

gāyatrī-vyākhyā

(agni-purāṇāntargatā, 216 adhyāye)

gāyaty ukthāni śāstrāṇi bhargaṃ prāṇāṃs tathaiva ca |
tataḥ smrṭeyam gāyatrī sāvitrī yata eva ca |
prakāśinī sā savitur vāg-rūpatvāt sarasvatī ||1||

śrī-śrī-jīva-gosvāmi-kṛtā vivṛtiḥ—

śrī-rādhā-ramaṇo jayati |

sanātana-samo yasya jyāyān śrīmān sanātanaḥ |
śrī-vallabho'nujaḥ so'sau śrī-rūpo jīva-sad-gatiḥ ||

athāgneya-sthā gāyatrī-vyākhyā vivriyate | ukthāni praṇavātmaka-mantrān | śāstrāṇi
sarvān api vedān | bhargaṃ vakṣyamāṇam viṣṇu-rūpaṃ tejaḥ | prāṇān sarva-jīva-hetūn
tad-vibhūtimś ca | yato yasmād gāyati prakāśayati tato gāyatrī smrṭā | yasmād eva ca
trayīmayasya savituh prakāśinī prādurbhāvayitrī tasmāt srjet savitāram iti sāvitrī ca |
vāg-rūpatvāt sarasvatī ca sā ||1||

taj-jyotiḥ param brahma bhargas tejo yataḥ smrṭam |
bhargaḥ syād bhrājata iti bahulaṃ chandasīritam ||2||

atho geyeṣu mukhyatvād bhargaṃ eva vivṛṇoti—taj-jyotir iti | yo'yaṃ bhargaḥ sa eva
tat prasiddham param brahma | yato bharga eva tejaḥ smrṭaḥ sva-prakāśa-jyotī-
rūpatayā nirdiṣṭaḥ | kayā niruktyā tasya bhargasya tejastvaṃ tatrāha—bhargaḥ syād
bhrājata iti | katham sidhyati ? tatrāha—bahulaṃ chandasīti | bhagavatā pāṇininā
īritam sūtritam ity arthaḥ ||2||

vareṇyam sarva-tejobhyaḥ śreṣṭham vai paramaṃ padam ||3||

atha tasya mantroktam vareṇyatvaṃ sādhayati—vareṇyam ity ardhena | sa ca bhargo
vareṇyam yat paramaṃ padam sarvasyāthāśraya-rūpaṃ vastu | vareṇyam nāma kim
vastu ? tatrāha sarva-tejobhyaḥ śreṣṭham yat tad evety arthaḥ | sarveṣāṃ tejasāṃ
prakāśānām prakāśakatvena sva-prakāśa-rūpaṃ iti bhāvaḥ ||3||

svargāpavarga-kāmair vā varaṇīyam sadaiva hi ||4||

evam bhargasya vareṇya-padena rūḍhyā śreṣṭhatvaṃ darśayitvā yoga-vṛtṭyā sarva-
prārthanīyatvaṃ darśayati svarga ity ardhena—spaṣṭam ||4||

vṛṇoter varaṇārthatvāj jāgrat-svapna-vivarjitam ||5-6||

tatra tad-artha-sampādaka-dhātv-artham api hetutvena nirdiśati vṛṇoter
varaṇārthatvād iti spaṣṭam ||5|| atha paramatva-jñāpanāya punar varam eva viśiṅṣṭi
jāgrat-svapna-vivarjitam iti | turīyāvasthād api jīvāt param ity arthaḥ ||6||

nityam śuddham buddham ekaṁ nityam bhargam adhīśvaram |
aham brahma param jyotir dhyāyemahi vimuktaye ||7||

tad eva bharga-vareṇyayoḥ padayor artham darśayitvā vākyasya prayojanam āha—
nityam iti | aham bhargam dhyāyemahi, tatra bhargasya viśeṣaṇāni nitya-śuddham ity
ādīni | aham ity asya viśeṣaṇam brahmeti | tatra nityam sadaiva śuddham na tu jīvavat
saṁsāritvāvastham ity arthaḥ | evam buddham sadaiva bodha-yuktaṁ ity arthaḥ |
ekaṁ na tu jīvavad anekam | adhīśvaram sarva-śakti-yuktaṁ | aham brahma param
jyotir iti nādevo devam arcayed iti nyāyena svasya tādātmya-bhāvanā darśitā |
dhyāyemahi na kevalo'ham eva dhyāyemaṁ kintu sarve'pi vyaṁ jīvā dhyāyemety
arthaḥ | kim-artham dhyāyasi ? tatrāha vimuktaye | saṁsāra-mukti-pūrvaka-tat-
prāptaye | tad etan-mate bharga-śabdasyād-antatve puṁstve ca siddhe mantro'py evam
eva vyākhyeyam | [supām sulug](#) ity ādinā chāndasa-sūtreṇa dvitīyayaika-vacanasyaṁ
sutvādeśād evam tatra ya ity eva vakṣyate, na tu ya ity anena savitur ākarṣaḥ kriyate |
dhyeyaḥ sadā savitr-maṇḍala-madhya-vartīti vidhānāt | atas tad bhargopadeśād iti
nyāyāc ca ||7||

taj jyotir bhagavān viṣṇur jagaj-janmādi-kāraṇam ||8||

tathaiva tad ity asya mantra-gata-padasya vyākhyām viśiṅṣṭi darśayati—taj jyotir ity
ardhena bharga-pada-vācyam taj-jyotir eva tat-padena pūrvam uktaṁ ity arthaḥ | tac
ca bhagavān viṣṇur eva, tad eva ca vedāntena darśitam jagaj-janmādi-kāraṇam ity
arthaḥ | mantrāc ca praṇavādi tad ity antasya dhīmahīty antenānvaya eva kāryaḥ |
svayam praṇavārtha-rūpaṁ kāraṇāt kāryasyānanyatvād iti bhūr-ādi-rūpaṁ ca tat
tattvam savitur devasya vareṇyam bhargo dhīmahīti ||8||

