

ṣ aṭ -sandarbha-nā maka-

śrī -bhāgavata-sandarbhe prathamah

tattva-sandarbhah

śrī -kṛ ṣ ṇo jayati |

[kṛ ṣ ṇa-varṇamtvīṣ ā kṛ ṣ ṇamsā ṛgopā ṛgāstra-pā ṣ adam |](#)
[yajñaiḥ saikī rtana-prāyair yajanti hi sumedhasaḥ ||1||](#) [BhP 11.5.32]

BD: śrī kṛ ṣ ṇo jayati |

bhaktiyā bhāsenāpi toṣ amdadhāne
dharmādhyakṣ e viśva-nistāri-nāmni |
nityā nandā dvaita-caitanya-rūpe
tattve tasmin nityam āstāmratir naḥ ||
māyāvā dāmyas tamaḥ-stomam
uccair nāśamninye veda-vāg-anīṣ u-jālaiḥ |
bhaktir viṣ ṇor darśitā yena loke
jī yāt so'yambhānur ānanda-tī rthaḥ ||

govindā bhidham indirā śrita-padamhastā-stha-ratnā divat |
tattvamattva-vid uttamau kṣ iti-tale yau darśayā īkratuḥ ||

māyāvā da-mahāndhakāra-paṭ alī -sat-puṣ pavantau sadā
tau śrī -rūpa-sanātanau viracitā ścaryau suvaryau stumaḥ ||

yaḥ sārkhya-paṅkena kutarka-pā nīṣ unā
vivarta-gartena ca luṭpa-dī dhitim |
śuddhamvyadhād vā k-sudhayā maheśvaraṁ
kṛ ṣ ṇamsa jī vaḥ prabhur astu no gatiḥ ||

ālasyā apravṛ ttiḥ syāt puñsāmyad grantha-vistare |
ato'tra gūdhē sandarbhe ṭ ippany alpā prakāśyate ||
śrī maj-jī vena ye pāṭ hāḥ sandarbhe'smin pariṣ kṛ tāḥ |
vyākhyāyante ta evāmi nānye ye tena helitāḥ ||

śrī -bādarāyaṇo bhagavān vyāso brahma-sūtrāṇi prakāśya tad-bhāṣ ya-bhūtamśrī -bhāgavatam
āvirbhāvya śukamṭad-adhyāpitavān | tad-arthamīnirnetu-kā maḥ śrī -jī vaḥ pratyūha-kulācala-
kuliśamvā īchita-pī yūṣ a-balāhaka-sveṣ ṭ a-vastu-nirdeśammaṛgalam ācarati kṛ ṣ ṇeti | nimi-nṛ patinā
pṛ ṣ ṭ aḥ kara-bhājano yogī satyādi-yugāvātārānuktavā'tha kalāv api tathā śṛ ṇu iti tam avadhāpyāha
kṛ ṣ ṇa-varṇam iti | sumedhaso janāḥ kalāv api harimbhajanti | kaiḥ | ity āha saikī rtana-prāyair
yajñaiḥ arcanair iti | kī dṛ śamṭam | ity āha kṛ ṣ ṇo varṇo rūpamnyasyāntar iti śeṣ aḥ | tviṣ ā kāntyā tv
akṛ ṣ ṇam | [śuklo raktas tathā pī taḥ idāni mkr ṣ natāmgataḥ](#) [BhP 10.8.13] iti gargokti-pāriśeṣ ya-
vidyud-gauram ity arthaḥ | aṛge nityānandādvaitau | upā ṛgāni śrī vāsādayaḥ | astrāṇi
avidyācchettṛ tvād bhagavan-nāmāni | pā ṛṣ adā ṅgadādhara-govindāyaḥ | taiḥ sahitam iti
mahābalitvamvyajyate | garga-vākye pī ta iti prācī na-tad-avatārāpekṣ ayā | ayam avatārah śveta-
varāha-kalpa-gatāṣ ṭ a-viñśa-vaivasvatam anvantarī ya-kalau bodhyaḥ | tatratye śrī -caitanya evokta-
dharma-darśanāt | anyeṣ u kaliṣ kvacic chyāmatvena kvaicc cuka-patrābhatvena vyakter ukteḥ |
[channaḥ kalau yad abhavaḥ](#) [BhP 7.9.38] iti [śuklo raktas tathā pī taḥ](#) [BhP 10.8.13] iti | [kalāv api](#)
[tathā śṛ ṇu](#) [BhP 11.5.31] iti | ca | ye vimṣ santi te sumedhasaḥ | channatvamca preyasī -tviṣ āvṛ tatvam
bodhyam | arkāḥ pūrvārkato'trānye ṭ ippanī -krama-bodhakāḥ | dvi-bindavas te vijñeyā viṣ ayārkāras

tv abindavaḥ | atra granthe skandhādhyāya-sūcakā yugmāṅkā grantha-kṛ tāmsanti | tebhyo'nye ye
 ṭ ippanī -krama-bodhāyāsmābhiḥ kalpitās te dvibindu-mastakāḥ | viṣ aya-vākyebhyaḥ pare ye'ikās te
 tv abindu-mastakā bodhyāḥ ||1||

antaḥkṛ ṣ ṇambahir gauramdarśitāṅgādi-vaibhavam |
 kalau sarī rtaṇādyaiḥ smaḥ kṛ ṣ ṇa-caitanyam āśritāḥ ||2||

BD: kṛ ṣ ṇa-varṇa-padya-vyākhyā-vyājena tad-artham āśrayati antar iti | sphuṭ ārthaḥ ||2||

jayatāmmathurā-bhūmau śrī la-rūpa-sanātanau |
 yau vilekhayatas tattvaṁjīāpakau pustikā m imām ||3||

BD: athāśī r namaskāra-rūpamaṅgalam ācarati jayatām iti | śrī lau jīāna-vairāgya-tapaḥ-
 sampattimantau rūpa-sanātanau me guru-parama-gurū jayataḥ nijotkarṣ amprakāṭ ayatām |
 mathurā-bhūmāv iti | tatra tayor adhyakṣ atā vyajyate | tayor jayo'stv ity āśāsyate | jayatir
 atra tad itara-sarva-sad-vṛ ndotkarṣ a-vacanaḥ | tad-utkarṣ āśrayatvāt tayos tat-sarva-namasyatvam
 ākṣ ipyate | tat-sarvāntaḥpātitvāt svasya tau namayāv iti ca vyajyate | tau kī dṛ śāv ity āha | yāv imān
 samdarbhākhyaṁpustikāṁvilekhayatas tasyā likhane māṁpravartayataḥ | buddhau siddhatvāt
 imām ity uktiḥ | tattvaṁjīāpakau tattvaṁvādya-prabhede syāt svarūpe paramātmāni iti viśva-koṣ āt
 | pareśāmsaparikaramjīāpayiṣ yantāv ity arthaḥ | kartari bhaviṣ yati ṇvul ṣ aṣ ṭ hī -niṣ edhas tu akenor
 bhaviṣ yad ādhamarṇayoh (Pāṇ 2.3.70) iti sūtrāt ||3||

ko'pi tad-bāndhavo bhaṭ ṭ o dakṣ iṇa-dvija-vaṁśajaḥ |
 vivicya vyalikhad granthamlikhitād vṛ ddha-vaiṣ ṇavaiḥ ||4||

BD: granthasya purātanatvaṁsvapariṣ kṛ tatvaṁcāha ko'pī ti | tad-bāndhavas tayo rūpa=sanātanayor
 bandhur gopāla-bhaṭ ṭ a ity arthaḥ | vṛ ddha-vaiṣ ṇavaiḥ śrī -madhvādibhir likhitād granthāt tam
 vivicya vicārya sārāṁgr hī tvā grantham imāṁvyalikhat ||4||

tasyādyaṁgranthanālekhamkrāntam utkrānta-khaṇḍitam |
 paryālocyātha paryāyamkṛ tvā likhati jī vakaḥ ||5||

BD: tasya bhaṭ ṭ asya ādyaṁpurātanāṁgranthanālekhamṁparyālocya jī vako mal-lakṣ aṇaḥ paryāyam
 kṛ tvā kramāṁnibadhya likhati | grantha sandarbhe caurādikaḥ | tato ṇyāsa-śrantha (Pāṇ 3.3.107)
 iti karmaṇi yuc granthanā granthaḥ | tasya lekhamlikhanāṁ bhāve ghaṇḍ tamlekhamkī dṛ śam ity
 āha krāntamkrameṇa sthitam | vyutkrāntamvyutkrameṇa sthitam | khaṇḍitamchinnam iti
 svaśramasya sārthakyam ||5||

yaḥ śrī -kṛ ṣ ṇa-padāmbhoja-bhajanaikābhilāṣ avān |
 tenaiva dṛ śyatām etad anyasmai śapatho'rpitaḥ ||6||

BD: granthasya rahasyatvam āha yaḥ śrī ti | kṛ ṣ ṇa-pāratamyē'nyenānādṛ te tasyāmaṅgalāṁsyād iti |
 tan-maṅgalāyāitat | na tu granthāvadya-bhayāt | tasya suvyutpannair niravadyatvena parī kṣ itatvāt
 ||6||

atha natvā mantra-gurūn gurūn bhāgavatārthadān |
 śrī -bhāgavata-sandarbhamsandarbhāṁvaśmi lekhitum ||7||

BD: atheti gūḍhasya prakāśās ca sārōktiḥ śresthā tathā | nānārthavattvaṁvedyatvaṁsandarbhāḥ
 kathyate budhaiḥ | ity abhiyuktōkta-lakṣaṇāmsandarbhāṁlekhitumvaśmi vācchāmi | śrī -
 bhāgavataṁsandṛ bhyate grathyate'treti | halaś ca (Pāṇ 3.3.21) ity adhikaraṇe ghaṇḍ||7||

yasya brahmeti sanijīāṁkvacid api nigame yāti cin-mātra-sattāpy
 aṁśo yasyāṁśakaiḥ svair vibhavati vaśayann eva māyāṁpumāṁś ca |

ekamasyaiva rūpaṁvilasati parama-vyomni nārāyaṇākhyam
sa śrī -kr ṣ ṇo vidhattāṁsvayam iha bhagavān prema tat-pāda-bhājām ||8||

BD: atha śrotṛ -rucy-utpattaye granthasya viṣ ayādi n anubandhān saikṣ epeṇa tāvad ā ha yasyeti | sa svayambhagavān śrī -kr ṣ ṇaḥ | iha jagati tat-pā da-bhājāntac-caraṇa-padma-sevinā ṁsva-viṣ ayakaṁ prema vidhattāṁ arpayatu | sa kaḥ | ity ā ha yasya svarūpānubandhyākṛ tiguṇa-vibhūti-viśiṣ ṭ asyaiva śrī -kr ṣ ṇasya | cinmātra-sattā anabhivyakta-tat-tad-viśeṣ ā jñāna-rūpā vidyamānatā | kvacid api nigame kasmiriṣ cit satyamjñānam anantambrahma (TaittU 2.1.1) astī ty evopalabdavyaḥ (Kaṭ hU 2.3.13) ity ādi-rūpe śruti-khaṇḍe brahmeti sanjñāmyāti | tādṛ śatayā cintayatāmtathā pratī tam āsī d ity arthaḥ | bhakti-bhāvita-manasāntu vyañjita-tat-tad-viśeṣ ā saiva puruṣ atvena pratī tā bhavati ti bodhyam | satyamjñānam ity upakrāntasyaivānandamaya-puruṣ atvena nirūpaṇāt | ata evam uktaṁ **jītamte stotre –**

na te rūpaṁna cākāro nāyudhāni na cāspadam |
tathāpi puruṣ ākāro bhaktānāmtvaṁprakāśate || iti |

sa caivaṁprācī nāṅgī kṛ tam iti vācyam | uktaṁ tyā tasyāpy anabhī ṣ ṭ atvābhāvāt | yasya kṛ ṣ ṇasyāṁśaḥ pumān māyāṁsvāyann eva svair anīś akair vibhavati | kāraṇāṁśasāyī sahasraśī rṣ ā puruṣ aḥ saikarṣ aṇaḥ kṛ ṣ ṇāṁśaḥ prakṛ ter bhartā | tāṁśaḥ sthāpayann eva sva-vī kṣ aṇa-kṣ ubdhayā tayāṅdāni sr ṣ ṭ vā, teṣ āṅgarbheṣ v ambubhir ardha-pūrṇeṣ u sahasra-śī rṣ ā pradyumnaḥ san svair anīś akaiḥ matsyādibhiḥ | vibhavati vibhava-sanjñākān lī lāvātārān prakāṣ ayati ty arthaḥ | yasyaiva kṛ ṣ ṇasya nārāyaṇākhyam ekamukhyamrūpam | āvaraṇāṣ ṭ akād bahiḥ ṣ ṭ he parama-vyomni vilasati sa nārāyaṇo yaya vilāsa ity arthaḥ | ananyāpekṣ i-rūpaḥ svayambhagavān prāyas tat-sama-guṇa-vibhūtir ākṛ tyādibhir anyāḍṛ k tu vilāsa iti sarvam etac caturtha-sandarbhe visphuṭ ī bhaviṣ yad-vī kṣ aṇī yam ||8||

athavaṁsūcitānāṁśrī -kr ṣ ṇa-tad-vācya-vācakatā-lakṣ aṇa-sambandha-tad-bhajana-lakṣ aṇa-vidheya-saparyāyābhidheya-tat-prema-lakṣ aṇa-prayojanākhyānām
arthānāṁnirṇayāya tāvat pramāṇamnirṇī yate | tatra puruṣ asya bhramādi-doṣ a-catuṣ ṭ aya-duṣ ṭ atvāt sutarāṁ alaukikācintya-svabhāva-vastu-sparśāyogyatvāc ca tat-pratyakṣ ādī ny api sadoṣ āṅgī ||9||

BD:athavam iti | sūcitānāṁvyañjītānāṁcaturṇām ity arthaḥ | śrī -kr ṣ ṇaḥ ca granthasya viṣ ayaḥ | tad-vācya-vācaka-lakṣ aṇaḥ ca sambandhaḥ | tad-bhajanaṁtac-chravaṇa-kī rtaṇādi-tal-lakṣ aṇāṁnyad-vidheyaṁtat-saparyāyāṁnyad abhidheyaṁtac ca | tat-prema-lakṣ aṇāṁprayojanāṁca puruṣ ārthas tad-ākhyānām | eka-vācya-vācakatavaṁparyāyatvam | samānaḥ paryāyo'syeti saparyāyaḥ | samānārtahka-saha-śabdena samāsād asvapada-vigraho bahu-vrī hiḥ | vopasarjanasya iti sūtrāt (Pān 6.3.82) sahasya sādeśaḥ |

saha-śabdas tu sākalpa-yaugapadya-samṛ ddiḥ u |
sāḍṛ śye vidyamāne ca sambandhe ca saha smṛ tam|| iti śrī dharah |

tatreti puruṣ asya vyāvahārikasya vyutpannasyāpi bhramādi-doṣ a-grastatvāt tādṛ k-pāramārthaika-vastu-sparśānarhatvāc ca tat-pratyakṣ ādī ni ca sadoṣ āṅgī iti yojyam | bhramaḥ pramādo vipralipsā karaṇāpaṭ avamceti jī ve catvāro doṣ āḥ | teṣ v atasmirīṣ tad-buddhir bhramaḥ | yena sthāṇau puruṣ a-buddhiḥ | anavadhānatānya-cittatālakṣ aṇaḥ pramādaḥ | yenaṁtike gī yamānaṅgānaṁna gr hyate | vaicaneccā vipralipsā | yayā'śiṣ ye sva-jñāto'py artho na prakāśyate | indriyam āndyam karaṇāpaṭ avam | yena datta-manasāpi yathāvat vastu na paricī yate | ete pramāṭṛ -jī va-doṣ āḥ | parmāṇeṣ u saicāranti | teṣ u bhramādi-trayaṁpratyakṣ e, tan-mūlake'numāne ca | vipralipsā tu śabda iti bodhyam | pratyakṣ ādī ny aṣ ṭ au bhavanti pramāṇāni | tatrārtha-sannikṣ ṭ am cakṣ urādī ndriyaṁpratyakṣ am | anumiti-karaṇam anumānam (Tarka-saigraha) agnyādi-jñānam anumitiḥ, tat-karaṇāṁdhūmādi-jñānam | āpta-vākyāṁśabdaḥ (ibid.) | upamiti-karaṇam upamānam (ibid.) go-saḍṛ śo gavaya ity ādau | sanjñāsanjñā-sambandha-jñānam upamitiḥ (ibid.) tat-karaṇāṁsāḍṛ śya-jñānam |

asaidhyad-artha-dṛṣṭyā sādhakānyārthakalpanam arthāpattiḥ | yayā divābhujāne pī natvaṁrātri-
bhojanamkalpayitvā sādhyate | abhāva-grāhikānupalabdhiḥ | bhūtale ghaṭānupalabdhyā yathā
ghaṭābhāvo grāhyate | sahasre śataṁsambhaved iti buddhau sambhāvanā sambhavaḥ | ajñāta-
vakṛtṛkaṁparamparāprasiddham aitihiyam | yattheha tarau yakṣo'sti | ity evam aṣṭau ||9||

tatas tāni na pramāṇī ty anādi-siddha-sarva-puruṣa-paramparāsi sarva-
laukikālaukika-jñāna-nidānatvād-aprākṛta-vacana-lakṣaṇo veda evāsmākaṁ
sarvātīta-sarvāśraya-sarvācintyāścārya-svabhāvaṁvastu vividiṣatāṁpramāṇam
||10||

BD: tatas tāni ca pramāṇāni ti | tato bhramādi-doṣa-yogāt | tāni pratyakṣādīni paramārtha-pramā-
kāraṇāni na bhavanti | māyā-muṇḍāvaloke tasyaivedaṁmuṇḍam ity atra pratyakṣamvyabhicāri |
vṛṣṭyā tat-kāla-nirvāpita-vahnau ciraṁdhūma-prodgāriṇi girau vahminān dhūmāt ity anumānaṁca
vyabhicāri dṛṣṭam | āpta-vākyaṁca tathā, ekenāptena muniā sarthitasyārthasyāpareṇa tādṛśena
dūṣitatvāt | ata uktamṁnāsav ṛṣir yasya mataṁna bhinnam iti |

evāmmukhyānāmeṣāmsadoṣatvāt tad upajīvināṁ upamānādīnāmtathātvāmsusiddham eva | kiṁc-
cāpta-vākyaṁlaukikārtha-grahe pramāṇam eva, yathā himādrau himam ity ādau | tad-ubhaya-
nirapekṣaṁca tat daśamas tvam asi ity ādau | tad-ubhayāgamyē sādhatamamca tat | grahāṇāṁ
rāśiṣu sañcāre yathā | kiṁcāpta-vākyaṁnugṛhītam tad-ubhayaṁpramāpakam | dṛṣṭa-cara-māyā-
muṇḍakena puṁsā satye'py aviśvaste tasyaivedaṁmuṇḍam iti nabhovānyānugṛhītampratyakṣam
yathā | are śī tārtāḥ panthā māsminn agniṁsambhāvayata, vṛṣṭyā nirvāṇo'tra sa dṛṣṭaḥ kintv
amuṣmin dhūmodgāriṇi girau so'sti ity āptavākyaṁnugṛhītam anumānaṁca yatheti | tad evaṁ
pratyakṣanumāna-śabdāḥ pramāṇāni ty āha manuḥ –

pratyakṣam anumānaṁca śāstramca vividhāgamam |
trayaṁsuviditāṁkāryaṁdharmā-sūddhim abhīpsatā || iti (Manu 12.105) |

evam asmad-vṛddhāśca | sarva-paramparāsu brahmotpanneṣu deva-mānavādiṣu sarveṣu varīṣeṣu |
paramparāparīpātyāmsantāne'pi vadhe kvacit iti viśvaḥ | laukika-jñānaṁkarma-vidyā | alaukika-
jñānaṁbrahma-vidyā | aprākṛtetī vācā virūpa nityayā iti mantra-varṇanāt (RV 8.75.6) |

anādi-nidhanā nityā vāg utsṛṣṭā svayambhuvā |
ādau vedamayī divyā yataḥ sarvāḥ pravṛttayaḥ ||

iti smaraṇāc (Mbh 12.231.56-57) ca | sphuṭam anyat ||10||

tac cānugatam tarkāpratiṣṭhānāt (Vs. 2.1.11) ity ādau, acintyāḥ khalu ye bhāvā na
tāns tarkeṇa yojayet [Mbh 6.5.12] ity ādau śāstra-yonitvāt (Vs. 1.1.3) ity ādau |
śrutes tu śabda-mūlatvāt (Vs. 2.1.27) ity ādau |

pitṛ-deva-manuṣyāṇāmvedaśca cakṣus taveśvara |
śreyas tv anupalabdhe'rthe sādha-sādhanayor api || [BhP 11.20.4]

BD: nanu ko'yam āgraho veda evāsmākaṁpramāṇam iti cet tatrāha tac cānumatam iti | śrī-
vyāsādyair iti ṣeṣaḥ | tad-vāyāny āha tarketyādīni sādhyā-sādhanayor apī ty antāni | tarketi brahma-
sūtra-khaṇḍaḥ | tasyārthaḥ – paramārtha-nirṇayas tarkeṇa na bhavati puruṣa-buddhi-vaividhyena
tasya naṣṭa-pratiṣṭhatvāt | evam āha śrutiḥ naisā tarkeṇa matir āpaneyā proktānyenaiva sujñānāya
preṣṭha iti (KaṭhaU 1.2.9) | vyāpyāropeṇa vyāpakāropas tarkaḥ (Tarka-saṅgraha), yady ayam
nirvahniḥ syāt tadā nirdhūmaḥ syāt ity evāmrūpaḥ | sa ca vyāpti-śaṅkāṁnirasyann anumānāṅgam
bhaved atas tarkeṇānumānaṁgrāhyam iti | acintyāḥ ity udyama-parvaṇi dṛṣṭam | śāstreti brahma-
sūtram | na ity ākṛṣyam | upāsyo harir anumānenopaniṣadā vā vedya iti sandehe mantavyaḥ
(BṛhadU 4.5.6) iti śruter anumānena sa vedya iti prāpte nānumānena vedyo hariḥ | kutaḥ ? śāstram
upaniṣad yonir vedana-hetur yasya tattvāt | aupaniṣadāṁpuruṣaṁprcchāmi (BṛhadU 3.9.26) ity
ādyā hi śrutiḥ | śrutes tu iti brahma-sūtram (2.1.17) | na ity anuvartate | brahmaṇi loka-dṛṣṭaḥ

