śrī-śrīla-jīva-gosvāmi-prabhupādena viracitaṁ

sa-vṛttikaṁ

# śrī-śrī-harināmāmṛta-vyākaraṇaṁ

## || prathamaṁ prakaraṇam ||

Based on the Puridāsa edition (1947).

Version 0.2

## udbodhikā

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atha śrī-gauḍīya-sampradāyācārya-varyaiḥ śrī-śrī-kṛṣṇa-caitanya-caraṇābja-bhṛṅgair bhakt-siddhāntāmṛta-suradhunī-rājahaṁsair viśva-vaiṣṇava-rāja-sabhā-pātra-rāja-pravarair akhila-śāstra-sindhu-pārīṇair nikhila-kavi-kula-nīrājita-pada-paṅkajaiḥ ṣaḍ-gosvāminām anyatamaiḥ śrī-śrīla-śrī-jīva-gosvām-prabhupādaiḥ śabda-brahmāmṛtākūpāraṁ samunmathya jīva-nikāya-hitāya śrī-harināmāmṛtaṁ samuddidhīrṣubhir vyākaraṇa-miṣeṇa sarvebhya eva jīvebhyaḥ sumahatī kṛpā vitīrṇā |

veda-puruṣaḥ śrī-nārāyaṇo’nādi-bahirmukhatā-nisarga-vaśānāṁ tat-tad-āsakti-niṣṭhānāṁ śreyase parokṣa-vādam avalambya karma-jñāna-vigraha-cchalena brahma-dvārā brahmāṇḍeṣu yathā tat-tat-kāṇḍāny āvirbhāvitavān, tad-unmukheṣu svarūpa-pradarśanena tīvra-virahārti-praśamanāya tad-dvārā ca nikhila-jīva-nikāya-niḥśreyasa-paddhatiṁ bodhayituṁ bhakti-kāṇḍam api tathā samprakāśayāmāsa | tatra śruti-pratipādita-viṣaya-jñānāya śikṣā-kalpa-vyākaraṇa-cchando-jyotiṣa-niruktākhyānāṁ ṣaṇṇāṁ vedāṅgānāṁ prāthamikābhyāsa evāvaśya-kartavyatayā niyamitas tattva-darśibhir mahā-deśika-varaiḥ | teṣu vyākaraṇākhyaṁ śabda-śāstraṁ veda-puruṣa-vadanāravindajam iti tat-pūrṇa-jñānam antareṇa kā kathā śrauta-vidyāyāṁ, gīrvāṇa-vāṇyām api praveśādhikāraḥ sarvato niruddha eva |

kiṁ ca, nirguṇa-viśuddha-sattve paravyomaja-cinmaya-śabda-brahmāvatāram ṛte nikhilāparāvidyāparākāṣṭhābhijñānām api sarva-vedānta-sāraṁ nigama-kalpa-taru-galita-phalam andha-tamas-titīrṣūṇām adhyātma-dīpaṁ veda-purāṇa-kāvyeti trivṛd-ekādhāraṁ prabhu-mitra-priyavad-dhitakārakaṁ śrīmad-bhāgavataṁ pravacana-medhā-bhūri-śrutādy-akṣa-prayāsair apy anadhigamyaṁ tiṣṭhet, yad ṛte parama-śreyaḥ-śrī-bhagavat-prīty-udayaḥ kathamcit kadāpi naiva sambhavet | ataḥ svayaṁ-bhagavatā śrī-viśvambhara-līlayā pratyakṣaraṁ pratidhātu pratiśabdaṁ ca vidvad-rūḍhi-vṛttyā kevalaṁ śrī-kṛṣṇābhidheyatvaṁ pratipāditam | tac-chaktyāviṣṭaiḥ śrī-śrīla-sanātana-gosvāmi-prabhupādair api śrī-śrī-saṅkṣepa-harināmāmṛte saṅketita-praṇālyā tad-anuga-varaiḥ śrī-śrīmaj-jīva-gosvāmi-caraṇais tan-mahā-kāruṇyārcā-vigraha ivaitat śrī-śrī-harināmāmṛtākhyaṁ śabdānuśāsanaṁ svīya-cid-āsvādana-pāripāṭito jīvopakṛtaye sajjana-līlā-vilāsa-smṛtaye ca prakaṭitam | sūtreṣu vṛttiṣūdhāraṇeṣu ca śrī-harināma-rūpa-guṇa-līlā-parikarāṇāṁ sva-sva-sādhanocita-bhagavat-kṛpā-sphūrti-vaiśiṣṭyānubhūtir evāsya mukhya-prayojanam iti granthārambha-padya-catuṣṭaye tathopasaṁhṛti-srag-dharā-yugale ca suvyaktam |

pracaratsv apīndra-candra-kāśakṛtsnāpiśali-śākaṭāyana-pāṇiny-amara-jainendra-pramukhānām ādi-śābdikānāṁ śarva-varma-hemacandrānubhūti-svarūpācārya-vopadeva-kramadīśvara-padmanābhadatta-prabhṛīnāṁ ca navyānāṁ praṇīteṣu nibandheṣu etac-chabda-śāstra-prākaṭyasyaitad eva vaiśiṣṭyaṁ—sūtrādiṣu sāṅketyādibhir api gṛhītaṁ śrī-nāma tad-abhyāsa-parebhyaḥ sarvāparādhād unmucya svāntar-bahiś ca nikhila-loka-lāvaṇya-nirmuktiṁ sva-mūrtiṁ prakāśya krama-vaśāt svarūpodbodhana-pūrvikāṁ bhagavad-rūpa-guṇa-līlādiṣu teṣāṁ praveśa-yogyatāṁ samutpādyed iti | nṛ-mātrasyātrādhikāritve’pi divya-jñānena prayojanavatāṁ vaikuṇṭhānubhūti-samutsukānāṁ śrīmad-bhāgavata-rasāsvāda-lipsūnāṁ para-vidyānuśīlanābhikāṅkṣāṇāṁ satām avaśyam eva vyākaraṇāmṛtam etad rasika-kārṣṇa-vadana-vinirgataṁ karṇa-puṭa-yugalena sādaraṁ pānīyam, punaḥ punar āvṛttyā ca snānādinā sat-kartavyam | samāsenaitad vaktavyaṁ yad akhila-rasāmṛta-mūrtiḥ śrī-harir eva manujābhyupapattaye śrī-harināmāmṛta-mūrtyā kṣiti-tale svāvatāraṁ prakaṭitavān | śabda-śāstrāntara-pāṭhaka-vācakānām ivāsyādhyayanādhyāpanādau nāsti sudurlabha-mānava-jīvana-kālātyayaḥ, paraṁ tu sura-bhāratī-vyutpatti-vāsanā-mātra-parāyaṇānām apy ajñāta-bhāvenaiva sukṛti-puñja-sañcayāt sad-bhakti-sopāna-paramparāyāṁ kramonnayanaṁ pratipadaṁ ca tathā sadā tad-bhāva-bhāvitatvaṁ sampadyeta, yathā bhauma-dehāpyayāvasare tat-smṛty-anapagamāt śrī-hari-sāhityānandāptiḥ sughaṭaiva syāt | ato vyākaraṇa-maruṇī-vṛti jīvana-lubdhāḥ sadāgha-saṁvignāḥ ke vā svairam avatīrṇasyetasyānāyāsa-labhyasya śrī-harināmāmṛtasya pānāvagāhanādito virameyuḥ ?

dvinavatyadhikaikatriṁśat-śata (3192)-sūtra-yute sapta-prakaraṇātmake’smin vyākaraṇe prati-prakaraṇa-maṅgalācaraṇa-śloke śleṣa-prayogeṇa bhakti-para-vyākhyām urarīkṛtya vyākaraṇoddiṣṭa-tātparyam api saṁsūcitam | tatra tāvat prathama-prakaraṇe saṁjñā sandhiś ca, dvitīye viṣṇupada-prakaraṇe śabda-rūpa-viśeṣaṇa-liṅga-sarvanāmāvyaya-śabdāḥ, tṛtīye ākhyāta-prakaraṇe dhātu-prakriyā upasarga-vidhau kiñcit viśiṣṭaṁ ca, caturthe kāraka-prakaraṇe kāraka-viveka upapada-vibhaktir la-kārārtha-nirṇaya ātmanepada-parasmaipada-vidhānaṁ ca, pañcame kṛdanta-prakaraṇe kṛt-pratyayā uṇādi-pratyayāś ca, ṣaṣṭhe samāsa-prakaraṇe samāsa-prakārāḥ samāsāśraya-vidhiḥ pūrva-para-nipātā dvirukta-vidhiś ca, saptame taddhita-prakaraṇe samāsānta-strī-pratyayāḥ sopapatti sodāharaṇaṁ ca nirūpitāḥ |

vyākaraṇe’smin khalu pāṇiny-ādi-vaiyākaraṇa-sammata-pratyāhārādikam anādṛtya avaroha-mārgeṇa siddha-varṇa-samāmnāyam evorarīkṛtya śrī-harināma-mayāḥ saṁjñāḥ saṁjñā nibaddhāḥ | viditam astv etat—mātrā-lāghava-mātreṇa putrotsavaṁ manyamānānāṁ vaiyākaraṇāntarāṇāṁ tiraskāreṇa śrī-harināmākṣara-lābhād atra sūtreṣu mātrā-bāhulyam eva puraskṛtam | vaidika-prakaraṇābhāvavattve uṇādi-pratyaya-saṅkṣiptatve’pi ca (kṛdanta-prakaraṇaṁ, 366-375-tama-sūtrāṇi) prakriyā-kaumudī-sārasvata-vyākaraṇa-prabhṛtīnāṁ bhrama-pramādādikaṁ pradarśayadbhiḥ, tathā sthala-viśeṣeṣu naika-sāhitya-vyākaraṇādi-granthebhyo bahuśa udāharaṇādikaṁ samuddhṛtya matāntarāṇi samullikhya samālocya ca śrī-śrīmaj-jīva-gosvāmi-caraṇair vyākaraṇa-vicikitsāyāṁ viśuddhaṁ mataṁ samupanyastam | kiṁ ca, prācīna-vaiyākaraṇavat strī-pratyaya-prakaraṇaṁ pṛthaktayā apaṭhitvā nāmamaya-pratyaya-sādṛśyāt taddhita-prakaraṇa eva paṭhitam ity api viduṣām avadheyam |

granthopasaṁhāre śrī-śrīla-śrī-jīva-gosvāmi-pādair grantha-nirmitāv etat kāraṇam uṭṭaṅkitaṁ, yat śrī-gopāla-dāsasya kṛte vyākaraṇasyāsya prakāśanam iti | śrī-śrī-govindadeva-sevādhikāriṇāṁ śrī-haridāsa-paṇḍita-pādānāṁ śiṣya-pravareṇa śrī-rādhā-kṛṣṇa-gosvāminā viracitāyāṁ śrī-sādhana-dīpikāyāṁ navama-kakṣāyāṁ śrī-gopāla-dāsa-sambandhe vṛttāntam etat prakaṭitam—

tatra śiṣya-paramparā-śravaṇam āha—gopāla-dāsa-nāmā ko’pi vaiśyaḥ śrī-jīva-gosvāmi-pādānāṁ priya-śiṣyaḥ | harināmāmṛte tan-nāma spaṣṭam evoṭṭaṅkitam | tad yathā—harināmāmṛta-saṁjñaṁ yad artham etat prakāśayāmāse | ubhayatra mama mitraṁ sa bhavatu gopāla-dāsākhyaḥ || iti |

murśidābāda-baharamapurataḥ śrī-rāma-nārāyaṇa-vidyāratna-prakāśite śrī-śrī-harināmāmṛta-vyākaraṇe ṭīkā-dvayaṁ dṛśyate | tatra rāḍha-deśīya-svarṇa-mukhī-grāma-nivāsi-śrī-harekṛṣṇācāryo bāla-toṣaṇī-nāmnīṁ ṭīkāṁ samāsa-prakaraṇasya ūnaṣaṣṭy-adhika-dviśatatama-sūtrāvadhi viracya ṭīkāyām asamāptāyām eva saṁsāra-viṣayaṁ hitvā vrajaṁ gataḥ | tad-anantaraṁ vīra-bhūmastha-kendubilva-grāme nivasatā turyāśrami-śrīmad-gopīcaraṇa-dāsa-vedānta-bhūṣaṇena 1253-tama-baṅgābde (1768-tama-śakābde) samāsa-prakaraṇāvaśiṣṭa-ṭīkāṁ bālatoṣaṇīti nāmnaiva samāpya taddhitoddīpanī-nāmnī antyasya taddhita-prakaraṇasya ṭīkā cakre | jaya-pūrīya-śrī-govinda-deva-mandira-granthāgāre śrī-rādhākṛṣṇa-dāsa-kṛta-ṭīkā-sahitasya śrī-śrī-harināmāmṛta-vyākaraṇasya baṅgākṣara-mayīi kara-lipir ekā vartate |

śrī-śrīla-jīva-pādaiḥ śrī-dhāma-vṛndāvanāt śrī-śrīla-śrīnivāsācārya-prabhūṇāṁ savidhe sampreṣite patra-dvaye śrī-śrī-hetuviśeṣasya śodhana-preṣaṇādikaṁ samullikhitam iti śrīla-narahari-cakravarti-ṭhakkura-kṛta-śrī-bhakti-ratnākare caturdaśa-taraṅga-prārambhe draṣṭavyam |

vaiṣṇava-vyākaraṇa-kṛtāni vyākaraṇāny adhaḥ saṁsūcyante—

(1) śrī-śrīla-sanātana-gosvāmi-pāda-kṛtaṁ saṅkṣepa-(laghu)-harināmāmṛta-vyākaraṇaṁ śrī-harekṛṣṇācārya-kṛta-bāla-toṣaṇī-ṭīkā-prārambhe saṁsūcitaṁ, saṁskaraṇe’smin pariśiṣṭatayā prathamam eva prākāśyaṁ nītam | etad vyākaraṇaṁ śrī-śrīla-rūpa-gosvāmi-pādai racitam ity api kaiścid abhimanyate | ḍhākā-viśvavidyālaya-granthāgāre prākṛta-pāda-sahitasya śrī-laghu-harināmāmṛta-vyākaraṇasya 1747[[1]](#footnote-2)-śakābdīyā ṣaṭ-triṁśat-patrātmikā kācit kara-lipiḥ [4517], śrī-śrīla-rūpa-gosvāmi-prabhupāda-nāmny āropitasya śrī-saṅkṣepa-harināmāmṛta-vyākaraṇasya caikā ṣoḍaśa-patrātmikā kara-lipiḥ [d.r. 162] vartete |

(2) śrī-śrīla-rūpa-gosvāmi-prabhupāda-kṛtā prayuktākhyāta-candrikā śrī-bhakti-ratnākare (1.816, 825) samullikhitā | adyāpi nopalabdhā pustikaiṣā | sā tu bhaṭṭa-malla-kṛtākhyāta-candrikāvat kriyā-kośa iti kaiścid anumanyate |

(3-4) śrī-śrīla-jīva-gosvāmi-prabhu-kṛtau śrī-śrī-harināmṛta-vyakaraṇa-dhātu-saṅgrahau saṁskaraṇe’smin mudritau |

(5) tat-kṛtaiva sūtra-mālikā nādyāpy upalabdhā |

(6-7) śrī-śrīmad-baladeva-vidyābhūṣaṇa-pāda-kṛtau vyākaraṇa-kaumudī-padakaustubhau śrī-vṛndāvanīya-śrī-rādhā-ramaṇa-deva-sevaka-vara-śrīmad-vanamālilāla-gosvāmināṁ tad-anuja-vārāṇasī-vāstavya-mahā-mahopadhyāya-śrīdāmodara-lāla-gosvāmināṁ ca granthāgāre āstām iti vārtā | vyākaraṇa-kaumudī ca śrī-dhāma-vṛndāvanastha-śrī-rādhā-caraṇa-vidyā-vāgīśa-mahodayasya granthālaye vartata ity api śrutam | pada-kaustubhas tu pāṇinīya-sūtrānusāreṇa saṅkṣepato bāla-bodhāya vṛttamattayā racita iti jñāyate |

etad-vyatiriktāni vaiṣṇavai racitāni kānicit vyākaraṇāni granthāntarebhyaḥ[[2]](#footnote-3) jñāyante, atra vivriyante ca—

(8) śrī-śrīmad-advaita-janakena śrīmat-kuvera-tarka-pañcānanena vardhamāna-kṛta-sūtrasāra-prakriyām avalambya kātantra-sārāṁśaṁ ca kroḍīkṛtya praṇītaṁ sūtra-sāra-vyākaraṇam |

(9) śrī-dhāma-navadvīpa-vāstavya-śrī-kāśīnātha-vidyānivāsena śrī-vāsudeva-sārvabhauma-bhrātuṣputreṇa racitaṁ śiśubodhākhyaṁ vyākaraṇam |

(10) śrī-navadvīpa-nivāsi-śrī-kāśīśvara-bhaṭṭācāryeṇa mugdhabodha-prakriyāṁ kātantra-paribhāṣādikaṁ cānusṛtya kṛtaṁ śabda-ratnākarākhyaṁ vyākaraṇaṁ[[3]](#footnote-4) |

(11) śrī-yadunandana-dāsa-kṛta-jumara-kaumudī-granthasyaikā kara-lipiḥ madra-deśastha āḍiyār-grantha-śālāyāṁ surakṣitāste |

(12) śrī-śrīla-paramānanda-sena-kavi-karṇapūra-gosvāmi-pādeṣu śrī-caitanyāmṛtākhya-vyākaraṇasya praṇetṛtvaṁ kaiścid āropyate[[4]](#footnote-5) |

(13) śrī-kṛṣṇa-līlā-śuka-muni-viracitā śrī-bhojadeva-kṛtasya sarasvatī-kaṇṭhābharaṇākhya-vyākaraṇasya ṭīkā[[5]](#footnote-6) deva-kṛtasya daiva-vyākaraṇasya puruṣakāra-nāmnī ṭīkā ca4 | tenaiva viracite’ṣṭa-sargātmake śrī-govindābhiṣeka-kāvye hemacandrācārya-kṛta-kumāra-pāla-carita-kāvyavat prākṛta-bhāṣā-vyākaraṇasya prayogāḥ pradarśitāḥ |[[6]](#footnote-7)

(14) śrī-viṭṭhala-nātha-dīkṣita-putreṇa śrī-vallabhācārya-sampradāyinā śrī-govinda-nāthena praṇītaṁ śrī-govinda-vyākaraṇam |

(15) śrī-bharata-mallika-viracitaḥ kārakollāsaḥ khalu śrī-harināmāmṛtīya-kāraka-prakaraṇam anusṛtya likhita iti tatroktodāharaṇādikāt suṣṭhu jñāyate | kalikātā-stha-saṁskṛta-sāhitya-pariṣad-grantha-mālāyāṁ mudrita eṣaḥ |

sthūla-baṅgākṣara-mudrita-sūtrādikaṁ nānā-grantha-śālā-rakṣita-prācīna-karalipi-saṁvādita-pāṭhāntaraiḥ saṁskṛtaṁ pariśiṣṭa-dvaye śrī-śrī-saṅkṣepa-harināmṛta-vyakaraṇena śrī-śrīla-jīva-gosvāmi-pāda-racita-dhātu-saṅgraheṇa ca sahitaṁ viṣaya-śloka-sūtra-saṁjñā-paribhāṣā-nyāya-dhṛta-grantha-tat-praṇetṛ-kārikā-padya-padyāṁśa-nāma-kṛṣṇanāma-savivaraṇa-dhātu-viśeṣa-śabda-gaṇa-strī-pratyaya-ṇatva-ṣatva-vidhānādeśāgama-dhātv-avayava-dhātv-anubandha-kṛt-pratyayoṇādi-śabda-samāsānta-taddhita-pratyayetara-vyākaraṇādi-stha-saṁjñā-pratyayādi-lakṣya-sūcībhiḥ, śrī-hari-nāmāmṛta-stha-saṁjñā-śabdānāṁ pāṇinīyādi-vyākaraṇokta-saṁjñā-śabdānāṁ ca tāratamya-pradarśaka-sūcī-patreṇa, tathā gaṇa-pāṭhāvyaya-śabda-saṅgraha-svādi-tib-ādi-viṣṇu-bhakti-rūpa-liṅgānuśāsana-saṅgraha-śloka-baṅgīya-saṁskṛta-samiti-parigṛhīta-parīkṣā-praśnāvaly-uttara-mālādibhiḥ samalaṅkṛtam etad apūrva-saṁskaraṇaṁ pāṭhārthināṁ gaveṣakāṇāṁ ca sukha-bodhārthaṁ prathamam eva samprakāśitam | parituṣyatutamām anena svaira-krīḍanena bhagavān śikhipiñcha-mauliḥ |

etad-granthasya prakāśe vividha-sevana-vidhau paṇḍita-vara-śrīman-nandalāla-vidyāsāgara-kāvyatīrthaḥ, paṇḍita-śrī-rādhā-govinda-dāsa-kāvya-purāṇa-rāga-tīrthaḥ, paṇḍita-śrīmanmatha-manmatha-dāsa-kāvyatīrthaḥ, śrī-baladeva-dāsa-kāvya-vyākaraṇa-tīrthaḥ, śrī-nikhilaprabhu-dāsaḥ, śrī-harijana-dāsa-brahmacārī, śrī-kānāilāla-dāsaś ca dhanyavāda-bhājanaṁ bhavanti | śrī-dhāma-navadvīpa-stha-śrī-haribola-kuṭīra-sevādhikāriṇaḥ śrīmad-haridāsa-dāsa-mahodayāḥ śrī-śrī-saṅkṣepa-harināmṛta-vyakaraṇasya saṁśodhana-viṣaye kṛta-sāhāyakā asmākaṁ sa-bahu-māna-sādhu-vādam arhanti | mudraṇa-sauṣṭhava-paripāṭiṣu śrī-govinda-dāsa-brahmacāri-sevāvratasya prāṇa-buddhi-vākyaiḥ sevā-prayāsaḥ śrī-bhagavac-caraṇānucara-viśva-vaiṣṇava-rāja-sabhā-sabhājana-bhājanānāṁ sarvato niḥśreyasāśaṁsanam arhati | etat-saṁskaraṇasya pariśuddhi-vividha-sauṣṭhava-vidhānādiṣu sarva-vidha-sūcikā-nirmāṇe ca parama-snehālayādhyāpakasya em.e. ity upāhvānasya śrī-acyutānanda-dāsa-kāvyatīrthasya kāya-mano-vacobhiḥ sarvato-mukhinī sevā parama-dhanyavādārhā | mudraṇākṣara-yojanādi-doṣād atra ye kecid bhramā bhaveyus te sāragrāhibhiḥ sudhībhiḥ saṁśodhya paṭhanīyāḥ |

jīva-jīvanaḥ khalu śrī-jīva-caraṇo vyākaraṇa-vyutpitsūnāṁ bālānāṁ jīvānāṁ ca hitābhilāṣa-paratayā sva-hṛdaya-kamala-kośād udghāṭya bahiḥ pradarśayan śrī-hari-nāmāmṛtāsavam etat prakāśayāmāsa | etad eva śrīman-mahāprabhoḥ phelā-lavaṁ svādaṁ svādaṁ śrī-bhāgavata-sāhityam anubobhūyamānā jīvā amaratvaṁ gacchantaḥ sukhaṁ śrī-bhakti-rasāmbudhau viharas tv ity āśāste dīna āśravaḥ |

iti sampādakaḥ |

śrī-śrīla-sanātana-gosvāmi-prabhupāda-viraha-tithiḥ

vāmanaḥ 30, śrī-gaurābdaḥ 461

—o)0(o—

śrī-śrīla-jīva-gosvāmi-prabhupāda-viracitaṁ

# śrī-śrī-harināmāmṛta-vyākaraṇaṁ

## granthārambhaḥ

pāṭhāntarāṇāṁ sāṅketika-cihnāni—

(ka) – ḍhākā-viśva-vidyālaya-saṁrakṣita-lipi-śālāyāḥ 2401-saṅkhyaka-kara-lipiḥ |

(kha) – śrīpāṭa-gopīvallabhapura-stha-granthāgāra-rakṣitā kara-lipiḥ |

(ga) – murśidābāda-baharamapurataḥ prakāśitaḥ śrī-rāma-nārāyaṇa-vidyāratna-sampādito granthaḥ |

(gha) – 442-śrī-caitanyābde śrī-gauḍīya-maṭhataḥ prakāśito granthaḥ ||

—o)0(o—

|| śrī-śrī-rādhā-kṛṣṇābhyāṁ namaḥ ||

kṛṣṇam upāsitum asya srajam iva nāmāvaliṁ tanavai |

tvaritaṁ vitared eṣā tat-sāhityādijāmodam ||1||[[7]](#footnote-8)

