

## Srīmacchaṅkarabhagavatpūjyapādaviracitam

### Hastāmalakīyabhāṣyam

yasminjñāte bhavetsarvaṃ vijñātaṃ paramātmani ।  
taṃ vande nityavijñānamānandamajamavyayam ॥  
yadajñānādabhūddvaitaṃ jñāte yasminnivartate ।  
rajjusarpavadatyantaṃ taṃ vande puruṣottamam ॥  
yasyopadeśadīdhityā cidātmā naḥ prakāśate ।  
namaḥ sadgurave tasmai svāvidyādhvāntabhānave ॥

iha hi sarvasya jantoḥ sukhaṃ me bhūyādduḥkhaṃ me mā bhūyāt iti svarasata  
eva sukhopāditsāduḥkhajihāse bhavataḥ । tatra yaḥ kaścit puṇyātisāyaśālī  
avaśyaṃbhāviduḥkhāvinābhūtadvādanityatvācca viśayajaṃ sukhaṃ  
duḥkhameveti jñātvā yatnena sasādhanātsaṃsajaktāateta । ā viraktaśca  
saṃsārahānau yatate । saṃsārasya ca ātmasvarūpāparijñānakṛtatvāt  
ātmajñānānnivṛttiriti taṃ pratyātmajñānamācārya upadiśati -

**nimittaṃ manaścakṣurādipravṛttau**

**nirastākhil । āśakhāpa**

**ravirlokaceṣṭānimittaṃ yathā yaḥ**

**sa nityopalabdhisvarūpo'hamātmā ॥ 1 ॥**

nanu sarvatra granthādau śiṣṭānāmiṣṭadevatāstutinamaskārapūrvikā  
pravṛttirupalabdā; ayaṃ ca vinā stutinamaskārau pravartamāno'śiṣṭatvāt  
anādarāṇīyavacanaḥ prasajyeteti cet - na; stutinamaskārayostravidhyāt;  
trividhau hi stutinamaskārau - kāyikau vācikai mānasikau ceti । tatra  
kāyikavācikorabhāve'pi paramaśiṣṭatvādācāryasya granthasya avighnena  
parisamāpteśca mānasikau stutinamaskārāvakarodayamācārya ityavagamyate;  
yatkiñcidetat । prakṛtamanusarāmaḥ - manaśca cakṣuśca manaścakṣuṣī, te  
ādiryeṣāṃ tāni manaścakṣurādīni; ādiśabdaḥ pratyekamabhisambadhyate;  
tataśca ayamārtho bhavati - manaādīnāṃ mano'haṅkārabuddhicittānāṃ  
caturṇāmantaḥkaraṇānāṃ, TATHA cakṣurādīnāṃ  
cakṣustvakśrotrajihvāghraṇānāṃ pañcabuddhīndriyāṇāṃ, evam  
vākpaṇīpādapāyūpasthānāṃ pañcakarmendriyāṇāṃ, pravṛttau svasvavyāpāre,

nimittam hetuḥ yah so ' hamātmēti sambandhaḥ। sa kīdrśa ityākāṅkṣāyāmāha - nityopalabdhiriti। nityā ca asāvupalabdhiśceti nityopalabdhiḥ, sā svarūpaṃ yasya sa tathoktaḥ। raviḥ ādityaḥ yathā yena prakāreṇa prakāśakatvena lokānāṃ ceṣṭāyāṃ spandane nimittam hetuḥ, tathaiiva adhiṣṭhātṛtvena yo nimittam so'hamātmetyarthaḥ - iti iyaṃ dr̥ṣṭjñvenaitā paramārthatastu nirastāḥ nirākṛtāḥ akhilāḥ niravaśeṣāḥ upādhayo buddhyādilakṣaṇāḥ yasya sa tathoktaḥ। nirastākhillopādhitvādeva ayamākāśakalpaḥ ākāśavadviśuddha ityarthaḥ ॥ hamātmetyarthaḥ - iti iyaṃ dr̥ṣṭiḥ ātmajñānopāyatvena darśitā। paramārthatastu nirastāḥ nirākṛtāḥ akhilāḥ niravaśeṣāḥ upādhayo buddhyādilakṣaṇāḥ yasya sa tathoktaḥ। nirastākhillopādhitvādeva ayamākāśakalpaḥ ākāśavadviśuddha ityarthaḥ ॥ hamātmetyarthaḥ - iti iyaṃ dr̥ṣṭiḥ ātmajñānopāyatvena darśitā। paramārthatastu nirastāḥ nirākṛtāḥ akhilāḥ niravaśeṣāḥ upādhayo buddhyādilakṣaṇāḥ yasya sa tathoktaḥ। nirastākhillopādhitvādeva ayamākāśakalpaḥ ākāśavadviśuddha ityarthaḥ ॥ nanu manaścakṣurādipravṛttau kimarthamadhiṣṭhātā iṣyate? svayameva kasmāna pravartante? katham ca nityopalabdhisvarūpatvam adhiṣṭhāturiṣyate? ityata āha -