śramādayo doṣā na syuḥ | kutaḥ | so'kāmayata bahu syāṁprajāyeya (TaittU 2.6.1) iti saṅkalpa-
mātreṇa nikhīla-sṛṣṭi-śravaṇāt | nanu śrutir bādhitamkathambrūyād iti cet tatrāha śabdete |
avicintyārthasya śabdaika-pramāṇakatvāt | dṛṣṭamcaitan maṇi-mantrāḍau | pitṛdeva ity uddhavoktir
ekādeśe | he īśvara, tava vedaḥ pitṛādī nāmsreyāḥ śreṣṭhamicakṣuḥ | kvety āha anupalabdhe'rtha ity
ādi | tathā ca veda evāsmākaṁpramāṇam iti mad-vākyāmsarva-sammatim iti nāpūrvaṁmayoktam
||11||

tatra ca veda-śabdasya samprati duṣpāratvād duradhigamārthatvāc ca tad-artha-
nirṇāyakānāmmunī nām api paraspara-virodhād veda-rūpo vedārtha-nirṇāyakaś
cetiḥsa-purāṇātmakaḥ śabda eva vicāraṇī yaḥ | tatra ca yo vā veda-śabdo nātma-
viditaḥ so'pi tad-dṛṣṭyānumeya eveti samprati tasyaiva pramotpādakatvaṁsthitam |
tathā hi mahābhārate mānavī ye ca – itihāsa-purāṇābhyāṁvedāmsamupabṛṁhayet
iti [Mbh 1.1.267] | pūraṇāt purāṇam iti cānyatra | na cāvedena vedasya bṛṁhaṇam
sambhavati | na hy aparipūrṇasya kanaka-valayasya trapuṇā pūraṇānyujyate |

nanu yadi veda-śabdaḥ purāṇam itihāsamcopādatte | tarhi purāṇam anyad
anveṣaṇīyam | yadi tu na, na tarhītiḥsa-purāṇayor abhedo vedena | ucyate –
viśiṣṭaikārtha-pratipādaka-pada-kadambasyāpauruṣeyatvād abhede'pi
svarakramabhedād bheda-nirdeśopy upapadyate | ṛg-ādibhiḥ samam anayor
apauruṣeyatvenābhedo mādhyaṇdina-śrutāv eva vyajyate evaṁvā are'sya mahato
bhūtasya niśvasitam etad yad ṛg-vedo yajur-vedaḥ sāma-vedo'tharvāṅgīrasa
itihāsaḥ purāṇam ity ādinā [BṛhadU 2.4.10] ||12||

BD: evaṁced ṛg-ādi-vedenāstu paramārtha-vicāraḥ | tatrāha tatra ca veda-śabdasyeti | tarhi nyāyādi-
śāstrair vedārtha-nirṇetṛbhiḥ | so'stīti cet tatrāha tad-artha-nirṇāyakānām iti | tasyaiveti itihāsa-
purāṇātmakasya veda-rūpasyety arthaḥ | samupabṛṁhayet iti vedārthamspaṣṭīkuryād ity arthaḥ |
purāṇād iti vedārthasyeti bodhyam | trapuṇā sī sakena | purāṇetihāsayor veda-rūpatāyāṁkaścic
chaṅkate nanv ity ādinā | tatra samādhate ucyata ity ādinā | nikhīla-śakti-viśiṣṭa-bhagavad-
rūpaikārtha-pratipādakamyaṭ padaka-damba-mṛgādi-purāṇāntamasyeti | ṛg-ādi-bhāge svāra-
kramo'sti itihāsa-purāṇa-bhāge tu sa nāstīty etad-āriṣena bhedaḥ | evaṁvā iti maitreyīṁpatnīṁ
prati yājñavalkya-vacanam | are maitreyi asyeśvarasya mahato vibhoḥ pūjyasya vā bhūtasya pūrva-
siddhasya | sphuṭārtham anyat ||12||

ataeva skānda-prabhāsa-khaṇḍe –

purā tapaś cacāro gram amarāṇāṁpitāmahāḥ |
āvīrbhūtās tato vedāḥ saṣaḍ-aṅga-pada-kramāḥ ||
tataḥ purāṇam akhilāmsarva-śāstra-mayaṁdhruvam |
nitya-śabda-mayaṁpuṇyamśata-koṭi-pravistaram ||
nirgatambrahmaṇo vaktrāt tasya bhedaṁ nibodhata |
brāhmyaṁpurāṇamprathamam ity ādi | [SkandaP 2.3-5]

atra śata-koṭi-saṅkhyā brahma-loke prasiddheti tathoktam | ṛṅtīya-skandhe ca ṅg-
yajur-sāmatharvāṅkhyān vedān pūrvādibhir mukhaiḥ [BhP 3.12.37] ity ādi-
prakaraṇe,

itihāsa-purāṇāni pañcamaṁvedam īśvaraḥ |
sarvebhya eva vaktrebhyaḥ saṣṭje sarva-darśanaḥ || iti | [BhP 3.12.39]

api cātra sāḅśād eva veda-śabdaḥ prayuktaḥ purāṇetihāsayoḥ | anyatra ca --
purāṇaṁpañcamaṁ vedaḥ | itihāsaḥ purāṇaṁca pañcamaṁ veda ucyate [BhP 1.4.20]

| vedān adhyāpayāmāsa mahābhārata-**pañcamān** [Mbh 12.340.11] ity ādau | anyathā vedān ityādāv api **pañcamatvaṁnāvaka**lpeta samāna-jātī ya-niveśitatvāt saikhyāyāḥ | **bhaviṣya-purāṇe** kāṛṣṇaṁca **pañcamavedānyan mahābhārataṁ** smṛtam iti | tathā ca **sāma-kauthumī ya-śākhāyā mchāndogyopaniṣadi** ca -- ṛg-vedāmbhagavo'dhyemi yajur-vedaṁsāma-vedam ātharvaṇaṁcaturtham itihāsam purāṇaṁ**pañcamavedānā mvedam** [ChāU 7.1.2] ity ādi | ataeva asya mahato bhūtasya [BṛhadU 2.4.10] ity ādāv itihāsa-purāṇayoḥ caturṇām evāntarbhūtatva-kalpanayā prasiddha-pratyākhyānaṁnirastam | tad uktam**brāhmyampurāṇam prathamam** ity ādi ||13||

BD: puretyādau vedānāṁpurāṇānāṁcāvīrbhāva uktaḥ | saṣṭe āvīrbhāvayāmāsa | samāneti yajñadatta-**pañcamān** viprān āmantrayasva itivat | kāṛṣṇam iti kṛṣṇena vyāsenoktam ity arthaḥ | ataeveti **pañcamavedatva-śravaṇād** evety arthaḥ | caturṇām evāntargate | teṣv eva yat purāvṛttaṁyac ca **pañca-lakṣaṇam ākhyānaṁ** | te eva tad-bhūte grāhye | na tu ye vyāsa-kṛtā-tattvena bhuvī khyāte sūdrāṇām api śṛavye iti karmaḥ hair yat kalpitāntan-nirastam ity arthaḥ ||13||

pañcamatve kāraṇaṁca **vāyu-purāṇe** sūta-vākyam –

itihāsa-purāṇānāṁvaktāraṁsamyag eva hi | māṁcaiva pratijagrāha bhagavān īśvaraḥ prabhuh || eka āsīd yajur vedas taṁcaturdhā vyakalpayat | cāturhotram abhūt tasmīn tena yajñam akalpayat || ādhvaryavaṁyajurbhis tu ṛgbhir hotramtathaiva ca | audgātraṁsāmaḥ caiva brahmatvaṁcāy atharvabhiḥ || [VāyuP 60.16-18] ākhyānāis cāpy upākhyānair gāthābhir dvija-sattamāḥ | purāṇa-saṁhitās cakre purāṇārtha-viśāradaḥ || yac chiṣṭamtu yajurveda iti śāstrārtha-nirṇayaḥ | [VāyuP 60.21-22]

iti brahma-yajñādhyayane ca viniyogo dṛśyate'mī śāmyad-**brāhmaṇānī tihāsa-purāṇānī** iti | so'pi nāvedatve sambhavati | ato yad āha bhagavān **mātsye** --

kālenāgrahaṇaṁmatvā purāṇasya dvijottamāḥ | vyāsa-rūpam ahaṁkṛtvā saṁharāmi yuge yuge || iti [MatsyaP 53.8-9]

pūrva-siddham eva purāṇaṁsukha-saṁgrahaṇāya saṁkalpayāmīti tatrārthaḥ | tad-anantaramhy uktam –

caturlakṣa-pramāṇena dvāpare dvāpare sadā | tad-aṣṭādaśadhā kṛtvā kṛtvā bhūr-loke'smin prabhāṣyate | adyāpy amartya-loke tu śata-koṭi-pravistaram | tad-artha'tra catur-lakṣaḥ saṁkṣeṇa niveśitaḥ || [MatsyaP 53.9-11] iti |

atra tu yac chiṣṭamtu yajur vede ity uktatvāt tasyābhidheya-bhāgāś caturlakṣas tv atra martya-loke saṁkṣeṇa sāra-saṁgrahaṇa niveśitaḥ | na tu racanāntareṇa ||14||

BD: **pañcamatve** kāraṇaṁceti | ṛg-ādibhiḥ caturbhiḥ cāturhotraṁcaturbhir ṛtvibhir nispādyam karma bhavati itihāsādibhyāntan na bhavati | tad-bhāgasya **pañcamatvam** ity arthaḥ | ākhyānāiḥ **pañca-lakṣaṇāiḥ purāṇānī** | upākhyānāiḥ purāvṛttaḥ | gāthābhiḥ chando-viśeṣaḥ ca | saṁhitā bhārata-rūpās cakre | tās ca yac chiṣṭamtu yajur veda tad-rūpā ity arthaḥ | brahmeti | brahma-yajñe

vedādhyayane'mī ś ām itihāsā dī nāmvinnyogo dṛ śyate | so'pi viniyogas teṣ ām avedatve na sambhavati |
kṛ tvā'virbhāvya | saikalayāmi saikṣ ipāmi | abhidheya-bhāgaḥ sārāṅśaḥ ||14||

tathaiva darśitamveda-sahabhāvena śiva-purāṇasya vāyavi ya-saṅhitāyām –

saikṣ ipya caturo vedāṅś caturdhā vyabhajat prabhuh |
vyasta-vedatayā khyāto veda-vyāsa iti smṛ taḥ ||
purāṇam api saikṣ iptamcaturlakṣ a-pramāṇataḥ |
adyāpy amartya-loke tu śata-koṭ i-pravistaram || [ŚivaP 1.33-34]

saikṣ iptam ity atra teneti śeṣ aḥ | skāndam āgneyam ity ādi samākhyās tu
pravacana-nibandhanāḥ kāṭ hakādivat | ānupūrvī r nirmāṇa-nibandhanā vā | tasmāt
kvacid anityatva-śravaṇamtv āvirbhāva-tirobhāvāpekṣ ayā | tad evam itihāsa-
purāṇayor vedatvamśiddham | tathāpi sūtādī nām adhikāraḥ | sakala-nigama-vallī -
sat-phala-śrī -kṛ ṣ ṇa-nāmat | yathoktam – **prabhāsa-khaṇḍe** –

madhura-madhuram etan maṅgalamṅgalā nām
sakala-nigama-vallī -sat-phalamcit-svarūpam |
sakt d api parigī tamśraddhayā helayā vā
bhṛ gu-vara nara-mātramārayet kṛ ṣ ṇa-nāma || iti ||

yathā coktam **viṣ ṇu-dharme** –
ṛ g-vedo'tha yajur-vedaḥ sāmavedo'py atharvaṇaḥ |
adhī tās tena yenoktamhair ity akṣ ara-dvayam || iti |

atha vedārtha-nirṇāyakatvamca **vaiś ṇave** –
bhārata-vyapadeśena hy āmnāyārthaḥ pradārśitaḥ |
vedāḥ pratiṣ ṭ hitāḥ sarve purāṇe nātra saṅśayaḥ || ity ādau |

kimca vedārtha-dī pakānāṁśāstrāṅnāmmadhyā-pātitābhyupagame'py āvirbhāvaka-
vaiśiṣ ṭ yāt tayor eva vaiśiṣ ṭ yam | yathā **pādme** --

dvaipāyanena yad buddham
brahmādyais tan na budhyate |
sarva-buddhamsa vai veda
tad buddhamnānya-gocaraḥ ||15||

BD: vyasteti | vyastā vibhaktā vedā yena tatayā veda-vyāsaḥ smṛ taḥ | skāndam ity ādi | skandena
proktamna tu kṛ tam iti vaktṛ -hetukā skāndādī-saṅgīṣ aḥ | kaṭ henādhi tamkāṭ hakam ity ādi saṅgīṣ vat
| kaṭ hānāmvedāḥ kāḍhakaḥ | gotra-varaṇā d vuṅ(Pāṇ 4.3.126), caraṇā d dharmāmnāyayor iti
vaktavyam iti sūtra-vārtikābhyām | tataś ca kaṭ henādhi tam iti suṣ ṭ hūktam | anyathā
janatvenānityatāpattiḥ | ānupūrvī kramaḥ | brāhyam ity ādikaramanirmāṇa-hetukā vā sā sā sa'jīety
arthaḥ | brāhmyādikrameēa purāṇa-bhāgo bodhyaḥ | tathāpi sūtādī nām iti | itihāsāder vedatve'pi
tatra sūdrādhikāraḥ **strī -śūdra-dvija-bandhūnām** ity ādi-vākya-balā d bodhyaḥ | bhārata-
vyapadeśeneti | durūha-bhāgasya vyākhyānāt, chinna-bhāgārtha-pūraṇā c capurāṇe vedāḥ
pratiṣ ṭ hitāḥ naiścalyena sthitā ity arthaḥ | kimceti | vedārtha-dī pakānāṁśānavī yādī nāmmadhye
yadyapī tihāsa-purāṇayoḥ smṛ titvenābhyupagamas tathāpi vyāsayeśvarasya tad-āvirbhāvakatvāt tad-
utkarṣ a ity arthaḥ | tatra pramāṇamdvaiṣ āyanenety ādi ||15||

skānde –

vyāsa-citta-sthitākāśād avacchinnāni kānicit |
 anye vyavaharanty etāny urī kṛ tya gṛ hād iva || iti |

tathaiva dṛ ṣ ṭ amśrī -viṣ ṇu-purāṇe parāśara-vākyam –

tato'tra mat-suto vyāsa aṣ ṭ āvinīśatime'ntare |
 vedam ekaṁcatuṣ pādāncaturdhā vyabhajat prabhuh ||
 yathātra tena vai vyastā veda-vyāsena dhī matā |
 vedas tathā samastais tair vyāsair anyais tathā mayā ||
 tad anenaiva vyāsānāmśākhābhedān dvijottama |
 caturyugeṣ u racitān samasteṣ v avadhāraya ||
 kṛ ṣ ṇa-dvaipāyanaṁvyāsaṁviddhi nārāyaṇamprabhuh |
 ko'nyo hi bhuvi maitreya mahābhārata-kṛ d bhavet || [ViP 3.4.2-5] iti |

skānda eva –

nārāyaṇād viniṣ pannamjñā namīkṛ ta-yuge sthitam |
 kiñcit tad anyathā jā tamtretāyāṁdvāpare'khilam ||
 gautamasya ṛ ṣ eḥ śāpāj jñā ne tv ajñā natāṁgate |
 saikī ṇa-buddhayo devā brahma-rudra-puraḥsarāḥ ||
 śaraṇyaṁśaraṇaṁjagmur nārāyaṇam anāmayam |
 tair vijñā pita-kāryas tu bhagavān puruṣ ottamaḥ ||
 avatī ṇo mahāyogī satyavatyāṁparāśarāt |
 utsannān bhagavān vedān ujjahāra hariḥ svayam || iti |

veda-śabdenātra purāṇādi-dvayam api gṛ hyate | tad evam itihāsa-purāṇa-vicāra eva
 śreyān iti siddham | tatrāpi purāṇasyaiva garimā dṛ śyate | uktamhi nārādī ye –

vedārthād adhikāṁmanye purāṇārthamvarānane |
 vedāḥ pratiṣ ṭ hitāḥ sarve purāṇe nātra sañśayaḥ ||
 purāṇam anyathā kṛ tvā tiryag-yonim avāpnuyāt |
 sudānto'pi suśānto'pi na gatiṁkvacid āpnuyāt || iti ||16||

BD: vyāseti | bādarāyaṇasya jñā namīmahākāśam | anyeṣ āmjñā nāni tu tad-añśa-bhūtāni
 khaṇḍākāśāni ti tasyeśvaratvāt sārvañyam uktam | tato'tra mat-sutaḥ ity ādau ca vyāsantarebhyah
 parāśaryasyeśvaratvān mahotkarṣ aḥ | nārāyaṇāt ity ādau ceśvaratvamprasphuṭ am uktam |
 gautamasya śāpāt iti | varotpanna-nityadhānya-rāśir gautamo mahati durbhikṣ e viprān abhojayat |
 atha subhikṣ e gantukāmāñś tān haṭ hena nyavāsayat | te ca māyānirmitāyā go-gautama-sparśena
 mṛ tāyā hatyāṁ uktvā gatāḥ | tataḥ kṛ ta-prāyaścitto'pi gautamas tan-māyāṁvijñā ya śāśāpa | tatas
 teṣ āmjñā na-lopa iti vārāhe kathāsti | adhikam iti | niḥśandehatvād iti bodhyam | anyathā kṛ tvā
 avajñā ya ||16||

skānda-prabhāsa-khaṇḍe --

vedavan niścalaṁmanye purāṇārthamdvijottamāḥ |
 vedāḥ pratiṣ ṭ hitāḥ sarve purāṇe nātra sañśayaḥ ||
 bibhety alpa-śrutād vedī māṁ ayamcālayiṣ yati |
 itihāsa-purāṇais tu niścalo'yamkutaḥ purā ||
 yan na dṛ ṣ ṭ amhi vedeṣ u tad dṛ ṣ ṭ amsmṛ tiṣ u dvijāḥ |
 ubhayaṁ yan na dṛ ṣ ṭ amhi tat purāṇaiḥ pragī yate ||

yo veda caturo vedān sāṅgopaniṣ ado dvijāḥ |
purāṇamnaiva jānāti na ca sa syād vicakṣ aṇaḥ || (2.90-93) iti |

atha prūṇānām evamprāmāṇye sthite'pi teṣ ām api sāmastyenāpracarad-rūpatvāt
nānādevatāpratipādaka-prāyatvād arvācī naiḥ kṣ udrar-buddhibhir artho
duradhigama iti tad-avastha eva sarīśayaḥ | yad uktam **mātsye** –

pañcāṅgaṁca purāṇaṁsyād ākhyānam itarat smṛ tam |
sāttvikeṣ u ca kalpeṣ u māhātmyam adhikamhareḥ ||
rājaseṣ u ca māhātmyam adhikambrahmaṇo viduḥ |
tadvad agneś ca māhātmyam tā maseṣ u śivasya ca |
sarīkī rṇeṣ u sarasvatyāḥ pitṛ ṇāmca nigadyate || iti |

atrā gnes tat-tad-aganu pratipādyasya tat-tad-yajñasyety arthaḥ | śivasya ceti
cakārāch chivāyāś ca | sarīkī rṇeṣ u sattva-rajas-tamomayeṣ u kalpeṣ u bahuṣ u |
sarasvatyāḥ nānāvāṇyātmaka-tad-upalakṣ itāyā nānādevatāyā ity arthaḥ | pitṛ ṇām
karmaṇā pitṛ lokah [BAU 1.5.16] iti | śrutes tat prāpaka-karmaṇām ity arthaḥ ||17||

BD: vedavad iti | purāṇārtho vedavat sarva-sammata ity arthaḥ | nanu paṇḍitaiḥ kṛ tād veda-bhāṣ yāt
tad-artho grāhya iti cet tatrāha bibhetī ti | akṛ te bhāṣ ye siddhe kimtena kṛ trimeṇeti bhāvaḥ | atheti
asndigdhārthatayā purāṇānām eva prāmāṇye pramākaraṇatva ity arthaḥ | arvācī naiḥ kṣ dra-
buddhibhir iti | yasya vibhūtayo'pi dṛ śyaḥ sa harir eva sarva-śreṣ ṭ ha iti tadaikārthyam –

veda rāmāyaṇe caiva purāṇe bhārate tathā |
ādāv ante ca madhye ca hariḥ sarvatra gī yate || (HV 132.95)¹

iti harivaṁśoktam ajānadbhir ity arthaḥ ||17||

tad evamṣati tat-tat-kalpa-kathāmayatvenaiva mātsya eva prasiddhānāntat-tat-
purāṇānāmvavasthā jñāpitā | tāratamyamtu kathamṣyāt yenetara-nirṇayaḥ
kriyeta | sattvādi-tāratamyenaiveti cet, **sattvāt sarjāyate jñānam** (Gī tā 14.17) iti
sattvamnyad brahma-darśanam iti ca nyāyāt sāttvikam eva purāṇā dika paramārtha-
jñānāya prablama ity āyātam | tathāpi paramārthe'pi nānā-bhaṅgyā
vipratipadyamānānāmsamādhānāya kimṣyāt | yadi sarvasyāpi vedasya purāṇasya
cārtha-nirṇayāya tenaiva śrī -bhagavatā vyāsenā **brahma-sūtram**kṛ taritad-
avalokanenaiva sarvo'rtho nirṇaye ity ucyate | tarhi nānya-sūtrakāra-munyo-
anugatair manyeta | kimcātyanta-gūḍhārthānām alpākṣ arāṇāntat-sūtrāṇām
anyārthatvamkaścid ācakṣ ī ta | tataḥ katarad ivātra samādhānam | tad eva
samādheyam yady ekatamam eva purāṇa-lakṣ aṇam apauruṣ eyamśāstraṁsarva-
vedetiḥsa-purāṇānām artha-sārambrahma-sūtropajī vyaṁca bhavad bhuvi
sampūrṇampracarad-rūpaṁsyāt | satyam uktam, yata eva ca sarva-pramāṇānām
cakravarti-bhūtam asmad-abhimataṁ **śrī mad-bhāgavatam** evodbhāvitambhavatā
||18||

