

# Brahma-saṁhitā

śrī-jīva-gosvāmi-kṛta-dig-darśanī-ṭīkā-sahitā

[Based on Haridas Shastri's edition, 1981]

īśvaraḥ paramaḥ kṛṣṇaḥ saccidānanda-vigrahaḥ |  
anādir ādir govindaḥ sarva-kāraṇa-kāraṇam ||1||

śrī-śrī-rādhā-kṛṣṇābhyām namaḥ |

sanātana-samo yasya jyāyān śrīmān sanātanaḥ |  
śrī-vallabho'nujaḥ so'sau śrī-rūpo jīva-sad-gatiḥ ||  
śrī-kṛṣṇa-rūpa-mahimā mama citte mahīyatām |  
yasya prasādād vyākartum icchāmi brahma-saṁhitām ||  
duryojanāpi yuktārthā suvicārād ṛṣi-smṛtiḥ |  
vicāre tu mamātra syād ṛṣiṇām sa ṛṣir gatiḥ ||  
yadyapy adhyāya-śata-yuk saṁhitā sā tathāpy asau |  
adhyāyaḥ sūtra-rūpatvāt tasyāḥ sarvāṅgatām gataḥ ||  
śrīmad-bhāgavatādyeṣu dṛṣṭaḥ yan mṛṣṭa-buddhibhiḥ |  
tad evātra parāmṛṣṭam tato hrṣṭam mano mama ||  
yad yac chrī-kṛṣṇa-sandarbhe vistārād vinirūpitam |  
atra tat punar āmṛśya vyākhyātum sprśyate mayā ||

atha śrīmad-bhāgavate yad uktam ete cāmśa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam  
[BhP 1.3.28] iti tad eva prathamam āha īśvara iti | atra kṛṣṇa ity eva viśeṣya tan-  
nāmaiva | kṛṣṇāvatārotsavety ādau śrī-śukādi-mahājana-prasiddhyā | kṛṣṇāya  
vāsudevāya devakī-nandanāya ity ādau sāmopaniṣadi ca | prathama-pratītatvena tan-  
nāma-vargāvīrbhāva-kṛtā gargeṇa prathamam uddiṣṭatvena tathā yaṁ mantram  
adhikṛtya so'yam ārambhaḥ tatrāgrataḥ paricitatvena mūla-rūpatvāt | tad uktam  
padma-purāṇe prabhāsa-khaṇḍe nārada-kuśadhvaja-saṁvāde śrī-bhagavad-uktau –  
nāmnām mukhyatamaṁ nāma kṛṣṇākhyam me parantapa iti |

ataeva brahmāṇḍa-purāṇe śrī-kṛṣṇāṣṭottara-śata-nāma-stotre –

sahasra-nāmnām puṇyānām trir-āvṛtṭyā tu yat phalam |  
ekāvṛtṭyā tu kṛṣṇasya nāmaikam tat prayacchati ||

ity atra śrī-kṛṣṇasyety evoktam yat tv agre govinda-nāmnā stoṣyate tat khalu  
kṛṣṇatve'pi tasya gavendratva-vaiśiṣṭya-darśanārtham eva |

tad evaṁ rūḍhitvena prādhānyāt tasya īśvara ity ādīni viśeṣaṇāni | atha guṇa-dvārāpi  
tad dṛśyate | yathāha gargaḥ –

āsan varnās trayo hy asya gr̥hṇato 'nuyugam̐ tanūḥ |  
śuklo raktas tathā pīta idānīm kṛṣṇatām gataḥ ||  
bahūni santi nāmāni rūpāṇi ca sutasya te |  
guṇa-karmānurūpāṇi tānya aham̐ veda no janāḥ || [BhP 10.8.13-14]

anayor arthaḥ | asya kṛṣṇatvena dṛśyamānasya prati-yugam̐ tanūr nānāvātārān  
gr̥hṇataḥ prakāśyataḥ śuklādayas trayo āsan prakāśam avāpuḥ | sa ca sa ca śuklādir  
avatāra idānīm sāksād asyāvatāra-samaye kṛṣṇāṅgataḥ etasminn evāntarbhūtaḥ | ataeva  
kṛṣṇe kartṛtvāt sarvotkarṣakatvāt kṛṣṇa iti mukhyaṁ nāma | tasmād asyaiva tāni  
rūpāṇīty āha bahūnīti | tad evam̐ guṇa-dvārā tan-nāmni prādhyānya-sūcakasya  
kṛṣṇasya tan-nāmnaḥ prādhānye labdhe –

kṛṣṇir bhū-vācakaḥ śabdo ṇas̐ ca nirvṛtivācakaḥ |  
taylor aikyaṁ param̐ brahma kṛṣṇa ity abhidhīyate ||

iti yoga-vṛttitve tasya tādṛśatvaṁ labhyate | na cedam̐ padyam̐ anya-param̐ | tad-  
upāsana-tantra-gautamīya-tantre aṣṭādaśākṣara-vyākhyāyām tad etat tulyam̐ padyam̐  
dṛśyate –

kṛṣṇi-śabdaś ca sattārtho ṇas̐ cānanda-svarūpakaḥ |  
sukha-rūpo bhaved ātmā bhāvānanda-mayatvataḥ || iti |

tasmād ayam̐ arthaḥ – bhavanty asmāt sarve'rthā iti bhūḥ dhātv-artha ucyate bhāva-  
śadavat sa cātra karṣter evārthas tasyaiva prāptatvāt | gautamīye bhū-śabdasya sattā-  
vācakatve'pi tad-dhātv-artha-sattāivocyate | ghaṭatvaṁ sattā-vācakam̐ ity ukte ghaṭa-  
sattāiva gamyate na tu paṭa-sattā na vā sāmānya-satteti |

atha nirvṛttir ānandas taylor aikyaṁ sāmānādhikaraṇyena vyaktaṁ yat param̐ brahma  
sarvato'pi sarvasyāpi bṛhṁhaṇam̐ vastu tat bṛhattamaṁ kṛṣṇa ity abhidhīyate kintu  
kṛṣṇer ākarṣa-mātrārthatvena ṇa-śabdasya ca pratipādyenānandena saha  
sāmānādhikaraṇyāsambhavād dhetu-mator abhedopacāraḥ kāryaḥ | tac cākarṣa-  
prācuryārtham̐ āyur ghṛtam̐ itivat | brahma-śabdasya tat-tad-arthatvaṁ ca bṛhattvād  
bṛhṁhaṇatvāc ca tad brahma paramam̐ vidur [ViP 1.12.57] iti viṣṇu-purāṇāt |

evam̐ evoktam̐ bṛhad-gautamīye –

kṛṣṇi-śabdaś ca sattārtho ṇas̐ cānanda-svarūpakaḥ |  
sattā-svānandayor yogāt cit param̐ brahma cocyate || iti |

advaya-vādibhir api sattānandayor aikyaṁ tathā mantavyam̐ | śābdikair  
bhinnābhidheyatvena pratīteḥ | sattā-śabdena cātra sarveṣām̐ satām̐ pravṛtti-hetur yat  
paramam̐ sa tad evocyate | sad eva saumyadam̐ agra āsīd [Chā 6.2.1] iti śruteḥ |  
abhinnābhidheyatve'pi vṛkṣas tarur ityvad viśeṣaṇa-viśeṣyatvāyogād ekasya  
vaiyarthyaḥ ca | gautamīyam̐ padyam̐ caiva vyākhyeyam̐ | pūrvārdhe sarvākarṣaṇa-  
śakti-viśiṣṭa ānandaḥ kṛṣṇa ity arthaḥ | uttarārdhe yasmād evam̐ sarvākarṣaka-sukha-

rūpo'sau tasmād ātmā jīvaś ca tatra sukha-rūpo bhavet | tatra hetu-bhāvaḥ premā  
tanmayānandatvād iti |

tad evaṁ svarūpa-guṇābhyāṁ parama-br̥hattamaḥ sarvākaraśaka ānandaḥ kṛṣṇa-śabda-  
vācyā iti jñeyam | sa ca śabdaḥ śrī-devakīnandana eva rūdhaḥ | asyaiva  
sarvānandakatvaṁ **vāsudevopaniṣadi** dṛṣṭam – **devakī-nandano nikhilam ānandayat** iti  
| āhuś ca **nāma-kaumudī-kārāḥ** – **kṛṣṇa-śabdasya tamāla-śyāmala-tviṣi śrī-yaśodā-**  
**stanandhaye para-brahmaṇi rūdhiḥ** iti | tataś cāsau śabdo nānyatra saṅkramaṇiyah |  
yathāha **bhaṭṭaḥ** –

labdhātmikā satī rūdhir bhaved yogāpahāriṇī |  
kalpanīyā tu labhante nātmānaṁ yoga-bādhaḥ ||

iti para-brahmatvaṁ ca śrīmad-bhāgavate **gūḍhaṁ param brahma manuṣya-liṅgam**  
[BhP 7.15.58] iti, **yan-mitraṁ paramānandaṁ pūrṇam brahma sanātanam** iti [BhP  
10.14.32] | **śrī-viṣṇu-purāṇe** – **yatrāvātīrṇam kṛṣṇākhyam param brahma narākṛti** [ViP  
4.11.2] iti | **śrī-gītāsu** ca **brahmaṇo hi pratiṣṭhāham** [Gītā 14.27] iti | **śrī-gopāla-**  
**tāpaniṣu** ca **yo'sau param brahma gopālah** iti |

atha mūlam anusarāmaḥ | yasmād eva tādr̥k kṛṣṇa-śabda-vācyas tasmād īśvaraḥ sarva-  
vaśāyitā | tad idam upalakṣitam **br̥had-gautamīye** kṛṣṇa-śabdasyaivārthāntareṇa |

athavā karaṣyet sarvaṁ jagat sthāvara-jaṅgamam |  
kāla-rūpeṇa bhagavān tenāyam kṛṣṇa ucyate || iti |

kalayati niyamayati sarvam iti kāla-śabdārthaḥ | tathā ca **tr̥tīye** tam uddiśoddhavasya  
pūrṇa eva nirṇayaḥ |

svayam tv asāmyātīśayas tryadhīśaḥ  
svārājya-lakṣmy-āpta-samasta-kāmaḥ |  
balim haradbhiś cira-loka-pālaiḥ  
kirīṭa-koty-eḍita-pāda-pīṭhaḥ || [BhP 3.2.21] iti |

śrī-gītāsu **viṣṭabhyāham idam kṛtsnam ekāmsena sthito jagat** [Gītā 10.42] iti | **śrī-**  
**gopāla-tāpanyām**—**eko vaśī sarvagaḥ kṛṣṇa īḍyaḥ** [GTU 1.19] iti | yasmād eva tādr̥g-  
īśvaraḥ, tasmāt paramaḥ | sarvotkṛṣṭā mā lakṣmī-rūpāḥ śaktayo yasmin | tad uktaṁ **śrī-**  
**bhāgavate** --**reme ramābhir nija-kāma-samplutaḥ** [BhP 10.59.43] iti | **nāyam śrīyo'ṅga**  
**u nitānta-rateḥ prasādaḥ** [BhP 10.47.60] ityādi | **tatrātīśuśubhe tābhir bhagavān**  
**devakī-sutaḥ** [BhP 10.33.6] iti | **tābhir vidhūta-śokābhir bhagavān acyuto vṛtaḥ** |  
**vyarocatādhikam** [BhP 10.32.20] iti ca | **atraivāgre vakṣyate – śriyaḥ kāntāḥ kāntaḥ**  
**parama-puruṣaḥ** [BrahmaS 5.56] iti | **tāpanyām** ca –**kṛṣṇo vai paramam daivatam**  
[GTU 1.3] iti | yasmād eva tādr̥k paramas tasmād ādiś ca | tad uktaṁ **śrī-daśame** –

śrutvājitaṁ jarāsandhaṁ nṛpater dhyāyato hariḥ |  
āhopāyam tam evādya uddhavo yam uvāca ha || [BhP 10.72.15] iti |

ṭikā ca svāmi-pādānām – ādyo hariḥ śrī-kṛṣṇa ity eṣā | ekādaśe tu tasya śreṣṭhatvam  
ādyatvam ca yugapad āha | puruṣam ṛṣabham ādyam kṛṣṇa-samjñam nato'smi iti |

na caitad āditvam tad-avatārāpekṣam kintu anādi na vidyate ādir yasya tādr̥ṣaḥ |  
tāpanyām ca -- eko vaśī sarvagaḥ kṛṣṇa ṛḍyaḥ ity uktvāha nityo nityānām iti ca yasmād  
eva tādr̥ṣatayā ādis tasmāt sarva-kāraṇa-kāraṇam | tathā ca daśame tam prati devakī-  
vākyam –

yasyāmsāmsāmsa-bhāgena viśvotpatti-layodayaḥ |  
bhavanti kila viśvātmaṁ tam tvādyāham gatiṁ gatā || [BhP 10.85.31] iti |

ṭikā ca – yasyāmsaḥ puruṣas tasyāmsō māyā tasyā amśā guṇās teṣāṁ bhāgena  
paramāṇu-mātra-leśena viśvotpatty-ādayo bhavanti | tam tvā tvām gatiṁ śaraṇam  
gatāsmi ity eṣā | tathā ca brahma-stutau – nārāyaṇo'ṅga nara-bhū-jalāyanāt [BhP  
10.14.3] iti |

narāj jātāni tattvāni nārāṇīti vidur budhāḥ |  
tasya tāny ayanam pūrvam tena nārāyaṇaḥ smṛtaḥ ||

ity anena lakṣito yo nārāyaṇaḥ sa tavāṅgam tvam punar aṅgīty arthaḥ | śrī-gītāsu  
viṣṭabhyāham idam kṛtsnam ekāmsena sthito jagat iti | tad evam kṛṣṇa-śabdasya  
yaugikārtho'pi sādhitāḥ |

ye ca tac-chabdena kṛṣṇābhyām paramānanda-mātram vācayanti te'pi īśvarādi-  
viśeṣaṇais tatra svābhāvīkī śaktim manyeran | tasmin na dvitīyatvena sarva-  
kāraṇatvena ca vastv-antara-śaktim manyeran | tasmin na dvitīyatvena sarva-  
kāraṇatvena ca vastv-antara-śakty-āropāyogāt | tathā ca śrutih – ānando brahma iti | ko  
hy evānyāt kaḥ prānyād yad eṣa ākāśa ānando na syāt | ānandād dhīmāni bhūtāni  
jāyante | [TaittU 2.7.1]

na tasya kāryam karaṇam ca vidyate  
na tat-samaś cābhyadhikaś ca dṛśyate |  
parāsyā śaktir vividhaiva śrūyate  
svābhāvīkī jñāna-bala-kriyā ca || [ŚvetU 6.8] iti |

nanu sva-mate yoga-vṛttau ca sarvākaraṣakam parama-bṛhattamānandaḥ kṛṣṇa ity  
abhidhānāt avigraha eva sa ity avagamyate ānandasya vighrahānavagamāt | satyam |  
kintv ayam paramo'pūrvaḥ pūrva-siddhānanda-vigrahaḥ iti | sac-cid-ānanda-lakṣaṇo  
yo vighrahas tad-rūpa evety arthaḥ | tathā ca śrī-daśame brahmaṇaḥ stave tvayy eva  
nitya-sukha-bodha-tanāv iti | tāpanī-hayaśīrṣayor api – sac-cid-ānanda-rūpāya  
kṛṣṇāyākliṣṭa-kāriṇe iti | brahmāṅde ca śrī-kṛṣṇaṣṭottara-śata-nāma-stotre nanda-vraja-  
janānandī sac-cid-ānanda-vigrahaḥ iti |

etad uktam bhavati | sattvaṁ khalv avyabhicāritvam ucyate tad-rūpatvaṁ ca tasya śrī-  
daśame brahmādi-vākye –

satye pratiṣṭhitaḥ kṛṣṇaḥ satyam atra pratiṣṭhitam |  
satyāt satyaṁ ca govindas tasmāt satyo hi nāmataḥ || [Mbh 5.68.12] iti |