āhata-jalpita-jaṭilaṁ dṛṣṭvā śabdānuśāsana-stomam |

hari-nāmāvali-valitaṁ vyākaraṇaṁ vaiṣṇavārtham ācinmaḥ ||2||

vyākaraṇe marunī-vṛti jīvana-lubdhāḥ sadāgha-saṁvignāḥ |

harināmāmṛtam etat pibantu śatadhāvagāhantām ||3||

śrī-hariṁ madhuraṁ natvā hari-nāmāmṛtaṁ rasam |

vyākaraṇaṁ ca tad bhaktyā pibantu vraja-vāsinaḥ ||4||[[8]](#footnote-9)

sāṅketyaṁ pārihāsyaṁ vā stobhaṁ helanam eva vā |

vaikuṇṭha-nāma-grahaṇam aśeṣāgha-haraṁ viduḥ ||5|| iti[[9]](#footnote-10) |

### (1)

### |[ prathamam ]|

## saṁjñā-sandhi-prakaraṇam

### 1.1. atha saṁjñā-prakaraṇaṁ—

1. nārāyaṇād udbhūto’yaṁ varṇa-kramaḥ |

a ā i ī u ū ṛ ṝ ḷ ḷḷ e ai o au am aḥ | ka kha ga gha ṅa | ca cha ja jha ña | ṭa ṭha ḍa ḍha ṇa |

ta tha da dha na | pa pha ba bha ma | ya ra la va śa ṣa sa ha kṣa ||

ete “varṇāḥ” “akṣarāṇi” “alaḥ” ca | eṣām udbhava-sthānāni[[10]](#footnote-11)—

a-ā-ka-varga-ha-visargāṇāṁ kaṇṭhaḥ |

i-ī-ca-varga-ya-śānāṁ tālu |

u-ū-pa-vargāṇām oṣṭhaḥ |

ṛ-ṝ-ṭa-varga-ra-ṣāṇāṁ mūrdhā |

ḷ-ḷḷ-ta-varga-la-sānāṁ dantāḥ |

ed-aitoḥ kaṇṭha-tālū |

od-autoḥ kaṇṭhoṣṭham |

va-kārasya dantoṣṭham |

anusvārasya śiro nāsikā vā ity ādīni ||1||

2. tatrādau caturdaśa sarveśvarāḥ |

tasmin varṇa-krame ādau caturdaśa varṇāḥ sarveśvara-nāmāno bhavanti | a ā i ī u ū ṛ ṝ ḷ ḷḷ e ai o au | ete “svarāḥ” “acaū” iti prācīnānām | ete svatantroccāraṇāḥ | kādīnām uccāraṇaṁ caiṣām adhīnam iti sarveśvarāḥ | evam anyatrāpi jñeyam |[[11]](#footnote-12)

mātrā-lāghava-mātraṁ putrotsava[[12]](#footnote-13) iti pare’bhimanyante |

harināmākṣara-lābhād vayaṁ tv amūdṛk tiraskurmaḥ ||2||

3. daśa daśāvatārāḥ |

tatrādau daśa varṇā daśāvatāra-nāmāno bhavanti—a ā i ī u ū ṛ ṝ ḷ ḷḷ |

ete “samānāḥ”, “akaḥ” ca prācīnānām ||3||

4. teṣāṁ dvau dvāv ekātmakau |

teṣāṁ daśāvatārāṇāṁ madhye krameṇa dvau dvau varṇau pratyekaṁ prapañcaṁ caikātmakau jñeyau, yathā—a ā iti dvau ekātmakau, i ī iti dvau ekātmakau, evam u ū ity-ādi | atra “savarṇa”-saṁjñā ca | pratyekam ekātmakatvaṁ spaṣṭam eveti prapañcārtham idaṁ sūtram ||4||

5. pūrvo vāmanaḥ |

teṣām ekātmakānāṁ pūrva-pūrvo varṇo vāmana-nāmā | a, i, u, ṛ, ḷ | ete hrasvāḥ, nirhrasvāś ca ||5||

6. paras trivikramaḥ |

teṣām ekātmakānāṁ para-paro varṇaḥ trivikrama-nāmā | ā, ī, ū, ṝ, ḷḷ | ete dīrghāḥ ||6||

7. trimātro mahāpuruṣaḥ |

tri-mātratvena uccāryamāṇo varṇo vāmanas trivikramaś ca mahā-puruṣa-saṁjñaḥ syāt | eṣa dūrāhvāne gāne rodanādau ca prasiddhaḥ |[[13]](#footnote-14) pluta-saṁjñaś ca, yathoktam—

eka-mātro bhaved hrasvl dvi-mātro dīrgha ucyate |

tri-mātras tu pluto jñeyo vyañjanaṁ cārdha-mātrakam ||

(saura-śāstrīya-vacanam)

ādi-trayasya kukkuṭa-rutau krameṇa prasiddhiḥ |[[14]](#footnote-15) atra mahā-puruṣe vāmanam api trivikramam uccārayanti likhanti ca taj-jñāḥ | āgaccha bho viṣṇu-mitra3 āgaccha | āgato’smi bho viśvapā3, āgato’smi ||7||

8. a-ā-varjitāḥ sarveśvarā īśvarāḥ |

a-ā iti varṇa-dvaya-varjitāḥ sarveśvarāḥ īśvara-nāmānaḥ—i ī u ū ṛ ṝ ḷ ḷḷ e ai o au | ete “nāminaḥ”, “icaś” ca ||8||

9. daśāvatārā īśāḥ |

a-ā-varjitā daśāvatārā īśa-nāmānaḥ | i ī u ū ṛ ṝ ḷ ḷḷ | ete ikaḥ ||9||

10. a-ā-i-ī-u-ū anantāḥ |

“aṇaḥ” ca ||10||

11. i-ī-u-ū catuḥsanāḥ |

“iṇaḥ” ca ||11||

12. u-ū-ṛ-ṝ caturbhujāḥ |

“ukaḥ” ca ||12||

13. e-ai-o-au caturvyūhāḥ |

“sandhyakṣarāṇi”, “ecaḥ” ca | ete sarva eva trivikramāḥ ||13||

14. am iti viṣṇucakram |

a-kāra uccāraṇārthaḥ | bindu-svarūpo varṇo viṣṇu-cakra-nāmā, “anusvāraḥ”, “binduḥ”, “lavaḥ” ca ||14||

15. aঁ iti viṣṇucāpaḥ |

ardha-candrākṛti-varṇo viṣṇu-cāpa-nāmā, “anunāsikaḥ” ca | nāsikā-bhavo’yam | sānunāsikas tu mukha-nāsikā-bhavaḥ ||15||

16. aḥ iti viṣṇusargaḥ |

bindu-dvayākāro varṇo viṣṇu-sarga-nāmā, “visargaḥ”, “visarjaniyaḥ”, “visṛṣṭaḥ”, “abhiniṣṭānaḥ” ca ||16||

17. kādayo viṣṇujanāḥ |

ka-kārādayo ha-kārāntās tā varṇā viṣṇujana-nāmāno bhavanti | viṣṇoḥ sarva-vyāpakatayā sarveśvarasya janā iva tasādhīnā ity arthaḥ | ka kha ga gha ṅa | ca cha ja jha ña | ṭa ṭha ḍa ḍha ṇa | ta tha da dha na | pa pha ba bha ma | ya ra la va śa ṣa sa ha | ka-ṣa-saṁyoge tu kṣaḥ | ete “vyañjanāni”, “halaḥ” ca ||17||

18. ya-va-varjitās tu balāḥ |

“ralaḥ” ca ||18||

19. te māntāḥ pañca pañca viṣṇu-vargāḥ |

te ka-kārādayo ma-kārāntā varṇāḥ pañca pañca viṣṇu-vargā bhavanti | ete “vargāḥ” ca | ka kha ga gha ṅa iti ka-vargaḥ | evaṁ ca-vargaḥ, ṭa-vargaḥ, ta-vargaḥ, pa-vargaś ca | ete

ku-cu-ṭu-tu-pu-nāmānaś ca | “sparśāḥ” tu sarva eva ||19||

20. ña-varjitās tu viṣṇu-gaṇāḥ |

“mayaḥ” ca | tatra samāna-vargaḥ, “sa-vargaḥ” ucyate | “sa-varṇaḥ” ||20||

21. ka-ca-ṭa-ta-pā hari-kamalāni |

“prathamāḥ”, “capaḥ” ca ||21||

22. kha-cha-ṭha-tha-phā hari-khaḍgāḥ |

“dvitīyāḥ”, “chaphaḥ” ca ||22||

23. ga-ja-ḍa-da-bā hari-gadāḥ |

“tṛtīyāḥ”, “jabaḥ” ca ||23||

24. gha-jha-ḍha-dha-bhā hari-ghoṣāḥ |

“caturthāḥ”‚ “jhabhaḥ” ca ||24||

25. ṅa-ña-ṇa-na-mā hari-veṇavaḥ |

“pañcamāḥ”, “anunāsikāḥ”, “ñamaḥ” ca ||25||

26. ta etad-varjitā viṣṇu-dāsāḥ |

hari-veṇu-varjitā viṣṇu-vargā viṣṇu-dāsa-nāmānaḥ | ka kha ga gha, ca cha ja jha, ṭa ṭha ḍa ḍha, ta tha da dha, pa pha ba bha | ete “jhapaḥ” ca ||26||

27. ya-ra-la-vā hari-mitrāṇi |

“antaḥsthāḥ”, “ṣaṇaḥ” ca | ete sa-viṣṇu-cāpā nirviṣṇu-cāpāś ca ||27||

28. śa-ṣa-sa-hā harigotrāṇi |

“uṣmānaḥ”, “ṣiṭaḥ”, “śalaḥ” ca ||28||

29. śa-ṣa-sāḥ śaurayaḥ |

“śaraḥ” ca ||29||

30. viṣṇudāsa-harigotrāṇi vaiṣṇavāḥ |

etāni vaiṣṇava-nāmāni—ka kha ga gha | ca cha ja jha | ṭa ṭha ḍa ḍha | ta tha da dha | pa pha ba bha | śa ṣa sa ha | ete “dhuṭaḥ” “jhalaḥ” ca ||30||

31. harigadā-harighoṣa-hariveṇu-harimitrāṇi haś ca gopālāḥ |

ete gopāla-nāmānaḥ—ga gha ṅa, ja jha ña, ḍa ḍha ṇa, da dha na, ba bha ma, ya ra la va ha | ete “ghoṣavantaḥ” “haśaḥ” ca ||31||

32. yādavā anye |

gopālebhyo’nye viṣṇu-janāḥ yādava-nāmānaḥ—ka kha ca cha ṭa ṭha ta tha pa pha śa ṣa sa | ete “aghoṣāḥ”, “kharaḥ” ca ||32||

33. śauri-varjitās tu sātvatāḥ |

śauri-varjitās tu yādavāḥ sātvata-nāmānaḥ | “khapaḥ” ca ||33||

34. asparśī prayatnaḥ sarveśvarāṇāṁ,

sparśī viṣṇu-vargāṇāṁ, īṣat-sparśī hari-mitrāṇām |\*

35. rād anusvārāc ca paraṁ ya-vābhyāṁ tu pūrvaṁ

vinā ya-rāmasya punar aviṣṇu-padādāv īṣat-sparśitaram |\*[[15]](#footnote-16)

36. upendrāt kvacit viṣṇupadādau ca |

upendra-saṁjñā (ā.pra. 42), viṣṇu-pada-saṁjñā (vi.pra. 7) ca vakṣyete | trivikrama-mahāpuruṣa-harigotrāṇāṁ vivṛtaś ceti jñeyam | tatra rāt iti krameṇa darśyate—aryamā, yaṁyamyate, ayyate, vāyv-agnī, nārāyaṇāya, niyamaḥ, prayuṅkte | atra pañcama-ṣaṣṭhe evodāharaṇe, anyāni tu pratyudāharaṇāni ||34-36||

37. varṇa-svarūpe rāmaḥ |

varṇasya svarūpa-mātre vācye rāma-śabdo deyaḥ, tasyaika-parigrahatā-khyāteḥ, yathā a-rāmaḥ, i-rāma ity-ādi | “at”, “it” ity-ādi ca pānineḥ | a-kāra ity ādi ca kalāpasya | yathā ca ka-rāma ity-ādi | ka-kāra ity-ādi tu prācām | ra-rāmas tu “repha” iti ||34||

38. tad-ādi-dvaye dvayam |

yo varṇo nirdiśyate, tad-ādi-dvaye vācye dvaya-śabdo deyaḥ | yathā, a-dvayaṁ, i-dvayam iātma | asya lakṣmī-nārāyaṇa-vācitvād bhagavan-nāmatā | tan-mantro hi “dvaya”-mantrākhyaḥ padma-purāṇe | “avarṇa” ity-ādi ca prācām, “a-kāra” ity-ādi ca pāṇineḥ ||35||

39. ādeśo viriñciḥ |

viriñcir brahmā yathaikaṁ vastūpādāya anyat karoti, tathā yo vidhiḥ pravartate, sa ādeśo viriñciḥ cocyate ||39||

40. āgamo viṣṇuḥ |

viṣṇur yathā madhyataḥ svayam āvirbhūya poṣako bhavati, tathā yo vidhiḥ pravartate, sa āgamaḥ viṣṇuś cocyate ||40||

41. lopo haraḥ |

haro yathā nāśa-hetur bhavati, tathā yo vidhiḥ pravartate, sa “lopaḥ” haraś cocyate | tatra haro dvidhā bhavet—tatrādarśana-mātra-hetur haraḥ | ātyantika-laya-hetur “mahā-haraḥ” | “luk” ity anye ||41||

42. sūtrāṇi[[16]](#footnote-17) ṣaḍ-vidhāni |

saṁjñā ca paribhāṣā ca vidhir niyama eva ca |

atideśo’dhikāraś[[17]](#footnote-18) ca ṣaḍ-vidhaṁ sūtra-lakṣaṇam || iti[[18]](#footnote-19) ||

pratiṣedho’dhikāraś ca iti kecit paṭhanti ca | atra nāma-karaṇaṁ saṁjñā, yathā—tatrādau caturdaśa sarveśvarāḥ (sa.pra. 2) ity-ādi | anyāni vakṣyante ||42||

43. asiddha-rūpaṁ na tyājyaṁ, pratijñeyaṁ kṛdantikā |

atra vyākaraṇe tv anyatraivāsiddha-rūpaṁ madhye madhye na tyajyate | tat tac ca kṛt-paryantaṁ jñeyam | na samāsa-taddhitayor ity arthaḥ | darśanīyas tv agre ||43||

|| iti saṁjñādi ||[[19]](#footnote-20)

—o)0(o—

sandhi-prakaraṇam

## sarveśvara-sandhiḥ

yad idaṁ sandhi-nirmāṇaṁ varṇānām ārabhe mudā |

tena me kṛṣṇa-pādābje manaḥ-sandhir vidhīyatām ||

**sandhir eka-pade nityaṁ nityaṁ dhātūpasargayoḥ |**

**anityaṁ sūtra-nirdeśe’nyatra cānityam iṣyate ||[[20]](#footnote-21)**

paribhāṣeyam | sā cāniyame niyama-kāriṇī |

44. sarva-prakaraṇa-vyāpī varṇa-mātra-nimittakaḥ |

varṇo vikāraḥ sandhiḥ syād viṣayāpekṣakaḥ kvacit ||[[21]](#footnote-22)

kiṁ ca,

45. aco ye hali saṁlagnās te sarve parato matāḥ |

hal ca tat syād a-rāmāntaṁ yatra nānyāc na cāṅghribhit ||

tataś ca kṛṣṇa + agre iti sthite, kāryārtham akṣaraṁ viśleṣayen melayec ca iti nyāyena a-rāma-viśleṣaḥ, kṛṣṇ + a + agre | tataś ca ||44||

46. daśāvatāra ekātmake militvā trivikramaḥ |

daśāvatāra-nāmā varṇa ekātmake varṇe pare sati, tena militvā trivikramo bhavati | tataś ca ā-rāmasya punar milanaṁ = kṛṣṇāgre | evaṁ rādhā + āgatā = rādhāgatā | hari + iti = harīti | hari + īhā = harīhā | viṣṇu + udayaḥ = viṣṇūdayaḥ | viṣṇu + ūḍhā = viṣṇūḍhā | nara-bhrātṛ + ṛṣiḥ = bhrātṝṣiḥ | gamḷ + ḷ-kāraḥ = gamḷḷkāraḥ ||46||

47. ṛ-dvaya-ḷ-dvayor ekātmakatvaṁ vācyam |

ṛ-ḷ-dvayam ṛ-dvayam | ḷ-ṛ-dvayaṁ ḷ-dvayam ity-ādi | īdṛśo vidhir viriñciḥ—kartavyatvenopadeśo vidhiḥ ||47||

48. a-dvayam i-dvaye e |

a-ā iti dvayam, i-ī iti dvaye pare tena militvā e-rāmo bhavati | yādava + indraḥ = yādavendraḥ, gokula + īśaḥ = gokuleśaḥ, mathurā + īśaḥ = mathureśaḥ ||41||

49. prād eṣaiṣyayor vā tathā |

prāt uttarasmāt eṣa-eṣyayoḥ parayos tathā sandhir vā bhavati | pra + eṣaḥ = preṣaḥ, pra + eṣyaḥ = preṣyaḥ | pakṣe, e-dvaye ai, praiṣaḥ, praiṣyaḥ ||49||

50. u-dvaye o |

a ā iti dvayam u ū iti dvaye pare militvā o-rāmo bhavati | a-dvayam atra pūrvato’nuvartate | yad uktaṁ—

kāryiṇā hanyate kāryī kāryāt kāryeṇa hanyate |

nimittaṁ ca nimittena yac cheṣam anuvartate ||[[22]](#footnote-23) iti |

puruṣa + uttamaḥ = puruṣottamaḥ, suparṇa + ūḍhaḥ = suparṇoḍhaḥ, dvārakā + utsavaḥ = dvārakotsavaḥ ||50||

51. omi ca tathā |

kṛṣṇa + oṁ = kṛṣṇom ||51||

52. ṛ-dvaye ar |

a ā iti dvayam, ṛ ṝ iti dvaye pare militvā ar bhavati | kṛṣṇa + ṛddhiḥ = kṛṣṇarddhiḥ ||52||

53. ḷ-dvaye al |

a ā iti dvayam, ḷ ḷḷ iti dvaye pare militvā al bhavati | yamunā + ḷ-kārāyate = yamunalkārāyate ||53||

54. punar advaya-sandhau āṅ-ādeśaḥ para-nimittavad vaktavyaḥ |

atideśo’yaṁ—anya-tulyatva-vidhānam atideśaḥ[[23]](#footnote-24) | atrā-rāmasya ṅittvaṁ kriyā-yoge iti vakṣyate (sa.pra. 70) | ā + ihi = ehi, kṛṣṇa + ehi = kṛṣṇehi | ā + ūḍhā = oḍhā | kṛṣṇa + ūḍhā = kṛṣṇoḍhā | ā + ṛddhiḥ = arddhiḥ | kṛṣṇa + arddhiḥ = kṛṣṇarddhiḥ | ā + ḷkārāyate = alkārāyate | yamunā + alkārāyate = yamunalkārāyate ||54||

55. e-dvaye ai |

a-ā iti dvayam e aīti dvaye pare militvā ai-rāmo bhavati | kṛṣṇa + eka-nāthaḥ = kṛṣṇaika-nāthaḥ | kṛṣṇa + aiśvaryaṁ = kṛṣṇaiśvaryam |

56. svād īreriṇoś ca tathā |

sva + īraṁ = svairam | sva + īrī = svairī, svairiṇī ca | nāmno grahaṇe liṅga-viśiṣṭasyāpi grahaṇam iti nyāyāt ||56||

57. o-dvaye au |

a-ā iti dvayam o au iti dvaye pare militvā au-rāmo bhavati | kṛṣṇa + odanaṁ = kṛṣṇaudanam; kṛṣṇa + aunnatyaṁ = kṛṣṇaunnatyam ||57||

58. prād ūḍhoḍhyoś ca tathā |

pra + ūḍhaḥ = prauḍhaḥ, pra + ūḍhiḥ = prauḍhiḥ, ūham iti kecit paṭhanti—prauhaḥ | neha prauḍhavān, arthavad grahaṇe’narthakasya na grahaṇam iti nyāyāt ||58||

59. i-dvayam eva yaḥ sarveśvare |

i ī iti dvayam eva sarveśvare pare ya-rāmo bhavati, na tu militvā | ya ity atra a-rāma uccāraṇārthaḥ | evam anyatrāpi | hari + arcanaṁ = hary-arcanam | hari + āsanaṁ = hary-āsanam | dadhi + upendrasya = dadhy-upendrasya | rukmiṇī + eṣā = rukmiṇyeṣā |

dvitva-prakaraṇe etāvataiva siddhiḥ | vikalpena tu mahāntarāṇi vakṣyante | tasmād asiddha-rūpaṁ na tyājyaṁ (sa.pra. 43) iti pratijñā nātra vyabhicarati |

kathaṁ hariharīti ? hariharīti ekātmakatām avalambya trivikrama-vidher viśeṣatvena balavattvāt | tathā hi—samasta-vyāpi sāmānyam, eka-deśa-vyāpi viśeṣaḥ | sāmānya-vidhiḥ utsargaḥ | viśeṣa-vidhiḥ apavādaḥ iti sthite pūrva-parayoḥ para-vidhir balavān, nityānityayor nityaḥ, antaraṅga-bahiraṅgayor antaraṅgaḥ, utsargāpavādayor apavādaḥ | teṣu cottarottara iti | daśāvatāre sāmānyatvaṁ cet tatrādvayam ity eva kriyeta, viṣṇu-dvaya ity ādāv api para-para-sūtra-prāpteḥ | tad evam ete cānye ca nyāyā yuktyā prasiddhyā ca svīkṛtatvāt pūrvam uttaraṁ ca granthaṁ vyāptur asti ||59||

60. u-dvayaṁ vaḥ |

u ū iti dvayam eva sarveśvare pare va-rāmo bhavati | madhu + ariḥ = madhvariḥ, viṣṇu + āśritaḥ = viṣṇvāśritaḥ ||60||

61. ṛ-dvayaṁ raḥ |

ṛ ṝ iti dvayam eva sarveśvare pare ra-rāmo bhavati | rāma-bhrātṛ + udayaḥ = rāma-bhrātrudayaḥ, rāma-bhrātṛ + aiśvaryaṁ = rāmabhrātraiśvaryam ||61||

62. ḷ-dvayaṁ laḥ |

ḷ ḷḷ iti dvayam eva sarveśvare pare la-rāmo bhavati | śakḷ + arthaḥ = śaklarthaḥ | śrīpater eva | vyāḍigālavayor matena madhye eva ya-va-ra-lā bhavanti—hariyarcanaṁ, madhuvariḥ, bhuvādīty-ādi ||50||

63. e ay |

e-rāmo ay bhavati, sarveśvare pare—kṛṣṇe + utkarṣaḥ = kṛṣṇayutkarṣaḥ ||63||

64. ai āy |

ai-rāmo āy bhavati, sarveśvare pare—yamunāyai + arghaḥ = yamunāyāyarghaḥ | gopyai + āsanaṁ = gopyāyāsanam ||64||

65. o av |

o-rāmo av bhavati, sarveśvare pare—viṣṇo + iha = viṣṇaviha ||65||

66. au āv |

au-rāmo āv bhavati, sarveśvare pare—kṛṣṇau + atra = kṛṣṇāvatra ||66||

67. e-obhyām asya haro viṣṇupadānte |

e-o-rāmābhyāṁ viṣṇupadānte sthitābhyāṁ parasya a-rāmasya haro bhavati, hare + atra = hare’tra, viṣṇo + atra = viṣṇo’tra ||67||

68. ay-ādīnāṁ ya-vayor vā |

ay āy av āv ity eṣāṁ viriñcīnāṁ ya-vayor vā haro bhavati viṣṇupadānte viṣaye, kṛṣṇayutkarṣaḥ = kṛṣṇa utkarṣaḥ | yamunāyāyarghaḥ = yamunāyā arghaḥ, gopyāyāsanaṁ = gopyā āsanam, viṣṇaviha = viṣṇa iha, kṛṣṇāvatra = kṛṣṇā atra | ya-vāv imāv īṣat-sparśināv īṣat-sparśitarau ca matau ||68||

69. teṣāṁ na sandhir nityam |

teṣāṁ ya-va-lopināṁ nityaṁ sandhir na bhavati | pratiṣedho’yam | kṛṣṇa utkarṣaḥ, yamunāyarghaḷh, gopyāsanam, viṣṇa iha ity-ādi ||69||

70. o-rāmāntānām anantānāṁ cāvyayānāṁ sarveśvare |

o-rāmāntānām anantānāṁ kevalānām avyayānāṁ sarveśvare pare sati pūrvasya ca parasya ca sandhir na bhavati—no upendraḥ | no acyutaḥ | kathaṁ taddhite vi-pratyayāntasya go-śabdasyāvyayatve sati go’bhavat iti ? go’bhavat ity atra lākṣaṇika-pratipadoktayoḥ pratipadoktasyaiva grahaṇam iti nyāyena syāt |

a-rāmādayaḥ sambodhanādau | tatra sambodhane—a ananta ! smaraṇe ā evam acyuta-līlā ! bhartsane—i acyutaṁ na bhajasi | vāk-pūraṇe—ī īdṛśaḥ saṁsāraḥ | āmantraṇe—u acyuta ! pratiṣedhe—u upasannaṁ māṁ tyajasi | āṅas tu sandhir bhavaty eva—ā anantaṁ = ānantam | ananta-maryādāṁ kṛtvety arthaḥ |

īṣad-arthe kriyā-yoge vyāpti-maryādayoś ca yaḥ |

etam ātaṁ ṅitaṁ vidyād vākya-smaraṇayor aṅit || iti ||70||

71. īd-ūd-etāṁ dvi-vacanasya maṇīvādi-varjam |

dvi-vacana-sthānīyānām ī-ū-e-rāmāṇāṁ sambandhe sarveśvare pare sandhir na bhavati | harī atra | viṣṇū atra | amū atra | gaṅge atra | bhajete ajitam | amūke atra staḥ | cāndrās tv atra sandhim icchanti—amūke’tra staḥ | maṇīvādau tu sandhir bhavaty eva, vikalpa ity eke—maṇī iva = maṇīva | evaṁ dampatī + iva = dampatīva | rodasī + iva = rodasīva | jampatī + iva = jampatīva ||71||

72. adaso’mīty asya |

adas-śabda-sambandhinaḥ amī ity asya padasya sarveśvare pare sandhir na bhavati—amī acyuta-priyāḥ | amī iti kiṁ ? amūke’tra syuḥ | o-rāmāntādyā asandhayaḥ pāṇinīyānāṁ pragṛhya-saṁjñāḥ[[24]](#footnote-25) ||72||

73. mahāpuruṣasya ca |

mahā-puruṣasya ca sambandhe sarveśvare pare sandhir na bhavati ||73||

74. dūrāhvānādāv antya-sarveśvarasya mahā-puruṣatvaṁ matam |

āgaccha hare3 āgaccha | tiṣṭha hare3, atra tiṣṭha | sarveśvare pare niṣedhād atra tu sandhiḥ | gaccha ā3cyuta-datta, gacchā3cyutadatta ! ādi mahā-puruṣam idaṁ sambodhanam | tathā hi tat-sūtrāṇi[[25]](#footnote-26) dūrāhvānādau yatna-viśeṣe vākyasyānte sambodhana-padasya saṁsāro mahāpuruṣaḥ | kriynayāvacchinnaḥ pada-samūho vākyam ||74||

