṇārko’dhunoditaḥ || [bhā.pu. 1.3.45] iti |**

**ata eva sarva-guṇa-yuktatvam asyaiva dṛṣṭaṁ dharmaḥ projjhita-kaitavo’tra [1.1.2] ity-ādinā,**

**vedāḥ purāṇaṁ kāvyaṁ ca prabhur mitraṁ priyeva ca |**

**bodhayantīti hi prāhus trivṛd bhāgavataṁ punaḥ ||**

**iti muktā-phale hemādri-kāra-vacanena ca[[16]](#footnote-17) | tasmān manyantāṁ vā kecit purāṇāntareṣu veda-sāpekṣatvaṁ, śrī-bhāgavate tu tathā sambhāvanā svayam eva nirastety api svayam eva labdhaṁ bhavati | ata eva parama-śruti-rūpatvaṁ tasya | yathoktam—**

**kathaṁ vā pāṇḍaveyasya rājarṣer muninā saha |**

**saṁvādaḥ samabhūt tāta yatraiṣā sātvatī śrutiḥ || [bhā.pu. 1.4.7] iti |**

**atha “yat khalu sarva-purāṇa-jātam āvirbhāvya” [§19] ity-ādikaṁ pūrvam uktaṁ, tat tu prathama-skandha-gata-śrī-vyāsa-nārada-saṁvādenaiva prameyam ||26||**

**sarva-saṁvādinī :** *na vyākhyātam.*

**baladevaḥ :** vaktavyaṁ yojayaty atra yadyapīty-ādinā | tasmād evam iti tad-vaktuḥ śrī-śukasya sarva-gurutvenāpīty arthaḥ | āpekṣikam iti etad-anya-purāṇāpekṣayety arthaḥ | atha paramotkarṣam āha aho kim iti # ataeveti kṛṣṇa-pratinidhitvāt kṛṣṇavat sarva-guṇa-yuktatvam ity arthaḥ | priyeva kānteva | trivṛt vedādi-traya-guṇa-yuktam ity arthaḥ | tasmād iti veda-sāpekṣatvaṁ veda-vākyena purāṇa-prāmāṇyam ity arthaḥ | ataeveti paramārthāvedakatvād vedāntasyeva bhāgavatasya parama-śruti-rūpatvam ity arthaḥ | yatra saṁvāde | sātvatī vaiṣṇavīty arthaḥ | artheti—idaṁ bhagavatā pūrvam ity-ādi-dvādaśokter brahma-nārāyaṇa-saṁvāda-rūpam aṣṭādaśasu madhye prakaṭitam, vyāsa-nārada-saṁvāda-rūpaṁ tatraiva praveśitam, tad-ubhayasya lakṣaṇa-saṅkhye tu mātsyādāv ukte iti bodhyam ity arthaḥ | evam eva bhāratopakrame’pi dṛṣṭam | ādāv ākhyānair vinā caturviṁśati-sahasraṁ bhārataṁ tatas taiḥ sahitaṁ pañcāśat-sahasraṁ tatas tais tato’py adhikam ito’py adhikam iti tadvat ||26||

—o)0(o—

[28]

**tad evaṁ parama-niḥśreyasa-niścayāya śrī-bhāgavatam eva paurvāparyāvirodhena vicāryate | tatrāsmin sandarbha-ṣaṭkātmake granthe sūtra-sthānīyam avatārikā-vākyaṁ, viṣaya-vākyaṁ śrī-bhāgavata-vākyam | bhāṣya-rūpā tad-vyākhyā tu samprati madhya-deśādau vyāptān advaita-vādino nūnaṁ bhagavan-mahimānam avagāhayituṁ tad-vādena karburita-lipīnāṁ parama-vaiṣṇavānāṁ śrīdhara-svāmi-caraṇānāṁ śuddha-vaiṣṇava-siddhāntānugatā cet, tarhi yathāvad eva vilikhyate | kvacit teṣām evānyatra-dṛṣṭa-vyākhyānusāreṇa draviḍādi-deśa-vikhyāta-parama-bhāgavatānāṁ teṣām eva bāhulyena tatra vaiṣṇavatvena prasiddhatvāt | śrī-bhāgavata eva, kvacit kvacin mahārāja draviḍeṣu ca bhūriśaḥ [bhā.pu. 11.5.39] ity anena prathita-mahimnāṁ sākṣāc chrī-prabhṛtitaḥ pravṛtta-sampradāyānāṁ śrī-vaiṣṇavābhidhānāṁ śrī-rāmānuja-bhagavat-pāda-viracita-śrī-bhāṣyādi-dṛṣṭa-mata-prāmāṇyena, mūla-grantha-svārasyena cānyathā ca | advaita-vyākhyānaṁ tu prasiddhatvān nātivitāyate ||27||**

**sarva-saṁvādinī :** *na vyākhyātam.*

**baladevaḥ :** tad evam iti | nanu veda evāsmākaṁ pramāṇam iti pratijñāya purāṇam eva tat svīkarotīti kim idaṁ kautukam iti cen maivaṁ bhramitavyam | evaṁ vā are’sya mahato bhūtasya [bṛ.ā.u. 2.4.10] ity-ādi-śrutyaiva purāṇasya vedatvābhidhānāt | vedeṣu vedāntasyaiva purāṇeṣu śrī-bhāgavatasya śraiṣṭhya-nirṇayāc ca tad eva pramāṇam iti kim asaṅgatam uktam iti | atha brahma-sūtra-bhāṣya-rītyā sandarbhasyāsya pravṛttir ity āha tatrasminn iti | vicārārhavākyaṁ viṣaya-vākyam | bhāṣya-rūpā tad-vyākhyeti | ayam arthaḥ śrīdhara-svāmino vaiṣṇavā eva, taṭ-ṭīkāsu bhagavad-vigraha-guṇa—vibhūti-dhāmnāṁ tat-pārṣada-tanūnāṁ ca nityatvokteḥ | bhagavad-bhakteḥ sarvotkṛṣṭa-mokṣānuvṛttyor ukteś ca tathāpi kvacit kvacin māyāvādollekhas tad-vādino bhagavad-bhaktau praveśayituṁ baḍiśāmiṣārpaṇa-nyāyenaiveti viditam iti | śuddha-vaiṣṇaveti yathā sāṅkhyādi-śāstrāṇām aviruddhāṁśaḥ sarvaiḥ svīkṛtas tadvad idaṁ bodhyam | kvacit teṣām eveti kvacit sthalāntarīya-svāmi-vyākhyānusāreṇa śrī-bhāṣyādi-dṛṣṭa-mata-prāmāṇyena mūla-śrī-bhāgavata-svārasyena cānyathā ca bhāṣya-rūpā tad-vyākhyā mayā likhyata iti mat-kapola-kalpanaṁ kiñcid api nāstīti pramāṇopetātra ṭīkety arthaḥ | nanu pūrva-pakṣa-jñānāyādvaitaṁ ca vyākhyeyam iti tatrāha advaiteti ||27||

 —o)0(o—

[28]

**atra ca sva-darśitārtha-viśeṣa-prāmāṇyāyaiva, na tu śrīmad-bhāgavata-vākya-prāmāṇyāya, pramāṇāni śruti-purāṇādi-vacanāni yathā-dṛṣṭam evodāharaṇīyāni | kvacit svayam adṛṣṭākarāṇi ca tattva-vāda-gurūṇām anādhunikānāṁ pracura-pracārita-vaiṣṇava-mata-viśeṣāṇāṁ dakṣiṇādi-deśa-vikhyāta-śiṣyopaśiṣyībhūta-vijayadhvaja-vyāsatīrthādi-veda-vedārtha-vid-varāṇāṁ śrī-madhvācārya-caraṇānāṁ bhāgavata-tātparya-bhārata-tātparya-brahma-sūtra-bhāṣyādibhyaḥ saṅgṛhītāni | taiś caivam uktaṁ bhārata-tātparye—**

**śāstrāntarāṇi saṁjānan vedāntasya prasādataḥ |**

**deśe deśe tathā granthān dṛṣṭvā caiva pṛthag-vidhān ||**

**yathā sa bhagavān vyāsaḥ sākṣān nārāyaṇaḥ prabhuḥ |**

**jagāda bhāratādyeṣu tathā vakṣye tad-īkṣayā || iti |**

**tatra tad-uddhṛtā śrutiś** caturveda-śikhādyā**, purāṇaṁ ca gāruḍādīnāṁ samprati sarvatrāpracarad-rūpam aṁśādikam | saṁhitā ca** mahā-saṁhitā**dikā tantraṁ ca** tantra-bhāgavatā**dikaṁ** brahma-tarkā**dikam iti jñeyam ||28||**

**sarva-saṁvādinī :** *na vyākhyātam.*

**baladevaḥ :** atreti | iha granthe yāni śruti-purāṇādi-vacanāni mayā dhriyante tāni svadarśitārtha-viśeṣa-prāmāṇyaiva | na tu śrī-bhāgavata-vākya-prāmaṇyāya, tasya svataḥ pramāṇatvāt | tāni ca yathā-dṛṣṭam evodāharaṇīyāni mūla-granthān vilokyotthāpitānīty arthaḥ | kānicid vākyāni tu mad-adṛṣṭākarāṇy asmad-ācārya-śrī-madhvamuni-dṛṣṭākarāṇy eva kvacin mayā dhriyanta ity āha kvacid iti | mad-vyākhyānaṁ kvacid artha-viśeṣe prāmāṇyāya śrī-madhvācārya-caraṇānāṁ bhāgavata-tātparyādibhyo granthebhyaḥ saṅgṛhītāni śruti-purāṇādi-vacanāni dhriyanta ity anuṣaṅgaḥ | atrāsya grantha-kartuḥ satyavāditvaṁ dhvanitam | kaumāra-brahmacaryavān naiṣṭhiko yaḥ satya-taponidhiḥ svapne’py anṛtaṁ noce ceti prasiddham | teṣāṁ kīdṛśānām ity āha tattveti | sarvaṁ vastu satyam iti vādas tattva-vādas tad-upadeṣṭṝṇām ity arthaḥ | anādhunikānām atiprācīnānāṁ kenacic chāṅkareṇa saha vivāde madhvasya mataṁ vyāsaḥ svīcakre | śaṅkarasya tu tatyājetyaitihyam asti | pracāriteti bhaktānāṁ viprāṇām eva mokṣaḥ | devā bhakteṣu mukhyāḥ | viriñcasyaiva sāyujyam | lakṣmyā jīvakoṭitvam ity evaṁ mata-viśeṣaḥ | dakṣiṇādideśeti tena gauḍe’pi mādhavendrādayas tad-upaśiṣyāḥ katicid babhūvur ity arthaḥ | śāstrāntarāṇīti tena svasya dṛṣṭa-sarvākaratā vyajyate dig-vijayitvaṁ cety upodghāto vyākhyātaḥ ||28||

|| iti pramāṇa-prakaraṇam ||

 —o)0(o—

## atha prameya-prakaraṇam

[1]

**atha namaskurvann[[17]](#footnote-18) eva tathābhūtasya** śrīmad-bhāgavatasya **tātparya-tad-vaktur hṛdaya-niṣṭhā-paryālocanayā saṅkṣepatas tāvan nirdhārayati—**

sva-sukha-nibhṛta-cetās tad-vyudastāny abhāvo’py

ajita-rucira-līlākṛṣṭa-sāras tadīyam |

vyatanuta kṛpayā yas tattva-dīpaṁ purāṇaṁ

tam akhila-vṛjina-ghnaṁ vyāsa-sūnuṁ nato’smi || [bhā.pu. 12.12.69]

**ṭīkā ca śrīdhara-svāmi-viracitā—śrī-guruṁ namaskaroti | sva-sukhenaiva nibhṛtaṁ pūrṇaṁ ceto yasya saḥ | tenaiva vyudasto’nyasmin bhāvo bhāvanā yasya tathābhūto’py ajitasya rucirābhir līlābhir ākṛṣṭaḥ sāraḥ sva-sukha-gataṁ dhairyaṁ yasya saḥ | tattva-dīpaṁ paramārtha-prakāśakaṁ śrī-bhāgavataṁ yo vyatanuta taṁ nato’smi ity eṣā |**

**evam eva dvitīye tad-vākyam eva prāyeṇa munayo rājan [bhā.pu. 2.1.7] ity-ādi-padya-trayam anusandheyam | atra “akhila-vṛjinaṁ” tādṛśa-bhāvasya pratikūlam udāsīnaṁ ca jñeyam | tad evam iha sambandhi-tattvaṁ brahmānandād api prakṛṣṭo rucira-līlāvaśiṣṭaḥ śrīmān ajita eva | sa ca pūrṇatvena mukhyatayā śrī-kṛṣṇa-saṁjña eveti śrī-bādarāyaṇa-samādhau vyaktībhaviṣyati | tathā prayojanākhyaḥ puruṣārthaś ca tādṛśa-tad-āsakti-janakaṁ tal-līlā-śravaṇādi-lakṣaṇaṁ tad-bhajanam evety āyātam | atra “vyāsa-sūnum” iti brahma-vaivartānusāreṇa śrī-kṛṣṇa-varāj janmata eva māyayā tasyāspṛṣṭatvaṁ sūcitam ||**

**|| 12.12 || śrī-sūtaḥ śrī-śaunakam ||1||**

**sarva-saṁvādinī :** atha [mūle] prameya-prakaraṇārambhe'tha namaskurvann eveti sūtra-sthānīyasyābhāsa-vākyasya viṣaya-sthānīya-śrī-bhāgavata-vākya-samāptāv aṅka-vinyāsas tad-vākya-saṅgati-gaṇanā-paraḥ | sa ca śrī-krama-sandarbhānukulo bhaviṣyati | tatra tatra vyākhyā-samāptau tv aṅka-vinyāsa-viśeṣasyāyam arthaḥ | [“sva-sukha-nibhṛta-” iti padyasya vaktā] dvādaśa-skandhe dvādaśādhyāye śrī-sūtaḥ ||29||

**baladevaḥ :** atha yasya brahmeti [sthitattvasarv, verse viii] padyoktaṁ sambandhi-kṛṣṇa-tattvam, tad-bhakti-lakṣaṇam abhidheyam, tat-prema-lakṣaṇaṁ pumarthaṁ ca nirūpatayā padyena tāvad-granthaṁ pravartayan granthakṛd avatārayati atheti maṅgalārtham | yasmin śāstra-vaktur hṛdaya-niṣṭhā pratīyate tad eva śāstra-pratipādya-vastu, na tv anyad ity arthaḥ | sveti tadīyam ajita-nirūpakaṁ purāṇam ity arthaḥ | ṭīkā ceti sva-sukheneti | svam asādhāraṇaṁ jīvānāndād utkṛṣṭam | guḍād iva madhu, yad-anabhibyakta-saṁsthāna-guṇa-vibhūti-līlam ānanda-rūpaṁ sva-prakāśaṁ brahma-śabda-vyapadeśyaṁ vastu tenety arthaḥ | rucirābhir iti pāramaiśvarya-samaveta-mādhurya-sambhinnatvān manojñābhir ānandaika-rūpābhiḥ pānaka-rasa-nyāyena sphurad-ajita-tat-parikarādibhir līlābhir ity arthaḥ | atrākhileti | pratikūlaṁ pratyākhyāyakam | udāsīnaṁ tyājakam ity arthaḥ | aṅka-yugmaṁ skandhādhyāyayor jñāpakam | śrī-sūtaḥ śrī-śaunakaṁ prati nirdhārayatīty avatārikāvākyena sambandhaḥ | evam uttaratra sarvatra bodhyam ||29||

 —o)0(o—

[2]

**tādṛśam eva tātparyaṁ karisyamāṇa-tad-grantha-pratipādya-tattva-nirṇaya-kṛte tat-pravaktṛ-śrī-bādarāyaṇa-kṛte samādhāv api saṅkṣepata eva nirdhārayati—**

