

ṣaṭ-sandarbha-nāmaka-

śrī-bhāgavata-sandarbhe dvitīyaḥ

śrī-bhagavat-sandarbhaḥ

sarva-saṁvādinī-samupetaḥ

Version 3.01 (2016.06.23)

Please report any errors.

Remember that this service requires many hours of freely given time on the part of those who make these texts available.

Any donations you can make to further this project would be most enthusiastically appreciated. The editors.

Three texts were used in preparing this edition:

1. (ed.) Chinmayi Chatterjee (Calcutta: Jadavpur University, 1972).
2. With **Sarva-saṁvādinī**. (ed.) Haridas Shastri (Vrindavan: Gadai Gaurahari Press, 1983)
3. With **Sarva-saṁvādinī**. (ed.) Kanailal Adhikari Panchatirtha. Mayapur: Gopinath Gaudiya Math, 1999.
4. (ed.) Puridas. Calcutta, 1951. Critical edition using the following manuscripts:
   1. **ka**. MS 416, Varahanagar Sri Gauranga Grantha Mandira.
   2. **kha**. An MS from Vanamali Goswami’s library (Vrindavan)
   3. **ga**. An MS found by Vaishnava Charan Das Babaji of Keshighat Thor in Vrindavan, dated 1718 Śaka (1794 AD)
   4. **gha**. MS 70, held in the Ganga Mata Math in Jagannath Puri.
   5. **ṅa**. MS 123, held in the Ganga Mata Math in Jagannath Puri.
   6. **ca**. MS 2396B in Dhaka University.
   7. **cha**. MS 1443 in Bangiya Sahitya Parishad.
   8. **ja**. An MS found in West Bengal.
   9. **jha**. The 1892 Murshidabad edition, ed. Ram Narayan Vidyaratna.
   10. **ña**. The 1900 Devakinandan Press edition, ed. Shyamlal Goswami.
   11. **ṭa**.The 1926 edition, ed. Satyananda Goswami.

Of these, I am sad to say that the Jadavpur edition, despite being produced by university scholars, seems to be the least reliable. Since this was the first edition used, much work has had to be done to bring it up to scratch.

1. **Sarva-saṁvādinī.** (ed.) Puridas. Calcutta, 1953. Critical edition using the following manuscripts. (To avoid confusion with the above, the lettering has started from **ṭha**.
   1. **ṭha.** MS found by Haridas Das from Haribol Kutir in Nabadwip. No further info.
   2. **ḍa.** Another MS found in Bengal.
   3. **ḍha.** MS 156, Bangiya Sahitya Parishad
   4. **ṇa.** MS 156, Bangiya Sahitya Parishad (sic)
   5. **ta.** MS 727, Varahanagar Sri Gauranga Grantha Mandira.
   6. **tha.** (ed.) Nitya Svarupa Brahmachari, Devakinandan Press, 1919.
   7. **da.** (ed.) Rasika Mohan Vidyabhushan. Bangiya Sahitya Parishad, 1922. This book was the main source of the text used in the Puridas edition.
   8. **dha.** A Vrindavan manuscript dated 1942 Vikram (1886 AD) obtained from Vaishnava Charan Goswami.

This 3.00 edition has been updated using the help of the Puridas editions, kindly provided by Shrivatsa Goswami of Jai Singh Ghera in Vrindavan, and all the alternate readings noted there have been added. There is remarkable consistency in the readings, considering the number of texts consulted. The variants in the Jadavpur edition do give cause for some thought.

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ṣaṭ-sandarbha-nāmaka-

śrī-bhāgavata-sandarbhe dvitīyaḥ

**bhagavat-sandarbhaḥ**

śrī-śrī-rādhā-govindo jayataḥ |

tau santoṣayatā santau śrīla-rūpa-sanātanau |

dākṣiṇātyena bhaṭṭena punar etad vivicyate ||o||

tasyādyaṁ granthanālekhaṁ krāntam utkrānta-khaṇḍitam |

paryālocyātha paryāyaṁ kṛtvā likhati jīvakaḥ ||o||[[1]](#footnote-2)

[1]

athaivam advaya-jñāna-lakṣaṇaṁ tat tattvaṁ sāmānyato lakṣayitvā punar upāsaka-yogyatā-vaiśiṣṭyena prakaṭita-nija-sattā-viśeṣaṁ viśeṣato nirūpayati **vadanti** ity asyaivottarārdhena

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

atha śrīmad-bhāgavatākhya eva śāstre kvacid anyatrāpi tad ekaṁ tattvaṁ tridhā śabdyate—kvacid brahmeti, kvacit paramātmeti, kvacid bhagavān iti ca | kintv atra śrīmad-vyāsa-samādhi-labdhād bhedāj jīva iti noktam iti jñeyam | tatra brahma-bhagavator vyākhyātayoḥ paramātmā svayam eva vyākhyāto bhavatīti prathamatas tāv eva prastūyete | mūle tu kramād vaiśiṣṭya-dyotanāya tathā vinyāsaḥ |

ayam arthaḥ—tad ekam evākhaṇḍānanda-svarūpaṁ tattvaṁ thūtkṛta-pārameṣṭhyādikānanda-samudayānāṁ paramahaṁsānāṁ sādhana-vaśāt tādātmyam āpanne, satyām api tadīya-svarūpa-śakti-vaicitryāṁ, tad-grahaṇāsāmarthye cetasi yathā sāmānyato lakṣitaṁ, tathaiva sphurad vā, tadvad evāvivikta-śakti-śaktimattā-bhedatayā pratipadyamānaṁ vā brahmeti śabdyate |

atha tad ekaṁ tattvaṁ svarūpa-bhūtayaiva śaktyā kam api viśeṣaṁ dhartuṁ parāsām api śaktīnāṁ mūlāśraya-rūpaṁ tad-anubhāvānanda-sandohāntar-bhāvita-tādṛśa-brahmānandānāṁ bhāgavata-paramahaṁsānāṁ tathānubhavaika-sādhakatama-tadīya-svarūpānanda-śakti-viśeṣātmaka-bhakti-bhāviteṣv antar-bahir apīndriyeṣu parisphurad vā tadvad vivikta-tādṛśa-śakti-śaktimattā-bhedena pratipadyamānaṁ vā bhagavān iti śabdyate |

evam evoktaṁ śrī-jaḍa-bharatena—

jñānaṁ viśuddhaṁ paramārtham ekam

anantaraṁ tv abahir brahma satyam |

pratyak praśāntaṁ bhagavac-chabda-saṁjñaṁ

yad vāsudevaṁ kavayo vadanti || [bhā.pu. 5.12.11] iti |

śrī-dhruvaṁ prati śrī-manunā ca—

tvaṁ pratyag-ātmani tadā bhagavaty ananta

nanda-mātra upapanna-samasta-śaktau [bhā.pu. 4.11.30] iti |

evaṁ cānanda-mātraṁ viśeṣyaṁ, samastāḥ śaktayo viśeṣaṇāni, viśiṣṭo bhagavān ity āyātam | tathā caivaṁ vaiśiṣṭye prāpte pūrṇāvirbhāvatvenākhaṇḍa-tattva-rūpo’sau bhagavān | brahma tu sphuṭam aprakaṭita-vaiśiṣṭyākāratvena tasyavāsamyag āvirbhāva ity āgatam | idaṁ tu purastād vistareṇa vivecanīyam |

bhagavac-chabdārthaḥ śrī-viṣṇu-purāṇe proktaḥ—

yat tad avyaktam ajaram acintyam ajam akṣayam |

anirdeśyam arūpaṁ ca pāṇi-pādādy-asaṁyutam ||

vibhuṁ sarva-gataṁ nityaṁ bhūta-yonim akāraṇam |

vyāpy avyāpyaṁ yataḥ sarvaṁ tad vai paśyanti sūrayaḥ ||

tad brahma paramaṁ dhāma tad dhyeyaṁ mokṣa-kāṅkṣiṇām |

śruti-vākyoditaṁ sūkṣmaṁ tad viṣṇoḥ paramaṁ padam ||

tad etad bhagavad-vācyaṁ svarūpaṁ paramātmanaḥ |

vācako bhagavac-chabdas tasyādyasyākṣarātmanaḥ || [vi.pu. 6.5.66-69]

ity-ādy uktvā—

sambharteti tathā bhartā bha-kāro’rtha-dvayānvitaḥ |

netā gamayitā sraṣṭā ga-kārārthas tathā mune ||

aiśvaryasya samagrasya vīryasya yaśasaḥ śriyaḥ |

jñāna-vairāgyayoś caiva ṣaṇṇāṁ bhaga itīṅganā ||

vasanti tatra bhūtāni bhūtātmany akhilātmani |

sa ca bhūteṣv aśeṣeṣu va-kārārthas tato’vyayaḥ || [vi.pu. 6.5.73-75] iti coktvā—

jñāna-śakti-balaiśvarya-vīrya-tejāṁsy aśeṣataḥ |

bhagavac-chabda-vācyāni vinā heyair guṇādibhiḥ || [vi.pu. 6.5.79] iti paryantena |

pūrvavad atra viśeṣya-viśeṣaṇa-viśiṣṭatā vivecanīyā | viśeṣaṇasyāpy aheyatvaṁ vyaktībhaviṣyatīti | **arūpaṁ pāṇi-pādādy-asaṁyutam** itīdaṁ brahmākhya-kevala-viśeṣyāvirbhāva-niṣṭham | **vibhuṁ sarva-gatam** ity ādikaṁ tu viśiṣṭa-niṣṭham[[2]](#footnote-3) |

athavā, **arūpam** ity-ādikaṁ prākṛta-rūpādi-niṣedha-niṣṭham | ata eva pāṇi-pādādya-saṁyutam iti saṁyoga-sambandha eva parihriyate, na tu samavāya-sambandha iti jñeyam | **vibhum** iti sarva-vaibhava-yuktam ity arthaḥ | **vyāpī**ti sarva-vyāpakam | **avyāptam** iti anyena vyāptum aśakyam | tad etad brahma-svarūpaṁ bhagavac-chabdena vācyam, na tu lakṣyam |

tad eva nirdhārayati bhagavac-chabdo’yaṁ tasya nadī-viśeṣasya gaṅgā-śabdavad vācaka eva, na tu taṭa-śabdaval-lakṣakaḥ |

evaṁ saty akṣara-sāmyān nirbrūyād [nirukta 1.1.2] iti nirukta-matam āśritya, bhagādi-śabdānām artham āha—**sambharta** iti. **netā**sva-bhakti-phalasya premṇaḥ prāpakaḥ | **gamayitā** sva-loka-prāpakaḥ | **sraṣṭā** sva-bhakteṣu tat-tad-guṇasyodgamayitā | jagat-poṣakatvādikaṁ tu tasya paramparayaiva, na tu sākṣād iti jñeyam |

**aiśvaryaṁ** sarva-vaśīkāritvam | **samagrasye**ti sarvatrānveti | **vīryaṁ** maṇi-mantrāder iva prabhāvaḥ | **yaśo** vāṅ-manaḥ-śarīrāṇāṁ sādguṇya-khyātiḥ | **śrīḥ** sarva-prakārā sampat | jñānaṁ sarvajñatvam | **vairāgyaṁ** prapañca-vastv-anāsaktiḥ | iṅganā saṁjñā | akṣara-sāmya-pakṣe bha-ga-va-vān iti vaktavye matupo va-lopaś chāndasaḥ | sambhartety-ādiṣu sambhartṛtvādiṣv eva tātparyam, yathā sup-tiṅ-anta-cayo vākyam [amara 1.280] ity atra pacati bhavatīty asya vākyasya pāko bhavatīty arthaḥ kriyate | yathā vā, sattāyām asti bhavatīty atra dhātv-artha eva vivakṣitaḥ | tad evam eva bhagavān ity atra matub-artho yojayituṁ śakyate |

prakārāntareṇa ṣaḍ-bhagān darśayati—**jñāna-śaktī** jñānam antaḥ-karaṇasya, śaktir indriyāṇām | **aiśvarya-vīrye** vyākhyāte | **tejaḥ** kāntiḥ | aśeṣataḥ sāmagryeṇety arthaḥ | **bhagavac-chabda-vācyānī**ti | bhagavato viśeṣaṇāny evaitāni, na tūpalakṣaṇānīty arthaḥ | atra bhagavān iti nitya-yoge matup |

atha tathā-vidha-bhagavad-rūpa-pūrṇāvirbhāvaṁ tat tattvaṁ pūrvavaj jīvādi-niyantṛtvena sphurad vā pratipādyamānaṁ vā paramātmeti śabdyata iti | yadyapy ete brahmādi-śabdāḥ prāyo mitho’rtheṣu vartante, tathāpi tatra tatra saṅketa-prādhānya-vivakṣayedam uktam ||

|| 1.2 || śrī-sutaḥ || 1 ||

[2]

evam eva praśnottarābhyāṁ vivṛṇoti | rājovāca—

nārāyaṇābhidhānasya brahmaṇaḥ paramātmanaḥ |

niṣṭhām arhatha no vaktuṁ yūyaṁ hi brahma-vittamāḥ || [bhā.pu. 11.3.35]

śrī-pippalāyana uvāca—

**sthity-udbhava-pralaya-hetur ahetur asya**

**yat svapna-jāgara-suṣuptiṣu sad bahiś ca |**

**dehendriyāsu-hṛdayāni caranti yena**

**sañjīvitāni tad avehi paraṁ narendra ||** [bhā.pu. 11.3.36]

atra praśnasyārthaḥ—nārāyaṇābhidhānasya bhagavataḥ | brahmeti paramātmety-ādi-prasiddha-tat-samudāya-tṛtīyatayā pāṭhāt | svāṁśena viṣṭaḥ puruṣābhidhānam avāpa nārāyaṇa ādi-devaḥ [bhā.pu. 11.4.3] iti atra tat-samānārthatvāt | nārāyaṇas tvaṁ [bhā.pu. 10.14.14] ity ādau vakṣyamāṇa-nirukty-anusārāc ca,[[3]](#footnote-4) nārāyaṇe turīyākhye bhagavac-chabda-śabdite [bhā.pu. 11.15.16] ity atra spaṣṭībhāvitvāc ca | niṣṭhāṁ tattvam |

praśna-krameṇaivottaram āha—sthitīti | yat sthity-ādi-hetur ahetuś ca bhavati, yac ca jāgarādiṣu sad bahiś ca bhavati, yena ca dehādīni sañjīvitāni santi caranti, tad ekam eva paraṁ tattvaṁ sva-praśna-krameṇa nārāyaṇādi-rūpaṁ viddhīti yojanīyam | tathāpi brahmatva-spaṣṭīkaraṇāya viparyayena vyākhyāyate | tatraikasyaiva viśeṣaṇa-bhedena tad-aviśiṣṭatvena ca pratipādanāt tathaiva tat-tad-upāsaka-puruṣānubhava-bhedāc cāvirbhāva-nāmnor bheda ity uttara-vākya-tātparyam |

etad uktaṁ bhavati—svayam ahetuḥ svarūpa-śaktyaika-vilāsamayatvena tatrodāsīnam api prakṛti-jīva-pravartakāvastha-paramātmāpara-paryāya-svāṁśa-lakṣaṇa-puruṣa-dvārā yad asya sarga-sthity-ādi-hetur bhavati tad bhagavad-rūpaṁ viddhi | anenāsya-pūrṇa-svarūpa-śaktitvena bhagavattvaivopasthāpitā |

yad vā, aṁśitvān na vidyate hetuḥ puruṣādy-avatārasya svayam ivāśrayāntaraṁ yasya sa ity api bhagavati tatraiva paramātma-rūpatā caivam upatiṣṭhatīty āha—punas tenaiva yena hetu-kartrā ātmāṁśa-bhūta-jīva-praveśana-dvārā sañjīvitāni santi dehādīni tad-upalakṣaṇāni pradhānādi-sarvāṇy eva tattvāni, yenaiva preritatayaiva caranti sva-sva-kārye pravartante, tat paramātma-rūpaṁ viddhi |

tathā ca, tasmai namo bhagavate brahmaṇe paramātmane [bhā.pu. 10.28.7] ity atra varuṇa-kṛta-śrī-kṛṣṇa-stutau ṭīkā ca—paramātmane sarva-jīva-niyantre ity eṣā | jīvasyātmatvaṁ tad-apekṣayā tasya paramatvam ity ataḥ paramātma-śabdena tat-sahayogī sa eva vyajyate iti | tat-tad-aviśiṣṭatvena brahmatva-mātraṁ caivam upatiṣṭhatīty āha—**svapne**ti |[[4]](#footnote-5) jāgare svapne suṣuptau ca yat tad-anvitaṁ, tad-bahiḥ samādhy-ādau ca yad avaśiṣṭaṁ cin-mātratvena prakāśamānaṁ tad brahma-rūpaṁ viddhi | yadyapi,

jāgrat svapnaḥ suṣuptaṁ ca guṇato buddhi-vṛttayaḥ |

tāsāṁ vilakṣaṇo jīvaḥ sākṣitvena viniścitaḥ || [bhā.pu. 11.13. 27]

iti darśanena śuddha-jīva-svarūpam evātropasthitaṁ bhavati, tathāpy atra na tan-mātraṁ vivakṣitam, kintv antar-bhūta-jīvākhyādi-śaktikaṁ pūrṇa-cid-rūpam eva vivakṣitam | yatra pūrṇaṁ vastu darśayituṁ na śakyate tatraika-deśa-nirdeśenaivoddiśyate—aṅguly-agre samudro’yam itivat | brahmatva-grahaṇaṁ cābheda-dṛṣṭyaiva syād iti tad-abheda-nirdeśaś cātropayukta eva |

evam anyatrāpy abheda-nirdeśo vivecanīyaḥ | yadi bhedo jñāpanīyaḥ, tadā svapnādau yad-anvayena sthitaṁ4, yac ca tad-bahiḥ śuddhāyāṁ jīvākhya-śaktau, tathā sthitaṁ, ca-kārāt tataḥ paratrāpi vyatirekeṇa sthitaṁ svayam avaśiṣṭam iti vyākhyeyam | tadaivaṁ yat trividhatvenaivāvirbhavati, tat param eva tattvam avehīti ||

|| 11.3 || śrī-nāradaḥ ||2||

[3]

idam eva trayaṁ siddhi-prasaṅge’py āha tribhiḥ |

**viṣṇau try-adhīśvare cittaṁ dhārayet kāla-vigrahe |**

**sa īśitvam avāpnoti kṣetraṁ kṣetrajña-codanam ||**

**nārāyaṇe turīyākhye bhagavac-chabda-śabdite |**

**mano mayy ādadhad yogī mad-dharmāvaśitām iyāt ||**

**nirguṇe brahmaṇi mayi dhārayan viśadaṁ manaḥ |**

**paramānandam āpnoti yatra kāmo’vasīyate ||** [bhā.pu. 11.15.15-17]

ṭīkā ca—try-adhīśvare triguṇa-māyā-niyantari | ata eva kāla-vigrahe ākalayitṛ-rūpe antaryāmiṇi | turīyākhye—

virāṭ hiraṇya-garbhaś ca kāraṇaṁ cety upādhayaḥ |

īśasya yat tribhir hīnaḥ turīyaṁ tat padaṁ viduḥ || ity evaṁ lakṣaṇe |

aiśvaryasya samagrasya vīryasya yaśasaḥ śriyaḥ |

jñāna-vairāgyayoś caiva ṣaṇṇāṁ bhaga itīṅganā || [vi.pu. 6.5.74]

tadvati bhagavac-chabda-śabdite | ity eṣā ||

|| 11.15 || śrī-bhagavān ||3||

[4]

atha **vadantī**ty ādyasya padyasya pratyavasthānaṁ yāvat tṛtīya-sandarbham udbhāvyate | yatra yogyatā-vaiśiṣṭyenāvirbhāva-vaiśiṣṭyaṁ vaktuṁ brahmāvirbhāve tāvad yogyatām āha—

**tathāpi bhūman mahimāguṇasya te**

**viboddhum arhaty amalāntarātmabhiḥ |**

**avikriyāt svānubhavād arūpato hy**

**ananya-bodhyātmatayā na cānyathā ||** [bhā.pu. 10.14.6]

yadyapi brahmatve bhagavattve ca durjñeyatvam uktam, tathāpi **he bhūman** svarūpeṇa guṇena cānanta te tavāguṇasya anāviṣkṛta-svarūpa-bhūta-guṇasya yo mahimā mahattvaṁ bṛhattvaṁ, brahmatvam iti yāvat, atha kasmād ucyate brahma bṛṁhati bṛṁhayati ca [a.śi.u. 3.5] iti śruteḥ | sa tava mahimā amalāntarātmabhiḥ śuddhāntaḥ-karaṇair janair viboddhum arhati, teṣāṁ bodhe prakāśitum arhati, samartho bhavatīty arthaḥ |

kasmān nimittāt? tatrāha—**svānubhavāt** śuddha-tvaṁ-padārthasya bodhāt |

nanv anubhavaḥ khalv antaḥkaraṇasya vṛttiḥ | sā ca sthūla-sūkṣma-deha-vikāra-mayy eva satī, kathaṁ nirvikāra-tvam-padārthaḥ viṣayaṁ kurvīta ? tatrāha—**avikriyāt** tyakta-tat-tad-vikārāt |

nanu viṣayākāra evānubhavo viṣayam upādadīta | śuddha-tvam-padārthas tu na kasyāpi viṣayaḥ syāt, pratyag-rūpatvāt | tatrāha—**arūpataḥ** rūpyate bhāvyate iti rūpo viṣayaḥ, tad-ākāratā-rahitāt | [[5]](#footnote-6)adeha-dvayāveśa-viṣayākāratā-rāhitye sati svayaṁ śuddha-tvaṁ-padārthaḥ prakāśata iti bhāvaḥ |

nanu sūkṣma-cid-rūpa-tvam-padārthānubhave kathaṁ pūrṇa-cid-ākāra-rūpa-madīya-brahma-svarūpaṁ sphuratu ? tatrāha—**ananya-bodhyātmatayā** cid-ākāratā-sāmyena śuddha-tvaṁ-padārthaikya-bodhya-svarūpatayā |5b yadyapi tādṛg-ātmānubhavānantaraṁ tad-ananya-bodhyatākṛtau sādhaka-śaktir nāsti, tathāpi pūrvaṁ tad-artham eva kṛtayā sarvatrāpy upajīvyayā sādhana-bhaktyārādhitasya śrī-bhagavataḥ prabhāvād eva tad api tatrodayata iti bhāvaḥ |

tad uktam **vadantī**ty-ādi-padyānantaram eva—

tac-chraddadhānā munayo

jñāna-vairāgya-yuktayā |

paśyanty ātmani cātmānaṁ

bhaktyā śruta-gṛhītayā || [bhā.pu. 1.2.12] iti.

satyavrataṁ prati śrī-matsya-devopadeśe ca—

madīyaṁ mahimānaṁ ca

paraṁ brahmeti śabditam |

vetsyasy anugṛhītaṁ me

sampraśnair vivṛtaṁ hṛdi || [bhā.pu. 8.24.38] iti ||

|| 10.14 || brahmā śrī-bhagavantam ||4||

[5]

tādṛśāvirbhāvam āha, sārdhena—

**śaśvat praśāntam abhayaṁ pratibodha-mātraṁ**

**śuddhaṁ samaṁ sad-asataḥ paramātma-tattvam |**

**śabdo na yatra puru-kārakavān kriyārtho**

**māyā paraity abhimukhe ca vilajjamānā ||**

**tad vai padaṁ bhagavataḥ paramasya puṁso**

**brahmeti yad vidur ajasra-sukhaṁ viśokam ||** [bhā.pu. 2.7.47-48]

[[6]](#footnote-7)ayam arthaḥ—sarvato bṛhattamatvād brahmeti yad viduḥ, tat khalu paramasya puṁso bhagavataḥ padam eva, nirvikalpatayā sākṣāt-kṛteḥ prāthamikatvāt, brahmaṇaś ca bhagavata eva nirvikalpa-sattā-rūpatvāt, vicitra-rūpādi-vikalpa-viśeṣa-viśiṣṭasya bhagavatas tu sākṣāt-kṛtes tad-anantarajatvāt,[[7]](#footnote-8) tadīya-svarūpa-bhūtaṁ tad brahma tat-sākṣāt-kārāspadaṁ bhavatīty arthaḥ |

nirvikalpa-brahmaṇas tasya svarūpa-lakṣaṇam āha—pratibodha-mātram iti, ajasra-sukham iti ca | jaḍasya duḥkhasya ca pratiyogitayā pratīyate yad vastu, yac ca nityaṁ, tad eka-rūpaṁ tad-rūpam ity arthaḥ | yad ātma-tattvaṁ sarveṣām ātmanāṁ mūlam | ātmā hi sva-prakāśa-rūpatayā nirupādhi-parama-premāspadatayā ca tat-tad-rūpeṇa pratīyata ity arthaḥ |

atha tasya sukha-rūpasya ajasratve hetum āha—śāśvat praśāntaṁ nityam eva kṣobha-rahitaṁ, tadvad abhayaṁ bhaya-śūnyaṁ, viśokaṁ śoka-rahitaṁ ceti | na ca sukha-rūpatve tasya puṇya-janyatvaṁ syād ity āha—śabdo na yatreti | yatra kriyārtho yajñādy-arthaḥ puru-kārakavān śabdo na pravartate ity arthaḥ | tvaṁ tv aupaniṣadaṁ puruṣam [bṛ.ā.u. 3.9.26] ity-ādi-rītyā kevalam upaniṣad eva prakāśikā bhavatīty arthaḥ |

punaḥ sukha-svarūpatve cendriya-janyatvaṁ vyāvartayati—śuddham ity-ādinā | tatra śuddhaṁ doṣa-rahitam | samam uccāvacatā-śūnyam | sad-asataḥ paraṁ kāraṇa-kārya-vargād upari-sthitam | kiṁ bahunā ? ity āha—māyā ca yasyābhimukhe yad-unmukhatayā sthite jīvan-mukta-gaṇe vilajjamānaiva paraiti palāyate, tato dūraṁ gacchatīty arthaḥ ||

|| 2.7 || śrī-brahmā nāradam ||5||

**vyañjite bhagavat-tattve brahma ca vyajyate svayam |**

**ato’tra brahma-sandarbho’py avāntaratayā mataḥ ||**

[6]

atha bhagavad-āvirbhāve yogyatām āha—

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

**apaśyat puruṣaṁ pūrṇaṁ** [bhā.pu. 1.7.4] iti |

vyākhyātam eva[[8]](#footnote-9) | tad itthaṁ brahmaṇā coktam—

tvaṁ bhakti-yoga-paribhāvita-hṛt-saroja

āsse śrutekṣita-patho nanu nātha puṁsām || [bhā.pu. 3.9.11] iti ||

|| 1.7 || śrī-sutaḥ ||6||[[9]](#footnote-10)

[7]

tad-āvirbhāvam āha sārdha-daśabhiḥ—

**tasmai sva-lokaṁ bhagavān sabhājitaḥ**

**sandarśayām āsa paraṁ na yat-param |**

**vyapeta-saṅkleśa-vimoha-sādhvasaṁ**

**sva-dṛṣṭavadbhir puruṣair abhiṣṭutam ||9||**

**pravartate yatra rajas tamas tayoḥ**

**sattvaṁ ca miśraṁ na ca kāla-vikramaḥ |**

**na yatra māyā kim utāpare harer**

**anuvratā yatra surāsurārcitāḥ ||10||**

**śyāmāvadātāḥ śata-patra-locanāḥ**

**piśaṅga-vastrāḥ surucaḥ supeśasaḥ |**

**sarve catur-bāhava unmiṣan-maṇi-**

**praveka-niṣkābharaṇāḥ suvarcasaḥ |**

**pravāla-vaidūrya-mṛṇāla-varcasaḥ**

**parisphurat-kuṇḍala-mauli-mālinaḥ ||11||**

**bhrājiṣṇubhir yaḥ parito virājate**

**lasad-vimānāvalibhir mahātmanām |**

**vidyotamānaḥ pramadottamā-dyubhiḥ**

**sa-vidyud-abhrāvalibhir yathā nabhaḥ ||12||**

**śrīr yatra rūpiṇy urugāya-pādayoḥ**

**karoti mānaṁ bahudhā vibhūtibhiḥ |**

**preṅkhaṁ śritā yā kusumākarānugair**

**vigīyamānā priya-karma gāyatī ||13||**

**dadarśa tatrākhila-sātvatāṁ patiṁ**

**śriyaḥ patiṁ yajña-patiṁ jagat-patim |**

**sunanda-nanda-prabalārhaṇādibhiḥ**

**sva-pārṣadāgraiḥ pariṣevitaṁ vibhum ||14||**

**bhṛtya-prasādābhimukhaṁ dṛg-āsavaṁ**

**prasanna-hāsāruṇa-locanānanam |**

**kirīṭinaṁ kuṇḍalinaṁ catur-bhujaṁ**

**pītāṁśukaṁ vakṣasi lakṣitaṁ śriyā ||15||**

**adhyarhaṇīyāsanam āsthitaṁ paraṁ**

**vṛtaṁ catuḥ-ṣoḍaśa-pañca-śaktibhiḥ |**

**yuktaṁ bhagaiḥ svair itaratra cādhruvaiḥ**

**sva eva dhāman ramamāṇam īśvaram ||16||**

**tad-darśanāhlāda-pariplutāntaro**

**hṛṣyat-tanuḥ prema-bharāśru-locanaḥ |**

**nanāma pādāmbujam asya viśva-sṛg**

**yat pāramahaṁsyena pathādhigamyate ||17||**

**taṁ prīyamāṇaṁ samupasthitaṁ kaviṁ**

**prajā-visarge nija-śāsanārhaṇam |**

**babhāṣa īṣat-smita-śociṣā girā**

**priyaḥ priyaṁ prīta-manāḥ kare spṛśan ||**18|| [bhā.pu. 2.9.9-18]

(9) tasmai bhagavad-ājñā-puraskāreṇa śrī-nārāyaṇāhvaya-puruṣa-nābhi-paṅkaje sthitvaiva tat-toṣaṇais tapobhir bhajate brahmaṇe, sabhājitaḥ tena bhajanena vaśīkṛtaḥ san, sva-lokaṁ vaikuṇṭhaṁ bhuvanottamaṁ bhagavān samyag darśayāmāsa | yad yato vaikuṇṭhāt param anyad vaikuṇṭhaṁ paraṁ śreṣṭhaṁ na vidyate, parama-bhagavad-vaikuṇṭhatvāt |[[10]](#footnote-11) yad vā, yad yato vaikuṇṭhāt paraṁ brahmākhyaṁ tattvaṁ paraṁ bhinnaṁ na bhavati | svarūpa-śakti-viśeṣāviṣkāreṇa māyayānāvṛtaṁ tad eva tad-rūpam ity arthaḥ | agre tv idaṁ vyaktīkariṣyate | tādṛśatve hetuḥ—vyapeteti sva-dṛṣṭeti ca | avidyāsmitārāga-dveṣābhiniveśāḥ pañca kleśāḥ | vimohas taiḥ vaicittyaṁ, sādhvasaṁ bhayaṁ, vyapetāni saṅkleśādīni yatra tam | svasya dṛṣṭaṁ darśanaṁ tad vidyate yeṣāṁ tair ātmavidbhir api abhitaḥ sarvāṁśenaiva stutaṁ ślāghitam |

atha te munayo dṛṣṭvā nayanānanda-bhājanam |

vaikuṇṭhaṁ tad-adhiṣṭhānaṁ vikuṇṭhaṁ ca svayaṁ-prabham ||

bhagavantaṁ parikramya praṇipatyānumānya ca |

pratijagmuḥ pramuditāḥ śaṁsanto vaiṣṇavīṁ śriyam || [bhā.pu. 3.16.27-8]

(10) punas tādṛśatvam eva vyanakti—**pravartate** iti | yatra vaikuṇṭhe rajas tamaś ca na pravartate | tayor miśraṁ sahacaraṁ jaḍaṁ yat sattvaṁ, na tad api, kintu anyad eva | tac ca yā suṣṭhu sthāpayiṣyamāṇā māyātaḥ parā bhagavat-svarūpa-śaktiḥ, tasyā vṛttitvena cid-rūpaṁ śuddha-sattvākhyaṁ sattvam iti tadīya-prakaraṇa eva sthāpayiṣyate | tad eva ca yatra pravartate ity arthaḥ |

tathā ca nārada-pañcarātre jitante-stotre—

lokaṁ vaikuṇṭha-nāmānaṁ

divya-ṣaḍ-guṇa-saṁyutam |

avaiṣṇavānām aprāpyaṁ

guṇa-traya-vivarjitam ||

pādmottara-khaṇḍe tu vaikuṇṭha-nirūpaṇe tasya sattvasyāprākṛtatvaṁ sphuṭam evaṁ darśitam, yataḥ prakṛti-vibhūti-varṇanānantaram—

evaṁ prākṛta-rūpāyā vibhūte rūpam uttamam |

tripād-vibhūti-rūpaṁ tu śṛṇu bhūdhara-nandini ||

pradhāna-parama-vyomnor antare virajā nadī |

vedāṅga-sveda-janitaais toyaiḥ prasrāvitā śubhā ||

tasyāḥ pāre para-vyomni tripād-bhūtaṁ sanātanam |

amṛtaṁ śāśvataṁ nityam anantaṁ paraṁ padam ||

śuddha-sattva-mayaṁ divyam akṣaraṁ brahmaṇaḥ padam || [pa.pu. 6.227.57-60] ity-ādi ||

prākṛta-guṇānāṁ parasparāvyabhicāritvaṁ tūktaṁ sāṅkhya-kaumudyāṁ—anyonya-mithuna-vṛttaya iti | taṭ-ṭīkāyāṁ ca—anyonya-sahacarā avinābhāva-vartina iti yāvat | bhavati cātrāgamaḥ—

anyonya-mithunāḥ sarve sarve sarvatra-gāminaḥ |

rajaso mithunaṁ sattvam ity ādy upakramya ,

naiṣām ādiś ca saṁyogo viyogo copalabhyate || iti ||

tasmād atra rajaso’sad-bhāvād asṛjyatvaṁ, tamaso’sad-bhāvād anāśyatvaṁ, prākṛta-sattvābhāvāc ca saccidānanda-rūpatvaṁ tasya darśitam | tatra hetuḥ—na ca kāla-vikrama iti | kāla-vikrameṇa hi prakṛti-kṣobhāt sattvādayaḥ pṛthak kriyante | tasmād yatrāsau ṣaḍ-bhāva-vikāra-hetuḥ kāla-vikrama eva na pravartate, tatra teṣām abhāvaḥ sutarām eveti bhāvaḥ |

kiṁ ca, teṣāṁ mūlata eva kuṭhāra ity āha—na yatra māyeti | māyātra jagat-sṛṣṭy-ādi-hetur bhagavac-chaktiḥ, na tu kāpaṭya-mātram, raja-ādi-niṣedhenaiva tad-vyudāsāt |

athavā, yatra tayoḥ sambandhi sattvaṁ prākṛta-sattvaṁ yat, tad api na pravartate | miśram apṛthag-bhūta-guṇa-trayaṁ pradhānaṁ ca |[[11]](#footnote-12) agre māyā-pradhānayor bhedo vivecanīyaḥ |

kaimutyenoktam evārthaṁ draḍhayati—kim utāpare iti | tayor vimiśraṁ kiñcid rajas-tamo-miśraṁ sattvaṁ ca neti vyākhyā tu piṣṭa-peṣaṇam eva | sāmānyato rajas-tamo-niṣedhenaiva tat-pratipatteḥ |

[[12]](#footnote-13)vakṣyate ca tasya sattvasya prākṛtād anyatamatvaṁ dvādaśe śrī-nārāyaṇa-rṣiṁ prati mārkaṇḍeyena—

sattvaṁ rajas tama itīśa tavātma-bandho

māyāmayāḥ sthiti-layodbhava-hetavo’sya |

līlā-dhṛtā yad api sattva-mayī praśāntyai

nānye nṝṇāṁ vyasana-moha-bhiyaś ca yābhyām ||

tasmāt taveha bhagavann atha tāvakānāṁ

śuklāṁ tanuṁ sva-dayitāṁ kuśalā bhajanti |

yat sātvatāḥ puruṣa-rūpam uśanti sattvaṁ

loko yato’bhayam utātma-sukhaṁ na cānyad || [bhā.pu. 12.8.45-46] iti ||

anayor arthaḥ—he īśa ! yad api sattvaṁ rajas tama iti tavaiva māyā-kṛtā līlāḥ, katham-bhūtāḥ ? asya viśvasya sthity-ādi-hetavaḥ, tathāpi yā sattva-mayī saiva praśāntyai prakṛṣṭa-sukhāya bhavati, nānye rajas-tamo-mayyau | na kevalaṁ praśānty-abhāva-mātram anayoḥ, kintv aniṣṭaṁ cety āha—vyasaneti |

he bhagavan ! tasmāt tava śuklāṁ sattva-maya-līlādhiṣṭhātrīṁ tanuṁ śrī-viṣṇu-rūpāṁ kuśalā nipuṇā bhajanti sevante, na tv anyāṁ brahma-rudra-rūpām | tathā tāvakānāṁ jīvānāṁ ca madhye śuklāṁ sattvaika-niṣṭhāṁ tanuṁ tad-bhakta-lakṣaṇa-svāyambhuva-manv-ādi-rūpāṁ te bhajanti anusaranti, na tu dakṣa-bhairavādi-rūpām | katham-bhūtām ? svasya tavāpi dayitāṁ loka-śānti-karatvāt |

nanu mama rūpam api sattvātmakam iti prasiddhaṁ | tarhi kathaṁ tasyāpi māyāmayatvam eva ? nahi nahīty āha—sātvatāḥ śrī-bhāgavatā yat sattvaṁ puruṣasya tava rūpaṁ prakāśam uśanti manyante, yataś ca sattvāt loko vaikuṇṭhākhyaḥ prakāśate, tad abhayam ātma-sukhaṁ para-brahmānanda-svarūpam eva, na tv anyat prakṛti-jaṁ sattvaṁ tad iti |

atra sattva-śabdena sva-prakāśatā-lakṣaṇa-svarūpa-śakti-vṛtti-viśeṣa ucyate, sattvaṁ viśuddhaṁ vasudeva-śabditaṁ yad īyate tatra pumān apāvṛtaḥ [bhā.pu. 4.3.23] ity-ādy-udāhariṣyamāṇānusārāt[[13]](#footnote-14) agocarasya [prākṛtāpratyakṣa-vastunaḥ pratyakṣatve kāraṇaṁ prākṛtaṁ sattvaṁ][[14]](#footnote-15) gocaratve hetuḥ prakṛti-guṇaḥ sattvam ity aśuddha-sattva-lakṣaṇa-prasiddhy-anusāreṇa tathābhūtaś [aprākṛtāpratyakṣa-vastunaḥ pratyakṣatve kāraṇaṁ] cic-chakti-vṛtti-viśeṣaḥ sattvam iti saṅgati-lābhāc ca |

tataś ca tasya svarūpa-śakti-vṛttitvena svarūpātmataivety uktam—tad abhayam ātma-sukham iti | śaktitva-prādhānya-vivakṣayoktaṁ—loko yata iti | arthāntare bhagavad-vigrahaṁ prati rūpaṁ yad etad [bhā.pu. 3.9.2][[15]](#footnote-16) ity-ādau śuddha-sattva-svarūpa-mātratva-pratijñā-bhaṅgaḥ, abhayam ity-ādau prāñjalatā-hāniś ca bhavati |

anyat-padasyaikasyaiva rajas tamaś ceti dvir-āvṛttau pratipatti-gauravaṁ cotpadyate | pūrvam api nānye iti dvi-vacanenaiva parāmṛṣṭe | tasmād asti prasiddhād anyat svarūpa-bhūtaṁ sattvam |

yad evaikādaśe yat-kāya eṣa bhuvana-traya-sanniveśaḥ [bhā.pu. 11.4.4] ity ādau, jñānaṁ svata ity atra ṭīkā-kṛn-mataṁ yasya svarūpa-bhūtāt sattvāt tanu-bhṛtāṁ jñānam ity anena, tathā paro-rajaḥ savitur jāta-vedā devasya bhargaḥ [bhā.pu. 5.7.14] ity-ādau śrī-bharata-jāpye tan-mataṁ paro-rajaḥ rajasaḥ prakṛteḥ paraṁ śuddha-sattvātmakam ity ādinā, ata eva prākṛtāḥ sattvādayo guṇā jīvasyaiva, na tv īśasyeti śrūyate |

athaikādaśe sattvaṁ rajas tama iti guṇā jīvasya naiva me [bhā.pu. 11.25.12] iti | śrī-bhagavad-upaniṣatsu ca—

ye caiva sāttvikā bhāvā rājasās tāmasāś ca ye |

matta eveti tān viddhi na tv ahaṁ teṣu te mayi ||

tribhir guṇa-mayair bhāvair ebhiḥ sarvam idaṁ jagat |

mohitaṁ nābhijānāti mām ebhyaḥ param avyayam ||

daivī hy eṣā guṇa-mayī mama māyā duratyayā |

mām eva ye prapadyante māyām etāṁ taranti te || [gītā 7.12-4] iti |

yathā daśame—

harir hi nirguṇaḥ sākṣāt puruṣaḥ prakṛteḥ paraḥ |

sa sarva-dṛg upadraṣṭā taṁ bhajan nirguṇo bhavet || [bhā.pu. 10.88.5] iti |

śrī-viṣṇu-purāṇe ca—

sattvādayo na santīśe yatra ca prākṛtā guṇāḥ |

sa śuddhaḥ sarva-śuddhebhyaḥ pumān ādyaḥ prasīdatu || [vi.pu. 1.9.44] iti |

atra prākṛtā iti viśiṣya aprākṛtās tv anye guṇās tasmin santy eveti vyañjitaṁ tatraiva |

hlādinī sandhinī saṁvit tvayy ekā sarva-saṁśraye |

hlāda-tāpa-karī miśrā tvayi no guṇa-varjite || [vi.pu. 1.12.69] iti |

tathā ca daśame devendreṇoktam—

viśuddha-sattvaṁ tava dhāma śāntaṁ

tapomayaṁ dhvasta-rajas-tamaskam |

māyāmayo’yaṁ guṇa-saṁpravāho

na vidyate te’graṇānubandha || [bhā.pu. 10.27.4] iti |

ayam arthaḥ—dhāma svarūpa-bhūta-prakāśa-śaktiḥ | viśuddhatvam āha viśeṣaṇa-dvayena | dhvasta-rajas-tamaskaṁ tapo-mayam iti ca | tapo’tra jñānaṁ, sa tapo’tapyata [tai.u. 2.6, bṛ.ā.u. 1.2.6] iti śruteḥ[[16]](#footnote-17) | tapo-mayaṁ pracura-jñāna-svarūpam, jāḍyāṁśenāpi rahitam ity arthaḥ | ātmā jñāna-mayaḥ śuddhaḥ [bhā.pu. 10.47.31] itivat | ataḥ prākṛta-sattvam api vyāvṛttam | ata eva māyā-mayo’yaṁ sattvādi-guṇa-pravāhas te tava na vidyate, yato’sāv ajñānenaivānubandha iti |

ata eva śrī-bhagavantaṁ prati brahmādīnāṁ sa-yuktikam—

sattvaṁ viśuddhaṁ śrayate bhavān sthitau

śarīriṇāṁ śreya-upāyanaṁ vapuḥ |

veda-kriyā-yoga-tapaḥ-samādhibhis

tavārhaṇaṁ yena janaḥ samīhate ||

sattvaṁ na ced dhātar idaṁ nijaṁ bhaved

vijñānam ajñāna-bhidāpa mārjanam |

guṇa-prakāśair anumīyate bhavān

prakāśate yasya ca yena vā guṇaḥ || [bhā.pu. 10.2.34-35]

ayam arthaḥ—sattvaṁ tena prakāśamānatvāt tad-abhinnatayā rūpitaṁ vapur bhavān śrayate prakaṭayati | kathambhūtaṁ sattvaṁ ? viśuddham | anyasya rajas-tamobhyām amiśrasyāpi prākṛtatvena jāḍyāṁśa-saṁvalitatvān na viśeṣeṇa śuddhatvam | etat tu svarūpa-śakty-ātmatvena tad-aṁśasyāpy asparśād atīva śuddham ity arthaḥ |

kim arthaṁ śraye ? śarīriṇāṁ sthitau, nija-caraṇāravinde manaḥ-sthairyāya sarvatra bhakti-sukha-dānasyaiva tvadīya-mukhya-prayojanatvād iti bhāvaḥ, bhakti-yoga-vidhānārtham [bhā.pu. 1.8.19] iti śrī-kuntī-vākyāt |

katham-bhūtaṁ vapuḥ ? śreyasāṁ sarveṣāṁ puruṣārthānām upāyanam āśrayam | nityānanda-paramānanda-rūpam ity arthaḥ | ato vapuṣas tava ca bheda-nirdeśo’yam aupacārika eveti bhāvaḥ | ata eva yena vapuṣā, yad-vapur-ālambanenaiva janas tavārhaṇaṁ pūjāṁ karoti | kaiḥ sādhanaiḥ ? vedādibhis tvad-ālambakair ity arthaḥ | sādhanais tv arpitair eva tvad-arhaṇa-prāyatāsiddhāv api vapuṣo’napekṣatvāt |

tādṛśa-vapuḥ-prakāśa-hetutvena svarūpātmakatvaṁ spaṣṭayanti—he dhātaś ! ced yadi idaṁ sattvaṁ yat tava nijaṁ vijñānam anubhavaḥ, tadātmikā sva-prakāśatā-śaktir ity arthaḥ, tan na bhavet, tarhi tv ajñāna-bhidā sva-prakāśasya tavānubhava-prakāra eva mārjanaṁ śuddhim avāpa | saiva jagati paryavasīyate, na tu tavānubhava-leśo’pīty arthaḥ |

nanu prākṛta-sattva-guṇenaiṣa bhavatu, kiṁ nijena ? ity āha—prākṛta-guṇa-prakāśair bhavān kevalam anumīyate, na tu sākṣātkriyata ity arthaḥ | athavā, tava vijñāna-rūpam ajñāna-bhidāyā apamārjanaṁ ca yan nijaṁ sattvaṁ, tad yadi na bhaven nāvirbhavati, tadaiva prākṛta-sattvādi-guṇa-prakāśair bhavān anumīyate, tvan-nija-sattāvirbhāveṇa tu sākṣāt-kriyata evety arthaḥ |

tad eva spaṣṭayituṁ tatrānumāne dvaividhyam āhuḥ—yasya guṇaḥ prakāśate, yena vā guṇaḥ prakāśata iti | asvarūpa-bhūtasyaiva sattvādi-guṇasya tvad-avyabhicāri-sambandhitva-mātreṇa vā tvad-eka-prakāśyamānatā-mātreṇa vā tval-liṅgatvam ity arthaḥ | yathā aruṇodayasya sūryodaya-sānnidhya-liṅgatvaṁ, yathā vā dhūmasyāgni-liṅgatvam iti | tata ubhayathāpi tava sākṣātkāre tasya sādhakatamatvābhāvo yukta iti bhāvaḥ |[[17]](#footnote-18)

tad evam aprākṛta-sattvasya tvadīya-sva-prakāśatā-rūpatvaṁ, yena sva-prakāśasya tava sākṣātkāro bhavatīti sthāpitam | atra ye viśuddha-sattvaṁ nāma prākṛtam eva rajas-tamaḥ-śūnyaṁ matvā tat-kāryaṁ bhagavad-vigrahādikaṁ manyante, te tu na kenāpy anugṛhītāḥ, rajaḥ-sambandhābhāvena svataḥ-praśānta-svabhāvasya sarvatrodāsīnatākṛti-hetos tasya kṣobhāsambhavāt, vidyāmayatvena yathāvasthita-vastu-prakāśitā-mātra-dharmatvāt, tasya kalpanāntarāyogyatvāc ca | tad uktam api agocarasya gocaratve hetuḥ[[18]](#footnote-19) prakṛti-guṇaḥ sattvam, gocarasya bahu-rūpatve rajaḥ, bahu-rūpasya tirohitatve tamaḥ | tathā parasparodāsīnatve sattvam | upakāritve rajaḥ, apakāritve tamaḥ, gocaratvādīni sthiti-sṛṣṭi-saṁhārāḥ udāsīnatvādīni ceti |

atha rajo-leśe tatra mantavye viśuddha-pada-vaiyarthyam ity alaṁ tan-mata-rajo-ghaṭa-praghaṭṭanayeti | pādmottara-khaṇḍe tu vaikuṇṭha-nirūpaṇe tasya sattvasyāprākṛtatvaṁ sphuṭam eva darśitam | yata uktaṁ prakṛti-vibhūti-varṇanānantaram |

evaṁ prākṛta-rūpāya vibhūter rūpam uttamam |

tripād-vibhūti-rūpaṁ tu śṛṇu bhūdhara-nandini ||

pradhāna-parama-vyomnor antare virajā nadī |

vedāṅga-sveda-janita-toyaiḥ prasrāvitā śubhā ||

tasyāḥ pāre para-vyomni tripād-bhūtaṁ sanātanam |

amṛtaṁ śāśvataṁ nityam anantaṁ paraṁ padam ||

śuddha-sattva-mayaṁ divyam akṣaraṁ brahmaṇaḥ padam || ity-ādi |[[19]](#footnote-20)

tad etat samāptaṁ prāsaṅgikaṁ śuddha-sattva-vivecanam |[[20]](#footnote-21)

atha **pravartate** (10) ity-ādi prakṛtam eva padyaṁ vyākhyāyate | nanu guṇādy-abhāvān nirviśeṣa evāsau lokaḥ ? ity āśaṅkya tatra viśeṣas tasyāḥ śuddha-sattvātmikāyāḥ svarūpānatirikta-śakter eva vilāsa-rūpa iti dyotayaṁs tam eva viśeṣaṁ darśayati—harer iti | surāḥ sattva-prabhavāḥ, asurāḥ rajas-tamaḥ-prabhavāḥ, tair arcitāḥ | tebhyo’rhattamā ity arthaḥ, guṇātītatvād eveti bhāvaḥ |

(11) tān eva varṇayati—**śyāmāvadātā** iti | śyāmāś ca avadātā ujjvalāś ca te | padma-netrāḥ | pīta-vastrāḥ supeśaso’tisukumārāḥ unmiṣanta iva prabhāvanto maṇi-pravekā maṇy-uttamā yeṣu tāni niṣkāṇi padakāny ābharaṇāni yeṣāṁ te suvarcasas tejasvinaḥ |

(12) **pravāleti** | ke’pi tebhyaḥ śrī-bhagavat-sārūpyaṁ labdhavadbhyo’nye pravālādi-sama-varṇāḥ |

(13) punar api lokaṁ varṇayati—**bhrājiṣṇubhir** iti |

(14) **śrīr yatreti** |śrīḥ svarūpa-śaktiḥ rūpiṇī tat-preyasī-rūpā mānaṁ pūjāṁ vibhūtibhiḥ rūpiṇī tat preyasī-rūpā mānaṁ pūjāṁ vibhūtibhiḥ sva-sakhī-rūpābhiḥ | preṅkham āndolanaṁ śritā vilāsena | kusumākāro vasantaḥ, tad-anugā bhramarāḥ, tair vividhaṁ gīyamānā | svayaṁ priyasya hareḥ karma gāyantī bhavati |

(15) **dadarśeti** |tatra loka iti prāktanānāṁ yac-chabdānāṁ viśeṣyam | akhila-sātvatāṁ sarveṣāṁ sātvatānāṁ yādava-vīrāṇāṁ patiḥ,

śriyaḥ patir yajña-patiḥ prajāpatir

dhiyāṁ patir loka-patir dharāpatiḥ |

patir gatiś cāndhaka-vṛṣṇi-sātvatāṁ

prasīdatāṁ me bhagavan satāṁ patiḥ || [bhā.pu. 2.4.20] ity etad vākya-saṁvāditvāt |

śrī-bhāgavata-mate śrī-kṛṣṇasyaiva svayaṁ-bhagavattvena pratipādayiṣyamānatvāt | tac caitad anantaraṁ brahmaṇe catuḥślokī-rūpaṁ bhāgavataṁ śrī-bhagavatopadiṣṭam | tatra ca—

purā mayā proktam ajāya nābhye

padme niṣaṇṇāya mamādi-sarge |

jñānaṁ paraṁ man-mahimāvabhāsaṁ

yat sūrayo bhāgavataṁ vadanti || [bhā.pu. 3.4.13]

iti tṛtīye uddhavaṁ prati śrī-kṛṣṇa-vākyānusāreṇa,

yo brahmāṇaṁ vidadhāti pūrvaṁ

yo vidyās tasmai gāpayati sma kṛṣṇaḥ |

taṁ ha devam ātma-buddhi-prakāśaṁ

mumukṣur vai śaraṇam amuṁ vrajet || [go.tā.u. 1.22]

iti śrī-gopāla-tāpany-anusāreṇa ca tasmai vopadeṣṭṛtva-śruteḥ, tad u hovāca brāhmaṇo'sāv anavarataṁ me dhyātaḥ stutaḥ parārdhānte so’budhyata gopa-veśo me purastād āvirbabhūva [go.tā.u. 1.25] iti śrī-gopāla-tāpany-anusāreṇaiva kvacit kalpe śrī-gopāla-rūpeṇa ca sṛṣṭy-ādāv ittham eva brahmaṇe darśita-nija-rūpatvāt, tad-dhāmno mahā-vaikuṇṭhatvena śrī-kṛṣṇa-sandarbhe sādhayiṣyamāṇatvāc ca |

dvārakāyāṁ prākaṭyāvasare śruta-sunanda-nandādi-sāhacaryeṇa śrī-prabalādayo’pi jñeyāḥ | yathoktaṁ prathame—sunanda-nanda-śīrṣaṇyā ye cānye sātvata-rṣabhā [bhā.pu. 1.14.32] iti |

(16) **bhṛtya-prasāda** iti | dṛg evāsava iva draṣṭṝṇāṁ mada-karī yasya tam | śriyā vakṣo-vāma-bhāge svarṇa-rekhākārayā |

(17) **adhyarhaṇīyeti** | catasraḥ śaktayo dharmādyāḥ | padmottara-khaṇḍe yoga-pīṭhe ta eva kathitāḥ—na bahiraṅgā adharmādyā iti | tathā hi,

dharma-jñāna-tathaiśvarya[[21]](#footnote-22)-vairāgyaiḥ pāda-vigrahaiḥ |

ṛg-yajuḥ-sāmātharvāṇa-rūpair nityaṁ vṛtaṁ kramāt || [pa.pu. 6.228.21] iti |

samastāntas tathā-śabda-prayogas tv ārṣaḥ | ṣoḍaśa-śaktayaś caṇḍādyāḥ | tathā ca tatraiva—caṇḍādi-dvāra-pālais tu kumudādyaiḥ surakṣitā [pa.pu. 6.228.13] iti | nagarīti pūrveṇānvayaḥ | te ca—

caṇḍa-pracaṇḍau prāg-dvāre yāmye bhadra-subhadrakau |

vāruṇyāṁ jaya-vijayau saumye dhātṛ-vidhātarau ||

kumudaḥ kumudākṣaś ca puṇḍarīko’tha vāmanaḥ |

śaṅku-karṇaḥ sarva-netraḥ sumukhaḥ supratiṣṭhitaḥ ||

ete dik-patayaḥ proktāḥ puryām atra suśobhane || [pa.pu. 6.228.13-15] iti |

kumudādayas tu dvau dvāv āgneyādi-dik-pataya iti śeṣaḥ | pañca-śaktayaḥ kūrmādyāḥ | tathā ca tatraiva—

kūrmaś ca nāgarājaś ca vainateyas trayīśvaraḥ |

chandāṁsi sarva-mantrāś ca pīṭha-rūpatvam āsthitā || [pa.pu. 6.228.24] iti ||

trayīśvara iti vainateya-viśeṣaṇam, tasya chandomayatvāt |

yadyapy uttara-khaṇḍa-vacanaṁ tat parama-vyoma-paraṁ, tathāpi tat-sādṛśyāgamādi-prasiddheś ca śrī-kṛṣṇa-yoga-pīṭham api ca tadvaj jñeyam |

atra ṣoḍaśa-śaktayaḥ sākṣāt śrī-kṛṣṇa eva, śrī-kṛṣṇa-sandarbhe purastād udāhariṣyamāṇa-prabhāsa-khaṇḍa-vacanāt śrutālambiny-ādaya eva vā jñeyā iti |

**svaiḥ** [**bhagaiḥ**] svarūpa-bhūtair aiśvaryādibhir yuktam | itaratra yogiṣu adhruvaiḥ prāptair ity arthaḥ | **sve** sva-svarūpa eva, **dhāmani** śrī-vaikuṇṭhe ramamāṇaṁ ata eveśvaram, katham api parādhīna-siddhatvābhāvāt |

(18) **tad-darśana** iti | yat padāmbujaṁ pāramahaṁsyena pathādhigamyata iti saccidānanda-ghanatvaṁ tasya vyanakti |

(19) **taṁ prīyamāṇam** iti taṁ brahmāṇaṁ bhagavān babhāṣe | prajā-visarge kārye nijasya svāṁśa-bhūtasya puruṣasya śāsane’rhaṇaṁ yogyam |

nanv asau puruṣa eva tam anugṛhṇātu, śrī-bhagavatas tu parāvasthatvāt tena prākṛta-sṛṣṭi-kartrā sambandho’pi na sambandha ity āśaṅkya tasya bhakta-vātsalyātiśaya evāyam ity āha—**priyaṁ** tasmin premavantam | yataḥ so’pi **priyaḥ** prema-vaśaḥ | tatrāpi **prīyamāṇām** iti **prīta-manā** iti ca viśeṣaṇaṁ tadānīṁ premollāsātiśaya-dyotakam | taṁ prati bhagavat-prīti-cihna-darśanena tasyāpi tatra prīty-atiśayaṁ vyañjayati—**īṣat-smita-rociṣā girā** iti, **kare spṛśan** iti ca |

asya śrī-kṛṣṇopāsakatvaṁ śrī-gopāla-tāpanī-vākyena darśitam | tathā ca brahma-saṁhitāyāṁ [5.22-5]—

tatra brahmābhavad bhūyaś caturvedī caturmukhaḥ |

sa jāto bhagavac-chaktyā tat-kālaṁ kila coditaḥ ||

sisṛkṣāyāṁ matiṁ cakre pūrva-saṁskāra-saṁskṛtām |

dadarśa kevalaṁ dhvāntaṁ nānyat kim api sarvataḥ ||

uvāca puratas tasmai tasya divyā sarasvatī |

kāmaḥ kṛṣṇāya govindāya gopī-jana ity api ||

vallabhāya priyā vahner ayaṁ te dāsyati priyam |

tapa tvaṁ tapa etena tava siddhir bhaviṣyati ||

atha tepe sa suciraṁ prīṇan govindam avyayam || ity ādi ||

|| 2.9 || śrī-śukaḥ ||7||

[8]

atha sā bhagavattā ca nāropitā, kintu svarūpa-bhūtaivety etam arthaṁ punar viśeṣataḥ sthāpayituṁ prakaraṇāntaram ārabhyate | tatra vastunas tasya sa-śaktitvam āha—

**vedyaṁ vāstavam atra vastv** ity asya viśeṣaṇābhyām eva

**śivadaṁ tāpa-trayonmūlanam** [bhā.pu. 1.1.2] iti |

śivaṁ paramānandaḥ, tad-dānaṁ svarūpa-śaktyā | tāpa-trayaṁ māyā-śakti-kāryaṁ tad-unmūlanaṁ ca tayaiveti ||

|| 1.1 || śrī-vyāsaḥ ||8||

[9]

te ca māyā-śakti-svarūpa-śaktī paraspara-viruddhe, tathā tayor vṛttayaś ca sva-sva-gaṇa eva paraspara-viruddhā api bahvyaḥ | tathāpi tāsām ekaṁ nidhānaṁ, tad evety āha—

**yac-chaktayo vadatāṁ vādināṁ vai**

**vivāda-saṁvāda-bhuvo bhavanti |**

**kurvanti caiṣāṁ muhur ātma-mohaṁ**

**tasmai namo’nanta-guṇāya bhūmne ||** [bhā.pu. 6.4.31]

spaṣṭam || 6.4 || daksaḥ śrī-puruṣottamam ||9||

[10]

tathā—

**yasmin viruddha-gatayo hy aniśaṁ patanti**

**vidyādayo vividha-śaktaya ānupūrvyāt |**

**tad brahma viśva-bhavam ekam anantam ādyam**

**ānanda-mātram avikāram ahaṁ prapadye ||** [bhā.pu. 4.9.16]

ānupūrvyāt sva-sva-varge uttama-madhyama-kaniṣṭha-bhāvena vartamānā vividha-śaktayaḥ prāyaḥ parasparaṁ viruddha-gatayo’pi yasmin yad āśritya aniśaṁ patanti, sva-sva-vyāpāraṁ kurvanti ||

|| 4.9 || dhruvaḥ śrī-pṛśnigarbham[[22]](#footnote-23) ||10||

[11]

**sargādi yo’syānuruṇaddhi śaktibhir**

**dravya-kriyā-kāraka-cetanātmabhiḥ |**

**tasmai samunnaddha-niruddha-śaktaye**

**namaḥ parasmai puruṣāya vedhase ||** [bhā.pu. 4.17.33]

ṭīkā ca—anuruṇaddhy anuvartate karoti[[23]](#footnote-24) | dravyāṇi mahā-bhūtāni | kriyā indriyāṇi | kārakā devāḥ | cetanā buddhiḥ | ātmā’haṅkāraḥ | taiḥ sva-śakti-rūpaiḥ samunnaddhāḥ samutkaṭā niruddhāḥ śaktayo yasya ity eṣā ||[[24]](#footnote-25)

|| 4.17 || śrī-maitreyo viduram ||11||

[12]

tāsām acintyatvam āha—

**ātmeśvaro’tarkya-sahasra-śaktiḥ** [bhā.pu. 3.33.3] iti |

spaṣṭam | uktaṁ cācintyatvaṁ śrutes tu śabda-mūlatvād [ve.sū. 2.1.27] ity ādau | ātmani caivaṁ vicitrāś ca hi [ve.sū. 2.1.28] ity-ādau ca ||

|| 3.33 || śrī-devahūtiḥ kapiladevam ||12||

[13]

śaktes tu svābhāvika-rūpatvam āha—

**sattvaṁ rajas tama iti trivṛd ekam ādau**

**sūtraṁ mahān aham iti pravadanti jīvam |**

**jñāna-kriyārtha-phala-rūpatayoru-śaktir**

**brahmaiva bhāti sad asac ca tayoḥ paraṁ yat ||** [bhā.pu. 11.3.37]

brahmaivoru-śaktir anekātmaka-śaktimad bhāti | eva-kāreṇa brahmaṇa eva sā śaktiḥ, na tu kalpiteti svābhāvika-rūpatvaṁ śakter bodhayati | tatra hetuḥ—yad brahma sat sthūlaṁ kāryaṁ pṛthivy-ādi-rūpaṁ, asat sūkṣmaṁ kāraṇaṁ prakṛty-ādi-rūpaṁ, tayor bahiraṅga-vaibhavayoḥ paraṁ svarūpa-vaibhavaṁ śrī-vaikuṇṭhādi-rūpaṁ, taṭastha-vaibhavaṁ śuddha-jīva-rūpaṁ ca | anyathā tat-tad-bhāvāsiddhiḥ |

kiṁ-rūpatayā tat-tad-rūpam ? tatrāha—jñāna-kriyārtha-phala-rūpatayā, mahad-ādi-lakṣaṇa-jñāna-śakti-rūpatvena, sūtrādi-lakṣaṇa-kriyā-śakti-rūpatvena, tan-mātrādi-lakṣaṇārtha-rūpatvena, prakṛti-lakṣaṇa-tat-tat-sarvaikya-rūpatvena sad-asad-rūpam, phala-rūpatvena tayoḥ param | tatra phalaṁ puruṣārtha-svarūpaṁ sa-vaibhavaṁ bhagavad-ākhyaṁ cid-vastu, tad-anugatatvāt śuddha-jīvākhyaṁ cid-vastu ca | etena jñāna-kriyādi-rūpeṇorū-śaktitvaṁ vyañjitam |

śakteḥ svābhāvika-rūpatvaṁ sa-pramāṇaṁ spaṣṭayati—ādau yad ekaṁ brahma tad eva sattvaṁ rajas tama iti tri-vṛt pradhānam | tataḥ kriyā-śaktyā sūtraṁ, jñāna-śaktyā mahān iti | tato’ham ahaṅkāra iti | tad eva ca jīvaṁ śuddha-svarūpaṁ jīvātmānaṁ tad-upalakṣaṇakaṁ vaikuṇṭhādi-vaibhavaṁ ca pravadanti vedāḥ | te ca—sad eva saumyedam agra āsīd [chā.u. 6.2.1] ity ādyāḥ |

ādāv ekaṁ, tatas tat-tad-rūpam iti śakteḥ svābhāvikatvam āyātam, anyasyāsad-bhāvenaupādhikatvāyogāt | svarūpa-vaibhavasyāṅga-pratyaṅgavan nitya-siddhatve’pi, sūrya-sattayā tad-raśmi-paramāṇu-vṛndasyeva, tat-sattayā labdha-sattākatvāt tad-upādānakatvaṁ tad-ādikatvaṁ ca syāt, tasya bhāsā sarvam idaṁ vibhāti [ka.u. 2.2.15] iti śruteḥ |

śakter acintyatvaṁ svābhāvikatvaṁ śrī-viṣṇu-purāṇe coktam—

nirguṇasyāprameyasya śuddhasyāpy amalātmanaḥ |

kathaṁ sargādi-kartṛtvaṁ brahmaṇo’bhyupagamyate || [vi.pu. 1.3.1]

iti maitreya-praśnānantaraṁ śrī-parāśara uvāca—-

śaktayaḥ sarva-bhāvānām acintya-jñāna-gocarāḥ |

yato’to brahmaṇas tās tu sargādyā bhāva-śaktayaḥ |

bhavanti tapasāṁ śreṣṭha pāvakasya yathoṣṇatā || [vi.pu. 1.3.2]

atra śrī-svāmi-ṭīkā ca—

tad evaṁ brahmaṇaḥ sṛṣṭy-ādi-kartṛtvam uktam | tatra śaṅkate—nirguṇasyeti | sattvādi-guṇa-rahitasya, aprameyasya deśa-kālādy-aparicchinnasya, śuddhasya adehasya sahakāri-śūnyasyeti vā, amalātmanaḥ puṇya-pāpa-saṁskāra-śūnyasya, rāgādi-śūnyasyeti vā | evam-bhūtasya brahmaṇaḥ kathaṁ sargādi-kartṛtvam iṣyate ? etad-vilakṣaṇasyaiva loke ghaṭādiṣu kartṛtvādi-darśanād ity arthaḥ |

pariharati—śaktaya iti sārdhena | loke hi sarveṣāṁ bhāvānāṁ maṇi-mantrādīnāṁ śaktayo'cintya-jñāna-gocarāḥ, acintyaṁ tarkāsahaṁ yaj jñānaṁ kāryānyathānupapatti-pramāṇakaṁ, tasya gocarāḥ santi | yad vā, acintyā bhinnābhinnatvādi-vikalpaiś cintayitum aśakyāḥ, kevalam arthāpatti-jñāna-gocarāḥ santi | yata evam, ato brahmaṇo’pi tās tathā-vidhāḥ śaktayaḥ sargādi-hetu-bhūtāḥ bhāva-śaktayaḥ svabhāva-siddhāḥ śaktayaḥ santy eva, pāvakasya dāhakatvādi-śaktivat | ato guṇādi-hīnasyāpy acintya-śaktimattvād brahmaṇaḥ sargādi-kartṛtvaṁ ghaṭata ity arthaḥ | śrutayaś ca—

na tasya kāryaṁ karaṇaṁ ca vidyate

na tat-samaś cābhyadhikaś ca dṛśyate |

parāsya śaktir vividhaiva śrūyate

svābhāvikī jñāna-bala-kriyā ca || [śve.u. 6.8]

māyāṁ tu prakṛtiṁ vidyān

māyinaṁ tu maheśvaram || [śve.u. 4.10] ity ādayaś ca |

yady evaṁ[[25]](#footnote-26) yojanā—sarveṣāṁ bhāvānāṁ pāvakasyoṣṇatā-śaktivad acintya-jñāna-gocarāḥ śaktayaḥ santy eva | brahmaṇaḥ punas tāḥ svabhāva-bhūtāḥ svarūpād abhinnāḥ śaktayaḥ, parāsya śaktir vividhaiva śrūyate [śve.u. 6.8] iti śruteḥ |

ato maṇi-mantrādibhir agny-auṣṇyavan na kenacid vihantuṁ śakyante | ata eva tasya niraṅkuśam aiśvaryam | tathā ca śrutiḥ—sa vā ayam asya sarvasya vaśī sarvasyeśānaḥ sarvasyādhipatiḥ [bṛ.ā.u. 4.4.22] ity ādiḥ | yata evaṁ ato brahmaṇo hetoḥ sargādyā bhavanti, nātra kācid anupapattiḥ ity eṣā |

atra praśnaḥ so’yaṁ brahma khalu nirviśeṣam eveti pakṣam āśritya, parihāras tu sa-viśeṣam eveti pakṣam āśritya kṛta iti jñeyam | ata eva praśne śuddhasyety atrādehasyety api vyākhyātam | śuddhatvaṁ hy atra kevalatvaṁ matam, tac ca yuktaṁ, parihāre brahmaṇi śakti-sthāpanāt | pūrva-pakṣa-mate brahmaṇi śaktir api nāstīti gamyate | tataḥ praśna-vākye’py evam arthāntaraṁ jñeyam—nirguṇasya prākṛtāprākṛta-guṇa-rahitasya, ata eva pramāṇāgocarasya, tata evāmalātmano’pi śuddhasya, na tu sphaṭikāder iva para-cchāyayānyathā-dṛṣṭasya |

tad evaṁ nirviśeṣatām avalambya praśne siddhe, parihāre tu prathama-yojanāyāṁ nirviśeṣa-pakṣam anādṛtya brahmaṇi kartṛtva-pratipatty-arthaṁ śaktayaḥ sādhitāḥ | dvitīya-yojanāyāṁ tatra ca viśeṣa-pratipatty-arthaṁ, yathā jalādiṣu kadācid uṣṇatādikam āgantukaṁ syāt, tathā brahmaṇi na syād iti nirdhāritam, na tat samaś cābhyadhikaś ca dṛśyate [śve.u. 6.8] iti śruteḥ | tathā maṇi-mantrādibhir iti vyatireka eva dṛṣṭānta ity ato brahma-śaktayas tu nānyena parābhūtā ity etac ca darśitam | ubhayatra ca svarūpa-śakti-prabhāva-mātreṇa prākṛta-sattvādi-guṇa-pariṇāma-rūpa-sargādi-sādhakatvād āveśābhāvena tad-doṣasyālepaś ca darśitaḥ |

kiṁ ca, brahma-padena sarvaṁ khalv idaṁ brahma [chā.u. 3.14.1] iti prasiddhiṁ vyajya, sattvādi-guṇamaya-māyāyās tad-ananyatve’pi, nirguṇasyeti prākṛta-guṇair aspṛṣṭatvam aṅgīkṛtya teṣāṁ bahiraṅgatvaṁ svīkṛtam | tad etad eva māyāṁ ca prakṛtiṁ vidyāt [śve.u. 4.10] ity eṣā śrutiḥ svīcakāra | māyāṁ ca tad-apāśrayām [bhā.pu. 1.7.4] itivan maheśvaratvān māyāyā bahiraṅgāyā āśraya iti tāṁ parābhūya sthitam iti ca labhyate | tasmāt pūrvavad atrāpi śakti-mātrasya svābhāvikatvaṁ māyā-doṣāspṛṣṭatvaṁ ca sādhitam |

[[26]](#footnote-27)ata eva nyāya[[27]](#footnote-28)-prayogaś cāyaṁ—brahma svābhāvika-śaktimad vastutvād agnivat, vyatireke śaśa-viṣāṇādivad iti | śrutau ca—

māyāṁ tu prakṛtiṁ vidyān

māyinaṁ tu maheśvaraṁ [śve.u. 4.10] iti |

na tasya kāryaṁ karaṇaṁ ca vidyate

na tat-samaś cābhyadhikaś ca dṛśyate |

parāsya śaktir vividhaiva śrūyate

svābhāvikī jñāna-bala-kriyā ca || [śve.u. 6.8] iti |

ata eva śrī-gītopaniṣatsu ca—

jñeyaṁ yat tat pravakṣyāmi yaj jñātvā’mṛtam aśnute |

anādimat paraṁ brahma na sat tan nāsad ucyate ||

sarvataḥ pāṇi-pādaṁ tad [gītā 13.12-13] ity ādi |

atreyaṁ prakriyā—ekam eva tat parama-tattvaṁ svābhāvikācintya-śaktyā sarvadaiva svarūpa-tad-rūpa-vaibhava-jīva-pradhāna-rūpeṇa caturdhāvatiṣṭhate | sūryāntar-maṇḍala-stha-teja iva maṇḍala-tad-bahirgata-raśmi-tat-praticchavi-rūpeṇa | evam eva śrī-viṣṇu-purāṇe—

eka-deśa-sthitasyāgner jyotsnā vistāriṇī yathā |

parasya brahmaṇaḥ śaktis tathedam akhilaṁ jagat || [vi.pu. 1.22.56] iti ||

yasya bhāsā sarvam idaṁ vibhāti [ka.u. 2.2.15] iti śruteḥ | atra vyāpakatvādinā tat-tat-samāveśādy-anupapattiś ca śakter acintyatvenaiva parāhatā | durghaṭatvaṁ hy acintyatvam | śaktiś ca tridhā—antaraṅgā, taṭasthā, bahiraṅgā ca | tatrāntaraṅgayā svarūpa-śakty-ākhyayā sūrya-tan-maṇḍala-sthānīya-pūrṇenaiva svarūpeṇa vaikuṇṭhādi-svarūpa-vaibhava-rūpeṇa ca tad avatiṣṭhate | taṭasthayā raśmi-sthānīya-cid-ekātma-śuddha-jīva-rūpeṇa, bahiraṅgayā māyākhyayā praticchavi-gata-varṇa-śāvalya-sthānīya-tadīya-bahiraṅga-vaibhava-jaḍātma-pradhāna-rūpeṇa ceti caturdhātvam | ata eva tad-ātmakatvena jīvasyaiva taṭastha-śaktitvam, pradhānasya ca māyāntarbhūtatvam abhipretya śakti-trayaṁ śrī-viṣṇu-purāṇe gaṇitam—

viṣṇu-śaktiḥ parā proktā kṣetra-jñākhyā tathāparā |

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

tayā tirohitatvāc ca śaktiḥ kṣetra-jña-saṁjñitā |

sarva-bhūteṣu bhūpāla tāratamyena vartate || [vi.pu. 6.7.63] iti |

avidyā-karma kāryaṁ yasyāḥ sā, tat-saṁjñā māyety arthaḥ | yadyapīyaṁ bahiraṅgā, tathāpy asyās taṭastha-śaktimayam api jīvam āvarituṁ sāmarthyam astīty āha—tayeti | tāratamyena tat-kṛtāvaraṇasya brahmādi-sthāvarānteṣu deheṣu laghu-guru-bhāvena vartate ity arthaḥ | tad uktam—yayā sammohito jīva [bhā.pu. 1.7.5] iti |\*[[28]](#footnote-29)ata eva jīvasya raśmi-sthānīyatvān maṇḍala-vilakṣaṇatvaṁ māyā-vyavadhāna-tirodhāpanīya-vaibhavatvaṁ[[29]](#footnote-30) yuktam | tad-anantaraṁ coktaṁ tayā [māyayā] kṣetrajña-śaktiḥ sā tāratamyena vartata iti | yayaivācintya-māyayā cid-rūpatā-nirvikāratādi-guṇa-rahitasya pradhānasya jaḍatvam vikāritvaṁ ceti jñeyam |\* pradhānasya māyā-vyaṅgatvaṁ cāgre darśayiṣyate |

atrāntaraṅgatva-taṭasthatva-bahiraṅgatvādinaiva teṣām ekātmakānāṁ[[30]](#footnote-31) tat-tat-sāmyam, na tu sarvātmaneti tat-tat-sthānīyatvam evoktam, na tu tat-tad-rūpatvam | tatas tat-tad-doṣā api nāvakāśaṁ labhanta iti ||

|| 11.3 || śrī-pippalāyano nimim ||13||

**[14]**

tad evaṁ sarvābhir militvā cid-acic-chaktir bhagavān | evam eva parameśvaratvena stūyamānaṁ brahmāṇaṁ prati hiraṇyakaśipunāpy uktam—cid-acic-chakti-yuktāya[bhā.pu. 7.3.34] iti | cid-vastunaś cid-vastv-antarāśrayatvaṁ, raśmy-ābhāsādi-jyotiṣo jyotir-maṇḍalāśrayatvam iva | tatra taṭasthākhyā jīva-śaktir yathāvasaraṁ paramātma-sandarbhe[[31]](#footnote-32) vivaraṇīyā |

atha antaraṅgākhyā-vivaraṇāya bahiraṅgāpy uddiśyate, yataḥ parāparā ceti śrī-viṣṇu-purāṇe śrūyate—

sarva-bhūteṣu sarvātman yā śaktir aparā tava |

guṇāśrayā namas tasyai śāśvatāyai sureśvara ||

yātīta-gocarā vācāṁ manasāṁ cāviśeṣaṇā |

jñāni-jñāna-paricchedyā vande tām īśvarīṁ parām || [vi.pu. 1.19.76-7] iti |

saiṣā bahu-vṛttikaiva jñeyā, parāsya śaktir vividhaiva śrūyate [śve.u. 6.8] iti śruteḥ ||

tatra bahiraṅgām āha—

**ṛte’rthaṁ yat pratīyeta**

**na pratīyeta cātmani |**

**tad vidyād ātmano māyāṁ**

**yathābhāso yathā tamaḥ ||** [bhā.pu. 2.9.33]

arthaṁ paramārtha-bhūtaṁ māṁ vinā yat pratīyeta, mat-pratītau tat-pratīty-abhāvāt, matto bahir eva yasya pratītir ity arthaḥ | yac cātmani na pratīyeta, yasya ca mad-āśrayatvaṁ vinā svataḥ pratītir nāstīty arthaḥ | tathā-lakṣaṇaṁ vastu ātmano mama parameśvarasya māyāṁ, jīva-māyā guṇa-māyeti dvy-ātmikāṁ māyākhya-śaktiṁ vidyāt | atra śuddha-jīvasyāpi cid-rūpatvāviśeṣeṇa tadīya-raśmi-sthānīyatvena ca svāntaḥ-pāta eva vivakṣitaḥ | tatrāsyā dvy-ātmikatvenābhidhānaṁ dṛṣṭānta-dvaividhyena labhyate |

tatra jīva-māyākhyasya prathamāṁśasya tādṛśatvaṁ dṛṣṭāntena spaṣṭayann asambhāvanāṁ nirasyati—yathābhāsa iti | ābhāso jyotir-bimbasya svīya-prakāśād vyavahita-pradeśe kathañcid ucchalita-praticchavi-viśeṣaḥ | sa yathā tasmād bahir eva pratīyate, na ca taṁ vinā tasya pratītiḥ, tathā sāpīty arthaḥ | anena praticchavi-paryāyābhāsa-dharmatvena tasyām ābhāsākhyatvam api dhvanitam | atas tat-kāryasyābhāsākhyatvaṁ kvacit ābhāsaś ca nirodhaśca[bhā.pu. 2.10.7] ity ādau |

atra sa yathā kvacid atyantodbhaṭātmā sva-cākcikya-cchaṭāpatita-netrāṇāṁ netra-prakāśam āvṛṇoti | tam āvṛtya ca svenātyantodbhaṭa-tejastvenaiva draṣṭṛ-netraṁ vyākulayan, svopakaṇṭhe varṇa-śāvalyam udgirati | kadācit tad eva pṛthag-bhāvena nānākāratayā pariṇamayati | tatheyam api jīva-jñānam āvṛṇoti | sattvādi-guṇa-sāmya-rūpāṁ guṇa-māyākhyāṁ jaḍāṁ prakṛtim udgirati | kadācit pṛthag-bhūtān sattvādi-guṇān nānākāratayā pariṇamayati ceti jñeyam | tad uktam—eka-deśa-sthitasyāgneḥ [vi.pu. 1.22.56] ity ādi |

tathā ca, āyurveda-vidaḥ—

jagad-yoner anicchasya cid-ānandaika-rūpiṇaḥ |

puṁso’sti prakṛtir nityā praticchāyeva bhāsvataḥ ||

acetanāpi caitanya-yogena paramātmanaḥ |

akarod viśvam akhilam anityaṁ nāṭakākṛtiḥ || [śā.saṁ.[[32]](#footnote-33) 5.48-49] iti ||

tad evaṁ nimittāṁśo jīva-māyā | upādānāṁśo guṇa-māyety agre’pi vivecanīyam |

athaivaṁ siddhaṁ jīva-māyākhyam[[33]](#footnote-34), guṇa-māyākhyaṁ dvitīyam apy aṁśaṁ dṛṣṭāntena spaṣṭayati—yathā tamaiti | tamaḥ-śabdenātra pūrvoktaṁ tamaḥ-prāyaṁ varṇa-śāvalyam ucyate | tad yathā tan-mūla-jyotiṣy asad api tad-āśrayatvaṁ vinā na sambhavati, tadvad iyam apīti |

athavā, māyā-mātra-nirūpaṇa eva pṛthak dṛṣṭānta-dvayam | tatrābhāsa-dṛṣṭānto vyākhyātaḥ | tamo-dṛṣṭāntaś ca | yathāndhakāre jyotiṣo’nyatraiva pratīyate, jyotir vinā ca na pratīyate, jyotir-ātmanā cakṣuṣaiva tat-pratīteḥ, na pṛṣṭhādineti, tatheyam apīty evaṁ jñeyam |

tataś cāṁśa-dvayaṁ tu pravṛtti-bhedenaivohyaṁ, na tu dṛṣṭānta-bhedena | prāktana-dṛṣṭānta-dvedhābhiprāyeṇa tu pūrvasyā ābhāsa-paryāya-cchāyā-śabdena kvacit prayogaḥ, uttarasyās tamaḥ-śabdenaiva ceti | yathā,

sasarja chāyayāvidyāṁ pañca-parvāṇam agrataḥ |

tamo moho mahā-mohas tāmisro hy andha-saṁjñitaḥ ||[[34]](#footnote-35) [bhā.pu. 3.20.18] ity atra |

yathā ca, kvāhaṁ tamo-mahad-aham [bhā.pu. 10.14.11] ity ādau | pūrvatrāvidyā-vidyākhya-nimitta-śakti-vṛttikatvāj jīva-viṣayakatvena jīva-māyātvam | uttaratra svīya-tat-tad-guṇa-maya-mahad-ādy-upādāna-śakti-vṛttikatvād guṇa-māyātvam |

tathā sasarja [bhā.pu. 3.20.18] ity-ādau chāyā-śaktiṁ māyām avalambya sṛṣṭy-ārambhe brahmā svayam avidyām āvirbhāvitavān ity arthaḥ |

vidyāvidye mama tanū viddhy uddhava śarīriṇām |

bandha-mokṣa-karī ādye māyayā me vinirmite || [bhā.pu. 11.11.3] ity uktatvāt |

anayor āvirbhāva-bhedaś ca śrūyate | tatra pūrvasyāḥ pādme śrī-kṛṣṇa-satyabhāmā-saṁvādīya-kārttika-māhātmye deva-gaṇa-kṛta-māyā-stutau—

iti stutavantas te devās tejo-maṇḍala-saṁsthitam |

dadṛśur gagane tatra tejo-vyāpta-dig-antaram ||

tan-madhyād bhāratīṁ sarve śuśruvur vyoma-cāriṇīm |

aham eva tridhā bhinnā tiṣṭhāmi trividhair guṇaiḥ || [pa.pu. 6.104.22-23] ity ādi ||

uttarasyāḥ pādmottara-khaṇḍe asaṅkhyaṁ prakṛti-sthānaṁ niviḍa-dhvāntam avayayam iti ||

|| 2.9 || śrī-bhagavān brahmāṇam ||14||

**[15]**

atha svarūpa-bhūtākhyām antaraṅgāṁ śaktiṁ sarvasyāpi pravṛtty-anyathānupapattyā tāvad āha dvābhyām—

**yan na spṛśanti na vidur mano-buddhīndriyāsavaḥ |**

**antar bahiś ca vitataṁ vyomavat tan nato’smy aham ||** [bhā.pu. 6.16.23]

**dehendriya-prāṇa-mano-dhiyo’mī**

**yad-aṁśa-viddhāḥ pracaranti karmasu |**

**naivānyadā loham ivāprataptaṁ**

**sthāneṣu tad-draṣṭr-apadeśam eti ||** [bhā.pu. 6.16.24]

ṭīkā ca—yad brahma vyomavad vitatam api asavaḥ prāṇāḥ kriyā-śaktya na spṛśanti, mana-ādīni ca jñāna-śaktyā na viduḥ, tad brahma nato’smi | teṣaṁ tad-ajñāne hetum āha—dehendriyādayo’mī yad-aṁśa-viddhā yac-caitanyāṁśenāviṣṭāḥ santaḥ karmasu sva-sva-viṣayeṣu pracaranti jāgrat-svapnayoḥ | anyadā suṣupti-mūrcchādau naiva pracaranti, yathā aprataptaṁ lohaṁ na dahati | ato yathā loham agni-śaktyaiva dāhakaṁ sad agniṁ vinā na dahati, evaṁ brahma-gata-jñāna-kriyā-śaktibhyāṁ pravartamānā dehādayas tan na spṛśanti na viduś ceti bhāvaḥ | ity eṣā |

atrādvaita-śārīrake’pi sāṅkhyam ākṣipyoktam, yathā—atha punaḥ sākṣi-nimittam īkṣitṛtvaṁ pradhānasya kalpyeta yathāgni-nimittam ayaḥ-piṇḍāder dagdhṛtvaṁ, tathā sati yan nimittam īkṣitatṛtvaṁ pradhānasya, tad eva sarvajñaṁ mukhyaṁ jagataḥ kāraṇam [śaṅkara-bhāṣya, 1.1.5] iti |

śrutiś cātra—tam eva bhāntam anubhāti sarvam [ka.u. 2.2.15], ko hy anyāt kaḥ prāṇyāt yad eṣa ākāśa ānando na syāt [tai.u. 2.7.1], cakṣuṣaś cakṣur uta śrotrasya śrotram [bṛ.ā.u. 4.4.18] ity ādyā |

atha prakṛtasyāvaśiṣṭatā ṭīkā—jīvas tarhi draṣṭṛtvāj jānātu ? nety āha—sthāneṣu jāgrad-ādiṣu draṣṭr-apadeśaṁ draṣṭṛ-saṁjñāṁ tad evaiti prāpnoti, nānyo jīvo nāmāsti, nānyo’to’sti draṣṭā [bṛ.ā.u. 3.7.23] ity-ādi śruteḥ | yad vā, draṣṭr-apadeśaṁ draṣṭṛ-saṁjñaṁ jīvam api tad evaiti jānāti, na tu jīvas taj jānātīty arthaḥ ity eṣā |

tad uktam—tritayaṁ tatra yo veda sa ātmā svāśrayāśrayaḥ [bhā.pu. 2.10.9] iti | śrutau ca jīvo nāmāto’nyaḥ svayaṁ siddho nāsti, parantu tad-ātmaka evety arthaḥ | tathāto’nyo draṣṭā nāsti, sarva-draṣṭus tasyāparo draṣṭā nāstīty artha iti vyākhyeyam ||

|| 6.16 || śrī-nāradaś citraketum **||15||**

**[16]**

kiṁ ca—

**deho’savo’kṣā manavo bhūta-mātrā**

**nātmānam anyaṁ ca viduḥ paraṁ yat |**

**sarvaṁ pumān veda guṇāṁś ca taj-jño**

**na veda sarvajñam anantam īḍe ||** [bhā.pu. 6.4.25]

dehaś cāsavaś ca prāṇā akṣāṇīndriyāṇi ca, manavo’ntaḥ-karaṇāni, bhūtāni ca, mātrāś ca tan-mātrāṇi, ātmānaṁ sva-svarūpam, anyaṁ sva-sva-viṣaya-vargaṁ, tayoḥ paraṁ devatā-vargaṁ ca na viduḥ | pumān jīvas tu sarvam ātmānaṁ sva-svarūpaṁ, tad anyaṁ pramātāraṁ, tayoḥ padaṁ dehādy-artha-jātaṁ tad-adhiṣṭhātṛ-devatā-vargaṁ ca veda, tathā dehādi-mūla-bhūtān guṇāṁś ca sattvādīn veda | tat-taj-jño’py asau yaṁ sarvajñaṁ dehādi-jīvāntāśeṣa-jñātāraṁ na veda tam anantaṁ, mahad-guṇatvād yam anantam āhuḥ [bhā.pu. 1.18.19] iti |

ata eva hi yatra hi dvaitam iva bhavati tad itara itaraṁ paśyati [bṛ.ā.u. 2.4.4] ity ārabhya jīvasyetara-dṛṣṭatvam uktvā, yatra svasya sarvam ātmaivābhūt, tat kena kaḥ paśyet ? ity ādinā tasya paramātma-draṣṭṛtvaṁ niṣiddhya paramātmanas tu tat-tat-sarva-draṣṭṛtvaṁ sva-draṣṭṛtvam apy astīti, vijñātāram are kena vijānīyāt [bṛ.ā.u. 2.4.14] ity anenāha |

ayam arthaḥ—yatra māyā-vaibhave dvaitam iva bhavati, tan-mūlakatvāt tad-ananyad api māyākhyācintya-śakti-hetukatayā jaḍa-malina-naśvaratvena tad-vilakṣaṇatayā sampāditam | tataḥ svatantra-sattākam iva muhur jāyate ity arthaḥ | tat tu tatra itaro jīva itaraṁ padārthaṁ paśyati, tasya karaṇa-dṛśyayor mitho yogyatvād iti bhāvaḥ | yatra tu svarūpa-vaibhave tasya jīvasya raśmi-sthānīyasya maṇḍala-sthānīyo ya ātmā paramātmā, sa eva svarūpa-śaktyā sarvam abhūt, anādita eva bhavann āste, na tu tat-praveśena, tat tatra itaraḥ sa jīvaḥ kenetareṇa karaṇa-bhūtena kaṁ padārthaṁ paśyet, na kenāpi kam api paśyed ity arthaḥ | na hi raśmayaḥ sva-śaktyā sūrya-maṇḍalāntargata-vaibhavaṁ prakāśayeyuḥ, na cārciṣo vahniṁ nirdaheyur iti bhāvaḥ | tad evaṁ sati, yasya khalv evam anantaṁ svarūpa-vaibhavaṁ taṁ vijñātāraṁ sarvajñaṁ paramātmānaṁ kenetareṇa karaṇena vijānīyāt ? na kenāpīty arthaḥ | tad evaṁ jñāna-śaktau tatra siddhāyāṁ kriyecchā-śaktī ca lakṣyete ||

|| 6.4 || dakṣaḥ śrī-puruṣottamam **||16||**

**[17]**

vaśīkṛta-māyatvenāpi tām āha—

**sa tvaṁ hi nitya-vijitātma-guṇaḥ sva-dhāmnā**

**kālo vaśī-kṛta-visṛjya-visarga-śaktiḥ |** [bhā.pu. 7.9.22] iti |

sva-dhāmnā cic-chaktyā, yataḥ kālo māyā-prerakaḥ iti ṭīkā ca | ātmā tv atra jīvaḥ, tasya guṇāḥ sattvādayaḥ, sattvaṁ rajas tama iti guṇā jīvasya naiva me [bhā.pu. 11.25.12] ity uktatvāt ||

|| 7.9 || prahlādaḥ śrī-narasiṁham **||17||**

**[18]**

tathā ca—

**karoti viśva-sthiti-saṁyamodayaṁ**

**yasyepsitaṁ nepsitam īkṣitur guṇaiḥ |**

**māyā yathāyo bhramate tad-āśrayaṁ**

**grāvṇo namas te guṇa-karma-sākṣiṇe ||** [bhā.pu. 5.18.38]

ṭīkā ca—yasyekṣitur jīvārtham īpsitam | atyantānicchāyām īkṣaṇāyogāt | svārthaṁ tu nepsitam | viśva-sthity-ādi-sva-guṇair māyā karoti | tasyā jaḍatve’pīśvara-sannidhānāt pravṛtti-dṛṣṭāntenāha, yathāyo lohaṁ grāvṇo’yaskāntān nimittād bhramati | tad-āśrayaṁ tad-abhimukhaṁ sat | guṇānāṁ karmaṇāṁ ca jīvādṛṣṭānāṁ sākṣiṇe tasmai namaḥ ity eṣā ||

|| 5.18 || bhūḥ śrī-varāha-devam **||18||**

**[19]**

atha māyā-śakti-śāvalye kaivalyānupapatteḥ, kaivalye’py anubhavābhāve tad-ānandasyārthatānupapatteś cānyathānupapatti-pramāṇatas tām evāha—