75. antya-sarveśvarādi-varṇāḥ saṁsāra-saṁjñāḥ |

“ṭi”-saṁjñāś ca | āgaccha hare3, tiṣṭha hare3 | ādi-padena gāne rodane vicāre ca iti sārasvatādayaḥ | sambodhana-mātre ca iti kāśikā | kṛṣṇaṁ bhajasva vaiṣṇavā3 ! vākyasyānte eva, na tv iha—hare āgaccha | kṛṣṇā3 ehīti prakriyā-kaumudyāṁ [pā. 6.1.125] bhramaḥ |

sārasvata-prakriyāyāṁ bhramā ye santi bhūrayaḥ |

likhituṁ te na śakyante jñeyās tv asyānusārataḥ ||

sarveṣām amataṁ yat syāt sa bhramaḥ paricīyate |

bahūnām amataṁ yat tat keṣāṁcin matam iṣyate ||75||

76. hai-he-prayoge tu hai-hayor evānantyayor api |

hai3 kṛṣṇa ! he3 kṛṣṇa ! kṛṣṇa hai3 ! kṛṣṇa he3 ||76||

77. pratyabhivāda-vākye saṁsāraḥ, na tu strī-śūdra-viṣaye |

abhivādaye viṣṇu-mitro’ham ity anantaraṁ gurur āha—āyuṣmān edhi viṣṇu-mitrā3 ||77||

pūrvokta-vidhīnāṁ sthāna-viśeṣam āha—

78. guror anṛto’nantasyāpy ekaikasya prācām |

ṛ-rāma-varjitasya guror anantasyāpi varṇasya yaḥ saṁsāras tasyaikakasya sambodhane mahā-puruṣaḥ syāt | prācām ācāryāṇāṁ mate, na tv anyeṣām ||78||

79. vāmano laghuḥ |

80. trivikramo guruḥ |

81. sat-saṅgāt pūrvo vāmano’pi guruḥ |

82. mithaḥ saṁlagno viṣṇujanaḥ satsaṅga-saṁjñaḥ |

“saṁyogaḥ” ca | vī3ṣṇumitra viṣṇūtṛtīyitra | matāntare viṣṇumitrā3 ity eva | anṛtaḥ kiṁ ? kṛṣṇamī3tra | kṛṣṇamitrā3 | āgaccha iti sarvasyādau yojyam | vākyādhikārāt ||82||

83. pṛṣṭa-prativacane her vā |

akārṣīr mālāṁ viṣṇumitra ? akārṣaṁ hī3, akārṣaṁ hi ||83||

84. ākṣepa-garbhe nigṛhīta-paramatasyānuvāde vākyasya saṁsāro vā |

anityā hari-bhaktiḥ ity ātthā3 ? pakṣe tu na ||84||

85. āmreḍitasya saṁsāro bhartsane paryāyeṇa |

avaiṣṇavā3, avaiṣṇava, avaiṣṇava, avaiṣṇavā3 ||85||

86. aṅgety anena yuktasyākhyātasya saṁsāro bhartsane sākāṅkṣatā cet |

hariṁ vināṅga prīṇīhī3, idānīṁ duḥkham āpsyasi | idānīm ity-ādir ākāṅkṣā | etāṁ vinā tu na syāt |

87. vicāre pūrva-vākyasya saṁsāraḥ |

tamālo nu3, kṛṣṇo nu ||87||

88. pratiśravaṇe ca saṁsāraḥ |

pratiśravaṇam abhyupagamaḥ, pratijñānaṁ, śravaṇābhimukhyaṁ ca | hari-mantraṁ dehi | hari-mantraṁ dadāmī3 | hari-bhaktir nityā bhavitum arhatī3 | viṣṇumitra bhoḥ ! kim ātthā3 ? evam anye’pi jñeyāḥ | vicāra-praśna-pūjāsu caturvyūhasya vakṣyate ||88||

89. pūrvārdhasya tv a-rāmaḥ syād id-utāv uttarasya hi |

vibhaktāvayavāt tasmāc cha-rāmo dvir bhavaty uta ||

harā3 icchatram etat te ? paṭā3 ucchatram ity api ||89||

90. o-rāmasya buddha-nimittasyetau sandhir vā |

buddha-nimittako ya o-rāmas tasya sandhir vā syāt | iti-śabde pare | buddha-saṁjñā vakṣyate (vi.pra. 24) | viṣṇo iti viṣṇav iti vā | buddha-nimittasya iti kiṁ ? gav ity ayam āha—atrānukāryānukaraṇayor bhedasyāvivakṣitatvād asatyarthavattve viṣṇu-bhaktir nopapadyate | viṣṇu-bhakti (vi.pra 1) saṁjñā ca vakṣyate ||90||

91. īśasyānekātmake vāmanaś ca |

īśa-saṁjñasya ekātmakānya-sarveśvare pare sandhir vā syāt, trivikramasya vāmanaś ca vā, hari āsanaṁ, rukmiṇi eṣā, rukmiṇī eṣā iti ca | anyatra cānityam iṣyate iti madhye vilamboccāraṇe sandhir na syād ity arthaḥ | sūtreṣu saṁhitā-saṁjñeṣu śīghroccāraṇe’pi vikalpyate ||91||

92. ṛ-dvayād va-yayor ṛti |

anayor ṛti pare sandhir vā syāt, trivikramasya vāmanaś ca vā—sraṣṭṛ-ṛṣabhaḥ, yādava-ṛṣabhaḥ | hima-ṛtāv api tāḥ sma bhṛśasvidaḥ iti māghaḥ (6.61) | mālā-ṛṣabhasya, māla-ṛṣabhasya iti ca | pakṣe yathā-prāptaṁ hary-āsanam ity-ādi ||92||

93. na nitya-samāse na cāviṣṇupadānte niṣedha-vāmanau |

hary-arthaṁ, kumāryau ||93||

94. uñaḥ sandhy-abhāvaḥ, ūṁ vaś cetau |

95. viṣṇu-gaṇād vo vā sarveśvare |

u iti ū iti v iti | kim u uktaṁ kiṁ ūktam | kim u iti, kimvitīty api boddhavyam | viṣṇu-gaṇāt iti kiṁ ? nañūktam | adyeva halīṣā prārcchati ṛṇārṇam, so’gram, gavendra ity ādayas tākhyāta-samāsayor vakṣyante, durgamatvāt ||94-95||

|| iti sarveśvara-sandhiḥ ||

—o)0(o—

## atha viṣṇujana-sandhiḥ

96. viṣṇudāso viṣṇupadānte harighoṣe ca harigadā |

viṣṇupadānte viṣaye, harighoṣe ca pare sati aviṣṇu-padānte ca, viṣṇudāsa-nāmā varṇaḥ sa-varga-tṛtīyaḥ syāt, “sthāne sadṛśatamaḥ“ iti nyāyena—vāk + acyutasya = vāgacyutasya, vāk + govindasya = govindasya; ṣaṭ + gopikāḥ = ṣaḍgopikāḥ; bhagavat + icchā = bhagavadicchā; kakubh + viṣṇoḥ = kakubviṣṇoḥ | viṣṇupadāntād anyatra (caturthyāṁ) kaṁsajit + e = kaṁsajite ||61||

97. hariveṇau hariveṇur vā |

viṣṇupadānte vartamāno viṣṇudāso hariveṇau pare hariveṇur vā syāt | sa ca #nivarga-pañcamaḥ—jagat + nāthaḥ = jagannāthaḥ; jagad nāthaḥ | kṛṣṇa-gup + ñuṅure = kṛṣṇagumñuṅure ||97||

98. yādava-mātre harikamalam |

viṣṇudāso yādave pare tad-varga-prathamaḥ syāt—vāk + kṛṣṇasya = vākkṛṣṇasya | atra viṣṇupadānte harigadā-bādhanārtham idaṁ sūtram | mātra-grahaṇād aviṣṇupadānte ca | udāharaṇas tv agre[[26]](#footnote-27) ||63||

99. tataḥ śaś cho vā |

viṣṇudāsāt paraḥ śa-rāmaś cha-rāmo vā syāt[[27]](#footnote-28) | suvāk śauriḥ, suvāk chaurir vā | ap-śāyī apchāyī ||64||

100. na ścyuter iti vācyam |

vāk ścotati ||100||

101. ho harighoṣaḥ |

viṣṇudāsāt paro ha-rāmas tad-varga-caturtha-varṇo vā syāt—vāk + hareḥ = vāgghareḥ | ac + halau = ajjhalau, ajhalau | ṣaṭ + hareḥ = ṣaḍḍhareḥ, ṣaḍ-hareḥ | tat + halinaḥ = taddhalinaḥ tad-halinaḥ | kakubh + harasya = kakubbharasya, kakub-harasya ||101||

102. da-tau pravarṇau‚ la-ca-ṭa-vargeṣu nityam |

da-rāmas ta-rāmaś ca le pare | ca-varge ṭa-varge ca pare | paro yo varṇaḥ, sa eva nityaṁ syāt—tad + lakṣmīpateḥ = tallakṣmīpateḥ | tat + caturbhujasya = taccaturbhujasya | kaṁsajit + chādayati (yādava-mātre, saṁ.pra. 98 ity-ādinā) = kaṁsajicchādayati | tat janārdanasya = tajjanārdanasya | kaṁsajit + jhaṅkāraḥ = kaṁsajijhjhaṅkāraḥ, (viṣṇudāso, saṁ.pra. 96 ity-ādinā) kaṁsajijjhaṅkāraḥ | tadñarāmaḥ, taññarāmaḥ vā | tan-mate pūrvatrāsiddhaṁ [pā. 8.2.1] iti nyāyena tad-varga-tṛtīyasyaiva sthitir iti | evaṁ pa-rāme’pi | kaṁsajit + ṭīkate = kaṁsajiṭṭīkata | kaṁsajit + ḍhaukate = kaṁsajiḍḍhaukate ||66||

103. taś ca śe |

ta-rāmaḥ śa-rāme pare ca-rāmaḥ syāt—tat + śaureḥ = tac śaureḥ | pakṣe chatvam—tacchaureḥ ||67||

104. no’ntaś ca-chayoḥ śa-rāmaḥ,

viṣṇu-cakra-pūrvo viṣṇu-cāpa-pūrvo vā |

na-rāmo viṣṇupadāntaś ca-chayoḥ parayoḥ śa-rāmaḥ syāt | sa ca viṣṇucakra-pūrvo viṣṇucāpa-pūrvo vā—bhagavān + calati = bhagavāṁś calati | bhagavāঁś calati, bhagavān + chādayati = bhagavāṁś chādayati, bhagavāঁś chādayati ||104||

105. ṭa-ṭhayoḥ ṣa-rāmaḥ |

na-rāmo viṣṇupadāntaṣ ṭa-ṭhayoḥ parayoḥ ṣa-rāmaḥ syāt | sa ca viṣṇucakra-pūrvo viṣṇucāpa-pūrvo vā—bhagavān + ṭīkate = bhagavāṁṣ ṭīkate, bhagavāঁṣ ṭīkate | bhagavān + ṭhakkuraḥ = bhagavāṁṣṭhakkuraḥ, bhagavāঁṣṭhakkuraḥ ||105||

106. ta-thayoḥ sa-rāmaḥ |

na-rāmo viṣṇupadāntas ta-thayoḥ parayoḥ ṣa-rāmaḥ syāt | sa ca viṣṇucakra-pūrvo viṣṇucāpa-pūrvo vā—bhagavān + tarati = bhagavāṁstarati, bhagavāঁstarati | bhagavān + thūtkaroti = bhagavāṁsthūtkaroti, bhagavāঁsthūtkaroti ||106||

107. na tse |

tse pare na-rāmo viṣṇupadānto viṣṇucakra-pūrvo viṣṇucāpa-pūrvo vā sa-rāmo na syāt, bhagavāntsaruḥ | kān kān ity atra kāṁs kān iti vācyaṁ vā ||107||

108. praśāno nasya cādau hariveṇuḥ |

viṣṇupadāntasya praśāno na-rāmasya ca-cha-ṭa-ṭha-ta-theṣu pareṣu para-varṇānurūpo hariveṇur bhavati—praśān + caturbhujaḥ = praśāñcaturbhujaḥ | praśān + chādayati = praśāñchādayati | praśān + ṭīkate = praśāṇṭīkate | praśān + ṭhakkuraḥ = praśāṇṭhakkuraḥ | praśān + tarati = praśāntarati ||108||

109. le la-rāma eva |

na-rāmo viṣṇupadānto le pare la-rāmaḥ syāt—bhagavān + līlāyate = bhagavāঁllīlāyate | atra sthāne sadṛśatamaḥ iti nyāyena sānunāsika eva la-rāmaḥ syāt | atra ya-va-lā hi dvividhā matāḥ | sānunāsikāḥ, niranunāsikāś ca ||109||

110. ḍa-ḍha-ṇeṣu ṇa-rāmaḥ |

na-rāmo viṣṇupadānto ḍa-ḍha-ṇeṣu pareṣu ṇa-rāmaḥ syāt—garutman + ḍayase = garutmaṇḍayase | cakrin + ḍhaukase = cakriṇḍhaukase | śārṅgin + ṇaṁkuru = śārṅgiṇṇaṁkuru ||110||

111. ja-jha-ña-śa-rāmeṣu ña-rāmaḥ |

na-rāmo viṣṇupadānto ja-jha-ña-śa-rāmeṣu ña-rāmaḥ syāt | bhagavān + jayati = bhagavāñjayati | bhagavān + jhaṣa-rūpī = bhagavāñjhaṣarūpī | bhagavān + ñuṅuve = bhagavāññuṅuve | bhagavān + śūraḥ = bhagavāñ śūraḥ | chatve bhagavāñchūraḥ ||111||

112. śe cānto vā |

na-rāmo viṣṇupadāntaḥ śa-rāme pare ca-rāmānto ña-rāmaḥ syād vā—bhagavān + śūraḥ = bhagavāñcśūraḥ, bhagavāñśūraḥ, chatve bhagavāñcchūraḥ ||112||

113. mo viṣṇucakraṁ viṣṇujane |

ma-rāmo viṣṇupadānto viṣṇujane pare viṣṇucakraṁ syāt—kṛṣṇaṁ smarati = viṣṇucakrasya pūrvordha-gāmitvaṁ lokāt, kṛṣṇaṁ smarati | viṣṇujanād anyatra tu na—kṛṣṇaṁ + iccha = kṛṣṇamiccha | kathaṁ kimbuktaṁ kṛṣṇagumñuṅuve ? asiddha-rūpaṁ na tyājyam iti pratijñā-siddhy-artham idaṁ tatraiva kartuṁ yogyam api yan na kṛtam | tasmāt tatrākaraṇān na viṣṇucakram iti ||113||

114. viṣṇucakrasya hari-veṇur viṣṇuvarge viṣṇupadāntasya tu vā |

viṣṇucakrasya para-varṇānurūpo hari-veṇuḥ syāt, viṣṇuvarge pare; viṣṇupadāntasya tu vikalpaḥ | aviṣṇupadāntodāharaṇaṁ vakṣyate (ā.pra. gantā mantā ity ādau) | kṛṣṇaṁ kīrtayati, kṛṣṇaṅkīrtayati vā | kṛṣṇaṁ bhajati, kṛṣṇambhajati vā | saṁsāraṁ tarati, saṁsārantarati vā | atra ta-thayoḥ sa-rāma-niṣedho vaktavyaḥ | viṣṇu-varge iti kiṁ ? saṁvatsaraḥ ||114||

115. ya-va-leṣu sa-viṣṇucāpa-para-rūpaṁ ca manyante ||

saঁvatsaraḥ, ṣaঁṣyamyate, saঁllunāti ||115||

116. dviḥ sarveśvara-mātrācchaḥ |

aviṣṇupadāntād api sarveśvarāt paraś cha-rāmo dvir bhavati—kṛṣṇa + chatraṁ = kṛṣṇacchatram ||116||

117. viṣṇupadāntāt trivikramād vā |

viṣṇupadāntāt trivikramāt paraś cha-rāmo dvir vā bhavati—yamunāchāyā, yamunācchāyā vā ||117||

118. āṅ-māṅbhyāṁ nityam |

āṅ-māṅbhyāṁ paraś cha-rāmo nityaṁ dvir bhavati | ṅa-rāmasyāprayogaḥ—ācchādayati, mācchidat ||118||

119. vāmanāt ṅa-ṇa-nā dviḥ sarveśvare |

vāmanāt parā ṅa-ṇa-nā viṣṇupadāntāḥ sarveśvare pare dviḥ syuḥ—paryaṅ + anantaḥ = paryaṅṅanantaḥ, sugaṇ + anantaḥ = sugaṇṇanantaḥ, kurvan + asti = kurvannasti ||119||

120. viṣṇujane viṣṇujano vā, ha-rau vinā |

vāmanāt paro viṣṇujano viṣṇujane pare dvir vā syāt, ha-rau tu dvir na bhavataḥ—

dadhyupendrasya, daddhyupendrasya vā ||120||

121. harimitrād viṣṇugaṇo, viṣṇugaṇād dharimitraṁ, śauritaḥ sātvataḥ, sātvatāc chaurir dvir vā sarveśvare iti vācyam |

yamunalkkārāyate, dadhyupendrasya, bhagavāṁścchādayati, suvākśśaureḥ | atra cho’pi na manyate | pakṣe pūrvavat ||121||

122. ra-rāmāt sarveśvare tu harigotraṁ vinā |

ra-rāmāt paro viṣṇujano, viṣṇujane pare, dvir vā syāt | sarveśvare pare tu harigotraṁ vinā—haryyāsanaṁ haryāsanaṁ vā | kārṣṣṇaṁ kārṣṇaṁ vā ||122||

123. hāc ca sarveśvarataḥ parād iti vyaktavyam |

sarveśvarataḥ parāt hād uttaro viṣṇujano dvir vā syāt—brahmā brahmmā vā | neha—hnute | sarveśvare tu ity-ādi kiṁ ? parāmarśaḥ, vyartha-bhānavyāḥ, arhati ||123||

124. has tu viṣṇujane ca na |

arhyate | viṣṇujane (saṁ.pra. 120) ity ādau dvitva-prakaraṇe, sarvatra sākalyasya iti advitva-pakṣānullekhas tasyāṁ pramādaḥ ||124||

125. viṣṇujanād viṣṇudāsasyādarśanaṁ sa-varge viṣṇudāse |

viṣṇujanāt parasya viṣṇudāsasyādarśanaṁ vā syāt, sa-varge viṣṇudāse pare—bhagavāñcchūraḥ, bhagavāñchūro vā | asya pūrvatrākaraṇaṁ, vikalpenāvaśyakatvābhāvāt ||125||

126. avyaktānukaraṇa-śabdānāṁadbhāgasya hara itau, harigadā-niṣedhaś ca |

paṭat + iti = paṭiti | ghaṭat + iti = ghaṭiti ||126||

127. naika-sarveśvaratve |

srat + iti = srad iti ||127||

128. na dvis trir uktāv antyasya, ta-rāmasya tu vā |

paṭatpaṭat + iti = paṭatpaṭaditi, paṭatpaṭeti vā | kathaṁ baḍabhī valabhī, paryaṅkaḥ palyaṅkaḥ, raghuḥ laghuḥ, kapirikā kapilikā ity-ādi ? ḍa-layo ra-layoś ca prāya ekatva-śravaṇāt[[28]](#footnote-29) ||128||

129. sa-rāme ṭa-nābhyaṁ tug veti vaktavyam |

ṣaṭ + sādhavaḥ = ṣaṭtsādhavaḥ, bhagavān + sādhuḥ = bhagavāntsādhuḥ ||129||

130. śaurau ṇa-ṅābhyāṁ ṭa-kau veti vaktavyam |

sugaṇ + śaṅkaraḥ = sugaṇṭśaṅkaraḥ | prāṅ + svabhūḥ = prāṅksvabhūḥ | prāṅ + ṣaṣṭhaḥ = prāṅkṣaṣṭhaḥ ||130||

|| iti viṣṇujana-sandhiḥ ||

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## atha viṣṇusarga-sandhiḥ

131. viṣṇusargo jihvā-mūlīyaḥ ka-khayor vā |

viṣṇusargaḥ ka-khayoḥ parayor jihvā-mūlīyo vā syāt | sa ca vajrākṛti-lekho jihvā-mūla-bhavo varṇa-viśeṣaḥ | asya viṣṇujanavat parordhva-gāmitvaṁ, lokāt | evam upadhmānīyasya ca | kaḥ kṛṣṇaḥ | ka 🞪 kṛṣṇaḥ | kṛṣṇaḥ khelati, kṛṣṇa 🞪 khelati ||131||

132. pa-phayor upadhmānīyaḥ |

viṣṇusargaḥ pa-phayor parayor upadhmānīyo vā syāt | sa ca gaja-kumbhākṛti-lekha oṣṭha-bhavo varṇa-viśeṣaḥ | kṛṣṇaḥ paramaḥ, kṛṣṇa ? paramaḥ vā; kṛṣṇaḥ phalaṁ, kṛṣṇa ? phalaṁ vā ||132||

133. na śauri-pareṣu teṣū |

śaurir-pareṣu teṣu ka-kha-pa-pheṣu pareṣu viṣṇusarga-sthāne jihvā-mūlīyādir na syāt | kṛṣṇaḥ kṣīrasyati, kṛṣṇaḥ psāti | atra samāsa-kārye ṣasau ca vakṣyete (samā.pra. 325), yathā niṣkṛṣṇaḥ, rakṣaspāśaḥ ||133||

134. ca-chayoḥ śa-rāmaḥ |

viṣṇusargaḥ ca-chayoḥ parayoḥ śa-rāmaḥ syāt | kṛṣṇaḥ + carati = kṛṣṇaścarati; kṛṣṇaḥ + chādayati = kṛṣṇaśchādayati ||134||

135. ṭa-ṭhayoḥ ṣa-rāmaḥ |

viṣṇusargaḥ ṭa-ṭhayoḥ parayoḥ ṣa-rāmaḥ syāt | kṛṣṇaḥ + ṭīkate = kṛṣṇaṣṭīkate; kaḥ + ṭha-rāmaḥ = kaṣṭharāmaḥ ||135||

136. ta-thayoḥ sa-rāmaḥ |

viṣṇusargaḥ ta-thayoḥ parayoḥ sa-rāmaḥ syāt | kṛṣṇaḥ + tarati = kṛṣṇastarati, kṛṣṇaḥ + thūtkaroti = kṛṣṇasthūtkaroti ||136||

137. na tse |

kaḥ tsaruḥ ||137||

138. śauriṣu śaurir vā |

viṣṇusargaḥ śauriṣu pareṣu paro vā yo varṇaḥ sa eva vā syāt— kṛṣṇaḥ śaraṇam, kṛṣṇaśśaraṇaṁ vā | hareḥ ṣaṇḍaḥ, hareṣṣaṇḍo vā | hareḥ surabhiḥ, haressurabhir vā ||136||

139. sātvata-paratve lopyaś ca |

sātvataḥ paro yebhyas teṣu śauriṣu pareṣu viṣṇusargaḥ, pakṣe lopyaś ca syāt—hareḥ sthalaṁ = hare sthalaṁ, haressthalaṁ vā ||139||

140. ād a-rāma-gopālayor ur nityam |

a-rāmāt paro viṣṇusarga u-rāmaḥ syāt | a-rāma-gopālayoḥ parayoḥ—kṛṣṇaḥ + atra = kṛṣṇo’tra, kṛṣṇaḥ + gacchati = kṛṣṇo gacchati | a-rāma-nirdeśāt mahāpuruṣe tu na—āgaccha tīrthaśravā3 atra | viṣṇusarga-lopo vakṣyate ||140||

141. a-dvaya-bho-bhago-aghobhyo lopyaḥ,

sarveśvare tu yaś ca, na ca lopye sandhiḥ |

a ā iti varṇa-dvayāt bhoḥ-bhagoḥ-aghoḥ-śabdebhyaś ca paro viṣṇusargo lopyaḥ syāt,

sarveśvara-gopālayoḥ parayoḥ | sarveśvare tu pare pakṣe ya-rāmaś ca syāt | tasmin lopye sati punaḥ sandhir na syāt—kṛṣṇaḥ + iha = kṛṣṇa iha, kṛṣṇayiha vā | kṛṣṇāḥ + atra = kṛṣṇā atra, kṛṣṇāyatra vā | bhoḥ + ananta = bho ananta, bhoyananta vā | bhagoḥ + ananta = bhago ananta, bhagoyananta vā | aghoḥ + avaiṣṇava = agho avaiṣṇava, aghoyavaiṣṇava vā |

atrā-dvayāt para īṣat-sparśī, īṣat-sparśitaraś caya-rāmo jñeyaḥ | o-rāmāt paras tv īṣat-sparśitara eva | gopāle na ya-rāmaḥ—kṛṣṇāgacchati, bho govinda, bhago govinda, agho hari-vimukha | ād arāma-gopālayoḥ iti viśeṣa-vidhānān āha—kṛṣṇo’tra kṛṣṇo gacchati |

saiṣa iti pāda-pūraṇe | saḥ + eṣaḥ = sa eṣaḥ |

saiṣa dāśarathī rāmaḥ, saiṣa rājā yudhiṣṭhiraḥ |

saiṣa karṇo mahā-tyāgī | saiṣa bhīmo mahā-balaḥ ||141||

142. eṣa-sa-paro viṣṇujane |

etac-chabdasya eṣa ity asmāt, tac-chabdasya sa ity asmāc ca paro viṣṇusargo lopyaḥ syād viṣṇujane pare,[[29]](#footnote-30) eṣaḥ + kṛṣṇaḥ = eṣa kṛṣṇaḥ; saḥ + rāmaḥ = sa rāmaḥ ||142||

143. na tu nañ-samāsāka-pratyayayoḥ |

aneṣaḥ kṛṣṇaḥ, aso rāmaḥ, eṣakaḥ, kṛṣṇaḥ, sako rāmaḥ | sa ity asya sāhacaryāt[[30]](#footnote-31) eṣaṇam eṣa ity asmān na syāt—eṣo bhavati ||143||

144. ra īśvarāt sarveśvara-gopālayoḥ |

īśvarāt paro viṣṇusargo ra-rāmaḥ syāt | sarveśvara-gopālayoḥ parayoḥ—hareḥ + idaṁ = hareridam, hariḥ + gacchati = harirgacchati ||144||

145. anīśvarād api ra-rāmajaḥ |

sa eva viṣṇusargo yadi ra-rāma-jātas tadā īśvarād anīśvarād api ca paro ra-rāmaḥ syāt, sarveśvara-gopālayoḥ parayoḥ—prātaḥ + atra = prātaratra | gīḥ + mukundasya = gīrmukundasya | bhrātaḥ + vraje = bhrātarvraje | bhrātaḥ + govindaṁ paśya = bhrātargovindaṁ paśya ||145||

146. ahno viṣṇusargasya ro rātri-rūpa-rathāntarād anyeṣu |

rātri-rūpa-rathāntarād anyeṣu pareṣu ahno viṣṇusargasya sthāne ro bhavati—ahaḥ + ahaḥ = aharahaḥ, ahaḥ + gaṇaḥ = ahargaṇaḥ | sarveśvara-gopālayor eva | neha—ahaḥpatiḥ | rātrādau[[31]](#footnote-32) tu na—ahorātriḥ | eka-deśa-vikṛtam ananyavat—ahorātraḥ | ahorūpam | ahorathantaraṁ sāma ||146||

147. ro re lopyaḥ, pūrvaś ca trivikramaḥ |

ro ra-rāme pare lopyaḥ syāt | ra-rāmāt pūrvo vāmanaś ca trivikramaḥ syāt | bhrātaḥ + rāmānujaṁ paśya = bhrātā rāmānujaṁ paśya | hariḥ + rādhā-priyaḥ = harī rādhāpriyaḥ ||147||

|| iti viṣṇusarga-sandhiḥ ||

iti śrī-śrī-saṁkṣepa-harināmāmṛtākhye vaiṣṇava-vyākaraṇe

saṁjñā-sandhi-prakaraṇaṁ prathamaṁ samāptam ||1||

(2)

[dvitīyam]

## atha viṣṇupada-prakaraṇam

ya ekaḥ sarva-rūpāṇāṁ sarvanāmnāṁ tathāśrayaḥ |

tasya viṣṇoḥ padaṁ sarvaṁ viṣṇu-bhaktyā nirūpyate||

## atha nāmajāni viṣṇupadāni

nāmnā jātāni yāni viṣṇu-padāni, athānantaraṁ tāni nirūpyante.

