

siddhāntadarpaṇaḥ

The Mirror of Conclusion

*śrībaladevavidyābhūṣaṇaviracitaḥ
śrīnandamiśraracitaṭippanyā samalaṅkṛtaḥ*

by

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with the commentary of Śrī Nandamiśra

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Contents

First Light: The Refutation of Atheists	5
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**First Light: Refutation of
Atheists (*prathamā prabhā,
nāstika-nirāsaḥ*)**

śrīnityānandāya namaḥ

**pitā parāśaro yasya śukadevasya yaḥ pitā|
taṁ vyāsaṁ badarīvāsaṁ kṛṣṇadvaipāyanaṁ bhaje|| 1||**

śyāmo'pi yaḥ śrutisaroruhabodharaktaḥ
śānto'pi yaḥ syati tamastatimantarasthām|
pratyakpadaṁ diśati yaḥ paramaṁ svagobhir
vyāsaṁ tamadbhutaraviṁ śaraṇaṁ prapadye||

vedaṁ tadvācyam pareśam ca durdhiyo nāstikā na manyante| kecic-
cāstikābhāsāḥ samāśrayantyardhakukkuṭīyam| tānetān durmukhān nirākar-
tuṁ siddhāntadarpaṇo nāma prakaraṇaṁ nibadhnan svaprācā kṛtāṁ śrīvyās-
abhaktiṁ tanmukhe maṅgalatvena likhati piteti|

bhaje praṇatyādibhiranukūlayāmītyarthaḥ| parāśarapitṛkatvenāsyēśvarat-
vaṁ vyajyate| kṛṣṇadvaipāyanaṁ vyāsaṁ viddhi nārāyaṇaṁ prabhum¹ iti
śrīvaiṣṇavāt| śukapitṛtvena viśuddhabhaktisamupadeśitvaṁ ca, tasya bhak-
tīrbhajato vāñchitasiddhikarotīti ca|| 1||

**nityaṁ nivasatu hṛdaye caitanyātmā murārīnaḥ|
niravadyo nirvṛtimān gajapatīranukampayā yasya|| 2||**

¹vi. pu. 3.4.5

A bow to Śrī Nityānanda

**His father is Parāśara,
He's father of Śukadeva,
To him, Vyāsa, living in Badarī,
Kṛṣṇadvaipāyana, do I resort. (1)**

Commentary

Though blackish-blue he's reddened
By knowledge of the lotus of Veda;
Though peaceful he yet destroys
The darkness located within;
The highest inner realm
He lights with his own rays;
Him, Vyāsa, wonderful sun,
I approach for shelter.

The Veda and that which it teaches, the Supreme Lord, some misinformed deniers (non-believers) do not accept. And some who look like believers have recourse to the half-hen fallacy. In order to refute these misguided ones he wrote the treatise called the *Siddhānta-darpaṇa* (Mirror of Conclusion) and at its beginning inscribed as its auspicious act a verse of *bhakti* for Vyāsa written by his predecessor [ancestor?].

“I resort to” means I make him favorable to me by bowing to him. By referring to his father being Parāśara, his being the Lord is suggested. It is said in the *Viṣṇu Purāṇa* (3.4.5): “Know Kṛṣṇadvaipāyana Vyāsa to be Lord Nārāyaṇa.” And, by his being the father of Śuka his being the instructor of pure *bhakti* is suggested. Moreover, *bhakti* for him fulfills the desires of the one who so honors him. (1)

**Forever let him live in our hearts
That Murāri, the self of Caitanya,
By whose grace the king of gajas
Became free of blame and joyful. (2)**

svayaṃ maṅgalaṃācarati nityamiti| atra kṛṣṇaścaitanya murāriśceti trayo'rthā
 varṇitāḥ| ādye pakṣe murāriḥ kṛṣṇaścaitanyaātmā cidvighrahaḥ| gajapatirgrāhak-
 liṣṭo gajendraḥ| niravadyo vigatapaśubhāvaḥ| nirvṛtimān prāptapārśadatanuḥ|
 dvitīye caitanyaātmā caitanyanāmā ātmā vighrahaḥ murāriḥ saṃsṛtikutsāv-
 ināśi gajapatirutkalādhīśaḥ| niravadyastyaktarājasah| nirvṛtimānavāptapremā-
 nandaḥ| tṛtīye murāriḥ svapūrvacaturthaḥ| caitanyaātmā śacīsutaikaniṣṭhaḥ
 gajapatirgopāladāsākhyah| karirājaḥ| niravadyastyaktahimśah| nirvṛtimān-
 satsevānanditaḥ| atrādyapakṣo vācyah| antyau tu vyaṅgyau|| 2||

yadasmīn vedasiddhāntāḥ prakāśante satāṃ priyāḥ|
tenāyaṃ bhāṇyate grantho nāmnā siddhāntadarpaṇaḥ|| 3||

prakṛtaṃ granthaṃ stauti yaditi| vedasiddhāntā vedasya nityatvabha-
 gavadrūpatvetihāsapurāṇarūpatvarūpāḥ prakāśante samyakpratitā bhavan-
 tīty arthaḥ| satāṃ vaidikānāṃ haribhaktānām|| 3||

ekameva paraṃ tattvaṃ vācyavācakabhāvabhāk|
vācyah sarveśvaro devo vācakah praṇavo bhavet|| 4||

Commentary

Now he composes his own auspicious verse beginning *nityam* ... Here the three, Kṛṣṇa, Caitanya, and Murāri, are described. In the first case Murāri refers to Kṛṣṇa who is consciousness, whose very form is consciousness. The "king of elephants" (*gajapati*) is Gajendra trapped in the jaws of a crocodile. Blameless means that he (Gajendra) lost his animal nature and joyful that he gained the body of a companion of Kṛṣṇa.

In the second case *caitanyātmā* refers to the form of the one named Caitanya who is Murāri, that is, who is the destroyer of the reproach of repeated birth and death, and the "king of elephants" means the king of Utkala (Orissa). Blameless means having given up the quality of *rajas* or militant passion. And, being joyful means that he attained the bliss of divine love.

