

ṣ aṭ -sandarbha-nā maka-

śrī -bhāgavata-sandarbhe dvitī yaḥ

bhagavat-sandarbhah

śrī -śrī -rādhā-govindo jayataḥ |

tau santoṣ ayatā santau śrī la-rūpa-sanā tanau |
dākṣ iṇātyena bhaṭ ṭ ena pnuar etad vivicyate ||o||
tasyā dyaṁgranthanā lekhamkrāntam utkrānta-khaṇḍitam |
paryālocyātha paryāyamṅṅ tvā likhati jī vakaḥ ||o||¹

[1]

athaivam advaya-jīna-lakṣ aṇamtat tattvaṁsā mānyato lakṣ ayitvā punar upāsaka-
yogyatā-vaiśiṣ ṭ yena prakṣ ita-nija-sattā-viśeṣ aṁviśeṣ ato nirūpayati vadantī ty
asyaivottarārdhena

brahmeti paramātmēti bhagavān iti śabdyate | [BhP 1.2.11]

atha śrī mad-bhāgavatākhyā eva śāstre kvacid anayatrāpi tad ekam tattvaṁtridhā
śabdyate | kvacid brahmeti kvacit paramātmēti kvacid bhagavān iti ca | kintv atra
śrī mad-vyāsa-samādhi-labdhd bhedaj jī va iti ca śabdyate iti svayam eva vyākhyāto
bhavatī ti prathamatas tāv eva prastūyate | mūle tu kramād vaiśiṣ ṭ ya-dyotanāya
tathā vinyāsaḥ | ayam arthaḥ – tad ekam evākhāṇḍā nanda-svarūpaṁtattvaṁ
thutṅṅ ta-pārameṣ ṭ hyādikā nanda-samudayā nā ṁparamahāṁsā nā ṁsā dhana-vaśā t
tādātmyam āpanne satyāṁ api tadī ya-svarūpa-śakti-vaicitryāṁtad-
grahaṇāsā marthye cetasi yathā sāmānyato lakṣ itaṁtathaiva sphurad vā tadvad
evāvivikta-śakti-śaktimattābhedatayā pratipādyamānamvā brahmeti śabdyate |

atha tad ekam tattvaṁsvarūpa-bhūtayaiva śaktyā kam api viśeṣ aṁdhartuṁ
parāśā m api śakti nā ṁmūlāśraya-rūpaṁtad-anubhāvā nanda-sandohāntar-bhāvita-
tā dṅṅ śa-brahmā nandā nā ṁbhāgavata-paramahāṁsā nā ṁtathā nubhavaika-
sā dhakatama-tadī ya-svarūpā nanda-śakti-viśeṣ ātmaka-bhakti-bhāviteṣ v antar-bahir
apī ndriyeṣ u parisphurad vā tadvad eva vivikta-tā dṅṅ śa-śakti-śaktimattābhedena
pratipādyamānamvā bhagavān iti śabdyate |

evam evoktaṁśrī -jaḍa-bharatena –

jīnaṁviśuddhamparamārtham ekam
anantaramtv abahir brahma satyam
pratyak praśāntambhagavac-chabda-sanjīnaṁ
yad vāsudevaṁkavayo vadanti || [BhP 5.12.11] iti |

śrī -dhruvaṁprati śrī -manunā ca –

¹ It is ludicrous to consider the maṅgalācaraṇa verses as separately numbered sections.

tvampratyag-ātmāni tadā bhagavaty ananta |
ānanda-mātra upapanna-samasta-śaktau || [BhP 4.11.30] iti |

evamcānanda-mātramviśeṣyamsamastāḥ śaktayo viśeṣaṇāni viśiṣṭo bhagavān ity
āyātam | tathā caivamviśiṣṭaḥ aye prāpte pūrṇāvirbhāvatvenākhaṇḍa-tattva-rūpo'sau
bhagavān | brahma tu sphuṭam aprakṣita-vaiśiṣṭya-kāratvena tasyavāsamyag
āvirbhāva ity āgatam | idamtu purastād vistareṇa vivecanīyam | bhagavac
chabdārthaḥ **śrī-viṣṇu-purāṇe** [6.5.66-69, 73-75, 79] proktaḥ |

yat tad avyaktam ajaram acintyam ajam akṣayam |
anirdeśyam arūpamca pāṇi-pādādy-asanyutam ||
vibhumśarva-gatamnyambhūta-yonim akāraṇam |
vyāpy-avyāptamnyataḥ sarvamtad vai paśyanti sūrayaḥ ||
tad brahma paramamdhāma tad dhyeyammokṣa-kārikṣiṇām |
śruti-vākyoditamsūkṣmatmad viśiṣṭo paramampadam ||
tad etad bhagavad-vācyaṁ svarūpaṁ paramātmānaḥ |
vācako bhagavac-chabdas tasyādyasyākṣarātmānaḥ || ity-ādya uktvā ---

sambharteti tathā bhartā bhakāro'rtha-dvayānvitaḥ |
netā gamayitā sraṣṭā gakarārthas tathā mune ||
aiśvaryaśya samagrasya vīryasya yaśasaḥ śriyaḥ |
jīṇa-vairāgyayoś caiva śaṅṅāmbhaga itīrganā ||
vasanti tatra bhūtāni bhūtātmāny akhilātmāni |
sa ca bhūteṣv aśeṣeṣu vakārārthas tato'vyayaḥ || iti coktvā --

jīṇa-śakti-balaiśvarya-vīrya-tejānīyāśeṣataḥ |
bhagavac-chabda-vācyāni vinā heyair guṇādibhiḥ || iti [ViP 6.5.79] paryantena |

pūrvavad atra viśeṣya-viśeṣaṇa-viśiṣṭatā vivecanīyā | viśeṣaṇasyāpy aheyatvam
vyakti bhaviṣyatīti | *arūpam pāṇi-pādādy-asanyutam* itīdam brahmākhyā-kevala-
viśeṣyāvirbhāva-niṣṭhaḥ | *vibhumśarva-gatam* ity ādikamtu viśiṣṭatā-niṣṭhaḥ |
athavā *arūpam* ity ādikamprākṛtarūpādi-niṣṭhaḥ | ataeva pāṇi-pādādya-
sanyutam itī sanyoga-sambandha eva parihriyate na tu samavāya-sambandha itī
jīṇyam | *vibhum* itī sarva-vaibhava-yuktam ity arthaḥ | *vyāpi* itī sarva-vyāpakam |
avyāptam itī anyena vyāptum aśakyam | tad etad brahma-svarūpaṁ bhagavac-
chabdena vācyaḥ | na tu lakṣyam | tad eva nirdhāryati bhagavac-chabdo'yam tasya
nadī-viśeṣasya gaṅgā-śabdavad vācaka eva, na tu taḥ aśabdaval-lakṣyakaḥ | evam
satya-kṣara-sāmyān nirbrūyād itī nirukta-matam āśritya bhagādi-śabdānām artham
āha *sambharteti*. *netā* sva-bhakti-phalasya premṇaḥ prāpakāḥ | *gamayitā* sva-loka-
prāpakāḥ | *sraṣṭā* sva-bhakteṣu tat-tad-guṇasyodgamayitā | jagat-poṣakatvādikamtu
tasya paramparayaiva na tu sāksād itī jīṇyam |

aiśvaryaṁ sarva-vaśīkāritvam | *samagrasyeti* sarvatrānveti | *vīryam* maṇi-mantrāder
iva prabhāvaḥ | *yaśo* vāñmanaḥ-śarīrāṇāmsādguṇyā-khyātiḥ | *śrī* ḥ sarva-prakāra
sāmpat | *jīṇa* nāmsarvajīṇatvam | *vairāgyam* prapañca-vastv-anāśaktiḥ | *irganā*
sāñjīṇa | akṣara-sāmya-pakṣe bhagavān itī vaktavye matupo va-lopaśchāndasaḥ |
sambhartey-ādiṣu sambhartṛtvādiṣu eva tātparyam | yathā sūptiāntacayo vākyam

ity atra pacati bhavatī ty asya vākyasya pāko bhavatī ty arthaḥ kriyate yathā vā
sattāyām asti bhavatī ty atra dhātv-artha eva vivakṣ itaḥ | tad evam eva bhagavān ity
atra matub-artho yojayitumśakyate | prakāraṅtareṇa ṣaḍ-bhagān darśayati *jīna-*
śaktī *jīna* nam antaḥ-karaṇasya | śaktir indriyānām | *aīsvarya-vī rye* vyākhyāte | *tejah*
kāntiḥ | aśeṣ ataḥ sāmagryeṇety arthaḥ | *bhagavac-chabda-vācyāni* ti | bhagavato
viśeṣ aṅāny evaitāni na tūpalakṣ aānī ty arthaḥ | atra bhagavān iti nitya-yoge matup |

atha tathāvidha-bhagavad-rūpa-pūrṇāvirbhāvaṁtat tattvaṁpūrvavaj jī vādi-
niyanṭṭ tvena sphurad vā pratipādyamānamvā paramātmēti śabdyata iti | yadyapy
etae brahmādi-śabdāḥ prāyo mitho'rtheṣ u vartante tathāpi tatra tatra sarketa-
prādhānya-vivakṣ ayedam uktam || śrī -sutaḥ ||

[2]

evam eva praśnottarābhyāmvivṛ ṇoti | rājavāca –

nārāyaṇābhīdhānasya brahmaṇaḥ paramātmānaḥ |
niṣ ṭ hām arhatha no vaktuṁyūyamhi brahma-vittamāḥ || [BhP 11.3.35]

śrī -pippalāyana uvāca –

sthity-udbhava-pralaya-hetur ahetur asya
yat svapna-jāgara-suṣ uptiṣ u yad bahiś ca |
dehendriyāsuḥṛ dayāni caranti yena
saṁjī vitāni tad avehi paramānrendra || [BhP 11.3.36]

atra praśnasyārthaḥ | *nārāyaṇābhīdhānasya* bhagavataḥ | brahmeti paramātmety
ādi-prasiddha-tat-samudāya-tṛ tī yatayā pāṭ hāt | nārāyaṇe turī yākhye bhagavac-
chaba-śabdite ity atra spaṣ ṭ ī bhāvitvāc ca | niṣ ṭ hāntattvam | praśna-
krameṇaivottaram āha sthitiṁ ti | yat sthityādi-hetur ahetuś ca bhavati | yac ca
jāgarādiṣ u yad bahiś ca bhavati | yena ca dehādi ni saṁjī vitāni santi caranti | tad
ekam eva paramātmāpraśna-krameṇa nārāyaṇādi-rūpaṁviddhī ti yojanī yam |
tathāpi bhramatva-spaṣ ṭ ī karaṇāya viparyayena vyākhyāyate | tatraikasyaiva
viśeṣ aṅa-bhedena tad-aviśiṣ ṭ atvena ca pratipādanāt tathaiva tat tad upāsaka-
puruṣ ānubhava-bhedāc cāvirbhāvanāmbhoder bheda ity uttara-vākya-tātparyam |

etad uktāmbhavati | svayam ahetuḥ svarūpa-śaktyaika-vilāsamayatvena
tatrodāsī nam api prakṛ tijī va-pravartakā vastha-paramātmāpara-paryāya-svā nīśa-
lakṣ aṅa-puruṣ a-dvārā yad asya sarga-sthity-ādi-hetur bhavati tad bhagavad-rūpaṁ
viddhi | paramātmā caivam upatiṣ ṭ hatī ty āha yena hetu-kartrā ātmānīśa-bhūta-
jī va-praveśana-dvārā saṁjī vitāni santi dehādi ni tad-upalakṣ aṅāni pradhānādi-
sarvāṅy eva tattvāni yenaiva preritatayaiva caranti sva-sva-kārye pravartante tat
paraamātmā-rūpaṁviddhi |

tasmai namo bhagavate brahmaṇe paramātmāne [BhP 10.28.6] ity atra varuṇa-
kṛ ta-śrī -kṛ ṣ ṇa-stutau ṭ ī kā ca – *paramātmāne sarva-jī va-niyantre* ity eṣ ā |
jī vasyātmātmāntad-apekṣ ayā tasya paramātmā ity ataḥ paramātmā-śabdena tat-
sahayogī sa eva vyajyate iti | tat tad aviśiṣ ṭ atvena brahmatva-mātramcaivam

upatiṣ ṭ hatī ty āha, *svapneti* | yad eva tat tattvaṁsvapnādaḥ anvayena sthitamīyac ca tad-bahiḥ śuddhāyāmjī vākhyā-śaktau tathā sthitamcakārāt tataḥ paratrāpi vyatirekeṇa sthitamsvayam aviśiṣ ṭ am̐tad brahma-rūpam̐viddhī ti || śrī -nāradaḥ? || śrī -nāradaḥ||2||

[3]

idam eva trayamsiddhi-prasaṅge'py āha tribhiḥ |

viṣ ṇau tryadhī śvare cittam̐dhārayet kāla-vigrahe |
sa ī śitvam̐ avāpnoti kṣ etram̐kṣ etrajñā-codanam̐ ||
nārāyaṇe turī yākhye bhagavac-chabda-śabdite |
mano mayy ādadhad yogī mad-dharmāvaśitām̐ iyāt ||
nirguṇe brahmaṇi mayi dhārayan viśadam̐manaḥ |
parānandam̐ avāpnoti yatra kāmo'vasi yate || [BhP 11.15.15-17]

ṭ ī kā ca | *try-adhī śvare* triguṇa-māyā-niyantari | ataeva kāla-vigrahe ākalayit̐-rūpe antaryāmiṇi | *turī yākhye*

virāṭ hiraṇya-garbhāś ca kāraṇam̐cety upādhyayḥ |
ī śasya yantribhir hī naḥ turī yaṁtat padam̐viduḥ || *ity evam̐lakṣ aṇe* |

aiśvaryaśya samagrasya vī ryaśya yaśasaḥ śriyaḥ |
jñāna-vairāgyayoś caiva ṣ aṇṇāmbhaga iti ṛganā || [ViP 6.5.74]
tadvati bhagavac-chabda-śabdite | *ity eṣ ā* ||

śrī -bhagavān ||3||

[4]

atha vadantī ty ādyasya padyasya pratyavasthānam̐yāvat ṭ ṭ ī ya-sandarbhāḥ
udbhāvyate | yatra yogyatā-vaiśiṣ ṭ yenā virbhāva-vaiśiṣ ṭ yaṁvaktum̐brahmā virbhāve
tāvad yogyatām̐ āha –

tathāpi bhūman mahimā-guṇasya te
vibodhūm arhaty amalāntarātmabhiḥ |
avikriyāt svānubhavād arūpato
hy ananya-bodhyātmayatayā na cānyathā || [BhP 10.14.6]

yadyapi brahmatve bhagavattve ca durjñeyatvam̐ uktam, tathāpi *he bhūman*
svarūpeṇa guṇena cānanta te tavāguṇasya anāviṣ kṣ ta-svarūpa-bhūta-guṇasya yo
mahimā mahattvam̐br̐ hattvam̐brahmatvam̐ iti yāvat | atha kasmād ucyate brahma
br̐ ṛhati br̐ ṛhayati ceti śruteḥ | sa tava mahimā amalāntarātmabhiḥ
śuddhāntaḥkaraṇair guṇair vibodhūm arhati | teṣ āmbodhe prakāśitum arhati
samartho bhavatī ty arthaḥ |

kasmān nimittāt? tatrāha svānubhavāt śuddhatvam̐padārthasya bodhāt | nanv
anubhavaḥ khalv antaḥkaraṇasya vṛ ttiḥ, sā ca sthūla-sūkṣ ma-deha-vikāra-mayy eva

sati kathamnirvikāratvam-padārthaḥ viṣ ayamkurvī ta | tatrā ha avikriyāt tyakta-tat-
tad-vikārāt |

nanu viṣ ayākāra evānubhavo viṣ ayam upādadi ta śuddhatvam-padārthas tu na
kasyāpi viṣ ayaḥ syāt pratyag-rūpatvāt | tatrā ha arūpataḥ rūpyate bhāvvyate iti rūpo
viṣ ayaḥ tadākāratā-rahitāt | deha-dvayāveśa-viṣ ayākāratā-rāhitye sati svayam
śuddhatvam-padārthaḥ prakāśata iti bhāvaḥ |

nanu sūkṣ ma-cid-rūpatvam-padārthā nubhave katham pūrṇa-cidākāra-rūpa-
madī ya-brahma-svarūpamsphuratu | tatrā ha ananya-bodhyā tmatayā cid-ākāratā-
sāmyena śuddhatvam-padārthaikeya-bodhya-svarūpatayā | yadyapi tā dṛ g-
ātmā nubhavānantaram tad-ananya-bodhyatākṛ tau sādḥaka-śaktir nāsti tathāpi
pūrvam tad-artham eva kṛ tayā sarvatrāpy upajī vyayā sādḥana-bhakty-ārādhitasya
śrī -bhagavataḥ prabhāvād eva tad api tatrodāyata iti bhāvaḥ |

tad uktam vadantī ty ādi-padyānantaram eva –

tac-[chraddadhānā munayo](#)
[jñāna-vairāgya-yuktayā](#) |
[paśyanty ātmani cātmānam](#)
[bhaktyā śruta-gr̥hī tayā](#) || [BhP 1.2.12] iti.

satyavratamprati śrī -matsyadevopadeśe ca –

[madī yammahimānamca](#)
[parambrahmeti śabdītam](#) |
[vetsyasy anugr̥hī tamme](#)
[sampraśnair vivṛ tamhr̥ di](#) || [BhP 8.24.38] iti.

brahmā śrī -bhagavantam ||4||

[5]

tā dṛ śāvirbhāvam āha, sārḥhena –

[śāśvat praśāntam abhayampratibodha-mātram](#)
[śuddhamsamsad-asataḥ paramā tma-tattvam](#) |
[śabdo na yatra puru-kārakavān kriyārtho](#)
[māyā paraity abhimukhe ca vilajjamānā](#) |
[tad vai padambhagavataḥ paramasya puṁso](#)
[brahmeti yad vidur ajasra-sukhamviśokam](#) || [BhP 2.7.47]

ayam arthaḥ | sarvato br̥ hattamatvād brahmeti yad vidus tat khalu param asya
puṁso bhagavataḥ padam eva | nirvikalpatayā sāḥṣ āt-kṛ teḥ prāthamikatvāt
brahmaṇas ca bhagavata eva nirvikalpa-sattā-rūpatvāt | vicitra-rūpādi-vikalpa-
viśeṣ a-viśiṣ ṭ asya bhagavatas tu sāḥṣ āt-kṛ tes tad-anantarajatvāt | tadī ya-svarūpa-
bhūtam tad brahma tat sāḥṣ ātkārāspadam bhavatī ty arthaḥ | nirvikalpa-brahmaṇas
tasya svarūpa-lakṣ ṇam āha pratibodha-mātram iti | ajasra-sukham iti ca | jaḍasya

duḥkhasya ca pratiyogitayā pratī yate yad vastu yac ca nityam̐tad eka-rūpam̐tad-rūpam̐ ity arthaḥ | yat ātma-tattvaṁsarveṣ ām ātmatnāṁmūlam | ātmā hi sva-prakāśa-rūpatayā nirupādhi-parama-premāspadatayā ca tat-tad-rūpeṇa pratī yata ity arthaḥ |

atha tasya sukha-rūpasya ajasratve hetum āha śāśvat praśāntam̐nityam̐ eva kṣ obha-rahitam̐tadvad abhayaṁbhaya-śūnyaṁviśokaṁśoka-rahitam̐ceti | na ca sukha-rūpatve tasya puṇya-janyatvaṁsyād ity āha śabdo na yatreti | yatra kriyārtho yajñady-arthaḥ puru-kāraḥ śabdo na pravartate ity arthaḥ | tvaṁtv aupaniṣ adampuruṣ am̐ ity ādi rī tyā kevalam̐ upaniṣ ad eva prakāśikā bhavatī ty arthaḥ | punaḥ sukha-svarūpatve cendriya-janyatvaṁvyāvartayati śuddham̐ ity ādinā | tatra śuddham̐doṣ a-rahitam̐ | samam̐ uccāvacatā-śūnyam̐ | sadasataḥ param̐ kāraṇa-kārya-vargād upari-sthitam̐ | kim̐bahunety āha māyā ca yasyābhimukhe yadunmukhatayā sthite jī van-mukta-gaṇe vilajjam̐naiva paraiti palāyate tato dūram̐gacchatī ty arthaḥ || śrī brahmā nāradam̐ ||5||

[6]

vyāñjite bhagavat-tattve brahma ca vyajyate svayam̐ | ato'tra brahma-sandarbhopy avāntaratayā mataḥ ||

atha bhagavad-āvirbhāve yogyatām āha –

bhakti-yogena manasi samyak prañihite'male
apaśyat puruṣ aṁpūrṇam̐ || [BhP 1.7.4] iti | vyākhyātam̐ eva ||6||

[7]

tad ittham̐brahmaṇā cuktam̐ --

tvambhakti-yoga-paribhāvita-hṛ t-saroja
āsse śrutekṣ ita-patho nanu nātha puriṣām̐ || iti || [BhP 3.9.11] || śrī -sutaḥ ||7||²

[8]

tad-āvirbhāvam āha sārḍha-daśabhiḥ --

tasmai sva-lokam̐bhagavān sabhājitaḥ
sandarśayām āsa param̐na yat-param̐ |
vyapeta-saṁkleśa-vimoha-sādhvasam̐
sva-dṛ ṣ ṭ avadbhir puruṣ air abhiṣ ṭ utam̐ ||9||

pravartate yatra rajas tamas tayoh
sattvaṁca miśram̐na ca kāla-vikramah̐ |
na yatra māyā kim̐ utāpare harer
anuvratā yatra surāsurārcitāḥ ||10||

² From this, I would assume that this is not meant to be a separate section, but refers back to the previous #8.

śyāmāvadātāḥ śata-patra-locanāḥ
piśaṅga-vastrāḥ surucaḥ supeśasaḥ |
sarve catur-bāhava unmiṣan-maṇi-
praveka-niṣkābharaṇāḥ suvarcasaḥ |
pravāla-vaidūrya-mṛṇāla-varcasaḥ
parisphurat-kuṇḍala-mauli-māliṇāḥ ||11||

bhrājīṣṭubhir yaḥ parito virājate
lasad-vimānāvalibhir mahātmanām |
vidyotamānaḥ pramadottamādyubhiḥ
savidyud abhrāvalibhir yathā nabhaḥ ||12||

śrīr yatra rūpiṇy urugāya-pādayoḥ
karoti mānambahudhā vibhūtibhiḥ |
preṅkhamśritā yā kusumākarānugair
vigīyamānā priya-karma gāyatī ||13||

dadarśa tatrākhila-sātvatāṃpatim
śriyaḥ patimyajñā-patimjagat-patim |
sunanda-nanda-prabalārhaṇādibhiḥ
sva-pārṣadāgraiḥ parisevitāmvibhum ||14||

bhṛtya-prasādābhimukhaṃdṛg-āsavaṃ
prasanna-hāsāruṇa-locanānanam |
kirīṇinamkuṇḍalinamcatur-bhujam
pīṭhāṇṣukamvakṣasi lakṣitamśriyā ||15||

adhyaṛhaṇī yāsanam āsthitaṃparam
vṛtāncatuḥśoḍaśa-pāṭa-śaktibhiḥ |
yuktāmbhagaiḥ svair itaratra cādhruvaiḥ
sva eva dhāman ramamāṇam īśvaram ||16||

tad-darśanāhlāda-pariplutāntaro
hṛṣyat-tanuḥ prema-bharāśru-locanaḥ |
nanāma pādāmbujam asya viśvasṛg
yat pāramahaṇṣyena pathādhigamyate ||17||

taṃprīyamāṇāmsamupasthitaṃkaviṃ
prajā-visarge nija-śāsanārhaṇam |
babhāṣa īśat-smita-śociṣā girā
priyaḥ priyaṃprīta-manāḥ kare sprīṣan ||18 [BhP 2.9.9-18] ||

tasmai bhagavad-ājñā-puraskāreṇa śrī-nārāyaṇāhvaya-puruṣa-nābhi-parkaje
sthityaiva tat-toṣaṇais tapobhir bhajate brahmaṇe sabhājitas tena bhajanena
vaśīkṛtaḥ san sva-lokaṃvaikuṇṭhambhuvanottamaṃbhagavān samyag
darśayāmāsa | yad yato viakuṇṭhāt param anyad vaikuṇṭhamparamśreṣṭhamna
vidyate parama-bhagavad-vaikuṇṭhatvāt | yad vā, yad yato vaikuṇṭhāt param

brahmākhyāntattvaṃparambhinnāṃna bhavati | svarūpa-śakti-viśeṣāviṣkāreṇa
māyānāvṛtāntad eva tad-rūpam ity arthaḥ | agre tv idamvyaktī kariṣyate |
tādṛśatve hetuḥ vyapeteti sva-dṛṣṭeto ca | avidyāsmītārāga-dveṣābhiniveśāḥ pañca
kleśāḥ viimohas taiḥ vaicitryamsādhvasambhayamvyapetāni sarkleśādīni yatra
tam | svasya dṛṣṭamdarśanam tad vidyate yeṣāntair ātmavidbhir api abhitaḥ
sarvānīśenaiva stutamślāghitam |

atha te munayo dṛṣṭvā nayanānanda-bhājanam |
vaikuṇṭhamāntad-adhiṣṭhānamvaikuṇṭhamāca svayaṃprabham ||
bhagavantamparikramya praṇipatyānumānya ca |
pratijagmuḥ pramuditāḥ śāntanto vaiṣṇavī mśriyam || [BhP 3.16.27-8]

punas tādṛśatvam eva vyanakti, pravartate iti | yatra vaikuṇṭhe rajas tamaś ca na
pravartate | tayor miśraṃsahacaramjadamyat sattvaṃna tad api | kintu anyad eva
| tac ca yāsuṣṭhu sthāpayiṣyamāṇā māyātaḥ parā bhagavat-svarūpa-śaktiḥ tasyāḥ
vṛttitvena cid-rūpaṃśuddha-sattvākhyāmsattvam iti tadīya-prakaraṇa eva
sthāpayiṣyate | tad eva ca yatra pravartate ity arthaḥ |

tathā ca nārada-pañcarātre jitante-stotre –

lokaṃvaikuṇṭha-nāmanāṃ
divya-ṣaḍ-guṇa-saṃyutam |
avaṣṭavānāṃ aprāpyaṃ
guṇa-traya-vivarjitam ||

pādmottara-khaṇḍe tu vaikuṇṭha-nirūpaśo tasya sattvasyāprākṛtatvaṃsphuṭam
evamdarśitam | yataḥ prakṛtīvibhūti-varṇanānantaram –

evaṃprakṛta-rūpāyā vibhūte rūpam uttamam |
tripādvibhūtirūpaṃtu śṛṇubhūdhara-nandini ||
pradhāna-parama-vyomnor antare virajā nadī |
vedāṅgasvedajanita-toyaiḥ prasrāvitā śubhā ||
tasyāḥ pāre para-vyomni tripādvibhūtaṃsanātanam |
amṛtamśāśvatamṇityam anantaṃparampadam ||
śuddha-sattva-mayaṃdivyam akṣarambrahmaṇaḥ padam || ityādi ||

prakṛta-guṇānāṃparasparāvyabhicāritvaṃtūktāṃsāṅkhyā-kaumudiyāṃ-
anyonya-mithuna-vṛttaya iti | taḥ -ṭīkāyāṃca anyonya-sahacarā avinābhāva-vartina
ityāvat | bhavati cātrāgamah –

anyonya-mithunāḥ sarve
sarve sarvatra-gāmiṇaḥ |
rajaso mithunaṃsattvam || ityādy upakramya

naiṣāṃ ādiś ca saṃyogo
vivyogo copalabhyate || itīti ||

tasmād atra rajaso'sad-bhāvā d asṛ jyatvamāmaso'sad-bhāvā d anāśyatvamprākṛ ta-
sattvābhāvāc ca saccidānanda-rūpatvamātasya darśitam | tatra hetur na ca kāla-
vikramaḥ iti | kāla-vikrameṇa hi prakṛ ti-kṣ obhāt sattvādayaḥ pṛ thak kriyante |
tasmād yatrāsau ṣ ad-bhāva-vikā ra-hetuḥ kāla-vikrama eva na pravartate tatra teṣ ām
abhāvaḥ sutarām eveti bhāvaḥ | kimca teṣ āmmūlata eva kuṭ hāra ity āha na yatra
māyeti | māyātra jagat-sṛ ṣ ṭ y-ādi-hetur bhagavac-chaktir na tu kāpaṭ ya-mātram |
raja-ādi-niṣ edhenaiva tad-vyudāsāt | athavā yatra tayoh sambandhi sattvamprākṛ ta-
sattvamīyat tad api na pravartate | miśram apṛ thag-bhūta-guṇa-trayampradhānam
ca | agre māyā-pradhānayoḥ bhedo vivecanī yaḥ |

kaimutyenoktam evārthamdraḍhayati | kim utāpare iti | tayor vimiśramkiṁcid
rajas-tamo-miśramsattvamca neti vyākhyā tu piṣ ṭ a-peṣ aṇam eva | sāmānyato rajas-
tamo-niṣ edhenaiva tat-pratipatteḥ | vākṣ yate ca tasya sattvasya prakṛ tād
anytamatvamdvādaśe śrī -nārāyaṇa-rṣ imprati mārkaṇḍeyena --

sattvamrajas tama itī śa tavā tma-bandho
māyāmayāḥ sthit-layodbhava-hetavo'sya |
lī lādhi tā yad api sattvamayī praśāntyai
nānye nī nānvyasana-moha-bhiyaś ca yābhyām ||

tasmāt taveha bhagavann atha tāvakānām
śuklāmtanumsva-dayitāmkuśalā bhajanti |
yat sātvatāḥ puruṣ a-rūpam uśanti sattvam
loko yato'bhayam utā tma-sukhamna cānyad || [BhP 12.8.39-40] iti ||

anayor arthaḥ | he ī śa yad api sattvamrajas tama itī tavaiva māyā-kṛ tā lī lāḥ |
kathambhūtāḥ – asya viśvasya sthityādi-hetavaḥ tathāpi yā sattvamayī saiva
praśāntyai prakṛ ṣ ṭ a-sukhāya bhavati | nānye rajas tamo-mayyau | na kevalam
praśāntyabhāva-mātram anayoḥ | kintv aniṣ ṭ aṁcety āha vyasaneti | he bhagavan
tasmāt tava śuklāmsattva-maya-lī lādhiṣ ṭ hātrī mtanumśrī -viṣ ṇu-rūpāmkuśalā
nipuṇā bhajanti sevante na tv anyāmbrahma-rudra-rūpānte bhajanti anusaranti |
na tu dakṣ a-bhairavādi-rūpām | kathambhūtāmsvasya tavāpi dayitāmloka-sānti-
karatvāt |

nanu mama rūpam api sattvātmakam iti prasiddham| tarhi kathamāntasyāpi
māyāmayatvam eva | nahi nahī ty āha sātvatāḥ śrī -bhāgatā yat sattvam puruṣ asya
tava rūpamprakāśam uśanti manyante yataś ca sattvāt loko vaikuṇṭ hākhyaḥ
prakāśate tad abhayam ātma-sukhampara-brahmānanda-svarūpam evalakṣ aṇa-
svarūpa-śakti-vṛ tti-viśeṣ a ucyate |

sattvamviśuddhamvasudeva-śabditam
yad ī yate tatra pumān apāvṛ taḥ | [BhP 4.3.23]

ityādy udāharis yamānānusārāt | agocaratve hetuḥ prakṛ ti-guṇaḥ | sattvam ity
aśuddha-sattva-lakṣ aṇa-prasiddhy-anusāreṇa tathābhūtaś cic-chakti-vṛ tti-viśeṣ aḥ
sattvam itī saṅgati-lābhāc ca | tataś ca tasya svarūpa-śakti-vṛ ttitvena
svarūpātmataivety uktam tad abhayam ātma-sukham itī | arthāntare bhagavad-
vighrahamprati rūpamīyad etad [BhP 2.8.2] ityādau śuddha-sattva-svarūpa-

mātratva-pratijñābhaṅgaḥ | abhayam ity ādau prāñjalatā-hāniś ca bhavati | anyat padasyaikasyaiva rajas tamaś ceti dvir-āvṛttau pratipatti-gauravaṁcotpadyate | pūrvam api nānye iti dvivacanenaiva parāmrṣṭe | tasmād asti prasiddhād anyat svarūpa-bhūtāmsattvam |

yad evaikādaśe yat kāya eṣa bhuvana-traya-sanniveśa [BhP 11.4.4] ityādau jñānam svata ity atra ṭīkā-kṛn-matamyasya svarūpa-bhūtāt sattvāt tanu-bhṛtām jñānam ity anena | tathā paro rajaḥ savitur jāta-vedā devasya bharga [BhP 5.7.14] ity ādau śrī-bharata-jāpye tan-matāmparo rajaḥ rajasah prakṛteḥ paramśuddha-sattvātmakam ity ādinā | ataeva prakṛtāḥ sattvādayo guṇā jīvasyaiva na tvīśasyeti śrūyate | athaikādaśe sattvaṁrajas tama iti guṇā jīvasya naiva me [BhP 11.25.12] iti |

śrī-bhagavad-upaniṣatsu ca –

ye caiva sāttvikā bhāvā rājasās tāmasās ca ye |
matta eveti tān viddhi na tv ahamteṣu te mayi ||
tribhir guṇa-mayair bhāvair ebhiḥ sarvam idam jagat |
mohitamnā bhijānāti mām ebhyaḥ param avyayam ||
daivī hy eṣā guṇa-mayī mama māyā duratyayā |
mām eva ye prapadyante māyām etāmtaranti te || iti [Gītā 7.12-4]

yathā daśame –

harir hi nirguṇaḥ sākṣāt
puruṣaḥ prakṛteḥ paraḥ |
sa sarva-dṛg upadraṣṭā
tambhajan nirguṇo bhavet || iti [BhP 10.88.5]

śrī-viṣṇu-purāṇe ca –

sattvādayo na santīśe
yatra ca prakṛtā guṇāḥ |
sa śuddhaḥ sarva-śuddhebhyaḥ
pumān ādyaḥ prasīdatu || iti [ViP 1.9.44]

atra prakṛtā iti viśiṣya aprākṛtās tv anye guṇās tasmin santy eveti vyañjitaṁtatraiva |

hlādinī sandhinī sarvit
tvayy ekā sarva-sarīraye |
hlāda-tāpa-karī miśrā
tvayi no guṇa-varjite || iti [ViP 1.12.69]

tathā ca daśame devendreṅoktam --

viśuddha-sattvaṁtava dhāma śāntam
tapomayaṁdhvasta-rajasa-tamaskam |
māyāmayo'yaṁguṇa-saṁpravāho

na vidyate te'graṇānubandha || iti [BhP 10.27.4]

ayam arthaḥ | dhāma svarūpa-bhūta-prakāśa-śaktiḥ | viśuddhatvam āha viśeṣaṇa-
dvayena | dhvasta-rajasa-tamaskamtapo-mayam iti ca | tapo'tra jñānaṁsa
tapo'tapyateti śruteḥ | tapomayaṁpracura-jñāna-svarūpam | jāḍyānśenāpi rahitam
ity arthaḥ | ātmā jñāna-mayaḥ śuddha itivat | ataḥ prākṛta-sattvam api vyāvṛttam |
ata eva māyāmayo'yamsattvādi-guṇa-pravāhas te tava na vidyate | yato'sāv
ajñānenaivānubandha iti |

ataeva śrī -bhagavantamprati brahmādi nāmsayuktikam --

sattvaṁviśuddhamśrayate bhavān sthitau
śarīriṇāmsreya-upāyanamvapuḥ |
veda-kriyā-yoga-tapaḥ-samādhibhis
tavārhaṇāmyena janaḥ samīhate ||

sattvaṁna ced dhātar idamnijambhaved
vijñānam ajñāna-bhidāpamārjanam |
guṇa-prakāśair anumīyate bhavān
prakāśate yasya ca yena vā guṇaḥ || [BhP 10.2.34-35]

ayam arthaḥ | sattvaṁtena prakāśamānatvāt tad-abhinnatayā rūpitaṁvapur
bhavān śrayate prakāṣayati | kathambhūtaṁsattvaṁviśuddham | anyasya rajasa-
tamobhyāmiśrasyāpi prākṛtatvena jāḍyānśa-saivalitatvān na viśeṣeṇa
śuddhatvam | etat tu svarūpa-śakty-ātmatvena tad-aśrasyāpy asparśād atīva
śuddham ity arthaḥ | kim arthamśraye | śarīriṇāmssthitau nija-caraṇāravinde
manaḥsthairyāya sarvatra bhakti-sukhād anasyaiva tvadīya-mukhya-prayojanatvād
iti bhāvaḥ | **bhakti-yoga-vidhānārtham** iti [BhP 1.8.19] śrī -kuntī -vākyāt |

kathambhūtaṁvapuruḥ śreyasāmsarveṣāṁpuruṣārthānāṁ upāyanam āśrayam |
nityānanda-paramānanda-rūpam ity arthaḥ | ato vapuḥ sa tava ca bheda-nirdeśo'yam
aupacārika eveti bhāvaḥ | ataeva yena vapuḥ āyad vapur ālambanenaiva janas
tavārhaṇāmpūjāṁkaroti | kaiḥ sādhanaiḥ vedādibhis tvad-ālambakair ity arthaḥ |
sādhanāṁsa tv arpitair eva tvad-arhaṇa-prāyatāsiddhāv api | vapuḥ o'napekṣatvāt |
tadrīśa-vapuḥ-prakāśa-hetutvena svarūpātmakatvaṁspaṣṭayanti |

he dhātā ced yadi idamśattvaṁyat tava nijamvijñānam anubhavaṁtadātmikā
sva-prakāśatā-śaktir ity arthaḥ | tan na bhavet | tarhi tu ajñāna-bhidāsva-
prakāśasya tavānubhava-prakāra eva mārjanamśuddhim avāpa | saiva jagati
paryavasīyate na tu tavānubhava-leśo'pīty arthaḥ |

nanu prākṛta-sattva-guṇeṇaśa bhavatu kimnijenety āha | prākṛta-guṇa-prakāśair
bhavān kevalam anumīyate na tu sāḁśātkriyā ity arthaḥ | athavā tava vijñāna-
rūpam ajñāna-bhidāyā apamārjanamca yan nijamśattvaṁtad yadi na bhaven
nāvīrbhavati tadaiva prākṛta-sattvādi-guṇa-prakāśair bhavān anumīyate tvan-nija-
sattvavīrbhāveṇa tu sāḁśātkriyā evety arthaḥ | tad eva spaṣṭayitumtatrānumāne
dvaividhyam āhur yasya guṇaḥ prakāśata iti | asvarūpa-bhūtaśyaiva sattvādi-
guṇasya tvad-avyabhicāri sambandhitva-mātreṇa vā tvad eva prakāśyamānatā-

mātreṇa vā tval-liṅgatvam ity arthaḥ | yathā aruṇodayasya sūryodaya-sānnidhya-
liṅgatvam yathā vā dhūmasyāgni-liṅgatvam iti tata ubhayathāpi tava sākṣ ātkāre
tasya sādhakatamatvābhāvo yukta iti bhāvaḥ |

tad evam aprākṛ ta-sattvasya tadī ya-sva-prakāśatā-rūpatvamiyena svaprakāśasya
tava sākṣ ātkāro bhavati ti sthāpitam | atra ye viśuddha-sattvarinnāma prakṛ tam eva
rajas-tamaḥ-sūnyammatvā tat-kāryambhagavad-vigrahādikaṁmanyante te tu na
kenāpy anuḡ hī tā ḥ | rajaḥ-sambandhābhāvena svataḥ praśānta-svabhāvasya
sarvatrodāsī natākṛ ti-hetos tasya kṣ obhāsambhavāt vidyā mayatvena yathā vasthita-
vastu-prakāśitā mātra-dharmatvāt, tasya kalpanāntarāyogyatvā ca | tad uktam api
agocarasya gocaratve hetuḥ prakṛ ti-guṇaḥ sattvam | gocarasya bahurūpatve rajaḥ |
bahurūpasya tirohitatve rajaḥ | tathā parasparodāsī natve sattvam | upakāritve rajaḥ
| apakāritve tamaḥ | gocaratvādī ni sthit-sṛ ṣ ṭ i-saiḥārāḥ udāsī natvādī ni ceti |

atha rajo-leśe tatra mantavye viśuddha-padavaiyarthyam ity alamtan-mata-rajo-
ghaṭ a-praghaṭ ṭ anayeti | **pādmottara-khaṇḍe** tu vaikuṇṭ ha-nirūpaṇe tasya
sattvasyā prakṛ tatvam sphuṭ am eva darśitam | yata uktam prakṛ ti-vibhūti-
varṇanānantaram |

evamprakṛ ta-rūpāya vibhūter rūpam uttamam |
tripād-vibhūti-rūpaṁtu śṛ ṇu bhūdhara-nandini ||
pradhāna-parama-vyomnor antare virajā nadī |
vedārga-sveda-janita-toyaiḥ prasarvitā śubhā ||
tasyāḥ pāre para-vyomni tripād-bhūtam sanā tanam |
amṛ tamśāśvatam nityam anantaṁparam padam ||
śuddha-sattva-mayaṁdivyam akṣ arambrahmaṇaḥ padam || ityādi |

tad etat samāptamprāsaṅgikamśuddha-sattva-vivecanam | atha *pravartate* ityādi
prakṛ tam eva padyamvyākhyāyate |

nanu guṇādy-abhāvān nirviśeṣ a evāsau loka ity āśaṅkya tatra viśeṣ as tasyāḥ
śuddha-sattvātmikāyāḥ svarūpānatirikta-śakter eva vilāsa-rūpa iti dyotayanis tam
eva viśeṣ aṁdarśayati harer iti | surāḥ sattva-prabhavāḥ asurāḥ rajas-tamaḥ-
prabhavāḥ tair arcitāḥ | tebhyo'rhattamā ity arthaḥ | guṇātī tatvād eveti bhāvaḥ |

tān eva varṇayati *śyāmāvadātā* iti | śyāmās ca avadātā ujjvalās ca te | pī tavastrāḥ
supēśaso'tisukumārāḥ unmiṣ anta iva prabhāvanto maṇipravekā maṇy-uttamā yeṣ u
tāni niṣ kāṇi padakāny ābharaṇāni yeṣ āṁte suvarcasas tejasvinaḥ |

pravāleti [2.9.11] | ke'pi tebhyaḥ śrī -bhagavat-sārūpyam labdhavadbhyo'nye
pravālādi-sama-varṇāḥ | punar api lokamvarṇayati bhrājiṣ ṇubhir iti | śrī r yatreti
śrī ḥ svarūpa-śaktiḥ rūpiṇī tat-preyasī -rūpā mānam pūjāmvibhūtibhiḥ rūpiṇī tat
preyasī -rūpā mānam pūjāmvibhūtibhiḥ sva-sakhī -rūpābhiḥ | preṅkhamāndolanam
śritā vilāsena | kusumākāro vasantas tad-anuḡā bhramarās tair vividhamgī yamānā |
svayampriyasya hareḥ karma gāyantī bhavati | dadarśeti tatra loka iti prakṛ tanānā m
yac-chabdānāmvīśeṣ yamakhila-sātvatāmsarveṣ āmsātvatānāmyādava-vī rāṇā m
patih

śriyaḥ patir yajñā-patiḥ prajāpatir
dhiyāmpatir loka-patir dharāpatiḥ |
patir gatiś cāndhaka-vṛṣṇi-sātvatām
prasī datāmme bhagavan satāmpatiḥ ||

ity [BhP 2.4.20] etad vākya-saivāditvāt | śrī -bhāgavata-mate śrī -kṛṣṇasyaiva
svayāmbhagavattvena pratipādayiṣyamānatvāt | tac caitad anantarambrahmaṇe
catuḥśloki -rūpāmbhāgavatāmśrī -bhagavatopadiṣṭam | tatra ca –

purā mayā proktam ajāya nābhye
padme niṣaṅṅāya mamādi-sarge |
jñānamparamman-mahimāvabhāsam
yat sūrayo bhāgavatāmvadanti ||

iti tṛtīye [BhP 3.4.13] uddhavaṃprati śrī -kṛṣṇa-vākyaṅnusāreṇa ||

yo brahmāṇamvidadhāti pūrvam
yo vai vedāntī ca prahiṇoti tasmai |
tāmha devam ātma-buddhi-prakāśam
mumukṣur vai śaraṇam amuṃvrajat || iti [GTU 1.22]

śrī -gopāla-tāpany-anusāreṇa ca tasmai vopadeṣṭṛtva-śruteḥ ||

tadu hovāca brahmasavanāncarato me dhyātaḥ stutaḥ parārdhānte so'budhyata
gopaveśo me puruṣaḥ purastādāvirbabhūveti śrī gopālatāpany-anusāreṇaiva kvacit
kalpe śrī -gopāla-rūpeṇa ca sṛṣṭyādāv ittham eva brahmaṇe darśita-nija-rūpatām
tad-dhāmno mahā-vaikuṇṭhatvena śrī -kṛṣṇa-sandarbhē sādhyaiṣyamānatvāc ca
dvārakāyāṃprakaṭyāvasare śruta-sunanda-nandādi-sāhacaryeṇa śrī -prabalādayo'pi
jñeyāḥ | yathoktamprathame sunanda-nanda-śīrṣānyā ye cānye sātvata-rṣabhā iti
[BhP 1.14.32]

bhṛtya-prasādeti [2.9.15] | dṛg evāsava iva draṣṭṛnāmmadakarī yasya tam | śriyā
vakṣo-vāma-bhāge svarṇa-rekhākārayā | adhyarhaṇī yeti catasraḥ śaktayo
dharmādyāḥ | pādmottara-khaṇḍe yoga-pīṭhe ta eva kathitāḥ | na bahiraigā
adharmādyā iti | tathā hi,

dharmajñāna tathaisvarya-
vairāgyaiḥ pāda-vigrahaiḥ |
ṛg-yajuh-sāmātharvāṇa-
rūpair nityaṃvṛtamkramād || iti |

samastāntas tathā śabda-prayogas tvāṛṣaḥ | śoḍaśa-śaktayaś caṇḍādyāḥ | tathā ca
tatraiva – caṇḍādi-dvāra-pālais tu kumudādyaiḥ surakṣitā iti | nagarī ti
pūrveṇānvayaḥ | te ca –

caṇḍa-pracaṇḍau prāg-dvāre yāmye bhadra-subhadrakau |
vāruṇyāmjaya-vijayau saumye dhāṭṛ-vidhātarau ||
kumudaḥ kumudākṣaś ca puṇḍarīko'thā vāmanaḥ |

śarke karnaḥ sarva-netraḥ sumukhaḥ supraṭiṣṭ hitaḥ ||
ete dikpatayaḥ proktāḥ puryām atra suśobhane || iti |

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

kūrmas ca nāgarājaś ca vanateyas trayī śvaraḥ |
chandānī sarva-mantrās ca pī ṭ ha-rūpatvam āsthitā || iti ||

trayī śvara iti vainateya-viśeṣaṇam | tasya chandomayatvāt |

yadyapy uttara-khaṇḍa-vacanāntat parama-vyoma-paramatathāpi tat-
sādr̥śyāgamādi-prasiddheś ca śrī -kṛ ṣ ṇa-yoga-pī ṭ ham api ca tadvaj jñeyam | atra
ṣ oḍaśa-śaktayaḥ sākṣ āt śrī -kṛ ṣ ṇa eva śrī -kṛ ṣ ṇa-sandarbhe purastād
udāhariṣ yamāṇa-prabhāsa-khaṇḍa-vacanāt śrutā lambinyādaya eva vā jñeyā iti |
svaiḥ svarūpa-bhūtair aiśvaryaḍibhir yuktam | itaratra yogiṣ u adhruvaiḥ prāptair ity
arthaḥ | sva-svarūpa eva dhāmāni śrī -vaikuṇṭ he ramamāṇamataeveśvaram |
katham api parādhī na-siddhatvābhāvāt |

tad-darśaneti [2.9.17] | yat padāmbujāmpāramahaṇṣyena pathādhigamyata iti
saccidānanda-ghanatvaṁtasya vyanakti | tvaṁprī yamāṇam iti tambrahmāṇam
bhagavān babhāṣ e | prajā-visarge kārye nijasya svānīśa-bhūtasya puruṣ asya
śāsane`rhaṇamyogyam |

nanv asau puruṣ a eva tam anuḡ ḥ ṇātu śrī -bhagavatas tu parāvasthatvāt tena
prākṛ ta-sṛ ṣ ṭ i-kartrā sambandho`pi na sambandha ity āśaṅkya tasya bhakta-
vātsalyātiśaya evāyam ity āha, priyaṁtasmin premavantam |

yataḥ so`pi priyaḥ prema-vaśaḥ | tatrāpi prī yamāṇam iti prī tamanā iti ca viśeṣ aṇam
tadāni ṁpremollāsātiśaya-dyotakam | tamprati bhagavac-cihna-darśanena tasyāpi
tatra prī ty-atiśayaṁvyañjayati ī ṣ at-smita-rociṣ ā gireti kare spr̥ śann iti ca | asya śrī -
kṛ ṣ ṇopāsakatvaṁśrī -gopāla-tāpanī -vākyena darśitam |

tathā ca **brahma-saṁhitāyām**[5.22-5] –

tatra brahmābhavad bhūyaś caturvedī caturmukhaḥ |
sa jāto bhagavac-chaktyā tat-kālamkila coditaḥ ||
sisṛ kṣ āyāṁmatimcakre pūrva-saṁskāra-saṁskṛ tāṁ |
dadarśa kevalāmdhvāntamānyat kim api sarvataḥ ||
uvāca puratas tasmai tasya divyā sarasvatī |
kāmaḥ kṛ ṣ ṇāya govindāya gopī -jana ity api ||
vallabhāya priyā vahner ayaṁte dāsyati priyam |
tapa tvaṁtapa etena tava siddhir bhaviṣ yati ||
atha tepe sa suciraṁprī ṇan govindam avyayam || ity ādi ||

śrī -śukaḥ ||8||

[9]

atha sā bhagavattā ca nāropitā kintu svarūpa-bhūtaivety etam arthampunar
viśeṣataḥ sthāpayitumprakaraṇāntaram ārabhyate | tatra vastunas tasya śaktitvam
āha |

vedyamvāstavam atra vastv ity asya viśeṣaṇābhyām eva
śivadamtāpa-trayonmūlanam iti | [BhP 1.1.2]

śivamparamānandaḥ tad-dānaṁsvarūpa-śaktyā | tāpa-trayammayā-śakti-kāryam
tad-unmūlanamca tayaiveta || śrī -vyāsaḥ ||9||

[10]

te ca māyā-śakti-svarūpa-śaktī paraspara-viruddhe tathā tayor vṛttayaś ca sva-sva-
gaṇa eva paraspara-viruddhā api bahvyaḥ | tathāpi tāsām ekamnidhānamtad evety
āha |

yac-chaktayo vadatāmvādināmvai
vivāda-saivāda-bhuvo bhavanti |
kurvanti caiṣāmmuhur ātma-mohaṁ
tasmai namo 'nanta-guṇāya bhūmne || [BhP 6.4.26]

spaṣṭam || daksah śrī -puruṣottamam ||10||

[11]

tathā –

yasmin viruddha-gatayo hy anīśampatanti
vidyādayo vividha-śaktaya ānupūrvyāt |
tad brahma viśva-bhavam ekam anantam ādyam
ānanda-mātram avikāram ahamprapadye || [BhP 4.9.16]

ānupūrvyā sva-sva-varge uttama-madhyama-kaṇiṣṭha-bhāvena vartamānā vividha-
śaktayaḥ prāyaḥ parasparamviruddha-gatayo'pi yasmin yad āśritya anīśampatanti
sva-sva-vyāpāraṁkurvanti || dhruvaḥ śrī -pṛṣṇigarbham ||11||

[12]

sargādi yo 'syānuruṇaddhi śaktibhir
dravya-kriyā-kāraka-cetanātmabhiḥ |
tasmai samunnaddha-niruddha-śaktaye
namaḥ parasmai puruṣāya vedhase || [BhP 4.17.18]

anuruṇaddhi karoti | śrī -maitreyo viduram ||12||

[13]

tāsām acintyatvam āha |

ā tmeśvaro tarkya-sahasra-śaktir iti || [BhP 3.33.3]

spaṣṭam || uktaṁcācintyatvaṁśrutes tu śabda-mūlatvād ity [Vs 2.1.27] ādau |
ātmani caivaṁvicitrās ca hī ty [?] ādau ca || śrī -devahūtiḥ kapiladevam ||13||

[14]

śaktes tu svābhāvika-rūpatvam āha –

sattvaṁrajas tama iti triṣṭ d ekam ādau
sūtramahān aham iti pravādanti jīvam |
jīva-na-kriyārtha-phala-svarūpatayoru-śaktir
brahmaiva bhāti sad asac ca tayoh paramyat || [BhP 11.3.38]

brahmaiva urū-śaktir anekātmaka-śaktimad bhāti | eva-kāreṇa brahmaṇa eva sā
śaktir na tu kalpiteti svābhāvika-rūpatvaṁśakter bodhayati | tatra hetuḥ | yad
brahma yat sthūlaṁkāryaṁpr thivyādi-rūpaṁsasat sūkṣmaṁkāraṇaṁprakṛtyādi-
rūpaṁstaylor bahiraṅga-vaibhavayoḥ paraṁsvarūpa-vaibhavaṁśrī -vaikuṇṭhādi-
rūpaṁstaṣṭha-vaibhavaṁśuddha-jīva-rūpaṁca | anyathā tat-tad-bhāvāsiddhiḥ |

kiṁrūpatayā tat-tad-rūpaṁ | tatrāha jīva-na-kriyārtha-phala-rūpatayā mahad-ādi-
lakṣaṇa-jīva-na-śakti-rūpatvena, sūtrādi-lakṣaṇa-kriyā-śakti-rūpatvena, tan-mātrādi-
lakṣaṇārtha-rūpatvena, prakṛti-lakṣaṇa-tat-tat-sarvaikya-rūpatvena sad-asad-rūpaṁ
| phala-rūpatvena tayoh param | tatra phalaṁpuruṣārtha-svarūpaṁsa-vaibhavaṁ
bhagavad-ākhyāncid-vastu tad-anumatatvāt śuddha-jīvākhyāncid-vastu ca |
etena jīva-na-kriyādi-rūpeṇorū-śaktitvaṁvyañjitam | śakteḥ svābhāvika-rūpatvam
sa-pramāṇaṁspaṣṭam ayati |

ādau yad ekambrahma tad eva sattvaṁrajas tama iti tri-ṣṭ pradhānaṁtataḥ kriyā-
śaktyā sūtramjīva-na-śaktyā mahān iti | tato'ham ahaṁkāra iti | tad eva ca jīvaṁ
śuddha-svarūpaṁjīva-tmānaṁtad-upalakṣaṇaṁvaikuṇṭhādi-vaibhavaṁca
pravādanti vedāḥ | te ca – sadaiva saumyedaṁ agra āsīd ity ādyāḥ [ChāU 6.2.1] |

ādāv ekamntatas tat tad-rūpaṁ iti śakteḥ svābhāvikatvam āyātam
anyasyāsadbhāvenaupādihikatvāyogāt | svarūpa-vaibhavaṁsāraṅga-pratyāraṅgan
nitya-siddhatve'pi, sūrya-sattayā tad-raṣmi-paramāṇu-ṣṭyāndasyeva, tat-sattayā
labdha-sattākatvāt tad-upādānatvaṁtadādikatvaṁca syāt | tasya bhāsā sarvaṁ
idamvibhāti ti [Kaṭha 2.2.15] śruteḥ |