śrī-devakī-vākye ca --

naṣṭe loke dvi-parārdhāvasāne  
mahā-bhūteṣv ādi-bhūtaṁ gateṣu |  
vyakte 'vyaktaṁ kāla-vegena yāte  
bhavān ekaḥ śiṣyate 'śeṣa-samjñāḥ || [BhP 10.3.25]

martyo mṛtyu-vyāla-bhītaḥ palāyan  
lokān sarvān nirbhayaṁ nādyagacchat |  
tat-pādābjaṁ prāpya yadṛcchayādya  
svasthaḥ śete mṛtyur asmād apaiti || [BhP 10.3.24] ity ādi |

eko'si prathamam [BhP 10.14.18] ity ādi śrī-brahmaṇo vākye tad amitam  
brahmādvayaṁ śiṣyate iti | śrī-gītāsu brahmaṇo hi pratiṣṭhāham iti |

yasmāt kṣaram atīto'ham akṣarād api cottamaḥ |  
ato'smi loke vede ca prathitaḥ puruṣottamaḥ || iti |

tāpanyām –

janma-jarābhyāṁ bhinnāḥ sthānur ayam acchedyo'yaṁ yo'sau saurye tiṣṭhati | yo'sau  
goṣu tiṣṭhati, yo'sau gāḥ pālayati, yo'sau gopeṣu tiṣṭhati govindān mṛtyur bibheti ||  
[GTU 2.23] ity ādi ca | tatra pūrvatra saurya iti | saurī yamunā, tad adūra-deśe  
vṛndāvane ity arthaḥ |

atha cid-rūpatvaṁ sva-prakāśatvena para-prakāśatvam | tac coktaṁ śrī-daśame  
brahmaṇā ekas tvam ātmā ity ādau svayaṁ jyotīr iti | tāpanyām –

yo brahmāṇaṁ vidadhāti pūrvam  
yo vidyāstasmai gopāyati sma kṛṣṇaḥ |  
taṁ ha daivamātmabuddhiprakāśam  
mumuḥsurvai śaraṇamanuvrajeta || [GTU 1.26] iti |

na cakṣuṣā paśyati rūpam asya  
yam evaiṣa vṛṇute tena labhyas  
tasyaiṣa ātmā vṛṇute tanuṁ svām || ity śruty-antaravat |

yathānanda-svarūpatvaṁ sarvāmśena nirupādhi-parama-premāspadatvam | tac ca śrī-  
daśame brahma-stavānte – brahman parodbhave kṛṣṇe [BhP 10.14.49] ity-ādi-  
praśnottarayoḥ vyaktam | tathā cānubhūtam ānakadundubhinā --

vidito 'si bhavān sāksāt puruṣaḥ prakṛteḥ paraḥ  
kevalānubhavānanda- svarūpaḥ sarva-buddhi-dṛk || [BhP 10.3.13] iti |

ānandaṁ brahmaṇo rūpaṁ iti śrutya-antaravat |

tad evaṁ tasya sac-cid-ānanda-vigraha-rūpatve siddhe, vigraha evātmā tathātmaiva  
vigraha iti siddham | tato jīvavad dehitvaṁ tasya nety api siddhāntitam | yathoktaṁ  
śrī-śukena –

kṛṣṇam enam avehi tvam ātmānam akhilātmanām |  
jagad-dhitāya so'py atra dehivābhāti māyayā || [BhP 10.14.55] iti |

tathāpi tasya dehival-lilā-kṛpā-paravaśatayaivety arthaḥ | māyā dambhe kṛpāyām ca iti  
viśva-prakāśaḥ | tad evam asya tathā tathā-lakṣaṇa-śrī-kṛṣṇa-rūptave siddhe cobhaya-  
lilābhiniṣṭatvena kvacid vṛṣṇīndratvaṁ kvacid govindatvaṁ ca dṛśyate | tathāha  
dvādaśe śrī-sūtaḥ --

śrī-kṛṣṇa-kṛṣṇa-sakha-vṛṣṇy-ṛṣabhāvani-dhru-  
g-rājanya-vaṁśa-dahanānapavargya-vīrya |  
govinda gopa-vanitā-vraja-bhṛtya-gīta-  
tīrtha-śravaḥ śravaṇa-maṅgala pāhi bhṛtyān || [BhP 12.11.25] iti |

tad evam api svābhīṣṭa-rūpa-lilā-parikara-viśiṣṭatayā govindatvam eva svārādhyatvena  
yojayati govinda iti | yathā atraivāgre toṣyate cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa  
iti | abhiṣekānte govinda iti cābhyadhāt [BhP 10.27.23] ity uktvā tat prakaraṇārambhe  
śrī-śuka-prārthanā prīyān na indro gavām [BhP 10.26.25] iti gavām sarvāśrayatvād  
gavendratvenaiva sarvendratva-siddheḥ | na cedān nyūnaṁ mantavyam | tathā hi go-  
sūktam –

gobhyo yajñāḥ pravartante gobhyo devāḥ samutthitāḥ |  
gobhir vedāḥ samudgīrṇāḥ ṣaḍ-aṅga-padaka-kramāḥ || iti |

astu tāvat parama-golokāvatīrṇānām tāsām gavām indratvam iti tāpanīṣu ca brahmaṇā  
tadiyam eva svenārādhanam prakāśitam -- govindam sac-cid-ānanda-vigraham  
vṛndāvana-sura-bhūruha-talāsīnam satatam samarud-gaṇo'ham toṣayāmi | [GTU 1.37]  
iti |

tathaiva daśame -- tad bhūri bhāgyam iha janma kim apy atavyām [BhP 10.14.34] ity  
ādi, śrī-nanda-nandanatvenaiva ca tam labdhum prārthanā | naumīdya te'bhra-vapuṣe  
taḍid-ambarāya ity ādi paśupāṅgajāya [BhP 10.14.1] iti |

tad evam govinda-śabdasya nānā-pāramaiśvarya-mayy anyārthatāpi tena nābhimatā |  
tathā coktam – īśvaratve parameśvaratvānuvāda-pūrvaka-tātparyāvasānatayā  
**gautamīya-tantre** śrīmad-daśākṣara-mantrārtha-kathane –

gopīti prakṛtiṁ vidyāj janas tattva-samūhakaḥ |  
anayor āśrayo vyāptyā kāraṇatvena ceśvaraḥ |  
sāndrānandaṁ paraṁ jyotir vallabhatvena kathyate ||  
athavā gopī prakṛtir janas tad-amśa-maṇḍalam |  
anayor vallabhaḥ proktaḥ svāmī kṛṣṇākhyā īśvaraḥ ||  
kārya-kāraṇayor īśaḥ śrutibhis tena gīyate ||  
aneka-janma-siddhānām gopīnām patir eva vā |  
nanda-nandana ity uktas trailokyānanda-varadhanah || iti.

prakṛtim iti māyākhyām jagat-kāraṇa-śaktim ity arthaḥ tattva-samūhako mahad-ādi-  
rūpaḥ | anayor āśrayaḥ sāndrānandaṁ paraṁ jyotir īśvarao vallabha-śabdena kathyate |  
īśvaratve hetur vyāptyā kāraṇatvena ceti | prakṛtir iti svarūpa-bhūtā māyātītā  
vaikuṇṭhādaḥ prakāśamānā mahā-lakṣmy-ākhyā śaktir ity arthaḥ | amśa-maṇḍalam  
saṅkarṣaṇādi-rūpam | aneka-janma-siddhānām ity atra | **bahūni me vyatītāni janmāni  
tava cārjuna** [Gītā 4.5] iti **śrī-bhagavad-gītā**-vacanām anādi-janma-paramparāyām eva  
tātparyam |

tad evam atrāpi nanda-nandanatvam evābhimatam śrī-gargeṇa ca yathoktam | **prāg  
ayam vāsudevasya kvacij jātas tavātmajaḥ** [BhP 10.8.14] iti | ātmajatvam hi tasya śrī-  
vasudevasyāpi manasy āvirbhūtatvam evābhimatam | **āviveśāmśa-bhāgena mana  
ānakadundubheḥ** [BhP 10.2.16] iti | śrī-devakyām api **dadhāra sarvātmakam ātma-  
bhūtam kāṣṭhā yathānanda-karam manastah** [BhP 10.2.18] ity ādeḥ | śrī-  
vrajeśvarayo'pi tathāsīd eva phalena phala-kāraṇam anumīyate | śrī-bhagavat-  
prādurbhāvasya pūrvāvyavahita-kālam vyāpya tathā tathā sarvatra darśanāt | kintv  
ātmani tasyāvirbhāve saty apy ātmajatvāya pitr-bhāva-maya-śuddha-mahā-premaiva  
prayojakam | brahmaṇaḥ sakāśād varāha-devasyāvirbhāve'pi parasparam tathā bhāva-  
darśanābhāvāt | tathā nṛsimha-devaḥ stambhayor api | na ca vaktavyam udara-praveśe  
sati putratvam syāt | parīkṣid-rakṣaṇārtham tan-mātur udara-praviṣṭe ca tayos tādṛśa-  
vyavahārābhāvāt | tasmāt vātsalyābhidha-premaiva putratve kāraṇam | tādṛśa-śuddha-  
premā tu śrī-vrajeśvarayor eva śrī-vasudeva-devakyos tu paramaiśvarya-jñānam  
pratibandhakam iti sādḥuktam **prāg ayam vāsudevasya** iti |

atha śrī-śukadevena tathaiva nirṇītam **nāyam sukhāpo bhagavān dehinām gopikā-  
sutaḥ** [BhP 10.9.21] iti | **āgama**-vidbhir api **sakala-loka-maṅgalo nanda-gopa-tanayo  
devatā** iti | ataḥ śrīmad-daśākṣara-viniyoge'pi tan-maya eva dṛśyate iti | atha viśeṣaḥ  
śrī-**vaiṣṇava-toṣaṇyām nandas tv ātmaja utpannah** [BhP 10.5.1] ity ādaḥ draṣṭavyaḥ |

sahasra-patra-kalam gokulākhyam mahat padam |  
tat-karṇikāram tad-dhāma tad-anantāmśa-sambhavam ||2||

atha tasya tad-rūpatā-sādhakam nityam dhāma pratipādayati sahasra-patram kamalam  
ity ādinā | sahasraṇi patrāṇi yatra tat kamalam | bhūmiś cintāmaṇi-gaṇamayīti  
vakṣyamānānusāreṇa cintāmaṇi-mayam padmam tad-rūpam mahat sarvotkr̥ṣṭam  
padam sthānam | mahataḥ śrī-kṛṣṇasya mahā-bhagavato vā padam mahā-vaikuṇṭhādi-  
rūpam ity arthaḥ | rūḍhir yogam apaharātīti nyāyena tasyaiva pratīteḥ | etad  
abhipretyoktam śrī-daśame bhagavān gokuleśvaraḥ iti śīlārthe tv atra varac-pratyayaḥ |

ataeva tad-anukūlatvenottara-grantho'pi vyākhyeyaḥ | tad eva cāmnātam [gokulam  
vana-vaikuṇṭham](#) iti | tasya śrī-kṛṣṇasya dhāma śrī-nanda-yaśodādibhiḥ saha vāsa-  
yogyam mahāntaḥ-puram taiḥ sahavāsītātvagre samuddeksyate | tasya svarūpam āha  
tad iti | anantasya śrī-baladevasyāmśena jyotir-vibhāga-viśeṣeṇa sambhavaḥ  
sadāvīrbhāvo yasya tat tathā tantreṇaitad api bodhyate | ananto'mśo yasya tasya śrī-  
baladevasyāpi sambhavo nivāso yatra tad iti |

**karṇikāram mahad yantram ṣaṭ-koṇam vajra-kīlakam |  
ṣaḍ-aṅga-ṣaṭ-padī-sthānam prakṛtyā puruṣeṇa ca ||  
premānanda-mahānanda-rasenāvasthitam hi yat |  
jyotī-rūpeṇa manunā kāma-bījena saṅgatam ||3||**

sarva-gaṇa-sevitasya śrīmad-aṣṭadaśākṣara-mantra-rājasya bahu-pīṭhasya mukhya-  
pīṭham idam ity āha karṇikāram iti dvayena | mahad-yantram iti | yat prakṛtir eva  
sarvatra mantratvena pūjārtham likhyate ity arthaḥ | yantram eva darśayati ṣaṭ-koṇā  
abhyantare yasya tat | vajra-kīlakam karṇikāre bija-rūpa-hīra-kakolaka-śobhitam ||  
yantre ca-kāropalakṣitā | caturthy-antā catur-akṣarī kīla-rūpā jñeyā | ṣaṭ-koṇatve  
prayojanam āha ṣaḍ-aṅgāni yasyāḥ sā ṣaṭ-padī śrīmad-aṣṭadaśākṣarī tasyāḥ sthānam |  
prakṛtir mantrasya svarūpam svayam eva śrī-kṛṣṇaḥ, kāraṇa-rūpatvāt | tac coktam ṛṣy-  
ādi-smaraṇe – [kṛṣṇaḥ prakṛtir](#) iti |

puruṣaś ca sa eva tad-adhiṣṭhāṭṭr-devatā-rūpaḥ | tābhyām avasthitam adhiṣṭhitam | sa hi  
mantra caturdhā pratiyate | mantrasya kāraṇa-rūpatvena, adhiṣṭhāṭṭr-devatā-rūpatvena,  
varṇa-samudāya-rūpatvena, ārādhya-rūpatvena ca | tatra kāraṇa-rūpatvena adhiṣṭhāṭṭr-  
devatā-rūpatvenātrocyate | ārādhya-rūpatvena prāg uktaḥ | [īśvaraḥ paramaḥ kṛṣṇa](#) iti |  
varṇa-rūpatvenāgre uddhariṣyate [kāmaḥ kṛṣṇāya](#) iti | yathoktam [hāyaśīrṣa-pañcarātre](#)

–  
[vācyatvam vācakatvam devatā-mantrayor iha |  
abhedenocyate brahma tattva-vidbhir vicārataḥ ||](#) iti |

