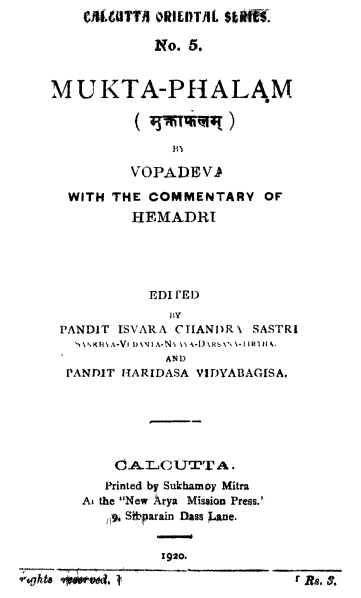
# muktā-phalam



Grantha Mandira edtion‘ 1.00

April 16, 2012

Entered by Jagat

# muktā-phalam

(1)

## atha prathamo’dhyāyaḥ

# viṣṇu-lakṣaṇa-bhedaḥ

viṣṇum pañcātmakaṁ vande bhaktyāṣṭādaśa-bhedayā |

sāṅga-vargonaviṁśatyā bhakter navabhir āśritam ||1||

**kaivalya-dīpikā ṭīkā**

yaj jyotir unmiṣati cetasi dharma-megham

ātasthuṣām ativaśe parikarma-mukhyaiḥ |

tac-chuddha-sattva-mukura-pratibimba-bhāvāt

kṛṣṇābhidhām upagataṁ bhuvi bhāvayema ||

samūla-ghātaṁ praṇihatya yo’ndhaṁ

mṛṇālinīṁ cetayate manīṣām |

tat-pāda-saṅgāyajjagatī kṛtārthā

guruṁ vivasvantam ihānuve tam ||2||

śrī-vopadevasya nidher guṇānāṁ

jayanti te te bhuvi vāg-vilāsāḥ |

vikuṇṭhya yeṣu svayam īśvaro’pi

sarvajña-śabdaṁ samavaiti rūḍham ||3||

asmin samasminn api vāṅmayābdhāv

apāra-pārīṇa-manīṣayoccaiḥ |

vivṛṇvataś cij-jaḍa-vastu-bhedaṁ

guṇāgaṇeyā bhuvi nāsya kaiḥ kaiḥ ||4||

amuṣya vaidagdhya-nidher hṛdi spṛśo

mudaṁ dadante’tra na kasya sūktayaḥ |

muktāmṛṣādveṣi-manāṁsy anārataṁ

viyogi hṛndīva kalāḥ kalānidheḥ ||5||

tena muktāphalaṁ tene yal lokam anugṛhṇatā |

tatra ṭīkāṁ yathā-buddhi kurve kaivalya-dīpikām ||6||

sṛṣṭāṁ triloka-guruṇārdham ivendulekhāṁ

sarvajña-maṇḍana-karīm akalaṅka-śaṅkām |

ṭīkāṁ priyāṁ paramahaṁsa-janasya dṛṣṭvā

kuryām imāṁ tad iha yāntu budhāḥ prasādam ||7||

iha mumukṣūpakārāya rucira-prakaraṇaṁ cikīrṣur ācāryaḥ | tasya parisamāpti-pracaya-paripanthi-vighna-vighātāya śiṣṭācāra-paripālanāya ca samuciteṣṭa-devatāṁ vandyamānas tat-pratipādyam arthaṁ śrotṛ-pravṛtty-aṅgatayā saṁkṣipyāha—viṣṇum ity ādi |

pañca ātmānaḥ upādhi-bhinnāni svarūpāṇi yasya sa tathā | pañcasv api viṣṇu-śabdo vyāpti-vivakṣayā maṅgalārthatvāc ca prāg uktaḥ | taṁ vande namaskurve | bhaktyeti | aṣṭādaśa-bhedayā bhaktyā bhaktair āśritam ity uttareṇānvayaḥ | aṣṭādaśatve’pi tat traividhyān atikramya iti bhāvaḥ |

sāṅgeti | aṅgānām asaṅgatvādīnāṁ vargāḥ samūhā aṅga-vargāḥ, teṣām ūnaviṁśati-raṅga-vargonaviṁśatiḥ tayā saha vartata iti sāṅga-vargonaviṁśati tayā | bhakti-viśeṣaṇaṁ caitat |

nanu samair varga iti sama-samūhe saṅketito varga-śabdaḥ katham iha tad vaiparītye prayujyate ? iti satyam, kintu jāti-sāmyaṁ tatra vivakṣitaṁ na tu saṅkhyā-sāmyaṁ trivarga ity ādi svayam ukteḥ | yadyapi ūnaviṁśatir ity aviśeṣeṇoktaṁ, tathāpi pratyāsatter loka-rūḍheś caikonaviṁśatitvaṁ jñeyam |

bhaktair navabhir iti | vakṣyamāṇa-gopy-ādi-bhūyastve’pi hāsyādi-nava-rasāvacchinnatvena navatvaṁ, navopādhy-avacchinnatvāt | navaiva dravyāṇītivat navabhir ity uktaṁ nava-vidhair ity arthaḥ | tad evam upāsyaṁ sa sādhanopāstir upāsakaś ceti trayaṁ prakaraṇārtha ity uktam | ayam eva pāda-catuṣṭayārthaṁ kramāt prakaraṇa-catuṣkeṇābhidhāsyate | etāvān eva bhāgavate’nuṣṭheyo’rthaḥ | phalaṁ tatraivoktam iti na pṛthag darśitam | mahā-prayojanādayas tu dharmaḥ projjhitaḥ ity atra ṭīkāyām uktā ihānusandheyā | tatra kaivalya-lābhaḥ prayojanam | bhakti-yogo’bhidheyaḥ | nirmatsaratva-viśiṣṭa-sattvam adhikāri-viśeṣaṇam | na varṇāśramādi | matsaraḥ parotkarṣāsahanam | sattvam āstikatvam iti | mūle viprakīrṇānām upāsyādīnāṁ prasaṅgāntarāsaṅkareṇa viviktatayaikatra pratipattir ihāvāntara-prayojanam | ata evedaṁ prakaraṇam ity ākhyāyate | yathāhuḥ—

śāstraika-deśa-sambaddhaṁ śāstra-kāryāntare sthitam |

āhuḥ prakaraṇaṁ nāma grantha-bhedaṁ vipaścitaḥ || iti |

iha ca sva-kartṛkatve’pi yadu-rāja-mahā-mantriṇā hemādriṇābhyarthitas tat-kartṛkatvaṁ khyāpitavān ||1||

viṣṇu-prītyai caturvarga-cintāmaṇyām ajīgaṇat |

bhedān vratānāṁ dānānāṁ tīrthānāṁ mokṣa-vartmanām ||2||

tad evāha viṣṇv ity ādi | caturṇāṁ dharmādīnāṁ vargaś caturvargaḥ | taceṣṭa samarpako granthaś cintāmaṇiḥ | maṇir dvayor ity abhidhānāt strītvam | tasyāṁ hemādrir vratādi-bhedān ajīgaṇat | gaṇer ṇij-antād dhetum asmic | vidvadbhir gaṇayāmāsety arthaḥ | anyatra sthitānāṁ vratādi-vākyānāṁ yukty... tra lekhanaṁ, na tu svayaṁ nṣpādanam iti gaṇayater arthaḥ | vratādi-bhedāṁś ca kramād vrata-dāna-tīrtha-mokṣa-pariśeṣa-pūrveṣu pañcasu khaṇḍeṣu mokṣa-vartmāni mokṣopāyāḥ ||2||

mūrti-prāsāda-pūjānāṁ hemādrir gaṇakāgraṇīḥ |

viṣṇu-bhakty-aṅga-bhaktānāṁ gaṇayaty ukta-sāra-dhīḥ ||3||

mūrtayaḥ pratimāḥ | prāsādā deva-kulāni | gaṇakāgraṇīḥ gaṇakeṣu deśa-koṣayor āyavyayau likhatsu agraṇīr mukhyaḥ | viṣṇv-ādīnāṁ caturṇāṁ dvandvas teṣāṁ bhedān ity eva | nanu tādṛśi lakṣa-traya-sammite granthe kṛte’pi kim aparam avaśiṣṭaṁ yad artham asyārambha iti tatrāha—ukta-sāra-dhīr iti | uktebhyo vratādibhyaḥ sāre śreṣṭhe viṣṇv-ādi-viṣaye dhāryasya sa tathā |

āplutās tīra-mandāra- kusumotkira-vīciṣu |

ākāśa-gaṅgā-srotassu diṅ-nāga-mada-gandhiṣu || [ku.saṁ. 6.5]

neyaṅ uvaṅ sthānāv astrī [pā. 1.4.4] ity ādi-darśanād vyadhikaraṇe’pi bahuvrīhiḥ | ayam arthaḥ prathamaṁ bhagavat-prīty-artham uccāvacāni kleśa-bhūyiṣṭhāni sopāyāni anaikantikāni bahiraṅgāni vrata-dānādīni tatra gaṇitāni | tatas teṣu astuṣtas tad-vilakṣaṇaṁ mokṣaika-phalam upāyaṁ prakaṭayitum idam acīkarat ||3||

muktā-phalena granthena sad-bhāgavata-śuktinā |

bhakti-svāty-ambunā mugdha-mārkaṇḍeya-śiśu-śriyā ||4||

nanu vratādi-bhedāś cintāmaṇinā gaṇitā viṣṇv-ādi-bhedāḥ punaḥ keneti tatrāha—mukteti | granthanaṁ granthaḥ sandarbhaḥ so’sminn astīti granthaṁ prakaraṇaṁ, arśa-āditvādac yatrābhinna-rūpeṇa śabdena tadvato’bhidhānaṁ tat sarvam iheti hi vṛtti-kāraḥ | yad vā, grantha-śabdo napuṣmake’py asti tathā hi pāṇininā svakīye liṅgānuśāsane thopadhaya ity adhikṛtya kāṣṭha-pṛṣṭharitthotthāni napuṁsake, tīrtha-protha-yūtha-granthāni napuṁsake cety uktam | muktānāṁ vallī tasyāḥ phalaṁ tena,

gataḥ sa kālo yatrāsīn muktānāṁ janma-vallīṣu |

vartate sāmprataṁ tāsāṁ hetavaḥ śikti-sampuṭāḥ ||

ity ādi darśanāt vallījam apy asti mauktikam | yad vā, muktā-sphoṭo muktā tadīyaṁ phalaṁ caturthādana-jātau cety uttara-pada-lopo bhīmādivat | grantha-pakṣe tu muktānām aphalṁ prāptopeyatvāt | granthaḥ saṁjalpaḥ kākvā vyañjanīyaḥ | arthān mukty-arthināṁ phaladam | yad vā, mucāṁ bhāvo muktā sā phalaṁ yatra granthe tat tathā | sarvathā mumukṣūṇāṁ phaladam ity arthaḥ | grantha-ratnayoḥ sādharmyam āha—sad iti | satī praśastā bhāgavatam eva śuktir janma-sthānaṁ yasya tat tathā tena | bhaktir bhajanaṁ kartur anurāgaḥ sa eva svāty-ambu yasya tat tathā tena | yathādeśa-viśeṣe svāti-payaḥ śukti-sampuṭeṣu mūrcchitaṁ mauktikaṁ bhavati[[1]](#footnote-2), tathānurāga evāsaya granthākāreṇa pariṇata ity arthaḥ |

kaḥ punar asyālaṅkārya iti tam āha mugdheti | mugdho bhrāntaḥ mārkaṇḍeyo yasmin śiśau śiśu-rūpe viṣṇau sa tathā | tasya śrīḥ śobhā yasmāt tat tathā tena | bhāṣita-puṁskatvād vibhāṣā-puṁvad-bhāvaḥ | mārkaṇḍeyo hi himavati puṣpabhadrā-tīre bhagavan-māyāṁ didṛkṣur atidīrghaṁ tapas tapyamānaḥ kadācit prasannena bhagavatā prakaṭitāyāṁ māyāyāṁ nikhila-loka-samplavodake muhur majjanonmajjanādi bhajan akasmād baṭa-patra-sampuṭe śayānam atisundaraṁ bhagavad-bālam ālokya pramumoha | yo hi muniḥ puñjika-sthalyādi-vibhrameṣu na babhrāma so’py atra mugdha iti śiśoḥ sundaratvam uktam | tasyāpy etad alaṅkāra ity atiśayaḥ | ekaṁ ca muktā-phalaṁ prāyeṇa bālam alaṅkarotīti bhaṅgi-viśeṣoktiḥ | yathā mauktikaṁ kara-kalitaṁ hṛdayārpitaṁ vā sarvasyātma-prasādhanāya tathedam apiīti rūpa-kāryaḥ ||4||

muktā-phalaṁ sukha-cita-sphuṭa-bhakti-bheda-

pratyakṣa-rājita-lasat-pada-padma-rāgam |

hemādri-sambhava-suvarṇa-niveśa-ramyaṁ

kaṇṭhe kurudhvam avarundham apūrva-lakṣmīm ||5||

nanv evam anyeṣu grantheṣu ratneṣu ca satsu kim aneneti ? tatrāha—mukteti | suṣṭhu khucitāḥ sambaddhāḥ sphuṭa-bhakti-bhedāḥ pratyakṣa-rājitāh lasat-padāḥ padmarāgāḥ śoṇa-ratnāni yasmin tat tathā | sphuṭaḥ spaṣṭo bhakti-bhedo racanā-viśeṣo yeṣāṁ padma-rāgāṇāṁ te tathā | pratyakṣā rājitāḥ saundaryaṁ yeṣāṁ te tathā | rājiteti ktāntaṁ vā | atyanta-kāntimanta ity arthaḥ | tathā lasat-śobhamānaṁ padaṁ sthānam āśrayo yebhyas te tathā | hemādrir merus tat-sambhavaṁ yat suvarṇaṁ kanakaṁ tasya niveśo nikṣepaḥ, tena ramyam apūrvaṁ, hemādir-sambhavatvena kanakasya sujātatvam uktam | tad etad atyujjvalaṁ sukha-cit-padmarāga-jāmbunada-mauktikaṁ bhagavatā prasādīkṛtam iva kaṇṭhe kurudhvam | kartuḥ kriyā-sāmānya-vācitvād āmuñcadhvam | he kuśalā iti śeṣaḥ | ātmanepadāc ca kriyā-phalasya kartṛ-gāmitvam | tad āha—aveti avarundham āvṛṇudhvam | lakṣmīṁ śobhām apūrvām | ratnāntara-sambandhād ananubhūtām | anyatra tu sukhena aprayāsena citaiḥ saṁgṛhītaiḥ sphuṭaiḥ paraspara-viviktaiḥ bhaktair bhedaiḥ vihitāvihitādibhiḥ pratyakṣaram | akṣare akṣare ajitasya viṣṇoḥ lasatoḥ śobhamānayoḥ pada-padmayoś caraṇāmbujayoḥ rāgo ratir yasmin granthe tat tathā | vispaṣṭaṁ pradarśitair bhakty-ādi-bhedair iha pratyakṣaram īśvarākārāmatir bhavatīty arthaḥ |

hemādriḥ puruṣa-viśeṣaḥ | tat-sambhavāni tenoccaritāni surekhāni yāni varṇāni akṣarāṇi, teṣāṁ niveśanena tatra tatrocita-sthāneṣu nyāsena ramyaṁ suśliṣṭaṁ, varṇa-grahaṇena sva-vākyānāṁ stokatvam uktam | tat-kaṇṭhe kurudhvam | kaṇṭhasthaṁ yathā syāt tathābhyasyadhvam ity arthaḥ | lakṣmīm ātma-prasāda-rūpāṁ śobhām apūrvāṁ granthāntarair alabdhām ||5||

### tatrādau viṣṇu-prakaraṇam | tatra viṣṇor lakṣaṇaṁ bhedāś ca |

evaṁ śloka-catuṣkeṇa pūrvaṁ raṅgaṁ vidhāya prastutam ārabhyate | tatreti | tatra granthe | ādau uddiṣṭa-kramānurodhāt | viṣṇu-prakaraṇe ca viṣṇu-pratipādyaḥ | sa ca sāmānya-viśeṣāvaṣṭabdhatvād dvedhā | tatra sāmānya-pūrvikā viśeṣa-pratipattir iti sāmānya-lakṣaṇaṁ vaktum āha—tatreti | bhedā viśeṣāḥ |

aham evāsam evāgre nānyad yat sad-asat paraṁ |

paścād ahaṁ yad etac ca yo’vaśiṣyeta so’smy aham ||6||

aham ity ādi | aham eveti kutrāntarasya vyāvṛttiḥ | āsam eveti kriyāntaryasya | agre māyā-sambandhāt prāk | māyā-sambandhe’pi yat sat kāryam asat-kāraṇaṁ yac ca paraṁ tābhyāṁ paraṁ pradhānaṁ tan na mad-anyat | māyā-sambandhād asty eva tridhā vibhakta ity arthaḥ | paścān māyā-viyogād anantaram apy aham eva | prapañcasyādi-madhyāvasāneṣv aham ity arthaḥ | yac caitat prapañca-rūpaṁ, tad apy aham | anyatra siddhaṁ mayi āropitam | yathānyatra siddhaḥ sarpo rajjau | evaṁ-vidhe vaścanād bhrame nivṛtte yo’vaśiṣyeta so’ham asmi | idantayā svarūpasya nirdeṣṭam aśakyatvāt evam ucyate[[2]](#footnote-3) | etena yathā kaṭakādiṣv avasthā-traye’pi suvarṇatvam eva satyaṁ, tathā jagad-ādi-madhyānteṣv anusyūtaṁ sattā-mātraṁ bhagavat-svarūpam iti lakṣaṇārtha ity uktam | na tāvad asyāsambhavaḥ | sad eva someyedam [chā.u. 6.2.1] ity ādi śruti-siddhatvāt | na ca kālākāśādiṣv iti vyāptiḥ | tad-utpatteḥ śrutatvāt | vimatam anityaṁ bādhyatvāt śukti-rūpyavad ity anumānāś ca[[3]](#footnote-4) | nāpi sākāreṣu caturṣv ativyāptiḥ | teṣām ākāra-tirohitatvāt | tasmān nirdoṣaṁ lakṣaṇam ||6|| (2.9.32)

sa dvedhā, nirākāraḥ sākāraś ca | anavacchinnaṁ caitanyaṁ nirākāraḥ | sattāvacchinnaṁ caitanyaṁ sākāraḥ | sa ca caturdhā—rajas-tamobhyāṁ yukte sattve puruṣaḥ | rajasā brahmā | tamasā rudraḥ | śuddhe viṣṇur eva | agocarasya gocaratve hetuḥ prakṛti-guṇaḥ sattvam | gocarasya bahu-rūpatve rajaḥ | bahu-rūpasya tirohitatve tamaḥ | tathā parasparam udāsīnatve sattvam | upakāritve rajaḥ, apakāritve tamaḥ | gocaratvādīni sthiti-sṛṣṭi-saṁhārāḥ | udāsīnatvādīni ca | teṣu viṣṇu-brahma-rudrā nimittaṁ puruṣa upādānam | gocaratve tu caitanyam, evaṁ pañca-bhedāḥ | tatra nirākāraḥ ||

atra ca prathamayā vaktur nirdeśaḥ | dvitīyayā śrotuḥ | viṣṇur brahmāṇam | iha ca ślokānāṁ sva-sva-skandhādhyāyayor jñānārthaṁ kramād aṅka-nyāsaḥ | evaṁ sāmānya-lakṣaṇam uktvā viśeṣān lakṣayitum āha—sa dvedheti | dvedhātvam evāha—nireti | anavacchinne vastuny avacchedaka upādhir ākāraḥ | tena rahito nirākāraḥ | tat-sahito’nyaḥ | tatrādyaṁ lakṣayati anavacchinneti | satveti | dvitīyaṁ lakṣayati asyaiva bhedān āha—sa ceti |

sa sākāraḥ | tatrādyaṁ bhedam āha—rajas-tamobhyām iti | tulyābhyāṁ rajastamobhyāṁ yukte sattve pratiphalitaṁ caitanyaṁ puruṣa-śabdārtha iti pūraṇīyam | evam uttaratra | rajastamobhyām iti tṛtīyayā tayor aprādhānyaṁ, saha-yukte’prādhāne iti smaraṇāt | tena puruṣe sattvaṁ bahulaṁ rajas tamaś ca tad-apekṣayā nyūnam ity arthaḥ | na tu trīṇi samāny eva | trisāmyasya prakṛti-lakṣaṇāt | stokādhika-bhāvaś caiṣāṁ kārya-gamyo na tu māṣādi-mūrta-dravyavat pratyakṣaḥ | yukta-grahaṇaṁ dvayor vartate | sattva-grahaṇaṁ triṣu, bhedam āha—rajaseti | rajasā yukte sattve brahmā | atra ca mātrayā vidyamānam api tamo rajasaḥ prādhānyaṁ vaktuṁ noktam |

nanu tan nāsty eva tat-kāryasyopalambhāt | tṛtīyā tu prāgvat | tena brahmaṇi tam astokaṁ tad-apekṣayā heyatvāt | turya-prakaraṇānurodhāc ca | tṛtīyaṁ bhedam āha—tamaseti | atra rajo-mātrānurodhādikaṁ prāgvat ||

upakāritve raja apakāritve tamaḥ | gocaratvādīni sthitiṁ sṛṣṭi-saṁhārāḥ, udāsīnatvādīni ca |

itare spaṣṭe | ādhidaivādhyātmikopādhi-lakṣaṇād adhibhūtopādhi-svarūpam api lakṣitam | yena hi ekasmin vastuni dvirūpo vicchedaḥ asāv ādhibhautikaḥ | tad uktaṁ

yo’dhyātmiko’yaṁ puruṣaḥ so’sāv evādhidaivikaḥ |

yas tatrobhaya-vicchedaḥ sasmṛtyohyādhibhautikaḥ || [bhā.pu. 2.10.8]

tataś ca pariśeṣe siddham iti nehoktam iti bhāvaḥ | uktān gocaratvādīn upādhīn unmīlayitum āha—gocareti | gocaratva-bahu-rūpatve tirohitatvāni kramāt sthity-ādi-śabdair ucyanta ity arthaḥ | na caivaṁ sṛṣṭy-anantaraṁ sthitir iti viruddhatvaṁ śakyam | sthiti-pūrvakatvāt sṛṣṭeḥ | sthitā hi mṛdādayo ghaṭādyātmanā sṛjyante nāsthitā iti | ata evoktaṁ,

sa tvaṁ tri-loka-sthitaye sva-māyayā

bibharṣi śuklaṁ khalu varṇam ātmanaḥ |

sargāya raktaṁ rajasopabṛṁhitaṁ

kṛṣṇaṁ ca varṇaṁ tamasā janātyaye || [bhā.pu. 10.3.20]

ity evam ādhyātmikeṣv apīty āha—udāsīneti | ayam arthaḥ—yad idaṁ caitrāder upakārāpakāra-vaidhuryeṇāvasthānaṁ sā sthitiḥ | upakārakatvena sṛṣṭīḥ, apakārakatvena tu saṁhāraḥ | tataś ca jagat sthity-ādi-hetavaḥ ādhidaivikā anye tv ādhyātmikāḥ suranarādayaḥ | avatārāś ca sarve vinā kṛṣṇam | sa tu puruṣaḥ trivikramāvatāratvād, yathoktaṁ—

tayor vāṁ punar evāham adityām āsa kaśyapāt |

upendra iti vikhyāto vāmanatvāc ca vāmanaḥ || [bhā.pu. 10.3.42] iti |

ata eva tatra tatra viśva-rūpa-prakaṭanaṁ pūrvāvatāra-deśa vātsalyaṁ, dṛśyate cādyāpi kuśasthaī-mātrau traivikramaṁ cihnaṁ kṛṣṇa-vyapadeśaś ca | ata eva prahlāda-saṁhitāyāṁ dvārakā-māhātmye tṛtīye’dhyāye vaikuṇṭham alaṅkariṣyatā bhagavatā sakalaṁ nijaṁ tejas tasyāṁ mūrtau vinyastam iti darśitam | tathā hi—

yatra traivikramī mūrtir vahate yatra gomatī |

narā muktiṁ prayāsyanti cakratīrthena saṅgatāḥ |

kalevara-parityaktaṁ prabhāse hariṇā tadā |

kalābhiḥ sahitaṁ tejas tasyāṁ mūrtau niveśitam |

tasmāt kaliyuge viprāḥ nānyatra prāpyate hariḥ |

yadi kāryaṁ hi kṛṣṇena tatra gacchata mā ciram || [prabhāsa-khaṇḍa 8.98][[4]](#footnote-5) iti |

tathā ca—

ādau trivikrama it khyātir āsīn mahītale |

kṛṣṇasya tu kalānyāsāt kṛṣṇa ity abhidhīyate || [nṛ.pu. 35.30] iti |

yat tu sattvaṁ viśuddham ity ādinā śuddha-sattvatā-saṅkīrtanaṁ, tat sattva-bhūyastva-viṣayam | na tu yathā-śrutam eva guṇāntara-kāryasyāpy upalambhāt | tatra tad asatyam anyatra tu vāstavam iti tu bhakti-mātram | tasmāt puruṣa evāyam iti santoṣṭavyaṁ niṣkraṣṭavyaṁ cedam upariṣṭāt | yathā caitā brahmādi-mūrtayo gūna-mūlāḥ, tathā hāsyādayo rasāś ca tan-mūlā evety upariṣṭāt pravedayiṣyāmaḥ | kiṁ bahunā, tat tritaya-tāratamya-vaicitrākrāntam idaṁ viśvam | tad uktaṁ—

na tad asti pṛthivyāṁ vā divi deveṣu vā punaḥ |

sattvaṁ prakṛtināṁjair muktaṁ yad ebhiḥ syāt tribhir guṇaiḥ || [gītā 18.40] iti |

teṣu viṣṇu-brahma-rudrā nimittaṁ puruṣa upādānaṁ gocaratve tu caitanyaṁ, evaṁ pañca bhedāḥ |

evam upādhi-svarūpaṁ nirdhāryopahiteṣu saṁkhyā-viśeṣasyopayogam āha—teṣv iti | teṣu sthiti-sṛṣṭi-saṁhāreṣu viṣṇv-ādayaḥ kramān nimtittam | kulāla iva ghaṭasya, puruṣa upādānaṁ samavāyi-kāraṇaṁ ghaṭasyaiva mṛt | dṛṣṭā ca kāraṇa-dvaya-pūrvikā kārya-prakṛtiḥ | asamavāyi-kāraṇaṁ tu nimittāntara-gatam eveti pṛthaṅ noktam | ata eva anvayād itarataś ca [bhā.pu. 1.1.1] iti prathama-śloke dvayam evopāttam | gocaratve pratīti-viṣayatve tu nirviśeṣa-caitanyaṁ hetuḥ | tasya bhāṣa sarvam idaṁ vibhāti [mu.u. 1.2.16] iti śruteḥ | tac ca sthity-ādi-nimittārthaṁ trayaḥ upādānārthaṁ caikaḥ, gocaratvārtham anyaś ceti | viṣṇuṁ pañcātmakam ity atra trayaṁ caivoktā na nyūnādhikā ity abhipretyāha—evam iti | na caivam ekaḥ sāmānyātmā viśeṣa-rūpāś ca pañceti ṣaṭkam āśaṅkya viśeṣa-parihāraṁ sāmānyasyānavasthānāt |

### tatra nirākāraḥ—

evaṁ tāvat pañca-vastuni svayaṁ lakṣayitvā tad eva granthārūḍhena lakṣaṇena draḍhayitum āha—tatreti | nirākāra iti | nirākārasya lakṣaṇaṁ kathyate ity arthaḥ |

na yatra kālo’nimiṣāṁ paraḥ prabhuḥ

kuto nu devā jagatāṁ ya īśire |

na yatra sattvaṁ na rajas tamaś ca

na vai vikāro na mahān pradhānam ||7||

tatrāpi na yatreti taṭasthasya, paraṁ padam iti svarūpasya, tat paraṁ padaṁ vaiṣṇavam āmananti | viṣṇunādhiṣṭhitena rājādhiṣṭhitavat | brahmādi-padānām api viṣṇunādhiṣṭhitatvāt param ity uktaṁ viṣṇunaivādhiṣṭhitam ity arthaḥ | yatra pade kālo nāsti yaḥ animiṣāṁ brahmādīnāṁ paraḥ prabhuḥ saṁhartā mahā-pralaye’pi nāśo nāsty eveety arthaḥ | ata eva kālābhāve kiṁ punar nyāyena devā api tatra na santīty āha—kuto’nv iti | tathā devābhāve jīvā api na santīty āha—jagatām iti | ye devā jagatām uccāvacāṁ gatiṁ gacchatāṁ jīvānām īśāḥ | teṣāṁ vārtā tat kṛta-vighna-gandho’pi nāstīty āha—īśire ity anityatva-dyotanārthaṁ liṭ-prayogaḥ ||

yatra ca pade sattvādir nāsti sattvam indriya-devatā-rūpaṁ, raja indriyaṁ, tama indriyārtha-rūpaṁ, nirākāro’haṅkāras teṣāṁ trayāṇāṁ kāraṇaṁ mahān buddhi-tattvaṁ tad ahaṅkārasya, pradhānam avyaktaṁ tan mahataḥ, sattvādy-abhāvād etat prāptavatāṁ punar janmādi-śaṅkā-bīja-leśo’pi nāstīty arthaḥ ||7|| [bhā.pu. 2.2.17]

paraṁ padaṁ vaiṣṇavam āmananti tad

yan neti netīty atad-utsisṛkṣavaḥ |

visṛjya daurātmyam ananya-sauhṛdā

hṛdopaguhyārha-padaṁ pade pade ||8||

evaṁ duḥkhaṁ nāstīty uktvā sukham astīty āha—yan netīti | yad viṣṇupadaṁ hṛdā manasā upagūhyāśliṣya ananya-sauhṛdā bhavanti, anyatra viṣaye prītiṁ parityajanti tādṛk sukhābhāvāt | tad dhi pade pade kṣaṇe kṣaṇe arha-padam arhaṇasyādarasya sthānam uttarottara-camatkaraṇīyatvāt | daurātmyaṁ visṛjyānādi-durvāsanā-vāsitatvaṁ tyaktvā viṣayāntara-smṛtir api nāstīty arthaḥ | neti neti ity upaniṣad-upadeśa-viśvāsa-balāt[[5]](#footnote-6) | utsisṛkṣavaḥ svecchayaivotsṛṣṭavantaḥ | nitya-niratiśaya-sukhānubhava-rūpe’nubhavitā anubhavanam anubhavanīya iti kartṛ-karaṇa-karmāṇi atac-chabdenocyante | tāni hy anubhavārtham upādīyante, saty anubhave tu tyajyante asatyatvād antarāyatvāc ca ||8|| [bhā.pu. 2.2.18]

itthaṁ munis tūparamed vyavasthito

vijñāna-dṛg-vīrya-surandhitāśayaḥ |

sva-pārṣṇināpīḍya gudaṁ tato’nilaṁ

sthāneṣu ṣaṭsūnnamayej jita-klamaḥ ||9||

evam asya dvividhaṁ lakṣaṇam uktvā’trādhikāriṇam āha—ittham iti | itthaṁ vyavasthitaḥ anena prakāreṇa vyavasthām āpanno munir uparamet, na kiñcit kuryāt | yato vijñānasya viśuddha-jñāna-rūpasya viṣṇor dṛg-darśanaṁ sākṣātkāraḥ | tasya vīryaṁ balaṁ tena surandhito yathā punar nodeti, tathā hiṁsita āśayo jīvatvopādhir yena sa tathā |

ayam arthaḥ—vakṣyamāṇa-bhūmikopāsanākrama-balāt sattva-puruṣānyatākhyātim āpannas tām api sāyujyārthī niroddhukāma ity etām avasthām āpanno muniḥ atrādhikriyate, nānyaḥ[[6]](#footnote-7) | avaśyaṁ cādhikāri-nirdhāraṇārtham ittham ity ādi jñeyam | anyathāsyoddharaṇaṁ niṣprayojanaṁ syāt | śukaḥ rājānaṁ prati ||9|| [bhā.pu. 2.2.19]

### puruṣaḥ—

bhūtair yadā pañcabhir ātma-sṛṣṭaiḥ

puraṁ virājaṁ viracayya tasmin |

svāṁśena viṣṭaḥ puruṣābhidhānam

avāpa nārāyaṇa ādi-devaḥ ||10||

puruṣa-lakṣaṇam āha—bhūtair ity ādi | **ātma-sṛṣṭaiḥ** ātmanā prakṛtim adhiṣṭhāya sṛṣṭaiḥ **puraṁ** dehaṁ **virājaṁ** brahmāṇḍaṁ **viracayya** niṣpādya tasmin svāṁsena jīva-kalayā yadā praviṣṭaḥ, tadā puruṣa-saṁjñām avāpa puri-śayanād vasanād vā puruṣaḥ[[7]](#footnote-8) | anaṁśe’py aṁśoktiḥ kalpanayā nārāyaṇo jala-śāyī | ādi-devo nirākāraḥ ||10|| [bhā.pu. 11.4.3]

yat-kāya eṣa bhuvana-traya-sanniveśo

yasyendriyais tanu-bhṛtām ubhayendriyāṇi |

jñānaṁ svataḥ śvasanato balam oja īhā

sattvādibhiḥ sthiti-layodbhava ādi-kartā ||11||

evaṁ taṭasthaṁ lakṣayitvā svarūpaṁ lakṣayati—yat kāya iti | **eṣaḥ** dṛśyamāno bhuvana-trayasya sanniveśo yathāyathaṁ sthitiḥ | yasya indriyaiḥ, dig-vātārka-praceto’śvi-vahnīndropendra-mitra-prajāpatibhiḥ [bhā.pu. 2.5.30] śarīriṇām ubhayāni jñāna-karma-bhedāt | indriyāṇi śrotra-tvak-cakṣur-jihvā-ghrāṇa-vāk-pāṇi-pāda-pāyūpasthāḥ | svataḥ svasmāt tat svarūpād iti yāvat | tanubhṛtāṁ jñānaṁ yasya **śvasanataḥ** prāṇād balaṁ jñānendriyāṇāṁ pāṭavam | ojo manaccaḥ | ihākarmendriyāṇāṁ sa sattvādibhir viśiṣṭaḥ | sthity-ādau ādi-kartā prathama-kāraṇam upādānatvāt | viṣṇv-ādayas tu paścāt kartāraḥ nimittatvāt ||11|| [bhā.pu. 11.4.4]

### brahma-viṣṇu-rudrāḥ

evaṁ nirākāra-puruṣau lakṣayitvā brahmādi-trayaṁ lakṣayati—brahmeti | sa prāg uktaḥ puruṣaḥ ||

ādāv abhūc chata-dhṛtī rajasāsya sarge

viṣṇuḥ sthitau kratu-patir nija[[8]](#footnote-9)-dharma-setuḥ |

rudro’pyayāya tamasā puruṣaḥ sa ādya

ity udbhava-sthiti-layaḥ satataṁ prajāsu ||12||

ādau śatadhṛtir brahmābhūt | rajasā upādhinā | sarge nimitte | sa eva sthitau viṣṇuḥ sattvenety artha-siddham | sthiti-kartṛtvaṁ ca sannidhi-mātreṇa dharmma-pravṛtti-hetutvāt | tad āha—kratv iti | **kratuḥ** śrauto dharmaḥ | **nijaḥ** pāñcarātrādisthaḥ | **setur** vidhārakaḥ | sa eva tamasā rudraḥ | apyayaḥ pralaya iti evaṁvidhāḥ sṛṣṭy-ādayaḥ syuḥ | satataṁ pratidinaṁ pratikalpaṁ ca brahma-rudrayor anuktam api sattvaṁ labhyate | kevalayos tu rajas-tamasor asvacchatvena pratibimbāyogyatvāt | ata eva sattvena viṣṇur iti noktam ||12|| drumilaḥ nimim || [bhā.pu. 11.4.5]

### puruṣa-rūpam

tad vāmanaṁ rūpam avarddhatādbhutaṁ

harer anantasya guṇa-trayātmakam |

bhūḥ khaṁ diśo dyaur vivarāḥ payodhayas

tiryaṅ-nṛ-devā ṛṣayo yad āsata ||13||

evaṁ lakṣitāni pañca vastūni | tatra caturṇāṁ dhyāna-siddhaye rūpāṇi yathāyathaṁ vācyāni | tatrādau nirviṣayasya mumukṣoḥ samīhita-siddhau samyañcam upāyam īkṣamāṇasya viśvarūpa-dhāraṇākhya prathama-bhūmikopāsanāṁ vaktuṁ puruṣa-rūpam āha—puruṣeti | tal-labdha-pratigraham | vāmanaṁ kharvam | adbhutaṁ yathā syāt tathā | nanu kharvaṁ cet paricchinnaṁ syāt “ nety āha—anantasyeti | anantatvena vṛddhiḥ katham ? tatrāha—guṇeti | guṇopādhikam ity arthaḥ | **yad** yasmin **bhv**-ādayo daśa **āsata** adṛśyanta | dyauḥ svargaḥ | vivarāḥ pātalāni ||13|| [bhā.pu. 8.20.21]

kāye balis tasya mahā-vibhūteḥ

sahartvig-ācārya-sadasya etat |

dadarśa viśvaṁ tri-guṇaṁ guṇātmako

bhūtendriyārthāśaya-jīva-yuktam ||14||

atrādhikāriṇam āha—kāya iti | vibhūtir aiśvaryam | ṛtvijo yajñakṛtaḥ | ācāryā mantra-vyākhyā-kṛtaḥ | sadasyā upadeṣṭāraḥ | taiḥ sahitaḥ etat sarvaṁ pratyakṣam | bhūtāni mahanti pañca | indriyāṇi daśa | arthāḥ pañca-tanmātrāṇi | āśayāḥ mano-buddhir ahaṅkāraś cittaṁ ceti catvāry antaḥkaraṇāni[[9]](#footnote-10) | jīvaḥ puruṣaḥ | ebhir yuktaṁ pañcaviṁśati-tattvātmakam apaśyad ity arthaḥ[[10]](#footnote-11) | dadarśeti siddhavad ukter bhagavat-prasādād divyaṁ cakṣur asyānumeyam |

nanu sarvasvena bhajato baleḥ kiṁ na tāttvika-rūpopalabdhiḥ ? tatrāha—guṇātmakaḥ adyāpy akṣīyamāṇa-guṇa-trayaḥ | etenānyo’pi traiguṇya-grathita-citto’trādhikārīty uktam ||14|| [bhā.pu. 8.20.22]

rasām acaṣṭāṅghri-tale’tha pādayor

mahīṁ mahīdhrān puruṣasya jaṅghayoḥ |

patattriṇo jānuni viśva-mūrter

ūrvor gaṇaṁ mārutam indrasenaḥ ||15||

evaṁ sāmānyena rūpam uktvā yad atra cintyaṁ tad āha—rasām iti | rasāṁ pātālam acaṣṭa apaśyat | aṅghryos tale’dhaḥ | atha śabdaḥ sarvatra vākya ||15|| [bhā.pu. 8.20.23]

evaṁ sāmānyena rūpam uktvā yad atra cintyaṁ tad āha—rasām iti | rasāṁ pātālam acaṣṭa apaśyat | aṅghryos tale’dhaḥ | atha śabdaḥ sarvatra vākya-bhedārthaṁ yojyaḥ | pādayor uparīty arthaḥ | mahīdhrān parvatān patatriṇaḥ pakṣiṇaḥ | jānuni jānudeśe | mārutāṁ guṇam āvahādīnāṁ mārutāṁ stomam | indraseno baliḥ ||15|| [bhā.pu. 8.20.23]

**sandhyāṁ vibhor vāsasi guhya aikṣat**

**prajāpatīn jaghane ātma-mukhyān |**

**nābhyāṁ nabhaḥ kukṣiṣu sapta-sindhūn**

**urukramasyorasi carkṣa-mālām ||16||**

vibhur vyāpī | jaghanam eva jāghanam | ātma-mukhyān daityān ity arthaḥ | kukṣiṣu kukṣi-pradeśeṣu kukṣer ekatvena bahuvacanāyogāt | urur mahān kramaṇaṁ yasya sa tathā | ṛkṣamālāṁ nakṣatra-paṅkim ||16|| [bhā.pu. 8.20.24]

**hṛdy aṅga dharmaṁ stanayor murārer**

**ṛtaṁ ca satyaṁ ca manasy athendum |**

**śriyaṁ ca vakṣasy aravinda-hastāṁ**

**kaṇṭhe ca sāmāni samasta-rephān ||17||**

aṅgam ahorūpādbhuta-śravaṇa-stimita-cittaṁ rājānam udbodhayati śukaḥ | aṅgeti | dharmaṁ smṛty-ādi-siddham | śrautasya tu yajña-grahaṇena grahaṇāt | ṛtaṁ yathārthaṁ vākyam | satyaṁ bhūta-hita-proktam ṛtam uktaṁ yārtha-vāk ity ukteḥ | yad vā, ṛtaṁ sunṛtam | satyaṁ sama-dṛṣṭiḥ | satyaṁ ca sama-darśanaṁ [bhā.pu. 11.19.37], ṛtaṁ ca sunṛtā vāṇī [bhā.pu. 11.19.38] ity ukteḥ | aravinda-hastām ity anena sarva-tattvānāṁ mūrtatvaṁ jñeyam | rephāḥ stombhākṣarāṇi ||17|| [bhā.pu. 8.20.25]

**indra-pradhānān amarān bhujeṣu**

**tat-karṇayoḥ kakubho dyauś ca mūrdhni |**

**keśeṣu meghāñ chvasanaṁ nāsikāyām**

**akṣṇoś ca sūryaṁ vadane ca vahnim ||18||**

bhujeṣu aṣṭāsu indrādīn aṣṭau ||18|| [bhā.pu. 8.20.26]

**vāṇyāṁ ca chandāṁsi rase jaleśaṁ**

**bhruvor niṣedhaṁ ca vidhiṁ ca pakṣmasu |**

**ahaś ca rātriṁ ca parasya puṁso**

**manyuṁ lalāṭe’dhara eva lobham ||19||**

chandāṁsi vedān | vedatvāviśeṣe’pi sāmavedasya kaṇṭhyatvam antaraṅgatvārtham | tac ca, vedānāṁ sāmavedo’smi ity uktatvāt | ca-kārād gāyatry-ādīni sapta-dhātuṣu | rase rasaṇendriye | jaleśaṁ varuṇam | bhruvor vidhi-niṣedhau ājñā-rūpau | pakṣmasūrdhvādhaḥ-sthiteṣu akṣilomasu ahaḥ rātriṁ ca | manyuṁ rudram | eva-śabdas tattvānāṁ sthāna-niyamārthaḥ pratyekaṁ yojyaḥ ||19|| [bhā.pu. 8.20.27]

**sparśe ca kāmaṁ nṛpa retasāmbhaḥ**

**pṛṣṭhe tv adharmaṁ kramaṇeṣu yajñam |**

**chāyāsu mṛtyuṁ hasite ca māyāṁ**

**tanū-ruheṣv oṣadhi-jātayaś ca ||20||**

he nṛpa ! retasā retasi ārṣo vyatyayaḥ | supām ity ākāro vā | kramaṇeṣu pāda-vikṣepeṣu chāyāsu karādīnām | hasite hasane | tanūruheṣu romasu | auṣadhi-jātayaḥ auṣadhīḥ jātīḥ ||20|| [bhā.pu. 8.20.28]

**nadīś ca nāḍīṣu śilā nakheṣu**

**buddhāv ajaṁ deva-gaṇān ṛṣīṁś ca |**

**prāṇeṣu gātre sthira-jaṅgamāni**

**kṣaṇārdha-mātreṇa vivṛddha-mūrteḥ[[11]](#footnote-12) ||21||**

buddhau ajaṁ brahmāṇaṁ devādīn prāṇeṣu anukteṣv indriyeṣu gaṇāḥ pramathāḥ | kiṁ bahunā gātre dehe sthira-jaṅgamāni ||21|| [bhā.pu. 8.20.29]

**sarvātmanīdaṁ bhuvanaṁ nirīkṣya**

**sarve’surāḥ kaśmalam āpur aṅga |**

**sudarśanaṁ cakram asahya-tejo**

**dhanuś ca śārṅgaṁ stanayitnu-ghoṣam ||22||**

kaśmalaṁ moham | evaṁ dhyānārthaṁ mūrtim ukvā āyudhāny āha—sudarśanam iti | sudarśanaṁ manas-tattvam iti sahasra-nāma-bhāṣye | dhanur indriyāhaṅkāra-rūpaṁ ca-kārāc citta-svarūpaṁ padmaṁ ca | tac ca trailokyākhyam iti viṣṇu-dharmottare | stanayitnur meghaḥ ||22|| [bhā.pu. 8.20.30]

**parjanya-ghoṣo jalajaḥ pāñcajanyaḥ**

**kaumodakī viṣṇu-gadā tarasvinī |**

**vidyādharo’siḥ śata-candra-yuktas**

**tūṇottamāv akṣaya-sāyakau ca ||23||**

parjanyo garjan-meghaḥ | jalajaḥ śaṅkhaḥ | sa tu bhūtādy-ahaṅkāraḥ | kaumodakī tu buddhiḥ | tarasvinī vegāḍhyā baliṣṭhā ca | asir nandakaḥ | vidyādharaḥ sarva-vidyāmayatvāt | śatacandraṁ phalakaṁ śata-candrāḥ candrākārāṇi bimbāni yasmin tat tathā | etac ca tamomayam | tūṇottamau tu karma-mayau | sāyakāḥ śarāḥ | te tv indriya-rūpāḥ | tataś cakra-śaṅkhau gadā-padmau khaḍga-phalake dhanus-tūṇau cety ūrdhva-dakṣiṇādi-krameṇa dvayād dvayor bāhvoś cintyam[[12]](#footnote-13) | yathecchaṁ vā | evam aṣṭau bhujāḥ ||23|| [bhā.pu. 8.20.31]

**sunanda-mukhyā upatasthur īśaṁ**

**pārṣada-mukhyāḥ saha-loka-pālāḥ ||24||**

atha parivāra-daivatāny āha—sunandeti | mukhya-śabdāt sunanda-jaya-vijaya-prabalodvala-kumuda-kumudākhya-viśvaksena-śrīadeva-jayanta-sātvata-puṣpadanta-pracaṇḍa-bala-mahābalārhaṇānāṁ saptadaśānāṁ grahaṇam | ete ca bhagavat-svarūpā eva | vinā śrī-garuḍa-kaustubhān te upatasthuḥ, nikaṭībhūya sevāñcakruḥ | saha lokapālā iti samāsena loka-pālānām aprādhānyaṁ darśayati, tena te bahiḥ-paridhau pūjyāḥ | pārṣadās tv antaḥ-paridhāv iti bhāvaḥ ||24|| [bhā.pu. 8.20.32a]

**sphurat-kirīṭāṅgada-mīna-kuṇḍalaḥ**

**śrīvatsa-ratnottama-mekhalāmbaraiḥ[[13]](#footnote-14) |**

**madhuvrata-srag-vanamālayāvṛto**

**rarāja rājan bhagavān urukramaḥ ||25||**

evaṁ mūrti-vaipulyena vikṣiptaṁ dhyātṛ-cittam ekāgrayati—sphurad iti | kirīṭādīnāṁ saptānāṁ dvandvaḥ | kirīṭaṁ mukuṭam[[14]](#footnote-15) | tac ca pārameṣṭhyaṁ padam | mīno makaraḥ | tad-ākāraṁ rekhāṅkite kuṇḍale ca sāṅkhya-yogau[[15]](#footnote-16) | śrīvatso bhṛgu-pada-nyāsaḥ | ratnottamaḥ kaustubhaḥ | sa tu ātma-jyotiḥ | tat-prabhā tu śrīvatsaḥ | ambaraṁ vastraṁ tac ca cchando-mayam | madhuvratair yuktā srag vaijayantī yasya sa tathā | śāka-pārthivāditvād uttara-pada-lopaḥ | srak ca bhūt-tanmātra-rūpā vanamālātvādpāda-lambinī | sā yogamāyā kīrtimayī vā | madhuvratāḥ sanakādayaḥ | etac ca sarvaṁ dvādaśe bhagavān bhajanīya-saundaryādi-guṇavān ||25|| [bhā.pu. 8.20.33]

**kṣitiṁ padaikena baler vicakrame**

**nabhaḥ śarīreṇa diśaś ca bāhubhiḥ |**

**padaṁ dvitīyaṁ kramatas triviṣṭapaṁ**

**na vai tṛtīyāya tadīyam aṇv api ||26||**

evaṁ viśvātmake bhagavad-rūpe manaḥ praṇidhāya tad-vyāpāre jagad anugraha-lakṣaṇe praṇidadhyād ity āha—kṣitim iti | kṣitiṁ bhūlokaṁ padā pādena | baleḥ sambandhinaṁ nabhaḥ bhūrlokaṁ kramataḥ krameṇa dvitīyaṁ padaṁ triviṣṭapaṁ svarga-lokaṁ vicakrame | atra urukramasyety uttara-vākyād eva tat-pratipatty-artham ākṛṣyate | tṛtīyāya padāya | tadīyaṁ bali-sattākam ||26|| [bhā.pu. 8.20.34]

**urukramasyāṅghrir upary upary atho**

**mahar-janābhyāṁ tapasaḥ paraṁ gataḥ |**

**satyaṁ samīkṣyābja-bhavo nakhendubhir**

**hata-svadhāma-dyutir āvṛto’bhyagāt ||27||**

urukramasyeti | atho svarloka-prāpty-anantaram aṅghrir upary upari gacchan mahar-janābhyāṁ tapasaś ca paraṁ satya-lokaṁ gata ity arthaḥ | satyam iti | abja-bhavo brahmā | sa satya-loka-svāmī | ity antaṁ saptaloka-kramitāraṁ trivikramāṅghrim | tyakta-daurhi ekārthe hata-svadhāma-dyubhiḥ tiraskṛta-svarloka-dīptibhiḥ nakhendubhiḥ samīkṣya hari-caraṇo’yam ity avadhāryāta evādṛtaḥ ||27|| [bhā.pu. 8.20.34]

**marīci-miśrā ṛṣayo bṛhad-vratāḥ**

**sanandanādyā nara-deva yoginaḥ |**

**vedopavedā niyamā yamānvitās**

**tarketihāsāṅga-purāṇa-saṁhitāḥ ||28||**

marīci-miśro milito yeṣu te tathā | tat-sahitā ity arthaḥ | ṛṣayaḥ satyavākyāḥ | bṛhadvratā brahmacāriṇaḥ | he naradeva ! yogino niruddha-citta-vṛttayaḥ | vedāḥ ṛgādayaḥ[[16]](#footnote-17) | upavedā āyurveda-gāndharva-dhanurvedāḥ[[17]](#footnote-18) | niyamāḥ śaucādayaḥ pañca[[18]](#footnote-19) | yamā ahiṁsādayaś catvāraḥ[[19]](#footnote-20) | te cāṅga-prakaraṇe vakṣyyante | tarkā ṣaṭ | itihāsāḥ purāvṛttāni | aṅgāni vyākaraṇādīni ṣaṭ | purāṇāni sargādi-lakṣaṇāni | saṁhitās trivarga-śāstrāṇi | vedādy-adhiṣṭhātryo devatāś cāgatā ity arthaḥ ||28|| [bhā.pu. 8.21.1]

**ye cāpare yoga-samīra-dīpita-**

**jñānāgninā randhita-karma-kalmaṣāḥ |**

**vavandire yat-smaraṇānubhāvataḥ |**

**svāyambhuvaṁ dhāma gatā akarmakam ||29||**

yoga-samīreṇa samādhi-vāyunā sandīpitaḥ sandhukṣito jñānāgniḥ, tena randhite pakve karma-kalmaṣe puṇya-pāpe yais te tathā | randhite’pi sāpekṣatve’pi samāsa ārṣaḥ alug vā | jñānāgni-dagdha-puṇya-pāpā jīvanmuktā ity arthaḥ | te sarve tam agniṁ vavandire | yasya smaraṇa-māhātmyād brāhma-padaṁ prāptāḥ | tad dhi akarmakam | na tatra sukhānubhavād anyat kriyate | na yatra śoko na jarām amṛtyuḥ [śve.u. 2.22] ity-ādy-uktatvāt ||29|| [bhā.pu. 8.21.2]

**athāṅghraye pronnamitāya viṣṇor**

**upāharat padma-bhavo’rhaṇodakam |**

**samarcya bhaktyābhyagṛṇāc chuci-śravā**

**yan-nābhi-paṅkeruha-sambhavaḥ svayam ||30||**

atha marīcy-ādi-vandanānantaraṁ pronnamitāya prorddhīkṛtāya | arhaṇodakam arghyam | bhaktyā tātparyeṇa | abhaygṛṇāt śrutavān | śuciśravāḥ amalakīrtiḥ | yan-nābhīti pitṛtvād api asyocitā arcā ity arthaḥ ||30|| [bhā.pu. 8.21.3]

**dhātuḥ kamaṇḍalu-jalaṁ tad urukramasya**

**pādāvanejana-pavitratayā narendra |**

**svardhuny abhūn nabhasi sā patatī nimārṣṭi**

**loka-trayaṁ bhagavato viśadeva kīrtiḥ ||31||**

dhātur brahmaṇaḥ kamaṇḍalu-jalaṁ svardhūnī gaṅgābhūt | sā ca viṣṇu-pāda-prakṣālana-kṛta-pavitratayā trīn lokān nimārṣṭi viśodhayati | kīrtir iti śubhratva-pāvaṇatvādau dṛṣṭāntaḥ ||31|| [bhā.pu. 8.21.4]

**brahmādayo loka-nāthāḥ sva-nāthāya samādṛtāḥ |**

**sānugā balim ājahruḥ saṅkṣiptātma-vibhūtaye ||32||**

**toyaiḥ samarhaṇaiḥ sragbhir divya-gandhānulepanaiḥ |**

**dhūpair dīpaiḥ surabhibhir lājākṣata-phalāṅkuraiḥ ||33||**

evaṁ dhyātvā ṣoḍaśopacārā pūjāṁ bhāvayed ity āha—brahmādaya iti | toyādibhir baliṁ pūjām ājahruś cakruḥ | saṁkṣiptā ātmanaḥ svasya arthād brahmādīnāṁ vibhūtir aiśvaryaṁ yena sa tathā | yad vā, saṁkṣiptā ātmano vibhūtir vaibhavaṁ rūpa-vaipulyaṁ yena tasmai saṅkṣipta-rūpāyety arthaḥ | arhaṇair upāyanaiḥ | utkarāḥ samūhāḥ ||32-33|| [bhā.pu. 8.21.5-6]

**stavanair jaya-śabdaiś ca tad-vīrya-mahimāṅkitaiḥ |**

**nṛtya-vāditra-gītaiś ca śaṅkha-dundubhi-niḥsvanaiḥ ||34||**

*na vyākhyātam* ||34|| [bhā.pu. 8.21.7]

**jāmbavān ṛkṣa-rājas tu bherī-śabdair mano-javaḥ |**

**vijayaṁ dikṣu sarvāsu mahotsavam aghoṣayat ||35||**

atha pradakṣiṇam āha—jāmbavān iti | vijayaṁ jitaṁ viṣaynety aghoṣayat | mahān utsavo dikṣu yasmād vijayāt | jāmbavān hi trivikramaṁ pradakṣiṇīkṛtavān |

sughoṣeṇa mayā caiva tadā viṣṇuḥ sanātanaḥ |

pradakṣiṇīkṛtaḥ pūrvaṁ kramamāṇas triviṣṭapam || iti hi kaiskindhe [5.15] tad-vākyam |

śukaḥ rājānam ||34|| [bhā.pu. 8.21.8]

**brahma-viṣṇu-rudra-rūpāṇi**

evaṁ traiguṇya-dhāraṇāṁ prathama-bhūmikām uktvā tatra sthira-cetasor dvaiguṇya-dhāraṇāṁ dvitīya-bhūmikām āha—brahmety-ādi | viṣṇu-grahaṇaṁ tu ślokānurodhāt |

**vṛṣa-haṁsa-suparṇa-sthān svaiḥ svaiś cihnaiś ca cihnitān |**

**kṛpāvalokena hasad- vadanenopalambhitān ||36||**

śloke’tra yadyapi trayāṇāṁ pratītis tathāpii dvayor evātrābhiniveṣṭavyam | iha hi dvaiguṇya-dhāraṇāyā vivakṣitatvād viṣṇu-rūpasya vakṣyamāṇatvāc ca | na ca dvayor yugapad dhyānānupapattiḥ | hari-harārdhan-nārīśvarādivad upapatteḥ | vṛṣahaṁsa-suparṇa-sthānu-rudrādīn astāvīd ity anvayaḥ | tatra vṛṣabhārūḍhaḥ khaṭṭāṅga-śmaśāna-kāṣṭha-ṭāṅga-ḍamaru-paraśu-kapālālaṅkṛta-caturbhujā carmavasanā bhasmāṅga-rāgā phaṇi-kapāla-vibhūṣaṇā rudra-mūrtiś cintyā | brahma-mūrtis tu haṁsārūḍhā caturmukhī caturbhujā tapta-kāñcana-varṇā śukla-vastrā lamba-kūrcā tundilā saumyā piṅgākṣī sottarīyopavītā yoga-paṭṭāsanā jaṭā-mukuṭālaṅkṛtākṣa-sūtra-pustaka-kamaṇḍalu-sruvān dadhāneti | kṛpayāvalokaḥ tena hasad vadanena ca upalambhitān prasannatvena jñāpitān ||36|| [bhā.pu. 4.1.24]

**tad-rociṣā pratihate nimīlya munir akṣiṇī |**

**cetas tat-pravaṇaṁ yuñjann astāvīt saṁhatāñjaliḥ ||**

**ślakṣṇayā sūktayā vācā sarva-loka-garīyasaḥ ||37||**

teṣāṁ rociṣā prabhayā | pratihate pratighātaṁ nīte | munir atriḥ | anuyugaṁ kalpe kalpe | vi-śabdo vaisādṛśye ||37|| [bhā.pu. 4.1.25-26]

**viśvodbhava-sthiti-layeṣu vibhajyamānair**

**māyā-guṇair anuyugaṁ vigṛhīta-dehāḥ |**

**te brahma-viṣṇu-giriśāḥ praṇato’smy ahaṁ vas**

**tebhyaḥ ka eva bhavatāṁ ma ihopahūtaḥ ||38||**

te prasiddhāḥ | tebhyaḥ sakāśād eka evopahūtaḥ | sa ca ka iti yuṣmābhir eva kathanīya ity āha—pradhānaṁ prakṛṣṭā dhāraṇā | acittaṁ cittaṁ kṛtaś cittīkṛtaḥ | cittenaikyaṁ nīta ity arthaḥ | prajananāya putrotpattyai | ekasmin dhyāteṣu trayaḥ katham atrāgatāḥ iti brūta | dūrā agocarāḥ | prasīdata prasādaṁ kuruta | iha trayāṇām āgamane | etenātri-tulyo’trākārīti jñeyam | atrir hi rajas-tamaḥ-prakṛtiḥ prajā-kāmatvāt | yathoktaṁ—

rajas-tamaḥ-prakṛtayaḥ samaśīlān yajanti hi |

pitṛ-bhūta-prajeśādīn śriyaiśvarya-prajepsavaḥ || [bhā.pu. 1.2.27] iti |

||38-39|| [bhā.pu. 4.1.26-27]

yathā kṛtas te saṅkalpo bhāvyaṁ tenaiva nānyathā |

sat-saṅkalpasya te brahman yad vai dhyāyati te vayam ||40||

iti śrī-vopadeva-kṛte muktā-phale viṣṇor lakṣaṇa-bhedāś ceti

prathamo'dhyāyaḥ |

evaṁ mūrti-dvayaṁ dhyāyamāno'py abhedaṁ bhāvayed ity āha—yatheti | te tayā | eva-śabdo'bhinnopakramaḥ | anyathā na bhāvyam eveti | yatas tvaṁ satya-saṅkalpaḥ, atas tava saṅkalpa-bhaṅgā mā bhūd iti trayo vayam āgatā ity arthaḥ | ekasyaiva triṣv adhiṣṭhātṛtvāt | maitreyo viduram ||40|| [bhā.pu. 4.1.30]

iti śrī-hemādri-viracitāyāṁ kaivalya-dīpikāyāṁ viṣṇor lakṣaṇa-bhedāś ca

prathamo'dhyāyaḥ ||

|| 1 ||

(2)

### dvitīyo'dhyāyaḥ

# viṣṇu-rūpam

tatrādbhutaṁ vai bhavanaṁ dyumattamaṁ

bhrājan-maṇi-stambha-sahasra-śobhitam |

tasmin mahā-bhīmam[[20]](#footnote-21) anantam adbhutaṁ

sahasra-mūrdhanya-phaṇā-maṇi-dyubhiḥ ||1||

vibhrājamānaṁ dvi-guṇekṣaṇolbaṇaṁ

sitācalābhaṁ śiti-kaṇṭha-jihvam |

dadarśa tad-bhoga-sukhāsanaṁ vibhuṁ

mahānubhāvaṁ puruṣottamottamam ||2||

sāndrāmbudābhaṁ supiśaṅga-vāsasaṁ

prasanna-vaktraṁ rucirāyatekṣaṇam |

mahā-maṇi-vrāta-kirīṭa-kuṇḍala-

prabhā-parikṣipta-sahasra-kuntalam ||3||

evaṁ dhāraṇā-dvayābhyāsa-balāj jita-rasas-tamaskasya mumukṣoḥ sattva-jayārthaṁ śuddha-sattva-dhāraṇāṁ tṛtīya-bhūmikām āha—viṣṇu-rūpam iti | tatra garbhodake bhavanādikam acyuto dadarśety uttareṇānvayaḥ | dyumattamaṁ śobhāḍhyaṁ bhrājanto maṇayo yeṣu stambha-sahasreṣu taiḥ śobhitaṁ, tasmin bhavane’nantaṁ śeṣaṁ pradhānātmakaṁ dadarśa | sahasraṁ mūrdhanyāḥ śreṣṭhā ye phaṇārpita-maṇayaḥ teṣāṁ dyubhir dvaiguṇyaṁ sahasrāpekṣam | sitācalābhaṁ śveta-parvata-sadṛśaṁ, śitayo nīlāḥ kaṇṭhā jihvāś ca yasya sa tathā | tasya śeṣasya bhogaḥ śarīram | vibhuṁ prakṛter adhiṣṭhātāraṁ puruṣam | ata eva viśeṣaṇa-dvayam | anubhāvaḥ, prabhāvaḥ | puruṣottameṣu brahmādiṣu uttamam | mukteṣu vā nity-muktatvāt | tathā ca sūtra-dvayaṁ—tatra niratiśayaṁ sarvajña-bījaṁ, sa eṣa pūrveṣām api guruḥ kālenānavacchedāt [yo.sū. 1.26-27] iti | asya ca līlayā śarīra-grahaṇam | supiśaṅgaṁ pītojjvalam āyataṁ dīrgham | mahā-maṇīnāṁ vrātaḥ stomo yatra kirīṭe kuṇḍalayoś ca teṣāṁ prabhayā pariṣvaktāḥ vyāptāḥ sahasraṁ bahavaḥ kuntalāḥ keśā yasya sa tathā tam ||1-3|| (10.89.54-55)

pralamba-cārv-aṣṭa-bhujaṁ sa-kaustubhaṁ

śrīvatsa-lakṣmaṁ vana-mālayāvṛtam |

sunanda-nanda-pramukhaiḥ sva-pārṣadaiś

cakrādibhir mūrti-dharair nijāyudhaiḥ ||4||

āyudhāder viśeṣaḥ prāgvat ||4||

puṣṭyā śriyā kīrty-ajayākhilarddhibhir

niṣevyamānaṁ parame-ṣṭhināṁ patim |

vavanda ātmānam anantam acyuto

jiṣṇuś ca tad-darśana-jāta-sādhvasaḥ ||5||

kīrtiś cājā māyā dvandvaikye’pi na napuṁsakatvam | ūkālo’c-jha-hrasva-dīrgha-plutaḥ [pā. 1.2.27] itivat | akhila-rddhibhir aṇimādi sarva-siddhibhiḥ | parameṣṭhināṁ paramaiśvaryavatāṁ patiṁ svāminam | atrādhikāriṇam āha—vavanda iti | ātmānaṁ tasyaiva kṛtsnatvena vailakṣaṇyābhāvāt | pradīpād iva pravṛttasya dīpasya | jiṣṇur arjunaḥ sa tu tad-darśanena jāta-bhayaḥ | etena śuddha-sattvo’trādhikārīty uktam || śukaḥ ||5|| (10.89.56)

### nedṛg evecchā-rūpatvāt |

tvaṁ bhāva[[21]](#footnote-22)-yoga-paribhāvita-hṛt-saroja

āsse śrutekṣita-patho nanu nātha puṁsām |

yad-yad-dhiyā ta urugāya vibhāvayanti

tat-tad-vapuḥ praṇayase tad[[22]](#footnote-23)-anugrahāya ||6||

nanv īdṛśam eva ced viṣṇu-rūpaṁ tat katham anyathā tatra tatropavarṇyate iti tatrāha—nedṛg eveti | atra hetum āha—icchaiva rūpaṁ yasya sa tathā | tasya bhāvas tasmāt | bhaktecchaiva caturbhujādy-ākāreṇa pariṇamatīty arthaḥ | atraiva mūlaṁ yojayati—tvaṁ bhāveti | he urugāya viṣṇo ! tvaṁ bhāva-yogena paribhāvite viśodhite hṛt-saroje āsse abhivyaktaḥ sann avatiṣṭhase | tatra hetuḥ—śrutena śāstreṇekṣito nirjñātaḥ panthā svarūpa-sthitir yasya sa tathā | vedo’tra pramāṇam ity arthaḥ | atas te bhaktā yad yad vapuḥ sva-dhiyā vibhāvayanti cintayanti, tat tat praṇayase prakaṭayasi | vyāpakatvena hṛdaya-stho’pi bhaktair yena kenāpy ākāreṇa viṣayīkṛtas tad anugrahāya prakaṭo’sīti bhāvaḥ | brahmā viṣṇum ||6|| (3.9.11)

tāny eva te’bhirūpāṇi rūpāṇi bhagavaṁs tava |

yāni yāni ca rocante sva-janānām arūpiṇaḥ ||7||

kiṁ ca tāny eveti | te tvayaiva hetunā | abhirūpāṇi sundarāṇi na tu bhūṣaṇādy-upādhinā svabhāva-subhagānīty arthaḥ | yebhyo bhaktāḥ spṛhayanti, tāny eva te rūpāṇi na tu svataḥ-siddhānīty eva śabdārthaḥ | ata uktam icchā-rūpatvād iti | arūpiṇaḥ vastutaḥ arūpo’pi bhaktecchayā rūpavān ity arthaḥ | kardamaḥ kapilam ||7|| (3.24.31)

### śuddha-sattvaṁ viṣṇu-rūpam evopāsyatamam |

sattvaṁ rajas tama iti prakṛter guṇās tair

yuktaḥ parama-puruṣa eka ihāsya dhatte |

sthity-ādaye hari-viriñci-hareti saṁjñāḥ

śreyāṁsi tatra khalu sattva-tanor nṝṇāṁ syuḥ ||8||

evaṁ bhagavataḥ pañca-prabhedān lakṣaṇato rūpataś ca vivicya pañcānām api sāmye prāpte uttarādhara-bhāvaṁ vivektum āha—śuddha-sattveti | tad evāha—śuddhaṁ rajas-tamo-rahitaṁ yasmin viṣṇu-rūpe tat tathā | tad evopāsyatamam | idam eṣām atiśayenopāsyam | tamavarthī hy atiśayaḥ | sa cānya-savyapekṣa ity arthāt | brahma-rudra-rūpam upāsyataram iti | ayam arthaḥ—sthūla-sūkṣma-krameṇa buddhayo’rtham avagāhanta iti prathamaṁ triguṇātmake bhagavad-rūpe manaḥ praṇidhāya tatra sthiraṁ sad dviguṇātmake, tataḥ paraṁ sattvaika-guṇe | tataś ca nirguṇe sūkṣme brahmaṇi praveśya nitya-niratiśayānanda-lābhena dhyātā kṛta-kṛtyatām etīti | te cāmī sākāra-dhyāyino mṛdu-madhyādhi-mātropāyatvena trayaḥ | pratyekaṁ mṛdu-madhyādhi-bhedatvena nava syur iti yoga-śāstre [1.21-22] | tatrādyayor avasthā-bhedād bheda-ṣaṭke svayam unneyaḥ | antyasya tu bheda-trayaṁ vakṣyati | ekatra vyavasthābhedād nava-vidha ity arthaḥ ||

uktam arthaṁ draḍhayann āha—sattvaṁ raja iti | aysa prapañcasya sthity-ādaye sthiti-sṛṣṭi-saṁhārārthaṁ sattvādi-yuktaḥ saṁjñā-trayaṁ dhatte | tatra sattva-tanor viṣṇoḥ śreyāṁsi śubha-phalāni syuḥ | khalu śabdo niścaye bhavātiśayaṁ tam avarthaṁ gamayatīty upāsyatamatvam | yadyapy aṁśataḥ sattva-sad-bhāvād anyeṣām api sattva-tanutvaṁ, tathāpy ab-bhakṣo vāyu-bhakṣa itivat sattvam eva tanur yasyeti śuddha-sattvatvaṁ rajas-tamasoḥ sad api sattvaṁ na phala-pradam | kintu śuddhām eveti bhāvaḥ | sutaḥ śaunakam ||8|| (1.2.23)

sattvaṁ viśuddhaṁ śrayate bhavān sthitau

śarīriṇāṁ śreya-upāyanaṁ vapuḥ |

veda-kriyā-yoga-tapaḥ-samādhibhis

tavārhaṇaṁ yena janaḥ samīhate ||9||

tad evāha—sattvam iti | sattvaṁ vapur iti sāmānādhikaraṇyaṁ sthitau nimitte śreyasi kaivalye upāyanam upāya-bhūtam | tadāha—vedeti | yena sattva-vapuṣāśritena | janas tavārhaṇaṁ pūjāṁ samīhate samyak karoti | śuddhasyāviṣayatvāt sattvopahitaṁ bhajatīti bhāvaḥ | kriyā-yoga ity ekam | tataś ca vedādibhiś caturbhiḥ kramād āśramiṇaḥ pūjayantīti caturṇām uktiḥ | yad vā, vedena vedikāḥ | kriyayā pāñcarātrāḥ | yogena prakṛti-puruṣa-vivekopāyena sāṅkhyāḥ | tapasā tapasvinaḥ | śaivāḥ pāśupatāś ca | samādhinā pātañjalāḥ | sattvopādher eva tat-tac-chabdais tatra tatrābhidhānam iti prāg uktam | pāñcaiva mārgāḥ | ato mārga-pañcaka-viṣayatvena pañcānām uktiḥ ||9|| (10.2.34)

sattvaṁ na ced dhātar idaṁ nijaṁ bhaved

vijñānam ajñāna-bhidāpamārjanam |

guṇa-prakāśair anumīyate bhavān

prakāśate yasya ca yena vā guṇaḥ ||10||

sattvaṁ vapur ity uktaṁ tad amṛṣyamāṇaṁ prati vipakṣe bādhakam āha—sattvaṁ na ced iti | he dhātaḥ idaṁ prāg uktaṁ viśuddhaṁ sattvaṁ nijaṁ vapuṣṭvena svarūpaṁ na syāt | cet tarhi vijñānaṁ viśiṣṭaṁ jñānaṁ mārjanaṁ lopam āpa prāpnuyāt | lokoktyā liṭ prayogaḥ | nirmūlatvāt tat syād ity arthaḥ | kiṁ tad vaiśiṣṭyam ? tad āha—ajñānabhit sarva-vastu-tattva-vidakaṁ na tu bhrama-rūpam ity arthaḥ | jñānaṁ hi sattvād utpadyate, tac cet sattvaṁ nāsti tadā jñānam api na syāt | dṛśyate ca jñānaṁ, atas tvaṁ sattva-vapur ity anumīya sa ity āha—guṇeti | guṇa-prakāśaiḥ sattva-janyair viṣaya-prākaṭyaiḥ |

nanu sattvasya jaḍatvāt kutaḥ prakāśakatvam ? tatrāha—prakāśata iti | guṇaś ca yasya sambandhena prakāśate prakāśayati antar-bhāvita-nij-arthatvāt | yena vā kartṛ-bhūteneti paramatam uktam | vā-śabdo hi pakṣāntarārthaḥ sarvathā cid ujjvalitaṁ prakāśakam ity arthaḥ | evam api sattvam eva prakāśakaṁ na tu rajas-tamasī tayor asvacchatvena citi saṅkrānty-anupapatteḥ | yathā ravi-tejo darpaṇādiṣv eva prādurbhūya mukhādi prakāśayati na ghaṭādiṣu ||10|| (10.2.35)

na nāma-rūpe guṇa-janma-karmabhir

nirūpitavye tava tasya sākṣiṇaḥ |

mano-vacobhyām anumeya-vartmano

deva kriyāyāṁ pratiyanty athāpi hi ||11||

astu tarhi mattva-yogo nitya eva natvaicchika ity ata āha—na nāmeti | nāma-rūḍhaṁ yogikaṁ ca rūpaṁ śyāmādi | guṇaḥ saundaryādiḥ | karma-caritraṁ nigrahānugraha-rūpam | janma śarīra-grahaṇam | sahārthe tṛtīyā | na nirūpitavye nirūpayitum aśakye | ārṣo ṇi-lopaḥ | nāmādi-pañcakaṁ tava vaktuṁ na śakyate | kutaḥ sākṣiṇaḥ tvaṁ hi teṣāṁ sākṣī draṣṭā draṣṭuś ca dṛśyatvānupapattiḥ | sākṣitvam eva kuta iti cet tatrāha tasyeti | tasya samādhau cinmātratayānubhūyamānasyānubhūta-vācitvāc cāsya tac chabdasya yac-chabdānapekṣā | yathā—

utkampinī bhaya-pariskhalitāṁśukāntā |

te locane pratidiśaṁ vidūre kṣipanti ||

ity ādāv anubhūtim apahnuvānaṁ pratyāha mana iti | yataś cācetane mano vacaso prasarataḥ sa kaścid astīty anumānam | he deva ! athāpi evam api kriyāyāṁ ṣoḍaśopacāra-pūjāyām | pratiyanti jānanti | vastutas tvaṁ saty api tvayi vāgā cādi pravṛtty-arthaṁ bhaktāḥ kalpayantīty arthaḥ ||11|| (10.2.36)

śṛṇvan gṛṇan saṁsmarayaṁś ca cintayan

nāmāni rūpāṇi ca maṅgalāni te |

kriyāsu yas tvac-caraṇāravindayor

āviṣṭa-cetā na bhavāya kalpate ||12||

nanu nāmāder avāstavatve’kiñcitkaratvaṁ syāt tatrāha—śṛṇvann iti | saṁsmarayann anyaiḥ rūpāṇi ceti cakārād guṇa-karma-janmāni ca | āviṣṭatvam avasthāntarāviṣkāraḥ, bhavaḥ saṁsāraḥ | avāstavasyāpi satyārtha-hetutvaṁ rajju-sarpāder iva bhayādi-hetutvam ity arthaḥ | tasmāt siddham asyopāsyatamatvam | brahmādyāḥ śaktaṁ prati ||12|| (10.2.37)

### viṣṇu-rūpaṁ (avayavaśīrūpaṁ) krameṇa pādādi-hasitāntam upāsyatamam |

tasmin labdha-padaṁ cittaṁ sarvāvayava-saṁsthitam |

vilakṣyaikatra saṁyujyād aṅge bhagavato muniḥ ||13||

sañcintayed bhagavataś caraṇāravindaṁ

vajrāṅkuśa-dhvaja-saroruha-lāñchanāḍhyam |

uttuṅga-rakta-vilasan-nakha-cakravāla-

jyotsnābhir āhata-mahad-dhṛdayāndhakāram || 14||

adhimātropāyas tridhety uktam [yo.sū. 1.22] | tatra mṛdv-adhimātram āha—viṣṇu-rūpeti | hasitasyāvadhitvaṁ prakāśa-mātratvena nirākāra-sannikṛṣṭatvāt | sthūlam āha—tasminn iti | tasmin viṣṇu-rūpe padaṁ sthairyaṁ vilakṣya ekaikam aṅgaṁ vivekena lakṣīkṛtya sañcintayed iti | cakravālaṁ maṇḍalaṁ, mahato dhyātur hṛdayam ||13-14|| (3.28.20-21)

yac-chauca-niḥsṛta-sarit-pravarodakena

tīrthena mūrdhny adhikṛtena śivaḥ śivo’bhūt |

dhyātur manaḥ-śamala-śaila-nisṛṣṭa-vajraṁ

dhyāyec ciraṁ bhagavataś caraṇāravindam ||15||

dakṣiṇam aṅghriṁ dhyātvā gaṅgāyāḥ prabhavaṁ vāmaṁ dhyāyet ity āha—yac chauceti | sarit-pravarā gaṅgā | tīrthaṁ tārakam | adhikṛtena svābhāvikike śivatve nimittotprekṣā śiva iti | tasyāś cevādim antareṇāpy upalambhāt tad aprayogaḥ | śamalaṁ pāpam | nisṛṣṭaṁ prahitam ||15|| (3.28.22)

svābhāvike śivatve nimittotprekṣā śiva iti | tasyāś cevādimantareṇāpy upalambhāt tad-aprayogaḥ | śamalaṁ pāpam | nisṛṣṭaṁ prahitam ||15|| [bhā.pu. 3.28.22]

jānu-dvayaṁ jalaja-locanayā jananyā

lakṣmyākhilasya sura-vanditayā vidhātuḥ |

ūrvor nidhāya kara-pallava-rociṣā yat

saṁlālitaṁ hṛdi vibhor abhavasya kuryāt ||16||

jānu-dvayam iti | akhilasya vidhātur brahmaṇaḥ jananyā evambhūtayā parisaṁvāhitam ity atiśayārthaṁ viśeṣaṇa-trayam ūrvor ity ādarārtham[[23]](#footnote-24) | rociṣeti sparśana-cāturyeṇa etat parama-saukumāryārtham ||16|| [bhā.pu. 3.28.23]

