

ŚRĪMAD-BHĀGAVATAM

PRATHAMAḤ SKANDHAḤ

Pañcama'dhyāyaḥ

Text 1

Śrīsūta uvāca---

Atha taṁ sukham āsīna upāsīnaṁ bṛhacchraṇvāḥ
Devarṣiḥ prāha viprarṣiṁ vīṇāpāṇiḥ smayann iva. (1.5.1)

Anvaya---**Sūtaḥ uvāca** (kathayāmāsa). **Atha** (anantaram) **sukham āsīnaḥ** (svācchandyena upaviṣṭaḥ) **bṛhacchraṇvāḥ** (mahāyaśāḥ) **vīṇāpāṇiḥ** (vīṇā haste dhṛk) **devarṣiḥ** (nāradaḥ) **smayann iva** (īṣadd hasann iva) **upāsīnaṁ** (samīpe samupaviṣṭam) **taṁ viprarṣiṁ** (vedavyāsam) **prāha** (uvāca). (*Gauḍīyabhāṣya* 1.5.1)

Anuvāda---Anantara mahāyaśāḥśālī vīṇāpāṇi devarṣi nārada sukhe upaveśana kariyā nikāte upaviṣṭa sei brāhmaṇa ṛṣi vedavyāsake īṣat hāsyā karite karite kahite lāgilena. (*Gauḍīyabhāṣya* 1.5.1)

Śrīdhara Svāmī

Pañcame sarvadharmebhyo harikīrtanagauravam
Vyāsacittaprasādāya nāradenopadiśyate.

Upa samīpa **āsīnaṁ viprarṣiṁ** vyāsam **bṛhacchraṇvāḥ** mahāyaśāḥ. '**Smayan** īṣadd hasann **iva**' ity anena mukhaprasattir dyotyate. Yadvā, '**iva**' ityadhikārātham. 'Aho mahān api muhyati!' iti smayamānaḥ. (*Bhāvārthadīpikā* 1.5.1)

Vīrarāghavācārya

Atha yathāvat pūjānantaram **sukham āsīnaḥ bṛhacchraṇvāḥ** kīrtir yasya **vīṇā pāṇau** yasya sa **devarṣir** nāradaḥ **smayann iva** svājñayā **āsīnam** upaviṣṭam **viprarṣiṁ** vyāsam **prāha**. (*Bhāgavatācandrikā* 1.5.1)

Vijayadhvaja Tīrtha

Athārghyapādyādisamarhaṇānantaram sukham upaviṣṭo vistrtakīrtiḥ **vīṇā** mahatī nāma **pāṇau** yasya sa tathoktaḥ. Mandasmitam kurvann **iva** prasannavadano **devarṣiḥ** samīpa upaviṣṭam **taṁ viprarṣiṁ** vyāsam **prāhety** ekānvayaḥ. (*Padaratnāvalī* 1.5.1)

Viśvanātha Cakravartī

Pañcame jñānakarmāder vaiyarthyam upapādayan
Bhaktim kīrtanamukhyāṅgām nāradas tam upādiśat.

Upāsīnam ātithyārtham āsanārghyapādyādibhiḥ upāsānām kurvāntam evāha. **Smayann iva** oṣṭhādharābhyām smitam niṣkramayann iva sarvajñatayā tam praty antahprasādam. Nānāpraśnakautukārtham avahitthayā gopayitum aśaknuvann ity arthaḥ.

(*Sārārthadarśinī* 1.5.1)

Śukadeva

‘**Atha**’ iti pūjānantaram, **sukham āsīnaḥ bṛhacchravāḥ** bṛhatkīrtiḥ ‘aho paropakārāya mahānta evam yatanti’ iti harṣeṇa **smayann iva devarṣir** bhagavān nāradaḥ **upa samīpe āsīnam viprarṣim** śrīvyāsam **prāha**. (*Siddhāntapradīpa* 1.5.1)

Baladeva Vidyābhūṣaṇa

Rukṣasya jñānakarmāder vaiphalyam nārado vadan
Bhakteḥ kīrtanabhūyasyāḥ sāphalyam prāha pañcame.

Athārghyādyanantaram sukhasamāsīnaḥ bṛhacchravā mahākīrtir **devarṣis tam upāsīnam** sannidhistham **viprarṣim** vyāsam **prāha**, ‘**smayann iva**’ iti prasādaḥ sūcyate.

(*Vaiṣṇavānandinī* 1.5.1)

Yadupatiyācārya

Upa samīpe **āsīnam**. **Bṛhacchravā** mahāyaśā. **Viprarṣim** vyāsam. ‘**Smayan** īśadd hasan **iva**’ ity anena mukhaprasādo dyotyate. (*Bhāgavataparakāśikā* 1.5.1)

Text 2

Śrīnārada uvāca---

**Pārāśarya mahābhāga bhavataḥ kaccid ātmanā
Parituṣyati śārīra ātmā mānasa eva vā.** (1.5.2)

Anvaya---Nāradaḥ **uvāca---**(He) **mahābhāga!** (subhaga!) **Pārāśarya!** (parāśara-tanaya vyāsa!) **Bhavataḥ śārīro mānasa eva vā ātmā ātmanā** (śārīrabhimānī ātmā śārīreṇa mano’bhimānī ātmā manasā vā) **parituṣyati kaccit** (prasanno vartate kim na vā). (*Gauḍīyabhāṣya* 1.5.2)

Anuvāda---He mahātmā parāśara-nandana, āpanāra śārīrabhimānī athavā manobhimānī ātmā yathākrame śārīra o manera dvārā santuṣṭa āche ta’? (*Gauḍīyabhāṣya* 1.5.2)

Śrīdhara Svāmī

Śārīraḥ śārīrabhimānī **ātmā**, **ātmanā** tena śārīreṇa **kaccit** kim **parituṣyati mānasaḥ ātmā** mano’bhimānī, tena manasā **parituṣyati kaccit** kim **vā?** (*Bhāvārthadīpikā* 1.5.2)

Vīrarāghavācārya

Tad evāha---**pārāśaryeti** tribhiḥ. Asantoṣam ālakṣyāha---‘**kaccit**’ iti iṣṭaprasne. He **pārāśarya!** He **mahābhāga!** **Bhavataḥ svātmanā** svayam **śārīra ātmā** kṣetrajñah, **mānasaḥ** manaḥsambandhī manaḥkaraṇakaḥ, samanaska iti yāvat. **Parituṣyaty eva** hi **kaccit**. (*Bhāgavatacandrikā* 1.5.2)

Vijayadhvaja Tīrtha

Vijñātabhagavadabhiprāyaḥ tadanukaraṇānugūṇānukaraṇavān nārado nityakuśalam tasya samjānann api tad anuvadann iva kuśalam pṛcchatīty āha---**pārāśaryeti**. **Mahā-**

bhāga! aiśvaryādyanantabhāgyanidhe! **Pārāśarya!** parāśaraputra! **Bhavataḥ śārīraḥ mānaso vā,** śārīrarūpo manorūpo vā? Bhedābhāvād eva muktiḥ. **Ātmā** avatāraprayojana-kṛtyātmanā svata eva **parituṣyati kaccit?** ‘Svatantratayā kṛtāvātārakāryatvāt **parituṣyati**’ ity evakārthah. (*Padaratnāvalī* 1.5.2)

Viśvanātha

Śārīraḥ śārīrābhīmānī **ātmā.** **Ātmanā** tena śārīreṇa kim tuṣyati? **Mānasa ātmā** mano-’bhīmānī, tena manasā **kaccid** iti praśne kim **parituṣyati no vā?** ‘**Pārāśarya**’ iti ‘**mahābhāga**’ ity-ābhyām paitṛkasvīyamahāprabhāvavato’pi ko’yam viśāda iti vismayo vyañjitaḥ. (*Sārārthadarśinī* 1.5.2)

Śukadeva

Śārīraḥ śārīrādhiṣṭhātā **mānaso** manoniyantā’’**tmā**’’**tmanā** svataḥ **parituṣyati kaccid?** itīṣṭapraśne. (*Siddhāntapradīpa* 1.5.2)

Baladeva Vidyābhūṣaṇa

Kuśalaṁ pṛcchati---**pārāśaryeti.** He **mahābhāga!** jñānabalaiśvaryādyananta-svānubandhiguṇanidhe! **Bhavatas** tava **śārīro mānasaś cātmā** kṛtāvātārakārya **ātmanā** tena tena svarūpeṇa **parituṣyati,** ‘**kaccit**’ iti praśne. ‘Kaccit syāt praśnakāmyayoḥ’ (H...) iti halāyudhaḥ. Īśvarasya śārīramanasor ātmābhedaḥ **chārīra** ityādyuktiḥ. ‘Dehadehibhidā caiva neśvare vidyate kvacit’ (KūrmaP) iti smṛteḥ. Ubhayatra svārthikaḥ prajñādyan. Sambodhanābhyām īdṛśasya te hṛdvitāpo na yukta iti sūcyate. (*Vaiṣṇavānandīnī* 1.5.2)

Madhva

Śārīramānasayor abhedād ubhayathāpi yujyate. Svatantratvād ātmanaiva hy alam-buddhiḥ. (*Bhāgavatātāparyanirṇaya* 1.5.2)

Yadupatiyācārya

Bhagavadabhiprāyājño nāradas tam anukurvaṁl laukikīm rītim āśritya, tasya kuśalaṁ tāvad ādau pṛcchati---**pārāśaryeti.** **Pārāśarya!** parāśaraputra! **Mahān bhago** bhāgyam yasya. He **mahābhāga!** **Śārīro mānaso vā ātmā**’**tmanaiva** svata eva **parituṣyati kaccit** alambuddhiṁ prāpnoti kim? ity arthaḥ. Nanu, bhagavataḥ śārīraṁ mano vā tuṣyati kim? ity eva lokānusāreṇa pṛṣṭavyam. ‘**Śārīro mānaso vā ātmā**’ ity ātmaviśeṣyakaḥ kṛtaḥ praśnaḥ kathaṁ yujyate, loke evaṁ praśnakaraṇasyādarśanāt? ity ato’tṛābhiprāyam āha---**śārīramānasayor** iti. Śārīramanasor ity arthaḥ. Mūlānusāreṇa svārthe kaḥpratyaya-prayogaḥ. **Abhedād** ātmābhedaḥ. Tathā cetaratra śārīramanasor ātmabhinnatvenātma-viśeṣyakapraśnāsambhave’pi bhagavati tayor ātmābhinnatvād ātmaviśeṣyako vā śārīradiviśeṣyako vā praśno yukta eveti bhāvaḥ. Anena ‘**śārīraḥ** śārīrarūpo **mānaso** manorūpaḥ’ iti mūlaṁ vyākhyeyam iti sūcayati. ‘**Ātmanaiva parituṣyati**’ ity etad upapādayan vyākhyāti---**svatantratvād** iti. ‘**Alambuddhiḥ**’ ity anena ‘**parituṣyati**’ ity etad uktārtham. **Svatantratvāt.** Anyasya niyāmakasyābhāvāt svata evālbuddhir jātā’sti kim? iti praśnāsaya ity arthaḥ. (*Bhāgavataprakāśikā* 1.5.2)

Bhakti Siddhānta Sarasvatī

Tathya: Pārāśarya---parāśaras tv ativaiṣṇavas, tatputraṁ kathaṁ bhagavanmārgē sandigdha iti pitṛnāmnā sambodhanena tad udbodhitam (Vallabha).

Śārīra o mānasa ātmā---1. Śārīrabhimānī tena śārīreṇa, manobhimānī tena manasā (Śrīdhara); 2. Śārīra ātmā kṣetraññāḥ mānasaḥ manaḥsambandho manaḥkaraṇakah samanaskaḥ (Vīrarāghava); 3. Bhagavataḥ śārīraḥ mānaso vā śārīrarūpo vā bhedābhāvād eva muktiḥ (Vijayadhvaja); 4. Śārīrādhiṣṭhātā mānaso manoniyantātmātmanā svataḥ (Siddhāntapradīpa). (*Gauḍīyabhāṣyatathya* 1.5.2)

Vivṛti: Prapañce jīvera adhiṣṭhāne sthūla śārīra o sūkṣma manake ātmā baliyā nirdiṣṭa karā haya. Prakṛta prastāve ai duiṭī anātma-pratīti nirmala ātma-pratīti ha-ite bhinna. Ātma-pratīte harisevā nityakāla vartamāna. Hari saccidānanda vastu. Ye jīvātmā saccidānande avasthita, tānhāra harite unmukhatā vaśataḥ anātma-pratītira abhāva. Sthūladeha o sūkṣma manodvārā bāhya jagate śabda, sparśa, rūpa, rasa, gandha o cintā jīvātmāra saccidānanda-pratīti ha-ite pṛthak karāiyā deya. Kṛṣṇetara-pratīti yāhake dviṭiyābhiniveśa bale, tāhāra udaye jīva abhaya pādapadma-sevā vañcita hana evaṁ bhīti-dharma deha o manera vaiklavya upasthita karāya. Ye janya bhīti, tāhā prakāśita ha-ile deha o mana śokera vaśībhūta haya. Bhaya o śokera hasta ha-ite paritrāṇa pāibāra janya anātma-pratītira ceṣṭā ha-ite kāmanāra sūtrapāta haya. Baddha-pratītira vṛttisamūha kāmanājāta o naśvara. Jīvātmā harisevanonmukha ha-ile śoka, moha o bhayera hasta ha-ite kleśalābha kare nā. Śrīguru nārada svīya śiṣya śrīvyāsake uddeśa kariyā-i akṣaja dhāraṇāviśiṣṭa baddhajīvocita vyakti-nirdeśe daihika o mānasika kuśala jijñāsā karilena. Bhagavatsevā-mayī ātma-pratīte kona anupādeyatā avasthāna kare nā. Baddhajīvera śreyolābhera janya-i śrīguruvaiṣṇavera śiṣyasaṅga. Śiṣyera gurusevāpravṛtti samṛddha ha-ile kona-prakāra kṛṣṇatattvavijñānera abhāva thāke nā. (*Gauḍīyabhāṣyavivṛti* 1.5.2)

Text 3

Jijñāsitaṁ susampannam api te mahad adbhutam

Kṛtavān bhārataṁ yas tvaṁ sarvārthaparibr̥mhitam. (1.5.3)

Alt. readings (a): **Jijñāsitaṁ susampannam ayi te mahad adbhutam**

(b): **Jijñāsitaṁ susampannam iti te mahad adbhutam**

Anvaya---Yas tvaṁ mahad adbhutam (ati vistāritaṁ gūḍhārtham ca) sarvārthaparibr̥mhitam (sarvair arthair dharmādibhiḥ paripūrṇam) bhārataṁ (mahābhārataṁ) kṛtavān (evambhūtasya) te (tava tvayā ity arthaḥ) jijñāsitaṁ (jñātum iṣṭam dharmādi yat tat sarvaṁ) susampannam api (samyag jñātam anuṣṭhitaṁ ca).

Anuvāda---Dharmādi ye kichu jānibāra āpanāra icchā chila sei samudaya āpani samyag jñāta ha-iyāchena evaṁ anuṣṭhāna-o kariyāchena yehetu āpani paramāścarya dharmārtha-kāma-mokṣa caturvarga kathā paripūrṇa mahābhārata racanā kariyāchena.

(*Gauḍīyabhāṣya* 1.5.3)

Śrīdhara Svāmī

Te **jijñāsitaṁ** jñātum iṣṭam dharmādi yat **susampannaṁ** samyag jñātam. **Api**śabdād anuṣṭhitaṁ cety arthaḥ. ‘**Ayi**’ iti pāṭhe sambodhanam. Susampannatve hetuḥ---**mahad adbhutam** ityādi. **Sarvaiḥ arthaiḥ** dharmādibhiḥ **paribr̥mhitam** paripūrṇam.

(*Bhāvārthadīpikā* 1.5.3)

Rādhāramaṇa Dāsa Gosvāmī

Mahad adbhutam ityādi. **Mahad** granthataḥ, **adbhutam** arthataḥ.

(*Bhāvārthadīpikādīpanīvyākhyā* 1.5.3-10)

Vīrarāghavācārya

Te tvayā **jijñāsitaṃ** jñātum iṣṭaṃ sarvaṃ **susampannaṃ api**? **Apiśabdaḥ** praśna-dyotakaḥ, jñātaṃ eva hīty arthaḥ. ‘Pada gatau’ (DP 4.60) gatyarthā buddhyarthāḥ, **upabṛṃhitaṃ** yena tad iti vā, ata eva **mahad** vipulam aty**adbhutaṃ** śabdato’rthataś ca citraṃ **bhārataṃ kṛtavān**, ataḥ **susampannaṃ jijñāsitaṃ** iti bhāvaḥ.

(*Bhāgavatacandrikā* 1.5.3)

Vijayadhvaja Tīrtha

Kutaḥ? iti tatrāha---**jijñāsitaṃ** ityādi. **Yas tvaṃ** dharmādisarvapuruṣārthaiḥ **brṃhitaṃ** pūrṇaṃ **bhārataṃ kṛtavāns**, tena **te** tvayā **susampannaṃ** sukhapūrṇaṃ **adbhutaṃ**---āttā rudro yasmād abhūt yat tad **adbhutaṃ**. Deśataḥ kālataḥ guṇataś cāparicchinnaṃ **brahma jijñāsitaṃ** vicāritaṃ. **Apiśabdo** vakṣyamāṇasamuccaye. Śabdataḥ arthato’pi **mahat adbhutaṃ** gahanaṃ ‘vyavahāre dhane sāstre vastuhetu-nivṛttiṣu’ (...) iti vacanāt tantranyāyena arthaśabdasya dvir āvṛtyā **sarvaśāstrārtha-paribṛṃhitaṃ kṛtavān**’ iti yat, tena lokānāṃ jñātum iṣṭaṃ **suṣṭhu** sampūrṇaṃ abhūd iti vā. (*Padaratnāvalī* 1.5.3)

Jīva Gosvāmī

‘**Kṛtavān bhārataṃ**’ ity asya yad virodhi mātsye śrūyate ‘Aṣṭādaśapurāṇāni kṛtvā satyavatīśutaḥ / Bhārataḥkhyānam akhilaṃ cakre tadupabṛṃhitaṃ’ (MatsyaP) iti, tatra ‘Sa saṃhitāṃ bhāgavatīm kṛtvānukramya cātmajam / Śukam adhyāpayāmāsa nivṛttinirataṃ munim’ (BP 1.7.8) iti saptamādhyāyavākyena samādhānaṃ dṛśyate. Prathamataḥ sāmānyatayā kṛtvā, nāradopadeśānantaram anukramya, tatsammatyānukrameṇa viśeṣataḥ kṛtveti hy atrārthaḥ. (*Kramasandarbhā* 1.5.3)

Viśvanātha

Na ca ‘tava śāstrajñānaṃ kiñcid apekṣitavyam, tadalabdhimūlako’yaṃ viśādaḥ’ iti vācyam, yato ‘**jijñāsitaṃ**’ ityādi. (*Sārārthadarśinī* 1.5.3)

Śukadeva

Te **jijñāsitaṃ** jñātum iṣṭaṃ **susampannaṃ** gatyarthasya ‘Pada gatau’ (DP 4.60) iti asya jñānārthatvāt suṣṭhu jñātaṃ. **Yat** yataḥ **mahad adbhutaṃ** śabdārthābhyāṃ vicitraṃ. **Sarvārthaparibṛṃhitaṃ**, ‘Dharme cārthe ca kāme ca mokṣe ca bhāratarābha / Yad ihāsti tad anyatra yan nehāsti na tat kvacit’ (MB 1.62.53) iti tatraivokteḥ, **sarvaiḥ** sāṅgopāṅgaiḥ dharmādibhir **arthaiḥ paribṛṃhitaṃ** pūrṇaṃ. (*Siddhāntapradīpa* 1.5.3)

Baladeva Vidyābhūṣaṇa

Kṛtvātāraprayojanatvāc ca sa nocita ity āha---**jijñāsitaṃ** jñātum iṣṭaṃ yad vedavyasanadharmādi, tat tava **susampannaṃ** saṃsiddham. **Mahat** svarūpataḥ, **adbhutaṃ** bodhataḥ, **yas tvaṃ bhārataṃ kṛtavān** prakāṣayāñcakārtha **sarvair** dharmādibhir **arthaiḥ paribṛṃhitaṃ** paripūrṇaṃ. (*Vaiṣṇavānandinī* 1.5.3)

Yadupatiācārya

Kuśalaprāśne nimittam ‘Athā’pi śocasi’ (BP 1.5.4) ityādinā vaktum avatāraprayojanaṃ tava sarvaṃ sampannaṃ iti tāvad āha---**jijñāsitaṃ** iti. **Jijñāsitaṃ** vicāritaṃ yad dharmādi, tat sarvaṃ **susampannaṃ** samyag jñātaṃ. **Apiśabdād** ‘anuṣṭhitaṃ ca’ ity arthaḥ. ‘**Ayi**’ iti pāṭhe sambodhanam. Susampannatve hetuḥ---‘**mahad adbhutaṃ**’ ityādi.

Śabdato'rthataś ca **mahad adbhitam** bhāṣātrayopetatvādinā gahanam **sarvair** dharmādibhir **arthaiḥ** puruṣārthaiḥ **paribṛmhitam** pūrṇam. Tatpradam iti yāvat. Etādṛśam **bhāratam** yasmāt kṛtam, tasmād iti pūrveṇāvayaḥ.

(*Bhāgavataparakāśikā* 1.5.3)

Bhakti Siddhānta Sarasvatī

Sarvārthaparibṛmhitam---1. Sarvair arthair dharmādibhiḥ paribṛmhitam paripūrṇam (Śrīdhara); 2. Mahābhārata ādi parva 62 adhyāya 53 śloke janamejayera prati vaiśampāyanokti---

“Dharme cārthe ca kāme ca mokṣe ca bhāratarṣabha
Yad ihāsti tad anyatra yan nehāsti na tat kvacit”

iti tatraivokteḥ sarvaiḥ sāṅgopāṅgair dharmādibhir arthaiḥ paribṛmhitam pūrṇam (Siddhāntapradīpa)

Śrījīvapāda balena, matsyapurāṇe “satyavatīsuta vyāsadeva aṣṭādaśa purāṇa racanāra para purāṇārtha paripūrṇa mahābhārata racanā kareṇa,” ei vacana tṛtīya ślokera virodhī śonā yāya. Atahpara “tini bhāgavatī saṁhitā racanā kariyā nivṛttimārgarata ātmaja śukake pāṭha karāiyāchilena” ei bhā 1.7.8 śloka vacane tāhāra samādhāna dekhā yāya. Prathamataḥ sāmānyabhāve racanā kariyā śrīnāradopadeśera para tāhāra sammatikrame viśeṣabhāve racanā kareṇa. (*Gauḍīyabhāṣyatathya* 1.5.3)

References

Reference 1: Jīva Gosvāmī quotes *Bhāgavata Purāṇa* 1.7.8 to clarify the order of the narrations of the *Bhāgavata* by Vyāsadeva. The text, with Śrīdhara Svāmī’s *Bhāvārthadīpikā*, Vīrarāghavācārya’s *Bhāgavatacandrikā*, Vijayadhvajā Tīrtha’s *Padaratnāvalī*, Jīva Gosvāmī’s *Kramasandarbhā*, Viśvanātha Cakravartī’s *Sārārthadarśinī*, Yadupatyācārya’s *Prakāśikā*, and Bhakti Siddhānta Sarasvatī’s *Gauḍīyabhāṣya*, follows:

**Sa saṁhitām bhāgavatīm kṛtvānukramya cātmapam
Śukam adhyāpayāmāsa nivṛttiniratam munim.**

(*Bhāgavata Purāṇa* 1.7.8)

Anvayaḥ---Sah (muniḥ vedavyāsaḥ) **bhāgavatīm saṁhitām** (śrīmadbhāgavatam) **kṛtvā** (viracayya) **anukramya ca** (śodhayitvā ca) **nivṛttiniratam** (nitarām āsaktirahitam) **ātmajam munim** (nijatanayam) **śukam** (śrīśukadevam) **adhyāpayāmāsa** (śikṣayāmāsa).

Anuvāda---Sei maharṣi vedavyāsa ei pāramahamsya-saṁhitā śrīmadbhāgavata praṇayana evam kramavidhāna kariyā viśayasakti arthāt bhogatrṣṇāvirahita bhagavanmananarata svīyaputra śrīśukadevake adhyayana karāiyāchilena. (*Gauḍīyabhāṣya* 1.7.8)

Śrīdhara Svāmī: **Anukramya** śodhayitvā. (*Bhāvārthadīpikā* 1.7.8)

Vīrarāghavācārya: **Sa** vyāso’**nukramya** vivakṣitārthān karmaviśeṣeṇa vinyasya, tad-anukrameṇaivemām **saṁhitām kṛtvā**, sutam **śukam adhyāpayāmāsa**. Praśnāvasaradānāya śukam viśinaṣṭi---**nivṛttiniratam**, sāmśārikadharmavaimukhyadvārā kevalacittaikāgryāvaha-samadamādibhir **nivṛttiḥ**, tatra **niratam munim** parabrahmayāthātmyamananaśīlam.