BD: tad evam iti | mātsya eveti | purāṇa-sarīkhyā-tad-dāna-phala-kathanā nite'dhyāya iti bodhyam |
tāratamyam iti | apakarṣ otkarṣ a-rūpamyenetasoyotkṛ ṣ ṭ asya purāṇasya nirṇayaḥ syād ity arthaḥ |
sāttvika-purāṇam evotkṛ ṣ ṭ am iti bhāvena svayam āha sattvād iti | pṛ cchati tathāpī ti, paramārtha-
nirṇayāya sāttvika-sāstrāṅgī kāre'pi ty arthaḥ | nānā-bhaṅgyeti | saṅgamaṁnirṅamaṁjñāna-guṇakam

¹ Alternative reading: veda rāmāyaṇe puṇye bhārate bharatarṣ abha | ādāv cānte ca madhye ca hariḥ
sarvatra gī yate ||

jaḍam ity ādikamkuṭ ıla-yukti-kadambair nirūpayatām ity arthaḥ | nānā-sūtra-kāreti | gautamādy-
anusāribhir ity arthaḥ | nanu brahma-sūtra-śāstre sthite kāpekṣā tad-anya-sūtrāṇām iti cet tatrāha
kiṃcātyanteti | pr ṣ ṭ aḥ prāha tad eveti | brahma-sūtropajī vyam iti | yena brahma-sūtramsthīrārtham
syād ity arthaḥ | pr ṣ ṭ asya ḥṛ d-gataṃsphuṭ ayati satyam uktam ity ādinā ||18||

yat khalu purāṇa-jā tam ā virbhā vya brahma-sūtramca praṇī yā pya aparituṣ ṭ ena tena
bhagavatā nija-sūtrāṇām akṛ trima-bhāṣ ya-bhūtaṃsamā dhi-labdham ā virbhā vitam
yasminn eva sarva-śāstra-samanvayo dṛ śyate | sarva-vedārtha-lakṣ aṇāṅgāyatrī m
adhikṛ tyā pravartitatvāt | tathā hi tat-svarūpam **mātsye** –

yatrādhikṛ tyā gāyatrī mvarṇyate dharma-vistarāḥ |
vṛ trāsura-vadhopenatad-bhāgavatam iṣ yate || (MatsyaP 53.20)
likhitvā tac ca yo dadyād dhema-siṃha-samanvitam |
prauṣ ṭ ha-padyāṃpaurṇamāsyāṃsa yā ti paramāṅgatiṃ |
aṣ ṭ ādaśa-sahasrāṇi purāṇamtat prakī rtiṃ || (MatsyaP 53.22) iti |

atra gāyatrī -śabdena tat-sūcaka-tad-avyabhicāri-dhī mahi-pada-sarivalita-tad-
arthameveṣ yate | sarveṣ āṃmantrāṇām ā dirūpāyās tasyāḥ sā kṣ ā t-kathanā narhatvāt
| tad-arthatā ca **janmādy asya yataḥ** [BhP 1.1.1],

tena brahma ḥṛ dā iti sarva-lokāśrayatva-buddhi-vṛ tti-prerakatvā di-sā myāt |
dharma-vistara ity atra dharma-śabdaḥ parama-dharma-paraḥ | **dharmāḥ projjhita-
kaitavo'tra paramāḥ** [BhP 1.1.2] ity atraiva pratipāditatvāt | sa ca bhagavad-
dhyānā di-lakṣ aṇa eveti purastād vyaktī bhaviṣ yati ||19||

BD: śrī bhāgavatamstauti yat khalv ity ādi | aparituṣ ṭ eneti | purāṇa-jāte brahma-sūtre ca bhagavat-
pāramaiśvarya-mādhuryayoḥ sandigdhatayā gūḍhatayā cokes tatra tatra cāparitoṣ aḥ | śrī -bhāgavate
tu tayos tad-vilakṣ aṇatayoktes tatra paritoṣ a iti bodhyam | tad-arthatā gāyatrī-arthatā | sa ca
bhagavad-dhyānā di-lakṣ aṇa iti | viśuddha-bhakti-mārga-bodhaka ity arthaḥ ||19||

evam **skānde prabhāsa-khaṇḍe** ca yatrādhikṛ tyā gāyatrī m ity ādi |

sārasvatasya kalpasya madhye ye syur narāmarāḥ |
sad-vṛ ttā nodbhavamloke tac ca bhāgavatamsmṛ tam ||

likhitvā tac ca ity ādi | aṣ ṭ ādaśa-sahasrāṇi purāṇamtat prakī rtiṃ iti purāṇāntaram
ca –

grantho'ṣ ṭ ādaśa-sāhasro dvādaśa-skandha-sammitāḥ |
hayagrī va-brahma-vidyā yatra vṛ tra-vadhas tathā |
gāyatrī ca samārambhas tad vai bhāgavatamviduḥ || iti |

atra hayagrī va-brahma-vidyā iti vṛ tra-vadha-sā hacaryeṇa nārāyaṇa-varmaivocyate |
hayagrī va-śabdenātrāśvaśirā dadhī cir evocyate | tenaiva ca pravartitā nārāyaṇa-
varmākhyā brahma-vidyā | tasyāśva-śirastvaṃca **ṣ aṣ ṭ he yad vā aśva-śiro nāma** [BhP
6.9.52] ity atra prasiddhamnārāyaṇa-varmaṇo brahma-vidyā tvaṃca –

etac chrutvā tathovā ca dadhyaṇātharvaṇas tayoh |
pravargyambrahma-vidyāṃca sat-kṛ to'satya-śarkitaḥ || iti

ṭ ī kotthāpita-vacanena ceti | śrī mad-bhāgavatasya bhagavat-priyatvena
bhāgavatābhī ṣ ṭ atvena ca parama-sāttvikatvam | yathā pādme ambarī ṣ amprati
gautama-praśnaḥ –

purāṇamtvambhāgavatamṭaḥ hase purato hareḥ |
caritamdaitya-rājasya prahlādasya ca bhūpate || [PadmaP]

tatraiva vyaṅṅulī -māhātmye tasya tasminn upadeśaḥ –

rātrau tu jāgaraḥ kāryaḥ śrotavyā vaiṣ ṇavī kathā |
gī tānām asahasraṁca purāṇamśuka-bhāṣ itam |
ṭaḥ hitavyamprayatnena hareḥ santoṣ a-kāraṇam || [PadmaP]

tatraivānyatra –

ambarī ṣ a śuka-proktamṇityambhāgavatamś ṇu |
ṭaḥ hasva sva-mukhenaiva yadī cchasi bhava-kṣ ayam || [PadmaP]

skānde prahlāda-saṁhitāyāṁdvārakā-māhātmye –

śrī mad-bhāgavatambhaktiṃ ṭaḥ hate hari-sannidhau |
jāgare tat-padamnyāti kula-vṛ nda-samanvitaḥ ||20||

BD: grantha ity ādau hayagrī vādi-śabdayor bhrāntimnirākurvan vyācaṣ ṭ e | atra hayagrī vety ādinā |
etac chrutveti | dadhyaṁdadhī ciḥ | pravargyam iti prāṇa-vidyām | nanu pādmādi ni sātṭvikāni paṭca
santi | tair astu vicāra iti cet tatrāha śrī mad iti | etasya parama-sāttvikatve pādmādi-vacanāny
udāharati purāṇamtvam ity ādinā | kula-vṛ ndeti tat-karṭ ṭ ka-śravaṇa-mahimnā tat-kulasya ca hari-
pada-lābha ity arthaḥ ||20||

gāruḍe ca –

pūrṇaḥ so'yam atiśayaḥ |
artho'yambrahma-sūtrāṇāṁbhāratārtha-vinirṇayaḥ ||
gāyatrī -bhāṣ ya-rūpo'sau vedārtha-paribṛ ṇhitaḥ |
purāṇānāṁsāma-rūpaḥ sāks ād-bhagavatoditaḥ ||
dvādaśa-skandha-yukto'yamśatavic-cheda-saiṇyutaḥ |
grantho'ṣ ṭ ādaśa-sāhasraḥ śrī mad-bhāgavatābhidhaḥ || iti |

brahma-sūtrāṇām arthas teṣ ām akṛ trima-bhāṣ ya-bhūta ity arthaḥ | pūrvaṁ
sūkṣ matvena manasy āvirbhūtam tad eva saṁkṣ ipya sūtratvena punaḥ prakṛ itam
paścād vistir ṇatvena sāks āc-chrī -bhāgavatam iti | tasmāt tad-bhāṣ ya-bhūte svataḥ-
siddhe tasmin satyavacī nam anyad anyeṣ āṁsvasvakapola-kalpitaṁtad-anugatam
evādaraṇī yam iti gamyate |

bhāratārtha-vinirṇayaḥ –

nirṇayaḥ sarva-śāstrāṇāṁbhāratamparikī rṭitam |
bhāratam sarva-vedāś ca tulām āropitāḥ purā |
devair brahmādiभिḥ sarvair ṛ ṣ ibhiś ca samanvitaḥ ||

vyāsasyaivājñyā tatra tvatyaricyata bhāratam |
mahattvād bhāravattvāc ca mahābhāratam ucyate ||

ity ādy-ukta-lakṣaṇasya bhāratasyārtha-vinirṇayo yatra saḥ | śrī -bhagavaty eva
tātparyamṭasyāpi | tad uktam **mokṣa-dharme nārāyaṇī ye** śrī -veda-vyāsamprati
janamejayena –

idamśatasahasrād dhi bhāratākhyāna vistarāt |
āmathya matimanthena jñānodadhim anuttamam ||
nava nī tamyathā dadhno malayāc candanamyathā |
āraṇyakamca vedebhya oṣadhibhyo 'mṛ tamyathā ||
samuddhṛ tam idambrahman kathāmṛ tam anuttamam |
tapo nidhe tvayoktamhi nārāyaṇa kathāśrayam || [Mbh 12.331.2-4] iti |21||

BD: gāruḍa-vacanais ca parama-sāttvikatvamvyāñjanam brahma-sūtrādy-artha-nirṇī yakatvam
guṇam āha artho'yam iti | gāruḍa-vākya-padāni vyācaṣ ṭ e brahma-sūtrāṇām ity ādinā | tasmāt tad-
bhāṣyety ādi anyad vaiṣṇavācārya-racitam ādhunikambhāṣyamāntad-anugataśrī -
bhāgavatāviruddham evādartavyam | tad-viruddhamśaṅkara-bhaṭ ṭ a-bhāskarādi-racitamtu heyam
ity arthaḥ | bhāratārtheti padaṁvyākurvan bhārata-vākyenaiva bhārata-svarūpaṁdarśayati
nirṇayaḥ sarveti | bhāratamkimtātparyakam ity āha śrī bhagavaty eveti | tasya bhāratasyāpi ty arthaḥ
| bhāratasya bhagavat-tāt-paryakatve nārāyaṇī ya-vākyaṁ udāharati idamśatety ādi ||21||

tathā ca **ṭṛtīye** –

munir vivakṣur bhagavad-guṇānām
sakhāpi te bhāratam āha kṛṣṇaḥ |
yasmin nṛṇāṁgrāmya-sukhānuvādair
matir gṛhī tā nu hareḥ kathāyām || iti [BhP 3.5.12]

tasmād gāyatrī -bhāṣya-rūpo'sau | tathaiva hi **viṣṇudharmottarādu** tad-vyākhyāne
bhagavān eva vistareṇa pratipāditaḥ | atra janmādyasya ity asya vyākhyānaṁca
tathā darśayisyate |

vedārtha-paribṛñhitāḥ | vedārthasya paribṛñhanāmyasmāt | tac coktam **itihāsa-**
purāṇābhyām ity ādi | purāṇānāmsāma-rūpaḥ | vedeṣu sāmavataḥ sa teṣu śreṣṭha ity
arthaḥ | ataeva **skānde** –

śataśo'tha sahasraś ca kim anyaiḥ śāstra-saṅgrahaiḥ |
na yasya tiṣṭhate gehe śāstrambhāgavatamkalau ||
kathamśa vaiṣṇavo jñeyāḥ śāstrambhāgavatamkalau |
gṛhe na tiṣṭhate yasya sa vipraḥ śvapacādhamāḥ ||
yatra yatra bhaved vipra śāstrambhāgavatamkalau |
tatra tatra harir yāti tridaśaiḥ saha nārada ||
yaḥ paṭhet prayato nityamślokaṁbhāgavatam mune |
aṣṭādaśa-purāṇānāṁphalamprāpnoti mānavaḥ || iti |

śata-viccheda-saṁyutaḥ | pañcatrinśad-adhika-śata-trayādhyāya-viśiṣṭa ity arthaḥ |
spaṣṭārtham anyat | tad evaṁparamārtha-vivitsubhiḥ śrī -bhāgavatam eva
sāmpratamvicāraṇīyam iti sthitam | hemādrer **vrata-khaṇḍe** –

strī -śūdra-dvijabandhūnāmtrayī na śruti-gocarā |
 karma-śreyasi mūḍhānāśreya evambhaved iha |
 iti bhāratam ākhyānamkṛ payā muninā kṛ tam || [BhP 1.4.25]

iti vākyamśrī -bhāgavatī yatvenotthāpya bhāratasya vedārtha-tulyatvena nirṇayaḥ
 kṛ ta iti | tan-matānusāreṇa tv evamvyākhyeyam bhāratārthasya vinirṇayaḥ |
 vedārtha-tulyatvena viśiṣ ya nirṇayo yatreti | yasmād eva:a bhagavat-paras tasmād
 eva yatrādhikṛ tya gāyatrī m iti kṛ ta-lakṣ aṇa-śrī mad-bhāgavata-nāmā granthaḥ śrī -
 bhagavat-parāyā gāyatrī bhāṣ ya-rūpo'sau | tad uktaṃyatrādhikṛ tya gāyatrī m ity
 ādi | tathaiva hy **agni-purāṇe** tasya vyākhyāne vistareṇa pratipāditaḥ | tatra tadī ya-
 vyākhyā-dig-darśanamāyathā –

taj-jyotiḥ paramam̐brahma bhargas tejo yataḥ smṛ taḥ |

ity ārabhya punar āha –

taj-jyotir bhagavān viṣ ṇur jagaj-janmādi-kāraṇam ||
 śivam̐kecit paṭ hanti sma śakti-rūpaṃpaṭ hanti ca |
 kecit sūryam̐kecid agnim̐daivatāny agni-hotriṇaḥ ||
 agny-ādi-rūpo viṣ ṇur hi vedādaḥ brahma gī yate |

atra janmādyasya ity asya vyākhyānamca tathā darśayiṣ yate | **kasmai yena**
vibhāsito'yam [BhP 12.13.19] ity upasañhāra-vākye ca **tac-chuddham** [BhP
 12.13.19] ity ādi-samānam evā**gni-purāṇe** tad vyākhyānam |

nityam̐suddham̐param̐brahma nitya-bhargam̐ adhī śvaram |
 aham̐jyotiḥ param̐brahma dhyāyema hi vimuktaye || iti |

atrāham̐brahmeti nādevo devam arcayet iti nyāyena yogyatvāya svasya tākṛ ktva-
 bhāvanā darśitā | dhyāyemeti aham̐tāvat dhyāyeyam̐sarve ca vayan̐dhyāyemety
 arthaḥ | tad etan-mate tu mantre'pi bharga-śabdo'yam̐ adanata eva syāt | **supāñ**
suluk ity [Pāñ 7.1.39] ādinā chā ndasa-sūtreṇa tu dvitī yaikavacanasyāmaḥ su-bhāvō
 jñeyah |

yat tu dvādaśe **omnamaste** ity ādi [BhP 12.6.67] gadyeṣ u tad-arthatvena sūryaḥ
 stutaḥ | tat param̐ātma-dṛ ṣ ṭ yaiva, na tu svātantryeṇety adoṣ aḥ |

tathaivāgre śrī -śaunaka-vākye **brūhi naḥ śraddadhā nānāmvūhamsūryā mano**
hareḥ iti | na cāsya bhargasya sūrya-maṇḍala-mātrā dhiṣ ṭ hā natvam | mantre
 vareṇya-śabdena | atra ca granthe para-śabdena paramais̐varya-paryantatāyā
 darśitatvāt |

tad evam **agni-purāṇe**'py uktam --

dhyānena puruṣ o'yam̐ca draṣ ṭ avyaḥ sūrya-maṇḍale |
 satyam̐sadā-śivam̐brahma viṣ ṇor yat paramam̐padam || iti |

trilokī -janānām upāsānārthampralaye vināśini sūrya-maṇḍale cāntaryāmitayā
prādurbhūto'yaṁpuruṣo dhyānena draṣṭavya upāsitavyaḥ | yat tu viṣṇos tasya
mahā-vaikuṅṭha-rūpaṁparamaṁpadam | tad eva satyamkāla-trayāvyabhicāri,
sadā-śivam upadrava-śūnyamīyato brahma-svarūpam ity arthaḥ | tad etad gāyatrī m
procya purāṇa-lakṣaṇa-prakarāṇe **yatrādhikṛtya gāyatrī m** ity ādy apy uktam **agni-
purāṇe** | tasmāt

agneḥ purāṇaṁgāyatrī ṁsametya bhagavat-parām |
bhagavantamītra matvā jagaj-janmādi-kāraṇam ||
yatrādhikṛtya gāyatrī m iti lakṣaṇa-pūrvakam |
śrī mad-bhāgavatamśāsvat pṛthvyāṁjayati sarvataḥ ||

tad evam asya śāstrasya gāyatrī m adhikṛtya pravṛttir darśitā |

yat tu sārasvata-kalpam adhikṛtyeti pūrvam uktam | tac ca gāyatrī bhagavat-
pratipādaka-vāg-viśeṣa-rūpa-sarasvatī tvād upayuktam eva | yad uktam **agni-
purāṇe** –

gāyatrī-ukthāni śāstrāṇi bhargamprāṇāni tathaiva ca ||
tataḥ smṛteyaṁgāyatrī sāvitṛī yata eva ca |
prakāśinī sā savitur vāg-rūpatvāt sarasvatī ||

atha krama-prāptā vyākhyā **vedārtha-paribṛhita** iti | vedārthānāṁparibṛhitaṁ
yasmāt | tac cuktam itihāsa-purāṇābhyām iti | purāṇānāṁsāma-rūpa iti vedeṣu
sāmat purāṇeṣu śreṣṭha ity arthaḥ | purāṇāntarāṇāṁkeṣāṁcid āpātato rajas-
tamasī juṣāṁnais tat-paratvāprati tatve'pi vedānāṁkāṇḍa-traya-vākyaika-
vākyatāyāmyathā sāmnā tathā teṣāṁśrī -bhāgavatena pratipādye śrī -bhagavaty eva
paryavasānam iti bhāvaḥ | tad uktam –

vede rāmāyaṇe caiva purāṇe bhārāte tathā |
ādāv ante ca madhye ca hariḥ sarvatra gīyate || iti | [HV 132.95]

pratipādayiṣyate ca tad idaṁ**paramātmā-sandarbhe** | **sākṣād bhagavatoditam** iti |
kasmai yena vibhāsito'yaṁ [BhP 12.13.19] ity upasāhāra-vākyaṁnusāreṇa jñeyam |
śata-viccheda-saiyuta iti | vistāra-bhiyā na viviriyate | tad evamśrī mad-
bhāgavatamśarva-śāstra-cakravartī-padam āptam iti sthite **hema-siṁha-
samanvitam** ity atra **hema-siṁhāsanam ārūḍham** iti ṭīkākarair yad vyākhyātam tad
eva yuktam |

ataḥ śrī mad-bhāgavatasyaivābhyāsāvākyatvamśreṣṭhatvamca skānde nirṇītam –
śataśo'tha sahasraś ca kim anyaiḥ śāstra-saṅgrahaiḥ | tad evaṁparamārtha-
vivitsubhiḥ śrī -bhāgavatam eva sāmpratamvicāraṇīyam iti sthitam ||22||