**bhakti-yogena manasi samyak praṇihite’male |**

**apaśyat puruṣaṁ pūrṇaṁ māyāṁ ca tad-apāśrayam ||**

**yayā sammohito jīva ātmānaṁ tri-guṇātmakam |**

**paro’pi manute’narthaṁ tat-kṛtaṁ cābhipadyate ||**

**anarthopaśamaṁ sākṣād bhakti-yogam adhokṣaje |**

**lokasyājānato vidvāṁś cakre sātvata-saṁhitām ||**

**yasyāṁ vai śrūyamāṇāyāṁ kṛṣṇe parama-pūruṣe |**

**bhaktir utpadyate puṁsaḥ śoka-moha-bhayāpahā ||**

**sa saṁhitāṁ bhāgavatīṁ kṛtvānukramya cātma-jam |**

**śukam adhyāpayām āsa nivṛtti-nirataṁ muniḥ || [bhā.pu. 1.7.4-8]**

**tatra—**

**sa vai nivṛtti-nirataḥ sarvatropekṣako muniḥ |**

**kasya vā bṛhatīm etām ātmārāmaḥ samabhyasat || [bhā.pu. 1.7.9]**

**iti śaunaka-praśnānantaraṁ ca—**

**ātmārāmāś ca munayo nirgranthā apy urukrame |**

**kurvanty ahaitukīṁ bhaktim ittham-bhūta-guṇo hariḥ ||**

**harer guṇākṣipta-matir bhagavān bādarāyaṇiḥ |**

**adhyagān mahad ākhyānaṁ nityaṁ viṣṇu-jana-priyaḥ || [bhā.pu. 1.7.10-11]**

**bhakti-yogena premṇā |**

**astv evam aṅga bhagavān bhajatāṁ mukundo**

**muktiṁ dadāti karhicit sma na bhakti-yogam || [bhā.pu. 5.6.18]**

**ity atra prasiddheḥ | praṇihite samāhite samādhinānusmara tad-viceṣṭitaṁ [bhā.pu. 1.5.13] iti taṁ prati śrī-nāradopadeśāt | pūrṇa-padasya mukta-pragrahayā vṛttyā—**

**bhagavān iti śabdo’yaṁ tathā puruṣa ity api |**

**vartate nirupādhiś ca vāsudeve’khilātmani ||**

**iti** pādmottara-khaṇḍa**-vacanāvaṣṭambhena, tathā—**

**kāma-kāmo yajet somam akāmaḥ puruṣaṁ param ||**

**akāmaḥ sarva-kāmo vā mokṣa-kāma udāra-dhīḥ |**

**tīvreṇa bhakti-yogena yajeta puruṣaṁ param || [bhā.pu. 2.3.9-10]**

**ity asya vākya-dvayasya pūrva-vākye puruṣaṁ paramātmānaṁ prakṛty-ekopādhim uttara-vākye puruṣaṁ pūrṇaṁ nirupādhim iti ṭīkānusāreṇa ca pūrṇaḥ puruṣo’tra svayaṁ bhagavān ucyate ||2a||**[[18]](#footnote-19)

**sarva-saṁvādinī :** “bhakti-yogena” [bhā.pu. 1.7.4] ity-ādi śaunakaṁ prati nirdhārayatīti cūrṇikā-vākyasyānvayāt | evam uttaratrāpi jñeyam ||2a|| (30)

**baladevaḥ :** grantha-vaktuḥ śukasya yatra niṣṭhāvadhāritā | tatraiva grantha-kartur vyāsasyāpi niṣṭhām avadhārayitum avatārayati tādṛśam eveti | nivṛtti-nirataṁ brahmānandād anyasmin spṛhā-virahitam | kasyeti saṁhitābhyāsasya kiṁ phalam ity arthaḥ | adhyagād adhītavān | mukta-pragrahayeti yathāśvaḥ pragrahe mukte balāvadhi dhāvaty evaṁ pūrṇa-śabdaḥ pravṛttaḥ pūrṇatvāvadhi pravarteteti vaktuṁ tad-avadhiś ca svayaṁ-bhagavaty eveti tathocyata ity arthaḥ ||2a|| (30)

 —o)0(o—

[2b]

**pūrvam iti pāṭhe pūrvam evāham ihāsam, iti tat-puruṣasya puruṣatvam iti śrauta-nirvacana-viśeṣa-puraskāreṇa ca sa evocyate | tam apaśyat śrī-veda-vyāsa iti svarūpa-śaktimantam evety etat svayam eva labdhaṁ pūrṇaṁ candram apaśyad ity ukte kāntimantam apaśyad iti labhyate | ata eva—**

**tvam ādyaḥ puruṣaḥ sākṣād**

**īśvaraḥ prakṛteḥ paraḥ |**

**māyāṁ vyudasya cic-chaktyā**

**kaivalye sthita ātmani || [bhā.pu. 1.7.23] ity uktam |**

**ata eva māyāṁ ca tad-apāśrayām ity anena tasmin apa apakṛṣṭa āśrayo yasyāḥ | nilīya sthitatvād iti māyāyā na tat-svarūpa-bhūtatvam ity api labhyate | vakṣyate ca—māyā paraity abhimukhe ca vilajjamānā [bhā.pu. 2.7.47] iti | svarūpa-śaktir iyam atraiva vyaktībhaviṣyati anarthopaśamaṁ sākṣād bhakti-yogam adhokṣaje [bhā.pu. 1.7.6] ity anena, ātmārāmāś ca [bhā.pu. 1.7.10] ity anena ca | pūrvatra hi bhakti-yoga-prabhāvaḥ khalv asau māyābhibhāvakatayā svarūpa-śakti-vṛttitvenaiva gamyate | paratra ca te guṇā brahmānandasyāpy uparicaratayā svarūpa-śakteḥ parama-vṛttitām evārhantīti | māyādhiṣṭhātṛ-puruṣas tu tad-aṁśatvena, brahma ca tadīya-nirviśeṣāvirbhāvatvena, tad-antarbhāva-vivakṣayā pṛthaṅ nokte iti jñeyam | ato’tra pūrvavad eva sambandhi-tattvaṁ nirdhāritam ||2b|| (31)**

**sarva-saṁvādinī :** *na vyākhyātam.*

**baladevaḥ :** pāṭhāntareṇāpi sa evārtha iti vyākhyātum āha pūrvam iti | īśvarasyaiva pūrva-vartitvāt puruṣatvam ity arthaḥ | sa eveti svayaṁ bhagavān eva | svarūpa-śaktimattve pramāṇam āha tvam iti | śrutiś cātrāsti | parāsya śaktir vividhaiva śrūyate svābhāvikī jñāna-bala-kriyā ca [śve.u. 6.8] iti | eṣaiva hlādinī sandhinīty ādinā smaryate | ity uktam iti kaṇṭhataḥ pāṭhitam arjunenety arthaḥ | māyāto’nyeyaṁ bodhyety āha ataevety ādinā | mūla-vākyena svarūpa-bhūtā cic-chaktir iyaṁ bodhitāstīy āha ataevety ādinā | paṭṭa-mahiṣīva svarūpa-śaktiḥ, bahir dvāra-sevikeva māyā-śaktir ity ubhayor mahad-antaraṁ bodhyam | bhagavad-bhakter bhagavad-guṇānāṁ ca svarūpa-śakti-sārāṁśatvaṁ sayuktikam āha pūrvatra hītyādinā | brahmānandasyeti anabhivyakta-saṁsthānādi-viśeṣasyeti bodhyam | nanu paramātma-rūpas tādṛśa-brahma-rūpaś cāvirbhāvaḥ kuto vyāsena na dṛṣṭa iti cet tatrāha māyādhiṣṭhātr iti ||2b|| (31)

[2c]

**atha prāk-pratipāditasyaivābhedhyasya prayojanasya ca sthāpakaṁ jīvasya svarūpata eva parameśvarād vailakṣaṇyam apaśyad ity āha—yayā māyayā sammohito jīvaḥ svayaṁ cid-rūpatvena triguṇātmakāj jaḍāt paro’py ātmānaṁ triguṇātmakaṁ jaḍaṁ dehādi-saṅghātaṁ manute | tan-manana-kṛtam anarthaṁ saṁsāra-vyasanaṁ cābhipadyate | tad evaṁ jīvasya cid-rūpatve’pi yayā sammohita iti manute iti ca svarūpa-bhūta-jñāna-śālitvaṁ vyanakti prakāśaika-rūpasya tejasaḥ svapara-prakāśana-śaktivat | ajñānenāvṛtaṁ jñānaṁ tena muhyanti jantavaḥ [gītā 5.25] iti śrī-gītābhyaḥ | tad evam upādher eva jīvatvaṁ tan-nāśasyaiva mokṣatvam iti matāntaraṁ parihṛtavān | atra yayā sammohitaḥ ity anena tasyā eva tatra kartṛtvaṁ bhagavatas tatrodāsīnatvaṁ matam | vakṣyate ca—**

**vilajjamānayā yasya sthātum īkṣā-pathe’muyā**

**vimohitā vikatthante mamāham iti durdhiyaḥ || [bhā.pu. 2.5.13] iti |**

**atra vilajjamānayā ity anenedam āyāti, tasyā jīva-sammhohanaṁ karma śrī-bhagavate na rocata iti yadyapi sā svayaṁ jānāti, tathāpi bhayaṁ dvitīyābhiniveśataḥ syād īśād apetasya [bhā.pu. 11.2.37] iti diśā jīvānām anādi-bhagavad-ajñāna-maya-vaimukhyam asahamānā svarūpāvaraṇam asvarūpāveśaṁ ca karoti ||2c|| (32)**

**sarva-saṁvādinī :** *na vyākhyātam.*

**baladevaḥ :** jīvo yenśvaraṁ bhajet bhaktyā ca tasmin premāṇaṁ vindet tato māyayā vimuktaḥ syāt tam īśvarāj jīvasya vāstavaṁ bhedam apaśyad iti vyācaṣṭe, atha prāg ity-ādinā | jīvasyeti vailakṣaṇyam iti sevakatva-sevyatvāṇutva-vibhutva-rūpa-nitya-dharma-hetukaṁ bhedam ity arthaḥ | nanu cin-mātro jīvaḥ yo vijñāne tiṣṭhan [bṛ.ā.u. 3.7.22], vijñānaṁ yajñaṁ tanute [tai.u. 2.5.1] ity ādau cid-dhātutva-śravaṇāt, na tasya dharma-bhūtaṁ nityaṁ jñānam asti yena moha-manane varṇanīye | tasmāt sattvā sañjāyate jñānaṁ [gītā 14.17] ity-ādi-vākyāt, sattve yā caitanyasya cchāyā, tad eva sattvopahitasya tasya jñānaṁ yena moha-manane vyāsena dṛṣṭe syātām iti cet tatrāha tad evam ity-ādinā | chāyābhāvāc ca na tat-kalpanaṁ yuktam iti bhāvaḥ | nanu svarūpa-bhūtaṁ jñānaṁ katham iti cet tatrāha parkāśaiketi | ahi-kuṇḍalādhikaraṇe [bra.sū. 3.2.28] bhāṣitam etad draṣṭavyam | tṛtīya-sandarbhe vistarīṣyāma etat | tad evam upādher iti antaḥkaraṇaṁ jīvaḥ antaḥ-karaṇa-nāśo jīvasya mokṣa iti śaṅkara-mataṁ dūsitam | tathā sati paro’pīty ādi-vyākopād iti bhāvaḥ | atreti tatra jīva-mohane karmaṇi | tasyā māyāyāḥ | vilajjeti brahma-vākyam | amuyā māyayā | asahamāneti dāsyā ucitam etat karma yat svāmi-vimukhān duḥkhākarotīti | īśa-vaimukhyena pihitaṁ jīvaṁ māyā pidhatte, ghaṭenāvṛtaṁ dīpaṁ yathā tama āvṛṇotīti ||2c|| (32)

 —o)0(o—

[2d]

**śrī-bhagavāṁś cānādita eva bhaktāyāṁ prapañcādhikāriṇyāṁ tasyāṁ dākṣiṇyaṁ laṅghituṁ na śaknoti | tathā tad-bhayenāpi jīvānāṁ sva-sāmmukhyaṁ vāñchann upadiśati—**

**daivī hy eṣā guṇa-mayī mama māyā duratyayā |**

**mām eva ye prapadyante māyām etāṁ taranti te || [gītā 7.14] iti,**

**satāṁ prasaṅgān mama vīrya-saṁvido**

**bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ |**

**taj-joṣaṇād āśv apavarga-vartmani**

**śraddhā ratir bhaktir anukramiṣyati || [bhā.pu. 3.25.25] iti ca |**

**līlayā śrīmad-vyāsa-rūpeṇa tu viśiṣṭayā tad-upadiṣṭavān ity anantaram evāyāsyati | “anarthopaśamaṁ sākṣād” iti | tasmād dvayor api tat tat samañjasaṁ jñeyam |**

**nanu māyā khalu śaktiḥ | śaktiś ca kārya-kṣamatvam | tac ca dharma-viśeṣaḥ | tasyāḥ kathaṁ lajjādikam ? ucyate—evaṁ saty api bhagavati tāsāṁ śaktīnām adhiṣṭhātṛ-devyaḥ śrūyante, yathā kenopaniṣadi mahendra-māyayoḥ saṁvādaḥ ||2d|| (33)**

**baladevaḥ :** nanv īśvaraḥ kathaṁ tan mohanaṁ sahate | tatrāha bhagavāṁś ceti | tarhi kṛpālutā-ksiḥ | tatrāha tatheti | tad-bhayenāpīti māyāto yaj-jīvānāṁ bhayaṁ tenāpi hetunety arthaḥ | tataś ca na tat-ksatir ity arthaḥ | daivīti prapattiś ceyaṁ sat-prasaṅga-hetukaiva tad-upadiṣṭā yayā sāmmukhyaṁ syāt tad viddhi praṇipātena [gītā 4.34] ity-ādi tad-vākyāt | satāṁ prasaṅgāt ity ādy-agrima-vākyāc ca | līlayeti līlāvatāreṇa | viśiṣṭatayeti ācārya-rūpeṇety arthaḥ | tasmād iti dvayor māyā-bhagavator api | tat tad iti | mohanaṁ sāmmukhya-vāñchā cety arthaḥ | nanu māyāyā mohana-lajjana-kartṛtvam uktaṁ tat kathaṁ jaḍāyās tasyāḥ sambhaved iti śaṅkate—nanu māyeti | dharma-viśeṣa utsāhādivad ity arthaḥ | siddhāntayati ucyata iti | adhiṣṭhātṛ-devya iti | vindhyādi-girīṇāṁ yathādhiṣṭhātṛ-mūrtayas tadvat | keneti tasyāṁ brahma ha devebhyo vijigye [kena.u. 3.1] ity-ādi-vākyam asti | tatrāgni-vāyu-maghonaḥ sa-garvān vīkṣya tad-garvam apanetuṁ paramātmāvirabhūt | tam ajānantas te jijñāsayāmāsuḥ | teṣāṁ vīryaṁ parīkṣamāṇaḥ sa tṛṇaṁ nidadhau | sarvaṁ daheyam ity agniḥ | sarvam ādadīyeti vāyuś ca bruvaṁs tan-nirdagdhum ādayetuṁ ca nāśakat | jñātuṁ pravṛttān madhonas tu sa tiro’dhatta | tad-ākāśe maghavā haimavatīm umām ājagāma | kim etad iti papraccha | sā ca brahmaitad ity uvāceti niṣkṛṣṭam ||33||

 —o)0(o—

[2e]

**tad āstām, prastutaṁ prastūyate | tatra jīvasya tādṛśa-cid-rūpatve’pi parameśvarato vailakṣaṇyaṁ “tad-apāśrayam” iti, “yayā sammohita” iti ca darśayati ||2e|| (34)**