(*Bhāgavatacandrikā* 1.7.8)

Vijayadhvajā Tīrtha: **Anukramya** samśodhya, na tv avadyabuddhyā. ‘**Nivṛttiniratam**’ ity asya ‘phalābhīsandhirahitam’ ity arthaḥ. (*Padaratnāvalī* 1.7.8)

Jīva Gosvāmī: Atha tasyaiva prayojanasya brahmānandānubhavād api paramatvam anubhūtavān; yatas tādrśam śrīśukam api tadānandavaiśiṣṭyalambhanāya tām adhyāpayāmāsety āha---**sa saṁhitām** iti. ‘**Kṛtvānukramya ca**’ iti vivṛtam asti. Brahmānandānubhavanimagnatvān **nivṛttiniratam**;--sarvato **nivṛtttau niratam**, tatra tatrāvyaḥhicāriṇam apīty arthaḥ.

(*Kramasandarbhā* 1.7.8)

Viśvanātha: Atha tasyaiva prayojanasya premṇo brahmānandānubhavād api paramatvam anubhūtavān eva yatas, tādrśam śukam api premānandasya vaiśiṣṭyopalambhanāya tām adhyāpayāmāsa. Loke hi svāditāpūrvam iṣṭavastukaḥ pitrādīḥ svayam eva putrādīkam tat tad

āsvādayitum prayatate ity āha---**sa saṁhitām** iti. ‘**Kṛtvānukramya ca**’ iti. Prathamataḥ svayam saṅkṣiptabhaktikam **kṛtvā**, paścān nāradopadeśād anukrameṇa śrībhagavadbhaktyeka-pradhānatayā **anukramya** saṁsodhyety arthaḥ. Sa ca nāradopadeśaḥ śrīkṛṣṇāntardhānānantaram parīkṣitkṛtṛkalinigrahāt pūrvam jñeyah, tadaiva kalinā svādhikārārambhe svaprābalya-prakaṭanāt dhārmikāṇām api śāstradarśinām apy adharme pravṛtteḥ, yata eva vyāsasya cittāprasādaḥ. Yad uktam---‘Jugupsitam dharmakṛte’ nuśāsata’ (BP 1.5.15) ity atra ‘na manyate tasya nivāraṇam janah’ (BP 1.5.15) iti. Kaliyugāt pūrvam eva cittāprasāde na maṁsyata iti prayujyeta. Atas tadaiva pūrvanirmitasyaiva śrībhāgavatasyānukramaṇam. Yad uktam---‘Kṛṣṇe svadhānopagate’ (BP 1.3.43) ity atra ‘Purāṇārko’ dhunoditaḥ’ (BP 1.3.43) iti. Ata evedam śrīmadbhāgavatam bhāgavatānantaram yad atra śrūyate, yac cānyatra ‘aṣṭādaśapurāṇānantaram bhāgavatam’ iti tad dvayam api saṅgataṁ syāt. **Nivṛttiniratam** brahmānubhavinam api.

(*Sārāthadarśinī* 1.7.8)

Yadupatyācārya: Anukramya muhūrtādyanusāreṇārabhya. ‘**Nivṛttiniratam** manaso viṣayebhyo **nivṛtttau nitarām ratam**’ ‘**nitaram vṛttiḥ** vyāptatayā sthitir yasya bhagavatas, tatra **niratam**’ iti vā. (*Prakāśikā* 1.7.8)

Reference 2: In his *Gauḍīyabhāṣyatathya*, Bhakti Siddhānta Sarasvatī quotes the reference from Śukadeva’s *Siddhāntapradīpa* to a statement of Vaiśampāyana to Janamejaya in *Mahābhārata* 1.62.53. In this final verse of the 62nd chapter, Vaiśampāyana summarizes the wonderfulness (*adbhutatvam*) of Vyāsadeva’s work. The text of *Mahābhārata* 1.62.53, K.M. Ganguli’s translation, and Nīlakaṇṭha’s *Bhāratabhāvadīpa*, are as follows:

**Dharme cārthe ca kāme ca mokṣe ca bharatarṣabha
Yad ihāsti tad anyatra yan nehāsti na tat kvacit.**

(*Mahābhārata* 1.62.53)

Translation [K. M. Ganguli]: “O bull amongst the *Bharata* monarchs, whatever is spoken about virtue, wealth, pleasure, and salvation may be seen elsewhere; but whatever is not contained in this is not to be found anywhere.” [Ganguli, *Mahabharata*, Vol. I, Sectn LXII p. 123]

Nīlakaṇṭha: Adbhutatvam evāha---**dharme ceti**. Dharmādicatuṣṭaye upādeye cakāracatuṣṭayokte adharmānarthaduḥkhasaṁsārarūpe catuṣke hātavye ca viṣaye heyam upādeyaṁ ca kṛtsnam atraiva nirūpitam. Ito’ dhikam granthāntare nāstīti kārtsnyena sarveṣāṁ śāstrāṇām artham jñātukāmenaitad evādartavyam ity arthaḥ. (*Bhāratabhāvadīpa* 1.62.53)

Text 4

**Jijñāsitam adhītam ca brahma yat tat sanātanam
Tathāpi śocasy ātmānam akṛtārtha iva prabho. (1.5.4)**

Alt. reading: **Athāpi śocasy ātmānam akṛtārtha iva prabho**

Anvaya---(Kim ca) yat **sanātanam** (nityam param) **brahma tac ca jijñāsitam** (vicāritam) **adhītam ca** (adhigatam prāptam ca) (he) **prabho! tathāpi akṛtārtha iva** (akṛtakārya iva) **ātmānam śocasi** (anutāpam karoṣi, kim-artham? iti śeṣaḥ).

Anuvāda---Āra-o he tattvavit nitya ye parabrahmasvarūpa tāhā-o āpani vicāra kariyā prāpta ha-iyāchena. Tathāpi āpanāke viphala manoratha jñāne ki janya śoka karitechena. (*Gauḍīyabhāṣya* 1.5.4)

Śrīdhara Svāmī

Kim ca, yat **sanātanam** nityam param **brahma ca, tac ca** tvayā **jijñāsitam** vicāritam **adhītam** adhigatam, prāptam cety arthaḥ. **Athāpi śocasi**. Tat kim-artham? iti śeṣaḥ.

(*Bhāvārthadīpikā* 1.5.4)

Vīrarāghavācārya

Kim ca, ‘**jijñāsitam**’ iti **yat sanātanam** anādinidhanāvicchinnaśampradāyaṃ **brahma vedas, tad adhītaṃ jijñāsitaṃ ca**, sanarthas tv avivakṣitaḥ, ‘vicāritam’ iti vā. Pūrvottaramīmāmsayoḥ praṇāyanapraṇayanābhyām iti bhāvaḥ. Tathāpy evaṃ kṛta-kṛtyo’pi tvam **akṛtārthaḥ** akṛtakṛtya **iva**, he **prabho! śocasi** śocann **iva** lakṣyasa ity arthaḥ. (*Bhāgavatācandrikā* 1.5.4)

Vijayadhvaja Tīrtha

Kim ca, **yac copādhyāyaparamparayā bhavatādhītaṃ sanātanam** nityaṃ vedātmakaṃ śabdabrahma, **tad** api **jijñāsitaṃ** vicāritam, tasmāt kṛtāvatārakāryo’pi tata eva nātuṣṭi-kāraṇaṃ paśyāmīty arthaḥ, **tathā’py** evam api kṛtāvatārakāryo’pi **akṛtāvatāraprayojana ivātmānaṃ śocasi** prakāśayasi, he **prabho!** prabhūtajñāna! ity anvayaḥ.

(*Padaratnāvalī* 1.5.4)

Viśvanātha

Na ca ‘anubhavajñānam apekṣitavyam’ ity api vācyaṃ, yataḥ **sanātanam** nityaṃ **brahma** vyāpakaṃ nirviśeśasvarūpaṃ **yat, tad** api **jijñāsitaṃ** vedāntasūtrakaraṇair vicāritam. Na kevalaṃ **jijñāsitaṃ** eva, api tu **adhītam** avagatam, anubhavaḥ gocarīkṛtam ity arthaḥ. Atra ‘**adhītam** adhigatam, prāptam ity arthaḥ’ iti śrīsvāmicaraṇāḥ.

(*Sārārthadarśinī* 1.5.4)

Śukadeva

Yat sanātanam brahma vedarūpaṃ, **tat** tvayā śabdato’**dhītam** arthataś ca **jijñāsitaṃ**.

(*Siddhāntapradīpa* 1.5.4)

Baladeva Vidyābhūṣaṇa

Sanātanam nityaṃ **yad brahma** paratattvaṃ, **tat** tvayā **jijñāsitaṃ** caturbhir lakṣaṇair vicāritam **adhītam ca** smṛtam, anubhūtam ity arthaḥ. Evaṃ kṛtāvatāraprayojanas tu **tathāpy akṛtārtha iva** tadvilakṣaṇavad **ātmānaṃ śocasi**, ko hetuḥ?

(*Vaiṣṇavānandinī* 1.5.4)

Madhva

Śocasi prakāśayasi. ‘Ajasreṇa śociṣā śośucānaḥ’ (RV 7.5.4) iti hi śrutiḥ.

(*Bhāgavatātāparyanirṇaya* 1.5.4)

Yadupatiyācārya

Jijñāsitaṃ vicāritam **brahma** vedarāśis tadarthabhūtam parabrahma ca. Vede kramādivyatyāsābhāvena sanātanatvam. **Tathā’py** evaṃ kṛtāvatāraprayojano’py **ātmānam** ukta-rītyā śārīraṃ mānaśam **cātmānaṃ śocasi**. Atra ‘śokaṃ karoti’ ity anyathāpratīti-vāraṇāyāha---**śocasīti**. ‘**Prakāśayasi**’ ity anena ‘śocayasi’ ity etad antaṛṇīta vyartham iti darśayati. Śucadhātoḥ prakāśārthatve vaidikaprayogaṃ pramāṇayati---**ajasreṇeti**. ‘Tvaṃ bhāsā rodasī ātatathājasreṇa śośucānaḥ’ (RV 7.5.4) iti śruteḥ. Nityena prakāśena punaḥ punar bhṛśaṃ prakāśamāna ity arthaḥ. ‘Yatas tvam **ātmānam akṛtārtha iva** prakāśayasi, ato mayā kuśalaḥ praśnaḥ kṛtaḥ’ iti bhāvaḥ. (*Bhāgavataparakāśikā* 1.5.4)

Bhaktivinoda

Nārada kahilena,---“Sanātana veda tumi jijñāsāpūrvaka adhyayana kariyācha, tathāpi he prabho! Akṛtārthera nyāya āpanāke kena śokānvita karitecha?

(*Śrīmadbhāgavatārkaamarīcimālā* 2.13)

Bhakti Siddhānta Sarasvatī

Tathya: 1. Vicāritam iti vā pūrvottara-mīmāṃsayoḥ praṇayanāpraṇayanābhyām (Vīrarāghava); 2. Vedātmakam śabdabrahma tad api jijñāsitam vicāritam (Vijayadhva); 3. Brahma parabrahma vedaś ca, tatraikam jijñāsitam aparam adhītam cakārād adhyāpitam, dharmāś ca jaiminer api taduktārthaparibandhanāt athavā prathamajijñāsā brahmaviśayiṇī, dvitīyā vedasya yat tad iti atiprasiddham sanātanam avikṛtam brahmaśabdena bṛhattvam evoktam phalaviparyayeṇa dūṣayati tathāpīti. “Tarati śokam ātmavit” (CU 7.1.3) iti śruteḥ “anīhayā śocati muhyamānaḥ” (ŚU 4.7 / MU 3.1.2) iti ca jñānadharma-sampattau śokābhāvaḥ śrutisiddhaḥ sa cānubhāvena bādhyate. Na cāyam śoko laukika ity āha---akṛtārtha iveti. Yathā jijñāsyadvayābhāve asiddhapuruṣārthasya śokaḥ tathā sampanna-daśāyām apīti atrottarakathana-sāmarthyam tavastīty ata āha prabho iti (Vallabha); 4. Brahma vedarūpam, tat tvayā śabdato’dhītam arthataś ca jijñāsitam (Siddhāntapradīpa).

Prabho---Śrīgurudeva nārada śiṣya śrīvyāsake ‘prabhu’ sambodhane ye vākya baliyāchena, tāhāte śiṣyera divyajñānalābhā kathā pāoyā yāya. Yini divyajñāna lābha kariyāchena, tini tānhāra adhīnastha deha o manake kṛṣṇonmukhatāra janya anugraha evam harivimukhatāra janya nigraha karite samartha. Yini nigraha o anugraha karite samartha tini samagra antarbāhya jagatera prabhutva lābha kariyāchena, serūpa avasthāya tānhāra sthūlasūkṣmadehera vṛtti prabala ha-ite pāre nā. Sthūlasūkṣma jagatdarśanakārī indriyatarpaṇe vyasta thākāya tāhāra kleśa vā aśānti. Gosvāmīte evamprakāra aśānti sambhavapara nahe. Nirviśaya vaiṣṇavake ‘gosvāmī’, ‘prabhu’ prabhṛti sambodhana doṣāvaha nahe. Jagatera uccāvacabhāve ye vaiṣamyā vā avaratā utpanna kare, bhakti-rājye seirūpa anupādeya o apriya naśvara bhāva nāi, divyajñānera udaye vyāsera jagadgurutva o harira āveśāvatāratva vicāra karile evam śrīnāradera mahābhāgavatatve ai prakāra uktira sāmāñjasya āche.

Brahma---tattvavidgaṇa baliyā thākena brahma, paramātmā o bhagavān advayajñāna-tattva. Bṛhattva o pālana śakti dvayera prakāśahetu brahmera nirdeśe prakṛtira sahita vaiśiṣṭya nirdiṣṭa haya. Ei viśeṣake aprākṛta bheda balā haya. Prākṛta bheda viśeṣa vikāra-yukta baliyā kālakṣobhya. Prakṛtira atītarājye akhaṇḍakāla vartamāna thākiyā ye viśeṣa o nityabheda prakāṣita karāya, tāhāte prākṛta vicāra kārye lāge nā. Brahmera ye prakṛti brahma ha-ite pṛthak ha-iyā brahmadarśana vimukha karāiyā aprakāśita bhāvera poṣaṇa kare, tāhāi avyakta vā prakṛti śabdavācyā. Yānhārā brahmadarśanera abhāve brahma-prakṛtike-i brahma baliyā indriyajñānera vicārya vastu baliyā mane karena evam tāhāra bhoktā ha-iyā brahmake bhogyā dṛśyādi-jātīya jñāna karena, tānhārā āpanādīgake viśayī-sajjāya kṛṣṇetara svabhāvamayī prakṛtike nijera āśrita vā bhogyā jñāna karena. Ye samaye jīva āpanāke prapañce viśaya jñāna kariyā brahmake dṛśyājātīya āśraya mane kare, tatkāle tāhāra haridāsyā vismṛti vā brahmetara prakṛtidarśana. Prakṛtika dṛśyagulike bhogyajñāna jīvera nitya prakāśa dharma ha-ite vañcita karāiyā āvaraṇī o vikṣepātmikā vṛttite sthāpita kare. Takhana-i jīva āpanāke triguṇātmaka mane kariyā māyāvādī evam tāhā ha-iteo vañcita ha-iyā baddhajīva indriyatarpaṇarata bhoktā mane karena. Māyāvādī brahma o prakṛtike jaḍadravyamaya mane kariyā ubhayera samanvaya prayāsa karena.

(Gaudīyabhāṣyatathya 1.5.4)

References

Reference 1: To support the reading of the verb *śuc* in the sense of ‘to illuminate’ (*prakāśayati*), rather than the sense of ‘to grieve’, Ānandatīrtha cites an instance of the noun *śocis*, derived from verbal root $\sqrt{śuc}$, employed in that sense, from the 4th *rk* in the 5th *sūkta* of the *Ṛgvedasāmhita*’s 7th *maṇḍala*. This 9-stanza *sūkta* is dedicated to Vaiśvānarāgni and revealed by Vasiṣṭha. See Śāyaṇa’s gloss below of *śociṣā* as

prakāśena. The entire text of the 4th *rk*, *padapāṭha*, Ralph T. H. Griffith's translation and Sāyaṇa's *Bhāṣya* is as follows:

Tava tridhātu pṛthivī uta dyaur vaiśvānara vratam agne sacanta

Tvaṁ bhāsā rodasī ā tatanthājasreṇa śociṣā śośucānaḥ. (RV 7.5.4)

Padapāṭhaḥ: **Tava / tri'dhātu / pṛthivī / uta / dyauḥ / vaiśvānara / vratam / agne / sacanta**

Tvam / bhāsā / rodasī iti / ā / tatantha / ajasreṇa / śociṣā / śośucānaḥ

Translation [Griffith]: Agni Vaiśvānara, both Earth and Heaven submit them to thy threefold jurisdiction. Refulgent in thine undecaying lustre thou hast invested both the worlds with splendour.

Sāyaṇa: He **vaiśvanara!** Viśveṣāṁ narāṇāṁ netaḥ **agne!** Tathā ca yāskah---'Vaiśvānaraḥ kasmāt viśvān narān nayati viśva enam narā nayanṭīti vā' (N 7.21) iti. **Tava vratam** tvatpṛītkaram karmā **tridhātu** antarikṣam **pṛthivī** ca **uta** api ca **dyauḥ** iti trayo lokāḥ **sacanta** sevante. Trilokyavartinyah prajāś tvadartham karmā kurvanti arthah. Api ca **tvam ajasreṇa śociṣā** nityena prakāśena **śośucānaḥ** dīpyamānaḥ **bhāsā** dīptyā **rodasī** dyāvāpṛthivyau ca **ā tatantha** vistārayasi. (*Rgvedasamhitābhāṣya* 7.5.4)

Text 5

Śrīvyāsa uvāca---

Asty eva me sarvam idaṁ tvayoktaṁ

tathāpi nātmā parituṣyate me

Tanmūlam avyaktam agādhabodham

ṛcchāmahe tvātmabhavātmabhūtam. (1.5.5)

Alt. reading: **ṛcchāma he tvātmabhavātmabhūtam**

Anvaya---Vyāsaḥ uvāca (āha). **Tvayā** (bhavatā) **uktaṁ** (kathitaṁ sarvārthaparibṛmhita-bhāratādi-racanasāmarthyādikaṁ) **me** (mama) **asti eva** (satyam) **tathāpi me ātmā** (śārīro mānasāś ca ātmā) **na parituṣyate** (naiva nirvṛtim āpnoti) **ataḥ he** (nārada) **agādhabodham** (agādhaḥ atigabhīraḥ bodho yasya taṁ paramajñāninaṁ) **ātma-bhavātmabhūtam** (ātmabhavaḥ brahmā tasya ātmano dehād udbhūtam brahmatanayam) **tvā** (tvām) **avyaktaṁ** (asphuṭam) **tanmūlam** (tasyāparitoṣasya mūlam kāraṇam) **ṛcchāmaḥ** (jijñāsāmahe). (*Gauḍīyabhāṣya* 1.5.5)

Anuvāda---Śrīvyāsadeva kahilena, āpani yāhā balilena āmāra sei saba sāmārthya āche satya tathāpi āmāra śārīra o mana prasanna ha-iteche nā. He devarṣi nārada, āpani svayambhu brahmāra ātmaja, ata eva ati gambhīra-buddhi āpanāke-i āmāra ei aprasannatāra gūḍha kāraṇa jijñāsā karitechī. (*Gauḍīyabhāṣya* 1.5.5)

Śrīdhara Svāmī

Ātmā śārīro mānasāś ca. **Tanmūlam---**tasya aparitoṣasya kāraṇam **avyaktam** asphuṭam. **He** nārada! **Tvā** tvām ṛcchāmi. **Ātmabhavo** brahmā, tasya **ātmanaḥ** dehād udbhūtaḥ, tam; ata evāgādho'tigabhīro **bodho** yasya tam. (*Bhāvārthadīpikā* 1.5.5)

Vīrarāghavācārya

Evam āpṛṣṭa āha vyāsaḥ---**astītyādibhis tribhiḥ**. 'Tvayoktaṁ sarvam idaṁ jijñāsitaṁ susampannam' (BP 1.5.3) ityādinoktaṁ mamāsty eva, **tathāpi** mamātmā **na parituṣyate**, tasyāsantoṣasya **mūlam** nimittam **avyaktaṁ**, na mayā jñātam, atas **tvām evāgādhabodham** apārajñānam, sarvajñam iti yāvat, **ātmabhavo** brahmā, tasyā**ātmanaḥ** śārīrād utsaṅgād **udbhūtam ṛcchāmahe**. (*Bhāgavatācandrikā* 1.5.5)

Vijayadhvaja Tirtha

Evam nāradena pṛṣṭo'parimitajñānasvarūpo'pi ajñavat duṣṭajanamohanāya tatkāraṇam tam eva pṛcchatīty āha---**asty eveti**. **He** nārada! **Tvayoktam idam sarvaṁ me asty eva**, na kiñcid avasiṣṭam asti, **tathāpi me ātmā** manaḥ **na parituṣyate**, nālabuddhim pṛāpnoti. 'Tuṣyati' iti vaktavye '**tuṣyate**' iti prayogāt 'ajñajanamohanārtham eva hariṇā praśnaḥ kriyate, nājñānāt' iti mahān viśeṣo vijñāyate. 'Ātmano viṣṇor bhavati' ity **ātmabhavo** brahmā, tasyātmanaḥ śarīrād **bhūta** utpanna **ātmabhavātmabhūtaḥ** brahmaputra ity arthaḥ. 'Ātmabhāvino mama' iti vā, tam tvām. **Avyaktaṁ** sūksmaṁ **tasya** aparitoṣasya **mūlaṁ** kāraṇam **pṛcchāmahe**. Alpajñāś cet praśnottaraṁ katham brūyāt? iti tatrāha---**agādheti**. Aparimitajñānaṁ, praśnottaravacanasamartham ity arthaḥ. Atrāpi 'sam' ity upasargam antareṇa pṛcchater ātmanepadaprayogeṇa 'nāradasya jñānaṁ culukajalaparimitaṁ, vyāsajñānaṁ tu pralayasamudravād aparimitam' iti tātparyaṁ śabdajñair eva vijñāyate. '**Ātmabhuvātmabhūtam**' iti kecit paṭhanti. Tatrovaññādeśaḥ chāndasaḥ. (Padaratnāvalī 1.5.5)

Viśvanātha

Tasyāparitoṣasya **mūlaṁ** kāraṇam **avyaktaṁ** asmābhir durjñeyaṁ tvām vyaṁ pṛcchāma. Atra '**he**' iti sambodhanena na cāham abhijānāmīti vācyam. Yata **ātmabhavo** brahmā, tasyātmano dehāt **bhūtaṁ** jātam iti paitṛkaprabhāvaḥ. '**Agādhabodha**' iti svīyaś ca prabhāvas tajñāne kāraṇam asty eveti bhāvaḥ. (Sārārthadarśinī 1.5.5)

Śukadeva

'**He**' iti '**he** nārada!' **Tat** tasyāparitoṣasya **mūlaṁ** hetuṁ, **tvā** tvām. (Siddhāntapradīpa 1.5.5)

Baladeva Vidyābhūṣaṇa

Evam pṛṣṭaḥ pṛāha---**asty eveti**. **Tanmūlaṁ**---**tasyā**paritoṣasya kāraṇam **avyaktaṁ** durjñeyaṁ **tvām pṛcchāmaḥ**. Kīdrīśam? ity āha---'**ātmabhavasya** virañcer **ātmano bhūtaṁ** jātam' iti viśeṣaṇābhyāṁ tatkathane sāmartyam uktam. (Vaiṣṇavānandinī 1.5.5)

Madhva

Jñānaśaktisvarūpo'pi hy ajñāśaktaṁ vadedd hariḥ
Ajñānām mohanāyeśas tena muhyanti mohitāḥ' (PadmaP) iti pādme.
(Bhāgavatātātparyanirṇaya 1.5.5)

Yadupatiyācārya

Ātmā śarīro mānaś ca. **Tanmūlam**---**tasyā**paritoṣasya kāraṇam **avyaktaṁ** asphuṭam. **Tvā** tvām **pṛcchāmahe**. 'Ātmano viṣṇor bhavati' ity **ātmabhavo** brahmā, tasyātmano dehād **bhūtam** udbhūtam. Ata ev**agādhabodham**---'asmadalambuddhikāraṇajñāne tava sāmartyam asti' iti pradarśanāyedaṁ viśeṣaṇam. Atra '**tanmūlaṁ tvām pṛcchāmi**' ity-uktyā vyāsasyajñānāśaktī pratīyete'tas tadukter abhiprāyaṁ pramāṇenaiva darśayati---**jñānaśaktīti**. Atra pramāṇaprasiddhim darśayitum **hiśabdaḥ**. **Ajñāśaktaṁ**---'**ajñam aśaktaṁ** ca' ity arthaḥ. **Harir** vyāsādirūpaḥ. **Tena** tathā vacanena **mohitā** vañcitā **muhyanti**, mithyajñānino bhavantīty arthaḥ. (Bhāgavatapṛakāśikā 1.5.5)

Bhaktivinoda

Vyāsa kahilena,---“He prabho! Āpanāra kathita eisaba jñāna lābha āmāra ha-iyāche baṭe, tathāpi āmāra ātmā parituṣṭa haya nā. He brahmanandana! Sei avasthāra ye durbodhya avyakta mūla āche, tāhā āpani balun. Āmi āpanāke jijñāsā karitechī.”