śivam kecit paṭhanti sma śakti-rūpaṁ vadanti ca |
kecit sūryam kecid agniṁ daivatāny agni-hotriṇaḥ |
agny-ādi-rūpī viṣṇur hi vedātau brahma gīyate ||9||

athātra vipratipadyamānān svamata-sātkaroti—śivam kecid iti sārdhena sphuṭam ||9||

tat padaṁ paramam viṣṇor devasya savituḥ smṛtam ||10||

tad evam eva viṣṇu-savitroḥ kāraṇa-kāryayos tayos tādātmyenābhedam api darśayati
tat padaṁ ity ardhena | atra viṣṇor iti viśvātmakam ity arthaḥ | tad iti sa bharga ity
arthaḥ ||10||

dadhāter vā dhīmahīti manasā dhārayemahi ||11||

dhīmahīty asya dhātv-antara-prakrāntatvena tattvena tam evārtham yojayati dadhāter
ity ardhena spaṣṭam ||11||

no'smākam yac ca bhargas tat sarveṣām prāṇinām dhiyaḥ |
codayāt prerayet buddhīr bhoktṛṇām sarva-karmasu |
dr̥ṣṭādr̥ṣṭa-vipākeṣu viṣṇuḥ sūryāgni-rūpa-bhāk ||12||

atra mantra-śabdām yojayati—no'smākam iti sārdhena | atra yac ceti tad iti ca pūrva-
sūtreṇa sor luko sādhitam bharga ity anenaiva tad ity asya sambandhaś ca darśitaḥ |
codayāt prerayāt ity anayoḥ pūrva-siddhāntena draḍhayati—viṣṇuḥ sūryāgni-rūpa-
bhāg ity ||12||

īśvara-prerito gacchet svargam vā śubhram eva vā ||13||

atra hetum āha—īśvara ity ardhena | īśvaraḥ pūrvokta-viṣṇu-rūpaḥ ||13||

īśāvāsyam idaṁ sarvaṁ mahad-ādi-jagad dhariḥ |
svargādyaiḥ krīdate devo yo haṁsaḥ puruṣaḥ prabhuḥ ||14||

tad eva śrutvāntareṇa pramāṇayati—īśāvāsyam iti | tasyeśasya harir iti nāmāntareṇa
viṣṇutvam eva sthāpayati harir ity ardhakena svargādyair ity ardhena haṁsaḥ
paramātmā tad-rūpaḥ puruṣaḥ ||14||

dhyānena puruṣo'yaṁ ca draṣṭavyaḥ sūrya-maṇḍale |
satyaṁ sadā-śivaṁ brahma viṣṇor yat paramaṁ padam ||15||

tasya vareṇyatva-parākāṣṭhām darśayitum āha—dhyāneneti | dhyānena—dhyeyaḥ sadā
savitr-maṇḍalam-madhya-vartīty ādy uddiṣṭena | nanv evaṁ cet tarhi īsitavyasya
sūrya-maṇḍalasya nāṣe tasyaiśvarya-nāṣaḥ syāt, tatrāha—satyaṁ iti | viṣṇor yat mahā-
vaikuṅṭha-lakṣaṇaṁ paramaṁ padaṁ tat satyaṁ kāla-trayāvyabhicāri | sadā-śivaṁ
tāpa-traya-rahitaṁ ca | brahma bṛhattvāt bṛmhaṇatvāc ca yad brahmocyate tad-rūpaṁ
evety arthaḥ ||15||

devasya savitur devo vareṇyaṁ hi turīyakam ||16||

nanu tasmin mahā-vaikuṅṭhe savitr-antaryāmiṇo'smād vilakṣaṇa eva nārāyaṇaḥ, sa ca
nitya eva | savitr-antaryāmiṇo'sya tu kīdr̥kṭvam ? tatrāha—devasyety ardhena | devasya
dyotamānasya savitur yo devaḥ dhyeyaḥ sadā ity ādiṣu nirdiṣṭaḥ | so'pi vareṇyaṁ
tūrīyaṁ samaṣṭi-gataṁ jāgrat-svapnādy-atītaṁ samādhy-avasthāyām eva gamyaṁ, yat
padaṁ bharga-samjñakam sa ekadhā bhavatīty ādi śruteḥ | sarvāśraya-rūpaṁ yad vastu

tad-rūpam eva | mahā-pralaye mahā-vaikuṅṭhe eva mahā-nārāyaṇenaikībhūya
sthāyitvād iti bhāvaḥ ||16||

yo'sāv āditya-puruṣaḥ so'sāv aham uttamam |
janānām śubha-karmādīn pravartayati yaḥ sadā ||17||

atha tat-sāmyād ity artham ahaṅgrahopāsanā-rūpam tripadāyā asyāś caturthasyā ajapā
nāma dhyeyasyārtham āha—so'sāv iti padena spaṣṭam ||17||

ity agni-purāṇa-stha-gāyatrī-vyākhyāyā vivṛtiḥ śrī-jīva-kṛtā samāptā |