

ṣ aṭ -sandarbha-nā maka-

śrī -bhāgavata-sandarbhe dviṭi 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 paryāyamṅṭ tvā likhati jī vakaḥ ||o||<sup>1</sup>

[1]

athaivam advaya-jīā na-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  
bhavati ti prathamatas tāv eva prastūyate | mūle tu kramād vaiśiṣ ṭ ya-dyotanāya  
tathā vinyāsaḥ | ayam arthaḥ – tad ekam evākhāṇḍā nanda-svarūpaṁtattvaṁ  
thutṅṭ ta-pārameṣ ṭ hyādikā nanda-samudayā nā ṁparamahaiṣā nā ṁsā dhana-vaśā t  
tādātmyam āpanne satyāṁ api tadī ya-svarūpa-śakti-vaicitryāṁtad-  
grahaṇāsā marthye cetasi yathā sāmānyato lakṣ itam tathaiva sphurad vā tadvad  
evāvivikta-śakti-śaktimattābhedatayā pratipādyamānamvā brahmeti śabdyate |

atha tad ekam tattvaṁ svarūpa-bhūtayaiva śaktyā kam api viśeṣ aṁdhartuṁ  
parāsam api śakti nā ṁmūlāśraya-rūpaṁtad-anubhāvā nanda-sandohāntar-bhāvita-  
tā dṛ ṣ a-brahmā nandā nā ṁbhāgavata-paramahaiṣā 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 dṛ ṣ a-śakti-śaktimattābhedena  
pratipādyamānamvā bhagavān iti śabdyate |

evam evoktaṁ śrī -jaḍa-bharatena –

jīā namviśuddham paramārtham ekam  
anantaram tv abahir brahma satyam  
pratyak praśāntambhagavac-chabda-sanjīāṁ  
yad vāsudevam kavayo vadanti || [BhP 5.12.11] iti |

śrī -dhruvam prati śrī -manunā ca –

<sup>1</sup> 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 aprakṛta-ita-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-vākyoditamśukṣamamtad viśṇoḥ 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 ||  
aiśvaryasya samagrasya vīryasya yaśasaḥ śriyaḥ |  
jīṇa-vairāgyayoś caiva ṣaṇṇāmbhaga 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 vācyam | 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*. *netāsva*-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 *jñāna-*  
*śakti* *jñā* nam antaḥ-karaṇasya | śaktir indriyānām | *aiśvarya-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-pūrṇāvirbhāvaṃtat tattvaṃpūrvavaj 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 vaktuṃyūyamhi 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*  
*saṅgi vitāni tad avehi paramānrendra || [BhP 11.3.36]*

atra praśnasyārthaḥ | *nārāyaṇābhīdhānasya* bhagavataḥ | brahmeti paramātmety  
ādi-prasiddha-tat-samudāya-tṛ ti yatayā pāṭ hāt | nārāyaṇe turī yākhye bhagavac-  
chaba-śabdite ity atra spaṣ ṭ ī bhāvitvāc ca | niṣ ṭ hāntattvam | praśna-  
krameṇaivottaram āha sthitiḥ ti | yat sthityādi-hetur ahetuś ca bhavati | yac ca  
jāgarādiṣ u yad bahiś ca bhavati | yena ca dehādi ni saṅgi vitāni santi caranti | tad  
ekam eva paramātmāpraśna-krameṇa nārāyaṇādi-rūpaṃviddhī 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-svānīśa-  
lakṣ aṅa-puruṣ a-dvārā yad asya sarga-sthity-ādi-hetur bhavati tad bhagavad-rūpaṃ  
viddhī | paramātmā caivam upatiṣ ṭ hatī ty āha yena hetu-kartrā ātmānīśa-bhūta-  
jī va-praveśana-dvārā saṅgi vitāni santi dehādi ni tad-upalakṣ aṅāni pradhānādi-  
sarvāṅy eva tattvāni yenaiva preritatayaiva caranti sva-sva-kārye pravartante tat  
paraamātmā-rūpaṃviddhī |

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 sthitaṁcakārāt tataḥ paratrāpi vyatirekeṇa sthitamīsvayam aviśiṣ ṭ aṁtad brahma-rūpaṁviddhī ti || śrī -nāradaḥ? || śrī -nāradaḥ||2||

[3]

idam eva trayamsiddhi-prasaṅge'py āha tribhiḥ |

viṣ ṇau tryadhī śvare cittamdhārayet kāla-vigrahe |  
sa ī śitvam avāpnoti kṣ etraṁkṣ etrajñā-codanam ||  
nārāyaṇe turī yākhye bhagavac-chabda-śabdite |  
mano mayy ādadhad yogī mad-dharmāvaśitām iyāt ||  
nirguṇe brahmaṇi mayi dhārayan viśadammanaḥ |  
parānandam avāpnoti yatra kāmo'vasi yate || [BhP 11.15.15-17]

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

virāṭ hiraṇya-garbhāś ca kāraṇamcety upādhyayḥ |  
ī śasya yantribhir hī naḥ turī yaṁtat padaṁviduḥ || *ity evaṁlakṣ aṇe* |

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

śrī -bhagavān ||3||

[4]

atha vadantī ty ādyasya padyasya pratyavasthānamyāvat ṭṭī tyā-sandarbhāṁ  
udbhāvyate | yatra yogyatā-vaiśiṣ ṭ yenā virbhāva-vaiśiṣ ṭ yaṁvaktumbrahmā virbhāve  
tāvad yogyatām 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 durjñeyatvam uktam, tathāpi *he bhūman*  
svarūpeṇa guṇena cānanta te tavāguṇasya anāviṣ kṛ ta-svarūpa-bhūta-guṇasya yo  
mahimā mahattvaṁbr hattvaṁbrahmatvam iti yāvat | atha kasmād ucyate brahma  
brīhāti brīhayati ceti śruteḥ | sa tava mahimā amalāntarātmabhiḥ  
śuddhāntaḥkaraṇair guṇair vibodhūm arhati | teṣ āmbodhe prakāśitum arhati  
samartho bhavatī ty arthaḥ |

kasmān nimittā? tatrāha svānubhavāt śuddhatvaṁpadārthasya 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 bhāvyate 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-  
ātmānubhavānantaram tad-ananya-bodhyatākṛ tau sādhanā-śaktir nāsti tathāpi  
pūrvam tad-artham eva kṛ tayā sarvatrāpy upajī vyayā sādhanā-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-gr hī tayā || \[BhP 1.2.12\] iti.](#)

satyavratamprati śrī -matsyadevopadeśe ca –

[madī yammahimānamca](#)  
[parambrahmeti śabdītam |](#)  
[vetsyasy anuḡr hī tamme](#)  
[sampraśnair vivṛ tamhr di || \[BhP 8.24.38\] iti.](#)

brahmā śrī -bhagavantam ||4||

[5]

tā dṛ śāvirbhāvam āha, sār dhena –

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

ayam arthaḥ | sarvato br hattamatvād brahmeti yad vidus tat khalu param asya  
puṁso bhagavataḥ padam eva | nirvikalpatayā sāḡ āt-kṛ teḥ prāthamikatvāt  
brahmaṇas ca bhagavata eva nirvikalpa-sattā-rūpatvāt | vicitra-rūpādi-vikalpa-  
viśeṣ a-viśiṣ ṭ asya bhagavatas tu sāḡ āt-kṛ tes tad-anantarajatvāt | tadī ya-svarūpa-  
bhūtam tad brahma tat sāḡ ātkārāspadam bhavatī ty arthaḥ | nirvikalpa-brahmaṇas  
tasya svarūpa-lakṣ aṇam 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-kāarakavān 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 --

tvam̐bhakti-yoga-paribhāvita-hṛ t-saroja  
āsse śrutekṣ ita-patho nanu nātha puriṣām̐ || iti || [BhP 3.9.11] || śrī -sutaḥ ||7||<sup>2</sup>

[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||

<sup>2</sup> 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 unmiṣ an-maṇi-  
praveka-niṣ kābharaṇāḥ suvarcasāḥ |  
pravāla-vaidūrya-mṛṇāla-varcasāḥ  
parisphurat-kuṇḍala-mauli-mālināḥ ||11||

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

śrī r yatra rūpiṇy urugāya-pādayoḥ  
karoti mānambahudhā vibhūtibhiḥ |  
preṭkhamśritā yā kusumākarānugair  
vigī yamānā priya-karma gāyatī ||13||

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

bhṛtya-prasādābhimukhaṁdṛg-āsavaṁ  
prasanna-hāsāruṇa-locanānanam |  
kirīṁnamkuṇḍalināmcatur-bhujam  
pī tāṁśukāmvakṣasi lakṣitamśriyā ||15||

adhyaṛhaṇī yāsanam āsthitaṁparam  
vṛtāmcatuḥ-ṣoḍaśa-paṭā-śaktibhiḥ |  
yuktāmbhagaiḥ svair itaratra cādhruvaiḥ  
sva eva dhāman ramamāṇam īśvaram ||16||

tad-darśanāhlāda-pariplutāntaro  
hṛṣyat-tanuḥ prema-bharāśru-locanaḥ |  
nanāma pādāmbujam asya viśva-sṛg  
yat pāramahaṁsyena pathādhigamyate ||17||

taṁprīyamāṇāmsamupasthitaṁkaviṁ  
prajā-visarge nija-śāsanārhaṇam |  
babhāṣa īṣat-smita-śociṣā girā  
priyaḥ priyaṁprīta-manāḥ kare sprīsan ||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-lokaṁvaikuṇṭhambhuvanottamaṁbhagavān 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 sarkleśādi ni yatra  
tam | svasya dṛṣṭamdarśanam tad vidyate yeṣāntair ātmavidbhir api abhitaḥ  
sarvānīśenaiva stutaṃślāghitam |

atha te munayo dṛṣṭvā nayanānanda-bhājanam |  
vaikuṇṭhamāntad-adhiṣṭhānamvaikuṇṭhamāca svayamprabham ||  
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 prakṛti-vibhūti-varṇanānantaram –

evamprākṛta-rūpāyā vibhūte rūpam uttamam |  
tripād-vibhūti-rūpaṃtu śṛṇubhūdhara-nandini ||  
pradhāna-parama-vyomnor antare virajā nadī |  
vedāṅgasvedajanita-toyaiḥ prasrāvitā śubhā ||  
tasyāḥ pāre para-vyomni tripād-bhūtamsanātanam |  
amṛtamśāśvatamṇityam anantaṃparampadam ||  
śuddha-sattva-mayamdivyam akṣarambrahmaṇaḥ padam || ityādi ||

prākṛta-guṇānāṃparasparāvyabhicāritvaṃtūktāṃsāṅkhyā-kaumudyāṃ-  
anyonya-mithuna-vṛttaya iti | taḥ -ṭīkāyāṃca anyonya-sahacarā avinābhāva-vartina  
iti yāvat | bhavati cātrāgamah –

anyonya-mithunāḥ sarve  
sarve sarvatra-gāmiṇaḥ |  
rajaso mithunaṃsattvam || ity ādy upakramya

naiṣāṃ ādiś ca saṃyogo  
vivyogo copalabhyate || itīti ||

tasmād atra rajaso'sad-bhāvā d asṛ jyatvaṁtamaso'sad-bhāvā d anāśyatvaṁprākṛ ta-  
sattvābhāvā c ca saccidānanda-rūpatvaṁtasya 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 sattvaṁprākṛ ta-  
sattvaṁyat tad api na pravartate | miśram aṣṭhag-bhūta-guṇa-trayaṁpradhānam  
ca | agre māyā-pradhānayoḥ bhedo vivecanī yaḥ |

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

sattvaṁrajas 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 sattvaṁ  
loko yato bhayam utā tma-sukhamna cānyad || [BhP 12.8.39-40] iti ||

anayor arthaḥ | he ī śa yad api sattvaṁrajas 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 kathāmtasyāpi  
māyāmayatvam eva | nahi nahī ty āha sātvatāḥ śrī -bhāgatā yat sattvaṁpuruṣ asya  
tava rūpaṁprakāśam uśanti manyante yataś ca sattvāt loko vaikuṇṭh hākhyaḥ  
prakāśate tad abhayam ātma-sukhampara-brahmānanda-svarūpam evalakṣ aṇa-  
svarūpa-śakti-vṛ tti-viśeṣ a ucyate |

sattvaṁviśuddhamvasudeva-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-  
vighrahaṁprati rūpaṁnyad 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 parāmr̥ṣṭe | 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-bhṛtāmjñānam 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 idamjagat |  
mohitamnābhijānāti 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 devendreṇoktam --

viśuddha-sattvaṁtava dhāma śāntam  
tapomayaṁdhvasta-rajas-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-samādhībhis  
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-  
tamobhyāmiśrityāpi prākṛtatvena jāḍyānśa-saivalitatvān na viśeṣeṇa  
śuddhatvam | etat tu svarūpa-śakty-ātmatvena tad-anīśasyāpy 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 vedādībhis 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-  
sattvavirbhāveṇa 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 sāks ātkāre  
tasya sādhakatamatvābhāvo yukta iti bhāvaḥ |

tad evam aprākṛ ta-sattvasya tadī ya-sva-prakāśatā-rūpatvamiyena svaprakāśasya  
tava sāks ātkāro bhavati ti sthāpitam | atra ye viśuddha-sattvarinnāma prakṛ tam eva  
rajas-tamaḥ-sūnyammatvā tat-kāryambhagavad-vigrahādikaṁmanyante te tu na  
kenāpy anuḡ hī tāḥ | 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 mā nam pūjāṁvibhūtibhiḥ rūpiṇī tat  
preyasī -rūpā mā nam pūjāṁvibhūtibhiḥ sva-sakhī -rūpābhiḥ | preṅkhamāndolanam  
śritā vilāsena | kusumākāro vasantas tad-anuḡā bhramarās tair vividhamḡi yamānā |  
svayam priyasya hareḥ karma gāyantī bhavati | dadarśeti tatra loka iti prakṛ tanānā m  
yac-chabdānāṁviśeṣ yamakhila-sātvatāṁsarveṣ āṁsātvatānāmyādava-vī rāṇā m  
patiḥ

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 bhāgavatānvadanti ||

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

yo brahmāṇamvidadhāti pūrvam  
yo vai vedāntī ca prahiṇoti tasmai |  
tamha 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 sādhaiṣyamānatvāc 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] | dṛḡ 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 |  
ṛḡyajuḥ-sāmātharvāṇa-  
rūpair nityaṃvṛtamkramād || iti |

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

caṇḍa-pracaṇḍau prāḡ-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-vacanaṃtat 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-vacanaṭ 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 padāmbujampāramahaṇṣyena pathādhigamyata iti  
saccidānanda-ghanatvaṃtasya vyanakti | tvaṃprī yamāṇam iti tambrahmāṇam  
bhagavān babhāṣ e | prajā-visarge kārye nijasya svāṇīśa-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 āśarīkyā tasya bhakta-  
vātsalyātiśaya evāyam ity āha, priyaṃtasmin premavantam |

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

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

tatra brahmābhavad bhūyaś caturvedī caturmukhaḥ |  
sa jāto bhagavac-chaktyā tat-kālamkila coditaḥ ||  
sisṛ kṣ āyāṃmatimcakre pūrva-saṃskāra-saṃskṛ tāṃ |  
dadarśa kevalaṃdhvāntaṃnānyat kim api sarvataḥ ||  
uvāca puratas tasmai tasya divyā sarasvatī |  
kāmaḥ kṛ ṣ ṇāya govindāya gopī -jana ity api ||  
vallabhāya priyā vahner ayaṃte dāsyati priyam |  
tapa tvaṃtapa etena tava siddhir bhaviṣ yati ||  
atha tepe sa suciraṃprī ṇan govindam avyayam || ity ādi ||

śrī -śukaḥ ||8||

[9]

atha sã bhagavattã ca nãropitã kintu svarũpa-bhũtaivety etam arthampunar  
višeṣ atah sthãpayitumprakaraṇãntaram ārabhyate | tatra vastunas tasya śaktitvam  
āha |

*vedyamvāstavam atra vastv* ity asya višeṣ aṇãbhyãm eva  
*śivadamtãpa-trayonmũlanam* iti | [BhP 1.1.2]