(Śrīmadbhāgavatārkaṁmarīcimālā 2.14)

Bhakti Siddhānta Sarasvatī

Tathya: Agādhabodham---1. Agādho'tigambhīro bodho yasya taṁ tvām (Śrīdhara); 2. Apāra-jñānam sarvajñam (Vīrarāghava); 3. Aparimita-jñānam prañottaravacanasāmarthyam (Vijayadhva); 4. Agādham pramāṅgamyaṁ tatrāpi prameyabalād bodhaḥ (Vallabha).

Ātmabhavātmabhūtam---1. Ātmabhavo brahmā tasyātmano dehād udbhūtam (Śrīdhara); 2. Brahmaṇaḥ śārīrād utsāngād udbhūtam (Vīrarāghava); 3. Ātmano viṣṇor bhavātīty ātmabhavo brahmā tasyātmanaḥ śārīrād ubhūtaḥ utpannaḥ brahmaputraḥ ātmani bhavātīti vā (Vijayadhva); 4. Ātmā nārāyaṇaḥ tadbhavo brahmā tasyātmano dehāj jātam vā he bhagavadavatāra ātmavit “Brahmavit brahmaiva bhavati” iti śruteḥ ātmaiva jātaḥ asādhanaśambandho vā sūcītaḥ bhagavatsevakaṁ vā bhūtāni viṣṇoḥ sūripūjītānīti vākyāt (Vallabha).

Śrīvyāsadevera asantoṣasambandhe śrīvijayadhva balena ye, śrīharira avatāra śrīvyāsa nārada kartṛka jijñāsita ha-iyā svayaṁ aparimita jñānasvarūpa ha-iyāo duṣṭa janagaṇera mohanera nimitta-i ajñera nyāya svīya asantoṣera kāraṇa śrīnārada ke jijñāsā karilena, vastutaḥ tini ajñānavaśataḥ kakhana-i airūpa praśna karena nā; ei mahā viśeṣatva viśeṣa-bhāve jñātavya. Pṛcchadhātura ātmanepadaprayoga dvārā nāradera jñāna gaṇḍuṣajala-parimita evaṁ vyāsera jñāna pralaya-samudrera nyāya aparimita---ei tātparya śabdajñagaṇa ādara karena nā.

Śrīdhara svāmīpāda balena, śārīrabhimānī o mano'bhīmānī ātmāi tānhāra asantoṣera mūla kāraṇa. (Gauḍīyabhāṣyathya 1.5.5)

Vivṛti: Ye sakala baddhajīva dehadvaye ātmabuddhi karena, tānhādera pakṣa avalambana-pūrvaka śiṣyarūpa vyāsa śrīgurudevera nikaṭa viśrīnkhalā akṣajajñānapūrṇa kleśera kathā nivedana karitechena. Jagadguru śrīcaitanya deva-o ekadina kāśīvāsī sannyāsigaṇera nikaṭa nija dainya jñāpana karite karite śrīgurutattvera pūjā kariyāchilena. Śrīgurutattva āśrayajātīya bhagavattāya adhiṣṭhita ha-ileo tini-o upāsyatattva. Śrīsanātana gosvāmīra ‘ke āmi, āmāre kena jāre tāpatraya’ prabhṛti praśnajijñāsāra nyāya vyāsānugata jana-gaṇera śrīgurudevera nikaṭa sva-sva dainya o maṅgalaprārthanā śrautamatera viśeṣatva o rahasya. Gurvavajñākārī tarkapathāśrīta adhirohavadī gurudevake ye prakāra vipatha-gāmī baliyā nirdeśa karena, vaiyāsika gurudāsagaṇera serūpa vicāra nahe. (Gauḍīyabhāṣyavivṛti 1.5.5)

Text 6

Sa vai bhavān veda samastaguhyam

upāsito yat puruṣaḥ purāṇaḥ

Parāvareśo manasaiva viśvaṁ

srjaty avaty atti guṇair asaṅgaḥ. (1.5.6)

Alt. reading: **Parāpareśo manasaiva viśvaṁ**

Anvaya---Saḥ (brahmatanayaḥ) **bhavān samastaguhyam** (nikhilagūḍharahasyam) **vai** (niścītam) **veda** (jānāti) **yat** (yasmāt) **puruṣaḥ puruṣaḥ** (ādipurūṣo viṣṇuḥ) **upāsitaḥ** (bhavata ārādhitāḥ yaḥ) **parāvareśaḥ** (kārya-kāraṇa-niyantā) **asaṅgaḥ** (anāsaktaḥ san)

manasā eva (icchāmātrenaiva) **guṇaiḥ** (kṛtvā) **viśvaṁ sṛjati avati** (pālayati) **atti** (kālena layam gamayati) **ca**. (*Gauḍīyabhāṣya* 1.5.6)

Anuvāda---Eirūpe āpani sakala gūḍharahasya-i avaśya jānena ye hetu yini viśvera kāryakāraṇaniyantā, svayaṁ anāsakta arthāt nirvikāra ha-iyā saṅkalpamātre-i trividha guṇadvārā ei viśvera sṛṣṭi, pālana o dhvaṁsa karena sei ādipuruṣa viṣṇuke āpani upāsanā karena. (*Gauḍīyabhāṣya* 1.5.6)

Śrīdhara Svāmī

Agādhobodhatām prapañcayann āha---**sa vā** iti dvābhyām. Sarvaguhyajñāne hetuḥ---**yad** yasmāt **purāṇaḥ puruṣa upāsitaḥ** tvayā. Kathambhūtaḥ? **Parāvareśaḥ** kārya-kāraṇaniyantā. **Manasaiva** saṅkalpamātreṇa **guṇaiḥ** kṛtvā, **viśvaṁ sṛjatītyādi**.
(*Bhāvārthadīpikā* 1.5.6)

Vīrarāghavācārya

‘Nāham jānāmi’ iti mā voca ity abhiprāyeṇāha---**sa vā** iti. **Sa vai** jñāninām agrāṇīr **bhavān samastaṁ guhyaṁ** dehinām antargataṁ **veda** jānāti. Kutah? **Yad** yasmāt tvayā **purāṇaḥ puruṣaḥ** sarvajagatkāraṇabhūtaḥ sarvajñāḥ paramapuruṣa **upāsitaḥ**. Kathaṁ paramapuruṣopāsanamātreṇāhaṁ jānīyām? ity atrāha---**parāvareśaḥ, pare** brahmādayo’**vare** yasmāt sa cāsāv īśaḥ sarvaniyantā bhagavān **manasaiva** saṅkalpamātreṇaiva **viśvaṁ sṛjaty avaty atti** saṁharati ca, athāpi **guṇaiḥ** sattvādibhir ‘na sajjate’ iti **asaṅgaḥ**, svasaṅkalpakṛtajagadudayavibhavalayalīlasya sarvaniyantūḥ sarvaprāṇy-antargatavastuveditvād yathā kratuḥ asmin loke puruṣo bhavātīti nyāyeneśvaravat sarvamuktaprāyas tvam api jānāsy eveti bhāvaḥ. (*Bhāgavatācandrikā* 1.5.6)

Vijayadhvaja Tīrtha

Nāradasya svātmānalambuddhihetuvedanakāraṇaṁ vaktīty āha---**sa vā** iti. **Yo guṇaiḥ** viracitaśarīragatasukhaduḥkhādīphalasaṅgarahitaḥ **viśvaṁ manasaiva** svatantra-sādhanaṅtaranirapekṣatayā **sṛjati avati** saṁharati, **saḥ** ‘**parāvarayoḥ** muktāmukta-prapañcayoḥ īṣṭe’ iti **parāvareśaḥ**. ‘Jagadutpatteḥ **purāpy** asti’ iti **purāṇaḥ**. ‘Puram aṇati’ iti vā. ‘**Purūṇi** karmaphalāni **sanoti** dadāti’ iti **puruṣaḥ upāsita** iti yat ataḥ **sa bhavān samastaguhyāṁ veda vai**’ ity ekānvayaḥ. Etad uktaṁ bhavati. Caturmukha-priyaputratvāt tavaiva sarvajagatsṛṣṭyādikartṛbhagavadupāsakatvena sarvajñatvāt tatprasādāt asmadanalambuddhihetuvedanam astīti. (*Padaratnāvalī* 1.5.6)

Viśvanātha

Tvayā **yad purāṇaḥ puruṣa upāsitaḥ** tena parāśaraputratvena mahābhāgatvena caturvedajñatvena brahmānubhavitvena ca tvayā’ muktas tvam tu brahmaṇaḥ putro’gādhobodhaḥ sarvajño bhagavadupāsaka iti mattaḥ sarvathaiivātitarām eva viśiṣṭa iti bhāvaḥ. ‘**Parāvareśaḥ**’ ityādiviśeṣaṅkaḥ **sa vai** niścitaṁ **bhavān** eva tava bhagavadavatāratvād ato **bhavān samastānām samastaṁ** ca **guhyaṁ veda**. (*Sārārthadarśinī* 1.5.6)

Śukadeva

Yad yasmāt tvayā **puruṣaḥ upāsitaḥ manasaiva** saṅkalpenaiva.

(*Siddhāntapradīpa* 1.5.6)

Baladeva Vidyābhūṣaṇa

Uktam agādhobodhatvam āha---**sa** iti. Samastaguhyavettṛtve hetuḥ---**yat purāṇaḥ puruṣaḥ** kṛṣṇas tvayopāsitaḥ, **pareśām** muktānām **avaresām** cāmuktānām **īśaḥ**, yo **manasā** saṅkalpenaiva **guṇair viśvaṁ sṛjati**tyādi. **Asaṅgas** tair aspr̥ṣṭaḥ. Tathā ca pārāśaryatvādiguṇakān mattas tvaṁ brahmaputratvādidharmātīśayī sarvaguhyavetteti.

(*Vaiṣṇavānandinī* 1.5.6)

Yadupatyācārya

Agādhobodhatām prapañcayann āha---**sa vā** iti. Samastaguhyajñāne hetum āha---**upāsīna** ityādinā. **Yaḥ parāvareśo** muktāmuktaprapañcayor īśaḥ. **Manasaiva** saṅkalpa-mātreṇaiva. **Guṇair asaṅgaḥ** sattvādiguṇakṛtasukhaduḥkhādīśaṅgarahitam. **Purāṇaḥ** purāṇaḥ **puruṣaḥ sa** yasmāt tvayopāsito'parokṣīkṛto'to **bhavān samastaṁ guhyaṁ vedety** anvayaḥ. (*Bhāgavataprakāśikā* 1.5.6)

Bhakti Siddhānta Sarasvatī

Tathya: Paravartī duiṭī śloke śrīnāradera agādha buddhira varṇana karitechena evaṁ 'parāvareśa' śabde kāryakāraṇaniyantā (Śrīdhara); 2. 'Purāṇa'---sarvajagatkāraṇabhūta, sarvajña paramapuruṣa (Vīrarāghava); Jagadutpattira pūrve-o yini vartamāna (Vijaya-dhvaja); Puruṣottama (Vallabha); 'Parāvareśa' śabde muktāmukta prapañcadvayera īśvara (Vijayadhvaja); Evaṁ ye sarvaniyantā nārāyaṇa ha-ite brahmādi devagaṇa nikṛṣṭa (Vīrarāghava). (*Gauḍīyabhāṣyatathya* 1.5.6)

Vivṛti: Śrīvyāsa svīya gurudevake adhokṣajasevā-nirata baliyāi jānena. Adhokṣaja viṣṇu-i nitya adhokṣajagaṇera nityasevya. Prapañcāgata svargastha devagaṇa viṣṇudāsa vaiṣṇava. Tānhārā sakalei jagate jīvasamūhake avyabhicāriṇī bhaktite avasthita ha-ibāra-i parāmarśa diyā thākena, tabe ye sakala baddha bhogī jīva vaiṣṇavagaṇake viṣṇusadr̥śa upalabdhī kariyā-o sva-sva kāmanāra vaśavartī ha-iyā vibhinna devarūpe nirmāṇa karena, tānhārā viṣṇusevācyuta ha-iyā avaidhabhāve sva sva kāmanāra tṛptisthale pūjā prabhṛti śabda anyāyapūrvaka prayoga karena. Śrīgurudeva kāmadeva viṣṇura-i kāmanāpūraṇa-kāriṇī sevā vyatīta nijendriya-tarpaṇaparātāya vyasta thākena nā. Māyāmohita jīva bhoga vā tyāgake-i paramārthajñāne anarthera haste niṣpeṣita hana. Aikāntikī viṣṇubhaktite-i jīvera caramakalyāṇa lābha haya. Gurusvarūpa varṇane ihāi vyāsera ukti.

(*Gauḍīyabhāṣyavivṛti* 1.5.6)

Text 7

Tvaṁ paryaṭann arka iva trilokīm

antaścāro vāyur ivātmasākṣī

Parāvare brahmaṇi dharmato vrataiḥ

snātasya me nyūnam alaṁ vicakṣva. (1.5.7)

Anvaya---Tvaṁ trilokīm (tribhuvanām) paryaṭan (paribhraman) arka iva (sūrya iva sarvadarśī) vāyur iva (prāṇavāyur iva sarvaprāṇinām) antaścāraḥ san ātmasākṣī (buddhivṛttijñāḥ) (ataḥ) parāvare brahmaṇi (parame brahmaṇi vedākhye ca) dharmataḥ (yogena) vrataiḥ (svādhyāya-niyamaiḥ) snātasya (niṣṇātasya) me alam (atyartham) (yat) nyūnam (niścitam) tad vicakṣva (vicāraya). (*Gauḍīyabhāṣya* 1.5.7)

Anuvāda---Āra-o āpani trailokya paribhramaṇa kariyā sūryera nyāya sarvadarśī. Āpani yogabalaprabhāve prāṇavāyura nyāya sakala prāṇīra antaḥkaraṇe vicaraṇa kariyā buddhi-

vṛtti jānīte pāritechena, ata eva yogabale paramabrahma evaṁ svādhyāya-niyamādi arthāt vratādhyayanādi dvārā vedanāmaka avara brahme āmi pārāṅgata ha-ileo āmāra eta adhika abhāva bodha ha-iteche kena tāhāra kāraṇa vicāra kariyā balun. (*Gauḍīyabhāṣya* 1.5.7)

Śrīdhara Svāmī

Kim ca, tvam **trilokīm paryaṭan. Arka iva** sarvadarśī yogabalena prāṇavāyur iva sarvaprāṇinām **antaścaraḥ** sann **ātmasākṣī** buddhivṛttijñāḥ. Ataḥ **pare brahmaṇi dharmataḥ** yogena niṣṇātasya. Tad uktam yājñavalkyena---‘Ijyācāradamāhimsādāna-svādhyāyakarmaṇām / Ayam tu paramo dharmo yad yogenātmadarśanam’ (YājñavalkyaS 1.8) iti. **Avare** ca **brahmaṇi** vedākhye **vratāiḥ** svādhyāyaniamair niṣṇātasya **me’lam** atyartham yan **nyūnam**, tad **vicakṣva** vitarkaya. (*Bhāvārthadīpikā* 1.5.7)

Vīrarāghavācārya

Etad evopapādayann asantoṣanimittam vadety āha---**tvam** iti. **Tvam arkaḥ sūrya iva trilokīm paryaṭan** bahiṣṭhavastudraṣṭā vāyur **ivāntaścaraḥ** jñānavyāptyā sarveṣām antaścaraṇam **ātmasākṣī---ātmano**’ntaḥkaraṇasya **sākṣī** draṣṭā, hṛdgatārthavedīty arthaḥ. Ataḥ **param cāvaram** ca, tayoh samāhāras, tasmin **brahmaṇi** pare brahmaṇi tadāvedake vedākhye brahmaṇi ca viṣaye **dharmato** nivṛttidharmāiḥ **vratāiḥ** kāṇḍavratādibhiḥ ca **snātasya** pārāṅgatasya samāptadharmavratasyety arthaḥ, mama **nyūnam** asantoṣarūpam **alam vicakṣva---nyūnaśabdas** taddhetāv upacārād vartate, nyūnahetum **vicakṣva---cakṣi** darśane’pi vartate, paśyālocayety arthaḥ. **Alam** draṣṭum samarthas **tvam**. Yadvā, ‘**nyūnam**’ iti bhāvapradhāno nirdeśaḥ. **Alam** adhikam **nyūnam** nyūnatvam **vicakṣva**. Athavā, cakṣir bhāṣaṇārtha eva, ‘nyūnatāhetum **vicakṣva**’ ity arthaḥ. Ittham pracodita āha bhagavān nāradaḥ yāvadaḥ svādhyāyasamāpti. (*Bhāgavatācandrikā* 1.5.7)

Vijayadhvaṇa Tīrtha

Bhagavatprasādajanitāparokṣajñānena sarvatrāvyāhatagatikarmaṇā ca yogaprabhāvena sarvaprāṇīśarīrāntaścaraṇena ca analambuddhihetuvittvam āha---**tvam** iti. **Trilokīm paryaṭann arka iva**, trilokyām avyāhatagatiḥ. Sarvaprāṇyantaścaraḥ **vāyur iva ātmasākṣī** sarvajīvabuddhivartivṛttajñāḥ **tvam pare brahmaṇi** tathā **avare** tatpratipādakavedākhyāśabdabrahmaṇi ca **dharmataḥ** vedoktabhagavaddharmānuṣṭhānena tadadhikārāpādakavedavratādibhiḥ ca anuṣṭhāpitaiḥ lokamohāya ca mayā anuṣṭhitaiḥ **snātasya** kṛtakṛtyasya **me** avatāraprayojanam **nyūnam** nitarām urvaritam **alam** yathā bhavati, tathā **vicakṣva**, viśiṣṭatayā brūhīty ekānvayaḥ. (*Padaratnāvalī* 1.5.7)

Viśvanātha

Sarvalokahitārtham eva purāṇapurūṣas tadrūpeṇāvatīrṇas tan mamādya hitam kuruṣvety āha---**trilokīm paryaṭan. Arka iva** sarvadarśī **vāyur ivāntaścara** ātmeva **sākṣī** buddhivṛttijñāḥ. Ataḥ **pare brahmaṇi dharmataḥ** yogena niṣṇātasya. Tad uktam yājñavalkyena---‘Ijyācāradamāhimsādānasvādhyāyakarmaṇām / Ayam tu paramo dharmo yad yogenātmadarśanam’ (YājñavalkyaS 1.8) iti. **Avare** ca **brahmaṇi** vedākhye **vratāiḥ** svādhyāyaniamaiḥ niṣṇātasya **alam** atyartham yan **nyūnam**, tad **vicakṣva** vitarkaya.

(*Sārāthadarśinī* 1.5.7)

Śukadeva

Tvam arka iva trilokīm paryaṭan ātmasākṣī śarīrarūpātmdraṣṭā, bāhyendriyavṛttidraṣṭety arthaḥ. **Vāyur ivāntaścaraḥ** san **ātmasākṣī**. Antaḥkaraṇavṛttidraṣṭā **pare**

brahmaṇi dharmataḥ nivṛttidharmataḥ **avare** śabdabrahmaṇi **vrataiḥ** tad-adhyayanārthakair niyamaiḥ **snātasya** kṛtāvagāhanasya **me alam** atyartham **nyūnam vicakṣva**, mama tapo vratajñānaprayatnādiṣu apūrṇam yad asti, tad ālocaya.

(*Siddhāntapradīpa* 1.5.7)

Baladeva Vidyābhūṣaṇa

Purāṇapurūṣopāsanayā tava mahatī śaktir ity āha---**tvam** iti. **Trilokīm paryaṭann arka iva** sarvadarśī, yogabalena prāṇavāyur iva prāṇinām **antaścaraḥ** sann **ātmasākṣī** prasṛtayā prajñayā teṣām dhīvṛttivit **pare brahmaṇi** harau **dharmato** yogena. **Avare brahmaṇi** vede **vrataiḥ** svādhyāyaniamair niṣṇātasya **me** yad **alam** atīṣayitam **nyūnam**, tad **vicakṣva** brūhi. (*Vaiṣṇavānandinī* 1.5.7)

Yadupatiyācārya

Ito'py asmadanalambuddhikāraṇajñānam tava sambhāvitam ity āha---**tvam paryaṭann** iti. **Arka iva trilokīm paryaṭan antaścara vāyuh** prāṇa **iva** sarvātmasākṣī sarvaprāṇi-manovṛttijñas **tvam pare brahmaṇi** tathā'vare vedākhye **brahmaṇi dharmato** vedokta-dharmānuṣṭhānena **vrataiḥ** svādhyāyaniamaiś ca **snātasya** paraṅgatasya **me nyūnam** nitarām ūnam. Urvaritam avatāraprayojanam alam yathā bhavati, tathā **vicakṣva** vicārya brūhi. (*Bhāgavataprakāśikā* 1.5.7)

Bhakti Siddhānta Sarasvatī

Tathya: Āpani sūryera nyāya sarvadarśī o ātmasākṣī vā buddhivṛttijña. Āmi parāvara brahme snāta arthāt dharmā vā yogabale parabrahma niṣṭhāyukta evam vrata-svādhyāyaniamādīdvārā avara-brahma vede pāraṅgata (Śrīdhara). 2. Sūryera nyāya bahiṣṭhita-vastu-draṣṭā evam jñānaprasārahetu sakalera antare vicaraṇakārī o atmasākṣī arthāt antaḥkaraṇera draṣṭā vā hṛdgatārthavedī. Āmi parabrahma evam vedanāmaka brahme nivṛttidharmabale snāta vā pāraṅgata arthāt āmāra dharmavrata samāpta ha-iyāche (Vīrarāghava); 3. Bhagavatprasādajanita sarvatra āpanāra sūryera nyāya avyāhatagati evam yogaprabhāve sarvaprāṇīra śārīrābhyantare vicaraṇakṣamatāhetu āpani āmāra asantoṣera hetu jānena. Ātmasākṣī---sarvajīvera buddhivartī vṛttajña. Parabrahme o tat-pratipādaka śabdabrahme vedokta dharmānuṣṭhānadvārā evam loka-mohera janya anuṣṭhita vratādi dvārā kṛtakṛtya (Vijayadhvaja). 4. Nāradera svābhāvika sāmartyera hetu balitechena. Antare o bāhire sakala vastura pariñānera nimitta yogabale antare praveśa o jñānabale sarvasākṣisvarūpa. Āmi yathākrame dharmānuṣṭhānahetu vedānta-pratipādyā brahme evam yajñādi anuṣṭhānahetu vede niṣṇāta (Vallabha). 5. Āpani sūryera nyāya śārīrarūpa ātmadraṣṭā arthāt bāhyendriya vṛttidraṣṭā evam antaḥkaraṇavṛttidraṣṭā. Āmi nivṛttidharmabale parabrahme adhyayanārthaka niyamādi dvārā śabdabrahme avagāhana kariyāchi (*Siddhāntapradīpa*). (*Gauḍīyabhāṣyatathya* 1.5.7)

Vivṛti: Śrīvyāsera ukti ha-ite jānā yāya ye, sādḥaka śiṣya o gurudevera madhye pārthakya āche. Sādhanakāle anarthera nivṛtti evam nityabhāvera āmśika unmeṣa. Sādhanadaśāra atīta-kāle mahābhāgavatera paramārthe avasthānahetu anartha ha-ite patitake uttolana karibāra adhikāra vartamāna. Śiṣyera pātityalīlāra abhinaya o asamarthatā vyāsera nija uktite parisphuṭa. (*Gauḍīyabhāṣyavivṛti* 1.5.7)

References

Reference 1: Śrīdhara Svāmī, Viśvanātha Cakravartī and Gosvāmī Giridharalāla cite here *Yajñavalkyasmṛti* 1.8 in support of reading *dharmataḥ* as *yogena niṣṇātasya*. The text of *Yajñavalkyasmṛti* 1.8, with Śrīśa Chandra Vidyārṇava's translation and Vijñāneśvara's *Mitākṣarā*, follows:

**Ijyācāradamāhimsādānasvādhyāyakarmaṇām
Ayaṁ tu paramo dharmo yad yogenātmadarśanam. (8)**

(*Yājñavalkya-smṛti* 1.8)

Translation [Vidyārṇava]: Of all works (consisting of) sacrifices, or rituals, or control of conduct, or harmlessness, or liberality or the study of the Vedas; this alone is the highest Dharma (duty) that one should see the Self by Yoga. [Śrīśa Chandra Vidyārṇava. *Yājñavalkya Smṛiti with the commentary of Viṣṇūānēśvara called the Mitākṣarā*. Allahabad: Panini Office, 1918, p. 15]

Viṣṇūānēśvara: Deśādikārahētūnām apavādam āha---**ijyeti. Ijyādīnām karmaṇām ayaṁ eva paramo dharmah yad yogena** bāhyacittavṛttinirodhenā**tmāno darśanam** yāthātathyajñānam. “Yogenātmajñāne deśādiniyamo nāstīty arthaḥ. Tad uktaṁ---‘Yatraikāgratā, tatrāviśeṣāt’ (BS 4.1.11) iti pātañjalaiḥ. (*Mitākṣarā* 1.8)

Text 8

Śrīnārada uvāca---

Bhavatānuditaprāyaṁ yaśo bhagavato’ malam

Yenaivāsau na tuṣyeta manye tad darśanam khilam. (1.5.8)

Anvaya---Nāradaḥ uvāca---Bhavatā (tvayā) **bhagavataḥ** (hareḥ) **amalaṁ yaśaḥ** (nirmalalīlāguṇam) **anuditaprāyaṁ** (prāyeṇa anuktaṁ) **yena** (dharmādijñānena) **asau** (bhagavān) **na tuṣyeta** (na pṛīto bhavati) **tad darśanam** (taj jñānam tac chāstram) **khilam** (nyūnam) **manye** (sambhāvayāmi). (*Gauḍīyabhāṣya* 1.5.8)

Anuvāda---Śrīnārada kahilena, he maharṣe, āpani śrīharira pūtalilā mahimā spaṣṭa-
bhāve kīrtana kareṇa nāi. Sei bhagavatkathā kīrtana vyatīta ye dharmādi jñānera
anuśīlane bhagavān śrīharira santoṣa haya nā, sei jñānake-i apūrṇa heya vā abhāvayukta
mane kari. (*Gauḍīyabhāṣya* 1.5.8)

Śrīdhara Svāmī

Anuditaprāyaṁ anukta-prāyam. Vimalaṁ bhagavadyaśo vinā **yenaiva** dharmādi-
jñānenāsau bhagavān **na tuṣyeta, tad** eva **darśanam** jñānam **khilam** nyūnam
manye’ham. (*Bhāvārthadīpikā* 1.5.8)

Vīrarāghavācārya

Kimvā, ‘bhāgavatā dharmā na prāyeṇa nirūpitāḥ’ iti tadutprekṣitam eva tāvad asantoṣa-
hetum āha---**bhavateti** dvābhyām. **Amalaṁ** śṛṇvatām vadatām cākhiladuritāpahaṁ
bhagavato yaśaḥ bhavatānuditaprāyaṁ prāyeṇāvarṇitam ity arthaḥ. **Prāyagrahaṇena**
‘bhārate prāsaṅgikatayā’ prādhānyena bhagavadyaśaḥ kvacit kvacid uditam, na tu kṛtsna-
prabandhānusyūtatvena prādhānyena coditam’ iti sūcyate. **Yena** bhagavadyaśo’nanu-
varṇitenaivāsau tavātmā **na tuṣyeta, asau** tavātmā bhagavān vā **na tuṣyeta**, bhagavad-
aparitoṣe’pi sati tanniyamyam tvadīyam antaḥkaraṇam api tuṣyaty eveti bhāvah. Yadvā,
yenaiva kāraṇena **na tuṣyetāsau** tavātmā bhagavān vā tatkāraṇam kim? iti cet, **khilam**
nyūnam **tad darśanam** eva bhagavaddarśanam eva bhagavatsvarūpaṅavibhūti-
yāthātmyajñānapūrvakam prādhānyena tadvarṇanābhāva eveti **manya** ity arthaḥ.