**tvam ādyaḥ puruṣaḥ sākṣād**

**īśvaraḥ prakṛteḥ paraḥ |**

**māyāṁ vyudasya cic-chaktyā**

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

tvaṁ sākṣāt svayam evādyaḥ puruṣo bhagavān | tathā ya īśvaraḥ antaryāmy-ākhyaḥ puruṣaḥ so’pi tvam eva | tad evam ubhayasminn api prakāśe prakṛteḥ paras tad-asaṅgī |

nanu kathaṁ kevalānubhavānandasyāpi tad-anubhavitvaṁ yato bhagavattvam api lakṣyeta ? kathaṁ ceśvaratvāt prakṛty-adhiṣṭhātṛtve’pi tad-asaṅgitvam ? tatrāha—māyāṁ vyudasyeti, avyabhicāriṇyā svarūpa-śaktyā tām ābhāsa-śaktiṁ dūre vidhāya | tathaiva svarūpa-śaktyā kaivalye—

parāvarāṇāṁ parama āste kaivalya-saṁjñitaḥ |

kevalānubhavānanda-sandoho nirupādhikaḥ || [bhā.pu. 11.9.18]

ity ekādaśokta-rītyā kaivalyākhye kevalānubhavānande ātmani sva-svarūpe sthitaḥ anubhūta-svarūpa-sukha ity arthaḥ | tad uktaṁ ṣaṣṭhe devair api—svayam upalabdha-nija-sukhānubhavo bhavān [bhā.pu. 6.9.33] iti | sandoha-śabdena caikādaśe vaicitrī darśitā, sā ca śakti-vaicitryād eva bhavatīti | ata evam asty eva svarūpa-śaktiḥ |

prakṛtir nāmātra māyāyās traiguṇyam | evam eva śakti-traya-vivṛtiḥ svāmibhir eva darśitā | tathā hi śrī-devahūti-vākye—

paraṁ pradhānaṁ puruṣaṁ mahāntaṁ

kālaṁ kaviṁ tri-vṛtaṁ loka-pālam |

ātmānubhūtyānugata-prapañcaṁ

svacchanda-śaktiṁ kapilaṁ prapadye || [bhā.pu. 3.24.33] ity atra |

paraṁ parameśvaram | tatra hetuḥ—svacchandāḥ śaktayo yasya | tā evāha—pradhānaṁ prakṛti-rūpam, puruṣaṁ tad-adhiṣṭhātāram, mahāntaṁ mahat-tattva-svarūpam, kālaṁ teṣāṁ kṣobhakam, trivṛtam ahaṅkāra-bhūtam, lokātmakaṁ tat-pālātmakaṁ ca | tad evaṁ māyayā pradhānādi-rūpatām uktvā cic-chaktyā niṣprapañcatām āha | ātmānubhūtyā cic-chaktyānugataḥ svasmin līnaḥ prapañco yasya tam | kaviṁ sarvajñaṁ pradhānādy-āvirbhāva-sākṣiṇam ity arthaḥ iti[[35]](#footnote-36) |

atra puruṣasyāpi māyāntaḥpātitvaṁ tad-adhiṣṭhātṛtayopacaryata eva | vastutas tasya tu tasyāḥ paratvam | tathā śrī-kapila-deva-vākye—

anādir ātmā puruṣo nirguṇaḥ prakṛteḥ paraḥ |

pratyag-dhāmā svayaṁ-jyotir viśvaṁ yena samanvitam || [bhā.pu. 3.26.3] iti

nāma-svarūpayor nirūpaṇena mahā-saṁhitāyām api viviktaṁ tat tri-śakti—

śrīr bhūr durgeti yā bhinnā jīva-māyā mahātmanaḥ |

ātma-māyā tad-icchā syāt guṇa-māyā jaḍātmikā || [mahā-saṁhitā] iti |

asyārthaḥ—śrīr atra jagat-pālana-śaktiḥ, bhūs tat-sṛṣṭi-śaktiḥ, durgā tat-pralaya-śaktiḥ | tat-tad-rūpena yā bhedaṁ prāptā, sā jīva-viṣayā tac-chaktir jīva-māyety ucyate |

pādme śrī-kṛṣṇa-satyabhāmā-saṁvāde—aham eva tridhā bhinnā tiṣṭhāmi trividhair guṇaiḥ [pa.pu. 6.104.23] ity etad-vākyānantaraṁ—

tataḥ sarve’pi te devāḥ śrutvā tad-vākya-coditāḥ |

gaurīṁ lakṣmīṁ dharāṁ[[36]](#footnote-37) caiva praṇemur bhakti-tat-parāḥ || [pa.pu. 6.104.26] iti |

ekādaśe ca—

eṣā māyā bhagavataḥ sṛṣṭi-sthity-anta-kāriṇī |

trivarṇā varṇitāsmābhiḥ kiṁ bhūyaḥ śrotum icchasi || [bhā.pu. 11.3.16] iti |

ātma-māyā svarūpa-śaktiḥ[[37]](#footnote-38) | mīyate’nayeti māyā-śabdena śakti-mātram api bhaṇyate—

tasyāṁ tamovan naihāraṁ khadyotārcir ivāhani |

mahatītara-māyaiśyaṁ nihanty ātmani yuñjataḥ || [bhā.pu. 10.13.45]

iti brahma-vākyaṁ tathaiva saṅgacchate | śakti-mātrasya tāratamyaṁ hi tatra vivakṣitam | svalpā śaktiḥ khalv anṛtasya satyasya vā vyañjikā bhavatu nāma, parābhavāya kalpata eveti hi tatra gamyate | dṛṣṭāntābhyāṁ ca tathaiva prakaṭitaṁ tasyāṁ tamovad ity-ādibhyām | tathā yuddheṣu māyāmaya-śastrādinā bahavaś chinna-bhinnā jātā iti purāṇādiṣu śrūyate | tataḥ sā ca māyā mithyā-kalpikā na bhavatīti gamyate | na hi maru-marīcikā-jalena kecid ārdrā bhavantīti |

svarūpa-bhūtayā nitya-

śaktyā māyākhyayā yutaḥ |

ato māyāmayaṁ viṣṇuṁ

pravadanti sanātanam || iti caturveda-śikhādyā śrutiś ca |

tataś ca—ātma-māyā tad-icchā syāt ity atra jñāna-kriye api lakṣyete | jñāna-kriyā-vṛttyor apīcchopalakṣitatvāt te’pi gṛhyete |[[38]](#footnote-39) māyā vayunaṁ jñanam iti nighaṇṭau ca paryāya-śabdāḥ |

triguṇātmikātha jñānaṁ ca

viṣṇu-śaktis tathaiva ca |

māyā-śabdena bhaṇyate

śabda-tattvārtha-vedibhiḥ || iti śabda-mahodadhau |

triguṇātmikātra jagat-sṛṣṭy-ādi-śaktiḥ | sā ca dvidhety uktam eva | māyā syāc chāmbarī buddhiḥ iti trikāṇḍa-śeṣaḥ | māyā dambhe kṛpāyāṁ ca iti viśva-prakāśe |

vyākhyātaṁ ca ṭīkā-kṛdbhir ekādaśe kālo māyā-maye jīve [bhā.pu. 11.24.27] ity atra māyā-pravartake jñāna-maye vā iti | navame, dauṣmantir atyagān māyāṁ devānāṁ gurum āyayau [bhā.pu. 9.20.27] ity atra ṭīkā ca—devānām api māyāṁ vaibhavam iti |[[39]](#footnote-40) tṛtīye’pi āpuḥ parāṁ mudam [bhā.pu. 3.15.26] ity-ādau yoga-māya-śabdena sanakādāv aṣṭāṅga-yoga-prabhāvaṁ vyākhyāya, parameśvare tu cic-chakti-vilāso vyākhyātaḥ |

tatas tribhedaivātma-māyeti siddham | yat tu—

mahā-māyety avidyeti niyatir mohinīti ca |

prakṛtir vāsanety evaṁ tavecchānanta kathyate ||

iti jīva-māyāyā apīcchātvaṁ dṛśyate, tad-icchābhāsatvenaiveti jñeyam | jagat-kārya-hetau tasyāṁ sākṣāt tad-icchātvānabhyupagamād guṇa-māyā triguṇa-sāmyaṁ pradhānam iti |[[40]](#footnote-41)

yathā vā—tvam ādyaḥ puruṣaḥ [bhā.pu. 1.7.23] ity ādi-mūla-padām evam avatāryam | śrī-vaikuṇṭhe māyaṁ niṣedhann api sākṣāt tām evāha—**tvam ādya** iti | kaivalye mokṣākhye śrī-vaikuṇṭha-lakṣaṇe ātmani svāṁśa eva sthitaḥ | kiṁ kṛtvā ? tatrātivirājamānayā cic-chaktyā māyāṁ dūre sthitām api tiraskṛtyaiva | mataṁ caitan-māyādikaṁ niṣedhatā śrī-śukadevena |

pravartate yatra rajas tamas tayoḥ

sattvaṁ ca miśraṁ na ca kāla-vikramaḥ |

na yatra māyā kim utāpare harer

anuvratā yatra surāsurārcitāḥ || [bhā.pu. 2.9.10] iti |

moksaṁ paraṁ padaṁ liṅgam amṛtaṁ viṣṇu-mandiram [pa.pu. 6.227.79] iti pādmottara-khaṇḍe vaikuṇṭha-paryāya-śabdāḥ ||

|| 1.7 || arjunaḥ śrī-bhagavantam ||19||

[20]

ata ūrdhvaṁ guṇādīnāṁ svarūpātmatā-nigamanāt svarūpa-śaktir eva punar api vivriyate yāvat sandarbha-samāptiḥ **|**[[41]](#footnote-42) tatra guṇānāṁ svarūpātmatām āhuḥ—

**sa yad ajayā tv ajām anuśayīta guṇāṁś ca juṣan**

**bhajati sarūpatāṁ tad anu mṛtyum apeta-bhagaḥ |**

**tvam uta jahāsi tām ahir iva tvacam ātta-bhago**

**mahasi mahīyase’ṣṭa-guṇite’parimeya-bhagaḥ ||** [bhā.pu. 10.87.38]

ṭīkā ca— **sa tu** jīvo **yad** yasmāt **ajayā** māyayā **ajām** avidyām **anuśayīta** āliṅget | tataś ca **guṇāṁś** **ca** dehendriyādīn **juṣan** sevamānaḥ ātmatayā adhyasyan | **tad-anu** tad-anantaraṁ **sarūpatāṁ** tad-dharma-yogaṁ ca juṣan **apeta-bhagaḥ** pihitānandādi-guṇaḥ san **mṛtyuṁ** saṁsāraṁ **bhajati** prāpnoti | **tvam uta** tvaṁ tu **jahāsi tāṁ** māyām |

nanu sā mayy evāsti kathaṁ tyāgas tatrāha—**ahir iva tvacam** iti | ayaṁ bhāvaḥ—yathā bhujaṅgaḥ svagatam api kañcukaṁ guṇa-buddhyā nābhimanyate, tathā tvam ajāṁ māyāṁ | na hi nirantarāhlāda-saṁvit-kāmadhenu-vṛnda-pater ajayā kṛtyam iti tām upekṣase |

kuta etat ? tad āha—**ātta-bhago** nitya-prāptaiśvaryaḥ | **mahasi** paramaiśvarye **aṣṭa-guṇite** aṇimādy-aṣṭa-vibhūtimati | **mahīyase** pūjyase virājase |

kathambhūtaḥ ? **aparimeya-bhagaḥ** aparimeyaiśvaryaḥ | na tv anyeṣām iva deśa-kāla-paricchinnaṁ tavāṣṭa-guṇitam aiśvaryam, api tu paripūrṇa-svarūpānubandhitvād aparimitam ity arthaḥ | ity eṣā |

tathā ca tatraiva pūrvam uktaṁ—tvam asi yad ātmanā samavaruddha-samasta-bhagaḥ [bhā.pu. 10.87.14] iti | yad vā, ahir iva tvacam ity atra tvak-śabdena parityaktā jīrṇa-tvag evocyate | sa yathā tāṁ jahātīti tat-samīpam api na vrajati, tathā tvam api māyā-samīpaṁ na yāsīty arthaḥ |

anyatra ca—

viśuddha-vijñāna-ghanaṁ sva-saṁsthayā

samāpta-sarvārtham amogha-vāñchitam || [bhā.pu. 10.37.22] iti |

tathoddhavaṁ prati śrī-bhagavad-vākyaṁ—

siddhayo’ṣṭādaśa proktā dhāraṇā yoga-pāragaiḥ |

tāsām aṣṭau mat-pradhānā daśaiva guṇa-hetavaḥ || [bhā.pu. 11.15.3] iti |

agre ca—etā me siddhayaḥ saumya aṣṭāv autpattikā matāḥ | [bhā.pu. 11.15.5] iti |

ata eva daitya-bālakān prati śrī-prahlāda-vākyam—

kevalānubhavānanda-svarūpaḥ parameśvaraḥ |

māyayāntarhitaiśvarya īyate guṇa-sargayā || [bhā.pu. 7.6.23]

ṭīkā ca—nanu sa eva cet sarvatra, tarhi sarvatra sarvajñatādy upalabhyeta ? tatrāha—guṇātmakaḥ sargo yasyās tayā māyayā antarhitam aiśvaryaṁ yena ity eṣā | atra bhagavad-aiśvaryasya māyayāntarhitatvena, guṇa-sargayeti māyāyā viśeṣaṇa-vinyāsena ca tad-atītatvaṁ bodhayati svarūpavat | ataḥ parameśvara iti viśeṣaṇam api tat-sahayogena pūrvam eva dattam iti jñeyam | śrutayaś ca—

ajām ekāṁ lohita-śukla-kṛṣṇāṁ

bahvīḥ prajāḥ sṛjamānāṁ sa-rūpāḥ |

ajo hy eko juṣamāṇo’nuśete

jahāty enāṁ bhukta-bhogām ajo’nyaḥ || [śve.u. 4.5]

yad-ātmako bhagavāṁs tad-ātmikā vyaktiḥ | kim-ātmako bhagavān ? jñānātmaka aiśvaryātmakaḥ śakty-ātmakaś ca | daivātma-śaktiṁ sva-guṇair nigūḍhām [śve.u. 1.3] ity-ādyāḥ | atra sva-guṇair iti yātīta-gocarā vācām [vi.pu. 1.19.76] ity uktaiḥ svīya-svabhāvair ity arthaḥ | atra śrī-viṣṇu-purāṇe ṣaṣṭhāṁśe, nirastātiśayāhlāda- [vi.pu. 6.5.59] ity-ādi-prakaraṇaṁ tadīya-śrīdhara-svāmi-ṭīkā cānusandheyā ||[[42]](#footnote-43)

|| 10.87 || śrutayaḥ śrī-bhagavantam ||20||

**[21]**

tathā—

**māṁ bhajanti guṇāḥ sarve**

**nirguṇaṁ nirapekṣakam |**

**suhṛdaṁ priyam ātmānaṁ**

**sāmyāsaṅgādayo’guṇāḥ ||** [bhā.pu. 11.13.40]

ṭīkā ca—katham-bhūtāḥ ? aguṇāḥ, guṇa-pariṇāma-rūpā na bhavanti, kintu nityā ity arthaḥ ity eṣā |

tathā ca nārada-pañcarātre jitaṁ-te-stotre—namaḥ sarva-guṇātīta-ṣaḍ-guṇāyādi-vedhase iti |

yad uktaṁ brahma-tarke—

guṇaiḥ svarūpa-bhūtais tu guṇy asau harir īśvaraḥ |

na viṣṇor na ca muktānāṁ kvāpi bhinno guṇo mataḥ ||

kālikā-purāṇe devī-kṛta-viṣṇu-stave—

yasya brahmādayo devā munayaś ca tapo-dhanāḥ |

na vivṛṇvanti rūpāṇi varṇanīyaḥ kathaṁ sa me ||

striyā mayā te kiṁ jñeyā nirguṇasya guṇāḥ prabho |

naiva jānanti yad rūpaṁ sendrā api surāsurāḥ || iti ||[[43]](#footnote-44)

|| 11.13 || śrī-haṁsa-devaḥ sanakādīn ||21||

**[22]**

anyatra ca śrī-haṁsa-vākya-sthitādi-grahaṇa-kroḍī-kṛtān tān bahūn eva satyaṁ śaucam [bhā.pu. 1.16.27] ity-ādibhir gaṇayitvāha—

**ete cānye ca bhagavan**

**nityā yatra mahā-guṇāḥ |**

**prārthyā mahattvam icchadbhir**

**na viyanti sma karhicit ||** [bhā.pu. 1.16.30]

ṭīkā ca—ete ekonacatvāriṁśat | anye ca brahmaṇyatva-śaraṇyatvādayo mahānto guṇā yasmin nityāḥ sahajā na viyanti na kṣīyante sma | ity eṣā |

atra śrī-viṣṇu-purāṇaṁ—

kalā-muhūrtādi-mayaś ca kālo

na yad-vibhūteḥ pariṇāma-hetuḥ || [vi.pu. 4.1.84] iti |

|| 1.16 || śrī-pṛthivī śrī-dharmam ||22||

**[23]**

ata eva āha—

**namas tubhyaṁ bhagavate**

**brahmaṇe paramātmane |**

**na yatra śrūyate māyā**

**loka-sṛṣṭi-vikalpanā ||** [bhā.pu. 10.28.6]

yatra bhagavad-āditvena tridhaiva sphurati svarūpe māyā na śrūyate | tasya tathā tathā sphūrtir māyayā na bhavatīty arthaḥ | tatra hetuḥ—loka-sṛṣṭāv eva vikalpituṁ sṛṣṭi-sthiti-saṁhārair vividham īśituṁ śīlaṁ yasyāḥ sā | ata eva bhūgola-praśne hetutvena rājñāpy uktam—

bhagavato guṇa-maye sthūla-rūpa āveśitaṁ mano hy aguṇe’pi sūkṣmatama ātma-jyotiṣi pare brahmaṇi bhagavati vāsudevākhye kṣamam āveśitum [bhā.pu. 5.16.3] iti |

|| 10.28 || varuṇaḥ śrī-bhagavantam ||23||

**[24]**

tathā—

**tasmai namo bhagavate vāsudevāya dhīmahi |**

**yan-māyayā durjayayā māṁ vadanti jagad-gurum ||**

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

**vimohitā vikatthante mamāham iti durdhiyaḥ ||** [bhā.pu. 2.5.12-13]

tama-ādi-mayatvena svasya sa-doṣatvāt, saccidānanda-ghanatvena yasya nirdoṣasya netra-gocare vilajjamānayā amuṣā māyayā vimohitā asmad-ādayo durdhiyaḥ ||

|| 2.5 || śrī-brahmā śrī-nāradam ||24||

**[25]**

tad evam aiśvaryādi-ṣaṭkasya svarūpa-bhūtatvam uktvā, śrī-vigrahasya pūrṇa-svarūpa-bhūtatvaṁ vaktuṁ prakaraṇam ārabhyate | tatra tasya tādṛśatva-sacivaṁ nityatvaṁ tāvat pūrva-darśita-tādṛśa-vaikuṇṭhādhiṣṭhātṛtvena siddham eva | prapañcāvatīrṇatve’py āha tribhiḥ—

**naṣṭe loke dvi-parārdhāvasāne**

**mahā-bhūteṣv ādi-bhūtaṁ gateṣu |**

**vyakte’vyaktaṁ kāla-vegena yāte**

**bhavān ekaḥ śiṣyate śeṣa-saṁjñaḥ ||** [bhā.pu. 10.3.25]

ataḥ śeṣa-saṁjñaḥ | tatra yuktiḥ—

**yo’yaṁ kālas tasya te’vyakta-bandho**

**ceṣṭām āhuś ceṣṭate yena viśvam |**

**nimeṣādir vatsarānto mahīyāṁs**

**taṁ tveśānaṁ kṣema-dhāma prapadye ||** [bhā.pu. 10.3.26]

he avyakta-bandho sānnidhya-mātreṇa prakṛti-pravartaka ceṣṭā nimeṣonmeṣa-rūpām | śrutiś ca—sarve nimeṣā jajñire vidyutaḥ puruṣād adhi [mahā-nārāyaṇa.u. 1.8] iti | sarve nimeṣādayaḥ kālāvayavāḥ, viśeṣeṇa dyotate vidyut, puruṣaḥ paramātmeti śruti-padārthaḥ | sarvatra sṛṣṭi-saṁhārayor nimittaṁ kāla eva, tasya tu tad-aṅga-ceṣṭā-rūpatvāt tau tatra na sambhavata eveti bhāvaḥ | tatra hetv-antaraṁ kṣema-dhāmeti | tvā tvām | atra svābhīṣṭāt tasmād āvirbhāvād eva kaṁsa-bhayaṁ kaimutyena vāritavatī | tathaiva spaṣṭaṁ punar āha—

**martyo mṛtyu-vyāla-bhītaḥ palāyan**

**lokān sarvān nirbhayaṁ nādhyagacchat |**

**tvat-padābjaṁ prāpya yadṛcchayādya**

**svasthaḥ śete mṛtyur asmād apaiti ||** [bhā.pu. 10.3.27]

lokān prāpya nirbhayaṁ bhayābhāvam | tvat-pādābjaṁ tu prāpyety ubhayatrāpy anvayaḥ | atra tvat-pādābjam iti śrī-vigraham eva tathā vispaṣṭaṁ sādhitavatī | ata evāmṛta-vapur iti sahasra-nāma-stotre | mṛtaṁ maraṇaṁ tad-rahitaṁ vapur asyety amṛta-vapur iti śaṅkara-bhāṣye’pi | ādyeti janmābhāvo’pi darśitaḥ, sa-janmani sarvatra sāditvasyaiva siddheḥ | tad uktam—prādurāsīd yathā prācyāṁ diśīndur iva puṣkalaḥ [bhā.pu. 10.3.8] iti |

śrutiś cātra—sa brahmaṇā sṛjati, sa rudreṇa vilāpayati, so’nutpattir alaya eva hariḥ paraḥ paramānandaḥ iti mahopaniṣadi[[44]](#footnote-45) ||

|| 10.3 || śrī-devakī-devī śrī-bhagavantam **||25||**

**[26]**

tathā **utpatti-sthiti-laye**ty-ādi-padye—**yad rūpaṁ dhruvam akṛtam** [bhā.pu. 5.25.9] iti | yasya śrī-saṅkarṣaṇasya rūpaṁ dhruvam anantaṁ akṛtaṁ cānādi | ata eva varṣādhipopāsanā-varṇane bhavenāpi tad-rūpam adhikṛtyoktam—

na yasya māyā-guṇa-citta-vṛttibhir

nirīkṣato hy aṇv api dṛṣṭir ajyate | [bhā.pu. 5.17.19] iti |

yat tu tatra tad eva rūpam adhikṛtya śrī-śukena—yā vai kalā bhagavatas tāmasi [bhā.pu. 5.25.1] iti | tathā bhavānī-nāthair [bhā.pu. 5.17.16] iti gadye, tāmasīṁ mūrtim ity uktam, tan nijāṁśa-śiva-dvārā tamo-guṇopakārakatvena jñeyam |

**utpatti-sthiti-laya** ity-ādi-padyānantaraṁ śrī-śukenaiva śrī-nārada-vākyam anūktam—mūrtiṁ na puru-kṛpayā babhāra sattvaṁ saṁśuddhaṁ sadasad idaṁ vibhāti yatra [bhā.pu. 5.25.10] iti | tasmān nityam eva sarvaṁ bhagavad-rūpam |

tathā ca pādmottara-khaṇḍe tat-stutiḥ—anādi-nidhanānanta-vapuṣe viśva-rūpiṇe [pa.pu. 6.239.15] iti |

yad atra skāndādau kvacid bhrāmakam asti, tat tu tat-tat-purāṇānāṁ tāmasa-kalpa-kathā-mayatvāt, tat-tat-kalpeṣu ca śrī-bhagavatā sva-mahimāvaraṇād yuktam eva | tad iti na bhagavattva-pratipādana-param, śuṣka-vairāgya-śiva-mahimādi-tātparyakatvāt | tatas tat-paratvābhāvān na tatra yāthārthyaṁ ca | tathāvidhaṁ śivādi-pratipādakaṁ śāstraṁ ca vaiṣṇavair na grāhyam iti skānda eva ṣaṇmukhaṁ prati śrī-śivenoktam—śiva-śāstre’pi tad grāhyaṁ viṣṇu-śāstropayogi yat iti | ata eva pādmottara-khaṇḍādau tathā-vidha-purāṇānām api tāmasatvam evoktam |

na caivaṁ teṣāṁ purāṇānām aprāmāṇyam āpatitam, paramātma-sandarbhe darśayitvāyiṣyāmānena matsya-purāṇa-vacanānusāreṇa tāmasa-rājasa-kalpa-kathāmayatvaṁ teṣāṁ, sāttvika-kalpa-kathāmayatvaṁ tu viṣṇu-pratipādakānāṁ tat-tad-guṇamayatvam iti tat-tat-kalpaṁ prāpya śrī-viṣṇur eva tathātmānaṁ pratyāyata iti | tathā tathaiva ca tat-tat-purāṇaṁ prastauti | tasmād yathā-dṛṣṭam eva tat-tad-vacanaṁ nānyathatvaṁ vahati | kintu sattvāt sañjāyate jñānam [gītā 14.17] iti brahma-kāṇḍasyeva sāttvika-purāṇānāṁ sarvordhva-jñānam ity eva labhyate | tac ca sāttvika-purāṇa eva dṛśyate ca | tad api paramātma-sandarbhe lekhyam | pādma-pātāla-khaṇḍa-vaiśākha-māhātmye ca—vyāmohāya[[45]](#footnote-46) carācarasya jagatas te te purāṇāgamāḥ [pa.pu. 5.97.27] ity uktam |[[46]](#footnote-47)

śrī-bhāgavatenāpi—evaṁ vadanti rājarṣe [bhā.pu. 10.77.30] ity-ādinā tādṛśaṁ mataṁ na matam | tad idaṁ tu śrī-kṛṣṇa-sandarbhe viśiṣya sthāpayiṣyāmaḥ |

sva-mataṁ tu—satyaṁ śaucaṁ dayā kṣāntir [bhā.pu. 1.16.27] ity-ādinā śrī-pṛthivī-vākyena kānti-maha-ojo-balānām api svābhāvikatvam avyabhicāritvaṁ darśayatā darśitam | naṣṭe loka[[47]](#footnote-48) [bhā.pu. 10.3.25] ity ādinā śrī-devakī-vākyena ca | tasmāt sādhūktaṁ yad rūpaṁ dhruvam akṛtam [bhā.pu. 5.25.9] iti ||

|| 5.25|| śrī-śukaḥ **||26||**

**[27]**

vibhutvam āha—

**na cāntar na bahir yasya na pūrvaṁ nāpi cāparam |**

**pūrvāparaṁ bahiś cāntar jagato yo jagac ca yaḥ ||**

**taṁ matvātmajam avyaktaṁ martya-liṅgam adhokṣajam |**

**gopikolūkhale dāmnā babandha prākṛtaṁ yathā ||** [bhā.pu. 10.9.13-14]

ṭīkā ca—bandhanaṁ hi bahiḥ-parītena dāmnā antarāvṛtasya bhavati | tathā pūrvāpara-vibhāgavato vastunaḥ pūrvato dāma dhṛtvā paritaḥ pariveṣṭanena bhavati | na tv etad astīty āha—na cāntar iti | kiṁ ca, vyāpakena vyāpyasya bandho bhavati | tac cātra viparītam ity āha—pūrvāparam iti | kiṁ ca, tad-vyatiriktasya cābhāvān na bandha ity āha—jagac ca yaḥ iti | taṁ martya-liṅgam adhokṣajam ātmajaṁ matvā babandheti | ity eṣā ||

**jagac ca yaḥ** ity atra yasya kāraṇasya vyatirekeṇa kāryasya jagato vyatirekaḥ syād iti, tad-ananyasya jagatas tac-chaktyaiva, śaktes tad-aṁśāṁśa-rūpayā rajjvā kathaṁ bandhaḥ syāt ? na hi vahnim arciṣo daheyur iti bhāvaḥ |

**taṁ martya-liṅgam** ity ādau | ṭīkā-kṛtām ayam abhiprāyaḥ—nanu sarva-vyāpakaṁ kathaṁ babandha ? na hi brahmāṇḍa-golakādikam api kaścid badhnāti | tatrāha—martya-liṅgaṁ manuṣya-vigraham | tarhi kathaṁ vyāpakatvam ? tatrāha—adhokṣajam adhaḥ-kṛtam indriyajaṁ jñānaṁ yena, taṁ sarvendriya-jñānāgocaraṁ pratyakṣādi-pramāṇair acintya-svarūpam ity arthaḥ | tasmāt tad-ākāratve’pi tasmin vibhutvam asty eveti bhāvaḥ | adhokṣajatvād evāvyaktatvam api vyākhyātam iti tan noddhṛtam |

nanu manuṣya-vigrahatve’py aparityakta-vibhutvaṁ kathaṁ mātur nāsphurat ? tatrāha—**ātmajaṁ matvā** iti | vatsalādy-abhidha-prema-rasa-viśeṣasya svabhāvo’yam | yad asau svānanda-pūreṇa tasya tādṛśatvaṁ praty anubhava-paddhatim āvṛṇotīty arthaḥ | itthaṁ cātad-vīrya-kovidatvaṁ tasyā māhātmyam eva, taṁ rajjubhir baddham api kartus tasya prema-rasasyānubhāva[[48]](#footnote-49)-rūpatvāt | tad uktam—nemaṁ viriñco na bhava [bhā.pu. 10.9.20] ity-ādi |

**prākṛtaṁ yathā** ity anena **adhokṣajam** ity anena ca vastuno vyāpakatvaṁ māyayā tu martya-liṅgatvam ity api parihṛtam | yad dhi tarka-gocaro bhavati, tatraiva kadācid asambhava-rīti-darśanena sābhyupagamyate | yat tu svata eva tad-atītaṁ, tatra tat-svīkṛtir atīva-mūrkhatā | yathā bāḍava-nāmno vahner jala-nidhi-madhya eva dedīpyamānatāyām aindrajālikatā-svīkaraṇam | śrutiś ca—arvāg devā asya visarjanenātha ko veda yata ābabhūva [ṛ.ve. 10.129.6] ity ādyā |

kiṁ ca, yad gataṁ bandhanaṁ, tasya śrī-vigrahasyaiva vyāpakatvaṁ vivakṣitaṁ, yat-tadoḥ sāmānādhikaraṇyāt, tasyās tatrākovidatvopapādanatvāc ca[[49]](#footnote-50) | tatra vigrahatvaṁ paricchinnāyām eva sambhavati, kara-caraṇādy-ākāra-sanniveśāt | tasmād asyaiva tasmin paricchinnatvaṁ vibhutvaṁ ca yugapad eva | mūla-siddhānta eva paraspara-virodhi-śakti-śata-nidhānatvaṁ tasya darśitam | dṛśyate’pi loke tri-doṣa-ghna-mahauṣadhīnāṁ[[50]](#footnote-51) tādṛśatvam |

tathaiva vibhutvam uktaṁ brahma-saṁhitāyām—

panthās tu koṭi-śata-vatsara-saṁpragamyo

vāyor athāpi manaso muni-puṅgavānām |

so’py asti yat-prapada-sīmny avicintya-tattve

govindam ādi-puruṣaṁ tam ahaṁ bhajāmi || [bra.saṁ. 5.40] iti |

śrutiś ca madhva-bhāṣya-pramāṇitā—asthūlo’naṇur amadhyamo madhyamo’vyāpako vyāpako harir ādir anādir aviśvo viśvaḥ saguṇo nirguṇa iti |

tathaiva nṛṣiṁha-tāpanī ca—turīyam aturīyam, ātmānam anātmānam, ugram anugram, vīram avīraṁ, mahāntam amahāntaṁ, viṣṇum aviṣṇuṁ, jvalantam ajvalantaṁ, sarvato-mukham asarvato-mukham [nṛ.tā.u. 2.3] ity-ādikā |

brahma-purāṇe—

asthūlo’nurūpo’sāv aviśvo viśva eva ca |

viruddha-dharma-rūpo’sāv aiśvaryāt puruṣottamaḥ || iti ||

tathaiva dṛṣṭaṁ śrī-viṣṇu-dharme—

paramāṇv-anta-paryanta-sahasrāṁśāṇu-mūrtaye |

jaṭharāntāyutāṁśānta-sthita-brahmāṇḍa-dhāriṇe || iti ||

ataḥ śrī-gītopaniṣadaś ca—

mayā tatam idaṁ sarvaṁ jagad avyakta-mūrtinā |

mat-sthāni sarva-bhūtāni na cāhaṁ teṣv avasthitaḥ ||

na ca mat-sthāni bhūtāni paśya me yogam aiśvaram | [gītā 9.4-5] iti |

avyakta-mūrtineti tādṛśa-rūpatvād buddhi-vaibhavāgocara-svabhāva-vigraheṇety arthaḥ ||

|| 10.9 || śrī-śukaḥ ||27||

**[28]**

tad evaṁ paricchinnasyaiva tad-ākārasya vibhutvaṁ punar-vidvad-anubhavenokta-poṣa-nyāyena darśayitum prakaraṇam ārabhyate | tatraikādaśa-padyāny āha—

**kvāhaṁ tamo-mahad-ahaṁ-kha-carāgni-vār-bhū-**

**saṁveṣṭitāṇḍa-ghaṭa-sapta-vitasti-kāyaḥ |**

**kvedṛg-vidhāvigaṇitāṇḍa-parāṇu-caryā-**

**vātādhva-roma-vivarasya ca te mahitvam ||** [bhā.pu. 10.14.11]

spaṣṭam ||

**utkṣepaṇaṁ garbha-gatasya pādayoḥ**

**kiṁ kalpate mātur adhokṣajāgame |**

**kim-asti-nāsti-vyapadeśa-bhūṣitaṁ**

**tavāsti kukṣeḥ kiyad apy anantaḥ ||** [bhā.pu. 10.14.12]

ataḥ sarvasya tava kukṣi-gatatvena mamāpi tathātvān mātṛvad aparādhaḥ soḍhavya iti bhāvaḥ |

kiṁ ca, viśeṣatas tu tvatto yaj janma prasiddham ity āha—

**jagat-trayāntodadhi-samplavode**

**nārāyaṇasyodara-nābhi-nālāt |**

**vinirgato’jas tv iti vāṅ na vai mṛṣā**

**kintv īśvara tvan na vinirgato’smi ||** [bhā.pu. 10.14.13]

tathāpi tvat tvattaḥ kiṁ tu notpanno’smi ha api tu tvatta evotpanno’smīty arthaḥ |

nanu yady ahaṁ pralayodadhi-śāyī nārāyaṇaḥ syāṁ, tarhi mattas tvam utpanno’sīty api ghaṭate | tat tv anyathaivety āśaṅkyāha—

**nārāyaṇas tvaṁ na hi sarva-dehinām**

**ātmāsy adhīśākhila-loka-sākṣī |**

**nārāyaṇo’ṅgaṁ nara-bhū-jalāyanāt**

**tac cāpi satyaṁ na tavaiva māyā ||** [bhā.pu. 10.14.14]

he adhīśa ! īśasya sarvāntaryāmiṇo nārāyaṇasyāpy upari vartamāna ! he bhagavan ! ity arthaḥ | hi niścitaṁ | sa nārāyaṇas tvaṁ nāsi, kintu nārāyaṇo’sau tavaivāṅgam aṁśaḥ | yadyapy evam athāpi mama tad-aṅgotpannatvād aṅginas tvatta evotpattir iti bhāvaḥ |

katham asau nārāyaṇa ucyate ? kathaṁ vā mama tasmād vailakṣaṇyam ? tatraha—yo’sau dehinām ātmā antaryāmi-puruṣaḥ | ata eva nārasya jīva-samūhasya ayam āśrayo yatreti tasya nārāyaṇatvaṁ, sāksād bhagavatas tava tu tad-antaryāmitāyām apy audāsīnyam iti bhāvaḥ | kiṁ ca, akhila-loka-sākṣī, yasmāt akhilaṁ lokaṁ sākṣāt paśyati, tasmān nāram ayate jānātīti nārāyaṇo’sau, tvaṁ punas tenāṁśenaiva tad-draṣṭā, na tu sākṣād iti tasmād vilakṣaṇa ity arthaḥ |

tarhi sa nārāyaṇas tvaṁ na bhavasīti, mamāpy anyathā nārāyaṇatvam astīti bhavatābhipretaṁ | tat katham ? ity asyottaraṁ tenaiva sambodhanena vyañjayati—adhīśeti | īśaḥ pravartakaḥ | tataś ca nārasya ayanaṁ pravṛttir yasmāt, sa nārāyaṇaḥ | tato’py adhikaiśvaryād adhīśas tvam api nārāyaṇaḥ, yathā maṇḍaleśvaro’pi nṛpatis teṣām adhipo’pi nṛpatir iti | śrī-kṛṣṇasyaiva sākṣāt-svayaṁ-bhagavattvena tasmād api paratvaṁ kṛṣṇa-sandarbhe prabandhena darśayiṣyate |

nanu,

narāj jātāni tattvāni nārāṇīti vidur budhāḥ |

tasya tāny ayanaṁ pūrvaṁ tena nārāyaṇaḥ smṛtaḥ || iti,

tathā,

āpo nārā iti proktā āpo vai nara-sūnavaḥ |

ayanaṁ tasya tāḥ pūrvaṁ tena nārāyaṇaḥ smṛtaḥ || [vi.pu. 1.4.6]

iti tasyāpi nārāyaṇatvam anyathā-prasiddham ity āśaṅkyāha—nara-bhū-jalāyanāt tac cāpīti | narād udbhūtā ye’rthās tathā narāj jātaṁ yaj jalaṁ, tad-ayanāt yac ca tac cāpi nārāyaṇatvaṁ bhavati |

tarhi kathaṁ prasiddhi-parityāgenānyathā nirvakṣi ? ity ata āha—satyaṁ neti | tat-pralayodadhi-jalādy-āśrayatvaṁ satyaṁ na, kintu tathā-jñānaṁ tavaiva māyety arthaḥ | māyātra pratāraṇa-śaktiḥ, māyā dambhe kṛpāyāṁ ca iti viśva-prakāśāt | durvitarkya-svarūpa-śaktyaiva paricchinnāparicchinnāyās tvan-mūrter jalādibhir aparicchedād iti bhāvaḥ |

śloka-catuṣṭaye’smin yasya nārāyaṇasyāntataṁ mad-ādikaṁ sarvam eva jagat, so’pi tavāntarbhūta iti tātparyam | nārāyaṇasya tādṛśatve mantra-varṇaḥ—

yac ca kiñcij jagat sarvaṁ dṛśyate śrūyate’pi vā |

antar bahiś ca tat sarvaṁ vyāpya nārāyaṇaḥ sthitaḥ || iti ||

tan-mūrter jalādibhir aparicchede svānubhavaṁ pramāṇayati—

**tac cej jala-sthaṁ tava saj-jagad-vapuḥ**

**kiṁ me na dṛṣṭaṁ bhagavaṁs tadaiva |**

**kiṁ vā sudṛṣṭaṁ hṛdi me tadaiva**

**kiṁ no sapady eva punar vyadarśi ||** [bhā.pu. 10.14.15]

jagad-āśraya-bhūtaṁ nārāyaṇābhidhaṁ tava tad-vapuḥ jalastham evety evaṁ yadi sat satyaṁ syāt, tarhi tadaiva kamala-nāla-mārgeṇāntaḥ praviśya saṁvatsara-śataṁ vicinvatāpi mayā, he bhagavann ! acintyaiśvarya ! tat kim iti na dṛṣṭam ?

yadi ca tad-vapur māyā-mātraṁ, māyā syāc chāmbarī-buddhyor iti trikāṇḍa-śeṣa-rītyā mithyābhivyañjaka-kalā-viśeṣa-darśita-mātraṁ syāt, tarhi kiṁ vā rūḍha-samādhi-yoga-virūḍha-bodhena mayā hṛdi tadaiva suṣṭhu saccidānanda-ghanatvena dṛṣṭaṁ, samādhy-anantaraṁ kiṁ vā punaḥ sapady eva no vyadarśi na dṛṣṭam | atas tvan-mūrter māyāmayatvaṁ deśa-viśeṣa-kṛta-paricchedaś ca satyo na bhavatīty arthaḥ | etad vyākhyāna-nidānaṁ tṛtīya-skandhetihāso draṣṭavyaḥ |[[51]](#footnote-52)

atra tac cāpi satyam [bhā.pu. 10.14.14] ity atra, tac cāpi aṅgaṁ satyam eva, na tu virāḍvan māyeti | tac cej jalasthe [bhā.pu. 10.14.15] ity atra ca, taj-jalasthaṁ sad-rūpaṁ tava vapur yadi jagat syāt, prapañcāntaḥ-pāti syād iti vyākurvanti, tasmād evaṁ nārāyaṇāṅgakasya bhagavad-vigrahasya viśvo’pi prapañco’ntarbhūta iti svayaṁ bhagavatā darśitam | śrīmatyā jananyaivānubhūtam ity āha—

**atraiva māyādhamanāvatāre**

**hy asya prapañcasya bahiḥ-sphuṭasya |**

**kṛtsnasya cāntar jaṭhare jananyā**

**māyātvam eva prakaṭīkṛtaṁ te ||** [bhā.pu. 10.14.16]

atraiva tāvat śrī-kṛṣṇākhye māyopaśamane’vatāre prādurbhāve, bahiś cāntar-jaṭhare ca sphuṭasya dṛṣṭasya kṛtsnasya jagataḥ sambandhe pūrvoktaṁ yan māyātvam, prapañca-kṛta-tvat-paricchedyatvasya mithyātvam | taj-jananyā jananyai te tvayā prakaṭīkṛtaṁ darśitam | tasmād bhavān jagad-antaḥstha eva, jagat tu bhavad-bahir-bhūtam ity evaṁ māyā-dharmaḥ | vastutas tu durvitarkya-svarūpa-śaktyā madhyamatve’pi vyāpako’sīti bhāvaḥ |

māyā-dharmeneti yad bhavatā kṛpayā dṛṣṭa-pramāṇe’pi śrī-vigrahe sarvo’pi prapañco’ntar-bhūta iti darśitaṁ tat satyam eveti dyotanārthaṁ bhagavaty apy anyathā pratīti-nirasanārthaṁ ca pūrvam evārtham upapādayati—

**yasya kukṣāv idaṁ sarvaṁ**

**sātmaṁ bhāti yathā tathā |**

**tat tvayy apīha tat sarvaṁ**

**kim idaṁ māyayā vinā ||** [bhā.pu. 10.14.17]

yasya tava kukṣau sarvam idaṁ sātmaṁ tvat-sahitaṁ yathā bhāti, tat sarvam iha bahir api tathaiva tvayi bhāti ity anvayaḥ |

ayam arthaḥ—svasya vraje’ntar-bhūtatā-darśanenaiva samaṁ vrajasya svasminn antar-bhūtatāṁ darśayan, tac cāntar-bahir-darśanaṁ kiṁ svapna etad uta deva-māyā[[52]](#footnote-53) [bhā.pu. 10.8.40] ity-ādau śrī-jananyā eva vicāre svāpnikatva-māyikatva-bimba-pratibimbatvānām ayogyatvād ekam evety abhijñāpayan, kiṁ svapna ity-ādāv eva, yaḥ kaścana autpattika ātma-yogaḥ [bhā.pu. 10.8.40] ity anena carama-pakṣāvasitayā durvitarkya-svarūpa-śaktyaiva madhyama-parimāṇa-viśeṣa eva sarva-vyāpako’smīti svayam eva bhagavān jananīṁ prati yugapad ubhayātmakaṁ nija-dharma-viśeṣaṁ darśitavān | ata eva dvitīye gṛhṇīta yad yad upabandham amuṣya mātā ity ādau, pratibodhitāsīt [bhā.pu. 2.7.30] ity uktam | tasmāt tava kukṣau sarvam idaṁ yathā bhāti, iha bahir api tathā, tad-antar-bhūto’pi tad-vyāpako’sīti prakāreṇaiva,[[53]](#footnote-54) tvayi tat sarvaṁ bhātīti | tad evaṁ tad idaṁ prapañcena paricchedyatva-pratyayanaṁ tava māyayā sva-yāthārthyāvaraṇa-śaktyā vinā kiṁ sambhavati ? naiva sambhavatīty arthaḥ |

mayāpy evam evānubhūtam ity āha—

**adyaiva tvad-ṛte’sya kiṁ mama na te māyātvam ā-darśitam**

**eko’si prathamaṁ tato vraja-suhṛd-vatsāḥ samastā api |**

**tāvanto’si caturbhujās tad akhilaiḥ sākaṁ mayopāsitās**

**tāvanty eva jaganty abhūs tad amitaṁ brahmādvayaṁ śiṣyate ||**

[bhā.pu. 10.14.18]

adyaiva te tvayā kim asya viśvasya tvad-ṛte tvatto bahir māyātvaṁ māyayaiva sphuraṇaṁ bhavatīti mama māṁ prati na darśitam ? api tu darśitam eva | etan-narākāra-rūpāt tvatto bahir evedaṁ jagad iti yan mugdhānāṁ bhāti, tan māyayaivety arthaḥ |

katham etad-ākāra-rūpasya mama tādṛśatvam ? tatrāha—eko’si iti | vraja-suhṛd-ādi-rūpaṁ yad yasmād āvirbhūtaṁ, tat tad akhilam adhunā tirodhāna-samaye yena punar anena śrī-vigraha-rūpeṇāvaśiṣyate, tad advayaṁ brahmaivety arthaḥ | aśeṣa- prāpañcikāprāpañcika-vastūnāṁ prādurbhāva-sthiti-tirobhāva-darśanena tal-lakṣaṇākrāntatvād iti bhāvaḥ | tataś cāsya brahmatve siddhe vyāpakatvam api sidhyatīti tātparyam |

nanu, sṛṣṭy-ādau brahma-viṣṇu-maheśvarā bhinnā eva kāraṇa-bhūtās tathā sthitau kecid anye’vatārāś ca, tat kathaṁ mamaivaṁ sarva-kāraṇatvam ucyate ? tatrāha—

**ajānatāṁ tvat-padavīm anātmany**

**ātmātmanā bhāsi vitatya māyām |**

**sṛṣṭāv ivāhaṁ jagato vidhāna**

**iva tvam eṣo’nta iva trinetraḥ ||** [bhā.pu. 10.14.19]

tvam ity asya bhāsīty anenānvayaḥ, kartṛ-kriyayor anvayasyaiva prāthamikatvāt | kartrā cātra tvam ity eva madhama-puruṣeṇa yujyate | tasmād atra neva-śabdaḥ sambadhyate, kintv eṣa ity atraiva | tataś ca śrī-vigraho’yaṁ vācyaḥ | svayaṁ bhagavattvenāsya guṇāvatāratvābhāvāt | adyaiva tvad-ṛte’syety anenāvyvavahita-vacanena viruddhatvāc ca |

tasmād ayam arthaḥ—tvat-padavīṁ tava tathābhūtaṁ svarūpam ajānatām ajānataḥ prati | ātmā tat tad aṁśi-svarūpas tvam eva | ātmanā tat-tad-aṁśena | māyāṁ sṛṣṭy-ādi-nimitta-śaktim | anātmani jaḍa-rūpe mahad-ādy-upādāne pradhāne | vitatya pravarty, tat-tat-kārya-bhedena bhinna iva bhāsīty arthaḥ |

katham ? jagataḥ sṛṣṭāv ahaṁ brahmeva, vidhāne pālane eṣa iva etat-kārya-paricchinna iva, pālana-mātra-kārya ivety arthaḥ, ante tri-netra iveti | vastutas tvam eva tat-tad-rūpeṇa vartase, mūḍhās tu tvattas tān pṛthak paśyantīti bhāvaḥ, yato dvitīye brahma-vākyam—

sṛjāmi tan-niyukto’haṁ haro harati tad-vaśaḥ |

viśvaṁ puruṣa-rūpeṇa paripāti tri-śakti-dhṛk || [bhā.pu. 2.6.30] iti |

ato bhagavat-svarūpaikatvena na brahmādivad viṣṇur iveti nirdiṣṭam |

evaṁ yathā guṇāvatārās tathānye’py avatārā ity āha—

**sureṣv ṛṣiṣv īśa tathaiva nṛṣv api**

**tiryakṣu yādaḥsv api te’janasya |**

**janmāyatāṁ durmada-nigrahāya**

**prabho vidhātaḥ sad-anugrahāya ca ||** [bhā.pu. 10.14.20]

ajanasya janmety anena prādurbhāva-mātraṁ janmeti bodhayati |

nanu brahman kim atra vicāritaṁ bhavatā ? yad ekasyā eva mama mūrter vyāpakatve saty anyāsāṁ darśana-sthānaṁ na sambhavati ? iti | tathā jaḍa-vastūnāṁ ghaṭādīnām eva prākaṭya-prakāro loke dṛṣṭaḥ, kathaṁ tad-itara-svabhāvānāṁ cid-vastūnāṁ mama śrī-mūrty-ādīnām ? iti | yathā yāvatyo vibhūtayo mama bhavatā dṛṣṭāḥ, tāvatībhir eva bhavān vismito, nāparāḥ santīti sambhāvayann iva tat-parimitatām adhigatavān astīti, tathā ye mamāṁśāḥ pūrvaṁ bāla-vatsādi-rūpāḥ, ta eva caturbhujā abhavann iti kasyāpi rūpasya kadācid udbhavaḥ, kasyāpi kadācin na ? iti | kiṁ ca, satya-jñānānantānandaika-rasa-mūrtitvād yugapad eva sarvam api tat-tad-rūpaṁ vartata eva, kintu yūyaṁ sarvadā sarvaṁ na paśyatheti tatra ca yaugapadyaṁ katham ? iti tatrāha—

**ko vetti bhūman bhagavan parātman**

**yogeśvarotīr bhavatas trilokyām |**

**kva vā kathaṁ vā kati vā kadeti**

**vistārayan krīḍasi yoga-māyām ||** [bhā.pu. 10.14.21]

kva vā, kathaṁ vā, kati vā, kadā vā, yoga-māyāṁ dustarkyāṁ cic-chaktiṁ vistārayan tathā tathā pravartayan krīḍasīti bhavata ūtīr līlās trilokyāṁ ko vetti? na ko’pīty arthaḥ | yasyāmataṁ tasya mataṁ mataṁ yasya na veda saḥ [kena.u. 2.3] iti bhāvaḥ |

atra durjñeyatā-puraskṛtenaiva sambodhana-catuṣṭayena caturṣu yuktim āha—he bhūman ! kroḍīkṛtānanta-mūrty-ātmaka-śrī-mūrte ! ayaṁ bhāvaḥ—ekam api mukhyaṁ bhagavad-rūpaṁ yugapad ananta-rūpātmakaṁ bhavati | tathaivākrūreṇa stutaṁ bahu-mūrty-eka-mūrtikam [bhā.pu. 10.40.7] iti | tathā śrutiḥ—ekaṁ santaṁ bahudhā dṛśyamānam[[54]](#footnote-55) iti | tato yadā yādṛśaṁ yeṣām upāsanā-phalodaya-bhūmikāvasthānaṁ, tadā tathaiva te paśyanti | tathā ca—prajñāntara-pṛthaktvavad dṛṣṭiś ca tad uktiṁ [ve.sū. 3.3.50] ity atra brahma-sūtre madhva-bhāṣyam—upāsanā-bhedād darśana-bheda iti | dṛṣṭāntaś ca—yathaikam eva paṭṭa-vastra-viśeṣa-picchāvayava-viśeṣādi-dravyaṁ nānā-varṇamaya-pradhānaika-varṇam api kutaścit sthāna-viśeṣād datta-cakṣuṣo janasya kenāpi varṇa-viśeṣeṇa pratibhātīti | atrākhaṇḍa-paṭṭa-vastra-viśeṣādi-sthānīyaṁ nija-pradhāna-bhāsāntar-bhāvita-tat-tad-rūpāntaraṁ śrī-kṛṣṇa-rūpaṁ, tat-tad-varṇa-cchavi-sthānīyāni rūpāntarāṇīti jñeyam | yathā śrī-nārada-pañcarātre—

maṇir yathā vibhāgena nīla-pītādibhir yutaḥ |

rūpa-bhedam avāpnoti dhyāna-bhedāt tathā vibhuḥ || iti |

maṇir atra vaiduryaṁ, nīla-pītādayas tad-guṇāḥ | tad evaṁ kvety asya yuktir uktā |

evam eva śrī-vāmanāvatāram upalakṣya śrī-śuka-vākyam—

yat tad vapur bhāti vibhūṣaṇāyudhair

avyakta-cid vyaktam adhārayad dhariḥ |

babhūva tenaiva sa vāmano baṭuḥ

saṁpaśyator divya-gatir yathā naṭaḥ || [bhā.pu. 8.18.12]

arthaś cāyam—yad vapuḥ śarīraṁ na kenāpi vyajyate, yā[[55]](#footnote-56) cit pūrṇānandas tat-svarūpam eva, yad vibhūṣaṇāyudhair bhāti, tad vapus tadā prapañce’pi vyaktaṁ yathā syāt tathā adhārayat sthāpitavān | punaś ca, tenaiva vapuṣā vāmano baṭur babhūva hariḥ | eva-kāreṇa pariṇāma-veṣāntara-yogādikaṁ niṣiddham | kadā ? pitroḥ sampaśyatoḥ | tenaiva vapuṣā | tad-bhāve hetuḥ—divyāḥ paramācintyāḥ, yad gataṁ bhavac ca bhaviṣyac ca [bṛ.ā.u. 3.9.3] ity-ādi-śruteḥ | svasminn eva nitya-sthitānāṁ nānā-saṁsthānānāṁ prakāśanāprakāśana-rūpā gatayaś ceṣṭā yasya saḥ |

tatrālaksita-svadharma-mātrollāsāṁśe dṛṣṭānta-leśaḥ—yathā naṭa iti | naṭo’pi kaścid āścaryatamā divyā parama-vismāpikā gatir hastaka-rūpā ceṣṭā yasya tathābhūtaḥ san, tenaiva rūpeṇa vaiṣamyādikam[[56]](#footnote-57) anurīkṛtyāpi nānākāratāṁ yathā darśayati | svargyo naṭo vā divya-gatiḥ | tataś ca tat-tad-anukaraṇaṁ tasyātyanta-tad-ākāram eva bhavati, atra parameśvaraṁ vinā anyasya sarvāṁśe tādṛśatvābhāvāt | na ca dṛṣṭānte khaṇḍatva-doṣaḥ prapañcanīyaḥ[[57]](#footnote-58) | yathā bhakṣita-kīṭa-pariṇāma-lālā-jāta-tantu-sādhano’py ūrṇa-nābhaḥ parameśvarasya jagat-sṛṣṭāv ananya-sādhakatve dṛṣṭāntaḥ śrūyate, yathorṇa-nābhir hṛdayāt [bhā.pu. 11.9.21] ity-ādi, tadvat |

tad evaṁ śrī-brahmaṇāpi sarva-rūpa-sad-bhāvābhiprāyeṇaivoktam—

tvaṁ bhakti-yoga-paribhāvita-hṛt-saroja

āsse śrutekṣita-patho nanu nātha puṁsām |

yad yad-dhiyā ta urugāya vibhāvayanti

tat tad vapuḥ praṇayase sad-anugrahāya || [bhā.pu. 3.9.11] iti |

praṇayase prakarṣeṇa nayasi prakaṭayasi, śruteksita-patha ity anena kalpanāyā nirastatvāt | sarva-rūpatve’pi bhaktānabhirucita-rūpatve’pavādaḥ śrī-kardama-vākyena—

tāny eva te’bhirūpāṇi rūpāṇi bhagavaṁs tava |

yāni yāni ca rocante sva-janānām arūpiṇaḥ || [bhā.pu. 3.24.30]

yāni yāni ca tvadīya-svabhaktebhyo rocante, tāni | kāny eva tava rūpāṇi ? te tava abhirūpāṇi yogyāni, nānyānīty arthaḥ | anyāni ca, yādṛśaṁ ranti-devāya kutsita-rūpaṁ prapañcitaṁ, tādṛśāni jñeyāni | tādṛśasya ca māyikatvam eva hi tatroktam—

tasya tribhuvanādhīśāḥ phaladāḥ phalam icchatām |

ātmānaṁ darśayāñcakrur māyā viṣṇu-vinirmitā || [bhā.pu. 9.21.15] iti |

ṭīkā ca—tribhuvanādhīśāḥ brahmādayaḥ māyās tadīya-dhairya-parīkṣārthaṁ prathamaṁ māyayā vṛṣalādi-rūpeṇa pratītāḥ santa ity arthaḥ | ity eṣā |

anabhirūpatve hetuḥ—arūpiṇa iti | prākṛta-rūpa-rahitasyeti | ṭīkā ca—aprākṛtatvena kutsitatvāsambhavād iti bhāvaḥ |

atha prakṛta-pakṣasya kathaṁ vety-ādi-traya-yuktaye’vaśiṣṭaṁ sambodhana-trayaṁ vyākhyāyate | he bhagavann acintya-śakte! acintyasya bhagavan-mūrty-ādy-āvirbhāvasyānyathānupapatter acintyā svarūpa-śaktir eva kāraṇam iti bhāvaḥ | iyaṁ kathaṁ vety asya yuktiḥ |

tathā, he parātman! pareṣāṁ pratyekam apy ananta-śaktīnāṁ puruṣādy-avatārāṇām ātmann avatārin, tvayi tu tāsāṁ sutarām anantatvāt | tad-āvirbhāva-vibhūtayaḥ kati vā vāṅ-manaso’gocaratvam āpadyerann iti bhāvaḥ | iyaṁ kati vety asya yuktiḥ |

tathā he yogeśvara! ekasminn api rūpe nānā-rūpa-yojanā-lakṣaṇāyā yoga-nāmnyāḥ svarūpa-śaktes tayā vā īśana-śīla | ayaṁ bhāvaḥ—yathā tava pradhānaṁ rūpam antar-bhūtānanta-rūpaṁ tathā tavāṁśa-rūpaṁ ca, tataś ca yadā tava yatrāṁśe tat-tad-upāsanā-phalasya yasya rūpasya prakāśanecchā, tadaiva tatra tad rūpaṁ prakāśase iti | iyaṁ kadety asya yuktiḥ ||

tasmāt tat tat sarvam api tasmin śrī-kṛṣṇa-rūpe’ntar-bhūtam ity evam atrāpi tātparyam upasaṁharati—

**tasmād idaṁ jagad aśeṣam asat-svarūpaṁ**

**svapnābham asta-dhiṣaṇaṁ puru-duḥkha-duḥkham |**

**tvayy eva nitya-sukha-bodha-tanāv anante**

**māyāta udyad api yat sad ivāvabhāti ||** [bhā.pu. 10.14.22]

yasmād evaṁ prapañcāprapañca-vastūnāṁ sarveṣām api tattva-vigraho’si, **tasmād** eva **nitya-sukha-bodhana**-laksaṇā yā **tanus** tat-svarūpe’**nante tvayy evāśeṣam idaṁ jagad avabhāti** ity anvayaḥ |

kathambhūtaṁ ? **sat udyad api** yat muhur ubhavat tirobhavac ca | **yad** yasmin muhur jāyate līyate ca, tat tasminn evāvabhāti, bhuvi tad-vikāra iveti bhāvaḥ |

tarhi kiṁ mama vikāritvaṁ ? nety āha—**māyāto** māyayā tvadīyācintya-śakti-viśeṣeṇa vikārādi-rahitasyaiva, śrutes tu śabda-mūlatvāt [ve.sū. 2.1.17] ity-ādau pariṇāma-svīkārāt | muhur udbhava-tirobhavatvād eva **svapnābhaṁ** tat-tulyaṁ, na tv ajñāna-mātra-kalpitatvād api, vaidharmyāc ca na svapnādivat [ve.sū. 2.2.29] iti nyāyena | tathā, avidyā-vṛttika-māyā-kāryatvāc ca **asta-dhiṣaṇaṁ,** jīva-paramātma-jñāna-lopa-kartṛ | ubhayasmād api hetoḥ **puru-duḥkha-duḥkhaṁ**, tadīya-sukhābhāsasyāpi vastuno duḥkha-rūpatvāt | vinā tvat-sattayā **asat-svarūpaṁ**, śaśa-viṣāṇa-tulyaṁ | tad evaṁ-bhūtam api sad ivānaśvaram ivābhāti mugdhānām iti śeṣaḥ | upalakṣaṇaṁ caitad vyavahāra-jñāna-maya-mahad-ādy-ātmakatvāt jñānodbodhakam iva svargādy-ātmakatvāt sukham iva ca |

tad evam anyasya tat-paricchedyatvāt svarūpa-śaktyaiva paricchinnam aparicchinnaṁ ca tavedaṁ vapur iti prakaraṇārthaḥ ||

|| 10.14 || brahmā śrī-bhagavantam ||28||

**[29]**

tad itthaṁ madhyamākāra eva sarvādhāratvād vibhutvaṁ sādhitam | sarvagatatvād api sādhyate—

**citraṁ bataitad ekena vapuṣā yugapat pṛthak |**

**gṛheṣu dvy-aṣṭa-sāhasraṁ striya eka udāvahat ||** [bhā.pu. 10.69.2]

etad bata aho citraṁ ! kiṁ tat ? eka eva śrī-kṛṣṇo dvy-aṣṭa-sāhasraṁ strīr yad udāvahat pariṇītavān | nanu kim atrāścaryaṁ ? tatrāha—gṛheṣv iti tat-saṅkhyeṣu sarveṣv iti śeṣaḥ | bhavatu, tato’pi kiṁ ? tatrāha—pṛthak pṛthag eva sthitvā pāṇi-grahaṇādi-vivāha-vidhiṁ kṛtavān |

nanu kramaśa udvāhe nāsambhavam etat ? tatrāha—yugapad iti | nanu yogeśvaro’pi yugapan nānā-vapūṁṣi vidhāya tad vidhātuṁ śaknoti ? kim atra yogeśvarārādhya-caraṇānāṁ yuṣmākam api citraṁ ? tatrāha—ekena vapuṣā iti |

tarhi katham aneka-bāhv-ādikena vyāpakenaikena vapuṣā tat kṛtavān ? maivam |

āsāṁ muhūrta ekasmin nānāgāreṣu yoṣitām |

savidhaṁ jagṛhe pāṇin anurūpaḥ svamāyayā || [bhā.pu. 3.3.8]

iti śrīmad-uddhava-vākyādau tat-tad-anurūpatā-prasiddheḥ, ity abhipretya pūrveṇaika-padopanyāsena pariharati—pṛthag iti | ekena narākāreṇa vapuṣā pṛthak-pṛthaktvena dṛśyamānas tathā vihitavān | tasmād ekam eva nara-vapur yato yugapat sarva-deśaṁ sarva-kriyāṁ ca vyāpnoti, tasmān mahad-āścaryam iti vākyārthaḥ |

ittham eva pañcame lokādhiṣṭhātuḥ śrī-bhagavad-vigrahasya teṣām [bhā.pu. 5.20.40] ity ādi gadyopadiṣṭasya tādṛśatvaṁ vyākhyātaṁ śrī-svāmi-caraṇaiḥ—mahā-vibhūteḥ pāramaiśvaryasya patitvād ekayaiva mūrtyā samantād āsta iti |

atho muhūrta ekasmin nānāgāreṣu tāḥ striyaḥ |

yathopayeme bhagavān tāvad-rūpa-dharo’vyayaḥ || [bhā.pu. 10.59.42]

ity atrāpy atas tāvad-rūpatvaṁ nāma yugapat tāvat-pradeśa-prakāśatvam eveti vyākhyeyam | na tu nārāyaṇādivad bhinnākāratvam | yathoktam—

anekatra prakaṭatā rūpasyaikasya yaikadā |

sarvathā tat-svarūpaiva sa prakāśa itīryate || [la.bhā. 1.1.21][[58]](#footnote-59) iti |

eṣa evānyatrākārasya prakāśasya ca bhedo jñeyaḥ ||

|| 10.69 || śrī-nāradaḥ ||29||

**[30]**

tathaivāha—

**ity ācarantaṁ sad-dharmān**

**pāvanān gṛha-medhinām |**

**tam eva sarva-geheṣu**

**santam ekaṁ dadarśa ha ||** [bhā.pu. 10.69.41]

sarva-geheṣu tam eva, na tu tasyāṁśān | ekam eva santaṁ, na tu kāya-vyūhena bahu-rūpam | ekaṁ santaṁ bahudhā dṛśyamānam iti śruteḥ, na cāntar na bahir yasya [bhā.pu. 10.9.11] ity-ādinā vibhutva-siddheś ca | ha sphuṭam eva | dadarśa bhagavad-datta-śaktyā sākṣād evānubhūtavān, na tu kevalam anumitavān nārada iti śeṣaḥ |

ata eva—

**kṛṣṇasyānanta-vīryasya**

**yoga-māyā-mahodayam |**

**muhur dṛṣṭvā ṛṣir abhūd**

**vismito jāta-kautukaḥ ||** [bhā.pu. 10.69.42]

tatra ca yogamāyā durghaṭa-ghaṭanī cic-chaktiḥ | tṛtīye sanakādīnāṁ vaikuṇṭha-gamane yogamāyā-śabdena parameśvare tu prayujyamānena cic-chaktir ucyate [bhā.dī. 3.15.26][[59]](#footnote-60) iti svāmibhir api vyākhyātam asti |

jāta-kautuko munir muhur dṛṣṭvā vismito’bhūt | kāya-vyūhas tāvat tādṛśeṣv api bahuṣv eva sambhavati, taṁ vināpi madhyamākāre’pi tasmin sarva-vyāpakatva apūrvam iti tasyāpi vismayaṁ hetur nānyatheti spaṣṭam eva yathoktaṁ jñeyam | anena sarvataḥ pāṇi-pādaṁ tat [gītā 13.14] iti tādṛśyāṁ śrī-mūrtyām eva vyākhyātaṁ bhavati | ata eva, na sthānato’pi parasyobhaya-liṅgaṁ sarvatra hi [ve.sū. 3.2.11] iti sūtraṁ tattva-vādibhir evaṁ yojitam—

sthānāpekṣayāpi paramātmano na bhinnaṁ rūpaṁ | hi yasmāt | tad-rūpatvaṁ sarvatraiva | sarva-bhūteṣv evam eva brahma ity ācakṣata iti śruteḥ |

eka eva paro viṣṇuḥ sarvatrāpi na saṁśayaḥ |

aiśvaryād rūpam ekaṁ ca sūryavad badhudheyate || iti mātsyāt |

pratidṛśam iva naikadhārkam ekaṁ

samadhigato’smi vidhūta-bheda-mohaḥ || [bhā.pu. 1.9.42] iti bhāgavatāc ca || iti |

evaṁ na bhedād iti cen, na, pratyekam atad-vacanāt [ve.sū. 3.2.12] ity etasya, api caivam ekam [ve.sū. 3.2.13] ity etasya ca sūtrasya vyākhyānaṁ tad-bhāṣye dṛśyam ||

|| 10.69 || śrī-śukaḥ ||30||

**[31]**

tathā ca—

**tam imam aham ajaṁ śarīra-bhājāṁ**

**hṛdi hṛdi dhiṣṭhitam ātma-kalpitānām |**

**pratidṛśam iva naikadhārkam ekaṁ**

**samadhi-gato’smi vidhūta-bheda-mohaḥ ||** [bhā.pu. 1.9.42]

tam imam agrata evopaviṣṭaṁ śrī-kṛṣṇaṁ vyaṣṭy-antaryāmi-rūpeṇa nijāṁśena śarīra-bhājāṁ hṛdi hṛdi dhiṣṭhitam |

kecit sva-dehāntar-hṛdayāvakāśe

prādeśa-mātraṁ puruṣaṁ vasantam || [bhā.pu. 2.2.8]

ity-ukta-diśā tat-tad-rūpeṇa bhinna-mūrtivad[[60]](#footnote-61) vasantam apy ekam abhinna-mūrtim eva samadhi-gato’smi | ayaṁ paramānanda[[61]](#footnote-62)-vigraha eva vyāpakaḥ svāntar-bhūtena nijākāra-viśeṣeṇāntaryāmitayā tatra tatra sphuratīti vijñānavān asmi |

yato’haṁ vidhūta-bheda-mohaḥ, asyaiva kṛpayā durīkṛto bheda-mohaḥ, bhagavad-vigrahasya vyāpakatvāsambhāvanā-janita-tan-nānātva-vijñāna-lakṣaṇo moho, yasya tathābhūto’ham |

teṣu vyāpakatve hetuḥ—ātma-kalpitānām ātmany eva paramāśraye prāduṣkṛtānām |

tatra dṛṣṭāntaḥ—pratidṛśaṁ iti | prāṇināṁ nānā-deśa-sthitānām avalokanam avalokanaṁ prati yathaika evārko[[62]](#footnote-63) vṛkṣa-kuḍyādy-upari-gatatvena tatrāpi kutracid avyavadhānaḥ sampūrṇatvena sa-vyavadhānas tv asampūrṇatvenānekadhā dṛśyate, tathety arthaḥ |dṛṣṭānto’yam ekasyaiva tatra tatrodaya ity etan-mātrāṁśe | vastutas tu śrī-bhagavad-vigraho’cintya-śaktyā tathā bhāsate | sūryas tu dūrastha-vistīrṇātmatā-svabhāveneti viśeṣaḥ |

athavā, taṁ pūrva-varṇita-svarūpam imam agrata evopaviṣṭaṁ śarīra-bhājāṁ hṛdi hṛdi santam api samadhigato’smi | yadyapy antaryāmi-rūpam etasmād rūpād anyākāraṁ, tathāpy etad rūpam evādhunā tatra tatra[[63]](#footnote-64) paśyāmi | sarvato mahā-prabhāvasya tasya rūpasyāgrato’nyasya rūpasya sphuraṇāśakter iti bhāvaḥ | atra dṛṣṭānto deśa-bhede’py abheda-bodhanāya jñeyaḥ, na tu pūrṇāpūrṇatva-vivakṣāyai |

amīlita-dṛg vyadhārayat [bhā.pu. 1.9.30] iti, kṛṣṇa evaṁ bhagavati mano-vāk-kāya-vṛttibhiḥ [bhā.pu. 1.9.43] ity upakramopasaṁhārādibhir atra śrī-vigraha eva prastūyate | tato nedaṁ padyaṁ brahma-paraṁ vyākhyeyam | tad evaṁ paricchinnatvāparicchinnatvayor yugapat-sthiter acaraṁ caram eva ca [gītā 13.14] ity etad apy atra susaṅgacchate | ato vibhutve’pi līlāyā yāthārthyaṁsidhyati ||

|| 1.9 || bhīṣmaḥ śrī-bhagavantam ||31||

**[32]**

evaṁ tasya nityatva-vibhutve sādhite | tathaiva vyākhyātaṁ śrī-svāmibhir aṣṭamasya ṣaṣṭhe—

anāvirāvirāseyaṁ nābhūtābhūd iti bruvan |

brahmābhipraiti nityatva-vibhutve bhagavat-tanor || iti |[[64]](#footnote-65)

tathā hi śloka-dvayaṁ taṭ-ṭīkā ca—

**ajāta-janma-sthiti-saṁyamāyā-**

**guṇāya nirvāṇa-sukhārṇavāya |**

**aṇor aṇimne’parigaṇya-dhāmne**

**mahānubhāvāya namo namas te ||**

**rūpaṁ tavaitat puruṣarṣabhejyaṁ**

**śreyo’rthibhir vaidika-tāntrikeṇa |**

**yogena dhātaḥ saha nas tri-lokān**

**paśyāmy amuṣminn u ha viśva-mūrtau ||** [bhā.pu. 8.6.8-9]

śrī-mūrter ayam āvirbhāva eva, na tv asmad-ādivaj janmādi tavāstīty āha—na jātā janmādayo yasya | kutaḥ ? aguṇāya, ato nirvāṇa-sukhasyārṇavāya, apāra-mokṣa-sukha-rūpāyety arthaḥ | tathāpy aṇor apy aṇimne’tisūkṣmāya, durjñānatvāt | vastutas tv aparigaṇyam iyattātītaṁ dhāma mūrtir yasya tasmai | na caitad asaṁbhāvitam, yato mahān acintyo’nubhāvo yasya tasmai ||

tan-mūrteḥ sanātanatvam aparimeyatvaṁ copapādayati—rūpam iti | he puruṣarṣabha! he dhātaḥ ! etat tava rūpaṁ vaidikena tāntrikeṇa ca yogenopāyena śreyo’rthibhiḥ sadā ijyaṁ pūjyaṁ, ato nedam idānīm apūrvaṁ jātam iti bhāvaḥ |

nanu yūyaṁ devāḥ pūjyatvena prasiddhāḥ ? satyaṁ, sarve’py atraivāntarbhūtā ity āha | u aho, ha sphuṭam | amuṣmiṁs tvayi no’smāṁs trilokāṁś ca saha paśyāmi | tatra hetuḥ—viśvaṁ mūrtau yasya, atas tavaitad rūpaṁ paricchinnam api na bhavatīty arthaḥ | ity eṣā |

atra **nirvāṇa-sukhārṇavāya** ity arṇavatva-rūpakeṇa nirvāṇa-sukha-mātratvaṁ nirasya, tato’py adhika-mahā-sukhatvam darśitam | tad uktaṁ śrī-dhruvena—

yā nirvṛtis tanu-bhṛtāṁ tava pāda-padma-

dhyānād bhavaj-jana-kathā-śravaṇena vā syāt |

sā brahmaṇi sva-mahimany api nātha mā bhūt

kiṁ tv antakāsi-lulitāt patatāṁ vimānāt || [bhā.pu. 4.9.10] iti |

tathā **aṇor aṇimne** iti procya, **aparimeya-dhāmne** ity ukter acintya-śaktitva-rūpeṇa mahānubhāvatvena sarva-parimāṇādhāratvaṁ tava darśitam iti viśeṣo’pi jñeyaḥ ||

|| 8.6 || śrī-brahmā paramaṁ pumāṁsam ||32||[[65]](#footnote-66)

[33]

atha sthūla-sūkṣmātiriktatām āha dvābhyām—

**sa vai na devāsura-martya-tiryaṅ**

**na strī na ṣaṇḍho na pumān na jantuḥ |**

**nāyaṁ guṇaḥ karma na san na cāsan**

**niṣedha-śeṣo jayatād aśeṣaḥ ||** [bhā.pu. 8.3.24]

**evaṁ gajendram upavarṇita-nirviśeṣaṁ**

**brahmādayo vividha-liṅga-bhidābhimānāḥ |**

**naite yadopasasṛpur nikhilātmakatvāt**

**tatrākhilāmara-mayo harir āvirāsīt ||** [bhā.pu. 8.3.30]

yasya brahmādayo devā [bhā.pu. 8.3.22-23] ity-ādi-prāktana-padya-dvayena yasmāt sarva-kāraṇa-kāraṇatvaṁ vyañjitaṁ, tasmād devādīnāṁ madhye ko’pi na bhavati | vailakṣaṇyaṁ sāttvikatva-bhautikatvādi-hīnataiva strītva-puruṣatva-hīnatā ca prākṛta-tat-tad-dharma-rāhityam | ata eva na ṣaṇḍha ity uktam | tasmān na ko’pi jantuḥ |

kāraṇa-bhūtaḥ sattvādir guṇaḥ puṇya-pāpa-lakṣaṇaṁ karma ca nety āha—nāyaṁ guṇaḥ karmeti | tayor api pravartakatvād iti bhāvaḥ | kiṁ bahunā, yad atra sat sthūlam asat sūkṣmaṁ, tad ekam api na bhavati, sva-prakāśa-rūpatvād iti bhāvaḥ | kintu sarvasya niṣedhe’vadhitvena śiṣyata iti śeṣaḥ | māyayā tat-tad-aśeṣātmakaś ca jayatāt, mad-vimokṣaṇāyāvirbhavatu iti ṭīkā ca |

evam upavarṇitaṁ nirviśeṣaṁ devādi-rūpaṁ vinā paraṁ tattvaṁ yena, taṁ gajendram | vividha-liṅga-bhidābhimānā vividhā cāsau liṅga-bhidā devādi-rūpa-bhedaś ca, tasyābhimāno yeṣām te evaite brahmādayo yadā nopajagmus tatra, tadā nikhilātmakatvāt nikhilānāṁ teṣāṁ paramātma-sukha-rūpatvāt tad-vilakṣaṇo māyayāśeṣātmakatvād akhilāmara-mayo harir āvirāsīd iti |

evam āvirbhāvaṁ prārthayamāne śrī-gajendre yad rūpeṇāvirbhūtaṁ tat khalu tādṛśam eva bhavitum arhatīti sādhūktaṁ sthūla-sūkṣma-vastv-atiriktas tava śrī-vigraha iti | anyathā tv apāṇi-pāda-rūpatvenaiva tac cetasy āvirbhūya tad vidadhyāt | tad uktaṁ svecchāmayasya [bhā.pu. 10.14.2] iti |

śloka-dvayam idaṁ ślokāntara-vyavahitam apy arthenāvyavahitatvād yugalatayopadadhre ||

|| 8.3 || prathamaṁ gajendraḥ śrī-harim, dvitīyaṁ śrī-śukaḥ ||33||

**[34]**

atha pratyag-rūpatatvam apy āha—

**sa tvaṁ kathaṁ mama vibho’kṣa-pathaḥ**

**parātmā yogeśvaraiḥ śruti-dṛśāmala-hṛdi-bhāvyaḥ |**

**sākṣād adhokṣaja uru-vyavasanāndha-buddheḥ**

**syān me’nudṛśya iha yasya bhavāpavargaḥ ||** [bhā.pu. 10.64.26]

ṭīkā ca—he vibho ! sa tvaṁ mamākṣa-pathaḥ locana-gocaraḥ etac citram ity arthaḥ | kim atrāścaryaṁ ? tad āha para ātmā, ata eva yogeśvarair api śruti-dṛśā amala-hṛdi vibhāvyaś cintyaḥ | yato’dhokṣajaḥ akṣajam aindriyakaṁ jñānaṁ tad adhaḥ arvāg eva yasya saḥ | yasya hi bhavāpavargo bhavet tasya bhavān anudṛśyaḥ syāt | uru-vyasanena kṛkalāsa-bhava-duḥkhena andha-buddhes tu mama etac citram ity arthaḥ | ity eṣā |

darśana-kāraṇaṁ tūktaṁ nārāyaṇādhyātme—

nityāvyakto’pi bhagavān īkṣyate nija-śaktitaḥ |

tām ṛte paramātmānaṁ kaḥ paśyetāmṛtaṁ prabhum || iti |

tādṛśa-śakter apy ullāse tat-kṛpaiva kāraṇam | tad uktaṁ śrutau—

na cakṣuṣā paśyati rūpam asya || [kaṭha.u. 2.3.9][[66]](#footnote-67)

yam evaiṣa vṛṇute tena labhyas

tasyaiṣa ātmā vivṛṇute tanuṁ svām || [kaṭha.u. 1.2.23]

na sandṛśe tiṣṭhati rūpam asya [kaṭha.u. 2.3.9, śve.u. 4.20] ity-ādikaṁ ca kutracit | evam eva nārāyaṇīye mokṣa-dharme nāradaṁ prati śrī-śvetadvīpa-patinoktam—

etat tvayā na vijñeyaṁ rūpavān iti dṛśyate |

icchan muhūrtān naśyeyam īśo’haṁ jagato guruḥ ||

māyā hy eṣā mayā sṛṣṭā yan māṁ paśyasi nārada |

sarva-bhūta-guṇair yuktaṁ naivaṁ tvaṁ jñātum arhasi || [ma.bhā. 12.306.42-43]

yathā’nyo rūpavān iti hetor dṛśyate, tathāyam apīty etat tvayā na jñeyam | tataś ca svasya rūpitve’py adṛśyatvam uktvā, nija-rūpasyāprākṛtatvam eva darśitam | tad-darśane ca parama-kṛpā-mayy akuṇṭhā mamecchaiva kāraṇam ity āha—**icchann** iti | naśyeyam adṛśyatām āpadyeyam | tatra svātantryaṁ jagad-vilakṣaṇatvaṁ ca hetum āha—**īśa** ity ādi | tathāpi māṁ sarva-bhūta-guṇair yuktaṁ yat paśyasi, tad-yuktatvena yat pratyeṣi, eṣā māyā mayaiva sṛṣṭā mama māyayaiva tathā bhānam ity arthaḥ | tasmin—**naivam** ity-ādi | māyātra pratāraṇa-śaktiḥ |

tathā hi tatraiva śrī-bhīṣma-vacanam—

prītas tato’sya bhagavān deva-devaḥ sanātanaḥ |

sākṣāt taṁ darśayāmāsa dṛśyo nānyena kenacit || [ma.bhā. 12.323.11] iti |

tam uparicaraṁ vasuṁ prati svātmānam iti śeṣaḥ | tad-agre ca vasv-ādi-vākyam |

na śakyaḥ sa tvayā draṣṭum asmābhir vā bṛhaspate |

yasya prasādaṁ kurute sa vai taṁ draṣṭum arhati || [ma.bhā. 12.323.18] iti |

tad evaṁ śrutāv apy adṛśyatvādayo dharmāḥ śrī-vigrahasyaivoktāḥ | śruty-antaraṁ ca na cakṣuṣā paśyati rūpam asya [kaṭha.u. 2.3.9] iti ||

|| 10.64 || nṛgaḥ śrī-bhagavantam ||34||

**[35]**

ata eva[[67]](#footnote-68) prākṛtāni rūpādīni niṣidhya, anyāni sampratipādyante |

**na vidyate yasya ca janma karma vā**

**na nāma-rūpe guṇa-doṣa eva vā |**

**tathāpi lokāpyaya-sambhavāya yaḥ**

**sva-māyayā tāny anukālam ṛcchati ||** [bhā.pu. 8.3.8]

ayam arthaḥ—avasthāntara-prāptir vikāraḥ | tatra prathama-vikāro—**janma** iti | apūrṇasya nija-pūrty-arthā ceṣṭā—**karma** iti | mano-grāhyasya vastuno vyavahārārthaṁ kenāpi saṅketitaḥ śabdaḥ—**nāma** iti | cakṣuṣā grāhyo guṇaḥ—**rūpam** iti | sattvādi-prākṛta-guṇa-nidāno dravyasyotkarṣa-hetur-dharma-viśeṣo **guṇa** iti prakṛtije loke dṛśyate |

yasya ca sarvadā svarūpa-sthatvāt pūrṇatvān manaso’py agocaratvāt svaprakāśatvāt prakṛty-atītvāt tāni na vidyante, tathāpi yas tāni **ṛcchati** prāpnoti tasmai nama [bhā.pu. 8.3.9] ity uttara-ślokenānvayaḥ |

ata eva śrutyāpi—niṣkalaṁ niṣkriyaṁ śāntam [śve.u. 6.19] ity ādau, aśabdam asparśam arūpam avyayam [kaṭha.u. 1.3.15] ity ādau ca tan niṣidhyāpi sarva-karmā sarva-kāmaḥ sarva-gandhaḥ sarva-rasa [chā.u. 3.14.4] ity ādau vidhīyate |

**guṇa-doṣa** iti aparamārthatvād guṇa eva doṣa ity arthaḥ | tato rūḍha-doṣas tu sarvathā na sambhavaty eveti vyajyate[[68]](#footnote-69) | tathā ca kaurme—

aiśvarya-yogād bhagavān viruddhārtho’bhidhīyate |

tathāpi doṣāḥ parame naivāhāryāḥ kathañcana |

guṇā viruddhā api tu samāhāryāś ca sarvataḥ || iti |

ayam ātmāpahata-pāpmā [chā.u. 8.7.1] ity-ādyāḥ śrutayaś ca, etaṁ saṁyad vāma ity ācakṣate etaṁ sarvāṇi vāmāny abhisaṁyanti, eṣa u eva vāmanīḥ, eṣa hi sarvāṇi vāmāni nayati, eṣa u eva bhāmanīḥ, eṣa sarveṣu vedeṣu bhāti [chā.u. 4.15.2-4] ity ādyā ca | ata eva **sarva-gandhaḥ** [chā.u. 3.14.4] ity-ādau gandhādi-śabdena saugandhādikam evocyate |

yadā tu ṛcchatinānvayas[[69]](#footnote-70) tu guṇasya doṣatvena rūpakam avivakṣitaṁ, śruti-viruddhatvāt, paramārthatvenaiva pratipādayiṣyamāṇatvāc ca |

nanv ekatra teṣāṁ janmādīnāṁ bhāvābhāvayor virodha ity āśaṅkya tad-avirodhe hetum āha—***sva-māyayā*** iti | anyathānupapatti-pramitā dustarkyā svarūpa-śaktir eva tatra hetuḥ | ata eva svarūpa-bhūtatvena tebhyaḥ prākṛtebhyo vilakṣaṇatvāt tāny api na vidyanta iti ca vaktuṁ na śakyata iti bhāvaḥ | yathā śaṅkara-śārīrake samākarṣād [ve.sū. 1.4.15] ity atra nāma-rūpa-vyākṛta-vastu-viṣayaḥ svacchandaḥ prāyeṇa prasiddha iti tad-vyakaraṇābhāvāpekṣayā prāg-utpatteḥ sad eva brahma śrutāv asad ity ucyate ity uktam, tathaiva jñeyam |

ata eva śrī-viṣṇu-purāṇe—guṇāṁś ca doṣāṁś ca mune vyatīta [vi.pu. 6.5.83] ity uktvā punar āha—samasta-kalyāṇa-guṇātmako hi [vi.pu. 6.5.84] iti | tathā—

jñāna-śakti-balaiśvarya-vīrya-tejāṁsy aśeṣataḥ |

bhagavac-chabda-vācyāni vinā heyair guṇādibhiḥ || [vi.pu. 6.5.79] iti |

pādmottara-khaṇḍe ca—

yo’sau nirguṇa ity uktaḥ śāstreṣu jagad-īśvaraḥ |

prākṛtair heya-saṁyuktair guṇair hīnatvam ucyate || iti |

na ca **sva-māyayā** ity anyathārthaṁ mantavyam |

svarūpa-bhūtayā nitya-śaktyā māyākhyayā yutaḥ |

ato māyā-mayaṁ viṣṇuṁ pravadanti sanātanam || [caturveda-śikhā.u] iti śruteḥ ||

ātma-māyā tad-icchā syāt iti mahā-saṁhitātaḥ |

triguṇātmikātha jñānaṁ ca viṣṇu-śaktis tathaiva ca |

māyā-śabdena bhaṇyante śabda-tattvārtha-vedibhiḥ || iti śabda-mahodadheḥ |

māyā vayunaṁ jñānam iti nighaṇṭoḥ, māyā syāc chāmbarī-buddhyoḥ iti trikāṇḍa-śeṣāc ca,

viśuddha-vijñāna-ghanaṁ sva-saṁsthayā

samāpta-sarvārtha-mayī vāñchitam |

sva-tejasā nitya-nivṛtta-māyā-

guṇa-pravāhaṁ bhagavantam īmahi || [bhā.pu. 10.37.23] iti śrī-nārada-vākyāt,[[70]](#footnote-71)

sva-sukha-nibhṛta- [bhā.pu. 12.12.69] ity-ādi-vaktṛ-hṛdaya-virodhāc ca | tataḥ sarvathā cic-chaktyā ity arthaḥ | ataḥ svāmibhir api yoga-māyā-śabdena cic-chaktir vyākhyātā [bhāvārtha-dīpikā 3.15.26] |

nanu prāpnotīty[[71]](#footnote-72) ukteḥ kadācitkatvam apy avagamyate, tatrāha—anu-kālaṁ, nityam eva prāpnoti, kadācid api na tyajatīty arthaḥ | svarūpa-śakti-prakāśitvasya ca mitho hetumattā jñeyā |

nanu kathaṁ janma-karmaṇor nityatvam ? te hi kriye | kriyātvaṁ ca prati nijāṁśam[[72]](#footnote-73) apy ārambha-parisamāptibhyām eva sidhyatīti te vinā sva-svarūpa-hāny-āpattiḥ ? naiṣa doṣaḥ | śrī-bhagavati sadaivākārānantyāt prakāśānantyāt janma-karma-lakṣaṇa-līlānantyād ananta-prapañcānanta-vaikuṇṭha-gata-tat-tal-līlā-sthāna-tat-tal-līlā-parikarāṇāṁ vyakti-prakāśayor ānantyāc ca |[[73]](#footnote-74) yata evaṁ[[74]](#footnote-75) satyor api tat-tad-ākāra-prakāśa-gatayos tad-ārambha-samāptyor ekatraiva te te janma-karmaṇor aṁśā yāvat samāpyante na samāpyante vā, tāvad evānyatrāpy ārabdhā bhavatīty evaṁ śrī-bhagavati vicchedābhāvān nitye eva tatra te janma-karmaṇī vartete | tatra te kvacit kiñcid vilakṣaṇatvenārabhyete te kvacid aikarūpyeṇa ceti jñeyam, viśeṣaṇa-bhedād viśeṣaṇaikyāc ca | eka evākāraḥ prakāśa-bhedena pṛthak kriyāspadaṁ bhavatīti citraṁ bataitad ekena vapuṣā [bhā.pu. 10.69.2] ity ādau pratipāditam | tataḥ kriyā-bhedāt tat-tat-kriyātmakeṣu prakāśa-bhedeṣv abhimāna-bhedaś ca gamyate | tathā sati, ekatraikatra līlā-krama-janita-rasodbodhaś ca jāyate |

nanu kathaṁ te eva janma-karmaṇī vartete ity uktaṁ, pṛthag-ārabdhatvād anye eva te ? ucyate—kāla-bhedenoditānām api samāna-rūpāṇāṁ kriyāṇām ekatvam | yathā śaṅkara-śārīrake—dvir-go-śabdobhayam uccaritaḥ, na tu dvau go-śabdau [1.3.28] iti | tathaiva dviḥ pākaḥ kṛto’nena na tu dvidhā pākaḥ kṛto’neneti pratītyā bhaviṣyati | tato janma-karmaṇor api nityatā yuktaiva | ata evāgamādāv api bhūta-pūrva-līlopāsana-vidhānaṁ yuktam |

tathā coktam madhva-bhāṣye—paramātma-sambandhitvena nityatvāt trivikramatvādiṣv apy upasaṁhāryatvaṁ yujyate [3.3.21] iti | anumataṁ caitat śrutyā—yad gataṁ bhavac ca bhaviṣyac ca [bṛ.ā.u. 3.8.4] ity anayaiva | **upasaṁhāryatvam** upāsanāyām upādeyatvam ity arthaḥ |

tatra tasya janmanaḥ prākṛtāt tasmād vilakṣaṇatvaṁ prākṛta-janmānukaraṇenāvirbhāva-mātratvaṁ, kvacit tad-ananukaraṇena vā | ajāyamānā bahudhā vijāyate [śukla-yajuḥ 31.17] iti śrutiḥ |

tad yathā—

devakyāṁ deva-rūpiṇyāṁ viṣṇuḥ sarva-guhāśayaḥ |

āvirāsīd yathā prācyāṁ diśīndur iva puṣkalaḥ || [bhā.pu. 10.3.8] iti |

tathā ca—

satyaṁ vidhātuṁ nija-bhṛtya-bhāṣitaṁ

vyāptitvaṁ ca bhūteṣv akhileṣu cātmanaḥ |

adṛśyatāty-adbhūta-rūpam udvahan

stambhe sabhāyāṁ na mṛgaṁ na mānuṣam || [bhā.pu. 7.8.17] iti |

kārdamaṁ vīryam āpannaḥ [bhā.pu. 3.24.6] ity atra śrī-kapila-devāvatāra-prasaṅge kardamasya bhakti-sāmarthya-vaśībhūta ity eva vyākhyeyam | vīrya-śabda-nyāsas tu prasiddhaṁ putratvam api śliṣṭaṁ bhavatīty evam arthaḥ |

tathā karmaṇo vailakṣaṇyaṁ svarūpānanda-vilāsa-mātratvam | tad yathā, lokavat tu līlā-kaivalyam [ve.sū. 2.1.33] iti | vyākhyātaṁ ca tattva-vādibhiḥ, yathā—loke mattasya sukhodrekād eva nṛtyādi-līlā, na tu prayojanāpekṣayā, evam eveśvarasya iti | nārāyaṇa-saṁhitāyāṁ ca—

sṛṣṭy-ādikaṁ harir naiva prayojanam apekṣya tu |

kurute kevalānandād yathā mattasya nartanam ||

pūrṇānandasya tasyeha prayojana-matiḥ kutaḥ |

muktā apy āpta-kāmāḥ syuḥ kim utāsyākhilātmanaḥ || iti |

na conmatta-dṛṣṭāntenāsarvajñatvaṁ prasañjayitavyam, svarūpānandodrekeṇa sva-prayojanam ananusandhāyaiva līlāyate ity etad-aṁśenaiva svīkārāt | ucchvāsa-praśvāsa-dṛṣṭānte’pi suṣupty-ādau tad-doṣāpātāt | tasmāt svarūpānanda-svābhāvikyena tal-līlā | śrutiś ca—devasyaiva svabhāvo’yam āpta-kāmasya kā spṛhā [māṇḍūkya-kārikā 9] iti |

atra prākṛta-sṛṣṭy-ādi-gatasya sākṣād-bhagavac-ceṣṭātmakasya vīkṣaṇādi-karmaṇo vastutas tu tathā-vidhatve vaikuṇṭhādi-gatasya kaimutyam evāpatitam | yathoktaṁ nāga-patnībhiḥ avyākṛta-vihārāya [bhā.pu. 10.16.47] iti | ata eva śrī-śukādīnām api tal-līlā-śravaṇe rāgataḥ pravṛttir yujyate |[[75]](#footnote-76) ataś ca—

evaṁ ca janmāni karmāṇi hy akartur ajanasya ca |

varṇayanti sma kavayo veda-guhyāni hṛt-pateḥ || [bhā.pu. 1.3.35]

ity atra janma-guhyādhyāya-padye’py evam eva vyākhyeyam | yatreme sad-asad-rūpe [bhā.pu. 1.3.33-4] ity-ādibhyām avyavahita-padyābhyāṁ yathā svarūpa-samyag-jñānenaiva kṛtasyāvidyā-kṛtātmādhyāsa-sad-asad-rūpa-niṣedhasya hetor brahma-darśanaṁ bhavati, yathā ca māyoparatāv eva svarūpa-sampattir bhavatīty uktam, evam eva **kavaya** ātmārāmāḥ, **hṛt-pateḥ** paramātmano janmāni karmāṇi ca **varṇayanti** | tat-tat-pratiṣedhe tad-uparatau caiva satyāṁ taj-janma-karmānubhava-sampattī bhavata ity arthaḥ | sampattir atra sākṣād darśanam | tasmāt svarūpānandātiśayita-bhagavad-ānanda-vilāsa-rūpāṇy eva tānīti bhāvaḥ | ata eva prākṛta-vailakṣaṇyād **akartur ajanasya** ity uktam | ata eva **veda-guhyāni** api tānīti |

yathā akrūra-stutau tvayoditaḥ [bhā.pu. 10.48.23-24] ity-ādi-dvayaṁ ṭīkāyām evettham utthāpitam—nanu tarhi mamāvatārās tac-caritāni ca śukti-rajata-vad avidyā-kalpitāny eva kim ? nahi nahi, iyaṁ tu tava līlety āha dvayena—tvayodita iti iti |

tathaiva ca bhagavat-svarūpa-sāmyenoktaṁ vaiṣṇave—

nāma-karma-svarūpāṇi na pariccheda-gocare |

yasyākhila-pramāṇānaṁ sa viṣṇur garbhagas tava || [vi.pu. 5.2.19] iti |

rūpa-karmeti vā pāṭhāntaram[[76]](#footnote-77) | ittham evābhipretaṁ śrī-gītopaniṣadbhiḥ—janma-karma ca me divyam evaṁ yo vetti tattvataḥ [gītā 4.9] iti |

tathā nāmno vailakṣaṇyaṁ vāṅ-manasāgocara-guṇāvalambitvena svataḥ-siddhatvam | tad yathā vāsudevādhyātme—aprasiddhes tad-guṇānām anāmāsau prakīrtitaḥ iti | brāhme—anāmā so’prasiddhatvād arūpo bhūta-varjanāt iti |

ata eva **nāma-karma-svarūpāṇi** iti pūrvodāharaṇānusāreṇāsyāpi vaiṣṇava-vākyasyāyam evārthaḥ—

na yatra nātha vidyante nāma-jāty-ādi-kalpanāḥ |

tad brahma paramaṁ nityam avikāri bhavān aja ||

na kalpanām ṛte’rthasya sarvasyādhigamo yataḥ |

tataḥ kṛṣṇācyutānanta-viṣṇu-nāmabhir īḍyase || [vi.pu. 5.18.53-54]

ity etad[[77]](#footnote-78)-vaiṣṇava-vacanānantaram api na viruddham | tathā hi—atrāpātataḥ pratītārthatāyāṁ kalpanā-śabdo vyarthaḥ syāt, nāma-jāty-ādayo na vidyante ity anenaiva vivakṣitārtha-siddheḥ, svayam eva brahmājādi-śabdānāṁ paramārtha-pratipādaka-nāmatayā svīkṛteś ca, ajām ekāṁ lohita-śukla-kṛṣṇām [śve.u. 4.5] ity-ādiṣv ajāyamānatva-lakṣaṇa-jātiś ca dṛśyata eva | tathā nāmādi-kalpanā na vidyante ity uktyā svayaṁ kṛṣṇādi-nāma-kalpanoktir viruddhā syāt | kalpanayā vā katham īḍyatā syāt ? kalpanāyā aniyatatvāc ca kathaṁ kṛṣṇādinām naiyatyam ucyate ?