śivamparamãnandah tad-dãnaṁsvarũpa-śaktyã | tãpa-trayammayã-śakti-kãryam  
tad-unmũlanamca tayaveta || śrĩ -vyãsaḥ ||9||

[10]

te ca mayã-śakti-svarũpa-śakti paraspava-viruddhe tathã tayor vṛ ttayaś ca sva-sva-  
gaṇa eva paraspava-viruddhã api bahvyaḥ | tathãpi tãsam ekamnidhãnamtad evety  
āha |

*yac-chaktayo vadatãmvãdinãmvai*  
*vivãda-saivãda-bhuvo bhavanti |*  
*kurvanti caiṣãm̐muhurãtma-mohaṁ*  
*tasmai namo 'nanta-guṇãya bhũmne* || [BhP 6.4.26]

spaṣ ṭ am || daksah śrĩ -puruṣ ottamam ||10||

[11]

tathã –

*yasmin viruddha-gatayo hy aniśam̐patanti*  
*vidyãdayo vividha-śaktaya ānupũrvyãt |*  
*tad brahma viśva-bhavam ekam anantamãdyam*  
*ãnanda-mãtram avikãram aham̐prapadye* || [BhP 4.9.16]

ãnupũrvyã sva-sva-varge uttama-madhyama-kaṁṣ ṭ ha-bhãvena vartamãnã vividha-  
śaktayaḥ prãyaḥ paraspavam̐viruddha-gatayo'pi yasmin yadãśritya aniśam̐patanti  
sva-sva-vyãpãram̐kurvanti || dhruvaḥ śrĩ -pṛ ṣnigarbham ||11||

[12]

*sargãdi yo 'syãnuruṇaddhi śaktibhir*  
*dravya-kriyã-kãraka-cetanãtmabhiḥ |*  
*tasmai samunnaddha-niruddha-śaktaye*  
*namaḥ parasmai puruṣãya vedhase* || [BhP 4.17.18]

anuruṇaddhi karoti | śrĩ -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 pravadanti jīvam |  
jñāna-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 jñāna-kriyārtha-phala-rūpatayā mahad-ādī-  
lakṣaṇa-jñāna-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 jñāna-kriyādi-rūpeṇorū-śaktitvaṁvyañjitam | śakteḥ svābhāvika-rūpatvam  
sa-pramāṇaṁspaṣṭam ayati |

ādau yad ekambrahma tad eva sattvaṁrajas tama iti tri-ṣṭ pradhānaṁtataḥ kriyā-  
śaktyā sūtramjñāna-śaktyā mahān iti | tato'ham ahaṁkāra iti | tad eva ca jīvaṁ  
śuddha-svarūpaṁjīvaṁtmānaṁtad-upalakṣaṇaṁvaikuṇṭhādi-vaibhavaṁca  
pravadanti 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-pratyaiṅgavan  
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-kartṛtvān  
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-āparicchinnyasya 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-  
pramāṇakamṁtasya 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 |  
parāsyā śaktir vividhaiva śrūyate  
svābhāviki jñāna-bala-kriyā ca || [ŚvetU 6.8]

māyāṁtu prakṛ timvidyān  
māyināntu 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 | parāsyā 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 paracchāyānyathā-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 –

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

atreyamprakriyā – 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 idamvibhāti** 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 yāmbahiraigā 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-vyaigyatvaṁcāgre darśayiṣ yate | atrāntaraigatva-taḥ asthatva-bahiraigatvādinaiva teṣ ām ekātmakānāntat tat sāmnyam, na tu sarvātmaneti tat tat sthānī yatvam evoktam | na tu tat-tad-rūpatvaṁ tatas tat tad doṣ ā api nāvakāśamlabhante iti || śrī -pippalāyano nimim ||14||

[15]

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

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

atha antaraigākhyā-vivaraṇāya bahiraigāpy uddiśyate ye cāparā parā ceti | śrī -**viṣṇu-purāṇe** śrūyate –

sarva-bhūteṣ u sarvātman yā śaktir aparā tava |  
guṇāśrayā namas tasyai śāśvatāyai sureśvara ||  
yātī ta-gocarā vācāmmanasāmcāviśeṣ 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 bahiraigām āha –

**ṛte'rthamnyat pratī yeta**  
**na pratī yeta cātmani |**  
**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 cātmani 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 tādrśatvaṁdṛṣṭāntena 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



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

[17]

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

yan na spr̥śanti 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 spr̥śanti,  
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 svasvaviṣṭāyeṣu pracaranti | yathā aprāptāṁlohamna dahati | ato yathā  
loham agni-śaktyaiva dāhakaṁsat agniṁna dahati, evāmbrahma-gata-jñāna-  
kriyā-śaktibhyāṁpravartamānā dehādayas tan na spr̥śanti 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 eṣā ākāśa ānando na syāt, cakṣuṣaś cakṣurūta  
śrotrasya śrotram ityādyā | [TaittU 2.7]

atha prakṛtasyāvaśiṣṭatāṭīkā –jīvas tarhi daṣṭṛtvājānā tu, netyāha sthāneṣu jāgrad-  
ādīṣu 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 ityeṣāḥ |

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 nāsti ty arthaḥ iti  
vyākhyeyam ||

śrī -nāradaś citraketum ||17||

[18]

kimca –

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

dehaś cāsavaś ca prāṇā akṣāñī ndriyāṇi ca, manavo'ntaḥkaraṇāni, bhūtāni ca,  
mātrās ca tan-mātrāṇi, ātmānamsva-svarūpam, anyamsvasvaviṣaya-vargaṇi tayoh  
paramdevatā-vargaṇi na viduḥ | pumān jī vas tu sarvam ātmānamsva-svarūpam  
tad anyampramātarāṇi tayoh padaindehādy-artha-jātam tad-adhiṣṭhāṭṭha-ṭṭha-ṭṭha-  
vargaṇi veda, tathā dehādi-mūla-bhūtān guṇānīś ca sattvādīn veda |

tat-taj-jñ'py asau yamsarvajñāndehādijī vāntāśeṣajñātarāṇi veda tam anantam  
mahad-guṇatvād yam anantam āhur [BhP 1.18.19] iti | ataeva hi yatra hi dvaitam  
iva bhavati tad itara itarampaśyati ty ārabhya [BAU 4.5.15] jī vasyetara-dṛṣṭvā  
uktvā, yatra svasya sarvam ātmaivābhūt tat kena kaḥ paśyed ity ādinā tasya  
paramātmā-draṣṭṛtvamniḥ idhya paramātmanas tu tat sarva-draṣṭṛtvamsva-  
draṣṭṛtvam apy astī ti, vijñātarāṇi are kena vijñānī yād 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  
jī va itarampadārtham paśyati, tasya karaṇa-dṛṣṭvā mitho yogyatvād iti bhāvaḥ |  
yatra tu svarūpa-vaibhave tasya jī vasya raśmi-sthānī yasya maṇḍala-sthānī yo ya  
ātmā paramātmā, sa eva svarūpa-śaktyā sarvam abhūt, anāditaeva bhavann āste, na  
tu tat-praveśena, tat tatra itaraḥ sa jī vaḥ kenetareṇa karaṇa-bhūtena kaṁ  
padārtham paśyati, na kenāpi kam api paśyed ity arthaḥ | na hi raśmayāḥ sva-śaktyā  
sūrya-maṇḍalāntargata-vaibhavam prakāśayeyur na cārciṣo vahnimnirdaheyur iti  
bhāvaḥ | tad evam sati yasya khalv evam anantam svarūpa-vaibhavam tam  
vijñātarāṇi sarvajñam paramātmānam kenetareṇa karaṇena vijñānī yāt na kenāpi ty  
arthaḥ | tad evam jñāna-śakti tatra siddhāyāmkriyecchā-śakti ca lakṣyete ||  
dakṣaḥ śrī -puruṣottamam ||18||

[19]

vaśī kṛta-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 tv atra jī vaḥ,  
tasya guṇaḥ sattvādayaḥ, sattvamrajas tama iti guṇā jī vasya 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, kathamceś varatvāt 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 ahārkāra-bhūtaṁ lokātmakāntat-  
 pālātmakāṁca | tad evaimmāyayā pradhānādi-rūpatām uktvā cic-chaktyā  
 niṣprapañcatām āha | ātmā nubhūtyā cic-chaktyā nugataḥ svasmin līnaḥ prapañco  
 yasya taṁ kavimsarvajñampradhānādyāvirbhāvasāḥkṣīnam ity arthaḥ iti |

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

anādir ātmā puruṣo nirguṇaḥ prakṛteḥ paraḥ |  
 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 ||

ekādaśe 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 tāratamyamhi tatra  
 vivakṣitam | svalpā śaktiḥ khalv anṛtasya satyasya vā vyañjikā bhavatu nāma |  
 parābhavāya kalpata eveti hi tatra gamyate | dṛṣṭāntābhyāṁca tathaiva prakṛtām  
 tasyāṁtamovad ityā dibhyām | tathā yuddheṣā māyāmāyā-śāstrādinā bahavaś  
 chinna-bhinnā jātā iti purāṇādiḥ uśrūyate |

tataḥ sā ca māyā mithyākalpikā ca bhavatī ti gamyate | na hi maru-marī cikā-jalena  
kecid ārdra bhavantī ti |

svarūpa-bhūtayā nitya-śaktyā māyākhyayā yutaḥ |  
ato māyāmayamviṣṇuṃpravradanti sanātanam || iti caturveda-śikhādyā śrutis ca |

tataś ca – ātma-māyā tad-icchā syāt ity atra jñāna-kriye api lakṣyete | māyā  
vayunamjñānam iti nighaṇṭ au ca paryāya-śabdāḥ |

triguṇātmikātha jñānaṃca viṣṇu-śaktis tathaiva ca |  
māyā-śabdena bhāṇyate śabda-tattvārtha-vedibhiḥ || iti trikāṇḍa-śeṣe |

māyā dambhe kṛpāyāmceti viśva-prakāśe | vyākhyātaṃca ṭīkā-kṛdbhir ekādaśe  
kālo māyā-maye jīve ity atra [BhP 11.24.27] māyā-pravartake jñāna-maye vā iti |  
ṭīṭīye'pi āpuḥ parāmmudam ity ādau [BhP 3.15.26] yoga-māyā-śabdena sanakādāv  
aṣṭāṅga-yoga-prabhāvaṃvyākhyāya parameśvare tu cic-chakti-vilāso vyākhyātaḥ |

tatas tribhedaivātma-māyeti siddham | yathā vā – tvam ādyaḥ puruṣaḥ [BhP 1.7.23]  
ity ādi-mūla-padām evam avatāryam | śrī-vaikuṇṭhe māyamniṣedhann api sākṣāt  
tām evāha tvam ādya iti | kaivalye mokṣākhye śrī-vaikuṇṭhe ha-lakṣaṇe ātmani svānīśa  
eva sthitaḥ | kimkṛtvā ? tatrāti-virājamānayā cic-chaktyā māyāmdūre sthitām api  
tiraskṛtyaiva | matamcaitamāyādikamniṣedhatā śrī-śukadevena |

pravartate yatra rajas tamasayoḥ  
sattvaṃca miśraṃna ca kāla-vikramaḥ |  
na yatra māyā kim utāpare harer  
anuvratā yatra surāsurārcitāḥ || [BhP 2.9.10] iti |

mokṣaṃparampadamliṅgam amṛtaṃviṣṇu-mandiram | iti pādmottara-khaṇḍe  
viakuṇṭhe ha-paryāya-śabdāḥ || arjunaḥ śrī-bhagavantam ||21||

[22]

ata ūrdhvaṃguṇādīnāmsvarūpātmātā-nigamanāt svarūpa-śaktir eva punar api  
vivriyate yāvat sandarbha-samāptiḥ<sup>3</sup> tatra guṇānāmsvarūpātmātām āhuḥ |

sa yad ajayā tv ajāmanuśayī ta guṇāniś ca juṣan  
bhajati sarūpatāmtad anu mṛtyum apeta-bhagaḥ |  
tvam uta jahāsi tām ahir iva tvacam ātta-bhago  
mahasi mahī yaseṣṭa-guṇite'parimeya-bhagaḥ ||[BhP 10.87.38]

ṭīkā ca – sa tu jīvo yad yasmāt ajayā māyayā ajāmanavidyāmanuśayī ta āliṅget | tataś  
ca guṇāniś ca dehendriyādīn juṣan sevamānaḥ ātmatayā adhyasyan | tad anu tad-  
anantaramsarūpatāmtad-dharma-yogaṃca juṣan apeta-bhagaḥ pihitānandādi-  
guṇaḥ san mṛtyuṃsarīśārambhajati prāpnoti | tvam uta tvamtu jahāsi tām  
māyam |

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

nanu sā mayy evāsti kathamtyāgas tatrāha ahir iva tvacam iti | ayambhāvaḥ --  
yathā bhujarigaḥ svagatam api kaṅkamaṅguṇa-buddhyā nābhimanyate tathā tvam  
ajāmāyām | na hi nirantarāhlāda-samvit-kāmadhenu-vṛnda-pater ajayā kṛtyam iti  
tām upekṣase |

kuta etat tad āha | ātma-bhaga-nitya-prāptaiśvaryaḥ | mahasi paramaiśvarye aṣṭa-  
guṇite aṇimādy-aṣṭa-vibhūtimati | mahī yase pūjyase virājase |

kathambhūtaḥ ? aparimeya-bhagaḥ aparimeyaiśvaryaḥ | na tv anyeṣāṃ iva deśa-  
kāla-paricchinnaṃtavāṣṭa-guṇitam aiśvaryam | api tu paripūrṇa-  
svarūpānubandhitvād aparimitam ity arthaḥ | ity eṣā |

tathā ca tatraiva pūrvam uktam-- tvam asi yad ātmanā samavaruddha-samasta-  
bhaga iti [BhP 10.87.14] | yad vā ahir iva tvacam ity atra tvak-śabdena parityaktā  
jīṛṇa-tvag evocyate | sa yathā tāṃjahātī ti tat-samīpam api na vrajati, tathā tvam api  
māyā-samīpamna yāsīty arthaḥ |

anyatra ca –

viśuddha-vijñāna-ghanamsva-saiśthayā  
samāpta-sarvārtham amogha-vāñchitam || iti [BhP 10.37.22] |

tathoddhavamprati śrī-bhagavad-vākyaṃ--

siddhayo'ṣṭādaśa proktā dhāraṇā yoga-pāragaiḥ |  
tāsāṃ aṣṭau mat-pradhānā daśaiva guṇa-hetavaḥ || [BhP 11.15.3] iti |

agre ca – etā me siddhayaḥ saumya aṣṭāv autpattikā matāḥ | iti [BhP 11.15.5] |

ataeva daitya-bālakān prati śrī-prahlāda-vākyaṃ --

kevalānubhavānanda-svarūpaḥ parameśvaraḥ |  
māyāntarhitaiśvarya īyate guṇa-sargayā || [BhP 7.6.20]

ṭīkā ca – nanu sa eva cet sarvatra tarhi sarvatra sarvajñatādy upalabhyate | tatrāha --  
guṇātmakaḥ sargo yasyās tayā māyā antarhitam aiśvaryaṃyena ity eṣā |

atra bhagavad aiśvaryasya māyāntarhitatvena guṇa-sargayeti māyāyā viśeṣaṇa-  
vinyāsenā ca tad-atītatvambodhayati svarūpavat | ataḥ parameśvara iti viśeṣaṇam  
api tat-sahayogena pūrvam eva dattam iti jñeyam | śrutayaś --

ajām ekāmlohita-śukla-kṛṣṇām  
vahvīḥ prajāḥ sṛjāmānāmsarūpāḥ |  
ajo hy eko juṣamāṇo'nuśete  
jahāty enāmbhukta-bhogām 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 jitamte 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 kathāṁsa me ||](#)  
[striyā mayā te kimjñeyā nirguṇasya guṇāḥ prabho |](#)  
[naiva jānanti yad rūpaṁsendrā 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 vikalpitum  
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 vaktum prakaraṇam ārabhyate | tatra tasya tādr śatva-sacivam  
nityatvam tāvat pūrva-darśita-tādr śa-vaikuṇṭ hādhiṣ ṭ hā ṭ r tvena siddham eva |  
prapañcāvatī rṇatve'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'vyākṛtas tasya te'vyakta-bandho  
ceṣṭā āhuḥ ceṣṭate 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-sariḥārayor 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 kṛtsa-bhayaṁkaimutyena vāritavatī |  
tathaiva spaṣṭāmpunar āha --