[gopāla-tāpanī-śrutiṣu](#) –

[vāyur yathaiko bhuvanam praviṣṭo  
janye janye pañca-rūpo babhūva |  
kṛṣṇas tathaiko'pi jagad-dhitārtham  
śabdenāsau pañca-pado vibhāti ||](#) iti |



kvacid durgāyā adhiṣṭhātṛtvaṁ śakti-śaktimatoḥ abheda-vivakṣayā yathā ca **bṛhad-gautamīye** –

rādhā durgā śivā durgā lakṣmī durgā prakīrtitā |  
gopāla-viṣṇu-pūjāyām ādy-antā na tu madhyamā ||

ataevoktaṁ **gautamīya-kalpe** --  
yaḥ kṛṣṇaḥ saiva durgā syād yā durgā kṛṣṇa eva saḥ |  
anayoḥ antarādarśī saṁsārān no vimucyate || ity ādi |

ataḥ svayam eva śrī-kṛṣṇas tatra svarūpa-śakti-rūpeṇa durgā nāmeti | tasmān neyam  
māyāmsā-bhūtā durgātigamyate | niruktiś cātra kṛcchreṇa durgārādhanādi bahu-  
prayāsena gamyate jñāyate iti | tathā ca **nārada-pañcarātre** śruti-vidyā-saṁvāde –

jānāty ekā parā-kāntā saiva durgā tad-ātmikā |  
yā parā paramā śaktir mahā-viṣṇu-svarūpiṇī ||  
yasyā vijñāna-mātreṇa parāñāṁ paramātmanaḥ |  
muhūrtād eva devasya prāptir bhavati nānyathā ||  
ekeyaṁ prema-sarvasva-svabhāvā śrī-kuleśvarī |  
anayā sulabho jñeya ādi devo'khileśvaraḥ ||  
bhaktir bhajana-sampattir bhajate prakṛtiḥ priyam |  
jñāyate'tyanta duḥkhena seyam prakṛtir ātmanaḥ ||  
durgeti gīyate sadbhir akhaṇḍa-rasa-vallabhā |  
asyā āvarikā śaktir mahā-māyākhileśvarī |  
yayā mugdhaṁ jagat sarvaṁ sarva-dehābhimānataḥ || iti ca |

tathā ca **sammohana-tantre** jayāṁ prati śrī-durgā-vacanaṁ –

yan nāmnā nāmnī durgāhaṁ guṇair guṇavatī hy aham |  
yad-vaibhavā mahā-lakṣmī rādhā nityāparā dvayā || iti |

kiṁ ca prema-rūpā ye ānanda-mahānanda-rasās tat paripāka-bhedās tad-ātmakena  
tathā jyotī-rūpeṇa sva-prakāśakena manunā mantra-rūpeṇa kāma-bijena saṅgatam iti  
mūlāntargatatve'pi kāma-bījasya pṛthag-uktiḥ kutracana svātantryāpekṣayā ||3||

**tat-kiñjalkaṁ tad-amśānāṁ tat-patrāṇi śrīyām api ||4||**

tad evaṁ tad-dhāmoktvā tad-āvaraṇāny āha tad ity ardhena | tasya karṇikā-rūpa-  
dhāmaṇaḥ kiñjalkāḥ śikharāvali-valita-prācīra-paṅktya ity arthaḥ | tac ca tad-amśānāṁ  
tasminn amśodāyo vidyate yeṣāṁ parama-prema-bhājāṁ sajātūyānāṁ dhāmety arthaḥ |  
gokulākhyam ity uktir eva | teṣāṁ sajātiyatvaṁ coktaṁ śrī-bādarāyaṇinā –

evaṁ kakudminam hatvā stūyamānaḥ dvijātibhiḥ |  
viveśa goṣṭham sa-balo gopinām nayanotsavaḥ || [BhP 10.36.15] iti |

kaṁsa-vadhānte śrī-vraja-rājam prati svayam bhagavatā – jñātīn vo draṣṭum eṣyāmo vidhāya suhrdām sukham [BhP 10.45.23] iti | ataeva kamalasya patrāṇi śriyām tat-preyasīnām gopī-rūpāṇām śrī-rādhādīnām upavana-rūpāṇi dhāmānīty arthaḥ | gopī-rūpatvam cāsām mantrasya tan-nāmnālingitavāt rādhāditvam ca –

devī kṛṣṇamayī proktā rādhikā para-devatā |  
sarva-lakṣmī-mayī sarva-kāntiḥ sammohinī parā || iti **bṛhad-gautamīyāt** |

vārāṇasyām viśālākṣī vimalā puruṣottame |  
rukmiṇī dvāravatyām tu rādhā vṛndāvane vane || iti **matsya-purāṇāt** |

rādhayā mādhave devo mādhavenaiva rādhikā | vibhrājante janeṣv ā iti **ṛk-pariśiṣṭa-śrutau** ca |

atra viśeṣa-jijñāsāyām **kṛṣṇārcana-dīpikā** draṣṭavyā | tatra patrāṇām ucchrita-prāntānām vartmāṇy agrima-sandhiṣu tu goṣṭhāni jñeyāni | akhaṇḍa-kamalasya gokulatvāt tathaiva gokula-samāveśāc ca goṣṭham tathaiva yat tu sthānāntare vacanam asti –

sahasrāraṁ padmaṁ dala-tatiṣu devībhir abhitaḥ  
parīto go-saṅghair api nikhila-kiṅjalka-militaiḥ |  
varāṭe yasyāsti svayam akhila-śaktyā prakāṭita-  
prabhāvaḥ satyaḥ śrī-parama-puruṣas taṁ kila bhaje || iti padma-bija-koṣe ity arthaḥ |

tatra go-saṅkhyair iti tu pāṭhaḥ samañjasaḥ | go-saṅkhyāś ca gopāḥ iti | **gope gopāla-gosaṅkhyā-godhug-ābhīra-vallabhā** ity **amarah** | akhila-śaktyā prakāṭitaḥ prabhāvaḥ yena saḥ parama-puruṣaḥ śrī-kṛṣṇa ity arthaḥ ||4||

catur-asraṁ tat-paritaḥ śvetadvīpākhyam adbhutam |  
catur-asraṁ catur-mūrteś catur-dhāma catuṣ-kṛtam ||  
caturbhiḥ puruṣārthaiś ca caturbhir hetubhir vṛtam |  
sūlair daśabhir ānaddham ūrdhvādho dig-vidikṣv api ||  
aṣṭabhir nidhibhir juṣtam aṣṭabhiḥ siddhibhis tathā  
manu-rūpaiś ca daśabhir dik-pālaiḥ parīto vṛtam ||  
śyāmair gauraiś ca raktaiś ca śuklaiś ca pārśadarśabhāiḥ  
śobhitam śaktibhis tābhir adbhutābhiḥ samantataḥ ||5||

atha gokulāvaraṇāny āha caturasram iti caturbhiḥ | tasya gokulasya bahiḥ sarvataś caturasraṁ catuṣkoṇātmakam sthānam śvetadvīpākhyam | tad etad upalakṣaṇam golokākhyam cety arthaḥ | yadyapi gokule śvetadvīpatvam asty eva tad-avāntara-bhūmimayatvāt | tathāpi viśeṣa-nāmnoktatvāt tenaiva tat pratiyate iti tathoktam | kintu caturasre'py antar-maṇḍalam śrī-vṛndāvanākhyam jñeyam | tathā ca **svāyambhuvāgame** – dhyāyet tatra-viśuddhātmā idaṁ sarvaṁ krameṇa ca ity ādikam uktvā **tan-madhye vṛndāvanam kusumitam nānā-vṛkṣa-vihaṅgamam samsmaret** ity uktam | tathā ca **bṛhad-vāmane** śrutīnām prārthanā pūrvakāṇi padyāni

ānanda-mātram iti yad vadanti hi purāvidaḥ |  
tad-rūpe darśayāsmākaṁ yadi deyo varo hi naḥ ||  
śrutvaitad darśayāmāsa svam lokam prakṛteḥ param |  
kevalānubhavānanda-mātram akṣaram avyayam ||  
yatra vṛndāvanam nāma vanam kāma-dughair drumaiḥ |  
manorama-nikuñjādhyam sarvartu-sukha-saṁyutam || ity ādi tac ca caturasram |

catur-mūrteś catur-vyūhasya vāsudevādi-catuṣṭayasya | catuṣkṛtam caturdhā  
vibhaktam catur-dhāma | kintu deva-līlatvāt tad-upari-vyoma-yāna-sthā eva jñeyā  
hetubhiḥ | tat-puruṣārtha-sādhanaḥ | manu-rūpaiḥ sva-sva-mantrātmakaiḥ | dik-  
pālaiḥ indradibhiḥ | śyāmādayaḥ catvāro vedāḥ tair ity arthaḥ | **kṛṣṇam ca tatra**  
**chandobhiḥ stūyamānam suvimitāḥ** iti **daśamāt** | śaktibhiḥ vimalādibhiḥ |

tad evam goloka-nāmā ayam lokaḥ **śrī-bhāgavate** sādhiṭaḥ |

nandas tv atīndriyam dṛṣṭvā loka-pāla-mahodayam |  
kṛṣṇe ca sannatiṁ teṣāṁ jñātibhyo vismito 'bravīt ||  
te cautsukya-dhiyo rājan matvā gopās tam īśvaram |  
api naḥ svagatiṁ sūkṣmām upādhāsyad adhīśvaram ||  
iti svānām sa bhagavān vijñāyākhila-dṛk svayam |  
saṅkalpa-siddhaye teṣāṁ kṛpayaitad acintayat ||  
jano vai loka etasminn avidyā-kāma-karmabhiḥ |  
uccāvācasu gatiṣu na veda svām gatiṁ bhraman ||  
iti sañcintya bhagavān mahā-kāruṇiko hariḥ |  
darśayāmāsa lokam svam gopānam tamasaḥ param ||  
satyam jñānam anantaṁ yat brahma jyotiḥ sanātanam |  
yad dhi paśyanti munayo guṇāpāye samāhitāḥ ||  
te tu brahma-hradam nītā magnāḥ kṛṣṇena coddhṛtāḥ |  
dadṛṣur brahmaṇo lokam yatrākṛūro 'dhyagāt purā ||  
nandādayas tu tam dṛṣṭvā paramānanda-nirvṛtāḥ |  
kṛṣṇam ca tatra cchandobhiḥ stūyamānam suvimitāḥ || [BhP 10.28.10-17] iti |

atīndriyam adṛṣṭa-pūrvam | sva-gatiṁ sva-dhāma | sūkṣmām durjñeyām | upādhāsyam  
upadhāsyati | asmān prāpayiṣyatīty arthaḥ | iti saṅkalpitavanta iti śeṣaḥ | jano'sau  
vraja-vāsī mama svajanaḥ | **sālokya-sārṣṭi-** [BhP 3.29.12] ity ādi padye janā itivad  
ubhayatrāpy anya-janatvam aprastutatam iti | vraja-janasya tu tadīya-svajanatamatvam  
tena svayam eva vibhāvitam –

tasmān mac-charaṇam goṣṭham man-nātham mat-parigraham |  
gopāye svātma-yogena so'yam me vrata āhitaḥ || [BhP 10.25.18] ity anena |

sa etasmin prāpañcike loka avidyābhir yā uccāvācā deva-tiryag-ādi-rūpā gatayas tāsu  
svām gatiṁ bhraman tan-miśratayābhivyakteḥ tan-nirviśeṣatayā jānan, tām eva svām  
gatiṁ bhaved ity arthaḥ madīya-laukika-līlāveśena jñānāmśa-tirodhānād iti bhāvaḥ |

iti nandādayo gopāḥ kṛṣṇa-rāma-kathām mudā |  
kurvanto ramamāṅś ca nāvindan bhava-vedanām || [BhP 10.11.28]

iti śrī-daśamokter avidyā-kāma-karmaṇām tatrāsāmarthyāt | gopīnām svām lokam  
golokam iti | arthāt tām praty eva sandarśayāmāsa | tamasah prakṛteḥ param svarūpa-  
śaktyābhivyaktatvāt | ataeva saccidānanda-rūpa evāsau loka ity āha satyam iti |

atha śrī-vṛndāvane tādrśa-darśanam katama-deśa-sthitānām teṣām ity ata āha te tv iti |  
brahma-hradam akrūra-tīrtham kṛṣṇena nītā punaś ca tenaiva magnāḥ majjitāḥ punaś  
ca tasmāt tenaivoddhṛtāḥ | uddhṛtya punaḥ sva-sthāna-prāpitāḥ santo, brahmaṇaḥ  
parama-brhattamasya tasyaiva lokam golokākhyam dadṛśuḥ | [mūrdhabhiḥ satya-lokas  
tu brahma-lokaḥ sanātanam](#) [BhP 2.5.38] iti dvitīye | vaikuṅṭhāntarasyāpi tat  
tayākhyāteḥ |

ko'sau brahma-hradaḥ ? tatrāha yatreti | purety etat-prasaṅgād bhāvi-kāla ity arthaḥ |  
[purā purāṇe nikāte prabandhātīta-bhāviṣu](#) iti [koṣa-kārāḥ](#) | seyam ca paripātī tat  
tīrtham mahimānam lakṣyam eva vidhātum iti bhāvaḥ | tatra svām gatim iti tadyatā-  
nirdeśo gopānām svām lokam iti ṣaṣṭhī-sva-śabdayor nirdeśaḥ | kṛṣṇam iti sāksān-  
nirdeśaś ca vaikuṅṭhāntaram vyavacchidya śrī-golokam eva sthāpitavān iti |

tathā ca [harivamśe](#) śakra-vacanam –

svargād ūrdhvam brahma-loko brahmarṣi-gaṇa-sevitaḥ |  
tatra soma-gatiś caiva jyotiṣām ca mahātmanām ||  
tasyopari gavām lokaḥ sādhyās tam pālayanti hi |  
sa hi sarva-gataḥ kṛṣṇa mahākāśa-gato mahān ||  
upary upari tatrāpi gatis tava tapomayī |  
yām na vidmo vayam sarve pṛcchanto'pi pitāmaham |  
gatiḥ śama-damādhyānām svargaḥ sukṛta-karmaṇām ||  
brāhmye tapasi yuktānām brahma-lokaḥ parā gatiḥ |  
gavām eva tu yo loko durāroho hi sā gatiḥ ||  
sa tu lokas tvayā kṛṣṇa sīdamānaḥ kṛtātmanā |  
dhṛto dhṛtimatā vīra nighantopdadravān gavām || [HV 2.19.29-35] iti |

tatrāpāta-pratītārthāntare svargād ūrdhvam brahmaṇo loka ity ayuktaḥ syāt loka-  
trayam atikramyokteḥ | tatra soma-gatiś caivety api na sambhavati candrasyaṇyeṣām  
api jyotiṣām dhruva-lokādhasād eva gateḥ | tatra sādhyās tam pālayantīty api  
nopapadyate | deva-yoni-rūpānām teṣām svarga-lokasyāpi pālanam asambhavyam |  
kim uta tad-upari golokasya | tathā tasya lokasya surabhi-lokatve sati sarva-gata ity  
anupapannaḥ syāt | śrī-bhagavad-vigraha-lokayor acintya-śaktitvena vibhuvan  
ghaṭate na punar asyeti | ataeva sarvātītatvāt tatrāpi tava gatiḥ ity api śabdo vismaye  
prayuktaḥ | [yām na vidmo vayam sarve](#) ity-ādikaḥ cōktaḥ |

tasmāt prākṛta-golokād anya evāsau goloka iti siddham | tathā ca mokṣa-dharme  
nārāyaṇīyopākhyāne śrī-bhagavad-vākyaṁ –

evaṁ bahu-vidhai rūpāis carāmiha vasundharām |  
brahma-lokaṁ ca kaunteya golokaṁ ca sanātanam || [Mbh 12.330.68] iti |

tasmād ayam arthaḥ svarga-śabdena --

bhūr-lokaḥ kalpitaḥ padbhyāṁ bhuvan-loko 'sya nābhitaḥ |  
ḥṛdā svar-loka urasā mahar-loko mahātmanaḥ || [BhP 2.5.42]

iti dvitīyānusāreṇa svar-lokam ārabhya satya-loka-paryantaṁ loka-pañcakam ucyate |  
tasmād ūrdhvam upari brahma-loko brahmātmako loko brahma-lokaḥ sac-cid-ānanda-  
rūpatvāt | brahmaṇo bhagavato loka iti vā | mūrdhabhiḥ satya-lokas tu brahma-lokaḥ  
sanātanah [BhP 2.5.38] iti dvitīyāt | tathā ca ṭikā –brahma-loko vaikuṅṭhākhyah |  
sanātano nityah | na tu sṛjyah prapañcāntarvartī | ity eṣā | śrutiś ca eṣa brahma-lokaḥ |  
eṣa ātma-lokaḥ | iti |