ūrū suparṇa-bhujayor adhi śobhamānāv

ojo-nidhī atasikā-kusumāvabhāsau |

vyālambi-pīta-vara-vāsasi vartamāna-

kāñcī-kalāpa-parirambhi nitamba-bimbam ||17||

ūrū iti | adhi ūrdhva-bhāge ojo balaṁ tejaś ca | vyālambi vitatatvāt vinyāsa-viśeṣāc ca yat pītāmbaraṁ ca vāsas tasmin vartamānas tad upari baddho yaḥ kāñcī-kalāpaḥ, tasya parirambhaḥ sarvataḥ saṁśleṣo yasyāḥsti tat strī-kaṭīvat saundaryaṁ vaktuṁ nitamba-śabdaḥ ||17|| [bhā.pu. 3.28.24]

nābhi-hradaṁ bhuvana-kośa-guhodara-sthaṁ

yatrātma-yoni-dhiṣaṇākhila-loka-padmam |

vyūḍhaṁ harin-maṇi-vṛṣa-stanayor amuṣya

dhyāyed dvayaṁ viśada-hāra-mayūkha-gauram ||18||

guhā nīrandhra āśrayaḥ yatra hrade | ātma-yoner brahmaṇaḥ dhiṣaṇaṁ sthānaṁ padmam āsīt | harinmaṇi-vṛṣau marakata-śreṣṭhāv iva yau stanau tayor dvayaṁ vyūḍhaṁ viśālam ||18|| [bhā.pu. 3.28.25]

vakṣo’dhivāsam ṛṣabhasya mahā-vibhūteḥ

puṁsāṁ mano-nayana-nirvṛtim ādadhānam |

kaṇṭhaṁ ca kaustubha-maṇer adhibhūṣaṇārthaṁ

kuryān manasy akhila-loka-namaskṛtasya ||19||

vakṣa iti | ṛṣabhasya viṣṇor mahā-vibhūteḥ lakṣmyāḥ adhivāsaṁ sthānaṁ puṁsām | kiṁ punaḥ strīṇām | kaustubhasyādhikyena bhūṣaṇam arthaḥ prayojanaṁ yasya sa tathā | kaṇṭhena kaustubhaḥ śobhate ity atiśayaḥ ||19|| [bhā.pu. 3.28.26]

bāhūṁś ca mandara-gireḥ parivartanena

nirṇikta-bāhu-valayān adhiloka-pālān |

sañcintayed daśa-śatāram asahya-tejaḥ

śaṅkhaṁ ca tat-kara-saroruha-rāja-haṁsam ||20||

bahūn iti | parivartanaṁ savyāpasavya-bhramaṇam | nirṇiktaṁ śodhitam | adhiloka-pālān loka-pālādhiṣṭhātṝn | daśaśatāraṁ cakraṁ śaṅkhasya sarvataḥ śauklyena mukha-mūlayor lauhityena ca rājahaṁsopamā ||20|| [bhā.pu. 3.28.27]

kaumodakīṁ bhagavato dayitāṁ smareta

digdhām arāti-bhaṭa-śoṇita-kardamena |

mālāṁ madhuvrata-varūtha-giropaghuṣṭāṁ

caityasya tattvam amalaṁ maṇim asya kaṇṭhe ||21||

kaumodakīm iti | digdhāṁ liptāṁ bhaṭā yoddhāraḥ | varūthaḥ samūhaḥ | upaghuṣṭāṁ vācālīkṛtām | caittasya kṣetrasya tattvaṁ kāraṇaṁ paraṁ jyotiḥ, tad-rūpaṁ maṇiṁ kaustubham ||21|| [bhā.pu. 3.28.28]

bhṛtyānukampita-dhiyeha gṛhīta-mūrteḥ

sañcintayed bhagavato vadanāravindam |

yad visphuran-makara-kuṇḍala-valgitena

vidyotitāmala-kapolam udāra-nāsam ||22||

yac chrī-niketam alibhiḥ parisevyamānaṁ

bhūtyā svayā kuṭila-kuntala-vṛnda-juṣṭam |

mīna-dvayāśrayam adhikṣipad abja-netraṁ

dhyāyen manomayam atandrita ullasad-bhru ||23||

bhṛtyeti | valgitaṁ calanaṁ yad vadanābjaṁ śrī-niketaṁ padmam adhikṣipet | viśeṣaṇa-pradhāno nirdeśaḥ | śrī-niketatvādi-dharma-trayaṁ viśiṣṭaṁ kṣipatīty arthaḥ, tatra sva-bhūtyā śrī-niketatvasyākṣepaḥ | kuntalair aliyuktatvasya netra-dvayena mīna-dvaya-yuktatvasya | mano-mayaṁ manasaḥ pariṇāmam ||22-23|| [bhā.pu. 3.28.29-30]

tasyāvalokam adhikaṁ kṛpayātighora-

tāpa-trayopaśamanāya nisṛṣṭam akṣṇoḥ |

snigdha-smitānuguṇitaṁ vipula-prasādaṁ

dhyāyec ciraṁ vipula-bhāvanayā guhāyām ||24||

tasyeti | anuguṇitaṁ yuktam | vipulo bahuḥ | guhāyāṁ hṛdi ||24|| [bhā.pu. 3.28.31]

hāsaṁ harer avanatākhila-loka-tīvra-

śokāśru-sāgara-viśoṣaṇam atyudāram |

sammohanāya racitaṁ nija-māyayāsya

bhrū-maṇḍalaṁ muni-kṛte makara-dhvajasya ||25||

hāsam iti | nija-māyayā asya jagataḥ sammohanāya racitaṁ hāsaṁ dhyāyet | munīnām api sammohanaṁ mābhūd iti tat saṁmohanāya pravṛttasya kāmasya santarjanena sammohanāya racitaṁ bhrū-maṇḍalaṁ dhyāyet ||25|| [bhā.pu. 3.28.32]

dhyānāyanaṁ prahasitaṁ bahulādharoṣṭha-

bhāsāruṇāyita-tanu-dvija-kunda-paṅkti |

dhyāyet svadeha-kuhare’vasitasya viṣṇor

bhaktyārdrayārpita-manā na pṛthag didṛkṣet ||26||

avyaktaṁ hasitam uktvā pravyaktaṁ hasitam āha—dhyānāyanam iti | prahasitaṁ prakāśa-dhyānātimātratvād nirākāreṇa spardhate | ata eva dhyānāyanaṁ vyavadhānālpatvād bahulayā adharoṣṭhasya bhāsā aruṇāyitā lauhityaṁ nītā | tanūnāṁ dvijānām evaṁ kundakalikānāṁ paṅktir yatra tat deha-kuharaṁ hṛdayākāśam[[24]](#footnote-25) | avasitasya nirjñātasya ārdrayā bhaktyā ānanda-rasena pṛthak tad-vyatiriktaṁ na draṣṭum icchet ||26|| [bhā.pu. 3.28.33]

evaṁ harau bhagavati pratilabdha-bhāvo

bhaktyā dravad-dhṛdaya utpulakaḥ pramodāt |

autkaṇṭhya-bāṣpa-kalayā muhur ardyamānas

tac cāpi citta-baḍiśaṁ śanakair viyuṅkte ||27||

dhyānam uktvā samādhim āha—evam iti | evaṁ dṛśya-viśiṣṭaṁ draṣṭṛ-dhyānena harau draṣṭari pratilabdha-bhāvaḥ punar labdha-ratiḥ | tad dṛśyaṁ śanakair viyuṅkte tyajati | yataḥ tac-citta-baḍiśaṁ capalasya citta-matsyasya bandhanārtham upāttam | yadyapi tasmin bhaktyā gṛhīte pramodād dravad-dhṛdaya ity utpulakaś ca bhavati | atas tad api tyājyam | kriyā-janyaṁ hi tat sukham | kriyā ca dvitīye kṣaṇe naśyati | sa ca kṣaṇaḥ autkaṇṭhitena duḥkhena duḥsahaḥ | idam atra tattvam—dhyeyālambanasya pratyayasya sadṛśa-pravāhaḥ pratyayāntareṇāparāmṛṣṭo dhyānam[[25]](#footnote-26) | dhyānam eva dhyeyākāra-nirbhāsa-pratyayātmakaṁ na svarūpeṇa śūnyam iva dhyeya-svabhāvāveśād yadā bhavati, tadā samādhir ity ucyate[[26]](#footnote-27) iti ||27|| [bhā.pu. 3.28.34]

muktāśrayaṁ yarhi nirviṣayaṁ viraktaṁ

nirvāṇam ṛcchati manaḥ sahasā yathārciḥ |

ātmānam atra puruṣo’vyavadhānam ekam

anvīkṣate pratinivṛtta-guṇa-pravāhaḥ ||28||

athāsya yogasya phalam āha—mukteti | mukte tu baḍiśe manaḥ sahasā nirvāṇam ṛcchati nāśaṁ prāpnoti | yathendanābhāvād arciḥ kadā yarhi yadā muktāśrayaṁ nirgranthitvāt | nirviṣayaṁ prakṣīṇa-karmatvāt | viraktaṁ cchinnam aṁśayatvāt | atra asyāṁ daśāyāṁ puruṣaḥ ātmānam anvīkṣate | anuvṛttam akhaṇḍaṁ paśyati | avyavadhāna-vyavadhāyakasya manaso bhāvāt | ata evaikaṁ jīva-parayor bhedābhāvāt | yataḥ pratinivṛtto yatroditas tattraiva līno guṇa-pravāhaḥ kārya-kāraṇa-bhāvo yasya sa tathā ||28|| [bhā.pu. 3.28.35]

so’py etayā caramayā manaso nivṛttyā

tasmin mahimny avasitaḥ sukha-duḥkha-bāhye |

hetutvam apy asati kartari duḥkhayor yat

svātman vidhatta upalabdha-parātma-kāṣṭhaḥ ||29||

so’pīti | so’pi ātmā svasmin mahimni nitya-niratiśayānanda-ghane[[27]](#footnote-28) pade avasitaḥ avabaddhaḥ saṁśliṣṭo bhavati | ghaṭākāśam iva mahākāśe | kayā manaso nivṛttyā etayā yogābhyāsa-labdhayā | ata eva caramayā punar āvṛtt-śaṅkā-rahitayā | sukha-duḥkha-bāhye puṇya-pāpa-phala-bhogābhāvāt | hetutvam asati kartary avasitaṁ kartā sāttviko’haṅkāraḥ | sa cāsan māyāmayatvāt | duḥkhayoḥ sukha-duḥkhayoḥ | yugapad adhikaraṇa-vacanatāyāṁ dvandva-smaraṇāt | dyāvos tatheti ced itivat | yat sa hetutvaṁ svātman vidhatte | ahaṅkāra-kṛtam ātma-kṛtaṁ manyate | tad idānīṁ yena kṛtaṁ tatraivāvasitam ity arthaḥ | yata upalabdha-paramātma-kāṣṭhaḥ | sākṣātkārtkṛta-paramātma-svarūpaḥ ||29|| [bhā.pu. 3.28.36]

dehaṁ ca taṁ na caramaḥ sthitam utthitaṁ vā

siddho vipaśyati yato’dhyagamat svarūpam |

daivād upetam atha daiva-vaśād apetaṁ

vāso yathā parikṛtaṁ madirā-madāndhaḥ ||30||

īdṛśasya ca dehābhimāno nāstīty āha—deham iti | taṁ dehaṁ siddho vipaśyati | ābhāsa-mātreṇa paśyati | kintu sthitam utthitaṁ veti vivekena na paśyatīti ver arthaḥ | yataḥ svarūpam adhyagamat sākṣātkṛtavān | parikṛtaṁ prāvṛtam | tathā ca śrutiḥ—yathā’ahi-nirvlayanī valmīke mṛtā pratyastā śayītaivam evedaṁ śarīraṁ śete [bṛ.ā.u. 4.4.7] iti ||30|| [bhā.pu. 3.28.37]

deho’pi daiva-vaśagaḥ khalu karma yāvat

svārambhakaṁ pratisamīkṣata eva sāsuḥ |

taṁ sa-prapañcam adhirūḍha-samādhi-yogaḥ

svāpnaṁ punar na bhajate pratibuddha-vastuḥ ||31||

nanu tyaktābhimānaś ced dehas tadaiva pated iti ? nety āha—deho’pīti | yāvat svārambhakaṁ karmāsti tāvat pratisamīkṣata eva | kutaḥ ? daiva-vaśago yataḥ | daivaṁ prāk karma | khalu śabdo hetau | nanu ātmanā tyaktābhimānasyāsya kutaḥ pravṛtt-nivṛttī ? tatrāha—sāsuḥ sa-liṅga-śarīraḥ | nanu jñānodaye’pi cet karmāṇi na nivartante tarhi sañcitaiḥ karmabhir dehāntarāṇi syus tatrāha—tam iti | taṁ dehaṁ sa prapañcaṁ sa kāraṇaṁ punar na bhajate | tatra hetuḥ—adhīti | svāpnam iva pratibuddha-vastuḥ | ayam arthaḥ—tasya tāvad eva ciraṁ yāvan na vimokṣye’tha sampatsye [chā.u. 6.14.2] iti śrutiḥ | na vomokṣate atha brahma sampatsyate prāpsyati | ubhayatra ta-kāra-lopaḥ chāndasaḥ | asmād avadhi-śravaṇāt prāprabdha-phalaṁ karma bhogād eva naśyati | anārabdha-phalaṁ tu jñānād iti | eṣā ca phaloktis tṛtīya-yoge tīvrādhimātrasya jñeyā, anyathānenaiva kṛtārthatvāt uttara-yoga-dvayokti-vaiyarthyaṁ syād ata eva tatra phalaṁ noktam | atra tu phala-saṅkīrtanam asyaiva tṛtīye phala-bhūmikām adhirūḍhasyaitat phalaṁ bhavatīti darśayitum || kapilo devahūtim ||31|| [bhā.pu. 3.28.38]

ekaikaśo’ṅgāni dhiyānubhāvayet

pādādi yāvad dhasitaṁ gadābhṛtaḥ |

jitaṁ jitaṁ sthānam apohya dhārayet

paraṁ paraṁ śuddhyati dhīr yathā yathā ||32||

avayavaśo rūpaṁ krameṇa cintyam ity uktam | tasyāvadhim āha—ekaiketi | apohya tyaktā pādau dhyāyanto dhīr yadā śuddhyati dhyeyaṁ vināvatiṣṭhate tadāgulphau dhyāyet | gulphau dhyāyantī yadā prāgvat tadā jahnve dhyāyed ity-ādi krameṇa hasitaṁ tyaktvā nirviṣayaivāvatiṣṭhate sa samādhiḥ || śukaḥ ||32|| [bhā.pu. 2.2.13]

**hṛt-puṇḍarīkam antaḥ-stham ūrdhva-nālam adho-mukham |**

**dhyātvordhva-mukham unnidram aṣṭa-patraṁ sa-karṇikam ||33||**

atha madhyādhimātram āha—hṛd iti | antasthaṁ hṛn-madhyasthaṁ svato’dhomukham | sadati tīkṣṇena praṇavāgreṇoccalanād ūrdhvamukhaṁ dhyātvety arthaḥ | unnidram utphullam aṣṭau bhūmy-ādi-tattvāni patrāṇi yasya sa tathā ||33|| [bhā.pu. 11.14.36]

**karṇikāyāṁ nyaset sūrya- somāgnīn uttarottaram |**

**vahni-madhye smared rūpaṁ mamaitad dhyāna-maṅgalam ||34||**

karṇikāyāṁ praṇavaṁ nyased dhyāyet sattvādi-rūpāṇi sūryādi-bimbāni uttarottaraṁ krameṇaitat ukteṣu anyatamaṁ dhyāneṣu maṅgalaṁ svastyayanam ||34|| [bhā.pu. 11.14.37|

**indriyāṇīndriyārthebhyo manasākṛṣya tan manaḥ |**

**buddhyā sārathinā dhīraḥ praṇayen mayi sarvataḥ ||35||**

dhyānam uktaṁ pratyāhāram āha—indriyāṇīti | indriyāṇi aśvān manasā pragraheṇa dhīro viṣayair ajitaḥ | sarvataḥ sarvāvayava-rūpe mayi ||35|| [bhā.pu. 11.14.42|

**tat sarva-vyāpakaṁ cittam ākṛṣyaikatra dhārayet |**

**nānyāni cintayed bhūyaḥ susmitaṁ bhāvayen mukham ||36||**

dhāraṇām āha—tad iti | ekatra caraṇādau | deśa-bandhaś cittasya dhāraṇā [yo.sū. 3.1] iti hi pātañjalam | evaṁ prāg-ukta-diśā smitāntaṁ dhyāyet | susmitam iti hi viśeṣaṇe tātparyam ||36|| [bhā.pu. 11.14.43|

**tatra labdha-padaṁ cittam ākṛṣya vyomni dhārayet |**

**tac ca tyaktvā mad-āroho na kiñcid api cintayet ||37||**

samādhim āha—tatreti | tatra smite padaṁ sthairyaṁ vyomni māyopādhāv īśvare | tac ca vyomaṁ, mad-āroho nirupādhimat svarūpam ārūḍhaḥ na kiñcic cintayet | dhyātṛ-dhyeya-vibhāgam api tyajed ity arthaḥ | pratyāhāra-dhāraṇe dhyānāt prāk | paścāt samādhiḥ | yamādi-catuṣkantartha siddham | tad evam aṣṭāṅga-yoga ihoktaḥ ||37|| [bhā.pu. 11.14.44]

**evaṁ samāhita-matir mām evātmānam ātmani |**

**vicaṣṭe mayi sarvātman jyotir jyotiṣi saṁyutam ||38||**

tasya phalam āha—evam iti | evaṁ saptabhir aṅgaiḥ samādhiṁ prāptā matir yasya sa tathā | mām ātmānaṁ jīvam | mayy ātmani paramātmani sarvātmani sarvātmake vicaṣṭe viśeṣāt paśyati | māṁ mayīti jīva-parayor abhede ukte jyotir iti dṛṣṭāntaḥ | yathā pratibimba-bhūtaṁ jyotir-upādhy-uparame bimbī syāt tathety arthaḥ | atrāpi phaloktiḥ prāgvat || śrī-kṛṣṇa uddhavam ||38|| [bhā.pu. 11.14.45]

**anta-kāle tu puruṣa āgate gata-sādhvasaḥ |**

**chindyād asaṅga-śastreṇa spṛhāṁ dehe’nu ye ca tam ||39||**

tīvrādhimātram āha—anta-kāla iti | gata-sādhvasaḥ tyakta-maraṇa-bhayaḥ | sasaṅga-śastreṇa, asaṅgo hy ayaṁ puruṣaḥ [bṛ.ā.u. 4.3.15] ity upadeśa-dāṛḍhyena | taṁ deham anu ye putra-kalatrādayas teṣu ||39|| [bhā.pu. 2.1.15]

gṛhāt pravrajito dhīraḥ puṇya-tīrtha-jalāplutaḥ |

śucau vivikta āsīno vidhivat kalpitāsane ||40||

pravrajitaḥ sannyasya nirgataḥ | dhīro gṛhasyāsmartā vidhivat | nātyucchritaṁ nātinīcaṁ cailājina-kuśottaram [gītā 6.12] iti ||40|| [bhā.pu. 2.1.15]

**abhyasen manasā śuddhaṁ trivṛd-brahmākṣaraṁ param |**

**mano yacchej jita-śvāso brahma-bījam avismaran ||41||**

manasā na tu vācā | śuddham udāttādi-dharma-rahitam | trivṛt tribhir akārokāra-makārair vartitaṁ grathitam | brahmaṇaḥ prathamaṁ rūpam | akṣaraṁ varṇaṁ paraṁ sphoṭātmakam | yacchet sthirīkuryāt | jita-śvāsaḥ prāṇāyāmaiḥ | brahma-bījam oṁkāram avismaran | sa eva japa-garbhaḥ prāṇāyāmaḥ ||41|| [bhā.pu. 2.1.16]

**niyacched viṣayebhyo’kṣān manasā buddhi-sārathiḥ |**

**manaḥ karmabhir ākṣiptaṁ śubhārthe dhārayed dhiyā ||42||**

akṣān indriyāśvān | manasā pragraheṇa | karmabhiḥ karma-vāsanābhiḥ | ākṣiptaṁ itas tato nītam | śubhārthe dhārayet | hṛdaya-puṇḍarīke mūrdha-jyotiṣi nābhi-cakre nāsikāgre anyasmin vā pāpa-kṣaya-kare vastuni caturbhujādau badhnīyāt ||42|| [bhā.pu. 2.1.18]

tatraikāvayavaṁ dhyāyed avyucchinnena cetasā |

mano nirviṣayaṁ yuktvā tataḥ kiñcana na smaret ||43||

padaṁ tat paramaṁ viṣṇor mano yatra prasīdati ||44||

iti vopadeva-kṛte muktā-phale viṣṇu-rūpaṁ nāma tṛtīyaṁ prakaraṇam |

dvitīyo’dhyāyaḥ samāptaḥ ||2||

tatrāpi kramād ekaikāvayavaṁ dhyāyet | avyucchinnena dhyeyāntara-rahitena | yuktā samādhāya tac ca nirviṣayaṁ manaḥ || (2.1.19) ||43||

padaṁ viṣṇor nirākārasya paramaṁ padaṁ sphūrti-sthānam | yatra yasyāḥ daśāyām | prasīdati sattva-mātra-śeṣam avatiṣṭhate | ayam arthaḥ—ukta-bhūmikābhyāsa-balāt, sarva-vṛtti-pratyasta-maye saṁskāra-śeṣe cetasi niruddhe asamprajñāta-samādhinā nirviśeṣa-caitanya-lābhaḥ | tataś ca sa saṁskāraṁ cittaṁ nivartate | tasmiṁś ca nivṛtte puruṣaḥ svarūpaṁ praviṣṭaḥ śuddhaḥ kevalo mukta ity ucyate | tathā ca sūtraṁ, tadā draṣṭuḥ svarūpe’vasthānam [yo.sū. 1.3] ayam eva mukti-śabdārthaḥ | muktir hitvānyathā-rūpaṁ svarūpeṇa vyavasthitiḥ [bhā.pu. 2.10.7] ity atroktaḥ | tad evam āpluto dhīra iti yama-niyamopalakṣaṇam | āsīna ity āsanam uktam | abhyased iti prāṇāyāmaḥ | niyacched iti pratyāhāraḥ | tato dhārayed ity aviṣayasya kramād viṣayī-karaṇa-rūpā dhāraṇā | dhyāyed iti tasyaiva krama-tyāgo dhyānam | yuktyeti nirviṣayatā-rūpa-samādhir ity aṣṭāṅgo yoga uktaḥ | **śuko rājānaṁ prati** (2.1.16-19) ||44||

iti hemādri-viracitāyāṁ kaivalya-dīpikāyāṁ viṣṇu-rūpāṇi

dvitīyo’dhyāyaḥ ||

—o)0(o—

(3)

### atha tṛtīyo’dhyāyaḥ

# atha viṣṇor avatāra-rūpāṇi catvāriṁśat |

## hari-yajña-vāmana-manvantareśānāṁ punar-uktatvāt ||

tatra varāhaḥ—

yatrodyataḥ kṣiti-taloddharaṇāya bibhran

kroḍīṁ tanuṁ sakala-yajña-mayīm anantaḥ |

antar mahārṇava upāgata ādi-daityaṁ

taṁ daṁṣṭry-ādirm iva vajradharo dadāra ||1||

evaṁ tāvad iyatā prabandhena mumukṣoḥ samādhi-sāmagrīṁ samagrām uktvedānīm asyaiva vyutthāna-daśāyāṁ yogāntarāya parihārārtham iṣṭāvāpty-arthaṁ ca bhagavaj-janma-karmānusandhānaṁ vidhātum āha—viṣṇor avatāra-rūpāṇīti | vyādhi-styāna-saṁśaya-pramādālasyāvirati-bhrānti-darśanālabdha-bhūmikatvānavasthitatvāni citta-vikṣepās te’ntarāyāḥ ||30|| duḥkha-daurmanasyāṅgam-ejayatva-śvāsa-praśvāsā vikṣepa-saha-bhuvaḥ || [yo.sū. 1.30-31] | tatra styānam akarmaṇyatā | pramādaḥ samādhi-bhūmer alābhaḥ | anavasthitatvaṁ yal-labdhāyāṁ bhūmai cittasyāpratiṣṭhā | janma-karmānusandhānena mahāṁl lābhaḥ | tad uktaṁ—janma karma ca me divyam evaṁ yo vetti tattvataḥ [gītā 4.9] iti |

kutaś catvāriṁśad eva ? caturṇām anyeṣām apy upalambhāt | tatrāha—harīti | paunaruktyaṁ ca manvantarāvatārārtham | te cāvatārāś caturdhā | kalpa-manvantara-yuga-svalpa-bhedāt | tatra kalpāvatārān śṛṇvan adhva-vighnopaśāntaye varāhaṁ bhāvayed ity āha—tatreti | ādi-daityaṁ hiraṇyākṣam || (2.7.1) ||1||

jāto rucer ajanayat suyamān suyajña

ākūti-sūnur amarān atha dakṣiṇāyām |

loka-trayasya mahatīm aharad yad ārtiṁ

svāyambhuvena manunā harir ity anūktaḥ ||

lokāpavāda-nirāsārthaṁ yajñam āha—jāta iti | ruciḥ pitā | ākūtir mātā | dakṣiṇā patnī | suyamā nāma-devāḥ putrāḥ | svāyambhuvo manur mātāmahaḥ | tena suyajña iti prathamam uktaḥ paścād harir iti | yato lokānām ārtim aharat || (2.7.2) ||2||

**kapilaḥ**—

jajñe ca kardama-gṛhe dvija devahūtyāṁ

strībhiḥ samaṁ navabhir ātma-gatiṁ sva-mātre |

ūce yayātma-śamalaṁ guṇa-saṅga-paṅkam

asmin vidhūya kapilasya gatiṁ prapede ||

rāja-sattvādi-doṣa-hānārthaṁ kapilāvatāram āha—kapila iti | kardamaḥ pitā | devahūtir mātā | nava bhaginyaḥ | ātma-gatiṁ brahma-vidyām | ayati3 mātā putrasya gatiṁ muktiṁ prapede | ātma-śamalaṁ maliṇī-karaṇam | guṇa-saṅgākhyaṁ paṅkaṁ vidhūyāsminn eva janmani | he dvija ! nāradaḥ || (2.7.3) ||3||

atrer apatyam abhikāṅkṣata āha tuṣṭo

datto mayāham iti yad bhagavān sa dattaḥ |

yat-pāda-paṅkaja-parāga-pavitra-dehā

yogarddhim āpur ubhayīṁ yadu-haihayādyāḥ ||4||

alabdha-bhūmikatva-nivṛttaye dattātreym āha—atrer iti | ātmaiva māyā tava putro datta ity atriṁ praty āha | tasmād dattaḥ | atry-apatyatvād ātreyaḥ | itaś cāniñ ity apatyārthe ḍhak | ṛddhiṁ siddhim | ubhayīṁ bhukti-mukti-rūpām | haihayaḥ kārtavīryaḥ | ādi-śabdād alarka-prahlādau || (2.7.4) ||4||

### catuḥsanaḥ—

taptaṁ tapo vividha-loka-sisṛkṣayā me

ādau sanāt sva-tapasaḥ sa catuḥ-sano’bhūt |

prāk-kalpa-samplava-vinaṣṭam ihātma-tattvaṁ

samyag jagāda munayo yad acakṣatātman ||5||

kāmopaśamārthaṁ catuḥsanam āha—taptam iti | yan mayā tapas taptaṁ sa catuḥsano’bhūt | tapa eva caturdhāvatīrṇam | sanatkumāraḥ, sanakaḥ, sanandanaḥ, sanātana iti | mana-śabdopalakṣita-catur-bhedaḥ sanāt akhaṇḍitaṁ yat sva-tapaḥ, tasmād imāni nāmāni sattvātma-tattvaṁ jagāda ca yad gaditaṁ munayaḥ ātmany apaśyan | upadeśād eva sākṣātkāro’bhūd ity arthaḥ || (2.7.5) ||5||

nāradaḥ—

tṛtīyam ṛṣi-sargaṁ vai devarṣitvam upetya saḥ |

tantraṁ sātvatam ācaṣṭa naiṣkarmyaṁ karmaṇāṁ yataḥ ||

pramāda-hānārthaṁ nāradāvatāram āha—tṛtīyeti | sātvataṁ pañcarātram | naiṣkarmyaṁ phalābhāvatvena karmatvābhāvaḥ | sūtaḥ śaunakam ||6|| (1.3.8)

### nara-nārāyaṇaḥ—

dharmasya dakṣa-duhitary ajaniṣṭa mūrtyāṁ

nārāyaṇo nara iti sva-tapaḥ-prabhāvaḥ |

dṛṣṭvātmano bhagavato niyamāvalopaṁ

devyas tv anaṅga-pṛtanā ghaṭituṁ na śekuḥ ||7||

ugra-dharma-hānārthaṁ nārāyaṇāvatāram āha | dharmasyeti | dharmaḥ pitā | mūrtir mātā | dakṣo mātāmahaḥ | naro bhrātā | svaḥ akṛtrimaḥ tapaḥ prabhāvo yasya sa tathā | niyamāvalopaṁ ghaṭituṁ niṣpādayitum | devyo’psarasaḥ | na śekuḥ, yadyapy anaṅga-pṛtanāḥ kāma-sainyāni ātmanaḥ ātma-rūpāṇi anyā apsaraso bhagavato nārāyaṇasya dehād utpannā dṛṣṭāḥ ||7|| (2.7.6)

kāmaṁ dahanti kṛtino nanu roṣa-dṛṣṭyā

roṣaṁ dahantam uta te na dahanty asahyam |

so’yaṁ yad antaram alaṁ praviśan bibheti

kāmaḥ kathaṁ nu punar asya manaḥ śrayeta ||8||

nārāyaṇasya dhairyaṁ varṇayanti kāmam ity ādinā | kecit kṛtinaḥ | kāmaṁ tāvad roṣam āviṣkṛtya dahanti | roṣaṁ punas tān eva dahantaṁ no dahanti | na ca sahante | so’yaṁ roṣaḥ yasyāntaḥ-karaṇaṁ praviśat artyarthaṁ bibheti | kāmasya tu kā vārtā ? ||8|| (2.7.7)

### dhruva-priyaḥ—

viddhaḥ sapatny-udita-patribhir anti rājño

bālo’pi sann upagatas tapase vanāni |

tasmā adād dhruva-gatiṁ gṛṇate prasanno

divyāḥ stuvanti munayo yad upary-adhastāt ||9||

uddiṣṭa-siddhy-arthaṁ dhruva-priyaṁ bhāvayed ity āha—viddha iti | mātuḥ sunīteḥ saptnī yā suruciḥ tasyā uditāni vākyāni tāny eva patriṇo bāṇāḥ, taiḥ rājñaḥ uttānapādasyāntike samīpe | dhruva-gatiṁ dhruva-padam | gṛṇate stuvate | divyā munayaḥ saptarṣayaḥ | yad yatra ātmana upari-sthitam adhastāt sthitāḥ ||9|| (2.7.8)

### pṛthuḥ—

yad venam utpatha-gataṁ dvija-vākya-vajra-

niṣpluṣṭa-pauruṣa-bhagaṁ niraye patantam |

trātvārthito jagati putra-padaṁ ca lebhe

dugdhā vasūni vasudhā sakalāni yena ||10||

kṣut-pipāsā śānty-arthaṁ pṛthum āha | yad veṇeti | trātā rakṣitā | yat putra iti padaṁ nāma lebhe | pun-nāmno narakāt trāyate iti putraḥ[[28]](#footnote-29) | tena ca veṇaḥ pitrā trātaḥ | arthito dvijaiḥ | jagati jagad-arthaṁ vasūni ratnāni ||10|| (2.7.9)

### ṛṣabhaḥ—

nābher asāv ṛṣabha āsa sudevi-sūnur

yo vai cacāra sama-dṛg jaḍa-yoga-caryām |

yat pāramahaṁsyam ṛṣayaḥ padam āmananti

svasthaḥ praśānta-karaṇaḥ parimukta-saṅgaḥ ||11||

anavasthitatva-hānārtham ṛṣabham āha | nābher iti | nābhiḥ pitā | sudevī mātā | jaḍavad yogena nitya-samādhinā, caryā jaḍa-yoga-caryā | svastho na tu viṣayasthaḥ ||11|| (2.7.10)

### hayagrīvaḥ—

satre mamāsa bhagavān haya-śīraṣātho

sākṣāt sa yajña-puruṣas tapanīya-varṇaḥ |

chandomayo makhamayo’khila-devatātmā

vāco babhūvur uśatīḥ śvasato’sya nastaḥ ||12||

deva-helana-kṛta-doṣa-hānārthaṁ hayagrīvāvatāram āha | satra iti | satre yajñe | mama brahmaṇaḥ | hara-śirāḥ āsa babhūva | atho pūrṇāhuter anantaram | yajña-puruṣatvam eva vyanakti chando-maya iti | sārdhais tribhiḥ | tapanīyaṁ suvarṇam | uśatīḥ kamanīyāḥ (vedākhyāḥ) śvasantāh śvāsaṁ muñcantaḥ nastaḥ nāsā-puṭāt ||12|| (2.7.11)

### matsyaḥ—

matsyo yugānta-samaye manunopalabdhaḥ

kṣoṇīmayo nikhila-jīva-nikāya-ketaḥ |

visraṁsitān uru-bhaye salile mukhān me

ādāya tatra vijahāra ha veda-mārgān ||13||

jitvopasarga-hānārthaṁ matsyam āha | matsya iti | kṣauṇīṁ nīrūpāṁ minoti sva-śṛṅge prakṣipatīti kṣoṇīmayaḥ | nikāyaḥ samūhaḥ | ketaḥ āśrayaḥ | nāvi prāṇi-sthāpanāt | mama mukhād uḍubhaye salile visraṁsitān patitān veda-mārgān ādāya tatra salile vijahāra | vedā eva mārgā bhukter mukteś ca ||13|| (2.7.12)

### kūrmaḥ[[29]](#footnote-30)—

kṣīrodadhāv amara-dānava-yūthapānām

unmathnatām amṛta-labdhaya ādi-devaḥ |

pṛṣṭhena kacchapa-vapur vidadhāra gotraṁ

nidrākṣaṇo’dri-parivarta-kaṣāṇa-kaṇḍūḥ ||14||

maraka-hetu-hānārthaṁ kūrmam āha—kṣīrodadhāv iti | gotraṁ mandarādrim | nidrāṁ kṣaṇayati kṣaṇavatīṁ labdhāvasarāṁ karotīti nidrā-kṣaṇaḥ | tat karotīti ṇic | vin-mator luk [pā. 5.2.65] | adreḥ parivartaḥ savyāpasavya-bhramaḥ | kaṣāṇaḥ kaṣaṇ gharṣaṇa-sukha-prado yasyāṁ sā | kaṇḍūryasya sa tathā ||14|| (2.7.13)

### nṛsiṁhaḥ—

traipiṣṭaporu-bhaya-hā sa nṛsiṁha-rūpaṁ

kṛtvā bhramad-bhrukuṭi-daṁṣṭra-karāla-vaktram |

daityendram āśu gadayābhipatantam ārād

ūrau nipātya vidadāra nakhaiḥ sphurantam ||15||

araṇya-bhaya-hānārthaṁ nṛsiṁhāvatāram āha—traiviṣṭapeti | traiviṣṭapā devāḥ | teṣām uru-bhayaṁ hantīti tathā | bhramad-bhṛkuṭī-daṁṣṭreṇa karālaṁ raudraṁ vaktraṁ yasya sa tathā | bhṛkuṭi-daṁṣṭreṇeti, prāṇy-aṅgatvād ekavad bhāvaḥ ārāt samīpe | sphurantaṁ svattvodrekeṇa |

### hariḥ—

antaḥ-sarasy uru-balena pade gṛhīto

grāheṇa yūtha-patir ambuja-hasta ārtaḥ |

āhedam ādi-puruṣākhila-loka-nātha

tīrtha-śravaḥ śravaṇa-maṅgala-nāmadheya ||16||

ārti-hānārthaṁ harim āha—antar iti | grāho nakraḥ ||16|| (2.7.15)

śrutvā haris tam araṇārthinam aprameyaś

cakrāyudhaḥ patagarāja-bhujādhirūḍhaḥ |

cakreṇa nakra-vadanaṁ vinipāṭya tasmād

dhaste pragṛhya bhagavān kṛpayojjahāra ||17||

tāraṇārthinaṁ śaraṇārthinam | pataga-rājo garuḍaḥ | vinipāṭya vidārya ||17|| (2.7.16)

grāhāt prapannam ibha-rājam amuñcad ārtam

saṁstunvato nipatitān śramaṇān ṛṣīṁś ca |

śakraṁ ca vṛtra-vadhatas tamasi praviṣṭam

deva-striyo’sura-gṛhe pihitā anāthā ||18||

grāhād iti } prapannaṁ śaraṇāgatam | saṁstunvataḥ saṁstuvataḥ | abdhi-patitān kaśyapasya samid-āharaṇe goṣapde magnān | śramaṇāt ūrdhva-retaso bālakhilyān | apihitā avaruddhāḥ | drumilo nemim ||18|| (11.4.18)

### vāmanaḥ—

jyāyān guṇair avarajo’py aditeḥ sutānāṁ

lokān vicakrama imān yad athādhiyajñaḥ |

kṣmāṁ vāmanena jagṛhe tripada-cchalena

yācñām ṛte pathi caran prabhubhir na cālyaḥ ||19||

sthalopasarga-hānārthaṁ vāmanam āha—jyāyān iti | kuto jyāyān yad yasmād imān lokān vicakrame | atha pratigrahānantaram | pratigrahaś ca vāmana-rūpeṇa | adhiyajño viṣṇuḥ | yajñādhiṣṭhātṛtvāt | kim asya yācane kāraṇam | yataḥ pathi caran sva-dharmasthaḥ puruṣaḥ prakārāntareṇa na cālyo, na padād bhraṁśanīyam iti nītiḥ ||19|| (2.7.17)

nārtho baler ayam urukrama-pāda-śaucam

āpaḥ śikhā-dhṛtavato vibudhādhipatyam |

yo vai pratiśrutam ṛte na cikīrṣad anyad

ātmānam aṅga manasā haraye’bhimene ||20||

baler na pada-bhraṁśaḥ kintu adhika-pada-lābha ity āha—nārtha iti | atas tasya nāyaṁ puruṣārthaḥ | yad vibudhādhipatyam | yato’sau ūrukrama-pāda-śaucaṁ yā āpaḥ, tāḥ śikhāyāṁ śirasi dhṛtavān | yata ātmānaṁ pratiśruta-śeṣa-pūraṇatvena śirasā atyādareṇābhimene aṅgīkṛtavān | kathaṁbhūtam ātmānaṁ yaḥ pratiśrutaṁ vinā anyad na cikīrṣat kartuṁ necchat | bahulaṁ cchandasy amāñ-yoge [pā. 6.4.75] ity aḍ-abhāvaḥ | yadyapi guruṇā vāritaḥ śaptaś ca ||20|| [bhā.pu. 2.7.18]

**haṁsaḥ—**

**tubhyaṁ ca nārada bhṛśaṁ bhagavān vivṛddha-**

**bhāvena sādhu parituṣṭa uvāca yogam |**

**jñānaṁ ca bhāgavatam ātma-satattva-dīpaṁ**

**yad vāsudeva-śaraṇā vidur añjasaiva ||21||**

styāna-nāśasya prahāṇārthaṁ haṁsāvatāram āha—tubhyam iti | yogaṁ bhakti-yogam | sa-tattvaṁ tāttvikaṁ rūpam ||21|| [bhā.pu. 2.7.19]

**manvantareśaḥ—**

**cakraṁ ca dikṣv avihataṁ daśasu sva-tejo**

**manvantareṣu manu-vaṁśa-dharo bibharti |**

**duṣṭeṣu rājasu damaṁ vyadadhāt sva-kīrtiṁ**

**satye tri-pṛṣṭha uśatīṁ prathayaṁś caritraiḥ ||22||**

durgopasarga-hānārthaṁ manvantareśam āha—cakram iti | svam akṛtrimas tejo yasya tat sva-tejaś-cakraṁ bibharti | yena cakravartīti nāma | trayāṇāṁ lokānāṁ pṛṣṭhe yat satyaṁ tasmin brahma-sabhāyām ity arthaḥ ||22|| [bhā.pu. 2.7.20]

**dhanvantariḥ**

**dhanvantariś ca bhagavān svayam eva kīrtir**

**nāmnā nṛṇāṁ puru-rujāṁ ruja āśu hanti |**

**yajñe ca bhāgam amṛtāyur-avāvarundha**

**āyuṣya-vedam anuśāsty avatīrya loke ||23||**

vyādhi-hānārthaṁ dhanvantarīti | nāmnāṁ kīrteḥ nāma-kīrtanād ity arthaḥ | vaidyair alabhyaṁ yajñe bhāgam avarundhe’labhata | kīdṛśaḥ amṛtāyuḥ | susvādutvād amṛtam | pariṇāma-hitatvād āyur āyuḥ-sādhanaṁ vedaṁ vaidyakaṁ, anuśāsti karotīti loke’vatīrya kāśirāja-gṛhe utpādya ||23|| [bhā.pu. 2.7.21]

**mohinī**

**dhānvantaraṁ dvādaśamaṁ trayodaśamam eva ca |**

**apāyayat surān anyān mohinyā mohayan striyā ||24||**

avirati-hānārthaṁ mohinīm āha—dhānvantaram iti | dhanvantari-rūpaṁ strī-rūpaṁ ca surān apāyayat sudhām iti śeṣaḥ | anyān surān | mohayan kena rūpeṇāmṛtānayanam | pāyanaṁ mohinī-strī-rūpeṇety arthaḥ || sūtaḥ śaunakam ||24|| [bhā.pu. 1.3.17]

**paraśurāmaḥ**

**kṣatraṁ kṣayāya vidhinopabhṛtaṁ mahātmā**

**brahma-dhrug ujjhita-pathaṁ narakārti-lipsu |**

**uddhanty asāv avanikaṇṭakam ugra-vīryas**

**triḥ-sapta-kṛtva urudhāra-paraśvadhena ||25||**

adrikūtopasarga-hānārthaṁ jāmadagnyāvatāram āha—kṣatram iti | vidhinā daivena | upabhṛtaṁ samarpitaṁ (saṁvardhitam) | kṣayāya mṛtyave | asau viṣṇuḥ | triḥsapta-kṛtvaḥ ekaviṁśati-vārān | paraśvadhaḥ paraśuḥ ||25|| [bhā.pu. 2.7.22]

**śrī-rāmaḥ**

**asmat-prasāda-sumukhaḥ kalayā kaleśa**

**ikṣvāku-vaṁśa avatīrya guror nideśe |**

**tiṣṭhan vanaṁ sa-dayitānuja āviveśa**

**yasmin virudhya daśa-kandhara ārtim ārcchat ||26||**

pravāsa-duḥkha-prahānārthaṁ rāmāvatāram āha—asmāsu brahmādiṣu prasādena sumukhaḥ prahasita-mukhaḥ | kaleśo viṣṇuḥ | sarva-śaktimayatvāt | kalayā aṁśena | guruḥ pitā | nideśaḥ ājñā | yasmin virudhya vairaṁ kṛtvā | daśakandharo rāvaṇaḥ | ārtim ārcchat duḥkha-samprāptaḥ ||26|| [bhā.pu. 2.7.23]

**yasmā adād udadhir ūḍha-bhayāṅga-vepo**

**mārgaṁ sapady ari-puraṁ haravad didhakṣoḥ |**

**dūre suhṛn-mathita-roṣa-suśoṇa-dṛṣṭyā**

**tātapyamāna-makaroraga-nakra-cakraḥ ||27||**

yasmā iti | yasmai rāmāya udadhir mārgam adāt | rūḍhaḥ prāpta-bhaya-janita-sarvāṅga-kopo yena | sa tathā | sapadi śīghram | kasmād bhayaṁ didhakṣoḥ rāmād eva | yathā tripuraṁ haro didhakṣuḥ | dūre suhṛdā sītayā mathito viloḍito yo roṣaḥ | tena suśoṇā atiraktā yā dṛṣṭis tayā | cakraṁ samūhaḥ ||27|| [bhā.pu. 2.7.24]

**vakṣaḥ-sthala-sparśa-rugna-mahendra-vāha-**

**dantair viḍambita-kakubjuṣa ūḍha-hāsam |**

**sadyo’subhiḥ saha vineṣyati dāra-hartur**

**visphūrjitair dhanuṣa uccarato’dhi-sainye ||28||**

vakṣaḥ-sthaleti | dāra-hartur daśānanasya hāsaṁ garvam | vineṣyati nāśayiṣyati asubhiḥ prāṇaiḥ saha | adhisainye vānara-sainya-madhye | uccarata utkarṣeṇa vicarataḥ | dhanuṣo visphūrjitaiḥ ugra-śabdair vānarān vidrāvayata ity arthaḥ | rāvaṇasya vakṣaḥ-sthala-sparśena rūgnā bhagnā ye mahendrasyairāvatasya dantāḥ | tair viḍambito naṭair ivānukṛtaḥ | dhvani-rūpeṇa yaḥ kakubhāṁ diśāṁ jayas tena rūḍho hāsaḥ | aho me adbhutaṁ vīryam iti | vismayasyānubhāvo hāsaḥ | sa ca bhagnair airāvata-dantaiḥ tatra tatrābhinīta ity arthaḥ ||28|| [bhā.pu. 2.7.25]

**śrī-kṛṣṇaḥ**

**bhūmeḥ suretara-varūtha-vimarditāyāḥ**

**kleśa-vyayāya kalayā sita-kṛṣṇa-keśaḥ |**

**jātaḥ kariṣyati janānupalakṣya-mārgaḥ**

**karmāṇi cātma-mahimopanibandhanāni ||29||**

atha sarvāntarāya-prahāṇārthaṁ sarva-kāma-siddhyarthaṁ ca kṛṣṇāvatāraṁ bhāvayed ity āha—bhūmer iti | varūthaḥ samūhaḥ | kalayā pūrṇa-rūpeṇa na tv aṁśena, kṛṣṇas tu bhagavān svayaṁ [bhā.pu. 1.3.28] ity anena virodhāt | sitaṁ nirmalaṁ mukti-rūpam | kṛṣṇaṁ malinaṁ (anirmalaṁ) bhukti-rūpaṁ yat kaṁ sukhaṁ tasyeśaḥ | keśa-vyākhyāne tu pūrvavad virodhaḥ | ittham eva | ujjahārātmanaḥ keśau sita-kṛṣṇau mahāmune [vi.pu. 5.1.59] iti tantrāntaroktir api vyākhyeyā | keśau sukha-svāminau | sito rāmaḥ, ātmanaḥ sva-mūrteḥ sakāśād ujjahāra uddhṛtavān kalpitavān | harivaṁśe hi bhagavān kasyāṁścid giri-guhāyāṁ sva-mūrtiṁ nikṣipya garuḍaṁ ca tatrāvasthāpya svayam atrāgata ity uktam | tad uktaṁ hari-vaṁśe—

sa devān abhyanujñāya vivikte tradaśālaye |

jagāma viṣṇuḥ svaṁ deśaṁ kṣīrodasyottarāṁ diśam ||

tatra vai pārvatī-nāma guhādevaiḥ sudurgamā |

tribhis tasyaiva vikrāntair nityaṁ parvasu pūjitā |

purāṇaṁ tatra vinyasya dehaṁ harir udāra-dhīḥ |

ātmānaṁ yojayāmāsa vasudeva-gṛhe vibhuḥ ||

yais tu yathā-śrutam evedaṁ vyākhyātam | tena samyag dṛṣṭavantaḥ | yataḥ sura-mātrasyāpi nirjaḍatva-rūpa-prasiddhau akāla-kalite bhagavati jarānudayena kleśa-śauklyānupapatteḥ | na cāsya keśeṣu naisargikī sita-kṛṣṇateti pramāṇam asti |

ata eva narasiṁha-purāṇe kṛṣṇāvatāra-prasaṅge śakti-śabda eva prayukto na tu keśa-śabdaḥ | tathā hi—

vasudevāc ca devakyām avatīrya mahītale |

sita-kṛṣṇe ca tac chaktīkaṁsādyān ghātayiṣyate || ity ādinā |

astu tarhi aṁśopalakṣaṇaḥ keśa-śabdaḥ, avilupta-sarva-śaktitvena sākṣād ādipuruṣatvasyaiva niścetuṁ śakyatvāt | viṣṇu-kṛṣṇādi-śabdānām aviśeṣataḥ paryāyatva-pratīteś ca | naivam avatārāntareṣu kasya vānyasya janma-dinaṁ jayantyākhyayātiprasiddham | ata evoktaṁ mahābhārate—

bhagavān vāsudevaś ca kīrtyate’tra sanātanaḥ |

śāśvataṁ brahma paramaṁ yogi-dhyeyaṁ nirañjanam || iti |

yat tūktaṁ, tato jagan-maṅgalam acyutāṁśam iti | tatra bahuvrīhiḥ | yac ca tatrāṁśenāvatīrṇasyeti | tatrāṁśena saha ity arthaḥ | aṁśo balabhadraḥ | evaṁ sarvatra | ete matkeśo vasudhā-talam ity api vyākhyātam | yat tu tāv imau vai bhagavato harer aṁśāv ihāgatau [bhā.pu. 4.1.59] iti | tad anya-kalpa-viṣayam | yad vā, aṁśaś ca aṁśaś ca aṁśau | tatraiko’ṁśa-śabdo yathā-sthito’rjuna-viṣayaḥ | anyas tu aṁśāḥ santy asyety aṁśaḥ | arśādyac pratyayānto bhagavad-viṣayaḥ | yatrādya-bhinna ity ādi hi prāg ukta ity alam atiprasaṅgena | ātmanaḥ śrī-kṛṣṇasya mahimā upanibadhyate | sambaddho dṛśyate yeṣu karmasu tāni | ananya-sādhyānīty arthaḥ ||29|| [bhā.pu. 2.7.26]

**tokena jīva-haraṇaṁ yad ulūkikāyās**

**traimāsikasya ca padā śakaṭo’pavṛttaḥ |**

**yad riṅgatāntara-gatena divi-spṛśor vā**

**unmūlanaṁ tv itarathārjunayor na bhāvyam ||30||**

tāni ca kurvato’sya mārgo janair nopalabhyate | tāny evāha—tokeneti | toko bālaḥ | ulūkikā pūtanā | padā pādena | upavṛttaḥ paryastībhūtaḥ | riṅgatā jānubhyāṁ gacchatā | antaraṅgatena madhyaṁ prāptena | divi-spṛśoḥ arjunayoḥ | unmūlanam etat karma-trayam | na bhāvyaṁ, yadi sva-mahimānaṁ na darśayat ||30|| [bhā.pu. 2.7.27

**yad vai vraje vraja-paśūn viṣatoya-pītān**

**pālāṁs tv ajīvayad anugraha-dṛṣṭi-vṛṣṭyā |**

**tac-chuddhaye’ti-viṣa-vīrya-vilola-jihvam**

**uccāṭayiṣyad uragaṁ viharan hradinyām ||31||**

yad vai vraja iti | viṣa-rūpe toye pītaṁ pānaṁ yeṣāṁ te tathā | tu-śabdaś cārthaḥ | tac-chuddhaye hradinī-śuddhaye | uccāṭayiṣyan uccāṭitavān | atīta-mātre luṅ | atīta-kalpāpekṣayā unneṣyatīty-ādi bhaviṣyattvam | uragaṁ kāliyam | hradinī yamunā ||31|| [bhā.pu. 2.7.28]

**tat karma divyam iva yan niśi niḥśayānaṁ**

**dāvāgninā śuci-vane paridahyamāne |**

**unneṣyati vrajam ato’vasitānta-kālaṁ**

**netre pidhāpya sabalo’nadhigamya-vīryaḥ ||32||**

tat-karmeti | iva-śabdo vākyālaṅkāre | śuci-vane grīṣma-vane unneṣyati uddhariṣyati | ato dāvāgniḥ avasito nirṇītaḥ | anta-kālo mṛtyur yasya tat tathā | netre pidhāya pihite kārayitvā | sa balaḥ bhadra ||32|| [bhā.pu. 2.7.29]

**gṛhṇīta yad yad upabandham amuṣya mātā**

**śulbaṁ sutasya na tu tat tad amuṣya māti |**

**yaj jṛmbhato’sya vadane bhuvanāni gopī**

**saṁvīkṣya śaṅkita-manāḥ pratibodhitāsīt ||33||**

mātā yaśodā | śulvaṁ dhāma na māti yāvad ābadhyate tāram mānaṁ na labhate | saṁvīkṣya dṛṣṭvā | pratibodhitā viṣṇur ayam iti sañjāta-bodhā ||33|| [bhā.pu. 2.7.30]

**nandaṁ ca mokṣyati bhayād varuṇasya pāśād**

**gopān bileṣu pihitān maya-sūnunā ca |**

**ahny āpṛtaṁ niśi śayānam atiśrameṇa**

**lokaṁ vikuṇṭham upaneṣyati gokulaṁ sma ||34||**

nandaṁ ceti | pāśād bhayaṁ tasmāt | mayasūnur vyomaḥ | āpṛtaṁ vyāpṛtam | vikuṇṭhe vaikuṇṭhe | upa samīpe neṣyati ||34|| [bhā.pu. 2.7.31]

**gopair makhe pratihate vraja-viplavāya**

**deve’bhivarṣati paśūn kṛpayā rirakṣuḥ |**

**dhartocchilīndhram iva sapta-dināni sapta-**

**varṣo mahīdhram anaghaika-kare salīlam ||35||**

rirakṣuḥ rakṣitum icchuḥ | ārṣam aṇiṭtvam | ūcchilīndhraṁ chatrākāraṁ[[30]](#footnote-31) varṣāsu bhavati | mahīdhraṁ govardhanam | he anagha ! nārada ||35|| [bhā.pu. 2.7.32]

**krīḍan vane niśi niśākara-raśmi-gauryāṁ**

**rāsonmukhaḥ kala-padāyata-mūrcchitena |**

**uddīpita-smara-rujāṁ vraja-bhṛd-vadhūnāṁ**

**hartur hariṣyati śiro dhanadānugasya ||36||**

krīḍann iti | gauryāṁ śuklāyām | rāsonmukhaḥ rāsa-krīḍāyām āsaktaḥ kalair madhuraiḥ padaiḥ āyatam ālāpena dīrghatāṁ nītaṁ yad mūrcchitaṁ mūrcchanākhyaṁ gītam | tenoddīpito yaḥ smaraḥ | sa eva rug madanaja-pīḍāṁ yāsāṁ tās tathā | dhanadānujaḥ śaṅkhacūḍaḥ ||36|| [bhā.pu. 2.7.33]

**ye ca pralamba-khara-dardura-keśy-ariṣṭa-**

**mallebha-kaṁsa-yavanāḥ kapi-pauṇḍrakādyāḥ |**

**anye ca śālva-kuja-balvala-dantavakra-**

**saptokṣa-śambara-vidūratha-rukmi-mukhyāḥ ||37||**

ye ceti | pralambādyāḥ rukmi-paryantāḥ ekonaviṁśatiḥ | kujo bhaumaḥ | kapir dvividaḥ | balvalo yo naimiṣe balabhadreṇa hataḥ | saptokṣaṁ sapta-vṛṣāḥ ||37|| [bhā.pu. 2.7.34]

**ye vā mṛdhe samiti-śālina ātta-cāpāḥ**

**kāmboja-matsya-kuru-sṛñjaya-kaikayādyāḥ |**

**yāsyanty adarśanam alaṁ bala-pārtha-bhīma-**

**vyājāhvayena hariṇā nilayaṁ tadīyam ||38||**

ye veti | samitau saṁgrāme śālante te samiti-śālinaḥ | hariṇā saha mṛdhe saṅgrāme sati kāmbojādyāḥ tadīyaṁ nilayaṁ yāsyanti | na vidyate darśana-malo rāgādir yatra nilaye sa tathā | bala-bhīma-pārtha-vyājāhvayāḥ kapaṭa-nāmāni yasya tena | tattvatas tu balabhadrādayo hari-nāmāna eva ||38|| [bhā.pu. 2.7.35]

**vyāsaḥ—**

**kālena mīlita-dhiyām avamṛśya nṝṇāṁ**

**stokāyuṣāṁ sva-nigamo bata dūra-pāraḥ |**

**āvirhitas tv anuyugaṁ sa hi satyavatyāṁ**

**veda-drumaṁ viṭa-paśo vibhajiṣyati sma ||39||**

aśeṣa-sandeha-hānārthaṁ vyāsāvatāram āha—kāleneti |[[31]](#footnote-32) sva-nigamaḥ sva-kṛto veda-rāśiḥ | bata aho dūra-pāraḥ dūra-sthita-paryantaḥ | ity avamṛśya | āvirhitaḥ avatīrṇaḥ | anu yugaṁ dvāpare | viṭapaśaḥ śākhā-bhedena ||39|| [bhā.pu. 2.7.36]

**buddhaḥ—**

**deva-dviṣāṁ nigama-vartmani niṣṭhitānāṁ**

**pūrbhir mayena vihitābhir adṛśya-tūrbhiḥ |**

**lokān ghnatāṁ mati-vimoham atipralobhaṁ**

**veṣaṁ vidhāya bahu bhāṣyata aupadharmyam ||40||**

bhrānti-darśana-nivṛtty-arthaṁ buddhāvatāram āha—deveti | pūrbhiḥ purībhiḥ | adṛśya-tūrbhiḥ alakṣita-bhramaṇa-vegābhiḥ | vimoho gṛhīta-tyajane śaktiḥ | pralobhaḥ tyaktārtha-grahaṇe | bhāṣyate ucyate viṣṇunā | aupadharmyaṁ dharmābhāsaḥ | svārthe ṣyaṅ ||40|| [bhā.pu. 2.7.37]

**kalkiḥ—**

**yarhy ālayeṣv api satāṁ na hareḥ kathāḥ syuḥ**

**pāṣaṇḍino dvija-janā vṛṣalā nṛdevāḥ |**

**svāhā svadhā vaṣaḍ iti sma giro na yatra**

**śāstā bhaviṣyati kaler bhagavān yugānte ||41||**

kali-doṣa-nirāsārthaḥ kalkinam āha—yarhyeti | yarhi yadā pāṣaṇḍino veda-bāhyā vārā | nṛdevā rājānaḥ | yadā vṛṣalāḥ śūdrā eṣāṁ ca phaloktiḥ | ṣaṣṭhasyāṣṭame’dhyāye’nukte tu liṅgaikaṁ phalam ūhyam | brahmā nāradam ||41|| [bhā.pu. 2.7.38]

**manvantarāvatārāḥ | yajñaḥ—**

**iti mantropaniṣadaṁ vyāharantaṁ samāhitam |**

**dṛṣṭvāsurā yātudhānā jagdhum abhyadravan kṣudhā ||42||**

evaṁ kalpāvatārānu uktvā manvantarāvatārān āha—manvantareti | svāyambhuvīye manvantare jātaṁ yajñam āha—yajña iti | iti pūrvokta-prakāreṇa mantropaniṣadam īśāvāsya iti rahasya-mantraṁ vyāharantaṁ japantaṁ svāyambhuvaṁ jagdhuṁ khādituṁ kṣudhāviṣṭāḥ ||42|| [bhā.pu. 8.1.17]

**tāṁs tathāvasitān vīkṣya yajñaḥ sarva-gato hariḥ |**

**yāmaiḥ parivṛto devair hatvāśāsat tri-viṣṭapam ||43||**

avasitān | aveti gatam ity arthe | sitaṁ bandhanaṁ tato bahuvrīhiḥ | etenocchṛṅkhalān ity arthaḥ ||43|| [bhā.pu. 8.1.18]

**vibhuḥ—**

**ṛṣes tu vedaśirasas tuṣitā nāma patny abhūt |**

**tasyāṁ jajñe tato devo vibhur ity abhiviśrutaḥ ||44||**

svārociṣīye vibhum āha—ṛṣer iti | tasyāṁ tu ruṣitāyāṁ tato veda-śirasaḥ ||44|| [bhā.pu. 8.1.21]

**aṣṭāśīti-sahasrāṇi munayo ye dhṛta-vratāḥ |**

**anvaśikṣan vrataṁ tasya kaumāra-brahmacāriṇaḥ ||45||**

tasya vibhoḥ kaumārāt kumāratvāt | brahmacāriṇaḥ vratam ābālyād brahmacaryam ||45|| [bhā.pu. 8.1.22]

**satyasenaḥ dharmaḥ—**

**dharmasya sūnṛtāyāṁ tu bhagavān puruṣottamaḥ |**

**satyasena iti khyāto jātaḥ satyavrataiḥ saha ||46||**

**so’nṛta-vrata-duḥśīlān asato yakṣa-rākṣasān |**

**bhūta-druho bhūta-gaṇāṁś cāvadhīt satyajit-sakhaḥ ||47||**

uttame manvantare satyasenam āha—dharmasyeti | dharmaḥ pitā | sunṛtā mātā | satyavratā devā bhrātaraḥ | satyajit tadānīntana indraḥ ||46|| [bhā.pu. 8.1.25-26]

**hariḥ—**

**tatrāpi jajñe bhagavān hariṇyāṁ harimedhasaḥ |**

**harir ity āhṛto yena gajendro mocito grahāt ||48||**

tāmasīye harim āha—tatrāpīti | hariṇī mātā, harimedhā pitā | śuko rājānam ||48|| [bhā.pu. 8.1.30]

**vaikuṇṭhaḥ—**

**patnī vikuṇṭhā śubhrasya vaikuṇṭhaiḥ sura-sattamaiḥ |**

**tayoḥ sva-kalayā jajñe vaikuṇṭho bhagavān svayam ||49||**

**vaikuṇṭhaḥ kalpito yena loko loka-namaskṛtaḥ |**

**ramayā prārthyamānena devyā tat-priya-kāmyayā ||50||**

**tasyānubhāvaḥ kathito guṇāś ca paramodayāḥ |**

**bhaumān reṇūn sa vimame yo viṣṇor varṇayed guṇān ||51||**

raivatīye vaikuṇṭham āha—patnīti | śubhraḥ pitā | tat-priya-kāmyayā lakṣmyāḥ priya-cikīrṣayā ||49-51|| [bhā.pu. 8.5.4-6]

**ajitaḥ—**

**tatrāpi devasambhūtyāṁ vairājasyābhavat sutaḥ |**

**ajito nāma bhagavān aṁśena jagataḥ patiḥ ||52||**

cākṣuṣīye’jitam āha—tatrāpīti | ṣaṣṭhe manvantare sambhūtir mātā, vairājaḥ pitā ||52|| [bhā.pu. 8.5.9]

**kūrmaḥ—**

**payodhiṁ yena nirmathya surāṇāṁ sādhitā sudhā |**

**bhramamāṇo’mbhasi dhṛtaḥ kūrma-rūpeṇa mandaraḥ ||53||**

yena ajitena | śukaḥ rājānam ||53|| [bhā.pu. 8.5.10]

**vāmanaḥ—**

**atrāpi bhagavaj-janma kaśyapād aditer abhūt |**

**ādityānām avarajo viṣṇur vāmana-rūpa-dhṛk ||54||**

vaivasvatīye vāmanam āha—atrāpīti | atrāpi saptame manvantare | ādityāḥ aditi-putrāḥ | avarajaḥ kaniṣṭhaḥ ||54|| [bhā.pu. 8.13.6]

**sārvabhaumaḥ—**

**devaguhyāt sarasvatyāṁ sārvabhauma iti prabhuḥ |**

**sthānaṁ purandarād dhṛtvā balaye dāsyatīśvaraḥ ||55||**

sāvarṇīye[[32]](#footnote-33) sārvabhaumam āha—deveti | sarasvatī mātā, sthānam indrapadam | purandaro vartamāna indraḥ ||55|| [bhā.pu. 8.13.17]

**ṛṣabhaḥ—**

**āyuṣmato’mbudhārāyām ṛṣabho bhagavat-kalā |**

**bhavitā yena saṁrāddhāṁ tri-lokīṁ bhokṣyate’dbhutaḥ ||56||**

dakṣa-sāvarṇīye ṛṣabhāvatāram āha—āyuṣmateti | ambudhārā mātā | śruto’nava indraḥ ||56|| [bhā.pu. 8.13.20]

**viṣvaksenaḥ—**

**viṣvakseno viṣūcyāṁ tu śambhoḥ sakhyaṁ kariṣyati |**

**jātaḥ svāṁśena bhagavān gṛhe viśvasṛjo vibhuḥ ||57||**

brahma-sāvarṇīye viṣvaksenam āha—viṣvag iti | śambhur indraḥ | viśvajit pitā ||57|| [bhā.pu. 8.13.23]

**dharmasetuḥ—**

**āryakasya sutas tatra dharmasetur iti smṛtaḥ |**

**vaidhṛtāyāṁ harer aṁśas tri-lokīṁ dhārayiṣyati ||58||**

dharma-sāvarṇīye dharmasetum āha—āryakasyeti | vaidhṛta indraḥ ||58|| [bhā.pu. 8.13.26]

**svadhāmā—**

**svadhāmākhyo harer aṁśaḥ sādhayiṣyati tan-manoḥ |**

**antaraṁ satyasahasaḥ sunṛtāyāḥ suto vibhuḥ ||59||**

bhadrasāvarṇīye svadhāmānam āha—svadhāmeti | tasya bhadrasāvarṇer manoḥ | antaraṁ manvantaram | sāvayiṣyati pālayiṣyati | satyasahāḥ pitā ||59|| [bhā.pu. 8.13.29]

**yogeśvaraḥ—**

**devahotrasya tanaya upahartā divaspateḥ |**

**yogeśvaro harer aṁśo bṛhatyāṁ sambhaviṣyati ||60||**

deva-sāvarṇīye yogeśvaram āha—devahotrasyeti | upahartā arpayiṣyati | divaspater indrasya | arthād indrapadam ||60|| [bhā.pu. 8.13.32]

**bṛhadbhānuḥ—**

**satrāyaṇasya tanayo bṛhadbhānus tadā hariḥ |**

**vitānāyāṁ mahārāja kriyā-tantūn vitāyitā ||61||**

indra-sāvarṇīye bṛhadbhānum āha—satrāyaṇeti | tadā caturdaśe manvantareśānāṁ kalpāvatāratvaṁ manvantarāvatāratvaṁ ca kākatālīya-nyāyena[[33]](#footnote-34) yaugapadyāsambhavād manvantareṣas tu prāg ukto’py anusandheyaḥ | śukaḥ rājānam ||61|| [bhā.pu. 8.13.35]

**yugāvatārāḥ | tatra śuklaḥ—**

**kṛte śuklaś catur-bāhur jaṭilo valkalāmbaraḥ |**

**kṛṣṇājinopavītākṣān bibhrad daṇḍa-kamaṇḍalū ||62||**

yugāvatārān āha—kṛteti | śukla iti nāmato varṇataś ca | akṣaḥ akṣa-sūtram | kṛṣṇājinādīni bibhrat | brahmacāri-veśa ity arthaḥ ||62|| [bhā.pu. 11.5.21]

**haṁsaḥ suparṇo vaikuṇṭho dharmo yogeśvaro’malaḥ |**

**īśvaraḥ puruṣo’vyaktaḥ paramātmeti gīyate ||63||**

tan-nāmāny āha—haṁsa iti | hanti gacchati jānāti sarvam iti haṁsaḥ | hanter gaty-arthasya kartary auṇādikaḥ saḥ | suparṇaḥ paramātmā | dvā suparṇā [mu.u. 3.1.1] iti śruteḥ | vikuṇṭhā māyā tām adhitiṣṭhatīti vaikuṇṭhaḥ, śaiṣiko’ṇ[[34]](#footnote-35) dhārayatīti dharmaḥ | yogaḥ samādhiḥ paramātmā brahma ||63|| [bhā.pu. 11.5.23]

**raktaḥ—**

**tretāyāṁ rakta-varṇo’sau catur-bāhus tri-mekhalaḥ |**

**hiraṇya-keśas trayy-ātmā sruk-sruvādy-upalakṣaṇaḥ ||64||**

tretāyām iti | trimekhalaḥ triguṇā mekhalā dīkṣāṅga-bhūtā yasya sa tathā | dīkṣita-veśa ity arthaḥ | asau viṣṇuḥ ||64|| [bhā.pu. 11.5.24]

**viṣṇur yajñaḥ pṛśnigarbhaḥ sarvadeva urukramaḥ |**

**vṛṣākapir jayantaś ca urugāya itīryate ||65||**

viṣṇur iti | pṛśniḥ sutapasaḥ prajāpater bhāryā | tasyāḥ putraḥ | sarvavedā yasmin sa tathā | varṣati puṇya-phalam ākampayati ca pāpa-phalaṁ dāneneti vṛṣakapiḥ | jayaty eva sadeti jayantaḥ | urur mahān gāyī gānaṁ yasya sa tathā ||65||[bhā.pu. 11.5.26]

**pītaḥ—**

**dvāpare bhagavāñ śyāmaḥ pīta-vāsā nijāyudhaḥ |**

**śrīvatsādibhir aṅkaiś ca lakṣaṇair upalakṣitaḥ ||66||**

nijāni cakrāṇi | ādi-śabdād vajradhvaja-saroja-yavāṅkuśādīni | sahajaṁ cihnam aṅkaḥ | āgantukaṁ lakṣaṇaṁ kaustubhādi-rāja-veśa ity arthaḥ ||66|| [bhā.pu. 11.5.27]

**namas te vāsudevāya namaḥ saṅkarṣaṇāya ca |**

**pradyumnāyāniruddhāya tubhyaṁ bhagavate namaḥ[[35]](#footnote-36) ||67||**

tan-nāmāny āha—nama iti | vāsudeva-saṅkarṣaṇa-pradyumnāniruddhāḥ mahad-ahaṅkāra-mano-buddhīnāṁ saṅkalpābhimāna-saṁśaya-niścaya-hetūnām antaḥkaraṇānām adhiṣṭhātāraḥ ||67|| [bhā.pu. 11.5.29]

**kṛṣṇaḥ kalau—**

**kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ sāṅgopāṅgāstra-pārṣadam |**

**yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ ||68||**

kṛṣṇaḥ kalau | tviṣā akṛṣṇa indranīlojjvalam | aṅgaḥ mukhādi | upāṅgaṁ karṇādi | astraṁ cakrādi | pārśvadaḥ sunandādi, taiḥ sahitam | vaiṣasya ca viśeṣānirdeśāt yathābhimatatvaṁ gamyate | yajñair devatārcanaiḥ ārādhayantīty arthaḥ | saṅkīrtana-prāyaiḥ nāma-saṅkīrtana-pradhānaiḥ | dvāpare tu pūjāyāḥ prādhānyam | tad uktaṁ—

dhyāyan kṛte yajan yajñais tretāyāṁ dvāpare’rcayan |

yad āpnoti tad āpnoti kalau saṅkīrtya keśavam || [vi.pu. 6.2.17] iti |

||68|| [bhā.pu. 11.5.32]

**dhyeyaṁ sadā paribhava-ghnam abhīṣṭa-dohaṁ**

**tīrthāspadaṁ śiva-viriñci-nutaṁ śaraṇyam |**

**bhṛtyārti-haṁ praṇata-pāla bhavābdhi-potaṁ**

**vande mahā-puruṣa te caraṇāravindam ||69||**

kalau yat kiñcin mahimānuvarṇanaṁ tat sarvaṁ nāmāvṛtti-tulyam iti sūcayituṁ nāmāvasare stutim āha—dhyeyam iti | he praṇata-pāla ! te caraṇāravindaṁ vande | tat kim ? yathā-rājādi-sevā laghutvāpādikā tathāsyāvanatir nety āha—mahā-puruṣeti | na ca yogādivat tat-sevāyām āyāsa ity āha—dhyeyam iti | sukha-hetutayā sadā dhyātum ucitam | tad uktaṁ—

āyāsaḥ smaraṇe ko’sya smṛtau yacchati yaḥ śubham |

pāpa-kṣayaś ca bhavati smaratāṁ tam aharniśam || [vi.pu. 1.17.78] iti |

tarhi kiṁ tāvad eva phalam ? nety āha—parīti | paribhavaṁ hanti manorathaṁ pūrayatīty arthaḥ | yadyapy anya-devatā apy evaṁ tathāpii tā nāśeṣa-pāpa-kṣaye kṣamā | idaṁ tu kṣamata ity āha—tīrtheti | tīrthaṁ gaṅgā | āspadam āśrayaḥ | ata eva bhava-viriñcibhyām api stutam, kā vārtānya-devatānām ? tasmād āśrayaṇa-yogyam ity āha—śaraṇyam iti | mahadbhiḥ sevyamānatvād gambhīram | tataś ca nagaṇyān atyalpakān ity api nāstīty āha—bhṛtyeti | prasanna-gambhīraṁ cety arthaḥ | yathā cānyaiḥ samitāpy ārtiḥ punar udeti | na tathātrety āha—bhaveti ||69|| [bhā.pu. 11.5.33]

**tyaktvā sudustyaja-surepsita-rājya-lakṣmīṁ**

**dharmiṣṭha ārya-vacasā yad agād araṇyam |**

**māyā-mṛgaṁ dayitayepsitam anvadhāvad**

**vande mahā-puruṣa te caraṇāravindam ||70||**

prasanna-gambhīratām evāha—tyaktveti | araṇya-gamanam api ghaṭate pratikūla-parijanād upakṣīṇād vā rājyād ity ata āha—sudustyaja surepsiteti | tarhi kiṁ nitya-parijñānād balavad-bhayād vā | nety āha—āryeti | yathā pitā prasthāpayituṁ śaknoti, tathā kim api kiṁ nigūḍhaṁ dūṣaṇam asti | nety āha—dharmiṣṭha iti | aniccahto’pi pituḥ satya-pālanāyety arthaḥ |

gāmbhīryam uktvā prasannatām āha—māyeti | mṛga-rūpaṁ mārīcam | dayitā sītā | dharmiṣṭhatvādiko rāma-vyāpāraḥ | tac-caraṇe samāropyate’tiśayārtham | yathā—

yāmi mano-vāk-kāyaiḥ śaraṇaṁ karuṇātmakam |

jagannāthaṁ janma-jarā-maraṇārṇava-tāraṇa-tarim udārāṅghriyugam || iti |

karabhājanaḥ nimim ||70|| [bhā.pu. 11.5.34]

**svalpāvatārāḥ—**

**sarge tapo’ham ṛṣayo nava ye prajeśāḥ**

**sthāne’tha dharma-makha-manv-amarāvanīśāḥ |**

**ante tv adharma-hara-manyu-vaśāsurādyā**

**māyā-vibhūtaya imāḥ puru-śakti-bhājaḥ ||71||**

svalpāvatāram āha—sargeti | ahaṁ brahmā, prajeśāḥ prajāpatayaḥ | sthānaṁ pālanam | dharmo yajñādhiṣṭhātṛ-devatā | haro rudraḥ | manyu-vaśāḥ sarpādayaḥ || brahmā nāradaṁ prati ||71|| [bhā.pu. 2.7.39]

eṣāṁ ca svalpatvena yuga-manvantara-kalpāvatāreṣu kramād alpatvaṁ mahattvaṁ mahattaratvaṁ mahattamatvaṁ ceti gamyate ||

iti śrī-vopadeva-viracite muktā-phale viṣṇor avatārāḥ |

samāptas tṛtīyo’dhyāyaḥ ||

|| 3 ||

(4)

**atha caturtho’dhyāyaḥ**

**viṣṇor adhiṣṭhāna-rūpāṇi dvāviṁśatiḥ |**

**atha māṁ sarva-bhūteṣu bhūtātmānaṁ kṛtālayam |**

**arhayed dāna-mānābhyāṁ maitryābhinnena cakṣuṣā ||1||**

evaṁ yogāntarāya-pratighātārthaṁ bhagavaj-janma-karmānusandhānam uktvedānīm abheda-bhāvanayā vikṣiptādi-citta-bhūmikā-jayārtham ekāgratā-sampādanārthaṁ ca bhagavato’dhiṣṭhānāny āha—viṣṇor iti | viṣṇor adhiṣṭhitāni rūpāṇi dvāviṁśatiḥ | teṣāṁ pūjyatvam āha—atheti | bhūtānāṁ dehe kṛtālayaṁ kṣetrajñam | dānaṁ dīneṣu | mānam uktam eṣu[[36]](#footnote-37) maitrī sameṣu | abhinnena cakṣuṣā sarvātmā viṣṇur iti teṣāṁ buddhyā ||1|| [bhā.pu. 3.29.27]

**jīvāḥ śreṣṭhā hy ajīvānāṁ tataḥ prāṇa-bhṛtaḥ śubhe |**

**tataḥ sa-cittāḥ pravarās tataś cendriya-vṛttayaḥ ||2||**

**tatrāpi sparśa-vedibhyaḥ pravarā rasa-vedinaḥ |**

**tebhyo gandha-vidaḥ śreṣṭhās tataḥ śabda-vido varāḥ ||3||**

**rūpa-bheda-vidas tatra tataś cobhayato-dataḥ |**

**teṣāṁ bahu-padāḥ śreṣṭhāś catuṣ-pādas tato dvi-pāt ||4||**

**tato varṇāś ca catvāras teṣāṁ brāhmaṇa uttamaḥ |**

**brāhmaṇeṣv api veda-jño hy artha-jño’bhyadhikas tataḥ ||5||**

jīvā iti | he śubhe devahūte ! sajīva-nirjīvayoḥ sajīvaḥ śreṣṭhaḥ | prāṇy-aprāṇinoḥ sajīvayoḥ prāṇī | sacittācittayoḥ prāṇinoḥ sacittaḥ | sparśajñāsparśajñayoḥ sacittayoḥ sparśajñaḥ | rasajñārasajñayoḥ sparśajñayoḥ rasajñaḥ | gandhajñāgandhajñayo rasajñayor gandhajñaḥ | śabdajñāśabdajñayor gandhajñayoḥ śabdajñaḥ | rūpajñārūpajñayoḥ śabdajñayo rūpajñaḥ | ubhayatā dantaikadantayoḥ rūpajñayor ubhayatoditaḥ | sapādāpādayoḥ ubhayayatodantayoḥ sapādaḥ | catuṣpada-bahupadyoḥ sapādayoś catuṣpādaḥ | hastībhūta-pāda-dvayāhastībhūta-pāda-dvayayoḥ catuṣpādayoḥ hastībhūta-pāda-dvayaḥ | varṇāvarṇayor hastībhūta-pādayor varṇaḥ | brāhmaṇābrāhmaṇayor varṇayor brāhmaṇaḥ | vedajñāvedajñayor brāhmaṇayor vedajñaḥ | vedārthajñāvedārthajñayor vedajñayor vedārthajñaḥ ||2-5|| [bhā.pu. 3.29.28-32]

**artha-jñāt saṁśaya-cchettā tataḥ śreyān sva-karma-kṛt |**

**mukta-saṅgas tato bhūyān adogdhā dharmam ātmanaḥ ||6||**

saṁśaya-cchedya-saṁśaya-cchedinor vedārthajñayoḥ saṁśaya-cchedī | sva-dharma-niṣṭhādharma-niṣṭhayoḥ saṁśaya-cchedinoḥ svadharma-niṣṭhaḥ śreyān | yathā-lābha-santuṣṭāyathā-lābha-santuṣṭayoḥ svadharmaniṣṭhayor yathā-lābha-santuṣṭaḥ śreyān | dharmānujīvi-dharmopajīvinor yathā-lābha-santuṣṭayoḥ dharmānujīvī ||6|| [bhā.pu. 3.29.33]

**tasmān mayy arpitāśeṣa- kriyārthātmā nirantaraḥ |**

**mayy arpitātmanaḥ puṁso mayi sannyasta-karmaṇaḥ ||**

**na paśyāmi paraṁ bhūtam akartuḥ sama-darśanāt ||7||**

viṣṇu-bhaktāviṣṇu-bhaktayor dharmānujīvinor viṣṇu-bhaktaḥ | indriya-vṛttitvaṁ sparśajñānādi sāmānyaṁ na svatantram | kriyā udyamaḥ arthas tat-phalam | ātmā kartā bhotkā ca | viṣṇu-prīty-artham evodyamaḥ | phalaṁ tv ānuṣaṅgikaṁ viṣṇu-prīty-artham eva phala-bhogaḥ | ātma-tuṣṭis tv ānuṣaṅgikī viṣṇu-prīty-artham evātma-dhāraṇam | muktis tv ānuṣaṅgikī arpaṇa-śabdārthaḥ | nirantaram asyāś citta-vṛtter akhaṇḍatā mayy arpiteti śloka-ṣaṭkena viṣṇu-bhakta-praśaṁsā | paraṁ śreṣṭham || kapilaḥ devahūtim ||7|| [bhā.pu. 3.29.33]

**nāhaṁ tathādmi yajamāna-havir vitāne**

**ścyotad-ghṛta-plutam adan huta-bhuṅ-mukhena |**

**yad brāhmaṇasya mukhataś carato’nughāsaṁ**

**tuṣṭasya mayy avahitair nija-karma-pākaiḥ ||8||**

hūta-bhuṅ-mukhena vitāne yajñe, adan aśnan tathā nādmi | kiṁbhūtaṁ cyotatākṣaratā ghṛtena plutam āloḍitam | yad yathā brāhmaṇasya mukhena carataḥ aśnataḥ anughāsaṁ pratigrāsam admi | abhi santuṣṭasya mayi nārāyaṇe avahitaiḥ arpitaiḥ nija-karmaja-pākaiḥ prārabdha-karma-janitaiḥ śubhāśubhaiḥ | arpaṇaṁ ca nārāyaṇāyeti samarpayet tad [bhā.pu. 11.2.36][[37]](#footnote-38) iti vakṣyati ||8|| [bhā.pu. 3.16.8]

**yeṣāṁ bibharmy aham akhaṇḍa-vikuṇṭha-yoga-**

**māyā-vibhūtir amalāṅghri-rajaḥ kirīṭaiḥ |**

**viprāṁs tu ko na viṣaheta yad-arhaṇāmbhaḥ**

**sadyaḥ punāti saha-candra-lalāma-lokān ||9||**

yeṣām iti | kaḥ puruṣaḥ viprān na viṣaheta ? tat-kṛtaṁ krodhaṁ na saheta | yair vipraiḥ satya-loka-vāsibhiḥ trivikramatve mac-caraṇārhaṇī-kṛtaṁ padaṁ nabho-gaṅgā-rūpam | candra-lalāmena śivena saha trīn lokān adyāpi sadyaḥ punāti | tathā yeṣām amalam aṅghri-rajo’haṁ sāhasraiḥ kirīṭaiḥ bibharmi | akuṇṭhā akhaṇḍā deśa-kālābhyām | vikuṇṭhākhya-loka-rūpā yoga-māyā vibhūtir yasya sa tathā ||9|| [bhā.pu. 3.16.9]

**ye me tanūr dvija-varān duhatīr madīyā**

**bhūtāny alabdha-śaraṇāni ca bheda-buddhyā |**

**drakṣyanty agha-kṣata-dṛśo hy ahi-manyavas tān**

**gṛdhrā ruṣā mama kuṣanty adhidaṇḍa-netuḥ ||10||**

ye ma iti | dvija-varān brāhmaṇān | madīyā duhatīr duhitṝḥ dhenūḥ | gāvo hi sūryāt prasūtāḥ, sūryaś ca viṣṇuḥ | alabdha-śaraṇāni rakṣaka-hīnāni bhūtāni ca | etā mama tanavaḥ mamādhiṣṭhānāni tāni | ye bheda-buddhyā anadhiṣṭhāna-buddhyā drakṣyanti, viṣṇuṁ bhajanto’pi teṣām apakāraṁ kariṣyanti nopakāram | yadyapi sarvaṁ viṣṇor adhiṣṭhānaṁ, tathāpy atra kṛtāv upakārāpakārau jhaṭiti viṣṇuṁ spṛśato mamatvātirekāt | agha-kṣata-dṛśaḥ pāpair andhīkṛta-dṛṣṭayaḥ | ahi-manyavaḥ sarpa-krodhāḥ | sarpākhalvetenaiva krudhyanti, na ca krodhaṁ tyajanti | tān puruṣān gṛdhrāḥ gṛdhrākārāḥ yamadūtāḥ kuśanti chindanti ghātayanti | mama ruṣā preritāḥ | ahaṁ hi daṇḍanetṝṇāṁ yamādīnām adhiṣṭhātā ||10|| [bhā.pu. 3.16.10]

**ye brāhmaṇān mayi dhiyā kṣipato’rcayantas**

**tuṣyad-dhṛdaḥ smita-sudhokṣita-padma-vaktrāḥ |**

**vāṇyānurāga-kalayātmajavad gṛṇantaḥ**

**sambodhayanty aham ivāham upāhṛtas taiḥ ||11||**

ye brāhmaṇān iti | ye brāhmaṇān sambodhayanti tair aham upākṛtaḥ kṛta-ṣoḍaśopacāraḥ | mayi dhiyā arcayantaḥ | viṣṇu-buddhyā pūjayantaḥ | kṣiptaḥ tiraskārān kurvato’pi tuṣyad-hṛdaḥ prīyamāṇa-cittaḥ | pāpa-mayair ity atas tiraskārād iti | padmopamaṁ brāhmaṇa-vaktraṁ krodhāgninā śuṣyan smita-sudhayāsiñcantaḥ | ātmajavat putrān iva gṛṇantaḥ stuvantaḥ | aham iva ahaṁ yathā sambodhayāmi | bhagavān catuḥsanam ||11|| [bhā.pu. 3.16.11]

**yasyātma-buddhiḥ kuṇape tri-dhātuke**

**sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ |**

**yat-tīrtha-buddhiḥ salile na karhicij**

**janeṣv abhijñeṣu sa eva go-kharaḥ ||12||**

vyatireka-bhaṅgyāpi praśaṁsanti yasyeti | kūṇapaṁ nirjīvaṁ śarīram | tridhātukaṁ tejo’vannātmakatvāt | bāta-pitta-kaphavaddhatvād vā | sva-dhīḥ ātmīya-buddhiḥ | bhaume pratimādau ijya-dhīḥ pūjya-buddhiḥ | yad yasya jale tīrtha-buddhiḥ | na tv abhijñeṣu bhakteṣu | karhicit kadācit | gokhara iti ajñatve nindyatve ukte | bhagavān kurukṣetre militān munīn ||12|| [bhā.pu. 10.84.13]

**manasaitāni bhūtāni praṇamed bahu-mānayan |**

**īśvaro jīva-kalayā praviṣṭo bhagavān iti ||13||**

tattvatas tu sarvaṁ viṣṇor adhiṣṭhānam ity āha—manaseti | bhagavān praviṣṭa iti | manasā bahu mānayan ||13|| [bhā.pu. 3.29.34]

**ahaṁ sarveṣu bhūteṣu bhūtātmāvasthitaḥ sadā |**

**tam avajñāya māṁ martyaḥ kurute’rcā-viḍambanam ||14||**

pratimaika-pūjakaṁ nindanti[[38]](#footnote-39)—aham iti | arcā pratimā ||14|| [bhā.pu. 3.29.21]

**yo māṁ sarveṣu bhūteṣu santam ātmānam īśvaram |**

**hitvārcāṁ bhajate mauḍhyād bhasmany eva juhoti saḥ ||15||**

yo mām iti | sattvaṁ nityatvam | ātmatvān nirnimitta-premāspadatvam | īśvaratvāt phala-dātṛtvam | hitvā tyaktvā yo’rcāṁ pratimāṁ bhajate so’gniṁ hitvā bhasmany eva juhoti ||15|| [bhā.pu. 3.29.22]

**dviṣataḥ para-kāye māṁ mānino bhinna-darśinaḥ |**

**bhūteṣu baddha-vairasya na manaḥ śāntim ṛcchati ||16||**

bhasmavat pratimā-pūjanasya niṣphala-hetutvam āha—dviṣata iti | manaḥ śāntir hi phalam | sā ca dveṣa-hāneḥ sā ca sarvātmā viṣṇur iti darśanāt | tac ca pratimaiva viṣṇur iti paśyato nāsti ||16|| [bhā.pu. 3.29.23]

**aham uccāvacair dravyaiḥ kriyayotpannayānaghe |**

**naiva tuṣye’rcito’rcāyāṁ bhūta-grāmāvamāninaḥ ||17||**

pratimārcanād viṣṇus tuṣṭis tato manaḥ śāntir iti cet, sāpi nāstīty āha—aham iti | uccāvacair vividhaiḥ | kriyayā pūjayā he anaghe devahūte ! dravyair utpannayā na tu kartṛ-guṇena | sa hi māṁ dveṣṭy arcayati ca ||17|| [bhā.pu. 3.29.24]

**arcādāv arcayet tāvad īśvaraṁ māṁ sva-karma-kṛt |**

**yāvan na veda sva-hṛdi sarva-bhūteṣv avasthitam ||18||**

yas tu nodveṣṭi kintu sarvārthātmā viṣṇur iti na jānāti | sa yāvan na jānāti tāvad arcādāv arcayed ity āha—arcādāv iti | ādi-śabdād ukteṣv adhiṣṭhāneṣu | kramād viṣṇu-buddhiṁ kurvan sarvātmā viṣṇur iti jānīyāt ||18|| [bhā.pu. 3.29.25]

**ātmanaś ca parasyāpi yaḥ karoty antarodaram |**

**tasya bhinna-dṛśo mṛtyur vidadhe bhayam ulbaṇam ||19||**

**iti śrī-muktā-phale viṣṇor mahimā viṣṇor adhiṣṭhānāni ca ||**

taj jñānaṁ vinā mṛtyu-bhayaṁ na nivartate | udaram antaraṁ kurute atha tasya bhayaṁ bhavati [maitreyī upaniṣad 6.16] iti śruteḥ | tad evāha—ātmana iti | antaraṁ bhedam udaram atyalpaṁ bhayaṁ kāla-cakra-paribhramaṇaṁ vidadhe ahaṁ sṛjāmi | mṛtyor hi mad-rūpam | kapilaḥ devahūtim ||19|| [bhā.pu. 3.29.26]

|| iti hemādri-viracitāyāṁ kaivalya-dīpikāyāṁ muktā-phale viṣṇor adhiṣṭhānāni ||

**viṣṇor nu vīrya-gaṇanāṁ katamo’rhatīha**

**yaḥ pārthivāny api kavir vimame rajāṁsi |**

**caskambha yaḥ sva-rahasāskhalatā tri-pṛṣṭhaṁ**

**yasmāt tri-sāmya-sadanād uru-kampayānam ||1||**

**iti śrī-vopadeva-viracite muktā-phale viṣṇu-prakaraṇam |**

**adhiṣṭhānaṁ nāma prathamaṁ samāptam**

**samāptaś caturtho’dhyāyaḥ ||**

**|| 4 ||**

evaṁ bhagavato’dhiṣṭhānāny uktvā idānīṁ, yat stūyate tad vidhīyate [mīmāṁsā-bhāṣyam 1.2] iti nyāyān mumukṣor bhagavati svātirekam anurāgaṁ tridhātuṁ bhagavato māhātmyam āha—viṣṇor iti | atrāpi śloka-saptakena pūrva-raṅgaṁ vidhāsyan sāmastyena mahimā brahmādibhir api durvijñāta iti dvābhyām āha—viṣṇor iti | na aho iha eṣu trailokyastheṣu kaviṣu madhye katamaḥ ||1|| [bhā.pu. 2.7.40]

iti hemādri-viracitāyāṁ kaivalya-dīpikāyāṁ

viṣṇu-prakaraṇam adhiṣṭhānaṁ nāma

|| 4 ||

(5)