śakter acintyatvaṁsvābhāvikatvaṁcoktamśrī -viṣṇu-purāṇe –

nirguṇasyāprameyasya
śuddhasyāpyamalātmānaḥ |
kathānsargādi-kartādi-kartṛtvam
brahmaṇo'bhyupagamyata || [ViP 1.3.1]

iti maitreya-praśnānantaramśrī -parāśara uvā ca ---

śaktayaḥ sarva-bhāvānām
acintya-jñāna-gocarāḥ |
yato'to brahmaṇas tās tu
sargādyā bhāva-śaktayaḥ |
bhavanti tapasāmsreṣ ṭ ha
pāvakasya yatoṣ ṇatā || [ViP 1.3.2]

atra śrī dhara-svāmi-ṭ ī kā ca –

tad evambrahmaṇaḥ sṛ ṣ ṭ y-ādi-kartṛ tvam uktam | tatra śaṅkate – nirguṇasyeti |
sattvādi-guṇa-rahitasya, aprameyasya deśa-kālādy-āparicchinnaśya śuddhasya
adehasya sahakāri-śūnyasyeti vā, amalātmanaḥ puṇya-pāpa-saiṅkāra-śūnyasya,
rāgādi-śūnyasyeti vā | evambhūtasya brahmaṇaḥ kathamsargādi-kartṛ tvam iṣ yate,
etad-vilakṣ aṇasyaiva loke ghaṭ ādiṣ u kartṛ tvādi-darśanād ity arthaḥ | pariharati
śaktaya ity sārđhena | loke hi sarveṣ āmbhāvānāmmani-mantrādi nāmśaktayaḥ
acintya-jñāna-gocarāḥ | acintyaṁtarkāsaḥamnyaj-jñānamkāryānyathānupapatti-
pramāṇakāmtasya gocarāḥ santi |

yad vā – acintyā bhinnābhinnatvādi-vikalpaiś cintayitum aśakyāḥ kevalam
arthāpatti-jñāna-gocarāḥ santi | yad evamato brahmaṇo'pi tās tathāvidhāḥ śaktayaḥ
sargādi-hetu-bhūtāḥ bhāva-śaktayaḥ svabhāva-siddhāḥ śaktayaḥ santy eva |
pāvakasya dāhakatvādi-śaktivat | ato guṇādiḥi nasyāpy acintya-śaktimattvād
brahmaṇaḥ sargādi-kartṛ tvamghaṭ ata ity arthaḥ | śrutiś ca –

na tasya kāryamkaraṇamca vidyate
na tat-samaś cābhyadhikaś ca dṛ śyate |
parāśya śaktir vividhaiva śrūyate
svābhāviki jñāna-bala-kriyā ca || [ŚvetU 6.8]

māyāntu prakṛ timvidyān
māyinaṁtu maheśvaram || [ŚvetU 4.10]

yad vā evamyojanā – sarveṣ āmbhāvānāmpāvakasyoṣ ṇatā-śaktivad-acintya-jñāna-
gocarāḥ śaktayaḥ santy eva | brahmaṇaḥ puṇas tāḥ svabhāva-bhūtāḥ svarūpād
abhinnāḥ śaktayaḥ | parāśya śaktir vividhaiva śrūyate iti śruteḥ |

ato maṇi-mantrādibhir agnauṣ ṇyavan na kenacid vihantumśakyante | ata eva tasya
nirarṅkuśam aiśvaryam | tathā ca śrutiḥ –

sa vā ayam asya sarvasya vaśī sarvasyeśānaḥ sarvasyādhipatir ity ādiḥ [BAU 4.4.22]
|

yata evamato brahmaṇo hetoḥ sargādyā bhavanti nātra kācid anupapattiḥ ity eṣ ā |

atra praśnaḥ so'yambrahma khalu nirviśeṣ am eveti pakṣ am āśritya, parihāras tu
saviśeṣ am eveti pakṣ am āśritya kṛ ta iti jñeyam | ata eva praśne śuddhasyety api

vyākhyā tam | śuddhatvaṁhy atra kevalatvaṁmatam, tac ca yuktaṁ parihāre
brahmaṇi śaktisthāpanāt | pūrva-pakṣ imate brahmaṇi śaktir api nāstī ti gamyate |
tataḥ praśna-vākye'py evam arthāntaramjñeyam – nirguṇasya prākṛ tāprākṛ ta-
guṇa-rahitasya, ataeva pramāṇāgocarasya tata evāmalātmano'pi śuddhasya, na tu
sphaṭ ikāder iva paracchāyayānyathā-dṛ ṣ ṭ asya | tad evamnirviṣeṣ atā m avalambya
praśne siddhe | parihāre tu prathama-yojanāyāmnirviṣeṣ a-pakṣ am anā dṛ tyā
brahmaṇi kartṛ tva-pratipatty-arthamśaktayaḥ sādhitāḥ | dvitī ya-yojanāyāmtatra ca
viṣeṣ a-pratipatty-arthamyathā jalādiṣ u kadācid uṣ ṇatādikam āgantukamśyāt tathā
brahmaṇi na syād iti nirdhāritam | **na tat samaś cābhyadhikaś ca dṛ śyate** iti śruteḥ |

tathā maṇimantrādibhir iti vyatireka eva dṛ ṣ ṭ ānta ity ato brahma-śaktayas tu
nānyena parābhūtā ity etac ca darśitam | kimca, brahma-padena sarvaṁkhalv
idambrahmeti prasiddhimvyajya sattvādi-guṇamaya-māyāyās tad-anythingve'pi,
nirguṇasyeti prākṛ ta-guṇair aspr ṣ ṭ atvam aṅgī kṛ tyā teṣ āmbahiraṅgatvaṁsvī kṛ tam |

tad etad eva māyāṁca prakṛ timvidyād ity eṣ ā śrutiḥ svī cakāra | māyāṁca tad
apāśrayām itivan mahēśvaratvān māyāyā bahiraṅgāyā āśraya iti tāmparābhūya
sthitam iti ca labhyate | tasmāt pūrvavad atrāpi śakti-mātrasya svābhāvikatvaṁ
māyā-doṣ āspr ṣ ṭ atvaṁca sādhitam | ataeva śrī gī topaniṣ atsu ca –

jñeyam yat tat pravakṣ yāmi yaj jñā tvā'mṛ tam aśnute |
anādimat parambrahma na sat tan nāsad ucyate ||
sarvataḥ paṇi-pādantad ity ādi | [Gī tā 13.12-13]

atreyaṁprakriyā – ekam eva tat parama-tattvaṁsvābhāvikācintya-śaktyā
sarvadaiva svarūpa-tad-rūpa-vaibhava-jī va-pradhāna-rūpeṇa caturdhāvaṣ ṭ hate |
sūryāntar-maṇḍalastha-teja iva maṇḍala-tad-bahirgata-raśmi-tat-praticchavi-rūpeṇa
| evam eva **śrī -viṣ ṇu-purāṇe** ---

eka-deśa-sthitasyaṅner jyotsnā vistāriṇī yathā |
parasya brahmaṇaḥ śaktis tathedam akhilaṁjagad || iti || [ViP 1.22.56]

yasya bhāsā sarvam idamvibhā tī ti śruteḥ | atra vyāpakatvādinā tat-tat-samāveśādy-
anupapattiś ca śakter acintyatvenaiva parāhatā | durghaṭ a-ghaṭ atvaṁhy
acintyatvam | śaktiś ca sā tridhā – antaraṅgā bahiraṅgā taṭ asthā ca | tatrāntaraṅgayā
svarūpa-śaktyākhyayā pūrṇenaiva svarūpeṇa vaikuṇṭ hādi-svarūpa-vaibhava-rūpeṇa
ca tad avatiṣ ṭ hate | taṭ asthayā raśmi-sthānī ya-cid-ekātma-śuddha-jī va-rūpeṇa,
bahiraṅgayā māyākhyayā praticchavi-gata-varṇa-śāvalya-sthānī ya-tadī ya-bahiraṅga-
vaibhava-jaḍātma-pradhāna-rūpeṇa ceti caturdhvā tvam | ataeva tadātmakatvena
jī vasyeva taṭ astha-śaktitvaṁpradhānasya ca māyāntar-bhūtatvam abhipretya śakti-
trayaṁśrī -viṣ ṇu-purāṇe gaṇitam –

viṣ ṇu-śaktiḥ parā proktā kṣ etra-jñā khyā tathāparā |
avidyā-karma-sañjñānyā tṛ tī yā śaktir iṣ yate || [ViP 6.7.61]
taṭ tirohitatvāc ca śaktiḥ kṣ etra-jñā-sañjñā |
sarva-bhūteṣ u bhūpāla tāratamyena vartate ||[ViP 6.7.63] iti ||

avidyā karma kāryamnyasyāḥ sā tat-sañjñā māyety arthaḥ | yadyapī yambahiraṅgā
tathāpy asyās taḥ astha-śaktimayam api jī vaṁ āvaritumsāmarthyam astī ty āha tayeti
| tāratamyena tat-kr̥ tāvaraṇasya brahmādi-sthāvarānteṣ u deheṣ u laghu-guru-
bhāvena vartate ity arthaḥ | tad uktam – **yathā sammohito jī va** iti [BhP 1.7.5] |
yayaivācintya-māyayā jñeyam | pradhānasya māyā-vyāṅgyatvaṁcāgre darśayiṣ yate
| atrāntaraṅgatva-taḥ asthatva-bahiraṅgatvādinaiva teṣ ām ekātmakānāntat tat
sāmyam, na tu sarvātmāneti tat tat sthānī yatvam evoktam | na tu tat-tad-rūpatvaṁ
tatas tat tad doṣ ā api nāvakāśāmlabhante iti || śrī -pippalāyano nimim ||14||

[15]

tad evaṁsarvābhīr militvā cid-acic-chaktir bhagavān | evam eva parameśvaratvena
stūyamānambrahmāṇamprati hiraṇyakaśipunāpy uktam – **cid-acic-chakti-**
yuktāyeti [BhP 7.3.34] |

cid-vastuś cid-vastv-antarāśrayatvaṁ raśmy-ābhāsādi-jyotiṣ o jyotir-
maṇḍalāśrayatvam iva | tatra taḥ asthākhyā jī va-śaktir yathāvasaram**paramātmā-**
sandarbhē vivaraṇī yā |

atha antaraṅgākhyā-vivaraṇāya bahiraṅgāpy uddiśyate ye cāparā parā ceti | śrī -
viṣṇu-purāṇē śrūyate –

sarva-bhūteṣ u sarvātmān yā śaktir aparā tava |
guṇāśrayā namas tasyai śāśvatāyai sureśvara ||
yātī ta-gocarā vācāṁmanasāmcāviśeṣ aṇā |
jñāni-jñāna-paricchedyā vande tām ī śvarī mparām || iti || [ViP 1.19.76-7]

saiṣ ā bahu-vṛttikaiva jñeyā, **parāsyā śaktir bahudhaiva śrūyate** iti śruteḥ ||15||

[16]

tatra bahiraṅgām āha –

ṛte'rthamnyat pratī yeta
na pratī yeta cātmāni |
tad vidyād ātmano māyām
yathābhāso yathā tamaḥ || [BhP 2.9.33]

arthamparamārtha-bhūtamāmvinā yat pratī yeta, mat-pratī tau tat-pratī ty-
abhāvāt | matto bahir eva yasya pratī tir ity arthaḥ | yac cātmāni na pratī yate, yasya
ca mad-āśrayatvaṁvinā svataḥ pratī tir nāstī ty arthaḥ | tathā lakṣaṇamvastu
ātmano mama parameśvarasya māyāmjī va-māyā guṇa-māyeti dvy-ātmikāṁ
māyākhyā-śaktimvidyāt | atra śuddha-jī vasyāpi cid-rūpatvāviśeṣ eṇa tadī ya-raśmi-
sthānī yatvena ca svāntaḥpāta eva vivakṣitaḥ | tatrāsyā dvy-ātmikatvenābhidhānam
dṛṣṭānta-dvaividhyena labhyate | tatra jī va-māyākhyasya prathamānīśasya
tādṛṣatvaṁdṛṣṭāntena spaṣṭāyann asambhāvanāmnirasyati **yathābhāso** iti | ābhāso
jyotir-bimbasya svī ya-prakāśād vyavahita-pradeśe kathaṁcid ucchalita-praticchavi-
viśeṣ aḥ | sa yathā tasmād bahir eva pratī yate, na ca tamvinā tasya pratī tis tathā

sāpī ty arthaḥ | anena praticchavi-paryāyābhāsa-dharmatvena tasyām
 ābhāsākhyatvam api dhvanitam | atas tat-kāryasyābhāsākhyatvamkvacit [ābhāsaś ca
 nirodhaś](#) cety ādau [BhP 2.10.7] | atra sa yathā kvacid atyantodbhaṭ ātmā
 svacākcikya-cchaṭ āpatitanetrānāmetra-prakāśam āvṛ notī | tam āvṛ tya ca
 svenātyantodbhaṭ a-tejastvenaiva draṣ ṭ ṛ -netraṁvyākulayan svopakaṅṭ he varṇa-
 śāvalyam udgirati | kadācit tad eva pṛ thag-bhāvena nānākāratayā pariṇamayati |
 tatheyam api jī va-jī nam āvṛ notī | sattvādi-guṇa-sāmya-rūpāṅguṇa-māyākhyām
 jaḍāmprakṛ tim udgirati | kadācit pṛ thag-bhūtan sattvādi-guṇān nānākāratayā
 pariṇamayati ceti jīyam | tad uktam – [eka-deśa-sthitasyāgner](#) [ViP 1.22.56] ity ādi
 |

tathā [cāyurveda-vidah](#) –

[jagad-yoner anicchasya cid-ānandaika-rūpiṇah](#) |
[puṅso'sti prakṛ tir nityā praticchāyeva bhāsvataḥ](#) ||
[acetanāpi caitanya-yogena paramātmanaḥ](#) |
[akarod viśvam akhīlam anityam nā ṭ akā kṛ tir](#) || iti ||

tad evaṁnimittanīso jī va-māyā upādānānīso guṇa-māyety agre'pi vivecanī yam |
 athaivamsiddhamguṇa-māyākhyāṁdvitī yam apy anīsamdṛ ṣ ṭ āntena spaṣ ṭ ayati,
 yathā tama iti | tamaḥ-śabdenātra pūrvoktamtamaḥ-prāyamvarṇa-śāvalyam ucyate
 | tad yathā tan mūla-jyotiṣ y-asad api tad-āśrayatvamvinā na sambhavati tadvad
 iyam apī ti | athavā māyāmātra-nirūpaṇa eva pṛ thak dṛ ṣ ṭ ānta-dvayam | tatrābhāsa-
 dṛ ṣ ṭ ānto vyākhyātaḥ |

tamo-dṛ ṣ ṭ āntaś ca | yathāndhakāre jyotiṣ o'nyatraiva pratī yate, jyotir vinā ca na
 pratī yate jyotirātmā cākṣ uṣ aiva tat pratī ter na pṛ ṣ ṭ hādineti tatheyam apī ty evaṁ
 jīyam | tataś cānīsa-dvayamtu pravṛ tti-bhedenaivohyamna tu dṛ ṣ ṭ ānta-bhedena |
 prāktana-dṛ ṣ ṭ ānta-dvedhābhiprāyeṇa tu pūrvasyā ābhāsa-paryāya-cchāyā-śabdena
 kvacit prayogaḥ uttarasyās tamaḥ śabdenaiva ceti | yathā [sasarja chāyayāvidyām
 paīca-parvānam agrataḥ](#) [BhP 3.20.18] ity atra | yathā ca [kvāhamtamo mahad
 aham](#) [BhP 10.14.11] ity ādau | pūrvatrāvidyāvidyākhyā-nimitta-śakti-vṛ ttikatvāj
 jī v-viṣ ayakatvena jī va-māyātvam |

tathā sasarjety ādau chāyā-śaktimāyām avalambya sṛ ṣ ṭ yārambhe brahmā svayam
 avidyām āvirbhāvitavān ity arthaḥ |

[vidyāvidye mama tanū vddhy uddhava śarī riṇām](#) |
[bandha-mokṣ a-karī ādye māyayā me vinirmitte](#) || [BhP 11.11.3] ity uktatvāt |

anayor āvirbhāva-bhedaś ca śrūyate | tatra pūrvasyāḥ [pādme](#) śrī -kṛ ṣ ṇa-satyabhāmā-
 sanivādī ya-kārttika-māhātmye deva-gaṇa-kṛ ta-māyā-stutau –

[iti stutavantas te devās tejo-maṇḍala-saṁsthitam](#) |
[dadṛ ṣ ur gagane tatra tejo-vyāpta-dig-antaram](#) ||
[tan-madhyād bhāratī m̄sarve śuśrūvur vyoma-cāriṇī m](#) |
[aham eva tridhā bhinnā tiṣ ṭ hāmi trividhair guṇaiḥ](#) || ity ādi ||

uttarasyāḥ pādmoṭṭara-khaṇḍe saṅkhyāṁprakṛti-sthānamniviḍa-dhvāntam
avayayam iti || śrī -bhagavān brahmāṇam ||16||

[17]

atha svarūpa-bhūtākhyāṁ antaraiḡāmsaktimsarvasyāpi pravṛtṭy-
anyathānupapattiyā tāvad āha dvābhyām –

yan na sprśanti na vidur mano-buddhī ndriyāsavaḥ |
antar bahiś ca vitatāṁvyomavat tan nato'smy aham || [BhP 6.16.23]

dehendriya-prāṇa-mano-dhiyo'mī
yad-anīśa-biddhāḥ pracaranti karmasu |
naivānyadā loham ivāprataptaṁ
sthāneṣ u tad-draṣṭṛ-upadeśam eti || [BhP 6.16.24]

ṭīkā ca – yad brahma vyomavad vitatam api asavaḥ prāṇāḥ kriyāśaktya na sprśanti,
mana-ādī ni ca jñāna-śaktyā na viduḥ, tad brahma nato'smi | teṣaṁantaj-jñāne hetum
āha | dehendriyādayo'mī yad-anīśa-biddhā yac-caitanyānīśenāviṣṭāḥ santaḥ
karmasu svasvaviṣṭaḥ ayeṣ u pracaranti | yathā aprāptāṁlohamna dahati | ato yathā
loham agni-śaktyaiva dāhakaṁsat agniṁna dahati, evāmbrahma-gata-jñāna-
kriyā-śaktibhyāṁpravartamānā dehādayas tan na sprśanti na viduś ceti bhāvaḥ |
ityeṣāḥ |

atrādvaita-śārīrake'pi sāṅkhyam ākṣipyoktam, yathā – atha punaḥ sāḡṣi-nimittam
īkṣitṛtvāṁpradhānasya kalpyeta yathāgni-nimittam ayaḥ-piṇḍāder dagdhṛtvāṁ
tathā sati yan nimittam īkṣitṛtvāṁpradhānasya, tad eva sarvajñāṁmukhyaṁ
jagataḥ kāraṇam iti [Śāṅkara-bhāṣya, 1.1.5] |

śrutiś cātra –

tam eva bhāntam anubhāti [KaṭhaU 2.2.15]

ko hy evānyāt kaḥ prāṇyāt yad eṣ ākāśa ānando na syāt, cakṣuṣaś cakṣurūta
śrotrasya śrotram ityādyā | [TaittU 2.7]

atha prakṛtasyāvaśiṣṭatāṭīkā –jīvas tarhi daṣṭṛtvājānātu, netyāha sthāneṣ u jāgrad-
ādīṣ u draṣṭṛ-apadeśāṁdraṣṭṛ-sañjñāntad evaiti prāpnoti | nānyo jīvo nāmāsti
nānyo'to'sti draṣṭṛetyādi śruteḥ [BAU 3.17.23] | yad vā draṣṭṛ-apadeśāṁdraṣṭṛ-
sañjñāṁjīvam api tadaiveti jānāti, na tu jīvas taj-jānāti ty arthaḥ ity eṣāḥ |

tad uktam –

tritayaṁtatra yo veda sa ātmā svāśrayāśraya iti | [BhP 2.10.9]

śrutau ca – jīvo nāmāto'nyaḥ svayāṁsiddho nāsti parantu tadātmaka evety arthaḥ |
tathāto'nyo draṣṭṛā nāsti, sarva-draṣṭṛus tasyāparo draṣṭṛā nāstī ty arthaḥ iti
vyākhyeyam ||

śrī -nāradaś citraketum ||17||

[18]

kimca –

deho'savo'kṣā manavo bhūtamātrā
nātmanam anyamca viduḥ paramyat |
sarvam pumān veda guṇānīś ca taj-jñ
na veda sarvajñam anantam ī de || [BhP 6.4.25]

dehaś cāsavaś ca prāṇā akṣāñi ndriyāṇi ca, manavo'ntaḥkaraṇāni, bhūtāni ca,
mātrās ca tan-mātrāni, ātmānaṁsva-svarūpam, anyānaṁsvasvaviṣaya-vargaṇaṁ tayoh
paraṁdevatā-vargaṇaṁ na viduḥ | pumān jīvas tu sarvam ātmānaṁsva-svarūpaṁ
tad anyānapramātāraṁ tayoh padaṁdehādy-artha-jātaṁ tad-adhiṣṭhāṅgāṁ devatā-
vargaṇaṁ veda, tathā dehādi-mūla-bhūtān guṇānīś ca sattvādīn veda |

tat-taj-jñ'py asau yaṁsarvajñāṁdehādijīvāntāśeṣajñānāraṁna veda tam anantaṁ
mahad-guṇatvādyaṁ anantam āhur [BhP 1.18.19] iti | ataeva hi yatra hi dvaitam
iva bhavati tad itara itaraṁpaśyati tyārabhya [BAU 4.5.15] jīvasyetara-dṛṣṭvātavam
uktvā, yatra svasya sarvam ātmaivābhūt tat kena kaḥ paśyed ityādinā tasya
paramātmā-draṣṭṛtvānīś idhya paramātmanas tu tat sarva-draṣṭṛtvānīś
draṣṭṛtvam apy astīti, vijñānāram are kena vijñānīyād ity [BAU 2.4.14] anenāha |

ayam arthaḥ | yatra māyā-vaibhave dvaitam iva bhavati, tan mūlakatvāt tad
ananyad api māyākhyācintya-śakti-hetukatayā jaḍa-malina-naśvaratvena tad-
vilakṣaṇatayā samāditaṁtataḥ svatantra-sattākam iva muhur jāyate, tat tatra itaro
jīvas itaraṁpadārthaṁpaśyati, tasya karaṇa-dṛṣṭvāyor mitho yogyatvād iti bhāvaḥ |
yatra tu svarūpa-vaibhave tasya jīvasya raśmīsthānī yasya maṇḍala-sthānī yo ya
ātmā paramātmā, sa eva svarūpa-śaktyā sarvam abhūt, anāditaeva bhavannāste, na
tu tat-praveśena, tat tatra itaraḥ sa jīvas kenetareṇa karaṇa-bhūtena kaṁ
padārthaṁpaśyati, na kenāpi kam api paśyed ity arthaḥ | na hi raśmayāḥ sva-śaktyā
sūrya-maṇḍalāntargata-vaibhavaṁprakāśayeyur na cārciṣo vahnimnirdaheyur iti
bhāvaḥ | tad evaṁsati yasya khalv evam anantaṁsvarūpa-vaibhavaṁtām
vijñānāraṁsarvajñāṁparamātmānaṁkenetareṇa karaṇena vijñānīyāt na kenāpi ty
arthaḥ | tad evaṁjñāna-śakti tatra siddhāyāṁkriyecchā-śakti ca lakṣyete ||
dakṣaḥ śrī -puruṣottamam ||18||

[19]

vaśīkṛta-māyatvenāpi tām āha –

sa tvamhi nitya-vijitā tma-guṇaḥ sva-dhāmnā
kālo vaśī -kṛta-visṛjya-visarga-śaktiḥ | iti [BhP 7.9.22]

sva-dhāmnā cic-chaktyā | yataḥ kālo māyā-prerakaḥ iti ṭīkā ca | ātmā tvātra jīvaḥ,
tasya guṇaḥ sattvādayaḥ, sattvaṁrajas tama iti guṇaḥ jīvasya naiva me

ity [BhP 11.25.12] uktatvāt || prahlādaḥ śrī -narasiṅham ||19||

[20]

tathā ca –

karoti viśva-sthiti-saṅyamodayaṁ
yasyepsitamnepsitam ī kṣ itur guṇaiḥ |
māyā yathāyo bhramate tad-āśrayaṁ
grāvṇo namas te guṇa-karma-sākṣ iṇe || [BhP 5.18.38]

ṭ ī kā ca – yasyekṣ itur jī vārtham ī psitam | atyantānicchāyām ī kṣ anāyogāt | svārtham
tu nepsitam | viśva-sthity-ādi-sva-guṇair māyā karoti | tasyā jaḍatve'pī śvara-
sannidhānāt pravṛ tti-dṛ ṣ ṭ āntenā ha, yathāyo lohamgrāvṇo'yaskāntān nimittād
bhramati | tad-āśrayam tad-abhimukhamsat | guṇānāmkarmanāmcā jī vā dṛ ṣ ṭ ānām
sākṣ iṇamāntasmai namaḥ ity eṣ ā || bhūḥ śrī -varāha-devam ||20||

[21]

atha māyā-śakti-śāvalye kaivalyānupapatteḥ kaivalye'py anubhavābhāve tad-
ānandasyārthatānupapatteḥ cānyathānupapatti-pramāṇatas tām evāha –

tvam ādyaḥ puruṣ aḥ sākṣ ād
ī śvaraḥ prakṛ teḥ paraḥ |
māyāṁvyudasya cic-chaktyā
kaivalye sthita ātmani || [BhP 1.7.23]

tvamsākṣ āt svayam evādyaḥ puruṣ o bhagavān | tathā ya ī śvaraḥ antaryāmy-ākhyah
puruṣ aḥ so'pi tvam eva | tad evam ubhayasminn api prakāṣe prakṛ teḥ parastad-
asaṅgī |

nanu kathamkevalānubhavānandasyāpi tad-anubhavitvaṁyato bhagavatvam api
lakṣ yate, kathamceśvaratvāt prakṛ ty-adhiṣ ṭ hā tṛ tve'pi tad-asaṅgitvam | tatrāha,
māyāṁvyudasyeti | avyabhicāriṇyā svarūpa-śaktyā tām ābhāsa-śaktimdūre
vidhāya tathaiva svarūpa-śaktyā kaivalye ---

parāvarāṇāṁparama āste kaivalya-saṅjñātaḥ |
kevalānubhavānanda-sandoho nirupādhiḥ || [BhP 11.9.18]

ity ekādaśokta-rī tyā kaivalyākhye kevalānubhavānande ātmani sva-svarūpe sthitaḥ
anubhūta-svarūpa-sukha ity arthaḥ | tad uktamṣ aṣ ṭ he devair api --
svayam upalabdha-nija-sukhānubhavo bhavān iti [BhP 6.9.33] |

sandoha-śabdena caikādaśe vaicitrī darśitā, sā ca śakti-vaicitryād eva bhavati ti |
ataevam asty eva svarūpa-śaktiḥ | prakṛ tir nāmātra māyāyās traiguṇyam | evam eva
śakti-traya-vivṛ tiḥ svāmibhir eva darśitā | tathā hi śrī -devahūti-vākye --

parampradhānaṁpuruṣ aṁmahāntam

kā lamkaviṁtri-vṛ tamloka-pā lam |
 ā tmā nubhūtyā nugata-prapañcam
 svacchanda-śaktimkapilamprapadye || [BhP 3.24.33] ity atra |

paramparameśvaram | tatra hetuḥ svacchandāḥ śaktayo yasya | tā evāha,
 pradhānamprakṛti-rūpaṁ puruṣamīmad-adhiṣṭhā tārāṁ mahāntamamahat-tattva-
 svarūpaṁ kālamteṣāṁkṣobhakaṁ trivṛttim ahaikāra-bhūtaṁ lokātmakamīmat-
 pālātmakamīca | tad evamīmayayā pradhānādirūpatām uktvā cic-chaktyā
 niṣprapañcatām āha | ātmā nubhūtyā cic-chaktyā nugataḥ svasmin līnaḥ prapañco
 yasya tam kavimsarvajñampradhānādyāvirbhāvasāksīnam ity arthaḥ iti |

atra puruṣasyāpi māyāntaḥpātivamīmad-adhiṣṭhā tṛtayopacaryata eva | vastutas tasya
 tu tasyāḥ paratvam | tathā śrī -kapila-deva-vākye --

anādir ātmā puruṣo nirguṇaḥ prakṛteḥ parah |
 pratyag-dhāmā svayaṁjyotir viśvaṁyena samanvitam || [BhP 3.26.3] iti

nāma-svarūpayor nirūpaṇena mahā-saṁhitāyām api viviktaṁtat tri-śakti –

śrī r bhūr durgeti yā bhinnā jīva-māyā mahātmanah |
 ātma-māyā tad-icchā syāt guṇa-māyā jaḍātmikā || iti [?]

asyārthaḥ | śrī r atra jagat-pālana-śaktiḥ, bhūs tat-sṛṣṭi-śaktiḥ, durgā tat-pralaya-
 śaktiḥ | tat-tad-rūpena yā bhedaṁprāptā, sā jīva-viśvāyā tac-chaktir jīva-māyety
 ucyate | **pādme** śrī -krṣṇa-satyabhāmā-saṁvāde –

aham eva tridhā bhinnā tiṣṭhāmi trividhair guṇair ity etad-vākyānantaram

tataḥ sarve'pi te devāḥ śrutvā tad-vākyā-coditāḥ |
 gaurī mlakṣmī mḍharāṁcaiva praṇemur bhakti-tat-parāḥ || iti ||

ekādāśe ca –

eṣā māyā bhagavataḥ sṛṣṭi-sthity-antakāriṇī |
 trivarnā varṇitāsmābhiḥ kimbhūyaḥ śrotum icchasi || iti || [BhP 11.3.16]

ātma-māyā svarūpa-śaktiḥ | mīyate'nayeti māyā-śabdena śakti-mātram api bhanyate
 –

tasyāṁtamovan naihāramkhadyotārcir ivāhani |
 mahatī taramāyaisyaṁnihanty ātmani yuḥjata || iti [BhP 10.13.45]

brahma-vākyāntathaiva saṁgacchate | śakti-mātrasya tāratamyamīhi tatra
 vivakṣitam | svalpā śaktiḥ khalv anṛtasya satyasya vā vyañjikā bhavatu nāma |
 parābhavāya kalpata eveti hi tatra gamyate | dṛṣṭāntābhyāmīca tathaiva prakṛtām
 tasyāṁtamovad ityā dibhyām | tathā yuddheṣā māyāmāyā-śāstrādinā bahavaś
 chinna-bhinnā jātā iti purāṇādiṣu śrūyate |

tataḥ sã ca mãyã mithyãkalpikã ca bhavatī ti gamyate | na hi maru-marī cikã-jalena
kecid ārdra bhavantī ti |

svarūpa-bhūtayã nitya-śaktyã mãyãkhyayã yutaḥ |
ato mãyãmayamviṣ ṇumpravadanti sanãtanam || iti caturveda-śikhãdyã śrutis ca |

tataś ca – ātma-mãyã tad-icchã syãt ity atra jñãna-kriye api lakṣ yete | mãyã
vayunamjñãnam iti nighaṇṭ au ca paryãya-śabdãḥ |

triguṇãtmikãtha jñãnañca viṣ ṇu-śaktis tathaiva ca |
mãyã-śabdena bhanyate śabda-tattvãrtha-vedibhiḥ || iti trikãṇḍa-śeṣ e |

mãyã dambhe kṛ pãyãm ceti viśva-prakãše | vyãkhyãtañca ṭ ī kã-kṛ dbhir ekãdaśe
kãlo mãyã-maye jī ve ity atra [BhP 11.24.27] mãyã-pravartake jñãna-maye vã iti |
ṭ ṭ ī ye'pi āpuḥ parãmmudam ity ādau [BhP 3.15.26] yoga-mãyã-śabdena sanakãdãv
aṣ ṭ āṅga-yoga-prabhãvamvyãkhyãya parameśvare tu cic-chakti-vilãso vyãkhyãtaḥ |

tatas tribhedaivãtma-mãyeti siddham | yathã vã – tvam ādyaḥ puruṣ aḥ [BhP 1.7.23]
ity ādi-mūla-padãm evam avatãryam | śrī -vaikuṇṭ he mãyamniṣ edhann api sãkṣ ãt
tãm evãha tvam ādya iti | kaivalye mokṣ ãkhye śrī -vaikuṇṭ ha-lakṣ aṇe ātmani svãñśa
eva sthitaḥ | kimkṛ tvã ? tatrãti-virãjamãnayã cic-chaktyã mãyãmdũre sthitãm api
tiraskṛ tyãiva | matamcaitamãyãdikamniṣ edhatã śrī -śukadevena |

pravartate yatra rajas tamas tayoh
sattvamñca miśramñca ca kãla-vikramah |
na yatra mãyã kim utãpare harer
anuvratã yatra surãsurãrcitãḥ || [BhP 2.9.10] iti |

moksañparampadamliṅgam amṛ tamñviṣ ṇu-mandiram | iti pãdmottara-khaṇḍe
viakuṇṭ ha-paryãya-śabdãḥ || arjunaḥ śrī -bhagavantam ||21||

[22]

ata ũrdhvañguṇãdī nãmsvarūpãtmatã-nigamanãt svarūpa-śaktir eva punar api
vivriyate yãvat sandarbha-samãptiḥ |³ tatra guṇãnãmsvarūpãtmatãm āhuḥ |

sa yad ajayã tv ajãm anuśayī ta guṇãñś ca juṣ an
bhajati sarūpatãmtad anu mṛ tyum apeta-bhagaḥ |
tvam uta jahãsi tãm ahir iva tvacam ātta-bhago
mahasi mahī yaseṣ ṭ a-guṇite'parimeya-bhagaḥ ||[BhP 10.87.38]

ṭ ī kã ca – sa tu jī vo yad yasmãt ajayã mãyayã ajãm avidyãm anuśayī ta ãliṅget | tataś
ca guṇãñś ca dehendriyãdī n juṣ an sevamãnaḥ ãtmatayã adhyasyan | tad anu tad-
anantaramsarūpatãmtad-dharma-yogañca juṣ an apeta-bhagaḥ pihitãnandãdi-
guṇaḥ san mṛ tyumñsarãmbhajati prãpnoti | tvam uta tvãmtu jahãsi tãm
mãyãm |

³ This paragraph is taken as a separate section number 24 in the Yadavpur edition, but this doesn't seem to be necessary.

nanu sã mayy evãsti kathamtyãgas tatrãha ahir iva tvacam iti | ayãmbhãvaḥ --
yathã bhujarigaḥ svagatam api kañcukarigaḥ-buddhyã nãbhimanyate tathã tvam
ajãmmãyãm | na hi nirantarãhlãda-sãvit-kãmadhenu-vṛnda-pater ajayã kṛtyam iti
tã m upekṣase |

kuta etat tadãha | ãtma-bhaga-nitya-prãptaiśvaryaḥ | mahasi paramaiśvarye aṣṭa-
guṇite aṇimãdy-aṣṭa-vibhūtimati | mahi yase pūjyase virãjase |

kathambhūtaḥ ? aparimeya-bhagaḥ aparimeyaiśvaryaḥ | na tv anyeṣã m iva deśa-
kãla-paricchinnamãtvãṣṭa-guṇitam aiśvaryam | api tu paripūrṇa-
svarūpãnubandhitvãd aparimitam ity arthaḥ | ity eṣã |

tathã ca tatraiva pūrvam uktam-- tvam asi yadãtmanã samavaruddha-samasta-
bhaga iti [BhP 10.87.14] | yad vã ahir iva tvacam ity atra tvak-śabdena parityaktã
jãrṇa-tvag evocyate | sa yathã tãrñjahãti ti tat-samã pam api na vrajati, tathã tvam api
mãyã-samã paṇna yãsi ty arthaḥ |

anyatra ca --

viśuddha-vijãna-ghanãmsva-saristhayã
samãpta-sarvãrtham amogha-vãñchitam || iti [BhP 10.37.22] |

tathoddhavamprati śrĩ -bhagavad-vãkyam--

siddhayo'ṣṭa daśa proktã dhãraṇã yoga-pãragaiḥ |
tãsam aṣṭa mat-pradhãnã daśaiva guṇa-hetavaḥ || [BhP 11.15.3] iti |

agre ca -- etã me siddhayaḥ saumya aṣṭãv autpattikã matãḥ | iti [BhP 11.15.5] |

ataeva daitya-bãlakãn prati śrĩ -prahlãda-vãkyam --

kevalãnubhavãnanda-svarūpaḥ parameśvaraḥ |
mãyãntarhitaiśvarya i yate guṇa-sargayã ||[BhP 7.6.20]

ṭi kã ca -- nanu sa eva cet sarvatra tarhi sarvatra sarvajãtãdy upalabhyate | tatrãha --
guṇãtmakaḥ sargo yasyã tayã mãyã antarhitam aiśvaryaṇyena ity eṣã |

atra bhagavad aiśvaryasya mãyãntarhitatvena guṇa-sargayeti mãyã viśeṣã-
vinyãsena ca tad-atã tatvãmbodhayati svarūpavat | ataḥ parameśvara iti viśeṣãnam
api tat-sahayogena pūrvam eva dattam iti jãyã | śrutayaś --

ajã m ekãmlõhita-śukla-kṛṣṇã m
vahvĩ ḥ prajã ḥ sṛjamã nãmsarūpã ḥ |
ajo hy eko juṣamãno'nuśete
jahã ty enãmbhukta-bhogã m ajo'nyaḥ || [ŚvetU 4.5]

yad-ātmako bhagavān tad-ātmikā vyaktiḥ | kim ātmako bhagavān ? jñānātmaka
aiśvaryaत्मकाḥ śakty-ātmakaś ca | [daivā tma-śaktimsva-guṇair nigūḍhām](#) ity ādyāḥ
[ŚvetU 1.3] | atra sva-guṇair iti yā tī tagocarā vācām ity uktaiḥ svī ya-svabhāvair ity
arthaḥ || śrutayaḥ śrī -bhagavantam ||22||

[23]

māmbhajanti guṇāḥ sarve
nirguṇamnirapekṣ akam |
suhṛ dampriyam ātmānam
sāmyasaigādayo'guṇāḥ || [BhP 11.13.40]

ṭīkā ca – [kathambhūtāḥ ? aguṇāḥ, guṇa-pariṇāma-rūpā na bhavanti kintu nityā ity](#)
[arthaḥ | ity eṣ ā |](#)

tathā ca [nārada-pañcarātre jitante stotre](#) –

[namaḥ sarva-guṇātī ta-ṣ aḍ-guṇāyādi-vedhase](#) | iti |

yad uktam [brahma-tarke](#) –

[guṇaiḥ sva-rūpa-bhūtais tu guṇy asau harir ī śvaraḥ |](#)
[na viṣ ṇor na ca muktānāmkvāpi bhinno guṇo mataḥ ||](#)

[kālikā-purāṇe](#) devī -kṛ ta-viṣ ṇu-stave –

[yasya brahmādayo devā munayaś ca tapa-dhanāḥ |](#)
[na vivṛ ṇvanti rūpāṇi varṇanī yaḥ kathāmsa me ||](#)
[striyā mayā te kimjñeyā nirguṇasya guṇāḥ prabho |](#)
[naiva jānanti yad rūpāmsendrā api surāsurāḥ || iti ||](#)

śrī -[haṁsa-devaḥ sanakādī n](#) ||23||

[24]

anyatra śrī -[haṁsa-vākya-sthitādi-grahaṇa-kroḍī -kṛ tān tān bahūn eva satyam](#)
[śaucam ity ādibhir gaṇayitvā ha](#) –

[ete cānye ca bhagavan](#)
[nityā yatra mahā-guṇāḥ |](#)
[prārthyā mahattvam icchadbhir](#)
[na viyanti sma karhicit || \[BhP 1.16.26\]](#)

ṭīkā ca – [ete ekonacatvāriṁśat | anye ca brahmaṇyatva-śaraṇyatvādayo mahānto](#)
[guṇā yasmin nityāḥ sahaajā na viyanti na kṣ ī yante sma | ity eṣ ā |](#)

atra [śrī -viṣ ṇu-purāṇam](#) –

kalā-muhūrtādi-mayaś ca kālo
na yad-vibhūteḥ pariṇāma-hetuḥ || iti [ViP 4.1.84] |

śrī -pṛ thivī śrī -dharmam ||24|

[25]

ata eva āha –

namas tubhyaṁbhagavate
brahmaṇe paramātmāne |
na yatra śrūyate māyā
loka-sṛ ṣ ṭ i-vikalpanā || [BhP 10.28.6]

yatra bhagavad-āditvena tridhaiva sphurati svarūpe māyā na śrūyate | tasya tathā
tathā sphūrtir māyayā na bhavatī ty arthaḥ | tatra hetuḥ – loka-sṛ ṣ ṭ āv eva vikalpituṁ
sṛ ṣ ṭ i-sthiti-sañhā rair vividham ī śitumśī lamyasyāḥ sā | ata eva bhūgola-praśne
hetutvena rājā py uktam --

bhagavato guṇamaye sthūla-rūpa āveśitammano hy aguṇe'pi sūkṣ matama ātma-
jyotiṣ i pare brahmaṇi bhagavati vāsudevākhye kṣ amam āveśitum iti [BhP 5.16.3] |

varuṇaḥ śrī -bhagavantam ||25||

[26]

tathā –

tasmai namo bhagavate vāsudevāya dhī mahi |
yan-māyayā durjayayā mānvadanti jagad-gurum ||
vilajjamā nayā yasya sthātum ī kṣ ā-pathe'muyā |
vimohitā vikatthante mamāham iti durdhiyaḥ || [BhP 2.5.12-13]

tama-ādimayatvena svasya sadoṣ atvā t, saccidānanda-ghanatvena yasya nirdoṣ asya
netra-gocare vilajjamā nayā amuṣ ā māyayā vimohitā asmad-ādayo durdhiyaḥ || śrī -
brahmā śrī -nāradam ||26||

[27]

tad evam aiśvarya-di-ṣ aṭ kasya svarūpa-bhūtatvam uktvā, śrī -vighrahasya pūrṇa-
svarūpa-bhūtatvam vaktuṁ prakaraṇam ārabhyate | tatra tasya tādr śatva-sacivam
nityatvam tāvat pūrva-darśita-tādr śa-vaikuṇṭ hādhiṣ ṭ hā ṭ tvena siddham eva |
prapañcāvatī ṇatve'py āha tribhiḥ –

naṣ ṭ e loka dvi-parārdhāvasāne
mahā-bhūteṣ v ādi-bhūtamgateṣ u |
vyakte'vyaktamkāla-vegena yāte
bhavān ekaḥ śiṣ yate'seṣ a-sañjāḥ || [BhP 10.3.25]

ataḥ śeṣa-sariṅgāḥ | tatra yuktiḥ –

yo'vyākṛtā tasya te'vyakta-bandho
ceṣṭā āhuḥ ceṣṭāte yena viśvam |
nimeṣādir vatsarānto mahī yānī
tāntveśānamkṣema-dhāma prapadye || [BhP 10.3.26]

he avyakta-bandho sānnidhya-mātreṇa prakṛti-pravartaka ceṣṭā nimeṣonmeṣa-
rūpām | śrutīś ca – sarve nimeṣā jajñire vidyutaḥ puruṣādadhīti [Mahā-nārāyaṇaU
1.8] | sarve nimeṣādayaḥ kālāvayavāḥ viśeṣeṇa dyotate vidyut | puruṣaḥ
paramātmēti śruti-padārthaḥ | sarvatra sṛṣṭi-sariṅhārayor nimittamkāla eva, tasya tu
tad-aṅga-ceṣṭā-rūpatvāt tau tatra na sambhavata eveti bhāvaḥ | tatra hetv-antaram
kṣema-dhāmeti | tvā tvām |

atra svābhīṣṭā tasmād āvirbhāvād eva karmā-bhayaṅkaimutyena vāritavatī |
tathaiva spaṣṭāmpunar āha --

martyo mṛtyu-vyāla-bhītaḥ palāyan
lokān sarvān nirbhayaṅnādhyagacchat |
tvat-pādābjamprāpya yadṛcchayādya
svasthaḥ śete mṛtyurasmād apaiti || [BhP 10.3.27]

lokān prāpya nirbhayaṅbhayābhāvam | tvat-pādābjamtu prāpyety ubhayatrāpy
anvayaḥ | atra tvat-pādābjam iti śrī-vigraham eva tathāpi vispaṣṭāmsādhitavatī |
ataevāmṛta-vapur iti sahasra-nāma-stotre | mṛtāntmāraṅam tad-rahitam vapur
asyety amṛta-vapur iti śārkara-bhāṣyēpi | ādyeti janmābhāvo'pi darśitaḥ, sajanmani
sarvatra sādītvaasyaiva siddheḥ | tad uktam – prādurāsīd yathā prācyāndīśīndur
iva puṣkalaḥ | iti | [BhP 10.3.8]

śrutīś cātra – sa brahmaṇā sṛjati sa rudreṇa vilāpayati so'nutpattir alaya eva hariḥ
paraḥ paramānanda iti mahopaniṣadī⁴ ||

śrī devakī-devī śrī-bhagavantam ||27||

[28]

tathā utpatti-sthiti-layety-ādi-padye – yad rūpaṅdhruvam akṛtam iti | [BhP 5.25.9]

yasya śrī-sārkaraṅaṅsya rūpaṅdhruvam anantamākṛtāncānādi | ataeva
varṣādhipopāsanā-varṇane bhavenāpi tad-rūpam adhikṛtyoktam --

na yasya māyā-guṇa-citta-vṛttibhir
nirīkṣato hy aṅvapi dṛṣṭir ahyate | iti [BhP 5.17.19]

yat tu tatra tad eva rūpam adhikṛtya śrī-śukena – yā vai kalā bhagavatas tāmasīti
[BhP 5.25.1] | tathā bhavānīnāthair iti gadye [BhP 5.17.16] tāmasīnīmūrtim ity

⁴ Not found in Mahopaniṣad.

uktam, tan nijānīśa-śiva-dvārā tamo-guṇopakā rakatvena jñeyam | utpatti-sthiti-
layety-ādi-padyānantaramśrī -śukenaiva śrī -nārada-vākyam anuktam -- mūrtimna
puru-kṛ payā babhāra sattvaṁsaiśuddhaṁsadasad idamvibhāti yatra | [BhP
5.25.10] | tasmān nityam eva sarvaṁbhagavad-rūpam |

tathā ca pādmottara-khaṇḍe tat-stutiḥ – anādi-nidhanā nanta-vapuṣ e viśva-rūpiṇe |
iti |

yad atra skāndā dau kvacid bhrāmakam asti tat tu tat tat purāṇānāntāmasa-kalpa-
kathāmayatvāt tat-tat-kalpeṣ u ca bhagavatā sva-mahimāvaraṇād yuktam eva tad iti |
śrī -bhāgavatenāpi – evaṁvadanti rājare [BhP 10.77.30] ity ādinā tādr śāmmataṁ
na matam | tad idamtu śrī -kṛ ṣ ṇa-sandarbhe viśiṣ ya sthāpayiṣ yāmaḥ | sva-matamtu
– satyaṁśaucamdayā kṣ āntir ity ādinā [BhP 1.16.27] śrī -pṛ thivī -vākyena kānti-
maha-ojo-balānām api svābhāvikatvam avyabhicāritvaṁdarśayatā darśitam | naṣ ṭ e
loka⁵ ity ādinā [BhP 10.3.25] śrī -devakī -vākyena ca | tasmāt sādḥuktam yad rūpaṁ
dhruvam akṛ tam iti || śrī -śukaḥ ||28||

[29]

vibhūtvam āha –

na cāntar na bahir yasya na pūrvam nāpi cāparam |
pūrvāparam bahiś cāntar jagato yo jagac ca yaḥ ||
tām matvātmajam avyaktam martya-liṅgam adhokṣ ajam |
gopikulūkhale dāmnā babandha prākṛ tam yathā || [BhP 10.9.13-14]

ṭ ī kā ca – bandhanam hi bahiḥ-parī tena dāmnā antarāvṛ tasya bhavati | tathā
pūrvāpara-vibhāgavato vastunaḥ pūrvato dāma dhṛ tvā parataḥ pariveṣ ṭ anena
bhavati | na tv etad astī ty āha na cāntar iti | kimca vyāpakena vyāpyasya bandho
bhavati | tac cātra viparī tam ity āha pūrvāparam iti | kimca tad-vyatiriktasya
cābhāvān na bandha ity āha – jagac ca yaḥ iti | tām martya-liṅgam adhokṣ ajam
ātmajam matvā babandheti | ity eṣ ā ||

jagac ca ya ity atra yasya kāraṇasya vyatirekeṇa kāryasya jagato vyatirekaḥ syād iti |
tad anyasya jagatas tac-chaktyeva śaktes tad-anīśānīśa-rūpayā rajjvā katham
bandhaḥ syāt | na hi vahnim arcīṣ o daheyur iti bhāvaḥ |

tām martya-liṅgam ity ā dau | ṭ ī kā-kṛ tā m ayam abhiprāyaḥ | nanu sarva-vyāpakam
katham babandha, na hi brahmāṇḍa-golakādikam api kaścid badhnāti | tatrā ha
martya-liṅgam manuṣ ya-vigraham | tarhi katham vyāpakatvam ? tatrā ha,
adhokṣ ajam adhaḥ kṛ tam indriyajam jñā namyena tamsarvendriya-jñānāgocaram
pratyakṣ ādi-pramānair acintya-svarūpam ity arthaḥ | tasmāt tad-ākāratve'pi tasmin
vibhūtvam asty eveti bhāvaḥ | adhokṣ ajatvād evāvyaktatvam api vyākhyātam iti tan
noddhṛ tam |

⁵ See section 30.

nanu manuṣya-vigrahatve'py aparityakta-vibhutvaṃkathamātur nāspūrat ?
tatrāha – ātmajānmatveti | vatsalādy-abhidha-prema-rasa-viśeṣasya svabhāvo'yam |
yad asau svānanda-pūreṇa tasya tādr̥śatvaṃpraty anubhava-paddhatim āvṛṇōti ty
arthaḥ | itthaṃcā tad-vīrya-kovidatvaṃ tasyā māhātmyam eva tamrajjubhir
baddham api kartus tasya prema-rasasyānubhāva-rūpatvāt | tad uktam -- **nemam
virīṇo na bhava** ity ādi [BhP 10.9.20] | **prākṛtamyathā** ity anena **adhokṣajam** ity
anena ca, vastuno vyāpakatvaṃmāyayā tu martya-līngatvaṃ ity api pariḥ tam |

yad dhi tarka-gocaro bhavati, tatraiva kadācid asambhava-rīti-darśanena
sābhyupagamyate, yat tu svata eva tad-atītam tatra tat-svīkṛtir atīva-mūrkhata |
yathā bāḍava-nāmnō vahner jala-nidhi-madhyā eva dedī pyamānatāyām
aindrajālikatā-svīkaraṇam | śrutis ca – **arvāg devā asya visarjanenātha ko veda yata
ābabhūvety ādyā** |

kimca yad gatābandhanāntasya śrī-vigrahasyaiva vyāpakatvaṃvivakṣitam
yattadoḥ [?] sāmānādhikarāṇyāt tasyās tatrākovidatvopapādanatvāc ca | tatra
vigrahatvaṃparicchinnāyām eva sambhavati | kara-caraṇādy-ākāra-sanniveśāt |
tasmād asyaiva tasmin paricchinnatvaṃvibhutvaṃca yugapad eva | mūla-
siddhānta eva paraspara-virodhi-śakti-śata-nidhānatvaṃtasya darśitam | dr̥śyate'pi
loke tridoṣaghna-mahaṣadhīnāntādr̥śatvam |

tathaiva vibhutvam uktam **brahma-saṃhitāyām** –

**panthās tu koṭi-śata-vatsara-saṃpragamyō
vāyor athāpi manaso muni-puṅgavānām |
so'py asti yat-prapada-sīmny avicintya-tattve
govindam ādi-puruṣaṃtām ahaṃbhajāmi** || iti [BrahmaS 5.40] ||

śrutis ca **madhva-bhāṣya**-pramāṇitā – **asthūlo'naṇur amadhyamo
madhyamo'vyāpako vyāpako harir ādir anādir aviśvo viśvaḥ saḡuṇo nirguṇa** iti |

tathaiva **nṛsiṃha-tāpanī** ca – **turīyam aturīyam ātmānam anātmānam ugram
anugram vīram avīrammahāntam amahāntaṃviṣṇum aviṣṇumjvalantam
ajvalantaṃsarvato-mukham asarvato-mukham** ity [NTU 2.3] ādikā |

brahma-purāṇe –

**asthūlo'nurūpo'sāv aviśvo viśva eva ca |
viruddha-dharma-rūpe'sāv aiśvaryāt puruṣottama** || iti ||

tathaiva dr̥śitā **śrī-viṣṇu-dharme** –

**paramāṇv-anta-paryanta-
sahasrāṇśāṇu-mūrtaye |
jaṭharāntāyutāṇśānta-
sthita-brahmāṇḍa-dhāriṇe** || iti ||

ataḥ śrī-**gītopaniṣadaś** ca –

mayā tatam idaṁsarvaṁ
jagad avyakta-mūrtinā |
mat-sthāni sarva-bhūtāni
na cāhamteṣv avasthitaḥ ||

na ca mat-sthāni bhūtāni
paśya me yogam aiśvaram |
bhūta-bhṛn na ca bhūta-stho
mamātmā bhūta-bhāvanaḥ || iti | [Gī tā 9.4-5]

avyakta-mūrtineti tādr̥śa-rūpatvād buddhi-vaibhavāgocara-svabhāva-vigraheṇety
arthaḥ || śrī -śukaḥ ||29||

[30]

tad evaṁparicchinnaśyaiva tad-ākāśasya vibhutvaṁpunar-vidvad-anubhvaenokta-
nyāyena darśayitum prakaraṇam ārabhyate | tatraikādaśa-padyāny āha –

kvāhamtamo-mahad-aham̐kha-carāgni-vār-bhū-
saiveṣ ṭ itāṇḍa-ghaṭ a-sapta-vitasti-kāyaḥ |
kvedr̥g-vidhāvigaṇitāṇḍa-parāṇu-caryā-
vātādhva-roma-vivarasya ca te mahitvam || [BhP 10.14.11]

spaṣ ṭ am ||

[31]

utkṣ epaṇaṁgarbha-gatasya pādayoḥ
kimkalpate mātur adhokṣ ajāgame |
kim āstināsti-vyapadeśa-bhūṣ itaṁ
tavāsti kuḥṣ eḥ kiyad apy anantaḥ || [BhP 10.14.12]

ataḥ sarvasya tava kuḥṣ i-gatatvena mamāpi tathātvān mātr̥vad aparādhaḥ soḍhavya
iti bhāvaḥ |

[32]

kimca viśeṣ atas tu tvatto yaj janma prasiddham ity āha –

jagat-trayāntodadhi-samplavode
nārāyaṇasyodara-nābhi-nālāt |
vinirgato'jas tv iti vāṇna vai mṛ ṣ ā
kintv ī śvara tvan na vinirgato'smi || [BhP 10.14.13]

tathāpi tvat tvattaḥ kimtu notpanno'smi ha api tu tvatta evotpanno'smī ty arthaḥ |

[33]

nanu yady ahampralayodadhi-śāyī nārāyaṇaḥ syāṃ tarhi mattas tvam utpanno'sī ty
api ghaṭ ate | tat tv anyathavety āśaikyāha –

nārāyaṇas tvamna hi sarva-dehinām
ātmāsy adhī śākhila-loka-sākṣī |
nārāyaṇo'ṅgamnara-bhū-jalāyanāt
tac cāpi satyamna tavaiva māyā || [BhP 10.14.14]

he adhī śā ī śasya sarvāntaryāmiṇo nārāyaṇasyāpy upari vartamāna, he bhagavann
ity arthaḥ | hi niścitaṃsa nārāyaṇas tvam nāsi, kintu nārāyaṇo'sau tavivāṅgam
anśaḥ | yadyapy evam athāpi mama tad-aṅgotpannatvād aṅginas tvatta evotpattir
iti bhāvaḥ | katham asau nārāyaṇa ucyate | kathamvā mama tasmād vilakṣaṇyam ?
tatraha –

yo'sau dehinām ātmā antaryāmi-puruṣaḥ | ataeva nārasya jīva-samūhasya ayam
āśrayo yatreti tasya nārāyaṇatvam sākṣād bhagavatas tava tu tad antaryāmitāyām
apy audāsī nyam iti bhāvaḥ | kimca, akhila-loka-sākṣī, yasmāt akhilamlokaṃ
sākṣāt paśyati, tasmāt | nāram ayate jānāti ti nārāyaṇo'sau, tvampunas
tenānśenaiva tad-draṣṭā, na tu sākṣād iti tasmād vilakṣaṇa ity arthaḥ | tarhi sa
nārāyaṇas tvamna bhavasī ti mamāpy anyathā nārāyaṇatvam astī ti
bhavatābhipretam tat katham ? ity asyottaramtenaiva sambodhanena vyañjayati,
adhī śeti | ī śaḥ pravartakaḥ |

tataś ca nārasya ayanampravṛttir yasmāt sa nārāyaṇaḥ | tato'py adhikāivaryād
adhī śas tvam api nārāyaṇaḥ | yathā maṇḍaleśvaro'pi nṛpatis teṣāmadhipo'pi nṛpatir
iti | śrī -kr̥ṣṇasyaiva sākṣāt svayambhagavattvena tasmād api paratvam | **kr̥ṣṇa-**
sandarbhe prabandhena darśayiṣyate |

nanu, narāj jātāni tattvāni nārāṇi ti vidur budhāḥ | tasya tāny ayanampūrvamtena
nārāyaṇaḥ smṛtaḥ iti | tathā,

āpo nārā iti proktā āpo vai nara-sūnavah |
ayanamtasya tāḥ pūrvamtena nārāyaṇaḥ smṛtaḥ ||

iti tasyāpi nārāyaṇatva-manmathāprasiddham ity āśaikyāha – nara-bhū-jalāyanāt
tac cāpi ti | narād udbhūtaye'rthās tathā narāj jātānyaj jalam tad-ayanāt yac ca tac
cāpi nārāyaṇatvambhavati tarhi kathamprasiddhi-parityāgenānyathā nirvakṣī ty ata
āha satyamneti | tat pralayodadhi-jalādy-āśrayatvamsatyamna, kintu tathā jīvanam
tavaiva māyety arthaḥ | māyātra pratāraṇa-śaktiḥ, **māyā dambhe kr̥pāyāmceti**
viśva-prakāśāt | durvitarka-svarūpa-śaktyaiva paricchinnāparicchinnāyās tvan-
mūrter jalādibhir aparicchedād iti bhāvaḥ |

śloka-catuṣṭaye'smin yasya nārāyaṇasyāntatammad-ādikaṃsarvam eva jagat, so'pi
tavāntarbhūta ity ātmaparyam | nārāyaṇasya tādr̥śatve mantra-varṇaḥ –

yac ca kimij jagat sarvamdr̥śyate śrūyate'pi vā |
antar bahiś ca tat sarvamvyāpya nārāyaṇaḥ sthitaḥ || iti ||

[34]

tan-mūrter jalādibhir aparicchede svānubhavaṁpramāṇayati ---

tac cej jala-sthamtava saj-jagad-vapuḥ
 kimme na dṛ ṣ ṭ ambhagavaṁs tadaiva |
 kimvā sudṛ ṣ ṭ amḥ di me tadaiva
 kimno sapady eva punar vyadarśi || [BhP 10.14.15]

jagad-āśraya-bhūtamnārāyaṇābhidhamtava tad-vapuḥ jalastham evety evaṁyadi
 sat satyaṁsyāt tarhi tadaiva kamala-nāla-mārgenāntaḥ praviśya saivatsara-śatam
 vicinvatāpi mayā he bhagavann acintyaśvarya tat kim iti na dṛ ṣ ṭ am |

yadi ca tad-vapur māyā-mātraṁ māyā syāc chāmbarī -buddhyor iti trikāṇḍa-śeṣa-
 rī tyā mithyābhivyaṅjaka-kalā-viśeṣa-darśita-mātraṁsyāt tarhi kimvā rūḍha-
 samādhi-yoga-virūḍha-bodhena mayā ḥ di tadaiva suṣ ṭ hu saccidānanda-
 ghanatvena dṛ ṣ ṭ am samādhy-anantaramkimvā punaḥ sapady eva no vyadarśi na
 dṛ ṣ ṭ am | atas tvan-mūrter māyāmayatvaṁdeśa-viśeṣa-kṛ ta-paricchedaś ca satyo na
 bhavati ty arthaḥ | etad-vyākhyāna-nidānamṭṛ ti ya-skandhetihāso draṣ ṭ avyaḥ |