tasmān nāma-karma-svarūpāṇīty anusārāc cāyam arthaḥ—yathā yatra nāma-jāty-ādīnāṁ nāmani kṛṣṇādīni jātayo devatva-manuṣyatva-kṣatriyatvādi-līlāḥ, tad-ādīnāṁ kalpanā na vidyante | kintu sva-saṁsthayā samāpta-sarvārtham [bhā.pu. 10.37.22] ity-ukta-diśā svarūpa-siddha-nitya-śakti-vilāsa-rūpāṇy eva tānīty arthaḥ | tataś ca yato yasmāt sarvasyāpi dṛṣṭasya vastunaḥ kalpanāṁ nāmādi-racanāmṛte’dhigamo vyavahārika-bodho na bhavati | tatas tasmād eva hetoḥ kalpanā-mayaṁ nāma tan-nāminaṁ cārthaṁ sarvam avajñāya nikhila-pramāṇa-paricchedāgocaratvena vedātmatayā svataḥ-siddhaiḥ kṛṣṇādi-nāmopalakṣaṇaiḥ prasiddhair eva nāmabhiḥ svataḥ-siddhas tvam eveḍyase, munibhir vedaiś ca ślāghyase | na tu kalpanā-mayair anyais tvam api ślāghyase, tādṛśa-mahimabhis tair eva tava mahimā vyaktībhavatīti | yad vā, tair eveḍyase vyakta-māhātmīkriyasa iti |

atra yaiḥ śāstre’tiprasiddhaiḥ śrī-bhagavān eva jhaṭiti pratīto bhavati, yeṣāṁ ca sāṅkety-ādāv api tādṛśa-prabhāvaḥ śrūyate, teṣāṁ svataḥ-siddhatvam, anyeṣāṁ kalpanā-mayatvaṁ jñeyam | athavā, he nātha ! yatra nāma-jāty-ādīnāṁ kalpanā na vidyante, tat kevalaṁ viśeṣya-rūpaṁ paramaṁ brahma bhavān |

tat-tat-kalpanāyā aviṣayatve hetuḥ—viśeṣeṇa karoti līlāyata iti vikāri, tathā na bhavatīty avikāri iti | tad-rūpeṇa na jāyate na prakaṭībhavatīti he ajeti ca | tataḥ kim avalambya tatra nāma-jāty-ādi-kalpanāḥ kriyantām ? iti bhāvaḥ | tat-tat-kalpanāṁ vinā ca sarvasyāpy arthasya vastu-mātrasyādhigama-mātraṁ na bhavet, kim uta tādṛśa-brahma-svarūpasya bhavataḥ | kalpanāmaya-nāma-jāty-ādayas tu na kasyāpi svarūpa-dharmā bhavanti | yata evaṁ, tataḥ sāṅketyādinā bhāvitair api bhavadvat-sarva-puruṣārtha-pradais tat-tad-viśeṣa-pratipādakaiḥ kṛṣṇādi-nāmabhir eva tvam īḍyase, nitya-siddha-śruti-purāṇādibhiḥ ślāghyase, na tu nirviśeṣatā-pratipādakair nitarāṁ kalpanāmayair ity arthaḥ |

kintu kṛṣṇādīnāṁ caturṇāṁ nāmnāṁ upalaksaṇatvam eva jñeyam | nārāyaṇādi-nāmnām api sāṅketyādau tathā prabhāva-śravaṇāt | varṇā eva tu śabdā iti bhagavān upavarṣaḥ [jai.sū. 1.5.5 śavara-bhāṣye] ity anena, tasya ca nityatvād [ve.sū. 2.4.17] ity anena ca nyāyena varṇatayaiva nityatvam asya veda-sāra-varṇātmaka-nāmnaḥ sidhyati | tathaiva gopāla-tāpanī-śrutau nāma-mayāṣṭadaśākṣara-prasaṅge brahma-vākyam—teṣv akṣareṣu bhaviṣyaj-jagad-rūpaṁ prakāśayann [go.tā.u. 1.26] iti |

atrāvara-kāla-jāta-śabdādi-maya-jagat-kāraṇatvena tad-vailakṣaṇyāt svataḥ-siddhatvaṁ tathā bhagavat-svarūpābhinnatvaṁ ca tad-vailakṣaṇyaṁ nāmnaḥ | tad yathā śrutau—oṁ āsya jānanto nāma cid viviktana mahas te viṣṇo sumatiṁ bhajāmahe | oṁ tat sat [ṛ.ve. 1.156.3] ity ādi |

ayam arthaḥ—he viṣṇo ! te tava nāma cit cit-svarūpam, ata eva mahaḥ sva-prakāśa-rūpam | tasmād asya nāmna ā īṣad api jānantaḥ, na tu samyag uccāra-māhātmyādi-puraskāreṇa | tathāpi vivaktana bruvāṇāḥ kevalaṁ tad-akṣarābhyāsa-mātraṁ kurvāṇāḥ sumatiṁ tad-viṣayāṁ vidyāṁ bhajāmahe prāpnumaḥ | yatas tad eva praṇava-vyañjitaṁ vastu sat svataḥ-siddham iti |

ata eva bhaya-dveṣādau śrī-mūrteḥ sphūrter iva sāṅketyādāv apy asya muktidatvaṁ śrūyate | tathā coktaṁ brāhme—

apy anya-cittaḥ kruddho vā yaḥ sadā kīrtayed dharim |

so’pi bandha-ksayān muktiṁ labhec cedi-patir yathā || iti |

tathā śrī-bhagavata iva tasya nāmnaḥ sakṛd api sākṣātkāraḥ saṁsāra-dhvaṁsako bhavati | yathā skānde—

sakṛd uccāritaṁ yena harir ity akṣara-dvayam |

baddhaḥ parikaras tena mokṣāya gamanaṁ prati ||[[78]](#footnote-79) iti |

śrutau ca praṇavam uddiśya—om ity etat brahmaṇo nediṣṭaṁ nāma… yasmād uccāryamāṇa eva saṁsāra-bhayāt tārayati, tasmād ucyate tāraḥ ity-ādi bahutaram |

na cāsyārtha-vādatvaṁ cintyam, tathārtha-vādo hari-nāmni kalpanam iti padma-purāṇānusāreṇāparādhāpātāt | yasya tu gṛhīta-nāmno’pi punaḥ saṁsāras tasya,

nānuvrajati yo mohād vrajantaṁ parameśvaram |

jñānāgni-dagdha-karmāpi sa bhaved brahma-rākṣasaḥ ||

iti śrī-viṣṇu-bhakti-candrodayādi-pramāṇita-purāṇa-vacanavan mahad-aparādha-tad-artha-vāda-kalpanādikaṁ pratibandhakaṁ jñeyam |

ata evānanda-rūpatvam asya mahad-dhṛdaya-sākṣikaṁ yathā śrī-vigrahasya | tad uktaṁ śrī-śaunakena—

tad aśma-sāraṁ hṛdayaṁ batedaṁ

yad gṛhyamāṇair hari-nāma-dheyaiḥ |

na vikriyetātha yadā vikāro

netre jalaṁ gātra-ruheṣu harṣaḥ || [bhā.pu. 2.3.24]

ata eva prabhāsa-purāṇe kaṇṭhoktyā kathitair hetubhiḥ sakala-veda-phalatvena ca bhagavat-svarūpatvam eva pratipāditam |

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 ||

tasmād bhagavat-svarūpam eva nāma | śrī-nārada-pañcarātre aṣṭākṣara-mantram uddiśya—

vyaktaṁ hi bhagavān eva sākṣān nārāyaṇaḥ svayam |

aṣṭākṣara-svarūpena mukheṣu parivartate || iti |

upaniṣatsu ca praṇavam uddiśya—oṁ ity etad akṣaram idaṁ sarvaṁ [chā.u. 2.23.3], oṁkāra evedaṁ sarvam [mā.u. 1],

praṇavo hy aparaṁ brahma praṇavaś ca paraṁ smṛtam |

apūrvo’nantaro’bāhyo’naparaḥ praṇavo’vyayaḥ ||

sarvasya praṇavo hy ādir madhyam antas tathaiva ca |

evaṁ hi praṇavaṁ jñātvā vyaśnute tad-anantaram ||

praṇavaṁ hīśvaraṁ vidyāt sarvasya hṛdaye sthitam |

sarva-vyāpinam oṁkāraṁ matvā dhīro na śocati ||

amātro’nanta-mātraś ca dvaitasyopaśamaḥ śivaḥ |

oṁkāro vidito yena sa munir netaro janaḥ || [āgama-kārikā 26-29] iti |

na tu parameśvarasyaiva tat-tad-yogyatā-sambhavād varṇa-mātrasya tathoktiḥ stuti-rūpaiveti mantavyam | avatārāntaravat parameśvarasyaiva varṇa-rūpeṇāvatāro’yam iti asminn arthe tenaiva śruti-balenāṅgīkṛte tad-abhedena tat-sambhavāt | tasmān nāma-nāminor abheda eva | tad uktaṁ pādme—

nāma cintāmaṇiḥ kṛṣṇaś caitanya-rasa-vigrahaḥ |

pūrṇaḥ śuddho nitya-mukto’bhinnatvān nāma-nāminoḥ || iti ||

asyārthaḥ—nāmaiva cintāmaṇiḥ, sarvārtha-dātṛtvāt | na kevalaṁ tādṛśam eva, api tu caitanyety-ādi-lakṣaṇo yaḥ kṛṣṇaḥ, sa eva sākṣāt | tatra hetuḥ—abhinnatvād itīti |

nanu, tathā-vidhaṁ nāmādikaṁ kathaṁ puruṣendriya-janyaṁ bhavati ? na, veda-mātrasya bhagavataiva puruṣendriyādiṣv āvirbhāvanāt | yathoktam ekādaśe svayaṁ śrī-bhagavatā—śabda-brahma sudurbodham [bhā.pu. 11.21.36] ity ārabhya,

mayopabṛṁhitaṁ bhūmnā brahmaṇānanta-śaktinā |

bhūteṣu ghoṣa-rūpeṇa viśeṣa-pūrṇeva lakṣyate || [bhā.pu. 11.21.37] iti ||

dvādaśasya ṣaṣṭhe veda-vyasana-prasaṅge, kṣīṇāyuṣaḥ [bhā.pu. 12.6.47] ity ādau | ṭīkā ca—tarhi puruṣa-buddhi-prabhavatvān nādaraṇīyaṁ syād ity āśaṅkyāha hṛdi-sthācyuta-coditeti | ity eṣā | kasmai yena vibhāsito’yam [bhā.pu. 12.13.19] ity-ādau tad-rūpeṇety-ādivat |[[79]](#footnote-80)

etat sarvam abhipretya garbha-stutāv uktam—

na nāma-rūpe guṇa-janma-karmabhir

nirūpitavye tava tasya sākṣiṇaḥ |

mano-vacobhyām anumeya-vartmano

deva kriyāyāṁ pratiyanty athāpi hi || [bhā.pu. 10.2.36] iti ||

tathā-rūpasyāpi vailakṣaṇyaṁ sva-prakāśatā-lakṣaṇa-svarūpa-śaktyaivāvirbhāvitvam | tac ca pūrva-darśitam | ata eva dvitīye,

ātma-tattva-viśuddhy-arthaṁ yad āha bhagavān ṛtam |

brahmaṇe darśayan rūpam avyalīka-vratād ṛtaḥ || [bhā.pu. 2.9.4] ity atra |

ṭīkā ca—yac coktam aṣṭamādhyaye parameśvarasyāpi deha-sambandhāviśeṣāt kathaṁ tad-bhaktyā mokṣaḥ syāt ? iti, āsīd yad udarāt padmam [bhā.pu. 2.8.8] ity-ādinā | tatrāha—ātma-tattva-viśuddhy-artham iti | ātmano jīvasya tattva-viśuddhy-arthaṁ tattva-jñānārthaṁ tad bhaved eva | kiṁ tat ? yat tapa-ādinā[[80]](#footnote-81) sva-bhajanaṁ bhagavān brahmaṇa āha | kiṁ kurvan ? **ṛtaṁ** satyaṁ cid-ghanaṁ **rūpaṁ darśayan** | darśane hetuḥ—avyalīkena tapasādṛtaḥ sevitaḥ san | ayaṁ bhāvaḥ—jīvasyāvidyayā mithyā-bhūta-deha-sambandhaḥ, īśvarasya tu yogamāyayā cid-ghana-vigrahāvirbhāva iti mahān viśeṣaḥ | atas tad-bhajane mokṣopapattir iti | ity eṣā ||

ata eva, sa tvaṁ tri-loka-sthitaye[[81]](#footnote-82) [bhā.pu. 10.3.20-21] ity-ādi-dvaye śrīmad-ānaka-dundubhināpi samāhitam | atra hy ayam arthaḥ—sa prapañcasya sṛṣṭi-sthiti-pralaya-kartā **tvaṁ** **triloka-sthitaye** yadā tasya sthitim icchasi, tadā **sva-māyayā** svāśritayā māyā-śaktyā kṛtvā, **ātmanaḥ śuklaṁ varṇaṁ** svena sṛṣṭāṁ dharma-parāṁ viprādi-jātiṁ **bibharṣi** pālayasi | atra sattva-mayy eva sva-māyā jñeyā, niṣkṛṣṭatvād upayuktatvāc ca |

atha yadā sargam icchasi, tadā **rajasā** rajo-mayyā sva-māyayā kṛtvā, **upabṛṁhitaṁ** **raktam** kāminaṁ viprādi-varṇaṁ bibharṣi | yadā ca janātyayam icchasi, tadā tamo-mayyā kṛtvā **kṛṣṇaṁ** malinaṁ pāpa-rataṁ taṁ bibharṣi | athavā, yadā sthitim icchasi, tadātmanaḥ śrī-viṣṇu-rūpasya **śuklaṁ** śuddhaṁ guṇa-saṅkara-rahitam ity arthaḥ | śiva-brahmavat tasya tat-saṅgābhāvāt |

tathaiva siddhāntitaṁ śrī-śukadevena—śivaḥ śakti-yutaḥ śaśvat triliṅgo guṇa-saṁvṛtaḥ [bhā.pu. 10.88.3] ity ādau, harir hi nirguṇaḥ sākṣāt puruṣaḥ prakṛteḥ paraḥ [bhā.pu. 10.88.5] ity ādi | ata eva—

candrikā-viśada-smeraiḥ sāruṇāpāṅga-vīkṣitaiḥ |

svakārthānām iva rajaḥ-sattvābhyāṁ sraṣṭṛ-pālakāḥ || [bhā.pu. 10.13.50] iti |

atra sāttvikatva-rājasatve utprekṣite eva, na tu vastutayā nirūpite | **varṇaṁ** rūpaṁ, na tu kānti-mātram | guṇa-mayatva-svīkāre’pi tat-tad-guṇa-vyañjakākārasyāpy apekṣyatvāt, na tu śvetaṁ varṇam iti vyākhyeyaṁ | śrī-viṣṇu-rūpasya pālanārthaṁ guṇāvatārasya paramātma-sandarbhe kṣīroda-śāyitvena sthāpayiṣyamāṇasya tatra śyāmatvenātiprasiddheḥ, janātyaya-heto rudrasya śvetatātiprasiddhyā tad-vaiparītya-pātāt | tathaiva hi gobhilokta-sandhyopāsanāyām | ato’tra brahmaṇo na śoṇa-varṇatve tātparyam | na ca tat-tad-guṇānāṁ tat-tad-varṇa-niyamaḥ, parama-tāmasānāṁ bakādīnāṁ śuklatva-darśanāt, sāttvika-guṇopāsyānāṁ śrī-bādarāyaṇa-śukādīnāṁ śyāmatva-śravaṇāc ca | sva-māyayā bhakteṣu kṛpayā bibharṣi, jagati dhārayasi, prakaṭayasīty arthaḥ | raktaṁ rajomayatvena sisṛksādi-rāga-bahulam | kṛṣṇaṁ tamomayatvena svarūpa-prakāśa-rahitam ity arthaḥ |

pārthivād dāruṇo dhūmas tasmād agnis trayīmayaḥ |

tamasas tu rajas tasmāt sattvaṁ yad brahma-darśanam || [bhā.pu. 1.2.24] ity ukteḥ |

nanu, katham anyārthena vākyena loka-bhrāmakaṁ varṇayasi, yataḥ samprati janātyayārthaṁ kṛṣṇo’yaṁ varṇo mayā tamasā gṛhīta ity artho’py āyāti ? tad etad āśaṅkya pariharann āha—tvam asya [bhā.pu. 10.3.21][[82]](#footnote-83) iti | **nirvyūhyamānā** itas tataś cālyamānāḥ |

ayaṁ bhāvaḥ—āstāṁ tāvad brahma-ghanatva-śuddha-sattva-mayatva-bodhakaṁ pramāṇāntaraṁ, guṇānurūpa-rūpāṅgīkāre’pi yathā pralayasya duḥkha-mātra-hetutvāt suṣupti-rūpatvāc ca tatra tad-arthāvasaro bhavati, tathāsya tu kālasya tvat-kṛta-rakṣayā jagat-sukha-hetutvāt, tamomayāsura-vināśa-yogyatvāt, teṣām asurāṇām api hanana-vyājena sarva-guṇātīta-mokṣātmaka-prasāda-lābhāt, tad-arthāvasaro na bhavati, saindhavam ānayetivat | tathaivoktam—

jaya-kāle tu sattvasya devarṣīn rajaso’surān |

tamaso yakṣa-rakṣāṁsi tat-kālānuguṇo’bhajat || [bhā.pu. 7.1.8] iti |

tasmān na tamaḥ-kṛto’yaṁ varṇa iti rajaḥ-sattvābhyāṁ rakta-śuklāv eva bhavata iti pūrva-pakṣi-matam | tataś ca pāriśeṣya-pramāṇena svarūpa-śakti-vyañjitatvam evātrāpi paryavasyati iti bhāvaḥ | tathaiva tam evārthaṁ śrī-devakī-devy api sambhrameṇa prāg eva vivṛtavatī—rūpaṁ yat tat prāhur avyaktam ādyām [bhā.pu. 10.3.24] iti |

atha prakṛtam anusarāmaḥ | tathā guṇasya vailakṣaṇyam ātmārāmāṇām apy ākarṣaṇa-liṅga- gamyādbhuta-rūpatvam | tad yathā śrī-sūtoktau—ātmārāmāś ca munayaḥ [bhā.pu. 1.7.10] ity ādau | harer guṇākṣipta-matir [bhā.pu. 1.7.11] ity-ādi ca | ata evoktaṁ viṣṇu-dharmottare—

guṇāḥ sarve’pi yujyante hy aiśvaryāt puruṣottame |

doṣāḥ kathañcin naivātra yujyante paramo hi saḥ ||

guṇa-doṣau māyayaiva kecid āhur apaṇḍitāḥ |

na tatra māyā māyī vā tadīyau tau kuto hy ataḥ ||

tasmān na māyayā sarvaṁ sarvam aiśvarya-sambhavam |

amāyī hīśvaro yasmāt tasmāt taṁ paramaṁ viduḥ || iti ||

atha **na vidyate** [bhā.pu. 8.3.8] ity asya prakṛta-ślokasya vyākhyātāvaśeṣaḥ | tad evaṁ svarūpa-śakti-vilāsa-rūpatvena teṣāṁ prākṛtād vailakṣaṇyaṁ sādhitam | tatra āśaṅkate—nanu bhavantu sva-svarūpa-bhūtāny eva tāni, tathāpi svarupasyaiva pūrṇatvāt tat-tat-prāptau kiṁ prayojanaṁ ? tatrāha—**lokāpyaya-sambhavāya**, loko bhakta-janaḥ, tasyāpyayaḥ saṁsāra-dhvaṁsaḥ, tat-pūrvakaḥ sambhavo bhakti-sukha-prāptiḥ | bhū prāptau, tad-artham | etad apy upalakṣaṇaṁ, nitya-pārṣadānām api bhakti-sukhotkarṣārtham |

tad uktaṁ śrīmad-arjunena prathame—

tathāyaṁ cāvatāras te bhuvo bhāra-jihīrṣayā |

svānāṁ cānanya-bhāvānām anudhyānāya cāsakṛt || [bhā.pu. 1.7.25] iti |

asyārthaḥ—yathānye puruṣādayo’vatārāḥ, **tathāyaṁ cāvatāraḥ** sākṣād-bhagavataḥ śrī-kṛṣṇākhyasya tavaiva prākaṭyaṁ, parama-bhaktāyā **bhuvo bhāra-jihīrṣayā** jāto’pi, anyeṣāṁ **svānāṁ bhaktānām** **asakṛc ca** muhur apy **anudhyānāya** nija-bhajana-saukhyāya bhavati |

nanu tarhi bhakta-saukhyam eva prayojanaṁ jātam iti pūrṇānandasya tasyeha prayojana-matiḥ kutaḥ [pūrvam uddhṛte mādhva-bhāṣya-dhṛta-nārāyaṇa-saṁhitā-dhṛta-śloke] ity etat[[83]](#footnote-84) katham upapadyeta ? tatrāha—**ananya-bhāvānām** iti | anyathā sarva-jña-śiromaṇer nirdoṣasya tasya tan-mātrāpekṣakānāṁ teṣām upekṣāyām akāruṇya-doṣaḥ prayujyeta iti bhāvaḥ | ātmārāme’pi kāruṇya-guṇāvakāśo guṇā viruddhā api tu samāhāryāś ca sarvataḥ [kūrma.pu.] iti smaraṇāt vicitra-guṇa-nidhāne śrī-bhagavaty eva sambhavati | tato’nyatra tu sañcarita-tad-guṇāṁśe tadīya eva yaḥ pratipadam eva sāścaryaṁ śruty-ādibhir uccair gīyate | yaś cāviriñcim āpāmara-janam ākarṣann eva vartate | tad uktaṁ svayam eva—

bhajato’pi na vai kecid bhajanty abhajataḥ kutaḥ |

ātmārāmā hy āpta-kāmā akṛta-jñā guru-druhaḥ ||

nāhaṁ tu sakhyo bhajato’pi jantūn

bhajāmy amīṣām anuvṛtti-vṛttaye || [bhā.pu. 10.32.19-20] ity ādi |

tasmāt parama-samarthasya tasya kṛpā-lakṣaṇaṁ bhakta-jana-sukha-prayojanakatvaṁ nāma ko’pi svarūpānanda-vilāsa-bhūta-paramāścarya-svabhāva-viśeṣa iti mūla-padye’py ***anukālam ṛcchati*** *ity* anenaiva darśitam | ataḥ prayojanāntara-matitvaṁ tu tasmin nāsty eva | tat-prayojanatvaṁ ca tasya parama-samarthasyānanda-vilāsa eveti dik | yathoktam—

kṛpālor asamarthasya duḥkhāyaiva kṛpālutā |

samarthasya tu tasyaiva sukhāyaiva kṛpālutā || iti ||

|| 8.3 || gajendraḥ śrī-harim ||35||

**[36]**

tasmād apāṇi-pāda-śruter api yad ananta-svaprakāśānanda-vigraha eva bhagavati tātparyaṁ, nānyatreti pratipādayanti—

**tvam akaraṇaḥ svarāḍ akhila-kāraka-śakti-dharas**

**tava balim udvahanti samadanty ajayānimiṣāḥ |**

**varṣa-bhujo’khila-ksitipater iva viśva-sṛjo**

**vidadhati yatra ye tv adhikṛtā bhavataś cakitāḥ ||** [bhā.pu. 10.87.28]

ayam arthaḥ—atra karaṇaṁ nāma vāsyādivat kartṛ-śakti-preritatayā kārya-karaṁ kartur bhinnatamaṁ kevala-karaṇatvāpannam eva vastv aṅgīkṛtaṁ, na tu svarūpatvāpannam api yat tad api, yathā dahanādau tac-chakty-ādikam, gauṇārthatvāt, svarāṭ-pada-niruktau sveneti tṛtīyānta-padasya svarūpa-śaktāv eva paryavasānāc ca | tato jīvasya cid-rūpatvāt pāṇy-ādīnāṁ svato jaḍatvāt tad-adhīna-śaktīnāṁ teṣāṁ bhinnatamānāṁ karaṇatvaṁ mukhyārtham eva | tato’sau tad-āsaktatvāt sa-karaṇaḥ | tvaṁ tu tad-antaryāmī tad-anāsaktatvāt tad-anapekṣo yataḥ svarāṭ svarūpa-śaktyaiva rājase iti | tathā pralaya-kālāvasāne,

striya urugendra-bhoga-bhuja-daṇḍa-viṣakta-dhiyo

vayam api te samāḥ samadṛśo’ṅghri-saroja-sudhāḥ || [bhā.pu. 10.87.23]

iti vidvad-gaṇa-gurubhir asmābhir api nijālambanatvena varṇyamāna-parama-divya-karaṇa-gaṇa-vicitro’py asau akaraṇa eva | kutaḥ ? svarāṭ svena svarūpa-śakti-viśeṣa-siddha-prādurbhāva-viśeṣeṣeṇa svarūpeṇaiva tat-tat-karaṇatayā rājase | teṣāṁ svarūpa-bhūtatvena mukhya-karaṇatvāyogād iti bhāvaḥ | anyathaupādhika-vastu-dvārā tavāpi prakāśe kathaṁ nāma svarāṭtvaṁ sidhyed iti ca |

ānanda-mātram ajaraṁ purāṇam ekaṁ santaṁ bahudhā dṛśyamānaṁ [?], neha nānāsti kiñcana [bṛ.ā.u. 4.4.19] ity-ādi-śruteḥ, ānanda-mātra-kara-pāda-mukhodarādiḥ [nā.pa.] ity-ādi-smṛteś ca |

nanu, mayi tathābhūta-svarūpa-śaktīnām astitāyāṁ kiṁ pramāṇam ? tatrāhuḥ—**akhila-kāraka-śakti-dharaḥ** iti | akhilebhyaḥ prāṇibhyaḥ kārakāṇi karaṇāni cakṣur-ādi-golakāni, teṣu śaktīś cendriyāṇi dharasi dadāsīti, tathā sarveṣu teṣu tat-tad-dhāraṇāt tās tu tvayi svataḥ-siddhā avyayāḥ pūrṇā eva santīti bhāvaḥ | tathā ca śrutiḥ—prāṇasya prāṇam uta cakṣuṣaś cakṣuḥ [bṛ.ā.u. 4.4.18] iti ādyā, svābhāvikī jñāna-bala-kriyā ca [śve.u. 6.8] ity ādyā ca |

tad uktam ekādaśe—

yasyendriyas tanu-bhṛtām ubhayendriyāṇi

jñānaṁ svataḥ śvasanato bala-bhoja īhā || [bhā.pu. 11.4.4] iti |

ata eva vikaraṇatvān neti cet tad uktam [ve.sū. 2.1.32] ity atra sūtrakāro’pi | tad uktam ity anena śrutes tu śabda-mūlatvāt [ve.sū. 2.1.27] ity-ukta-rītyaiva śruty-eka-gamyaṁ tarkātītaṁ tasya vikaraṇatvaṁ sakaraṇatvaṁ ca sādhitavān | śrutiś ca—na tasya kāryaṁ karaṇaṁ ca vidyate [śve.u. 6.8] ity-ādyā |

athavā, **akhila-kāraka-śakti-dharo**’pi tvam asāv **akaraṇa** evety anvayaḥ | kutaḥ ? **svarāḍ** ity-ādi | ataḥ sarvato vilakṣaṇa-mahimatvād **animiṣā** devā indrādayas tat-pūjyā **viśva-sṛjo** brahmādayo’pi **tava** tubhyaṁ **balim** upahāraṁ tad **uc**caiḥ śirobhir **vahanti** |

**ajayā** teṣām adhikāriṇyā māyayāpi sahitāḥ | sāpi ābhāsa-śakti-rūpā svarūpānanda-śakti-mayāya tubhyam ātma-sampad-udbhāvanārthaṁ balim haratīty arthaḥ |

**samadanti** ca manuṣyair dattaṁ havya-kavyādi-lakṣaṇaṁ baliṁ bhakṣayanti ca | atra dṛṣṭāntaḥ—**varṣa-bhuja** iti | varṣaṁ khaṇḍa-maṇḍalam |

kathaṁ balim udvahanti ? tad āhuḥ—vidadhatīti | tvad-ājñā-pālanam eva bali-haraṇam ity arthaḥ |

bhīṣāsmād vātaḥ pavate bhīṣodeti sūryaḥ |

bhīṣāsmād agniś cendraś ca mṛtyur dhāvati pañcamaḥ || [tai.u. 2.8.1] iti śruteḥ |

athavā, nanu mama pāṇy-ādi-karaṇānāṁ svarūpa-bhūtatve yukti yuktiṁ kathayatety ata āhuḥ—animiṣāḥ karaṇādhiṣṭhātṛ-devās tava balim udvahantīti | ajānaja-devatvād viśva-sṛjaḥ viśveṣāṁ sṛṣṭi-hetavaḥ | anye tat-tad-adhiṣṭhātṛ-devatāśrayād eva karaṇair viṣayaṁ prakāśayituṁ śaknuvanti | tvaṁ punas teṣām apy āśraya iti tvat-karaṇānāṁ sva-prakāśatāpatteḥ svarūpa-bhūtatvam eveti |

athāpy āstāṁ mahā-śaktir māyaivāśraya ity ata āhuḥ—**ajayā** iti | nanu jīvā api nijendriyādhiṣṭhātṝṇām āśrayā bhavanti | tatrāhuḥ—**vidadhati** iti | viṣaya-bhoga-dvāreṣv indriyeṣu bhavatā viśva-patinā dattādhikārāṇāṁ devānām evādhikāryāḥ katipaya-grāma-bhaumikā iva jīvā iti na teṣām āśrayāḥ, kintu bhavān eva teṣām adhikārakatvād āśraya iti bhāvaḥ ||

|| 10.87 || śrutayaḥ śrī-bhagavantam ||36||

**[37]**

tasmād vilakṣaṇa-pāṇi-pādāditvenaivāpāṇi-pādāditvam | yathāha—

**tvak-śmaśru-roma-nakha-keśa-pinaddham antar**

**māṁsāsthi-rakta-kṛmi-viṭ-kapha-pitta-vātam |**

**jīvac-chavaṁ bhajati kāntam ativimūḍhā**

**yā te padābja-makarandam ajighratī strī ||** [bhā.pu. 10.60.45]

atha śrī-bhagavati keśādīnāṁ śrūyamāṇānām ānanda-svarūpatvam, anyeṣāṁ tv abhāva eveti vailakṣaṇyaṁ spaṣṭam eva | ata eva hi hiraṇyakaśipuṁ prati tan-māraka-jana-niṣedha-lakṣaṇa-brahma-vara-dānam api saṅgacchate, vyasubhir vāsumadbhir vā surāsura-mahoragaiḥ [bhā.pu. 7.3.37] iti | na caitat karaṇasya niṣedha-paraṁ, kintu kartur eva, kartṛ-prakaraṇāt, aprāṇibhiḥ prāṇibhir vety uktes tasyaiva prāptatvāt | hantur jīvad[[84]](#footnote-85)-deha-sāmye’pi sa-prāṇa-bhāgān niṣkrāntasya kartanīya[[85]](#footnote-86)-nakhāgra-bhāgasya tyakta-prāṇatvāc ca |

tasmād asmākam aprāṇo hy amanāḥ śubhraḥ [mu.u. 2.1.2] iti, asya mahato bhūtasya niḥśvasitam etad [bṛ.ā.u. 2.4.10] iti ca śrutir nāsaṅgateti | ata evoktaṁ vārāhe—

na yasya prākṛtā mūrtir medo-majjāsthi-sambhavā |

na yogitvād īśvaratvāt satya-rūpo’cyuto vibhuḥ || iti ||

tac cāprākṛta-mūrtitvaṁ tasya mahā-yogitvād icchā-kṛtam iti na, kintv īśvaratvān nityam evety arthaḥ |

tathā ca prayogaḥ—īśvaraḥ sa-vigrahaḥ jñānecchā-prayatnavat-kartṛtvāt kulālādivat | sa ca vigraho nityaḥ, īśvara-karaṇatvāt taj-jñānādivad iti | ata eva vilakṣaṇatvam api[[86]](#footnote-87) | **jīvac-chavam** iti caitanya-yogena jīvantaṁ, svatas tu śavam | tataḥ śrī-bhagavad-vigrahas tu cid-eka-rasatvāt sadā jīvann eveti vailakṣaṇyaṁ yuktaṁ, nityānanda-cid-rūpatvād bhajanīyatvaṁ ca yuktam iti bhāvaḥ ||

|| 10.60 || śrī-rukmiṇī śrī-bhagavantam ||37||

**[38]**

nāma-rūpitva-vidhi-niṣedha-śrutibhir vivadamānānāṁ vivādāvasare tad eva hy upapādayati—

**astīti nāstīti ca vastu-niṣṭhayor**

**eka-sthayor bhinna-viruddha-dharmaṇoḥ**

**avekṣitaṁ kiñcana yoga-sāṅkhyayoḥ**

**samaṁ paraṁ hy anukūlaṁ bṛhat tat ||** [bhā.pu. 6.4.32]

**astīti** **yogaḥ** sthūlopāsanā-śāstram | tatra hi yad bhagavato nāma-rūpitvaṁ śrūyate, tad dṛṣṭa-kalpanā-lāghavād ghaṭa-paṭādi-lakṣaṇākhila-nāma-dheyatvaṁ pātāla-pādādikatvaṁ ceti vidhīyate | **nāstīti sāṅkhyaṁ** jñāna-śāstraṁ | tatra hi niṣedha-śrutibhis tasya nāma-rūpitvaṁ yan niṣidhyate, tat prāpañcika-nāma-rūpitvasya kalpitatvāt sarvathaiva nāstīti niścīyate | tad uktam ubhaya-matasyaiva prāk—sa sarva-nāmā sa ca viśva-rūpaḥ ity ādinā, yad yan niruktaṁ vacasā nirūpitam [bhā.pu. 6.4.28-29] ity-ādinā ca | astīti nāstīti ca **vastuni niṣṭhā** yayoḥ |

tam eva vivādaṁ sphuṭayati—**bhinnau**, astīti nāstīty evambhūtau **viruddhau dharmau** yayos tayoḥ |

nanv āstām anayor bhinna-viṣayatvaṁ, nety āha—**eka-sthayoḥ** samāna-viṣayayoḥ | tad evaṁ vivāde sati, yat kiñcit **samaṁ** samañjasatvenaiva **avekṣitaṁ** pratītaṁ vastu, tad dvayor api **bṛhan** mahad **anukūlaṁ** bhavati | kiṁ tat samañjasaṁ ? yat **paraṁ** nāma-rūpād atyanta-tad-abhāvāc ca vilakṣaṇaṁ, yatra yugapan nāma-rūpitvam anāma-rūpitvam api vaktuṁ śakyate, tad vilakṣaṇaṁ kim api nāma-rūpa-lakṣaṇam eva vastv ity arthaḥ |

etad uktaṁ bhavati | ekasminn eva vastuni nāma-rūpitva-vidhi-niṣedhābhyāṁ parasparaṁ śrutayaḥ parāhatārthāḥ syuḥ | atra tu paratvenobhayatrāpi prāktana-yuktyā samañjasam aprākṛta-nāma-rūpitvam eva vidhi-niṣedha-śruti-tātparyenopasthāpyata iti tat-tan-mataṁ vivāda-mātram |

ittham evātra śrī-dhruveṇa nirvivādatvam uktam—

tiryaṅ-naga-dvija-sarīsṛpa-deva-daitya-

martyādibhiḥ paricitaṁ sad-asad-viśeṣam |

rūpaṁ sthaviṣṭham aja te mahad-ādy-anekaṁ

nātaḥ paraṁ parama vedmi na yatra vādaḥ || [bhā.pu. 4.9.13] iti |

atra **rūpa**-śabdasyaivobhayatra viśeṣyatvena, bhūpa rūpam arūpaṁ ca paraṁ cāparam eva ca [vi.pu. 6.7.47] iti vaiṣṇava-vākyānusāreṇa ca | **ataḥ paraṁ** caturbhujāditva-lakṣaṇaṁ rūpaṁ vapur ity arthaḥ | tac cāgre darśayiṣyate | tan **na vedmi**, etat-paryantaṁ kālaṁ nājñāsiṣam ity arthaḥ |

tad eva vyanakti—

**yo’nugrahārthaṁ bhajatāṁ pāda-mūlam**

**anāma-rūpo bhagavān anantaḥ |**

**nāmāni rūpāṇi ca janma-karmabhir**

**bheje sa mahyaṁ paramaḥ prasīdatu ||** [bhā.pu. 6.4.33]

yo nāma-rūpa-rahita eva nāmāni rūpāṇi ca **bheje** prakaṭitavān | janma-karmabhiḥ saha tāni ca prakaṭitavān ity arthaḥ | vyatireke doṣam āha—**ananta** iti | yadi tasmin nāma-rūpitvādikaṁ nāsti, tarhi tac-chaktimattvaṁ prati sāntatvam eva prasajyeteti | tad uktaṁ pracetobhiḥ—na hy antas tvad-vibhūtīnāṁ so’nanta iti gīyase [bhā.pu. 4.30.31] iti |

tat-tat-prakāśane hetuḥ—bhagavān bhagātmaka-śaktimān | tasyāḥ śakter māyātvam niṣedhati—paramaḥ | parākhya-śakti-rūpā mā lakṣmīr yasmin | anyathā paramatva-vyāghātaḥ syād iti bhāvaḥ |

tasmān na māyayā sarvaṁ sarvam aiśvarya-sambhavam |

amāyī hīśvaro yasmāt tasmāt taṁ paramaṁ viduḥ || ity ukteḥ[[87]](#footnote-88) |

nanu, sarva-nāma-viśva-rūpatve tad-rāhitye ca santy eva tat-tad-upāsakāḥ pramāṇam | atra tu ke syuḥ ? ity āśaṅkyāha—**pāda-mūlaṁ bhajatām anugrahārtham** iti | yoga-sāṅkhyayos tat tattvaṁ na samyak prakāśate, kintu bhaktāv eva | bhaktir evainaṁ nayati, bhaktir evainaṁ darśayati ity-ādi-śruteḥ | tasmād yuktaṁ tayor vivāda-mātratvam iti bhāvaḥ | ata eva vakṣyate’nantaram eva—

iti saṁstuvatas tasya sa tasminn agha-marṣaṇe |

prādurāsīt kuru-śreṣṭha bhagavān bhakta-vatsalaḥ ||

kṛta-pādaḥ suparṇāṁse [bhā.pu. 6.4.35-6] ity-ādeḥ |

**pāda-mūlaṁ bhajatām** ity anena tān prati rūpa-prākaṭyāt pūrvam api rūpam asty eveti vyañjitam | caraṇaṁ pavitraṁ vitataṁ purāṇam ity-ādi-śruteḥ | **bheje** ity atīta-nirdeśaḥ prāmāṇya-dārḍhyāyānāditvaṁ bodhayati | ananta-padasya ca nāmāni rūpāṇi cānantāny eveti bhāvaḥ | atra prākṛta-nāma-rūpa-rahito’pi iti ṭīkā ca ||

|| 6.4 || dakṣaḥ śrī-puruṣottamam ||38||

**[39]**

tad evaṁ nityatvād vibhutvāt sarvāśrayatvāt sthūla-sūkṣma-prākṛta-vastv-atiriktatvāt pratyag-rūpatvāt sva-prakāśatvāt sarva-śruti-samanvaya-siddhatvāt tad-rūpaṁ parama-tattva-rūpam eveti siddham | tathaiva hi param-vaiduṣyeṇānubhūtaṁ spaṣṭam evāha tribhiḥ—

**rūpaṁ yad etad avabodha-rasodayena**

**śaśvan-nivṛtta-tamasaḥ sad-anugrahāya |**

**ādau gṛhītam avatāra-śataika-bījaṁ**

**yan-nābhi-padma-bhavanād aham āvirāsam ||**

**nātaḥ paraṁ parama yad bhavataḥ svarūpam**

**ānanda-mātram avikalpam aviddha-varcaḥ |**

**paśyāmi viśva-sṛjam ekam aviśvam ātman**

**bhūtendriyātmakam adas ta upāśrito’smi ||**

**tad vā idaṁ bhuvana-maṅgala maṅgalāya**

**dhyāne sma no darśitaṁ ta upāsakānām |**

**tasmai namo bhagavate’nuvidhema tubhyaṁ**

**yo’nādṛto naraka-bhāgbhir asat-prasaṅgaiḥ ||** [bhā.pu. 3.9.2-4]

ṭīkā ca—nanu tvam api samyak na jānāsi yat tvayā dṛṣṭaṁ rūpam etad api guṇātmakam eva, nirguṇaṁ brahmaiva tu satyaṁ ? tatrāha—rūpam iti dvābhyām | **avabodha-rasodayena** cic-chakty-āvirbhāvena **śaśvan**[[88]](#footnote-89) **nivṛttam** **tamo** yasmāt, tasya tava **yad etad rūpaṁ** tvayaiva svātantryeṇa **satām** upāsakānām **anugrahāya** **gṛhītam** āviṣkṛtam | **avatāra-śatasya** śuddha-sattvātmakasya yad ekaṁ **bījaṁ** mūlam, tat-pradarśanārthaṁ guṇāvatāra-bījatvaṁ darśayati—**yan-nābhī**ti |

he **parama** ! **aviddha-varcaḥ** anāvṛta-prakāśam, ato’**vikalpaṁ** nirbhedam, ata ev**ānanda-mātram** | evam-bhūtaṁ yad bhavataḥ **svarūpaṁ**, tad **ato** rūpāt **paraṁ** bhinnaṁ **na paśyāmi**, kintv idam eva[[89]](#footnote-90) tat | ataḥ kāraṇāt te tava **ada** idaṁ rūpam **āśrito’smi** |

yogyatvād apīty āha—**ekam** upāsyeṣu mukhyaṁ, yad **viśva-sṛjam** | ata eva **aviśvaṁ** viśvasmād anyat | kiṁ ca, **bhūtendriyātmakaṁ** bhūtānām indriyāṇāṁ cātmānaṁ kāraṇam ity arthaḥ |

nanv evam api sopādhikam etad arvācīnam evety āśaṅkyāha **tad vai** tad evedaṁ, he **bhuvana-maṅgala** ! yatas te tvayā **no**’smākam **upāsakānāṁ maṅgalāya dhyāne darśitam** | na hy avyakta-vartmābhiniveśita-cittānām asmākaṁ sopādhikaṁ darśanaṁ dātuṁ yuktam iti bhāvaḥ | atas **tubhyaṁ namo’nuvidhema** anuvṛttyā karavāma | tarhi kim iti kecin māṁ nādriyante ? tatrāha—**yo’nādṛta** iti | **asat-prasaṅgair** nirīśvara-kutarka-niṣṭhaiḥ | ity eṣā ||

atra kalpitam apy arthāntaraṁ yasya vidvad-guṇa-gurutvān na sambhavaty eveti vyañjitam—na hy avyakta-vartmeti | uktaṁ caitat stutitaḥ prāk avyakta-vartmābhiniveśitātmā [bhā.pu. 3.8.33] iti | māṁ nādriyante iti vigraha-rūpaṁ mām ity evārthaḥ, vigrahy eva para-brahmatvena sthāpitatvāt | ata eva ye vigraham etādṛśatayā na manyante, te vidvad-anubhava-viruddha-matayo neśvaram api manyanta iti, ata āha—nirīśvara iti | yata eva—

**ye tu tvadīya-caraṇāmbuja-koṣa-gandhaṁ**

**jighranti karṇa-vivaraiḥ śruti-vāta-nītam |**

**bhaktyā gṛhīta-caraṇaḥ parayā ca teṣāṁ**

**nāpaiṣi nātha hṛdayāmbu-ruhāt sva-puṁsām ||** [bhā.pu. 3.9.5]

ity anantara-padye tu-śabdena yo’nādṛta ity-ādy-uktebhyo bahirmukha-janebhyo vilakṣaṇatvena nirdiṣṭānāṁ tādṛśa-śrī-bhagavad-rūpa-niṣṭhānām eva śruti-vāta-nītam iti śabdena pramāṇena bhaktyā gṛhīta-caraṇa ity anubhavena ca prāśastyam uktam |

|| 3.9 || brahmā śrī-nārāyaṇam ||39||

**[40]**

āveśāvatāratayā pratītasya śrī-ṛṣabhadevasyāpi vigraha evaṁ yojyate, yathā—

**idaṁ śarīraṁ mama durvibhāvyaṁ**

**sattvaṁ hi me hṛdayaṁ yatra dharmaḥ |**

**pṛṣṭhe kṛto me yad adharma ārād**

**ato hi mām ṛṣabhaṁ prāhur āryāḥ ||** [bhā.pu. 5.5.19]

idaṁ manuṣyākāra-śarīraṁ hi niścitaṁ durvibhāvyaṁ durvitarkyaṁ yat tattvaṁ tad eva | yatraiva dharmo bhāgavata-lakṣaṇas tatraiva me hṛdayaṁ manaḥ | yad yasmāt tad-viparītādi-lakṣaṇo’dharmo mayā pṛṣṭhe kṛtaḥ | tataḥ parāṅ-mukho’ham ity arthaḥ | ata eva vaktur asya ṛṣabhadevasya ca sarvāntima-līlāpi vyājenāntardhānam eva prākṛta-loka-pratīty-anusāreṇaiva tu tathā varṇitam | ātmārāmatā-rīti-darśanārtham | tad uktam—yogināṁ sāmparāya-vidhim anuśikṣayan iti [bhā.pu. 5.6.6] | ataḥ svakalevaraṁ jihāsur ity atra kaevara-śabdasya prapañca evārthaḥ | upāsanā-śāstre tasya tathā prasiddheḥ |

tathā—atha samīra-vega-vidhūta-veṇu-vikarṣaṇa-jātogra-dāvānalas tad vanam ālelihānaḥ saha tena dadāha [bhā.pu. 5.6.8] ity asya vāstavārthe tu tena saheti kartṛ-sāhāyye tṛtīyā | gauṇa-mukhya-nyāyena kartary eva prāthamika-pravṛtteḥ | tataś ca dāvānalas tad-vana-varti-tarv-ādi-jīvānāṁ sthūlaṁ dehaṁ dadāha | ṛṣabhadevas tu sūkṣmaṁ deham iti tasya sarva-moksadatvam anusandheyam |

sa yaiḥ spṛṣṭo’bhidṛṣṭo vā saṁviṣṭo’nugato’pi vā |

kosalās te yayuḥ sthānaṁ yatra gacchanti yoginaḥ || [bhā.pu. 9.11.22] itivat |

tato’nala-sādharmyaṁ varṇayitvā tadvad antardhānam eva tasyeti ca vyañjitam | ata eva ṛṣabha-devāvirbhāvas tṛtīyo’dhyāya ity evoktaṁ na tu taj-janmeti ||

|| 5.5 || śrī-ṛṣabhadevaḥ sva-putrān ||40||

**[41]**

tad evaṁ ṛṣabhasyāpi vigrahe tādṛśatā cet kim uta svayaṁ bhagavata ity āha—

**muni-gaṇa-nṛpa-varya-saṅkule’ntaḥ-**

**sadasi yudhiṣṭhira-rājasūya eṣām |**

**arhaṇam upapeda īkṣaṇīyo**

**mama dṛśi-gocara eṣa āvir ātmā ||** [bhā.pu. 1.9.41]

ṭīkā ca—eṣa jagatām ātmā mama dṛśi-gocaro dṛṣṭi-pathaḥ sann āviḥ prakaṭo vartate | aho bhāgyam iti bhāvaḥ ity eṣā ||

|| 1.9 || śrī-bhīṣmaḥ śrī-bhagavantam ||41||

**[42]**

tathaiva ca—**rūpaṁ yat tad** ity ādau **sa tvaṁ sākṣād viṣṇur adhyātma-dīpaḥ** [bhā.pu. 10.3.24][[90]](#footnote-91) iti |

**yat tat** kim api **rūpaṁ** vastu **prāhur** vedāḥ | kiṁ tad vastu ? tad āha—**avyaktam** ity-ādi... evambhūtaṁ kim api kārya-kalpaṁ vastu yat, sa eva **sākṣād** akṣi-gocaras **tvaṁ viṣṇur** iti |[[91]](#footnote-92)

tathā ca pādme nirmāṇa-khaṇḍe[[92]](#footnote-93) śrī-bhagavantaṁ prati śrī-veda-vyāsa-vākyam—

tvām ahaṁ draṣṭum icchāmi cakṣurbhyāṁ madhusūdana |

yat tat satyaṁ paraṁ brahma jagad-yoniṁ jagat-patim |

vadanti veda-śirasaś cākṣuṣaṁ nātha me’stu tad || [pa.pu. 5.73.13] iti |

tatra hetuḥ—adhyātma-dīpaḥ, dehi-tat-kāraṇa-kārya-saṅgha-prakāśakatvenāvabhāsana ity arthaḥ[[93]](#footnote-94) | evambhūtasya na tava bhaya-śaṅketi bhāvaḥ ity eṣa prakaraṇānurūpaḥ śrī-svāmi-darśita-bhāvārtho’pi śrī-vigraha-para eva, anyatra bhaya-sambhāvanānutpatteḥ ||

|| 10.3 || śrī-devakī śrī-bhagavantam ||42||

**[43]**

atas tad-aṁśānām api tādṛśatvam āha—

**satya-jñānānantānanda-**

**mātraika-rasa-mūrtayaḥ |**

**aspṛṣṭa-bhūri-māhātmyā**

**api hy upaniṣad-dṛśām ||** [bhā.pu. 10.13.54]

ṭīkā ca—sarveṣāṁ mūrtimattve’py aviśeṣam āha—satya-jñāneti | **satyāś** ca **jñāna**-rūpāś ca **anantāś** ca **ānanda**-rūpāś ca | tatrāpi tad-eka**-mātrā** vijātīya-sambheda-rahitāḥ | tatrāpi ca **eka-rasāḥ** sadaika-rūpā **mūrtayo** yeṣāṁ te | yad vā, satya-jñānādi-mātraika-rasaṁ yad brahma, tad eva mūrtir yeṣām iti | ata eva **upaniṣad** ātma-jñānaṁ saiva **dṛk** cakṣur yeṣāṁ, teṣām api hi niścitam | **aspṛṣṭa-bhūr**i-**māhātmyāḥ** na spṛṣṭaṁ sparśa-yogyaṁ bhūri māhātmyaṁ yeṣāṁ, te tathā-bhūtāḥ sarve[[94]](#footnote-95) vyadṛśyanteti | ity eṣā |

atra **mātra**-padaṁ tad-varṇādīnāṁ svarūpāntaraṅga-dharmatvaṁ bodhayati | na hy atrāparasminn arthe **mūrti**-śabdaḥ kevalātma-para iti svāminaḥ śrī-śuka-devasya vā matam, lakṣaṇāyāḥ kaṣṭa-kalpanāmayatvāt, aspṛṣṭety atra aspṛṣṭeti bhūri-māhātmyeti apīti upaniṣad-dṛg iti pada-catuṣṭayasyaiva vyastasya samastasya ca svārasya-bhaṅga-prasaṅgāt, ukta-prakārānurodhāt, te’cakṣatākṣa-viṣayaṁ sva-samādhi-bhāgyam [bhā.pu. 3.15.38] ity-ady-udāhariṣyamāṇānusārāt, sva-sukha- [bhā.pu. 12.12.69] ity-ādi śrī-śuka-hṛdaya-virodhāc ca |

ata eva viśuddha-vijñāna-ghanaṁ [bhā.pu. 10.37.20], viśuddha-jñāna-mūrtaye [bhā.pu. 10.27.21], tvayy eva nitya-sukha-bodha-tanau [bhā.pu. 10.14.22] ity-ādi-vākyāni ca na lākṣaṇikatayā kadarthanīyāni |

tathaiva ānanda-mūrtim upaguhya dṛśātma-labdham [bhā.pu. 10.41.25] ity ādau,

dorbhyāṁ stanāntara-gataṁ parirabhya kāntam

ānanda-mūrtim ajahād atidīrgha-tāpam || [bhā.pu. 10.48.6]

ity ādau ca darśanāliṅganābyām anyārthatvaṁ vyavacchidyate | uktaṁ ca mahāvārāhe—

sarve nityāḥ śāśvatāś ca dehās tasya parātmanaḥ |

heyopādeya-rahitā naiva prakṛtijāḥ kvacit ||

paramānanda-sandohā jñāna-mātrāś ca sarvataḥ |

deha-dehi-bhidā cātra neśvare vidyate kvacit[[95]](#footnote-96) || iti ||

|| 10.13 || śrī-śukaḥ ||43||

[**44]**

ittham evābhipretyāha—

**kṛṣṇam enam avehi tvam ātmānam akhilātmanām |**

**jagad-dhitāya so’py atra dehīvābhāti māyayā ||** [bhā.pu. 10.14.55]

**enaṁ** naumīḍya te’bhra-vapuṣe [bhā.pu. 10.14.1][[96]](#footnote-97) ity-ādi-varṇita-rūpam **avehi** mat-prasāda-labdha-vidvattayaivānubhava, na tu tarkādīnāṁ vicārayety arthaḥ | evambhūto’pi **māyayā** kṛpayā **jagad-dhitāya** sarvasyāpi svātmānaṁ prati cittākarṣaṇāya **dehīva** jīva iv**ābhāti** krīḍati | **iva**-śabdena śrī-kṛṣṇas tu jīvavat pṛthag-dehaṁ praviṣṭavān iti gamyate |

ata eva śrī-vigrahasya parama-puruṣārtha-lakṣaṇatvam uktaṁ śrī-dhruveṇa—

satyāśiṣo hi bhagavaṁs tava pāda-padmam

āśīs tathānubhajataḥ puruṣārtha-mūrteḥ [bhā.pu. 4.9.17] ity atra |

ṭīkā ca—he bhagavan puruṣārthaḥ paramānandaḥ sa eva mūrtir yasya tasy atava pāda-padmam āśiṣo rājyādeḥ sakāśāt satyā | āśīḥ paramārtha-phalaṁ hi niścitaṁ kasya tena prakāreṇa tvam eva puruṣārtha ity evaṁ niṣkāmatayā anubhjataḥ | ity eṣā ||

|| 10.14 || śrī-śukaḥ ||44||

**[45]**

ataḥ śabda-pratipādyaṁ yad brahma tac chrī-vigraha evety upasaṁhāra-yogyaṁ vākyam āha—

**tāvat prasanno bhagavān**

**puṣkarākṣaḥ kṛte yuge |**

**darśayām āsa taṁ kṣattaḥ**

**śābdaṁ brahma dadhad vapuḥ ||** [bhā.pu. 3.21.7]

tad vapur dadhat prakāśayann asau śuklākhyo bhagavān kṛte yuge vartate | tad eva śabda-pratipādyaṁ brahma parama-tattvaṁ taṁ kardamaṁ prati darśayāmāsety arthaḥ ||

|| 3.21 || śrī-maitreyaḥ ||45||

**[46]**

tad evaṁ siddhe bhagavatas tādṛśe vailakṣaṇye dṛśyatvāt ghaṭavad ity ādya-sad-anumānaṁ na sambhavati kālātyayopadiṣṭatvāt | tad etad abhipretya tasmin satyatā-puraskṛtaṁ ṣaḍ-bhāva-vikārādya-bhāvaṁ sthāpayan pūrṇa-svarūpatvam abhupagacchati |

**ekas tvam ātmā puruṣaḥ purāṇaḥ**

**satyaḥ svayaṁ jyotir ananta ādyaḥ |**

**nityo’kṣaro’jasra-sukho nirañjanaḥ**

**pūrṇo’dvayo mukta upādhito’mṛtaḥ ||** [bhā.pu. 10.14.23]

naumīḍya te [bhā.pu. 10.14.1] ity ādinā stutyatvena pratijñā-rūpo’yam abhra-vapur-ādi-lakṣaṇatvam eka eva sarveṣām ātmā paramāśrayaḥ | tad uktam—eko’si prathamam [bhā.pu. 10.14.18] iti iti ca | kṛṣṇam enam avehi tvam ātmānam akhilātmanām [bhā.pu. 10.14.55]iti ca | yatas tvam ātmā tata eva satyaḥ | paramāśrayasya satyatām abalambyaivānyeṣāṁ satyatvāt tvayy eva satyatvasya mukhyā viśrāntir iti bhāvaḥ | tad uktam—satya-vrataṁ satya-param [bhā.pu. 10.2.26] ity ādi |

satye pratiṣṭhitaḥ kṛṣṇaḥ satyam atra pratiṣṭhitam |

satyāt satyaṁ ca govindas tasmāt satyo hi nāmataḥ || [ma.bhā. 5.68.12] ity udyama-parvaṇi ca |

na ca tvayi janmādayo vikārāḥ santīty āha ādyaḥ kāraṇam | eko’si prathamam ity ādau [bhā.pu. 10.14.18] tādṛśatva-dṛṣṭeḥ | ato na janma, kintu pratyakṣatvaṁ harer janma na vikāraḥ kathañcana iti pādma-rītikam eva | ata eva skānde—

avijñāya paraṁ deham ānandātmānam avyayam |

āropayanti janimat pañca-bhūtātmakaṁ jaḍam || iti ||

ādyatve hetuḥ | puruṣaḥ puruṣākāra eva san purāṇaḥ purāpi navaḥ kāryāt pūrvam api vartamāna ity arthaḥ | śrutiś ca—ātmaivedam agra āsīt puruṣa-vidha [bṛ.ā.u. 1.4.1] iti | ata eva janmāntarāstitva-lakṣaṇaṁ vikāraṁ vārayati nityaḥ sanātana-mūrtiḥ | tathā pūrvavan madhyamākāratve’pi pūrṇa iti vṛddhim | ajasra-sukho nityam eva sukha-rūpa iti pariṇāmam | sukhasya puṁstvaṁ chāndasaṁ, vijñānam ānandaṁ brahma [bṛ.ā.u. 3.9.28] ity atrānandasya napuṁsakatvavat |

tathā akṣara ity apakṣayam | amṛta iti vināśam | pūrṇatve hetuḥ | ananta advaya iti deśa-kāla-pariccheda-rahitaḥ | vastu-pariccheda-rahito’pi | anyasya tac-chaktitvāt taṁ vinānavasthānāt | atrāmṛtatvopapādanāya caturvidha-kriyā-phalatvaṁ ca vārayati | tatrotpattir ādya ity anenaiva nirākṛtā | śiṣṭa-trayaṁ svayaṁjyotir nirañjana upādhito mukta iti pada-trayeṇa | tatra ca prāptiḥ kriyayā jñānena vā bhavet | kriyayā prāptir ātma-padenaiva nirākṛtā, sarva-pratyag-rūpatvāt | tathā jñānataḥ prāptiṁ vārayati | svayaṁjyotir iti | tad uktaṁ brahmāṇaṁ prati śrī-bhagavatā manīṣitānubhāvo’yaṁ mama lokāvalokanam [bhā.pu. 2.9.22] iti |

ṭīkā ca—etac ca mat-kṛpayaiva tvayā prāptam ity āha | manīṣitam icchā, tubhyaṁ dātavyam iti yā mamecchā tasyā anubhāvo’yam | ko’sau? tam āha—mama lokasyāvalokanaṁ yat | ity eṣā | tad uktam—nityāvyakto’pi bhagavān īkṣyate nija-śaktitaḥ | iti |[[97]](#footnote-98)

nanu, śrī-bhagavatoddhavaṁ prati vāsudevo bhagavatām [bhā.pu. 11.16.29] ity ādikaṁ vibhūti-madhye gaṇayitvā sarvānte manovikārā evaite [bhā.pu. 11.16.41] ity uktam | satyam | tad-gaṇanaṁ prācurya-vivakṣayā kṣatriṇo gacchantītivat | tatraiva hi—

pṛthivī vāyur ākāśa āpo jyotir ahaṁ mahān |

vikāraḥ puruṣo’vyaktaṁ rajaḥ sattvaṁ tamaḥ param || [bhā.pu. 11.16.37] ity atra |

para-śabdena brahmāpi tan-madhye gaṇitam asti | tad evaṁ prāptir niṣiddhā | atha vikṛtir api tuṣāpākaraṇenāvadhātena vrīhīṇām ivopādhyapākareṇena bhavet | tac cāsaṅgatvān na sambhaved ity āha mukta upādhita iti | tad uktam—viśuddha-jñāna-mūrtaye [bhā.pu. 10.27.21] viśuddha-vijñāna-ghanaṁ [bhā.pu. 10.37.20] ity ādau ca | tasmān mama niśita-śarair vibhidyamāna-tvaci [bhā.pu. 1.9.34] ity-ādikaṁ tu māyika-līlā-varṇanam eva |

evaṁ vadanti rājarṣe

ṛṣayaḥ kecanānvitāḥ |

yat sva-vāco virudhyeta

na nūnaṁ te samaranty anu || [bhā.pu. 10.77.30] ity ādi nyāyena vāstavatva-virodhāt |

tathā hi skānde—

asaṅgaś cāvyayo’bhedyo’nigrāhyo’śoṣya eva ca |

viddho’sṛg-ācito baddha iti viṣṇuḥ pradṛśyate ||

asurān mohayan devaḥ krīḍaty eṣa sureṣv api |

manuṣyān madhyayā dṛṣṭyā na mukteṣu kadācana || iti ||

śrī-bhīṣmasya yuddha-samaye daityāviṣṭatvāt tathā bhānaṁ yuktam eveti | kintv adhunā duḥsvapna-duḥkhasyeva tasya nivedanaṁ kṛtam iti jñeyam | saṁskāro’pi kim atiśayādhānena malāpākāreṇa vā | tatrātiśayādhānaṁ pūrṇatvenaiva nirākṛtam | malāpakaraṇaṁ vārayati nirañjanaḥ nirmalaḥ viśuddha-jñāna-mūrtir ity arthaḥ ||

|| 10.14 || śrī-brahmā ||46||

**[47]**

tad evaṁ pūrvaṁ tad-aiśvaryādīnāṁ svarūpa-bhūtatvaṁ sādhitaṁ tac ca teṣāṁ svarūpāntaraṅga-dharmatvād yuktam | yathā jyotir antaraṅga-dharmānāṁ tadīya-śuklādi-guṇānāṁ jyotir-bhūtatvam eva, na tama ādirūpatvaṁ tadvat |

atha śrī-vigrahasya pūrṇa-svarūpa-lakṣaṇatvaṁ tadvat | atha śrī-vigrahasya pūrṇa-svarūpa-lakṣaṇatvaṁ sādhitaṁ, tac ca yuktam, sarva-śakti-yukta-parama-vastv-eka-rūpatvāt tasya | tatra yo nijāntaraṅga-nitya-dharmaḥ śrī-vigrahatāgamas tat tat saṁsthāna-lakṣaṇas tad viśiṣṭaṁ paramānanda-lakṣaṇaṁ vastv eva śrī-vigrahaḥ | sa eva cāntaraṅga-dharmāntarāṇāṁ, aiśvaryādīnām api nityāśrayatvāt svayaṁ bhagavān, yathā śuddha-khaṇḍa-laḍḍukam | yato yathā laḍḍukatāgamaka-saṁsthāna-viśiṣṭa-khaṇḍam eva laḍḍukaṁ tad eva khaṇḍa-svābhāvika-saugandhyādimac ceti lokaiḥ pratīyate prayujyate ca tathā rūpaṁ yad etat [bhā.pu. 3.9.2] ity ādiṣu paraṁ tattvam eva śrī-vigrahaḥ sa eva ca bhagavān iti vidvadbhiḥ pratīyate prayujyate caiveti |

tad evaṁ śrī-vigrahasya pūrṇa-svarūpatvaṁ sādhayitvā, to-poṣaṇārthaṁ prakaraṇāntaram ārabhyate | yāvat pārṣada-nirūpaṇam | tatra paricchadānāṁ tat-svarūpa-bhūtatve tad-aṅga-sahitatayaivāvirbhāva-darśana-rūpaṁ liṅgam āha dvayena—

**tam adbhutaṁ bālakam ambujekṣaṇaṁ**

**catur-bhujaṁ śaṅkha-gadādy-udāyudham |** [bhā.pu. 10.3.9] ity ādi ||

spaṣṭam || 10.3 | śrī-śukaḥ ||47||

**[48]**

evam abhiprāyeṇaivedam āha—

**yathaikātmyānubhāvānāṁ**

**vikalpa-rahitaḥ svayam |**

**bhūṣaṇāyudha-liṅgākhyā**

**dhatte śaktīḥ sva-māyayā ||**

**tenaiva satya-mānena**

**sarva-jño bhagavān hariḥ |**

**pātu sarvaiḥ svarūpair naḥ**

**sadā sarvatra sarva-gaḥ ||** [bhā.pu. 6.8.32-33]

**aikātmyānubhāvānāṁ** kevala-parama-svarūpa-dṛṣṭi-parāṇāṁ **vikalpa-rahitaḥ** paramānandaika-rasa-parama-svarūpatayā sphurann api, **yathā** yena prakāreṇa, sveṣu sva-svāmitayā bhajatsu yā **māyā** kṛpā, **tayā** hetunā, **svayaṁ** vicitra-śakti-mayena svarūpeṇaiva kāraṇa-bhūtena **bhūṣaṇādy-ākhyāḥ śaktīḥ** śakti-mayāvirbhāvāt **dhatte** gocarayati | **tenaiva** vidvad-anubhava-lakṣaṇena **satya-pramāṇena,** tad yadi satyaṁ syāt, tadety arthaḥ | tair eva bhūṣaṇādi-lakṣaṇaiḥ **sarvaiḥ** **svarūpair** vicitra-svarūpāvirbhāvair **naḥ pātu** |

ata eva śrī-viṣṇu-dharme bali-kṛta-cakra-stave—yasya rūpam anirdeśyam api yogibhir uttamair ity-ādi | tad-anantaraṁ ca—

bhramatas tasya cakrasya nābhi-madhye mahī-pate |

trailokyam akhilaṁ daityo dṛṣṭavān bhūr bhuvādikam || iti ||

tad evam eva navame [9.5.3-11] śrīmad-ambarīṣeṇāpi cakram idaṁ stutam asti | liṅgāni garuḍākāra-dhvajādīni | anena yat kvacid ākasmikatvam iva śrūyate, tad api śrī-bhagavad-āvirbhāvavaj jñeyam |

atra tṛtīye caityasya tattvam amalaṁ maṇim asya kaṇṭhe [bhā.pu. 3.28.28] ity api sahāyam | ato dvādaśe’pi kaustubha-vyapadeśena svātma-jyotir bibharty ajaḥ [bhā.pu. 12.11.10] ity-ādikaṁ virāḍ-gatatvenopāsanārtham abheda-dṛṣṭyā darśitam eva yathā-sambhavaṁ sākṣāc chrī-vigrahatvenāpy anusandheyam | tathā hi śrī-viṣṇu-purāṇe—

ātmānam asya jagato nirlepam aguṇāmalam |

bibharti kaustubha-maṇi-svarūpaṁ bhagavān harir || [vi.pu. 1.22.68] iti ||

|| 6.8 || viśva-rūpo mahendram ||48||

**[49]**

atha śrī-vaikuṇṭha-lokasyāpi tādṛśatvaṁ tasmai sva-lokaṁ bhagavān sabhājitaḥ [bhā.pu. 2.9.9][[98]](#footnote-99) ity atra sādhitam eva | punar api durdhiyāṁ pratīty-arthaṁ sādhyate | yataḥ,

1. sa karmādibhir na prāpyate (49),
2. prapañcitātītatvena śrūyate (50, 52),
3. taṁ labdhavatām askhalana-guṇa-sātmyena stūyate (51, 52),
4. nairguṇyāvasthāyām eva labhyate (53),
5. laukika-bhagavan-niketasyāpi tad-āveśān nairguṇyam atidiśyate, ity ataḥ sa tu tad-rūpatayā sutarām eva gamyate (54),
6. sākṣād eva prakṛteḥ paratvena śrūyate (55),
7. nityatayodghoṣyate (56),
8. mokṣa-sukham api tiraskurvantyā bhaktyaiva labhyate (57),
9. saccidānanda-ghanatvenābhidhīyate (58) iti |

(1) tatra karmādibhir aprāpyatvam | yathā—

**devānām eka āsīt svar-bhūtānāṁ ca bhuvaḥ padam |**

**martyādīnāṁ ca bhūr-lokaḥ siddhānāṁ tritayāt param ||**

**adho’surāṇāṁ nāgānāṁ bhūmer eko’sṛjata prabhuḥ |**

**trilokyāṁ gatayaḥ sarvāḥ karmaṇāṁ triguṇātmanām ||**

**yogasya tapasaś caiva nyāsasya gatayo’malāḥ |**

**mahar-janas-tapaḥ-satyaṁ bhakti-yogasya mad-gatiḥ ||**

[bhā.pu. 11.24.12-14]

siddhānāṁ yogādibhiḥ tritayāt paraṁ mahar-lokādi || bhūmer adhaś cātalādi | trilokyāṁ pātālādika-bhūrbhuvaḥ svaś ceti | karmaṇāṁ gārhasthya-dharmāṇāṁ tapo vānaprasthena brahmacaryaṁ ca | tatra brahmacaryeṇopakurvāṇa-naiṣṭhika-bhedena kramān mahar-janaś ca, vānasthena tapaḥ, nyāsena satyaṁ, yoga-tāratamyena tu sarvam iti jñeyam | mad-gatiḥ śrī-vaikuṇṭha-lokaḥ bhakti-yoga-prāpyatvena vakṣyamāṇaḥ, yan na vrajanti [bhā.pu. 3.15.23] ity ādi-vākya-sāhāyyāt loka-prakaraṇāc ca | uktaṁ ca tṛtīye devān prati brahmaṇaiva tat[[99]](#footnote-100)-saṅkulaṁ hari-padān atimātra-dṛṣṭaiḥ [bhā.pu. 3.15.20] ity-ādi | ṭīkā ca—punar vaikuṇṭham eva viśinaṣṭi | yat saṅkulaṁ vyāptaṁ bhavati | kaiḥ ? hari-padayor ānatiḥ praṇāmas tāvan-mātreṇa dṛṣṭair bhaktānāṁ vimānair na karmādi-prāpyaiḥ | ity eṣā |

evam eva śrutiś ca—parīkṣya lokān karma-citān brāhmaṇo nirvedam āyān nāstyakṛtaḥ kṛtena[[100]](#footnote-101) [mu.u. 1.2.12] iti | atrāpy akṛta ity asya viśeṣyaṁ loka ity eva, tat-prasakteḥ |

īśvaraḥ sarva-bhūtānām [gītā 18.61] ity ādau,

tam eva śaraṇaṁ gaccha sarva-bhāvena bhārata |

tat-prasādāt parāṁ śāntiṁ sthānaṁ prāpsyasi śāśvatam ||

iti [gītā 18.62] śrī-bhagavad-upaniṣatsu |

|| 11.14 || śrī-bhagavān ||49||

**[50]**

(2) prapañcātītatvam—

**sva-dharma-niṣṭhaḥ śata-janmabhiḥ pumān**

**viriñcatām eti tataḥ paraṁ hi mām |**

**avyākṛtaṁ bhāgavato’tha vaiṣṇavaṁ**

**padaṁ yathāhaṁ vibudhāḥ kalātyaye ||** [bhā.pu. 4.24.29]

tato’pi puṇyātiśayena **mām eti**, bhāgavatas tu **atha** dehānte **avyākṛtaṁ**, nāma-rūpe vyākaravāṇi [chā.u. 6.3.2] iti śruti-prasiddha-vyākaraṇāviṣayaṁ prapañcātītaṁ **vaiṣṇavaṁ padaṁ** vaikuṇṭham eti | **yathāhaṁ** rudro bhūtvādhikārikatayā vartamānaḥ, **vibudhā** devāś cādhikārikāḥ **kalātyaye** adhikārānte liṅga-bhaṅge saty eṣyantīti, yāvad adhikāram avasthitir ādhikārikāṇām [ve.sū. 3.3.33] iti nyāyena ||29||

|| 4.24 || śrī-rudraḥ pracetasam ||50||

**[51]**

(3) tato’skhalanam |

**atho vibhūtiṁ mama māyayācitām[[101]](#footnote-102)**

**aiśvaryam aṣṭāṅgam anupravṛttam |**

**śriyaṁ bhāgavatīṁ vāspṛhayanti bhadrāṁ**

**parasya me te’śnuvate tu loke ||**

**na karhicin mat-parāḥ śānta-rūpe**

**naṅkṣyanti no me’nimiṣo leḍhi hetiḥ |**

**yeṣām ahaṁ priya ātmā sutaś ca**

**sakhā guruḥ suhṛdo daivam iṣṭam ||** [bhā.pu. 3.25.37-38]

atho’vidyā-nivṛtty-anantaraṁ mama māyayā bhakta-viṣayaka-kṛpayā ācitāṁ tad-arthaṁ prakaṭitāṁ vibhūtiṁ bhoga-sampattim, tathāṇimādy-aṣṭaiśvaryam anupravṛttam svabhāva-siddhaṁ, tathā bhāgavatīṁ śriyaṁ sākṣād-bhagavat-sambandhinīṁ sārṣṭi-saṁjñāṁ sampattim api aspṛhayanti, bhakti-sukha-mātrābhilāṣeṇa | yadyapi tebhyo na spṛhayantīty arthaḥ, tathāpi te me mama loke vaikuṇṭhākhye aśnuvate prāpnuvanty eveti sva-vātsala-viśeṣo darśitaḥ | yathā sudāma-mālākāra-vare,

so’pi vavre’calāṁ bhaktiṁ tasminn evākhilātmani |

tad-bhakteṣu ca sauhārdaṁ bhūteṣu ca dayāṁ parām |

iti tasmai varān dattvā śriyaś cānvaya-vardhinīm || [bhā.pu. 10.41.51-52] iti |

atas teṣāṁ tatrānāsaktiś ca dyotitā | “avidyā-nivṛtty-anantaram” iti “mama kṛpayācitām” iti ca teṣām anartha-rūpatvaṁ khaṇḍitam | kiṁ vā, māyayācitāṁ brahma-lokādi-gatāṁ sampattim apīti teṣāṁ sarva-vaśīkāritvam eva darśitaṁ, na tu tad-bhogaḥ | tasyāti-tucchatvena teṣv anarhatvāt | śrutiś cātra—tad yatheha karma-jito lokaḥ kṣīyate evam evāmutra puṇya-jito lokaḥ kṣīyate [chā.u. 8.1.6] ity anantaraṁ atha ya ihātmānam anuvidya vrajanty etāṁś ca satya-kāmāṁs teṣāṁ sarveṣu lokeṣu kāma-cāro bhavati iti |

nanv evaṁ tarhi lokatvāviśeṣāt svargādivat bhoktṛ-bhogyānāṁ kadācid vināśaḥ syāt | tatrāha—śānta-rūpe śāntam avikṛtaṁ rūpaṁ yasya tasmin vaikuṇṭhe mat-parās tad-vāsino lokāḥ kadācid api na naṅkṣyanti bhogya-hīnā na bhavanti | animiṣo me hetiḥ madīyaṁ kāla-cakraṁ no leḍhi, tān na grasate, na sa punar āvartate [chā.u. 8.15.1] iti śruteḥ |

ābrahma-bhuvanāl lokāḥ

punar āvartino’rjuna |

mām upetya tu kaunteya

punar janma na vidyate || [gītā 8.16] iti śrī-gītopaniṣadbhyaḥ |

sahasra-nāma-bhāṣye’py uktam—param utkṛṣṭam ayanaṁ sthānaṁ punar-āvṛtti-śaṅkā-rahitam iti parāyaṇaḥ | puṁliṅga-pakṣe bahu-vrīhir [75] iti |

na kevalam etāvat teṣāṁ māhātmyam ity āha—yeṣām iti | yeṣāṁ māṁ vinā na kaścid aparaḥ prema-bhājanam astīty arthaḥ | yad vā—golokādikam apekṣyaivam uktam | tatra hi tathābhāvā eva śrī-gopā nityā vidyante |

athavā, taṁ lokaṁ kīdṛg-bhāvā avidyānantaraṁ prāpnuvantīti | tatrāha yeṣām iti | ye kecit pādmottara-khaṇḍe darśita-muni-gaṇa-savāsanāḥ ātmā brahmaivāyaṁ sākṣād iti māṁ bhāvayanti, evam anye ca ye ye, ta eva prāpnuvantīty arthaḥ | suhṛda iti bahutvaṁ sauhṛdasya nānā-bhedāpekṣayā | evaṁ caturthe śrī-nārada-vākye—

śāntāḥ sama-dṛśaḥ śuddhāḥ sarva-bhūtānurañjanāḥ |

yānty añjasācyuta-padam acyuta-priya-bāndhavāḥ || [bhā.pu. 4.12.37] iti |

|| 3.25 || śrī-kapilaḥ ||51||

**[52]**

prapañcātītatvaṁ tato’skhalanaṁ ca yugapad āha—

**ātapatraṁ tu vaikuṇṭhaṁ**

**dvijā dhāmākutobhayam ||** [bhā.pu. 12.11.19] iti |

prapañca-rūpasyaiveti prakaraṇāt | dvijā iti sambodhanam ||

|| 12.11 || śrī-sutaḥ ||52||

**[53]**

(4) nairguṇya-prāpyatvam—

**sattve pralīnāḥ svar yānti narāḥ lokaṁ rajo-layāḥ |**

**tamo-layās tu nirayaṁ yānti mām eva nirguṇāḥ ||** [bhā.pu. 11.25.22]

loka-prasakter mal-lokam iti vaktavye tat-prāptir nāma mat-prāptir eveti svābhedam abhipretyāha mām eveti ||

|| 11.25 || śrī-bhagavān ||53||

**[54]**

(5) sutarāṁ nairguṇyāśrayatvam |

**vanaṁ tu sāttviko vāso grāmo rājasa ucyate |**

**tāmasaṁ dyūta-sadanaṁ man-niketaṁ tu nirguṇam ||** [bhā.pu. 11.25.25]

tad-āveśenaivāsyāpi nirguṇatva-vyapadeśa iti bhāvaḥ ||

|| 11.25 || sa eva ||54||

**[55]**

(6) prakṛteḥ paratvam—

**tato vaikuṇṭham agamad bhāsvaraṁ tamasaḥ param |**

**yatra nārāyaṇaḥ sākṣān nyāsināṁ paramā gatiḥ ||**

**śāntānāṁ nyasta-daṇḍānāṁ yato nāvartate gataḥ ||** [bhā.pu. 10.88.25-26]

agamat jagāma śiva iti śeṣaḥ ||

|| 10.88 || śrī-śukaḥ ||55||

**[56]**

(7) nityatvam—

**grīvāyāṁ jana-loko’sya**

**tapolokaḥ stana-dvayāt |**

**mūrdhabhiḥ satya-lokas tu**

**brahma-lokaḥ sanātanaḥ ||** [bhā.pu. 2.5.39]

ṭīkā ca—brahma-lokaḥ vaikuṇṭhākhyaḥ | sanātano nityaḥ, na tu sṛjya-prapañcāntar-varti ity eṣa | brahma-bhūto loko brahma-lokaḥ ||

|| 2.5 || śrī-brahmā śrī-nāradam ||56||

**[57]**

(8) mokṣa-sukha-tiraskāri-bhakty-eka-labhyatvam—

**yan na vrajanty agha-bhido racanānuvādāc**

**chṛṇvanti ye’nya-viṣayāḥ kukathā mati-ghnīḥ |**

**yās tu śrutā hata-bhagair nṛbhir ātta-sārās**

**tāṁs tān kṣipanty aśaraṇeṣu tamaḥsu hanta ||** [bhā.pu. 3.15.23]

**yac ca vrajanty animiṣām ṛṣabhānuvṛttyā**

**dūre yamā hy upari naḥ spṛhaṇīya-śīlāḥ |**

**bhartur mithaḥ suyaśasaḥ kathanānurāga-**

**vaiklavya-bāṣpa-kalayā pulakī-kṛtāṅgāḥ ||** [bhā.pu. 3.15.25]

yad vaikuṇṭhaṁ, yac ca no’smākam upari-sthitaṁ, naḥ spṛhaṇīya-śīlā iti vā | dūre yamo yeṣāṁ te siddhatvena dūrīkṛta-yama-niyamāḥ santo vā vrajantīti | bhartur mithaḥ suyaśasaḥ ity anena tathā-vidhāyā bhakter mokṣa-sukha-tiraskāritva-prasiddhiḥ sūcitā | nātyantikaṁ vigaṇayanty apīty ādau, ye’ṅga tvad-aṅghri-śaraṇā bhavataḥ kathāyāṁ kīrtanya-tīrtha-yaśasaḥ kuśalā rasajñā [bhā.pu. 3.15.48] iti sanakādy-ukteḥ |

|| 3.15 || śrī-brahmā devān ||57||

**[58]**

(9) sac-cid-ānanda-rūpatvam—

**evam etān mayādiṣṭā**

**nanu tiṣṭhanti me pathaḥ |**

**kṣemaṁ vindanti mat-sthānaṁ**

**tad brahma paramaṁ viduḥ ||** [bhā.pu. 11.20.37]

**me pathaḥ** jñāna-karma-bhakti-lakṣaṇān mat-prāpty-upāyān, jñāna-karmaṇor api bhakteṣu bhakteḥ prathamataḥ kvacit kadācit kiñcit sāhāyya-kāritvāt | **kṣemaṁ** **mad**-bhakti-maṅgala-mayaṁ yat **sthānaṁ** **paramaṁ brahmeti vidur** jānanti | ittham evodāhariṣyate ca—

iti sañcintya bhagavān mahā-kāruṇiko hariḥ |

darśayāmāsa lokaṁ svaṁ gopānāṁ tamasaḥ param ||

satyaṁ jñānam anantaṁ yad brahma-jyotiḥ sanātanam |

yad dhi paśyanti munayo guṇāpāyo samāhitā || [bhā.pu. 10.28.14-15] iti |

ubhayatrāpi ca-kārādy-adhyāhārādinā tv arthāntaraṁ kaṣṭaṁ bhavati | tair eva ca tamasaḥ prakṛteḥ param iti vaikuṇṭhasyāpi viśeṣaṇatvena vyākhyātam iti ||

|| 11.20 || śrī-bhagavān ||58||

**[59]**

tathaiva—

**na yatra kālo’nimiṣāṁ paraḥ prabhuḥ**

**kuto nu devā jagatāṁ ya īśire |**

**na yatra sattvaṁ na rajas tamaś ca**

**na vai vikāro na mahān pradhānam ||**

**paraṁ padaṁ vaiṣṇavam āmananti tad**

**yan neti netīty atad-utsisṛkṣavaḥ |**

**visṛjya daurātmyam ananya-sauhṛdā**

**hṛdopaguhyārha-padaṁ pade pade ||** [bhā.pu. 2.2.17-18]

**atat** cid-vyatiriktam | **neti netīty** evam **utsraṣṭum icchavo** **daurātmyaṁ** bhagavad-ātmanor abheda-dṛṣṭiṁ **visṛjya**, **arhasya** śrī-bhagavataḥ, **padaṁ** caraṇāravindaṁ, **pade pade** pratikṣaṇaṁ **hṛdā** **upaguhya** āśliṣya, nānyasmin **sauhṛdaṁ** yeṣāṁ tathābhūtāḥ santo **yad** **āmananti** jānanti, tad **vaiṣṇavaṁ padaṁ** śrī-vaikuṇṭham iti brahma-svarūpam eva **tad** iti tātparyam | anena prema-lakṣaṇa-sādhana-liṅgena nirākāra-rūpam arthāntaraṁ nirastam |

atra nirākāra-parāyaṇasyāpi muktā-phala-ṭīkā-kṛto daivābhivyañjitā gīr yathā—tat paraṁ padaṁ vaiṣṇavam āmananti, adhikṛtādhiṣṭhita-rājādhiṣṭhitatvavat | brahmādi-padānām api | viṣṇunādhiṣṭhitatvāt param ity uktam | viṣṇunaivādhiṣṭhitam ity artha iti |

ata eva śrutāv api tasya sva-mahimaika-pratiṣṭhitatvaṁ sa bhagavaḥ kasmin pratiṣṭhita iti sve mahimni [chā.u. 7.24.1] iti | ata evoktaṁ ka itthā veda yatra saḥ [ka.u. 1.2.25] iti ||

|| 2.2 || śrī-śukaḥ ||59||

**[60]**

ka itthā [ka.u. 1.2.25] ity-ādi-śruter arthatvenāpi spaṣṭam āha—

**svaṁ lokaṁ na vidus te vai**

**yatra devo janārdanaḥ |**

**āhur dhūmra-dhiyo vedaṁ**

**sakarmakam atad-vidaḥ ||** [bhā.pu. 4.29.48]

ye dhūmra-dhiyo vedaṁ sa-karmakaṁ karma-mātra-pratipādakam āhuḥ, te janārdanasya svaṁ svarūpaṁ lokaṁ na viduḥ, kintu svargādikam eva viduḥ | yatra loke ||

|| 4.29 || śrī-nāradaḥ prācīna-barhiṣam ||60||

**[61]**

evaṁ ca oṁ namas te’stu bhagavanity-ādi-gadye—

**paramahaṁsa-parivrājakaiḥ parameṇātma-yoga-samādhinā paribhāvita-parisphuṭa-pāramahaṁsya-dharmeṇodghāṭita-tamaḥ-kapāṭa-dvāre citte’pāvṛta ātma-loke svayam upalabdha-nija-sukhānubhavo bhavān ||** [bhā.pu. 6.9.33]

tamaḥ prakṛtir ajñānaṁ vā | ātma-loke sva-svarūpe loke | eṣa ātma-loka eṣa brahma-lokaḥ [bṛ.ā.u. 4.3.32] iti | divye brahma-pure hy eṣa paramātmā pratiṣṭhitaḥ [mu.u. 2.2.7] ity-ādi-śrutau |

yat tat sūkṣmaṁ paramaṁ veditavyaṁ

nityaṁ padaṁ vaiṣṇavam āmananti |

etal lokā na vidur loka-sāraṁ

vidanti tat kavayo yoga-niṣṭhāḥ || iti pippalāda-śākhāyām |

pareṇa nākaṁ nihitaṁ guhāyāṁ

bibhrājate yad yatayo viśanti || iti parasyām |

tad vā etat paraṁ dhāma mantra-rājādhyāpakasya, yatra na duḥkhādi na sūryo bhāti, yatra na mṛtyuḥ praviśati, yatra na doṣaḥ, tad ānandaṁ śāśvataṁ śāntaṁ sadā-śivaṁ brahmādi-vanditaṁ yogi-dhyeyaṁ, yatra gatvā na nivartante yoginaḥ[[102]](#footnote-103) | tad etad ṛcābhyuktaṁ—

tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ

divīva cakṣur ātatam |

tad-viprāso vipanyavo jāgṛvāṁsaḥ samindhate |

viṣṇor yat paramaṁ padam || [nṛ.tā.u. 5.10] iti śrī-nṛsiṁha-tāpanyām |

na tv iyam api brahma-paratvenaiva vyākhyeyā, vanditatvena yatra gatvety anena ca tad-anaṅgīkārāt | yataḥ śrī-viṣṇu-purāṇe ca śrī-viṣṇu-lokam uddiśya ṛg iyam anusmṛtā, yathā—

ūrdhvottaram ṛṣibhyas tu dhruvo yatra vyavasthitaḥ |

etad viṣṇu-padaṁ divyaṁ[[103]](#footnote-104) tṛtīyaṁ vyomni bhāsvaram ||

nirdhūta-doṣa-paṅkānāṁ yatīnāṁ saṁyatātmanām |

sthānaṁ tat paramaṁ vipra puṇya-pāpa-parikṣaye ||

apuṇya-puṇyoparame kṣīṇāśoṣāpti-hetavaḥ |

yatra gatvā na śocanti tad viṣṇoḥ paramaṁ padam ||

dharmaṁ dhruvādyās tiṣṭhanti yatra te loka-sākṣiṇaḥ |

tat-sārṣṭyotpanna-yoga-rddhās tad-viṣṇoḥ paramaṁ padam ||

yatraitad otaṁ protaṁ ca yad bhūtaṁ sa-carācaram |

bhāvyaṁ ca viśvaṁ maitreya tad viṣṇoḥ paramaṁ padam ||

divīva cakṣur ātataṁ vitataṁ tan mahātmanām |

viveka-jñāna-vṛddhaṁ[[104]](#footnote-105) ca tad viṣṇoḥ paramaṁ padam || [vi.pu. 2.8.93-98]

tāpanī-śrutau[[105]](#footnote-106) ca yatra na vāyur vātī ity-ādikaṁ prākṛta-tat-tan-mātra-niṣedhātmakaṁ tatrāpi tat-tac-chravaṇāt |

yat tu mātuḥ sapatnyā vāg-bāṇair hṛdi viddhas tu tān smaran |

naicchan mukti-pater muktiṁ paścāt-tāpam upeyivān || [bhā.pu. 4.9.29] iti |

tathā—

aho bata mamānātmyaṁ manda-bhāgyasya paśyata |

bhava-cchidaḥ pāda-mūlaṁ gatvā yāce yad antavat || [bhā.pu. 4.9.31]

iti śrī-dhruvasyāpūrṇaṁ-manyatā śrūyate | tad-ucca-pada-kāmanayaiva tat-prārthitavatā tena labdha-manorathātīta-vareṇāpi sva-saṅkalpam eva tiraskartum uktam iti ghaṭate | tatra hy evoktaṁ śrī-vidureṇa—sudurlabhaṁ yat paramaṁ padaṁ harer [bhā.pu. 4.9.28] iti | svayaṁ śrī-dhruva-priyeṇa—

tato gantāsi mat-sthānaṁ sarva-loka-namaskṛtam |

upariṣṭād ṛṣibhyas tvaṁ yato nāvartate gataḥ || [bhā.pu. 4.9.25] iti |

śrī-pārṣadābhyām api—ātiṣṭha jagatāṁ vandyaṁ tad viṣṇoḥ paramaṁ padam [bhā.pu. 4.12.26] iti | śrī-sutena ca—dhruvasya vaikuṇṭha-padādhirohaṇam [bhā.pu. 4.13.1] iti | pañcame jyotiś-cakra-varṇane ca—viṣṇor yat paramaṁ padaṁ pradakṣiṇaṁ prakrāmanti iti [bhā.pu. 5.22.17] | yad viṣṇoḥ paramaṁ padam abhivadanti [bhā.pu. 5.23.1] iti ca | prapañcāntargatatve’pi tad-dharmam uktatvaṁ, vikārāvarti ca tathā hi sthitim āha [ve.sū. 4.4.19] iti nyāyena |

ato’smin loke prāpañcikasya bahir-aṁśasyaiva pralayo jñeyaḥ | tasya tu tadānīm antardhānam eva | etad ālambyaiva hiraṇyakaśipunoktam—kim anyaiḥ kāla-nirdhūtaiḥ kalpānte vaiṣṇavādibhiḥ [bhā.pu. 7.3.11] iti | ato’dyāpi ye tathā vadanti, te’pi tat-tulyā iti bhāvaḥ |

atha śrī-mahā-vaikuṇṭhasya tādṛśatvaṁ tu sutarām eva | yathā nānā-śruti-pathotthāpanena pādmottara-khaṇḍe’pi[[106]](#footnote-107) prakṛty-antargata-vibhūti-varṇanāntaraṁ tādṛśatvam abhivyañjitaṁ śrī-śivena—

evaṁ prākṛta-rūpāyā vibhūte rūpam uttamam |

tripād-vibhūti-rūpaṁ tu śṛṇu bhūdhara-nandini ||

pradhāna-parama-vyomnor antare virajā nadī |

vedāṅga-sveda-janita-toyaiḥ prasrāvitā śubhā ||

tasyāḥ pāre para-vyoma tripād-bhutaṁ sanātanam |

amṛtaṁ śāśvataṁ nityam anantaṁ paramaṁ padam ||

śuddha-sattva-mayaṁ divyam akṣaraṁ brahmaṇaḥ padam |

aneka-koṭi-sūryāgni-tulya-varcasam avyayam ||

sarva-veda-mayaṁ śubhraṁ sarva-pralaya-varjitam |

hiraṇmayaṁ mokṣa-padaṁ brahmānanda-sukhāhvayam ||

samānādhikya-rahitam ādy-anta-rahitaṁ śubham ||

tejasātyadbhutaṁ ramyaṁ nityam ānanda-sāgaram |

evam ādi-guṇopetaṁ tad viṣṇoḥ paramaṁ padam ||

na tad bhāsayate sūryo na śaśāṅko na pāvakaḥ |

yad gatvā na nivartante tad dhāma paramaṁ hareḥ ||

tad viṣṇoḥ paramaṁ dhāma śāśvataṁ nityam acyutam |

na hi varṇayituṁ śakyaṁ kalpa-koṭi-śatair api ||

hareḥ padaṁ varṇayituṁ na śakyaṁ

mayā ca dhātrā ca munīndra-varyaiḥ |

yasmin pade acyuta īśvaro yaḥ

so aṅga veda yadi vā na veda ||

yad akṣaraṁ veda-guhyaṁ yasmin devā adhi viśve niṣeduḥ |

yas taṁ na veda kim ṛcā kariṣyati ya u tad vidus ta ime samāsate ||

tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ |

akṣaraṁ śāśvataṁ nityaṁ divīva cakṣur ātatam ||

ā praveṣṭum aśakyaṁ tad brahma-rudrādi-daivataiḥ |

jñānena śāstra-mārgeṇa vīkṣyate yogi-puṅgavaiḥ ||

ahaṁ brahmā ca devāś ca na jānanti maharṣayaḥ |

sarvopaniṣadām arthaṁ dṛṣṭvā vakṣyāmi suvrate ||

viṣṇoḥ pade parame tu madhya utsaḥ śubhāhvayaḥ |

yatra gāvo bhūri-śṛṅgā āsate sva-sukhaṁ prajāḥ ||

atra hi tat paraṁ dhāma gīyamānasya śārṅgiṇaḥ |

tad bhāti paramaṁ dhāma gobhir geyaiḥ[[107]](#footnote-108) śubhāhvayaiḥ[[108]](#footnote-109) ||