### pañcamo’dhyāyaḥ

# atha viṣṇu-bhakti-prakaraṇaṁ

# viṣṇu-bhakter lakṣaṇaṁ bhedāś ca

**tasmāt kenāpy upāyena manaḥ kṛṣṇe niveśayet ||1||**

evaṁ viṣṇuṁ prapañcya krama-prāptaṁ bhakti-prakaraṇam ārabhate | atheti vo gṛhe viṣṇoḥ viṣṇuḥ svayam āsa āvirabhūt | niraya-vartmani pravṛtti-mārge vartamānānāṁ svargāpavargābhyāṁ viramati | vitṛṣṇaṁ karoti tathā saḥ | te yūyaṁ janma-bhāja [bhā.pu. 10.82.28] iti, yad vā, tad iti sāmānya nirdeśaḥ | sa ity arthaḥ | sa viṣṇuḥ svayaṁ yeṣāṁ vo niraya-vartmani saṁsāra-kāraṇe gṛhe vartamānānām api badhyate | sambadhyata iti sambandhaḥ | darśanādibhiḥ sambandhaḥ | sa tu svargāpavarga-viramaḥ | āsa parama-sukha-prado babhūva ity arthaḥ | iti śrīdharī | tatrāpi bhakteḥ sāmānya lakṣaṇaṁ vaktum āha—tatreti | tatra viṣṇu-bhakter lakṣaṇaṁ bhedāś ca |

tasmād iti | yasmāt kṛṣṇa eva kaivalya-pradaḥ | yad vā, tasmād upāya-viśeṣasya vivakṣitatvāt | kenāpi vihitena avihitena vā | upāyena sādhya-siddhy-āvadhṛta-sāmartheyna, nanūnmādādinā kṛṣṇe sattvopādhau brahmaṇi niveśayet sthirīkuryāt | liṅ-nirdeśasyāpi vivakṣitatvāt | upāya-pūrvaṁ bhagavati manaḥ sthirīkaraṇaṁ bhaktir iti lakṣaṇārthaḥ[[39]](#footnote-40) | na tāvad asyāsambhavaḥ prahlādādau suprasiddhatvāt | na ca karma-kṣayārtha-vidhi-siddhy-arthayor bhaktyor avyāptiḥ | tayor api antaḥ-karaṇa-śuddhi-hetutvena mano-niveśa-hetutvāt | nāpy unmādādāv abhakti-bhūteha vyāptiḥ | tasyānupāyatvena nirastatvāt | śuddhāyāṁ bhaktāv upāyānirdeśād upāyeneti lakṣaṇenāntar-bhūtam iti śakyam | śrautābhāve’py ānumānikasya sambhavāt | tasmād anavadyaṁ lakṣaṇam || nārado yudhiṣṭhiram ||1|| [bhā.pu. 7.1.31]

**sā dvedhā—vihitā avihitā ca | tatra vihitā—**

evaṁ sāmānya-bhaktiṁ lakṣayitvā idānīm upāya-bhedāt tad-viśeṣān āha—seti | sā sāmānya-rūpā vihitā vedoktā |

**devānāṁ guṇa-liṅgānām ānuśravika-karmaṇām |**

**sattva evaika-manaso vṛttiḥ svābhāvikī tu yā ||2||**

devānām iti | devānāṁ cakṣur-ādy-adhiṣṭhātṝṇāṁ sūryādīnām | guṇā eva liṅgāni jñāpakāni yeṣāṁ te tathā | grāhyatvāt tad yathā—rūpa-pratipatti-kāraṇa-pūrvikā kriyātvāt cchidi kriyāvat[[40]](#footnote-41) | guṇā eva liṅgāni, na tu guṇavantaḥ | teṣāṁ nāśe duḥkhāpatteḥ | guṇasya na nāśaḥ, tato’nyatra bhāvāt | evaṁ ca tat-tad-viśeṣa-tyāgāt mahā-sāmānye sattva eva vṛttiḥ | ānuśravikāṇi vedoktāny eva karmāṇi[[41]](#footnote-42) yeṣāṁ devānām | tad yathā cakṣur-ādibhir vihitā eva rūpādayo grāhyā, na tu sarve | ānuśravikāny eva karmāṇi na tu dṛṣṭāni teṣāṁ phala-bhāve duḥkhāpatteḥ, itareṣāṁ na phalārthatvam | tan-nivṛtty-arthatvāt | yathoktaṁ—

parokṣa-vādo vedo’yaṁ bālānām anuśāsanam |

karma-mokṣāya karmāṇi vidhatte hy agadaṁ yathā || [bhā.pu. 11.3.44] iti |

sattva eva na rūpādau | eka-manasaḥ puruṣasya devānām | ekatraiva mano yasya nobhayatra | ayam arthaḥ—yadyapi devānāṁ sattve sattva-vyaṅgye ca viṣṇau vṛttiḥ, tathāpi manaso viṣṇāv eva | sā ca svābhāvikī svabhāvena jāt,ā, nonmādādinā vikāreṇa ||2|| [bhā.pu. 3.25.32]

**animittā bhāgavatī bhaktiḥ siddher garīyasī |**

**jarayaty āśu yā kośaṁ nigīrṇam analo yathā ||3||**

animitteti | nimittena khyāti-lābha-pūjādinā hīnā | bhāgavatī bhagavata iyaṁ bhajamāna-bhajyamānayor bhagavattvāt | yathoktaṁ—sarva-bhūteṣu yaḥ paśyet [bhā.pu. 11.2.45] ity ādinā siddher garīyasī kaivalyād adhikā | kaivalye sukhatvam | bhaktau tu sukhānubhavaḥ | jarayati nāśayati | kośaṁ māyāvaraṇam | nigīrṇa-bhuktam annam asyāś ca vihitatve ānuśravika-karmaṇām iti liṅgam | kapilaḥ devahūtim ||3|| [bhā.pu. 3.25.33]

**sā dvedhā—miśrā śuddhā ca | miśrā tredhā—karma-miśrā, karma-jñāna-miśrā, jñāna-miśrā ca | karma-miśrā tredhā—rājasī, sāttvikī, tāmasī ca | tāmasī tredhā—hiṁsārthā, dambhārthā, mātsaryārthā ca ||4||**

atha vihitāyāḥ prabhedān āha—seti | sā vihitā karma-kriyā dhātv-arthaḥ jñānam ātma-viṣayaḥ parokṣo bodhaḥ | hiṁsā prāṇa-viyojako vyāpāraḥ | dambhaḥ para-vañcanā | mātsaryaṁ parotkarṣāsahiṣṇutvam |

**abhisandhāya yo hiṁsāṁ dambhaṁ mātsaryam eva vā |**

**saṁrambhī bhinna-dṛg bhāvaṁ mayi kuryāt sa tāmasaḥ ||5||**

abhisandhāyeti | abhisandhāyoddiśya saṁrambhī sakrodhaḥ | bhinna-dṛk bhedaṁ satyaṁ manyamānaḥ | bhāvaṁ bhaktim | evaṁ pṛthag-bhāvaḥ | tāmasaḥ | tāmasa-bhakti-yogāt | evaṁ rājasaḥ rājasa-bhakti-yogāt | evaṁ sāttvikaś ca | bhakta-svarūpa-kathanena bhaktir lakṣitā | bhakti-prayuktatvāt | bhakta-śabdasya | tatrābhisāndhānaṁ karma | tasya ca hiṁsādi-viṣayatvāt tāmasatvam | vihitatvaṁ śyena-nyāyena[[42]](#footnote-43) ||5|| [bhā.pu. 3.29.8]

**rājasī tredhā | viṣayārthā | yaśo’rthā | aiśvaryārthā ca |**

**viṣayān abhisandhāya yaśa aiśvaryam eva vā |**

**arcādāv arcayed yo māṁ pṛthag-bhāvaḥ sa rājasaḥ ||6||**

rājasī tredhā | viṣayārthā | yaśo’rthā | aiśvaryārthā ca | tā evāha—viṣayeti | yaśaḥ sādhuvādaḥ | aiśvaryam apratihatājñatvam | arcādāv iti tāmase sāttvike ca jñeyam ||6|| [bhā.pu. 3.29.9]

**sāttvikī tredhā—karma-kṣayārthā, viṣṇu-prīty-arthā, vidhi-siddhy-arthā ca |**

**karma-nirhāram uddiśya parasmin vā tad-arpaṇam |**

**yajed yaṣṭavyam iti vā pṛthag-bhāvaḥ sa sāttvikaḥ ||7||**

sāttvikī tredhā—karma-kṣayārthā, viṣṇu-prīty-arthā, vidhi-siddhy-arthā ca | karmeti | karma pāpam | nirhāraḥ kṣayaḥ | parasminn iti | yad īśvare bhagavati karma brahmaṇi bhāvitam [bhā.pu. 1.5.32| ity evokte bhagavad-ādi-rūpe tattve | atra hi bhagavad-ādayaḥ sattva-guṇa-tri-guṇa-nirguṇāntaṁ vācakā ity uktaṁ paramahaṁsa-priyāyām[[43]](#footnote-44) | yajet pūjayet | yaṣṭavyam iti vidhau kṛtya-pratyayaḥ |

ayam arthaḥ—cittaṁ hi prakhyā-pravṛtti-sthiti-śīlatvāt triguṇam | tatra prakhyā-rūpaṁ[[44]](#footnote-45) hi citta-sattvaṁ bhūyasā tamasā saṁsṛṣṭaṁ hiṁsādy-upagaṁ bhavati | tathā rajasā saṁsṛṣṭam aiśvaryādi-priyaṁ bhavati | tad eva prakṣīṇa-mohāvaraṇaṁ sarvataḥ pradyotamānam anuviddhaṁ rajo-mātrayā bhagavat-priyādiṣu dharmeṣu pravartate || kapilaḥ devahūtim ||7|| [bhā.pu. 3.29.10]

**karma-jñāna-miśrā tridhā—uttamā madhyamā adhamā ca | sattva-tāratamyāt tatroktam |**

evam karmamiśrāṁ nava-bhedām uktvā karma-jñāna-miśrāṁ tribhedam āha—karmeti | tritva-hetum āha—sattvād utpadyate | sattvāt sañjāyate jñānam [gītā 14.17] iti vacanāt | ataḥ sattvasya prakarṣa-sāmyāpakarṣau | jñānasya trirūpatvāt bhaktes traividhyam [gītā 14.18] ||

**uttamā—**

**sarva-bhūteṣu yaḥ paśyed bhagavad-bhāvam ātmanaḥ |**

**bhūtāni bhagavaty ātmany eṣa bhāgavatottamaḥ ||8||**

athottamā—sarveti | sarva-bhūteṣu sthitasyātmano jīvasya bhagavattvam | uttama-bhakti-yogāt | evaṁ madhyama-prākṛtā | atra yaḥ paśyet darśanaṁ kuryād iti karmā darśanasya cātma-viṣayatvaṁ jñānam | ātmanaś ca bhagavattvaṁ bhaktiḥ | uttamatvaṁ cāsyāḥ sarva-bhūta-sthitaikātma-viśeṣity āha— jñānena miśratvāt ||8|| [bhā.pu. 11.2.45]

**madhyamā—**

**īśvare tad-adhīneṣu bāliśeṣu dviṣatsu ca |**

**prema-maitrī-kṛpopekṣā yaḥ karoti sa madhyamaḥ ||9||**

atha madhyamā—īśvara iti | atreśvarādīnāṁ premādibhiḥ kramāt sambandhaḥ | īśvare premṇā viṣaya-rāgaḥ parākriyate | maitryā īrṣā | kṛpayā garvaḥ | upekṣayā dveṣaḥ | īśvaro jagat-kāraṇaṁ māyopādhiḥ puruṣaḥ | tad-adhīnā īśvarārpita-prāṇāḥ | bāliśā mūrkhāḥ | atreśvarasya jagat-kāraṇatvādy-anusandhānaṁ jñānaṁ tathā prema-bhaktiḥ | tat-siddhaye tad-adhīnādiṣu maitry-ādi-karaṇaṁ karma | asyāś ca madhyamatvam īśvarasya sarvātmakatve nāvagamāt ||9|| [bhā.pu. 11.2.46]

**adhamā—**

**arcāyām eva haraye pūjāṁ yaḥ śraddhayehate |**

**na tad-bhakteṣu cānyeṣu sa bhaktaḥ prākṛtaḥ smṛtaḥ ||10||**

athādhamā—arcāyām iti | īhate karoti | atrārcāyām eva harir astīti bodho jñānam | śraddhayā tat-pūjanaṁ bhaktiḥ | tad-bhakteṣu pūjāyā akaraṇaṁ karma | adhamatvaṁ cāsyās tu jñāna-miśratvāt | hariḥ nimim ||10|| [bhā.pu. 11.2.47]

**mad-guṇa-śruti-mātreṇa mayi sarva-guhāśaye |**

**mano-gatir avicchinnā yathā gaṅgāmbhaso’mbudhau ||**

evaṁ saguṇāṁ bhaktiṁ nirūpya nirguṇam āha—mad iti | sarva-guhāśaye sarvātmani | gaṅgāmbhā hima-parvataiḥ pratibādhyamānam api yathā samudram evābhiniveśate | tathā viṣayair vicchidyamānāpi mano-vṛttis tān atītya viṣṇum eveti | avicchede dṛṣṭānta uktaḥ—nirguṇo jñāna-miśraḥ | atra ca nirguṇatvaṁ prāg-uktānāṁ guṇa-kāryāṇām anupalambhāt |

na cāsyā aikātmya-viṣayatvenottama-karma-jñāna-miśrayā sahāviśiṣṭatvam iti śaṅkyam | atra paśyed itivat karma-nirdeśābhāvāt | na cātrāpi mano-gatir iti mano-gamanaṁ karma | yadṛścopasthita-guṇa-śruti-mātreṇa svabhāvata eva manasaḥ pravṛttyā prayatnena preṣaṇābhāvāt | atra mayi mano gatir iti bhaktiḥ | tatrāpi sarva-guhāśaye mayīti jñāna-miśratve bījam ||11|| [bhā.pu. 3.29.11]

**lakṣaṇaṁ bhakti-yogasya nirguṇasya hy udāhṛtam |**

**ahaituky avyavahitā yā bhaktiḥ puruṣottame ||12||**

**sālokya-sārṣṭi-sāmīpya- sārūpyaikatvam apy uta |**

**dīyamānaṁ na gṛhṇanti vinā mat-sevanaṁ janāḥ ||13||**

evaṁ miśrāṁ bhaktim uktvā śuddhām āha—śuddheti | ahaitukī phalākāṅkṣā-rahitā | avyavahitā nirantarā | ahaitukītvam evāha—sālokyeti | yasyāṁ bhaktau kriyamāṇāyāṁ tuṣṭena bhagavatā dīyamānam api sālokyādi-bhaktyā na gṛhṇanti | sālokyam ekasmin loke avasthānam | sāmīpyaṁ samīpe avasthānam | sārūpyaṁ tulya-rūpa-prāptiḥ | sārṣṭir jagat-sṛṣṭy-ādi-varjaṁ tulya-prabhāvatvam | ekatvaṁ caturbhujādi-mūrty-adhiṣṭhātrā puruṣeṇa sālokyam | uta aho devahūte ! ||12-13|| [bhā.pu. 3.29.12-13]

**sa eva bhakti-yogākhya ātyantika udāhṛtaḥ |**

**yenātivrajya tri-guṇaṁ mad-bhāvāyopapadyate ||14||**

ayam ātyantikaḥ | tataḥ paraṁ prakārāntarāyavāt pasyava bhakti-yoga ity ākhyā ity āha—dīyamānam iti | anvarthatvena bhakti-śabdasyātraiva mukhyatvāt itareṣu hi phala evānurāgo na viṣṇau | phala-lābhe bhakti-tyāgāt | asyāś ca śuddhatvaṁ karma-jñānābhyām amiśratvāt | athāsya caturdaśa-vidhasyāpi vihita-bhakti-yogasya phalam āha—yeneti | yena bhakti-yogena | atibrajya atīty atro guṇān tāmattvādi bhāvān | mad-bhāvāya brahma-sāyujyāya upapadyate yogyo bhavati | adhama-bhakti-yogād uttama-bhakti-yogyatvam akāmyamānam api bhavatīti sarveṣām ekam eva phalam | kālāvalamba-kṛto viśeṣa ity arthaḥ | kapilo devahūtim ||14|| [bhā.pu. 3.29.14]

**avihitā caturdhā—kāmajā, dveṣajā, bhayajā, snehajā ca |**

evaṁ vihitāṁ caturdaśa-bhedām uktvā caturbhedām avihitām āha—avihiteti | kāmo’tra para-parigṛhītāyā anuḍhāyā vā striyā para-puruṣe durabhisandhiḥ | dveṣo’prītiḥ | bhayaṁ trāsaḥ | snehaḥ kāmātiriktaḥ sannikarṣādijaḥ parasparam akṛtrimaś citta-bandhaḥ |

**iti muktā-phale viṣṇu-bhakter lakṣaṇaṁ bhedāś ca |**

**bhaktiṣv adhikāriṇaḥ**

**kāmād dveṣād bhayāt snehād yathā bhaktyeśvare manaḥ |**

**āveśya tad-aghaṁ hitvā bahavas tad-gatiṁ gatāḥ ||15||**

kāmād ity ādi | yathā vihitayā bhaktyeśvare mano niveśya kecit tad-gatiṁ gacchanti, tathā’vihitenāpi kāmādinā bahavo gatā ity arthaḥ | tad-durucchedam api aghaṁ hitvā tyaktvā | tatra hetur īśvara iti hetu-garbho nirdeśaḥ |

ayam arthaḥ—īśvaro hi kṛpā-śālitvāt prabhutvāc ca katham eṣv aniviṣṭam antaḥ-karaṇam | avekṣya bhaktānāṁ phalaṁ prasūte | na tūpāya-viśeṣeṇaiveti gacchantīty akṛtvā gatā iti bhūtatva-nirdeśād avihitānuṣṭhāne’pi kṛtārthatvam uktam | tenānyeṣām iha pravṛtti-viśeṣa ity arthaḥ | avihitatvaṁ tasyāḥ kāmādeḥ svabhāva-siddhatvena vidhātum aśakyatvāt | aprāpto hy artho’vidhi-gocaraḥ | vidhir atyantam aprāptā ity uktatvāt |

na ca manaḥ kṛṣṇe niveśayed iti liṅga-pratyayena vihitatvāt avihitatvaṁ vipratiṣiddham iti śaṅkyam | liṅ-nirdeśa-vivakṣitatvasya darśitatvāt | nāpi bahavas tad-gatiṁ gatā ity ayathā-sāmarthyā anyeva vidhi-kalpaneti vācyam | ārthavādi#vidhi-kalpana-vyāpyaprāptaviṣayatvāt | na ca gopy-ādiṣu sādhyam###vasya dṛṣṭatvād vihitatvam |

na hi gopīnām īśvaratva-bodhena bhajanam, kintu jāratvena bhajamānānāṁ tāsāṁ daivāt tasyeśvaratvān mukti-lābhaḥ | tad uktaṁ—

tam eva paramātmānaṁ jāra-buddhyāpi saṅgatāḥ |

jahur guṇamayaṁ dehaṁ sadyaḥ prakṣīṇa-bandhanāḥ || [bhā.pu. 10.29.11] iti |

nanu, yathā gopādīnāṁ bhagavat-sannidhānāt kāmādy-udayas tathā cādhunikeṣu sannikarṣābhāvena kāmādy-udayābhāvād vyarthaḥ tad-upadeśaḥ | naivam, idānīm api viṣṇu-sthūla-mūrty-adhiṣṭhātari bhagavati kāsāñcit strīṇāṁ bhāva-bandhasya dṛśyamānatvāt | evam anyatra | tasmāt siddham asyābhakte avihitatvam ||14|| [bhā.pu. 7.1.29]

iti kaivalya-dīpikāyāṁ viṣṇu-bhakter lakṣaṇaṁ bhedāc ca ||

**bhaktiṣv adhikāriṇaḥ**

**gopyaḥ kāmād bhayāt kaṁso dveṣāc caidyādayo nṛpāḥ |**

**sambandhād vṛṣṇayaḥ snehād yūyaṁ bhaktyā vayaṁ vibho ||15||**

evaṁ dvirūpāyām api bhaktīnāṁ svarūpaṁ niṣkṛṣya tāsv adhikāriṇaṁ kathayitum āha—bhaktiṣv iti | avāntara-prakaraṇatvād atha-śabdābhāvaḥ | tatrāpy uddiṣṭa-kramānusāreṇa vihitādhikāriṣu vācyeṣu pratyāsannatvena buddhisthatvād avihitādhikāriṇa eva prathamam āha—gopya iti | kāmādinā gopy-ādayaḥ | vayaṁ nāradādayo bhaktyā vihitayā tad-gatiṁ gatā iti pūrveṇānvayaḥ |

nanv atra kṁādīnāṁ pañcānām upalambhāt katham avhitāyāś cāturvidhyam ? tatrāh—sambandhād iti | sambandhena sneho viśeṣaḥ | samyag bandhaḥ cittasya vaśīkāro yasmāt snehāt niratiśayād ity arthaḥ | yadi hi sambandha-snehayor bhinna-viṣayatvam ucyeta, tadā sambandhasya vṛṣṇiṣu pāṇḍaveṣu ca kṛtārthatvāt sneha-grahaṇānarthakyaṁ syāt | snehād ity avocyamāne snehābhāseti prasattiḥ | tad-arthaṁ sambandha-viśeṣaṇam | yad vā, snehenaiva sambandho viśeṣaḥ | sneho’sty atiśayena yasmin sambandhe matv-arthāya ārśa ādy ac [pā. 5.2.127] pratyayaḥ | sambandha-śabdas tu yathā-sthitārthaḥ | akriyamāṇe’pi sneha-grahaṇe duryodhanādiṣu sambandha-sad-bhāvād atiprasattiḥ | sambandhādayaḥ snehaḥ | tasmād iti tu vyākhyāne sambandha-grahaṇānarthakyam | kathañcit sambandhasya sarvatra sambhavāt | tasmāt sambandha-snehayor viśeṣaṇa-viśeṣya-bhāvenekatvād yuktam | cāturvidhyam evam evaitati | yā hi manyate | bhakti-vyatirekeṇa pañcānām atroktir iti | tan-mate

tasmād vairānubandhena nirvaireṇa bhayena vā |

snehāt kāmena vā yuñjyāt kathañcid nekṣyate pṛthak || [bhā.pu. 7.1.26] ity etad virudhyate |

atra hi nirvaira-śabdena bhakti-nirdeśāt bhakti-sahitānām eva pañcānām uktiḥ | atha evedam api yujyate | katamo’pi na venaḥ syāt pañcānāṁ puruṣaṁ prati [bhā.pu. 7.1.31] iti | tasmād yuktaṁ vyākhyātam ācāryeṇa sambandhāt snehāt | vṛṣṇayo yūyaṁ cety ekam ity ādi nā | nāradaḥ yudhiṣṭhiram ||15|| [bhā.pu. 7.1.30]

**vihitayā vayam ity atra vibhāgaḥ**

**nirviṇṇānāṁ jñāna-yogo nyāsinām iha karmasu |**

**teṣv anirviṇṇa-cittānāṁ karma-yogas tu kāminām ||16||**

atha vihitāsv adhikāri-bhedam āha—nirviṇnānām iti | nyāsināṁ karma-tyāgināṁ madhye nirviṇṇānāṁ vīta-rāgāṇāṁ[[45]](#footnote-46) jñāna-yogaḥ jñā-miśrā bhaktiḥ | teṣu nyāsiṣu madhye aniriviṇṇānāṁ karmasu satsu jñāna-yogaḥ | (karma-jñāna-yogaḥ) | tyakta-kāmya-karmaṇām apy atitīvra-vairāgyāṇāṁ karma-jñāna-miśrā bhaktir ity arthaḥ | kāmināṁ kāmya-karmāsaktānāṁ tu karma-yogaḥ karma-miśraivety arthaḥ ||16|| [bhā.pu. 11.20.7]

yadṛcchayā mat-kathādau jāta-śraddhas tu yaḥ pumān |

na nirviṇṇo nātisakto bhakti-yogo’sya siddhi-daḥ ||17||

śuddha-bhakty-adhikāriṇam āha—yadṛcchayeti | yadyapi niṣkāmaiḥ karmabhiḥ śuddha-sattvasya bhagavat-kathādau śraddhā syāt, tathāpi sādhana-sahasra-durlabheti dyotanāya yadṛcchayety uktam | bhakti-yogaḥ śraddhā-bhaktiḥ, sa eva bhakti-yogākhyaḥ [bhā.pu. 3.29.14] ity uktatvāt ||17|| [bhā.pu. 11.20.8]

ya etān mat-patho hitvā bhakti-jñāna-kriyātmakān |

kṣudrān kāmāṁś calaiḥ prāṇair juṣantaḥ saṁsaranti hi ||18||

evam adhikāri-bhedaṁ nirūpya bhakti-hīnān nindati—ya etān iti | mat-pathaḥ mat-prāpty-upāyān | bhaktīti śraddhāyā bhaktiḥ | jñāneti jñāna-miśrāyāḥ | jñāna-kriyeti | karma-miśrāyā jñāna-kriyeti | samastena karma-jñāna-miśrāyāḥ kṣudrās tucchāḥ | kāmā viṣayāḥ | juṣantaḥ sevamānāḥ | saṁsaranti saṁsaraṇaṁ janma-mṛtyu-duḥkhānubhavaḥ ||18|| [bhā.pu. 11.21.1]

sve sve’dhikāre yā niṣṭhā sa guṇaḥ parikīrtitaḥ |

viparyayas tu doṣaḥ syād ubhayor eṣa niścayaḥ ||19||

bhajamāneṣv api svādhikāra-prāpta-bhūmikā-tyāgena bhūmikottarādhiṣṭhāne doṣam āha—sve sva iti | ubhau guṇa-doṣau | bhagavān uddhavam ||19|| [bhā.pu. 11.21.2]

evaṁ sati karma-miśrān eva gṛhasthānām | karma-jñāna-miśrās tisro vanasthānām | jñāna-miśraikā bhikṣūṇām | śuddhaikā sarveṣām | utpanne’nurāge utpādye’nu yathā-sammiśrāḥ | avihitāś catasro gopyādi-tulyānām | evam aṣṭādaśa-bhedāḥ ||

iti śrī-vopadeva-kṛte muktāphale bhakter adhikāri-bheda-nirṇayo nāma pañcamo’dhyāyaḥ ||

athādhikāri-praghaṭṭārthaṁ sukha-grahaṇāya spaṣṭayati—evam iti | evam adhikāri-nirṇaye sati tatrāpi prakṛtyānurūpeṇa sāttviky-ādi-vibhāgaḥ svayam ūhyaḥ | gṛhastheṣv api niṣkāma-karmaṇāṁ karma-jñāna-miśraiva videha-yājñavalkyādayo hy atra nidarśanam | bhikṣavo’tra paramahaṁsāḥ | anyeṣāṁ naiṣṭhika-brahmacāriṇāṁ ca karma-jñāna-miśraiva | śuddheti—pūrva-pūrva-bhakty-abhyāsa-balāt rajas-tamaḥ-kṣaye viśuddhorjite sattvodbale cetasi bhagavaty anurāgodaye prayatnam antareṇa śuddhā bhaktir āvirbhavatīty abhipretyāha—utpanne tu rāga ity ādi | tataḥ parama-dūra-viprakṛṣṭā muktiḥ | gopy-ādi-tulyānām iti | bhagavati prabhūta-kāma-dveṣa-bhaya-snehāsaktānām anyeṣām ity arthaḥ | tad evaṁ miśrās trayodaśa | śuddhaikā | avihitāś catasraḥ | ity abhipretya bhakty-aṣṭādaśa-bhedayā iti prāg uktam ity āśayavān upasaṁharati evam ity-ukta-prakāreṇa ||

iti hemādri-viracitāyāṁ kaivalyadīpikāyāṁ bhakter lakṣaṇa-bhedādhikāri-nirṇayo nāma pañcamo’dhyāyaḥ ||

|| 5 ||

(6)

## atha ṣaṣṭho’dhyāyaḥ

# viṣṇu-bhakti-mahimā

**yāvan na jāyeta parāvare’smin**

**viśveśvare draṣṭari bhakti-yogaḥ |**

**tāvat sthavīyaḥ puruṣasya rūpaṁ**

**kriyāvasāne prayataḥ smareta ||**

evaṁ saparikarāṁ bhaktiṁ nirūpya tatra mumukṣoḥ pravṛtti-viśeṣārthaṁ tan-māhātmyam āha—viṣṇu-bhaktīti | tatrāpy aṣṭādaśabhiḥ pūrva-raṅgaṁ vidhāsyan prathamena bhakter gahanatvam āha—yāvad iti | parāvare kārya-kāraṇa-rūpe asmin śāstra-prasiddhe viśveśvare viśvasya prathama-kāraṇe draṣṭari sākṣitvena niṣpādita-kārye bhakti-yogaḥ | tal-līlā-śravaṇādibhir vinā sthātum aśaktiḥ | sthavīyaḥ ṣoḍaśa-kalaṁ sthūlatvaṁ nāma-rūpādimattvam | tac cānyatrānyasmād atiśayitam itīyasūn pratyayaḥ[[46]](#footnote-47) | kriyāvasāne ṣoḍaśopacāra-pūjānantaram | prayataḥ pūta-cittaḥ | evaṁ-bhūto śakti-yoga iyatā prabandhena niṣpādyata ity asya sahasā durlabhatvāt gahanatvam ity arthaḥ | śukaḥ rājānam ||1|| [bhā.pu. 2.2.14]

**naiṣkarmyam apy acyuta-bhāva-varjitaṁ**

**na śobhate’jñāna-malaṁ nirañjanam |**

**kutaḥ punaḥ śaśvad abhadram īśvare**

**na hy arpitaṁ karma yad apy anuttamam ||2||**

atha pañcabhiḥ karma-yogād bhaktim utkarṣayan ekena bhakti-hīnaṁ karma nindati[[47]](#footnote-48)—naiṣkarmyam iti | naiṣkarmyaṁ jñāna-yogaḥ | acyuta-bhāvo viṣṇu-bhaktiḥ | kuto na śobhate yato’jñāna-malam, ajñānaṁ malo doṣo yatra tat tathā | tat kutaḥ ? yato nirañjanam | nirgatam añjanaṁ brahmaṇo vyañjanaṁ sattvaṁ yasmāt tat tathā |

ayam arthaḥ—naiṣkarmyaṁ hi brahma-jñānaṁ pradhānam | tac ca sattva-guṇe brahmaṇy upāsite bhavati | netara-guṇe nirguṇe vā | yadā bhakti-hīnaṁ manaḥ naiṣkarmyam api na śobhate, tadā karma punaḥ kutaḥ śobhate? na kuto’pīty arthaḥ | yataḥ śaśvad abhadram | anuṣṭhāne phale cāmaṅgalam | na ceśvare’rpitaṁ nārāyaṇāyeti yenābhadratva-hāniḥ |

nanu kiṁ kāmya-karma nindyate ? nety āha—yad apy akāraṇaṁ nityaṁ naimittakaṁ ca kāraṇaṁ kāmanā | naiṣkarmyam apīty api-śabdāt karma-nindāyāṁ tātparyam ||2|| [bhā.pu. 12.12.53]

**jugupsitaṁ dharma-kṛte’nuśāsataḥ**

**svabhāva-raktasya mahān vyatikramaḥ |**

**yad-vākyato dharma itītaraḥ sthito**

**na manyate tasya nivāraṇaṁ janaḥ ||3||**

mumukṣayā jijñāsum upasthitaṁ śiṣyaṁ prati bhakter anyaṁ varṇayato viśraddha-vañcana-doṣaḥ syād ity āha—jugupsitam iti | jugupsitam adharma-sādhanam viṣaya-sevanam | tatraiva svabhāvena raktasya dharma-kṛte dharmāya yo’nuśāsti tasya mahān vyatikramaḥ | yasyāptatvena gṛhītasya vākyād adharmo’pi dharmo’yam iti niścitya sthitaḥ | itaraḥ prākṛto janaḥ | tasyānyathā grahaṇasya nivāraṇam anyaiḥ kriyamāṇaṁ na manyate | tasyopadeṣṭur ayaṁ doṣaḥ | tad uktaṁ—

kāmino varṇayan kāmān lobhaṁ lubdhasya varṇayan |

naraḥ kiṁ phalam āpnoti kūpe’ndham iva pātayan || iti ||3|| [bhā.pu. 1.5.15]

**tyaktvā sva-dharmaṁ caraṇāmbujaṁ harer**

**bhajann apakvo’tha patet tato yadi |**

**yatra kva vābhadram abhūd amuṣya kiṁ**

**ko vārtha āpto’bhajatāṁ sva-dharmataḥ ||4||**

kaścid viṣṇu-līlā-śravaṇādeḥ sākāropāsanasyāntaraṅgasya bahiraṅge nāgnihotrādinā vyavadhānaṁ mābhūd iti sva-dharmaṁ tyajati | kaścit tu nityākaraṇe pratyavāya-bhayād īśvarārpaṇe tv ayathāvat kṛtaṁ syād iti ca bhakti-yogaṁ tyajati | tayoḥ prathamaḥ śreyān iti āha—tyaktveti | apakvaḥ sādhakaḥ | antya-bhūmikām aprāptaḥ | atha nityākaraṇa-pratyavyāyād anantaram | tataḥ sthānād yatra kvacana sthāne yadi patet | amuṣya patitasya kim abhadram abhūt ? na kim apīty arthaḥ | viṣṇu-bhakti-vāsanā sad-bhāvād iti bhāvaḥ | abhajatā bhakti-hīnena sva-dharmataḥ ko vā arthaḥ prāptaḥ ? na ko’pīty arthaḥ | viṣaya-sukhe prāpte’py anarthatvād ity arthaḥ ||4|| [bhā.pu. 1.5.17]

**tasyaiva hetoḥ prayateta kovido**

**na labhyate yad bhramatām upary adhaḥ |**

**tal labhyate duḥkhavad anyataḥ sukhaṁ**

**kālena sarvatra gabhīra-raṁhasā ||5||**

anarthatvam evāha—tasyaiveti | hetor iti | saptamy-arthe ṣaṣṭhī | yat svataḥ sukhaṁ bhramadbhir na labhyate | kārako’sya śeṣatva-vivakṣāyāṁ ṣaṣṭhī | tad-arthaṁ prayateta | yat tv anyataḥ viṣaya-janyaṁ sukhaṁ, tat sarvatra labhyate | nahi duḥkhaṁ kenāpi prārthyate | tatra hetuḥ kāle neti | gabhīra-raṁhasā durlakṣya-vegena ||5|| [bhā.pu. 1.5.18]

**na vai jano jātu kathañcanāvrajen**

**mukunda-sevy anyavad aṅga saṁsṛtim |**

**smaran mukundāṅghry-upagūhanaṁ punar**

**vihātum icchen na rasa-graho janaḥ ||6||**

tyaktveti śloke sva-dharma-tyāgena bhajataḥ patanam abhupetyābhdaratva-hānim uktvā idānīṁ tu patanam eva nāstīty āha—na vai iti | kadācit pramādenāpi saṁsṛtiṁ nāvrajeta | anyavad bhakti-hīna-svadharma-niṣṭhavat | sa yathā skhalita-sthānāc cyavate | tathā nāyam iti vyatireke dṛṣṭāntaḥ | aṅga aho vyāsa ! upagūhanaṁ mānasāliṅganam | rase rasavati vastuni graho āgraho yasya sa tathā | ata eva kathañcid vismṛtam api bhakti-sukhaṁ punar jhaṭiti smarati | ata eva na cyavate | nārado vyāsam ||6|| [bhā.pu. 1.5.19]

**śreyaḥ-sṛtiṁ bhaktim udasya te vibho**

**kliśyanti ye kevala-bodha-labdhaye |**

**teṣām asau kleśala eva śiṣyate**

**nānyad yathā sthūla-tuṣāvaghātinām ||7||**

atha pañcabhir jñāna-yogād bhaktim utkarṣayan tatraikena bhaktiṁ vinā ātma-sākṣātkāro na bhavatīty āha—śreyaḥ-sṛitm iti | śreyaḥ-sṛtiṁ mukti-mārgam | udasya tyaktvā kliśyanti | śama-damādīn anutiṣṭhantaḥ śrāmyanti, kevalo bodho brahma-jñānam | kleśalaḥ śrama eva śiṣyate na tu jñānaṁ svārthe lac-pratyayaḥ | mat-tra-svīyānām api svārthikatvaṁ bhūdrumādivat ||7|| [bhā.pu. 10.14.4]

**athāpi te deva padāmbuja-dvaya-**

**prasāda-leśānugṛhīta eva hi |**

**jānāti tattvaṁ bhagavan mahimno**

**na cānya eko'pi ciraṁ vicinvan ||8||**

nanu jñānānām eva kārtsnyenānuṣṭhānāj jñānaṁ bhaviṣyati | kiṁ bhaktyā upādhi-jñānāṅgānuṣṭhāne’pi hi niścitaṁ bhakti-stuti-mātram | anyaḥ bhakti-tyāgenāpi jñānepsuḥ, eko vijanasthaḥ vicinvan ātmānaṁ paśyan | ayam arthaḥ——tathā sākāra-bhajane’nāyāsena tattvādhigamo naivaṁ sahasā nirākāra-praveśe | tasya bahu-kleśa-sādhyatvāt | tad uktaṁ, kleśo’dhikataras teṣām avyaktāsakta-cetasām [gītā 12.5] iti ||8|| [bhā.pu. 10.14.29]

**jñāne prayāsam udapāsya namanta eva**

**jīvanti san-mukharitāṁ bhavadīya-vārtām |**

**sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir**

**ye prāyaśo’jita jito’py asi tais tri-lokyām ||9||**

tasmāt sādhanāntare śramaṁ hitvā jijñāsunā bhaktir evānusartavyety āha—jñāna iti | jñāne jñāna-viṣaye prayāsaṁ śramādy-anuṣṭhānaṁ hitvā bhavadīyānāṁ viṣṇu-bhaktānāṁ vārtāṁ kathāṁ namantaḥ śravaṇādibhir ādiryamāṇā eva jīvanti | nānyat kurvanti santo mukharitā yayā vācaṁ-yamā api santaḥ kathā-saundaryād vācālatāṁ bhajantīty arthaḥ | sthāna eva sthitāḥ, na tu tīrtha-viśeṣe | śrutiḥ—karṇa-vedaś ca asa iti saṁśaya-vacanaṁ mukti-viśeṣārtham | yadyapi tam anyair ajitaḥ, tathāpi kathā-rūpa-marma-jñānād bhaktair jite vaśīkṛto’si jñāto’sīty arthaḥ ||9|| [bhā.pu. 10.14.3]

**pureha bhūman bahavo’pi yoginas**

**tvad-arpitehā nija-karma-labdhayā |**

**vibudhya bhaktyaiva kathopanītayā**

**prapedire’ñjo’cyuta te gatiṁ parām ||10||**

ukte’rthe sadācāraṁ pramāṇayati—pureti | he bhūman vyāpin ! yogino’pi ity api-śabdād yogena vilambitāṁ siddhim ālokya bhakti-śritā ity uktam | tvad-arpiteti viśeṣaṇa-trayeṇa tat tu vāṅ-manobhir ity etad vivṛtam | tatra īhā manaś ceti manaso vyāpāra uktaḥ | nija-karmeti kāyasya, katheti vācaḥ | upanītā nikaṭīkṛtā bhaktyaiva na sādhanāntareṇa | vibudhya brahmāsmīti niścayena jñātvā | añjaḥ sukhena parāṁ gatiṁ yataḥ parāṁ gamyaṁ nāsti | te acyutasya gatim acyuta-sthānam ||10|| [bhā.pu. 10.14.5]

**tat te’nukampāṁ susamīkṣamāṇo**

**bhuñjāna evātma-kṛtaṁ vipākam |**

**hṛd-vāg-vapurbhir vidadhan namas te**

**jīveta yo mukti-pade sa dāya-bhāk ||11||**

evaṁ jñāna-yogād utkarṣam uktvopasaṁharati—tad iti | tat tasmād ātma-kṛtaṁ sva-karma-vipākaṁ vividha-phalaṁ bhuñjāna eva, na tv anyāyārabhamāṇaḥ | dāya-bhāg iti vāco-yuktyā mukter dāyavad anapahnuvanīyatvād āvaśyakatvam uktam | brahmā śrī-kṛṣṇam ||11|| [bhā.pu. 10.14.8]

**kecit kevalayā bhaktyā vāsudeva-parāyaṇāḥ |**

**aghaṁ dhunvanti kārtsnyena nīhāram iva bhāskaraḥ ||12||**

nanu kiṁ bhaktyā prāyaścittair eva papa-kṣayāt sattva-śuddhau jñānam udeṣyatīti cet tatrāha—kecid iti | kecit kevalā prāyaścitta-nirapekṣā kārtsnyeneti | yathā prāyaścitta-bhedād bhinna-bhinna-pāpa-kṣayaḥ naivam atrety uktam | bhaktis tv ekaiva sarva-pāpa-kṣaye kṣemety arthaḥ | tad eva dṛṣṭāntena vyaṅgyā | nīhāraṁ himam ||12|| [bhā.pu. 6.1.15]

**na tathā hy aghavān rājan pūyeta tapa-ādibhiḥ |**

**yathā kṛṣṇārpita-prāṇas tat-puruṣa-niṣevayā ||13||**

prāyaścittaiḥ sāvaśeṣāśuddhiḥ[[48]](#footnote-49) | bhaktyā tu punaḥ pāpa-pravṛtti-nivāraṇād ātyantikīty āha—na tatheti | he rājan parīkṣit ! ādi-śabdāj jana-padān tīrthādayaḥ | prāṇo jīvanam | tatpuruṣeṣu vaiṣṇaveṣu niṣevyā | vaiṣṇavo hi mukhyam adhiṣṭhānaṁ viṣṇoḥ | na cādhiṣṭhānaṁ vinā bhaktiḥ ||13|| [bhā.pu. 6.1.16]

**sadhrīcīno hy ayaṁ loke panthāḥ kṣemo’kuto-bhayaḥ |**

**suśīlāḥ sādhavo yatra nārāyaṇa-parāyaṇāḥ ||14||**

kiṁ ca, prāyaścittebhyo bhaktir avighnety āha—sadhrīcīna iti | sadhrīcīnaḥ sādhuḥ | yatra bhakti-mārge sādhavaḥ sādhana-bhūtāḥ sādhana-vaiguṇyād vighnāḥ ||14|| [bhā.pu. 6.1.17]

**prāyaścittāni cīrṇāni nārāyaṇa-parāṅmukham |**

**na niṣpuṇanti rājendra surā-kumbham ivāpagāḥ ||15||**

ito’pi tebhyo bhaktir viśiṣṭety āha—prāya iti | na niṣpuṇanti niścayena na pavitrayanti | nārāyaṇa-parāṅmukhaṁ yathā syāt tathā cīrṇāni | ayam arthaḥ——bhakti-hīnaiḥ prāyaścittair jñāna-pūrveṣu pāpeṣu na karma-kṣayaḥ, kintu vyavahāryatva-mātram | tat-sahitais tayaivādvayam apīti bhakter viśiṣṭam | ata eva bahiḥ śuddhiḥ prāyaścittair antaḥśuddhis ti bhaktyaiveti dṛṣṭāntena vyañjitam ||15|| [bhā.pu. 6.1.18]

**etāvatālam agha-nirharaṇāya puṁsāṁ**

**saṅkīrtanaṁ bhagavato guṇa-karma-nāmnām |**

**vikruśya putram aghavān yad ajāmilo’pi**

**nārāyaṇeti mriyamāṇa iyāya muktim ||16||**

bhaktyaiva sarva-pāpa-kṣaya ity atra nidarśanam āha—etāvateti | guṇāḥ saundaryādayaḥ | karmāṇi sṛṣṭy-ādīni | nāmāni nārāyaṇādīni eṣām anyatamasya saṁkīrtanaṁ pāpa-kṣayāya samartha ity etāvatānenaiva jñātavyam | yad ajāmilo’pi muktim avāpa | ajāmim akulīnāṁ striyaṁ dāsīṁ lāti gṛhṇātīti ajāmilaḥ | so’pīty api-śabdārthaḥ | nārāyaṇeti vikruśya samyak kīrtayitvā tac ca putraṁ vikruśya, na tu harim | kiṁ cāghavān aśucir api asvastha-citto’pi mriyamāṇaḥ ||16|| [bhā.pu. 6.3.24]

**prāyeṇa veda tad idaṁ na mahājano’yaṁ**

**devyā vimohita-matir bata māyayālam |**

**trayyāṁ jaḍī-kṛta-matir madhu-puṣpitāyāṁ**

**vaitānike mahati karmaṇi yujyamānaḥ ||17||**

nanv evaṁ ceti kim iti sarvaṁ bhaktim eva nānutiṣṭhantīty ata āha—prāyeṇeti | tad idaṁ bhakti-māhātmyam—madhunā madhureṇārtha-vādena puṣpitā phalāśā-mātradā na tu kadācit phalitā | vaitānike[[49]](#footnote-50) yajña-sambandhini mahati bahu-kleśe māyā-mohitatvena śraddhā-jāḍyād veda-dharmeṣu pravartante | na tu bhaktāv ity arthaḥ ||17|| [bhā.pu. 6.3.25]

evaṁ vimṛśya sudhiyo bhagavaty anante

sarvātmanā vidadhate khalu bhāva-yogam |

te me na daṇḍam arhanty atha yady amīṣāṁ

syāt pātakaṁ tad api hanty urugāya-vādaḥ ||18||

amohitās tu bhaktim evānutiṣṭhanti ity āha—evam iti | bhāvo bhaktiḥ | seyam asya athāpi pramādenety arthaḥ | urugāyo viṣṇuḥ | vādaḥ saṅkīrtanam ||18|| [bhā.pu. 6.3.26]

**te deva-siddha-parigīta-pavitra-gāthā**

**ye sādhavaḥ samadṛśo bhagavat-prapannāḥ |**

**tān nopasīdata harer gadayābhiguptān**

**naiṣāṁ vayaṁ na ca vayaḥ prabhavāma daṇḍe ||19||**

evaṁ pūrva-raṅgaṁ kṛtvā bhakta-stuti-dvārā bhakti-sāmānyaṁ stauti—te deveti | nopasīdata samīpaṁ mā gacchata | bhayaṁ kālaḥ ||19|| [bhā.pu. 6.3.27]

**tān ānayadhvam asato vimukhān mukunda-**

**pādāravinda-makaranda-rasād ajasram |**

**niṣkiñcanaiḥ paramahaṁsa-kulair asaṅgair**

**juṣṭād gṛhe niraya-vartmani baddha-tṛṣṇān ||20||**

tarhi kān prati pratigantavyam iti tān āha—tān ānayadhvam iti | tān anubhūtān | asakṛd atrāgamanāt | anubhūta-vācī tac-chabdo yac-chabdaṁ nāpekṣata iti prāg-uktam | ajasraṁ juṣṭāt ||20|| [bhā.pu. 6.3.28]

**jihvā na vakti bhagavad-guṇa-nāmadheyaṁ**

**cetaś ca na smarati tac-caraṇāravindam |**

**kṛṣṇāya no namati yac-chira ekadāpi**

**tān ānayadhvam asato’kṛta-viṣṇu-kṛtyān ||21||**

vaimukhyam eva darśayati—jihveti | guṇaṁ sattvādikam avikṛtya pravṛttaṁ nāma yad yeṣām | yamaḥ sva-dūtān ||21|| [bhā.pu. 6.3.29]

**pānena te deva kathā-sudhāyāḥ**

**pravṛddha-bhaktyā viśadāśayā ye |**

**vairāgya-sāraṁ pratilabhya bodhaṁ**

**yathāñjasānvīyur akuṇṭha-dhiṣṇyam ||22||**

nanu sāṅkhya-yogābhyām abalād vivikta-prakṛta-puruṣasya mṛtyu-bhayaṁ na bhaviṣyati kiṁ bhaktyā ? tatrāha dvābhyāṁ—pāneneti | prathamaṁ kathā-sudhā-pānam | tataḥ kathā-nāyake bhaktiḥ | tato’nyatra vairāgyam | tataḥ kathā-nāyaka-svarūpa-jñānaṁ, tataḥ samādhiḥ | avikṣipta-cittatvaṁ tad-arthaṁ yogaḥ sva-pada-prāptiḥ ||22|| [bhā.pu. 3.5.45]

**tathāpare cātma-samādhi-yoga-**

**balena jitvā prakṛtiṁ baliṣṭhām |**

**tvām eva dhīrāḥ puruṣaṁ viśanti**

**teṣāṁ śramaḥ syān na tu sevayā te ||23||**

yathāyaṁ mārgas[[50]](#footnote-51) tathānyo’pīty āha—ātmanaḥ (svasya samādhir avikṣipta-cittatvaṁ tad-arthaṁ yogī[[51]](#footnote-52)) yama-niyamādi-sevā | tad-balena prakṛti-jayaḥ | tatas tad-rahita-puruṣa-prāptiḥ | anayor mārgayor madhye dvitīye śramaḥ | tattvāni viṣṇum ||23|| [bhā.pu. 3.5.46]

**aho mamāmī vitaranty anugrahaṁ**

**hariṁ guruṁ yajña-bhujām adhīśvaram |**

**sva-dharma-yogena yajanti māmakā**

**nirantaraṁ kṣoṇi-tale dṛḍha-vratāḥ ||24||**

evaṁ bhakti-sāmānyaṁ stutvā tad-viśeṣān stuvānaḥ sāttvikīs tisras tribhiḥ stauti—aho ity ādinā | aho sabhyāḥ, mama pṛthoḥ | amī mad-deśa-vāino yajanti pūjayanti | atra svadharmo’pi vidhi-siddhy-arthā stutā | pṛthuḥ sabhyān ||24|| [bhā.pu. 4.21.36]

**manye dhanābhijana-rūpa-tapaḥ-śrutaujas-**

**tejaḥ-prabhāva-bala-pauruṣa-buddhi-yogāḥ |**

**nārādhanāya hi bhavanti parasya puṁso**

**bhaktyā tutoṣa bhagavān gaja-yūthapāya ||25||**

abhijanaṁ kulam | tapaḥ kṛcchrādi | śrutaṁ śāstram | ojo manaḥ-pāṭhavam | tejaḥ kāntiḥ | prabhāvaḥ śauryoṣmā | balaṁ deha-sauṣṭhavam | pauruṣaṁ sambhāvatā | buddhir mūla-śaktiḥ | yoga udyamaḥ | hi yasmāt | dhanādi-hīnāya gaja-yūthapāya gajendrāya tutoṣa | atra karma-nayārthaḥ | gajo hi karma-kṣayārthe stutavān ||25|| [bhā.pu. 7.9.9]

**viprād dvi-ṣaḍ-guṇa-yutād aravinda-nābha-**

**pādāravinda-vimukhāt śvapacaṁ variṣṭham |**

**manye tad-arpita-mano-vacanehitārtha-**

**prāṇaṁ punāti sa kulaṁ na tu bhūri-mānaḥ ||26||**

dviṣaḍ dvādaśa-guṇāḥ | dharmābhijanādayaḥ | yad vā,—

śamo damas tapaḥ śaucaṁ kṣānty-ārjavam viraktatā |

mauna-vijñāna-santoṣa-satyāstikye dvi-ṣaḍ-guṇāḥ ||[[52]](#footnote-53) ity atroktāḥ |

ṣaḍ-guṇā iti pāṭhe yajanādayaḥ[[53]](#footnote-54) | śvapacam antyajam | īhitaṁ kāya-ceṣṭā arśaḥ paśv-ādi | prāṇo jīvanam | sa śvapacaḥ | bhūri-māno bahu-garvo vipraḥ | anena viṣṇu-prīty-arthā atra hi vākye sarvasya bhagavad-arpaṇe tātparyam | prahlādo nṛsiṁham ||26|| [bhā.pu. 7.9.10]

deva-rṣi-bhūtāpta-nṛṇāṁ pitṝṇāṁ

na kiṅkaro nāyam ṛṇī ca rājan |

sarvātmanā yaḥ śaraṇaṁ śaraṇyaṁ

gato mukundaṁ parihṛtya kartam ||27||

atha karma-jñāna-miśraṁ dvābhyāṁ stuvan tat-kartṛ-vidhi-niṣedhātītatāṁ darśayati—deveti | bhūtāpta-nṝṇām avasare prāptānām atithīnām ity arthaḥ | vaiśvadeva brahma-yajña bhūta-baly-atithi-pūjā-nitya-śrāddhākhya pañca-mahā-yajña-karaṇena[[54]](#footnote-55) devādīnāṁ nāyam adhīnaḥ nāpy akaraṇe ṛṇī | sarvātmanā sarva-bhūteṣu bhagavad-bhāva-darśanena kartr-abhedaṁ kṛtī cchedane ity asya rūpam ||27|| [bhā.pu. 11.5.41]

sva-pāda-mūlaṁ bhajataḥ priyasya

tyaktānya-bhāvasya hariḥ pareśaḥ |

vikarma yac cotpatitaṁ kathañcid

dhunoti sarvaṁ hṛdi sanniviṣṭaḥ ||28||

vidhy-atītatām uktvā niṣedhātītām āha—sva-pādeti | anya-bhāvo bheda-buddhiḥ | vikarma pāpam | utpatitam akasmād ghaṭitam kathañcit pramādena nanu niṣkāmasya bhajanaṁ, na tu pāpa-kṣayātha ity ata āha hṛdi sanniviṣṭa iti | vastu-sāmarthyād ity arthaḥ | karabhājano nimim ||28|| [bhā.pu. 11.5.42]

śuddhir nṛṇāṁ na tu tatheḍya durāśayānāṁ

vidyā-śrutādhyayana-dāna-tapaḥ-kriyābhiḥ |

sattvātmanām ṛṣabha te yaśasi pravṛddha-

sac-chraddhayā śravaṇa-sambhṛtayā yathā syāt ||29||

vastu-sāmarthyam evāha—śuddhir iti | he īḍya stutya ! vidyā vaiśvānarādy-upāsanā | śrutaṁ śāstram | adhyayanaṁ vedākṣara-grahaṇaṁ dānaṁ hiraṇyādeḥ sat-pātre’rpaṇam | japo mantrāvṛttiḥ | kriyā agnihotrādi karma | sattvātmanām ṛṣabhaḥ sāttvika-śreṣṭhaḥ viśuddhorjita-sattva-kāraṇāt | brahmādyāḥ śrī-kṛṣṇam || [bhā.pu. 11.6.9]

te nādhīta śruti-gaṇā nopāsīta mahattamāḥ |

avratās tapta-tapasaḥ sat-saṅgān mām upāgatāḥ ||30||

ukte’rthe nidarśanam āha—teneti | te daityādayaḥ | avratāś ca te atapta-tapasaś ca | śrī-kṛṣṇa uddhavam ||30|| [bhā.pu. 11.12.7]

bādhyamāno’pi mad-bhakto viṣayair ajitendriyaḥ |

prāyaḥ pragalbhayā bhaktyā viṣayair nābhibhūyate ||

yathāgniḥ susamṛddhārciḥ karoty edhāṁsi bhasmasāt |

tathā mad-viṣayā bhaktir uddhavaināṁsi kṛtsnaśaḥ ||31||

asyāṁ ca pravṛttāyāṁ viṣayādy-anarthaś ca śāmyatīty āha—bādhyeti dvābhyām | bhasmasāt karoti kārtsnyena bhasmīkaroti | kṛtsnaśaḥ sa saṁskārāṇi ||31|| [bhā.pu. 11.14.18-19]

na sādhayati māṁ yogo na sāṅkhyaṁ dharma uddhava |

na svādhyāyas tapas tyāgo yathā bhaktir mamorjitā ||32||

atha jñāna-miśrāṁ tribhiḥ stauti—na sādhayatīti | na sādhayati na vaśīkaroti | yogaś citta-vṛtti-nirodhaḥ [yo.sū. 1.2] sāṅkhyaṁ[[55]](#footnote-56) prakṛti-puruṣa-vivekaḥ, dharmo nitya-naimittikānuṣṭhānam | svādhyāyo mantra-japaḥ[[56]](#footnote-57), tapaḥ parākādi | nyāsaḥ sannyāsaḥ | ūrjitā utkaṭāḥ ||32|| [bhā.pu. 11.14.20]

bhaktyāham ekayā grāhyaḥ śraddhayātmā priyaḥ satām |

bhaktiḥ punāti man-niṣṭhā śva-pākān api sambhavāt ||33||

api sambhavāt sambhavād api | sambhūta-mātrāpi punāti | kiṁ punaḥ prauḍhā ? śvapāko’ntyajaḥ | śrī-kṛṣṇa uddhavam ||33|| [bhā.pu. 11.14.21]

saṁsāra-sindhum ati-dustaram uttitīrṣor

nānyaḥ plavo bhagavato puruṣottamasya |

līlā-kathā-rasa-niṣevanam antareṇa

puṁso bhaved vividha-duḥkha-davārditasya ||34||

antareṇa vinā | dāvo vana-vahniḥ | atrorjitaikā līlā-katheti padāni jñāna-miśratve bījam | śukaḥ rājānam ||34|| [bhā.pu. 12.4.40]

akāmaḥ sarva-kāmo vā mokṣa-kāma udāra-dhīḥ |

tīvreṇa bhakti-yogena yajeta puruṣaṁ param ||35||

ataḥ paraṁ śuddha-bhaktiṁ stauti—akāma iti | akāmo bhakti-mātra-kāmaḥ | sarveṣu uktānukteṣu kāmo yasya | bhakti-yogaḥ śraddhā-bhaktiḥ paraṁ puruṣaṁ viṣṇum ||35|| [bhā.pu. 2.3.10]

yat-pāda-paṅkaja-palāśa-vilāsa-bhaktyā

karmāśayaṁ grathitam udgrathayanti santaḥ |

tadvan na rikta-matayo yatayo’pi ruddha-

sroto-gaṇās tam araṇaṁ bhaja vāsudevam ||36||

mukti-kāmas tu viśeṣato bhaktim evādriyate ity āha—yat pādeti | palāśaṁ dalam | aṅgulyā avayavaḥ | vilāsaḥ saundaryam | karmāṇy āśerate’sminn iti karmāśayaś cittam | grathitaṁ gumphitam | udgrathayanti traiguṇyaṁ granthiṁ bhindanti | rikta-matayaḥ so’smīti bhāvukāḥ | srotaḥ indriyam | tadvan nodgrathayanti | yadvat pūrṇamatayaḥ taṁ prapadyanta iti | bhāvukāḥ bheda-bhāvanāyāṁ jñeyaṁ pṛthag astīti mateḥ pūrṇatvam | abheda-bhāvanāyāṁ tu jñātaiveti riktatā | araṇaṁ śaraṇaṁ || kumārāḥ pṛthum ||36|| [bhā.pu. 4.22.39]

nālaṁ dvijatvaṁ devatvam ṛṣitvaṁ vāsurātmajāḥ |

prīṇanāya mukundasya na vṛttaṁ na bahu-jñatā ||37||

na cāsyā manyeṣv iva vṛtta-jātyādy eva prayojakam ity āha—nālam iti | he asurātmajāḥ | daitya-putrāḥ ! vṛttaṁ sadācāraḥ ||37|| [bhā.pu. 7.7.51]

na dānaṁ na tapo nejyā na śaucaṁ na vratāni ca |

prīyate’malayā bhaktyā harir anyad viḍambanam ||39||

vratāni hari-dinopavāsādīni | amalā śuddhā tayā | viḍambanaṁ jīvanāya naṭanam ||39|| [bhā.pu. 7.7.52]

rāyaḥ kalatraṁ paśavaḥ sutādayo

gṛhā mahī kuñjara-kośa-bhūtayaḥ |

sarve’rtha-kāmāḥ kṣaṇa-bhaṅgurāyuṣaḥ

kurvanti martyasya kiyat priyaṁ calāḥ ||40||

evaṁ hi lokāḥ kratubhiḥ kṛtā amī

kṣayiṣṇavaḥ sātiśayā na nirmalāḥ |

tasmād adṛṣṭa-śruta-dūṣaṇaṁ paraṁ

bhaktyoktayeśaṁ bhajatātma-labdhaye ||41||

nanu kiṁ bhagavat-prītyā dṛṣṭa-śruta-viṣayair evātma-prītir bhaviṣyatīti tatrāha dvābhyāṁ—rāya iti | rāyo dhanāni | bhūtir aiśvaryam | kāmāḥ kāma-sādhanāni | kṣaṇa-bhaṅgurāyuṣo martyasya | yataś calāś capalāḥ (parotkarṣād asūyakāḥ) | prahlādaḥ bālān ||40-41|| [bhā.pu. 7.7.39-40]

bhayaṁ dvitīyābhiniveśataḥ syād

īśād apetasya viparyayo’smṛtiḥ |

tan-māyayāto budha ābhajet taṁ

bhaktyaikayeśaṁ guru-devatātmā ||42||

ekayā ity uktam | tatra hetum āha—bhayam iti | dvitīye dehādāv abhiniveśād yad bhayaṁ tat-tan-māyayā syāt | kiṁ tad bhayam ? ity ata āha—īśvarādy-upādhinā pṛthag-bhūtasya | viparyayaḥ saṁsāritvam[[57]](#footnote-58) | bhrama īśvaratvāsmṛtiś ceti | gurau devatā buddhiḥ ||42|| [bhā.pu. 11.2.37]

bhaktiḥ pareśānubhavo viraktir

anyatra caiṣa trika eka-kālaḥ |

prapadyamānasya yathāśnataḥ syus

tuṣṭiḥ puṣṭiḥ kṣud-apāyo’nu-ghāsam ||43||

yadā caivaṁ bhaktir jāyate, ata eva saguṇopāsanād upāsya sākṣātkāre sati tasyātmatayā sphuraṇāt tatraivānupādhiḥ premā | avidyāyāś cāvarakatva-nivṛttir ātmakāmatā ca bhavatīty āha—bhaktir iti | bhaktiḥ premātmikā | ayati3 viṣṇuṁ vinā kṣaṇam api na vitiṣṭhate | tata ātmano brahmatvānubhavaḥ | tasya ca paramānanda-rūpātayā anyatra viraktiḥ aruciḥ | prapadyamānasya bhakty-aṅga-vargeṇa bhajataḥ | eka-kālatve dṛṣṭāntaḥ yatheti | yayā bhuñjānasya pratigrāsaṁ mukha-labdhiḥ kṣuḍ-nivṛttayaḥ syuḥ ||43|| [bhā.pu. 11.2.42]

ity acyutāṅghriṁ bhajato’nuvṛttyā

bhaktir viraktir bhagavat-prabodhaḥ |

bhavanti vai bhāgavatasya rājaṁs

tataḥ parāṁ śāntim upaiti sākṣāt ||44||

triṣu jāteṣu kṛtakṛtyatām āha—itīti | anuvṛttir avicchedaḥ | kaviḥ nimim ||44|| [bhā.pu. 11.2.43]

evaṁ surāsura-gaṇāḥ sama-deśa-kāla-

hetv-artha-karma-matayo’pi phale vikalpāḥ |

tatrāmṛtaṁ sura-gaṇāḥ phalam añjasāpur

yat-pāda-paṅkaja-rajaḥ-śrayaṇān na daityāḥ ||45||

bhaktyaiva phalāvāptir ity atra nidarśanam āha—evam iti | hetuḥ sādhanam | arthaḥ prayojanam | karma udyamaḥ | phale vikalpāḥ | ṣaṣṭhī-sthāne yogetivad saṁjñānām apy aluk [pā. 6.3.8] añjasā akleśena ||45|| [bhā.pu. 8.9.28]

yad yujyate’su-vasu-karma-mano-vacobhir

dehātmajādiṣu nṛbhis tad asat pṛthaktvāt |

tair eva sad bhavati yat kriyate’pṛthaktvāt

sarvasya tad bhavati mūla-niṣecanaṁ yat ||46||

gṛhe evāśaktasyāpi bhagavat-prītyā upāyam āha—yad iti | yad yujyate tat-parībhūyate | asavaḥ prāṇāḥ | tair dehādibhiḥ apṛthaktvāt sarvātmaka-viṣṇv-ārādhana-buddhyā | viṣṇur hi mūlam | śukaḥ ||46|| [bhā.pu. 8.9.29]

na te’ravindākṣa padopasarpaṇaṁ

mṛṣā bhavet sarva-suhṛt-priyātmanaḥ |

yathetareṣāṁ pṛthag-ātmanāṁ satām

adīdṛśo yad vapur adbhutaṁ hi naḥ ||47||

na ca rājādivad viṣṇu-bhajane phala-vikalpa ity āha—na te iti | suhṛttvāt pratyupakāram upakārakatvaṁ priyatvāt sukha-sevyatvam | ātmatvān nikaṭasthatvam | yad yasmāt pṛthag ātmanaḥ bheda-buddhīnām api no’smān | adbhutaṁ mātsya-vapur īdṛśaṁ darśitavān asi | vaivasvataḥ bhagavantam ||47|| [bhā.pu. 8.24.30]

**tasmin bhavantāv akhilātma-hetau**

**nārāyaṇe kāraṇa-martya-mūrtau |**

**bhāvaṁ vidhattāṁ nitarāṁ mahātman**

**kiṁ vāvaśiṣṭaṁ yuvayoḥ sukṛtyam ||48||**

bhagavataḥ prākaṭye sati kṛtārthatām āha—asminn iti | ātma-tāttvikaṁ rūpaṁ hetu-nirmittam | kāraṇena sṛṣṭy-ādinā mūrtir yasya | tattvatas tv amūrtiḥ | bhāvaṁ citta-vṛttim | he mahātman nanda ! yuvayoḥ yaśodānandayoḥ | uddhavaḥ nanda-yaśode ||48|| [bhā.pu. 10.46.33]

**yat-pāda-sevābhirucis tapasvinām**

**aśeṣa-janmopacitaṁ malaṁ dhiyaḥ |**

**sadyaḥ kṣiṇoty anvaham edhatī satī**

**yathā padāṅguṣṭha-viniḥsṛtā sarit ||49||**

tasminn ity uktaṁ sa ka iti tam āha—yat-pādeti | tapasvināṁ tāpa-trayāsantaptānāṁ malaṁ kāluṣyam | kṣiṇoti nāśayati | edhatī vardhamānā viṣaya-saundaryāt | satī sādhvī viṣaya-viśuddhatvāt | pṛthuḥ sabhyān prati ||49|| [bhā.pu. 4.21.31]

**na hy ato’nyaḥ śivaḥ panthā viśataḥ saṁsṛtāv iha |**

**vāsudeve bhagavati bhakti-yogo yato bhavet ||50||**

śuddha-bhakter anyam upāyaṁ ṣaḍbhir nindati | vastuto gahanatvena nirākāratve pratipattaye punaḥ punar vacanaṁ na doṣāyety āha—na hy ata iti | iha dṛṣṭa-śruta-sukha-rūpāṇāṁ saṁsṛtau | bhagavatīti viśeṣaṇaṁ viṣaya-saundaryād eva bhakti-nirvāha ity evam arthaṁ śukaḥ ||50|| [bhā.pu. 2.2.33]

**dharmaḥ satya-dayopeto vidyā vā tapasānvitā |**

**mad-bhaktyāpetam ātmānaṁ na samyak prapunāti hi ||51||**

dharma iti | ātmānaṁ cittam ||51|| [bhā.pu. 11.14.22]

**kathaṁ vinā roma-harṣaṁ dravatā cetasā vinā |**

**vinānandāśru-kalayā śudhyed bhaktyā vināśayaḥ ||52||**

putātmanaś cihnāny āha—katham iti | pratyekaṁ vinā-śabdasya nirdeśād romaharṣādīnāṁ pratyekaṁ śuddhi-hetutvam ||52|| [bhā.pu. 11.14.23]

**yathāgninā hema malaṁ jahāti**

**dhmātaṁ punaḥ svaṁ bhajate ca rūpam |**

**ātmā ca karmānuśayaṁ vidhūya**

**mad-bhakti-yogena bhajaty atho mām ||53||**

bhaktyā savāsana-citta-śuddhir iti | dṛṣṭāntena spaṣṭayati yatheti | dhmātaṁ taptam | karmānuśayo liṅga-deham | bhakti-yogena bhajatīti bhaktir eva bhajana-hetur na phalākāṅkṣety uktam | ataḥ śuddhy-anantaram | bhagavān uddhavam ||53|| [bhā.pu. 11.14.25]

**tāpa-trayeṇābhihatasya ghore**

**santapyamānasya bhavādhvanīśa |**

**paśyāmi nānyac charaṇaṁ tavāṅghri-**

**dvandvātapatrād amṛtābhivarṣāt ||54||**

śaraṇam āśrayaḥ amṛtaṁ sudhā mokṣaś ca | uddhavaḥ śrī-kṛṣṇam ||54|| [bhā.pu. 11.19.9]

**manye’kutaścid-bhayam acyutasya**

**pādāmbujopāsanam atra nityam |**

**udvigna-buddher asad-ātma-bhāvād**

**viśvātmanā yatra nivartate bhīḥ ||55||**

manye iti | asati dehādāva ātma-bhāvād udvegaḥ | nanv amaratvam apy akutaścid bhayaṁ nety āha—viśvātmanā kārtsnyena, amaratvaṁ tu sāvadhikam ity arthaḥ | ābhūta-samplavaṁ sthānam amṛtatvaṁ ca bhāsyate iti vacanāt | kavir nimim ||55|| [bhā.pu. 11.2.33]

**rājan patir gurur alaṁ bhavatāṁ yadūnāṁ**

**daivaṁ priyaḥ kula-patiḥ kva ca kiṅkaro vaḥ |**

**astv evam aṅga bhagavān bhajatāṁ mukundo**

**muktiṁ dadāti karhicit sma na bhakti-yogam ||56||**

śuddha-bhaktir mukter api durlabhā ity āha—rājann iti | rājan he parīkṣit | patiḥ dṛṣṭopadrava-nivāraṇāt | gurur hitopadeśāt | bhavatāṁ pāṇḍavānām | daivam adṛṣṭopadrava-nivāraṇāt | priyaḥ prīti-jananāt | kulapatiḥ poṣaṇāt | kiṅkaraḥ ājñā-karaṇāt | ataḥ kāraṇād evam astu | mukundo muktiṁ dadāti na tu bhaktim | bhakti-dāne hi bhaktasya saṁvidhānaṁ kāryaṁ na mukti-dāne | śukaḥ ||56|| [bhā.pu. 5.6.18]

**yasyāsti bhaktir bhagavaty akiñcanā**

**sarvair guṇais tatra samāsate surāḥ |**

**harāv abhaktasya kuto mahad-guṇā**

**manorathenāsati dhāvato bahiḥ ||57||**

bhajamānaḥ pumān devair apy āśriyata ity āha—yasyeti | ākiñcanā śuddhā surā indrādayaḥ | guṇā aiśvaryādayaḥ | guṇaiḥ samāsate | guṇa-dvārā samyag vasantīty arthaḥ | mahatām indrādīnāṁ guṇā mahad-guṇāḥ asati viṣaye ||57|| [bhā.pu. 5.18.12]

**tasmād rajo-rāga-viṣāda-manyu-**

**māna-spṛhā-bhayadainyādhimūlam |**

**hitvā gṛhaṁ saṁsṛti-cakravālaṁ**

**nṛsiṁha-pādaṁ bhajatākutobhayam iti ||58||**

śuddha-bhaktiṁ stutvopasaṁharati—tasmād iti | rajo rajaḥ-kāryaṁ tṛṣṇādi | rāgaḥ sneha-pāśaḥ | manyuḥ krodhaḥ mano-darpaḥ | ādhir mano-vyathā | saṁsṛtīnāṁ duravasthānām | cakravālaṁ maṇḍalaṁ yasmin gṛhe | prahlādaḥ nṛsiṁham ||58|| [bhā.pu. 5.18.14]

**na yujyamānayā bhaktyā bhagavaty akhilātmani |**

**sadṛśo’sti śivaḥ panthā yogināṁ brahma-siddhaye ||59||**

iti śrī-vopadeva-viracite muktā-phale bhakti-mahimā-prakaraṇam ṣaṣṭho’dhyāyaḥ ||6||

kiṁ bahunā bhaktim evaikām ādriyadhvam iti āha—neti | yujyamānā kriyamāṇā | brahma-siddhir mokṣaḥ | kapilaḥ devahūtim ||59|| [bhā.pu. 3.25.19]

iti hemādri-viracitāyāṁ kaivalya-dīpikāyāṁ bhakti-mahimā-prakaraṇam

ṣaṣṭho’dhyāyaḥ ||6||

(7)

**saptamo’dhyāyaḥ**

**atha viṣṇu-bhakty-aṅga-varga-prakaraṇam**

**tatra viṣṇu-bhakty-aṅga-varga-lakṣaṇaṁ bhedāś ca**

**kāyena vācā manasendriyair vā**

**buddhyātmanā vānusṛta-svabhāvāt |**

**karoti yad yat sakalaṁ parasmai**

**nārāyaṇāyeti samarpayet tat ||1||**

tad evaṁ bhakti-prakaraṇam upāyatvenety uktam | tatreti kartavyatāṁ vaktum idam ārabhyate—atheti | tatrāpy aṅga-sāmānyaṁ lakṣayati—kāyeneti | manasā saṁśayaḥ | indriyaiś cakṣur-ādibhī rūpopalambhādi-buddhyā niścayaḥ, ātmanā ahaṅkāreṇābhimānaḥ | vā-śabdaś cārthe | tenānuktasya saṅkalpya-hetor mahattattvasya samuccayaḥ | indriyair ity eva siddhe kāyādy-uktir ekaika-vyāpārasyāpy aṅgatvārtham | ata eva tulya-kakṣāṇāṁ vikalpārthaḥ prathamo vā-śabdaḥ | yad yad iti | vīpsayā sarvasya yāvad dehaṁ kriyamāṇasyārpaṇam ity uktam | tat kiṁ niṣiddham apy anumatam ? nety āha—svabhāvam iti | svasya bhāvyate prāpyate śāstreneti svabhāvam | sva-vihitam ity arthaḥ | tathāpi kiṁ viśiṣṭa-nistāra-buddhārpayet ? nety āha—anusṛta iti | ātmeśvarayoḥ sva-svāmi-bhāvānusandhānam anusaraṇaṁ parasmai bhagavad-ādi-rūpāya | iti-śabdaḥ prakāre | tenedaṁ nārāyaṇāyety anena prakāreṇārpayet, nānyathety arthaḥ | atra hi caturthī-nirdeśāt tādarthyāvagamāt saṅkalpam ity anvayaḥ | tataś ca bhagavad-arthatvena sarvasya sat-karmaṇaḥ karaṇaṁ bhakty-a;ggam iti lakṣaṇārthaḥ | kaviḥ nimim ||1|| [bhā.pu. 11.2.36]

**sa ekonaviṁśatidhā | ṣaḍviṁśa-vargaḥ | triṁśad vargaḥ | ṣaḍ-viṁśati-vargaḥ | pañcaviṁśati-vargaḥ, caturviṁśa-vargaḥ | triṁśati-vargaḥ | ekonaviṁśati-vargaḥ | aṣṭādaśa-vargaḥ | pañcadaśa-vargaḥ | trayodaśa-vargaḥ | dvādaśa-vargaḥ | ekādaśa-vargaḥ | daśa-vargaḥ | nava-vargaḥ | sapta-vargaḥ | ṣaḍ-vargaḥ | pañca-vargaḥ | catur-vargaḥ | tri-vargaḥ | ete trayaḥ yathottaram antaraṅgāḥ ||**

evaṁ varga-lakṣaṇam uktvā tad-bhedān vaktum āha—sa iti | sa vargaḥ | nanv ekonaviṁśatī vargeṣu kim uttarottarasya pūrva-pūrva-bādhakatvaṁ, kiṁ vā yava-brīhivat sarveṣāṁ vikalpaḥ ? ādhye sarva-bādhakasyaiva kathanena caritārthatvād anyonkty-ānarthakyam | dvitīye viṣama-śiṣṭā vikalpānupapattir iti cet tatrāha—ete ceti | antaraṅgatvaṁ ca pūrva-pūrvasmād vargād uttarottarasmin sāra-bhūtānām aṅgānām upalambhāt | vastutas tu ekasminn eva sarva-sad-bhāvād ekavargatvam | avasthā-bhedena tat-tad-aṅga-parityāgād anekatvam |

**tatra ṣaḍviṁśa-vargaḥ—**

**tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam |**

**śābde pare ca niṣṇātaṁ brahmaṇy upaśamāśrayam ||2||**

tatra ṣaḍ-viṁśa-vargaṁ darśayan dvābhyāṁ pūrva-raṅgam āha—tasmād iti | tasmāl loka-dvayasyāpi sadoṣatvāt prapadyeta nirvinnaḥ, samit-pāṇir ācāryam upatiṣṭhet | śreya uttamam | śreyaḥsu sat-karmasu madhye uttamaṁ bhakty-aṅgākhyam | śābde brahmaṇi veda-tātparya-vicāreṇa | pare cāparokṣānubhavena, niṣṇātaṁ niṣṭhā-prāptam | upaśamāśrayam ity anenaiva śiṣya-vātsalyādayo’nye’pi guṇāḥ jñeyāḥ ||2|| [bhā.pu. 11.3.21]

**tatra bhāgavatān dharmān śikṣed gurv-ātma-daivataḥ |**

**amāyayānuvṛttyā yais tuṣyed ātmātma-do hariḥ ||3||**

tatreti | tatra gurukule | gurur eva ātma-daivataṁ ca yasya | ātmavad devaṁ ca guruṁ saṁskuryād ity arthaḥ | guru-bhaktyā hi sarvaṁ saphalaṁ, tad uktaṁ—

yasya deve parā bhaktiḥ yathā deve tathā gurau |

tasyaite kathitā hy arthāḥ prakāśante mahātmanaḥ || [śve.u. 6.23] iti |

māyā kapaṭam | anuvṛttiḥ śuśrūṣā | yair dharmair haris tuṣyeta |

nanu kathaṁ jñeyā hari-tuṣṭiḥ ? tatrāha—ātmā tuṣyet | ātma-tuṣṭyā viṣṇu-tuṣṭir anumeyā | viṣṇv-ātmanor bimba-pratibimbatvād ity arthaḥ | nanu harau tuṣṭe kim ? tatrāha—ātmada iti ||3|| [bhā.pu. 11.3.22]

**sarvato manaso’saṅgam ādau saṅgaṁ ca sādhuṣu |**

**dayāṁ maitrīṁ praśrayaṁ ca bhūteṣv addhā yathocitam ||4||**

athāṅgāny āha—sarvata iti | sarvatra ihāmutra bhogeṣu | asaṅgam anāsaktiṁ śikṣed iti sarvair dvitīyāntaiḥ sambadhyate | saṅgaḥ sānnidhyaṁ yathocitam iti kramād duḥkhi-sukhi-puṇyavatsu dadātīti trīṇi | praśrayo vinayaḥ | addhā tattvataḥ ||4|| [bhā.pu. 11.3.23]

**śaucaṁ tapas titikṣāṁ ca maunaṁ svādhyāyam ārjavam |**

**brahma-caryam ahiṁsāṁ ca samatvaṁ dvandva-saṁjñayoḥ ||5||**

śaucam iti | śaucaṁ mṛj-jalādyair bāhyaṁ, rāga-dveṣādi-rāhityam āntaram | tapaḥ ekādaśy-upavāsādi sva-dharma-niṣṭhā vā | maunam abhāṣaṇaṁ mita-bhāṣaṇaṁ vā | kṣamā-svādhyāyo dvādaśākṣarādi-mantra-japaḥ | ārjavam saralatā | brahmacaryam yasya yathā-yogyam | gṛhasthānām ṛtau sva-dāra-gamanam | anyeṣāṁ tu—

smaraṇaṁ kīrtanaṁ keliḥ prekṣaṇaṁ guhya-bhāṣaṇam |

saṅkalpo’dhyavasāyaś ca kriyā-nirvṛtir eva ca || iti |

aṣṭāṅga-maithunaṁ varjaṁ brahmacaryam | ahiṁsā drohādy-akaraṇam | dvandva-saṁjñayor mānāpamānādikayoḥ samatvaṁ tulya-buddhitvam ||5|| [bhā.pu. 11.3.24]

**sarvatrātmeśvarānvīkṣāṁ kaivalyam aniketatām |**

**vivikta-cīra-vasanaṁ santoṣaṁ yena kenacit ||6||**

sarvatreti | sarva-bhūteṣu ātmanaḥ ātmana īśvaratve nānuvṛttyā darśanam | kaivalyam ekākitā | aniketatāṁ sthānābhimāna-rāhityam | vivikta-cīra-vasanaṁ pūta-vastra-khaṇḍa-paridhānam | yadṛcchā-labdhenālaṁ-buddhiḥ santoṣaḥ ||6|| [bhā.pu. 11.3.25]

**śraddhāṁ bhāgavate śāstre’nindām anyatra cāpi hi |**

**mano-vāk-karma-daṇḍaṁ ca satyaṁ śama-damāv api ||7||**

śraddhām iti | bhagavat-pratipādake śāstre śraddhām | anya-pratipādake cānindām ity ekam | daṇḍa-duḥsaṅkalpa-pāruṣya-cāpalānāṁ tyāgaḥ | satyaṁ mṛṣā-vāda-varjanam | śamaḥ viṣayebhyo buddher uparatiḥ | damaś cakṣurādīnām | ca-śabdo bhinna-kramaḥ ||7|| [bhā.pu. 11.3.26]

**śravaṇaṁ kīrtanaṁ dhyānaṁ harer adbhuta-karmaṇaḥ |**

**janma-karma-guṇānāṁ ca tad-arthe’khila-ceṣṭitam ||8||**

śravaṇam iti | harer janmādīnāṁ śravaṇādi-trayaṁ, tad-arthe harer arthe sarva-ceṣṭā ||8|| [bhā.pu. 11.3.27]

**iṣṭaṁ dattaṁ tapo japtaṁ vṛttaṁ yac cātmanaḥ priyam |**

**dārān sutān gṛhān prāṇān yat parasmai nivedanam ||9||**

iṣṭam iti bhāve ktaḥ | vṛttam ācārataḥ prāptasyācaraṇam | ṣaṣṭhī viṣaye dvitīye | iṣṭāder dārādeś ca tādarthyam | parasmai indrādaye sa-nivedanaṁ samarpaṇam | yat tasyāpi tādarthyaṁ śikṣet | atrākhila-ceṣṭita-śabdena nirdeśāt | ekaikatvaṁ dārādīnāṁ tādarthyaṁ śuśrūṣayā ||9|| [bhā.pu. 11.3.28]

**evaṁ kṛṣṇātma-nātheṣu manuṣyeṣu ca sauhṛdam |**

**paricaryāṁ cobhayatra mahatsu nṛṣu sādhuṣu ||10||**

evam iti | evaṁ yathā-kṛṣṇe tathety arthaḥ | kṛṣṇa ātmā nātho dhīr yeṣāṁ teṣu | sauhṛdam animittaṁ bandhutvam | manuṣyeṣv iti jāti-viśeṣa-vivakṣārtham | kiṁ tad ubhayaṁ tad āha—mahatsv iti | mahānta utkṛṣṭāḥ sādhavaḥ sad-ācārāḥ | ubhaya grahaṇam abhedena paricaryārtham ||10|| [bhā.pu. 11.3.29]

**parasparānukathanaṁ pāvanaṁ bhagavad-yaśaḥ |**

**mitho ratir mithas tuṣṭir nivṛttir mitha ātmanaḥ ||11||**

paraspareti | anu anuvṛttyā vicchedena kathanaṁ śikṣet | kiṁ-bhūtaṁ kathanaṁ bhagavad-yaśaḥ bhagavato yaśo yasmin anu kathane | kim iti parasparam ? tatrāha—mitha iti | ratir bhagavati ity arthāt siddham | tuṣṭiḥ sukham | nivṛttis tāpāpagama iti dvayam ātmanaḥ | etat trayaṁ parasparam anukathanāde syāt | naikākītayeti vaktuṁ mithaḥ-śabda-trayam ||11|| [bhā.pu. 11.3.30]

**smarantaḥ smārayantaś ca mitho’ghaugha-haraṁ harim |**

**bhaktyā sañjātayā bhaktyā bibhraty utpulakāṁ tanum ||12||**

smaranta iti | smarantaḥ svayam ||12|| [bhā.pu. 11.3.31]

**kvacid rudanty acyuta-cintayā kvacid**

**dhasanti nandanti vadanty alaukikāḥ |**

**nṛtyanti gāyanty anuśīlayanty ajaṁ**

**bhavanti tūṣṇīṁ param etya nirvṛtāḥ ||13||**

yato’nyeṣām atha ṣaṭ-triṁśa-vargānuṣṭhānasya phalam āha—bhaktyeti bhaktir aṅga-varga-bhajanam | tathā bhaktiḥ prema | utpanna-bhakteś cihnāny āha—bibhratīti | utpulakām udbhūta-romāñcām | kvacid iti rudanti ānandāśrūṇi vimuñcanti | nandanti sukham anubhavanti | alaukikāḥ loka-vyāvṛttāḥ | ajaṁ viṣṇum | anuśīlayanti tal-līlām abhinayanti | ataḥ paraṁ viṣṇum etya sākṣāt-kṛtya tūṣṇīṁ bhavanti | upaśāmyati | yato nivṛttāḥ sampāta-paramānandāḥ ||13|| [bhā.pu. 11.3.32]

**iti bhāgavatān dharmān śikṣan bhaktyā tad-utthayā |**

**nārāyaṇa-paro māyām añjas tarati dustarām ||14||**

kutaḥ punar eṣām aṅgatvam ity ata āha—itīti | tad-utthayā bhāgavat-dharmotthayā bhakter aṅgatve liṅgam iti bhāvaḥ | prabuddho nimim ||14|| [bhā.pu. 11.3.33]

**triṁśad-vargaḥ—**

**satyaṁ dayā tapaḥ śaucaṁ titikṣekṣā śamo damaḥ |**

**ahiṁsā brahmacaryaṁ ca tyāgaḥ svādhyāya ārjavam ||15||**

triṁśad-vargam āha—satyam iti | ijyā bhagavad-uddeśena havis tyāgaḥ | tyāgaḥ kāmya-niṣiddha-karmaṇām ||15|| [bhā.pu. 7.11.8]