**yamagnyuṣṇavannityabodhasvarūpaṃ  
manaścakṣurādīnyabodhātmakāni।  
pravartanta āśritya niṣkampamekaṃ  
sa nityopalabdhisvarūpo'hamātmā ॥ 2 ॥**

yaṃ nityabodhasvarūpamātmānam āśritya manaścakṣurādīni pravartante, so'hamātmēti sambandhaḥ। nanu katham bodhasya nityatvam? bodho hi nāma jñānam; tacca indriyārthasaṃnikarṣādīnā jāyate samutpadyate; utpannam ca jñānam svakāryeṇa saṃskāreṇa virodhinā jñānāntareṇa vā vinaśyati; ataḥ utpattināśadharmavattvāt na nityaṃ bhavitumarhati; nāpi bodhasvarūpatvamātmāna upapadyate, nityatvādātmanaḥ, anityatvācca bodhasya; well hi nityānityayorekasvabhāvatvam, virodhāt iti ॥ atrocyate - bodho hi nāma caitanyamabhipretam; na ca jñānam caitanyam, janyajñānasya jñeyatvena ghaṭādivajjaḍatvāt। jñeyaṃ hi jñānam, ghaṭajñānam me jātam paṭajñānam me jātamiti sākṣādanubhūyamānatvāt। ataḥ tasya anityatvena anātmasvarūpatve'pi, nityabodhasvarūpatvam ātmāna upapadyate। nanu ātmanaḥ cetanatve kiṃ pramāṇamiti cet, jagatprakāśa iti brūmaḥ। jagat

prakāśata iti sarvajanasiddham; tatra jñānādīnām jñeyatvena jaḍatvāt,  
 ātmaprakāśenaiva jagat prakāśata iti niścitaṃ bhavati | ātmā ca  
 svaparaprakāśavān savitrprakāśavat - yathā savitā svayaṃ prakāśamāno  
 jagadapi prakāśayati, tathā ātmāpīti | astu tarhi ciddharmā puruṣaḥ, kathamayam  
 citsvabhāva iti; well, dharmadharmibhāvasya anupapatteḥ ||  
 tathā hi - ātmanaścaitanyaṃ bhinnam, abhinnaṃ vā, bhinnābhinnaṃ vā | tatra na  
 tāvadbhinnam; bhinnaṃ cet, ghaṭavadātmadharmatvānupapatteḥ | nanu ghaṭaḥ  
 asambandhāt ātmadharmo na bhavati, caitanyaṃ tu ātmasambandhīti  
 yuktamātmadharmatvam ityapi na sambandhānupapatteḥ | sambandho hi tāvat  
 saṃyogo vā samavāyo vā syāt, sambandhāntarasya atra asambhavāt | na  
 tāvatsaṃyogaḥ, tasya dravyamātradharmatvāt, adravyatvāccaitanyasya | nāpi  
 samavāyaḥ, anavasthāpātāt | samavāyo hi sambaddhaḥ samavāyinau  
 sambadhnāti, asambaddho vā? na tāvadasambaddhaḥ,  
 ghaṭādivadakiñcitkaratvāt | sambaddhaścet, saṃyogāderabhāvena  
 samavāyasyāpi samavāyāntaramabhyupagantavyam | evaṃ paramparāpekṣāyām  
 anavasthāpāta iti yatkiñcidetat | tasmādbhinnatvapakṣe dharmadharmibhāvaḥ  
 sarvathā nopapadyate | abhinnatvapakṣe tu bodhasya ātmarūpatvena sutarām  
 dharmadharmibhāvo nāstyeva | well hi tasya tadeva dharmo bhavati; na hi  
 śuklaṃ śuklasya dharmo bhavatīti | tasmāt bhinnābhinnatvapakṣa eva  
 avaśiṣyate | sa ca virodhāna yujyate - na hyekamevaikasmāt bhinnamabhinnaṃ  
 ca bhavitumarhati, virodhāt |  
 athocyate - pratyakṣasiddhatvāt bhedābhedau aviruddhau | tathā hi - gauriyamiti  
 piṇḍāvyatirekeṇa gotvaṃ pratīyate; tadeva piṇḍāntare pratyabhijñāyamānatvāt  
 bhedenāvagamyate; atah pratyakṣeṇaiva bhedābhedayoḥ pratīyamānatvāt  
 avirodha iti - naitatsādhu manyāmahe, pratyakṣasya anyathāsiddhatvāt -  
 bhinnamapi hi vastu pratyakṣeṇa atyantasaṃnidhānādidoṣāt abhinnavatpratīyate  
 - Yatha dīpajvālā bhinnāpi kutaścitkāraṇādabhinnavatpratibhāsante, TATHA  
 abhinnavatpratīyate - Yatha  
 ekasmāccandrādvitīyaścandra iti - atah pratyakṣasya anyathāsiddhatvāt na tena  
 pratyakṣeṇa pramāṇasiddhasya bhedābhedavirodhasya pratikṣepo yukta iti.  
 athaivamucyate - caitanyasya dve rūpe staḥ, ātmasvarūpatā caitanyasvarūpatā  
 ceti | tatra ātmasvarūpatayā ātmano na bhidyate; bhidyate ca  
 caitanyasvarūpatayā | atah ubhayarūpābhyām bhinnābhinnatvamaviruddhamiti -  
 tadapi na, dharmadharmitvābhāvāt | tathā hi - yena rūpeṇa tadabhinnaṃ na tena  
 rūpeṇa dharmatvam abhinnatvādvocāma | yena rūpeṇa bhinnam, tenāpi na