In the third case, Murāri refers to his (Baladeva's) own fourth predecessor [ancestor?]. And, *caitanyātmā* means he was fully devoted to the Son of Śacī. "King of elephants" means Gopāladāsa, a king of elephants. Blameless means that he was freed of his violent nature and joyful means that he enjoyed the service of the saints. Here the first case is the expressed meaning and the other two are suggested meanings.

Since, in this book are revealed
The conclusions of the Vedas,
So precious to the holy,
This book is called by name
"Mirror of Conclusion." (3)

Commentary

He praises the present book with *yad* ... The conclusions of the Veda such as the eternity of the Veda, its being a form of the Lord, its having the histories (*itihāsa*) and ancient lore (*purāṇa*) as its forms, are revealed, that is, are completely perceived. "Holy" means *bhaktas* of Hari who are followers of the Vedas.

One indeed is the highest truth
In conveyed and conveyer states,
Conveyed is Deity, All-controller
Conveyer is the holy *om*. (4)

*granthamavatārayati ekamiti| etadvai satyakāma paraṃ cāparaṃ ca brah-
ma yadoṃkāra [pra. u. 5.2] iti śatpraśnyāṃ vācyavācakayoriśvaromkāray-
orabhedo darśyate| evamanyatra ca|| 4||*

***matsyakūrmādibhī rūpairyathā vācyo bahurbhavet|
vācako'pi tatha ṛgādibhāvādbahurudīryate|| 5||***

*dvayorbahurūpatāmāha matsyeti| vācyah sarveśo yathā matsyādirūpair-
bahumūrtistathā vācako'pi praṇava ṛgyajuḥsāmātharvetihāsapurāṇādirūpair-
bahurūpo bhavati| eko'pi san bahudhā yo'vabhāti [go. tā. u. 1.19] iti
śrīgopālatapanyām| ekānekasvarūpāyeti śrīvaiṣṇave ca vācyasya bahurūpat-
vam| sarve vedāḥ praṇavādikā ityārabhya tasya ha vai praṇavasya yā pūrvā
mātrā prthivyakāra ityādinākāropakāramakārārdhamātrāstasya vācakasya
kramādr̥gyajuḥsāmātharvāṇi bhavantīti śrīṇṣimhatāpanyāmabhidhānātpra-
ṇavasya ṛgādirūpatvam| evaṃ vā are asya mahato bhūtasya niḥśvasitameta-
d ṛgvedo yajurvedaḥ sāmavedo'tharvāṅgirasa itihāsaḥ purāṇavidyā upaniṣadaḥ
ślokāḥ sūtrāṇyanuvyākhyānīti brhadāraṇyakāt|*

*itihāsapurāṇasya vaktāraṃ samyageva hi|
mām caiva pratijagrāha bhagavāniśvaraḥ prabhuh||
eka āsīdyajurvedastaṃ caturdhā vyakalpayat|
cāturhotramabhūttasmimstena yajñamakalpayat||*

iti vāyupurāṇe sūtokteścetiḥāsapurāṇayorvedatvam|| 5||

Commentary

He begins the book with *ekam* ... ``This indeed, Satyakāma, is the higher and lower *brahman* which is the syllable *om*."² The non-difference between the conveyed and the conveyer, the controller and the syllable *om*, is shown. And so will it be in other places.

**Just as by the Fish, the Tortoise
And other forms the one conveyed
May become, indeed, manifold,
The conveyer, too, is, like that,
Proclaimed as many, starting with Ṛg. (5)**

Commentary

He states the manifold nature of both with *matysa* ... Just as the one conveyed, the Controller of All, through his forms of the Fish, and the rest, has many forms, so, too, does the conveyer, the *praṇava*, become many through the Ṛg, Yajus, Sāma, Atharvan, the histories (*iti-hāsa*), texts of Ancient Lore (*purāṇa*) and so forth. ``Though one, he appears as many," it is said in the *Śrī Gopāla-tāpanī*.<sup>3</sup> And, in the *Śrī Viṣṇu Purāṇa*: ``unto the one whose own nature is one and many." Thus, there are many forms of the conveyed.

Beginning with ``All the Vedas are rooted in the *praṇava*," and continuing with ``indeed those that are prior letters of that *praṇava*, earth is the 'a,' ..., the ``a," the ``u," the ``m," and the half measure of that conveyer are in order the Ṛg, Yajus, Sāma, and Atharvan. From this statement in the *Śrī Nṛsiṃhatāpanī*, the *praṇava* is the Ṛg and so forth. And from the *Bṛhadāraṇyak*: ``O thus indeed is the breath of this great being the Ṛg Veda, the Yajur Veda, the Sāma Veda, the Atharvāṅgīrasa, the history, the wisdom of ancient lore, the Upaniṣadsm the verses, the aphorisms, and the explanations.

And indeed accept me, the Lord,
The Controller, the Master, as
speaker complete of history and lore.
One was then the Yajurveda;
He divided that into four.
Four-priestly roles in that arose;
By that he built the sacrifice:

²*Praśna Upaniṣad*, 5.2.

³*Gopāla-tāpanī*, *Uttara*, 1.19.