1. adhātu-viṣṇu-bhaktikam arthavan nāma |

bhū-sanantādyā dhātavaḥ | svādi-tib-ādyā viṣṇubhaktayaḥ, vibhaktaya iti prāñcaḥ | tān dhātūn, tā viṣṇubhaktīś ca varjayitvā yad-artha-yuktaṁ śabda-rūpam | tan-nāma-saṁjñaṁ syāt | liṅgam ity eke | prātipadikam ity anye | te cārthā dravya-guṇa-jāti-kriyāḥ | tad-yuktaṁ tad-abhidhāyakaṁ śabda-rūpam ity arthaḥ |

(1) dravyaṁ paśyam ārabhya mṛnaya-paryantaṁ sarvaṁ vastu |

(2) guṇas tad-āśrayī aiśvaryādi-śabda-sparśādiko dharmaḥ |

(3) jātiḥ samānatvaṁ brāhmaṇatvaṁ gotvādi |

(4) kriyā dhātv-arthaḥ sattvāhāra-jñāna-vihāra-prabhṛtiḥ |

arthavad grahaṇāt kṛṣṇa ity ādau pratyakṣaraṁ nāmatvaṁ na syāt | gav ity ayam āha ity atra ca ||1||

2. prakṛtiḥ pūrvā |

sā ca nāma-dhātu-bhedād dvi-vidhā ||2||

3. pratyayaḥ paraḥ |

sa ca svādy-ākhyāta-kṛt-taddhita-bhedāc caturvidhaḥ ||3||

4. tatra nāmnaḥ—sum au jas;

am au śas; ṭā bhyāṁ bhis; ṅe bhyāṁ bhyas;

ṅasi bhyāṁ bhyas; ṅas os ām; ṅi os sup ||

ete suṁ-ity-ādaya eka-viṁśatir viṣṇu-bhaktayaḥ | pratyekaṁ nāmnaḥ pare syuḥ | tāsu ca—sum au jas prathamā ; am au śas dvitīyā ; ṭā bhyāṁ bhis tṛtīyā ; ṅe bhyāṁ bhyas caturthī ; ṅasi bhyāṁ bhyas pañcamī ; ṅa os āṁ ṣaṣṭhī ; ṅi os sup saptamī ||

atra prathamāyā eka-vacanaṁ, suṁ, dvi-vacanam au, bahu-vacanaṁ jas; dvitīyaika-vacanam am, dvi-vacanam au, bahu-vacanaṁ śas ity-ādi jñeyam | etāḥ “svādayaḥ”, “syādayaḥ” ity anye | “sup” ity eke ||4||

5. tatra ja-ṭa-śa-ṅa-pā itaḥ, uṁś ca soṁ ṅaseriś ca |

eti, gacchati, na tiṣṭhatīti “it”, “anubandhaḥ” ca | sa ca uccāraṇārthaś cihnārtho vidhyādi-nimittaś ca kvacit | itaś caite—siddhopadeśe viriñcau ca sa-viṣṇucāpa-sarveśvara it, antyo viṣṇujanaś ca “at it” ity ādau | āṅ – māṅ – uñ – nañsu ca | viriñcau tu kvacit | dhātv-ādi-ñi-ṭu-ḍu | pratyayādyā ja-ṭa-ṇāḥ | śa-vargāv ataddhite | sa viṣṇubhaktau ta-na-sa-mā iti | siddhopadeśāḥ dhātu-pratyaya-viṣṇavaḥ | a-rāmādi-bhedāḥ sa-viṣṇucāpās tu vaidikā ucyante ||5||

6. nāma-saṁjñaś caturvidhaḥ |

yathā puṁliṅgaḥ puruṣottama-saṁjñaḥ | strī-liṅgo lakṣmī-saṁjñaḥ | napuṁsaka-liṅgo brahma-saṁjñaḥ | aliṅgaḥ avyaya-saṁjñaḥ[[32]](#footnote-33) ||6||

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## tatra sarveśvarāntāḥ puruṣottama-liṅgāḥ

tatra a-rāmāntaḥ kṛṣṇa-śabdaḥ | tatra prathamaika-vacane kṛṣṇa-sum iti sthite, urāma uccāraṇārthaḥ ||

7. viṣṇubhakti-siddhaṁ viṣṇupadam |

viṣṇubhakti-siddhaṁ nāmno dhātor vā rūpaṁ viṣṇupada-saṁjñaṁ syāt | “padam” iti prāñcaḥ ||7||

gaṅgā-srotovad evāsya bhaved vidhir ataḥparam |

nārohati paraḥ pūrvaṁ yatropādhir na vidyate ||7||[[33]](#footnote-34)

8. sa-ra-rāmayor viṣṇusargo viṣṇupadānte |

sa-ra-rāmayoḥ sthāne viṣṇusargaḥ syāt | viṣṇupadānte viṣaye—kṛṣṇaḥ |

evaṁ sūtraṁ tato vṛttir iti vastara-śaṅkayā |

sūtreṇaivārtha-siddhis tu yathā syāt kriyate tathā ||

sādhanānukramārthaṁ ca nādhikāreṇa sūtryate |

anyathā prakriyā bhinnā mṛgyetājña-prabodhanī ||

prāṅ-nimittaṁ tathā kāryī kāryaṁ para-nimittakam |

atra krameṇa vaktavyaṁ prāyaḥ sūtreṣu sarvataḥ ||

kramāc ca pañcamī 6ī prathamā saptamī tathā |

kvacit para-nimittasya sthāne viṣaya-saptamī ||

kārya-pūrve pañcamī syāt kārya-sthāne tu ṣaṣṭhikā |

kārye tu prathamā vācyā, saptamī viṣaye pare ||[[34]](#footnote-35)

vinā yoge niṣedhārthaṁ dvitīyā kvacid iṣyate |

sarvāṅgāsambhavo yatra svalpāny aṅgāni tatra tu ||

ato bālaka-bodhāyapadaṁ vicchidya mūrdhani |

aṅkā deyā viṣṇubhakti-vyakty-arthaṁ sarva-sūtrataḥ ||

yathā sa-ra-rāmayoḥ iti kārya-sthānaṁ, viṣṇusargaḥ iti kāryaṁ, viṣayupadāntaḥ viṣayaḥ | para-nimittaṁ pūrva-nimittaṁ cātra nāsti | tat tac ca, yathā—i-dvayam eva yaḥ sarveśvare (sa.pra. 59) ity atra para-nimittaṁ sarveśvaraḥ | tataḥ śaś cho vā (sa.pra. 99) ity atra pūrva-nimittaṁ viṣṇudāsaḥ | viṣṇujane (sa.pra. 120) ity ādau, ha-rau vinā iti tau niṣiddhau |

tad evaṁ prathamāyā eka-vacane kṛṣṇaḥ | dvi-vacane kṛṣṇa + au, o-dvaye au (sa.pra. 57), kṛṣṇau | bahu-vacane kṛṣṇa + jas, j it cihnārthaḥ, śa-sādi-bheda-jñāpanāya | evam uttaratrāpi | trivikrama-viṣṇusargau—**kṛṣṇāḥ** ||8||

dvitīya-vacane kṛṣṇa + am |

9. daśāvatārād aṁ śa-sor a-rāma-haraḥ |

**kṛṣṇam |** haro’yaṁ jñāpayati—sūtre pratyaya-rūpān nimittād anyasya haro’pi mahāharaḥ iti | tenaikātmaka-mātra-nimittatvān na trivikramaḥ | dvitīyā-dvitve kṛṣṇa + au = **kṛṣṇau** | pūrvavad bahutve kṛṣṇa + śas, ś it, a-rāma-haraḥ | eka-deśa-vikṛtam ananyavat | tathāpi tan-nāmaivety arthaḥ ||8||

tataś ca—

10. daśāvatārasya trivikramaḥ śasi, tasmāt so naḥ puṁsi |

a-rāma uccāraṇārthaḥ, **kṛṣṇān** ||9||

tṛtīyaikatve ṭā—

11. a-rāmāntaḥ kṛṣṇa-saṁjñaḥ |

12. kṛṣṇāt ṭā inaḥ |

ṭā iti sūtra-balena lupta-ṣaṣṭhī, spaṣṭatārtham asandhiḥ | evam anyatrāpi | kṛṣṇa + ina, a-dvayam i-dvaye e (sa.pra. 48) = **kṛṣṇena** ||12||

dvitve kṛṣṇa + bhyām—

13. kṛṣṇasya trivikramo gopāle |

eka-varṇo vidhir ante pravartate = **kṛṣṇābhyām |**|13||

bahutve kṛṣṇa + bhis—

14. kṛṣṇāyāṁdbha-ai-|

e-dvaye ai (sa.pra. 55), viṣṇusargaḥ = **kṛṣṇaiḥ** ||14||

caturthy ekatve—

15. kṛṣṇāt ṅeryaḥ |

kṛṣṇasya trivikramaḥ (vi.pra. 13) = **kṛṣṇāya** | dvitve = **kṛṣṇābhyām |**|15||

bahutve bhyas—

16. kṛṣṇasya e vaiṣṇave bahutve |

**kṛṣṇebhyaḥ** ||16||

pañcamy-ekatve kṛṣṇa + bhis—

17. kṛṣṇāt ṅaserāt |

**kṛṣṇāt** | pañcamī dvitva-bahutvayoś caturthīva—**kṛṣṇābhyām, kṛṣṇebhyaḥ** ||17||

ṣaṣṭhy-ekatve kṛṣṇa + ṅas—

18. kṛṣṇāt ṅasaḥ sya |

**kṛṣṇasya** ||18||

dvitve os—

19. kṛṣṇasya e osi |

e ay (sa.pra. 63)—**kṛṣṇayoḥ** ||19||

bahutve ām—

20. vāmana-gopī-rādhābhyo nuḍāmi |

īdṛśau vidhir viṣṇuḥ | uṭāv itau | ṭid-āgamaḥ para-sambandhī | kid-āgamaḥ pūrva-sambandhī ||20||

21. tatra ṭin-mitau sarvatrāgamau śnamaṁ vinā, ug-anta-kic ca |

yathā, “nuk”, “puk”, “tuk”, “ghuk”, ity-ādi | tato “nāmi” sthite ||21||

22. vāmanasya trivikramo nāmiḥ nṛ-śabdasya tuvā, na

**kṛṣṇānām |** kṛṣṇasya trivikramo (vi.pra. 13) ity anenaiva siddhatve’pi sūtrasya prayojanaṁ, harīṇāṁ (vi.pra. 36) ity-ādāv eva | saptamy-ekatve kṛṣṇa-ṅi, ṅ, it, kṛṣṇe, a-dvayam i-dvaye e (sa.pra. 48)—**kṛṣṇe** | dvitve os—**kṛṣṇayoḥ** ||20||

bahutve sup, parāma it, kṛṣṇasya e (vi.pra. 16)—

23. īśvara-harimitra-ka-ṅebhyo pratyaya-viriñci-sasya ṣo, num-viṣṇusarga-vyavadhāne’pi, na tu viṣṇupadādy-anta-sātīnām |

**kṛṣṇeṣu** ||23||

atha sambodhanaṁ, tatra he-śabdaḥ sambodhana-sūcakaḥ—

24. sambodhane sur buddha-saṁjñaḥ |

“sambuddhiḥ” ca ||24||

25. e-o-vāmanebhyo buddhasyādarśanam |

**he kṛṣṇa** ! dvitva-bahutvayoḥ pūrvavat | **he kṛṣṇau ! he kṛṣṇāḥ** ! atra prathamaiva | he-śabdādy-abhāve’pi—kṛṣṇa ! kṛṣṇau ! kṛṣṇāḥ ! viṣṇu-bhakti-hare’pi tad-arthāvṛtatvān nāmatvātikramaḥ | tataḥ kṛṣṇa yāsi, kṛṣṇa bhāsi, ity-ādau, nāma-viśeṣasya vihitaṁ trivikramādikaṁ na syāt | evaṁ rāmaḥ, rāmau, rāmāḥ ity-ādi ||25||

26. ra-ṣa-ṛ-dvayebhyo nasya ṇaḥ, sarveśvara-ha-ṣa-va-ka-varga-pa-varga-vyavadhāne’pi, samāna-viṣṇupade, na tu viṣṇupadāntasya |

rāmān, rāmeṇa ity-ādi | vāmana-nārāyaṇa-govinda-vaikuṇṭha-vāsudeva-ādayo’pi a-rāmāntāḥ kṛṣṇa-tulyāḥ | kurvann astīty ādau dvitve pūrva-na-rāmasya na ṇatvaṁ, tatrākaraṇāt | a iti śabdo’pi ādy-antavad ekasmin iti nyāyena a-rāmāntaḥ | aḥ, au, āḥ, ity-ādi | sambodhane, anyatra cānityam iṣyate (sa.pra 1) iti he a, a he vā | dūrāhvāne hai hayor eva mahā-puruṣatvaṁ matam—he a3, a he3 vā ||26||

27. śa-sādayo yadu-saṁjñāḥ |

28. atra pāda-danta-māsa-yuṣa ity eteṣāṁ

pad-dat-mās-yūṣan ity ete viriñcayo yaduṣu vā |

yathā-saṅkhyām anudeśaḥ, samānāṁ kāryiṇāṁ kāryāṇāṁ ca prakṛtīnāṁ pratyayānāṁ ca tulya-saṅkhyānāṁ satāṁ yad-vidhānaṁ, tad yathā-saṅkhyaṁ syāt | prathamasya prathamaṁ, dvitīyasya dvitīyaṁ, ity-ādi-krameṇety arthaḥ | prayogāś ca pakṣe viṣṇujanāntavaj jñeyāḥ | yathā—padaḥ pādān, padā pādena, padbhyāṁ pādābhyām ity-ādi |

atha dhātu-svarūpa ā-rāmānto viśvapā-śabdaḥ | viśvapāḥ, viśvapau viśvapāḥ | viśvapām, viśvapau ||28||

viśvapā-śas—

29. ā-rāma-haro yadu-sarveśvare, na tv āpaḥ |

viśvapaḥ | viśvapā-ṭā, ṭ, it = viśvapā, viśvapābhyām, viśvapābhiḥ ||

viśvapā-ṅe, ṅ, it = viśvape, viśvapābhyām, viśvapābhyaḥ ||

viśvapā-ṅasi, iṅgāv, itau = viśvapaḥ, viśvapābhyām, viśvapābhyaḥ ||

viśvapā-ṅas = viśvapaḥ, viśvapoḥ, viśvapām ||

viśvapā-ṅi = viśvapi, viśvapoḥ, viśvapāsu ||

he viśvapāḥ ! ity ādi |

evaṁ somapā-prabhṛtayaḥ | ā-rāma-hara-vidhir vā hāhā-abjādīnām iti kramad-īśvarādayaḥ | hāhaḥ hāhān, abjaḥ abjān | hāhāḥ abjāḥ iti kecit | evam agregāḥ udadhikrāḥ ||27||

i-rāmānto hari-śabdaḥ—

30. i-u-rāmānto hari-saṁjñaḥ |

agniḥ, ghiḥ, ca | hariḥ ||30||

31. harita au pūrva-savarṇaḥ |

harita iti pañcamyās tas taddhitaḥ, harī ||31||

32. i-dvayasya e, u-dvayasya o, ṛ-dvayasya ar, ḷ-dvayasya al govinda saṁjñaḥ |

guṇa-saṁjñaś ca ||32||

33. ṅito vṛṣṇi-saṁjñāḥ |

34. harer govindo jasi vṛṣṇiṣu buddhe ca |

harayaḥ | harim, harī, harīn ||34||

35. haritaṣṭā nā, na tu lakṣmyām |

hariṇā, haribhyām, haribhiḥ ||

haraye, haribhyām, haribhyaḥ ||35||

36. e-obhyāṁ ṅasi-ṅasor a-rāma-haraḥ |

hareḥ, haribhyām, haribhyaḥ||

hareḥ, haryoḥ, harīṇām ||36||

37. haritaḥ ṅerau c |

carāma it ||37||

38. antya-sarveśvarādi-varṇāḥ saṁsāra-saṁjñāḥ |

39. saṁsārasya haraś citi |

ḍit iti prāñcaḥ | harau, haryoḥ, hariṣu || he hare | evam agni-ravi-kavi-giri-prabhṛtayaḥ | tri-śabdo vācya-liṅgo nitya-bahu-vacanāntaḥ | tasya puṁsi—trayaḥ, trīn, tribhiḥ, tribhyaḥ, tribhyaḥ ||39||

40. tres trayo nāmi svārthe |

trayāṇām | tad-antatve’pi—paramatrayāṇāṁ, asvārthe tu—priyatrīṇām | triṣu ||40||

kati-śabdo’pi tadvat—

41. ṣaṇānta-saṅkhyātaḥ kateś ca jas-śasor mahāharaḥ svārthe |

atra ātyantika-layāt pratyaya-kāryaṁ na govindaḥ | kati, kati, katibhiḥ ity-ādi | kater iti yati-tatyor upalakṣaṇam | yati te nāga śīrṣāṇi, tata te nāga vedanāḥ iti prayogāt | evaṁ parama-katīty-ādi | asvārthe tu priyakatayaḥ ||41||

atha sakhi-śabdaḥ—

42. ṛ-rāma-sakhibhyām uśanas-purudaṁśas-anehas ity etebhyaś ca sorāc, buddhaṁ vinā |

saṁsārasya haraḥ ||42||

43. a-dvayasya ā, i-dvayasya ai, u-dvayasya au, ṛ-dvayasya ār, ḷ-dvayasya āl, vṛṣṇīndra-saṁjñaḥ, e-o-sthāne ai au ca |

“vṛddhi”-saṁjñaś ca ||43||

44. svādayaḥ pañca pāṇḍavāḥ |

“ghuṭaḥ,” “suṭaḥ” ca ||44||

45. sakhyur vṛṣṇīndraḥ suvarjaṁ pāṇḍaveṣu |

ai āy (sa.pra. 64),

…sakhāyau, sakhāyaḥ,

sakhāyaṁ, sakhāyau, sakhīn ||45||

46. na sakhir hari-saṁjñaṣ ṭādau, patis tv asamāse |

sakhyā, sakhibhyām, sakhibhiḥ |

sakhye, sakhibhyām, sakhibhyaḥ ||46||

47. khya-tyābhyāṁ ṅasi-ṅasor us |

khi-śabda-khī-śabdayoḥ | ti-śabda-tī-śabdayoḥ kṛta-ya-rāmādeśayor idaṁ grahaṇam | sakhyuḥ, sakhibhyām, sakhibhyaḥ | sakhyuḥ, sakhyoḥ, sakhīnām ||47||

48. sakhi-patibhyāṁ ṅe-rau |

sakhyau, sakhyoḥ, sakhiṣu | he sakhe he sakhāyau he sakhāyaḥ | tad-antatve’pi—bahu-sakhyā, bahu-sakhye, bahu-sakhyuḥ, bahu-sakhyau ity āhuḥ | pañcamyāṁ susakher āgacchatīti bhāṣyādau | etad dṛṣṭvaiva, sakhyuḥ samāse ghi-saṁjño’stīti prakriyāyāṁ [pā. 7.3.118], samāsa ity upalakṣaṇam iti kṛṣṇa-paṇḍitaḥ | tena prakṛteḥ pūrvatra bahu-pratyaye’pi bahu-sakheḥ ity-ādi | pati-śabdasya prathamā-dvitīyayor hari-bavat | tṛtīyādau sakhi-śabdavat | samāsāntasya tu hari-śabdavad eva, bahu-patinā, bahu-pataye ity-ādi |

ī-rāmānto daitya-pramī-śabdaḥ | daityān pramīnāti hinastīti kvib-anto viṣṇu-vācī | daitya-pramīḥ, daitya-pramyau, daitya-pramyaḥ | dhātutvād atra sarvatra sarveśvare ya-rāma eva vakṣyate (vi.pra. 50) | tasyaivodāharaṇam idaṁ vāta-pramī-bheda-jñāpanārtham atra likhitam | evam anyatrāpi jñeyam—

daitya-pramyam, daitya-pramyau, daitya-pramyaḥ

daitya-pramyā, daitya-pramībhyām, daitya-pramībhiḥ

daitya-pramye, daitya-pramībhyām, daitya-pramībhyaḥ

daitya-pramyaḥ, daitya-pramībhyām, daitya-pramībhyaḥ

daitya-pramyaḥ, daitya-pramyoḥ, daitya-pramyām

daitya-pramyi, daitya-pramyoḥ, daitya-pramīṣu

sambodhane pūrvavat | evaṁ vāta-pramī-śabda ī-pratyayāntatvāt am-śas-ṅiṣu viśeṣa iti kecit | vāta-pramīm | “yāvat-sambhavas tāvad vidhiḥ” iti nyāyena daśāvatārasya (vi.pra. 10) iti trivikrame kṛte, “tasmāt so naḥ” —vāta-pramīn | ṅau—vāta-pramī | vāta-pramī hūhū-prabṛter dhātutvaṁ vā ity anye | vāta-pramyam, vāta-pramīm, hūhvam, hūhūm |

u-rāmānto viṣṇu-śabdaḥ | hari-sūtrair eva sādhanam—

viṣṇuḥ, viṣṇū, viṣṇavaḥ

viṣṇum, viṣṇū, viṣṇūn

viṣṇunā, viṣṇubhyām, viṣṇubhiḥ

viṣṇave, viṣṇubhyām, viṣṇubhyaḥ

viṣṇoḥ, viṣṇubhyām, viṣṇubhyaḥ

viṣṇoḥ, viṣṇvoḥ, viṣṇūnāṁ

viṣṇau, viṣṇvoḥ, viṣṇuṣu

he viṣṇo !

cālanī tita{u}ḥ pumān ity amaraḥ | prakṛtau sandhiṁ vinaiva siddho’yaṁ ūṇādāv iti prakṛty-aṅgayor na sandhiḥ | tita{u}ḥ, titaū, tita{a}vaḥ ity-ādi ||48||

kṛṣṇa-śrīḥ—

49. dhātor īd-ūtor iy-uvau sarveśvare bahulam |

ī-rāmasya iy, ū-rāmasya uv | pratyaya-varṇena tad-ādir gṛhyate | tataḥ sarveśvarādau viṣṇu-bhaktāv ity arthaḥ | evam anyatrāpi | etad-vidha-sūtrasya nāma-prakaraṇa-pāṭhāt lupta-kṛt-pratyayasya dhātutve’pi nāmatvam | tataḥ pratyayāś ca—kṛṣṇaśriyau, kṛṣṇaśriyaḥ | paratvād am-śasor api—kṛṣṇaśriyam ity-ādi |

bhāve kvipi—bhūḥ, bhuvau, bhuvaḥ | bāhulyāt na sarvatra, yathoktam—

kvacit pravṛttiḥ kvacid apravṛttiḥ

kvacid vibhāṣā kvacid anyad eva |

vidher vidhānaṁ bahudhā samīkṣya

caturvidhaṁ bāhulakaṁ vadanti ||[[35]](#footnote-36) (abhiyuktoktiḥ) ||49||

tena—

50. sahajāneka-sarveśvarasya kvib-antasya kevala-dhātv-akṣara-satsaṅgāspṛṣṭayor īd-ūtor ya-vau |

tatra kṛt-samāse—viśvanīḥ, viśvanyau, viśvanyaḥ ity-ādi | ṣaṣṭhī-bahutve—viśvanyām ||47||

51. nī-rādhābhyāṁ ṅerām |

viśvanyām, viśvanyoḥ, viśvanīṣu | evaṁ prakṛṣṭaṁ dhyāyatīti kvipi nipātāt—pradhīḥ, pradhyau | kevala-kvib-ante mālīyatīti—mālīḥ, mālyau | ṅau—mālyi |

sahaja iti kiṁ ? paścād yoge tu na syāt | viśvasya nīḥ—viśvanīḥ, viśvaniyau, viśvaniyaḥ | āmi ṅau ca viśvaniyām | aneka iti kiṁ ? nīḥ, niyau, niyaḥ | dhātv-akṣara-sat-saṅgāspṛṣṭayoḥ iti kiṁ ? kṛṣṇa-prīḥ, kṛṣṇa-priyau; kṛṣṇa-paṭa-prūḥ, kṛṣṇa-paṭa-pruvau | kevala iti kiṁ ? iha tu syād eva—unnīḥ, unnyau, unnyaḥ ||51||