[35]

atra tac cāpi satyam ity atra, tac cāpi aṅgaṁsatyam eva, na tu virāḍ avanmāyeti tac
 cej jalastham ity atra ca, taj-jalasthamśad-rūpaṁtava vapur yadi jagat syāt,
 prapañcāntaḥpāti syāt iti vyākurvanti | tasmād evaṁnārāyaṇāṅgasya bhagvad-
 vighrahasya viśvo'pi prapañco'ntarbhūta iti svayāmbhagavatā darśitam | śrī matyā
 jananyaivānubhūtam ity āha --

atraiva māyādhamanāvātāre
 hy asya prapañcasya bahiḥ-sphuṭ asya |
 kṛ tsnasya cāntar jaṭ hare jananyā
 māyātvam eva prakat ī kṛ tamte || [BhP 10.14.16]

atraiva tāvat śrī -kṛ ṣ ṇākhya māyopaśamane'vatāre prādurbhāve, bahiś cāntar-jaṭ hare
 ca sphuṭ asya dṛ ṣ ṭ asya kṛ tsnasya jagataḥ sambandhe pūrvoktāmyan māyātvam,
 prapañcakṛ tatvatparicchedyatvasya mithyātvam | taj-jananyā jananyai te tvayā
 prakat ī kṛ tamdarśitam | tasmād bhavān jagad-antaḥstha eva, jagat tu bhava-bahir-
 bhūtam ity evaṁmāyā-dharmaḥ | vastutas tu durvitarka-svarūpa-śaktyā
 madhyamatve'pi vyāpako'si ti bhāvaḥ |

[36]

māyā-dharmeneti yad bhavatā kṛ payā dṛ ṣ ṭ a-pramāṇe'pi śrī -vighrahe sarvo'pi
 prapañco'ntarbhūta iti darśitamtat satyam eveti dyotanārthāmbhagavatya apy
 anyathā pratī ti-nirasanārthamca pūrvam evārtham upapādayati --

yasya kuṣ āv idamsarvaṁ

sātmambhāti yathā tathā |
 tat tvayy apī ha tat sarvaṃ
 kim idaṃmāyayā vinā || [BhP 10.14.17]

yasya tava kuṣ au sarvaṃ idaṃsātmāmtvat-sahitaṃyathā bhāti, tat sarvaṃ iha
 bahir api tathaiva tvayi bhāti ity anvayaḥ |

ayam arthaḥ – svasya vraje'ntarbhūtātā-darśanenaiva samaṃvrajasya svasmīn
 antarbhūtātāṃdarśayan tac cāntar bahir darśanaṃkiṃsvapna etad uta devamāyā
 ity ādau [BhP 10.8.40] śrī -jananyā eva vicāre svāpnikatva-māyolatva-bimba-
 pratibimbatvānāmayogyatvād ekam evety abhijñāpayan, kiṃsvapna ity ādāv eva
 yaḥ kaścana autpattika ātmayoga ity [BhP 10.8.40] anena carama-pakṣ āvasitayā
 durvitarka-svarūpa-śaktyaiva madhyama-parimāṇa-viśeṣ a eva sarva-vyāpako'smī ti
 svayam eva bhavān jananiṃprati yugapad ubhayātmakāṃnija-dharma-viśeṣ aṃ
 darśitavān | ataeva dvitī ye gṛhṇī ta yad yad upabandham amuṣ ya mā tā ity ādau [BhP
 2.7.30] pratibodhitāsī d ity uktam | tasmāt tava kuṣ au sarvaṃ idaṃyathā bhāti,
 iha bahir api tathā, tad-antarbhūto'pi tad-vyāpako'sī ti prakāreṇaiva tava māyayā
 sva-yāthārthyāvaraṇa-śaktyā vinā kiṃsambhavati ? naiva sambhavatī ty arthaḥ |

[37]

mayāpy evam evānubhūtam ity āha --

adyaiva tvad ṛ te'sya kiṃmama na te māyātvam ādarśitam
 eko'si prathamāntato vraja-suhṛ d-vatsāḥ samastā api |
 tāvanto'si caturbhujās tad akhilaiḥ sākaṃmayopāsītās
 tāvanty eva jaganty abhūs tad amitāmbrahmādvayamśiṣ yate || [BhP 10.14.18]

adyaiva te tvayā kim asya viśvasya tvad-ṛ te tvatto bahir māyātvamāyayaiva
 sphuraṇāmbhavatī ti mama māṃprati na darśitam ? api tu darśitam eva | etan
 narākāra-rūpāt tvatto bhair evedaṃjagad iti yan mugdhānāmbhāti | tan-
 māyayivety arthaḥ | katham etad ākāra-rūpasya mama tādr śatvam ? tatrāha, eko'si
 iti | vraja-suhṛ dādi-rūpaṃyad yasmād āvirbhūtaṃtat tad akhilam adhunā
 tirodhāna-samaye yena punar anena śrī -vighraha-rūpeṇāvaśiṣ yate | tad dvayam
 brahmaivety arthaḥ | aśeṣ a-prāpañcika-vastūnāṃprādurbhāva-sthiti-tirobhāva-
 darśanena tal-lakṣ aṇākrāntatvād iti bhāvaḥ | tataś cāsya brahmatve siddhe
 vyāpakatvam api sidhyatī ti tātparyam |

[38]

nanu, sṛ ṣ ṭ y-ādau brahma-viṣ ṇu-maheśvarā bhinnā eva kāraṇa-bhūtās tathā sthitau
 kecid anye'vatārāś ca, tat kathamamaivaṃsarva-kāraṇatvam ucyate | tatrāha --

ajānatāmtvat-padavī m anātmāny
 ātmātmānā bhāsi vitatya māyā m |
 sṛ ṣ ṭ āv ivāhamjagato vidhāna iva
 tvam eṣ o'nta iva trinetraḥ || [BhP 10.14.19]

tvam ity asya bhāsī ty anenānvayaḥ | karṭṛ -kriyayor anvayasyaiva prāthamikatvāt |
karṭrā cātra tvam ity eva madhama-puruṣeṇa yujyate | tasmād atra naiva śabdaḥ
sambadhyate kintu eṣa ity atraiva | tataś ca śrī -vighraho'muḥ vācyaḥ | svayam
bhagavattvenāsya guṇāvatāratvābhāvāt | adyaiva tvad-ṛ te'syety anenāvyavahita-
vacanena viruddhatvāc ca |

tasmād ayam arthaḥ – tvat-padaṅgāntava tathābhūtaṁsvarūpam ajānatām ajānataḥ
prati | ātmā tat tad anīśvarūpas tvam eva | ātmanā tat-tad-anīśena, māyāmsṛṣṭy-
ādi-nimitta-śaktim | anātmani jaḍa-rūpe mahad-ādy-upādāne pradhāne | vitatya
pravarty, tat-tad-kārya-bhedena bhinna iva bhāsī ty arthaḥ | ante tri-netra iveti |
vastutas tvam eva tat-tad-rūpeṇa vartase, mūḍhās tu tvattas tām pṛthak paśyantī ti
bhāvaḥ | yato dviṭi ye brahma-vākyam –

[sṛjāmi tan-niyukto'hamharo harati tad-vaśaḥ |](#)
[viśvaṁpuruṣa-rūpeṇa paripāti tri-śakti-dhṛk ||](#) [BhP 2.6.30]

[39]

ato bhagavat-svarūpaikatvena na brahmādivad viśvaṁnur iveti nirdiṣṭam | evamyathā
guṇāvatārās tathānye'py avatārā ity āha --

[sureṣv ṛṣiṣv īśa tathaiva nṛṣv api](#)
[tiryakṣu yādaḥsv api te'janasya |](#)
[janmāyatāṁdurmada-nigrahāya](#)
[vidhātaḥ yad anugrahāya ca ||](#) [BhP 10.14.20]

ajanasya janmety anena prādurbhāva-mātramjanmeti bodhayati | nanu brahman
kim atra vicāritambhavatā, yad ekasyā eva mama mūrter vyāpakatve satya-nyāsāṁ
darśana-sthānamna sambhavatī ti | tathā jaḍa-vastūnāṁghaṭādi nām eva prakṛtya-
prakāro loke dṛṣṭaḥ | katham tad itara-svabhāvānāṁcid-vastūnāṁmama śrī -
mūrtyādi nām iti | yathā yāvatyo vibhūtayo mama bhavatā dṛṣṭās tāvatī bhir eva
bhavān vismito, nāparāḥ santī ti sambhāvayann iva tat-parimitatām adhigatavān
astī ti | tathā ye mamānīśaḥ pūrvambālavatsādi-rūpās ta eva caturbhujā abhavann
iti kasyāpi rūpasya kadācid udbhavaḥ kasyāpi kadācid iti |

[40]

kimca, satya-jñānānantānandaikarasa-mūrtitvāt yugapad eva sarvam api tat-tad-
rūpaṁvartata eva, kintu yūyaṁsarvadā sarvaṁna paśyatheti tatra ca
yugapadyamkatham iti tatrāha --

[ko vetti bhūman bhagavan parātman](#)
[yogeśvarotī r bhavatas trilokyām |](#)
[kva vā kathamvā kati vā kadeti](#)
[vistārayan krīḍasi yoga-māyām ||](#) [BhP 10.14.21]

kva vā kathamvā kati vā kadā vā yoga-māyāṁdustarkāṁcic-chaktimvistārayan
tathā tathā pravartayan krīḍasi ti bhavata ūti r līlās trilokyāmko vetti? na ko'pi ty

arthaḥ | [yasyāmatam̐tasya matam̐matam̐yasya na veda sa](#) iti [KenaU 2.3] bhāvaḥ | atra durjīyatā-puraskṛ tenaiva sambodhana-catuṣ ṭ ayena caturṣ u yuktim āha | he bhūman kroḍi kṛ tānanta-mūrtyā tmaka-śrī -mūrte |

ayambhāvaḥ – ekam api mukhyambhagavad-rūpaṁyugapad ananta-rūpātmakam bhavati | tathaivākrūreṇa stutam̐**bahu-mūrty-eka-mūrtikam** iti [BhP 10.40.7] | tathā śrutiḥ – [ekam̐santambahudhā dṛ śyamānam](#) iti |

tato yadā yādṛ śam̐yeṣ ām upāsanāphalodaya-bhūmikāvasthānam̐ tadā tathaiva te paśyanti | tathā ca – [prajñāntara-pṛ thaktvavad dṛ ṣ ṭ is ca tad uktim](#) ity atra [brahma-sūtre](#) [Vs 3.3.50] [madhva-bhāṣyam](#) – [upāsanābhedaḍ darśana-bheda](#) iti dṛ ṣ ṭ āntas ca | yathāikam eva paṭ ṭ avastra-viśeṣ a-picchāvayava-viśeṣ ādi-dravyam̐nānā-varṇamaya-pradhānaika-varṇam api kutaścit sthāna-viśeṣ ād datta-cakṣ uṣ o janasya kenāpi varṇa-viśeṣ eṇa pratibhā tī ti | atrākhaṇḍa-paṭ ṭ a-vastra-viśeṣ ādi-sthānī yaṁ nija-pradhāna-bhāsāntar-bhāvita-tat-tad-rūpāntaram̐śrī -kṛ ṣ ṇa-rūpaṁ tat-tad-varṇa-cchavi-sthānī yāni rūpāntarāṇi ti jīeyam | yathā [śrī -nārada-pañcarātre](#) –

[mañir yathā vibhāgena nī la-pī tādibhir yutaḥ |](#)
[rūpa-bhedam avāpnoti dhyāna-bhedāt tathā vibhuḥ ||](#) iti

mañir atra vaiduryam̐nī la-pī tādayas tad-guṇāḥ | tad evam̐kvety aya yuktir uktā | evam eva śrī -vāmanāvātāram upalakṣ ya śrī -śuka-vākyam –

[yat tad vapur bhā ti vibhūṣ aṇāyudhair](#)
[avyakta-cid-vyaktamm adhārayad dhariḥ |](#)
[babhūva tenaiva sa vāmano baṭ uḥ](#)
[saiṁpaśyator divya-gatir yathā naṭ aḥ ||](#) [BhP 8.18.12]

arthaś cāyam – yad vapuḥ śarī raṁna kenāpi vyajyate yā cit pūrṇānandas tat-svarūpam eva yad vibhūṣ aṇāyudhair bhā ti | tad vapus tadā prapañce'pi vyaktam̐ yathā syāt tathā adhārayat sthāpitavān | punas ca tenaiva vapuṣ ā vāmano baṭ ur babhūva hariḥ | eva-kāreṇa pariṇāma-veṣ āntara-yogādikam̐niṣ iddham | kadā ? pitroḥ sampaśyatoḥ | tenaiva vapuṣ ā tad-bhāve hetuḥ | divyāḥ param acintyāḥ [yad gataṁbhavac ca bhaviṣ yac ca](#) ity ādi śruteḥ | svasminn eva nitya-sthitān nānā-saiṁsthānāṁprakāśanā-prakāśana-rūpā gatayaś ceṣ ṭ ā yasya saḥ | tatrālaksita-svadharmā-mā trolāsāṁse dṛ ṣ ṭ ānta-leśaḥ, yathā naṭ a iti | naṭ o'pi kaścid āścaryatamaḥ divyā parama-vismāpikā gatir hastaka-rūpā ceṣ ṭ ā yasya tathābhūtaḥ san | tenaiva rūpeṇa vaiṣ amyādikam anurī kṛ tyāpi nānākāratāṁyathā darśayati | svargyo naṭ o vā divya-gatiḥ | tataś ca tat-tad-anukaraṇam̐tasyā tyanta-tad-ākāram eva bhavati | atra paramesvaram̐vinā anyasya sarvāṁse tā dṛ śatvābhāvāt na ca dṛ ṣ ṭ ānte khaṇḍatva-doṣ aḥ prapañcanī yaḥ | yathā bhakṣ ita-kī ṭ a-pariṇāma-lālā-jā tantu-sādhano'py ūrṇa-nābhaḥ paramesvarasya jagat-sṛ ṣ ṭ āv ananya-sādhakatve dṛ ṣ ṭ āntaḥ śrūyate, [yathorṇa-nābhir hṛ dayād](#) ity ādi [BhP 11.9.21] tadvat |

tad evam̐śrī -brahmaṇāpi sarva-rūpa-sad-bhāvābhirpāyeṇaivoktam –

[tvambhakti-yoga-paribhāvita-hṛ t-saroja](#)
[āsse śrutekṣ ita-patho nanu nātha puriṣām |](#)

yad yad-dhiyā ta urugāya vibhāvayanti
tat tad vapuḥ praṇayase sad-anugrahāya || iti [BhP 3.9.11]

praṇayase prakarṣeṇa nayasi prakat ayasi | śruteksita-patha ity anena kalpanāyā
nirastatvāt | sarva-rūpatve'pi bhaktānabhirucita-rūpatve'pavādaḥ śrī -kardama-
vākyena –

tāny eva te'bhīrūpāni rūpāni bhagavānīs tava |
yāni yāni ca rocante sva-janānām arūpiṇaḥ || [BhP 3.24.30]

yāni yāni ca tvadī ya-svabhaktebhyo rocante tāni nānyeva tava rūpāni te tava
abhirūpāni yogyāni, nānyāni ty arthaḥ | anyāni ca, yādṛ śamrantidevāya kutsita-
rūpamprapañcitam tādṛ śāni jīyāni | tādṛ śasya ca māyikatveam eva hi tatroktam –

tasya tribhuvanādhi śāḥ phaladāḥ phalam icchatām |
ātmānamdarśayāñcakrur māyā viṣṇu-vinirmitā || iti [BhP 9.21.15]

ṭīkā ca – tribhuvanādhi śāḥ brahmādayaḥ māyās tadī ya-dhairya-parī kṣārtham
prathamam māyayā vṛṣalādi-rūpeṇa pratī tāḥ santa ity arthaḥ | ity eṣā |

anabhirūpatve hetuḥ | arūpiṇa iti | prakṛta-rūpa-rahitasyeti | ṭīkā ca –
aprākṛtatvena kutsitatvā sambhavād iti bhāvaḥ |

atha prakṛta-pakṣasya kathamvety āditraya-yuktaye'vaṣiṣṭāmsambodhana-trayam
vyākhyāyate | he bhagavann acintya-śakte! acintyasya bhagavan-mūrty-
ādyāvīrbhāvasyānyathā-nupapatter acintyā svarūpa-śaktir eva kāraṇam iti bhāvaḥ |
iyamkathamvety asya yuktiḥ | tathā he paramātmān! pareṣāṃpratyekam apy
ananta-śaktī nāmpuruṣādy-avatārānām ātmān avatārin | tvayi tu tāsāmsutarām
anantatvāt | tad-āvīrbhāva-vibhūtaḥ kati vā vāñmanaso'gocaratvam āpayerann iti
bhāvaḥ | iyamkati vety asya yuktiḥ | tathā he yogeśvara! ekasminn api rūpe nānā-
rūpa-yojanā-lakṣaṇāyā yoga-nāmnāḥ svarūpa-śaktes tayā vā ī śana-śī la | ayam
bhāvaḥ – yathā tava pradhānamrūpamantarbhūtānanta-rūpam tathā tavāñśa-
rūpam ca | tataś ca yadā tava yatrāñśe tat-tad-upāsanā-phalasya yasya rūpasya
prakāśanecchā tadaiva tatra tad-rūpamprakāśase iti | iyamkadety asya yuktiḥ |

[41]

tasmāt tat tat sarvam api tasmin śrī -kr̥ṣṇa-rūpe'ntarbhūtam ity evam atrāpi
tātparyam upasāñharati |

tasmād idam jagad aśeṣam asat-svarūpam
svapnābham asta-dhiṣṇam puru-dukḥha-dukḥham |
tvayy eva nitya-sukha-bodha-tanāv anante
māyāta udyad api yat sad ivāvabhāti || [BhP 10.14.22]

yasmād evamprapañcāprapañca-vastūnāñsarveṣāṃ api tattva-vigraho'si tasmād
eva nitya-sukha-bodhana-lakṣaṇā yā tanus tat-svarūpe'nante tvayy eva śeṣam idam
jagad avabhāti ty anvayaḥ | kathambhūtañsat udyad api yat muhur ubhava-

tirobhavac ca | yady asmin muhur jāyate lī yate ca tat tasminn evāvabhāti bhuvi tad-
vikāre iveti bhāvaḥ | tarhi kimmama vikāritvaṁnety āha | māyāto māyayā
tvadī yācintya-śakti-viśeṣeṇa vikārādityaiva śrutes tu śabda-mūlatvād ity [Vs.
2.1.17] ādau pariṇāma-svī kārāt | muhur udbhava-tirobhavatvād eva svapnābham
tat-tulyamna tv ajñāna-mātra-kalpitatvād api vaidharmyāc ca na svapnādivad iti
[Vs. 2.2.29] nyāyena tathā avidyā-vṛttika-māyā-kāryatvāc ca asta-dhiṣṭaṇamjī va-
paramātmajñāna-lopa-kartṛ | ubhayasmād api hetoḥ puru-duḥkha-duḥkham
tadī ya-sukhābhāsasyāpi vastuno duḥkha-rūpatvād vinā tvat-sattayā asat-svarūpaṁ
śaśa-viṣṭaṇa-tulyamnad evambhūtam api sad ivānaśvaram ivābhāti mugdhānām iti
śeṣaḥ | upalakṣṭaṇamcaitad vyavahāra-jñānamaya-mahad-ādyātmakatvāt
jñānodbodhakam iva svargādyātmakatvāt mukham iva ca | tad evam anyasya tat-
paricchedyatvāt svarūpa-śaktyaiva paricchinnam aparicchinnamca tavedamvapur
iti prakaraṇārthaḥ || 10|14|| brahmā śrī -bhagavantam ||41||

[42]

tad itthammadhyamākāra eva sarvādhāratvād vibhutvaṁsādhitam | sarvagatatvād
api sādhyate –

citraṁbataitad ekena
vapuṣā yugapat pṛthak |
gṛheṣu dvyaṣṭa-sāhasraṁ
striya eka udāvahat || [BhP 10.69.2]

etat bata aho citraṁkiṁtat | eka eva śrī -kṛṣṇo dvyaṣṭa-sāhasraṁstrī r yad
udāvahat pariṇītavān | nanu kim atrāścaryamnatrāha | gṛheṣu iti tat-saikhyeṣu
sarveṣu iti śeṣaḥ | bhavatu tato'pi kiṁtatrāha | pṛthak pṛthag eva sthitvā pāṇi-
grahaṇādi-vivāha-vidhimkṛtavān | nanu kramaśa udvāhe nāsambhavam etat
tatrāha yugapat iti | nanu yogeśvaro'pi yugapan nānā-vapūṁṣi vidhāya tad
vidhātumśaknoti kim atra yogeśvarārādhyācaraṇānāmyuṣmākam api citraṁ
tatrāha | ekena vapuṣā iti | tarhi katham aneka-bāhvādikena vyāpakenaikena
vapuṣā tat kṛtavān | maivam |

āsāṁmuhūrta ekasmin
nānāgāreṣu yoṣitām |
savidhamjagrhe pāṇin
anurūpaḥ svamāyayā || [BhP 3.3.8]

iti śrī mad-uddhava-vākyādau tat tad anurūpatā-prasiddheḥ | ity abhipretya
pūrvakeṇaika-padopanyāsenā pariharati pṛthag iti | ekena narākāreṇa vapuṣā
pṛthak-pṛthaktvena dṛśyamānas tathā vihītavān | tasmād ekam eva nara-vapur yato
yugapat sarvadeśamsarva-kriyāṁca vyāpnoti tasmān mahad-āścaryam iti
vākyārthaḥ |

ittham eva pañcāme lokādhiṣṭhātuḥ śrī -bhagavad-vigrahasya teṣāṁ ity ādi
gadyopadiṣṭasya tādrśatvaṁvyākhyātamśrī -svāmi-caraṇaiḥ | mahā-vibhūteḥ
pāramaiśvaryasya patitvād ekayaiva mūrtyā samantād āsta iti |

atho muhūrta ekasmin
nānāgāreṣ u tāḥ striyaḥ |
yathopayeme bhagavān
tāvad-rūpa-dharo 'vyayaḥ || ity [BhP 10.59.42]

atrāpy atas tāvad-rūpatvaṁnāma yugapat tāvat-pradeśa-prakāśatvam eveti
vyākhyeyam | na tu nārāyaṇādivad bhinnākāratvam | yathoktam –

anekatra prakṛt atā-
rūpasyaikasya yaikadā |
sarvathā tat svarūpaiva
sa prakāśa itī ryate || iti [LBhāg 1.1.21]⁶

eṣ a evānyatrākārasya prakāśasya ca bhedo jñeyaḥ || śrī nāradaḥ ||42||

[43]

tathaivāha |

ity ācarantāmsad-dharmān
pāvanān gṛha-medhinām |
tam eva sarva-gṛheṣu
santam ekaṁdadarśa ha || [BhP 10.69.25]

sarva-gṛheṣu tame eva na tu tasyānīśān | ekam eva santamna tu kāya-vyūhena
bahu-rūpam | ekāmsantāmbahudhā dṛṣyamānam iti śruteḥ | na cāntar na bahir
yasyety ādinā [BhP 10.9.11] vibhutva-siddheś ca ha sphuṭam eva dadarśa
bhagavad-datta-śaktyā sākṣād evānubhūtavān, na tu kevalam anumitavān nārada iti
śeṣaḥ |

[44]

ataeva –

kṛṣṇasyānanta-vīryasya
yoga-māyā-mahodayam |
muhur dṛṣṭvā ṛṣir abhūd
vismito jāta-kautukaḥ || [BhP 10.69.25]

tatra ca yogamāyā durghaṭa-ghaṭanī cic-chaktiḥ | tṛtīye [BhP 3.16.37] sanakādī nān
vaikuṇṭha-gamane yogamāyā-śabdena parameśvare tu prayujyamānena cic-chaktir
ucyate iti svāmibhir api vyākhyātam asti | jāta-kautuko munir muhur dṛṣṭvā
vismito'bhūt | kāya-vyūhas tāvat tādṛśeṣv api bahuv eva sambhavati | tamvināpi
madhyamākāre'pi tasmin sarva-vyāpakatva apūrvam iti tasyāpi vismayamhetur
nānyatheti spaṣṭam eva yathoktamjñeyam | anena sarvataḥ pāṇi-pādāntad iti
tādṛśyāmśrī -mūrtyām eva vyākhyātam bhavati | ataeva na sthānato'pi

⁶ The verse that follows this in LBhāg: dvāravatyānyathā kṛṣṇaḥ pratyakṣamprati mandiram | citram
bataitad ityādi-pramāṇena sa setsyati ||

parasyobhaya-lingamsarvatra hi [Vs. 3.2.11] iti sūtram tattva-vā dibhir evam
yojitam | sthānāpekṣ ayāpi paramā tmano na bhinnāmrūpamhi yasmāt tad-
rūpatvaṁsarvatraiva | sarva-bhūteṣ v evam eva brahma ity ācakṣ ata iti śruteḥ |

eka eva paro viṣ ṇuḥ sarvatrāpi na sarīṣayaḥ |
aiśvaryād rūpam ekamca sūryavad badhudheyate || iti mātsyāt |

pratidṛ śam iva naikadhārkam ekam
samadhigato'smi vidhūta-bheda-mohaḥ || iti [BhP 1.9.42] bhāgavatāc ceti |

evamna bhedād iti cen na pratyekam atad-vacanād ity [Vs. 3.2.12] etasya api
caivam ekam ity [Vs. 3.2.13] etasya ca sūtrasya vyākhyānam tad-bhāṣ ye dṛ śyam ||
śrī -śukaḥ||43-44||

[45]

tam imam aham ajamśarī ra-bhājām
hṛ di hṛ di dhiṣ ṭ hitam ātma-kalpitānām |
pratidṛ śam iva naikadhārkam ekam
samadhi-gato 'smi vidhūta-bheda-mohaḥ || [BhP 1.9.42]

tam imam agrata evopaviṣ ṭ amśarī -kṛ ṣ ṇamvyāṣ ṭ y-antaryāmi-rūpeṇa nijānīṣena
śarī ra-bhājām hṛ di hṛ di dhiṣ ṭ hitam |

kecit sva-dehāntar-hṛ dayāvakāśe
prādeśa-mātraṁpuruṣ amvasantam || [BhP 2.2.8] ity-ukta-diśā tat-tad-rūpeṇa
bhinna-mūrti-baddha-santam api ekam abhinna-mūrtim eva samadhi-gato'smi |
ayamparamānanda-vigraha eva vyāpakaḥ | svāntar-bhūtena nijākāra-
viśeṣ aṇāntaryāmitayā tatra tatra sphuratī ti vijñānavān asmi | yato'hamvidhūta-
bheda-mohaḥ | asyaiva kṛ payā durī kṛ to bheda-mohaḥ | bhagavad-vigrahasya
vyāpakatvāsambhāvanā-janita-tan-nānātvā-vijñāna-lakṣ ṇo moho yasya
tathābhūto'ham | teṣ u vyāpakatve hetur ātma-kalpitānām ātmany eva paramāśraye
prāduṣ kṛ tānām avalokanamprati yathaika evārko vṛ kṣ a-kudṛyādy-upari-gatatvena
tatrāpi kutracid avyavadhānaṁsampūrṇatvena savyavadhānas tv
asampūrṇatvenānekadhā dṛ śyate tathety arthaḥ |

dṛ ṣ ṭ ānto'yam ekasyaiva tatra tatrodaya ity etan mātrānīṣe | vastutas tu śrī -bhagavad-
vigraho'cintya-śaktyā tathā bhāṣate | sūryas tu dūrasya vistī rṇā tmanāsvabhāveneti
viśeṣ aḥ | athavā tāmpūrva-varṇita-svarūpam imam agrata evopaviṣ ṭ amśarī ra-
bhājām hṛ di hṛ di santam api samadhigato'smi | yadyapy antaryāmirūpam etasmād
rūpād anyākāramtathāpy etad rūpam evādhunā tatra tatra paśyāmi | sarvato mahā-
prabhāvasyaitasya rūpasyādeśa-bhede'py abheda-bodhanāya jñeyāḥ | na tu
pūrṇāpūrṇatva-vivakṣ āyai | amī lita-dṛ g-vyadhārayad iti kṛ ṣ ṇa evambhagavati
mano-vāk-kāya-vṛ tibhir ity upakramopa-saṁhārādibhir atra śrī -vigraha eva
prastūyate | tato nedāmpadyambrahma-paramvyākhyeyam | tad evam
paricchinatvāparicchinna-tvayor yugapat-sthiter acaramcaram eva cety etad apy
atra susaṅgacchate | ato vibhutve'pi lī layā yāthāthyāmsiddhyati || bhī ṣ maḥ śrī -
bhagavantam ||45||

[46]

evāntasya nityatva-vibhutve sādhithe | tathaiva vyākhyātamśrī -svāmibhir
 aṣṭ amasya ṣ aṣ ṭ he | anāvīravirāseyamṇābhūtābhūd iti bruvaṇ | brahmābhipraiti
 nityatva-vibhutve bhagavat-tanor iti | tathā hi śloka-dvayaṃtaṭ -ṭ ī kā ca --

ajāta-janma-sthiti-saṇyamāyā-
 guṇāya nirvāṇa-sukhārṇavāya |
 aṇor aṇimne 'parigaṇya-dhāmne
 mahānubhāvāya namo namas te ||

rūpaṃtavaitat puruṣ arṣ abhejyaṃ
 śreyo 'rthibhir vaidika-tāntrikeṇa |
 yogena dhātaḥ saha nas tri-lokān
 paśyāmy amuṣ minn u ha viśva-mūrtau || [BhP 8.6.8-9] itī dam |

śrī -mūrter ayaṃāvīrbhāva eva natvasmad_adi-vaj janmādi tadāstī ty āha – na jā tā
 janmādayo yasya | kutaḥ ? aḡuṇāya ato nirvāṇa-sukhasyārṇavāya ap_ ara-mokṣ a-
 sukha-rūpāyety arthaḥ | tathāpi aṇor aṇimna atisūkṣ māya durjīātatvāt | vastutas tu
 aparigaṇyam iyattātī tamdhāma mūrter yasya tasmai | na caitad asambhāvitam |
 yato mahān acintyo'nubhāvo yasya | tan-mūrteḥ sanātanatvam aparimeyatvaṃ
 copapādayatti rūpam iti |

he puruṣ arṣ abha! he dhātaḥ ! etat tava rūpaṃvaidekena tāntrikeṇa ca upāyena
 śreyobhiḥ sadā iyaṃpūjyamato nedam apūrvamjātam iti bhāvaḥ |

nanu yūyamdevāḥ pūjyatvena prasiddhāḥ satyaṃsarve'py atraivāntarbhūtā ity āha
 | u aho ha sphuṭ am amuṣ miṇṣ tvayi no'smāṇṣ trilokāṇṣ ca saha paśyāmi | tatra
 hetuḥ | viśvaṃmūrtau yasya atas tavaitad rūpaṃparicchinnaṃ api na bhavatī ty
 arthaḥ | ity eṣ ā |

atra nirvāṇa-sukhārṇavāyeti arṇavatva-rūpakeṇa nirvāṇa-sukha-mātratvaṃnirasya
 tato'py adhika-sahāsukhatvam darśitam | tad uktamśrī -dhruvena --

yā nirvṛ tis tanu-bhṛ tāmtava pāda-padma-
 dhyānād bhavaj-jana-kathā-śravaṇena vā syāt |
 sā brahmaṇi sva-mahimany api nātha mā bhūt
 kimtv antakāsi-lulitāt patatāṃvimānāt || iti [BhP 4.9.10]

tathā aṇor aṇimne iti procya aparimeya-dhāmna ity ukter acintya-śaktitva-rūpeṇa
 mahānubhāvatvena sarva-pariṇāmādhāratvaṃtava darśitam iti jīeyam ||

[47]

atha sthūla-sūkṣ mātiriktatām āha dvābhyām |

sa vai na devāsura-martya-tiryāṇ

na strī na ṣaṅḍho na pumān na jantuḥ
nāyaṅguṇaḥ karma na san na cāsan
niṣedha-śeṣo jayatād aśeṣaḥ || [BhP 8.6.24]

evamaṅgajendram upavarṇita-nirviśeṣam
brahmādayo vividha-liṅga-bhidābhīmānāḥ
naite yadopasaṣṭṭ pur nikhilātmakatvāt
tatrākhilāmara-mayo harir āvirāsī t || [BhP 8.6.30]

yasya brahmādayo devā⁷ ity ādi prāktana-padya-dvayena yasmāt sarva-kāraṇa-
kāraṇatvaṅvyañjitaṁtasmād devādī nāmmadhye ko'pi na bhavati | vilakṣaṇyaṁ
sāttvikatva-bhautikatvādi-hī nataiva strī tva-puruṣatva-hī natā ca prākṛta-tat-tad-
dharma-rāhityam | ataeva na ṣaṅḍa ity uktam | tasmān na ko'pi jantuḥ | kāraṇa-
bhūtaḥ sattvādir guṇaḥ puṇya-pāpa-lakṣaṇam karma ca nety āha | nāyaṅguṇaḥ
karmeti | tayor api pravartakatvād iti bhāvaḥ | kimbahunā, yad atra sat sthūlam
asat sūkṣmaṁtad ekam api na bhavati sva-prakāśa-rūpatvād iti bhāvaḥ | kintu
sarvasya niṣedhe'vadhitvena śiṣyā ita ity aśeṣaḥ | māyayā tat-tad-aśeṣātmakāś ca |
jayatāt mad-vimokṣaṇyāvirbhavatv iti |

ṭīkā ca – evam upavarṇitam nirviśeṣam devādi-rūpaṁvinā paramātmānyena tam
gaṅgajendram | vividha-liṅga-bhidābhīmānāḥ | vividhā cāsau liṅga-bhidā devādi-rūpa-
bhedaś ca tasyābhīmāno yeṣāṁ ataeva te brahmādayo yadā nopajagmus tatra tadā
nikhilātmakatvāt nikhilānāṁteṣāṁ paramātmā-sukha-rūpatvāt tad-vilakṣaṇo
māyayā aśeṣātmakatvād akhilāmarāmayo harir āvirāsī d iti |

evam āvirbhāvaṁprārthayamāne śrī-gaṅgajendre yad rūpeṇāvirbhūtaṁtat khalu
tādṛśam eva bhavitum arhatī ti sādṛkṁtasmāsthūla-sūkṣma-vastv-তিরিক্তা তব শ্রী-
vighraha iti | anyathā tv apāñi-pāda-rūpatvenaiva tac cetasyāvirbhūya tad vidadhyāt |
tad uktam svecchāmayasyeti | śloka-dvayam idam ślokāntaravyavahitam apy
arthenāvyavahitatvād yugalatayopadadhre ||

prathamāṅgajendraḥ śrī-harim, dvitīyaṁśrī-śukaḥ ||47||

[48]

atha pratyag-rūpatvam apy āha –

sa tvamkatham mama vibho'kṣa-pathaḥ
parātmā yogeśvaraiḥ śruti-dṛśāmalā-hṛdi-bhāvyaḥ |
sākṣād adhokṣaja uru-vyavasānāndha-buddheḥ
syān me'nudṛśya iha yasya bhavāpavargaḥ || [BhP 10.64.18]

ṭīkā ca – he vibho sa tvamamāksa-pathaḥ locana-gocaraḥ etac citram ity arthaḥ |
kim atrāścaryāntad āha para ātmā ataeva yogeśvarair api śruti-dṛśāmalā-hṛdi
vibhāvyaś cintyaḥ | yato'dhokṣajaḥ akṣajam aindriyakāñjīnamāntad adhaḥ arvāg
eva yasya saḥ | yasya hi bhavāpavargo bhavet tasya bhavān anudṛśyaḥ syāt uru-

⁷ See quote from Kālikā-purāṇa in section 26 above.

vyasanena kṛ kalāsa-bhava-duḥkhena andha-buddhes tu mama etac citram ity arthaḥ | ity eṣ ā |

darśana-kāraṇāntūktāmnārāyaṇādhyātmē –

nityā vyakto'pi bhagavān ī kṣ yate nija-śaktiḥ |
tām ṛ te paramātmānaṁkaḥ paśyeta mṛ tamprabhum || iti |

tādṛ śa-śakter apy ullāse tat-kṛ paiva kāraṇam | tad uktānśrutau --

na cakṣ uṣ ā paśyati rūpam asya
yam evaiṣ a vṛ ṇute tena labhyas
tasyaiṣ a ātmā vivṛ ṇute tanuṁsvām || [Kaṭ haU 1.2.23]

na sandṛ še tiṣ ṭ hati rūpam asya | ity ādikaṁca kutracit | evam eva mokṣ a-dharme
nārāyaṇī ye nāradamprati śrī -śvetadvī pa-patinoktam –

etat tvayā na vijñeyamrūpavān iti dṛ śyate |
icchan muhūrtān naśyeyam ī śo'hamjagato guruḥ ||
māyā hy eṣ ā mayā sṛ ṣ ṭ ā yan māmpaśyasi nārada |
sarvabhūtaguṇair yuktaṁnaivaṁtvamjñā tum arhasi || [MBh 12.306.42-43]

yathā'nyo rūpavān iti hetor dṛ śyate tathāyam apī ty etat tvayā na jñeyam | tataś ca
svaya rūpitve'py adṛ śyatvam uktvā nija-rūpasyāprākṛ tatvam eva darśitam | tad-
darśane ca parama-kṛ pā-mayy akunḍhā mamecchaiva kāraṇam ity āha | i

icchann iti | naśyeyam adṛ śyatām āpadyeyam | tatra svātantryamjagad-
vilakṣ aṇatvaṁca hetum āha – ī śa ity ādi | tathāpi māṁsarva-bhūta-gaṇair yuktaṁ
yat paśyasi tad yuktatvena yat pratyeṣ i eṣ ā māyā mayaiva sṛ ṣ ṭ ā mama māyayaiva
tathā bhānam ity arthaḥ | tasmin naivam ity ādi | mayātra pratāraṇa-śaktiḥ | tathā
hi tatraiva śrī -bhāṣ ya-vacanam |

prī tas tato'sya bhagavān deva-devaḥ sanātanah |
sākṣ āt tamdarśayāmāsa dṛ śyo nānyena kenacid || iti | [MBh 12.323.11]

tam uparicaramvasuṁprati svātmānam iti šeṣ aḥ | tad-agre ca vasv-ādi-vākyam |

na śakyaḥ sa tvayā draṣ ṭ um asmābhir vā bṛ haspate |
yasya prasādaṁkurute sa vai tamdraṣ ṭ um arhati || iti | [MBh 12.323.18]

tad evamśrutāv apy adṛ śyatvādayo dharmāḥ śrī -vighrahasyaivoktāḥ | śrutyantaram
ca na cakṣ uṣ ā paśyati rūpam asya | iti ||

nṛ paḥ śrī -bhagavantam ||48||

[49]

ataeva prākṛ tāni rūpādī ni niṣ idhya anyāni sampratipādyante |

na vidyate yasya ca janma karma vā
na nāma-rūpe guṇa-doṣa eva vā
tathāpi lokāpyaya-sambhavāya yaḥ
sva-māyayā tāny anukālam ṛcchati || [BhP 8.3.8]

ayam arthaḥ | avasthāntara-prāptir vikāraḥ | tatra prathama-vikāro janmeti |
apūrṇasya nija-pūrty-arthā ceṣṭā karmeti | manogrāhyasya vastuno vyavahārārtham
kenāpi saiketitaḥ śabda nāmeti | cakṣuṣā grāhyo guṇo rūpam iti | sattvādi-prākṛta-
guṇa-nidāno dravyasyotkarṣa-hetur-dharma-viśeṣo guṇa iti prakṛtije loke dṛśyate |
yasya ca sarvadā svarūpasthatvāt pūrṇatvāt manaso'py agocaratvāt svaprakāśatvāt
prakṛty-atītvāt tāni na vidyante |

tathāpi yas tāni ṛcchati prāpnoti **tasmai nama** ity [BhP 8.3.9] uttara-ślokenānvayaḥ
| ataeva śrutyāpi – **niṣ kalamniṣ kriyamśāntam** ity ādau [ŚvetU 6.19], **aśabdam
asparśam arūpam avyayam** ity ādau [KaṭhaU 1.3.15] ca tan niṣidhyāpi **sarva-karmā
sarva-kāmaḥ sarva-gandhaḥ sarva-rasa** ity [ChāU 3.14.4] ādau vidhīyate | guṇa-
doṣa iti apamārthatvād guṇa eva doṣa ity arthaḥ | tato rūḍha-doṣas tu sarvathā na
sambhavaty eveti vakṣyate | tathā ca **kaurme** –

aīsvarya-yogād bhagavān viruddhārtho'bhidhī yate |
tathāpi doṣāḥ parame naivāhāryaḥ kathaṁcana |
guṇa viruddhā api tu samāhāryāś ca sarvataḥ || iti |

ayam ātmāpahata-pāpmā | ity ādyāḥ [ChāU 8.7.1] śrutayaś ca |

etaṁsaiyad vāma ity āvakṣate etaṁsarvāṇi vāmāni nayati eṣa u eva bhāmaṇi ḥ eṣa
sarveṣu vedeṣu bhātī ty [Chā 4.15.2] ādyā ca | ataeva **sarva-gandha** ity ādau
gandhādi-śabdena saugandhyādikam evocyate | yadā tu **ṛcchatinānvayas** tu guṇasya
doṣatvena rūpakam avivakṣitamśruti-viruddhatvāt paramārthatvena
pratipādayiṣyamāṇatvāc ca |

nanv ekatra teṣāmjānmādi nāmbhāvābhāvayor virodha ity āśaikya tad-virodhe
hetum āha **sva-māyayā** iti | anyathānupapatti-pramitā dustarkyā svarūpa-śaktir eva
tatra hetuḥ | ataeva svarūpa-bhūtatvena tebhyaḥ prakṛtebhya vilakṣaṇatvāt tāny api
na vidyanta iti ca vaktumśakyata iti bhāvaḥ | yathā **śārkara-śārī rāke samākarṣād**
ity [Vs. 1.4.15] **atra nāma-rūpa-vyākṛta-vastu-viṣayaḥ svacchandaḥ prāyeṇa
prasiddha iti tad-vyakaraṇābhāvāpekṣayā prāg-utpatteḥ sad eva brahma-śrutāv asad**
ity ucyate ity uktam tathaiva jñeyam |

ataeva **śrī-viṣṇu-purāṇe** – **guṇānś ca doṣānś ca mune vyatīta** ity [ViP 6.5.83] uktvā
punar āha **samasta-kalyāṇa-guṇātmako hī** ti [ViP 6.5.84] | tathā

jñāna-śakti-balaiśvarya-vīrya-tejānīyāśeṣataḥ |
bhagavac-chabda-vācyāni vinā heyair guṇādibhiḥ || iti [ViP 6.5.79]

pādmottara-khaṇḍe ca –

yo'sau nirguṇa ity uktaḥ śāstreṣ u jagad-ī śvaraḥ |
prākṛ tair heya-saiyuktair guṇair hī natvam ucyate || iti |

na ca *sva-māyety* anyathārthamantavyam |

viśuddha-vijñāna-ghanamsva-saristhayā
samāpta-sarvārtha-mayī vāñchitam |
sva-tejasā nitya-nivṛtta-māyā-
guṇa-pravāhambhagavantam ī mahi || iti [?]⁸ śrī -nārada-vākyāt |

sva-sukha-nibhr tedyādi⁹ | vakṛ -hr daya-virodhāc ca | tataḥ sarvathā cic-chaktyā ity
arthah | ataḥ svāmibhir api yoga-māyā-śabdena cic-chaktir vyākhyātā |
nanu prāpnoti kadācitkatvam apy avagamyate, tatrāha – *anukālam* nityam eva
prāpnoti, kadācid api na tyajatī ty arthaḥ | svarūpa-śakti-prakāśitvasya ca mitho
hetumattā jñeyā |

nanu kathamjanma-karmaṇor nityatvam ? te hi kriye | kriyā tvaṁca prati-
nijānīsam apy ārambha-parisamāptibhyām eva sidhyatī ti te vinā sva-svarūpa-hāny-
āpattiḥ | naiś a doṣ aḥ | śrī -bhagavati sadivākārānntyāt prakāśānntyāt janma-
karma-lakṣaṇa-līlānntyād ananta-prapañcānanta-vaikuṇṭha-gata-tat-tal-līlā-
sthāna-tat-tal-līlā-parikarāṇāmvyakti-prakāśayor ānntyāc ca | yata evamsatyor api
tat-tad-ākāra-prakāśa-gatayos tad-ārambha-samāptyor ekatrikatra te janma-
karmaṇor aṁśā yāvat samāpyante na samāpyante vā tāvad evānyatrāpy ārabdhā
bhavatī ty evamśrī -bhagavati vicchedābhāvān nitye eva tatra te janma-karmaṇī
vartete | tatra te kvacit kiñcid vilakṣaṇatvenārabhyete te kvacid aikarūpyeṇa ceti
jñeyam | viśeṣaṇa-bhedād viśeṣaṇaikyāc ca | eka evākāraḥ prakāśa-bhedena pṛthak
kriyāspadambhavatī ti | *citrambataitad ekena vapuṣā* ity ādau pratipāditam |

tataḥ kriyā-bhedāt tat-tat-kriyātmakeṣ u prakāśa-bhedeṣ v abhimāna-bhedaś ca
gamyate | tathā sati ekatraikatra līlā-krama-janita-rasodbodhaś ca jāyate |

nanu kathamte eva janma-karmaṇī vartete ity uktaṁpṛthag-ārabdhatvād anye eva
te | ucyate | kāla-bhedenoditānām api samāna-rūpāṇām kriyāṇām ekatvam | yathā
śaṅkara-śārī rake | *dvir-go-śabdobhayam uccarito na tu dvau go-śabdāv* iti | tathaiva
dviḥ pākaḥ kṛto'neṇa na tu dvidhā pākaḥ kṛto'neneti pratītyā bhaviṣyati | tato
janma-karmaṇor api nityatā yuktaiva | ataevāgamādāv api bhūta-pūrva-līlopāsana-
vidhānamyuktam | tathā cuktam *madhva-bhāṣye – paramātmā-sambandhitvena*
nityatvāt trivikramatvādiṣ v apy upasāñhāryatvamnyujyate iti | anumataṁcaitat
śrutyā *yad gatambhavac ca bhaviṣyac* cety anayaiva | upasāñhāryatvam
upāsānāyām upādeyatvam ity arthaḥ | tatra tasya janmanaḥ prākṛtāt tasmād
vilakṣaṇatvamprākṛta-janmānukaraṇenāvirbhāvamātratvamkvacit tad-
ananukaraṇena vā | *ajāyamānā bahudhā vijāyata* iti śruteḥ |

tad yathā --

⁸ The metre on this verse is incorrect, mixed jagatī and triṣṭubh. The second line appears to be missing a syllable. It is probably from PadmaP, Uttarakhaṇḍa.

⁹ So where does this reference come from? BHP 12.12.69? This is first mention here.

devakyāṁdeva-rūpiṇyāṁviṣṇuḥ sarva-guhāśayaḥ |
āvirāsī d yathā prācyāṁdiśī ndur iva puṣkalah || iti [BhP 10.3.8]

tathā ca –

satyamvidhā tumnija-bhṛtya-bhāṣitam
vyāptitvamca bhūteṣv akhileṣu cātmanah |
adṛśyatāty-adbhūta-rūpam udvahan
stambhe sabhāyāṁna mṛgamna mānuṣam || iti [BhP 7.8.17]

kārdamaṁvīryam āpanna ity atra [BhP 3.24.6] śrī-kapila-devāvatāra-prasaṅge
kardamasya bhakti-sāmarthya-vaśī bhūta ity eva vyākhyeyam | vīrya-śabda-nyāsa
tu prasiddhamputratvam api śliṣṭambhavatī ty evam arthaḥ | tathā karmaṇo
vailakṣaṇyaṁsvārūpānanda-vilāsa-mātratvam | tad yathā lokavat tu līlā-kaivalyam
iti [Vs 2.1.33] | vyākhyātamca tattva-vādibhiḥ | yathā loke mattasya sukhodrekād
eva nṛtyādi-līlāna tu prayojanāpekṣayā evam eveśvarasya | **nārāyaṇa-saṁhitāyām**
ca –

sṛṣṭyādikamharir naiva prayojanam apekṣya tu |
kurute kevalānandād yathā mattasya nartanam ||
pūrṇānandasya tasyeha prayojana-matiḥ kutaḥ |
muktā avyāpta-kāmāḥ syuḥ kim utāsy akhilātmanah || iti |

na conmatta-dṛṣṭāntenāsarvajñatva prasaṅgayitavyam | svarūpānandodrekeṇa sva-
prayojanam ananusandhāyaiva līlāyate ity etad anīśenaiva svīkārāt | ucchvāsa-
praśvāsa-dṛṣṭānte'pi suṣṭy-ādau tad-doṣāpātāt | tasmāt svarūpānanda-
svābhāvikiyena tal-līlā | **śrutīś** ca – devasyaiva svabhāvo'yam āpta-kāmasya kāsprhā
| iti |

atra prākṛta-sṛṣṭyādi-gatasya sākṣād-bhagavac-ceṣṭātmakasya vīkṣaṇādi-karmaṇo
vastutas tu tathā-vidhatve vaikuṇṭhādi-gatasya kaimutyam evāpatitam | yathoktaṁ
nāga-patnībhiḥ **avyākṛta-vihārāya** iti [BhP 10.16.47] | ataeva śrīśukādīnām api tal-
līlāśravaṇe rāgataḥ pravṛttir yujyate |

ataś ca --

evamca janmāni karmāṇi hy akartur ajanasya ca |
varṇayanti sma kavayo veda-guhyāni hṛt-pateḥ || iti [BhP 1.3.35]

atra janma-guhyādhyāya-padye'py evam eva vyākhyeyam | **yatrema sad-asad-rūpe**
[BhP 1.3.33-4] ity ādibhyām avyavahita-padyābhyāmyathā svarūpa-samyag-
jñānenaiva kṛtasyāvidyākṛtātmādhyāsa-sad-asad-rūpa-niṣedhasya hetor brahma-
darśanam bhavati | yathā ca – **māyoparatāveva svarūpa-sampattir bhavati** ity
uktam | evam eva **kavaya** ātmārāmā **hṛt-pateḥ** paramātmāno janmāni karmāṇi ca
varṇayanti | tat-tat-pratiṣedhe tad-uparatau caiva satyāntaj-janma-karmānubhava-
sampattir bhavata ity arthaḥ | sampattir atra sākṣād darśanam | tasmāt
svarūpānandātiśayita-bhagavad-ānanda-vilāsa-rūpaṇy eva tānīti bhāvaḥ | ataeva
prākṛta-vailakṣaṇyād **akartur ajanasya** ity uktam | ataeva **veda-guhyāny** api tānīti |

yathā akrūra-stutau tvayoditaḥ [BhP 10.48.23-24] ity ādi dvayaṃtī kāyām
evettham utthāpitam | nanu tarhi mamāvatārās tac-caritāni ca śukti-rajata-vad
avidyā-kalpitāny eva kim ? nahi nahi iyaṃtu tava lī lety āha dvayena tvayodita itī ti |

tathaiva ca bhagavat-svarūpa-sāmyenoktamvaiṣṇave –

nāma-karma-svarūpāṇi na pariccheda-gocare |
yasyākhila-pramāṇānāmsa viṣṇur garbhagas tava || iti | [ViP 5.2.19]

rūpa-karmeti vā paṭhāntaram¹⁰ | ittham evābhipretamśrī -gī topaṇiṣadbhiḥ –

janma-karma ca me divyam evaṃyo vetti tattvataḥ | iti | [Gī tā 4.9]

tathā nāmno vailakṣṇyaṃvāñmanasāgocara-guṇāvalambitvena svataḥ-
siddhatvam | tad yathā vāsudevādhyāme – aprasiddhes tad-guṇānām anāmāsau
prakīrtitaḥ iti | brāhme – anāmā so'prasiddhatvād arūpo bhūta-varjanāt iti |

na yatra nātha vidyante nāma-jātyādi-kalpanāḥ |
tad brahma paramaṃnityam avikāri bhavān aja ||
na kalpanāmṛte'rthasya sarvasyādhipatyaḥ yathāḥ |
tataḥ kṛṣṇācyutānanta-viṣṇu-nāmaḥ iḥ dīyase || iti || [ViP 5.18.53-54]

etad-vaiṣṇava-vacanānantaram api na viruddham | tathā hi | atrāpātataḥ
pratītarthāyāṃkalpanā-śabdo vyarthaḥ syāt | nāma-jātyādayo na vidyante | ity
anenaiva vivakṣitārtha-siddheḥ | svayam eva brahmājādi-śabdānāṃparamārtha-
pratipādaka-nāmatayā svīkṛtaś ca | ajām ekāmlōhita-śukla-kṛṣṇām [ŚvetU 4.5] ity
ādiṣv ajāyamānatva-lakṣṇā-jātiś ca dṛśyata eva | tathā nāmādi-kalpanā na vidyante
ity uktā svayamkṛṣṇādi-nāma-kalpanoktir viruddhā syāt kalpanāyā vā katham
īdayatā syāt kalpanāyā aniyatatvāc ca kathamkṛṣṇādinām aniyatyam ucyate |
tasmān nāma-karma-svarūpāṇi ty anusārāc cāyam arthaḥ | yathā yatra nāma-jātyā-
ādīnāmāmani kṛṣṇādi ni jātayo devatva-manuṣyatva-kṣatriyatvādi-līlāḥ tadādi nām
kalpanā na vidyante |

kintu sva-saṃsthayā samāpta-sarvārtham ity ukta-dīśā svarūpa-siddha-nitya-śakti-
vilāsa-rūpāṇy eva tāni ty arthaḥ | tatas ca yato yasmāt sarvasyāpi dṛṣṭasya vastunaḥ
kalpanāṃnāmādi-racanāmṛte adhipatyaḥ vyavahārika-bodho na bhavati | tatas
tasmād eva hetoḥ kalpanā-mayaṃnāma tan-nāmināṃcārtha sarvam avajñāya
nikhila-pramāṇa-paricchedāgocaratvena vedātmatayā svataḥ-siddhaiḥ kṛṣṇādi-
nāmopalakṣṇāṇaiḥ prasiddhair eva nāmabhiḥ svataḥ-siddhas tvam evedyase
munibhir vedaiś ca ślāghyase | na tu kalpanāmayair anyais tvam api ślāghyase
tādṛśa-mahimabhis tair eva tava mahimā vyaktī bhavati ti | yad vā | tair evedyase
vyakta-māhātmi kṛiyasa iti |

atra yaḥ śāstre'tiprasiddhaiḥ śrī-bhagavān eva jhaṭiti pratīto bhavati | yeṣāṃca
sāṃketyādāv api tādṛśa-prabhāvaḥ śrūyate | teṣāṃsvataḥ siddhatvam anyeṣāṃ

¹⁰ This is the Gita Press reading. GP also has *pramāṇāni* not *pramāṇānām*.