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

lokān prāpya nirbhayaṁbhayābhāvam | tvat-pādābjamtu prāpyety ubhayatrāpy  
anvayaḥ | atra tvat-pādābjam iti śrī-vigraham eva tathāpi vispaṣṭāmsādhitavatī |  
ataevāmṛta-vapur iti sahasra-nāma-stotre | mṛtāntmāraṇāntad-rahitamvapur  
asyety amṛta-vapur iti śarkara-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 mahopaniṣadī<sup>4</sup> ||

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

[28]

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

yasya śrī-sarkarāṇasya rūpaṁdhruvam anantamakṛtāncānādi | 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] tāmasīmmūrtim ity

<sup>4</sup> 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 bhrāmakaṁ asti tat tu tat tat purāṇānāntāmasa-kalpa-kathāmayatvāt tat-tat-kalpeṣ u ca bhagavatā sva-mahimāvaraṇād yuktaṁ eva tad iti | śrī -bhāgavatenāpi – **evamvadanti 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 loka**<sup>5</sup> ity ādinā [BhP 10.3.25] śrī -devakī -vākyena ca | tasmāt sādḥuktam**yaḍ rūpaṁ dhruvam akṛ tam** iti || śrī -śukaḥ ||28||

[29]

vibhūtvam āha –

**na cāntar na bahir yasya na pūrvamnāpi cāparam |**  
**pūrvāparambahiś cāntar jagato yo jagac ca yaḥ ||**  
**taṁmatvātmajam avyaktam martya-liṅgam adhokṣ ajam |**  
**gopikulūkhale dāmnā babandha prākṛ tamyathā ||** [BhP 10.9.13-14]

ṭ ī kā ca – **bandhanamhi 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-vyatirikṭasya cābhāvān na bandha ity āha – jagac ca yaḥ iti | tam martya-liṅgam adhokṣ ajam ātmajammatvā 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 |

taṁmartya-liṅgam ity ādau | ṭ ī kā-kṛ tām ayam abhiprāyaḥ | nanu sarva-vyāpakam kathambandha, na hi brahmāṇḍa-golakādikam api kaścid badhnāti | tatrāha martya-liṅgammanuṣ ya-vigraham | tarhi kathamvyāpakatvam ? tatrāha, adhokṣ ajam adhaḥ kṛ tam indriyajamjñānamyena 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 noddḥ tam |

<sup>5</sup> See section 30.

nanu manuṣya-vigrahatve'py aparityakta-vibhutvaṃkathamātur nāsphurat ?  
tatrāha – ātmajānmatveti | vatsalādy-abhidha-prema-rasa-viśeṣasya svabhāvo'yam |  
yad asau svānanda-pūreṇa tasya tādṛśatvaṃpraty 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-līngatvam ity api pariḥtam |

yad dhi tarka-gocaro bhavati, tatraiva kadācid asambhava-rīti-darśanena  
sābhyupagamyate, yat tu svata eva tad-atītam tatra tat-svīkṛtī va-mūrkhata |  
yathā bāḍava-nāmnō vahner jala-nidhi-madhyā eva dedī pyamānatāyām  
aindrajālikatā-svīkaraṇam | śrutīś 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 | dṛśyate'pi  
loke tridoṣaghna-mahaṣadhīnāntādrśatvam |

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] ||

śrutīś 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 aiśvaryaṃt puruṣottama** || iti ||

tathaiva dṛṣṭam **śrī-viṣṇu-dharme** –

**paramāṇv-anta-paryanta-  
sahasrāṇṣāṇu-mūrtaye |  
jaṭharāntāyutāṇṣānta-  
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-vaibhavā gocara-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 āśaṅkyā ha –

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 śa ī śasya sarvāntaryāmiṇo nārāyaṇasyāpy upari vartamāna, he bhagavann  
ity arthaḥ | hi niścitaṃsa nārāyaṇas tvam nāsi, kintu nārāyaṇo'sau tavivāṅgam  
aṅśaḥ | yadyapy evam athāpi mama tad-aṅgotpannatvād aṅginas tvatta evotpattir  
iti bhāvaḥ | katham asau nārāyaṇa ucyate | kathamivā 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  
tenāṅśenaiva 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 -krīṣṇasyaiva sākṣāt svayambhagavattvena tasmād api paratvam | **krīṣṇa-**  
**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 āśaṅkyā ha – 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 krīpāyānceti**  
**viśva-prakāśāt** | durvitarka-svarūpa-śaktyaiva paricchinnāparicchinnāyās tvan-  
mūrter jalādibhir aparicchedād iti bhāvaḥ |

śloka-catuṣṭaye'smin yasya nārāyaṇasyāntatammad-ādikaṃsarvam eva jagat, so'pi  
tavāntarbhūta iti tātparyam | nārāyaṇasya tādrīśatve mantra-varṇaḥ –

yac ca kimij jagat sarvamdrīśyate 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 mithyābhivyañjaka-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 māyādhamanāvatāre  
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 ṇākhye māyopaśamane'vatāre prādurbhāve, bahiś cāntar-jaṭ hare  
ca sphuṭ asya dṛ ṣ ṭ asya kṛ tsnasya jagataḥ sambandhe pūrvoktamyan māyātvam,  
parpañcakṛ 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 dyotanārthāmbhagavaty apy  
anyathā pratī ti-nirasanaṁrthamca 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 idaṃsātmāntvat-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 --

ajānatāntvat-padavī m anātmany  
 ātmātmanā bhāsi vitatya māyām |  
 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 |  
karṭṛā 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 tān 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 | kathamīdā itara-svabhāvānāṁcid-vastūnāṁmama śrī -  
mūrtyādi nām iti | yathā yāvaty vibhūtyo 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-  
rūpamvartata 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 ūtī 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-mūrtye-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-pr̐ thaktvavad dṛ ṣ ṭ is ca tad uktim](#) ity atra [brahma-sūtre](#) [Vs 3.3.50] [madhva-bhāṣyam](#) – [upāsanābhedād 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-yogādikaṁniṣ 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 tathā bhūtaḥ san | tenaiva rūpeṇa vaiṣ amyādikaṁ 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'bhirūpāni rūpāni bhagavaṁs 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-  
rūpaṁprapañcitam tādṛ śāni jīyāni | tādṛ śasya ca māyikatveam eva hi tatroktam –

tasya tribhuvanādhi śāḥ phaladāḥ phalam icchatām |  
ātmānamdarśayācakrur 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-trayaṁ  
vyākhyāyate | he bhagavann acintya-śakte! acintyasya bhagavan-mūrty-  
ādyāvīrbhāvasyānyathā-nupapatter acintyā svarūpa-śaktir eva kāraṇam iti bhāvaḥ |  
iyamkathamvety asya yuktiḥ | tathā he paramātmān! pareṣāṁpratyekam apy  
ananta-śaktī nāmpuruṣādy-avatārānām ātmān avatārin | tvayi tu tāsāmsutarām  
anantatvāt | tad-āvīrbhāva-vibhūtayaḥ 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 pradhānamrūpaṁantarbhūtānanta-rūpaṁtathā tavāñśa-  
rūpaṁca | tataś ca yadā tava yatrāñśe tat-tad-upāsanā-phalasya yasya rūpasya  
prakāśanecchā tadaiva tatra tad-rūpaṁprakāśase iti | iyamkadety asya yuktiḥ |

[41]

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

tasmād idam jagad aśeṣam asat-svarūpaṁ  
svapnābham asta-dhiṣṇaṁpuru-dukḥka-dukḥkam |  
tvayy eva nitya-sukha-bodha-tanāv anante  
māyāta udyad api yat sad ivāvabhāti || [BhP 10.14.22]

yasmād evaṁprapañcāprapañca-vastūnāmsarveṣāṁ api tattva-vigraho'si tasmād  
eva nitya-sukha-bodhana-lakṣaṇā yā tanus tat-svarūpe'nante tvayy eva śeṣam idam  
jagad avabhāti ty anvayaḥ | kathambhūtaṁsat 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-dhiṣṇaṁjī va-  
paramātmajñāna-lopa-kartṛ | ubhayasmād api hetoḥ puru-duḥkha-duḥkham  
tadī ya-sukhābhāsasyāpi vastuno duḥkha-rūpatvād vinā tvat-sattayā asat-svarūpaṁ  
śaśa-viṣṇa-tulyamnad evambhūtam api sad ivānaśvaram ivābhāti mugdhānām iti  
śeṣaḥ | upalakṣṇaṁcaitad vyavahāra-jñānamaya-mahad-ādyātmakatvāt  
jñānodbodhakam iva svargādyātmakatvāt mukham iva ca | tad evam anyasya tat-  
paricchedyatvāt svarūpa-śaktyaiva paricchinnaṁ aparicchinnaṁca tavedaṁvapur  
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 atrāścaryamtatrāha | 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]<sup>6</sup>

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

[43]

tathaivāha |

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

sarva-gṛheṣ u 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 tādṛṣeṣ v api bahuṣ v eva sambhavati | tamvināpi  
madhyamākāre'pi tasmin sarva-vyāpakatva apūrvam iti tasyāpi vismayamhetur  
nānyatheti spaṣṭam eva yathoktamjñeyam | anena sarvataḥ pāṇi-pādāntad iti  
tādṛṣyāṁśrī -mūrtyām eva vyākhyātam bhavati | ataeva na sthānato'pi

<sup>6</sup> 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 bhinnairūpamhi yasmāt tad-  
rūpatvaṁ sarvatraiva | sarva-bhūteṣ v evam eva brahma ity ācakṣ ata iti śruteḥ |

eka eva paro viṣ ṇuḥ sarvatrāpi na sarṣayaḥ |  
aiśvaryād rūpam ekam ca sūryavad badhudheyate || iti mātsyāt |

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

evam na 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 ṇam vyāṣ ṭ y-antaryāmi-rūpeṇa nijānīśena  
śarī ra-bhājām hṛ di hṛ di dhiṣ ṭ hitam |

kecit sva-dehāntar-hṛ dayāvakāśe  
prādeśa-mātraṁ puruṣ amvasantam || [BhP 2.2.8] ity-ukta-diśā tat-tad-rūpeṇa  
bhinna-mūrti-baddha-santam api ekam abhinna-mūrtim eva samadhi-gato'smi |  
ayam paramā nanda-vigraha eva vyāpakaḥ | svāntar-bhūtena nijākāra-  
viśeṣ aṅ antaryāmitayā tatra tatra sphuratī ti vijñānavān asmi | yato'ham vidhūta-  
bheda-mohaḥ | asyaiva kṛ payā durī kṛ to bheda-mohaḥ | bhagavad-vigrahasya  
vyāpakatvāsambhāvanā-janita-tan-nānā tva-vijñāna-lakṣ ṇo moho yasya  
tathā bhūto'ham | teṣ u vyāpakatve hetur ātma-kalpitānām ātmany eva paramāśraye  
prāduṣ kṛ tānām avalokanam prati yathaika evārko vṛ kṣ a-kudṛ dy-upari-gatatvena  
tatrāpi kutracid avyavadhānaṁ sampūrṇatvena savyavadhānas tv  
asampūrṇatvenānekadhā dṛ śyate tathety arthaḥ |

dṛ ṣ ṭ ānto'yam ekasyaiva tatra tatrodaya ity etan mātrānīśe | 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 anyākāram tathāpy 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 nedam padyam brahma-param vyākhyeyam | tad evam  
paricchinna tvayor yugapat-sthiter acaram caram eva cety etad apy  
atra susaṅgacchate | ato vibhutve'pi lī layā yāthāthyāmsiddhyati || bhī ṣ maḥ śrī -  
bhagavantam ||45||

[46]

evāntasya nityatva-vibhutve sādHITE | tathaiva vyākhyātamśrī -svāmibhir  
 aṣṭ amasya ṣ aṣ ṭ he | anāvīrāvīrāseyamṇābhūtābhūd 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 bhavātī ty  
 arthaḥ | ity eṣ ā |

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

yā nirvṛ tis tanu-bhṛ tāmtava pāda-padma-  
 dhyanād 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-tiryaṇ

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 devā<sup>7</sup> 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 niṣedha'vadhitvena śiṣyā yata iti śeṣaḥ | 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 sādṛṣṭamsthūla-sūkṣma-vastv-atiriktas tava śrī-  
vighraha iti | anyathā tv apāṇi-pāda-rūpatvenaiva tac cetasyāvirbhūya tad vidadhyāt |  
tad uktam *vecchāmayasyeti* | śloka-dvayam idam ślokāntaravyavahitam apy  
arthenāvyavahitatvād yugalatayopadadhre ||

prathamāṅgajendraḥ śrī-harim, dvitīyaṁ śrī-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 atrāścaryāṁtad āha para ātmā ataeva yogeśvarair api śruti-dṛśāmalā-hṛdi  
vibhāvyaś cintyaḥ | yato'dhokṣajāḥ akṣajam aindriyakāñjīnamāntad adhaḥ arvāg  
eva yasya saḥ | yasya hi bhavāpavargo bhavet tasya bhavān anudṛśyaḥ syāt uru-

<sup>7</sup> 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-kāraṇāntūktān nārāyaṇā dhyā tme –

nityā vyakto'pi bhagavān ī kṣ yate nija-śaktiḥ |  
tām ṛ te paramā tmā naṅkaḥ 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 ādikaṅca kutracit | evam eva mokṣ a-dharme  
nārāyaṇī ye nāradamprati śrī -śvetadvī pa-patinoktam –

etat tvayā na vijñeyam rūpavān iti dṛ śyate |  
icchan muhūrtān naśyeyam ī śo'ham jagato guruḥ ||  
māyā hy eṣ ā mayā sṛ ṣ ṭ ā yan māmpaśyasi nārada |  
sarvabhūtaguṇair yuktaṁnaivaṁtvam jñā 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-rūpasyā prakṛ tatvam eva darśitam | tad-  
darśane ca parama-kṛ pā-mayy akunḍhā mamecchaiva kāraṇam ity āha | i

icchann iti | naśyeyam adṛ śyatām āpadyeyam | tatra svātantryam jagad-  
vilakṣ aṅatvaṅca 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 prakṛ 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'bhidhīyate** |  
**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 avivakṣitamśrutiviruddhatvāt 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 prakṛtebhyo 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 [?]<sup>8</sup> śrī -nārada-vākyāt |

**sva-sukha-nibhr** tedyādi<sup>9</sup> | 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 tyajati ty arthaḥ | svarūpa-śakti-prakāśitvasya ca mitho  
hetumattā jñeyā |

nanu kathamjanma-karmaṇor nityatvam ? te hi kriye | kriyā tvaṁca prati-  
nijānīsam apy ārambha-parisamāptibhyām eva sidhyati ti te vinā sva-svarūpa-hāny-  
āpattiḥ | naiś a doṣaḥ | śrī -bhagavati sadivākārānntyāt prakāśānntyāt janma-  
karma-lakṣaṇa-līlānntyād ananta-prapañcānanta-vaikuṇṭha-gata-tat-tal-līlā-  
sthāna-tat-tal-līlā-parikarāṇāmyakti-prakāśayor ānntyāc ca | yata evamsatyor api  
tat-tad-ākāra-prakāśa-gatayos tad-ārambha-samāptyor ekatrikatra te janma-  
karmaṇor aīśā yāvat samāpyante na samāpyante vā tāvad evānyatrāpy ārabdhā  
bhavati 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  
kriyāspadamभवति 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-ārabdhavād anye eva  
te | ucyate | kāla-bhedenoditānām api samāna-rūpāṇāmkriyāṇām ekatvam | yathā  
**śaikara-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 yuktaiḥ | atevāgamādāv 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 --

<sup>8</sup> 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, Uttarakhanda.