52. sudhī-bhuvor iy-uvāv eva |

suṣṭhu dhyāyatīti kvipi nipātanāt—sudhīḥ, sudhiyau, sudhiyaḥ | kṛṣṇa-bhūḥ, kṛṣṇa-bhuvau, kṛṣṇa-bhuvaḥ ||52||

53. varṣā-punar-dṛn-kara-kāra-kārābhyo bhuvo va eva |

kara eva kāraḥ, so’pi gṛhyate iti vistarād ubhayor upādānam | varṣā-bhūḥ, varṣā-bhvau, varṣā-bhvaḥ | dṛbhūḥ, dṛnbhvau | evaṁ khalpū-prabhṛtayaḥ |

kṛṣṇa-sukhīyati—kṛṣṇa-sukhīḥ, kṛṣṇā-sukhyau, kṛṣṇa-sukhyaḥ |

anantīyati—anantīḥ, anantyau, anantyaḥ |

khyatyābhyāṁ (vi.pra. 47) iti trivikrama-grahaṇāt ṅasi-ṅasor us—kṛṣṇa-sukhyuḥ, anantyuḥ | na-rāmādeśasyata-rāma-sthānivattvāt—lūnyuḥ | kṛṣṇa-sukhyuḥ ity-ādy eke ||53||

**atha ṛ-rāmāntāḥ** | tatra pitṛ-śabdaḥ | ṛ-rāma-sakhibhyāṁ (vi.pra. 42) ity-ādi—

54. ṛ-rāmasya govindaḥ pāṇḍaveṣu ṅau ca |

pitā, pitarau, pitaraḥ;

pitaram, pitarau, pitṝn;

pitrā, pitṛbhyām, pitṛbhiḥ

pitre, pitṛbhyām, pitṛbhyaḥ ||54||

55. ṛ-rāmato ṅasiṅasor asya uc |

pituḥ, pitṛbhyām, pitṛbhyaḥ

pituḥ, pitroḥ, pitṝṇām

pitari, pitroḥ, pitṛṣu ||55||

56. buddhe govindaḥ |

57. rādhā-viṣṇujanābhyām īpaś ca trivikramāt sor haraḥ |

he pitaḥ ! evaṁ jāmātṛ-prabhṛtayaḥ |

nṛ-śabdaḥ—

nā, narau, naraḥ

naram, narau, nṝn

nrā, nṛbhyām, nṛbhiḥ

nṛ-śabdasya tu vā (vi.pra. 22)—nṛṇāṁ, nṝṇām ||56-57||

kartṛ-śabdasya bhedaḥ—

58. svasṛ-tul-tṛn-pratyayāntānāṁ vṛṣṇīndraḥ suvarjaṁ pāṇḍaveṣu |

kartā, kartāraḥ; kartāram, kartārau | yaduṣu pitṛvat | he kartaḥ !

leṣṭṛ—leṣṭā, leṣṭārau, leṣṭāraḥ; leṣṭāram, leṣṭārau | harimitrādir evāyaṁ—hariveṇv-ādis tv apapāṭhaḥ |

leṣṭṛ-tvaṣṭṛ-tṛ-śabdāntās tṛl-tṛn-antā budhair matāḥ |

pitṛ-mātṛ-bhrātṛ-yāṭr-jāmātṛ-duhitṝr vinā ||58||

59. kroṣṭu-śabdasya pāṇḍaveṣu tṛl-pratyayāntasyaiva rūpaṁ, buddhaṁ vinā, ṭādi-sarveśvare tu vikalpaḥ |

kroṣṭā, kroṣṭārau, kroṣṭāraḥ

kroṣṭāram, kroṣṭārau, kroṣṭūn

kroṣṭrā, kroṣṭunā, kroṣṭubhyām, kroṣṭubhiḥ

kroṣṭre, kroṣṭave ity-ādi |

kṛte’py akṛte yaḥ syāt, sa nityaḥ | nityasya balavattvāt pūrvas tv āmi nuḍ eva (vi.pra. 20)—kroṣṭūnāṁ, kroṣṭṝṇām ity eke | he kroṣṭo ! lakṣmyās tu—kroṣṭrī ||59||

**ai-rāmāntaḥ** kṛṣṇarai-śabdaḥ—

60. rāya ā sa-bhoḥ |

kṛṣṇarāḥ, kṛṣṇarāyau, kṛṣṇarāyaḥ; kṛṣṇarāyam ity-ādi | evaṁ rai-śabdaś ca | neha—tad-dhite raitvaṁ, kyani—raiayati | pāṇinīye’pi rāyo hali [pā. 7.2.85] ity-ādi viṣṇu-bhakty-anuvṛtteḥ ||60||

**o-rāmānto go-śabdo balīvardādiṣu puruṣottama-liṅgaḥ—**

61. o au pāṇḍaveṣu |

gauḥ, gāvau, gāvaḥ ||61||

62. o ā am-śasor na ca so naḥ ||

anyathā vātapramīn itivat, gā ity atra so na syāt |

gām, gāvau, gāḥ;

gavā, gobhyāṁ, gobhiḥ;

gave, gobhyāṁ, gobhyaḥ;

e-obhyāṁ ṅasi-ṅaso [vi.pra. 36] ity-ādinā a-rāma-haraḥ |

goḥ, gobhyāṁ, gobhyaḥ;

goḥ, gavoḥ, gavām ity-ādi |

sarva-vidhibhyo haro, harāt sarveśvarādeśo balavān | antaraṅga ity-ādi ca vidhāna-sāmarthyāt na sor haraḥ—he gauḥ !

au-rāmānto glau-śabdaḥ—glauḥ, glāvau, glāvaḥ ity-ādi ||62||

|| iti sarveśvarāntāḥ puruṣottama-liṅgāḥ ||

—o)0(o—

## atha sarveśvarāntā lakṣmī-liṅgāḥ

63. ā-rāmānta-lakṣmī rādhā-saṁjñā |

śraddhā-saṁjñā ca | tatra rādhā-śabdaḥ | rādhā-viṣṇu-janābhyāṁ (vi.pra. 57) iti—rādhā ||63||

64. rādhā-brahmabhyām au ī |

a-dvayam i-dvaye e (sa.pra. 48)—rādhe, rādhāḥ ||64||

65. rādhāyā e ṭausobu‚ddhe cḷ

rādhayā, rādhābhyām, rādhābhiḥ ||65||

66. rādhāto yāp vṛṣṇiṣu|

e-dvaye ai (sa.pra. 55)—

rādhāyai, rādhābhyām, rādhābhyaḥ

rādhāyāḥ, rādhābhyām, rādhābhyaḥ

rādhāyāḥ, rādhayoḥ, rādhānām |

ṇerāṁ (vi.pra. 51), lākṣaṇika-pratipadoktayoḥ pratipadoktasyaiva grahaṇam iti na luṭ—

rādhāyām, rādhayoḥ, rādhāsu |

sambodhane—prakṛty-āśritaṁ prakṛtāv api pūrva-pūrvam antaraṅgaṁ, prakṛter bahir-āśritaṁ bahiraṅgam | svalpāśritam antaraṅgaṁ, bahv-āśritaṁ bahiraṅgam | antaraṅga-bahiraṅgayor antaraṅgo vidhir balavān[[36]](#footnote-37) iti nyāyena prathamametve kṛte, e-o-vāmanebhyo buddhasyādarśanaṁ (vi.pra. 25) iti—he rādhe |

evaṁ ramā-rāmā-śraddhā-mālādayaḥ, ambādayaś ca | lakṣmī (vi.pra. 63)-grahaṇān neha rādhā-saṁjñā | samāse vāmano vakṣyate (samā.pra. 56)—priya-rādhāya kṛṣṇāya ||66||

67. ambādīnāṁ gopyāś ca vāmano buddheḥ |[[37]](#footnote-38)

he amba ! he akva ! he atta ! he alla ! he appa ! he abba ! ete evāmbādayaḥ | neha—he ambāḍe ! he ambāle ! he ambike ! ity-ādi ||67||

atha jarā—

68. jarāyā jara-vā sarveśvare |

jarā, jarasaujare, jarasaḥ jarāḥ

jarasaṁ jarāmityāyāṁdḷ evaṁ nirjaraśabdoñapi vikalpyate||61;

irāmānto bhaktiśabdo pāṇḍaveṣuhariśabdavat śasi bhaktaphalḥ

bhaktyātma ityāyāṁdḷ

69. atra niśānāsikayor niś-nasāv ādeśau yaduṣu vā vācyau, prayogāś ca pakṣe viṣṇujanāntavaj jñeyāḥ |[[38]](#footnote-39)

yathā niśaḥ niśāḥ, nijbhyām ity-ādi |

i-rāmānto bhakti-śabdaḥ | tasya pāṇḍaveṣu hari-śabdavat | śasi—bhaktīḥ, puṁsi (vi.pra. 10) iti viśeṣaṇān nirāmo na syāt | na tu lakṣmyāṁ (vi.pra. 35) iti na nādeśaḥ | bhaktyā, bhaktibhyām, bhaktibhiḥ ||69||

70. harita āp vā vṛṣṇiṣu lakṣmāṁ, nityaṁ gopyāḥ |

vṛṣṇi-nimittāpo na ṣāp |

bhaktyai, bhaktaye, bhaktibhyām, bhaktibhyaḥ |

bhaktyāḥ, bhakteḥ, bhaktibhyam, bhaktibhyaḥ |

bhaktyāḥ, bhakteḥ, bhaktyāḥ, bhaktīnām |

āvantare’pi nīrādhābhyāṁ ṅerāṁ (vi.pra. 51)—bhaktyām, bhaktau, bhaktyoḥ, bhaktiṣu

he bhakte !

evaṁ buddhi-mati-bhūti-kṛti-dhṛti-ruci-prabhṛtayaḥ |

atha dhenu-śabdaḥ—

dhenuḥ, dhenū, dhenavaḥ |

dhenum, dhenū, dhenūḥ, ity-ādi |

vṛṣṇiṣu—

dhenvai dhenave, dhenvāḥ dhenoḥ, dhenvāṁ dhenau |

aśany-ādīnāṁ lakṣmītva-pakṣe’pi evam eva jñeyam | atra hareḥ svabhāva-lakṣmītve saty eveti vācyam | tena neha—priya-haraye, pirya-viṣṇave śriyai | evaṁ priya-harīḥ | nādeśas tu (vi.pra. 35), na priyaharyā | paṭu-prabhṛtīnāṁ tu vikalpaḥ iti kecit—paṭave, paṭvai ||70||

tri-śabdasya lakṣmyām—

71. lakṣmī-sthayos tri-caturos tisṛ-catasṛ viṣṇubhaktau |

72. tisṛ-catasro raḥ sarveśvare|

tisraḥ, tisraḥ, tisṛbhiḥ, tisṛbhyaḥ, tisṛbhyaḥ, tisṛṇāṁ, tisṛṣu ||71-72||

ī-rāmānto gopī-śabdaḥ | īr iti lakṣmī-vihita-pratyayaḥ—

73. ī-ū-lakṣmīr gopī-saṁjñā |

nadī-saṁjñā ca |

gopī, gopyau, gopyaḥ |

gopīṁḥ gopyau, gopīḥ |

gopyā, gopībhyām, gopībhiḥ |

gopyai, gopībhyām, gopībhyaḥ |

gopyāḥ, gopībhyām, gopībhyaḥ |

gopyāḥ, gopyoḥ, gopīnāṁ,

gopyām, gopyoḥ, gopīṣu,

he gopi !

atra vāmana-vidhāna-sāmarthyān na govindaḥ | evaṁ nadī-mahī-prabhṛtayaḥ | sakhī ca—sakhī sakhyau | atra nāmno grahaṇe liṅga-viśiṣṭasyāpi grahaṇam iti paribhāṣā neṣyate | ṅau—sakhyām | evaṁ supathī ity atra nātvam | trivikramāt (vi.pra. 57) iti viśeṣaṇān neha sor haraḥ—atigopiḥ | puṁsi vṛṣṇiṣu atigopaye ity-ādi | lakṣmyāṁ—atigopyai atigopaye ity-ādi |

avī-tantrī-tarī-lakṣmī-ī-dhī-ṇīṇām uṇādinā |

śabdānāṁ tu bhavaty eṣāṁ sulopo na kadācana ||[[39]](#footnote-40)

lakṣmīḥ, lakṣmyau, lakṣyaḥ ity-ādi gopīvat | tantrī vīṇāyām iti tu tantrayater aṇ-antatvādīpi siddhā ||73||

gaurāditvāt strī-śabda īr-antaḥ | tataḥ sor haraḥ—

74. strī-bhruvor iy-uvau sarveśvare, striyā am-śasor vā |

strī, striyau, striyaḥ |

striyaṁ strīm, striyau, striyaḥ strīḥ |

striyā, strībhyāṁ, strībhiḥ |

nityaṁ gopyāḥ (vi.pra. 70)—

striyai, strībhyāṁ, strībhyaḥ |

striyāḥ, strībhyāṁ, strībhyaḥ |

striyāḥ, striyoḥ, viriñcito viṣṇur balavān—strīṇām |

striyāṁ, striyoḥ, strīṣu |

he stri |

gauṇatve puṁsi tu—atistriḥ | nāmnā tu kvacit iti tad-anta-vidhiḥ syāt | tatra kvacid (vi.pra. 67) grahaṇāt govindaṁ nā-nuḍau ca varjaṁ striyā iyādeśa iti vistaraḥ | matāntaraṁ tu na bh;syādi-matam iti ca |

atistriyau, atistriyaḥ |

atistriyam atistrim, atistriyau, atistriyaḥ atistrīn |

atistriṇā

atistraye,

atistreḥ, atistriyoḥ, atistrīṇāṁ

atistrau

lakṣmyāṁ śas-ṭā-paratve—atistriyaḥ atistrīḥ, atistriyā | vṛṣṇiṣu pakṣe—atistriyai, atistraye, atistriyāḥ, atistriyām ||74||

śrī-śabdaḥ—śrīḥ, dhātor īd-ūtau (vi.pra. 49) iti śriyau, śriyaḥ ity-ādi |

75. neṣuvasthānaṁ gopī, striyaṁ vinā, vṛṣṇiṣv āmi ca vā ||

śriyai, śriye, śrībhyām, śrībhyaḥ; śriyāḥ, śriyaḥ; śriyāḥ, śriyaḥ, śriyoḥ; śrīṇāṁ, śriyāṁ; śriyāṁ, śriyi, śriyoḥ, śrīṣu; he śrīḥ rū evaṁ dhī-prabhṛtayaḥ | bhrū-prabhṛtayaś ca | bhrūḥ, bhruvau, bhruvaḥ; evaṁ subhrūḥ | buddhe vāmanaḥ iti kecit iti kecit—

āḥ kaṣṭaṁ bata hī citraṁ hūṁ mātar daivatāni dhik |

hā pitaḥ kvāsi he subhru rū bahv evaṁ vilalāpa saḥ || [bhaṭṭi 6.11] iti |

paścāt pra-śabda-yoge prakṛṣṭā dhīḥ—pradhīḥ, pradhiyau, pradhiyaḥ; ṅe—pradhiyai pradhiye | atra yā-deśa-tasyāṁ bhramaḥ, tan-mate eva gati-kāraka-pūrvatvābhāvāt | prādīnāṁ kriyā-yoge eva hi gati-saṁjñā | kevalāvyaya-pūrvatve’pīti tv apāṇinīyam | punarbhū-śabdasya punar vyūḍhā-vācakasya nitya-strītve—he punarbhu rū kvacid bhina-padatve’pi ṇatvaṁ vācyam | punarbhūṇām | vadhū-prabhṛtīnāṁ lakṣmī-śabdavat—vadhūḥ, vadhvau, vadhvaḥ; he vadhu !

kiṁ ca, aniṣuvāṁ paścāt puṁstve’pi gopī-saṁjñām āhuḥ | tato bahu-preyasī-śabdaḥ śasaṁ vinā puṁsy api gopī-śabdavat | evam atilakṣmīḥ, lakṣmī-śabdavat | avayava-strī-viṣayatvāt siddham iti bhāṣyam | ī-pratyayānta-vāta-pramīvat iti tu prakriyā-kāraḥ | bahupreyasīḥ iti gauṇatvān sor haraḥ | vṛṣṇiṣu gopī-saṁjñatvaṁ ca na iti vistaraḥ | idam apāṇinīyam |

tathā gopīm icchatīti kyann-antāt kvipi—gopī kṛṣṇaḥ | sau gopīvat | śas-prayantaṁ dhātuvat punar-gopīvat | vānamatve tu gopī-saṁjñatvaṁ necchanti | sakhīm atikrāntasya atisakheḥ iti bhāṣyam | aniṣuvāṁ [vi.pra. 75] iti kiṁ ? atiśriye gopī-saṅghāya | kaścit tv atra āp icchati | ī-ū-rāmayor asvābhāvika-lakṣmītve gopī-saṁjñatvaṁ na viśvanye śriyai | mātṛ-śabdaḥ pitṛvat—mātā, mātārau, mātaraḥ; śasi tu mātṝḥ | svasṛ-śabdaḥ[[40]](#footnote-41) kartṛ-śabdavat—śvasā, śvasārau, śvasāraḥ | śasi tu, svasṝḥ | rai-śabdaḥ striyāṁ pīty eke iti kṣīra-svāmī | tena pūrvavat | go-śabdaḥ pūrvavat | dyo-śabdaḥ govat, nau-śabdaḥ glauvat ||75||

|| iti sarveśvarāntā lakṣmī-liṅgāḥ ||

—o)0(o—

## atha sarveśvarāntā brahma-liṅgāḥ

tatra a-rāmānto gokula-śabdaḥ—

76. brahma-kṛṣṇāt soram |

daśāvatārād aṁ śa-sor a-rāma-haraḥ (vi.pra. 9)—gokulam | rādhā-brahmabhyām au ī (vi.pra. 64)—**gokule** ||76||

77. brahmato jas-śasoḥ śiḥ |

ś it | eka-varṇatvād ante prāpte “śit sarvasya” śid-ādeśaḥ sarvasya bhavati ||77||

78. sarveśvara-vaiṣṇavāntayor nuṁ śau |

umāv itau ||78||

79. antya-sarveśvarāt paraṁ mitaḥ sthānam |

80. antyāt pūrva-varṇa uddhava-saṁjñaḥ |

“upadhā” iti prāñcaḥ[[41]](#footnote-42) ||80||

81. abrahma-pāṇḍavāḥ śiśaś ca kṛṣṇasthāna-saṁjñaḥ |

“ghuṭ”-saṁjñā ity eke | sarvanāma-saṁjñā ity anye ||81||

82. nānta-dhātu-varjita-sānta-satsaṅga-mahad-apām uddhavasya trivikramaḥ kṛṣṇa-sthāne, buddhaṁ vinā |

nāntasya dhātu-varjita-sānta-satsaṅgasya mahataḥ apaś ceti vicchedaḥ—gokulāni | evaṁ dvitīyāyām | tṛtīyādau puruṣottamavat | buddha-sthānīyatvād am api buddha-saṁjñaḥ—he gokula ! evaṁ kula-phala-mūlādayaḥ ||82||

83. hṛdayasya hṛd yaduṣu vā |

“śīrṣasya śīrṣan vā” ity eke | prayogāś ca pakṣe viṣṇujanāntavaj jñeyāḥ | yathā—hṛndi hṛdayāṇi, hṛdā hṛdayena | ubhayatrāpi śīrṣāṇi | jarāyā jara-vā sarveśvare (vi.pra. 68)—nirjaram, nirjarasam; nirjare nirjarasī | numaḥ pūrvaṁ jarasādeśaṁ manyante ||83||

84. aviṣṇupadāntasya nasya masya ca viṣṇucakraṁ vaiṣṇave |

nirjarāṇi nirjarāṁsi; punas tadvat | buddhe—he nirjara ! he nirjarasaṁ ! ity api kecit ||84||

i-rāmānto dadhi-śabdaḥ—

85. brahmataḥ sva-mor mahā-haraḥ |

dadhi | kathaṁ gokulaṁ ? tatrākaraṇāt ||85||

86. brahmeśāntān nuk sarveśvare, na tv āmi |

ukāv itau | dadhinī, dadhīni | punas tadvat ||86||

87. dadhi-asthi-sakthi-akṣi-śabdānām i-rāmasya an ṭādi sarveśvare |

88. akṛṣṇasthāna-sarveśvaro bhagavat-saṁjñaḥ, taddhite yaś ca |

atra pāṇinīyānāṁ (yaci bham, 1.4.18) prakṛter bha-saṁjñā ||88||

89. ba-ma-satsaṅga-hīnasyāno’rāma-haro bhagavati, na tu ye, īṅyos tu vā |

dadhnā, dadhibhyāṁ, dadhibhiḥ

dadhne, dadhibhyāṁ, dadhibhyaḥ ity-ādi |

ṅau—dadhni, dadhani ||89||

90. brahmaṇo govindo vā buddhe |

he dadhe ! he dadhi ! evam asthi-sakthi-akṣi | atikrāntaṁ dadhi yena yayā vā—atidadhnā gopālena gopālyā vā | svabhāvato brahmaiva dadhi-śabdo gṛhyate | tato dadhātīti dadhiḥ, tena dadhinā | i-rāmasya iti kiṁ ? padmākṣeṇa |

vāri, vāriṇī, vārīṇi

vāri, vāriṇī, vārīṇi,

vāriṇā, vāribhyām, vāribhiḥ

vāriṇe ity-ādi | vārīṇām |

madhu, madhunī, madhūni ||90||

91. brahmānta-trivikramasya vāmanaḥ |

viśvani, vaśvaninī, viśvanīni |

gokulābhyām ity ādau tu na vāmanaḥ, trivikrama-vidher ubhayāśritatvena bahiraṅgatvāt | “kvacid antaraṅga-kārye kriyamāṇe tad-animittaṁ bahiraṅga-siddhaṁ syāt” iti vakṣyamāṇa-nyāyena, tatrākaraṇena vā ||91||

92. samānārthatayā puruṣottamatārham īśāntaṁ brahma-puruṣottamavad vā ṭādi-sarveśvare |

viśvanyā, viśvaninā | āmi—viśvanyām, viśvanīnām | atra puruṣottame brahmaṇi ca viśva-prerakatvaṁ samānam | asamānārthe tu puṁsi vṛkṣe, yathā—pīlave | brahmaṇi phale ca tathā na, kintu kevalaṁ pīlune | pūrvatra tad vṛkṣatvaṁ, uttaratra taj-jātatvam ity artha-bhedaḥ ||92||

kṛṣṇarai-śabdasya vāmana i-rāma eva, yataḥ—

93. e-ai-sthāne i-rāmaḥ, o-au-sthāne u-rāmo vāmanaḥ syāt |

kṛṣṇari, kṛṣṇariṇī, kṛṣṇarīṇi

kṛṣṇarāyā kṛṣṇariṇā |

eka-deśa-vikṛtam ananyavat—kṛṣṇarābhyāṁ, kṛṣṇarāyām |

sa-bhoḥ (vi.pra. 60) anyatra nātvaṁ—kṛṣṇarīṇām | ṭāmoḥ—kṛṣṇarāṇā, kṛṣṇarāṇām ity eva jumara-matam | āmi tu kṛṣṇarāṇām ity evojjvaladatta-matam | yeṣāṁ viṣṇujanādi-viṣṇubhakti-mātre’py ātvam, teṣām api sannipāta-lakṣaṇatvena nātvam iti prakriyā-kāreṇa tan na gṛhītam | sannipāta-lakṣaṇaṁ vakṣyate (ā.pra. 187) |

sudyo-śabdasya—sudyu, sudyunī, sudūni | ṭādau—sudyuvā sudyunā | he sudyo ! he sudyu !

kartṛ—pṛthag-vidhānena brahma-kāryasya balavattvān na vṛṣṇīndraḥ—kartṛṇi, kartṝṇi | ṭādau—kartrā, kartṛṇā | he kartaḥ ! he kartṛ !

evaṁ priya-kroṣṭuṇī, priya-kroṣṭūni | atrāpi tṛ-bhāvaḥ iti tasyāṁ bhramaḥ | tṛ-bhāvāt pūrvaṁ vipratiṣedhena num-nuṭau bhavataḥ iti kāśikā | paratvān numā kroṣṭu-bhāvo bādhyate iti padacandrikā | āgama-vidhir balavān iti kātantro vistaraś ca |

priyās tisro yasmin gokule tat priyatri | mahāharatve’pi tisṛ-bhāvaḥ kāśikādau dṛśyate—priyatisṛ | yady evaṁ, tarhi viṣṇubhaktāv ity asya pratyudāharaṇaṁ tu tritvam iti taddhitādāv eva jñeyam | priya-tisṛṇī, priya-tisṝṇi, priya-tisrā, priya-tisṛṇā | ṅasi-ṅasoḥ—priya-tisraḥ, ra-vidhānasya nityatvāt | evaṁ priyacatasṛ | vistara-karas tu vikalpayati | tena priyatri, priyacatuḥ ity api |

sānu-ādi-śabdānāṁ svata eva dvi-liṅgatā—sānune, sānave | snuḥ prasthaḥ sānur astriyām ity amaraḥ | madhu-śabdānantaraṁ, evam ambu-sānv-ādayaḥ [pā. 7.1.75?] iti prakriyā tu cintyā ||93||

|| iti sarveśvarāntā brahma-liṅgāḥ ||

—o)0(o—

## atha viṣṇujanāntā puruṣottama-liṅgāḥ

atha ca-rāmāntāḥ kecana śabdāḥ vācya-liṅgāḥ | tatra “pratyac”, pratipūrvād añc-dhātoḥ kvip-pratyayaḥ | kvip-lopaḥ, na-lopaś ca | ṣatvam | tataḥ pratyac-śabdāt svādayaḥ |