dharmah, bhinnatvādghaṭādivadityuktam | yaccoktam ubhayarūpābhyāṃ  
 bhinnābhinnatvamiti, tadapi vicāraṃ na sahaṭe | te rūpe kiṃ caitanyādbhinne,  
 abhinne, bhinnābhinne vā | tatra na tāvadbhinne, bhinnatve  
 ghaṭādivadakiñcitkaraṇatvāt; abhinnatve caitanyamātrameveti na tābhyāṃ  
 bhinnābhinnatvam | bhinnābhinnatvaṃ ca virodhādeva na yuktam | tayorapi  
 rūpāntarābhyāṃ bhinnabhinnatvābhyupagame anavasthāpāta  
 ityalamativistareṇa | tasmānnātmā sarvathā ciddharmā; kiṃ tarhi? citsvarūpa  
 eveti | etena sadānandayorapi ātmasvarūpatvaṃ vyākhyātam |  
 nityaśca ātmā, sadakāraṇavattvāt paramāṇuvat; san ātmā, ahamasmīti pratīteḥ |  
 akāraṇavāṃśca; na hi asya kāraṇaṃ vastu pratyakṣādibhirupalabhyate, nāpi  
 śrūyate; kiṃ tu trailokyaikakāraṇatā hi ātmanaḥ śrūyate 'tasmādvā  
 etasmādātmana ākāśaḥ sambhūtaḥ' ityādiśrutibhyaḥ | na tvātmano'pi  
 kāraṇāntaram | ataḥ sadakāraṇavattvāt nitya ātmeti siddham | tasmāt sādḥuktaṃ  
 nityabodhasvarūpamiti | tatraiva dr̥ṣṭāntamāha - agnyuṣṇavaditi | yathā  
 uṣṇatvamagnerna vyatiricyate | vyatireke hi kadācidagneranyatrāpyupalabhyeta  
 - yathā puruṣāddaṇḍādi; na caivamasti; tasmādagnisvarūpameva  
 agneruṣṇatvam | evamātmano'pi caitanyaṃ svarūpamevetyarthaḥ | tathā ca  
 uktam - 'niraṃśatvādvibhutvācca tathānaśvarabhāvataḥ | brahmavyomnorna  
 bhedo'sti caitanyaṃ brahmaṇo'dhikam 'iti | yaccoktaṃ manaścakṣurādīnāṃ  
 pravṛttau kimarthamadhiṣṭhātā iṣyate, svayameva kasmāna pravartante iti,  
 tatrāha - abodhātmakānīti | hetugarbhamidaṃ viśeṣaṇam; ataśca ayamārthaḥ  
 setsyati - abodhātmakatvāt acetanatvācca  
 ghaṭādivaccetanamadhiṣṭhātāramāśrityaiva pravartanta iti | tadacetanatvaṃ  
 caiṣāṃ tajjñeyatvāt ghaṭādivaditi | śrutirapi 'nānyo'to'sti draṣṭā' ityādinā  
 ātmavyatiriktasya cetanatvaṃ pratiṣedhati | ato yuktamuktaṃ  
 cetanamātmānamāśritya pravartanta iti | niṣkampaṃ nistarāṅgaṃ  
 niḥsaṃśayamityarthaḥ | tathā ca śrutih 'bhidyate hṛdayagranthiścchidyante  
 sarvasaṃśayāḥ kṣīyante cāsya karmāṇi tasmindr̥ṣṭe parāvare' iti | ekam  
 advitīyaṃ devatiryānmanuṣyādiśārīreṣu ekam, na tu sāṅkhyādīparikalpita  
 nānābhūtamityarthaḥ || ataśca ayamārthaḥ setsyati - abodhātmakatvāt  
 acetanatvācca ghaṭādivaccetanamadhiṣṭhātāramāśrityaiva pravartanta iti |  
 tadacetanatvaṃ caiṣāṃ tajjñeyatvāt ghaṭādivaditi | śrutirapi 'nānyo'to'sti draṣṭā'  
 ityādinā ātmavyatiriktasya cetanatvaṃ pratiṣedhati | ato yuktamuktaṃ  
 cetanamātmānamāśritya pravartanta iti | niṣkampaṃ nistarāṅgaṃ  
 niḥsaṃśayamityarthaḥ | tathā ca śrutih 'bhidyate hṛdayagranthiścchidyante

sarvasaṃśayāḥ kṣīyante cāsyā karmāṇi tasmindrṣṭe parāvare' iti | ekam  
advitīyaṃ devatīryaṇmanuṣyādīśārīreṣu ekam, na tu sāṅkhyādīparikalpitavat  
nānābhūtamityarthaḥ || ataśca ayamārthaḥ setsyati - abodhātmakatvāt  
acetanatvācca ghaṭādivaccetanamadhiṣṭhātāramāśrityaiva pravartanta iti |  
tadacetanatvaṃ caiśāṃ tajjñeyatvāt ghaṭādivaditi | śrutirapi 'nānyo'to'sti draṣṭā'  
ityādinā ātmavyatirikṭasya cetanatvaṃ pratiṣedhati | ato yuktamuktaṃ  
cetanamātmānamāśritya pravartanta iti | niṣkampaṃ nistarāṅgaṃ  
niḥsaṃśayamityarthaḥ | tathā ca śrutiḥ 'bhidyate hrdayagranthiścchidyante  
sarvasaṃśayāḥ kṣīyante cāsyā karmāṇi tasmindrṣṭe parāvare' iti | ekam  
advitīyaṃ devatīryaṇmanuṣyādīśārīreṣu ekam, na tu sāṅkhyādīparikalpitavat  
nānābhūtamityarthaḥ || ityādinā ātmavyatirikṭasya cetanatvaṃ pratiṣedhati | ato  
yuktamuktaṃ cetanamātmānamāśritya pravartanta iti | niṣkampaṃ nistarāṅgaṃ  
niḥsaṃśayamityarthaḥ | tathā ca śrutiḥ 'bhidyate hrdayagranthiścchidyante  
sarvasaṃśayāḥ kṣīyante cāsyā karmāṇi tasmindrṣṭe parāvare' iti | ekam  
advitīyaṃ devatīryaṇmanuṣyādīśārīreṣu ekam, na tu sāṅkhyādīparikalpitavat  
nānābhūtamityarthaḥ || ityādinā ātmavyatirikṭasya cetanatvaṃ pratiṣedhati | ato  
yuktamuktaṃ cetanamātmānamāśritya pravartanta iti | niṣkampaṃ nistarāṅgaṃ  
niḥsaṃśayamityarthaḥ | tathā ca śrutiḥ 'bhidyate hrdayagranthiścchidyante  
sarvasaṃśayāḥ kṣīyante cāsyā karmāṇi tasmindrṣṭe parāvare' iti | ekam  
advitīyaṃ devatīryaṇmanuṣyādīśārīreṣu ekam, na tu sāṅkhyādīparikalpitavat  
nānābhūtamityarthaḥ ||