ādhvaryavaṃ yajurbhistu ṛgbhirhotraṃ tathā muniḥ|
 audgātraṃ sāmabhiścakre brahmatvaṃ cāpyatharvabhiḥ||
 ākhyānaiścāpyupākhyānairgāthābhiḥ dvijasattamāḥ|
 purāṇaṃ saṃhitāścakre purāṇārthaviśāradaḥ||
 yacchiṣṭaṃ tu yajurveda iti śāstrārthanirṇayaḥ||

ādyantarahitatvena dvayaṃ nityaṃ prakīrtyate|
 āvirbhāvatirobhāvau syātāmasya yuge yuge|| 6||

athobhayornityatvamāha ādyanteti| ādirjanma anto vināśaḥ| tadrahi-
 tatvena vācyavācakarūpaṃ vastudvayaṃ nityamucyate| tam ādimad-
 hyāntavihīnamekamiti kaivalyopaniṣadi| jñājñau dvāvajāviśānīśau iti śvetāś-
 vataropaniṣadi| tadeva śukraṃ tadbrahma tadevāmṛtamucyate iti kaṭhaval-
 lyām|

avikārāya śuddhāya nityāya paramātmāne|
 sadaikarūparūpāya viṣṇave sarvaviṣṇave|
 apakṣayavināśābhyām pariṇāmarddhijanmabhiḥ|
 varjitaḥ śakyate vaktuṃ yaḥ sadāstīti kevalam||

iti śrīvaiṣṇave ca vācyasya sarveśasya nityatvaṃ prakīrtyate| vācā virū-
 panityayeti śrutyā|

anādinidhanā nityā vāg utsṛṣṭā svayambhuvā|
 ādau vedamayī divyā yataḥ sarvāḥ pravṛttayaḥ||

iti smṛtyā ca vācakasya vedasya nityatvaṃ prakīrtyate ityarthah|
 nanu brahmaviṣṇurudrendrāste sarve prasūyanta iti sarveśasya viṣṇorut-
 pattih śrūtā| dehavināśaśca smaryate bhāratādiṣu| vedasyāpi śabdarāśītvā-
 dutpattivināśau durvārau, tataḥ kathā tayornityatvaṃ? tatrāhaāvirb-
 hāveti| asyobhayātmakasya vastuno janmanāśau na staḥ| kintvāvirb-
 hāvatirobhāvau bhavetām| brahmetyādi śrutau viṣṇorutpattisteṣu tasya
 saṅgatireva, caureṣveva rājñah| utpatti pratiṣedhādeva | dehanāśo’pi pratīti-
 ka evendrajālikasyeva bodhyaḥ| nityasya nāśasambhavāt| vedasyāpi nity-
 atvāttau neti pratipādayisyate|| 6||

The Adhvaryu with his Yajus,
The Hotṛ with hymns of the Ṛk,
Udgātṛ with the Sāma songs,
And Brahman with his Atharvans.
Also the best of the twice-born
With their stories, tales, and stanzas.
The Purāṇa and Saṃhitās
Made He, so skilled in ancient lore.
But what remains is Yajurveda.
Thus is known the sense of scripture.

jagataḥ sapratikatvāt kāryatvaṃ sarva-sammatam ||7||

evam āstikān prati śruty-ādi-pramāṇeneśvara-vedau nityau darśitau |
atha vedāvamantēn nāstikān pratyānumāna-premāṇena tau tathā darśyete
| tatra jagat-kartṛtayeśvaro’numeyaḥ | tad-arthaṃ jagataḥ kāryatvaṃ tā-
vad āha—jagata iti | sa-pratikatvāt sāvayavatvāt | aṅgaṃ pratiko’vayaḥ
ity amaraḥ |

tad ayaṃ prayogaḥ—idaṃ jagat kāryaṃ, sāvayavatvāt, ghaṭavat |
yan na sāvayavaṃ na tat kāryaṃ paramāṇuvad viyadvad veti sarveṣāṃ
bauddhādīnāṃ tārīkikāṇāṃ cābhimatam | etena na kadācid anīdṛśaṃ
jagad iti tan-nityatva-vādināṃ karma-jaḍānāṃ matam apāstam | te hy
evam anuminvanti—idaṃ jagat na kāryaṃ manasāpy avibhāvya-māna-
racanatvāt | na khalu bhū-dhara-sāgarādikaṃ dig-ākāśādikaṃ ca kenacit
sumedhasā śakyaṃ manasāpi racayitum | ato’nādi-siddhaṃ nityam etat
| yaḥ kalpaḥ sa kalpa-pūrva iti yukter anāditvam asya | īdṛśaṃ api jagat
satya-saṅkalpeneśvareṇa sukaram iti tat-parihāro vyaktibhāvi ||7||

saṅghātaḥ paramāṇūnāṃ nāstikair yaḥ prakalpyate | sa tu sthīrasya
saṃhantur asvikārān na siddhyati ||8||

jagad-rūpe kārye matāntarāṇi nirākaroti—saṅghāta iti | pārthivādayaś
caturvidhāḥ paramāṇavaḥ pṛthivy-ādi-bhāvena yugapat saṅghātaṃ bha-
jante iti bhāva-kṣaṇikatva-vādinī bauddhāḥ | pṛthivy-ādi-saṅghāta-hetavaḥ
paramāṇavo na caturvidhāḥ, kiṃ tv eka-svabhāvā eva | pariṇāmāt tu
pṛthivy-ādi-rūpo viśeṣa ity ārhatā syād-vādināḥ prāhuḥ | taiḥ kalpito’yaṃ
saṅghāto na sambhavati | sthīrasya saṃhantuś cetanasya tair asvikṛ-
tatvād iti sūtra-bhāṣye’sya vistaraḥ ||8||

pradhānasya na kartṛtvaṃ jaḍatvād eva sāmpratam ||9||

vibhu-puruṣa-cchāyayā sa-cetanāṃ pradhānaṃ jagat-kartṛ syād iti
sāṅkhyā manyateyate, tān nirasyati—pradhānasyeti | tad ayaṃ prayo-
gaḥ—pradhānaṃ na jagat-kartṛ, jaḍatvāt, kāṣṭhādivat | jñānecchā-prayatnavataḥ
kulālāder ghaṭādi-kartṛtvaṃ loke dṛṣṭaṃ kāṣṭhādi-tulye pradhāne jñānādy-
abhāvān na tasya jagat-kartṛtvaṃ | puruṣa-cchāyayā labdha-caitanyaṃ
tac cet tat-kartṛ svikriyate, tarhi puruṣasyaiva tattvam | na khalu tap-
tāyaso dagdhṛtvaṃ ayo-nimittam api tu vahni-nimittam eveti ||9||