kalpanāmayatvamjñeyam | athavā he nātha | yatra nāma-jātyādī nāmkalpanā na vidyante tat kavala-viśeṣa-rūpamparamambrahma bhavān |

tat-tat-kalpanāyā aviṣayatve hetuḥ | viśeṣeṇa karoti līlāyata iti vikāri tathā na bhavati tyavikāri iti | tad-rūpeṇa na jāyate na prakatī bhavati ti he ajeti | tataḥ kim avalambya tatra nāma-jātyādi-kalpanāḥ kriyantām iti bhāvaḥ | tat-tat-kalpanām vinā ca sarvasyāpyarthasya vastu-mātrasyādhigama-mātramna bhavet | kim uta tādrśa-brahma-svarūpasya bhavataḥ | kalpanāmaya-nāma-jātyādayas tu na kasyāpi svarūpa-dharmā bhavanti yata evantataḥ sārkyādīnā bhāvitaḥ api bhavadvat-sarva-puruṣārtha-pradais tat-tad-viśeṣa-pratipādakaiḥ kṛṣṇādi-nāmbhir eva tvam īdṛyase nitya-siddha-śruti-purāṇādibhiḥ ślāghyase na tu nirviśeṣatā-pratipādakair nitarāmkalpanāmayair ity arthaḥ |

kintu kṛṣṇādīnāmcaturṇāmnāmnāmupalakṣaṇatvam eva jñeyam | nārāyaṇādīnāmnām api sārkyādāu tathā prabhāva-śravaṇāt | varṇa eva tu śabda iti bhagavān upavarṣa ity anena tasya ca nityatvād ity anena ca nyāyena varṇatayaiva nityatvam asya veda-sāra-varṇātmaka-nāmnāḥ sidhyati | tathaiva gopāla-tāpanī-śrutau nāmayāṣṭadaśākṣara-prasaṅge brahma-vākyam – teṣv akṣareṣu bhaviṣyaj-jagad-rūpam prakāśayann [GTU 1.26] iti | atrāvātāra-kāla-jāta-śabdādīmaya-jagat-kāraṇatvena tad-vailakṣaṇyāt svataḥ-siddhatvatatathā bhagavat-svarūpābhinnatvamca tad-vailakṣaṇyamnāmnāḥ | tad yathā śrutau –

omāsya jānanto nāma cidviviktaṁ mahas te viṣṇo sumatimbhajāmahe | oṁtat sad ity ādi |

ayam arthaḥ | he viṣṇo! te tava nāma cit-svarūpam ataeva mahaḥ sva-prakāśarūpam | tasmād asya nāmnāḥ āiṣad api jānantaḥ na tu samyag uccāra-māhātmyādi-puraskāreṇa | tathāpi viviktaṁ bruvāṇāḥ kevalamtad-akṣarābhyāsa-mātram kurvāṇāḥ sumatīmtad-viṣayānvidyāmbhajāmahe prāpnumaḥ | yatas tad eva praṇava-vyañjitaṁvastu sat svataḥ-siddham iti | ataeva bhaya-dveṣādāu śrī-mūrteḥ sphūrter iva sārkyādāv apy asya muktivatvaṁśrūyate | tathā coktaṁpādme –

apy anya-cittaḥ kruddho vā yaḥ sadā kīrtayed dharim |
so'pi bandha-ksayān muktīmlabhec cedi-patir yathā || iti |

tathā śrī-bhagavata iva tasya nāmnāḥ sakṛd api sākṣātkāraḥ saṁsāra-dhvaṁsako bhavati | yathā skānde –

sakṛd uccāritamyena harir ity akṣara-dvayam |
baddhaḥ parikaras tena mokṣāya gamanaṁprati ||

iti śrutau ca praṇavam uddīśya | om ity etat brahmaṇo nediṣṭamānāma yasmād uccāryamāṇa eva saṁsāra-bhayāt tārayati tasmād ucyate tāra ity ādi bahutaram | na cāsyārtha-vādatvaṁcintyam |

tathārthavādo harinā mni kalpanam iti padma-purāṇānusāreṇa parādhāpātā | yasya tu grāhīta-nāmo'pi punaḥ saṁsāras tasya nānuvrajati yo mohād vrajantaṁ parameśvaram | jñānāgni-dagdha-karmāpi sa bhaved brahma-rākṣasa iti śrī-viṣṇu-

bhakti-candrodayā di-pramāṇita-purāṇa-vacanavan mahad aparādha-tad-arthavāda-kalpanādikampratibandhakamjīyam | ataevā nanda-rūpatvam asya mahad-dhṛ daya-sākṣ ikampratibandhakamjīyam |

ataevā nanda-rūpatvam asya mahad-dhṛ daya-sākṣ ikamīyathā śrī -vighrahasya | taduktamśrī -śaunakena –

tad aśma-sāraṁhṛ dayambatedam
yad gṛ hyamāṇair hari-nāma-dheyaiḥ |
na vikriyetā tha yadā vikāro
netre jalamgātra-ruheṣ u harṣ aḥ || [BhP 2.3.24]

ataeva **prabhāsa-purāṇe** kaṅṭ hoktyā kathitair hetubhiḥ sakala-veda-phalatvena ca bhagavat-svarūpatvam eva pratipāditam |

madhura-madhuram etan maṅgalam maṅgalā nā m
sakala-nigama-vallī -sat-phalamcit-svarūpam |
sakṛ d api parigī tamśraddhayā helayā vā
bhṛ gu-vara nara-mātram tā rayet kṛ ṣ ṇa-nāma || iti ||

tasmād bhagavat-svarūpam eva nāma | spaṣ ṭ amcoktamśrī -**nārada-pañcarātre** ṣ ṭ ādaśākṣ aram uddiśya –

vyaktamhi bhagavān eva sākṣ ān-nārāyaṇaḥ svayam |
aṣ ṭ ākṣ ara-svarūpena mukheṣ u parivartate || iti |

māṇḍukyopaniṣatsu ca praṇavam uddiśya – omity etad akṣ aram idam sarvam [MāṇḍU 1] | **oṅkāra** evedam sarvam [ChāU 2.23.3] |

praṇavo hy aparaṁbrahma praṇavaś ca paraṁsmṛ tam |
apūrvo'nantaro'bāhyo'naparaḥ praṇavo'vyayaḥ ||
sarvasya praṇavo hy ādir madhyam antas tathaiva ca |
evamhi praṇavamjñā tvā vyaśnute tad-anantaram ||
praṇavamhī śvaramvidyāt sarvasya hṛ daye sthitam |
sarva-vyāpinam oṅkārammatvā dhī ro na śocati ||
amātro'nanta-mātraś ca dvaitasyopaśamaḥ śivaḥ |
oṅkāro vidito yena sa munir netaro janaḥ || iti [Māṇḍūkya-kārikā 26-29]

na tu parameśvarasyaiva tat-tad-yogyatāsmabhavād varṇa-mātrasya tathoktiḥ stuti-rūpaiveti mantavyam | avatārāntaravat parameśvarasyaiva varṇa-rūpeṇāvatāro'yam iti asminn arthe tenaiva śruti-balenārgī kṛ te tad-abhedena tat-sambhavāt | tasmān nāma-nāminor abhedā eva | tad uktam **pādme** –

nāma cintāmaṇiḥ kṛ ṣ ṇaś caitanya-rasa-vighrahaḥ |
pūrṇaḥ śuddho nitya-mukto 'bhinnatvān nāma-nāminoḥ || iti ||

asyārthaḥ – nāmaiva cintāmaṇiḥ sarvārtha-dāṭṭ tvāt | na kevalam tā dṛ ṣ am eva api tu caitanyā di-lakṣ ṇo yaḥ kṛ ṣ ṇaḥ sa eva sākṣ āt | tatra hetur abhinnatvād iti ti | nanu,

tathāvidhamnā mādikamkatham puruṣ endriya-janyambhavati | na, veda-mā trasya bhagavativa puruṣ endriyā diṣ v āvirbhāvanāt | yathoktam **ekādaśe** svayamśrī - bhagavatā – **śabda-brahma sudurbodham** ity [BhP 11.21.36] ārabhya,

mayopabṛ rīhitambhūmnā brahmaṇā nanta-śaktinā |
bhūteṣ u ghoṣ a-rūpeṇa viśeṣ a-pūrṇeva lakṣ yate || [BhP 11.21.37] iti ||

dvādaśasya ṣ aṣ ṭ he vedavyasana-prasaṅge **kṣ ī nāyuṣ aḥ** ity ādau [BhP 12.6.47] | ṭ ī kā ca – tarhi puruṣ a-buddhi-prabhavatvān nādaraṇī yaṁsyād ity āśaṅkyā ha hṛ di-sthācyuta-coditā iti |

kasmai yena vibhāsito'yam ity ādau [BhP 12.13.19] tad-rūpeṇety ādivat | etat sarvam abhipretya garbha-stutāv uktam –

na nāma-rūpe guṇa-janma-karmabhir
nirūpitavye tava tasya sā kṣ iṇaḥ |
mano-vacobhyām anumeya-vartmano
deva kriyāyāmpratiyanty athāpi hi || [BhP 10.2.36] iti ||

tathā-rūpasyāpi vilakṣ anyamsva-prakāśatā-lakṣ aṇa-svarūpa-śaktyaivāvirbhāvitvam | tac ca pūrva-darśitam | ataeva dvitī ye,

ā tma-tattva-viśuddhy-arthamyad ā ha bhagavān ṛ tam |
brahmaṇe darśayan rūpam avyalī ka-vratād ṛ taḥ || ity [BhP 2.9.4] atra |

ṭ ī kā ca – yac coktam **aṣ ṭ amādhyaye** parameśvarasyāpi deha-sambandhā viśeṣ ā t kathāntad-bhaktyā mokṣ aḥ syād iti | āsī d yad udarāt padmam ity ādinā [BhP 2.8.8] tatrā ha **ātma-tattva-viśuddhy-artham** iti | ātmano jī vasya tattva-viśuddhy-arthāntattva-jīvānā rthāntad bhaved eva | kimtad yat tap-ādinā sva-bhajanam bhagavān brahmaṇa ā ha | kimkurvan, ṛ tam satyaṁ cid-ghanam rūpaṁ darśayan | darśane hetur avyalī kena tapasādṛ taḥ sevitaḥ san | ayambhāvaḥ | jī vasyā vidyayā mithābhūta-deha-sambandhaḥ | ī śvarasya tu yogamāyayā cid-ghana-vigrahāvirbhāva iti mahān viśeṣ aḥ | atas tad bhajane mksopapattir iti | ity eṣ ā ||

ataeva, **sa tvamtriloka-sthitaye** [BhP 10.3.17-18]¹¹ ity ādi-dvaye śrī mad-ānaka-
dundubhināpi samāhitam | atra hy ayam arthaḥ – sa prapañcasya ṣ ṣ ṭ i-sthiti-
pralaya-kartā tvamtriloka-sthitaye yadā tasya sthitam icchasi | tadā sva-māyayā
svāśritayā māyā-śaktyā kṛ tvā ātmanah śuklamvarṇamsvena ṣ ṣ ṭ āndharma-parāṁ
viprādi-jātimbibharṣ i pālayasi | atra sattvamayy eva svamāyā jīvā niṣ kṛ ṣ ṭ atvād
upayuktatvāc ca |

atha yadā sargam icchasi tadā rajasā rajomayyā svamāyayā kṛ tvā upabṛ rīhitam
raktam kāminamviprādi-varṇambibharṣ i | yadā ca janātyayam icchasi tadā tamo-
mayyā kṛ tvā kṛ ṣ ṇāmmalināmpāpa-ratāntambibharṣ i |

¹¹ In section 21 above.

athavā yadā sthitim icchasi tadātmanaḥ śrī -viṣ ṇu-rūpasya śuklamśuddhamguṇa-
saṅkara-rahitam ity arthaḥ | śiva-brahma-vat tasya tat-saṅgābhāvāt | tathaiva
siddhāntitamśrī -śukadevena – śivaḥ śakti-yutaḥ śaśvat trilīṅgo guṇa-saṁvṛ taḥ
[BhP 10.88.3] ity ādau, harir hi nirguṇaḥ sākṣ āt puruṣ aḥ prakṛ teḥ paraḥ [BhP
10.88.5] ity ādi | ataeva --

candrikā-viśada-smeraiḥ
sāruṇāpāṅga-vī kṣ itaiḥ |
svakāṛthānām iva rajaḥ-
sattvābhyāmsraṣ ṇṛ -pālakāḥ || [BhP 10.13.50] iti |

atra sāttvikatva-rāja-sattve utprekṣ ite eva, na tu vastutayā nirūpīte | varṇamrūpaṁ
na tu kānti-mātram | guṇa-mayatva-svī kāre'pi tat tad guṇa-vyañjakākārasya py
apekṣ yatvāt na tu śvetamvarṇam iti vyākhyeyam | śrī -viṣ ṇu-rūpasya pālanārtham
guṇāvatārasya paramātmā-sandarbhāḥ kṣ ī roda-śāyitvena sthāpayiṣ yamāṇasya tatra
śyāmatvenāti-prasiddheḥ | janātyaya-heto rudrasya śvetatāti-prasiddhyā tad-
vaiparī tya-pātāt |

tathaiva hi gobhilokta-sandhyopāsanāyām – ato'tra brahmaṇo na śoṇavarṇatve
tātparyam | na ca tat-tad-guṇānāmtat-tad-varṇa-niyamaḥ | paramatāmasānām
bakādī nāmśyāmatva-śravaṇāt | sva-māyayā bhakteṣ u kṛ payā bibharṣ i jagati
dhārayasi prakṛ ayasī ty arthaḥ | raktaṁrajomayatvena sisṛ ksādi-rāga-bahulam |
kṛ ṣ ṇamtamomayatvena svarūpa-prakāśa-rahitam ity arthaḥ |

pārthivād dāruṇo dhūmas
tasmād agnis trayī mayaḥ |
tamasas tu rajas tasmāt
sattvamāyad brahma-darśanam || [BhP 1.2.24] ity ukteḥ |

nanu, katham anyārthena vākyena loka-bhrāmakaṁvarṇayasi, yataḥ samprati
janātyayaārthamkṛ ṣ ṇo'yamvarṇo mayā tasmā gṛ hī ta ity artho'py āyāti tad etad
āśaṅkya pariharann āha tvam asya iti [BhP 10.3.21]¹² | nirvyūhyamānā itas tataś
cālyamānāḥ | ayambhāvaḥ – āstāmtāvad brahma-ghanatva-śuddha-sattva-
mayatva-bodhakaṁpramāṇāntaram guṇānurūpa-rūpāṅgī kāre'pi yathā pralayasya
duḥkha-mātra-hetutvāt suṣ upti-rūpatvāc ca tatra tad-arthāvasaro bhavati tathāsyā
tu kālasya tva-kṛ ta-rakṣ ayā jagat-sukha-hetutvāt tamomayāsura-vināśa-yogyatvāt
teṣ ām asurāṇām api hanana-vyājena sarva-guṇāti ta-mokṣ ātmaka-prasāda-lābhāt
tad-arthāvasaro na bhavati, saindhava-mānavetivat | tathāivoktam –

jaya-kāle tu sattvasya devarṣ ī n rajaso'surān |
tamaso yakṣ a-rakṣ āṅsi tat-kālānugūṇo'bhajat || iti [BhP 7.1.8]

tasmān na tamaḥ-kṛ to'yamvarṇa iti rajaḥ-sattvābhyām rakta-śuklāv eva bhavata iti
pūrva-pakṣ i-matam | tataś ca pārīṣ eṣ ya-pramāṇena svarūpa-śakti-vyañjitatvam
evātrāpi paryavasyati iti bhāvaḥ | tathaiva tam evārthamśrī -devakī -devy api

¹² tvam asya lokasya vibho rirakṣ iṣ ur gṛ he'vatī rṇo'si mamākhileśvaraḥ |
rājanya-saṅgīṣ sūra-koṭ i-yūthapair nirvyūhyamānā nihaniṣ yase camūḥ ||

sambhrameṇa prāg eva vivṛ tavatī – rūpaṁyat tat prāhur... avyaktam ādyām iti [BhP 10.3.24] |

atha prakṛ tam anusarāmaḥ | tathā guṇasya vailakṣ ṇyam ātmārāmāṇām apy ākarṣ ṇa-liṅga-gamyād bhūtarūpatvam | tad yathā śrī -sūtoktau – ātmārāmās ca munaya [BhP 1.7.10] ity ādau | harer guṇākṣ ipta-matir [BhP 1.7.11] ity ādi ca | ataevoktam **viṣ ṇudharmottare** –

guṇāḥ sarve'pi yujyante hy aiśvaryāt puruṣ ottame |
doṣ āḥ kathaṁcin naivātra yujyante paramo hi saḥ ||
guṇa-doṣ au māyayaiva kecid āhur apaṇḍitāḥ |
na tatra māyā māyī vā tadī yau tau kuto hy ataḥ ||
tasmān na māyayā sarvaṁsarvam aiśvarya-sambhavam |
amāyo hī śvaro yasmāt tasmāt tamparamamviduḥ || iti ||

atha na vidyate ity asya prakṛ ta-ślokasya vyākhyātāvaśeṣ aḥ | tad evaṁsvarūpa-śakti-vilāsa-rūpatvena teṣ āmprakṛ tād vailakṣ ṇyaṁsādhitam | tatra āśāṅkate |

nanu bhavantu svasvarūpa-bhūtāny eva tāni tathāpi svarupasyaiva pūrṇatvāt tat-tat-prāptau kimprayojanamtatrāha **lokāpyaya-sambhavāya** | loko bhakta-janaḥ tasyāpyayaḥ sarisāra-dhvaṁsas tat-pūrvakaḥ sambhavo bhakti-sukha-prāptiḥ | bhū prāptau tad artham etad apy upalakṣ ṇaminnitya-pārṣ adānām api bhakti-sukhotkarṣ artham | tad uktamśrī mad-arjunena prathame –

tathāyamcāvatāras te bhuvo bhāra-jihī rṣ ayā |
svānāmcānanya-bhāvānām anudhyānāya cāsakṛ t || iti [BhP 1.7.25] |

asyārthaḥ -- yathānye puruṣ ādayo'vatārās tathāyamcāvatāraḥ sākṣ ād-bhagavataḥ śrī -kṛ ṣ ṇākhyasya tavaiva prakṛ tayaṁ parama-bhaktāyā bhuvo bhāra-jihī rṣ ayā jāto'pi | anyeṣ āmsvānāmbhaktānām asakṛ c ca muhur apy anudhyānāya nija-bhajana-saukhyāya bhavati |

nanu tarhi bhakta-saukhyam eva prayojanamjātam iti pūrṇānandasya tasyeha prayojana-matiḥ kuta ity etat katham upapadyeta | tatrāha – **ananyabhāvānām** iti | anyathā sarva-jñā-śiromaṇer nirdoṣ asya tasya tan-mātrāpekṣ akānānteṣ ām upekṣ āyām akāruṇya-doṣ aḥ prayujyeta iti bhāvaḥ | ātmārāme'pi kāruṇya-guṇāvakāśo guṇā viruddhā api tu samākhāryās ca sarvata iti smaraṇāt vicitra-guṇa-nidhāne śrī -bhagavaty eva sambhavati | tato'nyatra tu saṁcarita-tad-guṇānīse tadī ya eva yaḥ pratipadam eva sāścaryamśruty-ādibhir uccair gī yate | yaś cāviriṁcim āpāmara-janam ākarṣ ann eva vartate | tad uktamsvayam eva –

bhajato'pi na vai kecid bhajanty abhajataḥ kutaḥ |
ātmārāmā hy āpta-kāmā akṛ ta-jñā gurudruhaḥ ||

nāhamtu sakhyo bhajato'pi jantūn
bhajāmy amī ṣ ām anuvṛ tti-vṛ ttaye || ity ādi [BhP 10.32.19-20] |

tasmāt parama-samarthasya tasya kṛ pā-lakṣ aṅāmbhakta-jana-sukha-
prayojanakatvaṁnā ma ko'pi svarūpānanda-vilāsa-bhūta-paramāścarya-svabhāva-
viśeṣ a iti mūla-padye'py *anukālam ṛcchati ty* anenaiva [BhP 8.3.8] darśitam | ataḥ
prayojanāntara-matitvaṁtu tasmin nāsty eva | tat-prayojanatvaṁca tasya parama-
samarthasyānanda-vilāsa eveti dik | yathoktam –

kṛ pālor asamarthasya duḥkhāyaiva kṛ pālūtā |
samarthasya tu tasyaiva sukhāyaiva kṛ pālūtā || iti ||

gajendraḥ śrī -harim || 49 ||

[50]

tasmād apāṇi-pāda-śruter api yad ananta-svaprakāśānanda-vigraha eva bhagavati
tātparyāṁnānyatreti pratipādayanti |

tvam akaraṇaḥ svarāṭ akhila-kāraṇa-śakti-dharas
tava balim udvahanti samadantyajayā nimish āḥ |
varṣ a-bhujo'khila-ksitipater iva viśva-sṛjo vidadhati
yatra ye tv adhikṛ tā bhavataś cakitāḥ || [BhP 10.87.28]

ayam arthaḥ | atra karaṇāṁnāma vāsyādivat kartṛ -śakti-preritatayā kāryakaraṁ
kartur bhinnatamaṁkevala-karaṇatvāpannam eva vastv aigī kṛ taṁ na tu
svarūpatvāpannam api yat tad api | yathā dahanādau tac-chaktyādikam |
gauṅārthatvāt svarāṭ -pada-niruktau sveneti tṛ ti yānta-padasya svarūpa-śaktāv eva
paryavasānāc ca | tato jī vasya cid-rūpatvāt pānyādī nāṁsvato jaḍatvāt tad-adhī na-
śakti nāṁteṣ āmbhinnatamā nāmkaraṇatvaṁmukhyārtham eva | tato'sau tad-
āśaktatvāt sakaraṇaḥ tvaṁtu tad-antaryāmī tad-anāśaktatvāt tad-anapekṣ o yataḥ
svarāṭ svarūpa-śaktyaiva rājase iti | tathā pralaya-kālāvasāne |

striya urugendra-bhoga-bhuja-daṇḍa-viś akta-dhiyo
vayam api te samāḥ samadṛ śo'ṅghri-saroja-sudhāḥ || [BhP 10.87.23]

iti vidvad-gaṇa-gurubhir asmābhir api nijālambanatvena varṇyamāna-parama-
divya-karaṇa-gaṇa-vicitro'py asau akaraṇa eva | kutaḥ svarāṭ svena svarūpa-śakti-
viśeṣ a-siddha-prādurbhāva-viśeṣ eṣ eṇa svarūpeṇaiva tat-tat-karaṇatayā rājase |
teṣ āṁsvarūpa-bhūtatvena mukhya-karaṇatvāyogād iti bhāvaḥ | anyathaupādhika-
vastu-dvārā tavāpi prakāśe kathaṁnāma svarāṭ tvaṁsidhyed iti ca |

ānanda-mātram ajaraṁpurāṇam ekaṁsantāmbahudhā dṛ śyamānaṁneha nānāsti
kiṁcana ity ādi śruteḥ [BAU 4.4.19] | ānanda-mātra-kara-pāda-mukhodarādir ity
ādi smṛ teś [NārPañc] ca |

nanu, mayi tathābhūta-svarūpa-śakti nā m astitāyāṁkimpramāṇam | tatrāhur
akhila-kāraṇa-śakti-dhara iti | akhilebhyaḥ prāṇibhyaḥ kāraṇāni karaṇāni cakuṣ ur-
ādi-golakāni teṣ u śakti ś cendriyāṇi dharasi dadāsi ti tathā | sarveṣ u teṣ u tat-tad-
dhāraṇāt | tā s tu tvayi svataḥ-siddhā avyayāḥ pūrṇā eva santī ti bhāvaḥ | tathā ca

śrutiḥ – prāṇasya prāṇam uta cakṣ uṣ aś cakṣ ur iti ādyā [KenaU 1.2] | svābhāviki
jñāna-bala-kriyā ca ity ādyā ca [ŚvetU 6.8] |

tad uktam ekādaśe –

yasyendriyas tanu-bhṛ tām ubhayendriyāṇi
jñānamsvataḥ śvasanato balabhoja ī hā || iti [BhP 11.4.4]

ataeva vikaraṇatvān neti cet tad uktam ity [Vs 2.1.32] atra sūtrakāro’pi tad uktam
ity anena śrutes tu śabda-mūlatvād ity [Vs. 2.1.27] ukta-rī tyaiva śruty-eka-gamyam
tarkāti taṁtasya vikaraṇatvaṁsakaraṇatvaṁca sādhitavān | śrutiś ca – na tasya
kāryamkaraṇamca vidyate ity [ŚvetU 6.8] ādyā |

athavā, akhila-kāra-śakti-dharo’pi tvam asāv akaraṇa evety anvayaḥ | kutaḥ ?
svarāḍ ity ādi | ataḥ sarvato vilakṣ aṇa-mahimatvād animiṣ ā devā indrādayas tat-
pūjyā viśva-sṛjo brahmādayo’pi tava tubhyambalim upahāraṁtad uccaiḥ śirobhir
vahanti | ajayā teṣ ām adhikāriṇyā māyayāpi sahitāḥ |

sāpi ābhāsa-śakti-rūpā svarūpānanda-śakti-mayāya tubhyam ātma-sampad-
udbhāvārthambalim haratī ty arthaḥ | samadanti ca mauṣ yair dattamhavya-kavya-
ādi-lakṣ aṇambalimbhakṣ ayanti ca | atra dṛ ṣ ṭ āntaḥ varṣ a-bhuja iti | varṣ am
khaṇḍa-maṇḍalam |

kathambalim udvahanti ? tad āhuḥ vidadhatī ti | tva-ājñā-pālanam eva bali-
haraṇam ity arthaḥ | bhī ṣ āsmād vātaḥ pavate bhī sodeti sūryaḥ bhī ṣ āsmād agniś
cendraś ca mṛ tyur dhāvati paṭcamah ity [Kaṭ ha 2.3.3] śruteḥ |

athavā, nanu mama pāṇy-ādi-karaṇānāmsvarūpa-bhūtatve yukti kathayaty ata
āhuḥ animiṣ āḥ karaṇādhiṣ ṭ hātr -devās tava balim udvanatī ti | ājñāna-devatvād
viśva-sṛjaḥ viśveṣ āmsṛ ṣ ṭ i-hetavaḥ | anye tat-tad-adhiṣ ṭ hātr -devatāśrayād eva
karaṇair viṣ ayamprakāśayitumśaknuvanti | tvampunas teṣ ām apy āśraya iti tvat-
karaṇānāmsvaparakāśatāpatteḥ svarūpa-bhūtatvam eveti |

athāpy āstāmmahā-śaktir māyaivāśraya ity ata āhuḥ ajayeti | nanu jī vā api
nijendriyādhiṣ ṭ hātā tṛ ṇām āśrayā bhavanti | tatrāhuḥ vidadhatī ti | viṣ aya-bhoga-
dvāreeṣ v indriyeṣ u bhavatā viśva-patinā dattadhikāraṇāmdevānām evādhikāryāḥ
katipaya-grāma-bhaumikā iva jī vā iti na teṣ ām āśrayāḥ | kintu bhavān eva teṣ ām
adhikāratvād āśraya iti bhāvāḥ ||

10|87|| śrutayaḥ śrī -bhagavantam ||50||

[51]

tasmād vilakṣ aṇa-pāṇi-pādāditvenaivāpāṇi-pādāditvam | yathā ha –

tvak-śmaśru-roma-nakha-keśa-pinaddham antar
māmsāsthi-rakta-kṛ mi-viṭ -kapha-pitta-vā tam |
jī vac-chavambhajati kāntam ati-vimūdhā

nanv āstām anayor bhinna-viṣ ayatvaṁnetyāha ekasthayoḥ samāna-viṣ ayoḥ | tad evaṁvivāde sati yat kiṁcit samānsamañjasatvenaiva avekṣ itaṁpratī taṁvastu tad dvayor api br̥han mahad anukūlāmbhavati | kiṁtat samañjasam? yat param nāma-rūpād atyanta-tad-abhāvāc ca vilakṣ aṇamkim api nāma-rūpa-lakṣ aṇam eva vastv ity arthaḥ |

etat uktaṁbhavati | ekasminn eva vastuni nāma-rūpitva-vidhi-niṣ edhābhyāṁ parasparamśrutayaḥ parāhatārthāḥ syuḥ | atra tu paratvenobhayatrāpi prāktana-yuktyā samañjasam aprākṣ ta-nāma-rūpitvam eva vidhi-niṣ edha-śruti-tātparyenopasthāpyata iti tat-tan-mataṁvivāda-mātram |

ittham evātra śrī -dhruveṇa nirvivādatvam uktam --

tiryāṁnaga-dvija-sarī sṛ pa-deva-daitya-
martyādibhiḥ paricitaṁsad-asad-viśeṣ am
rūpaṁsthaviṣ ṭ ham aja te mahad-ādy-anekaṁ
nātaḥ paramparama vedmi na yatra vādaḥ || iti [BhP 4.9.13] |

atra rūpa-śabdasyaivobhayatra viśeṣ yatvena | bhūpa rūpaṁ arūpaṁca param
cāparam eva ca iti [ViP 6.7.47] vaiṣ ṇava-vākyānusāreṇa ca | ataḥ param
caturbhujādītva-lakṣ aṇaṁrūpaṁvapur ity arthaḥ | tac cāgre darśayiṣ yate |

[52]

tan na vedmi etat paryantaṁkālaṁnāñjāsiṣ am ity arthaḥ | tad eva vyanakti |

yo 'nugrahārthāmbhajatāmpāda-mūlam
anāma-rūpo bhagavān anantaḥ |
nāmāni rūpāṇi ca janma-karmabhir
bheje sa mahyamparamaḥ prasī datu || [BhP 6.4.33]

yo nāma-rūpa-rahita eva nāmāni rūpāṇi ca bheje prakṣ itavān | janma-karmabhiḥ
saha tāni ca prakṣ itavān ity arthaḥ | vyatireke doṣ am āha ananta iti | yadi tasmin
nāma-rūpitvādikaṁnāsti tarhi tac-chaktimattvaṁprati sāntatvam eva prasajyeteti |
tad uktaṁpracetobhiḥ -- na hy antas tvad-vibhūti nāṁso 'nanta iti gī yase iti [BhP
4.30.31] | tat-tat-prakāśane hetuḥ | bhagavān bhagātmaka-śaktimān | tasyāḥ śakter
māyātvam niṣ edhati paramaḥ | parākhyā-śakti-rūpā mā lakṣ mī r yasmin | anyathā
paramatva-vyāghātaḥ syād iti bhāvaḥ |

tasmān na māyayā sarvaṁsarvam aiśvarya-sambhavam |
amāyo hī śvaro yasmāt tasmāt taṁparamaṁviduḥ || ity ukteḥ |

nanu, sarva-nāma-viśva-rūpatve tad-rāhitye ca santy eva tat-tad-upāsakāḥ
pramāṇam | atra tu ke syur ity āśaṅkyāha – pāda-mūlāmbhajatāṁ anugrahārtham
iti | yoga-sāṅkhyayos tat tattvaṁna samyak prakāśate, kintu bhaktāv eva | bhaktir
evainaṁdarśayati ity ādi śruteḥ | tasmād yuktaṁtayor vivāda-mātratvam iti
bhāvaḥ | ataeva vakṣ yate'nantaram eva --

iti saristuvatas tasya sa tasminn agha-marṣaṇe |
prādurāsī t kuru-śreṣṭha bhagavān bhakta-vatsalaḥ ||
kṛta-pādaḥ suparṇāṁṣa ity ādeḥ [BhP 6.4.35-6]

pāda-mūlambhajatām ity anena tām prati rūpa-prākṛtā yā t pūrvam api rūpam asty
eveti vyañjitaḥ | caraṇāṁpavitramvitatāṁpurāṇam ity ādi śruteḥ | bheja ity atī ta-
nirdeśaḥ prāmāṇya-dārḍhyāyānāditvaṁbodhayati | ananta-padasya ca nāmāni
rūpāṇi cānantāny eveti bhāvaḥ | atra prakṛta-nāma-rūpa-rahito'pi iti ṭīkā ca ||

|| 6.4 || dakṣaḥ śrī-puruṣottamam ||52||

[53]

tad evaṁnityatvād vibhutvāt sarvāśrayatvāt sthūla-sūkṣmāprakṛta-vastv-atiriktatvāt
pratya-rūpatvāt sva-prakāśatvāt sarva-śruti-samanvaya-siddhatvāt tad-rūpaṁ
parama-tattva-rūpam eveti siddham | tathaiva hi param-vaiduṣyeṇānubhūtaṁ
spṛṣṭam evāha tribhiḥ –

rūpaṁyad etad avabodha-rasodayena
śāśvan-nivṛtta-tamaśaḥ sad-anugrahāya |
ādau grāhī tam avatāra-śataika-bījaṁ
yan-nābhi-padma-bhavanād aham āvirāsam ||

nātaḥ paramparama yad bhavataḥ svarūpam
ānanda-mātram avikalpam aviddha-varcaḥ |
paśyāmi viśva-sṛjāṁ ekam aviśvam ātman
bhūtendriyātmaka-madaśa upāśrīto 'smi ||

tad vā idambhuvana-maṅgala maṅgalāya
dhyāne sma no darśitamta upāsakānām |
tasmai namo bhagavate 'nuvidhema tubhyaṁ
yo 'nāḍṛto naraka-bhāgbhir asat-prasaṅgaiḥ ||[BhP 3.9.2-4]

ṭīkā ca – nanu tvam api samyak na jānāsi yat tvayā ḍṛṣṭam amrūpam etad api
guṇātmakam eva nirguṇāmbrahmaiva tu satyaṁtatrāha rūpam iti dvābhyām |
avabodha-rasodayena śāśvan nibhṛtam tamo yasmāt tasya tava yad etad rūpaṁ
tvayaiva svātantryeṇa satām upāsakānām anugrahāya grāhī tam āviṣṭam | avatāra-
śatasya śuddha-sattvātmakasya yad ekambījaṁmūlam, tat-prakāśanārthaṁ
guṇāvatāra-bījatvaṁdarśayati yan mābhātī ti | he parama abiddha-varcaḥ anāvṛta-
prakāśam avikalpaṁnirbhedaṁ ataevānanda-mātram | evambhūtaṁyad bhavataḥ
svarūpaṁtad ato rūpāt parambhinnāṁna paśyāmi kintu idam eva tat | ataḥ
kāraṇāt te tava ada idam rūpam āśrīto'smi | yogyatvād apī ty āha ekam upāsyeṣu
mukhyaṁyad viśva-sṛjāṁ | ataeva aviśvaṁviśvasmād anyat | kimca,
bhūtendriyātmakāmbhūtānām indriyāṅmātmānamkāraṇam ity arthaḥ |

nanv evam api sopādhikam etad arvācī nam evety āśaṅkyāha tad evedamhe
bhuvana-maṅgala yatas te tvayā asmākam upāsakānāmmaṅgalāya dhyāne darśitam

| na hy avyakta-vartmābhiniveśita-cittānām asmākaṁsopādhikaṁdarśanam
yuktam iti bhāvaḥ | atas tubhyaṁnamo'nuvidhema anuvṛttyā karavāma | tarhi kim
iti kecin māṁnādriyante, tatrāha yo'nādṛta iti | asat-prasaṅgair nirī śvara-kutarka-
niṣṭhaiḥ | ity eṣā ||

atra kalpitam apy arthāntarāmyasya vidvad-guṇa-gurutvān na sambhavaty eveti
vyañjitam | na hy avyakta-vartmeti | uktamcaitat stutitaiḥ prak [avyakta-
vartmābhiniveśitātmā](#) [BhP 3.8.33] iti | māṁnādriyante iti vigharūpamām ity
evārthaḥ | vighrahaiva para-brahmatvena sthāpitavāt | ataeva ye vighram
etādṛśatayā na manyante te vidvad anubhava-viruddha-matayo neśvaram api
manyanta ity ata āha nirī śvara iti | yata eva --

[ye tu tvadīya-caraṇāmbuja-koṣa-gandham
jighranti karṇa-vivaraiḥ śruti-vātanī tam |
bhaktyā grhīta-caraṇaḥ parayā ca teṣāṁ
nāpaiḥ i nātha hrdayāmbu-ruhāt sva-puṁsām](#) || [BhP 3.9.5]

ity anantara-padye tu-śabdena yo'nādṛta ity-ādy-uktebhyo bahirmukha-janebhyo
vilakṣaṇatvena nirdiṣṭānāntādṛśa-śrī-bhagavad-rūpa-niṣṭhānām eva śruti-vātanī
tam iti śabdena pramāṇena bhaktyā grhīta-caraṇa ity anubhavana ca prāśastyam
uktam || 3.9 || brahmā śrī-nārāyaṇam ||53||

[54]

āveśavatāratayā pratī tasya śrī-ṛṣabhadevasyāpi vighraha evamyojyate, yathā --

[idamśarīraṁmama durvibhāvyaṁ
sattvaṁhi me hrdayamyaatra dharmah |
pṛṣṭhe kṛto me yad adharma ārad
ato hi mām ṛṣabhamprāhur āryāḥ](#) || [BhP 5.5.19]

idammanuṣyākāra-śarīraṁhi niścitamdurvibhāvyaṁdurvitarkyaṁyat tattvaṁ
tad eva | yatraiva dharmo bhāgavata-lakṣaṇas tatraiva me hrdayammanah | yad
yasmāt tad-viparītādi-lakṣaṇo'dharmo mayā pṛṣṭhe kṛtaḥ | tataḥ parāṁmukho'ham
ity arthaḥ | ataeva vaktur asya ṛṣabhadevasya ca sarvāntima-līlāpi
vyājenāntardhānam eva prakṛta-loka-pratīty-anusāreṇaiva tu tathā varṇitam |
ātmārāmatā-rīti-darśanārtham | tad uktam -- [yogināṁsāmparāya-vidhim
anuśikṣayan](#) iti [BhP 5.6.6] | ataiḥ svakalevarānjihāsura ity atra kaevara-śabdasya
prapañca evārthaḥ | upāsana-śāstre tasya tathā prasiddheḥ |

tathā -- [atha samīra-vega-vidhūta-veṇu-vikaṣaṇa-jātogra-dāvānalas tad vanam
ālelihanah saha tena dadāha](#) ity [BhP 5.6.8] asya vāstavārthe tu tena saheti kartṛ-
sāhāyie tṛtīyā | gaṇa-mukhya-nyāyena kartary eva prāthamika-pravṛttheḥ | tatas ca
dāvānalas tad-vana-vartitarvādi-jīvānāṁsthūlamdehāmadadāha, ṛṣabhadevas tu
sūkṣmaṁdeham iti tasya sarv=moksadatvam anusandheyam |

[sa yaiḥ sprṣṭo 'bhidṛṣṭo vā sanviṣṭo 'nugato 'pi vā |
kosalās te yayuḥ sthānamyaatra gacchanti yoginaḥ](#) || [BhP 9.11.22] itivat |

tato'nala-sādharmyamvarṇayitvā tadvad antardhānam eva tasyeti ca vyañjitam |
ataeva ṛṣ abha-devāvirbhāvas tṛtī yo'dhyāya ity evoktamna tu taj-janmeti ||

5|5|| śrī -ṛṣ abhadevaḥ sva-putrān ||54||

[55]

tad evaṁṛṣ abhasyāpi vigrāhe tādṛśatā cet kim uta svayambhagavata ity āha –

muni-gaṇa-nṛpa-varya-saṅkule 'ntaḥ-
sadasi yudhiṣṭ hira-rājasūya eṣā m |
arhaṇam upapada īkṣaṇī yo
mama dṛśi-gocara eṣā āvirātmā || [BhP 1.9.41]

ṭīkā ca – eṣa jagatām ātmā mama dṛśi-gocaro dṛṣṭi-pathaḥ sannāviḥ prakṛto vartate
| aho bhāgyam iti bhāvaḥ ity eṣā || 1|9|| śrī -bhīṣmaḥ śrī -bhagavantam ||55||

[56]

tathaiva ca -- rūpaṁyat tad ity ādau sa tvamsākṣād viṣṇur adhyātma-dīpaḥ [BhP
10.3.24] iti |¹⁵

yat tat kim api rūpaṁvastu prāhur vedāḥ | kimtad vastu, tad āha avyaktam ity ādi
| evambhūtamkim api kārya-kalpaṁvastu yat sa eva sākṣād aiṣi-gocaras tvam
viṣṇur iti | tathā ca pādme nirmāṇa-khaṇḍe śrī -bhagavantamprati śrī -veda-vyāsa-
vākyam ---

tvām ahaṁdraṣṭum icchāmi cakṣurbhūmadhusūdana |
yat tat satyamparābrahma jagad-yonimjagat-patim |
vadanti veda-śirasaś cākṣuṣāmnātha me'stu tad || iti |

tatra hetuḥ adhyātma-dīpaḥ dehi tat-kāraṇa-kārya-saṅgha-
prakāśakatvenāvabhāsana ity arthaḥ | evambhūtasya na tava bhaya-saṅketi bhāvaḥ |
ity eṣa prakaraṇānurūpaḥ śrī -svāmī-darśita-bhāvārtho'pi śrī -vigrāha-para eva |
anyatra bhaya-sambhāvanānutpatteḥ ||

10.3 śrī -devakī śrī bhagavantam ||56||

[57]

atas tad-anīṣānām api tādṛśatvam āha –

satya-jñānānantānanda-

¹⁵ rūpaṁyat tat prāhur avyaktam ādyaṁ
brahma jyotir nirguṇam nirvikāram |
sattā-mātram nirviśeṣam nirīham
sa tvamsākṣād viṣṇur adhyātma-dīpaḥ ||

mātraika-rasa-mūrtayah |
 asṛṣṭa-bhūri-māhātmyā
 api hy upaniṣad-dṛśām || [BhP 10.13.54]

ṭīkā ca – sarveṣāmmūrtimattve'py aviśeṣam āha satya-jñāneti | satyāś ca jñāna-
 rūpāś ca anantāś ca ānanda-rūpāś ca | tatrāpi tad-eka-mātrā vijāti ya-sambheda-
 rahitāḥ | tatrāpi ca eka-rasāḥ sadaikarūpā mūrtayo yeṣāṃte | yad vā satya-jñānādi-
 mātraika-rasānyad brahma tad eva mūrtir yeṣāṃ iti | ataeva upaniṣat ātma-jñānam
 saiva dṛṣṭakakṣur yeṣāṃteṣāṃ api hi niścitam | asṛṣṭa-bhūr—māhātmyāḥ na
 sṛṣṭamsparśa-yogyāmbhūri-māhātmyāmyeṣāṃte tathā-bhūtāḥ sarve
 vyadṛśyanteti | ity eṣā |

atra mātra-padam tad-varṇādī nāmsvarūpāntaraṅga-dharmatvambodhayati | na hy
 atrāparasminn arthe mūrti-śabdaḥ kevalātma-para iti svāmināḥ śrī-śuka-devasya vā
 matam, lakṣaṇāyāḥ kaṣṭha-kalpanāmayatvāt | asṛṣṭety atra asṛṣṭeti bhūri-
 māhātmyeti apīti upaniṣad-dṛṣṭi pada-catuṣṭayaiva vyastasya samastasya ca
 svārasya-bhaṅga-prasaṅgāt ukta-prakāraṇurodhāt te'cakṣatākṣa-viṣayaṃsva-
 samādhi-bhāgyam ity ady-udāhariṣyamāṇānusārāt [BhP 3.15.38] svasukhety ādi
 [BhP 12.12.68] śrī-śuka-hṛdaya-virodhāc ca | ataeva viśuddha-vijñāna-ghanam
 [BhP 10.37.20] viśuddha-jñāna-mūrtaye [BhP 10.27.21] tvayy eva nitya-sukha-
 bodha-tanāv [BhP 10.14.22] ity ādi vākyāni ca na lakṣaṇikatayā kadarthanīyāni |

tathaiva ānanda-mūrtim upaguhya dṛśātmālabdham ity ādau [BhP 10.41.25]

dorbhyāṃstanāntaragatāmparirabhya kāntam
 ānanda-mūrtim ajahād atidīrghatāpam | ity ādau [BhP 10.48.6] ca
 darśanālīṅganābyām anyārthatvaṃvyavacchidyate | uktamca mahāvārāhe --

sarve nityāḥ śāśvatāś ca dehāś tasya parātmanaḥ |
 heyopādeya-rahitā naiva prakṛtijāḥ kvacit ||
 paramānanda-sandohā jñāna-mātrāś ca sarvataḥ |
 deha-dehi-bhidā cātra neśvare vidyate kvacit || iti ||

10.13 || śrī-śukaḥ ||57||

[58]

ittham evābhipretyāha --

kṛṣṇam enam avehi tvam ātmānam akhilātmānam |
 jagad-dhitāya so'py atra dehīvābhāti māyayā || [BhP 10.14.55]

enam naumīdya te'bhra-vapuṣe ity [BhP 10.14.1] ādi-varṇita-rūpam avehi mat-
 prasāda-labdha-vidvattayaivānubhavo na tu tarkādī nāmvicārayety arthaḥ |
 evambhūto'pi māyayā kṛpayā jagad-dhitāya sarvasyāpi svātmānamprati
 cittakarṣaṇāya dehīva jīvaivābhāti krīdati | iva-śabdena śrī-kṛṣṇas tu jīvavat pṛthag-
 dehampraviṣṭavān iti gamyate | ataeva śrī-vigrahasya parama-puruṣārtha-
 lakṣaṇatvam uktamśrī-dhruveṇa --

satyāśiṣo hi bhagavaṁs tava pāda-padmam
āśī s tathānubhajataḥ puruṣārtha-mūrteḥ [BhP 4.9.17] ity atra |

ṭīkā ca – he bhagavan puruṣārthaḥ paramānandaḥ sa eva mūrtir yasya tasya atava
pāda-padmam āśiṣo rājyādeḥ sakāśāt satyā | āśī ḥ paramārtha-phalamhi niścitam
kasya tena prakāreṇa tvam eva puruṣārtha ity evamniṣkāmatayā anubhajataḥ | ity
eṣā ||

10.14 || śrī -śukaḥ ||58||

[59]

ataḥ śabda-pratipādyamnyad brahma tac chrī -vigraha evety upasanihāra-yogyam
vākyam āha –

tāvat prasanno bhagavān
puṣkarākṣaḥ kṛte yuge |
darśayām āsa tamkṣattaḥ
śābdambrahma dadhat vapuḥ || [BhP 3.21.7]

tad vapur dadhat prakāśayann asau śuklākhyo bhagavān kṛte yuge vartate | tad eva
śabda-pratipādyambrahma parama-tattvaṁ tamkardamaṁ prati darśayāmāsety
arthaḥ ||

|| 3.21 || śrī -maitreyaḥ ||59||

[60]

tad evamśiddhe bhagavatas tādr̥śe vailakṣaṇye dr̥śyatvāt ghaṭavad ity ādya-sad-
anumānaṁ sambhavati kālātyayopadiṣṭatvāt | tad etad abhipretya tasmin
satyatā-puraskṛtamiṣṭaḥ bhāva-vikāradya-bhāvaṁsthāpayan pūrṇa-svarūpatvam
abhupagacchati |

ekas tvam ātmā puruṣaḥ purāṇaḥ
satyaḥ svayamjyotir ananta ādyaḥ |
nityo'kṣaro'jasra-sukho nirāṇaḥ
pūrṇo'dvayo mukta upādhitomṛtaḥ || [BhP 10.14.20]

naumī dya te [BhP 10.14.1] ity ādinā stutyatvena pratijñā-rūpo'yam abhra-vapur-
ādi-lakṣaṇatvam eka eva sarveṣāṁ ātmā paramāśrayaḥ | tad uktam – eko'si
prathamam iti [BhP 10.14.18] iti ca | kṛṣṇam enam avehi tvam ātmānam
akhilātmanām iti ca [BhP 10.14.55] | yatas tvam ātmā tata eva satyaḥ |
paramāśrayasya satyatām abalambyaivānyeṣāṁ satyatvāt tvayy eva satyatvasya
mukhyā viśrāntir iti bhāvaḥ | tad uktam – satya-vratam satya-param ity ādi [BhP
10.2.26] |

satye pratiṣṭhitāḥ kṛṣṇaḥ satyam atra pratiṣṭhitam |

satyāt satyaṁca govindas tasmāt satyo hi nāmataḥ || ity udyama-parvaṇi [MBh 5.68.12] ca |

na ca tvayi janmādayo vikārāḥ santī ty āha ādyaḥ kāraṇam | eko'si prathamam ity ādau [BhP 10.14.18] tādr̥śatva-dṛṣṭeḥ | ato na janma, kintu pratyakṣatvaṁharer janma na vikāraḥ kathaṁcana iti pādma-rī tikam eva | ataeva skānde --

avijñāya paramdeham ānandātmānam avyayam |
āropayanti janimat pañca-bhūtātmakamjaḍam || iti ||

ādyatve hetuḥ | puruṣaḥ puruṣākāra eva san purāṇaḥ purāpi navaḥ kāryāt pūrvam api vartamāna ity arthaḥ | śrutis ca -- ātmaivedam agra āsī t puruṣa-vidha [AitU 1.1.1] iti | ataeva janmāntarāstitva-lakṣaṇamvikāraṁvārayati nityaḥ sanātana-mūrtiḥ | tathā pūrvavan madhyamākāratve'pi pūrṇa iti vṛddhim | ajasra-sukho nityam eva sukha-rūpa iti pariṇāmam | sukhasya puṁstvaṁchāndasamvijñānam ānandambrahma [BAU 3.9.28] ity atrānandasya napuṁsakatvavat |

tathā akṣara ity apakṣayam | amṛta iti vināśam | pūrṇatve hetuḥ | ananta advaya iti deśa-kāla-pariccheda-rahitaḥ | vastu-pariccheda-rahito'pi | anyasya tac-chaktitvāt tamvinānavasthānāt | atrāmṛtatvopapādanāya caturvidha-kriyā-phalatvaṁca vārayati | tatropattir ādya ity anenaiva nirākr̥tā | śiṣṭa-trayaṁsvayanijyotir niraḥjana upādhitō mukta iti pada-trayeṇa | tatra ca prāptiḥ kriyayā jñānena vā bhavet | kriyayā prāptir ātma-padenaiva nirākr̥tā, sarva-pratyag-rūpatvāt | tathā jñānataḥ prāptimvārayati | svayanijyotir iti | tad uktambrahmāṇamprati śrī - bhagavatā manīṣitānubhāvo'yammama lokāvalokanam iti [BhP 2.9.22] |

ṭīkā ca – etac ca mat-kr̥payai tvayā prāptam ity āha | manīṣitam icchā, tubhyaṁ dātavyam iti yā mameccā tasyā anubhāvo'yam | ko'sau? tam āha – mama lokasyāvalokanamīyat | ity eṣā | tad uktam – nityāvyakto'pi bhagavān īkṣyate nija-śaktiḥ | iti |¹⁶

nanu, śrī -bhagavatoddhavaṁprati vāsudevo bhagavatām ity ādikam[BhP 11.16.29] vibhūti-madhye gaṇayitvā sarvānte manovikārā evaite [BhP 11.16.41] ity uktam | satyam | tad-gaṇanaṁprācurya-vivakṣayā kṣatriṇo gacchantī tivat | tatraiva hi –

pr̥thivī vāyurākāśa āpo jyotir ahaṁmahān |
vikāraḥ puruṣo'vyaktamrajaḥ sattvaṁtamaḥ param || ity atra [BhP 11.16.37]

para-śabdena brahmāpi tan-madhye gaṇitam asti | tad evaṁprāptir niṣiddhā | atha vikṛtir api tuṣāpākaraṇenāvadhātena vrīhīnām ivopādhyapākaraṇena bhavet | tac cāsaṅgatvān na sambhaved ity āha mukta upādhitā iti | tad uktam –viśuddha-jñānamūrtaye [BhP 10.27.21] viśuddha-vijñāna-ghanam[BhP 10.37.20] ity ādau ca | tasmān mama niṣita-śarair vibhidyamāna-tvaci ityādikamtu [BhP 1.9.34] māyikalīlā-varṇanam eva |

¹⁶ Quoted from *Nārāyaṇādhyātma* in Section 47 above.

evamvadanti rājarṣeṣṣayaḥ kecanānvitāḥ |
yat sva-vāco virudhyeta na nūnamte samaranty anu || ity ādi [BhP 10.77.30]
nyāyena vāstavatva-virodhāt | tathā hi skānde –

asaṅgāś cāvyaḥ bhedyo'nigrāhyo'soṣya eva ca |
viddho'sṛg-ācīto baddha iti viṣṇuḥ pradṛśyate ||
asurān mohayan devaḥ krīḍaty eṣa sureṣv api |
manuṣyān madhyayā dṛṣṭyā na mukteṣu kadācana || iti ||

śrī -bhīṣmasya yuddha-samaye daityāviṣṭatvāt tathā bhānamyuktam eveti | kintv
adhunā duḥsvapna-duḥkhasyeva tasya nivedanamkr̥tam iti jñeyam | saṅkāro'pi
kim atīśayā dhānena malāpākāreṇa vā | tatrā tīśayā dhānam pūrṇatvenaiva nirākr̥tam
| malāpakaraṇamvārayati niraṅjanaḥ nirmalaḥ viśuddha-jñāna-mūrtir ity arthaḥ ||

10.14 || śrī -brahmā ||60||

[61]

tad evampūrvam tad-aiśvaryaḥ nāmsvarūpa-bhūtatvaṁ sādhitam tac ca teṣāṁ
svarūpāntaraṅga-dharmatvād yuktam | yathā jyotir antaraṅga-dharmānāntadīya-
śuklādi-guṇānāṁ jyotir-bhūtatvam eva, na tama ādirūpatvatadvat |

atha śrī -vighrahasya pūrṇa-svarūpa-lakṣaṇatvatadvat | atha śrī -vighrahasya pūrṇa-
svarūpa-lakṣaṇatvaṁ sādhitam tac ca yuktam, sarva-śakti-yukta-parama-vastv-eka-
rūpatvāt tasya | tatra yo nityāntaraṅga-nitya-dharmaḥ śrī -vighratā gamas tat tat
saṁsthāna-lakṣaṇas tad viśiṣṭaṁ paramānanda-lakṣaṇam vastv eva śrī -vighraḥ | sa
eva cāntaraṅga-dharmāntarāṅgāṁ aiśvaryaḥ nāṁ api nityāśrayatvāt svayaṁ
bhagavān, yathā śuddha-khaṇḍa-lakṣaṇam | yato yathā lakṣaṇatā gamaka-
saṁsthāna-viśiṣṭa-khaṇḍam eva lakṣaṇatadvat eva khaṇḍa-svābhāvika-
saugandhyādimac ceti lokaiḥ pratīyate prayujyate ca tathā rūpam yad etat [BhP
3.9.2] ity ādiṣu paramatattvam eva śrī -vighraḥ sa eva ca bhagavān iti vidvadbhiḥ
pratīyate prayujyate caiveti |

tad evaṁ śrī -vighrahasya pūrṇa-svarūpatvaṁ sādhitam, to-ṣoṣaṅgā rtham
prakaraṇāntaram ārabhyate | yāvat pārśada-nirūpaṇam | tatra paricchadānāntat-
svarūpa-bhūtatve tad-āṅga-sahitatayaivā virbhāva-darśana-rūpam liṅgam āha
dvayena --

tam adbhutam bālakam ambujekṣaṇam
catur-bhujam śaṅkha-gadādy-udāyudham | ity ādi || [BhP 10.3.9]

spaṣṭam || 10.3 | śrī -śukaḥ ||61||

[62]

evam abhiprāyeṇaivedam āha –

yathā kātmyā nubhāvānāṁ

vikalpa-rahitaḥ svayam |
bhūṣ aṇāyudha-lirgākhyā
dhatte śaktiḥ sva-māyayā ||

tenaiva satya-mānena
sarva-jñā bhagavān hariḥ |
pā tu sarvaiḥ svarūpair naḥ
sadā sarvatra sarva-gaḥ || [BhP 6.8.32-33]

aikāsmiyā nubhāvā nā mkevala-parama-svarūpa-dṛ ṣ ṭ i-parā nām vikalpa-rahitaḥ
paramā nandaika-rasa-parama-svarūpatayā sphurann api, yathā yena prakāreṇa,
sveṣ u sva-svāmitayā bhajatsy yā mayā kṛ pā tayā hetunā | svayamvicitra-śakti-
mayena svarūpeṇaiva kāraṇa-bhūtena bhūṣ aṇādy-ākhyāḥ śaktiḥ sva-śakti-
mayā virbhāvāt dhatte gocarayati | tenaiva vidvad-anubhava-lakṣ aṇena satya-
pramāṇena | tenaiva vidvad-anubhava-lakṣ aṇena satya-pramāṇena tad yadi satyam
syāt tadety arthaḥ | tair eva bhūṣ aṇā di-lakṣ aṇaiḥ sarvaiḥ svarūpair vicitra-
svarūpā virbhāvair naḥ pā tu | ataeva śrī -viṣ ṇu-dharme bali-kṛ ta-cakra-stave

yasya rūpam anirdeśyam api yogibhir uttamair ity ādi |

tad-anantaramca –

bhramatas tasya cakrasya nābhi-madhye mahī -pate |
trailokyam akhilaṁdaityo dṛ ṣ ṭ avān bhūr bhuvā dikam || iti ||

tad evam eva navame śrī mad-ambarī ṣ eṇā pi cakram idamstutam asti | lirgāni
garuḍākāra-dhvajādī ni | anena yat kvacid ākasmikatvam iva śrūyate | tad api śrī -
bhagavad-ā virbhāvavaj-jñeyam | atra tṛ tī ye caityasya tattvam amalāmaṇim asya
kaṇṭ he ity [BhP 3.28.28] api sahāyam | ato dvādaśe'pi kaustubha-vyapadeśena
svātmā-jyotir vibharti ajaḥ ity [BhP 12.11.10] ādikānvirāḍ gatatvenopāsanārtham
abheda-dṛ ṣ ṭ yā darśitam eva yathā-sambhavaṁsākṣ āc chrī vighratvenāpy
anusandheyam | tathā hi viṣ ṇu-purāṇe --

ātmānam asya jagato nirlepam aguṇāmalam |
bibharti kaustubha-maṇi-svarūpambhagavān harir || iti [ViP 1.22.68] ||

|| 6.8 || viśva-rūpo mahendram ||62||

[63]

atha śrī -vaikuṇṭ ha-lokasyā pi tā dṛ śatvam tasmai sva-lokambhagavān sabhājitaḥ ity
atra [BhP 2.9.9]¹⁷ sādhitam eva | punar api durdhiyāmpratī ty-arthāmsādhyate |
yataḥ sa karmādibhir na prāpyate prapañcitā tī tatvena śrūyate, tam labdhavatām
askhalana-guṇa-sātmeyena stūyate nairguṇyāvasthāyām eva labhyate | laukika-
bhagavannike tasyā pi tad-āveśāt | nairguṇyam atidiśyate ity ataḥ sa tu tad-rūpatayā
sutarām eva gamyate | sā kṣ ād eva prakṛ teḥ paratanaḥ śrūyate nityatayodghoṣ yate

¹⁷ Discussed above in Section 8.