nanu ātmana ekatve sukhaduḥkhādivyavasthā na syāt | tathā hi - sarvaśārīreṣu  
yadi eka ātmā bhavet tadā ekasmin sukhini sarva eva sukhinaḥ prasajyeran,  
sarvasya aviśeṣāt; ekamekasmin duḥkhini sarva eva duḥkhino bhavyeḥ;  
evamekasmiñjānati sarva eva jānīyuh; tathaiva ekasmiñjāyamāne mriyamāṇe vā  
sarva eva jāyeran mriyeran; evamekasminbaddhe mucts vā sarva eva  
baddhyeran mucyeran iti | na caivamasti | tasmādekatvamātmāna na  
bhavitumarhati ityata āha -

**mukhābhāsako darpaṇe dṛśyamāno**  
**mukhatvātpṛthaktvena naivāsti vastu |**  
**cidābhāsako dhīṣu jīvo'pi tadva -**  
**tsa nityopalabdhisvarūpo'hamātmā || 3 ||**

mukhābhāsakaḥ mukhapratibimbaḥ darpaṇādau nānākāreṣu darpaṇeṣu iti yāvat  
dṛśyamānaḥ mukhatvāt paramārthataḥ mukhasvarūpatvāt pṛthaktvena bhedena  
na vidyate | yadyapi mukhābhāsako nāma vastu nāstyeva, tathāpi upādhibhedāt  
paramārthasato mukhāt parasparaṃ ca te mukhābhāsakā bhinnāḥ pratīyante |  
tathā ca upādhiगतamalīnatvādidharmaīḥ malīnatvādidharmakāḥ pratīyante |  
tadvat mukhābhāsakavat cidābhāsakaḥ ātmanaḥ pratibimbo dhīṣu buddhiṣu  
dṛśyamāno jīva ityucyate yaḥ, so'hamātmā jīvāste upādhibhedāt bhinnāḥ  
pratibhāsante | upādhiगतसुखदुःखहृदिभिः सुखदुःखहृदिमन्तासा  
प्रतिभसन्ते | उपदह्यासा व्यवस्थितरूपे एते  
सुखदुःखहृदिनामािकतम्यपक्वे व्यवस्थे युक्तावैते नयामात्मभेदा  
शक्यो व्यवस्थापयितुम् | श्रुतिः कािकतम्यमेवा प्रतिपदयति -  
'ekamevādvitīyaṃ brahma' iti | ātmabhedaपक्वम् तु इयम्  
सुखदुःखहृदिव्यवस्थे नोपपद्यते | तथै हि - प्रतिशरिरम् आत्मनो भिन्नं  
ते च सर्वे प्रत्येकम् सर्वगतं इति आत्मभेदादिनो मन्यन्ते | तत्र सर्वेषाम्  
सर्वगतत्वत् सर्वसम्निधौ सुखदिकमुत्पद्यमानम् विशेषहेतुर्भवति  
कथमेकस्यािवा तत् सुखदिकम्, न सर्वेषाम् इत्यवधारयितुम् शक्यते | अथा  
यत्सम्बन्धिनै कार्यकारणसाङ्घातेना सुखदिकम् जन्यते, तस्यािवा  
तदित्यभिहित्यते इति; तन्ना, कार्यकारणसाङ्घातस्यापि  
सर्वतमसम्निधवुत्पद्यमानस्या विशेषहेतुर्भवति  
कथमेकतमसम्बन्धित्वमिति | अथा  
यत्कर्मवशात्कार्यकारणसाङ्घातस्योत्पत्तिः, तस्यािवा असौ  
कार्यकारणसाङ्घात इति विशेषहेतुरिति चेतः, well, कर्माणो ' पि  
सर्वतमसम्निधवुत्पद्यमानस्या सर्वतमसम्बन्धित्वेना  
तज्जनितकार्यकारणसाङ्घातस्यापि सर्वतमसम्बन्धित्वत् तज्जनितस्या  
सुखदुःखहृदेषु सर्वतमसम्बन्धित्वत् तज्जनितस्या  
पूर्वपुरवकार्यकारणसाङ्घातस्या कर्मपेक्षायाम् च अवस्थदोषः |  
अनदित्वेना अवस्थदोषपरिहारासा अधापारम्परेति | श्रुतिरपि  
नानात्मपक्वम् प्रतिशेदति - 'neha nānāsti kiñcana' iti | अतः सधुक्ताम्  
ekamiti ||  
नान्वेषम् सति आतमान् सुखदुःखहृदिसम्बन्धित्वत् बन्धो नस्ति;  
बन्धित्वत् मोक्षभवाः; बद्धो हि म्रियते नोबद्धो इति; तथै  
चिदात्मस्यपि बन्धमोक्षौ न विद्येते, अवस्तुत्वत्; तस्या बुद्धेषु  
विनाशित्वत् बन्धमोक्षयुक्तभवाः; तत्सा मोक्षाश्रमार्थकामापानम्  
इत्यथा आ -

**yathā darpaṇābhāva ābhāsahānau  
mukhaṃ vidyate kalpanāhīnamekam ।  
tathā dhīviyoge nirābhāsako yaḥ  
sa nityopalabdhisvarūpo'hamātmā ॥ 4 ॥**