īdṛśasya na kartā syāj jīvaḥ śakter adarśanāt ||10||

adṛṣṭa-dvārā jīvo jagat-karteti kecid āhus tān nirasyati—īdṛśasyeti |
anekair mahīdharaiḥ sāgaraiś cātyadbhutair upetasya caturdaśa-bhuvanātmakasyānanta-
kartṛ-bhokṛ-yuktasyāsaṅkhyeyabhogya-bhoga-sthānasyātarkya-racanasya
jagata ity arthaḥ |

tad ayaṃ prayogaḥ—jīvo’smad-ādir na jagat-kartā, tādṛśa-tan-nirmāṇe
tasya śakty-abhāvāt | vyatireke īśvaravat | na cādṛṣṭaṃ śaktiḥ | īdṛśasyādṛṣṭṛṣṭasyā-
napārjanāt | na ca sarvādṛṣṭaṃ tatra dvāram | sarvaiḥ sambhūya tādṛg

adr̥ṣṭam upārjitam ity arthe śruty-ādi-pramāṇābhāvād iti tuccham etat
||10||

ato jñānādibhir dharmair viśiṣṭas tribhir īśvaraḥ | etasya jagataḥ kartā
sa nityaḥ sad-akāraṇaḥ

sa ca kāraṇam iti pāṭhāntaram. ||11||

tarhi ko'sya jagataḥ karteti cet, tatrāha—ata iti | paramāṇuṣu saṅghāta-
kartṛtāyāḥ pradhāne pariṇāma-kartṛtāyāś cāsambhavāj jīve jagan-nirmāṇa-
śakter adarśanāc cety arthaḥ | īśvara eva jagat-kartā bhavadbhir anumā-
tavyo gale nipatita iti bhāvaḥ |

tad ayaṁ prayogaḥ—idaṁ jagat sa-kartṛkaṁ, sāvayavatvāt, ghaṭā-
divat | yan naivaṁ tan naivaṁ | yathā paramāṇur yathā cākāśam iti
| tat-kartā ceśvara eva | tasyaiva sarvajñasya satyecchasya dvy-aṇuka-
mahidhara-sāgarādi-jagan-nirmāṇe śaktatvāt |

nanv anenānumānena tat-kartā siddho na tu tat-kartṛtva-nirvāhakaṁ
jñānecchāditi cet tad api naiva dharmi-grāhakeṇa siddhati ity āha—jñānādibhis
tribhir viśiṣṭa iti | tenānumānena jagat-kartṛtattv siddhyan dharmīśvaraḥ
sva-kartṛtva-nirvāhakaṁ jñānecchā-prayatna-lakṣaṇaṁ dharma-trayam
ādāyaiva sidhyati, loke tadvataḥ kartṛtva-darśanād ity arthaḥ |

nanv astiśvaro jagat-kartā kintv anityaḥ saḥ | jagat-kartṛtvāc catur-
mukhavad iti cet tatrāha—sa iti | hetu-garbhaṁ viśeṣaṇam | tad ayaṁ
prayogaḥ—īśvaro nityaḥ santu, asat-kāraṇatvāt | yan naivaṁ tan naivaṁ
yathā ghaṭa-prāg-abhāvo yathā ca ghaṭaḥ | ghaṭa-prāg-abhāvasyākāraṇatve'py
asattvāt | ghaṭasya sattvāpi sat-kāraṇakatvāt, na nityatvam adhiṁ tu sa
eva mūlam ity atra vakṣyate (1.19) eteneśvaraḥ kṣaṇikaḥ sattvāt | yat
sat tat kṣaṇikaṁ, yathā megha ity anumānam nirastam | na ca sattvād iti
sad-dhetuḥ, vyāpyatvāsiddhatvāt | tattvaṁ ca vyāpti-grāhaka-pramāṇābhāvāt
| na ca sattvasya hetoḥ kṣaṇikatvena saha vyāptau pramāṇam niścitam,
sataḥ śailādeḥ kṣaṇikatvadarśanāt | evam etad vede'pi nirastam vedi-
tavyam ||11||

nirdoṣeśvara-vākyatvād vedaḥ prāmāṇyam aśnute ||12||

evam jñānādi-guṇakam īśvaraṁ nityam āpādyā tad-vākyatvād vedasya
prāmāṇyaṁ grāhayati—nirdoṣe iti | bhramaḥ pramādo vipralipsā karaṇāpātavaṁ
ceti vaktr̥-doṣa bhavanti | tad-rahiteneśvareṇa vaktrā prayukte veda-
vākye doṣavat puruṣāpraṇītatvena prāmāṇyasya saha cārāt | tenaiva het-
unā tasmin prāmāṇyaṁ siddham | doṣavat puruṣa-praṇītaṁ tu vākyam
apramāṇam, yathā kāpilādi-tantram | ayaṁ arthaḥ—chandāmsi jajñire
tasmāt ity ādi śruter īśvara-janyatvena yadyap vedasyānityatvam asande-
ham, tathāpi nirdoṣa-sarvajña-kṛtatvāt tasya prāmāṇyam abādham, yārtha-
jñāna-kāraṇatvāt | kapilādes tu jīvatvena bhramādi-doṣa-sambhavāt tad-
vākyam apramāṇam iti |

nanv ṛṣabhasya buddhasya ceśvaratvāt tad vākyaṃ pramāṇaṃ syāt,
maivam | tasya tasya cānumiteśvaratattv ananṅikārāt | īśvaraḥ khalu
nityaḥ sarvajñādi-nitya-guṇako'numitaḥ, syād-vāde kṣaṇika-vijñāna-vāde
ca kūṭastho bhāvo nāstīti na tayos tādrg īśvaratvam, atas tad-vākyaṃ
aprāmāṇyam |