94. acaś caturbhujānubandhānāṁ ca nuṁ kṛṣṇasthāne |

rādhā-viṣṇujanābhyāṁ (vi.pra. 57) iti sor haraḥ ||94||

95. ta-vargasya ca-vargaś ca-varga-yoge |

96. satsaṅgāntasya haro viṣṇupadānte |

97. ca-vargasya ka-vargo viṣṇupadānte, vaiṣṇave tv asavarge |

pratyaṅ ||95-97||

98. viṣṇujanasya dvitvaṁ vā virāme |

virāmaḥ para-varṇādarśanam | pratyaṅṅ | savarge tu—pratyañcau, pratyañcaḥ | pratyañcaṁ, pratyañcau | kathaṁ tac śaureḥ, bhagavāñc śūraḥ ? tatrākaraṇāt ||98||

99. aco’rāma-haro bhagavati, pūrvasya trivikramaś ca |

nimittopāye naimittikasyāpy apāyaḥ iti nyāyena ya-rāmasya i-rāmaḥ | tatas trivikramaḥ—pratīcaḥ, pratīcā ||99||

100. pūrvasya viṣṇupadavattvaṁ svādi-taddhitayor ayasarveśvarādyoḥ |

pratyabhyām ity-ādi | ca-vargasya (vi.pra. 97) ity ādau vaiṣṇava-grahaṇaṁ kevala-dhātv-arthaṁ, anyeṣām api sūtrāṇāṁ tat-paryanta-vyāpter jñāpakam | evaṁ prāc | tathā pitrac ity asya śasi—pitṝcaḥ | anantasyaiva trivikramaḥ iti tu tasyāṁ bhramaḥ, tad-adhikāra-nivṛtteḥ | tiryac—tiryaṅ, tiryañcau, tiryañcaḥ; tiryañcam, tiryañcau |

101. tiryacas tiraścir udaca udīcir bhagavati |

i-rāma it |

tiraścaḥ;

tiraścā, tiryagbhyām, tiryagbhiḥ |

evam udac—udaṅ |

udañcam, udañcau, udīcaḥ |

udīcā, udagbhyām ity-ādi |

kruñ—

kruṅ, kruñcau, kruñcaḥ |  
kruñcam, kruñcau, kruñcaḥ |

kruñcā, kruṅbhyām,

krūṅṣu

evam añcu pūjārthe | pratyañcaḥ, prāñcaḥ ||101||

ovrasacū chedane dhātur dantya-madhyaḥ | o-u-rāmāv itau—

102. sasya śaś ca-varga-yoge |

tato vraśc iti sthite—tasya daitya-śabda-pūrvasya kvip-pratyaya-lope ra-rāmasya ṛ-rāmaḥ | daityavṛśc, sor haraḥ ||102||

103. cha-śo rāj-yaj-bhrāj-parivrāj-sṛj-mṛj-bhrasj-vraścāṁ ca

yo viṣṇupadānte vaiṣṇave ca |

atha naimittikāpāye dantya-madhya eva ||103||

104. skoḥ satsaṅgādyor haro viṣṇupadānte vaiṣṇave ca |

105. ṣasya ḍo viṣṇupadānte harighoṣe ca |

106. viṣṇudāsasya harikamalaṁ vā virāme |

daityavṛṭ daityavṛḍ, daitya-vṛścau, daitya-vṛścaḥ |

daitya-vṛḍbhyām | daitya-vṛṭsu |

jalamuc | satsaṅgānta-hareṇaiva su-lopa-siddhau rādhā-viṣṇujanābhyāṁ (vi.pra. 57) ity atra viṣṇujana-grahaṇa-balāt nātra skoḥ (vi.pra. 104) iti haraḥ—

jalamuk, jalamug, jalamucau, jalamucaḥ, jalamugbhyām ||106||

107. pāṇinīya-pratyāhāra-vācinām ac-śabdādīnām uñ-nañ-anukaraṇasya ca na ka-vargādikam |

ac, acau, acaḥ | ajbhyām | sasya śa (vi.pra. 102) acśu, chatve—acchu |

uñ, uñau, uñaḥ |

yadurāj—yadurāṭ, yadurāḍ, yadurājau, yadurājaḥ |

bhrasj-dhātoḥ kvipi bhṛjj—satsaṅgāntasya haro (vi.pra. 96) bhṛṭ, bhṛḍ, bhṛjjau, bhṛjjaḥ ||107||

108. sraj-diś-dṛś-ṛtvij-uṣṇiṣ-dadhṛṣ-anudaka-pūrva-spṛś-tādṛś ity-ādīnāṁ ko viṣṇupadānte |

ṛtau yajati—ṛtvik, ṛtvijau ||108||

yajuḥ puṁsi—

109. yujo’samastasya nuṁ kṛṣṇasthāne, na tu samādhau |

atra suṭīti tasyāṁ bhramaḥ | yuṅ, yuñjau, yuñjaḥ; yugbhyām | samastasya samādhy-arthasya ca na num | kṛṣṇayuk, kṛṣṇayug, kṛṣṇayujau, kṛṣṇayujaḥ; kṛṣṇayugbhyām | yuk yug, yujau ||109||

ūrjaḥ puṁsi—

110. rāt sasyaiva satsaṅgāna-hara-vidhiḥ |

niyamo’yam—bahutra prāptau saṅkocanaṁ niyamaḥ | ūrk ūrg ūrjau ūrjaḥ | viśvasṛj—viśvasṛṭ viśvasṛḍ, viśvasṛjau viśvasṛjaḥ | “yatvaṁ na” iti kecit—viśvasṛk viśvasṛṭsu |

kaṁsajit, kaṁsajitau kaṁsajitaḥ | kaṁsajidbhyām, kaṁsajitsu |

u-rāmānubandho mahatu | tasya puṁsi nānta-dhātu-varjita (vi.pra. 82) iti trivikramaḥ | acaś caturbhujaḥ (vi.pra. 94) iti num | sor haraḥ | satsaṅgāntasya haraḥ | atrākaraṇāt, kvacid antaraṅge ity-ādi vakṣyamāṇa-nyāyāt, brahmeśāntān nuk (vi.pra. 86) ity atra jñāpakena sarveśvareṇa tv āgama-na-rāma-harābhāvasya nāmni niścayāt nasya haro na syāt—

mahān, mahāntau, mahāntaḥ

mahāntam, mahāntau, mahataḥ

mahatā, mahadbhyām,

he mahan ! ||110||

bhagavatu—

111. atvasantoddhavasya trivikramo buddha-varjita-sau, dhātuṁ vinā |

bhagavān, bhagavantau, bhagavantaḥ

bhagavantaṁ, bhagavantau, bhagavataḥ

bhagavatā, bhagavadbhyām ||111||

112. bhagavatu-aghavatu-bhavatuttaṁ

bhagos-aghos-bhos iti nipātā vā buddhe |

pūrva-parayoḥ sahaivādeśo nipātaḥ | he bhagoḥ ! he bhagavan ! he aghoḥ ! he aghavan ! he bhoḥ ! he bhavan ! kathaṁ bhoḥ vaiṣṇavāḥ ! avyayatvāt | bhagavat-śabdāt bhagavān ivācarati kyaṅ-antāt kvipi bhagavat | tasmāt sv-ādau prakṛtavad eva rūpaṁ syāt, nāmāvasthāyāṁ caturbhujānubandhatvāt | bhagavān |

dadatṛ-jakṣatṛ ity-ādi-śabdānāṁ tu kṛdanta-prakaraṇe (16-saṅkhyaka-sūtre) num-niṣedhau vakṣyate—dadat, dadatau, dadataḥ | dadadbhyām | jakṣat, jakṣatau, jakṣataḥ | jakṣadbhyām |

ṛ-rāmānubandho—bhavatṛ, tat puṁsi—bhavan, bhavantau, bhavantaḥ, bhavadbhyām | he bhavan !

muraṁ mathnātīti—muramat muramad, muramathau |

kṛṣṇaṁ vettīti kṛṣṇavid | tat puṁsi—kṛṣṇavit, kṛṣṇavid, kṛṣṇavidau ||112||

supāc-chabdasya—supāt supād |

113. pāc-chabdasya vāmano bhagavati ||

supadaḥ | evaṁ pād-śabdasya pad-ādeśe’pi padaḥ ity-ādi | āmi nuṭaṁ bādhitvā viriñcir eva | viriñcito viṣṇur balavān, viṣṇutaḥ sarva-viriñciḥ iti nyāyena—padām |

niśā-hṛdaya-māsa-yuṣa-doṣāṁ viṣṇujane tu virīñcir nāsti, bhāṣya-cāndrādiṣv adhṛtatvāt iti vardhamānaḥ | viriñci-sad-bhāve tu ṣasya ḍaḥ itivat, śasya jo mantavyaḥ | chaśo rāj ity-ādikaṁ ca dhātu-param eva, tato nijbhyām, nicśu nicchu ||113||

kṛṣṇa-pūrvasya budh-dhātoḥ kṛṣṇaṁ budhyatīti kvipi kṛṣṇabudh, tat puṁsi—

114. javarj-harigadāder eka-sarveśvarasya dhātor harighoṣāntasyādau harighoṣatvaṁ viṣṇupadānte, sadhvoś ca |

kṛṣṇabhut, kṛṣṇabhud, kṛṣṇabudhau, kṛṣṇabudhaḥ | evaṁ tat-tad-bhud-ādayaḥ | javarj iti kiṁ ? jabh –jap, jabhau, jabhaḥ ity-ādi | eka-sarveśvarasya iti kiṁ ? kyan-kvib-antasya dhātor dāmarudhaḥ—dāmarut |

dhātu-padena dhātv-avayavo’pi gṛhyate | tena govindena bhātīti ka-pratyayāntasya govindabhaḥ, tasya ṇi-kvib-antasya govindabh, govindhap, govindabhau, govindabhaḥ | evaṁ puṇḍrabh, puṇḍrap | atra prakriyā-kalāpa-kāśikā-bhāṣā-vṛttayo vicāryāḥ | kintu prakriyāyām adhok govindhap ca praśna-padaṁ bhavet | kālāpe dāmarut, jap ca | kāśikādau na saṁśayaḥ ||114||

rājan, nānta (vi.pra. 82) iti trivikramaḥ, sor haraḥ |

115. nāmāntasya nasya haro viṣṇupadānte, buddhaṁ vinā |

prathamato nalopābhāvaḥ, pathin-mathin (vi.pra. 118) ity-ādau vakṣyamāṇa-nalopa-vaiyarthyāt—

rājā, rājānau, rājānaḥ

rājānam, rājānau,

va-ma-satsaṅga-hīnasya (vi.pra. 89) iti a-rāma-haraḥ | ta-vargasya ca-vargaḥ (vi.pra. 95) jañoḥ satsaṅge jñaḥ—rājñaḥ, rājñā |

“kvacid antaraṅge kārye kriyamāṇe tad-animittaṁ bahiraṅgam asiddhaṁ syāt” iti nyāyena nasya harāsiddheḥ, kṛṣṇasya trivikramo gopāle (vi.pra. 13) ity-ādikaṁ na prāpnotīty arthaḥ, kintu navayor hare kṛṣṇa-saṁjñā na vācyā—

rājabhyām, rājabhiḥ,

rājñe rājabhyāṁ rājabhyaḥ,

rājñaḥ, rājabhyāṁ rājabhyaḥ,

rājñaṁ, rājñoḥ, rājñāṁ

rājñi, rājñoḥ, rājasu

he rājan !

yuṣ-śabdasya, yaduṣu vā (vi.pra. 28) ity-ādinā yuṣann ādeśe—ādeśaḥ sthānivat kvacit nāma-dhātu-pratyaya-viṣṇupadānām ādeśasya taj-jātivad bhāvaḥ sarvatraiva, varṇānāṁ tad-vyaktivad bhāvaś ca yatra maṁsyate, tatraiva ity arthaḥ | tena nāmatve satyano’rāma-haraḥ (vi.pra. 89)—yuṣṇaḥ, yuṣṇā |

evaṁ yajan, ātman, sudharman ity ādayaḥ | kintu va-ma-satsaṅga-hīnasya (vi.pra. 89) iti viśeṣaṇād a-rāma-haro nāsti—yajanaḥ, yajanā | evaṁ śvan, yuvan, maghavan | śvā, śvānau, śvānaḥ ||115||

kvacid viśeṣaḥ—

116. śvan-yuvan-maghavan ity eṣāṁ vasya ur bhagavati |

īv-varjita-taddhite tu na, yuvatīty-ādi-varjam | vasya iti sārāma-nirdeśaḥ | śunaḥ, śunā, śvabhyām, śvabhiḥ | śasi—yūnaḥ, yūnā, yuvabhyām, yuvabhiḥ | evaṁ maghonaḥ, maghonā | sau ca maghavan maghavā vā iti tu kālāpāḥ (śabda-prakaraṇam, 165) |

vahati svecchayā vāyur udgacchati ca bhāskaraḥ |

harir jakṣiti niḥśaṅko makheṣu maghavān asau || iti bhaṭṭiḥ (18.19)[[42]](#footnote-43)

maghavatu-śabdo’py asti, maghavad vajra-lajjā-nidānaṁ sa evam uktvā maghavantam iātma prayoga-darśanāt—maghavān, maghavantau, maghavantaḥ, maghavadbhyām |

atha divasa-vācī pratidivan-śabdaḥ—pratidivā, pratidivānau, pratidivānaḥ, pratidivānam, pratidivānau ||116||

117. dhāto ra-va-prāg id-utos trivikramo ra-vato viṣṇujane,

na kura-chura-nāma-dhātūnāṁ, na ca taddhita-ye |

nāmno jāto dhātuḥ nāma-dhātuḥ (vibhuḥ, ā.pra. 509-563) iti vakṣyate | atra pāṭhād viṣṇujano varṇa-mātraṁ gṛhyate, na kevala-svādayaḥ | kurādi-niṣedhān nāmno’nyatrāpi jñeyam | tataḥ śasi—pratidīvnaḥ, pratidīvnā |

a-rāma-harasya nimittatvaṁ matvaivātra trivikrama-vidhānam, tato nāsiddhatvam—pratidivabhyām |

tad etat prakriyā-kaumudyādau (pā. 8.2.2) | anye tu—pratidvino nasya viṣṇusargo viṣṇupadānte iti manyante—pratidivāḥ, pratidivobhyām ||117||

118. pathin-mathin-ṛbhukṣin-nityeṣāṁ nasya haraḥ sau |

119. pathy-ādīnām i-rāmasyā-rāmaḥ kṛṣṇasthāne, thāt pūrvaṁ nuk ca |

aviṣṇupadāntasya (vi.pra. 84) iti, viṣṇucakrasya hariveṇuḥ (sa.pra. 114) iti | atra nāgara-lipāv apy aviṣṇupadānte yad viṣṇucakraṁ, tan nocitam—

panthāḥ, panthānau, panthānaḥ,

panthānaṁ, panthānau ||118-119||

120. pathy-ādīnāṁ saṁsāra-haro bhagavati |

pathaḥ pathā |

eva-kāreṇaiva sarvatra niyamāt, nāmāntasya nasya haraḥ (vi.pra. 115), tena—

pathibhyām, pathibhiḥ |

evaṁ,

manthāḥ, manthānau, manthānaḥ |

ṛbhukṣāḥ, ṛbhukṣāṇau, ṛbhukṣāṇaḥ ||120||

atha śārṅgin—

121. in-han-pūṣan-aryaman ity eṣām uddhavasya trivikramaḥ su-śyor eva |

śārṅgī, śārṅgiṇau, śārṅgiṇaḥ

śārṅgiṇam, śārṅgiṇau, śārṅgiṇaḥ

śārṅgibhyām; he śārṅgin !

evaṁ vanamālin, halin, daṇḍin |

han iti han-dhātuḥ | tataḥ kaṁsahan—

kaṁsahā, kaṁsahanau, kaṁsahanaḥ

kaṁsahanam, kaṁsahanau ||121||

va-ma-satsaṅga-hīnasya (vi.pra. 89) iti a-rāma-haraḥ—

122. hano hasya gho ṇinnayoḥ |

kaṁsaghnaḥ | kaṁsaghnā, kaṁsahabhyām |

ṅau—kaṁsahani, kaṁsaghni |

he kaṁsahan !

evaṁ,

pūṣā, puṣaṇau, pūṣaṇaḥ

pūṣaṇam, pūṣaṇau, pūṣṇaḥ

pūṣṇi, pūṣaṇi |

pūṣi ca ity eke |

aryamā, aryamaṇau |

saṅkhyā-śabdāḥ—pañcan-prabhṛtayo nitya-bahuvacanāntāḥ triṣu sarūpāḥ | ṣanānta-saṅkhyātaḥ kateś ca (vi.pra. 41) iti pañca, pañca, pañcabhiḥ, pañcabhyaḥ ||122||

123. ra-ṣa-nānta-saṅkhyābhyo nuḍāmi svārthe |

124. nāntoddhavasya trivikramo nāmi |

pañcānāṁ, pañcasu | evaṁ saptan, aṣṭan, navan, daśan ||124||

125. aṣṭan ā viṣṇubhaktiṣu vā |

126. tasmāt jas-śasor auś svārthe |

śa it | śit sarvasya iti nyāyena śid-ādeśaḥ sarvādeśaḥ |

aṣṭau aṣṭa, aṣṭau aṣṭa

aṣṭābhiḥ aṣṭabhiḥ, aṣṭābhyaḥ aṣṭabhyaḥ

pakṣa-dvaye’pi—aṣṭānāṁ

aṣṭāsu, aṣṭasu

evaṁ parama-pañca, paramāṣṭau ity-ādi | asvārthe tu—priyapañcā, priyapañcānau, priyapañcānaḥ | bhagavati—priyapañcñaḥ ity-ādi | āmi—priyapañcñām |

aṣṭanaḥ parārthatve’py ātvaṁ vā, na tv auś |

priyāṣṭā priyāṣṭāṣṭau priyāṣṭāḥ

bhagavati—viśvapāvad eva |

priyāṣṭaḥ | āmi—priyāṣṭāṣṭānām |

pakṣe—priyāṣṭā priyāṣṭānau, priyāṣṭānaḥ |

bhagavati—priyāṣṭuḥ | āmi—priyāṣṭnām ||125-126||

arvan—arvā |

127. anañ-pūrvasyārvaṇo’rvatṛ suṁ vinā |

caturbhujānubandhānāṁ num ||127||

128. navarja-ta-varga-sthasya nasya na ṇatvam |

arvantau, arvantaḥ

arvantam, arvantau, arvataḥ

arvatā, arvadbhyām,

he arvan !

nañ-pūrvasya tu—anarvā, anarvāṇau |

kṛṣṇagup, tasya puṁsi—kṛṣṇagup, kṛṣṇagub, kṛṣṇagupau ||128||

māntaḥ praśām, tasya puṁsi—

129. dhātor mo no viṣṇupadānte ma-vayoś ca |

atra jhali ca iti tasyāṁ [pā. 8.2.64] bhramaḥ | saṅgaṁsyate ity ādau vidhāna-balān na-rāmasyaiva sthitiḥ syāt | praśān | praśāno nasya cādau (sa.pra. 108) iti jñāpakān nasya haro na syāt | praśāmau, praśāmaḥ, praśānbhyām ||129||

catur nityaṁ bahuvacanāntaḥ, tasya puṁsi—

130. caturanaḍuhorāṁ kṛṣṇasthāne, buddhe tvam ||

m it | catvāraḥ, caturaḥ | viṣṇusarge kṛte punā ra-rāmaḥ—caturbhiḥ | caturbhyaḥ | ra-ṣa-ṇāntaḥ (vi.pra. 123) iti nuṭ—caturṇām ||130||

131. ra-rāmasya na viṣṇusargaḥ supi |

caturṣu | priyacatur—priyacatvāḥ, priyacatvārau, priyacatvāram | asvārthatvād āmi na nuṭ—priyacaturām | he priyacatvaḥ !

hal-śabdasya supi halṣu | abhratīti kvipi abhra-śabdasya sau satsaṅgānta-hare—ap ab | “ṣaṇaḥ pratiṣedho vācyaḥ” iti tu tasyāṁ vikalpitam |

“daityavṛścam ācaṣṭe” iti ṇy-antāt kvip-pratyayaḥ—daityab, daityabau ||131||

132. ya-vayor viṣṇupadāntayor haro gopāle |

na-vayor hare (vi.pra. 115) iti—daityabhyām, daityabhiḥ, daityabsu ||132||

133. sarveśvare tu vikalpaḥ, hare sati punar na sandhiś ca |

daityab āyāti = daitya āyāti, daityabāyāti |

pracch-dhātoḥ kvib-antaḥ śa-rāmāntaḥ kṛṣṇa-prāś—kṛṣṇa-prāṭ, kṛṣṇa-prāśau, kṛṣṇa-prācchau ity eke | evaṁ vāñcher vānś, hara-vidher nityatv—vān, vāṁśau, vāṁśaḥ | vāñchau ity eke | kṛṣṇa-spṛś—kṛṣṇaspṛk, kṛṣṇaspṛśau | udak pūrvatve tu udakaspṛṭ |

ṣa-rāmānto dadhṛdh—dadhṛk, dadhṛṣau, dadhṛṣaḥ | kaṁsadviṣ—yasya ḍaḥ (vi.pra. 105) iti kaṁsadviṭ kaṁsadviḍ, kaṁsadviṣau |

ṣaṣ nityaṁ bahuvacanāntaḥ | ṣanānta (vi.pra. 41) iti ṣaṭ ṣaḍ, ṣaḍbhiḥ, ṣaḍbhyaḥ ||133||

raṣanānta- (vi.pra. 123) iti nuṭ | ṣasya ḍaḥ (vi.pra. 105)—

134. nityaṁ hariveṇu-vidhiḥ pratyaya-hariveṇau |

mayaṭy eva iti tasyāṁ bhramaḥ ||134||

135. ṣāt parasya ṭa-varga-yuktasya ca ta-vargasya ṭa-vargaḥ, na tu viṣṇupadāntāṭ ṭa-vargād anāma-navati-nagarīṇām |

tena nām aṣṭavargatvaṁ—ṣaṇṇām, ṣaṭsu | navati-nagaryoṣ ṭa-vargatvam—ṣaṇṇavatiḥ, ṣaḍṇavatiḥ, ṣaṇṇagaryaḥ, ṣaḍṇagaryaḥ | neha—ṣannaraḥ, ṣaḍnaraḥ | ṣannāvaḥ, ṣaḍnāvaḥ |

datau para-varṇau (sa.pra. 102) ity-ādīni tu sandhi-mātra-subodhāya pṛthag-uktāni | na tu viṣṇupadāntāt ity ādau viṣṇupadānta-grahaṇa-phalaṁ ghaṭṭiḥ (kṛ.pra. 437) ity-ādau darśayiṣyate |

asvārthatvāt—priyaṣaṣaḥ, priyaṣaṣām ||135||

sajuṣ—

136. sajuṣ āśiṣ ity anayor isusantadhātoś ca ro viṣṇupadānte, tasya viṣṇusargaś ca supi |

dhātu-grahaṇa-phalaṁ samāsa-kārye saṣ-vidhāne (samā.pra. 328), sarpiṣkāmyatīty atra vakṣyate ||136||

137. irurantadhātor uddhavasya trivikramo viṣṇupadānte |

sajuḥ, sajuṣau, sajūrbhyām; sajuḥṣu; śauritvaṁ sajūṣṣu |

san-anta-dhātoḥ kvip—pipaṭhiṣ; viṣṇupadāntatvān nimittatva-nivṛtteḥ ṣatvāpāyaḥ | pipaṭhīḥ, pipaṭhiṣau, pipaṭhiṣaḥ; pipaṭhīrbhyām, pipaṭhīṣu | evaṁ viśvacikīrṣ | rāt sasyaiva (vi.pra. 110) iti, viśvacikīḥ, viśvacikīrṣau, viśvacikīrbhyām, viśvacikīrṣu ||137||

138. sahajasya mūrdhany ajāta-ka-rāma-sambandhinaś ca kṣa-rāmasya satsaṅgādi-hare ḍaḥ, anyasya tu ko vaktavyaḥ, diśi-dṛśi-anudaka-pūrva-spṛśi-jātasya ca |

tatra sahaje gorakṣ—goraṭ goraḍ, gorakṣau, gorakṣaḥ, goraḍbhyām, goraṭsu ||138||

139. rakṣer vā kaḥ iti kecit |

gorak | mūrdhanyaje, viśi-viṣḷ-dhātvoḥ sani veṣṭum icchati vivikṣ—viviṭ, viviḍ, vivikṣau, vivkṣaḥ | bahudhātor vivakṣ—voḍhum icchati—vivaṭ vivaḍ, vivakṣau, vivakṣaḥ | anyasya tu—vac-dhātor vivakṣ—vivak vivag, vivakṣau | dah-dhātor didhakṣ—didhak didhag, didhakṣau, didhakṣaḥ | diśy-ādīnāṁ—didik, didṛk, pispṛk | manyate ca tad idaṁ pāṇinīyāḥ | kālāpās tu gha-kāra-ca-varga-sthānikād anyasya ṣaḍhādi-sthānikasyāpi kasya lopam āhuḥ | tena vivīḥ ity āhuḥ |

pis-dhātoḥ sa-rāmāntaḥ supis | tus-dhātoḥ sutus—supīḥ, supisau, supisaḥ | sutūḥ, sutusau, sutusaḥ | ṣatvaṁ—supīḥṣu, sutuḥṣu |

ūruśravas—atvasantoddhavasya (vi.pra. 111) iti trivikramaḥ ūruśravāḥ, ūruśravasau, ūruśravasaḥ | ūruśravobhyām, ūruśravaḥsu | he ūruśravaḥ ! evaṁ viṣṭaraśravas vedhas ity-ādi |

atha doṣ ūṇādi-pratyayāntaḥ—doḥ, doṣau, doṣaḥ | doṣam, doṣau ||139||

140. doṣo doṣan yaduṣu vā |

va-ma-satsaṅga (vi.pra. 89) iti a-rāma-haraḥ—doṣṇaḥ, doṣaḥ; doṣṇā, doṣā, dorbhyām, doṣabhyām ity-ādi |

pītaṁ vaste paridadhāti—pītavas | dhātuṁ vinā (vi.pra. 111) iti trivikramābhāvaḥ—pītavaḥ, pītavasau |

kaṁsaṁ hinastīti—kaṁsahiṁs | antarāla-pāṭhād viṣṇucakra-viṣṇusargayoḥ sarveśvaratvaṁ viṣṇujanatvaṁ cāstīti satsaṅgānatvāt sasya haraḥ | nimittāyāyān na-rāma eva | dhātu-varjita (vi.pra. 82) iti viśeṣaṇān nātra trivikramaḥ—kaṁsahin, kaṁsahiṁsau, kaṁsahinbhyām | yatna-vidhau tu numo viṣṇucakram eva gṛhyate, tato neha ṣatvam—kaṁsahinsu ||140||

vaikuṇṭhadhvas—

141. dhvaṁsu-śraṁsu-vasvana-ḍuhāṁ do viṣṇupadānte |

atra jhali ca iti tasyāṁ (pā. 8.2.72) bhramaḥ, dhvasta ity ādau doṣaś ca | dhvaṁsu śraṁsu dhātu | caturbhujānubandhatvaṁ nāmāvasthāyām eva gṛhītam | ac-upādānāt, tenātra na num—vaikuṇṭhadhvad vaikuṇṭhadhvat vaikuṇṭhadhvasau, vaikuṇṭhadhvadbhyām | evaṁ vaikuṇṭhaśrat |

atra vasu-pratyayaḥ—vidvasu | uditatvāt caturbhujānubandhānāṁ ca nuṁ (vi.pra. 94), nānta (vi.pra. 82) iti trivikramaḥ, satsaṅgānta-haraḥ (vi.pra. 96)—vidvān, vidvāṁsau, vidvāṁsaḥ; vidvāṁsam, vidvāṁsau ||141||

142. vasor vasya ur bhagavati |

vasya iti sārāma-nirdeśaḥ | ṣatvaṁ—viduṣaḥ, viduṣā, vidvadbhyām, vidvadbhiḥ, viduṣe, he vidvan !