<sup>9</sup> 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-bhr̥tya-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  
vailakṣaṇyaṁsvarūpānanda-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-dṛṣṭyāntenāsarvajñatva prasaṅgayitavyam | svarūpānandodrekeṇa sva-  
prayojanam ananusandhāyaiva līlāyate ity etad anīśenaiva svīkārāt | ucchvāsa-  
praśvāsa-dṛṣṭyānte'pi suṣṭyādau tad-doṣāpātāt | tasmāt svarūpānanda-  
svābhāvikiyena tal-līlā | **śrutīś** ca – devasyaiva svabhāvo'yam āpta-kāmasya kāṣṭhā  
| 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 hr̥t-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 – **māyoparatāv eva svarūpa-sampattir bhavati** ity  
uktam | evam eva **kavaya** ātmārāmā **hr̥t-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 dvayanṛ ī kāyām  
evettham utthāpitam | nanu tarhi mamāvatārās tac-caritāni ca śukti-rajata-vad  
avidyā-kalpitāny eva kim ? nahi nahi iyanṛtu 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 paṭhāntaram<sup>10</sup> | 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 paramamṇityam avikāri bhavān aja ||  
na kalpanāmṛte'rthasya sarvasyādhighamo yathaḥ |  
tataḥ kṛṣṇācyutānanta-viṣṇu-nāmabhir īḍyase || iti || [ViP 5.18.53-54]

etad-vaiṣṇava-vacanānantaram api na viruddham | tathā hi | atrāpātataḥ  
pratītarthatāyāṃkalpanā-śabdo vyarthaḥ syāt | nāma-jātyādayo na vidyante | ity  
anenaiva vivakṣitārtha-siddheḥ | svayam eva brahmājādi-śabdānāṃparamārtha-  
pratipādaka-nāmatayā svīkṛtaś ca | ajām ekāmlohita-śukla-kṛṣṇām [ŚvetU 4.5] ity  
ādiṣv ajāyamānatva-lakṣṇānjātiś ca dṛśyata eva | tathā nāmādi-kalpanā na vidyante  
ity uktā svayamkṛṣṇādi-nāma-kalpanoktir viruddhā syāt kalpanayā vā katham  
īḍyatā syāt kalpanayā 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-saṁsthayā samāpta-sarvārtham ity ukta-diśā svarūpa-siddha-nitya-śakti-  
vilāsa-rūpāṇy eva tāni ty arthaḥ | tatas ca yato yasmāt sarvasyāpi dṛṣṭasya vastunaḥ  
kalpanāṃnāmādi-racanāmṛte adhighamo vyavahārika-bodho na bhavati | tatas  
tasmād eva hetoḥ kalpanā-mayānāmātan-nāmināṃcārtha sarvam avajñāya  
nikhila-pramāṇa-paricchedaḥgocaratvena 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  
sāṅketyādāv api tādṛśa-prabhāvaḥ śrūyate | teṣāṃsvataḥ siddhatvam anyeṣāṃ

<sup>10</sup> 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 viśeṣa-ayatve 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 sārkyādīnā 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 | atrāvatāra-kāla-jāta-śabdādīmaya-jagat-kāraṇatvena tad-vailakṣaṇyāt svataḥ-siddhatvatatathā bhagavat-svarūpābhinnatvamca tad-vailakṣaṇyamnāmnāḥ | tad yathā **śrutau** –

**omāsya jānanto nāma cid viviktaṁ mahas te viṣṇo sumatimbhajāmahe | omataḥ 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 sumatimtaḥ-viṣayānvidyāmbhajāmahe prāpnumaḥ | yatas tad eva praṇava-vyañjitamvastu sat svataḥ-siddham iti | ataeva bhaya-dveṣādau śrī-mūrteḥ sphūrter iva sārkyādāv apy asya muktivatvaṁśrūyate | tathā coktaṁ **pādme** –

**apy anya-cittaḥ kruddho vā yaḥ sadā kīrtayed dharim | so'pi bandha-ksayān muktimlabhec 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 nediṣṭ amnāma yasmād uccāryamāṇa eva saṁsāra-bhayāt tārayati tasmād ucyate tāra** ity ādi bahutaram | na cāsyārtha-vādatvamcintyam |

**tathārthavādo harinā mni kalpanam** iti **padma-purāṇā** nusāreṇa 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 dayambatedaṁ  
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 idamsarvam [MāṇḍU 1] | oṅkāra evedamsarvam [ChāU 2.23.3] |

praṇavo hy aparāmbrahma praṇavaś ca paramsmṛ 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 stutirūpaiveti mantavyam | avatārāntaravat parameśvarasyaiva varṇa-rūpeṇāvatāro'yam iti asminn arthe tenaiva śruti-balenārgī kṛ te tad-abhedena tat-sambhavāt | tasmān nāma-nāminor abheda 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 āha 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 āt kathāntad-bhaktyā mokṣ aḥ syād iti | āsī d yad udarāt padmam ity ādinā [BhP 2.8.8] tatrāha **ātma-tattva-viśuddhy-artham** iti | ātmano jī vasya tattva-viśuddhy-arthāntattva-jīvānā rthāntad bhaved eva | kimtad yat tap-ādinā sva-bhajanam bhagavān brahmaṇa āha | kimkurvan, ṛ tam satyāncid-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]<sup>11</sup> ity ādi-dvaye śrī mad-ānaka-  
dubhināpi 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  
upayuktatvā 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 ṭ ṇammalināmpāpa-ratāntambibharṣ i |

<sup>11</sup> 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 triliṅgo 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 |  
svakārtthānām 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  
guṇavatārasya paramātmā-sandarbhe 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]<sup>12</sup> | nirvyūhyamānā itas tataś  
cālyamānāḥ | ayamābhāvaḥ – 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 tamomāyāsura-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

<sup>12</sup> 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 anyam ātmārāmāṇām apy ākarṣ aṇa-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 taṁparamaṁviduḥ || iti ||

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

nanu bhavantu svasvarūpa-bhūtāny eva tāni tathāpi svarupasyaiva pūrṇatvāt tat-tat-prāptau kimprayojanamtatrāha **lokāpyaya-sambhavāya** | loko bhakta-janaḥ tasyāpyayaḥ saṁsāra-dhvaṁsas tat-pūrvakaḥ sambhavo bhakti-sukha-prāptiḥ | bhū prāptau tad artham etad apy upalakṣ aṇamṇitya-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 prākaṭ yaṁ parama-bhaktāyā bhuvo bhāra-jihī rṣ ayā jāto'pi | anyeṣ āṁsvānāmbhaktānām 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 akānāṁteṣ 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-guṇāṁse tadī ya eva yaḥ pratipadam eva sāścaryāṁsruty-ādibhir uccair gī yate | yaś cāviriṁim 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-paramāś carya-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 pālutā |  
samarthasya tu tasyaiva sukhāyaiva kṛ pālutā || 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-  
śaktī 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-śaktī nā m astitāyāṁkimpramāṇam | tatrāhur  
*akhila-kāraṇa-śakti-dhara* iti | akhilebhyaḥ prāṇibhyaḥ kārakāṇi karaṇāni cakuṣ ur-  
ādi-golakāni teṣ u śaktī ś cendriyāṇi dharasi dadāsi ti tathā | sarveṣ u teṣ u tat-tad-  
dhāraṇāt | tās 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-bhṛtām 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 vilakṣaṇa-mahimatvād animiṣā devā indrādayas tat-pūjyā viśva-sṛjo brahmādayo’pi tava tubhyambalim upahāraṁtad uccaiḥ śirobhir vahanti | ajayā teṣāṁ adhikāriṇyā māyayāpi sahitāḥ |

sāpi ābhāsa-śakti-rūpā svarūpānanda-śakti-mayāya tubhyam ātma-sampad-udbhāvārthambalim haratī ty arthaḥ | samadanti ca mauṣyair dattamhavya-kavy-ādi-lakṣaṇambalimbhakṣ ayanti ca | atra dṛṣṭāntaḥ varṣa-bhuja iti | varṣam khaṇḍa-maṇḍalam |

kathambalim udvahanti ? tad āhuḥ vidadhatī ti | tva-ājñā-pālanam eva bali-haraṇam ity arthaḥ | bhīṣāsmād vātaḥ pavate bhīṣodeti sūryaḥ bhīṣāsmād agniś cendraś ca mṛtyur dhāvati paṭcamah ity [Kaṭha 2.3.3] śruteḥ |

athavā, nanu mama pāṇy-ādi-karaṇānāmsvarūpa-bhūtatve yukti kathayaty ata āhuḥ animiṣāḥ karaṇādhiṣṭhātr-devās tava balim udvanatī ti | ājñāna-devatvād viśva-sṛjaḥ viśveṣāmsṛṣṭi-hetavaḥ | anye tat-tad-adhiṣṭhātr-devatāśrayād eva karaṇair viśayamprakāśayituṁsaknuvanti | tvampunas teṣāṁ apy āśraya iti tvat-karaṇānāmsvaparakāśatāpatteḥ svarūpa-bhūtatvam eveti |

athāpy āstāmmahā-śaktir māyaivāśraya ity ata āhuḥ ajayeti | nanu jīvāpi nijendriyādhiṣṭhātāṣṭānāmsrayā bhavanti | tatrāhuḥ vidadhatī ti | viśaya-bhoga-dvāreṣu indriyeṣu bhavatā viśva-patinā dattadhikāraṇāṁdevānāṁ evādhikāryāḥ katipaya-grāma-bhaumikā iva jīvā iti na teṣāṁ āśrayāḥ | kintu bhavān eva teṣāṁ adhikāratvād āśraya iti bhāvāḥ ||

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

[51]

tasmād vilakṣaṇa-pāṇi-pādāditvenaivāpāṇi-pādāditvam | yathāha –

tvak-śmaśru-roma-nakha-keśa-pinaddham antar  
māṁsāsthi-rakta-kṛmi-viṭ -kapha-pitta-vātam |  
jīvac-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 anukūlambhavati | 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 --

tiryānaga-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 darśayaṣ yate |

[52]

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

yo 'nugrahārthambhajatāmpāda-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 āśaṁkyāha – pāda-mūlambhajatāṁ anugrahārtham  
iti | yoga-sāṁkhyayos 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 suparṇāṁśa ity ādeḥ [BhP 6.4.35-6]

pāda-mūlambhajatām ity anena tān prati rūpa-prākṛt yāt pūrvam api rūpam asty  
eveti vyañjitaṁ | caraṇāṁpavitramvitataṁpurāṇam 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-atirikatvāt  
pratya-rūpatvāt sva-prakāśatvāt sarva-śruti-samanvaya-siddhatvāt tad-rūpaṁ  
parama-tattva-rūpam eveti siddham | tathaiva hi param-vaiduṣyeṇānubhūtaṁ  
spaṣṭam evāha tribhiḥ –

rūpaṁyad etad avabodha-rasodayena  
śāśvan-nivṛtta-tamaśaḥ sad-anugrahāya |  
ādau gṛhītam 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 upāśrito '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 rūpam etad api  
guṇātmakam eva nirguṇāmbrahmaiva tu satyaṁtatrāha rūpam iti dvābhyāṁ |  
avabodha-rasodayena śāśvan nibhṛtam tamo yasmāt tasya tava yad etad rūpaṁ  
tvayaiva svātantryeṇa satām upāsakānām anugrahāya gṛhītam 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  
svarūpaṁtato rūpāt parambhinnāṁśa paśyāmi kintu idam eva tat | ataḥ  
kāraṇāt te tava ada idaṁ rūpam āśrito'smi | yogyatvād apī tyāha ekam upāsyeṣu  
mukhyaṁyad viśva-sṛjāṁ | ataeva aviśvaṁviśvasmād anyat | kimca,  
bhūtendriyātmakāmbhūtānām indriyāṅgānāṁtmānaṁkāraṇam 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 asmākamsopādhikāṅdarśanam  
yuktam iti bhāvaḥ | atas tubhyaṁnamo'nuvidhema anuvṛttyā karavāma | tarhi kim  
iti kecin māmnādriyante, tatrāha yo'nādṛta iti | asat-prasaṅgair nirī śvara-kutarka-  
niṣṭhaiḥ | ity eṣā ||

atra kalpitam apy arthāntarāmyasya vidvad-guṇa-gurutvān na sambhavaty eveti  
vyañjitaḥ | na hy avyakta-vartmeti | uktamcaitat stutitaḥ prak [avyakta-  
vartmābhiniveśitātmā](#) [BhP 3.8.33] iti | māmnādriyante iti vigharūpamām ity  
evārthaḥ | vighrahaiva para-brahmatvena sthāpitavāt | ataeva ye vighraha  
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 parāṅmukho'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] | ataḥ 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 ṛṣabha-devāvirbhāvas tṛtīyo'dhyāya ity evoktamna tu taj-janmeti ||

5|5|| śrī -ṛṣabhadevaḥ sva-putrān ||54||

[55]

tad evamṛṣabhasyāpi vighrahe tādṛśatā cet kim uta svayambhagavata ity āha –

muni-gaṇa-nṛpa-varya-saikule 'ntaḥ-  
sadasi yudhiṣṭhira-rājasūya eṣā m |  
arhaṇam upapeda īkṣaṇīyo  
mama dṛśi-gocara eṣā āvirātmā || [BhP 1.9.41]

ṭīkā ca – eṣajagatām 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 -- rūpaṇyat tad ity ādau sa tvamsākṣād viṣṇur adhyātma-dīpaḥ [BhP  
10.3.24] iti |<sup>15</sup>

yat tat kim api rūpaṇvastu prāhur vedāḥ | kim tad vastu, tad āha avyaktam ity ādi  
| evambhūtaṁ kim api kārya-kalpaṇvastu 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 satyaṇparambrahma jagad-yoniṁ jagat-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-śaṅketi bhāvaḥ |  
ity eṣā prakaraṇānurūpaḥ śrī -svāmī-darśita-bhāvārtho'pi śrī -vighraha-para eva |  
anyatra bhaya-sambhāvanānutpatteḥ ||

10.3 śrī -devakī śrī bhagavantam ||56||

[57]

atas tad-anīṣānām api tādṛśatvam āha –

satya-jñānānantānanda-

<sup>15</sup> rūpaṇyat tat prāhur avyaktam ādyaṁ  
brahma jyotir nirguṇam nirvikāram |  
sattā-mātraṇ nirviśeṣaṇ nirīhaṇ  
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 dṛṣṭvā cākṣur yeṣāṃteṣāṃ api hi niścitam | asṛṣṭa-bhūr—māhātmyāḥ na  
 sṛṣṭvā aṃsparśa-yogyāmbhūri-māhātmyānyeṣāṃte tathā-bhūtāḥ sarve  
 vyadṛśyanteti | ity eṣā |

atra mātra-padam tad-varṇādī nāmsvarūpāntaraṅga-dharmatvam bodhayati | na hy  
 atrāparasminn arthe mūrti-śabdaḥ kevalātma-para iti svāmināḥ śrī-śuka-devasya vā  
 matam, lakṣaṇāyāḥ kaṣṭha-kalpanā mayatvāt | asṛṣṭvā ety atra asṛṣṭvā eti bhūri-  
 māhātmyeti apīti upaniṣad-dṛṣṭvā ity ity pada-catuṣṭayaiva vyastasya samastasya ca  
 svārasya-bhaṅga-prasaṅgāt ukta-prakāraṇurodhāt te'cākṣatākṣa-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 anyārthatvam vyavacchidyate | 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 tarkādīnāmvicārayety arthaḥ |  
 evambhūto'pi māyayā kṛpayā jagad-dhitāya sarvasyāpi svātmānamprati  
 cittākṛṣṇāyā dehīvābhāti kṛṣṇāyā | 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 dadhad 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 evamsiddhe bhagavatas tādṛśe vailakṣaṇye dṛśyatvāt ghaṭavad ity ādya-sad-  
anumānaṁ sambhavati kālātyayopadiṣṭatvāt | tad etad abhipretya tasmin  
satyatā-puraskṛtamiṣṭāḍbhāva-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-vratāṁ 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 mamecchā tasyā anubhāvo'yam | ko'sau? tam āha – mama lokasyāvalokanamīyat | ity eṣā | tad uktam – nityāvyakto'pi bhagavān īkṣyate nija-śaktiḥ | iti |<sup>16</sup>