BD: nanu śrī -bhāgavatasya bhāratārtha-nirṇāyakatvamīkathamprati tam iti cet tatrāha tathā ṭīkāya iti
| munir iti maitreyaṁprati viduroktiḥ | te maitreyasya guru-putratvāt sakhā kṛṣṇo vyāsaḥ | grāmyā
gṛhidharmakartavyatādi-lakṣaṇā vyāvahārikī mūṣika-vidāla-gṛdhra-gomāyu-dṛṣṭāntopetā ca kathā |
tat-tat-svārtha-kautuka-kathā-śravaṇāya bhārata-sadasi samāgatānāṁnīnāṁśrī -gī tādi-śravaṇena
harau matir gṛhī tā syād iti tat-kathānuvāda eva | vastuto bhagavat-param eva bhāratam iti śrī -
bhāgavatena nirṇītam ity arthaḥ | sāmavedavadasya śraīḥ ṭīkāyāṁskānda-vākyaṁśataśo'thetyādi
prakaṣṭārtham | tad evam iti | ukta-guṇa-gaṇe siddhe satīty arthaḥ ||22||

ataeva satsv api nānā-śāstreṣ v etad evoktam – **kalau naṣ ṭ a-dṛ śām eṣ a purānārko'dhunoditaḥ** [BhP 1.3.45] iti | arkatā-rūpakeṇa tad vinā nānyeṣ ām samyag-vastu-prakāśakatvam iti pratipadyate | yasyaiva śrī mad-bhāgavatasya bhāṣ ya-bhūtam **śrī -hayaśī rṣ a-pañcarā tre** śāstra-prastāve gaṇitam **tantra-bhāgavatā** bhidhamtantram | yasya sākṣ āc **chrī -hanumadbhāṣ ya-vāsanābhāṣ ya-sambandhokti-vidvatkāmadhenu-tattvadi pikā-bhāvārthadi pikā-paramahaṁsapriyā-śukahr dayādayo** vyākhyā-granthāḥ | tathā **muktāphala-harilī lā-bhaktiratnāvaly-ādayo** nibandhās ca vividhā eva tat-tan-mata-prasiddha-mahānubhāva-kṛ tā virājante | yad eva ca hemādri-granthasya **dāna-khaṇḍe** purāṇa-dāna-prastāve matsya-purāṇi ya-tal-lakṣ aṇa-dhṛ tyā praśastam | hemādri-pariśeṣ a-khaṇḍasya kāla-nirṇaye ca kali-yuga-dharma-nirṇaye **kalimsabhājayanty āryāḥ** (BhP 11.5.36) ity ādikāmyad-vākyatvenotthāpya yat pratipādita-dharma eva kalāv aigī kṛ taḥ |

atha yad eva kaivalyam apy atikramya bhakti-sukha-vyāhārādi-lirgena nija-matasyāpy upari virājamānārthammatvā yad apauruṣ eyamvedānta-vyākhyānam bhayād acālayataiva śaīkarāvātāratayā prasiddhena vakṣ yamāṇa-svagopanādi-hetuka-bhagavad-ājñā-pravartitādvaya-vādenāpi tan-mātra-varṇita-viśva-rūpa-darśana-kṛ ta-vrajeśvarī -vismaya-śrī -vraja-kumārī -vasana-cauryādikam govindāṣ ṭ akādau varṇayatā taḥ asthī bhūya nija-vacaḥ-sāphalyāya spr ṣ ṭ am iti ||23||

BD: ataeveti varṇita-lakṣ aṇād utkarṣ ād eva hetor ity arthaḥ | purātanānām r ṣ ī nām ādhunikānāmca vidvattamānām upādeyam idamśrī -bhāgavatam ity āha yasyaiveti | virājante samprati pracaranti ty arthaḥ | dharma-śāstra-kṛ tāmcopādeyam etad ity āha yad eva ca hemādri ty ādi | tat-pratipādito dharmah kṛ ṣ ṇa-saīkī rtana-lakṣ aṇah | nanu ced ī dṛ śamśrī -bhāgavatamtarhi śaīkarācāryah kutas tan na vyācaṣ ṭ eti cet tatrāha | atha yad eva kaivalyam ity ādi | ayambhāvaḥ pralayādihikārī khalu harer bhakto'ham upaniṣ ad-ādi vyākhyāya tat-siddhāntamvilāpya tasyājñāmpālitavān evāsmi | atha tad atipriye śrī -bhāgavate'pi cālīte sa prabhur mayi kupyed ato na tac cālyam | evamśati me sārājñā tā sukha-sampac ca na syād atah kathāitit tat sparśanī yam iti tan-mātroktamviśva-rūpa-darśanādi-sva-kāvyē nibabandheti tena cādṛ ta tad iti sarva-mānyamśrī -bhāgavatam iti ||23||

yad eva kila dṛ ṣ ṭ vā śrī -madhvācārya-caraṇair vaiṣ ṇavāntarānāmtac-chiṣ yāntara-puṇyāranyādi-rī tika-vyākhyā-praveśa-śaīkāyā tatra tātparyāntaramlikhadbhīr vartmopadeśah kṛ ta iti ca sātvatā varṇayanti | tasmād yuktam uktamtatraiva **prathama-skandhe** –

tad idamgrāhayāmāsa sutam ātmavatāmvaram |
sarva-vedetihāsānāmsāramśaramsumuddhṛ tam || [BhP 1.3.41-42]

dvādaśe –
sarva-vedānta-sāramhi śrī -bhāgavatam iṣ yate |
tad-rasāmṛ ta-tṛ ptasya nānyatra syād ratih kvacit || [BhP 12.13.15]

tathā **prathame** --

nigama-kalpa-taror galitamphalam
śuka-mukhād amṛ ta-drava-saīyutam |
pibata bhāgavatamrasam ālayam
muhur aho rasikā bhūvi bhāvukāḥ || [BhP 1.1.3]

ataeva tatraiva –

yaḥ svānubhāvam akhila-śruti-sāram ekam
adhyātma-dīpam atititī rṣatāmāntamo 'ndham |
saṁsāriṇāmkaruṇayāha purāṇa-guhyam
tamvyāsa-sūnum upayāmi gurummunī nām || [BhP 1.2.3]

śrī -bhāgavata-matāntu sarva-matānām adhīśa-rūpam iti sūcakam | sarva-munī nām
sabhā-madhyam adhyāsyopadeṣṭṛtvena teṣāṅgurutvam api tasya tatra suvyaktam
||24||

BD: śrī -madhvamunes tu paramopāśyaśrī -bhāgavatam ity āha yad eva kileti | śaṅkareṇa naitad
vicālitamkintv ādṛtam eveti vibhāvvyety arthaḥ kintu tac-chiṣyāiḥ puṇyāraṇyādibhir etad anyathā
vyākhyātamtena vaiṣṇavānāmnirguṇa-cinmātra-param idam iti bhrāntiḥ syād iti śaṅkayā hetunā
tad-bhrānti-cchedāya tatra tātparyāntarambhagavat-paratā-rūpaṁtato'nyat tātparyamlikhadbhis
tasya vyākhyāna-vartmopadiṣṭamvaiṣṇavān pratīti | madhvācārya-caraṇair iti atyādara-sūcaka-
bahutva-nirdeśaḥ | sva-pūrvācāryatvād iti bodhyam | vāyudevaḥ khalu madhva-muniḥ
sarvajñatīvikramī yo dig-vijayināmcaturdaśa-vidyamcaturdaśabhiḥ kṣaṇair nirjityāsanāni tasya
caturdaśa jagrāha | sa ca tac-chiṣyāḥ padmanābhābhīdhāno babhūveti prasiddham | tasmād iti
prokta-guṇakatvād dhetor ity arthaḥ | ālayam iti mokṣam abhivyāpyety arthaḥ | ya iti andham
tamo'vidyām atititī rṣatāmsaṁsāriṇāmkaruṇayā yaḥ purāṇa-guhyamśrī -bhāgavatam āhety anvayaḥ
| svānuybhāvam asādhāraṇa-prabhāvam ity arthaḥ ||24||

yataḥ --

tatropajagmur bhuvanampunānā
mahānubhāvā munayaḥ sa-śiṣyāḥ |
prāyeṇa tīrthābhigamāpadeśaiḥ
svayamhi tīrthāni punanti santaḥ ||

atrir vasiṣṭhaś cyavanaḥ śaradvān
ariṣṭanemir bhṛgur aṅgirāś ca |
parāśaro gādhī-suto 'tharāma
utathya indrapramadedhmavāhau ||

medhātithir devala āṛṣṭiṣeṇo
bhāradvājo gautamaḥ pippalādaḥ |
maitreya aurvaḥ kavaśaḥ kumbhayonir
dvaipāyano bhagavān nāradaś ca ||

anye ca devaṛṣi-brahmaṛṣi-varyā
rājarṣi-varyā aruṇādayaś ca |
nānāṛṣeya-pravarān sametān
abhyarcya rājāśīrasāvavande ||

sukhopaviṣṭeṣv atha teṣubhūyaḥ
kṛta-praṇāmaḥ sva-cikīrṣitamyat |
vijñāpayāmāsa vivikta-cetā
upasthito 'gre 'bhigṛhīta-pāṇiḥ || [BhP 1.19.8-12] ity ādy-anantaram –

tataś ca vaḥ pṛ cchyaṃ imaṃvipṛ cche
viśrabhya viprā iti kṛ tyatāyām |
sarvā tmanā mriyamāṇaiś ca kṛ tyam
śuddhamca tatrāmṛ śatābhīyuktāḥ || [BhP 1.19.24]

iti pṛ cchati rājā –

tatrābhavad bhagavān vyāsa-putro
yadṛ cchayā gāṃ aṭ amāno 'napekṣ aḥ |
alakṣ ya-lirgo nija-lābha-tuṣ ṭ o
vṛ taś ca bālair avadhūta-veṣ aḥ || [BhP 1.19.25]

tataś ca -- pratyutthitās te munayaḥ svāsanebhyaḥ (BhP 1.19.28) ity-ādy-ante

sa sarivṛ tas tatra mahān mahī yasām
brahmarṣ i-rājarṣ i-devarṣ i-sarṅhaiḥ |
vyarocatālabhagavān yathendur
graharkṣ a-tārā-nikaraiḥ parī taḥ || (BhP 1.19.30) ity uktam || 25||

BD: munī nāṃgurum ity uktam | tat katham ity atrāha yata iti | yata ity asya ity uktam iti pareṇa sambandhaḥ | aurva iti vipra-varṣ amvināśayadbhīyo duṣ ṭ ebhyaḥ kṣ atriyebhyo bhayād garbhād ākṛ ṣ yorau tan-mātrā sthāpitas tato jātaḥ kṣ atriyaṇiś tān svena tejasā bhasmī cakāra iti bhārate² kathāsti | nigr hī ta-pāṇi-yojitāṅjali-put aḥ | evamkartavyasya bhāva itikartavyatā | tasyāṃviṣ aye sarvāvasthāyāṃpūṣ aḥ kimkṛ tyam | tatrāpi mriyamāṇaiś ca kimkṛ tyam | tac ca śuddhamhīṃsā-śūnyam tatrāmṛ śata yūyam | gāṃpṛ thivī m | anapekṣ o niḥspr haḥ | nijasya śuddhi-pūrṭi-kartuḥ svasvāmināḥ kṛ ṣ ṇasya lābhena tuṣ ṭ aḥ | tatra sabhāyām ||25||

atra yadyapi tatra śrī -vyāsa-nāradau tasyāpi guru-parama-gurū, tathāpi punas tan-
mukha-niḥṣṭ tamiśrī -bhāgavatam tayoṛ apy aśrutacaram iva jā tam ity evamiśrī -
śukas tāv apy upadideśa deśyam ity abhiprāyaḥ | yad uktam śuka-mukhād amṛ ta-
dravya-sariyutam (1.1.3) iti | tasmād evam api śrī -bhāgavatasyaiva sarvādhikyam |
mātsyādī nāmyat purāṇādhikyamśrūyate tat tv āpekṣ ikam iti | aho kimbahunā,
śrī -kṛ ṣ ṇa-pratinidhi-rūpam evedam | yata uktam prathama-skandhe--

kṛ ṣ ṇe sva-dhā mopagate dharma-jñānā dibhiḥ saha |
kalau naṣ ṭ a-dṛ śām eṣ a purāṇārko 'dhunoditaḥ || (BhP 1.3.45) iti |

ataeva sarva-guṇa-yuktatvam asyaiva dṛ ṣ ṭ amdharmāḥ projjhita-kaitavo'tra (1.1.2)
ity ādinā,

vedāḥ purāṇāṃkāvyamca prabhur mitrāmpriyeva ca |
bodhayantī ti hi prāhus trivṛ d bhāgavatāmpunaḥ ||

iti muktāphale hemādri-kāra-vacanena ca | tasmān manyantāṃvā kecit
purāṇāntareṣ u veda-sāpekṣ atvamāśrī -bhāgavate tu tathā sambhāvanā svayam eva
nirastaity api svayam eva labdhambhavati | ataeva parama-śruti-rūpatvamāntasya |
yathoktam --

² āruṣī tu manoḥ kanyā tasya patnī manī ṣ iṇaḥ | aurvas tasyāṃsamabhadavad ūrumbhittvā mahā-
yaśāḥ || (Mbh 1.66.46)

kathamvā pāṇḍaveyasya rājaraṣ er muninā saha |
sarivādaḥ samabhūt tāta yatraiṣ ā sātvatī śrutih || (BhP 1.4.7) iti |

atha yat khalu sarvaṃpurāṇa-jātam āvirbhāvyety ādikāmpūrvam uktarntat tu
prathama-skandha-gata-śrī -vyāsa-nārada-sarivādenaiva prameyam ||26||

BD: vaktavyamyojayaty atra yadyapī ty-ādinā | tasmād evam iti tad-vaktuḥ śrī -śukasya sarva-
gurutvenāpī ty arthaḥ | āpekṣ ikam iti etad-anya-purāṇāpekṣ ayety arthaḥ | atha paramotkarṣ am āha
aho kim iti # ataeveti kṛ ṣ ṇa-pratinidhitvāt kṛ ṣ ṇavat sarva-guṇa-yuktatvam ity arthaḥ | priyeva
kānteve | trivṛ t vedādi-traya-guṇa-yuktam ity arthaḥ | tasmād iti veda-sāpekṣ atvamveda-vākyena
purāṇa-prāmānyam ity arthaḥ | ataeveti paramārthāvedakatvād vedāntasyeva bhāgavatasya parama-
śruti-rūpatvam ity arthaḥ | yatra sarivāde | sātvatī vaiṣ ṇavī ty arthaḥ | artheti – idaṃbhagavatā
pūrvam ity ādi-dvādaśokter brahma-nārāyaṇa-sarivāda-rūpam aṣ ṭ ādaśasu madhye prakṛ itaṃ
vyāsa-nārada-sarivāda-rūpamātraiva praveśitaṃ tad-ubhayasya lakṣ ṇa-sarkhye tu mātsyādāv
ukte iti bodhyam ity arthaḥ | evam eva bhāratopakrame'pi dṛ ṣ ṭ am | ādāv ākhyānair vinā
caturvīṃśati-sahasraṃbhāratamāntas taiḥ sahitampanāśat-sahasraṃmāntas tais tato'py adhikam
ito'py adhikam iti tadvat ||26||

tad evaṃparama-niḥśreyasa-niścayāya śrī -bhāgavatam eva paurvāparyāvirodhena
vicāryate | tatrāsmiṃ sandarbha-ṣ aṭ kātmake granthe sūtra-sthānī yam avatārikā-
vākyamviṣ aya-vākyamśrī -bhāgavata-vākyam | bhāṣ ya-rūpā tad-vyākhyā tu
samprati madhya-deśādau vyāptān advaita-vādinō nūnāmbhagavan-mahimānam
avagāhayitumtad-vādena karburita-lipī nāṃparama-vaiṣ ṇavānāśrī dhara-svāmi-
caraṇānāṃśuddha-vaiṣ ṇava-siddhāntānugatā cet tarhi yathāvad eva vilikhyate |
kvacit teṣ ām evānyatra-dṛ ṣ ṭ a-vyākhyānusāreṇa draviḍādi-deśa-vikhyāta-parama-
bhāgavatānāṃteṣ ām eva bāhulyena tatra vaiṣ ṇavatvena prasiddhatvāt | śrī -
bhāgavata eva, kvacit kvacin mahārāja draviḍeṣ u ca bhūriśaḥ (BhP 11.5.39) ity
anena prathita-mahimnāṃśāc chrī -prabhṛ titaḥ pravṛ tta-sampradāyānāśrī -
vaiṣ ṇavābhidhānāśrī -rāmānuja-bhagavat-pāda-viracita-śrī -bhāṣ yādi-dṛ ṣ ṭ a-mata-
prāmānyena mūla-grantha-svārasyena cānyathā ca | advaita-vyākhyānamtu
prasiddhatvān nātivitāyate ||27||

BD: tad evam iti | nanu veda evāsmākāṃpramāṇam iti pratijñāya purāṇam eva tat svī karotī ti kim
idaṃkautukam iti cen maivāmbhramitavyam | evāṃvā are'sya mahato bhūtasya (Bṛ hadU 2.4.10)
ity ādi-śrutyaiṃ purāṇasya vedatvābhidhānāt | vedeṣ u vedāntasyaiva purāṇeṣ u śrī -bhāgavatasya
śraīṣ ṭ hya-nirṇayāc ca tad eva pramāṇam iti kim asaṅgatam uktam iti | atha brahma-sūtra-bhāṣ ya-
rī tyā sandarbhasyāsyā pravṛ ttir ity āha tatrasmīn iti | vicārārhavākyamviṣ aya-vākyam | bhāṣ ya-
rūpā tad-vyākhyeti | ayam arthaḥ śrī dhara-svāmino vaiṣ ṇavā eva, taṭ -ṭ ī kāsu bhagavad-vigraha-
guṇa—vibhūti-dhāmnāṃtāt-pāṣ ṭ ada-tanūnāṃca nityatvokteḥ | bhagavad-bhakteḥ sarvotkṛ ṣ ṭ a-
mokṣ ānuvṛ ttor ukteṣ ca tathāpi kvacit kvacin māyāvādollekhas tad-vādinō bhagavad-bhaktau
praveśayitumbādiśāmiṣ ārpaṇa-nyāyenaiveti viditam iti | śuddha-vaiṣ ṇaveti yathā sārkhyādi-
śāstrāṇām aviruddhāṃśaḥ sarvaiḥ svī kṛ tas tadvad idaṃbodhyam | kvacit teṣ ām eveti kvacit
sthalāntarī ya-svāmi-vyākhyānusāreṇa śrī -bhāṣ yādi-dṛ ṣ ṭ a-mata-prāmānyena mūla-śrī -bhāgavata-
svārasyena cānyathā ca bhāṣ ya-rūpā tad-vyākhyā mayā likhyata iti mat-kapola-kalpanamkiñcid api
nāstī ti pramāṇopetātra ṭ ī kety arthaḥ | nanu pūrva-pakṣ a-jñānāyādvaitamca vyākhyeyam iti tatrāha
advaiteti ||27||

atra ca sva-darśitārtha-viśeṣ a-prāmānyāyaiva, na tu śrī mad-bhāgavata-vākyā-
prāmānyāya, pramāṇāni śruti-purāṇādi-vacanāni yathā-dṛ ṣ ṭ am evodā haraṇī yāni |
kvacit svayam adṛ ṣ ṭ ākarāṇī ca tattva-vāda-gurūṇām anādhunikānāṃpracura-
pracārita-vaiṣ ṇava-mata-viśeṣ āṇāṃdakṣ iṇādi-deśa-vikhyāta-śiṣ yopaśiṣ yī bhūta-
vijayadhvaja-vyāsatī rthādi-veda-vedārtha-vid-varāṇāśrī -madhvācārya-caraṇānām

bhāgavata-tātparya-bhārata-tātparya-brahma-sūtra-bhāṣyā dibhyaḥ saigṛhī tāni | taiś caivam uktambhārata-tātparye –

śāstrāntarāṇi sanjānan vedāntasya prasādataḥ |
deśe deśe tathā granthān dṛṣṭvā caiva pṛthag-vidhān ||
yathā sa bhagavān vyāsaḥ sākṣān nārāyaṇaḥ prabhuḥ |
jagāda bhāratādyeṣu tathā vakṣye tad-īkṣayā || iti |

tatra tad-uddhṛtā śrutīś caturveda-śikhādyā, purāṇamca gāruḍādī nāmsamprati sarvatrapracarad-rūpam anīśādikam | sanhitā ca mahā-sanhitādikā tantramca tantra-bhāgavatādikāmbrahma-tarkādikam iti jñeyam ||28||

BD: atreti | iha granthe yāni śruti-purāṇādi-vacanāni mayā dhriyante tāni svadarsītārtha-viśeṣa-prāmānyaiva | na tu śrī-bhāgavata-vākya-prāmānya, tasya svataḥ pramāṇatvāt | tāni ca yathā-dṛṣṭam evodāharaṇī yāni mūla-granthān vilokyotthāpitāni ty arthaḥ | kānicid vākyaṇi tu mad-adṛṣṭākāraṇyasmad-ācārya-śrī-madhvamuni-dṛṣṭākāraṇyeva kvacin mayā dhriyanta ity āha kvacid iti | mad-vyākhyānamkvacid artha-viśeṣe prāmānya śrī-madhvācārya-caraṇānāmbhāgavata-tātparyādibhyo granthebhyaḥ saigṛhī tāni śruti-purāṇādi-vacanāni dhriyanta ity anuṣaṅgaḥ | atrāsya grantha-kartuḥ satyavāditvaṁdhvanitam | kaumāra-brahmacaryavān naiṣṭhiko yaḥ satya-taponidhiḥ svapne'py anṛtaṁnoce ceti prasiddham | teṣāmkī dṛṣṭvānām ity āha tattveti | sarvaṁvastu satyam iti vādas tattva-vādas tad-upadeṣṭṛṇām ity arthaḥ | anādhunikānām atiprācīnānāmkencic chāṅkareṇa saha vivāde madhvasya mataṁvyāsaḥ svīcakre | śaṅkarasya tu tatyājetyaitihyam asti | pracāriteti bhaktānāmviprāṇām eva mokṣaḥ | devā bhakteṣu mukhyāḥ | viriṭasyaiva sāyujyam | lakṣmyā jīvakoṭitvam ity evaṁmata-viśeṣaḥ | dakṣiṇādideśeti tena gauḍe'pi mādhavendrādayas tad-upaśiṣyāḥ katicid babhūvur ity arthaḥ | śāstrāntarāṇī ti tena svasya dṛṣṭa-sarvākaratā vyajyate digvijayitvaṁcety upodghāto vyākhyātaḥ ||28||

atha namaskurvann eva tathābhūtasya śrīmad-bhāgavatasya tātparya-tad-vaktur hṛdaya-niṣṭhā-paryālocanayā saikṣeṣ epatas tāvan nirdhārayati –

sva-sukha-nibhṛta-cetās tad-vyudastāny abhāvo'
py ajita-rucirālīlākṣṭrasārasatādiyam |
vyatanuta kṛpayā yas tattva-dīpāmpurāṇam
tam akhila-vṛjina-ghnaṁvyāsa-sūnumnato'smi || [BhP 12.12.69]