ādivas-prabhṛtayaḥ—kṛdanta-prakaraṇe (5.20) sādhayiṣyante | rūpāṇi, yathā—

ādivān, ādivāṁsau, ādivāṁsaḥ

ādivaṁsam, ādivaṁsau, āduṣaḥ

āduṣā, ādivadbhyām…

evaṁ jakṣivas | atha jagmivas—

jagmivān, jagmivāṁsau, jagmivāṁsaḥ |

jagmivāṁsam, jagmivāṁsau |

tathā jaganvas—

jaganvān, jaganvāṁsau, jaganvāṁsaḥ |

ubhayatra bhagavati—jagmuṣaḥ ity-ādi ||142||

puṁsaḥ—

143. puṁsaḥ pumasuḥ kṛṣṇasthāne |

atra ca suṭīti tasyāṁ (pā. 7.1.89) bhramaḥ | gauṇatve brahmaṇi doṣaś ca | u-rāma it |

pumān, pumāṁsau, pumāṁsaḥ

pumāṁsam, pumāṁsau, puṁsaḥ

puṁsā, puṁbhyāṁ (pumbhyām)…

numā sarvo’py anusvāro lakṣyate iti bhāṣā-vṛtti-kārādayaḥ | atra auṇādikasyāsya puṁsaḥ ity ādau ṣatva-niṣedho vācyaḥ | atra tu ṣatvaṁ—puṁṣu | nety anye—puṁsu |

uśanas—uśanā, uśanasau, uśanasaḥ ||143||

144. uśanaso nāntatvaṁ sa-lopitvaṁ viṣṇusargāntitvaṁ ca buddhe |[[43]](#footnote-44)

he uśanan ! he uśana ! he uśanaḥ ! evam anehā anehasau | purudaṁśā, purudaṁśasau, he anehaḥ ! he purudaṁśaḥ ! śvetavāh-puroḍāś-ukthaśās-prabhṛtayas tu chāndasāḥ |[[44]](#footnote-45)

kṛṣṇavāh—

145. hasya ḍhaḥ, naho dhaḥ, dādes tu dhātor ghaḥ, druha-muha-naśa-snuha-snihāṁ vā viṣṇupadānte vaiṣṇave ca |

ete sarve’pi dhātavaḥ | kṛṣṇavāṭ kṛṣṇavāḍ, kṛṣṇavāhau, kṛṣṇavāhaḥ ||145||

146. vāho vā ūṭh bhagavati |

ṭh it ||145||

147. a-dvayād ūṭho vṛṣṇīndraḥ |

kṛṣṇauhaḥ | kṛṣṇauhā, kṛṣṇavāḍbhyām | kṛṣṇavāṭsu | atra kaṁsadviṭsu ity atra ca ṣaḍhoḥ kaḥ se (ā.pra. 170) iti na prāpnoti, atrākaraṇena kevala-dhātu-viṣayatvāt | tataś ca kṛṣṇavāṭ-sādbhavatīty ādau kṛdanta-dhātos taddhite’pi na syāt | sammata-rūpatvāt pāṇinīyair api samādheyam evedam | asupīty uktvāpi | kramad-īśvara-padmanābhābhyāṁ taddhite tu samādheyam eva | kṛṣṇa-paṇḍitas tu apadānte ity uktvā sarvam eva samādadhe ||147||

atha anaḍuh, caturanaḍuhorāṁ (vi.pra. 130)—

148. anaḍuho nuṁ ca sau |

satsaṅgāntaharaḥ (vi.pra. 96) | asiddhatvān na nasya haraḥ—

anuḍvān, anuḍvāhau, anaḍvāhaḥ

anaḍvāham, anuḍvāhau, anaḍuhaḥ

anaḍuhā, anaḍudbhyām,

buddhe tvaṁ (vi.pra. 130) he anuḍvan !

goduh—javarjaharigadāde (vi.pra. 114) ity-ādi—

godhuk (godhug), goduhau,

godhugbhyām, godhukṣu |

ghatve dhāto (vi.pra 145) iti aupadeśikatvam eva gṛhyate, tena dāmaliḍivācaratīti kyaṅantāt kvip dāmaliṭ |

kaṁsadruh—

kaṁsadhruk (kaṁsadhrug), kaṁsadhruṭ (kaṁsadhruḍ), kaṁsadruhau

kaṁsadhrugbhyām, kaṁsadhruḍbhyām,

evaṁ kṛṣṇamuh, kṛṣṇasnih, ity ādayaḥ | kṛṣṇāṅghrilih—hasya ḍhaḥ (vi.pra. 145) iti kṛṣṇāṅhriliḍ, kṛṣṇāṅghrilihau ||148||

turāsāh—

149. sāḍhaḥ ṣāṭ |

turāṣāṭ (turāṣāḍ), turāsāhau, turāsāhaḥ, turāṣāḍbhyām ||149||

|| iti viṣṇujanāntā puruṣottama-liṅgāḥ ||

—o)0(o—

## viṣṇujanāntā lakṣmī-liṅgāḥ

tatra carāmānta ṛc | ca-vargasya (vi.pra. 97) iti |

ṛk (ṛg), ṛcau, ṛcaḥ

ṛgbhyām, ṛkṣu,

evaṁ tvac, vāc, sraj, diś, dṛś, ity-ādi—

srak (srag), srajau, srajaḥ

samidh—samit, samid |

sīman—

sīmā, sīmānau, sīmānaḥ

sīmnaḥ, sīmnā

īṅyos tu vā (vi.pra. 89)—sīmni, sīmani |

ap nityaṁ bahuvacanāntaḥ | nānta- (vi.pra. 82) iti trivikramaḥ—āpaḥ, apaḥ ||

150. apo do bhe |

adbhiḥ | apsu, he āpaḥ ! tad-antatvāt svadbhiḥ ity-ādi |

kakubh—

kakup, kakub, kakubhau, kakubbhyām, kakupsu |

gir—ir-ur-anta-dhātoḥ (vi.pra. 137)—

gīḥ, girau, giraḥ

gīrbhyām, gīṣu

evaṁ pur—pūḥ, purau, puraḥ |

catur astriyāṁ catasrādeśaḥ (vi.pra. 71)—

catasraḥ, catasraḥ, catasṛbhiḥ, catasṛbhyaḥ, catasṛṇāṁ, catasṛṣu |

lakṣmī-sthayoḥ (vi.pra. 71) iti viśeṣaṇāt samastasyānya-liṅgatve’pi tat-tad-ādeśaḥ |

priyās tisro yasya saḥ—

priyatisā, priyatisrau, priyatisraḥ

priyacatasā, priyacatasrau, priyacatasraḥ

ṅasi-ṅasoḥ—

priyatisraḥ, priyacatasraḥ,

priyatisṛṇām

samasta-mātrasya lakṣmītve tu—priyatriḥ, priyatrī, priyatrayaḥ ||150||

div—

151. div au sau |

dyauḥ, divau, divaḥ |

divam, divau, divaḥ

divā ||151||

152. diva ur viṣṇupadānte |

dyubhyām, dyuṣu |

diś—

dik (dig), diśau, digbhyām, dikṣu |

evaṁ dṛś, aghadviṣ, kaṁsadviḍ-vat | evaṁ vipruṣ |

atha āśiṣ, sajuṣ (vi.pra. 136) ity-ādinā raḥ—āśīḥ, āśiṣau, āśiṣaḥ; āśīrbhyām, āśīḥṣu |

uṣṇih—uṣṇik, uṣṇig, uṣṇihau |

upānah—naho dhaḥ (vi.pra. 145) iti upānat (upānad), upānahau ||152||

|| iti viṣṇujanāntā lakṣmī-liṅgāḥ ||

—o)0(o—

## viṣṇujanāntā brahma-liṅgāḥ

tatrāpi pratyac—

pratyak, pratīcī, pratyañci

pratīcā, pratyagbhyām

evaṁ prāc—

prāṅ, prāñcī, prāñci

pratyañc-prāñc-śabdayos tu—pratyaṅ, pratyañcī, pratyañci |

śau ña-rāma-dvayaṁ lekhyam | kintu mita-sthāne na-rāma-sad-bhāve nuṁ na dṛśyate, yathā—kaṁsahiṁso brahmaṇi kaṁsahiṁsīti kevalaṁ viṣṇucakraṁ syāt |

tiryac—tiryak, tiraścī, tiryañci |

ūrj—ūrk (ūrg), ūrjī, ūnarji |

153. bahūrjo num-pratiṣedhaḥ |

bahūrji | antyāt pūrvaṁ num icchanty eke—bahūrjīti |

jagat—jagat, jagatī, jaganti |

atha śatṛ-pratyayāntaḥ bhavatṛ—bhavat | num ī-pratyaye kṛd-anta-prakaraṇe (5.17) vakṣyate—bhavantī, bhavanti |

tudatṛ-bhātṛ-kaviṣyatṛ-prabhṛtīnāṁ vikalpaḥ—tudat, tudatī, tudantī, tudanti | evaṁ bhāt, bhātī, bhānti, kariṣyat, kariṣyatī, kariṣyantī, kariṣyanti |

mahat-śabdaḥ—mahat, mahatī, mahānti | brahman—brahma | va-ma-satsaṅga-hīnasya (vi.pra. 89) iti viśeṣaṇād a-rāma-harābhāvaḥ—brahmaṇī, brahmaṇi, brahmaṇā, brahmabhyām ||153||

154. nasya haro vā brahmaṇi buddhe |

he brahma, he brahman ! evaṁ śarman, varman, carman ||154||

atha ahan—

155. ahno viṣṇusargo viṣṇupadānte |

na samāsa puṁsīti vācyam | ahaḥ | īṅyos tu vā (vi.pra. 89) dhātutvābhāvāt ghatvābhāvaḥ—ahnī, ahanī, ahāni, ahnā ||155||

156. asya svādya-bhāva eva ra-vidhir vācyaḥ |

ahobhyām | buddhe’pi—he ahaḥ ! samāse puṁsi tu trivikramo, na tu viṣṇusargaḥ—dīrghāhā nidāghaḥ, buddhe tu—he dīrghāhan ! atra ṇatvaṁ vācyam—dīrghahāṇau, dīrghāhāṇaḥ, dīrghāhṇaḥ |

supathin—supathi, supathī, supanthāni | śasi ca—supanthāni | pathyādīnāṁ suṭi num iti tasyāṁ bhramaḥ |

dṛṣṭaśārṅgin—dṛṣṭaśārṅgi, dṛṣṭaśārṅgiṇī, dṛṣṭaśārṅgīṇi | evaṁ dṛṣṭakaṁsah—dṛṣṭakaṁsaha, dṛṣṭakaṁsahanī, dṛṣṭakaṁsaghnī, dṛṣṭakaṁsahāni | evaṁ dṛṣṭapūṣan, dṛṣṭāryaman |

svap, svapī, nānta-dhātu-varjita (vi.pra. 89) iti trivikramaḥ—svāmpi, svadbhyām |

vār—vāḥ, vārī, vāri | anīśvarād api ra-rāma-jaḥ (sa.pra. 145)—vārbhyām |

atrāpi catar—catvāri |

payas—payaḥ, payasī, payāṁsi, payobhyām |

havis—haviḥ | auṇādika-sa-rāmo’yaṁ pratyayaḥ, ataḥ ṣatvaṁ—haviṣī, havīṁṣi, havirbhyām | viṣṇusargaḥ ṣatvaṁ—haviḥṣu, śauritvaṁ—haviṣṣu | evaṁ dhanus | atipuṁs—atipum, atipuṁsī, atipumāṁsi |

svanaḍuh— svanaḍut, svanaḍuhī, svanaḍvāṁhi ||156||

|| iti viṣṇujanāntā brahma-liṅgāḥ ||

iti liṅga-trayaṁ darśitaṁ

—o)0(o—

## atha viśeṣaṇa-liṅgāḥ

157.\* atra kṛṣṇādi-śabdāḥ saṁjñā-viśeṣādau niyata-puruṣottamādayaḥ |

158.\* saṅkhyādi-śabdā-tu vācya-liṅgāḥ |

159.\* samānādhikaraṇa-viśeṣaṇa-rūpā viśeṣya-liṅga-viṣṇu-bhakti-vacanāni bhajante |[[45]](#footnote-46)

160.\*[[46]](#footnote-47) jāti-guṇa-kriyā-dvārā yasya viśeṣaḥ kathyate, tad viśeṣyam | yena tasya viśeṣaḥ kathyate, tad viśeṣaṇam |

yathā, gopaḥ kṛṣṇaḥ, gopī rādhā, kṣaumaṁ vasanam, śyāmaḥ kṛṣṇaḥ, gaurī rādhā, pītaṁ vasanaṁ, vihārī kṛṣṇaḥ, vihāriṇī rādhā, vihāri gokulam ity-ādi ||

161. avyaya-viśeṣaṇaṁ brahma |

yathā, mahat svaḥ ||

162. kecic chabdā viśeṣaṇatve’pi sva-liṅgaṁ na tyajanti |

yathā, pradhānaṁ kṛṣṇaḥ, pradhānaṁ rādhā, gatiḥ kṛṣṇaḥ, āśrayo rādhā ity-ādi ||

163. ekasya viśeṣaṇasya viśeṣyam anekaṁ cet, pratyekaṁ vā samudāyasya vā saṅkhyānurūpaṁ vacanam |

cāsya samuccayetaretara-yoga-bhedena dvaividhyaṁ, yathā rāmaḥ kṛṣṇaś ca sundaraḥ, rāmaḥ kṛṣṇaś ca pratyekam ity arthaḥ | sundarau vā, rāmaḥ kṛṣṇa iti dvāv ity arthaḥ | tad idaṁ rāma-kṛṣṇa-samāse vivaraṇīyaṁ (samā.pra. 117) ||

164. kvacid bahūnāṁ viśeṣaṇatve’py ekatvam |[[47]](#footnote-48)

yathā, dharme vedāḥ pramāṇam ity-ādi ||

165. viṁśaty-ādyāḥ sadaikatve anāvṛttau |

viṁśatir vaiṣṇavāḥ | tāsām evāvṛttau tu, dve viṁśatī, tisro viṁśatayaḥ | evam eka-viṁśatiḥ ity-ādi | tad-antatvād ūnaviṁśatiś ca | tatra viśeṣeṇa śabdeṣu kṛṣṇa-nāmākhya-śabdā ucyante ||

—o)0(o—

## atha kṛṣṇanāma-prakaraṇam

166. sarvādīni kṛṣṇanāmāni |

sarvanāmānīty anye | sarva, viśva, ubha, ubhaya, anya, anyatara, tatara, tatama, yatara, yatama, katara, katama, ekatara, ekatama, itara, tvat, tva, nema, sama, sima, pūrva, para, avara, dakṣiṇa, uttara, apara, adhara, sva, antara, (tyad chāndasaḥ), tad, yad, etad, idam, adas, eka, dvi, asmad, bhavatu, kim ||166||

tatra puṁsi—sarvaḥ, sarvau—

167. kṛṣṇanāma-kṛṣṇato jasaḥ śīḥ |

ś iti | sarve, sarvaṁ, sarvau, sarvān, sarveṇa, sarvābhyāṁ, sarvaiḥ ||167||

sarva-ṅe—

168. kṛṣṇanāma-kṛṣṇato ṅeḥ smai |

sarvasmai, sarvābhyāṁ, sarvebhyaḥ ||168||

169. kṛṣṇanāma-kṛṣṇato ṅaseḥ smāt |

sarvasmāt, pañcamyās tas-pratyayas taddhitaḥ—sarvataḥ, sarvābhyāṁ, sarvebhyaḥ, sarvasya, sarvayoḥ ||169||

sarva-ām—

170. kṛṣṇanāma-kṛṣṇa-rādhābhyāṁ suḍāmi |

uḍāv itau | kṛṣṇasya e vaiṣṇave (vi.pra. 16) ṣatvam—sarveṣām ||170||

171. kṛṣṇanāma-kṛṣṇato ṅeḥ smin |

sarvasmin, sarvayoḥ, sarveṣu | saptamyāṁ tra-pratyayas taddhitaḥ—sarvatra | he sarva ! ||171||

ādi (vi.pra. 166)-śabdaḥ prasiddha-gaṇa-viśeṣa-grāhakaḥ | tataś ca—

172. sarvādiḥ kṛṣṇanāmākhyo gauṇa-saṁjñe vinā bhavet |

tena neha—sarvam atikrāntāya atisarvāya, dṛṣṭaḥ sarvo yena, tasmai—dṛṣṭasarvāya | sarvo nāma kaścit, tasmai sarvāya ||172||

173. pūrvādi ca vyavasthāyāṁ saptakaṁ kṛṣṇa-nāmakam |

dig-deśa-kāla-vibhāgo’tra vyavasthā, tasyāṁ gamyamānāyām | pūrvasmai dig-antarāya, deśādaye vā | tathā, pūrv4 kālāya, dināya, padārtha-viśeṣāya vā | anyatra tu pūrvāya, śreṣṭhāya ity arthaḥ | dakṣiṇāya pravīṇāya | gauṇa-saṁjñe vinā (vi.pra. 172) ity eva atyuttarāya | uttarāḥ kuravaḥ ||173||

174. samo’tulye kṛṣṇanāma |

samasmai, sarv4, ity arthaḥ | neha—samāya, tulyāya ity arthaḥ ||174||

175. svam ajñāti-dhanāhvaye |

svo jñātāv ātmani svaṁ triṣv ātmīye svo’striyāṁ dhane [a.ko. 3.3.211], svasmai—ātmanā, ātmīyāya vā ity arthaḥ | neha svāya jñātaye, dhanāya vā ity arthaḥ ||175||

176. antaro bāhya-paridhānīyayor na tv asau puri |[[48]](#footnote-49)

antarasmai—bāhyāya ity arthaḥ, vastrāntarāvṛta-paridhānīyāya iti vā | bāhyatve’pi puri vartamānas tu na—antarāya purāya bāhyāya ity arthaḥ ||176||

177. pūrvādīni nava kṛṣṇanāmāni jasi vā |

pūrve pūrvāḥ, sve svāḥ, antare antarāḥ | sarva-vad viśva ādayo’pi a-rāmāntāḥ | tatra ubha-śabdo nityaṁ dvi-vacanāntaḥ—ubhau, ubhau, ubhābhyāṁ, ubhābhyāṁ, ubhābhyāṁ, ubhayoḥ, ubhayoḥ | ubhasya sarvādiṣu pāṭho hetv-arthe kṛṣṇanāmno yoge sarva-viṣṇu-bhakty-arthas tasya vṛtti-mātre puṁvad-bhāvārthaś ca | tvat-tvau anya-paryāyau | nemo’rdha-paryāyaḥ | samādaya uktārthāḥ | simaś ca sarvārthaḥ | śaktāvabaddha-maryādānāṁ vācī iti tu mata-bhedāḥ | anye tu prasiddhāḥ ||177||

178. pūrvādibhyo navabhyaḥ smāt-sminau vā |

pūrvasmāt pūrvāt, pūrvasmin, pūrve ||178||

179. sa kṛṣṇanāma tṛtīyā-samāse tad-vākye ca |

māsena pūrvāya iti vākye—māsa-pūrvāya | kevala-vākye tu—māsena pūrv4 dhanaṁ dehi ||179||

180. sa kṛṣṇanāma dvandve, jasi tu vā |

pūrvāparāṇāṁ vaiṣṇavetare, vaiṣṇavetarāḥ |

181. prathama-carama-tayāyālpārdha-

katipaya-nemāḥ kṛṣṇanāmāni jasi vā |

prathame, prathamāḥ | tayāyau pratyayau—dvitaye, dvitayāḥ | dvaye, dvayāḥ | śeṣaṁ kṛṣṇavat | ubhayasya dvi-vacanābhāvaḥ—ubhaye, ubhayāḥ | ihāpi jasaḥ kāryaṁ prati vibhāṣā iti kāśikā (1.1.33), ubhaya iti nityaṁ bhāṣāyām iti kālāpāḥ (catuṣṭha-vṛttiḥ 31), neme nemāḥ | śeṣaṁ sarvavat ||181||

182. tīyasya kṛṣṇanāmatā vṛṣṇiṣu vā |

dvitīy4, dvitīyāya, dvitīyasmāt, dvitīyāt, dvitīyasmin, dvitīye | śeṣa kṛṣṇavat | evaṁ tṛtīyaḥ | arthavad grahaṇāt tu gopa-jātīyāya ||182||

atha tad-ādayaḥ—

183. tad-ādi-saptānāṁ saṁsārasyā-rāmaḥ svādau,

dasya ca maḥ, tad-ādes tu saḥ sau |

saḥ, tau, te

tam, tau, tān

tena, tābhyāṁ, taiḥ

tasmai, tābhyāṁ, tebhyaḥ

tasmāt ity-ādi |

buddhasyādarśanaṁ—he sa ! tadoḥ saḥ sāvanantyayoḥ iti sūtre [pā. 7.2.106] kāśikādāv apy etad-darśitam | he sa ! he asau ! iti bhāṣyodāharaṇāt prakriyā tu cintyā | gauṇa-saṁjñayos tu na tad-ādi-kāryaṁ, sarvādi-gaṇa-tyāgāt—atitad, atitadau, atitadaḥ | taddhite pañcamyāṁ—tataḥ | saptamyāṁ—tatra |

yad—yaḥ, yau, ye | taddhite pañcamyāṁ—yataḥ | saptamyāṁ—yatra |

etad—eṣaḥ, etau, ete, etam | taddhite pañcamyāṁ—ataḥ | saptamyāṁ—atra ||183||

184. idamo’yaṁ sau, iyaṁ tu lakṣmyāṁ, sākasya tvayakam iyamakau |

ayam, imau, ime |

imam, imau, imān ||184||

185. idamo’ka-rāmasya anaṣṭausoḥ |

186. vaiṣṇave tvaś |

187. saka-rāmasya ca kathitānukathane |

anena | śit sarvasya iti sarvādeśaḥ—ābhyām | imakābhyām ahaḥ kṛṣṇo’rcitaḥ | atha ābhyāṁ rātrim api ||185-187||

188. idam-adobhyām akarāmābhyāṁ nais |

ebhiḥ |

asmai, ābhyāṁ, ebhyaḥ |

asmāt, ābhyāṁ, ebhyaḥ |

taddhite pañcamyāṁ—itaḥ |

asya, anayoḥ, eṣām |

asmin, anayoḥ, eṣu |

taddhite saptamyāṁ—iha | saṁsārāt pūrvam ak-pratyaye, idakam-śabdo bhavati | ayakam, imakau, imake sarvavat ||188||

189. etad-idamor enaḥ kathitānukathane dvitīyāṭaus-su |

etam imaṁ vā dīkṣaya | atho enaṁ pācaya | enam, enau, enān | enena, enayoḥ, enayoḥ ||189||

adas-su, saṁsārasyā-rāmaḥ—

190. adaso dasya saḥ, sor auc |

asau ||190||

191. ado māt parasya sarveśvarasya u ū yatheṣṭa-siddhiḥ |

vāmanasya vāmanaḥ, trivikramasya, trivikramaḥ | amū ||191||

jasi ame sthite—

192. adasa eta ī bahutve, na tu kāt |

amī | amūm, amū, amūn | matve cotve ca kṛte | haritaṣṭā nā (vi.pra. 35)—amunā | bhyāmi—kṛṣṇasya trivikramaḥ (vi.pra. 13), paścāt ū—amūbhyām, amībhiḥ | smai-prabhṛtau kṛte paścād u-rāmaḥ | amuṣmai, amūbhyām, amībhyaḥ | amuṣmāt, amūbhyām, amībhyaḥ | taddhite pañcamyām—amutaḥ | amuṣya | etve ayādeśe ca kṛte paścād u-rāmaḥ | amūyoḥ, amīṣām | amuṣmin, amuyoḥ, amīṣu | taddhite—amutra | cit-karaṇena | he asau ! iti buddhasyādarśanaṁ na syāt | adasa au sulopaś ca [pā. 7.2.107] kāśikādāv apy asya sammatiḥ, prasāde ca | ak-pratyaye—asakau, amukaś ca iti manyante | au-prabhṛtau ma-rāma-madhyāḥ—amukau, amuke | ekaḥ sarvavat ||192||