**santoṣaḥ samadṛk-sevā grāmyehoparamaḥ śanaiḥ |**

**nṛṇāṁ viparyayehekṣā maunam ātma-vimarśanam ||16||**

**annādyādeḥ saṁvibhāgo bhūtebhyaś ca yathārhataḥ |**

**teṣv ātma-devatā-buddhiḥ sutarāṁ nṛṣu pāṇḍava ||17||**

**śravaṇaṁ kīrtanaṁ cāsya smaraṇaṁ mahatāṁ gateḥ |**

**sevejyāvanatir dāsyaṁ sakhyam ātma-samarpaṇam ||18||**

**nṛṇām ayaṁ paro dharmaḥ sarveṣāṁ samudāhṛtaḥ |**

**triṁśal-lakṣaṇavān rājan sarvātmā yena tuṣyati ||19||**

santoṣa iti | samadṛśaḥ ripu-mitrodāsīneṣu tulyaḥ buddhayaḥ | grāmyehā viṣayārthaṁ ceṣṭā, nṝṇāṁ viparyayehekṣā | sva-svārtham iti | sukhārthaṁ prayatnasya duḥkha-phalatvāvekṣaṇam | ātmano’saṅgodāsīnatayānusandhānam | annādyaṁ bhakṣya-bhojyādi | ādi-śabdā phala-mūlādeś ca | bhūtebhyaḥ śvaākātithi-jala-carādibhyo gṛhasthādyair vibhāgaḥ | yathārhata iti | yasya yat-saṁvibhāge’rhatā tathā tasyety arthaḥ | teṣu bhūteṣu | ātmanaḥ īśvaratvena jñānam | viśeṣato manuṣyeṣu | jñānādhikyāt | he pāṇḍava yudhiṣṭhira | asyety abhinayena purataḥ sthaṁ śrī-kṛṣṇaṁ nirdiśati | mahatāṁ gater gamyasya sevā cittānuvṛttiḥ | sā cāsya śruti-smṛti-rūpa-jñāna-laṅghanāt ijyā pūjā | avanatiḥ | praṇāmaḥ | dāsyaṁ kiṅkaratvam | sakhyam |

ahitāt pratiṣedhaś ca hite caiva pravartanam |

vyasane cāparityāgaḥ trividhaṁ sakhi-lakṣaṇam ||

ity atrokta-sakhi-dharmasya bhagavat-tattvena bhāvanam | anyāni tu svagatāni | ātma-samarpaṇaṁ sva-śarīre’sya svātantrya-lakṣaṇa-saṅgam | yena dharmeṇa sākṣād dharmāntarānuṣṭhānāvyavadhānena | śeṣaṁ prāgvat | nāradaḥ yudhiṣṭhiram ||16-19|| [bhā.pu. 7.11.9-12]

**ṣaḍ-viṁśati-vargaḥ—**

**haṁse gurau mayi bhaktyānuvṛtyā**

**vitṛṣṇayā dvandva-titikṣayā ca |**

**sarvatra jantor vyasanāvagatyā**

**jijñāsayā tapasehā-nivṛttyā ||20||**

**mat-karmabhir mat-kathayā ca nityaṁ**

**mad-deva-saṅgād guṇa-kīrtanān me |**

**nirvaira-sāmyopaśamena putrā**

**jihāsayā deha-gehātma-buddheḥ ||21||**

**adhyātma-yogena vivikta-sevayā**

**prāṇendriyātmābhijayena sadhryak |**

**sac-chraddhayā brahmacaryeṇa śaśvad**

**asampramādena yamena vācām ||22||**

**sarvatra mad-bhāva-vicakṣaṇena**

**jñānena vijñāna-virājitena |**

**yogena dhṛty-udyama-sattva-yukto**

**liṅgaṁ vyapohet kuśalo’ham-ākhyam ||23||**

ṣaḍ-viṁśati-vargam āha—haṁsety-ādi | anuvṛttiḥ paricaryā | sā ca bhaktyā tātparyeṇa | na tu yathā-kathañcit | haṁse gṛha-mārjanādikā (1) gurau labdhārpaṇādikā, (2) vitṛṣṇā dṛṣṭa-śruta-viṣaye vaitṛṣṇyam, (3) dvandvaṁ śītoṣṇādi, (4) sarvatra brahma-padādiṣu vyasanaṁ kāla-bhayam, (5) jijñāsā ātmanaḥ, (6) tapaḥ ayācitādi, (7) ihā-nivṛttir varja-ceṣṭā-tyāgaḥ, (8) mat-karmabhir mad-arpita-karmabhiḥ, (9) mat-kathā-kathanam anyaṁ prati, (10) ahaṁ devo yeṣāṁ te mad-devā viṣṇu-bhaktāḥ, (11) kīrtanam ekākinā, (12) nirvairam ahiṁsā, (13) sāmyaṁ śatru-mitrodāsīneṣu tulya-buddhitā, (14) upaśamo nirabhimānatā, (15) he putrāḥ ! dehe gṛhe cāhaṁ-mameti-buddher hānecchayā, (16) adhyātma-yogo mokṣa-śāstrābhyāsaḥ, (17) viviktam ekāntaḥ, (18) prāṇādīnām abhijayaḥ kramāt prāṇāyāmaḥ, pratyāhāra-dhāraṇādibhiḥ | atra prāṇāyāmādi bahutve’py abhijayasyaikatvād ekatvaṁ, (19) satsu śraddhā samyag-buddhiḥ, (20) brahmacaryaṁ prāgvat, (21) saṁpramādo bhakti-sādhanānām abhāvanā, (22) vācāṁ yamo maunam, (23) sarvatra sthira-careṣu mad-bhāvo mat-sattā vijñāyate dṛśyate yena tat tathā, sarvaṁ khalv idaṁ brahma ity-ādy-upaniṣad-uttho bodho jñānam, (24) anubhavo vijñānaṁ, (25) virājitam upabṛṁhitam, yogo nirodha-samādhiḥ, (26) dhṛtir dhairya-phala-siddhau vikalpanābhāvaḥ | udyamo’nalasatvam | sattvaṁ kleśa-sahanatvaṁ, etāny adhikāri-viśeṣaṇatvād upāṅgāni, na tv aṅgāni, ata evaiṣāṁ tṛtīyayā pañcamyāvāna nirdeśaḥ | kuśalaḥ pratyahaṁ viśeṣaṁ draṣṭuṁ nipuṇaḥ | liṅga-dehaṁ vyapohed moktuṁ kṣamaḥ | aham ahaṅkāraḥ | ṛṣabhaḥ putrān ||20-23|| [bhā.pu. 5.5.10-13]

**pañcaviṁśa-vargam—**

**sva-dharmācaraṇaṁ śaktyā vidharmāc ca nivartanam |**

**daivāl labdhena santoṣa ātmavic-caraṇārcanam ||24||**

**grāmya-dharma-nivṛttiś ca mokṣa-dharma-ratis tathā |**

**mita-medhyādanaṁ śaśvad vivikta-kṣema-sevanam ||25||**

**ahiṁsā satyam asteyaṁ yāvad-artha-parigrahaḥ |**

**brahmacaryaṁ tapaḥ śaucaṁ svādhyāyaḥ puruṣārcanam ||26||**

**maunaṁ sad-āsana-jayaḥ sthairyaṁ prāṇa-jayaḥ śanaiḥ |**

**pratyāhāraś cendriyāṇāṁ viṣayān manasā hṛdi ||27||**

**sva-dhiṣṇyānām eka-deśe manasā prāṇa-dhāraṇam |**

**vaikuṇṭha-līlābhidhyānaṁ samādhānaṁ tathātmanaḥ ||28||**

**etair anyaiś ca pathibhir mano duṣṭam asat-patham |**

**buddhyā yuñjīta śanakair jita-prāṇo hy atandritaḥ ||29||**

pañcaviṁśa-vargam āha—svadharmeti | vidharmo niṣiddhaḥ para-dharmaś ca | grāmya-dharma-strī-dyutādi-sevā | medhyaṁ bhikṣā haviṣyādi, mitaṁ tu—

ardhaṁ savyañjanānnasya tṛtīyam udakasya ca |

vāyoḥ sañcaraṇārthaṁ ca caturtham avaśeṣayet || iti[[58]](#footnote-59) |

kṣemaṁ maśakādy-anupahataṁ, steyam avidhinā dravyādānam | puruṣo viṣṇuḥ | sthairyam acañcalatvam | prāṇa-jayaḥ prāṇāyāmaḥ | śanair na sahasā | āsanādi-lakṣaṇaṁ japopāyaṁ ca pātañjale[[59]](#footnote-60) | hṛdi mano’dhiṣṭhāne | pratyāhāre pratyānayanam[[60]](#footnote-61) | dhiṣṇyānāṁ prāg-uktānāṁ hṛdaya-puṇḍarīkādi-sthānānām | eka-deśe viśiṣṭā prāṇa-dhāraṇā kāryā | prāṇity asmād iti prāṇaś cittam | deśa-bandhaś cittasya dhāraṇā [3.1] iti pātañjale | ekasmin deśe cittaṁ dhāryam ity arthaḥ | līlā-smitāvalokādi samādhānaṁ dhyātur dhyeya-rūpeṇāvasthānam | etair iti | sva-dharmācaraṇādyair jita-prāṇair jita-cittaḥ | anyaiḥ kāmādibhir duṣṭaṁ sad-asan-mārga-gamano buddhyā jñāna-rūpeṇa san-mārga-gamana-buddhyā [jñāna-rūpeṇa sanmārgeṇā-] tandritaḥ analasaḥ | kapilaḥ devahūtiṁ prati ||24-29|| [bhā.pu. 3.28.2-7]

**caturviṁśa-vargaḥ—**

**mal-liṅga-mad-bhakta-jana- darśana-sparśanārcanam |**

**paricaryā stutiḥ prahva- guṇa-karmānukīrtanam ||30||**

**mat-kathā-śravaṇe śraddhā mad-anudhyānam uddhava |**

**sarva-lābhopaharaṇaṁ dāsyenātma-nivedanam ||31||**

**maj-janma-karma-kathanaṁ mama parvānumodanam |**

**gīta-tāṇḍava-vāditra- goṣṭhībhir mad-gṛhotsavaḥ ||32||**

**yātrā bali-vidhānaṁ ca sarva-vārṣika-parvasu |**

**vaidikī tāntrikī dīkṣā madīya-vrata-dhāraṇam ||33||**

**mamārcā-sthāpane śraddhā svataḥ saṁhatya codyamaḥ |**

**udyānopavanākrīḍa- pura-mandira-karmaṇi ||34||**

**sammārjanopalepābhyāṁ seka-maṇḍala-vartanaiḥ |**

**gṛha-śuśrūṣaṇaṁ mahyaṁ dāsa-vad yad amāyayā ||35||**

**amānitvam adambhitvaṁ kṛtasyāparikīrtanam |**

**api dīpāvalokaṁ me nopayuñjyān niveditam ||36||**

**yad yad iṣṭatamaṁ loke yac cāti-priyam ātmanaḥ |**

**tat tan nivedayen mahyaṁ tad ānantyāya kalpate ||37||**

mal-liṅgeti mal-liṅgāni ye mad-bhaktās teṣāṁ darśanādi-trayam | yeṣāṁ darśanād ahaṁ sphurāmīti te tathā yatra-śrute ca liṅgaṁ mad-bhakta-viṣayatvena darśanādeḥ ṣaṭtvāc caturviṁśatitvānupapattiḥ | paricaryā puṣpa-gumphanādi | prahvo namratā ||30|| anu anuvṛttyā ||31|| parva janmāṣṭamy-ādi ||32|| yātrā dvārakādi-gamanam | bali-vidhānaṁ puṣpopahārādi vārṣika-parvasv iti viśeṣa-nirdeśaḥ | tatra phalādhikyād ity arthaḥ | tantraṁ pañcarātram | vrataṁ devatārcanādi-niyamaḥ ||33|| mama pratimā-sthāpane udyānādi-karaṇe ca śraddhā udyamaś ca asāmarthy tu saṁhṛtya militvā udyānaṁ puṣpāṇām | upavanaṁ tu phalānām | ākrīḍaṁ jalādi-krīḍā-thānam ||34||

sammārjanam avakara-nirasanam | upalepo gomayādinā | seko jala-secanam | maṇḍala-varttanaṁ catuṣkaraṅga-mālikādi vā etair evākapaṭena gṛha-śuśrūṣaṇam ||35||

māno darpaḥ | dambhaḥ para-vañcanam | yatrāpi-śabdas tato’nyatra tātparyam | yathā—aśnīyād viṣam apy ugraṁ brahmasvaṁ tu na karhicit ity-ādau ato dīpāvalokam apīty asya devāya svayam | anyena dattaṁ vastu-devopabhogam ācchidya nopayuñjītety atra tātparyam | prasāda-buddhyā niveditaṁ gṛhṇīyāt | anyathā—nirmālyaṁ śirasā dhāryaṁ naivedyam udare hareḥ ||

tvayopabhukta-srag-gandha- vāso-'laṅkāra-carcitāḥ |

ucchiṣṭa-bhojino dāsās tava māyāṁ jayema hi || [bhā.pu. 11.6.46]

ity ādiṣu vākya-virodho dīpāvaloka-doṣa-parihārārthaṁ devasyāgre vatti-dvayena dīpaḥ kāryaḥ ||36|| sarva-lābhārpaṇasya phalam āha—yad yad iti | iṣṭaṁ dharma-sādhanam | śrī-kṛṣṇa uddhavam ||30-37|| [bhā.pu. 11.11.34-41]

**mad-arcāṁ sampratiṣṭhāpya mandiraṁ kārayed dṛḍham |**

**puṣpodyānāni ramyāṇi pūjā-yātrotsavāśritān ||38||**

**pūjādīnāṁ pravāhārthaṁ mahā-parvasv athānv-aham |**

**kṣetrāpaṇa-pura-grāmān dattvā mat-sārṣṭitām iyāt ||39||**

**pratiṣṭhayā sārvabhaumaṁ sadmanā bhuvana-trayam |**

**pūjādinā brahma-lokaṁ tribhir mat-sāmyatām iyāt ||40||**

arcā-sthāpanādeḥ phalam āha—mad-arcām iti | ādi-śabdāt pūjakaḥ nṛtya yātrā prasādādīnāṁ pravāho nirvāhaḥ | pūjā tad-arthaṁ pūjādy-āśritān kṣetrādīn na kārayet | tatra pūjyate’neneti pūjā puṣpāṇi | yātrā yatra nānā-deśyāḥ sañcitāni vastūni vikretuṁ pratyabdaṁ milanti sā | utsavaḥ pūjā-harṣa kṣetraṁ kedāraḥ āpano haṭṭaḥ | puraṁ pañcaśata-grāma-mukhyam | grāmaḥ kevala-śūdra-vāsaḥ | sāṣṭitā samāna prabhāvatvam | iyāt prāpnuyāt ||38-39||

pratiṣṭhā para-kṛte deva-kule jīrṇoddhāra-rūpeṇa pratimā-sthāpanam | sadma para-pratiṣṭhita-tat-pratimāyāḥ prāsāda-mātra-karaṇam | brahma-lokaṁ tad-ādhipatyaṁ brahmatvam | tribhiḥ sva-kṛtaiḥ pratimpa-prāsāda-pūjādibhiḥ mat-sāmyatāṁ mām eva | bhagavān uddhavam ||40|| [bhā.pu. 11.27.50-52]

**viṁśati-vargaḥ—**

**niṣevitenānimittena sva-dharmeṇa mahīyasā |**

**kriyā-yogena śastena nātihiṁsreṇa nityaśaḥ ||41||**

**mad-dhiṣṇya-darśana-sparśa- pūjā-stuty-abhivandanaiḥ |**

**bhūteṣu mad-bhāvanayā sattvenāsaṅgamena ca ||42||**

**mahatāṁ bahu-mānena dīnānām anukampayā |**

**maitryā caivātma-tulyeṣu yamena niyamena ca ||43||**

**ādhyātmikānuśravaṇān nāma-saṅkīrtanāc ca me |**

**ārjavenārya-saṅgena nirahaṅkriyayā tathā ||44||**

**mad-dharmaṇo guṇair etaiḥ parisaṁśuddha āśayaḥ |**

**puruṣasyāñjasābhyeti śruta-mātra-guṇaṁ hi mām ||45||**

viṁśati-vargam āha—niṣeviteneti | animitto niṣkāmaḥ | sva-dharmo varṇāśrama-dharmaḥ | mahīyān prathama-kalpānuṣṭhitaḥ, tapaḥ-svādhyāyeśvara-praṇidhānāni kriyā-yogaḥ [yo.sū. 2.1], tapa upavāsādi-kāyikaṁ karma | svādhyāyo mantra-japo vācikam | īśvara-praṇidhānaṁ viṣṇu-dhyānaṁ mānasam[[61]](#footnote-62) | tasya trividhasya śastatvam | deśa-kāla-puruṣa-vaśād nātihiṁsratvaṁ śarīra-pīḍākarasya tyāgāt | uktaṁ pātañjala-bhāṣye—tac ca citta-prasādanam abādhamānam anenāsevyam iti manyate [tatraiva] iti ||41||

mad-dhiṣṇyaṁ śālagrāmādi | tasya darśanādi | sattvam āstikyam || asaṅgamo niḥsaṅgatvam ||42|| ahiṁsā-satyāsteya-brahmacaryāparigrahā yamāḥ [yo.sū. 2.30], śauca-santoṣa-tapaḥ-svādhyāyeśvara-praṇidhānāni niyamāḥ [yo.sū. 2.32], ādhyātmikaṁ mokṣa-śāstram ||43|| mad-dharmo viṣṇu-bhaktiḥ | āśayo’ntaḥ-karaṇam ||44|| śrut-mātrā na tu vastuto dṛṣṭā guṇā yasmin, taṁ nirguṇa-viṣayaṁ bhavatīti bhāvaḥ || kapilaḥ ||41-45|| [bhā.pu. 3.29.15-19]

**ekonaviṁśati-vargaḥ—**

**sā śraddhayā bhagavad-dharma-caryayā**

**jijñāsayādhyātmika-yoga-niṣṭhayā |**

**yogeśvaropāsanayā ca nityam**

**puṇya-śravaḥ-kathayā puṇyayā ca ||46||**

**arthendriyārāma-sagoṣṭhy-atṛṣṇayā**

**tat-sammatānām aparigraheṇa ca |**

**vivikta-rucyā paritoṣa ātmani**

**vinā harer guṇa-pīyūṣa-pānāt ||47||**

**ahiṁsayā pāramahaṁsya-caryayā**

**smṛtyā mukundācaritāgrya-sīdhunā |**

**yamair akāmair niyamaiś cāpy anindayā**

**nirīhayā dvandva-titikṣayā ca ||48||**

**harer muhus tatpara-karṇa-pūra-**

**guṇābhidhānena vijṛmbhamāṇayā |**

**bhaktyā hy asaṅgaḥ sad-asaty anātmani**

**syān nirguṇe brahmaṇi cāñjasā ratiḥ ||49||**

ekonaviṁśati-vargam āha—sā chraddhayeti | atra prathama-ślokoktaṁ gṛhasthasya | dvitīya-ślokoktaṁ vānaprasthasya | tṛtīya-ślokoktaṁ yateḥ | tataḥ paraṁ naiṣṭika-brahmacāriṇo viṣṇu-bhakti-vṛddhīkāraṇam iti śloka-catuṣṭayārthaḥ | bhagavad-dharmo vārtākū-varjanādi | jijñāsā adhyātma-śāstrābhyāsaḥ | adhātma-yoga-niṣṭhā-tad-arthānuṣṭhānam | puṇya-śrava-kathā viṣṇu-kathā | puṇyā viṣṇu-bhakta-kathā ||46||

arthendriyārāmāḥ artha-kāma-lubdhāḥ | taiḥ saha goṣṭhī | samāna-sabhatvam | tatra atṛṣṇā tṛṣṇāyā apy abhāvaḥ | kiṁ punaḥ sevāyāḥ tat-sammatāḥ srak-candanādayaḥ | vivikta-ruciḥ vijana-prītiḥ | sā ca ātmanaḥ paritoṣe sati | ātmani svarūpe paritoṣaḥ | sukhāntarānapekṣatvaṁ vinā vivikta-rucer mithyācāratvāt | tad uktaṁ—

karmendriyāṇi saṁyamya ya āste manasā smaran |

indriyārthān vimūḍhātmā mithyācāraḥ sa ucyate || [gītā 3.6] iti |

sa ca paritoṣo harikathāṁ vinā | hari-kathākarṇanāpekṣā tv asty evety arthaḥ ||47||

ahiṁsayeti | pāramahaṁsyaṁ paramahaṁsa-dharmaḥ | asmṛtyā vāsanocchedakena | viṣṇu-kathā-madya-pānena | madyaṁ hi smṛti-bhraṁśa-hetuḥ | pūrvaṁ kevala-kathā-pānaṁ, atra tu śāstra-dvāreṇeti vā | yama-niyamā vyākhyātāḥ | ānandā yogāntarasya nirīhā yoga-kṣemārtha-ceṣṭā-rāhityam ||48||

harer iti | tat-para-karṇa-pūrā viṣṇu-bhaktāḥ karṇālaṅkāra-bhūtā ye guṇāḥ aiśvaryādayaḥ, teṣām abhidhānam | harer guṇābhidhāne nety asāmarthye’py ārṣatvāt samāsaḥ | vijṛmbhamāṇayeti sarvais tṛtīyāntaiḥ sambadhyate | sad-asati kārya-kāraṇa-rūpe | asaṅgo ratiś ceti aniṣṭa-hānir iṣṭāptiś ceti dvayam uktam | sanatkumāraḥ pṛthum ||46-49|| [bhā.pu. 4.22.22-25]

**aṣṭādaśa-vargaḥ—**

**mayi bhāvena satyena mat-kathā-śravaṇena ca |**

**sarva-bhūta-samatvena nirvaireṇāprasaṅgataḥ |**

**brahmacaryeṇa maunena sva-dharmeṇa balīyasā ||50||**

**yadṛcchayopalabdhena santuṣṭo mita-bhuṅ muniḥ |**

**vivikta-śaraṇaḥ śānto maitraḥ karuṇa ātmavān ||51||**

**sānubandhe ca dehe’sminn akurvann asad-āgraham |**

**jñānena dṛṣṭa-tattvena prakṛteḥ puruṣasya ca ||52||**

**nivṛtta-buddhy-avasthāno dūrī-bhūtānya-darśanaḥ |**

**upalabhyātmanātmānaṁ cakṣuṣevārkam ātma-dṛk ||53||**

**mukta-liṅgaṁ sad-ābhāsam asati pratipadyate |**

**sato bandhum asac-cakṣuḥ sarvānusyūtam advayam ||54||**

atha aṣṭādaśa-vargam āha—mayīti | mayi satya-bhāvo niṣkāmā bhajana-pravṛttiḥ | sarva-bhūteṣu viṣṇur adhiṣṭhāteti samatvam | aprasaṅgo niḥsaṅgatvam | munir manana-śīlaḥ | śaraṇam āśrayaḥ ātmavān jita-manāḥ | anubandhaḥ putrādiḥ | asad-āgraho mamāhaṁ-bhāvaḥ | dṛṣṭaṁ prakṛti-puruṣayos tattvaṁ yena jñānena | buddhy-avasthānaṁ jāgrad-ādi anya-darśanam ātma-vyatirikta-jñānam ||

upalabhyeti | ātmanā jīvena | ātmānaṁ paramātmānam | cakṣuṣā indriyāvacchinnena sūryeṇa | arkaṁ gagana-sthaṁ sūryam | ātma-dṛg jīva-svarūpam | vimṛśan prathamaṁ mukta-liṅgaṁ liṅga-śarīra-rahitam | pratipadyate jānāti | tato’sati asatye prapañce sthitasya sataḥ satya-rūpaṁ paramātmanaḥ ābhāsakam ||

tataḥ tasyaiva sato bandhur yo’sau so’ham iti jñānam | tato’sataḥ prapañcasya cakṣur mithyātma-prakāśakaṁ tat sarvatrātmānusyūtaṁ vyāpya-sthitam | tato’dvayaṁ so’smy aham eveti jñānam | tad uktaṁ śaṅkarācāryaiḥ—yo’sau so’haṁ so’smy aham eveti vidur yam iti || kapilaḥ devahūtim ||50-54|| [bhā.pu. 3.27.7-11]

**pañcadaśa-vargāḥ—**

**śraddhāmṛta-kathāyāṁ me śaśvan mad-anukīrtanam |**

**pariniṣṭhā ca pūjāyāṁ stutibhiḥ stavanaṁ mama ||55||**

**ādaraḥ paricaryāyāṁ sarvāṅgair abhivandanam |**

**mad-bhakta-pūjābhyadhikā sarva-bhūteṣu man-matiḥ ||56||**

**mad-artheṣv aṅga-ceṣṭā ca vacasā mad-guṇeraṇam |**

**mayy arpaṇaṁ ca manasaḥ sarva-kāma-vivarjanam ||57||**

**mad-arthe’rtha-parityāgo bhogasya ca sukhasya ca |**

**iṣṭaṁ dattaṁ hutaṁ japtaṁ mad-arthaṁ yad vrataṁ tapaḥ ||58||**

**evaṁ dharmair manuṣyāṇām uddhavātma-nivedinām |**

**mayi sañjāyate bhaktiḥ ko’nyo’rtho’syāvaśiṣyate ||59||**

atha pañcadaśa-vargam āha—śuddheti | anukīrtanaṁ nāmoccāraṇaṁ parikaryā puṣpa-candanādi | sarvāṅgair aṣṭabhiḥ | tathā ca

dorbhyāṁ padbhyāṁ ca jānubhyām urasā śirasā dṛśā |

manasā vacasā ceti praṇāmo’ṣṭāṅga īritaḥ ||

aṅga-ceṣṭā sammārjanopalepādi | īraṇam uccāraṇam || bhogo viṣayārjanam | ukham upabhogaḥ | iṣṭādeś ca mad-artham | ātma-nivedanaṁ jñānam | ātmani vedanam ity aluk | tad yathā syāt tathā bhaktir jāyata iti kriyā-viśeṣaṇam | ātma-samarpaṇam iti vyākhyāne samarpaṇaṁ ca manana ity anena paunaruktyam | bhagavān uddhavam ||55-59|| [bhā.pu. 11.19.20-24]

**trayodaśa-vargāḥ—**

**kuryāt sarvāṇi karmāṇi mad-arthaṁ śanakaiḥ smaran |**

**mayy arpita-manaś-citto mad-dharmātma-mano-ratiḥ ||61||**

**deśān puṇyān āśrayeta mad-bhaktaiḥ sādhubhiḥ śritān |**

**devāsura-manuṣyeṣu mad-bhaktācaritāni ca ||62||**

**pṛthak satreṇa vā mahyaṁ parva-yātrā-mahotsavān |**

**kārayed gīta-nṛtyādyair mahārāja-vibhūtibhiḥ ||63||**

**mām eva sarva-bhūteṣu bahir antar apāvṛtam |**

**īkṣetātmani cātmānaṁ yathā kham amalāśayaḥ ||64||**

**iti sarvāṇi bhūtāni mad-bhāvena mahā-dyute |**

**sabhājayan manyamāno jñānaṁ kevalam āśritaḥ ||65||**

**brāhmaṇe pukkase stene brahmaṇye’rke sphuliṅgake |**

**akrūre krūrake caiva sama-dṛk paṇḍito mataḥ ||66||**

**visṛjya smayamānān svān dṛśaṁ vrīḍāṁ ca daihikīm |**

**praṇamed daṇḍa-vad bhūmāv ā-śva-cāṇḍāla-go-kharam ||67||**

**yāvat sarveṣu bhūteṣu mad-bhāvo nopajāyate |**

**tāvad evam upāsīta vāṅ-manaḥ-kāya-vṛttibhiḥ ||68||**

**nareṣv abhīkṣṇaṁ mad-bhāvaṁ puṁso bhāvayato’cirāt |**

**spardhāsūyā-tiraskārāḥ sāhaṅkārā viyanti hi ||69||**

trayodaśa-vargam āha—kuryād iti | smaraṇam mām eva manaḥ-pravṛtti-nivṛtti-rūpaṁ manaḥ svacchatvād-rūpaṁ mad-dharmasu mad-dharmānuṣṭhātṛṣu mahātmasu mayi samāviṣṭeṣu mano-ratiḥ mano-grahaṇaṁ manaḥ pūrvikā ratir ity evam arthaḥ || deśa-pūtāvāsena devādiṣu ye mad-bhaktāḥ, tac-caritāni ca pūjayet śravaṇādibhiḥ ||

satreṇānyair militvā parvāṇi śayana-bodhana-dvādaśy-ādau yātrā mahotsavāś ca | mahyam mad-arthaṁ vibhūtayaś cāmarādyāḥ sarva-bhūteṣu ātmani ca mām ātmānam apāvṛtam atirohitam | bahiḥ kāla-rūpam | antar antaryāmi-rūpam | kevalaṁ śuddhaṁ jñānaṁ prapañcasyādhiṣṭhānam iti manyamānaḥ | mad-bhāvena mad-buddhyā sabhājanaṁ sevā ||

pukkaso’ntyaja-viśeṣaḥ | brāhmaṇo brāhmaṇya-sahitaḥ | brāhmaṇādiṣv aṣṭasu dvayor dvayoḥ kramāj jāti-kriyā dravya-guṇa-kṛtaṁ vaiṣamyaṁ jñeyam | viṣayeṣv api samaṁ mat-svarūpaṁ paśyatīti samadṛk || svayaṁ sva-rucyaiva | svādṛśam ahaṁ-buddhim | anyāṁ mama-buddhim | akārāl loka-vrīḍāṁ ca ||

etad anuṣṭhānasyāvadhim āha—yāvad iti | nopajāyate na sākṣād bhavati || upāsanāyāḥ phalam āha—nareṣv iti | mad-bhāvo mat-sattā nara-śabda upalakṣaṇam, sarva-bhūteṣv ity arthaḥ | spardhādhika-guṇaiḥ saha sāmyecchā | asūyā-guṇeṣu doṣāropaḥ | tiraskāro māna-bhaṅgaḥ | ahaṅkāro’nātmani ātma-buddhiḥ garvo vā | viyanti viśeṣād gacchanti | saṁskāraiḥ saha naśyatīty arthaḥ | hi sphuṭam, na stuti-mātram || bhagavān uddhavam ||61-69|| [bhā.pu. 11.29.9-17]

**dvādaśa-vargāḥ—**

**guru-śuśrūṣayā bhaktyā sarva-labdhārpaṇena ca |**

**saṅgena sādhu-bhaktānām īśvarārādhanena ca ||70||**

**śraddhayā tat-kathāyāṁ ca kīrtanair guṇa-karmaṇām |**

**tat-pādāmburuha-dhyānāt tal-liṅgekṣārhaṇādibhiḥ ||71||**

**hariḥ sarveṣu bhūteṣu bhagavān āsta īśvaraḥ |**

**iti bhūtāni manasā kāmais taiḥ sādhu mānayet ||72||**

**evaṁ nirjita-ṣaḍ-vargaiḥ kriyate bhaktir īśvare |**

**vāsudeve bhagavati yayā saṁlabhyate ratiḥ ||73||**

**niśamya karmāṇi guṇān atulyān**

**vīryāṇi līlā-tanubhiḥ kṛtāni |**

**yadātiharṣotpulakāśru-gadgadaṁ**

**protkaṇṭha udgāyati rauti nṛtyati ||74||**

**yadā graha-grasta iva kvacid dhasaty**

**ākrandate dhyāyati vandate janam |**

**muhuḥ śvasan vakti hare jagat-pate**

**nārāyaṇety ātma-matir gata-trapaḥ ||75||**

**tadā pumān mukta-samasta-bandhanas**

**tad-bhāva-bhāvānukṛtāśayākṛtiḥ |**

**nirdagdha-bījānuśayo mahīyasā**

**bhakti-prayogeṇa samety adhokṣajam ||76||**

atha dvādaśa-vargam āha—guru-śuśrūṣeti | bhaktyā tātparyeṇa śuśrūṣā arpaṇaṁ gurāv eva sādhavaś ca bhaktāya sādhavaḥ kevala-sva-dharma-niṣṭhāḥ | īśvaraḥ, kleśa-karma-vipākāśayair aparāmṛṣṭaḥ puruṣa-viśeṣa īśvaraḥ [yo.sū. 1.24], tasyārādhanaṁ sarva-karmārpaṇam ||70||

kathāyāṁ śraddhā śravaṇenety arthaḥ, guṇā aiśvaryādayaḥ | karmāṇi sṛṣṭy-ādīni liṅgam adhiṣṭhānaṁ pratimādi, īkṣā darśanam arhaṇaṁ pūjā na cādi-śabdenānyeṣām apy uktatvād dvādaśa-varga-pratijñā-bhaṅga iti śaṅkyaṁ, iha sva-śabda-nirdiṣṭair evāṅgair vā samāpter vivakṣitatvāt ||71||

harir asti iti | manasā kāmais tat-tac-cittānuvartanaiḥ sādhy yathā syāt ||72|| evaṁ dvādaśa-vargānuṣṭhānena ṣaḍ-vargo, manaḥ-ṣaṣṭhānīndriyāṇi īśvare phalārpaṇa-samarthe bhagavati bhajanīya-saundaryādi-guṇe yayā bhaktyā ||73||

labdha-rateś cihnāny āha—niśamyeti | niśamya śrutvā | karmāṇi sṛṣṭy-ādīni | līlāvatāraiḥ kṛtāni | līlā-sādhyāni ||74|| ākrandanaṁ nārāyaṇety-ādi sātatyena śabdam | ātmani svarūpe matir yasya na tu loke | ata eva gata-trapāḥ ||75||

rateḥ phalam āha—tadeti | bandhanāni kleśa-karma-vipākāśayāḥ[[62]](#footnote-63) | taṁ viṣṇum | bhāvayate prāpnoti iti tad-bhāvas tad-viṣaya ity arthaḥ | prāpty-artha bhūś-curādāv asti | sa cāsau bhāvo mano-vikāraḥ | tasmāt anukṛte āśayākṛtī arthād viṣṇor eva yena puṁsā sa tathā | āśayo’ntaḥkaraṇam | ākṛtir veṣaḥ barhāpīḍādiḥ | viṣṇu-viṣayeṇa bhāvena viṣṇo’virāsy asuprasannam | ceto-veāś ca tathā syād ity arthaḥ | bījāni puṇya-pāpāni | anuśerate asminn iti bījānuśayo liṅga-deham | mahīyān sādhana-sahasrair durlabhaḥ | sameti saṅgato bhavati | adhaḥ akṣajam indriyajaṁ jñānam asya tam avāṅ-manasa-gocaram | rūpaṁ prāpnotīty arthaḥ || prahlādaḥ bālān ||70-76|| [bhā.pu. 7.7.30-36]

**ekādaśa-vargāḥ—**

**sa vai manaḥ kṛṣṇa-padāravindayor**

**vacāṁsi vaikuṇṭha-guṇānuvarṇane |**

**karau harer mandira-mārjanādiṣu**

**śrutiṁ cakārācyuta-sat-kathodaye ||77||**

**mukunda-liṅgālaya-darśane dṛśau**

**tad-bhṛtya-gātra-sparśe’ṅga-saṅgamam |**

**ghrāṇaṁ ca tat-pāda-saroja-saurabhe**

**śrīmat-tulasyā rasanāṁ tad-arpite ||78||**

**pādau hareḥ kṣetra-padānusarpaṇe**

**śiro hṛṣīkeśa-padābhivandane |**

**kāmaṁ ca dāsye na tu kāma-kāmyayā**

**yathottamaśloka-janāśrayā ratiḥ ||79||**

athaikādaśa-vargam āha—sa vai iti | sa ambarīṣaḥ acyutasya satāṁ bhaktānāṁ kathā || liṅgaṁ pratimā | ālayo’dhiṣṭhānam | ca-śabdo bhinna-kramaḥ tulasyāś ca saurabhe | tat-pāda-sarojeti | tat-pāda-kalpita-saroja-saurabha iti jñeyam | rūpaka-pakṣe’pi sāmya-mātram, na tu gandha-sad-bhāvaḥ | tad-arpite naivedye ||

kṣetraṁ dvārakādi | padaṁ virajādi | kāmam abhilāṣam | dāsye, na tu stry-ādi-sevāyām | kāmena hi ratiḥ sādhyā sā cātra viṣṇu-janāśrayā yathā yena dāsya-kāmena | tatra pāyu-varjānām indriyāṇāṁ śiraś ca vyāpārair ekādaśāṅgāni | śukaḥ ||77-79|| [bhā.pu. 9.4.18-20]

**daśa-vargāḥ—**

**āyur harati vai puṁsām udyann astaṁ ca yann asau |**

**tasyarte yat-kṣaṇo nīta uttama-śloka-vārtayā ||80||**

**taravaḥ kiṁ na jīvanti bhastrāḥ kiṁ na śvasanty uta |**

**na khādanti na mehanti kiṁ grāme paśavo’pare ||81||**

**śva-viḍ-varāhoṣṭra-kharaiḥ saṁstutaḥ puruṣaḥ paśuḥ |**

**na yat-karṇa-pathopeto jātu nāma gadāgrajaḥ ||82||**

evam anvaya-mukhena prāg-vargān uktvā vyatireka-mukhena darśayann āha—āyur iti | udyan udayan | astaṁ paścimādriṁ ca yan gacchan | asāv abhinayena sūryaṁ darśayati | tasya rte tasyāyur vinā yad yena | hṛtam api tasyāyuḥ saphalatvād ahṛtavad ity arthaḥ | atra vārtayety anyṁ prati guṇābhidhānam ekam aṅkham ity abhipretam | uttaratra gāthopagānam ekākinaḥ ||80||

nanu katham āyuṣo vaiyarthyaṁ bhoga-sadbhāvāt ? ity ata āha—tarava iti | uta aho ||81|| viḍ-varāho grāmya-śūkaraḥ | śvādibhiḥ saha saṁstutaḥ tat-prastāve gṛhīta-nāmā ||82||

**bile batorukrama-vikramān ye**

**na śṛṇvataḥ karṇa-puṭe narasya |**

**jihvāsatī dārdurikeva sūta**

**na copagāyaty urugāya-gāthāḥ ||83||**

**bhāraḥ paraṁ paṭṭa-kirīṭa-juṣṭam**

**apy uttamāṅgaṁ na namen mukundam |**

**śāvau karau no kurute saparyāṁ**

**harer lasat-kāñcana-kaṅkaṇau vā ||84||**

**barhāyite te nayane narāṇāṁ**

**liṅgāni viṣṇor na nirīkṣato ye |**

**pādau nṛṇāṁ tau druma-janma-bhājau**

**kṣetrāṇi nānuvrajato harer yau ||85||**

**jīvañ chavo bhāgavatāṅghri-reṇuṁ**

**na jātu martyo’bhilabheta yas tu |**

**śrī-viṣṇu-padyā manujas tulasyāḥ**

**śvasañ chavo yas tu na veda gandham ||86||**

**tad aśma-sāraṁ hṛdayaṁ batedaṁ**

**yad gṛhyamāṇair hari-nāma-dheyaiḥ |**

**na vikriyetātha yadā vikāro**

**netre jalaṁ gātra-ruheṣu harṣaḥ ||87||**

bileti | bile cchidre na tv indriye | bata kaṣṭaṁ na śṛṇvata iti nara-viśeṣaṇam | atra karṇa-pathopeta iti na śṛṇvato ye [iti ca] kathā-śravaṇam uktam | dardūro maṇḍūkaḥ | ca-śabdaś ced-arthe gāthāḥ kathāḥ ||83|| paṭṭa-vastraṁ śavasyemau śāvau | vā-śabdo yady-arthe ||84|| barhaṁ mayūra-piccham | druma-janma vṛkṣa-mūlatvam ||85|| nābhilabheta na spṛśeta | śrī-śabdo nāmnaḥ pūjārthaḥ | viṣṇoḥ pādau eti gacchati iti viṣṇu-pādo viṣṇu-caraṇa-sthety arthaḥ | ilakāntāv iti dīrgho’py asti ad-ādau ||86||

aśma-sāraṁ pāṣāṇavad lohavad vā kaṭhinam | vikṛtaṁ kathaṁ lakṣyaṁ vikriyā-yogāt | yadā vikāras tadā aśrūṇi romaharṣaś ca || śaunakaḥ sūtam ||87|| [bhā.pu. 2.3.17-24]

**nava-vargāḥ—**

**śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam |**

**arcanaṁ vandanaṁ dāsyaṁ sakhyam ātma-nivedanam ||88||**

**iti puṁsārpitā viṣṇau bhaktiś cen nava-lakṣaṇā |**

**kriyeta bhagavaty addhā tan manye’dhītam uttamam ||89||**

atha nava-vargam āha—śravaṇam iti | pāda-sevanaṁ pādayoḥ sevanaṁ namanam ity arthaḥ | vandanaṁ stutiḥ | sakhyaṁ prāgvat || nava-lakṣaṇā navāṅgā | prahlādaḥ pitaram ||88-89|| [bhā.pu. 7.5.23-24]

**saptavargāḥ—**

**animitta-nimittena sva-dharmeṇāmalātmanā |**

**tīvrayā mayi bhaktyā ca śruta-sambhṛtayā ciram ||90||**

**jñānena dṛṣṭa-tattvena vairāgyeṇa balīyasā |**

**tapo-yuktena yogena tīvreṇātma-samādhinā ||91||**

**prakṛtiḥ puruṣasyeha dahyamānā tv ahar-niśam |**

**tiro-bhavitrī śanakair agner yonir ivāraṇiḥ ||92||**

saptavargam āha—animitteti | animittaṁ nimittatvābhāvaḥ | nimittaṁ prayojakaṁ yasya tena |

evaṁ nṛṇāṁ kriyā-yogāḥ sarve saṁsṛti-hetavaḥ |

ta evātma-vināśāya kalpante kalpitāḥ pare || [bhā.pu. 1.5.34]

ity uktena amala ātmā cittaṁ yasmāt tena | śuddha-mantra-dravyātmakenety arthaḥ | śrutaṁ kathā-śravaṇaṁ, tena saṁbhṛtā upacitā ||90||

dṛṣṭatvena sattva-puruṣānyatā-khyāti-rūpeṇa | vairāgyeṇa guṇa-saṅga-janita-rāga-rūpa-malāpanutyā, balīyasā vaśīkāra-saṁjñā-lakṣaṇena [yo.sū. 1.15] | yogo dhyānaṁ—yogaḥ sannahanopāya-dhyāna-saṅgati-yuktiṣu iti nānārthāt | dhyānam eva, tad evārtha-mātra-nirbhāsaṁ svarūpa-śūnyam iva samādhiḥ [yo.sū. 3.3] iti samādhi-lakṣaṇam ||91||

atra sva-dharmādibhiḥ ṣaḍbhiḥ tīvrayā śruta-sambhṛtayā ca bhaktyā dahyamānā prakṛtis tirobhavitrīti pratipattavyam | yathā śrute tu sva-dharmādivad bhakter apy aṅga-koṭi-niviṣṭatvānupapattiḥ, prakrāntaṁ cāṅgitvam | bhavitrīti sādhu-kāriṇi tṛn | yatra na punar āvirbhāvaḥ sa sādhuḥ na tirobhāvaḥ, yathā hy araṇir agnim utpādya tat tejasā naśyati | tathā prakṛti bhaktim utpādya prakaṭīkṛtya tat tejasā naśyatīty arthaḥ || kapilaḥ ||90-92|| [bhā.pu. 3.27.21-23]

**ṣaḍvargāḥ—**

**vāṇī guṇānukathane śravaṇau kathāyāṁ**

**hastau ca karmasu manas tava pādayor naḥ |**

**smṛtyāṁ śiras tava nivāsa-jagat-praṇāme**

**dṛṣṭiḥ satāṁ darśane’stu bhavat-tanūnām ||93||**

ṣaḍvargam āha—vāṇīti | pādayoḥ smṛtyāṁ manaḥ śiraḥ praṇāme hi nivāsa-jagat jagan nivāso yasyeti nivāsa-śabdasya saptamī-viśeṣaṇe bahuvrīhāv iti pūrva-nipātaḥ | nalakūvaraḥ śrī-kṛṣṇam ||93|| [bhā.pu. 10.10.38]

**pañca-vargāḥ—**

**śṛṇvatāṁ gadatāṁ śaśvad arcatāṁ tvābhivandatām |**

**nṛṇāṁ saṁvadatām antar hṛdi bhāsy amalātmanām ||94||**

pañca-vargam āha—śṛṇvatām iti | śrutadevaḥ śrī-kṛṣṇam ||94|| [bhā.pu. 10.86.46]

**catur-vargāḥ—**

**tasmād ekena manasā bhagavān sātvatāṁ patiḥ |**

**śrotavyaḥ kīrtitavyaś ca dhyeyaḥ pūjyaś ca nityadā ||95||**

catur-vargam āha—tasmād iti | yasmāt sarva-dharmāṇāṁ viṣṇu-bhaktiḥ phalam | sātvatāṁ sattvavatām | sac-chabdena sattvam ucyate | sutaḥ śaunakam ||95|| [bhā.pu. 1.2.14]

**tri-vargāḥ—**

**tasmād bhārata sarvātmā bhagavān īśvaro hariḥ |**

**śrotavyaḥ kīrtitavyaś ca smartavyaś cecchatābhayam ||96||**

trivargam āha—tasmād iti | tasmād yasmād anyeṣāṁ sadoṣatvāt sarvātmatvād ātmīyatvaṁ bhagavattvād ramaṇīyatvam īśvaratvād varadatvam | śravaṇādi-pravṛtti-hetuḥ | abhayaṁ mokṣam | śukaḥ rājānam ||96|| [bhā.pu. 2.1.5]

**tasmāt sarvātmanā rājan hariḥ sarvatra sarvadā |**

**śrotavyaḥ kīrtitavyaś ca smartavyo bhagavān nṛṇām ||97||**

tasmād iti | tasmād yasmād bhaktāv eva vedasya tātparyam | sarvātmanā sarvāvasthenāpi sarva-deśeṣu sarva-kāleṣu ca || śukaḥ ||97|| [bhā.pu. 2.2.36]

**punar-vacanaṁ trivargasyāntaraṅgatamatva-khyāpanārtham |**

**iti vopadeva-viracite muktā-phale**

**viṣṇu-bhakty-aṅga-varga-lakṣaṇaṁ bhedāś ca**

**iti saptamo’dhyāyaḥ |**

**|| 7 ||**

nanu vargāntarāṇi sakṛd evoktāni trivargas tu kim-arthaṁ punar ucyate ? ity ata āha—punar vacanam iti | matub-artho hy atiśayaḥ | sa cānyaḥ sa vyapekṣya ity arthāt pūrvasya varga-navakasyāntaraṅgataratvam | tat pūrvasya tv antaraṅgatvam ity uktaṁ bhavati ||

iti hemādri-viracite kaivalya-dīpikāyāṁ

viṣṇu-bhakty-aṅga-varga-lakṣaṇaṁ bhedāś ca

iti saptamo’dhyāyaḥ |

|| 7 ||

(8)

**aṣṭamo’dhyāyaḥ**

**atha viṣṇu-śravaṇam**

**ko nāma tṛpyed rasavit kathāyāṁ**

**mahattamaikānta-parāyaṇasya |**

**nāntaṁ guṇānām aguṇasya jagmur**

**yogeśvarā ye bhava-pādma-mukhyāḥ ||1||**

evaṁ bhakty-aṅgāny uktvā teṣu sarvaśaḥ stotavyeṣu prādhānyāt trivargam eva stauti | vargasyeti | mahimeti śeṣaḥ | teṣv api śravaṇa-māhātmyam āha—atheti | ko nāmeti | mahattamā ekāntena niyamena parāyaṇaṁ parama āśrayo yasya sa tathā | mahattamaiḥ kathyamānaḥ pratyakṣa iva bhavatīti bhāvaḥ | antaṁ niścayam idaṁ rūpam īdṛśaṁ rūpam itthaṁ camatkārotīty ādi | aguṇasya guṇa-sukhādhika-svarūpa-sukha-lubdhatvād agṛhīta-guṇasya svarūpa-sukham eva guṇeṣv abhivyaktam anyān sukhayati | abhivyakti-tāratamyāt sukha-tāratamyam | bhavo rudraḥ | pādmo brahmā | mukhya-śabdāt sanakādayaḥ yogasya samādheḥ | īśvarāvaśīkṛtaḥ samādhayaḥ | samādhi-balāt kalita-sakala-padārthā api viṣṇu-guṇān na kalayantīty arthaḥ ||1|| [bhā.pu. 1.18.14]

**tan no bhavān vai bhagavat-pradhāno**

**mahattamaikānta-parāyaṇasya |**

**harer udāraṁ caritaṁ viśuddhaṁ**

**śuśrūṣatāṁ no vitanotu vidvan ||2||**

tan na iti | bhagavat-pradhāna iti bahuvrīhiḥ | mahattameti tatpuruṣaḥ | viśuddhaṁ kartr-antarāsaṅkīrṇam | śaunakaḥ sūtam ||2|| [bhā.pu. 1.18.15]

**ko nāma loke bhagavat-padārthaḥ**

**yatrānuraktāḥ sahasaiva dhīrā |**

**vyapohya dehādiṣu saṅgam ūḍham**

**vrajanti tat pāramahaṁsyam antyam ||3||**

ko nāmeti | purā kathānāṁ madhye | naretaraṁ pāśum | maitreyaḥ viduram ||3|| [bhā.pu. 1.18.22]

**nivṛtta-tarṣair upagīyamānād**

**bhavauṣadhāc chrotra-mano-'bhirāmāt |**

**ka uttamaśloka-guṇānuvādāt**

**pumān virajyeta vinā paśughnāt ||4||**

tarṣo viṣayecchā | anuvādād anyaiḥ kriyamāṇād ity arthaḥ | nivṛtta-tarṣādibhis tribhir mukta-mumukṣu-sakāmā nātra virajyanta ity uktam | paśughno hiṁsā-nirataḥ | rājā śukam ||4|| [bhā.pu. 10.1.4]

**kas tṛpnuyāt tīrtha-pado’bhidhānāt**

**satreṣu vaḥ sūribhir īḍyamānāt |**

**yaḥ karṇa-nāḍīṁ puruṣasya yāto**

**bhava-pradāṁ geha-ratiṁ chinatti ||5||**

kas tṛpnuyād iti | tīrthapādo viṣṇuḥ | satreṣu purāṇeṣu | viṣṇu-mahimnaḥ sākalyena vakutm aśakyatvāt purāṇānāṁ sūcanā-rūpeṇa sūtratvam | karṇa-nāḍīṁ karṇa-mūlam | viduro maitreyam ||5|| [bhā.pu. 3.5.11]

**ko vā bhagavatas tasya puṇya-ślokeḍya-karmaṇaḥ |**

**śuddhi-kāmo na śṛṇuyād yaśaḥ kali-malāpaham ||6||**

ete hi ślokāḥ śuśrūṣor vacasā | ślokaḥ kīrtiḥ | īḍyaṁ stutyam ||6|| [bhā.pu. 1.1.16]

**vayaṁ tu na vitṛpyāma uttama-śloka-vikrame |**

**yac chṛṇvatāṁ rasa-jñānāṁ svādu svādu pade pade ||7||**

vayaṁ tv iti | yad u ye vikramāḥ | svādu svādu svādataḥ svādataḥ | ubhaya-supāṁ suluk pūrva-savarṇeti suluk | pade pade kṣaṇe kṣaṇe | śaunakaḥ sūtam ||7|| [bhā.pu. 1.1.19]

**śrutasya puṁsāṁ sucira-śramasya**

**nanv añjasā sūribhir īḍito’rthaḥ |**

**tat-tad-guṇānuśravaṇaṁ mukunda-**

**pādāravindaṁ hṛdayeṣu yeṣām ||8||**

śrutasyeti | mukunda-pādāravindaṁ yeṣāṁ hṛdayeṣu tat tebhyas tasya mukundasya guṇān śravaṇaṁ śruta-śramasya phalam | viduraḥ maitreyam ||8|| [bhā.pu. 3.13.4]

**pibanti ye bhagavata ātmanaḥ satāṁ**

**kathāmṛtaṁ śravaṇa-puṭeṣu sambhṛtam |**

**punanti te viṣaya-vidūṣitāśayaṁ**

**vrajanti tac-caraṇa-saroruhāntikam ||9||**

pibantīti | satām ātmanaḥ sadbhir ātmatvena jñātasya | śukaḥ rājānam ||9|| [bhā.pu. 2.2.37]

**jñānaṁ yad āpratinivṛtta-guṇormi-cakram**

**ātma-prasāda uta yatra guṇeṣv asaṅgaḥ |**

**kaivalya-sammata-pathas tv atha bhakti-yogaḥ**

**ko nirvṛto hari-kathāsu ratiṁ na kuryāt ||10||**

jñānam iti | hari-kathāsu ko na nivṛttaḥ ko vā ratiṁ na kuryāt | yad yasmāt tāsv eva jñānādayo guṇāḥ | ā iti smaraṇe | bhāgavata-saṅgaṁ śukaḥ smarati | pratinivṛttaṁ yatroditaṁ tatraiva līnam | guṇormi-cakraṁ mahad-ādi-paraḥ pūro yena jñānena tat tathā | ātma-prasādaḥ śuddha-sattvātmakatvam | ubhayatra guṇeṣv asaṅga ihāmūtra bhoga-virāgaḥ | kaivalyam ity eva saṁmata-panthāḥ phala-sādhanatve’pi phala-rūpatvāt śarkarādi-vyañjanavat | śukaḥ ||10|| [bhā.pu. 2.3.12]

**tasmin mahan-mukharitā madhubhic-**

**caritra-pīyūṣa-śeṣa-saritaḥ paritaḥ sravanti |**

**tā ye pibanty avitṛṣo nṛpa gāḍha-karṇais**

**tān na spṛśanty aśana-tṛḍ-bhaya-śoka-mohāḥ ||11||**

tasminn iti | tasmin bhāgavata-sadasi mahadbhir mukharitā vācālīkṛtā svayam evātmānaṁ yathā prakāśayanti tathoccāritā mahan-mano-hlādāpūraṇasya tad-avasthatvāc ceśatvam | paritaḥ sarvān śrotṝn prati avitṛṣaḥ vividha-tṛṣṇā-rahitāḥ, tad-ekābhilāṣā ity arthaḥ | aśanaṁ kṣud bhayam jarā-maraṇaṁ ceti ṣaḍ ūrmayaḥ |

manasaḥ śoka-mohau ca prāṇasya ca tṛṣā kṣudhā |

jarā-mṛtyū śarīrasya ṣaḍ-ūrmi-rahitaḥ śivaḥ || iti vacanāt[[63]](#footnote-64) |

nāradaḥ prācīnabarhiṣam ||11|| [bhā.pu. 4.29.40]

**gṛheṣv āviśatāṁ cāpi puṁsāṁ kuśala-karmaṇām |**

**mad-vārtā-yāta-yāmānāṁ na bandhāya gṛhā matāḥ ||12||**

gṛheti | āveśaḥ sthitiḥ | kuśalaṁ vihitam | vārtā yā śrutā tayā | yāto nītaḥ yāmaḥ praharo yaiḥ | bhagavān pracetasam ||12|| [bhā.pu. **3.**3.19]

**kuto’śivaṁ tvac-caraṇāmbujāsavaṁ**

**mahan-manasto mukha-niḥsṛtaṁ kvacit |**

**pibanti ye karṇa-puṭair alaṁ prabho**

**dehaṁ-bhṛtāṁ deha-kṛd-asmṛti-cchidam ||13||**

kuta iti | āsavaḥ puṣpa-rasaḥ kīrtiś ca | mahatāṁ manasto mukhān niḥsṛtam | manasta iti prathamārthe tasi tataḥ samāsaḥ | manaḥ śuddhyā mahadbhir varṇitam ity arthaḥ | kvacit kadācit | dehaṁ-bhṛtām ity ārṣonumāgamaḥ | saṁsārāpādikā yā smṛtiḥ svarūpājñānam | kurukṣetre militā suhṛdaḥ śrī-kṛṣṇam ||13|| [bhā.pu. 10.83.3]

**vibhvyas tavāmṛta-kathoda-vahās tri-lokyāḥ**

**pādāvane-ja-saritaḥ śamalāni hantum |**

**ānuśravaṁ śrutibhir aṅghri-jam aṅga-saṅgais**

**tīrtha-dvayaṁ śuci-ṣadas ta upaspṛśanti ||14||**

vibhvya iti | vibhvaḥ pragalbhāḥ | amṛtaṁ sudhā | udavahā nadyaḥ sarito gaṅgā-trayam | ata eva trilokyā ity uktam | śamalāni pāpāni | anuśrūyata ity anuśravaṁ kathā tīrtham | śrutibhiḥ śravaṇa-vṛttyā aṅghrijaṁ gaṅgā’ṅga-saṅgaiḥ snānādibhiḥ | śucau sīdantīti śuciṣadaḥ | upaspṛśa ācamanam | sāmīpyena sevā ca | tīrtha-dvayopasparśa-sādhyasya śuciṣattvasya siddhavan nirdeśaḥ kārya-kāraṇayoḥ paurvāparya-rūpātiśayoktir iyam | ye upaspṛśanti te śucayaḥ syur ity arthaḥ brahmādyāḥ śrī-kṛṣṇam ||14|| [bhā.pu. 11.6.19]

**yat tūttamaḥ-śloka-guṇānuvādaḥ**

**saṅgīyate’bhīkṣṇam amaṅgala-ghnaḥ |**

**tam eva nityaṁ śṛṇuyād abhīkṣṇaṁ**

**kṛṣṇe’malāṁ bhaktim abhīpsamānaḥ ||15||**

yat tv iti | amaṅgala-ghnatvena gīyate | prativākyaṁ sātatyārthaṁ śabda-trayam | gāna-śravaṇābhīpsānāṁ prakarṣārtham || śukaḥ ||15|| [bhā.pu. 12.3.15]

**ye tu tvadīya-caraṇāmbuja-kośa-gandhaṁ**

**jighranti karṇa-vivaraiḥ śruti-vāta-nītam |**

**bhaktyā gṛhīta-caraṇaḥ parayā ca teṣāṁ**

**nāpaiṣi nātha hṛdayāmburuhāt sva-puṁsām ||16||**

ye tv iti | gandhaḥ kīrtir āmodaś ca | koṣo bhāṇḍārāgāram | kudmala-pakṣe hi gandhābhāvaḥ | śrutir vedaḥ[[64]](#footnote-65) | caraṇa-grahaṇaṁ kīrtyaika-deśasyaiva śruti-gocaratvam | na sarva-kīrter iti vijñāpanārthaṁ bhaktyā praṇaya-para-rasanayā | nāpaiṣi nāpayāsi | ye ca kīrti-śravaṇa-niṣṭhās teṣāṁ mano na tyajasīty arthaḥ | brahmā viṣṇum ||16|| [bhā.pu. 3.9.5]

**itthaṁ parasya nija-vartma-rirakṣayātta-**

**līlā-tanos tad-anurūpa-viḍambanāni |**

**karmāṇi karma-kaṣaṇāni yadūttamasya**

**śrūyād amuṣya padayor anuvṛttim icchan ||17||**

śāstrasya māhātmya-viṣayam uktvā upasaṁharati—ittham iti | paro nirākāraḥ | rirakṣā rakṣitum icchā | ārṣam aniṭ-tvam | tasyānurūpa-viḍambanāni | anucitāni | tat-svarūpa-māhātmya-paryālocane tv asadṛśāṇīty arthaḥ | jagat-sṛṣṭy-ādi-kartur hi kaṁsādi-kīṭa-nirasane kiyat kautukam | karma pāpam | kaṣaṇaṁ hiṁsā | śrūyād bhavān iti rājñaḥ āśīḥ | anuvṛttiṁ bhaktim || śukaḥ ||17|| [bhā.pu. 10.90.49]

iti viṣṇu-śravaṇam

**atha viṣṇu-kīrtanaṁ**

**ayaṁ hi kṛta-nirveśo janma-koṭy-aṁhasām api |**

**yad vyājahāra vivaśo nāma svasty-ayanaṁ hareḥ ||18||**

śravaṇaṁ stutvā kīrtanaṁ stautīty ayam iti | ayam ajāmilaḥ | nirveśaḥ prāyaścittam[[65]](#footnote-66) ||18|| [bhā.pu. 6.2.7]

**etenaiva hy aghono’sya kṛtaṁ syād agha-niṣkṛtam |**

**yadā nārāyaṇāyeti jagāda catur-akṣaram ||19||**

eteneti | aghonaḥ maghavac-chabdavad rūpam | yadā yasminn eva kāle | etenaiva kālena | nimeṣa-traya-mātreṇa | kiṁ dvādaśābdena yato nāma vyāharaṇād mad-viṣayā matir bhavati ||19|| [bhā.pu. 6.2.8]

**stenaḥ surā-po mitra-dhrug brahma-hā guru-talpa-gaḥ |**

**strī-rāja-pitṛ-go-hantā ye ca pātakino’pare ||20||**

**sarveṣām apy aghavatām idam eva suniṣkṛtam |**

**nāma-vyāharaṇaṁ viṣṇor yatas tad-viṣayā matiḥ ||21||**

tad itaraiḥ prāyaścittais tulyaṁ pāpa-kṣaya-mātra-phalatvāt | iti cen na tatrārhaḥ na niṣkṛtair iti ||20-21|| [bhā.pu. 6.2.9-10]

**na niṣkṛtair uditair brahma-vādibhis**

**tathā viśuddhyaty aghavān vratādibhiḥ |**

**yathā harer nāma-padair udāhṛtais**

**tad uttamaśloka-guṇopalambhakam ||22||**

niṣkṛtaṁ prāyaścittam | pada-grahaṇaṁ susaṁskṛteṣu nāmasu śakty-atiśayārtham | yat punar uttamaḥśloka-guṇopalambhakaṁ vyāhartuṁ viṣṇu-guṇa-jñānaṁ karoti | tad itarebhyo’dhikaṁ punaḥ pāpa-pravṛtti-nivāraṇāt ||22|| [bhā.pu. 6.2.11]

**naikāntikaṁ tad dhi kṛte’pi niṣkṛte**

**manaḥ punar dhāvati ced asat-pathe |**

**tat karma-nirhāram abhīpsatāṁ harer**

**guṇānuvādaḥ khalu sattva-bhāvanaḥ ||23||**

naikāntikam iti | tasmāt tat prāyaścittaṁ naikāntikaṁ nāvaśyakam | hi yasmāt | asaty arthe dhāvati | bhukty-arthaṁ kāmyaṁ karma karoti | tat tasmān nirhāram atyantya-nāśam | guṇānuvādaḥ viṣṇor guṇān anuvṛttyā | nairantaryeṇa vādayati yan nāma-vyāharaṇaṁ tat tebhyo’dhikam | kāmya-karma-pravṛtti-nivāraṇāt | sattvaṁ bhāvayati viśuddhorjita-sattvaṁ svantaḥkaraṇaṁ karoti ||23|| [bhā.pu. 6.2.12]

**sāṅketyaṁ pārihāsyaṁ vā stobhaṁ helanam eva vā |**

**vaikuṇṭha-nāma-grahaṇam aśeṣāgha-haraṁ viduḥ ||24||**

nanu ajāmilena putra-nāma-gṛhītaṁ na tu viṣṇu-nāmeti cet, tatrāha—sāṅketyam iti | sāṅketyam anyatra putrādau saṅketitam | pārihāsyaṁ viṣṇur asīti parihāsenāropitam | stobhaṁ gītālāpa-paripūraṇārthaṁ gṛhītam | helanaṁ kiṁ viṣṇuneti nindārtham | viṣṇor idaṁ nāmeti jñānaṁ cet tātparyaṁ vināpi phala-pradam ity arthaḥ ||24|| [bhā.pu. 6.2.14]

**patitaḥ skhalito bhagnaḥ sandaṣṭas tapta āhataḥ**

**harir ity avaśenāha pumān nārhati yātanāḥ ||25||**

yadyapi viṣṇu-nāmaiva putra-nāma-jñātaṁ ca, tathāpi sambhramād ajñātam iti cet tatrāha—patita iti | avaśena saṅkalpaṁ vinā vyathā-vegādyair nirgatā varṇās te daivād viṣṇu-nāma-rūpā jātā ity arthaḥ | tathāpi yātanāṁ nārhati | pāpa-kṣayāt kīrtanaṁ hi tatra niṣpaṇṇam | śravaṇaṁ tu niṣpaṇṇatām evānya-kīrtita-nāmavad yasyāṁ tv avasthāyāṁ saṅkalpaṁ vinā kīrtayati, na ca tac chṛṇoti, tasyāṁ na pāpa-kṣayaḥ | atiprasaṅgāt | a-kāro hi prasiddhaṁ viṣṇu-nāma | tad yathā kathañcid yena kīrtitaṁ śrutaṁ vā sa ko’pi nāsti | tasmād idaṁ viṣṇu-nāma tac ca mayā kīrtitaṁ śrutaṁ smṛtaṁ ceti yasya jñānaṁ tasyaiva pāpa-kṣayaḥ ity aṅgīkartavyam | viṣṇu-dūtā yamadūtān ||25|| [bhā.pu. 6.2.15]

**āpannaḥ saṁsṛtiṁ ghorāṁ yan-nāma vivaśo gṛṇan |**

**tataḥ sadyo vimucyeta yad bibheti svayaṁ bhayam ||26||**

āpanna iti | guṇān kīrtayan | śaunakādiḥ sūtam ||26|| [bhā.pu. 1.1.14]

**na yad vacaś citra-padaṁ harer yaśo**

**jagat pavitraṁ pragṛṇīta karhicit |**

**tad vāyasaṁ tīrtham uśanti mānasā**

**na yatra haṁsā niramanty uśik-kṣayāḥ ||27||**

na yad ity ādi | vaco vākyaṁ citrāni padāni yatra tat tathā | jagat pavitraṁ yasmāt tat tathā | karhicid uśanti manyante mānasā haṁsāḥ | brahma manasi bhavāḥ śanakādayaḥ | viramanti viśeṣād ramante | uśik uttamaḥ kṣayo nivāso yeṣāṁ te tathā | kāka-tīrtha-pakṣe mānasa-sarovara-sthāḥ ||27|| [bhā.pu. 1.5.10]

**tad-vāg-visargo janatāgha-viplavo**

**yasmin prati-ślokam abaddhavaty api |**

**nāmāny anantasya yaśo’ṅkitāni yat**

**śṛṇvanti gāyanti gṛṇanti sādhavaḥ ||28||**

viṣṇu-mahimā-śūnyaṁ vākyaṁ ninditatvāt tat shaitaṁ stauti—tad vāg iti | vāg visargo vākya-prayogaḥ | janatā jana-samūhas tasyā aghaṁ pāpaṁ tasya viplavo vināśa-hetuḥ | ko’sau ? yasmin anantasya nāmāni abaddhaṁ duṣṭaṁ padaṁ yad yasmāt taṁ vāg-visargaṁ sādhavaḥ vaktari sati śṛṇvanti, śrotari sati gṛṇanti | ubahyābhāve svayaṁ gāyanti ||28|| [bhā.pu. 1.5.11]

**idaṁ hi puṁsas tapasaḥ śrutasya vā**

**sviṣṭasya sūktasya ca buddhi-dattayoḥ |**

**avicyuto’rthaḥ kavibhir nirūpito**

**yad uttamaśloka-guṇānuvarṇanam ||29||**

idam iti | sarvasya sat-karmaṇo viṣṇu-bhajanaṁ phalam iti ślokārthaḥ | sūktaṁ sad-upadeśaḥ | tasya grahaṇaṁ śrutaṁ [tasyārthāvadhāraṇād buddham] tasyānudhyānaṁ sviṣṭam | dattaṁ tapaś ca | avicyuta avināśī || nāradaḥ vyāsam ||29|| [bhā.pu. 1.5.22]

**prāyeṇa munayo rājan nivṛttā vidhi-ṣedhataḥ |**

**nairguṇya-sthā ramante sma guṇānukathane hareḥ ||30||**

prāyeṇeti | nairguṇyaṁ paraṁ brahma || śukaḥ ||30|| [bhā.pu. 2.1.7]

**yan-nāma śrutam anukīrtayed akasmād**

**ārto vā yadi patitaḥ pralambhanād vā |**

**hanty aṁhaḥ sapadi nṛṇām aśeṣam anyaṁ**

**kaṁ śeṣād bhagavata āśrayen mumukṣuḥ ||31||**

yan-nāmeti | yasya nāma śrutaṁ san nṝṇām aṁhaḥ pāpaṁ hanti | yaś cānukīrtayet tasyāpi ārto rogo | pralambhanaṁ parihāsaḥ | tataḥ śeṣād anantāt | anyaṁ kaṁ mumukṣur āśrayet || śukaḥ ||31|| [bhā.pu. 5.25.11]

**etan nirvidyamānānām icchatām akuto-bhayam |**

**yogināṁ nṛpa nirṇītaṁ harer nāmānukīrtanam ||32||**

etad iti | yoginaḥ samāhitāḥ || śukaḥ ||32|| [bhā.pu. 2.1.11]

**patitaḥ skhalitaś cārtaḥ kṣuttvā vā vivaśo gṛṇan |**

**haraye nama ity uccair mucyate sarva-pātakāt ||33||**

patita iti | kṣuttvā kṣutaṁ kṛtvā ||33|| [bhā.pu. 12.12.47]

**saṅkīrtyamāno bhagavān anantaḥ**

**śrutānubhāvo vyasanaṁ hi puṁsām |**

**praviśya cittaṁ vidhunoty aśeṣaṁ**

**yathā tamo’rko’bhram ivāti-vātaḥ ||34||**

saṅkīrtyamāneti | anubhāvo mahimā | vyasanaṁ malam | tac ced dvedhā māyikaṁ kāryaṁ ca | tatrobhayor api nirvartya vivakṣayā kramāt tayo bhramayo rūpādānam || sutaḥ ||34|| [bhā.pu. 12.12.48]

**mṛṣā giras tā hy asatīr asat-kathā**

**na kathyate yad bhagavān adhokṣajaḥ |**

**tad eva satyaṁ tad u haiva maṅgalaṁ**

**tad eva puṇyaṁ bhagavad-guṇodayam ||35||**

mṛṣeti | mṛṣā asatyāḥ | vācyasya mithyā-bhūtatvāt | asatīḥ amaṅgalāḥ | asat-kathā apuṇya-rūpāḥ yad yābhiḥ | u aho | ha prasiddham | bhagavatāṁ śrīmatāṁ guṇānām udayo yasmāt tat tathā | kās tarhi samīkṣyāha—tad eveti ||35|| [bhā.pu. 12.12.49]

**tad eva ramyaṁ ruciraṁ navaṁ navaṁ**

**tad eva śaśvan manaso mahotsavam |**

**tad eva śokārṇava-śoṣaṇaṁ nṛṇāṁ**

**yad uttamaḥśloka-yaśo’nugīyate ||36||**

tad eveti | ruciraṁ prīti-vardhanam | tad eva ramyam āyatī sundaram | ato navaṁ navaṁ śaśvat āpady anāpadi ca | śoka-śoṣakaṁ mahotsavaṁ ca yasmin || sūtaḥ śaunakādīn ||36|| [bhā.pu. 12.12.50]

**kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ |**

**kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet ||37||**

kaler iti || sūtaḥ śaunakādīn ||37|| [bhā.pu. 12.3.51]

**yan-nāmadheyaṁ mriyamāṇa āturaḥ**

**patan skhalan vā vivaśo gṛṇan pumān |**

**vimukta-karmārgala uttamāṁ gatiṁ**

**prāpnoti yakṣyanti na taṁ kalau janāḥ ||38||**

yad iti | āturaḥ sa-rogaḥ | karma pāpam | uttamā gatir mokṣaḥ | no yakṣyanti na pūjayanti || śukaḥ rājānam ||38|| [bhā.pu. 12.3.44]

**itthaṁ harer bhagavato rucirāvatāra-**

**vīryāṇi bāla-caritāni ca śantamāni |**

**anyatra ceha ca śrutāni gṛṇan manuṣyo**

**bhaktiṁ parāṁ paramahaṁsa-gatau labheta ||39||**

**iti śrī-vopadeva-kṛte muktā-phale**

**viṣṇu-kīrtana-mahimā nāmāṣṭamo’dhyāyaḥ |**

**ity aṣṭamo’dhyāyaḥ ||8||**

upasaṁharati—ittham iti | rucireti | prauḍha-ceṣṭitānām uktiḥ | santamāni sukhyātmakāni, sṛtāni prasṛtāni | cakāra-dvayam ubhayatra prādhānyārtham | parāṁ premātmikām || śukaḥ rājānam ||39|||[bhā.pu. 11.31.28]

iti śrī-hemādri-viracita-kaivala-dīpikāyāṁ

viṣṇu-kīrtana-mahimā nāmāṣṭamo’dhyāyaḥ |

samāpto’ṣṭamo’dhyāyaḥ ||8||

(9)

## navamo’dhyāyaḥ

# atha viṣṇu-smaraṇam

tasmin praviṣṭe’sura-kūṭa-karmajā

māyā vineśur mahinā mahīyasaḥ |

svapno yathā hi pratibodha āgate

hari-smṛtiḥ sarva-vipad-vimokṣaṇam ||

tasmin viṣṇau kuṭa-karma-māyā-pradarśanam | mahinā māhātmyena | hi-śabdo bhinna-kramaḥ | hareḥ smṛtir hīty arthāntara-nyāsaḥ | śukaḥ rājānam ||1|| [bhā.pu. 8.10.55]

etāvān sāṅkhya-yogābhyāṁ sva-dharma-pariniṣṭhayā |

janma-lābhaḥ paraḥ puṁsām ante nārāyaṇa-smṛtiḥ ||2||

etāvān iti | sāṅkhyaṁ prakṛti-puruṣa-vivekaḥ | yogaś citta-vṛtti-nirodhaḥ | sva-dharma-pariniṣṭhā nitya-naimittikānuṣṭhānam | ebhir etāvān paro janma-lābhaḥ, janmanaḥ sāphalyaṁ yad ante nārāyaṇa-smṛtiḥ || śukaḥ rājānam ||2|| [bhā.pu. 2.1.6]

yaśaḥ-śriyām eva pariśramaḥ paro

varṇāśramācāra-tapaḥ-śrutādiṣu |

avismṛtiḥ śrīdhara-pāda-padmayor

guṇānuvāda-śravaṇādarādibhiḥ ||3||

yaśa iti | yaśasāṁ śrīṇām ca sambandhiṣu yaśo-nimitteṣu śrī-nimitteṣu ācārādiṣu yaḥ paraḥ kevalaḥ pariśramaḥ kleśa eva, na tu phalam | yad bhagavat-pādayor avismṛtiḥ | sā ca guṇānuvādādibhiḥ ||3|| [bhā.pu. 12.12.54]

avismṛtiḥ kṛṣṇa-padāravindayoḥ

kṣiṇoty abhadrāṇi ca śaṁ tanoti |

sattvasya śuddhiṁ paramātma-bhaktiṁ

jñānaṁ ca vijñāna-virāga-yuktam ||4||

nanu kim avismṛtyeti tatrāha—avismṛtir iti | kṣiṇoti hinasti | abhadrāṇi durvāsanāḥ | śaṁ sukham | sattva-śuddhiṁ nīrujakatā | tato bhagavati prema | tato’nyatra virāgaḥ | tataḥ parokṣa-bodhaḥ | tataḥ sākṣātkāra ity arthaḥ || sūtaḥ śaunakam ||4|| [bhā.pu. 12.12.55]

vidyā-tapaḥ-prāṇa-nirodha-maitrī

tīrthābhiṣeka-vrata-dāna-japyaiḥ |

nātyanta-śuddhiṁ labhate’ntar-ātmā

yathā hṛdi-sthe bhagavaty anante ||5||

vidyā vairājopāsanā[[66]](#footnote-67) | prāṇa-nirodhaḥ prāṇāyāmaḥ | japyaṁ praṇavādi nānyat ||5|| [bhā.pu. 12.3.48]

tasmāt sarvātmanā rājan hṛdi-sthaṁ kuru keśavam |

mriyamāṇo hy avahitas tato yāsi parāṁ gatim ||6||

tasmāt yasmāt | tato hari-smaraṇāt | puruṣaḥ parāṁ gatim yāti || śukaḥ rājānam ||6|| [bhā.pu. 12.3.49]

mriyamāṇair abhidhyeyo bhagavān puruṣottamaḥ |

ātma-bhāvaṁ nayaty aṅga sarvātmā sarva-saṁśrayaḥ ||7||

**iti vopadeva-kṛte muktā-phale viṣṇu-smaraṇaṁ nāma**

**navamo’dhyāyaḥ ||**

mriyamāṇair iti | ātma-bhāvaṁ svarūpa-prāptim | sarvātmanā sulabhatvam | sarvātmatvāt sarva-sambhavatvāt | bhaktasya viṣṇu-vivartatvāt sad-bhāvāpattiḥ || śukaḥ rājānam ||7|| [bhā.pu. 12.3.50]

iti hemādri-viracitāyāṁ kaivalya-dīpikāyāṁ viṣṇu-smaraṇaṁ nāma

navamo’dhyāyaḥ ||

(10)

## daśamo’dhyāyaḥ

**atha viṣṇu-śravaṇa-kīrtane**

**ekānta-lābhaṁ vacaso nu puṁsāṁ**

**suśloka-mauler guṇa-vādam āhuḥ |**

**śruteś ca vidvadbhir upākṛtāyāṁ**

**kathā-sudhāyām upasamprayogam ||1||**

evaṁ pratyekaṁ śravaṇādibhiḥ stutyā vyatiṣaṅgeṇa stotum āha—eketi | nu āho | upākṛtā nirūpitā || maitreyo viduram ||1|| [bhā.pu.3.6.37]

**śṛṇvataḥ śraddhayā nityaṁ gṛṇataś ca sva-ceṣṭitam |**

**kālena nātidīrgheṇa bhagavān viśate hṛdi ||2||**

śṛṇvata iti | nātidīrgho’tyalpaḥ || brahmā nāradam ||2|| [bhā.pu. 2.8.4]

**yathā yathātmā parimṛjyate’sau**

**mat-puṇya-gāthā-śravaṇābhidhānaiḥ |**

**tathā tathā paśyati vastu sūkṣmaṁ**

**cakṣur yathaivāñjana-samprayuktam ||3||**

yatheti | tat teṣu prakīrtyādiṣu sūkṣmaṁ puruṣākhyam || śrī-bhagavān uddhavam ||3|| [bhā.pu. 1114026]

**etan muhuḥ kīrtayato’nuśṛṇvato**

**no riṣyate jātu samudyamaḥ kvacit |**

**yad uttamaśloka-guṇānuvarṇanaṁ**

**samasta-saṁsāra-pariśramāpaham ||4||**

**iti vopadeva-viracite muktāphale**

**viṣṇu-śravaṇa-kīrtane ||**

etad iti | etad viṣṇu-yaśaḥ | no riṣyate no naśyati | yat yasmāt anuvarṇanam iti | pakṣe dvir ṇij-antam | tathā ca sati anyasmin vaktari svasya śravaṇam | svārtha-nij-anta-pakṣe tu kīrtanam iti dvayam api stutam || śukaḥ rājānam ||4|| [bhā.pu. 8.12.46]

iti kaivalya-dīpikāyāṁ viṣṇu-śravaṇa-kīrtane ||

**atha viṣṇu-smaraṇa-kīrtane**

**vayaṁ tv iha mahā-yogin bhramantaḥ karma-vartmasu |**

**tvad-vārtayā tariṣyāmas tāvakair dustaraṁ tamaḥ ||5||**

atha viṣṇu-smaraṇa-kīrtane—vayaṁ tv iheti tvad-vārtayā | anusaṁhitayā kīrtitayā vā | anyathāsyeha-pāṭhaś cintyaḥ | tāvakair bhaktaiḥ saha tariṣyāmaḥ ||5|| [bhā.pu. 11.6.48]

**smarantaḥ kīrtayantas te kṛtāni gaditāni ca |**

**gaty-utsmitekṣaṇa-kṣveli yan nṛ-loka-viḍambanam ||6||**

smaranta iti | tasmin uttamaṁ hāsyam | kṣveliḥ parihāsaḥ | dvandvaikatvāt napuṁsakatvam || uddhavaḥ śrī-kṛṣṇam ||6|| [bhā.pu. 11.6.49]

**atha viṣṇu-śravaṇa-kīrtana-smaraṇāni**

**aśeṣa-saṅkleśa-śamaṁ vidhatte**

**guṇānuvāda-śravaṇaṁ murāreḥ |**

**kiṁ vā punas tac-caraṇāravinda-**

**parāga-sevā-ratir ātma-labdhā ||7||**

atha viṣṇu-śravaṇa-kīrtana-smaraṇāni—aśeṣeti | aśeṣa –saṅkleśāḥ | avidyāsmitā-rāga-dveṣābhiniveśāḥ | anuvādaḥ kīrtanam | sevā manasaḥ sannidhānam | tatra ratiḥ prītiḥ | ātma-labdhā svābhāvikikī || maitreyo viduram ||7|| [bhā.pu. 3.7.14]

**ayāta-yāmās tasyāsan yāmāḥ svāntara-yāpanāḥ |**

**śṛṇvato dhyāyato viṣṇoḥ kurvato bruvataḥ kathāḥ ||8||**

ayāteti | tasya svāyaṁbhuvasya | yāta-yāmā upabhuktāḥ | tad-viparītā ayāta-yāmāḥ | punaḥ punar upabhujyamānāpy apūrvavad upabhogyety arthaḥ | yāvadbhir yāmair manvantaraṁ samāptaṁ tāvanto yāmāḥ | viṣṇu-kathāḥ sambandhād uttarottaraṁ ramaṇīyā jātā ity arthaḥ | kurvataḥ sva-vākyair bruvataḥ || maitreyaḥ ||8|| [bhā.pu. 3.22.35]

**śravaṇāt kīrtanād dhyānāt pūyante’nte-vasāyinaḥ |**

**tava brahma-mayasyeśa kim utekṣābhimarśinaḥ ||9||**

śravaṇāt iti | ante-vasāyino’ntyajāḥ | brahma-mayo brahma-rūpaḥ | īkṣā darśanam | abhimarśaḥ sparśaḥ | tau vidyete yeṣāṁ te tathā || nāradaḥ śrī-kṛṣṇam ||9|| [bhā.pu. 10.70.43]

**martyas tayānusavam edhitayā mukunda-**

**śrīmat-kathā-śravaṇa-kīrtana-cintayaiti |**

**tad-dhāma dustara-kṛtānta-javāpavargaṁ**

**grāmād vanaṁ kṣiti-bhujo’pi yayur yad-arthāḥ ||10||**

martya iti | tayā brahma-sabhādau prasiddhayā śravaṇa-kīrtana-cintayeti | dvandvaikatve’pi napuṁsakatvam iti kīrtyaṁ jayeti atroktam | tad-dhāma vaiṣṇavaṁ sthānam | kṛtāntasya javo vegaḥ | apavarjanaṁ nivṛttir yasmin tat | akāla-kalitam ity arthaḥ | yad-arthā mad-dhāmābhilāṣāḥ || śukaḥ ||10|| [bhā.pu. 10.90.50]

**yānīha viśva-vilayodbhava-vṛtti-hetuḥ**

**karmāṇy ananya-viṣayāṇi hariś cakāra |**

**yas tv aṅga gāyati śṛṇoty anumodate vā**

**bhaktir bhaved bhagavati hy apavarga-mārge ||11||**

yānīti | vṛttiḥ sthitiḥ | ananya-viṣayāṇi ananya-sādhyāni gānaṁ kīrtanam | anumodanaṁ mānasa-svīkāraḥ | sa ca smaraṇa-pūrvakaḥ || śukaḥ ||11|| [bhā.pu. 10.69.45]

**tasyāvituḥ sthira-careśitur aṅghri-mūlaṁ**

**yat-sthaṁ na karma-guṇa-kāla-rajaḥ spṛśanti |**

**yad vai stuvanti ninamanti yajanty abhīkṣṇaṁ**

**dhyāyanti veda-hṛdayā munayas tad-āptyai ||12||**

tasyeti | avituḥ rakṣakasya īśituḥ sraṣṭuḥ | saṁhartuś cāṅghri-mūlam | tad uttara-śloka-sthena bhajāmīty anenānvayaḥ | yat-sthaṁ yatra sthitaṁ karma | puṇya-pāpe guṇā rajaḥ-prabhṛtayaḥ | kālo mṛtyuḥ | ta eva vikārāpādakatvāt rujo rogāḥ | ete spṛśanty apino dūre bādhakārtāḥ | stutir vācā guṇa-kīrtanam | japo manasā | japakṛd uccāra iti dhātu-sūtrāt | ninamanti śṛṇvanti, upasarga-yogād ayam arthaḥ | dhātv-arthaṁ bādhate kaścit kaścit tam anuvartate ity upasarga-vṛttī | vedo hṛdaye yeṣāṁ te tathā | tadāsyai viṣṇu-prāptaye || mārkaṇḍeyo nārāyaṇam ||12|| [bhā.pu. 12.8.42]