(*Bhāgavatacandrikā* 1.5.8)

Vijayadhvaja Tīrtha

Nārado’pi sarvajñasya vyāsasya hr̥disthitābhiprāyaṃ vidvān tatprasādam āditsuh ūnāvātāraprayojanaṃ vaktīty āha---**bhavateti**. He vyāsa! **Bhavatā bhagavataḥ hareḥ amalaṃ yaśaḥ anuditaprāyaṃ** bāhulyena na pratipāditam. **Yena** anuditena yaśaḥ-pratipādakaśāstreṇa **asau** bhavataḥ ātmā **naiva tuṣyate**. Ahaṃ **tasya** yaśasaḥ pratipādakaṃ śāstraṃ **khilam** urvaritaṃ **manye** ity anvayaḥ. (*Padaratnāvalī* 1.5.8)

Jīva Gosvāmī

Bhavateti. Yaśovarṇanābhāvamayena brahmajñānenāpi ‘**khilam**’ iti bhagavadākhyapūrṇatattvāvirbhāvābhāvāt. (*Kramasandarbhā* 1.5.8)

Viśvanātha

Anuditaprāyaṃ anuktaprāyaṃ. **Bhagavato yaśaḥ** sarvasvarūpebhyo bhagavat-svarūpasyotkarṣaḥ, sarvotkarṣadyotinī tasya līlā bhaktiś ca. Nanu, mayā brahma-mīmāṃsāśāstraṃ vedāntadarśanaṃ kṛtaṃ, tatrāha---**yeneti**. **Tad darśanaṃ** darśanaśāstraṃ api **khilam** nyūnam eva **manye**, taddarśanakartur eva tavāpi cittāprasādaś cet, tarhi adhītyādhītya taddarśanābhyāsinām api katham cittaṃ prasīdatu? ity atra bhavān eva pramāṇam iti bhāvaḥ. (*Sārārthadarśinī* 1.5.8)

Śukadeva

Bhavatā bhagavataḥ amalaṃ śrāvayitṛṇām śrotṛṇām ca malaghnaṃ **yaśa anuditaprāyaṃ** avarṇitaprāyaṃ. **Yenaiva** bhagavadyaśovarṇanam antareṇa darśanena **asau** tavātmā **na tuṣyeta, tat** te **darśanaṃ** jñānam **khilam** apūrṇam **manye**.

(*Siddhāntapradīpa* 1.5.8)

Baladeva Vidyābhūṣaṇa

Nyūnam bravīti---**bhavateti**. **Anuditaprāyaṃ** anuktaprāyaṃ. Nanu, mayā caturlakṣaṇī-vedāntadarśanaṃ prakāṣitaṃ asti, yatra paratattvanirūpaṇam? Tatrāha---**yenāsau** harir **na tuṣyeta, tad darśanaṃ khilam** nyūnam **manye**, tatra tadyaśaso’nuktaprāyatvāt; anyathā tatprakāṣayitus tava hr̥dvitāpaḥ katham? iti bhāvaḥ. (*Vaiṣṇavānandinī* 1.5.8)

Yadupatiyācārya

Evam lokān mohayatā vyāsena pr̥ṣṭo nāradas tadabhiprāyajñas tam anukurvann uttaram āha---**bhavateti**. He vyāsa! **Bhavatā** bhāratādau yady api **bhagavato’malaṃ yaśa** uditaṃ, tathā’pi tad **anuditaprāyaṃ**. Mandādhikāriṇaḥ pratīti śeṣaḥ. Bhāratoktaṃ bhagavadyaśo mandādhikāribhiḥ samyag jñātaṃ na śākyam, bhāṣātrayopetatvād iti bhāvaḥ. Ato **yena** mandādhikāriṇām api bhagavadyaśobodhakena purāṇenedānīm apy akṛtenāsau bhavataḥ śārīro mānaso vā’tmā **na tuṣyeta, tad darśanaṃ** mandādhikāriṇām api bhagavadyaśaḥ pratipādakaṃ purāṇam **khilam** urvaritaṃ **manya** ity arthaḥ.

(*Bhāgavataprakāśikā* 1.5.8)

Bhaktivinoda

Nārada kahilena,---“Bādarāyaṇa! Tumi bhagavānera amala yaśa anuditaprāya rākhiyācha. Āmi niścaya jāni, tannibandhana tomāra ātmaparituṣṭi ha-iteche nā, ihāi tomāra nyūnatā. (*Śrīmadbhāgavatārkaṃmarīcimālā* 2.15)

Bhakti Siddhānta Sarasvatī

Tathya: Anuditaprāya---anuktaprāya, khila---nyūna (Śrīdhara). 2. Bhagavānera yaśovarṇana-hīna baliyā brahmajñāna lābha kariyā-o pūrṇatattva bhagavānera āvirbhāva

nāi baliyā āpanāra darśana nyūna (Śrī-Jīva). 3. Bhā 1.4.30 śloke “kim vā bhāgavatā dharmā” vyāsera ei svagatavacana sārthaka kariyāi duiṭī śloke vyāsera asantoṣera hetu balitechena. Amala arthāt śravaṇa o kīrtanakāriṅgaṇera akhila duritavināśī. Asau-śābde jīvātmā. Bhagavatsvarūpaṅavibhūtira yāthātmyajñānapūrvaka bhagavaddarśana. Tomāra kathāya pradhānataḥ tāhāra varṇanera abhāva. (Vīrarāghava). 4. Nārada-o sarvajña vyāsera ḥṛdisthita abhiprāya jāniyā tānhāke anugraha dite icchuka ha-iyā avatāra prayojana balitechena. Āpani ye śāstre bhagavānera yaśa bahulabhāve pratipādana karena nāi, seijanya sei śāstra asampūrṇa (Vijayadhva). Yemana dīpasūryādi vyatīta agnihotrādīra bahiḥprakāśa haya nā, tadrūpa bhagavadyaśa kīrtana vinā antaḥprakāśa haya nā; āra jñānādidvārā bhagavadiya dharmādi prakāśa yogya nahe, ai sakala ye viṣayake vyāpiyā avasthāna kare, tāhā jñānādidvārā prakāśita haya nā. Yadi-o mahābhārāte viśeṣataḥ gītāya bhagavadyaśaḥ pratipādita ha-iyāche, tathāpi bhagavad-ītara kathāra pariśiṣṭarūpe pratipādanahetu mohanalīlāmaya ḥṛdaye airūpa āveśa haoyāya pūrvakāṅḍera avaśeṣa uttara-kāṅḍa nirūpaṇa dvārā vedāntādi saha svatantrabhāve yemana brahma pratipādita ha-iyāche, tadrūpa gītādite bhagavānera yaśaḥ-o tāhāi varṇana kariyāchena (Vallabha). 5. Kīrtana-kārī o śrotā ubhayera-i malavināśakārī bhagavadyaśa āpani prāya-i varṇana karena nāi. Seijanya āpanāra darśana asampūrṇa (Siddhānta-pradīpa). (*Gauḍīyabhāṣyatathya* 1.5.8)

Vivṛti: Jīvera jñāna o bhagavānera samvidvṛttira yekhāne vaiṣamya seikhāne nitya śuddha pūrṇa o mukta apratihata bhagavajjñānera abhāva āche. Jīva anukūla sevāpravṛttikrame bhagavānera santoṣavidhāna karite pārena. Gurukṛpā ha-itei sei vṛtti jīvaḥṛdaye unmeṣita haya. Śrīgurudeva-i baddhajīvera tamasācchanna ḥṛdaye bhagavajjñānāloka pradāna-pūrvaka jīvake sevonmukha karāna. Bhagavatsevā vyatīta jaivajñāne bhogamayī pravṛtti prabalā. Tāhāte bhagavānera prīti nāi. (*Gauḍīyabhāṣyavivṛti* 1.5.8)

Text 9

Yathā dharmādayaś cārthā munivaryānukīrtitaḥ

Na tathā vāsudevasya mahimā hy anuvarṇitaḥ. (1.5.9)

Alt. reading: **Yathā dharmādayo hy arthā munivaryānuvarṇitaḥ**

Na tathā vāsudevasya mahimā hy anuvarṇinaḥ

Anvaya---(He) **munivarya!** (bhavatā) **yathā** (yena prakāreṇa) **dharmādayaḥ arthāś ca** (puruṣārthā dharmādicaturvargāḥ eva) **kīrtitaḥ** (pratipāditāḥ) **tathā** (tena prakāreṇa prādhānyena) **vāsudevasya mahimā** (māhātmyam) **na hi anuvarṇitaḥ** (uktaḥ).

Anuvāda---He ṛṣivara, āpani sei sakala granthādite dharmārtha-kāma-mokṣa ei caturvarga pradhāna-puruṣārtha rūpe yerūpa varṇana kariyāchena bhagavān vāsudevera yaśaḥ kathā seirūpa mukhyabhāve niścaya-i kīrtana karena nāi. (*Gauḍīyabhāṣya* 1.5.9)

Śrīdhara Svāmī

Nanu, bhagavadyaśa eva tatra tatrānuvarṇitam, tatrāha---**yatheti**. Caśabdād dharmādi-sādhanāni ca. **Tathā** dharmādivat prādhānyena **vāsudevasya mahimā na hy** ukta ity arthaḥ. (*Bhāvārthadīpikā* 1.5.9)

Vīrarāghavācārya

Prāyaśabdābhipretam vyanakti---yatheti. He **munivarya!** **Dharmādayo** dharmārthakāmādayo’**rthāḥ** puruṣārthā **yathā** sasādhanair **anukīrtitā** ‘bhārate’ iti šeṣaḥ, **tathā vāsudevasya mahimā te** tvayā **nānuvarṇitaḥ.** (*Bhāgavatacandrikā* 1.5.9)

Vijayadhvaja Tīrtha

Bhāratādīśāstreṣu hariyaśaso bahūditatvāt katham khilam manye? ity ucyata iti tatrāha ---**yatheti.** He **munivarya!** Sarvajñatama! ‘munibhiḥ vriyate’ iti vā, ‘munivaraprapya! iti vā, **munivarya!** **Dharmādayaḥ** puruṣārthāḥ **yathānuvarṇitās,** **tathā vāsudevasya mahimā nānuvarṇitaḥ,** **hi** yasmāt, tasmād anuvarṇanīyaḥ. ‘Dharmādīnām alpakathanenāpi pūrṭiḥ syāt, na tathā vāsudevasya mahimno bhāratādāv atikathitasyāpi satām tatra tātparyātiśayāt phalādhikyāc ca. Na hi sūryodayam ākāṅkṣamāṇasya khadyoto-dayanecchā nivartate’ ity etadartham **hiśabdenāha.** Dvītyo **hiśabdo** hetvarthaḥ.

(*Padaratnāvalī* 1.5.9)

Jīva Gosvāmī

Tathā tadvad api. (*Kramasandarbhā* 1.5.9)

Viśvanātha

Nanu, purāṇeṣu pādmādiṣu bhagavadyaśo varṇitam eveti tatrāha---**yatheti.** **Cakāro**’pyarthe. **Dharmādayo’pi** vāsudevamahimato’**tinikṛṣṭā** api **yathā arthā nukīrtitāḥ** puruṣārthatvenoktāḥ, **tathā vāsudevasya mahimā na varṇitaḥ.** Puruṣārthaśiromaṇir api puruṣārthatvenāpi na varṇitaḥ. Varṇito’pi bhūriśas tatra tatra tanmahimā antato mokṣasādhanatvenoktaḥ. Ato’tyādaraṇīyasya vastutaḥ ādarābhāvaś cittasyāprasādam api kim na karotv iti bhāvaḥ. Nanu, ‘Anyatra puṇyatīrtheṣu muktir eva mahāphalam / Muktaih prārthyā harer bhaktir mathurāyām ca labhyate’ (...) iti, ‘Brahmabhūtaḥ prasannātmā na śocati na kāṅkṣati / Samaḥ sarveṣu bhūteṣu madbhaktim labhate parām’ (BG 18.54) ity-ādibhis tatra tatra kvacin mokṣopary api bhaktir uktety ata āha---**anv** iti. **Anv anu** paunaḥpunyena **na varṇitaḥ**---‘Ānandamayo’bhyāsāt’ (BS 1.1.13) ity atra abhyāsasyaiva śāstratātparyajñāpakatvenoktatvāt. Ato bhagavanmahimna eva phalatvenotkarṣe paunaḥpunyena spaṣṭatayā yadā varṇayiṣyasi, tadaiva te cittaprasādo bhāvīti bhāvaḥ.

(*Sārāthadarśinī* 1.5.9)

Śukadeva

Nanu, ‘Bhagavān vāsudevaś ca varṇyate’tra sanātanaḥ’ (MB 1.1.256) iti pratijñāpūrvakam bhagavadguṇasvarūpādi vā mahābhārate varṇitam eva. Katham mama darśanam apūrṇam? ity ata āha---**yatheti.** (*Siddhāntapradīpa* 1.5.9)

Baladeva Vidyābhūṣaṇa

Nanu, bhārate mayā hariḥ kīrtitaḥ? Tatrāha---**yatheti.** **Cakāro**’pyarthe; **dharmādayo**’pi tucchārthāḥ **yathā** prādhānyenā**nukīrtitāḥ,** **na tathā** harer **mahimā,** kintu kiñcit kvacit sa **varṇitaḥ;** tathā ca karkareṣu māṅikyam iva dharmādiṣu nikṣiptaḥ kuryād eva sa te hṛd-vitāpaṁ kim ca grdhra-gomayu-vidālākhu-kathā-śabalam tava bhāratam, katham tena tattoṣaḥ. (*Vaiṣṇavānandinī* 1.5.9)

Madhva

Dharmādīnām alpakathanena pūrṭiḥ. Na vāsudevamahimno’tikathitasyāpi.

(*Bhāgavatatātparyanirṇaya* 1.5.9)

Yadupatyācārya

Nanu, mandādhikāribhir api dharmādikam eva bhagavadyaśo’pi bhāratāt kuto na samyag jñātum śakyam? ity ata āha---**yatheti**. ‘Atra bhārate dharmādikam eva prācuryeṇa varṇitaṃ, na vāsudevamahimā’ ity anyathāpratītivāraṇāya tātparyam āha---**‘dharmādīnām’** iti. **Alpakathanena** bhāratarūpaikagranthakathanena **pūrtiḥ** alpambuddhiḥ. Tatkartur vyāsasya. Jātetī śeṣaḥ. Bhāratenaiva sarvair apy adhikāribhir dharmāder jñātum śakyatvena dharmādibodhanārthaṃ mayā granthāntaraṃ kāryam iti buddhir jātetī bhāvaḥ. Anena pūrvārdhatātparyam uktam ity avagantavyam. Dvītīyārdhatātparyam āha---**neti**. **‘Vāsudevamahimno’lpakathanena** bhāratarūpaikagranthe kathanena **pūrtir** vyāsasyālbuddhir **na’** ity arthaḥ. Nanu, tatra dharmādyapekṣayā’lpa eva vāsudevamahimā kathitaḥ, na bahutarō’to’nalambuddhir ity ata uktam **‘atikathitasyāpi’** iti, ‘sarvāpekṣayā’**tīsayena kathitasyāpi’** ity arthaḥ. Bhārate dharmādyapekṣayā bhagavanmahimā yady apy atīsayenaiva kathitas, tathā’pi vyāsasyānalambuddhir jātā. Mandādhikāribhir durgamārthatvena bhāratena bhagavanmahimno jñātum aśakyatvād iti bhāvaḥ. Tataś cāyam ślokārthaḥ. He **munivarya!** Sarvajñaśreṣṭha! Tvayā **dharmādayo’rthāḥ** puruṣārthāḥ. Prasiddhasvasya sādhanopetā ityarthe **hiśabdaḥ**. **Anuvarṇitāḥ yathā** sarvādhikāribodhānukūlyena bhārate varṇitā ity arthaḥ. **Tathā** sarvādhikāribodhānukūlyenā**nuvarṇitāḥ** kīrtito **hi** yasmāt, tasmāt ‘tad darśanaṃ khilaṃ manye’ (BP 1.5.8) ity anvayaḥ. Bhāratasya durgamārthatvāt. Tatrātīsayena **varṇito’pi vāsudevamahimā** mandādhikāribhir bhāratena na jñātum śakyāḥ. Atas teṣāṃ śreyase vāsudevamāhātmyajñānāya granthāntarakaraṇam āvaśyakam iti bhāvaḥ. (*Bhāgavataprakāśikā* 1.5.9)

Bhaktivinoda

He munivarya! Purāṇe o bhāratādite dharmādi arthacatuṣṭaya yerūpa kīrtana kariyācha serūpa vāsudevera mahimā tumi varṇana kara nāi.

(*Śrīmadbhāgavatārkaamarīcimālā* 2.16)

Bhakti Siddhānta Sarasvatī

Tathya: ‘Ca’-śabde dharmādi sādhanasamūha. Dharmādira nyāya vāsudeva mahimā mukhya-bhāve kathita haya nāi (Śrīdhara). 2. Ei śloke pūrvaślokera ‘bhavatānūdita-prāyam’ padera ‘prāya’-śabdera abhiprāya varṇita (Vīrarāghava). 3. Sūryodaya vāñchā-kārijanera nikaṭa khadyotera udayera nyāya sādhuṅaṇera tāhāte adhikatatparatā nā thākāya dharmādira alpakathane-i pūrti, kintu vāsudeva mahimā bhāratādi śāstre adhika varṇita ha-ileo uhāte sādhuṅaṇera atyadhika āhlādahetu tṛpti vardhita haya ihāi hi-śabdera tātparya (Vijayadhvaḥ). 4. Bhāratādite bahu sahasra śloke bhagavānera viṣaya kathita ha-ileo pūrvaśloka kathita ‘anuditaprāya’-padera uktira kāraṇa ei śloke nirdiṣṭa. Prakaraṇābhāve prakaraṇe-i vidheya baddha ei nyāyānusāre anuśāsanādi parve bhagavad-dharmādira paramadharmatva prakṛtapakṣe vāsudeva mahimāpara nā haoyāya uhāte caturvargādira kathā yemana prakaraṇabhede kathita, bhagavanmahimā tadrūpa prakaraṇabhede pratipanna haya nāi (Vallabha). (*Gauḍīyabhāṣyatathya* 1.5.9)

Vivṛti: Bhagavānera līlavarṇane jīvera caramakalyāṇa lābha ghaṭe. Bhagavatlīlāvimukha jīva nija svarūpavismṛtīvaśe bhogamayī bhūmikāya dharmārthakāma saṅgrahe tatpara hana. Tyāgamayī viraktite tānhādera mokṣākāṅkṣā prabalā haya. Baddhajīva abhāvera vaśavartī ha-iyāi indriyaparāyaṇa hana athavā bhogarahita ha-iyā nirbheda-brahmānusandhāne vyasta hana. Ei caturvarga jīvātmāra nityasvarūpalābhera antarāya mātra. Śrīvyāsera bhuktimukti varṇana jīvera prati karuṇāra lakṣaṇa nahe. Sejanya jīve dayāra abhāve yāvātīya bhukti-mukti-kāmīra citta harisevāra parivarte aśāntite

paryavasita haya. Vyāsera caturvargaprasāmsinī ceṣṭā aśāntira hetu evaṁ tāhāra parivarte pañcama puruṣārtha kṛṣṇapremā-i baddhajīvera ekamātra maṅgalopāya ihāra pradarsāna-i śrītyāsa-nārada-saṁvāda. Śrīgurudeva śrautapathe bhagavānera kathā śiṣyera hṛdaye pratiphalita karena, sei śrutavākya kīrtana karile-i jīvera parama śubhodaya haya.

(*Gauḍīyabhāṣyavivṛti* 1.5.9)

Text 10

**Na yad vacaś citrapadaṁ harer yaśo
jagatpavitraṁ pragṛṇīta karhicit
Tad vāyasaṁ tīrtham uśanti mānasā
na yatra haṁsā niramanty uśikkṣayāḥ.** (1.5.10)

Anvaya---**Citrapadam** (śobhanaśabdavinyāsavad api) **yad vacaḥ** (vākyaṁ) **hareḥ** bhagavataḥ) **jagatpavitraṁ** (jagatpāvanam) **yaśaḥ** (līlāguṇādikaṁ) **karhicit** (kadāpi) **na pragṛṇīta** (na kīrtayet) **tad** (tadvacaḥ) **vāyasaṁ tīrtham** (kākakrīḍāsthānam ucchiṣṭa-gartaṁ) **uśanti** (manyate sādhaiva iti śeṣaḥ) **yatra** (yasmin vākye) **uśikkṣayāḥ** (uśik kamaṇīyaṁ brahma kṣayo nivāso yeṣāṁ ta ātmajñānino bhaktāḥ) **mānasāḥ** (manasvinaḥ) **haṁsāḥ** (paramahaṁsāḥ sādhaivaḥ) **na niramanti** (nitarāṁ ramante parasmaipadam āṛṣam). (*Gauḍīyabhāṣya* 1.5.10)

Anuvāda---Ye vākya vā grantha vicitra padālaṅkṛta ha-iyāo bhuvana-pāvana vāsudeva-mahimā kakhana-o kīrtana kare nā, jñānigaṇa sei vākya ke kākatīrtha arthāt kākatulya kāmigaṇera ratisthāna baliyā mane karena, kenanā tāhāte sattvapradhāna mane sthitiśīla evaṁ uśik arthāt kamaṇīya brahme yāhādera kṣaya arthāt nivāsa tāḍṛśa brahme vicaraṇa-śīla yatigaṇa ānandita hana nā. Arthāt mānasa sarovarera komalapadma vanavāsī rajahamsasamūha yemana kākakrīḍāsthala vicitra annādi pūrṇa ucchiṣṭa garte kakhana-o ullasita haya nā, tadrūpa bhaktaḥ ṣabda vicārāḍambarapūrṇa ha-ileo harikathārasa-hīna vākya vā granthake śuṣkabodhe parityāga karena ihāi tātparyārtha.