āditya-varṇaṁ tamasaḥ parastāt jyotir uttamam[[109]](#footnote-110) |

athāto[[110]](#footnote-111) brahmaṇo lokaḥ śuddhaḥ sa ha sanātanaḥ ||

sāmānyāviyute dūre ante’smin śāśvate pade |

tasthatur jāgarūke’smin yuvānau śrī-sanātanau ||

yataḥ svasārau yuvatī bhū-līle viṣṇu-vallabhe |

atra pūrve ye ca sādhyā viśva-devāḥ sanātanāḥ ||

te ha nākaṁ mahimānaḥ sacantaḥ śubha-darśanāḥ |

tat-padaṁ jñānino viprā jāgṛvāṁsaḥ samindhate ||

tad viṣṇoḥ paramaṁ padaṁ mokṣa ity abhidhīyate |

tasmin bandha-vinirmuktāḥ prāpyante sva-sukhaṁ padam ||

yaṁ prāpya na nivartante tasmān moksa udāhṛtaḥ |

mokṣaḥ paraṁ padaṁ liṅgam amṛtaṁ viṣṇu-mandiram ||

akṣaraṁ paramaṁ dhāma vaikuṇṭhaṁ śāśvataṁ param |

nityaṁ ca parama-vyoma sarvotkṛṣṭaṁ sanātanam ||

paryāya-vācakāny asya paraṁ dhāmno’cyutasya hi |

tasya tripād-vibhūtes tu rūpaṁ[[111]](#footnote-112) vakṣyāmi vistarāt || [pa.pu. 6.227.57-80][[112]](#footnote-113) ity-ādi ||

etad-rītika-śrutayo vaidikeṣu prāyaḥ prasiddhā iti nodāhriyante | śrī-nārada-pañcarātre ca śrī-brahma-nārada-saṁvāde jitaṁ-te-stotre ca—

lokaṁ vaikuṇṭha-nāmānaṁ divya-ṣaḍ-guṇa-saṁyutam |

avaiṣṇavānām aprāpyaṁ guṇa-traya-vivarjitam ||

nitya-siddhaiḥ samākīrṇaṁ tan-mayaiḥ pāñca-kālikaiḥ[[113]](#footnote-114) |

sabhā-prāsāda-saṁyuktaṁ vanaiś copavanaiḥ śubham ||

vāpī-kūpa-taḍāgaiś ca vṛkṣa-ṣaṇḍaiḥ sumaṇḍitam |

aprākṛtaṁ surair vandyam ayutārka-sama-prabham || iti ||

brahmāṇḍa-purāṇe—

tam ananta-guṇāvāsaṁ mahat-tejo durāsadam |

apratyakṣaṁ nirupamaṁ parānandam atīndriyam || iti ||

itihāsa-samuccaye mudgalopakhyāne—

brahmaṇaḥ sadanād ūrdhvaṁ tad viṣṇoḥ paramaṁ padam |

śuddhaṁ sanātanaṁ jyotiḥ paraṁ brahmeti yad viduḥ ||

nirmamā nirahaṅkārā nirdvandvā ye jitendriyāḥ |

dhyāna-yoga-parāś caiva tatra gacchanti sādhavaḥ ||

ye’rcayanti hariṁ viṣṇuṁ kṛṣṇaṁ jiṣṇuṁ sanātanam |

nārāyaṇam ajaṁ devaṁ viṣvaksenaṁ caturbhujam ||

dhyāyanti puruṣaṁ divyam acyutaṁ ca smaranti ye |

labhante te’cyuta-sthānaṁ śrutir eṣā sanātanī || iti ||

skānde śrī-sanat-kumāra-mārkaṇḍeya-saṁvāde—

yo viṣṇu-bhakto viprendra śuddha-cakrādi-cihnitaḥ |

sa yāti viṣṇu-lokaṁ vai dāha-pralaya-varjitam || iti |

atra pada-dhāmādi-śabdena sthāna-vācakena, svarūpe tv arūḍhena yadi kaścit kathañcit svarūpam eva vācayati, tarhy anyatra tat-prasaṅge te’bhigacchanti mat-sthānaṁ yad brahma paramaṁ viduḥ ity-ādau sākṣād eva sthāna-śabda-nigadena tan nirasanīyam |

yadi tatrāpi ca-kārādy-adhyāhārādi-dainyena pūrva-darśitetihāsa-samuccayasya paraṁ brahmeti yad vidur iti viśeṣaṇa-viruddhaṁ vākya-bhedam evāṅgīkaroti, tarhi sva-mate tatra tatrokta-loka-śabdaḥ sahāyī-kartavyaḥ |

tataś ca, pada-dhāma-sthāna-loka-rūpāṇāṁ teṣāṁ śabdānāṁ ekatra vastuni prayogāt parasparam anyārthaṁ dūrīkurvantas te kaṁ vā na bodhayanti svam arthaṁ, yathā bhagavān harir viṣṇur ayam iti |

atha hanta tatrāpi cet svarūpa-mātra-vācakatāṁ bhikṣate, tarhi sphuṭam eva pādma-vaiṣṇavādi-vacanaiḥ vipakṣo hrepaṇīyaḥ | karmādy-aprāpyatvādi-pratipādaka-vākyāni tu viśeṣato vetra-pāṇi-rūpāṇi santy eveti vaktavyam |

tasmāt oṁ namas te [bhā.pu. 6.9.33] ity ādi-padyam api sādhv eva vyākhyātam ||

|| 6.9 || devāḥ śrī-harim ||61||

**[62]**

tad etac chrī-vaikuṇṭhasya svarūpaṁ nirūpitam | tac ca yathā śrī-bhagavān eva kvacit pūrṇatvena kvacid aṁśatvena ca vartate, tathaiveti | bahavas tasyāpi bhedāḥ pādmottara-khaṇḍādau draṣṭavyāḥ | yeṣu śrī-matsya-devādīnām api padāni vakṣyante | tad eva sūcayati—

**evaṁ hiraṇyākṣam asahya-vikramaṁ**

**sa sādayitvā harir ādi-sūkaraḥ |**

**jagāma lokaṁ svam akhaṇḍitotsavaṁ**

**samīḍitaḥ puṣkara-viṣṭarādibhiḥ ||** [bhā.pu. 3.19.28]

sādayitvā hatvā | pavitrāropa-prasaṅge caivam āha bodhāyanaḥ—

evaṁ yaḥ kurute vidvān varṣe varṣe na saṁśayaḥ |

sa yāti paramaṁ sthānaṁ yatra devo nṛkeśarī || iti |

vāyu-purāṇe tu śiva-puram api tadvat śrūyate, yathā—

aṇḍaughasya samantāt tu sanniviṣṭo ghanodadhiḥ |

samantād yena toyena dhāryamāṇaḥ sa tiṣṭhati ||

bāhyato ghana-toyasya tiryag ūrdhvaṁ ca maṇḍalam |

dhāryamāṇaṁ samantāt tu tiṣṭhate ghana-tejasā ||

ayo-gūḍha[[114]](#footnote-115)-nibho vahniḥ samantāt maṇḍalākṛtiḥ |

samantād ghana-vātena dhāryamāṇaḥ sa tiṣṭhati ||

bhūtādiś ca tathākāśaṁ bhūtādiṁ ca tathā mahān |

mahān vyāpto hy anantena avyaktena tu dhāryate ||

anantam aparivyaktam anādi-nidhanaṁ ca tat |

tama eva nirālokam amaryādam adeśikam ||

tamaso’nte ca vikhyātam ākāśānte ca bhāsvaram |

maryādāyām atas tasya śivasyāyatanaṁ mahat |

tri-daśānām agamyaṁ tu sthānaṁ divyam iti śrutiḥ || iti ||

|| 3.19 || śrī-maitreyaḥ ||62||

**[63]**

evaṁ ca yathā śrī-bhagavad-vapur āvirbhavati loke, tathaiva kvacit kasyacit tat-padasyāvirbhāvaḥ śrūyate—

**patnī vikuṇṭhā śubhrasya vaikuṇṭhaiḥ sura-sattamaiḥ |**

**tayoḥ sva-kalayā jajñe vaikuṇṭho bhagavān svayam ||**

**vaikuṇṭhaḥ kalpito yena loko loka-namaskṛtaḥ |**

**ramayā prārthyamānena devyā tat-priya-kāmyayā ||** [bhā.pu. 8.5.4-5]

yathā bhagavata āvirbhāva-mātraṁ janmeti bhaṇyate, tathaiva vaikuṇṭhasyāpi kalpanam āvirbhāvanam eva, na tu prākṛtavat kṛtrimatvam, ubhayatrāpi nityatvāt, ity abhiprāyeṇa tat-sāmyenāha—jajña iti | śrī-vikuṇṭhā-sutasyaivedaṁ vaikuṇṭham, mūla-vaikuṇṭhaṁ tu sṛṣṭeḥ prāk śrī-brahmaṇā dṛṣṭam iti dvitīye prasiddham eva | sa tan-niketaṁ parimṛśya śūnyam apaśyamānaḥ kupito nanāda [bhā.pu. 8.19.11] ity uktam | tat-sthānaṁ tu svargādi-gatam eva jñeyam ||

|| 8.5 || śrī-śukaḥ ||63||

**[64]**

tad evaṁ śrī-vaikuṇṭhasya svarūpa-bhūtatve siddhe, tad-aṅga-bhūtānāṁ śrī-pārṣadānāṁ tādṛśatvaṁ sutarāṁ siddham eva | yuktaṁ caiva tat-sevakānāṁ—nādevo devam arcayet iti tat-sadṛśatā-bhāvanām antareṇoddeśenāpi tat-sevāyām anadhikārāt, sākṣāt tu sākṣād eva tat-sadṛśatvam iti | tad evaṁ nitya-pārṣadānāṁ kaimutyam evāpatitam | ata evāha—

**dehendriyāsu-hīnānāṁ**

**vaikuṇṭha-pura-vāsinām |** [bhā.pu. 7.1.35]

janma-hetu-bhūtaiḥ prākṛtair dehendriyāsubhir hīnānāṁ śuddha-sattva-maya-dehānām ity arthaḥ[[115]](#footnote-116) ||

|| 7.1 || yudhiṣṭhiraḥ śrī-nāradam || 64 ||

**[65]**

tathā—

**ātma-tulyaiḥ ṣoḍaśabhir**

**vinā śrīvatsa-kaustubhau |**

**paryupāsitam unnidra-**

**śarad-amburuhekṣaṇam ||** [bhā.pu. 6.9.29]

ṣoḍaśabhiḥ śrī-sunandādibhiḥ ||

|| 6.9 || śrī-śukaḥ ||65||

**[66]**

ata eva kālātītās te parama-bhaktānām api parama-puruṣārtha-sāmīpyāś cety āha—

**tasmād amūs tanu-bhṛtām aham āśiṣo jña**

**āyuḥ śriyaṁ vibhavam aindriyam āviriñcyāt |**

**necchāmi te vilulitān uru-vikrameṇa**

**kālātmanopanaya māṁ nija-bhṛtya-pārśvam ||** [bhā.pu. 7.9.24]

spaṣṭam || 7.9 || prahlādaḥ śrī-nṛsiṁham ||80||

**[67]**

tathā ca, pādmottara-khaṇḍe—

tripād-vibhūter lokās tu asaṅkhyāḥ parikīrtitāḥ |

śuddha-sattva-mayāḥ sarve brahmānanda-sukhāhvayāḥ ||

sarve nityā nirvikārā heya-rāga-vivarjitāḥ |

sarve hiraṇmayāḥ śuddhāḥ koṭi-sūrya-sama-prabhāḥ ||

sarve vedamayā divyāḥ kāma-krodhādi-varjitāḥ |

nārāyaṇa-padāmbhoja-bhakty-eka-rasa-sevinaḥ ||

nirantaraṁ sāma-gāna-paripūrṇa-sukhaṁ śritāḥ |

sarve pañcopaniṣat-sva-rūpayā veda-varcasaḥ || [pa.pu. 6.228.1-4] ity-ādi ||

atra tripād-vibhuti-śabdena prapañcātīta-loko’bhidhīyate, pāda-vibhūti-śabdena tu prapañca iti | yathoktaṁ tatraiva—

tripād-vyāptiḥ paraṁ dhāmni pādo’syehābhavat punaḥ |

tripād-vibhūter nityaṁ syāt anityaṁ pādam aiśvaram ||

nityaṁ tad-rūpam īśasya paraṁ dhāmni sthitaṁ śubham |

acyutaṁ śāśvataṁ divyaṁ sadā yauvanam āśritam ||

nityaṁ sambhogam īśvaryā śriyā bhūmyā ca saṁvṛttam || [pa.pu. 6.227.11-13] iti ||

ata eva tad-anusāreṇa dvitīya-skandho’py evaṁ yojanīyaḥ | tatra—

**so’mṛtasyābhayasyeśo**

**martyam annaṁ yad atyagāt |**

**mahimaiṣa tato brahman**

**puruṣasya duratyayaḥ ||** [bhā.pu. 2.6.18]

amṛtādi-dvayaṁ tat-tṛtīyatvena vakṣyamāṇasya kṣemasyāpy upalakṣaṇam | śrutau ca—utāmṛtatvasyeśāna [ṛk.saṁ. 10.90.2] ity atrāmṛtatvaṁ tad-yugalopalakṣaṇam | atra dharmi-pradhāna-nirdeśaḥ, śrutau tu tatra dharma-mātra-nirdeśasyāpi tatraiva tātparyam | tatrāmṛtaṁ—sva-dṛṣṭavadbhir puruṣair abhiṣṭutam ity ādau paraṁ na yat-param [bhā.pu. 2.9.9] ity-ādy uktānusāreṇa paramānandaḥ | ata eva, amṛtaṁ viṣṇu-mandiram [pa.pu. 6.227.79] iti tat-paryāyaḥ |

**abhayaṁ**—na ca kāla-vikrama [bhā.pu. 2.9.10] ity-ādi bhaya-mātrābhāvaḥ | ata eva dvijā dhāmākuto-bhayam [bhā.pu. 12.11.19] ity uktam |

**kṣemaṁ**, na yatra māyā [bhā.pu. 2.9.10] ity-ādy-uktānusāreṇa bhagavad-bahirmukhatā-kara-guṇa-sambandhābhāvād bhagavad-bhajana-maṅgalāśrayatvaṁ jñeyam | tathā ca nāradīye—

sarva-maṅgala-mūrdhanyā pūrṇānanda-mayī sadā |

dvijendra tava mayy astu bhaktir avyabhicāriṇī || iti ||

ata eva, kṣemaṁ vindanti mat-sthānam [bhā.pu. 11.20.37] ity uktam |

tatra tat-tac-chabdena lakṣaṇā-maya-kaṣṭa-kalpanayā jana-lokādi-vācyatāṁ niṣedhan hetuṁ nyasyati—**martyaṁ**, brahmaṇo’pi bhayaṁ matto dviparārdha-parāyuṣa [bhā.pu. 11.10.30]ity-ādi-nyāyena maraṇa-dharmakam |

**annaṁ** karmādi-phalaṁ trilokyādikaṁ | yad yasmād atyagāt atikramyaiva tatra virājata iti | eṣa amṛtādy-aiśvarya-rūpaḥ | duratyayaḥ—brahmacaryādibhiḥ kenacin manasāpy avaroddhum aśakyaḥ ||

tad evam amartyam aiśvaryaṁ tri-pāt, martyam eka-pāt iti tasya catuṣpād-aiśvaryaṁ punar vivṛṇoti—

**pādeṣu sarva-bhūtāni**

**puṁsaḥ sthiti-pado viduḥ |**

**amṛtaṁ kṣemam abhayaṁ**

**tri-mūrdhno’dhāyi mūrdhasu ||** [bhā.pu. 2.6.19]

tiṣṭhanty atra sarva-bhūtānīti sthitayo martyādy-aiśvaryāṇi tāni pādā ivādhiṣṭhāna-bhūtāni yasya, tasya sthiti-padaḥ | pādeṣu caturṣv evaiśvarya-bhāgeṣu sarva-bhūtāni pārṣada-paryantāni | pādān darśayati—trayāṇāṁ sāttvikādi-padarthānāṁ mūrdhaiva mūrdhā pravṛttiḥ tasya trayāṇāṁ mūrdhasu tad upari virājamāneṣu śrī-vaikuṇṭha-lokeṣu amṛtaṁ kṣemam abhayaṁ cādhāyi nityaṁ dhṛtam eva tiṣṭhatīty arthaḥ |

tataḥ pūrvasya martyānna-mātrātmakatvād ekapāttvam, uttarasyāmṛtādi-trayātmakatvāt tripāttvam iti bhāvaḥ | tad anena pādo’sya viśvā bhūtāni tripādasyāmṛtaṁ divi [ṛ.ve. 10.90.3] ity asyārtho darśitaḥ | asya pādas tathāsyaiva divi vaikuṇṭhe yad amṛtādy-ātmakaṁ tripāt tac ca viśvā bhūtānīty arthaḥ | atrādhiṣṭhānādhiṣṭheyayor aikyoktiḥ |

atha catuṣpāttve ca trilokī-vyavasthāvat pakṣāntaraṁ darśayati—

**pādās trayo bahiś cāsann**

**aprajānāṁ ya āśramāḥ |**

**antas tri-lokyās tv aparo**

**gṛha-medho’bṛhad-vrataḥ ||** [bhā.pu. 2.6.20]

ca-śabdaḥ ukta-samuccayārthaḥ | prapañcād **bahiḥ pādās traya āsann** eva prapañcātmakasya caturtha-pādasyaiva vibhāga-vivakṣāyāṁ tu trilokyā bahiś cānye pādās traya āsann ity evaṁ mantre’pi[[116]](#footnote-117) hi tathaiva punaḥ-śabdaḥ | te ke? **aprajānāṁ** brahmacāri-vanastha-yatīnām **āśramāḥ** prāpyā ye lokāḥ | ata eva dharma-traya-prāpyatvāt caturṇām api tripāttvam |

**aparas tu** caturthaḥ pādas **trilokyā antar** iti **gṛha-medhas** tat-prāpyaḥ, yasmād **abṛhad-vrato** brahmacarya-rahita iti |

ata evobhayathāpi puruṣaś catuṣpād ity āha—

**sṛtī vicakrame viśvam**

**sāśanānaśane ubhe |**

**yad avidyā ca vidyā ca**

**puruṣas tūbhayāśrayaḥ ||** [bhā.pu. 2.6.21]

viṣvaṅ sarva-vyāpī | puruṣaḥ puruṣottamaḥ | ete sṛtī te prapañcāprapañca-lakṣaṇe jīvasya gatī | vicakrame—ākramya sthitaḥ | kathambhūte ? sāśanānaśane karmādi-phala-bhoga-tad-atikrama-yukte | tasyaiva etad-ākramaṇe hetuḥ | yat yayoḥ sṛtyoḥ avidyā māyaikatra vidyā cic-chaktir anyatrāśraya ity arthaḥ | puruṣottamas tu tayor dvayor apy āśrayaḥ |

vakṣyate ca—yasmād daṇḍaṁ virāḍ jajñe [bhā.pu. 2.6.22] ity-ādinā | tasmāt sarvaiśvaryeṇaika-deśaiśvaryeṇa ca catuṣpāttvam iti bhāvaḥ ||

|| 2.6 || śrī-brahmā śrī-nāradam || 67||

[68]

evaṁ sāntaraṅga-vaibhavasya bhagavataḥ svarūpa-bhūtayaiva śaktyā prakāśamānatvāt svarūpa-bhūtatvam | sā ca śaktir viśiṣṭasyaiva svarūpatvāt svarūpāntaḥ-pāte’pi bheda-lakṣaṇāṁ vṛttiṁ bhajantī tatra prakāśa-viśeṣaṁ vaicitrī-vṛndaṁ ca prakaṭayati | tatra tatra tādṛśatve brahmopāsanā-siddha-gurava evāsmākaṁ pramāṇam |

tad etad āha caturdaśabhiḥ—

**evaṁ tadaiva bhagavān aravinda-nābhaḥ**

**svānāṁ vibudhya sad-atikramam ārya-hṛdyaḥ |**

**tasmin yayau paramahaṁsa-mahā-munīnām**

**anveṣaṇīya-caraṇau calayan saha-śrīḥ ||**

**taṁ tv āgataṁ pratihṛtaupayikaṁ sva-pumbhis**

**te’cakṣatākṣa-viṣayaṁ sva-samādhi-bhāgyam |**

**haṁsa-śriyor vyajanayoḥ śiva-vāyu-lolac-**

**chubhrātapatra-śaśi-kesara-śīkarāmbum ||**

**kṛtsna-prasāda-sumukhaṁ spṛhaṇīya-dhāma**

**snehāvaloka-kalayā hṛdi saṁspṛśantam |**

**śyāme pṛthāv urasi śobhitayā śriyā svaś-**

**cūḍāmaṇiṁ subhagayantam ivātma-dhiṣṇyam ||**

**pītāṁśuke pṛthu-nitambini visphurantyā**

**kāñcyālibhir virutayā vana-mālayā ca |**

**valgu-prakoṣṭha-valayaṁ vinatā-sutāṁse**

**vinyasta-hastam itareṇa dhunānam abjam ||**

**vidyut-kṣipan-makara-kuṇḍala-maṇḍanārha-**

**gaṇḍa-sthalonnasa-mukhaṁ maṇimat-kirīṭam |**

**dor-daṇḍa-ṣaṇḍa-vivare haratā parārdhya-**

**hāreṇa kandhara-gatena ca kaustubhena ||**

**atropasṛṣṭam iti cotsmitam indirāyāḥ**

**svānāṁ dhiyā viracitaṁ bahu-sauṣṭhavāḍhyam |**

**mahyaṁ bhavasya bhavatāṁ ca bhajantam aṅgaṁ**

**nemur nirīkṣya na vitṛpta-dṛśo mudā kaiḥ ||**

**tasyāravinda-nayanasya padāravinda-**

**kiñjalka-miśra-tulasī-makaranda-vāyuḥ |**

**antar-gataḥ sva-vivareṇa cakāra teṣāṁ**

**saṅkṣobham akṣara-juṣām api citta-tanvoḥ ||**

**te vā amuṣya vadanāsita-padma-kośam**

**udvīkṣya sundaratarādhara-kunda-hāsam |**

**labdhāśiṣaḥ punar avekṣya tadīyam aṅghri-**

**dvandvaṁ nakhāruṇa-maṇi-śrayaṇaṁ nidadhyuḥ ||**

**puṁsāṁ gatiṁ mṛgayatām iha yoga-mārgair**

**dhyānāspadaṁ bahu-mataṁ nayanābhirāmam |**

**pauṁsaṁ vapur dara-śayānam ananya-siddhair**

**autpattikaiḥ samagṛṇan yutam aṣṭa-bhogaiḥ ||**

**śrī-kumārā ūcuḥ**

**yo’ntarhito hṛdi gato’pi durātmanāṁ tvaṁ**

**so’dyaiva no nayana-mūlam ananta rāddhaḥ |**

**yarhy eva karṇa-vivareṇa guhāṁ gato naḥ**

**pitrānuvarṇita-rahā bhavad-udbhavena ||**

**taṁ tvāṁ vidāma bhagavan param ātma-tattvaṁ**

**sattvena samprati ratiṁ racayantam eṣām |**

**yat te’nutāpa-viditair dṛḍha-bhakti-yogair**

**udgranthayo hṛdi vidur munayo virāgāḥ ||**

**nātyantikaṁ vigaṇayanty api te prasādaṁ**

**kimv anyad arpita-bhayaṁ bhruva unnayais te |**

**ye’ṅga tvad-aṅghri-śaraṇā bhavataḥ kathāyāḥ**

**kīrtanya-tīrtha-yaśasaḥ kuśalā rasa-jñāḥ ||**

**kāmaṁ bhavaḥ sva-vṛjinair nirayeṣu naḥ stāc**

**ceto’livad yadi nu te padayo rameta |**

**vācaś ca nas tulasivad yadi te’ṅghri-śobhāḥ**

**pūryeta te guṇa-gaṇair yadi karṇa-randhraḥ ||**

**prāduścakartha yad idaṁ puruhūta rūpaṁ**

**teneśa nirvṛtim avāpur alaṁ dṛśo naḥ |**

**tasmā idaṁ bhagavate nama id vidhema**

**yo’nātmanāṁ durudayo bhagavān pratītaḥ ||** [bhā.pu. 3.15.37-50]

atha krameṇa vyākhyāyate | evaṁ tadaiveti | ṭīkā ca—

**evaṁ** **svānāṁ** mahatsu **atikramam** aparādhaṁ tat-kṣaṇam eva **vibudhya**, **tasmin** yatra te sanakādayas tābhyāṁ jaya-vijayābhyāṁ ruddhāḥ | taṁ deśaṁ **yayau** | **āryāṇāṁ hṛdyaḥ** manojñaḥ | **caraṇau calayann** iti | ayaṁ bhāvaḥ—mac-caraṇa-darśana-pratighātajaṁ krodhaṁ tau darśayan śamayiṣyāmīti tvarā-vyājena padbhyām eva yayau | **śrī-sāhityaṁ** ca niṣkāmān api vibhūtibhiḥ pūrayitvā kṣamāpayitum iti | ity eṣā |

atra teṣām ātmārāmāṇām apy ānanda-dānārthaṁ caraṇa-darśanena tasya saccidānanda-ghanatvaṁ | śrī-sāhityena tac-chakti-vilāsasyāpi svarūpānitaratvaṁ vivakṣitam | **svānām** iti bahu-vacanaṁ dvayor apy aparādhaḥ sarveṣv eva parivāreṣv āpatatīty apekṣayā tayor bahumānād vā | sva-śabdena munīnāṁ na tādṛśaṁ tad-ātmīyatvam iti vivakṣitam || (37)

tatra tair dṛṣṭaṁ devam anuvarṇayati pañcabhiḥ—**taṁ tv āgatam** iti | te sanakādayaḥ | **sva-samadhinā** **bhāgyaṁ** bhajanīyaṁ phalaṁ yad brahma, tad eva **akṣa-viṣayaṁ** |

yad vā, sva-samādheḥ svasya hṛdi brahmākāreṇa para-tattva-sphūrter bhāgyaṁ phala-rūpaṁ | yato’kṣa-viṣayaṁ tadīya-sva-prakāśakatā-śakti-saṁskṛta-nikhila-dhīndriya-sphuritatvena samprati vispaṣṭam evānubhūyamānam | anena pūrvavat tasya śabda-sparśa-rūpa-rasa-gandhākhyānāṁ sarveṣām eva dharmāṇāṁ sac-cid-ānanda-ghanātmatvaṁ sādhitam | tathā nityam eva tathā-vidha-satatoditvara-mādhurī-vaicitryānubhava-pūrvakaṁ parama-premānanda-sandohena sevamānais tasyātmīyaiḥ puruṣair ānīta-sevaupayika-nānā-vastubhiḥ sevyamānaṁ bhagavantaṁ kathañcit kvacit kadācid eva tadānīṁ kenāpi samādhija-bhāgyodayena kevalam apaśyann iti teṣāṁ parama-viduṣāṁ spṛhāspadāvastheṣu teṣu śrī-vaikuṇṭha-puruṣeṣu kasyā api bhagavad-ānanda-śakter vilāsa-mayatvaṁ darśitam |

atha teṣāṁ bhagavad-rater uddīpanatvena citta-kṣobhakatvāt tat-paricchadādīnām api tādṛśatvam āha—**haṁsa-** itisārdhais tribhiḥ | **keśarā** muktā-maya-pralambāḥ |[[117]](#footnote-118)

**kṛtsna-prasāda-** [bhā.pu. 3.15.39] iti |[[118]](#footnote-119) **kṛtsnasya** dvāra-pāla-muni-vṛndasya **prasāde sumukham** iti, **spṛhaṇīyānāṁ** guṇānāṁ **dhāma** sthānam iti ca, tat-tad-guṇānāṁ tādṛśatvaṁ darśitam | **snehāvaloketi** vilāsasya | **svaḥ** sukha-bhoga-sthānāni, nityānantānanda-rūpatvāt teṣāṁ **cūḍāmaṇim** **ātma-dhiṣṇyaṁ** sva-svarūpa-sthānaṁ śrī-vaikuṇṭham | tādṛśe’[[119]](#footnote-120)py **urasi** **śobhitayā** rekhā-rūpayā **śriyā** kṛtvā **subhagayantam** iva, tatra bhūṣaṇa-viśeṣaṁ nidadhānam iva | iveti vākyālaṅkāre | anena śrī-vaikuṇṭhasya nityatvaṁ sarvotkṛṣṭatvaṁ ca |

uktaṁ ca, tad-viśva-gurv [bhā.pu. 3.15.26] ity-ādau, āpuḥ parāṁ mudam ity-ādi |

atha te munayo dṛṣṭvā nayanānanda-bhājanam |

vaikuṇṭhaṁ tad-adhiṣṭhānaṁ vikuṇṭhaṁ ca svayaṁ-prabham ||

bhagavantaṁ parikramya praṇipatyānumānya ca |

pratijagmuḥ pramuditāḥ śaṁsanto vaiṣṇavīṁ śriyam || [bhā.pu. 3.16.27-28]

**pītāṁśuke**[3.15.40] iti | kāñcyā vana-mālayā cety atrettham-bhūta-lakṣaṇe[[120]](#footnote-121) tṛtīyā ||

**vidyud**[3.15.41] iti | haratā manohareṇa ||

tad evaṁ paricchadādīnām api tādṛśatvaṁ varṇayitvā, punas tasyaivātimanoharatvam āha—**atropasṛṣṭam**[3.15.42] iti | **indirāyā utsmitaṁ** garvaḥ | **atra** bhagavati **upasṛṣṭaṁ**, asya kāntasya nityena lābhena nityam evādhikam āvirbhāvitam iti [**svānāṁ**] tadīyānāṁ **dhiyā vitarkitam** | atra hetuḥ—**bahu-sauṣṭhavāḍhyam** ananta-svarūpa-rūpa-guṇa-sampadbhir yuktam |

nanv evambhūtasya lakṣmyā api rahasya-mahā-nidhi-rūpasya parama-vastunaḥ kathaṁ prakāśaḥ sambhavati ? ity ata āha—**mahyam** iti | mad-ādīnāṁ bhaktānāṁ kṛte **aṅgaṁ bhajantaṁ** mūrtiṁ prakaṭayantam, asmad-viṣayakam aṅgīkāraṁ bhajantam ity arthaḥ |

ullaṅghita-trividha-sīma-samātiśāyi-

sambhāvanaṁ tava parivraḍhima-svabhāvam

māyā-balena bhavatāpi niguhyamānaṁ

paśyanti kecid aniśaṁ tvad-ananya-bhāvāḥ || [stotra-ratna, 13] itivat |

bhaktir evainaṁ nayati bhaktir evainaṁ darśayati ity-ādi-śruteḥ |

tathā-bhūtaṁ tam acakṣateti | nirīkṣya ca mudā kaiḥ śirobhir nemuḥ | na viśeṣeṇa tṛptā dṛśo netrāṇi yeṣāṁ te ||

**tasya**[3.15.43] iti | ṭīkā ca—

svarūpānandād api teṣāṁ bhajanānandādhikyam ity āha | **tasya padāravinda-kiñjalkaiḥ** keśarair **miśrā** yā **tulasī,** tasyā **makarandena** yukto yo **vāyuḥ**, **sva-vivareṇa** nāsā-cchidreṇa, **akṣara-juṣāṁ** brahmānanda-sevinām api, **saṅkṣobhaṁ** **citte**’tiharṣaṁ **tanau** romāñcam | ity eṣā ||

atra padayor aravinda-kiñjalka-miśrā yā tulasīti vyākhyeyam | **aravinda-tulasyau** ca tadānīṁ vana-mālā-sthite eva jñeye | astu tāvad bhagavad-ātma-bhūtānāṁ teṣām aṅgopāṅgānāṁ teṣu kṣobha-kāritvaṁ tat-sambandhino vāyor apīti bhāvaḥ |

śrī-rāmānuja-śārīrake hi darśitam idam—

so’śnute sarvān kāmān saha brahmaṇā vipaścitā [tai.u. 2.1.2] iti brahma-vedana-phalam avagamayad vākyaṁ parasya vipaścito brahmaṇo guṇānantyaṁ bravīti, vipaścitā brahmaṇā saha sarvān kāmān aśnute | kāmyanta iti kāmāḥ kalyāṇa-guṇāḥ | para-brahmaṇā saha tad-guṇān sarvān aśnute ity arthaḥ | dahara-vidyāyāṁ, tasmin yad antas tad anveṣṭavyam [chā.u. 8.1.1] itivad guṇa-prādhānyaṁ vaktuṁ saha-śabdaḥ || [ve.sū.rā.bhā. 1.1.1] iti |[[121]](#footnote-122)

harṣa-kāritaṁ sambhramam āha dvābhyām—te vā [3.15.44] iti | te **vai** kila, **vadanam** eva **asita-padma-koṣa** īṣad-vikasitaṁ nīlāmbujaṁ taṁ, **ut** ūrdhva-dṛṣṭyā **vīkṣya**, labdha-manorathāḥ santaḥ | **nakhā** eva **aruṇa-maṇayaḥ,** teṣāṁ **śrayaṇam** āśraya-bhūtaṁ **aṅghri-dvandvaṁ** **punar** **avekṣya** adho-dṛṣṭyā vīkṣya, punaḥ punar evaṁ vīkṣya yugapat sarvāṅga-lāvaṇya-grahaṇāśakteḥ paścān **nidadhyuś** cintayāmāsuḥ, “yugapad eva katham idam idaṁ sarvaṁ paśyema ?” ity utkaṇṭhābhiḥ sthāyi-bhāva-poṣakaṁ cintākhyaṁ bhāvam āpur ity arthaḥ ||

**puṁsām** [3.15.45] iti | **bahu-mataṁ** brahmaṇo’pi ghana-prakāśatvād atyādarāspadam, bahūnāṁ tattva-dṛśāṁ sammatam iti vā, 2**pauṁsnaṁ vapur** **darśayānam** iti | puruṣasya garbhoda-śāyino guṇāvatāra-rūpaṁ śrī-viṣṇv-ākhyaṁ yad vapuḥ, tad-abhinnataḥ svaṁ vapur darśayantaṁ, na tu brahmādivad anyathātvenety arthaḥ | **ananyena** svenaiva **siddhaiḥ** svarūpa-bhūtair ity arthaḥ | ata eva **autpattikaiḥ**, tadvad evānādi-siddhair ity arthaḥ[[122]](#footnote-123) | aṇimādy-aṣṭaiśvarya-**yutam** viśiṣṭaṁ, na tūpalakṣitam | anena teṣāṁ stuty-āspada-viśeṣaṇatvena aiśvaryopalakṣita-samasta-bhagānāṁ tādṛśatvaṁ vyañjitam | **samagṛṇan** samyag astuvann ity arthaḥ ||

atha śrī-bhagavatas tādṛśa-bhāva-vyañjinīṁ nijāṁ mūrtiṁ teṣām eva sva-hārdābhivyakti-kareṇa stuti-vākyena pramāṇayati—śrī-kumārā ūcur iti | stutim āha—**ya** [bhā.pu. 3.15.46] iti pañcabhiḥ | atra akṣara-juṣām api [bhā.pu. 3.15.43] ity anusṛtya vyākhyāyate |

nityaṁ brahma-rūpeṇa prakāśase, na tac citram | idānīṁ tu viśuddha-sattva-laksaṇena svarūpa-śakti-vṛtti-viśeṣeṇa prakāśitayā ghana-prakāśa-para-tattvaika-rūpayā mūrtyā pratyakṣo’si, aho bhāgyam asmākam ity āhuḥ—he **ananta** ! **yas tvaṁ hṛd-gato’pi durātmanām antarhito** na sphurasi, sa tvaṁ **no**’smākam antarhito na bhavasi, **nayana-mūlaṁ** tv adyaiva **rāddhaḥ** prāpto’si |

tathā ca—api saṁrādhane pratyakṣānumānābhyāṁ [ve.sū. 3.2.24] ity asya viṣaya-vākyam,

parāñci khāni vyatṛṇat svayambhūs

tasmāt parāṅ paśyati nāntarātman |

kaścid dhīraḥ pratyag-ātmānam aikṣad

āvṛtta-cakṣur amṛtatvam icchann || [ka.u. 2.1.1] iti |

antardhānābhāve hetuḥ—**bhavad-udbhavena** brahmaṇā tenāsmat-**pitrā** **yarhi** yadā **eva** **anuvarṇita-rahā** uddiṣṭa-brahmākhya-rahasyaḥ,[[123]](#footnote-124) tadaiva **naḥ** **karṇa**-mārgeṇa tad-rūpatayā **guhāṁ** buddhiṁ **gato**’sīti | tad uktaṁ—akṣara-juṣām api [bhā.pu. 3.15.43] iti[[124]](#footnote-125) ||

nanu, pitropadiṣṭaṁ bhavatām adṛśyam ātma-tattvākhyaṁ rahaḥ, ahaṁ tv anya eva syāṁ dṛśyatvāt | naivam, asmat-pratyabhijñayā bheda-nirāsād ity āhuḥ—**taṁ tvām** [bhā.pu. 3.15.47] iti | he **bhagavan** ! **paraṁ** kevalam **ātma-tattvaṁ** brahma-svarūpaṁ **tvāṁ** **vidāma** vidmaḥ pratyabhijānīmaḥ | kena pratyabhijānītha? **samprati** adhunā **sattvena**, asmāsv etad-rūpāvirbhāvena | etāvantaṁ kālaṁ na jñātavanto vayaṁ, adhunā tu sākṣād-anubhavena niścitavantaḥ sma ity arthaḥ |[[125]](#footnote-126) tvaṁ śuddha-citta-vṛttau brahmavat netre’py asmākaṁ sphurasi, na tu dṛśyatveneti bhāvaḥ |

na kevalaṁ pratyabhijñā-mātram ity āhuḥ—**eṣām** asmākaṁ **ratiṁ racayantam**, anyathā ratir api tvayy asmākaṁ nodbhaved iti bhāvaḥ | nirahaṁ-mānāditvenānyeṣām apy ātmārāmāṇām anyato raty-abhāvam eva dyotayantas tad ātma-tattvam āhuḥ | tatraiva sādhana-vaiśiṣṭyāt kim api vaiśiṣṭyaṁ cāhuḥ—yat tvad-rūpatvenāvirbhavad-ātma-tattvaṁ te’**nutāpaḥ** kṛpā, tenaiva **viditair dṛḍha-bhakti-yogair** viduḥ | yad vā, anutāpo dainyaṁ, tena viditais te tava dṛḍha-bhakti-yogaiḥ |

kīdṛśāḥ ? **udgranthayo** nirahaṁ-mānāḥ, ata eva **virāgāḥ** | tad evaṁ pitrānuvarṇita-rahā ity atra rahaḥ-śabdaś catuḥ-ślokī-rītyā prema-bhakter eva vācaka iti vyañjitam ||

atha pūrvam abheda-matayo’pi samprati svarūpānanda-śakti-vilāsair vicitrita-matayo bhūyo’pi bhedātmikāṁ bhaktim eva prārthayituṁ bhaktānāṁ sukhātiśayam āhuḥ—**nātyantikam** [3.15.48] iti | **ātyantikaṁ** mokṣa-lakṣaṇaṁ **prasādam** api, **kim utānyad** indrādi-padam ||

idānīṁ svāparādhaṁ dyotayanto bhaktiṁ prārthayante—**kāmam** [3.15.49] iti | he **bhagavan** ! ataḥ pūrvam asmākaṁ vṛjinaṁ nābhavat | idānīṁ tu sarvāṇy api jātāni, yatas tvad-bhaktau śaptau | atas tair **vṛjinair** **nirayeṣu kāmaṁ no**’smākaṁ **bhavo** janma syāt | anena, tad-adhigama uttara-pūrvārdhayor aśleṣa-vināśau tad-vyapadeśāt [ve.sū. 4.1.13] iti nyāyenāsambhava-tad-bhāvānāṁ brahma-jñāninām api sveṣāṁ bahu-naraka-kāri-vṛjināpāta-kṣamāpaṇena tayor itthambhūta-guṇo hariḥ [bhā.pu. 1.7.11] itivat sarvādbhuta-mahattamatvaṁ sūcitam | aho nirayā api bhaveyur eva, na tāvatāpi paryāptaṁ, tebhyaś ca nāsmākam api bhayam |

atra tu mūlaṁ duṣphalaṁ bhagavat-parāṅ-mukhī-bhāva eva, sa tv asmākaṁ mābhūd iti sa-kāku prārthayante | **nu** vitarke | **yadi** tu naś **cetas** te **padayo rameta**, tatrāpy **alivad** eva kevala-tan-mādhuryāsvādāpekṣayā, na tu brahmātmānubhavāpekṣayā | evaṁ **vācaś** cety-ādi |

atra bhaktāparādhasya bhagavatā kṣamā tad-icchā-mātra-kṛta-tat-krodha-jananāt teṣām aparādhābhāsatveneti jñeyam | śloka-dvaye’smin kaivalyān narake’pi tvad-bhakti-mātraṁ kāmayamānānām asmākaṁ tad-avirodhatvāt śreyān iti svārasya-labdham ||

tathāpītthaṁ kṛtārthatvam asmākam aticitram ity āhuḥ—**prāduḥ** [3.15.50] iti | anātmanām ātmanas tava ekānta-bhakti-rahitānām aprakaṭo’pi it itthaṁ yaḥ pratīto’si, tasmai tubhyaṁ nama idaṁ vidhemeti |

tatraitad uktaṁ bhavati | ete brahma-vidyā-siddhānāṁ parāvara-gurūṇām api guravaḥ | ata eva paramahaṁsa-mahā-munīnām [bhā.pu. 3.15.37] ity uktam |

taṁ tvām ahaṁ jñāna-ghanaṁ svabhāva-

pradhvasta-māyā-guṇa-bheda-mohaiḥ |

sanandanādyair hṛdi saṁvibhāvyam[[126]](#footnote-127) [bhā.pu. 9.8.23]

iti śrīmad-aṁśumad-vākyādau, ihātma-tattvaṁ samyag jagāda munayo yad acakṣatātmann [bhā.pu. 2.7.5] iti brahma-vākyādau, tasmai mṛdita-kaṣāyāya tamasaḥ pāraṁ darśayati bhagavān sanat-kumāraḥ [chā.u. 7.26.2] ity-ādi-śrutau ca tathā prasiddham |

āsannānubhavasyaiva tu siddhasyāṇimādibhir vighno’pi sambhāvyaḥ, na tu siddhānubhavasya,

taṁ sa-prapañcam adhirūḍha-samādhi-yogaḥ |

svāpnaṁ punar na bhajate pratibuddha-vastuḥ || [bhā.pu. 3.28.38] iti śrī-kapila-deva-vākyāt |

ata eva teṣāṁ pradhvasta-māyā-guṇa-bheda-mohānāṁ krodhādikam api durghaṭa-ghaṭanā-kāriṇyā śrī-bhagavad-icchayaiva jātam iti tair api vyākhyātam | tad evaṁ teṣāṁ satata-brahmānanda-magnatvaṁ siddham | tad uktam—akṣara-juṣām api [bhā.pu. 3.15.43] iti, yo’ntarhita [bhā.pu. 3.15.46] ity-ādi ca | śrūyate cānyatra brahma-juṣām avikṣipta-cittatvam | yathā saptame śrī-nārada-vākyam—

kāmādibhir anābiddhaṁ praśāntākhila-vṛttir yat |

cittaṁ brahma-sukha-spṛṣṭaṁ naivottiṣṭheta karhicit || [bhā.pu. 7.15.35] iti |

tathāpi teṣāṁ bhagavad-ānandākṛṣṭa-cittatvam ucyate | evam anyeṣām apy ātmārāmāṇāṁ tādṛśatvaṁ śrūyate | sva-sukha-nibhṛta-cetās tad-vyudas tāny abhāvo’py ajita-rucira-līlākṛṣṭa-sāraḥ [bhā.pu. 12.12.69] ity-ādiṣu |

atha loka-saṅgrahārthair vaiṣā teṣāṁ bhakti-prakriyā, prācīna-saṁskāra-vaśā vā ? naivam | ubhayatrāpi, vāso yathā parikṛtaṁ madirā-madāndha [bhā.pu. 3.28.37] itivat tatrāveśāsambhavāt | dṛśyate tv anyatrānāveśaḥ—

mānasā me sutā yuṣmat-pūrvajāḥ sanakādayaḥ |

cerur vihāyasā lokān lokeṣu vigata-spṛhāḥ [bhā.pu. 3.15.12] ity abhidhānāt |

bhagavati tv āveśaḥ, paramahaṁsa-mahā-munīnām anveṣaṇīya-caraṇau [bhā.pu. 3.15.37] ity atra yādṛcchikatāvirodhy anveṣaṇīyatvābhidhānāt |

pañcame tu, asaṅga-niśita-jñānānala-vidhūtāśeṣa-malānāṁ bhavat-svabhāvānām ātmārāmāṇāṁ munīnām anavarata-pariguṇita-guṇa-gaṇa [bhā.pu. 5.3.11] ity atra gadye tad-eka-niṣṭhatvam apy uktam | ajita-rucira-līlākṛṣṭa-sāraḥ [bhā.pu. 12.12.69] ity atraiva ca | atrāpi teneśa nirvṛtim avāpur alaṁ dṛśo naḥ [bhā.pu. 3.15.50] ity-ādau sukhadatvam api sākṣād evoktam |

atra pūrvokta-hetoś ca, stutau pratyutopālambha-prasaṅgāc ca, snehāvaloka-kalayā hṛdi saṁspṛśantam [bhā.pu. 3.15.39] iti sākṣād-ukteś ca, dṛśām eva sukhaṁ jātam ity anāsaktir eva vyañjitety api na vyākhyeyam |

tasmād ātmārāmāṇāṁ ramaṇāspadatvād brahmākhyam ātma-vastv eva śrī-bhagavān | tatrāpi cakāra teṣāṁ saṁkṣobham akṣara-juṣām api citta-tanvoḥ [bhā.pu. 3.15.43] iti śravaṇāt tato’pi ghana-prakāśaḥ | tat-tad-vicitra-śrī-bhagavad-aṅgopāṅgādy-abhiniveśa-darśanānanda-vaicitrī copalabhyate, sā cānyathānupapattyā svarūpa-śakti-vilāsa-rūpaiveti |

nanu, bhavatu teṣām ānandādhikyāt tasmin nirviśeṣa-svarūpānandasyaiva ghana-prakāśatā, upādhi-vaiśiṣṭyāt | yataḥ, viśuddha-sattva-sambhāvitāyāṁ citta-vṛttau yad brahma sphurati, tad eva ghanībhūtākhaṇḍa-viśuddha-sattva-maye bhagavati sphurat, tad-adhyastatayā tad-aikyam āpannāyāṁ tasyāṁ viśeṣata eva sphurati | ata eva śrī-vigrahādi-para-brahmaṇor abheda-vākyam api tad-atyanta-tādātmyāpekṣayaiva | ata eva tatra tatropādhāv eka eva nirbheda-paramānandaḥ samupalabhyate, na tu viśeṣākāra-gandho’pi | tat-tad-upādher apekṣaṇaṁ tu pratipada-tad-ānanda-samādhi-gata-kautuka-nibandhanam | tasmāt katham anena pramāṇena tat-tad-upādhīnām api para-tattvākāratvaṁ sādhyate ? iti cet[[127]](#footnote-128), ucyate—

bhavan-mate tāvad yac chuddha-citta-vṛttau para-brahma sphurati, tat samyag eva sphurati, bhedāṁśa-leśa-parityāgenaiva brahma-vidyātvāṅgīkārāt, asamyag-jñānasya tattvānaṅgīkārāt, tena kaivalyāsambhavāc ca | ato na śrī-vigrahādāv adhikāvirbhāvāṅgīkāro yujyate |

kiṁ ca, śuddha-sattva-mayā vigrahādi-lakṣaṇopādhaya iti vadatas tava ko’bhiprāyaḥ ? kiṁ tat-pariṇāmās te, tat-pracurā vā ? nādyaḥ, rajo’sad-bhāvena pariṇāmāsambhava iti hy uktam | na cāntyaḥ, yeṣu vigrahādiṣu tat-prācuryaṁ te miśra-sattvasya kārya-bhūtā ity arthāpattau, sattvaṁ viśuddhaṁ śrayate bhavān sthitau [bhā.pu. 10.2.34] ity-ādi-vacana-jāte viśuddha-pada-vaiyarthyam iti coktam eva | astu vā vimiśratvaṁ, tathāpi tādṛśe brahma-sphuraṇa-yogyataiva na sambhavet, kiṁ punar viśeṣeṇety uddeśya-vismṛtiś ca syāt |

athākhaṇḍa-viśuddha-sattvāśrayatvena te’pi tad-rūpatayaivocyante | tataś ca te svanubhūtākhaṇḍa-śuddha-sattve tasmin brahmānubhavantīti cet, tad ayuktaṁ, kalpanā-gauravāt, te’cakṣatākṣa-viṣayaṁ sva-samādhi-bhāgyam [bhā.pu. 3.15.38] iti sākṣād eva gocarī-kṛtatvenoktatayā paramparā-dṛṣṭatva-pratighātāc ca | tasya śuddha-sattvasya prākṛtatvaṁ tu niṣiddham eva | tasmān na te prākṛta-sattva-pariṇāmāḥ, na vā tat-pracurāḥ, kintu sva-prakāśatā-lakṣaṇa-śuddha-sattva-prakāśitā iti prāktanam evoktaṁ vyaktam |

ata eva teṣām upādhitva-nirākṛtes tat-tad-anubhavānanda-vaicitrī ca sampadyate | tathaiva tam evam evambhūtam acakṣata [bhā.pu. 3.15.38] iti tat-tad-viṣaya-saundarya-varṇanaṁ prastutopakāritvāt sārthakaṁ syāt, akhaṇḍa-śuddha-sattva-maya-mātreṇaivābhipreta-siddheḥ | ata eva nirīkṣya ca na vitṛpta-dṛśaḥ [bhā.pu. 3.15.42] iti dṛk-sambandhitvād rūpa-kṛtaivātṛptir uktā |

tathaiva ca, śabdenaivākṣara-jayitvaṁ padāravinda-parimalātmaka-vāyu-lakṣaṇasya tad-viśeṣasya darśitam | anyathobhayatrāpi brahmānandasyaiva nirviśeṣatayopalabhyamānatve vidyā-juṣām apīty upādhi-pradhānam evocyate, upādhi-yugalasyaiva mithaḥ-spardhitva-prāpteḥ | anenākṣarānubhava-sukha-jayitva-kathanena vaśiṣṭhādīnaṁ putra-śokādikam iva tad-āveśābhāsa evāyam ity api nirastam | ata evam evoktaṁ śrī-svāmibhir api—svarūpānandād api teṣāṁ bhajanānandādhikyam āha iti |

tasmād asti vaicitryam api | ata eva tair api vicitratayaiva prārthitaṁ—ceto’livad yadi nu te padayo rameta [bhā.pu. 3.15.49] ity ādau | akke cen madhu vindeta kim arthaṁ parvataṁ vrajet iti nyāyena tad-upādhy-antarānveṣaṇa-vaiyarthyāt, teṣām atad-anveṣaṇa-kautukābhāvāc ca |

kiṁ ca, na teṣām abhedātmako’nubhavo vā dṛśyate, pratyuta nemur nirīkṣya na vitṛpta-dṛśo mudā kaiḥ [bhā.pu. 3.15.42], kāmaṁ bhavaḥ sva-vṛjinair nirayeṣu naḥ stāt [bhā.pu. 3.15.49] ity-ādāv abhedasya tat-pratiyogi-namaskārādy-upalakṣita-bhedātmaka-bhakti-sukham eva dṛśyate | tasmān māyikopādhi-nirhīnatvād dheyāṁśatayā pratibhātatvāc ca na taj-jātīyaṁ sukham apy anya-jātīyaṁ kartuṁ śaknotīti santy evānyathānupapatti-siddhāyāḥsvarūpa-śakter eva vilāsāḥ |

api ca—astu tāvaj jīvan-mukta-daśāyāṁ tan-mate vidyopādhi-pratiphalitasyaiva sato brahmaṇaḥ sakāśāt śrī-bhagavato ghana-prakāśatā, sarvopādhi-vinirmukta-mukti-daśāyām api sākṣāt tādṛśatāsty eveti suvyaktaṁ, nātyantikaṁ vigaṇayanty api te prasādam [bhā.pu. 3.15.48] ity-ādau |

ata eva yaḥ kaścid api jalpati—jñānākārāyāṁ premākārāyāṁ ca citta-vṛttau brahma prakāśate, tatra tūttarasyām upādhi-vaiśiṣṭyāt prakāśa-vaiśiṣṭyam ity atraiva puruṣārtha-sāratvaṁ tatra tatrocyata iti tad api svayam eva bahiṣkṛtam |[[128]](#footnote-129) tasmān nopādhi-tāratamya-cintā | bhavataḥ kathāyāḥ [bhā.pu. 3.15.48] ity anena nirupādhi-brahma-bhūyād upari ca vaicitrī sphuṭam evāsau svīkṛtā |

tasmāt sāntaraṅga-vaibhavasya bhagavataḥ sukhaika-rūpatvaṁ, tad-rūpatve’pi brahmato’pi ghana-prakāśatvaṁ, svarūpa-śakit-vilāsa-vaicitrī ceti vidvad-anubhava-pramāṇena nirṇītam | tatra, muktā api līlayā vigrahaṁ kṛtvā bhajanta iti, yaṁ sarve devā āmananti mumukṣavo brahma-vādinaś ca [nṛ.tā.u. 1.2.4][[129]](#footnote-130) ity atra śrutāv advaita-vāda-guravo’pi | kṛṣṇo muktair ijyate vīta-mohaiḥ[[130]](#footnote-131) iti bhārate |

brahma-bhūtaḥ prasannātmā

na śocati na kāṅkṣati |

samaḥ sarveṣu bhūteṣu

mad-bhaktiṁ labhate parām || [gītā 18.54] iti śrī-bhagavad-gītopaniṣatsu |

muktānām api bhaktir hi nityānanda-svarūpiṇī iti bhārata-tātparye pramāṇitā śrutiś ca | tathā ā prāyaṇāt tatrāpi hi dṛṣṭam [ve.sū. 4.1.12] ity atra ca madhva-bhāṣya-pramāṇitā sauparṇa-śrutiḥ—sarvadainam upāsīta yāvan-mukti muktā hy enam upāsata iti |

ata eva śrī-prahlāda-bali-prabhṛti-mahā-bhāgavata-sambandham abhipretya śrī-viṣṇu-purāṇe’py uktaṁ, pātāle kasya na prītir vimuktasyāpi jāyate [vi.pu. 2.5.7] iti |

|| 3.15 || śrī-brahmā devān ||68||

**[69]**

ata eva śeṣa-puruṣārtha-svarūpa evāsāv iti sphuṭam evāhur gadyena—

**athānayāpi na bhavata ijyayoru-bhāra-bharayā samucitam artham ihopalabhāmahe | ātmana evānusavanam añjasāvyatirekeṇa bobhūyamānāśeṣa-puruṣārtha-svarūpasya ||** [bhā.pu. 5.3.7-8 ]

ṭīkā ca—**ātmanaḥ** svata **evānusavanaṁ** sarvadā **añjasā** sākṣād **bobhūyamānā** atiśayena bhavanto ye **aśeṣāḥ puruṣārthāḥ**, te **svarūpaṁ** yasya paramānandasya ity eṣā | śrutiś ca—sarva-kāmaḥ sarva-gandhaḥ sarva-rasaḥ [chā.u. 3.14.2] ity ādau ||

|| 5.3 || ṛtvig-ādayaḥ śrī-yajña-puruṣam **||69||**

**[70]**

tad evaṁ brahmaṇo’pi yat śrī-bhagavati prakāśa-samyaktvaṁ, tat pūrvam eva vidvad-anubhava-vacana-pracayena siddham api viśeṣato vicāryate | tatraikam eva tattvaṁ dvidhā śabdyata iti na vastuno bheda upapadyate | āvirbhāvasyāpi bheda-darśanāt, na ca saṁjñā-mātrasya, kintu sva-sva-darśana-yogyatā-bhedena dvividho’dhikārī dvidhā dṛṣṭaṁ tad upāsta iti |

tatrāpy ekasya darśanasya vāstavatvam, anyasya bhramajatvam iti na mantavyam, ubhayor api yāthārthyena darśitatvāt | na caikasya vastunaḥ śaktyā vikriyamāṇāṁśakatvād aṁśato bhedaḥ, vikṛtatva-niṣedhāt tayoḥ |

tasmād dṛṣṭer asamyak-samyaktvāt, saty api samyaktve tad-ananusandhānād vā, ekasminn adhikāriṇy eka-deśena sphurad eko bhedaḥ, parasminn akhaṇḍatayā dvitīyo bhedaḥ | evaṁ sati yatra viśeṣaṁ vinaiva vastunaḥ sphūrtiḥ, sā dṛṣṭir asampūrṇā, yathā brahmākāreṇa, yatra svarūpa-bhūta-nānā-vaicitrī-viśeṣavad-ākāreṇa, sā sampūrṇā, yathā śrī-bhagavad-ākāreṇeti labhyate |

tad etad abhipretya prathamaṁ dṛṣṭi-tāratamyena tad-abhivyakti-tāratamyaṁ tan-mahā-purāṇāvirbhāva-kāraṇābhyāṁ praśnottarābhyāṁ prpratipādyate ṣaḍbhiḥ—

śrī-nārada uvāca—

**jijñāsitam adhītaṁ ca**

**brahma yat tat sanātanam |**

**tathāpi śocasy ātmānam**

**akṛtārtha iva prabho ||** [bhā.pu. 1.5.4]

śrī-vyāsa uvāca—

**tvaṁ paryaṭann arka iva tri-lokīm**

**antaś-caro vāyur ivātma-sākṣī |**

**parāvare brahmaṇi dharmato vrataiḥ**

**snātasya me nyūnam alaṁ vicakṣva ||** [bhā.pu. 1.5.7]

śrī-nārada uvāca—

**bhavatānudita-prāyaṁ**

**yaśo bhagavato’malam |**

**yenaivāsau na tuṣyeta**

**manye tad darśanaṁ khilam ||** [bhā.pu. 1.5.8]

**naiṣkarmyam apy acyuta-bhāva-varjitaṁ**

**na śobhate jñānam alaṁ nirañjanam |**

**kutaḥ punaḥ śaśvad abhadram īśvare**

**na cārpitaṁ karma yad apy akāraṇam ||** [bhā.pu. 1.5.12]

**oṁ namo bhagavate tubhyaṁ**

**vāsudevāya dhīmahi |**

**pradyumnāyāniruddhāya**

**namaḥ saṅkarṣaṇāya ca ||** [bhā.pu. 1.5.37]

**iti mūrty-abhidhānena**

**mantra-mūrtim amūrtikam |**

**yajate yajña-puruṣaṁ**

**sa samyag darśanaḥ pumān ||** [bhā.pu. 1.5.38]

ślokā amī bahubhiḥ saṁmiśrā apy avistaratvāya jhaṭity artha-pratyayasya ca saṁkṣipyaiva samuddhṛtāḥ | krameṇārthā yathā **jijñāsitam** iti | ṭīkā ca—yat **sanātanaṁ** nityaṁ paraṁ **brahma**, **tac** ca tvayā **jijñāsitaṁ** vicāritam, **adhītam** adhigataṁ prāptaṁ cety arthaḥ | tathāpi **śocasi,** tat kim-artham ? iti śeṣaḥ | ity eṣā ||

**tvam** iti | **tvam** **arka** iva **trilokīṁ paryaṭan**, tathā vaiṣṇava-yoga-balāṁśena ca prāṇa-**vāyur** iva sarva-prāṇinām **antaścaraḥ** san **ātmanāṁ** sarveṣām eva **sākṣī** bahir antar vṛtti-jñaḥ | ataḥ **pare brahmaṇi dharmato** yogena niṣṇātasya | tad uktaṁ yājñavalkyena—

ijyācāra-dayāhiṁsā-dāna-svādhyāya-karmaṇām |

ayaṁ paramo lābho yad yogenātma-darśanam || iti |

**avare** ca brahmaṇi vedākhye **vrataiḥ** svādhyāya-niyamair **niṣṇātasyāpi me** **alam** atyarthaṁ yan **nyūnaṁ** tat svayam eva **vicakṣva** vitarkaya ||

**bhavatā** iti | bhagavad-yaśo-varṇanopalakṣaṇaṁ bhajanaṁ vinā yenaiva rukṣa-brahma-jñānena asau bhagavān tu tuṣyeta, tad eva darśanaṁ jñānaṁ khilaṁ **nyūnaṁ** manye |

tad eva spaṣṭayati—**naiṣkarmyam** iti |

ṭīkā ca—niṣkarma brahma, tad-ekākāratvān niṣkarmatā-rūpaṁ **naiṣkarmyam,** ajyate’nenety añjanam upādhiḥ, tan-nivartakaṁ **nirañjanam** | evambhūtam api **jñānam** **acyute** **bhāvo** bhaktiḥ, tad-**varjitaṁ cet alam** atyarthaṁ **na śobhate** samyag-aparokṣatvāya na kalpata ity arthaḥ | tadā **śāśvat** sādhana-kāle phala-kāle ca **abhadraṁ** duḥkha-svarūpaṁ yat kāmyaṁ **karma**, **yad apy akāraṇam** akāmyaṁ, tac ceti ca-kārasyānvayaḥ | tad api karma **īśvare nārpitaṁ cet** **kutaḥ punaḥ** śobhate ? bahir-mukhatvena sattva-śodhakatvābhāvāt | ity eṣā |

yad vā, **nirañjanam** iti nirūpādhikam apīty arthaḥ | paramādaraṇīyatvād eva dvādaśānte [12.12.53] śrī-sūtenāpi punaḥ kṛtam idaṁ padyam ||

tasmād uktir eva samyag-darśana-hetur ity upasaṁharati dvābhyām—nama iti | **mantra-mūrtiṁ** mantrokta-mūrtiṁ, mantro’pi mūrtir yasyeti vā | **amūrtikaṁ** mantrokta-vyatirikta-mūrti-śūnyaṁ; prākṛta-mūrti-rahitaṁ vā, mūrti-svarūpayor ekatvāt; prākṛtavan na vidyate pṛthaktvena mūrtir yasya, tathā-bhūtaṁ vā | **sa** **pumān samyag-darśanaḥ** sākṣāc-chrī-bhagavataḥ sākṣāt-kartṛtvād iti bhāvaḥ ||38||

|| 1.5 || śrī-sutaḥ || 70 ||

[71]

tad evaṁ dṛṣṭi-tāratamya-dvārā tad-abhivyakta-tāratamyena śrī-bhagavata utkarṣa uktaḥ | atha liṅgāntarair api darśyate | tatrātmarāma-janākarṣa-liṅgena guṇotkarṣa-viśeṣeṇa tasyaiva pūrṇatām āha—

**ātmārāmāś ca munayo**

**nirgranthā apy urukrame |**

**kurvanty ahaitukīṁ bhaktim**

**ittham-bhūta-guṇo hariḥ ||** [bhā.pu. 1.7.10]

ṭīkā ca—nirgranthā granthebhyo nirgatāḥ | tad uktaṁ gītāsu—

yadā te moha-kalilaṁ buddhir vyatitariṣyati |

tadā gantāsi nirvedaṁ śrotavyasya śrutasya ca || [gītā 2.52] iti |

yad vā, granthir eva granthaḥ nirvṛtta-hṛdaya-granthaya ity arthaḥ | nanu muktānāṁ kiṁ bhaktyetyādi-sarvākṣepa-parihārārtham āha itthambhūta-guṇaḥ | ity eṣā ||

|| 1.7 || śrī-sūtaḥ ||71||

[72]

āroha-bhūmikā-krameṇāpi tasyaivādhikyam āha—

**mano brahmaṇi yuñjāno yat tat sad asataḥ param |**

**guṇāvabhāse viguṇa eka-bhaktyānubhāvite ||**

**nirahaṅkṛtir nirmamaś ca nirdvandvaḥ sama-dṛk sva-dṛk |**

**pratyak-praśānta-dhīr dhīraḥ praśāntormir ivodadhiḥ ||**

**vāsudeve bhagavati sarva-jñe pratyag-ātmani |**

**pareṇa bhakti-bhāvena labdhātmā mukta-bandhanaḥ ||**

**ātmānaṁ sarva-bhūteṣu bhagavantam avasthitam |**

**apaśyat sarva-bhūtāni bhagavaty api cātmani ||**

**icchā-dveṣa-vihīnena sarvatra sama-cetasā |**

**bhagavad-bhakti-yuktena prāptā bhāgavatī gatiḥ ||** [bhā.pu. 3.24.43-47]

**eka-bhaktyā** avyabhicāriṇyā sādhana-lakṣaṇayā bhaktyā, **anubhāvite** nirantaram aparokṣīkṛte, tāṁ vinā kasyacid apy arthasyāsiddheḥ |

**nirahaṅkṛtitvād** eva **nirmamaḥ** | tad-dvayābhāvād eva mana-ādīnām apy abhāvaḥ sidhyati | **sama-dṛk** bhedāgrāhakaḥ | **sva-dṛk** sva-svarūpābhedena brahmaiva paśyan | **pratyak** antar-mukhī | **praśāntā** vikṣepa-rahitā **dhīr** jñānaṁ yasya saḥ |

tad evaṁ brahma-jñāna-miśra-bhakti-sādhana-vaśena brahmānubhave jāte’pi bhakti-saṁskāra-balena labdha-premādes tad-ūrdhvam api śrī-bhagavad-anubhavam āha—**vāsudeva** iti | **pratyag-ātmani** sarveṣām āśraya-bhūte **pareṇa** prema-lakṣaṇena **bhakti-bhāvena** tat-sattayaiva **labdhā ātmānas** tadīyātmakā ahaṅkārādayo yeneti | brahma-jñānena prākṛtāhaṅkārādi-layānantaram āvirbhūtān premānandātmaka-śuddha-sattva-mayān labdhavān ity arthaḥ |

nanu ta eva pratyāvartantāṁ, kiṁ vā pūrvavad amī api bandha-hetavo bhavantu ? nety āha—**mukta-bandhanaḥ,** anāvṛttiḥ śabdāt [ve.sū. 4.4.22] iti nyāyāt |

bhakty-atiśayena labdhātmatvam eva pratipādayati—**ātmānam** iti | ātmātra paramātmā, sarvathā tasya bhagavān evāsphurad iti vākyārthaḥ |

tataḥ sākṣād eva tat-prāptim āha—**icchā-dveṣa-** iti | tad evaṁ tena **bhāgavatī gatiḥ prāptā** | heyatvād anyatra **icchā-dveṣa-vihīnena,** tasmād eva hetoḥ **sarvatra sama-cetasā** | tad uktam—

nārāyaṇa-parāḥ sarve na kutaścana bibhyati |

svargāpavarga-narakeṣv api tulyārtha-darśinaḥ || [bhā.pu. 6.17.28]

yad vā, mayā lakṣmyā saha vartate iti sama iti sahasra-nāma-bhāṣyāt | “bhagavac-cetaseti prāpto bhāgavatīṁ gatim” iti pāṭhe, sa kardama eva tāṁ gatiṁ prāptaḥ | atra bhagavad-bhakti-yogenety eva viśeṣyam iti | evam evoktaṁ śrī-bhagavad-gītopaniṣatsu—

buddhyā viśuddhayā yukto dhṛtyātmānaṁ niyamya ca |

śabdādīn viṣayāṁs tyaktvā rāgadveṣau vyudasya ca ||

vivikta-sevī laghvāśī yata-vāk-kāya-mānasaḥ |

dhyāna-yoga-paro nityaṁ vairāgyaṁ samupāśritaḥ ||

ahaṁkāraṁ balaṁ darpaṁ kāmaṁ krodhaṁ parigraham |

vimucya nirmamaḥ śānto brahma-bhūyāya kalpate ||

brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati |

samaḥ sarveṣu bhūteṣu mad-bhaktiṁ labhate parām ||

bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ |

tato māṁ tattvato jñātvā viśate tad-anantaram || [gītā 18.51-55] iti |

atra viṁśatir milanārthaḥ, yathā duryodhanaṁ parityajya yudhiṣṭhiraṁ praviṣṭavān ayaṁ rājeti |

śrī-daśame’pi śrī-gopair brahma-sampatty-anantaram eva vaikuṇṭho dṛṣṭa iti śrī-svāmibhir eva ca vyākhyātam ||

|| 3.24 || śrī-maitreyaḥ **||72||**

**[73]**

tathā—

**tasmāj jñānena sahitaṁ**

**jñātvā svātmānam uddhava |**

**jñāna-vijñāna-sampanno**

**bhaja māṁ bhakti-bhāvitaḥ ||** [bhā.pu. 11.19.5]

svātmānaṁ jīva-svarūpam | jñānaṁ vijñānaṁ ca brāhmyam | kiṁ bahunā, atra śrī-catuḥsana-śukādaya evodāharaṇam iti ||

|| 11.19 || śrī-bhagavān || 73 ||

**[74]**

śrī-bhagavatā śabda-brahma-maya-kambu-spṛṣṭa-kapolaḥ tat-prakāśita-yathārtha-nigado dhruvo bālako’pi tathā vivṛtavān ity evam ānanda-camatkāra-viśeṣa-śravaṇād api tasyaiva pūrṇatvam āha—

**yā nirvṛtis tanu-bhṛtāṁ tava pāda-padma-**

**dhyānād bhavaj-jana-kathā-śravaṇena vā syāt**

**sā brahmaṇi sva-mahimany api nātha mā bhūt**

**kiṁ tv antakāsi-lulitāt patatāṁ vimānāt ||** [bhā.pu. 4.9.10]

sva-mahimany asādhāraṇa-māhātmye’pi mā bhūt na bhavatīty arthaḥ | antakāsiḥ kālaḥ ||

|| 4.9 || dhruvaḥ śrī-dhruva-priyam || 74 ||

**[75]**

parama-siddhi-rūpād brahmaṇi layād api tad-bhajanasya garīyastvena tasyaiva garīyastvam upadiśati—

**animittā bhāgavati bhaktiḥ siddher garīyasī ||** [bhā.pu. 3.25.3]

siddher mukter api ṭīkā ca | siddher jñānāt mukter vā iti śrī-bhagavan-nāma-kaumudī |

|| 3.25 || śrī-kapila-devaḥ || 75 ||

**[76]**

tad evaṁ śrī-bhagavān evākhaṇḍaṁ tattvaṁ sādhaka-viśeṣāṇāṁ tādṛśa-yogyatvābhāvāt sāmānyākārodayatvena tad asamyak sphūrtir eva brahmeti sākṣād eva vakti dvābhyām—

**jñāna-yogaś ca man-niṣṭho**

**nairguṇyo bhakti-lakṣaṇaḥ |**

**dvayor apy eka evārtho**

**bhagavac-chabda-lakṣaṇaḥ ||** [bhā.pu. 3.32.32]

**yathendriyaiḥ pṛthag-dvārair**

**artho bahu-guṇāśrayaḥ |**

**eko nāneyate tadvad**

**bhagavān śāstra-vartmabhiḥ ||** [bhā.pu. 3.32.33]

ṭīkā ca—anena ca jñāna-yogena bhagavān eva prāpyaḥ yathā bhakti-yogenety āha | nairguṇyo jñāna-yogaś ca man-niṣṭho bhakti-lakṣaṇaś ca yo yogaḥ tayor dvayor apy eka evārthaḥ prayojanam | ko’sau ? bhagavac-chabdo lakṣaṇaṁ jñāpako yasya | tad uktaṁ gītāsu—te prāpnuvanti mām eva sarva-bhūta-hite ratāḥ [gītā 12.4] iti |

nanu jñāna-yogasyātma-lābhaḥ phalaṁ śāstreṇāvagamyate, bhakti-yogasya tu bhajanīyeśvara-prāptiḥ | kutas tayor ekārthatvam ? ity āśaṅkya dṛṣṭāntenopapādayati—yathā bahūnāṁ rūpa-rasādīnāṁ guṇānām āśrayaḥ kṣīrādir eka evārtho mārga-bheda-pravṛttair indriyair nānā pratīyate—cakṣuṣā śukla iti, rasanena madhura iti, sparśena śīta ity-ādi—tathā bhagavān eka eva tat-tad-rūpeṇāvagamyate | ity eṣā |

atra bhagavān evāṅgitvena nigaditaḥ | ataḥ sarvāṁśa-pratyāyakatvād bhakti-yogaś ca manaḥ-sthānīyo jñeyaḥ ||

|| 3.32 || śrī-kapila-devaḥ || 76 ||

**[77]**

ata eva tad-aṁśatvenaiva brahma śrūyate |

**ahaṁ vai sarva-bhūtāni**

**bhūtātmā bhūta-bhāvanaḥ |**

**śabda-brahma paraṁ brahma**

**mamobhe śāśvatī tanū ||** [bhā.pu. 6.16.51]

ṭīkā ca—

sarva-bhūtāny aham eva | bhūtānām ātmā bhoktāpy aham eva | bhoktṛ-bhogyātmakaṁ viśvaṁ mad-vyatiriktaṁ nāstīty arthaḥ | yato’haṁ bhūta-bhāvanaḥ bhūtānāṁ prakāśakaḥ kāraṇaṁ ca |

nanu śabda-brahma prakāśakaṁ para-brahma kāraṇaṁ prakāśakaṁ ca ? satyaṁ, te ubhe mamaiva rūpe ity āha—śabda-brahmeti | śāśvatī śāśvatyau | ity eṣā ||

atra śabda-brahmaṇaḥ sāhacaryāt para-brahmaṇo’py aṁśatvam evāyāti |

|| 6.16 || śrī-saṅkarṣaṇaś citra-ketum || 77 ||

**[78]**

ato bhagavato’samyak-prakāśatvād vibhūti-nirviśeṣam eva tad ity apy āha—

**madīyaṁ mahimānaṁ ca**

**parabrahmeti śabditam |**

**vetsyasy anugṛhītaṁ me**

**sampraśnair vivṛtaṁ hṛdi ||** [bhā.pu. 8.24.38]

mahimānam aiśvaryam, vibhūtir nirviśeṣam iti yāvat | ata eva **me** mayā **anugṛhītam** anugraheṇa prakāśitaṁ **hṛdy** aparokṣaṁ **vetsyasi** | tvayā kṛtaiḥ **sampraśnair** mayā vivṛtaṁ iti | sa tu yadyapi[[131]](#footnote-132) mad-anubhavāntar-bhūta eva, sa tu brahmānubhava ity ato nāsti mattaḥ pṛthag-anubhavāpekṣā, tathāpi bhakti-prakāśita-sākṣān-mad-anubhave[[132]](#footnote-133) tan-mātrānubhavo na sphuṭo bhavati | yadi tadīya-sphuṭatāyāṁ tavecchā kathañcid vartate, tadā sāpi bhaved iti bhāvaḥ |

ata eva—

etau hi viśvasya ca bīja-yonī

rāmo mukundaḥ puruṣaḥ pradhānam |

anvīya bhūteṣu vilakṣaṇasya

jñānasya ceśāta imau purāṇau || [bhā. 10.46.31] iti śrīmad-uddhava-vākyam |

jñānasyety eka-vacanāt ekaṁ brahmaivocyata iti ||

|| 8.24 || śrī-matsya-devaḥ satyavratam || 78 ||

**[79]**

tathā ca vibhūti-prasaṅga eva—

**pṛthivī vāyur ākāśa**

**āpo jyotir ahaṁ mahān |**

**vikāraḥ puruṣo’vyaktaṁ**

**rajaḥ sattvaṁ tamaḥ param ||** [bhā.pu. 11.16.37]

ṭīkā ca—paraṁ brahma ca ity eṣā ||

ata eva śrī-vaiṣṇava-sāmpradāyikaiḥ śrīmadbhir ālabandarācārya-mahānubhava-caraṇair apy uktam—

yad aṇḍam aṇḍāntara-gocaraṁ ca yad

daśottarāṇy avaraṇāni yāni ca

guṇāḥ pradhānaṁ puruṣaḥ paraṁ padaṁ

parātparaṁ brahma ca te vibhūtayaḥ [stotra-ratna, 14] iti ||

paiṅga-śrutāv api tad-gaṇa-pātitvena śrūyate—eṣa puruṣa eṣa prakṛtir eṣa ātmaiṣa brahmaiṣa loka eṣa aloka eṣa yo’sau harir ādir anādir anto’nantaḥ paramaḥ parād viśvarūpaḥ iti ||[[133]](#footnote-134)

|| 11.16 || śrī-bhagavān || 79 ||

**[80]**

ato brahma-rūpe prakāśe tad vaiśiṣṭyānupalambhanāt tat-prabhāvatva-lakṣaṇam api tasya vyapadiśyate | **rūpaṁ yat tat prāhur avyaktam ādyaṁ brahma-jyotir** [bhā.pu. 10.3.24][[134]](#footnote-135) ity-ādi |

brahmaiva jyotiḥ prabhā yasya tathābhūtaṁ rūpaṁ śrī-vigraham | tathā coktaṁ brahma-saṁhitāyāṁ—

yasya prabhā prabhavato jagad-aṇḍa-koṭi-

koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam |

tad brahma niṣkalam anantam aśeṣa-bhūtaṁ

govindam ādi-puruṣaṁ tam ahaṁ bhajāmi || [bra.saṁ. 5.40] iti ||

|| 10.3 || śrī-devakī śrī-bhagavantam || 80 ||

**[81]**

ato brahmaṇaḥ paratvena śrī-bhagavantaṁ kaṇṭhoktyaivāha—

**yaḥ paraṁ rahasaḥ[[135]](#footnote-136) sākṣāt**

**triguṇāj jīva-saṁjñitāt |**

**bhagavantaṁ vāsudevaṁ**

**prapannaḥ sa priyo hi me ||** [bhā.pu. 4.24.28]

pitrānuvarṇita-rahāḥ [bhā.pu. 3.15.46] iti śravaṇena raho brahma, tasmād api paraṁ, tataḥ sutarāṁ triguṇāt pradhānāj jīva-saṁjñitāt jīvātmanaḥ paraṁ bhagavantaṁ yaḥ sākṣāt śravaṇādinaiva, na tu karmārpaṇādinā prapanna ity anvayaḥ |

tathā ca viṣṇu-dharme naraka-dvādaśī-vrate śrī-viṣṇu-stavaḥ—

ākāśādiṣu śabdādau śrotrādau mahad-ādiṣu |

prakṛtau puruṣe caiva brahmaṇy api ca sa prabhuḥ ||

yenaika eva sarvātmā vāsudevo vyavasthitaḥ |

tena satyena me pāpaṁ narakārti-pradaṁ kṣayam ||

prayātu sukṛtasyāstu mamānudivasaṁ jayaḥ || iti ||

atra prakaraṇānurūpeṇa sarvātma-śabdena cānyathā samādhānaṁ ca parāhatam | tathā ca tatrottaraṁ kṣatra-bandhūpākhyāne—

yan-mayaṁ paramaṁ brahma tad avyaktaṁ ca yan-mayam |

yan-mayaṁ vyaktam apy etad bhaviṣyāmi hi tan-mayaḥ || iti ||

tatraiva māsarkṣa-pūjā-prasaṅge tataḥ paratvaṁ sphuṭam evoktaṁ—

yathācyuta tvaṁ parataḥ parasmāt

sa brahma-bhūtāt paramaḥ parātman |

tathācyuta tvaṁ vāñchitaṁ tan

mamāpadaṁ cāpaharāprameya || iti ||

śrī-viṣṇu-purāṇe ca—sa brahma-pāraḥ para-pāra-bhūta [vi.pu. 1.15.55] iti | akṣarāt tataḥ parataḥ para [mu.u. 2.1.2] iti śruteḥ ||

|| 4.24 || śrī-rudraḥ pracetasam **|| 81 ||**

**[82]**

tad evam evābhiprāyeṇa, sa vā eṣa puruṣo’nna-rasa-mayaḥ [tai.u. 2.1] ity-ādāv antaraṅgāntaraṅgaikaikātmya-kathanānte, idaṁ pucchaṁ pratiṣṭhā, pṛthivī pucchaṁ pratiṣṭhā, atharvāṅgirasaḥ pucchaṁ pratiṣṭhā, mahaḥ pucchaṁ pratiṣṭhā, brahma pucchaṁ pratiṣṭhā [tai.u. 2.1-5] iti śruty-uktāyāḥ pañcamyā api pratiṣṭhāyā upari | śrī-gītopaniṣado yathā—brahmaṇo hi pratiṣṭhāham [gītā 14.27] iti | atra brahma-śabda-sannihita-pratiṣṭhā-śabdena sā śrutiḥ smaryate | tataś caivam eva vyākhyeyam | hi-śabdaḥ,

māṁ ca yo’vyabhicāreṇa bhakti-yogena sevate |

sa guṇān samatītyaitān brahma-bhūyāya kalpate || [gītā 14.26]

ity asya nirantara-prācīna-vacanasya hetutā[[136]](#footnote-137)-vivakṣayā | ato guṇātīta-brahmaṇaḥ prakṛtārthatvāt prācīnārtha-hetu-vacane’sminn upacāreṇa tac-chabdasya brahma-śakti-rūpaṁ hiraṇyagarbha-rūpaṁ vā arthāntaram ayuktaṁ, kintv evam eva yuktaṁ | yathā—

nanu tvad-bhaktyā kathaṁ nirguṇa-brahma-dharma-prāptiḥ, sā tu tad-ekānubhavena ? tatrāha—brahmaṇo hīti | hi yasmāt brahma-pucchaṁ pratiṣṭhā [tai.u. 2.5.1] iti parama-pratiṣṭhatvena śrutau yat prasiddhaṁ, tac ca tasyām eva śrutau ānanda-mayāṅgatvena darśitaṁ tasya pucchatva-rūpita-brahmaṇaḥ | ānanda-mayo’bhyāsāt [ve.sū. 1.1.13] iti sūtra-kāra-sammata-para-brahma-bhāva ānanda-mayākhyaḥ pracura-prakāśo ravir itivat pracuraś cānanda-rūpaḥ śrī-bhagavān ahaṁ pratiṣṭhā |

yadyapi brahmaṇo mama ca na bhinna-vastutvaṁ, tathāpi śrī-bhagavad-rūpeṇaivodite mayi pratiṣṭhātvasya parā kāṣṭhety arthaḥ, svarūpa-śakti-prakāśenaiva svarūpa-prakāśasyāpy ādhikyārhatvāt, nirviśeṣa-brahma-prakāśasyāpy upari śrī-bhagavat-prakāśa-śravaṇāt |

ata ekasyāpi vastunas tathā tathā[[137]](#footnote-138) prakāśa-bhedo rajanī-khaṇḍino jyotiṣo mārtaṇḍa-maṇḍala-tad-gata-gabhasti-bhedavad utprekṣyaḥ |

ato brahma-prakāśasyāpi mad-adhīnatvāt kaivalya-kāmanayā kṛtena mad-bhajanena brahmaṇi nīyamāno[[138]](#footnote-139) brahma-dharmam api prāpnotīty arthaḥ |

atra śrī-viṣṇu-purāṇam api sampravadate—śubhāśrayaḥ sa cittasya sa-vargasya tathātmanaḥ [vi.pu. 6.7.76] iti | vyākhyātaṁ ca tatrāpi svāmibhiḥ—sa-vargasyātmanaḥ para-brahmaṇo’py āśrayaḥ pratiṣṭhā | tad uktaṁ bhagavatā brahmaṇo hi pratiṣṭhāham [gītā 14.27] iti |

atra ca tair vyākhyātam—brahmaṇo’haṁ pratiṣṭhā ghanībhūtaṁ brahmaivāham | yathā ghanībhūta-prakāśa eva sūrya-maṇḍalaṁ, tadvad ity arthaḥ | iti |

atra cvi-pratyayas tu tat-tad-upāsaka-hṛdi tat-prakāśasyābhūtatvaṁ[[139]](#footnote-140) brahmaṇa upacaryate itīttham eva | atraiva pratiṣṭhā pratimeti ṭīkā matsara-kalpitā | na hi tat-kṛtā, asambandhatvāt | na hi nirākārasya brahmaṇaḥ pratimā sambhavati | na ca tat-prakāśasya pratimā sūryaḥ | na cāmṛtasyāvyayasyety-ādy-anantara-pāda-trayoktānāṁ mokṣādīnāṁ pratimātvaṁ ghaṭate | na vā śruti-śailī-viṣṇu-purāṇayoḥ saṁvāditāsti | tasmān na sādaraṇīyā | yadi vādaraṇīyā, tadā tac-chabdenāpy āśraya eva vācanīyaḥ | “prati” lakṣīkṛtya “māti” parimitaṁ bhavati yatreti |

tad etat sarvam abhipretyāhuḥ—

**dṛtaya iva śvasanty asu-bhṛto yadi te’nuvidhā**

**mahad-aham-ādayo’ṇḍam asṛjan yad-anugrahataḥ |**

**puruṣa-vidho’nvayo’tra caramo’nnamayādiṣu yaḥ**

**sad-asataḥ paraṁ tvam atha yad eṣv avaśeṣa-mṛtam ||**

[bhā.pu. 10.87.17]

**asu-bhṛto** jīvā **dṛtaya** iva śvasad-ābhāsā api **yadi te** tava **anuvidhā** bhaktā bhavanti, tadā **śvasanti** prāṇanti | teṣu tad-bhaktānām eva jīvanaṁ[[140]](#footnote-141) jīvanaṁ manyāmahe iti bhāvaḥ | katham ? **yasya** tava **anugrahataḥ** samaṣṭi-vyaṣṭi-rūpam **aṇḍaṁ** dehaṁ **mahad-aham-ādayo’sṛjan,** ataḥ svayam eva tathāvidhāt tvattaḥ parāṅ-mukhānām anyeṣāṁ dṛti-tulyatvaṁ yuktam eveti bhāvaḥ |

anugraham eva darśayanti—**atra** mahad-aham-ādiṣu **anvayaḥ** praviṣṭas tvam iti | kathaṁ mat-praveśa[[141]](#footnote-142)-mātreṇa teṣāṁ tathā sāmarthyaṁ syāt ? tatrāhuḥ—**yad** yasmāt **sata** ānanda-mayākhya-brahmaṇo’vayavasya priyādeḥ, **asatas** tad-anyasmād annamayādeś ca yat **paraṁ** puccha-bhūtaṁ sarva-pratiṣṭhā brahma, tat khalu tvam |

tatrāpi, **eṣu** pratiṣṭhā-vākyeṣu **avaśeṣaṁ** vākya-śeṣatvena sthitaṁ, brahmaṇo hi pratiṣṭhāham [gītā 14.27] ity-ādāv anyatra prasiddham—