mokṣa-sukham api tiraskurvantyā bhaktyaiva labhyate saccidānanda-ghanatvenābhidhī yata iti |

tatra karmādibhir aprāpyatvam | yathā –

devānām eka āsī t svar-bhūtānāmca bhuvaḥ padam |
martyādī nāmca bhūrlokaḥ siddhānāmtritayāt param ||
adho'surānāmnāgānāmbhūmer eko'sṛjata prabhuḥ |
trilokyāṅgatayaḥ sarvāḥ karmaṇāmtriguṇātmanām ||
yogasya tapasaś caiva nyāsasya gatayo'malāḥ |
mahar-janas-tapaḥ-satyāmbhakti-yogasya mad-gatiḥ || [BhP 11.24.12-14]

siddhānāmyogādibhiḥ tritayāt parammahar-lokādi | bhūmer adhaś cātalādi |
trilokyāṅpātālādika-bhūr-bhuvaḥ-svaś ceti | karmaṇāṅgārhashtya-dharmānām
tapo vānaprasthena brahmacaryaṁca | tatra brahmacaryeṇopakurvāṇa-naiḥ ṭhika-
bhedena kramān mahar-janaś ca vānasthena tapaḥ nyāsena satyāmyoga-
tāratamyena tu sarvam iti jñeyam | mad-gatiḥ śrī -vaikuṇṭha-lokaḥ bhakti-yoga-
prāpyatvena vakṣyamāṇaḥ yan na vrajanti [BhP 3.15.23] ity ādi-vākya-sāhāyyāt
loka-prakaraṇāc ca | uktamca ṭṭi ye devān prati brahmaṇaiva tat¹⁸ saṅkulāmhari-
padān atimātra-dṛṣṭair ity ādi [BhP 3.15.20] | ṭṭi kā ca – tāvan mātrena dṛṣṭaiḥ
bhaktānāmvimānaiḥ na tu karmādi-prāpyaiḥ | ity eṣ ā |

evam eva śrutis ca parīkṣya lokān karma-citān brāhmaṇo nirvedam āyān
nāstyakṛtaḥ kṛtena¹⁹ [MuṇḍU 1.2.12] iti | atrāpy akṛta ity asya viśeṣyam.. loka ity
eva, tat-prasakteḥ | īśvaraḥ sarva-bhūtānām ity ādau [Gī tā 18.61] –

tam eva śaraṇaṅgaccha sarva-bhāvena bhārata |
tat-prasādāt parāṁśāntimsthānamprāpsyasi śāśvatam || iti [Gī tā 18.62] śrī -
bhagavad-upaniṣatsu |

|| 11.14 || śrī -bhagavān ||63||

[64]

prapañcātī tatvam --

sva-dharma-niḥṭhaḥ śata-janmabhiḥ pumān
virīṭatām eti tataḥ paramhi mām |
avyākṛtambhāgavato 'tha vaiṣṇavam
padamyathāhamvibudhāḥ kalātyaye || [BhP 4.14.39]

tato,pi puṇyātiśayena mām eti bhāgavatas tu atha dehānte avyākṛtam nāma-rūpe
vyākaraṇāṇi ti śruti-prasiddha-vyākaraṇāviśayamprapañcātī tamvaiṣṇavam
vaikuṇṭham eti | yathāhamrudro bhūtvādhikārikatayā vartamānaḥ vibudhā devāś
cādhikārikāḥ kalātyaye adhikāraṇte liṅga-bhaṅge saty eṣyantī ti yāvad adhikāram
avasthitir ādhikārikāṇām iti nyāyena ||

¹⁸ yat°

¹⁹ The Bhagavat sandarbha reading was parītya lokān karma-citān... nātyakṛtaḥ.

|| 4.24 || śrī -rudraḥ pracetasam ||64||

[65]

tato'skhalanam |

atho vibhūtim mama māyāvinas tām
aiśvaryam aṣ ṭ āṅgam anupravṛ ttam |
śrīyambhāgavatī mīvāspṛ hayanti bhadrām
parasya me te 'śnuvate tu loke ||

na karhicin mat-parāḥ śānta-rūpe
naikṣ yanti no me 'nimiṣ o leḍhi hetih |
yeṣ ām ahampriya ātmā sutaś ca
sakhā guruḥ suḥṛ do daivam iṣ ṭ am || [BhP 3.25.36-37]

atho'vidyā-nivṛ tti-anantaram mama māyayā bhakta-viṣ ayaka-kṛ payācitāmtad-
arthamprakaṭ itāmvibhūtimbhoga-sampattim | tathā bhāgavatī mśriyamśākṣ ād-
bhagavat-sambandhinī mśarṣ ṭ i-sanjīva mśampattim api asṛ hayanti, bhakti-sukha-
mātrābhilāṣ eṇa yady api tebhyo na sṛ hayanti ty arthaḥ | tathāpi tu me mama loke
vaikuṇṭ hākhye aśnuvate prāpnuvanty eveti sva-vātsala-viśeṣ o darśitaḥ | yathā
sudāma-mālākāra-vare,

so'pi vavre'calāmbhaktimtasminn evākhilātmani |
tad-bhakteṣ u ca sauhārdambhūteṣ u ca dayāmparām |
iti tasmai varān dattvā śrīyaś cānvaya-varḍhinī m || iti [BhP 10.41.52]

atas teṣ āmtatrānāsaktiś ca dyotitā | avidyānantaram iti mama kṛ payācitām iti ca
teṣ ām anartha-rūpatvamkhaṇḍitam | kiṁvā māyayācitāmbrahma-lokādi-gatām
sampattim apī ti teṣ āmsarva-vaśī kāritvam eva darśitaḥ na tu tad-bhogaḥ |
tasyātitucchatvena teṣ v anarhatvāt | śrutiś cātra tad yatheha karma-jito lokāḥ
kṣ ī yate evam evāmutra puṇya-jito lokāḥ kṣ ī yate [ChāU 8.1.6] ity anantaramatha
ya ihātmā namanuvidya vrajanty etāniś ca satya-kāmāniś teṣ āmsarveṣ u lokes u
kāmacāro bhavati iti |

nanv evāmtarhi lokatvāviśeṣ āt svargādivat bhokṛ -bhogyānāmkadācid vināśaḥ
syāt | tatrāha – śānta-rūpe śāntam avikṛ tamrūpamnyasya tasmin vaikuṇṭ he mat-
parās tad-vāsino lokāḥ kadācid api na naikṣ yanti bhogya-hī nā na bhavanti |
animiṣ o me hetih madī yanīkā la-cakramno leḍhi, tān na grasate | na sa punar
āvartate iti śruteḥ [ChāU 8.15.1] |

ābrahma-bhuvanāl lokāḥ
punar āvartino 'rjuna |
mām upetya tu kaunteya
punar janma na vidyate || [Gī tā 8.16] iti śrī -gī topaṇiṣ adbhyaḥ |

sahasra-nāma-bhāṣye'py uktam – param utkr̥ṣṭam ayanamsthānampunar āvṛtti-
śaikā-rahitam iti parāyaṇaḥ | puṇḍrīga-pakṣe bahu-vrīhir iti | na kevalam etāvat
teṣāmmāhātmyam ity āha yeṣāmiti | yeṣāmmāminvā na kaścid aparaḥ prema-
bhājanam astī ty arthaḥ | yad vā – golokādikam apekṣyaivam uktam | tatra hi
tathābhāvā evamśrī-gopā nityā vidyante | athavā tamlokamkīḍṛg-bhāvā
avidyānantaramprāpnuvantī ti | tatrāha yeṣāmiti | ye kecit pādmottara-khaṇḍe
darśita-muni-gaṇa-savāsanāḥ ātmā brahmaivāyamsākṣād iti māmbhāvayanti,
evam anye ca ye ye, ta eva prāpnuvantī ty arthaḥ | suhṛda iti bahutvaṁsaudṛdasya
nānā-bhedāpekṣayā | evamcaturthe śrī-nārada-vākye –

śāntāḥ sama-dṛśāḥ śuddhāḥ sarva-bhūtānuraḥjanāḥ |
yānty aṅgasācyuta-padam acyuta-priya-bāndhavāḥ || iti [BhP 4.12.37] ||

|| 3.25 || śrī-kapilaḥ ||65||

[66]

prapañcātī tatvatmāto'skhalanaṁca yugapad āha –

ātapatramtu vaikuṇṭhamdvijā dhāmākutobhayam | iti [BhP 12.11.19]

prapañca-rūpasyaiveti prakaraṇāt | dvijā iti sambodhanam ||

|| 12.11 || śrī-sutaḥ || 66 ||

[67]

sattve pralīnāḥ svar yānti narāḥ lokamrajolayāḥ |
tamolayās tu nirayāmyānti mām eva nirguṇāḥ || [BhP 11.25.22]

loka-prasakter mallokaṁ iti vaktavye tat-prāptir nāma mat-prāptir eveti svābhedam
abhipretyāha mām eveti || 11.25 ||

śrī-bhagavān || 67 ||

[68]

sutarāmnairguṇyāśrayatvam |

vanamtu sāttviko vāso grāmo rājasa ucyate |
tāmasandyūta-sadanaṁman-niketamtu nirguṇam || [BhP 11.25.25]

tad-āveśenaivāsyāpi nirguṇatva-vyapadeśa iti bhāvāḥ ||

|| 11.25 || sa eva ||68||

[69]

prakṛ teḥ paratvam –

tato vaikuṅṭ ham agamad bhāsvaramtamasah param |
yatra nārāyaṇah sākṣ ān nyāsināmparamā gatiḥ ||
śāntānāmnnyasta-daṇḍānāmyato nāvartate gataḥ || [BhP 10.88.25-26]

agamat jagāma śiva iti śeṣ aḥ ||

|| 10.88 || śrī -śukaḥ ||69||

[70]

nityatvam --

grī vāyāmjanaloko 'sya
tapolokaḥ stana-dvayāt
mūrdhabhiḥ satyalokas tu
brahmalokaḥ sanātanaḥ [BhP 2.5.39]

ṭ ī kā ca – brahma-lokaḥ vaikuṅṭ hākhyaḥ sanātano nityaḥ | na tu
srjāprapañcāntarvarti ity eṣ a | brahma-bhūto loko brahma-lokaḥ ||

|| 2.5 || śrī -brahmā śrī -nāradaḥ ||70||

[71]

mokṣ a-sukha-tiraskāri-bhakty-eka-labhyatvam –

yan na vrajanty agha-bhido racanānuvādāc
chṛ ṇvanti ye'nya-viṣ ayāḥ kukathā mati-ghnī ḥ |
yās tu śrutā hata-bhagair nṛ bhir ātta-sārās
tāns tān kṣ ipanty aśaraṇeṣ u tamaḥsu hanta || [BhP 3.15.23]

yac ca vrajanty animiṣ ām ṛ ṣ abhānuvṛ ttyā
dūre yamā hy upari naḥ spṛ haṇī ya-śī lāḥ |
bhartur mithaḥ suyaśasaḥ kathanānurāga-
vaiklavya-bāṣ pa-kalayā pulakī -kṛ tāṛgāḥ || [BhP 3.15.25]

yad vaikuṅṭ hamyac ca no'smākam upari-sthitamnaḥ spṛ haṇī ya-śī lā iti vā dūre
yamo yeṣ āmte siddhatvena dūri kṛ ta-yama-niyamāḥ santo vā vrajantī ti | bhartur
mithaḥ suyaśasaḥ ity anena tathāvidhāyā bhakter mokṣ a-sukha-tiraskāritva-
prasiddhiḥ sūcitā | nātyantikamvigaṇayanty apī ty ādau ye'ṛga tvad-aṅghri-śaraṇā
bhavataḥ kathāyāmkī rtanya-tī rtha-yaśasaḥ kuśalā rasajṛ [BhP 3.15.48] iti
sanakādy-ukteḥ |

|| 3.15 || śrī -brahmā devān || 71 ||

[72]

sac-cid-ānanda-rūpatvam |

evam etān mayā diṣṭā
nanu tiṣṭhanti me pathaḥ |
kṣemaṁvindanti mat-sthānam
tad brahma paramaṁviduḥ || [BhP 11.20.37]

me pathaḥ jñāna-karma-bhakti-lakṣaṇān mat-prāpty-upāyān, jñāna-karmaṇor api bhakteṣu bhakteḥ prathamataḥ kvacit kadācit kiñcit sāhāyika-kāritvāt | kṣemaṁ mad-bhakti-maṅgala-mayaṁyat sthānamparamambrahmeti vidur jānanti ittham evodāhariṣyate ca iti sañcintya bhagavān mahā-kāruṇiko vibhuḥ |

darśayāmāsa lokamsvaṁgopānāntamasah param |
satyaṁjñānam anantaṁyad brahma-jyotiḥ sanātanam |
yad dhi paśyanti munayo guṇāpāyo samāhitā || [BhP 10.28.14-15] iti |

ubhayatrāpi cakārādy-adhyāhārādinaṁ tv arthāntaramkṣaṭhambhavati | tair eva ca tamasah prakṛteḥ param iti vaikuṇṭhasyāpi viśeṣaṇatvena vyākhyātam iti ||

|| 11.20 || śrī-bhagavān ||72||

[73]

tathaiva --

na yatra kālo 'nimiṣāṁparaḥ prabhuḥ
kuto nu devā jagatāmya īśire |
na yatra sattvaṁna rajas tamaś ca
na vai vikāro na mahān pradhānam ||

parampadamvaiṣṇavam āmananti tad
yan neti netī ty atad utsiṣṭvaḥ kṣavaḥ |
viṣṭvya daurātmayam ananya-sauḥṛdā
hṛdopaguhyārha-padamṣṭvāde || [BhP 2.2.17-18]

atat cid-vyatiriktaṁ neti netī ty evam utsraṣṭum icchavo daurātmayambhagavad-ātmanor abheda-dṛṣṭimvisṭvya, arhasya śrī-bhagavataḥ, padamcaraṇāravindamṣṭvāde pade pratikṣaṇamhṛdā upaguhya āśliṣṭvya, nānyasmin sauḥṛdamnyeṣāntathābhūtāḥ santo yad āmananti jānanti, tad vaiṣṇavamparamamśrī-vaikuṇṭham iti brahma-svarūpam eva tad iti tātparyam | anena prema-lakṣaṇa-sādhana-līlgena nirākāra-rūpam arthāntaramnirastam | atra nirākāra-parāyaṇasyāpi muktā-phala-ṭīkā-kṛto daivābhivyañjitā gīr yathā – tat parampadamvaiṣṇavam āmananti | adhikṛtādhiṣṭhitā-rājādhiṣṭhitatvavat | brahmādi-padānām api | viṣṭvānādhiṣṭhitatvāt param ity uktam | viṣṭvānāivādhiṣṭhitam ity artha iti | ataeva śrutāv api tasya sva-mahimaika-pratiṣṭhitatvam **sa bhagavaḥ kasmin pratiṣṭhitam iti sve mahimni** iti [ChāU 7.24.1] | ataevoktam **ka itthā veda yatra sa** iti ||

|| 2.2 || śrī -śukaḥ ||73||

[74]

ka itthetyādi-śruter arthatvenāpi spaṣ ṭ am ā ha –

svaṁlokaṁna vidus te vai
yatra devo janārdanaḥ |
āhur dhūmra-dhiyo vedaṁ
sakarmakam atad-vidaḥ || [BhP 4.29.48]

ye dhūmra-dhiyo vedaṁsakarmakam karma-mātra-pratipādakam āhus te
janārdanasya svaṁsvarūpaṁlokaṁna viduḥ kintu svargādikam eva viduḥ | yatra
loke || 4.29 || śrī -nāradaḥ prācī na-barhiṣ am ||74||

[75]

evaṁca --

omnamas te 'stu bhagavan ity ādi gadye paramahaṁsa-parivrājakaiḥ
parameṇā tma-yoga-samādhinā paribhāvita-parisphuṭ a-pāramahaṁsya-
dharmeṇodghā ṭ ita-tamaḥ-kapā ṭ a-dvāre citte 'pāvṛ ta ā tma-loke svayam upalabdha-
nija-sukhānubhavo bhavān || [BhP 6.9.33]

tamaḥ prakṛ tir ajānamvā | ātmaloke sva-svarūpe loke | eṣ a ā tma-loka eṣ a brahma-
loka iti | divye brahma-pure hy eṣ a paramātmā pratiṣ ṭ hita ity-ādi-śrutau²⁰ || yat tat
sūkṣ maṁparamaṁveditavyaṁnityaṁpadaṁvaibhavam āmananti |

etal lokā na vidur loka-sāraṁvidanti tat kavayo yoga-niṣ ṭ hā iti pippalāda-
śākhāyam | pareṇa nākaṁnihitaṁguhāyāmbibhrājate yad yatayo viśanti iti
parasyām |

tad vā etat paramāndhāma mantra-rājādhyaṁpakasya yatra na duḥkhādi na sūryo bhāti
yatra na mṛ tyuḥ praviśati yatra na doṣ as tad ānandaṁśāśvataṁśāntaṁsadā-śivaṁ
brahmādi-vanditaṁyogi-dhyeyaṁyatra gatvā na nivartante yoginaḥ²¹ tad etad
ṛ cābhyuktaṁtad viṣ ṇoḥ paramaṁpadaṁsadā paśyanti sūrayaḥ divī va cakṣ ur
ātatam | tad-viprāso vipanyavo jāgṛ vāriṣaḥ samindhate | viṣ ṇor yat paramaṁ
padam iti śrī -nṛ siṁha-tāpanyām [5.10] | na tv iyam api brahma-puratve naiva
vyākhyeyā, vanditatvena yatra gatvety anena ca tad-anaṁgī karot |

yataḥ śrī -viṣ ṇu-purāṇe ca śrī -viṣ ṇu-lokam uddiśya ṛ g iyam anusmṛ tā, yathā –

²⁰ MuṇḍakaU 2.2.7: divye brahma-pure hy eṣ a vyomny ātmā pratiṣ ṭ hitaḥ ||

²¹ tad vā etat paramāndhāma mantrarājādhyaṁpakasya yatra na sūryas tapati yatra na vāyur vāti
yatra na candramā bhāti yatra na nakṣ atrāṇi bhānti yatra nāgnir dahati yatra na mṛ tyuḥ praviśati
yatra na duḥkhaṁsadānandaṁparamānandaṁśāntaṁśāśvataṁsadā-śivaṁbrahmādi-vanditaṁ
yogi-dhyeyaṁparamaṁpadaṁyatra gatvā na nivartante yoginaḥ ||

ūrdhvottaram ṛṣibhyas tu dhruvo yatra vyavasthitaḥ ||
nirdhūta-doṣa-parikānāmyatī nāmsariyatā tmanām |
sthānamtat paramamvipra puṇya-pāpa-parikṣaye ||
apuṇya-puṇyoparame kṣīnāśoṣāpti-hetavaḥ |
yatra gatvā na śocanti tad viṣṇoḥ paramam padam ||
dharmaṁdhruvādyās tiṣṭhanti yatra te loka-sāksinaḥ |
tat-sārṣṭyotpanna-yogedhas tad-viṣṇoḥ paramam padam ||
yatraitad otam protaṁca yad bhūtaṁsacarācaram |
bhāvyamca viśvaṁmaitreya tad-viṣṇoḥ paramam padam || [ViP 2.8.98-102]

tāpanī-śrutau²² ca yatra na vāyur vātī ity ādikamprākṛta tat-tan-mātra-
niṣedhātmakamtrāpi tat-tac-chraṇāt | yat tu mātuḥ sapatnyā vāg-vānair hr̥di
biddhas tu tān smaran | naicchan mukti-pater muktimpaścāt tāpam upeyivān iti
[BhP 4.9.29] | tathā --

aho bata mamānātmyaṁ
manda-bhāgyasya paśyata |
bhava-cchidaḥ pāda-mūlam
gatvā yāce yad antavat || iti [BhP 4.9.31] śrī-dhruvasyāpūrṇamanyatā śrūyate |

tad-uccapada-kāmanayaiva tat prārthitavatā tena labdha-manorathātī ta-vareṇāpi
sva-sarkalpam eva tiraskartum uktam iti ghaṭate | tatra hy evoktamśrī-vidureṇa --
sudurlabhamyat paramam padamharer [BhP 4.9.28] iti | svayamśrī-dhruva-
priyeṇa --

tato gantāsi mat-sthānam
sarva-loka-namaskṛtam |
upariṣṭād ṛṣibhyas tvam
yato nāvartate gataḥ || iti [BhP 4.9.25]

śrī-pārṣadābhyām api -- ātiṣṭha jagatāmvandyaṁ tad viṣṇoḥ paramam padam iti
[BhP 4.12.26] | śrī-sutena ca – dhruvasya vaikuṇṭha-padādhirohaṇam iti [BhP
4.10.1] | pañcāme jyotiś-cakra-varṇane ca – viṣṇor yat paramam padam
pradakṣiṇamprakṛmanti iti [BhP 5.22.17] | yad viṣṇoḥ paramam padam
abhivadanti ti ca [BhP 5.23.1] | prapañcāntargatatve'pi tad dharmam uktatvam
vikāravartī ca tathā hi sthitim āha iti nyāyena | ato'smin loke prapañcikasya bahir-
aṁśasyaiva pralayo jñeyaḥ | tasya tu tadānī m antardhānam eva | etad ālambyaiva
hiraṇyakaśipunoktam – kim anyaiḥ kāla-nirdhūtaiḥ kalpānte vaiṣṇavādibhir iti
[BhP 7.3.11] | ato'dyāpi ye tathā vadanti te'pi tat-tulyā iti bhavaḥ |

atha śrī-mahāvaiikuṇṭhasya tādr̥ṣatvamtu sutarām eva | yathā nānā-śruti-
pathothhāpanena pādmottara-khaṇḍe'pi²³ prakṛty-antargata-vibhūti-varṇanāntaram
tādr̥ṣatvam abhivyañjitaśrī-śivena --

²² NTU 5.10 quoted above.

²³ This section is full of quotes from Sruti that should be pointed out. The section is also quoted in
LBhāg 1.5.247-250.

evamprākṛta-rūpāyā vibhūte rūpam uttamam |
 tripāḍ-vibhūti-rūpaṁtu śṛṇu bhūdhara-nandini ||
 pradhāna-parama-vyomnor antare virajā nadī |
 vedāṅgasveda-janita-toyaiḥ prasrāvitā śubhā ||
 tasyāḥ pāre para-vyoma tripāḍ-bhutaṁsanātanam |
 amṛtamāsāśvatamṇityam anantaṁparamaṁpadam ||
 śuddha-sattva-mayaṁdivyam akṣarambrahmaṇaḥ padam |
 aneka-koṭi-sūryāgni-tulya-varcasam avyayam ||
 sarva-vedamayamśubhraṁsarva-pralaya-varjitam |
 hiraṇmayamṁmokṣapadambrahmānanda-sukhāhvayam ||
 samānādhikya-rahitam ādy-anta-rahitaṁśubham ||
 tejasāty-adbhutaṁramyamṇityam ānanda-sāgaram |
 evam ādi-guṇopetaṁtad viśṇoḥ paramaṁpadam ||
 na tad bhāsayate sūryo na śāśāṅko na pāvakaḥ |
 yad gatvā na nivartante tad dhāma paramaṁhareḥ ||
 tad viśṇoḥ paramaṁdhāma śāśvatamṇityam acyutam |
 na hi varṇayitumśakyamkalpa-koṭi-satair api || (PadmaP 6.227.57-65)²⁴

hareḥ padaṁvarṇayitumna śakyam
 mayā ca dhātrā ca munīndra-varyaiḥ |
 yasmin pade acyuta īśvaro yaḥ
 so arṅga veda yadi vā na veda ||

yad akṣaramveda-guhyamṇyasmin devā adhi viśve niṣeduh |
 yas tamna veda kim ṛcā kariṣyati ya u tad vidus ta ime samāsate ||
 tad viśṇoḥ paramaṁpadaṁsadā paśyanti sūrayaḥ |
 akṣaramāsāśvatamṇityamdivī va cakṣur ātatam ||
 āpraveṣṭum aśakyaṁtad brahma-rudrādi-daivataiḥ |
 jñānena śāstra-mārgena vīkṣyate yogi-puṅgavaiḥ ||
 ahambrahmā ca devās ca na jānanti maharṣayaḥ |
 sarvopaniṣadām arthaṁdrṣṭvā vakṣyāmi suvrate ||
 viśṇoḥ pade parame tu madhya utsaḥ śubhāhvayaḥ |
 yatra gāvo bhūri-śṛṅgā āsate sva-sukhaṁprajāḥ ||
 atrāhi tat paramaṁdhāma gīyamānasya śāṅgīṇaḥ |
 tad bhāti paramaṁdhāma gobhir geyaiḥ śubhāhvayaiḥ ||
 āditya-varṇaṁtamasah parastāt jyotir uttamam |
 ādhāro brahmaṇo lokaḥ śuddhaḥ sa ha sanātanāḥ ||
 sāmānyāviyute dūre ante'smin śāśvate pade |
 tasthajur jāgaruke'smin yuvānau śrī-sanātanau ||
 yataḥ svasārā yuvatī bhūlī le viśṇu-vallabhe |
 atra pūrve ye ca sādhyā viśva-devāḥ sanātanāḥ ||
 te ha nākaṁmahimānaḥ sacantaḥ śubha-darśanāḥ |
 tat-padaṁjñānino viprā jātrvāṁsaḥ samindhate ||
 tad viśṇoḥ paramaṁpadaṁmokṣa ity abhidhī yate |
 tasmin bandha-vinirmuktāḥ prāpyante sva-mukhaṁpadam ||
 yaṁprāpya na nivartante tasmān moksa udāhṛtaḥ |

²⁴ Alternative numbering given as 6.255.56-64

mokṣaḥ parampadamliṅgam amṛ tamviṣṭu-mandiram ||
 akṣaramparamandhāma vaikunṭhamśāsvatamparam |
 nityamca parama-vyoma sarvotkr̥ṣṭamśanātanam ||
 paryāya-vācakanyasya paramdhāmmo'cyutasya hi |
 tasya tripād-vibhūtes tu rūpamvakṣyāmi vistarāt || ity ādi ||

etad rī itika-śrutayo vaidikeṣu prāyaḥ prasiddhā itī nodahriyante | śrī-nārada-
 pañcarātre ca śrī-brahma-nārada-saivāde jītamte stotre ca –

lokanvaikunṭha-nāmanāndivya-ṣaḍ-guṇa-saiyutam |
 avaiṣṭhāvānām aprāpyamguṇa-traya-vivarjitam ||
 nitya-siddheḥ samākīrṇantan-mayaḥ pāñca-kālikaiḥ |
 sabhā-prāsāda-jakṣamvanaiś copavanaiḥ śubham ||
 vāpī-kūpa-taḍgais ca vṛkṣa-ṣaṇḍaiḥ sumanḍitam |
 aprakṣamśurair vandyam ayutārka-sama-prabham || iti ||

brahmāṇḍa-purāṇe –

tam ananta-guṇāvāsam mahat-tejo durāsadam |
 apratyakṣamnirupamam parānandam atīndriyam || iti ||

itihāsa-samuccaye mudgalopakhyāne --

brahmaṇaḥ sadanād ūrdhvaṁ tad viṣṇoḥ paramampadam |
 śuddhamśanātanam jyotiḥ parambrahmeti yad viduḥ ||
 nirmamā nirahārkārā nirdvandvā ye jīteन्द्रiyāḥ |
 dhyāna-yoga-parāś caiva tatra gacchanti sādavaḥ ||
 ye'rcayanti hariṁ viṣṇuṁ kṣamśam jīteन्द्रiyāḥ |
 nārāyaṇam ajam devaṁ viṣṇuṁ vaksenācaturbhujam ||
 dhyāyanti puruṣam divyam acyutam ca smaranti ye |
 labhante te'cyuta-sthānam śrutir eṣ āsanātanī || iti ||

skānde śrī-sanat-kumāra-mārkaṇḍeya-saivāde –

yo viṣṇu-bhakto vipreन्द्रa śuddha-cakrādi-cihnitaḥ |
 sa yāti viṣṇu-lokam vai dāha-pralaya-varjitam || iti |

atra pada-dhāmādi-śabdena sthāna-vācakena svarūpamtv arūdhena yadi kaścit
 katham itī svarūpam eva vācayati | tarhy anyatra tat-prasaṅge te'bhigacchanti mat-
 sthānam yad brahma paramam vidur ity ādau sākṣād eva sthāna-śabda-nigadena
 tan nirasānīyam | yadi tatrāpi cakārādy-adhyāhārādi-dainyena pūrva-darśite'tihāsa-
 samuccayasya parambrahmeti yad vidur itī viśeṣaṇa-viruddhamvākya-bhedam
 evāṅgīkaroti tarhi svamate tatra tatrokta-loka-śabdaḥ sahāyī kartavyaḥ |

tataś ca pada-dhāma-sthāna-loka-rūpāṇām iteṣāmsabdānām ekatra vastuni
 prayogāt parasparam anyārtham dūrīkurvantas te kamvāna bodhayanti svam
 artham yathā bhagavān harir viṣṇur ayam itī |

atha hanta tatrāpi cet, svarūpa-mātra-vācakatāmbhikṣate tarhi sphuṭam eva
pādma-vaiṣṇavādi-vacanaiḥ vipakṣo hrepaṇī yaḥ | karmādy-aprāpyatvādi-
pratipādaka-vākyāni tu viśeṣato vetra-pāṇi-rūpāṇi santy eveti vaktavyam | tasmāt
omnamas te [BhP 6.9.33] ity ādi-padyam api sādhy eva vyākhyātam ||

|| 6.9 || devāḥ śrī -harim ||75||

[76]

tad etc chrī -vaikuṇṭha-svarūpam nirūpitam | tac ca yathā śrī -bhagavān eva kvacit
pūrṇatvena kvacid anīśatvena ca vartate tathaiyeti | bahavas tasyāpi bhedāḥ
pādmottara-khaṇḍādau draṣṭavyāḥ | yeṣu śrī -matsya-devādi nāmaḥ padāni
vakṣyante | tad eva sūcayati –

evamhiranyaḥ am asahya-vikramam
sa sādaitvā harir ādi-sūkarah |
jagāma lokamsvam akhaṇḍitotsavam
samīḍitaḥ puṣkara-viṣṭarādibhiḥ || [BhP 3.19.28]

sādaitvā hatvā | pavitrāropa-prasarge caivam āha **bodhāyanah** –

evamyaḥ kurute vidvān varṣe varṣe na sariṣayaḥ |
sa yāti paramamsthānamyatra devo nṛkeśarī || iti |

vāyu-purāṇe tu śiva-puram api tadvat śrūyate, yathā –

antaughasya samantāt tu sanniviṣṭo ghanodadhiḥ |
samantād yena toyena dhāryamānaḥ sa tiṣṭhati ||
bāhyato ghana-toyasya tiryag ūrdhvanca maṇḍalam |
dhāryamānaḥsamantāt tu tiṣṭhate ghana-tejasā ||
ayogudānibho vahniḥ samantāt maṇḍalākṛtiḥ |
samantād ghana-vātena dhāryamānaḥ sa tiṣṭhati ||
bhūtādiś ca tathākāśambhūtādimca tathā mahān |
mahān vyāpto hy anantena avyaktena tu dhāryate ||
anantam aparivyaktam anādi-nidhanamca tat |
tama eva nirālokam amaryādam adeśikam ||
tamaso'nte ca vikhyātam ākāśānte ca bhāsvaram |
yaryāntāyām atas tasya śivasyāyatanam mahat |
tridaśānām agamyantu sthānamdivyam iti śrutir || iti ||

|| 3.19 || śrī -maitreyaḥ ||76||

[77]

evamca yathā śrī -bhagavad-vapur-āvirbhavati loke tathaiva kvacit kasyacit tat
padasyāvirbhavaḥ śrūyate –

patnī vikūṇṭhā subhrasya vaikuṇṭhaiḥ sura-sattamaiḥ |

tayoḥ sva-kalayā jajñe vaikuṅṭ ho bhagavān svayam ||
vaikuṅṭ haḥ kalpito yena loka loka-namaskṛ taḥ |
ramayā prārthyamānena devyā tat-priya-kāmyayā || [BhP 5.8.45]

yathā bhagavata āvirbhāva-mātramjanmeti bhānyate | tathaiva vaikuṅṭ hasyāpi
kalpanam āvirbhāvanam eva na tu prākṛ tavat kṛ trimatvam | ubhayatrāpi nityatvād
ity abhiprāyeṇa tat-sāmyenāha, jajñā iti | śrī -vikuṅṭ hāsutasyaivedamvaikuṅṭ ham |
mūla-vaikuṅṭ hamtu sṛ ṣ ṭ eḥ prak śrī -brahmaṇā dṛ ṣ ṭ am iti dvitī ye prasiddham eva |

sa tan-niketamparimṛ śya śūnyam apaśyamānaḥ kupito nanāda ity [BhP 8.19.11]
uktam | tat-sthānamtu svargādi-gatam eva jñeyam ||

|| 8.5 || śrī -śukaḥ ||77||

[78]

dehendriyāsu-hī nānām
vaikuṅṭ ha-pura-vāsinām | [BhP 7.1.34]

janma-hetu-bhūtaiḥ prakṛ tair dehendriyāsubhir hī nānāmsuddha-sattva-maya-
dehānām ity arthaḥ ||

|| 7.1 || yudhiṣ ṭ hiraḥ śrī -nāradam || 78 ||

[79]

tathā –

ātma-tulyaiḥ ṣ oḍaśabhir
vinā śrī vatsa-kaustubhau |
paryupāsitam unnidra-
śarad-amburuhekṣ aṇam || [BhP 6.9.29]

ṣ oḍaśabhiḥ śrī -sunandādibhiḥ || 6.9 || śrī -śukaḥ ||

[80]

ataeva kālā tī tās te parama-bhaktānām api param-puruṣ ārtha-sāmī pyāś cety āha |
tasmād amūs tanu-bhṛ tām aham āśiṣ o jñā āyuh śriyamvibhavam aindriyam
āviriṣyāt |

necchāmi te vilulitān uruvikrameṇa
kālātmanopanaya māmnija-bhṛ tya-pāśvam || [BhP 7.9.24]

spaṣ ṭ am || 7.9 || prahlādaḥ śrī -nṛ sinham || 80 ||

[81]

tathā ca **pādmottara-khaṇḍe** –

tripād-vibhūter lokās tu asarkhyāḥ parikī rtitāḥ |
 śuddha-sattva-mayāḥ sarve brahmānanda-sukhāhvayāḥ ||
 sarve nityā nirvikārā heya-rāga-vivarjitāḥ |
 sarve hiraṇmayāḥ śuddhāḥ koṭ i-sūrya-sama-prabhāḥ ||
 sarve vedamayā divyāḥ kāma-krodhādi-varjitāḥ |
 nārāyaṇa-padāmbhoja-bhakty-eka-rasa-sevinaḥ ||
 niranantaraṁsāma-gāna-paripūrṇa-sukhaṁśritāḥ |
 sarve paṭṭopaniṣ ada-svarūpayā veda-varcasāḥ || ity ādi ||

atra tripād-vibhūti-śabdena prapañcāti ta-loko'bhidhī yate pāda-vibhūti-śabdena tu prapañca iti | yathoktamtatraiva –

tripād-vyāptiḥ paraṁdhā mni pādo'syehā bhavat punaḥ |
 tripād-vibhūter nityaṁsyāt anityaṁpādam aiśvaram ||
 nityaṁtad-rūpam ī śasya paraṁdhā mni sthitaṁśubham |
 acyutaṁsāśvataṁdivyaṁsadā yauvanam āśritam ||
 nityaṁsambhogam ī śvayā śriyā bhūmyā ca sanivṛttam || iti ||

ataeva tad-anusāreṇa **dvitīya-skandho**'py evaṁyojanī yaḥ | tatra --

so 'mṛ tasyā bhayasyeśo
 martyam annaṁyad atyagāt |
 mahimaiśa tato brahman
 puruṣasya duratyayaḥ || [BhP 2.6.17]

amṛ tādi-dvayaṁtat-tṛtīyatvea vakṣyamāṇasya kṣemasyāpy upalakṣaṇam | śrutau ca – **utāmṛtatvasyeśāna** ity atrāmṛtatvarṁtad yugalopalakṣam | atra dharmi-pradhānānirdeśaḥ, śrutau tu tatra dharmā-mātra-nirdeśasyāpi tatraiva tātparyam | tatrāmṛtam–**sva-dṛṣṭavadbhir puruṣair abhiṣṭutam** iti | **paramna yat-param** [BhP 2.9.9] ity ādy uktānusāreṇa paramānandaḥ |

ataeva amṛta viṣṇu-mandiram iti tat-paryāyaḥ | abhayaṁ-- **na ca kāla-vikrama** [BhP 2.9.10] ity ādi bhaya-mātrābhāvaḥ | ataeva **dvijā dhāmākutobhayam** [BhP 12.11.19] ity uktam | kṣemā**na yatra māyā** [BhP 2.9.10] ity ādy uktānusāreṇa bhagavad-bahirmukhatā kara-guṇa-sambandhābhāvād bhagavad-bhajana-maṅgalāśrayatvamjīvyam | tathā ca **nārādīye** –

sarva-maṅgala-mūrdhanyā pūrṇānanda-mayī sadā |
 dvijendra tava mayy astu bhaktir avyabhicāriṇī || iti ||

ateva **kṣemānvindanti mat-sthānam** [BhP 11.20.37] ity uktam |

tatra tat-tac-chabdena lakṣaṇāmāyā-kaṣṭha-kalpanayā jana-lokādi-vācyatām niṣedhan hetuṁnyasyati martyaṁ**brahmaṇo'pi bhayaṁmatto dviparārdha-parāyuṣa** [BhP 11.10.30] ity ādi nyāyena maraṇa-dharmakam | annaṁkarmādi-phalamtrilokyādikāmyasmād atyagāt atikramyaiva tatra virājata iti | eṣaḥ –

amṛ tādyaiśvarya-rūpaḥ | duratyayaḥ – brahmacaryā dibhiḥ kenacin manasāpy
avaroddhum aśakyah |

[82]

tad evam amartyam aiśvaryaṁtripāt, martyam ekapāt iti tasya catuṣ pād-aiśvaryaṁ
punar vivṛ ṇoti ||

pādeṣ u sarva-bhūtāni
punaḥ sthiti-pado viduḥ |
amṛ tamkṣ emam abhayaṁ
tri-mūrdhno 'dhāyi mūrdhasu || [BhP 2.6.18]

tiṣ ṭ hantya atra sarva-bhūtānī ti sthitayo martādyaiśvaryaṇi tāni pādā ivā dhiṣ ṭ hāna-
bhūtāni yasya tasya sthit-padaḥ pādeṣ u caturṣ v eva aiśvarya-bhāgeṣ u sarva-bhūtāni
pārṣ ada-paryantāni | pādān darśayati | trayāṇāmsā ttvikā di-padarthānāmmūrdhaiva
mūrdhā pravṛ ttiḥ tasya trayāṇāmmūrdhasu tad upari virājamāneṣ u śrī -vaikuṇṭ ha-
lokeṣ u amṛ tamkṣ emam abhayaṁcādhāyi nityaṁdhṛ tam eva tiṣ ṭ hatī ty arthaḥ |

tataḥ pūrvasya martyānna-mātrātmakatvād ekapāttvam, uttarasyāmṛ tādi-
trayātmakatvāt tripāttvam iti bhāvaḥ | tad anena pādo'sya viśvā bhūtāni
tripādasyāmṛ tamdivi ity asyārtho darśitaḥ | asya pādas tathāsyaiiva diśi vaikuṇṭ he
yad amṛ tādy-ātmakamtripāt tac ca viśvā bhūtānī ty arthaḥ |
atrā dhiṣ ṭ hānā dhiṣ ṭ heyayor aikyoktiḥ |

[83]

atha catuṣ pāttve ca trilokī -vyavasthāvat pakṣ āntaramdarśayati |

pādās trayo bahiś cāsann
aprajānāmya āśramāḥ |
antas tri-lokyās tv aparo
gṛ ha-medho 'bṛ had-vrataḥ || [BhP 2.6.19]

ca-śabdaḥ ukta-samuccayārthaḥ | prapañcād bahiḥ pādās traya āsann eva
prapañcātmakasya caturtha-pādasyaiiva vibhāga-vipakṣ āyāntu trilokyā bahiś cānye
pādās traya āsann ity evaṁmantro'pi hi tathaiiva punaḥ śabdaḥ | te ke? aprajānām
brahmacāri-vanastha-yatī nām āśramāḥ prāpyā ye lokāḥ |

[84]

ataeva dharma-traya-prāpyatvāt caturṇām api tripāttvam | aparas tu caturthaḥ
pādas trilokyā antar iti gṛ hamedhas tat-prāpyaḥ ataeobhayathāpi puruṣ aś catuṣ pād
ity āha |

sṛ tī vicakrame viśvam
sāśanānaśane ubhe |
yad avidyā ca vidyā ca

puruṣ as tūbhayāśrayaḥ || [BhP 2.6.20]

viṣ vaṅsarva-vyāpī | puruṣ aḥ puruṣ ottamaḥ | ete sṛ tī te prapañcāprapañca-lakṣ aṇe
jī vasya gatī | vicakrame – ākramya sthitaḥ | kathambhūte ? sāsanānaśane karmādi-
phala-bhoga-tad-atikrama-yukte | tasyaiva etad-ākramaṇe hetuḥ | yat yayoh sṛ tyoh
avidyā māyaikatra vidyā cic-chaktir anyatrāśraya ity arthaḥ | puruṣ ottamas tu tayor
dvayor apy āśrayaḥ |

vakṣ yate ca – yasmād danḍamvirāḍ jajṛe [BhP 2.6.21] ity ādinā | tasmāt
sarvaiśvareṇaikadeśaiśvareṇa ca catuṣ pāttvam iti bhāvaḥ ||

|| 2.6 || śrī -brahmā śrī -nāradam || 84 ||

[85]

evamśāntaraṅga-vaibhavasya bhagavataḥ svarūpa-bhūtayaiva śaktyā
prakāśamānatvāt svarūpa-bhūtattvam | sā ca śakti-viśiṣ ṭ asyaiva svarūpatvāt
svarūpāntahpāte'pi bheda-lakṣ aṇāmvṛ ttiṃbhajantī tatra prakāśa-viśeṣ amvaicitrī -
vṛ ndamca prakṛ t ayati | tatra tatra tādr śatve bhramopāsanā siddha-gurava
evāsmākaṃpramāṇam | tad etad ā ha caturdaśabhiḥ --

evamtaiva bhagavān aravinda-nābhaḥ
svānāmvibudhya sad-atikramam ārya-hṛ dyah |
tasmin yayau paramaharīṣ a-mahā-munī nām
anveṣ aṇī ya-caraṇau calayan saha-śrī ḥ || [BhP 3.15.37]

taṃtv āgatampratihṛ taupayikaṃsva-pumbhis
te ṛ akṣ atākṣ a-viṣ ayaṃsva-samādhi-bhāgyam |
harīṣ a-śriyor vyajanayoḥ śiva-vāyu-lolac-
chubhrātapatra-śāśi-kesara-śī karāmbum || [BhP 3.15.38]

kṛ tsna-prasā da-sumukhaṃspr haṇī ya-dhā ma
snehāvaloka-kalayā hṛ di saṃspr śantam |
śyāme pṛ thāv urasi śobhitayā śriyā svaś-
cūdāmaṇiṃsubhagayantam ivā tma-dhiṣ ṇyam || [BhP 3.15.39]

pī tānīśuke pṛ thu-nitambini visphurantyā
kāṛ yālibhir virutayā vana-mālayā ca |
valgu-prakoṣ ṭ ha-valayaṃvinatā-sutā nīse
vinyasta-hastam itareṇa dhunānam abjam || [BhP 3.15.40]

vidyut-kṣ ipan-makara-kunḍala-maṇḍanā rha-
gaṇḍa-sthalonnasa-mukhaṃmaṇimat-kirī ṭ am |
dor-daṇḍa-ṣ aṇḍa-vivare haratā parārdhya-
hāreṇa kandhara-gatena ca kaustubhena || [BhP 3.15.41]

atropaṣ ṣ ṭ am iti cotsmitam indirāyāḥ
svānāmdhiyā viracitambahu-sauṣ ṭ havāḍhyam |

mahyāmbhavasya bhavatāṁca bhajantam aṅgam
nemur niri kṣ ya na vitṛ pta-dṛ śo mudā kaiḥ || [BhP 3.15.42]

tasyāravinda-nayanasya padāravinda-
kiṅjalka-miśra-tulasī -makaranda-vāyuḥ |
antar-gataḥ sva-vivareṇa cakāra teṣ ām
sarḥ obham akṣ ara-juṣ ām api citta-tanvoḥ || [BhP 3.15.43]

te vā amuṣ ya vadanāsita-padma-kośam
udvī kṣ ya sundaratarādhara-kunda-hāsam |
labdhāśiṣ aḥ punar avekṣ ya tadī yam aṅghri-
dvandvaṁnakhāruṇa-maṇi-śrayaṇaṁnidadhyuḥ || [BhP 3.15.44]

puṁsāṁgatimṁṣ gayatām iha yoga-mārgair
dhyānāspadambahu-mataṁnayanābhirāmam |
pauṁsāṁvapur darśayānam ananya-siddhair
autpattikaiḥ samagr ṇan yutam aṣ ṭ a-bhogaiḥ || [BhP 3.15.45]

śrī -kumārā ūcuḥ
yo 'ntarhito hṛ di gato 'pi durātmanāmtvaṁ
so 'dyaiva no nayana-mūlam ananta rāddhaḥ |
yarhy eva karṇa-vivareṇa guhāṁgato naḥ
pitṛānuvarṇita-rahā bhavad-udbhavena || [BhP 3.15.46]

taṁtvāṁvidāma bhagavan param ātma-tattvaṁ
sattvena samprati ratimracayantam eṣ ām |
yat te 'nutāpa-viditair dṛ dha-bhakti-yogair
udgranthayo hṛ di vidur munayo virāgāḥ || [BhP 3.15.47]

nātyantikāṁvigaṇayanty api te prasādam
kimv anyad arpita-bhayāmbhruva unnayais te |
ye 'ṅga tvad-aṅghri-śaraṇā bhavataḥ kathāyāḥ
kī rtanya-tī rtha-yaśasaḥ kuśalā rasa-jāḥ || [BhP 3.15.48]

kāmaṁbhavaḥ sva-vṛ jinair nirayeṣ u naḥ stāc
ceto 'livad yadi nu te padayo rameta |
vācaś ca nas tulasivad yadi te 'ṅghri-śobhāḥ
pūryeta te guṇa-gaṇair yadi karṇa-randhraḥ || [BhP 3.15.49]

prāduścakartha yad idāṁpuruhūta rūpaṁ
teneśa nirvṛ tim avāpur alaṁdṛ śo naḥ |
tasmā idāmbhagavate nama id vidhema
yo 'nātmanāṁdurudayo bhagavān pratī taḥ || [BhP 3.15.50]

atha krameṇa vyākhyāyate | evaṁtadaiveti | ṭ ī kā ca –

evaṁsvānāṁmahatsu atikramam apatarādhāntat-kṣ aṇam eva vibudhya, tasmin
yatra te sanakādayas tābhyāṁjaya-vijayābhyāṁruddhāḥ | taṁdeśānyayau |

āryānāmhr̥ dyah̥ manojāḥ | caraṇau calayann̄ iti | ayambhāvaḥ – mac-caraṇa-
darśan-pratighātajamkrodhamtau darśayan śamayī yāmī ti tvarā-vyājena
padbhyām eva yayau | śrī -sāhityamca niṣ kāmān api vibhūtibhiḥ pūrayitvā
kṣ amāpayitum iti | ity eṣ ā |

atra teṣ ām ātmārāmāṇām apy ānanda-dānārthamcaraṇa-darśanena tasya
saccidānanda-ghanatvam | śrī -sāhityena tac-chakti-vilāsasyāpi svarūpānitaratvam
vivakṣ itam | svānām iti bahu-vacanaṁdvayor apy aparādhaḥ sarveṣ v eva parivāreṣ v
āpatati ty apekṣ ayā tayor bahumānād vā | sva-śabdena munī nāmna tādr̥ śantad-
ātmī yatvam iti vivakṣ itam |

tatra tair dr̥ ṣ ṭ amdevam anuvarṇayati pañcabhiḥ | tamtv āgatam iti | te
sanakādayaḥ sva-samadhinā bhāgyambhajanī yaṁphalamyad brahma tad evākṣ a-
viṣ ayam | yad vā sva-samādheḥ svaysa hr̥ di brahmākāreṇa para-tattva-sphūrter
bhāgyamphala-rūpaṁ | yato'kṣ a-viṣ ayamtadī ya-sva-prakāśakatā-śakti-saṁskṛ ta-
nikhila-dhī ndriya-sphuritatvena samprati vispaṣ ṭ am evā nubhūya-mānam | anena
pūrvavat tasya śabda-sparśa-rūpa-rasa-gandhākhyā nāmsarveṣ ām eva dharmāṇām
sac-cid-ānanda-ghanātmavamsādhitam | tathā nityam eva tathāvidha-
satatoditvara-mādhurī -vaicitryā nubhava-pūrvakamparama-premānanda-
sandohena sevamānais tasyātmī yaiḥ puruṣ air ānī ta sevopavika [?] -nānā-vastubhiḥ
sevyamānambhagavantamkathaṁcit kvacit kadācid eva tadānī mkenāpi samādhija-
bhāgyodayena kevalam apaśyann̄ iti teṣ āmparama-viduṣ āmspr̥ hāspadāvastheṣ u
śrī -vaikuṇṭ ha-puruṣ eṣ u kasyā api bhagavad-ānanda-śakter vilāsa-mayatvam
darśitam |

atha teṣ āmbhagavad-rater uddī panatvena citta-kṣ obhakatvāt tat-paricchadādī nām
api tādr̥ śatvam āha *hanseti* sārđhais tribhiḥ | keśarā muktā-maya-pralambāḥ |
kṛ tsna-prasādeti | kṛ tsnasya dvāra-pāla-muni-vṛ ndasya prasāde sumukham iti
spr̥ haṇī yānāmguṇānāmdhāma sthānam iti | tat-tad-guṇānāmtādr̥ śatvamdarśitam
| snehāvaloketi vilāsasya | svaḥ sukha-bhoga-sthānāni nityānantānanda-rūpitvāt |
teṣ āmcūḍāmaṇim ātma-dhiṣ ṇyaṁsva-svarūpaṁsthānamśrī -vaikuṇṭ ham |
tādr̥ śatve'py urasi śobhitayā śriyā kṛ tvā subhagayantam iva tatra bhūṣ aṇa-viṣ eṣ am
nidadhānam iva | iveti vākyālaṅkāre | anena śrī vaikuṇṭ hasya |

uktamca *tad-viśva-gurv* ityādau *āpuḥ parāmmudam* ity ādi [BhP 3.16.26] |
vakṣ yate ca --

atha te munayo dr̥ ṣ ṭ vā
nayanānanda-bhājanam |
vaikuṇṭ haṁtad-adhiṣ ṭ hānam
vikuṇṭ hamca svayamprabham || [BhP 3.16.27]

bhagavantamparikramya
praṇipatyānumānya ca |
pratijagmuḥ pramuditāḥ
śaṁsanto vaiṣ ṇavī mśriyam || [BhP 3.16.28]

pī tānīśuke iti | kāṁryā vanamālayā cety atretthmabhūta-lakṣ aṇe tr̥ tī yā |

vidyud iti | haratā manohareṇa |

tad evaṃparicchadādī nām api tādr̥śatvaṃvarṇayitvā punas tasyaivāti-mano-
haratvam āha *avopasṛṣṭam* iti²⁵ | indirāyā utsmiṭaṅgarvaḥ ava bhagavati upasṛṣṭam
| asya kāntasya nityena lābhena nityam evādhikam āvirbhāvitam iti tadī yānām
dhiyā vitarkitam | atra hetuḥ – bahu-sauṣṭhavāḍhyam ananta-svarūpa-guṇa-
sampadbhir yuktam |

nanv evambhūtasya lakṣmyā api rahasyamahānidhirūpasya parama-vastunaḥ
kathamprakāśaḥ smabhavati ty ata āha mahyam iti | madādī nāmbhaktānāmkr̥te
arṅgambhajantammūrtimprakaṭayantam asmad-viṣayakam arṅgīkārambhajantam
ity arthaḥ |

ullaṅghita-trividha-sīma-samātiśāyī-
sambhāvanāmtava parivraḍhima-svabhāvam
māyā-balena bhavatāpi niguhyamānam
paśyanti kecid anīśamtvad-ananya-bhāvāḥ || [Stotra-ratna, 13] itivat |

bhaktir evainamṇayati bhaktir evainamdarśayati ty ādi śruteḥ | tathābhūtamtam
acakṣ ateti | nirīkṣya ca mudā kaiḥ śirobhir nemuḥ | na viśeṣeṇa tṛptādr̥śo netrāṇi
yeṣāṃte |

tasyeti [3.15.43] | tīkā ca – svarūpānandād api teṣāmbhajanānandādhikyam ity āha
| tasya padāravinda-kiṅjalkaiḥ keśarair miśrāyā tulasī tasyā makarandena yukto yo
vāyuḥ, sva-vivareṇa nāsā-cchidreṇa, akṣara-juṣāmbrahmānanda-sevinām api,
saikṣobhamcittetiḥarṣamāntanau romāṅgam | ity eṣā ||

atra padayor aravinda-kiṅjalka-miśrāyā tulasīti vyākhyeyam | aravinda-tulasyau ca
tadānīmvana-mālāsthite eva jīrṇe | astu tāvad-bhagavad-ātma-bhūtānāṃteṣāṃ
arṅgopāṅgānāṃteṣu kṣobha-kāritvamtat-samandhi-samandhino vāyor apīti bhāvāḥ
|

harṣa-kāritamsambhramam āha dvābhyām | *te vā* [3.15.44] iti | te vai kila,
vadanam eva asita-padma-koṣaḥ īśad-vikasitamnīlāmbujamtamut ūrdhvam
vīkṣya labdha-manorathāḥ santāḥ, nayā evāruṇa-maṇayaḥ teṣāṃśrayaṇam āśraya-
bhūtamarṅghri-dvandvapunar avekṣya adho-dr̥ṣṭyā vīkṣya punaḥ punar evam
vīkṣya yugapat sarvāṅgalāvaṇya-grahaṇāśakteḥ paścān nidadhuś cintayāmāsuḥ,
yugapat eva katham idam idamsarvampaśyemety-utkaṇṭhābhīḥ sthāyibhāvā-
poṣakamcintākhyambhāvam āpur ity arthaḥ |

pauṣām iti | bahu-matambrahmaṇopi dhana-prakāśatvād atyādarāspadam |
pauṣam[?] vapur darśayānam iti | puruṣasya garbhoda-śāyino guṇāvatāra-
rūpaṃśrī-viṣṇv-ākhyamnyad vapus tad abhinatayā svamvapur darśayantaṃ na tu
brahmādivad anyathā tvenety arthaḥ | ananyena svenaiva siddhaiḥ svarūpa-bhūtair
ity arthaḥ | ataevotpattikāḥ tadvad evānādi-siddhair ity arthaḥ | aṇimādy-

²⁵ Alt. *atropasṛṣṭam*. See 3.15.42 above.

aṣ ṭ aiśvarya-yutamviśiṣ ṭ amna tūpalakṣ itam | anena tteṣ āmstuty-āspada-
viśeṣ aṇatvena aiśvaryopalakṣ ita-samasta-bhagānāmtādr ṣatvamvyañjitam |
samagr ṇan samyag astuvann iti |

atha śrī -bhagavatas tādr ṣa-bhāva-vyañjinī mñijām uktimṭeṣ ā m eva sva-
hārdābhivyaṅgi-kareṇa stuti-vākyena pramāṇayati, śrī -kumārā ūcur iti |

stutim āha ya iti pañcabhiḥ | atrākṣ ara-juṣ ā m api [BhP 3.15.43] ity anusṭ tya
vyākhyāyate | nityambrama-rūpeṇa prakāśase na tac citram | idānī mtu viśuddha-
sattva-lakṣaṇena svarūpa-śakti-vṛ tti-viśeṣ eṇa prakāśitayā ghana-prakāśa-para-
tattvaika-rūpayā mūrtyā pratyakṣ o'si, aho bhāgyam asmākam ity āhuḥ |

he ananta yas tvamhr̥ d-gato'pi durātmanām antarhito na sphurasi, sa no'smākam
antarhito na bhavasi, nayana-mūlamtvayaiva rāddhaḥ prāpto'si | tathā ca – api
sairādhane pratyakṣ ānumānābhyāmity asya viś aya-vākyam parāñci yāni vyatṛ ṇat
svayambhūṣ tasmāt parāñpaśyasi nāntarātman | kaścid dhī raḥ pratyag-ātmānam
aikṣ ad āvṛ tta-caḥ ur amṛ tatvam icchann iti | antardhānābhāve hetuḥ bhavad-
udbhavena brahmaṇā tenāsmat-pitrā yarhi yadaivānuvarṇita-rahā uddiṣ ṭ a-
brahmākhyā-rahasyaḥ, tadaiva naḥ karma-mārgaṇa tad-rūpatayā guhāḥ buddhim
gato'smī ti |

nanu, pitropadiṣ ṭ ambhavadātām adṛ śyam ātma-tattvākhyāmrahaḥ, ahamtv anya eva
syāmdṛ śyatvāt | naivam | asmat praty abhijñāyā bheda-nirāsād ity āhuḥ tamtvām
iti | he bhagavan paramkevalam ātma-tattvambrahma-svarūpamtvānvidāma
vidmaḥ pratyabhijñānī maḥ | kena pratyabhijñānī tha? samprati adhunā sattvena,
asmāsv etad-rūpāvirbhāvena | etāvantamkālāma jñātavanto vayanḥ adhunā tu
sākṣ ād-anubhavaṇa niścitavantaḥ sma ity arthaḥ | tvamśuddha-citta-vṛ ttau
brahmavat netre'py asmākamsphurasi, na tu dr̥ śyatveneti bhāvaḥ | na kevalam
pratyabhijñā-mātram ity āhuḥ | eṣ ā m asmākamratimracayantam anyathā ratir api
tvayy asmākamnodbhaved iti bhāvaḥ |

nirahamānāditvenānyeṣ ā m apy ātmārāmāṇā m anyato raty-abhāvam eva
dyotayantas tad-ātma-tattvam āhuḥ tatraiva sādhana-vaśiṣ ṭ yāt kim api vaiśiṣ ṭ yaṁ
cāhuḥ | yat tvad-rūpatvenāvirbhavad-ātma-tattvamte'nutāpaḥ kṛ pā, tenaiva viditair
dr̥ ḍha-bhakti-yogair viduḥ | yad vā anutāpo dainyamtena viditais te tava dr̥ ḍha-
bhakti-yogaiḥ | kī dr̥ śāḥ ? udgranthayo nirahamānāḥ | ataeva virāgāḥ | tad evam
pitranuvarṇita-rahā ity atra rahaḥ-śabdaś catuḥ-ślokī -rī tyā prema-bhakter eva
vācaka ity vyañjitam |

atha pūrvam abheda-matayo'pi samprati svarūpānanda-śakti-vilāsair vicitrita-
matayo bhūyo'pi bhedātmikāmbhaktim eva prārthayitumbhaktānām
sukhātīśayam āhuḥ, nātyantikam iti | ātyantikammokṣ a-lakṣ aṇamprasādam api,
kim utānyad indrādi-padam |

idānī msvāparādhamdyotayanto bhaktimprārthayante kāmam iti | he bhagavanm,
ataḥ pūrvam asmākamvṛ jinamābhavat | idānī mtu sarvāṇy api jātāni yatas tvad-
bhaktau śaptau | atas tair vṛ jinair nirayeṣ u kāmamno'smākambhavo janma syāt |
anena tad-adhigama uttara-pūrvārdhayor aśleṣ a-vināśau tad-vyapadeśād iti

nyāyenā sambhava-tad-bhāvā nāmbrahma-jñāninām api sveṣāmbahu-naraka-kāri-
vṛjināpāta-kṣamāpaṇena tayor **itthambhūta-guṇo harir** itivat sarvādbhuta-
mahattamatvaṁsūcitam | aho nirayā api bhaveyur eva, na tāvatāpi paryāptaṁ
tebhyas ca nāsmākam api bhayam | atra tu mūlamduṣ phalāmbhagavat-parāṅ
mukhī -bhāva eva, sa tv asmākaṁmābhūd iti sakāku prārthayante | nu vitarke |
yadi tu naś cetas te padayo rameta, tatrāpy alirad eva kevala-tan-
mādhuryāsvādāpekṣayā, na tu brahmātmā nubhavāpekṣayā, evaṁvācaś cety ādi |
atra bhatāparādhasya bhagavatā kṣamā tad-icchā-mātra-kṛta-tat-krodha-jananāt
teṣāmaparādhābhāsatveneti jñeyam |

śloka-dvaye'smin kaivalyān narako'pi tvad-bhakti-mātraṁkāmayamānānā
asmākaṁtad-avirodhatvāt śreyān iti svārasya-labdham tathāpī tthamkṛtārthatvam
asmākam aticitram ity āhuḥ prādur iti | anātmanām ātmanas tava ekānta-bhakti-
rahitānām aprakaṭ o'pi it itthamyaḥ pratī to'si, tasmai tubhyaṁnama idam
vidhemi | tatraitad uktambhavati | ete brahma-vidyā-siddhānāṁparāvara-
gurūṇām api guravaḥ | ataeva paramaharisa-mahā-munī nām ity uktam |

**taṁtvām ahaṁjñāna-ghanāṁsvabhāva-
pradhvasta-māyā-guṇa-bheda-mohaiḥ |
sanandanādyair hṛdi saṁvibhāvyam**²⁶ [BhP 9.8.23]

iti śrī mad-aṁśumad-vākyādau **ihā tma-tattvaṁsamyag jagāda munayo yad
acakṣ atātmann** iti [BhP 2.7.5] brahma-vākyādau, **tasmai mṛdita-kaṣāyāya tamasah
pāraṁdarśayati bhagavān sanat-kumāra** ity ādi **śrutau** ca tathā prasiddham | āsan
nānubhavasyaiva tu siddhasyāṅmā dibhir vighno'pi sambhāvyaḥ | na tu
siddhānubhavasya, **tamsaprapaṅgam adhirūḍha-samādhi-yogaḥ svāpnampunar na
bhajate pratibuddha-vastur** iti [BhP 3.28.38] śrī -kapila-deva-vākyāt |

ateva teṣāṁpradhvasta-māyā-guṇa-bheda-mohānāṁkrodhādikam api durghaṭ a-
ghaṭ anā-kāriṇyā śrī -bhagavad-icchayaiva jātam iti tair api vyākhyātam | tad evaṁ
teṣāṁsatata-brahmānanda-magnatvaṁsiddham | tad uktam – **akṣara-juṣām apī** ti
[BhP 3.15.43], **yo'ntarhita** [BhP 3.15.46] ity ādi ca | śrūyate cānyatra brahma-juṣām
avikṣipta-cittatvam | yathā saptame śrī -nārada-vākyam –

**kāmā dibhir anābiddhamprasāntā khila-vṛttir yat |
cittāmbrahma-sukha-sprṣṭa amnavottiṣṭheta karhicit** || iti [BhP 7.15.35]

tathāpi teṣāṁ bhagavad-ānandākṣṭa-cittatvam ucyate | evaṁ anyeṣāṁ apy
ātmārāmaṇāntādrīśatvaṁśrūyate | **sva-sukha-nibhṛta-cetās tad-vyudas tāny
abhāvo'py ajita-rucira-li lākṣṭa-sārah** [BhP 12.12.68] ity ādiṣu |

atha loka-saṅgrahārthair veṣā teṣāṁbhakti-prakriyā prācīna-saṁskāra-vaśā vā ?
naivam | ubhayatrāpi **vāso yathā parikṛtaṁmadirā-madāndha** [BhP 3.28.37] itivat
tatrāveśā sambhavāt | drīśyate tv anyatrānāveśaḥ mānasā me sutā yuṣmat-pūrvajāḥ
sanakādayaḥ | **cerur viḥayasā lokān lokesu vigata-sprṣṭā** [BhP 3.15.12] ity
abhidhānāt | bhagavati tv āveśaḥ **paramaharisa-mahāmunī nām anveṣaṇī ya-caraṇau**

²⁶ Variant – *sanandanādyair munibhir vibhāvyam*.