**manaso vṛttayo naḥ syuḥ kṛṣṇa-pādāmbujāśrayāḥ |**

**vāco’bhidhāyinīr nāmnāṁ kāyas tat-prahvaṇādiṣu ||13||**

**karmabhir bhrāmyamāṇānāṁ yatra kvāpīśvarecchayā |**

**maṅgalācaritair dānai ratir naḥ kṛṣṇa īśvare ||14||**

**iti śrī-vopadeva-viracite muktāphale**

**viṣṇu-bhakty-aṅga-varga-prakaraṇaṁ nāma**

**daśamo’dhyāyaḥ ||**

mana iti | abhidhāyinīḥ abhidhyāyinyaḥ | teṣu nāmasu | prahvaṇaṁ namratā | sā ca ,kṛtasya pṛthag-uktatvāt | śravaṇādareṇety arthaḥ siddham | ādi-śabdāt tāla-svarādi || karmabhir iti | manaso vṛttaya ity eva siddhe sati na iti punar vacanaṁ trivarga-madhye’pi smaraṇasyāntaraṅgatāṁ vaktum etāny eva hi śāstreṣu śravaṇa-manana-nididhyāsana-śabdair ucyante || nandādaya uddhavam ||13-14|| [bhā.pu. 10.47.66-67]

iti hemādri-viracitāyāṁ kaivalya-dīpikāyāṁ

viṣṇu-bhakty-aṅga-varga-prakaraṇaṁ

iti daśamo’dhyāyaḥ ||

samāptaṁ pūrvārdham ||

(11)

## ekādaśo’dhyāyaḥ

# atha viṣṇu-bhakta-prakaraṇam

## tatra viṣṇu-bhaktasya lakṣaṇaṁ bhedāś ca |

sakṛn manaḥ kṛṣṇa-padāravindayor

niveśitaṁ tad-guṇa-rāgi yair iha |

na te yamaṁ pāśa-bhṛtaś ca tad-bhaṭān

svapne’pi paśyanti hi cīrṇa-niṣkṛtāḥ ||1||

evam iyatā prabandhena viṣṇuṁ pañcātmakam ity asya pāda-trayaṁ vivicya śiṣṭaṁ vyākhyātum idam ārabhyate | atheti | tatrāpi nāgṛhīta-viśeṣeṇā buddhir viśeṣye copajāyate iti nyāyāt sāmānya-parihāreṇa viśeṣa-pratipatty-asambhavāt bhakta-sāmānya-lakṣaṇam avatārayitum āha—tatreti |

sakṛd iti | sakṛd ity ādiṣu api-śabdaḥ pratyekaṁ sambadhyate | sakṛd api kiṁ punaḥ abhyāsena | manaḥ saṁśayātmakam antaḥ-karaṇam | kiṁ punar niścayātmikā buddhiḥ | padāravindayor api kiṁ punaḥ sarva-mūrtau niveśitam balād api | kiṁ punaḥ svato niviṣṭam | tad-guṇeṣv api rāgi, kiṁ punaḥ tat-svarūpe | yair iheti sāmānya-vācibhyāṁ sarva-nāmabhyāṁ mano-niveśane jāti-deśa-viśeṣānapekṣyeti gamyate | yair niveśitaṁ te balād api te bhaktā iti śeṣaḥ | teṣāṁ phalam āha—neti ca-kārād yamaṁ ca pāśa-bhṛtaṁ pāśa-grahaṇam anyasyāpi karāla-daṁṣṭrādeḥ bhīṣaṇasyāpi lakṣaṇaṁ yamam api na paśyanti kiṁ punar nirayam | svapne’pi kiṁ punaḥ pratyakṣeṇa na paśyanti, kiṁ punas tarjanādi | kuta etad hi yasmāt cīrṇa-niṣkṛtā ācarita-prāyaścittāḥ | pāpopaplutānāṁ hi yama-darśanādi, bhaktyā ca sarva-pāpa-kṣaya ity asakṛd uktam | tataś ca bhagavan-niviṣṭa-citto bhakta iti lakṣaṇārthaḥ || śukaḥ ||1|| [bhā.pu. 6.1.19]

**sa navadhā bhaktaḥ nava-vidhatve hetum āha—bhaktīti | bhaktir vihitāvihitā ca | bhakti-rasasyaiva hāsya-śṛṅgāra-karuṇa-raudra-bhayānaka-bībhatsa-śāntādbhuta-vīra-rūpeṇānubhavāt |**

**iti muktāphale bhaktānāṁ lakṣaṇaṁ bhedāś ca |**

evaṁ bhakta-sāmānya-lakṣaṇam uktvā tad viśeṣam āha—sa bhaktaḥ nava-vidhatve hetum āha—bhaktīti | bhaktir vihitāvihitā ca | saiva parāṁ prakarṣa-rekhām āpanno rasaḥ | yad āhuḥ—bhāvā evātisampannāḥ prayānti rasatām amī iti bhakti-rasānubhavāc ca bhaktaḥ | yathā tṛpty-anubhavāt tṛpta ity ucyate | sa cānubhavo navadhā | hāsyādi bhakti-bhedena hāsyādaya eva hi bhagavati prayujyamānā | tasmāt kenāpy upāyena manaḥ kṛṣṇe niveśayet [bhā.pu.7.1.31] iti | bhakti-lakṣaṇākrāntatvād bhakti-rasa-padavī-bhāsā dhayanti iti bhāvaḥ | hāsyādi-lakṣaṇaṁ tu vakṣyate te vāmī navāpi sukha-duḥkha-mayātmaka-traiguṇya-vyaktarodbhavāḥ |

tathā hi prathame trayo rajo-mūlāḥ | madhyās tu tamo-mūlāḥ | carame sattva-mūlā iti | hāsyā-dayo hi rajaḥ-prabhṛtīnāṁ vikāra ity uktam ekādaśasya pañcaviṁśādhyāye, tathāpi prathameṣu triṣu kramāt sattva-sammiśram | tamaḥ-saṁmiśram | sattva-tamaḥ-saṁmiśraṁ ca | rajo-mūlaṁ madhyeṣu rajo-miśraṁ sattva-miśraṁ rajaḥ-sattva-miśraṁ ca tamaḥ | carameṣu tamo-miśraṁ, rajas-tamo-miśraṁ ca sattvaṁ heyābhidhāna-krameṇa caiṣa raudrādīnāṁ tāmasatvenāmaṅgalatvāt prathamam anabhidhānam |

nanu tathāpi kāṇisya spṛhanīyatvena sarva-prāṇīnām atyanta-paricitatvāt, sarvrūpo nāyako rasaḥ iti nāṭyācārya-prasiddheḥ | śṛṅgāra-prādhānyam ityatti prāpnotīti vyutpatteś ca | raseṣu śṛṅgārasya prādhānyam iti gamyate | tataś ca tasyaiva dhuri-niveśanam ucitam | kim iti hāsa-raso’bhiniveśitaḥ | satyaṁ, kintu nātra kaivalya-pare śāstre bhakti-paraḥ śṛṅgāraḥ pradhānam iti dyotiyum ācāryeṇa naiṣa prathamam uktaḥ | evaṁ sati kasminn api prathamam abhidhātavye hāsya-rasasyālpa-parikaratvāt sa evoktaḥ | sthāyi-bhāvādayaś caiṣāṁ bharatādāv uktāḥ |

tathā hi—hāso rati-śoka-roṣa-bhī-jugupsā-śama-smaya-utsāhaś ca kramād eṣu sthāyi-bhāvā raseṣv amī | tatra vāg-veṣādi-vaikṛteś ceto-vikāśo hāsaḥ |

parasparam āsthā-bandho ratiḥ | iṣṭa-nāśādi-prabhavaṁ cittasya vaidhuryaṁ śokaḥ | pratikūleṣu taikṣṇyasya prabodhaḥ krodhaḥ | raudra-śakty-ādi janitaṁ trīṇi ca prakṛtiḥ kvacit tasya vaiklavyaṁ bhayam | doṣa-darśanādibhiḥ padārthānāṁ garhaṇā jugupsā | padārtheṣu tṛṣṇā-kṣayaḥ śamaḥ | teṣv eva loka-sīmātikramasya darśanāt cittasya vismṛtir vismayaḥ | kāryārambheṣu saṁrambhaḥ stheyānuttama-prakṛtir utsāhaḥ | tathā

sitaḥ śyāmaḥ kapotaś ca raktaḥ kṛṣṇaś ca nīlakaḥ |

viśadaḥ pīta-gaurī cety eṣu varṇāḥ kramād amī ||

tad-upayogas tu—citre dhyāne ca dhyātā ca te mukha-rogaṁ nirharanti ity abhinava-gupta-pādāḥ |

prathamau manmatha-yamau rudra-kālī yathā-kramam |

mahā-kālājitau brahmā mahendras teṣu devatāḥ ||

evam evaṁ-vidha-hāsyādi navaka-bhaṅgyā bhakti-raso’nubhūyate |

nanu kathaṁ bhakte rasatvaṁ rasa-lakṣaṇābhāvāt ? tatra daśarūpakādau—

vibhāvair anubhāvaiś ca sāttvikair vyabhicāribhiḥ |

ānīyamānaḥ svādutvaṁ sthāyī bhāvo rasaḥ smṛtaḥ || [da.rū. 4.1]

etad vivṛṇvate | vakṣyamāṇa-svabhāvair vibhāvādibhiḥ kāvyopāttair abhinayopadarśitair vā śrotṛ-prekṣakāṇām antar-viparivartamāno raty-ādi-sthāyi svāda-gocaratāṁ nirbharānanda-saṁvid-ātmatām nīyamāno rasaḥ | tena rasikāḥ sāmājikāḥ | kāvyaṁ tu tathā-vidhānanda-saṁvid-unmīlana-hetutvena rasavat, āyur ghṛtam itivat |

vibhāvādi-lakṣaṇaṁ tu—

kāraṇāny atra kāryāṇi sahakārīṇi yāni ca |

raty-ādau sthānyino loke tāni cen nāṭya-kāvyayoḥ ||

vibhāvā anubhāvās te kathyante vyabhicāriṇaḥ ||

vibhāvā dvedhā kecid ālambana-rūpāḥ | tathā śṛṅgāre gopyo govindaś ca | kecid uddīpakā yathātraiva candra-tapādayaḥ | anubhāvās tu kaṭākṣādayaḥ |

pṛthag-bhāvā bhavanty anye’nubhāvatve’pi sāttvikāḥ |

sattvād eva samutpattes tac ca vadbhāva-bhāvanam ||

te ca—

stambha-pralaya-romāñcā svedo vaivarṇya-vepathuḥ |

aśru-vaisvaryam ity aṣṭau stambho’smin vikriyāṅgataḥ[[67]](#footnote-68) |

pralayo naṣṭa-saṁjñatvaṁ śeṣāḥ syur vyakta-lakṣaṇāḥ |

viśeṣād ābhimukhyena caranto vyabhicāriṇaḥ |

sthāyiny unmagna-nimagnāḥ kallokā iva vāridhau || [da.rū. 4.5-7]

te ca,

nirveda-glāni-śaṅkā-śrama-dhṛti-jaḍatā-harṣa-dainyaugrya-cintās

trāserṣyāmarṣa-garvāḥ smṛti-maraṇa-madāḥ supti-nidrā-vibodhāḥ |

vrīḍāpasmāra-mohāḥ samatir-alasatāvega-tarkāvahitthā

vyādhy-unmādau viṣādotsuka-capala-yutās triṁśad ete trayaś ca || [da.rū. 4.8]

viśuddhair aviśuddhair vā bhāvair vicchidyate nayaḥ |

ātma-bhāvaṁ nayaty anyān sa sthāyī lavaṇākaraḥ || [da.rū. 4.34]

evaṁ-vidha-vibhāvādi-saṁyogād raso niṣpadyate | tasya ca mukhyayā vṛttyā rāmādāv anukārye vṛttiḥ | naṭa-rūpa-balād ity ekaḥ pakṣaḥ | anukartary eveti dvitīyaḥ | sāmājikeṣv iti tṛtīyaḥ | rasa-saṁvida ubhayato datta-pādatvād anukartari sāmājikeṣu ceti caturthaḥ | sa ca rasaḥ kārya iti kecit jñāpya ity eke | bhogya ity anye, vyaṅgya ity apare sudhībhis tu tatraivānusandheyāḥ grantha-gaurava-bhayān neti pratanyate |

tasmādd vibhāvādi-rasa-sāmagrī-virahān na bhakte rasatvam | ata evāyam anyair evaṁ bhaktāv api vācyam iti vadadbhiḥ pratyādiṣṭaḥ | ata uttaraṁ paṭhati vyāsādibhir iti varṇitasya caritrasya viṣṇu-bhaktā gopy-ādayaḥ śravaṇādinety-ādi-śabdād darśana-kīrtana-smaraṇābhinayāḥ | camatkāraḥ sāmājikānāṁ hi yasmād evaṁ sāmagrīko bhakti-rasas tasmāt anapahnavanīya ity arthaḥ | tatraiṣā sāmagrī kenāpy upāyena mano-niveśaḥ sthāyī | caritra-śravaṇādaya uddīpana-vibhāvāḥ | viṣṇu-bhaktāś cālambanam anubhāvās tu stambhādayo vakṣyamāṇā yathā-yogyaṁ dhṛty-ādi-vyabhicāriṇaś ca | upāyas tu rati-hāsyādi-kavibhir varṇitasyety anena mahā-kavi-prabandha-samarpyamāṇeṣv eva rasa-vyavahāro nānyatrety uktam |

evam evaitad anukāryeṣu hi jānakī-rāmabhadrādiṣu raty-ādi-mātraṁ, na tu rasatvaṁ tasya lokottara-camatkāra-rūpatvāt | camatkāraiś ca yadyapi śṛṅgārādau kvacid asti, tathāpi bhayānakādāv anulambhān na tatra sa vyavahāraḥ | ata eva ca tāni cātrādya kāvyayor ity ādi viśeṣaṇāni | abhinayai rūpa-darśyamāṇād api sandarbhe samarpyamāṇo raso’tisvadate | ata evoktaṁ—

kavi-vāg-abhineyaṁ ca tad-upāyo dvidhaiṣyate |

vastu-śakti-mahimnā tu prathamo’tra viśiṣyate || iti |

yas tv abhinava-gupta-hemacandrābhyāṁ[[68]](#footnote-69) evaṁ bhaktāv api vācyam ity uktam | tad asat rasatvasya darśitatvāt | sāmagrī-sad-bhāve’pi pratyākhyānam arocakatā-mātra-śaraṇam | nava-saṅgacchamāno’py ayam asarva-viṣayatvād rasatvāt cyavatām iti codyam | tathā sati sārvarasocchedāpātāt | tathā hi śrotriya-jaran-mīmāṁsakādayo hi nāṭya-maṇḍapānta api camatkārābhāvāt maulika-prāyā eva | evaṁ praśānta-brahmacārī-prabhṛtayaḥ śṛṅgāra-rasāsvāde bahiraṅgā gāḍha-rāgāṇāṁ ca śānta-rasa-carvaṇānabhijñatvam | ananubhūta-śoka-sparśāṇāṁ ca karuṇa-rasāsvādāvasare pāṣāṇa-prakhyatvam | tasmāt sa-vāsanasyaiva rasa-carvaṇeti sarvathā nistūṣaṁ bhakti-rasa-darśanam ||

nanu tathāpy alpam idam ucyate | sa navadheti | saty eva hi rasāntarāṇy api bhojarājādibhir darśitāni | tathā hi snehaḥ sthāyi-bhāvaḥ | preyān, yathā—

yad eva rocate mahyaṁ tad eva kurute priyā |

iti veti na jānāti tat priyaṁ yat karoti sā ||

atra vatsala-prakṛter dhīra-lalita-nāyakasya priyālambana-vibhāvo viṣayaḥ | saundaryādy-uddīpana-vibhāvo, moha-mati-dhṛti-smṛty-ādi vyabhicārī | snehaḥ preyān iti pratīyate | tathā sati sthāyi-bhāvād udāttaḥ | yathā—

sādhāraṇyān nirātaṅkaḥ kanyām anyo’pi yācate |

kiṁ punar jagatāṁ jetā prapautraḥ parameṣṭhinaḥ || [ma.vī.ca. 1.31] iti |[[69]](#footnote-70)

atra hi rāmasyodātta-prakṛteḥ sīteyaṁ mama svīkāra-yogyety evaṁ-rūpeṇa pravṛttā matiḥ | rāvaṇa-prārthanā-lakṣaṇa-protsāhanābhyām uddīpyamānā jāyamāna-citta-vitarka-vrīḍāvahitthā-smṛty-ādibhiḥ kālocitottarānumīyamānaiś ca viveka-cāturya-dhairyaudāryādibhiḥ saṁsṛjyamāṇodātta-rasa-rūpeṇa niṣpadyate | garva-sthāyi-bhāva uddhataḥ | yathā—

dhṛtāyudho yāvad ahaṁ tāvad anyaiḥ kim āyudhaiḥ |

yad bāṇa-siddha-mantreṇa mama tat kena setsyati ||[[70]](#footnote-71) [veṇī. 3.46] iti |

maivaṁ maulikasya sthāyina evātra sad-bhāvāt snehādayo hi vyabhicāriṣu tair eva paṭhitāḥ | garva sneho dhṛtir vrīḍā ity-ādinā | vyabhicāriṇaḥ sthāyinaś ceti tu mama mātā bandhyā itivat vipratiṣiddhe vacasi evam apy ucyamāne vyabhicāri-saṅkhyayā rasa-saṅkhyāpattiḥ syāt | ata evedam aspṛṣṭaṁ bharatādibhiḥ | etena garva-sthāyi-bhāvo laulya-nāmāparaḥ rasa ity api pratyuktaṁ [prayuktam] | tasmād yuktam uktam ācāryeṇa sa navadheti |

bhakti-rasa eva rasasyādi-rūpeṇa navadhānubhūyata ity uktam | tatra nidarśanāni bruvāṇo hāsaḥ sthāyi-bhāve | vkṛta-veṣālaṅkāra-dhārṣṭya-laulya-kuhakāḥ sat-pralāpa-vyaṅga-darśana-doṣa udāharaṇādi-vabhāvenāsāv aṣṭa-kapola-syandana-dṛṣṭi-vyākośākuñcana-svedāsya-rāga-pārśva-grahaṇādy-anubhāve’pi avahitthālasya-tandrā-trapā-svapnādi-sañcāriṇi | hāsya-rase gopyo bhaktā ity ādi |

tatreti sa ce tredhā uttama-madhyamādhameṣu smitādi-bhedāt | yad āha bharataḥ—

īṣad vikasitair gaṇḍaiḥ kaṭākṣaiḥ sauṣṭhavānvitaiḥ |

alakṣita-dvijam dhīram uttamānāṁ smitaṁ bhavet ||

ākuñcitākṣi-gaṇḍaṁ yat śvasanaṁ madhuraṁ tathā |

kālāgataṁ sāmya-rāgaṁ tad vai vihasitaṁ bhavet |

asthāna-hasitaṁ yat tu sāśru-netraṁ tathaiva ca |

utkampitāṁsaka-śiraḥ tac cāpahasitaṁ bhavet ||

**vyāsādibhir varṇitasya viṣṇu-bhaktānāṁ vā caritrasya nava-rasātmakasya śravaṇādinā janitaś camatkāro bhakti-rasaḥ | tatra hāsya-rase gopyaḥ | sa ca tredhā |**

tatrāpi tṛīṇi ca—prakṛtāv eva bhūyiṣṭhaṁ dṛśyate rasa iti bharata-vacanād yaśodādiṣu tam āha—vatsān iti |

**vatsān muñcan kvacid asamaye krośa-sañjāta-hāsaḥ**

**steyaṁ svādv atty atha dadhi-payaḥ kalpitaiḥ steya-yogaiḥ |**

**markān bhokṣyan vibhajati sa cen nātti bhāṇḍaṁ bhinnatti**

**dravyālābhe sagṛha-kupito yāty upakrośya tokān ||2||**

krośe mām ety ākrośe | steyaṁ caurya-labhyaṁ, na tu dattaṁ dadhi-payaś ca | yogair upāyaiḥ | markān markaṭān | bhokṣyan bhokṣyamāṇaḥ san | vai-zbaś ced-arthe | upakrośya rodayitvā tokān bālān ||2|| [bhā.pu. 10.8.29]

**hastāgrāhye racayati vidhiṁ pīṭhakolūkhalādyaiś**

**chidraṁ hy antar-nihita-vayunaḥ śikya-bhāṇḍeṣu tad-vit |**

**dhvāntāgāre dhṛta-maṇi-gaṇaṁ svāṅgam artha-pradīpaṁ**

**kāle gopyo yarhi gṛha-kṛtyeṣu suvyagra-cittāḥ ||3||**

hasteti | vidhi-rūpāya | antar-nihitasya navanītādeḥ | vayune jñāne sati | artha-pradīpam artha-prakāśakam | svāṅgaṁ racayati | yarahīti repha-ha-kārayor viśleṣaḥ chando’nurodhāt ||3|| [bhā.pu. 10.8.30]

**evaṁ dhārṣṭyāny uśati kurute mehanādīni vāstau**

**steyopāyair viracita-kṛtiḥ supratīko yathāste |**

**itthaṁ strībhiḥ sa-bhaya-nayana-śrī-mukhālokinībhir**

**vyākhyātārthā prahasita-mukhī na hy upālabdhum aicchat ||4||**

evam iti | sa kṛṣṇaḥ | uśati kamanīye vastuni | vāstur veśma-bhūḥ | viracita-kṛtiḥ kṛta-kāryaḥ | supratīkaḥ śobhanāvayavaḥ | naiścalya-lakṣaṇa-sabhyatva-nāṭyāt sabhaye bhaya-vilola-nayane | yasmin śrīmati bhagavan-mukhe tad-ālokinībhir vyākhyātaḥ artho vatsya-mocanādir yasya | sā yaśodā |

upālabdhum tarjitum | atra yaśodāyā uttama-prakṛtikatvāt uttama-hāsyam | prahasita-mukhī, ata eva prakarṣārthaḥ pra-śabdād eva ālambanam | vatsa-mocanādi-dhārṣṭyaṁ vibhāvaḥ | anubhāvaḥ yaśodāyāṁ rasābhivyaktiḥ | sañcāriṇas tutvāḥ (?) ||4|| [bhā.pu. 10.8.31]

**kṛṣṇasya gopyo ruciraṁ vīkṣya kaumāra-cāpalam |**

**śṛṇvantyāḥ kila tan-mātur iti hocuḥ samāgatāḥ ||5||**

kṛṣṇasyeti śloko vaktṛ-kathanārthaḥ | gopyo yaśodām ||5|| [bhā.pu. 10.8.28]

**gopa-kanyāḥ—**

**tasya tat kṣvelitaṁ śrutvā bālāḥ premapariplutāḥ |**

**vrīḍitāḥ prekṣya cānyo’nyaṁ jātahāsā na niryayuḥ ||6||**

**iti muktāphale hāsya rasaḥ**

madhyama-hāsyam āha—tasyeti | tasya śrī-kṛṣṇasya | tad-vastrādāna-rūpaṁ kṣvelanaṁ parihāsa-ceṣṭā | vrīḍitā nagnatvāt | na niryayur jalāśayāt | atra daiva ālambanam | kṣvelanaṁ vibhāvaḥ | anyonya-prema-lakṣaṇam anubhāvaḥ | vrīḍā sañcārī | na cātra śṛṅgāra eva hāsyāṅga-bhūto veti vācyam | adyāpi tāsāṁ kaumārānapagamāt | śṛṅgāro hi yuva-prakṛtiḥ | ata evācāryeṇa gopa-kanyā ity uktam | tāsāṁ ca yaśodāpekṣayā madhyamatvena hāsya-madhyamatvaṁ tṛtīyaṁ svayaṁ sva-saṁjñeyam || śukaḥ ||6|| [bhā.pu. 10.22.12]

**iti hemādri-viracitāyāṁ kaivalya-dīpikāyāṁ hāsya-rasaḥ**

**śṛṅgāra-raso dvividhaḥ, sambhogo vipralambhaś ca | tatra sambhoga-śṛṅgāre kauravendra-pura-striyaḥ—**

atha rati-sthāyinam ujjvala-veṣātmakam uktam yuva-prakṛtikaṁ strī-puṁsa-hetukaṁ mālya-ṛtu-śaila-pura-harmya-nadī-candropavana-dīrghikā-jala-krīḍādi-śrūyamānānubhūyamāna-vibhāvaṁ jugupsālasyauṣṭa-varja-sañcāriṇaṁ guṇaṁ dīrghāpāṅga-smitādy-anubhāvaṁ śṛṅgāraṁ sa-prabhedam āha—śṛṅgāreti |

strī-puṁsayoḥ sambandhatayā bhogaḥ sambhogaḥ | sa ca sambandhaś caturdhā | paraspara-darśana-sparśana-saṁjalpa-samprayoga-bhedāt | bhedāntarāṇāṁ tatraivāntar-bhāvaḥ | tathā hi—kusumāvacaya-darśane | cumbanāliṅganā keśa-grahādayo hi sparśane | candrodaya-varṇanādayas tu saṁjalpe saṁsaktatayāpānaṁ saṁsparśane | evam akṣa-jala-krīḍādīnāṁ samprayogasya tu sparśa-rūpatve’pi prādhānyāt pārthakyam |

viprakarṣeṇa lambhaḥ prāptir vipralambhaḥ | sa ca viprakarṣaś caturdheti vakṣyate | tatrāpi sambhoga-pūrvako vipralambha iti samprayogasya prāg uktiḥ | sa ca sukhamaya-dhṛti-smṛti-mati-harṣādi sañcārī | romāñca-sveda-kampāśru-mekhalā-skhalana-śvasita-sādhvasa-keśa-bandhana-vastra-saṁyamana-vastrābharaṇa-mālyādi-samyaṅ-niveśana-vicitrekṣaṇa-guṇa-varṇana-cāṭu-prabhṛti-vācika-kāyika-vyāpārānubhāvaḥ | vibhāvās tu prāg-uktāḥ | tatra nāyaka-prayuktād api sambhogād anurāga-prācūryeṇa nāyikā-prayukta eva prakṛṣyata iti taṁ darśayan darśana-sambhogam avatārayati—tatreti | kauravendra-puraṁ hastināpuram ||

**sa vai kilāyaṁ puruṣaḥ purātano**

**ya eka āsīd aviśeṣa ātmani |**

**agre guṇebhyo jagad-ātmanīśvare**

**nimīlitātman niśi supta-śaktiṣu ||7||**

sa vai ity ādi | vai-śabdaḥ smaraṇe | kila-śabdas tat-prekṣāyām | utprekṣā ca durnirūpyatvāt ya eko’dvitīyaḥ puruṣaḥ, so’yaṁ kṛṣṇaḥ purātanaḥ | ādyaḥ kadā ekaḥ | ātmany aviśeṣe bheda-hetūpādhi-rahite svarūpe tad api kadā agre guṇebhyaḥ guṇa-svīkārāt pūrvaṁ tathā niśi guṇasyāgād anantaram | kadā guṇa-tyāgaḥ ?—jagad ity ādi | prapañcākāreṇa darśitam ātmānaṁ yadā na darśayati | tathā supta-śaktiṣu cic-chakty-ādayaḥ śaktayo yadā suptā bhavanti | ātmann ity atra supāṁ suluk pūrva-savarṇeti saptamy āluk ||7|| [bhā.pu. 1.10.21]

**sa eva bhūyo nija-vīrya-coditāṁ**

**sva-jīva-māyāṁ prakṛtiṁ sisṛkṣatīm |**

**anāma-rūpātmani rūpa-nāmanī**

**vidhitsamāno’nusasāra śāstra-kṛt ||8||**

nirākāram uktvā sākāraṁ nirūpayati—sa eveti | sa eva nirākāra eva | prakṛtim anusasāra | adhiṣṭhitatvāt | bhūyaḥ sṛṣṭi-pravāhāsyānāditvāt | nija-vīrya-coditāṁ kāla-preritām | ata eva sva-jīva-māyāṁ sisṛkṣatīṁ svasminn īśvare jīva-māyām asatyaṁ jīva-sattvaṁ sraṣṭum icchantīm | arūpasya rūpāṇi, anāmno nāmāni, sañcityānusasāra | tāni cānye jānantv iti | śāstrakṛt śāstraṁ vedaḥ ||8|| [bhā.pu. 1.10.22]

**sa vā ayaṁ yat padam atra sūrayo**

**jitendriyā nirjita-mātariśvanaḥ |**

**paśyanti bhakty-utkalitāmalātmanā**

**nanv eṣa sattvaṁ parimārṣṭum arhati ||9||**

durlabhasya sulabhato nirūpayanti sa vā ayam iti | yat turīya-padam samādhau sūrayaḥ paśyanti, so’yaṁ bhaktyā utkalitaḥ amalaś ca yaḥ ātmā, tenātrātmani jita-mātariśvanaḥ iti vyatyayāt prathamārthe dvitīyā | nu aho eṣa kṛṣṇaḥ sattvaṁ pratyakṣatvam | parimārṣṭum nāśayitum arhati | deśāntara-gamanenāpratyakṣo mābhūt sadaivāsmad-dṛg-gocarī-bhūyād iti bhāvaḥ |

etad eva darśana-sambhogo dyotakam | na cātra paramārtha-nirūpaṇādeḥ praśānta iti mantavyam | bhagavati sakāmatvena tāsāṁ tṛṣṇā-kṣaya-rūpa-śamasyābhāvāt | ata eva nanv eṣa sattvam ity atra vyākhyāntaraṁ nādriyate | ratir eva sthāyīty uttara-ślokeṣu suvyaktam | nāpi,

nihu aramaṇā smilī, aṇavahammi paḍi aguruṇā |

majjasmi sala-parihāra, hiyayā vaṇagamaṇaṁ ceya yaha ibahu ||

ity ādau sakala-parihāra-vana-gamanayoḥ śāntānubhāvayor ivātrāstitva-pratipādanasya śānta-vibhāvatvena śṛṅgāra-viruddhatvāt pratikūla-vibhāvādi-graha-lakṣaṇo rasa-doṣaḥ prasajyata iti codyam | raty-utkarṣa-bhaṅgādi-doṣatvam | mukhyārtha iti doṣaḥ prasajyata iti vacanāt | sā cātra bhagavad-guṇānuvādena puṣyatīti na doṣatvam | puruṣāntarālambanatve tu vibhāvādi-prātikūlyaṁ doṣa eva vā, yathā

prasāde vartasva prakaṭaya mudaṁ santyaja ruṣaṁ

priye śuṣyanty aṅgāny amṛtam iva te siñcatu vacaḥ |

nidhānaṁ saukhyānāṁ kṣaṇam abhimukhaṁ sthāpaya mukhaṁ

mugdhe pratyetuṁ prabhavati gataḥ kāla-hariṇaḥ || iti |

atra kāla-hariṇa ity anityatā prakāśanaṁ śāntānubhāvaḥ ||9|| [bhā.pu. 1.10.23]

**sa vā ayaṁ sakhy anugīta-sat-katho**

**vedeṣu guhyeṣu ca guhya-vādibhiḥ |**

**ya eka īśo jagad-ātma-līlayā**

**sṛjaty avaty atti na tatra sajjate ||10||**

uttamaḥślokatvaṁ nirūpayati ity ādi | sa iti yo veda-vādibhiḥ anugīta-sat-kathaḥ so’yaṁ guhyeṣu vedānteṣu veda-vedāntarasya pratipādana-kuśalair ity arthaḥ | ko’sau satkathaḥ ? ya eka īśaḥ ātma-līlayā jagat-sṛṣṭy-ādi karoti na ca tatra sajjate ity evaṁ-rūpaḥ ||10|| [bhā.pu. 1.10.24]

**yadā hy adharmeṇa tamo-dhiyo nṛpā**

**jīvanti tatraiṣa hi sattvataḥ kila |**

**dhatte bhagaṁ satyam ṛtaṁ dayāṁ yaśo**

**bhavāya rūpāṇi dadhad yuge yuge ||11||**

avatāra-rūpaṁ nirūpayati—yadeti | sattvataḥ kṛṣṇaḥ | rūpāṇi dadhat jagad-ādī nidhatte | bhagaṁ bhajanīyatvam | satyaṁ satya-pratijñātvam ṛtaṁ satyopadeśakatvam | dayāṁ bhaktānukampām | yaśo’dbhuta-karmatvam | bhavāya sthityai ||11|| [bhā.pu. 1.10.25]

**aho alaṁ ślāghyatamaṁ yadoḥ kulam**

**aho alaṁ puṇyatamaṁ madhor vanam |**

**yad eṣa puṁsām ṛṣabhaḥ śriyaḥ patiḥ**

**sva-janmanā caṅkramaṇena cāñcati ||12||**

kṛṣṇa-saṅgama-spṛhāṁ nirūpayanti—aho ity ādi | aho āścaryam | alam atyartham | madhor vanaṁ mathurā, yat-kulaṁ vanaṁ ca sva-janma-caṅkramanaṇābhyām añcati gacchati | pūjayati mānayati ca | puṁsām ṛṣabhaḥ śriyaḥ priya ity ābhyāṁ strīṇāṁ spṛhaṇīyaṁ cira-lalitaṁ coktam ||12|| [bhā.pu. 1.10.26]

**aho bata svar-yaśasas tiraskarī**

**kuśasthalī puṇya-yaśaskarī bhuvaḥ |**

**paśyanti nityaṁ yad anugraheṣitaṁ**

**smitāvalokaṁ sva-patiṁ sma yat-prajāḥ ||13||**

aho iti | aho bata aho āścaryam | **kuśasthalī** dvārakā | yac-chabdābhyāṁ saiva **smita**-yukta **avaloko** yasya tam | sva-patiṁ kṛṣṇam | sa eva hi svasyātmanaḥ patiḥ | anya-dehasya | yadu-kulādīni dhanyāni, na tv atrānyasya kasyacit kulam etat paraṁ vā | yad īdṛśena nāyaka-ratnālaṅkṛtam iti bhāvātiśayaḥ ||13|| [bhā.pu. 1.10.27]

**nūnaṁ vrata-snāna-hutādineśvaraḥ**

**samarcito hy asya gṛhīta-pāṇibhiḥ |**

**pibanti yāḥ sakhy adharāmṛtaṁ muhur**

**vraja-striyaḥ sammumuhur yad-āśayāḥ ||14||**

sparśa-sambhogam āha—nūnam ity ādi | nūnaṁ-śabdo vitarke, kṛṣṇasya gṛhīta-pāṇibhiḥ patnībhiḥ īśvaro’rcitaḥ | pūrva-janmasu ayam iti vācyam īśvarokti-loka-dṛṣṭyā | yasyādharāmṛtasyāśayā abhilāṣeṇa vraja-striyaḥ saṁmumuhuḥ | vraja-strīṇāṁ pura-strītvāt | sva-dharma-tyāgāt saṁmohākhya-navama-smara-daśotpatteś ca puruṣotkarṣaḥ ||14|| [bhā.pu. 1.10.28]

**yā vīrya-śulkena hṛtāḥ svayaṁvare**

**pramathya caidya-pramukhān viśuṣmiṇaḥ[[71]](#footnote-72) |**

**pradyumna-sāmbāmba-sutādayo’parā**

**yāś cāhṛtā bhauma-vadhe sahasraśaḥ ||15||**

yā iti | viśuṣmiṇo baliṣṭhān pradyumna-sūtā rukmiṇī | sāmba-sūtā jāmbavatī | jāmba-sūtā nāgnajitī | bhaumo narakāsuraḥ | sahasraśaḥ sahasraṁ sahasraṁ yāvat ṣoḍaśa ||15|| [bhā.pu. 1.10.29]

**etāḥ paraṁ strītvam apāsta-peśalaṁ**

**nirasta-śaucaṁ bata sādhu kurvate |**

**yāsāṁ gṛhāt puṣkara-locanaḥ patir**

**na jātv apaity āhṛtibhir hṛdi spṛśan ||16||**

etā iti | etāḥ paraṁ kevalaṁ strītvaṁ sādhu kurvate | peśalaṁ priyaṁvadatvam | śaucaṁ śucitvam | āhṛtibhiḥ pārijātādi-priya-vastūnām āharaṇaiḥ, hṛdi spṛśan utkaṇṭhāṁ janayan | na ca pura-strīṇāṁ sakāmatve’pi bhagavato nirapekṣatvena parasparānubhāvāt rasābhāsānuvādād rasābhāso’yam iti vācyam |

evaṁ-vidhā vadantīnāṁ sa-giraḥ pura-yoṣitām |

nirīkṣaṇenābhinandan sa-smitena yayau hariḥ || [bhā.pu. 1.10.31]

ity uttaratra bhagavato’pi svabhāvatvānuvādāt || sūtaḥ śaunakam ||16|| [bhā.pu. 1.10.30]

itthaṁ ramā-patim avāpya patiṁ striyas tā

brahmādayo’pi na viduḥ padavīṁ yadīyām |

bhejur mudāviratam edhitayānurāga-

hāsāvaloka-nava-saṅgama-jalpa-lajjāḥ ||17||

ittham iti | padavīṁ mārgam | edhitayā bhajanenānurāgeṇa hāsāvaloko nava-saṅgamāc ca jalpa-lajjā yāsāṁ tās tathā | saṅgamaḥ sannidhānam ||17|| [bhā.pu. 10.59.44]

pratyudgamāsana-varārhaṇa-pāda-śauca-

tāmbūla-viśramaṇa-vījana-gandha-mālyaiḥ |

keśa-prasāra-śayana-snapanopahāryair

dāsī-śatā api vibhor vidadhuḥ sma dāsyam ||18||

bhajanam evāha—pratyudgameti | pratyudgamaḥ pratyutthānam | āsanaṁ svāsane upaveśanam | arhaṇam upāyanam | pādayoḥ śaucaṁ prakṣālaṇam | viśramyate’neneti viśrāmaṇam | aṅga-saṁvāhanam | prasāraḥ prasādhanam | svayaṁ pacanam pariveṣaṇaṁ ca | dāsīnāṁ śatāni santi yāsām | sma-śabdo vākya-pūraṇārthaḥ ||18|| [bhā.pu. 10.59.45]

manāṁsi tāsām aravinda-locanaḥ

pragalbha-līlā-hasitāvalokaiḥ |

jahāra matta-dviradendra-vikramo

dṛśāṁ dadac chrī-ramaṇātmanotsavam ||19||

sparśanānantaratvāt anantaraṁ samprayogam āha—manāṁsīti | māthureti [?] | tāsāṁ mathurā-strīṇāṁ pragalbha-prauḍha-līlā-vidagdha-ceṣṭā vkramo gamanaṁ gatiḥ | śaktir vā dṛśāṁ dṛṣṭīnāṁ śrī-ramaṇātmanā lakṣmīm upabhuñjānena śarīreṇa | utsavaṁ prītim ||19|| [bhā.pu. 10.41.27]

dṛṣṭvā muhuḥ śrutam anudruta-cetasas taṁ

tat-prekṣaṇotsmita-sudhokṣaṇa-labdha-mānāḥ |

ānanda-mūrtim upaguhya dṛśātma-labdhaṁ

hṛṣyat-tvaco jahur anantam arindamādhim ||20||

dṛṣṭveti | muhur vāraṁ vāraṁ śrutam | śrī-kṛṣṇaṁ dṛṣṭvā anudruta-cetasaḥ | gacchantaṁ śrī-kṛṣṇam | cittenānugacchantyaḥ | tat kim abhyupahatā eva ? nety āha—tad iti | tat tathā-vidhaṁ bhāvāvabodhana-kṣamaṁ yat-prekṣaṇam utkṛṣṭaṁ ca smitam | tad eva nirvāpakatvāt sudhā tayokṣaṇaṁ secanaṁ, tena labdha-mānāḥ kṛta-svīkārāḥ | upagūhanam āliṅganam | tat kiṁ prakāśam eva ? nety āha—dṛśā ātmanā buddhyā labdhaṁ prāptam evam ādāv antar bahir iha prayojyam ity ādi kāma-tantrānusāreṇa bāhyābhyantaram uktvā ādhiṁ jahur ity antaram āha | ādhiṁ tad-aprāpti-duḥkham | anantaṁ ciraṁ sañcitam | yad vā, anantaṁ yathā syāt tathā jahuḥ |

atraiva sāttvikānubhāvam āha—hṛṣyat-tvaceti | pragalbha-līlādaya uddīpana-vibhāvāḥ | sañcāriṇaḥ svayam ūhyāḥ | sa eva bhagavatā pura-strī-buddhi-kāminīnāṁ saṁśleṣa-rūpaḥ kavinā mānasaḥ samprayoga uktaḥ | śarīraṁ tu paśu-dharmatvena grāmyatvāt etat prakarṣatvāt viśiṣṭa-devatā-viṣayatvena varṇanīyatvāc ca noktaḥ | raty-ādi-śabda-vācyatvenācārutvāt hṛṣyattvaṁ ca ity anubhava-dvāraivoktaḥ | he arindama ! parīkṣit ! arayo’tra kāmādayaḥ ṣaḍ varṇyamāna-śṛṅgāra-nirbhara-citto mābhūd ayam iti ucitam sambodhanam || śukaḥ ||20|| [bhā.pu. 10.41.28]

puṇyā bata vraja-bhuvo yad ayaṁ nṛ-liṅga-

gūḍhaḥ purāṇa-puruṣo vana-citra-mālyaḥ |

gāḥ pālayan saha-balaḥ kvaṇayaṁś ca veṇuṁ

vikrīḍayāñcati giritra-ramārcitāṅghriḥ ||21||

dīrgha-samprayogasya spṛhayā taṁ prāptavatīr gopīḥ stuvanti—puṇyā ity ādi | bata vismaye | puṇyāḥ puṇyādhikāḥ | vraja-bhuvo gopyaḥ | nṛliṅgena martya-mūrtyā gūḍham | gūḍhatām evāha—vana-citreti tribhiḥ | vana-mālyaiś citra ity arthaḥ | yat yā gopī añcati gacchati | upabhuṅkte vikrīḍayā vividha-krīḍayā | vicitraiḥ kāma-karaṇair ity arthaḥ | giritro rudraḥ | ramā lakṣmīḥ | anena sa-kāma-vicitraiḥ kāmair ayam eva sevya ity uktam ||21|| [bhā.pu. 10.44.13]

gopyas tapaḥ kim acaran yad amuṣya rūpaṁ

lāvaṇya-sāram asamordhvam ananya-siddham |

dṛgbhiḥ pibanty anusavābhinavaṁ durāpam

ekānta-dhāma yaśasaḥ śriya aiśvarasya ||22||

āstām anena saha samprayogo darśanam apy asya durlabham ity āhuḥ—gopya iti | yad yasmāt amuṣya puruṣa-ratnasya lāvaṇya-sāram aśeṣa-lāvaṇyena gṛhīta-sārātmakam | lāvaṇya-rūpayor abheda-pratipattiḥ | sāmānyādhikaraṇye vyaṅgyam | ata eva asamordhvam avidya-tulyādhikam | tac ca svabhāva-siddham | na tu kenacit kartrā nirmitam | ata evābhinavaṁ sarva-kṣaṇaḥ pratidarśanena navaṁ navam akṛta-tapobhiḥ ekānta-dhāmaś cāvyabhicāri sthānam | aiśvaraḥ aiśvaryam | etena durbhagatva-durvidhatva-durbalatvāni bhartur doṣāḥ | strīṇāṁ vairāgya-hetavo’tra na santi ity uktam ||22|| [bhā.pu. 10.44.14]

yā dohane’vahanane mathanopalepa-

preṅkheṅkhanārbha-ruditokṣaṇa-mārjanādau |

gāyanti cainam anurakta-dhiyo’śru-kaṇṭhyo

dhanyā vraja-striya urukrama-citta-yānāḥ ||23||

yā iti | yā enaṁ dohanādau gāyanti ca-kārāt paśyanti | avahanane kaṇḍane | preṅkheṅkhanaṁ hindolanam | mārjanam avakara-nirāsaḥ ||23|| [bhā.pu. 10.44.15]

prātar vrajād vrajata āviśataś ca sāyaṁ

gobhiḥ samaṁ kvaṇayato’sya niśamya veṇum |

nirgamya tūrṇam abalāḥ pathi bhūri-puṇyāḥ

paśyanti sa-smita-mukhaṁ sa-dayāvalokam ||24||

prātar iti | āviśataḥ āgacchataḥ nirgamya-gṛha-dvāri sthitety arthaḥ || śukaḥ ||24|| [bhā.pu. 10.44.16]

maivaṁ vibho’rhati bhavān gadituṁ nṛśaṁsam

santyajya sarva-viṣayāṁs tava pāda-mūlam |

bhaktā bhajasva duravagraha mā tyajāsmān

devo yathādi-puruṣo bhajate mumukṣūn ||25||

saṁjalpa-sambhogam āha—gopya iti | gopyaḥ he vibho ! svāmin ! evaṁ tad yāta mā ciraṁ ghoṣam [bhā.pu. 10.29.22] ity evaṁ rūpaṁ nṛśaṁsaṁ kaṭhinaṁ bhaktā bhajanaṁ kartum ārabdhāḥ, ādi-karmaṇi ktaḥ kartari ca [pā. 3.4.71] | duravagrahaḥ durārādhyaḥ | yadyapi vayaṁ tavānanurūpāḥ, tathāpi sarvasva-tyāgena bhajataḥ sarvasyāpi svīkāra eva sat-puruṣa-dharma iti dṛṣṭānte vyaṅgyam ||25|| [bhā.pu. 10.29.31]

yat paty-apatya-suhṛdām anuvṛttir aṅga

strīṇāṁ svadharma iti dharma-vidā tvayoktam |

astv evam etad upadeśa-pade tvayīśe

preṣṭho bhavāṁs tanu-bhṛtāṁ kila bandhur ātmā ||26||

nana kiṁ mad-bhajanena ? bhartuḥ śuśrūṣaṇam ity uktam | svadharma evādriyatām iti cet, tatrāhuḥ—yat paty-apatyeti | he aṅga ! yat paty-ādy-anuvṛttiḥ strīṇāṁ nija-dharma iti yat tvayoktam, tat tvayy evāstu | na tu prākṛte paty-ādau kila yasmāt tvaṁ preṣṭhaḥ, nānyavat priya-mātratvam | tanu-bhṛtāṁ preṣṭho nānyavad dvitrāṇām | bandhuḥ suhṛt | ātmeti tvad-bhajanād apatyaṁ bhajanam eva bhaviṣyati | ātmaiva hy apatya-rūpaḥ | tvaṁ ca sarvātmā | na caivaṁ viśeṣāt paty-ādi-bhajanam eva kāryam iti vācyam | tvaṁ hi dharma-vit yathā-sthitaṁ dharmaṁ vetsi | upadeśa-padaṁ guruḥ | yathājñānaṁ kathayasīty arthaḥ | īśaḥ kathituṁ kartum akartuṁ ca yogya-phala-dāne kṣama ity arthaḥ | paty-ādayas tvam evaṁ-rūpāḥ | tasmāl lāghavenaiva phala-siddhau kiṁ gauraveṇa ity arthaḥ ||26|| [bhā.pu. 10.29.32]

kurvanti hi tvayi ratiṁ kuśalāḥ sva ātman

nitya priye pati-sutādibhir ārtidaiḥ kim ? |

tan naḥ prasīda parameśvara mā sma chindyā

āśāṁ bhṛtāṁ tvayi cirād aravinda-netra ||27||

kiṁ cāto’pi tvad-bhajanam eva śreya ity āhuḥ—kurvantīti | kuśalā dīrgha-darśinaḥ | sve bandhau svādibhiḥ saptamy-antaiḥ paty-ādayaḥ traya uktāḥ | he nitya ! tvaṁ nityaḥ | paty-ādayas tu anityatvād ārtidāḥ | tatas taiḥ kim ? no kim api ity arthaḥ | tat tasmād anya-bhajanasya sadoṣatvāt | tvad-bhajanasya sugamatvāc ca | āsām aṅga-saṅga-spṛhām | cirāt ā-śarīra-grahaṇāt | aravinda-netratvāt āśā varadeśvaratve’py asmad-āśā-cchedanam akīrtikaram iti bhāvaḥ ||27|| [bhā.pu. 10.29.33]

cittaṁ sukhena bhavatāpahṛtaṁ gṛheṣu

yan nirviśaty uta karāv api gṛhya-kṛtye |

pādau padaṁ na calatas tava pāda-mūlāt

yāmaḥ kathaṁ vrajam atho karavāma kiṁ vā ||28||

evam api gamanādeśe gantum api na śakyata ity āhuḥ—cittam ity ādi | sukhena sukha-rūpeṇa | nirviśati vyāpiparti | ut aho yau karau nirviśataḥ, tāv api hṛtau | āstāṁ tāvat gṛha-gamana-vārtā | gṛha-prāptir apy aśakyā ity āhuḥ—ataḥ kathaṁ yāmaḥ ? ato na yāmaś cet kiṁ karavāma tava svīkāraṁ vineti bhāvaḥ | karavāmeti sampraśne loṭ ||28|| [bhā.pu. 10.29.34]

siñcāṅga nas tvad-adharāmṛta-pūrakeṇa

hāsāvaloka-kala-gītaja-hṛc-chayāgnim |

no ced vayaṁ virahajāgny-upayukta-dehā

dhyānena yāma padayoḥ padavīṁ sakhe te ||29||

tasmād ayam asmat praṇayo mānya ity āhuḥ—siñcāṅga iti | aṅga aho ! amṛtaṁ sudhā pūrakaḥ pravāho hṛcchayāgniṁ kāmāgnim | hāsādibhir indhanair uddīpitam | kalaṁ madhuram | adhara-sudhāṁ pāyayasvety arthaḥ | no cen na siñcasi cet, tatrāhuḥ—upayuktaṁ dārḍhyaṁ [dagdhaṁ] śābdya-mātraṁ tavāvaśekṣyati | vayaṁ tu tat-pāda-sannikṛṣṭā bhaviṣyāma evety arthaḥ ||29|| [bhā.pu. 10.29.35]

yarhy ambujākṣa tava pāda-talaṁ ramāyā

datta-kṣaṇaṁ kvacid araṇya-jana-priyasya |

asprākṣma tat-prabhṛti nānya-jana-samakṣaṁ

sthātuṁ tvayābhiramitā bata pārayāmaḥ ||30||

tathāpy ajñāna-rakteṣu janeṣu prasaṅgo’nucita iva, tatrāhuḥ—yarhīti | datta-kṣaṇaṁ dattāvasaram | kvacit kasminn api saṅketa-sthāne asprākṣma pṛṣṭavatyaḥ | tvatto’nyaṁ na jānīma ity arthe kṛta-divyāḥ | araṇya-jana ity ātmānaṁ nirdiśanti | etena ramā-ramaṇasyāpi te svānurāgam evekṣyedam asmābhir divyaṁ kṛtam | na sva-ruci-mātreṇety uktam | tat-prabhṛti anyeṣāṁ patīnāṁ samakṣaṁ sthātum api na pārayāmaḥ na śaknumaḥ, kim punā rantum ! añjasā svārasyena balād upabhuñjate te | bata niścitam | atas tvayy evānurāga ity arthaḥ ||30|| [bhā.pu. 10.29.36]

śrīr yat-padāmbuja-rajaś cakame tulasyā

labdhvāpi vakṣasi padaṁ kila bhṛtya-juṣṭam |

yasyāḥ sva-vīkṣaṇa-kṛte’nya-sura-prayāsas

tadvad vayaṁ ca tava pāda-rajaḥ prapannāḥ ||31||

āstām aṅga-saṅgaḥ, tat-pāda-śuśrūṣaṇam apy anumanyasva, ity āhuḥ—śrīr iti | yat yasmāt śrīr api pāda-raja eva cakame | vakṣasi sthānaṁ labdhvāpi kiṁ-bhūtaṁ rajaḥ bhṛtyair juṣṭam, tathā tulasyāḥ sambandhy api | kila prasiddhau | yasyāḥ śriyaḥ | uta ity apy-arthe | anye brahmādayaḥ | prayāsaḥ tapaḥ-kleśaḥ | tadvat śrīvat | vakṣasi sthitāpi śrīḥ bhṛtyopabhuktaṁ sapatnī-sambandhy api pāda-raja eva cakama ity atiśayaḥ ||31|| [bhā.pu. 10.29.37]

tan naḥ prasīda vṛjinārdana te’ṅghri-mūlaṁ

prāptā visṛjya vasatīs tvad-upāsanāśāḥ |

tvat-sundara-smita-nirīkṣaṇa-tīvra-kāma-

taptātmanāṁ puruṣa-bhūṣaṇa dehi dāsyam ||32||

tan na iti | tat tasmāt śriyāpi kāmyamānatvāt | he vṛjinārdana duḥkha-nāśaka ! vasatīr gṛhān tava sundarābhyāṁ smita-nirīkṣaṇābhyāṁ yas tīvraḥ kāmaḥ, tena tapta-cittānām asmākam ||32|| [bhā.pu. 10.29.38]

vīkṣyālaka-vṛta-mukhaṁ tava kuṇḍala-śrī-

gaṇḍa-sthalādhara-sudhaṁ hasitāvalokam |

dattābhayaṁ ca bhuja-daṇḍa-yugaṁ vilokya

vakṣaḥ śriyaika-ramaṇaṁ ca bhavāma dāsyaḥ ||33||

nanu santy atra puruṣāntarāṇīti kiṁ mamaiva prārthayeti cet, tatrāhuḥ—vīkṣyeti | alakāś cūrṇa-keśāḥ | kuṇḍala-śrīś ca gaṇḍa-sthalaṁ cādhara-sudhā ceti dvandvaikyam | hasitaṁ cāvalokaś ca śriyā eka ramaṇam | ārṣo’varṇāgamaḥ sandhir vā | anyānyāpekṣaṁ vakṣaḥ śrī-pralobhakam ity eka-śabdārthaḥ | bhavāma ity āśiṣi loṭ ||33|| [bhā.pu. 10.29.39]

kā stry aṅga te kala-padāyata-mūrcchitena

sammohitā’rya-padavīṁ na calet trilokyām |

trailokya-saubhagam idaṁ ca nirīkṣya rūpaṁ

yad go-dvija-druma-mṛgāḥ pulakāny abibhrat ||34||

tathāpi para-puruṣa-prasaṅgāc ca san-mārgātikramo’nucita iti cet, tatrāhuḥ—kā strīti | kalair madhuraiḥ padair amṛtaṁ sudhībhūtaṁ yad veṇu-gītam | tena sammohitā utpanna-sammohākhya-navama-smara-daśā trailokyasya saubhagam saubhāgyaṁ jana-priyatvaṁ yasmin rūpe yat yasmāt veṇu-gītād rūpād vā gavādayaḥ pulakāny abibhrat nitarāṁ dhṛtavantaḥ | dvijāḥ pakṣiṇaḥ | ayogyeṣv apīti | maṅkṣu bhāvāvirbhāvāt | kā kathāsmākam smara-vaivasyād idaṁ ceṣṭitaṁ syād iti bhāvaḥ ||34|| [bhā.pu. 10.29.40]

vyaktaṁ bhavān vraja-bhayārti-haro’bhijāto

devo yathādi-puruṣaḥ sura-loka-goptā |

tan no vidhehi kara-paṅkajam ārta-bandho

tapta-staneṣu ca śiraḥsu ca kiṅkarīṇām ||35||

**iti śrī-vopadeva-kṛte muktā-phale**

**viṣṇu-bhaktānāṁ sambhoga-śṛṅgāro nāma**

**ekādaśo’dhyāyaḥ ||11||**

vyaktam iti | vyaktaṁ spaṣṭam | bhayaṁ para-hetukam | ārtir manaḥ-pīḍā | abhede’pi devo yatheti bhedopamayā sammohitatvaṁ vivṛtam | tat tasmāt | śabda-dvayam ubhayatra prādhānya-dyotanārtham || gopyaḥ śrī-kṛṣṇam ||35|| [bhā.pu. 10.29.41]

iti śrī-hemādri-viracitāyāṁ kaivalya-dīpikāyāṁ

viṣṇu-bhaktānāṁ sambhoga-śṛṅgāro nāma

ekādaśo’dhyāyaḥ

||11||

(12)

**dvādaśo’dhyāyaḥ**

**vipralambha-śṛṅgāraḥ**

evaṁ catur-bheda-sambhoga-śṛṅgāram uktvā vipralambham āha—vipralambheti | sa caturdhā pūrvānurāga-māna-pravāsa-vaicittya-bhedāt | tal-lakṣaṇaṁ tu—

prāsaṅgatayor yūnor abhilāṣaḥ pravartate |

maṅgalyo ramaṇīyo’nurāgaḥ sa prācya ucyate ||

aher iva gatiḥ premṇaḥ svabhāvaḥ kuṭilo bhavet |

ato hetor ahetoś ca yūnor mānam udañcati ||

deśāntarādibhir yūnor vyavadhānaṁ cirāya yat |

navo’nurāgaiḥ prauḍhair vā pravāsaḥ so’bhidhīyate ||

yatra tu sannikarṣe’pi priyaḥ priyā vā vibhrama-vaśāt svarūpam api vismarati, sa vaicittya-vipralambhaḥ | sa ca prācya-strībhyo bhinna eva tal-lakṣaṇābhāvāt | na cāyaṁ nāsty eva ihaiva vakṣyamāṇatvāt, ayi priye [nai.ca. 9.103] ity ārabhya munir yathātmānam [nai.ca. 9.121] ity etat-paryantam | naiṣadha-caritre’pi navama-sarge nala-bhaimī-saṁvāde’syaiva prapañcitatvāt ca |

yat tu[[72]](#footnote-73) bhoja-rudraṭābhyāṁ striyāḥ puruṣasya vā pañcatve’nyatarasmin duḥkhāyamāne karuṇākhyam asya bhedāntaratvam abhyupagamyate, tad asat | tasya śoka-sthāyitvena karuṇākhyaḥ pṛthag-bhūta-rasatvāt | kevalaṁ strī-puruṣālambanatvena vipralambha-bhrama-mātram | anyathā preyaso’pi bhedāntaram abhyupagamyate |

yat tu mammaṭena[[73]](#footnote-74) meghadūta-kāvyam ālokya śāpa-śetur ity abhedāntaram uktam, tad apy asat, tasya pravāsāntargatatvāt | anyathottamarṇa-rājavan niyantritādi-nimitte bhedānantyaṁ syāt | ata eva hemacandrādibhir etan nādṛtam[[74]](#footnote-75) | tasmād ukta-bhedā eva yuktāḥ |

nanu vipralambho duḥkha-rūpatvāt nocyatām iti vācyam | sambhoga-poṣakatvād asya | yad āha rājā—

na vinā vipralambhena sambhogaḥ puṣṭim aśnute |

kaṣāyite hi vastrādau bhūyān rāgo’nuṣajjate ||

atra ca śokautsukya-mada-glāni-nidrā-supta-bodha-cintāsūyā-śrama-nirveda-maraṇonmāda-jaḍatā-vyādhi-svapnāpasmārādayaḥ sañcāriṇaḥ | santāpa-jāgara-kārkaśya-pralāpa-kṣāmatā-netra-vaco-vakratādīn sañcaraṇānukāraḥ | kṛti-lekhana-vācana-svabhāva-nihnava-vārtā-praśna-sneha-nirveda-sāttvikānubhavana-śīla-sevana-maraṇodyama-sandeśādayo’nubhāvāḥ |

**akṣaṇvatāṁ phalam idaṁ na paraṁ vidāmaḥ**

**sakhyaḥ paśūn anuviveśatayor vayasyaiḥ |**

**vaktraṁ vrajeśa-sutayor anu veṇu-juṣṭaṁ**

**yair vā nipītam anurakta-kaṭākṣa-mokṣam ||1||**

tatra pūrvānurāge dvedhā devai-pāravaśyayor aprāpti-hetutvāt | tatra daiva-hetukaṁ tāvad āha—akṣaṇvatām iti | he sakhyaḥ ! yaiḥ vrajeśasutayo rāma-kṛṣṇayoḥ vaktram akṣibhir nipītam, teṣām akṣaṇvatāṁ viśāla-dṛṣṭīnām idaṁ pānam iva kevalaṁ phalaṁ na paraṁ nānyati | cchandasy api dṛśyata ity akṣṇo naḍiḥ, na lopo’no’nur iti ca matve ca naṭivatve ca akṣaṇvatām iti rūpam | anu anukrameṇa anu veṇunā rūpānurūpeṇa veṇunā juṣṭaṁ sevitam | anuraktānāṁ sānurāgāṇāṁ kaṭākṣāṇāṁ mokṣo visarjanaṁ yasmin vaktre tat tathā ||1|| [bhā.pu. 10.21.7]

**cūta-pravāla-barha-stavakotpalābja-**

**mālānupṛkta-paridhāna-vicitra-veśau |**

**madhye virejatur alaṁ paśupāla-goṣṭhyāṁ**

**raṅge yathā naṭa-varau kva ca gāyamānau ||2||**

cūteti | cūtasya pravālāḥ pallavāḥ | barhaṁ mayūra-piccham | stavakaḥ puṣpa-gucchaḥ | uptalaṁ rātir-vikāsi | abjaṁ dina-vikāśi | teṣāṁ mālābhiḥ anupṛktaṁ sampṛktaṁ yat paridhānaṁ, tena vicitro veṣo yayos tau tathā | goṣṭhī maṇḍalī ||2|| [bhā.pu. 10.21.8]

**gopyaḥ kim ācarad ayaṁ kuśalaṁ sma veṇur**

**dāmodarādhara-sudhām api gopikānām |**

**bhuṅkte svayaṁ yad avaśiṣṭa-rasaṁ hradinyo**

**hṛṣyat-tvaco’śru mumucus taravo yathāryāḥ ||3||**

gopya iti | ayi gopikānāṁ gopikā-sambandhinīnām api gopībhiḥ yeṣām ity arthaḥ | svayaṁ svātantreṇaiva yasya veṇoḥ pibataḥ avaśiṣṭaṁ rasaṁ hrādinyo yamunādyās taravo’pi bhuñjate | tat-kṛtaḥ hṛṣyat-tvacaḥ udbhinna-valkalatvāt | aśru mumucuḥ | kṣarat kṣīratvāt ||3|| [bhā.pu. 10.21.9]

**vṛndāvane sakhi bhuvo vitanoti kīrtiṁ**

**yad devakī-suta-padāmbuja-labdha-lakṣmi |**

**govinda-veṇum anu matta-mayūra-nṛtyaṁ**

**prekṣādri-sānv-aparatānya-samasta-sattvam ||4||**

vṛndāvanam iti yad yasmād govindasya nirvedasya veṇuṁ, arthāt vādyamānam anu lakṣīkṛtya matta-mayūra-nṛtyaṁ bhavati | veṇu-dhvaniṁ śrutvā mayūrāḥ stanita-buddhyā nṛtyantīty arthaḥ | prekṣyeṣu darśanīyeṣu adrer govardhanasya sūnuṣu avaratāni veṇu-gīta-śravaṇārthaṁ nibhṛtībhūtāni anyāni mayūrebhyaḥ samastāni sattvāni gṛgādīni yasmin vṛndāvane tat tathā ||4|| [bhā.pu. 10.21.10]

**dhanyāḥ sma mūḍha-matayo’pi hariṇya etā**

**yā nanda-nandanam upātta-vicitra-veśam |**

**ākarṇya veṇu-raṇitaṁ saha-kṛṣṇa-sārāḥ**

**pūjāṁ dadhur viracitāṁ praṇayāvalokaiḥ ||5||**

dhanyāḥ smeti | mūḍha-matayas tiryaktvāt | veṇuḥ raṇito vādito yena tam | nanda-nandanasya veṇu-gītam ākarṇyeti ca vaktavye nanda-nandanam ākarṇyeti lokoktyoktam | yathaivaṁ gāyann ākarṇito bhavadbhir ity ucyate | praṇayāvalokaiḥ prīty-utphullair nayana-nīlotpalair ity arthaḥ ||5|| [bhā.pu. 10.21.11]

**kṛṣṇaṁ nirīkṣya vanitotsava-rūpa-śīlaṁ**

**śrutvā ca tat-kvaṇita-veṇu-vivikta[[75]](#footnote-76)-gītam |**

**devyo vimāna-gatayaḥ smara-nunna-sārā**

**bhraśyat-prasūna-kavarā mumuhur vinīvyaḥ ||6||**

kṛṣṇam iti | vanitānām anurāga-janana-samarthānāṁ strīṇām utsavo yābhyāṁ te rūpa-śīle svarūpācaraṇaṁ yasya tam | tena śrī-kṛṣṇena kvaṇitasya vāditasya veṇor viviktam asaṅkīrṇa-rāgaṁ gītam | devyo deva-striyaḥ | smareṇa nunnaḥ preṣitaḥ sāro dhairyaṁ yāsāṁ tāḥ | bhraśyat prasūnāni kavarāṇi keśa-pāśā yāsāṁ tās tathā | vinīvyo visrasta-vastrāḥ | muhur muhur mohākhyāṁ smara-daśām īyuḥ ||6|| [bhā.pu. 10.21.12]

**gāvaś ca kṛṣṇa-mukha-nirgata-veṇu-gīta-**

**pīyūṣam uttabhita-karṇa-puṭaiḥ pibantyaḥ |**

**śāvāḥ snuta-stana-payaḥ-kavalāḥ sma tasthur**

**govindam ātmani dṛśāśru-kulāḥ spṛśantyaḥ ||7||**

gāvaś ceti | uttambhitām ūrdhvīkṛtām | ca-śabdo bhinna-kramaḥ | śāvāś ca śāvā vatsāḥ snutaḥ kṣaritaḥ | arthāt mukhāt stanasya payasaḥ kavalo grāso yeṣāṁ te tathā | te ca pibantas tasthur iti vipariṇāmaḥ | govindam ātmany antaḥ-karaṇe spṛśantyaḥ dṛśāśru-kulāḥ ānandāśrūṇi spṛśanti | vatsa-pakṣe vipariṇāmaḥ tasthur ity anena kriyāntara-virahāt tāṭasthyāt stambha uktaḥ ||7|| [bhā.pu. 10.21.13]

**prāyo batāmba munayo vihagā vane’smin**

**kṛṣṇekṣitaṁ tad-uditaṁ kala-veṇu-gītam |**

**āruhya ye druma-bhujān rucira-prabālān**

**śṛṇvanti mīlita-dṛśo vigatānya-vācaḥ ||8||**

prāya iti | prāya utprekṣāyām | bata aho | ye munayas te vigahatvam āpannā ivety arthaḥ | kṛṣṇenekṣitaṁ gītaṁ śāstrasya madhye sva-prajñayā kṛṣṇenaiva dṛṣṭam ity arthaḥ | tenaivoktaṁ ca yat kalaṁ madhuraṁ veṇu-gītam | bhujāḥ śākhāḥ | vigatā anyeṣāṁ vāco yebhyaḥ | veṇu-gītaṁ vinā anya-vācāṁ śravaṇaṁ nāstīty arthaḥ ||8|| [bhā.pu. 10.21.14]

**nadyas tadā tad upadhārya mukunda-gītam**

**āvarta-lakṣita-manobhava-bhagna-vegāḥ |**

**āliṅgana-sthagitam ūrmi-bhujair murārer**

**gṛhṇanti pāda-yugalaṁ kamalopahārāḥ ||9||**

nadya iti | tad adbhutaṁ manobhavena kṛṣṇa-viṣayayā ratyā bhagno vego yāsāṁ tāḥ | sa ca āvartanena jala-madhya-bhramaṇena lakṣitaḥ bhagavaty udita-gāḍha-bhāvatvāt, tatraiva bhramantyo’taḥ parato gantuṁ na śaknuvantīty arthaḥ | pravāha-madhye āliṅgitena sthagitaṁ saṁvṛtaṁ tīre ūrmi-bhujair gṛhṇanti | so’yam ayogyeṣv api sarid-ādiṣu bhāva-samāropo rasābhāsa ity ucyate | yad āhuḥ—tad-ābhāsā anaucitya-pravartitā iti ||9|| [bhā.pu. 10.21.15]

**dṛṣṭvātape vraja-paśūn saha-rāma-gopaiḥ**

**sañcārayantam anu veṇum udīrayantam |**

**prema-pravṛddha uditaḥ kusumāvalībhiḥ**

**sakhyur vyadhāt sva-vapuṣāmbuda ātapatram ||10||**

dṛṣṭveti | pravṛddhe ātape svena vapuṣā ātapatram | kusumāvalībhiś ca prema-harṣaṁ vyadhāt | sakhyuḥ śrī-kṛṣṇasya | meghodaye kusuma-sraṁsanasya tat-kartṛkatāṁ sambhāvyedam uktam ||10|| [bhā.pu. 10.21.16]

**pūrṇāḥ[[76]](#footnote-77) pulindya urugāya-padābja-rāga-**

**śrī-kuṅkumena dayitā-stana-maṇḍitena |**

**tad-darśana-smara-rujas tṛṇa-rūṣitena**

**limpantya ānana-kuceṣu juhus tad-ādhim ||11||**

pūrṇā iti | pulindyo bhilla-striyaḥ | puṇyāḥ sukṛtādhikāḥ | urugāyasya viṣṇoḥ padābja-rāgeṇa caraṇa-lauhityena śrīḥ śobhā tad-ātmakaṁ yat kuṅkumaṁ śobhātiśayaḥ | sāmānyādhikaraṇye vyaṅgyam | tathā dayitāyā lakṣmyāḥ stanābhyāṁ maṇḍitena tṛṇeṣu ruṣitena vicchuritena | tasya śrī-kṛṣṇasya darśanena smara-ruk kāma-pīḍā yāsāṁ tās tathā | ānaneṣu kuceṣu ca limpantyaḥ lepanaṁ kurvantyaḥ | tadā tasmin śrī-kṛṣṇe ādhim aprāpti-duḥkhaṁ lakṣmī-stanābhyāṁ bhagavat-pādayoḥ saṅkrāntena tat-tṛṇa-lagnena kuṅkumena svam ādhiṁ śamayantīty arthaḥ | ataḥ puṇyādhikāḥ ||11|| [bhā.pu. 10.21.17]

**hantāyam adrir abalā haridāsa-varyo**

**yad rāma-kṛṣṇa-caraṇa-sparaśa-pramodaḥ |**

**mānaṁ tanoti saha-go-gaṇayos tayor yat**

**pānīya-sūyavasa-kandara-kanda-mūlaiḥ ||12||**

hanteti | hanta abalāḥ | ayaṁ govardhanaḥ yat yasmāt rāma-kṛṣṇa-caraṇasya sparśena tṛṇāṅkurodgama-vyājāt romaharṣo yasya sa tathā | mānaṁ pūjām | bhūr bhūmiḥ yavasaṁ tṛṇam | kandaro darī ||12|| [bhā.pu. 10.21.18]

**gā gopakair anuvanaṁ nayator udāra-**

**veṇu-svanaiḥ kala-padais tanu-bhṛtsu sakhyaḥ |**

**aspandanaṁ gatimatāṁ pulakas tarūṇāṁ**

**niryoga-pāśa-kṛta-lakṣaṇayor vicitram ||13||**

gā iti | kalāni madhurāṇi padāni yeṣu teṣu veṇu-svaneṣu tais tanu-bhṛtsu madhye gatimatāṁ spandanam a kiñcit calanam | agatimatāṁ tarūṇāṁ tu pulaka iti citram | yena dohakena doha-kāle gāḥ paścātpādayor niyamyante, sa niryoga-pāśaḥ | ten kṛtaṁ tal-lakṣaṇaṁ cihnaṁ kila rūpaṁ yayos tau tathā ||13|| [bhā.pu. 10.21.19]

**evaṁ-vidhā bhagavato yā vṛndāvana-cāriṇaḥ |**

**varṇayantyo mitho gopyaḥ krīḍās tan-mayatāṁ gatāḥ ||14||**

pūrvānurāgeṇa bhajataḥ phalam āha—evam iti | ayaṁ ca pūrvānurāga eva adyāpi tāsāṁ bhagavatā sākam aṅga-saṅgābhāvāt | sa hi darśito’ṣṭaviṁśo’dhyāye | ata evātra,

tad vraja-striya ākarṇya veṇu-gītaṁ smarodayam |

kāścit parokṣaṁ kṛṣṇasya sva-sakhībhyo’nvavarṇayan || [bhā.pu. 10.21.3] ity uktam |

gopyo mithaḥ ||14|| [bhā.pu. 10.21.20]

—o)0(o—

**antar-gṛha-gatāḥ kāścid gopyo’labdha-vinirgamāḥ |**

**kṛṣṇaṁ tad-bhāvanā-yuktā dadhyur mīlita-locanāḥ ||15||**

pāravaśya-hetukam āha—antar-gṛheti | alabdho vinirgamo yābhiḥ | tad-bhāvanā bhartṛ-bhāvanā ||15|| [bhā.pu. 10.29.9]

**duḥsaha-preṣṭha-viraha-tīvra-tāpa-dhutāśubhāḥ |**

**dhyāna-prāptācyutāśleṣa-nirvṛtyā kṣīṇa-maṅgalāḥ ||16||**

balavad-dhyānāc ca tāsāṁ muktir āsīd ity āha—duḥsaheti | duḥsahena preṣṭhasya viraheṇa yas tīvra-tāpo duḥkhaṁ tena dhṛtaṁ kṣīṇam aśubhaṁ pāpaṁ yāsāṁ tās tathā | dhyāne prāpto yo’cutyāśleṣaḥ, tena yā nirvṛtiḥ sukhaṁ, tena kṣīṇaṁ maṅgalaṁ puṇyaṁ yāsāṁ tās tathā | puṇya-pāpa-kṣaye hi kaivalyam | tatra sukhopabhogena puṇya-kṣayaḥ ||16|| [bhā.pu. 10.29.10]

**tam eva paramātmānaṁ jāra-buddhyāpi saṅgatāḥ |**

**jahur guṇamayaṁ dehaṁ sadyaḥ prakṣīṇa-bandhanāḥ ||17||**

tam iti | taṁ kṛṣṇam eva jāra upapatiḥ | tāḥ saṅgatāḥ prāptāḥ | tādrūpyam āpannā ity arthaḥ | guṇamayaṁ liṅga-deham | bandhanaṁ puṇyāpuṇyam || śukaḥ ||17|| [bhā.pu. 10.29.11]

—o)0(o—

gatyānurāga-smita-vibhramekṣitair

manoramālāpa-vihāra-vibhramaiḥ |

ākṣipta-cittāḥ pramadā ramā-pates

tās tā viceṣṭā jagṛhus tad-ātmikāḥ ||18||

atha **māna-vipralambhaḥ** | sa ca praṇayerṣyābhyāṁ dvedhā | atra prema-pūrvako vaśīkāraḥ praṇayaḥ | tad-bhaṅge mānaḥ | sa ca striyāḥ puṁsa ubhayor vā tatra bhedāntarāṇi svayam ūhyāni |

puṁ-viṣayaṁ tu praṇaya-mānam atrāha—gatyety-ādi | anurāgeṇa yat smitaṁ vibhramekṣitāni cañcalāvalokanāni | ālāpo goṣṭhī | vihāro jala-krīḍādiḥ | vibhramaḥ śṛṅgāra-ceṣṭā tair ākṣiptam ākṛṣṭam ||18|| [bhā.pu. 10.30.2]

gati-smita-prekṣaṇa-bhāṣaṇādiṣu

priyāḥ priyasya pratirūḍha-mūrtayaḥ |

asāv ahaṁ tv ity abalās tad-ātmikā

vyavediṣuḥ kṛṣṇa-vihāra-vibhramāḥ ||19||

gatīti | gaty-ādiṣu priyasya pratirūḍhā anukṛtā mūrtir yābhis tāḥ | he abalāḥ ! amī kṛṣṇo’ham iti nyavediṣuḥ parasparaṁ nivedayāmāsur ity arthaḥ | yataḥ kṛṣṇa-vihāre vibhrao yāsāṁ tās tathā | citta-vṛtty-anavasthānaṁ śṛṅgārād vibhramo mataḥ [sā.da. 3.14] ||19|| [bhā.pu. 10.30.3]

gāyantya uccair amum eva saṁhatā

vicikyur unmattakavad vanād vanam |

papracchur ākāśavad antaraṁ bahir

bhūteṣu santaṁ puruṣaṁ vanaspatīn ||20||

vibhramam evāha—gāyantya iti | amum kṛṣṇam | saṁhatā militāḥ | vanād vanam vane vane vicikyuḥ anveṣayāmāsuḥ | antaram antaḥ || śukaḥ ||20|| [bhā.pu. 10.30.4]

—o)0(o—

jayati te'dhikaṁ janmanā vrajaḥ

śrayata indirā śaśvad atra hi |

dayita dṛśyatāṁ dikṣu tāvakās

tvayi dhṛtāsavās tvāṁ vicinvate ||21||

unmattavad ity uktam | tam eva vicitra-pralāpādi-hetur unmādaṁ prapañcayati—jayatīti | eṣu ślokeṣu ca kutūhala-dṛṣṭinā varṇa-nirvāha-citraṁ darśitam | tatrādya-vṛttam prathama-pādayor dvitīyam akṣaraṁ ya-kāraḥ, antyayor va-kāraḥ | te janmanādhikaṁ jayati | hi yasmāt | indirā lakṣmīḥ | prāg atra lakṣmyā viralaḥ pracāraḥ | tvaj-janmanaḥ prabhṛti tv adhika ity arthaḥ | evaṁ praśasya sva-gataṁ vijñāpayati—dayiteti | dṛśyatāṁ tvayā | tāvakās tāvakīnāḥ | tvayi dhṛtāsava ity anena tad vicaryāvadhikaṁ prāṇa-dhāraṇam ity uktam ||21|| [bhā.pu. 10.31.1]

śarad-udāśaye sādhu-jāta-sat-

sarasijodare śrī-muṣā dṛṣā |

surata-nātha te’śulka-dāsikā

varada nighnato neha kiṁ vadhaḥ ||22||

śaradi udāśayo jalādhāraḥ | tasmin sādhu jātaṁ yat sat praśastaṁ sarasijam | tasya udara-śriyaṁ garbha-śobhāṁ muṣṇāti apaharati yādṛk tayā suratanātha sambhoga-svāmin ! dṛṣṭyaiva sambhoga-dāsīty arthaḥ | aśulka-dāsikāḥ nirmūlya-dāsīḥ | asmān nighnataḥ tādṛg-dānābhāvād ity arthaḥ | vadha iti vadha-janyaṁ pāpaṁ tat sādhanatvāt tac-chabdaḥ, āyur ghṛtam[[77]](#footnote-78) itivat | atra pāda-catuṣke’pi dvitīyam akṣaraṁ rephaḥ ||22|| [bhā.pu. 10.31.2]

viṣa-jalāpyayād vyāla-rākṣasād

varṣa-mārutād vaidyutānalāt |

vṛṣa-mayātmajād viśvato-bhayād

ṛṣabha te vayaṁ rakṣitā muhuḥ ||23||

sadā trātum ākasmikam upekṣaṇaṁ tava nocitam ity āhuḥ—viṣeti | viṣa-rūpāt kālindī-jalād yo’pyayo nāśaḥ | vyālaḥ aghāsuraḥ | rākṣasaḥ pralambaḥ | varṣād indra-kopāt saṁvarta-kopa-dravaḥ | māruto vātyā-rūpas tṛṇāvartaḥ | vaidyuto’gny-utpātaḥ | vṛṣo’riṣṭaḥ | mayātmajo vyomaḥ | kiṁ bahunā viśvataḥ sarvasmād bhayād bhaya-hetoḥ | he ṛṣabha sarva-śreṣṭha ! te tvayā | atra pāda-traye prathamaṁ va-kāraḥ, dvitīyaḥ ṣa-kāraś caturtho’pi ||23|| [bhā.pu. 10.31.3]

na khalu gopikā-nandano bhavān

akhila-dehinām antarātma-dṛk |

vikhanasārthito viśva-guptaye

sakha udeyivān sātvatāṁ kule ||24||

nanu sarveṣām asmākaṁ tulyatvāt kaḥ kaṁ rakṣatīti cet, tatrāhuḥ—na khalu iti | akhila-dehinām antar ātmano jīvān paśyatīti tathā paramātmā ity arthaḥ | vikhanasā brahmaṇā | udeyivān udito’si | sātvatāṁ yadūnām | atra pāda-catuṣke’pi dvitīyo varṇaḥ kha-kāraḥ | pālakatvād asmān api pāhīty arthaḥ ||24|| [bhā.pu. 10.31.4]

viracitābhayaṁ vṛṣṇi-dhurya te

caraṇam īyuṣāṁ saṁsṛter bhayāt |

kara-saroruhaṁ kānta kāmadaṁ

śirasi dhehi naḥ śrī-kara-graham ||25||

viraciteti | saṁsāra-bhayāt tvac-caraṇaṁ prāptānāṁ kṛtābhayaṁ kara-kamalaṁ naḥ śirasi dhehi | śriyāḥ karaṁ gṛhṇāti tat tathā | atra pāda-catuṣke’pi dvitīyo rephaḥ ||25|| [bhā.pu. 10.31.5]

vraja-janārtihan vīra yoṣitāṁ

nija-jana-smaya-dhvaṁsana-smita |

bhaja sakhe bhavat-kiṅkarīḥ sma no

jala-ruhānanaṁ cāru darśaya ||26||

vrajeti | bho vīra yoṣitāṁ madhye ye nija-janās tvat-parigrahāḥ striyas teṣāṁ smayaḥ prāṇa-priyā vayam iti darpaḥ | tasya dhvaṁsanaṁ smitaṁ yasya sa tathā | bhavat-kiṅkarīr asmān bhaja | atra pāda-catuṣke’pi dvitīyo ja-kāraḥ ||26|| [bhā.pu. 10.31.6]

praṇata-dehināṁ pāpa-karśanaṁ

tṛṇa-carānugaṁ śrī-niketanam |

phaṇi-phaṇārpitaṁ te padāmbujaṁ

kṛṇu kuceṣu naḥ kṛndhi hṛc-chayam ||27||

praṇateti | tṛṇa-carā gāvaḥ | niketanam āśrayaḥ | phaṇī śeṣaḥ kālīyaś ca | kṛṇu kuru kṛndhi chindhi | hṛc-chayam kāmam | atra dvitīyo na-kāraḥ ||27|| [bhā.pu. 10.31.7]

madhurayā girā valgu-vākyayā

budha-mano-jñayā puṣkarekṣaṇa |

vidhi-karīr imā vīra muhyatīr

adhara-sīdhunāpyāyayasva naḥ ||28||

madhurayeti | valgūni vākyāni yasyām | budha-manojñayā vidagdha-hṛdaya-hāriṇyā | vidhi-karīr ājñā-karīḥ | na bhavatībhyo mamānyat priyatamam asti ity evaṁ rūpayā mṛṣā vācā vimohitā ity arthaḥ | sīdhunā adharāmṛtena | atra dha-kāro dvitīyaḥ ||28|| [bhā.pu. 10.31.8]

tava kathāmṛtaṁ tapta-jīvanaṁ

kavibhir īḍitaṁ kalmaṣāpaham |

śravaṇa-maṅgalaṁ śrīmad ātataṁ

bhuvi gṛṇanti te bhuridā janāḥ ||29||

taveti | ātataṁ bahu | bhūridāḥ sthūla-dātāraḥ | te gṛṇanti | atra dvitīyo va-kāraḥ | pāda-catuṣkasya dala-dvaye ca kramāt ta-kāra-ka-kāra-śa-kāra-bha-kārāḥ ||29|| [bhā.pu. 10.31.9]

prahasitaṁ priya prema-vīkṣaṇaṁ

viharaṇaṁ ca te dhyāna-maṅgalam |

rahasi saṁvido yā hṛdi-spṛśaḥ

kuhaka no manaḥ kṣobhayanti hi ||30||

prahasiteti | dhyānaṁ maṅgalam cintyamānaṁ sukhāvaham ity arthaḥ | rahasi saṁvida ekānte pratiśrutāni hṛdi-spṛśo hṛdayaṅgamāḥ | kuhaka kapaṭin | anyathoktam anyathā karotīti kuhakatvam | atra ha-kāro dvitīyaḥ ||30|| [bhā.pu. 10.31.10]

calasi yad vrajāc cārayan paśūn

nalina-sundaraṁ nātha te padam |

śila-tṛṇāṅkuraiḥ sīdatīti naḥ

kalilatāṁ manaḥ kānta gacchasi ||31||

calasīti | nalina-sundaraṁ kamalavat komalam | śilaiḥ kaṇiśa-khaṇḍaiḥ | kalilatām adhairyam | atra la-kāro dvitīyaḥ ||31|| [bhā.pu. 10.31.11]

dina-parikṣaye nīla-kuntalair

vana-ruhānanaṁ bibhrad āvṛtam |

ghana-rajasvalaṁ darśayan muhur

manasi naḥ smaraṁ vīra yacchasi ||32||

dineti | kuntalair āvṛtam | ghano rajo bibhrat svalaṁ suṣṭhu bhūṣaṇam | kīdṛśam ? vanaruhānanaṁ kamalavan mukhaṁ darśayan smaraṁ paraṁ yacchasi | dhanaṁ godhanam | bhīmādvat pūrva-pada-lopaḥ | atra ma-kāro dvitīyaḥ ||32|| [bhā.pu. 10.31.12]

praṇata-kāmadaṁ padmajārcitaṁ

dharaṇi-maṇḍanaṁ dhyeyam āpadi |

caraṇa-paṅkajaṁ śantamaṁ ca te

ramaṇa naḥ staneṣv arpayādhihan ||33||

praṇateti | padmajo brahmā lakṣmīr vā | padmaje ity atra janasaneti viṭ viddhantor iti ātvam | śantamaṁ sukhatamam | tena tvadīyānām asmākam | atrādyapādayor dala-dvaye kramāt pa-kāra-dha-kārau antyayos tṛtīya-varṇo na-kāraḥ ||33|| [bhā.pu. 10.31.13]

surata-vardhanaṁ śoka-nāśanaṁ

svarita-veṇunā suṣṭhu cumbitam |

itara-rāga-vismāraṇaṁ nṛṇāṁ

vitara vīra nas te’dharāmṛtam ||34||

surateti | svaritaḥ ṣaḍjādi-svara-yuktaḥ | itara-rāgā adharāmṛtād anye’bhilāṣāḥ | atra pūrvārdhe dvitīyo rephaḥ, uttarārdhe dvitīyaḥ ||34|| [bhā.pu. 10.31.14]

aṭati yad bhavān ahni kānanaṁ

truṭir yugāyate tvām apaśyatām |

kuṭila-kuntalaṁ śrī-mukhaṁ ca te

jaḍa udīkṣatāṁ pakṣma-kṛt dṛśām ||35||

yad yadā | truṭiḥ trasareṇu-trayopalakṣitaḥ kālaḥ | apaśyatām asmad-ādīnām udīkṣatām | pakṣmakṛd nimeṣa-kartā jaḍaḥ nīrasatvāt | atrādya-dalayor a-kāraḥ, antyayos ta-kāraḥ | pāda-catuṣke dvitīyam akṣaraṁ ṭa-vargaḥ ||35|| [bhā.pu. 10.31.15]

pati-sutānvaya-bhārtṛ-bāndhavān

ativilaṅghya te’nty acyutāgatāḥ |

gati-vidas tavodgīta-mohitāḥ

kitava yoṣitaḥ kas tyajen niśi ||36||

patīti | anvayaḥ kulam | ativilaṅghya atikramya | te anti tava samīpaṁ gatayo gāna-bhedāḥ | he kitava dhūrta ! atra dvitīyas ta-kāraḥ ||36|| [bhā.pu. 10.31.16]

rahasi saṁvidaṁ hṛc-chayodayaṁ

prahasitānanaṁ prema-vīkṣaṇam |

bṛhad-uraḥ śriyo vīkṣya dhāma te

muhur atispṛhā muhyate manaḥ ||37||

hṛcchayasyodaya utpattir yasmāt prahasitānanāt | atispṛhayā | atra dvitīyo ta-kāraḥ ||37|| [bhā.pu. 10.31.17]

vraja-vanaukasāṁ vyaktir aṅga te

vṛjina-hantry alaṁ viśva-maṅgalam |

tyaja manāk ca nas tvat-spṛhātmanāṁ

svajana-hṛd-rujāṁ yan niṣūdanam ||38||

vrajeti | vyaktiḥ śarīram | vṛjina-hantrī duḥkha-śamanī | tvat-spṛhātmano yāsāṁ tās tathā | svajana-hṛd-rujāṁ hṛdaya-rogāṇāṁ niṣūdanam śamakaṁ yat āliṅganādi tad manāg alpam api tyaja muñca dehīty arthaḥ | svajana-viśeṣaṇena tvad-adhīnaṁ hṛdaya-roga-śamanam ity uktam | atrādya-pādayor dala-dvaye ādir va-kāraḥ | kramād va-kāra-ja-kārau | antya-pādayor ja-kāro dvitīyaḥ | saṁyojayatīty ata ārabhya etat-paryantam ekādaśākṣarāyā jāteḥ ṣaṭ-śatottara-catuḥṣaṣṭhi bhedaḥ ||38|| [bhā.pu. 10.31.18]

yat te sujāta-caraṇāmbu-ruhaṁ staneṣu

bhītāḥ śanaiḥ priya dadhīmahi karkaśeṣu |

tenāṭavīm aṭasi tad vyathate na kiṁ svit

kūrpādibhir bhramati dhīr bhavad-āyuṣāṁ naḥ ||39||

yad iti | yat te sujātam iti komalam | bhītāḥ karkaśa-stana-sparśāt māsya saukumāryam abhāṅkṣīd iti bhayam | tena caraṇāmburuheṇa | aṭavīm araṇyam | yad yadā nayasi [aṭasi] gacchasi | nayopagatāv iti ya-kārānto’py asti | yat-tadoḥ nitya-sambandhāt | tadāsmākaṁ buddhir bhramati kim iti kūrpādibhiḥ sūkṣmopalādibhiḥ kiṁ svin na vyathate | kiṁ svid iti vitarke | bhavān āyur yāsāṁ tās tathā || gopyaḥ śrī-kṛṣṇam ||39|| [bhā.pu. 10.31.19]