ātma-tattva-viśuddhy-arthaṁ yad āha bhagavān ṛtam |

brahmaṇe darśayan rūpam avyalīka-vratādṛtaḥ ||[[142]](#footnote-143) [bhā.pu. 2.9.4] iti |

atra **ṛta**tvenāpi prasiddhaṁ śrī-bhagavad-rūpam eva, tat tvam | ato’nna-mayādiṣu **puruṣa-vidhaḥ** puruṣākāro yaś caramaḥ priya-moda-pramodānanda-brahmaṇām avayavī ānanda-mayaḥ, sa tvam iti | tasmān mūla-paramānanda-rūpatvāt tavaiva praveśena teṣāṁ tathā sāmarthyaṁ yuktam eveti bhāvaḥ, ko hy evānyāt kaḥ prāṇyād yad eṣa ākāśa ānando na syāt ? [tai.u. 2.7.1] iti śruteḥ |

prakaraṇe’sminn etad uktaṁ bhavati—yadyapy eka-svarūpe’pi vastuni sva-gata-nānā-viśeṣo vidyate, tathāpi tādṛśa-śakti-yuktāyā eva dṛṣṭes tat-tat-sarva-viśeṣa-grahaṇe nimittatā dṛśyate, na tv anyasyāḥ | yathā māṁsa-mayī dṛṣṭiḥ sūrya-maṇḍalaṁ prakāśa-mātratvena gṛhṇāti, divyā tu prakāśa-mātra-svarūpatve’pi tad-antargata-divya-sabhādikaṁ gṛhṇāti | evam atra bhakter eva samyaktvena tayaiva samyak tattvaṁ[[143]](#footnote-144) dṛśyate | tac ca bhagavān eveti tasyaiva samyag-rūpatvam | jñānasya tu asamyaktvena darśitatvāt, tenāsamyag eva tad dṛśyate | tac ca brahmety asya asamyag-rūptavam |

tatra ca sāmānyatvenaiva grahaṇe ekākārasya[[144]](#footnote-145) jñānasya tad-antarīṇāvāntara-bheda-paryālocaneṣv asāmārthyād bahir evāvasthitena tena bhāgavata-paramahaṁsa-vṛndānubhava-siddha-nānā-prakāśa-vicitre’pi sva-prakāśa-lakṣaṇa-para-tattve prakāśa-sāmānya-mātraṁ yad gṛhyate, tat tasya prabhā-rūpatvenaivotprekṣyate | tataś cāghanatvam aṁśatvaṁ vibhūtitvaṁ ca vyapadiśyate tasya | tasmād akhaṇḍa-tattva-rūpo bhagavān sāmānyākāra-sphūrti-lakṣaṇatvena sva-prabhākārasya brahmaṇo’py āśraya iti yuktam eva |

ata eva, yasya pṛthivī śarīraṁ, yasyātmā śarīraṁ, yasyāvyaktaṁ śarīraṁ, yasyākṣaraṁ śarīram, eṣa sarva-bhūtāntarātmā, apahata-pāpmā, divyo deva eko nārāyaṇaḥ [subālopaniṣad 7.1] ity etac-chruty-antaraṁ cākṣara-śabdoktasya brahmaṇo’py ātmatvena nārāyaṇaṁ bodhayati |

uktātmādi-śabda-pāriśeṣya-pramāṇena, cakāra teṣāṁ saṅkṣobham akṣara-juṣām api [bhā.pu. 3.15.43] iti prayoga-dṛṣṭyā cātra hy akṣara-śabdena brahmaiva vācyam | tathā śrī-bhagavatā sāṅkhya-kathane—kālo māyā-maye jīve [bhā.pu. 11.24.27] ity-ādau mahā-pralaye sarvāvaśiṣṭatvena brahmopadiśya tadāpi tasya draṣṭṛtvaṁ svasminn uktam,

eṣa sāṅkhya-vidhiḥ proktaḥ saṁśaya-granthi-bhedanaḥ |

pratilomānulomābhyāṁ parāvara-dṛśā mayā || [bhā.pu. 11.24.29]

ity atra parāvara-dṛśety anena |

so’yaṁ cātra vivekaḥ—sāṅkhyaṁ hi jñānaṁ,[[145]](#footnote-146) tac chāstraṁ khalu svarūpa-bhūta-tad-viśeṣam ananusandhāya[[146]](#footnote-147) yat tat-svarūpa-mātraṁ tadānīm avaśiṣṭaṁ vadati, tad eva ca brahmākhyam |

tad eva prapañcāvacchinna-carama-pradeśe[[147]](#footnote-148) prapañca-layād vaikuṇṭha iva svarūpa-bhūta-viśeṣāprakāśād[[148]](#footnote-149) avaśiṣyamānatvena vaktuṁ yujyate |

tac ca sva-viśeṣya-mātraṁ svarūpa-śakti-viśiṣṭena vaikuṇṭha-sthena śrī-bhagavatā pṛthag iva tatrānubhūyata iti |

tad evaṁ nirviśeṣatvena sparśa-rūpa-rahitasyāpi tasya bhagavat-prabhā-rūpatvam utprekṣya tad-abhinnatvena brahmatvaṁ vyapadiṣṭam |

tataḥ sparśa-rūpādi[[149]](#footnote-150)-mādhurī-dhāritayā sa-viśeṣasya sākṣād bhagavad-aṅga-jyotiṣaḥ sutarām eva tat sidhyati | yathoktaṁ śrī-harivaṁśe mahā-kāla-purākhyāne śrīmad-arjunaṁ prati svayaṁ bhagavatā—

brahma-tejo-mayaṁ divyaṁ mahad yad dṛṣṭavān asi |

ahaṁ sa bharata-śreṣṭha mat-tejas tat sanātanam ||

prakṛtiḥ sā mama parā vyaktāvyaktā sanātanī |

tāṁ praviśya bhavantīha muktā yoga-vid-uttamāḥ ||

sā sāṅkhyānāṁ gatiḥ pārtha yogināṁ ca tapasvinām |

tat paraṁ paramaṁ brahma sarvaṁ vibhajate jagat ||

mām eva tad ghanaṁ tejo jñātum arhasi bhārata || [ha.vaṁ. 2.114.9-12] iti |

prakṛtir iti tat-prabhātvena svarūpa-śaktitvam api tasya nirdiṣṭam | evaṁ pūrvodāhṛta-kaustubha-viṣayaka-viṣṇu-purāṇa-vākyam apy etad upodvalakatvena draṣṭavyam | tasmād **dṛtaya iva** ity api sādhv eva vyākhyātam ||

|| 10.87 || śrutayaḥ śrī-bhagavantam **|| 82 ||**

**[83]**

tataś ca yasmin parama-bṛhati sāmānyākāra-sattāyā api tad-aṅga-jyotiṣo’pi bṛhattvena brahmatvaṁ tasminn eva mukhyā tac-chabda-pravṛttiḥ | tathā ca brāhme—

ananto bhagavān brahma ānandety-ādibhiḥ padaiḥ |

procyate viṣṇur evaikaḥ pareṣām upacārataḥ || iti |

yathā pādme—

pṛthag vaktuṁ guṇās tasya na śakyante’mitatvataḥ |

yato’to brahma-śabdena sarveṣāṁ grahaṇaṁ bhavet ||

etasmād brahma-śabdo’sau viṣṇor eva viśeṣaṇam |

amito hi guṇo yasmān nānyeṣāṁ tam ṛte vibhum || iti |

atra nirgalito’yaṁ mahā-prakaraṇārthaḥ—yad advayaṁ jñānaṁ, tad eva tattvam iti tattva-vido vadanti | tac ca vaiśiṣṭyaṁ vinaivopalabhyamānaṁ[[150]](#footnote-151) brahmeti śabdyate, vaiśiṣṭyena saha tu śrī-bhagavān iti | sa ca bhagavān pūrvodita-lakṣaṇa-śrī-mūrtyātmaka eva, na tv amūrtaḥ |

atha, bhūpa mūrtam amūrtaṁ ca paraṁ cāparam eva ca [vi.pu. 6.7.47] iti śrī-viṣṇu-purāṇa-padye tasya caturvidhatvam aṅgīkurvadbhir yady amūrtatvam api pṛthag aṅgīkartavyaṁ, tadā brahmatvavat tad-upāsaka-dṛṣṭi-yogyatānurūpam evāstu | tathā hi, yasya samīcīnā bhaktir asti tasya para-mūrtyā śyāmasundara-caturbhujādi-rūpayā prādurbhavati | yasyārvācīnopāsanā-rūpā, tasyāpara-mūrtyā pātāla-pādādi-kalpanā-mayy eva | yasya ca rūkṣaṁ jñānaṁ, tasya pareṇa brahma-lakṣaṇāmūrtatvena | yasya jñāna-pracurā bhaktiḥ, tasya tv apareṇeśvara-laksaṇa-mūrtatveneti | atrāparatvaṁ para-mūrty-āvirbhāvānantara-sopānatvena na brahmavad atīva mūrtatvānapekṣyam ity evam[[151]](#footnote-152) | na tv aśreṣṭhatva[[152]](#footnote-153)-vivakṣayeti jñeyam | para-mūrtāpekṣayāparatvaṁ vā |

tatraiva tad viśva-rūpaṁ vai rūpam[[153]](#footnote-154) rūpam anyad dharer mahat [vi.pu. 6.7.70] iti viśvādhiṣṭhānatvena nityatva-vibhūtve[[154]](#footnote-155) | mūrtaṁ bhagavato rūpaṁ sarvāpāśraya-niḥspṛham [vi.pu. 6.7.78] iti nirupādhitvam | cintayed brahma-bhūtaṁ tam [vi.pu. 6.7.83] iti para-tattva[[155]](#footnote-156)-lakṣaṇatvam | tri-bhāva-bhāvanātīta [vi.pu. 6.7.76] iti tatra prasiddha-karma-maya-jñāna-karma-samuccaya-maya-kevala-jñāna-maya-bhāvanā-trayātītatvena para-tattva-lakṣaṇatve’pi bhaktyaikāvirbhāvitatayā samyak-prakāśatvaṁ mūrtasyaiva vyañjitam | ata eva, śubhāśrayaḥ sa-cittasya sarvagasya tathātmanaḥ[[156]](#footnote-157) [vi.pu. 6.7.76] ity uktam |

tataś ca tasyāḥ śrī-mūrter api sakāśāt tad-ante pratyāhāroktiḥ, kevalābhedopāsakaṁ prati vyavasthāpitā[[157]](#footnote-158) bhavatīty apy anusandheyam | atra tad-viśva-rūpa-vairūpyam [vi.pu. 6.7.70] ity etat padyaṁ mūrta-param eva jñeyam,

samasta-śakti-rūpāṇi yat karoti nareśvaraḥ |

deva-tiryaṅ-manuṣyādi[[158]](#footnote-159)-ceṣṭāvanti sva-līlayā || [vi.pu. 6.7.71] ity anantara-vākya-balāt |

yataḥ prathamasya tṛtīye—yasyāmbhasi śayānasya yoga-nidrāṁ vitanvataḥ [bhā.pu. 1.3.2] ity-ady-ukta-laksaṇasya mūrtasyaiva tat-tad-avatāritvaṁ darśitam, etan nānāvatārāṇāṁ nidhānaṁ bījam avyayam [bhā.pu. 1.3.5] iti |

“tad viśva-rūpa-vairūpyam” [vi.pu. 6.7.70] iti paṭhadbhiḥ śrī-rāmānuja-caraṇair api mūrta-paratvenaiva vyākhyātam—viśva-rūpād vairūpyaṁ vailaksaṇyaṁ yatra tad-viśva-vilakṣaṇaṁ mūrtaṁ svarūpam iti |

tad evaṁ tasya vastutaḥ[[159]](#footnote-160) śrī-mūrty-ātmakatva eva siddhe, yat sarvataḥ pāṇi-pādādi-lakṣaṇā mūrtiḥ śrūyate, sāpi pūrvokta-lakṣaṇāyāḥ śrī-mūrter na pṛthag iti vibhutva-prakaraṇānte vyañjitam eva |

yat tu—

bṛhac-charīro’bhivimāna-rūpo

yuvā kumāratvam upeyivān hariḥ |

reme śriyā’sau jagatāṁ jananyā

sva-jyotsnayā candra ivāmṛtāṁśuḥ | [6.227.7] iti pādmottara-khaṇḍa-vacanam |

atra para-brahma-svarūpa-śarīraḥ sarvato-bhāvena vigata-parimāṇo’pi nityaṁ kaiśorākāram eva prāptaḥ san śriyā saha rema ity arthaḥ | upeyivān ity uktāv api nityatvam apahata-pāpmetivat | tatraiva tadīya-tac-chrī-mūrty-adhiṣṭhātṛka-tripād-vibhūter api praghaṭṭakena vākya-samūhakena[[160]](#footnote-161) parama-nityatā-pratipādanāt | tathā coktaṁ tatraiva—

acyutaṁ śāśvataṁ divyaṁ sadā yauvanam āśritam |

nityaṁ sambhogam īśvaryā śriyā bhūmyā ca saṁvṛtam || iti |

tasmāt śrī-bhagavān yathokta-lakṣaṇa eva | sa eva vadantīty asya mukhyārtha-bhūtaṁ mūlaṁ tattvam iti paryavasānam | tad uktaṁ mokṣa-dharme śrī-nārāyaṇopākhyāne—

tattvaṁ jijñāsamānānāṁ hetubhiḥ sarvato-mukhaiḥ |

tattvam eko mahā-yogī harir nārāyaṇaḥ prabhuḥ || [ma.bhā. 12.335.83] iti |

nārāyaṇopaniṣadi ca—nārāyaṇaḥ paraṁ brahma tattvaṁ nārāyaṇaḥ param [ma.nā.u. 13.4] iti | atra śrī-rāmānujodāhṛtāḥ śrutayaś ca—yasya pṛthivī śarīram ity ārabhya, eṣa sarva-bhūtāntarātmā divyo deva eko nārāyaṇaḥ [subāla.u. 7.1] ity-ādyā bahvyaḥ | iha śrī-bhagavad-aṁśa-bhūtānāṁ puruṣādīnāṁ parama-tattva-vigrahatā-sādhanaṁ vākya-jātam api tasyāṁśinas tad-rūpa-vigrahatvaṁ kaimutyenābhivyanaktīti pūrvatra cottaratra ca[[161]](#footnote-162) granthe tathodāharaṇāni |

śrī-viṣṇu-purāṇe tu sākṣāt śrī-bhagavantam adhikṛtya tathodāharaṇam—

dve rūpe brahmaṇas tasya mūrtaṁ cāmūrtam eva ca |

kṣarākṣara-svarūpe te sarva-bhūteṣv avasthite |

akṣaraṁ tat paraṁ brahma kṣaraṁ sarvam idaṁ jagat || [vi.pu. 1.22.55]

ity uktvā jagan-madhye brahma-viṣṇv-īśa-rūpāṇi ca paṭhitvā punar uktam—

tad etad akṣaraṁ nityaṁ jagan-muni-varākhilam |

āvirbhāva-tirobhāva-janma-nāśa-vikalpanavat || [vi.pu. 1.22.60] iti |

tad etad akṣarākhyaṁ para-brahma nityam akhilaṁ jagat tu āvirbhāvādi-bhedavad ity arthaḥ | tatrāvirbhāva-tirobhāvau śrī-viṣṇu-tad-aṁśānāṁ, janma-nāśau tv anyeṣām | ato jagaty āvirbhāvādi-kṛtyenaiva pūrveṣāṁ brahmādīnāṁ tad-antaḥ-pāta-vyapadeśaḥ, na vastuta ity arthaḥ |

atha sadā sva-dhāmni virājamānatvena kṣara-rūpato mūrtatvādinā cākṣarato’pi vilakṣaṇaṁ tṛtīyaṁ rūpaṁ bhagavataḥ paramaṁ svarūpam iti punar ucyate |

sarva-śakti-mayo viṣṇuḥ svarūpaṁ brahmaṇo’param |

mūrtaṁ tad yogibhiḥ pūrvaṁ yogārambheṣu cintyate || [vi.pu. 1.22.61]

sa paraḥ sarva-śaktīnāṁ brahmaṇaḥ samanantaram |

mūrtaṁ brahma mahā-bhāga sarva-brahma-mayo hariḥ || [vi.pu. 1.22.63]

tatra sarvam idaṁ protam otaṁ caivākhilaṁ jagat || [vi.pu. 1.22.64] iti |

brahma-sākṣāt-kārāt pūrvaṁ yogibhiś cintyate | tathā brahmaṇaḥ samanantaram upāsanānukrameṇa yathāgre’kṣarād anantaraṁ tad uktam, yathā—brahma-bhūtaḥ prasannātmā [gītā 18.55] ity-ādy-anusāreṇa brahma-sākṣātkārānantarāvirbhāvī ca sa ity arthaḥ | yataḥ sarvāsāṁ śaktīnāṁ svarūpa-bhūtādīnāṁ paramāśrayaḥ | ata eva sarva-brahma-mayo’khaṇḍa-brahma-svarūpaṁ ca, akṣarākhyasya pūrvasya śakti-hīnatvena khaṇḍitatvāt | yad vā, ata eva sarva-veda-vedya ity arthaḥ | tata eva ca tatra sarvam ity ādīti | evaṁ—

yasmāt kṣaram atīto’ham akṣarād api cottamaḥ |

ato’smi loke vede ca prathitaḥ puruṣottamaḥ || [gītā 15.18] ity-ādi śrī-gītopaniṣad api yojyā |

atra yadyapi kūṭastho’kṣara ucyate [gītā 15.16] ity akṣara-śabdena śuddha-jīva eva prastūyate, tathāpi para-brahma eva ca lakṣaṇam, akṣaraṁ paramaṁ brahma [gītā 8.3] iti | tac ca tatra pūrvoktam iti | anayoś cin-mātra-vastutvenaikārthatvād iti tad etad abhipretya **mallānām aśanir nṝṇāṁ naravara** ity-ādau mūrtasyaiva svayaṁ bhagavata eva lakṣaṇatvam | sākṣād evāha—**tattvaṁ paraṁ yoginām** [bhā.pu. 10.43.17] iti | yogināṁ catuḥsanādīnām iti ||

|| 10.43 || śrī-śukaḥ **|| 83 ||**

**[84]**

ata eva śrīmad-bhāgavatasya nigama-kalpa-taru-parama-phala-bhūtasya śraiṣṭhye saty api tathābhūtasyāpi bhagavad-ākhya-parama-tattvasyotkarṣa-vidyā-rūpatvād eva parama-śraiṣṭhyam āha—

**dharmaḥ projjhita-kaitavo’tra paramo nirmatsarāṇāṁ satāṁ**

**vedyaṁ vāstavam atra vastu śivadaṁ tāpa-trayonmūlanam |**

**śrīmad-bhāgavate mahā-muni-kṛte kiṁ vā parair īśvaraḥ**

**sadyo hṛdy avarudhyate’tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt ||**

[bhā.pu. 1.1.2]

atra yas tāvad dharmo nirūpyate sa khalu, sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje [bhā.pu. 1.2.6] ity-ādikayā,

ataḥ pumbhir dvija-śreṣṭhā varṇāśrama-vibhāgaśaḥ |

svānuṣṭhitasya dharmasya saṁsiddhir hari-toṣaṇam || [bhā.pu. 1.2.13]

ity-antayā rītyā bhagavat-santoṣaṇaika-tātparyeṇa śuddha-bhakty-utpādakatayā nirūpaṇāt **parama** eva | yataḥ so’pi tad-eka-tātparyatvāt **pra-**karṣeṇa **ujjhitaṁ** **kaitavaṁ** phalābhisandhi-laksaṇaṁ kapaṭaṁ yasmin tathā-bhūtaḥ | pra-śabdena sālokyādi-sarva-prakāra-mokṣābhisandhir api nirastaḥ |

yata evāsau tad-eka-tātparyatvena **nirmatsarāṇāṁ** phala-kāmukasyeva parotkarṣāsahanaṁ matsaraḥ, tad-rahitānām eva, tad-upalakṣaṇatvena paśv-ālambhane dayālūnām eva ca, **satāṁ** sva-dharma-parāṇāṁ vidhīyate iti | evam īdṛśaṁ spaṣṭam anuktavataḥ karma-śāstrād upāsanā-śāstrāc cāsya[[162]](#footnote-163) tat-tat-pratipādakāṁśe śraiṣṭhyam uktam, ubhayatraiva dharmotpatteḥ | tad evaṁ sati sākṣāt śravaṇa-kīrtanādi-rūpasya vārtātidūrata evāstām iti bhāvaḥ |

atha jñāna-kāṇḍa-śākhābhyo[[163]](#footnote-164)’py asya pūrvavat[[164]](#footnote-165) śraiṣṭhyam āha—**vedyam** iti | bhagavad-bhakti-nirapekṣa-prāyeṣu teṣu pratipāditam api śreyaḥ-sṛtiṁ bhaktim udasya [bhā.pu. 10.14.4] ity-ādi-nyāyena vedyaṁ niśceyaṁ bhavatīty atraiva vedyam ity arthaḥ |

tan-mataika-deśi-śāstrebhyo vaiśiṣṭyam āha—**śivaṁ** svarūpaṁ paramānandaṁ dadāty anubhāvayatīti | tathā **tāpa-trayam unmūlayati** tan-mūla-bhūtāvidyā-paryantaṁ khaṇḍayatīti |[[165]](#footnote-166) tathānyatra muktāv anubhavāmanane hy apuruṣārthatvāpātaḥ syād iti tan-mananād atra tu vaiśiṣṭyam iti | na cāsya tat-tad-durlabha-vastu-sādhanatve tādṛśa-nirūpaṇa-sauṣṭhavam eva kāraṇam |

api tu svarūpam apīty āha—**śrīmad-bhāgavata** iti | śrīmad-bhāgavatatvaṁ bhagavat-pratipādakatvaṁ, śrīmattvaṁ śrī-bhagavan-nāmāder iva tādṛśa-svābhāvika-śaktimattvam | nitya-yoge matup | ata eva samastatayaiva nirdiśya nīlotpalādivat tan-nāmatvam eva bodhitam, anyathā tv avimṛṣṭa-vidheyāṁśa-doṣaḥ syāt |

ata[[166]](#footnote-167) uktaṁ śrī-gāruḍe—grantho’ṣṭādaśa-sāhasraḥ śrīmad-bhāgavatābhidhaḥ iti | ṭīkā-kṛdbhir api śrīmad-bhāgavatābhidhaḥ sura-tarur iti | ataḥ kvacit kevala-bhāgavatākhyatvaṁ tu satya-bhāmā bhāmā itivat |

tādṛśa-prabhāvatve kāraṇaṁ parama-śreṣṭha-kartṛkatvam apy āha—**mahā-muniḥ** śrī-bhagavān, tasyaiva parama-vicāra-pāraṅgatatvāt, mahā-prabhāva-gaṇa-śiromaṇitvāc ca | sa munir bhūtvā samacintayat iti śruteḥ | tena prathamaṁ catuḥ-ślokī-rūpeṇa saṅkṣepataḥ prakāśite, kasmai yena vibhāṣito’yam [bhā.pu. 12.13.19][[167]](#footnote-168) ity-ādy-anusārena sampūrṇa eva vā prakāśite |

tad evaṁ śraiṣṭhya-jātam anyatrāpi prāyaḥ sambhavatu nāma sarva-jñāna-śāstra-parama-jñeya-puruṣārtha-śiromaṇi-śrī-bhagavat-sākṣātkāras tatraiva sulabha iti vadan sarvordhva-prabhāvam āha—**kiṁ vā** iti | paraiḥ śāstrais tad-ukta-sādhanair vā, **īśvaro** bhagavān **hṛdi** kiṁ vā, **sadya evāvarudhyate** sthirīkriyate | vā-śabdaḥ kaṭākṣe | kintu vilambena kathañcid eva | atra tu **śuśrūṣubhiḥ** śrotum icchadbhir eva **tat-kṣaṇād** evāvarudhyate |

nanu idam eva tarhi sarve kim iti na śṛṇvanti ? tatrāha—**kṛtibhir** iti sukṛtibhir ity arthaḥ | śravaṇecchā tu tādṛśa-sukṛtiṁ vinā notpadyata iti bhāvaḥ | athavā, aparair mokṣa-paryanta-kāmanā-rahiteśvarārādhana-lakṣaṇa-dharma[[168]](#footnote-169)-brahma-sākṣātkārādibhir uktair anuktair vā sādhyais tair atra kiṁ vā kiyad vā māhātmyam upapannam ity arthaḥ | yato ya īśvaraḥ kṛtibhiḥ kathañcit tat-tat-sādhanānukrama-labdhayā bhaktyā kṛtārthaiḥ sadyas tad-eka-kṣaṇam eva vyāpya hṛdi sthirīkriyate sa evātra śrotum icchadbhir eva tat-kṣaṇam ārabhya sarvadaiveti | tasmād atra kāṇḍa-traya-rahasyasya pravyakta-pratipādanāder viśeṣata īśvarākarṣi-vidyā-rūpatvāc cedam eva sarva-śāstrebhyaḥ śreṣṭham | ata evātra “iti”-padasya trir-uktiḥ kṛtā | sā hi nirdhāraṇārtheti | ato nityam etad eva sarvair eva śrotavyam iti bhāvaḥ ||

|| 1.1 || veda-vyāsaḥ śrī-śukam || 84 ||

**[85]**

tad evaṁ śrī-śuka-hṛdayam api saṅgamitaṁ syāt | ataś catuḥślokī-prasaṅge’pi śrī-bhagavān evārthaḥ | sa hi sva-jñānādy-upadeśena svam evopadideśa | tatra parama-bhāgavatāya brahmaṇe śrīmad-bhāgavatākhyaṁ nijaṁ śāstram upadeṣṭuṁ tat-pratipādyatamaṁ vastu-catuṣṭayaṁ pratijānīte |

**jñānaṁ parama-guhyaṁ me**

**yad vijñāna-samanvitam |**

**sa-rahasyaṁ tad-aṅgaṁ ca**

**gṛhāṇa gaditaṁ mayā ||** [bhā.pu. 2.9.30]

**me** mama bhagavato **jñānaṁ** śabda-dvārā yāthārthya-nirdhāraṇaṁ **mayā gaditaṁ** sad **gṛhāṇa** ity anyo na jānātīti bhāvaḥ | yataḥ **parama-guhyaṁ** hy ajñānād api rahasyatamaṁ, muktānām api siddhānām [bhā.pu. 6.14.5] ity-ādeḥ | tac ca **vijñānena** tad-anubhāvenāpi yuktaṁ gṛhāṇa | na caitāvad eva, kiṁ ca, sa-rahasyaṁ, tatrāpi **rahasyaṁ** yat kim apy asti, tenāpi sahitam | tac ca prema-bhakti-rūpam ity agre vyañjayiṣyate | tathā **tad-aṅgaṁ** ca gṛhāṇa | tac ca sati tv aparādhākhya-vighne na jhaṭiti vijñāna-rahasye prakaṭayet | tasmāt tasya jñānasya sahāyaṁ ca gṛhāṇety arthaḥ | tac ca śravaṇādi-bhakti-rūpam ity agre vyañjayiṣyate | yad vā, sa-rahasyam iti tad-aṅgasyaiva viśeṣaṇaṁ jñeyam[[169]](#footnote-170) | suhṛdor iva mithaḥ saṁvardhakayor ekatrāvasthānāt ||

atra sādhyayor vijñāna-rahasyayor āvirbhāvārtham āśiṣaṁ dadāti—

**yāvān ahaṁ yathā-bhāvo**

**yad-rūpa-guṇa-karmakaḥ |**

**tathaiva tattva-vijñānam**

**astu te mad-anugrahāt ||** [bhā.pu. 2.9.31]

**yāvān** svarūpato yat-parimāṇako’**ham** | **yathā-bhāvaḥ** sattā yasyeti, yal-lakṣaṇo’ham ity arthaḥ | yāni svarūpāntaraṅgāni rūpāṇi śyāmatva-catur-bhujatvādīni, guṇā bhakta-vātsalyādyāḥ karmāṇi tat-tal-līlā yasya sa **yad-rūpa-guṇa-karmako**’ham | **tathaiva** tena tena sarva-prakāreṇaiva **tattva-vijñānaṁ** yāthārthyānubhavo **mad-anugrahāt te** tav**āstu** bhavatād iti |

etena catuḥśloky-arthasya nirviśeṣatvaṁ svayam eva parāstam | vakṣyate ca catuḥślokīm evoddiśatā[[170]](#footnote-171) śrī-bhagavatā svayam uddhavaṁ prati—purā mayā ity-ādau, jñānaṁ paraṁ man-mahimāvabhāsam[[171]](#footnote-172) [bhā.pu. 3.4.13] iti | tatra vijñāna-padena rūpādīnām api svarūpa-bhūtatvaṁ vyaktam | atra vijñānāśīḥ spaṣṭā | rahasyāśīś ca paramānandātmaka-tat-tad-yāthārthyānubhavenāvaśyaṁ premodayāt ||

tad eva upadeśya[[172]](#footnote-173)-catuṣṭayaṁ catuḥślokyā nirūpayan prathamaṁ jñāna-vijñānārthaṁ sva-lakṣaṇaṁ pratipādayati dvābhyām | tatra jñānārtham āha—

**aham evāsam evāgre**

**nānyad yat sad-asat param |**

**paścād ahaṁ yad etac ca**

**yo’vaśiṣyeta so’smy aham ||** [bhā.pu. 2.9.32]

atra **ahaṁ**-śabdena tad-vaktā mūrta evocyate, na tu nirviśeṣaṁ brahma, tad-aviṣayatvāt | ātma-jñāna-tātparyake tu, tat tvam asi itivat tvam evāsīr eva vaktum upayuktavāt | tataś cāyam arthaḥ—samprati bhavantaṁ prati prādurbhavann asau parama-manohara-śrī-vigraho’**ham** **evāgre** mahā-pralaya-kāle’py **āsam eva** | vāsudevo vā idam agra āsīn na brahmā na ca śaṅkaraḥ | eko nārāyaṇa āsīn na brahmā neśānaḥ [mahā.u. 1] ity-ādi-śrutibhyaḥ | bhagavān eka āsedam agra ātmātmanāṁ vibhuḥ [bhā.pu. 3.5.23] ity-ādi-tṛtīyāt | ato vaikuṇṭha-tat-pārṣad-ādīnām api tad-upāṅgatvād ahaṁ-padenaiva grahaṇaṁ rājāsau prayātītivat | tatas teṣāṁ ca tadvad eva sthitir bodhyate |

tathā ca rāja-praśnaḥ—

sa cāpi yatra puruṣo viśva-sthity-udbhavāpyayaḥ |

muktātma-māyāṁ māyeśaḥ śete sarva-guhāśayaḥ || [bhā.pu. 2.8.10] iti |

śrī-vidura-praśnaś ca—

tattvānāṁ bhagavaṁs teṣāṁ katidhā prati-saṅkramaḥ |

tatremaṁ ka upāsīran ka u svid anuśerata || [bhā.pu. 3.7.37] iti |

kāśīkhaṇḍe’py uktaṁ śrī-dhruva-carite—

na cyavante hi mad-bhaktā mahatyāṁ pralayāpadi |

ato’cyuto’khile loke sa ekaḥ sarvago’vyayaḥ || iti |

aham evety eva-kāreṇa kartr-antarasyārūpatvādikasya ca vyāvṛttiḥ | āsam eveti tatrāsambhāvanāyā nivṛttiḥ | tad uktaṁ, yad-rūpa-guṇa-karmakaḥ [bhā.pu. 2.9.32] iti |

ata eva yad vā, āsam eveti brahmādi-bahir-jana-jñāna-gocara-sṛṣṭy-ādi-lakṣaṇa-kriyāntarasyaiva vyāvṛttiḥ | na tu svāntaraṅga-līlāyā api | yathādhunāsau rājā kāryaṁ na kiñcit karotīty ukte rājya-sambandhi-kāryam eva niṣidhyate, na tu śayana-bhojanādikam apīti, tadvat |

yad vā, asa gati-dīpty-ādāneṣv ity asmāt āsaṁ sāmprataṁ bhavatā dṛśyamānair viśeṣair ebhir agre’pi virājamāna evātiṣṭham iti nirākāratvādikasyaiva viśeṣato vyāvṛttiḥ |

tad uktam anena ślokena sākāra-nirākāra-viṣṇu-lakṣaṇa-kāriṇyām muktā-phala-ṭīkāyām api—nāpi sākāreṣv avyāptiḥ | teṣām ākārātirohitatvād iti | aitareyaka-śrutiś ca—ātmaivedam agra āsīt puruṣa-vidhaḥ [bṛ.ā.u. 1.4.1][[173]](#footnote-174) iti | etena prakṛtīkṣaṇato’pi prāg-bhāvāt puruṣād apy uttamatvena bhagavaj-jñānam eva kathitam |

nanu kvacin nirviśeṣam eva brahma āsīd iti śrūyate ? tatrāha—**nānyad yat sad-asat-param** iti | sat kāryam, asat kāraṇaṁ, tayoḥ paraṁ yad brahma, tan na matto’nyat | kvacid adhikāriṇi śāstre vā svarūpa-bhūta-viśeṣa-vyutpatty-asamarthe so’yam aham eva nirviśeṣatayā pratibhātīty arthaḥ | yadā tadānīṁ prapañce viśeṣābhāvān nirviśeṣa-cin-mātrākāreṇa, vikuṇṭhe tu sa-viśeṣa-bhagavad-rūpeṇeti śāstra-dvaya-vyavasthā | etena ca brahmaṇo hi pratiṣṭhāham [gītā 14.27] ity atroktaṁ bhagavaj-jñānam eva pratipāditam | ata evāsya parama-guhyatvam uktam |

nanu sṛṣṭer anantaraṁ nopalabhyase ? tatrāha—**paścāt** sṛṣṭer anantaram apy **aham** evāsmy eva, vaikuṇṭheṣu bhagavad-ādy-ākāreṇa, prapañceṣv antaryāmy-ākāreṇeti śeṣaḥ | etena sṛṣṭi-sthiti-pralaya-hetur ahetur asya [bhā.pu. 11.3.35][[174]](#footnote-175) ity-ādi pratipāditaṁ bhagavaj-jñānam evopadiṣṭam |

nanu sarvatra ghaṭa-paṭākārā ye dṛśyante te tu tad-rūpāṇi na bhavantīti tavāpūrṇatva-prasaktiḥ syāt ? ity āśaṅkyāha—**yad etad** viśvaṁ tad apy aham, eva mad-ananyatvān mad-ātmakam evety arthaḥ | anena,

so’yaṁ te’bhihitas tāta bhagavān viśva-bhāvanaḥ |

samāsena harer nānyad anyasmāt sad-asac ca yat || [bhā.pu. 2.7.50]

ity-ādy-uktaṁ bhagavaj-jñānam evopadiṣṭam |

tathā pralaye **yo’vaśiṣyate so’ham evāsmy** eva | etena

bhavān eka āsedam agra ātmātmanāṁ vibhuḥ |

ātmecchānugatāv ātmā’nānā-maty-upalakṣaṇaḥ || [bhā.pu. 3.5.23][[175]](#footnote-176)

ity uktaṁ bhagavaj-jñānam evopadiṣṭam |

tathā pūrvaṁ svānugraha-prakāśyatvena pratijñātaṁ yāvattvaṁ[[176]](#footnote-177) sarva-kāla-deśāparikcchedyatva-jñāpanāyopadiṣṭam | evaṁ **nānyad yat sad-asat-param** ity anena brahmaṇo hi pratiṣṭhāham [gītā 14.27] iti jñāpanayā yathā-bhāvatvam[[177]](#footnote-178) | sarvākārāvayavi-bhagavad-ākāra-nirdeśena vilakṣaṇānanta-rūpatva-jñāpanayā yad-rūpatvam | sarvāśrayāti-nirdeśena vilakṣaṇānanta-guṇatva-jñāpanayā yad-guṇatvam | sṛṣṭi-sthiti-pralayopalakṣita-vividha-kriyāśrayatva-kathanena laukikānanta-karmatva-jñāpanayā yat-karmatvaṁ ca ||

atha tādṛśa-rūpādi-viśiṣṭasyātmano vyatireka-mukhena vijñānārthaṁ māyā-laksaṇam āha—

**ṛte’rtham** [bhā.pu. 2.9.33] ity-ādi | pūrvaṁ vyākhyātam eva |[[178]](#footnote-179) saṅkṣepaś cāyam arthaḥ—parama-puruṣārtha-bhūtaṁ mām **ṛte** mad-darśanād anyatraiva **yat pratīyeta,** **yac cātmani na pratīyeta,** māṁ vinā svataḥ pratītir api yasya nāstīty arthaḥ, **tad** vastu **ātmano** mama parameśvarasya **māyāṁ vidyāt** |

atra dṛṣṭāntaḥ—**yathā’’bhāsaḥ** pratibimba-raśmiḥ | **yathā** ca **tamas** timiram iti | tatrābhāsasya tādṛśatvaṁ spaṣṭam eva | tamaso’pi jyotir darśanād anyatraiva pratīter jyotir-ātmakaṁ cakṣur vinā cāpratītir iti |

vidyād iti prathama-puruṣa-nirdeśasyāyaṁ bhāvaḥ—anyān praty eva khalv ayam upadeśaḥ | tvaṁ tu mad-datta-śaktyā sākṣād evānubhavann asīti | evaṁ māyika-dṛṣṭim atītyaiva rūpādi-viśiṣṭaṁ mām anubhaved iti |

vyatireka-mukhenānubhāvanasyāyaṁ bhāvaḥ | śabdena nirdhāritasyāpi[[179]](#footnote-180) sat-svarūpāder māyā-kāryāveśenaivānubhavo na bhavati | atas tad-arthaṁ māyā-tyājanam eva kartavyam iti | etena tad-avinābhāvāt premāpy anubhāvita iti gamyate ||

atha tasyaiva premno rahasyatvaṁ bodhayati—

**yathā mahānti bhūtāni**

**bhūteṣūccāvaceṣv anu**

**praviṣṭāny apraviṣṭāni**

**tathā teṣu na teṣv aham** [bhā.pu. 2.9.34]

**yathā mahā-bhūtāni bhūteṣv apraviṣṭāni** bahiḥ-sthitāny api anupraviṣṭāny antaḥ-sthitāni bhānti, **tathā** lokātīta-vaikuṇṭha-sthitatvena **apraviṣṭo**’py **ahaṁ teṣu** tat-tad-guṇa-vikhyāteṣu **na teṣu** praṇata-janeṣu praviṣṭo hṛdi sthito’haṁ bhāmi | atra mahā-bhūtānām aṁśa-bhedena praveśāpraveśau tasya tu prakāśa-bhedeneti bhede’pi praveśāpraveśa-mātra-sāmyena dṛṣṭāntaḥ | tad evaṁ teṣāṁ tādṛg-ātma-vaśa-kāriṇī prema-bhaktir nāma rahasyam iti sūcitam | tathā ca brahma-saṁhitāyām—

ānanda-cinmaya-rasa-pratibhāvitābhis

tābhir ya eva nija-rūpatayā kalābhiḥ |

goloka eva nivasaty akhilātma-bhūto

govindam ādi-puruṣaṁ tam ahaṁ bhajāmi || [bra.saṁ. 5.29]

premāñjana-cchurita-bhakti-vilocanena

santaḥ sadaiva hṛdayeṣu vilokayanti |

yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ

govindam ādi-puruṣaṁ tam ahaṁ bhajāmi || [bra.saṁ. 5.30]

acintya-guṇa-svarūpam api premākhyaṁ yad añjanaṁ tena cchuritavat uccaiḥ prakāśamānaṁ bhakti-rūpaṁ vilocanaṁ tena ity arthaḥ |

ye bhajanti tu māṁ bhaktyā

mayi te teṣu cāpy aham [gītā 9.29] iti gītopaniṣadaś ca |

yad vā, teṣu yathā tāni bahiḥ-sthitāni cāntaḥ-sthitāni ca bhānti, tadvat bhakteṣv aham antar-mano-vṛttiṣu bahir-indriya-vṛttiṣu ca visphurāmīti ca | bhakteṣu sarvathā’nanya-vṛttitā-hetur nāma kim api sva-prakāśaṁ premākhyam ānandātmakaṁ vastu mama rahasyam iti vyañjitam | tathaiva śrī-brahmaṇoktam—

na bhāratī me’ṅga mṛṣopalakṣyate

na vai kvacin me manaso mṛṣā gatiḥ |

na me hṛṣīkāṇi patanty asat-pathe

yan me hṛdautkaṇṭhyavatā dhṛto hariḥ || [bhā.pu. 2.6.34] iti |

yadyapi vyākhyāntarānusāreṇāyam artho’palapanīyaḥ syāt, tathāpy asminn evārthe tātparyaṁ, pratijñā-catuṣṭaya-sādhanāyopakrāntatvāt, tad-anuktrama-gatatvāc ca | kiṁ ca, tasminn arthe na teṣv iti chinna-padam api vyarthaṁ syāt, dṛṣṭāntasyaiva kriyābhyām anvayopapatteḥ | api ca, rahasyatvaṁ nāma hy etad eva, yat parama-durlabhaṁ vastu duṣṭodāsīna-jana-dṛṣṭi-nivāraṇārthaṁ sādhāraṇa-vastv-antareṇācchādyate, yathā cintāmaṇiḥ sampuṭādinā | ata eva parokṣa-vādā ṛṣayaḥ parokṣaṁ ca mama priyam [bhā.pu. 11.21.35] iti śrī-bhagavad-vākyaṁ ca |

tad eva ca parokṣaṁ kriyate, yad adeyaṁ virala-pracāraṁ mahad vastu bhavati | asyaivādeyatvaṁ virala-pracāratvaṁ mahattvaṁ ca, muktiṁ dadāti karhicit sma na bhakti-yogam [bhā.pu. 5.6.18] ity-ādiṣu bahutra vyaktam |

svayaṁ caitad eva śrī-bhagavatā parama-bhaktābhyām arjunoddhavābhyāṁ kaṇṭhoktyaiva kathitam—sarva-guhyatamaṁ bhūyaḥ śṛṇu me paramaṁ vacaḥ [gītā 18.64] ity-ādinā, sugopyam api vakṣyāmi [bhā.pu. 11.11.46] ity-ādinā ca |

idam eva rahasyaṁ śrī-nāradāya svayaṁ śrī-brahmaṇaiva prakaṭīkṛtam—

idaṁ bhāgavataṁ nāma yan me bhagavatoditam |

saṅgraho’yaṁ vibhūtīnāṁ tvam etad vipulī kuru ||

yathā harau bhagavati nṛṇāṁ bhaktir bhaviṣyati |

sarvātmany akhilādhāre iti saṅkalpya varṇaya || [bhā.pu. 2.7.51-52]

tasmāt sādhu vyākhyātaṁ svāmi-caraṇair api rahasyaṁ bhaktir iti ||

atha kathaṁ tathā-bhūtaṁ rahasyam udayeta ? ity apekṣāyāṁ krama-prāptaṁ tad-aṅga-bhūtaṁ tadīya-sādhanam upadiśati—

**etāvad eva jijñāsyaṁ**

**tattva-jijñāsunātmanaḥ |**

**anvaya-vyatirekābhyāṁ**

**yat syāt sarvatra sarvadā ||** [bhā.pu. 2.9.35]

**ātmano** mama bhagavatas **tattva-jijñāsunā** prema-rūpaṁ yāthārthyaṁ[[180]](#footnote-181) rahasyam anubhavitum icchunā **etāvad eva jijñāsyaṁ** śrī-guru-caraṇebhyaḥ śikṣaṇīyam | kiṁ tat ? sad ekam eva **anvaya-vyatirekābhyāṁ** vidhi-niṣedhābhyāṁ **sadā sarvatra syād** upapadyate | yathā—

na hy ato’nyaḥ śivaḥ panthā viśataḥ saṁsṛtāv iha |

vāsudeve bhagavati bhakti-yogo yathā bhavet || [bhā.pu. 2.2.33]

iti vyatirekeṇopakramya tad-upasaṁhāre—

tasmāt sarvātmanā rājan hariḥ sarvatra sarvadā |

śrotavyaḥ kīrtitavyaś ca smartavyo bhagavān nṝṇām || [bhā.pu. 2.2.36]

ity anvayena sarvadety uktam |

tasmāt sva-jñāna-vijñāna-rahasya-tad-aṅgānām upadeśena catuḥślokyām api svayaṁ śrī-bhagavān evopadiṣṭaḥ | ataḥ tasmai sva-lokaṁ bhagavān sabhājitaḥ [bhā.pu. 2.9.9] iti bhagavac-chabdena, dadarśa tatrākhila-sātvatāṁ patim [bhā.pu. 2.9.15] ity atra tāpanī-śruty-anukūlitaṁ śrī-kṛṣṇa-liṅgatvena ca | asya vaktuḥ śrī-bhagavattvam eva sphuṭam | na jātu tad-aṁśa-bhūta-nārāyaṇākhya-garbhoda-śāyi-puruṣatvam |

ata evāsya mahā-purāṇasyāpi śrī-bhāgavatam ity eva vyākhyā | tathaivoktam—kasmai kena vibhāṣito’yam atulo jñāna-pradīpaḥ purā ity-ādau, tac chuddhaṁ vimalaṁ viśokam amṛtaṁ satyaṁ paraṁ dhīmahi [bhā.pu. 12.13.19] ity atra para-śabdena bhagavad-vaktṛtvam | ādyo’vatāraḥ puruṣaḥ parasya [bhā.pu. 2.6.42] iti dvitīye bhedābhidhānāt |

ataḥ—

idaṁ bhagavatā pūrvaṁ brahmaṇe nābhi-paṅkaje |

sthitāya bhava-bhītāya kāruṇyāt samprakāśitam || [bhā.pu. 12.13.10]

ity atrāpi bhagavac-chabda-prayogaḥ | śrī-nārāyaṇa-nābhi-paṅkaje sthitaṁ brahmāṇaṁ prati svayaṁ śrī-bhagavatā tatraiva vyāpi-mahā-vaikuṇṭhaṁ prakāśyedaṁ purāṇaṁ prakāśitam ity arthaḥ | anugataṁ caitat dvitīya-skandhetihāsasyeti |

|| 2.9 || śrī-bhagavān brahmāṇam **|| 85 ||**

**[86]**

tad etat[[181]](#footnote-182) sarva-śāstrāṇāṁ samanvayas tasminn eva bhagavati | tathā ca,

sarvaiś ca vedaiḥ paramo hi devo

jijñāsyo nānyo vedaiḥ prasidhyet |

tasmād enaṁ sarva-vedān adhītya

vicārya ca jñātum icchen mumukṣuḥ || iti caturveda-śikhāyām |

yaṁ sarve devā ānamanti mumukṣavo brahma-vādinaś ca [nṛ.tā.u. 2.4.10] iti śrī-nṛsiṁha-tāpanyām |

sarve vedā yat padam āmananti tapāṁsi sarvāṇi ca yad vadanti [ka.u. 1.2.15], nāveda-vin manute taṁ bṛhantaṁ sarvānubhūtam ātmānaṁ sāmparāye [?], taṁ tv aupaniṣadaṁ puruṣaṁ pṛcchāmi [bṛ.ā.u. 3.9.27] ity-ādir anyatra śrutau |

vedaiś ca sarvair aham eva vedyo vedānta-kṛd veda-vid eva cāham [gītā 15.15] iti śrī-gītopaniṣatsu, siddhānte punar eka eva bhagavān viṣṇuḥ samastāgama-vyāpāreṣu vivecana-vyatikaraṁ nīteṣu niścīyate [pa.pu. 5.97.27] iti pādme, sarva-nāmābhidheyaś ca sarva-vedeḍitaś ca sa iti skānde, natāḥ sma sarva-jagatāṁ vacasāṁ pratiṣṭhā yatra śāśvatī [vi.pu. 1.14.23] iti vaiṣṇave |

sarva-vedān setihāsān sa-purāṇān sa-yuktikān |

sa-pañcarātrān vijñāya viṣṇur jñeyo na cānyathā || iti brahma-tarke |

tad evaṁ sarva-veda-samanvayaṁ svasmin śrī-bhagavaty eva svayam āha—

**māṁ vidhatte’bhidhatte māṁ**

**vikalpyāpohyate hy aham |** [bhā.pu. 11.21.42] iti |

**mām** eva yajña-puruṣaṁ **vidhatte**, śrutir **mām** eva tat-tad-devatā-rūpam **abhidhatte** | yac cākāśādi-prapañca-jātaṁ—tasmād vā etasmād ātmana ākāśaḥ sambhūtaḥ [tai.u. 2.1.3] ity-ādinā **vikalpyāpohyate**, tad apy aham eva | na mattaḥ pṛthag asti, sarvasya mad-ātmakatvād iti bhāvaḥ ||

|| 11.21 || śrī-bhagavān || 86 ||

[87]

tad evaṁ bhagavata eva sarva-vedārthatvaṁ darśitam | tatra rājñaḥ praśnaḥ | śrī-viṣṇu-rāta uvāca—

**brahman brahmaṇy anirdeśye**

**nirguṇe guṇa-vṛttayaḥ |**

**kathaṁ caranti śrutayaḥ**

**sākṣāt sad-asataḥ pare ||** [bhā.pu. 10.87.1]

asyārthaḥ—a**śrutayas** tāvac chabda-mātrasya sādhāraṇyād guṇeṣu sattvādiṣu vṛttir yāsāṁ tādṛśyo dṛśyante | brahma tu **nirguṇaṁ** sattvādi-guṇātītaṁ, tasmād eva **anirdeśyam** | tat-tad-guṇa-kārya-bhūta-jāti-guṇa-kriyākhyānāṁ guṇāntarāṇām abhāvāspadatvāt tādṛśa-dravyasyāpy aprasiddhatvād anirdeśyaṁ sattvādi-kārya-bhūtābhyāṁ sad-asadbhyāṁ kārya-kāraṇābhyāṁ param iti tena tenāsambandhaṁ cety arthaḥ |

tathā ca sati yathā ḍittha-vāci kasmiṁścid advitīye dravye tac-chabdasya mukhyā vṛttiḥ pravartate | yathā ca “siṁho devadattaḥ” ity atra gauṇyā vṛttyā śaurya-guṇa-yukte devadatte siṁha-śabdaḥ pravartate | yathā ca “gaṅgāyāṁ ghoṣaḥ” ity atra-lakṣaṇayā vṛttyā gaṅgā-śabdas tasminn ity asambandhe taṭe pravartate | tathā tat-tad-bhāvāspade brahmaṇi tayā tayā vṛttyā śrutayaḥ kathaṁ pravarteran ? śrutīnāṁ ca śāstra-yonitvāt [ve.sū. 1.1.3] iti-nyāyena tat-pratipādakatāyām ananyānāṁ tatra pravṛttir avaśyaṁ vaktavyā | svataḥ-pramāṇānāṁ ca tāsāṁ mukhyā pravṛttis tu viśeṣato vaktavyā | tasmāt tasmiṁs tāḥ sākṣād-rūpatayā mukhyayā vṛttyā kena prakāreṇa caranti | taṁ prakāraṁ viśeṣataḥ kṛpayāpi svayam upadiśeti | anyathā padārthatvāyogād apadārthasya ca vākyārthatvāyogān na śruti-gocaratvaṁ brahmaṇaḥ syād iti sthite kutastarāṁ tad uparicara-sphūrter bhagavatas tad-gocaratvaṁ, tat katham evaṁ sva-bhaktayoḥ [bhā.pu. 10.86.59] ity-ādau svatāṁ svataḥ-pramāṇa-bhūtānāṁ vedānāṁ mārgaṁ bhagavat-paratvam ādiśyety uktam iti |a[[182]](#footnote-183)

bsvataḥ-prāmāṇya-siddhaye mukhya-vākyānāṁ tu sākṣāc-caraṇam avaśyaṁ vaktavyam | lakṣaṇādau pramāṇāntara-mūlatvāt | tato yatra lakṣaṇādikam api na sambhavati, tatra kathantarāṁ sākṣāc caraṇam iti bhāvaḥ ||b[[183]](#footnote-184)

atra śrī-śukadevena dattam uttaram āha—ṛṣir uvāca—

**buddhīndriya-manaḥ-prāṇān**

**janānām asṛjat prabhuḥ |**

**mātrārthaṁ ca bhavārthaṁ ca**

**ātmane’kalpanāya ca ||** [bhā.pu. 10.87.2]

buddhy-ādīn upādhīn **janānām** anuśāyināṁ jīvānāṁ mātrādy-arthaṁ **prabhuḥ** parameśvaro’**sṛjat**, na tu janāḥ svāvidyayāsṛjann iti vivarta-vādaḥ parihṛtaḥ | mīyanta iti **mātrā** viṣayāḥ, tad-**artham** | **bhavārthaṁ** bhavo janma-lakṣaṇaṁ karma tat-prabhṛti-karma-karaṇārtham ity arthaḥ | **ātmane** lokāntara-gāmine, ātmanas tat-tal-loka-bhogāyety arthaḥ | **akalpanāya** kalpanā-nivṛttaye muktaye ity arthaḥ |

artha-dharma-kāma-mokṣārtham iti krameṇa pada-catuṣṭayasyārthaḥ | mokṣo’py atra cin-mātratayāvasthiti-rūpaḥ, yathāvarṇa-vidhānam apavargaś ca bhavati [bhā.pu. 5.19.19], yo’sau bhagavati [bhā.pu. 5.19.20] ity-ādinā, ananya-nimitta-bhakti-yoga-lakṣaṇo nānā-gati-nimittāvidyā-granthi-randhana-dvāreṇa [bhā.pu. 5.19.20] ity-antena pañcamokta-gadyena tathā niruktatvāt | sādhya-bhakti-prādurbhāva-lakṣaṇaś ceti dvividho jñeyaḥ, ubhayatrāpi kalpanā-rūpāvidyāyā nivṛtteḥ |

etad uktaṁ bhavati—yasmāt svayam īśvaras tat-tad-arthaṁ tat-tat-sādhakatvena dṛśyamānānāṁ jīvānāṁ buddhy-ādīn sṛṣṭavān, tasmāt tat-tat-sampādana-śakti-nidhāna-yogyatāṁ[[184]](#footnote-185) teṣu kṛtavān iti labhyate | tatra trivarga-sampādikāḥ śaktayaḥ kalpanātmikā-māyā-vṛtty-avidyā-śakter aṁśāḥ, bahirmukha-karmātmakatvāt, svarūpānyathā-bhāva-saṁsāritva-hetutvāc ca | aparā mokṣa-sampādikā śaktir akalpanā-rūpā cic-chakter evāṁśaḥ, antar-mukha-jñāna-bhakti-rūpatvāt, svarūpānyathā-bhāva-saṁsāritva-ccheda-hetutvāc ca |

evaṁ ca yāvaj jīvānāṁ bhagavad-bahirmukhatā, tāvat kevalaṁ kalpanātmikānām avidyā-śaktīnāṁ prakāśāt tat-pradhānā buddhy-ādayaḥ sa-guṇā eveti nirguṇaṁ sākṣān na kurvata ity evaṁ satyam eva | yadā tu tad-antarmukhatā, tadā teṣu cic-chakteḥ prādurbhāvāt taṁ sākṣāt-kurvata eva iti sthite,[[185]](#footnote-186) buddhy-ādi-mayatvād vacaso’pi tathā vyavahāraḥ sidhyati | tad atraivābhedena siddhāntitam ante—

tad etad varṇitaṁ rājan yo naḥ praśnaḥ kṛtas tvayā |

yathā brahmaṇy anirdeśye nirguṇe’pi manaś caret || [bhā.pu. 10.87.49] iti |

atra mana iti, tatra buddhy-ādau cic-chaktis tadīyāprākṛta-paramānanda-svarūpa-tādṛśa-guṇādi-[[186]](#footnote-187)svayaṁ-prakāśamayī vacasi ca tat-tan-nirdeśa-mayīti jñeyam | ato’prākṛta-tādṛśa-svarūpādyālambanena śrutayaś caranti [bhā.pu. 10.87.1] iti siddhāntayiṣyate |

tad evaṁ pauruṣasyāpi vacaso bhagavac-caritraṁ siddham | yathoktam—yasmin prati ślokam abaddhavaty api [bhā.pu. 1.5.11] iti | tathā ca sati, tathāvidha-vaca-ādīnām ekāśrayasya sākṣād-bhagavan-niśvāsāvirbhāvino’pauruṣeyasya tac-cāritvaṁ kim uta | tasmāt sākṣāc caranty eva śrutayaḥ | vakṣyate ca—kvacid ajayātmanā ca carato’nucaren nigamaḥ [bhā.pu. 10.87.14] iti | tathā ca praṇavam uddiśyoktaṁ dvādaśe—

sva-dhāmno brahmaṇaḥ sākṣād vācakaḥ paramātmanaḥ |

sa sarva-mantropaniṣad veda-bījaṁ sanātanam || [bhā.pu. 12.6.41] iti |

śrutau ca—om ity etad brahmaṇo nediṣṭhaṁ nāma [śruti] iti nediṣṭhaṁ lakṣaṇādi-vyavadhānaṁ vinety arthaḥ | ata eva kena ca prakāreṇa sākṣāc caranti sa kathyatām ity evaṁ rājābhiprāyaḥ | atra śabda-nirdeśyatve doṣas tv agre dyupatayaḥ [bhā.pu. 10.87.41] ity atra parihāryaḥ |

atha śrutiṣv api yāḥ kāścit trivarga-paratvena bahirmukhāḥ pratīyante, tāsām apy antarmukhatāyām eva paryavasānam | tathā hi—parameśvarasya satata-paramārtha-bahirmukhatā-parāhata-jīva-nikāya-viṣaya-kṛpā-vilāsa-paryavasāyi[[187]](#footnote-188)-niḥśvāsa-rūpāḥ śrutayaḥ prathamataḥ sva-viṣayakaṁ viśvāsaṁ janayitum adṛṣṭa-vastv-anabhijñān[[188]](#footnote-189) satataṁ dṛṣṭam aihikam evārtham īhamānāṁs tān prati tat-sampādakaṁ putreṣṭy-ādikaṁ vidadhati | tataś ca tena jāta-viśvāsān[[189]](#footnote-190) aihikasyātyantam asthiratvaṁ pradarśya, divyānanda-camatkāra-vicitrasya pāralaukika-svargādi-lakṣaṇa-tat-tat-kāmasya janake’gniṣṭomādau pravartayanti | tatas teṣāṁ nirantara-tad-abhyāsād dharma eva ruciṁ janayanti |

atha labdha-dharma-rucīnāṁ śuddhāntaḥ-karaṇānāṁ tad-artha-vicāra-parāṇāṁ jagad apy anityam iti jñānavatāṁ saṁsāra-bhaya-dīnānāṁ nirvāṇānandābhilāṣaṁ sampādayanti | nirvāṇānandaś ca para-tattvāvirbhāva-rūpa eveti | tad uktam śrī-sūtena—

dharmasya hy āpavargyasya nārtho’rthāyopakalpate |

nārthasya dharmaikāntasya kāmo lābhāya hi smṛtaḥ ||

kāmasya nendriya-prītir lābho jīveta yāvatā |

jīvasya tattva-jijñāsā nārtho yaś ceha karmabhiḥ || [bhā.pu. 1.2.9-10] iti |

tataś ca yathā buddhy-ādayo’ntarmukhatā-tāratamyena cic-chaktyāvirbhāvāt pare tattve tāratamyena caranti, tathā śruti-lakṣaṇaṁ vacanam api cic-chakti-prakāśānukrameṇa traiguṇya-viṣayatvam atikramya kevala-nairguṇya-viṣayam eva sat, tasmin nirguṇe tattve samyag eva carituṁ śaknoti, aguṇa-vṛttitvena yogyatvāt | tad uktaṁ dvādaśe praṇavam upalakṣya—

tato’bhūt trivṛd oṁkāro yo’vyakta-prabhavaḥ svarāṭ |

yat tal liṅgaṁ bhagavato brahmaṇaḥ paramātmanaḥ || [bhā.pu. 12.6.39] iti ||

tatra tat tattvaṁ dvidhā sphurati—bhagavad-rūpeṇa, brahma-rūpeṇa ceti | cic-chaktir api dvidhā—tadīya-svayaṁ-prakāśādi-maya-bhakti-rūpeṇa, tan-maya-jñāna-rūpeṇa ca | tato bhakti-maya-śrutayo bhagavati caranti, jñāna-maya-śrutayo brahmaṇīti sāmānyataḥ siddhāntitam ||

atha tatra tatra viśeṣaṁ vaktuṁ tadīya evetihāsa upakṣipyate—śrī-sanandana uvāca—

**sva-sṛṣṭam idam āpīya**

**śayānaṁ saha śaktibhiḥ |**

**tad-ante bodhayāñcakrus**

**tal-liṅgaiḥ śrutayaḥ param ||** [bhā.pu. 10.87.12]

svayaṁ nirmitam **idaṁ** viśvaṁ laya-samaye **āpīya** saṁhṛtya **śaktibhiḥ saha** **śayānaṁ** prakṛtiṁ puruṣaṁ tad-aṁśāṁś cātma-sātkṛtya tat-kāryaṁ prati nimīlitākṣaṁ **paraṁ** bhagavantaṁ **tad-ante** pralaya-kālāvasāna-prāye **tal-liṅgais** tat-pratipādakair vākyaiḥ **śrutayaḥ** pra**bodhayāñcakruḥ** prātaḥ prabodhana-stuti-bhaṅgyā tuṣṭuvur ity arthaḥ | asya bhagavattvam eva gamyate, na tu puruṣatvam |

bhagavān eka āsedam agra ātmātmanāṁ vibhuḥ |

ātmecchānugatāv ātmā’nānā-maty-upalakṣaṇaḥ || [bhā.pu. 3.5.23]

iti tṛtīya-skandha-prakaraṇe tadānīṁ puruṣasya tad-antar-bhāva-śravaṇāt ||

pūrva-padyārthe dṛṣṭāntaḥ—

**yathā śayānaṁ samrājaṁ**

**vandinas tat-parākramaiḥ |**

**pratyūṣe’bhyetya suślokair**

**bodhayanty anujīvinaḥ ||** [bhā.pu. 10.87.13]

**tasya** samrājaḥ **parākramo** yatra **taiḥ**, na tu nirviśeṣatva-vyañjakaiḥ **śobhanaiḥ ślokaiḥ** | **yathā śayānaṁ samrājam** ity asyāyam abhiprāyaḥ—yathā rātrau samrāṭ mahiṣībhiḥ krīḍann api bahiḥ-kāryaṁ parityajyāntar-gṛhādau sthitatvāt taj-janaiḥ śayāna evocyate, vandibhiś ca tat-prabhāva-maya-śloka-kṛta-prabodhana-bhaṅgyā stūyate, tathāyaṁ bhagavān tadānīṁ jagat-kāryākṛta-dṛṣṭir nigūḍhaṁ nija-dhāmni nija-parikaraiḥ krīḍann apīti, **anujīvina** ity anena te yathā tan-marmajñāḥ, tathā tā apīti sūcitam ||

tatra prathamato jñānādi-guṇa-gaṇa-sevitena samyag-darśana-kāraṇena bhakti-yogenānubhūyamānaṁ bhagavad-ākāram akhaṇḍam eva tattvaṁ sva-pratipādyatvena darśayantyo brahma-svarūpam api tathātvena kroḍīkurvantyaḥ śrutaya ūcuḥ—

**jaya jaya jahy ajām ajita doṣa-gṛbhīta-guṇāṁ**

**tvam asi yad ātmanā samavaruddha-samasta-bhagaḥ |**

**aga-jagad-okasām akhila-śakty-avabodhaka te**

**kvacid ajayātmanā ca carato’nucaren nigamaḥ** || [bhā.pu. 10.87.14]

bhoḥ **ajita** ! **jaya jaya** nijotkarṣam āviṣkuru | ādare vīpsā | atrājiteti sambodhanenedaṁ labhyate, nāma-vyāharaṇaṁ viṣṇor yatas tad-viṣayā matiḥ [bhā.pu. 6.2.10] iti nyāyena nāmnā bhagavān asau sākṣād abhimukhīkriyata iti liṅgād eva tac-chrī-vigrahavat tad api tat-svarūpa-bhūtam eva bhavati, tad-vijātīyena tad-abhimukhī-karaṇānarhatvāt | ata eva bhaya-dveṣādau śrī-mūrteḥ sphūrter iva sāṅketyādāv apy asya prabhāvaḥ śrūyate | viśeṣataś cātra śruti-vidvad-anubhavāv api pūrvam eva pramāṇīkṛtau | tasmād yat tattvaṁ śrī-vigraha-rūpeṇa cakṣur-ādāv udayate, tad eva nāma-rūpeṇa vāg-ādāv iti sthitam | tasmān nāma-nāminoḥ svarūpābhedena tat-sākṣāt-kāre tat-sākṣāt-kāra evety ataḥ kiṁ vaktavyam anyatrānyavad bhagavati śrutayo’pi jāty-ādi-kṛta-saṁjñā-saṁjñi-saṅketādi-rītyā rūḍhy-ādi-vṛttibhiś carantīti | yāsāṁ śruty-abhidhānāṁ vallīnāṁ[[190]](#footnote-191) sākṣāt tathā-bhūtāni nāmāny eva phalānīti |

utkarṣam āviṣkurv ity anena itthaṁ sarvotkṛṣṭatā-guṇa-yogena mukhyayaiva vṛttyā śrutayas tasmiṁś carantīti darśitam | śrutayaś ca—na te mahi tvām anv aśnuvanti [?],[[191]](#footnote-192) na tat-samaś cābhyadhikaś ca dṛśyate [śve.u. 6.8] ity-ādyāḥ | atra śrutayo jaya jayeti sva-bhaktyāviṣkārāt bhaktim eva tat-prakāśe hetuṁ gamayanti |

kena vyāpāreṇotkarṣam āviṣkaravāṇi[[192]](#footnote-193) ? ity āśaṅkya māyā-nirasana-dvārā sva-bhakti-dānenaivety āhuḥ—**ajāṁ** māyāṁ **jahi** |

nanu māyā nāma vidyāvidyā-vṛttikā śaktiḥ | tarhi tad-dhanane vidyāyā api hatiḥ syāt ? ity atra āha—**doṣa-gṛbhīta-guṇāṁ,** jīvānām ātma-vismṛti-hetāv avidyā-lakṣaṇe **doṣe** eva **gṛbhīto** gṛhītas tat-smṛti-hetu-vidyā-lakṣaṇo **guṇo** yayā tām | svayam eva svāveśenāvidyā-lakṣaṇaṁ doṣam utpādya kvacid eva kadācid eva kathañcid eva kañcid eva jīvaṁ tyajatīti tasyās tyāgātmaka-vidyākhya-guṇo’pi doṣa eva | tasmāt tāṁ nirmūlāṁ vidhāya jīvebhyo nija-caraṇāravinda-viṣayāṁ bhaktim eva diśeti tātparyam |

ato māyā-ghātana-yogya-śaktitvena[[193]](#footnote-194) tad-atītatvaṁ vyapadiśya sac-cid-ānanda-ghanatvaṁ bhagavato vyañjayantyo’tan-nirasana-mukhena tātparya-vṛttyā śrutayaś carantīti vyañjitam | śrutayaś ca—māyāṁ tu prakṛtiṁ vidyān mayinaṁ tu maheśvaram [śve.u. 4.10] iti, ajām ekām [śve.u. 4.5] iti, sarvasyādhipatiḥ sarvasyeśānaḥ [bṛ.ā.u. 4.6.1], sa vā eṣa neti neti [bṛ.ā.u. 4.4.22][[194]](#footnote-195) ity-ādyāḥ |

nanu māyā-nāśaṁ samprārthya mama tad-upādhikam aiśvaryādikam api nāśayitum icchathety atra samādadhate—**tvam** iti | **yad** yasmāt **tvam ātmanā** svarūpeṇaiva samavaruddha-samasta-bhagaḥ prāpta-tripād-vibhūty-ākhya-sarvaiśvaryādir asi, tasmāt tava tayā tucchayā tad-upādhikair aiśvaryādibhir vā kim ity arthaḥ |

tathā ca, sa yad ajayā tv ajām [bhā.pu. 10.87.38] ity atra padye ṭīkā—

nahi nirantarāhlādi-saṁvit-kāma-dhenu-vṛnda-pater ajayā kṛtyam iti | tathā na hy anyeṣām iva deśa-kālādi-paricchinnaṁ tavāṣṭa-guṇitam aiśvaryaṁ, api tu paripūrṇa-svarūpānubandhitvād aparimitam ity arthaḥ | ity eṣā |

atrātma-śabdena svarūpa-mātra-vācakena, tathā bhaga-śabdena svarūpa-bhūta-guṇa-vācakenedaṁ dhvanyate—svarūpādi-śabdā īśvarādi-śabdāś ca svarūpa-mātrāvalambanayā svarūpa-bhūta-guṇāvalambanayāpi rūḍhyā nirdeṣṭuṁ śaknuvantīti | śrutayaś ca—yad-ātmako bhagavān tad-ātmikā vyaktiḥ [?] ity-ādyāḥ, parāsya śaktir vividhaiva śrūyate [śve.u. 6.8] ity-ādikāś ca |

sā ca svarūpa-śaktiḥ sarvair evāvagamyata ity āhuḥ—**agāni** sthāvarāṇi **jaganti** jaṅgamāni **okāṁsi** śarīrāṇi yeṣāṁ, teṣāṁ sarveṣām eva jīvānāṁ yā **akhilāḥ śaktayas** tāsām **avabodhaka** iti sambodhanam | teṣu vicitra-śakti-vyañjakatā-darśanān māyāyā api tvad-īkṣaṇenaiva kṣamatvāt tvaṁ svarūpa-bhūtāśeṣa-śakti-laharī-ratnākara ity anumīyata ity arthaḥ |

yad vā, nanu māyā-hananena tad-upādher jīvasya tu śakti-hāniḥ syāt ? tatrāhuḥ—**aga-** iti | atha pūrvavad eva | tataḥ svarūpa-śaktyaiva pratyuta teṣāṁ sukhaika-pradā pūrṇā śaktir bhaviṣyatīti bhāvaḥ | atretthaṁ taṭastha-lakṣaṇena śrutayaś carantīty uktam | śrutayaś ca—ko hy evānyād [tai.u. 2.7] ity-ādikāḥ, prāṇasya prāṇam [bṛ.ā.u. 4.4.18] ity-ādikāḥ, tam eva bhāntam [kaṭha.u. 2.2.15] ity-ādikāḥ, dehānte devas tārakaṁ brahma vyācaṣṭe [nṛ.tā.u. 1.7][[195]](#footnote-196) iti, yasya deve parā bhaktir [śve.u. 6.23][[196]](#footnote-197) ity-ādyāś ca |

nanu viśeṣato bhavatyaḥ kathaṁ jānanti yad ajayā mama kṛtyaṁ nāsti, tathā sac-cid-ānanda-ghana eva svarūpa-śaktyā **samavaruddha-samasta-bhagaḥ** ? iti tatrāhuḥ—kvacid iti | **kvacit** kadācit sṛṣṭy-ādi-samaye puruṣa-rūpeṇa ajayā māyayā **carataḥ** krīḍataḥ nityaṁ ca svarūpa-śaktyāviṣkṛta-svarūpa-bhūta-bhagena satya-jñānānandaika-rasenātmanā caratas tavāsmal-lakṣaṇo **nigamaḥ** śabda-rūpeṇa devatā-rūpeṇa ca **anucaret** sevate | tasmād vayaṁ tat sarvaṁ jānīma ity arthaḥ | karmaṇi ṣaṣṭhī |

etad uktaṁ bhavati—atra dvividho vedaḥ—traiguṇya-viṣayaḥ, nistraiguṇya-viṣayaś ca | tatra traiguṇya-viṣayas trividhaḥ | prathama-prakāras tāvat tad-avalambana-tāṭasthyena tal-lakṣakaḥ | yathā, yato vā imāni bhūtāni [tai.u. 3.1.1] ity-ādiḥ | dvitīya-prakāraś ca triguṇa-maya-tad-īśitavyādi-varṇanādi-dvārā tan-mahimādi-darśakaḥ | yathā indro yato’vasitasya rājā [ṛ.ve. 1.38.15] ity-ādiḥ | tṛtīya-prakāraś ca traiguṇya-nirāsena parama-vastūddeśakaḥ | so’py ayaṁ dvividhaḥ—niṣedha-dvārā, sāmānādhikaraṇya-dvārā ca | tatra pūrva-dvārā asthūlam anaṇu [bṛ.ā.u. 3.8.8], neti neti [bṛ.ā.u. 3.9.26] ity-ādiḥ | uttara-dvārā, sarvaṁ khalv idaṁ brahma [bṛ.ā.u. 3.14.1], tat tvam asi [chā.u. 6.8.7] ity-ādiḥ |

pūrva-vākye taj-jātatvād iti hetoḥ sarvasyaiva brahmatvaṁ nirdiśya tatrāviṣkṛtaḥ sad idam iti pratīti-paramāśrayo yo’ṁśaḥ sa eva śuddhaṁ brahmety uddiśyate | uttara-vākye tvaṁ-padārthasya tadvac cid-ākāra-tac-chakti-rūpatvena tat-padārthaikyaṁ yad upapādyate, tenāpi tat-padārtho brahmaivoddiśyate | tat-padārtha-jñānaṁ vinā tvaṁ-padārtha-jñāna-mātram akiñcit-karam iti tat-padopanyāsaḥ | traiguṇyātikramas tūbhayatrāpi | atra traiguṇya-nirāsena tad-uddeśena yatra tadīya-dharmāḥ spaṣṭam eva gamyate, tatra bhagavat-paratvam | yatra tv aspaṣṭaṁ, tatra brahma-paratvam ity avagantavyam | vyākhyātas traiguṇya-viṣayaḥ | tad etad **ajayā carato’nucared** iti vyākhyātam |

atha nistraiguṇyo’pi dvividhaḥ—brahma-paraḥ, bhagavat-paraś ca | yathā ānando brahma [tai.u. 3.6.1] ity-ādiḥ |

na tasya kāryaṁ karaṇaṁ ca vidyate

na tat-samaś cābhyadhikaś ca dṛśyate |

parāsya śaktir vividhaiva śrūyate

svābhāvikī jñāna-bala-kriyā ca || [śve.u. 6.8] ity-ādiś ca |

tad etad **ātmanā carato’nucaren nigamaḥ** iti vyākhyātam | ataḥ śrutes tac-cāritvaṁ siddham | sākṣāc-cāritvaṁ ca nistraiguṇyānāṁ svata eva, anyeṣāṁ tu tad-eka-vākyatayā jñeyam | māyā-nirasanārtham eva tat-tad-guṇānuvādaḥ kriyate | paścād akhaṇḍam eva tāṁ nirasya sākṣād-bhagavat-svarūpa-guṇādikaṁ nirdiśyata iti tad eka-vākyatā-dyotanayā sa eṣa eva siddhānto’sminn upakrama-vākye samuddiṣṭaḥ | tathopasaṁhāre ca—śrutayas tvayi hi phalanty atan-nirasanena bhavan-nidhanāḥ [bhā.pu. 10.87.41] iti | śrutayaś ca madhva-bhāṣya-pramāṇitāḥ—na cakṣur na śrotraṁ na tarko na smṛtir vedo hy evainaṁ vedayati [ve.sū. 2.1.3-dhṛta-bhāllaveya-śrutiḥ] ity-ādyāḥ, aupaniṣadaḥ puruṣaḥ [bṛ.ā.u. 3.9.26] ity-ādyāś ca ||

atha viśeṣato brahmaṇy api yathā caranti, brahmaṇi carantīnām api yathā bhagavaty eva paryavasānaṁ, tathaivoddiśanti—

**bṛhad upalabdham etad avayanty avaśeṣatayā**

**yata udayāsta-mayau vikṛter divāvikṛtāt |**

**ata ṛṣayo dadhus tvayi mano-vacanācaritaṁ**

**katham ayathā bhavanti bhuvi datta-padāni nṝṇām ||** [bhā.pu. 10.87.15]

**etat** sarvaṁ **bṛhad** brahmaiva **upalabdham** avagatam | tat kathaṁ ? **vikṛter** viśvasya[[197]](#footnote-198) sakāśād avaśiṣyamāṇatvena | kiṁ iva ? mṛd iva | y8 viKer ghaṭādeḥ sakāśād avaśiṣyamāṇatvena sarvaṁ ghaṭādi-dravyaṁ mṛd evopalabdhā dṛṣṭā, tathā bṛhad apīty arthaḥ | tatra hetuḥ—**yato** bṛhataḥ sakāśād **vikṛter** **udayāsta-mayau** **avayanti** manyante śrutayaḥ, yato vā imāni [tai.u. 3.1.1] ity ādyāḥ | tasmān mṛt-sāmyaṁ tasya yujyata iti bhāvaḥ |

tarhi kathaṁ tad-vikāri tvam api na ? ity āhuḥ—**avikṛtāt**, śrutes tu śabda-mūlatvāt [ve.sū. 2.1.27] iti nyāyenācintya-śaktyā tathāpy avikṛtam eva yat, tasmād ity arthaḥ | yadyapy atrāpi sa-śaktikam eva bṛhad upapadyate, tathāpy āviṣkṛta-bhagavattvenānupādānāt brahmaivopapāditaṁ bhavati, sarvathā śakti-parityāge tad-upapādānāsāmarthyāt tucchatvāpātāc ca | tasmād atra brahmaivodāhṛtam | ata eva mṛn-mātra-dṛṣṭāntena kartṛtvādikam api tatra nopasthāpitam |

tad etad brahma-pratipādanam api śrī-bhagavaty eva paryavasyatīty āhuḥ—ata iti | **ato** brahma-pratipādanād api **ṛṣayo** vedās **tvayi** śrī-bhagavaty eva **manasa** **ācaritaṁ** tātparyaṁ, **vacanasyācaritam** abhidhānaṁ ca **dadhur** dhṛtavantaḥ | dvayor eka-vastutvād bhagādīnām āviṣkārānāviṣkāra-darśana-mātreṇa bheda-kalpanāc ca tatrārthāntara-nyāsaḥ |

**nṝṇāṁ** bhū-carāṇāṁ samyag-darśinām asamyag-darśināṁ vā **bhuvi** **dattāni** nikṣiptāni **padāni** **katham ayathā bhavanti** ? bhuvaṁ na prāpnuvanti, api tu tatraiva paryavasyanti | tasmād yathā katham api pratipādayantu, phalitaṁ tu tvayy eva bhavatīti bhāvaḥ | tad uktaṁ—

jñāna-yogaś ca man-niṣṭho nairguṇyo bhakti-lakṣaṇaḥ |

dvayor apy eka evārtho bhagavac-chabda-lakṣaṇaḥ || [bhā.pu. 3.32.32] iti |

atra śrutayaś madhva-bhāṣya-pramāṇitāḥ—hanta tam eva puruṣaṁ sarvāṇi nāmāny abhivadanti | yathā nadyaḥ syandamānāḥ samudrāyaṇāḥ samudram abhiviśanti, evam evaitāni nāmāni sarvāṇi puruṣam abhiviśanti iti ||

tad evaṁ bhagavattvena brahmatvena ca tvam eva tātparyābhidhānābhyāṁ sarva-nigama-gocara ity uktam | tac ca yathārtham eva na tu kālpanikam ity āhuḥ—

**iti tava sūrayas try-adhipate’khila-loka-mala-**

**kṣapaṇa-kathāmṛtām avagāhya tapāṁsi jahuḥ |**

**kim uta punaḥ sva-dhāma-vidhutāśaya-kāla-guṇāḥ**

**parama bhajanti ye padam ajasra-sukhānubhavam ||** [bhā.pu. 10.87.16]

bhos **try-adhipate** ! trayāṇāṁ brahmādīnāṁ patis tat-tad-avatārī nārāyaṇākhyaḥ puruṣas tasyāpy uparicara-svarūpatvād adhipatir bhagavān | tato he sarveśvareśvara ! yasmāt tvayy eva vedānāṁ tātparyam abhidhānaṁ ca paryavasitam iti, ato hetor eva **sūrayo** vivekinaḥ paramparā-tvat-pratipādana-mayaṁ veda-bhāgam api parityajya kevalaṁ **tavākhila-loka-mala-kṣapaṇa-kathāmṛtābdhiṁ** sakala-loka[[198]](#footnote-199)-vṛjina-nirasana-hetu-kīrti-sudhā-sindhum **avagāhya** śraddhayā niṣevya, tapaḥ-prādhānyena tāpakatvena vā **tapāṁsi** karmāṇi tāni **jahus** tyaktavantaḥ | teṣāṁ sādhakānām api yadi tatraivaṁ, tadā kim uta vaktavyaṁ ? **svadhāma-vidhutāśaya-kāla-guṇāḥ** śuddhātma-svarūpa-sphuraṇena nirjitam antaḥkaraṇaṁ jarādi-hetuḥ kāla-prabhāvaḥ sattvādayo guṇāś ca yais te, ye punaḥ **tavājasra-sukhānubhava-svarūpaṁ padaṁ** brahmākhyaṁ tattvaṁ bhajanti, te tam avagāhya tāni jahur iti | kiṁ tarhi brahma-mātrānubhva-niṣṭhām api jahur ity arthaḥ |

etad uktaṁ bhavati—atra tāvat trividhā janāḥ—mugdhā vivekinaḥ kṛtārthāś ceti | tatra sarvān evādhikṛtya vedānām akalpanāmayatvenaiva bhagavan-nirdeśakatā dṛśyate | tathā hi yadi tathātvenaiva sā na dṛśyeta, tadā vastutas tat-sambandhābhāvād akhila-loka-mala-kṣapaṇatvena pada-padārtha-jñāna-hīnānāṁ mugdhānām api yat pāpa-hāritvaṁ vedāntar-vartinyā bhagavat-kathāyāḥ prasiddhaṁ, tan na syāt, aspṛṣṭānala-loha-dāhakatāvat |

kiṁ ca, tasyāḥ kalpanāmayatve sati vivekinas tu na tatra pravarteran, bandhyāyāḥ suprajastva-guṇa-śravaṇavat | pravartantāṁ vā tad-āveśena sva-dharmaṁ punar na tyajeyuḥ | rāja-yaśaso gaṅgātva-śravaṇena tīrthāntara-sevanavat |

api ca, tathā sati ye punar ātmārāmatvena parama-kṛtārthās te tad-anādareṇa tat-kathāṁ naivāvagāheran | amṛta-sarasīm avagāḍhā āropita-tad-adhika-guṇaka-nadīvat | śrūyate ca tasyās tat-tad-guṇakatvam | yathā vaiṣṇave—hanti kaluṣaṁ śrotraṁ sa yāto hariḥ [vi.pu. 6.8.57] ity ādau | atraiva, tvad-agavamī na vetti [bhā.pu. 10.87.40] ity-ādau | prathame, harer guṇākṣipta-matiḥ [bhā.pu. 1.7.11] ity-ādau | tasmād guṇānāṁ guṇādi-pratipādaka-vedānāṁ ca bhagavatā sambandhaḥ svābhāvika eva sarvatheti siddham |

atra śrutayaḥ—om āsya jānanta [ṛ.ve. 1.156.3] ity-ādyāḥ | yathā puṣkara-palāśam āpo na śliṣyanti evam evaṁ-vidaṁ pāpaṁ karma na śliṣyati [chā.u. 4.14.3]

na karmaṇā lipyate pāpakena

tat-sukṛta-duṣkṛte vidhunute |

evaṁ ha vāva na tapati kim ahaṁ

sādhu karavaṁ kim ahaṁ nākaravam ||[[199]](#footnote-200) ity-ādyāḥ |

muktā hy enam upāsata ity-ādyāś ca | evam anye’pi ślokā upāsanādi-vākyānāṁ bhagavat-paratā-darśakā yathāyathaṁ yojayitavyā ity abhipretya noddhiyante |

nanu tarhi bhavan-mate śabda-nirdeśyatve prākṛtatvam eva tatrāpatati ? kiṁ ca, śrutibhir api yato vāco nivartante aprāpya manasā saha [tai.u. 2.9], avacanenaiva provāca [mādhva-bhāṣya 1.1.5], yad-vācānabhyuditaṁ yena vāg abhyudyate [kena.u. 1.4], yat śrotraṁ na śṛṇoti yena śrotram idaṁ śrutam [kena.u. 1.7] ity-ādau śabda-nirdeśyatvam eva tasya niṣidhyata ity āśaṅkāyām ucyate—yathā sākṣān[[200]](#footnote-201)-nirdeśyatve doṣas tathā lakṣyatve’pi kathaṁ na syāt ? ubhayatrāpi śabda-vṛtti-viṣayatvenāviśeṣāt[[201]](#footnote-202) |

kiṁ ca, na tasya prākṛtavat sākṣān-nirdeśyatvaṁ, kintv anirdeśyatvenaiva tathā nirdeśyatvam iti siddhāntyate |

tathaiva hi tāsāṁ mahā-vākyopasaṁhāraḥ—

**dyupatayaḥ eva te na yayur antam anantatayā**

**tvam api yad-antarāṇḍa-nicayā nanu sāvaraṇāḥ |**

**kha iva rajāṁsi vānti vayasā saha yac chrutayas**

**tvayi hi phalanty atan-nirasanena bhavan-nidhanāḥ ||** [bhā.pu. 10.87.41]

atra svarūpa-guṇayor dvayor api dvidhaivānirdeśyatvam, ānantyena idam itthaṁ tad iti nirdeśāsambhavena ca | tatra prathamam ānantyam āhuḥ—he bhagavan ! **te** tava **antam** etāvattvaṁ **dyupatayaḥ** svargādi-loka-patayo brahmādayo’pi **na yayur** na viduḥ | tat kutaḥ ? **anantatayā**, yad antavad vastu tat kim api na bhavasīti | āsatāṁ te, yasmāt tvam api ātmano’ntaṁ na yāsi |

kutas tarhi sarvajñatā sarva-śaktitā vā ? tatrāpy āhuḥ—anantatayeti antābhāvenaiva, na hi śaśa-viṣāṇājñānaṁ sārvajñyaṁ, tad-aprāptir vā śakti-vaibhavaṁ vihanti | śrutiś ca—yo’syādhyakṣaḥ parame vyoman | so’ṅga veda yadi vā na veda [ṛg-veda 10.130.18] iti |

anantatvam evāhuḥ—**yad-antara** iti yasya tavāntarā madhye |

**nanu** aho **sāvaraṇā** uttarottara-daśa-guṇa-saptāvaraṇa-yuktā **aṇḍa-nicayā vānti** paribhramanti **vayasā** kāla-cakreṇa **khe** **rajāṁsi iva saha** ekadaiva, na tu paryāyeṇa | anena brahmāṇḍānām anantānāṁ tatra bhramaṇāt svarūpa-gatam ānantyaṁ teṣāṁ vicitra-guṇānām āśrayatvāt guṇa-gataṁ ca jñeyam | śrutayaś ca—yad ūrdhvaṁ gārgi divaḥ yad arvāk pṛthivyā yad antaraṁ dyāv āpṛthivī ime yad bhūtaṁ bhavac ca bhaviṣyac ca [bṛ.ā.u. 3.7.3] ity-ādyāḥ | viṣṇor nu kaṁ vīryāṇi prāvocaṁ yaṁ pārthivāni vimame rajāṁsi [ṛ.ve. 1.154.1] ity-ādyāś ca |

hi yasmād | evam ataḥ **śrutayaś tvayi** **phalanti** | ataḥ śrutāv api prājāpatyānandataḥ śata-guṇānandatvam abhidhāya, punar yato vāca [tai.u. 2.4.1] ity-ādinā anantatvena vāg-atīta-saṅkhyānandatvaṁ brahmaṇa uktam | yad uktam—

na tad īdṛg iti jñeyaṁ na vācyaṁ na ca tarkyate |

paśyanto’pi na jānanti mero rūpaṁ vipaścitaḥ || iti ||

ato’trānirdeśyatvenaiva nirdeśyatvam |

yat tu satyaṁ jñānam [tai.u. 2.1.2] ity ādau svarūpasya sākṣād eva nirdeśaḥ, svābhāvikī jñāna-bala-kriyā ca [śve.u. 6.8] ity ādau guṇasya ca śrūyate, tatra ca tathaiva ity āhuḥ—**atan-nirasanena** **bhavan-nidhanā** iti | atat prākṛtaṁ yad vastu tan nirasyaiva bhavat-paryavasānāt |

ayam arthaḥ—buddhir jñānam asaṁmoham [gītā 10.4] ity-ādinā, hrīr dhīr bhīr etat sarvaṁ mana eva [bṛ.ā.u. 1.5.3] ity-ādinā ca yat prākṛtaṁ jñānādikam abhidhīyate, tat sarvaṁ brahma na bhavati iti, neti neti [bṛ.ā.u. 2.3.6] ity-ādinā, na tasya kāryaṁ karaṇaṁ ca vidyate [śve.u. 6.8] ity-ādinā ca niṣidhyate |

atha ca, satya-jñānādi-vākyena, svābhāvikī jñāna-bala-kriyā ca [śve.u. 6.8] ity-ādi-vākyena ca tad abhidhīyate | na tasmāt prākṛtād anyad eva taj-jñānādi iti[[202]](#footnote-203) teṣāṁ jñānādi-śabdānām atan-nirasanenaiva tvayi paryavasānam iti | tataś ca buddhy-agocara-vastutvād anirdeśyatvaṁ, tathāpi tad-rūpaṁ kiñcid astīty uddiśyamānatvān nirdeśyatvaṁ[[203]](#footnote-204) ca |

tathāparokṣa[[204]](#footnote-205)-jñāne ca daśamas tvam asītivad vākya-mātreṇaiva tasya sva-prakāśa-rūpasyāpi vastuno viśuddha-citte suprakāśa-darśanāt śruti-śabdasya svaprakāśatā-śaktimayatvam evāvasīyate | śabda-brahma paraṁ brahma mamobhe śāśvatī tanū [bhā.pu. 6.16.51] iti | vedasya ceśvarātmatvāt [bhā.pu. 11.3.44] iti | vedo nārāyaṇaḥ sākṣāt svayambhūr iti śuśruma [bhā.pu. 6.1.40] iti | kiṁ vā parair īśvaraḥ sadyo hṛdy avarudhyate’tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt [bhā.pu. 1.1.2] iti | ata eva, aupaniṣadaḥ puruṣaḥ [bṛ.ā.u. 3.9.26] ity atropaniṣan-mātra-gamyatvaṁ śrutir bodhayati, cāksuṣaṁ rūpam itivat |

tataś ca, śrutimayyā sva-prakāśatā-śaktyā prākṛta-tat-tad-vastu-jātaṁ tama iva nirasya svayaṁ prakāśate | tasmān na tatrāpi nirdeśyatvam | nahi svena prakāśena raviḥ prakāśyo bhavati yathā tena ghaṭa iti vaktuṁ yujyate, svābhinnatvāt | yadi ca śakti-śaktimator bheda-pakṣaḥ svīkriyate tadā nirdeśyatvam apīty atrānirdeśyatvenaiva nirdeśyatvaṁ siddham | ata evoktaṁ gāruḍe—

aprasiddher avācyaṁ tad vācyaṁ sarvāgamoktitaḥ |

atarkyaṁ tarkyam ajñeyaṁ jñeyam evaṁ paraṁ smṛtam || iti |

śrutau ca—anyad eva tad viditād atho’viditād adhi [ke.u. 1.3] iti | idam abhipretyoktaṁ śrī-parāśareṇāpi—

yasmin brahmaṇi sarva-śakti-nilaye mānāni no mānināṁ

niṣṭhāyai prabhavanti hanti kaluṣaṁ śrotraṁ sa yāto harir || [vi.pu. 6.8.59] iti |

nanv āviṣkṛta-śakter bhagavad-ākhyasya brahmaṇaḥ sva-prakāśatā-śakti-rūpatvaṁ vedasya sambhavati | tataś cānāviṣkṛta-śakter brahmaṇaḥ prakāśas tasmāt katham ? ity ucyate—asman-mate tasyāpi prakāśo bhagavac-chaktyaiva | tad uktam—

madīyaṁ mahimānaṁ ca para-brahmeti śabditam |

vetsyasy anugṛhītaṁ me sampraśnair vivṛtaṁ hṛdi || [bhā.pu. 8.24.38] iti |[[205]](#footnote-206)

na caitena para-prakāśyatvam āpatati, brahma-bhagavator abhinna-vastutvāt | atra laukika-śabdenāpi yaḥ kaścit tad-upadeśaḥ, sa tu tasya tad-anugates tayā śrutyaivānugṛhītatayā sambhavatīty uktam | atas tad-anuśīlanāvasare tad-bhakty-anubhāva-rūpasya tac-chabdasya tu sutarāṁ tat-svarūpa-śakti-vilāsa-mayatvān na tatra niṣedhaḥ | kiṁ tarhi mano-vilāsa[[206]](#footnote-207)-mayasyaiveti sarvam anavadyam | ata eva suparṇa-śrutau—prakṛtiś ca prākṛtaṁ ca yan na jighranti jighranti, yan na paśyanti paśyanti, yan na śṛṇvanti śṛṇvanti, yan jānanti jānanti ca iti |

|| 10.87 || śrutayaḥ śrī-bhagavantam **|| 87 ||**

**[88]**

athaikam eva svarūpaṁ śaktitvena śaktimattvena ca virājatīti | yasya śakteḥ svarūpa-bhūtatvaṁ nirūpitaṁ tac-chakti-mattā-prādhānyena virājamānaṁ bhagavat-saṁjñām āpnoti tac ca vyākhyātam | tad eva ca śaktitva-prādhānyena virājamānaṁ lakṣmī-saṁjñām āpnotīti darśayituṁ tasyāḥ sva-vṛtti-bhedenānantāyāḥ kiyanto bhedā darśyante | yathā—

**śriyā puṣṭyā girā kāntyā**

**kīrtyā tuṣṭyelayor jayā |**

**vidyayāvidyayā śaktyā**

**māyayā ca niṣevitam ||** [bhā.pu. 10.39.55]

śaktir mahā-lakṣmī-rūpā svarūpa-bhūtā | śakti-śabdasya prathama-pravṛtty-āśraya-rūpā bhagavad-antaraṅga-mahā-śaktiḥ | māyā ca bahiraṅgā śaktiḥ | śry-ādayas tu tayor eva vṛtti-rūpāḥ, tāsāṁ sarvāsām api prākṛtāprākṛtābhedena śrūyamānatvāt | tataḥ śriyety ādau śakti-vṛtti-rūpayā māyā-vṛtti-rūpayā ceti sarvatra jñeyam |

tatra pūrvasyā bhedaḥ—śrīr bhāgavatī sampat, na tv iyaṁ mahā-lakṣmī-rūpā, tasyā mūla-śaktitvāt | tad agre vivaraṇīyam | uttarasyā bhedaḥ—śrīr jāgatī sampat | imām evādhikṛtya, sva eva dhiṣṇye’bhiratasya kiṁ tayā [bhā.pu. 4.20.28] iti, na śrīr viraktam api māṁ vijahāti [bhā.pu. 3.16.7] ity-ādi-vākyam | yata uktaṁ caturtha-śeṣe śrī-nāradena—