kiṃ ca, na khalv arhat-siddhānta ṛṣabhenopadiṣṭo na cārhatāpi na
drṣṭaḥ | kintu māyāmayiṃ tac-ceṣṭāṃ lokebhyaḥ śrutvā dūra-drṣṭa-bhāk
sa tām dadhāra, janān dūra-drṣṭān dharmād bhraṃśayāmāsa | sa ceś-
varaḥ karmānusāri-phalam arpayan na viśama iti bhāṣya-pīṭhake (1.66)
nirūpitam prāṇi-karmānurūpa-phala-prado bhagavān nāyaṃ deho deha-
bhājāṃ ity ādi-diśokty-upadiṣṭa-niṣṭhān śiṣyān prati parataḥ mūrtitvenā-
vagataḥ prayacchati tebhyaḥ tad-abhīṣṭāni ity ādi || | buddhaś cāsurān
yajñād bhraṃśayitum ahimsā-vyapadeśena tathopadideśa, na tu tasminn
upadeśe tasya tātparya-gandho'pīti tattva-vidaḥ | tathā ca tad-vyāmoha-
phalakāptatvāvaraṇa-pūrvakatvāt tad-upadeśasya na prāmāṇyam iti ||12||

dharmi-grāhaka-mānena jñānecchā-kṛtayo yathā | bhavedyur īśvare
siddhās tathā dehendriyāsavaḥ ||13||

evam nāstikān prati nityo nitya-jñānādi-guṇaka īśvaro jagat-kartṛtayā
sādhitaḥ | vedasya ca sarvajñeśvara-praṇītatvāt prāmāṇyaṃ sādhitaṃ
tārkaika-mukhena | tatreśvarasya sa-vigrahatvaṃ vedasya nityatvaṃ ca
na siddham | tad idam dvayaṃ sātva-taika-deśi-matena sādhayitum āha—dharmīti
| yathā loke jñānecchā-kṛtimataḥ kartṛtva-darśanāt kartṛtayānumite īś-
vare kartṛtva-nirvāhakaṃ jñānādi dharmi-grāhakeṇa tenaivānumānena
sādhyaḥ | tathā loke dehādi-mataḥ kartṛtva-darśanāt kartṛtva-nirvāhi
deśādikam api sādhaniyam ity arthaḥ | kartṛtvasya dehādi-vyāpyatvāt |

nanu kulālādīnāṃ ceṣṭāṃ vinā kṛti-mātreṇa ātma-janyā bhaved icchā
icchā-janā bhavet kṛtiḥ |

kṛti-janyā bhavec ceṣṭā taj-janyaiva kriyā bhavet || [vai.vi. 5.1.1]
ghaṭādi-karaṇe'sāmarthyāc ceṣṭāśraya-dehādi bhavati saha-kāri | īśvarasya
tu kṛti-mātreṇa sarva-karaṇe sāmarthyān na dehāder apekṣeti cet, maivam
etat | kartṛtva-nirvāho jñānādimattasyeva dehādimattvasyāpy anvaya-
vyatirekābhyām siddhaḥ | yatra kulālādiṣu kartṛtvaṃ, tatra dehādi-sattvaṃ
drṣṭam | yatra muktātmasu dehādimattvābhāvas tatra na kartṛtvaṃ iti |
na ca sāvayavatena dehasyāpy anityatvaṃ | tasyākarma-janyatvenānityatvābhāvāt
| itarathā jñānasyāpy anityatva-niyamena taj-jñānasyānityatvaṃ syāt |

nanu ceṣṭāṃ vināpi prayatna-mātreṇaiva kārya-karaṇe sāmarthyān
neśvarasya ceṣṭāśraya-dehādi-svikāryam iti cen, na, vināpicchā-prayatnau
jñāna-mātreṇaiva tasmin sāmarthyān na tatrecchādikam api svikāryam
ity api suvacatvāt |

nanu dehasyāparicchinnavatva-niyamena yugapan nikhila-deśa-gata-kāryānupapattir

iti cen, naitat caturasram | nityasya tad-dehasyācintya-śaktyā sarvatra
yugapat sānnidhyāt | jātivat | yathā gotvādi-jātiḥ prativyakti paryāp-
tāpi sarvāsu vyaktiṣv ekā, tathā pratikārya-paryāpto’pi tad-dehaḥ sar-
vatraika eveti na kiñcic chinnam | yat tu mahattvād udbhūta-rūpatvāc
ca tad-dehasya pratyakṣatāpattir ity ucyate | tac cāpāta-ramyaṁ devādi-
dehavad antardhāna-śakti-yogena tasyāpy apratyakṣatvāt | etena kāryasya
dehādimat karṭṛ-pūrvakatva-niyamo’ñkurādiṣu dehādimataḥ kartur anu-
palambhān nirasta iti pratyuktam | yat tu jīvādṛṣṭa-sampādita-dehādikam
īśvaro bhūtāveśa-nyāyenāviśya kṛta-kāryas tad-āveśaṁ tyajati | na tu
tasmin svābhāvikaṁ dehādy asti jñānādi-trayātirikta-viśeṣa-dharmābhāvād
ity āhus tad idam kubuddhi-vijṛmbhitam eva | idṛśa-kalpanāyām pramāṇāb-
hāvān nitya-dehatve pramāṇa-sattvāc ca | tasmād īśvare jñānādivad de-
hādikam api dharmi-grāhakeṇaiva pramāṇena siddham ||13||

yathā jñānādikam nityam īśvarasya prakīrtyate | tasya niḥśvasita-
veas tathā nityaḥ prakīrtyatām ||14||