(*Gauḍīyabhāṣya* 1.5.10)

Śrīdhara Svāmī

Vāsudevavyatirikṭānyaviṣayajñānavad evānyaviṣayaṁ vākcāturaṁ ca khilam evety āha---**neti**. **Citrapadam** api **yad vaco harer yaśo na pragṛṇīta, tad vāyasaṁ tīrtham** kākatulyānām kāmīnām ratisthānam **uśanti** manyante. Kutāḥ? **Mānasāḥ** sattvapradhāne manasī vartamānā **haṁsā** yatayo **yatra na niramanti karhicid** api nitarāṁ na ramante. **Uśikkṣayāḥ**---**uśik** kamaṇīyaṁ brahma **kṣayo** nivāso yeṣāṁ te. Yathā prasiddhā haṁsā mānase sarasi carantaḥ kamaṇīyapadmakhaṇḍanivāsās tyaktavicitrānādiyukte'py ucchiṣṭagarte kākakrīḍāsthāne **na niramanta** iti śleṣaḥ. (*Bhāvārthadīpikā* 1.5.10)

Vīrarāghavācārya

Evaṁ tadutprekṣitam evāsantoṣaheturṁ dṛḍhīkṛtyāha---‘Priyāḥ paramahaṁsānām ta eva hy acyutapriyāḥ’ (BP 1.4.31) iti. Tadutprekṣitam eva dṛḍhīkartuṁ bhāgavatadharmāprati-pādakasya prabandhasya paramahaṁsair anādarāṇīyatvam ity āha---**neti**. Tac **citrāṇi padāni** yasmin atha vaicitryasyāpy upalakṣaṇam etad evaṁvidham api **yad vacaḥ** vākyaṁ, prabandha iti yāvat, pavitraṁ śṛṇvatām vadatām ca pavitratvāpādakaṁ **harer yaśaḥ** kvacid api **na pragṛṇīta** nopādādīta cet, ‘**na pragṛṇīta**’ iti pāṭhe na vadeta cet

prabandhayitṛgataṁ vadaṇaṁ prabandhe āropya ‘**na gr̥ṇīta**’ ity uktam. Yadvā, **yac citrapadam** api **vacas** tatra **harer yaśo na pragr̥ṇīta** cet, prabandhakarteti śeṣaḥ, **tad** vacaḥ prabandhaṁ **vāyasaṁ tīrtham uśanti**, vāyasaḥ tīrthatulyam icchanti. Tīrthaṁ viśiṁṣann icchāphalam āha---**yatra** vāyase tīrthe **mānasā haṁsā uśikkṣayāḥ** kamaṇīyanivāsāḥ **na niramanti** mānasākhyasarovarakamaṇīyanivāsasthānavihāriṇo mānasahaṁsā yathā **vāyasaṁ tīrtham** ucchiṣṭayātrādiṣu rathyodakayuktaṁ kṣetraṁ vāyasaṁcārayogyam **uśanti**, manyanta iti yāvat, **yatra na niramanti**---**na nitarāṁ ramante**, kṣaṇamātram api na tatrāvatiṣṭhanta ity arthaḥ. Tathośik kamaṇīyaṁ niratiśayapriyaṁ brahmaiva **kṣayam** āśrayo yeṣāṁ **mānasāḥ** manasa ime mānasā brahmānandānubhāvikā **haṁsā** viśuddhāntaḥkaraṇāḥ, paramahaṁsā iti yāvat, **tad vacaḥ vāyasaṁ tīrtham uśanti** vāyasaḥ tīrthatulyānāṁ kāmukānāṁ anubhavayogyam manyante. **Yatra na niramanti** nādriyante, na tatra karṇaṁ datvā śṛṇvantīty arthaḥ. (Uśikṣatayeti pāṭhe uśabdo vedhāvaṇaparapreraṇayāpīty arthaḥ). (*Bhāgavatācandrikā* 1.5.10)

Vijayadhvaja Tīrtha

Dharmādīnām alpakathanena kathaṁ pūrtiḥ syād iti tatrāha---**neti**. **Yad vaco** jagat-pāvanakaraṁ **harer yaśo na gr̥ṇīta karhicid** api na pratipādayet, tac **citrapadam** api **citrāṇi padāni** yasmims tat tathoktaṁ, tat vacaḥ śāstraṁ na bhavātīty arthaḥ. Kutah? **Tad vāyasaṁ** vayomātrānujīvitārthaṁ śāstraṁ **uśanti** icchanti, **yatra** kākocchiṣṭatīrthe **mānasāḥ** prekṣāvantaḥ mānasākhyasarovihāriṇo vā **haṁsāḥ** paramahaṁsāḥ dhavalapakṣā vā jalapayovivekakāriṇaḥ **mimaṅkṣayā** vicāralakṣaṇasnātecchayā **na nyapatan** na nipatanti, na praviśantīty yathā, tathā **yatra** yasmin tīrthe **mānasāḥ** brahmaṇo manaso jātāḥ sanakādayaḥ **haṁsāḥ** nirlepā iti vā. Tasmāt sajjanānādaraṇīyatvena dharmādīnām alpakathanena pūrtir iti bhāvaḥ. **Viramanty uśikkṣayā**---**uśik** śuddhaṁ **kṣayam** sthānaṁ yeṣāṁ te tathoktāḥ. Śuddhaṁ brahma tad eva **kṣayo** yeṣāṁ te tathoktā iti veti paṭhitvā kecid vyācakṣate, tac cintyam. (*Padaratnāvalī* 1.5.10)

Jīva Gosvāmī

Tatra tatsambandhamātraṁ nāsti tat punar atininditam ity āha---**na yad vaca** iti. **Karhicid** kutracid api **na prakarṣeṇa kenāpy amśena gr̥ṇīta**. (*Kramasandarbhā* 1.5.10)

Viśvanātha

Vāsudevamahimavarṇanābhāve kavikṛtimātrasyaiva jugupsitatvam evāha---**na yad** iti. **Yad vacaḥ** kartṛ **citrāṇi** guṇālaṅkārayuktāni **padāni** yatra tat---śleṣeṇa **citrasya** vismayasya sthānaṁ api **harer yaśo na pragr̥ṇīta**. Kīdṛśam? ‘**Jagad** api **pavitrayati**’ iti tat svaśrotṛvaktrādyātmakaṁ sarvaṁ jagad api punāti, kiṁ punaḥ svam? iti. Jīvanatulyena tadyaśasā vinā kavivaco’laṅkāradīyuktaṁ mṛtaśarīram ivāpavitraṁ bhavātīty bhāvaḥ. **Tadvāyasaṁ tīrtham** ucchiṣṭavicitrānādiyuktaṁ gartaviśeṣaṁ, kākatulyānāṁ kāmīnāṁ abhilaṣaṇīyatvāt. **Uśanti** manyante. Kutah? **Mānasā** mānasasarovasthā **haṁsāḥ** pakṣe **mānasā** harer manasi sthitā bhaktā **yatra na nitarāṁ ramante**, na sarvathaiva ramanta ity arthaḥ. ‘Sādhavo hṛdayaṁ mahyaṁ sādḥūnāṁ hṛdayaṁ tv aham’ (BP 9.4.68) ity bhagavadukteḥ. Yadvā, mānaṁ tadvacasa ādaraṁ aramaṇāt syanti nāśayanti. Yadvā, ‘**mānasāḥ** sanakādayaḥ’ ity ‘**uśanti**’ ity asya kartṛpadaṁ, yataḥ **uśik** kamaṇīyaṁ saro bhagavaddhāma ca **kṣayo** nivāso yeṣāṁ te. Atra **vacaḥ**śabdena vākye abhidhīyamāne. ‘Nābhāgo nabhagāpatyaṁ yaṁ tataṁ bhrātaraṁ kavim / Yaviṣṭhaṁ vyabhajan dāyaṁ brahmacāriṇam āgatam’ (BP 9.4.1) ityādīnāṁ śrībhāgavatīyānāṁ api pṛthagvākyānāṁ

vāyasatīrthatvaṃ prasajjeta. Śāstre'bhīdhīyamāne vyāsādikṛteṣu purāṇādiṣu na kutrāpi hariyaśaḥ sāmānyābhāva ity na kasyāpi vāyasatīrthatvaṃ syāt. Tasmāt 'Kalimala-samhatikālano'khileśo harir ity atra na gīyate hy abhīkṣṇam / Iha tu punarbhagavān aśeṣamūrthiḥ paripaṭhito'nupadaṃ kathāprasāṅgaiḥ' (BP 12.12.66) iti dvādaśokter atra **vacaḥ**śabdenottaratra **vāgvisargapadena** ca kathāprasāṅga evocyate. Evaṃ ca saty atratyāni sargāṇy evopākhyānāni hariyaśo'laṅkṛtāny eva anyatra purāṇādaḥ bahūny evākhyānāni hariyaśorahitāni vāyasatīrthāny eveti saṅgatiḥ. (*Sārārthadarśinī* 1.5.10)

Śukadeva

Vāsudevataraviṣayam vaco'pi khilam evety āha---**neti. Citrāṇi padāni** yasmin tac **citrāpadam api yad vacaḥ** jagataḥ pavitrāvāpādaḥ **harer yaśaḥ na pragṛṇīta** na vadet, **tat vāyasam tīrtham** vāyasaguṇayuktānām kāmīnām ratisthānam **mānasā** vāsudevamananapravaṇe manasi sthitāḥ **uśīkṣayāḥ**---**uśīk** kamanīyam prasiddhamānasākhyasarovaropamaṃ bhagavadyaśaḥ'pratipādaḥ śāstram **kṣayo** ramaṇasthānam yeṣāṃ te **haṃsā** vivekina **uśanti** manyante, ata eva **yatra** rathyāmbugartopame kākopa-majjanapriye bhagavadyaśo'pratipādaḥ vacasi **karhicid** api **na niramanti**, nitarām na ramante. (*Siddhāntapradīpa* 1.5.10)

Baladeva Vidyābhūṣaṇa

Harimahimasambandhābhāve kāvyam nindyam ity āha---**na yad** iti. **Citrāpadam** guṇālaṅkārayuktapadaśāli **yad vacaḥ** kaveḥ kāvyam kartṛ. **Jagatpavitraṃ** vaktṛśrotṛ-nikhīlaśuddhikaram **harer yaśaḥ karhicin na gṛṇīta** na varṇayet. Tadvijñā **vāyasatīrtham** vikṛṇavicitrocchiṣṭānam gartaṃ manyante. Kākasamānām kāmīnām kāmīyāt, **yatra** vacasi **haṃsāḥ** 'Sādhaso hṛdayam mahyam' (BP 9.4.68) ityādivakṣyamānāt harimanovartino bhāgavatā **na niramanti**, yatas te **uśīkṣayā**---**uśīk** manojñam haripadam eva **kṣayam** nivāso yeṣāṃ. 'Kṣi nivāsagatyor adhikarāṇe karmaṇi ca 'Erac' (Aṣṭā 3.3.56 / SK 3231) ity ac. Prasiddhā **haṃsā** yathā **mānasā** mānasākhyasaronivāsina **uśīkṣayās** tadvartimanojñakamalavṛndaprāptāras tādrīṣi vāyasatīrthe **na ramanti**, tadvat. (*Vaiṣṇavānandinī* 1.5.10)

Madhva

Vāyasam tīrtham. Vayomātrānujīviśāstram. (*Bhāgavatātātparyanirṇaya* 1.5.10)

Yadupatiyācārya

Nanu, mandādhikāriṇām śreyase na mama granthāntarakaraṇam āvaśyakam, teṣāṃ haryanyaviṣayakasāhityādi śāstreṇāpi śreyaḥ sambhavad ity ato na tac chāstram mokṣa-janakatayā jñānīnām sammatam ity āha---**na tad vaca** iti. **Yad vacaḥ** śāstram 'jagat pāvayati' iti **jagatpavitraṃ** jagatpāvanakaram **harer yaśaḥ** kathā'pi **na gṛṇīta** na pratipādayet. Taccitrāṇy alaṅkāradīyupetāni padāni yasmims tat tathoktam---**citrāpadam** apīty arthaḥ. Tad vaco na mokṣānukulam śāstram. Kim tarhi? ity ata uktam---**tad vāyasam** iti. Luptopameyam. Tataś cāsyā dārṣṭāntike kākasambandhīty arthasyāsam-bhavāt. Arthāntaram darśayati---**vayomātre**ti. Atra **vayaśabdena** jīvanam upalakṣyate. **Pātrapadena** paralokam vārayati. Jīvanamātropāyabhūtam ity arthaḥ. Tataś cāyam arthaḥ. Yathā'tra tīrthe **mānasā** mānasasarovaravihāriṇo **haṃsā** dhavalapakṣāḥ pakṣiṇo **mimāṅkṣayā** tāpopaśamanāya snātum icchayā **na nyapatān** na praviṣṭāḥ. **Tat tīrtham vāyasam** kākasambandhi kākopajīvyam **uśanti** jānanti. Loka ity śeṣaḥ. Tathā **yatra** śāstre

mānasā brahmaṇo manasā jātā **haṁsā** yatayo **mimaṅkṣayā** parabrahmavicārecchayā **na nyapatan** na praviṣṭāḥ. **Tat tīrtham** śāstram **vāyasam** jīvanamātropayuktam **uśanti** jñānino na mokṣopayogyato na tena śāstreṇa mandādhikāriṇām mokṣa iti bhāvaḥ.

(*Bhāgavataparakāśikā* 1.5.10)

Satyābhinava Tīrtha

‘**Vāyasam tīrtham**’ ity asya **vayomātrānujīviśāstram**. ‘**Vayaḥ**’ ity upalakṣaṇam. ‘**Kā kavayodantādimātrapratipādakaṁ śāstram**’ ity arthaḥ. (*Durghaṭabhāvadīpikā* 1.5.10)

Bhakti Siddhānta Sarasvatī

Tathya: Bhā 12.12.51 saṅkhyāya-o ei ślokaṭī pāoyā yāya.

1. Vāsudeva vyatirikta anya viṣaya o vākcāturya jaḍa viṣayajñānera nyāya apūrṇa (Śrīdhara). 2. Yāhāte bhagavatsambandhamātra nāi, tāhā niścaya-i atinindita (Śrī-Jīva). 3. Bhāgavatadharmapratipādaka prabandhera-i paramahaṁsagaṇa ādara karena, tajjanya ei ślokokti (Vīrarāghava). 4. Sajjanagaṇa ādara karena nā baliyā-i dharmādi viṣayaka madhu-puṣpita vākyera alpakathane-i pūrṭi (Vijayadhvaḥ). 5. Caturvargādi pratipādaka vicitra vākyādira niṣphalatāra kāraṇa ei śloke varṇita (Vallabha). 6. Vāsudevetara viṣaya śāstra ha-ileo uhā nyūna vā apūrṇa (Siddhāntapradīpa).

Usikkṣayāḥ---1. ‘Uśik’-śabde kamaṇīya brahma, ‘kṣaya’-śabde nivāsa yāñhādera tāñhārā (Śrīdhara). 2. Kamaṇīya nivāsa, kamaṇīya arthāt niratiśaya priya brahma-i yāñhādera āśraya (Vīrarāghava). 3. Śuddhasthāna yāñhādera tāñhārā (Vijayadhvaḥ). Kamaṇīya bhagavadyaśaḥpratipādaka śāstra-i yāñhādera ramaṇasthāna, sei vivekiḥgaṇa (Siddhāntapradīpa).

Vāyasam tīrtham---1. Kākatulya kāmigaṇera ratisthāna (Śrīdhara), 2. Kāmukagaṇera anubhavayogyā (Vīrarāghava), 3. Vayomātrānujīvitārtha śāstra (Vijayadhvaḥ), 4. Vāyasagaṇayukta kāmigaṇera ratisthāna (Siddhāntapradīpa).

Mānasāḥ haṁsāḥ---1. Sattvapradhāna mane vicaraṇaśīla yatigaṇa (Śrīdhara). 2. Brahmānandānubhāvika viśuddhāntaḥkaraṇa paramahaṁsagaṇa (Vīrarāghava). 3. Prekṣaṇaśīla paramahaṁsagaṇa athavā brahmāra mānasajāta sanakādi nirlepagaṇa (Vijayadhvaḥ). 4. Yāñhārā deha vyatirikta mane avasthāna karena, kṣīra-nīra vivekī sārāgrāhiḥgaṇa (Vallabha). 5. Vivekiḥgaṇa (Siddhāntapradīpa).

(*Gauḍīyabhāṣyatathya* 1.5.10)

Vivṛti: Prākṛta bhogamayarājye baddhajīvagaṇa kāvyāmodī ha-iyā indriyatarpaṇa-para granthādira paṭhana-pāṭhanādi kariyā thākena. Bhagavadrasanipuṇa kavigaṇa ai sakala jaḍa kāvyake naśvara harisevāvimukha ceṣṭāmātra jāniyā nityakāla virakti pradarsana karena. Pramatta paśusvabhāvaviśiṣṭa mānavagaṇa nitya harikathā parityāga kariyā nija-vināśī asat tāñḍava-nṛtye dhāvamāna hana. Uhā sadasat vicārajñagaṇa kakhana-i ādara karena nā. (*Gauḍīyabhāṣyavivṛti* 1.5.10)

Text 11

**Tad vāgvisargo janatāghaviplavo
yasmin pratiślokaṁ abaddhavaty api
Nāmāny anantasya yaśo’ñkitāni yat
śṛṇvanti gāyanti gṛṇanti sādhaveḥ. (1.5.11)**

Anvaya---Pratiślokaṁ (śloke śloke) **abaddhavaty api** (apaśabdādiyukte'pi) **yasmin** (granthe) **anantasya** (bhagavato vāsudevasya) **yaśo'ṅkitāni** (yaśasā ankitāni) **nāmāni** (santīti śeṣaḥ) **tadvāgvisargaḥ** (sa cāsau vācaḥ prayogaḥ) **janatāghaviplavaḥ** (janānām samūhaḥ janatā tasyā agham pāpaṁ viplāvayati nāśayati) **yat** (lilāguṇādikam) **sādhavaḥ** (bhaktāḥ) **śṛṅvanti gāyanti grṇanti** (vaktari sati ākaraṇyanti śrotari sati kīrtayanti anyadā tu svayam eva gāyanti. (*Gauḍīyabhāṣya* 1.5.11)

Anuvāda---Ye vākye vā granthe bhagavān anantadevera mahimāpara nāmasamūha varṇita āche tāhāra prati śloka apaśabdādiyukta ha-ileo arthāt prasādaguṇa nā thākile-o sei vāgvinyāsa lokera pāpa vināśa kare, kenānā sei nāmasamūha sādhuḡaṇa vaktā thākile śravaṇa karena, keha nā thākile nije-i gāna karena evaṁ śrotā thākile kīrtana karena.

(*Gauḍīyabhāṣya* 1.5.11)

Śrīdhara Svāmī

Vināpi padacāturyaṁ bhagavadyaśaḥpradhānaṁ vacaḥ pavitram ity āha---**tad** iti. **Tad vāgvisargaḥ** sa cāsau vāgvisargo vācaḥ prayogaḥ. 'Janānām samūho **janatā**, tasyā **agham viplāvayati nāśayati**' iti tathā saḥ. **Yasmin** vāgvisarge **abaddhavaty apy** apaśabdādiyukte'pi **pratiślokaṁ anantasya yaśasāṅkitāni nāmāni** bhavanti. Tatra hetuḥ---**yad** yāni nāmāni **sādhavo** mahānto vaktari sati **śṛṅvanti**, śrotari sati **grṇanti**, anyadā tu svayam eva **gāyanti** kīrtayanti. (*Bhāvārthadīpikā* 1.5.11)

Rādhāramaṇa Dāsa Gosvāmī

Janateti. 'Tasya samūhaḥ' ityadhikāre 'Grāmajanabandhubhyas tal' (Aṣṭā 4.2.43 / SK 1251) iti sūtreṇa **janaśabdāt** samūhārthe talpratyayo boddhavyaḥ.

(*Bhāvārthadīpikādīpanīvyākhyā* 1.5.11)

Vīrarāghavācārya

Tad evaṁ bhagavadyaśo'naṅkitaprabandhasya śabdato'rthataś citrapadasyāpi bhagavatānupādeyatvam uktam, atha tadanākitasya vaicitryarahitasyāpi pratyuta śabdato'rthataś ca duṣṭasyāpy atīva tadupādeyatvam āha---**tad** iti. **Pratiślokaṁ abaddhavaty api** śabdato'rthataś ca doṣavaty api yasmin prabandhe'nantasya bhagavato yaśasāṅkitāni cihnitāni bhagavadguṇapratyāyakāni nāmāni nārāyaṇavāsudevakṛṣṇādīnāmāni dṛśyante iti śeṣaḥ, tadvāgvisargaḥ, sa vāksṛṣṭirūpaḥ prabandhaḥ **janatā---**janānām samūhaḥ 'Grāmajanabandhubhyas tal' (Aṣṭā 4.2.43 / SK 1251) iti samūhārthe talpratyayaḥ, 'Talantaṁ striyām' (...) iti strītvam,---tasyā **agham** pāpaṁ **viplāvayati** nāśayatīti **viplavaḥ** antarbhāvitanyarthāt plaveḥ pacādītvād ac, yadvā, bhāve 'Rdor ap' (Aṣṭā 3.3.57 / SK 3232) ity ap, **janatāyā aghasya viplavo** nāśo yasmāt sa tathā. Ata eva bhāgatā upādadata iti vadan viśinaṣṭi yac chṛṅvanti yadvāgvisargaṁ sādhuvaḥ śṛṅvanti śrāvayitṛsadbhāve grṇanti kathayanti śrotṛsadbhāve tadubhayābhāve kevalaṁ svayaṁ gāyanti sāmānyābhīprāyeṇa 'yat tat' iti napuṁsakanirdeśaḥ, śabdadoṣo nāmānupasthāpyārthābhīprāyeṇa prayogaḥ, yathā 'sva' ity asya jñātīdhanābhīprāyeṇa prayogaḥ. Arthadoṣo nāmānupasthāpakaśabdopasthāpyatvaṁ, yathātmātmīyayoḥ svaśabdopasthāpyatvam. Tad evaṁ trivargatatsādhanapratipādakaṁ prabandhaṁ bhāgatānupādeyaṁ ninditvā bhagavadyaśaḥpratiślokaśyaiva tadupādeyatvam uktam.

(*Bhāgavatācandrikā* 1.5.11)

Vijayadhvaja Tīrtha

Vāsudevamahimno'tikathitasyāpi katham apūrtiḥ? iti tatrāha---**sa vāg** iti. **Yasmin** nibandhe **pratiślokaṁ** apaśabdādy**abaddhavaty api** śābdikair jugupsite deśakālaguṇair

anantasya hareḥ pārijātaharaṇādyātmakayaśolācchitāni nārāyaṇādināmāni santi, **sādhavaḥ** paramabhāgavatāḥ śukādayo **yac** ca **śṛṇvanti**, **gāyanti**, **grṇanti**, sa ‘**janatāyāḥ** janasamūhasyā**ghaṁ** pāpaṁ viplāvayati nāśayati’ iti **janatāghaviplavaḥ**, **vācām visargaḥ** viśiṣṭaracanāviśeṣa ity ekānvayaḥ. ‘**Yasmin** santi praśastāni **anantasya nāmāni sādharmaḥ śṛṇvanti**’ iti **yat** yasmāt, tasmāt sa eva **vāgvisarga** iti vā. Janatāpāpavināśa-hetuvāt sajjanagrhitatvāc ca vāsudevamāhātmyapratipādakam eva śāstram nānyat, atas tad eva śāstrapraṇetṛbhi racanīyam iti bhāvaḥ. (*Padaratnāvalī* 1.5.11)

Jīva Gosvāmī

Tad evaṁ vyatirekeṇa tad yaśaḥ stutvā, anvayenāpi stauti. Sa vācām prayogo jana-paramparāyā api **aghaviplavo** yasmāt tathāvidhaḥ. Kīdrśo’pi? Yasmin **ślokaṁ ślokaṁ** varṇanam varṇanam **prati abaddhavaty api** tattacchlokamātram yat kiñcit pratīti-saṅketādītvād asamyagarthabodhake’pi tasya yaśovarṇanaleśasamyojitāni nāmamātrāni santi, na tu varṇanacāturthyāni, tādrśo’pi. Aho tasya nāmābhāsamātrasiddhajanatāghaviplavamātratvam kiyān nāmamāhātmyam yat tādrśakaniṣṭhavāgvisargamayam api yaśaḥ sādharmaḥ pūrvoktaprojjhitakaitavā api bhaktāḥ paramānandāveśāt vividhatayānuśīlāyantīty āha---**yac chṛṇvantīti**. (*Kramasandarbhā* 1.5.11)

Viśvanātha

Vyatirekenoktvā anvayenāha---**tadvāg** iti. Sa cāsau **vāgvisargo** vācaḥprayogaś ceti saḥ **janatāyāḥ** janasamūhasyā**ghaṁ viplāvayati** nāśayatīti saḥ **pratiślokaṁ abaddhavaty api** bandhano’pi gādhaḥ śīthilo vā kvāpi śloke yatra nāsti, kim punaralaṅkāradir ity arthaḥ. ‘Apaśabdavaty api’ iti svāmīcaraṇāḥ. Tathābhūte’pi tatra vāgvisarge upākhyāne nāmāni santi. Kim ca, yad yad evopākhyānam **śṛṇvanti**, śrutvāpi punar **gāyanti**, gītṅvāpi punar **grṇanti**, na tu tṛpyantīti bhāvaḥ. Yadvā, vaktari sati **śṛṇvanti**, śrotari sati **grṇanti**, anyadā svayam **gāyanti**. (*Sārāthadarśinī* 1.5.11)

Śukadeva

Vāsudevetarapatipādakam vacaś citrapadam api vivekyanupādeyam ity uktaṁ vāsudevapradhānam tu padacāturvyavarjitam api mahatādareṇa teṣām upādeyam ity āha---**tad** iti. Sa **vāco visargaḥ janatāghaviplavaḥ**---‘**janatāyā** janasamūhasya **ghaṁ** pāpaṁ **viplāvayati**’ iti tathā. Janatāghaviplavatve hetum āha---**yasminn** iti. **Yasmin pratiślokaṁ abaddhavaty api** doṣayuktam api vāgvisarge **anantasya nāmāni** santi, ato **yat** yaṁ vāgvisargaṁ **sādhavaḥ** gurvādibhyaḥ **śṛṇvanti**, śiṣyādibhyo **grṇanti** kathayanti, svayam **gāyanti** ca. (*Siddhāntapradīpa* 1.5.11)

Baladeva Vidyābhūṣaṇa

Guṇālaṅkāracitrapadatām vināpi cet kāvyaṁ hariyaśo’nkitaṁ syāt, tarhi śuddhikaram tannisevyam ity āha---**tad** iti. Sa cāsau **vāgvisargaś** ca vāgracanā **janatāyāḥ** prāṇi-samūhasyā**ghaviplavo**’vidyāparyantapāparāśivinaśako bhavati. **Pratiślokaṁ abaddhavaty api** bandhaśaithilyacchandobhaṅgāpaśabdajuste’pi **yasmin** vāgvisarge’**nantasya nāmāni** santi, **yad** yāni **sādhavaḥ śṛṇvanti gāyanti** śrutvā gītṅvā ca punar **grṇanti**, na tṛpyantīti bhāvaḥ. (*Vaiṣṇavānandinī* 1.5.11)

Yadupatiyācārya

Tasya mokṣaheturvam tu sādhujanakṛtaśravaṇādiviṣayatvenaiva siddham bhaviṣyatīty āśayenāha---**sa vāgvisarga** iti. **Vācām visargo** viśiṣṭavacanāni yasmin granthe sa tathoktaḥ. ‘**Janatāyāḥ** sajjanasamūhasyā**gham** pāpaṁ viplāvayati nāśayati’ iti **janatāghaviplava** ity anvayaḥ. Mokṣahetur iti yāvat. **Yasmin** granthe’**baddhavaty api** citrapadatvādyabhāvavaty apīty arthaḥ. **Anantasya** harer **yaśo’ñkitāni** yaśahprati-pādakāni **nāmāni** padāni santi **sa vāgvisargo janatāghaviplava** ity anvayaḥ. Kutah? ity ata uktam---**yad** iti. Yasmāt sādhu haribhaktāḥ śukādayas taṁ grantham sati vaktari **śṛṇvanti**. Śrotari sati **gṛṇanti**. Anyadā tu svayam eva **gāyantīty** arthaḥ. Tasmāt **sa** grantho **janatāghaviplava** iti niścīyata ity arthaḥ. Atra bhagavān mātmyavarṇanasya bhaktidvāraiva mokṣaheturvam abhipretam. Yad āhuḥ---‘bhaktyartham bhagavan-mahimoktiḥ’ (...) iti. (*Bhāgavataprakāśikā* 1.5.11)

Bhakti Siddhānta Sarasvatī

Tathya: Bhā 12.12.52 saṅkhyāya-o ei ślokaṭi drṣṭa haya.