**baladevaḥ :** tatra jīvasyeti māyāṁ ca tad-apāśrayām itīśvarasya māyā-niyantṛtvaṁ yayā sammohito jīva iti jīvasya māyā-niyamyatvaṁ ca | tena svarūpata īśāj jīvasya bheda-paryāyaṁ vailakṣaṇyaṁ dṛṣṭavān iti prasphuṭam | apaśyat ity anena kālo’py ānītaḥ | tad evam īśvara-jīva-māyā-kālākhyāni catvāri tattvāni samādhau śrī-vyāsena dṛṣṭāni | tāni nityāny eva | atha ha vāva nityāni puruṣaḥ prakṛtir ātmā kālaḥ ity evaṁ bhāllaveya-śruteḥ | nityo nityānāṁ cetanaś cetanānām eko bahūnāṁ yo vidadhāti kāmān [ka.u. 2.2.13] iti kāṭhakāt |

ajām ekāṁ lohita-śukla-kṛṣṇāṁ

bahvīḥ prajāḥ sṛjamānāṁ sarūpāḥ |

ajo hy eko juṣamāṇo’nuśete

jahāty enāṁ bhukta-bhogām ajo’nyaḥ || iti śvetāśvatarāṇāṁ [4.5] mantrāc ca |

avikārāya śuddhāya nityāya parmātmane |

sadaika-rūpa-rūpāya viṣṇave sarva-jiṣṇave || [vi.pu. 1.2.1]

pradhānaṁ puruṣaṁ cāpi praviśyātmecchayā hariḥ |

kṣobhayāmāsa samprāpte sarga-kāle vyayāvyayau || [vi.pu. 1.2.29]

avyaktaṁ kāraṇaṁ yat tat pradhāna ṛṣi-sattamaiḥ |

procyate prakṛtiḥ sūkṣmā nityaṁ sad-asad-ātmakam || [vi.pu. 1.2.19]

anādir bhagavān kālo nānto’sya dvija vidyate |

avyucchinnās tatas tv ete sarga-sthity-anta-saṁyamāḥ || [vi.pu. 1.2.26]

iti śrī-vaiṣṇavāc ca | teṣv īśvaraḥ śaktimān svatantraḥ jīvādayas tu tac-chaktayo’svatantrāḥ |

viṣṇu-śaktiḥ parā proktā kṣetrajñākhyā tathāparā |

avidyā-karma-saṁjñānyā tṛtīyā śaktir iṣyate || [vi.pu. 6.7.61]

iti śrī-vaiṣṇavāt | sa yāvad urvyā bharam īśvareśvaraḥ svakāla-śaktyā kṣapayaṁś cared bhuvi [bhā.pu. 10.1.22] iti śrī-bhāgavatāc ca | tatra vibhuvijñānam īśvaraḥ, aṇu-vijñānaṁ jīvaḥ | ubhayaṁ nitya-jñāna-guṇakam | sattvādi-guṇa-traya-viśiṣṭaṁ jaḍaṁ dravyaṁ māyā | guṇa-traya-śūnyaṁ bhūta-vartamānādi-vyavahāra-kāraṇaṁ jaḍaṁ dravyaṁ tu kālaḥ | karmāpy anādi vināśi cāsti na karmāvibhāgād iti cen nānāditvāt [ve.sū. 2.1.35] iti sūtrād iti vastu-sthitiḥ śruti-smṛti-siddhā veditavyā ||34||

[2f]

**yarhy eva yad ekaṁ cid-rūpaṁ brahma māyāśrayatā-valitaṁ vidyā-mayaṁ, tarhy eva tan-māyā-viṣayatāpannam avidyā-paribhūtaṁ cety uktam iti jīveśvara-vibhāgo’vagataḥ | tataś ca svarūpa-sāmarthya-vailakṣaṇyena tad dvitayaṁ mitho vilakṣaṇa-svarūpam evety āgatam ||2f|| (35)**

**sarva-saṁvādinī :** etad-vyākhyānte [mū. 2] yarhy eva yad ekam ity-ādikaṁ śrī-paramātma-sandarbhe [§71] vivaraṇīyam ||2f|| (35)

**baladevaḥ :** yat tu ekam evādvitīyaṁ [chā.u. 6.2.1], vijñānam ānandaṁ brahma [bṛ.ā.u. 3.9.28], neha nānāsti kiñcana [bṛ.ā.u. 4.4.19] ity-ādi-śrutibhyo nirviśeṣa-cin-mātrādvaitaṁ brahma vāstavyam | atha sad-asad-vilakṣaṇatvād anirvacanīyena vidyāvidyā-vṛttikenājñānena sambandhāt tasmād vidyopahitam īśvara-caitanyam avidyopahitaṁ jīva-caitanyaṁ cābhūt | svarūpa-jñānena nivṛtte tv ajñāne na tatreśvara-jīva-bhāvaḥ, kintu nirviśeṣādvitīya-cinmātra-rūpāvasthitir bhaved ity āha—māyī śaṅkaraḥ | tatrāha—yarhy eva yad ekam iti visphuṭārtham | ity uktam iti—yugapad evākasmād evājñāna-yogād ekasya bhāgasya vidyāśrayatvam anyasyāvidyā-parābhūtir iti |

kim aparāddhaṁ tena brahmaṇā, yena vividha-vikṣepa-kleśānubhavabhājanatābhūt ? punar apy ākasmikājñāna-sambandhasyāśakyatvād vaktum iti na tad ukta-rītyā tad-vibhāgo vācyaḥ kintu śrī-vyāsa-dṛṣṭa-rītyaiva so’smābhir avagata ity arthaḥ ||2f|| (35)

[2g]

**na copādhi-tāratamyamaya-pariccheda-pratibimbatvādi-vyavasthayā tayor vibhāgaḥ syāt ||2g|| (36)**

**baladevaḥ :** yat tu indro māyābhiḥ puru-rūpa īyate [ṛ.ve. 6.47.18, bṛ.ā.u. 2.5.19] ity-ādi-śrutes tasyādvitīyasya brahmaṇo māyayā paricchedād īśvara-jīva-vibhāgaḥ syāt | tatra vidyayā paricchinno mahān khaṇḍa īśvaraḥ | avidyayā paricchinnaḥ kanīyān khaṇḍas tu jīvaḥ | yathā ghaṭenāvacchinnaḥ śarāveṇāvacchinnaś cākāśa-khaṇḍo mahad-alpatā-vyapadeśaṁ bhajati |

yathā hy ayaṁ jyotir ātmā vivasvān

apo bhittvā bahudhaiko’nugacchan |

upādhinā kriyate bheda-rūpo

devaḥ kṣetreṣv evam ajo’yam ātmā || [śruti?]

ity-ādiṣu brahmaṇas tasya pratibimba-śravaṇāt tad-vibhāgaḥ syāt | vidyāyāṁ pratibimba īśvaraḥ | avidyāyāṁ pratibimbas tu jīvaḥ | yathā sarasi raveḥ pratibimbaḥ yathā ca ghaṭe pratibimbo mahad-alpatva-vyapadeśaṁ bhajate tadvad ity āha śaṅkaraḥ | tad idaṁ nirasanāya darśayati na ceti | anayā rītyā tayor vibhāgo na ca syād ity anvayaḥ ||36||

[2h]

**tatra yady upādher anāvidyakatvena vāstavatvaṁ tarhy aviṣayasya tasya pariccheda-viṣayatvāsambhavaḥ | nirdharmakasya vyāpakasya niravayavasya ca pratibimbatvāyogo’pi, upādhi-sambandhābhāvāt bimba-pratibimba-bhedābhāvāt, dṛśyatvābhāvāc ca | upādhi-paricchinnākāśastha-jyotir-aṁśasyaiva pratibimbo dṛśyate, na tv ākāśasya dṛśyatvābhāvād eva ||2h|| (37)**

**baladevaḥ :** kuto na vācya iti tad-anupapatter evety āha tatra yady upādher iti | pariccheda-pakṣaṁ nirākaroti anāvidyakatvena rajju-bhujaṅgavad-ajñāna-racitatvābhāvena vastu-bhūtatve satīty arthaḥ | aviṣayasyeti agṛhyo na hi gṛhyate iti [bṛ.ā.u. 3.9.26] śruteḥ sarvāspṛśyasya tasya brahmaṇa ity arthaḥ | idam atra bodhyam—na ca ṭaṅka-cchinna-pāṣāṇa-khaṇḍavad-vāstavopādhi-cchinno brahma-khaṇḍa-viśeṣa īśvaro jīvaś ca | brahmaṇo’cchedyatvād akhaṇḍatvābhyupagamāc ca | ādimattvāpattaiś ceśvara-jīvayoḥ | yata ekasya dvidhā tridhā vidhānaṁ chedaḥ | nāpy acchinna evopādhi-saṁyukto brahma-pradeśa-viśeṣa eva sa saḥ | upādhau calaty upādhi-saṁyukti-brahma-pradeśa-calanāyogāt pratikṣaṇam upādhi-saṁyukta-brahma-pradeśa-bhedād anukṣaṇam upahitatvānupahitatvāpatteḥ | na ca kṛtsnaṁ brahmaivopahitaṁ sa saḥ | anupahita-brahma-vyapadeśāsiddheḥ | nāpi brahmādhiṣṭhānam | upādhir eva sa saḥ | muktāvīśa-jīvābhāvāpatter iti tucchaḥ pariccheda-vādaḥ |

atha pratibimba-pakṣaṁ nirākaroti nirdharmakasyety ādinā | nirdharmakasyopādi-sambandhābhāvāt | vyāpakasya bimba-pratibimba-bhedābhāvāt | niravayavasya dṛśyatvābhāvāc ca brahmaṇaṅ pratibimba īśvaro jīvaś ca nety arthaḥ | rūpādi-dharma-viśiṣṭasya paricchinnasya sāvayavasya ca sūryādes tad-vidūre jalādy-upādhau pratibimbo dṛṣṭaḥ tad-vilakṣaṇasya brahmaṇaḥ sa na śakyo vaktum ity arthaḥ | nanv ākāśasya tādṛśasyāpi pratibimba-darśanād brahmaṇaḥ sa bhaviṣyatīti cet tatrāha upādhīti graha-nakṣatra-prabhā-maṇḍalasyety arthaḥ | anyathā vāyukāla-diśām api sa darśanīyaḥ | yat tu dhvaneḥ partidhvanir iva brahmaṇaḥ pratibimbaḥ syād ity āha tan na cāru | arthāntaratvād iti pratibimba-vādo’py atitucchaḥ ||37||

 —o)0(o—

[2i]

**tathā vāstava-paricchedādau sati sāmānādhikaraṇya-jñāna-mātreṇa na tat-tyāgaś ca bhavet | tat-padārtha-prabhāvas tatra kāraṇam iti ced asmākam eva mataṁ sammatam ||38||**

**baladevaḥ :** brahmaivāham iti jñāna-mātreṇa tad-rūpāvasthitiḥ syād iti yad-abhimataṁ tat khalūpādher vāstavatva-pakṣe na sambhavatīty āha tathā vāstaveti | ādinā pratibimbo grāhyaḥ | na khalu nigaḍitaḥ kaścid dīno rājaivāham iti jñāna-mātrād rājā bhavan dṛṣṭa iti bhāvaḥ | nanu brahmānusandhi-sāmarthyād bhaved iti cet tatrāha tat-padārtheti | tathā ca tvan-mata-kṣatir iti ||38||

 —o)0(o—

[2j]

**upādher āvidyakatve tu tatra tat-paricchinnatvāder apy aghaṭamānatvād āvidyakatvam eveti ghaṭākāśādiṣu vāstavopādhimaya-tad-darśanayā na teṣām avāstava-svapna-dṛṣṭāntopajīvināṁ siddhāntaḥ sidhyati, ghaṭamānāghaṭamānayoḥ saṅgateḥ kartum aśakyatvāt | tataś ca teṣāṁ tat tat sarvam avidyāvilasitam eveti svarūpam aprāptena tena tena tat tad vyavasthāpayitum aśakyam ||2j|| (39)**

**baladevaḥ :** athopādher āvidyakatva-pakṣe paricchedādi-vāda-dvayaṁ nirākaroti upādher iti | āvidyakatve rajju-bhujaṅgādivan mithyātve satīty arthaḥ | tatropādhi-paricchinnatva-tat-pratibimbatvayor apy anupapadyamānatvān mithyātvam eveti hetoḥ | ghaṭākāśādiṣ ghaṭa-paricchinnākāśe ghaṭāmbu-pratibimbākāśe ca vāstavoopādhimaya-tad-ubhaya-dṛṣṭānta-darśanayā teṣāṁ cinmātrādvaitnām ekajīvavāda-pariniṣṭhatvād avāstava-svapna-dṛṣṭāntopajīvināṁ siddhānto na sidhyati |

upādher mithyātve tena paricchedaḥ pratibimbaś ca brahmaṇo mithaiva syāt | ato mithyopādhi-dṛṣṭāntatvena satya-ghaṭa-ghaṭāmbunoḥ pradarśanam asamañjasam eva | ghaṭa-ghaṭāmbu-dṛṣṭānta-pradarśanaṁ ghaṭamānam, vidyāvidhā-vṛtti-rūpa-dārṣṭāntika-pradarśanaṁ sva-ghaṭa-mānam | tayoḥ saṅgatiḥ sādṛśya-vilakṣaṇā kartum aśakyaiva sādṛśyābhāvāt | tataś ceti tat tat sarvaṁ pariccheda-pratibimba-kalpanam avidyāvilasitam ajñāna-vijṛmbhitam eva | iti evam-ukta-rītyā | svarūpam aprāptena asiddhena | tena paricchedavādena | tena pratibimbavādena ca | tat-tad-vyavasthāpayituṁ pratipādayitum aśakyam | tataś ca hantṛ-hata-nyāyena vyāsa-dṛṣṭa-prakārakas tad-vibhāgo dhruvaḥ ||39||

 —o)0(o—

[2k]

**iti brahmāvidyayoḥ paryavasāne sati yad eva brahma cin-mātratvenāvidyā-yogasya atyantābhāvāspadatvāc chuddhaṁ, tad eva tad-yogād aśuddhyā jīvaḥ | punas tad eva jīvāvidyā-kalpita-māyāśrayatvād īśvaraḥ, tad eva ca tan-māyā-viṣayatvāj jīva iti virodhas tad-avastha eva syāt | tatra ca śuddhāyāṁ city avidyā | tad avidyā-kalpitopādhau tasyām īśvarākhyāyāṁ vidyeti, tathā vidyāvattve’pi māyikatvam ity asamañjasā ca kalpanā syād ity-ādy anusandheyam ||2k|| (40)**

**baladevaḥ :** nanu paricchedādi-vāda-dvaye nāsmākaṁ tātparyaṁ tasyājña-bodhanāya kalpitatvāt | kintv eka-jīva-vāda eva tad asti |

sa eva māyā parimohitātmā

śarīram āsthāya karoti sarvam |

striyanna-pānādi-vicitra-bhogaiḥ

sa eva jāgrat parituṣṭim eti || [kaivalya.u. 12]

ity-ādi-kaivalyopaniṣadi tasyaivopapāditatvāt | tad-vādaś cettham ekam evādvitīyam ity ādy ukta-śrutibhyo’dvitīya-cin-mātro hy ātmā | sa cātmany avidyayā guṇamayīṁ māyāṁ tad-vaiṣamyajāṁ kārya-saṁhitaṁ ca kalpanyann asmad-artham ekaṁ yuṣmad-arthāṁś ca bahūn kalpayati | tatrāsmad-arthaḥ sva-svarūpaḥ puruṣaḥ | yuṣmad-arthaś ca mahad-ādīni bhūmy-antāni jaḍāni | sva-tulyāni puruṣāntarāṇi, savaśvarākhyaḥ puruṣa-viśeṣaś cety evaṁ trividhaḥ | jīveśāv ābhāsena karoti māyā cāvidyā ca svayam eva bhavati [nṛ.tā.u. 2.9] iti śruty-antarāc ca | guṇa-yogād eva kartṛtva-bhoktṛtve tatrātmany adhyaste | yathā svapne kaścid rājadhānīṁ rājānaṁ tat-prajāś ca kalpayati, tan-niyamyam ātmānaṁ ca manyate, tadvat | jāte ca jñāne, jāgare ca sati, tato’nyan na kiñcid astīti cinmātram ekam ātma-svastv iti |

tam imaṁ vādaṁ nirākartum āha iti brahmeti | iti evaṁ pūrvokta-rītyā paricchedādi-vāda-dvayasya pratyākhyāne jāte, brahma cāvidyā ceti dvayoḥ paryavasāne satīty arthaḥ | atyantābhāvāspadatvād iti agṛhyo na hi gṛhyate [bṛ.ā.u. 3.9.26] ity-ādi śruter evety arthaḥ | virodhas tad-avastha iti vorodhatvād evāśakya-vyavasthāpana ity arthaḥ | tava ca śuddhāyām iti śuddhe brahmaṇy akasmād avidyā-sambandhas tat-sambandhāt tasya jīvatvam | tena jīvena kalpitāyā māyāyā āśrayo bhūtvā tad brahmaiveśvaraḥ | tasyeśvarasya māyayā paribhūtaṁ brahmaiva taj-jīvaḥ | ity-ādi vipralāpo’yam aviduṣām eva, na tu viduṣām iti bhāvaḥ | māyikatvaṁ pratārakatvam ity arthaḥ | sa eva māyā iti śrutis tu brahmāyatta-vṛttikatva-brahma-vyāpyatvābhyāṁ brahmaṇo’natirikto jīva ity eva nivedayantī gatārthā | jīveśau iti śrutis tu māyā-vimohita-tārkikādi-parikalpita-jīveśa-paratayā gatârtheti na kiñcid anupapannam ||2k|| (40)