—o)0(o—

**vāma-bāhu-kṛta-vāma-kapola-**

**valgita-bhrūr adharārpita-venum |**

**komalāṅgulībhir āśrita-mārgaṁ**

**gopya īrayati yatra mukundaḥ ||40||**

atha dvāviṁśa-ślokaiḥ pravāsam āha—vāma-bāhur iti | atra caikādaśa-yugalānāṁ prāgvac ca varṇa-trivarga-nirvāhaḥ | pravāsatve tu gopyaḥ—

gopyaḥ kṛṣṇe vanaṁ yāte tam anudruta-cetasaḥ |

kṛṣṇa-līlāḥ pragāyantyo ninyur duḥkhena vāsarān || [10.35.1] iti gamakam |

idaṁ caraṇa-bhramaṇair lakṣitaṁ svāgatākhyaṁ chandaḥ | vāma-bāhau kṛto nihito vāmaḥ kapolo yena | valgite kiñcid uccalite bhruvau yasya sa tathā | komalābhir aṅgulībhir āśritāḥ spaṣṭā mārgāḥ | ṣaḍjādi-svara-vyañjakāni sthānāni yasmin veṇau tam | tatra yadā īḍayati vādayati he gopyaḥ | atrādya pādayor va-kāraḥ ādiḥ kṛta iti citram ||40|| [bhā.pu. 10.35.2]

**vyoma-yāna-vanitāḥ saha siddhair**

**vismitās tad upadhāya salajjāḥ |**

**kāma-mārgana-samarpita-cittāḥ**

**kaśmalaṁ yayur apasmṛta-nivyaḥ ||41||**

vyometi | tadā vyoma-yāna-vanitāḥ khecara-striyaḥ | tad veṇu-vādana-kāmasya mārgaṇāḥ sammohanādayaḥ pañca-śarāḥ, teṣāṁ samarpitam | tad-vaśībhūtaṁ cittaṁ yāsām | kaśmalaṁ mohaḥ | apasmṛtā śitholībhūtā nīvī yāsāṁ tāḥ | ata eva veṇu-gītoddīpana-svabhāvasya nīvī-ślathatvena prakaṭitatvāt salajjaḥ | atrādyayor va-kāraḥ, antyayoḥ ka-kāraḥ ||41|| [bhā.pu. 10.35.3]

**hanta citram abalāḥ śṛṇutedaṁ**

**hārahāsa urasi sthira-vidyut |**

**nanda-sūnur ayam ārta-janānāṁ**

**narmado yarhi kūjita-veṇūḥ ||42||**

hanteti | hanta citram | he abalāḥ ! śṛṇutedaṁ—hāravad viśado hāso yasya | viśadādy-uddyutir yasyāḥ sā vidyul lakṣmīḥ urasi sthitā yasya | amūrdvamastakāt svāṅgād akāme ity aluk | narma kautukam | yarhi yadā kūjita-veṇuḥ veṇuṁ kūjayati | atrādyayor ha-kāraḥ, antyayor na-kāraḥ ||42|| [bhā.pu. 10.35.4]

**vṛndaśo vraja-vṛṣā mṛga-gāvo**

**veṇu-vādya-hṛta-cetasa ārāt |**

**danta-daṣṭa-kavalā dhṛta-karṇā**

**nidritā likhita-citram ivāsan ||43||**

vṛndaśa iti | vādyaṁ vādanam | bhāve kṛtyaḥ | ārād nikaṭe | dantair daṣṭā na tu nigīrṇāḥ kavalā yaiḥ | dhṛta-karṇā veṇu-gīte dattāvadhānāḥ | nidritā iti tārakāditvādi tac | nidritānām api kiñcic calanam upalabhyate | atra tu tad api nāstīti vaktum udyamāntaraṁ likhita-grahaṇam | smitaṁ bhrama-nivṛtty-artham | atrādyayor va-kāraḥ ||43|| [bhā.pu. 10.35.5]

**barhiṇa-stavaka-dhātu-palāśair**

**baddha-malla-paribarha-viḍambaḥ |**

**karhicit sa-bala āli sa gopair**

**gāḥ samāhvayati yatra mukundaḥ ||44||**

barhiṇa iti | barhiṇo mayūrā vidyante svāmitayā yeṣāṁ tāni barhiṇāni mayūra-picchāni | arśa āditvāc ac | stavakāḥ puṣpa-gucchāḥ | dhātu-manaḥ-śilādi | palāśaṁ patraṁ tair baddho racitaḥ | malla-paribarhāṇāṁ mallopakaraṇānāṁ viḍambānukāro yena | karhicit kadācit | evaṁ vicitram ity arthaḥ | āli vayasyaḥ balo balabhadraḥ | atrādayayor va-kāraḥ ||44|| [bhā.pu. 10.35.6]

**tarhi bhagna-gatayaḥ sarito vai**

**tat-padāmbuja-rajo’nila-nītam |**

**spṛhayatīr vayam ivābahu-puṇyāḥ**

**prema-vepita-bhujāḥ stimitāpaḥ ||45||**

tarhīti | tarhi tadānīm | bhagna-gatayaḥ sañjāta-jāḍyaṁ sañcāri-bhāvatvāt | tasya mukundasya | anilena drutībhūtena nītam prāpitam | vai-śabda utprekṣāyām | niṣkāraṇā nadī-vṛttiḥ sakāraṇatvenotprekṣyate | utprekṣāyāṁ bhagavataḥ saritāṁ ca bhartṛ-patnī | saṁvyavahāram āropya vyaṅgyaḥ | spṛhayatīḥ spṛhayantyaḥ | rajaḥ spṛhayatīr iti dvitīyā-nirdeśo rajasa īpsitatamatva-vivakṣayā | anyayā hi spṛher īpsita [pā. 1.3.13] iti pāda-rajaḥ spṛhayāmo, na tu prāpnumaḥ | avahu puṇyatvāt tathaitā iti | spṛhā-mātre sva-dṛṣṭānto na tv aprāptā | nadībhiḥ prāptatvāt | gopībhir api bahuśaḥ prāpatve’pi kṣaṇaṁ vipralambhāsahatvād aprāpta-buddhiḥ | premṇā vepitā vinamrībhūtāḥ bhujormi-rūpā yāsāṁ tāḥ | stimitā niścalāḥ ābhyāṁ kampa-stambho śṛṅgārānubhāvāv uktau | atrādyayos ta-kāraḥ ||45|| [bhā.pu. 10.35.7]

anucaraiḥ samanuvarṇita-vīrya

ādi-puruṣa ivācala-bhūtiḥ |

vana-caro giri-taṭeṣu carantīr

veṇunāhvayati gāḥ sa yadā hi ||46||

anucarair iti | bhūtir aiśvaryam | sa kṛṣṇaḥ | atrādyayor a-varṇāḥ, antyayor vaḥ ||46|| [bhā.pu. 10.35.8]

vana-latās tarava ātmani viṣṇuṁ

vyañjayantya iva puṣpa-phalāḍhyāḥ |

praṇata-bhāra-viṭapā madhu-dhārāḥ

prema-hṛṣṭa-tanavo vavṛṣuḥ sma ||47||

ciram anuśīlānāṁ svasmin abhivyaktim āha—vana-lateti | bhāreṇa praṇatāḥ praṇata-bhārāḥ te viṭapā yeṣām | madhu-dhārā kṣīra-dhārāḥ miṣād ānandāśrūṇīty arthaḥ | hṛṣṭa-tanava udbhinnatvackāt | atrādyayor va-kāraḥ, antyayoḥ praḥ ||47|| [bhā.pu. 10.35.9]

darśanīya-tilako vana-mālā-

divya-gandha-tulasī-madhu-mattaiḥ |

ali-kulair alaghu gītam abhīṣṭam

ādriyan yarhi sandhita-veṇuḥ ||48||

darśanīyeti | vana-mālāyāṁ yā divya-gandhā tulasī tasyā madhunā parimalena mattair bhramarair alaghu dīrghaṁ yad gītaṁ tad ādriyan tasyādaraṁ kurvan | yarhi yadā sandhitaḥ adhareṇa kṛta-sandhāno veṇur yena sa tathā | atrādyayor daḥ, antyayo rephaḥ ||48|| [bhā.pu. 10.35.10]

sarasi sārasa-haṁsa-vihaṅgāś

cāru-gīta-hṛta-cetasa etya |

harim upāsata te yata-cittā

hanta mīlita-dṛśo dhṛta-maunāḥ ||49||

sarasīti | hanta he sakhi ! ādyayor saḥ, antyayor haḥ ||49|| [bhā.pu. 10.35.11]

saha-balaḥ srag-avataṁsa-vilāsaḥ

sānuṣu kṣiti-bhṛto vraja-devyaḥ |

harṣayan yarhi veṇu-raveṇa

jāta-harṣa uparambhati viśvam ||50||

saheti | srag-avataṁsābhyāṁ mūl-karṇapūrābhyāṁ vilāsaḥ śobhā yasya sa tathā | he vraja-devyaḥ ! veṇu- viśvam harṣayan jāta-harṣo yarhi svayam uparambhati ānandena svayaṁ śabdaṁ karoti | ādyayoḥ saḥ ||50|| [bhā.pu. 10.35.12]

mahad-atikramaṇa-śaṅkita-cetā

manda-mandam anugarjati meghaḥ |

suhṛdam abhyavarṣat sumanobhiś

chāyayā ca vidadhat pratapatram ||51||

mahad iti | mahat-śabdenāsya śabdas tiraskṛto mābhūt iti śaṅkā | ato mandaṁ mandaṁ garjati | anu tac-chabditānantaraṁ suhṛdaṁ kṛṣṇam | sumanobhiḥ puṣpaiḥ pratapatram chatram | ādyayor maḥ, antyayoḥ saḥ ||51|| [bhā.pu. 10.35.13]

vividha-gopa-caraṇeṣu vidagdho

veṇu-vādya urudhā nija-śikṣāḥ |

tava sutaḥ sati yadādhara-bimbe

datta-veṇur anayat svara-jātīḥ ||52||

vividheti | caraṇaṁ caryā krīḍety arthaḥ | vādyaṁ vādanam | urudhā bahudhā | he sati yaśode ! tava suto yadā svara-jātīḥ ṣaḍjādi-prabhedānana yad udbhāvitavān | nijā sva-prajñotprekṣitā śikṣā-sampradāyo yāsu svara-jātiṣu | ādyayor vaḥ ||52|| [bhā.pu. 10.35.14]

savanaśas tad-upadhārya sureśāḥ

śakra-śarva-parameṣṭhi-purogāḥ |

kavaya ānata-kandhara-cittāḥ

kaśmalaṁ yayur aniścita-tattvāḥ ||53||

savanaśa iti anusandadhat | tat tathāvidhaṁ gītam | śarvo rudraḥ | ānatā kandharā cittaṁ ca yeṣām | citta-pūrvakaṁ praṇemur ity arthaḥ | kaśmalaṁ mohaḥ | kasya svarasyāyaṁ prabhedo gīyata iti niścayābhāvān mohaḥ | ādyayoḥ śaḥ | antyayoḥ kaḥ ||53|| [bhā.pu. 10.35.15]

nija-padābja-dalair dhvaja-vajra-

nīrajāṅkuśa-vicitra-lalāmaiḥ |

vraja-bhuvaḥ śamayan khura-todaṁ

varṣma-dhurya-gatir īḍita-veṇuḥ ||54||

nijeti | dalair avayavaiḥ | nīrajaṁ padmam | dhvajādayo vicitrāṇi lalāmāni cihnāni yeṣām | khura-todaṁ khura-vyathām | varṣmaṇā dehena dhuryaḥ śreṣṭho gaja iti yāvat tadvad gatir yasya sa tathā | ādyayor naḥ, antyayor vaḥ ||54|| [bhā.pu. 10.35.16]

vrajati tena vayaṁ sa-vilāsa-

vīkṣaṇārpita-manobhava-vegāḥ |

kuja-gatiṁ gamitā na vidāmaḥ

kaśmalena kavaraṁ vasanaṁ vā ||55||

vrajatīti | yad vrajati tenety arthaḥ | sa-vilāsaṁ sa-śobhaṁ yad vīkṣaṇam | tenārpito manobhava-vego yāsām | kuja-gatiṁ gamitā drumavad jaḍībhūtāḥ | kavaraṁ keśa-pāśam | ādyayor vaḥ, antyayoḥ kaḥ ||55|| [bhā.pu. 10.35.17]

maṇi-dharaḥ kvacid āgaṇayan gā

mālayā dayita-gandha-tulasyāḥ |

praṇayino’nucarasya kadāṁse

prakṣipan bhujam agāyata yatra ||56||

maṇīti | maṇayaḥ kāca-ghaṭitādayaḥ | dayito gandho yasyāḥ tulasyāḥ, tasyā mālayā viśiṣṭaḥ | praṇayinaḥ priyasya kadā karhy api | ādyayor maḥ, antyayor pra-śabdaḥ ||56|| [bhā.pu. 10.35.18]

kvaṇita-veṇu-rava-vañcita-cittāḥ

kṛṣṇam anvasata kṛṣṇa-gṛhiṇyaḥ |

guṇa-gaṇārṇam anugatya hariṇyo

gopikā iva vimukta-gṛhāśāḥ ||57||

kvaṇiteti | kṛṣṇam anvasata anugatā āsan | kṛṣṇasya mṛgasya hareś ca gṛhiṇyaḥ guṇa-gaṇasya arṇam arṇavam | gopikā iva hariṇyo viraha-pāṇḍarāḥ | ādyayoḥ kaḥ, antyayor gaḥ ||57|| [bhā.pu. 10.35.19]

kunda-dāma-kṛta-kautuka-veṣo

gopa-godhana-vṛto yamunāyām |

nanda-sūnur anaghe tava vatso

narma-daḥ praṇayiṇāṁ vijahāra ||58||

manda-vāyur upavāty anukūlaṁ

mānayan malayaja-sparśena |

vandinas tam upadeva-gaṇā ye

vādya-gīta-balibhiḥ parivavruḥ ||59||

kundeti | dāma mālā | he anavadye [anaghe] yaśode ! yadā vijahāra, tadā malayajasya candanasya sparśena viśiṣṭo vāyur upa samīpe vāti | upadevā vidyādharādayaḥ | vādyādibhir viśiṣṭāḥ | prathame antyayor na-kāraḥ, dvitīye ādyayor maḥ | antyayor vayor aikyād vaḥ ||58-59|| [bhā.pu. 10.35.20-21]

vatsalo vraja-gavāṁ yad aga-dhro

vandyamāna-caraṇaḥ pathi vṛddhaiḥ |

vatsa-[[78]](#footnote-79)go-dhanam upohya dinānte

gīta-veṇur anugeḍita-kīrtiḥ ||60||

utsavaṁ śrama-rucāpi dṛśīnām

unnayan khura-rajaś-churita-srak |

ditsayaiti suhṛd-āśiṣa eṣa

devakī-jaṭhara-bhūr uḍu-rājaḥ ||61||

vatsala iti | yad yadā eṣa suhṛd-āśiṣo ditsayā eti, tadā khura-rajasā cchurita-srag bhavati | ago govardhanaḥ | upohya nirvartya | śrama-rucā śrama-śobhayāpi dṛśīnām utsavam unnayan prāpayan | uḍu-rājaś candramāḥ | prathama ādyayor uḥ, dvitīya ādyayor da-kāraḥ | antyayor daḥ | mada-vighūrṇiteti śloka-dvayaṁ balabhadra-viṣayatvād atra noktam || gopyo mithaḥ ||61|| [bhā.pu. 10.35.23]

—o)0(o—

madhupa kitava-bandho mā spṛśāṅghriṁ sapatnyāḥ

kuca-vilulita-mālā-kuṅkuma-śmaśrubhir naḥ |

vahatu madhu-patis tan-māninīnāṁ prasādaṁ

yadu-sadasi viḍambyaṁ yasya dūtas tvam īdṛk ||62||

evam alpa-vyavadhānaṁ pravāsam uktvā bahu-vyavadhānam āha—madhupa kitaveti | he madhupa ! kitava-bandho dhūrta-sambandhin ! naḥ aṅghriṁ sapatnyāḥ kucayor vilulitaṁ saṁyoga-vimardāt prabhraṣṭaṁ mālāyā yat kuṅkumaṁ, tad-raktaiḥ śmaśrubhir mā spṛśa | rati-vyatikare sapatnī-stana-kuṅkuma-rañjitāyām upaveśād bhramarasya śoṇa-śmaśrutāṁ sambhāvyedam ucyate |

madhupatiḥ kṛṣṇaḥ, tasya māninīnāṁ māthurīṇāṁ, tan-māninīnām iti sotprāsaṁ viḍambyam upālambhanīyam | straiṇatva-prakāśanād īdṛk kucakuṅkumena ślāghyamānatvād nirlajjāspadatvena madhupatir apy evaṁ-vidha ity uktam | ata eva madhupatvaṁ tasya ca kitavatvam | prāyeṇa hi madhupāḥ kitavāś ca nirhrīkā bhavanti ||62|| [bhā.pu. 10.47.12]

sakṛd adhara-sudhāṁ svāṁ mohinīṁ pāyayitvā

sumanasa iva sadyas tatyaje’smān bhavādṛk |

paricarati kathaṁ tat-pāda-padmaṁ nu padmā

hy api bata hṛta-cetā hy uttamaḥ-śloka-jalpaiḥ ||63||

kitavatvaṁ bandhutvaṁ cāha—sakṛd ity ādi | samanaso’smān bhavān iva cala-prakṛtir dṛśyata iti | bhavādṛk śrī-kṛṣṇaḥ | yathā tvaṁ sumanasaḥ puṣpāṇy upabhujya tyajasi | tasya kṣaṇa-sauhṛdasya pāda-padmaṁ padmā lakṣmīḥ kathaṁ paricarati | nu-śabdo vitarke | api aho | hṛtaṁ vañcitaṁ cittaṁ yasyāḥ | uttamaḥślokasya jalpaiḥ vividhaiḥ cāṭukāraiḥ priyavākyaiḥ bhramita-cittā paricaratīty arthaḥ | bata ity anukampāyām ||63|| [bhā.pu. 10.47.13]

kim iha bahu ṣaḍ-aṅghre gāyasi tvaṁ yadūnām

adhipatim agṛhāṇām agrato naḥ purāṇam |

vijaya-sakha-sakhīnāṁ gīyatāṁ tat-prasaṅgaḥ

kṣapita-kuca-rujas te kalpayantīṣṭam iṣṭāḥ ||64||

bhramara-guñjitaṁ kṛṣṇa-guṇa-gānaṁ matvāha—kim iheti | he ṣaḍ-aṅghre bhramara ! yadūnām adhipatim iti lakṣaṇayā tac-caritam abhimatam | tat kim ? bahu gāyasi | yatas tat purāṇaṁ jīrṇaṁ vayaṁ cāgṛhā ekākinyaḥ | vijayo’rjunaḥ | tasya sakhā kṛṣṇaḥ | tasya sakhyo mathurā-striyaḥ | tāsām agrato gīyatāṁ tāś ca taveṣṭaṁ kalpayanti pūrayiṣyanti ity arthaḥ | vartamāna-sāmīpye bhaviṣyad-arthe laṭ | yatas tāḥ kṣapita-kuca-rujaḥ iṣṭāś ca tasya na tu vayam ity arthaḥ ||64|| [bhā.pu. 10.47.14]

divi bhuvi ca rasāyāṁ kāḥ striyas tad-durāpāḥ

kapaṭa-rucira-hāsa-bhrū-vijṛmbhasya yāḥ syuḥ |

caraṇa-raja upāste yasya bhūtir vayaṁ kā

api ca kṛpaṇa-pakṣe hy uttamaḥ-śloka-śabdaḥ ||65||

bho mātaḥ ! maivaṁ vocaḥ, tvām apy abhipretyāha—tvām anusmṛtyānaṅga-vikalaḥ tvāṁ prasādayitum ādiṣṭavān iti | ata āha—divīti | mām āhvātum ayam āgata ity abhipretyāha | svargādau tasya durāpā yāḥ striyaḥ, tāḥ kāḥ ? na kāścanāpīty arthaḥ | ataḥ kiṁ mad-āhvānena ? kapaṭena ruciro hāso bhrū-jṛmbhaś ca yasyāḥ | yasya caraṇa-rajo lakṣmīr apy upāste tasya vayaṁ kāḥ ? na kāścanāpīty arthaḥ | api caivaṁ-vidhasyāpi asmāsu kṛpayā yujyate | yataḥ uttamaḥ-śloka-śabdaḥ kṛpaṇānāṁ pakṣe sahāya-bhūte puṁsi vartate | sa ca uttamaḥ-ślokatvād anāthān apy asmān anugrahiṣyatīti bhāvaḥ ||65|| [bhā.pu. 10.47.15]

visṛja śirasi pādaṁ vedmy ahaṁ cāṭu-kārair

anunaya-viduṣas te’bhyetya dautyair mukundāt |

sva-kṛta iha visṛṣṭāpatya-paty-anya-lokā

vyasṛjad akṛta-cetāḥ kiṁ nu sandheyam asmin ||66||

bhramaraṁ sva-caraṇa-patitaṁ matvāha—visṛjeti anunaya-viduṣaḥ sandhāna-prakāra-jñānaṁ mukundād āgatena tvayā cāṭu-kāraiḥ priya-vākyoccāraṇaiḥ | śirasi kṛtaṁ me pādaṁ visṛja, vedmy ahaṁ mukundam | nu aho asmin mukunde kiṁ sandheyam ? yaḥ asmān vyasṛjat |

sva-kṛte kṛṣṇārthaṁ visṛṣṭās tyaktāḥ | anye gṛhādayaḥ | akṛtam akṛtajñaṁ ceto yasya ||66|| [bhā.pu. 10.47.16]

mṛgayur iva kapīndraṁ vivyadhe lubdha-dharmā

striyam akṛta virūpāṁ strī-jitaḥ kāma-yānām |

balim api balim attvāveṣṭayad dhvāṅkṣa-vad yas

tad alam asita-sakhyair dustyajas tat-kathārthaḥ ||67||

akṛtacetastvam evāha—mṛgayur iveti | mṛgayur vyādhaḥ | kapīndro bālī | lubdha-svabhāvaḥ striyam sūrpaṇakhām | akṛta kṛtavān | kāmayānām kāmayamānām | balim vairocanam | balim upahāraṁ pratigraha-rūpam | attvā bhakṣayitvā | aveṣṭayad babandha | dhvāṅkṣavat kākavat | tat tasmād akṛtajñatvāt | asitaḥ śrī-kṛṣṇaḥ | nanv alaṁ cet kim iti prastūyate ? tatrāha—dustyaja iti ||67|| [bhā.pu. 10.47.17]

yad-anucarita-līlā-karṇa-pīyūṣa-vipruṭ-

sakṛd-adana-vidhūta-dvandva-dharmā vinaṣṭāḥ |

sapadi gṛha-kuṭumbaṁ dīnam utsṛjya dīnā

bahava iha vihaṅgā bhikṣu-caryāṁ caranti ||68||

dustyajatvam evāha—yad-anucariteti | yasya anu anukūlā caritaṁ līlayaiva karṇa-pīyūṣaṁ, tasya vipruṣo bindavaḥ, teṣāṁ sakṛd adanena vidhūtās tyaktā dvandva-dharmā strī-puruṣāṇām ācārāḥ rāga-dveṣādayo vā yais te tathā | vibhyaḥ pakṣibhyaḥ naṣṭāḥ pṛthag bhūtāḥ tyakta-saṅgā ity arthaḥ |

sapadi līlākarṇanāntaram | gṛhaṁ kuṭumbaṁ ceha vṛndāvane bhikṣu-caryāṁ paramahaṁsa-sthitim ||68|| [bhā.pu. 10.47.18]

vayam ṛtam iva jihma-vyāhṛtaṁ śraddadhānāḥ

kulika-rutam ivājñāḥ kṛṣṇa-vadhvo hariṇyaḥ |

dadṛśur asakṛd etat tan-nakha-sparśa-tīvra-

smara-ruja upamantrin bhaṇyatām anya-vārtā ||70||

nanu pūrva-vṛttānto yathā tathāstu, etat sandhānaṁ na calatīti cet, tatrāha—vayam iti | vayam sarvā api jihmasya kuṭilasya kṛṣṇasya vyāhṛtam uktam ṛtam iva asatyam api satyaṁ manyamānāḥ dadṛśur ity etasya vipariṇāmād dadṛśima | etat tasya vipralambhakatvam | yathā kulikasya vyādhasya kṛtaṁ kapaṭa-gītaṁ hariṇyā vāstavaṁ manyamānā vadhenāsatyaṁ dadṛśuḥ | kṛṣṇo harir mṛgaś ca | he upamantrin pralobhaka ! tasmād anya-vārtā kriyatām ||69|| [bhā.pu. 10.47.19]

priya-sakha punar āgāḥ preyasā preṣitaḥ kiṁ

varaya kim anurundhe mānanīyo’si me’ṅga |

nayasi katham ihāsmān dustyaja-dvandva-pārśvaṁ

satatam urasi saumya śrīr vadhūḥ sākam āste ||70||

kiñcid bhramaṇaṁ kṛtvā vyāvṛttaṁ bhramaraṁ bhagavat-preṣitaṁ matvāha—priya-sakheti | he priya-sakha ! preyasā kṛṣṇena preṣitaḥ san kiṁ punar āgā āgato’si ? kim anurundhe ? kim anurodham anuvṛttiṁ karomi ? kiṁ te kāmaṁ pūrayāmīty arthaḥ | mathurā-gamanam eva carayāmīti cet tatrāha—nayasīti | iha asmin prastāve dustyajaṁ dvandvaṁ māthurībhiḥ saha mithunībhāvo yena tasya pārśve tadāsaktatvenāsmābhiḥ saha tasya prasaṅgābhāvād vyarthaṁ gamanam iti bhāvaḥ | na kadācid ekānte tvayāpi saha prasaṅgo bhaviṣyatīti cet, tatrāha—satatam iti | he saumya somavat priya-darśana ! sā prasiddhā kaṁ sukhaṁ yathā syāt tathāste ||70|| [bhā.pu. 10.47.20]

api bata madhu-puryām ārya-putro’dhunāste

smarati sa pitṛ-gehān saumya bandhūṁś ca gopān |

kvacid api sa kathāṁ naḥ kiṅkarīṇāṁ gṛṇīte

bhujam aguru-sugandhaṁ mūrdhny adhāsyat kadā nu ||71||

mano-gataṁ pṛcchati—apīti | bata aho | madhupurī mathurā | āryasya vasudevasya putraḥ sa kvacid api kasminn api prasaṅge kathāṁ vārtāṁ gṛṇīte karotīty arthaḥ | apīti nipātaḥ sambodhane | dhāsyat dhāsyati | tu-śabdaḥ praśne || gopyo bhramaram ||71|| [bhā.pu. 10.47.21]

—o)0(o—

**paṭṭa-mahiṣyaḥ—**

**kurari vilapasi tvaṁ vīta-nidrā na śeṣe**

**svapiti jagati rātryām īśvaro gupta[[79]](#footnote-80)-bodhaḥ |**

**vayam iva sakhi kaccid gāṭha-nirviddha-cetā**

**nalina-nayana-hāsodāra-līlekṣitena ||72||**

atha vaicittye vipramabham āha—paṭṭa-mahiṣya iti | kurarīti | he kurari na śeṣe jagati svapiti śayāne’pi tvaṁ vīta-nidrā yat, tat kim īśvaras tvat-svāmī kuraraḥ gupta-bodhaḥ adṛśībhūtaḥ | vayam iva yathā vayaṁ gupteśvaratvād vīta-nidrāḥ | anena nidrā-ccheda-lakṣaṇā smara-daśā uktā | mahiṣīṇām īśvarasya sannihitatve’pi unmāda-māhātmyād guptatvoktiḥ | na hy atra bhagavato’ntardhānādikam uktam | na śeṣa ity atra na cyuto’cyuta itivad vibhāvā na lopo nañaḥ [pā. 6.3.73] | kvacit-śabdo hi iṣṭa-sampraśne | nalina-nayanaḥ kṛṣṇaḥ | nirviddha-cittas tvaṁ vītanidratve kāraṇāntaram ||72|| [bhā.pu. 10.90.15]

**netre nimīlayasi naktam adṛṣṭa-bandhus**

**tvaṁ roravīṣi karuṇaṁ bata cakravāki |**

**dāsyaṁ gatā vayam ivācyuta-pāda-juṣṭāṁ**

**kiṁ vā srajaṁ spṛhayase kavareṇa voḍhum ||73||**

netra iti | naktaṁ rātrau bandhuḥ priyatamaḥ | roravīṣi bhṛśaṁ śabdaṁ karoṣi | bateti khede | acyutasya pādābhyāṁ bhakty-arpitatvāj juṣṭāṁ vayam iva yathā vayaṁ spṛhayāmaḥ | anena saṅkalpa-lakṣaṇā ||73|| [bhā.pu. 10.90.16]

**bho bhoḥ sadā niṣṭanase udanvann**

**alabdha-nidro’dhigata-prajāgaraḥ |**

**kiṁ vā mukundāpahṛtātma-lāñchanaḥ**

**prāptāṁ daśāṁ tvaṁ ca gato duratyayām ||74||**

bho iti | he udanvan samudra ! niṣṭanase nitarāṁ śabdāyase | mukundāpahṛtam ākṛṣṭaṁ yad ātmano lāñchanaṁ samudra-śāyanā mūrtiḥ, tena prāptāṁ daśāṁ gataḥ | tvaṁ ceti ca-kāreṇa vayaṁ ca | samudra-śāyina eva puruṣasya kṛṣṇatvāt prati samudraṁ hariḥ śeta iti kavi-samayāc ca | atra niṣṭhanasa ity anena pralāpa-lakṣaṇā ||74|| [bhā.pu. 10.90.17]

**tvaṁ yakṣmaṇā balavatāsi gṛhīta indo**

**kṣīṇas tamo na nija-dīdhitibhiḥ kṣiṇoṣi |**

**kaccin mukunda-gaditāni yathā vayaṁ tvaṁ**

**viśrutya[[80]](#footnote-81) bhoḥ sthagita-gīr upalakṣyase naḥ ||75||**

tvam iti | yakṣmaṇā dakṣa-śāpajena rogeṇa prakṣiṇoṣi, na nāśayasi | yathā vayaṁ virahajena yakṣmaṇā kṣīṇāḥ | tamo’jñānam | dīdhitibhiḥ prajñā-raśmibhir na kṣiṇumaḥ | viśrutya viśeṣāt vā sthagita-gīr niścalaḥ | upalakṣyase dṛśyase no’smābhiḥ | anena vyādhi-lakṣaṇā ||75|| [bhā.pu. 10.90.18]

**kiṁ nv ācaritam asmābhir malayānila te’priyam |**

**govindāpāṅga-nirbhinne hṛdīrayasi naḥ smaram ||76||**

kiṁ nv iti | kim apriyam ācaritam no hṛdi īrayasi uddīpayasi | anena manaḥ-saṅga-lakṣaṇā ||76|| [bhā.pu. 10.90.19]

**megha śrīmaṁs tvam asi dayito yādavendrasya nūnaṁ**

**śrīvatsāṅkaṁ vayam iva bhavān dhāyati prema-baddhaḥ |**

**aty-utkaṇṭhaḥ śavala-hṛdayo’smad-vidho bāṣpa-dhārāḥ**

**smṛtvā smṛtvā visṛjasi muhur duḥkha-das tat-prasaṅgaḥ ||77||**

megheti | śavalaṁ vyākulam | atra smṛtiḥ ||77|| [bhā.pu. 10.90.20]

**priya-rāva-padāni bhāṣase**

**mṛta-sañjīvikayānayā girā |**

**karavāṇi kim adya te priyaṁ**

**vada me valgita-kaṇṭha kokila ||78||**

priyeti | priyasya nāma padānīti | bhāṣase anayā paśyama-svara-yuktyā valgito valgīkṛtaḥ | atra guṇa-kīrtanam ||78|| [bhā.pu. 10.90.21]

**na calasi na vadasy udāra-buddhe**

**kṣiti-dhara cintayase mahāntam artham |**

**api bata vasudeva-nandanāṅghriṁ**

**vayam iva kāmayase stanair vidhartum ||79||**

neti | api aho | yathā vayaṁ stanair vidhartuṁ kāmayāmahe | atra trapā-nāśaḥ ||79|| [bhā.pu. 10.90.22]

**śuṣyad-dhradāḥ karaśitā bata sindhu-patnyaḥ**

**sampraty apāsta-kamala-śriya iṣṭa-bhartuḥ |**

**yadvad vayaṁ madhu-pateḥ praṇayāvalokam**

**aprāpya muṣṭa-hṛdayāḥ puru-karśitāḥ sma ||80||**

he sindhu-patnyaḥ mahā-nadyaḥ ! āḥ kaṣṭam | yūyaṁ sūrpasthā bhavathaḥ | śuṣyanto [puṣpanto] hradā hṛdaya-sthānīyāḥ pradeśā yāsāṁ tāḥ | apetāḥ kamala-śriyo sukhāyamāna-padma-śobhā yāsāṁ tās tathā | vayam apy evaṁ-vidhāḥ | atra tanutā ||80|| [bhā.pu. 10.90.23]

**haṁsa svāgatam āsyatāṁ piba payo brūhy aṅga śaureḥ kathāṁ**

**dūtaṁ tvāṁ nu vidāma kaccid ajitaḥ svasty āsta uktaṁ purā |**

**kiṁ vā naś cala-sauhṛdaḥ smarati taṁ kasmād bhajāmo vayaṁ**

**kṣaudrālāpaya kāma-daṁ śriyam ṛte saivaika-niṣṭhā striyām ||81||**

**iti śrī-vopadeva-kṛte muktā-phale**

**viṣṇu-bhaktānāṁ vipralambha-śṛṅgāro nāma**

**dvādaśo’dhyāyaḥ**

**||12||**

haṁseti | he haṁsa ! āsyatām upaviśyatām | śaureḥ kṛṣṇasya | nu aho ! ajitaḥ kṛṣṇaḥ | purā pūrvam asmān prati yad uktaṁ tat kiṁ smarati ? taṁ ca kasmād bhajāmo vayam | yato’sau kṣaudravad madhuvan madhurālāpo na tu kāmadaḥ | śiryam ṛte sā hi yāsāṁ strīṇāṁ madhye eka-niṣṭhā ekasminn eva sthirībhūtā, na tu cañcaleti sotprāsoktiḥ | ayam arthaḥ—acañcalā apy asmān ujjhitvā cañcalāṁ śriyaṁ sa bhajate iti | atronmādaḥ | mahiṣyaḥ kuraryādīn ||81|| [bhā.pu. 10.90.24]

atra ca smṛti-guṇa-kīrtana-vyādhi-pralāpāś catasro daśāḥ kāvya-prakāśa-niṣṭhāḥ | nidrā-cchedādayas tu ṣaṭ nayana-prītir ity atra rati-rahasyasthā[[81]](#footnote-82) darśitā iti jñeyam | tāsāṁ nānā-mahiṣī-gatatvād yat kramād uktāḥ | mṛti-lakṣaṇā tv anyā smara-daśāsti[[82]](#footnote-83) | sā ca—

itīdṛśena bhāvena kṛṣṇe yogeśvareśvare |

dhriyamāṇena mādhavyo lebhire vaiṣṇavīṁ gatim || [bhā.pu. 10.90.25]

ity anena mūla-granthena sūcitāpy amaṅgalatvād iha noktāḥ | ekādaśa-śloke jala-keli-prasaṅge mūle darśitā | tatra ca sannihite’pi bhagavati tad-ālāpa-sauṣṭhavena tāsāṁ vaicittyāvirbhāvān nāsya bhedasya pūrvānurāgādiṣv antarbhāvaḥ śakyo vaktum | tathā ca tatroktaṁ—

kṛṣṇasyaivaṁ viharato gaty-ālāpekṣita-smitaiḥ |

narma-kṣveli-pariṣvaṅgaiḥ strīṇāṁ kila hṛtā dhiyaḥ ||

ūcur mukundaika-dhiyo gira unmatta-vaj jaḍam |

cintayantyo’ravindākṣaṁ tāni me gadataḥ śṛṇu || [bhā.pu. 10.90.13-14]

na cāsminn adhyāye bhagavato vyavadhānādikam uktam | tasmād vaicittya-rūpaṁ vipralambhasya bhedāntaram avaśyam abhyupetavyam | ayam evātra vidagdha-buddher ācāryasyābhiprāyaḥ ||81||

iti haimādri-viracitāyāṁ kaivalya-dīpikāyāṁ

viṣṇu-bhaktānāṁ vipralambha-śṛṅgāro nāma

dvādaśo’dhyāyaḥ

||12||

—o)0(o—

(13)

**trayodaśo’dhyāyaḥ**

**viṣṇu-bhaktānāṁ karuṇa-rasaḥ**

evam aṣṭa-bhedaṁ śṛṅgāram uktvā krama-prāptaṁ karuṇam āha—karuṇeti | sa-ceṣṭa-nāśāniṣṭa-samprayoga-vibhāvo devopālambha-niḥśvāsa-tānava-mukhaśoṣaṇa-svarabhedāśrupāta-vaivarṇya-pralaya-saṁstambha-kampa-bhūluṇṭhana-gātra-sraṁsanā-sākrandanādy-anubhāvo nirveda-glāni-cittautsukya-moha-śrama-trāsa-viṣāda-dainya-vyādhi-jaḍatonmādāpasmārālasya-maraṇa-prabhṛti-duḥkha-samaya-duḥkhamaya-vyabhicārīti | tatreṣṭa-nāśa-vibhāve karuṇa-rase arjunoddhavau bhaktau | tatra prathamam arjunam āha—

**tatrārjunaḥ—**

**yat-saṁśrayād drupada-geham upāgatānāṁ**

**rājñāṁ svayaṁvara-mukhe smara-durmadānām |**

**tejo hṛtaṁ khalu mayābhihataś ca matsyaḥ**

**sajjīkṛtena dhanuṣādhigatā ca kṛṣṇā ||1||**

tatra draupadī-svayaṁvare | kṛṣṇopakāraṁ smaraty arjunaḥ—yat saṁśrayād iti | kṛṣṇā draupadī ||1|| [bhā.pu. 1.15.7]

**yat-sannidhāv aham u khāṇḍavam agnaye’dām**

**indraṁ ca sāmara-gaṇaṁ tarasā vijitya |**

**labdhā sabhā maya-kṛtādbhuta-śilpa-māyā**

**digbhyo’haran nṛpatayo balim adhvare te ||2||**

khāṇḍava-dahane | rājasūye ca kṛṣṇopakāraṁ smarati—yat sannidhāv iti | u aho yudhiṣṭhiraḥ aham adāṁ dattavān | mayena kṛtā adbhutā śilpamāyā yasyāṁ sabhāyām ||2|| [bhā.pu. 1.15.8]

**patnyās tavādhimakha-kḷpta-mahābhiṣeka-**

**ślāghiṣṭha-cāru-kavaraṁ kitavaiḥ sabhāyām |**

**spṛṣṭaṁ vikīrya padayoḥ patitāśru-mukhyā**

**yas tat-striyo’kṛta-hateśa-vimukta-keśāḥ ||3||**

patnyā iti | adhimakhaṁ rājasūyam adhikṛtya kramo racito yo mahābhiṣekaḥ, tena –ślāghiṣṭhaṁ ślāghyavattaṁ yat cāru-kavaraṁ keśa-pāśaḥ kitavaiḥ duḥśāsanādibhiḥ vikīryonmucya spṛṣṭaṁ patitāśru-mukhaṁ yasyāḥ tayā patitaṁ padayoḥ sāpekṣatve’pi samāsaḥ | tadānīm eva smaraṇāt pura-sthitasya kṛṣṇasya padayoḥ | tat-striyaḥ teṣāṁ kitavānāṁ striyaḥ | akṛta kṛtavān | hatair īśair hetu-bhūtair vimukta-keśāḥ ||3|| [bhā.pu. 1.15.10]

**yo no jugopa vana etya duranta-kṛcchrād**

**durvāsaso’ri-racitād ayutāgra-bhug yaḥ |**

**śākānna-śiṣṭam upabhujya yatas tri-lokīṁ**

**tṛptām amaṁsta salile vinimagna-saṅghaḥ ||4||**

durvāsasaḥ śāpe kṛṣṇopakāraṁ smarati—yo no jugopeti | vana-vāsas tāvat kṛcchraṁ, tatrāpi durvāsasā durantaṁ kṛcchram | sa cāriṇā duryodhanena racitaḥ | vana-vāsa-sthān pāṇḍavān yudhiṣṭhira-draupadī-bhojanānataraṁ yācasveti prārthitaḥ yāvad draupadī na bhuṅkte | tāvad akṣayam annam iti hi sūryeṇa varo dattaḥ | yo durvāsā ayutāgra-bhuk śiṣyāṇām ayutasyāgre bhuṅkte | kiṁ kṛtvā kṛṣṇo jugopa ? śākānna-śiṣṭam upabhujya tadānīm eva draupadī-smaraṇād āgatya śāka-rūpasyānnasya yac chiṣṭaṁ pātre lagnaṁ, tat svayaṁ bhuktvā yato bhojanād durvāsāḥ trilokīṁ tṛptām amaṁsta | na kevalam ātmānaṁ “sa-śiṣyaṁ tu salile snātvā bhoktum āgacchata” iti yudhiṣṭhira-vacanād yatra snātuṁ gataḥ, tatra kīdṛśaḥ vinimagnaḥ śiṣya-sahitaḥ ātmā yasya sa tathā ||4|| [bhā.pu. 1.15.11]

**yat-tejasātha bhagavān yudhi śūla-pāṇir**

**vismāpitaḥ sagirijo’stram adān nijaṁ me |**

**anye’pi cāham amunaiva kalevareṇa**

**prāpto mahendra-bhavane mahad-āsanārdham ||5||**

divyāstra-lābhe kṛṣṇopakāraṁ smarati śloka-dvayena—yat-tejaseti | anye’pi loka-pālā nijāny astrāṇy aduḥ | ahaṁ ca mahendrasya āsanārdham prāptaḥ ||5|| [bhā.pu. 1.15.12]

**tatraiva me viharato bhuja-daṇḍa-yugmaṁ**

**gāṇḍīva-lakṣaṇam arāti-vadhāya devāḥ |**

**sendrāḥ śritā yad-anubhāvitam ājamīḍha**

**tenāham adya muṣitaḥ puruṣeṇa bhūmnā ||6||**

tatreti | tatraiva svarge | arātayo nivāta-kavaca-nāmāno daityāḥ | yad anubhāvitaṁ yena kṛṣṇena prabhāvavat kṛtam | bhuja-daṇḍa-yugmaṁ śritāḥ jagmuḥ śaraṇaṁ jagmuḥ | he ājamīḍha ! yudhiṣṭhira ! tenety-ādi sarva-vākya-śeṣaḥ | bhūmnā aparicchinnena vāpy-abhivyañjakaṁ vinā na dṛśyata iti muṣitatvam | asmad-ādi-dehānāṁ tv anumāpakatvam | na tu kṛṣṇa-tadehavaḥ pratyakṣatvāpādakatvam ||6|| [bhā.pu. 1.15.13]

**yad-bāndhavaḥ kuru-balābdhim ananta-pāram**

**eko rathena tatare’ham atīrya-sattvam |**

**pratyāhṛtaṁ bahu dhanaṁ ca mayā pareṣāṁ**

**tejās-padaṁ maṇimayaṁ ca hṛtaṁ śirobhyaḥ ||7||**

go-grahaṇe kṛṣṇopakāraṁ smarati—yad-bāndhava iti | yad bāndhavaḥ kṛṣṇa-sahāyaḥ | ananta-gāmbhīryasyāvadhiḥ pāro vistārasya yasya tam | tatare tīrṇavān | anārya-sattvam hiṁsra-gajādikam | puru bahu dhanam | parair āhṛtaṁ go-dhanaṁ pareṣāṁ ca maṇimayaṁ mukuṭādi dhanaṁ ca hṛtam | tad dhi tejās-padaṁ tad-dharaṇe tejo-haraṇāt ||7|| [bhā.pu. 1.15.1]]

**yo bhīṣma-karṇa-guru-śalya-camūṣv adabhra-**

**rājanya-varya-ratha-maṇḍala-maṇḍitāsu |**

**agrecaro mama vibho ratha-yūthapānām**

**āyur manāṁsi ca dṛśā saha oja ārcchat ||8||**

kurukṣetra-yuddhe kṛṣṇopakāraṁ smarati—yo bhīṣmeti śloka-trayeṇa | dṛśā darśanena | ārcchad ākṛṣṭavān | āyur manāṁsi saha ojaś ca saha | karmendriyāṇāṁ śaktiḥ manāṁsi trīṇy antaḥ-karaṇāni ||8|| [bhā.pu. 1.15.15]

**yad-doḥṣu mā praṇihitaṁ guru-bhīṣma-karṇa-**

**naptṛ-trigarta-śalya-saindhava-bāhlikādyaiḥ |**

**astrāṇy amogha-mahimāni nirūpitāni**

**nopaspṛśur nṛhari-dāsam ivāsurāṇi ||9||**

yad iti | yasya kṛṣṇasya | doḥṣu bhujeṣu | praṇihitaṁ māṁ no astrāṇy upaspṛśuḥ | nirūpitāni preritani | amogha-mahimā pūjanaṁ yeṣāṁ tāni tathā | āsurāṇy astrāṇi nṛhari-dāsam prahlādaṁ yathā na spṛśanti sma ||9|| [bhā.pu. 1.15.16]

**sautye vṛtaḥ kumatinātmada īśvaro me**

**yat-pāda-padmam abhavāya bhajanti bhavyāḥ |**

**māṁ śrānta-vāham arayo rathino bhuvi-ṣṭhaṁ**

**na prāharan yad-anubhāva-nirasta-cintāḥ[[83]](#footnote-84) ||10||**

sautya iti | sautye sārathitve me mayā kumatinā vṛtaḥ | sa īśvara ātmānam īśvaratvaṁ vṛto dadāti bhajanti ca bhavyāḥ | abhavāya yasya pāda-padmam yasyānubhāvena nirasta-cintā unmanīkṛtā arayo na prāharan | sa sūtaḥ kṛtaḥ | ātmānaṁ nindati ||10|| [bhā.pu. 1.15.17]

**narmāṇy udāra-rucira-smita-śobhitāni**

**he pārtha he’rjuna sakhe kuru-nandaneti |**

**sañjalpitāni nara-deva hṛdi-spṛśāni**

**smartur luṭhanti hṛdayaṁ mama mādhavasya ||11||**

kṛṣṇena sahavāsaṁ smarati śloka-dvayena—narmāṇīti | narmāṇi parihāsa-vacāṁsi | he pārtha ity ādi sambodhana-pūrvakaṁ sañjalpitāni udāra-vacāṁsi mama hṛdayaṁ luṭhanti śokena itas tataḥ pātayanti ||11|| [bhā.pu. 1.15.18]

**śayyāsanāṭana-vikatthana-bhojanādiṣv**

**aikyād vayasya ṛtavān iti vipralabdhaḥ |**

**sakhyuḥ sakheva pitṛvat tanayasya sarvaṁ**

**sehe mahān mahitayā kumater aghaṁ me ||12||**

śayyeti | vikatthanaṁ kalā-kauśala-darśanam | aikyād avinābhāvāt | he vayasya ! ṛtavāṁs tvaṁ satya-yuktas tvam iti lakṣaṇā mūlātyanta-tiraskṛtā | vivakṣita-vācyena dhvaninā vipralambha upahasitaḥ kṛṣṇaḥ me agham aparādhaṁ sehe | mahān mahitayā mahattvātiśayena hi mahattvam ||12|| [bhā.pu. 1.15.19]

**so’haṁ nṛpendra rahitaḥ puruṣottamena**

**sakhyā priyeṇa suhṛdā hṛdayena śūnyaḥ |**

**adhvany urukrama-parigraham aṅga rakṣan**

**gopair asadbhir abaleva vinirjito’smi ||13||**

kṛṣṇa-viyoga-phalaṁ kathayati—so’ham iti dvayena | sakhyam upakāreṇa | priyatvaṁ nirupadhi premāspadatvena | suhṛttvaṁ pratyupakārānapekṣam | upakartṛtvenorukrama-parigraham kṛṣṇa-vallabhā-vargaḥ ||13|| [bhā.pu. 1.15.20]

**tad vai dhanus ta iṣavaḥ sa ratho hayās te**

**so’haṁ rathī nṛpatayo yata ānamanti |**

**sarvaṁ kṣaṇena tad abhūd asad īśa-riktaṁ**

**bhasman hutaṁ kuhaka-rāddham ivoptam ūṣyām ||14||**

tad iti | yato dhanur-ādeḥ asad aprayojakam | īśena riktaṁ hīnaṁ yathā ūṣmām ūṣara-bhūmnyām uptam | kuhakena kapaṭena rāddhaṁ prāptam | tad eva bhasmani hutam | etad yathātyantam aprayojakam idam ity arthaḥ || arjuno yudhiṣṭhiram ||14|| [bhā.pu. 1.15.21]

—o)0(o—

**uddhavaḥ—**

**yan martya-līlaupayikaṁ sva-yoga-**

**māyā-balaṁ darśayatā gṛhītam |**

**vismāpanaṁ svasya ca saubhagarddheḥ**

**paraṁ padaṁ bhūṣaṇa-bhūṣaṇāṅgam ||15||**

uddhavaḥ kṛṣṇasya rūpaṁ smarati—yan martyeti | yasya martyānāṁ yā līlā tasyām aupāyikaṁ yogyaṁ, tac ca svayoga-māyā-balam | lokaḥ paśyatv iti gṛhītam | maṇi-mantrauṣadhīr vinā samādhinaiva yāvirbhavati, sā yogamāyā | na kevalam anyasya svasya ca | vismāpanaṁ katham idam āvirbhūtam iti | yataḥ saubhāgyaṁ sampatteḥ paraṁ sthānam | bhūṣaṇānām api bhūṣaṇāny aṅgāni yasya sa tathā ||15|| [bhā.pu. 3.2.12]

yad dharma-sūnor bata rājasūye

nirīkṣya dṛk-svastyayanaṁ nṛ[[84]](#footnote-85)-lokaḥ |

kārtsnyena cādyeha gataṁ vidhātur

arvāk-sṛtau kauśalam ity amanyata ||16||

yad iti | yad-rūpaṁ rājasūye nirīkṣya nṛ-lokaḥ amanyata | adya arghya-dānāvasare | iha kṛṣṇa-rūpe yat kārtsnyaṁ tad-guṇa-sampūrṇatvam | tena gataṁ jñānaṁ mayā vidhātuḥ kauśalam arvāk-sṛtau karma-mārge tat-karma-bhogāyatana-nirmāṇe, na jñāna-mārgeṇa | sālokyādi-bhogāyatana-nirmāṇeneti ||16|| [bhā.pu. 3.2.13]

yasyānurāga-pluta-hāsa-rāsa-

līlāvaloka-pratilabdha-mānāḥ |

vraja-striyo dṛgbhir anupravṛtta-

dhiyo’vatasthuḥ kila kṛty aśeṣāḥ ||17||

yasyeti | yasya kṛṣṇasya | anurāga-plutena hāsādinā pratilabdho māno yābhis tās tathā | prati-śabdena tābhir api tathā hāsyādy-ācaritam iti gamyate na dṛgbhiḥ sarvatra kṛṣṇa-darśanaiḥ anupravṛttā sarvaṁ parityajya kṛṣṇam evānugatā dhīr yāsāṁ tās tathā | tāḥ kṛti kartavye | aśeṣāḥ śeṣa-rahitāḥ ||17|| [bhā.pu. 3.2.14]

sva-śānta-rūpeṣv itaraiḥ sva-rūpair

abhyardyamāneṣv anukampitātmā |

parāvareśo mahad-aṁśa-yukto

hy ajo’pi jāto bhagavān yathāgniḥ ||18||

sveti | yaḥ kṛṣṇo’jo’pi janmāyogyo’pi parāvareśo’pi janmanā vinā kāryaṁ kartuṁ samartho’pi jātaḥ mahato mahat-tattvasyāṁśena viśuddhorjita-sattvena muktaḥ | upādhinā vinā janmāsambhavāt | yathāgnir mahā-bhūtatvena sarvatra sann api dāha-sambandhāt taj jāyate | yadyapi śāntāny aśāntāni ca tasyaiva rūpāṇi, tathāpi śāntānām anukampayā jātaḥ ||18|| [bhā.pu. 3.2.15]

māṁ khedayaty etad ajasya janma-

viḍambanaṁ yad vasudeva-gehe |

vraje ca vāso’ri-bhayād iva svayaṁ

purād vyavātsīd yad-ananta-vīryaḥ ||19||

mām iti | etat trayaṁ viḍambanam anucitācaraṇaṁ māṁ khedayati | kiṁ tat ? vasudeva-gehe taj-janma yaś ca vraje vāsaḥ, yaś ca purād vyavātsīt, mathurāto dvārakām agāt | triṣv aparibhayād iveti lokotprekṣātaḥ | na cānanta-vīryasyāri-bhayam | nṛsiṁhavad ari-vadhaḥ kārya iti me matir ity arthaḥ ||19|| [bhā.pu. 3.2.16]

dunoti cetaḥ smarato mamaitad

yad āha pādāv abhivandya pitroḥ |

tātāmba kaṁsād uru-śaṅkitānāṁ

prasīdataṁ no’kṛta-niṣkṛtīnām ||20||

dunotīti | etac ca mam ceto dunoti | yad vasudevaṁ prati tātety āha | devakīṁ prati ambeti | yac ca pāda-vandanaṁ yac ca prasīdatāṁ yuvām asmākam iti vacanaṁ, yato vayaṁ kaṁsād atyanta-bhītāḥ | akṛta-niṣkṛtāḥ | aniṣpādita-putra-kāryāḥ | yuvayor bandha-mokṣākaraṇāt ||20|| [bhā.pu. 3.2.17]

ko vā amuṣyāṅghri-saroja-reṇuṁ

vismartum īśīta pumān vijighran |

yo visphurad-bhrū-viṭapena bhūmer

bhāraṁ kṛtāntena tiraścakāra ||21||

ko veti | īśīta śaknuyāt | vijighran gandha-vāsitendriyaḥ san | visphuran bhrū-viṭapo yasmin kṛtānte sa tathā | bhrū-bhaṅgena prerita ity arthaḥ ||21|| [bhā.pu. 3.2.18]

dṛṣṭā bhavadbhir nanu rājasūye

caidyasya kṛṣṇaṁ dviṣato’pi siddhiḥ |

yāṁ yoginaḥ saṁspṛhayanti samyag

yogena kas tad-virahaṁ saheta ||22||

dṛṣṭeti | bhavadbhir vidurādibhiḥ | āhave kurukṣetre saṅgrāme ||22|| [bhā.pu. 3.2.19]

tathaiva cānye nara-loka-vīrā

ya āhave kṛṣṇa-mukhāravindam |

netraiḥ pibanto nayanābhirāmaṁ

pārthāstra-pūtaḥ padam āpur asya ||23||

tatheti | pārtho’rjunaḥ | asya viṣṇoḥ tathaiveti spaṣṭam ||23|| [bhā.pu. 3.2.20]

tat tasya kaiṅkaryam alaṁ bhṛtān no

viglāpayaty aṅga yad ugrasenam |

tiṣṭhan niṣaṇṇaṁ parameṣṭhi-dhiṣṇye

nyabodhayad deva nidhārayeti ||24||

tad iti | kaiṅkaryaṁ no’smān bhṛtyān alam atyarthaṁ viglāpayati | yat parameṣṭhi-dhiṣṇye rājāsane niṣaṇṇam asīnam ugrasenaṁ tiṣṭhann asīno nyabodhayat vijñaptavān | he deva ! nidhāraya avadhārayeti ||24|| [bhā.pu. 3.2.22]

svayaṁ tv asāmyātiśayas tryadhīśaḥ

svārājya-lakṣmy-āpta-samasta-kāmaḥ |

baliṁ haradbhiś cira-loka-pālaiḥ

kirīṭa-koṭy-eḍita-pāda-pīṭhaḥ ||25||

yatas tena sahātiśayaḥ sāmyaṁ vā kasyāpi nāstīti svayam iti trayāṇāṁ puruṣāṇām adhīśaḥ svārājya-lakṣmyā māyayāniabhibhūtatvena cira-lokāś cira-kālāvasthāyino brahma-lokādayaḥ ||25|| [bhā.pu. 3.2.21]

aho bakī yaṁ stana-kāla-kūṭaṁ

jighāṁsayāpāyayad apy asādhvī |

lebhe gatiṁ dhātry-ucitāṁ tato’nyaṁ

kaṁ vā dayāluṁ śaraṇaṁ vrajema ||26||

aho iti | bakī pūtanā yaṁ kṛṣṇam | evam asādhvy api dhātry-ucitāṁ gatiṁ lebhe | dhātrī yaśodā | mātā hi devakī | apakāre’py upakāro dayālutvam ||26|| [bhā.pu. 3.2.23]

manye’surān bhāgavatāṁs tryadhīśe

saṁrambha-mārgābhiniviṣṭa-cittān |

ye saṁyuge’cakṣata tārkṣya-putram

aṁse sunābhāyudham āpatantam ||27||

manya iti | asurān bhāgavatān manye | saṁrambho buddhyā hantum udyamaḥ | acakṣata apaśyat | tārkṣya-putraṁ garuḍam | kīdṛśam aṁse skandheṣu vā āyudhaś cakrāyudho yasya sa tathā | ṣaṣṭhī-sthāne yogeti jñāpakād asaṁjñāyām apy aluk || uddhavaḥ viduram ||27|| [bhā.pu. 3.2.24]

—o)0(o—

**sunītiḥ—**

**dasyūn purā ṣaṇ na vijitya lumpato**

**manyanta eke sva-jitā diśo daśa |**

**jitātmano jñasya samasya dehināṁ**

**sādhoḥ sva-moha-prabhavāḥ kutaḥ pare ||33||**

ajitātmatām evāha—dasyūn iti | dasyūn śatrūn | ṣaṭ kāma-kroda-lobha-moha-dambha-īrṣākhyān | lumpataḥ sva-sīmānam ullaṅghya viṣaya-bhuñjānān | eke tvādṛśāḥ | dehināṁ dehābhimāninām | sva-moha-prabhavāḥ svarūpājñānajāḥ | pare śatravaḥ | jñasya dehābhimāna-rahitasya | kuto bhaveyuḥ ? jitātmatvād indriya-jayaḥ | samatvād ātmano jayaḥ | sādhutvāt tan-nirvāhaḥ || prahlādaḥ pitaram ||33|| || [bhā.pu. 7.8.11]

**śoce tato vimukha-cetasa indriyārtha-**

**māyā-sukhāya bharam udvahato vimūḍhān |**

**prāyeṇa deva munayaḥ sva-vimukti-kāmā**

**maunaṁ caranti vijane na parārtha-niṣṭhāḥ ||34||**

śoca iti | he deva nṛsiṁha ! nāhaṁ śoce tatas tvat-kathāyāḥ indriyārtha-māyā-sukhāya viṣaya-janita-sukha-pratirūpāya | bharaṁ gṛha-dhuram | tān munaya uddhariṣyantīti cet, tatrāha—prāyeṇeti | atra śoca iti śokasya sthāyinaḥ kathanam ||34|| [bhā.pu. 7.9.43]

**naivodvije para duratyaya-vaitaraṇyās**

**tvad-vīrya-gāyana-mahāmṛta-magna-cittaḥ |**

**naitān vihāya kṛpaṇān vimumukṣa eko**

**nānyaṁ tvad asya śaraṇaṁ bhramato’nupaśye ||35||**

naiveti | etān vimukha-cetasaḥ kṛpaṇān śocyān na vimumukṣe na vimoktum icchāmi ||35|| [bhā.pu. 7.9.44]

**yan maithunādi-gṛhamedhi-sukhaṁ hi tucchaṁ**

**kaṇḍūyanena karayor iva duḥkha-duḥkham |**

**tṛpyanti neha kṛpaṇā bahu-duḥkha-bhājaḥ**

**kaṇḍūtivan manasijaṁ viṣaheta dhīraḥ ||36||**

asya jagataḥ virakto bhūtvā patiṣyata iti cet tatrāha—yad iti | yad yasmāt maithunādi gṛhamedhini gṛha-sambandhini gṛha-saṁsargiṇi | medhateḥ saṁsargārthatvāt tucche sukhe kṛpaṇā na tṛpyanti na virajyante | duḥkhād duḥkham atyanta-duḥkha-rūpam ity arthaḥ | atra dṛṣṭānta-mātram—kaṇḍūyaneneti | karayoḥ kaṇḍūyanena yat sukhaṁ, tad āpāta-mātra-ramyatve’pi pariṇati-virasatvāt, yathā duḥkhaṁ tathety arthaḥ | nanu kutaḥ punar eṣāṁ kṛpaṇatvam ? tatrāha—kaṇḍūyatīti | dhīro hi manasijaṁ kāmaṁ viṣaheta na caite viṣahante, tasmāt tathety arthaḥ ||36|| [bhā.pu. 7.9.45]

**mauna-vrata-śruta-tapo-'dhyayana-sva-dharma-**

**vyākhyā-raho-japa-samādhaya āpavargyāḥ |**

**prāyaḥ paraṁ puruṣa te tv ajitendriyāṇāṁ**

**vārtā bhavanty uta na vātra tu dāmbhikānām ||37||**

na tv atiriktānām apy eṣāṁ sādhanānuṣṭhānān mokṣo bhaviṣyatīti cet, tatrāha—mauneti | he puruṣa nṛsiṁha ! te maunādayo’pavargāḥ | apavarga-prayojana-bhūtā api paraṁ kevalaṁ dāmbhikānāṁ vārtā jīvanopāyā bhavanti, na tu apavargāya | vratam ekādaśy-upavāsādi | śrutaṁ śāstram | tapaḥ kṛcchrādi | svadharmo nitya-naimittikānuṣṭhānam | vyākhyā tad-artha-vicāraḥ | rahaḥ ekānta-śīlanam ||37|| [bhā.pu. 7.9.46]

**tat te’rhattama namaḥ stuti-karma-pūjāḥ**

**karma smṛtiś caraṇayoḥ śravaṇaṁ kathāyām |**

**saṁsevayā tvayi vineti ṣaḍ-aṅgayā kiṁ**

**bhaktiṁ janaḥ paramahaṁsa-gatau labheta ||38||**

mad-bhaktyā bhaviṣyantīti cet, tatrāha—tat ta iti | he arhattama nṛsiṁha ! te tvat-sambandhinaṁ namo namanam | stuti-karma stuti-karaṇam | karma gṛha-mārjanādi | iti evam | ṣaḍaṅgayā sevayā vinā || prahlādaḥ nṛsiṁham ||38|| [bhā.pu. 7.9.50]

—o)0(o—

**rudraḥ—**

**deva-dattam imaṁ labdhvā nṛ-lokam ajitendriyaḥ |**

**yo nādriyeta tvat-pādau sa śocyo hy ātma-vañcakaḥ ||39||**

devadatteti | loke manuṣya-dehaṁ deva-dattaṁ labdhvā nātma-yatnena ajitendriyatvāt anādaraḥ ||39|| [bhā.pu. 10.63.41]

**deva-deva jagan-nātha govinda puruṣottama |**

**nārāyaṇa hṛṣīkeśa puṇya-ślokācyutāvyaya ||40||**

devadevety-ādi sambodhanāni ||40|| [bhā.pu. 10.64.27]

**yas tvāṁ visṛjate martya ātmānaṁ priyam īśvaram |**

**viparyayendriyārthārthaṁ viṣam atty amṛtaṁ tyajan ||41||**

yas tvām iti | bhṛśam ayukta-loka-ceṣṭita-darśanād ākrośena kṛpātiśayaṁ dhvanayanti | ye sukha-buddhyā gṛhītā duḥkha-svarūpā bhavanti, te viparyayā indriyārthā viṣayāḥ | he devadeva ! yas tvad-arthaṁ tvāṁ visṛjyate, so’mṛtaṁ parityajya viṣam atti || rudraḥ śrī-kṛṣṇam ||41|| [bhā.pu. 10.63.42]

—o)0(o—

**camasaḥ—**

**ya eṣāṁ puruṣaṁ sākṣād ātma-prabhavam īśvaram |**

**na bhajanty avajānanti sthānād bhraṣṭāḥ patanty adhaḥ ||42||**

ya iti | eṣāṁ brāhmaṇādīnāṁ madhye puruṣaṁ viṣṇum | ātmanaḥ prabhavaṁ janakam | sthānād brāhmaṇādeḥ ||42||

[bhā.pu. 11.5.3]

**dūre hari-kathāḥ kecid dūre cācyuta-kīrtanāḥ |**

**striyaḥ śūdrādayaś caiva te’nukampyā bhavādṛśām ||43||**

dūre harīty-ādir aluk | bhavādṛśāṁ nimi-prabhṛtīnām ||43|| [bhā.pu. 11.5.4]

**vipro rājanya-vaiśyau vā hareḥ prāptāḥ padāntikam |**

**śrautena janmanāthāpi muhyanty āmnāya-vādinaḥ ||44||**

śrautaṁ janma upanayanam ||44|| [bhā.pu. 11.5.5]

**sarveṣu śaśvat tanu-bhṛtsv avasthitaṁ**

**yathā kham ātmānam abhīṣṭam īśvaram |**

**vedopagītaṁ ca na śṛṇvate’budhā**

**mano-rathānāṁ pravadanti vārtayā ||45||**

muhyantīty uktaṁ, tam evāha—sarveṣv iti | na śṛṇvate ca | śṛṇvanty api nety arthaḥ abhīṣṭam iti | tasya puruṣārtha-rūpatvam uktam | sarveṣv iti | saulabhyam | yārtham iti upādhi-doṣair adūṣitatvam | īśvaram iti nigraha-sāmarthye | vedeit pramāṇa-siddhatvam | tat kiṁ śubha-vyāpārānantara-vaiyagryāt | evaṁ-vidhasyāpy aśravaṇam | nety āha—manorathānām iti karmaṇi ṣaṣṭhī | kāmināṁ tad api śobheta yadi sampādayituṁ śaknuyuḥ | na tu tathety āha—vārtayeti | tat kim īśvare nirūḍhaḥ dūṣaṇam asti ? nety āha—abudhā iti ||45|| [bhā.pu. 11.5.10]

**loke vyavāyāmiṣa-madya-sevā**

**nityā hi jantor na hi tatra codanā |**

**vyavasthitis teṣu vivāha-yajña-**

**surā-grahair āsu nivṛttir iṣṭā ||46||**

evaṁ moha-māhātmyāt strī-sevādayo’pi, ṛtau bhāryām upeyāt [āśramopaniṣat] ity ādau vedenaiva vihitā ity api manyamānān bodhayitum āha—loka ity ādi | vyavāyo maithunaṁ, āmiṣaṁ māṁsam | madyaṁ prasiddham | eṣāṁ sevā nityā rāgataḥ prāptā hi sphuṭam | tatra tāsu sevāsu codanā vaidikī pravartanā nāsti | aprāpte śāstram arthavad iti nyāyāt |

nanv evam ṛtau bhāryām upeyād ity ādeḥ ko’rtha iti cet, tatrāha—vyavasthitir niyama iṣṭo vedasya | tathā hi—yadi vyavāyaḥ kāryaḥ, tarhi vivāhenaiva | yathāmiṣaṁ bhakṣaṇaṁ tarhi yajñenaiva | yadi madyaṁ sevyaṁ, tarhi surāgraheṇaiva, na tu nirvyavasthityā eva | tatrāha—āśv iti | āśu śīghram | nivṛttir yayā vyavasthityā sā tathā |

ayam arthaḥ——vedo hi vyavāyādīnām anarthānubandhitāṁ prāvekṣya sarvathā tato nivṛttim icchan svarasa-vāhinīm aniyatāṁ tat-pravṛttiṁ vivāhādi-cchalena niruṇaddhi ||46|| [bhā.pu. 11.5.11]

**dhanaṁ ca dharmaika-phalaṁ yato vai**

**jñānaṁ ca sa-vijñānam anupraśānti |**

**gṛheṣu yuñjanti kalevarasya**

**mṛtyuṁ na paśyanti duranta-vīryam ||47||**

kiṁ ca, sa-kāmāḥ puruṣā rāgodrekāt kāmyān api tyaktvā dṛṣṭopabhogārtham eva pravartanta ity āha—dhanaṁ ceti | dharmam ekaṁ kevalaṁ phalaṁ ys sa tathā | yato dharmāt ### jñāna-śāstre #### vivikārthaṁ dhāraṇā-śaktiḥ | anu paścāt praśāntiḥ | sakala-kleśa-karma-kṣayāt kaivalyāvāptiḥ | evaṁ-vidhaṁ paramparayā mokṣa-phalaṁ dhanaṁ gṛheṣu stry-ādiṣu yuñjanti vyarthayanti |

nanu dṛṣṭa-sukha-tyāgenādṛṣṭa-sukhārthitaiva kubuddhir iti cet, tatrāha—kalevarasyeti | sa eṣa yajñādi-vyājena māṁsādi-grahaḥ sāṅkhyavidbhiḥ śavalo dharma ity ākhyāyate ||47|| [bhā.pu. 11.5.12]

**yad ghrāṇa-bhakṣo vihitaḥ surāyās**

**tathā paśor ālabhanaṁ na hiṁsā |**

**evaṁ vyavāyaḥ prajayā na ratyā**

**imaṁ viśuddhaṁ na viduḥ sva-dharmam ||48||**

yad iti | śuddhaṁ matvā yat-prāṇeti | prāṇena nāsikā-sañcāriṇā vāyunaiva svādayan vihitaṁ, na tu pānam | tathā ca āśvalāyana[[85]](#footnote-86) maharṣiṇā sva-sūtre tṛtīye’dhyāye prāṇa-bhakṣyo’tra ity uktam | tathāpaśoragniṣomīyāder ālambhanaṁ hiṁsā na bhavati | kintu nālabheta vatsam ālabhetivad ālabhateḥ sparśārthaḥ | na caivam avadānādi-vacana-virodhaḥ | piṣṭa-paśau yajñe sarvakalpanāyāṁ sukaratvāt | ata eva mahābhārate mokṣa-dharmeṣu veda-vivāde ṛṣibhir uktam—

ajair yajñeṣu yastavyam iti vai vaidikī śrutiḥ |

aja-saṁjñāni bījāni chāgaṁ na mantum arhata ||

naiṣa dharmaḥ satāṁ devo yatraiva vidyate paśuḥ |[ma.bhā. 12.324.4-5][[86]](#footnote-87)

ato’nyathā bruvāṇaś ca paśu-saṁjña eva rājā tair eva saptaḥ | atrāpi ca, pretya khādanti te ca tān [bhā.pu. 11.4.14] ity ādinā bhūyasā tatra tatra sā niṣiddhā |

tac cāyam arthaḥ—sakāmeṣu kratuṣu sarva-sādguṇya-savyapekṣatvāt yathā-śruta evārtho grāhyaḥ | bhagavat-prīty-artheṣu cādarśita-rītyā tatra vaiguṇye’pi doṣābhāvāt | yathoktaṁ—nehābhikrama-nāśo’sti pratyavāyo na vidyate [gītā 2.40] iti | prajayā hetu-bhūtayā ratis tv ānuṣaṅgikīti viśuddhaṁ hiṁsādi-kalaṅka-rahitatvāt ||48|| [bhā.pu. 11.5.13]

**dviṣantaḥ para-kāyeṣu svātmānaṁ harim īśvaram**

**mṛtake sānubandhe’smin baddha-snehāḥ patanty adhaḥ ||49||**

kiṁ ca, paśunā yajeta ātma-ghātaḥ svāmi-ghātaś ca syād ity āha—dviṣanta iti | mṛtakaṁ dehaḥ | anubandhaḥ putrādiḥ | gṛhādi-caturṇām īhā | camasaḥ nimim ||49|| [bhā.pu. 11.5.15]

hitvātma-māyā-racitā gṛhāpatya-suhṛt-striyaḥ |

tamo viśanty anicchanto vāsudeva-parāṅ-mukhāḥ ||50||

hitveti spaṣṭam ||50|| [bhā.pu. 11.5.18]

nṛ-deham ādyaṁ sulabhaṁ sudurlabhaṁ

plavaṁ sukalpaṁ guru-karṇa-dhāram |

mayānukūlena nabhasvateritaṁ

pumān bhavābdhiṁ na taret sa ātma-hā ||51||

nṛ-deham ity ādi | atra prārthye adhyāhāraḥ | ādyaṁ nānā-yoni-prāpaka-karmopārjakatvāt | sulabham anādau saṁsāre bahuśaḥ prāpyamānatvāt | durlabhaṁ tv asthiratvāt | tasyecchayā vā aprāptatvāt | plavam uḍupam | sukalpaṁ sudṛḍham | asya ca vṛttasyātra pāṭhe prayojanaṁ cintyam | idaṁ hi bhagavato vākyaṁ tasya bhajanīyatvena bhaktatvābhāvāt | bhakti-rasānubhavād dhi bhaktāḥ | yathā gopy-ādayaḥ | bhakti-rasaś ca viṣṇos tad-bhaktānāṁ vā carita-śravaṇādinā jātaś camatkāra iti prāg uktam | na cātra bhagavān eva bhakti-rasasyānubhavitā tasmāc cintyaḥ pāṭhaḥ ||51|| [bhā.pu. 11.20.17]

—o)0(o—

**āditiḥ—**

**yajñeśa yajña-puruṣācyuta tīrtha-pāda**

**tīrtha-śravaḥ śravaṇa-maṅgala-nāmadheya |**

**āpanna-loka-vṛjinopaśamodayādya**

**śaṁ naḥ kṛdhīśa bhagavann asi dīna-nāthaḥ ||52||**

yajñeśeti | tīrthaṁ gaṅgā, pāde’syeti tīrtha-pādaḥ | śravaḥ kīrtiḥ | āpannānāṁ śaraṇāgatānāṁ lokānāṁ yad vṛjinaṁ duḥkham | tasyopaśamāya udayaḥ avatāro’syeti | śaṁ sukham | kṛndhi kuruta | putra-sahitānāṁ yatas tvaṁ dīnanātho’si | atra kliśyata putrān dṛṣṭvāditer utpanna-śokaḥ sthāyī || aditiḥ bhagavantam ||52|| [bhā.pu. 8.17.8]

**nāradaḥ—**

**sva-pāda-mūle patitaṁ tam arbhakaṁ**

**vilokya devaḥ kṛpayā pariplutaḥ |**

**utthāpya tac-chīrṣṇy adadhāt karāmbujaṁ**

**kālāhi-vitrasta-dhiyāṁ kṛtābhayam ||53||**

sveti | taṁ prahlādam | devo nṛṣiṁhaḥ | atra prahlāda-viṣaye kṛpātmakasya bhagavac-caraṇānubhavān nāradasya bhaktatvam | evaṁ karuṇānuviddha-bhakti-rasaṁ bhāvayantaṁ puruṣasyāptakāmatā lakṣaṇaṁ phalaṁ bhavati ity abhipretyāha ||53|| [bhā.pu. 7.9.5]

**sa tat-kara-sparśa-dhutākhilāśubhaḥ**

**sapady abhivyakta-parātma-darśanaḥ**

**tat-pāda-padmaṁ hṛdi nirvṛto dadhau**

**hṛṣyat-tanuḥ klinna-hṛd-aśru-locanaḥ ||54||**

**iti śrī-vopadeva-kṛte muktā-phale**

**viṣṇu-bhaktānāṁ vipralambha-śṛṅgāro nāma**

**dvādaśo’dhyāyaḥ**

**||12||**

sa iti | sa prahlādaḥ | tasya nṛsiṁhasya | kara-sparśena dhutam upanītam akhilaṁ sa-saṁskāram aśubhaṁ māyā-paṭalaṁ yasya sa tathā | sapadi tasminn eva kṣaṇe | abhivyaktam āvirbhūtam | parasya aśanādy-atītasya | apeta-brahma-kṣatrādi-bhāvasya | ātmanaḥ kṣetrajñasya | darśanaṁ sākṣātkāro yasya sa tathā | tasya nṛsiṁhasya pāda-padmam | nirvṛtaḥ chinna-saṁśayatvāt | nirvṛtatvena hṛṣyat-tanutvādayaḥ trayaḥ sāttvikānubhāvāḥ | klinnam ārdraṁ bhakti-rasena hṛdayaṁ yasya sa tathā | aśrūṇi locane yasya tādātmya-nirdeśaḥ ānandāśrūṇāṁ prabhūtatvaṁ kṣaṇam atiśayaṁ dyotayituṁ vyadhikaraṇa-bahuvrīhir vā ||54|| [bhā.pu. 7.9.6]

iti haimādri-viracitāyāṁ kaivalya-dīpikāyāṁ

viṣṇu-bhaktānāṁ vipralambha-śṛṅgāro nāma

dvādaśo’dhyāyaḥ

||12||

(14)

**caturdaśo’dhyāyaḥ**

**viṣṇu-bhaktānāṁ raudra-rasaḥ**

atha mātsarya-dārāpahāra-deśa-jāty-abhijana-vidyā-karma-nindā asatya-vacana-svabhṛtyādhikṣepopahāsa-vāk-pāruṣya-drohādi-vibhāvaṁ nayana-rāga-bhrū-kuṭī-karaṇa-dantauṣṭha-pīḍana-gaṇḍa-sphuraṇa-hastāgra-niṣpeṣa-tāraṇa-praharaṇāharaṇa-śastra-sampāta-rudhirāpakarṣaṇa-cchedanādy-anubhāvaṁ śaighryam evotsāha-vivodhāmarṣa-cāpalādi-vyabhicāriṇaṁ krodha-sthāyinaṁ raudra-rasam āha—raudreti |

**raudra-rase hiraṇyakaśipuḥ—**

**vyaktaṁ tvaṁ martu-kāmo’si yo’timātraṁ vikatthase |**

**mumūrṣūṇāṁ hi mandātman nanu syur viklavā giraḥ ||1||**

tatrāpi hiraṇyakaśipau śiśupāle ca mātsarya-vibhāvaḥ krodha iti darśayan parituṣṭatvād dhiraṇyakaśipu-gataṁ prathamaṁ prastauti—vyaktam iti | vyaktaṁ niścitam atimātram atiśayinam ||1|| [bhā.pu. 7.8.12]

**yas tvayā manda-bhāgyokto mad-anyo jagad-īśvaraḥ |**

**kvāsau yadi sa sarvatra kasmāt stambhe na dṛśyate ||2||**

ya iti spaṣṭam ||2|| [bhā.pu. 7.8.13]

**so’haṁ vikatthamānasya śiraḥ kāyād dharāmi te |**

**gopāyeta haris tvādya yas te śaraṇam īpsitam ||3||**

so’ham iti | tvā tvām | gopāyeta rakṣatu | śaraṇaṁ rakṣitā ||3|| [bhā.pu. 7.8.14]

**evaṁ duruktair muhur ardayan ruṣā**

**sutaṁ mahā-bhāgavataṁ mahāsuraḥ |**

**khaḍgaṁ pragṛhyotpatito varāsanāt**

**stambhaṁ tatāḍātibalaḥ sva-muṣṭinā ||4||**

evam iti | duruktair durvākyair muhur vāraṁ vāram | varāsanaṁ siṁhāsanam | atra ruṣeti sthāyina uktiḥ | khaḍgaṁ pragṛhya stambhaṁ tatāḍety anubhāvayor utpattita ity āvegākhyasya sañcāriṇaḥ | nṛsiṁhaś cālambanam | evam anyatra ||4|| [bhā.pu. 7.8.15]

**sa vikraman putra-vadhepsur ojasā**

**niśamya nirhrādam apūrvam adbhutam |**

**antaḥ-sabhāyāṁ na dadarśa tat-padaṁ**

**vitatrasur yena surāri-yūtha-pāḥ ||5||**

sa iti | sa hiraṇyakaśipur vikraman vikramaṁ kurvan ojasā viśiṣṭaḥ nirhrādam aṭṭa-hāsaḥ | antaḥ sabhāyāṁ sabhā-madhye | tasya nirhrādasya padam āśrayam ||5|| [bhā.pu. 7.8.17]

**satyaṁ vidhātuṁ nija-bhṛtya-bhāṣitaṁ**

**vyāptiṁ ca bhūteṣv akhileṣu cātmanaḥ |**

**adṛśyatātyadbhuta-rūpam udvahan**

**stambhe sabhāyāṁ na mṛgaṁ na mānuṣam ||6||**

satyam iti | nija-bhṛtyasya prahlādasya bhāṣitaṁ hariḥ sarvagata iti satyaṁ kartum adṛśyata harir iti śeṣaḥ | na mṛgaṁ na mṛga-sambandhi ||6|| [bhā.pu. 7.8.18]