śriyam anucaratīṁ tad-arthinaś ca

dvipada-patīn vibudhāṁś ca yaḥ sva-pūrṇaḥ |

na bhajati nija-bhṛtya-varga-tantraḥ

katham amum udvisṛjet pumān rasajñaḥ || [bhā.pu. 4.31.22] iti |

tatra tad-arthi-dvipada-patyādi-saha-bhāva upajīvyaḥ | tathā durvāsasaḥ śāpa-naṣṭāyās trailokya-lakṣmyā āvirbhāvaṁ sākṣād-bhagavat-preyasī-rūpā svayaṁ kṣīrodād āvirbhūya dṛṣṭyā kṛtavatīti śrūyate | evam aparāpi | tatra ilā bhūs tad upalakṣaṇatvena līlā api | tatra ca pūrvasyā bhedo vidyā tattvāvabodha-kāraṇaṁ saṁvid-ākhyāyās tad-vṛtter vṛtti-viśeṣaḥ | uttarasyā bhedas tasyā eva vidyāyāḥ prakāśa-dvāram | avidyā-lakṣaṇo bhedaḥ pūrvasyā bhagavati vibhutvādi-vismṛti-hetur mātṛ-bhāvādimaya-premānanda-vṛtti-viśeṣaḥ | ata eva gopī-janāvidyā -kalā-prerakaḥ [go.tā.u. 1.8] iti tāpanyāṁ śrutau | yathāvasaram etad api vivaraṇīyam |

uttarasyāḥ sa bhedaḥ saṁsāriṇaṁ sva-svarūpa-vismṛty-ādi-hetur āvaraṇātmaka-vṛtti-viśeṣaḥ, ca-kārāt pūrvasyāḥ | sandhinī-saṁvit-hlādinī-bhakty-ādhāra-śakti-mūrti-vimalā-jayā-yogā prahvīśānānugrahādayaś ca jñeyāḥ | atra sandhiny eva satyā, jayaivotkarṣiṇī, yogaiva yogamāyā, saṁvid eva jñānājñāna-śaktiḥ śuddha-sattvaṁ ceti jñeyam | prahvī vicitrānanta-sāmarthya-hetuḥ, īśānā sarvādhikāritā-śakti-hetur iti bhedaḥ | evam uttarasyāś ca yathāyatham anyā jñeyāḥ | tad evam apy atra māyā-vṛttayo na vivriyante, bahiraṅga-sevitvāt | mūle tu sevā-mātra-sādhāraṇyena gaṇitāḥ | bahiraṅga-sevitvaṁ ca tasyā bhagavad-aṁśa-bhūta-puruṣasya vidūra-vartitayaivāśrityatvāt |

tathā ca daśamasya sapta-triṁśe nāradena bhagavān śrī-kṛṣṇa evāstāvi—

viśuddha-vijñāna-ghanaṁ sva-saṁsthayā

samāpta-sarvārtham amogha-vāñchitam |

sva-tejasā nitya-nivṛtta-māyā-

guṇa-pravāhaṁ bhagavantam īmahi ||

tvām īśvaraṁ svāśrayam ātma-māyayā

vinirmitāśeṣa-viśeṣa-kalpanam |

krīḍārtham abhyātta-manuṣya-vigrahaṁ

nato’smi dhuryaṁ yadu-vṛṣṇi-sātvatām || [bhā.pu. 10.37.23-24] iti |

anayor arthaḥ—**viśuddhaṁ** yad **vijñānaṁ** parama-tattvaṁ, tad eva **ghanaḥ** śrī-vigraho yasya | **sva-saṁsthayā** svarūpa-kāreṇa svarūpa-śaktyaiva vā **samyag āptā** ivāptā nitya-siddhāḥ pūrṇā vā **sarve’rthā** aiśvaryādayo yatra | ata eva na vidyate atitucchatvāt **moghe** vṛthā-bhūte jagat-kārye **vāñchitaṁ** vāñchā yasya |

kvacid avāñchitasyāpi sambandho dṛśyate ? ity āśaṅkyāha—**sva-tejasā** svarūpa-śakti-prabhāveṇa **nityam** eva **nivṛtto** dūrībhūto māyā-guṇa-pravāhaḥ, tat-paramparā yasmāt | ittham eva, yuktaṁ virahitaṁ śaktyā guṇa-mayyātma-māyayā [bhā.pu. 4.12.6] ity uktam | ātma-māyayā svarūpa-bhūtayā śaktyā yuktam, guṇa-mayyā virahitam iti | taṁ bhagavantaṁ śaraṇaṁ vrajema |

tathā **tvāṁ** śrī-kṛṣṇākhyaṁ **bhagavantam** eva svāṁśeneśvaram antaryāmi-puruṣam api santaṁ **nato’smi** | kathambhūtam ? **īśvaraṁ** svarūpa-śaktyā **svāśrayam** api **ātma-māyayā,** ātmātra jīvātmā tad-viṣayayā māyayā | vinirmitā aśeṣa-viśeṣākārā kalpanā yena | yad vā, ātma-māyayā svarūpa-śaktyā svāśrayam, vinirmitā aśeṣa-viśeṣā yayā tathābhūtā kalpanā māyā-śaktir yasya |

kīdṛśaṁ tvām ? samprati tvad-āvirbhāva-samaye tasyāpīśvarasya tvayi bhagavaty eva praveśāt | yugapad-vicitra-tat-tac-chakti-prakāśena yā krīḍā tad-artham abhyāttaḥ abhi bhaktābhimukhyena āttaḥ ānītaḥ prakaṭito manuṣyākāro narākṛtiḥ paraṁ brahmeti smaraṇāt tad-rūpo bhagavad-ākhyo vigraho yena | tam eva punar viśinaṣṭi | yadu-vṛṣṭi-sātvatāṁ dhuryam | teṣāṁ nitya-parikarāṇāṁ prema-bhāravaham iti | athavā mūla-padye śaktyeti sarvatraiva viśeṣya-padam | śrīr mūla-rūpā | puṣṭy-ādayas tad-aṁśāḥ | vidyā jñānam | ā samīcīnā vidyā bhaktiḥ | rāja-vidyā rāja-guhyam [gītā 9.2] ity ādy ukteḥ | māyā bahiraṅgā | tad-vṛttayaḥ śry-ādayas tu pṛthak jñeyāḥ | śiṣṭaṁ samam |

tataś cātra śuddha-bhagavat-prakaraṇe svarūpa-śakti-vṛttiṣv eva gaṇanāyāṁ paryavasitāsu vivecanīyam idam | prathamaṁ tāvad ekasyaiva tattvasya saccidānandatvāc chaktir apy ekā tridhā bhidyate | tad uktaṁ viṣṇu-purāṇe śrī-dhruveṇa[[207]](#footnote-208)—

hlādinī sandhinī saṁvit tvayy ekā sarva-saṁsthitau |

hlāda-tāpa-karī miśrā tvayi no guṇa-varjite || [vi.pu. 1.12.68] iti |

vyākhyātaṁ ca svāmibhiḥ—

hlādinī āhlāda-karī, sandhinī santatā, saṁvid vidyā-śaktiḥ | ekā mukhyā avyabhicāriṇī svarūpa-bhūteti yāvat | sā sarva-saṁsthitau sarvasya samyak sthitir yasmāt tasmin sarvādhiṣṭhāna-bhūte tvayy eva na tu jīveṣu ca sā guṇa-mayī trividhā sā tvayi nāsti |

tām evāha—hlāda-tāpa-karī miśrā iti | hlāda-karī manaḥ-prasādotthā sāttvikī | tāpa-karī viṣaya-viyogādiṣu tāpa-karī tāmasī | tad-ubhaya-miśrā viṣaya-janyā rājasī | tatra hetuḥ sattvādi-guṇa-varjite | tad uktaṁ sarvajña-sūktau—

hlādinyā saṁvid-āśliṣṭaḥ

sac-cid-ānanda īśvaraḥ |

svāvidyā-saṁvṛto jīvaḥ

saṅkleśa-nikarākaraḥ || [bhāvārtha-dīpikā 1.7.6] iti ||

atra kramād utkarṣeṇa sandhinī-saṁvid-dhlādinyā jñeyāḥ | tatra ca sati ghaṭānāṁ ghaṭatvam iva sarveṣāṁ satāṁ vastūnāṁ pratīter nimittam iti kvacit sattā-svarūpatvena āmnāto’py asau bhagavān, sad eva somyedam agra āsīt [chā.u. 6.2.1] ity atra sad-rūpatvena vyapadiśyamānā yayā sattāṁ dadhāti dhārayati ca, sā sarva-deśa-kāla-dravyādi-prāpti-karī sandhinī | tathā saṁvid-rūpo’pi yayā saṁvetti saṁvedayati ca, sā saṁvit | tathā hlāda-rūpo’pi yayā saṁvid-utkaṭa-rūpayā taṁ hlādaṁ saṁvetti saṁvedayati ca, sā hlādinīti vivecanīyam |[[208]](#footnote-209)

tad evaṁ tasyā mūla-śaktes try-ātmakatvena siddhe yena sva-prakāśatā-lakṣaṇena tad-vṛtti-viśeṣeṇa svarūpaṁ vā svayaṁ svarūpa-śaktir vā viśiṣṭaṁ vāvirbhavati tad viśuddha-sattvam | tac cānya-nirapekṣyas tat-prakāśa iti jñāpana-jñāna-vṛttikatvāt saṁvid eva | asya māyayā sparśābhāvāt viśuddhatvam[[209]](#footnote-210) ||[[210]](#footnote-211)

ktatra cedam eva viśuddha-sattvaṁ sandhiny-aṁśa-pradhānaṁ ced ādhāra-śaktiḥ | saṁvid-aṁśa-pradhānam ātma-vidyā | hlādinī-sārāṁśa-pradhānaṁ guhya-vidyā | yugapat śakti-traya-pradhānaṁ mūrtiḥ | atrādhāra-śaktyā bhagavad-dhāma prakāśate | tad uktaṁ—yat sātvatāḥ puruṣa-rūpam uśanti sattvaṁ loko yataḥ [bhā.pu. 12.8.46] iti |

tathā jñāna-tat-pravartaka-lakṣaṇa-vṛtti-dvayakayātma-vidyayā tad-vṛtti-rūpam upāsakāśrayaṁ jñānaṁ prakāśate | evaṁ bhakti-tat-pravartaka-lakṣaṇa-vṛtti-dvayakayā guhya-vidyayā tad-vṛtti-rūpā prīty-ātmikā bhaktiḥ prakāśate |

ete eva viṣṇu-purāṇe lakṣmī-stave spaṣṭīkṛte—

yajña-vidyā mahā-vidyā

guhya-vidyā ca śobhate |

ātma-vidyā ca devi tvaṁ

vimukti-phala-dāyinī || [vi.pu. 1.9.118] iti |

yajña-vidyā karma | mahā-vidyā aṣṭāṅga-yogaḥ | guhya-vidyā bhaktiḥ | ātma-vidyā jñānam | tat-tat-sarvāśrayatvāt tvam eva tat-tad-rūpā vividhānāṁ muktīnām anyeṣāṁ ca vividhānāṁ phalānāṁ dātrī bhavasīty arthaḥ |k[[211]](#footnote-212)

atha mūrtyā para-tattvātmakaḥ śrī-vigrahaḥ prakāśate | iyam eva vasudevākhyā[[212]](#footnote-213) | tad uktaṁ caturthasya tṛtīye mahādevena—

sattvaṁ viśuddhaṁ vasudeva-śabditaṁ

yad īyate tatra pumān apāvṛtaḥ |

sattve ca tasmin bhagavān vāsudevo

hy adhokṣajo me manasā vidhīyate || [bhā.pu. 4.3.23] iti |

asyārthaḥ—**viśuddhaṁ** svarūpa-śakti-vṛttitvāj jāḍyāṁśenāpi rahitam iti viśeṣeṇa śuddhaṁ, tad eva **vasudeva-śabdenoktam** | kutas tasya sattvatā vasudevatā vā ? tatrāha—**yad** yasmāt **tatra** tasmin **pumān vāsudeva īyate** prakāśate | ādye tāvad agocara-gocaratā-hetutvena loka-prasiddha-sattva-sāmyāt sattvatā vyaktā |

dvitīye tv ayaṁ arthaḥ—vasudeve bhavati pratīyata iti **vāsudevaḥ** parameśvaraḥ prasiddhaḥ | sa ca viśuddha-sattvaṁ pratīyate | ataḥ pratyayārthena prasiddhena prakṛty-artho nirdhāryate | tataś ca vāsayati devam iti vyutpattyā va vasaty asminn iti vā vasuḥ | tathā dīvyati dyotata iti devaḥ | sa cāsau sa ceti vāsudevaḥ[[213]](#footnote-214) | dharma iṣṭaṁ dhanaṁ nṝṇāṁ [bhā.pu. 11.19.39] iti svayaṁ bhagavad-ukte vasubhir bhagavad-dharma-lakṣaṇaiḥ puṇyaiḥ prakāśata iti vā vasudevaḥ | tasmād vasudeva-śabditaṁ viśuddha-sattvam |

itthaṁ svayaṁ prakāśa-jyotir-eka-vigraha-bhagavaj-jñāna-hetutvena—

kaivalyaṁ sāttvikaṁ jñānaṁ

rajo vaikalpikaṁ tu yat |

prākṛtaṁ tāmasaṁ jñānaṁ

man-niṣṭham nirguṇaṁ smṛtam || [bhā.pu. 11.25.24] ity ādau |

bahutra guṇātītāvasthāyām eva bhagavaj-jñāna-śravaṇena na ca siddham | atra viśuddha-padāvagataṁ svarūpa-śakti-vṛtti-bhūta-svaprakāśatā-lakṣaṇatvaṁ tasya vyaktam | tataś ca sattve pratīyata ity atra karaṇa evādhikaraṇa-vivakṣā | svarūpa-śakti-vṛttitvam eva viśadayati | apāvṛta āvaraṇa-śūnyaḥ san prakāśate | prākṛtaṁ sattvaṁ cet, tarhi tatra pratiphalanam evāvasīyate | tataś ca darpaṇe mukhasyeva tad-antargatatayā tasya tatrāvṛtatvenaiva prakāśaḥ syād iti bhāvaḥ |

phalitārtham āha—evambhūte **sattve tasmin** nityam eva prakāśamāno **bhagavān me** mayā **manasā** **vi**śeṣeṇa **dhīyate** cintyata ity arthaḥ | tat sattvaṁ tādātmyāpannenaiva[[214]](#footnote-215) manasā cintayituṁ śakyate iti paryavasitam |

nanu kevalena manasaiva cintyatāṁ, kiṁ tena sattvena ? tatrāha—**hi** yasmād **adhokṣajaḥ** adhaḥ-kṛtam atikrāntam akṣajam indriya-jñānaṁ yena saḥ |

“namasā” iti pāṭhe hi-śabda-sthāne’py anu-śabdaḥ paṭhyate | tataś ca viśuddha-sattvākhyayā sva-prakāśatā-śaktyaiva prakāśamāno’sau namaskārādinā kevalam anuvidhīyate sevyate, na tu kenāpi prakāśyata ity arthaḥ | tad eva so’dṛśyatvenaiva sphurann asau adṛśyenaiva namaskārādināsmābhiḥ sevyata iti bhāvaḥ | tatas[[215]](#footnote-216) tat-prakaraṇa-saṅgatiś ca gamyate |

tathā[[216]](#footnote-217) yato bhagavad-vigraha-prakāśaka-viśuddha-sattvasya mūrtitvaṁ vasudevatvaṁ ca, tata eva tat-prādurbhāva-viśeṣe dharma-patnyā mūrtitvaṁ prasiddham |

śrīmad-ānakadundubhau ca vasudevatvam iti vivecanīyam | atra śraddhā-puṣṭy-ādi-lakṣaṇa-prādurbhūtaṁ bhagavac-chakty-aṁśa-rūpasya bhaginītayā pāṭha-sāhacaryeṇa mūrtes tasyās tac-chakty-aṁśa-prādurbhāvatvam upalabhyate | turye dharma-kalā-sarge nara-nārāyaṇāv ṛṣī [bhā.pu. 1.3.9] ity atra kalā-śabdena ca śaktir evābhidhīyate | tataḥ śakti-lakṣaṇāyāṁ tasyāṁ ca nara-nārāyaṇākhya-bhagavat-prakāśa-phala-darśanāt vasudevākhya-śuddha-sattva-rūpatvam evāvasīyate |

tad evam eva tasyā mūrtir ity ākhyā’py uktā | tathā ca śraddhādyā viśadārthatayā vimucya saiva niruktā caturthe—mūrtiḥ sarva-guṇotpattir nara-nārāyaṇāv ṛṣī [bhā.pu. 4.1.52] iti | sarva-guṇasya bhagavata utpattiḥ prakāśo yasyāḥ, sā tāv asūteti pūrveṇānvayaḥ | bhagavad-ākhyāyāḥ sac-cid-ānanda-mūrteḥ prakāśa-hetutvāt mūrtir ity arthaḥ | tathaiva tat-prakāśa-phalatva-darśanena ca nāmaikyena ca śrīmad-ānakadundubher api śuddha-sattvāvirbhāvatvaṁ jñeyam | tac coktaṁ navame—

vasudevaṁ hareḥ sthānaṁ

vadanty ānakadundubhim | [bhā.pu. 9.24.30] iti |

anyathā hareḥ sthānam iti viśeṣaṇasyākiñcitkaratvaṁ syād iti | tad evaṁ hlādiny-ādy-ekatamāṁśa-viśeṣa-pradhānena viśuddha-sattvena yathāyathaṁ śrī-prabhṛtīnām api prādurbhāvo vivektavyaḥ | tatra ca tāsāṁ bhagavati sampad-rūpatvaṁ tad-anugrāhye sampat-sampādaka-rūpatvaṁ sampad-aṁśa-rūpatvaṁ cety-ādi-trirūpatvaṁ jñeyam | tatra tāsāṁ kevala-śakti-mātratvenāmūrtānāṁ bhagavad-vigrahādyaikātmyena sthitiḥ, tad-adhiṣṭhātrī-rūpatvena mūrtīnāṁ tu tat-tad-āvaraṇatayeti dvirūpatvam api jñeyam iti dik ||

|| 10.39 || śrī-śukaḥ || 88 ||

[89]

lathaivaṁ bhūtānanta-vṛttikā yā svarūpa-śaktiḥ sā tv iha bhagavad-dhāmāṁśa-vartinī mūrtimatī lakṣmīr evety āha—

**anapāyinī bhagavatī**

**śrīḥ sākṣād ātmano hareḥ ||** [bhā.pu. 12.11.20] iti ||

ṭīkā ca—anapāyinī hareḥ śaktiḥ tatra hetuḥ sākṣād ātmanaḥ sva-svarūpasya cid-rūpatvāt tasyās tad-abhedād ity arthaḥ | ity eṣā |

atra sākṣāc-chabdena vilajjamānayā yasya sthātum īkṣā-pathe’muyā [bhā.pu. 2.5.13] ity-ādy uktā māyā neti dhvanitam | tatrānapāyitvaṁ, yathā śrī-hāyaśīrṣa-pañcarātre—

paramātmā harir devas tac-chaktiḥ śrīr ihoditā |

śrīr devī prakṛtiḥ proktā keśavaḥ puruṣaḥ smṛtaḥ |

na viṣṇunā vinā devī na hariḥ padmajāṁ vinā || iti |

śrī-viṣṇu-purāṇe ca—

nityaiva sā jagan-mātā viṣṇoḥ śrīr anapāyinī |

yathā sarva-gato viṣṇus tathaiveyaṁ dvijottama || [vi.pu. 1.8.17]k[[217]](#footnote-218) iti |

tatrānyatra—

evaṁ yathā jagat-svāmī deva-devo janārdanaḥ |

avatāraṁ karoty eṣā tathā śrīs tat-sahāyinī || [vi.pu. 1.9.140] iti |

cid-rūpatvam api skānde—

aparaṁ tv akṣaraṁ yā sā prakṛtir jaḍa-rūpikā |

śrīḥ parā prakṛtiḥ proktā cetanā viṣṇu-saṁśrayā ||

tām akṣaraṁ paraṁ prāhuḥ parataḥ param akṣaram |

harir evākhila-guṇa akṣara-trayam īritam || iti |

ata eva śrī-viṣṇu-purāṇe eva—

kalā-kāṣṭhā-nimeṣādi-kāla-sūtrasya gocare |

yasya śaktir na śuddhasya prasīdatu sa me hariḥ ||

procyate parameśo yo yaḥ śuddho’py upacārataḥ |

prasīdatu sa no viṣṇur ātmā yaḥ sarva-dehinām || [vi.pu. 1.9.45-46] iti |

atra svāmibhir eva vyākhyātaṁ ca—

kalā-kāṣṭhā-nimeṣādi-kāla eva sūtravat sūtraṁ jagac-ceṣṭā-niyāmakatvāt tasya gocare viṣaye yasya śaktir lakṣmīr na vartate | svarūpābhinnatvān nityaiva sā kālādhīnā na bhavatīty arthaḥ | ata eva tasyāḥ svarūpābhedāc chuddhasyety uktam ||

nanu yadi lakṣmīs tat-svarūpābhinnā kathaṁ tarhi lakṣmyāḥ patiḥ ity ucyate ? tatrāha—procyate iti parā cāsau mā ca lakṣmīs tasyā īśo yaḥ, śuddhaḥ kevalo’pi upacārato bheda-vivaśayā procyate | dvitīyo yac-chabdaḥ prasiddhau iti ||

evam evābhipretya prārthitaṁ śrī-brahmaṇā tṛtīye—

eṣa prapanna varade ramayātma-śaktyā

yad yat kariṣyati gṛhīta-guṇāvatāraḥ |

tasmin sva-vikramam idaṁ sṛjato’pi ceto

yuñjīta karma śamalaṁ ca yathā vijahyām || [bhā.pu. 3.9.23] iti |

ato yat tu—

sākṣāc chrīḥ preṣitā devair

dṛṣṭvā taṁ mahad adbhutam |

adṛṣṭāśruta-pūrvatvāt

sā nopeyāya śaṅkitā || [bhā.pu. 7.9.2] iti śrī-nṛsiṁha-prādurbhūtāv uktam |

tatrādṛṣṭāśruta-pūrvatvaṁ sambhramād eva jātam ity ūhyam | tasmāt sādhu vyākhyātaṁ anapāyinī bhagavatīty-ādi ||

|| 12.11 || śrī-sūtaḥ || 89 ||

[90]

tad evaṁ saccidānandaika-rūpaḥ svarūpa-bhūtācintya-vicitrānanta-śakti-yukto dharmatva eva dharmitvaṁ, nirbhedatva eva nānā-bhedavattvam, aparūpitva eva rūpitvaṁ, vyāpakatva eva madhyamatvaṁ, satyam evety-ādi-paraspara-viruddhānanta-guṇa-nidhiḥ | sthūla-sūkṣma-vilakṣaṇa-sva-prakāśākhaṇḍa-sva-svarūpa-bhūta-śrī-vigrahas tathābhūta-bhagavad-ākhyā-mukhyaika-vigraha-vyañjita-tādṛśānanta-vigrahas tādṛśa-svānurūpa-svarūpa-śaktyāvirbhāva-lakṣaṇa-lakṣmī-rañjita-vāmāṁśaḥ sva-prabhā-viśeṣākāra-paricchada-parikara-nija-dhāmasu virājamānākāraḥ svarūpa-śakti-vilāsa-lakṣaṇādbhuta-guṇa-līlādi-camatkāritātmārāmādi-gaṇo nija-sāmānya-prakāśākāra-brahma-tattvo nijāśrayaika-jīvana-jīvākhya-taṭastha-śaktir ananta-prapañca-vyañjita-svābhāsa-śakti-guṇo bhagavān iti vidvad-upalabdhārtha-śabdair vyañjitam |

tatra tat-svabhāvaṁ vastv-antaram apaśyatām aviduṣām asambhāvanā na yukteti vividiṣūn śraddhāpayituṁ prakriyate | tatraikena ślokena tasyāviduṣāṁ jñānāgocaratvaṁ, kintu vedaika-vedyatvam evety āhuḥ—

**ka iha nu veda batāvara-janma-layo’gra-saraṁ**

**yata udagād ṛṣir yam anu deva-gaṇā ubhaye |**

**tarhi na san na cāsad ubhayaṁ na ca kāla-javaḥ**

**kim api na tatra śāstram avakṛṣya śayīta yadā ||** [bhā.pu. 10.87.24]

**bata** aho he bhagavan **iha** jagati **agra-saraṁ** pūrva-siddhaṁ tvāṁ **avara-janma-layaḥ** arvācīnotpatti-nāśavān **ko** nu pumān **veda** jānāti | īśvarasya pūrva-siddhāv anyasya cārvācīnatve kāraṇaṁ vadantyo jñāna-kāraṇābhāvam āhuḥ—yata udagād iti | **yatas** tvatta eva **ṛṣir** brahmā utpannaḥ | ato’rvācīnāḥ sarve | yadā tu bhavān **śāstraṁ** sva-vijñāpakaṁ vedam **avakṛṣya** vaikuṇṭha evākṛṣya **śayīta** jagat-kāryaṁ prati dṛṣṭiṁ nimīlayati, **tarhi** tadā anuśāyināṁ jīvānāṁ jñāna-sādhanaṁ nāsti | yatas tadā **na sat** sthūlam ākāśādi, **na cāsat** sūkṣmaṁ mahad-ādi, **na cobhayaṁ** sad-asadbhyām ārabdhaṁ śarīram | **na ca** **kāla-javaḥ** tan-nimittī-bhūtaṁ kāla-vaiṣamyam | evaṁ sati tatra tadā kim api indriya-prāṇādy api na |

ayam arthaḥ—yadā sṛṣṭi-samaye veda-pracāritaṁ tādṛśa-bhagavaj-jñānaṁ tadārvāk-sṛṣṭi-gatatvāt dehādy-upādhi-kṛtāntaratvāt kāla-karma-vaśena malina-sattvāt teṣām tad-avadhāraṇe sāmarthyaṁ nāsti | yadā tu pralaye samaye na bahv-antaram api, tadāpi teṣāṁ vedāntardhāna-mahā-tamo-maya-suṣuptibhyāṁ sādhanābhāvān na tavānubhava-sāmarthyam iti |

tathā śrutayaḥ—

na taṁ vidātha ya imā jajānānyad

yuṣmākam antaraṁ babhūva [ṛ.ve. 10.82.17]

yato vāco nivartante aprāpya manasā saha [tai.u. 2.4.1] |

ko addhā veda ka iha pravocat

kuta ājātā kuta iyaṁ visṛṣṭiḥ |

arvāg devā asya visarjanenāthā

ko veda yata ābabhūva || [ṛ.ve. 10.129.6]

anejad ekaṁ manaso javīyo

nainaṁ devā āpnuvan pūrvam arṣat |

tad-dhāvato’nyān atyeti tiṣṭhat

tasminn apo mātariśvā dadhāti || [īśo. 4]

na cakṣur na śrotraṁ na tarko na smṛtir vedo hy evainaṁ vedayati ity ādyāḥ |

||10.87|| śrutayaḥ śrī-bhagavantam ||90||

[91]

atha tat-pūrvakaṁ viduṣāṁ bhaktyaiva sākṣād anubhavanīyatvam āha tribhiḥ—

**na paśyati tvāṁ param ātmano’jano**

**na budhyate’dyāpi samādhi-yuktibhiḥ |**

**kuto’pare tasya manaḥ-śarīra-dhīr-**

**visarga-sṛṣṭā vayam aprakāśāḥ ||** [bhā.pu. 9.8.21]

**ajano**’jo brahmāpi **tvām adyāpi na paśyati, na** ca **budhyate** | kathambhūtam ? **ātmanaḥ paraṁ** pratyag-rūpam | kair hetubhir api na budhyate na paśyati ca ? **samādhi-yuktibhiḥ** brahma-samādhināpy aparokṣaṁ na paśyati | yuktibhiḥ parokṣam api na samyag budhyata ity arthaḥ |

**apare**’rvācīnās tu kutas tvāṁ paśyeyur budhyeran vā ? arvācīnatve hetuḥ—tasya brahmaṇaḥ | manaś ca śarīraṁ ca dhīś ca sattva-tamo-rajaḥ-kāryāṇi tābhir vividhā ye deva-tiryaṅ-narāṇāṁ sargās teṣu[[218]](#footnote-219) sṛṣṭāḥ | tatrāpi vayam aprakāśā ajñāḥ kutaḥ paśyema ? ity arthaḥ |

apare tarhi kiṁ paśyanti ? tatrāha—

**ye deha-bhājas triguṇa-pradhānā**

**guṇān vipaśyaty uta vā tamaś ca |**

**man-māyayā mohita-cetasas tvāṁ**

**viduḥ sva-saṁsthaṁ na bahiḥ prakāśāḥ ||** [bhā.pu. 9.8.22]

ye deha-bhājas te svasmin samyak-sthitam api tvāṁ na viduḥ, kintu guṇān eva vipaśyanti | kadācic ca kevalaṁ tama eva paśyanti, yatas triguṇā buddhir eva pradhānaṁ yeṣāṁ | buddhi-paratantratayā jāgrat-svapnayor viṣayān paśyanti | suṣuptau tu tama eva, na tu vastuto nirguṇānāṁ sarveṣāṁ ātmārāmāṇām ātma-bhūtaṁ tvām | sarvatra hetuḥ—yat yataḥ māyayā yasya tava māyayā vā mohitaṁ ceto yeṣāṁ te |

tathāpi tvaṁ vicāreṇa jñāsyasīti cet, maivam | yato nāsmad-vidhānāṁ jñāna-gocaras tvaṁ, kintu bhaktānām evety āha—

**taṁ tvām ahaṁ jñāna-ghanaṁ svabhāva-**

**pradhvasta-māyā-guṇa-bheda-mohaiḥ |**

**sanandanādyair munibhir vibhāvyaṁ[[219]](#footnote-220)**

**kathaṁ vimūḍhaḥ paribhāvayāmi ||** [bhā.pu. 9.8.23]

taṁ nānāścarya-vṛttika-para-śakti-nidhānaṁ tvāṁ kathaṁ paribhāvayāmi ? kiṁ-svarūpaṁ ? jñāna-ghanaṁ satya-jñānānantānandaika-rasa-mūrtiṁ ata eva anirdeśya-vapur iti sahasra-nāma-stave |

ayaṁ bhāvaḥ—jñāna-ghanatvān na tāvat jñāna-viṣayas tvaṁ, vicāra-viṣayatve’pi māyā-guṇair abhibhūto’haṁ na vicāre samartha iti |

nanu tarhi mama tathāvidhatve kiṁ pramāṇaṁ ? tatrāha—svena tvadīyena bhāvena bhaktyā svasyātmano bhāvenāvirbhāvenaiva vā pradhvastā māyā-guṇa-prakāra-kṛta-mohā yebhyas taiḥ sanandanādyair bhagavat-tattva-vidbhir munibhir vibhāvyaṁ vicāryaṁ sākṣād anubhavanīyaṁ cety arthaḥ | tasmād ulūkaiḥ prakāśa-guṇakatvenāsammate’pi ravau yathānyair upalabhyamāna-tad-guṇakatvam asty eva, tathārvāg-dṛṣṭibhir asambhāvyamānam api tvayi tad-guṇakatvaṁ tad-bhakta-vidvat-pratyakṣa-siddham asty eveti bhāvaḥ |

tathā ca śrutiḥ—

parāñci khāni vyatṛṇat svayambhūs

tasmāt parāṅ paśyati nāntarātman |

kaścid dhīraḥ pratyag-ātmānam aikṣad

āvṛtta-cakṣur amṛtatvam icchan || [kaṭha.u. 2.1.1]

bhaktir evainaṁ nayati

bhaktir evainaṁ darśayati |

bhakti-vaśaḥ puruṣaḥ

bhaktir eva bhūyasī || [māṭhara-śruti]

nāyam ātmā pravacanena labhyo

na medhayā na bahunā śrutena |

yam evaiṣa vṛṇute tena labhyaḥ

tasyaiṣa ātmā vivṛṇute tanūṁ svām [kaṭha.u. 1.2.23] ity-ādyā ca ||

|| 9.8 || aṁśumān śrī-kapila-devam || 120-121 ||

vivṛtau brahma-bhagavantau ||

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 ṣaṭ-sandarbha-nāmake śrī-śrī-bhāgavata-sandarbhe śrī-śrī-bhagavat-sandarbho nāma dvitīyaḥ sandarbhaḥ ||

—o)0(o—

śrī-bhāgavata-sandarbhe sarva-sandarbha-garbha-ge |

bhagavat-sandarbha-nāmā sandarbho’bhūd dvitīyakaḥ ||

samāpto’yaṁ śrī-śrī-bhagavat-sandarbhaḥ ||

mūlaṁ 122. lekhyāḥ 2740 ślokāḥ.[[220]](#footnote-221)

# śrī-sarva-saṁvādinyāḥ śrī-jīva-gosvāmi-pāda-viracitāyāḥ sāra-niṣkarṣaḥ

sarva-saṁvādiny-ākhyāyāṁ sva-racita-bhagavat-sandarbhānuvyākhyāyāṁ vaiṣṇava-kula-cūḍāmaṇi-śrī-jīva-gosvāmi-pādā bhāgavatokta-diśā bhagavat-svarūpaṁ nirṇayāmāsuḥ | advaya-jñānātmaka-para-tattva-rūpaṁ para-brahma eva bhagavān | na khalu tasya śaktimattvena sva-gata-bheda-śaṅkayādvayatvaṁ vyāhanyate | śaktes tat-svarūpānatiriktatvena tad-abhinnatvāt | śaktir nāma kāryānyathānupapatti-siddhau vastuto dharma-viśeṣaḥ | sā tu sarvasminn upādāne nimitte ca kāraṇe svarūpa-bhūtaiva mantavyā, kārya-viśeṣotpattau tat-kāraṇatvena vastu-viśeṣa-svīkārānarthakya-prasaṅgāt | brahmaṇa eva jagad-ādi-kārya-darśanena svarūpa-śaktis tāvad avaśyam evāṅgīkāryā | bṛhattvād bṛṁhaṇatvāc ca yad brahma paramaṁ viduḥ iti viṣṇu-purāṇaṁ ca bṛhattvena tasya śaktimattvaṁ darśayati | parāsya śaktir vividhaiva śrūyate svābhāvikī jñāna-bala-kriyā ca [śve.u. 6.4] iti śrutau ca-kāreṇa tv ajñānādikaṁ pratiṣidhya svarūpa-jñānādi-śaktitvam eva sthāpyate | śakteḥ śaktimat-svarūpād abhinnatvena cintayitum aśakyatvād bhedo bhinnatvena cintayitum aśakyatvād abhedaś ca pratīyete | ataḥ śakti-śaktimator bhedābhedāv aṅgīkriyete, tau cācinyāv iti |

para-brahmaṇaḥ śaktir hi trividhaḥ—antaraṅgā taṭasthā bahiraṅgā ceti | tasya svarūpa-bhūtā cic-chaktir evāntaraṅgā, uttarayor anantaraṅgatvaṁ tābhyāṁ parameśvarasyāliptatayā, śaktitvaṁ nitya-tad-āśritatayā tad-vyatirekeṇa svato’siddhatayā tat-kāryopayogitayā ca | anayor bahiraṅgā hi cic-chakter antarā māyākhyā | taṭasthā jīva-śaktiḥ | evaṁ paraspara-virodhi-śakti-gaṇāśrayatvaṁ para-brahmaṇo jagati dṛṣṭa-śrutānāṁ paraspara-virodhināṁ sarveṣām eva dharmāṇāṁ yugapad ekāśrayatvāt saṅgataṁ bhavati | tāsāṁ ca śaktināṁ tasminn abhivyakty-upalabdhau prācuryeṇa bhagavat-saṁjñā tad-anupalabdhau prācuryeṇa brahma-saṁjñeti viśeṣo’vagantavyaḥ |

sa-viśeṣa-brahma-vādo vaiṣṇava-śāstreṣu varīvartate | tatra upādhi-saṁyoge brahmaṇaḥ sa-viśeṣatvaṁ tad-abhāve ca nirviśeṣatvam iti prāyaśa ācāryāṇām abhiprāyaḥ | śrī-jīva-gosvāmi-pādānāṁ mate sarvatraivopādhi-sambandhe tad-asambandhe ca tasya sa-viśeṣatvam evopalabhyate | upādhi-sambandhe sa-viśeṣatvaṁ spaṣṭam eva | tad-asambandhe’pi sa-viśeṣatve, sad eva saumyedam agra āsīt [chā.u. 6.4.2] iti śruti-vacanaṁ pramāṇam | atredaṁ-śabdena sattā gamyate, tādātmyenāmnātatvāt | na ca tad-upādhi-doṣeṇa brahmaṇo liptatvaṁ śaṅkyam | tasmin satāpi tena tad-asparśāt | apahata-pāpmā [chā.u. 8.1.5] ity-ādi-śruteḥ | sad-idamor avirodhas tayos tādātmyenaiva sāmānādhikaraṇyād bhavati | tac ca sāmānādhikaraṇaṁ sa-viśeṣatva-kalpanayā subodham eva jāyate | sa-viśeṣa-brahma-jñānasyāvidyā-nivṛttir eva kāryam |

para-brahmaṇo bhaga-saṁjñitair aiśvaryādibhir upetatve’pi nādvayatva-hāniḥ, teṣāṁ tat-svarūpa-bhūtatvāt | arūpatvena prasiddhe ca tasmin rūpavattvaṁ na virudhyate | vijñānānandātmakasya tad-rūpasyāprākṛtatvena tat-svarūpānatiriktatvāt | evaṁ, vijñānānandaṁ brahma [bṛ.ā.u. 3.9.28] iti bhinnatvenopalabhyamānābhyām api vijñānānandābhyāṁ na tasya dvy-ātmakatvaṁ gamyate, kintv ekam eva vastu svarūpa-prakāśa-vaiśiṣṭyena bhinnatayā nirūpyate—kenāpi jñānam iti kenāpi ānandam iti ca | satyatvānandatvayor api na tad-bheda-bodhakatvaṁ tayos tad-dharmatvena nirūpaṇāt |

para-brahmaṇa ānanda-rūpatvaṁ śruti-smṛti-suprasiddham eva | ānando hy ayaṁ laukikānanda-vilakṣaṇo duḥkhātiyogitvāt jīvānāṁ puruṣārthatvāc ca | na khalu anna-mayaṁ prāṇa-mayaṁ [tai. 2.5] ity-ādi-śrutiṣu ānanda-maya-śabdena paraṁ brahma ucyate, na vā kiṁ vānnamayādivad brahmaṇo’rthāntaraṁ gamyata iti saṁśayaḥ kāryaḥ | anna-mayādi-pravāha-patitve’pi ānanda-mayasya sarvāntaratvāt arundhatī-darśanavat para-brahma-rūpatvam eva prasajyate | ānanda-maya-para-brahmaṇa ānanda-mayam eva śarīram | anyeṣām anna-mayasya prasiddha-śārīratvaṁ, netaro’nupapatteḥ [ve.sū. 1.1.17] ity ādau svayaṁ sūtra-kṛtā niṣiddham eva | ānanda-maya-śabde mayaṭaḥ prayogo vikāra-śabdān neti cen, na prācuryāt [ve.sū. 1.1.13] iti sūtra-vacanāt prācuryārthe eva, tatra, sa eko mānuṣa ānandaḥ [tai.ā. 8] iti śruti-coditaṁ jīvānandāpekṣayā brahmānandasya niratiśayatvam eva pramāṇam | mayaṭo vikārārtha-paratvaṁ śuddha-brahmaṇaḥ sarva-vikārātītatvenaiva nirasyate | api ca pracurānandasyaiva brahmaṇo lokānanda-hetutvaṁ saṅgacchate | yathā pracura-prakāśasyaiva sūryasya sarva-prakāśakatvaṁ sambhavati, na tuccha-prakāśasya tārakādeḥ | ānandasya jñānākāratvāt tasya cānantatvādibhir miśratve’pi tad-rūpatvān nārtha-bhedaḥ syāt |

evaṁ para-brahmaṇaḥ svarūpaṁ nirṇīya tatraiva bhagavac-chabdaḥ pravartate, nānyatra ity udghoṣitaṁ vaiṣṇava-mukhyena | tan-mate āviṣkṛta-ṣāḍguṇya eva bhagavac-chabda-prayogāt para-brahmaṇas tad-upetatvena tatra mukhya eva bhagavac-chabdo’nyatra tu pūjyatva-pratipādane nimitte aupacārikaḥ | akṣarārtha-niruktyāpi bhagavac-chabdasya para-brahma-vācakatvaṁ viṣṇu-purāṇādau dṛśyate | tad yathā—

sambharteti tathā bhartā bha-kārārtha-dvayānvitaḥ |

netā gamayitā sraṣṭā ga-kārārthas tathā mune || [vi.pu. 6.5.73]

evaṁ-bhūte śrī-bhagavaty eva sarva-śāstra-samanvayo vivecanīyaḥ | yathā mantra-brāhmaṇātmakasya dvi-vidha-vedasya bhagavat-paratvaṁ, tathā vedānugānāṁ mīmāṁsādi-śāstrāṇāṁ kāvyālaṅkāra-kāma-tantra-gāndharva-kalānāṁ nīyāyurveda-dhanurvidyānām api | anyathā teṣāṁ vaiyarthya-prasaṅga āpadyate ||

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# śrī-sarva-saṁvādinī

### bhagavat-sandarbhānuvyākhyā

[1] tāv iti | tau pūrvokta-rītyā prasiddhau śrī-bhagavat-pārṣada-pravarau śrīla-rūpa-sanātanau guru-varau ||1||

[3] athaivam iti | sattā prakāśaḥ ||3||

[10] **tasmai sva-lokaṁ** [bhā.pu. 2.9.9] ity ādi | atra śuddha-sattva-vicāre, sattvaṁ rajas tamaḥ [bhā.pu. 12.8.45] ity ādi-mārkaṇḍeya-vākya-dvaye kecid anyathā vyācakṣata ity atra prāha—arthāntare iti | tad yathā[[221]](#footnote-222)—

nanu brahma-rudrāv api mamaiva mūrtī | ato mām eva kim atyantam ādriyase ? tatrāha—sattvam iti | yad api yadyapi tavaiva māyayā kṛṭa etā līlās tvayaiva dhṛtās tathāpi yā sattva-mayī, saiva praśāntyai mokṣāya…

tad eva sad-ācāreṇa draḍhayati—tasmād iti | he bhagavan ! tava śuklāṁ tanuṁ śrī-nārāyaṇākhyām | atha tāvakānāṁ ca śuklāṁ tanuṁ narākhyām | yad yasmāt sātvatāḥ sattvam eva puruṣasyeśvarasya rūpam uśanti manyante, na tv anyad rajas tamaś ceti | atra hetuḥ, yataḥ sattvāl loko vaikuṇṭḥākhyo lokatve saty apy abhayaṁ ca bhoge saty apy ātma-sukhaṁ ca | [bhā.dī. 12.8.45-46] ity eṣā ||

tad etat teṣām eva svārasyāntarādinā tyajati—**bhagavad-vigraham i**ti |[[222]](#footnote-223)

atha śrī-bhagavad-āvirbhāve dvitīya-skandha-prakaraṇa-samāptāv asya vākyasya cūrṇikātaḥ prāg idaṁ vicāryam | tatrādvaita-vādina evaṁ vadanti—sajātīya-vijātīya-svagata-bheda-rahitaṁ jñānam eva paraṁ tattvam iti | vadanti [bhā.pu. 1.2.11] ity ādāv advaya-padena labhyate, tac ca bhāva-sādhanam | tarhy eva tasyādvaya-viśeṣa-labdhena sajātīyādi-bheda-rāhityenānantatvaṁ satyam upapadyate | anyathā kāraka-sādhane jñeya-jñāna-tat-sādhanaiḥ pravibhāge sāntatvam eva syāt | tathā kartṛ-sādhane jñānasya kartṛtayā vikriyamāṇasya karaṇādi-sādhane ca vāsyādivad jaḍatayā pratipannasyāsatyatvam eva ca syāt | tasmāj jñapty-avabodha-paryāyaṁ taj jñānaṁ nāma tattvaṁ śaktimad iti na yujyate |

svarūpa-bhūtayaiva śaktyā yujyate iti cet ka svit svarūpa-śaktiḥ ? sā ca kiṁ tad-atiriktānatirktā vā ? ādye kathaṁ svarūpatvaṁ ? antye ca kathaṁ śaktitvaṁ ?

atha sādhitāyāṁ ca bhedena svarūpa-śaktyāṁ tasyāḥ kathaṁ ṣaḍguṇātmaka-bhaga-mayatvaṁ, yena tad bhagavān iti śabdyate ? tasya tattvasya jñāna-mātra-svarūpatvāt sāpi jñānaika-svarūpaiva bhavitum arhati | tataś ca tad-vilāsasya nānātvaṁ na sambhavati | katham api nānātve ca īśitādi-lakṣaṇa-kriyā-guṇatvaṁ tasyā na yujyata eva |

kiṁ ca nīla-pītādy-ākāratvaṁ paricchinnatvaṁ ca tasya niṣiddham | samprati tu tat-tad-varṇa-tāpa-vicchinna-caturbhujādy-ākāratā ca katham asyāṅgīkṛtā ? api ca tat-paricchadānāṁ dravya-viśeṣaṇatvāt, vaikuṇṭhasya loka-viśeṣatvāt, tatratya-janānāṁ ca jīva-viśeṣatvāt kathaṁ tad-ādīnāṁ tādṛśatvaṁ ? tad evaṁ tasya tattvasya punar api tat-tad-avasthā svīkāre hasti-snānam iva sarvaṁ jātam | tasmād yā śaktiḥ kāryānyathānupapattyā pratīyate, sā tattvātattvābhyām anirvacanīyatvena mithyaiva, na tu svarūpa-bhūtā | tan-mayaṁ ca bhagādikam atropalakṣaṇam eveti | jahad-ajahal-lakṣaṇaiva tenādvaya-jñānena bhagavataḥ sāmānādhikaraṇyaṁ yuktam iti |

śrī-vaiṣṇavās tv evaṁ vadanti—bhāva-svarūpasyaiva tasya tattvasya gale-gṛhīta-nyāyena[[223]](#footnote-224) svarūpa-śaktis[[224]](#footnote-225) tāvad avaśyam eva tair apy aṅgīkāryā, jagad-ādi-kārya-darśanena tasyā avaśyambhāvāt kaivalye ca doṣāpatter iti |

tathā hi, śaktir nāma kāryānyathānupapatti-siddhau vastuno dharma-viśeṣaḥ | sā tu sarv7n upādāne nimitte ca kāraṇe svarūpa-bhūtaiva mantavyā, kārya-viśeṣotpattau tat-kāraṇatvena vastu-viśeṣa-svīkārānarthakya-prasaṅgāt | vivarte’pi rajatādi-sphūrtāv adhiṣṭhānaṁ śukty-ādikam evāṅgīkriyate, na cāṅārādi | prastute’pi brahmaṇa eva jagad-adhiṣṭhānatvaṁ, na tv anyasyeti, tathaiva svarūpa-śaktitvaṁ viditam |

kiṁ ca, tad-rūpe vivarte brahmaṇaḥ kiñcit-karatvam asti nāsti vā ? nāsti cet, ajñānenaiva vivartatāṁ, kiṁ tad atirikta-tad-aṅgīkāreṇa ? asti cet, āyātā tasya jñānāśrayasya śuddhasyaiva śaktiḥ | evaṁ cādvaita-śārīraka-kṛtāpy uktaṁ—

śaktiś ca kāraṇasya kārya-niyamārthā kalpyamānā nānyā asatī vā kāryaṁ niyacchet, asattvāviśeṣād anyatvāviśeṣāc ca | tasmāt kāraṇasyātma-bhūtā śaktiḥ, śakteś cātma-bhūtaṁ kāryam |[[225]](#footnote-226) [śaṅkara-bhāṣya 2.3.18] iti |

kiṁ ca, yatra caitanyaṁ tatraivājñānam iti niyama-darśanena tat-sattāpi tata eveti paryavasānāt tasyāḥ sphorakatā-liṅgena svarūpa-śakti-rūpo labhyate ||

ata eva kasmād ucyate brahma “bṛṁhati bṛṁhayati ca” iti | bṛhattvād bṛṁhaṇatvāc ca yad brahma paramaṁ viduḥ iti viṣṇu-purāṇaṁ ca bṛṁhaṇatvena śaktimattvaṁ darśayati | tat-sannidhāna-balenaiva tathātathā-bhāve’nyeṣām aṅgīkṛte’pi śaktir eva paryavasyatīti |

pravṛtteś ca [ve.sū. 2.2.2] ity atrādvaita-śārīraka-kṛtāpi—

nanu tava dehādi-saṁyuktasyāpy ātmano vijñāna-svarūpa-mātravyatirekeṇa pravṛtty-anupapatter anupapannaṁ pravartakatvam iti cet, na | ayaskāntavad rūpādivac ca pravṛtti-rahitasyāpi pravartakatvopapatteḥ || iti |[[226]](#footnote-227)

nanu yena jagad-rūpeṇa kāryeṇa yad ajñānam aṅgīkriyate, vastutas tayor dvayor apy asattvāt tat-pravartakādi-lakṣitā śaktir api brahmaṇo nāsty eveti cet ? na, tathā ca sati jagaj-janmādi-lakṣitasya tasyāpy asattva-prasaṅgaḥ | sati ca tasminn ajñāna-tat-kāryātiriktatvena svarūpa-bhūtāyās tathā sthiti-durnivāraiva virodhino’sattvāt | sa hi savitṛ-prakāśaḥ prakāśya-nāśe naśyati | savitaiva tiṣṭhatīti yuktaṁ, tathārdha-kukkuṭīvad upahāsyaṁ cedaṁ syād iti |

tad-uktam advaita-śārīrake—

asaty api karmaṇi savitā prakāśate iti kartṛtva-vyapadeśa-darśanāt, evam asaty api jñāna-karmaṇi brahmaṇaḥ tad aikṣata iti kartṛtva-vyapadeśopapatter na vaiṣamyam || [śāṅkara-bhāṣya 1.1.5] iti |

tathā tadīya-sahasra-nāma-bhāṣye—svarūpa-sāmarthyena na cyuto na cyavate na cyaviṣyata ity acyutaḥ | śāśvataṁ śivam acyutam iti śruter iti |

tasmād vastunaḥ śaktiḥ kārya-pūrvottara-kāle’pi mantrāder ivāsty eva, kārya-kālaṁ prāpya tu vyaktībhavatīty eva viśeṣaḥ | tad brahmaṇo’pi bhaviṣyati | evam advaita-śārīrake’py uktam— viṣayābhāvād iyam acetayamānatā, na caitanyābhāvād iti [śāṅkara-bhāṣya 2.3.18] iti |

kiṁ ca, śakter apy utpatti-nāśābhyupagame kāryatvam eva syāt, na tu kāraṇatvam | tatas tasyāḥ svarūpa-hāniś ca | kiṁ ca, jñānavad āśrayam ajñānaṁ sambhavati, na jñāna-mātrāśrayam iti | tenaivājñānena tad-vilakṣaṇa-jñānam api tatrāvaśyaṁ bhavet ity ato’pi tatra bhavec chaktiḥ |

api ca, cin-mātra-brahma-vyatirikta-kṛtsna-niṣedha-viṣaya-jñānasya ko’yaṁ jñānī ? adhyāsa-svarūpa eveti cet, na, tasya niṣedhyatayā nivartaka-jñāna-karmatvāt kartṛtvānupapatteḥ | brahma-svarūpam eveti cet, brahmaṇo nivartaka-jñānaṁ prati jñātṛtvaṁ kiṁ svarūpam utādhyāstaṁ ? adhyastaṁ cet, ayam adhyāsas tan-mūlāvidyāntaraṁ ca nivartaka-jñānāpekṣayā tiṣṭhaty eva, nivartaka-jñānāntarābhyupagame tasyāpi nirūpatvāt jñātr-apekṣayānavasthā syāt, jñātṛtvasya brahma-svarūpatve asmadīya eva pakṣaḥ parigṛhītaḥ syāt |

kiṁ ca, nityaṁ jñānam eva sarva-sphūrtau kāraṇam iti—tathā-bhūtasya jñānasya kenāpy aprameyatvāt, pramāṇair anyāpohatve’pi nikṛṣṭa-vastv-asparśena śūnya-pratīti-mātrasyānarhatvāt vivekāvasthāyāṁ yat tasyāstitvena pratyayanaṁ tat pāriśeṣya-pramāṇena svayam eva bhaved iti cāsty eva tādṛśī śaktiḥ | kaivalye tu sā nirāvaraṇā bhaviṣyatīti yuktyā labhyate |

ata eva tādṛśa-śaktitayā vilakṣaṇa-vastutvena vastv-antaravat svātmani kriyā-virodhaś ca nāśaṅkanīyaḥ, prakāśa-vastunaḥ sva-prakāśanavat |

atha kaivalye’pi doṣo yathā—tatrānanda-sattaiva kevalānantānanda-sphūrtiḥ | tataś ca tadā tasya svasminn asphūrter viṣayendriyavaj jaḍatvam eva tatra paryavasati | tathā tadāparābhāvāt svasmin parasmiṁś cāsphūrteḥ śūnyatvaṁ vā | ataḥ kasyacit tathā puruṣārtha-sādhane pravṛttir api na syāt | tasmāt yuṣmābhir api svarūpāvasthāna-lakṣaṇasya puruṣārthatvaṁ śrūyate | iti śrutārthanyathānupapattyā ca svarūpa-śaktir mantavyaiva |

nanu sva-prakāśatvād eva tad bhāsiṣyate kutaḥ śaktyeti cet, evam api nigṛhīto’si vāg-vāgurayā | yasmāt sva-prakāśakatvāt sa bhāsiṣyate tad evāsmākaṁ svarūpa-śaktir iti svayam ev kaṇṭhe pratibaddhatvāt | na ca sva-prakāśatvaṁ vinā sva-prakāśaṁ nāma vastv asti |

atha sva-prakāśatvaṁ nāma parān apekṣā-siddhir eva, na tu vastv-antaram ity ādi-pakṣe’pi siddhi-prabhūtayo’pi saiveti |

kiṁ ca, nirviśeṣa-prakāśa-mātra-brahma-vāde asya prakāśatvam api durupapādam | prakāśo’pi nāma, svasya parasya ca vyavahāra-yogyatām āpādayan—vastu-viśeṣaḥ | nirviśeṣa-vastunas tad-ubhaya-rūpatvābhāvāt ghaṭādivad acittvam eva | tad-ubhaya-rūpatvābhāve’pi tat-kṣamatvam api cet ? tan na, tat-kṣamatvaṁ hi tat-sāmarthyam eva | sāmarthya-guṇa-yoge hi nirviśeṣa-vādaḥ parityaktaḥ syād iti | tathā nirviśeṣa-vāde svābhyupagamānityatvādayaś ca niṣiddhāḥ syur iti |

api ca,

nirviśeṣa-vastu-vādibhir nirviśeṣa-vastunīdaṁ pramāṇam iti na śakyate vaktum | sa-viśeṣa-vastu-viṣayatvāt sarva-pramāṇānāṁ [śrī-bhāṣyaḥ]

teṣāṁ nirviśeṣa-viṣayatve ca prameyatvāpātena naśvaratvam eva bhavan-mataṁ brahmaṇy api syāt |

yas tu svānubhava-siddhaṁ nirviśeṣatvam iti sva-goṣṭhī-niṣṭha-samayaḥ, so’py ātma-sākṣika-sa-viśeṣānubhavād eva nirastaḥ || [śrī-bhāṣyaḥ]

kiṁ ca, vivādādhyāsitaṁ brahma saviśeṣaṁ vastutvāt ghaṭādivat, aviśeṣaṁ yat tad asat pramāṇāsiddhatvāt śaśa-viṣāṇādivat |

śabdasya tu viśeṣeṇa sa-viśeṣa eva vastuny abhidhāna-sāmarthyaṁ, pada-vākya-rūpeṇa pravṛtteḥ | prakṛti-pratyaya-yogena hi padatvam | prakṛti-pratyayayor artha-bhedena padasyaiva viśiṣṭārtha-pratipādanam avarjanīyam | pada-bhedaś cārtha-bheda-nibandhanaḥ | pada-saṅghāta-rūpasya vākyasyāneka-padārtha-saṁsarga-viśeṣābhidhāyitvena nirviśeṣa-vastu-pratipādanāsāmarthyāt na nirviśeṣa-vastuni śabdaḥ pramāṇam || [śrī-bhāṣyaḥ] iti ||

tasmāt sa-viśeṣatvam eva siddham, sa ca viśeṣaḥ śaktir eva | tataś ca śakti-leśaṁ vinā na kvacid avagamyate vastu-tattvam iti sarvānubhava-siddham | śrutiś ca kevalasyaiva tasya svānubhavam abhidadhāti—brahma vā idam agra āsīt tad ātmānam avaidahaṁ brahmāsmi [bṛ.ā.u. 1.4.10] iti |

na hi draṣṭur dṛṣṭer viparilopo vidyate’vināśitvān, na tu tad dvitīyam asti | tato’nyad vibhaktaṁ yat paśyet || [bṛ.ā.u. 4.3.23] iti |

atra śrī-madhvācāryānusṛtaṁ vyākhyānam—ubhaya-vyapadeśāt tv ahi-kuṇḍalavat [ve.sū. 3.2.27] iti, satyaṁ jñānam anantaṁ brahma [tai.u. 2.1.2], yaḥ sarvajñaḥ [mu.u. 1.1.9], eṣa evātmā paramānandaḥ [bṛ.chā.maitreyaḥ], ānandaṁ brahmaṇo vidvān [tai.u. 2.4] ity-ādāv ubhaya-vyapadeśāt yujyate brahmaṇo jñānāditvaṁ jñānādimattvaṁ ca | tu-śabdaḥ śrutir evātra pramāṇam iti nirdhārayati | ataḥ svasminn evābheda-bheda-nirdeśa-lakṣaṇobhaya-vyapadeśād ahi-kuṇḍalavat tvaṁ bhavitum arhati, yathā ahir ity abhedaḥ, kuṇḍalābhoga-prāṁśutvādibhir bheda evam ihāpi |

prakāśāśravad vā tejastvāt [ve.sū. 3.2.28] ity atra,

athavā prakāśāśrayavad eva tat-pratipattavyam | yathā, prakāśaḥ sāvitras tad-āśrayaḥ savitā ca nātyanta-bhinnau, ubhayor api tejastvāviśeṣāt | atha ca bheda-vyapadeśa-bhājau bhavataḥ—evam ihāpīti || [śāṅkara-bhāṣya]

pūrvavad vā [ve.sū. 3.2.29] iti, athavā svātmanā cottarayoḥ [ve.sū. 2.3.20] ity atrottara-śabdavad anantaram evottarayoḥ prakāśāśrayayoḥ, pūrvo yaḥ prakāśaḥ tadvad va mantavyam | tataś ca tasya yathā prakāśaika-rūpatve’pi sva-para-prakāśana-śaktitvam upalabhyate evaṁ jñānānanda-svarūpasya brahmaṇo’pi sva-para-jñānānanda-hetu-rūpa-śaktitvam |

atra svayaṁ svaṁ jānātīti svārthā ca sphūrtir iti na prakāśavat pārārthya-mātram iti vivektavyam | tad evam ubhaya-vyapadeśāt sādhayitvā śruty-antarataś ca sādhayati—pratiṣedhāc ca [ve.sū. 3.2.30] iti |

na ca vaktavyaṁ tatra sarvajñatvādi-vastv-antaram, yato neha nānāsti kiñcana [bṛ.ā.u. 4.4.19] iti, tathā—

na tasya kāryaṁ karaṇaṁ ca vidyate

na tat-samaś cābhyadhikaś ca dṛśyate |

parāsya śaktir vividhaiva śrūyate

svābhāvikī jñāna-bala-kriyā ca || [śve.u. 6.8] iti |

ca-kāreṇa tv ajñānādikaṁ pratiṣidhya svarūpa-jñānādi-śaktitvam eva sthāpyate | itthaṁ śrī-svāmi-caraṇair api, tvam arka-dṛk sarva-dṛśāṁ samīkṣaṇaḥ [bhā.pu. 8.24.50] ity atra śrī-matsya-deva-stutau vyākhyātam—

arka-prakāśavat svata eva dṛg jñānaṁ yasya so’rka-dṛk | ataḥ sarva-dṛśāṁ sarvendriyāṇāṁ samīkṣaṇaḥ prakāśakaḥ || iti |

evaṁ ca śrī-rāmānuja-caraṇair uktam—jñāna-svarūpasya ca tasya jñātṛ-svarūpatvaṁ maṇi-dyumaṇi-dīpādivad yuktam evety uktam || [śrī-bhāṣya]

advaita-guruṇāpi, īkṣater āśabdaṁ [ve.sū. 1.1.5] ity atra sāṅkhya-pūrva-pakṣam ākṣipataivaṁ vyākhyam, yathā—

yad apy uktaṁ prāg-utpatter brahmaṇaḥ śarīrādi-sambandham antareṇekṣitṛtvam anupapannam iti | na tac-codyam avatarati savitṛ-prakāśavad brahmaṇo jñāna-svarūpa-nityatve jñāna-sādhanāpekṣānupapatteḥ | api ca, avidyādimataḥ saṁsāriṇaḥ śarīrādy-apekṣā-jñānotpattiḥ syāt, na jñāna-pratibandha-kāraṇa-śūnyasyeśvarasya | mantrau cemau īśvarasya śarīrādy-anapekṣatām anāvaraṇa-jñānatāṁ ca darśayataḥ—na tasya kāryaṁ [śve.u. 6.8] ity ādi, apāṇi-pādaḥ [śve.u. 3.19] ity-ādīni || iti |

jñāna-nityatve jñāna-viṣaya-svātantrya-vyapadeśo nopapadyata iti cet ? na, pratatoṣṇa-prakāśo’pi savitari dahati, prakāśayatīti—svātantrya-vyapadeśa-darśanād iti ca | ittham evādvaita-śārīraka eka-vijñāna-vāda-nirākaraṇe, nābhāva upalabdheḥ [ve.sū. 2.1.18] ity asya vyākhyāne sākṣitvaṁ caitanyasya dṛśyate | tasmād ekasyaiva tattvasya svarūpatvaṁ, svarūpatvāparityāgenaiva śaktitvaṁ ca siddham |

tathā coktam—

tac chaktiḥ parameśvarasya vimalā caitanyam evocyate, sā satyaiva parā jaḍā bhagavataḥ śaktis tv avidyocyate | saṁsargāc ca mithas tayor bhagavataḥ śaktyor jagaj jāyate tac-chaktyā sa-vikārayā bhagavataś cic-chaktir udricyate || iti |

ittham eva vyākhyātaṁ śrī-viṣṇu-purāṇe’pi svāmi-pādaiḥ—

viṣṇu-śaktiḥ parā proktā kṣetrajñākhyā tathāparā |

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

atra viṣṇu-śaktiḥ viṣṇoḥ svarūpa-bhūtā parā cit-svarūpā śaktiḥ parama-pada-para-brahma-para-tattvādy-ākhyā proktā | pratyastamita-bhedaṁ yat tat sattā-mātraṁ [vi.pu. 6.7.53] ity atra prāg-uktaṁ svarūpam eva kāryonmukhaṁ śakti-śabdenoktam iti ||

ataḥ svarūpasya kāryonmukhatvenaiva śaktitvaṁ, na svata ity āyātam |

tataś ca viśeṣya-rūpaṁ tad eva svayaṁ śaktimad-viśeṣaṇa-rūpaṁ, kāryonmukhatvaṁ tu śaktiḥ, jagac ca kārya-kṣamatva-mūlam iti | tat-kṣamatvādi-rūpā nityaiva sā śaktir ity avagamyate |

tathāpi vastuto’tyanta-vyatirekeṇa tasyā nirūpyatvābhāvān na tataḥ pṛthaktvam astīty abhiprāyeṇaiva tathoktam iti jñeyam | vastv evāstu kā tatra śaktir nāma iti mataṁ tu na vedāntināṁ matam | saty api vastuni mantrādinā śakti-stambhādi-darśanāt yukti-viruddhaṁ caitat |

tasmāt svarūpād abhinnatvena cintayitum aśakyatvād bhedaḥ | bhinnatvena cintayitum aśakyatvād abhedaś ca pratīyate iti śakti-śaktimator bhedābhedāv evāṅgīkṛtau | tau cācintyau iti ||

kevala-bhede—

jñātaś caturvidho rāśiḥ śaktiś ca trividhā guro |

vijñātā caiva kārtsnyena trividhā bhāva-bhāvanā || [vi.pu. 6.8.7] iti |[[227]](#footnote-228)

śrī-maitreyasyānuvāde’pi paunaruktya-doṣa-hānāyāsannihita-sannidhāpana-lakṣaṇa-kaṣṭa-kalpanā prasajjyeta | caturvidha-rāśi-kathanenaiva svarūpasyoktatvāt |

nāga-patnī-stutau caivaṁ tair vyākhyātam, jñāna-vijñāna-nidhaye [bhā.pu. 10.16.40] ity ādau—

jñānaṁ jñaptiḥ, vijñānaṁ cic-chaktiḥ, ubhayor nidhaye tābhyāṁ pūrṇāya | kathaṁ tathātvaṁ ? ata uktaṁ brahmaṇe’nanta-śaktaye | kathaṁ-bhūtāya brahmaṇe ? aguṇāyāvikārāya | kathaṁ-bhūtāya ? ananta-śaktaye | prākṛtāya prakṛti-pravartakāya, aprākṛtāyeti vā, aprākṛtānanta-śakti-yuktāya |

ayam arthaḥ—aguṇatvād avikāraṁ brahma-jñapti-mātratvāt kāraṇātītaṁ prakṛti-pravartako’nanta-śaktir vijñāna-nidhitvād īśvaraḥ kāraṇaṁ tad ubhayātmane nama iti || [bhāvārtha-dīpikā]

śrī-rāmānujīyās tu śakti-śaktimator bhedam eva varṇayanti—tathā hi tathā-bhūtāyās tasyāḥ svarūpāntaraṅgatvāt svarūpa-bhūtatvam eva pratipādayantīti samānaḥ panthāḥ |

viśiṣṭasyaiva cāvyabhicāra-rūpatvena svarūpatvaṁ—na kevalaṁ viśeṣyam evāvyabhicāritayā sampratipādyante iti tasmād asty eva svarūpa-śaktiḥ |

na cetthaṁ svagatena bhedenādvayatā-pratijñā virodhādi-doṣaḥ | ṣaḍ-bhāva-vikāra-niṣedhe’py astitvavat sarvathaivāparihāryatvāt | dṛśyate cānyatrāpi kvacit tan-mātratve’pi svagata-bheda-yāthārthyaṁ, yathā gandhātmani pṛthivī-guṇe—tatra hi gandha-lakṣaṇa-guṇa-mātrātmasyāpi aṅguli-nikṣepākṣamas tad anubhavitur anubhavaika-gamyo yo yo viśeṣo, yo yo vā bhedaḥ, sa sa na gandhād vyatiriktaṁ, ghrāṇaikānubhavanīyatvāt ||

kiṁ ca, brahmaṇo lakṣaṇa-vicāre’py abheda-vādibhir api tādṛśa-svagata-bheda-vṛttir aparihāryā dṛśyate | tathā hi—vijñānam ānandaṁ brahma [bṛ.ā.u. 3.9.28] iti | kim iha vijñānānanda-śabdāv ekārthau bhinnārthau vā ? nādyaḥ, paunaruktyāt | antyaś cet, vijñānatvam ānandatvaṁ ca tatraikasminn eveti tādṛśa-svagata-bhedāpattiḥ | atha tau jāḍya-duḥkha-pratiyogi-parau tau vyāvartya tvat-pratiyogi yad ekaṁ vastu tad eva brahmeti pratipādayataḥ tad apy ayuktam | tad-dvaya-vyāvṛttir yathā-svaṁ [atra pakṣe svarūpa-viśeṣaṇa-mātraṁ] dvayam evopasthāpayituṁ yuktā | anupasthāpane vā śūnya-vāda-prasaṅga iti |

kiṁ ca, yad ekam upasthāpyate, tat kiṁ tayor ekataraṁ tābhyām anyad eva vā ? ekatarad iti cet[[228]](#footnote-229) anyatara-parityāge ko hetuḥ ? ekatarasya vā kathaṁ dvi-pratiyogitā ? athānanda-mātre dvayor api pratiyogitopalabhyate iti | tad eva lāghavenāvaśiṣṭam iti cet ? ānande vijñānatvam apy astīty āyātam | tat-pratiyogitvena tat-pratīteḥ | tato vijñānaṁ punar-uktam eveti doṣāntaraṁ ca tenaiva[[229]](#footnote-230) tat-tad-vyāvṛtti-siddheḥ | kiṁ vā, vijñānasya vijñāne’smiṁś[[230]](#footnote-231) cānugatatvenāvyabhicārāt tad evāvaśiṣṭam astu tataś cānandatāhānyā puruṣārthatvābhāvaś ca |

yady evam ucyate—anukūlaṁ vijñānam eva hy ānandaḥ, tataś cānandākāraṁ yad vijñānaṁ tad brahmeti, tathāpy ānukūla-lakṣaṇo dharmas tatra duṣpariharaḥ | tābhyām anyad iti cet ? na, pratiyogitvāsiddheḥ |

athaika evam ācakṣīta yat tayoḥ pratiyogi brahmeti | kintu jaḍa-pratiyogi vidyopahitaṁ ced brahma jñānam ity ācakṣmahe | duḥkha-pratiyogi tad upahitaṁ ced ānanda iti | tasmād vidyā-dvārobhaya-vyāvṛttau satyāṁ yad avasīyate, tad ekam eka-rūpaṁ brahmeti ||

atrocyate—vidyā nāma bhavatāṁ tad-anubhavi-buddhi-vṛttiḥ | tataś ca tasyaiva pratiyogitve sati tad anubhavi-buddhi-vṛtter api pratiyogitvaṁ siddhyati |

nahi sūryasya ghaṭāder iva tamasaḥ pratiyogitvaṁ vinā tad-anubhavi-cakṣur-vṛtti-mātrasya sūrya-cchaṭoddīpita-mukura-cchātāyā vā tamaḥ-pratiyogitvaṁ ghaṭate | tasmān nūnaṁ tasyaiva tat-pratiyogitvaṁ yogyopādhi-viśeṣe tūpalabhyate |

nitya-bodha-paripīḍita-jagad-

vibhramaṁ tudati vākyajā matiḥ |

vāsudeva-nihataṁ dhanañjayo

hanti kaurava-kulaṁ yathā punaḥ ||[[231]](#footnote-232)

iti ca dṛṣṭāntitaṁ bhavadbhir eva | tataḥ pūrvavad eva tasminn ubhaya-dharmāpātaḥ |

ato yad evam ācakṣīta—śabdo hi vyavahārya eva vastuni pravartate, nāvyavahārye, jāti-guṇādi-nirdeśenaiva tasya pravṛtteḥ | tataś ca nīla-pītādy-ākāra-rūpā priya-darśanādi-janitollāsa-rūpā ca ye antaḥ-karaṇa-vṛttī tayor eva tau pravartate, na tu brahma-svarūpe |

tathā ca tābhyāṁ śabdābhyāṁ svatas tatra praveśāsāmarthye sati, brahma-śabdasya bṛhattva-nirukti-balāt, satyaṁ jñānam anantaṁ brahma ity ādāv anantatvena ca śrutatvāj jahal-lakṣaṇayā te atitucche parityājye tayos tirguṇa-mayatvena ca jaḍa-duḥkhaika-rūpayor api sva-sānnidhyena tattā[[232]](#footnote-233)sphorakam anirdeśaym eka-rūpam eva vastūpasthāpyate | yena cetayate viśvam, eṣa hy evānandayati [tai.u. 2.7.1] śabdaś ca tathā tasmāt tat-tad-upādhi-parityāgāyaiva śabda-dvayopanyāso, na tu dvi-dharmatā-vivakṣayā | tathā tat-tad-upādhāv eva tat-tad-bheda-vyavahāro na tūpahite tatrety etad api parihṛtaṁ bhavati |

yadi ca tatra tatrāsambhūtāpi tattā[[233]](#footnote-234) tat-sānnidhye sphuratīti matam, tarhi tasminn api tat-tad-dharmāstitā eva svīkṛtā | darpaṇa-prāṅganādiṣu sañcārita-sva-dīptatā-śubhratādi-candrikā-sandohavat tatra dīptiḥ śubhratvam apy astīty eva sañcāritaṁ tat-tad-dharmatvam upalabhyate, anyatra dīpa-prabhādau na tu śubhratvam iti |

dārṣṭāntike’pi nīlādy-ākārāyām ullāsa-rūpāyāṁ cāntar-vṛttau jaḍa-pratiyoga-gamyatayā duḥkha-pratiyoga-gamyatayā cānyonyaṁ bheda-vṛttiṁ janayan yo yo bhāva-viśeṣa upalabhyate, sa sa upādhi-bhūtayos tayos triguṇa-mayatvenātad-dharmatvād atad-apohe tasya tasyāvaśiṣyamānatvena sva-prakāśatvena ca śuddhatvād upahita-rūpam evety avasīyate |

tataś ca tatra tatra pārthakyenodayād asty eva svarūpa-dharma-bhedaḥ | tatrāpi nīlādy-ākāra-vṛttau pārthakyam atisphuṭam eva | yadi tatra jaḍa-pratiyogitā-duḥkha-pratiyogitayor bhedo na syāt, tadā tasyām api vṛttau sukham upalabhyataiva svagataika-deśānaṅgīkṛtetareka-deśodaya-virodhāt | ata eva ānandādayaḥ pradhānasya [ve.sū. 3.3.11] iti bhedenāpy upakrāntavantaḥ sūtrakārāḥ |

yadi caivam ucyate, na taj-jñānānanda-rūpaṁ na ca jaḍa-duḥkha-pratiyogi yathā ca jaḍa-duḥkha-vilakṣaṇaṁ tad iti, tadā na kiñcid api syād iti śūnya-vāda-prasaktiḥ |

kiṁ bahunā parama-pramāṇa-bhūtasya vedasya svārasyam eva kevalaikye nāsti, sarvasyaiva vākyasya lakṣaṇayānyarthī-kriyamāṇatvāt | tataś ca paramāptatā-virahāt, atra tu tatrāpi svarūpa-lakṣaṇatvam eva | tato vijñānam itīdaṁ vākyaṁ na kiñcid api vyavadhānaṁ sahata iti sākṣād eva tat-tad-abhidhāne paryavasite katham ivānyā gati-kriyopapadyatāṁ ?

na ca jāti-guṇādi-hīnatayā tatra śabdaḥ sākṣān na pravarteta iti yad-vākyaṁ svarūpa-śabdavat tasya svarūpālambana-saṅketena ca pravartayituṁ śakyatvāt | yat tu yato vāco nivartante [tai.u. 2.4.1] ity ādikaṁ śrūyate, tad idam īdṛśam iyaṁ parimāṇaṁ veti nirdeśāsāmarthya-param eva alaukikatvād anantatvāt |

agre’pi sayuktika-vicāraṇaṁ svayam eva bhavatā tattā-śabdena parāmṛṣṭāyāḥ sukhatāyāḥ sphorakam anirdeśyam avyavahāryaṁ vastv ekam ity uktvā tat-tac-chabda-pravartanāt | etasyaivānandasyānyāni bhūtāni mātrām upajīvanti [bṛ.ā.u. 4.3.32] ity ādiṣu śrutiṣv api tatraiva mukhya-vṛtty-ānanda-śabda-pravṛtti-darśanāt | adṛṣṭam avyavahāryam avyapadeśyaṁ sukham ity ādiṣv api tathā-bhūtatve’pi sukha-śabda-prayogāt | ānanda-mayo’bhyāsāt [ve.sū. 1.1.12] ity ādi-nyāya-prasiddhāc ca |

kiṁ cedaṁ pṛcchāmaḥ, tad ānanda-rūpaṁ bhavati na vā ? bhavati cet, āyātā asya tat-saṁjñā duḥkha-pratiyogitvaṁ ca, neti cet apuruṣārthatvam | tasmātd ānanda-rūpaṁ bhavati | kintu na loka-prasiddhānanda-rūpaṁ tad ity eva vācyam iti sthite tv asmākam eva samīcīnaḥ panthāḥ | evaṁ satyaṁ jñānam anantaṁ [tai.u. 2.1.1] ity atrāpi satyatvādi-dharma-bhedas tatra vivecanīyaḥ | atrāpy asatya-jaḍa-paricchinna-vyāvartam api dharma-viśeṣa eva ||

yady evam ucyate, yathā—śauklyādikasya kārṣṇādi-vyāvartanam api tat-padārtha-svarūpam eva na dharmāntaraṁ tatheti, tadā tad-vyāvṛtti-yogyatāstīty avaśyaṁ mantavyam | yogyatā ca—śaktir eveti “ghaṭṭa-kuṭyām eva prabhātam” | ghaṭṭa-kuṭī-prabhāta-nyāyaḥ, ghaṭṭo nadī-tīrādi-sthānaṁ, ghāṭa iti bhāṣāyāṁ prasiddhas tatra kuṭī vaṇig-ādibhyo rāja-grāhya-bhāga-grāhaka-rāja-bhṛtya-nivāsārtha-sthāna-viśeṣaḥ | yathā ghaṭṭa-kuṭī-sthebhyaḥ kara-grāhibhyo bhītyā rātrau palāyitānāṁ pathityatāṁ vaṇijāṁ dūre gatvāpi yathā bhrānti-vaśāt tatra ghaṭṭa-kuṭyām eva prabhātodayas tathā prakṛte’pi |

evam evoktaṁ śrī-rāmānuja-śārīraka-bhāṣye (1.1.1)—

sa-viśeṣo’py anubhūyamāno’nubhavaḥ kenacid yuktābhāsena nirviśeṣa iti niṣkṛṣyamāna-sattātirekibhiḥ svāsādharaṇaiḥ svabhāva-viśeṣaiḥ niṣkraṣṭavya iti niṣkarṣa-hetu-bhūtaiḥ sattvātirekibhiḥ svāsādharaṇaiḥ svabhāva-viśeṣaiḥ sa-viśeṣa eva avatiṣṭhate | ataḥ kaścid viśeṣair viśiṣṭasyaiva vastuno’nye viśeṣā nirasyante iti na kvacin nirviśeṣa-vastu-siddhir iti ||

tatraivānyatroktaṁ—satyaṁ jñānam anantaṁ brahma [tai.u. 2.1.1] ity atrāpi sāmānādhikaraṇyasyāneka-viśeṣaṇa-viśiṣṭaikārthbhidhāna-vyutpattyā na nirviśeṣa-vastu-siddhiḥ | pravṛtti-nimitta-bhedenaikārtha-vṛttitvaṁ hi sāmānādhikaraṇyam | tatra satya-jñānādi-pada-mukhyārthair guṇais tat-tad-guṇa-virodhy-ākāra-pratyanīkākārair vā ekasminn evārthe padānāṁ pravṛttau nimitta-bhedo’vaśyāśrayaṇīyaḥ | iyāṁś ca viśeṣaḥ—ekasmin pakṣe padānāṁ mukhyārthatā, aparasmiṁś ca teṣāṁ lakṣaṇā | na cājñānādīnāṁ pratyanīkatā vastu-svarūpam eva | ekenaiva padena svarūpaṁ pratipannam iti padāntara-prayoga-vaiyarthyāt | tathā sati sāmānādhikaraṇyāsiddhiś ca, ekasmin vastuni vartamānānāṁ padānāṁ nimitta-bhedānāśrayaṇāt | na caikasyaivārthasya viśeṣaṇa-bhedena viśiṣṭatā-bhedād anekārthatvaṁ padānāṁ sāmānādhikaraṇya-virodhi | ekasyaiva vastuna aneka-viśeṣaṇa-viśiṣṭatā-pratipādana-paratvāt sāmānādhikaraṇasya | bhinna-pravṛtti-nimittānāṁ śabdānām ekasminn arthe vṛttiḥ sāmānādhikaraṇyam iti hi śābdikāḥ |

tasmād evam evātra vaktavyam | bhinnatvenopalabhyamānābhyām api vijñānānanda-śabdābhyāṁ na tasya dvy-ātmakatā, kintv ekam eva vastu svarūpa-prakāśa-vaiśiṣṭyena bhinnatayā nirūpyate | kenāpi jñānam iti kenāpi tv ānandam iti, yathā candra-candrikā-sandoha-śuklo’yam iti jyotir idam iti ca |

na ca satyatvānandatvābhyāṁ tad-bhedaṁ bhajate tayos tad-dharma-rūpatvāt, yathā pracuro’yaṁ prakāśaś candra ity atra pracuratvena candramā iti | tathā sa-viśeṣa-brahma-jñānam avidyā-nivṛttaye upadiśyate | yathā—

vedāham etaṁ puruṣaṁ mahāntam

āditya-varṇaṁ tamasaḥ parastāt |

tam eva viditvātimṛtyum eti

nānyaḥ panthā vidyate’yanāya || [śve.u. 3.8]

sarve nimeṣā jajñire vidyutaḥ puruṣādadhi |

na tasyaiśe kaścana yasya nāma mahad yaśaḥ |

ya enaṁ vidur amṛtās te bhavanti || [ma.nā.u. 1.8]

evaṁ sūtra-kāram ata eva tasyānandaika-rūpatayā prakāśe’py udaya-bhedā ānanda-mayo’bhyāsād iti dṛśyate, yathā hi ānanda-mayo’bhyāsāt [ve.sū. 1.1.12] ity ādi-prakaraṇam | taittirīyake—anna-mayaṁ prāṇa-mayaṁ mano-mayaṁ vijñāna-mayaṁ ca śiraḥ-pakṣādi-rūpakeṇānukramyāmnāyate | tasmād vā etasmād vijñāna-mayād anyo’ntarāntā ānanda-mayaḥ—tasya priyam eva, śiro modo dakṣiṇaḥ pakṣa, modo dakṣiṇaḥ pakṣaḥ, pramoda uttaraḥ pakṣaḥ | ānanda ātmā | brahma pucchaṁ pratiṣṭhā || iti |

tatra saṁśayaḥ—kim idam ānanda-maya-śabdena param eva brahmocyate ? kiṁ vānna-mayādivad brahmaṇo’rthāntaram iti ? tatra brahma pucchaṁ pratiṣṭheti, brahma-śabda-yoga-balena puccha-śabda-vyapadiṣṭasyaiva brahmatve labdha ity ucyate—ānanda-mayo’bhyāsāt [ve.sū. 1.1.12] brahma-śabdo’trādhikāra-labdhaḥ | sa cānanda-maya iti prathamānta-pāṭhāt prathamānta eva anusmaryate | ākāśas tal-liṅgāt [ve.sū. 1.1.23] ity ādivat |

tataś cāyam arthaḥ—ānandamaya-sannidhāne—so’kāmayata bahu syāṁ prajāyeya [tai.u. 2.6.2] iti | tat-prabhṛtyante caitam ānanda-mayam upasaṅkrāmatīti | tathā caturveda-śikhāyām api—sa śiraḥ sa dakṣiṇaḥ pakṣaḥ, sa utaṁraḥ pakṣaḥ, sa ātmā, sa pucchaḥ iti cābhyāsa śravaṇād ānanda-maya ātmaiva para-brahma | asann eva sa bhavati [tai.u. 2.6.1] ity ādikaṁ tv artha-vādaḥ praśaṁsā-vākyam eva, nābhyāsa-vākyaṁ śloka-śabdenoktatvāt praśaṁsā-garbhatvāc ca |

puccha eva brahma-śabda-yogas tu tatrānandasya samyag-udayotkarṣa-vyañjakaḥ | ataḥ pratiṣṭhātvaṁ ca, ataḥ pucchatvopari sarvottarodayitvād eva rūpyate | tataś ca tad eva pucchaṁ sa eva priyādīnāṁ nijodaya-viśeṣāṇām avayavī sann ānanda-maya ity āyātam | kintu puccha-saṁjñe tasmin nirviśeṣatayā āvirbhāvād avayavatva-nirūpaṇam |

ānanda-maye tu priyādibhiḥ sa-viśeṣatayaiva prakaṭopalambhād avayavtiva-nirūpaṇam ity eva viśeṣaḥ | tasmād anenānanda-mayādhikaraṇena para-brahmaṇa eva śuddhodaya-viśeṣatvaṁ sādhyaṁ priyādiṣu, tad-vyatiriktatvaṁ tu anna-mayādiṣu |

na ca priyādīnām iṣṭa-putra-darśanajādi-lakṣaṇa-laukikānandatvam ucitam | pāramārthika-pathārohānukrama-prakriyāyā eva pūrva-pūrvātmasūpakrāntatvāt | yathā, tasya yajur eva śiraḥ [tai.u. 2.3] ity ādi |

ata evālaukika-viśeṣavattve sati tasya, yato vāco nivartante ity ādi-mahimā ca saṅgataḥ syāt | atrānandasyaikasyaivodayāpacayopacaya-mātra-vivakṣitatvena priyādi-bhedān na vijñāna-mayādivat pṛthag guṇatvam ||

ata eva tṛtīye adhyāye tṛtīya-pāde sūtra-kārair api, ānandādayaḥ pradhānasya[[234]](#footnote-235) [ve.sū. 3.3.11] ity anenānandādīnām ekatroktānām api sarvatropāsanāyāṁ samāhṛtiś[[235]](#footnote-236) cintitā | priyādīnāṁ tu sā parihṛtā | priya-śiras tv ādya-prāptir upacayāpacayau hi bhede [ve.sū. 3.3.12] ity anena tatraikasyaivānnamayādi-kramopāsakasya upāsanā bhūmikāroha-sthāna-bhede hi priyādi-śabdas tasyaiva ānanda-mayasya brahmaṇaḥ udayopacayāpacayau vivakṣitau | tato nānyatropāsanāyāṁ teṣām ānandāmayaḥ pradhānasya iti nyāyena prāptir ity arthaḥ |

nanu etam ānanda-mayam upasaṅkrāmati ity asyāḥ śruteḥ para-brahma-viṣayatvaṁ nāsti, anna-mayādīnām upasaṅkramitavyānāṁ pravāha-patitatvāt ? naivaṁ, tat-pravāha-patitatve’pi sarvāntaratvāt arundhatī-darśanavat pratipādya-rūpatvam eva prasajyeta | na copasaṅkramārthatvena tasya paratvaṁ pratihanyate, tad-āvirbhāva-mātrārthatvāt, yathā brahma-vid āpnoti paraṁ [tai.u. 2.1.2] iti |

kiṁ ca, upasaṅkrama-vacana eva viduṣā brahmatva-prāpti-phala-nirdeśāt tasyānyathātvaṁ na yujyate | ānanda-mayopasaṅkrama-nirdeśenaiva puccha-pratiṣṭhā-bhūta-brahma-prāptir nirdiṣṭeti cet, śrutiḥ kadarthitā syāt |

puccha-vādinām api puccha-pravāha-patitatvena brahmaṇo’pi pūrvavat pucchatvam evāpateta | tatra yadi vacanāntara-svārasyenāvayavatā syāt, tarhi ihāpi pūrva-darśitatvena bhaviṣyati | tathā, tasyaiṣa eva śārīra ātmā yaḥ pūrvasya tasmād vā etasmāt ity aneātmatvenopakrāntasyānanda-mayasyaiva sarvatra śārīratvaṁ pratipadyate | śruti-nirdiṣṭa-pṛthivy-ādi-lakṣaṇa-śarīrāntaryāmitvāpekṣayeti śarīratva-śravaṇam api na doṣāya |

yad vānanda-mayatve’pi tasyaiva eva śārīra ātmā ity anena tasyāpy ātmānyaḥ śrūyate, tat tu tasyātmāntaraṁ nāstīti vivakṣayā, śilā-putrasya tu śilā-putra eva śarīram itivat | yathānyeṣām anna-mayasya prasiddha-śārīratva-niṣedhas tu—netaro’nupapatteḥ [ve.sū. 1.1.17] ity-ādau svayam eva sūtra-kāraiḥ kariṣyate |

tasmād ānanda-maya-śabdena para-brahmevocyate | tathā so’kāmayata [tai.u.] iti, raso vai saḥ [tai.u. 2.6.1] iti puṁ-liṅgenaiva nirdeśād api sa eva, na tu puccham | tata etam ānanda-mayam ity atrāntima-vākye ca tan-nirdeśaḥ saṁvadate | tasmād vā etasmād ātmanaḥ śabdākarṣeṇa tan-nirdeśa-gatiś ca viprakarṣātiśaya eva parāhataḥ |

kiṁ ca, satyaṁ jñānam anantaṁ brahma iti yal lakṣitaṁ tad eva tasmād vā etasmād ātmanaḥ ity anena nirdiśyate | tasya ca sarvāntaratvenātmatvaṁ vyañjayad vākyaṁ taṁ tam atikramya, anyo’ntara ātmānanda-mayaḥ [tai.ā. 5.2] ity ānanda-maya evātmatvaṁ samāpayati | tata ātmā śabda-karṣaṇenāpi sa evādyataḥ syāt | na cātmatvenānirdiṣṭaṁ puccham[[236]](#footnote-237) iti |

evaṁ śrutibhir api puruṣa-vidho’nvayo’tra caramo’nna-mayādiṣu yaḥ, sad-asataḥ paraṁ tvam atha yad eṣv avaśeṣam ṛtaṁ [bhā.pu. 10.87.17] ity atrānna-mayādi-sāhacaryāt caramo’yam iti puṁliṅga-nirdeśāc cānanda-maya eva paraṁ brahmety aṅgīkriyate |

caturveda-śikhā tu spaṣṭam eva vyācaṣṭe sa-śira ity ādinā | tasmād ānanda-maya ātmā para-brahmaiveti sthitam |

atha tatrāpy āśaṅkā sūtrayati—vikāra-śabdān neti cen na prācuryāt [ve.sū. 1.1.13] | atra prācurya eva mayaḍ-vihitaḥ, na vikāra ity arthaḥ | tad eka-vastuny api prācuryaṁ yujyate | pracura-prakāśo raviḥ itivat prācuryaṁ hy atra prakāśasya candrādy-apekṣayā | tataś ca prakāśaḥ prācuryeṇa prastuto’treti vivaruyā prakāśamayo raviḥ ity api syāt |

tat prakṛta-vacane mayaṭ [pā. 5.4.27] iti smṛter viṣayatvaṁ dṛśyate iti | atreti bheda-vivakṣā ca pratimāyāḥ śarīram itivat, prayujyate ca—brahma-tejo-mayaṁ divyam iti śrī-hari-vaṁśe | ātmā jñāna-mayaḥ śuddhaḥ iti |

tad etat vivṛtaṁ śrī-rāmānuja-śrī-pādaiḥ—

tat-pracuratvaṁ hi tat-prabhūtatvaṁ tac cetarasya sattāṁ nāvagamayati, api tu tasyālpatvaṁ nivarayati | itara-sad-bhāvāsad-bhāvau tu pramāṇāntarāvaseyau | iha ca pramāṇāntareṇa tad-abhāvo’vagamyate | apahata-pāpmā [chā.u. 8.1.5] ity ādinā tāvad eva vaktavyam |

brahmānandasya prabhūtatvam anyānandasyālpatvam apekṣata iti | ucyate ca tat—sa eko mānuṣa ānandaḥ [tai.ā. 8] ity ādinā jīvānandāpekṣayā brahmānando niratiśaya-daśāpannaḥ prastuta itīti ||

ata evānanda-mayaṁ prastutya—raso vai saḥ, rasaṁ hy evāyaṁ labdhvānandī bhavati | ko hy evānyāt, kaḥ prāṇyāt yad eṣa ākāśa ānando na syāt | eṣa hy evānandayati [tai.u. 2.7], saiṣānandasya mīmāṁsā bhavati [tai.u. 2.8] etam ānandamayam upasaṅkrāmayati, ānandaṁ brahmaṇo vidvān na bibheti kutaścana [tai.u. 2.9] ity ānandānanda-mayayor ekārthatā-vinyāsenābhyāso dṛśyate |

ānando brahmeti vyajānāt [tai.u. 3.6] ity ādivat tattvam eva sphuṭam abhyasyati | tad eka-svarūpe’py ānanda-maye priyādi-bhedaś ca prātastya-sāṅgavīya-mādhyāhnika-bhedavad bhāvānuprakāśe |

ata evaitasminn ānanda-maye vastv antarābhāva-vvakṣayaivoktam—yadā hy evaiṣa etasminn udaram antaraṁ kurute | atha tasya bhayaṁ bhavati [tai.u. 2.6] iti | kiṁ vā, yadā hy evaiṣa etasminn adṛśye’nātmye’nirukte’nilayane’bhayaṁ pratiṣṭhāṁ vindate | atha so’bhayaṁ gato bhavati [tai.u. 2.6] iti pūrvokteḥ sarvathā tan-niṣṭhaiva kartavyā | tatra vyavadhāna-kartur bhayaṁ bhavatīty arthaḥ | tad uktaṁ śrī-parāśareṇa—

sā hānis tan mahac chidraṁ sa mohaḥ sa ca vibhramaḥ |

yan-muhūrtaṁ kṣaṇaṁ vāpi vāsudevo na cintyate ||[[237]](#footnote-238) iti |

tasmāt prabhūtānanda evānanda-mayaḥ | athavā atrānanda-maya-śabdena priyādiṣu ya ātmā procyate, sa eva gṛhyate | tataś ca tasya priyādibhyo bheda-vivakṣayā cātmatayā ca tat-prācuryam anna-maya-yogya itivad eva saṅgṛhyate, abheda-vivakṣayā |

nanu vikārārtha-mayaṭ pravāhāntaḥ-patitatvād akasmād ardha-jaratīvat[[238]](#footnote-239) prācūryārtho na yujyate ? naivaṁ, pūrvodāhṛtābhyāsa-balāt yujyata eva |

pravāha-praveśe tu brahma-puccham ity atra puccha-śabdo’pi duṣyed ity avocāmaḥ—kiṁ vānnamayādiṣv api na sarvatra vikārārthatādhigamyate | tan-mate’pi prāṇa-maya eva tyaktatvāt | tatra hi prāṇāpānādiṣu prāṇa-vṛtteḥ prācuryād eva mayaṭ | pṛthivī pucchaṁ pratiṣṭhā[[239]](#footnote-240) [tai.u. 2.2.1] ity atra ca pṛthivy-abhimāni-devatāyāṁ[[240]](#footnote-241) prāṇa-vikāratvābhāvaḥ |

sva-mate tv anna-rasa-mayasyāpi prācuryārthatā | anno raso hy anna-vikāras tad-upalakṣitatvenānye’pi tad-vikāro labhyate | sa ca jalādi-vikāra-pracura iti, na | dvyacaś chandasi [pā. 4.3.150] iti chandasi bahvaco vikārārthe mayaṭ-niṣedhāt |

kiṁ ca, ānanda-śabdena tatra śuddha-brahmaiva mataṁ tasya ca vikāro na sambhavati | tasmān na vikārārthatā-prāptiḥ | hetv-antareṇa sūtrayati—tad-dhetu-vyapadeśāc ca [ve.sū. 1.1.15] iti | itaś ca prācuryārthe mayaṭ, na tu vikārārthe | yasmād ānanda-hetutvaṁ tasyaivopadiśati śrutiḥ—eṣa hy evānandayati [tai.u. 2.7] iti ānandayatīty arthaḥ | yathā, loke pracura-prakāśa-lakṣaṇaḥ sūryādir eva sarvaṁ prakāśayati, na tuccha-prakāśa-lakṣaṇa-kṣudra-tārakādiḥ |

na ca prakāśa-vikāra-pracuro’pi jalādiḥ | tathā sarvato’pi pracurānanda-lakṣaṇaṁ brahmaiva sarvam ānandayet | anena hetu-vyapadeśena prācuryasya svarūpātiśaya-paratvena vyajyate | prakāśa-yuktena ca ratnādinā yat-prakāśanam, tad api tatra-sthitena prakāśenaiva bhavati, na tu pārthivāṁśena | tasmād ānanda evānandayati, tad etat vyañjitam eva-kāreṇa | śrutyā—eṣa hy eva [tai.u. 2.6] iti |

nanu pucche brahma-śabda-saṁyogāt tasya brahmeti saṁjñā yuktā | kathaṁ nāmānanda-mayasya tat-saṁjñā ? tatrāpi sūtrayati—māntra-varṇikam eva ca gīyate [ve.sū. 1.1.15] iti | satyaṁ jñānam anantaṁ brahma [tai.u. 2.1] iti mantra-varṇoditaṁ brahmaivānna-mayāditvena gīyate tad-adhikāra-patitatvāt |

tathā hi, brahma-vid āpnoti param iti jīvasya prāpyatayā brahma nirdiṣṭam | tad eṣābhyuktā iti tad brahmābhimukhīkṛtya pratipādyatayā parigṛhya ṛg eṣā adhotṛbhir uktety arthaḥ | tasya ca tasmād vā etasmād ātmanaḥ [tai.ā. 5] ity atrātma-śabdenāpi nirdiṣṭasya brahmaṇa ātma-tātparyāvasānam ānanda-maya eva darśitam | tatraivāntaratamatva-samāpteḥ | tasmāt tatraiva tātparya-vasānāt tad-ānanda-viśeṣopalabdhi-yutodayasyānanda-mayasya para-brahmatvaṁ tena mantreṇa[[241]](#footnote-242) sidhyati |