 —o)0(o—

[2l]

**kiṁ ca, yady atrābheda eva tātparyam abhaviṣyat, tarhy ekam eva brahmājñānena bhinnam, jñānena tu tasya bheda-mayaṁ duḥkhaṁ vilīyata ity “apaśyad” ity evāvakṣyat | tathā śrī-bhagaval-līlādīnāṁ vāstavatvābhāve sati śrī-śuka-hṛdaya-virodhaś ca jāyate ||2l|| (41)**

**sarva-saṁvādinī :** atra śrī-śuka-hṛdaya-virodhaś caivam—yadi bhagavato'py avidyā-mayam eva vaibhavaṁ syāt tadā śrī-śukasya tal-līlākṛṣṭatvaṁ na syād iti mūle caivam agrato śrī-bhagavat-sandarbhe [84] suṣṭhu vicārayiṣyati ||2l|| (41)

**baladevaḥ :** anupapatty-antaram āha kiṁ ceti | atra śrī-bhāgavate śāstre | ity eveti pūrṇaḥ puruṣaḥ kaścid asti tad-āśritayā māyayā jīvo vimohito’narthaṁ bhajati | tad-anarthopaśamanī ca pūrṇasya tasya bhaktiḥ ity apaśyat | ity evaṁ nāvakṣyad ity arthaḥ ||41||

 —o)0(o—

[2m]

**tasmāt pariccheda-pratibimbatvādi-pratipādaka-śāstrāṇy api kathañcit tat-sādṛśyena gauṇyaiva vṛttyā pravarteran | ambuvad agrahaṇāt tu na tathātvaṁ [ve.sū. 3.2.19], vṛddhi-hrāsa-bhāktvam antar-bhāvād ubhaya-sāmañjasyodevaṁ [ve.sū. 3.2.20] iti pūrvottara-pakṣa-maya-nyāyābhyām ||2m|| (42)**

**baladevaḥ :** tasmād iti | tat-sādṛśyena paricchinna-pratibimba-tulyatvenety arthaḥ | siṁho devadattaḥ ity atra yathā gauṇyā vṛttyā siṁha-tulyatvaṁ devadattasyocyate, na tu siṁhatvaṁ tadvad ity arthaḥ | nanv evaṁ kena nirṇītam iti cet | sūtrakṛtā śrī-vyāsenaiveti tat sūtra-dvayaṁ darśayati |

tatraikena tadvāda-dvayam asambhavān nirasyati ambuvad iti | yathāmbunā bhū-khaṇḍasya paricchedaḥ, evam upādhinā brahma-pradeśasya sa syāt | na, ambunā bhūkhaṇḍasyevopādhinā brahma-pradeśasya grahaṇābhāvāt | agṛhyo na hi gṛhyate [bṛ.ā.u. 3.9.26] iti hi śrutiḥ | ato na tathātvaṁ brahmaṇa upādhi-paricchinnatvaṁ nety arthaḥ |

yad vā, ambuni yathā raveḥ partibimbaḥ paricchinnasya gṛhyate, evam upādhau brahmaṇaḥ pratibimbo vyāpakasya na gṛhyate | ato na tathātvaṁ tasya pratibimbo nety arthaḥ | tarhi śāstra-dvayaṁ kathaṁ saṅgacchate | tatrāha, vṛddhīti dvitīyena | tad dvayaṁ na mukhya-vṛttyā pravartate | kintu vṛddhi-hrāsa-bhāktvaṁ guṇāṁśam ādāyaiva | yathā mahad-alpau bhū-khaṇḍau, yathā ca ravi-tat-pratibimbau vṛddhi-hrāsa-bhājau, tathā pareśa-jīvau syātām | kutaḥ? antarbhāvāt | etasminn aṁśe śāstra-tātparya-pūrteḥ | evaṁ saty ubhayor dṛṣṭāntāntikayoḥ sāmañjasyāt saṅgater ity arthaḥ | pūrva-nyāyena paricchedādi-vāda-dvayasya khaṇḍanam, uttara-nyāyena tu gauṇa-vṛttyā tasya vyavasthāpanam iti | brahmaṇaḥ khaṇḍaḥy pratibimbo vā jīva eveti sūtra-kṛtāṁ matam | īśo’pi brahmaṇaḥ khaṇḍaḥ pratibimbo veti māyinām īśa-vimukhānāṁ matam iti bodhavyam ||42||

 —o)0(o—

[2n]

**tata evābheda-śāstrāṇy ubhayoś cid-rūpatve jīva-samūhasya durghaṭa-ghaṭanā-paṭīyasyā svābhāvika-tad-acintya-śaktyā svabhāvata eva tad-raśmi-paramāṇu-guṇa-sthānīyatvāt tad-vyatirekeṇāvyatirekeṇa ca virodhaṁ parihṛtyāgre muhur api tad etad-vyāsa-samādhi-labdha-siddhānta-yojanāya yojanīyāni ||2n|| (43)**

**baladevaḥ :** tata iti paricchedādi-śāstra-dvayasya tat-sādṛśyārthakatvena nītatvād eva hetoḥ | tvaṁ vā aham asmi bhagavo deva, ahaṁ vai tvam asi tattvam asi ity ādīny abheda-śāstrāṇi | tad etad vyāsa-samādhi-siddhānta-yojanāya muhur apy agre yojanīyānīti sambandhaḥ | kena hetunety āha ubhayor īśa-jīvayoś cid-rūpatvena hetunā | yathā gaura-śyāmayos taruṇa-kumārayor vā viprayor vipratvenaikyam | tataś ca jātyaivābhedo, natu vyaktor ity arthaḥ | tathā jīva-samūhasya durghaṭa-ghaṭanā-paṭīyasyā tad-acintya-śaktyā svabhāvata eva tad-raśmi-paramāṇu-guṇa-sthānīyatvāt tad-vyatirekeṇa, avyatirekeṇa ca hetunā virodhaṁ parihṛtyeti | pareśasya khalu svarūpānubandhinī parākhyā śaktir uṣṇateva raver asti | parāsya śaktir vividhaiva śrūyate svābhāvikī jñāna-bala-kriyā ca [śve.u. 6.8] iti mantra-varṇāt | viṣṇu-śaktiḥ parā proktā [vi.pu. 6.7.61] iti smaraṇāc ca | sā hi tad-itarān nikhilān niyamayati | yasmāt tad anye sarve’rthāḥ svasvabhāvam atyajanto vartante | prakṛtiḥ kālaḥ karma ca svāntaḥ-sthitam apīśvaraṁ sparṣṭuṁ na śaknoti | kintu tato bibhyed eva svasvabhāve tiṣṭhati | jīva-gaṇāś ca tat-sajātīyo’pi na tena samparcituṁ śaknoti kintu tamāśrayann eva vṛttiṁ labhate | mukhya-prāṇam iva śrotrādir indriya-gaṇa iti | tathā yad-attir yad-adhīnā sa tad-rūpaḥ ity abheda-śāstrasyāpi bheda-śāstreṇa sārdham avirodho’yaṁ śrī-vyāsa-samādhi-labdha-siddhānta-savyapekṣa iti | tathā cātreśa-jīvayoḥ svaruūpābhedo nāstīti siddham ||43||

 —o)0(o—

[2o]

**tad evaṁ māyāśrayatva-māyā-mohitatvābhyāṁ sthite dvayor bhede tad-bhajanasyaiva abhidheyatvam āyātam ||44||**

tad evam iti sphuṭārtham | tad-bhajanasya māyā-nivārakasyety arthaḥ ||44||

 —o)0(o—

[2p]

**ataḥ śrī-bhagavata eva sarva-hitopadeṣṭṛtvāt, sarva-duḥkha-haratvāt, raśmīnāṁ sūryavat sarveṣāṁ parama-svarūpatvāt, sarvādhika-guṇa-śālitvāt parama-prema-yogatvam iti prayojanaṁ ca sthāpitam ||45||**

**baladevaḥ :** māyā-moha-nivārakatvād yasya bhajanam abhidheyam, sa bhagavān eva bhajatāṁ prema-yogya ity arthād āgatam ity āha ata iti | ato māyāmoha-nivāraka-bhajanatvād bhagavata eva parama-prema-yogyatvam iti sambandhaḥ | jīvātmā prema-yogyaḥ, paramātmā bhagavāṁs tu parama-prema-yogya ity arthaḥ | kuta ity apekṣāyāṁ hetu-catuṣṭayam āha sarveti | raśmīnām ity-ādi—sūryo yathā raśmīnāṁ svarūpaṁ na, kintu parama-svarūpam eva bhavaty evaṁ jīvānāṁ bhagavān iti svarūpaikyaṁ nirastam | antaryāmi-brāhmaṇāt saubāla-brāhamaṇāc ca jīvātmanaḥ paramātmanaḥ śarīrāṇi bhavanti, sa tu teṣāṁ śarīrī iti bhedaḥ prasphuṭo jñātaḥ | ataḥ sarvādhiketi ||45||

 —o)0(o—

[2q]

**tatrābhidheyaṁ ca tādṛśatvena dṛṣṭavān api, yatas tat-pravṛtty-arthaṁ śrī-bhāgavatākhyām imāṁ sātvata-saṁhitāṁ pravartitavān ity āha—anartheti | bhakti-yogaḥ śravaṇa-kīrtanādi-lakṣaṇaḥ sādhana-bhaktiḥ, na tu prema-lakṣaṇaḥ | anuṣṭhānaṁ hy upadeśāpekṣaṁ, prema tu tat-prasādāpekṣam iti | tathāpi tasya tat-prasāda-hetos tat-prema-phala-garbhatvāt sākṣād evānarthopaśamanatvam, na tv anya-sāpekṣatvena | yat karmabhir yat tapasā jñāna-vairāgyataś ca yat [bhā.pu. 11.20.32] ity ādau, sarvaṁ mad-bhakti-yogena mad-bhakto labhate’ñjasā | svargāpavargaṁ [bhā.pu. 11.20.33] ity ādeḥ | jñānādes tu bhakti-sāpekṣatvam eva, śreyaḥ-sṛtiṁ bhaktiṁ [bhā.pu. 10.14.4] ity ādeḥ |**

**athavā, anarthasya saṁsāra-vyasanasya tāvat sākṣād-avyavadhānenopaśamanaṁ sammohādi-dvayasya tu premākhya-svīya-phala-dvārety arthaḥ | ataḥ pūrvavad evātrābhidheyaṁ darśitam ||46||**

**baladevaḥ :** tatrābhīti | tādṛśatvena māyānivārakatvena | dṛṣṭavān api śrī-vyāsaḥ | anuṣṭhānaṁ kṛti-sādhyam | tat-prasādeti bhagavad-anugrahety arthaḥ | tasya śravaṇādi-lakṣaṇasya | anya-sāpekṣatvena karmādi-parikaratvena | jñānādes tv iti jñānam atra yasya brahma [page 6] ity ukta-brahma-viṣayakam | sammohādīyādi-padād ātmano jaḍa-dehādi-rūpatā-mananaṁ grāhyam | ata iti | atra anartheti vākye ||46||

 —o)0(o—

[2r]

**atha pūrvavad eva prayojanaṁ ca spaṣṭayituṁ pūrvoktasya pūrṇa-puruṣasya ca śrī-kṛṣṇa-svarūpatvaṁ vyañjayituṁ grantha-phala-nirdeśa-dvārā tatra tad-anubhavāntaraṁ pratipādayann āha—“yasyām” iti | bhaktiḥ premā, śravaṇa-rūpayā sādhana-bhaktyā sādhyatvāt | “utpadyate” āvirbhavati |**

**tasyānuṣaṅgikaṁ guṇam āha—“śoka-” iti | atraiṣāṁ saṁskāro’pi naśyatīti bhāvaḥ, prītir na yāvan mayi vāsudeve na mucyate deha-yogena tāvat [bhā.pu. 5.5.6] iti śrī-ṛṣabha-deva-vākyāt | “parama-puruṣe” pūrvokta-pūrṇa-puruṣe |**

**kim-ākāraḥ ? ity apekṣāyām āha—“kṛṣṇe” | kṛṣṇas tu bhagavān svayam [bhā.pu. 1.3.28] ity-ādi śāstra-sahasra-bhāvitāntaḥ-karaṇānāṁ paramparayā tat-prasiddhi-madhya-pātināṁ cāsāṅkhya-lokānāṁ tan-nāma-śravaṇa-mātreṇa yaḥ prathama-pratīti-viṣayaḥ syāt, tathā tan-nāmnaḥ prathamākṣara-mātraṁ mantrāya kalpamānaṁ yasyābhimukhyāya syāt, tad-ākāra ity arthaḥ | āhuś ca nāma-kaumudī-kārāḥ—kṛṣṇa-śabdasya tamāla-śyāmala-tviṣi yaśodāyāḥ stanandhaye para-brahmaṇi rūḍhiḥ iti ||2r|| (47)**

**baladevaḥ :** atheti | prayojanaṁ bhagavat-prema-lakṣaṇam | tatreti tatra samādhau śrī-vyāsasyānyam anubhavam ity arthaḥ | āvirbhavatīti premṇaḥ parāsārāṁśatvenotpatty-asambhavād ity arthaḥ | tasyeti premṇaḥ | atra premṇi sati | kṛṣṇas tu bhagavān svayam iti śrī-sūtādīnāṁ śrī-jayadevādīnāṁ cāsaṅkhya-lokānām ity arthaḥ | tan-nāma iti tan-nāmnaḥ iti cobhayatra kṛṣṇeti nāma bodhyam | rūḍhir iti prakṛti-pratyaya-sambandhaṁ vinaiva yaśodā-sute prasiddhir maṇḍapa-śabdasyeva gṛha-viśeṣa ity arthaḥ ||47||

[2s]

**atha tasyaiva prayojanasya brahmānandānubhavād api paramatvam anubhūtavān | yatas tādṛśaṁ śukam api tad-ānanda-vaiśiṣṭya-lambhanāya tām adhyāpayāmāsety āha—“sa saṁhitām” iti | “kṛtvānukramya ca” iti prathamataḥ svayaṁ saṅkṣepeṇa kṛtvā, paścāt tu śrī-nāradopadeśād anukrameṇa vivṛtyety arthaḥ |**

**ata eva śrīmad-bhāgavataṁ bhāratānantaraṁ yad atra śrūyate, yac cānyatrāṣṭādaśa-purāṇānantaraṁ bhāratam iti tad-dvayam api samāhitaṁ syāt | brahmānandānubhava-nimagnatvāt “nivṛtti-nirataṁ” sarvato nivṛttau niratam, tatrāvyabhicāriṇam apīty arthaḥ ||2s|| (48)**

**baladevaḥ :** atheti brahmānandād yasya brahmety ukta-vastu-sukhād api | paramatvam utkṛṣṭatvam anubhūtavān śrī-vyāsaḥ | tādṛśaṁ tad-ānandānubhavainam api | tad-ānandeti kṛṣṇa-premānanda-prāpaṇāyety arthaḥ | ata eveti | yad atreti atra śrī-bhāgavate | anyatra mātsyādau—aṣṭādaśa-purāṇāni kṛtvā satyavatī-sutaḥ | cakre bhāratam ākhyānaṁ vedārthair upabṛṁhitam ity anenety arthaḥ | tatreti nivṛttāv ity arthaḥ ||48||

 —o)0(o—

[2t]

**tam etaṁ śrī-veda-vyāsasya samādhi-jātānubhavaṁ śrī-śaunaka-praśnottaratvena viśadayan sarvātmārāmānubhavena sa-hetukaṁ saṁvādayati—“ātmārāmāś ca” [1.7.10] iti | “nirgranthā” vidhi-niṣedhātītā nirgatāhaṅkāra-granthayo vā | “ahaitukīṁ” phalānusandhi-rahitām | atra sarvākṣepa-parihārārtham āha—“itthambhūta” ātmārāmāṇām apy ākarṣaṇa-svabhāvo “guṇo” yasya sa iti |**