Yatha darpaṇābhāve sati ābhāsasya mukhapratibimbasya Hanau Satyam mukhaṃ paramārthasat kalpanāhīnaṃ mithyājñānarahitam ekameva Param nāparaṃ vidyate, TATHA tenaiva prakāreṇa dhīviyoge buddherabhāve nirābhāsako apratibimbaḥ paramārthataḥ san eka eva Yah, so'hamātmeti Yojana. ayamabhiprāyaḥ ātmājñānakṛto'yam buddhyādiprapaṇcaḥ । tatra buddhyādau pratibimbarūpeṇa ātmānamadhyasya tadgatasukhaduḥkhādikam ātmanyadhyasyati । so'yamadyāso bandhaḥ । ātmājñānena ajñānanivṛtṭyā buddhyādiprapaṇcanivṛttau adhyāsanivṛttirmokṣaḥ । na punaḥ pāramārthikau bandhamokṣau asya vidyete iti sarvaṃ samañjasamiti ॥  
kecit buddhyādīnāmātmatvaṃ manyante; tānpratyāha -

**manaścakṣurāderviyuktaḥ svayaṃ yo  
manaścakṣurādermanaścakṣurādīḥ ।  
manaścakṣurāderagamyasvarūpaḥ  
sa nityopalabdhisvarūpo'hamātmā ॥ 5 ॥**

manaścakṣurādeḥ manaādeḥ cakṣurādeśca viyuktaḥ pṛthagbhūtaḥ yaḥ so'hamātmeti sambandhaḥ । manaścakṣurādyupādānena tadantargatatvāt śārīramapi upāttaṃ draṣṭavyam । etena śārīrādapi viyukta iti lakṣyate । tathā ca guruḥ - 'buddhīndriyaśārīrebhyo bhinna ātmā vibhurdhruvaḥ । nānārūpaḥ pratikṣetramātmā vṛtṭiṣu bhāsate 'iti kathaṃ manaścakṣurādikasya prakāśakasya upari ayamātmā prakāśakaḥ, manaādeḥ cakṣurādeḥ kathaṃ viyuktaḥ ityata āha - svayam svayaṃ ya ātmā manaścakṣurādeḥ manaścakṣurādīḥ  
manaścakṣurādikasya prakāśakasya manaścakṣurādīḥ prakāśakaḥ,  
prakāśakatvaguṇayogāt; ayamārthaḥ - yathā bāhyasya ghaṭādeḥ prakāśako manaścakṣurādīḥ tato vyatiricyate, tathā, āntarasyāpi manaścakṣurādeḥ prakāśakaḥ ātmā tato vyatiricyata iti niścīyate ata eva manaścakṣurādīnām anātmatvamiti siddhaṃ jñeyādanyo jñātā bhavati । nanu ātmano ' pi jñeyatvāt anātmatvaṃ prasajyate ityata āha - manaścakṣurāderagamyasvarūpaḥ

prakāśasvabhāvaḥ | tathā ca śrutiḥ - 'yato vāco nivartante aprāpya manasā saha'  
iti ||

nanu yadyātmā manaścakṣurāderagamyah katham tarhi asya siddhiḥ?  
ghaṭapaṭādayo hi manaścakṣurādyadhīnasiddhayo drṣṭāḥ | tataḥ ātmano'pi  
tadadhīnasiddhiryuktā | yadā tasya tadadhīnā siddhirna bhavati, tadā asya  
siddhireva na syāt śaśaviṣāṇavat ityata āha -

**ya eko vibhāti svataḥ śuddhacetāḥ  
prakāśasvarūpo'pi nāneva dhīṣu |  
śarāvodakastho yathā bhānurekaḥ  
sa nityopalabdhisvarūpo'hamātmā || 6 ||**

ya iti svataḥsiddhatāmāha | ekaḥ advitīyaḥ vibhāti viśeṣeṇa prakāśate svataḥ  
svayameva na parataḥ śuddham nirmalam cetō mano yasya saḥ  
svataḥśuddhacetāḥ; śuddhacittasya hi ātmā svayameva sphuratītyarthaḥ | ata eva  
sattvaśuddhyartham vede'pi vedānuvacanādayo vihitāḥ - 'tametaḥ  
vedānuvacanena brāhmaṇā vividiṣanti yajñena dānena tapasānāśakena' iti |  
ghaṭapaṭādayaśca jaḍatvāt prakāśāntarāpekṣatvācca na prakāśanta iti yuktam |  
ātmā tu prakāśasvarūpatvāt prakāśāntarānapekṣaḥ prakāśate savitṛvat - yathā  
savitā svaprakāśaḥ prakāśāntaram nāpekṣate atha ca prakāśate, tadvadātmāpīti  
bhāvaḥ | evamutpannātmajñāno advayo jīvanmuktaḥ svayaḥ prakāśarūpo'pi  
paramārthato nānāvidhāsu dhīṣu upādhiṣu nāneva bhāti yaḥ, so'hamātmēti  
sambandhaḥ | śarāvodakeṣu upādhiṣu avasthito bhānuḥ ādityaḥ  
prakāśasvarūpo'pi eka eva san nāneva bhāti,  
nanu katham jīvanmuktaḥ? dehavāṃstāvāt jīvannityucyate; tasya jīvato'pi yadi  
dehābhāvo muktirabhipreyate, nāsāvupapadyate, virodhāt | na hi jīvato  
dehābhāvaḥ sambhavati | atha satyapi dehe bhogavicchedo muktiriti, tadapi ca  
caturaśram | sakalabhogakāraṇendriyasampattau bhogavicchedasya  
asambhāvitatvāt | mithyājñānanibandhano hi bhogaḥ; tasya ca saṃyagjñānena  
nivṛttatvāt bhogaviccheda iti cet; well, bādhitasyāpi mithyājñānasya  
dvicandrādijñānavat anuvṛttyabhyupagamāt | anyathā dehavāneva na syāt ata  
eva viduṣāḥ janakādīnāḥ rājyādikaḥ śrūyate | śrutirapi dehavato  
bhogavicchedam pratiṣedhati - 'na ha vai saśarīrasya sataḥ  
priyāpriyayorapahatirasti' iti | tasmādayuktā jīvanmuktiriti |