ṭīkā ca śrīdhara-svāmi-viracitā – śrī-gurumnamaskaroti | sva-sukhenaiva nibhṛtam pūrṇamceto yasya saḥ | tenaiva vyudasto'nyasmin bhāvo bhāvanā yasya tathābhūto'py ajitasya rucirābhirālīlābhirākṣṭrasārasasvasukha-gatamdhairyam yasya saḥ | tattva-dīpāmparamārtha-prakāśakāmśrī-bhāgavatāmyo vyatanuta tam nato'smi ity eṣā | evam eva dvitīye tad-vākyaṁ eva prāyeṇa munayo rājan (BhP 2.1.7) ity ādi-padya-trayam anusandheyam | atrākhila-vṛjinam tā dṛṣṭvā bhāvasya pratkulam udāsīnamca jñeyam | tad evam iha sambandhi-tattvaṁbrahmānandād api prakṣṭo rucira-līlāvaśiṣṭaḥ śrīmān ajita eva | sa ca pūrṇatvena mukhyatayā śrī-kṣṇa-sanjñā eveti śrī-bādarāyaṇa-samādhau vyaktī bhaviṣyati | tathā prayojanākhyāḥ puruṣārthaś ca tā dṛṣṭvā tad-āsakti-janakam tālīlāśravaṇādīlakṣaṇam tad-bhajanam evety āyātam | atra vyāsa-sūnum ity brahma-vaivartānusāreṇa śrī-kṣṇa-varāj janmata eva māyayā tasyā sprṣṭvā atvaṁsūcitam || 12.12 || śrī-sūtaḥ śrī-śaunakam ||29||

BD: atha yasya brahmeti (TattvaS, verse viii) padyoktam sambandhi-kṣṇa-tattvaṁ tad-bhakti-lakṣaṇam abhidheyam tat-prema-lakṣaṇam pumarthamca nirūpatayā padyena tāvad-grantham

pravartayan granthakṛ d avatārayati atheti maṅgalārtham | yasmin śāstra-vaktur hṛ daya-niṣ ṭ hā
 pratī yate tad eva śāstra-pratipādya-vastu, na tv anyad ity arthaḥ | sveti tadī yam ajita-nirūpakam
 purāṇam ity arthaḥ | ṭ ī kā ceti sva-sukheneti | svam asādhāraṇamjī vānāndād utkr ṣ ṭ am | guḍād iva
 madhu, yad-anabhibyakta-saṁsthāna-guṇa-vibhūti-lī lam ānanda-rūpaṁsva-prakāśambrama-
 śabda-vyapadeśyamvastu tenety arthaḥ | rucirābhir iti pāramaiśvarya-samaveta-mādhurya-
 sambhinnatvān manojābhir ānandaika-rūpābhiḥ pānaka-rasa-nyāyena sphurad-ajita-tat-
 parikarādibhir lī lābhir ity arthaḥ | atrākhileti | pratikūlampratyā khyāyakam | udāsī namtyājakam ity
 arthaḥ | arka-yugmaṁskandhādhyāyayor jāpakam | śrī -sūtaḥ śrī -śaunakamprati nirdhārayatī ty
 avatārikāvākyena sambandhaḥ | evam uttaratra sarvatra bodhyam ||29||

tādṛ śam eva tātparyamkarisyamāṇa-tad-grantha-pratipādya-tattva-nirṇaya-kṛ te tat-
 pravakṛ -śrī -bādarāyaṇa-kṛ te samādhāv api sarkeṣ epata eva nirdhārayati –

bhakti-yogena manasi samyak praṇihite 'male |
 apaśyat puruṣ ampūrṇamāyāṁca tad-apāśrayam ||
 yayā sammohito jī va ātmānamtri-guṇātmakam |
 paro 'pi manute 'narthamtat-kṛ tamcābhipadyate ||
 anarthopaśamaṁsākṣ ād bhakti-yogam adhokṣ aje |
 lokasyājānato vidvāṁś cakre sātva-ta-saṁhitām ||
 yasyāmvai śrūyamāṇāyāmkr ṣ ṇe parama-pūruṣ e |
 bhaktir utpadyate puriṣaḥ śoka-moha-bhayāpahā ||
 sa saṁhitām bhāgavatī mkr tvānukramya cātmā-jam |
 śukam adhyāpayām āsa nivṛ tti-niratammuniḥ || (BhP 1.7.4-8)

tatra --
 sa vai nivṛ tti-nirataḥ sarvatropekṣ ako muniḥ |
 kasya vā bṛ hatī m etām ātmārāmaḥ samabhyasat || (BhP 1.7.9)

iti śaunaka-praśnānantaramca –
 ātmārāmāś ca munayo nirgranthā apy urukrame |
 kurvanty ahaitukī m bhaktim ittham-bhūta-guṇo hariḥ ||
 harer guṇāks ipta-matir bhagavān bādarāyaṇiḥ |
 adhyagān mahad ākhyānamnityamviṣ ṇu-jana-priyaḥ || (BhP 1.7.10-11)

bhakti-yogena premṇā |

astv evam aṅga bhagavān bhajatāmmukundo
 muktimdadāti karhicit sma na bhakti-yogam || (BhP 5.6.18)

ity atra prasiddheḥ | praṇihite samāhite samādhinānusmara tad-viceṣ ṭ itam (BhP
 1.5.13) iti tamprati śrī -nāradopadeśāt | pūrṇadasya mukta-pragrahayā vṛ ttyā –

bhagavān iti śabdo'yaṁtathā puruṣ a ity api |
 vartate nirupādhiś ca vāsudeve'khilātmāni ||

iti pādmottara-khaṇḍa-vacanāvaṣ ṭ ambhena, tathā –

kāma-kāmo yajet somam akāmaḥ puruṣ amparam ||
 akāmaḥ sarva-kāmo vā mokṣ a-kāma udāra-dhī ḥ |
 tī vreṇa bhakti-yogena yajeta puruṣ amparam || (BhP 2.3.9-10)

ity asya vākya-dvayasya pūrva-vākye puruṣ amparamā tmānamprakṛ ty-ekopā dhim
uttara-vākye **puruṣ ampūrṇamnirupā dhim** iti ṭ ī kānusāreṇa ca pūrṇaḥ puruṣ o'tra
svayambhagavān ucyate ||30||

BD: grantha-vaktuḥ śukasya yatra niṣ ṭ hāvadhāritā | tatraiva grantha-kartur vyāsasyāpi niṣ ṭ hām
avadhārayitum avatārayati tā dṛ śam eveti | nivṛ tti-niratambrahmānandād anyasmin spr hā-virahitam
| kasyeti sañhitābhyāsasya kimphalam ity arthaḥ | adhyagād adhī tavān | mukta-pragrahayeti
yathāśvaḥ pragrahe mukte balāvadhi dhāvaty evampūrṇa-śabdaḥ pravṛ ttaḥ pūrṇatvāvadhi
pravarteteti vaktumtad-avadhiś ca svayambhagavatya eveti tathocyata ity arthaḥ ||30||

pūrvam iti pāṭ he pūrvam evāham ihāsam, iti tat-puruṣ asya puruṣ atvam iti śrauta-
nirvacana-viśeṣ a-puruskāreṇa ca sa evocyate | tam apaśyat śrī -veda-vyāsa iti
svarūpa-śaktim antam evety etat svayam eva labdham pūrṇamcandram apaśyad ity
ukte kāntim antam apaśyad iti labhyate | ataeva –

tvam ādyaḥ puruṣ aḥ sāks ā d
ī śvaraḥ prakṛ teḥ paraḥ
māyā mvyudasya cic-chaktyā
kaivalye sthita ā tmani || [BhP 1.7.23] ity uktam |

ataeva māyā mca tad-apāśrayam ity anena tasmin apa apakṛ ṣ ṭ a āśrayo yasyāḥ |
nili ya sthitatvād iti māyāyā na tat-svarūpa-bhūtatvam ity api labhyate | vakṣ yate ca
– māyā paraity abhimukhe ca vilajjamānā iti [BhP 2.7.47] | svarūpa-śaktir iyam
atraiva vyakti bhaviṣ yati **anarthopaśamañsāks ā d bhakti-yogam adhokṣ aje** [BhP
1.7.6] ity anena **ātmārāmāś ca** [BhP 1.7.10] ity anena ca | pūrvatra hi bhakti-yoga-
prabhāvaḥ khalv asau māyā bhibhā vakatayā svarūpa-śakti-vṛ ttitvenaiva gamyate |
paratra ca te guṇā brahmānandasyāpy uparicaratayā svarūpa-śakteḥ parama-
vṛ ttitām evārhantī ti | māyā dhiṣ ṭ hātr -puruṣ as tu tad-anīśatvena, brahma ca tadī ya-
nirviśeṣ āvirbhāvatvena, tad-antarbhāva-vivakṣ ayā pṛ thañnokte iti jñeyam | ato'tra
pūrvavad eva sambandhi-tattvamnirdhāritam ||31||

BD: pāṭ hāntareṇāpi sa evārtha iti vyākhyātum āha pūrvam iti | ī śvarasyaiva pūrva-vartitvāt
puruṣ atvam ity arthaḥ | sa eveti svayambhagavān eva | svarūpa-śaktimattve pramāṇam āha tvam iti |
śrutis cātrāsti | **parāsyā śaktir vividhaiva śrūyate svābhāviki jñāna-bala-kriyā ca** iti (ŚvetU 6.8) |
eṣ aiva hlādinī sandhinī ty ādinā smaryate | ity uktam iti kaṇṭ hataḥ pāṭ hitam arjunenety arthaḥ |
māyā to'nyeyambodhyety āha ataevety ādinā | mūla-vākyena svarūpa-bhūta cic-chaktir iyam
bodhitāsti y āha ataevety ādinā | paṭ ṭ a-mahiṣ ī va svarūpa-śaktiḥ, bahir dvāra-sevikeva māyā-śaktir ity
ubhayor mahad-antarambodhyam | bhagavad-bhakter bhagavad-guṇā nāmca svarūpa-śakti-
sārāñśatvañsuyuktikam āha pūrvatra hī tyādinā | brahmānandasyeti anabhivyakta-sañsthānādi-
viśeṣ asyeti bodhyam | nanu paramātma-rūpas tā dṛ śa-brahma-rūpaś cāvirbhāvaḥ kuto vyāsenā na
dṛ ṣ ṭ a iti cet tatrāha māyā dhiṣ ṭ hātr iti ||31||

atha prāk-pratipāditasyaivā bhedhyeasya prayojanasya ca sthāpakamjī vasya
svarūpata eva parameśvarād vailakṣ aṇyam apaśyad ity āha— yayā māyayā
sammohito jī vaḥ svayamcid-rūpatvena triguṇā tmakā j jaḍāt paro'py ātmānam
triguṇā tmakamjaḍamdehādi-sañghā tammanute | tan-manana-kṛ tam anartham
saiñsāra-vyasanamcā bhipadyate | tad evamjī vasya cid-rūpatve'pi yayā sammohita
iti manute iti ca svarūpa-bhūta-jñā na-śā litvamvyanakti prakāśaika-rūpasya tejasah
svapara-prakāśana-śaktivat | **ajñā nenā vṛ tamjñā namtena muhyanti jantavaḥ** (Gī tā
5.25) iti śrī -gī tābhyah | tad evamupādher eva jī vatvamtan-nāśasyaiva mokṣ atvam

iti matāntaramparihṛtavān | atra yayā sammohitaḥ ity anena tasyā eva tatra
kartṛtvambhagavatas tatrodāsī natvaṁmatam | vakṣyate ca --

vilajjamānayā yasya sthātum īkṣāpathe'muyā
vimohitā vikatthante mamāham iti durdhiyaḥ || [BhP 2.5.13] iti |

atra vilajjamānayā ity anenedam āyāti tasyā jīva-sammhohanamkarma śrī -
bhagavate na rocata iti yadyapi sā svayamjānāti, tathāpi bhayaṁ
dvitīyābhiniveśataḥ syād īśād apetasya (BhP 11.2.37) iti diśā jīvānām anādi-
bhagavad-ajñāna-maya-vaimukhyam asahamānā svarūpāvaraṇam asvarūpāveśam
ca karoti ||32||

jīvo yenśvarambhajet bhaktyā ca tasmin premāṇamvindet tato māyayā vimuktaḥ syāt tam īśvarāḥ
jīvasya vāstavambhedam apaśyad iti vyācaṣṭe, atha prāg ity ādinā | jīvasyeti vailakṣṇyam iti
sevakatva-sevyatvāṇutva-vibhutva-rūpa-nitya-dharma-hetukambhedam ity arthaḥ | nanu cin-mātro
jīvaḥ yo vijñāne tiṣṭhan (BṛhadU 3.7.22), vijñānamyajñāntanute (TaittU 2.5.1) ity ādau cid-
dhātutva-śravaṇāt, na tasya dharma-bhūtamnityamjñānam asti yena moha-manane varṇanī ye |
tasmāt sattvā sañjāyate jñānam (Gītā 14.17) ity ādi-vākyāt, sattve yā caitanyasya cchāyā, tad eva
sattvopahitasya tasya jñānamyena moha-manane vyāsenā dṛṣṭe syātām iti cet tatrāha tad evam ity
ādinā | chāyābhāvāc ca na tat-kalpanamuktam iti bhāvaḥ | nanu svarūpa-bhūtamjñānamkatham
iti cet tatrāha parkāśaiketi | ahi-kuṇḍalādihikaraṇe (Vs. 3.2.28) bhāṣitam etad draṣṭavyam | tṛtīya-
sandarbhe vistariṣyāma etat | tad evam upādher iti antaḥkaraṇamjīvaḥ antaḥkaraṇa-nāśo jīvasya
mokṣa iti śaṅkara-matam dūsitam | tathā sati paro'pi tyādi-vyākopād iti bhāvaḥ | atreti tatra jīva-
mohane karmaṇi | tasyā māyayāḥ | vilajjeti brahma-vākyam | amuyā māyayā | asahamāneti dāsyā
ucitam etat karma yat svāmi-vimukhān duḥkhākaroti ti | īśa-vaimukhyena pihitamjīvaṁmāyā
pidhatte, ghaṭenāvṛtamdīpamyathā tama āvṛṇoti ti ||32||

śrī-bhagavānś cānādita eva bhaktāyāṁprapañcādhikāriṇyāmtasyāmdākṣiṇyaṁ
laṅghitumna śaknoti | tathā tad-bhayenāpi jīvānāṁsva-sāmmukhyamvāñchann
upadiśati --

daivī hyeṣāguṇa-mayī mama māyā duratyayā |
mām eva ye prapadyante māyāmetāntaranti te || iti [Gītā 7.14]

satāmprasaṅgān mama vīrya-saṁvido
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ |
taj-joṣaṇād āśv apavarga-vartmani
śraddhā ratir bhaktir anukramiṣyati || (3.25.25)

līlayā śrīmad-vyāsa-rūpeṇa tu viśiṣṭayā tad-upadiṣṭavān ity anantaram evāyāsyati |
anarthopaśamaṁsākṣād iti | tasmād dvayor api tat tat samañjasamjñeyam |

nanu māyā khalu śaktiḥ śaktiś ca kārya-kṣamatvaṁ | tac ca dharma-viśeṣaḥ | tasyāḥ
kathamlajjādikam | ucyate evaṁsaty api bhagavati tāsāṁśaktīnām adhiṣṭhātr -
devyaḥ śrūyante, yathā kenopaniṣadi mahendra-māyayoḥ saṁvādaḥ | tad āstām
prastutamprastūyate ||33||

BD: nanv īśvaraḥ kathamān mohanamśahate | tatrāha bhagavānś ceti | tarhi kṛpāluta-ksih |
tatrāha tatheti | tad-bhayenāpi ti māyāto yaj-jīvānāmbhayaṁtenāpi hetunety arthaḥ | tatas ca na tat-
ksatir ity arthaḥ | daivī ti prapattiś ceyamsat-prasaṅga-hetukaiva tad-upadiṣṭā yayā sāmmukhyam
syāt tad viddhi pranipātena (Gītā 4.34) ity ādi tad-vākyāt | satāmprasaṅgāt ity ādy-agrima-vākyāc ca
| līlayeti līlāvāreṇa | viśiṣṭayā atayeti ācārya-rūpeṇety arthaḥ | tasmād iti dvayor māyā-bhagavator api |

tat tad iti | mohanamsāmmukhya-vāñhā cety arthaḥ | nanu māyāyā mohana-lajjana-karṭṛ tvam uktamtat kathamñjadāyās tasyāḥ sambhaved iti śarkate – nanu māyeti | dharma-viśeṣa utsāhādivad ity arthaḥ | siddhāntayati ucyata iti | adhiṣṭhātr-devya iti | vindhyādi-giri nāmyathādhiṣṭhātr -mūrtayas tadvat | keneti tasyāmbrahma ha devebhyo vijigye (KenaU 3.1) ity ādi-vākyam asti | tatrāgni-vāyu-maghaṇaḥ sagarvān vīkṣya tad-garvam apānetumparamātmāvirabhūt | tam ajānantas te jijñāsayāmāsuḥ | teṣāmvīryamparīkṣamāṇaḥ sa tṛṇamnidadhau | sarvamādaheyam ity agniḥ | sarvam ādadīyeti vāyuśca bruvañs tan-nirdagdhum ādayetumca nāśakat | jñāntumpravṛttān madhonas tu sa tiro'dhatta | tad-ākāśe maghavā haimavatī m umām ājagāma | kim etad iti papraccha | sā ca brahmaitad ity uvāceti niṣkṛṣṭam ||33||

tatra jīvasya tādrśa-cid-rūpatve'pi parameśvarato vilakṣaṇyam tad-apāśrayam iti, yathā sammohita iti ca darśayati ||34||

BD: tatra jīvasyeti māyāṃca tad-apāśrayām itī śvarasya māyā-niyanṭṛtvamnyayā sammohito jīva ity jīvasya māyā-niyamyatvaṃca | tena svarūpata īśājīvasya bheda-paryāyamvilakṣaṇyamdr̥ṣṭāvān ity prasphuṭam | apāśyat ity anena kālo'pyānītaḥ | tad evam īśvara-jīva-māyā-kālākhyānīcatvāri tattvānīsamādhau śrī-vyāsena dr̥ṣṭānī | tānī nityānyeva | atha ha vāva nityānī puruṣaḥ prakṛtirātmā kālaḥ ity evambhāllaveya-śruteḥ | nityo nityānāmcetanaś cetanānām eko bahūnāmyo vidadhāti kāmān (KaṭhaU 2.2.13) itī kāṭhakāt |

ajām ekāmlōhita-śukla-kṛṣṇām
bahvīḥ prajāḥ sṛjāmānāmsarūpāḥ |
ajo hyeko juṣamāṇo'nuśete
jahāty enāmbhukta-bhogām ajo'nyaḥ || itī śvetāśvatarāñāmantrāc ca (ŚvetU 4.5) |

avikārāya śuddhāya nityāya parmātmāne |
sadaika-rūpa-rūpāya viśṇave sarva-jīṣṇave || (ViP 1.2.1)
pradhānam puruṣamcāpi pravīśyātmecchayā hariḥ |
kṣobhayāmāsa samprāpte sarga-kāle vyayāvayau || (ViP 1.2.29)
avyaktamkāraṇamiatat pradhānaḥ śi-sattamāiḥ |
procyate prakṛtiḥ sūkṣmā nityamsad-asad-ātmakam || (ViP 1.2.19)
anādir bhagavān kālo nānto'sya dvija vidyate |
avyucchinās tatas tvete sarga-sthity-anta-saiyamāḥ || (ViP 1.2.26)

itī śrī-vaiṣṇavāc ca | teṣv īśvaraḥ śaktimān svatantraḥ jīvādayas tu tac-chaktayo'svatantrāḥ |

viśṇu-śaktiḥ parā proktā kṣetrajñākyā tathāparā |
avidyā-karma-sañjñānyā tṛtīyā śaktir iṣyate || (ViP 6.7.61)

itī śrī-vaiṣṇavāt | sa yāvad uryā bharam īśvareśvaraḥ svakāla-śaktyā kṣapayañś cared bhuvī (BhP 10.1.22) itī śrī-bhāgavatāc ca | tatra vibhuvijñānam īśvaraḥ, aṇu-vijñānamjīvaḥ | ubhayaṃnitya-jñāna-guṇakam | sattvādi-guṇa-traya-viśiṣṭamñjadāndravayamāyā | guṇa-traya-śūnyambhūta-vartamānādi-vyavahāra-kāraṇamñjadāndravayantu kālaḥ | karmāpyanādi vināśīcāstīna karmāvibhāgād itī cen nānāditvāt itī (Vs 2.1.35) itī sūtrād itī vastu-sthitiḥ śruti-smṛti-siddhāveditavyā ||34||

yarhyeva yad ekamcid-rūpambrahma māyāśrayatā-valitamvidyāmayamtarhyeva tan-māyā-viśayatāpannam avidyā-paribhūtamcetyuktam itī jīveśvara-vibhāgo 'vagataḥ | tataśca svarūpa-sāmarthyāvilakṣaṇyena tad dvitayammitho vilakṣaṇasvarūpam evetyāgatam ||35||

BD: yat tu ekam evādvitīyam (ChāU 6.2.1), vijñānam ānandambrahma (BṛhadU 3.9.28), nehanānāstīkiṛāna (BṛhadU 4.4.19) ity ādi-śrutibhyo nirviśeṣa-cinmātrādvaitambrahma vāstavyam | atha sadasad-vilakṣaṇatvād anirvacanīyena vidyāvidyā-vṛttikenājñānena sambandhāt tasmādvidyopahitam īśvara-caitanyam avidyopahitamjīva-caitanyamcābhūt | svarūpa-jñānena nivṛtṭe tvajñāne na tatśvara-jīva-bhāvaḥ, kintu nirviśeṣādvitīyacinmātra-rūpavasthītibhaved ity āhamāyī