1. Bhagavadyaśaḥ pradhānavākya padacāturyavinā-o ati pavitra. Tāhā apaśabdādiyukta ha-ileo tāhāte ye viṣṇunāmasamūha āche, tāhā mahatsādhuḡaṇa vaktā thākile śravaṇa karena, śrotā thākile kīrtana karena, anya samaye nijerā-i tāhā gāna kīrtana karena (Śrīdhara, Vīrarāghava, Vallabha, Siddhāntapradīpa). 2. Bhagavanmāhātmyapūrṇa vākya vaicitryatārahita emana ki tāhāra śabda vā artha kona doṣaduṣṭa ha-ileo atīva upādeya. Trivargasādhanapratipādaka anupādeya baliyā nindā kariyā bhagavadyaśaḥ pratipādaka vākyaera-i upādeyatva varṇita (Vīrarāghava). 3. Vāsudevera mahimā atyadhika kathita ha-ileo tāhāte tṛpti haya nā, kena nā, śukādi parama bhāgavatagaṇa tāhā śravaṇa kīrtana karena. Ata eva lokera pāpavināśaka o sajjanānumodita baliyā vāsudevera māhātmya pratipādakaśāstra-i śāstra. Tāhā-i śāstra-praṇetrḡaṇa racanā karibena; anya śāstraracanā niṣprayojana (Vijayadhvaḡa). 4. Bhagavannāmaśravaṇadi pūrvokta hamsādisādhuḡaṇera-i kṛtya. Bhagavatsambandhi dharmasamūha bhagavānera sahita abhinna baliyā yemana ye kona sthāne bhagavān avatīrṇa ha-ile tānhāke sevā karite haya, tadrūpa ye kona sthāne tādrṣa bhagavannāma kīrtita hana tāhā śrotavya (Vallabha). 5. Pūrve vāsudevetara pratipādaka kathā vicitrapadayukta ha-ile-o tāhā anupādeya kathita ha-iyāche āra vāsudeva pradhāna vākya padacāturyavarjita ha-ileo mahā ādaraṇīya o upādeya (Siddhāntapradīpa). 6. Pūrvokta śloke vyatireka bhāve bhagavanmāhātmya baliyā ei śloke anvayabhāve balitechena. Aho śrīharira nāmābhāsamātre-i lokera sarva anartha vināśa siddha haoyāya tānhāra nāmera nā jāni kata māhātmya. Kenanā ati alpakhā-yukta ha-ileo tānhāra yaśaḥ pūrvakathita kaitavahīna sādhuḡaṇa paramānandera āveśa vaśataḥ śravaṇādidvārā nānābhāve anuśīlana karena (Śrī-Jīva).

Vāgvisargaḥ 1. Vākyaprayoga (Śrīdhara o Śrī-Jīva). 2. Vākyaracanārūpa prabandha (Vīrarāghava). 3. Viśiṣṭa racanā viśeṣa (Vijayadhvaḡa).

Abaddhavati---1. Apaśabdādiyukte (Śrīdhara), 2. Yatkīñcit pratīti sāṅketāditvād asamyagartha-bodhake (Śrī-Jīva). 3. Śabdato’rthataś ca doṣavati (Vīrarāghava). 4. Śābdikair jugupsite deśakālaguṇaiḥ (Vijayadhvaḡa). 5. Bhāṣā grantha ślokeṣu vyākaraṇaduṣṭasya prayogaḥ abaddhasnānārtham vā ardhaprayogaḥ abhyupagamena (Vallabha) doṣayukte (Siddhāntapradīpa).

Janatāghaviplavaḥ---1. Janasamūhasya agham viplāvayati nāśayatīti tathā (Śrīdhara, Vīrarāghava, Vijayadhvaḡa, Vallabha, Śuka). 2. Janatā janānām samūhaḥ grāmajana-bandhubhyas tal (Pā 4.2.43) (Vīrarāghava). (*Gauḍīyabhāṣyatathya* 1.5.11)

Vivṛti: Jaḍacittonmādivākyasamūhavivarjita harināma sakalamaṅgala vidhāna karena. Sura, māna, laya, tāna prabhṛti sāhityera vividha alaṅkāravārjita bhāṣāya-o bhagavānera nāma jaḍabhoga vināśa kariyā apūrva ānandavidhāna karite samartha. Sādhura mukhe vigīta harināma-i sarvaśubhodayera kāraṇa āra harivimukhavyaktira jaḍaviṣayiṇī bhāṣā vā alaṅkārika kṛtitvera mūlya kichu-i nāi tāhāte bhagavadrasa-rasikera hṛdaye vairasya utpanna kare. (*Gauḍīyabhāṣyavivṛti* 1.5.11)

Text 12

**Naiṣkarmyam apy acyutabhāvavarjitaṁ
na śobhate jñānam alaṁ nirañjanam
Kutaḥ punaḥ śaśvad abhadraṁ īśvare
na cārpitaṁ karma yad apy akāraṇam. (1.5.12)**

Anvaya---Nirañjanam (upādhi-nivartakaṁ nirmalam iti yāvat) **naiṣkarmyam api** (karmavāsanā-śūnyatvam api) **jñānam acyutabhāvavarjitaṁ** cet (acyute harau bhāvo bhaktiḥ tadrāhitaṁ yadi) **alaṁ** (atyarthaṁ) **na śobhate** (samyak aparokṣāya na kalpate) **śaśvat** (nirantaraṁ sādhanakāle phalakāle ca) (ata eva) **abhadraṁ** (duḥkharūpaṁ) **yac ca akāraṇam karma** (kāmyaṁ yad apy akāmyaṁ tac cāpi karma) **īśvare** (bhagavati) **na arpitam** (anarpitaṁ sat) **kutaḥ** (śobhate naiva hīti yāvat). (*Gauḍīyabhāṣya* 1.5.12)

Anuvāda---Brahma niṣkarma tāhāra ekākāra hetu niṣkarmatāra bhāva-i naiṣkarmya. Kāmanāmaya karmahīna brahmajñāna upādhi-nivartaka ha-ile-o acyutabhāva arthāt bhaktivirahita ha-ile adhika śobhā pāya nā, takhana sādhana o siddhakāle duḥkharūpa, kāmyakarma evaṁ akāmya karma-o yadi bhagavāne samarpita nā haya tāhā ha-ile uhā ābāra ki prakāre śobhā pāya arthāt tāhā ye śobhā pāya nā tāhā balā bāhulya, kenanā uhā bahirmukhī o sattva-śodhaka bhāvahīna. (*Gauḍīyabhāṣya* 1.5.12)

Śrīdhara Svāmī

‘Bhaktihīnaṁ karma śūnyam eva’ iti kaimutyanyāyena darśayati---**naiṣkarmyam** iti. **Niṣkarma** brahma, tadekākāratvān niṣkarmatārūpaṁ **naiṣkarmyam**. ‘Ajjate’ nena’ ity **añjanam** upādhis, tannivartakaṁ **nirañjanam**. Evambhūtam api **jñānam acyute bhāvo** bhaktis, tadvarjitaṁ ced, **alaṁ** atyarthaṁ **na śobhate**. Samyag āparokṣyāya na kalpata ity arthaḥ. Tadā **śaśvat** sādhanakāle phalakāle **cābhadraṁ** duḥkharūpaṁ yat kāmyaṁ karma, **yad apy akāraṇam** akāmyaṁ, tac ceti **cakārasyanvayaḥ**. Tad api **karma īśvare nārpitaṁ** cet, **kutaḥ punaḥ śobhate?** Bahirmukhatvena sattvaśodhakatvābhāvāt.

(*Bhāvārthadīpikā* 1.5.12)

Rādhāramaṇa Dāsa Gosvāmī

Naiṣkarmyam iti. Niṣkarmaṇo mokṣasya sādhanam vā **naiṣkarmyam**. **Ajjata** iti. **Ajjate** mrakṣyate ity arthaḥ. (*Bhāvārthadīpikādīpanīvyākhyā* 1.5.12)

Vīrarāghavācārya

Nanu, dharmādītatsādhanānām api puruṣābhilaṣitatvena hitatvāt tannirūpaṇam apy arthavad evety āśānkāyām viṣamiśrapayaḥpraśamsātulyaṁ tannirūpaṇam ity abhiprāyeṇaiśvaryaikaivalyatatsādhanānām puruṣārthatvatatsādhanatvaṁ pratikṣipati

---**naiṣkarmyam** iti. Nirgataṁ karmaṇo **niṣkarma**, niṣkarmaiva **naiṣkarmyam**---svārthe śyañ, karmaṇo bahirbhūtaṁ, karmetarad ātmayāthātmyopāsanātmakajñānam ity arthaḥ, tan **nirañjanam** rāgadveṣādyañjanarahitaṁ rāgādibhir anupaplutam apy **acyutasya** bhagavato **bhāvena** bhaktiyogena **varjitam** cet, jñānānām madhye malavadd hīnam, ata eva **na śobhate**. Yadvā, **naiṣkarmyam nirañjanam jñānam apy acyutabhāvavarjitam** cet, **nālam śobhate**, nātīva śobhata ity arthaḥ. ‘Sarve cyavanadharmāṇaḥ pratibuddhas tu mokṣabhāk’ (MB 12.328.31) iti kevalino’pi punaḥ cyavanadharmoktes tāvat kaivalyasya na puruṣārthatvaṁ, nāpi tatsādhanayogasya puruṣārthasādhanatvam iti bhāvaḥ. Yato **naiṣkarmyam** jñānayogam eva **na śobhate, kutaḥ punaḥ** tat karma śobhate---kim? **Yat** tat **karma īsvare na cārpitam** anarpitam abhisamhitārthakāmādiphalam **acyutabhāva-varjitam** cety arthaḥ. Ata eva **śāśvat** sadā phalānubhavadaśāyām anuṣṭhānadaśāyām **cābhadram** duḥkham yasmims, tad---anuṣṭhānadaśāyām abhadravattvaṁ kāyakleśādy-āvahatvena duṣṭam eva, phaladaśāyām api punaḥ patanabhayaśānkayā’bhadravattvam avagantavyam. **Yad apy akāraṇam** niṣkāmakarmāpy **acyutabhāvavarjitam** cet, **na śobhate**. Ayam arthaḥ---jñānayogaḥ karmayogaś ca bhagavadbhaktivarjito na śobhate. ‘Kāmyam karma na śobhate’ iti kaimutyanyāyasiddham iti. (*Bhāgavatacandrikā* 1.5.12)

Vijayadhvaja Tīrtha

Na kevalam vāsudevamahimadyotakayaśoṅkavidhuraśāstraracanam eva mogham, kintu haribhaktivirahitanirnimittajñānakarmaṇī api niṣphale eveti vijñāpayatīty āha---**naiṣkarmyam** iti. **Naiṣkarmyam** svato niṣkarmaṇo mukteḥ sādhanam **alam nirañjanam** viśayasammarjanamalarahitam atyantaviraktimadvedārthaviśayam parokṣajñānam **apy acyutabhāvavarjitam** bhagavadbhaktirahitaṁ, harāv acyutatayā niranantarabhāvanayā manoyojanena rahitaṁ vā, **na śobhate** adhikāriṇo’bhīṣṭaphalam na prakāśayati, bandhakatayā **śāśvat** sarvadā **abhadram** amaṅgalam **īsvare** harau **na cārpitam karma na śobhata** iti **kutaḥ punaḥ** kim u vaktavyam? **Yady apy akāraṇam** phalakāmanādividhuraṁ, tathāpīty arthaḥ. **Śāśvad abhadram** anuṣṭhānakāle phalakāle vāmaṅgalam yat kāmyam **karma na śobhata** iti. **Kutaḥ punaḥ yad apy akāraṇam** nityam **karma** harau **nārpitam** cet, tan **na śobhata** iti kim vaktavyam iti vā. ‘**Acyutabhāvavarjitam**’ ity anenāparokṣajñānasya bhaktisādhyatvāt parokṣopapadam evātra jñānam vivakṣitam iti jñāyate. (*Padaratnāvalī* 1.5.12)

Jīva Gosvāmī

Tad evam hariyaśovarṇanopalakṣitabhaktito brahmajñānasyāpi nyūnatve sakāma-niṣkāmakarmānyūnatvaṁ kim utety āha---**naiṣkarmyam** iti taiḥ.

(*Kramasandarbhā* 1.5.12)

Viśvanātha

Na kevalam vacomātram eva bhaktirahitaṁ vyartham, api tu śrautavacasāpi pratipādyam aparokṣam jñānam api bhaktirahitaṁ vyartham, kim uta parokṣam jñānam, kim utatarām niṣkāmakarma, kim utatamām sakāmakarma vyartham? ity āha---**naiṣkarmyam** iti. **Naiṣkarmyarūpam acyute bhāvaś** cidānandavigrahatvabhāvanayā yā bhaktis, tad-**varjitam** cej, **jñānam na śobhate**, tena tasmin māyāśabalatālakṣaṇāpakarṣabhāvanayā bhaktisattve’pi mokṣasādhakam na bhavatīty arthaḥ. Kīdṛśam? **Alam** atīśayena **nirañjanam---añjanam** upādhir avidyā, tadrhitaṁ aparokṣam api, kim punaḥ parokṣam? ity arthaḥ. Na ca vācyam ‘upādhyabhāve mokṣasyāsambhavanā nāsti’ iti. Bhagavato’cintyaśaktyā naṣṭasyāpy upādheḥ punaḥ punaḥ prarohāt. Tathā hi vāsānā-

bhāsyadhṛtaṁ pariśiṣṭavacanam---‘Jīvanmuktā api punar bandhanam yānti karmabhiḥ / Yady acintyamahāśaktau bhagavaty aparādhinaḥ’ (...) iti. Tatraivānyatra ca---‘Jīvanmuktā prapadyante kvacit saṁsāravāsanām / Yogino na vilipyante karmabhir bhagavatparāḥ’ (...) iti. Tathā---‘Jñānāgniḥ sarvakarmāṇi bhasmasāt kurute’rjuna’ (BG 4.33) iti jñānakāryam naiṣkarmyam api na śobhate. Tathā hi rathayātrāprasāṅge viṣṇubhakti-candrodayadhṛtaṁ purānāntaravacanam---‘Nānurvrajati yo mohād vrajantaṁ jagadīśvaram / Jñānāgnidagdhakarmāpi sa bhaved brahmarākṣasaḥ’ iti. Ata evāgre vakṣyate---‘Āruhya kṛcchreṇa param padaṁ tataḥ patanty adho’ nāḍṛtayuṣmadaṅghrayaḥ’ (BP 10.2.32) iti. Jñānasyāpy acyutabhāvavarjitatve tasmin bhagavati māyāmayatva-bhāvanādilakṣaṇo’parādhō durnivāra evaṁ ca yadi tāḍṛśabhaktihīnam jñānam api viphalam, tadā **kutaḥ punaḥ śaśvat** phalakāle sādhanakāle **abhadraṁ** duḥkharūpaṁ **karma** pravṛttiparam **yad apy akāraṇam** nivṛttiparam **karma** īśvare **anarpitaṁ** sat **na śobhate** sāphalyāya na bhavātī. (*Sārārthadarśinī* 1.5.12)

Śukadeva

‘Yathā dharmādayaś cārthā munivaryyānukīrtitaḥ’ (BP 1.5.9) ity anena dharmādiṣu mumukṣujanāpekṣayā arucir uktā, tatra śatasāhasryām saṁhitāyām yo dharmāḥ proktaḥ kāmyo hīmsraḥ, sa hi viśeṣato’rucihetuḥ, sa bhāgavatair mumukṣubhir anupādeyaḥ, yaś ca niṣkāmo’pi bhagavadbhāvavarjitaḥ, so’py asamyag eva, yac ca kapilapatañjali-matānusāribhagavadbhāvavarjitaṁ jñānam mokṣadharmādaḥ darśitaṁ, tad apy asaṅgatam eva. Yac ca bhāgavatajanānugrahakāmena bhagavadgītānusāreṇoktam, mudgalopākhyānādiṣu bhṛgubhāradvājādīsamvādeṣu vārṣṇeyādhyātmādiprakaraṇeṣu karmajñānavairāgyabhaktirahasyam, tat sarvaṁ paramādareṇopādeyam ity āśayenāha---**naiṣkarmyam** iti. Nirgatāni karmāṇi yatas, tan **niṣkarma**, tad eva **naiṣkarmyam**---svārthe śyañ. **Nirañjanam** rāgadveśādidoṣāsūnyam evaṁ **acyutasya bhāvena** yogena **varjitaṁ** cet **alam** atyantam **na śobhate**, tadā **śaśvad abhadraṁ** sadaivopakramakāle anuṣṭhānakāle phalakāle ca duḥkhāvaham na ca sarvakarmavaiguṇyāpaha **īśvare’rpitaṁ** yat karma kāmyam, tat **kutaḥ punaḥ śobhate?** **Yad apy akāraṇam** akāmyam, tad apy **acyuta-bhāva-varjitaṁ** cet, **na śobhate**. Bhagavadbhāvavarjito jñānayogo niṣkāmakarmayogaś ca yadā **na śobhate**, tadā kāmyam **karma** bhagavadbhāvavarjitaṁ **na śobhate** iti kim vaktavyam? (*Siddhāntapradīpa* 1.5.12)

Baladeva Vidyābhūṣaṇa

Na kevalam hariyaśo’naṅkitaṁ vāgracanam eva viphalam, kintu vedopalabdham jñānam karma ca haribhāvaśūnyam, tathety āha---**naiṣkarmyam** iti. **Jñānam** svātma-viśayakam **naiṣkarmyam** mokṣopāyabhūtam **apy acyutabhāvavarjitaṁ na śobhate**. Jīvasvarūpaṁ khalu prajāpatinā chāndogye paṭhitaḥ---‘Ya ātmāpahatapāpmā vijaro vimṛtyur viśoko vijighatso’pipāsaḥ satyakāmaḥ satyasaṅkalpaḥ so’nveṣṭavyaḥ sa vijijñāsitavyaḥ’ (CU 8.7.1, 3) iti tasyāṣṭagaṇakasya jñānam karmabandhavināśa-pūrvakavāñchitapūrakam uktam, ‘Vijñānam brahma ced veda tasmāc cen na pramādyati / Śarīre pāpmano hitvā sarvān kāmān samaśnute’ (TU 2.5) iti taittirīyake, ‘Ātmānam ced vijānīyād ayam asmīti pūrusaḥ / Kim icchan kasya kāmāya śarīram anusamjvaret’ (BU 4.4.12) iti bṛhadāraṇyake ca. Tāḍṛśam **jñānam** jātam api haripremṇā śūnyam cet **alam** atyartham **na śobhate**, patityaktapatnībhūṣaṇadhāraṇavan mokṣānandāya na kalpate ity arthaḥ. Yato **nirañjanam**, ‘Añj vyakti-mrakṣaṇa-kānti-gatiṣu’ (DP 7.21) iti dhātupāṭhaḥ. Harilābharahitam ity arthaḥ, hariḥ khalu bhāvenaiva gamyate. ‘Bhāvagrāhyam

anīdākhyam’ (ŚU 5.14) iti śruteḥ. Yadi jñānam apy evaṁ, tarhi **śaśvad abhadraṁ** sādhanakāle, phalakāle vāmaṅgalaṁ yat kāmyaṁ, **yac cākāraṇam** akāmyaṁ karma tad **īśvare’narpitaṁ kutaḥ śobhate**, naivety arthaḥ. Nanu, jaivajñānena bhagavaddhāmagatir abhimatā, evaṁ ca ‘Tam eva viditvā’timṛtyum eti, nānyaḥ panthā vidyate’yanāya’ (ŚU 3.8) iti śrutivirodhaḥ? Maivam, svasamādher upakāritayā bhagavadbhakteḥ sattvān na tadvirodhaḥ, bhāvavirahāt tu na śobhata ity uktam. (*Vaiṣṇavānandinī* 1.5.12)

Madhva

Parokṣajñānam na śobhate. Aparokṣajñānam na bhaktyā vinotpadyate,---‘Yasya deve parā bhaktiḥ’ (ŚU 6.23), ‘Yam evaiṣa vṛṇute tena labhyaḥ’ (KU 1.2.23 / MU 3.2.3), ‘Yad vāsudevaśaraṇā vidur añjasaiva’ (BP 2.7.19) ityādeḥ. (*Bhāgavatatātparyanirṇaya* 1.5.12)

Yadupatyācārya

Nanu, na bhaktir āvaśyakī yena tadarthaṁ bhagavanmāhātmyavarṇanam āvaśyakaṁ syāt, tadabhāve’pi mokṣahetutayā śrutyādisiddhābhyāṁ bhagavatsvarūpajñānanivṛttakarmābhyāṁ eva sarveṣāṁ mokṣasambhavād ity āśaṅkāyāṁ bhaktyabhāve na tābhyāṁ api mokṣa ity āha---**naiṣkarmyam** iti. Atra ‘**jñānam**’ ity aparokṣajñānam na vivakṣitam ity āha---**parokṣajñānam** iti. **Na śobhate** na bhaktiṁ sādhayati. Aparokṣajñānagrahaṇe bodhakam āha---**aparokṣajñānam** iti. ‘**Acyutabhāvavarjitam**’ iti jñānasya bhaktyabhāve vyutpattir ucyeta. Tac ca nāparokṣajñānavivakṣāyāṁ upapadyate. Tasya hi bhaktiṁ vinotpatter asambhāvitatvād ity arthaḥ. Aparokṣajñānam tu sāstrādinā bhaktihīnānām api sambhāvitam iti bhāvaḥ. Bhakteḥ parokṣajñānasādhanatve pramāṇāny āha---**yasya deva** ityādinā. **Eṣaḥ** paramātmā **yaṁ** bhaktatvena **vṛṇute**, tasya **svām tanum** vivṛṇute. Aparokṣatayā darśayatīty arthaḥ. **Vāsudevaśaraṇā** vāsudevabhaktā **vidur** aparokṣatayā jñātavantāḥ. Tatas cāyaṁ ślokarthaḥ. **Alaṁ nirañjanam** sampādanam kāle doṣānāśādakam jñānam hariviṣayakam parokṣajñānam **naiṣkarmyam api** niṣkarmyam api niṣkarmaṇo mokṣasya janane योगyam api **acyute bhāvo** bhaktis, tena **varjitam** cet, **na śobhate** na mokṣajanakam bhavati. Tadā **śaśvad abhadraṁ** sādhanakāle doṣāvinābhūtam, ‘Sarvārambhā hi doṣeṇa dhūmenāgnir ivāvṛtāḥ’ (BG 18.48) iti vacanāt. **Karma--caśabda** evārthaḥ---**īśvare naivārpitaṁ** bhaktipūrvakam bhagavadarpaṇam vinaiva kṛtam **na śobhate** iti **kutaḥ punaḥ** kim u vaktavyam. Jñānam karmāpekṣayottamatvena prasiddham. Tad api yadā bhaktyabhāve na mokṣajanakam, tadā tad avaram, karma bhaktyabhāve mokṣajanakam na bhavatīti kim vācyam iti bhāvaḥ. Nanu, kāmanayā kṛtatvād eva, na tan mokṣasādhanam ity ata uktam ‘**yad api**’ iti. **Yady apy akārāṇam** phalānusandhānādirūpakāraṇarahitam, tathāpīty artha iti. (*Prakāśikā* 1.5.12)

Bhaktivinoda

Naiṣkarmyarūpa brahmajñāna acyutabhāva arthāt kṛṣṇabhaktivarjita ha-ile nirañjana ha-iyāo śobhā pāya nā, kenanā tāhāte cidvilāsa-vaicitrya thāke nā. Takhana svabhāvataḥ abhadra ye karma, tāhā niṣkāma ha-ilera īśvare anarpita thākile kirūpe śobhā pāibe? Tātparya ei ye, karma jaḍadehāśrita evaṁ karmera phala-o jaḍamaya. Ata eva cinmaya-jīvera pakṣe karma-i nitānta abhadra. Sei karma yadi akāma haya, tabu-o tāhāte sāksāt kona cinmaya phala lābha haya nā. Tabe karmasamasta yadi bhaktira phala haya, tabe-i se karma īśvarārpita ha-iyā nirdoṣa o gaunārūpe suphalaprada haya. Karmaśūnya cinmātrāśrita jñāna-o sampūrṇa naya, varam kakhana-o sampūrṇatāra virodhī haya. Jñāna

yakhana cidvilāsamayī bhaktira sevaka haya, takhana bhaktira sahita tāhāra tanmayatā-siddhi haya. (*Śrīmadbhāgavatārka-marīcimālā* 2.17)

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Tathya: Bhāgavata 12.12.53 saṅkhyāya-o ei śloka dr̥ṣṭa.