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 vāyur ākāśa āpo jyotir ahammahān |  
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 vrīhīṇām 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 |

<sup>16</sup> 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 cāvyayo'bhedyo'nigrāhyo'śoṣya eva ca |  
viddho'sṛg-ācito baddha iti viṣṇuḥ pradṛśyate ||  
asurān mohayan devaḥ krīḍaty eṣa sureṣv api |  
manuṣyān madhyayā dṛṣṭyā na mukteṣu kadācana || iti ||

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

10.14 || śrī -brahmā ||60||

[61]

tad evampūrvam tad-aiśvaryaḍī nāmsvarūpa-bhūtatvaṁsādhitam tac ca teṣāṁ  
svarūpāntaraṅga-dharmatvād yuktam | yathā jyotir antaraṅga-dharmānāmtadī ya-  
śuklādi-guṇānāṁ jyotir-bhūtatvam eva, na tama ādirūpatvatadvat |

atha śrī -vighrahasya pūrṇa-svarūpa-lakṣaṇatvatadvat | atha śrī -vighrahasya pūrṇa-  
svarūpa-lakṣaṇatvaṁsādhitam tac ca yuktam, sarva-śakti-yukta-parama-vastv-eka-  
rūpatvāt tasya | tatra yo nijāntaraṅga-nitya-dharmaḥ śrī -vighratā gamas tat tat  
saṁsthāna-lakṣaṇas tad viśiṣṭaṁ paramānanda-lakṣaṇamvastv eva śrī -vighraḥ | sa  
eva cāntaraṅga-dharmāntarāṅgāṁ aiśvaryaḍī nāṁ api nityāśrayatvāt svayaṁ  
bhagavān, yathā śuddha-khaṇḍa-lakṣaṇam | yato yathā lakṣaṇatā gamaka-  
saṁsthāna-viśiṣṭaṁ a-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-svarūpatvaṁsādhayitvā, to-ṣoṣaṇā rtham  
prakaraṇāntaram ārabhyate | yāvat pārśada-nirūpaṇam | tatra paricchadānāmtat-  
svarūpa-bhūtatve tad-āṅga-sahitatayaivā virbhāva-darśana-rūpamliṅgam āha  
dvayena --

tam adbhutam bālakam ambujeḥ ṅgaṁ  
catur-bhujam sāṅkha-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  
paramānandaika-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 aṇādi-lakṣ aṇaiḥ sarvaḥ 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 bhuvādikam || iti ||

tad evam eva navame śrī mad-ambarī ṣ eṇāpi cakram idamstutam asti | lirgāni  
garuḍākāra-dhvajādī ni | anena yat kvacid ākasmikatvam iva śrūyate | tad api śrī -  
bhagavad-ā virbhāvavaj-jñeyam | atra **ṭṛ ṭī 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] ādikamvirāḍ gatatvenopāsanārtham  
abheda-dṛ ṣ ṭ yā darśitam eva yathā-sambhavaṁsākṣ āc chrī vighrahatvenāpy  
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-lokasyāpi tā dṛ ṣ atvam **tasmai sva-lokambhagavān sabhājitaḥ** ity  
atra [BhP 2.9.9]<sup>17</sup> sādhitam eva | punar api durdhiyāmpratī ty-arthamsādhyate |  
yataḥ sa karmādibhir na prāpyate prapañcitātī tatvena śrūyate, tamlabdhavatām  
askhalana-guṇa-sātmeyena stūyate nairguṇyāvasthāyām eva labhyate | laukika-  
bhagavannike tasyāpi tad-āveśāt | nairguṇyam atidiśyate ity ataḥ sa tu tad-rūpatayā  
sutarām eva gamyate | sākṣ ād eva prakṛ teḥ paratanaḥ śrūyate nityatayodghoṣ yate

<sup>17</sup> 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 bhūlokaḥ 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 tat<sup>18</sup> 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 kṛtena<sup>19</sup> [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 |  
avyākṛtam bhāgavato 'tha vaiṣṇavam  
padam yathāham vibudhāḥ kalātyaye || [BhP 4.14.39]

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

<sup>18</sup> yat°

<sup>19</sup> The Bhagavat sandarbha reading was parītya lokān karma-citān... nāstyakṛtaḥ.

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

[65]

tato'skhalanam |

atho vibhūtim mama māyāvinas tām  
aiśvaryam aṣ ṭ āṅgam anupravṛ ttam |  
śriyambhāgavatī 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-sañjāmsampattim 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 śriyaś 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 lokaḥ  
kṣ ī yate evam evāmutra puṇya-jito lokaḥ 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 evāntarhi lokatvāviśeṣ āt svargādivat bhokṛ -bhogyānāmkadācid vināśaḥ  
syāt | tatrāha – śānta-rūpe śāntam avikṛ tamrūpamyasya tasmin vaikuṇṭ he mat-  
parās tad-vāsino lokaḥ 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 lokaḥ  
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 sāks ān nyāsināṁparamā gatiḥ ||  
śāntānāṁnyasta-daṇḍānāṁnyato nāvartate gataḥ || [BhP 10.88.25-26]

agamat jagāma śiva iti śeṣ aḥ ||

|| 10.88 || śrī -śukaḥ ||69||

[70]

nityatvam --

grī vāyāṁjanaloko 'sya  
tapolokaḥ stana-dvayāt  
mūrdhabhiḥ satyalokas tu  
brahmalokaḥ sanā tanaḥ [BhP 2.5.39]

ṭ ī kā ca – brahma-lokaḥ vaikuṅṭ hākhyaḥ sanātano nityaḥ | na tu  
sṛ jāprapañcāntarvarti 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 sṛ haṇī ya-śī lāḥ |  
bhartur mithaḥ suyaśasaḥ kathanānurāga-  
vaiklavya-bāṣ pa-kalayā pulakī -kṛ tāṅgāḥ || [BhP 3.15.25]

yad vaikuṅṭ hamyac ca no'smākam upari-sthitamnaḥ sṛ haṇī ya-śī lā iti vā dūre  
yamo yeṣ āṁte 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'ṅga tvad-aṅghri-śaraṇā  
bhavataḥ kathāyāṁkī 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 |  
kṣemaṁ vindanti mat-sthānam  
tad brahma paramaṁ viduḥ || [BhP 11.20.37]

me pathaḥ jñāna-karma-bhakti-lakṣaṇān mat-prāpti-upāyān, jñāna-karmaṇor api  
bhakteṣu bhakteḥ prathamataḥ kvacit kadācit kiñcit sāhāyika-kāritvāt | kṣemaṁ  
mad-bhakti-maṅgala-mayaṁ yat sthānam paramaṁ brahmeti vidur jānanti ittham  
evodāhariṣyate ca iti sañcintya bhagavān mahā-kāruṇiko vibhuḥ |

darśayā māsa lokamsvaṁ gopānāntamasah param |  
satyaṁ jñānam anantaṁ yad brahma-jyotiḥ sanātanam |  
yad dhi paśyanti munayo guṇāpāyo samāhitā || [BhP 10.28.14-15] iti |

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

|| 11.20 || śrī -bhagavān ||72||

[73]

tathaiva --

na yatra kālo 'nimiṣāṁ paraḥ prabhuḥ  
kuto nu devā jagatāmya īśire |  
na yatra sattvaṁ na rajas tamaś ca  
na vai vikāro na mahān pradhānam ||

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

atat cid-vyatiriktaṁ neti netī ty evam utsraṣṭum icchavo daurātmayam bhagavad-  
ātmanor abheda-dṛṣṭim viṣṭvya, arhasya śrī -bhagavataḥ, paramcaraṇāravindaṁ  
pade pade pratikṣaṇam hṛdā upaguhya āśliṣya, nānyasmin sauhṛdam yeṣāṁ  
tathābhūtāḥ santo yad āmananti jānanti, tad vaiṣṇavam paramam śrī -vaikuṇṭham iti  
brahma-svarūpam eva tad iti tātparyam | anena prema-lakṣaṇa-sādhana-līlgena  
nirākāra-rūpam arthāntaram nirastam | atra nirākāra-parāyaṇasyāpi muktā-phala-  
ṭīkā-kṛto daivābhivyañjitā gīr yathā – tat parampadamvaiṣṇavam āmananti |  
adhikṛtādhiṣṭhitā-rājādhiṣṭhitatvavat | brahmādi-padānām api |  
viṣṭvya nānādhiṣṭhitatvāt param ity uktam | viṣṭvya nānādvādhiṣṭhitam 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 ||



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-śrutau<sup>22</sup> 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  
hiraṇyakaśīpunoktam – 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'pi<sup>23</sup> prakṛty-antargata-vibhūti-varṇanāntaram  
tādr̥ṣatvam abhivyañjitaśrī-śivena --

<sup>22</sup> NTU 5.10 quoted above.

<sup>23</sup> 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 varṇayituṁśakyamkalpa-koṭi-satair api || (PadmaP 6.227.57-65)<sup>24</sup>

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

yad akṣaramveda-guhyamyasmin 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 devāś ca na jānanti maharṣayaḥ |  
 sarvopaniṣadām arthaṁdṛṣṭvā 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 |

<sup>24</sup> Alternative numbering given as 6.255.56-64

mokṣaḥ parampadamṅgam amṛ tamviṣṇu-mandiram ||  
 akṣaramparamāndhāma vaikunṭhamśāśvatamparam |  
 nityamca parama-vyoma sarvotkr̥ṣṭamśanātanam ||  
 paryāya-vācakanyasya paramdhāmano'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-śaḍ-guṇa-saiyutam |  
 avaiṣṇavānām aprāpyamguṇa-traya-vivarjitam ||  
 nitya-siddheḥ samākīṇṇantan-mayaḥ pāñca-kālikaiḥ |  
 sabhā-prāsāda-jakṣmanvaiś copavanaiḥ śubham ||  
 vāpī-kūpa-taḍgais ca vṛkṣa-śaṇḍaiḥ sumanḍitam |  
 aprakṣtamsurair vandyam ayutārka-sama-prabham || iti ||

brahmāṇḍa-purāṇe –

tam ananta-guṇāvāsam mahat-tejo durāsadam |  
 apratyakṣamnirupamamparānandam atīndriyam || iti ||

itihāsa-samuccaye mudgalopakhyāne --

brahmaṇaḥ sadanād ūrdhvaṁ tad viṣṇoḥ paramam padam |  
 śuddhamśanātanamjyotiḥ parambrahmeti yad viduḥ ||  
 nirmamā nirahārkārā nirdvandvā ye jīteṇ drieriāḥ |  
 dhyāna-yoga-parāś caiva tatra gacchanti sādavaḥ ||  
 ye'rcayanti hariṁviṣṇuṁkr̥ṣṭamjīṣṇuṁśanātanam |  
 nārāyaṇam ajamdevamviṣṇuṁvakṣemaṁcaturbhujam ||  
 dhyāyanti puruṣamdivyam acyutamca smaranti ye |  
 labhante te'cyuta-sthānamśrutir eṣ āsanātanī || iti ||

skānde śrī-sanat-kumāra-mārkaṇḍeya-saivāde –

yo viṣṇu-bhaktō vipreṇ draśuddha-cakrādi-cihnitaḥ |  
 sa yāti viṣṇu-lokam vai dāha-pralaya-varjitam || iti |

atra pada-dhāmādi-śabdena sthāna-vācakena svarūpamtv arūdhena yadi kaścit  
 kathaṁcit svarūpam eva vācayati | tarhy anyatra tat-prasaṅge te'bhigacchanti mat-  
 sthānamyad brahma paramam vidur ity ādau sākr̥ṣṭād 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-rūpāṇāmteṣāmsabdānāmekatra vastuni  
 prayogāt parasparam anyārthamūdūrī kurvantas te kamvā na bodhayanti svam  
 artham yathā bhagavān harir viṣṇur ayam iti |

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 –

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

sādaitvā hatvā | pavitrāropa-prasarṅge 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 ūrdhvaṁca 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 vikhayātam 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 śubhrasya vaikuṇṭhahaiḥ 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 |  
 acyutaṁśāśvataṁdivyaṁsadā yauvanam āśritam ||  
 nityaṁsambhogam ī śvayā śriyā bhūmyā ca saṁvṛttam || 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-dṛṣṭavadbhirpuruṣair abhiṣṭutam** iti | **paramna yat-param** [BhP 2.9.9] ity ādy uktānusāreṇa paramānandaḥ |

ataeva amṛta viṣṇu-mandiram iti tat-paryāyaḥ | abhayaṁ-- **na ca kālavikrama** [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 ||

ataeva **kṣemāṁvindanti 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-parāyusa** [BhP 11.10.30] ity ādi nyāyena maraṇa-dharmakam | annaṁkarmādi-phalamtrilokyādikāmyasmād atyagāt atikramyaiva tatra virājata iti | eṣaḥ –

amṛ tādyaiśvarya-rūpaḥ | duratyayaḥ – brahmacaryā dibhiḥ kenacin manasā py  
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 aṇāmṛ ttimbhajanī tatra prakāśa-viśeṣ amvaicitrī -  
vṛ ndamca prakṛ ayati | tatra tatra tādr śatve bhramopāsanāsiddha-gurava  
evāsmākaṃpramāṇam | tad etad ā ha caturdaśabhiḥ --

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

taṃtv āgatampratiḥ taupayikaṃsva-pumbhis  
te ṛ akṣ atākṣ a-viṣ ayaṃsva-samādhi-bhāgyam |  
hansa-śriyōr 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-valayamvinatā-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]

puṁsāṅgatimṁṣ 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 guhāṅgato 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 | taṁdeśāṁyayau |

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 śāntad-  
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  
śānsanto vaiṣ ṇavī mśriyam || [BhP 3.16.28]

*pī tānsuke* iti | kāṁyā vanamālayā cety atretthmabhūta-lakṣ aṇe tr̥ tī yā |

*vidyud* iti | haratā manohareṇa |

tad evaṃparicchadādī nām api tādr̥śatvaṃvarṇayitvā punas tasyaivāti-mano-  
haratvam āha *avopasṛṣṭam* iti<sup>25</sup> | 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  
acakṣateti | 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 romāṇam | 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-vikasitamnīlāmbujamtaṃ ut ūrdhvam  
vīkṣya labdha-manorathāḥ santāḥ, nayā evāruṇa-maṇayaḥ teṣāṃśrayaṇam āśraya-  
bhūtamarṅghri-dvandvapunar avekṣya adho-dr̥ṣṭyā vīkṣya punaḥ punar evaṃ  
vīkṣya yugapat sarvāṅgalāvaṇya-grahaṇāśakteḥ paścān nidadhuś cintayāmāsuḥ,  
yugapat eva katham idam idamsarvampaśyemety-utkaṇṭhābhīḥ sthāyibhāvā-  
poṣakamcintākhyambhāvam āpur ity arthaḥ |

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

<sup>25</sup> 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  
svayambhūs 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 ambhavadātmanā 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 ātmārāmāṇām 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 iti 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 paramaharīsa-mahā-munī nām ity uktam |

taṁtvām ahaṁjñāna-ghanāṁsvabhāva-  
pradhvasta-māyā-guṇa-bheda-mohaiḥ |  
sanandanādyair hṛdi saṁvibhāvyam<sup>26</sup> [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-kṣayāya 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 parikṛtamadirā-madāndha** [BhP 3.28.37] itivat  
tatrāveśā sambhavāt | drīśyate tv anyatrānāveśaḥ mānasā me sutā yuṣmat-pūrvajāḥ  
sanakādayaḥ | **cerur vihāyasā lokān lokesu vigata-sprṣṭā** [BhP 3.15.12] ity  
abhidhānāt | bhagavati tv āveśaḥ **paramaharīsa-mahāmunī nām anveṣaṇī ya-caraṇau**

<sup>26</sup> Variant – *sanandanādyair munibhir vibhāvyam*.