śaṅkaraḥ | tatrāha yarhy eva yad ekam iti visphuṭ ārtham | ity uktam iti | yugapad evāksmāḍ
evājñāna-yogād ekasya bhāgasya vidyāśrayatvam anyasyāvidyā-parābhūtir iti | kim aparāddhamtena
brahmaṇā yena vividha-vikṣepa-kleśānubhavabhājanatābhūt | punar apy āksmikājñāna-
sambandhasyāśakyatvād vaktum iti na tad uktarī tyā tad-vibhāgo vācyah kintu śrī -vyāsa-dṛṣṭa-
rī tyāiva so'smābhir avagata ity arthaḥ ||35||

na copādhitāratamyamaya-pariccheda-pratibimbatvādi-vyavasthayā tayor vibhāgaḥ
syāt ||36||

BD: yat tu indro māyābhiḥ puru-rūpa ī yate (RV 6.47.18, Bṛ hadU 2.5.19) ity ādi-śrutes
tasyādvitī yasya brahmaṇo māyayā paricchedād ī śvara-jī va-vibhāgaḥ syāt | tatra vidyayā paricchinnno
mahān khaṇḍa ī śvaraḥ | avidyayā paricchinnnaḥ kanī yān khaṇḍas tu jī vaḥ | yathā ghaṭ enāvacchinnnaḥ
śarāveṇāvachchinnnāś cākāśa-khaṇḍo mahad-alpatā-vyapadeśambhajati |

yathā hy ayamjyotir ātmā vivasvān
apo bhittvā bahudhaiko'nugacchan |
upādhiṇā kriyate bheda-rūpo
devaḥ kṣetreṣv evam ajo'yam ātmā || (śruti?)

ity ādiṣu brahmaṇas tasya pratibimba-śravaṇāt tad-vibhāgaḥ syāt | vidyāyāṁpratibimba ī śvaraḥ |
avidyāyāṁpratibimbas tu jī vaḥ | yathā sarasi raveḥ pratibimbaḥ yathā ca ghaṭ e pratibimbo mahad-
alpatva-vyapadeśambhajate tadvad ity āha śaṅkaraḥ | tad idamñirasanāya darśayati na ceti | anayā
rī tyā tayor vibhāgo na ca syād ity anvayaḥ ||36||

tatra yady upādher anāvidyakatvena vāstavatvaṁtarhy aviṣayasya tasya
pariccheda-viṣayatvāsambhavaḥ | nirdharmakasya vyāpakasya niravayavasya ca
pratibimbatvāyogo'pi | upādhi-sambandhābhāvāt bimba-pratibimba-bhedābhāvāt,
dṛṣyatvābhāvāt ca | upādhi-paricchinnākāśastha-jyotir-anīśasyeva pratibimbo
dṛṣyate, na tv ākāśasya dṛṣyatvābhāvād eva ||37||

BD: kuto na vācyā iti tad-anupapatter evety āha tatra yady upādher iti | pariccheda-pakṣaṁ
nirākaroti anāvidyakatvena rajju-bhujāṅgavad-ajñāna-racitatvābhāvena vastu-bhūtatve satī ty arthaḥ
| aviṣayasyeti **agrhyo na hi grhyate** iti (Bṛ hadU 3.9.26) śruteḥ sarvāspṛīśyasya tasya brahmaṇa ity
arthaḥ | idam atra bodhyam – na ca ṭarika-cchinna-pāṣāṇa-khaṇḍavad-vāstavopādhi-cchinno
brahma-khaṇḍa-viṣeṣa ī śvaro jī vaś ca | brahmaṇo'chedyatvād akhaṇḍatvābhyupagamāc ca |
ādimattvāpattaiś ceśvara-jī vayoḥ | yata ekasya dvidhā tridhā vidhānamchedaḥ | nāpy acchinna
evopādhi-saiyukto brahma-pradeśa-viṣeṣa eva sa saḥ | upādhou calaty upādhi-saiyukti-brahma-
pradeśa-calanāyogāt praktikṣaṇam upādhi-saiyukta-brahma-pradeśa-bhedād anukṣaṇam
upahitavānupahitavāpatteḥ | na ca kṛtsnambrahmaivopahitaṁsa saḥ | anupahita-brahma-
vyapadeśāsiddheḥ | nāpi brahmādhiṣṭhānam | upādhir eva sa saḥ | muktāvīśa-jī vābhāvāpatter iti
tucchaḥ pariccheda-vādaḥ |

atha pratibimba-pakṣaṁnirākaroti nirdharmakasyety ādinā | nirdharmakasyopādi-
sambandhābhāvāt | vyāpakasya bimba-pratibimba-bhedābhāvāt | niravayavasya dṛṣyatvābhāvāt ca
brahmaṇaṁpratibimba ī śvaro jī vaś ca nety arthaḥ | rūpādi-dharma-viśiṣṭasya paricchinnnasya
sāvayavasya ca sūryādes tad-vidüre jalādy-upādhou pratibimbo dṛṣṭaḥ tad-vilakṣaṇasya brahmaṇaḥ
sa na śakyo vaktum ity arthaḥ | nanv ākāśasya tādṛśyāpi pratibimba-darśanād brahmaṇaḥ sa
bhaviṣyati ti cet tatrāha upādhiḥ ti graha-nakṣatra-prabhā-maṇḍalasyety arthaḥ | anyathā vāyukāla-
diśām api sa darśanī yaḥ | yat tu dhvaneḥ partidhvanir iva brahmaṇaḥ pratibimbaḥ syād ity āha tan
na cāru | arthāntaratvād iti pratibimba-vādo'py atitucchaḥ ||37||

tathā vāstava-paricchedādau sati sāmānādhikarāṇya-jñāna-mātreṇa na tat-tyāgaś ca
bhavet | tat-padārtha-prabhāvas tatra kāraṇam iti ced asmākam eva mata-
sammataḥ ||38||

BD: brahmaivāham iti jñāna-mātreṇa tad-rūpāvasthitiḥ syād iti yad-abhimatāntat kahlūpādher vāstavatva-pakṣe na sambhavatī ty āha tathā vāstaveti | ādinā pratibimbo grāhyaḥ | na khalu nigadītaḥ kaścīd dī no rājaivāham iti jñāna-mātrād rājā bhavan dṛṣṭa iti bhāvaḥ | nanu brahmānusandhi-sāmarthyād bhaved iti cet tatrāha tat-padārtheti | tathā ca tvan-mata-kṣatir iti ||38||

upādher āvidyākatve tu tatra tat-paricchinnatvāder apy aghaṭ amānatvād āvidyākatvam eveti ghaṭ ākāśādiḥ u vāstavopādhimaya-tad-darśanayā na teṣāṃ avāstava-svapna-dṛṣṭāntopajī vināmsiddhāntaḥ sidhyati, ghaṭ amānāghaṭ amānayoḥ saigateḥ kartum aśakyatvāt | tataś ca teṣāṃtat tat sarvam avidyāvīlāsitam eveti svarūpam aprāptena tena tena tat-tad-vyavasthāpayitum aśakyam ||39||

BD: athopādher āvidyākatva-pakṣe paricchedādi-vāda-dvayāmnirākaroti upādher iti | āvidyākatve rajju-bhujaiḥgādivan mithyātve satī ty arthaḥ | tatopādhi-paricchinnatva-tat-pratibimbatvayor apy anupapadyamānatvān mithyātvam eveti hetoḥ | ghaṭ ākāśādiḥ ghaṭ a-paricchinnākāśe ghaṭ āmbu-pratibimbākāśe ca vāstavopādhimaya-tad-ubhaya-dṛṣṭānta-darśanayā teṣāṃcinmātrādvaitnām ekajī vāvāda-pariniṣṭhatvād avāstava-svapna-dṛṣṭāntopajī vināmsiddhānto na sidhyati |

upādher mithyātve tena paricchedaḥ pratibimbas ca brahmaṇo mithaiva syāt | ato mithyopādhi-dṛṣṭāntatvena satya-ghaṭ a-ghaṭ āmbunoḥ pradārśanam asamañjasam eva | ghaṭ a-ghaṭ āmbu-dṛṣṭānta-pradārśanaṅghaṭ amānaṃ vidyāvidhā-vṛttī-rūpa-dārṣṭāntika-pradārśanaṃsva-ghaṭ a-mānam | tayoh saigatiḥ sādṛśya-vilakṣaṇā kartum aśakyaiva sādṛśyābhāvāt | tataś ceti tat sarvam pariccheda-pratibimba-kalpanam avidyāvīlāsitam ajñāna-vijṛmbhitam eva | iti evam-ukta-rītyā | svarūpam aprāptena asiddhena | tena paricchedavādena | tena pratibimbavādena ca | tat-tad-vyavasthāpayitumpratipādayitum aśakyam | tataś ca hanṭṛhata-nyāyena vyāsa-dṛṣṭānta-prakāraḥ tad-vibhāgo dhruvaḥ ||39||

iti brahmāvidyayoh paryavasāne sati yad eva brahma cin-mātratvenāvidyāyogasyātyantābhāvāspadatvāc chuddhamtat eva tad-yogād aśuddhyā jīvaḥ | punas tad eva jīva-vidyā-kalpita-māyāśrayatvād īśvaras tad eva ca tan-māyā-viśvāyatvāj jīva-iti virodhas tad-avastha eva syāt | tatra ca śuddhāyāṃcity avidyā | tad-avidyā-kalpitopādhau tasyāṃ īśvarākhyāyāṃvidyetyi, tathā vidyāvattve'pi māyikatvam ity asamañjasā ca kalpanā syād ity ādy anusandheyam ||40||

BD: nanu paricchedādi-vāda-dvaye nāsmākaṃtātparyāntasyājñāna-bodhanāya kalpitatvāt | kintv eka-jīva-vāda eva tad asti |

sa eva māyā parimohitātmā
śarīram āsthāya karoti sarvam |
striyanna-pānādi-vicitra-bhogaiḥ
sa eva jāgrat parituṣṭim eti || (KaivalyaU 12)

ity ādi **kaivalyopaniṣadi** tasyiavopapāditatvāt | tad-vādaś cettham ekam evādvitīyam ity ādy ukta-śrutibhyo'dvitīyacin-mātro hy ātmā | sa cātmany avidyayā guṇamayīmmāyāntad-vaiśvāmyajām kārya-saṅghātaṃca kalpanyann asmad-artham ekaṃyusmad-arthānīś ca bahūn kalpayati | tatrāsmad-arthaḥ sva-svarūpaḥ puruṣaḥ | yusmad-arthaś ca mahad-ādīni bhūmy-antāni jaḍāni | svatulyāni puruṣāntarāṇi, savaśvarākhyāḥ puruṣa-viśeṣaś cety evamtrividhaḥ | **jīveśvābhāsenakaroti māyācāvidyā ca svayam eva bhavati** iti (NTU 2.9) iti śruty-antarāc ca | guṇa-yogād eva karṭṛtva-bhokṭṛtve tatrātmany adhyaste | yathā svapne kaścīd rājadhānīmājānaṃtat-prajāś ca kalpayati, tan-niyamyam ātmānaṃca manyate, tadvat | jāte ca jñāne, jāgare ca sati, tato'nyan na kiñcid astīti cinmātram ekam ātma-svastv iti |

tam imānvādamnirākartum āha iti brahmeti | iti evāṃpūrvokta-rītyā paricchedādi-vāda-dvayasya pratyākhyāne jāte, brahma cāvidyā ceti dvayoh paryavasāne satī ty arthaḥ | atyantābhāvāspadatvād iti agrahyo na hi grāhyate (BṛhadU 3.9.26) ity ādi śruter evety arthaḥ | virodhas tad-avastha iti

vorodhatvād evāśakya-vyavasthāpana ity arthaḥ | tava ca śuddhāyām iti śuddhe brahmany akasmā d
avidyā-sambandhas tat-sambandhāt tasya jī vatvam | tena jī vena kalpitāyā māyāyā āśrayo bhūtvā tad
brahmaiveśvaraḥ | tasyeśvarasya māyāyā paribhūtam brahmaiva taj-jī vaḥ | ity ādi vipralāpo'yam
aviduṣām eva, na tu viduṣām iti bhāvaḥ | māyikatvam pratā rakatvam ity arthaḥ | sa eva māyā iti
śrutis tu brahmāyatta-vṛ ttikatva-brahma-vyā pyatvā bhyā m brahmaṇo'natirikto jī va ity eva
nivedayantī gatārthā | jī veśau iti śrutis tu māyā-vimohita-tārkikā di-parikalpita-jī veśa-paratayā
gatārtheti na kiñcid anupapannam || 40 ||

kimca, yady atrābheda eva tātparyam abhaviṣ yat tarhy ekam eva brahmājīā nena
bhinnarṇ jīā nena tu tasya bhedamayam duḥkham vilī yata ity apaśyad ity
evāvakṣ yat | tathā śrī -bhagaval-lī lādī nāmvā stavatvā bhā ve sati śrī -śuka-hṛ daya-
virodhas ca jāyate ||42||

BD: anupapatty-antaram āha kimceti | atra śrī -bhāgavate śāstre | ity eveti pūrṇaḥ puruṣ aḥ kaścid
asti tad-āśritayā māyāyā jī vo vimohito'narthambhajati | tad-anarthopāśamanī ca pūrṇasya tasya
bhaktiḥ ity apaśyat | ity evam nāvakṣ yat ity arthaḥ ||41||

tasmāt pariccheda-pratibimbatvā di-pratipādaka-śāstrāṇy api kathañcit tat-
sādṛ śyena gauṇyaiva vṛ ttyā pravarteran | [ambuvad agrahaṇāt tu na tathā tvam](#) (Vs.
3.2.19), [vṛ d dhi-hrāsa-bhāktvam antar-](#) (page 98) [bhāvād ubhaya-sāmañjasyodevam](#)
(Vs 3.2.20) iti pūrvottara-pakṣ amaya-nyāyā bhyām ||42||

BD: tasmād iti | tat-sādṛ śyena paricchinna-pratibimba-tulyatvenety arthaḥ | sirīho devadattaḥ ity
atra yathā gauṇyā vṛ ttyā sirīha-tulyatvam devadattasyocyate, na tu sirīhatvam tadvad ity arthaḥ |
nanv evam kena nirṇī tam iti cet | sūtrakṛ tā śrī -vyāsenaveti tat sūtra-dvayam darśayati |

tatraikena tadvā da-dvayam asambhāvān nirasyati ambuvad iti | yathāmbunā bhū-khaṇḍasya
paricchedaḥ, evam upādhiṇā brahma-pradeśasya sa syāt | na, ambunā bhūkhaṇḍasyevopādhiṇā
brahma-pradeśasya grahaṇā bhāvāt | agr hyo na hi gr hyate (Bṛ hadU 3.9.26) iti hi śrutih | ato na
tathā tvam brahmaṇa upādhi-paricchinnatvam nety arthaḥ |

yad vā, ambuni yathā raveḥ partibimbaḥ paricchinnasya gr hyate, evam upādhou brahmaṇaḥ
pratibimbo vyāpakasya na gr hyate | ato na tathā tvam tasya pratibimbo nety arthaḥ | tarhi śāstra-
dvayam kathamsaṅgacchate | tatrā ha, vṛ d dhi ti d viti yena | tad dvayam na mukhya-vṛ ttyā pravartate |
kintu vṛ d dhi-hrāsa-bhāktvam guṇā nī sam ādāyaiva | yathā mahad-alpau bhū-khaṇḍau, yathā ca ravi-
tat-pratibimbau vṛ d dhi-hrāsa-bhājau, tathā pareśa-jī vau syā tām | kutaḥ? antarbhāvāt | etasminn
arīṣe śāstra-tātparya-pūrteḥ | evam saty ubhayor dr ṣ ṭ āntāntikayoḥ sāmañjasyāt saṅgater ity arthaḥ |
pūrva-nyāyena pariccheda di-vā da-dvayasya khaṇḍanam, uttara-nyāyena tu gauṇa-vṛ ttyā tasya
vyavasthāpanam iti | brahmaṇaḥ khaṇḍaḥ pratibimbo vā jī va eveti sūtra-kṛ tā nmatam | ī śo'pi
brahmaṇaḥ khaṇḍaḥ pratibimbo veti māyinām ī śa-vimukhā nā nmatam iti bodhavyam ||42||

tata evābheda-śāstrāṇy ubhayoś cid-rūpatve jī va-samūhasya durghaṭ a-ghaṭ anā-
paṭ ī yasyā svābhāvika-tad-acintya-śaktyā svabhāvata eva tad-raśmi-paramāṇu-guṇa-
sthānī yatvāt tad-vyatirekeṇā vyatirekeṇa ca virodham pariḥ tyā gre muhur api tad
etad-vyāsa-samā dhi-labdha-siddhānta-yojanāya yojanī yā ni ||43||

BD: tata iti pariccheda di-śāstra-dvayasya tat-sādṛ śyārthakatvena nī tatvād eva hetoḥ | tvam vā aham
asmi bhagavo deva, aham vai tvam asi tattvam asi ity ādi ny abheda-śāstrāṇi | tad etad vyāsa-
samā dhi-siddhānta-yojanāya muhur apy agre yojanī yā ni ti sambandhaḥ | kena hetunety ā ha ubhayor
ī śa-jī vayoś cid-rūpatvena hetunā | yathā gaura-śyāmayos taruṇa-kumārayor vā viprayor
vipratvenaikyam | tataś ca jātyaivābhedo, natu vyaktor ity arthaḥ | tathā jī va-samūhasya durghaṭ a-
ghaṭ anā-paṭ ī yasyā tad-acintya-śaktyā svabhāvata eva tad-raśmi-paramāṇu-guṇa-sthānī yatvāt tad-
vyatirekeṇa, avyatirekeṇa ca hetunā virodham pariḥ tyeti | pareśasya kahlu svarūpā nubandhinī
parā khyā śaktir uṣ ṇateva raver asti | [parāsyā śaktir vividhaiva śrūyate svābhāviki jīā na-bala-kriyā](#)
[ca](#) (ŚvetU 6.8) iti mantra-varṇāt | [viṣ ṇu-śaktiḥ parā proktā](#) (ViP 6.7.61) iti smaraṇac ca | sā hi tad-

itarān nikhilān niyamayati | yasmāt tad anye sarve'rthāḥ svasabhāvam atyajanto vartante | prakṛtiḥ kālaḥ karma ca svāntaḥ-sthitam apī śvaramsparṣṭumna śaknoti | kintu tato bibhyed eva svasabhāve tiṣṭhati | jīva-gaṇāś ca tat-sajātīyo'pi na tena samparcitumśaknoti kintu tamāśrayann eva vṛttimlabhate | mukhya-prāṇam iva śrotṛdir indriya-gaṇa iti | tathā yad-attir yad-adhī nā sa tad-rūpaḥ ity abheda-śāstrasyāpi bheda-śāstreṇa sārddham avirodho'yamśrī -vyāsa-samādhi-labdha-siddhānta-savyapekṣa ity | tathā cātreṣa-jīvayoḥ svarūpābhedo nāsti ti siddham ||43||

tad evam māyāśrayatva-māyā-mohitavābhyāmsthite dvayor bhede tad-bhajanasyaivābhidheyatvam āyātam ||44||

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

ataḥ śrī-bhagavata eva sarva-hitopadeṣṭṛtvāt, sarva-dhukha-haratvāt, raśmīnām sūryavat sarveṣāṃparama-svarūpatvāt sarvādhika-guṇa-śālitvāt, parama-premayogatvam iti prayojanaṃca sthāpitam ||45||

BD: māyā-moha-nivāratvād yasya bhajanam abhidheyam sa bhagavān eva bhajatāṃprema-yogya ity arthād āgatam ity āha ata iti | ato māyā-moha-nivāra-bhajanatvād bhagavata eva parama-prema-yogya ity sambandhaḥ | jīvatmā prema-yogyaḥ, paramātmā bhagavān tu parama-prema-yogya ity arthaḥ | kuta ity apekṣāyāmhetu-catuṣṭayam āha sarveti | raśmīnām ity ādi – sūryo yathā raśmīnāmsvarūpaṃna, kintu parama-svarūpam eva bhavaty evamjīvānāmbhagavān iti svarūpaikyāmnirastam | antaryāmi-brāhmaṇāt saubāla-brāhmaṇāc ca jīvatmanāḥ paramātmanāḥ śarīrāṇi bhavanti, sa tu teṣāṃsarīrīti bhedaḥ prasphuṭo jīvatāḥ | ataḥ sarvādhiketi ||45||

tatrābhidheyamca tādrīśatvena drīṣṭvān api, yatas tat-pravṛttyarthamśrī-bhāgavatā khyātam imāṃsātvata-saṅghitāṃpravartitavān ity āha anartheti | bhaktiyogaḥ śravaṇa-kīrtanādi-lakṣaṇaḥ sādhanā-bhaktiḥ, na tu prema-lakṣaṇaḥ | anuṣṭhānamhy upadeśāpekṣāṃprema tu tat-prasādāpekṣām iti tathāpi tasya tat-prasāda-hetos tat-prema-phala-garbhavāt sāksād evānarthopāśamanatvam na tv anyasāpekṣātvena | yat karmabhir yat tapasā jīvanavairāgyatā ca yat ity ādau (BhP 11.20.32), sarvaṃmad-bhakti-yogena mad-bhaktō labhate'ṅgāśā | svargāpavargam (BhP 11.20.33) ity ādeḥ | jīvanādes tu bhakti-sāpekṣātavam eva śreyah-sṛtīm bhaktim (BhP 10.14.4) ity ādeḥ |

athavā anarthasya saṅghāra-vyasanasya tāvat sāksād-avyavahānenopāśamanam sammohādi-dvayasya tu premākhyā-svīya-phala-dvārety arthaḥ | ataḥ pūrvavad evātrābhidheyamdarśitam ||46||