Bhaktihīna karma ye vṛthā, tāhāte sandeha nāi. Nirupādhi-jñāna-i yakhana viṣṇubhakti-vihīna ha-ile tata adhika śobhā pāya nā, takhana sādhanā o phala ei ubhayakāle duḥkharūpa karma, niṣkāma ha-ileo bhagavāne samarpita nā ha-ile bhagavadbahirmukha o sattvaśodhakabhāvahīna-hetu kena śobhā pāibe? (Śrīdhara). Bhagavanmāhātmya-varṇanopalakṣita bhakti ha-ite brahmajñāna-i yakhana nikṛṣṭa, takhana sakāma o niṣkāma karma ubhaya-i ye tadapekṣā nikṛṣṭa tāhāte sandeha ki arthāt tāhā balāi bāhulya (Śrī-Jīva).

Naiṣkarmya---1. Niṣkarma brahma tadekākāratvāt niṣkarmatārūpaṁ naiṣkarmyaṁ (Śrīdhara). Nirgataṁ karmaṇo niṣkarma, niṣkarmaiva naiṣkarmyaṁ svārthe'py añ karmaṇo bahirbhūtaṁ karmetaradātmayāthātmyopāsanātmakajñānaṁ (Vīrarāghava), Svato niṣkarmaṇo mukteḥ sādhanāṁ (Vijayadhvaja), Sāṅkhyāṁ vaidikāṁ vā (Vallabha), Nirgatāni karmāṇi yatas tan niṣkarma tad eva naiṣkarmyaṁ (Siddhāntapradīpa).

Śrīcaitanyacaritāmṛte madhya 22śa paricchede 17-18

“Kṛṣṇabhakti haya abhidheya pradhāna
Bhaktimukhanirīkṣaka karma yoga jñāna
Ei saba sādhanera ati tuccha phala
Kṛṣṇabhakti vinā tāhā dite nāre bala.”

Nirañjanam---1. Ajyate'nenety añjanam upādhis tannivartakaṁ nirañjanam (Śrīdhara); Rāgadveśadyañjanarahitaṁ rāgādibhir anuplutaṁ (Vīrarāghava); Viśayasammārjanamalarahitaṁ (Vijayadhvaja); Rāgadveśādidoṣāsūnyaṁ (Siddhāntapradīpa).

Alam---atyartham, samyak (Śrīdhara).

Śāśvat---sādhanakāle phalakāle ca (Śrīdhara).

Abhadram---duḥkharūpaṁ (Śrīdhara).

Akāraṇam---niṣkāmam. (*Gauḍīyabhāṣyatathya* 1.5.12)

Vivṛti: Jīvera bhogavāsanā ha-ite karmaphalabhogera ceṣṭā. Tāhāra viparīta bhāva-i naiṣkarmya arthāt ātmendriya-prītivāñchā evaṁ prītivāñchārahita taṭastha nirviśeṣa bhāva naiṣkarmye phalabhogavāsanārahita ha-ile kevala cetanadharmā avasthāna kare. Tāhā yadi harisevāra kārye nā lāge, tāhā ha-ile uhā sampūrṇa nirarthaka. Śrīmadbhāgavatera 3.23.56---

“Neha yat karma dharmāya na virāgāya kalpate

Na tīrthapādasevāyai jīvann api mṛto hi saḥ.”

Ei kathāvarṇanaprasaṅge ukta ha-iyāche. Ye karma dharmāya uddeśe anuṣṭhita haya nā, ye dharmārthakāma virāgapara jñānera uddeśe anuṣṭhita haya nā, ye vairāgyapūrṇa samvitvikāśa bhagavat-pādapadma sevāya niyukta haya nā, tāhāi jaḍa vā acit jīvanarahita---prākṛta mātra. Sarvātmā acyuta ha-ite cyuta ha-iyā tādr̥śa naiṣkarmyajñāna kona suphala prasava kare nā. Gomaya yerūpa pavitratā sādhanā kare, ṣaṇḍaviṣṭhā serūpa kare nā; tadrūpa karmavīraṅgera anuṣṭhita naśvara karma nija āsurika vṛttira caritārthatā sampanna karile-o tāhā bhagavadvimukha ceṣṭā haoyāya nitānta akiñcitkara. Sei janya kāla tāhāke vināśa kariyā tina khaṇḍe vibhakta kare. Harisevā-karma vā hari-sevana-jñāna nitya akhaṇḍarūpa vartamāna. Nitya harisevā chāḍiyā ye jīva naśvarabhoga pravṛttite dhāvita hana, tāhāra sei asajjñāna kakhana-i carama maṅgala sādhanā karite samartha haya nā. Saccidānanda vastu-varjita asat acit nirānandamaya triguṇabhūmikāya

karma o jñānavṛttidvaya jīvake īśasevāvimukha karāya. Īśavaimukhya-i jīvera yāvatīya aśubha ānayana kare. Sei īśavaimukhya-prakāśa naiṣkarmya-jñāna bhagavānera uddeśe harisevāya niyukta nā haoyā kāla paryanta tāhā pañcama puruṣārtha haripremā utpanna karite samartha haya nā. (*Gauḍīyabhāṣyavivṛti* 1.5.12)

References

Reference 1: *Bhāgavata Purāṇa* 1.5.12 is quoted by Jīva Gosvāmī in his *Bhaktisandarbhā*, 23rd section (*anucheda*). The text with Bhakti Siddhānta Sarasvatī’s *Gauḍīyabhāṣya* is as follows.

Jīva Gosvāmī: Śrībhāgavatāvīrbhāvākāraṇe śrīnāradvayāsasamvāde’pi (BP 1.5.12)---

Naiṣkarmyam apy acyutabhāvavarjitaṁ na śobhate jñānam alam nirañjanam

Kutaḥ punaḥ śaśvat abhadram īśvare na cārpitaṁ karma yad apy akāraṇam. (23) ity udāhṛtam. Ṭkā ca---“**Niṣkarma** brahma (23ka), tadekākaratvān niṣkarmatārūpaṁ **naiṣkarmyam**. ‘Ajyate’ nena’ ity **añjanam** upādhis, tannivartakaṁ **nirañjanam**. Evambhūtam api **jñānam acyute bhāvo** bhaktis, tadvarjitaṁ ced, **alam** atyartham **na śobhate**. Samyag aparokṣyāya na kalpata ity arthaḥ. Tadā **śaśvat** sādhanakāle phalakāle ca **abhadram** duḥkharūpaṁ yat kāmyaṁ karma, **yad apy akāraṇam** akāmyaṁ, tac **ceti cakārasyānvayaḥ**; tad api **karma īśvare nārpitaṁ cet, kutaḥ punaḥ śobhate?** Bahirmukhatvena sattvaśodhakatvābhāvāt” (BD 1.5.12) ity eṣā. (23)

Bhakti Siddhānta Sarasvatī

Śrīmadbhāgavatāvīrbhāva-kāraṇa-varṇanaprasaṅge śrīnāradvayāsa-samvāde-o erūpa udāhṛta ha-iyāche---“Yakhana upādhirahita nirmala jñāna-o bhagavadbhaktivarjita ha-ile apavargasādhanā asamartha haya, takhana phalakāle o sādhanakāle ubhayatra duḥkharūpa karma vā niṣkāma karma-o yadi sarveśvara vāsudeve samarpita nā haya, tāhā ha-ile uhā ye sarvatobhāve niṣphala ha-ibe, tāhāte āra sandeha ki?”

Svāmi-ṭkā---“Ekākāra baliyā niṣkarma brahma. Yāhā-dvārā vyakta haya, tāhā añjana vā upādhi, tāhāra nivartaka nirañjana. Ei prakāra nirupādhi jñāna acyutabhāva arthāt bhagavadbhaktivarjita ha-ile anāvaśyaka baliyā kichumātra śobhā pāya nā arthāt samyagrūpe muktira kāraṇa haya nā. Indriyera atīta (sākṣāt) jñānake parokṣa evaṁ parokṣera atīta jñānake aparokṣa balā haya. Aparokṣajñāne jaḍīya upādhi vā jaḍīya nirupādhi ubhayera-i abhāva thāke, uhā avimiśra cinmaya sākṣātpratītimūla. Śaśvat arthāt sādhanā-kāle evaṁ phalakāle ubhayatra abhadra vā duḥkharūpa ye kāmya karma evaṁ yāhā akāraṇa arthāt akāmya vā niṣkāma karma tāhā-o ‘ca’-kāre uddiṣṭa ha-iyāche. Tādṛśa niṣkāma karma-o yadi īśvare arpita nā haya, tabe uhāra saphalatā kothāya? Kenanā tāḍṛśa karma kṛṣṇonmukha-karma nahe baliyā sattvaśuddhira abhāvahetu tāhāte bahirmukhatā vartamāna.”

(23ka) Karma anādi ha-ileo vināśī. Brahma anādi o avināśī, tajjanya brahma karmamātra nahena, tini ‘niṣkāma’-śabdavācyā. Phalabhogikarmigaṇa īśvarera anta āche nirṇaya kariyā karme pravṛtta hana. Yakhana tānhārā antarūpa phalalābha karena, takhana tānhārā-i karmera īśvaratve āpanāke pratiṣṭhita karena. Karmāvasāne karmī niṣkarma hana arthāt tānhārā phalabhogapipāsā lakṣita haya nā; ihāi phala-bhoga ha-ite virāga. Karmera vicitratāya nānāprakāra ākāra paridṛṣṭa haya, karmarāhitye sei sakala ākāra thāke nā. Jaḍīya bhogera ākārasamūha nirasta ha-ile tathāya vaśyabhāva vidūrta ha-iyā īśvaratva-i avasthāna kare. [*Śrībhaktisandarbhāḥ, śrīlajīvagovāmi-pādena viracitaḥ*. Calcutta: Śrī Caitanya Research Institute, nd, p. 30]

Reference 2: In Kṛṣṇadāsa Kavirāja’s narration of Caitanya Mahāprabhu’s teachings on *sādhanabhakti*, which comprise the 22nd chapter (*pariccheda*) in the *Madhyalīlā* portion of the *Caitanyacaritāmṛta*, *Bhāgavata Purāṇa* 1.5.12 is quoted in relation to....The passage, with preceding verses and commentaries, follows.

Bhakti-i nirapekṣa abhidheya evaṁ karma-jñāna-yogādi bhakti-sāpekṣa---

Kṛṣṇa-bhakti haya abhidheya-pradhāna

Bhakti-mukha-nirīkṣaka karma-yoga-jñāna. (17)

Bhaktira āśraya vyatīta karmajñānayogādīra niṣphalatā---

Sei saba sādhanera ati tuccha bala

Kṛṣṇa-bhakti vinā tāhā dite nāre phala. (18)

Bhaktivihīna śuṣkajñāna vā niṣkāmakarmera-o vyarthatā---
Tathā hi (Bhā 1.5.12)---

**Naiṣkarmyam apy acyutabhāvavarjitaṁ
na śobhate jñānam alaṁ nirañjanam
Kutaḥ punaḥ śaśvad abhadram īśvare
na cārpitaṁ karma yad apy akāraṇam.**

(*Caitanyacaritāmṛta* 2.22.17-19)

Bhaktivinoda: Śāstre anekasthale karmake, anekasthale yogake evaṁ anekasthale jñānake ‘abhidheya’ baliyā ukti kariyāchena; tathāpi sarvatra bhaktike-i sarvapradhāna ‘nitya abhidheya’ baliyā ukti kariyāchena. Ihāra tātparya ei ye, kṛṣṇabhakti-i paramapuruṣārtha(prema)-lābhera ekamātra pradhāna arthāt ‘sākṣāt’ abhidheya; karma, yoga o jñānera ye abhidheyatva, tāhā--- ‘gauṇa’; kenanā, bhaktira mukha apekṣā kariyā-i tāhādera phalādi yāhā kichu pradāna ghaṭe; bhaktira āśraya vyatīta karma, yoga o jñāna kona phala dite pāre nā. Bhaktira āśraya pāile-i karma o haṭhayoga bhuktiphala, evaṁ jñāna o rājayoga mukti o siddhi-phala dite pāre.

(*Amṛtapravāhabhāṣya* 2.22.17-18)

Naiṣkarmyarūpa nirmalajñāna-i yakhana acyutabhaktivarjita ha-ile śobhā pāya nā, takhana sarvadā abhadrasvabhāva karma īśvare arpita nā ha-ile niṣkāma ha-ile-o kirūpe śobhā pāibe?

(*Amṛtapravāhabhāṣya* 2.22.19)

Bhakti Siddhānta Sarasvatī: Śrīvyāsadeva bahu tapasyānuṣṭhāna o sarvaśāstrapraṇayanādisattve-o ātmaprasādalābhe vañcita ha-iyā sarasvatīnadītire aprasannacitte mane mane nānā tarkavitarka o kheda karite thākile tānhāra antaryāmī gurudeva śrīnāradaḡosvāmī tathāya āsiyā upasthita ha-ilena. Vyāsadeva tānhāra nikaṭa ātma-prasādābhāvera kāraṇa jijñāsā karāya, śrīnārada karma o jñānādi sakala panthā apekṣā śuddhaharibhaktira mātmya kīrtana karena---

Acyutabhāvavarjitaṁ (acyute kṛṣṇe bhāvavarjitaṁ anukūlanuṣṭhānavihīnam cet) **nirañjanam** (nirupādhikam nirmalam iti yāvat) **naiṣkarmyam** (phalabhogārāhityam api) **jñānam alam** (atyartham) **na śobhate** (samyak mokṣāya na kalpate); **punaḥ śaśvat** (sarvasamaye sādhanakāle prāptikāle ca, ata eva) **abhadram** (duḥkhātmakam) **akāraṇam ca yat karma** (pravṛttiparam kāmyam yady api nivṛttiparam akāmyam tac cāpi karma) **īśvare** (viṣṇau) **na arpitaṁ** (noddīṣṭam sat) **kutaḥ** (śobhate? Naiva hīti bhāvaḥ). (*Anubhāṣya* 2.22.19)

Reference 3: In his *Gauḍīyabhāṣyatathya*, Bhakti Siddhānta Sarasvatī Gosvāmī points to *Bhāgavata Purāna* 12.12.53 as identical to BP 1.5.12 (differing only in its final word). The text of *Bhāgavata Purāna* 12.12.53 (numbered as 12.12.52 in some editions), with Śrīdhara Svāmī’s *Bhāvārthadīpikā*, Vīrarāghavācārya’s *Bhāgavatacandrikā*, Viśvanātha Cakravartī’s *Sārāthadarśinī*, Śukadeva’s *Siddhānta-pradīpa*, and Bhakti Siddhānta Sarasvatī’s *Gauḍīyabhāṣya*, is as follows:

**Naiṣkarmyam apy acyutabhāvavarjitaṁ
na śobhate jñānam alaṁ nirañjanam
Kutaḥ punaḥ śaśvad abhadram īśvare
na hy arpitaṁ karma yad apy anuttamam.**

(*Bhāgavata Purāna* 12.12.53)

Anvaya---Naiṣkarmyam (brahma tatprakāśakam) **nirañjanam** (upādhinivartakam yat) **jñānam** (tat) **api acyutabhāvavarjitaṁ** (viṣṇubhaktirahitam cet tadā) **alaṁ na śobhate** (yatheṣṭam na śobhate nāparokṣaparyantam bhavatīty arthaḥ) **śaśvat** (sādhanakāle phalakāle ca) **yat abhadram** (duḥkhātmakam tādrśam) **karma anuttamam** (sarvottamam) **api īśvare** (bhagavati) **na arpitaṁ** (na ced arpitaṁ bhavet tadā) **hi kutaḥ punaḥ** (katham śobhate katham api nety arthaḥ). (*Gauḍīyabhāṣya* 12.12.53)

Anuvāda---Naiṣkarmyabrahmaprakāśaka evaṁ upādhinivartaka jñāna-o yadi viṣṇubhaktirahita haya, tāhā ha-ile tāhā yathāyatharūpe śobhāprāpta haya nā; sutarām ye karma sādhanakāle o

phalakāle sarvadā duḥkhātmaka, tādrśa karma sarvottama ha-iyāo yadi īśvare samarpita nā haya tāhā ha-ile tāhā kirūpe śobhā prāpta ha-ite pāre? (*Gauḍīyabhāṣya* 12.12.53)

Śrīdhara Svāmī: Idānīm jñānakarmādarād api bhagavatkīrtanādiṣv evādarah kartavya ity āha tribhiḥ. **Naiṣkarmyam** brahma tatprakāśakam yaj **jñānam** yato **nirañjanam** upādhinivartakam tad apy acyutabhaktivarjitaṃ cet, **na śobhate** nāparokṣaparyantaṃ bhavātīty arthaḥ. **Īśvare na ced arpitam**, tarhi **yad anuttamam** sarvottamam api karma, tad api **punaḥ kutaḥ śobhate** yataḥ **śāsvat** sādhanakāle phalakāle **cābhadraṃ** duḥkhātmakam. (*Bhāvārthadīpikā* 12.12.53)

Vīrarāghavācārya: Viśuddhajñānayogaṇiṣṭhāpi bhagavadguṇādiśravaṇādividhurā na śobhate, kim punaḥ karmayogaṇiṣṭhā? ity āha---**naiṣkarmyam** iti. Nirgataṃ karma yasmāt, tan niṣkarma, tad eva **naiṣkarmyam**, sakalakarmabandhavidhvamsakam ity arthaḥ tan **nirañjanam** prakṛti-sambandhadhvamsakam, ata eva nirmalam **jñānam** apy **acyutabhāvarjitaṃ** acyutaḥ śravaṇādyabhisandhividhuram ced **alam** nitarām **na śobhate**, tataḥ pracyutisambhāvanayeti bhāvaḥ. Yato jñānam evālam na śobhate, **kutaḥ punaḥ karma** śobheta? Kathambhūtam? **Īśvare na cārpitaṃ** nārpitaṃ, ata eva **śāsvat** sadā **abhadram** anuṣṭhānadaśāyām ca patanaśānkayā duḥkhāvaham kim bahunā **yady apy anuttamam** sarvottamam api **karma kutaḥ punaḥ** śobheta? ‘Ahaitukam’ iti pāṭhe anabhisamhitaphalam apīty arthaḥ. (*Bhāgavatacandrikā* 12.12.53)

Viśvanātha: **Anuttamam** śreṣṭham niṣkāmakarma. (*Sārārthadarśinī* 12.12.53)

Sukadeva: Nirgatāni karmāṇi yasmāt, tan niṣkarma, tad eva **naiṣkarmyam** kevalakṣetrañā- viṣayakam **jñānam nirañjanam** sarvavāsanāśūnyam, tad **apy acyutabhāvena** ‘Dehendriya-manobuddhiprāṇādibhyo vilakṣaṇaḥ jñānasvarūpaḥ jñātrtvādidharmakaḥ kṣetrañō’ cyutātmakaḥ, ato’cyutaḥ upāśrayaṇīyaḥ’ ity evambhūtena **varjitaṃ** cet, **na śobhate yad anuttamam**---nāsty uttamam yasmāt, tad **anuttamam** niṣkāmam **karmāpīśvare’narpitaṃ** cet, tad api na śobhata yathā, tadā **śāsvad abhadram** kāmyam karma **kutaḥ** śobhate? na kuto’pīty arthaḥ.

(*Siddhāntapradīpa* 12.12.52)

Bhakti Siddhānta Sarasvatī: Bhagavatkathāvarjita bhoga-tyāgādi-pravṛtti-rahita nirupādhika jñānao jīvera maṅgalasādhana karite samartha haya nā. Āra ye-sakala baddhajīvera naśvara-kriyā bhagavaduddeśye anuṣṭhita nā haoyāya amaṅgala o adhamatā-saṅgraha niyukta, taddvārā āra ki phala ha-ibe? Pūrṇavastura uddeśe nitya-karmānuṣṭhānera vinimaye-o jīvera kona prakāra maṅgala ha-ite pāre nā. Emanā ki, mukta puruṣagaṇa-o yadi bhagavatsambandharahita ha-iyā jaḍopādhi-vināśera janya naiṣkarmya phalabhoga rāhitya vicāra karena, tāhāo praśamsanīya ha-ite pāre nā. (*Gauḍīyabhāṣyavivṛti* 12.12.53)

Reference 4: Vīrarāghavācārya quotes the second line of a verse from Kṛṣṇa’s teachings to Arjuna in the *Nārāyaṇīya* section of the *Mahābhārata*: *Sarve cyavanadharmāṇaḥ pratibuddhas tu mokṣabhāk*. The verse in question is variously numbered (12.328.31, *Śrīmad Bhāgavata Mahāpurāṇam* TTN edition, vol. I, p. 155; 12.141.35, *Mahābhārata*, Kīṅjawadekar edition, vol. 5, p. 713; 12.327.33, *Mahābhārata*, Haridāsa Siddhāntavāgīśa edition, vol. 37, p. 3619). The texts of *Mahābhārata* 12.327.32-33, as appear in the latter edition, in a slightly variant reading (*śreṣṭhabhāk* rather than *mokṣabhāk*), with K. M. Gangulī’s translation, Nīlakaṅṭha’s *Bhāratābhāvādīpa* and Haridāsa Siddhāntavāgīśa’s *Bhāratākaumudī*, read as follows:

Caturvidhā mama janā bhaktā evam hi me śrutam

Teṣām ekāntinaḥ śreṣṭhā ye caivānanyadevatāḥ

Aham eva gatis teṣām nirāśīḥ karmakāriṇām. (32)

Ye ca śiṣṭās trayo bhaktāḥ phalakāmā hi te matāḥ

Sarve cyavanadharmās te pratibuddhas tu śreṣṭhabhāk. (33)

(*Mahābhārata* 12.327.32-33)

Translation [K. M. Gangulī]: I have heard that there are four kinds of worshippers, viz., those who are eager for a religious life, those who are enquirers, those who strive to comprehend what they learn and those who are wise. Among them all, they that are devoted to realising the self and do not adore any other deity, are the foremost. I am the end they seek, and though engaged in acts, they never seek the fruits thereof. The three remaining classes of my worshippers are those that are desirous of the fruits of their acts. They attain to regions of great felicity, but then they

have to fall down therefrom upon the exhaustion of their merits. Those amongst my worshippers, therefore, that are fully awakened (and, as such, that know that all happiness is terminable except what is attainable by persons that become identified with me) attain what is foremost (and invaluable). [Ganguli, *The Mahabharata*, Vol. X, *Santi Parva*, Section CCCXLII, p. 152]

Baṅgānuvāda [Haridāsa Siddhāntavāgīśa]: Āmāra śunā āche ye, ārta, jijñāsu, arthārthī o jñānī ei cāriprakāra loka āmāra bhakta; tāhādera madhye yānhārā anya devatāra bhakta nahe, ekānte thākiyā kevala āmāke-i bhajanā kare, tāhārāi śreṣṭha. Niskāmabhāve karmakārī sei bhakta- gaṇera ekamātra āmi-i gati. (32) Avaśiṣṭa ye tina prakāra bhakta, tāhārā phala kāmāna kare. Ata eva tāhārā sakale-i svarga ha-ite vicyuta ha-ibe; kintu jñānī bhakta muktilābha karibe. (33)

[Haridāsa Siddhāntavāgīśa. *Mahābhāratam*, Vol. 37, 327th Adhyāya, p. 3619]

Nīlakaṅṭha: Caturvidhāh---‘ārto jijñāsur arthārthī jñānī ca’ iti gītōktāḥ.