**tam evārthaṁ śrī-śukasyāpy anubhavena saṁvādayati—“harer guṇa-” [1.7.11] iti | śrī-vyāsadevād yat-kiñcic-chrutena guṇena pūrvam “ākṣiptā matir” yasya saḥ | paścād “adhyagāt” “mahad” vistīrṇam api | tataś ca tat-saṅkathā-sauhārdena “nityaṁ” “viṣṇu-janāḥ priyā” yasya tathā-bhūto vā, teṣāṁ priyo vā svayam abhavad ity arthaḥ |**

**ayaṁ bhāvaḥ—brahma-vaivartānusāreṇa pūrvaṁ tāvad ayaṁ garbham ārabhya śrī-kṛṣṇasya svairitayā māyā-nivārakatvaṁ jñātavān | tatra śrī-vyeda-vyāsas tu taṁ vaśīkartuṁ tad-ananya-sādhanaṁ śrī-bhāgavatam eva jñātvā, tad-guṇātiśaya-prakāśa-mayāṁs tadīya-padya-viśeṣān kathañcic chrāvayitvā, tenākṣipta-matiṁ kṛtvā, tad eva pūrṇaṁ tam adhyāpayāmāsa iti śrī-bhāgavata-mahimātiśayaḥ proktaḥ |**

**tad evaṁ darśitaṁ vaktuḥ śrī-śukasya vedavyāsasya ca samāna-hṛdayam | tasmād vaktur hṛdayānurūpam eva sarvatra tātparyaṁ paryālocanīyaṁ, nānyathā | yad yat tad anyathā paryālocanam, tatra tatra kupatha-gāmitaiveti niṣṭaṅkitam ||2t|| (49)**

|| 1.7 || śrī-sūtaḥ || 2 ||

**baladevaḥ :** samādhi-dṛṣṭasyārthasya sarva-tattvajña-sammatatvam āha—**tam** ity-ādinā | nirgatāhaṅkāreti | mahat-tattvāj jāto’yam ahaṅkāraḥ, na tu svarūpānubandhīti bodhyam, dvitīye sandarbhe evam eva nirṇeṣyamāṇatvāt | tadīya-padya-viśeṣān iti pūtanā-dhātrī-gati-dāna-pāṇḍava-sārathya-pratīhāratvādi-pradarśakān katicic chlokān ity arthaḥ | brahma-vaivarte śuko yoni-jātaḥ, bhārate tv ayoni-jātaḥ kathyate | dāra-grahaṇaṁ kanyā-santatiś ceti | tad etat sarvaṁ kalpa-bhedena saṅgamanīyam ||49||

 —o)0(o—

[3]

**atha krameṇa vistaratas tathaiva tātparyaṁ nirṇetuṁ sambandhābhidheya-prayojaneṣu ṣaḍbhiḥ sandarbhair nirṇeṣyamāṇeṣu prathamaṁ yasya vācya-vācakatā-sambandhīdaṁ śāstraṁ, tad eva dharmaḥ projjhita-kaitavaḥ ity-ādi-padye sāmānyākāratas tāvad āha—**

vedyaṁ vāstavam atra vastu [bhā.pu. 1.1.2] iti ||

**ṭīkā ca—atra śrīmati sundare bhāgavate vāstavaṁ paramārtha-bhūtaṁ vastu vedyam, na tu vaiśeṣikādivad dravya-guṇādi-rūpam ity eṣā ||3|| (50)**

**|| 1.1 || veda-vyāsaḥ || 3 ||**

**baladevaḥ :** saṅkṣepeṇoktaṁ sambandhādikaṁ vistareṇa darśayitum upakramate athetyādi | tathaiveti śrī-śukādi-hṛdayānusāreṇety arthaḥ | sāmānyata iti anirdiṣṭa-svarūpa-guṇa-vibhūti-kathanāyety arthaḥ | vaiśeṣikādivad iti kaṇāda-gautamokta-śāstravad ity arthaḥ ||50||

[4]

**atha kiṁ-rūpaṁ tad vastu-tattvam ? ity atrāha—**

vadanti tat tattva-vidas tattvaṁ yaj jñānam advayaṁ **[bhā.pu. 1.2.11] iti |**

**“jñānaṁ” cid-eka-rūpam | “advayatvaṁ” cāsya svayaṁ-siddha-tādṛśātādṛśa-tattvāntarābhāvāt sva-śakty-eka-sahāyatvāt, paramāśrayaṁ taṁ vinā tāsām asiddhatvāc ca | “tattvam” iti parama-puruṣārthatā-dyotanayā parama-sukha-rūpatvaṁ tasya bodhyate | ata eva tasya nityatvaṁ ca darśitam ||**

**|| 1.2 || śrī-sutaḥ || 4 ||**

**baladevaḥ :** svarūpa-nideśa-pūrvakaṁ tattvaṁ vaktum avatārayati atha kim iti | svayaṁ siddheti ātmanaiva siddhaṁ khalu svayaṁ siddham ucyate | svayaṁ dāsās tapasvinaḥ ity atra tapasv-dāsyam ātmanā tapasvinaiva siddhaṁ pratīyate tadvat | tādṛśaṁ ca pareśa-vastv eva, na tu tādṛśam api jīva-caitanyam, na tv atādṛśaṁ prakṛti-kāla-lakṣaṇaṁ jaḍa-vastu | tad-abhāvād advayatvam | tayoḥ svayaṁsiddhatvābhāvaḥ kutaḥ | ity atrāha paramāśrayaṁ taṁ vineti | sva-śaktyeka-sahāye’py advaya-padaṁ prayujyate dhanur dvitīyaḥ pāṇḍur iti |

nanu vedānte vjñānam ānandaṁ brahma iti | vijñānānada-svarūpaṁ brahma paṭhyate, iha jñānam iti katham | tatrāha tattvam iti | idam atra tattvam ity ukte sāre vastuni tattva-śabdo nīyate | sāraṁ ca sukham eva sarveṣām upāyānāṁ tad-arthatvāt | tathā ca sukha-rūpatvam api tasyāgatam | nanu jñānaṁ sukhaṁ cānityaṁ dṛṣṭaṁ tatrāha ataeveti | svayaṁsiddhatvena vyākhyānān nityaṁ tad ity arthaḥ | sad-akāraṇaṁ yat tan nityam iti hi tīrthakārāḥ | evaṁ ca tādṛśa-brahma-sambandhīdaṁ śāstram ity uktam ||4|| (51)

 —o)0(o—

[5]

**nanu nīla-pītādy-ākāraṁ kṣaṇikam eva jñānaṁ dṛṣṭam, tat punar advayaṁ nityaṁ jñānaṁ kathaṁ lakṣyate, yan-niṣṭham idaṁ śāstram ? ity atrāha—**

**sarva-vedānta-sāraṁ yad brahmātmaikatva-lakṣaṇam |**

**vastv advitīyaṁ tan-niṣṭhaṁ kaivalyaika-prayojanam || [bhā. 12.13.12] iti |**

**satyaṁ jñānam anantaṁ brahma [tai.u. 2.1.1] iti yasya svarūpam uktam, yenāśrutaṁ śrutaṁ bhavati [chā.u. 6.1.3] iti yad-vijñānena sarva-vijñānaṁ pratijñātam, sad eva saumyedam agra āsīt [chā.u. 6.2.1] ity-ādinā nikhila-jagad-eka-kāraṇatā, tad aikṣata bahu syāṁ [chā.u. 6.2.3] ity anena satya-saṅkalpatā ca yasya pratipāditā, tena brahmaṇā svarūpa-śaktibhyāṁ sarva-bṛhattamena sārdham, anena jīvenātmanā [chā.u. 6.3.2] iti tadīyoktāv idantā-nirdeśena tato bhinnatve’py ātmatā-nirdeśena tad-ātmāṁśa-viśeṣatvena labdhasya bādarāyaṇa-samādhi-dṛṣṭa-yukter atyabhinnatā-rahitasya jīvātmano yad ekatvaṁ tat tvam asi [chā.u. 6.8.7] ity ādau jñātā**, **tad-aṁśa-bhūta-cid-rūpatvena samānākāratā | tad eva lakṣaṇaṁ prathamato jñāne sādhakatamaṁ yasya tathābhūtam, yat sarva-vedānta-sāram advitīyaṁ vastu tan-niṣṭhaṁ tad-eka-viṣayam idaṁ śrī-bhāgavatam iti prāktana-padya-sthenānuṣaṅgaḥ |**

**yathā janma-prabhṛti kaścid gṛha-guhāvaruddhaḥ sūryaṁ vividiṣuḥ kathañcid gavākṣa-patitaṁ sūryāṁśu-kaṇaṁ darśayitvā kenacid upadiśyate “eṣa saḥ” iti | “etat tad-aṁśa-jyotiḥ-samānākāratayā tan-mahā-jyotir-maṇḍalam anusandhīyatām” ity arthaḥ | tadvaj jīvasya tathā tad-aṁśatvaṁ ca tac-chakti-viśeṣa-siddhatvenaiva paramātma-sandarbhe** **[§§19-47] sthāpayiṣyāmaḥ | tad etaj jīvādi-lakṣaṇāṁśa-viśiṣṭatayaivopaniṣadas tasya sāṁśatvam api kvacid upadiśanti, niraṁśatvopadeśikā śrutis tu kevala-tan-niṣṭhā |**

**atra “kaivalyaika-prayojanam” iti caturtha-pādaś ca kaivalya-padasya śuddhatva-mātra-vacanatvena | śuddhatvasya ca śuddha-bhaktitvena paryavasānena prīti-sandarbhe [§1] vyākhyāsyate ||**

||12.13|| śrī-sūtaḥ || 5 ||

**baladevaḥ :** ārthikaṁ nityatvaṁ sthiraṁ kurvan, śāstrasya viśiṣṭa-brahma-sambandhitvam āha—nanu nīlety ādinā | anena jīvenety ādi | tadīyoktau paradevatā-vākye | tad-ātmāṁśa-viśeṣatvena tad-vibhinnāṁśatvena, na tu matsyādivat svāṁśatvenety arthaḥ | jīvātmano yad ekatvam iti jīvasya cid-rūpatvena jātyā yad-brahma-samānākāratvaṁ tad eva tasya brahmaṇā sahaikyam iti vyakti-bhedaḥ prasphuṭaḥ | evam eva yathetyādi-dṛṣṭāntenāpi darśitaḥ | tad etad iti upaniṣadaḥ so’kāmayata bahu syām ity ādyāḥ | niraṁśatvopadeśiketi satyaṁ jñānam anantaṁ [tai.u. 2.1], niṣkalaṁ niṣriyaṁ śāntaṁ niravadyaṁ nirañjanaṁ [śve.u. 6.19] ity ādyā śrutis tu kevala-tan-niṣṭhā viśeṣya-mātra-parety arthaḥ | anabhivyakta-saṁsthāna-guṇakaṁ brahma vadatīti yāvat ||52||

 —o)0(o—

[6]

**tatra yadi tvam-padārthasya jīvātmano jñānatvaṁ nityatvaṁ ca prathamato vicāra-gocaraḥ syāt, tadaiva tat-padārthasya tādṛśatvaṁ subodhaṁ syād iti | tad bodhayitum anyārthaś ca parāmarśaḥ [ve.sū. 1.3.20] iti nyāyena jīvātmanas tad-rūpatvam āha—**

**nātmā jajāna na mariṣyati naidhate’sau**

**na kṣīyate savana-vid vyabhicāriṇāṁ hi |**

**sarvatra śaśvad anapāyy upalabdhi-mātraṁ**

**prāṇo yathendriya-balena vikalpitaṁ sat || [bhā.pu. 11.3.38]**

[[19]](#footnote-20)**“ātmā” śuddho jīvaḥ | “na jajāna” na jātaḥ, janmābhāvād eva tad-anantarāstitā-lakṣaṇo vikāro’pi nāsti | “naidhate” na vardhate, vṛddhy-abhāvād eva vipariṇāmo’pi nirastaḥ | “hi” yasmāt | “vyabhicāriṇām” āgamāpāyināṁ bāla-yuvādi-dehānāṁ deva-manuṣyādy-ākāra-dehānāṁ vā | “savana-vit” tat-tat-kāla-draṣṭā, na hy avasthāvatāṁ draṣṭā tad-avastho bhavatīty arthaḥ |**

**niravasthaḥ ko’sāv ātmā ? ata āha—“upalabdhi-mātraṁ” jñānaika-rūpam | katham-bhūtam ? “sarvatra” dehe, “śaśvat” sarvadā anuvartamānam iti |**

**nanu, nīla-jñānaṁ naṣṭaṁ pīta-jñānaṁ jātam iti pratīter na jñānasyānapāyitvam ? tatrāha—“indriya-balena” iti | sad eva jñānam ekam indriya-balena vividhaṁ kalpitam | nīlādy-ākārā vṛttaya eva jāyante naśyanti ca, na jñānam iti bhāvaḥ | ayam āgamāpāyi tad-avadhi-bhedena prathamas tarkaḥ | draṣṭṛ-dṛśya-bhedena dvitīyo’pi tarko jñeyaḥ | vyabhicāriṣv avasthā-vyabhicāre dṛṣṭāntaḥ—“prāṇo yathā” iti ||6|| (54)**

**baladevaḥ :** jīvātmani jñāte paramātmā sujñātaḥ syād ity uktam | tad arthaṁ jīvātmānaṁ nirūpayiṣyann avatārayati tatra yadīty ādinā | anyārthaś ceti brahma-sūtram | dahara-vidyā chāndogye paṭhyate yad idam asmin brahma-pure daharaṁ puṇḍarīkaṁ veśma daharo’sminn antar-ākāśas tasmin yad-antas tad anveṣṭavyaṁ [chā.u. 8.1.1] iti | atropāsakasya śarīraṁ brahma-puram, tatra hṛt-puṇḍarīka-stho daharaḥ paramātmā dhyeyaḥ kathyate | tatrāpahata-pāpmatvādi-guṇāṣṭakam [chā.u. 8.7.1] anveṣṭavyam upadiśyata iti siddhāntitam | tad-vākya-madhye, sa eṣa samprasādo’smāc charīrāt samutthāya paraṁ jyotir upasampadya svena rūpeṇābhiniṣpadyate, sa uttamaḥ puruṣaḥ [chā.u. 8.12.3] iti vākyaṁ paṭhitam | atra samprasādo labdha-vijñāno jīvas tena yat paraṁ jyotir upapannaṁ sa eva puruṣottama ity arthaḥ | dahara-vākyāntarāle jīva-parāmarśaḥ kim artham iti cet tatrāha anyārtha iti | tatra jīva-parāmarśo’nyārthaḥ | yaṁ prāpya jīvaḥ sva-svarūpeṇābhiniṣpadyate sa paramātmeti paramātma-jñānārtha ity arthaḥ | na jajāneti jāyate’sti vardhate vipariṇamate’pakṣīyate naśyati ca iti bhāva-vikārāḥ ṣaṭ paṭhitāḥ | te jīvasya na santi iti samudāyārthaḥ | nanu nīla-jñānam ity-ādi jñāna-rūpam ātmavastu jñātṛ bhavati | prakāśa-vastu sūryaḥ prakāśayitā yathā | tataś ca svarūpānubandhitvāj jñānaṁ tasya nityam, tasyendriya-praṇālyā nīlādi-niṣṭhā yā viṣayatā vṛtti-pada-vācyā saiva nīlādyapagame naśyatīti ||53||

[7]

[[20]](#footnote-21)**dṛṣṭāntaṁ vivṛṇvann indriyādi-layena nirvikārātmopalabdhiṁ darśayati—**

**aṇḍeṣu peśiṣu taruṣv aviniściteṣu**

**prāṇo hi jīvam upadhāvati tatra tatra |**

**sanne yad indriya-gaṇe’hami ca prasupte**

**kūṭastha āśayam ṛte tad anusmṛtir naḥ ||** **[bhā.pu. 11.3.39]**

***aṇḍeṣu* aṇḍajeṣu | *peśiṣu* jarāyujeṣu | *taruṣu* udbhijjeṣu | *aviniściteṣu* svedajeṣu | *upadhāvati* anuvartate | evaṁ dṛṣṭānte nirvikāratvaṁ pradarśya, dārṣṭāntike’pi darśayati | katham ? tadaivātmā sa-vikāra iva pratīyate yadā jāgare indriya-gaṇaḥ, yadā ca svapne tat-saṁskāravān ahaṅkāraḥ, yadā tu prasuptaṁ, tadā tasmin *prasupta* *indriya-gaṇe sanne* līne, *ahami* ahaṅkāre ca sanne līne | *kūṭastho* nirvikāra evātmā | kutaḥ ? *āśayam ṛte* liṅga-śarīram upādhiṁ vinā, vikāra-hetor upādher abhāvāt ity arthaḥ |**