nanu prakṛte kim āgatam ? tatrāha—yatheti | yatheśvare karṭṛtā-
nirvāhakaṁ jñānādi-trayaṁ dharmi-grāhaka-mānena tārkiyeṇa svikṛtam,
nāstikān prati yuktikaśayā tat svikāritam, tathāsmābhis tārkiyeṇa prati
tathaiva tan-nirvāhakaṁ dehādi svikāritam | yatheśvarasya jñānādikam
aiśvaratvān nityam, tathā tan-niḥśvasita-rūpo vedo’py aiśvaratvād eva
nitya ity anicchadhir api taiḥ svikāryam | etena cchandāmsi jajñire tas-
mād iti janyatva-śravaṇāt vedasyāpy anityatvaṁ yan manyante, tan ni-
rastam | janeḥ prādurbhāvārthakatvena vivakṣita-vyāghātāt | yac ca,
trayo vedasya kartāro muni-bhaṇḍa-niśācarāḥ trayo vedasya kartāro bhaṇḍa-
dhūrta-niśācarāḥ iti sarva-darśana-saṅgrāhe cārvāka-darśanam || iti saugatair
vedasya muny-ādi-racitatvam uktam, tad api praty uktam | te hi pāpa-
vāsanābhilyuditād vidveṣāt tathā kalpayanti | yat tu niḥśvasitasya vāyūrū-
patvāt tasyākṣara-rāśi-rūpatvam asambhavam ity āhus tad apiṣad dhiṣaṇam
| avicintyatvena tat-sambhavāt | na hy asmat-prāṇavat tat-prāṇo vāyu-
rūpaḥ, kintv aiśvaratvāt tad-vilakṣaṇa eveti kim anupapannam | api ca
jalādeḥ kathañcid agny-ādi-rūpatvaṁ syād-vāde vijñānasya ghaṭādy-arthākāratvaṁ
vijñāna-vāde bahutva-saṅkhyāyāḥ kārya-sthaulyārambhakatvam ārambha-
vāde burvann aste trayas tan-niḥśvasitasyātarkyasyākṣara-rāśi-rūpatvaṁ
vaktum kathā trapante ||14||

vedasyāpauruṣeyatvam evaṁ kecit pracakṣate | vedasyādhyāyanam
sarvaṁ gurv-adhyāyana-pūrvakam | vedādhyāyana-sāmānyād adhunād-
hyāyanam yathā || śloka-vārtikasya vacanam idam.15||

atha vaidikaika-deśi-matena vedasyāpauruṣeyatvaṁ tāvad āha—nanu
vedaḥ pauruṣeyaḥ, śāstratvāt smṛti-śāstravat, kāṭhakaḍi-saṁjñātaś ceti
cet, tatrāha—vedasyeti | kecid iti asmad-ukta-lakṣaṇam vedam asvikur-

vantaḥ karma-jaḍā ity arthaḥ | apauruṣeyatve teṣāṃ anumānam darśayati—vedasyeti | vedādhyayanam sāmānyam pakṣam kṛtvā gurv-adhyayana-pūrvakatve sādHITE pariśiṣṭam apauruṣeyatvam sidhyed eveti bhāvaḥ ||15|| mīmāṃsā-nyāya-prakāśa-ṭikāyām—atra sarva-śabdena nikhila-śākhā-sambandhi vedādhyayanam grhyate, na tu nikhila-kāla-vṛtti, ataś ca atīta-kāla-vṛtti nikhila-śākhādhyayanasya pakṣatvam bodhyam | evaṃ gurv-adhyayana-pūrvakatvam sādhyam, vedādhyayantvam hetuḥ, ādhunikādhyayanasya drṣṭāntateti vivekaḥ ||

ṛṭiya-kṣaṇa-vidhvaṃso yaḥ śabdasyocyate paraḥ | sa tu bhramaḥ syān nityasya tirobhāvas tu yujyate ||16||

vedānityatva-vādinā tārīkāṃ tan-mukhena nīrākaroṭi | nanu vedo nityo na, śabda-rāśitvāt | śabdasya cotpannaḥ kho vīnaṣṭaḥ ka iti buddher anityatvam asandeham iti cet, tatrāha—ṛṭiyeti | śabdasya ṛṭiya-kṣaṇa-dhvaṃsa-pratīyogitvam yat tad rudhyudayāt tārīkair ucyate, sa khalu bhrama eva | tathā bruvantas te bhrāntā ity arthaḥ | vastutas tu nityasya tasya tirobhāva eva yukta ity āha—nityasyeti | tad ayaṃ prayogaḥ—śabdo nityaḥ, nityākāśa-guṇatvād ākāśa-niṣṭha-mahā-parimāṇavat | vyatireke baṭādi-niṣṭha-hrasvatvādivat | anityatve śabda-guṇam ākāśam iti lakṣaṇāsiddhiḥ | vāyu-preraṇāpreraṇābhyām śabdasya vyakty-avyakti syātām na tu svarūpa-vīnaśātmā dhvaṃsaḥ | na hi ghaṭe grāhantar-nihite tasya dhvaṃsaḥ śakyate vaktum | vyakty-avyakti āvirbhāva-tirobhāvau | evaṃ ca śabda-mātrasya nityatvam siddham ity ākāśe nityatvāśrayaṇe tārīka-matenānumānam etat | tad anityatva-vāde tv āpekṣikaṃ tad amṛtā devā itivat ||16||

īśvaro vibhūr vijñāna-sukhātmā śrutibhir mataḥ | vijñāna-ghana-śabdāder mūrtaḥ sa tu tathāvidhaḥ ||17||

evaṃ tārīka-yuktyām nāstīkāṃ pratīśvara-vedaḥ jagat-karṭṭ-pramāṇa-bhūtau nīrūpya sātvaṭaka-deśi-yuktyā ca tārīkāṃ prati tau sa-vīgraha-nityau pradarśya teṣu cārjyaṃ gateṣu tayoṛ yāthātmyam śruti-nayena svayaṃ vaktum pravartate—īśvara ity ādībhiḥ | vibhu-vijñānānandarūpo ya ātmā sa eveśvaro, na tu vidyopādhiḥ sattva-tanuḥ | vijñānam ānandaṃ brahma mahāntaṃ vibhum ātmānam ity ādi śrutibhyaḥ |

sa ca tathā-bhūto mūrta evety āha—vijñāneti | vijñāna-ghanānanda-ghanety-ādi śruter evety arthaḥ | mūrto ghana iti bhagavān pāṇiniḥ | kaṭhinye'rthe hanter ap ghanaś cādeśa iti sūtrārthaḥ | anyathā śrutir vyākupyate | tasya mūrtaṭvam tv acintya-śakti-siddham | acintya-śaktiḥ puruṣaḥ purāṇaḥ ity ādi śruteḥ ||17||