[BhP 3.15.37] ity atra yādṛ cchikatāvirodhy-anveṣaṇī yatvābhīdhānāt | pañcāme tu, [asaṅga-nīśita-jñānānala-vidhūtāśeṣa-malānāmbhavad-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 sāksād evoktam | atra pūrvokta-hetoś ca stutau pratutopā lambha-prasaṅgāc ca [snehāvaloka-kalayā hrīdi saṅspṛśantam](#) iti [BhP 3.15.39] sāksād ukteś ca dṛśām eva sukhamjātam ity anāsaktir eva vyañjītetī api na vyākhyeyam |

tasmād ātmārāmāṇāṃramaṇāspadatvād brahmākhyam ātma-vastv eva śrī-bhagavān | tatrāpi [cakāra teṣāṃsaṅkṣobham 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 teṣāṃ 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-tattvākāratvaṃsādhyate iti | ucyate – bhavan-mate tāvat śuddha-citta-vṛttau para-brahma sphurati samyag eva sphurati | bhedaṅśa-leśa-parityāgenaiva brahma-vidyātvāṅgīkāraḥ | asamyag-jñānasya tattvānāṅgīkāraḥ tena kaivalyāsambhavāc ca | ato na śrī-vigrahādāv adhikāvirbhāvāṅgīkāro yujyate |

kimca, śuddha-sattva-mayā vigrahādi-lakṣaṇopādhyā itī vadatas tava ko'bhīprāyaḥ ? kimtat pariṇāmās te tat-pracurā vā ? nādyāḥ, rajo'sad-bhāvena pariṇāmāsambhava itī hy uktam | na cāntyaḥ, yeṣu vigrahādiṣu u 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 vimīśratvaṃtathāpi tādṛśe brahma-sphuraṇa-yogyatāiva na sambhavet kimpunar viśeṣaṇety uddeśya-vismṛtiś ca syāt | athākhaṇḍa-viśuddha-sattvāśrayatvena te'pi tad-rūpatayaivocyante |

tataś ca teṣv anubhūtākhaṇḍa-śuddha-sattve tasmin brahmānubhavantīti cet, tat ayuktamkalpanā-gauravāt, [te'cakṣatākṣa-viśayaṃsva-samādhi-bhāgyam](#) itī [BhP 3.15.38] sāksād eva gocarī-kṛtatvena uktatayā paramparā-dṛṣṭatva-pratighātāc ca | tasya śuddha-sattvasya prakṛtatvaṃtu niṣiddham eva | tasmān na te prakṛta-sattva-pariṇāmā na vā tat-pracurāḥ, kintu sva-prakāśattā-lakṣaṇa-śuddha-sattva-prakāśitā itī prakṛtanam evoktamvyaktam | ataeva teṣāṃ upādhitva-nirākṛteṣu tat-tad-anubhāvānanda-vaicitrī ca sampadyate | tathāiva tam evam evambhūtam acakṣateṣu tat-tad-viśaya-saundarya-varṇananīprastutopākāritvāt sārthakāmsyāt | akhaṇḍa-śuddha-sattva-maya-mātreṇaivābhīpreta-siddheḥ | ataeva [nirīkṣya ca na vīṛpta-dṛśa](#) [BhP 3.15.42] itī dṛk-sambandhi-tvad-rūpa-kṛtaivātrīptir 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 ādau | **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 ādau [BhP 3.15.49], tat-pratiyogi-namaskā rā dy-upalakṣ ita-bhedā tmaka-bhakti-sukham eva dṛ śyate | tasmān māyikopādhi-nihī natvā d-dheyā nīś atayā pratibhā tatvā c ca na taj-jā tī yaṁ sukham anya-jā tī yaṁ kartuṁ śaknotī ti santy evānyathā nupapatti-siddhāyā ḥ svarūpa-śakter eva vilāsā ḥ |

api ca – astu tāvaj jī van-mukta-daśāyā m tan-mate vidyopādhi-pratiphalitasyaiva sato brahmaṇaḥ sakā śāt śrī -bhagavato ghana-prakā śato sarvopādhi-vinirmukta-mukti-daśāyā m api sā kṣ āt tā dṛ śatā sty eveti suvyaktam **nā tyantikam vigaṇayanty api te prasā dam** [BhP 3.15.48] ity ādau tasmān nopādhitā ramya-cintā | **bhavataḥ kathāyā** [BhP 3.15.48] ity anena nirupādhi-brahma-bhūtā d upari ca vaicitrī sphuṭ am evā sau svī kṛ tā | tasmāt 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 bhārate** |

brahma-bhūtaḥ prasannā tmā

na śocati na kā iḥ kṣ 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 śrutiś ca | tathā ā prā yaṇāt tatrā pi hi dṛ ṣ ṭ am ity atra ca **madhva-bhā ṣ ya-pramā ṇitā sauparṇa-śrutiḥ** | 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**<sup>27</sup> py uktam **pā tā le tasya na prī tir vimuktasyā pi jā yate** iti |

|| 3.15 || śrī -brahmā devā n ||85||

[86]

<sup>27</sup> 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-yajñ-puruṣam ||86||

[87]

tad evambrahmaṇo'pi yat śrī-bhagavati prakāśa-samyaktvaṁtat pūrvam eva  
vidvad-anubhava-vacana-pracayena siddham api viśeṣato vicāryate | tattraikam 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 | evāṁsati 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 adhītanā  
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 śaśvad 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 śaśvat sādhana-kāle phala-kāle ca  
abhadramduḥkha-svarūpamnyat kāmyamkarma, yad apy akāraṇam akāmyamntac  
ceti cakāraśānvayah | tad api karma ī śvare nārpitamcet kutaḥ punaḥ śobhate ?  
bahirmukhatvena sattva-śodhakatvābhāvāt | ity eṣ ā |

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

tasmād uktir eva samyag-darśana-hetur ity upasānharati 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 yuṅjāno  
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-ātmāni |  
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 sādhanā-lakṣaṇāyā bhaktiā, anubhāvite nirantaram  
aparokṣīkṛte, tāṁvinā kasyacid apy arthasiddheḥ | nirahaṅkṛtitvādeva  
nirmamaḥ | tad-dvayābhāvād eva mana-ādīnāṁ apy abhāvaḥ sidhyati | samadṛk  
bhedāgrāhakaḥ | svadṛk svasvarūpābhedenā brahmaiva paśyan | pratyak  
antarmukhī praśāntā vikṣepa-rahitā dhīrjñānamyasya saḥ |

tad evāmbrahma-jñāna-miśra-bhakti-sādhanā-vaśena brahmānubhave jāte'pi  
bhakti-saṁskāra-balena labdhā-premādes tad-ūrdhvam api śrī-bhagavad-  
anubhavam āha | vāsudeva iti | pratyag-ātmāni sarveṣāṁ āśraya-bhūte pareṇa  
prema-lakṣaṇena bhakti-bhāvena tat-sattayaiva labdhā ātmānaḥ tadīyātmakā  
ahaṅkāradayo yeneti | brahma-jñānena prakṛtāhaṅkāradīlayānantaram āvirbhūtān  
premanandātmaka-śuddha-sattva-mayān labdhavān ity arthaḥ |

nanu ta eva pratyāvantantāṁkimvā pūrvavad amī api bandha-hetavo bhavantu |  
nety āha, mukta-bandhanaḥ | anāvṛtīḥ śabdād iti nyāyāt bhakti-atiśayena  
labdhātmātvam eva pratipādayati, ātmānam 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-narakeṣv  
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 evoktāṁ śrī-bhagavad-  
gītopaniṣatsu --

buddhyā viśuddhayā yukto  
dhṛtyātmānamniyamya ca |  
śabdādīn viśayān tyaktvā

rāgadveṣ au vyudasya ca || [Gī tā 18.51]

viviktasevī laghvāśī  
yata-vāk-kāya-mānasah |  
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 māmtattvato 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]

svātmānam jīva-svarūpam | jñānānvijñānaṁca bāhyam | kim bahunā atra śrī -  
catuḥsana-śukādaya evodāharaṇam iti ||

|| 11.13 || śrī -bhagavān ||90||

[91]

śrī -bhagavatā śabda-brahma-maya-kambu-sprṣṭa-kapolah tat-prakāśita-yathārtha-  
nigado dhruvo bālakopi 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 bhavatī 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 phalaṁśāstreṇāvagamyaate | bhakti-yogasya tu  
bhajanī yeśvara-prāptiḥ | kutas tayor ekārthatvam ity āśaṅkya dṛ ṭ āntenopapādayati  
| yathā bahūnām rūpa-rasādī nām guṇānām 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-rūpeṇāvagamyaate | 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-aśvatvenaiva 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-  
bhogyātmakamvisvamadvyatiriktamnāstī ty arthaḥ | yato'hambhūta-bhāvanaḥ  
bhūtānāmprakāśakaḥ kāraṇaṁca | nanu śabda-brahma prakāśakmpara-brahma  
kāraṇāmprakāśakaṁca satyamte ubhe mamaiva rūpe ity āha, śabda-brahmeti |  
śāśvatī śāśvatyau | ity eṣ ā ||

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

|| 6.16 || śrī -saikarṣaṇaś citra-ketum || 94 ||

[95]

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

madīyam mahimānaṁca  
parabrahmeti śabditam |  
vetsyasy anuḡhī tamme  
sampraśnair vivḡ tamhḡ di || [BhP 8.24.38]

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

[96]

tathā ca vibhūti-prasaṅga eva –

ḡthivī vāyur ākāśa  
āpo jyotir ahammahān |  
vikāraḡ puruṣ o'vyaktaṁ  
rajaḡ sattvaṁtamaḡ 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 yānupalambhanāt tat-prabhāvatva-lakṣ aṇam api  
tasya vyapadiśyate | rūpaṁyat tat prāhur avyaktam ādyambrahma-jyotir [BhP  
10.3.24]<sup>28</sup> ityādi |

brahmaiva jyotiḥ prabhā yasya tathābhūtaṁrūpaṁśrī -vigraham | tathā coktaṁ  
brahma-saṁhitāyām–

yasya prabhā prabhavato jaga-aṇḍa-koṭ i-  
koṭ iṣ v aśeṣ a-vasudhādi-vibhūti-bhinnam |  
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 hauktyaivāha |

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 vātmanaḥ 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 ||

<sup>28</sup> 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 ||

**tatra**iva 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'ṇna-rasa-maya** ity ādāv [TaittU 2.1]  
antaraṅṅantarāṅṅaikāikā tma-kathanānte **idampucchaṁpratiṣṭhā pṛthivī pucchaṁ  
pratiṣṭhā mahāpucchaṁpratiṣṭhā brahma pucchaṁpratiṣṭhā** heti [TaittU 2.1] śruty-  
uktāyāḥ pañcāmāyā api pratiṣṭhāyā upari |

**śrī -gī topaṇiṣado** yathā --**brahmaṇo hi pratiṣṭhāham** [Gī tā 14.27] ity atra brahma-  
śabda-sannihita-pratiṣṭhā-śabdena sā śrutiḥ smaryate | tataś caivam eva  
vyākhyeyam | hi-śabdaḥ,

māṁca 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-rūpamhiraṅṅyagarbha-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-  
mayāṅṅatvena 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 hety 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-prakāśasyābhūtattvaṃbrahmaṇa  
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 avaśeṣ 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-bhūtāṃsarva-pratiṣ ṭ hā brahma tat khalu tvam  
tatrāpi eṣ u pratiṣ ṭ hā-vākyeṣ u avaśeṣ 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-modā-  
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 tādr̥śa-śakti-yuktāyā eva  
dr̥śṭes tat tat sarva-viśeṣa-graḥaṇe nimittatā dr̥śyate na tv anyasyāḥ | yathā māṇsa-  
mayī dr̥śṭiḥ sūrya-maṇḍalaṃprakāśa-mātra-tena gr̥hṇāti, divyā tu prakāśa-mātra-  
svarūpatve'pi tad-antargata-divya-sabhādikamgr̥hṇāti | evam atra bhakter eva  
samyaktvena tayaiva samyak tattvaṃdr̥śyate | tac ca brahmeti tasya asamyag-  
rūptavam | tatra ca sāmānyatvenaiva graḥaṇe kāraṇasya jñānasya tad-  
antarī nāvāntara-bheda-paryālocaneṣv asāmārthyād bahir evāvasthitena tena  
bhāgavata-paramahaṃsa-vṛndānubhavāsiddha-nānā-prakāśa-vicitre'pi sva-prakāśaḥ  
| lakṣaṇa-para-tattve prakāśa-sāmānyā-mātraṃyad gr̥hyate tat tasya pramā-  
rūptvenaivotprekṣyate | tataś cātmavam aṅśatvamvibhūtitvamca vyapadiśyate  
tasya | tasmād akhaṇḍa-tattva-rūpo bhagavān sāmānyā-kāra-sphūrtilakṣaṇatvena  
sva-prabhākārasya brahmaṇo'py āśraya iti yuktam eva |

ataeva yasya pṛthivī śarīramyasya ātmā śarīramyasyāvyaktam śarīram  
yasyākṣaramśarīram eṣa sarva-bhūtāntarātmā apahata-pāpmā divyo deva eko  
nārāyaṇa ity etac chruty-antaramcākṣara-śabdoktasya brahmaṇo'py ātmavtena  
nārāyaṇambodhayati |

uktātmādi-śabda-pāriśeṣya-pramāṇena cakāra teṣāmsaṅkṣobham akṣara-juṣām  
apīti prayoga-dr̥śṭyā cātra hy akṣara-śabdena brahmaiva vācyam | tathā śrī-  
bhagavatā sārkhya-kathane | kālo māyā-maye jīve [BhP 11.24.27] ity ādau mahā-  
pralaye sarvāvaśiṣṭatvena brahmopadiśya tadāpi tasya draṣṭṛtvamsvasminn uktam |

eṣa sārkhya-vidhiḥ proktaḥ  
saṅśaya-granthi-bhedanaḥ |  
pratilomānulomābhyāṃ  
parāvara-dr̥śāmayā || [BhP 11.24.29]

ity atra parāvara-dr̥śety anena so'yaṃcātra vivekaḥ | sārkhyamkhyānamtac-  
chāstramkhalu svarūpa-bhūta-tad-viśeṣam anusandhāya yat tat svarūpa-mātraṃ  
tadānīm avaiśiṣṭamvadati tad eva ca brahmākhyāntad eva ca prapañcāvacchinna-  
carama-pradeśe prapañcālayād vaikuṇṭhaiva svarūpa-bhūta-viśeṣa-prakāśād  
avaiśiṣṭyamānatvena vaktumnyujyate |

tac ca sva-viśeṣya-mātraṃsvarūpa-śakti-viśiṣṭena vaikuṇṭhassthena śrī-bhagavatā  
pṛthag iva tatrānubhūyate iti | tad evamnirviśeṣatvena sparśa-rūpa-rahitasyāpi  
tasya bhagavat-prabhā-rūptvam anutprekṣya tad-abhinnatvena brahmatvam  
vyapadiśyam | tataḥ svarūpādi-mādhurī-dhāritayā saviśeṣasya sākṣād bhagavad-  
aṅga-jyotiṣaḥ sutarām eva tat sidhyati | yathoktamśrī-harivariṣe mahā-kāla-  
purākhyāne śrīmad-arjunamprati svayāmbhagavatā |

brahma-tejo-mayaṃdivyaṃmahad yad dr̥śṭavān asi |  
ahaṃsa bharata-śreṣṭha mat-tejas tat sanātanam ||  
prakṛtiḥ sā mama parā vyaktāvyaktā sanātanī |  
tāṃpraviśya bhavanti ha muktā yoga-vid-uttamāḥ ||  
sā sārkhyānāṃgatiḥ pārtha yogināṃca tapasvinām |

tat param<sup>29</sup> paramāmbrahma sarvaṁvibhajate jagat ||  
mām eva<sup>30</sup> 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 ||

[100]

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'yāmmahā-prakaraṇārthaḥ | yad advayaṁjñā nāntad eva tattvam iti  
tattvavido do [?] vadanti | tac ca vaiśiṣ ṭ yaṁvinaivopalabhyamā nambrahmeti  
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-padye<sup>31</sup> tasya caturvidhatvam aṅgī kurvadbhir yady amūrtaṁtam 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 yam 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-niḥspr ḥ am 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-

<sup>29</sup> padam in original HV. These verses are 104.9-13 in the critical edition.