**nanv ahaṅkāra-paryantasya sarvasya laye śūnyam evāvaśiṣyate | kva tadā kūṭastha ātmā ? ata āha—*tad-anusmṛtir naḥ* | tasyākhaṇḍātmanaḥ suṣpti-sākṣiṇaḥ smṛtiḥ naḥ asmākaṁ jāgrad-draṣṭṝṇāṁ jāyate, “etāvantaṁ kālaṁ sukham aham asvāpsaṁ na kiñcid avediṣam” iti | ato’nanubhūtasya tasyāsmaraṇād asty eva suṣptau tādrg-ātmānubhavaḥ | viṣaya-sambandhābhāvāc ca na spaṣṭa iti bhāvaḥ | ataḥ sva-prakāśa-mātra-vastunaḥ sūryādeḥ prakāśavad upalabdhi-mātrasyāpy ātmana upalabdhiḥ svāśraye’sty evety āyātam |**

**tathā ca** śrutiḥ—**yad vai tan na paśyati paśyan vai draṣṭavyān na paśyati, na hi draṣṭur dṛṣṭorvipari-lopo vidyate [bṛ.ā.u. 4.3.23] ity eṣā |**

**ayaṁ sākṣi-sākṣya-vibhāgena tṛtīyas tarkaḥ | duḥkhi-premāspadatva-vibhāgena caturtho’pi tarko’vagantavyaḥ ||7|| (54)**

**baladevaḥ :** dṛṣṭāntam iti prāṇasya nānā-deheṣv aikarūpyān nirvikāratvam ity arthaḥ | tasminn ātmani | upādher liṅga-śarīrasya | abhāvād viśleṣād ity arthaḥ | tadāpy atisūkṣmāyā vāsanāyāḥ sattvān mukter abhāva iti jñeyam | prākṛtāhaṅkāre līne’pi svarūpānubandhino’ham arthasya sattvāt tena sukham aham asvāpsam iti vimarśo bhavatīti pratipādayitum āha nanv ity-ādi | śūnyam eveti ahaṁ-pratyayṁ vinātmano’pratīter iti bhāvaḥ | akhaṇḍātmana iti | aṇu-rūpatvād vibhāgānarhasyety arthaḥ |

nanu svāpād utthitasyātmano,haṅkāreṇa yogāt sukham aham asvāpsam iti vimarśo jāgare sidhyati | suṣuptau tu cin-mātraḥ sa iti cet tatrāha ato’nanubhūtasyeti | anubhava-smaraṇayoḥ sāmānādhikaraṇyād ity arthaḥ | tasmāt tasyām apy anubhavitaivātmeti siddham | nanūpalabdhi-mātram ity uktam | tasyopalabdhṛtvaṁ katham | tatrāha ata ity-ādi | yad vai iti | tad-ātma-caitanyaṁ kartṛ | suṣuptau na paśyatīti yad ucyate tat khalu draṣṭavya-viṣayābhāvād eva, na tu draṣṭṛtvābhāvād ity arthaḥ | sphuṭam anyat ||54||

 —o)0(o—

[7b]

**tad uktaṁ—**

**anvaya-vyatirekākhyas tarkaḥ syāc caturātmakaḥ |**

**āgamāpāyitadavadhi-bhedena prathamo mataḥ ||**

**draṣṭṛ-dṛśya-vibhāgena dvitīyo’pi matas tathā |**

**sākṣi-sākṣya-vibhāgena tṛtīyaḥ sammataḥ satām ||**

**duḥkhi-premāspadatvena caturthaḥ sukha-bodhakaḥ || iti ||7b|| (55)**

**||11.3|| iti śrī-pippalāyano nimim ||6-7||**

**baladevaḥ :** padyayor vyākhyāne catvāras tarkā yojitās tān abhiyuktoktābhyāṁ sārdhakārikābhyāṁ nirdiśati anvayeti | tarka-śabdena tarkāṅgakam anumānaṁ bodhyam | āgamāpāyino dṛśyāt sākṣyād duḥkhāspadāc ca dehāder ātmā bhidyate | tad-avadhitvāt, tad-draṣṭṛtvāt, tat-sākṣitvāt, premāspadatvāc ceti krameṇa hetavo neyāḥ | vyatirekaś cohyaḥ ||55||

 —o)0(o—

[8]

**evam-bhūtānāṁ jīvānāṁ cin-mātraṁ yat svarūpaṁ, tayaivākṛtyā tad-aṁśitvena ca tad-abhinnaṁ yat tattvaṁ tad atra vācyam iti vyaṣṭi-nirdeśa-dvārā proktam | tad eva hy āśraya-saṁjñakaṁ mahāpurāṇa-lakṣaṇa-rūpaiḥ sargādibhir arthaiḥ samaṣṭi-nirdeśa-dvārāpi lakṣyata ity atrāha dvābhyām—**

**atra sargo visargaś ca sthānaṁ poṣaṇam ūtayaḥ |**

**manvantareśānukathā nirodho muktir āśrayaḥ ||**

**daśamasya viśuddhy-arthaṁ navānām iha lakṣaṇam |**

**varṇayanti mahātmānaḥ śrutenārthena cāñjasā || [bhā.pu. 2.10.1-2]**

**manvantarāṇi ceśānukathāś ca manvantareśānukathāḥ | atra sargādayo daśārthā lakṣyanta ity arthaḥ | tatra ca daśamasya viśuddhy-arthaṁ tattva-jñānārthaṁ navānāṁ lakṣaṇaṁ svarūpaṁ varṇayanti | nanv atra naivaṁ pratīyate ? ata āha śrutena śrutyā kaṇṭhoktyaiva stuty-ādi-sthāneṣu, añjasā sākṣād varṇayanti | arthena tātparya-vṛttyā ca tat-tad-ākhyāneṣu ||8|**|

**baladevaḥ :** īśvara-jñānārthaṁ jīva-svarūpa-jñānaṁ nirṇītam | atha tat-sādṛśyeneśvara-svarūpaṁ nirṇetuṁ pūrvoktaṁ yojayati evambhūtānām ity-ādinā | cin-mātraṁ yat svarūpam iti cetayitṛ ceti bodhyaṁ pūrva-nirūpaṇāt | tatahivākṛtyeti cinmātratve sati cetayitṛtvaṁ yākṛtir jātis tayety arthaḥ | ākṛtis tu striyāṁ rūpe sāmānya-vapuṣor api iti medinī | tad-aṁśitvena jīvāṁśitvena cety arthaḥ | tad-abhinnaṁ jīvābhinnaṁ yad brahma-tattvam | aṁśaḥ khalv aṁśino na bhidyate vyaṣṭir ity arthaḥ | jīvādi-śaktimad brahma samaṣṭiḥ | jīvas tu vyaṣṭiḥ | tādṛśa-samaṣṭi-brahma-nirūpaṇena tasya tathātvaṁ vaktavyam ity arthaḥ | daśamasya ceśvarasya | avaśiṣṭaḥ sphuṭārthaḥ ||56||

 —o)0(o—

[9-11]

**tam eva daśamaṁ vispaṣṭayituṁ teṣāṁ daśānāṁ vyutpādikāṁ sapta-ślokīm āha—-**

**bhūta-mātrendriya-dhiyāṁ janma sarga udāhṛtaḥ**

**brahmaṇo guṇa-vaiṣamyād visargaḥ pauruṣaḥ smṛtaḥ || [bhā.pu. 2.10.3]**

**bhūtāni khādīni | mātrāṇi ca śabdādīni indriyāṇi ca | dhī-śabdena mahad-ahaṅkārau | guṇānāṁ vaiṣamyāt pariṇāmāt | brahmaṇaḥ parameśvarāt kartṛ-bhūtādīnāṁ janma sargaḥ | puruṣo vairājo brahmā, tat-kṛtaḥ pauruṣaś carācara-sargo visarga ity arthaḥ |**

**sthitir vaikuṇṭha-vijayaḥ poṣaṇaṁ tad-anugrahaḥ**

**manvantarāṇi sad-dharma ūtayaḥ karma-vāsanāḥ**

**avatārānucaritaṁ hareś cāsyānuvartinām**

**puṁsām īśa-kathāḥ proktā nānākhyānopabṛṁhitāḥ || [bhā.pu. 2.10.4-5]**

**vaikuṇṭhasya bhagavato vijayaḥ sṛṣṭānāṁ tat-tan-maryādā-pālanenotkarṣaḥ | sthitiḥ sthānam | tataḥ sthiteṣu svabhakteṣu tasyānugrahaḥ poṣaṇam | manvantarāṇi tat-tan-manvantara-sthitānāṁ manvādīnāṁ tad-anugṛhītānāṁ satāṁ caritāni, tāny eva dharmas tad-upāsanākhyaḥ sad-dharmaḥ | tatraiva sthitau nānā-karma-vāsanā ūtayaḥ | sthitāv eva harer avatārānucaritam asyānuvartināṁ ca kathā īśānukathāḥ proktā ity arthaḥ |**

**nirodho’syānuśayanam ātmanaḥ saha śaktibhiḥ |**

**muktir hitvānyathā rūpaṁ sva-rūpeṇa vyavasthitiḥ || [bhā.pu. 2.10.6]**

**sthity-anantaraṁ cātmano jīvasya śaktibhiḥ svopādhibhiḥ sahāsya harer anuśayanam, hari-śayanānugatatvena śayanaṁ nirodha ity arthaḥ | tatra hareḥ śayanaṁ prapañcaṁ prati dṛṣṭi-nimīlanam | jīvānāṁ śayanaṁ tatra laya iti jñeyam | tatraiva nirodhe’nyathārūpam avidyādhyastam ajñatvādikaṁ hitvā svarūpeṇa vyavasthitir muktiḥ ||9-11|| (57)**

**baladevaḥ :** sargādīn daśa vyutpādayati tad evam ity-ādinā | brahmaṇaḥ parameśvarād iti | kāraṇa-sṛṣṭiḥ pārameśvarī | kārya-sṛṣṭis tu vairiñcīty arthaḥ | muktir iti bhagavad-vaimukhyānugatayā’vidyayā racitam anyathā-rūpaṁ devam ānavādibhāvaṁ hitvā tat-sāmmukhyānupravṛttayā tad-bhaktyā vināśya, svarūpeṇāpahata-pāpmatvādi-guṇāṣṭaka-viśiṣṭena jīva-svarūpeṇa jīvasya vyavasthitir viśiṣṭā punar āvṛtti-śūnyā punar āvṛtti-śūnyā bhagavat-sannidhau sthitir muktir ity arthaḥ ||57||

 —o)0(o—

[12]

ābhāsaś ca nirodhaś ca yato’sty adhyavasīyate |

sa āśrayaḥ paraṁ brahma paramātmeti śabdyate || **[bhā.pu. 2.10.7]**

**ābhāsaḥ sṛṣṭiḥ | nirodho layaś ca yato bhavati | adhyavasīyata upalabhyate jīvānāṁ jñānendriyeṣu prakāśate ca | sa brahmeti paramātmeti prasiddha āśrayaḥ kathyate | iti-śabdaḥ prakārārthaḥ | tena bhagavān iti ca | asya vivṛtir agre vidheyā ||12|| (58)**

**baladevaḥ :** atha navabhiḥ sargādibhir lakṣaṇīyam āśraya-tattvam āha ābhāsaś ceti | yata iti hetau pañcamī ||58||

 —o)0(o—

[13]

**sthitau ca tatrāśraya-svarūpam aparokṣānubhavena vyaṣṭi-dvārāpi spaṣṭaṁ darśayitum adhyātmādi-vibhāgam āha—**

yo’dhyātmiko’yaṁ puruṣaḥ so’sāv evādhidaivikaḥ |

yas tatrobhaya-vicchedaḥ puruṣo hy ādhibhautikaḥ ||

ekam ekatarābhāve yadā nopalabhāmahe |

tritayaṁ tatra yo veda sa ātmā svāśrayāśrayaḥ || **[bhā.pu. 2.10.8-9]**

**yo’yam ādhyātmikaḥ puruṣaś cakṣur-ādi-karaṇābhimānī draṣṭā jīvaḥ | sa evādhidaivikaś cakṣur-ādy-adhiṣṭhātā sūryādiḥ | deha-sṛṣṭeḥ pūrvaṁ karaṇānām adhiṣṭhānābhāvenākṣamatayā karaṇa-prakāśa-kartṛtvābhimāni-tat-sahāyayor ubhayor api tayor vṛtti-bhedānudayena jīvatva-mātrāviśeṣāt | tataś cobhayaḥ karaṇābhimāni-tad-adhiṣṭhātṛ-devatā-rūpo dvirūpo vicchedo yasmāt | sa ādhibhautikaś cakṣur-golakādy-upalakṣito dṛśyo dehaḥ puruṣa iti puruṣasya jīvasyopādhiḥ | sa vā eṣa puruṣo’nna-rasa-mayaḥ [tai.u. 2.1] ity-ādi śruteḥ ||13|| (59)**

**baladevaḥ :** nanu karaṇābhimānino jīvasya karaṇa-pravartaka-sūryāditvam atra katham | tatrāha deha-sṛṣṭeḥ pūrvam iti karaṇānām iti | adhiṣṭhānābhāvena cakṣur-golakādy-abhāvenety arthaḥ | ubhayor api tayor vṛtti-bhedānudayeneti karaṇānāṁ viṣaya-grahaṇaṁ vṛttiḥ | devatānāṁ tu tatra pravartakatvaṁ vṛttiḥ | ayam atra niṣkarṣaḥ dehotpatteḥ pūrvam api jīvena sārdham indriyāṇi tad-devatāś ca santy eva | tadā teṣāṁ vṛtty-abhāvāj jīve’ntarbhāvo vivakṣitaḥ | utpanne tu dehe tayor vibhāgo yad-bhavatīty āha tataś cobhaya iti ||59||

 —o)0(o—

[13b]

**ekam ekatarābhāva ity eṣām anyonya-sāpekṣa-siddhatve nānāśrayatvaṁ darśayati | tathā hi dṛśyaṁ vinā tat-pratīty-anumeyaṁ karaṇaṁ na sidhyati | nāpi draṣṭā na ca tad vinā karaṇa-pravṛtty-anumeyas tad-adhiṣṭhātā sūryādiḥ | na ca taṁ vinā karaṇaṁ pravartate | na ca tad vinā dṛyam ity ekatarasyābhāva ekaṁ nopalabhāmahe | tatra tadā tat-tritayam ālocanātmakena pratyayena | yo veda sākṣitayā paśyati sa paramātmā āśrayaḥ | teṣām api parasparam āśrayatvam astīti tad-vyavacchedārthaṁ viśeṣaṇaṁ svāśrayo’nanyāśrayaḥ | sa cāsāv anyeṣām āśrayaś ceti | tatrāṁśāṁśinoḥ śuddha-jīva-paramātmanor abhedāṁśa-svīkāreṇaivāśraya uktaḥ | ataḥ paro’pi manute’narthaṁ [bhā.pu. 1.7.5] iti |**

**jāgrat-svapna-suṣuptaṁ ca guṇato buddhi-vṛttayaḥ |**

**tāsāṁ vilakṣaṇo jīvaḥ sākṣitvena vivakṣitaḥ || [bhā.pu. 11.13.27] iti |**

**śuddho vicaṣṭe hy aviśuddha-kartuḥ [bhā.pu. 5.11.12] ity ādy uktasya sākṣi-saṁjñinaḥ śuddha-jīvasyāśrayatvaṁ na śaṅkanīyam | athavā nanv ādhyātmikādīnām apy āśrayatvam asty eva | satyam | tathāpi parasparāśrayatvān na tatrāśrayatākaivalyam iti te tv āśraya-śabdena mukhyatayā nocyanta ity āha ekam iti | tarhi sākṣiṇa evāstām āśrayatvam | tatrāha tritayam iti | sa ātmā sākṣī jīvas tu yaḥ svāśrayo’nanyāśrayaḥ paramātmā sa evāśrayo yasya tathābhūta iti | vakṣyate ca haṁsa-guhya-stave sarvaṁ pumān veda guṇāṁś ca taj-jño na veda sarvajñam anantam īḍe [bhā.pu. 6.4.25] iti | tasmāt ābhāsaś ca [bhā.pu. 2.10.7] ity-ādinoktaḥ paramātmaivāśraya iti ||13b|| (60)**