vīśeṣād dehi-bhāvena guṇitvena ca sa prabhuḥ | sattāstīty-ādivad bhāti viduṣāṃ api sarvadā ||18||

sa nīrbhinna eveśvaro vīśeṣa-balād deha-dehi-bhāvena guṇa-guṇi-bhāvena

ca viduṣām api bhāṣate | sattā satī kālaḥ sarvadāstīty ādau sattādeḥ
sattādy-āśrayatvavat | na ca sattā satīty-ādi-buddhir bhramaḥ | sat ghaṭa
ity-ādivad abādhāt | na cāropaḥ | siṃho devadatto netivat sattā satī
neti kadāpy āvyavahārāt | na ca sattādeḥ sattādy-antarābhāve’pi svab-
hāvād eva satīty-ādi-vyavahāraḥ | tasyaiveha tac-chabdenokteḥ | tas-
mān nirbhede’pi vastuni bheda-vyavahāro viśeṣād eva | viśeṣaś ca bheda-
pratinidhir na bhedaḥ | sa cārthāpatti-siddho’vaśyam abhyupeyaḥ anupapadyamānārtha-
darśanenopapādakārthāntara-kalpanam arthāpattiḥ || | taṃ vinā viśeṣaṇa-
viśeṣya-bhāvādikam na sambhavet | sa ca vastv-abhinnaḥ, sva-nirvāhakaś
ceti nānavasthā | tasya tādṛṣatvaṃ ca dharmi-grāhaka-pramāṇa-siddham
jagat-kartur iva sārvañyādīti | adhikam tu bhāṣya-pīṭhaka (1.15-22)-
syamantakeṣu (2.23) vilokaniyam ||18||

sa mūlaṃ kila sarvasya na mūlaṃ tasya vidyate ||19||

nanu jagan-mūlatattv kīrtiyamānasyāpi viriñcāder nārāyaṇa-mūlakatva-
kīrtanān nārāyaṇasyāpi kiñcin mūlaṃ bhāvīti cet, tatrāha—sa mūlam
iti | sa pareṣo nārāyaṇaḥ sarvasya kāryasya mūlam | mūlaṃ viṣṇur hi
devānām ity ādi-vacanebhyaḥ | na hi tasya mūlam asti, mūle mūlā-
darśanāt | evam evāha kapilo mūla-prakṛtikam nirūpayan—mūle mūlāb-
hāvād amūlaṃ mūlam iti | sarveṣāṃ vādināṃ khalu mūla-kāraṇam kiñ-
cid abhyupeyam | anyathānavasthāpattir durvārā viriñcāder mūlatvaṃ
tu bhrāntānuvāda-rūpam ato na teṣāṃ tattvam | yat tvayā mūlaṃ vak-
tavyam tad asmākaṃ nārāyaṇa iti ||19||

acintya-śakti-sambandhād veda-rūpo vibhāty asau ||20||

evam dharminam īśvaram nityam āpādyā vedaṃ nityam āpāday-
ati—acintyēti | asau caturbhūja-devākāro nārāyaṇo yathācintya-śaktiā
tad-vilakṣaṇo hamsādis tathā niḥśvasitāmśenāviṣkṛtākṣara-rāśir anādīto
vibhātīti nityatvaṃ vedasya siddham | evam evoktaṃ śrutau—etad vai
satyakāmety ādinā | tathaiva ṣaṣṭhe—vedo nārāyaṇaḥ sāksāt svayamb-
hūr iti śuśrūma iti ||20||

yad asau vācako’bhyeti krameṇaikena sarvadā | avirbhāva-matas ta-
sya budhā nityatvam ūcire ||21||

nārāyaṇa-rūpatvān nityatvaṃ vedasya śabdād āpāditam | athānumā-
nenāpi tad āha—yad iti | asau vācako vedo yena krameṇa yathā-svara-
varṇa-ghaṭitayānupūrvyā pūrva-kalpe īśvarād āvirbabbhūva | tenaiva krameṇa
para-kalpe’py āvirbhavaty atas tasya nityatvaṃ budhāḥ svāyambhuvā-
daya ūcire | tad ayaṃ prayogaḥ—vedo nityaḥ | ekānupūrvikatattv pratikalpam
āvirbhāvāt | yathaika-svabhāvatattv punaḥ punar āvirbhavan matsya-
kūrmādir īśvarāvatāraḥ | yan naivaṃ, tan naivaṃ, yathā muhur muhur
utpadyamāno’smad-ādir jīva-deha iti ||21||

syān nityākṛti-vācivāt kutra bhāvāc ca nityatā | kāṭhākādi-samākhyā

tu tad-uccāraṇa-hetukā ||22||

anumānāntaram āha—syād iti | vedo nitya indrādy-arthākṛti-vācitvāt | gotvādi-vāci-gavādi-śābdavat | yan naivam, tan naivam, yathā yajñadattādi-śābdaḥ | yathā gotvādi-jātayo nityās tathendrādy-arthākṛtayaś ca | viśvakarma-nirmita-śāstre etā ākṛtayaḥ prasiddhāḥ | citra-karma-prasiddhaye indram vajra-hastaṁ varuṇaṁ pāśa-hastaṁ yamaṁ daṇḍa-hastaṁ likhanti | indrādi-vyakty-utpatteḥ pūrva-sthitāyāḥ smṛtvā viriñcis tat-tad-vyaktiḥ sṛṣṭavān, ato nityās tāḥ |

aparam anumānam āha—vedo nityaḥ, karṭṛ-śūnyatvāt kālavat | yan naivam, tan naivam, yathādhunika-kāvyādiḥ | śābdānityatva-pakṣe niyatānupūrvya-bhāvād yajñadattādi-śābdānām ādhunika-kāvyādinām cānityatvaṁ bodhyam |