sa ca brahmarṣi-gaṇa-sevitaḥ | brahmāṇi mūrtimanto vedāḥ | ṛṣayaś ca śrī-nāradādayaḥ  
| gaṇāś ca śrī-garuḍa-viṣvaksenādayaḥ | taiḥ sevitaḥ | evaṁ nityāśritān ukhvā tad-  
gamanādhikāriṇa āha | tatra brahma-loke umayā saha vartata iti somaḥ śrī-śivas tasya  
gatiḥ |

sva-dharma-niṣṭhaḥ śata-janmabhiḥ pumān  
viriñcatām eti tataḥ param hi mām |  
avyākṛtaṁ bhāgavato 'tha vaiṣṇavaṁ  
padaṁ yathāhaṁ vibudhāḥ kalātyaye || [BhP 4.24.29] iti caturthe śrī-rudra-gītam |

someti supām sulug ity ādinā ṣaṣṭhyā luk chāndasaḥ | tata uttaratrāpi gatir ity  
asyānvayaḥ | jyotir brahma tad-aikātmya-bhāvānām muktānām ity arthaḥ |

nanu tādṛśām api sarveśām kintu mahātmanām mahāśayānām mokṣānādaratayā  
bhajatām śrī-sanakādi-tulyānām ity arthaḥ |

muktānām api siddhānām nārāyaṇa-parāyaṇaḥ  
sudurlabhaḥ praśāntātmā koṭiṣv api mahā-mune || [BhP 6.14.5] iti ṣaṣṭhāt |

yoginām api sarveśām madgatenāntarātmanā |  
śraddhāvān bhajate yo mām sa me yuktatamo mataḥ || [Gītā 6.47] iti gītābhyas ca |

teṣv eva mahattva-paryavasanāt | tasya ca brahma-lokasyopari sarvordhva-pradeśe  
gavām lokaḥ śrī-goloka ity arthaḥ | tam ca golokaṁ sādhyāḥ prāpañcika-devānām  
prasādhanīyā mūla-rūpā nitya-tadīya-deva-gaṇāḥ pālayanti dik-pālatayā vartante te ha  
nākāṁ mahimānaḥ sacantaḥ yatra pūrve sādhyāḥ santi devāḥ [Rk 10.90.16] iti śruteḥ |

tatra pūrve ye ca sādhyā viśve devāḥ sanātanāḥ |  
te ha nākaṁ mahimānaḥ sacantaḥ śubha-darśanaḥ || iti mahā-vaikuṅṭha-varṇane  
pādmottara-khaṇḍāc ca |

yad vā tad bhūri-bhāgyam iha janma kim apy aṭavyām yad gokule'pi [BhP 10.14.34] iti  
śrī-brahma-stavānusāreṇa tad-vidha-parama-bhaktānām api sādhyās tādr̥ṣa-siddhi-  
prāptaye prāsādhanīyāḥ śrī-gopī-prabhṛtayas taṁ pālayanti |

tad evaṁ sarvopari-gatatve'pi | hi prasiddhau | sa śrī-golokaḥ sarva-gataḥ śrī-nārāyaṇa  
iva prāpañcikāprāpañcika-vastu-vyāpakaḥ | kaiścit krama-mukti-vyavasthayā tathā  
prāpyamāno'py asau dvitīya-skandha-varṇita-kamalāsana-dr̥ṣṭa-vaikuṅṭhavat śrī-vraja-  
vāsinbhir atrāpi yasmād dr̥ṣṭa iti bhāvaḥ |

ataeva mahān bhagavad-rūpa eva | mahāntaṁ vibhum ātmānam [KaṭhU 2.22] iti  
śruteḥ | tatra hetuḥ | mahākāśaḥ parama-vyomākhyāḥ brahma-viśeṣaṇa-lābhād ākāśa-  
tal-liṅgād [Vs 1.1.22] iti nyāya-prasiddheś ca | tad-gata-brahmākārodāyāntaram eva  
vaikuṅṭha-prāpteḥ yathājāmilasya | tad evam upary upari sarvopary api virājamāne  
tatra śrī-goloke'pi tava gatiḥ | śrī-govinda-rūpeṇa kriḍā vartata ity arthaḥ |

ataeva sā ca gatiḥ sādharmaṇī na bhavati kintu tapomayī | tapo'trānavacchinnaiśvaryaṁ  
sahasra-nāma-bhāṣye'pi paramaṁ yo mahat tapaḥ ity atra tatra vyākhyātam | sa  
tapo'tapyata iti parameśvara-viśayaka-śruteḥ | aiśvaryaṁ prakāśayad iti tatrārthaḥ |  
ataeva brahmādi-durvitarkyatvam apy āha yām iti | adhunā tasya śrī-goloka ity ākhyā  
bījam abhivyañjayati gatiḥ iti | brāhmye brahma-loka-prāpake tapasi viṣṇu-viśayaka-  
manaḥ-praṇidhāne yuktānām yata-cittānām tat-prema-bhaktānām ity arthaḥ | yasya  
jñāna-mayaṁ tapaḥ iti śruteḥ | brahma-loka-vaikuṅṭha-lokaḥ | parā prakṛtyatītā |  
gavām vraja-vāsi-mātrāṇām mocayan vraja-gavām dina-tāpam [BhP 10.35.25] ity-  
uktānusāreṇa atraiva nighnatopadravān gavām ity uktyā ca goloka-vāsi-mātrāṇām  
svatas tad-bhāva-bhāvitānām ca sādhana-vaśād ity arthaḥ | atas tad-bhāvasya  
durlabhatvād durārohā | tad evaṁ golokaṁ varṇayitvā tasya gokulena sahābhedaṁ āha  
sa tv iti |

sa eva tu sa loko dhṛto rakṣitaḥ śrī-govardhanoddharaṇeṇeti | evam eva mokṣa-  
dharma-śrī-nārāyaṇīyopākhyāne śrī-bhagavad-vākyam –

evaṁ bahu-vidhai rūpaiś carāmiha vasundharām |  
brahma-lokaṁ ca kaunteya golokaṁ ca sanātanam || [Mbh 12.330.68] iti |

tathā ca mṛtyu-saṅjaya-tantre --

ekadā sāntarīkṣāc ca vaikuṅṭhaṁ svecchayā bhuvi |  
gokulatvena saṁsthāpya gopīmaya-mahotsavā |  
bhakti-rūpām satām bhaktim utpāditavatī bhṛsam || iti |

evaṁ nārada-pañcarātre vijayākhyāne –

tat sarvopari goloke śrī-govindaḥ sadā svayam |  
viharet paramānandī gopī-gokula-nāyakaḥ || iti |

tathā ṛkṣu cāyam eva pradīṣṭaḥ –

tām vām vāstūny uśmasi gamadhyai  
yatra gāvo bhūri-śṛṅgā ayāsaḥ |  
atrāha tad urugāyasya vṛṣṇaḥ  
paramaṁ padam avabhāti bhūri || iti |

vyākhyātaṁ ca – tām tāni vām yuvayoḥ kṛṣṇa-rāmayor vāstūni līlā-sthānāni  
gamadhyai prāptuṁ uśmasi kāmayāmahe | tāni kim viśiṣṭāni ? yatra yeṣu bhūri-śṛṅgā  
mahā-śṛṅgyo gāvo bahu-śubha-lakṣaṇā iti vā | ayāsaḥ śubhāḥ | **ayaḥ śubhāvaho vidhir**  
ity **amarah** | devāsa itivat jasantaṁ padam | atra bhūmau tal-loke vede ca prasiddham  
śrī-golokākhyam urugāyasya svayam bhagavato tac-caraṇāravindasya paramaṁ  
prapañcātitaṁ padaṁ sthānaṁ bhūri bahudhā avabhātīty āha veda iti |

**yajuḥsu** – mādhyandiniyā stūyate dhāmāny uśmasi ity ādau | **viṣṇoḥ paramaṁ padam**  
**avabhātīti bhūri**ti cātra prakārāntaraṁ paṭhanti śeṣaṁ samānam ||5||

evam jyotir-mayo devaḥ sad-ānandaṁ parāt paraḥ |  
ātmārāmasya tasyāsti prakṛtyā na samāgamaḥ ||6||

atha mūla-vyākhyām anusarāmaḥ | virāṭ-tad-antaryāminor abheda-vivakṣayā puruṣa-  
sūktādāv eka-puruṣatvaṁ yathā nirūpitaṁ, tathā goloka-tad-adhiṣṭhātror apy āha  
evam iti | devo golokas tad-adhiṣṭhāṭṛ-śrī-govinda-rūpaḥ | sadānandaṁ iti tat-  
svarūpam ity arthaḥ | napuṁsakatvaṁ **vijñānam ānandaṁ brahma** iti **śruteḥ** |  
ātmārāmasya anya-nirapekṣasya prakṛtyā māyayā na samāgamaḥ | yathoktaṁ dvitīye –  
na yatra māyā kim utāpare harer anuvratā yatra surāsurārcitāḥ [BhP 2.9.10] ||6||

māyayāramamāṇasya na viyogas tayā saha |  
ātmanā ramayā reme tyakta-kālam sisṛkṣayā |  
niyatīḥ sā ramā devi tat-priyā tad-vaśam tadā ||7||

atha prapañcātmanas tad-amśasya puruṣasya tu na tādrṣatvam ity āha māyayeti |  
prakṛta-pralaye'pi tasmimś tasyālayāt yasyāmsāmśā-bhāgenety ādeḥ |

nanu tarhi jīvat-tal-liptatvena anīśvaratvaṁ syāt ? tatrāha ātmaneti | sa tu ātmanā  
antarvṛtyā tu ramayā svarūpa-śaktyaiva reme ratiṁ prāpnoti | bahir eva māyayā sevya  
ity arthaḥ |

eṣa prapanna-varado ramayātma-śaktyā  
yad yat kariṣyati gṛhīta-guṇāvatārah || [BhP 3.9.23] iti **ṛtīye** brahma-stavāt |

atra –māyām vyudasya cic-chaktyā kaivalye sthita ātmani [BhP 1.7.23] iti **prathame**  
śrīmad-arjuna-vacanāt | tarhi tat-preraṇam vinā katham sṛṣṭis tatrāha | sisṛkṣayā  
sraṣṭum icchayā tyaktaḥ sṛṣṭy-artham prahitaḥ kālaḥ yasmāt ramaṇāt tādṛśam yathā  
syāt tathā reme | prathamānta-pāṭhas tu sugamaḥ | tat prabhāva-rūpeṇa tenaiva sā  
sidhyatīti bhāvaḥ |

prabhāvam pauraṣam prāhuḥ kālam eke yato bhayam [BhP 3.26.16]

kāla-vṛtṭyā tu māyāyām guṇa-mayyām adhokṣajah |  
puruṣeṇātma-bhūtena vīryam ādhatta vīryavān || [BhP 3.5.26] iti ca **tṛtīyāt** |

nanu ramaiva sā kā tatrāha niyatir ity ardhena | niyamyate svayam bhagavatyeva  
nityatā bhavatīti niyatiḥ svarūpa-bhūtā tac-chaktiḥ | devī dyotamānā sva-prakāśa-rūpā  
ity arthaḥ | tad-uktaṁ **dvādaśe – anapāyini bhagavatī śrīḥ sāksād ātmano hareḥ** [BhP  
12.11.20] iti | ṭikā ca -- **anapāyini hareḥ śaktiḥ | tatra hetuḥ sāksād ātmana iti**  
**svarūpasya cid-rūpatvāt tasyās tad-abhedād ity arthaḥ | ity eṣā |**

atra sāksāt-śabdena vilajjamānayā yasya sthātum iksā-pathe'muyā ity "dy-uktyā māyā  
neti dhvanitam | tatrānapāyitvam yathā **viṣṇu-purāṇe**

nityaiva sā jagam-mātā viṣṇoḥ śrīr anapāyini  
yathā sarva-gato viṣṇus tathaveyam dvijottamaḥ || [ViP 1.8.17] iti |

evam yathā jagat-svāmī deva-devo janārdanaḥ |  
avatāram karoty eṣā tathā śrīs tat-sahāyini || [ViP 1.9.142] iti ca |

devatve deva-dehā sā mānuṣatve ca mānuṣi |  
harer dehāṅ-rūpām vai karoty eṣātmanas tanum || [ViP 1.9.145] iti ca |

**hayaśīrṣa-pañcarātre – na viṣṇunā vinā devī na hariḥ padmajām vinā** iti || 7 ||

**tal-liṅgam bhagavān śambhur jyoti-rūpaḥ sanātanaḥ |  
yā yoniḥ sāparā śaktiḥ kāmo bījam mahad dhareḥ ||8||**

nanu kutrāpi śiva-śaktyoḥ kāraṇatā śrūyate, tatra virād-varṇanavat kalpanayeti tad-  
aṅga-viśeṣatvenāha – tal-liṅgam iti | yasyāyutāyutāmśāmsē viśva-śaktir iyam sthitā iti  
viṣṇu-purāṇānusāreṇa prapañcātmanas tasyamahā-bhagavad-amśasya svāmīśa-jyotir-  
ācchannatvād aprakāṣa-rūpasya puruṣasya liṅgam liṅga-sthānīyaḥ yaḥ  
prapañcotpādako'mśaḥ sa eva śambhuḥ | anyas tu tad-āvirbhāva-viśeṣatvād eva  
śambhur ucyate ity arthaḥ | vakṣyate ca **kṣīram yathā dadhi-vikāra-viśeṣa-yogād**  
**sañjāyate na tu tataḥ pṛthag asti hetor** ity ādi |

tathā tasya vīryāvadhāna-sthāna-rūpāyā māyāyā apy aprakāṣa-rūpāyā yā yonir yoni-  
sthāniyo'mśaḥ saivāparā pradhānākhyā śaktir iti pūrvavat | tatra ca hares tasya



puruṣākhyā-hary-amśasya kāmo bhavati sṛṣṭy-arthaṁ tad-didiṅkṣā jāyate ity arthaḥ |  
tataś ca mahad iti sa-jīva-mahat-tattva-rūpaṁ tu māyāyām iti tṛtīyāc ca || 8 ||

**liṅga-yony-ātmikā jātā imā māheśvarī-prajāḥ ||9||**

vastutas tu pūrvābhīprāyatvam evety āha liṅgety ardhena | māheśvarīḥ māheśvaryaḥ  
|| 9 ||

**śaktimān puruṣaḥ so 'yam liṅga-rūpī maheśvaraḥ |  
tasminnāvīrabhūllīṅge mahā-viṣṇur jagat-patiḥ ||10||**

śaktimān ity ardhena tad evānūdyā tasmin pūrvoktāprakāṣa-rūpasya prakāṣa-  
rūpatayāpunar abhivyaktir ity āha tasminn ity ardhena | tasmāl liṅga-rūpī  
prapañcotpādakas tad-amśo'pi śaktimān puruṣocyate | maheśvaro'py ucyate tataś ca  
tasmin bhūta-sūkṣma-paryantatām prāpte liṅge svayam tad-amśī mahā-viṣṇur  
āvīrabhūt prakāṣa-rūpeṇāvīrabhavati | yato jagatām sarveṣām parāvareṣām jīvanām sa  
eva patir iti || 10 ||