**|| 2.10 || śrī-śukaḥ || 8-13||**

**baladevaḥ :** ādhyātmikādīnāṁ trayāṇāṁ mithaḥ sāpekṣatvena siddhes teṣām āśrayatvaṁ nāstīti vyācaṣṭe ekam ekatarety ādinā | tritayam ādhyātmikādi-tritayam | nanu śuddhasya jīvasya dehendriyādi-sākṣitvābhidhānenānyān apekṣatva-siddhes tasyāśrayatvaṁ kuto na brūsa tatrāha atrāṁśāṁśinor iti | aṁśināṁśo’pīha gṛhīta ity arthaḥ | asantoṣād vyākhyāntaram athaveti | tarhīti sākṣiṇaḥ śuddha-jīvasya | sarvam iti pumān jīvaḥ ||60||

 —o)0(o—

[14]

**asya śrī-bhāgavatasya mahā-purāṇatva-vyañjaka-lakṣaṇaṁ prakārāntareṇa ca vadann api tasyaivāśrayatvam āha dvayena—**

**sargo’syātha visargaś ca vṛttī rakṣāntarāṇi ca |**

**vaṁśo vaṁśānucaritaṁ saṁsthā hetur apāśrayaḥ ||**

**daśabhir lakṣaṇair yuktaṁ purāṇaṁ tad-vido viduḥ |**

**kecit pañca-vidhaṁ brahman mahad-alpa-vyavasthayā || [bhā.pu. 12.7.9-10]**

**antarāṇi manvantarāṇi | pañca-vidham—**

**sargaś ca pratisargaś ca vaṁśo manvantarāṇi ca |**

**vaṁśānucaritaṁ ceti purāṇaṁ pañca-lakṣaṇam || iti kecid vadanti |**

**sargo’syety ādikaṁ dvitīya-skandha [bhā.pu. 2.10.1-7] eva vyākhyātam | asya śrī-bhāgavatasya mahā-purāṇatva-vyañjaka-lakṣaṇaṁ prakārāntareṇa ca vadann api tasyaivāśrayatvam āha dvayena—sarga iti | antarāṇi manvantarāṇi | pañca-vidham—**

**sargaś ca pratisargaś ca vaṁśo manvantarāṇi ca |**

**vaṁśānucaritaṁ ceti purāṇaṁ pañca-lakṣaṇam || iti kecid vadanti ||**

**sa ca mata-bhedo mahad-alpa-vyavasthayā mahā-purāṇam alpa-purāṇam iti bhinnādhikaraṇatvena | yadyapi viṣṇu-purāṇādāv** **api daśāpi tāni lakṣyante, tathāpi pañcānām eva prādhānyenoktatvād alpatvam | atra daśānām arthānāṁ skandheṣu yathā-kramaṁ praveśo na vivakṣitaḥ, teṣāṁ dvādaśa-saṅkhyatvāt | dvitīya-skandhoktānāṁ teṣāṁ tṛtīyādiṣu yathā-saṅkhyaṁ na samāveśaḥ | nirodhādīnāṁ daśamādiṣv aṣṭama-varjam | anyeṣām apy anyeṣu yathokta-lakṣaṇatayā samāveśanāśakyatvād eva | tad uktaṁ śrī-svāmibhir eva—**

**daśame kṛṣṇa-sat-kīrti-vitānāyopavarṇyate |**

**dharma-glāni-nimittas tu nirodho duṣṭa-bhūbhujām |**

**prākṛtādi-caturdhā yo nirodhaḥ sa tu varṇitaḥ || iti ||**

**ato’tra skandhe śrī-kṛṣṇa-rūpasyāśrayasyaiva varṇana-prādhānyaṁ tair vivakṣitam | uktaṁ ca svayam eva—daśame daśamaṁ lakṣyam āśritāśraya-vigraham iti | evam anyatrāpy unneyam | ataḥ prāyaśaḥ sarve’rthāḥ sarveṣv eva skandheṣu guṇatvena vā mukhyatvena vā nirūpyanta ity eva teṣām abhimatam | śrutenārthena cāñjasā [bhā.pu. 2.10.2] ity atra ca tathaiva pratipannaṁ sarvatra tat-tat-sambhavāt | tataś ca prathama-dvitīyayor api mahā-purāṇatāyāṁ praveśaḥ syāt | tasmāt kramo na gṛhītaḥ ||14|| (61)**

**sarva-saṁvādinī :** sargo’syety ādi | ataḥ prāyaśaḥ sarve’rthāḥ iti | tatra mukhyatvena (1) **sargaḥ—**dvitīya-tṛtīya-skandhayoḥ, (2) **visargaḥ—**dvitīya-tṛtīya-caturtha-skandhayoḥ, (3) kāmād **vṛttiḥ—**jagṛhur yakṣa-rakṣāṁsi rātri-kṣut-tṛṭ-samudbhavāṁ [bhā.pu. 3.20.19] ity-ādi vākyataḥ tṛtīya-skandhe’pi | codanā-**vṛttis** tu saptamaikādaśayoḥ skandhayor varṇāśramācāra-kathane [bhā.pu. 7.11, 11.17-18] | (4) **rakṣā—**sarvatraiva, (5) **manvantara—**aṣṭama-skandhādiṣu, (6) **vaṁśo** (7) **vaṁśānucaritaṁ—**caturtha-navama-skandhādiṣu, (8) **saṁsthā—**ekādaśa-dvādaśa-skandhayoḥ, (9) **hetuḥ—**śrī-kapila-devādi-vākyataḥ tṛtīyaikādaśa-skandhādiṣu, (10) **apāśrayah**—daśama-skandhādiṣu jñeyaḥ ||61||

**baladevaḥ :** asyeti | prakārāntareṇeti kvacin-nāmāntaratvād arthāntaratvāc cety arthaḥ | etāni daśa-lakṣaṇāni kecit tṛtīyādiṣu krameṇa sthūla-dhiyo yojayanti | tān nirākurvann āha dvitīya-skandhoktānām iti | aṣṭādaśa-sahasritvaṁ dvādaśa-skandhitvaṁ ca bhāgavata-lakṣaṇaṁ vyākupyeta | adhyāya-pūrtau bhāgavatatvoktiś ca na sambhaved iti ca bodhyam | śuka-bhāṣitaṁ ced bhāgavataṁ tarhi prathamasya dvādaśa-śeṣasya ca tattvānāpattiḥ | tasmād aṣṭādaśa-sahasri tat-pitur ācāryāc chukenādhītaṁ kathitaṁ ceti sāmprataṁ saṁvādās tu tathaivānādi-siddhā iti sāmpratam ||61||

**rādhāmohana-gosvāmī :** tasyaiveti brahmaṇaḥ evety arthaḥ | tad-vidaḥ purāṇa-vidaḥ | mahā-purāṇālpa-purāṇa-bhinnādhikaraṇatveneti—mahā-purāṇālpa-purāṇayor bhedena bhinnam adhikaraṇaṁ yyos tattvena daśa-lakṣaṇa-pañca-lakṣaṇeti lakṣaṇa-dvayam ity arthaḥ | teṣāṁ skandhānām |

nanu dvitīya-skandha-śeṣe lakṣaṇāny uktāni, tataḥ krameṇa tṛtīyādiṣu kim-uktāni ? ity āśaṅkyāha—dvitīya-skandhoktānām api | teṣām iti teṣāṁ daśa-lakṣaṇānām | teṣām api mataṁ śrīdhara-svāminām api matam | prāyaśaḥ syād iti tṛtīyādiṣu krameṇaiva daśa-lakṣaṇa-varṇaneti dvitīya-tṛtīyayos tal-lakṣaṇākrānta-purāṇatā na syād iti bhāvaḥ | tasmāt krama-varṇanasyāsambhavāt kramo na vivakṣita iti | tathā cāśrayasya para-brahmaṇaḥ kṛṣṇasya mukhyatvena varṇanīyatayā upakrame tasyaivādau varṇanam upakrāntam, madhye madhye ante ca tasyaiva varṇanaṁ kṛtam, tat-prasaṅgāt tadādhikya-tātparyād vā yathā-yogam itarāṇi lakṣaṇāni varṇitānīti bhāvaḥ | tathoktaṁ—

 upakramopasaṁhārāv abhyāso’pūrvatā phalam |

artha-vādopapattī ca liṅgaṁ tātparya-nirṇaye ||

iti krameṇa śrī-kṛṣṇa-param idaṁ śāstram iti bhāvaḥ ||61||

**gaura-kiśora-gosvāmī:** prāk-mahā-purāṇasya lakṣaṇam uktam | atha matāntarīyaṁ tal-lakṣaṇaṁ punaḥ nirdiśya śrī-bhāgavatasya mahā-purāṇatvaṁ vivṛtya paramātmanaḥ śrī-bhagavata eva āśrayatvaṁ pariśeṣeṇa nirṇayati, “sargo’syāthaḥ” iti vividha-sandeha-nirākaraṇārthaṁ vistāreṇa vyākhyā-grantham āha—kecid iti | paramātmanaḥ bhagavataḥ śrī-kṛṣṇasyaivāśrayatvaṁ nirdeṣṭum āha—ato atra skandhe iti | etena rasa-rāja-śrī-gaurāṅga-mahāprabhor api āśrayatvam avisaṁvādena pratipannam | āsan varṇāḥ ity-ādinā śrī-kṛṣṇena lakṣaṇāni darśayati avyākṛta iti ||60-61||

 —o)0(o—

[15-24]

**atha sargādīnāṁ lakṣaṇam āha—**

avyākṛta-guṇa-kṣobhān mahatas trivṛto’hamaḥ |

bhūta-mātrendriyārthānāṁ sambhavaḥ sarga ucyate || [bhā.pu. 12.7.11]

**atha sargādīnāṁ lakṣaṇam āha—avyākṛteti | pradhāna-guṇa-kṣobhān mahān, tasmāt triguṇo’haṅkāraḥ | tasmād bhūta-mātrāṇāṁ bhūta-sūkṣmāṇām indriyāṇāṁ ca, sthūla-bhūtānāṁ ca, tad-upalakṣita-tad-devatānāṁ ca sambhavaḥ sargaḥ | kāraṇa-sṛṣṭiḥ sarga ity arthaḥ |**

puruṣānugṛhītānām eteṣāṁ vāsanāmayaḥ |

visargo’yaṁ samāhāro bījād bījaṁ carācaram || [bhā.pu. 12.7.12]

**puruṣaḥ paramātmā | eteṣāṁ mahad-ādīnām, jīvasya pūrvakarma-vāsanā-pradhāno’yaṁ samāhāraḥ | kārya-bhūtaś carācara-prāṇi-rūpo bījād bījam iva pravāhāpanno visarga ucyate | vyaṣṭi-sṛṣṭi-visarga ity arthaḥ | anenotir apy uktā |**

vṛttir bhūtāni bhūtānāṁ carāṇām acarāṇi ca |

kṛtā svena nṝṇāṁ tatra kāmāc codanayāpi vā || [bhā.pu. 12.7.13]

**carāṇāṁ bhūtānāṁ sāmānyato’carāṇi, ca-kārāc carāṇi ca, kāmād vṛttiḥ | tatra tu nṝṇāṁ svena svabhāvena kāmāc codanayāpi vā yā niyatā vṛttir jīvikā kṛtā, sā vṛttir ucyata ity arthaḥ |**

rakṣācyutāvatārehā viśvasyānuyuge yuge |

tiryaṅ-martyarṣideveṣu hanyante yais trayī-dviṣaḥ || [bhā.pu. 12.7.14]

**yair avatāraiḥ | aneneśa-kathā | sthānaṁ poṣaṇaṁ ceti trayam uktam |**

manvantaraṁ manur devā manu-putrāḥ sureśvarāḥ |

ṛṣayo’ṁśāvatārāś ca hareḥ ṣaḍ-vidham ucyate || [bhā.pu. 12.7.15]

**manv-ādy-ācaraṇa-kathanena sad-dharma evātra vivakṣita ity arthaḥ | tataś ca prāktana-granthenaikārthyam |**

rājñāṁ brahma-prasūtānāṁ vaṁśas traikāliko’nvayaḥ |

vaṁśyānucaritaṁ teṣāṁ vṛttaṁ vaṁśadharāś ca ye || [bhā.pu. 12.7.16]

**teṣāṁ rājñāṁ ye ca vaṁśa-dharās teṣāṁ vṛttaṁ vaṁśyānucaritam ||15-20|| (62)**

**sarva-saṁvādinī :** *na vyākhyātam.*

**baladevaḥ :** uddiṣṭānāṁ sargādīnāṁ krameṇa lakṣaṇāni darśayitum āha—athetyādi | avyākṛteti trivṛt-padaṁ mahato’pi viśeṣaṇaṁ bodhyam | sāttvikī rājasaś caiva tāmasaś ca tridhā mahān [vi.pu. 1.2.34] iti śrī-vaiṣṇavāt | puruṣaḥ paramātmā viriñcāntaḥstha iti bodhyam | sphuṭārthāni śiṣṭāni ||62||

**gaura-kiśora-gosvāmī:** saṁsthānādīnāṁ lakṣaṇāni vivṛṇoti “naimittikaḥ” iti | bhukta-śiṣṭa-karma-viśiṣṭaḥ jīvaḥ anuśāyī, bhogāvaśiṣṭa-karma hi anuśayaḥ sphuṭārthāni itarāṇi ||62||

 —o)0(o—

naimittikaḥ prākṛtiko nitya ātyantiko layaḥ |

saṁstheti kavibhiḥ proktaś caturdhāsya svabhāvataḥ || [bhā.pu. 12.7.17]

**asya parameśvarasya | svabhāvataḥ śaktitaḥ | ātyantika ity anena muktir apy atra praveśitā |**

hetur jīvo’sya sargāder avidyā-karma-kārakaḥ |

yaṁ cānuśayinaṁ prāhur avyākṛtam utāpare || **[bhā.pu. 12.7.18]**

**hetur nimittam | asya viśvasya | yato’yam avidyayā karma-kārakaḥ | yam eva hetuṁ kecic caitanya-prādhānenānuśayinaṁ prāhuḥ | apara upādhi-prādhānyenāvyākṛtam iti |**

vyatirekānvayo yasya jāgrat-svapna-suṣuptiṣu |

māyāmayeṣu tad brahma jīva-vṛttiṣv apāśrayaḥ || [bhā.pu. 12.7.19]

**śrī-bādarāyaṇa-samādhi-labdhārtha-virodhād atra ca jīva-śuddha-svarūpam evāśrayatvena na vyākhyāyate kintv ayam evārthaḥ | jāgrad-ādiṣv avasthāsu, māyāmayeṣu māyā-śakti-kalpiteṣu mahad-ādi-dravyeṣu ca | kevala-svarūpeṇa vyatirekaḥ parama-sākṣitayānvayaś ca yasya tad brahma jīvānāṁ vṛttiṣu śudda-svarūpatayā sopādhitayā ca vartaneṣu sthitiṣv apāśrayaḥ | sarvam aty atikramyāśraya ity arthaḥ | apa ity etat khalu varjane, varjanaṁ cātikrame paryavasyatīti |**

**tad evam apāśrayābhivyakti-dvāra-bhūtaṁ hetu-śabda-vyapadiṣṭasya jīvasya śuddha-svarūpa-jñānam āha dvābhyām |**

padārtheṣu yathā dravyaṁ tan-mātraṁ rūpa-nāmasu |

bījādi-pañcatāṁ tāsu hy avasthāsu yutāyutam ||

virameta yadā cittaṁ hitvā vṛtti-trayaṁ svayam |

yogena vā tad-ātmānaṁ vedehāyā nivartate || [bhā.pu. 12.7.20-21]

**rūpa-nāmātmakeṣu padārtheṣu ghaṭādiṣu yathā dravyaṁ pṛthivy-ādi-yutam ayutaṁ ca bhavati | kārya-dṛṣṭiṁ vināpy upalambhāt | tathā tan-mātraṁ śuddhaṁ jīva-caitanya-mātraṁ vastu garbhādhānādi-pañcatāntāsu navasv apy avasthāsv avidyayā yutaṁ svatas tv ayutam iti śuddham ātmānam itthaṁ jñātvā nirviṇṇaḥ sann apāśrayānusandhāna-yogyo bhavatīty āha virameteti | vṛtti-trayaṁ jāgrat-svapna-suṣupti-rūpam | ātmānaṁ paramātmānam | svayaṁ vāsudevāder iva māyāmayatvānusandhānena devahūty-āder ivāniṣṭhitena yogena vā | tataś cehāyās tad-anuśīlana-vyatirikta-ceṣṭāyāḥ ||**