atrocyate - jīvatastāvat tattvajñānamutpadyate na tu mṛtasya; śamadamādeh  
śravaṇamananādeśca jñānahetoḥ mṛtasyāsambhavāt। ata eva hi viduṣaṃ  
yājñavalkyādīnāṃ saṃnyāsaḥ śrūyate। na ca mṛtasya saṃnyāsaḥ śrūyate  
sambhavati vā। tasmāt jīvatastattvajñānamutpadyata iti siddham।  
ātmajñānādeva muktiriti siddhā jīvanmuktiḥ 'sa yo ha vai tatparamaṃ brahma  
veda brahmaiva bhavati' 'brahmavidāpnoti param' ityādiśrutibhyaḥ। nanu  
jñānasya mokṣaphalakatve śrutiṣu sahakāryantaraṃ pratīyate iti cet, na,  
jñānamātrasya śravaṇāt - 'bhidyate hṛdayagranthiḥ' iti; 'nānyaḥ panthā  
vidyate'yanāya' iti sahakāryantarapraṭiśedhācca। nanu śrutireva  
maraṇasahakāriṇo jñānānmokṣaṃ darśayati 'tasya tāvadeva ciram yāvanna  
vimokṣye atha sampatsye' iti; n / A, pūrvotpannasya jñānasya cirapravṛttatvāt  
maraṇakāle tasya saṃnidhāpayitumaśakteḥ। tatkālamevotpannāt  
jñānāntarānmuktiriti cet, na, 'yadeva bhagavānveda tadeva me brūhi' iti  
'ācāryavānpuruṣo veda' ityādiśrutiparyālocanayā prathamajñānādeva muy।।  
etena vacanāntaramanugṛhītaṃ bhavati - jīvanneva hi vidvān harṣamarṣābhyāṃ  
vimucyate iti। na ca 'na ha vai saśarīrasya sataḥ priyāpriyayorapahatirasti' iti  
śrutyantaravirodho vācyah, śrutyantarasya sāmānyaviśayatvāt, atra 'vidvān' iti  
viśeṣanirdeśāt। 'tasya tāvadeva ciram' iti śrutistiyaktā syāditi cet, na, vyavasthayā  
upapatteḥ। tathā hi - muktiḥ khalu svābhāvikī sarveṣāṃ, na sā jñānena janyate।  
kiṃ tarhi? avidyātimiratorohitāyā mukteḥ timiramātraṃ nirākriyate। tacca  
prathamajñānenaiva nirākṛtam। tathāpi avidyākāryasya dehasya avināśāt  
punaḥpunaḥ mahāndhakāravadutsāritamapi tiraskaroti। tasya  
tiraskārapratibhāsasya dehavicchedādvicchedo bhavati। evaṃ ca sati  
prācīnameva mahāndhakārotsāraṇaṃ jñānamātranibandhanamavatiṣṭhate - yathā  
sūryodayena mahātimirotsāraṇe kṛte'pi chatrādikṛtasya timirābhāsasya  
chatrādivigame vigamaḥ। tatasca prācīnameva mahātimirotsāraṇaṃ  
sūryodayamātranibandhanamavatiṣṭhata iti। tasmāt na jñānāntarānmuktiḥ। api tu  
pūrvotpannajñānādeva muktiriti siddham। pi chatrādikṛtasya timirābhāsasya  
chatrādivigame vigamaḥ। tatasca prācīnameva mahātimirotsāraṇaṃ  
sūryodayamātranibandhanamavatiṣṭhata iti। tasmāt na jñānāntarānmuktiḥ। api tu  
pūrvotpannajñānādeva muktiriti siddham। pi chatrādikṛtasya timirābhāsasya  
chatrādivigame vigamaḥ। tatasca prācīnameva mahātimirotsāraṇaṃ  
sūryodayamātranibandhanamavatiṣṭhata iti। tasmāt na jñānāntarānmuktiḥ। api tu  
pūrvotpannajñānādeva muktiriti siddham।

nanu yadi pāramārthikam advaitam mithyājñānavijṛmbhitaśca prapañca iti śrutyartha avadhāritaḥ, tatkatham satyapi bādhave prapañcānuvṛttiḥ; na hi satyeva śuktikājñāne rajatādi prapañco anurtate; ucyate - 'neti neti na hyetasmādi netyanyatparamasti' 'neha nānāsti kiñcana' ityādivākyasahitāt tattvamasyādivākyāt prapañcavilayadvāreṇa asandigdhamabādhitam ca advaitaj | āutyate na ca tat prapañcapratyayena bādhyata iti yuktaṃ, tatpravilayenaiva utpatteḥ |

yatpunaruktaṃ katham prapañcapratyayānuvṛttirīti, atrocyate - dvividham hi bādhakam bhavati - Yatha satyeva mithyājñānahetubhūte pittādau jāgratyeva pītaḥ śaṅkhaḥ iti JNANE nimittāntarāt Nayam Pita iti mithyājñānakāraṇāpagame, vā Yatha mandālokaprabhavasya śuktikārajatajñānasya mahatyāloke Nedam rajatamiti jñānam, tadvadihāpi pītaḥ Sankha iti jñānabādhakavat satyeva mithyājñāne hetubhūte śārīre prapañcapratyayasya bādhakamadvaitajñānamutpadyate. ata eva svakāraṇādbādhitamapi prapañcajñānam pītaśaṅkhajñānavat punaḥ punaḥ jāyata iti | nanu dehasyāpi prapañcāntargatatvāt ucchittireva prasajyate iti cet; n / A, prārabdhakarmavaśāt anuvṛtteḥ | karmaṇaśca kulālacakrabhramaṇavatsaṃskārādanuvṛttirīti siddhā jīvanmuktirīti | karmasaṃskāraḥ sarvasyaiva prapañcapratyayasyāpi pravilayaḥ | karmāntarāṇam ca jñānena kṣapitatvāt dehāntarānutpattirīti paramamuktiḥ |