<sup>30</sup> mām eva in original HV.

<sup>31</sup> Quoted above in section 51.

lakṣaṇatve'pi bhaktyaikāvīrbhāvitayā samyak prakāśatvaṁmūrtasyaiva vyañjitaṁ |  
ataeva śubhāśrayaḥ sa cittasya sarvagasyācalā tmanaḥ<sup>32</sup> [ViP 6.7.76] ity uktam |

tataś ca tasyāḥ śrī -mūrter api sakāśāt tad-ante pratyāhāroktiḥ kevalā bhedopāsakaṁ  
prati vayvasthāpitā bhavati 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 ||<sup>33</sup> [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  
nānavatārāṇāṁnidhānāmbījam 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 vibhūtvā-  
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-adhiṣṭhāṭka-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 |

<sup>32</sup> The BhagS reads sarvagasya tathātmā, which is obviously wrong.

<sup>33</sup> 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 āmbramhādī 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 puṁsāṁparō dharmo yato bhaktir  
adhokṣ aje** ity [BhP 1.2.6] ādikayā

**ataḥ pumbhir dvija-śreṣ ṭ hā  
varṇāśrama-vibhāgaśaḥ |  
svānuṣ ṭ hitasya dharmasya  
saṁsiddhir 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  
kavitāmphalābhisandhi-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 unmūlayati 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-sauṣṭhyam eva kāraṇam |

api tu svarūpam apī ty āha śrīmad-bhāgavata iti | śrīmad-bhāgavatavambhagavat-pratipādakatvaṁśrīmatvaṁśrīmad-bhagavan-nāmāder iva tādṛśa-svabhāvika-śaktimattvam | nitya-yoge matup | ataeva samastatayaiva nirdiśya 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-pāraṅgata-mahāprabhāva-gaṇa-śiromaṇitvāc ca | samunirbhūtvā samacintayad iti śruteḥ | tena prathamamcatuḥśloki-rūpeṇa saikṣepataḥ prakāśite kasmai yena vibhāṣito'yam ity [BhP 12.13.19]<sup>34</sup> ādy-anusāreṇa sampūrṇa eva prakāśite |

tad evaṁśraīṣṭam hya-jātam anyatrāpi prāyaḥ sambhavatu nāma sarva-jñāna-śāstra-parama-jñāyā-puruṣārtha-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

<sup>34</sup> 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-śāstrebyaḥ 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-guhyamme  
yad vijñāna-samanvitam |  
sarahasyamtad-aṅgamca  
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-vijñānamyāthārthya 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 ś ca paramānandātmaka-tat-tad-yāthārthya 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 **tṛtīyāt** | 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 uktam **yad-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 kiñcit 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-rūpāṇi 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 vilakṣaṇānanta-rūpatva-jñāpanayā yad-  
 rūpatvam | sarvāśrayāti-nirdeśena vilakṣaṇānanta-guṇatva-jñāpanayā yad-guṇatvam  
 | sṛṣṭi-sthiti-pralayopalakṣita-vividha-kriyāśrayatva-kathanena laukikānanta-  
 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 eva<sup>35</sup> | 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

<sup>35</sup> 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-sthītatvenāpraviṣṭ 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-ātmā-  
vaśakāriṇī prema-bhaktir nāma rahasyam iti sūcitam |

tathā ca **brahma-saṁhitāyām** --

ānanda-cinmaya-rasa-pratibhāvitābhis  
tābhir ya eva nija-rūpatayā kalābhiḥ |  
goloka eva nivasaty akhilātmā-bhūto  
govindam ādi-puruṣ amtam ahambhajāmi || [BrahmaS 5.29]

premāñjana-cchurita-bhakti-vilocanena  
santaḥ sadaiva hṛ dayeṣ u vilokayanti |  
yaṁśyāmasundaram acintya-guṇa-svarūpaṁ  
govindam ādi-puruṣ amtam ahambhajāmi || [BrahmaS 5.30]

acintya-guṇa-svarūpam api premākhyamāyad añjanamtena 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 ttitāhetur nāma kim api sva-prakāśampremakhyam  
ānandātmakamvastu mama rahasyam iti vyañjitam | tathaiva śrī -brahmaṇoktam --

na bhārati me 'rīga 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 dautkaṅṭ 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 rahasyamnāma 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-pracārammahad-vastu bhavati | asyaivādeyatvamviralā-vicāratvammahattvamca | **muktimdadā ti karhicit sma na bhakti-yogam** ity [BhP 5.6.18] ādiṣ u bahutra vyaktam |

idambhāgavatamnāma  
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 **rahasyambhaktir** iti ||

[107]

atha kathamtathābhūtamrahasyam udayetety apekṣ āyāmkrama-prāptamtad-aṅga-bhūtamādī ya-sādhanam upadiśati |

etāvad eva jijñāsyam  
tattva-jijñāsunā tmanaḥ |  
anvaya-vyatirekābhyām  
yat syāt sarvatra sarvadā || [BhP 2.9.35]

ātmano mama bhagavatas tattva-jijñāsunā prema-rūpamrahasyam anubhavitum icchunā etāvad eva jijñāsyamśrī -guru-caraṇebhyaḥ śikṣ aṅī yam | kiṁtat ? sad ekam eva anvaya-vyatirekābhyāṁvidhi-niṣ edhābhyāṁsadā sarvatra syād upapadyate | yathā –

na hy ato'nyaḥ śivaḥ panthā  
viśataḥ saṁṣ 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 | ādyo'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 rājāḥ 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  
vṛttiyā śaurya-guṇa-yukte devadatte siriḥa-śabdaḥ pravartate | yathā ca gaṅgāyāṁ  
ghoṣa ity atra-lakṣaṇayā vṛttiyā gaṅgā-śabdāḥ tasminn ity asambandhe taḥ e  
pravartate | tathā tat-tad-bhāvāspade brahmaṇi tayā tayā vṛttiyā śrutayaḥ katham  
pravartheran | śrutī nāṁca **śāstra-yonitvād** iti [Vs 1.1.3] nyāyena tat-  
pratipādakatāyāṁ anyānāṁtatra pravṛttir avāśyaṁvaktavyā | tasmāt tasmīn  
tāḥ sākṣād-rūpatayā mukhyayā vṛttiyā kena prakāreṇa caranti | taṁprakāraṁ  
viśeṣaḥ kṛpayāpi svayam upadiśeti | anyathā padārthatvayogād apadārthasya ca  
vācyārthatvayogān na śruti-gocaratvaṁbrahmaṇaḥ syād iti sthite kutastarāṁtad  
upari cara-sphūrter bhagavatas tad-gocaratvaṁtat katham evaṁsvabhaktayor ity  
ādausvatāṁsvataḥ pramāṇa-bhūtānāṁmvedānāṁmārgambhagavat-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-lakṣaṇaṁ 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-mokṣ ārtham iti krameṇa pada-catuṣ ṭ ayasyārthaḥ | mokṣ o'py atra cin-mātratayāvasthiti-rūpaḥ | yathāvarṇa-vidhā nam apavargaś ca bhavati, yo'sau bhagavatī ty ādinā ananya-nimitta-bhakti-yoga-lakṣ aṇo nānā-gati-nimittāvidyā-granthi-randhana-dvāreṇety [BhP 5.19.20] antena pañcamoktagadyena tathā niruktatvāt sādhyā-bhakti-prādurbhāva-lakṣ aṇamceti dvidividho jñeyah | ubhayatrāpi kalpanā-rūpāvidyāyā nivṛ tteḥ | etad uktambhavati | yasmāt svayam ī śvaras tat-tad-arthamtat-tat-sādhakatvena dṛ śyamānānāmbuddhyādi n sṛ ṣ ṭ avān tasmāt tat-tat-sampādana-śakti-nidhāna-yogyatayā teṣ u kṛ tavān iti labhyate | tatra trivarga-sampādikāḥ śaktayah kalpanātmikā māyā-vṛ tty-avidyā-śakter aiśāḥ bahirmukha-karmātmakatvāt svarūpānyathā-bhāva-saṁsāritva-hetutvāc ca | evaṁca yāvaj-jī vānāmbhagavad-bahirmukhatā tāvat kevalam kalpanātmikānām avidyā-śaktī nāṁprakāśāt tat-pradhānā buddhy-ādayaḥ sa-guṇā eveti nirguṇaṁsākṣān na kurvata ity evaṁsatyam eva | yadā tu tad-antarmukhatā tadā teṣ u cic-chakteḥ prādurbhāvāt taṁsākṣ āt kurvata eva iti sthitam | buddhyādimayatvād vacaso'pi tathā vyavahāraḥ sidhyati | tad atraivābhedenā siddhāntitam ante |

tad etad varṇitamrājan  
yo naḥ praśnaḥ kṛ tas tvayā |  
yathā brahmaṇya-nirdeśye  
nariguṇye'pi manaś caret || ity atra mana iti |

tatra buddhy-ādau cic-chaktis tadī yāprākṛ ta-paramānanda-svarūpa-tā dṛ śa-guṇādau svayamprakāśamayī vacasi ca tattan-nirdeśa-mayī ti jñeyā |

ato'prakṛ ta-tā dṛ śa-svarūpādyā lambanena śrutayaś carantī ti siddhānta-siddhaye | tad evaṁpauruṣ asyāpi vacaso bhagavac-caritraṁsiddham | yathoktam –*yasmin prati ślokaṁ abaddhavaty* [BhP 1.5.11] apī ti | tathā ca sati tathāvidhā-vaca-ādī nām ekāśrayasya sāḁś ād-bhagavan-niśvāsāvirbhāvino'pauruṣ eyasya tac-cāritvamkim uta | tasmāt sāḁś āt caranty eva śrutayah | vākṣ yate ca – *kvacid ajayā tmanā ca carato'nucaren nigama*<sup>36</sup> iti | tathā ca praṇavam uddiśyoktam*dvādaśe* --

svadhāmno brahmaṇaḥ sāḁś ād  
vācakaḥ paramā tmanaḥ |  
sa-sarva-mantropaniṣ ad  
veda-bī jamaṁsā tanam || [BhP 12.6.41] iti |

śrutau ca – om ity etad brahmaṇo nediṣ ṭ haṁnāmeti nediṣ ṭ haṁlakṣ aṇādi-vyavadhānamvinety arthaḥ | ataeva kena ca prakat īṇa sāḁś āc caranti sa kathyatām ity evaṁrājābhiprāyaḥ | atra śabdō nirdeśyatve doṣ as tv agre *dyupataya* ity [BhP 10.87.41] atra parihāryaḥ |

atha śrutiṣ v api yāḥ kāścit trivarga-paratvena bahirmukhāḥ prati yante tāsām apy antarmukhatāyām eva paryavasānam | tathā hi parameśvarasya satata-paramārtha-bahirmukhatā-parāhata-jī va-nikāya-viṣ aya-kṛ pā-vilāsa-paryavasāyi-niḥśvāsa-rūpāḥ śrutayah prathamataḥ sva-viṣ ayakamviśvāsamjanayitum

<sup>36</sup> 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 tān prati tat-  
sampādakāmpuṭreṣṭ yādikaṁvidadhātī | tataś ca tena jāta-  
viśvāsānaihikasyātyantam asthiratve pradārśya divyānanda-camatkāra-vicitrasya  
pāralaukika-svargādi-lakṣaṇa-tat-tat-kāmasya janake'gniṣṭ omādaḥ pravartayanti |  
tatas teṣāmnirantara-tad-abhyāsād dharma eva ruciṁjanayanti |

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-lakṣaṇaṁvacanam api cic-chakti-  
prakāśānukrameṇa traiguṇya-viṣayatvam atikramya kevala-nairguṇya-viṣayam 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 tattvaṁdvidhā sphurati bhagavad-rūpeṇa brahma-rūpeṇa ceti | cic-chaktir  
api dvidhā tadīya-svayaṁprakāśādi-maya-bhakti-rūpeṇa tan-maya-jñāna-rūpeṇa  
ca | tato bhakti-maya-śrutayo bhagavati caranti jñāna-maya-śrutayo brahmaṇīti  
sāmānyataḥ siddhāntitam |

[111]

atha tatra viśeṣānvaktumtadīya eveti hāsa upakṣipyate |

śrī -sanandana uvāca –  
sva-sṛṣṭā idam āpīya  
śayānānsaha śaktibhiḥ |  
tad ante bodhayāñakrus  
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 hādaḥ 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 tathātvena 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 -vighrahavat  
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 vṛttyā  
śrutayas tasminś carantī ti darśitam | śrutayaś ca **na te mahi tvām anv aśnuvanti**  
[?], **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-vāṇi tyāśaṅkya 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**jī vānām ātma-vismṛti-hetāv  
avidyā-lakṣaṇe doṣe eva grbhī to grhī tas tat-smṛti-hetore vidyā-lakṣaṇo guṇo yayā  
tām | svayam eva svāveśenāvidyā-lakṣaṇamdoṣam utpādya kvacid eva kadācid eva  
kathācid eva kañcid eva jīvaṁtyajati ti tasyās tyāgātmaka-vidyākhyā-guṇe'pi doṣa  
eva | tasmāt tāmnirmūlāmvīdhāya jīvebhyo nija-caraṇāravinda-viśayāmbhaktim  
eva diśeti tātparyam |

ato māyā-ghātaka-yogya-śaktitvena tad-atītatvaṁvyapadiśya sac-cid-ānanda-  
ghanatvaṁbhagavato vyañjayantyo'tan-nirasana-mukhena tātparya-vṛttyā śrutayaś  
carantī ti vyañjitam | śrutayaś ca – **māyāmtu prakṛtimvidyān mayinaṁtu**  
**maheśvaram** [Śvet 4.10]<sup>37</sup> iti |

ajāmekām iti | **sarvasyādhipatiḥ sarvasyeśānah** [BAU 4.4.22] sa vā eṣa neti netī ty<sup>38</sup>  
ādyāḥ |

nanu māyā-nāśam samprārthya mama tad-upādhikam aiśvaryādikam api  
nāśayitum icchathety atra samādhate tvam iti | yad yasmāt tvam ātmanā  
svarūpeṇaiva samavaruddha-samasta-bhaga-prāpta-tripādvibhūtyākhyā-  
sarvaiśvaryādir asi | tasmāt tava tucchayā tad-upādhikaiśvaryādibhir 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-mātrā-vācakena tathā bhagaśabdena svarūpa-bhūta-  
guṇa-vācakena dāndhvanyate | svarūpādiśabdā īśvarādiśabdāś ca svarūpa-  
mātrāvalambanayā svarūpa-bhūta-guṇāvalambanayāpi rūḍhyā nirdeṣṭum

<sup>37</sup> Quoted above in 4.10.

<sup>38</sup> 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 evāvagamya ity āhuḥ agāni sthāvarāṇi jaganti  
jāgamāni 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]<sup>39</sup> iti | [yasya deve parā bhaktir](#) [ŚvetU 6.23] ity ādyāś ca  
|

nanu viśeṣ ato bhavatyāḥ kathamjānanti yad ajayā mama kṛ tyamṇāsti 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-śaktyāviṣṭa-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 tatrāviṣṭa-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](#) |

<sup>39</sup> 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-sāmyamtasya  
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 bhavatī 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 abhiviśantī 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 trayāṇāṃ brahmādi nāṃ patis tat-tad-avatārī nārāyaṇākhyāḥ puruṣas tasyāpy uparicara-svarūpatvād adhipatir bhagavān | tato he sarveśvareśvara yasmāt tvayy eva vedānāṃ tātparyam abhidhānam ca paryavasitam iti ato hetor eva sūrayo vivekinaḥ paramparātvat-pratipādanamayam veda-bhāgam api parityajya kevalam tāvāḥ khila-lokam alakṣapaṇa-kathāṃ tād bhīṃsakala-vṛjina-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-mātrānubhva-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 | asprṣṭānala-loha-dāhakatāvat | kim ca tasyaḥ kalpanāmayatve sati vivekinas tu na tatra praverteran bandhyāyāḥ suprajastva-guṇa-śravaṇavat | pravartantāṃ vā tad-āveśena sva-dharmaṃ punar na tyajeyuḥ | rājayaśaso gaṅgā tva-śravaṇena tīrthāntara-sevanavat | api ca tathā sati ye punar ātmārāmatvena parama-kṛtārthāś te tad-anādereṇa 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 guṇaḥ kṣipta-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-duṣkṛte 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 | ānanyena idam ittam tad iti nirdeśāsambhavena ca | tatra prathamam ānanyam 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 āṇājnānāmsārvajñam 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 ānanyamteṣ 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 rūpamvipaścitah || 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 tamyad

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 vākya-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]<sup>40</sup> | **vedasya ceśvarātmavāt** [BhP 11.3.44] iti | **vedo nārāyaṇaḥ sākṣ āt**  
**svayambhūr iti śuśruma** 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 atropanīṣ 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 vaktumyujyate svābhinnatvāt | yadi ca śakti-  
 śaktimator bheda-pakṣ aḥ svī kriyate tadā nirdeśyatvam apī ty atrānirdeśyatvenaiva  
 nirdeśyatvañsiddham | ataevoktañgāruḍe –

aprasiddher avācyantad  
 vācyañsarvāgamoktitaḥ |  
 atarkyañtarkyam ajñeyañ  
 jñeyam evañparañsmṛ 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]<sup>41</sup>

<sup>40</sup> Quoted above in section 94.