ānandasyāpi jñānākāratvāt tasya cānantatvādibhir miśratve’pi tad-rūpatvān nārtha-bhedaś ca | śrutiś ca—prajñāna-ghana evānanda-mayaḥ [ma.u. 5] iti | tad eva ca brahmatvaṁ tat-tad-viśeṣopalabdhi-rahitodaye pucche’pi priyādibhyo’dhikatva-vivakṣayā brahma-pucchaṁ pratiṣṭhety anena punar vyapadiśyate, na tu tasyaiva pradhānatvena | ata eva—

asann eva sa bhavati asad brahmeti veda cet |

asti brahmeti ced veda santam enaṁ tato viduḥ || iti |

ity eṣa śloko’py ānanda-maya-para eva sa-viśeṣasyaiva mukhyatvāt mukhya eva sampratyayāc ca | na cāsmin vākye’pi nirviśeṣaṁ pratipādyate—astīti sattā samavāyitayā nirdeśāt |

yady evaṁ manyate—prakāśa-mātratvam eva hi cid-ātmanaḥ sattā, nānyeti | tathāpi sa-viśeṣatva eva paryavasyati | kiṁ cedaṁ pucchaṁ pratiṣṭhā ity ādikam uktvā tatra tatrodāhṛtāḥ, annād vai prajāḥ prajāyante ity ādayaḥ ślokāḥ, yathā na puccha-mātra-parā api tv anna-mayādi-parāḥ | evam annam apy ānanda-maya-paratvenaiva śliṣyate |

evaṁ netaro’nupapatteḥ [ve.sū. 1.1.16] ity ādi-sūtrāṇy api ānanda-mayasya jīvatva-niṣedha-parāṇīti | tasya para-brahmatvam eva taiḥ sādhyate ity alam ativistareṇa ||

yadi ca sūtra-kārasya vedāntārthānabhijñatāṁ nigūḍham abhiprāyatā tat-pramāda-mārjana-sva-cāturī-vyaṅga-bhaṅgyā tad-ānanda-maya-sūtram evaṁ vyākhyeyam—ānanda-maya ity atra brahma pucchaṁ pratiṣṭhā iti sva-pradhānam eva brahmopadiśyata iti | tathā vikāra-sūtre ca vikāra-śabdenāvayavaḥ, prācurya-śabdena, sādṛśyaṁ vyākhyeyam | tadā sūtra-kārasyāśābdikataiva ca prasajyeta, tat-tac-chabdādibhis tat-tad-arthānabhidhānāt | mayaṭ-pratyaya-vikāra-prācurya-śabdānām anantara-nirdiṣṭānām anyārthatvaṁ na vā bālakasyāpi hṛdayam ārohati |

uktaṁ tu skānde vāyavye ca—

alpākṣaram asandigdhaṁ sāravad viśvatomukham |

astobham anavadyaṁ ca sūtraṁ sūtra-vido viduḥ || iti |

kiṁ ca, prathama-sūtrārthe priya-śiras tv ādya prāptir iti ca vyartham eva syāt | puraivaiṣāṁ laukikatvenaiva nirdhāraṇāt, na tu vijñānādivad brahmatvena | tasmād ānanda-mayasyaiva para-brahmatve sati priyādayas tad-viśeṣā ity asyaiva svarūpa-prakāśa-vaiśiṣṭyam |

tataś ca pūrvavat sva-gataika-deśānaṅgīkṛter eka-deśodaya-virodhād asty eva—svāṁśa-vaiśiṣṭyam |

etasyaivānandasyānyāni bhūtāni mātrām upajīvanti [tai.ā. 3.3.32] iti śrutiś ca tathaivāha—niravayava-śabda[[242]](#footnote-243)-vyākpaś ca prākṛtāvayva-rāhityādinā parihṛtaḥ | ittham eva tasya nirupādher eva svata ānanda-prakāśānantyaṁ vyañjayan sandoha-śabdam āhaikādaśe śrī-dattātreyaḥ—kevalānubhavānanda-sandoho nirupādhikaḥ [bhā.pu. 11.9.18] iti | ata evāprākṛtāvayavatvena tasyānaśvaratvaṁ ca yuktam |

tathā janmādy asya [ve.sū. 1.1.2] ity-ādeḥ, śrutatvāc ca [ve.sū. 1.1.12] ity-antasya granthasya tātparyaṁ tathaivaṁ vyākhyam |

śrī-rāmānuja-śārīraka-bhāṣye, yathā—

ata eva nirviśeṣa-cin-mātra-brahma-vādo’pi sūtra-kāreṇābhiḥ śrutibhir nirasto veditavyaḥ | pāramārthika-mukhyekṣaṇādi-guṇa-yogi-jijñāsyaṁ brahmeti, gauṇaś cen nātma-śabdāt [ve.sū. 1.1.6] ity ādau sthāpanāt nirviśeṣa-vāde hi sākṣitvam apy apāramārthikam | vedānta-vedyaṁ brahma ca jijñāsyatayā pratijñātam | tac ca cetanam iti, īkṣater nāśabdaṁ [ve.sū. 1.1.5] ity ādibhiḥ sūtraiḥ pratipādyate | cetanatvaṁ nāma caitanya-guṇa-yogaḥ | ata īkṣaṇa-guṇa-virahiṇaḥ, pradhāna-tulyatvam eva || [śrī-bhāṣyaṁ 1.1.2] iti |

tad-vāde doṣa eva pratyāvartata iti kiṁ bahunā, na sthānato’pi parasyobhaya-liṅgaṁ sarvatra hi[[243]](#footnote-244) [ve.sū. 3.2.11] ity adhikaraṇe sarveṣām eva vākyānāṁ sa-viśeṣa-paratvam eva darśitam asti | tathā hi tad-arthaḥ—sarva-karmā sarva-kāmaḥ sarva-gandhaḥ sarva-rasaḥ [chā.u. 3.14.3] ity-evam-ādikaṁ parasya brahmaṇaḥ sa-viśeṣatva-cihnam | asthūlam anaṇv-ahrasam adīrghaṁ [bṛ.ā.u. 3.8.8] ity-evam-ādikaṁ nirviśeṣatva-cihnam | tad etad ubhayaṁ cihnaṁ paramasya na sambhavati, virodhāt |

nāpi sthānam upādhim aṅgīkṛtya tat-sambhāvanīyam | upādhi-yogena sa-viśeṣatvaṁ svato nirviśeṣatvam eveti, hi yasmāt, sarvatraivopādhi-sambandhe ca tasya sa-viśeṣatvam evopalabhyate | tatropādhi-sambandhe tāvad ubhayathāpi sa-viśeṣatvam | tenopādhinā tatraiva svarūpa-śakti-prakāśanena ca yadi tatra svarūpa-śaktir na syāt, tadā jaḍasya tayopādheḥ pravṛtty-ādikam api na syāt | na ca sa upādhir āgantukaḥ |

sad eva saumyedam agra āsīt [chā.u. 6.2.1] ity atredaṁ-śabdena tasyāpi sattā tādātmyenāgre sthiter āmnātatvāt[[244]](#footnote-245), na ca tad-upādhi-doṣeṇa tal-liptam | tasmin satāpi tena tad-asparśāt | apahata-pāpmā [chā.u. 8.1.5] ity-ādi-śruteḥ | tad-anantaram eka-vijñānena sarva-vijñāna-pratijñā ca sa-viśeṣatvam eva bodhayati |

evaṁ jagad-upādānatvādi-vākyaṁ jagaj-jīva-tādātmya-vākyaṁ ca | atra nirviśeṣatve—sad eva somyedaṁ [chā.u. 6.2.1] ity upakrama-virodhaḥ | tad-avirodhas tu sad-idamor iva tayos tādātmyenaiva sāmānādhikaraṇād bhavati | tathā ca, sa-viśeṣatve eva sāmānādhikaraṇam | tathāgre paramātma-sandarbhākhye tṛtīya-sandarbhe vakṣyāmaḥ |

sad evedam ity upakrama-virodhād eva ca nirupādhivat pratīyamāne, ekam evādvitīyaṁ brahma [chā.u. 6.2.2] ity atrāpi nedaṁ-śabda-vācyasyābhāvaṁ bodhayati | kiṁ tarhi idaṁ-śabda-vācyasyāpi tac-chaktitvam eva bodhayati | tatraikam ity anena jagad-upādānasya brahmaṇaḥ ekatvam eva, na tu paramāṇuvad bāhulyam |

advitīyam ity anena tasya sva-śakty-eka-sahāyatvaṁ, na tu kulālavan mṛttikādi-lakṣaṇa-vastv-antara-sāhāyyam iti gamyate | eva-kāro’trāsambhāvanā-nivṛtty-arthaḥ | tasyāvyaktasya tac-chaktitve’py upādhitva-pratyayo bahiraṅgatvād eveti jñeyam | tathopādhi-pratiṣedha-vākye—atha parā yayā tad-akṣaram adhigamyate, yat tad dṛśyam agrāhyaṁ [mu.u. 1.1.5] ity ādau, prākṛta-heya-guṇān pratiṣidhya nityatva-vibhutvādi-kalyāṇa-guṇa-yogo brahmaṇaḥ pratipādyate—nityaṁ vibhuṁ sarva-gataṁ [mu.u. 1.1.6] ity ādinā | evaṁ nirguṇaṁ nirañjanam ity-ādīnām api prākṛta-heya-guṇa-viṣaya-niṣedha-paratvam eva | sarvato-niṣedhe svābhyupagatāḥ sisādhayiṣitā nityatādayaś ca niṣiddhāḥ syuḥ | jñāna-mātra-svarūpa-vādinyo’pi brahmaṇo jñāna-svarūpatām abhidadhati | tathāpi tat-svarūpatva eva tasya jñātṛtvam astīti na nirviśeṣatvaṁ tat-tat-pratipāditam | evam ānando brahmety atrāpi jñeyam |

kiṁ ca, tatra tatra brahma-śabdenaiva sa-viśeṣatvaṁ spaṣṭī-kṛtaṁ, bṛṁhaṇārthatvāt | ata eva ḥaṁ brahmaṇo vidvān [tai.u. 2.4.1] ity ādau bheda-nirdeśaś ca | yato vāco nivartante [tai.u. 2.6] ity ādi-vākyaṁ cālaukikatvād ānantyāc ca saṅgacchate | ata eva brahma te bruvāṇi, brahma-vid āpnoti param iti na virudhyate |

yatra hi dvaitam iva bhavati, tad-itara itaraṁ paśyati, yatra tv asya sarvam ātmaivābhūt, tat kena kaṁ paśyet ity ādau, neha nānāsti kiñcana, mṛtyoḥ sa mṛtyum āpnoti ya iha nāneva paśyati ity ādau ca jīva-māyayos tac-chaktitayā kṛtsnasya jagato brahma-kāryatayā sarveṣāṁ tad-antaryāmikatayā ca tad-ātmakatvenaikyāt | tat-pratyānīka-nānātvaṁ pratiṣidhyate | na tat sarvathā asya sarvam iti svarūpa-bhedāṅgīkārāt | bahu syāṁ prajāyeya [tai.u. 2.6.1] iti nirvikārasyaiva sato’cintyāśaktyā kārya-bhāva-bhedāṅgīkārāc ca | pratyakṣādi-sakala-pramāṇān avagataṁ brahmaṇo nānātvaṁ pratipādya tad eva pratiṣedha-vākyena bādhyata ity upahāsyam idam | [śrī-bhāṣya 1.1.1]

neha ity ādau | iha brahmaṇi yat kiñcanāsti, tan nānā nāsti, kintu svarūpātmakevety arthaḥ, nānā-śabda-vaiyarthyāt |

yatra nānyat paśyati, nānyac chṛṇoti, nānyad vijānāti sa bhūmā | atha yatrānyat paśyati, anyac chṛṇoti, anyad vijānāti, tad alpam | yo vai bhūmā, tad amṛtaṁ [chā.u. 7.24.1], atha yad alpaṁ tan martyam ity ādau ca | ayam arthaḥ—nānyaṁ paśytīti tan-mātra-darśanād avagamyate rūpavattvam, tathā nānyac chṛṇotīti śabdavattvaṁ ca tasya darśitam | etad apy upalakṣaṇaṁ, sparśādimattvaṁ ca jñeyam | sarva-gandhaḥ sarva-rasaḥ [chā.u. 3.14.4] ity-ādi-śruteḥ | evaṁ bahir-indriyeṣu sphūrtir darśitā | nānyad vijānātīti tathaivāntaḥkaraṇeṣu sphuratīty āha—tatrānya-darśanādi-niṣedhas tasyānanta-vivakṣayā, kṛtsnasya jagato’pi tad-vibhūty-antargatatva-vivakṣayā ca, śuddhe citte jagato’pi tad-vibhūti-rūpatvena yathārthāyāṁ sphūrtau na duḥkhadatvam | tad uktaṁ—mayā santuṣṭa-manasaḥ sarvāḥ sukha-mayā diśaḥ iti |

tathaiva vākya-śeṣaḥ— sa vā eṣa evaṁ paśyann evaṁ manvāna evaṁ vijānann ātma-ratir ātma-krīḍa ātma-mithuna ātmānandaḥ, sa svarāḍ bhavati tasya sarveṣu lokeṣu kāma-cāro bhavati | atha ye’nyathāto vidur anya-rājānas te kṣayya-lokā bhavanti teṣāṁ sarveṣu lokeṣv akāma-cāro bhavati [chā.u. 7.25.2] iti | tasmād atrāpi sa-viśeṣam eva pratipādyate | evam anyatrāpy unneyam | tasmāt sādhv eva vyākhyam—na sthānato’pi [ve.sū. 3.2.11] iti | na ca sa-viśeṣaṁ brahma nirviśeṣa-brahmaṇo bhinnam iti vaktavyaṁ pratiśākham ekam eva brahma sarvatra gīyata iti |

sarve vedā yat-padam āmananti [ka.u. 1.2.15] iti śruteḥ | tad etad apy āha—na bhedād iti cen, na, pratyekam atad-vacanāt[[245]](#footnote-246) [ve.sū. 3.2.12] | ata eva, ekam evādvitīyaṁ brahma ity eke paṭhanti | tad etad apy āha—api caivam eke [ve.sū. 3.2.13] iti |

na ca,

śrutiḥ pratyakṣam aitihyam anumānaṁ catuṣṭayam |

pramāṇeṣv anavasthānād vikalpāt sa virajyate || [bhā.pu. 11.19.17]

ity atra śrī-bhāgavata eva bheda-mātraṁ śruty-asammatam ity ucyata iti vācyam | vikalpa-śabdasya saṁśayārthatvāt tatra virāgaś ca vastu-niṣṭhāpekṣayeti mūla eva vakṣyate | tad evaṁ svagata-bhede tv aparihārye svarṇa-ratnādi-ghaṭitaika-kuṇḍalavad vastv-antara-praveśenaiva sa pratiṣedhyata iti sthitam |

tvat-svarūpa-vastv-antarāṇāṁ ca tac-chakti-rūpatvān na taiḥ sajātīyo’pi bhedaḥ | na cāvyakta-gata-jāḍya-duḥkhādibhir vijātīyo bhedaḥ, avyaktasyāpi tac-chakti-rūpatvāt |

athavā naiyāyikānāṁ jyotir abhāva eva yathā tamaḥ, tathāṅgīkṛtya tādṛśa-cintānubhāva-māyā-kṛta-cid-ānanda-śakti-tirobhāva-lakṣaṇābhāva-mātra-śarīratvena nirṇetavyatvād iti | na cābhāvenaiva | tarhi vijātīyo’sau bheda āpatita iti vaktavyam | kevalādvaita-vādinām api tad-aparihāryatvāt |

evaṁ ca niṣedha-śrutibhir yuktibhiś ca brahmaṇi yo dvaitābhāvaḥ sādhyate sa cāvṛttyāpy aparihārya iti | punas tad-āpāta-bhiyā bhāvenaivādvaitaṁ manyāmahe iti vadatāṁ bhāva-dvaitam apy avasīyate | tenābhāvena bhāva-rūpa-brahmaṇo yad dvaitam asti, tasya bhāva-rūpasyaiva sākṣād avaśiṣṭatvāt, mithyā-prapañcasyābhāvo’pi mithyety atrāpi tadvat tatrāpi mithyaivāvaśiṣyate | abhāvas tu na vastv-atirikta iti pakṣo’pi na samyag avagamyate |

yadi ca bhūtale eva ghaṭābhāvaṁ syāt, tadā tatra punar ghaṭasya saṁsargo na syād eva | tad evaṁ pūrva-yuktibhir itthaṁ cāparihāryāyāṁ bheda-vṛttau svagata-bheda-vṛttis tasminn asty eva |

nanu nirbhede’pi tasmin nityaṁ sva-gata-bheda-pratītir api nithyaivāstu, śukti-rajatavad anirvacanīyatvāt, avidyā-tat-kāryāpohāvaśiṣṭa-tādṛśa-svarūpe’py anirvacanīyatve sarva-mūla-nāśāpatteḥ | na ca yatra yatra nirvaktum aśakyatvaṁ, tatra tatra mithyātvam iti vyāptir asti, brahmaṇy avyāpteḥ | anirukte’nilayane [tai.u. 2.7.1] ity ādi-śruteḥ | loke’pi mitho-virodha-guṇa-dhāritvenaiva yukty-asiddhatvād anirvacanīya-tridoṣa-ghnaika-vyaktauṣadhi-dravyādi-darśanena vyabhicāraḥ | ata eva acintyo hi maṇi-mantra-mahauṣadhīnāṁ prabhāva iti acintyāḥ khalu ye bhāvā na tāṁs tarkeṇa yojayet [ma.bhā.] ity uktam | tasmāt tadvad acintya-svabhāvatayā mitho-virodhi-dharmavad eva tat tattvam ity ucyatām | tatra tasya tādṛśatvājñāne vaidyaka-vidyānugata-tan-niṣedhakānubhavaḥ pramāṇam | prastutasyāpi vedaikānugata-vidvad-anubhava eva pramāṇam | tathā ca paiṅgī śrutiḥ—yo viruddho’viruddho manur amanur vāg avāg indro’nindraḥ pravṛttir apravṛttiḥ sa paramātmā iti | ata eva śruty-antaram—naiṣā tarkeṇa matir apaneyā [ka.u. 1.2.9] iti | evaṁ śrī-viṣṇu-purāṇe, yasmin brahmaṇi sarva-śakti-nilaye mānāni no mānināṁ niṣṭhāyai prabhavanti [vi.pu. 6.8.5] iti | nārada-pañcarātre ca,

viṣṇu-tattvaṁ parijñāya ekaṁ cāneka-bhedagam |

dīkṣayen medinīṁ sarvāṁ kiṁ punaś copasannatān || iti |

tad evam atarkyatvāt tarka-mūlā khaṇḍana-vidyā nāsmin prayoktavyety abhihitam | ata evoktaṁ haṁsa-guhya-stave—

yac-chaktayo vadatāṁ vādināṁ vai

vivāda-saṁvāda-bhuvo bhavanti |

kurvanti caiṣāṁ muhur ātma-mohaṁ

tasmai namo’nanta-guṇāya bhūmne || [bhā.pu. 6.4.31] iti ||

yuktaṁ ca paraspara-virodhi-śakti-gaṇāśrayatvaṁ, jagati dṛṣṭa-śrīānāṁ paraspara-virodhināṁ sarveṣām eva dharmāṇāṁ yugapad ekāśrayatvāt | vidvad-anubhavaś cāgre bahuśo darśanīyaḥ | atas tasmin tādṛśa-śaktayaḥ santy eva, kintu tasmiṁs tāsām abhivyakty-upalabdhau prācuryeṇa bhagavat-saṁjñā | tad-anupalabdhau prācuryeṇa brahma-saṁjñeti viśeṣaḥ | ata eva śrī-viṣṇu-purāṇe—

pratyastamita-bhedaṁ yat sattā-mātram agocaram |

vacasām ātma-saṁvedyaṁ taj jñānaṁ brahma-saṁjñitam || [vi.pu. 6.7.53] ||

ity atra pratyastamitety evoktam—astram-śabdasyādarśana-mātrārthatvāt |

tasmād dvaitādvaitādi-śrīīnāṁ tasmiṁs tat-tat-prādhānyena pravṛttir iti | tathā sa ca śakti-rūpo dharmādharmātirikte tasmin vartata ity anena kiṁ nirdharme dharmo vartate ? kiṁ vā, sa-dharme vartate ? iti vikalpa-kalpanā-prakārā api nirasanīyāḥ | tathā bhavan-mate’pi kiṁ sāvidye brahmaṇy avidye ? niravidye vā ? ity ādikaṁ praṣṭavyaṁ ceti kṛtam ativistareṇa |

tad evaṁ ghaṭṭa-pāleṣv iva nirasteṣu nirdharma-vādeṣu sa-dharma-vādānāṁ śrī-vaiṣṇavānāṁ śrī-śrī-puruṣottama-pāda-pītha-parisaraṁ prati rāja-pathenaiva gatiḥ | tathā hi śrī-viṣṇu-purāṇe—śrī-maitreya uvāca—

nirguṇasyāprameyasya śuddhasyāpy amalātmanaḥ |

kathaṁ sargādi-kartṛtvaṁ brahmaṇo’bhyupagamyate || [vi.pu. 1.3.1] ||

ity anantaraṁ, śrī-parāśara uvāca—

śaktayaḥ sarva-bhāvānām acintya-jñāna-gocarāḥ |

yato’to brahmaṇas tās tu sargādyā bhāva-śaktayaḥ |

bhavanti tapasāṁ śreṣṭha pāvakasya yathoṣṇatā || [vi.pu. 1.3.2] ||16|| iti |

vyākhyaṁ ca śrīdhar-svāmibhiḥ—loke hi sarveṣāṁ bhāvānāṁ maṇi-mantrādīnāṁ śaktayo’cintyaṁ tarkāsahaṁ kāryānyathānupapatti-pramāṇakaṁ yaj jñānaṁ tasya gocarāḥ santi | yad vā, acintyāḥ bhinnābhinnatvādi-vikalpaiś cintayitum aśakyāḥ kevalam arthāpatti-jñāna-gocarāḥ santi | yata evam ato brahmaṇo’pi tās tathāvidhāḥ sargādyāḥ sargādi-hetu-bhūtā bhāva-śaktayaḥ svabhāva-siddhā śaktayaḥ santy eva, pāvakasya dāhakatvādi-śaktivat | ato guṇādi-hīnasyāpy acintya-śaktimattvāt brahmaṇaḥ sargādi-kartṛtvaṁ ghaṭata ity arthaḥ | śrutiś ca—na tasya kāryaṁ karaṇaṁ ca vidyate [śve.u. 6.8] ity ādiḥ, māyāṁ tu prakṛtiṁ vidyān māyinaṁ ca maheśvaraṁ [śve.u. 4.10] ity ādiś ca |

yad vā, evaṁ yojanā—sarveṣāṁ bhāvānāṁ (maṇi-mantrādīnāṁ) pāvakasyoṣṇatā-śaktivad acintya-jñāna-gocarāḥ śaktayaḥ santy eva | brahmaṇaḥ punas tāḥ svabhāva-bhūtāḥ svarūpād abhinnā śaktayaḥ—parāsya śaktir vividhaiva śrūyate svābhāvikī jñāna-bala-kriyā ca [śve.u. 6.8] ity ādi śruteḥ | ato maṇi-mantrādibhir agny-auṣṇyavan na kenacid vihantuṁ śakyante | ata eva tasya niraṅkuśam aiśvaryaṁ—sa vā ayam asya sarvasya vaśī sarvasyeśānaḥ sarvasyādhipatiḥ [bṛ.ā.u. 4.4.22] ity ādi śruteḥ |

“tapasā śreṣṭha” iti sambodhanaṁ yā kācid api tapaḥ-śaktiḥ sā tasyaiveti sūcayati | yata evam ato brahmaṇo hetoḥ sargādyā bhavanti, nātra kācid anupapattir ity arthaḥ iti |

atra māyāṁ tu prakṛtiṁ vidyāt [śve.u. 4.10] ity atra māyāyā api svabhāvatvam utkam, prakṛtes tat-paryāyatvāt | ata eva “māyinaṁ” iti nitya-yoga eva matv-arthīyaḥ | maheśvare māyāstīti maheśvaratvaṁ tu tasya māyātaḥ param iti vyaktam | uttarasyāṁ yojanāyāṁ māyāyāḥ svarūpād abhinnatvaṁ, bahiraṅgatve’pi tad-ekāśrayatvāt | tataḥ sutarām eva sā maheśvaratva-vyañjikānyā śaktiḥ svarūpa-bhūteti | tathā prathamāyāṁ yojanāyāṁ “sargādyāḥ” ity atra “ādyāḥ”-grahaṇena sthiti-pralaya-mayyo jagat-kāryāḥ śaktayo gṛhyante | svarūpaiśvaryādi-prakāśa-vṛttika-śaktayo’pi śaktitvenaikye’pi bahutva-nirdeśas tat-tad-vṛtti-bheda-vivakṣayā |

atra śrī-rāmānuja-śārīrake’pītthaṁ likhitaṁ—

yadi nirviśeṣa-jñāna-rūpa-brahmādhiṣṭhāna-bhrama-pratipādana-paraṁ śāstraṁ, tarhi nirguṇasya ity ādi codyam, śaktayaḥ ity ādi-parihāraś ca na ghaṭate | tathā hi sati nirguṇasya brahmaṇaḥ pāramārthikaḥ sargaḥ, api tu bhrama-kalpita iti codya-parihārau syātām | utpatty-ādi-kāryaṁ sattvādi-guṇa-yuktāparipūrṇaṁ karma-vaśyeṣu dṛṣṭam iti tat-tad-bhāva-rahitasya kathaṁ sambhavatīti codyam | dṛṣṭa-sakala-visajātīyasya brahmaṇo yathodita-svabhāvasyaiva jalādi-vijātīyasyāgny-āder auṣṇyādi-śakti-yogavat sarva-śakti-yogo na virudhyata iti parihāraḥ || [ve.sū. 1.1.1 śrī-bhāṣye, 88 anucchede] iti ||

śrī-bhagavad-upaniṣatsu, na svabhāva-śakti-mattvenaivopadiṣṭaṁ—

jñeyaṁ yat tat pravakṣyāmi yaj jñātvāmṛtam aśnute |

anādimat paraṁ brahma na sat tan nāsad ucyate ||

sarvataḥ pāṇi-pādaṁ tat sarvato’kṣi-śiro-mukham |

sarvataḥ śrutimal loke sarvam āvṛtya tiṣṭhati ||

sarvendriya-guṇābhāsaṁ sarvendriya-vivarjitam |

asaktaṁ sarva-bhṛc caiva nirguṇaṁ guṇa-bhoktṛ ca ||

bahir antaś ca bhūtānām acaraṁ caram eva ca |

sūkṣmatvāt tad avijñeyaṁ dūra-sthaṁ cāntike ca tat ||

avibhaktaṁ ca bhūteṣu vibhaktam iva ca sthitam |

bhūta-bhartṛ ca taj jñeyaṁ grasiṣṇu prabhaviṣṇu ca ||

jyotiṣām api taj jyotis tamasaḥ param ucyate |

jñānaṁ jñeyaṁ jñāna-gamyaṁ hṛdi sarvasya viṣṭhitam || [gītā 13.12-17] iti |

evaṁ brahma-sūtre ca—śrutes tu śabda-mūlatvāt [ve.sū. 2.1.27] iti | ataḥ śakteḥ svābhāvikācintyatve sati tasya śaktitvam apy ajñāna-kalpitam iti nāṅgīkurvanti | yatrāsambhava-sambhāvayitrī dustarkā svābhāvikī śaktir nāsti, tatraiva tad-aṅgīkāropapatteḥ, gauravāpatteś ca |

atra cedaṁ vicāryate—dvaita-mātrānyatranupapattyā kevale brahmaṇi maṇi-mantra-mahauṣadhādi yat-tarkāgocarāḥ śaktayaḥ santīty eke, tad-anyathānuapapttyā tathā-bhūta eva tasminn ajñānenaiva tad upapadyata ity anye | tatra brahmaṇi jñāna-mātre tv ajñānaṁ na sambhavatīti, ajñānaṁ ca sāśrayam eva, na tu svatantram iti | jīvatvaṁ cājñāna-kṛtam eveti śukti-rajatādi-dṛṣṭānta-mūlam, tad upekṣaṇīyam | atra jīvaḥ svājñānenaiva jīvatvaṁ kalpayatīti svāśrayaḥ parasparāśrayaś ca prasajyeta | yo jīvo yenājñānena yaj jīvatvaṁ kalpayati, sa tayor ajñāna-tat-kāryayor atirikta eva bhaved iti | tasya śuddhatve tad eva jñāna-mātratvam āgatam | tataś ca kathaṁ nāma tasyājñānaṁ syād yena sva-jīvatvaṁ kalpayed ity asambhavaś ca kalpyate |

atha prayogaś ca darśitaḥ śrī-bhāṣye—

vivādādhyāsitram ajñānaṁ na jñāna-mātra-brahmāśrayam | ajñānatvāc chuktikādy-ajñānavat, jñātr-āśrayaṁ hi tat iti || brahma nājñānāśrayaḥ, jñātṛtva-virahād ghaṭādivat [ve.sū. 1.1.1 śrī-bhāṣye, 102 anucchede] ||

tataś ca pariśeṣya-pramāṇena tarkāgocarāḥ śaktaya eva brahmaṇi paryavasyantīty eva sādhu-sammatam | sambhavati cālaukika-vastutvāt tasya tādṛśa-śaktitvam | prasiddhaṁ ca śruti-purāṇādau tat | tato’tarkya-śakti-vilāse’dvaita-khaṇḍana-vidyāpi nātrāvatāryety uktam iti |

tad evaṁ siddhāyāṁ bhāva-śaktau sā ca trividhā—antaraṅgā, taṭasthā, bahiraṅgā ceti mūla eva darśayiṣyate | atrottaror anantaraṅgatvaṁ, tābhyāṁ parameśvarasyāliptatayā śaktitvaṁ ca nitya-tad-āśritatayā tad-vyatirekeṇa svato’siddhatayā tat-kāryopayogitayā ca | tatra taṭasthākhyā śaktiḥ śrī-paramātma-sandarbhākhye tṛtīya-sandarbhe (mūle 19-47 anucchede anuvyākhyāyāṁ) eva darśayiṣyate |

anye tu vivriyete, ye parāparā-śabdābhyāṁ bhaṇyete, yathā śrī-viṣṇu-purāṇe eva—

sarva-bhūteṣu sarvātman yā śaktir aparā tava |

guṇāśrayā namas tasyai śāśvatāyai sureśvara ||

yātīta-gocarā vācāṁ manasāṁ cāviśeṣaṇā |

jñāni-jñāna-paricchedyā vande tām īśvarīṁ parām || [vi.pu. 1.19.76-7] iti |

anayor arthaḥ—he sureśvara ! surādi-pālana-śakti-prakāśaka ! he sarvātman ! sarvādi-kāraṇatvena sajjananādi-śakti-nidhāna ! tavāparā para-svarūpāyāś cicchakter itarā bahiraṅgā jīva-māyā guṇa-māyety-ākhyā yā śaktiḥ sarva-bhūteṣu sarveṣu jīveṣv adhikṛtya vartate, tasyai namaḥ | tasyāḥ sakāśād ātmānaṁ vidāyaṁ kartum iti bhāvaḥ | kathaṁ-bhūtā ? guṇāśrayā—guṇāḥ svayaṁ guṇa-sāmya-rūpāyā jaḍāyāḥ prakṛter vṛtti-viśeṣāḥ sattvādayas ta evāśrayo yasyā sā | māyā-śaktis tūrṇa-nābhir iva hi guṇāsāmyāvasthāt svaikadeśastha-kośa-viśeṣād guṇa-jālaṁ prakāśya tad āśritya ca tac cākacikya-mukha-baddhān kīṭān iva jīvān adhikaroti | śāśvatāyā iti svābhāvikatvaṁ vyaktam | asyāḥ prāk-kathanam etad-dvāraiva prathamata sānumeyety abhiprāyeṇa | atha vācāṁ manasāṁ cātīto’tikrānto gocaro viṣayo yayā, sā yasmād aviśeṣaṇā dṛṣṭa-jāti-guṇādibhir viśeṣayitum aśaktyā | evaṁ-bhūtā yā śaktis tām īśvarīm īśvarasya tavāntaraṅgatvād ardhāṅga-bhūtāṁ cic-chaktir ātma-māyeti nāmnīm | parāmparasyā bahiraṅgāyā āśraya-bhūtāṁ vande staumi | tām anusartum iti bhāvaḥ |

nanv evaṁ-bhūtā katham astīti jñāyate ? tatrāha—jñāti-jñāna-paricchedyeti, jñāninām aśuddha-jīvānāṁ jāti-śabdādi-viṣayāṇi prādeśikāni jñānāni, taiḥ paricchedyā, sarvataḥ prasaradbhir nirjharodakair mahā-sarovat sarva-gatatvenāvagamyā | vastutas tasyā eva sarva-pravartakatvād idam uktam—prāṇasya prāṇam uta cakṣuṣaś cakṣur uta śrotrasya śrotram annasyānnaṁ manaso manaḥ [bṛ.ā.u. 4.4.17] iti śruteḥ |

yad vā, jñānī jīvaḥ, jñānaṁ ca, tad ubhayam api paricchedyaṁ bāhyaṁ ghaṭādivat prakāśyaṁ yasyā sā | tam eva bhāntam anubhāti sarvaṁ [śve.u. 6.14] ity ādi-śruteḥ |

kiṁ vā, jñānina ā-brahma-stamba-paryantā ye jīvās teṣāṁ yaj jñānaṁ, jñānopalakṣitā sarvāpi bāhyābhyantara-ceṣṭā tat paricchedyaṁ pravartanīyaṁ yayā sā, ko hy evānyāt kaḥ prāṇyāt, yad eṣa ākāśa ānando na syāt [tai.u. 2.7.1] iti śruteḥ |

ātmaviśeṣ, jñānī śuddho jīvas tasya yan nijaṁ jñānaṁ pramātrādīnāṁ sākṣitvādhyāsyatā mātra-pratītya ca māyā-mohitatva-liṅgāvagatācchanna-sva-jñānatvena ca kaivalye tad-abhāve svarūpa-sukhāsphūrti-doṣa-prasaṅgena ca, na hi draṣṭur dṛṣṭer viparilopo vidyate [bṛ.ā.u. 4.2.32] ity ādi-śrutyā ca svarūpa-bhūtaṁ lakṣyate | tena jñānena paricchedya yasmāt tathā-bhūta-jñānopalakṣitā svarūpa-śaktiḥ śuddha-jīva-brahmaṇi dṛśyate | tasmāt parasmin brahmaṇi tu sānantātmikaiva vartata iti sambhāvanīyety arthaḥ | yathā gabhasti-leśe dṛṣṭā śaktir gabhasti-mālinīti, ya ātmānam antaro yamayati [śata.brā. 14.6.7.30] iti śruter iti |

yad vā, jñānī sṛṣṭy-ādi-vidyā-nidhiḥ parameśvaras tasya yan nijaṁ jñānaṁ, tena paricchedyā—avagamyā sṛṣṭi-sthiti-saṁhārādi-darśanāt tasmin yā śaktir lakṣyate, yaiva ca māyeti gīyate, sā tasya mantrādi-vidām iva vidyā-viśeṣa eva | tat-sādṛśyāt svābhāvikatvaṁ tv atra viśeṣaḥ | tatas tasyā vidyā-viśeṣatve, vidyāyāś ca puruṣasya nija-jñāna-dhāryatve, tan-nija-jñānasya tāvan-mātra-dhārakatāyām evāsamāptatve ca vaśīkṛta-māyasya parameśvarasya yan nijaṁ jñānaṁ, tan māyā māyikaṁ vā na bhavati | tasmāt tenaiva svarūpa-bhūta-jñānena tad-ātmikā śaktir lakṣyate—māyāṁ tu prakṛtiṁ vidyān māyinaṁ ca maheśvaraṁ [śve.u. 4.10] iti śruteḥ | idaṁ vā ekasminn eva svarūpe jñānīti jñānam iti ca paricchedyaṁ yayā sā | pūrvavad vā [ve.sū. 3.2.30] iti nyāyāt | sa bhagavaḥ kasmin pratiṣṭhita iti ? sve mahimni [chā.u. 7.24.1] iti śruteḥ | itthaṁ vā, jñānī vidvān, tasya jñānenānubhavena paricchedyā avagamyā | vaikuṇṭhādiṣu śrī-bhagavatas tat-tan-nija-vaibhavānāṁ śuddhānanda-vilāsa-mātratāṁ prati pramāṇena vidvad-anubhavenaiva prameyety arthaḥ, te dhyāna-yogānugatā apaśyan, devātma-śaktiṁ sva-guṇair nigūḍhāṁ [śve.u. 1.3] iti śruteḥ | tad evam antaraṅgāpara-paryāyā svarūpa-śaktir darśitā |

śruty-antare cātra—

svarūpa-bhūtayā nitya-śaktyā māyākhyayā yutaḥ |

ato māyā-mayaṁ viṣṇuṁ pravadanti sanātanam ||

iti caturveda-śikhāyāṁ [ve.sū. 3.2.38 mādhva-bhāṣya-dhṛtāyām] māyā-śabdasya dvidhā vṛttir ināṁuttam | tasyā ekasyā eva svarūpa-śakter vṛtti-bhedena bhedā api svīkṛtāḥ—parāsya śaktir vividhaiva śrūyate [śve.u. 6.8] iti śruteḥ | tathā ca,

sarvair yuktā śaktibhir devatā sā pareti yāṁ prāhur ajasra-śaktim |

nityānandā nitya-rūpā jaḍā ca yā, śāśvatātmeti ca yāṁ vadanti ||

iti caturveda-śikhāyāṁ [ve.sū. 2.1.30 mādhva-bhāṣya-dhṛtāyām], aśrutaṁ śrotṛ adṛṣṭaṁ draṣṭṛ ity ādir anyatra [bṛ.ā.u. 3.7.27, 3.8.11, ve.sū. 1.3.10 dhṛta-mādhva-bhāṣya-dhṛtāyām] | ata eva brahma-sāyujya-pratipādikā mādhyandina-śrutir api tasya sarva-śaktimattvaṁ svarūpa-siddham evety aṅgīkaroti, sa vā eṣa brahma-niṣṭha idaṁ śarīraṁ martyam atisṛtya brahmābhisampadya brahmaṇā paśyati, brahmaṇā śṛṇoti, brahmaṇaivedaṁ sarvam anubhavati [ve.sū. 4.4.5 mādhva-bhāṣya-dhṛtā śrutiḥ] iti | eka-vijñānena sarva-vijñāna-pratijñā ca tathaiva kalpyate, yenāśrutaṁ śrutaṁ bhavaty amataṁ matam avijñātaṁ vijñātaṁ [chā.u. 6.1.3] iti vākyāntaraṁ ca | sarvasya tādṛśa-tan-nija-śakti-vṛndānugatatvān nirviśeṣa-vastu-jñāne sarva-jñānāsambhavāc ca | ata eva sa brahma-vidyāṁ sarva-vidyā-pratiṣṭhām atharvāya jyeṣṭha-putrāya prāha [mu.u. 1.1.1] iti cānyatra, yathā, somyaikena mṛt-piṇḍena sarvaṁ mṛṇ-mayaṁ vijñātaṁ [chā.u. 6.1.4] iti dṛṣṭānto’pi | ekasmin mṛt-piṇḍe ghaṭa-śarāvādi-vikārān āvirbhāvya, darśanayā tat-tad-vijñāna-sambhavāt sat-kārya-vādāṅgīkārāc ca | mṛd-vikārasya rajju-sarpādivad asatyatvaṁ śuśrūṣor asiddham iti vivarta-vādaś ca na tac-chruti-svāramya-siddhaḥ | tasmāt sādhūktaṁ śrī-parāśareṇa—sarva-śakti-nilaye [vi.pu. 6.8.57] iti |

tad evam ekasyaiva vastuno’cintya-jñāna-gocaratayā śruty-eka-nirdhāritatayā ca nānā-śaktitve sati tad-ātmikā eva bhaga-saṁjñitā aiśvaryādayo ṣaḍ bhaveyuḥ, yenādvayam eva tat tattvaṁ bhagavān api tad advayaṁ jñānaṁ śabdyata iti teṣāṁ para-brahma-dharmāṇāṁ para-brahmaṇaḥ pratyag-rūpatvāt sva-prakāśatvam eva, na tu jaḍatvam | na hi jyotir-dharmasya ślaukyādikasya tamo-rūpatvam | tac ca sva-prakāśatvam indriya-karaṇaka-grahaṇābhāve sati svarūpeṇa tāni prakāśya teṣu prakāśamānatvaṁ nāma kvacid anidriyeṣv apy acetaneṣv api tasya prakāśaḥ śrūyate, yathā vaṁśī-vādyasya, vana-latās tarava ātmani viṣṇuṁ [bhā.pu. 10.35.9] ity ādau, tarhi bhagna-gatayaḥ sarito vai [bhā.pu. 10.35.7] ity ādau ca |

tatra bhagānāṁ sva-prakāśatvaṁ bhaga-viśiṣṭasyaiva bhagavataḥ para-vidyā-mātrābhivyaṅgyatayā śrī-viṣṇu-purāṇe spaṣṭam | prāyaḥ śrīdhara-svāmi-pādānāṁ krameṇa tad-vyākhyāne ca yathā—

nirastātiśayāhlāda-sukha-bhāvaika-lakṣaṇā |

bheṣajaṁ bhagavat-prāptir ekāntātyantikī matā || [vi.pu. 6.5.59] iti |

atra nirasto’tiśayāhlādo nirvṛtir yasmin sukhe tad-bhāvas tad-ātmatvam evaika-lakṣaṇaṁ yasyā sā tathā | kiṁ ca, ekāntā bhagavan-niṣṭhā-mātreṇāvaśyambhāvinī, na tu ṛtvig-ādi-vaiguṇyena karma-phalādivad anityā | ātyantikī ca nityā |

tasmāt tat-prāptaye yatnaḥ kartavyaḥ paṇḍitair naraiḥ |

tat-prāpti-hetur jñānaṁ ca karma coktaṁ mahāmune || [vi.pu. 6.5.60] iti |

atra yatnasya sādhana-viṣayatvāt sādhanam āha—tat-prāptīti | karma ca sattva-śuddhi-dvārā jñānaṁ sākṣāt | tac ca jñānaṁ dvividham ity āhārdhena, āgamotthaṁ vivekāc ca dvidhā jñānaṁ tathocyate [vi.pu. 6.5.61] | tad vivṛṇoty aparārdhena, śabda-brahmāgama-mayaṁ paraṁ brahma vivekajaṁ [vi.pu. 6.5.61] iti | atra āgama-mayam āgamotthaṁ jñānam | śabda-brahma—śabdāt satyaṁ jñānam anantaṁ brahma [tai.u. 2.1.2] ity ādi-vākyāj jāyamānaṁ brahma śravaṇajaṁ jñānam āgamottham ity arthaḥ | dehādi-viviktātmākāra-citta-vṛttau nididhyāsanāyāṁ prakāśamānaṁ paraṁ brahma vivekajaṁ jñānam ity arthaḥ | vṛtti-vyaṅgyasya brahmaṇa eva jñānābhidheyatvād brahmaiva jñānam ināṁuttam |

nanu śabda-śravaṇād api brahma-jñānam evotpadyate | tenaivājñānaṁ nivartya bhagavat-prāpti-siddheḥ | kiṁ vivekaja-jñānenety āśaṅkyāha—

andhaṁ tama ivājñānaṁ dīpavac cendriyodbhavam |

yathā sūryas tathā jñānaṁ yad viprarṣe vivekajam || [vi.pu. 6.5.62] iti |

atra niviḍaṁ tama ivājñānaṁ vyāpakam āvaraṇam | indriyaiḥ śabdādi-dvārā jātaṁ jñānaṁ dīpavad asambhāvanādy-abhibhūtam, na sarvātmanājñāna-nivartakam | vivekajaṁ tu jñānaṁ sūryavat sarvājñāna-nivartakam ity arthaḥ |

ukta-lakṣaṇa-jñāna-dvaidhe manu-sammatim āha—

manur apy āha vedārthaṁ smṛtvā ca muni-sattama |

tad etac chrūyatām atra sambandhe gadato mayā || [vi.pu. 6.5.63] iti |

atra, atra sambandhe’smin prasaṅge—

dve brahmaṇī veditavye śabda-brahma paraṁ ca yat |

śabda-brahmaṇi niṣṇātaḥ paraṁ brahmādhigacchati || [vi.pu. 6.5.64] iti |

atra śabda-brahmaṇi śravaṇena niṣṇāto vivekaja-jñātena paraṁ brahma prāpnoti | tat-prāpti-hetu-jñānaṁ ca karma coktam ity atra śruti-sammatim āha—

dve vidye veditavye vā iti cārthavaṇī śrutiḥ |

parayā tv akṣara-prāptir ṛgvedādi-mayāparā || [vi.pu. 6.5.65] iti |

atra vidyā-śabdena tad-dhetu-karma-brahma-viṣayau veda-bhāgau gṛhyete, tad āha—parayeti | brahma-bhāgo’kṣara-pratipādaka-parākhya-veda-bhāgādinā, karma-bhāga ṛg-vedādi-śabdenocyate—brāhmaṇa-parivrājakādivat | sā tv aparā sādhana-gocaratvāt |

atha parā yayā tad akṣaram adhigamyate, yat tad adṛśyam agrāhyaṁ [mu.u. 1.1.5-6] ity-ādy atharva-śruty-uktaṁ para-vidyā-viṣayam akṣarākhyaṁ paraṁ tattvam āha tribhiḥ—

yat tad avyaktam ajaram acintyam ajam akṣayam |

anirdeśyam arūpaṁ ca pāṇi-pādādy-asaṁyutam ||

vibhuṁ sarva-gataṁ nityaṁ bhūta-yonim akāraṇam |

vyāpy-avyāptaṁ yataḥ sarvaṁ tad vai paśyanti sūrayaḥ ||

tad brahma paramaṁ dhāma tad dhyeyaṁ mokṣa-kāṅkṣiṇām |

śruti-vākyoditaṁ sūkṣmaṁ tad viṣṇoḥ paramaṁ padam || [vi.pu. 6.5.66-68] iti |

atra vibhuṁ prabhuṁ sarva-gatam aparicchinnaṁ, vyāpi sarva-kāryānugataṁ, svayaṁ tv anyenāvyāptam | yataḥ sarvaṁ bhavati | tat paraṁ brahmaiva svecchayāviṣkṛta-ṣāḍguṇyaṁ parameśvarākhyaṁ bhagavac-chabda-vācyaṁ dvādaśākṣarādi-parāvidyopāsanayā bhaktaiḥ sulabha-darśanam ity āha—

tad etad bhagavad-vācyaṁ svarūpaṁ paramātmanaḥ |

vācako bhagavac-chabdas tasyādyasyākṣarātmanaḥ || [vi.pu. 6.5.69]

īdṛg-viṣayaṁ ca jñānaṁ para-vidyety āha—

evaṁ nigaditārthasya sa-tattvaṁ tasya tattvataḥ |

jñāyate yena tat jñānaṁ param anyat trayī-mayam || [vi.pu. 6.5.70] iti |

atra nigaditārthasya dvādaśākṣarādibhir uktārthasyeśvarasya sa-tattvaṁ svarūpaṁ tattvato’pracyuta-brahma-svarūpeṇa yena dvādaśākṣarādinā jñāyate, tat paraṁ jñānaṁ parā vidyā, trayī-mayaṁ tv anyad aparā vidyā karmākhyā |

nanu yad īśvaro brahmaiva, kathaṁ tarhi tasya nirdeśyasya bhagavac-chabda-vācyatvam ity āśaṅkyāha | athavā svarūpam eva bhagavac-chabdena vācyam, na tu lakṣyam ināṁuttam | tad eva pratipādayati—

aśabda-gocarasyāpi tasyaiva brahmaṇo dvija |

pūjāyāṁ bhagavac-chabdaḥ kriyate hy aupacārikaḥ ||

śuddhe mahā-vibhūty-ākhye pare brahmaṇi vartate |

maitreya bhagavac-chabdaḥ sarva-kāraṇa-kāraṇe || [vi.pu. 6.5.71-72] iti |

aśabdeti pūjāyāṁ nimitta-bhūtāyām āviṣkṛta-ṣāḍguṇyena bhagavac-chabdaḥ prayujyate, tatrāpi guṇānāṁ svarūpābhinnatvād upacārāt matv-arthīyaḥ prayujyate, tad-bheda-vivakṣāyām | itthaṁ-bhūte mukhya eva bhagavac-chabdo vartata ity āha—śuddha iti | śuddhe’saṅge mahā-vibhūty-ākhye’cintyaiśvarye | evam eṣa mahā-śabdo bhagavān iti sattama iti vakṣyamāṇānusāreṇa prākṛta-ghaṭa-paṭādi-śabdānām agocarasya tad-atītasya parasyāpi brahmaṇas tasyaiva bhagavac-chabdaḥ, nānyasya | anyasya tu pūjāyāṁ pūjyatva-pratipādane nimitte aupacārika eva kriyate, yataḥ śuddha ity ādi | śuddha eva sati mahā-vibhūty-ākhyā khyātir yasya tasmin | tathaiva vakṣyate hi—evam eṣa mahā-śabdaḥ [vi.pu. 6.5.76] ity ādi-sārdha-pāda-dvayena tv anyatra hy upacārataḥ [vi.pu. 6.5.77] ity antena |

sambharteti tathā bhartā bhakāro’rtha-dvayānvitaḥ |

netā gamayitā sraṣṭā gakārārthas tathā mune || [vi.pu. 6.5.73] iti |

atra akṣarārtha-niruktyā bhagavac-chabdasya parameśvara-vācakatvam āha—sambhartety ādinā | sambhartā poṣakaḥ, bhartā ādhāraḥ ity artha-dvayenānvitaḥ | netā karma-jñāna-phala-prāpakaḥ | netṛtvaṁ prayojya-gamana-garbham iti ga-kārārthaḥ | gamayitā pralaye kāryāṇāṁ kāraṇaṁ prati | sraṣṭā punar api teṣām udgamayitā sarga-karteti vā ga-kārārthaḥ |

atra śrī-svāmibhir bahiraṅgāntaraṅgayoḥ śaktitvenābheda-vivakṣayā vyākhyātam | śuddha-svarūpa-śakti-vivakṣāyāṁ tu taj-jñāna-bhakti-phala-prāpakatvādy-abhiprāyeṇārthāntaraṁ yojyam iti |

idānīm akṣara-dvayātmakasya padasyārtham āha—

aiśvaryasya samagrasya vīryasya yaśasaḥ śriyaḥ |

jñāna-vairāgyayoś caiva ṣaṇṇāṁ bhaga itīṅganā || [vi.pu. 6.5.74]

ity atra iṅganeraṇaṁ saṁjñety arthaḥ | atra tair vyākhyātam apy evaṁ jñeyam | aiśvaryasya vīryasya maṇi-mantrādīnām iva prabhāvasya, yaśaso vikhyāta-mad-guṇasya, śriyaḥ sarva-prakāra-sampatteḥ, jñānasya sarvajñatvasya, vairāgyasya yāvat-prāpañcika-vastv-anāsaṅgasya ca | samagrasyeti sarvatrānvitam iti |

va-kārārtham āha—

vasanti tatra bhūtāni bhūtātmany akhilātmani |

sa ca bhūteṣv aśeṣeṣu vakārārthas tato’vyayaḥ || [vi.pu. 6.5.75] iti |

atra tatrādhiṣṭhāna-bhūte bhūtāni vasanti | sa ca bhūteṣu vasatīti va-kārārthaḥ |

evam eṣa mahā-śabdo bhagavān iti sattama |

parama-brahma-bhūtasya vāsudevasya nātyagaḥ || [vi.pu. 6.5.76] iti |

atra evam eṣa mahā-śabdo vāsudevasya vācako na tv anyasyety arthaḥ |

akṣara-nirukti-pakṣe, bhaś ca gaś ca vaś ceti dvandvas tataś ca bhagavā iti nāma-rūpāṇi vidyante yasya sa bhagavān pṛṣodarāditvād va-lopaḥ | tatra dhātv-eka-deśe’py artha-śaktir apy akṣara-sāmyān nirbrūyāt iti niruktāt |

tad evaṁ parameśvare niratiśayaiśvaryādi-yukte mukhyo’yaṁ śabdaḥ | anyatra tu gauṇa ity āha—

tatra pūjya-padārthokti-paribhāṣā-samanvitaḥ |

śabdo’yaṁ nopacāreṇa hy anyatra hy upacārataḥ || [vi.pu. 6.5.77] iti |

atra pūjyasya śreṣṭha-padārthasyoktau yā paribhāṣā, saṅketa-rūpa-graho yadā tat-samanvito’yaṁ śabdas tadā bhagavati nopacāreṇa vartate, anyatra devādāv upacāreṇa vartate |

upacāre bījāntaram āha—

utpattiṁ pralayaṁ caiva bhūtānām āgatiṁ gatim |

vetti vidyām avidyāṁ ca sa vācyo bhagavān iti || [vi.pu. 6.5.78] iti |

bhagavac-chabda-vācyaṁ ṣāḍguṇyaṁ prakārāntareṇāha—

jñāna-śakti-balaiśvarya-vīrya-tejāṁsy aśeṣataḥ |

bhagavac-chabda-vācyāni vinā heyair guṇādibhiḥ || [vi.pu. 6.5.79] iti |

atra heyaiḥ prakṛti-guṇais tat-kāryaiḥ karmabhis tat-phalaiś ca vinā iti | atra jñānam antaḥ-karaṇajaṁ balaṁ, śaktir indriyajam, balaṁ śarīrajaṁ, tejaḥ kāntiḥ, aśeṣataḥ sāmagryeṇety arthaḥ iti jñeyam |

dvādaśākṣarāntargata-bhagavac-chabdasyārtham uktvā vāsudeva-śabdasyārtham āha—

sarvāṇi tatra bhūtāni vasanti paramātmai |

bhūteṣu ca sa sarvātmā vāsudevas tataḥ smṛtaḥ || [vi.pu. 6.5.80] iti |

atra vasanād vāsanāc ca vāsuḥ | sādhanāt sādhur itivat | dyotanād devaḥ | vāsuś cāsau devaś ceti vāsudevaḥ | tad uktaṁ mokṣa-dharme—vasanād dyotanāc caiva vāsudevaṁ tato viduḥ iti | janakādayo bhagavan-nāmālocana-niṣṭhayaiva brahma-jñānaṁ prāptā iti darśayann āha ṣaḍbhiḥ—

khāṇḍikya-janakāyāha pṛṣṭaḥ keśi-dhvajaḥ purā |

nāma-vyākhyām anantasya vāsudevasya tattvataḥ || [vi.pu. 6.5.81] spaṣṭam |

bhūteṣu vasate so’ntar vasanty atra ca tāni yat |

dhātā vidhātā jagatāṁ vāsudevas tataḥ prabhuḥ || [vi.pu. 6.5.82] iti |

atra bhūteṣu vasate so’ntar iti vāsu-śabdo vyākhyātaḥ | dhātā vidhātety ādinā deva-śabdo diver dhātor anekārtha-prapañcena vyākhyāta iti jñeyam |

sa sarva-bhūta-prakṛtiṁ vikārān

guṇādi-doṣāṁś ca mune vyatītaḥ |

atīta-sarvāvaraṇo’khilātmā

tenāstṛtaṁ yad-bhuvanāntarāle || [vi.pu. 6.5.83] iti |

atra bhuvanāntarāle yad asti, tat sarvaṁ tenāstṛtaṁ cchannaṁ vyāptam iti yāvat |

samasta-kalyāṇa-guṇātmako’sau

sva-śakti-leśāvṛta-bhūta-vargaḥ |

icchā-gṛhītābhimatoru-dehaḥ

saṁsādhitāśeṣa-jagad-dhito yaḥ || [vi.pu. 6.5.84] iti |

atra grahiḥ prādurbhāvanārtha iti jñeyam | śrī-vṛttiṣu paramāyās tad-deśa-śobhā-sampatter bhagāntaḥ-pātena svābhāvikatvāt | uttaratra śārīra-balāder apy uktatvāt | tathaiva kalyāṇa-guṇān āha—

tejo-balaiśvarya-mahā-bodha-

suvīrya-śakty-ādi-guṇaika-rāśiḥ |

paraḥ parāṇāṁ sakalā na yatra

kleśādayaḥ santi parāvareśaḥ ||

sa īśvaro vyaṣṭi-samaṣṭi-rūpo

vyakta-svarūpo’prakaṭa-svarūpaḥ |

sarveśvaraḥ sarva-dṛk sarva-vic ca

samasta-śaktiḥ parameśvarākhyaḥ || [vi.pu. 6.5.85-86] iti |

atra vyaṣṭiḥ saṅkarṣaṇādi-rūpaḥ, samaṣṭir vāsudevātmā | atra prakaṭa-svarūpaḥ śrī-vigraha-prākaṭyeneti jñeyam | prakṛtam upasaṁharati—

sa jñāyate yena tad-asta-doṣaṁ

śuddhaṁ paraṁ nirmalam eka-rūpam |

saṁdṛśyante vāpy avagamyate vā

taj-jñānam ajñānam ato’nyad uktam || [vi.pu. 6.5.87] iti |

atra yena jñāyate parokṣa-vṛttyā, saṁdṛśyate sākṣāt-kriyate, adhigamyate, niḥśeṣāvidyā-nivṛttyā prāpyate, taj jñānaṁ parā vidyā, ajñānam avidyāntarvartiny aparā vidyety arthaḥ iti |

atraitad uktaṁ bhavati | sa evaṁ-bhūta aiśvaryādi-guṇa-yukto yena jñānena tad-eka-rūpam eva tattvam ity eva jñāyate | tad eva jñānam ity asya kiṁ vivakṣitaṁ ? kim atad-aṁśānāṁ tat-tad-guṇānāṁ parityāgena bheda-gandha-rahitaṁ taj jñāyate | kiṁ vācintya-jñāna-gocaratayaikam eva tattvaṁ guṇa-guṇi-rūpam itīttham evābhedaṁ taj jñāyate iti | ucyate—jñāna-śakti-balaiśvarya ity atra heya-guṇa-miśratā-niṣedhāt tathā, guṇāṁś doṣāṁś ca mune vyatītaḥ iti, samasta-kalyāṇa-guṇātmako hi iti guṇāntara-niṣedha-pūrvaka-tadātma-bhūta-guṇāntara-sthāpanena teṣāṁ svarūpa-rūpatā-pratipādāc ca te parityaktuṁ na śakyante | ata eva asta-doṣam ity evoktam, na tu asta-tad-guṇa-doṣam iti | tasmāt teṣām api yena yathāvasthitānām eva svarūpatvaṁ jñāyate, taj-jñānam ity eva tātparyam | ata eva bhagopalakṣaṇatvena kevalādvaya-svarūpam evocyate | iti ca pratyākhyātam, bhagavac-chabdena bhagavataś ca bhagasya ca vācyatva-svīkārāt, tad etad bhagavad-vācyaṁ svarūpaṁ paramātmanaḥ ity anena jñāna-śakti-balaiśvarya-vīrya-tejāṁsy aśeṣataḥ, bhagavac-chabda-vācyāni ity anena ca |

evaṁ ca bhagasyāpi svarūpa-bhūtatvam eva vyaktam | tad-vyaktaye eva ca śuddha-svarūpa-nirūpaṇa eva, vibhuṁ sarva-gatam ity atra prabhutā-vācaka-viśeṣaṇaṁ dattam |

evam advaita-śārīraka-kṛtāpi—jñānaiśvarya-śakti-bala-tejāṁsi guṇā ātmānam evaite bhagavanto vāsudevāḥ iti pāñcarātrikaṁ matam utthāpitam | śruti-purāṇādibhiḥ ślāghite tasminn api sākṣāc-chrī-bhagavan-mate svarūpa-śakti-vṛtti-viśeṣāṇāṁ teṣāṁ guṇānāṁ guṇitaikya-vṛttau dūṣaṇaṁ tv advaita-vāda-sthāpanāgraheṇaiva kḷptam | tad-āgraheṇa—kāraṇasyātma-bhūtā śaktiḥ ity ātma-vacanaṁ nānusaṁhitam iti | śrī-bhagavad-upaniṣatsu ca—paraṁ bhāvam ajānanto mama bhūta-maheśvaram ity anena bhūtaṁ paramārtha-satyaṁ maheśvara-lakṣaṇam eva svasya paraṁ tattvam ināṁuttam | ata eva śrī-svāmibhir api tatra tatra tathā vyākhyātam | tathā ca pādmottara-khaṇḍe—

bhagavān iti śabdo’yaṁ tathā puruṣa ity api |

vartate nirupādhiś ca vāsudeve’khilātmani || iti |

tasmād bhaga-viśiṣṭasyaiva bhagavato brahmavat para-vidyā-mātra-vyaṅgatvena sva-prakāśatvaṁ spaṣṭam eva | atra śruty-antaraṁ ca śrī-mādhva-bhāṣya-pramāṇitam atha dve vāva veditavye—parā aparā ca | tatra ye vedādyā yāny aṅgāni yānu upāṅgāni sāparā | atha parā—yayā sa harir veditavyo yo’sāv adṛśyo nirguṇaḥ paraḥ paramātma [ve.sū. 1.2.21 mādhva-bhāṣya-dhṛtam] iti | koṭaravya-śrutāv api teṣāṁ guṇānāṁ para-vidyā-mātra-vyaṅgyatvaṁ vyañjitam—adṛśyam avyavahāryam avyapadeśyaṁ sukhaṁ jñānam ojo balam iti, brahmaṇas tasmād brahmety ācakṣate [ve.sū. 3.2.33 mādhva-bhāṣya-dhṛtam] iti | anyatra ca—

anyaj jñānaṁ tu jīvānām anyaj jñānaṁ parasya ca |

nityānandāvyayaṁ pūrṇaṁ paraṁ jñānaṁ vidhīyate || iti |

ato mādhva-bhāṣya eva pramāṇitaṁ—yad-ātmako bhagavāṁs tad-ātmik vyaktiḥ kim-ātmako bhagavān ? jñānātmaka aiśvaryātmikaḥ śakty-ātmakaś ca | iti śruty-antaram api tena guṇinā teṣāṁ guṇānāṁ tad-vyañjaka-śakteś caikātmakatvam eva pratipādayati—yasya jñāna-mayaṁ tapaḥ iti ca śruty-antare’pi yasya cit-svarūpam evaiśvaryam ity abhidhīyate | caturveda-śikhāyāṁ ca—viṣṇur eva jyotir viṣṇur eva brahma viṣṇur evātmā viṣṇur eva balaṁ viṣṇur evity amaraḥaḥ ity ādi | bhāgavata-tantre ca—

śakti-śaktimatoś cāpi na vibhedaḥ kathañcana |

avibhinnāpi svecchādi-bhedair api vibhāṣyate || iti |

viṣṇu-saṁhitāyāṁ ca—

icchā-śaktir jñāna-śaktiḥ kriyā-śaktir iti tridhā |

śakti-śaktimatoś cāpi na bhedaḥ kaścid iṣyate || iti |

tasmād bhagavataika-rūpatvam eva guṇānām | ata eva mahābhārata-tātparya-pramāṇitā śrutiḥ—

satyaḥ so’sya mahi mahimā gṛṇeśavo yajñeṣu vipra-rājye iti |

ato māyika-sarva-niṣedhāvadhi-svarūpam uktvā paścāt tasyaivaiśvaryādikam ucyate—eṣa sarveśvaraḥ [bṛ.ā.u. 4.4.22] ity ādi | ato guṇa-guṇinor nābheda-pakṣe’pi tad-eka-rūpam iti vacanaṁ guṇānām antaraṅgatvena guṇinā saha tulyatvāt tādātmyāpatteś ca saṅgacchata eva |

—o)0(o—

dahara-vidyāyām api tadīya-guṇānāṁ dahara uttarebhyaḥ [ve.sū. 1.3.14] iti-nyāya-prasiddha-daharākhya-brahmavad eva, tatrāpy antaraṅgatayaiva ca jijñāsyatvam anveṣṭavyatvaṁ coktam | tathā hi—atha yad idam asmin brahma-pure daharaṁ puṇḍarīkaṁ veśma daharo’sminn antara ākāśas tasmin yad antas tad anveṣṭavyam, tad vāva vijijñāsitavyaṁ [chā.u. 8.1.1] iti | vyākhyātaṁ ca śrī-rāmānujācārya-caraṇaiḥ—

yad idam asmin brahma-pure puṇḍarīke veśma [chā.u. 8.1.1] ity anūdya, tasmin dahare puṇḍarīka-veśmani yo daharākāśo yac ca tad-antar-varti-guṇa-jātam, tad-ubhayam anveṣṭavyaṁ vijijñāsitavyaṁ ceti vidhīyata ity arthaḥ |

asmin kāmāḥ samāhitāḥ [chā.u. 8.1.5] ity atra hi kāmyatvāt kāmāḥ kalyāṇa-guṇās tad-antaḥ-sthā ucyante | te ca guṇāḥ—asmin dyāv āpṛthivī antar eva samāhite [chā.u. 8.1.3] ity-ādibhir vibhutvādayaḥ, ayam ātmāpahata-pāpmā [chā.u. 8.1.5] ity-ādibhir apahata-pāpmātvādayaś ca tatra bahava eva vyākhyātāḥ santīti |

vākya-kāraiś ca ta eva tad-antarasthatvenoktā—tasmin yad-antaḥ [chā.u. 8.1.1] iti, kāma-vyapadeśaḥ [chā.u. 8.1.5] ity-ādineti | atra yadi dahara-jñānārthaṁ dyāv-āpṛthivyāv evānveṣṭavyatvādibhyāṁ vivakṣite, tadā jñātatvāt te pūrvam upadiśyājñātatvāt paścād eva dahara upadekṣyata iti jñeyam | tasmāt svarūpa-bhūtā ete guṇāḥ sahasra-nāma-bhāṣye cādvaita-vāda-gurubhir apīdam uktam | sākṣād avyavadhānena svarūpa-bodhena paśyati sarvam iti sākṣī | nirupādhikam āścaryam asyeti īśvaraḥ, eṣa sarveśvaraḥ [bṛ.ā.u. 4.4.22] iti śruteḥ iti ||

atra sarva-śabdenopādher api parigrahāt tad-atiriktam aiśvarya iti bhāvaḥ |

atha yat pṛṣṭaṁ—niṣiddha-nīla-pītādy-ākārasya tasya jñāna-mātra-vastunaḥ kathaṁ tat-tad-varṇanatvaṁ ? kathaṁ vā pariccheda-rahitasya caturbhujādy-ākāratvena paricchinnatvaṁ ? kathaṁ vā vaikuṇṭhādīnām api tad-rūpatvam iti ? tatrāścaryādivat sva-prakāśatvena vibhutvena ca tat-tad-upādhi-rahita-svarūpa-mātratvaṁ pramāṇa-cakravarti-vidvad-anubhava-sevyamānaiḥ śabdair eva pramitaṁ darśayiṣyate | tad evaṁ bhaga-padam atra bhāsvān ayam udayate ity ādau bhāḥ-śabdādivat svarūpāṁśa-bhūtaṁ viśeṣaṇam eva | tataś ca bheda-vṛtti-prādhānyena vā kevalayā bheda-vṛttyā vā kṛte’pi matv-arthīye svarūpa-śakti-vṛttīnām advaye jñāne’py apariharaṇīyatvāt | svarūpa-śakti-vṛtti-lakṣaṇena bhagena sahaiva bhagavatas tenādvaya-jñānenaika-vastutvam eva sidhyatīti kṛtaṁ jahad-ajahal-lakṣaṇa-maya-kaṣṭa-kalpanayā | tata evetthaṁ prauḍhi-yuktam uktam—bhagavān api tad advayaṁ jñānaṁ śabdyate iti | tatra pramāṇaṁ—tattva-vidaḥ ity anena vidvad-anubhavaḥ, śabdyate ity anena śabdaś ceti ||

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[9] tad etat sarva-saṁvādena prakaraṇam ārabhyate—[mūle 9-anuccheda] **atha sā bhagavattā ca nāropitā** ity ādinā | atha śrī-vigrahasya pūrṇa-svarūpa-bhūtatva-sthāpaka-prakaraṇārambhe pañcaviṁśa-vākyasyānantarāvatārikāyāṁ [26] tad evam aiśvaryādi ity-ādāv evaṁ vedāntā vicāraṇīyāḥ |

nanu tasyārūpatvaṁ vedaiḥ prastūyate—asthūlam anaṇu [bṛ.ā.u. 3.8.8] ity-ādibhiḥ |

apāṇi-pādo javano gṛhītā

paśyaty acakṣuḥ sa śṛṇoty akarṇaḥ |

sa vetti viśvaṁ na ca tasyāsti vettā

tam āhur ādyaṁ puruṣaṁ mahāntam || [śve.u. 3.19] ity-ādibhiś ca |

ucyate—tasya svarūpa-bhūta-sarva-śaktitva-sthāpanayā rūpasyāpi siddhiḥ śruti-labdhaiveti |

kiṁ ca, atha yad ataḥ paro divo jyotir dīpyate viśvataḥ pṛṣṭheṣu sarvataḥ pṛṣṭheṣv anuttameṣūttameṣu lokeṣv idaṁ vāva tad yad idam asminn antaḥ puruṣe jyotiḥ [chā.u. 3.13.7] iti | atra jyotiḥ-śabdenaiva prasiddhaṁ brahma brahmatvaṁ cāsya prakaraṇa-balāt sūtra-kṛdbhiḥ sādhitaṁ, tatas tasya jyotiṣṭve sati rūpitvam eva siddhyati |

nanu, vācaivāyaṁ jyotiṣās te [bṛ.ā.u. 4.3.5], mano-jyotir juṣatāṁ [tai.brā. 1.6.3.3] ity-ādi-darśanāt nātra tac-chabda-cakṣur-anugrāhake tejasi vartate | kiṁ tarhi yad yasyāvabhāsakaṁ tad eva tatra jyotir ucyata iti | brahmaṇo’pi caitanya-mātrasya sarvāvabhāsakatvāt jyotiṣṭvaṁ satyam | yadyapi tat-svarūpatvād api jyotiṣṭvaṁ bhavet, tathāpi prasiddhārthaṁ yat jyotiṣṭvaṁ, tad api tasyāvagamyate śruty-antarāt | tathā hi—

na tatra sūryo bhāti na candra-tārakaṁ

nemā vidyuto bhānti kuto’yam agniḥ |

tam eva bhāntam anubhāti sarvaṁ

tasya bhāsā sarvam idaṁ vibhāti || [ka.u. 2.2.15] iti samāmananti |

atra tejaḥ-svabhāvānāṁ sūryādīnāṁ, tatra bhāna-pratiṣedhāt pūrvavat jyotī-rūpatvam evopapadyate | sūryo’vabhāsamāne candra-tārakādi na bhāsata itivat | evaṁ samāna-svabhāva evānukāra-darśanāc ca tad-rūpatvam eva—gacchantam anugacchantītivat | yat tu vahniṁ dahantam anudahati sutaptaṁ loham ity atra vāyuṁ vahantaṁ tam anuvahati raja ity atra cānyathātvaṁ, tatrāpi dahana-vahana-kriyayos tatraiva mukhyatvam iti | brahmaṇy api tādṛśa-jyotiṣṭvasya tathātvam | evaṁ tad-bhāsā sarvasya bhāsamānatve’pi tad-rūpatvaṁ siddhyati | ata evānumānam iti siddham | sūryam anubhānti raśmaya itivat, na tu dīpo dīpāntaram anubhātītivad viruddham | atas tasya prasiddhārtha-jyotī-rūpatve sarva-paratve ca śruti-śabdeṣv eva sati kiṁ-nāmānyathā-gati-kriyayā, śrutes tu śabda-mūlatvāt [ve.sū. 1.1.5] itivat | tathā hi—bhā-rūpaḥ satya-saṅkalpaḥ iti |

hiraṇmaye pare kośe virajaṁ brahma niṣkalam |

tac chubhraṁ jyotiṣaṁ jyotis tad yadātma-vido viduḥ || [mu.u. 2.2.10] iti |

brahma hy anyad vyanakti brahmānyena na vyajyate—ātmanaiva jyotiṣāste [bṛ.ā.u. 4.3.6], agṛhyo na hi gṛhyate [bṛ.ā.u. 3.9.26], tena sūryas tapati tejaseddhaḥ iti ca | tathā coktam—

yad āditya-gataṁ tejo jagad bhāsayate’khilam |

yac candramasi yac cāgnau tat tejo viddhi māmakam || [gītā 15.12] iti |

tasmād rūpavad eva tad iti sthitam | jyotiś caraṇābhidhānāt [bṛ.ā.u. 1.6.24] ity adhikaraṇe śrī-rāmānuja-caraṇāś caiva ācakṣyate |

etāvān asya mahimā tato jyāyāṁś ca pūruṣaḥ |

pādo’sya sarvā bhūtāni tripādasyāmṛtaṁ divi || [chā.u. 3.12.6] iti |

pratipāditasya catuṣpadaḥ parama-puruṣasya—

vedāham etaṁ puruṣaṁ mahāntam

āditya-varṇaṁ tamasaḥ parastāt [śve.u. 3.8]

ity abhihitā prākṛta-rūpasya tejo’prākṛtam iti | tadvat tayā sa eva jyotiḥ-śabdābhidheya iti |

kiṁ ca, śyāmāc chabalaṁ prapadye [chā.u. 8.13.1] suvarṇa-jyotiḥ iti | tasya haitasya catvāri rūpāṇi śuklaṁ raktaṁ raukmaṁ kṛṣṇaṁ [tai.ā. 3.10.6] iti, yadā paśyaḥ paśyate rukma-varṇaṁ kartāram īśaṁ puruṣaṁ brahma-yoniṁ [mu.u. 3.1.3], sa aikṣata [ai.u. 1.1.1, bṛ.ā.u. 1.2.5] iti | sarve’nimeṣājajñire vidyutaḥ puruṣādadhi [ma.nā.u. 1.8] iti | sa cakṣuṣā paśyati rūpam asya [ma.nā.u. 1.11] iti, yam evaiṣa vṛṇute tena labhyas tasyaiṣa ātmā vivṛṇute tanūṁ svāṁ [mu.u. 3.2.3, ka.u. 2.1.3] iti | buddhi-mattāṅga-pratyaṅgavattāṁ bhagavato lakṣayāmahe, buddhimān manovān aṅga-pratyaṅgavān ity-ādyaiḥ, prakāśavac cāvaiyarthyāt [ve.sū. 2.2.41], rūpopanyāsāc ca [ve.sū. 1.2.23] ity ādau mādhva-bhāṣyādi-pramāṇitair vedaiḥ—paśyate, vivṛṇute, lakṣayāmahe ity ādy abhyasta-vidvat-pratyakṣa-pakṣapāta-balavattarair virodhāt, apāṇi-pādādi-vedānāṁ na tathārthaḥ saṅgacchate iti na tāvat tasyārūpatvaṁ pratipāditam ||

darśanādi-kriyāyāṁ na manoratha-kalpanā-mātratvaṁ cintyam | uktaṁ cādvaita-śārīrake’pi—

abhidhyāyater atathā-bhūtam api vastu karma bhavati, manoratha-kalpitasyāpy abhidhyāyati-karmatvāt | īkṣates tu tathā-bhūtam eva vastu loke karma dṛṣṭam, iti || [1.3.13] iti |

anyatrāpi darśanasya yathārthopalabdhārthatvaṁ dṛṣṭam, yathā—dṛṣṭa evātmanīśvaraḥ [mā.u. 2.2.8] ity ādau | tasmāt apāda-pāṇy-ādi-vedaiḥ katham ete viruddheran ? tasya rūpasya brahmaṇi svarūpa-bhūta-sarva-śaktitva-sthāpnayā, sarvair yuktā śaktibhir devatāsya ity ādau nitya-rūpeti viśeṣopadeśena ca nityatvaṁ siddham eva | svarūpa-nityatvaṁ tu tatra śāśvatātmā ity anenaivoktam | ata eva vivṛṇute ity evoktam, na tu kalpayatīti |

atrodāhariṣyante ca śruti-smṛtayaḥ—udāhṛtā ca, yatra nānyat paśyati ity-ādi tad ittham anya-prākṛta-rūpa-sādṛśyena kutarka-viśeṣaś ca parihṛtaḥ, vailakṣaṇyāt, kālātyayāpadiṣṭatvāt, śāstra-yonitvāt [ve.sū. 1.1.3] ity nyāyena śabdaika-prāmāṇyāt |

tata eva yathāgre sūkṣma-rūpeṇāvyaktatvāt kvacit kadācid amūrtatā-sthūla-rūpeṇa vyaktatvāt kadācin mūrtatā, tathā brahmaṇo’pīty api nirastam | viśeṣatas tatrāvyaktatā-vyaktatā-bhedaś ca niṣeddhavyaḥ | tasmād rūpitvam arūpitvaṁ ceti na | atra samuccya-vyavasthā tv ekādhikaraṇatvān na sambhavaty eva |

tathā vikalpo’py aṣṭa-doṣa[[246]](#footnote-247)-duṣṭatvena kriyāyām iva vastuni tasyāsambhavān na syād iti rūpitva-śrutir eva sarvopamardinī |

tarhi kā svid arūpa-śruter gatiḥ ? ucyate—arūpa-rūpa-pratipādakatayā divivdhasya śruti-jātasya paraspara-saṅgaṭṭane sati durbalānām arūpa-śrutīnāṁ tad-anugamanam eva gatiḥ | tad-anugamanaṁ cātra, kasyacid rūpasyaiva sato bhaved arūpatva-lakṣaṇa-prasādhanam | tathā-vidhaṁ rūpaṁ cātra prākṛtād anyad eva yujyate, yathā bhaga-saṁjñakam aiśvaryādi-ṣaṭkam |

yadaiva hi svarūpa-śakti-prakāśamānatvena sva-prakāśa-mātraṁ bhavet, tadā cakṣur-aprakāśyatvāt arūpatvam aṅgīkaroti | tata eva sthūla-sūkṣmākhya-vyaktāvyakta-padārthebhyo vilakṣaṇaṁ tad-rūpam iti, vedānte vaiṣṇava-panthāna-vidām abhiprāyaḥ |

tathā ca, prakāśavac cāvaiśeṣyaṁ [ve.sū. 3.2.25] ity atra vyākhyātaṁ mādhva-bhāṣye—agny-ādivat sthūla-sūkṣmatva-viśeṣāt tasya tādṛśatvaṁ na sambhavati | nāsau sthūlo na sūkṣmaṁ para eva sa bhavati, tasmād āhuḥ paramam iti māṇḍavya-śruteḥ |

sthūla-sūkṣma-viśeṣo’tra na kvacit parameśvare |

sarvatraika-prakāro’sau sarva-rūpeṣu vartate || iti gāruḍāt |

avyakta-vyakta-bhāvau ca na kvacit parameśvare |

sarvatrāvyakta-rūpo’sau yata eva janārdanaḥ || iti kaurmād iti ||

yasmād avyakta-vyakta-bhāvau tasmin na staḥ tasmāt tābhyām atiriktaṁ rūpaṁ—yat tat prāhur avyaktam ādyaṁ [bhā.pu. 10.3.11] ity ādau prasiddhaṁ yad avyaktākhyaṁ paraṁ tattvaṁ rūpaṁ vigraho yasyeti kaurma-vacanārthaḥ | asya pūrṇa-parama-tattvākāratvam agre mūla-grantha eve vivecanīyaṁ[[247]](#footnote-248) | ata eva bahu-vrīhir ayam aupacārikeṇaiva bhedena boddhavyaḥ |

ata eva tasya rūpasya para-vidyaika-vyaṅgya-sva-prakāśa-para-brahmatvaṁ—yadā paśyaḥ paśyataḥ ity asyānte tad-darśana-mātreṇāśeṣa-karmāvadhūnana-pūrvaka-parama-siddhi-prāpti-liṅgato vyañjitam—tadā pumān puṇya-pāpe vidhūya nirañjanaṁ pātmaṁ sāmyam upaiti ity anena | bhidyate hṛdaya-granthiḥ ity-ādi-śruti-sāmānyaṁ, tathā parāpi śrutir āditya-puruṣam adhikṛtya sarva-pāpmātyaya-kathanottaram eva rūpaṁ varṇayantī tasya rūpasya pāpmāpara-paryāya-māyika-doṣa-rāhityam evāṅgīkaroti—eṣa ātmāpahata-pāpmā [chā.u. 8.1.5] iti śruti-sāmānyāt | taj-jñāninām api pāpmātyaya-liṅgāt kaimutyena ca tad eva draḍhayati—

atha ya eṣo’ntarāditye hiraṇmayaḥ puruṣo dṛśyate, hiraṇya-śmaśrur hiraṇya-keśa āpraṇakhāt sarva eva suvarṇaḥ | tasya yathā kapy-āsaṁ sarva eva[[248]](#footnote-249) puṇḍarīkam evam akṣiṇī | tasyod iti nāma | sa eṣa sarvebhyaḥ pāpmabhya uditaḥ | udeti ha vai sarvebhyaḥ pāpmabhyo ya evaṁ veda || [chā.u. 1.6.6-7] iti |

kiṁ ca, nāsad āsīd ākhye [ṛ.ve. 10.129.1] iti brahma-sūkte brahmaṇi prākṛtātītasya prāṇasya sad-bhāva-śravaṇena tat-tan-niṣedha-vākyam | aprāṇo hy amanāṁ śubhraḥ [mu.u. 2.1.2] ity-ādikaṁ prākṛta-viṣayam eveti gamyate, yathā—

na mṛtyur āsīd amṛtaṁ na tarhi

na rātryā ahna āsīt praketa |

ānīd avātaṁ svadhayā tad ekaṁ

tasmād dhānyatra paraḥ kiñcanāsa || [ṛ.ve. 10.129.2]

atra sa ānīd iti prāṇa-karmopādānāt prāg-utpatteḥ santam eva prāṇaṁ sūcayati | evaṁ vā are’sya mahato bhūtasya niḥśvasitam etat [bṛ.ā.u. 2.3.10] iti śruty-antare ca tat sad-bhāvas tasmiṁl lakṣyate | tatra avātam iti viśeṣaṇāt tu prākṛta-vātatvaṁ niṣedhatīti spaṣṭam eva | tatas tathā-vidha-prāṇatva-śravaṇena tat-sahacāriṇaḥ śrī-vigrahasya sad-bhāvas tādṛśa-bhāvaś ca gamyata eva—

cinmayasyādvitīyasya niṣkalasyāśarīriṇaḥ |

upāsakānāṁ kāryārthaṁ brahmaṇo rūpa-kalpanā || [rā.tā.u. 1.1.7] iti ca |

evaṁ vyākhyāyate—rāmaṁ vande sac-cid-ānanda-rūpaṁ gadāri-śaṅkhābja-dharam iti | tatraiva vakṣyamāṇatvāt | pṛthak-śarīra-dhāritā-rahitasya rūpa-kalpanā aṣṭa-vidha-pratimā-racanaṁ[[249]](#footnote-250) vidhīyata ity arthaḥ |

sa ca śrī-vigraho’nanta-rūpātmaka eva śrutyāntare teṣāṁ rūpāṇām etāvattva-niṣedhāt | tathā hi—mūrtaṁ caivāmūrtaṁ ca [bṛ.ā.u. 2.3.1] ity upakramyāmūrta-rūpasya ca puruṣa-śabdoditasya mahārajanādi-rūpāṇi darśayitvā tad-anantaram—athāta ādeśo neti neti [bṛ.ā.u. 2.3.6] ity atra samāpty-arthatvāt iyattā-vācakena iti-śabdena prakṛta-rūpasya etāvattvaṁ niṣedhati |

punaḥ svayam eva sā śrutiḥ—na hy etasmāt iti, nety anyat param asti ity atrādeśa-vākyam eva vyacakṣāṇā tataḥ param anyad api rūpa-viśeṣam astīti bravīti | na hy etasmān mūrta-lakṣaṇād rūpād amūrta-lakṣaṇaṁ rūpam iti etāvad eva vaktavyaṁ, kintu neti naitāvat | yato’nyad api paraṁ rūpam astīty ādeśa-vākyārtha ity arthaḥ |

evam āha sūtrakāraḥ—prakṛtaitāvattvaṁ hi pratiṣedhati tato bravīti ca bhūyaḥ [ve.sū. 3.2.22] iti | atra rūpa-mātra-niṣedhe śruty-abhiprete sati mahārajanādi-sadṛśa-rūpam aloka-prasiddhaṁ svayam upadiśya punar niṣedha-kāriṇyās tasyā unmatta-pralapitā syāt sūtrakārasya ca etāvattvam iti saṅkhyātmaka-bhāva-prayogo’samīkṣya kāritāyai bhavet | etad-rūpaṁ ca—niṣedhatīty eva sūcayituṁ kathañcid uktaṁ syād iti |

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[45] atha pañca-catvāriṁśasya vākyasya vyākhyānte idaṁ vicāryam—yat yasya tasya śrī-vigrahasya paricchinnatve’py aparicchinnatvaṁ śrūyate, tac ca yuktam, acintya-śaktitvāt, sarveṣāṁ vibhutvādi-parama-śaktīnām ekāśrayatvāc ca | yathaiva hi śrī-kṛṣṇa-vigraham adhikṛtyojjagau mūle’pi, yathā ca daharākāśa-saṁjñasya parameśvarasya, tathā hi, daharaṁ puṇḍarīkaṁ veśma dahare’sminn antarākāśaḥ [chā.u. 8.1.1] ity uktvocyate, yāvān vā ayam ākāśas tāvān eṣo’ntar-hṛdaya akāśaḥ [chā.u. 8.1.3] iti | dṛṣṭāntaś cāyam iṣuvad gacchati savitetivad atyantaṁ mahattvam eva nirdiśati |

vākyāntarāṇi ca—jyāyān pṛthivyā jyāyān antarikṣāt [chā.u. 3.14.3] iti, ubhe asmin dyāv-āpṛthivī antar eva samāhite ubhāv agniś ca vāyuś ca sūryācandramasāv ubhau vidyun nakṣatrāṇi yac cāsyehāsti yac ca nāsti sarvaṁ tad asmin samāhitam iti [chā.u. 8.1.3] iti ca |

atra yāvatā hṛdaya-puṇḍarīkāntarvartitvaṁ bhāvatā eva sarva-vyāpakatvam acintyāṁ śaktiṁ vinā na sambhavati | nahi ghaṭa-varty-ākāśo yāvān tāvaty eva candra-sūryādy-ādhāratvaṁ yujyate iti | na ca hṛt-puṇḍarīke brahmaṇaḥ pratibimbatvāt sarva-samāveśaḥ sambhāvīti | vibhoḥ paricchinnopādhau sāmastyena pratibimbatvam adṛṣṭa-caram |

na hi ghaṭādāv ākāśaṁ sāmastyena pratibimbatvam āpadyeteti | tasmād acintyaiva śaktir yogamāyākhyā tatrābhyupagamanīyā | evam evaikair brahma-sūtreṣu vaiśvānarākhyasya prādeśa-mātratvena śrutasya parama-puruṣasya vicāre siddhāntitam | sampatter iti[[250]](#footnote-251) jaiminis tathā hi darśayati [ve.sū. 1.2.32], yathā sampattir acintyaiśvaryaṁ śrutiś ca tathā[[251]](#footnote-252) darśayati—yas tv etam evaṁ prādeśa-mātram abhivimānam ātmānaṁ vaiśvānaram upāste [chā.u. 5.18.1] iti | mitatvena sarvato vigatamānatvena ca darśanāt | tatraiva, prādeśa-mātre tasyā ha vā etasātmano vaiśvānarasya mūrdhaiva sutejāś cakṣur viśva-rūpaḥ [chā.u. 5.18.2] ity-ādinā trailokya-samāveśanāc ceti |

atha śrī-vigraha-prasaṅge sūtra-catuṣṭayasya mādhva-bhāṣye, yathā—arūpavad eva hi tat-pradhānatvāt [ve.sū. 3.2.14], iti | asya sūtrasya bhāṣyaṁ, yathā—prakṛty-ādi-pravartakatvena tad-uttamatvān naiva rūpavad brahma hi, śabdād asthūlam anaṇu [bṛ.ā.u. 3.8.8] ity-ādi-śruteś ca |

bhautikānīha rūpāṇi bhūtebhyo’sau paro yataḥ |

arūpavān ataḥ proktaḥ kva tad avyaktataḥ paraḥ || iti ca mātsye |

prakāśavac cāvaiyarthyāt [ve.sū. 3.2.15] iti | bhāṣyaṁ—

yadā paśyaḥ paśyate rukma-varṇaṁ [mu.u. 1.3], śyāmāc chabalaṁ prapadye [chā.u. 8.13.1] suvarṇa-jyotiḥ [tai.u. 3.10.6] ity-ādi-śrutināṁ ca na vaiyarthyaṁ vilakṣaṇa-rūpatvāt, yathā cakṣur-ādi-prakāśe vidyamāne’pi vailakṣaṇyād aprakāśatvādi-vyavahāraḥ ||

āha ca tan-mātraṁ [ve.sū. 3.2.16] iti | bhāṣyam—vailakṣaṇyaṁ cocyate—

ānanda-mātram ajaraṁ purāṇaṁ

ekaṁ santaṁ bahudhā dṛśyamānam |

tam ātma-sthaṁ ye tu paśyanti dhīrās

teṣāṁ sukhaṁ śāśvataṁ netareṣām || [śve.u. 6.12] iti caturveda-śikhāyām ||

darśayati cātho api smaryate [ve.sū. 3.2.17] iti | bhāṣyam—darśayati cānanda-svarūpam—tad-vijñānena paripaśyanti dhīrā ānanda-rūpam ajaraṁ yad vibhāti [mu.u. 2.2.7] iti śrutiḥ |

śuddha-sphaṭika-saṅkāśaṁ vāsudevaṁ nirañjanaḥ |

cintayīta yatir nānyaṁ jñāna-rūpād ṛte hareḥ || iti mātsya iti |

atra, ānandaṁ brahmaṇo rūpaṁ bheda-nirdeśaś ca śrūyate | tathā mādhva-bhāṣya evodāhṛtaṁ śruty-antaraṁ ca—

sad-dehaḥ sukha-gandhaś ca jñānabhāḥ sat-parākramaḥ |

jñāna-jñānaḥ sukhī mukhyaḥ sa viṣṇuḥ paramākṣaraḥ || iti |

śrī-rāmānuja-caraṇāś caivaṁ vadanti—antas tad-dharmopadeśāt [ve.sū. 1.1.20] ity atra bhāṣyam—

parasyeva brahmaṇo nikhila-heya pratyanīkānanta-jñānānandaika-svarūpatayā sakaletara-vilakṣaṇasya svābhāvikānatiśayāsaṅkhyeya-kalyāṇa-guṇa-gaṇāś ca santi | tadvad eva svābhimatānurūpaika-rūpācintya-divyādbhuta-nitya-niravadya-niratiśayaujjvalya-saundarya-saugandha-saukumārya-lāvaṇya-yauvanādy-ananta-guṇa-nidhi divya-rūpam api svābhāvikam asti | tad evopāsakānugraheṇa tat-tat-pratipattyānurūpa-saṁsthānaṁ karoty apāra-kāruṇya-sauśīlya-vātsalyaudārya-jalanidhi-nirastākhila-heya-gandhopahata-pāpmā paraṁ brahma puruṣottamo nārāyaṇa iti |

yato vā imāni bhūtāni jāyante [tai.u. 3.1], sad eva somyedam agra āsīt [chā.u. 6.2.1], ātmā vā idam eka evāgra āsīt [ai.u. 1.1.1], eko hi vai nārāyaṇa āsīt, na brahmā neśānaḥ [mahā.u. 1.1] ity-ādiṣu nikhila-jagad-eka-kāraṇatayāvagatasya parasya brahmaṇaḥ, satyaṁ jñānam anantaṁ brahma [tai.ā. 1], vijñānam ānandaṁ brahma [bṛ.ā.u. 5.9.18] ity-ādiṣv evambhūtaṁ svarūpam ity avagamyate | nirguṇaṁ [ātmopaniṣat], nirañjanaṁ [śve.u. 6.19], apahata-pāpmā vijaro vimṛtyur viśoko vijghaṁso’pipāsaḥ satya-kāmaḥ satya-saṅkalpaḥ [chā.u. 8.5.1] ||

na tasya kāryaṁ karaṇaṁ ca vidyate

na tat-samaś cābhyadhikaś ca dṛśyate |

parāsya śaktir vividhaiva śrūyate

svābhāvikī jñāna-bala-kriyā ca || [śve.u. 6.8]

tam īśvarāṇāṁ paramaṁ maheśvaraṁ

taṁ devatānāṁ paramaṁ ca daivatam |

patiṁ patīnāṁ paramaṁ parastād

vidāma devaṁ bhuvaneśam īḍyam || [śve.u. 6.7],

sarvāṇi rūpāṇi vicintya dhīro

nāmāni kṛtvābhivadan yadāste |

vedāham etaṁ puruṣaṁ mahāntam

āditya-varṇaṁ tamasaḥ parastāt || [yajuḥ 3.12]

sarve nimeṣā jajñire vidyutaḥ puruṣād adhi [tai.nārā. 1] ity-ādiṣu parasya brahmaṇaḥ prākṛta-heya-guṇān prākṛta-heya-deha-sambandhaṁ tan-mūla-karma-vaśyatā-sambandhaṁ ca pratiṣidhya kalyāṇa-guṇān kalyāṇa-rūpaṁ ca vadanti |

tad idaṁ svābhāvikam eva rūpam upāsakānugraheṇa tat-pratipatty-anuguṇākāraṁ deva-manuṣyādi-saṁsthānaṁ karoti svecchayeva parama-kāruṇiko bhagavān | tad idam āha śrutiḥ—ajāyamāno bahudhā vijāyate iti | smṛtiś ca—ajo’pi sann avyayātmā bhūtānām īśvaro’pi san [gītā 4.6] iti | na paritrāṇāya sādhūnām ity-ādi, sādhavo hy upāsakāḥ | tat-paritrāṇam evoddeśyam ānuṣaṅgikas tu duṣkṛtāṁ vināśaḥ | saṅkalpa-mātreṇa tad-utpatteḥ | prakṛtiṁ svām adhiṣṭhāya ity-ādi | prakṛtiṁ svām iti prakṛtiḥ svabhāvaḥ | svam eva svabhāvam āsthāya na saṁsāriṇaṁ svabhāvam ity arthaḥ |