**sahasra-śīrṣā puruṣaḥ sahasrākṣaḥ sahasra-pāt |  
sahasra-bāhur viśvātmā sahasrāmśaḥ sahasra-sūḥ ||11||**

tad evaṁ rūpaṁ vivṛṇoti sahasra-śīrṣeti | sahasram amśā avatārā yasya sa sahasrāmśaḥ  
| sahasram sūte sṛjati yaḥ sa sahasra-sūḥ | sahasra-śabda-sarvatṛsaṅkhyatā-paraḥ |  
dvitīye ca tasyaiva rūpaṁ idam uktam -- [ādyo'vatāraḥ puruṣaḥ parasya](#) [BhP 2.6.42] iti  
| asya ṭikāyām – [yasya sahasra-śīrṣety ukto līlā-vigrahaḥ parasya bhūmnaḥ](#)  
[ādyo'vatāraḥ](#) iti ||11||

**nārāyaṇaḥ sa bhagavān āpas tasmāt sanātanāt |  
āvīrāsīt kāraṇārṇo nidhiḥ saṅkarṣaṇātmakaḥ |  
yoga-nidrām gatas tasmin sahasrāmśaḥ svayam mahān ||12||**

ayam eva kāraṇārṇavaśāyīty āha nārāyaṇa iti sārđhena | tāḥ āpa eva kāraṇārṇo-nidhir  
āvīrāsīt sa tu nārāyaṇaḥ saṅkarṣaṇātmakaḥ iti | pūrvam golokāvaraṇatayā yaś  
caturvyūha-madhye saṅkarṣaṇaḥ sammataḥ tasyaivāmśo'yam ity arthaḥ | tad uktam –

[āpo nārā iti proktā āpo vai nara-sūnavah |  
tasya tā ayanam pūrvam tena nārāyaṇaḥ smṛtaḥ](#) ||12||

**tad-roma-bila jāleṣu bījaṁ saṅkarṣaṇasya ca |  
haimāny aṅḍāni jātāni mahā-bhūtāvṛtāni tu ||13||**

tasmād eva brahmāṅḍānām utpattim āha tad rometi | tad iti tasyety arthaḥ tasya  
saṅkarṣaṇātmakasya yad bījaṁ yoni-śaktāvadhyaś taṁ tad eva pūrvam bhūta-sūkṣma-  
paryantatām prāptaṁ sat paścāt tasya loma-bila-jāleṣu vivareṣu antarbhūtaṁ ca sat

haimāni aṅḍāni jātāni tāni cāpañcī-kṛtāmśaiḥ mahābhūtair jātānīty arthaḥ | tad uktam  
daśame brahmaṇā –

kvedṛg-vidhāviganitāṅḍa-parāṇu-caryā-  
vātādhva-roma-vivarasya ca te mahitvam || [BhP 10.14.11] iti |

ṛtīye ca –

vikāraiḥ sahito yuktair viśeṣādibhir āvṛtaḥ |  
āṅḍakośo bahir ayam pañcāsat-koṭi-viṣṭraḥ ||  
daśottarādhikair yatra praviṣṭaḥ paramāṇuvat |  
lakṣyate 'ntar-gatās cānye koṭiśo hy aṅḍa-rāśayaḥ || [BhP 3.11.39-40] iti ||13||

praty-aṅḍam evam ekāmśād ekāmśād viśati svayam |  
sahasra-mūrdhā viśvātmā mahā-viṣṇuḥ sanātanaḥ ||14||

tataś ca teṣu brahmāṅḍeṣu pṛthak pṛthak svarūpaiḥ svarūpāntaraiḥ sa eva praviveśety  
āha praty-aṅḍam iti | ekāmśād ekāmśād ekenaikenāmśenety arthaḥ || 14 ||

vāmāṅḍāśrjad viṣṇuṁ dakṣiṇāṅḍāśrjaprajāpatim |  
jyotir-liṅga-mayaṁ śambhuṁ kūrca-deśād avāśrjat ||15||

punaḥ kim cakāra tatrāha – vāmāṅḍāśrjā ity aha | viṣṇv-ādaya ime sarveṣāṁ eva  
brahmāṅḍānāṁ pālakādayaḥ prati brahmāṅḍāntaḥ sthitānāṁ viṣṇv-ādīnāṁ  
svāmśānāṁ prayoktāraḥ | yathā prati-brahmāṅḍe tathā adhi brahmāṅḍa-maṅḍalam  
abhyupagantavyam iti bhāvaḥ | yeṣu prajāpatir ayam hiraṇyagarbha-rūpa eva na tu  
vakṣyamāṇa-caturmukha-rūpa eva, so'yaṁ tat-tad-āvaraṇa-gata-tat-tad-devānāṁ  
sraṣṭeti | viṣṇu-śambhū api tat-tad-pālana-samhāra-kartārau jñeyau | kūrca-deśāt  
bhruvor madhyāt | eṣāṁ jalāvaraṇa eva sthānāni jñeyāni || 15 ||

ahaṅkārātmakam viśvam tasmād etad vyajāyata ||16||

tatra śambhoḥ kāryāntaram apy āha ahaṅkārātmakam ity ardhena | etad viśvam  
tasmād evāhaṅkārātmakam vyajāyata babhūva | viśvasyāhaṅkārātmakatā tasmāj jātety  
arthaḥ sarvāhaṅkārādhiṣṭhāṛtvāt tasya || 16 ||

atha tais tri-vidhair veśair lilām udvahataḥ kila |  
yoga-nidrā bhagavatī tasya śrīr iva saṅgatā ||17||

brahmāṅḍa-praviṣṭasya tu tat-tad-rūpasya lilām āha atha tair ity ādi | tais tat sadṛśais  
trividhaiḥ prati-brahmāṅḍa-gata-viṣṇv-ādibhir veśai rūpair lilām brahmāṅḍāntargata-  
pālānādi-rūpām udvahato brahmāṅḍāntargata-puruṣasyeti tām udvahati | tasminn ity  
arthaḥ | yoga-nidrā – pūrvokta-mahā-yoga-nidrāmśa-bhūtā bhagavatī svarūpānanda-  
samādhimayatvād antarbhūta-sarvaiśvaryā saṅgatā śrīr iveti | tatra yathā śrīr apy  
amśena saṅgatā tathā sāpīty arthaḥ ||17||

siṣṛkṣāyām tato nābhes tasya padmaṁ viniryayau |  
tan-nālaṁ hema-nalinaṁ brahmaṇo lokam adbhutam ||18||

tataś ca siṣṛkṣāyām iti | nālaṁ nāla-yuktaṁ tad-dhema-nalinaṁ brahmaṇo janma-  
śayanayoḥ sthānatvāt loka ity arthaḥ ||18||

tattvāni pūrva-rūdhāni kāraṇāni parasparam |  
samavāyāprayogāc ca vibhinnāni pṛthak pṛthak ||  
cic-chaktyā sajjamāno 'tha bhagavān ādi-pūruṣaḥ |  
yojayan māyayā devo yoga-nidrām akalpayat ||19||

tathā asaṅkhya-jīvātmakasya samaṣṭi-jīvasya prabodhaṁ vaktuṁ punaḥ  
kāraṇārṇonidhi-śāyinas tṛtīya-skandhoktānusāriṇīm sṛṣṭi-prakriyām vivṛtyāha –  
tattvānīti trayeṇa | tatra dvayam āha – māyayā sva-śaktyā parasparam tattvāni yojayann  
iti yojanānantaram eva nirīhatayā yoga-nidrām eva svīkṛtavān ity arthaḥ || 19 ||

yojayitvā tu tāny eva praviveśa svayam guhām |  
guhām praviṣṭe tasmims tu jīvātmā pratibudhyate ||20||

atha tṛtīyam āha yojayitveti | yojayitvā tad yojanā-yoga-nidrayor antarāle ity arthaḥ |  
guhāḥ virāḍ-vigraham | pratibudhyate pralaya-svāpāj jāgarti || 20 ||

sa nityo nitya-sambandhaḥ prakṛtiś ca paraiva sā ||21||

jīvasya svābhāvikī sthitim āha sa nity ity ardhneneti | nityo'nādy-ananta-kāla-bhāvī  
nitya-sambandho bhagavatā saha samavāyo yasya saḥ | sūryeṇa tad-raśmi-jālasyeveti  
bhāvaḥ |

yat-tatastham tu cid-rūpaṁ sva-samvedyād vinirgatam |  
rañjitaṁ guṇa-rāgeṇa sa jīva iti kathyate || iti nārada-pañcarātrāt |

mamaivāmsō jīva-loke jīva-bhūtaḥ sanātanaḥ || iti śrī-gītopaniṣadbhyaś ca |

ataeva prakṛtiḥ sāksi-rūpeṇa svarūpa-sthita eva | sva-pratibimba-rūpeṇa pramāṭṛ-  
rūpeṇa prakṛtim iva prāptaś cety arthaḥ | prakṛtiṁ viddhi me parām jīva-bhūtām iti  
śrī-gītāsv eva | dvā suparṇā sayujā sakhāyā iti śrutiś ca nitya-svarūpaṁ darśayati || 21 ||

evam sarvātma-sambandham nābhyām padmaṁ harer abhūt |  
tatra brahmābhavad bhūyaś catur-vedi catur-mukhaḥ ||22||

atha tasya samaṣṭi-jīvāsthānaṁ guhā-praviṣṭāt puruṣād udbhūtam ity āha evam iti |  
tataḥ samaṣṭi-dehābhimāninas tasya hiraṇya-garbha-brahmaṇas tasmāt bhoga-  
vighrahotpattim āha tatreti || 22 ||

sa jāto bhagavac-chaktyā tat-kālam kila coditaḥ |

sisṛkṣāyām matim cakre pūrva-saṁskāra-saṁskṛtaḥ |  
dadarśa kevalam dhvāntam nānyat kim api sarvataḥ ||23||

atha tasya caturmukhasya ceṣṭām āha sa jāta ity sār dhena | spaṣṭam || 23 ||

uvāca puratas tasmai tasya divya sarasvatī |  
kāmaḥ kṛṣṇāya govinda he gopī-jana ity api |  
vallabhāya priyā vahner mantram te dāsyati priyam ||24||

atha tasmin pūrvopāsana-bhāgya-labdham bhagavat-kṛpām āhovāceti sār dhena |  
spaṣṭam || 24 ||

tapas tvam tapa etena tava siddhir bhaviṣyati ||25||

etad eva sparśesu yat ṣoḍaśam ekavimśam iti tṛtīya-skandhānusāreṇa yojayati tapa  
tvam ity ardhena | spaṣṭam || 25 ||

atha tepe sa suciram pṛṇan govindam avyayam |  
śvetadvīpa-patim kṛṣṇam goloka-stham parāt param ||  
prakṛtyā guṇa-rūpiṇyā rūpiṇyā paryupāsitam |  
sahasra-dala-sampanne koṭi-kiñjalka-brṁhite ||  
bhūmīś cintāmaṇis tatra karṇikāre mahāsane |  
samāsīnam cid-ānandam jyoti-rūpam sanātanam ||  
śabda-brahma-mayam veṇum vādayantam mukhāmbuje |  
vilāsini-gaṇa-vṛtam svaiḥ svair amśair abhiṣṭutam ||26||

sa tu tena mantreṇa sva-kāmanā-viśeṣānusārāt sṛṣṭikṛt-śakti-viśiṣṭatayā vakṣyamāṇas  
tavānusārāt gokulākhyā-pīṭha-gatatayā śrī-govindam upāsītavān ity āha -- atha tepe ity  
ādi caturbhiḥ | guṇa-rūpiṇyā sattva-rajasa-tamo-guṇa-mayyā rūpiṇyā mūrtimatayā  
paryupāsitam paritas tad gokulād bahiḥ-sthitayopāsitam dhyānādinā arcitam | [māyā  
parety abhimukhe ca vilajjamānā](#) [BhP 2.7.47] iti | [balim udvahanty ajayā nimīṣā](#) iti ca  
[śrī-bhāgavatāt](#) | amśais tad-āvaraṇa-sthaiḥ parikaraiḥ || 26 ||

atha veṇu-ninādasya trayī-mūrti-mayī gatiḥ |  
sphurantī praviveśāsu mukhābjāni svayambhavaḥ ||  
gāyatrīm gāyatas tasmād adhigatya sarojajah |  
saṁskṛtas cādi-guṇuṇā dvijatām agamat tataḥ ||27||

tad evam dīkṣataḥ parastād eva tasya dhruvasyeva dvijatva-saṁskāras tad-ārādhitāt  
tan-mantrārdhidevāj jātaḥ ity āha atha veṇv iti dvayena | trayī-mūrtir gāyatrī veda-  
mātrtvāt | dvitīya padye tasya eva vyaktibhāvitvāc ca | tan-mayī gatiḥ paripātī |  
mukhābjāni praviveśety aṣṭa-karṇaiḥ praviveśety arthaḥ | ādi-guruṇā śrī-kṛṣṇena ||27||

trayā prabuddho 'tha vidhir vijñāta-tattva-sāgarah |  
tuṣṭāva veda-sāreṇa stotreṇānena keśavam ||28||

tataś ca trayīm api tasmāt prāpya tam eva tuṣṭāveti āha trayyeti | keśān amśūna vayati  
vistārayatīti keśavas tam |

amśavo ye prakāśante mam te keśa-samjñitāḥ |  
sarvajñāḥ keśavam tasmān mām āhur muni-sattamāḥ ||

iti **sahasra-nāma-bhāṣya**oṭthāpita-keśava-niruktau **bhārata**-vacanāt || 28 ||

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-  
lakṣāvṛteṣu surabhir abhipālayantam |  
lakṣmi-sahasra-śata-sambhrama-sevyamānaṁ  
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi ||29||

stutim āha cintāmaṇīty ādibhiḥ | tatra goloke'smin mantra-bhedena tad-eka-deśeṣu  
bṛhad-dhyāna-mayādiṣv ekasyāpi mantrasya rāsa-mayādiṣu ca pīṭheṣu satsv api  
madhyasthatvena mukhyatayā prathamam golokākhyā-pīṭha-nivāsa-yogya-lilayā stauti  
cintāmaṇīty ekena |

abhi sarvato-bhāvena vana-nayana-cāraṇa-go-sthānānāyana-sambhālana-prakāreṇa  
pālayantam sa-snehaṁ rakṣantam | kadācid rahasi tu vailakṣaṇyam ity āha lakṣmīti  
lakṣmyo'tra gopa-sundarya eveti vyākhyātam eva ||29||

veṇuṁ kvaṇantam aravinda-dalāyatākṣam-  
barhāvataṁsam asitāmbuda-sundarāṅgam |  
kandarpa-kotī-kamaṇīya-viśeṣa-śobhaṁ  
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi ||30||

tad evam cintāmaṇi-prakara-sadma-mayīm kathā-gānaṁ nāṭyam gamanam apīti  
vakṣyamānānusāreṇa golokhākhyā-vilakṣaṇa-pīṭha-gatām līlām ukṭvā eka-sthāna-  
sthitikām kathā-gānādi-rahitām bṛhad-dhyānādi-dṛṣṭām dvitīya-pīṭha-gatām līlām āha  
veṇum iti dvayena | veṇum iti tatra spaṣṭam ||30||

ālola-candraka-lasad-vanamālya-vaṁśi-  
ratnāṅgadam praṇaya-keli-kalā-vilāsam |  
śyāmaṁ tri-bhaṅga-lalitāṁ niyata-prakāśam  
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi ||31||