<sup>41</sup> 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 jīeyam | 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 āvirbhāvānśāḥ ād-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 saṁsāriṇāmsva-svarūpa-vismṛtyādi-hetur āvaraṇātmaka-vṛtti-viśeṣaḥ ca-kārāt pūrvasyāḥ | sandhinī saṁvit hlādinī bhakty-ādihāra-śakti-mūrti-vimalā-jayā-yogā prahvī śānānugrahādayaś ca jīeyāḥ | 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-  
vartitayaviśrityatvāt | 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 dhuryānyadu-vṛṣṇi-sātvatām || iti | [BhP 10.37.23-24]

anayor arthaḥ | viśuddhamyad vijñānaṁparama-tattvaṁtad eva ghaṇaḥ śrī -  
vighraho yasya | sva-sarīsthayā svarūpa-kāreṇa svarūpa-śaktyaiva vā samyag āptā  
ivāptā nitya-siddhāḥ pūrṇā vā sarve arthā aiśvaryaḥdayo yatra | ataeva na vidyate  
atitucchatvāt moghe vṛthābhūte jagat-kārye vāñchitaṁvāñchā yasya | kvacid  
avāñchitasyāpi sambandho dṛśyate ity āśaṅkyāha | svatejasā svarūpa-śakti-  
prabhāveṇa nityam eva nivṛtto dūri bhūtayā śaktyā yuktam | guṇamayyā virahitam  
iti | taṁbhagavantamśaraṇamvrajema |

tathā tvāṁśrī -kṛṣṇākhyāmbhagavantam eva svānīśeneśvaram antaryāmi-puruṣam  
api santānato'smi | kathmabhūtam īśvaraṁsvārūpa-śaktyā svāśrayam api ātma-  
māyayā ātmātra jīvatmā tad-viśayaḥ māyayā | vinirmittāśeṣa-viśeṣākārā kalpanā  
yena | yad vā ātmamāyayā svarūpa-śaktyā svāgram vinirmittāśeṣa-viśeṣāyā  
tathābhūtā kalpanā māyā-śaktir yasya kī dṛśāṁtvām | samprati tva-āvirbhāva-  
samaye tasyāpīśvarasya tvayi bhagavaty eva praveśāt | yugapad-vicitra-tat-tac-  
chakti-prakāśena yā krīḍā tad-artham abhyāttaḥ abhi bhaktābhimukhyena āttaḥ  
ānī taḥ prakāṣito manuṣyākāro narākṛtiḥ parambrahmeti smaraṇāt tad-rūpo  
bhagavad-ākhyo vighraho yena | tam eva punar viśiṅṣṭi | yadu-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 ādy ukteḥ | māyā  
bahiraṅgā | tad-vṛttayah śry-ādayas tu pṛthak jñeyāḥ | śiṣṭāṁsamam |

tataś cātra śuddha-bhagavat-prakarāṇe svarūpa-śakti-vṛttiv eva gaṇanāyāṁ  
paryavasitāsu vivecanīyam idam | prathamāntāvad ekasyaiva tattvasya  
saccidānandatvāc chaktir apy ekā tridhā bhidyate | tad uktam **viśṇu-purāṇe** śrī -  
dhruveṇa<sup>42</sup> --

hlādinī sandhinī sarvit  
tvayy ekā sarva-sarīsthitau |

<sup>42</sup> 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  
sarikleśa-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 utkaṭ a-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 ity jñāna-jñāna-vṛttikatvāt  
saṁvid eva | asya māyayā sparśābhāvāt viśuddhatvam |<sup>43</sup>

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] <sup>44</sup>

anayor arthaḥ | he ī śa yad api sattvaṁrajas tama iti tavaiva māyā-kṛtā līlāḥ |  
kathambhūtāḥ – asya viśvasya sthityādi-hetavaḥ tathāpi yā sattvamayī saiva

<sup>43</sup> Not quite sure where Śrī dhara Svāmī's commentary ends.

<sup>44</sup> 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 | bhajane<sup>45</sup> 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 hānī<sup>46</sup> tanumbhagavad-  
bhakta-lakṣ ṇa-svāyambhuva-manvādi-rūpām<sup>46</sup> 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 hākyah  
prakāśate | tad abhayam ātma-sukhampara-brahmānanda-svarūpam eva<sup>b</sup> | na tv  
anyat prakṛ tijāmsattvam tad iti | atra sattva-śabdena sva-prakāśatā<sup>b</sup> -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<sup>c</sup> | 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<sup>d</sup> śakti-prādhānya-  
vivakṣ ayoktamloko yata iti<sup>d</sup> | 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 parāmr 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](#) |

<sup>45</sup> 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.

<sup>46</sup> 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 taḥ<sup>47</sup> prakṛ ta-sattvam api  
vyāvṛ ttam | ata eva māyāmayo'yaṁsattvādi-guṇa-pravāhas te tava na vidyate |  
yato'sāv ajñānenaivānubandha iti |

ataeva śrī -bhagavantamprati brahmā dī nāmsayuktikaṁvākyam |

sattvaṁviśuddhamśrayate bhavān sthitau  
śarī riṇāśreya-upāyanamvapuḥ |  
veda-kriyā-yoga-tapaḥ-samā dhibhis

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<sup>47</sup> 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 prakṛt ayati | kathambhūtaṁsattvaṁviśuddham | anyasya rajas-  
tamobhyāmi amīśasyāpi<sup>48</sup> prakṛt tatvena jāḍyānīśa-sarvalitatvān na viśeṣeṇa  
śuddhatvam | etat tu svarūpa-śakty-ātma[ka]tvena tad-anīśasyāpy asparśād atī va  
śuddha[tva]m ity arthaḥ |

kim arthamīśrayate | śarīriṇāṁsthitau nija-caraṇāravinde manaḥsthairyāya sarvatra  
[bhakteṣu] bhakti-sukha-dānasyaiva tvadīya-mukhya-prayojanatvād iti bhāvaḥ |  
bhakti-yoga-vidhānārtham iti [BhP 1.8.19] śrī-kuntī-vākyāt |

kathambhūtaṁvapuh śreyasāṁsarveṣāṁpuruṣārthānāṁ upāyanam āśrayam |  
nityānanta-paramānanda-rūpam ity arthaḥ | ato vapuṣas tava ca bheda-  
nirdeśo'yaṁ<sup>49</sup> aupacārika eveti bhāvaḥ | ataeva yena vapuṣā yad vapur  
ālabanenaiva janas tavārhaṇāmpūjāṁkaroti | kaiḥ sādhanaiḥ vedādibhis tvad-  
ālabanakair ity arthaḥ | sādharmaṇais tv arpitair eva tvad-arhaṇa-prāyatā-siddhāv  
api | vapuṣo'napakṣatvāt | tādrśa<sup>e</sup>-vapuṣo'napakṣyatvāt tādrśa<sup>e50</sup>-vapuh-prakāśa-  
hetutvena svarūpātmakatvaṁspaṣṭayanti |

he dhātāś ced yadi idam sattvaṁyat tava nijamvijñānam anubhavaṁ[h] tadātmikā  
sva-prakāśatā-śaktir ity arthaḥ | tan na bhavet | tarhi tv ajñāna-bhidāsva-  
prakāśasya tavānubhava<sup>f</sup>-prakāra eva mārjanamśuddhim avāpa | saiva jagati  
paryavasī yate na tu tavānubhava<sup>f51</sup>-leśo'pī ty arthaḥ |

nanu prakṛta-sattva-guṇenaiva<sup>g</sup> mamānubhavo<sup>g52</sup> bhavatu kimnija<sup>h</sup> grahaṇ<sup>h53</sup> ena  
tatrāha | prakṛta-guṇa-prakāśair bhavān kevalam anumī yate na tu sākṣātkriyā ity  
arthaḥ | athavā tava vijñāna-rūpam ajñāna-bhidāyā apamarjanamca yan nijam  
sattvaṁtad yadi na bhaven nāvīrbhavati tadaiva prakṛta-sattvādi-guṇa-prakāśair  
bhavān anumī yate | t[va]n-nija-sattvīrbhāveṇa tu sākṣātkriyā evety arthaḥ | tad  
eva spaṣṭayitumtatrānumāne dvaividhyam āhur yasya guṇaḥ prakāśata<sup>i</sup> yena vā  
guṇaḥ prakāśata<sup>i54</sup> iti | asvarūpa-bhūtasyaiva [prakṛta-]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 sākṣātkāre tasya  
sādhakatamatvābhāvo yukta iti bhāvaḥ |

<sup>48</sup> miśrasyāpi

<sup>49</sup> nirdeśobhayam

<sup>50</sup> e. Not in the section 117 version.

<sup>51</sup> f. not in the section 117 version.

<sup>52</sup> Not in the section 8 version.

<sup>53</sup> Not in the section 8 version.

<sup>54</sup> Not in 117.

tad evam aprākṛ ta-sattvasya tadī ya-sva-prakāśatā-rūpatvamyena svaprakāśasya tava sākṣ ātkāro bhavatī ti sthāpitam | atra ye viśuddha-sattvamānāma prākṛ tam eva rajas-tamaḥ-śūnyaṁmatvā tat-kāryambhagavad-vigrahādikaṁmanyante 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 rajaḥ<sup>55</sup> | tathā parasparodāsī natve sattvam | upakāritve rajaḥ | apakāritve tamaḥ | gocaratvādī ni sthit-sṛ ṣ ṭ i-saṁhārāḥ udāsī natvādī ni ceti |

atha rajo-leśe tatra mantavye viśuddha-pada-vaiyarthyam ity alamtan-mata-rajo-  
leśe tatra mantavye viśuddha-pada-vaiyarthyam ity alamtan-mata<sup>56</sup>-rajo-  
ghaṭ a-praghaṭ ṭ anayeti |<sup>57</sup>

<sup>k</sup>tatra 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 sātvatāḥ puruṣ a-rūpam uśanti sattvamloko yata](#) [BhP  
12.8.40]<sup>58</sup> iti |

tathā jñāna-tat-pravaraka-lakṣ aṇa-vṛ tti-dvayakayā tma-vidyayā tad-vṛ tti-rūpam  
upāsakāśrayaṁjñānamprakāśate | 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 vividhānāṁphalānāṁdātrī bhavasī ty arthaḥ |<sup>k59</sup>

atha mūrtyā 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] |

<sup>55</sup> in section 117 *tamaḥ*

<sup>56</sup> Not in section 8.

<sup>57</sup> This seems to be the end of the common material.

<sup>58</sup> This appears to be evidence that 8 is the original source of the material, not 117. To be followed.

<sup>59</sup> k. This section can be found in RKAD 12-13.

asyārthaḥ | viśuddhaṁsva-rūpa-śakti-vṛ ttitvāj jādyānīśenāpi 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 ayamarthaḥ | 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  
nṛ 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 tamattvamcet 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 panna  
me 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 ṛṣ ī** 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 ī kṣāpathe'muyā** ity [BhP 2.5.13] ādy uktā māyā neti dhvanitam | tatrānapāyitvamīyathā |

**śrī -hāyaśī ṛṣ a-paīcarātre** –

**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]<sup>k60</sup>

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 ādi<sup>61</sup>-  
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

<sup>60</sup> k. This section is found in RKAD 13-14.

<sup>61</sup> *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-śaktyāvirbhāva-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 tasyāviduṣāmñjāna-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 anusāyinañjīvānāmñjāna-sādhanaṁnāsti | 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-prāṇādyapi na | ayam arthaḥ | yadā ṛṣi-gatavāt  
dehādy-upādhi-krāntaravāt | kāla-karma-vaśena malina-sattvāt teṣāmtad-  
avadhāraṇe sāmartyaṁnāsti | yadā tu pralaye samaye na bahv-antaram api tadāpi  
teṣāmnvedānārdhāna-mahā-tamomaya-suṣuptibhyāṁsādhanābhāvān 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 tvāṁparamātmāno'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-tiryāṇarāṇāṁsargās 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 kevalamātmā 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 jñāsyasīti | yato nāsmad-vidhānāṁjñāna-  
gocaras tvāṁkintu bhaktānām evety āha |

taṁtvā m ahaṁjīā na-ghanāṁsvabhāva-  
pradhvasta-māyā-guṇa-bheda-mohaiḥ |  
sanandanādyair hr̥ di saṁvibhāvyam  
kathamvimūḍhaḥ paribhāvayāmi ||<sup>62</sup> [BhP 9.8.23]

taṁnā nāścarya-vṛ ttika-para-śakti-nidhānaṁtvā m kathamparibhāvayāmi | kiṁ  
svarūpaṁjīā na-ghanāṁsatya-jīā nā nantā nandaika-rasa-mūrtimataeva anirdeśya-  
vapur iti sahasra-nāma-stave | ayāmbhāvaḥ | jīā na-ghanatvān na tāvat jīā na-  
viṣ ayas tvāṁvicāra-viṣ ayatve'pi māyā-guṇair abhibhūto'hamna vicāre samartha iti  
|

nanu tarhi mama tathāvidhatve kiṁpramāṇam tatrāha | svena tvadī yena bhāvena  
bhaktyā svasyā tmano svabhāvenā virbhāvenaiva vā pradhvastā māyā-guṇa-prakāra-  
kṛ ta-mohā yebhyas taiḥ sanandanādyair bhagavat-tattva-vidbhir munibhir  
vibhāvyāṁvicāryāṁsāḥ ād anubhavaī yaṁcety arthaḥ | tasmād ulūkaiḥ prakāśa-  
guṇakatvenā sammate'pi ravau yathānyair upalabhyamāna-tad-guṇakatvam asty eva  
tathārvā g-dṛ ṣ ṭ ibhir asambhāvyamānam api tvayi tad-guṇakatvamtad-bhakta-  
vidvat-pratyakṣa-siddham asty eveti bhāvaḥ |

tathā ca śrutīḥ –

parā ṁci khāni vyatṛ ṇat svayambhū-  
stasmā tparā ṛpaśyati nāntarā tman |  
kaściddhī raḥ pratyagātmā namaikśa-  
dā vṛ ttacakṣuramṛ tatvamicchan || [Kaṭ haU 2.1.1]

bhaktir evaināmnayati  
bhaktir evaināmdarśayati |  
bhakti-vaśaḥ puruṣ aḥ  
bhaktir eva bhūyasī || [Māṭ hara-śruti]

yam evaiṣ a vṛ ṇute tena labhyaḥ  
tasyaiṣ a 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-prayojanāvatāra-śrī -śrī -bhagavat-  
kṛ ṣ ṇa-caitanya-deva-caraṇānucara-viśva-vaiṣ ṇava-rāja-sabhājana-bhājana-śrī -rūpa-  
sanātanānuśāsana-bhāratī -garbhe śrī -bhāgavata-sandarbhe bhagavat-sandarbho  
nāma dvitī yaḥ sandarbhaḥ ||

<sup>62</sup> Discussed above in Section 85.