193. na dver maḥ |

dvau, dvau, dvābhyāṁ, dvābhyāṁ, dvābhyāṁ, dvayoḥ, dvayoḥ ||193||

yuṣmad-asmadau triṣv api samānau—

194. yuṣmad-asmado-tvam-aham-ādayaḥ svādinā saha ||

tatra yuṣmac-chabdasya—tvaṁ, yuvāṁ, yūyaṁ; tvāṁ, yuvāṁ, yuṣmān; tvayā, yuvābhyāṁ, yuṣmābhiḥ; tubhyaṁ, yuvābhyāṁ, yuṣmabhyaḥ; tvat, yuvābhyāṁ, yuṣmabhyaḥ; yuṣmat; tava, yuvayoḥ, yuṣmākaṁ; tvayi, yuvayoḥ, yuṣmāsu |

asmac-chabdasya—ahaṁ, āvāṁ, vayaṁ; māṁ, āvāṁ, asmān; mayā, āvābhyāṁ, asmābhiḥ; mahyaṁ, āvābhyāṁ, asabhyaṁ; mat, āvābhyāṁ, asabhyaṁ; asmat, āvābhyāṁ, asabhyaṁ; mama, āvayoḥ, asmākaṁ; mayi, āvayoḥ, asmāsu |

yuṣmad-asmadau triṣv api samānau—

195. anayor viṣṇu-padatve saty eva saṁsārāt pūrvam ak-pratyayaḥ |

tvakam, yuvakām, yūyakam | kintu tri-sarveśvaratve madhya-sarveśvarāt pūrvam ak—yuvakābhyāṁ, yuṣmakābhiḥ, yuṣmakabhyam | yuṣmakākam | yuṣmakāsu |

evam asmado’pi—

ahakam, āvakām, vayakaṁ

makām, asmakān,

mayakā, āvakābhyāṁ, asmakābhiḥ

mahyakam, asmakabhyam

asmakat |

mamaka, āvakayoḥ, asmakākam,

mayaki, asmakāsu |

gauṇatve[[49]](#footnote-50)—tvām atikrāntaḥ ity-arthe—atitvat | yuvām atikrāntaḥ ity arthe—atiyuvat | yuṣmān atikrāntaḥ ity arthe—atiyuṣmat | evaṁ mamātikrāntaḥ ity arthe—atimat | āvām atikrāntaḥ ity arthe—atyāvat | asmān atikrāntaḥ ity arthe—atyasmat | evaṁ pratvad-ādayo’pi ||195||

196. teṣām atitvad-ādīnāṁ sarveṣāṁ[[50]](#footnote-51)

tvam-aham-ādaya eva su-jas-ṅe-ṅas-su |

yathā—atitvam, atiyūyam, atitubhyam, atitava, evam atyaham ity-ādi ||196||

197. anyatra va-ma-paryanta-varjam akṣarāṇi prakṛta-padavat kāryāṇi |

yathā—atitvad—au iti sthite ada au-bhāgasya yuvām ity anta-sthita ām-bhāga ādiśyate—atitvām | evam am—atitvām | punar au—atitvām | śas—atitvān | ṭā—

atitvayā, atitvābhyāṁ, atitvābhiḥ |

atitvābhyāṁ, atitvabhyām,

atitvat, atativābhyām,

atitva, atitvayoḥ, atitvākam,

atitvayi, atitvayoḥ, atitvāsu |

yathā ca atiyuvac-chabdāt—atiyuvām, atiyuvām, atiyuvām, atiyuvān, atiyuvayā |

yathā ca atiyuṣmac-chabdāt—atiyuṣmām, atiyuṣmām, atiyuṣmām, atiyuṣmān, atiyuṣmayā | āmi ca—atitvākam ity-ādi | atitvayākam ity-ādi keṣāṁcit | evam asmado’pi ||197||

198. viṣṇupādād vā, anvādeśe tu nityam |

adhikāro’yam | uttara-prakaraṇa-vyāpy adhikāraḥ | vāṁ nau paryantā ye viriñcayo vakṣyante, te sarve viṣṇupadād vaktavyāḥ | te ca ananvādeśe vā, anvādeśe tu nityam ity arthaḥ | punaḥ kathanam—anvādeśaḥ ||198||

199. yuṣmān yuṣmabhyaṁ yuṣmākam ity eṣāṁ vas,

asmān asmabhyam asmākam ity eṣāṁ nas |

harir yuṣmān avatu, harir vo’vatu | hari yuṣmabhyaṁ rocatām, harir vo rocatām | harir yuṣmākaṁ sarvasvam | harir vaḥ sarvasvam | harir asmān avatu, harir naḥ | harir asmabhyaṁ rocatām, harir naḥ | harir asmākaṁ sarvasvam, harir naḥ | anv-ādeśe tu nityaṁ—harir asmān avatu, atho nas tad-bhaktāḥ kṛpayantu ity-ādi sarvatra yojyam ||199||

200. tubhyam-tavayos te, mahyam-mamayor me |

haris tubhyaṁ rocatām, haris te | evaṁ haris tava, haris te, haris tubhyaṁ rocatām, atho haris te prema dadātu | harir mahyam, harir me | harir mama, harir me ||200||

201. tvāṁ māṁ tvā mā |

haris tvāṁ pātu, haris tvā pātu | haris māṁ pātu, haris mā | atho haris tvā paśyatu, harir mā rakṣatu ||201||

202. yuṣmad-asmad viṣṇupadayor[[51]](#footnote-52) vāṁ-nau dvitīyā-caturthī-ṣaṣṭhī-dvitve, na tu samāse |

harir yuvāṁ rakṣatu, harir vām | harir yuvāṁ rakṣatu, harir vāṁ paśyatu | harir yuvābhyāṁ rocatām, harir vām | harir yuvayoḥ svāmī, harir vām |

harir āvāṁ pātu, harir nau | harir āvābhyāṁ rocatām, harir nau | harir āvayoḥ svāmī, harir nau | samastatve tu na—harir asmat-svāmī ||202||

203. sa-pūrva-padāt prathamāntād vānv-ādeśe’pi te viriñcayaḥ |

vraje kṛṣṇo mama svam, me vā | atho vṛndāvane kṛṣṇo mama svam, me vā ||203||

204. na te vākyādau śloka-pādādau ca |

he vaiṣṇava ! tvaṁ sukhī bhava | tvāṁ hariḥ pātu | māṁ hariḥ pātu | kṛṣṇaika-śaraṇasyāsya, tava hanta kuto bhayaṁ ? ity-ādi ||204||

205. na ca cādibhir yoge |

kṛṣṇo mama ca saukhyāya, rāmas tava ca śarmaṇe | ca, vā, ha, aha, eva[[52]](#footnote-53) ||205||

206. paraspara-yoge’pi na |

hariś ca me svāmī ||206||

207. na ca darśanārthair acākṣuṣatve |

cetasā tvām īkṣate vaiṣṇavāḥ ||207||

208.parasparāyoge’pi na |

kṛṣṇaś cetasā tava rūpam īkṣate | bhaktas tava rūpaṁ dhyāyatīti tu tasyāṁ vicāryam | darśanārtha-dhātu-yogābhāvāt | cākṣuṣatve tu—kṛṣṇas tvā paśyatu ||206||

209. āmantritaṁ pūrvam asadvat |

tato nādeśāḥ [pā. 8.1.72] iti kāśikādau ca matam | he kṛṣṇa ! tavāham | he rāma-kṛṣṇau ! yuvayor aham | katham ucitaṁ racayāmi devi te ? iti | āmantritasya asadvat te’pi[[53]](#footnote-54) tat-pūrva-padasya sattvāt ||209||

210. sāmānya-vacana-tulyādhikaraṇe āmantrite kramasthe cet pūrvaṁ sat ||

211. bahu-vacane ced vā ||

tatra ādeśāḥ | he vaiṣṇava sa-premaṁste kṛṣṇaḥ | vaiṣṇavo’tra sa-premā tad-rahitaś ca bhavatīti sāmānya-vacanaḥ | tau dvau tu tad-viśeṣyau | tatrānvādeśe nityam ādeśāḥ | ananvādeśe tu vā | sāmānya-vacana iti kiṁ ? brahma-rāta kṛṣṇajña rū tava kṛṣṇaḥ | brahma-rāta ity ekasya nāma, tato na sāmānya-vacanaḥ | tata ubhayam apy āmantritam asadvat [209-saṅkhyaka-sūtreṇa] | evaṁ hare kṛpālo’smān pāhi | bahu-vacane—vaiṣṇavāḥ śrī-bhāgavatajñāḥ rū vaḥ kṛṣṇaḥ, yuṣmākaṁ vā | ananvādeśe’py ādeśā vā | etat pāṇinīya-mataṁ prakriyā-dhṛtam | mahāntaraṁ tu na kiñcit | tathā hi tat-sūtra-trayam—āmantritaṁ pūrvam avidyamānavat [pā. 8.1.72], nāmantrite samānādhikaraṇe sāmānya-vacanaṁ [pā. 8.1.73], vibhāṣitaṁ viśeṣa-vacane bahu-vacanaṁ [pā. 8.1.74] iti | āmantrite ity-ādiṣu para-saptamy eva | madhyame sūtre sāmānya-vacanasyāvidyamānatā-khaṇḍanāt tan-mūlā evādeśāḥ | antime tu tad-vikalpāt tad-vikalpaḥ |

bhavatu-śabdo yuṣmad-vācako, bhagavatu-śabdavat ||210-211||

atha kim-śabdaḥ—

212. kimaḥ ko viṣṇubhaktau sākasyāpi |

kaḥ, kau, ke | kam, kau, kān—sarvavat | taddhite pañcamyāṁ—kutaḥ ? 7yāṁ—kva ? kutra ? ||212||

atha kṛṣṇa-nāmnāṁ lakṣmī-liṅgodāharaṇam—

213. kṛṣṇanāma-rādhātaḥ syāp vṛṣṇiṣu, pūrvasya ca vāmanaḥ |

p it—sarvasyai | ṅasi—sarvasyāḥ | ṅas—sarvasyāḥ | āmi, kṛṣṇanāma (vi.pra. 170) iti suṭ—sarvāsām | ṅi—nīrādhābhyāṁ ṅerāṁ (vi.pra. 51) iti sarvasyām | taddhite pūrvavat | evaṁ viśva-ādayaḥ ||213||

214. dig bahuvrīhau kṛṣṇanāmatā vā |

uttara-pūrv4, uttara-pūrvāyai | tad-ādi-saptānāṁ saṁsārasyārāme kṛte paścād āp | tad-ādes taḥ saḥ sau (vi.pra. 183)—sā, te, tāḥ | tām, te tāḥ | evaṁ yad—yā, ye, yāḥ | etad—eṣā, ete, etāḥ | idaṁ—iyaṁ tu lakṣmyāṁ (vi.pra. 184) | iyaṁ, ime, imāḥ | imām, ime, imāḥ | idamo’ka-rāmasya anaṣṭau soḥ (vi.pra. 185)—anayā | vaiṣṇave tvaś (vi.pra. 186)—ābhyāṁ, ābhiḥ | asyai, asyāḥ | suṭ (vi.pra. 170), aś (vi.pra. 186), paścād āp—āsām |

adas-śabdasya sau puṁvat—asau | dasya ca maḥ (vi.pra. 183)—amū, amūḥ | amūm, amū, amūḥ | amuyā, amūbhyām, amūbhiḥ | syāp vṛṣṇiṣu, pūrvasya ca vāmanaḥ (vi.pra. 213)—amuṣyai, amūbhyām, amūbhyaḥ | amuṣyāḥ, amūbhyām, amūbhyaḥ | amūṣyāḥ, amūyoḥ, amūṣām | amūṣyām, amūyoḥ, amūṣu ||

ekaḥ sarvavat | dvi-śabdasya—dve, dve, dvābhyāṁ, dvābhyāṁ, dvābhyāṁ, dvayoḥ, dvayoḥ |

bhavatu-śabdād īp—bhavatī, bhavatyau |

kim-śabdasya—kā, ke, kāḥ | sarvavat ||214||

### atha brahmaṇi—

sarvaṁ sarve, sarvāṇi | punas tadvat | tṛtīyādau puruṣottamavat | ubha-au ubhe |

215. anyādibhyas tuk svamor brahmaṇi |

u-kav itau | anyat anyad, anye anyāni | anyādaya ekādaśaikatara-varjam | tat te tāni | idam, ime, imāni ||215||

216. dvitīyaikatve kathitānukathane idam-etador enad-ādeśo brahmaṇi vācyaḥ |

etad gacchati | atho enat paśya |

adaḥ | ame iti sthite paścāt ū (vi.pra. 191)—amū, amūni | punas tadvat | dve, dve | bhavat, bhavatī, bhavanti | punas tadvat | kim, ke, kāni | punas tadvat ||216||

217. avyayāt svāder mahā-haraḥ |

svarādi, cādi, vad-ādi—taddhitāḥ, ktvā, māntaś ca kṛd avyayam | avyayāḥ khalu—vācakāḥ, dyotakāś ca | tatra vācakāḥ—svaḥ, prātaḥ ity ādayaḥ | eṣāṁ viśeṣaṇasya brahmatvam eva | sundaraḥ svaḥ, sundare svaḥ, sundarāṇi svaḥ ity ādayaḥ | atraika-vacanam eva iti tasyāṁ bhramaḥ | dvitvādīnām anivāryatvāt, avyayād api sup iti su-lope virodhāc ca | dyotakāḥ—ca, vā, ha, aha, vai, tu, api, ity-ādayaḥ, prādayaś ca ||217||

218. cādayo nipāta-saṁjñāḥ |

etebhyo dyotatayā arthā vidyante eṣām ity arthatvāt svādy-utpattiḥ, kintu prathamaika-vacanam eva | vad-ādi-taddhiteḥ—harivat kṛṣṇībhavatīty-ādayaḥ | ktvā, māntakṛt—kṛtvā, kartuṁ, kāraṁ, kāram, ity-ādi ca | mahā-haratvaṁ—o au pāṇḍaveṣu (vi.pra. 61) na, aho ity-ādi jñeyam ||218||

|| iti kṛṣṇanāma-prakaraṇam ||

iti śrī-śrī-harināmāmṛtākhye vaiṣṇava-vyākaraṇe nāma

viṣṇupada-prakaraṇaṁ dvitīyaṁ samāptaṁ

||2||

1. 1825 CE [↑](#footnote-ref-2)
2. viśeṣa-jijñāsāyāṁ śrī-guru-pada-hāladāra-kṛtaḥ vyākaraṇa-darśanera itihāsa (prathama-khaṇḍa) ity ākhyo baṅga-bhāṣā-racita-granthaḥ (pp. 456-459) zpada-kṛṣṇa-belavalakara-Kaṁ *Systems of Sanskrit Grammar* (Poona, 1915) ity ākhyaṁ pustakam (pp. 113-114) ca draṣṭavye | [↑](#footnote-ref-3)
3. Codex No. 4575 in the Library of the Asiatic Society of Bengal. [↑](#footnote-ref-4)
4. Colebrooke’s Miscellaneous Essays, Vol. ii, p. 48. [↑](#footnote-ref-5)
5. History of Classical Sanskrit Literature by Dr. M. Krishnamachariar, Madras, 1937, pp. 335-336. [↑](#footnote-ref-6)
6. Edited by T. Ganapati Shastri in the Trivandrum Sanskrit Series, No. 1, Trivandrum. [↑](#footnote-ref-7)
7. śabdārthau sahitau kāvyam ataḥ sāhityam ucyate | nirdoṣau guṇa-sampannau sālaṅkārau rasānvitau || sāhityam-- śāstra-viśeṣam | hitena prāṇinām avidyā-mocana-rūpopakāreṇa saha vartamānā sahitā—bhagavad-bhaktis tām arhatīti sāhityaṁ śrī-bhāgavataṁ, bhagavat-svarūpatvāt | yad vā,, tat-sahitasya bhagavat-saṅgasya bhāvas tat-sāhityam | ādi-śabdena tat-sevādi | yad vā, tat-sahitam arhatīti tat-sāhityaḥ śrīvāsa-nāmā tad-bhaktaṁ, sa ādir yeṣāṁ te śrī-svarūpādayas tebhyo jātam āmodaṁ śrī-bhāgavata-śāstrādi-paramārthānuśīlana-rūpaṁ sukha-viśeṣam | kecit tu sahitasya bhāvaḥ sāhityaṁ śāstra-mātram | tac cāpi tac-chabdopādānāt śrī-bhāgavatam | kṛṣṇam upāsitum iti tum-anta-prayoge nāmāvali-vistārasya śrī-kṛṣṇānuśīlanam eva prayojanam | tad-anuśīlana-pūrvakam anāyāsena labhyam api vyākaraṇa-parijñāna-janya-jñānaṁ ca | sambandhasya dviniṣṭhatayā nāma-nāminor abhedāc ca śrī-kṛṣṇa eva sambandhaḥ | śrī-bhāgavatārthanumodana-jātānanda-rūpam evābhidheyam | ete trayo’sya granthasya vyavahāraḥ || iti śrī-harekṛṣṇācārya-viracita-bāla-toṣaṇī ṭīkā || [↑](#footnote-ref-8)
8. ayaṁ ślokaḥ saṅkṣepa-harināmāmṛte dṛśyate, bṛhad-harināmāmṛte na | [↑](#footnote-ref-9)
9. bhā.pu. 6.2.14. [↑](#footnote-ref-10)
10. aṣṭau sthānāni varṇānāṁ uraḥ kaṇṭhaḥ śiras tathā |

    jihvā-mūlaṁ ca dantāś ca nāsikauṣṭhau ca tālu ca || [↑](#footnote-ref-11)
11. vyañjanāny anugāmīni svarā naiva yato matāḥ |

    svayam uccāryate yasmāt svayaṁ rājante tat svarāḥ || [↑](#footnote-ref-12)
12. ardha-mātrā-lāghavena putrotsavaṁ manyante vaiyākaraṇāḥ iti pāṇinīya-paribhāṣā-pāṭhaḥ (134) . [↑](#footnote-ref-13)
13. tri-Mas tu pluto jñeyaḥ sarvaḥ pluto vikalpyate |

    dūrāhvāne ca gāne ca rodane ca pluto mataḥ || [↑](#footnote-ref-14)
14. cāṣas tu vadate mātrāṁ dvimātraṁ tv eva vāyasaḥ |

    śikhī rauti tri-mātraṁ tu nakulas tv ardha-mātrakam || [↑](#footnote-ref-15)
15. cihnita-sūtra-dvayaṁ ka-pāṇḍu-lipyāṁ vṛtti-rūpeṇa paṭhyate | [↑](#footnote-ref-16)
16. alpākṣaram asandigdhaṁ sāravad viśvato-mukham |

    astobham anavadyaṁ ca sūtraṁ sūtra-vido viduḥ || (viṣṇu-dharmottaram)

    sūtrārdho varṇyate yatra vākyaiḥ sūtrānusāribhiḥ |

    svapadāni ca varṇānte bhāṣyaṁ bhāṣya-vido viduḥ || (abhiyuktoktiḥ) [↑](#footnote-ref-17)
17. bahu-prāptau saṅkocanaṁ niyamaḥ | anya-tulyatva-vidhāna atideśaḥ | uttara-praKNa-vyāpy adhikāraḥ [↑](#footnote-ref-18)
18. goyī-candraḥ | [↑](#footnote-ref-19)
19. saṁjñādi ity atra ādi-padena paribhāṣādīnāṁ grahaṇam | [↑](#footnote-ref-20)
20. **sandhir eka-pade nityaṁ nityaṁ dhātūpasargayoḥ |**

    **sūtreṣu ca bhaven nityaḥ so’nyatraiva vibhāṣitaḥ ||** [↑](#footnote-ref-21)
21. svara-vyañjanayoḥ sandhau sandhy-abhāvas tathaiva ca |

    anusvāro visargaś ca sandhiḥ syāt pañca-Laḥ || [↑](#footnote-ref-22)
22. kāryī kāryaṁ nimittaṁ ca tribhiḥ sūtram udāhṛtam | kadācit kāryi-kāryābhyāṁ kvacit kāryānimittataḥ || yasya nirdiśyate kāryaṁ sa kāryī gadito budhaiḥ | kriyate yat tu tat kāryam ādeśa-pratyayāgamaiḥ || [↑](#footnote-ref-23)
23. īṣad-arthe kriyā-yoge vyāpti-maryādayoś ca yaḥ | etam ātaṁ ṅitaṁ vidyād vākya-smaraṇayor aṅit || [↑](#footnote-ref-24)
24. īd-ūded dvi-vacanam pragṛhyam || [pā. 1.1.11] [↑](#footnote-ref-25)
25. tasya mahāpuruṣasya sūtrāṇi lakṣaṇāni ca kathyante ity adhika-pāṭhaḥ (ka) | [↑](#footnote-ref-26)
26. ākhyāta-prakaraṇe dhatte dhatse ity ādau | [↑](#footnote-ref-27)
27. avaḍḍhvam ity ādau jñeyam | [↑](#footnote-ref-28)
28. sāhitya-darpaṇe ca—yamakādau bhaved aikyaṁ ḍalor vabor laros tathā || uddyotakāras tu etad-atiriktam api paribhāṣitavān, yathā—yamakādau bhaved aikyaṁ ḍalayor alayor vaboḥ | śa-ṣayor na-ṇayoś cānte sa-visargāvisargayoḥ | sa-bindūkābinūkayoḥ syād abheda-prakalpanam || [↑](#footnote-ref-29)
29. ity asmāt tac-chabdasya sa ity asmāc ca parasya viṣṇusargasyādarśanaṁ syāt, viṣṇujane pare (ka-lipiḥ) [↑](#footnote-ref-30)
30. aniyata-dharmiṇāṁ niyata-dharmiṇā saha caritatvaṁ sāhacaryatvam—bāla-toṣaṇī-ṭīkā | [↑](#footnote-ref-31)
31. rūpa-rātri-rathantareṣu rutvaṁ vācyam iti vārtika-sūtram | [↑](#footnote-ref-32)
32. sadṛśaṁ triṣu liṅgeṣu sarvāsu ca vibhaktiṣu | racaneṣu ca sarveṣu yan na vyeti tad avyayam || (gopatha-brāhmaṇam) [↑](#footnote-ref-33)
33. go-yūthaṁ siṁha-dṛṣṭiś ca maṇḍa kapla tir eva ca | gaṅgā-srotaḥ-pravāhaś ca hy adhikāraś caturvidhaḥ || (kaumārāṇāṁ ślokaḥ) || [↑](#footnote-ref-34)
34. sūtre ṣaṣṭhyāṁ tataḥ sthāne, pañcamyāṁ tata uttare | saptyamyāṁ ca pare tasmin, gamye copapade kvacit || [↑](#footnote-ref-35)
35. pravṛttiś ca nivṛttiś ca vibhāvokta-vidhiḥ kvacit | apūrvasya vidhānaṁ ca bahulaṁ syāc caturvidham || [↑](#footnote-ref-36)
36. bahiraṅga-vidhibhyaḥ syād antaraṅga-vidhir balau | pratyayāśrita-kāryaṁ tu bahiraṅgam udāhṛtam ||

    prakṛtyāśrita-kāryaṁ syād antaraṅgam iti dhruvam | prakṛteḥ pūrva-pūrvaṁ syād antaraṅgataras tathā || [↑](#footnote-ref-37)
37. idaṁ sūtraṁ kha-ga-gha-pāṇḍulipiṣu vṛtti-rūpeṇa paṭhyate | [↑](#footnote-ref-38)
38. idaṁ sūtraṁ kha-ga-gha-pāṇḍulipiṣu vṛtti-rūpeṇa paṭhyate | [↑](#footnote-ref-39)
39. avī-lakṣmī-tarī-tantrī-dhī-hrī-śrīṇām udāhṛtaḥ | saptānām eva śabdānāṁ ser lopo na kadācana || (sārasvata) [↑](#footnote-ref-40)
40. svasā tisraś catasraś ca nanandā duhitā tathā | yātā māteti saptaite svasrādaya udāhṛtāḥ || [↑](#footnote-ref-41)
41. “upā ity eke” ity adhikaḥ pāṭhaḥ (ka) [↑](#footnote-ref-42)
42. harir jakṣiti niḥśaṅko makheṣu maghavān asau | pravāti svecchayā vāyur udgacchati ca bhāskaraḥ | iti tu bhaṭṭi-kāvye pāṭho dṛśyate | [↑](#footnote-ref-43)
43. sambodhane tuśanasas trirūpaṁ, śāntaṁ tathā nāntam athāpy adantam |

    mādhyandinir vaṣṭi guṇaṁ tvig-ante, napuṁsake vyāghra-padāṁ variṣṭhaḥ || (vyāghra-bhūtiḥ) [↑](#footnote-ref-44)
44. mantre śvetavahokthaśas-purḍāśo ṇvin (3.2.71), śvetavahādīnāṁ ḍaspadasyeti vaktavyam iti sūtra-dvayaṁ draṣṭavyam | (siddhānta-kaumudī, vaidika-prakaraṇam | [↑](#footnote-ref-45)
45. viśeṣasya hi yal liṅgaṁ vibhakti-vacane ca ye |

    tāni sarvāṇi yojyāni viśeṣaṇa-padeṣv api || [↑](#footnote-ref-46)
46. \*-cihnita-sūtra-catuṣṭayaṁ ka-pāṇḍu-lipyāṁ vṛtti-rūpeṇa paṭhyante | [↑](#footnote-ref-47)
47. āpaḥ sumanaso varṣā apsaraḥ-sikatāḥ samāḥ |

    ete striyāṁ bahutve syur ekatve’py uttare trayaḥ || [↑](#footnote-ref-48)
48. 172-176-saṅkhyaka-sūtrāṇāṁ yugapat-pāṭhe śloka-dvayaṁ bhavati | tataś ca—

    sarvādiḥ sarvanāmākhyo na ced gauṇo’thavābhidhā |

    pūrvādiś ca vyavasthāyāṁ samo’tulo’ntaro’puri ||

    paridhāne bahir yoge svo’rtha-jñāty anya-vācy api || (sārasvata-vyākaraṇa-kārikā) [↑](#footnote-ref-49)
49. yuṣmado gauṇasya tvad-yuvad-yuṣmad-ekatvādiṣu, asmado madāvad asmadaḥ || iti sūtra-rūpeṇādhikaḥ pāṭhaḥ (ka) || [↑](#footnote-ref-50)
50. Some readings have only teṣāṁ sarveṣāṁ (ka, kha, ga) [↑](#footnote-ref-51)
51. yuṣmad-asmador viṣṇupadayor (ka) [↑](#footnote-ref-52)
52. iti ṣaṭ cādayo matāḥ || (ka) [↑](#footnote-ref-53)
53. asadvattve’pi (?) [↑](#footnote-ref-54)