ātmanā yayeti sva-saṅkalpa-rūpeṇa jñānenety arthaḥ | māyā vayūnaṁ jñānaṁ [veda-nirghaṇṭau dharma-varge 22] iti jñāna-paryāyam api māyā-śabdaṁ nirghaṇṭukā adhīyate | āha ca bhagavān parāśaraḥ—

samastāḥ śakayaś caitān āpur yatra pratiṣṭhitāḥ |

tad viśva-rūpa-vairūpyaṁ rūpam anyad dharer mahat ||

samasta-śakti-rūpāṇi tat karoti janeśvara |

deva-tiryaṅ-manuṣyākhyā ceṣṭāvanti sva-līlayā |

jagatām upakārāya na sā karma-nimittajā || [vi.pu. 6.9.90] iti |

mahābhārate cāvatāra-rūpasyāpy aprākṛtatvam ucyate—na bhūta-sarvgātma-saṁsthāno deho’sya paramātmanaḥ iti mahābhārate udyoga-parvaṇi | ataḥ parasyaiva brahmaṇa evaṁ-rūpa-rūpavattvād ayam api tasyaiva dharmaḥ [śrī-bhāṣya 2.1.20] iti ||

tatra tair api viśvarūpād vailakṣaṇyavattvena svarūpāntaraṅga-dharmatvena svarūpāntaraṅga-dharmāṇāṁ tat-tad-avyava-sanniveśānāṁ svarūpam eva dharmi bhaved ity evaṁ tad evāyavī-deha ity āgatatvena, yugapad api samasta-śakti-prādurbhāva-kartṛtvena ca svarūpatvam evāṅgīkṛtaṁ, pūrṇatvaṁ ca |

tāś ca śaktayo nijecchātmaka-svābhāvika-śaktimayya iti tāsām api tad-rūpatvaṁ dhvanitam | ataḥ kartṛtvam apy atra prādurbhāvayitṛtvam eva, na tu kalpayitṛtvam iti | tathā, mano-mayaḥ prāṇa-śarīro bhā-rūpaḥ satya-kāmaḥ satya-saṅkalpaḥ ākāśātmā sarva-karmā sarva-kāmaḥ sarva-gandhaḥ sarva-rasaḥ sarvam idam abhyātto’vākyanādaraḥ [chā.u. 3.14.2] ity api |

ta idam āhuḥ—mano-mayaḥ pariśuddhena manasaikyena grāhyaḥ | prāṇa-śarīraḥ iti jagati sarveṣāṁ prāṇānāṁ dhārakaḥ | bhā-rūpaḥ bhā-svarūpaḥ | aprākṛta-svāsādharaṇa-niratiśaya-kalyāṇa-divā-rūpatvena niratiśaya-dīpti-yukta ity arthaḥ | ākāśātmā ākāśavat sūkṣma-svaccha-rūpaṁ sakaletara-kāraṇasyātma-bhūta iti | ākāśātmā svayaṁ ca prakāśate’syāṁś ca prakāśayatīti vākāśātmā | evaṁ sarva-karmā kriyate iti karma | sarvaṁ jagad asya karma sarvā vā kriyā yasyāsau sarva-karmā | sarva-kāmaḥ kāmantya iti kāmā bhogya-bhogopakaraṇādayas te pari sarva-vidhās tasya santīty arthaḥ | sarva-gandhaḥ sarva-rasaḥ aśabdam asparśaṁ [ka.u. 1.3.15] ity-ādinā prākṛta-gandhādi-niṣedhād aprākṛtasyāsādhāraṇā niravadyā niratiśayāḥ kalyāṇāḥ sva-bhogya-bhūtāḥ sarva-vidhā gandha-rasās tasya santīty arthaḥ | sarvam idam abhyātta uktam idaṁ paryantaṁ sarvam idaṁ kalyāṇa-guṇa-jātaṁ svīkṛtavān | abhyāttaḥ iti bhuktā brāhmaṇāḥ itivat kartari ktaḥ pratipattavyaḥ | avākī vāg uktiḥ sāsya nāstīty avākī | kutaḥ ? ity āha—anādaraḥ | avāpta-samasta-kāmatvenādartavyābhāvād ādara-rahitaḥ | ata evāvākī ajalpāka iti |

atra prāṇa-śarīra iti prāṇavad upāsakānāṁ parama-preṣṭha-śarīra ity arthaḥ ity api | tathā prāṇayati sarvam iti prāṇaṁ paraṁ brahmaiva śarīraṁ yasya sa ity arthaḥ | ity api ca vyākhyānaṁ ghaṭate ||

[57] oṁ namas te ity-ādi devāḥ śrī-hariṁ [bhā.pu. 6.9.30][[252]](#footnote-253) ity atra tasya haritvaṁ, grāhāt prapannaṁ [bhā.pu. 11.4.18][[253]](#footnote-254) ity-ādau muktā-phala-vyākhyānusṛtaikādaśa-skandha-vākya-svārāsyāl labhyate | ata evātrāpi, athaivam īrito rājan sādaraṁ tridaśair hariḥ [bhā.pu. 6.9.43] ity atra hari-śabdenaivokto’sāv iti |

[96] pṛthivy-ādi[[254]](#footnote-255) | atra yad aṇḍam aṇḍāntara-gocaraṁ ca ity-ādi-padya evaṁ vivecanīyam | yadyapi śrī-rāmānujīyair nirviśeṣaṁ brahma na manyate, tathāpi sa-viśeṣaṁ manyamānair viśeṣātiriktaṁ mantavyam eva | tac ca brahma-śabdenoktaṁ viśiṣṭa-brahmaṇo guṇa-bhūtam iti, so’śnute sarvān kāmān saha brahmaṇā vipaścitā [tai.u. 2.1.1] ity atra saha-śabda-balena tair eva vyākhyātam | tac cāgre mūla eva vivecanīyam |

[98] athāṣṭanavatitama-vākya-vyākhyānte, sa vā eṣa puruṣo’nna-rasa-mayaḥ ity ādikā śrutir vivṛtya vyākhyāyate, yathā—

sa vā eṣa puruṣo’nna-rasa-mayaḥ | tasyedam eva śiraḥ, ayaṁ dakṣiṇaḥ pakṣaḥ, ayam uttara-pakṣaḥ, ayam ātmā, idaṁ pucchaṁ pratiṣṭhā | [tai.u. 2.1]

tasmād vā etasmād anna-rasa-mayāt | anyo’ntara ātmā prāṇa-mayaḥ | tenaiṣa pūrṇaḥ | sa vā eṣa puruṣa-vidha eva | tasya puruṣa-vidhatām | anvayaṁ puruṣa-vidhaḥ | tasya prāṇam eva śiraḥ, vyāno dakṣiṇaḥ pakṣaḥ, apāna uttaraḥ pakṣaḥ, ākāśa ātmā, pṛthivī pucchaṁ pratiṣṭhā | [tai.u. 2.2]

tasyaiṣa eva śārīra ātmā | yaḥ pūrvasya, tasmād vā etasmāt prāṇa-mayād anyo’ntara ātmā mano-mayaḥ, tenaiṣa pūrṇaḥ | sa vā eṣa puruṣa-vidha eva, tasya puruṣa-vidhatām anvayaṁ puruṣa-vidhaḥ, tasya yajur eva śiraḥ, ṛg dakṣiṇaḥ pakṣaḥ, sāmottaraḥ pakṣaḥ, ādeśa ātmā, atha sarvāṅgirasaḥ pucchaṁ pratiṣṭhā | [tai.u. 2.3]

tasyaiṣa eva śārīra ātmā | yaḥ pūrvasya, tasmād vā etasmān mano-mayād anyo’ntara ātmā vijñānamayaḥ, tenaiṣa pūrṇaḥ | sa vā eṣa puruṣa-vidha eva | tasya śraddhaiva śiraḥ, ṛtaṁ dakṣiṇaḥ pakṣaḥ, satyam uttaraḥ pakṣaḥ, yoga ātmā, mahaḥ pucchaṁ pratiṣṭhā | [tai.u. 2.4]

tasyaiṣa eva śārīra ātmā | yaḥ pūrvasya, tasmād vā etasmād vijñāna-mayād anyo’ntara ātmā ānanda-mayaḥ, tenaiṣa pūrṇaḥ | sa vā eṣa puruṣa-vidhatām anvayaṁ, puruṣa-vidhaḥ | tasya priyam eva śiraḥ, modo dakṣiṇaḥ pakṣaḥ, pramoda uttaraḥ pakṣaḥ, ānanda ātmā, brahma pucchaṁ pratiṣṭhā | [tai.u. 2.5] iti |

ayam arthaḥ—sa vā-śabdaḥ prasiddhau niścaye vā | eṣa mṛj-jalāgni-piṇḍa-lakṣaṇaḥ puruṣaḥ anna-rasa-mayaḥ anna-rasa-prācuryavān | yad vā, anna-raso nāmānna-vikāraḥ, tena tvag-ādi-rūpaḥ sarvo’pi tad-vikāro gṛhyate | tataś ca jala-vikārādibhir īṣan-miśratvāt tat-pracuraḥ kaivalyābhāvenāṁśasyaivānna-rasa-vikāratve sati saṁśinas tad-vikāratva-vivakṣānarhatvāt prāṇa-mayādāv api śuddha-vāyu-vigrahādīnāṁ rūpāntara-prāptādarśanāt pṛthivy-abhimāni-devatādi-lakṣaṇaḥ pucchādīnāṁ tad-vikāratvābhāvāt | vikāra-śabdāt [ve.sū. 1.1.13] ity-ādau sūtra-kārāṇām asvārasyāt | nadvyacāś iti niṣedhāc ca, na tu tad-vikāra iti | idaṁ prasiddhaṁ śira eva śiraḥ, na tūttarottaratrevātrāpi kalpanā-mayam |

evaṁ pakṣādiṣv api vyākhyeyam | pakṣo bāhuḥ | uttaro vāmaḥ | madhyama-deha-bhāga ātmāṅgānām | madhyaṁ hy eṣām ātmā iti śruteḥ | idam api nābher adhastāt yad aṅgaṁ taṁ puccham iva puccham adho-lambana-sāmyāt | tad eva ca prakarṣeṇa tiṣṭhaty asyām iti pratiṣṭhā āśrayaḥ | śākhā-candra-darśanavad antaratamatva-jñānārthaṁ loka-prasiddham ātmānam anūdya tasyāntaram antarātmānaṁ śāstra-prasiddha-sādhanādi-krameṇa praveśayan prāṇa-mayādīn apy āha tatra manaso dhāraṇārthaṁ tad-ādhāraḥ prāṇo dhārya iti |

prathamaṁ prāṇamayam āha—tasmād iti | antaras tad-apagamād anna-rasa-mayasya dṛteḥ eṣo’nna-rasa-mayas tena pūrṇo vāyuneva dṛtiḥ, sa ca puruṣa-vidhaḥ puruṣākāraḥ | kathaṁ tasya pūrvasyānna-rasamayasya puruṣa-vidhatām eva lakṣīkṛtya viśeṣaṁ bodhayitum ayam api rūpaka-kalpitaiḥ śira-pakṣādibhiḥ puruṣākāra eva varṇyate iti |

tad eva rūpakaṁ darśayati—tasya prāṇa-mayasya prāṇaṁ hṛdi-stho vāyur eva prathama-dhāryatvena śiraḥ kalpyate | evaṁ sādhana-krameṇaiva dakṣiṇa-pakṣatvādi-kramo jñeyaḥ | ākāśaḥ ākāśa-stha-vṛtti-viśeṣaḥ samānākhyaḥ, prāṇa-vṛtty-adhikārāt | madhya-sthatvāditarā paryanta-vṛttīr apekṣyātmā pṛthivī tad-abhimāninī devatā ādhyātmikasya prāṇasya dhārayitrī sthiti-hetutvāt, saiṣāṁ puruṣasyāpānam avaṣṭabhya [praśna.u. 3.8] śruty-antarāt |

tasya prāṇa-mayasya eṣa tasmād vā etasmād ātmana ākāśaḥ sambhūtaḥ ity atropakrānta evātmā śārīra ātmā tad-rūpa-śarīrāntaryāmī | katham-bhūtaḥ ? yaḥ pūrvasya anna-mayasyāpi śārīra ātmā | evaṁ yaḥ pūrvasya prāṇa-mayasya ity-ādikam uttaratrāpi yojyam | yasya pṛthivī śarīraṁ, yasyāpaḥ śarīraṁ, yasya tejaḥ śarīraṁ, yasya vāyuḥ śarīraṁ [bṛ.ā.u. 3.7.9] ity-ādy-antaryāmi-śruteḥ |

yat tv ānanda-mayās te’pi tasyaiṣa eva śārīra ātmeti śrūyate tat tu tasyaupacārika-bheda-nirdeśenānanyatvam eva bodhayati | nātmāntaraṁ vijñāna-mayād anyo’ntara ātmetivad anyā—prastāvāt | prāṇa-mayāntokte yaḥ pūrvasyety atrānyair api tathābhyupagamāt | tataś ca eṣa pūrvokta ānanda-maya-tātparyāvasāna-viveka ātmaiva tasya, śārīra ātmā iti yojyam | evaṁ prāṇa-dhāraṇayā mano-vaśaṁ kṛtya tac ca mano-vaidika-niṣkāma-karmātmakatayā dhāraṇīyam ity āśayena manomayam āha—manaḥ saṅkalpādy-ātmakam antaḥkaraṇam | yajur iti, aniyatākṣara-pāda-viśeṣo mantra-viśeṣaḥ | taj-jāti-vacano’pi yajuḥ-śabdaḥ | tasya śirastvaṁ prāthamyāt yajuṣā hi havir dīyate | evam ṛk-sāmayor api vaiśiṣṭyaṁ[[255]](#footnote-256) jñeyam | ādeśo’tra brāhmaṇaḥ, ādeṣṭavya-viśeṣān nirdiśati asyātmatvaṁ pravartakatvāt |

atharvaṇā aṅgirasā dṛṣṭā mantrā brāhmaṇaṁ ca śānty-ādi-pratiṣṭhā-hetu-karma-prādhānatvāt pucchaṁ pratiṣṭhā | mano-mayatvaṁ caiṣāṁ mano-vṛttyā vāvirbhāvatvena tat-prācuryāt | tad-vikāratve tu pauruṣeyatvāpātaḥ syāt |

atra pāramārthika-pathasyaiva prakṛtatvāt vyāvahārika-saṅkalpādy-ātmaka-manomayatvaṁ na prayujyate | prāṇa-dhāraṇāyāḥ pūrvam eva hi tyaktaṁ tat | evam uttaratrāpi |

tathaiva vijñānamayam āha—śraddhā, adhyātma-śāstre yāthārthya-pratītiḥ | ṛtaṁ śāstrārtha-niścitā buddhiḥ | satyaṁ tad-arthānubhava-prayatnaḥ | yogo yuktiḥ | samādhānaṁ—ātmā śraddhādīnām etat sākṣātkārāṅgatvāt | mahaḥ—tat-tat-sarva-prakāśa-hetutvenottamataraṁ śuddha-jīva-rūpaṁ yasyaiva prasiddhena vijñānātmatvenāsya vijñāna ātmatvenāsya vijñāna-mayatvam ucyate | yo vijñāne tiṣṭhan, vijñānād antaro yaṁ vijñānaṁ na veda, yasya vijñānaṁ śarīraṁ [bṛ.ā.u. 3.7.22] iti jīvāntaryāmi-pratipādaka-śruteḥ | atra sthāna eva—ya ātmani tiṣṭhan [śa.brā. 14.6.7.30] ity-ādi-śruty-antarāt | pratiṣṭhā teṣāṁ sarveṣām āśrayaḥ |

tad evaṁ śuddha-jīva-paryantam uktvā tathā tathā labdhāntarāṇāṁ punaḥ sarvāntaratamatvena tatraiva pūrvopakrānta-mukhyātmatvaṁ paryavasāyayan—ānanda-mayam upadiśati | evaṁ pūrva-pūrvaṁ śāstrīya-paramārtha-prakriyaiva labdhā, na tu vyavahārikī | tato neṣṭa-putra-darśanajānandādikaṁ priyādibdair vyākhyeyaṁ, kintv ekasyaiva paramānandasya brahmaṇa uttarottaro dayotkarṣa-tāratamyaṁ, tat-tan-nāma-bhedaḥ | ānandasya sāmānyatvena priyādiṣu vyāpty-apekṣayā ātmatva-rūpakaṁ brahmaṇas tu sarvottaroditatvena pucchatva-rūpakam iti |

tad eva ca sarvotkṛṣṭatvāt priyādi-lakṣaṇa-sva-prakāśa-viśeṣāṇām anna-mayādīnām apy āśrayaḥ | etad eva priyādi-sva-prakāśa-viśeṣavac ceti | etad apy upalakṣaṇam—tat-tad-aśeṣa-śakti-viśeṣavac cet tarhy ānanda-maya ātmety ucyate | so’khaṇḍo’pi para-brahmaiva tad uktam ānanda-mayo’bhyāsāt iti |

tatas tasya tu tat-tad-viśeṣavattve paramākhaṇḍatvam iti, brahmaṇo hi pratiṣṭhāhaṁ [gītā 14.27] ity etad gītārtho’pi śruti-hṛdaya-gata eva boddhavyaḥ |

[99] atha śrī-bhagavataḥ pūrṇa-tattvākāratva-nirdhāraṇa-prakaraṇe ekonaśatatamād vākyāt pūrvatra mokṣa-dharma-vacanānantaraṁ śrī-madhva-bhāṣyād eva tad-āhāryāṇi, yathā prathama-sūtre—

yam antaḥ-samudre kavayo’vayanti

yad-akṣare parame prajāḥ |  
yataḥ prasūtā jagataḥ prasūtī

toyena jīvān vyasasarja bhūmyām ||

ity ārabhya, tad eva brahma paramaṁ kavīnām ity-antā śrutiḥ, tathā—

yaṁ kāmaye tvaṁ tam ugraṁ kṛṇomi

taṁ brahmāṇaṁ tam ṛṣis taṁ sumedhām || [ṛ.ve. 10.125.5]

ity uktvā, mama yonir apsv antaḥ iti śakti-vacanātmaka-śrutiḥ | antas tad-dharmopadeśāt [ve.sū. 1.1.20] ity atra ca tad-bhāṣyam—antaḥ śrayamāṇo viṣṇur eva |

antaḥ samudre manasā carantaṁ

brahmānvavindad daśa-hotāram arṇe |

samudre’ntaḥ kavayo vicakṣate

marīcīnāṁ padam icchanti vedhasaḥ || [tai.ā. 3.11.1]

yasyāṇḍa-kośaṁ sūkṣmam āhuḥ ity-ādi-tad-dharmopadeśāt | sa hi pralaya-samudra-śāyī tasya ca viśvam aṇḍā-kośaḥ ||

so’bhidhyāya śarīrāt svāt sisṛkṣur vividhāḥ prajāḥ |

apa eva sasarjādau tāsu vīryam avāsṛjat ||

tad aṇḍam abhavadd haimaṁ sahasrāṁśusama-prabham |

tasmiñ jajñe svayaṁ brahmā sarvalokapitāmahaḥ ||

āpo narā iti proktā āpo vai narasūnavaḥ |

tā yad asyāyanaṁ pūrvaṁ tena nārāyaṇaḥ smṛtaḥ || [manu 1.8-10] iti |

[107] atha sarvaiś ca vedaiḥ paramo hi devo jijñāsyaḥ iti | prakaraṇāntaram aṣṭottara-śatama-vākyāt pūrvatra śrī-bhagavati sarva-śāstra-samanvaya evaṁ vivecanīyaḥ, yathā vedo dvividhaḥ—mantro brāhmaṇaṁ ca | mantro’pi dvividhaḥ—bhagavan-niṣṭho devatāntara-niṣṭhaś ca | tatrādyasya sākṣād eva tat-paratā, dvitīyas tu karmopāsanayor aṅgam iti—tad-gatyaiva gatiṁ bhajati |

atha brāhmaṇasya karmopāsti-jñāna-kāṇḍātmakās trayo bhedāḥ | tatra karmaṇo jaḍatvenāsvātantryāt sa eva phaladāteti tat-kāṇḍasya tat-paratvam eva | upāstir atra devatāntara-niṣṭhaiva gṛhyate, bhagavan-niṣṭhāyās tu jñānāntarbhāvāt | tataś copāsanā-kāṇḍasya anyāsāṁ devatānāṁ tadīyatvena tat-paratvam | jñāna-kāṇḍaṁ—brahma-bhagavat-pratipādakatvena dvivdidham—ubhayor api cid-eka-rasatvāt | jñāna-śabdenātra jñānaṁ bhaktiś cocyate | jñāne jñāna-śabdasya prādhānyato vṛttiḥ dhārtarāṣṭreṣu kaurava-śabdavat | tatra dvitīyaṁ—sākṣād eva bhagavat-param |

prathamaṁ tadīya-sāmānyākāreṇa svarūpa-nirūpakatvāt tat-param |

atha veda-nirviśeṣāṇi tad-aṅgāny api śrī-bhagavad-upāsana-sādhanatvāt tatra samanvayante | yathā śrī-viṣṇu-sūktādīnāṁ kara-svarāder jñānāya śikṣā | ānupūrvyāḥ kalpaḥ | sādhutvasya vyākaraṇaṁ, padārthasya niruktam, śrī-viṣṇor mahotsavādi-samayasya jyotiḥ | mantrāṇāṁ chandaḥ |

atha vedānugāny aparāṇy api śāstrāṇi vakṣyamāṇa-hetoḥ samanvayante—tatra pūrvottara-mīmāṁse karma-jñāna-kāṇḍayos tātparyāvadhṛteḥ, gautama-kaṇāda-kapila-nyāyāḥ—īśvarāstitva-cid-acid-vastv-ādīnāṁ ūhanāt, patañjali-nyāyas tv īśvaropāsanoddeśāt | smṛty-ādīny aparāṇi tu kāṇḍa-trayam anugacchantīti pūrva-yukter eva, kāvyālaṅkāra-kāma-tantra-gāndharva-kalās tu tasya tat-tac-carita-mādhuryānubhava-vaiduṣya-siddheḥ | nītiḥ śilpaṁ ca, tat-sevā-cāturī-siddeḥ | āyur-veda-dhanur-vidye tad-upāsana-pratibandha-nirākaraṇataḥ ||

ittham abhipretyaivoktaṁ śrīmat-prahlādena—

dharmārtha-kāma iti yo’bhihitas tri-varga

īkṣā trayī naya-damau vividhā ca vārtā |

manye tad etad akhilaṁ nigamasya satyaṁ

svātmārpaṇaṁ sva-suhṛdaḥ paramasya puṁsaḥ || [bhā.pu. 7.6.26] iti |

—o)0(o—

[109] atha navottara-śatatamāṅkam ārabhya brahman ity-ādi-prakaraṇe viśeṣaḥ kaścid darśyate—brahma ced avacanīyaṁ bhavati, tarhy avacanīya-padenocyate iti vācyatvam evāyāti | tenāpi lakṣyate ced vastutas tadval lakṣyaṁ, lakṣya-gaṅgā-śabdavat tasyāpy avacanīyatvābhāve vacanīyatvam eva siddhyati |

vacanīyatvāvacanīyatvābhāve tu anirvacanīyatvāpātaḥ | sa ca mithyā iti “ghaṭṭa-kuṭyāṁ prabhātaṁ” [[256]](#footnote-257) evaṁ lakṣya-śabdenocyate ced vacanīyatva-siddhiḥ | lakṣyate cel lakṣyatva-cyutiḥ gaṅgā-śabda-lakṣyasyālakṣyatvaval lakṣya-śabda-lakṣyasyālakṣyatvāt | dvitīya-lakṣya-śabdena tasya lakṣatvam iti ced anavasthāyām api lakṣya-pada-vācyatvānatikrama eva syāt | evaṁ nirviśeṣa-sva-prakāśa-paramārtha-sad ity-ādi-śabdair brahmocyate ced vācyatva-siddhiḥ | na ca tair api lakṣyate—tat-tac-chabda-mukhyārthasyānyasyābhāvāt | nitviśeṣādi-śabdānāṁ viśeṣābhāva-viśiṣṭaṁ vā tad-upalakṣitaṁ vā brahma cet tat-tac-chabda-vācyatvaṁ durnivāram |

kiṁ ca, nirguṇa-sva-prakāśād eva brahmatve yad yad brahmatayeṣṭaṁ tat-tad-arthā brahmeti sādhu-samarthito brahma-vādaḥ | tathā tan-mate sphuṭam aśabdam ity-ādi-śabda-vācyatvasya, yato vāco [tai.u. 2.4.1] ity atrāpi yac-chabda-vācyatvasya niṣedhane sva-vyāghāta-pātaḥ syāt | atha kasmād ucyate brahma iti, tasmād ucyate paraṁ brahma [atharva-śiraḥ 44] iti śrutyā, paramātmeti cāpy ukteḥ [gītā 13.22] iti vacasāṁ vācyam uttamam iti śrī-gītādinā ca, vācyatvaṁ sākṣād evocyate |

atrānumānāni ca, vedānta-tātparya-viṣayo brahma vācyam | vastutvāl lakṣyatvāc ca ghaṭavat | paramārtha-sad-ādi-padaṁ kasyacid vācakaṁ padatvāt ghaṭa-padavat | satya-jñānādi-vākyaṁ vācyārthavat vākyatvād agnihotrādi-vākyavad iti |

vipakṣa-lakṣyatvaṁ na syāt, tathā hi—lākṣaṇika-śabdo na svata evārtha-gocara-dhī-hetuḥ, tatrāgṛhīta-śaktitvāt | kintu pūrva-dhīsthe vācyārthe’nupapatti-darśane sati tat-tyāgena svarūpato vācyārtha-sambandhitvena cāvagatasyārthāntarasya bodhakaḥ | gaṅgā-śabdādau tathādarśanāt anyathātiprasaṅgāt |

tathā ca—brahmaṇo lakṣyatā-vācyārtha-sambandhitvena jñeyatvādau pratiṣedha-śrutyā vedaika-gamyasya śabdenājñeyatvāt, sva-prakāśatayā nitya-siddhau ca śabda-vaiyarthyād avācyatvena śabdasya lakṣakasyaiva vaktavyatvāt | tathāpi vācya-sambandhitvena jñeyatve cānavastheti katham avacanīye lakṣaṇā iti ||

iti śrī-jīva-kṛta-śrī-bhagavat-sandarbhasyānuvyākhyāyāṁ

sarva-saṁvādinyāṁ dvitīyaḥ sandarbhaḥ ||

### Appendix

uktaṁ ca tasya sattvasya prākṛtād anyataratvaṁ dvādaśe śrī-nārāyaṇarṣiṁ prati mārkaṇḍeyena |

sattvaṁ rajas tama itīśa tavātma-bandho

māyā-mayāḥ sthiti-layodbhava-hetavo’sya |

līlā-dhṛtā yad api sattva-mayī praśāntyai

nānye nṝṇāṁ vyasana-moha-bhiyaś ca yābhyām || [bhā.pu. 12.8.45]

tasmāt taveha bhagavann atha tāvakānāṁ

śuklāṁ tanuṁ sva-dayitāṁ kuśalā bhajanti |

yat sātvatāḥ puruṣa-rūpam uśanti sattvaṁ

loko yato’bhayam utātma-sukhaṁ na cānyad || [bhā.pu. 12.8.46]

anayor arthaḥ | he īśa ! yad api sattvaṁ rajas tama iti tavaiva māyā-kṛtā līlāḥ | kathambhūtāḥ ? asya viśvasya sthity-ādi-hetavaḥ tathāpi yā sattvamayī saiva praśāntyai prakṛṣṭa-sukhāya bhavati | nānye rajas tamo-mayyau | na kevalaṁ praśāntyabhāva-mātram anayoḥ | bhajane[[257]](#footnote-258) kintv aniṣṭaṁ cety āha—vyasaneti |

he bhagavan ! tasmāt tava śuklāṁ sattva-maya-līlādhiṣṭhātrīṁ tanuṁ śrī-viṣṇu-rūpāṁ te kuśalā nipuṇā bhajanti sevante | na tv anyāṁ brahma-rudra-rūpān | tathā tāvakānāṁ jīvānāṁ madhye śuklāṁ sattvaika-niṣṭhāṁa tanuṁ bhagavad-bhakta-lakṣaṇa-svāyambhuva-manvādi-rūpāṁa[[258]](#footnote-259) ye bhajanti anusaranti | na tu dakṣa-bhairavādi-rūpām | kathambhūtāṁ svasya tavāpi dayitāṁ loka-śānti-karatvāt |

nanu mama svarūpam api sattvātmakam iti prasiddhaṁ | tarhi kathaṁ tasyāpi māyāmayatvam eva | nahi nahīty āha sātvatāḥ śrī-bhāgavatā yat sattvaṁ puruṣasya tava rūpaṁ prakāśam uśanti manyante | yataś ca sattvāt loko vaikuṇṭhākhyaḥ prakāśate | tad abhayam ātma-sukhaṁ para-brahmānanda-svarūpam evab na tv anyat prakṛtijaṁ sattvaṁ tad iti | atra sattva-śabdena sva-prakāśatāb-lakṣaṇa-svarūpa-śakti-vṛtti-viśeṣa ucyate |

sattvaṁ viśuddhaṁ vasudeva-śabditaṁ

yad īyate tatra pumān apāvṛtaḥ | [bhā.pu. 4.3.23]

iti śrī-śiva-vākyānusārātc | agocarasya gocaratve hetuḥ prakṛti-guṇaḥ | sattvam ity aśuddha-sattva-lakṣaṇa-prasiddhy-anusāreṇa tathābhūtaś cic-chakti-viśeṣaḥ sattvam iti saṅgati-lābhāc ca | tataś ca tasya svarūpa-śakti-vṛttitvena svarūpātmataivety uktam | tad abhayam ātma-sukham iti dśakti-prādhānya-vivakṣayoktaṁ loko yata itid | arthāntare bhagavad-vigrahaṁ prati rūpaṁ yad etad [bhā.pu. 2.8.2] ity ādau śuddha-svarūpa-mātratva-pratijñā-bhaṅgaḥ | abhayam ity ādau prāñjalatā-hāniś ca bhavati | anyat padasyaikasyaiva rajas tamaś ceti dvir-āvṛttau pratipatti-gaurava utpadyate | pūrvam api nānya iti dvi-vacanenaiva he parāmṛṣṭe | tasmād asti prasiddhād anyat svarūpa-bhūtaṁ sattvam |

yad evaikādaśe yat kāya eṣa bhuvana-traya-sanniveśa [bhā.pu. 11.4.4] ity ādau jñānaṁ svata ity atra ṭīkā-kṛn-mataṁ yasya svarūpa-bhūtāt sattvāt tanu-bhṛtāṁ jñānam ity anena yathā brahmaṇaḥ stavānte etat suhṛdbhiś caritam ity atra vyaktetaraṁ vyaktāj jaḍa-prapañcād itarat śuddha-sattvātmakam ity ādinā, tathā paro-rajaḥ savitur jāta-vedā devasya bharga [bhā.pu. 5.7.14] ity ādau śrī-bharata-jāpye tan-matam, paro-rajaḥ rajasaḥ prakṛteḥ paraṁ śuddha-sattvātmakam ity ādinā | ata eva prākṛtāḥ sattvādayo guṇā jīvasyaiva na tv īśasyeti śrūyate |

yathaikādaśe sattvaṁ rajas tama iti guṇā jivasya naiva me [11.25.12] iti | śrī-bhagavad-upaniṣatsu ca—

ye caiva sāttvikā bhāvā rājasās tāmasāś ca ye |

matta eveti tān viddhi na tv ahaṁ teṣu te mayi ||

tribhir guṇamayair bhāvair ebhiḥ sarvam idaṁ jagat |

mohitaṁ nābhijānāti mām ebhyaḥ param avyayam ||

daivī hy eṣā guṇamayī mama māyā duratyayā |

mām eva ye prapadyante māyām etāṁ taranti te || [gītā 7.12-14]

yathā daśame—

harir hi nirguṇaḥ sākṣāt puruṣaḥ prakṛteḥ paraḥ |

sa sarva-dṛg upadraṣṭā taṁ bhajan nirguṇo bhavet || [bhā.pu. 10.88.4]

śrī-viṣṇu-purāṇe ca—

sattvādayo na santīśe yatra ca prākṛtā guṇāḥ |

sa śuddhaḥ sarva-śuddhebhyaḥ pumān ādyaḥ prasīdatu || [vi.pu. 1.9.44] iti |

tathā ca daśame devendreṇoktam—

viśuddha-sattvaṁ tava dhāma śāntaṁ

tapomayaṁ dhvasta-rajas-tamaskam |

māyāmayo’yaṁ guṇa-saṁpravāho

na vidyate te’graṇānubandhaḥ || [bhā.pu. 10.27.4] iti |

ayam arthaḥ | dhāma svarūpa-bhūta-prakāśa-śaktiḥ | viśuddhatvam āha viśeṣaṇa-dvayena | dhvasta-rajas-tamaskaṁ tapo-mayam iti ca | tapo’tra jñānaṁ sa tapo’tapyata iti śruteḥ | tapomayaṁ pracura-jñāna-svarūpam jāḍyāṁśenāpi rahitam ity arthaḥ | ātmā jñāna-mayaḥ śuddha itivat | dhṛtaḥ[[259]](#footnote-260) prākṛta-sattvam api vyāvṛttam | ata eva māyāmayo’yaṁ sattvādi-guṇa-pravāhas te tava na vidyate | yato’sāv ajñānenaivānubandha iti |

ata eva śrī-bhagavantaṁ prati brahmādīnāṁ sa-yuktikaṁ vākyam |

sattvaṁ viśuddhaṁ śrayate bhavān sthitau

śarīriṇāṁ śreya-upāyanaṁ vapuḥ |

veda-kriyā-yoga-tapaḥ-samādhibhis

tavārhaṇaṁ yena janaḥ samīhate || [bhā.pu. 10.2.34]

sattvaṁ na ced dhātar idaṁ nijaṁ bhaved

vijñānam ajñāna-bhidāpamārjanam |

guṇa-prakāśair anumīyate bhavān

prakāśate yasya ca yena vā guṇaḥ || [bhā.pu. 10.2.35]

ayam arthaḥ | sattvaṁ tena prakāśamānatvāt tad-abhinnatayā rūpitaṁ vapur bhavān śrayate prakaṭayati | kathambhūtaṁ sattvaṁ viśuddham | anyasya rajas-tamobhyām amiśrasyāpi[[260]](#footnote-261) prākṛtatvena jāḍyāṁśa-saṁvalitatvān na viśeṣeṇa śuddhatvam | etat tu svarūpa-śakty-ātma[ka]tvena tad-aṁśasyāpy asparśād atīva śuddha[tva]m ity arthaḥ |

kim arthaṁ śrayate | śarīriṇāṁ sthitau nija-caraṇāravinde manaḥsthairyāya sarvatra [bhakteṣu] bhakti-sukha-dānasyaiva tvadīya-mukhya-prayojanatvād iti bhāvaḥ | bhakti-yoga-vidhānārtham [bhā.pu. 1.8.19] iti śrī-kuntī-vākyāt |

kathambhūtaṁ vapuḥ śreyasāṁ sarveṣāṁ puruṣārthānām upāyanam āśrayam | nityānanta-paramānanda-rūpam ity arthaḥ | ato vapuṣas tava ca bheda-nirdeśo’yam[[261]](#footnote-262) aupacārika eveti bhāvaḥ | ata eva yena vapuṣā yad vapur ālambanenaiva janas tavārhaṇaṁ pūjāṁ karoti | kaiḥ sādhanaiḥ vedādibhis tvad-ālambanakair ity arthaḥ | sādhāraṇais tv arpitair eva tvad-arhaṇa-prāyatā-siddhāv api | vapuṣo’napekṣatvāt | tādṛśae-vapuṣo’napekṣyatvāt tādṛśae[[262]](#footnote-263)-vapuḥ-prakāśa-hetutvena svarūpātmakatvaṁ spaṣṭayanti |

he dhātaś ced yadi idaṁ sattvaṁ yat tava nijaṁ vijñānam anubhavaṁ[ḥ] tadātmikā sva-prakāśatā-śaktir ity arthaḥ | tan na bhavet | tarhi tv ajñāna-bhidā sva-prakāśasya tavānubhavaf-prakāra eva mārjanaṁ śuddhim avāpa | saiva jagati paryavasīyate na tu tavānubhavaf[[263]](#footnote-264)-leśo’pīty arthaḥ |

nanu prākṛta-sattva-guṇenaiva gmamānubhavog[[264]](#footnote-265) bhavatu kiṁ nija-hgrahaṇh[[265]](#footnote-266)ena tatrāha | prākṛta-guṇa-prakāśair bhavān kevalam anumīyate na tu sākṣātkriyata ity arthaḥ | athavā tava vijñāna-rūpam ajñāna-bhidāyā apamarjanaṁ ca yan nijaṁ sattvaṁ tad yadi na bhaven nāvirbhavati tadaiva prākṛta-sattvādi-guṇa-prakāśair bhavān anumīyate | t[v]an-nija-sattāvirbhāveṇa tu sākṣāt-kriyata evety arthaḥ | tad eva spaṣṭayituṁ tatrānumāne dvaividhyam āhur **yasya guṇaḥ prakāśata** iyena vā guṇaḥ prakāśatai[[266]](#footnote-267) iti | asvarūpa-bhūtasyaiva [prākṛta‑]sattvādi-guṇasya tvad-avyabhicāri-sambandhitva-mātreṇa vā tvad-eka-prakāśyamānatā-mātreṇa vā tval-liṅgatvam ity arthaḥ | yathā aruṇodayasya sūryodaya-sānnidhya-liṅgatvaṁ yathā vā dhūmasyāgni-liṅgatvam iti | tata ubhayathāpi tava sākṣātkāre tasya sādhakatamatvābhāvo yukta iti bhāvaḥ |

tad evam aprākṛta-sattvasya tadīya-sva-prakāśatā-rūpatvaṁ yena svaprakāśasya tava sākṣātkāro bhavatīti sthāpitam | atra ye viśuddha-sattvaṁ nāma prākṛtam eva rajas-tamaḥ-śūnyaṁ matvā tat-kāryaṁ bhagavad-vigrahādikaṁ manyante te tu na kenāpy anugṛhītāḥ | rajaḥ-sambandhābhāvena svataḥ praśānta-svabhāvasya sarvatrodāsīnatākṛti-hetos tasya kṣobhāsambhavāt vidyāmayatvena yathāvasthita-vastu-prakāśitāmātra-dharmatvāt, tasya kalpanāntarāyogyatvāc ca | tad uktam apy agocarasya gocaratve hetuḥ prakṛti-guṇaḥ sattvam | gocarasya bahu-rūpatve rajaḥ, bahu-rūpasya tirohitatve tamaḥ[[267]](#footnote-268) | tathā parasparodāsīnatve sattvam, upakāritve rajaḥ, apakāritve tamaḥ | gocaratvādīni sthiti-sṛṣṭi-saṁhārāḥ udāsīnatvādīni ceti |

atha rajo-leśe tatra mantavye viśuddha-pada-vaiyarthyam ity alaṁ tan-mata-rajo-ghaṭa-praghaṭṭanayeti |[[268]](#footnote-269)

1. It is not judicious to consider the maṅgalācaraṇa verses as separately numbered sections, as counted in the Jadavpur and Haridas Shastri editions. [↑](#footnote-ref-2)
2. viśīṣṭa-śabdena guṇa-rūpādi-viśiṣṭatā bodhyā, sā ca brahmaṇi svarūpa-yogyā, bhagavati ca phalopadhāyikā iti kānāilāla-śāstrīṇaḥ pāda-ṭīkā. [↑](#footnote-ref-3)
3. From svāṁśena, only found in Haridas Shastri's edition. [↑](#footnote-ref-4)
4. yad evaṁ tat tattvaṁ svapnādau anvayena sthitam (Jadavpur). [↑](#footnote-ref-5)
5. a-5b vṛtti-viṣayatvam evātmano, na tu phala-viṣayatvam | ato nāyaṁ doṣo iti bhāvaḥ | vṛttir hi vartamāna-mātraṁ phalaṁ tu tat-tad-bhedākāratayaiva | nanu katham ātmākārāntaḥ-karaṇe bhagavat-svarūpa-bhūtasya brahmaṇaḥ sphūrtiḥ | tatrāha—ananya-bodhyātmatayā cid-ākāratā-sāmyena sva-śuddhātmaikya-bhāvanā-bodhya-svarūpatayā | tathā cintane svātmani svayam eva tat prakāśata ity arthaḥ | (Jadavpur edition) [↑](#footnote-ref-6)
6. The Mayapur edition has the following text for the rest of this section, closely following Śrīdhara Svāmī’s commentary: ajasraṁ nityaṁ ca tat sukhaṁ ca viśokaṁ ceti | ajasra-sukhatve hetuḥ—śaśvat sadā praśāntam, ato nitya-sukha-rūpam | viśokatve hetuḥ—abhayam | tat kutaḥ ? yataḥ samaṁ bheda-śūnyam | ato’bhayaṁ dvitīyād vai bhayaṁ bhavati [bṛ.ā.u. 1.4.2] iti śruteḥ | tat kutaḥ ? yataḥ pratibodha-mātraṁ jñānaika-rasam | nanu jñānasyāpi nīla-pītādy-ākāratveṇa cakṣur-ādi-karaṇa-bhedena ca bhedo dṛśyate ? na, śuddhaṁ nirmalam | tat kutaḥ ?—sad-asataḥ paraṁ viṣaya-karaṇa-saṅga-śūnyam | kāraṇa-kārya-vargād uparisthitam | tādṛśa-pratibodha-mātratvād eva niṣkriyatvāt puru-kārakavān kartṛ-karmādi-kārakānvitaḥ | tathā kriyārthaḥ kriyāyā arthaḥ utpatti-prāpti-vikāra-saṁskāra-rūpaṁ caturvidhaṁ phalaṁ, tad-ātmakaś ca śabdo yatra nāsti | pratibodha-mātrādi-śabda-bodhyatve tu na tan-mātratvādi-hāniḥ, tac-chabda-balād eveti bhāvaḥ | kārakotpatty-ādy-abhāvāc ca tasya sukhasyājasratvam api vyaktam | nanūtpatty-ādy-abhāve’pi māyā-malāpakaraṇena vikāryatvaṁ syād eva vrīhīṇām iva tuṣāpakaraṇena ity āśaṅkyāha—māyā abhimukhe yad-unmukhatayā sthite jīvanmukta-gaṇe sthātuṁ vilajjamāneva yasmāt paraiti dūrato’pasarati | yad-anubhave sati sā sva-kāryayā nānubhūyata ity arthaḥ | nanv etena tasya svarūpa-śaktir anyā lakṣyate | yayābhibhūtāsau vilajjamānā palāyata iti | tat kathaṁ tasya tādṛśatvam ? ity ādy ālocyāha—bhagavataḥ padam iti | vyakta-sac-cid-ānanda-śakteḥ sac-cid-ānanda-ghanasya bhagavataḥ sāmānya-sattākāra-prakāśa-rūpatvena prathamābhivyaktiḥ sat, tad-abhivyakti-sthānatayā rūpyam ity arthaḥ | tatas tad apy asphuṭa-svarūpa-śaktimat | yata eva sa-dharmatvāt praśāntādi-viśeṣaṇa-bhedā vidhi-mukhena vā vyāvṛtti-mukhena vā ghaṭante nānyatheti bhāvaḥ || [↑](#footnote-ref-7)
7. Haridas Shastri read **tad-antar-ajatvāt.** [↑](#footnote-ref-8)
8. Tattva-sandarbha 2 (prameya-prakaraṇam) [↑](#footnote-ref-9)
9. All editions number this verse as a separate section. However, śrī-suta is the speaker of bhā.pu. 1.7.4, so this quote belongs to section 6. [↑](#footnote-ref-10)
10. atra paraṁ na yat param ity atra **atha hainaṁ gārgī vācaknavī papraccha** [bṛ.ā.u. 3.6.1] ity-ādir upaniṣad udāhāryā | atra hy antarikṣa-lokādi-prajāpati-loka-paryanta-praśnāṇām uttarāṇi gārgyai yājñavalkyo dattvā brahma-lokākhya-bhagaval-lokād apy upari pṛṣṭavatyai tasyai mātiprākṣīr ity ādinā śāpaṁ dātum udyataḥ | sā ca tat śrutvā jñāna-vijñeyavattvād upararāmeti | [↑](#footnote-ref-11)
11. “ata eveśitavyābhāvāt kāla-māye api na staḥ iti” iti krama-sandarbhe’dhikaḥ pāṭhaḥ. [↑](#footnote-ref-12)
12. From here to **tad etat samāptaṁ prāsaṅgikaṁ śuddha-sattva-vivecanam** is not included in all editions. In other editions the section is repeated later, in section 99. Puridāsa prints it here and not in 99. In the interest of simplicity, we are following Purīdāsa. [↑](#footnote-ref-13)
13. **Bhagavat-sandarbha** 117. [↑](#footnote-ref-14)
14. This section in brackets and that which follows are from the Haridāsa Śāstrī edition. They seem to be clarifications inserted by the editor. The Jadvapur edition did not have **agocarasya,** which seems like an omission. [↑](#footnote-ref-15)
15. See below, **Bhagavat-sandarbha** 53. [↑](#footnote-ref-16)
16. tapa iti jñānam ucyate. yasya jñāna-mayaṁ tapaḥ [Muṇḍaka Upaniṣad 1.1.8] iti śruty-antarāt iti śaṅkarācārya-bhagavat-pādānāṁ taittirīya-bhāṣyam | [↑](#footnote-ref-17)
17. śrīdharaḥ svāmī—anumāna-prakāram āhuḥ—prakāśate yasya ca yena vā guṇa iti | yasya sambandhī ayam ābhyantaro buddhy-ādi-guṇaḥ prakāśate, yo guṇa-sākṣīty evaṁ, yena vā buddhy-ārūḍhena pramātrā buddhy-adhiṣṭhātrā bāhyo guṇaḥ prakāśate ity anumīyata ity arthaḥ |

    vaiṣṇava-toṣaṇī-kārāḥ—anumāna-prakāram āhuḥ—yasya sambandhī viśvaikādhiṣṭhitṛtvena nityāvyabhicāri-guṇaḥ sattvākhyaḥ prakāśate sūryodaya-sānnidhyasyevāruṇodaya iti | yena ca tvad-eka-prakāśyaḥ sa guṇaḥ prakāśate vahnineva dhūma iti | atas tvad-vapuṣaḥ paramānanda-rūpatvena sva-prakāśatvāt | yena prakāśaḥ, yena ca brahma-jñānasyāpi tirodhānaṁ, sā tvadīya-svaprakāśatā-rūpā śaktir eva syāt | tato bāhyena jaḍena sattvena na tat-prakāśaḥ, kintu kathañcid anumānam eva aruṇodayādinā sūryāder iveti, yathā manāṁsy āsan prasannāni sādhūnām asura-druhām [bhā.pu. 10.3.5] ity-ādi vakṣyate |

    bṛhad-vaiṣṇava-toṣaṇī-kārāḥ—tvat-sambandhi-guṇasya tvayaiva prakāśa-siddher ity arthaḥ |

    viśvanāthaḥ—yasya guṇaḥ prakāśate, yena vā buddhy-adhiṣṭhātrā hetunā bāhyo guṇaḥ prakāśate sa īśvara iti | [↑](#footnote-ref-18)
18. Above, page 13. [↑](#footnote-ref-19)
19. This is a repetition and the full quotation probably does not belong here. [↑](#footnote-ref-20)
20. 13-pṛṣṭhāyām 24-paṅktau **vakṣyate ca tasya... ity-ādikaṁ prakṛtam eva padyaṁ vyākhyāyate** ity anucchedāṁśaḥ ka-ga-ca-karalipiṣu tathā jha-granthe’pi upalabhyate, kintu etad-aṁśaḥ ña-ṭa-granthayor nāsti | prakaraṇa-poṣakatvāt granthāvayave eṣo’nucchedāṁśo gṛhītaḥ || (purīdāsaḥ) [↑](#footnote-ref-21)
21. mahaiśvarya- [↑](#footnote-ref-22)
22. śrī-dhruvapriyam iti pāṭhāntaram. [↑](#footnote-ref-23)
23. **anuruṇaddhi bhakta-jīvasyānurodhena karoti** iti viśvanāthaḥ. [↑](#footnote-ref-24)
24. The Jadavpur edition only reads **anuruṇaddhi karoti**. [↑](#footnote-ref-25)
25. yad vā, evam (Jadavpur) [↑](#footnote-ref-26)
26. From here until the end of quoted śve.u. 4.10 below is not found in the Jadavpur edition. Śve.u. 6.8 is only in the Mayapur edition. I am not sure why 4.10 is repeated for a third time here. [↑](#footnote-ref-27)
27. **nyāya-** not in Haridāsa Śāstrī, but Satya Nārāyaṇa is translating it. [↑](#footnote-ref-28)
28. The section between asterisks (\*) is not found in Jadavpur. [↑](#footnote-ref-29)
29. ca (Mayapur) [↑](#footnote-ref-30)
30. ekātmanāṁ (Mayapur) [↑](#footnote-ref-31)
31. Paramātma-sandarbha 19-47. [↑](#footnote-ref-32)
32. śārṅgadhāra-saṁhitā. [↑](#footnote-ref-33)
33. Not in Jadavpur. [↑](#footnote-ref-34)
34. This is the reading in Haridās Śāstrī’s edition. The Jadavpur edition only has the first line. The second line reads **tāmisram andha-tāmisraṁ tamo moho mahā-tamaḥ** in most editions of the Bhāgavatam. [↑](#footnote-ref-35)
35. śrīdhara-svāmī to 3.24.33. [↑](#footnote-ref-36)
36. svarāṁ iti pāṭhaḥ padma-purāṇe dṛśyate. [↑](#footnote-ref-37)
37. Haridas Shastri’s edition does not have **svarūpa-śaktiḥ.** [↑](#footnote-ref-38)
38. This sentence not in Jadavpur edition (?). [↑](#footnote-ref-39)
39. This sentence also seems to be missing from the Jadavpur edition. [↑](#footnote-ref-40)
40. This section beginning with **yat tu** and ending here is missing from the Jadavpur edition. Haridas Shastri also ignores it in his translation. [↑](#footnote-ref-41)
41. This paragraph is taken as a separate section number 24 in the Jadavpur edition, but this doesn’t seeṁ to be necessary. [↑](#footnote-ref-42)
42. This last sentence not in Jadavpur. [↑](#footnote-ref-43)
43. “atra viṣṇu-purāṇe’pi—kalā-muhūrtādi-mayaś ca kālo na yad vibhūteḥ pariṇāma-hetuḥ [vi.pu. 4.1.27] iti | kiṁ ca, tādṛśātmatvād eva suhṛdaṁ nirupādhi-sarva-hita-kāritvaṁ yuktam iti bhāvaḥ | ataḥ sarvotkṛṣṭe mayi prema-bhaktir eva sādhyeti paryavasāna-vākyārthaḥ” ity adhika-pāṭhaḥ krama-sandarbhe. [↑](#footnote-ref-44)
44. Not found in mahopaniṣad. [↑](#footnote-ref-45)
45. **syur mohāya** in **Padma-purāṇa**. [↑](#footnote-ref-46)
46. This paragraph after **yuktam eva** not found in the Jadavpur edition. Compare **Paramātma-sandarbha,** 17. [↑](#footnote-ref-47)
47. see section 25. [↑](#footnote-ref-48)
48. prema-rasasyānubhava- (Puri ga) [↑](#footnote-ref-49)
49. -opapādanāc ca (Puri ga) [↑](#footnote-ref-50)
50. mahauṣadhādīnāṁ (Puri ga) [↑](#footnote-ref-51)
51. This last sentence seems to have only been in the Jadavpur edition. [↑](#footnote-ref-52)
52. **kiṁ svapna etad uta devamāyā**

    **kiṁ vā madīyo bata buddhi-mohaḥ**

    **atho amuṣyaiva mamārbhakasya**

    **yaḥ kaścanautpattika ātma-yogaḥ** [↑](#footnote-ref-53)
53. The words **tvayi tat sarvaṁ bhātīti | tad evaṁ tad idaṁ prapañcena paricchedyatva-pratyayanaṁ** are missing in the Jadavpur edition. [↑](#footnote-ref-54)
54. Source not found. [↑](#footnote-ref-55)
55. **yac** iti krama-sandarbhaḥ. [↑](#footnote-ref-56)
56. **veṣa-māyādikam** iti krama-sandarbhaḥ. [↑](#footnote-ref-57)
57. prasañjanīyaḥ iti krama-sandarbhaḥ. [↑](#footnote-ref-58)
58. The verse that follows this in la.bhā.: **dvāravatyāṁ yathā kṛṣṇaḥ pratyakṣaṁ prati mandiram | citraṁ bataitad ity-ādi-pramāṇena sa setsyati ||** [↑](#footnote-ref-59)
59. **parameśvare tu yoga-māyeti cic-chakti-vilāsa iti draṣṭavyam** ity ākare. [↑](#footnote-ref-60)
60. bhinna-mūrtimatsu (krama-sandarbha reading prefered in Puridas edition). [↑](#footnote-ref-61)
61. parama-mohana- (ca, jha) [↑](#footnote-ref-62)
62. -ārke | iti krama-sandarbhaḥ (purī) [↑](#footnote-ref-63)
63. Krama-sandarbha here adds **tathā.** [↑](#footnote-ref-64)
64. This is a kārikā by Śrīdhara Svāmī in the commentary to 8.6.8. [↑](#footnote-ref-65)
65. This break here is found only in the Jadavpur edition, but it is accepted as authoritative, since it fits the text. [↑](#footnote-ref-66)
66. **na sandṛśe tiṣṭhati rūpam asya**

    **na cakṣuṣā paśyati kaścanainam**

    **hṛdā manīṣā manasā’bhikḷpto**

    **ya etad vidur amṛtās te bhavanti** [↑](#footnote-ref-67)
67. **tatra** ity adhikaḥ pāṭhaḥ (Puridas) [↑](#footnote-ref-68)
68. vakṣyate (ña, ṭa, jā.) [↑](#footnote-ref-69)
69. ṛcchatīty anena kriyā-padenānvayas iti krama-sandarbhaḥ | [↑](#footnote-ref-70)
70. dhāmnā svena sadā nirasta-kuhakaṁ [bhā.pu. 1.1.1] iti | māyāṁ vyudasya cic-chaktyā kaivalye sthita ātmani [bhā.pu. 1.7.23] ity-ādi-vacanebhyaḥ | ity adhika-pāṭhaḥ krama-sandarbhe. [↑](#footnote-ref-71)
71. ṛcchatīty-ukteḥ iti krama-sandarbha-pāṭho’tra samīcīna eveti manyate. [↑](#footnote-ref-72)
72. nijāṁśa-lakṣaṇaṁ iti krama-sandarbhaḥ. [↑](#footnote-ref-73)
73. etad eva śrī-brahmaṇoktaṁ—ko vetti bhūman [bhā.pu. 10.14.21] ity-ādi. ity adhikaḥ pāṭhaḥ krama-sandarbhe. [↑](#footnote-ref-74)
74. ata eva (jha, krama-sandarbhaḥ) [↑](#footnote-ref-75)
75. yathoktaṁ—ajita-rucira-līlākṛṣṭa-sāraḥ [bhā.pu. 12.12.69] ity-ādi | ity adhika-pāṭhaḥ krama-sandarbhe. [↑](#footnote-ref-76)
76. This is the Gita Press reading. Gita Press also has **pramāṇāni** not **pramāṇānām.** [↑](#footnote-ref-77)
77. **ity asya | ity etad**… (Purīdāsa). Jadavpur: **ity asyaitad**… I have chosen the **Krama-sandarbha** reading here. [↑](#footnote-ref-78)
78. viṣṇu-khaṇḍe mārgaśīrṣa-māsa-māhātmye 15.52. [↑](#footnote-ref-79)
79. This sentence follows the 10.2.36 quote in Krama-sandarbha. [↑](#footnote-ref-80)
80. tapety-ādinā (?) [↑](#footnote-ref-81)
81. **sa tvaṁ tri-loka-sthitaye sva-māyayā bibharṣi śuklaṁ khalu varṇam ātmanaḥ**

    **sargāya raktaṁ rajasopabṛṁhitaṁ kṛṣṇaṁ ca varṇaṁ tamasā janātyaye** [↑](#footnote-ref-82)
82. **tvam asya lokasya vibho rirakṣiṣur gṛhe’vatīrṇo’si mamākhileśvaraḥ**

    **rājanya-saṁjñāsura-koṭi-yūthapair nirvyūhyamānā nihaniṣyase camūḥ** [↑](#footnote-ref-83)
83. sva-svarūpasya pūrṇatvaṁ ity atrādhikaḥ pāṭhaḥ krama-sandarbhe. [↑](#footnote-ref-84)
84. **hantṛ-jīvavad-** or **hantur jīva-** [↑](#footnote-ref-85)
85. kartarīya- (Puri ña, ṭa) [↑](#footnote-ref-86)
86. vilakṣaṇatve’pi (Puri, jha) [↑](#footnote-ref-87)
87. viṣṇu-dharmottara-purāṇa. 35-anucchedo’pi draṣṭavyaḥ. [↑](#footnote-ref-88)
88. **sadā** inserted here in Rāma-teja Pāṇḍeya (RTP) edn. of Śrīdhara. [↑](#footnote-ref-89)
89. **eva** not in RTP. [↑](#footnote-ref-90)
90. rūpaṁ yat tat prāhur avyaktam ādyaṁ

    brahma jyotir nirguṇaṁ nirvikāram |

    sattā-mātraṁ nirviśeṣaṁ nirīhaṁ

    sa tvaṁ sākṣād viṣṇur adhyātma-dīpaḥ || [↑](#footnote-ref-91)
91. This is a direct quote from Śrīdhara, but not so designated by Jīva. [↑](#footnote-ref-92)
92. In the extant edition, this falls in the Pātāla-kāṇḍa, Vṛndāvana-māhātmya. [↑](#footnote-ref-93)
93. **adhyātma-dīpa** iti buddhy-ādi-karaṇa-saṅghāta-prakāśaka ity arthaḥ iti śrīdharaḥ. [↑](#footnote-ref-94)
94. **santaḥ** in Śrīdhara. [↑](#footnote-ref-95)
95. deha-dehi-vibhāgo’tra neśvare vidyate kvacit || iti kvacit pāṭhaḥ. [↑](#footnote-ref-96)
96. naumīḍya te’bhra-vapuṣe taḍid-ambarāya

    guñjāvataṁsa-paripicchala-san-mukhāya

    vanya-sraje kavala-vetra-viṣāṇa-veṇu-

    lakṣma-śriye mṛdu-pade paśupāṅgajāya [↑](#footnote-ref-97)
97. Quoted from N**ārāyaṇādhyātma** in Section 47 above. [↑](#footnote-ref-98)
98. Discussed above in Section 8. [↑](#footnote-ref-99)
99. yato [↑](#footnote-ref-100)
100. The Bhagavat-sandarbha reading asyas **parītya lokān karma-citān... nātyakṛtaḥ.** [↑](#footnote-ref-101)
101. māyāvinas tām iti śrīdharīya-pāṭhaḥ. [↑](#footnote-ref-102)
102. tad vā etat paramaṁ dhāma mantrarājādhyāpakasya yatra na sūryas tapati yatra na vāyur vāti yatra na candramā bhāti yatra na nakṣatrāṇi bhānti yatra nāgnir dahati yatra na mṛtyuḥ praviśati yatra na duḥkhaṁ sadānandaṁ paramānandaṁ śāntaṁ śāśvataṁ sadā-śivaṁ brahmādi-vanditaṁ yogi-dhyeyaṁ paramaṁ padaṁ yatra gatvā na nivartante yoginaḥ || [↑](#footnote-ref-103)
103. tad dhi vairājasya hṛdaya-nāḍī-sthānam, atas tad antaryāmino viṣṇoḥ sthānam iti śrīdharaḥ. [↑](#footnote-ref-104)
104. dṛṣṭaṁ ity ākare pāṭhaḥ. [↑](#footnote-ref-105)
105. nṛ.tā.u. 5.10 quoted above. [↑](#footnote-ref-106)
106. This section is full of quotes from Śruti that should be pointed out. The section is also quoted in la.bhā. 1.5.247-250. [↑](#footnote-ref-107)
107. gopaiḥ (cha) [↑](#footnote-ref-108)
108. sukhāvahaiḥ (ca, ja, jha) [↑](#footnote-ref-109)
109. acyutam (kha, ga cha, jha) [↑](#footnote-ref-110)
110. ādhāro (jadavpur) [↑](#footnote-ref-111)
111. paraṁ (ga) [↑](#footnote-ref-112)
112. Alternative numbering given as 6.255.56-64 [↑](#footnote-ref-113)
113. cinmayaiḥ pāñca-bhautikaiḥ (gha) [↑](#footnote-ref-114)
114. ayo-guḍa- [↑](#footnote-ref-115)
115. iti vyākhyātaṁ svāmi-caraṇair eva | [↑](#footnote-ref-116)
116. pūruṣa-sūkte 10.90.4 mantre. [↑](#footnote-ref-117)
117. “atra chatrasya śaśitayā keśarāṇāṁ śīkarāmbutvena rūpakam | śaśi-sambandhitvāc chīkara-rūpāṇām ambunām amṛtatvaṁ labhyate” ity atrādhikā vyākhyā krama-sandarbhe. [↑](#footnote-ref-118)
118. “**kṛtsnaḥ** pūrṇo yo muniṣu **prasādaḥ**, tena **sumukhaṁ** manohara-vaktram | pārṣadayos tu prasādo na sphuṭaḥ | etau dvau [bhā.pu. 3.16.2] ity-ādi vakṣyamāṇa-virodhāt |” ity atrādhikā vyākhyā krama-sandarbhe. [↑](#footnote-ref-119)
119. **tādṛśatve** iti kvacid dṛśyate. [↑](#footnote-ref-120)
120. upalakṣaṇe tṛtīya iti krama-sandarbhaḥ. [↑](#footnote-ref-121)
121. “atra rāmānuja... saha-śabda iti |” iti anucchedāṁśaḥ kha-ga-ca-kara-lipiṣu tathā jha-granthe’pi upalabhyate. nāsta yādavapura-saṁskaraṇe. [↑](#footnote-ref-122)
122. “pauṁsnaṁ... evānādi-siddhair ity arthaḥ” ity atra ca-kara-lipes tathā jha-granthasya pāṭhāntaram, yathā—“pauṁsnaṁ pauruṣaṁ vapur darśayantaṁ, asya vikuṇṭhā-tanasyārṇava-śāyi-nārāyaṇākhya-puruṣāvatāratve’pi, na tu brahmādivat sopādhitayānavirbhūta-puruṣākāratvam asti, kintu śrī-viṣṇuvat sākṣāt tad-ākāratvam evety arthaḥ” iti. [↑](#footnote-ref-123)
123. “tad-brahmākhya-rahasyaḥ” iti sthāne, “upadiṣṭa-catuḥślokī-prokta-prema-bhakty-ākhya-rahasyaḥ proktaḥ” iti krama-sandarbhaḥ. [↑](#footnote-ref-124)
124. “tad uktaṁ” ity-ādi yādavapura-saṁskaraṇe nāsti. [↑](#footnote-ref-125)
125. ity asmāt paraṁ “brahma ca śrī-vigrahaś cāyaṁ sva-prakāśa-paramātmatvenaiva sphurati citta-vṛttau, brahmavat netre sphurati, na tu dṛśyase. netre ca tadādhāra-mātram iti svayam apy abhedenaiva pratīma iti bhāvaḥ |” ity atirikta-pāṭhaḥ ga-ca-karalipyoḥ, tathā jha-granthe’pi upalabhyate. [↑](#footnote-ref-126)
126. “sanandanādyair munibhir vibhāvyam” iti pāṭhāntaraḥ. [↑](#footnote-ref-127)
127. cet iti puri-dāsa-saṁskaraṇe nāsti. [↑](#footnote-ref-128)
128. ata eva yaḥ... bahiṣkṛtaṁ iti kha-ga-ca-karalipiṣu, jha-granthe’pi upalabhyate. ayam aṁśaḥ krama-sandarbhe nopalabhyate. [↑](#footnote-ref-129)
129. 10.87.21-bhāvārtha-dīpikāyāṁ dhṛtaṁ sarvajñasya vacanam. [↑](#footnote-ref-130)
130. mahābhārate nopālabhyata. [↑](#footnote-ref-131)
131. santam iti | yadyapi iti krama-sandarbhaḥ. [↑](#footnote-ref-132)
132. -anubhavena iti krama-sandarbhaḥ. [↑](#footnote-ref-133)
133. paiṅga-śrutāv api... -rūpa itīty anucchedāṁśaḥ kha-ga-ṅa-ca-ja-kara-lipiṣu tathā jha-granthe’pi upalabhyate. [↑](#footnote-ref-134)
134. This verse has already been refered to in sections 48 and 56. The complete verse is:

     **rūpaṁ yat tat prāhur avyaktam ādyaṁ brahma-jyotir nirguṇaṁ nirvikāram |**

     **sattā-mātraṁ nirviśeṣaṁ nirīhaṁ sa tvaṁ sākṣād viṣṇur adhyātma-dīpaḥ ||** [↑](#footnote-ref-135)
135. raṁhasa iti prāyaḥ pāṭho dṛśyate. [↑](#footnote-ref-136)
136. hetutayā iti yādavapura-saṁskaraṇam. [↑](#footnote-ref-137)
137. *tathā*-śabdasya eka-vāratvam iti kānāilāla-adhikāri-saṁskaraṇe. [↑](#footnote-ref-138)
138. *līyamāna*- iti haridāsa-śāstriṇaḥ saṁskaraṇe. [↑](#footnote-ref-139)
139. *prakāśasyātma-bhūtatvaṁ* iti kānāilāla-adhikāri-saṁskaraṇe. [↑](#footnote-ref-140)
140. *jīvānāṁ* iti yādavapura-pāṭho neṣṭaḥ. [↑](#footnote-ref-141)
141. mad-ādeśa- (yādavapura) [↑](#footnote-ref-142)
142. ślokasya dvitīya-caraṇaṁ yādavapūra-saṁskaraṇe nāsti. [↑](#footnote-ref-143)
143. *samyaktvaṁ* iti kānāilāla-saṁskaraṇe. [↑](#footnote-ref-144)
144. kārakasya [ca, jha, yādavapūra] [↑](#footnote-ref-145)
145. khyānam (yādavapūra) [↑](#footnote-ref-146)
146. anusandhāpya (ga, jha) [↑](#footnote-ref-147)
147. prapañcāvacchinnatara-pradeśe (ga, ca, jha, kānāilāla) [↑](#footnote-ref-148)
148. *svarūpa-bhūta-prakāśāt* iti kānāilāla-pāṭhaḥ. [↑](#footnote-ref-149)
149. *svarūpādi* (yādavapūraḥ) [↑](#footnote-ref-150)
150. *upalambhamānaṁ* iti śyāmalāla-haridāsa-śāstriṇoḥ saṁskaraṇayoḥ. [↑](#footnote-ref-151)
151. *eva* iti kānāilālaḥ. [↑](#footnote-ref-152)
152. *aśreṣṭha-* iti kānāilālaḥ. [↑](#footnote-ref-153)
153. *vairūpyam* iti mūle pāṭhaḥ. tat-pāṭhaḥ śrī-jīvena nimne dhṛtaḥ. [↑](#footnote-ref-154)
154. -*vibhūtvena* iti kānāilālaḥ. [↑](#footnote-ref-155)
155. *parataḥ* iti yādavapuraḥ. [↑](#footnote-ref-156)
156. *sarvagasyācalātmanaḥ* iti mūla-viṣṇu-purāṇa-pāṭhaḥ. [↑](#footnote-ref-157)
157. *eva vyavasthitā* iti kānāilālaḥ. [↑](#footnote-ref-158)
158. *manuṣyākhyā* iti sarveṣu saṁskaraṇeṣu. ayaṁ pāṭhas tu mūle dṛṣṭaḥ, samyak caiva mataḥ. [↑](#footnote-ref-159)
159. *vastunaḥ* iti yādavapuraḥ. [↑](#footnote-ref-160)
160. *vākya-samūhakena* iti nāsti kānāilāla-saṁskaraṇe. [↑](#footnote-ref-161)
161. *bahutra* ity atrādhika-pāṭhaḥ kānāilāla-saṁskaraṇe. [↑](#footnote-ref-162)
162. anuktavataḥ… cāsya iti sthāne, *anuktavadbhyaḥ karma-kāṇḍebhya upāsanā-kāṇḍebhyaś cāsya* iti kānāilālaḥ. [↑](#footnote-ref-163)
163. *śāstrebhyaḥ* iti śyāmalālaḥ. [↑](#footnote-ref-164)
164. atha…pūrvavat iti sthāne, *jñāna-kāṇḍebhyo’pi* iti kānāilālaḥ. [↑](#footnote-ref-165)
165. tan-mataika… khaṇḍayatīti. yādavapūra-saṁskaraṇe etayoḥ paṅktyor īdṛśaḥ pātḥo dṛśyate—***tāpa-trayam unmūlayati*** *tan-mūla-bhūtāvidyā-paryantaṁ khaṇḍayatīti | tathā* ***śivaṁ*** *paramānandaṁ dadāty anubhāvayatīti* | [↑](#footnote-ref-166)
166. *tad uktaṁ* iti kānāilālaḥ. [↑](#footnote-ref-167)
167. This verse is also cited in sections 48 and 107. [↑](#footnote-ref-168)
168. -*dharme* iti asamasta-rūpaṁ kānāilāla-saṁskaraṇe dṛśyate. [↑](#footnote-ref-169)
169. jñeyam iti nāsti kānāilāla-saṁskaraṇe. [↑](#footnote-ref-170)
170. *evopadiśatā* iti kānāilāla-saṁskaraṇe. [↑](#footnote-ref-171)
171. purā mayā proktam ajāya nābhye padme niṣaṇṇāya mamādi-sarge |

     jñānaṁ paraṁ man-mahimāvabhāsam yat sūrayo bhāgavataṁ vadanti || iti | [↑](#footnote-ref-172)
172. *abhidheya-* iti kānāilālaḥ. [↑](#footnote-ref-173)
173. uddhṛta-pāthaḥ bṛhad-āraṇyake prāptaḥ. aitareyakasya pātha īdṛśaḥ—ātmā vā idam agra āsīt | nānyat kiñcana miṣat | sa īkṣata lokān nu sṛjā iti || [ai.u. 1.1] [↑](#footnote-ref-174)
174. *sthity-udbhava-pralaya-hetur ahetur asya* iti pāṭha ākare dṛśyate. [↑](#footnote-ref-175)
175. kevalaṁ prathame dve caraṇe kānāilāla-saṁskaraṇe. *bhavān ekaḥ śiṣyate śeṣa-saṁjñaḥ* [bhā.pu. 10.3.25] iti tu yādavapura-saṁskaraṇe. [↑](#footnote-ref-176)
176. 2.9.31 draṣṭavyam **yāvān aham** ity-ādi. [↑](#footnote-ref-177)
177. atrāpi 2.9.31 draṣṭavyam. [↑](#footnote-ref-178)
178. ṛte’rthaṁ yat pratīyeta na pratīyeta cātmani |

     tad vidyād ātmano māyāṁ yathābhāso yathā tamaḥ || iti pūrṇa-ślokaḥ 14-tama-paricchede uddhṛtaḥ. [↑](#footnote-ref-179)
179. *nirūpitasyāpi* iti kānāilālaḥ. [↑](#footnote-ref-180)
180. *yāthārthyam* iti yādavapure nāsti. [↑](#footnote-ref-181)
181. *tad evam* iti kānāilālaḥ. [↑](#footnote-ref-182)
182. a-cihnayor madhye sthita-paricchedāṁśaḥ ca-karalipyāṁ tathā jha-granthe’pi kānāilāla-saṁskaraṇe’pi nimna-likhita-rūpopalabhyete: *asyārthaḥ—śabdasya hi vṛttir mukhya-lakṣaṇa-guṇa-bhedena tridhā | mukhyāpi rūḍhi-yoga-bhedena dvidhā | tatra prathamaṁ tāvad brahmaṇi rūḍhi-vṛttir na sambhavatīti—****ṣākṣāt kathaṁ carantī****ti | tatra hetur—****anirdeśya*** *iti | sā hi svarūpeṇa jātyā guṇena vā saṁjñā-saṁjñi-saṅketena pravartate | anirdeśyatve hetuṁ vadan guṇa-vṛttiṁ nirākaroti—nirguṇe guṇa-vṛttaya iti | guṇair vartamānā api nirguṇe kathaṁ carantīty arthaḥ | nirguṇatve ca hetuṁ vadan lakṣaṇā-yogau nirākaroti—sad-asataḥ para iti | sad-asataḥ pare kārya-kāraṇābhyāṁ parasminn asaṅge | lakṣaṇārūḍhiś ca saṅketenābhihitaḥ sambandhi-niyogas tu tat-trividha-vṛtti-pratipādita-padārthayoḥ prakṛti-pratyayārthayor yogena bhavatīti tasya kenacid api sambandhābhāvāt te na sambhavata ity arthaḥ |*

     *evaṁ padārthatvāyogyād apadārthasya ca vākyārthatvāyogān na śruti-gocaratvam | brahmaṇa iti sthitekutstarāṁ tad-uparicaya-sphūrter bhagavatas tad-agocaratvaṁ | tat kathaṁ evaṁ sva-bhaktayor ity-ādau satāṁ svataḥ pramāṇa-bhūtānāṁ vedānāṁ mārgaṁ bhagavat-paratvaṁ ādiśyety uktam |*  [↑](#footnote-ref-183)
183. b-cihnayor madhya-sthita-vākyāṁśaḥ yādavapura-saṁskaraṇe nāsti. [↑](#footnote-ref-184)
184. -*yogyatayā* iti ña-ṭayoḥ pāṭhāntaram. [↑](#footnote-ref-185)
185. *iti sthitam* iti ña-ṭayoḥ pāṭhāntaram. *sthiteḥ, sthitiḥ* api kvacid dṛśyate. [↑](#footnote-ref-186)
186. guṇādau iti yādavapura-saṁskaraṇe. [↑](#footnote-ref-187)
187. *-maya-* iti kānāilālaḥ. [↑](#footnote-ref-188)
188. -*anabhijñaṁ* iti kānāilālaḥ. [↑](#footnote-ref-189)
189. - *viśvāsena* iti kānāilālaḥ. [↑](#footnote-ref-190)
190. *abhidhāna-vallīnāṁ* iti kānāilālaḥ. [↑](#footnote-ref-191)
191. *na te mahi tvām anu ye śeṣa-rudrādyās te na vyāpnuvanti, mahi mahimānam* iti uddhṛtāṁśasya pāṭhāntaram (ga-karalipyaṁ). [↑](#footnote-ref-192)
192. *āviṣkaromi* iti kānāilālaḥ. [↑](#footnote-ref-193)
193. -*ghatakatvena* iti kānāilālaḥ. [↑](#footnote-ref-194)
194. This phrase is found in many places in the Bṛhad-āraṇyaka Upaniṣad. [↑](#footnote-ref-195)
195. dehānte devaḥ paramaṁ brahma tārakaṁ vyācaṣṭe iti ākare. tārakaḥ for tāvakam, deva-stāvakam (ña, ṭa) [↑](#footnote-ref-196)
196. atra pūrṇa-ślokaḥ purī-dāsa-mahāśayair uddhṛtaḥ. [↑](#footnote-ref-197)
197. viśvasmāt (ña-ṭa-yādavapura). [↑](#footnote-ref-198)
198. sarveṣu saṁskaraṇeṣu loka-śabdo na dṛśyate. [↑](#footnote-ref-199)
199. ayaṁ śloko’jñātaḥ—ekāṁśaḥ bṛhad-āraṇyakasya 4.4.23-gadyāṁśānurūpaḥ, dvitīyāṁśaḥ taittirīyasya 2.9-gadyāṁśānurūpaḥ. [↑](#footnote-ref-200)
200. māyā-nirdeśyatve (ca, jha) [↑](#footnote-ref-201)
201. śabda-vṛtti-viṣayatvena samāna-pathatvāt (ga), śabda-vṛtti-viṣayitvenāviśeṣāt (jha). [↑](#footnote-ref-202)
202. *na tasmāt prākṛtād anyad eva taj-jñānādi iti*  iti yādavapure. [↑](#footnote-ref-203)
203. *anirdeśyatvam* iti yādavapure. [↑](#footnote-ref-204)
204. *tathā parokṣa-* iti yādavapure. *athāparokṣa-* iti kānāilālaḥ. [↑](#footnote-ref-205)
205. Sections 4 and 95 above. [↑](#footnote-ref-206)
206. *vilāsi-* iti kvacit. [↑](#footnote-ref-207)
207. This entire section ending with **sparśābhāvād viśuddhatvam i**s found in **Rādhā-kṛṣṇārcana-dīpikā**, pages 10-11. [↑](#footnote-ref-208)
208. atra kramād utkarṣeṇa... vivecanīyam ity atra ca-jha-karalipyoḥ pāṭhāntaraṁ—atra hlādaka-rūpo’pi bhagavān yayā hlādate hlādayati ca, sā hlādinī | tathā sattā-rūpo’pi yayā sattāṁ dadhāti dhārayati ca, sā sandhinī | evaṁ jñāna-rūpo’pi yayā jānāti jñāpayati ca, sā saṁvid iti jñeyam | tatra cottarottara-guṇotkarṣeṇa sandhinī-saṁvid-hlādinīti kramo jñeyaḥ | iti || [↑](#footnote-ref-209)
209. *viśuddha-sattvam* iti kānāilālaḥ. [↑](#footnote-ref-210)
210. ity asmāt paraṁ, “tasya sattvasya... tan-mata-rajo-ghaṭa-praghaṭṭanayeti” iti anucchedāṁśaḥ 13-ma-pṛṣṭhāyām 24-paṅktita ārabhya ekādaśa-pṛṣṭhāyāḥ prathama-paṅktiṁ yāvad draṣṭavyaḥ, karalipiṣu tattraiva prāptatvād atra na punaḥ pradattaḥ. [↑](#footnote-ref-211)
211. This section can be found in **Rādha-kṛṣṇārcana-dīpikā** 12-13. [↑](#footnote-ref-212)
212. kvacit *vāsudevākhyaḥ* iti dṛśyate. sa pāṭho’samīcīna iti manye. [↑](#footnote-ref-213)
213. sarvatrāsau samastaṁ ca vasaty atreti vai yataḥ |

     tataḥ sa vāsudeveti vidvadbhiḥ paripaṭhyate || [vi.pu. 1.2.12] [↑](#footnote-ref-214)
214. *tādātmyāpannam evānyathā naiva* iti yādavapura-saṁskaraṇe. [↑](#footnote-ref-215)
215. *iti bhāvaḥ | tataḥ* iti yādavapura-kānāilāla-saṁskaraṇayor na prāpyate. [↑](#footnote-ref-216)
216. *atha* iti kānāilālaḥ. [↑](#footnote-ref-217)
217. k. This section is found in *Rādhā-kṛṣṇārcana-dīpikā* 13-14. [↑](#footnote-ref-218)
218. *teṣāṁ* iti yādavapura-kānāilāla-saṁskaraṇayoḥ. [↑](#footnote-ref-219)
219. *hṛdi saṁvibhāvyam* iti kvacit mūla-pāṭha upalabhyate. [↑](#footnote-ref-220)
220. ity asmāt paraṁ gha-kara-lipyām eva śloka upalabhyate—śrī-kṛṣṇa kṛṣṇa-caitanya sa-sanātana-rūpaka | gopāla raghunāthāpta-vraja-vallabha pāhi mām || [↑](#footnote-ref-221)
221. ity atra prāha—ga. [↑](#footnote-ref-222)
222. tat sattvaṁ śrī-bhagavad-vigrahe pratiṣiddham, tathāpy atra sattvam iti yā māyā rajas-tamaś ceti ca yā māyā tābhyāṁ māyābhyāṁ kṛtā iti yojyam | tatra sattva-śabdena sva-sattābhāsakaṁ sattvam | guṇa-sattvād vilakṣaṇam ity uktaṁ, śuddha-sattva-mayaṁ triguṇātmaka-prakṛti-dravya-vilakṣaṇaṁ vivakṣitam itthaṁ yojanārtham eva ity ādi || bhāgavata 12.8.45 vīra-rāghavācāryaḥ. [↑](#footnote-ref-223)
223. gale-gṛhīta-nyāyaḥ śṛṅga-grāhikā-nyāyasya nāmāntaram | śṛṅgasya grahaṇaṁ yasyāṁ kriyāṇāṁ sā śṛṅga-grāhikā | saṁjñāyāṁ 3.3.19 iti sūtreṇa nyūnaṁ yatraikāṅga-lakṣaṇenaiva aṅgī lakṣyate tatrāyaṁ pravartate | yathā—go-vraje kā madīyā gaur iti gopaḥ pṛṣṭaḥ śṛṅgaṁ gṛhītvā gāṁ pradarśayati iyaṁ te gaur iti || [↑](#footnote-ref-224)
224. śaktiḥ—kāraṇa-niṣṭhaḥ kāryotpādana-yogyā dharma-viśeṣaḥ | sa ca dharmaḥ patibandhakābhāvādi-rūpa-kāraṇātmakaḥ | [↑](#footnote-ref-225)
225. vyākhyānam asya—kārya-kāraṇābhyām anyā kāryavad asatī vā śaktir na kārya-niyāmikā | yasya kasyacid anyasya nara-śṛṅgasya vā niyāmakatva-prasaṅgād ātmāsattvayoḥ śaktāv anyatra cāviśeṣāt | tasmāt kāraṇātmanā līnaṁ kāryam evābhivyakti-niyāmakatayā śaktir iteṣṭavyam | tataḥ sat-kārya-siddhir ity arthaḥ | iti ratna-prabhā |

     atiśayo hi dharmo nāsaty atiśayaḥ sati kārye bhavitum arhatīti | na tu kāryasyātiśayo niyama-hetuḥ, api tu kāraṇasya sa-śakti-bhedaḥ sa cāsaty api kārye kāraṇasya sattvāt sann evety ata āha—śaktiś ceti | nānyā kārya-kāraṇābhyāṁ, nāpy asatī, kāryātmaneti yojanā | iti bhāmatī-vyākhyā |

     kāraṇasya hi dharmaḥ śaktir atiśaya-śabditā niyākamatveneṣṭā kārya-kāraṇābhyām anyā kāryātmanā cāsatī kāryaṁ na niyacched iti | atra hetum āha—asattveti kāryātmanā śakter asattve tathaivāniyāmakatvam asattvasyobhaya-tulyatvāt | dvābhyām anyatve ca tasyā na niyāmakatvam | tayor ivānyonyaṁ śaktes tābhyām anyatvasyeṣṭatvād ity arthaḥ | śakter asattve’nyatve ca niyāmakatva-sambhave phalitam āhety ādi || ānanda-girīya-vyākhyā || [↑](#footnote-ref-226)
226. nanu tava dehādi-saṁyuktasyāpy ātmano vijñānaṁ svarūpa-mātra-vyatirekeṇa pravṛtty-anupapatter upapannam ity ādi || [↑](#footnote-ref-227)
227. catur-vibhāgaḥ saṁsṛṣṭau caturdhā saṁsthitaḥ sthitau | pralayaṁ ca karoty ante caturbhedo janārdanaḥ || [vi.pu. 1.22.21] iti svāmī-ṭīkā-dhṛta-viṣṇu-purāṇīya-pramāṇam || [↑](#footnote-ref-228)
228. vyāvṛttam eva yadi syāt, [↑](#footnote-ref-229)
229. ānanda-padenaiva [↑](#footnote-ref-230)
230. ānande ca [↑](#footnote-ref-231)
231. padyam idaṁ dhanañjaya-nyāya-nāmnābhihitaṁ, yatra kriyā niṣphalā tatraivāsya pravṛttir iti | [↑](#footnote-ref-232)
232. jaḍa-duḥkha-pratiyogi-rūpā vijñānānanda-rūpatā dvi-dharmatā | [↑](#footnote-ref-233)
233. vijñānānandatā [↑](#footnote-ref-234)
234. guṇānāṁ svarūpa-bhūtatvena tad-abhedāt | ānandādi-guṇeṣu upāsanopāyeṣu satsu priya-śirastvādīnām aprāptiḥ, teṣām abrahma-guṇatvād | kintu puruṣa-vidhava-rūpakāntargatatvam anyathāvayava-bhede brahmaṇo’py upacayāpacayau prasajyetām iti sūtrārthaḥ | abhedād iti anuvartanīyaṁ pradhānasya guṇino brahmaṇa ānandādayo guṇāḥ sarveṣūpāsaneṣūpādeyāḥ guṇānāṁ svarūpa-bhūtatvena tad-abhedāt | [↑](#footnote-ref-235)
235. priyādy-avayavatvena sarvatra samāhṛtiḥ, sā punar abhede parihṛtaḥ, yato bhede priya-śiras tv ādya-prāptiḥ | [↑](#footnote-ref-236)
236. bhūmikā puccham iti paryantaṁ pāṭho śrī-vṛndāvana-mudrita-granthe apara-katipaya-grantheṣu ca na dṛśyate | [↑](#footnote-ref-237)
237. garuḍa-purāṇe 1.2.2.22. [↑](#footnote-ref-238)
238. ardha-jaratī-nyāyaḥ—yatra sarva-tyāge grahaṇe vā prasakte niryuktakam ekāṁ śopādānam a;cāntara-tyāgaś ca kriyate, tatrāyaṁ nyāyo’vataratīti | yathā jaratī vṛddha-strī | tasyāḥ patiḥ tad-ardhaṁ mukha-mātraṁ gṛhṇāti, hy avayavāntaraṁ tyajatīti yukti-śūnyaṁ, tathā ye īśvara-vacanatvenāgama-pramāṇam upagacchanti, teṣāṁ buddha-vacasām api prāmāṇya-prasaṅgaḥ vedasyāpip vā aprāmāṇyāpattiḥ yadi vā īśvaravacanatva-sāmye’pi vedasya prāmāṇyaṁca buddha-vacasām aṅgīkriyate, tad etad api yukti-śūnyam iti bhāvaḥ | [↑](#footnote-ref-239)
239. pucchaṁ pratiṣṭheti pucche ānandātiśayatvāt prācuryārthatā | [↑](#footnote-ref-240)
240. vāyoḥ pṛthivītvena nirdeśe’pi na vikāra ity arthaḥ | [↑](#footnote-ref-241)
241. satyaṁ jñānam anantaṁ brahmeti mantreṇa | [↑](#footnote-ref-242)
242. apāṇi-pāda ity ādi | [↑](#footnote-ref-243)
243. pṛthivy-ādi-sthānato’pi antaryāmiṇaḥ parasya brahmaṇaḥ apuruṣārtha-sambandho na bhavati | kutaḥ ? hi yataḥ sarvatra śruti-smṛtiṣu paraṁ brahma ubhaya-liṅgaṁ nirasta-nikhila-doṣatva-kalyāṇa-guṇākaratvobhaya-lakṣaṇam abhidhīyate ity arthaḥ | [↑](#footnote-ref-244)
244. tasyāpi sattā-tādātmyenāgre’pi sthiter iti pāṭhāntaram | [↑](#footnote-ref-245)
245. yathā jīvasya prajāpati-vākyenobhaya-liṅgatve’pi deha-yoga-rūpāvasthā-bhedād apuruṣārtha-yogaṁ tathāntaryāmiṇo’pi so’varjanīya iti cen, na, pratyekaṁ prati paryāyaṁ sat ātmāntaryāmy-amṛta ity antaryāmiṇo’mṛtatva-vacanād ity arthaḥ | [↑](#footnote-ref-246)
246. pramāṇatvāpramāṇatva-parityāga-prakalpanā |

     pratyujjīvana-hānibhyāṁ pratyekam aṣṭa-doṣatā || mīmāṁsā 1.3.3. [↑](#footnote-ref-247)
247. śrī-bhagavat-sandarbhe sapta-catvāriṁśa-vākyaṁ draṣṭavyam | [↑](#footnote-ref-248)
248. sarva eva iti nāsti ākare. [↑](#footnote-ref-249)
249. śailī dārumayī lauhī lepyā lekhyā ca saikatī | mano-mayī maṇi-mayī pratimāṣṭa-vidhā smṛtā || [bhā.pu. 11.27.12] | [↑](#footnote-ref-250)
250. sampatter iti | ārādhanā-rūpe prāṇāhuteḥ sampādanāya uraḥ-prabhṛtīnāṁ veditvādy-upadeśa iti jaiminir ācāryo manyate | paramātopāsanocita-phalaṁ śrutir darśayati || [↑](#footnote-ref-251)
251. yathā śrī-bhagavat-sandarbhe pañca-catvāriṁśa-vākya-vyākhyānte—rūpaṁ yat tad ity ādau | [↑](#footnote-ref-252)
252. śrī-bhagavat-sandarbhe pañca-saptatitama-vākye—devāḥ śrī-harim iti mūla-granthīya-viṣayoddhāra-sūcakaḥ saṅketaḥ, arthāt saṅketo’yaṁ śrī-bhāgavatīya-ṣaṣṭha-skandhāntar-bhūta-vṛtra-vadhopākhyāne deva-gaṇair hari-stutiṁ sūcayati || [↑](#footnote-ref-253)
253. grāhāt prapannam ity atra dīpikādīpana-vyākhyāyāṁ manvantarāvatāro harir eva lakṣyate | tad yathā—hari-saṁjñake’vatāre grāhād gajendraṁ mocayāmāsa | kuto’mocayat ity apekṣāyāṁ kaśyapārtham ity ādyādhyāhṛtam iti | harir hi manvanarāvatāraṁ, yathā śrī-laghu-bhāgavata-vacanam—caturthe tāmasīye hariḥ—tatrāpi jajñe bhagavān hariṇyāṁ hari-medhasaḥ | harir ity āhṛto yena gajendro mocito grāhāt || [bhā.pu. 6.9.30] smaryate’sau sadā prātaḥ sadācāra-parāyaṇaiḥ | sarvāniṣṭa-vināśāya harir dantīndra-mocanaḥ || [śrī-laghu-bhāgavatāmṛte | [↑](#footnote-ref-254)
254. śrī-bhagavat-sandarbhe ṣaṇṇavatitama-saṅkhyāyāṁ śrī-bhāgavataikādaśa-skandīya-ṣoḍaśādhyāya-stha-saptatriṁśattamaḥ ślokaḥ | tad yathā—pṛthivī vāyur ākāśa āpo-jyotir ahaṁ mahān | vikāra-puruṣo’vyaktaṁ rajaḥ sattvaṁ tamaḥ param || [bhā.pu. 11.16.37] iti | [↑](#footnote-ref-255)
255. ṛk-sāma-samāsṭa-nipāta-nāda-dantayor api vaiśiṣṭyaṁ jñeyam iti pāṭho dṛśyate | [↑](#footnote-ref-256)
256. draṣṭavyo’tra pūrvato vivṛtaḥ ghaṭṭa-kuṭī-nyāyaḥ | [↑](#footnote-ref-257)
257. This word is not in the vyākhyā given in section 7, which otherwise follows word-for-word until ??. This is probably an error, surprisingly not called into question by the Jadavpur editor. Another MS is needed for comparison. [↑](#footnote-ref-258)
258. The section between superscript a’s is not in the earlier vyākhyā of these verses, but obviously belongs and is likely in the original version. The same goes for other phrases in between superscripted letters in the passage below. [↑](#footnote-ref-259)
259. ataḥ [↑](#footnote-ref-260)
260. miśrasyāpi [↑](#footnote-ref-261)
261. nirdeśobhayam [↑](#footnote-ref-262)
262. e. Not in the section 117 version. [↑](#footnote-ref-263)
263. f. not in the section 117 version. [↑](#footnote-ref-264)
264. Not in the section 8 version. [↑](#footnote-ref-265)
265. Not in the section 8 version. [↑](#footnote-ref-266)
266. Not in 117. [↑](#footnote-ref-267)
267. In section 117 **tamaḥ** [↑](#footnote-ref-268)
268. This seems to be the end of the common material. [↑](#footnote-ref-269)