[BhP 3.15.37] ity atra yādṛ cchikatāvirodhy-anveṣaṇī yatvābhīdhānāt | pañcame tu, [asaṅga-nīśita-jñānānala-vidhūtāśeṣa-malānāmbhavat-svabhāva-nāmā tmarāmānām munīnām anavarata-parigūṇita-guṇa-gaṇa](#) [BhP 5.3.11] ity atra gadye tad-ekaniṣṭhatvam apy uktam | [ajita-rucira-līlākṛṣṭa-sāra](#) ity [BhP 12.12.69] atraiva ca | atrāpi [teneśa nivṛttim avāpur alamḍṛṣo na](#) [BhP 3.15.50] ity ādau sukhadatvam apī sākṣād evoktam | atra pūrvokta-hetoś ca stutau pratutopā lambha-prasaṅgāc ca [snehāvaloka-kalayā hṛdi saṅspṛśantam](#) iti [BhP 3.15.39] sākṣād ukteś ca ḍṛṣām eva sukhamjātam ity anāsaktir eva vyañjītetī api na vyākhyeyam |

tasmād ātmārāmāṇāṁramaṇāspadatvād brahmākhyam ātma-vastv eva śrī-bhagavān | tatrāpi [cakāra teṣāṁsāṅkṣobham akṣara-juṣām api citta-tanvor](#) iti [BhP 3.15.43] śravaṇāt tato'pi ghana-prakāśaḥ | tat tad vicitra-śrī-bhagavad-aṅgopāṅgādy-abhiniveśa-darśanānanda-vaicitrī copalabhyate, sā cānyathānupapattyā svarūpa-śakti-vilāsa-rūpaiveti |

nanu, bhavatu teṣāṁ ānandādhikyāt tasmīnnirviśeṣa-svarūpānandasyaiva ghana-prakāśatā, upādhi-vaiśiṣṭyāt | yataḥ, viśuddha-sattvānīśa-bhāvītāyāmcitta-vṛttau yad brahma sphurati | tad eva ghaṇībhūtākhaṇḍa-viśuddha-sattva-maye bhagavati sphurat-tad-adhyastatayā tadaikyam āpannāyāntasyānviśeṣata eva sphurati | ataeva śrī-vigrahādi-para-brahmaṇor abheda-vākyam apī tad atyanta-tādātmyāpekṣayaiva | ataeva tatra tatropādhyā eva eka eva nirbheda-paramānandaḥ samupalabhyate, na tu viśeṣākāra-gandho'pi, tat tad upādher apekṣānāntu pratipada-tad-ānanda-samādhi-kautuka-nibandhanāntasmāt katham anena pramāṇena tat-tad-upādhyānām apī para-tattvākāratvaṁsādhyate iti | ucyate – bhavan-mate tāvat śuddha-citta-vṛttau para-brahma sphurati samyag eva sphurati | bhedaṁśa-leśa-parityāgenaiva brahma-vidyātvāṅgīkāraḥ | asamyag-jñānasya tattvānāṅgīkāraḥ tena kaivalyāsambhavāc ca | ato na śrī-vigrahādāv adhikāvirbhāvāṅgīkāro yujyate |

kimca, śuddha-sattva-mayā vigrahādi-lakṣaṇopādhyāta itī vadatas tava ko'bhīprāyaḥ ? kimtat pariṇāmās te tat-pracurā vā ? nādyāḥ, rajo'sad-bhāvena pariṇāmāsambhava itī hy uktam | na cāntyaḥ, yeṣu vigrahādiṣu tat-prācuryamte mīśra-sattvasya kārya-bhūtā ity arthāpattau [sattvamviśuddhamśrayate bhavān sthitau](#) [BhP 10.2.34] ity ādi-vacana-jāte viśuddha-pada-vaiyarthyam itī coktam eva | astu vā vimīśratvaṁtathāpi tāḍṛṣe brahma-sphuraṇa-yogyataiva na sambhavet kimpunar viśeṣaṇety uddeśya-vismṛtiś ca syāt | athākhaṇḍa-viśuddha-sattvāśrayatvena te'pi tad-rūpatayaivocyante |

tataś ca teṣu anubhūtākhaṇḍa-śuddha-sattve tasmin brahmānubhavantīti cet, tat ayuktamkalpanā-gauravāt, [te'cakṣatākṣa-viśayaṁsva-samādhi-bhāgyam](#) itī [BhP 3.15.38] sākṣād eva gocarī-kṛtatvena uktatayā paramparā-ḍṛṣṭatva-pratighātāc ca | tasya śuddha-sattvasya prākṛtatvaṁtu niṣiddham eva | tasmān na te prākṛta-sattva-pariṇāmā na vā tat-pracurāḥ, kintu sva-prakāśattā-lakṣaṇa-śuddha-sattva-prakāśitā itī prāktanam evoktamvyaktam | ataeva teṣāṁ upādhitva-nirākṛteṣu tat-tad-anubhāvānanda-vaicitrī ca sampadyate | tathāiva tam evam evambhūtam acakṣateṣu tat-tad-viśaya-saundarya-varṇananīmprastutopākāritvāt sārthakāmsyāt | akhaṇḍa-śuddha-sattva-maya-mātreṇaivābhīpreta-siddheḥ | ataeva [nirīkṣya ca na vṛṣṭi-pa-ḍṛṣa](#) [BhP 3.15.42] itī ḍṛṣṭi-sambandhi-tvad-rūpa-kṛtaivāṅgīptir uktā |

tathaiva ca śabdenaivākṣ ara-jayitvam padā ravinda-parimalā tmaka-vāyu-lakṣ aṇasyatad-viśeṣ asyadarśitam | anyathobhayatrāpi brahmā nandasyaiva nirviśeṣ atayopalabhyamā natve vidyā juṣ ām apī tyupādhi-pradhā nam evocyate | upādhi-yugalasyaiva mithaḥ spardhitva-prā pteḥ | anenākṣ arā nubhava-mukha-jayitva-kathanena vaiśiṣ ṭ hādī namputra-śokādikam iva tad-āveśā bhāsa evāyam ity api nirastam | ata evam evoktam śrī -svāmibhirapi **svarūpā nandā d api teṣ ām bhajanā nandā dhikyam ā hetī | tasmād asti vaicitryam |** iti | ataeva tair api vicitratayaiva prārthitam **ceto'livad yadi nu te padayo rameta** [BhP 3.15.49] ity ā dau | **akka cen madhu vindeta kim artham parvataṁ vrajet** iti nyāyena tad-upādhy-antarā nveṣ aṇa-vaiyarthyaṭ teṣ ām atad-anveṣ aṇa-kautukā bhāvā c ca |

kimca, na teṣ ām abhedā tmako'nubhavo vā dṛ śyate, pratyuta **nemur nirī kṣ ya na vitṛ pta-dṛ śo mudā kaiḥ** [BhP 3.15.42], **kā mam bhavaḥ sva-vṛ jinair nirayeṣ u naḥ stād** ity ā dau [BhP 3.15.49], tat-pratiyogi-namaskā rā dy-upalakṣ ita-bhedā tmaka-bhakti-sukham eva dṛ śyate | tasmā n māyikopādhi-nihī natvā d-dheyā nīś atayā pratibhā tatvā c ca na taj-jā tī yaṁ sukham anya-jā tī yaṁ kartum śaknotī ti santy evā nyathā nupapatti-siddhā yā ḥ svarūpa-śakter eva vilāsā ḥ |

api ca – astu tāvaj jī van-mukta-daśā yā m tan-mate vidyopādhi-pratiphalitasyaiva sato brahmaṇaḥ sakā śāt śrī -bhagavato ghana-prakā śato sarvopādhi-vinirmukta-mukti-daśā yā m api sā kṣ ā t tā dṛ śatā sty eveti suvyaktam **nā tyantikam vigaṇayanty api te prasā dam** [BhP 3.15.48] ity ā dau tasmā n nopādhitā ramya-cintā | **bhavataḥ kathā yā** [BhP 3.15.48] ity anena nirupādhi-brahma-bhūtā d upari ca vaicitrī sphuṭ am evā sau svī kṛ tā | tasmā t sāntaraṅ ga-vaibhavasya bhagavataḥ sukhaikarūpatvaṁ tad-rūpatve'pi brahmato'pi ghana-prakā śatvaṁ svarūpa-śakit-vilā sa-vaicitrī ceti vidvad-anubhava-pramā ṇena nirṇī tam | tatra, muktā api lī layā vighrahaṁ kṛ tvā bhajanta iti | yaṁ sarve devā ā mananti mumukṣ avo brahma-vā dī naś cety atra śrutā v advaita-vā da-guravo'pi | **kṛ ṣ ṇo muktair ijjate vī ta-mohair iti bhā rate** |

brahma-bhūtaḥ prasannā tmā

na śocati na kā rṣ ati |

samaḥ sarveṣ u bhū teṣ u

mad-bhaktim labhate parā m || iti [Gī tā 18.54] **śrī -bhagavad-gī topaniṣ atsu** |

muktā nā m api bhaktir hi nityā nanda-svarūpiṇī ti **bhā rata-tā tparye** pramā ṇitā śrutīś ca | tathā ā prā yaṇāt tatrā pi hi dṛ ṣ ṭ am ity atra ca **madhva-bhā ṣ ya-pramā ṇitā sauparṇa-śrutīḥ** | sarvadaī nam upā sī ta yā van muktim uktā hy enam upā sata iti | ateva śrī -prahlā da-bali-prabhṛ ti-mahā bhā gavata-sambandham abhipretya **śrī -viṣ ṇu-purā ṇe**²⁷ py uktam **pā tā le tasya na prī tir vimuktasyā pi jā yate** iti |

|| 3.15 || śrī -brahmā devā n ||85||

[86]

²⁷ I couldn't find this verse in the ViP.

ataeva śeṣa-puruṣārtha-svarūpa evāsāv iti sphuṭam evāhur gadyena --

athānayāpi na bhavata ijjayoru-bhāra-bharayā samucitam artham ihopalabhāmahe
| ātmana evānusavanam aṅgāvyatirekeṇa bobhūyamānāśeṣa-puruṣārtha-
svarūpasya || [BhP 5.3.7-8]

ṭīkā ca – ātmanaḥ svata evānusaraṇaṁsarvadā aṅgā sākṣād bobhūyamānā
atīśayena bhavanto ye aśeṣāḥ puruṣārthāḥ te svarūpaṁnyasya paramānandasya ity
eṣā | śrutīś ca –sarva-kāmaḥ sarva-gandhaḥ sarva-rasaḥ ity ādau ||

|| 5.3 || ṛtvig-ādayaḥ śrī-yajñā-puruṣam ||86||

[87]

tad evambrahmaṇo'pi yat śrī-bhagavati prakāśa-samyaktvaṁtat pūrvam eva
vidvad-anubhava-vacana-pracayena siddham api viśeṣato vicāryate | tatraikam eva
tattvaṁdvidhā śabdyata iti na vastuno bheda upapadyate | āvirbhāvasyāpi bheda-
darśanāt na ca sañjñā-mātrasya, kintusva-sva-darśana-yogyatā-bhedena
dvidvidho'dhikāri dvidhā dṛṣṭāntad upāsta iti | tatrāpy ekasya darśanasya
vāstavatvam anyasya bhramajativam iti na mantavyam ubhayor api yāthārthyena
darśitatvāt | na caikasya vastunaḥ śaktyā vikriyamānāṁśakatvād ariśato bhedaḥ |
vikṛtatva-niedhāt tayoh | tasmād dṛṣṭer asamyak-samyaktva [?] saty api samyaktve
tad-ananusandhānād vā ekasminn adhikāriṇy eka-deśena sphurad ekabhedāḥ
parasminn akhaṇḍatayā dvitīyo bhedaḥ | evānsati yatra viśeṣaṁvinaiva vastunaḥ
sphūrṭiḥ, sā dṛṣṭir asampūrṇā, yathā brahmākāreṇa, yatra svarūpa-bhūta-nānā-
vaicitrī -viśeṣavad-ākāreṇa, sā sampūrṇā, yathā śrī-bhagavad-ākāreṇeti labhyate | ta
etad abhipretya prathamam dṛṣṭi-tāratamyena tad-abhivyakti-tāratamyāntan-
mahā-purāṇāvirbhāva-kāraṇābhyāṁpratipādyate ṣaḍbhiḥ |

śrī-nārada uvāca –

jjñāsitam adhītanca
brahma yat tat sanātanam |
tathāpi śocasy ātmānam
akṛtārtha iva prabho || [BhP 1.5.4]

śrī-vyāsa uvāca --

asty eva me sarvam idamtvayoktam
tathāpi nātmā parituṣyate me |
tan-mūlam avyaktam agādha-bodham
pṛcchāmahe tvātma-bhavātma-bhūtam || [BhP 1.5.5]

sa vai bhavān veda samasta-guhyam
upāsito yat puruṣaḥ purāṇaḥ |
parāvareṣo manasaiva viśvaṁ
sṛjaty avaty atti guṇair asaṅgaḥ || [BhP 1.5.6]

śrī-nārada uvāca --

bhavatā nudita-prāyam
yaśo bhagavato 'malam |
yenaivāsau na tuṣ yeta
manye tad darśanamkhilam || [BhP 1.5.8]

naiṣ karmyam apy acyuta-bhāva-varjitam
na śobhate jñānam alamnirañjanam |
kutaḥ punaḥ śāśvad abhadram ī śvare
na cārpitamkarma yad apy akāraṇam || [BhP 1.5.12]

omnamo bhagavate tubhyam
vāsudevāya dhī mahi |
pradyumnāyā niruddhāya
namaḥ sarkarṣaṇāya ca || [BhP 1.5.37]

iti mūrty-abhidhānena
mantra-mūrtim amūrtikam |
yajate yajñā-puruṣ am
sa samyag darśanaḥ pumān || [BhP 1.5.38]

ślokā amī bahubhiḥ saimiśrā apy avistaratvāya jhaṭ ity artha-pratyayasya ca
saiḥ ipyaiva samuddhataḥ | kramenārthā yathā jijñāsitam iti | ṭ ī kā ca – yat
sanātanamnityamparambrahma, tac ca tvayā jijñāsitamvicāritam, adhī tam
adhigatamprāptamcety arthaḥ | tathāpi śocasi tat kim artham iti śeṣ aḥ | ity eṣ ā |

tvam iti tvam arka iva trilokī mparyaṭ an tathā vaiṣ ṇava-yoga-balānśena ca prāṇa-
vāyur iva sarva-prāṇinām antaścaraḥ san ātmanāmsarveṣ ām eva sākṣ ī bahir antar
vṛ ttijñāḥ | ataḥ pare brahmaṇi dharmato yogena niṣ ṭ ātasya | tad uktam
yājñāvalkyena

ijyācāra-dayāhinsā-
dāna-svādhyāya-karmaṇām |
ayamparamo lābho yad
yogenātma-darśanam || iti |

avare ca brahmaṇi vedākhye vrataiḥ svādhyāya-niyamair niṣ ṇatasyāpi me alama
atyarthamyan nyūnamtat svayam eva vicakṣ va vitarkaya | bhavateti | bhagavad-
yaśo-varṇanopalakṣ aṇambhajanamvinā yenaiva rukṣ a-brahma-jñānena asau
bhagavān tu tuṣ yeta, tad eva darśanamjñānamkhilamnyūnammanye tad eva
spaṣ ṭ ayati | naiṣ karmyam iti |

ṭ ī kā ca – niṣ karma brahmaved ekākāratvān niṣ karmatā-rūpamnaiṣ karmyam
ajyate'nenety añjanam upādhiḥ tan nivartakamnirañjanam | evambhūtam api
jñānam acyute bhāvo bhaktis tad-varjitamcet alam atyarthamna śobhate samyag-
aparokṣ atvāya na kalpata ity arthaḥ | tadā śāśvat sādhana-kāle phala-kāle ca
abhadramduḥkha-svarūpamnyat kāmyamkarma, yad apy akāraṇam akāmyamtac
ceti cakāraśānvayah | tad api karma ī śvare nārpitamcet kutaḥ punaḥ śobhate ?
bahirmukhatvena sattva-śodhakatvābhāvāt | ity eṣ ā |

yad vā niraṅgam iti nirūpādhikam apī ty arthaḥ | paramādarāṇī yatvād eva
dvādaśānte śrī -sūtenāpi punaḥ kṛ tam idampadyam |

tasmād uktir eva samyag-darśana-hetur ity upasañharati dvābhyām nama iti |
mantra-mūrtimantrokta-mūrtiṃ mantro'pi mūrtir yasyeti vā | amūrtikam
mantrokta-vyatirikta-mūrti-sūnyam prā kṛ ta-mūrti-rahitamvā, mūrti-svarūpayor
ekatvāt prā kṛ tavan na vidyate pṛ thaktvena mūrtir yasya tathābhūtamvā | sa pumān
samyag-darśanaḥ sā kṣ āc-chrī -bhagavataḥ sā kṣ ā t-kartṛ tvād iti bhāvaḥ ||

|| 1.5 || śrī -sūtaḥ ||87||

[88]

tad evaṃdṛ ṣ ṭ itāratamyadvārā tad-abhivyaktatāratamyena śrī -bhagavata utkarṣ a
uktaḥ | atha liṅgāntarair api darśyate | tatrā tmarāma-janākarṣ a-liṅgena guṇotkarṣ a-
viśeṣ eṇa tasyaiva pūrṇatām ā ha |

ātmārāmāś ca munayo
nirgranthā apy urukrame |
kurvanty ahaitukī m̐bhaktim
ittham-bhūta-guṇo hariḥ || [BhP 1.7.10]

ṭ ī kā ca – nirgranthā granthebhyo nirgatāḥ | tad uktaṅgī tāsu –

yadā te moha-kalilambuddhir vyatitarīṣ yati |
tadā gantāsi nirvedam̐srotavyasya śrutasya ca || [Gī tā 2.52] iti |

yad vā granthir eva granthaḥ nirvṛ tta-hṛ daya-granthaya ity arthaḥ | nanu
muktānām̐kim̐bhaktyetyādi-sarvā kṣ epa-parihārārtham ā ha itthambhūta-guṇaḥ |
ity eṣ ā ||

|| 1.7 || śrī -sūtaḥ ||88||

[89]

ārohabhūmikākrameṇāpi tasyaivā dhikyam ā ha --

mano brahmaṇi yujāno
yat tat sad asataḥ param |
guṇāvabhāse viguṇa
eka-bhaktyā nubhāvite || [BhP 3.24.42]

niraharkṛ tir nirmamaś ca
nirdvandvaḥ sama-dṛ k sva-dṛ k |
pratyak-prasānta-dhī r dhī raḥ
prasāntormir ivodadhiḥ || [BhP 3.24.43]

vāsudeve bhagavati
sarva-jñe pratyag-ātmani |
pareṇa bhakti-bhāvena
labdhātmā mukta-bandhanaḥ || [BhP 3.24.44]

ātmānaṁsarva-bhūteṣu
bhagavantam avasthitam |
apaśyat sarva-bhūtāni
bhagavatya api cātmani || [BhP 3.24.45]

icchā-dveṣa-vihīnena
sarvatra sama-cetasā |
bhagavad-bhakti-yuktena
prāptā bhāgatī gatiḥ || [BhP 3.24.46]

eka-bhaktiā avyabhicāriṇyā sādhanalakṣaṇāyā bhaktiā, anubhāvite nirantaram
aparokṣīkṛte, tāṁvinā kasyacid apy arthasyāsiddheḥ | nirahaṅkṛtitvādeva
nirmamaḥ | tad-dvayābhāvād eva mana-ādīnāṁ apy abhāvaḥ sidhyati | samadṛk
bhedāgrāhakaḥ | svadṛk svasvarūpābhedenā brahmaiva paśyan | pratyak
antarmukhī praśāntā vikṣeparahitā dhīrjñānamyasya saḥ |

tad evāmbrahma-jñāna-miśra-bhakti-sādhanavaśena brahmānubhave jāte'pi
bhakti-saṁskāra-balena labdha-premaḥ tad-ūrdhvam api śrī-bhagavad-
anubhavam āha | vāsudeva iti | pratyag-ātmani sarveṣāṁ āśraya-bhūte pareṇa
prema-lakṣaṇena bhakti-bhāvena tat-sattayaiva labdhā ātmānaḥ tadīyātmakā
ahaṅkāraḥ dayāy eneti | brahma-jñānena prākṛtāḥ kāraṇādi-layānantaram āvirbhūtān
premanandātmakaśuddhasattvamayān labdhavān ity arthaḥ |

nanu ta eva pratyāvantantāṁkimvā pūrvavad amī api bandha-hetavo bhavantu |
nety āha, mukta-bandhanaḥ | anāvṛtīḥ śabdād iti nyāyāt bhakti-atiśayena
labdhātmānaḥ eva pratipādayati, ātmānaḥ iti | ātmātra paramātmā, sarvathā tasya
bhagavān evāspṛhad iti vākyārthaḥ | tataḥ sākṣād eva tat-prāptim āha, icchā-
dveṣeti | tad evāntena bhāgatī gatiḥ prāptā | heyatvād anyatreccchā-dveṣa-
vihīnena tasmād eva hetoḥ sarvatra sama-cetasā | tad uktam --

nārāyaṇa-parāḥ sarve
na kutaścana bibhyati |
svargāpavarga-narakeṣu
api tulyārtha-darśinaḥ || [BhP 6.17.28]

yad vā, mayā lakṣmyā saha vartate iti sama iti sahasra-nāma-bhāṣyāt bhagavac-
cetaseti prāpto bhāgatī mṅgatim iti pāṭhe, sa kardama eva tā mṅgatimprāptaḥ | atra
bhagavad-bhakti-yogenety eva viśeṣyam iti | evam evoktaṁ śrī-bhagavad-
gītopaniṣatsu --

buddhyā viśuddhayā yukto
dhṛtyātmānamniyamya ca |
śabdādīn viśayān tyaktvā

rāgadveṣ au vyudasya ca || [Gī tā 18.51]

viviktasevī laghvāśī
yata-vāk-kāya-mānasaḥ |
dhyāna-yoga-paro nityam
vairāgyamsamupāśritaḥ || [Gī tā 18.52]

aharikārambalarindarpan
kāmaṅkrodhamparigraham |
vimucya nirmamaḥ śānto
brahma-bhūyāya kalpate || [Gī tā 18.53]

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati |
samaḥ sarveṣu bhūteṣu
mad-bhaktimlabhate parām || [Gī tā 18.54]

bhaktyā mām abhijānāti
yāvān yaś cāsmi tattvataḥ |
tato mām tattvato jñātvā
viśate tad-anantaram || [Gī tā 18.55] iti |

atra viṣṭatir milanārthaḥ, yathā duryodhanamparityajya yudhiṣṭhirāpraviṣṭavān
ayamrājeti | śrī -daśame'pi śrī -gopair brahma-sampatty-anantaram eva vaikuṅṭho
dṛṣṭa iti śrī -svāmibhir eva ca vyākhyātam ||

|| 3.24 || śrī -maitreyaḥ ||89||

[90]
tathā

tasmāj jñānena sahitaṁ
jñātvā svātmānam uddhava |
jñāna-vijñāna-sampanno
bhaja mām bhakti-bhāvitaḥ || [BhP 11.13.5]

svātmānamjī va-svarūpam | jñānamvijñānamca bāhyam | kimbahunā atra śrī -
catuḥsana-śukādaya evodāharaṇam iti ||

|| 11.13 || śrī -bhagavān ||90||

[91]

śrī -bhagavatā śabda-brahma-maya-kambu-sprṣṭa-kapolāḥ tat-prakāśita-yathārtha-
niḡado dhruvo bālakō'pi tathā vivṛtavān ity evam ānanda-camatkāra-viśeṣa-
śravaṇād api tasyaiva pūrṇatvam āha |

yā nirvṛtis tanu-bhṛtāmtava pāda-padma-

dhyānād bhavaj-jana-kathā-śravaṇena vā syāt
sā brahmaṇi sva-mahimany api nātha mā bhūt
kimtv antakāsi-lulitāt patatām vimānāt || [BhP 4.9.10]

sva-mahimani asādhāraṇa-māhātmye'pi mābhūt na bhavati ty arthaḥ | antakāsiḥ
kālaḥ ||

|| 4.9 || dhruvaḥ śrī -dhruvapriyam || 91 ||

[92]

parama-siddhi-rūpād brahmaṇi layād api tad-bhajanasya garī yastvena tasyaiva
garī yastvam upadiśati |

animittā bhāgavati
bhaktiḥ siddher garī yasī || [BhP 3.25.3]

siddher mukter api ṭ ī kā ca | siddher jñānāt mukter veti śrī -bhagavan-nāma-
kaumudī |

|| 3.25 || śrī -kapila-devaḥ || 92 ||

[93]

tad evamśrī -bhagavān evākhaṇḍantattvaṁsādhaka-viśeṣ ānāntā dṛ śa-
yogyatvābhāvāt sāmānyākārodayatvena tad asamyak sphūrtir eva brahmeti sākṣ ād
eva vakti dvābhyām –

jñāna-yogaś ca man-niṣ ṭ ho
nairguṇyo bhakti-lakṣ aṇaḥ |
dvayor apy eka evārtho
bhagavac-chabda-lakṣ aṇaḥ || [BhP 3.32.32]

yathendriyaiḥ pṛ thag-dvārair
artho bahu-guṇāśrayaḥ |
eko nāneyate tadvad
bhagavān śāstra-vartmabhiḥ || [BhP 3.32.33]

ṭ ī kā ca – anena ca jñāna-yogena bhagavān eva prāpyaḥ yathā bhakti-yogenety āha |
nairguṇyo jñāna-yogaś ca man-niṣ ṭ ho bhakti-lakṣ aṇaś ca yo yogaḥ tayor dvayor
apy eka evārthaḥ prayojanam | ko'sau ? bhagavac-chabdo lakṣ aṇam jñā pako yasya |
tad uktaṁgī tāsu – te prāpnuvanti mām eva sarva-bhūta-hite ratāḥ [Gī tā 12.4] iti |

nanu jñāna-yogasya lābhaḥ phalaṁśāstreṇāvagamyaite | bhakti-yogasya tu
bhajanī yeśvara-prāptiḥ | kutas tayor ekārthatvam ity āśaṅkyā dṛ ṭ āntenopapādayati
| yathā bahūnām rūpa-rasādī nāmguṇānām āśrayaḥ kṣ ī rādir eka evārtho mārga-
bheda-pravṛ ttair indriayr nānā pratī yate | cakṣ uṣ ā śukla iti rasanena madhur aiti
sparśena śī ta ity ādi tathā bhagavān eka eva tat-tad-rūpeṇāvagamyaite | ity eṣ ā |

atra bhagavān evāṅgītvā nigaditaḥ | ataḥ sarvāṅgī-pratyāyakatvād bhakti-yogaś
ca manaḥ-sthānī yo jñeyaḥ ||

|| 3.32 || śrī -kapila-devaḥ || 93 ||

[94]

ataeva tad-aṅgatvenaiva brahma śrūyate |

ahamvai sarva-bhūtāni
bhūtātmā bhūta-bhāvanaḥ |
śabda-brahma parambrahma
mamobhe śāśvatī tanū || [BhP 6.16.51]

ṭīkā ca – sarva-bhūtāny aham eva | bhūtānām ātmā bhoktāpy aham eva | bhoktr-
bhogyātmakamviśvaṁmad-vyatiriktamnāstī ty arthaḥ | yato'hambhūta-bhāvanaḥ
bhūtānāmprakāśakaḥ kāraṇaṁca | nanu śabda-brahma prakāśakṁpara-brahma
kāraṇāmprakāśakaṁca satyaṁte ubhe mamaiva rūpe ity āha, śabda-brahmeti |
śāśvatī śāśvatyau | ity eṣ ā ||

atra śabda-brahmaṇaḥ sāhacaryāt para-brahmaṇo'py aṅgatvam evāyāti |

|| 6.16 || śrī -saṅkarṣaṇaś citra-ketum || 94 ||

[95]

ato bhagavato'samyak-prakāśatvād vibhūti-nirviśeṣ am eva tad ity apy āha --

madī yaṁmahimānaṁca
parabrahmeti śabditam |
vetsyasy anuḡhī taṁme
sampraśnair vivḡ taṁhḡ di || [BhP 8.24.38]

|| 8.24 || śrī -matsya-devaḥ satyavratam || 95 ||

[96]

tathā ca vibhūti-prasaṅga eva –

pṛthivī vāyur ākāśa
āpo jyotir ahammahān |
vikāraḥ puruṣ o'vyaktaṁ
rajaḥ sattvaṁtamaḥ param || [BhP 11.16.37]

ṭīkā ca – parambrahma ca ity eṣ ā ||

ataeva śrī -vaiṣ ṇava-sāmpradāyikaiḥ śrī madbhir bālamandarācārya-mahānubhava-
caraṇair apy uktam –

yad aṇḍa-maṇḍāntara-gocaramca
yad daśottarāṇy avaraṇāni yāni ca |
guṇāḥ pradhānāmpuruṣ aḥ parampadaṁ
parātparambrahma te vibhūtayaḥ || iti ||

|| 11.16 || śrī -bhagavān ||96||

[97]

ato brahma-rūpe prakāśe tad vaiśiṣ ṭ yā nupalambhanāt tat-prabhāvatva-lakṣ aṇam api
tasya vyapadiśyate | rūpaṁyat tat prāhur avyaktam ādyambrahma-jyotir [BhP
10.3.24]²⁸ ityādi |

brahmaiva jyotiḥ prabhā yasya tathā bhūtaṁrūpaṁśrī -vigraham | tathā coktaṁ
brahma-saṁhitāyām–

yasya prabhā prabhavato jaga-aṇḍa-koṭ i-
koṭ iṣ v aśeṣ a-vasudhādi-vibhūti-bhinnaṁ |
tad brahma niṣ kalam anantam aśeṣ a-bhūtaṁ
govindam ādi-puruṣ aṁtam ahaṁbhajāmi || [BrahmaS 5.40] iti ||

|| 10.3 || śrī -devakī śrī -bhagavantam || 97 ||

[98]

ato brahmaṇaḥ paratvena śrī -bhagavantamkaṇṭ hauktyaivā ha |

yaḥ paramrahasaḥ sāks āt
triguṇāj jī va-sañjñāt |
bhagavantaṁvāsudevaṁ
prapannaḥ sa priyo hi me || [BhP 4.24.28]

raho brahma tasmād api paramtataḥ sutarāṁtriguṇāt pradhānāj jī va-sañjñāt
jī vā tmanaḥ parambhagavantaṁyaḥ sāks āt śravaṇādinaiva na tu karmārpaṇādina
prapanna ity anvayaḥ | tathā ca viṣ ṇu-dharme naraka-dvādaśī -vrate śrī -viṣ ṇu-stavaḥ
–

ākāśādiṣ u śabdādu śrotrādu mahad-ādiṣ u |
prakṛ tau puruṣ e caiva brahmaṇy api ca sa prabhuh ||
yenaika eva sarvātmā vāsudevo vyavasthitaḥ |
tena satyena me pāpaṁnarakārti-pradaṁkṣ ayam ||
prayā tu sukṛ tasyāstu mamānudivasaṁjaya || iti ||

²⁸ This verse has already been referred to in sections 48 and 56. The complete verse is:
rūpaṁyat tat prāhur avyaktam ādyambrahma-jyotir nirguṇaṁnirvikāram |
sattā-mātraṁnirviśeṣ aṁnirī haṁsa tvamśāks ād viṣ ṇur adhyātma-dī paḥ ||

atra prakaraṇā nurūpeṇa sarvātma-śabdena cānyathā samādhānamparāhatam |
tathā ca **tatro** caramiṅṅkṣ atra-bandhūpākhyāne –

yan-mayaṁparamābrahma tad-avyaktamca yan-mayam |
yan-mayaṁvyaktam apy etad bhaviṣyāmi hi tan-mayaḥ || iti ||

tatraiva māsarṅṅkṣ a-pūjā-prasaṅge tataḥ paratvaṁsphuṭam evoktam--

yathācyutas tvamparataḥ parasmāt
sa brahma-bhūtāt paramaḥ parātman |
tathācyuta tvamvāñchitamtan
mamāpadamcāpaharāprameya || iti ||

śrī -viṣṇu-purāṇe ca – sa brahma-pāraḥ para-pāra-bhūta iti | akṣarāt tataḥ parataḥ
para iti **śruteḥ** ||

|| 4.24 || śrī -rudraḥ pracetasam || 98 ||

[99]

tad evam evābhiprāyeṇa **sa vā eṣ a puruṣo' nna-rasa-maya** ity ādāv [TaittU 2.1]
antaraṅgāntaraṅgaikaikā tma-kathanānte **idampucchaṁpratiṣṭhā pṛthivī pucchaṁ
pratiṣṭhā mahāpucchaṁpratiṣṭhā brahma pucchaṁpratiṣṭhā** heti [TaittU 2.1] śruty-
uktāyāḥ pañcāmāyā api pratiṣṭhāyā upari |

śrī -gītopaniṣado yathā --**brahmaṇo hi pratiṣṭhāham** [Gī tā 14.27] ity atra brahma-
śabda-sannihita-pratiṣṭhā-śabdena sā śrutiḥ smaryate | tataś caivam eva
vyākhyeyam | hi-śabdaḥ,

māmca yo 'vyabhicāreṇa
bhakti-yogena sevate |
sa guṇān samatī tyaitān
brahma-bhūyāya kalpate || [Gī tā 14.26]

ity asya nirantara-prācī na-vacanasya hetutayā vivakṣayā | ato guṇātī ta-brahmaṇaḥ
prakṛtārthatvāt prācī nārtha-hetu-vacane'smīn upacāreṇa tac-chabdasya brahma-
śakti-rūpamhiraṇyagarbha-rūpamvā arthāntaram ayuktamkintv evam eva yuktaṁ
yathā |

nanu tvad-bhaktiyā kathamnirguṇa-brahma-dharma-prāptiḥ | sā tu tad-
ekānubhavana tatrāha brahmaṇo hi ti | hi yasmāt brahma-pucchaṁpratiṣṭhā heti
parama-pratiṣṭhā hatvena śrutau yat prasiddhamtac ca tasyām eva śrutau ānanda-
mayāṅgatvena darśitamtasya pucchatva-rūpita-brahmaṇaḥ | **ānanda-mayo'bhyāsād**
iti sūtrakāra-sammata-para-brahma-bhāva ānandamayākhyāḥ pracura-prakāśo ravir
itivat pracuraś cānanda-rūpaḥ śrī -bhagavān ahampratiṣṭhā te |

yadyapi brahmaṇo mama ca na bhinna-vastutvaṃtathāpi śrī -bhagavad-rūpeṇaivod
iva mayi pratiṣ ṭ hā tvasya parā kā ṣ ṭ hetu arthaḥ | svarūpa-śakti-prakāśenaiva svarūpa-
prakāśasyāpy ādhikyā rhatvāt | nirviśeṣ a-brahma-prakāśasyāpy upari śrī -bhagavat-
prakāśa-śravaṇāt | ata ekasyāpi vastunas tathā tathā prakāśa-bhedo rajanī -khaṇḍino
jyotiṣ o māṛtaṇḍa-maṇḍala-gata-gabhasti-bhedavad utprekṣ yaḥ |

ato brahma-prakāśasyāpi mad-adhī natvāt kaivalya-kāmanayā kṛ tena mad-
bhajanena brahmaṇi nī yamāno brahma-dharmam api prāpnotī ty arthaḥ | atra śrī -
viṣ ṇu-purāṇam api sampravadate – **śubhāśrayaḥ sa cittasya savargasya tathā tmanah**
iti [ViP 6.7.76] | vyākhyātamca tatrāpi svāmibhiḥ | **savargasyā tmanah para-**
brahmaṇo'py āśrayaḥ pratiṣ ṭ hā |

tad uktāmbhagavatā **brahmaṇo hi pratiṣ ṭ hā ham** iti | atra ca tair vyākhyātam |
brahmaṇo'hampratiṣ ṭ hā ghanī bhūtambrahmaivāham | yathā ghanī bhūta-prakāśa
eva sūrya-maṇḍalaṃtadvad ity arthaḥ | iti |

atra cvi-pratyayas tu tat-tad-upāsaka-hṛ di tat-prakāśasyābhūtatvaṃbrahmaṇa
upacaryate itī ttham eva | atraiva pratiṣ ṭ hā pratimeti ṭ ī kā matsara-kalpitā | na hi tat-
kṛ tā asambandhatvāt | na hi nirākāśasya brahmaṇah pratimā sambhavati | na ca tat-
prakāśasya pratimā sūryaḥ | na cāmṛ tasyāvyayasyety ādy-anantara-pāda-
trayoktānāṃmokṣ ādī nāṃpratimā tvaṃghaṭ ate | na vā śruti-śailī -viṣ ṇu-purāṇayoḥ
sainivāditāsti | tasmān na ādaraṇī yā yadi vādaraṇī yā tadā tac-chabdenāpy āśraya eva
vācanī yaḥ | pratilakṣ ṭ kṛ tyā nātiparimitāmbhavati yatreti tad etat sarvam
abhipretyāhuḥ |

dṛ taya iva śvasanty asu-bhṛ to yadi te'nuvidhā
mahad-aham-ādayo'ṇḍam asṛ jan yad anugrahataḥ |
puruṣ a-vidho'nvayo'tra caramo'nnamayādiṣ u
yaḥ sad-asataḥ paraṃtvam atha yad eṣ v avāśeṣ a-mṛ tam || [BhP 10.87.17]

asubhṛ to jī vā dṛ taya iva śvasad-ābhāśā api yadi te tavānuvidhā bhaktā bhavanti tadā
śvasanti prāṇanti | teṣ u tad-bhaktānāṃ eva jī vānāṃjī vanāṃmanyāmahe iti bhā vaḥ
| kathāmyasya tava anugrahataḥ samaṣ ṭ i-vyaṣ ṭ i-rūpam akhaṇḍaṃdehaṃmahad-
aham-ādayo'sṛ jan ataḥ svayam eva tathāvidhāt tvattaḥ parāṃmukhānāṃ anyeṣ āṃ
dṛ ti-tulyatvaṃyuktam eveti bhā vaḥ | anugraham eva darśayanti atra mahad-aham-
ādiṣ u anvayaḥ praviṣ ṭ as tvam iti |

kathāṃmad-ādeśa-mātreṇa teṣ āṃtathā sāmarthyāṃsyāt | tatrāhuḥ yad yasmāt
sata ānanda-mayākhyā-brahmaṇo'vayavasya priyāder asatas tad-anyasmād
annamyādeś ca yat parampuccha-bhūtaṃsarva-pratiṣ ṭ hā brahma tat khalu tvam
tatrāpi eṣ u pratiṣ ṭ hā-vākyeṣ u avāśeṣ aṃvākya-śeṣ atvena sthitāmbrahmaṇo hi
pratiṣ ṭ hāham ity ādāv anyatra prasiddham | ātma-tattva-viśuddhy-arthyāmyad āha
bhagavān ṛ tam ity ādau ṛ tatvenāpi prasiddhamśrī -bhagavad-rūpam eva tvam
ato'nnamayādiṣ u puruṣ a-vidhaḥ puruṣ ākāro yaś caramaḥ priya-moda-
pramodānanda-brahmaṇāṃ avayavī ānanda-mayaḥ sa tvam iti |

tasmān mūla-paramānanda-rūpatvāt tavaiva praveśena teṣ āṃtathā sāmarthyāṃ
yuktam eveti bhā vaḥ | **ko hy evānyāt kaḥ prānyād yad eṣ a ākāśa ānando na syād** iti

[TaittU 2.7.1] śruteḥ | prakaraṇ'sminn etad uktāmbhavati | yadyapy ekas-
 svarūpe'pi vastuni svagata-nānā-viśeṣo vidyate tathāpi tādṛśa-śakti-yuktāyā eva
 dṛṣṭes tat sarva-viśeṣa-grahaṇe nimittatā dṛśyate na tv anyasyāḥ | yathā māṇsa-
 mayī dṛṣṭiḥ sūrya-maṇḍalaṃ prakāśa-mātra-venā gṛhṇāti, divyā tu prakāśa-mātra-
 svarūpatve'pi tad-antargata-divya-sabhādikāṃ gṛhṇāti | evam atra bhakter eva
 samyaktvena tayaiiva samyak tattvaṃ dṛśyate | tac ca brahmeti tasya asamya-
 g-rūptavam | tatra ca sāmānyatvenaiva grahaṇe kāraṇasya jñānasya tad-
 antarī nāvāntara-bheda-paryālocaneṣv asāmārthyād bahir evāvasthitena tena
 bhāgavata-paramahaṃsa-vṛndānubhavā-siddha-nānā-prakāśa-vicitre'pi sva-prakāśaḥ
 | lakṣaṇa-para-tattve prakāśa-sāmānyā-mātraṃ yad gṛhyate tat tasya pramā-
 rūpatvenaivotprekṣyate | tataś cātmatvam aṅśatvaṃ vibhūtitvaṃ ca vyapadiśyate
 tasya | tasmād akhaṇḍa-tattva-rūpo bhagavān sāmānyā-kāra-sphūrtilakṣaṇatvena
 sva-prabhākārasya brahmaṇo'py āśraya iti yuktam eva |

ataeva yasya pṛthivī śarīraṃ yasya ātmā śarīraṃ yasya vyaktam śarīraṃ
 yasya kṣaram śarīraṃ eṣa sarva-bhūtāntarātmā apahata-pāpmā divyo deva eko
 nārāyaṇa ity etac chruty-antaramcākṣara-śabdoktasya brahmaṇo'py ātmatvena
 nārāyaṇambodhayati |

uktātmādi-śabda-pāriśeṣya-pramāṇena cakāra teṣāṃ saṅkṣobham akṣara-juṣāṃ
 apīti prayoga-dṛṣṭyā cātra hy akṣara-śabdena brahmaiva vācyaṃ | tathā śrī-
 bhagavatā sāṅkhyā-kathane | kālo māyā-maye jīve [BhP 11.24.27] ity ādau mahā-
 pralaye sarvāvaśiṣṭatvena brahmopadiśya tadāpi tasya draṣṭṛtvaṃ svasminn uktam |

eṣa sāṅkhyā-vidhiḥ proktaḥ
 saṅkhyā-granthi-bhedanaḥ |
 pratilomānulomābhyāṃ
 parāvara-dṛśā mayā || [BhP 11.24.29]

ity atra parāvara-dṛśety anena so'yaṃcātra vivekaḥ | sāṅkhyāṃkhyānam tac-
 chāstraṃ khalu svarūpa-bhūta-tad-viśeṣam anusandhāya yat tat svarūpa-mātraṃ
 tadānīm avaiśiṣṭam vadati tad eva ca brahmākhyāntad eva ca prapañcāvacchinna-
 carama-pradeśe prapañcālayād vaikuṇṭhaiva svarūpa-bhūta-viśeṣa-prakāśād
 avaiśiṣṭyam ātmatvena vaktuṃ yujyate |

tac ca sva-viśeṣya-mātraṃ svarūpa-śakti-viśiṣṭena vaikuṇṭha-sthena śrī-bhagavatā
 pṛthag iva tatrānubhūyate iti | tad evānirviśeṣatvena sparśa-rūpa-rahitasyāpi
 tasya bhagavat-prabhā-rūpatvam anutprekṣya tad-abhinnatvena brahmatvaṃ
 vyapadiśyam | tataḥ svarūpādi-mādhurī-dhāritayā saviśeṣasya sākṣād bhagavad-
 aṅga-jyotiṣaḥ sutarāṃ eva tat sidhyati | yathoktam śrī-harivariṣe mahā-kāla-
 purākhyāne śrīmad-arjunaṃ prati svayāmbhagavatā |

brahma-tejo-mayaṃ divyaṃ mahad yad dṛṣṭavān asi |
 ahaṃsa bhārata-śreṣṭha mat-tejas tat sanātanaṃ ||
 prakṛtiḥ sā mama parā vyaktā vyaktā sanātani |
 tāṃ pravīṣya bhavanti ha muktā yoga-vid-uttamaḥ ||
 sā sāṅkhyānāṃ gatīḥ pārtha yogināṃ ca tapasvināṃ |

tat param²⁹ paramāmbrahma sarvaṁvibhajate jagat ||
mām eva³⁰ tad ghaṇāntejo jñā tum arhasi bhārata || iti || [HV 2.114.9-12]

prakṛ tir iti tat-prabhātvēna svarūpa-śaktitvam api tasya nirdiṣ ṭ am | evaṁ
pūrvodāhṛ ta-kaustubha-bhaviṣ yaka-viṣ ṇu-purā ṇa-vākyam apy etad
upodvalakatvena draṣ ṭ avyam | tasmād dṛ taya ivety api sādhv eva vyākhyā tam |

|| 10.87 || śrutayaḥ śrī -bhagavantam || 99 ||

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tataś ca yasmin parama-bṛ hati sāmānyākāra-sattāyās ta-aṅga-jyotiṣ o'pi bṛ hatvena
brahmatvaṁtasminn eva mukhyā tac-chabda-pravṛ ttiḥ | tathā ca brāhme –

ananto bhagavān brahma ānandetyādibhiḥ padaiḥ |
procyate viṣ ṇur evaikaḥ pareṣ ā m upacārataḥ || iti |

yathā pādme –

ṛ thag vaktuṁguṇās tasya na śakyante'mitatvataḥ |
yato'to brahma-śabdaṇa sarveṣ āṁgrahaṇāmbhavit ||
etasmād brahma-śabdo'sau viṣ ṇor eva viśeṣ aṇam |
amito hi guṇo yasmān nānyeṣ ā ṁtam ṛ te vibhum || iti |

atra nirgolito'yaṁmahā-prakaraṇārthaḥ | yad advayaṁjñā nāntad eva tattvam iti
tattvavido do [?] vadanti | tac ca vaiśiṣ ṭ yaṁvinaivopalabhyamā naṁbrahmeti
śabdyate vaiśiṣ ṭ yena saha tu śrī -bhagavān iti | sa ca bhagavān pūrvādita-lakṣ aṇa-śrī -
mūrtyātyātmaka eva na tu amūrtaḥ |

atha, bhūpa mūrtaṁ amūrtaṁca paramāparam eva ca iti [ViP 6.7.47] viṣ ṇu-
purā ṇa-padye³¹ tasya caturvidhatvam aṅgī kurvadbhir yady amūrtaṁvam api ṛ thag
aṅgī kartavyaṁtadā brahmatvavat tad-upāsaka-dṛ ṣ ṭ i-yogayatānurūpam evāstu |
tathā hi yasya samī cī nā bhaktir asti tasya para-mūrtyā śyāmasundara-caturbhujādi-
rūpatayā prādurbhavati | yasyārvācī nopāsanā-rūpā tasyāpara-mūrtyā pātāla-pādādi-
kalpanā-mayy eva | yasya ca ruḁṣ aṁjñā nāntasya pareṇa brahma-lakṣ aṇa-
mūrtaṁtvena | yasya jñā na-pracurā bhaktis tasya tv apareṇeśvara-lakṣ aṇa-
mūrtaṁtveneti | atrāparatvaṁparama-mūrtyā virbhāvānanatara-sopā natvena na
brahmavad atī va mūrtaṁtvānapekṣ yaṁ ity evam | na tv aśreṣ ṭ hatva-vivakṣ ayeti
jñeyam | para-mūrtaṁpeṁṣ ayā paratvaṁvā | tatraiva tad viśva-rūpaṁvairūpyam
anyad dharer mahad iti viśvādhiṣ ṭ hānatvena nityatva-vibhūtvē | mūrtaṁbhagavato
rūpaṁsarvāpāśraya-niḥspṛ ham iti [ViP 6.7.78] nirupādhitvam | cintayed brahma-
bhūtaṁtam iti [ViP 6.7.83] parataḥ lakṣ aṇatvam |

tribhāva-bhāvanāti ta [ViP 6.7.76] iti tatra prasiddha-karma-maya-jñā na-karma-
samuccaya-maya-kevala-jñā na-maya-bhāvanā-trayāti tatvena para-tattva-

²⁹ padam in original HV. These verses are 104.9-13 in the critical edition.

³⁰ mām eva in original HV.

³¹ Quoted above in section 51.

lakṣaṇatve'pi bhaktyaikāvīrbhāvitayā samyak prakāśatvaṁmūrtasyaiva vyañjitaṁ |
ataeva śubhāśrayaḥ sa cittasya sarvagasyācalā tmanaḥ³² [ViP 6.7.76] ity uktam |

tataś ca tasyāḥ śrī -mūrter api sakāśāt tad-ante pratyāhāroktiḥ kevalā bhedopāsakaṁ
prati vayvasthāpitā bhavātī ty apy anusandheyam | atra tad-viśva-rūpa-vairūpyam
ity [ViP 6.7.70] etat padyaṁmūrta-param eva jñeyam |

samasta-śakti-rūpāṇi
yat karoti nareśvaraḥ |
deva-tiryakmanuṣyā khyā
ceṣṭā vanti svalī layā ||³³ [ViP 6.7.71] ity anantara-vākya-balāt |

prathamasya tṛtīye – yasyāmbhasi śayānasya yoga-nidrāṁvitanvataḥ [BhP 1.3.2]
ity-ady-ukta-lakṣaṇasya mūrtasyaiva tat-tad-avatāritvaṁdarśitam, etan
nānavatārāṇāṁnidhānāmbī jam avyayam iti [BhP 1.3.5] | tad-viśva-rūpa-
vairūpyam iti [ViP 6.7.70] paṭhadbhiḥ śrī -rāmānuja-caraṇair api mūrta-
paratvenaiva vyākhyātam | viśva-rūpād vairūpyaṁvailakṣaṇāmyatra tad-viśva-
lakṣaṇaṁmūrtaṁsvarūpam iti |

tad evaṁtasya vastunaḥ śrī -mūrty-ātmakatva eva siddhe yat sarvataḥ pāṇi-pādādi-
lakṣaṇā mūrteḥ śrūyate sāpi pūrvokti-lakṣaṇāyāḥ śrī -mūrter na pṛthag ity vibhūta-
prakaraṇānte vyañjitaṁ eva | yat tu

bṛhac-charī ro'bhivimāna-rūpo
yuvā kumāratvam upeyivān hariḥ |
reme śrīyā'sau jagatāṁjananyā
sva-jyotsnayā candra ivā mṛtānīśuḥ || iti pādmottara-khaṇḍa-vacanam |

atra para-brahma-svarūpa-śarīraḥ sarvato-bhāvena vigata-parimāṇo'pi nityaṁ
kaiśorākāram eva prāptaḥ san śrīyā saha reme ity arthaḥ | upeyivān ity uktāv api
nityatvam apahata-pāpmetivat | tatraiva tadīya-tac-chrī -mūrty-adhiṣṭhāṭṭka-tripād-
vibhūter api praghaṭṭakena vākya-samūhakena parama-nityatā-pratipādanāt | tathā
coktaṁtatraiva –

acyutaṁśāśvataṁdivyaṁ
sadā yauvanam āśritam |
nityaṁsambhogam īśvarya
śrīyā bhūmyā ca sarivṛtam || iti ||

tasmāt śrī -bhagavān yathokta-lakṣaṇa eva | sa eva vadantī ty asya mukhyārtha-
bhūtaṁmūlaṁtattvam iti paryavasānam | tad uktam mokṣa-dharme śrī -
nārāyaṇopākhyāne –

tattvaṁjijñāsamānānāṁ
hetubhiḥ sarvato-mukhaiḥ |

³² The BhagS reads sarvagasya tathātmā, which is obviously wrong.