evaṃ ca sati jñānamātrānmuktirīti pratipādanādeva karmaṇo muktilhetutvamapāstaṃ veditavyam | tathā hi - na tāvatkevalātkarmaṇo muktiśravaṇāt | nāpi tata eva jñānasahitāt, āsrutereva | nanu 'taṃ vidyākarmaṇī samanvārabhete pūrvaprajñā ca' iti vidyākarmaṇoḥ sahabhāvaḥ śrūyate; satyam, saṃsāraṇaṃ tacchravaṇam na muktiviśayam iti | 'yāvajjīvamagnihotraṃ juhōti' ityādicodanāprāptānām nityanaimittikakarmaṇām jñānasya ca arthātsamuccaya iti cet; well, viniyajakapramāṇābhāvāt | 'tametaṃ vedānuvacanena brāhmaṇā vividiṣanti yajñena dānena tapasānāsakena' ityatra tṛtīyāśrutiḥ viniyojikā iti cet; na, vividiṣāsambandhāt karmaṇām jñānārthatvapratīteḥ mokṣārthatvam nāvagamyate iti | kiṃ ca, na hi jñānam ajñānanivṛtttau upakāraṇamapekṣate, utpannādeva tasmāt ajñānanivṛtteravaśyambhāvāt | tathā ca śrutiḥ - 'tameva veditvātimṛtyumeti nānyaḥ panthā vidyate'yanāya' iti | api ca yadi karmaphalaṃ mokṣo bhavet, tadā anityatvam prasajyate ghaṭādivatsvargādivacceti | amumevārtham śrutirapyāha -

tadyatheha karmacito lokaḥ kṣīyate evamevāmutra puṇyacito lokaḥ kṣīyate 'iti |  
 'agnihotrādi tu tatkāryāyaiva' iti sūtrakāreṇa paramparayā karmaṇām  
 muktihetutvamabhihitam prayājādivat | atah jñānārthatvena  
 karmaṇāmupayogo'styeva | jñānotpattestu param karmaṇāmupayogābhāve'pi  
 lokasaṅgrahārthamanuṣṭhānaṃ kartavyameveti sarvaṃ samañjasam || iti |  
 'agnihotrādi tu tatkāryāyaiva' iti sūtrakāreṇa paramparayā karmaṇām  
 muktihetutvamabhihitam prayājādivat | atah jñānārthatvena  
 karmaṇāmupayogo'styeva | jñānotpattestu param karmaṇāmupayogābhāve'pi  
 lokasaṅgrahārthamanuṣṭhānaṃ kartavyameveti sarvaṃ samañjasam || iti |  
 'agnihotrādi tu tatkāryāyaiva' iti sūtrakāreṇa paramparayā karmaṇām  
 muktihetutvamabhihitam prayājādivat | atah jñānārthatvena  
 karmaṇāmupayogo'styeva | jñānotpattestu param karmaṇāmupayogābhāve'pi  
 lokasaṅgrahārthamanuṣṭhānaṃ kartavyameveti sarvaṃ samañjasam ||  
 nanu katham eka eva ātmā yugapat anekāṃ buddhim adhiṣṭhati? na hyeka eva  
 aśvasādī yugapadanekānaśvānadhiṣṭhannupalabhyate | krameṇa tvadhiṣṭhānaṃ  
 yuktam | tacceha nāsti; yugapadeva sarvabuddhīnāṃ svavyāpāre  
 pravṛttidarśanāt | anadhiṣṭhitānāṃ ca pravṛtṭyasambhavācca | atah naika ātmā  
 ityata āha -

**yathānekacakṣuḥprakāśo ravirna  
 krameṇa prakāśīkaroti prakāśyam |  
 anekā dhiyo yastathaikaprabodhaḥ  
 sa nityopalabdhisvarūpo'hamātmā || 7 ||**

Yatha yena prakāśakatvaprakāreṇa raviḥ ādityaḥ eka eva anekeṣāṃ cakṣuṣāṃ  
 prakāśako yugapadeva anekāni cakṣuṃṣi adhiṣṭhati na ca krameṇa ekaikasmai  
 cakṣuṣe prakāśyam prakāśīkaroti, TATHA tenaiva prakāreṇa ekaścāsau  
 prabodhaśca ekaprabodhaḥ saw adhiṣṭhātā Aneka dhiyo buddhih  
 yugapadadhiṣṭhati na krameṇaikaikasyai dhiyai prakāśyam prakāśīkaroti Yah  
 so'hamātmēti sambandhaḥ.

nanvastu tarhi ravireva buddhīnāṃ prerakaḥ adhiṣṭhātā,  
 kimātmābhyupagamena? tathā ca śrutiḥ - 'dhiyo yo naḥ pracodayāt' iti, ata āha -