**sa sattvam evaṁ parito vipaśyan**

**stambhasya madhyād anu nirjihānam |**

**nāyaṁ mṛgo nāpi naro’ticitram**

**aho kim etan nṛ-mṛgendra-rūpam ||7||**

sa iti | sa daityaḥ sattvaṁ nirhrāda-kartāraṁ prāṇinam | paritaḥ sarvāsu dikṣu vipaśyan nirjihānaṁ nirgatam ||7|| [bhā.pu. 7.8.19]

**mīmāṁsamānasya samutthito’grato**

**nṛsiṁha-rūpas tad alaṁ bhayānakam |**

**pratapta-cāmīkara-caṇḍa-locanaṁ**

**sphurat saṭā-keśara-jṛmbhitānanam ||8||**

mīmāṁsamānasyeti | kim etad iti mīmāṁsamāno vicārayan samutthita ity anvayaḥ |

alam atyarthaṁ bhayānakam bhayaṅkaram | prataptaṁ yac cāmīkaraṁ suvarṇam | tad-varṇe caṇḍe atikopāgni-locane yasmin rūpe | sphurantyaḥ saṭā jaṭāḥ keśarāṇi ca kaṇṭhasya samantāt sthitāḥ keśāḥ | jṛmbhitaṁ vikasitam ānanam ca yasmin ||8|| [bhā.pu. 7.8.20]

**karāla-daṁṣṭraṁ karavāla-cañcala-**

**kṣurānta-jihvaṁ bhrukuṭī-mukholbaṇam |**

**stabdhordhva-karṇaṁ giri-kandarādbhuta-**

**vyāttāsya-nāsaṁ hanu-bheda-bhīṣaṇam ||9||**

karāleti | karālavat khaḍgavat | cañcalā kṣurā tadvat tīkṣṇā ca jihvā yasmin | bhrukuṭī-yutena mukhenolbaṇam | giri-kandarādbhutaṁ prasāritam āsyaṁ nāsā ca yasmin | hanor bhedena vibhaktatvena ||9|| [bhā.pu. 7.8.21]

**divi-spṛśat kāyam adīrgha-pīvara-**

**grīvoru-vakṣaḥ-sthalam alpa-madhyamam |**

**candrāṁśu-gauraiś churitaṁ tanūruhair**

**viṣvag bhujānīka-śataṁ nakhāyudham ||10||**

divīti | adīrghā pīvarā ca grīvā galaḥ, uru viśālaṁ vakṣaḥ-sthalam ca yasmin | alpaṁ kṛśaṁ madhyamam madhya-bhāgaḥ | tanūruhair lomādibhiḥ | churitaṁ miśritam | viṣvak samantāt | bhujā evānīka-śatāni sainya-śatāni yasya ||10|| [bhā.pu. 7.8.21b-22a]

**durāsadaṁ sarva-nijetarāyudha-**

**praveka-vidrāvita-daitya-dānavam |**

**prāyeṇa me’yaṁ hariṇorumāyinā**

**vadhaḥ smṛto’nena samudyatena kim ||11||**

durāsadam iti | nijaṁ vaktrādi | itarat khāḍgādi | pravekam uttamam | ayaṁ nṛsiṁhaḥ | anena samudyatena mama kim ? na kim apīty arthaḥ ||11|| [bhā.pu. 7.8.22b-23a]

**evaṁ bruvaṁs tv abhyapatad gadāyudho**

**nadan nṛsiṁhaṁ prati daitya-kuñjaraḥ ||12||**

evam iti | abhimukham āgataḥ ||12|| [bhā.pu. 7.8.23b]

**alakṣito’gnau patitaḥ pataṅgamo**

**yathā nṛsiṁhaujasi so’suras tadā |**

**na tad vicitraṁ khalu sattva-dhāmani**

**sva-tejasā yo nu purāpibat tamaḥ ||13||**

alakṣita iti | sa ca nṛsiṁhasya ojasi tejo-rāśau patitaḥ sann alakṣitaḥ | agnāv iva pataṅgaḥ | tat tathā-vidhaṁ tejo vaibhavaṁ satva-dhāmani viṣṇau | yato’sau purā sṛṣṭy-ādau tamaḥ | pralayāndhakāram |

āsīd idaṁ tamo-bhūtam aprajñātam alakṣaṇam |

apratarkyam avijñeyaṁ prasuptam iva sarvataḥ || [manu 1.5]

iti vacanāt tadā tamaḥ sad-bhāvaḥ ||13|| [bhā.pu. 7.8.24]

**tato’bhipadyābhyahanan mahāsuro**

**ruṣā nṛsiṁhaṁ gadayoru-vegayā |**

**taṁ vikramantaṁ sa-gadaṁ gadādharo**

**mahoragaṁ tārkṣya-suto yathāgrahīt ||14||**

tata iti | abhipadya abhyapatat | kiñcid abhimukham āgatya punar ājagāma | dayā-viśiṣṭaḥ | taṁ daityaṁ vikramaṁ kurvāṇam | gadādharo nṛsiṁhaḥ | tārkṣya-suto garuḍo’grabhīt | graher bhaś chandasi iti bha-kāraḥ | aprayāsena grahaṇam | dṛṣṭāntena vyañjitam ||14|| [bhā.pu. 7.8.25]

**sa tasya hastotkalitas tadāsuro**

**vikrīḍato yadvad ahir garutmataḥ |**

**asādhv amanyanta hṛtaukaso’marā**

**ghana-cchadā bhārata sarva-dhiṣṇya-pāḥ ||15||**

sa iti | utkalita unmuktaḥ | tad utkalanam asādhum amanyanta | hṛtaukaso hṛta-sthānāḥ | ghanā meghāḥ | cchadā apavāraṇāni yeṣāṁ te tathā | māsmān adrākṣīd iti bhayam | dhiṣṇyapā lokapālāḥ | he bhārata parīkṣit ! ||15|| [bhā.pu. 7.8.26]

**taṁ manyamāno nija-vīrya-śaṅkitaṁ**

**yad dhasta-mukto nṛhariṁ mahāsuraḥ |**

**punas tam āsajjata khaḍga-carmaṇī**

**pragṛhya vegena gata-śramo mṛdhe ||16||**

tam iti spaṣṭam ||16|| [bhā.pu. 7.8.27]

**taṁ śyena-vegaṁ śata-candra-vartmabhiś**

**carantam acchidram upary-adho hariḥ |**

**kṛtvāṭṭa-hāsaṁ kharam utsvanolbaṇaṁ**

**nimīlitākṣaṁ jagṛhe mahā-javaḥ ||17||**

tam iti | taṁ nṛsiṁham | yat yasmāt taṁ daityaṁ śyenasyaiva vego yasya | śatacandraṁ phalakam | acchidram alakṣyamāṇāvakāśaṁ yathā syāt tathopary-adhaś ca sañcarantam | ucchvāsena sva-kṛtena ulbaṇam ||17|| [bhā.pu. 7.8.28]

**viṣvak sphurantaṁ grahaṇāturaṁ harir**

**vyālo yathākhuṁ kuliśākṣata-tvacam |**

**dvāry ūrum āpatya dadāra līlayā**

**nakhair yathāhiṁ garuḍo mahā-viṣam ||18||**

viṣvag iti | grahaṇenāturaṁ vyagraṁ vyālo yatheti grahaṇe dṛṣṭāntaḥ ||18|| [bhā.pu. 7.8.29]

**saṁrambha-duṣprekṣya-karāla-locano**

**vyāttānanāntaṁ vilihan sva-jihvayā |**

**asṛg-lavāktāruṇa-keśarānano**

**yathāntra-mālī dvipa-hatyayā hariḥ ||19||**

saṁrambheti | saṁrambheṇa sambhrāmeṇa duṣprekṣye karāle locane yasya sa tathā | vyākṛtasya prasāritasyānanasyāntaṁ sṛk virūpam | asṛjo rudhirasya lavair bindubhiḥ aktāni viliptāni | ata evāruṇāni keśarāṇy ānanaṁ ca yasya | yathā hariḥ siṁho dvipasya gajasya hatyayā hananena ||19|| [bhā.pu. 7.8.30]

**nakhāṅkurotpāṭita-hṛt-saroruhaṁ**

**visṛjya tasyānucarān udāyudhān |**

**ahan samastān nakha-śastra-pāṇibhir**

**dordaṇḍa-yūtho’nupathān sahasraśaḥ ||20||**

nakhāṅkureti | nakhāṅkurotpāṭitaṁ hṛt-saroruhaṁ yasya sa tam | visṛjyāhanat hatavān | pārṣṇi-gulphādho-bhāgaḥ | dor-daṇḍānāṁ yūthaṁ saṅgho yasmin | anupathān anucarāṇalasyānugāminaḥ ||20|| [bhā.pu. 7.8.31]

**saṭāvadhūtā jaladāḥ parāpatan**

**grahāś ca tad-dṛṣṭi-vimuṣṭa-rociṣaḥ |**

**ambhodhayaḥ śvāsa-hatā vicukṣubhur**

**nirhrāda-bhītā digibhā vicukruśuḥ ||21||**

saṭeti | saṭābhiḥ skandhasthaiḥ keśair ādhṛtāḥ parāhatāḥ parāpatan dūre patitāḥ | grahāḥ sarthyādayaḥ ||21|| [bhā.pu. 7.8.32]

dyaus tat-saṭotkṣipta-vimāna-saṅkulā

protsarpata kṣmā ca padābhipīḍitā |

śailāḥ samutpetur amuṣya raṁhasā

tat-tejasā khaṁ kakubho na rejire ||22||

dyaur iti | dyauḥ svargaḥ | tat-saṭābhiḥ | utkṣiptair ūrdhvaṁ gamitaiḥ vimānaiḥ saṅgatya | sambandhā protsarpata prakarṣeṇordhvaṁ gatāḥ | kṣmā pṛthivī | amuṣya nṛsiṁhasya | raṁhasā vegena ||22|| [bhā.pu. 7.8.33]

tataḥ sabhāyām upaviṣṭam uttame

nṛpāsane sambhṛta-tejasaṁ vibhum |

alakṣita-dvairatham atyamarṣaṇaṁ

pracaṇḍa-vaktraṁ na babhāja kaścana ||23||

tato vadhānantaram | alakṣitaṁ dvābhyāṁ rathābhyāṁ nirvṛntaṁ yuddham | adṛṣṭa-pratibhaṭam ity arthaḥ ||23|| [bhā.pu. 7.8.34]

niśamya loka-traya-mastaka-jvaraṁ

tam ādi-daityaṁ hariṇā hataṁ mṛdhe ||

praharṣa-vegotkalitānanā muhuḥ

prasūna-varṣair vavṛṣuḥ sura-striyaḥ ||24||

niśamyeti | utkalitam utphullam ||24|| [bhā.pu. 7.8.35]

tadā vimānāvalibhir nabhastalaṁ

didṛkṣatāṁ saṅkulam āsa nākinām |

surānakā dundubhayo’tha jaghnire

gandharva-mukhyā nanṛtur jaguḥ striyaḥ ||25||

nākino devāḥ | hiraṇyakaśipuḥ prahlādam ||25|| [bhā.pu. 7.8.36]

—o)0(o—

**śiśupālaḥ—**

**itthaṁ sabhājitaṁ vīkṣya sarve prāñjalayo janāḥ |**

**namo jayeti nemus taṁ nipetuḥ puṣpa-vṛṣṭayaḥ ||26||**

ittham iti | itthaṁ rājasūyāgra-pūjayā sabhājitaṁ satkṛtaṁ namo jayeti vadantaḥ | taṁ kṛṣṇam ||26|| [bhā.pu. 10.74.29]

**itthaṁ niśamya damaghoṣa-sutaḥ sva-pīṭhād**

**utthāya kṛṣṇa-guṇa-varṇana-jāta-manyuḥ |**

**utkṣipya bāhum idam āha sadasy amarṣī**

**saṁśrāvayan bhagavate paruṣāṇy abhītaḥ ||27||**

ittham iti | ittham arhati hy acyutaḥ śraiṣṭhyam ity ādi sahadeva-vākyam | niśamya śrutvā | damaghoṣa-sutaḥ śiśupālaḥ | sva-pīṭhāt svāsanāt bhagavate bhagavad-arthaṁ tam uddiśyety arthaḥ | atrāmarṣīti sthāyinaḥ krodhasyoktiḥ | guṇa-varṇana-jāta-manyur iti matsarasya vibhāvasya | utkṣipya bāhum ity anubhāvasya sañcāriṇas tūhyāḥ ||27|| [bhā.pu. 10.74.30]

**īśo duratyayaḥ kāla iti satyavatī śrutiḥ |**

**vṛddhānām api yad buddhir bāla-vākyair vibhidyate ||28||**

īśa iti | śrutiḥ prasiddhiḥ | buddhānāṁ bhīṣmādīnām | bālaḥ sahadevaḥ ||28|| [bhā.pu. 10.74.31]

**yūyaṁ pātra-vidāṁ śreṣṭhā mā mandhvaṁ bāla-bhāṣitam |**

**sadasas-patayaḥ sarve kṛṣṇo yat sammato’rhaṇe ||29||**

yūyam iti | kṛṣṇorhaṇe sammata iti yad bāla-bhāṣitaṁ, mā mandhvaṁ na manyadhvaṁ sadasaspatayaḥ sabhā-patayaḥ ||29|| [bhā.pu. 10.74.32]

**tapo-vidyā-vrata-dharān jñāna-vidhvasta-kalmaṣān |**

**paramarṣīn brahma-niṣṭhān loka-pālaiś ca pūjitān ||30||**

tapa iti | ṛṣy-ādīn ativrajya ||30|| [bhā.pu. 10.74.33]

**sadas-patīn atikramya gopālaḥ kula-pāṁsanaḥ |**

**yathā kākaḥ puroḍāśaṁ saparyāṁ katham arhati ||31||**

sadaspatīn iti | gopālo vallabhaḥ | saparyāṁ pūjāṁ katham arhati, na katham apīty arthaḥ | vastutaḥ gāva indriyāṇi, tāsāṁ pālo’dhiṣṭhātā | kulaṁ vaṁśaṁ pāṁsayati malinaṁ karoti iti kulapāṁsanaḥ | vin-mator alug iti | matupo luk, ṭer ity akāra-lopaḥ | tattvatas tu kulapān [kutsitaṁ lapantīti kulapān] kutsita-vācaḥ | aṁsayati vibhājayati | pṛthak karoti nirākarotīti kulapāṁsanaḥ | kāko vāyasaḥ | athavā akaṁ pāpaṁ duḥkhaṁ ca tatra ako vakra-gāmī tan-nāśaka ity arthaḥ | aka vakra-gatāv iti bhuvādau paṭhyate ||31|| [bhā.pu. 10.74.34]

**varṇāśrama-kulāpetaḥ sarva-dharma-bahiṣ-kṛtaḥ |**

**svaira-vartī guṇair hīnaḥ saparyāṁ katham arhati ||32||**

varṇeti | sarva-dharmebhyo bahiṣkṛtaṁ karaṇaṁ yasya tat sarva-dharmebhyo na labhyate tat-phalam ayaṁ lambhayatīty arthaḥ | svaira-vartī īśvaratvāt | guṇair hīnaś cinmātratvāt ||32|| [bhā.pu. 10.74.35]

**yayātinaiṣāṁ hi kulaṁ śaptaṁ sadbhir bahiṣ-kṛtam |**

**vṛthā-pāna-rataṁ śaśvat saparyāṁ katham arhati ||33||**

yayātīti spaṣṭam ||33|| [bhā.pu. 10.74.36]

**brahmarṣi-sevitān deśān hitvaite’brahma-varcasam |**

**samudraṁ durgam āśritya bādhante dasyavaḥ prajāḥ ||34||**

brahmarṣīti spaṣṭam ||34|| [bhā.pu. 10.74.37]

**evam-ādīny abhadrāṇi babhāṣe naṣṭa-maṅgalaḥ |**

**novāca kiñcid bhagavān yathā siṁhaḥ śivā-rutam ||35||**

evam iti spaṣṭam | maṅgalaṁ tac-charīrārambhakaṁ puṇyaṁ yasya sa tathā | śivārutaṁ śrutveti śeṣaḥ ||35|| [bhā.pu. 10.74.38]

**tataḥ pāṇḍu-sutāḥ kruddhā matsya-kaikaya-sṛñjayāḥ |**

**udāyudhāḥ samuttasthuḥ śiśupāla-jighāṁsavaḥ ||36||**

tata iti | udāyudhā udyatāstrāḥ ||36|| [bhā.pu. 10.74.41]

**tataś caidyas tv asambhrānto jagṛhe khaḍga-carmaṇī |**

**bhartsayan kṛṣṇa-pakṣīyān rājñaḥ sadasi bhārata ||37||**

tata iti | he bhārata ! parīkṣit ||37|| [bhā.pu. 10.74.42]

**tāvad utthāya bhagavān svān nivārya svayaṁ ruṣā |**

**śiraḥ kṣurānta-cakreṇa jahāra patato ripoḥ ||38||**

tāvad iti | svān bhīmādīn | kṣuravat anto yasya | āpatataḥ āgacchataḥ ||38|| [bhā.pu. 10.74.43]

**caidya-dehotthitaṁ jyotir vāsudevam upāviśat |**

**paśyatāṁ sarva-bhūtānām ulkeva bhuvi khāc cyutā ||39||**

**iti śrī-vopadeva-kṛte muktā-phale**

**viṣṇu-bhaktānāṁ raudra-raso nāma**

**caturdaśo’dhyāyaḥ**

**||14||**

evaṁ raudra-rasena bhajanto bhagavat-sāyujya-phalaṁ bhavatīty āhuḥ—caidyeti | khād ākāśāt ||39|| [bhā.pu. 10.74.45]

iti hemādri-viracitāyāṁ kaivalya-dīpikāyāṁ

viṣṇu-bhaktānāṁ raudra-raso nāma

caturdaśo’dhyāyaḥ

||14||

—o)0(o—

(15)

**pañcadaśo’dhyāyaḥ**

**viṣṇu-bhaktānāṁ bhayānaka-rasaḥ**

atha piśācādi-vikṛta-svasthavat tad av... bandhu-vadhādi-darśana-śravaṇa-śūnya-gṛhāraṇya-gamanādi-vibhāvam | kā ### cala-dṛṣṭi-nirīkṣaṇa-hṛdaya-pāda-spandana-śuṣkauṣṭha-kaṇṭha- ### anubhāvaṁ, śaṅkāpasmāra-maraṇa-trāsa-cāpalya-dainya-mohādi-vyabhicāriṇaṁ trīṇi ca prakṛtiṣu svābhāvikam uttameṣu kṛtakam | bhayānakaṁ rasam āha—bhayānaketi |

**bhayānaka-rase kaṁsaḥ—**

**dhanuṣo bhajyamānasya śabdaḥ khaṁ rodasī diśaḥ |**

**pūrayām āsa yaṁ śrutvā kaṁsas trāsam upāgamat ||1||**

dhanuṣa ity ādau bhajyamānasya kṛṣṇena rodasīti bhū-dyāvau yaṁ śabdam ||1|| [bhā.pu. 10.42.18]

**dīrgha-prajāgaro bhīto durnimittāni durmatiḥ |**

**bahūny acaṣṭobhayathā mṛtyor dautya-karāṇi ca ||2||**

dīrgheti | dīrghaḥ prajāgaro nidrā-kṣayo yasya sa tathā | acaṣṭa apaśyat | ubhayathā svapne jāgare ca | dautyaṁ dūtavat ||2|| [bhā.pu. 10.42.27]

**hataṁ kuvalayāpīḍaṁ dṛṣṭvā tāv api durjayau |**

**kaṁso manasy api tadā bhṛśam udvivije nṛpa ||3||**

hatam iti | tau rāma-kṛṣṇau | udvivije udvigno’bhūt | he nṛpa parīkṣit ! || śukaḥ rājānam ||3|| [bhā.pu. 10.43.18]

**taṁ khaḍga-pāṇiṁ vicarantam āśu**

**śyenaṁ yathā dakṣiṇa-savyam ambare |**

**samagrahīd durviṣahogra-tejā**

**yathoragaṁ tārkṣya-sutaḥ prasahya ||4||**

tam iti | taṁ kaṁsaṁ dakṣiṇa-savyaṁ dakṣiṇataḥ savyataś ca vicarantam | durviṣaham atiduḥsaham | ata eva ugraṁ tejo yasya sa tathā | tārkṣya-suto’pi durvidhān sarpān hantīti durviṣahāḥ ||4|| [bhā.pu. 10.44.36]

**pragṛhya keśeṣu calat-kirīṭaṁ**

**nipātya raṅgopari tuṅga-mañcāt |**

**tasyopariṣṭāt svayam abja-nābhaḥ**

**papāta viśvāśraya ātma-tantraḥ ||5||**

pragṛhyeti | calat-kirīṭaṁ kaṁsaṁ, tuṅgāt uccān mañcāt raṅgopari nipātya tasyopari svayaṁ papāta | abjanābhaḥ indranīlojjvalatvāt | viśvāśraya ity anena gurutva-prakarṣād upari-pāta-mātreṇa kaṁsasya gatāsutvam uktam | nanu cakrādibhir ahatyā kim ity evam eva hata ity āha—ātmeti | atra ca kaṁsasya nāradādibhyo bhagavat-kartṛka-vadha-śravaṇāt utpannā bhīḥ sthāyi-bhāvo bhīta ity atroktaḥ ||5|| [bhā.pu. 10.44.37]

**sa nityadodvigna-dhiyā tam īśvaraṁ**

**pibann adan vā vicaran svapan śvasan |**

**dadarśa cakrāyudham agrato yatas**

**tad eva rūpaṁ duravāpam āpa ||6||**

tasya ca dhanuṣaḥ śabda-śravaṇa-durnimittaṁ gaja-vadha-darśanādaya uddīpana-vibhāvāḥ | dīrgha-prajāgarādayo’nubhāvāḥ | trāsodvegau ca sañcāriṇau | atha bhayānaka-rasena bhajataḥ phalam āha—sa iti | sa kaṁsaḥ | nityadā sarva-kālam udvigna-dhiyā viśiṣṭaḥ | yad eva pānādy-avasthāsu dadarśa | tad evāpa phalaṁ, phala-kīrtanasya ca prakaraṇa-paryante samucitatve’pi bhīru-bhakteṣu kaṁsasyaiva mukhyatvād atraiva tat kṛtam ||6|| [bhā.pu. 10.44.39]

**durvāsāḥ—**

**sa sandahyamāno’jita-śastra-vahninā**

**tat-pāda-mūle patitaḥ savepathuḥ |**

**āhācyutānanta sad-īpsita prabho**

**kṛtāgasaṁ māvahi viśva-bhāvana ||7||**

sa iti | sa durvāsāḥ | ajitasya śastraṁ cakram | viṣṇunā hy ambarīṣa-rakṣārthaṁ svaṁ cakraṁ prahitam | tasyājitasya pāda-mūle savepathuḥ sa-kampaḥ | kṛtāgasaṁ kṛtāparādham | mā mām ava rakṣa | he viśva-bhāvana ! viśvaṁ bhāvayasi sattāṁ lambhayasi | tathā bhāvayasi rakṣayasīti ||7|| [bhā.pu. 9.4.61]

**ajānatā te paramānubhāvaṁ**

**kṛtaṁ mayāghaṁ bhavataḥ priyāṇām |**

**vidhehi tasyāpacitiṁ vidhātar**

**mucyeta yan-nāmny udite nārako’pi ||8||**

ajānateti | aghaṁ duḥkham | kṛtyotpādana-rūpām | priyāṇāṁ hy ambarīṣādīnām | bahu-vacanam atrāmbarīṣasya putra-kalatrādi-vivakṣayā | te’pi hy ambarīṣa-sambandhād bhagavat-priyāḥ | apacitiṁ nistāram | yasya tava nāmny udite kiṁ punas tvayi dṛṣṭa ity arthaḥ | atra durvāsasaḥ sva-vadhād bhayaṁ sthāyī bhāvaḥ | dahyamānatvam uddīpana-vibhāvaḥ | pāda-patanaṁ vepathur acyutety ākrandanaṁ cānubhāvaḥ ||8|| [bhā.pu. 9.4.62]

**kuntī—**

**pāhi pāhi mahā-yogin deva-deva jagat-pate |**

**nānyaṁ tvad abhayaṁ paśye yatra mṛtyuḥ parasparam ||9||**

pāhīti | atha svajana-vadha-śaṅkā-vibhāvaṁ bhayam āha | uttarety-ādi | he deva kṛṣṇa ! yatra yasmin | atra pāhi pāhīty anena sva-putra-vadha-darśanam uttarayāvyakīkṛtam ||9|| [bhā.pu. 1.8.9]

**yathā hṛṣīkeśa khalena devakī**

**kaṁsena ruddhāticiraṁ śucārpitā |**

**vimocitāhaṁ ca sahātmajā vibho**

**tvayaiva nāthena muhur vipad-gaṇāt ||10||**

yatheti | yathā yathāvac ca-kāreṇaivopamārthasya labdhatvāt | muhur vipad gaṇādi-vyatirekaḥ ||10|| [bhā.pu. 1.8.23]

**apy adya nas tvaṁ sva-kṛtehita prabho**

**jihāsasi svit suhṛdo’nujīvinaḥ |**

**yeṣāṁ na cānyad bhavataḥ padāmbujāt**

**parāyaṇaṁ rājasu yojitāṁhasām ||11||**

apīti | kṛṣṇa-prayāṇaṁ niṣedhayati | api aho jihāsasi svān hātum icchasi | kiṁ ca, vayaṁ hi suhṛdo’nujīvanaś ca | tvaṁ svakṛte hitaḥ svasmin ātmīye kṛtam īhitam abhilaṣitaṁ yena sa tathā | svajanasya kāmān pūrayasīty arthaḥ | rājasu kṣatriyeṣu suyojitaṁ suṣṭhu yogaṁ nītam | aṁhaḥ pāpaṁ karma yais te tathā | kuntī śrī-kṛṣṇam ||11|| [bhā.pu. 1.8.37]

—o)0(o—

**trasto’smy ahaṁ kṛpaṇa-vatsala duḥsahogra-**

**saṁsāra-cakra-kadanād grasatāṁ praṇītaḥ |**

**baddhaḥ sva-karmabhir uśattama te’ṅghri-mūlaṁ**

**prīto’pavarga-śaraṇaṁ hvayase kadā nu ||12||**

trasto’smīty ādi | he uśattama nṛsiṁha ! kadanaṁ duḥkham | asatāṁ madhye praṇītaḥ prakṣipto’haṁ sva-karmabhiḥ | te aṅghri-mūlam prati kadā āhvayase āhvayasi | kiṁ-bhūtam apavargaṁ mukti-rūpam ? araṇaṁ śaraṇam | he bhūman, asmin prapañcopādhau tayāhaṁ bhramāmi | atas tava dāsya-yogaṁ vad ||12|| [bhā.pu. 7.9.16]

**yasmāt priyāpriya-viyoga-saṁyoga-janma-**

**śokāgninā sakala-yoniṣu dahyamānaḥ |**

**duḥkhauṣadhaṁ tad api duḥkham atad-dhiyāhaṁ**

**bhūman bhramāmi vada me tava dāsya-yogam ||13||**

yasmād iti | priya viprayoga-janmanā apriya-saṁyoga-janmanā ca śokāgninā dahyamānaḥ yad duḥkhauṣadham | tad api duḥkhaṁ tat sampādanasya duḥkhātmakatvāt ||13|| [bhā.pu. 7.9.17]

**so’haṁ priyasya suhṛdaḥ paradevatāyā**

**līlā-kathās tava nṛsiṁha viriñca-gītāḥ |**

**añjas titarmy anugṛṇan guṇa-vipramukto**

**durgāṇi te pada-yugālaya-haṁsa-saṅgaḥ ||14||**

nanu dāsya-yogasya kiṁ phalam ? tatrāha—so’ham iti | he nṛsiṁha ! guṇair jñānādibhir viprayukto hīnas tava kathāḥ | punaḥ punar gṛṇann añjasā durgāṇi titarmi tarāmi priyatvāt sukha-sevyatvam | shṛttvād upakartṛkatvaṁ devatātvād apakāra-samarthatvam | viriñci-gītā iti sad anuṣṭhito’yaṁ mārga ity uktam | te pada-yugalam ālayaḥ āśrayo yeṣāṁ haṁsānāṁ yogināṁ teṣāṁ saṅgo yasya sa tathā | tat-saṅgād dhi kathā nirvāhaḥ ||14|| [bhā.pu. 7.9.18]

**bālasya neha śaraṇaṁ pitarau nṛsiṁha**

**nārtasya cāgadam udanvati majjato nauḥ |**

**taptasya tat-pratividhir ya ihāñjaseṣṭas**

**tāvad vibho tanu-bhṛtāṁ tvad-upekṣitānām ||15||**

nanu duḥkhasya pratīkāraḥ kriyatāṁ kiṁ dāsyenety ata āha—bālasyeti | he nṛsiṁha ! iha-loke yaḥ padārtha iha duḥkhe śaraṇaṁ rakṣitā iṣṭaḥ sammataḥ sa tvad-upekṣitānām añjaḥ niścitaṁ na bhavaty eva | tāvad avadhāraṇe tasyaiva prapañcaḥ | bālasyety-ādi | ārto rogī | agadam auṣadham | tat pratividhis tat-pratīkāraḥ ||15|| [bhā.pu. 7.9.19]

**kutrāśiṣaḥ śruti-sukhā mṛgatṛṣṇi-rūpāḥ**

**kvedaṁ kalevaram aśeṣa-rujāṁ virohaḥ |**

**nirvidyate na tu jano yad apīti vidvān**

**kāmānalaṁ madhu-lavaiḥ śamayan durāpaiḥ ||16||**

nanu viraktaṁ duḥkhaṁ na bādhate’to viraktena bhavitavyam iti cet tatrāha—kutreti | āśiṣo viṣayā mṛga-tṛṣṇikā-rūpāḥ | marīcikāvabhāsāḥ | tathā hi—mṛgatṛṣṇā ravi-raśmi-rūpāpi jala-rūpāvabhāsate | tathā viṣayā duḥkha-rūpā api sukha-rūpā iva dṛśyanta iti bhāvaḥ | virohaḥ prarohaḥ sthānam | yad api yadyapi iti vidvān evaṁ ceti | tathāpi na nirvidyate na virajyate | kāmānalam icchāgniṁ madhu-tulyatvān madhu-sukhaṁ tasya lavir leśaiḥ ||16|| [bhā.pu. 7.9.25]

**kvāhaṁ rajaḥ-prabhava īśa tamo’dhike’smin**

**jātaḥ suretara-kule kva tavānukampā |**

**na brahmaṇo na tu bhavasya na vai ramāyā**

**yan me’rpitaḥ śirasi padma-karaḥ prasādaḥ ||17||**

kṛpalur vatsala ity uktam | tad eva darśayati—kvāham iti | rajaḥ-prabhavo rajo’dhikāraḥ | suretarā daityāḥ | kāmānukampā yan me śirasi padma-kara-rūpa-prasādo’rpitaḥ | brahmādibhis tribhiḥ ṣaṣṭhy-antaiḥ | putra-mitra-kalatreṣv api prema-pātreṣv api naivaṁ-vidhaṁ prasādaḥ kṛtaḥ pūrvo bhavateti uktam ||17|| [bhā.pu. 7.9.26]

**naiṣā parāvara-matir bhavato nanu syāj**

**jantor yathātma-suhṛdo jagatas tathāpi |**

**saṁsevayā surataror iva te prasādaḥ**

**sevānurūpam udayo na parāvaratvam ||18||**

nanu kṛpāluś cet kathaṁ phala-vaiṣamyaṁ tatrāha—naiṣeti | he bhagavan ! eṣā parāvara-matiḥ ayam uttamaḥ ayam madhyama iti buddhir jantor yathā kleśa-karmādy apetasya tvaṁ hi jagata ātmanā svenaiva suhṛt | na tu nimitta-vaśāt | tathāpi sevakasyaiva tat phalam | tac ca sevānurūpam | na tu parāvaratvam udaye phale kāraṇam | etac ca suratarau dṛṣṭam | sa hi pakṣapāta-hīno’py upasarpatām eva yathā-phalaṁ prasūte na tu dūra-sthānām | sevā-kṛtaṁ vaiṣamyaṁ phalatīti kṛpālutvam ato na virodha ity arthaḥ ||18|| [bhā.pu. 7.9.27]

**evaṁ janaṁ nipatitaṁ prabhavāhi-kūpe**

**kāmābhikāmam anu yaḥ prapatan prasaṅgāt |**

**kṛtvātmasāt surarṣiṇā bhagavan gṛhītaḥ**

**so’haṁ kathaṁ nu visṛje tava bhṛtya-sevām ||19||**

tad bhakta-sevāpi phaladety āha—evam iti | prabhavā hi kūpe saṁsāre | kāla-spara-rūpe patitaṁ janam anujanena saha-prasaṅgāt | prayataṁ surarṣiṇā nāradena | uddhṛtaḥ kāmābhikāmaṁ viṣayābhilāṣiṇām ||19|| [bhā.pu. 7.9.28]

**mat-prāṇa-rakṣaṇam ananta pitur vadhaś ca**

**manye sva-bhṛtya-ṛṣi-vākyam ṛtaṁ vidhātum |**

**khaḍgaṁ pragṛhya yad avocad asad-vidhitsus**

**tvām īśvaro mad-aparo’vatu kaṁ harāmi ||20||**

yad iti | sva-bhṛtyo hiraṇyakaśipuḥ sa eva ṛṣiḥ, tasya vākyam ṛtaṁ satyaṁ satyaṁ kartum iti prakṛti-bhāvaḥ | kiṁ tad vākyaṁ yad asad vidhitsur māṁ jighāṁsur avocat | ahaṁ te kathaṁ śiro harāmi | yad anyo ya īśvaro’sti sa tvām avatv iti ||20|| [bhā.pu. 7.9.29]

**naitan manas tava kathāsu vikuṇṭha-nātha**

**samprīyate durita-duṣṭam asādhu tīvram |**

**kāmāturaṁ harṣa-śoka-bhayaiṣaṇārtaṁ**

**tasmin kathaṁ tava gatiṁ vimṛśāmi dīnaḥ ||21||**

nanu tathāpi kiṁ dāsyena mat-svarūpam ātmani vimṛśya tvāṁ tatrāha—naitad iti | tan na kathāsu na prīyate na tu tuṣyati | yato duritaiḥ pāpair duṣṭaṁ, ata eva tīvram | yathā tathā asādhu eṣaṇāḥ putraiṣāṇādyā atas tasmin kathaṁ tava gatiṁ svarūpaṁ vimṛṣāmi ||21|| [bhā.pu. 7.9.39]

**jihvaikato’cyuta vikarṣati māvitṛptā**

**śiśno’nyatas tvag-udaraṁ śravaṇaṁ kutaścit |**

**ghrāṇo’nyataś capala-dṛk kva ca karma-śaktir**

**bahvyaḥ sapatnya iva geha-patiṁ lunanti ||22||**

eṣaṇāntatām evāha—jihveti | mā mām atṛptā kṣudhitā | prāṇo nāsāgra-sañcārī vāyuḥ | anyato gandhaḥ dṛk cakṣuḥ | karma-śaktiḥ karmendriyāṇi ||22|| [bhā.pu. 7.9.40]

**evaṁ sva-karma-patitaṁ bhava-vaitaraṇyām**

**anyonya-janma-maraṇāśana-bhīta-bhītam |**

**paśyan janaṁ sva-para-vigraha-vaira-maitraṁ**

**hanteti pāracara pīpṛhi mūḍham adya ||23||**

idānīṁ sarvārthaṁ prārthayate śloka-dvayena | evam iti | he pāracara ! para-tīrastha-bhava-vaitaraṇyāṁ saṁsāra-pravāhe patitaṁ janam ity evaṁ paśya ||23|| [bhā.pu. 7.9.41]

**ko nv atra te’khila-guro bhagavan prayāsa**

**uttāraṇe’sya bhava-sambhava-lopa-hetoḥ |**

**mūḍheṣu vai mahad-anugraha ārta-bandho**

**kiṁ tena te priya-janān anusevatāṁ naḥ ||24||**

ko’nv atreti | anyo’nyaṁ parasparam | janmādibhyo bhītaṁ kālāc ca bhītaṁ sva-para-vigrahayoḥ śarīrayor yathā-sambhavaṁ vaira-maitre yasya tam | asya jagataḥ bhava-sambhava-lopāḥ sṛṣṭi-sthiti-layā mahatām anugrahaś ca mūḍheṣu | nanu kim anya-prasaṅgena tvāṁ tāvad uttārayiṣyāmīti cet, tatrāha—tena mokṣeṇa kiṁ na kim apīty arthaḥ | vayaṁ tad-bhṛtya-sevayaiva kṛtārthā ity abhiprāyaḥ | tatra ca trasto’smīty etad ārabhya prakaraṇe eva bhayānako rasaḥ || prahlādo nṛsiṁham ||24|| [bhā.pu. 7.9.42]

—o)0(o—

**śrī-sadasyāḥ—**

**utpatty-adhvany aśaraṇa uru-kleśa-durge’ntakogra-**

**vyālānviṣṭe viṣaya-mṛga-tṛṣy ātma-gehoru-bhāraḥ |**

**dvandva-śvabhre khala-mṛga-bhaye śoka-dāve’jña-sārthaḥ**

**pādaukas te śaraṇada kadā yāti kāmopasṛṣṭaḥ ||25||**

utpattīti | utpattiḥ saṁsāraḥ | aśaraṇe rakṣaka-hīne | vyālāḥ anviṣṭo hṛṣṭaḥ mṛga-tṛḍ mṛgatṛṣṇā | ātmā deho gehaṁ ca | urur bhāro yasya dvandvāni harṣa-viṣādādīni | śvabhraṁ gartaḥ | mṛgāḥ siṁhādayaḥ | jñāḥ paṇḍitaṁ-manyāḥ | teṣāṁ svārtha-saṅghaḥ upasṛṣṭa upadrutaḥ kadā yāti ko’pi kadāpi na yāti | mārgāntarayati tattvād ity arthaḥ | atra ca ghora-saṁsāra-darśanāt | sadasyeṣu bhayam utpannam iti śaraṇadety anena vyañjitam | bhītānāṁ hi śaraṇecchā || sadasyā bhagavantam ||25|| [bhā.pu. 4.7.28]

—o)0(o—

**mucukundaḥ—**

**ciram iha vṛjinārtas tapyamāno’nutāpair**

**avitṛṣa-ṣaḍ-amitro’labdha-śāntiḥ kathañcit |**

**śaraṇa-da samupetas tvat-padābjaṁ parātman**

**abhayam amṛtam aśokaṁ pāhi māpannam īśa ||26||**

ciram iti | vṛjinaṁ duḥkham | anutāpaiḥ paśyātāpaiḥ | avitṛṣaḥ ṣaṭ indriyāṇy amitrāṇi yasya śaṁ sukha-rūpam | abhayam advitīyatvāt | ṛtam abādhyatvāt | aśokam ānanda-ghanatvāt | āpannaṁ śaraṇāgatam | mucukundaḥ śrī-kṛṣṇam ||26|| [bhā.pu. 10.51.57]

—o)0(o—

**rudrajvaraḥ—**

**tapto’haṁ te tejasā duḥsahena**

**śāntogreṇāty-ulbaṇena jvareṇa |**

**atāvat tāpo dehināṁ te’ṅghri-mūlaṁ**

**no severan yāvad āśānubaddhāḥ ||27||**

tapto’ham iti | śāntaḥ sann ugraḥ śāntograḥ, tena śītenety arthaḥ || rudrajvaraḥ śrī-kṛṣṇam ||27|| [bhā.pu. 10.63.28]

—o)0(o—

**nāradaḥ—**

**dṛṣṭaṁ tavāṅghri-yugalaṁ janatāpavargaṁ**

**brahmādibhir hṛdi vicintyam agādha-bodhaiḥ |**

**saṁsāra-kūpa-patitottaraṇāvalambaṁ**

**dhyāyaṁś carāmy anugṛhāṇa yathā smṛtiḥ syāt ||28||**

**iti śrī-vopadeva-kṛte muktā-phale**

**viṣṇu-bhaktānāṁ bhayānaka-raso nāma**

**pañcadaśo’dhyāyaḥ**

**||15||**

evaṁ bhayānaka-rasena bhajato’niṣṭa-hānir iṣṭāptiś ca syād ity āha—dṛṣṭam iti | yat tavāṅghri-yugalaṁ dhyāyet smarāmīty ato’nyat kiṁ prārthanīyam astīty abhiprāyaḥ | janānāṁ samūhā janatā | tasyāpavargaṁ kaivalyam | brahmānandād api sutarām abhilaṣaṇīyam ity āha—brahmādibhir iti | muktānāṁ spṛhaṇīyatvam uktvā mumukṣūṇaṁ, tadāha—agādheti | yadyapi mad-aṅghri-darśanaṁ parama-puruṣārtha-jātaṁ ca, tat tathāpi kiñcid ādriyatām iti cet tatrāhānugṛhāṇeti | smṛter viparilopo mābhūd ity arthaḥ | phala-kīrtanārtham evāsya ślokasyeha pāṭhaḥ | anyathā bhaya-śaṅkāyā abhāvād anarthakaḥ pāṭhaḥ syāt || nāradaḥ śrī-kṛṣṇam ||28|| [bhā.pu. 10.69.18]

iti hemādri-viracitāyāṁ kaivalya-dīpikāyāṁ

viṣṇu-bhaktānāṁ bhayānaka-raso nāma

pañcadaśo’dhyāyaḥ

||15||

—o)0(o—

(16)

**ṣoḍaśo’dhyāyaḥ**

**viṣṇu-bhaktānāṁ bībhatsa-rasaḥ**

atha hṛdya-braṇa-pūti-gandha-kṛmi-kīṭānāṁ darśana-śravaṇādi-bhāvam aṅgka-saṅkoca-hṛl-lāsa-nāsā-mukha-vivikta-prāṇācchaḍana-niṣṭhīvanādy-anubhāvam apasmāraugrya-moha-madādi-vyabhicāriṇaṁ jugupsā-sthāyi-bhāvaṁ bībhatsam āha—bībhatseti |

**bībhatsa-rase purūravāḥ—**

**kvāyaṁ malīmasaḥ kāyo daurgandhyādy-ātmako’śuciḥ |**

**kva guṇāḥ saumanasyādyā hy adhyāso’vidyayā kṛtaḥ ||1||**

kvāyam ity ādi | malīmaso malinaḥ | saumanasyaṁ puṣpa-tulyatvam | tac ca gandhena daurgandhyādi vyatirekāt | adhyāsaḥ atarad rūpe tad-rūpa-buddhiḥ ||1|| [bhā.pu. 11.26.18]

**pitroḥ kiṁ svaṁ nu bhāryāyāḥ svāmino’gneḥ śva-gṛdhrayoḥ |**

**kim ātmanaḥ kiṁ suhṛdām iti yo nāvasīyate ||2||**

pitror iti | nāvasīyate na niṣṭhīyate | atra pitrādīnāṁ kramāj jananopa kramād āha—bhakṣaṇādhiṣṭhāno dīpa-yogāḥ svatva-hetavaḥ ||2|| [bhā.pu. 11.26.19]

**tasmin kalevare’medhye tuccha-niṣṭhe viṣajjate |**

**aho subhadraṁ sunasaṁ susmitaṁ ca mukhaṁ striyaḥ ||3||**

tasminn iti | tasmin niścite amedhye apavitre tucchena alpena niṣṭhā-nāśo’syeti tuccha-niṣṭham ||3|| [bhā.pu. 11.26.20]

**tvaṅ-māṁsa-rudhira-snāyu- medo-majjāsthi-saṁhatau |**

**viṅ-mūtra-pūye ramatāṁ kṛmīṇāṁ kiyad antaram ||4||**

viṣajjate viśeṣāt saṅgaṁ karoti tadāha—tvag iti | aho ity ādi | viḍādīnāṁ trayāṇāṁ dvandvaikatvam | tvag-ādīnāṁ saptānāṁ saṁhatiḥ saṅghāto yasmin vin-mūtra-pūye | tatra ramatāṁ prāṇināṁ ca kṛmīnāṁ ca kiyad antaraṁ na kiyad apīty arthaḥ ||4|| [bhā.pu. 11.26.21]

**puṁścalyāpahṛtaṁ cittaṁ ko nv anyo mocituṁ prabhuḥ |**

**ātmārāmeśvaram ṛte bhagavantam adhokṣajam ||5||**

puṁścalī ūrvaśī | nu aho | ātmani sva-svarūpe sadānanda-ghane | āramanti sarva-kālam abhivyāpya krīḍanti mano-vyāpārayanti ye te tathā | jīvanmuktā ity arthaḥ | teṣām īśvaraṁ nitya-muktatvāt | atra kvāyam iti kṣepārtheṇa jugupsā gamyate | tasyā deha-doṣā uddīpana-vibhāvāḥ | sañcāriṇas tūhyāḥ | juguspā-yuktasya cetaso bhagavad-viṣayatvād bhakti-rasatvam || ailaḥ śrī-kṛṣṇam ||5|| [bhā.pu. 11.26.15]

—o)0(o—

**avadhūtaḥ—**

**deho gurur mama virakti-viveka-hetur**

**bibhrat sma sattva-nidhanaṁ satatārty-udarkam |**

**tattvāny anena vimṛśāmi yathā tathāpi**

**pārakyam ity avasito vicarāmy asaṅgaḥ ||6||**

deha ity ādi | kuto guruḥ yato virakti-hetuḥ | virakti-hetutvaṁ kutaḥ yataḥ sattva-nidhanam | janma-nāśau bibhrad iti | udarka uttara-kāla-phalam | viveka-hetutvam āha—tattvānīti | tattvāni puruṣādīni yathā yathāvat | yadyapy evaṁ tathāpi pārokyaṁ śva-śṛgālādi-bhakṣyam idam iti niścito’yam | ato’saṅgo mamatva-hīno’haṁ vicarāmi ||6|| [bhā.pu. 11.9.25]

**jāyātmajārtha-paśu-bhṛtya-gṛhāpta-vargān**

**puṣṇāti yat-priya-cikīrṣayā vitanvan |**

**svānte sa-kṛcchram avaruddha-dhanaḥ sa dehaḥ**

**sṛṣṭvāsya bījam avasīdati vṛkṣa-dharmaḥ ||7||**

janma-nāśavat tām evāha—jāyeti | yasya dehābhimānena ātmanaḥ priya-cikīrṣayā vitanvan samprādayan san puṣṇāti sakṛcchraṁ yathā syāt tathā | avaruddham upārjitaṁ dhanaṁ yena | puṇya-pāpe | avasīdati kliśyati | vṛkṣa-dharmaḥ yathā vṛkṣāntara-janakaṁ bījaṁ prasūya naśyati | tathāyam ity arthaḥ ||7|| [bhā.pu. 11.9.26]

**labdhvā sudurlabham idaṁ bahu-sambhavānte**

**mānuṣyam artha-dam anityam apīha dhīraḥ |**

**tūrṇaṁ yateta na pated anu-mṛtyu yāvan**

**niḥśreyasāya viṣayaḥ khalu sarvataḥ syāt ||8||**

viveka-hetutvaṁ punar āha—labdhveti | mānuṣyaṁ manuṣyatvam | bahūnāṁ janmanām ante yadyapy anityaṁ tathāpy arthadaṁ mokṣadaṁ mokṣād anyasyānarthatvāt | niḥśreyasāya yateta | anumṛtyuḥ mṛtyoḥ sammukham | nanu viṣayārtham eva prayatatāṁ kim anyena, atrāha—viṣayā iti | sarvato narakādāv api sulabhatvāt, atra vibhāvādi | vivekaḥ prāgvat || avadhūtaḥ yadum ||8|| [bhā.pu. 11.9.29]

—o)0(o—

**piṅgalā—**

**santaṁ samīpe ramaṇaṁ rati-pradaṁ**

**vitta-pradaṁ nityam imaṁ vihāya |**

**akāma-daṁ duḥkha-bhayādhi-śoka-**

**moha-pradaṁ tuccham ahaṁ bhaje’jñā ||9||**

santam iti | aham ajñā imam ātmānaṁ vihāya | anyaṁ ramaṇaṁ bhajāmi | sevyāsevyatva-dyotanāya dvayor viśeṣaṇāni | vittaṁ vicāraḥ | vid vicāraṇe ity asya bhāve niṣṭhāyāṁ rūpam | nud videti vā ṇatvam | mohaḥ bhogāsaṅgād vivekābhāvaḥ ajñam evāha—aho ity ādi || cittaṁ piṅgalā ||9|| [bhā.pu. 11.8.31]

**aho mayātmā paritāpito vṛthā**

**sāṅketya-vṛttyāti-vigarhya-vārtayā |**

**straiṇān narād yārtha-tṛṣo’nuśocyāt**

**krītena vittaṁ ratim ātmanecchatī ||10||**

aho iti | dharmeṇa ati vigarhyayā vārtayā jīvikayā durlabhasya vastunaḥ prāptau sukhaṁ bhavati tad api nāstīty āha—straiṇād iti | strīṇāṁ vaśyān narān na tu devād ity arthaḥ | na ca vitta-mayī artheti | artha-tṛṣṇā-yuktāt kṛpaṇād ity arthaḥ | na caivaṁ vidhenāpi saha sadaiva sambhogo’stīty āha—anuśocyād iti | mṛtya-grastād ity arthaḥ | krītena vikrītena ātmanā dehena ratiṁ vittaṁ cecchati | yo’haṁ tvayety arthaḥ ||10|| [bhā.pu. 11.8.32]

**yad asthibhir nirmita-vaṁśa-vaṁśya-**

**sthūṇaṁ tvacā roma-nakhaiḥ pinaddham |**

**kṣaran-nava-dvāram agāram etad**

**viṇ-mūtra-pūrṇaṁ mad upaiti kānyā ||11||**

yad iti | yatra vivekāt pūrvaṁ vastu-buddhiḥ tasyaiva vicāryamāṇatve bībhatsatety āha—yad ity ādi | etad āgāraṁ gṛhaṁ yad anyā kā upaiti na kāpīty arthaḥ | etat kiṁ yad yad ity ādi | vaṁśā veṇavaḥ vaśyaṁ tad-ādhāra-bhūtaṁ kāṣṭhaṁ sthūṇāḥ stambhāḥ | pinaddhaṁ baddham | caranti nava-dvārāṇi yasmin tat || piṅgalā svātmānam ||11|| [bhā.pu. 11.8.33]

**mucukundaḥ—**

**vimohito’yaṁ jana īśa māyayā**

**tvadīyayā tvāṁ na bhajaty anartha-dṛk |**

**sukhāya duḥkha-prabhaveṣu sajjate**

**gṛheṣu yoṣit puruṣaś ca vañcitaḥ ||12||**

vimohita iti | jano yoṣit puruṣaś ceti dvividho janaḥ tadīayati3 māyati3 vimohito vañcitaś ca vimohitatvād ucite na pravartate ca pada-dvayenāha | anarthe prapañcedṛg yasya sa tathā | duḥkhasya prabhavo janma yeṣu teṣu ||12|| [bhā.pu. 10.51.45]

**labdhvā jano durlabham atra mānuṣaṁ**

**kathañcid avyaṅgam ayatnato’nagha |**

**apādāravindaṁ na bhajaty asan-matir**

**gṛhāndha-kūpe patito yathā paśuḥ ||13||**

vimohitatvam eva punaḥ prapañcayati labdhveti | kathañcit kutaścit puṇyād avyaṅgam avikalam asati viṣaye matir yasya ||13|| [bhā.pu. 10.51.46]

**mamaiṣa kālo’jita niṣphalo gato**

**rājya-śriyonnaddha-madasya bhū-pateḥ |**

**amartyātma-buddheḥ suta-dāra-kośa-bhūṣv**

**āsajjamānasya duranta-cintayā ||14||**

aham api tatheti dvābhyām āha sameti | unnaddha utkaṭaḥ mado garvaḥ martye dehe ātma-buddhir yasya | kośo’rtha-sañcayaḥ | cintayā āsajjamānasyāsaṅgaṁ prāpyamānasya ||14|| [bhā.pu. 10.51.47]

**kalevare’smin ghaṭa-kuḍya-sannibhe**

**nirūḍha-māno nara-deva ity aham |**

**avṛto rathebhāśva-padāty-anīkapair**

**gāṁ paryaṭaṁs tvāgaṇayan sudurmadaḥ ||15||**

kalevara iti |aham iti naradeva iti ca nirūḍhābhimāno gāṁ bhuvaṁ paryaṭan tvā tvām agaṇayat durmado’smīty arthaḥ durmadānāṁ ca ||15|| [bhā.pu. 10.51.48]

**pramattam uccair itikṛtya-cintyayā**

**pravṛddha-lobhaṁ viṣayeṣu lālasam |**

**tvam apramattaḥ sahasābhipadyase**

**kṣul-lelihāno’hir ivākhum antakaḥ ||16||**

kāma-bhayaṁ dvābhyām āha—pramatteti | idaṁ kṛtvedaṁ kariṣyāmīti cintayā pramādinam uccair atyarthaṁ lālasaṁ kāminaṁ sāvadhānas tvaṁ sahasā vegena | kṣudhā lelihānaḥ sṛkka-bhāgam abhipadyase prāpnoṣi ||16|| [bhā.pu. 10.51.49]

**purā rathair hema-pariṣkṛtaiś caran**

**mataṁ-gajair vā nara-deva-saṁjñitaḥ |**

**asa eva kālena duratyayena te**

**kalevaro viṭ-kṛmi-bhasma-saṁjñitaḥ ||17||**

pariṣkṛtair bhūṣitaiḥ | mataṅgajā hastinaḥ | tvayā kālena śvādi bhakṣite viṭ saṁjñā dagdhe bhasma-saṁjñā | saṁjñita iti tārakāditvādi tac vā ||17|| [bhā.pu. 10.51.50]

**nirjitya dik-cakram abhūta-vigraho**

**varāsana-sthaḥ sama-rāja-vanditaḥ |**

**agṛheṣu maithunya-sukheṣu yoṣitāṁ**

**krīḍā-mṛgaḥ puruṣa īśa nīyate ||18||**

manuṣyatve’pi strī-prasaṅgaḥ kvāpy adharmānuṣṭhānaṁ vā jugupsitam ity āha—nirjitya dig iti dvābhyām | maithunyaṁ mithunasya karma | nīyate nitarām iyate prāpyata ity arthaḥ ||18|| [bhā.pu. 10.51.51]

**karoti karmāṇi tapaḥ-suniṣṭhito**

**nivṛtta-bhogas tad-apekṣayādadat |**

**apunaś ca bhūyāsam ahaṁ sva-rāḍ iti**

**pravṛddha-tarṣo na sukhāya kalpate ||19||**

karotīti | tapaḥ suniṣṭhito niṣṭhāṁ prāptaḥ | tad-apekṣayā vinā bhogāpekṣayā nivṛtta-bhogodadad dānaṁ ca karoti | punarjanmāntare mahān svarāṭ bhūyāsaṁ bhaveyam iti | pravṛddhābhilāṣo na sukhāya kalpate || mucukundaḥ śrī-kṛṣṇam ||19|| [bhā.pu. 10.51.52]

**jarāsandha-baddha-rājānaḥ—**

**ta eva kṛṣṇādya gabhīra-raṁhasā**

**duranta-vīryeṇa vicālitāḥ śriyaḥ |**

**kālena tanvā bhavato’nukampayā**

**vinaṣṭa-darpāś caraṇau smarāma te ||20||**

evaṁ bībhatsa-rūpeṇa bhakti-rasam anubhavato bhagavat-smṛtir anyā smṛtiś ca syād iti kramād dvābhyām āha—ta eva iti | he śrī-kṛṣṇa ! ye prāg aiśvarya-madāndhā abhūma, ta eva vayam adya te caraṇau smarāmaḥ | yato vinaṣṭa-darpās tad eva kuto yatas tava tanvā kālena śriyaḥ sakāśād vicālitāḥ ||20|| [bhā.pu. 10.73.13]

**atho na rājyaṁ mṛga-tṛṣṇi-rūpitaṁ**

**dehena śaśvat patatā rujāṁ bhuvā |**

**upāsitavyaṁ spṛhayāmahe vibho**

**kriyā-phalaṁ pretya ca karṇa-rocanam ||21||**

**iti śrī-vopadeva-kṛte muktā-phale**

**viṣṇu-bhaktānāṁ bībhatsa-raso nāma**

**ṣoḍaśo’dhyāyaḥ**

**||16||**

atho iti | athastva tvac-caraṇa-smaraṇānantaraṁ mṛgatṛṣṇ;a marīcikayā nirūpitaṁ vyākhyātam | tat tulyam ity arthaḥ | rujāṁ rogāṇāṁ bhuvā āśrayeṇa anena bhojya-bhogakayor anya-nityatvam uktam | upāsitavyaṁ na spṛhayāmahe | sevya-buddhyā na gṛhṇīma ity arthaḥ | yac ca pretya para-lokaṁ kriyāyā jyotiṣṭomādeḥ phalaṁ, tad api na spṛhayāmahe | yatas tat karṇa-rocanaṁ kevalaṁl śravaṇa-mātreṇa prīti-janakaṁ, na tu bhoga-kṣamam | aviśuddhiḥ kṣayādi-doṣa-duṣitatvād iti bhāvaḥ || rājānaḥ śrī-kṛṣṇam ||21|| [bhā.pu. 10.73.14]

iti hemādri-viracitāyāṁ kaivalya-dīpikāyāṁ

viṣṇu-bhaktānāṁ bībhatsa-raso nāma

ṣoḍaśo’dhyāyaḥ

||16||

—o)0(o—

(17)

**saptadaśo’dhyāyaḥ**

**viṣṇu-bhaktānāṁ śānta-rasaḥ**

atha vairāgyaṁ saṁsāra-bhīrutā tattva-jñāna-vīta-rāga-pariśīlana-parameśvarānugraha-tapovana-vivikta-sevādi-vibhāvaṁ yama-niyamādhyātma-tattva-cintana-sarva-bhūta-samatva-darśana-parārtha-kāritvādy-anubhāvaṁ dhṛti-smṛti-mati-nirveda-harṣādi-vyabhicāriṇaṁ śama-sthāyi-bhāvaṁ śānti-rasam ārabhate—śānteti |

**śānta-rase nāradaḥ—**

**tatrānvahaṁ kṛṣṇa-kathāḥ pragāyatām**

**anugraheṇāśṛṇavaṁ manoharāḥ |**

**tāḥ śraddhayā me’nupadaṁ viśṛṇvataḥ**

**priyaśravasy aṅga mamābhavad ruciḥ ||1||**

tatrety-ādi | tava muni-samīpe aśṛṇavaṁ śrutavān aham anupadaṁ pade pade | padārtho’pi na tirohita ity arthaḥ | priya-śravasi śrī-kṛṣṇe ratir bhaktiḥ | śraddhayā me ratir mamety akṛtrimatārtham | aṅga aho vyāsa ||1|| [bhā.pu. 1.5.26]

**tasmiṁs tadā labdha-rucer mahā-mate**

**priyaśravasy askhalitā matir mama |**

**yayāham etat sad-asat sva-māyayā**

**paśye mayi brahmaṇi kalpitaṁ pare ||2||**

nanu kirantyeti cet tatrāha—tasminn iti | tasmin śrī-kṛṣṇe priya-śravasi askhalitā matiḥ niḥsaṁcāyaṁ jñānaṁ yatraiva ratis tatraiva matir ity arthaḥ | ayati3 matyā sad-asat sthūla-sūkṣmaṁ rūpa-dvayaṁ mamaiva māyati3 mayy eva brahma-rūpe kalpitam āropitaṁ rajju-bhujañgavat[[87]](#footnote-88) | paśye adyāpi paśyāmi | etad idam iti pada-dvayena yathānyatra satyomutraṅgo rajjvām āropitaḥ na tathā anyatra satyaṁ rūpa-dvayaṁ brahmaṇy āropitam | kiṁ tv idam idam eva ity uktam | anirvācyam ity arthaḥ ||2|| [bhā.pu. 1.5.27]

**itthaṁ śarat-prāvṛṣikāv ṛtū harer**

**viśṛṇvato me’nusavaṁ yaśo’malam |**

**saṅkīrtyamānaṁ munibhir mahātmabhir**

**bhaktiḥ pravṛttātma-rajas-tamopahā ||3||**

mahānubhāva-prasaṅgād acireṇaiva tattva-jñānm utpadyate ity āha—ittham iti | ittham anusavam avasara-visāre kimbhūtā bhaktiḥ ātmano’ntaḥkaraṇasya rajas-tamasī apahantīti | tathā śuddha-sattvātmikety arthaḥ | sā jñānasyaiva parākāṣṭhā | yasyām abhyuditāyāṁ pratyuditakhyātir evaṁ manyate prāptaṁ me prāpaṇīyaṁ kṣīṇāḥ kṣetavyāḥ kleśāḥ [vyāsa-bhāṣya 2.11-13] iti | [chinnaḥ kliṣṭo vābhava-saṅkramo yasyā avicchedāj janitvā mriyate, mṛtvā ca punar jāyata iti] | atra ca, te mayy apetākhila cāpala [bhā.pu. 1.5.24] iti pūrva-ślokena sakala-cāpala-tyāgād ātmā śamaḥ sthāyī uktaḥ | mukta-saṅgaḥ śraddhā kathā śravaṇaṁ cety uddīpana-vibhāvāḥ bhagavān ālambanam | sarvatrātmaikya-kathanam anubhāvaḥ | askhalitā matir vyabhicārī | evam eva vibhāvānubhāva-vyabhicāri-samprayogād rasaḥ śānto niṣpadyate | na ca śamasya sarva-citta-vṛtty-uparamātmakatvena raty-ādy-abhāva-rūpatvād bhāvatvam vipratiṣiddham iti śaṅkyam | praśānta-vāhitā-rūpa-vṛtti-sadbhāvena bhāvatvopapatteḥ | praśāntam eva hi cittaṁ tat-tat-kāraṇa-vaśād ratir hāsādi-pariṇāmam anubhavatīti raty-ādīnāṁ mūla-bhūtatvād asya nānā-bhāva-rūpatvaṁ na hi śakyaṁ vaktum | ghaṭābhāvo mṛttikā paṭābhāvas tantava iti | niratiśayānanda-hetutvena cāsya raseṣu śraiṣṭhyam | yadāhuḥ—

yac ca kāma-sukhaṁ loke yac ca divyaṁ mahat sukham |

tṛṣṇā-kṣaya-sukhasyaite nārhataḥ ṣoḍaśīṁ kalām || iti |

nanu, ete hy aṣṭau rasāḥ proktā druhiṇena mahātmanā iti vadato bharatasya śṛṅgārādāv aṣṭa-rasake rasatvam abhipretam | tat tv asmin navame tat katham ucyate | satyaṁ, kintu nāṭya-viṣaye’ṣṭānām eva rasatvaṁ nānyasyeti tasyābhiprāyaḥ | ata eva aṣṭau nāṭya-rasāḥ smṛtāḥ iti tenaivoktam | sarvasyaiva śāntāpalāpa iti tu tad-vyākhyāne,

tuṣyanti taruṇāḥ kāme mokṣe cāpi virāgiṇaḥ |

dharmo dharma-pravṛttānāṁ kāmaḥ kāmopasevinām ||

ity ādi tasyaiva vacanaṁ virudhyeta, ata evābhinava-gupta-pādair mahatā sambhrameṇa pratiṣṭhāpitaḥ | mahābhāratādau cāsyaiva sāmrājyam |

nanu tathāpy asya viṣaya-jugupsā-rūpatvāt bībhatsāntar## yujyate iti cet, na, iha jugupsāyāḥ sañcāritvenāvasthāpitatvāt | paryanta-nirvāhe tasya mūlata eva vicchedāt | yatra tu bībhatso no virajyate | tatra bībhatsa eva yathā,

lālāṁ vaktrāsavaṁ vetti māṁsa-piṇḍau payodharau |

māṁsāsthi-piṇḍe jaghane janaḥ kāma-grahāturaḥ || [da.rū. 4.73]

tathā

uttānocchūna-maṇḍūka-pāṭitodara-saṁnibhe |

kledini strī-vraṇe saktir akṛmeḥ kasya jāyate || [kā.pra. 304] iti |

nāpy asya dharma-śarīre’ntar-bhāvaḥ | tasyābhimāna-mayatvena vyavasthānāt | asya cāha—hāra-praśamaika-rūpatvāt | tathāpi tayor ekatvaṁ parikalpane vīra-raudrayor api tathātva-prasaṅgaḥ dharma-vīrādīnāṁ citta-vṛtti-viśeṣāṇāṁ sarvākārāṇām ahaṅkāra-rahitatve śānta-rasa-bhedatvam iti vyavasthāpyamāne na kaścid virodhaḥ | tasmād bībhatsādibhyaḥ pṛthag-bhūta-śama-sthāyi-bhāva uttama-prakṛtir ahaṅkāra-śaithilyātmako’stu śānta-nāmā rasa ity anicchatāpy avaśyam abhyupetavyam || nārado vyāsam ||3|| [bhā.pu. 1.5.28]

**kapilaḥ—**

**satāṁ prasaṅgān mama vīrya-saṁvido**

**bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ |**

**taj-joṣaṇād āśv apavarga-vartmani**

**śraddhā ratir bhaktir anukramiṣyati ||4||**

satām ity ādi | vīryaṁ mahimānaṁ samyag vedayatīti vīrya-saṁvidaḥ, vānti-parṇa-śuṣo vātā itivad antar bhāvita-nij-artho’tra vidi rasāyanā amṛtībhūtāḥ | taj-joṣaṇāt kathā-śravaṇāt apavargasya mokṣasya vartmani mārgamayi sākāre prathamaṁ śraddhā prasanna-cittam | tator itirāsaktiḥ | tato bhaktiḥ parama-premātmikā | yal-lābhena brahmādi-padāny api tṛṇāya manyata ity anukramaḥ ||4|| [bhā.pu. 3.25.25]

**bhaktyā pumān jāta-virāga aindriyād**

**dṛṣṭa-śrutān mad-racanānucintayā |**

**cittasya yatto grahaṇe yoga-yukto**

**yatiṣyate ṛjubhir yoga-mārgaiḥ ||5||**

tad evāha—bhaktyety-ādi | aindriyam indriya-janyaṁ sukham | dṛṣṭam aihikaṁ śrutaṁ pāralaukikam | mama racanāyāḥ sarga-visargādeḥ anucintā yasyāṁ bhaktau | ṛjubhir yoga-mārgair yamādibhiś cittasya vaśīkaraṇe yattaḥ sāvadhānaḥ san yatiṣyati | tato yoga-yuktaḥ samādhi-sampanno bhavatīty arthaḥ || kapilo devahūtim ||5|| [bhā.pu. 3.25.26]

**puṁsāṁ kilaikānta-dhiyāṁ svakānāṁ**

**yāḥ sampado divi bhūmau rasāyām |**

**na rāti yad dveṣa udvega ādhir**

**madaḥ kalir vyasanaṁ samprayāsaḥ ||6||**

puṁsām ity ādi ekasminn iśarīre prantobandhanaṁ yasyāḥ sādhor yeṣāṁ te tathā | atibandhane iti bhuvādau | bhagavann iṣṭānām ity arthaḥ | rasāḥ pātālāntāḥ teṣāṁ na rāti na dadāti | yatra yāsu sampatsu smayo garvaḥ kalir balaiśvaryāvalepād anyeṣām anādaraḥ | udvegaś cintānavasthitiḥ | ādhiś cintā mado’haṅkāraḥ | kalir virodhaḥ | vyasanaṁ cittasya tat-paratvaṁ samprayāsaḥ samyak kleśaḥ ||6|| [bhā.pu. 6.11.22]

**traivargikāyāsa-vighātam asmat-**

**patir vidhatte puruṣasya śakra |**

**tato’numeyo bhagavat-prasādo**

**yo durlabho’kiñcana-gocaro’nyaiḥ ||7||**

tad evāha—traivargiketi | trivargaḥ prayojanaṁ yasyāyāsasya | tasya vidhānam | asmat-patir viṣṇuḥ he śakra tato vidhānāt | anyair dhanādyāsaktaiḥ ||7|| [bhā.pu. 6.11.23]

**ahaṁ hare tava pādaika-mūla-**

**dāsānudāso bhavitāsmi bhūyaḥ |**

**manaḥ smaretāsu-pater guṇāṁs te**

**gṛṇīta vāk karma karotu kāyaḥ ||8||**

tasmāt smayādi-duṣṭatvāt sampadas tyaktvā bhagavad-dāsyam abhyarthaya ity āha—aham ity ādi | tava pāda eko mūlam āśrayo yeṣāṁ dāsānām anudāso bhavitāsmi bhaviṣyāmi | bhūyaḥ punaḥ prāka eka-vāraṁ citra-ketutvena bhūtatvāt | asupateḥ prāṇādhiṣṭhātuḥ | karma tad-gṛha-mārjanādi | ādyā karmaṇi ṣaṣṭhī | anyā sambandhe ||8|| [bhā.pu. 6.11.24]

**na nāka-pṛṣṭhaṁ na ca pārameṣṭhyaṁ**

**na sārva-bhaumaṁ na rasādhipatyam |**

**na yoga-siddhīr apunar-bhavaṁ vā**

**samañjasa tvā virahayya kāṅkṣe ||9||**

nanu kiṁ mad-dāsyena svārājyādiṣv anyatamo vrīyatām iti cet, tatrāha—na nāketi | nāka-pṛṣṭham aindraṁ sthānam | sārvabhaumaṁ sarvasyā bhūmer īśvaratvam | pārameṣṭhyaṁ brāhmyaṁ padam | yoga-siddhir aṇimādyāḥ | apunarbhavo mokṣaḥ | samañjasatvam iti hetu-garbha-viśeṣaṇam | vyutkrama-nirdeśo’pi artha-kramasya balīyastvāt sārvabhauma-nākapṛṣṭha-pātāla-paramaiśvarya-yogasiddhi-pārameṣṭhyā-punarbhaveṣu uttarottara-prakarṣo vivakṣitaḥ | atra ca nākapṛṣṭhādīnāṁ pañcānāṁ kāla-kali-tattvena mokṣasya ca nityatvena niratiśaya-sukhaika-rūpatvena tad-anubhavābhāvāt | asamañjasatayānākāṅkṣatvam | tvāṁ kāṅkṣa ity uktam ||9|| [bhā.pu. 6.11.25]

**ajāta-pakṣā iva mātaraṁ khagāḥ**

**stanyaṁ yathā vatsatarāḥ kṣudh-ārtāḥ |**

**priyaṁ priyeva vyuṣitaṁ viṣaṇṇā**

**mano’ravindākṣa didṛkṣate tvām ||10||**

tad eva prapañcayati—ajāteti | vyuṣitaṁ dīrgha-pravāsinam | ajāta-pakṣādibhis tribhir upamānair yathottaraṁ jñāna-prakarṣāt suṣuptādy-avasthā-trayaṁ kramāl lakṣitam | tataś cāvasthā-traye’pi tāṁ mano didṛkṣata ity arthaḥ | yad vopamā-trayeṇa kramād utkaṇṭhayā manda-madhyamottama-rūpāvasthā-trayam uktam ||10|| [bhā.pu. 6.11.26]

**mamottamaśloka-janeṣu sakhyaṁ**

**saṁsāra-cakre bhramataḥ sva-karmabhiḥ |**

**tvan-māyayātmātmaja-dāra-geheṣv**

**āsakta-cittasya na nātha bhūyāt ||11 ||**

nanu prācīna-karma-kṣapaṇārthaṁ tvayā tatraiva stheyaṁ kuto mad-darśanam iti cet, tathāpi saṁsṛtau bhramatā mayāpi kiñcid abhyarthyam asti ity āha—mameti | he uttamaḥśloka ātmajādiṣv āsakta-citteṣu janeṣu me sakhyaṁ na bhūyāt | ātmā dehaḥ || vṛtro harim ||11|| [bhā.pu. 6.11.27]

**akrūraḥ—**

**kiṁ mayācaritaṁ bhadraṁ kiṁ taptaṁ paramaṁ tapaḥ |**

**kiṁ vāthāpy arhate dattaṁ yad drakṣyāmy adya keśavam ||12||**

kim ity ādi | arhate sat-pātrāya ||12|| [bhā.pu. 10.38.3]

**mamaitad durlabhaṁ manya uttamaḥ-śloka-darśanam |**

**viṣayātmano yathā brahma- kīrtanaṁ śūdra-janmanaḥ ||13||**

mameti | ātmā manaḥ | brahma vedaḥ ||13|| [bhā.pu. 10.38.4]

**maivaṁ mamādhamasyāpi syād evācyuta-darśanam |**

**hriyamāṇaḥ kāla-nadyā kvacit tarati kaścana ||14||**

athavā durlabham iti maiveti ||14|| [bhā.pu. 10.38.5]

**mamādyāmaṅgalaṁ naṣṭaṁ phalavāṁś caiva me bhavaḥ |**

**yan namasye bhagavato yogi-dhyeyāṅghri-paṅkajam ||15||**

maivaṁ, kintu sulabham ||15|| [bhā.pu. 10.38.6]

**kaṁso batādyākṛta me’ty-anugrahaṁ**

**drakṣye’ṅghri-padmaṁ prahito’munā hareḥ |**

**kṛtāvatārasya duratyayaṁ tamaḥ**

**pūrve’taran yan-nakha-maṇḍala-tviṣā ||16||**

mameti kaṁsa iti bhavo janma | bateti vismaye | amunā kaṁsena prahitaḥ prasthāpitaḥ | nanu kim aṅghri-padme dṛṣṭe’pi tatrāha—duratyayam iti | pūrve sanandanādi yoginaḥ yasyāṅghri-padmasya hṛt-padma-karṇikāyām arpitasya tviṣā tamaḥ pañca-parvāvidyām ataran tīrṇavantaḥ na cedam aṅghri-padmaṁ mukti-mātra-phalam | kintu catur-vargam api prasūte ity abhipretyāha ||16|| [bhā.pu. 10.38.7]

**yad arcitaṁ brahma-bhavādibhiḥ suraiḥ**

**śriyā ca devyā munibhiḥ sa-sātvataiḥ |**

**go-cāraṇāyānucaraiś carad vane**

**yad gopikānāṁ kuca-kuṅkumāṅkitam ||17||**

yad iti | yad aṅghri-padmam anucarair gopaiḥ saha brahmādibhir arcitam | naijaiśvarya-nivārhāyety artha-siddhir uktā—śriyeti | kāmasya munibhir iti mukteḥ sātvatair iti dharmasya sat sattvaṁ vidyate yasmin sa-sattvānu viṣṇuḥ | sa bhaktibhir bhajanīyo yeṣāṁ te tathā vaiṣṇavā ity arthaḥ | gocāraṇāyeti tribhir viśeṣaṇaiḥ paśu-pāmara-stry-ādiṣv api sānugrahatvāt suprasannatvam uktam ||17|| [bhā.pu. 10.38.8]

**drakṣyāmi nūnaṁ sukapola-nāsikaṁ**

**smitāvalokāruṇa-kañja-locanam |**

**mukhaṁ mukundasya guḍālakāvṛtaṁ**

**pradakṣiṇaṁ me pracaranti vai mṛgāḥ ||18||**

drakṣyāmīti | smita-yukta avaloko yasmin tathā aruṇekañjavat padmavat locane yasmin | paścād anayoḥ karmadhārayaḥ | kañjaṁ padmam | guḍāvakrā alakāś cūrṇa-keśāḥ taiḥ vakra-keśair āvṛtam ity arthaḥ | kuto nūnaṁ tad rakṣyasi tatrāha—pradakṣiṇam iti | vai yasmāt mṛgā ity atra viśeṣoktāv apy ayugma-saṅkhyā gaurāś ceti jñeyam | tathā coktaṁ—śākuna-tantre—

puṇyena gatyāgamayor ayugmāḥ

pradakṣiṇaṁ gaura-mṛgāḥ prayānti |

samāna-śastā na ca vāma-yātāḥ

kṛṣṇair vimiśrā na bhavanti duṣṭāḥ || iti ||18|| [bhā.pu. 10.38.9]

**apy adya viṣṇor manujatvam īyuṣo**

**bhārāvatārāya bhuvo nijecchayā |**

**lāvaṇya-dhāmno bhavitopalambhanaṁ**

**mahyaṁ na na syāt phalam añjasā dṛśaḥ ||19||**

apy adyeti api aho īyuṣaḥ prāptasya bhavitā bhaviṣyati | upalambhanaṁ darśanam | tena ca mahyaṁ mama dṛśaḥ dṛṣṭeḥ phalaṁ na syād iti | na kintu dvau nañau prakṛtam arthaṁ sātiśayaṁ gamayataḥ syād evety arthaḥ ||19|| [bhā.pu. 10.38.10]

**ya īkṣitāhaṁ-rahito’py asat-satoḥ**

**sva-tejasāpāsta-tamo-bhidā-bhramaḥ |**

**sva-māyayātman racitais tad-īkṣayā**

**prāṇākṣa-dhībhiḥ sadaneṣv abhīyate ||20||**

ko’sau viṣṇur iti cet, tatrāha—ya iti | yaḥ sadaneṣu kṣetreṣu abhīyate kṣetratayā pratīyate | kimbhūteṣu kṣetreṣu prāṇākṣa-dhībhir viśiṣṭeṣv ity arthaḥ | prānti pūrayati sarvām atiprāṇaḥ | sthūla-sūkṣmāṇi daśa-bhūtāni praṭerṇadyādi lu pratyaye rūpam | akṣāṇi daśendriyāṇi dhiyaś catvāry antaḥ-karaṇāni ca caturviṁśati-tattva-rūpeṣv ity arthaḥ | tat kim etānyathātman nityāni... nety āha | ātman iti | adhiṣṭhāne | racitaiḥ racitābhir ity arthaḥ |

nanv advitīyatvād asahāyasya kutaḥ kartṛtvaṁ tatrāha—sveti | sva-śakti-māyā-dvāreṇa racitair ity arthaḥ | tathāpi māyāyā jaḍatvān no kartṛtvam iti cet tatrāha—tadīkṣayeti sa aikṣata bahu syāṁ prajāyeya ity ādi śruti-prasiddhekṣā-darśanaṁ yasyāṁ māyāyāṁ sā tathā |

ayam arthaḥ——acetanāpi māyā caitanya-cchāyā patita-mātrād vyāpipartti | ayaskānta-maṇi-sannidhānād iva lauham | māyā-sambandhānantara-bhāvīdam uktam | tataḥ prāg-bhāve rūpam āha—asat satoḥ kārya-kāraṇayoḥ | īkṣitā draṣṭā | ahaṁ rahito’pi idam ahaṁ paśyāmīty abhimāna-hīno’pi ahaṅkāra-rāhitye hetum āha—sva-tejaseti | svena tejasā cit-prakāśena apāstaṁ dūrīkṛtaṁ tamo’jñānaṁ bhidā tatkāryaṁ viparyayo vā bhramaḥ | tat saṁskāraḥ saṁśayo vā yena sa tathā | ajñānādi saṁsarga-śūnya ity arthaḥ ||20|| [bhā.pu. 10.38.11]

**yasyākhilāmīva-habhiḥ sumaṅgalaiḥ**

**vāco vimiśrā guṇa-karma-janmabhiḥ |**

**prāṇanti śumbhanti punanti vai jagat**

**yās tad-viraktāḥ śava-śobhanā matāḥ ||21||**

yasyeti | amīvaṁ pāpaṁ ghnantīty amīvahāni taiḥ prāṇanti jīvayanti śumbhanti śobhayanti | antarbhāvita-nij-arthāt tatra prāṇi śubhatī... tad-viraktāḥ viṣṇuguptādi-hīnāḥ | śava-śobhanāḥ śavālaṅkaraṇāni ||21|| [bhā.pu. 10.38.12]

**sa cāvatīrṇaḥ kila sātvatānvaye**

**sva-setu-pālāmara-varya-śarma-kṛt |**

**yaśo vitanvan vraja āsta īśvaro**

**gāyanti devā yad aśeṣa-maṅgalam ||22||**

sa iti | sa viṣṇuḥ | sātvatānvaye yadu-vaṁśe kila prasiddhau yad yaśaḥ aśeṣāṇi maṅgalāni yasmin yaśasi ||22|| [bhā.pu. 10.38.13]

**taṁ tv adya nūnaṁ mahatāṁ gatiṁ guruṁ**

**trailokya-kāntaṁ dṛśiman-mahotsavam |**

**rūpaṁ dadhānaṁ śriya īpsitāspadaṁ**

**drakṣye mamāsann uṣasaḥ sudarśanāḥ ||23||**

tam iti | gurum upadeṣṭāram | gatiṁ prāpyan | dṛśimatāṁ viśāla-dṛṣṭīnām | mahān utsavo yasmād rūpāt | uṣasaḥ prātaḥ kālasya sambandhinaḥ supraśasta-darśanāḥ dadhy-ājya-dūrvādayaḥ | uṣasi mayaite dṛṣṭā ity arthaḥ ||23|| [bhā.pu. 10.38.14]

**athāvarūḍhaḥ sapadīśayo rathāt**

**pradhāna-puṁsoś caraṇaṁ sva-labdhaye |**

**dhiyā dhṛtaṁ yogibhir apy ahaṁ dhruvaṁ**

**namasya ābhyāṁ ca sakhīn vanaukasaḥ ||24||**

atheti | atha darśanānantaram | īśau rāma-kṛṣṇau, pradhāna-puṁsoḥ prakṛti-puruṣayoḥ sva-labdhaye ātma-prāptyai | ābhyām anayoḥ ||24|| [bhā.pu. 10.38.15]

**apy aṅghri-mūle patitasya me vibhuḥ**

**śirasy adhāsyan nija-hasta-paṅkajam |**

**dattābhayaṁ kāla-bhujāṅga-raṁhasā**

**prodvejitānāṁ śaraṇaiṣiṇāṁ nṛṇām ||25||**

apīti | adhāsyat dhāsyati | kim iti kākvā gamyate ||25|| [bhā.pu. 10.38.16]

**samarhaṇaṁ yatra nidhāya kauśikas**

**tathā baliś cāpa jagat-trayendratām |**

**yad vā vihāre vraja-yoṣitāṁ śramaṁ**

**sparśena saugandhika-gandhy apānudat ||26||**

sam iti | yatra hasta-paṅkaje | kauśika indraḥ | vihāre rāsa-krīḍāyāṁ saugandhikaṁ kahlāraṁ tadvad gandho yasya tat tathā | apānudad apācakāra ||26|| [bhā.pu. 10.38.17]

**na mayy upaiṣyaty ari-buddhim acyutaḥ**

**kaṁsasya dūtaḥ prahito’pi viśva-dṛk |**

**yo’ntar bahiś cetasa etad īhitaṁ**

**kṣetra-jña īkṣaty amalena cakṣuṣā ||27||**

na mayīti | upaiṣyat upeṣyati | yadyapi kaṁsasya dūtaḥ prahitaś ca tenaivāham | yato viśvadṛk | tad evāha—yo’ntar iti etasya janasyehitaṁ ceṣṭām | amalena cakṣuṣā prajñāna-dṛṣṭyā ||27|| [bhā.pu. 10.38.18]

**apy aṅghri-mūle’vahitaṁ kṛtāñjaliṁ**

**mām īkṣitā sa-smitam ārdrayā dṛśā |**

**sapady apadhvasta-samasta-kilbiṣo**

**voḍhā mudaṁ vīta-viśaṅka ūrjitām ||28||**

apīti | avahitam aṅghri-mūlaṁ viṣaye kṛtāvadhānam īkṣiṣyate | voḍhāhaṁ bhaviṣyāmi | vahes trīṇi rūpam | na tu luṭi voḍhāsmīti hi tatra syāt ||28|| [bhā.pu. 10.38.19]

**suhṛttamaṁ jñātim ananya-daivataṁ**

**dorbhyāṁ bṛhadbhyāṁ parirapsyate’tha mām |**

**ātmā hi tīrthī-kriyate tadaiva me**

**bandhaś ca karmātmaka ucchvasity ataḥ ||29||**

suhṛttamam iti | suhṛttamam atimitram | jñātiṁ sambandhinam | ananya-daivataṁ bhaktam | parirapsyate āliṅgiṣyati | ātmā śarīram | tīrthākriyate sarva-pāvanārthatvāt | karmātmako bandhaḥ puṇya-pāpa-granthi ucchvasiti śithilo bhavati | ataḥ parirambhāt ||29|| [bhā.pu. 10.38.20]

**labdhvāṅga-saṅgaṁ praṇataṁ kṛtāñjaliṁ**

**māṁ vakṣyate’krūra tatety uruśravāḥ |**

**tadā vayaṁ janma-bhṛto mahīyasā**

**naivādṛto yo dhig amuṣya janma tat ||30||**

labdhvāṅeti | he akrūra ! he tāta ! sa hy uruśravāḥ sphīta-kīrtiḥ tatas tat-kartṛkaṁ sambhāṣaṇam apekṣatety arthaḥ | janma-bhṛtaḥ ślāghya-janmānaḥ | yo hi mahīyasā nādṛtaḥ | tasya tat tathā-vidham api janma dhik ninditam ity arthāntara-nyāsaḥ ||30|| [bhā.pu. 10.38.21]