āloleṭy ādi | praṇaya-pūrvako yaḥ keli-parihāsas tatra yā vaidagdhi saiva vilāso yasya  
tam, **drava-keli-parihāsā** ity **amarah** ||31||

aṅgāni yasya sakalendriya-vṛtti-manti  
paśyanti pānti kalayanti ciram jaganti |  
ānanda-cinmaya-sad-ujjala-vigrahasya  
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi ||32||

tad evaṃ līlā-dvayam ukṭvā paramācintya-śaktyā vaibhava-viśeṣān āha aṅgānīti  
caturbhiḥ | tatra śrī-vigrahasya aṅgāni hasto'pi draṣṭuṃ śaknoti, cakṣur api pālayitum  
pārayati, tathā anyad anyad apy aṅgam anyad anyat kalayitum prabhavatīti | evam  
evoktaṃ – [sarvataḥ pāṇi-pādaṃ tat sarvato'kṣi-śiro-mukham](#) ity ādi | jagantīti | līlā-  
parikareṣu tat-tad-aṅgaṃ yathā-svam eva vyavaharatīti bhāvaḥ | tatra ca tasya  
vigrahasya vailakṣaṇyam eva hetur ity āha ānandeti ||32||

advaitam acyutam anādim ananta-rūpam  
ādyam purāṇa-puruṣam nava-yauvanaṃ ca |  
vedeṣu durlabham adurlabham ātma-bhaktau  
govindam ādi-puruṣam tam aham bhajāmi ||33||

vailakṣaṇyam eva puṣṇāti advaitam iti tribhiḥ | advaitam pṛthivyā mayam advaito  
rājetvad atulyam ity arthaḥ | vismāpanam svasya ca tṛtīya-sthasyoddhava-vākyāt |  
acyutam

[na cyavante hi yad bhaktāḥ mahatyām pralayāpadi |](#)  
[ato'cyuto'khile loke sa ekaḥ sarvago'vyayaḥ ||](#) iti [kāśī-kāṇḍa](#)-vacanāt |

[kaṃso batādyākṛtam ety anugrahaṃ](#)  
[drakṣye'ṅghri-padmaṃ prahito'munā hareḥ |](#)  
[kṛtāvātārasya duratyayaṃ tamaḥ](#)  
[pūrve'taran yan nakha-maṇḍala-tviṣā ||](#)

yad-arcitam brahma-bhavādibhiḥ suraiḥ śriyā ca ity ādi [daśama](#)-sthākṛūra-vākyān |

[yā vai śriyārcitam ajādibhir āpta-kāmair](#)  
[yogeśvarair api yad ātmani rāsa-goṣṭhyām |](#)  
[kṛṣṇasya tad bhagavataś caraṇāravindaṃ](#)  
[nyastam staneṣu vijahuḥ parirabhya tāpam ||](#) [BhP 10.47.62] iti śrīmad-uddhava-  
vākyam |

[darśayāmāsa lokam svam gopānām tamasah param](#) [BhP 10.28.14] ity ukṭvā,

[nandādaya tu tam dṛṣṭvā](#)  
[paramānanda-nirvṛtāḥ |](#)  
[kṛṣṇam ca tatra cchandobhiḥ](#)  
[stūyamānam suvismitāḥ ||](#) [BhP 10.28.17] iti śrī-śuka-vākyāc ca |

anādim ity ādi-trayaṃ yathaikādaśa-sāṅkhya-kathane, [kālo māyā-maye jīvaḥ](#) [BhP  
11.24.27] ity ādau mahā-pralaye sarvavaśiṣṭatvena brahmopadiśya tadāpi tasya  
draṣṭṛtvaṃ svayaṃ bhagavān svasminn āha --

[eṣa sāṅkhya-vidhiḥ proktaḥ samśaya-granthi-bhedanaḥ |](#)

pratilomānulomābhyām parāvara-dṛṣā mayā || [BhP 11.24.29] iti |

purāṇa puruṣaḥ -- ekas tvam ātmā puruṣaḥ purāṇaḥ [BhP 10.14.20] iti brahma-vākyāt  
gūḍhaḥ purāṇa-puruṣo vana-citra-mālyah [BhP 7.15.58] iti māthura-vākyāc ca |

tathāpi nava-yauvanam -- purāpi navaḥ purāṇa iti nirukteḥ | gopyas tapaḥ kim acaran  
yad amuṣya rūpam [BhP 10.44.14] ity ādau | anusavābhinavam iti daśamāt |  
yasyānanam makara-kuṇḍalādi nityotsavam [BhP 9.24.65] iti navamāt | satyam  
śaucam ity ādau saubhaga-kānty-ādīn paṭhitvā,

ete cānye ca bhagavan nityā yatra mahā-guṇāḥ |  
prārthyā mahattvam icchadbhir na viyanti sma karhicit || [BhP 1.16.3] iti prathamāt |

bṛhad-dhyānādau tathā śravaṇāt -- gopa-veśam abhrābham taruṇam kalpa-  
drumāśritam [GTU 1.8] iti tāpanī-śrutau | tad-dhyāne taruṇa-śabdasya nava-yauvana  
eva śobhā vidhānatvena tātparyāt |

vedeṣu durlabham -- bhejur mukunda-padavīm śrutibhir vimrgyām [BhP 10.47.61] iti  
| adyāpi yat-pada-rajah śruti-mrgyam eva [BhP 10.14.34] iti ca śrī-daśamāt |

adurlabham ātma-bhaktau -- bhaktyāham ekayā grāhyaḥ [BhP 11.14.11] ity ekādaśāt |  
pureha bhūman [BhP 10.14.5] ity ādi śrī-daśamāc ca |

yad vā, nanu tasyātulyatve kim iti svārthaḥ | katham vātulyatvam nija-bhaktebhyaḥ  
ātmano dehasyāpi pradānāt | kim vāvaśiṣyata ity āha acyutam iti | nija-bhaktebhya  
ātma-pradānādīnāpi na vidyate cyutir yasya sadaiva eka-rasam ity arthaḥ | tarhi kim  
nārāyaṇam stauṣi tasyaivācyutatvād anādeś ca nety āha anādim iti na vidyate ādir  
yasya yasmād vā sarveṣām parama-kāraṇam svayam tu sva-prakāśam kāraṇa-śūnyam  
ity arthaḥ | nanv ekena katham sarveṣām paripālanam ghaṭate ity ata āha ananteti |  
anantaṁ rūpaṁ yasya | athavā prapañca-gatatvena nāsty anto yasya | athavā anantasya  
rūpaṁ svarūpaṁ yasya | yasmād evāṁśenānantādīnām utpattiḥ |

nanu nārāyaṇād evānantādi prakātya-prasiddhir ity āha ādyam yasya vilāsa-rūpo  
nārāyaṇas tam | nanu jñātam tasyaiva puruṣākhyānam, nety āha purāṇeti yasya vilāsa-  
vapuḥ puruṣākhyas tam nanv āyātam tasya vṛddhatvam ity āha nava-yauvanam iti  
kaīśoram ity arthaḥ | ca-kārāt ya eva purātanaḥ | sa eva kiśora-vayā ity anirvacanatvam  
nityatvam ca | nanu vedeṣu nārāyaṇa eva gīyate ity āha | vedeṣv iti vedais tattvam  
jñāyate cet teṣu sulabham ity arthaḥ | bhaktim vinā na jñāyate ity āha adurlabham iti ||  
33 ||

panthās tu koṭi-śata-vatsara-sampragamyō  
vāyor athāpi manaso muni-puṅgavānām |  
so 'py asti yat-prapada-simny avicintya-tattve  
govindam ādi-puruṣam tam aham bhajāmi ||34||

panthās tv iti prapada-sīmni caraṇāravindayor agre |

citram bataid ekena vapuṣā yugapat pṛthak |  
gṛheṣu dvy-aṣṭa-sāhasram striya eka udāvahat || [BhP 10.69.2]

eko vaśī sarvagaḥ kṛṣṇa īdya  
eko'pi san bahudhā yo'vabhāti | [GTU 1.19] iti **gopāla-tāpanyām** |

tatra siddhāntam āha avicintya-tattve iti | ātmeśvaro'tarkya-sahasra-śaktiḥ iti tṛtīyāt |

acintyāḥ khalu ye bhāvā na tāms tarkena yojayet |  
prakṛtibhyaḥ param yac ca tad acintyasya lakṣaṇam || [Mbh 6.6.11] iti **skāndād  
bhāratāc** ca |

śrutes tu śabda-mūlatvāt [Vs 2.1.27] iti **brahma-sūtrāt** | acintyo hi maṇi-mantra-  
mahauṣadhīnām prabhāvaḥ iti bhāṣya-yukteś ceti bhāvaḥ || 34 ||

eko 'py asau racayituṁ jagad-aṇḍa-koṭim  
yac-chaktir asti jagad-aṇḍa-cayā yad-antaḥ |  
aṇḍāntara-stha-paramāṇu-cayāntara-stham-  
govindam ādi-puruṣam tam aham bhajāmi ||35||

acintya-śaktim āha – eko'py asāv iti |

tāvat sarve vatsa-pālāḥ paśyato'jasya tat-kṣaṇāt |  
vyadrśyanta ghana-śyāmāḥ pīta-kauseya-vāsasaḥ || [BhP 10.13.46]

ity ārabhya taiḥ vatsa-pālādibhir evānanta-brahmāṇḍa-sāmagrī-yuta-tat-tadhi-  
puruṣāṇām tenāvīrbhāvanāt | jagad-aṇḍa-cayā iti **na cāntar na bahir yasya** [BhP  
10.9.13] ity ādeḥ | **aṇor aṇīyān mahato mahīyān** [ŚvetU 3.20] ity ādi **śruteḥ** | **yo'sau  
sarveṣu bhūteṣu āviśya bhūtāni vidadhāti sa vo hi svāmī bhavati** [GTU 2.22] | **yo'sau  
sarva-bhūtātmaṁ gopālaḥ** [GTU 2.94] | **eko devaḥ sarva-bhūteṣu gūḍhaḥ** [GTU 2.96] ity  
ādi **tāpanībhyaḥ** ||35||

yad-bhāva-bhāvita-dhiyo manujās tathaiva  
samprāpya rūpa-mahimāsana-yāna-bhūṣāḥ |  
sūktair yam eva nigama-prathitaiḥ stuvanti  
govindam ādi-puruṣam tam aham bhajāmi ||36||

atha tasya sādḥaka-cayeṣv api bhakteṣu vadānyatvaṁ vadann ity eṣu kaimutyam āha  
yad-bhāveti | yathā samāna-guṇa-sīla-vayo-vilāsa-veśaiś cety āgama-rītyā nitya-tat-  
saṅginām tat sāmīyam śrūyate tathaiva sambhāvyety arthaḥ –

vaireṇa yam nṛpatayaḥ śiśupāla-pauṇḍra-  
śālvādayo gati-vilāsa-vilokanādyaiḥ |



dhyāyanta ākr̥ta-dhiyaḥ śayanāsanādau  
tat-sāmyam āpur anurakta-dhiyām punaḥ kim || [BhP 11.5.48] ity ekādaśāt || 36 ||

ānanda-cinmaya-rasa-pratibhāvitābhis  
tābhir ya eva nija-rūpatayā kalābhiḥ |  
goloka eva nivasaty akhilātma-bhūto  
govindam ādi-puruṣam tam aham bhajāmi ||37||

tat-preyasīnām tu kim vaktavyam, yataḥ parama-śrīṇām tāsām sāhityenaiva tasya tal-  
loke vāsa ity āha ānandeti | akhilānām goloka-vāsinām anyeṣām api priya-vargānām  
ātma-bhūtaḥ parama-preṣṭhatayātmavad avyabhicāry api tābhir eva saha nivasatīti  
tāsām atīśayitvam darśitam | atra hetuḥ – kalābhiḥ hlādinī-śakti-vṛtti-rūpābhiḥ | atrāpi  
vaiśiṣṭyam āha – ānanda-cinmayo yo rasaḥ, parama-prema-maya ujvala-nāmā, tena  
prati bhāvitābhiḥ | pūrvam tāvat tāsām tan-nāmnā rasena so'yam bhāvito vāsito jātaḥ |  
tataś ca tena yāḥ pratibhāvitā jātāḥ, tābhiḥ saha ity arthaḥ | pratīśabdāl labhyate | yathā  
praty-upakṛtaḥ sa ity ukteḥ | tasya prāg-upakāritvam āyāti tadvat tatrāpi nija-rūpatayā  
sva-dāratvenaiva na tu prakāṣa-lilāvat para-dāratva-vyavahāreṇety arthaḥ | parama-  
lakṣmīnām tāsām tat-para-dāratvāsambhavād asya sva-dāratva-maya-rasasya  
kautukāvagunṭhitatayā saumutkaṅthā poṣaṇārtham prakāṣa-lilāyām māyayaiva  
tādṛśatvam vyañjitam iti bhāvaḥ | ya eva ity eva-kāreṇa yat prāpañcika-prakāṣa-lilāyām  
tāsu para-dāratā-vyavahāreṇa nivasati so'yam ya eva tad-aprakāṣa-lilāyām tāsu para-  
dāratā vyavahāreṇa nivasati so'yam ya eva tad-aprakāṣa-lilāspade goloke nija-rūpatā-  
vyavahāreṇa nivasatīti vyajyate | tathā ca vyākhyātam gautamīya-tantre tad-aprakāṣa-  
nitya-lilā-śīlana-daśārṇa-vyākhyāne – aneka-janma-siddhānām ity ādau darśitam eva |  
goloka evety eva-kāreṇa seyam lilā tu kvāpi nānyatra vidyate iti prakāśyate || 37 ||

premāñjana-cchurita-bhakti-vilocanena  
santaḥ sadaiva hṛdayeṣu vilokayanti |  
yam śyāmasundaram acintya-guṇa-svarūpam  
govindam ādi-puruṣam tam aham bhajāmi ||38||

yadyapi goloka eva nivasati tathāpi premāñjaneti | acintya-guṇa-svarūpam api  
premākhyam yad añjana-cchuritavad uccaiḥ prakāśamānam bhakti-rūpa-vilocanam  
tenety arthaḥ | tena pratibimbavad dūrād apy uditam hṛdaye manasy api paśyantīty  
arthaḥ | bhaktir atra samādhiḥ | tad uktaṁ śrī-gītāsu – ye bhajanti tu mām bhaktyā  
mayi te teṣu cāpy aham [Gītā 9.29] iti ||38||

rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan  
nānāvatāram akarod bhuvaneṣu kintu |  
kṛṣṇaḥ svayam samabhavat paramaḥ pumān yo  
govindam ādi-puruṣam tam aham bhajāmi ||39||

sa eva kadācit prapañce nijāmśena svayam avataratīty āha rāmādīnti yaḥ kṛṣṇākhyah  
paramaḥ pumān kalā-niyamena tatra tatra niyatānām eva śaktīnām prakāśena rāmādi-  
mūrtiṣu tiṣṭhan tat-tan-mūrtiḥ prakāśayan nānāvatāram akarot | ya eva svayam

samabhadra avatātāra | tam līlā-viśeṣeṇa govindam santam aham bhajāmīty arthaḥ |  
tad uktam śrī-daśame devaiḥ --

matsyāśva-kacchapa-nṛsimha-varāha-hansa-  
rājanya-vipra-vibudheṣu kṛtāvātāraḥ |  
tvam pāsi nas tri-bhuvanam ca yathādhuneśa  
bhāram bhuvo hara yadūttama vandanam te || [BhP 10.2.40] iti || 39 ||

yasya prabhā prabhavato jagad-aṇḍa-koṭi-  
koṭiṣv aśeṣa-vasudhādi vibhūti-bhinnaḥ |  
tad brahma niṣkalam anantam aśeṣa-bhūtam  
govindam ādi-puruṣam tam aham bhajāmi ||40||

tad evam tasya sarvāvātāritvena pūrṇatvam uktvā svarūpeṇāpy āha yasyeti | dvayor  
eka-rūpatve'pi viśiṣṭatayāvīrbhāvāt śrī-govindasya dharmi-rūpatvam  
aviśiṣṭatayāvīrbhāvāt brahmaṇo dharma-rūpatvam tatha pūrvasya maṇḍala-  
snānīyatvam iti bhāvaḥ | tatra viṣṇu-purāṇam api sampravadata śubhāśrayaḥ sa-  
cittasya sarvagasya tathātmanaḥ [ViP 6.7.76] iti | vyākhyātam ca śrīdhara-svāmibhiḥ –  
sarvagasyātmanaḥ ppara-brahmaṇo apy āśrayaḥ pratiṣṭhā | tad uktam bhagavatā  
brahmaṇo hi pratiṣṭhāham [Gītā 14.27] iti |

ataeva ikādaśe sva-vibhūti-gaṇanāyām tad api svayam gaṇitam --

pṛthivī vāyur ākāśa āpo jyotir aham mahān |  
vikāraḥ puruṣo 'vyaktam rajaḥ sattvam tamaḥ param || [BhP 11.16.37] iti |