BD: tatrābhīti | tādrīśatvena māyānivāratvena | drīṣṭvān api śrī-vyāsaḥ | anuṣṭhānamkṛti-sādhyam | tat-prasādeti bhagavad-anugrahetey arthaḥ | tasya śravaṇādi-lakṣaṇasya | anyasāpekṣātvena karmādi-parikarātvena | jīvanādes tv iti jīvanam atra yasya brahma (page 6) ity ukta-brahma-ṣiṣṭāyākam | sammohādi yādi-padād ātmano jaḍa-dehādi-rūpatā-mananaṅgrāhyam | ata iti | atra anartheti vākye ||46||

atha pūrvadeva prayojanaṃca spaṣṭāyitūṃpūrvoktasya pūrṇa-puruṣasya ca śrī-kṛṣṇa-svarūpatvaṃvyaṅgyaitūṃ grantha-phala-nirdeśa-dvārā tatra tad-anubhavāntarampratipādayann āha yasyām iti | bhaktiḥ premā śravaṇa-rūpayā (page 109) sādhanā-bhaktiā sādhyatvāt | utpadyate āvirbhavati | tasyānuṣṭhānam guṇam āha śoketi | atraṣṭāṃsāṅskāro'pi nāsyatīti bhāvaḥ | (page 110) pūrītir na yāvan mayi vāsudeva na mucyate deha-yogena tāvat iti (BhP 5.5.6) śrī-kṛṣṇābhadeva-vākyāt | parama-puruṣe pūrvokta-pūrṇa-puruṣe | kim ākāra ity apekṣāyām āha kṛṣṇe | kṛṣṇas tu bhagavān svayam ity ādi śāstra-sahasra-bhāvītāntaḥ-karaṇānām

paramparayā tat-prasiddi-madhyā-pātināmcāsārkhya-lokānāntan-nāma-śravaṇa-
mātreṇa yaḥ prathama-pratīti-viśayaḥ syāt, tathā tan-nāmaḥ prathamākṣara-
mātraṁmantrāya kalpamānamyasyābhimukhyāya syāt tad-ākāra ity arthaḥ | āhuś
ca **nāma-kaumudī** -kāraḥ | **kṛṣṇa-śabdasya tamāla-śyāmala-tviṣi** i yaśodāyāḥ
stanandhaye para-brahmaṇi rūḍhiḥ iti ||47||

BD: atheti | prayojanāmbhagavat-prema-lakṣaṇam | tatreti tatra samādhau śrī -vyāsasyānyam
anubhavam ity arthaḥ | āvirbhavātīti premṇaḥ parāsārāṁśatvenotpatty-asambhavād ity arthaḥ |
tasyeti premṇaḥ | atra premṇi sati | kṛṣṇas tu bhagavān svayamīti śrī -sūtādī nāmsrī -jayadevādī nām
cāsārkhya-lokānām ity arthaḥ | tan-nāma itī tan-nāmaḥ itī cobhayatra kṛṣṇeti nāma bodhyam |
rūḍhir itī prakṛti-pratyaya-sambandhamvinaiva yaśodā-sute prasiddhir maṇḍapa-śabdasyeva grha-
viśeṣa ity arthaḥ ||47||

atha tasyaiva prayojanasya brahmānandānubhavād api paramatvam anubhūtvān |
yatas tādrśaṁśukam api tad-ānanda-vaiśiṣṭya-lambhanāya tām adhyāpayāmāsety
āha sa saṁhitām itī | kṛtvānukramya cetī prathamataḥ svayamsaṁkṣepena kṛtvā
paścāt tu śrī -nāradopadeśād anukrameṇa vivṛtyety arthaḥ | ataeva śrī mad-
bhāgavatāmbhāratānantaramyad atra śrūyate, yac cānyatrāṣṭādaśa-
purāṇānantarambhāratam itī tad-dvayam apī samāhitāmsyāt |
brahmānandānubhava-nimagnatvāt nivṛttī-niratāmsarvato nivṛttāu nīratam
tatravyabhicāriṇam apī ty arthaḥ ||48||

BD: atheti brahmānandād yasya brahmety ukta-vastu-sukhād apī | paramatvam utkṛṣṭatvam
anubhūtvān śrī -vyāsaḥ | tādrśaṁśad-ānandānubhavainam apī | tad-ānandeti kṛṣṇa-premānanda-
prāpanāyety arthaḥ | ata eveti | yad atreti atra śrī -bhāgavate | ayatra mātsyādau aṣṭādaśa-purāṇāni
kṛtvā satyavatī -sutaḥ | cakre bhāratam ākhyānamvedāthair upabṛñhitam ity anenety arthaḥ |
tatreti nivṛttāv ity arthaḥ ||48||

tam etāmsrī -veda-vyāsasya samādhi-jātānubhavamśrī -śaunaka-prāśnottaratvena
viśadayan sarvātmārāmanubhavana sahetukaṁsānvādayati ātmārāmāś cetī |
nirgranthā vidhīniśedhātī tā nirgatāharkāra-granthayo vā | ahaitukī m
phalānusandhi-rahitām | atra sarvākṣepaparīhārātham āha itthambhūta
ātmārāmāṇam apy ākarṣaṇa-svabhāvo guṇo yasya sa itī | tam evārthamśrī -
śukasyāpy anubhavana sānvādayati harer guṇeti | śrī -vyāsadevād yat-kiñc
chruṭena guṇena pūrvam ākṣiptā matir yasya saḥ | paścād adhyagāt mahad-
vistīrṇam apī | tataś ca tat-saṁkathā-sauhārdena nityamviṣṇu-janāḥ priyā yasya
tathābhūto vā, teṣāmpriyo vā svayam abhavad ity arthaḥ |

ayāmbhāvaḥ **brahma-vaivartā** nusāreṇa pūrvantāvad ayāṁgarbham ārabhya śrī -
kṛṣṇasya svaritayā māyā-nivārakatvamjñātvān | tatra śrī -vyāsa-śrī -vyāsa-
vaśī kartumtad-ananya-sādhanaṁśrī -bhāgavatam eva jñātvā, tad-guṇātisaya-
prakāśamayāniś tadī ya-padya-viśeṣān kathāc chrāvayitvā tena tam ākṣipta-matim
kṛtvā, tad eva pūrṇamtam adhyāpayāmāsetī śrī -bhāgavata-mahimātisayaḥ proktaḥ
| tad evaṁdarśitamvaktuḥ śrī -śukasya vedavyāsasya ca samāna-hṛdayam | tasmād
vaktur hṛdayānurūpam eva sarvatra tātparyāmparyālocanī yaṁnānyathā | yad yat
tad anyathā paryālocanam tatra tatra kupatha-gāmitaiveti niṣṭā arkitam || 1.7 || śrī -
sūtaḥ || 49 ||

BD: samādhi-dṛṣṭyāsyārthasya sarva-tattvajñāsammatatvam āha tam ity ādinā | nirgatāharkāreti |
mahat-tattvāj jātoyam ahaṁkāraḥ | na tu svarūpānubandhīti bodhyam dvitīye sandarbhe evam eva
nirṇeṣyamānatvāt | tadī ya-padya-viśeṣān itī pūtanādhātī -gati-dāna-pāṇḍava-sārathya-

pratī hāratvādi-pradarśakān katicic chlokān ity arthaḥ | brahma-vaivarte śuko yoni-jātaḥ, bhārate tv ayoni-jātaḥ kathyate | dāra-grahaṇamkānyā-santatiś ceti | tad etat sarvaṁkalpa-bhedena saigamanī yam ||49||

atha krameṇa vistaratas tathaiva tātparyāmnirṇetuṁsambandhābhidheya-prayojaneṣ u ṣ aḍbhiḥ sandarbhair nirṇeṣ yamāṇeṣ u prathamāmyasya vācya-vācakatā-sambandhī daṁśāstrāntad eva dharmāḥ projjhita-kaitavaḥ ity ādi-padye sāmānyākāratas tāvad āha vedyaṁvāstavam atra vastu (BhP 1.1.2) iti || ṭ ī kā ca atra śrī mati sundare bhāgavate vāstavāṁparamārtha-bhūtaṁvastu vedyaṁ na tu vaiṣeṣ ikādivad dravya-guṇādi-rūpam ity eṣ ā ||1.1|| veda-vyāsaḥ ||50||

BD: sarḥṣ epeṇoktaṁsambandhādikāṁvistareṇa darśayitum upakramate athetyādi | tathaiyeti śrī - śukādi-hṛ dayānusāreṇety arthaḥ | sāmānyata iti anirdiṣ ṭ a-svarūpa-guṇa-vibhūti-kathanāyety arthaḥ | vaiṣeṣ ikādivad iti kaṇāda-gautamokta-śāstravad ity arthaḥ ||50||

atha kimrūpaṁtad-vastu-tattvam ity atrāha vadanti tat tattva-vidas tattvaṁyāj jñānam advayam iti (BhP 1.2.11) | jñānaṁcid-eka-rūpam | advayatvaṁcāsyā svayaṁsiddhatāḍṛ śā tāḍṛ śatattvāntarābhāvaā t svaśaktyeka-sahāyatvāt | paramāśrayāntāṁvinā tāśāṁ asiddhatvāc ca | tattvam iti parama-puruṣ ā rthatā-dyotanayā parama-sukha-rūpatvaṁtasya bodhyate | ataeva tasya nityatvaṁca darśitam ||1.2|| śrī -sutaḥ ||52||

BD: svarūpa-nideśa-pūrvakāṁtattvaṁvaktum avatārayati atha kim iti | svayaṁsiddheti ātmanaiva siddhaṁkhalu svayaṁsiddham ucyate | svayaṁdāsās tapasvinaḥ ity atra tapasv-dāsyam ātmanā tapasvinaiva siddhaṁpratī yate tadvat | tāḍṛ śamca pareśa-vastv eva, na tu tāḍṛ śam api jī va-caitanyaṁ na tv atāḍṛ śamprakṛ ti-kā la-lakṣ aṇamjaḍa-vastu | tad-abhāvād advayatvam | tayoh svayaṁsiddhatvābhāvaḥ kutaḥ | ity atrāha paramāśrayāntāṁvineti | svaśaktyeka-sahāye'py advaya-padaṁprayujyate dhanur dvitī yaḥ paṇḍur iti |

nanu vedānte vjñānam ānandambrahma iti | vijñānānada-svarūpambrahma paṭ hyate, iha jñānam iti katham | tatrāha tattvam iti | idam atra tattvam ity ukte sāre vastuni tattva-śabdo nī yate | sārāṁca sukham eva sarveṣ āṁ upāyānāṁtad-arthatvāt | tathā ca sukha-rūpatvam api tasyāgatam | nanu jñānaṁsukhaṁcānityaṁḍṛ ṣ ṭ aṁtatrāha ataeveti | svayaṁsiddhatvena vyākhyānān nityāntad ity arthaḥ | sad-akāraṇāmyat tan nityāṁiti hi tī rthakārāḥ | evaṁca tāḍṛ śa-brahma-sambandhī daṁ śāstram ity uktam ||51||

nanu nī la-pī tādy-ākāraṁkṣ aṁikam eva jñānaṁḍṛ ṣ ṭ am, tat punar advayaṁnityāṁ jñānaṁkathamlakṣ yate yan-niṣ ṭ ham idaṁśāstram | ity atrāha sarva-vedānta-sāraṁyad brahmā tvekatva-lakṣ aṇam | vastv advitī yaṁtan-niṣ ṭ ham iti (BhP 12.13.12) satyaṁjñānam anantāṁbrahma iti yasya svarūpam uktam, yenāśrutāṁ śrutāṁbhavati (Chā 6.1.3) iti yad-vijñānena sarva-vijñānaṁpratījñātam | sad eva saumyedaṁ agra āsī t (Chā U 6.2.1) ity ādinā nikhila-jagad-eka-kāraṇatā | tad aikṣ ata bahu syāṁ (Chā U 6.2.3) ity anena satya-sarḥkalpatā ca yasya pratipāditā, tena brahmaṇā svarūpa-śaktibhyāṁsarva-bṛ hattamena sārddham | anena jī venātmanā (Chā U 6.3.2) iti tadī yoktāvidantānirdeśena tato bhinnatve'py ātmatānirdeśena tad-ātmāṁśa-viṣ eṣ atvena labdhasya bādarāyaṇa-samādhi-ḍṛ ṣ ṭ a-yukter atyabhinnatā-rahitasya jī vātmano yad ekatvaṁtattvam asi (Chā U 6.8.7) ity ādau jātyā tad-aṁśa-bhūta-cid-rūpatvena samānākāratā | tad eva lakṣ aṇāṁ prathamato jñāne sādihakataṁmyasya tathābhūtaṁyat sarva-vedānta-sāram advitī yaṁvastu tan-niṣ ṭ hamṁtad-eka-viṣ ayam idaṁśrī -bhāgavatam iti prāktanapadyasthenānuṣ aṁgaḥ | yathā janma-prabhṛ ti kaścid gr ha-guhāvaruddhaḥ sūryāṁ vividiṣ uḥ kathaṁcid gavākṣ a-patitāṁsūryāṁśu-kaṇāṁdarśayitvā kenacid

upadiśyate eṣ a sa iti | etat tad-anīśa-jyotiḥ-samānākāratayā tan-mahā-jyotir-
maṇḍalam anusandhī yatām ity arthas tadvat | jī vasya tathā tad-anīśatvamca tac-
chakti-viśeṣ a-siddhatvenaiva **paramā tma-sandarbhe** sthāpayiṣ yā maḥ | tad etaj-
jī vādi-lakṣ aṇānīśa-viśiṣ ṭ atayaivopaniṣ adas tasya sānīśatvam api kvacid upadiśanti |
niranīśatvopadeśikā śrutis tu kevala-tan-niṣ ṭ hā | atra kaivalyaika-prayojanam iti
caturtha-pādaś ca kaivalya-padasya śuddhatva-mā tra-vacanatvena śuddhatvasya ca
śuddha-bhaktitvena paryavasā nena **prī ti-sandarbhe** vyākhyāsyate ||12|13|| śrī -sūtaḥ
||52||

BD: ārthikamṇityatvamsthiramkurvan, śāstrasya viśiṣ ṭ a-brahma-sambandhitvam āha – nanu nī lety
ādinā | anena jī venety ādi | tadī yoktau paradevatā-vākye | tad-ātmānīśa-viśeṣ atvena tad-
vibhinnānīśatvena, na tu matsyādivat svānīśatvenety arthaḥ | jī vātmano yad ekatvam iti jī vasya cid-
rūpatvena jātyā yad-brahma-samānākāratvatmad eva tasya brahmaṇā sahaikyam iti vyakti-bhedaḥ
prasphuṭ aḥ | evam eva yathetyādi-dṛ ṣ ṭ āntenāpi darsitaḥ | tad etad iti upaniṣ adaḥ **so'kāmayata bahu
syām** ity ādyāḥ | niranīśatvopadeśiketi **satyamjī nam anantam** (TaittU 2.1), **niṣ kalamniṣ riyam
śāntamniravadyamnirājanam** (ŚvetU 6.19) ity ādyā śrutis tu kevala-tan-niṣ ṭ hā viśeṣ yamā tra-
parety arthaḥ | anabhivyakta-saṁsthāna-guṇakambrahma vadatī ti yāvat ||52||

tatra yadi tvam-padārthasya jī vātmano jī namnatvamṇityatvamca prathamato vicāra-
gocaraḥ syāt tadaiva tat-padārthasya tā dṛ śatvamsubodhamśyād iti | tad
bodhayitum **anyārthaś ca parāmarśaḥ** (Vs. 1.3.20) iti nyāyena jī vātmanas tad-
rūpatvam āha |

**nātmā jajāna na mariṣ yati naidhate'sau
na kṣ ī yate savanavid-vyabhicāriṇā mhi |
sarvatra śaśvad anapāyy upalabdhi-mātram
prāṇo yathendriya-balena vikalpitamsat ||** (BhP 11.3.38)

ātmā śuddho jī vaḥ | na jajāna na jātaḥ | janmābhāvād eva tad-anantarāstitā-lakṣ aṇo
vikāro'pi nāsti | naidhate na vardhate | vṛ ddhy-abhāvād eva vipariṇāmo'pi nirastaḥ |
hi yasmāt | vyabhicāriṇā m āgamāpāyināmbāla-yuvādi-dehānā mdeva-manuṣ yā dy-
ākāra-dehānāmvā | savanavit tat-tat-kāla-draṣ ṭ ā | nahy avasthāvatā mdraṣ ṭ ā tad-
avastho bhavati ty arthaḥ | niravasthaḥ ko'sāv ātmā | ata āha upalabdhi-mātram
jī naika-rūpam | kathambhūtam | sarvatra dehe, śaśvat sarvadā anuvartamānam iti
|

nanu nī la-jī namnaṣ ṭ ampī ta-jī namjātam iti pratī ter na jī nasyānapāyitvam |
tatrāha indriya-baleneṭi | sad eva jī nam ekam indriya-balena vividhamkalpitam |
nī lādy-ākārā vṛ ttaya eva jāyante naśyanti ca na jī nam iti bhāvaḥ | ayam
āgamāpāyitadavadhi-bhedena prathamas tarkaḥ | draṣ ṭ r -dṛ śya-bhedena dvitī yo'pi
tarko jī nyaḥ | vyabhicāriṣ v avasthā-vyabhicāre dṛ ṣ ṭ āntaḥ prāṇo yatheti |

BD: jī vātmani jī te paramātmā sujī taḥ syād ity uktam | tad arthamjī vātmanāmnirūpayiṣ yann
avatārayati tatra yadī ty ādinā | anyārthaś ceti brahma-sūtram | dahara-vidyā **chāndogye** paṭ hyate **yad
idam asmin brahma-pure daharampuṇḍarī kamveśma daharo'sminn antar-ākāśas tasmīn yad-antas
tad anveṣ ṭ avyam** (ChāU 8.1.1) iti | atropāsakasya śarī rambrahma-puram tatra hr t-puṇḍarī kasto
daharaḥ paramātmā dhyeyaḥ kathyate | tatrāpahata-pāpmatvādi-guṇāṣ ṭ akam anveṣ ṭ avyam
upadiśyata iti siddhāntitam | tad-vākya-madhye sa eṣ a samprasādo'smā c charī rāt samutthāya param
jyotir upasampadya svena rūpeṇābhiniṣ padyate, sa uttamaḥ puruṣ aḥ (Chā 8.12.3) iti vākyam
paṭ hitam | atra samprasādo labdha-vijī no jī vas tena yat paramjyotir upapannaṁsa eva
puruṣ ottama ity arthaḥ | dahara-vākyaṅtarāle jī va-parāmarśaḥ kim artham iti cet tatrāha anyārtha iti

| tatra jī va-parāmarśo'nyārthaḥ | yaṁprāpya jī vaḥ sva-svarūpeṇābhiniṣṭhadyate sa paramātmēti paramātmā-jīnārtha ity arthaḥ | na jājāneti jāyate'sti vardhate vipariṇamate'pakṣī yate naśyati ca iti bhāva-vikārah śaṭ paṭ hitāḥ | te jī vasya na santi iti samudāyārthaḥ | nanu nī la-jīnam ity ādi jīna-rūpam ātmavastu jīnaḥ bhavati | prakāśa-vastu sūryaḥ prakāśayitā yathā | tataś ca svarūpānubandhitvā jīnamāntasya nityaṁ tasyendriya-praṇālyā nī lādi-niṣṭhā yā viśvāyatā vṛttipada-vācyā saiva nī lādyapagame naśyati ti ||53||

dr̥ṣṭāntamvivṛṇvann indriyā dilayena nirvikārātmopalabdhiṁ darśayati --

aṇḍeṣu peśiṣu taruṣu aviniściteṣu
prāṇo hi jīvaṁ upadhāvati tatra tatra |
sanne yad indriya-gaṇe'hami ca prasupte
kūṭastha āśayam ṛte tad anusmṛtir naḥ || [BhP 11.3.39]

aṇḍeṣu aṇḍajeṣu | peśiṣu jarāyujeṣu | taruṣu udbhijjeṣu | aviniściteṣu svedajeṣu |
upadhāvati anuvartate | evaṁdr̥ṣṭānte nirvikāratvampradarśya dārṣṭāntike'pi
darśayati | katham | tadaivātmā savikāra iva pratīyate yadā jāgare indriya-gaṇaḥ |
yadā ca svapne tat-saṁskāravān ahaṁkāraḥ | yadā tu prasuptam tadā tasmin
prasupta indriya-gaṇe sanne līne | ahami ahaṁkāre ca sanne līne | kūṭastho
nirvikāra evātmā | kutaḥ | āśayam ṛte liṅga-śarīram upādhiṁ vinā | vikāra-hetor
upādher abhāvāt ity arthaḥ |

nanv ahaṁkāra-paryantasya sarvasya laye śūnyam evāvaśiṣyate | kva tadā kūṭastha
ātmā | ata āha tad-anusmṛtir naḥ | tasyākhaṇḍātmanaḥ suṣṭi-sākṣiṇaḥ smṛtiḥ
asmākaṁ jāgrad-draṣṭṛṇāṁ jāyate etāvantaṁ kālaṁ sukham aham asvāpsamna
kiṁcid avedīṣam iti | ato'nanubhūtasya tasyāsmaraṇād asty eva suṣṭi-
ātmānubhavaḥ | viśvāya-sambandhābhāvāc ca na spaṣṭa ity bhāvāḥ | ataḥ sva-
prakāśa-mātra-vastunaḥ sūryādeḥ prakāśavad upalabdhimātrasyāpy ātmana
upalabdhīḥ svāśraye'sty evety āyātam | tathā ca śrutih -- yad vai tan na paśyati
paśyan vai draṣṭavyān na paśyati, na hi draṣṭur dr̥ṣṭorviparilopo vidyate (BṛhadU
4.3.23) iti |

ayaṁsākṣi-sākṣya-vibhāgena ṛtī yas tarkaḥ | duḥkhi-premāspadatva-vibhāgena
caturtho'pi tarko'vagantavyaḥ ||55||