³³ The ViP reading is samasta-śakti-rūpāṇi tat karoti janesvara | deva-tiryakmanuṣyādi-ceṣṭā vanti svalī layā ||

tattvam eko mahā-yogī
harir nārāyaṇaḥ prabhuḥ || iti [MBh 12.335.83] |

nārāyaṇopaniṣadi ca – nārāyaṇaḥ parambrahma tattvaṁnārāyaṇaḥ param iti
[MNU 13.4] | atra śrī -rāmānujodāhṛ tāḥ śrutayaś ca – yasya pṛ thivī śarī ram ity
ārabhya eṣ a sarva-bhūtāntarātmā divyo deva eko nārāyaṇa ity ādyā bahvyaḥ | iha
śrī -bhagavad-aṁśa-bhūtānāmpuruṣ ādī nāmparama-tattva-vigrahatā-sādhanam
vākya-jātam api tasyāṁśinas tad-rūpa-vigrahatvamkaimutyenābhivyanaktī ti
pūrvatra cottaratra granthe tathodāharaṇāni |

viṣ ṇu-purāṇe tu sākṣ āt śrī -bhagavantam adhikṛ tyā tathodāharaṇam –

dve rūpe brahmaṇas tasya
mūrtamcāmūrtam eva ca |
kṣ arākṣ ara-svarūpe te
sarva-bhūteṣ v avasthite |

akṣ aramtat parambrahma
kṣ aramsarvam idamjagat || [ViP 1.22.55]

ity uktvā jagan-madhye brahma-viṣ ṇv-ī śa-rūpāṇi ca paṭ hitvā punar uktam –

tad etad akṣ aramnityam
jagan-muni-varākhilam |
āvirbhāva-tirobhāva-
janma-nāśa-vikalpanāt || iti [ViP 1.22.60]

tad etad akṣ arākhyampara-brahma nityam akhilamjagat tu āvirbhāvādibhedavad
ity arthaḥ | tatrāvirbhāva-tirobhāvādikatvenaiva pūrveṣ āmbrāhmādī nāntad-
antaḥpāta-vyapadeśo na vastuta ity arthaḥ |

atha sadā sva-dhāmni virājamānatvena kṣ ara-rūpato mūrtatvādinā cākṣ arato'pi
vilakṣ aṇamṛ tī yamrūpambhagavataḥ paramamsvarūpam iti punar ucyate |

sarva-śakti-mayo viṣ ṇuḥ
svarūpambrahmaṇo'param |
mūrtamtat yogibhiḥ pūrvam
yogārambheṣ u cintyate ||[ViP 1.22.61]

sa paraḥ sarva-śaktī nām
brahmaṇaḥ samanantaram |
mūrtambrahma mahā-bhāga
sarva-brahma-mayo hariḥ || [ViP 1.22.63]

tatra sarvam idamprotam
otaṁcaivākhilamjagat || [ViP 1.22.64] iti |

brahma-sākṣ āt-kārāt pūrvamīyogibhiś cintyate | tathā brahmaṇaḥ samanantaram
upāsanānukrameṇa yathāgre'kṣ arād anantaramtad uktam, yathā – **brahma-bhūtaḥ
prasannātmety** [Gī tā 18.55] ādyānusāreṇa brahma[va]sākṣ ātkārānantarāvīrbhāvī ca
sa ity arthaḥ | yataḥ sarvāsāmsaktī nāmsvarūpa-bhūtādi nāmaparamāśrayaḥ | ataeva
sarva-brahma-mayo'khaṇḍa-brahma-svarūpaś ca | akṣ arākhyasya pūrvasya śakti-
hī natvena khaṇḍatvāt | yad vā ataeva sarva-veda-vedya ity arthaḥ | tata eva ca tatra
sarvam ity ādi ti | evam–

yasmāt kṣ aram atī to 'ham
akṣ arād api cottamaḥ |
ato 'smi loke vede ca
prathitaḥ puruṣ ottamaḥ || ity ādi [Gī tā 15.18] **śrī -gī topaniṣ ad** api yojyā |

atra yadyapi **kūṭ astho'kṣ ara ucyate** ity [Gī tā 15.16] akṣ ara-śabdena śuddha-jī va eva
prastūyate tathāpi para-brahma eva ca lakṣ aṇam | **akṣ aramparamambrahma** [Gī tā
8.3] iti tac ca tatra pūrvoktam iti | anayoś cinmātra-vastutvenaikārthatvād iti tad
etad abhipretya **mallānām aśanir nṛ nāmnavara** ity ādau mūrtasyaiva svayam
bhagavata eva lakṣ aṇatvam[tal-lakṣ yatvam] sākṣ ād evāha **tattvamparamyoginām**
[BhP 10.43.17] iti |

yogināmcatuḥsanādī nām iti ||

|| 10.43 || śrī -śukaḥ || 100 ||

[101]

ataeva śrī mad-bhāgavatasya nigama-kalpa-taru-parama-phala-bhūtasya śraīṣ ṭ hye
saty api tathābhūtasyāpi bhagavad-ākhyā-parama-tattvasyotkarṣ a-vidyā-rūpatvād
eva parama-śraīṣ ṭ hyam āha --

**dharmāḥ projjhita-kaitavo 'tra paramo nirmatsarāṇāmsatām
vedyamvāstavam atra vastu śivadantāpa-trayonmūlanam |
śrī mad-bhāgavate mahā-muni-kṛ te kimvā parair ī śvaraḥ
sadyo hṛ dy avarudhyate 'tra kṛ tibhiḥ śuśrūṣ ubhis tat-kṣ aṇāt ||** [BhP 1.1.2]

atra yas tāvad dharmo nirūpyate sa khalu **sa vai puṁsā mparō dharmo yato bhaktir
adhokṣ aje** ity [BhP 1.2.6] ādikayā

**ataḥ pumbhir dvija-śreṣ ṭ hā
varṇāśrama-vibhāgaśaḥ |
svānuṣ ṭ hitasya dharmasya
samsiddhir hari-toṣ aṇam ||** [BhP 1.2.13]

ity antayā rī tyā bhagavat-santoṣ aṇaika-tātparyeṇa śuddha-bhakty-utpādakatayā
nirūpaṇāt parama eva | yataḥ so'pi tad-eka-tātparyatvāt prakarṣ eṇa ujjhitam
kaitavamphalābhisandhi-lakṣ aṇamkapaṭ amyasmin tathābhūtaḥ | pra-śabdena
sālokyādi-sarva-prakāra-mokṣ ābhisandhir api nirastaḥ | yata evāsau tad-eka-
tātparyatvena nirmatsarāṇāmphala-kāmukasyaiva parotkarṣ āsahanammataraḥ

tad-rahitānām eva tad-upalakṣaṇatvena paśv-ā lambhane, dayālūnām eva ca satām sva-dharma-parāṇāmvidhī yate iti evam ī dṛśa-spaṣṭam anuktavataḥ karma-śāstrād upāsanā-śāstrāc cāsya tat-tat-pratipādakānīśe śraīṣṭam hyam uktam | ubhayatraiva dharmotpatteḥ | tad evaṁsati sākṣāt kīrtanādi-rūpasya vārtā ti dūrata eva āstām iti bhāvaḥ |

atha jñāna-kāṇḍa-sā khebhyo'py asya pūrvavat śraīṣṭam hyam āha vedyam iti | bhagavad-bhakti-nirapekṣa-prāyeṣu teṣu pratipāditam api śreyah-sṛtibhaktim udasya [BhP 10.14.4] ity-ādi-nyāyena vedyamnisceyambhavatī ty atraiva vedyam ity arthaḥ |

tāpa-trayam unmulayati tan-mūla-bhūtāvidyā-paryantamkhaṇḍayati ti tathā śivaṁ paramānandaṁdadāty anubhāvayati ti tathā | anyatra muktāv anubhavāmanane hy apuruṣārthatvāpātaḥ syāt iti tan-mananād atra tu vaiśiṣṭyam iti | na cāsya tat-tad-durlabha-vastu-sādhanatve tādṛśa-nirūpaṇa-sauṣṭhavam eva kāraṇam |

api tu svarūpam apī ty āha śrīmad-bhāgavata iti | śrīmad-bhāgavatavambhagavat-pratipādakatvaṁśrīmatvaṁśrībhagavan-nāmāder iva tādṛśa-svabhāvika-śaktimattvam | nitya-yoge matup | ataeva samastatayaiva nirdīśya nīlotpalādivattvan-nāmatvam eva bodhitam | anyathā tv avimṣṭa-vidheyānśa-doṣaḥ syāt |

ata uktamśrī-gāruḍe – grantho'ṣṭādaśa-sāhasraḥ śrīmad-bhāgavatābhidhaḥ | iti ṭīkāḥ dbhir api śrībhāgavatābhidhaḥ sura-tarur iti |

ataḥ kvacit kevala-bhāgavatākhyatvaṁtu satya-bhāmā bhāmā itivat | tādṛśa-prabhāvatve kāraṇamparama-śreṣṭha-kartṛtvam apy āha | mahāmuniḥ śrībhagavān tasyaiva parama-vicāra-pāraigata-mahāprabhāva-gaṇa-śiromaṇitvāc ca | samunirbhūtvā samacintayad iti śruteḥ | tena prathamamcatuḥśloki-rūpeṇa saikṣepataḥ prakāśite kasmai yena vibhāṣito'yam ity [BhP 12.13.19]³⁴ ādy-anusārena sampūrṇa eva prakāśite |

tad evaṁśraīṣṭam hya-jātam anyatrāpi prāyaḥ sambhavatu nāma sarva-jñāna-śāstra-parama-jñāyapuruṣārtha-śiromaṇi-śrībhagavat-sākṣātkāras tatraiva sulabha iti vadan sarvordha-prabhāvam āha kimveti | paraiḥ śāstrais tad-ukta-sādhanair vā īśvaro bhagavān hṛdīkimvā sadya evāvarudhyate sthīrī kriyate | vāśabdaḥ kaṭākṣe | kintu vilambena kathāḥid eva | atra tu śuśrūṣubhiḥ śrotum icchadbhir eva tat-kṣaṇād avarudhyate |

nanu idameva tarhi sarve kim iti na śṛṇvanti tatrāha kṛtibhir iti sukṛtibhir ity arthaḥ | śravaṇecchā tu tādṛśa-sukṛtimvinā notpadyata iti bhāvaḥ | athavā aparair mokṣa-paryanta-kāmanā-rahiteśvarārdhana-lakṣaṇa-dharma-brahma-sākṣātkārādibhir uktair anuktair vā sādhyais tair atra kimvā kiyad vā māhātmyam upapannam ity arthaḥ | yato ya īśvaraḥ kṛtibhiḥ kathāḥid tat-tat-sādhanānukramalabdhyā bhaktyā kṛtārthaiḥ sadyas tad-eka-kṣaṇam eva vyāpya hṛdīsthīrīkriyate sa evātra śrotum icchadbhir eva tat-kṣaṇam ārabhya sarvadaiveti | tasmād atra

³⁴ This verse is also cited in sections 48 and 107.

kāṇḍa-traya-rahasyasya pravyakta-praitpādanāder viśeṣ ata ī śvarākarṣ i-vidyā-rūpatvāc ca idam eva sarva-śāstrebhyaḥ śreṣ ṭ ham | ataevātra iti padasya trir-uktiḥ kṛ tā | sā hi nirdhāraṇārtheti | ato nityam etad eva sarvair eva śrotavyam iti bhāvaḥ ||

|| 1.1 || veda-vyāsamśrī -śukam || 101 ||

[102]

tad evamśrī -śuka-hṛ dayam api saigamitamśyāt | ataś catuḥślokī -prasaige'pi śrī -bhagavān evārthaḥ | sa hi sva-jñādy-upadeśena svam evopadideśa | tatra parama-bhāgavatāya brahmaṇe śrī mad-bhāgavatākhyamnijamśāstram upadeṣ ṭ umtat-pratipādyatamamvastu-catuṣ ṭ ayampratijānī te |

jñānamparama-guhyam
yad vijñāna-samanvitam |
sarahasyamtad-aṅgam
gṛhāṇa gaditammayā || [BhP 2.9.30]

me mama bhagavato jñānamśabda-dvārā yāthārthya-nirdhāraṇammayā gaditam sat gṛhāṇa ity anyo na jānātī ti bhāvaḥ | yataḥ parama-guhyamhy ajñānād api rahasyatamamuktānām api siddhānām [BhP 6.14.5] ity ādeḥ | tac ca vijñānena tad-anubhāvenāpi yuktamgṛhāṇa | na caitāvad eva | kimca sarahasyamtatrāpi rahasyamyat kim apy asti tenāpi sahitam | tac ca prema-bhakti-rūpam ity agre vyañjāyis yate | tathā tad-aṅgamca gṛhāṇa | tac ca sati tv aparādhākhyā-vighne na jhaṭ iti |vijñāna-rahasye prakṛt ayet | tasmāt tasya jñānasya sahāyamca gṛhāṇety arthaḥ | tac ca śraṇādi-bhakti-rūpam ity agre vyañjāyis yate | yad vā sa-rahasyam iti tad-aṅgasyaiva viśeṣ aṅamjñeyam | hṛ der iva mithaḥ sarivardhakayor ekatrāvasthānāt ||

[103]

atra sādhyayor vijñāna-rahasyayor āvirbhāvārtham āśiṣ amdadā ti –

yāvān ahamyathā-bhāvo
yad-rūpa-guṇa-karmakaḥ
tathaiva tattva-vijñānam
astu te mad-anugrahāt [BhP 2.9.31]

yāvān svarūpato yat-parimāṇako'ham | yathā bhāvaḥ sattā yasyeti | yal-lakṣ aṇo'ham ity arthaḥ | yāni svarūpāntaraṅgāni rūpāṇi śyāmatva-catur-bhujatvādī ni guṇā bhakta-vātsalyādyāḥ karmāṇi tat-tal-lī lā yasya sa yad-rūpa-guṇa-karmako'ham | tathaiva tena tena sarva-prakāreṇaiva tattva-vijñānamyāthārthyā nubhavo mad-anugrahāt te tavāstu bhavatād iti | etena catuḥśloky-arthasya nirviśeṣ atvamsvayam eva parāstam | vakṣ yate ca catuḥślokī m evoddiśatā śrī -bhagavatā svayam uddhavam prati | purā mayetyādau jñānamparaman-mahimāvabhāsam iti [BhP 3.4.13] | tatra vijñāna-padena rūpādī nām api svarūpa-bhūtatvamvyaktam | atrra vijñānāśi ḥ spaṣ ṭ ā | rahasyāśi ṣ ca paramānandātmaka-tat-tad-yāthārthyā nubhavenāvaśyam premodayāt ||

[104]

tad eva upadeśya-catuṣ ṭ ayamcatuṣṭlokyā nirūpayan prathamamjñāna-
vijñānārthamsva-lakṣaṇampratipādayati dvābhyām | tatra jñānārtham āha –

aham evāsam evāgre
nānyad yat sad-asat param |
paścād ahamyad etac ca
yo 'vaśiṣyeta so 'smy aham || [BhP 2.9.32]

atrāhamśabdena tad vaktā mūrta evocyate na tu nirviśeṣ ambrahma tad-aviṣayatvāt
| ātma-jñāna-tātparyake tu **tattvam asī** tivat tvam evātyeva vaturm upayuktavāt |
tataś cāyam arthaḥ – samprati bhavantamprati prādurbhavann asau parama-
manohara-śrī -vighraho'ham evāgre mahā-paralaya-kāle'py āsam eva | **vāsudevo vā**
idam agra āsī n na brahmā na ca śaīkaraḥ | **eko nārāyaṇa āsī n na brahmā neśāna** ity
ādi **śrutibhyaḥ** | **bhagavān eka āsedam agra ātmā tmanā mivibhur** ity [BhP 3.5.23]
ādi **ṭṭī yāt** | ato vaikuṇṭha-tātpāraś ad-ādī nām api tad-upārgatvād aham padenaiva
grahaṇamrājāsau prayāti tivat | tatas teṣām ca tadvad eva sthitir bodhyate | tathā ca
rāja-praśnaḥ – sa cātra

sa cāpi yatra puruṣo
viśva-sthity-udbhavāpyayaḥ |
muktā tma-māyā mmyeśaḥ
śete sarva-guhāśayaḥ || [BhP 2.8.10] iti |

śrī -vidura-praśnaś ca –

tattvānāmbhagavariṣ teṣām
katidhā prati-saīkramaḥ |
tatremamka upāsī ran
ka u svid anuśerata || iti [BhP 3.7.37] |

kāśī khaṇḍe'py uktamśrī -dhruva-carite –

na cyavante hi mad-bhaktā
mahatyā mpralayāpadi |
ato'cyuto'khile loke
sa ekaḥ sarvago'vyayaḥ || iti |

aham evety eva-kāreṇakart-antarasyārūpatvādikasya ca vyāvṛtīḥ | āsam eveti
tatrāsambhāvanāyā nivṛtīḥ | tad ukta**myad-rūpa-guṇa-karmaka** [BhP 2.9.32] iti |
ataeva | yad vā āsam eveti brahmādi-bahirjana-jñāna-gocara-sṛṣṭy-ādi-lakṣaṇa-
kriyāntarasyaiva vyāvṛtīḥ | na tu svāntaraīga-līlāyā api | yathādhunāsau rājā
kāryamna kiṁcit karotī ty ukte rājya-sambandhi-kāryam eva niṣidhyate na tu
śayana-bhojanādikam apīti tadvat | yad vā asa gati-dīpty-ādāneṣv ity asmāt āsam
sāmpratambhavatā dṛśyamānair viśeṣair ebhir agre'pri virājamāna evātiṣṭhaḥ |
nirākāratvādikasyaiva viśeṣato vyāvṛtīḥ |

tad uktam anena ślokena sākāra-nirākāra-viṣṇu-lakṣaṇa-kāriṇyām **muktā-phala-**
ṭīkāyām api | **nāpi sākāreṣv avyāptiḥ | teṣām ākārā tirohitatvād** iti | **aitareyaka-śrutiś**
[?] ca **ātmaivedam agra āsī t puruṣa-vidha** [BAU 4.1.1] iti | etena prakṛtī kṣaṇato'pi
 prāg-bhāvāt puruṣād apy uttamatvena bhagavaj-jñānam eva kathitam |

nanu kvacin nirviśeṣam eva brahma āsīd iti śrūyate tatrāha – nānyad yat sad-asat-
 param iti | sat kāryam asat kāraṇam tayoḥ paramyat brahma tan na matto'nyat |
 kvacid adhikāriṇi śāstre vā svarūpa-bhūta-viśeṣa-vyutpatty-asamarthe so'yam aham
 eva nirviśeṣatayā pratibhātī ty arthaḥ | yadā tadāni mprapañce viśeṣābhāvān
 nirviśeṣa-cin-mātrākāreṇa vikuṅṭhe tu sa-viśeṣa-bhagavad-rūpeṇeti śāstra-dvaya-
 vyavasthā | etena ca **brahmaṇo hi pratiṣṭhāham** ity atroktambhagavaj-jñānam eva
 pratipāditam | ataevāsya parama-guhyatvam uktam |

nanu sṛṣṭer anantaram nopalabhyase | tatrāha paścāt sṛṣṭer anantaram apy aham
 evāsmi eva vakuṅṭheṣu bhagavad-ādya-kāreṇa prapañceṣv antaryāmy-ākāreṇeti
 śeṣaḥ | etena sṛṣṭi-sthiti-pralaya-hetur asyety ādi pratipāditambhagavaj-jñānam
 evopadiṣṭam |

nanu sarvatra ghaṭa-paṭākārā ye dṛśyante te tu tad-rūpāni na bhavanti ti
 tavāpūrṇatva-prasaktiḥ syād ity āśaṅkyāha | yad etad viśvamtad apy aham eva
 mad-ananyatvān mad-ātmakam evety arthaḥ | anena so'yam te'bhihitas tāta
 bhagavān viśva-bhāvanah | samāsena harer nānyad anyasmāt sad-asac ca yad ity
 ādy uktambhagavaj-jñānam evopadiṣṭam | tathā pralaye yo'vaśiṣyate so'ham
 evāsmi eva | etena bhavān ekaḥ śiṣyate śeṣa-sañjñā ity uktambhagavaj-jñānam
 evopadiṣṭam | tathā pūrvaṁsvānugraha-prakāśyatvena pratijñātam yāvat tvaṁ
 sarva-kāla-deśāparikcchedyatva-jñāpanāyopadiṣṭam | evam nānyad yat sad-asat-
 param ity anena brahmaṇo hi pratiṣṭhāham iti jñāpanayā yathā-bhāvatvam |
 sarvākārāvayava-bhagavad-ākāra-nirdeśena vilakṣaṇānta-rūpatva-jñāpanayā yad-
 rūpatvam | sarvāśrayāti-nirdeśena vilakṣaṇānta-guṇatva-jñāpanayā yad-guṇatvam
 | sṛṣṭi-sthiti-pralayopalakṣita-vividha-kriyāśrayatva-kathanena laukikānta-
 karmatva-jñāpanayā yat-karmatvaṁca |

[105]

atha tādṛśa-rūpādi-viśiṣṭasyātmano vyatireka-mukhena vijñānārtham māyā-
 lakṣaṇam āha **ṛte 'rtham** [BhP 2.9.33] ity ādi |

pūrvam vyākhyātam eva³⁵ | saikṣeṣaḥ cāyam arthaḥ | parama-puruṣārtha-bhūtam
 māṁ ṛte mad-darśanād anyatraiva yat pratīyate yac cātmani na pratīyeta māṁ vinā
 svataḥ pratītir api yasya nāstī ty arthaḥ tad vastu ātmano mama parameśvarasya
 māyāṁ vidyāt | atra dṛṣṭāntaḥ | yathā "bhāsaḥ pratibimba-raśmiḥ | yathā ca tamas
 timiram iti | tatrābhāsasya tādṛśatvaṁspaṣṭam eva | tamaso'pi jyotir darśanād
 anyatraiva pratītir jyotir ātmakam cākṣur vinā cāpratītir iti | vidyād iti prathama-
 puruṣa-nirdeśasyāyambhāvaḥ | anyān praty eva khalv ayam upadeśaḥ | tvaṁtu
 mad-datta-śaktyā sākṣād evānubhavann āsīti | evam māyika-dṛṣṭim atītyaiva

³⁵ Section 18 above.

rūpādi-viśiṣṭ amām anubhaved iti | vyatireka-mukhenānubhāvanasyāyambhāvaḥ
| śabdena nirdhāritasyāpi sat-svarūpāder māyākāryāveśenaivānubhavo na bhavati |
atas tad-arthamāyā-tyajanam eva kartavyam iti | etena tad-avinābhāvāt premāpy
anubhāvita iti gamyate |

[106]

atha tasyaiva premno rahasyatvambodhayati --

yathā mahānti bhūtāni
bhūteṣ ūccāvaceṣ v anu
praviṣṭ āny apraviṣṭ āni
tathā teṣ u na teṣ v aham [BhP 2.9.34]

yathā mahābhūtāni bhūteṣ v apraviṣṭ āni bahiḥ-sthitāny api anupraviṣṭ āny antaḥ-
sthitāni bhānti | tathā lokāti ta-vaikuṇṭha-sthitatvenāpraviṣṭ o'py ahamteṣ u tat-tad-
guṇa-vikhyāteṣ u na teṣ u praṇata-janeṣ u praviṣṭ o hṛ di sthito'hambhāmi | atra
mahābhūtānām aīśa-bhedena praveśāpraveśau tasya tu prakāśa-bhedeneti
bhede'pi praveśāpraveśa-mātra-sāmyena dṛ ṣṭ āntaḥ | tad evamteṣ āmtā dṛ g-ā tma-
vaśakāriṇī prema-bhaktir nāma rahasyam iti sūcitam |

tathā ca **brahma-sarhitāyām** --

ānanda-cinmaya-rasa-pratibhāvitābhis
tābhir ya eva nija-rūpatayā kalābhiḥ |
goloka eva nivasaty akhilā tma-bhūto
govindam ādi-puruṣ amtam ahambhajāmi || [BrahmaS 5.29]

premāṅjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛ dayeṣ u vilokayanti |
yamśyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣ amtam ahambhajāmi || [BrahmaS 5.30]

acintya-guṇa-svarūpam api premākhyamīyad aṅjanamtena cchuritavat ucchaiḥ
prakāśamānambhakti-rūpaṁvilocanamtena ity arthaḥ |

ye bhajanti tu māmbhaktyā
mayi te teṣ u cāpy aham | iti [Gī tā 9.29] **gī topaṇiṣ adaś** ca |

yad vā teṣ u yathā tāni bahiḥ-sthitāni cāntaḥ-sthitāni ca bhānti tadvat bhakteṣ u
aham antarmanovṛ ttiṣ u bahir-indriya-vṛ ttiṣ u ca sphurāmī ti ca | bhakteṣ u
sarvathā'nanya-vṛ ttitā hetur nāma kim api sva-prakāśamīpremakhyam
ānandātmakamvastu mama rahasyam iti vyaṅgitam | tathaiva śrī -brahmaṇoktam --

na bhārati me 'ṛga mṛ ṣ opalakṣ yate
na vai kvacin me manaso mṛ ṣ ā gatiḥ |
na me hṛ ṣ ī kāṇi patanty asat-pathe

yan me hr̥ dautkaṅṅ hyavatā dhṛ to hariḥ || [BhP 2.6.34] iti |

yadyapi vyākhyāntarā nusā reṇā yam artho'palapanī yaḥ syāt tathāpy asminn evārthe tātparyampratijñā-catuṣ ṭ aya-sādhanāyopakrāntatvāt tad-anukrama-gatatvāc ca | kiṁtasminn arthe na teṣ u iti chinna-padam api vyarthamśyād ḍṛ ṣ ṭ āntasyaiva kriyābhyām anwayopapatteḥ | api ca rahasyamñāma hy etad eva yat parama-durlabhamvastu duṣ ṭ odāsī na-jana-ḍṛ ṣ ṭ i-nivāraṇārthamśadhāraṇa-vastv-antareṇācchādyate | yathā cintāmaṇiḥ sampuṭ ādinā | ataeva **parokṣ a-vādā ṛ ṣ ayaḥ parokṣ amca mama priyam** iti [BhP 11.21.35] śrī -bhagavad-vākyaṁca | tad evam parokṣ amkriyate yad adeyamviralā-pracāraṁmahad-vastu bhavati | asyaivādeyatvamviralā-vicāratvammahattvamca | **muktimdadā ti karhicit sma na bhakti-yogam** ity [BhP 5.6.18] ādiṣ u bahutra vyaktam |

idambhāgavatamñāma
yan me bhagavatoditam |
saṅgraho 'yamvibhūti nām
tvam etad vipulī kuru || [BhP 2.7.51]

yathā harau bhagavati
nṛ nāmbhaktir bhaviṣ yati |
sarvā tmany akhilādhāre
iti saṅkalpya varṇaya || [BhP 2.7.52]

tasmāt sādhu vyākhyātamsvāmi-caraṇair api **rahasyam̐bhaktir** iti ||

[107]

atha katham̐tathābhūtam̐rahasyam̐ udayetety apekṣ āyāmkrama-prāptam̐tad-
aṅga-bhūtam̐tadī ya-sādhanam̐ upadiśati |

etāvad eva jijñāsyam̐
tattva-jijñāsunā tmanaḥ |
anvaya-vyatirekābhyām̐
yat syāt sarvatra sarvadā || [BhP 2.9.35]

ātmano mama bhagavatas tattva-jijñāsunā prema-rūpam̐rahasyam̐ anubhavitum
icchunā etāvad eva jijñāsyam̐śrī -guru-caraṇebhyaḥ śikṣ aṅī yam | kiṁtat ? sad
ekam̐ eva anvaya-vyatirekābhyām̐vidhi-niṣ edhābhyām̐sadā sarvatra syād
upapadyate | yathā –

na hy ato'nyaḥ śivaḥ panthā
viśataḥ saṅṣ ṭ tāv iha |
vāsudeve bhagavati
bhakti-yogo yathā bhavet || [BhP 2.2.33]

iti vyatirekeṇopakramya tad-upasanihāre –

tasmāt sarvā tmanā rājan

hariḥ sarvatra sarvadā |
śrotavyaḥ kī rtitavyaś ca
smartavyo bhagavān nṛ ṇām || [BhP 2.2.36]

ity anvayena sarvadety uktam |

tasmāt sva-jñāna-vijñāna-rahasya-tad-argānām upadeśena catuḥślokyām api
svayamśrī -bhagavac-chabdena dadarśa tatrākhila-sātvatāṁpatim [BhP 2.9.15] ity
atra tāpanī -śrutya-anukūlitamśrī -kṛ ṣ ṇa-ligatvena ca asya vaktuḥ śrī -bhagavattvam
eva sphuṭ am | na jātu tad-anīśa-bhūta-nārāyaṇākhyā-garbhodaśāyi puruṣ atvam |

ataevāsya mahāpurāṇasyāpi śrī -bhāgavatam ity eva vyākhyā | tathaivoktam --
kasmai kena vibhāṣ ito'yam atulo jñāna-pradī paḥ purā ity ādau tac chuddham
vimalamviśokam amṛ tamśatyamparamdhī mahi ity [BhP 12.13.19] atra para-
śabdena bhagac-vakṛ tvam | ādya'vatāraḥ puruṣ aḥ parasyeti dvitī ye
bhedābhidhānāt | ata idambhagavatā pūrvambrahmaṇe nābhi-parikaje | sthitāya
bhava-bhī tāya kāruṇyāt samprakāśitam ity atrāpi bhagavac-chabda-prayogaḥ | śrī -
nārāyaṇa-nābhi-parikaje sthitambrahmāṇamprati svayamśrī -bhagavatā tatraiva
vyāpi-mahā-vaikuṇṭ hamprakāśyedamṇpurāṇamprakāśitam ity arthaḥ | anugataṁ
caitat dvitī ya-skandhetihāsasyeti |

|| 2.9 || śrī -bhagavān brahmāṇam || 102-107 ||

[108]

tad etat sarva-śāstrāṇāmsamanvayas tasminn eva bhagavati | tathā ca sarvaiś ca
vedaiḥ paramo hi devo jijñāsyo nānyo vedaiḥ prasidhyet | tasmād enamsarva-
vedān adhī tyā vicārya ca jñā tum icchen mumukṣ ur iti caturveda-śikhāyām | yaṁ
sarva-devā ānamanti mumukṣ avo brahmavādinaś ceti śrī -nṛ sinha-tāpanyām [NTU
2.4.10] |

na vedavin manute tambr hantamsarvā nubhūtam ātmānaṁsā mparāye | tvamtv
aupaniṣ adamṇpuruṣ amṇ cchāmī ty [BAU 3.9.27] ādir anyatra | vedaiś ca sarvair
aham eva vedyo vedānta-kṛ d veda-vid eva cāham iti [Gī tā 15.15] śrī -gī topaṇiṣ atsu
| siddhānte punar eka eva bhagavān viṣ ṇuḥ samastāgama-vyāpāreṣ u vivecana-
vyatikaramṇi teṣ u niścī yata iti pādme | sarva-nāmābhidheyaś ca sarva-vedeḍitaś ca
sa iti skānde | natāḥ sma sarva-jagatā mvacasā mpratiṣ ṭ hā yatra śāśvatī iti [ViP
1.14.23] vaiṣ ṇave |

sarva-vedān setihāsān
sa-purāṇān sa-yuktikān |
sa-paṇcarātrān vijñāya
viṣ ṇur jñeyo na cānyathā || iti brahma-tarke |

tad evamsarva-veda-samanvayamsvasmin śrī -bhagavaty eva svayam āha –

māmvidhatte 'bhidhatte mām
vikalpypāpohyate hy aham | [BhP 11.21.42]

|| 11.21 || śrī -bhagavān || 108 ||

[109]

tad evāmbhagavata eva sarva-vedārthatvaṁdarśitam | tatra rājñāḥ praśnaḥ |

śrī -viṣṇu-rāta uvāca –

brahman brahmaṇy anirdeśye
nirguṇe guṇa-vṛttayaḥ |
kathamcaranti śrutayaḥ
sākṣāt sad-asataḥ pare || [BhP 10.87.1]

asyārthaḥ | śrutayas tāvac chabda-mātrasya sādharmaṇyād guṇeṣu sattvādiṣu vṛttir
yāsāntā dṛṣṭā syante | brahma tu nirguṇaṁsattvādi-guṇāṁ tī taṁtasmād
evānirdeśyam | tat-tad-guṇa-kārya-bhūta-jāti-guṇa-kriyākhyānanāṁguṇāntarāṇām
abhāvāspadatvāt tā dṛṣṭā-dravyasyāpy aprasiddhatvād anirdeśyaṁsattvādi kāryaṁ
bhūtābhyāṁsad-asadbhyaṁkārya-kāraṇābhyāṁparam iti tena tenā sambandham
cety arthaḥ | tathā ca sati yathā dīṭha-vāci kasminścid advitīye dravye tac-
chabdasya mukhyā vṛttir pravartate | yathā ca siriḥo devadatta ity atra gaṇyā
vṛttīyā śaurya-guṇa-yukte devadatte siriḥa-śabdaḥ pravartate | yathā ca gaṅgāyāṁ
ghoṣa ity atra-lakṣaṇyā vṛttīyā gaṅgā-śabdāḥ tasminn ity asambandhe taḥ e
pravartate | tathā tat-tad-bhāvāspade brahmaṇi tayā tayā vṛttīyā śrutayaḥ katham
pravareran | śrutī nāṁca **śāstra-yonitvād** iti [Vs 1.1.3] nyāyena tat-
pratipādakatāyāṁ anyānāṁtatra pravṛttir avāśyaṁvaktavyā | tasmāt tasmīn
tāḥ sākṣād-rūpatayā mukhyayā vṛttīyā kena prakāreṇa caranti | taṁprakāraṁ
viśeṣaḥ kṛpayāpi svayam upadiśeti | anyathā padārthatvayogād apadārthasya ca
vācyārthatvayogān na śrutī-gocaratvaṁbrahmaṇaḥ syād iti sthite kutastarāṁtad
upari cara-sphūrter bhagavatas tad-gocaratvaṁtat katham evaṁsvabhaktayor ity
ādausvatāṁsvataḥ pramāṇa-bhūtānāṁvedānāṁmārgambhagavat-paratvam
ādiśyety uktam iti |

[110]

atra śrī -śukadevena dattam uttaram āha –

ṛṣir uvāca –
buddhīndriya-maṇaḥ-prāṇān
janānāṁ asṛjāt prabhuh |
mātrārthamca bhavārthamca
ātmane'kalpanāya ca || [BhP 10.87.2]

buddhyā dīn upādhiṁ janānāṁ anuśāyināṁjīvānāṁmātrādy-arthamprabhuh
parameśvaro'sṛjāta na tu janāḥ svāvidyāyāsrjann iti vivarta-vādaḥ parihrtaḥ |
mīyanta ity māyā viśayāḥ tad-artham | bhavārtham bhavaḥ janma-lakṣaṇam karma
tat-prabhṛti-karma-kāraṇārtham ity arthaḥ | ātmane lokāntara-gāmine ātmanas tat-
tal-loka-bhogāyety arthaḥ | akalpanāya kalpanā-nivṛttaye muktaye ity arthaḥ |

artha-dharma-kāma-mokṣārtham iti krameṇa pada-catuṣṭayasyārthaḥ | mokṣo'py atra cin-mātratayāvasthiti-rūpaḥ | yathāvarṇa-vidhānam apavargaś ca bhavati, yo'sau bhagavatī tyādinā ananya-nimitta-bhakti-yoga-lakṣaṇo nānā-gatī-nimittāvidyā-granthi-randhana-dvāreṇety [BhP 5.19.20] antena pañcamoktagadyena tathā niruktatvāt sādhyā-bhakti-prādurbhāva-lakṣaṇam ceti dvividho jñeyah | ubhayatrāpi kalpanā-rūpāvidyāyā nivṛtतेḥ | etad uktambhavati | yasmāt svayam īśvaras tat-tad-artham tat-tat-sādhakatvena dṛśyamānāmbuddhyādīn sṛṣṭāvān tasmāt tat-tat-sampādana-śakti-nidhāna-yogyatayā teṣu kṛtavān iti labhyate | tatra trivarga-sampādikāḥ śaktayaḥ kalpanātmikā māyā-vṛttī-avidyā-śakter aiśāḥ bahirmukha-karmātmakatvāt svarūpānyathā-bhāva-sāṁsāritva-hetuvāc ca | evaṁca yāvaj-jīvānāmbhagavad-bahirmukhatā tāvat kevalam kalpanātmikānām avidyā-śaktīnāmprakāśāt tat-pradhānā buddhy-ādayaḥ sa-guṇā eveti nirguṇasāksān na kurvata ity evamsatyam eva | yadā tu tad-antarmukhatā tadā teṣu cic-chakteḥ prādurbhāvāt tāmsāḥ āt kurvata eva iti sthitam | buddhyādimayatvād vacaso'pi tathā vyavahāraḥ sidhyati | tad atraivābhedenā siddhāntitam ante |

tad etad varṇitamrājan
yo naḥ praśnaḥ kṛtas tvayā |
yathā brahmaṇya-nirdeśye
nariguṇye'pi manaś caret || ity atra mana iti |

tatra buddhy-ādau cic-chaktis tadī yāprākṛta-paramānanda-svarūpa-tā dṛśa-guṇādau svayamprakāśamayī vacasi ca tattan-nirdeśa-mayī ti jñeyā |

ato'prakṛta-tā dṛśa-svarūpādyā lambanena śrutayaś carantī ti siddhānta-siddhaye | tad evampauruṣasyāpi vacaso bhagavac-caritramsiddham | yathoktam – yasmin prati ślokaṁ abaddhavaty [BhP 1.5.11] apī ti | tathā ca sati tathāvidhāvacā-ādīnām ekāśrayasya sāksād-bhagavan-niśvāsāvirbhāvino'pauruṣasya tac-cāritvam kim uta | tasmāt sāksāt caranty eva śrutayaḥ | vakṣyate ca – kvacid ajayātmanā ca carato'nucaren nigama³⁶ iti | tathā ca praṇavam uddiśyoktam dvādaśe --

svadhāmno brahmaṇaḥ sāksād
vācakaḥ paramātmanaḥ |
sa-sarva-mantropaniṣad
veda-bījamsanātanam || [BhP 12.6.41] iti |

śrutau ca – om ity etad brahmaṇo nedīṣṭaḥ ṭhaṁnāmeti nedīṣṭaḥ ṭhaṁlakṣaṇādi-vyavadhānamvinety arthaḥ | ataeva kena ca prakṛtaḥ iṇa sāksāt caranti sa kathyatām ity evamrājābhiprāyaḥ | atra śabdō nirdeśyatve doṣas tvagre dyupataya ity [BhP 10.87.41] atra parihāryaḥ |

atha śrutiṣv api yāḥ kāścit trivarga-paratvena bahirmukhāḥ pratīyante tāsām apy antarmukhatāyām eva paryavasānam | tathā hi parameśvarasya satata-paramārthā bahirmukhatā-parāhata-jīva-nikāya-viṣaya-kṛpā-vilāsa-paryavasāyī-niḥśvāsā-rūpaḥ śrutayaḥ prathamataḥ sva-viṣayaakamviśvāsamjanayitum

³⁶ I can't find the source of this and the previous verse. The reading seems to be corrupt – kvacidajayattmanā...

adṛṣṭā avastvanabhijñānasatatadṛṣṭā am aihikam evārtham ī hamānānī tātān prati tat-
sampādakāmpuṭreṣṭā yādikānvidadhātī | tataś ca tena jāta-
viśvāsānaihikasyātyantam asthiratve pradārśya divyānanda-camatkāra-vicitrasya
pāralaukika-svargādi-lakṣaṇa-tat-tat-kāmasya janake'gniṣṭā omādaḥ pravartayanti |
tatas teṣāmnirantara-tad-abhyāsād dharma eva ruciṃjanayanti |

atha labdha-dharma-ruci nāmsuddhāntaḥ-karaṇānāntad-artaha-vicāra-parāṇān
jagad apy anityam iti jñānavatāmsarīsāra-bhaya-dīnānāmnirvāṇānandābhilāṣān
sampādayanti | nirvāṇānandaś ca para-tattvāvirbhāva-rūpa eveti |

tad uktam śrī -sūtena --

dharmasya hy āpavargyasya
nārtho 'rthāyopakalpate |
nārthasya dharmaikāntasya
kāmo lābhāya hi smṛtaḥ || [BhP 1.2.9]

kāmasya nendriya-prītir
lābho jīveta yāvatā |
jīvasya tattva-jijñāsā
nārtho yaś ceha karmabhiḥ || [BhP 1.2.10] iti |

tataś ca yathā buddhyādayo'ntarmukhatā-tāratamyena cic-chaktyāvirbhāvāt pare
tattve tāratamyena caranti, tathā śruti-lakṣaṇaṃvacanam api cic-chakti-
prakāśānukrameṇa traiguṇya-viśayatvam atikramya kevala-nairguṇya-viśayam eva
sat tasmin nirguṇe tattve samyag eva caritumśaknoti | aḡuṇa-vṛttitvena योग्यत्वāt |
tad uktam dvādaśe praṇavam upalakṣya –

tato'bhūt trivṛddo'kāro
yo'vyakta-prabhavaḥ svarāt |
yat tal liḡambhagavato
brahmaṇaḥ paramā tmanaḥ || [BhP 12.6.39] iti ||

tatra tat tattvaṃdvidhā sphurati bhagavad-rūpeṇa brahma-rūpeṇa ceti | cic-chaktir
api dvidhā tadīya-svayaṃprakāśādi-maya-bhakti-rūpeṇa tan-maya-jñāna-rūpeṇa
ca | tato bhakti-maya-śrutayo bhagavati caranti jñāna-maya-śrutayo brahmaṇīti
sāmānyataḥ siddhāntitam |

[111]

atha tatra viśeṣaṃvaktumtadīya eveti hāsa upakṣipyate |

śrī -sanandana uvāca –
sva-sṛṣṭā idam āpīya
śayānānsaha śaktibhiḥ |
tad ante bodhayāṅkrus
tal-liḡgaiḥ śrutayaḥ param || [BhP 10.87.12]

svayamnirmitam idamviśvamlaya-samaye āpī ya sañhṛ tya śaktibhiḥ saha śayānam
prakṛ timpuruṣ amṭad-anīśānśāś cā tma-sātkṛ tya tat-kā ryaṃprati nimī litākṣ am
parambhagavantamṭad-ante pralaya-kālā vasāna-prāye tal-liṅgais tat-pratipā dakair
vākyaiḥ śrutayaḥ prabodhayā ṛakruḥ prātaḥ prabodhanaḥ stuti-bhaṛgyā tuṣ ṭ uvur
ity arthaḥ | asya bhagavattvam eva gamyate na tu puruṣ a

tvambhagavān eka āsedam
agra ātmā tmatā mivibhuḥ |
ātmecchānugatāvā tmo
nānām aty upalakṣ aṇaḥ || [BhP 3.5.23]

iti **ṛ tī ya-skandha**-prakaraṇe tadānī mpuruṣ asya tad-antarbhāva-śravaṇāt |

[112]

pūrva-padyārthe dṛ ṣ ṭ āntaḥ |

yathā śayā namsamrājam
vandinas tat-parā kramaiḥ |
pratyūṣ e'bhyetya suślokair
badhiyanty anujī vinaḥ || [BhP 10.87.13]

tasya samrājāḥ parākramo ya etair na tu nirviśeṣ atva-vyañjakaiḥ śobhanaiḥ ślokaiḥ
| yathā śayā namsamrājam ity asyāyam abhiprāyaḥ | yathā rātrau samrā ṭ mahiṣ ibhiḥ
krī ḍann api bahiḥkā ryaṃparityajyā ntargṛ hādau sthitatvāt taj-janaiḥ śayā na
evocyate | vandibhiḥ ca tat-prabhāvamaya-śloka-kṛ ta-prabodhana-bhaṛgyā stūyate
tathāyam bhagavān tadānī m jagat-kāryā kṛ ta-dṛ ṣ ṭ ir nigūḍhamnija-dhā mni nija-
parikaraiḥ krī ḍann apī ti | anujī vina ity anena te yathā tan-marmajñā s tathā na apī ti
sūcitam |

[113]

tatra prathamato jñā nādi-guṇa-sevitena samyag-darśana-kāraṇena bhakti-
yogenānubhūyamā nam bhagavad-ākāram akhaṇḍam eva tattvaṃsva-
pratipādyatvena darśayantyo brahma-svarūpam api tathā tvena kroḍī kurvantyāḥ
śrutayaḥ ūcuḥ |

jaya jaya jahy ajām ajita doṣ a-gr bhī ta-guṇā m
tvam asi yad ātmanā samavaruddha-samasta-bhagaḥ |
aga-jagad-okasām akhila-śakty-avabodhaka te
kvacid ajayā tmanā ca carato 'nucaren nigamaḥ || [BhP 10.87.14]

boh ajita jaya jaya nijotkarṣ am āviṣ kuru | ādare vī psā | atrājiteti sambodhanenedam
labhyate | **nāma-vyā haraṇamviṣ nor yatas tad-viṣ ayā matir** iti [BhP 6.2.10] nyāyena
nāmnā bhagavān asau sāks ād abhimukhī kriyata iti liṅgād eva tac-chrī -vighravat
tad apī tat-svarūpa-bhūtam eva bhavati | tad vijānī ye tad-abhimukhī -karaṇārhatvāt
| ataeva bhaya-dveṣ ādau śrī -mūrteḥ sphūrter iva sāṛgety-ādāv apy asya prabhāvaḥ

śrūyate | viśeṣ ataś cātra śruti-vidvad0anubhaāv api pūrvam eva pramāṇi kṛtau |
tasmāt yat tvamśrī -vighraha-rūpeṇa cakṣur ādāv udayate tad eva nāma-rūpeṇa vāg-
ādāv iti sthitam | tasmān nāma-nāminoḥ svarūpābhedenā tat-sākṣāt-kāre tat-
sākṣāt-kāra evety atah kimvaktavyam anyatrānyavad bhagavati śrutayo'pi jātyādi-
kṛta-sañjīā-sañjī-sarīketādi-rītyā rūḍhyādi-vṛttibhiś carantī ti | yāsāmsrutya-
abhidhānāmvallī nāmsākṣāt tathābhūtāni nāmāny eva phalāni ti |

utkarṣam āviṣkurvity anena itthamsarvotkṛṣṭatā-guṇa-yogena mukhyayaiva vṛtṭyā
śrutayas tasminś carantī ti darśitam | śrutayaś ca **na te mahi tvām anv aśnūvanti**
[?], **na tū samaś cābhyadhikaś ca dṛśyate** [ŚvetU 6.8] ity ādyāḥ |

atra śrutayo jaya jayeti sva-bhaktya viśkāraṭ bhaktim eva tat-prakāśe hetum
gamayanti | kena vyāpāreṇotkarṣam āviṣkara-vāṇī tyāśāṅkyā māyā-nirasana-dvārā
sva-bhakti-dānenety āhuḥ |

ajāmmāyāmjahi | nanu māyā nāma vidyāvidyā-vṛttikā śaktiḥ | tarhi tad-dhanane
vidyāyā api hatiḥ syād ity atra āha **doṣa-grbhī ta-guṇām** jīvānām ātma-vismṛti-hetāv
avidyā-lakṣaṇe doṣe eva grbhī to grhītas tat-smṛti-hetore vidyā-lakṣaṇo guṇo yayā
tām | svayam eva svāveśenāvidyā-lakṣaṇamdoṣam utpādya kvacid eva kadācid eva
kathācid eva kañcid eva jīvaṁtyajātī ti tasyās tyāgātmaka-vidyākhyā-guṇe'pi doṣa
eva | tasmāt tāmnirmūlāmvīdhāyā jīvebhyo nija-caraṇāravinda-viśayāmbhaktim
eva diśeti tātparyam |

ato māyā-ghātaka-yogya-śaktitvena tad-atītatvaṁvyapadiśya sac-cid-ānanda-
ghanatvaṁbhagavato vyañjayantyo'tan-nirasana-mukhena tātparya-vṛtṭyā śrutayaś
carantī ti vyañjītam | śrutayaś ca – **māyāmtu prakṛtiṁvidyān mayinaṁtu**
maheśvaram [Śvet 4.10]³⁷ iti |

ajāmekām iti | **sarvasyādhipatiḥ sarvasyeśānah** [BAU 4.4.22] sa vā eṣa neti netī ty³⁸
ādyāḥ |

nanu māyā-nāśam samprārthya mama tad-upādhikam aiśvaryaḥ dikam api
nāśayitum icchathety atra samādhate tvam iti | yad yasmāt tvam ātmanā
svarūpeṇaiva samavaruddha-samasta-bhaga-prāpta-tripād-vibhūtyākhyā-
sarvaiśvaryaḥ asi | tasmāt tava tucchayā tad-upādhikaiśvaryaḥ dibhir vā kim ity
arthaḥ |

tathā ca sa yad ajayā tvajām ity atra padye ṭīkā – **nahī nirantarāhlādi-sarīvit-kāma-**
dhenu-vṛnda-pater ajayā kṛtyam iti | tathā na hy anyeṣām iva deśa-kālādi-
paricchinnaṁtavāṣṭā-guṇitam aiśvaryam api tu paripūrṇa-svarūpānubandhitvād
aparimitam ity arthaḥ | ity eṣā |

atrātmāśabdena svarūpa-mātra-vācakena tathā bhagaśabdena svarūpa-bhūta-
guṇa-vācakena dāndhvanyate | svarūpādiśabdā īśvarādiśabdāś ca svarūpa-
mātrāvalambanayā svarūpa-bhūta-guṇāvalambanayāpi rūḍhyā nirdeṣṭum

³⁷ Quoted above in 4.10.

³⁸ This phrase is found in many places in the Bṛhad-āraṇyaka Upaniṣad.

śaknuvantī ti | śrutayaś ca – [yad-ātmako bhagavān tad-ātmikā vyaktiḥ](#) ity [?] ādyāḥ
[parāsyā śaktir vividhaiva śrī yate](#) ity [ŚvetU 6.8] ādikāś ca |

sā ca svarūpa-śaktiḥ sarvair evāvagamyata ity āhuḥ agāni sthāvarāṇi jaganti
jaigamāni okāṇi śarī rāṇi yeṣ āmteṣ āmsarveṣ ām eva jī vānāmyā akhilāḥ śaktayas
tāsām avadhaketi sambodhanam | teṣ u vicitra-śakti-laharī -ratnākara ity anumī yata
ity arthaḥ |

yad vā | nanu māyā-hananena tad-upādher jī vasya tu śakti-hāniḥ syāt tatrāhuḥ
ageṭi | atha pūrvavad eva | tataḥ svarūpa-śaktyaiva pratyuta teṣ āmsukhaika-pradā
pūrṇā śaktir bhaviṣyati ti bhāvaḥ | atretthaṃtaḥ astha-lakṣaṇena śrutayaś carantī ty
uktam | śrutayaś ca [ko hy evānyād](#) [Taitti 2.7] ity ādikāḥ [prānasya prānam](#) ity
ādikāḥ | [tam eva bhāntam](#) [Kaṭ haU 2.2.15] ity ādikāḥ | [dehānte devas tārakam](#)
[brahma vyāçāṣṭe](#) [NTU 1.7]³⁹ iti | [yasya deve parā bhaktir](#) [ŚvetU 6.23] ity ādyāś ca
|

nanu viśeṣ ato bhavatyāḥ kathamjānanti yad ajayā mama kṛ tyamnāsti tathā sac-
cid-ānanda-ghana eva svarūpa-śaktyā samavaruddha-samasta-bhaga iti tatrāhuḥ
kvacid iti | kvacit kadācit sṛṣṭyādi-samaye puruṣa-rūpeṇa ajayā māyayā carataḥ
krīḍataḥ nityamca svarūpa-śaktyāviṣṭaḥ kṛta-svarūpa-bhūta-bhagena satya-
jñānānandaika-rasenātmanā caratas tavāsmal-lakṣaṇo nigamaḥ śabda-rūpeṇa
devatā-rūpeṇa ca anucaret sevate | tasmād vayanīsat sarvamjānī ma ity arthaḥ |
karmani ṣaṣṭhi |

etad uktambhavati | atra dvividho vedas traiguṇya-viṣayo nistraiguṇya-viṣayaś ca |
tatra traiguṇya-viṣayas trividhaḥ | prathama-prakāras tāvat tad-avalambana-
tāḥ asthyena tal-lakṣakaḥ | yathā [yato vā imāni bhūtāni ty](#) ādiḥ | dvitīya-prakāras ca
triguṇamaya-tad-īśitavyādi-varṇanādi-dvārā tan-mahimādi-darśakaḥ | yathā [indro](#)
[yato vasitasya rājety](#) ādiḥ | tṛtīya-prakāras ca traiguṇya-nirāsena parama-
vastūddeśakaḥ | so'py ayamdvividhaḥ | niṣedha-dvārā sāmānādhikarṇya-dvārā ca |
tatra pūrva-dvārā [asthūlam anaṇu neti neti](#) ty [BAU 3.7.8] ādiḥ | uttara-dvārā
[sarvamkhalv idambrahma tattvam asī](#) ty ādiḥ | pūrva-vākye | taj-jātatvād iti hetoḥ
sarvasyaiva brahmatvamnirdiśya tatrāviṣṭaḥ kṛtaḥ [sad idam](#) iti pratīti-paramāśrayo
yo'ñśaḥ sa eva śuddhambrahmety uddiśyate | uttara-vākye tvam-padārthasya
tadvac cid-ākāra-tac-chakti-rūpatvena tat-padārthaikyam yad upapadyate tenāpi
tat-padārtho brahmaivoddiśyate | tat-padārtha-jñānamvinā tvam-padārtha-jñāna-
mātram akiñcit-karam iti tat-padopanyāsaḥ | traiguṇyātikramas tūbhayatrāpi | atra
traiguṇya-nirāsena tad-uddeśena yatra tadīya-dharmāḥ spaṣṭam eva gamyate tatra
bhagavat-paratvam yatra tv aspaṣṭam āntatra brahma-paratvam ity avagantavyam |
vyākhyātas traiguṇya-viṣayas | tad etad ajayā carato'nucare vyākhyātam |

atha nistraiguṇyo'pi dvividhaḥ | brahma-paro bhagavat-paraś ca | yathā ānando
brahmetyādi |

[na tasya kāryamkaraṇamca vidyate](#)
[na tat-samaś cābhyadhikaś ca dṛśyate](#) |

³⁹ dehānte devaḥ paramambrahma tārakamvyāçāṣṭe | The BhagS text has *tāraḥ* for *tāvakaḥ*.

parāsyā śaktir vividhaiva śrūyate
svābhāvīkī jñāna-bala-kriyā ca || [ŚvetU 6.8] ityādiś ca |

tad etad ātmanā carato'nucare iti vyākhyātam | atah śrutes tac cāritvamsiddham |
sākṣāc cāritvamca nistraiguṇyānāmsvata eva anyeṣāmtu tad-eka-vākyatayā
jñeyam | māyā-nirasanārtham eva tat-tad-guṇānuvādaḥ kriyate paścād akhaṇḍam
eva tāmnirasya sākṣād-bhagavat-svarūpa-guṇādikamnirdiśyate iti tad-eka-vākyatā-
dyotanayā sa eṣa eva siddhānto'sminn upakrama-vākye samuddiṣṭaḥ |
tathopasāhāre ca śrutayas tvayi hi phalanty atan-nirasanena bhavan-nidhanā
[BhP 10.87.41] iti | śrutayaś ca madhva-bhāṣya-pramāṇitāḥ na cakṣur na śrotraṁ
na tarko na smṛtir vedo hy evainamvedayati ity ādyā | aupaniṣadaḥ puruṣa ity
[BAU 3.9.26] ādyāś ca |

[114]

atha viśeṣato brahmaṇy api yathā caranti brahmaṇi carantī nām api yathā
bhagavaty eva paryavasānamtathaivoddiśanti |

bṛhad-upalabdham etad avayanty avaśeṣatayā
yata udayāstamayau vikṛte divāvikṛtāt |
ata ṛṣayo dadhus tvayi mano-vacanācaritaṁ
katham ayathā bhavanti bhuvī datta-padāni nṛṇām || [BhP 10.87.15]

etat sarvaṁbṛhad-brahmaivopalabdham avagatam | tat kathāṁvikṛte viśvasmāt
sakāśād avaśiṣyamāṇatvena sarvaṁghaṭādi-dravyaṁmṛd evopalabdhā drṣṭā tathā
bṛhad apī ty arthaḥ | tatra hetuḥ | yato bṛhataḥ sakāśād vikṛter udayās tamayau
avayanti manyante śrutayaḥ yato vā imānī ty ādyāḥ | tasmān mṛta-sāmyamṛtasya
yujyata iti bhāvaḥ | tarhi kathāntad-vikāritvam api nety āhuḥ | avikṛtāt | śrutes
tu śabda-mūlatvād iti nyāyenācintya-śaktyā tathāpy avikṛtam eva yat tasmād ity
arthaḥ | yadyapy atrāpi sa-śaktikam eva bṛhad upapadyate tathāpy āviṣkṛta-
bhagavattvenānupādānāt brahmaivopapāditambhavati | sarvathā śakti-parityāge
tad-upapādānāt sāmartyāt tucchatvāpātāc ca | tasmād atra brahmaivodāhṛtam |
ataeva mṛn-mātra-drṣṭāntena kartṛtvādikam api tatra nopasthāpitam | tad etad
brahma-pratipādanam api śrī-bhagavaty eva paryavasyatī ty āhuḥ | ata iti | ato
brahma-pratipādanād api ṛṣayo vedās tvayi śrī-bhagavaty eva manasa ācaritaṁ
tātparyāṁvacanasyācaritaṁ abhidhānamca dadhur dhṛtavantaḥ | dvayor eka-
vastutvād bhagādī nām āviṣkāranāviṣkāra-darśana-mātreṇa bheda-kalpanāc ca
tatrārthāntra-nyāsaḥ | nṛṇāmbhū-carānāmsamyag-darśinām asamyag darśināmivā
bhuvī dattāni nikṣiptāni padāni katham ayathā bhavanti bhuvāṁna prāpnuvanti
api tu tatraiva paryavasyanti | tasmād yathā katham api pratipādayantu phalitamtu
tvayy eva bhavati ti bhāvaḥ | tad uktam—

jñāna-yogaś ca man-niṣṭho
nairguṇyo bhakti-lakṣaṇaḥ |
dvayor apy eka evārtho
bhagavac-chabda-lakṣaṇaḥ || iti | [BhP 3.32.32]

atra śrutayaś **madhva-bhāṣya**-pramāṇitāḥ – **hanta tam eva puruṣaṃ sarvāṇi nāmāny abhivadanti yathā nadyaḥ syandamānāḥ samudrāyaṇāḥ samudram abhiniviśanti evam evaitāni nāmāni sarvāṇi puruṣam abhiviśanti** ti |

[115]

tad evaṃ bhagavattvena brahmatvena na tvam eva tātparyābhidhānābhyāṃ sarva-nigama-gocara ity uktam | tac ca yathārtham eva na tu kālpanikam ity āhuḥ |