ṭikā cātra – param brahma ca ity eṣā | śrī-matsya-devenāpy aṣṭame tathoktam –  
māyām mahimānam ca param brahmeti śabditam [BhP 8.24.38] | ateva śrī-  
yāmunācārya-caraṇair api –

yad-aṇḍāntara-gocaram ca yad  
daśottarāṇy āvaraṇāni yāni ca |  
guṇaḥ pradhānam puruṣaḥ param padam  
parāparam brahma ca te vibhūtayaḥ || [Stotra-ratnam 14] iti |

ataevāha dhruvaś caturthe –

yā nirvṛtis tanu-bhṛtām tava pāda-padma-  
dhyānād bhavaj-jana-kathā-śravaṇena vā syāt |  
sā brahmaṇi sva-mahimany api nātha mā bhūt  
kim tv antakāsi-lulitāt patatām vimānāt || [BhP 4.9.10]

ataevātmārāmāṇām api tad guṇenākarṣaḥ śrūyate |

ātmārāmās ca munayo nirgranthā apy urukrame |

kurvanty ahaitukīm bhaktim itthambhūto guṇo hariḥ || [BhP 1.7.11] iti |

atra viśeṣa-jijñāsā cet śrī-bhāgavata-sandarbhō dr̥śyatām ity alam ativistareṇa || 40 ||

māyā hi yasya jagad-aṇḍa-śatāni sūte  
traiguṇya-tad-viṣaya-veda-vitāyamānā |  
sattvāvalambi-para-sattvaṁ viśuddha-sattvam-  
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi ||41||

tad evaṁ tasya svarūpa-gata-māhātmyaṁ darśayitvā jagad-gata-māhātmyaṁ darśayati  
dvābhyām | tatra bahiraṅga-śakti-māyācintya-kārya-gatam āha māyā hīti | māyā hi  
tasya sparśo nāstīty āha sattveti | sattvasya rajas-tamo-miśrasyāśrayi yat paraṁ tad  
amiśraṁ śuddhaṁ sattvaṁ tasmād api viśuddhaṁ cic-chakti-vṛtti-rūpaṁ sattvaṁ  
yasya tam | tathoktaṁ śrī-viṣṇu-purāṇe –

sattvādayo na santīse yatra ca prākṛtā guṇāḥ |  
sa śuddhaḥ sarva-śuddhebhyaḥ pumān ādyaḥ prasīdatu ||  
hlādinī sandhinī saṁvit tvayy ekā guṇa-saṁśraye |  
hlāda-tāpa-karī miśrā tvayi no guṇa-varjite || [ViP 1.9.44-45] iti |

viśeṣataḥ śrī-bhāgavata-sandarbhē tad idam api vivṛtam asti || 41 ||

ānanda-cinmaya-rasātmatayā manaḥsu  
yaḥ prāṇinām pratiphalan smarātām upetya |  
līlayitena bhuvanāni jayaty ajasram-  
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi ||42||

atha tan-maya-mohanatvam āha ānandeti | ānanda-cin-mayasya ujvalākhyāḥ prema-  
rasaḥ | tad-ātmatayā tad-āliṅgitatayā prāṇinām manaḥsu pratiphalan-sarva-mohana-  
svāmīsa-cchurita-paramāṇu-pratibimbatayākiñcid udayann api smarātām upetyety ādi  
yojyam | yad uktaṁ rāsa-pañcādhyāyāṁ – sākṣān manmatha-manmathaḥ [BhP  
10.32.2] iti, cakṣuṣaś cakṣuḥ [KenaU 1.2] itivat | tad evaṁ tat-kāraṇatve'pi  
smarāveśasya duṣṭatvaṁ jagad-āveśavat ||42||

goloka-nāmni nija-dhāmni tale ca tasya  
devi maheśa-hari-dhāmasu teṣu teṣu |  
te te prabhāva-nicayā vihītās ca yena  
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi ||43||

tad idam prapañca-gataṁ māhātmyam uktvā nija-dhāma-gata-māhātmyam āha  
goloketi | devī-maheśety-ādi-gaṇanaṁ vyutkrameṇa jñeyam | devy-ādīnām yathottara-  
mūrdhārdha-prabhavatvāt tal-lokānām ūrdhvordhva-bhāvitvam iti | golokasya  
sarvordhva-gāmitvaṁ vyāpakatvaṁ ca vyavasthāpitam asti | bhuvī prakāśamānasya  
vṛndāvanasya tu tenābhedaḥ pūrvatra darśitaḥ |

sa tu lokas tvayā kṛṣṇa sīdamānaḥ kṛtātmanā |  
dhṛto dhṛtimatā vīra nighantopdadravān gavām || [HV 62.33] iti |

ity anenābhedenaiiva hi goloka eva nivasatīty eva-kāraḥ saṅghaṭate | yato bhuvi  
prakāśamāne'smin vṛndāvane'pi tasya nitya-vihāritvaṁ śrūyate | yathā **adi-vārāhe** –

vṛndāvanam dvādaśamam vṛndayā parirakṣitam |  
hariṇādhiṣṭhitam tac ca brahma-rudrādi-sevitam ||

tatra ca viśeṣataḥ –  
kṛṣṇa-krīḍā-setu-bandham mahāpātaka-nāśanam |  
valabhīm tatra krīḍārtham kṛtvā devo gadādharah ||  
gopakaiḥ sahitas tatra kṣaṇam ekam dine dine |  
tatraiva ramaṇārtham hi nitya-kālam sa gacchati || iti |

ataeva **gautamīye** śrī-nārada uvāca --

kim idam dvādaśābhikhyam vṛndāraṇyam viśāmpate |  
śrotum icchāmi bhagavan yadi yogo'smi me vada ||

śrī-kṛṣṇa uvāca --  
idam vṛndāvanam ramyam mama dhāmaiva kevalam |  
atra ye paśavaḥ pakṣi-vṛkṣā kīṭā narāmarāḥ |  
ye vasanti mamādhiṣṭhye mṛtā yānti mamālayam ||  
atra yā gopa-kanyās ca nivasanti mamālaye |  
yoginyas tā mayā nityam mama sevā-parāyaṇāḥ ||  
pañca-yojanam evāsti vanam me deha-rūpakam |  
kālindiyam suṣumnākhyā paramāmṛta-vāhinī ||  
atra devās ca bhūtāni vartante sūkṣma-rūpataḥ |  
sarva-deva-mayaś cāham na tyajāmi vanam kvacit ||  
āvirbhāvas tirobhāvo bhaven me 'tra yuge yuge |  
tejo-mayam idam ramyam adṛśyam carma-cakṣuṣā || iti

etad-rūpam evāśritya vārāhādau te nitya-kadambādayo varṇitāḥ | tasmād  
adṛśyamānasyaiva vṛndāvanasya asmad-adṛśya tādrśa-prakāśa-viśeṣa eva goloka iti  
labdham | yadā cāsmad-drśyamāne prakāśe sa-parikaraḥ śrī-kṛṣṇa āvirbhavati tadaiva  
tasyāvatāra ucyate | tadaiva ca rasa-viśeṣa-poṣāya saṁyoga-virahaḥ, punaḥ  
saṁyogādimaya-vicitra-līlā-pāradāryādi-vyavahāraś ca gamyate | yadā tu yathātra yathā  
vānyatra tantra-yāmala-saṁhitā-pañcarātrādiṣu tathā dig-darśanena viśeṣā jñeyāḥ |  
tathā ca **daśame** jayati jananivāso devakī janma-vādaḥ [BhP 10.90.48] ity ādi | tathā ca  
**pādme** nirvāṇa-khaṇḍe śrī-bhagavad-vyāsa-vākye –

paśya tvaṁ darśayiṣyāmi svarūpam veda-gopitam |  
tato'paśyam aham bhūpa bālam kālāmbuda-prabham ||  
gopa-kanyāvṛtam gopam hasantam gopa-bālakaiḥ || iti |

anena atra yā gopa-kanyāś ceti pūrvoktena ca anālabdha-strī-dharma-vayaskatādi-  
bodhakena kanyā-padena tāsām anyādr̥śatvaṁ nirākriyate | tathā ca **gautamīye**  
caturthādhyāye – **atha vṛndāvanam dhyāyet** ity ārabhya tad-dhyānam –

svargād iva paribhraṣṭa kanyakā-śata-maṇḍitam |  
gopa-vatsa-gaṇākīrṇam vṛkṣa-ṣaṇḍaiś ca maṇḍitam ||  
gopa-kanyā-sahasrais tu padma-patrāyatekṣaṇaiḥ |  
arcitam bhāva-kusumais trailokyaika-gurum param || ity ādi |

tad-darśanādikārī ca darśitas tatraiva sad-ācāra-prasaṅge –

ahar-nīsam japen mantram mantrī niyata-mānasah |  
sa paśyati na sandeho gopa-veśa-dharam harim || iti |

ataeva **tāpanyām** brahma-vākyam – **tad u hovāca brahmaṇo'sāv anavaratam me**  
**dhyātaḥ stutaḥ | parārdhānte so'budhyata | gopaveśo me puruṣaḥ purastād**  
**āvīrbabhūva ||** iti tasmāt kṣīroda-śāyy ādy-avatāratayā tasya yat kathanam tat tu tad-  
amśānām tatra praveśāpekṣayā alam ativistareṇa śrī-kṛṣṇa-sandarbhe darśita-careṇa ||  
43 ||

sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā  
chāyeva yasya bhuvanāni bibharti durgā |  
icchānurūpam api yasya ca ceṣṭate sā  
govindam ādi-puruṣam tam aham bhajāmi ||44||

atha prastutam anusarāmaḥ | pūrvam devī-maheśa-hari-dhāmnām uparicara-  
dhāmatvam tasya caritam, samprati tu tat-tad-āśrayatvād eva योगyam iti darśayati  
sṛṣṭi pañcabhiḥ | yathoktam śrutibhiḥ | tvam akaraṇaḥ svarāḍ akhila-kāraka-śakti-  
dharas tava balim udvahanti samadantyajayā nimiṣā iti || 44 ||

kṣīram yathā dadhi vikāra-viśeṣa-yogāt  
sañjāyate na hi tataḥ pṛthag asti hetoḥ |  
yaḥ śambhutām api tathā samupaiti kāryād  
govindam ādi-puruṣam tam aham bhajāmi ||45||

atha krama-prāptam maheśam nirūpayati kṣīram iti | kārya-kāraṇa-bhāva-mātrāmśe  
dr̥ṣṭānto'yam dārṣṭāntika-kāraṇasya nirvikāratvāt cintāmaṇy-ādivat acintya-śaktyaiva  
tad-ādi-kāryatayāpi sthītatvāt | śrutis ca **eko nārāyaṇa evāgra āsīt, na brahmā na ca**  
**śaṅkaraḥ, sa munir bhūtvā samacintayat | tata evaite vyajāyanta viśvo**  
**hiraṇyagarbho'gnir varuṇa-rudrendrāḥ iti tathā sa brahmaṇā sṛjati rudreṇa nāśayati |**  
**so'nutpatti-laya eva hariḥ | kāraṇa-rūpaḥ paraḥ paramānandaḥ |** iti |

śambhor api kāryatvam guṇa-saṁvalanāt | yathoktam śrī-daśame –

harir hi nirguṇaḥ sāksāt puruṣaḥ prakṛteḥ paraḥ  
sa sarva-dṛg upadraṣṭā taṁ bhajan nirguṇo bhavet || [BhP 10.88.5] iti |

etad evoktaṁ – vikāra-viśeṣa-yogād iti | kutracid abhedoktir yā dṛśyate tām api  
samādadhāti tato hetoḥ pṛthaktvaṁ nāstīti | yathoktam **ṛg-veda-śirasi** – **atha nityo deva**  
**eko nārāyaṇaḥ | brahmā nārāyaṇaḥ | śivaś ca nārāyaṇaḥ | śakraś ca nārāyaṇaḥ |**  
**dvādaśādityāś ca nārāyaṇaḥ | vāsavo nārāyaṇaḥ | aśvinī nārāyaṇaḥ | sarve ṛṣayo**  
**nārāyaṇaḥ | kālāś ca nārāyaṇaḥ | diśāś ca nārāyaṇaḥ | adhaś ca nārāyaṇaḥ | ūrdhvaś ca**  
**nārāyaṇaḥ | antar bahiś ca nārāyaṇaḥ | nārāyaṇa evedaṁ sarvaṁ jātaṁ jagatyām jagad**  
ity ādi | dvitīye brahmaṇā tv evam uktaṁ –

srjāmi tan-niyukto 'ham haro harati tad-vaśaḥ |  
viśvaṁ puruṣa-rūpeṇa paripāti tri-śakti-dhṛk || [BhP 2.6.33] iti ||45||

**dīpārcir eva hi daśāntaram abhyupetya**  
**dīpāyate vivṛta-hetu-samāna-dharmā |**  
**yas tādṛg eva hi ca viṣṇutayā vibhāti**  
**govindam ādi-puruṣaṁ tam ahaṁ bhajāmi ||46||**

atha krama-prāptaṁ hari-svarūpam ekaṁ nirūpayan guṇāvatāra-maheśa-prasaṅgād  
guṇāvatāraṁ viṣṇuṁ nirūpayati dīpārcir iti | tādṛktve hetuḥ | vivṛta-heta-samāna-  
dharmeti | yadyai śrī-govindāmsāmsaḥ kāraṇārṇava-śāyī tasya garbhodaka-śāyī, tasya  
cāvatāro'yaṁ viṣṇur iti labhyate tathāpi mahā-dīpāt krama-paramparayātisūkṣma-  
nirmala-dīpasyoditasya | jyoti-rūpatvāmśe yathā tena saha sāmīyam | tathā govindena  
viṣṇur gamyate | sambhos tu tamo'dhiṣṭhānatvāt kajjvala-maya-sūkṣma-dīpa-śikhā-  
sthānīyasya na tathā sāmīyam iti bodhanāya tad ittham ucyate | mahā-viṣṇor api kalā-  
viśeṣatvena darśayīṣyamānatvāt ||46||

**yaḥ kāraṇārṇava-jale bhajati sma yoga-**  
**nidrām ananta-jagad-aṇḍa-sa-roma-kūpaḥ |**  
**ādhāra-śaktim avalambya parām sva-mūrtim**  
**govindam ādi-puruṣaṁ tam ahaṁ bhajāmi ||47||**

atha kāraṇārṇava-śāyinaṁ nirūpayati | ananta-jagad-aṇḍaiḥ saha roma-kūpā yasya saḥ  
| saha-śabdasya pūrva-nipātābhāvaḥ, āṛṣaḥ | ādhāra-śakti-mayīm parām sva-mūrtim,  
śeṣākhyām ||47||