nanu nityaś ced vedaḥ karṭṛ-śūnyatvāt tarhi kāṭhakādi-saṁjñā tasya katham ? kaṭhena proktaṁ kāṭhakam ity ādi tad-vyutpatter iti cet, tatrāha—kāṭhakāditi kaṭhena proktaṁ uccāritaṁ, na tu racitaṁ | nityatva-śravaṇa-vyākopād iti kāṭhādinām yad uccāraṇaṁ tad dhetukety arthaḥ |

etad uktam bhavati—mahā-pralayāvasāne sarveśvareṇākṛti-vidā sṛṣṭo'dhyāpita-vedaś ca brahmā vaidikaiḥ kāṭhādi-śābdais tu tat-tad-ākṛtīr vicintya tat-tad-vyaktis tat-tac-chakti-yuktā nirmāya tad-upādhiṁ jīvān tat-tad-grantha-pravartane viniyuñkte | te'pi tat-tad-datta-jñāna-śaktayaḥ pūrva-pūrva-kāṭhādi-pravartitāṁs tān svarato varṇataś cāskhalitān adhītya pravartyan-tīti nityatvaṁ vedasya siddham | evam āha śrutiḥ—yo brahmāṇaṁ vidadhāti pūrvam yo hi vedāṁś ca prahiṇoti tasmai iti | smṛtiś ca—

yatha rtāv ṛtu-līṅgāni nānā-rūpāṇiparyaye | drśyante tāni tāny eva tathā-bhāvā yugādiṣu | yugānte'ntarhitān vedān setihāsān maharṣayaḥ | lebhire tapasā pūrvam anujñātāḥ svayambhuvā || ity ādyā |

evam purāṇeṣu mārkaṇḍeyādi-saṁjñāś ca bodhyāḥ ||22||

jīva-vākyeṣu labhyante jīva-dharmā bhramādayaḥ | vede tu naiva te santi sarvajña-vacanoccaye ||23|| sādhanam yat phalaṁ ca ha yathāyaṁ yad viśāradaḥ | tathaiva sarvair nipuṇair yathoktaṁ tat pralabhyate ||24||

nirdoṣatve hetum āha—sādhanam iti | ayaṁ viśāradaḥ sarvajño vedaḥ | yat sādhanam kāṛīyādi yathāha—tasya phalaṁ ca vṛṣṭy-ādi yadāha tat tathaiva sarvair nipuṇair yathoktaṁ pralabhyate'nubhūyate | kāṛīyā vṛṣṭiḥ putreṣṭyā putraḥ | jyotiṣṭomena svargaḥ | jñānena mokṣaś cocyate vedena, tat sarvaṁ yathāvad drṣṭa-mato bhramādi-doṣā-śūnyo vedaḥ ||24||

ato brahmāḍibhir devair vaśiṣṭādyair maharṣibhiḥ | manvādyaiś cāpi vedo'yaṁ sarvārtheṣūpajīvyate ||25||

nipuṇāḥ sarve te ke ity apekṣāyām āha—atra iti | yasmān nityo nir-doṣo vedaḥ | ato brahmāḍibhir mahattamaiḥ sarvaiḥ sarveṣu dharmārtha-kāma-mokṣeṣu phaleṣu nimitteṣu veda upajīvyate āśrīyate, tad uktāny anuṣṭhāya tat-phalāṇy avāpyanta ity arthaḥ ||25||

brahmādyair arcito'py eṣa yadi kaiścin narādhamaiḥ | ghūkair iva ravir nābhivikṣyate tasya kā kṣatiḥ ||26||

nanu yad īdṛśo vedas tarhy arhadādayaḥ kathā tam avamanyateyate ? tatrāha—brahmādyair iti | tair mahattamair idānīntanaiś ca mahadbhiḥ sarvair arcitaḥ samāśrito'py eṣa vedo yadi saugatādibhiḥ kaiścin manuṣyāpasadair ulūkair bhānur iva nābhivikṣyate nāṅgikriyata ity arthaḥ | tarhi asya kāpūjyātā-lakṣaṇā kṣatiḥ syāt ? na kāpīti | yathā deva-mānavādibhiḥ sarvaiḥ sat-kriyamāṇaḥ sūryas taru-koṭāreṣu nihnuvānair ghūkair na vikṣyate, naitāvatā tasya prabhāva-hānis tadvat | tathā ca pā-marāṇām kā katheti ||26||

arhat-prabhṛtayaḥ śāstre svakiye yat phalaṁ jaguḥ | tan naiva labhyate kvāpi tatas tat kalpitam bhavet ||27||

|| iti siddhānta-darpaṇe nāstika-nirāsaḥ prathamā prabhā ||

arhad-ādi-śāstrasya kalpitatvāt tad-ukta-sāadhanāt sādhyam nāstīty āha—arhad iti | te hy evaṁ kalpayanti | ātma-dharmādharma-pudgala-kālākāśāḥ ṣaṭ-padārthās teṣāṁ syād-astīty-ādi-rūpeṇa sapta-bhaṅginā nyāyenāsthairya-bhāvanam | ghāty-aghāti-śabda-vācyena pāpa-puṇya-rūpeṇa karmāṣṭakena veṣṭitasya jīvasya samyag darśana-jñāna-cāritraiḥ sādhanais tad-aṣṭakāt pañjarāt kīrasyeva vinirgatasya tasyālokākāśa-vartinyām ativistīrṇāyām śīlāyām āroho muktir iti | na caitat kenāpi kutrāpi pratītam mālātī-mādhavādi-nāṭakārthavat prakalpanay nibaddhatvāt | na caitan-matasthānām kiñcit mokṣa-cihnam—pratyakṣa-nārakitvenāvagatatvāt | evaṁ bauddhānām ca bhāva-kṣaṇika-vādinām na kāpy āstheti | kā kathā teṣāṁ iti nāstikā nirākṛtāḥ ||27||

|| iti prathamā prabhā vyākhyātā ||