**iti tava sūrayas try-adhipate'khila-loka-mala-
kṣapaṇa-kathāṃ tām avagāhya tapāṇi jahuḥ |
kim uta punaḥ sva-dhāma-vidhutāśaya-kāla-guṇāḥ
parama bhajanti ye padam ajasra-sukhānubhavam || [BhP 10.87.16]**

bhos tryadhipate trayāṇāmbrahmādi nāmpatis tat-tad-avatārī nārāyaṇākhyāḥ puruṣas tasyāpy uparicara-svarūpatvād adhipatir bhagavān | tato he sarveśvara yasmāt tvayy eva vedānāntātparyam abhidhānam ca paryavasitam iti ato hetor eva sūrayo vivekinaḥ paramparātvat-pratipādanamayamveda-bhāgam api parityajya kevalāntavākhila-lokam alakṣapaṇa-kathāṃ tādभिन्सकाला-वृजिना-nirasana-hetukīrti-sudhā-sindhū avagāhya śraddhayā niṣevya tapaḥ-prādhānyena tāpakatvena vā tapāṇi karmāṇi tāni jahus tyaktavantaḥ | teṣāṃ sādhakānāṃ api yadi tatraivaṃ tadā kim uta vaktavyaṃ svadhāma-vidhutāśaya-kāla-guṇāḥ śuddhātma-svarūpa-sphuraṇena nirjitam antaḥkaraṇaṃ jarādi-hetuḥ kāla-prabhāvaḥ sattvādayo guṇāś ca yais te ye punaḥ tavājasra-sukhānubhava-svarūpaṃ padambrahmākhyam tattvaṃ bhajanti te tam avagāhya tāni jahur iti | kim tarhi brahma-mātrānubhava-niṣṭhāṃ api jahur ity arthaḥ | etad uktam bhavati | atra tāvat trividhā janā mugdhā vivekinaḥ kṛtārthāś ca iti |

tatra sarvāṇi evādhikṛtya vedānāṃ akalpanāmayatvenaiva bhagavan-nirdeśakatā dṛśyate | tathā hi yadi tathā tvenaiva sā na dṛśyeta tadā vastutas tat-sambandhābhāvād akhila-lokam alakṣapaṇatvena pada-padārtha-jāna-nānāṃ mugdhānāṃ api yat pāpa-hāritvaṃ vedāntar-vartinyā bhagavat-kathāyāḥ prasiddham tan na syāt | asprṣṭānāloha-dāhakatāvat | kim ca tasyaḥ kalpanāmayatve sati vivekinas tu na tatra praverteran bandhyāyāḥ suprajastva-guṇa-śravaṇavat | pravartantāṃ vā tad-āveśena sva-dharmāmpunar na tyajeyuḥ | rājayaśaso gaṅgā tva-śravaṇena tīrthāntara-sevanavat | api ca tathā sati ye punar ātmārāmatvena parama-kṛtārthāś te tad-anādareṇa tat-kathāṃ naivāvagāheran | amṛta-sarasīm avagādhā āropita-tad-adhika-guṇaka-nadīvat | śrūyate ca tasyāś tat-tad-guṇakatvam | yathā vaiṣṇave – **hanti kaluṣaṃ śrotraṃ sa yāto harir** [ViP ??.?] ity ādau | atraiva tvad-agavamī na vettī ty ādau | prathame **harer guṇakṣipta-matir** ity [BhP 1.7.11] ādau | tasmād guṇānāṃ guṇādi-pratipādaka-vedānāṃ ca bhagavato sambandhaḥ svābhāvika eva sarvatheti siddham | atra śrutayaḥ – **om āsya jānanta** ity ādyāḥ | **yathā puṣkara-palāśam āpo na śliṣyanti evam evaividam pāpam karma na śliṣyati | na karmaṇā lipyate pāpakena tat-sukṛta-duḥkṛte vidhunute | evaivāva na tapati kim ahaṃ sādhu karavaṃ kim ahaṃ nākaravam** ity ādyā **muktā hy enam upāsata** ity ādyāś ca | evam anye'pi śloka upāsana-divākyānāṃ bhagavat-paratādarśakā yathāyathamyojayitavyā ity abhipretya noddhiyante |

nanu tarhi bhavan-mate śabda-nirdeśyatve prākṛ tatvam eva tatrāpatati | kimca śrutibhir api yato vāco nivartante aprāpya manasā saha | avacanenaiva provāca | yad-vācānabhyuditamyena vāg abhyudyate yat śrotramna śṛ ṇoti yena śrotram idamśrutam ity ādau śabda-nirdeśyatvam eva tasya niṣ idhyata ity āśarkāyām ucyate | yathā sākṣ ān nirdeśyatve doṣ as tathā lakṣ yatve'pi kathamna syāt | ubhayatrāpi śabda-vṛ tti-viṣ ayatvenāviśeṣ āt | kimca na tasya prākṛ tavat sākṣ ān nirdeśyatvamāntv anirdeśyatvenaiva tathā nirdeśyatvam iti siddhāntyate |

[116]

tathaiva tāsāmmahāvākyopasanihārah –

dyupatayaḥ eva te na yayur antam anantatayā
tvam api yad-antarānta-nicayā nanu sāvaraṇāḥ |
kha eva rajāṇī vānti vayasā saha yac chrutayas
tvayi hi phalanty atan-nirasanena bhavan-nidhanāḥ || [BhP 10.87.41]

atra svarūpa-guṇayor dvayor api dvidhaivānirdeśyatvam | ānntyena idam ittam tad iti nirdeśāsambhavena ca | tatra prathamam ānntyam āhuḥ | he bhagavan te tava antam etāvat tvarṇdyupatayaḥ svargādi-loka-patayo brahmādayo'pi na yayur na viduḥ | tat kutah | anantatayā | yad antava tat kim api na bhavasī ti | āsatāmte yasmāt tvam ai ātmano'ntamna yāsi | kutas tarhi sarvajñatā sarva-śaktitā vā tatrāpy āhuḥ | anantatayeti antābhāvenaiva | nahi śaśa-viṣ āṇājñānāmsārvajñam tad-aprāptir vā śakti-vaibhavamvihanti | śrutīś ca – yo'syādhyakṣ aḥ parame vyoman | so'rga veda yadi vā na vedeti [Rgveda 10.130.18] |

anantatvam evāhuḥ yad antar iti yasya tavāntarā madhye | nanu aho sāvaraṇā uttarottara-daśa-guṇa-saptāvaraṇa-yuktā aṇḍa-nicayā vānti paribhramanti vayasā kāla-cakreṇa khe rajāṇī iva saha ekadaiva na tu paryāyeṇa | anena brahmāṇḍānām anantānāmtatra bhramaṇāt svarūpa-gatam ānntyamteṣ ām vicitra-guṇānām āśrayatvāt guṇa-gatamca jñeyam | śrutayaś ca – yad ūrdhvaṅgārgi divaḥ yad arvāk pṛ thivyā yad antaramdyāv āpṛ thivī ime yad bhūtambhavac ca bhaviṣ yac cety [BAU 3.7.3] ādyāḥ | viṣ ṇor nu kamvī ryāṇi pravocāmyampārthivāni vimame rajāṇī ity ādyāś ca |

hi yasmād evam ataḥ śrutayaś tvayi paryavasyanti | ataḥ śrutāv api prājāpatyānandataḥ śata-guṇānandatvam abhidhāya punar yato vāca ity ādinā anantatvena vāg-atī ta-saikhyānandatvambrahmaṇa uktam | yad uktam –

na tad ī dṛ g iti jñeyam
na vācyamna ca tarkyate |
paśyanto'pi na jānanti
mero rūpaṃvipaścitah || iti ||

ato'trānirdeśyatvenaiva nirdeśyatvam | yat tu satyamjñānam ity ādau svarūpasya sākṣ ād eva nirdeśaḥ | svābhāvīkī jñāna-bala-kriyā cety ādau guṇasya ca śrūyate tatra ca tathaiva ity āhuḥ | atan-nirasanena bhavan-nidhanā iti | atat prākṛ tamya

vastu tan nirasyaiva bhavat-paryavasānāt | ayam arthaḥ | **buddhir jñānam**
asañmoham ity ādinā **hrī r dhī r bhī r etat sarvañmana evetyādinā** ca yat prakṛ tam
jñānādikam abhidhī yate tat sarvañbrahma na bhavati iti neti netī tyādinā **na tasya**
kāryañkarañamca vidyate ity ādinā ca niṣ idhyate |

atha ca satya-jñānādi-vākyena **svābhāviki jñāna-bala-kriyā cety** ādi vākyena ca tad
 abhidhī yate | na tasmāt prakṛ tād anyad eva taj-jñānādi iti teṣ āmjñānādi-śabdānām
 atan-nirasanenaiva tvai paryavasānam iti | tataś ca buddhy-agocara-vastutvād
 anirdeśyatvañtathāpi tad-rūpañkiñcid asti iti uddiśyamānatvād anirdeśyatvañca
 |

tathā parokṣ a-jñāne ca daśamas tvam asī tivad vākyā-mātreñaiiva tasya svaprakāśa-
 rūpasyāpi vastuno viśuddha-citte suprakāśa-darśanāt śruti-śabdasya svaprakāśatā-
 śaktimayatvam evāvasī yate | **śabda-brahma parambrahma mamobhe śāśvatī tanū** iti
 [BhP 6.16.51]⁴⁰ | **vedasya ceśvarātmavāt** [BhP 11.3.44] iti | **vedo nārāyaṇaḥ sākṣ āt**
svayambhūr iti śuśrūma iti [BhP 6.1.40] | **kimvā parair ī svarāḥ sadyo hṛ dy**
avarudhyate'tra kṛ tibhiḥ śuśrūṣ ubhis tat kṣ aṇād iti [BhP 1.1.2] | ataevaupanīṣ adah
 puruṣ aḥ ity atropañīṣ an-mātra-gamyatvañśrutir bodhayati | cāksuṣ añrūpam
 itivat |

tataś ca śrutimayyā svaprakāśatāśaktyā prakṛ ta-tat-tad-vastu-jā tañtama iva nirasya
 svayañprakāśate | tasmān na tatrāpi nirdeśyatvam | nahi svena prakāśena raviḥ
 prakāśyo bhavati yathā tena ghaṭ a iti vaktuñyujyate svābhinnatvāt | yadi ca śakti-
 śaktimātor bheda-pakṣ aḥ svī kriyate tadā nirdeśyatvam apī ty atrānirdeśyatvenaiva
 nirdeśyatvañsiddham | ataevoktañgāruḍe –

aprasiddher avācyañtad
 vācyañsarvāgamoktitaḥ |
 atarkyañtarkyam ajñeyañ
 jñeyam evañparamṣmṛ tam || iti |

śrutau ca – anyad eva tadvad itād atho [ity ādayo?] aviditād adhī ti | idam
 abhipretyoktañśrī -parāśareñāpi |

yasmin brahmañi sarva-śakti-nilaye mānāni no mānināñ
 niṣ ṭ hāyai prabhavanti hanti kaluṣ añśrotrañsa yāto harir || iti | [ViP 6.8.59]

nanv āviṣ kṛ ta-śakter bhagavad-ākhyasya brahmañāḥ sva-prakāśatā-śakti-
 svarūpatvañvedasya smabhavati | tataś cānāviṣ kṛ ta-śakter brahmañāḥ prakāśas
 tasmāt katham iti | ucyate – asman-mate tasyāpi prakāśo bhagavac-chaktyaiva | tad
 uktam –

madī yañmahimānañca
 para-brahmeti śabditam |
 vetsyasy anuḡ hī tañme
 sampraśnair vivṛ tañhṛ di || iti | [BhP 8.24.38]⁴¹

⁴⁰ Quoted above in section 94.

⁴¹ Sections 4 and 95 above.

na caite na para-prakāśyatvam āpatati | brahma-bhagavator abhinna-vastutvāt | atra laukika-śabdenāpi yaḥ kaścit tad-upadeśaḥ sa tu tad-anugates tayā śrutyaiḥ nuḡr hī tatayā sambhavatī ty uktam | atas tad-anuśī lanāvasare tad-bhakty-anubhāva-rūpasya tac-chabdasya tu sutarāntat-svarūpa-śakti-vilāsa-mayatvāt na tatra niṣedhaḥ | kimtarhi mano-vilāsamayasyaiveti sarvam anavadyam | ataeva **suparṇa-śrutau** – prakṛtiś ca prakṛtamca yan na jighranti jighranti, yan na paśyanti paśyanti, yan na śṛṇvanti śṛṇvanti, yan jānanti jānanti ca iti |

|| 10.87 || śrutayaḥ śrī -bhagavantam || 109-116 ||

[117]

athaikam eva svarūpamśaktitvena śaktimattvena ca virājatī ti | yasya śakteḥ svarūpa-bhūtatvaṁnirūpitaṁtac-chakti-mattā-prādhānyena virājamānam bhagavat-saijīam āpnoti tac ca vyākhyātam | tad eva ca śaktitva-prādhānyena virājamānamlakṣmī -saijīam āpnoti ti darśayitumtasyāḥ sva-vṛtti-bhedenānantāyāḥ kiyanto bheda darśyante | yathā –

śriyā puṣṭyā girā kāntyā
kīrtiyā tuṣṭyā yelayor jayā |
vidyayāvidyayā śaktyā
māyayā ca niṣevitam || [BhP 10.39.55]

śaktir mahā-lakṣmī -rūpā svarūpa-bhūtā | śakti-śabdasya prathama-pravṛtty-āśraya-rūpā bhagavad-antaraṅga-mahā-śaktiḥ | māyā ca bahiraṅgā śaktiḥ | śry-ādayas tu tayor eva vṛtti-rūpayā ceti sarvatra jīvyam | tatra pūrvasyāḥ bhedaḥ | śrī r bhāgavatī sampat | na tv iyam mahā-lakṣmī -rūpā tasyā mūla-śaktitvāt | tad agre vivaraṇīyam | uttarasyāḥ bhedaḥ | śrī r jāgatī sampat | imām evādhikṛtya na śrī r viraktam api māṁ vijahāti tyādi-vākyam | yata uktamcaturtha-śeṣe śrī -nāradena |

śriyam anucarati mātad-arthinaś ca
dvipada-patī n vibudhānś ca yaḥ sva-pūrṇaḥ |
na bhajati nija-bhṛtya-varga-tantraḥ
katham amum udviṣjet pumān rasajīam || [BhP 4.31.22] iti |

tatra tad-arthi-dvipada-patyādi-saha-bhāva upajī vyaḥ | tathā durvāsasaḥ śāpanaṣṭyāś trailokya-lakṣmyā āvirbhāvamsākṣād-bhagavat-preyasī -rūpā svayam kṣīrodād āvirbhūya dṛṣṭyā kṛtavatī ti śrūyate | evam aparāpi | tatra ilā bhūṣ tad upalakṣaṇatvena līlā api | tatra ca pūrvasyā bhedo vidyā tattvāvabodha-kāraṇam saṁvid-ākhyāyās tad-vṛtter vṛtti-viśeṣaḥ | uttarasyā bhedas tasyā eva vidyāyāḥ prakāśa-dvāram | avidyā-lakṣaṇo bhedaḥ pūrvasyā bhagavati vibhutvādi-vimṛti-hetur māṁ -bhāvādimaya-premānanda-vṛtti-viśeṣaḥ | ataeva **gopī -jana-vidyā -kalā -preraka** iti **tāpanyāśrutau** | yathāvasaram etad api vivaraṇīyam |

uttarasyāḥ sa bhedaḥ saṁsāriṇamsva-svarūpa-vismṛtyādi-hetur āvaraṇātmaka-vṛtti-viśeṣaḥ ca-kārāt pūrvasyāḥ | sandhinī saṁvit hlādinī bhakty-ādihāra-śakti-mūrti-vimalā-jayā-yogā prahvī śānānugrahādayaś ca jīvyāḥ | atra sandhiny eva satyā

jayaivotkarṣṇīṅ yōgaiva yōgamāyā sarivid eva jñānājñāna-śaktiḥ śuddha-sattvaṁ
ceti jñeyam | prahvī vicitrānanta-sāmarthya-hetuḥ | īśānā sarvādhikāritā-śakti-hetur
iti bhedaḥ | evam uttarasyāś ca yathāyatham anyā jñeyāḥ | tad evam apy atra māyā-
vṛttayo na vivriyante | bahiraṅga-sevitvāt | mūle tu sevānīśabhatapurūṣasya vidūra-
vartitayaivāśrityatvāt | tathā ca daśamasya sapta-triṅśe nāradena bhagavān śrī -
kṛṣṇa evāstāvi –

viśuddha-vijñāna-ghanāmsva-sarīsthayā
samāpta-sarvārtham amogha-vāñchitam |
sva-tejasā nitya-nivṛtta-māyā-
guṇa-pravāhaṁbhagavantam ī mahi ||

tvām īśvaraṁsvāśrayam ātma-māyayā
vinirmittāśeṣa-viśeṣa-kalpanam |
krīḍārtham adyātta-manuṣya-vigraham
nato'smi dhuryamyaḍu-vṛṣṇi-sātvatām || iti | [BhP 10.37.23-24]

anayor arthaḥ | viśuddhamyaḍ vijñānaṁparama-tattvaṁtad eva ghaṇaḥ śrī -
vighraho yasya | sva-sarīsthayā svarūpa-kāreṇa svarūpa-śaktyaiva vā samyag āptā
ivāptā nitya-siddhāḥ pūrṇā vā sarve arthā aiśvaryaḍayo yatra | ataeva na vidyate
atitucchatvāt moghe vṛthābhūte jagat-kārye vāñchitāṁvāñchā yasya | kvacid
avāñchitasyāpi sambandho dṛśyate ity āśaṅkyāha | svatejasā svarūpa-śakti-
prabhāveṇa nityam eva nivṛtto dūri bhūtayā śaktyā yuktam | guṇamayyā virahitam
iti | taṁbhagavantamśaraṇamvrajema |

tathā tvāmśrī -kṛṣṇākhyāmbhagavantam eva svānīśeneśvaram antaryāmi-puruṣam
api santānato'smi | kathmabhūtām īśvaraṁsvārūpa-śaktyā svāśrayam api ātma-
māyayā ātmātra jīvatmā tad-viṣayaḍā māyayā | vinirmittāśeṣa-viśeṣākārā kalpanā
yena | yaḍ vā ātmamāyayā svarūpa-śaktyā svāgram vinirmittāśeṣa-viśeṣāyayā
tathābhūtā kalpanā māyā-śaktir yasya kī dṛśāṁtvām | samprati tva-āvirbhāva-
samaye tasyāpīśvarasya tvayī bhagavaty eva praveśāt | yugapad-vicitra-tat-tac-
chakti-prakāśena yā krīḍārtham abhyāttaḥ abhi bhaktābhimukhyena āttaḥ
ānī taḥ prakāṣito manuṣyākāro narākṛtiḥ parambrahmeti smaraṇāt tad-rūpo
bhagavad-ākhyo vighraho yena | tam eva punar viśiṅṣṭi | yaḍu-vṛṣṇi-sātvatām
dhuryam | teṣāṁnitya-parikarāṇāṁprema-bhāravaham iti | athavā mūla-padye
śaktyeti sarvatraiva viśeṣya-padam | śrī r mūla-rūpā | puṣṭyādayas tad-anīśāḥ | vidyā
jñānam | āsamīcīnā vidyā bhaktiḥ | rāja-vidyā rāja-guhyam ity āḍy ukteḥ | māyā
bahiraṅgā | tad-vṛttayah śry-ādayas tu pṛthak jñeyāḥ | śiṣṭāṁsamam |

tataś cātra śuddha-bhagavat-prakarāṇe svarūpa-śakti-vṛttīṣv eva gaṇanāyām
paryavasitāsu vivecanīyam idam | prathamāntāvad ekasyaiva tattvasya
saccidānandatvāc chaktir apy ekā tridhā bhidyate | tad uktam **viṣṇu-purāṇe** śrī -
dhruveṇa⁴² --

hlādinī sandhinī sarvit
tvayī ekā sarva-sarīsthitau |

⁴² This entire section ending with *sparsābhāvād viśuddhatvam* is found in *Rādhā-kṛṣṇa, arcana-dīpikā*, pages 10-11.

hlāda-tāpa-karī miśrā
tvayi no guṇa-varjite || iti [ViP 1.12.68]

vyākhyātaṁca svāmibhiḥ | hlādinī āhlāda-karī sandhinī santatā saṁvid vidyā-
śaktiḥ | ekā mukhyā avyabhicāriṇī svarūpa-bhūte yāvat | sā sarva-saṁsthitau
sarvasya samyak sthitiḥ yasmāt tasmin sarvādhiḥ ṭ hāna-bhūte tvayy eva na tu jī veṣ u
ca sā guṇamayī trividhā sā tvayi nāsti | tām evāha hlāda-tāpa-karī miśrā iti | hlāda-
karī manaḥ-prasādotthā sāttvikī | tāpakarī viṣaya-viyogādiḥ u tāpa-karī tāmasī | tad-
ubhaya-miśrā viṣaya-janyā rājasī | tatra hetuḥ sattvādi-guṇa-varjite | tad uktam
sarvajñā-sūktau –

hlādinyā saṁvid-āśliḥ ṭ aḥ
sac-cid-ānanda ī śvaraḥ |
svāvidyā-saṁvṛto jī vaḥ
saṁkleśa-nikarā karaḥ || iti [Bhāvārtha-dīpikā 1.7.6]

atra kramād utkarṣeṇa sandhinī -saṁvid-dhlādinyā jīveḥ | tatra ca sati ghaṭ ānān
ghaṭ atvam iva sarveṣāmsatām vastūnāmprati ter nimittam iti kvacit sattā-
svarūpatvena āmnāto'py asau bhagavān sad eva somyedam agra āsī d ity atra sad-
rūpatvena vyāpadiśyamānā mayā sattāmdadhāti dhārayati ca sā sarva-deśa-kāla-
dravyādi-prāptikarī sandhinī | tathā saṁvid-rūpo'pi yayā saṁvetti saṁvedayati ca
sā saṁvit | tathā hlāda-rūpo'pi yayā saṁvid utkaṭa-rūpayā tamhlādaṁsaṁvetti
saṁvedayati ca sā hlādinī ti vivecanī yam |

tad evāntasyā mūla-śaktes try-ātmakatvena siddhe yena sva-prakāśatā-lakṣaṇena
tad-vṛtti-viśeṣeṇa svarūpaṁsvayaṁ svarūpa-śaktir vā viśiṣṭam āvirbhavati tad
viśuddha-sattvam | tac cānya-nirapekṣayas tat-prakāśa iti jñāna-jñāna-vṛttikatvāt
saṁvid eva | asya māyayā sparśābhāvāt viśuddhatvam |⁴³

uktamca tasya sattvasya prakṛtād anyataratvaṁ dvādaśe śrī -nārāyaṇarṣimprati
mārkaṇḍeyena |

sattvaṁrajas tama iti śa tavātmabandho
māyāmayāḥ sthiti-layodbhava-hetavo'sya |
līlādhṛtā yad api sattva-mayī praśāntyai
nānye nṛṇāmvayasana-moha-bhijaś ca yābhyām || [BhP 12.8.39]

tasmāt taveha bhagavann atha tāvakānām
śuklāmtanumsva-dayitāmkusalā bhajanti |
yat sātvatāḥ puruṣa-rūpam uśanti sattvaṁ
loko yato'bhayam utātmā-sukhaṁna cānyad || [BhP 12.8.40] ⁴⁴

anayor arthaḥ | he ī śa yad api sattvaṁrajas tama iti tavaiva māyā-kṛtā līlāḥ |
kathambhūtāḥ – asya viśvasya sthityādi-hetavaḥ tathāpi yā sattvamayī saiva

⁴³ Not quite sure where Śrī dhara Svāmī's commentary ends.

⁴⁴ Both verses quoted above in section 8. This whole section is found there, word-for word. This is probably an error, surprisingly not called into question by the Jadavpur editor. Another MS is needed for comparison.

praśāntyai prakṛ ṣ ṭ a-sukhāya bhavati | nānye rajas tamo-mayyau | na kevalam
praśāntyabhāva-mātram anayoḥ | bhajane⁴⁵ kintv aniṣ ṭ amcety āha vyasaneti | he
bhagavan tasmāt tava śuklāmsattva-maya-lī lādhiṣ ṭ hātrī mtanumśrī -viṣ ṇu-rūpām
te kuśalā nipuṇā bhajanti sevante | na tv anyāmbrahma-rudra-rūpān |

tathā tāvakānāmjī vānāmmadhye śuklāmsattvaika-niṣ ṭ hānī⁴⁶ tanumbhagavad-
bhakta-lakṣ ṇa-svāyambhuva-manvādi-rūpām⁴⁶ ye bhajanti anusananti | na tu
dakṣ a-bhairavādi-rūpām | kathambhūtāmsvasya tavāpi dayitāmloka-śānti-karavāt
|

nanu mama svarūpam api sattvātmakam iti prasiddham | tarhi kathamntasyāpi
māyāmayatvam eva | nahi nahī ty āha sātvatāḥ śrī -bhāgatā yat sattvampuruṣ asya
tava rūpamprakāśam uśanti manyante | yataś ca sattvāt loko vaikuṇṭh hākhyaḥ
prakāśate | tad abhayam ātma-sukhampara-brahmānanda-svarūpam eva^b | na tv
anyat prakṛ tijamsattvam tad iti | atra sattva-śabdena sva-prakāśatā^b -lakṣ ṇa-
svarūpa-śakti-vṛ tti-viśeṣ a ucyate |

[sattvamviśuddhamvasudeva-śabditam](#)

[yad ī yate tatra pumān apāvṛ taḥ](#) | [BhP 4.3.21]

iti śrī -śiva-vākyānusārāt^c | agocarasya gocaratve hetuḥ prakṛ ti-guṇaḥ | sattvam ity
aśuddha-sattva-lakṣ ṇa-prasiddhy-anusāreṇa tathābhūtaś cic-chakti-viśeṣ aḥ
sattvam iti saṅgati-lābhāc ca | tataś ca tasya svarūpa-śakti-vṛ ttitvena
svarūpātmataivety uktam | [tad abhayam ātma-sukham](#) iti^d śakti-prādhānya-
vivakṣ ayoktamloko yata iti^d | arthāntare bhagavad-vigrahamprati [rūpam yad etad](#)
[BhP 2.8.2] ityādau śuddha-svarūpa-mātratva-pratijñā-bhāgaḥ | abhayam ity ādau
prāñjalatā-hāniś ca bhavati | anyat padasyaikasyaiva rajas tamaś ceti dvir-āvṛ ttau
pratipatti-gaurava utpadyate | pūrvam api nānya iti dvi-vacanenaiva he parāmṛ ṣ ṭ e |
tasmād asti prasiddhād anyat svarūpa-bhūtāmsattvam |

yad evaikādaśe [yat kāya eṣ a bhuvana-traya-sanniveśa](#) [BhP 11.4.4] ityādau [jñānam
svata](#) ity atra ṭ ī kā-kṛ n-matamyasya [svarūpa-bhūtāt sattvāt tanu-bhṛ tāmjñānam](#) ity
anena yathā brahmaṇaḥ stavānte [etat suhr dbhiś caritam](#) ity atra [vyaktetarām
vyaktāj jaḍa-prapañcād itarat śuddha-sattvātmakam](#) ity ādinā |
tathā [paro rajaḥ savitur jāta-vedā devasya bharga](#) [BhP 5.7.14] ity ādau śrī -bharata-
jāpye tan-matam | [paro rajaḥ rajasaḥ prakṛ teḥ paramśuddha-sattvātmakam](#) ity
ādinā | ataeva prakṛ tāḥ sattvādayo guṇā jī vasyaiva na tv ī śasyeti śrūyate |
yathā [aikādaśe sattvamrajas tama](#) iti guṇā [jivasya naiva me](#) | [11.25.12] iti | [śrī -
bhagavad-upaniṣ atsu](#) ca –

[ye caiva sāttvikā bhāvā](#)

[rājasās tāmasās ca ye](#) |

⁴⁵ This word is not in the vyākhyā given in section 7, which otherwise follows word-for-word until
??. This is probably an error, surprisingly not called into question by the Jadavpur editor. Another
MS is needed for comparison.

⁴⁶ The section between superscript a's is not in the earlier vyākhyā of these verses, but obviously
belongs and is likely in the original version. The same goes for other phrases in between
superscripted letters in the passage below.

matta eveti tān viddhi
na tv ahaṁteṣ u te mayi ||

tribhir guṇamayair bhāvair
ebhiḥ sarvam idaṁ jagat |
mohitamnā bhijānāti
mām ebhyaḥ param avyayam ||

daivī hy eṣ ā guṇamayī
mama māyā duratyayā |
mām eva ye prapadyante
māyām etāmtaranti te || [Gī tā 7.12-14]

yathā **daśame** –

harir hi nirguṇaḥ sākṣ āt
puruṣ aḥ prakṛ teḥ paraḥ |
sa sarva-ḍṛ g upadraṣ ṭ ā tam
bhajan nirguṇo bhavet || [BhP 10.88.4]

śrī -viṣ ṇu-purāṇe –

sattvādayo na santī śe
yatra ca prākṛ tā guṇāḥ |
sa śuddhaḥ sarva-śuddhebhyaḥ
pumān ādyaḥ prasī datu || iti | [ViP 1.9.44]

tathā ca **daśame** devendreṇoktam --

viśuddha-sattvaṁtava dhāma śāntam
tapomayaṁdhvasta-rajās-tamaskam |
māyāmayo'yaṁguṇa-saṁpravāho
na vidyate te'graṇānubandhaḥ || iti [BhP 10.27.4]

ayam arthaḥ | dhāma svarūpa-bhūta-prakāśa-śaktiḥ | viśuddhatvam āha viśeṣ aṇa-
dvayena | dhvasta-rajās-tamaskamtapo-mayam iti ca | tapo'tra jñānaṁsa
tapo'tapyata iti śruteḥ | tapomayaṁpracura-jñāna-svarūpam jāḍyānīśenāpi rahitam
ity arthaḥ | ātmā jñāna-mayaḥ śuddha itivat | dhṛ taḥ⁴⁷ prakṛ ta-sattvam api
vyāvṛ ttam | ata eva māyāmayo'yaṁsattvādi-guṇa-pravāhas te tava na vidyate |
yato'sāv ajñānenaivānubandha iti |

ataeva śrī -bhagavantamprati brahmāḍī nāṁsayuktikaṁvākyam |

sattvaṁviśuddhamśrayate bhavān sthitau
śarī riṇāṁśreya-upāyanamvapuḥ |
veda-kriyā-yoga-tapaḥ-samā dhibhis

⁴⁷ ataḥ

tavārhaṇamyena janaḥ samī hate || [BhP 10.2.34]

sattvaṁna ced dhātar idamnijam bhaved
vijñānam ajñāna-bhidāpamārjanam |
guṇa-prakāśair anumī yate bhavān
prakāśate yasya ca yena vā guṇaḥ || [BhP 10.2.35]

ayam arthaḥ | sattvaṁtena prakāśamānatvāt tad-abhinnaṭayā rūpitaṁvapur
bhavān śrayate prakṛṭ ayati | kathambhūtaṁsattvaṁviśuddham | anyasya rajas-
tamobhyāṁ amiśrasyāpi⁴⁸ prakṛṭ tatvena jāḍyānīśa-sarvalitatvān na viśeṣeṇa
śuddhatvam | etat tu svarūpa-śakty-ātmā[ka]tvena tad-anīśasyāpy asparśād atī va
śuddha[tva]m ity arthaḥ |

kim arthaṁśrayate | śarī riṇāṁsthitau nija-caraṇāravinde manaḥsthairyāya sarvatra
[bhakṣeṣ u] bhakti-sukha-dānasyaiva tvadī ya-mukhya-prayojanatvād iti bhāvaḥ |
bhakti-yoga-vidhānārtham iti [BhP 1.8.19] śrī -kuntī -vākyāt |

kathambhūtaṁvapuh śreyasāṁsarveṣ āṁpuruṣ ārthānāṁ upāyanam āśrayam |
nityānanta-paramānanda-rūpam ity arthaḥ | ato vapoṣ as tava ca bheda-
nirdeśo'yam⁴⁹ aupacārika eveti bhāvaḥ | ataeva yena vapoṣ ā yad vapur
ālabanenaiva janas tavārhaṇāmpūjāṁkaroti | kaiḥ sādhanaiḥ vedādibhis tvad-
ālabanakair ity arthaḥ | sādharmaṇais tv arpitair eva tvad-arhaṇa-prāyatā-siddhāv
api | vapoṣ o'napkeṣ atvāt | tādr śa^e-vapoṣ o'napkeṣ yatvāt tādr śa^{e50}-vapoḥ-prakāśa-
hetutvena svarūpātmakatvaṁspaṣ ṭ ayanti |

he dhātaś ced yadi idamṣattvaṁyat tava nijamvijñānam anubhavaṁ[h] tadātmikā
sva-prakāśatā-śaktir ity arthaḥ | tan na bhavet | tarhi tv ajñāna-bhidā sva-
prakāśasya tavānubhava^f-prakāra eva mārjanamśuddhim avāpa | saiva jagati
paryavasī yate na tu tavānubhava^{f51}-leśo'pī ty arthaḥ |

nanu prakṛṭ ta-sattva-guṇenaiva^g mamānubhavo^{g52} bhavatu kimnija^h grahaṇ^{h53} ena
tatrāha | prakṛṭ ta-guṇa-prakāśair bhavān kevalam anumī yate na tu sākṣ ātkriyata ity
arthaḥ | athavā tava vijñāna-rūpam ajñāna-bhidāyā apamarjanamca yan nijam
sattvaṁtad yadi na bhaven nāvīrbhavati tadaiva prakṛṭ ta-sattvādi-guṇa-prakāśair
bhavān anumī yate | t[v]an-nija-sattvāvirbhāveṇa tu sākṣ āt-kriyata evety arthaḥ | tad
eva spaṣ ṭ ayituṁtatrānumāne dvaividhyam āhur yasya guṇaḥ prakāśataⁱ yena vā
guṇaḥ prakāśataⁱ⁵⁴ iti | asvarūpa-bhūtasyaiva [prakṛṭ ta-]sattvādi-guṇasya tvad-
avyabhicāri-sambandhitva-mātreṇa vā tvad-eka-prakāśyamānatā-mātreṇa vā tval-
liṅgatvam ity arthaḥ | yathā aruṇodayasya sūryodaya-sānnidhya-liṅgatvaṁyathā vā
dhūmasyāgni-liṅgatvam iti | tata ubhayathāpi tava sākṣ ātkāre tasya
sādhatamatvābhāvo yukta iti bhāvaḥ |

⁴⁸ miśrasyāpi

⁴⁹ nirdeśobhayam

⁵⁰ e. Not in the section 117 version.

⁵¹ f. not in the section 117 version.

⁵² Not in the section 8 version.

⁵³ Not in the section 8 version.

⁵⁴ Not in 117.

tad evam aprākṛ ta-sattvasya tadī ya-sva-prakāśatā-rūpatvamyena svaprakāśasya tava sākṣ ātkāro bhavatī ti sthāpitam | atra ye viśuddha-sattvamāna prakṛ tam eva rajas-tamaḥ-śūnyaṃmatvā tat-kāryambhagavad-vigrahādikaṃmanyante te tu na kenāpy anuḡr hī tāḥ | rajaḥ-sambandhābhāvena svataḥ praśānta-svabhāvasya sarvatrodāsī natākṛ ti-hetos tasya kṣ obhāsambhavāt vidyā mayatvena yathāvasthita-vastu-prakāśitāmātra-dharmatvāt, tasya kalpanāntarāyogyatvāc ca | tad uktam apy agocarasya gocaratve hetuḥ prakṛ ti-guṇaḥ sattvam | gocarasya bahu-rūpatve rajaḥ | bahurūpasya tirohitatve rajaḥ⁵⁵ | tathā parasparodāsī natve sattvam | upakāritve rajaḥ | apakāritve tamaḥ | gocaratvādī ni sthit-sṛ ṣ ṭ i-sañhārāḥ udāsī natvādī ni ceti |

atha rajo-leśe tatra mantavye viśuddha-pada-vaiyarthyam ity alamtan-mata-rajo-
leśe tatra mantavye viśuddha-pada-vaiyarthyam ity alamtan-mata⁵⁶-rajo-
ghaṭ a-praghaṭ ṭ anayeti |⁵⁷

^ktatra cedam eva viśuddha-sattvamsandhiny-anīśa-pradhānamced ādhāra-śaktiḥ |
saiivid-anīśa-pradhānam ātma-vidyā | hlādinī -sārānīśa-pradhānamguhya-vidyā |
yugapat śakti-traya-pradhānammūrṭiḥ | atrādhāra-śaktyā bhagavad-dhāma
prakāśate | tad uktam– [yat sāvātāḥ puruṣ a-rūpam uśanti sattvamloko yata](#) [BhP
12.8.40]⁵⁸ iti |

tathā jñāna-tat-pravaraka-lakṣ aṇa-vṛ tti-dvayakayā tma-vidyayā tad-vṛ tti-rūpam
upāsakāśrayaṃjñānamprakāśate | evambhakti-tat-pravartaka-lakṣ aṇa-vṛ tti-
dvayakayā guhya-vidyayā tad-vṛ tti-rūpā prī tyātmikā bhaktiḥ prakāśate |

ete eva [viṣ ṇu-purāṇe](#) lakṣ mī -stave spaṣ ṭ ī kṛ te –

[yajñā-vidyā mahā-vidyā](#)
[guhya-vidyā ca śobhate |](#)
[ātma-vidyā ca devi tvam](#)
[vimukti-phala-dāyini ||](#) [ViP 1.9.118] iti |

yajñā-vidyā karma | mahā-vidyā aṣ ṭ āṅga-yogaḥ | guhya-vidyā bhaktiḥ | ātma-vidyā
jñānam | tat-tat-sarvāśrayatvāt tvam eva tat-tad-rūpā vividhānāmmuktī nām
anyeṣ āmca vividhānāṃphalānāṃdātrī bhavasī ty arthaḥ |^{k59}

atha mūrṭyā paratattvātmakaḥ śrī -vigraha prakāśate | iyam eva vasudevākhyā | tad
uktamcaturthasya tṛ tī ye mahādevena –

[sattvamviśuddhamvasudeva-śabditam](#)
[yad ī yate tatra pumān apāvṛ taḥ |](#)
[sattve ca tasmin bhagavān vāsudevo](#)
[hy adhokṣ ajo me manasā vidhī yate ||](#) iti | [BhP 4.3.23] |

⁵⁵ in section 117 *tamaḥ*

⁵⁶ Not in section 8.

⁵⁷ This seems to be the end of the common material.

⁵⁸ This appears to be evidence that 8 is the original source of the material, not 117. To be followed.

⁵⁹ k. This section can be found in RKAD 12-13.

asyārthaḥ | viśuddhaṁsva-rūpa-śakti-vṛ ttitvāj jādyānīś enāpi rahitam iti viśeṣ eṇa
śuddhamtad eva vasudeva-śabdenoktam | kutas tasya sattvatā vasudevatā vā
tatrāha- yad yasmāt tatra tasmin pumān vāsudeva ī yate prakāśate | ādye tāvad
agocara-gocaratā-hetutvena loka-prasiddha-sattva-sāmyāt sattvatā vyaktā | dvitī ye
tv ayamārthaḥ | vasudeve bhavati pratī yata iti vāsudevaḥ parameśvaraḥ prasiddhaḥ
| sa ca viśuddha-sattvampratī yate | ataḥ pratyayārthena prasiddhena prakṛ ty-artho
nirdhāryate | tataś ca vāsayati devam iti vyutpattyā va vasaty asminn iti vā vasuḥ |
tathā dī vyati dyotata iti devaḥ | sa cāsau sa ceti vāsudevaḥ | dharma iṣ ṭ amdhanam
nī nāmīti svayambhagavad ukte vasubhir bhagavad-dharma-lakṣ aṇaiḥ punyaiḥ
prakāśata iti vā vasudevaḥ | tasmād vasudeva-śabditamviśuddha-sattvam |

itthamsvayamprakāśa-jyotir-eka-vigraha-bhagavaj-jīāna-hetutvena

[kaivalyaṁsāttvikamjīānam](#)

[rajo vaikalpikamtu yat |](#)

[prākṛ tamtāmasamjīānam](#)

[man-niṣ ṭ ham nirguṇamsmṛ tam ||](#) ity ādau [BhP 11.25.24]

bahutra guṇā tī tāvasthāyām eva bhagavaj-jīāna-śravaṇena na ca siddham atra
viśuddha-padāvagatamsvarūpa-śakti-vṛ tti-bhūta-svaparakāśatā-lakṣ aṇatvamtasya
vyaktam | tataś ca sattve pratī yata ity atra karaṇa evādhikaraṇa-vivakṣ ayā ||
svarūpa-śakti-vṛ ttitvam eva viśadayati | apāvṛ ta āvaraṇa-śūnyaḥ san prakāśate |
prākṛ tamstattvamcet tarhi tatra pratiphalanam evāvasī yate | tataś ca darpaṇe
mukhasyeva tad-antargatatayā tasya tatrāvṛ tatvenaiva prakāśaḥ syād iti bhāvaḥ |
phalitārtham āha evambhūte sattve tasmin nityam eva prakāśamāno bhagavān me
mayā manasā viśeṣ eṇa vidhī yate cintyata ity arthaḥ | tat sattvamtādā tmyā panname
evaanyathā naiva manasā cintayitumśakyate iti paryavasitam |

nanu kevalena manasaiva cintyatāmkimtena sattvena tatrāha | hi yasmād
adhokṣ ajaḥ adhaḥkṛ tam atikrāntam akṣ ajam indriya-jīānamyena saḥ | namaseti
pāṭ he hi śabda-sthāne'py anu-śabdaḥ paṭ hyate | tataś ca viśuddha-sattvā khyayā
svaprakāśatā-śaktyaiva prakāśamāno'sau namaskārādinā kevalam anuvīdhī yate
sevyate | na tu kenāpi prakāśyata ity arthaḥ | tad eva so'dṛ śyatvenaiva sphurann
asau adṛ śyenaiva namaskārādinā asmābhiḥ sevyata iti tat-prakaraṇa-saṅgatis ca
gamyate |

tathā yato bhagavad-vigraha-prakāśaka-viśuddha-sattvasya mūrtitvam
vasudevatvamca tata eva tat-prādurbhāva-viśeṣ e dharma-patnyā mūrtitvam
prasiddham |

śrī mad-ānakadundubhau ca vasudevatvam iti vivecanī yam | atra śraddhā-puṣ ṭ y-ādi-
lakṣ aṇa-prādurbhūtambhagavac-chaktyaṁśa-rūpasya bhaginī tayā pāṭ ha-
sā hacaryeṇa mūrtes tasyās tac-chakty-aṁśa-prādurbhāvatvam upalabhyate | [turye](#)
[dharma-kalā-sarge nara-nārāyaṇāv ṛ ṣ ī](#) ity [BhP 1.3.9] atra kalā-śabdena ca śaktir
evābhīdhī yate | tathaś śakti-lakṣ aṇāyāmtasyā mca nara-nārāyaṇākhyā-bhagavat-
prakāśa-phala-darśanāt vasudevākhyā-śuddha-sattva-rūpatvam evāvasī yate |

tad evam eva tasyā mūrtir ity ākhyā'py uktā | **mūrtiḥ sarva-guṇotpattir nara-nārāyaṇāv ṛṣī** iti [BhP 4.1.52] | sarva-guṇasya bhagavataḥ utpattiḥ prakāśo yasyāḥ sā tāv asūtetī pūrveṇānvayaḥ | bhagavad-ākhyāyāḥ sac-cid-ānanda-mūrteḥ prakāśa-hetuvāt mūrtir ity arthaḥ tathaiva tat-prakāśa-phalatva-darśanena ca nāsy aikyena ca śrī mad-ānakadundubher api śuddha-sattvādi-bhāvatvamjīyam | tac coktam navame –

vasudevamhareḥ sthānam
vadanty ānakadundubhim | iti | [BhP 9.24.30]

anyathā hareḥ sthānam iti viśeṣaṇasya akiṁcit-karatvamśyād iti | tad evamhlādiny-ādy-ekatamānśa-viśeṣa-pradhānena viśuddha-sattvena yathāyathamśrī - prabhṛtī nām api prādurbhāvo vivektavyaḥ | tatra ca tāsāmbhagavati sampad-rūpatvamtad-anugrāhye sampat-sampādaka-rūpatvamsampad-anīśajatvamcety-ādi-trijagatvamjīyam | tatra tāsāmkevala-śakti-mātratvenāmūrtānāmbhagavad-vigrahādyaikāmyena sthitas tad-adhiṣṭhātrī-rūpatvena mūrtī nāmtu tad-āvaraṇatayeti dvirūpatvam api jīyam iti dik ||

|| 10.39 || śrī -śukaḥ || 117 ||

[118]

lathaivambhūtānanta-vṛttikā yā svarūpa-śaktiḥ sā tv iha bhagavad-dhāmānśa-vartinī mūrtimatī lakṣmī r evety āha –

anapāyinī bhagavatī śrī ḥ
sākṣād ātmano hareḥ || iti || [BhP 12.11.20]

ṭīkā ca – **anapāyinī hareḥ śaktiḥ tatra hetuḥ sākṣād ātmanaḥ sva-svarūpasya cid-rūpatvāt tasyās tad-abhedād ity arthaḥ** | ity eṣ ā |

atra sākṣāc-chabdena **vilajjamānayā yasya sthātum īkṣāpathe'muyā** ity [BhP 2.5.13] ādy uktā māyā neti dhvanitam | tatrānapāyitvamīyathā |

śrī -hāyaśī ṛṣa-paṭcarātre –

paramātmā hari devas
tac-chaktiḥ śrī r ihoditā |
śrī r devī prakṛtiḥ proktā
keśavaḥ puruṣaḥ smṛtaḥ |
na viṣṇunā vinā devī
na hariḥ padmajāmvinā || iti |

śrī -viṣṇu-purāṇe --

nityaiva sā jagan-mātā
viṣṇoḥ śrī r anapāyinī |
yathā sarva-gato viṣṇus

tathaveyamdvijottama || iti | [ViP 1.8.17]^{k60}

tatrānyatra –

evamyathā jagat-svāmī
deva-devo janārdanaḥ |
avatāramkaroty eṣ ā
tathā śrī s tat-sahāyini || [ViP 1.9.142] iti |

cidrūpatvam api skānde –

aparamtv akṣ arāmyā
sā prakṛ tir jaḍa-rūpikā |
śrī ḥ parā prakṛ tiḥ proktā
cetanā viṣ ṇu-saṁśrayā ||

tām akṣ arāmaparamprāhuḥ
parataḥ param akṣ aram |
harir evākhila-guṇa
akṣ ara-trayam ī ritam || iti |

ata eva śrī -viṣ ṇu-purāṇe eva –

kalā-kāṣ ṭ hā-nimeṣ ādi⁶¹-
kāla-sūtrasya gocare |
yasya śaktir na śuddhasya
prasī datu sa me hariḥ ||

procyate parameśo yo
yaḥ śuddho'py upacārataḥ |
prasī datu sa no viṣ ṇur
ātmā yaḥ sarva-dehinām || iti [ViP 1.9.45-46]

atra svāmibhir eva vyākhyātamca | kalā-kāṣ ṭ hā-nimeṣ ādi-kāla eva sūtravat sūtram
jagac-ceṣ ṭ ā niyāmakatvāt tasya gocare viṣ aye yasya śaktir lakṣ mī r na vartate |
svarūpābhinnatvān nityaiva sā kālādhi nā na bhavatī ty arthaḥ || ataeva tasyaḥ
svarūpābhedāc chuddhasyety uktam ||

nanu yadi lakṣ mī s tat-svarūpābhinnā kathamtarhi lakṣ myāḥ patir ity ucyate
tatrāha procyate iti parā cāsau mā ca lakṣ mī s tasyā ī śo yaḥ śuddhaḥ kevalo'pi
upacārato bheda-vivaśayā procyate | dvitī yo yac-chabdaḥ prasiddhāv iti evam
evābhipretya prārthitamśrī -brahmaṇā ṭṭī ye |

eṣ a prapanna varade ramayā tma-śaktyā
yad yat kariṣ yati gr hī ta-guṇāvatāraḥ |
tasmin sva-vikramam idaṁsṛ jato'pi ceto

⁶⁰ k. This section is found in RKAD 13-14.

⁶¹ *muhūrtādi* in the ViP version. There is another verse that begins this way at 3.5.18.

yuñī ta karma śamalanca yathā vijahyām || iti [BhP 3.9.23] |

ato yat tu –

sākṣāc chrī ḥ preṣitā devair
dṛṣṭvā taṁmahad adbhutam |
adṛṣṭāśruta-pūrvavāt
sā nopeyāya śaṁkitā || iti [BhP 7.9.2] śrī -nṛ sinha-prādurbhūtāv uktam |

|| 12.11 || śrī -sūtaḥ || 118 ||

[119]

tad evaṁsaccidānandaika-rūpaḥ svarūpa-bhūtācintya-vicitrānanta-śakti-yukto
dharmatva eva dharmitvaṁnirbhedatva eva nānā bhedavattvam aparupitva eva
rūpitvaṁ vyāpakatva eva madhyamatvaṁ satyam evety ādi-paraspara-
viruddhānanta-guṇa-nidhiḥ | sthūla-sūkṣma-vilakṣaṇa-sva-prakāśākhaṇḍa-sva-
svarūpa-bhūta-śrī -vigrahas tathābhūta-bhagavad-ākhyā-mukhyaika-vigraha-
vyañjita-tādṛśānanta-vigrahas tādṛśa-svānurūpa-svarūpa-śaktiāvirbhāva-lakṣaṇa-
lakṣmī -rañjita-vāmāvaśaḥ sva-prabhā-viśeṣākāra-pariccheda-parikara-nija-dhāmasu
virājamānākāraḥ svarūpa-śakti-vilāsa-lakṣaṇadbhuta-guṇa-līlādi-
camatkāritātmārāmādi-guṇojija-sāmanya-prakāśākāra-brahma-tattvo nijāśrayaika-
jīvana-jīvākhyataḥ astha-śaktir ananta-prapañca-vyañjita-svābhāsa-śakti-guṇo
bhagavān iti vidvad-upalabdhartha-śabdair vyañjitam | tatra tat-svabhāvamvastv-
antaram apaśyatām aviduṣām asambhāvanā na yukteti vividiṣūn śraddāpayitum
prakriyate tatraikena tasyāviduṣāmñjanā-gocaratvaṁ kintu vedaika-vedyatvam
evety āhuḥ –

ka iha nu veda batāvara-janmālayo'grasaram
yata udagād ṛṣir yam anu deva-gaṇo ubhaye |
tarhi na sann acāsad ubhayamna ca kāla-javaḥ
kim api na tatra śāstram avakṛṣya śayī ta yadā || [BhP 10.87.24]

bata aho bhagavan iha jagati agrasarampūrva-siddhamtvānavara-janmālayaḥ
arvācī notpatti-nāśavān ko'pi pumān veda jānāti | īśvarasya pūrva-siddhāv anyasya
cārvācī natve kāraṇamvadantyo jñāna-kāraṇābhāvam āhuḥ | yata udagād iti yatas
tvatta eva ṛṣir brahmā utpannaḥ | ato'rvācī nāḥ sarve | yadā tu bhavān śāstraṁsva-
vijñāpakamvedam avakṛṣya vaikuṇṭha evākṛṣya śayī ta jagat-kāryamprati dṛṣṭim
nimī layati tarhi tadā anusāyinañjīvānāmñjanā-sādhanamnāsti | yatas tadā na sat
sthūlam ākāśādi na cāsat sūkṣmaṁmahad-ādi na cobhayaṁsadasadbhyām
ārabdhamśarīram | na ca kāla-javaḥ tan-nimitti bhūtamkāla-vaiśamyamevaṁsati
tatra tadā kim api indriya-prāñādy api na | ayam arthaḥ | yadā ṛṣi-gatavāt
dehādy-upādhi-krāntaravāt | kāla-karma-vaśena malina-sattvāt teṣāṁ tad-
avadhāraṇe sāmartyamnāsti | yadā tu pralaye samaye na bahv-antaram api tadāpi
teṣāṁvedānārdhāna-mahā-tamomaya-suṣuptibhyāmsādhanābhāvān na
tavānubhava-sāmarthaym iti |

tathā śrutayaḥ –

na tamvidātha ya imā jajānānyad yuṣ mākam antarambabhūva [?] |

yato vāco nivartante aprāpya manasā saha [TaittU 2.4.1] |

ko addhā veda ka iha prāvocat | kuta āyātā kuta iyamvisṛṣṭiḥ [?]
arvāg-devā asya visarjanenātha ko veda yata āvabhūva [?] |

anejad ekammanaso javi yo
nedamdevā āpnuvan pūrvam arśad |
tad-dhāvato'nyān atyeti tiṣṭhat
tasminn apo mātariśvā dadhāti || [Īśopaniṣad, 4]

na cakṣur na śrotramna tarko na smṛtir vedo hy evainamvedayati ity ādyāḥ |

||10.87|| śrutayaḥ śrī-bhagavantam ||119||

[120]

atha tat-pūrvakamviduṣāmbhaktyaiva sākṣād anubhavatī yatvam āha tribhiḥ –

na paśyati tvāṁparamāmano'jano
na budhyate'dyāpi samādhi-yuktibhiḥ |
kuto'pare tasya manaḥ śarīra-dhīr
visarga-sṛṣṭāvayam aprakāśāḥ || [BhP 9.8.21]

apare arvācī nās tu kutas tvāṁpaśyeyur budhyeran arvācī natve hetuḥ tasya
brahmaṇaḥ | manaś ca śarīraṁ ca dhīś ca sattva-tamo-rajāḥ-kāryāṇi tābhir vividhā
ye deva-tiryaknarāṇāṁsargās teṣāṁsṛṣṭāḥ | tatrāpi vayam aprakāśāḥ ato kutaḥ
paśyema ity arthaḥ |

[121]

apare tarhi kimpaśyanti tatrāha |

ye deha-bhājas triguṇa-pradhānā
guṇān vipaśyaty uta vā tamaś ca |
man-māyayā mohita-cetasas tvāṁviduḥ
sva-saṁsthāna bahiḥ prakāśāḥ || [BhP 9.8.22]

ye deha-bhāhas te svasmin samyak-sthitam api tvāṁna viduḥ | kintu guṇān eva
vipaśyanti kadācic ca kevalamāntama eva paśyanti yatas triguṇā buddhir eva
pradhānamyeṣāṁ | buddhi-paratantratayā jāgrat-svapnayor viṣayān paśyanti
suṣuptau tu tama eva na tu svastuto nirguṇānāṁsarveṣāṁmātmārāmāṇāṁ ātma-
bhūtamtvām | sarvatra hetuḥ ! yat yataḥ māyayā yasya tava māyayā vā mohitam
ceto yeṣāṁte tathāpi tvāṁvicāreṇa jñāsyasi ti | yato nāsmad-vidhānāṁjñāna-
gocaras tvāṁkintu bhaktānām evety āha |

taṁtvā m ahaṁjīā na-ghanāmsvabhāva-
pradhvasta-māyā-guṇa-bheda-mohaiḥ |
sanandanādyair hr̥ di saṁvibhāvyam
kathamvimūḍhaḥ paribhāvayāmi ||⁶² [BhP 9.8.23]

taṁnā nāścarya-vṛ ttika-para-śakti-nidhānaṁtvāmkathamparibhāvayāmi | kim
svarūpaṁjīā na-ghanāmsatya-jīā nānantānandaika-rasa-mūrtimataeva anirdeśya-
vapur iti sahasra-nāma-stave | ayāmbhāvaḥ | jīā na-ghanatvān na tāvat jīā na-
viṣayas tvāṁvicāra-viṣayatve'pi māyā-guṇair abhibhūto'hamna vicāre samartha iti
|

nanu tarhi mama tathāvidhatve kimpramāṇamtrāha | svena tvadīyena bhāvena
bhaktyā svasyā tmano svabhāvenāvīrbhāvenaiva vā pradhvastā māyā-guṇa-prakāra-
kṛ ta-mohā yebhyas taiḥ sanandanādyair bhagavat-tattva-vidbhir munibhir
vibhāvyaṁvicāryāmsākṣād anubhavaī yaṁcety arthaḥ | tasmād ulūkaiḥ prakāśa-
guṇakatvenāsammatē'pi ravau yathānyair upalabhyamāna-tad-guṇakatvam asty eva
tathārvāg-dṛ ṣ ṭ ibhir asambhāvyaṁnam api tvayi tad-guṇakatvamtad-bhakta-
vidvat-pratyakṣa-siddham asty eveti bhāvay |

tathā ca śrutīḥ –

parāṁci khāni vyatṛṇat svayambhū-
stasmātparāṁśyati nāntarātman |
kaściddhī raḥ pratyagātmā namaikśa-
dā vṛ ttacakṣuramṛ tatvamicchan || [Kaṭ haU 2.1.1]

bhaktir evaināmnayati
bhaktir evaināmdarśayati |
bhakti-vaśaḥ puruṣaḥ
bhaktir eva bhūyasī || [Māṭ hara-śruti]

yam evaiṣa vṛ ṇute tena labhyaḥ
tasyaiṣa ātmā vivṛ ṇute tanūṁsvām [Kaṭ haU 1.2.23]

|| 9.8 || aṁśumān śrī -kapila-devam || 120-121 ||

vivṛ tau brahma-bhagavantau ||

iti śrī -kali-yuga-pāvāna-sva-bhajana-vibhājana-prayojanāvātāra-śrī -śrī -bhagavat-
kṛ ṣ ṇa-caitanya-deva-caraṇānucara-viśva-vaiṣṇava-rāja-sabhājana-bhājana-śrī -rūpa-
sanātanānuśāsana-bhārati -garbhe śrī -bhāgavata-sandarbhe bhagavat-sandarbho
nāma dvitīyaḥ sandarbhaḥ ||

⁶² Discussed above in Section 85.