**vivasvatprabhātaṃ yathārūpapakṣaṃ  
pragr̥hṇāti nābhātamevaṃ vivasvān |  
yadābhāta ābhāsayatyakṣamekaḥ  
sa nityopalabdhisvarūpo'hamātmā || 8 ||**

vivasvatā sūryeṇa prabhātaṃ prakāśitaṃ Rupam Yatha yena prakāreṇa Aksam cakṣuḥ pragr̥hṇāti prakarṣeṇa Janati, nābhātaṃ na aprakāśitam, andhakāre ghaṭādyanupalambhāt evaṃ vivasvānapi EKAH TATHA tenaiva prakāreṇa yadābhātaḥ yenādhiṣṭhitaḥ san ābhāsayati adhiṣṭhāti Aksam Yatha Vivasvān adhiṣṭhātā, TATHA vivasvato'pyadhiṣṭhātā Yah, so'hamātmēti sambandhaḥ. sa cāhambuddhīnāmadhiṣṭhātā; śrutyā tu cakṣuradhiṣṭhātrtvamabhipretya vivasvato buddhiprerakatvamabhihitam | yasmādvivasvadadhiṣṭhitaṃ cakṣuḥ buddhivṛddhimutpādayati; adhiṣṭhāturātmano vā svarūpamabhipretyoktaḥ; tathā ca 'sūrya ātmā jagatastasthuṣaśca' iti | nanvapi tarhi prakāśāntareṇaiva adhiṣṭhātavyam, na, tasya svaprakāśatvāt | 'nānyadato'sti draṣṭā' iti ca śrutyā taditarapraṭiṣedhācca ||

kiṃ ca -

**yathā sūrya eko'psvanekaścalāsu  
sthirāsvapyananvagvibhāvyasvarūpaḥ |  
calāsu prabhinnāsu dhīṣvevamekaḥ  
sa nityopalabdhisvarūpo'hamātmā || 9 ||**

yathā yena prakāreṇa ādityaḥ ekaḥ apsu vāriṣu calāsu sthirāsu ca aneko'pi nānāpi ekaḥ san pratibhāsate ananvagvibhāvyasvarūpaḥ anu paścāt añcati gacchatīti anvakak y anvan yadvā ananvaktvena vibhāvyaṃ svarūpaṃ yasya sa tathoktaḥ | evaṃ bahuvrīhisamāsaṃ kṛtvā paścāt nañsamāsaḥ | tataścāyamartho bhavati - na vāriṣu raviranugato bhavati | kiṃ tarhi tathaiva nabhasi dedīpyamāno bhrāntyā vāriṣu drīṣyata ityarthāḥ | evaṃ eka ātmā calāsu prabhinnāsu nānābhūtāsu dhīṣu buddhiṣu anekaḥ san ananvagvibhāvyasvarūpo na buddhīranugato bhavati | kiṃ tarhi, pṛthageva dedīpyate yaḥ so'hamātmetyarthāḥ ||

kiṃ ca -

**ghanacchannadr̥ṣṭirghanacchannamarkam  
yathā niṣprabham manyate cātimūḍhaḥ |  
tathā baddhavadbhāti yo mūḍhadr̥ṣṭeḥ  
sa nityopalabdhisvarūpo'hamātmā || 10 ||**

ghanena meghena channā tirohitā dr̥ṣṭiḥ darśanam yasya saḥ  
ghanacchannadr̥ṣṭiḥ puruṣaḥ ghanacchannam arkam ādityam yathā yena  
ghanacchannatvaparakāreṇa manyate jānāti niṣprabham prabhārahitamāhāmitā  
mūḍho manyate ghanacchannadr̥ṣṭitvāt prakāśasvabhāvamapi ravim aprakāśam  
paśyatītyāha - atimūḍha iti | atimūrkhativāt svātmano dr̥ṣṭivighātamagaṇayan  
sūryameva aprakāśam manyate | pādapūraṇe cakāraḥ | tathā tena prakāreṇa  
avidyācchannadr̥ṣṭiḥ buddhimātmavena gr̥hītvā tadgataduḥkhādikam  
ātmanyadhyāropya baddha iva ābhāti yaḥ mūḍhadr̥ṣṭeḥ so'hamātmēti  
sambandhaḥ  
kiṃ ca -

**samasteṣu vastuṣvanusyūtamekam  
samastāni vastūni yaṃ na spr̥ṣanti |  
viyadvatsadā śuddhamacchasvarūpaḥ  
sa nityopalabdhisvarūpo'hamātmā || 11 ||**

samasteṣu niravaśeṣeṣu prapañcātmakeṣu sadātmanā anusyūtam anugataṃ  
vyāptam evaṃ hi nānā samastāni vastūni prapañcātmakāni yaṃ sadrūpaṃ na  
spr̥ṣanti | kutaḥ? viyadvat ākāśamiva sadā sarvadā śuddham nirmalam  
rāgādidoṣarahitam acchasvarūpam amṛtarūpaṃ yat paraṃ brahma so'hamātmēti  
sambandhaḥ ||  
vyutpāditamarthamupasaṃharati -

**upādhou yathā bhedaṭā sanmaṇīnām  
tathā bhedaṭā buddhibhedeṣu te'pi |  
yathā candrikāṇām jale cañcalatvaṃ  
tathā cañcalatvaṃ tavāpiha viṣṇo || 12 ||**

upādhou sati upādhibhedasambandhe sati yathā bhedaṭā bheda eva bhedaṭā,  
svārthe tal, sanmaṇīnām viśuddhamaṇīnām sphaṭikādīnām lohitaḥṣṇādibhedena

bhedatā bhedaḥ । tathā buddhibhedeṣu nānābuddhiṣu te tavāpi nānātvam he  
viṣṇo paramārthatastu tava bhedo nāstyeva buddhyupādhikṛtastu vidyata  
ityarthaḥ । yathā candrikāṅgāṃ candrā eva candrikāḥ, svārthe kapratyayaḥ,  
nirmalitāṅgāṃ jale pratibimbītasvarūpeṇa dr̥śyamānāṅgāṃ jalasya cañcalatvāt  
cañcalatvam aupādhikam na pāramārthavāatāmaātāā iha buddhiṣu he viṣṇo  
vyāpanāśīla ॥

*iti śrīmatparamahaṃsaparivrājakācāryasya  
śrīgovindabhagavatpūjyapādaśiṣyasya  
śrīmacchaṅkarabhagavataḥ kṛtau  
hastāmalakīyabhāṣyaṃ sampūrṇam ॥*