**|| 12.7 || śrī-sūtaḥ || uddiṣṭaḥ sambandhaḥ ||15-24||**

**sarva-saṁvādinī :** pralaya-lakṣaṇam āha—naimittika [bhā.pu. 12.7.17] iti | eṣāṁ [pralayānāṁ] lakṣaṇaṁ dvādaśe caturthādhyāye'nusandheyaṁ [bhā.pu. 12.4.3-38] | pralayas tu manvantarānte'pi bhavati | yathā śrī-viṣṇu-dharmottare prathama-kāṇḍe,

vajra uvāca—

manvantare parikṣīṇe yādṛśī dvija jāyate |

samavasthā mahābhāga tādṛśī vaktumarhasi ||

mārkaṇḍeya uvāca—

manvantare parikṣīṇe devā manvantareśvarāḥ |

maharlokamathāsādya tiṣṭhanti gatakalmaṣāḥ ||

manuś ca saha śakreṇa devāś ca yadunandana |

brahma-lokaṁ prapadyante punar-āvṛtti-durlabham ||

ṛṣayaś ca tathā sapta tatra tiṣṭhanti te sadā |

adhikāraṁ vinā sarve sadṛśāḥ parameṣṭhinaḥ ||

bhū-talaṁ sakalaṁ vajra toya-rūpī maheśvaraḥ |

ūrmi-mālī mahāvegaḥ sarvam āvṛtya tiṣṭhati ||

bhūr-lokam āśritaṁ sarvaṁ tadā naśyati yādava |

na vinaśyanti rājendra viśrutāḥ kula-parvatāḥ ||

atra kula-parvatā mahendra-malayety-ādayaḥ |

śeṣaṁ vinaśyati jagat sthāvaraṁ jaṅgamaṁ ca yat |

naur bhūtvā tu mahī devī tadā yadu-kulodbhava ||

dhārayaty atha bījāni sarvāṇy evāviśeṣataḥ |

ākarṣati tu tāṁ nāvaṁ sthānāt sthānaṁ tu līlayā ||

karṣamāṇaṁ tu tāṁ nāvaṁ deva-devaṁ jagat-patim |

stuvanti ṛṣayaḥ sarva divyaiḥ karmabhir acyutam ||

ghūrṇamānas tadā matsyo jala-vegormi-saṅkule |

ghūrṇamānāṁ tu tāṁ nāvaṁ nayaty amita-vikramaḥ ||

himādri-śikhare nāvaṁ baddhvā devo jagat-patiḥ |

matsyas tv adṛśyo bhavati te ca tiṣṭhanti tatragāḥ ||

kṛta-tulyaṁ tadā kālaṁ tāvat prakṣālanaṁ smṛtam |

āpaḥ śamam atho yānti yathā-pūrvaṁ narādhipa |

ṛṣayaḥ manuścaiva sarvaṁ kurvanti te tadā ||

manvantarānte jagatām avasthā

mayeritā te yadu-vṛnda-nātha |

ataḥ paraṁ kiṁ tava kīrtanīyaṁ

samāsatas tad vada bhūmi-pāla || iti |

evaṁ sarva-manvantareṣu saṁhāra ity-ādi-prakaraṇaṁ śrī-harivaṁśe tadīya-ṭīkāsu ca spaṣṭam eva | ata eva pañcama-ṣaṣṭha-manvantarānte śrī-bhāgavate'pi pralayo varṇyate—

cākṣuṣe tv antare prāpte prāk-sarge kāla-vidrute |

ya sasarje prajā iṣṭāḥ sa dakṣo daivacoditaḥ || [4.30.49] ity ādau ||

rūpaṁ sa jagṛhe mātsyaṁ cākṣuṣāntara-samplave |

nāvyāropya mahīmayyām apād vaivasvataṁ manum || [bhā.pu. 1.3.15] ity ādau ca |

tathā ca bhārata-tātparye śrī-madhvācāryāḥ—manvantara-pralaye matsya-rūpo vidyā-madān manave deva-deva [3.43] iti | dvādaśe śaunaka-vākye—

sa vā asmat-kulotpannaḥ kalpe'smin bhārgavottamaḥ |

naivādhunāpi bhūtānāṁ saṁplavaḥ ko'pi jāyate || [bhā.pu. 12.8.3]

ity atra tad-asvīkāras tu kalpānta-pralaya-viṣaya eva, yena grastam idaṁ jagad [bhā.pu. 12.8.2] ity uktatvāt, manvantara-pralaye bhāvi-manvādīnām api sthiteś ca | saṣṭhe tu pralayo'nyasmān manvantarād vilakṣaṇaḥ, trailokyasyaiva majjanāt | tathā cāṣṭame śrī-matsya-devenoktam—

trilokyāṁ līyamānāyāṁ saṁvartāmbhasi vai tadā |

upasthāsyati nauḥ kācid viśālā tvāṁ mayeritā || [bhā.pu. 8.24.33] iti |

etad apekṣayaiva tatra śukenāpi yo'sāv asmin mahā-kalpe [bhā.pu. 8.24.11] ity uktam | kalpa-śabdasya pralaya-mātra-vācitvāt | mahac-chabdasya manvantarāntara-pralayāpekṣatvāt, samvarttaḥ pralayaḥ kalpaḥ kṣayaḥ kalpānta ity api ity amaraḥ | atas trailokya-majjana-hetor eva dainandina-pralayavad brahmāpi tadā satya-yuga-samāna-kāle pralaye śrī-nārāyaṇa-nābhi-kamale viśrāmyati | yata eva tatra viśramaṇa-sāmyāt, yāvad brāhmī niśā [bhā.pu. 8.24.37] iti niśā-śabdaḥ prayuktaḥ | tatra ca trailokya-majjane'pi keṣāñcid devāsurādīnām asamāpta-bhogānāṁ sthitis tāṁ nāvam ālambyaiva | yad uktaṁ śrī-matsya-devenaiva satyavrataṁ prati—

tvaṁ tāvad oṣadhīḥ sarvā bījāny uccāvacāni ca |

saptarṣibhiḥ parivṛtaḥ sarva-sattvopabṛṁhitaḥ || [bhā.pu. 8.24.34] iti |

tasmāt siddhe manvantara-pralaye, tasyāpi naimittikatvāc catuṣṭayānatiriktatvam | anyo'py akasmāt pralayaḥ śrūyate yathā svāyambhuva-manvantara-sṛṣṭy-ārambhe, yathā saṣṭha-manvantara-madhye prācetasa-dakṣa-dauhitra-hiraṇyākṣa-vadhe | ubhayor aikyena kathanaṁ tu tṛtīye līlā-sājātyenaiva jñeyam | yathā pādma-brāhma-kalpayoḥ kvacit kvacit sāṅkaryam, tadvat | tasmāt—nirodho'syānuśayanam ātmanaḥ saha śaktibhiḥ [bhā.pu. 2.10.6] ity etal-lakṣaṇam apy upalakṣaṇam eva nitya-pralaye'pi tad-avyāpteḥ ||15-24|| (63)

**baladevaḥ :** pūrvoktāyāṁ daśa-lakṣaṇyāṁ muktir eka-lakṣaṇam | asyāṁ tu caturvidhānāṁ saṁsthāyām ātyantika-laya-śabditā muktir ānīteti | yaṁ cānuśayinam iti bhukta-śiṣṭa-karma-viśiṣṭo jīvonuśayīty ucyate | rūpeti mūrtyā saṁjñayā copeteṣv ity arthaḥ | kārya-dṛṣṭim iti ghaṭādibhyaḥ pṛthag api pṛthvyādeḥ prāpter ity arthaḥ | apāśrayeti īśvara-dhyāna-yogyo bhavatīty arthaḥ | svayam iti vāmadevaḥ khalu garbhasya eva paramātmānaṁ bubudhe, yogena devahūtīty arthaḥ ||63||

**rādhāmohana-gosvāmī :** bādarāyaṇeti | tat-samādhi-labdha-brahma-jīva-bhedena virodhād ity arthaḥ | jāgrad-ādiṣu jīva-vṛttiṣu māyā-mayeṣu dehādiṣu jīva-svarūpasyopādhy-upāhitasyopādhi-vyatireko’sti, tena tadānīmabhimāniteti | śuddha-jīvo’pi śloko’tra tātparya-viṣayo bhavitum arhati, tathāpi tasya brahmatvaṁ na ghaṭate | prāg-ukta-samādhi-labdhārtha-virodhāt suṣupte niruktānvayāsattvāc ca na jīva-paratayā vyākhyāyate iti bhāvaḥ | kevala-sva-svarūpeṇa nirupādhy-aṁśena vyatireka iti | tena brahmaṇas turīyatvaṁ parama-sākṣitayā śuddha-jīvasya sākṣād-darśana-śakty-udbodhakatayā’nvayaś ceti | śivam advaitaṁ caturthaṁ manyante [nṛpu. 4.2] iti śruteḥ, turīyaṁ triṣu santatam iti smṛteś ca | ekādaśāt jīvo’lpa-śaktir alpajñaḥ ity-ādi śrutyā jīvasya svataḥ-siddha-jñānābhāvāt, buddheś codayitā yaś ca cid-ātmā puruṣo virāṭ iti gāyatry-artha-vivaraṇa-yājñavalkya-vacanāt | ko hy evānyāt kaḥ prāṇyāt yad eṣa ākāśa ānando na syāt, eṣa hy evānandayati jīvān iti rāmānuja-bhāṣya-dhṛta-śruteś ca | jīvasya muktatā-daśāyāṁ daśā-trayātītatve’pi na tadānīṁ dśā-trayānvaya iti tad-vyāvṛttiḥ | rūpa-nāmātmakeṣu rūpa-nāma-yukteṣu pañcatā maraṇam, dravyasya pṛthivyādeḥ |

**gaura-kiśora-gosvāmī:**

śrī-gauroro-vilāsinī devī viṣṇu-priyābhidhā |

anujo yādavānandaḥ tasyā jñeyaḥ subhaktimān ||

tad-vaṁśa-sambhūtaḥ śrīmat-kuñjalālo mahāmatiḥ |

ahaṁ tasya suto jyeṣṭho gaura-kiśora-saṁjñakaḥ ||

ṭīkā viracitā hy eṣā nāmnā svarṇa-latā mayā |

vaiṣṇava-paritoṣārthaṁ sandarbhārtha-prabodhinī ||

śrīmad-gaurāṅga-candrasya viṣṇu-priyānvitasya ca |

tad-bhakta-jana-vargāṇāṁ kṛpātaḥ pūrṇatām itā ||

graha-śara-guru-bhūpe śakābde kumbhage ravau |

mayā prakāśitā ṭīkā sandarbheṇa samāyutā ||

vāme viṣṇu-priyā yasya savye lakṣmīpriyā satī |

sammukhe yādavācāryaḥ paścāc ca sevakāḥ sthitāḥ ||

caraṇaṁ śaraṇaṁ tasya yātu svarṇa-latā mama |

vijayate sadā caivaṁ gauracandro mahāprabhuḥ ||

iti śrī-gaurakiśora-gosvāmi-vedānta-tīrtha-viracitā tattva-sandarbha-ṭīkā svarṇa-latā samāptā ||

**iti śrī-kali-yuga-pāvana-sva-bhajana-vibhājana-prayojanāvatāra-śrī-śrī-bhagavat-kṛṣṇa-caitanya-deva-caraṇānucara-viśva-vaiṣṇava-rāja-sabhājana-bhājana-śrī-rūpa-sanātanānuśāsana-bhāratī-garbhe śrī-bhāgavata-sandarbhe tattva-sandarbho nāma prathamaḥ sandarbhaḥ ||**

**baladevaḥ :** iti kalīti kali-yuga-pāvanaṁ yat sva-bhajanaṁ tasya vibhajanaṁ vistaraṇaṁ prayojanaṁ yasya tādṛśo’vatāraḥ prādurbhāvo yasya, tasya śrī-bhagavat-kṛṣṇa-caitanya-devasya caraṇayor anucarau, viśvasmin ye vaiṣṇava-rājās teṣāṁ sabhāsu yat sa-bhājanaṁ sat-kāras tasya bhājane pātre ca yau śrī-rūpa-sanātanau tayor anuśāsana-bhāratya upadeśa-vākyāni garbhe madhye yasya tasmin ||

ṭippaṇī tattva-sandarbhe vidyā-bhūṣaṇa-nirmitā |

śrī-jīva-pāṭha-saṁpṛktā sadbhir eṣā viśodhyatām ||

iti śrīmad-baladeva-vidyā-bhūṣaṇa-viracitā tattva-sandarbha-ṭippaṇī samāptā ||

1. atra śiro-vākyaṁ kasmiṁścit hasta-lipyāṁ na labhyate | tad eva prakaraṇa-labdham iti sampādakenānena saṁyojitam. asya sandarbhasya tisro vibhāgāḥ—maṅgalācaraṇaṁ, pramāṇa-prakaraṇaṁ, prāmeya-prakaraṇaṁ ca | [↑](#footnote-ref-2)
2. atra kaiścit “caturyugāvasthā” likhyate | tat tu na mama prakāśita-viṣṇu-dharmottara-saṁskaraṇe na kutrāpi labdham | [↑](#footnote-ref-3)
3. samāhutā bhīṣmaka-kanyayā ye

śriyaḥ savarṇena bubhūṣayaiṣām |

gāndharva-vṛttyā miṣatāṁ sva-bhāgaṁ

jahre padaṁ mūrdhni dadhat suparṇaḥ || [↑](#footnote-ref-4)
4. prasiddeḥ iti pāṭhaḥ. [↑](#footnote-ref-5)
5. aṅkā ity ādau bodhyāḥ ity-antam aṁśaṁ kānāi-lāla-paṇḍitasya saṁskaraṇe nāsti. [↑](#footnote-ref-6)
6. ākare na labdham. [↑](#footnote-ref-7)
7. atra śiro-vākyaṁ kasmiṁścit hasta-lipyāṁ na labhyate | tad eva prakaraṇa-labdham iti sampādakenānena saṁyojitam. [↑](#footnote-ref-8)
8. kumārila-bhaṭṭa-kṛta-tantra-vārtike. [↑](#footnote-ref-9)
9. śaṅkarasya śārīrake 1.3.28 draṣṭavyam. [↑](#footnote-ref-10)
10. bhartṛhari-kṛta-vākyapadīye. [↑](#footnote-ref-11)
11. śānti-parvaṇi kaśyapa-śṛgāla-saṁvāde. [↑](#footnote-ref-12)
12. ayaṁ śloko mānavīye [↑](#footnote-ref-13)
13. anyavad iti kvacit paṭhyate. [↑](#footnote-ref-14)
14. Alternative reading: veda rāmāyaṇe puṇye bhārate bharatarṣabha | ādāv cānte ca madhye ca hariḥ sarvatra gīyate || [↑](#footnote-ref-15)
15. āruṣī tu manoḥ kanyā tasya patnī manīṣiṇaḥ | aurvas tasyāṁ samabhavad ūruṁ bhittvā mahā-yaśāḥ || [ma.bhā. 1.66.46] [↑](#footnote-ref-16)
16. This is actually Hari-līlā, 1.9. [↑](#footnote-ref-17)
17. atra śrī-guru-sad-bhakta-bhagavat-smaraṇaṁ śubham | grantharambhe tu kartavyaṁ maṅgalaṁ śiṣṭa-sammatam || iti yuktam uktaṁ ekasmin saṁskaraṇe sampādakaiḥ kānāi-lāla-adhikāri-mahodayaiḥ | atra-prabhṛti samudayo ṣaṭ-sandarbha eva prameya-prakaraṇaṁ mantavyam || tasmāt grantho’traivārabhyate || [↑](#footnote-ref-18)
18. I would join section 31 here, as it is all commentary on 1.7.4. Section 32 starts commentary on 1.7.5. [↑](#footnote-ref-19)
19. ṭīkā ca. [↑](#footnote-ref-20)
20. ṭīkā ca | [↑](#footnote-ref-21)