(*Bhāratabhāvadīpa* 12.327.32)

Haridāsa Siddhāntavāgīśa: Catur iti. **Caturvidhā** ‘ārto jijñāsur arthārthī jñānī ca’ iti gītōktāḥ. **Ekāntino** ekadeśe mām praty ekāgracittāḥ. ‘Nirāśiṣā niskāmabhāvena karma kurvanti’ iti **tesām**. Ṣaṭpādaḥ ślokaḥ. (32) **Ya** iti. **Śiṣṭā** avaśiṣṭāḥ. **Cyavanam** svargāt patanam **dharmo** yesām te. **Pratibuddho** jñānī **tu** ‘śreṣṭham mokṣam bhajati’ iti **śreṣṭhabhāg** bhavati.

(*Bhāratakaumudī* 12.327.32-33)

Reference 5: In his *Gauḍīyabhāṣyavivṛti*, Bhakti Siddhānta Sarasvatī Gosvāmī quotes *Bhāgavata Purāṇa* 3.23.56 from Devahūti’s conversation, as narrated by Maitreya, with her husband Kardama Muni. The text of *Bhāgavata Purāṇa* 3.23.56, with Śrīdhara Svāmī’s *Bhāvārthadīpikā*, Rādhāramaṇa Dāsa Gosvāmī’s *Dīpikādīpanī*, Vīrarāghavācārya’s *Bhāgavatacandrikā*, Vijayadhvaja Tīrtha’s *Padaratnāvalī*, Jīva Gosvāmī’s *Kramasandarbhā*, Viśvanātha Cakravartī’s *Sārārthadarśinī*, Śukadeva’s *Siddhāntapradīpa*, Yadupatyācārya’s *Prakāśikā* and Bhakti Siddhānta Sarasvatī’s *Gauḍīyabhāṣya*, is as follows:

Neha yat karma dharmāya na virāgāya kalpate

Na tīrthapadasevāyai jīvanam api mṛtaḥ hi saḥ.

(*Bhāgavata Purāṇa* 3.23.56)

Anvaya---Iha (asmin jagati) **yat** (yasya) **karma dharmāya** (dharmārthakāmarūpa-traivargika-dharmārtham) **na kalpate**, (saḥ ca dharmāḥ) **na virāgāya** (mokṣahetave vairāgyāya na kalpate), (saḥ ca virāgaḥ punaḥ) **na tīrthapadasevāyai** (taddvārā ca tīrthapadasya hareḥ ahaitukī-sevārtham na paryavasyet) **saḥ jīvanam** (prāṇān dhārayan) **api mṛtaḥ** (eva).

Anuvāda---Iha samsāre ye vyaktira karma traivargika dharmābhīmukhī ha-iyā anuṣṭhita nā haya, ye dharmā niṣkāma ha-iyā kṛṣṇetara viśaye virakti utpādana nā kare, ābāra ye vairāgya tīrthapada śrīrharira sevārtha paryavasita nā haya, se vyakti jīvita ha-ileo mṛta.

(*Gauḍīyabhāṣya* 3.23.56)

Śrīdhara Svāmī: Svabhāvataḥ pravṛttam yasya **karma dharmārtham na kalpate**, dharmābhīmukham na bhavet. Tatrāpi niṣkāmadharmadvārā **virāgāya na kalpate**. Taddvārā ca **tīrthapadasya hareḥ sevārtham** na paryavasyed ity arthaḥ. (*Bhāvārthadīpikā* 3.23.56)

Rādhāramaṇa Dāsa Gosvāmī: **Tatrāpi** dharmābhīmukhatve’pi. **Taddvārā** virāgadvārā, anyaveśaparityāgena bhaktiveśopayogitvam dvāratvam. Tathāca śuṣkavairāgyasya heyatvam vyañjītam. Jīvanmṛtatvokteḥ tattadvārtāyā āptatvād ity arthoktiḥ. (*Dīpikādīpanī* 3.23.56)

Vīrarāghavācārya: **Iha** loka **yatkarma---**yasya puṁsaḥ svabhāvataḥ pravṛttam api **karma dharmāya na kalpate**, nisargataḥ pravṛttam apy āhāravihāraceṣṭitanidrādirūpaṁ **karma** ‘Yuktāhāravihārasya yuktaceṣṭasya karmasu / Yuktasvapnāvabodhasya yogo bhavati duḥkhaḥ’ (BG 6.17) ityuktārītyā sāttvikān eva seveta. ‘Rtāv upeyāt’ (AśvŚS 2.16) ityādiśāstrānumata-dravyakālādīviśeṣaviśayaṁ sa pratyavāyaparīhāreṇa bhagavadārādhānarūpakarmayogākhyā-dharmanivṛttaye na bhaved ity arthaḥ. Sa eva dharmāḥ **virāgāya** vigato rāgo yasmāt saḥ jñāna-yogaḥ, ‘raso’py asya param dṛṣṭvā nivartate’ (BG 2.59) iti bhagavatā gītāt vāt tasmai **na kalpate** ced ity arthaḥ, tasya jīvanam vyartham iti bhāvaḥ. Yadyapi karmayogasya bhaktiyogāṅgasya jñānayogāṅgatvam anupapannaṁ, tathāpi ‘Karmany akarma yaḥ paśyed akarmani ca karma yaḥ’

(BG 4.18) ity uktaṛītyā karmayogaññāyogayoḥ parasparopakartṛtvam apy astīti bodhyaṁ sa ca dharmo virāgaś ca **tīrthapadasya** bhagavataḥ **sevāyai** bhaktyai **na kalpate** cet, **saḥ jīvaṁ** eva **mṛta** hi jīvacchavaḥ khalv ity arthaḥ. Tasya jīvanaṁ vyartham iti bhāvaḥ.

(*Bhāgavatacandrikā* 3.23.56)

Vijayadhvaḥ Tīrtha: Satsaṅgatyotpannabrahmārpaṇabuddhyā cikitsitasya karmaṇo dvāradvārikayā paramapuruṣārthaheturvaṁ, na kevalasya kṣaṇikatvena cācetanatvena ca svābhīṣṭaphaladānasāmarthyābhāvād ity āha---**neheti**. **Iha** karmabhūmau yena puruṣeṇa **yat** kriyamāṇaṁ **karma dharmāya** dharmākhyapuruṣārthaprāptaye na syād, **virāgāya** ca **na kalpate** vairāgyotpattau na samarthaṁ syāt, **tīrthapadasya** hareḥ **sevāyai** ca **na** syāt, tādṛśakevalasya karmaṇaḥ kartā **sa** puruṣo **jīvaṁ mṛta** ity ucyate. **Api**śabdena tasya janma garhayati. Yasmāt, tasmāt bhāgavatasāṅgatyā śikṣitaṁ karmaiva kartavyam ity arthaḥ. (*Padaratnāvalī* 3.23.56)

Jīva Gosvāmī: **Tīrthapadāḥ** sādavaḥ, ‘Tīrthīkurvanti tīrthāni’ (BP 1.13.10) ityādyukteḥ.

(*Kramasandarbhā* 3.23.56)

Viśvanātha: Nanu, kim evaṁ nirvidyase tavaitāvatī sampattir ato viṣayān bhukṣveti tatrāha---**neheti**. **Yasya karma** dehendriyādivyāpāro **dharmādyartham na** bhavet. (*Sārārthadarśinī* 3.23.56)

Śukadeva: Mukativiruddhe karmaṇi pūrvam āsaktam ātmānaṁ nindayanty āha---**neti** dvābhyaṁ. (*Siddhāntapradīpa* 3.23.56)

Yadupatyācārya: Yo dharmāṁ moksāṁ vā na sampādayati, tasya janma vyartham ity āha---**neheti**. **Iha** bhārate varse. **Yat karma** yasya dehino vyāpāraḥ, **sa** dehī. (*Prakāśikā* 3.23.56)

Bhaktivinoda: Bahirmukha karmamātrera nindā. Yāñhāra svadharmāśraya-rūpa karma dharmera uddeśe kṛta haya nāi, svadharmā virāga-uddeśe kṛta haya nāi, ābāra svadharmajāta virāga ye sthale tīrthapāda kṣṇasevāra uddeśe kṛta haya nāi, se vyakti jīvita thākiyā-o mṛta.

(*Śrīmadbhāgavatārkaṁarīcimālā* 11.17)

Text 13

**Atho mahābhāga bhavān amoghadṛk
śuciśravāḥ satyarato dhṛtavrataḥ
Urukramasyākhilabandhamuktaye
samādhinānusmara tad viceṣṭitam.** (1.5.13)

Alt. reading: **Ato mahābhāga bhavān amoghadṛk**

Anvayaḥ---Atho (ataḥ kāraṇāt) **amoghadṛk** (amoghā yathārthā dṛk yasya saḥ) **śuciśravāḥ** (śuci śuddham śravo yaśo yasya saḥ) **satyarataḥ** (satye niṣṭhāyuktaḥ) **dhṛta-vrataḥ** (dhṛtāni vratāni yena saḥ) **bhavān** (evaṁ mahāgurus tāvat) **akhilabandhamuktaye** (nikhilabandhanamocanārtham) **urukramasya** (hareḥ) **tadviceṣṭitam** (vividham ceṣṭitam līlādikaṁ) **samādhinā** (cittaikāgryeṇa) **anusmara** (smṛtvā varṇaya ity arthaḥ). (*Gauḍīyabhāṣya* 1.5.13)

Anuvāda---Ata eva he mahātman vedavyāsa, yehetu āpani yathārtha dhīsampanna pavitra harikathā śravaṇarata satyaniṣṭha o niyamaparāyaṇa ata eva sakala lokera māyā-bandhana vimocanera janya āpani bhagavān urukramera vividha līlāceṣṭā samādhi avalambanapūrvaka dhyāna kariyā varṇana karun. (*Gauḍīyabhāṣya* 1.5.13)

Śrīdhara Svāmī

Tad evaṁ bhaktiśūnyāni jñānavākcāturyakarmakauśalāni vyarthāny eva, yato'to hareś caritam evānuvarṇayety āha---**atho** atāḥ kāraṇāt. **Amoghā** yathārthā **dṛk** dhīr yasya, **śuci**

śuddham śravo yaśo yasya, **satye rato dhṛtāni vratāni** yena sa **bhavān** evaṁ mahā-
guṇas tāvat. Ata **urukramasya vividham ceṣṭitam** līlām **samādhinā** cittaikāgryeṇā-
khilasya bandhamuktaye tvam **anusmara** smṛtvā varṇayety arthaḥ. Etac ca
vākyāntaram iti madhyamapurusaḥ prayogo nānupapannaḥ. (*Bhāvārthadīpikā* 1.5.13)

Vīrarāghavācārya

Tad evaṁ lokahitārtham pravṛttasya tava kevalatrivargatatsādhananirūpaṇam anucitam
ity uktam bhavati. Yataḥ traivargikakarmano 'narthagarbhatvam, atas tvam akhilāniṣṭa-
parihāreṇa prāyeṇa bhagavadbhaktiyoganiṣṭhāpādakatacceṣṭitajñānanakanam prabandham
kurv ity āha---**aho** iti. He **mahābhāga! Bhagam** atra bhagavadamśabhūtātvaṁ akhila-
nigamadrāṣṭṛtvaṁ ca. **Bhavān satyarataḥ---satyaṁ** bhūtahitam, tasmin **rataḥ**. Na
kevalam **satyarata** eva, api tv **amoghadṛk** 'satyamūlam amogham avitatham paśyati' iti
tathābhūtahitācaraṇāya baddhadikṣa ity arthaḥ. Katham evam aho bhāgyam jñāyate? ity
ato viśinaṣṭi---**śuciśravāḥ**---**śuci** viśuddham **śravaḥ** lokahitārtham avatīrṇo vyāsaḥ ity
evaṁvidhā prathā yasya, saḥ hetugarbhāny etāni viśeṣānāni, evaṁvidhasyānarthagarbha-
traivargikanirūpaṇam ucitam iti bhāvaḥ. Uktavidhas tvam **urukramasya---uravaḥ**
vipulāḥ **kramāḥ** pādavinīyāsāḥ triloke yasya, tasya bhagavato yad **vicesṭitam**, **tad** eva
nṛṇām **akhilānām bandhānām** garbhajanmamarāṇādirūpāṇām **muktaye**, **bandhebhyo**
muktaye vā samādhinā anusmara---samyagālocanapūrvakam prabandhānety arthaḥ.
(*Bhāgavatacandrikā* 1.5.13)

Vijayadhvaja Tīrtha

Adhunālabuddhaheturam vijñāpayatīty āha---**ata** iti. **Mahābhāga!** aparimitabhāgya-
nidhe! Uktaprakāreṇa karmajñānāyor haribhaktirahitāyor niṣphalatvād dharmādīnām
alpakathanenāpi pūrtir bhagavanmahimnātikathitenāpy apūrtir eveti yato'**taḥ** sāksāc
chuciśravāḥ viṣṇur evāta eva **bhavān** pūjyas tvam sakalasajjanasaṁsārabandhana-
vidhvaṁsanāya **urukramasya** bahulaparākramasya tava **yaj** jagatsṛṣṭipālanādiviśiṣṭa-
ceṣṭitam, tat **samādhinā** darśanaguhyasamādhībhedena tridhā bhinnānām bhāṣānām
madhye yathāsthitavastukathanalakṣaṇayā samādhībhāṣayā **anusmara**. '**Akhiladharmā-**
guptaye' iti pāṭhe samastabhāgavatadharmarakṣaṇāyety arthaḥ. (*Padaratnāvalī* 1.5.13)

Viśvanātha

Satyaṁ, tarhy acyute bhāva eva sarvotrīṣṭatvena tavābhimataḥ, sa ca tannāmalīlā-
kīrtanaśravaṇādibhir eva bhavati. Tatra nāma rāmakṛṣṇetyādi prasiddham eva. Līlā kīdṛṣī
tavābhimatā? Tām upadiśety apeksāyām āha---**atho** iti. **Amoghadṛk** avyarthajñānaḥ
śuciḥ śuddham **śravo** yaśo yasya tathābhūto **bhavān** bhavati, ataḥ **satyarato dṛḍha-**
vrataḥ san. **Akhilānām** jīvanām **akhilasya bandhasya** vā **muktaye**. **Tasya** vividham
ceṣṭitam līlām. **Samādhinā** cittaikāgryeṇa **smara**. Līlā hi bhaktimati śuddhe citte
svayam eva sphurati, tasyāḥ svaprakāśatvād, anantatvād, atirahasyatvād, anyathā kenāpi
vaktum grhītum cāsakyatvād iti bhāvaḥ. Smṛtyā ca varṇaya. Tad evāmoghadṛktvam
śuddhayaśastvam anyathā naiveti bhāvaḥ. Yadvā, '**amoghe dṛśau** netre yasya' '**śucini**
śravasī karṇau yasya' iti kācil līlā netrābhyām dṛṣṭā, kācit karṇābhyām śrutā ca, tathā
'**satyarataḥ**' iti '**dhṛtavrataḥ**' iti āsaktiniścayasūcitābhyām manobuddhibhyām api
kācid atirahasyā adṛṣṭāśrutāpy avakalitaiva, sā sā samprati cittaikāgryeṇa smaryatām,
smṛtvā ca varṇyatām. Atra '**anusmara**' iti madhyamapuruso vākyabhedāt.

(*Sārāthadarśinī* 1.5.13)

Śukadeva

Yato bhagavadīyāni jñānakarmavākcāturyāṇi mumukṣūpakāraṇāni, **atho** ataḥ kāraṇāt **urukramasya---uravaḥ** bahuvistṛtāḥ **kramāḥ** caraṇavinīyāsā yasya, tasya **yad viceṣṭitam** caritrapratipādakaṁ purāṇam iti yāvat, **akhilānām** mumukṣūṇām **bandhvimuktaye**, **tat samādhinā** tvam **anusmara**, tannirmāṇārtham iti śeṣaḥ. Nanu, tatra mama kā śaktiḥ? ity ata āha---he **mahābhāga!** **bhavān amoghadṛg** asti **amoghakṛd śuci** śuddhaṁ **śravo** yasya sa **śuciśravāḥ**, **satye** brahmaṇi **rataḥ---satyarataḥ**, **dhṛtāni** lokahitāvahāni **vratāni** yena sa **dhṛtavrataḥ**---evambhūtasya tava kim asādhyam iti bhāvaḥ. (*Siddhāntapradīpa* 1.5.13)

Baladeva Vidyābhūṣaṇa

Nanu, mama pūrvānuṣṭhitaṁ sarvaṁ nyūnam uktaṁ bhagavatā? **Athedānīm** mamānuṣṭheyam upadiśeti cet, tatrāha---**atho** iti. **Bhavān amoghadṛk** avyarthacaturlakṣaṇījñānaḥ, **śuciśravāḥ** pavitrakīrtiḥ **satyarato dhṛtavrataś** ca vartate; **atho akhilānām** prāṇinām **bandhvimuktaye urukramasya tad viceṣṭitam samādhinā** cittaikāgryeṇa **anusmara**. Caturlakṣaṇyām ‘Vyāpteś ca samañjasam’ ‘Sarvābhedaḥ anyatreṁ’ (BS 3.3.10-11) iti sūtrābhyām tasyānantavīryasya kṛṣṇasya bālyādisambandhās tanmahimabodhikā nityā manoharāḥ prāṇibandhaharāś ca yā līlāḥ sūcitās, tāḥ anusmṛtya varṇayeti. Vākyaabhedād ‘**anusmara**’ iti madhyamapurūṣaprayogo nānupapannaḥ. (*Vaiṣṇavānandinī* 1.5.13)

Madhva

Śuciśravāḥ viṣṇuḥ. **Samādhinā** samādhibhāṣayā. Smaraṇam granthakṛtiḥ, ‘Smaranti ca’ (BS 4.1.10) ityādeḥ. (*Bhāgavatatātparyanirṇaya* 1.5.13)

Yadupatyācārya

Evam haribhakter āvaśyakatvāt tajjananāya harimāhātmyapratipādakam eva grantham kurv iti prārthayate---**ata** iti. Atra ‘**amoghadṛk**’ ityādiviśeṣaṇacatuṣṭayam granthakarturvyāsasyāptatvopapādakam. Tatra ‘**śuciśravāḥ**’ ity asya ‘**śuci** śuddhaṁ **śravo** yaśaḥ’ iti vyākhyānenāsya viśeṣaṇasyāptatvopapādakatā bhavaty ato’tra vivakṣitam tadartham darśayati---**śuciśravā** iti. ‘Rudro bahuśirā babhuru viśvayoniḥ śuciśravāḥ’ (MB 13.135.26) iti tannāmasu pāṭhād iti bhāvaḥ. Tathā ca **bhavān** yato viṣṇuratas, tvayi karaṇāpāṭavādikaṁ sambhāvayitum apināptatvopapādakatā prāpteti bhāvaḥ. ‘**Samādhinā**’ ity asya ‘cittaikāgryeṇa’ ity anyathāpratītivāraṇāyārtham āha---**samādhineti**. **Samādhibhāṣayā** viṣṇumāhātmyapratipādakena vākyaena. ‘Ukto yo mahimā viṣṇoḥ sa tūkto hi samādhinā’ (MTN 2.120) iti vacanāt. Tathā ca bhāratavad darśanaguhyabhāṣe’py atra na niveśanīye iti bhāvaḥ. ‘**Anusmara**’ ity atra ‘smṛtviśayam kuru’ ity anyathāpratītivāraṇāya prakṛtyartham darśayati---**smaraṇam** iti. Smarater granthe prayogaṁ darśayati---**smaranti ceti**. Grantham kurvantīty arthaḥ. **Ādipadena** ‘na ca smārtamatadharmābhilāpāt’ (...) ityāder grahaṇam. Tataś cāyam ślokarthaḥ. Yata evam haribhaktir āvaśyaky atas tajjananāya, he **mahābhāga!** aparimitaiśvaryādisampanna! Anena ‘dhanādyāśayena na tvam asatyavacanaḥ’ iti sūcayati. **Amoghadṛk** abādhitajñānaḥ, anena vivakṣitārthatattvajñānam uktaṁ. ‘**Śuciśravāḥ**’ ity anena viṣṇutvoktyā pramādāpaṭukaraṇatvādidoṣarāhityam. ‘**Satye** yathā dṛṣṭārthavacane **rataḥ**’ ity anenāvīpralambhakatvam. ‘**Dhṛtam** muktisāadhanopadeśakaraṇarūpaṁ **vratam** yena sā tathā’ ity anena ‘vivakṣā darśitā’ iti jñātavyam. **Urukramasyā**parimitaparākramasya viṣṇor **yad viceṣṭitam** vividham ceṣṭitam līlām uddiśyā**akhilānām** sajjanānām **bandhamokṣāya samādhinā** samādhi-

bhāṣayaiva, na punar guhyadarśanabhāṣābhyām **anusmara**, mandādhikāriyogyatām anusmr̥tya grantham kurv ity arthaḥ. (*Prakāśikā* 1.5.13)

Bhaktivinoda

He mahābhāga! Tumi amoghadr̥k, tomāra yaśa nirmala, tumi satyarata evaṁ dhṛta-vrata. Ata eva tomāra citsattāke jaḍābhīmāna sattā ha-ite bhaktisamādhidvārā pṛthak karile cinmaya-kṛṣṇalīlā dekhite pāibe. Akhila jīvera bandha-muktira janya sei urukrama kṛṣṇera līlāvyāpāra anusandhāna kara. (*Śrīmadbhāgavatārkaamarīcimālā* 2.18)

Bhakti Siddhānta Sarasvatī

Tathya: Yehetu bhaktiśūnyajñāna, vākcāturya, karmakauśalādi saba-i vyartha, ata eva śrītharira caritakathā-i varṇana karun. Amoghadr̥k---yathārthabuddhi (Śrīdhara).

(*Gauḍīyabhāṣyatathya* 1.5.13)

Vivṛti: Akṣajajñāne nipuṇa ha-iyā baddhajīvagaṇa nānāprakāra karmaphala o kālpanika nirbheda brahmānusandhāne vyasta hana. Kintu śrīcāitanya-caraṇāśrīta janagaṇa tādr̥śa caturvargābhilāṣake prayojana baliyā nā jāniyā ye ananta kalyāṇa lābha karena, tāhā vaiṣṇava gurura kīrtita vaiṣṇavacitte śruta bhaktyunmukhī ceṣṭāviśeṣa. Śrīprabodhānanda sarasvatī-pāda balena ye, śrīgauraharira kṛpākaṭākṣa vaibhavaviśiṣṭa janagaṇera atulanīya padavī sakala adhiṣṭhāne avasthita jīvagaṇera sarvatobhāve prārthanīya. Yogamārgarata janagaṇera dharmameghera sañcāre nityasamādhite ye kaivalya, evaṁ aśeṣa yantraṇā-yukta narakavāsa ei ubhaye-i bhaktera vicāre samadr̥ṣṭite parilakṣita haya. Satkarma-prāpyaphala sūkṣmendriya tarpaṇapara tridaśapuravāsa evaṁ mithyāpuṣpita vākyarūpa phalaśruti ei ubhaya-i bhagavadbhaktera samapratīti. Kṛtrima aṣṭāṅgayogādi ceṣṭā, akiñcitkara mukti vāsanāya rājayogaprayāsa evaṁ tatphale indriyatarpaṇa-prayāsa-varjanoddeṣe svatantra ceṣṭā karite haya nā, tāhā bhakte ānuṣaṅgika phalarūpe svataḥ-i udita haya. Trividha duḥkhapūrṇa jagate abhiniviṣṭa ha-iyā ādhyātmikādi tāpatrayopa-drutabuddhi bhakte samūle utpāṭita haya evaṁ tini tatkāle bhūlokake goloke darśana karena. Naśvara anitya ādhikārika devatāra padavī ha-ite ārambha kariyā krimikīṭa paryanta harivimukha adhiṣṭhānasamūhake tulya jñāna karena.

Kṛṣṇa kathā vyatīta itara kathā anitya, jaḍabhogāvṛta o aneka samaya nirānandamaya. Bhagavaditara kathā balite gele tatphale bubhukṣu jīva svīya bhoga evaṁ mumukṣu jīva nijāstīva vināśa karena. Nitya bhoktā kṛṣṇera dāsa jīvera bhogyasāmagrī upakaraṇādi-viveka udita nā ha-ile anitya vastugulite baddhajīva rativiśiṣṭa hana. Tāhā asthāyī bhāva mātra. (*Gauḍīyabhāṣyavivṛti* 1.5.13)