**yasyaika-niśvasita-kālam athāvalambya**  
**jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ |**  
**viṣṇur mahān sa iha yasya kalā-viśeṣo**  
**govindam ādi-puruṣaṁ tam ahaṁ bhajāmi ||48||**

tatra sarva-brahmāṇḍa-pālako yas tavāvatāratayā mahā-brahmādi-sahacaratvena tad-  
atibhinnatvena ca mahā-viṣṇur darśitaḥ | atra ca tam apy evaṁ tat-salakṣaṇatayā

varṇayati | tat-taj-jagad-aṇḍa-nāthā viṣṇv-ādayaḥ jīvanti tat-tad-adhikāritayā jagati  
prakaṭam tiṣṭhanti ||48||

**bhāsvān yathāśma-śakaleṣu niṣeṣu tejaḥ  
svīyam kiyat prakāṭayaty api tadvad atra |  
brahmā ya eṣa jagad-aṇḍa-vidhāna-kartā  
govindam ādi-puruṣam tam aham bhajāmi ||49||**

tad evam devy-ādīnām tad-āśrayakatvam darśayitvā prasaṅga-saṅgatayā brahmaṇas ca  
darśayan atīva-bhinnatayā jīvātvam eva spaṣṭayati bhāsvān iti | bhāsvān sūryo, yathā  
niṣeṣu nitya-svīyatvena vikhyāteṣu āśma-sakaleṣu sūrya-kāntākhyeṣu svīyam kiñcit  
tejaḥ prakāṭayati | api-śabdāt tena tad-upādhikāmsena dāhādi-kāryam svayam eva  
karoti | tathā ya eva jīva-viṣeṣa-kiñcit-tejaḥ prakāṭayati | tena tad-upādhikāmsena  
svayam eva brahmā san jagad-aṇḍe brahmāṇḍe vidhāna-kartā vyaṣṭi-sṛṣṭi-kartā  
bhavātīty arthaḥ | yad vā mahā-brahmaivāyam varṇayate | tad-upalakṣito mahā-śivaś ca  
jñeyaḥ | tatas ca jagad-aṇḍānām vidhāna-kartṛtvam ca yuktam eva | yadyapi durgākhyā  
māyā kāraṇārṇava-śāyina eva karmakarī | yadyapi ca brahma-viṣṇv-ādyā garbhodaka-  
śāyina evāvatārās tathāpi tasya sarvāśrayatayā te'pi tad-āśritatayā gaṇitāḥ | evam  
uttaratrāpi ||49||

**yat-pāda-pallava-yugam vinidhāya kumbha-  
dvandve praṇāma-samaye sa gaṇādhirājaḥ |  
vighnān vihantum alam asya jagat-trayasya  
govindam ādi-puruṣam tam aham bhajāmi ||50||**

atha sarve sarva-vighna-nivāraṇārtham prathamam gaṇapatim stuvantīti tasyaiva stuti-  
yogyatety āśānkayā pratyācaṣṭe yat-pādeti | kaimutyena tad evam dṛḍhikṛtam śrī-  
kapila-devena -- [yat-pāda-niḥsṛta-sarī-pravarodakena tīrthena mūrdhny adhikṛtena  
śivaḥ śivo 'bhūt](#) [BhP 3.28.22] iti || 50 ||

**agnir mahi gaganam ambu marud diśas ca  
kālas tathātma-manasīti jagat-trayāṇi |  
yasmād bhavanti vibhavanti viśanti yam ca  
govindam ādi-puruṣam tam aham bhajāmi ||51||**

tac ca yuktam ity āha agnir mahīti | sarvam spaṣṭam ||51||

**yac-cakṣur eṣa savitā sakala-grahāṇām  
rājā samasta-sura-mūrtir aśeṣa-tejāḥ |  
yasyājñayā bhramati sambhṛta-kāla-cakro  
govindam ādi-puruṣam tam aham bhajāmi ||52||**

kecit sa-vitāram sarveśvaram vadanti yathāha yac-cakṣur iti ya eva cakṣḥ prakāśako  
yasya saḥ |

yad āditya-gataṁ tejo jagad bhāsayate'khilam |  
yac candramasi yac cāgnau tat tejo viddhi māmakam || iti **gītābhyaḥ** |

bhīṣāsmād vātaḥ pavate bhīṣodeti sūryaḥ || ity ādi **śruteḥ** | virāḍ-rūpasyaiva savitr-  
cakṣuṣtvāc ca || 52 ||

dharmo 'tha pāpa-nicayaḥ śrutayas tapāmsi  
brahmādi-kīṭa-patagāvdhayaś ca jīvāḥ |  
yad-datta-mātra-vibhava-prakāṣa-prabhāvā  
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi ||53||

kim bahunā, dharma iti | **ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate** [Gītā  
10.8] iti **śrī-gītābhyaḥ** || 53 ||

yas tv indragopam athavendram aho sva-karma-  
bandhānurūpa-phala-bhājanam ātanoti |  
karmāṇi nirdahati kintu ca bhakti-bhājām  
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi ||54||

ataeva sarveśvaras tu parjanyaavad draṣṭavyaḥ iti nyāyena karmānurūpa-phala-  
dāṭṭvena sāmye'pi bhakte tu pakṣapāta-viśeṣaṁ karotīty āha yas tv indreti |

samo'haṁ sarva-bhūteṣu na me dveṣo'sti na priyaḥ |  
ye bhajanti tu mām bhaktyā mayi te teṣu cāpy aham || [Gītā 9.29] iti |

ananyāś cintayanto mām ye janāḥ paryupāsate |  
teṣāṁ nityābhīyuktānām yoga-kṣemaṁ vahāmy aham || [Gītā 9.22] iti ca **śrī-gītābhyaḥ**  
|| 54 ||

yaṁ krodha-kāma-sahaja-praṇayādi-bhīti-  
vātsalya-moha-guru-gaurava-sevya-bhāvaiḥ |  
sañcintya tasya sadṛśīm tanum āpur ete  
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi ||55||

ya eva ca vairbhyo'py anya-durlabha-phalaṁ dadāti kim uta sva-viṣayaka-kāmādinā  
niṣkāma-śreṣṭhebhyaḥ | tataḥ ko vānyo bhajanīya iti bhajāmiti anta-prakaraṇam  
upasaṁharati yaṁ krodheti | sahaja-praṇayaṁ sakhyam | vātsalya-pitrādy-ucita-  
bhāvaḥ | mohaḥ sarva-vismaraṇa-maya-bhāvaḥ | para-brahmatayāsphūrṭiḥ | guru-  
gauravaṁ svasmin pitṛtvādi-bhāvanāmayam | sevyo'yaṁ memeti bhāvanā dāsyam ity  
arthaḥ | tasya sadṛśīm krodhāveśino'prakṛta-mātrāmśena, tu tat tad bhāvanā yogya-  
rūpa-guṇāṁśa-lābha-tāratamyena tulyam ity arthaḥ | adṛṣṭānyatamaṁ loke śīlaudārya-  
guṇaiḥ samam iti śrī-vāsudeva-vākyasya | **jagad-vyāpāra-varjam** [Vs. 4.4.17] iti  
**brahma-sūtrasya**, prayojyamāne mayi tām śuddhām bhāgavatīm tanum iti śrī-nārada-  
vākyasya ca dṛṣṭyā sarvathā tat-sadṛśatve virodhāt | vaireṇa yaṁ nṛpatayaḥ ity ādau  
anurakta-dhiyām punaḥ kim ity anurakta-dhīṣu suṣṭhv iti | anena goloka-stha-



prapañcāvatiṛṇayor ekatvam eva darśitam | tad uktam – [nandādayas tu tam dr̥ṣṭvā](#) ity ādi || 55 ||

śriyaḥ kāntāḥ kāntaḥ parama-puruṣaḥ kalpa-taravo  
drumā bhūmiś cintāmaṇi-gaṇa-mayi toyam amṛtam |  
kathā gānaṁ nāṭyaṁ gamanam api vaṁśī priya-sakhi  
cid-ānandaṁ jyotiḥ param api tad āsvādyam api ca ||

sa yatra kṣīrābdhiḥ sravati surabhībhyaś ca su-mahān  
nimeṣārdhākhyo vā vrajati na hi yatrāpi samayaḥ |  
bhaje śvetadvīpaṁ tam aham iha golokam iti yaṁ  
vidantas te santaḥ kṣīti-virala-cārāḥ katipaye ||56||

tad evaṁ nijaṣṭa-devaṁ bhajanīyatvena stutvā tena viśiṣṭam tal lokam tathā stauti  
śriyaḥ kāntā iti yugmakena | śriyaḥ śrī-vraja-sundarī rūpās tāsām eva mantre dhyāne  
ca sarvatra prasiddheḥ | tāsām anantānām apy eka eva kāntaḥ iti parama-  
nārāyaṇādibhyo'pi tasya tat-tal-lokebhyo'pi tadīya-lokasya cāsya mähātmyam darśitam  
| kalpa-taravo drumāḥ iti teṣām sarveṣām eva sarva-pradatvāt tvāt tathaiva prathitam |

bhūmir ity ādikaṁ ca tadvad bhūmir api sarva-sprhām dadāti kim uta kaustubhādi |  
toyam apy amṛtam iva svādu kim utāmṛtam ity ādi | vaṁśī priya-sakhīva sarvataḥ śrī-  
kṛṣṇasya sukha-sthiti-śrāvakatvena jñeyam | cid-ānanda-lakṣaṇam vastv eva jyotiś  
candra-sūryādi-rūpam | [samānodita-candrārkam](#) iti vṛndāvana-viśeṣaṇam [gautamīya-](#)  
[tantra](#)-dvaye | tac ca nitya-pūrṇa-candratvāt tathā tad eva param api tat tat prakāśyam  
apīty arthaḥ |

tathā tad eva teṣām āsvādyam bhogyam api ca cic-chaktimayatvād iti bhāvaḥ |  
[darśayāmāsa lokam svam gopānām tamasah param](#) [BhP 10.28.14] iti [śrī-daśamāt](#) |  
[hayaśiṛṣa-pañcarātre](#) ca vaikuṇṭhastha-tattva-nirūpaṇe --

[dravya-tattvaṁ śṛṇu brahman pravakṣyāmi samāsataḥ |](#)  
[sarva-bhoga-pradā yatra pādapāḥ kalpa-pādapāḥ ||](#)  
[gandha-rūpaṁ svādu-rūpaṁ dravyaṁ puṣpādikaṁ ca yat |](#)  
[heyāṁśānām abhāvāc ca rasa-rūpaṁ bhavec ca tat ||](#)  
[tvag-bījam caiva heyāṁśam kaṭhināṁśam ca yad bhavet |](#)  
[sarvaṁ tad bhautikaṁ viddhi nahi bhūtamayaṁ hi tat |](#)  
[rasavad bhautikaṁ dravyam atra syād rasa-rūpakam || iti |](#)

surabhībhyaś ca saratīti tvadīya-vaṁśī-dhvany-ādy-āveśād iti bhāvaḥ | vrajati nahīti  
tad-āveśena te tad-vāsiṇaḥ kālam api na jānantīti bhāvaḥ | kāla-doṣās tatra na santīti vā  
| [na ca kālaḥ vikramaḥ](#) [BhP 2.9.10] iti [dvitīyāt](#) | ataeva śvetam śuddham dvīpaṁ  
anyāsaṅga-rahitam | yathā -- [sarasi padmaṁ tiṣṭhati tathā-bhūmyām hi tiṣṭhati](#) [GTU  
2.27] iti [tāpanībhyaḥ](#) | kṣitīti | tad uktam [yaṁ na vidmo vyaṁ sarve pṛcchanto'pi](#)  
[pītāmaham](#) [HV 62.29] iti || 56 ||

athovāca mahā-viṣṇur bhagavantam prajāpatim |  
brahman mahattva-vijñāne prajā-sarge ca cen matiḥ |  
pañca-ślokīm imām vidyām vatsa dattām nibodha me ||57||

tad evam tasya stutim uktvā śrī-bhagavat-prasāda-lābham āha atheti | sarvaṁ spaṣṭam  
|| 57 ||

prabuddhe jñāna-bhaktibhyām ātmany ānanda-cin-mayī |  
udety anuttamā bhaktir bhagavat-prema-lakṣaṇā ||58||

tatra prasāda-rūpām pañca-ślokīm āha prabuddha iti | [jñāna-vijñāna-sampanno bhaja  
mām bhakti-bhāvitaḥ](#) || [BhP 11.19.5] ity ekādaśāt || 58 ||

pramāṇais tat-sad-ācārais tad-abhyāsair nirantaram |  
bodhayan ātmanātmānam bhaktim apy uttamām labhet ||59||

prema-lakṣaṇa-bhakteḥ sādhana-jñāna-rūpayoḥ bhaktyoḥ prāpty-upāyam āha  
pramāṇair iti | pramāṇair bhagavac-chāstrais tat-sadācārais tadiyā ye santas teṣām  
ācārais anuṣṭānais tad-abhyāsais teṣām eva paunaḥpuṇyena bāhulyena ātmanā  
ātmanām bodhayati svayam eva svaṁ bhagavad-āsritaḥ śuddha-jīva-rūpam  
anubhavati, tato'py uttamām śuddhām bhaktim labhata iti | tathā ca śruti-stave –

[sva-kṛta-pureṣv amīṣv abahir-antara-samvaraṇam  
tava puruṣam vadanty akhila-śakti-dhṛto 'mśa-kṛtam |  
iti nṛ-gatiṁ vivicya kavayo nigamāvapanam  
bhavata upāsate 'nghrim abhavaṁ bhuvi viśvasitāḥ](#) || [BhP 10.87.20] iti || 59 ||

yasyāḥ śreyas-karam nāsti yayā nirvṛtim āpnuyāt |  
yā sādhayati mām eva bhaktim tām eva sādhayet ||60||

dharmān anyān parityajya mām ekam bhaja viśvasan |  
yādṛśī yādṛśī śraddhā siddhir bhavati tādṛśī ||  
kurvan nirantaram karma loko 'yam anuvartate |  
tenaiva karmaṇā dhyāyan mām parām bhaktim icchati ||61||

punaḥ śuddhām eva sādhana-bhaktim draḍhayann akāmair api tām eva kuryād ity āha  
– dharmān anyān iti | tad uktam –

[akāmaḥ sarva-kāmo vā mokṣa-kāma udāra-dhīḥ |  
tīvreṇa bhakti-yogena yajeta puruṣam param](#) || [BhP 2.3.10] iti || 61 ||

aham hi viśvasya carācarasya  
bījam pradhānam prakṛtiḥ pumāmś ca |  
mayāhitam teja idam bibharsī  
vidhe vidhehi tvam atho jaganti ||62||

tasmāt tava sisṛkṣāpi phaliṣyatīti sa-yuktikam āha – aham hīti | pradhānam śreṣṭham  
bījam, pūrṇa-bhagavad-rūpaṁ prakṛtir avyaktaṁ, pumān tad-draṣṭā, kim bahunā  
tavam api mayā āhitaṁ arpitaṁ teja idam bibharṣi, tasmāt tena mat-tejasā jaganti  
sarvāṇi sthāvara-jaṅgamāni he vidhe hi kurv iti ||62||

iti śrī-brahma-saṁhitāyām mūla-sūtrākhyasya pañcamādhyāyasya śrīla-śrīpāda-śrī-  
jīva-gosvāmi-kṛtā dig-darśanī nāmnī ṭīkā samāptā ||