BD: dr̥ṣṭāntam ity prāṇasya nānā-deheṣu aikarūpyān nirvikāratvam ity arthaḥ | tasminn ātmani |
upādher liṅga-śarīrasya | abhāvād viśleṣād ity arthaḥ | tadāpy atisūkṣmāyā vāsanāyāḥ sattvān mukter
abhāva ity jīvyam | prakṛtāhaṁkāre līne'pi svarūpānubandhino'ham arthasya sattvāt tena sukham
aham asvāpsam ity vimarśo bhavati ti pratipādayitum āha nanv ity ādi | śūnyam eveti ahaṁpratyayin
vinā tmano'pratīter ity bhāvāḥ | akhaṇḍātmana ity āṇu-rūpatvād vibhāgānarhasyety arthaḥ |

nanu svāpād utthitasya tmano, ahaṁkāreṇa yogāt sukham aham asvāpsam ity vimarśo jāgare sidhyati |
suṣṭi-uptau tu cin-mātraḥ sa ity cet tatrāha ato'nanubhūtasyeti | anubhava-smaraṇayoḥ
sāmanādhikaraṇyād ity arthaḥ | tasmāt tasyāmapy anubhavitāivātmēti siddham | nanūpalabdhimā-
tram ity uktam | tasyopalabdhīḥ tvaṁkatham | tatrāha ata ity ādi | yad vai iti | tad-ātmā-caitanyaṁ
karṭṛ | suṣṭi-uptau na paśyati ti yad ucyate tat khalu draṣṭavyān viśvāyābhāvād eva, na tu draṣṭur tvābhāvād
ity arthaḥ | sphuṭam anyat ||54||

tad uktam--

anvaya-vyatiṛekākhyas tarkaḥ syāc caturātmakaḥ |

āgamāpāyitadavadhi-bhedena prathamō mataḥ ||
 draṣṭṛ-dṛśya-vibhāgena dvitīyo'pi matas tathā |
 sāksya-sāksya-vibhāgena tṛtīyaḥ sammataḥ satām ||
 duḥkhi-premāspadatvena caturthaḥ sukha-bodhakaḥ ||

||1.3|| iti śrī-pippalāyano nimim ||55||

BD: padyayor vyākhyāne catvāras tarkāyojitās tān abhiyuktoktābhyāmsārdhakārikābhyāmnirdīśati anvayeti | tarka-śabdena tarkāṅgakam anumānambodhyam | āgamāpāyino dṛśyāt sāksyaḥ duḥkhāspadāc ca dehāder ātmā bhidyate | tad-avadhitvāt, tad-draṣṭṛtvāt, tat-sāksyitvāt, premāspadatvāc ceti kramaṇa hetavo neyāḥ | vyatirekaś cohyaḥ ||55||

evambhūtānāmjīvānāmcin-mātraṇyat svarūpaṁtayaivākṛtyā tad-anīśitvena ca tad-abhinnaṁyat tattvaṁtad atra vācyam iti vyaṣṭī-nirdeśa-dvārā proktam | tad eva hy āśraya-sañjñākaṁmahāpurāṇa-lakṣaṇa-rūpaiḥ sargādibhir arthaiḥ samaṣṭī-nirdeśa-dvārāpi lakṣyata ity atrāha dvābhyām --

atra sargo visargaś ca sthānaṁpoṣaṇam ūtayaḥ |
 manvantareśānukathā nirodho muktir āśrayaḥ ||
 daśamasya viśuddhy-arthaṁnavānām iha lakṣaṇam |
 varṇayanti mahātmānaḥ śrutenārthena cāñjasā || (BhP 2.10.1-2)

manvantarāṇi ceśānukathāś ca manvantareśānukathāḥ | atra sargādayo daśārthā lakṣyanta ity arthaḥ | tatra ca daśamasya viśuddhy-arthaṁtattva-jñānārthaṁ navānāmlakṣaṇaṁsvarūpaṁvarṇayanti | nanv atra naivaṁprati yate | ata āha śrutena śrutya kaṅṭhoktyaiva stutayādi-sthāneṣu, añjasā sāksyaḥ ad varṇayanti | arthena tātparya-vṛttyā ca tat-tad-ākhyāneṣu ||56||

BD: īśvara-jñānārthamjīva-svarūpa-jñānānirṇītam | atha tat-sādṛśyeneśvara-svarūpaṁnirṇetum pūrvoktamyojayati evambhūtānām ity ādinā | cin-mātraṇyat svarūpaṁ iti cetayitṛ ceti bodhyaṁ pūrva-nirūpaṇāt | tatahivākṛtyeti cinmātratve sati cetayitṛtvamāyākṛtirjātis tayety arthaḥ | ākṛtis tu striyāmrūpe sāmānya-vapuṣor api iti medinī | tad-anīśitvena jīvānīśitvena cety arthaḥ | tad-abhinnaṁjīvābhinnaṁyad brahma-tattvam | anīśaḥ khalv anīśino na bhidyate vyaṣṭīr ity arthaḥ | jīvādi-śaktimad brahma samaṣṭīḥ | jīvas tu vyaṣṭīḥ | tādrśa-samaṣṭī-brahma-nirūpaṇena tasya tathātvamvaktavyam ity arthaḥ | daśamasya ceśvarasya | avaśiṣṭaḥ sphuṭārthaḥ ||56||

tam eva daśamaṁvispaṣṭī ayitumteṣāṁdaśānāmvyutpādikāṁsapta-ślokiṁ āha --

bhūta-mātrendriya-dhiyāṁjanma sarga udāhṛtaḥ
 brahmaṇo guṇa-vaiśamyād visargaḥ pauraḥ aḥ smṛtaḥ || (BhP 2.10.3)

bhūtāni khādīni | mātrāṇi ca śabdādīni indriyāṇi ca | dhī-śabdena mahad-ahārkārau | guṇānāmvaiśamyāt pariṇāmāt | brahmaṇaḥ parameśvarāt karṭṛ-bhūtādīnāmjanma sargaḥ | puruṣo vairājo brahmā, tat-kṛtaḥ pauraś carācara-sargo visarga ity arthaḥ |

sthitir vaikuṅṭha-vijayaḥ poṣaṇaṁtad-anugrahaḥ
 manvantarāṇi sad-dharma ūtayaḥ karma-vāsanāḥ
 avatārānucaritamhareś cāsyānuvartinām
 puṁsām īśa-kathāḥ proktā nānākhyānopabṛhītāḥ || (BhP 2.10.4-5)

tayor vṛtti-bhedānudayeneti karaṇānānvīṣṣ aya-grahaṇamvṛtīḥ | devatānāntu tatra pravartakatvam vṛtīḥ | ayam atra niṣkaṣaḥ dehotpatteḥ pūrvam api jīvena sārddham indriyāṇi tad-devatās ca santy eva | tadā teṣāmvṛtī-abhāvāj jīve'ntarbhāvo vivakṣitaḥ | utpanne tu dehe tayor vibhāgo yad-bhavatī tyāha tatas cobhaya iti ||59||

ekam ekatarābhāva ity eṣāmanyonya-sāpekṣa-siddhatve nānāśrayatvamdarśayati | tathā hi dṛṣyamvinā tat-pratīty-anumeyamkaraṇamna sidhyati | nāpi draṣṭāna ca tadvinā karaṇa-pravṛtīty-anumeyas tad-adhiṣṭhātā sūryādīḥ | na ca tamvinā karaṇampravartate | na ca tadvinā dṛṣyam ity ekatarasyābhāva ekam nopalabhāmahe | tatra tadā tat-tritayam ālocanātmakena pratyayena | yo veda sākṣitayā paśyati sa paramātmā āśrayaḥ | teṣāmvṛtī-abhāvāj jīve'ntarbhāvo vivakṣitaḥ | sa cāsāv anyeṣāmvṛtī-abhāvāj jīve'ntarbhāvo vivakṣitaḥ | tatrānīśānīśinorū śuddha-jīva-paramātmānora abhedānīśānīśa-svīkāreṇaivāśraya uktaḥ | ataḥ [paropīmanute'nartham](#) [BhP 1.7.5] iti |

[jāgrat-svapna-suṣuptamīca guṇato buddhi-vṛttayah |](#)
[tāsāmvilakṣaṇojīvaḥ sākṣitvena vivakṣitaḥ ||](#) [BhP 11.13.27] iti |

śuddho vicaṣṭe hy aviśuddha-kartuḥ [BhP 5.11.12] ity ādyuktasya sākṣi-sañjīnaḥ śuddha-jīvasyāśrayatvamna śaṅkanīyam | athavā nanvādhyātmikādīnāmapy āśrayatvam asty eva | satyam | tathāpi parasparāśrayatvān na tatrāśrayatākaivalyam iti te tvāśraya-śabdena mukhyatayā nocyanta ityāha ekam iti | tarhi sākṣiṇa evāstām āśrayatvam | tatrāha tritayam iti | sa ātmā sākṣījīvas tu yaḥ svāśrayo'nanyāśrayaḥ paramātmā sa evāśrayo yasya tathābhūta iti | vakṣyate ca [haṇṣa-guhya-stave sarvam pumānveda guṇānīśca taj-jīva na veda sarvajīvam anantam īde](#) iti [BhP 6.4.25] | tasmāt ābhāsaśca ity ādinoktaḥ paramātmāivāśraya iti ||2.10|| śrī-śukaḥ ||60||

BD: ādhyātmikādīnāmtrayānāmīthaḥ sāpekṣatvena siddhes teṣāmvṛtī-abhāvāj jīve'ntarbhāvo vivakṣitaḥ | tatrānīśānīśinorū śuddha-jīvasyāśrayatvamna śaṅkanīyam | athavā nanvādhyātmikādīnāmapy āśrayatvam asty eva | satyam | tathāpi parasparāśrayatvān na tatrāśrayatākaivalyam iti te tvāśraya-śabdena mukhyatayā nocyanta ityāha ekam iti | tarhi sākṣiṇa evāstām āśrayatvam | tatrāha tritayam iti | sa ātmā sākṣījīvas tu yaḥ svāśrayo'nanyāśrayaḥ paramātmā sa evāśrayo yasya tathābhūta iti | vakṣyate ca [haṇṣa-guhya-stave sarvam pumānveda guṇānīśca taj-jīva na veda sarvajīvam anantam īde](#) iti [BhP 6.4.25] | tasmāt ābhāsaśca ity ādinoktaḥ paramātmāivāśraya iti ||2.10|| śrī-śukaḥ ||60||

asya śrī-bhāgavatasya mahā-purāṇatva-vyāṅgika-lakṣaṇamprakāraṇtarena ca vadannapi tasyaivāśrayatvam āha dvayena –

[sargo'syātha visargaśca vṛttī rakṣāntarāṇi ca |](#)
[vaṇīśo vaṇīśānucaritamśaṅsthā hetur apāśrayaḥ ||](#)
[daśabhir lakṣaṇair yuktampurāṇamtad-viduḥ |](#)
[kecid pañca-vidhambrahman mahad-alpa-vyavasthayā ||](#)[BhP 12.7.9-10]

antarāṇi manvantarāṇi | pañca-vidham –

[sargaśca pratisargaśca vaṇīśo manvantarāṇi ca |](#)
[vaṇīśānucaritamceti purāṇampañca-lakṣaṇam ||](#) iti kecid vadanti |

sa ca matabhedo mahad-alpa-vyavasthayā mahā-purāṇam alpa-purāṇam iti bhinnādīkaraṇatvena | yadyapi viṣṇu-purāṇādāvapi daśāpi tāni lakṣyante | tathāpi pañcānām eva prādhānyenoktatvād alpatvam | atra daśānām arthānāmskandheṣu

yathā kramampraveśo na vivakṣ itaḥ | teṣ ām dvādaśa-saṅkhyatvāt | dvitī ya-
skandhoktānāntes āmṛtī yādiṣ yathā-saṅkhyamna samāveśaḥ | nirodhādī nām
daśamādiṣ v aṣ ṭ ama-varjam | anyeṣ ām apy anyeṣ u yathokta-lakṣ aṇatayā
samāveśanāśakyatvād eva | tad uktaśrī -svāmibhir eva –

daśame kṛ ṣ ṇa-sat-kī rti-vitānāyopavarnyate |
dharma-glāni-nimittas tu nirodho duṣ ṭ a-bhūbhujām || iti |

prākṛ tādi-caturdhā yo nirodhaḥ sa tu varṇitaḥ | iti |

ato'tra skandhe śrī -kṛ ṣ ṇa-rūpasyāśrayasyaiva varṇana-prādhānyantair vivakṣ itam |
uktamca svayam eva – daśame daśamaṅlakṣ yam āśritāśraya-vigraham iti | evam
anyatrāpy unneyam | ataḥ prāyaśaḥ sarve'rthāḥ sarveṣ v eva skandheṣ u guṇatvena
vā mukhyatvena vā nirūpyanta ity eva teṣ ām abhimatam | śrutenārthena cāḥjasā ity
atra ca tathaiva pratipannaṁsarvatra tat-tat-sambhavāt | tataś ca parthama-
dvitī yayor api mahā-purāṇatāyāṁpraveśaḥ syāt | tasmāt kramo na gṛ hī taḥ ||61||

BD: asyeti | prakārāntareṇeti kvacin-nāmāntaratvād arthāntaratvāc cety arthaḥ | etāni daśa-lakṣ aṇāni
kecit ṭṭī yādiṣ u krameṇa sthūla-dhiyo yojayanti | tān nirākurvann āha dvitī ya-skandhoktānām iti |
aṣ ṭ ādaśa-sahasritvaṁdvādaśa-skandhitvaṁca bhāgavata-lakṣ aṇāṁvyākūpyeta | adhyāya-pūrtau
bhāgavatavoktiś ca na sambhaved iti ca bodhyam | śuka-bhāṣ itaṁced bhāgavatāntarhi
prathamasya dvādaśa-śeṣ asya ca tattvānāpattiḥ | tasmād aṣ ṭ ādaśa-sahasri tat-pitur ācāryāc
chukenādhī tamkathitamceti sāmpratamsaṁvādās tu tathaivānādi-siddhā iti sāmpratam ||61||

atha sargādī nāṅlakṣ aṇam āha –

avyākṛ ta-guṇa-kṣ obhān mahatas trivṛ to'hamah |
bhūta-mātrendriyārthānāṁsambhavaḥ sarga ucyate || (BhP 12.7.11)

pradhāna-guṇa-kṣ obhān mahān, tasmāt triguṇo'haṅkāraḥ | tasmād bhūta-
mātrānāṁbhūta-sūkṣ mānām indriyāṇāṁca | sthūla-bhūtānāṁca | tad-upalakṣ ita-
tad-devatānāṁca sambhavaḥ sargaḥ | kāraṇa-sṛ ṣ ṭ iḥ sarga ity arthaḥ |

puruṣ ānugṛ hī tānām eteṣ āṁvāsanāmayah |
visargo'yamsamāhāro bī jād bī jaṁcarācaram || (BhP 12.7.12)

puruṣ aḥ paramātmā | eteṣ āṁmahad-ādī nāṁ jī vasya pūrvakarma-vāsanā-
pradhāno'yamsamāhāraḥ | kārya-bhūtaś carācara-prāṇi-rūpo bī jād bī jam iva
pravāhāpanno visarga ucyate | vyaṣ ṭ i-sṛ ṣ ṭ i-visarga ity arthaḥ | anenotir ay uktā –

vṛ ttir bhūtāni bhūtānāṁcarāṇāṁ acarāṇi ca |
kṛ tā svena nṛ ṇāṁtatra kāmac codanayāpi vā || (BhP 12.7.13)

carāṇāṁbhūtānāṁsāmānyato'carāṇi, cakārāc carāṇi ca kāmad vṛ ttiḥ | tatra tu
nṛ ṇāṁsvena svabhāvena kāmac codanayāpi vā yā niyatā vṛ ttir jī vikākṛ tā, sā vṛ ttir
ucyata ity arthaḥ |

rakṣ ācyutāvatārehā viśvasyānuyuge yuge |
tiryāṁmartyarṣ ideveṣ u hanyante yais trayī -dviṣ aḥ || (BhP 12.7.14)

yair avatāraiḥ | aneśakathā | sthānaṃpoṣaṇānceti trayam uktam |

manvantarammanur devā manu-putrāḥ sureśvarāḥ |
ṛṣayo'ṅśāvatārās ca hareḥ ṣaḍ-vidham ucyate || (BhP 12.7.15)

manvādyācaraṇa-kathanena sad-dharma evātra vivakṣita ity arthaḥ | tataś ca
prāktana-granthenaikārthyam |

rājāmbrama-prasūtānāmvaśas traikāliko'nvayaḥ |
vaśyānucaritamteṣāṃvṛttānvaśadharās ca ye || (BhP 12.7.16)

teṣāṃrājāmnye ca vaśa-dharās teṣāṃvṛttānvaśyānucaritam || 62 ||

BD: uddiṣṭānāṃsargādīnāṃkrameṇa lakṣaṇāni darśayitum āha – athetyādi | avyākṛtetitriṅpadam
mahato'pi viśeṣaṇāmbodhyam | sāttvikī rājasā caiva tāmasā ca tridhā mahān (ViP 1.2.34) iti śrī-
vaiṣṇavāt | puruṣaḥ paramātmā viriṭāntaḥstha ity bodhyam | sphuṭāṛthāni śiṣṭāni ||62||

naimittikaḥ prākṛtiko nitya ātyantiko layaḥ |
saiṣṭheti kavibhiḥ proktaś caturdhāsyasvabhāvataḥ || (BhP 12.7.17)

asya parameśvarasya | svabhāvataḥ śaktiḥ | ātyantika ity anena muktir apy atra
praveśitā |

heturjīvo'sya sargāder avidyā-karma-kāraḥ |
yaṃcānuśayinamprāhuravyākṛtam utāpare || (BhP 12.7.18)

hetur nimittam | asya viśvasya | yato'yam avidyayā karma-kāraḥ | yam eva hetum
kecic caitanya-prādhānenānuśayinamprāhur | apara upādhi-prādhānyenāvyākṛtam
iti |

vyatirekānvayo yasya jāgrat-svapna-suṣuptiḥ |
māyāmayeṣu tad brahma jīva-vṛttisv apāśrayaḥ || (BhP 12.7.19)

śrī-bādarāyaṇa-samādhi-labdhārtha-virodhād atra ca jīva-śuddha-svarūpam
evāśrayatvena na vyākhyāyate kintv ayam evārthaḥ | jāgrad-ādiṣv avasthāsu,
māyāmayeṣu māyā-śakti-kalpiteṣu mahad-ādi-dravyeṣu ca | kevala-svarūpeṇa
vyatirekaḥ parama-sākṣitayānvayaś ca yasya tad brahma jīvānām vṛttisv
śuddha-svarūpatayā sopādhitayā ca vartaneṣu sthitiṣv apāśrayaḥ | sarvam aty
atikramyāśraya ity arthaḥ | apa ity etat khalu varjane, varjanamcātikrame
paryavasyatīti | tad evam apāśrayābhivyakti-dvāra-bhūtamhetu-śabda-
vyapadiṣṭasya jīvasya śuddha-svarūpa-jīvanam āha dvābhyām |

padārtheṣu yathā dravyāntan-mātramrūpa-nāmasu |
bījādi-paṇḍatāntāsu hy avasthāsu yutāyutam ||
virameta yadā cittamhitvā vṛtti-trayaṃsvayam |
yogena vā tad-ātmānamvedehāyā nivartate || (BhP 12.7.20-21)

rūpa-nāmātmakeṣu padārtheṣu ghaṭādiṣu yathā dravyaṃprathivyādi yutam ayutam
ca bhavati | kārya-dṛṣṭimvīnāpy upalambhāt | tathā tan-mātramśuddhamjīva-
caitanya-mātramvastu garbhādhānādi-pāṭatāntāsu navasv apy avasthāsv avidyayā
yutaṃsvatas tv ayutam iti śuddham ātmānam itthamjīvatvā nirviṇṇaḥ sann
apāśrayānusandhāna-yogyo bhavatī tyāha virameteti | vṛtti-trayaṃjāgrat-svapna-
suṣupti-rūpam | ātmānaṃparamātmānam | svayaṃvāsudevāder iva
māyāmayatvānusandhānena deva tyāder ivāniṣṭhitena yogena vā | tataś cehāyās
tad-anuśīlana-vyatirikta-ceṣṭāyāḥ || 1.7 || śrī -sūtaḥ || uddiṣṭaḥ sambandhaḥ ||63||

BD: pūrvoktāyāmdaśa-lakṣaṇyāṃmuktir eka-lakṣaṇam | asyāṃtu caturvidhānāṃsaṃsthāyāṃ
ātyantika-laya-śabditā muktir ānī teti | yamcānuśayinam iti bhukta-śiṣṭa-karma-viśiṣṭo jīvonuśayī ty
ucyate | rūpeti mūrtyā sanijīvyā copeteṣv ity arthaḥ | kārya-dṛṣṭim ity ghaṭādiḥ prathag api
prathivyādeḥ prāpter ity arthaḥ | apāśrayeti īśvara-dhyāna-yogyo bhavatī ty arthaḥ | svayam iti
vāmadevaḥ khalu garbhasya eva paramātmānāmbubudhe, yogena devahūti ty arthaḥ ||63||

iti śrī -kali-yuga-pāvana-śva-bhajana-vibhājana-prayojanāvātāra-śrī -śrī -bhagavat-
kṛṣṇa-caitanya-deva-caraṇānucara-viśva-vaiṣṇava-rāja-sabhājana-bhājana-śrī -rūpa-
sanātanānuśāsana-bhāratī -garbhe śrī -bhāgavata-sandarbhāt tattva-sandarbhō nāma
prathamāḥ sandarbhaḥ ||

BD: iti kalīti kali-yuga-pāvanāmyat śva-bhajanaṃtasya vibhājanaṃvistarāṇaṃprayojanāmyasya
tādṛśāvātāraḥ prādurbhāvo yasya, tasya śrī -bhagavat-kṛṣṇa-caitanya-devasya caraṇayor anucarau,
viśvasmin ye vaiṣṇava-rājās teṣāṃsabhāsu yat sa-bhājanaṃsat-kāras tasya bhājane pātre ca yau śrī -
rūpa-sanātanau tayor anuśāsana-bhāratya upadeśa-vākyāni garbhe madhye yasya tasmin ||

ṭippanī tattva-sandarbhē vidyā-bhūṣaṇa-nirmitā |
śrī -jīva-pāṭha-saṃprkṭā sadbhir eṣā viśodhyatām ||

iti śrī mad-baladeva-vidyā-bhūṣaṇa-viracitā tattva-sandarbhā-ṭippanī samāptā ||