**na tasya kaścid dayitaḥ suhṛttamo**

**na cāpriyo dveṣya upekṣya eva vā |**

**tathāpi bhaktān bhajate yathā tathā**

**sura-drumo yadvad upāśrito’rtha-daḥ ||31||**

nanv asya kuto mahīyastvam ? mitrāmitra-vikalpavattvāt | ata āha—na tasyeti | dayito nirupādhiḥ snehasyāspadaṁ suhṛttamaḥ sopādhikasyāpriya aruci-mātrasya dveṣyaḥ | apakārasyāpi upekṣyaḥ audāsīnyasyāpi | kathaṁ tarhi bhakteṣu vatsalatvaṁ tatrāha—tatheti | yathāyathāvat yadvat | suradruma upāśrita evārthadaḥ | tathā tena prakāreṇāyam ity arthaḥ | sevā-kṛtaṁ vaiṣamyaṁ na tu | sahyakṛtam iti prāg uktam ||31|| [bhā.pu. 10.38.22]

**kiṁ cāgrajo māvanataṁ yadūttamaḥ**

**smayan pariṣvajya gṛhītam añjalau |**

**gṛhaṁ praveṣyāpta-samasta-satkṛtaṁ**

**samprakṣyate kaṁsa-kṛtaṁ sva-bandhuṣu ||32||**

kiṁ ceti | agrajo balabhadraḥ | āptaṁ samastaṁ satkṛtaṁ satkriyate yena tathā tam ||32|| [bhā.pu. 10.38.23]

**padāni tasyākhila-loka-pāla-**

**kirīṭa-juṣṭāmala-pāda-reṇoḥ |**

**dadarśa goṣṭhe kṣiti-kautukāni**

**vilakṣitāny abja-yavāṅkuśādyaiḥ ||33||**

evaṁ manorathān kurvan vrajaṁ prāpta ity āha—padānīti | tasya viṣṇoḥ latā latākārā rekhā ||33|| [bhā.pu. 10.38.25]

**tad-darśanāhlāda-vivṛddha-sambhramaḥ**

**premṇordhva-romāśru-kalākulekṣaṇaḥ |**

**rathād avaskandya sa teṣv aceṣṭata**

**prabhor amūny aṅghri-rajāṁsy aho iti ||34||**

tad iti | teṣāṁ padānāṁ darśanād āhlādaḥ | avaskandya avatīrya | sa akrūraḥ teṣu padeṣu ||34|| [bhā.pu. 10.38.26]

**dehaṁ-bhṛtām iyān artho hitvā dambhaṁ bhiyaṁ śucam |**

**sandeśād yo harer liṅga- darśana-śravaṇādibhiḥ ||35||**

deham iti | dehaṁ bhṛtāṁ dehinām | sandeśād vārtā-harād api hari-liṅga-darśana-śravaṇādibhir iyān etāvān evārthaḥ phalaṁ yat te pūte rajasi viluṇṭhanam ity arthaḥ || śukaḥ ||35|| [bhā.pu. 10.38.27]

**siddhāḥ—**

**ayaṁ tvat-kathā-mṛṣṭa-pīyūṣa-nadyāṁ**

**mano-vāraṇaḥ kleśa-dāvāgni-dagdhaḥ |**

**tṛṣārto’vagāḍho na sasmāra dāvaṁ**

**na niṣkrāmati brahma-sampannavan naḥ ||36||**

siddhāḥ | ayam iti | mṛṣṭaṁ nirmalaṁ mana eva vāraṇo gajaḥ | kleśāḥ avidyādayaḥ pañca avagāḍho magnaḥ | dāhaṁ prāg jātam | brahma sampannavat samādhisthavat || siddhā bhagavantam ||36|| [bhā.pu. 4.7.35]

**mucukundaḥ—**

**bhavāpavargo bhramato yadā bhavej**

**janasya tarhy acyuta sat-samāgamaḥ |**

**sat-saṅgamo yarhi tadaiva sad-gatau**

**parāvareśe tvayi jāyate matiḥ ||37||**

evaṁ śarīriṇa bhakti-rasam anubhavataḥ sarvānarthaṁ nivṛttir artha-prāptiś ca syād ity āśayavān abhyarhitatvād artha-prāptaṁ tāvad hi | bhaveti | bhavāpavargaḥ saṁsāra-nivṛttiḥ | tarhi tadā yarhi yadā pare brahmādyāh || apare jīvāḥ ||37|| [bhā.pu. 10.51.53]

**manye mamānugraha īśa te kṛto**

**rājyānubandhāpagamo yadṛcchayā |**

**yaḥ prārthyate sādhubhir eka-caryayā**

**vanaṁ vivikṣadbhir akhaṇḍa-bhūmi-paiḥ ||38||**

**iti śrī-vopadeva-kṛte muktā-phale**

**viṣṇu-bhaktānāṁ śānta-raso nāma**

**saptadaśo’dhyāyaḥ**

**||17||**

anartha-nivṛttim āha—manya iti | te tvayā anubandhaḥ sambandhaḥ | yadṛcchayā akasmāt | vivikṣadbhir veṣṭum icchadbhiḥ | akhaṇḍa-bhūmipaiḥ sārvabhaumaiḥ | ekacaryayā ekākitvena || mucukundaḥ śrī-kṛṣṇam ||38|| [bhā.pu. 10.51.54]

iti hemādri-viracitāyāṁ kaivalya-dīpikāyāṁ

viṣṇu-bhaktānāṁ śānta-raso nāma

saptadaśo’dhyāyaḥ

||17||

—o)0(o—

(18)(18)

**athāṣṭadaśo’dhyāyaḥ**

**viṣṇu-bhaktānām adbhuta-rasaḥ**

atha divya-darśanepsita-manorathāvāpty-upavana-deva-kulādi-gamana-sabhā-vimāna-māhendra-jālātiśāyi-śilpa-karmādi vibhāvaṁ nayana-vistārā nimeṣekṣaṇa-romāñcāśru-sveda-sādhuvāda-dāna-hāhā-karaṇa-velāṅguli-bhramaṇādy-anubhāvaṁ harṣāvega-jaḍatādi sañcāriṇaṁ citta-vistārātma-vismaya-sthāyi-bhāvam adbhuta-rasaṁ prastauti—adbhuteti |

**adbhuta-rase śrīdāmā—**

**nūnaṁ bataitan-mama durbhagasya**

**śaśvad daridrasya samṛddhi-hetuḥ |**

**mahā-vibhūter avalokato’nyo**

**naivopapadyeta yadūttamasya ||1||**

śrīdāmeti | nāma-mūle’prayuktam api—śradāmā raṅga-bhaktārthaṁ bhūmyāṁ nītendra-vaibhavam iti padma-purāṇasya sahasra-nāma dṛṣṭveha prayuktam | nūnam ity ādi | bateti vismaya-dyotako nipātaḥ | etan nūnam etat yad yad uttamasyāvalokād anyo mama samṛdder hetur nopapadyeta na ghaṭetaiva | vibhūtir aiśvaryam | anyasya samṛddhi-hetutvābhāve kāraṇam āha—durbhagasyeti | bhago bhāgyam ata eva daridraḥ ||1|| [bhā.pu. 10.81.33]

**nanv abruvāṇo diśate samakṣaṁ**

**yāciṣṇave bhūry api bhūri-bhojaḥ |**

**parjanya-vat tat svayam īkṣamāṇo**

**dāśārhakāṇām ṛṣabhaḥ sakhā me ||2||**

nanv evaṁ-bhūtaś ced asyāvalokas tarhi kim iti vidyābhyāsa-samaye tava sampannābhūt ity ata āha—nanv iti | bhoja-vaṁśyād bhojaḥ śrī-kṛṣṇaḥ | abhūri alpam api yāciṣṇave yācamānāya | samakṣaṁ dadātītiy abruvāṇo’rthāt parokṣaṁ bhūri pracuraṁ diśate dadāti | yathā parjanyaḥ stokam apy arthito mahāśayatayā bhūry eva prayacchati | tathāyaṁ yat yācanaṁ svayam eva yācakaṁ pratīkṣamāṇa ity arthaḥ | dāsārhakāḥ kṣatriya-viśeṣāḥ ṛṣabhaḥ śrī-kṛṣṇaḥ ||2|| [bhā.pu. 10.81.34]

**kiñcit karoty urv api yat sva-dattaṁ**

**suhṛt-kṛtaṁ phalgv api bhūri-kārī |**

**mayopanītaṁ pṛthukaika-muṣṭiṁ**

**pratyagrahīt prīti-yuto mahātmā ||2||**

dṛṣṭānta-vyañjitāṁ mahāśayatām eva punar āha—kiñcid iti | uru bahv api sva-dattaṁ kiñcit tucchaṁ karoti | suhṛd uktas tat-kṛtaṁ phalgv api bhūri-kārī bhūri-kariṣyāmīty evaṁ śīlaḥ | yato mayopanītam ānītaṁ pṛthukānāṁ cipiṭakānām eka-muṣṭiṁ svīkṛtavān ||3|| [bhā.pu. 10.81.35]

**tasyaiva me sauhṛda-sakhya-maitrī-**

**dāsyaṁ punar janmani janmani syāt |**

**mahānubhāvena guṇālayena**

**viṣajjatas tat-puruṣa-prasaṅgaḥ ||4||**

yasmād ayam evaṁ-bhūtas tasmād idam astīty āha—tasyeti | sauhṛdādīnāṁ dvandvaikyam | sauhṛdaṁ śarīra-sambandhaḥ | sakhyaṁ sahavāsaḥ maitrī parasparopakāra-kartṛtvam | guṇālayaḥ pradhānam | mahānubhāvo mahad-ādi-kārya-rūpaḥ prabhāvo yasya tena | viṣajjataḥ uccāvaca-yonir gacchataḥ | prakṛti-vaśāt saṁsarata ity arthaḥ | tatpuruṣā vaiṣṇavāḥ ||4|| [bhā.pu. 10.81.36]

**bhaktāya citrā bhagavān hi sampado**

**rājyaṁ vibhūtīr na samarthayaty ajaḥ |**

**adīrgha-bodhāya vicakṣaṇaḥ svayaṁ**

**paśyan nipātaṁ dhanināṁ madodbhavam ||5||**

nanu bhakta-vatsalaś ced ayaṁ tarhi svayam eva sampadaḥ kiṁ bhaktebhyo na vitaratīty ata āha—bhaktāyeti | sampado gaja-turagādayaḥ | rājyaṁ rājñaḥ karma nigrahādi | pāṭavaṁ vibhūti-maṇim ādyaiśvaryāṇi na saṁvardhayati | adīrgha-bodhāyāpaka-jñānāya bhaktāya | pakva-jñānasya tu icchaiva nāsti | yadṛcchayā cāgatāḥ sampadas taṁ nābhibhavituṁ kṣamante | svayaṁ vicakṣaṇaḥ prājñaḥ | sampat-saṅgād eva tattva-vimukho mābhūd iti vimārśa-vaśvāt vicakṣaṇatvam | atra bateti dyotito vismayaḥ | sthāyī manīṣitāvāptir vibhāvaḥ | sādhu-vādo’nubhāvaḥ | sañcāriṇa ūhyā evam anyatra ||5|| [bhā.pu. 10.81.37]

**śukaḥ—**

**itthaṁ satāṁ brahma-sukhānubhūtyā**

**dāsyaṁ gatānāṁ para-daivatena |**

**māyāśritānāṁ nara-dārakeṇa**

**sākaṁ vijahruḥ kṛta-puṇya-puñjāḥ ||6||**

ittham iti | gopāḥ śrī-kṛṣṇena sārdhaṁ vijahruḥ | ittham aṅga sparśanādibhiḥ | satāṁ brahma-vidāṁ, brahma-sukhānubhūtyai brahmākhya-sukhānubhava-rūpeṇa | nara-dārako nandanandanaḥ ||6|| [bhā.pu. 10.12.11]

**yat-pāda-pāṁsur bahu-janma-kṛcchrato**

**dhṛtātmabhir yogibhir apy alabhyaḥ |**

**sa eva yad-dṛg-viṣayaḥ svayaṁ sthitaḥ**

**kiṁ varṇyate diṣṭam ato vrajaukasām ||7||**

yad iti | bahuṣu janmasu yat kṛcchaṁ tapaḥ prabhṛtiḥ, tena dhṛtātmabhiḥ jitendriyaiḥ | yat pāda-pāṁśur yat-pāda-rajaḥ sa eva yadṛg vijayaḥ | na tu pāṁśuḥ diṣṭaṁ daivaṁ, aho āścarye ||7|| [bhā.pu. 10.12.12]

**naitad vicitraṁ manujārbha-māyinaḥ**

**parāvarāṇāṁ paramasya vedhasaḥ |**

**agho’pi yat-sparśana-dhauta-pātakaḥ**

**prāpātma-sāmyaṁ tv asatāṁ sudurlabham ||8||**

naitad iti | etad gopaiḥ saha krīḍanam | manujārbha-māyinaḥ manuṣya-bāla-rūpāḥ māyāḥ svīkṛtavantaḥ | parāvarāṇāṁ kāraṇ-kāryāṇām | vedhasaḥ kartuḥ | paramasya kartr-antara-rahitasya | agho aghāsuraḥ sātmyam ity evokte sārūpyaṁ syād ata uktam ātmeti ||8|| [bhā.pu. 10.12.38]

**sakṛd yad-aṅga-pratimāntar-āhitā**

**manomayī bhāgavatīṁ dadau gatim |**

**sa eva nityātma-sukhānubhūty-abhi-**

**vyudasta-māyo’ntar-gato hi kiṁ punaḥ ||9||**

sakṛd iti | yad aṅga pratimā yat svarūpaḥ prakṛtiḥ | bhāgavatīṁ sthitiṁ dadāti | sa eva sākṣāt dṛṣṭo dadātīti kiṁ punar antar hṛdaye āhitā nikṣiptā | manomayy api manaḥ pariṇāma-rūpāpi | nityasyātma-sukhasyānubhūtyā abhito vyudastā yathā punar noditi | tathā hiṁsitā māyā yena sa tathā | atra ca gopānām alaukikena bhagavatā saha vihāreṇāghāsurasya bhagavat-sāyujyena vibhāvena jāta-vismayaḥ | śukenānubhūtas tat sādhu-vādaś cātrānubhāvaḥ || śukaḥ ||9|| [bhā.pu. 10.12.39]

**brahmā—**

**tad astu me nātha sa bhūri-bhāgo**

**bhave’tra vānyatra tu vā tiraścām |**

**yenāham eko’pi bhavaj-janānāṁ**

**bhūtvā niṣeve tava pāda-pallavam ||10||**

tad iti | tat tasmāt yasmād bhaktyā sulabhatvaṁ bhūri-bhāgo bahu-bhāgyaḥ bhavo janma | atra gokule yena bhavena tiraścāṁ tiryag jātīyānāṁ bhavajjanānāṁ madhye aham apy eko bhūtvā tava pāda-pallavaṁ niṣeve ||10|| [bhā.pu. 10.14.30]

**aho’tidhanyā vraja-go-ramaṇyaḥ**

**stanyāmṛtaṁ pītam atīva te mudā |**

**yāsāṁ vibho vatsatarātmajātmanā**

**yat tṛptaye’dyāpy atha nacālam adhvarāḥ ||11||**

aho iti | ramaṇyo gopyaḥ | gavāṁ vatsa-rūpeṇa ramaṇīnām ātma-rūpeṇa yasya tava tṛptaye ambarā adyāpi nālaṁ samarthāḥ ||11|| [bhā.pu. 10.14.31]

**aho bhāgyam aho bhāgyaṁ nanda-gopa-vrajaukasām |**

**yan-mitraṁ paramānandaṁ pūrṇaṁ brahma sanātanam ||12||**

aho ity ādi vīpsā ādarārthaḥ | yat yeṣāṁ pūrṇaṁ vyāpakam ||12|| [bhā.pu. 10.14.32]

**eṣāṁ tu bhāgya-mahimācyuta tāvad āstām**

**ekādaśaiva hi vayaṁ bata bhūri-bhāgāḥ |**

**etad dhṛṣīka-caṣakair asakṛt pibāmaḥ**

**śarvādayo’ṅghry-udaja-madhv-amṛtāsavaṁ te ||13||**

eṣām iti | eṣāṁ vrajaukasām | mahimā mahattvam | śarvādayo vayam | bata āścaryam | bhūri bhāgāḥ bahu-bhāgyāḥ | śarvo rudraḥ | kuto bhūri bhāgāḥ | hi yasmāt | vayam ekādaśa sāhaṅkārendriya-devatāḥ | tāś ca, dig-vātārka-praceto’śvi-vahnīndropendra-mitrakāḥ | ahaṅkāro rudraḥ | etad dhṛṣīka-caṣakaiḥ eṣām indriyair eva pāna-pātraiḥ | asakṛt sadā aṅghry-udajaṁ madhu, aṅghri-kamalaṁ makaranda evāmṛtaṁ nirvṛti-hetutvāt | āsavo madyam avasthāntara-janakatvāt ||13|| [bhā.pu. 10.14.33]

**tad bhūri-bhāgyam iha janma kim apy aṭavyāṁ**

**yad gokule’pi katamāṅghri-rajo’bhiṣekam |**

**yaj jīvitaṁ tu nikhilaṁ bhagavān mukundas**

**tv adyāpi yat-pada-rajaḥ śruti-mṛgyam eva ||14||**

tad iti | ihāṭavyāṁ yat kim api tarv-ādi-rūpeṇa janma tad bhūri-bhāgyam | kiṁ-bhūtaṁ yat katamasya kiṁ-jātīyasya kasyāpi gokula-vāsinaḥ | aṅghri-rajaso’bhiṣeko yasmin tarv-ādi-janmani | kiṁ-bhūtaḥ katamaḥ yasya jīvitaṁ mukundaḥ | jīvitavan mukundo yasya priyatamaḥ ity arthaḥ | kiṁ-bhūto mukundo yasya pāda-rajaḥ śrutibhir vedair mṛgyam eva | atraiva-śabdo hi sandigdhārtha-vāci eva śabdān na tu kadā mṛgitam ity arthaḥ ||14|| [bhā.pu. 10.14.34]

**eṣāṁ ghoṣa-nivāsinām uta bhavān kiṁ deva rāteti naś**

**ceto viśva-phalāt phalaṁ tvad-aparaṁ kutrāpy ayan muhyati |**

**sad-veṣād api pūtanāpi sakulā tvām eva devāpitā**

**yad dhāmārtha-suhṛt-priyātma-tanaya-prāṇāśayās tvat-kṛte ||15||**

eṣām iti | uta aho | devaghoṣe gokule | kiṁ phalam etad dāsyaty asminn arthe, asmākaṁ ceto muhyati | yato viśvasya phala-bhūtāt tvad bhavataḥ sakāśād aparaṁ phalam ayat na gaty-arthānāṁ dhātūnāṁ jñānārthatvād ajānad ity arthaḥ | inaḥ śatari-rūpam | ātmānam eva dāsyāmīti cet tatrāha—sad iti | sataḥ praśastāt sampūrṇāt dveṣāt virodhād iti yāvat | eva-śabdo’py arthe | pūtanā tvām evāpitā prāptā apiḥ curādau | bhādaupaṭhyamānohiseṭ kim ekākiny eva prāptā nety āha—api sakuleti | kulaṁ bako’ghāsuraś ca yeṣāṁ ghoṣa-nivāsinām | dhāmādyās tvat-kṛte tvad-artham | dhāma gṛham | arthaḥ paśv-ādi | tataḥ suhṛt pitānena mātāpy upalakṣitā | ātmā jīvaḥ prāṇā indriyāṇi prāntīti vyutpattyā | āśayā antaḥkaraṇāni | ya evātmā dviṣadbhyo dīyate sa evānuraktebhyo dīyate ity anuictam ity arthaḥ ||15|| [bhā.pu. 10.14.35]

**tāvad rāgādayaḥ stenāḥ tāvat kārāgṛhaṁ gṛham |**

**tāvan moho’ṅghri-nigaḍo yāvat kṛṣṇa na te janāḥ ||16||**

tāvad iti | rāgādīnāṁ stenatvādikaṁ tāvad eva | yāvat tvat-kathā nāsti pravṛttāyāṁ kathāyāṁ tu tan nāstīty arthaḥ | kārā-gṛhaṁ bandhana-sthānam || brahmā śrī-kṛṣṇam || atrādbhuta-hetuḥ prāgvat ||16|| [bhā.pu. 10.14.36]

**uddhavaḥ—**

**etāḥ paraṁ tanu-bhṛto bhuvi gopa-vadhvo**

**govinda eva nikhilātmani rūḍha-bhāvāḥ |**

**vāñchanti yad bhava-bhiyo munayo vayaṁ ca**

**kiṁ brahma-janmabhir ananta-kathā-rasasya ||17||**

etā iti | paraṁ kevalaṁ bhuvi etās tanubhṛto nānye śarīra-dhāraṇām āsām eva saphalan ity arthaḥ, yato govinda eva rūḍha-bhāvāḥ | munayo vācaṁyamatvādi-guṇa-yuktāḥ | vāñchanti paraṁ na sahasā prāpnuvanti | bhava-bhiyaḥ saṁsāra-bhīravaḥ | vayaṁ ca munayo’pi dāsya-bhāva-niṣṭhāḥ | nanu munīnāṁ brāhmaṇatvādinā yujyate rūḍha-bhāvo, na tu tad-rahitasya tava gopīnāṁ cety ata āha—kim iti | brahma-janmabhir brāhmaṇa-jātibhiḥ | bahu-vacanena vedādhyayanādi brāhmaṇa-guṇair api kim ity uktam | nāgnihotrādivad abhaktau viprādir evādhikārī, kintu sarve’pīti bhāvaḥ | ata evoktaṁ, nālaṁ dvijatvaṁ devatvam ity ādi ||17|| [bhā.pu. 10.47.58]

**kvemāḥ striyo vana-carīr vyabhicāra-duṣṭāḥ**

**kṛṣṇe kva caiṣa paramātmani rūḍha-bhāvaḥ |**

**nanv īśvaro’nubhajato’viduṣo’pi sākṣāc**

**chreyas tanoty agada-rāja ivopayuktaḥ ||18||**

tad evāha—kvemā iti | nanv aho anuvṛttyā bhajata aviduṣo’pi prabhāvam ajānato’pi gatānugatikayā sevamānasyāpi sarvc chreyaḥ kaivalyam | yathā yh agadarājo rasa-rasāyanādir upayukto rasa-śāstraḥ s ahy aviduṣo’pi śreyaḥ puṣṭy-ārogyādi tanoti | tathaivāyaṁ vastu-śaktir evedṛśī iti bhāvaḥ ||18|| [bhā.pu. 10.47.59]

**nāyaṁ śriyo’ṅga u nitānta-rateḥ prasādaḥ**

**svar-yoṣitāṁ nalina-gandha-rucāṁ kuto’nyāḥ |**

**rāsotsave’sya bhuja-daṇḍa-gṛhīta-kaṇṭha-**

**labdhāśiṣāṁ ya udagād vraja-vallabhīnām ||19||**

nāyam iti | urasi nitāntam atyartham | ratiḥ ramaṇaṁ yasyāḥ | śriyaḥ vyatyaya-smaraṇāt saṁhitāḥ | nalinavad gandhaḥ parimalo ruciḥ kāntiś ca yāsāṁ padminīnām ity arthaḥ | rāsotsave rāsa-krīḍāyām ity arthaḥ | asya śrī-kṛṣṇasya yaḥ prasādo vraja-vallavīnāṁ gopīnām udagād uditaḥ | bhuja-daṇḍair gṛhītā āśliṣṭāḥ kaṇṭhāyāsāṁ, ata eva labdhāśiṣaḥ prāpta-manoratha-phalāḥ ||19|| [bhā.pu. 10.47.60]

**āsām aho caraṇa-reṇu-juṣām ahaṁ syāṁ**

**vṛndāvane kim api gulma-latauṣadhīnām |**

**yā dustyajaṁ sva-janam ārya-pathaṁ ca hitvā**

**bhejur mukunda-padavīṁ śrutibhir vimṛgyām ||20||**

ātmano gopī-tulyatvaṁ durlabhaṁ matvā tat-pāda-rajaḥ samparkam apy āśāste—āsām iti | gulmādīnāṁ madhye kim api syāṁ bhaveyam iti prārthāyāṁ liṅ | gulmādayo hi gopīnāṁ caraṇa-reṇu juṣante | aham api tathā bhaviṣyāmīty arthaḥ | gulmaḥ stambaḥ | yāḥ gopyaḥ | ārya-pathaṁ sādhu-mārgam ||20|| [bhā.pu. 10.47.61]

**yā vai śriyārcitam ajādibhir āpta-kāmair**

**yogeśvarair api yad ātmani rāsa-goṣṭhyām |**

**kṛṣṇasya tad bhagavataś caraṇāravindaṁ**

**nyastaṁ staneṣu vijahuḥ parirabhya tāpam ||21||**

ajo brahmā ātmani buddhi-tattve yogeśvarair arcitaṁ dhyātam ity arthaḥ | caraṇāravindasya kāmārtha-mokṣa-dātṛtvam astīti kramāt śriyādibhis tribhis tṛtīyāntair uktam | āptakāmā api prāptaiśvaryasya nirvāhārthaṁ bhajante | tat tathāvidhaṁ staneṣu nyastaṁ saṁlagnaṁ yathā syāt tathā parirabhya gāḍham āliṅgyety arthaḥ ||21|| [bhā.pu. 10.47.62]

**vande nanda-vraja-strīṇāṁ pāda-reṇum abhīkṣṇaśaḥ |**

**yāsāṁ hari-kathodgītaṁ punāti bhuvana-trayam ||22||**

kiṁ bahunedam atra yuktam ity āha—vanda iti | abhīkṣṇaśaḥ vāraṁ vāram | udgītam udgānam ||22|| [bhā.pu. 10.47.63]

**prahlādaḥ—**

**nemaṁ viriñco labhate prasādaṁ**

**na śrīr na śarvaḥ kim utāpare’nye |**

**yan no’surāṇām asi durga-pālo**

**viśvābhivandyair abhivanditāṅghriḥ ||23||**

nemam iti | te tava prasādam apara indrādayaḥ | viriñcy-ādibhis tribhiḥ prathamāntaiḥ putra-mitra-kalatreṣu api tenaivaṁ-vidhaṁ prasāda ity uktam ||23|| [bhā.pu. 8.23.6]

**yat-pāda-padma-makaranda-niṣevaṇena**

**brahmādayaḥ śaraṇadāśnuvate vibhūtīḥ |**

**kasmād vayaṁ kusṛtayaḥ khala-yonayas te**

**dākṣiṇya-dṛṣṭi-padavīṁ bhavataḥ praṇītāḥ ||24||**

viśvāmi vandyatām evāha—yat pādeti | he śaraṇada ! aśnuvate prāpnuvanti | vibhūtīr aiśvaryāṇi | khala-yonayaḥ kujanmānaḥ | kusṛtayo durācārāḥ | evaṁ-bhūtā api vayaṁ te tvayā ||24|| [bhā.pu. 8.23.7]

**citraṁ tavehitam aho’mita-yogamāyā-**

**līlā-visṛṣṭa-bhuvanasya viśāradasya |**

**sarvātmanaḥ samadṛśo’viṣamaḥ svabhāvo**

**bhakta-priyo yad asi kalpataru-svabhāvaḥ ||25||**

citram iti | aho deva ! etat tavehitaṁ ceṣṭitaṁ citraṁ yat samadṛśo’pi tava viṣamaḥ svabhāvaḥ | kutaḥ samadṛktvam ? yataḥ sarvātmā | tad eva kutaḥ ? yato’mitatvaṁ tvatto bhedādibhir aṇiruktā yā yogamāyā tayā līlārtham krīḍārthaṁ visṛṣṭaṁ bhuvanam eva yena sa tathā | tava māyayābhibhūtatvāt vaiṣamyam ācarasi [jīvā yathābhibhūtā ācaranti, tathā na ca māyati3] yato viśāradaḥ avipluta-jñānaḥ | kiṁ tad vaiṣamyam ? yat sarvamayatve’pi bhakteṣu prītir na caitad doṣāya yataḥ kalpataru-svabhāvaḥ tvaṁ sa hi sevakasyaiva phalaṁ dadānāpi na viṣamaḥ || prahlādo bhagavantam ||25|| [bhā.pu. 8.23.8]

**akrūraḥ—**

**adyeśa no vasatayaḥ khalu bhūri-bhāgā**

**yaḥ sarva-deva-pitṛ-bhūta-nṛ-deva-mūrtiḥ |**

**yat-pāda-śauca-salilaṁ tri-jagat punāti**

**sa tvaṁ jagad-gurur adhokṣaja yāḥ praviṣṭaḥ ||26||**

adyeti | he īśa ! adya no vasatayo gṛhāḥ | khalu niścitaṁ na stuti-mātram | naro manuṣyaḥ | tava praveśāt pañca mahāyajña-nirvāpa-śreyo’smābhir labdham | iti vedādibhiḥ pañcabhir uktam | trijagat tribhuvanam | jagato guruḥ pitā | yā vasatoḥ ||26|| [bhā.pu. 10.48.25]

**kaḥ paṇḍitas tvad aparaṁ śaraṇaṁ samīyād**

**bhakta-priyād ṛta-giraḥ suhṛdaḥ kṛta-jñāt |**

**sarvān dadāti suhṛdo bhajato’bhikāmān**

**ātmanam apy upacayāpacayau na yasya ||27||**

ka iti | tvattaḥ bhagavataḥ sakāśāt aparaṁ puruṣaṁ śaraṇaṁ rakṣakaṁ paṇḍito bhūtvā kaḥ samīyāt gacchet, na ko’pīty arthaḥ | tvaṁ hi bhakta-priyaḥ sevaka-vatsalaḥ, na tathānyaḥ, na ca sneha-lopi bhūtvā sevā-tāratamyaṁ na vetsi | yataḥ kṛtajñaḥ | na ca kṛtajño’pi pratiśrutaṁ na prayacchati | yata ṛtagīḥ satya-vāk | na ca kaluṣitena manasā dadāsi | yataḥ suhṛt | na cāsamṛddhaḥ, yato bhavān suhṛdaḥ śuddha-hṛdayasya bhajataḥ sarvān kāmān dadāt, ātmānaṁ ca yasyātmanaḥ upacayāpacayau vṛddhi-nāśau nastaḥ taṁ kūṭastham ity arthaḥ ||27|| [bhā.pu. 10.48.26]

**diṣṭyā janārdana bhavān iha naḥ pratīto**

**yogeśvarair api durāpagatiḥ sureśaiḥ |**

**chindhy āśu naḥ suta-kalatra-dhanāpta-geha-**

**dehādi-moha-raśanāṁ bhavadīya-māyām ||28||**

diṣṭyeti diṣtyā devena iha janminaḥ | asmān prati itaḥ āgataḥ prakaṭībhūta ity arthaḥ | kutaḥ ? diṣṭyā, yato yogeśvarair api sureśair api durāpa-gatiḥ | samādhi-sampannair devair api durvijñātaḥ, kā vārtā anyeṣām | āśu śīghram | janmāntare sutādi-moha eva rasanā rajjuḥ | tāṁ sā hi bhavadīyā māyā tvad-āyattā | tvaṁ ca janārdanaḥ | janam utpattim ārdayasi mocayasi mokṣada ity arthaḥ | jane’rghañ | jani-badhyoś cety avṛddhiḥ || akrūraḥ bhagavantam ||28|| [bhā.pu. 10.48.27]

**śukaḥ—**

**naivaṁ-vidhaḥ puruṣa-kāra urukramasya**

**puṁsāṁ tad-aṅghri-rajasā jita-ṣaḍ-guṇānām |**

**citraṁ vidūra-vigataḥ sakṛd ādadīta**

**yan-nāmadheyam adhunā sa jahāti bandham ||29||**

**iti śrī-vopadeva-kṛte muktā-phale**

**viṣṇu-bhaktānām adbhuta-raso nāma**

**aṣṭādaśo’dhyāyaḥ**

**||18||**

evaṁ-bhūta-rasena bhajato vairāgyādi-guṇā bhavantīty āha—naivam iti | urukramasya sambandhināṁ puṁsām | priyavratādinām evaṁ-vidho rajanyām api dinatva-karaṇ:adiḥ puruṣa-kāraḥ sāmarthyaṁ na citraṁ, jitāḥ ṣaṇṇām indriyāṇāṁ guṇāḥ viṣayāḥ śabdādayo yais te tathā | kuto na citram | yato yasya urukramasya nāmadheyam | yaḥ sakṛd ādadīta | sa vidūra vigato jātyapakarṣaṁ prāptaḥ | antyajo’pi svasyānyeṣāṁ bandham adhunā kali-kāle’pi kiṁ punaḥ kṛtādau jahātīty asya citratamatvāt na pūrvasya citratvam iti bhāvaḥ || śukaḥ ||29|| [bhā.pu. 5.1.34]

iti hemādri-viracitāyāṁ kaivalya-dīpikāyāṁ

viṣṇu-bhaktānām adbhuta-raso nāma

aṣṭādaśo’dhyāyaḥ

||18||

—o)0(o—

(19)

**ūnaviṁśo’dhyāyaḥ**

**viṣṇu-bhaktānāṁ vīra-rasaḥ**

evaṁ hāsyādi bhaṅgi bhinna bhakti-rasānubhavāvacchedād aṣṭau bhaktān abhidhāya samprati navamaṁ bhaktam abhidhātum utsāha-sthāyinaṁ prati nāyaka-varti-naya-vinayā sammohādhyavasāya bala-śakti-pratāpa-prabhāva-vikramādhikṣepādi-vibhāvaṁ sthairya-dhariya-śaurya-gāmbhīrya āga vaiśāradyādy-anubhāvaṁ dhṛti-smṛty-augra-garvāmarṣa-maty-āvega-harṣādi sañcāriṇaṁ mahendra-daivataṁ gaura-dehaṁ sattva-pradhānaṁ vīra-rasam ārabhate—vīreti | narādi-lakṣaṇaṁ tu abhinava-guptā pādau | sa ca vīras tredhā yuddha-dāna-dharma-bhedāt | tatra yuddha-vīro yathā,

etāṁ paśya purasthalīm iha kila krīḍā-kirāto haraḥ

kodaṇḍena kirīṭinā sarabhasaṁ cūḍāntare tāḍitaḥ |

ity ākarṇya kathādbhutaṁ hima-nidhāvadrī subhadrāyate

mandaṁ mandam akāri yena nijayor dordaṇḍayor maṇḍanam ||

dāna-vīro dvedhā | yatra sthitā eva sakala-sampadaḥ kīrtyādy anusandhānena svayam arthi sātkriyante | sa ekaḥ | yathā—

dadhi-kṣīra-ghṛtāmbhodhi vyañjane spṛhaṇīyayā |

mahā-dānotsave yasya hanta kārāyitaṁ bhuvā ||

ya etu parituṣṭer divādibhir dīyamānāḥ sāmrājyādi vibhūtayaḥ | sa tv aprakarṣāt parihriyante sa upari-sthita-parihāra-nāmā dvitīyaḥ | yathā santuṣṭe tisṛṇāṁ purām api ripau kaṇḍūla-dor-maṇḍalam | krīḍākṛntaḥ punaḥ prarūḍha-śiraso vīrasya lipsor varān | yāṁ cādainyaparānvita yasya kalahāyante mithas tvaṁ vṛṇu | tvaṁ vṛṇv ity abhito mukhāni sadṛśa-grīvaḥ kathaṁ varṇyate || dharma-vīro’pi dharmasya sakāma-niṣkāma-bhedāt dvedhā | yathā—

ajitvā sārṇavām urvīm aniṣṭvā vividhair makhaiḥ |

adattvā cārtham arthibhyo bhaveyaṁ pārthivaḥ katham ||

ity atra makhair aniṣtveti | yat tu rājñā vīrasya dayā-vīrākhyam aparaṁ bhedaṁ bruvatā,

sattvaṁ madīyena śarīra-vṛttiṁ

dehena nirvartayituṁ prasīda |

dināvasānotsuka-bālavat sā

vimucyatāṁ dhenur iyaṁ maharṣe || ity udāhṛtam |

tat tu na samyak tatra hi vastv antaravad dehasyāpi deyatvena prasañjanād dānavīra evāyam | ata evāyaṁ prakāro dāna-vīra evānyair upadarśitaḥ | yathā,

karṇas tv aṅgaṁ ### jīvaṁ jīmūta-vāhanaḥ |

dadau dadhīcir asthīni kim adeyaṁ mahātmatṛtīy || iti |

dayāyāḥ kṛpātvena karuṇātvāt | karuṇa-prabheda evāyam ity eke | tasmād asyoktaṁ bheda-trayam eva ramyam | ata evedaṁ sāvadhāraṇam uktaṁ bharatena |

dāna-vīraṁ dharma-vīraṁ yuddha-vīraṁ tathaiva ca |

rasa-vīram api prāha brahmā trividham eva hi || iti |

yuddha-vīre, āpat-paṅkha-nimagnānāṁ svalpa-santoṣa-mithyā-jñānaṁ ca yasya | yas tattva-niścaya-rūpo’saṁmohādhyavasāyaḥ sa eva pradhānatayotsāha-hetuḥ | raudreṣu mamatā prādhānyā daśāstrānvitānucita-yuddhādy apīti moha-vismayam iti tayor viviktaḥ panthāḥ |

**vīra-rase baliḥ—**

**manasvinaḥ kāruṇikasya śobhanaṁ**

**yad arthi-kāmopanayena durgatiḥ |**

**kutaḥ punar brahma-vidāṁ bhavādṛśāṁ**

**tato vaṭor asya dadāmi vāñchitam ||1||**

manasvina iti | tad evaṁ-bhūtān vīra-prabhedān manasi kṛtvā tatra yuddha-vīra-rūpeṇa bhakti-rasānubhavam aśakyaṁ manyamāno dāna-vīraṁ darśayan tasya prathama-bhede baliṁ bhaktam āha—balir iti | arthināṁ kuyācakānāṁ kāmo’bhilāṣaḥ | tasyopanayena pūraṇena yā durgatiḥ dāridryam tad api śobhanaṁ ślāghyam | arthīti kutsāyām iniḥ yad āhuḥ |

bhūma-nindā praśaṁsāyāṁ nitya-yoge’tiśāyane |

saṁsarge’sti vivakṣāyāṁ bhavanti matub-ādayaḥ || iti |

kāruṇikasya para-duḥkhena vyathitasya | manasvinaḥ dhīrasya | mahāntam artha-rāśiṁ dattvāpy anuśaya-hīnasyety arthaḥ | yad-arthi-mātrasyāpi kāma-pūraṇena durgatiḥ ślāghyate, tadā kim u veda-vidām ity āha—kutaḥ punar iti | bhavādṛśām ity anena tvat tulyo yaṁ baṭur ity uktam | tato dāridryasya ślāghyatvād asya baṭor vāmanasya vāñchitaṁ pada-trayam ||1|| [bhā.pu. 8.20.10]

**yajanti yajñaṁ kratubhir yam ādṛtā**

**bhavanta āmnāya-vidhāna-kovidāḥ |**

**sa eva viṣṇur varado’stu vā paro**

**dāsyāmy amuṣmai kṣitim īpsitāṁ mune ||2||**

nāyam arthī kintu baṭu-veṣa-channo viṣṇur iti cet, tatrāha—yajantīti | kratavaḥ prasiddhā jyotiṣṭomādayaḥ | sasomā yajñāḥ pāka-yajñādayaḥ prasiddhāḥ | niḥsomā iti hi kratu yajñebhyaś ceti sūtra-vṛtti-kārādibhir vivṛtam | bhavanto bhavādṛśāḥ | āmnāyasya vidhāne iti kartavyatāyām | ko vidāḥ varaṁ śreṣṭhaṁ dadātīti varada upakartā’paro’pakartā he mune śukra ! atra baler dadāmīty asaṁmohādhyavasāyī brahma-vidām ity upalakṣitāḥ | dhairyādayo’nubhāvāḥ | evam iti harṣādikāḥ sañcāriṇo jñeyāḥ || baliḥ śukram ||2|| [bhā.pu. 8.20.11]

**pṛthuḥ—**

**varān vibho tvad varadeśvarād budhaḥ**

**kathaṁ vṛṇīte guṇa-vikriyātmanām |**

**ye nārakāṇām api santi dehināṁ**

**tān īśa kaivalya-pate vṛṇe na ca ||3||**

varān iti | dvitīye’smin dāna-vīra-prabhede pṛthur bhakta ity abhipretyāha—pṛthur iti | varaṁ ca mat kañcana mānavendra vṛṇīṣva te’haṁ guṇa-śīla-yantritaḥ [bhā.pu. 4.20.16] iti bhagavad-uktiṁ niśamyāha—varān iti | guṇa-vikriyātmanāṁ guṇa-vikāra-rūpāṇāṁ brahmādīnāṁ varān varadeśvaratayā tvattaḥ kathaṁ vṛṇīte | brahma-padādīnāṁ viṣaya-sukhātmakatvāt | viṣaya-sukhāni ca nārakāṇāṁ naraka-nivāsinām api santi | atas tān brahma-padādi-rūpān varān naiva vṛṇe’haṁ yatas tvam īśaḥ samarthaḥ | kaivalya-patiś ca kaivalyaṁ ca tavādhīnam ||3|| [bhā.pu. 4.20.23]

**na kāmaye nātha tad apy ahaṁ kvacin**

**na yatra yuṣmac-caraṇāmbujāsavaḥ |**

**mahattamāntar-hṛdayān mukha-cyuto**

**vidhatsva karṇāyutam eṣa me varaḥ ||4||**

tarhi kaivalyam eva vṛṇīṣveti cet tatrāha—na kāmaya iti | tad api na kāmaye yatra kaivalye yuṣmac-caraṇāmbujasyāsavo makarandaḥ | kvacid eka-deśe’pi nāsti bhakti-sukhaṁ nāstīty arthaḥ | sa hi mahattamānām antar-hṛdaya atati satataṁ gacchatīti mahattamāntar-hṛdayāt | ata kvī-rūpam | tad-dhṛdayāntarvartī tan-mukha-cyutam āsvādyante’nyaiḥ, ato bahubhyo yugapat tad-ākarṇanārthaṁ karṇāyutam eva me mahyaṁ vidhatsva eṣa eva varaḥ ||4|| [bhā.pu. 4.20.24]

**sa uttamaśloka mahan-mukha-cyuto**

**bhavat-padāmbhoja-sudhā kaṇānilaḥ |**

**smṛtiṁ punar vismṛta-tattva-vartmanāṁ**

**kuyogināṁ no vitaraty alaṁ varaiḥ ||5||**

mukti-sukhe bhakti-sukhābhāvāt bhakti-sukhe mukti-sukhābhāvo nāstīty āha—sa uttameti | sudhā-kaṇānāṁ amṛta-bindūnām anilo dūrād api śravaṇam ity arthaḥ | vismṛtaṁ tattva-vartma yaiḥ teṣāṁ kuyoginām asmākaṁ tat-smṛtiṁ vitarati svarūpānubhava-sukha-rūpāṁ muktiṁ dadātīty arthaḥ | viṣaya-saṅge’pi mokṣa-kāmatvāt kuyogitvam | mukti-sukhena saha bhakti-sukhaṁ sva-bhaktānām astīty arthaḥ ||5|| [bhā.pu. 4.20.25]

**yaśaḥ śivaṁ suśrava ārya-saṅgame**

**yadṛcchayā copaśṛṇoti te sakṛt |**

**kathaṁ guṇa-jño viramed vinā paśuṁ**

**śrīr yat pravavre guṇa-saṅgrahecchayā ||6||**

śravaṇasya duḥsampādakatvāt susampādakatve’pi pariṇati-virasatvāt bhakti-sukhaṁ durlabham iti cet, tatrāha—yaśa iti | he suśravaḥ sukīrte | yadṛcchayā guru-śiṣya-bhāvaṁ vināpi upaśṛṇoti | upaśrotṛtayāsakṛd vāraṁ vāram | ca-śabdaś ced-arthe paśuṁ vinānyaḥ kathaṁ viramet yato guṇajñaḥ | mukti-sukhe’pi guṇāḥ santīti cet, tatrāha—śrīr iti | śrīḥ bhūtiḥ sukha-svāminī yad bhakti-sukhaṁ prakarṣeṇa vavre | bhakti-guṇān saṅgṛhya mukti-guṇeṣv ādhātum icchayā | atra yaśasaḥ śivatvāt nirvighnatvam | suśrava iti nirdeśasya sambodhana-paratve’pi viśeṣaṇa-pradhānatvāt śobhanatvena sukha-grāhyatvam | ārya-saṅgama-hetutvāt sulabhatvam uktam ||6|| [bhā.pu. 4.20.26]

**athābhaje tvākhila-pūruṣottamaṁ**

**guṇālayaṁ padma-kareva lālasaḥ |**

**apy āvayor eka-pati-spṛdhoḥ kalir**

**na syāt kṛta-tvac-caraṇaika-tānayoḥ ||7||**

śatakratutve śakrasya spardhāvat viṣṇu-bhaktatve lakṣmī-spardhā-doṣo’stīty āha—atheti | atha-śabdaḥ praśne | atha kalir na syāt | abhajam iti | bhajanārambha-bhūtatvāl laṭ-prayogaḥ | lālasa utkaṇṭhāvān | padma-kareti viśeṣaṇa-pradhāno nirdeśaḥ bhagavad-upāyanārthaṁ līlā-kamala-dhāriṇīty arthaḥ | sā yathā abhajati | tvaṁ hi prakṛtyā sarva-puruṣeṣu uttamaḥ guṇāḍhyaś ca guṇā saundaryādayaḥ | api aho | ahaṁ ca sā cāvām iti virūpatve’pi tvad-āder mitho dvandve yad yat paraṁ tat svasya iti vārtikād asmac-chabdaḥ śiṣyate | yataḥ āvām ekasmin vastuni saspṛhau ekapati-spṛhatve’pi spṛhāyāḥ bhinna-pradeśa-viṣayatvena na virodha iti cet, tad api nāstīty āha—kṛteti | ekatānatvam ananya-vṛttitvāt | evaṁ kali-viṣaye saṁśayya svayam eva niścinoti ||7|| [bhā.pu. 4.20.27]

**jagaj-jananyāṁ jagad-īśa vaiśasaṁ**

**syād eva yat-karmaṇi naḥ samīhitam |**

**karoṣi phalgv apy uru dīna-vatsalaḥ**

**sva eva dhiṣṇye’bhiratasya kiṁ tayā ||8||**

jagad iti | jagato jananyāṁ mātari lakṣmyām | vaiśasaṁ citta-vyathā viśasana-tulyatvāt | yasyāḥ karmaṇi caraṇa-sevāyāṁ samīhitam | samyag vāñchā | na tu svasyālpakatvaṁ matvā balavad virodhāt bibheṣi cet tarhi viramyatām asmād iti cet, tatrāha—karoṣīti | tvaṁ hi dīneṣu pakṣapātitvāt pragalbham api sevakaṁ sva-saṁsargāt pṛthak karoṣi | śrīr evātra nidarśanam iti bhāvaḥ | tathāpi tasyāḥ prema-mātratve nātyantaṁ sukha-sādhanatvāt | tava ca bhṛtya-mātratvena bahiraṅgatvād ayuktaḥ | tayā saha virodha iti cet, tatrāha—sa eveti | strī-pramāṇeṣv anya-puruṣeṣv eṣā vārtā | na tu nitya-niratiśayānanda-ghana-brahma-svarūpa-sukha-santuṣṭe tvayi iti bhāvaḥ | dhiṣṇyaṁ padam ||8|| [bhā.pu. 4.20.28]

**bhajanty atha tvām ata eva sādhavo**

**vyudasta-māyā-guṇa-vibhramodayam |**

**bhavat-padānusmaraṇād ṛte satāṁ**

**nimittam anyad bhagavan na vidmahe ||9||**

ata eva devatāntaraṁ hitvā mahāntas tvām eva sevanta ity āha—bhajantīti | bhajyābhajya-nirdhāraṇānantaram | ata eveti dīna-vatsalatvāt svarūpa-sukha-santuṣṭatvāc ca tad evāha—vyudasteti | vyudasto dūrīkṛto māyā-guṇānāṁ rajaḥ-prabhṛtīnāṁ vibhramo vilāso hi | kāryaṁ rāga-dveṣādi | tasyodayo hy āvirbhāvo yena tam | kim-arthaṁ bhajantīti cet tatrāha—bhavat-padeti | bhavat-padānusmaraṇam eva satāṁ nimittaṁ nānyat kiñcit | nity-niratiśayānandānubhava-rūpatvāt tasya iti bhāvaḥ ||9|| [bhā.pu. 4.20.29]

**manye giraṁ te jagatāṁ vimohinīṁ**

**varaṁ vṛṇīṣveti bhajantam āttha yat |**

**vācā nu tantyā yadi te jano’sitaḥ**

**kathaṁ punaḥ karma karoti mohitaḥ ||10||**

evaṁ prasakto’nuprasaktyā nirūpya prakṛtam anusandhatte—manye girām iti | bhajantaṁ bhajanād eva labdha-sarvotkarṣam | nu aho te tava vācāṁ tantryā paśu-bandhanī-tulyayā jano yady asitaḥ abaddhaḥ syāt | tarhi kathaṁ punaḥ punaḥ karma karoti ? dṛṣṭa-ripavo hi tad-bhajanaṁ vihāya ||10|| [bhā.pu. 4.20.30]

**tvan-māyayāddhā jana īśa khaṇḍito**

**yad anyad āśāsta ṛtātmano’budhaḥ |**

**yathā cared bāla-hitaṁ pitā svayaṁ**

**tathā tvam evārhasi naḥ samīhitum ||11||**

yata evaṁ dṛṣṭa-vāg-vilāso bhavān, ato bhavatā bhaktān praty evaṁ na vācyaṁ kintu pitṛvad dhitam eva vācyam ity āha—tvan-māyayeti | addhā tattvataḥ | khaṇḍitaḥ pṛthak-kṛtaḥ | ṛtātmanaḥ san padātma-rūpād budhaḥ dehe’haṁ buddhiḥ san nānyad viṣaya-sukham āśāste vāñchati | ataḥ sva-hitaṁ na vetti | ataḥ svayam eva samīhituṁ sva-hite ceṣṭayituṁ bhavān arhati | so’yaṁ prasannena bhagavatā dīyamāne svargāpavargādāv api ūrjasvalatvād anaibhiruceḥ pṛthor utsāha-sthāyi-bhāvaḥ prakaraṇenāvagamyate | na hi klība-cetasā tathā-vidhā varāḥ parihartuṁ śakyāḥ || pṛthur bhagavantam ||11|| [bhā.pu. 4.20.31]

—o)0(o—

**sanakaḥ—**

**nātyantikaṁ vigaṇayanty api te prasādaṁ**

**kim vānyad arpita-bhayaṁ bhruva unnayais te |**

**ye’ṅga tvad-aṅghri-śaraṇā bhavataḥ kathāyāḥ**

**kīrtanya-tīrtha-yaśasaḥ kuśalā rasa-jñāḥ ||12||**

nātyantiketi | ye bhavataḥ kathāyāṁ rasajñāḥ te ātyantikam api tava prasādaṁ mokṣākhyaṁ na gaṇayanti | kintu kim utānyad brahmādi-sthānaṁ yato bhrūva unnayair bhrū-kṣepaiḥ kālākhyair arpita-bhayaṁ janita-bhayam | kīrtanyaṁ kīrtanīyam | ramyatvāt kṛtārthaiḥ kṛtyārthe tavaikena kenyatvanaḥ iti kṛtya-pratyayaḥ | tīrthaṁ pāvanatvād yaśo yasya | ata eva kathā-śravaṇe pariṇāme ca sukhadā | tad-aṅghri-śaraṇatvān na kāla-bhayam | kuśalatvān nāsāra-grahaṇam ||12|| [bhā.pu. 3.15.48]

**kāmaṁ bhavaḥ sva-vṛjinair nirayeṣu naḥ stāc**

**ceto’livad yadi nu te padayo rameta |**

**vācaś ca nas tulasivad yadi te’ṅghri-śobhāḥ**

**pūryeta te guṇa-gaṇair yadi karṇa-randhraḥ ||13||**

kāmam iti | kāmaṁ yatheṣṭaṁ bhavas tvāt | avasthānas tu sva-vṛjinair asamat-pāpair yadi te padmavat padayor alivat ceto rameta yadi tulasīvad vācaḥ tad-aṅghri-saṅga-janita-śobhāḥ | yadi ca karṇa-randhraṁ tava guṇa-gaṇaiḥ pūryeta evaṁ sati narako’pi sukhadaḥ | anyathā svargo’pi duḥkhada ity arthaḥ | kāmam ity anena kāpi śūratā gamyate || kumārā bhagavantam ||13|| [bhā.pu. 3.15.49]

—o)0(o—

**nottamaśloka-vārtānāṁ juṣatāṁ tat-kathāmṛtam |**

**syāt sambhramo’nta-kāle’pi smaratāṁ tat-padāmbujam ||14||**

nottama iti | uttamaḥ śloko vārtā-vṛttir yeṣāṁ te tathā | ata eva tat-kṛtaṣṭamṛtaṁ sevanenaivājarāmaratvam | ata eva antakāle’pi no sambhramaḥ na vyākulatvaṁ dehasyānātmatvāt kutsita-dehāntara-lābha iti cet tan na smaratāṁ tat padāmbujam | tad uktaṁ gītāsu yaṁ yaṁ vāpi [gītā 8.7] iti || sūtaḥ ||14|| [bhā.pu. 1.18.4]

—o)0(o—

**dhruvaḥ—**

**bhaktiṁ muhuḥ pravahatāṁ tvayi me prasaṅgo**

**bhūyād ananta mahatām amalāśayānām |**

**yenāñjasolbaṇam uru-vyasanaṁ bhavābdhiṁ**

**neṣye bhavad-guṇa-kathāmṛta-pāna-mattaḥ ||14||**

bhaktim iti | prakṛṣṭaḥ saṅgaḥ prasaṅgaḥ | bhaktatvād viṣṇu-kathā-śrāvakatvaṁ mahattvād āśritvatsalatvam amalāśayatvād bodhakatvam | neṣye atikramiṣyāmi ||15|| [bhā.pu. 4.9.11]

—o)0(o—

**maitreyaḥ—**

**tasmin prasanne sakalāśiṣāṁ prabhau**

**kiṁ durlabhaṁ tābhir alaṁ lavātmabhiḥ |**

**ananya-dṛṣṭyā bhajatāṁ guhāśayaḥ**

**svayaṁ vidhatte sva-gatiṁ paraḥ parām ||16||**

tasminn iti | tasmin viṣṇau tābhir āśīrbhiḥ kṣaṇikābhiḥ yadyapi bhaktasyāśiṣaḥ sulabhāḥ tathāpi tān akartavyā ity arthaḥ | yato bhajanād anyatra phala-kāmanāyāṁ dṛṣṭiṁ vihāya bhajatāṁ svayam aprārthita eva sva-gatiṁ sva-pāda-prāptiṁ vidhatte sā ca parā sarvebhyaḥ phalebhyaḥ | sa hi paraḥ sarvebhyaḥ phala-pradebhyaḥ | na ca śuddhām aśuddhāṁ vā bhaktiṁ na jānāti yato guhāśayaḥ | sarvāntaḥ-karaṇasya || maitreyo viduram ||16|| [bhā.pu. 3.13.50]

—o)0(o—

**na vai mukundasya padāravindayo**

**rajo-juṣas tāta bhavādṛśā janāḥ |**

**vāñchanti tad-dāsyam ṛte’rtham ātmano**

**yadṛcchayā labdha-manaḥ-samṛddhayaḥ ||**

na vā iti | rajo reṇuḥ bhavādṛśā vidurādayaḥ | ātmano’rthe ātmanaḥ sukha-sādhanaṁ te dāsyanti viṣṇu-dāsyaṁ manaḥ samṛddhīnāṁ manasaḥ sukha-sādhanānāṁ yadṛcchayā labdhatvāt tān vāñchanti | nirmanaskātma-bhogyaṁ hi nirviṣayaṁ sukham | tac ca viṣṇu-dāsyād eva ||17|| [bhā.pu. 4.9.36]

**bhaktiṁ harau bhagavati pravahann ajasram**

**ānanda-bāṣpa-kalayā muhur ardyamānaḥ |**

**viklidyamāna-hṛdayaḥ pulakācitāṅgo**

**nātmānam asmarad asāv iti mukta-liṅgaḥ ||18||**

bhaktim iti | asāv aham ity ātmānaṁ nāsmarat | yato mukta-liṅgāḥ tyakta-śarīrābhimānaḥ ||18|| [bhā.pu. 4.12.18]

**kaviḥ—**

**śṛṇvan subhadrāṇi rathāṅga-pāṇer**

**janmāni karmāṇi ca yāni loke |**

**gītāni nāmāni tad-arthakāni**

**gāyan vilajjo vicared asaṅgaḥ ||19||**

śṛṇvann iti | evaṁ dāna-vīraṁ darśayitvā krama-prāptaṁ dharma-vīraṁ darśayann abhyarhitatvāt niṣkāma-dharma-vīram eva pañcadaśabhiḥ padyair udāharati | kavir ity ādibhiḥ | kaviḥ ṛṣabha-putro yogī hariś ca | rathāṅgaṁ cakraṁ sarathāṅga-pāṇir atho vācyo yeṣāṁ gītānāṁ nāmnāṁ ca tāni tathā | nāmnāṁ gānaṁ kīrtanaṁ vicared vicaranti | sambhāvane liṅ | asaṅgo vilajja ity ābhyāṁ lokāpagaṇanayā citta-gataṁ kim apy audāryam uktam | tena cāklaibyātmaka utsāho’vagamyate | ayam evāsya śāntād bhedaḥ | śānte hi nātyantaṁ lajjādes tiraskāraḥ | dharmas tu bhagavaj-janmādy-anusandhāna-rūpaḥ ||19|| [bhā.pu. 11.2.39]

**evaṁ-vrataḥ sva-priya-nāma-kīrtyā**

**jātānurāgo druta-citta uccaiḥ |**

**hasaty atho roditi rauti gāyaty**

**unmāda-van nṛtyati loka-bāhyaḥ ||20||**

āvirbhūta-dharma-vīrasyānubhāvān āha—evam iti | sva-priyo viṣṇuḥ | drutaṁ bhakti-rasena klinnam | nirīhasya jagaj-jananādy-aghātamānam iva paśyan hasati rodity ānandāśrūṇi muñcati | rautīti bhagavantaṁ puraḥ-sthitām iva manyamāno goṣṭhīṁ kurute | bhaktyāveśād gāyati uttīrṇo’smi bhavāmbudhim iti nṛtyati | tat kiṁ naṭavat khyāpanāya ? nety āha—unmādavad iti | unmāda ity arthaḥ | ādyac pratyayaḥ | loka-bāhya ity anenāsaṅgāditvam uktam ||20|| [bhā.pu. 11.2.40]

**khaṁ vāyum agniṁ salilaṁ mahīṁ ca**

**jyotīṁṣi sattvāni diśo drumādīn |**

**sarit-samudrāṁś ca hareḥ śarīraṁ**

**yat kiṁ ca bhūtaṁ praṇamed ananyaḥ ||21||**

kham iti | jyotīṁṣi nakṣatrāṇi | sattvāni gavāśva-prabhṛtīni | hareḥ śarīram iti buddhyā yat kiñca bhūtaṁ praṇamati ananayḥ sarvatra hariṁ dṛṣṭvā || kaviḥ nimim ||21|| [bhā.pu. 11.2.41]

**śukaḥ—**

**yo dustyajān kṣiti-suta-svajanārtha-dārān**

**prārthyāṁ śriyaṁ sura-varaiḥ sadayāvalokām |**

**naicchan nṛpas tad-ucitaṁ mahatāṁ madhudviṭ-**

**sevānurakta-manasām abhavo’pi phalguḥ ||22||**

ya iti | yā śrīḥ suravaraiḥ sadayāvalokaṁ prārthyate taṁ yo bharataḥ naicchati tad-racitaṁ yato viṣṇu-bhaktānāṁ mokṣo’pi phalguḥ || śrī-śukaḥ ||22|| [bhā.pu. 5.14.44]

**yajñāya dharma-pataye vidhi-naipuṇāya**

**yogāya sāṅkhya-śirase prakṛtīśvarāya |**

**nārāyaṇāya haraye nama ity udāraṁ**

**hāsyan mṛgatvam api yaḥ samudājahāra ||23||**

yajñāyeti | yaś ca bharato mṛgatvaṁ hāsyan tyakṣan iti samudājahāra uccāritavān | karma-jñāna-bhakti-bhedāt namaskāraḥ | tatra karma-yoge yajñāya upāsanā-rūpāya dharma-pataye upāsya-rūpāya vidhau naipuṇyaṁ yasya tasmai upāsaka-rūpāya prakṛtīśvarāya upāsya-rūpāya [sāṅkhya-śirasi yasyādareṇa gṛhītatvāt tasmai upāsaka-rūpāya] bhakti-yoge | nāraṁ nara-samūhaḥ ayanaṁ yasya tasmai | upāsya-rūpāya nara-rūpeṇopāsaka-rūpāya nāmoccāraṇe upāsanā-rūpāya haraye hṛdaye iti sarvatra viśeṣyam | aparaḥ prakāraḥ yajñāya śruty-artha-rūpāya | dharma-pataye smṛty-artha-rūpāya | vidhi-naipuṇyāya sadācāra-rūpāya | ebhis tribhiḥ trayī-mārgaḥ uktaḥ | yogāya yogena samādhinā prāpyāya kleśādi-catuṣṭayāya parāmṛṣṭāya puruṣāya | yogāya iti sādhya-sādhanayor abhedopacārādy-uktam | sāṅkhyeṣu puruṣa-prakṛtyādi-tattveṣu śirase śirovat pradhāna-bhūtāya puruṣākhya-tattva-rūpāyety arthaḥ | prakṛtyā svabhāvena na tūpādhinā īśvarāya niyantre nityaiśvaryāya | paśupati-sadā-śivādi-śabda-vācyāyety arthaḥ | nārāyaṇāya pañcarātrādi-tantreṣu nirūpyāya tad eva mārga-pañcakena prāpyāya nama ity arthaḥ || śukaḥ ||23|| [bhā.pu. 5.14.45]

—o)0(o—

**gajendraḥ—**

**ekāntino yasya na kañcanārthaṁ**

**vāñchanti ye vai bhagavat-prapannāḥ |**

**atyadbhutaṁ tac-caritaṁ sumaṅgalaṁ**

**gāyanta ānanda-samudra-magnāḥ ||24||**

ekāntina iti | yasyaikāntina avyabhicāriṇaḥ sevakāḥ yasmāt | kañcanārthaṁ na vāñchanti, ye bhagavad-bhaktāḥ [sarvātmanā prayatnena bhagavad-bhaktāḥ] atyadbhutaṁ tasya viṣṇoś caritaṁ viśva-sṛṣṭy-ādi-karaṇam ekatra sthitā gāyante | gāna-phalam āha—ānanda-samudra-magnā iti || gajendraḥ bhagavantam ||24|| [bhā.pu. 8.3.20]

—o)0(o—

**mucukundaḥ—**

**na kāmaye’nyaṁ tava pāda-sevanād**

**akiñcana-prārthyatamād varaṁ vibho |**

**ārādhya kas tvāṁ hy apavarga-daṁ hare**

**vṛṇīta āryo varam ātma-bandhanam ||25||**

neti | ka āryaḥ jñātvātmano bandhanaṁ varaṁ vṛṇīte ? na ko’pīty arthaḥ | sarvatra caitanyeṣu ślokeṣu anyān apekṣayā bhajana-dharmāsaktyā ko’py utsāhaḥ puṣyatīti mantavyam ||25|| [bhā.pu. 10.51.55]

**tasmād visṛjyāśiṣa īśa sarvato**

**rajas-tamaḥ-sattva-guṇānubandhanāḥ |**

**nirañjanaṁ nirguṇam advayaṁ paraṁ**

**tvāṁ jñapti-mātraṁ puruṣaṁ vrajāmy aham ||26||**

tasmād iti | tad evaṁ sa-prabhedaṁ vīra-rasaṁ nirūpya tad-bhaṅgyā bhakti-rasānubhavituḥ phala-sambandhaṁ darśayan upasaṁharati—tasmād iti | tasmād varāṇām anartha-rūpatvāt | āśiṣaḥ āśāsyamānāni phalāni sarvaśaḥ loka-traya-vartinīr api | nirguṇaṁ tvāṁ vrajāmi | nirguṇaḥ kutaḥ ? yato nirañjanaḥ | añjanaṁ prakāśāvaraṇaṁ māyākhyam | saguṇo hi māyā-sambandhāt tvaṁ cādvayaḥ | māyā-sambandho hi sadvitīyatvaṁ syāt, kuto’dvayaḥ ? yato jñapti-mātraḥ | [māyāyāḥ] sattāsattvābhyām anirvācyatvād ity arthaḥ[[88]](#footnote-89) | bhakta-mahimā tu bhakti-mahimnaivokta iti atra noktaḥ || mucukundaḥ śrī-kṛṣṇam ||26|| [bhā.pu. 10.51.56]

nāradaḥ—

**nāmāny anantasya hata-trapaḥ paṭhan**

**guhyāni bhadrāṇi kṛtāni ca smaran |**

**gāṁ paryaṭaṁs tuṣṭa-manā gata-spṛhaḥ**

**kālaṁ pratīkṣan vimado vimatsaraḥ ||**

nāmānīti | īdṛśasya ca kṛtakṛtyatayā priyātithitvat mṛtyuṁ pratīkṣakatvāt na kiñcid vai kalyam astīty āha—nāmānīti | trapā lajjā | kṛtāni karmāṇi | kālaṁ mṛtyum | apadaḥ asvīkṛta-sthāna-viśeṣaḥ | ita ārabhya nāradaḥ kuntīty-ādi-śabdau vaktṛ-nirdeśa-mātra-vivakṣayā na tu bhakti-vivakṣayeti jñeyam, viṣṇu-grahaṇasya jñāpakatvāt ||27|| [bhā.pu. 1.6.27]

**kuntī—**

**śṛṇvanti gāyanti gṛṇanty abhīkṣṇaśaḥ**

**smaranti nandanti tavehitaṁ janāḥ |**

**ta eva paśyanty acireṇa tāvakaṁ**

**bhava-pravāhoparamaṁ padāmbujam ||28||**

śṛṇvantīti | evaṁ bhaktasya mukhyatvād brahma-sāyujyam uktvā tasyaiva bhagavat-sāmīpyādi-mukti-lipsoḥ stāḥ pradarśayitu-kāmas tv āha—kuntīti | abhīkṣṇaśaḥ punaḥ punaḥ | nandanti praśaṁsanti | īhitaṁ karmata eva ye śravaṇādi-ratāḥ, nānye | bhavaḥ saṁsāraḥ | sa eva pravāhaḥ | jala-pravāhavat patitaṁ na muñcanti | uccāvaceṣu sthāneṣu pātayatīti pravāhaḥ | tasyoparamaṁ vināśo yatra padāmbuje tat tathā | etena sāmīpya-rūpā muktir uktā || kuntī bhagavantam ||28|| [bhā.pu. 1.8.36]

—o)0(o—

**brahmā—**

**yac ca vrajanty animiṣām ṛṣabhānuvṛttyā**

**dūre yamā hy upari naḥ spṛhaṇīya-śīlāḥ |**

**bhartur mithaḥ suyaśasaḥ kathanānurāga-**

**vaiklavya-bāṣpa-kalayā pulakī-kṛtāṅgāḥ ||29||**

sālokya-rūpām āha—yac ceti | yad vaikuṇṭhaṁ vrajanti dūre yamāḥ dūrī-kṛtāhaṅkārāḥ | animiṣāṁ devānām ṛṣabho viṣṇuḥ | tasyānuvṛttyā no asmākam uparatā etāś catasro yathā pūrvam antaraṅgāḥ | evaṁ sārṣṭi-sārūpye’pi jñeye ||29|| [bhā.pu. 3.15.25]

—o)0(o—

**kardamaḥ—**

**lokāṁś ca lokānugatān paśūṁś ca**

**hitvā śritās te caraṇātapatram |**

**parasparaṁ tvad-guṇa-vāda-sīdhu-**

**pīyūṣa-niryāpita-deha-dharmāḥ ||30||**

kiṁ ca, siddhaṁ puruṣaṁ bhagavat-sālokyādi-muktim āsādayantaṁ vibhraṁśayiṣavaḥ sarvāśiṣa evam upamantrayante | tathā hi—

aho ahoṣyatāṁ svarge ete te kasya pādapāḥ |

imā apsarasaḥ ślāghyāḥ sevasveti punaḥ punaḥ || ity ādi |

tatra caivam astīti cetasā saṅgo na kāryaḥ | nāpy ahaṁ yogya iti garvaḥ | punar duḥkha-prasaṅgāt | tathā ca sūtraṁ, sthāny upanimantraṇe saṅga-smayākaraṇaṁ punar aniṣṭa-prasaṅgāt [yo.sū. 3.50] iti | tad etad abhipretyāha—lokān iti | lokā indra-bhavanādayaḥ | lokānugatās tad-vāsinaḥ | teṣāṁ paśuvad-āhāra-maithuna-mātra-videtvāt paśu-tulyatvam | tān hitvā arthāt prārthayamānān iti ye śritāḥ tava guṇa-vāda eva vāsanāntarotpādakatvāt | sīdhur madyam | ruci-pradatvāt pīyūṣam | tena nirvāpito niṣkāsito deha-dharmo viṣaya-vāsanā-rūpo’santoṣa-rūpaś ca yaiḥ te tathā | mukhyaṁ ya evaṁ prāpnuvantaḥ śritā ity ādi, tad uktaṁ gītāsu mac-cittā [gītā 10.9] [ye evaṁ śritās te prāpnuvate ity ādi yojyam] || kardamaḥ kapilam ||30|| [bhā.pu. 3.21.17]

—o)0(o—

**kaviḥ—**

**gṛhītvāpīndriyair arthān yo na dveṣṭi na hṛṣyati |**

**viṣṇor māyām idaṁ paśyan sa vai bhāgavatottamaḥ ||31||**

gṛhītveti | evaṁ vai bhajamānasya videha-kaivalyam uktvā sampraty ārabdha-karma-vaśāt dehe saty api viṣṇu-pāda-prāpti-lakṣaṇāṁ jīvanmuktiṁ darśayitum uttara-grantham ārabhate kaviḥ ||31|| [bhā.pu. 11.2.48]

**dehendriya-prāṇa-mano-dhiyāṁ yo**

**janmāpyaya-kṣud-bhaya-tarṣa-kṛcchraiḥ |**

**saṁsāra-dharmair avimuhyamānaḥ**

**smṛtyā harer bhāgavata-pradhānaḥ ||**

spaṣṭaṁ dehīti | idaṁ jagat dehasya janmāpyayau indriyāṇāṁ tarṣo viṣaya-lipsā-rūpaḥ prāṇatv kṣut manaso bhayaṁ dhiyaḥ kṛcchram khinnatvaṁ vivecanā-śaktir ity arthaḥ ||32|| [bhā.pu. 11.2.49]

**na kāma-karma-bījānāṁ yasya cetasi sambhavaḥ |**

**vāsudevaika-nilayaḥ sa vai bhāgavatottamaḥ ||33||**

na kāmeti | kāmā eva karma-bījāni | athavā bījam avidyādi[[89]](#footnote-90) | nitya-niratiśaya-sukhātmaka-svarūpasyānyathā-grahaṇam iti yāvat | tato bāhya-sukhābhilāṣaḥ kāmaḥ | tat-siddhaye vyāpāraḥ karma ||33|| [bhā.pu. 11.2.50]

**na yasya janma-karmabhyāṁ na varṇāśrama-jātibhiḥ |**

**sajjate’sminn aham-bhāvo dehe vai sa hareḥ priyaḥ ||34||**

neti | janmanākulaṁ lakṣyate | ahaṁ-bhāvo garvaḥ ||34|| [bhā.pu. 11.2.51]

**na yasya svaḥ para iti vitteṣv ātmani vā bhidā |**

**sarva-bhūta-samaḥ śāntaḥ sa vai bhāgavatottamaḥ ||35||**

neti | ātmani śarīre svaḥ ahaṁ paraḥ nāham iti bhidā jātāv eka-vacanam | svaḥ mama paro na mameti ||35|| [bhā.pu. 11.2.52]

**tribhuvana-vibhava-hetave’py akuṇṭha-**

**smṛtir ajitātma-surādibhir vimṛgyāt |**

**na calati bhagavat-padāravindāl**

**lava-nimiṣārdham api yaḥ sa vaiṣṇavāgryaḥ ||36||**

tribhuvaneti | tribhuvana-vibhur brahmā | tad-dhetave brahma-padārtham api na calati | yato bhagavat-padaṁ brahma-padād api adhikaṁ tad āha—ajiteti | ajite viṣṇau ātmā mano yeṣāṁ taiḥ ||36|| [bhā.pu. 11.2.53]

**bhagavata uru-vikramāṅghri-śākhā-**

**nakha-maṇi-candrikayā nirasta-tāpe |**

**hṛdi katham upasīdatāṁ punaḥ sa**

**prabhavati candra ivodite’rka-tāpaḥ ||37||**

bhagavata iti | santaptasya calanaṁ syād iti cet, tatrāha—bhagavata iti | urur vikramo yasyāṅghris tasya śākhā aṅkulayaḥ tāsāṁ tasyāṁ nakhā eva ujjvalatvād dhṛtatvād vā maṇayaḥ, teṣāṁ candrikā prabhā upasīdatāṁ bhajatāṁ sa-santāpaḥ ||37|| [bhā.pu. 11.2.54]

**visṛjati hṛdayaṁ na yasya sākṣād**

**dharir avaśābhihito’py aghaugha-nāśaḥ |**

**praṇaya-raśanayā dhṛtāṅghri-padmaḥ**

**sa bhavati bhāgavata-pradhāna uktaḥ ||38||**

visṛjatīti | yasya hṛdayaṁ sākṣād anācchanna-rūpo harir na visṛjati, yataḥ praṇaya-raśanayā prema-guṇena dhṛtāṅghri-padmaḥ || kaviḥ nimim ||38|| [bhā.pu. 11.2.55]

**śrī-viṣṇuḥ—**

**niṣkiñcanā mayy anurakta-cetasaḥ**

**śāntā mahānto’khila-jīva-vatsalāḥ |**

**kāmair anālabdha-dhiyo juṣanti te**

**yan nairapekṣyaṁ na viduḥ sukhaṁ mama ||39||**

niṣkiñcanā iti | anālabdhāḥ aspṛṣṭāḥ nairapekṣyaṁ nirapekṣair labhyam | śrī-kṛṣṇaḥ uddhavam ||39|| [bhā.pu. 11.14.17]

**vāg gadgadā dravate yasya cittaṁ**

**rudaty abhīkṣṇaṁ hasati kvacic ca |**

**vilajja udgāyati nṛtyate ca**

**mad-bhakti-yukto bhuvanaṁ punāti ||40||**

vāg iti | gadgadā skhalitākṣarāḥ ||40|| [bhā.pu. 11.14.24]

**rājā—**

**punaś ca bhūyād bhagavaty anante**

**ratiḥ prasaṅgaś ca tad-āśrayeṣu |**

**mahatsu yāṁ yām upayāmi sṛṣṭiṁ**

**maitry astu sarvatra namo dvijebhyaḥ ||41||**

punaś ceti | evaṁ jīvanmuktaṁ lakṣayitvā tan-māhātmyaṁ bruvāṇaḥ, tat-saṅginaḥ puruṣān stauti—punaś ceti | punar janmāntare tad-āśrayeṣu bhagavad-āśrayeṣu | prakṛṣṭa-saṅgo yāṁ yāṁ sṛṣṭim upayām tatra tatra mahat-saṅgo bhūyāt | taj-janma-viśeṣaṁ prārthayan namo dvijebhyaḥ iti puraḥ-sthitān ṛṣīn rājānam api | parīkṣit ṛṣīn prati ||41|| [bhā.pu. 1.19.16]

**dhruvaḥ—**

**yā nirvṛtis tanu-bhṛtāṁ tava pāda-padma-**

**dhyānād bhavaj-jana-kathā-śravaṇena vā syāt |**

**sā brahmaṇi sva-mahimany api nātha mā bhūt**

**kiṁ tv antakāsi-lulitāt patatāṁ vimānāt ||42||**

yeti | bhagavaj-janā jīvnmuktāḥ | sva-mahimany api svādhīna-māhātmye’pi kintu kiṁ punaḥ ? antakasyāsinā lulitād vimānāt patatāṁ parādhīna-māhātmyānām ity arthaḥ ||42|| [bhā.pu. 4.9.10]

**te na smaranty atitarāṁ priyam īśa martyaṁ**

**ye cānv adaḥ suta-suhṛd-gṛha-vitta-dārāḥ |**

**ye tv abja-nābha bhavadīya-padāravinda-**

**saugandhya-lubdha-hṛdayeṣu kṛta-prasaṅgāḥ ||43||**

te neti | martyaṁ śarīraṁ priyam api na smaranti | ye ca ado martyam anu amunā dehena saha sthitāḥ | tat-sambandhāt sambandhinaḥ sutādayaḥ tān api na smaranti | ke ye bhagavad-bhakteṣu kṛta-prasaṅgaḥ || dhruvo bhagavantam ||43|| [bhā.pu. 4.9.12]

**sūtaḥ—**

**tadopasaṁhṛtya giraḥ sahasraṇīr**

**vimukta-saṅgaṁ mana ādi-pūruṣe |**

**kṛṣṇe lasat-pīta-paṭe catur-bhuje**

**puraḥ sthite’mīlita-dṛg vyadhārayat ||44||**

evaṁ jīvanmuktaṁ lakṣayitvā stutvā cedānīm avasitādhikārasya tasya śarīra-pātam āha—tadeti | tadā tasyāṁ daśāyāṁ sahasraṇīḥ sahasreṇa vyāpārāṇāṁ labdha-balāḥ giraḥ upasaṁhṛtyaitena sarvendriyoparatir upalakṣitā | ata eva vimukta-saṅgaṁ mīlitā dṛg buddhīndriya-vṛttiḥ yasmin manasi nidhāya manaḥ kṛṣṇe vyadhārayad ity arthaḥ | anena pratyāhāra-pūrvā dhāraṇoktā ||44|| [bhā.pu. 1.9.30]

**viśuddhayā dhāraṇayā hatāśubhas**

**tad-īkṣayaivāśu gatā-yudha-śramaḥ |**

**nivṛtta-sarvendriya-vṛtti-vibhramas**

**tuṣṭāva janyaṁ visṛja‘ janārdanam ||**

viśuddhā niṣkāmāḥ aśubhaṁ pūrvam aghaṁ tasya śrī-kṛṣṇasya īkṣayā sākṣātkāreṇa gatāni āyudha-vyathāni yasya sa tathā | āyudhavat vyathayanti ity āyudha-vyathāni uttara-pāpāni | tathā coktaṁ—tad-adhigama uttara-pūrvāghayor aśleṣa-vināśau tad-vyapadeśāt [ve.sū. 4.1.13] | śrutiś ca—yatheṣīkā-tūlam agnau protaṁ pradūyetaivaṁ hāsya sarve pāpmānaḥ pradūyante [chā.u. 5.24.3] iti | vibhramo vividhaṁ bhramaṇam | tatra tatrāsantoṣāt | tasya nirvṛtir apūrva-kṛṣṇākhyaṁ viṣaya-lābhyāt janyaṁ śarīraṁ visṛjan tyajan | janārdanaṁ kaivalya-dātāraṁ puruṣam ity ucita-pada-prayogaḥ || sūtaḥ śaunakam ||45|| [bhā.pu. 1.9.31]

**rudraḥ—**

**pratyudgama-praśrayaṇābhivādanaṁ**

**vidhīyate sādhu mithaḥ sumadhyame |**

**prājñaiḥ parasmai puruṣāya cetasā**

**guhā-śayāyaiva na deha-mānine ||46||**

stutir iha manasā bhagavad-gata-sādhutvānusandhānam | vācikasya tu vyavahāra-daśā viṣayatvāt tad evāha—pratyudgameti | praśrayaṇaṁ vinayaḥ | pratyudgamādikaṁ satkāropalakṣaṇam | he sumadhyame dākṣāyaṇi | tat sarvaṁ prājñaiḥ prajñātra ṛtambharākhyā sāsti yeṣāṁ taiḥ | parasmai turīyāya | cetasā vidhīyate | arthād anyais tv anyathety arthaḥ | ṛtambharā-lakṣaṇaṁ tu—

buddhy-abhivyaktaṁ puruṣaṁ buddhi-saṅga-vivarjitam |

yā darśayati bodhārkaṁ sā mokṣe syād ṛtambharā || iti ||46|| [bhā.pu. 4.3.22]

**sattvaṁ viśuddhaṁ vasudeva-śabditaṁ**

**yad īyate tatra pumān apāvṛtaḥ |**

**sattve ca tasmin bhagavān vāsudevo**

**hy adhokṣajo me namasā vidhīyate ||47||**

evam iyatā prabandhena viṣṇv-ādi-prakaraṇa-catuṣṭayīṁ sāṅgāṁ sakalāṁ ca nirūpyātha grantha-kṛt prakaraṇa-pratipādyām iṣṭa-devatāṁ praṇamati—sattvam ity ādi | me mayā bhagavān dhokṣajo vāsudevo hi manasā vidhīyate | namaskriyate | adhaḥ kṛtam akṣajam indriyajaṁ jñānaṁ yena sa tathā | nirākāra ity arthaḥ | kathaṁ tarhi vāsudevaḥ ? tatrāha—sattve ceti | tasmin vāsudevākhye upādhau yasya sattve sad-bhāve adhiṣṭhāne sa iti |

atha vāsudeva-śabdasya ko’rthaḥ ? tatrāha—-sattvam iti | yad yasmāt tatra viśuddha-sattve pumān viṣṇur apāvṛta īyate | pratyakṣaḥ pratīyate | anena vasaty asmin ramaṇīyatvād iti vasu | dīvyati dyotate’smin prakāśakatvād iti deva iti śuddha-sattve vasudeva-śabdasya pravṛttau hetur uktaḥ | tad evaṁ sākāra-nirākāre bhagavato dve rūpe namaskṛte bhavataḥ || rudra umām ||47|| [bhā.pu. 4.3.23]

**śukaḥ—**

**udgāyatīnām aravinda-locanaṁ**

**vrajāṅganānāṁ divam aspṛśad dhvaniḥ |**

**dadhnaś ca nirmanthana-śabda-miśrito**

**nirasyate yena diśām amaṅgalam ||48||**

athāsya granthasya pracaya-paripanthi-vighna-vithātāya bhagavad-guṇa-māhātmya-paraṁ padyam udāharati—udgāyatīnām iti | dadhnaś ca dhvaniḥ | nirmathyate’neneti nirmanthanaṁ kuṭharādi | kūṭa-romantha-viṣkambhe tasya śabdena miśritaḥ | yena dhvaninā nirasyate tiraskriyate | amalam ity etan nirvighnatve dyotakam || śukaḥ ||48|| [bhā.pu. 10.46.46]

**svasty astu viśvasya khalaḥ prasīdatāṁ**

**dhyāyantu bhūtāni śivaṁ mitho dhiyā |**

**manaś ca bhadraṁ bhajatād adhokṣaje**

**āveśyatāṁ no matir apy ahaitukī ||49||**

svastīti | evaṁ jagad-apavarga-hetuṁ granthaṁ praṇīya taj-janita-sukṛta-vāsanā-sanātha | tatra tatra bhagavān ācāryo viśvasya svasya ca samīhitam āśāste—svasty astu iti | svastīti kṣama-vācakam avyayam | nanu khaleṣu satsu kutaḥ svasti ? tatrāha—khala iti | khalo durjanaḥ | prasādaḥ svacchatvam | viśvasya svasti-pratijñā-bhaṅga-bhayāt khalasya prasāda-mātram uktam, na tu vināśaḥ | evaṁ yogyatām uktvā parasparopakāre pravṛttim āha—dhyāyantv iti | śivaṁ maṅgalaṁ svāgatam āśāste—manaś ceti | na asmākaṁ ca mano bhadraṁ sāttvikaṁ vastu bhajanāt | api-śabdaḥ samuccaye | adhokṣaje no matir āveśyatām | āveśaṁ prāpnoti āveśayatīti | prātipādikatvāt dhātv-arthe bahulam iṣṭavac ceti ṇic | ahaitukī niṣkāmā || prahlādaḥ nṛsiṁham ||49|| [bhā.pu. 5.18.9]

**iti śrī-vopadeva-kṛte muktā-phale**

**viṣṇu-bhaktānāṁ vīra-raso nāma**

**ekonaviṁśo’dhyāyaḥ**

**||19||**

iti hemādri-viracitāyāṁ kaivalya-dīpikāyāṁ

viṣṇu-bhaktānāṁ vīra-raso nāma

ekonaviṁśo’dhyāyaḥ

||19||

—o)0(o—

**granthopasaṁhāraḥ**

**catureṇa caturvargaṁ cintāmaṇi-vaṇijyayā |**

**hemādriṇārjitaṁ muktā-phalaṁ paśyata kautukāt ||50||**

granthopasaṁhāra-vārtādīnām | iha ca sva-kartṛkāyāṁ” yadurāja-mahāmantriṇā hemādriṇābhyarthita ācāryas tat-kartṛkatvaṁ khyāpitavān iti prāg uktam | tad etat-paryantaṁ tat-kīrtiṁ khyāpayann āha—catureṇeti caturvarga-cintāmaṇy-ākhya-grantha-mahodadher vaṇijyatayā catureṇa vidita-grantha-racanā-rīti-viśeṣeṇa | yathā hi vaṇijyāyāṁ tat-tad-deśebhyas tāni tāni priya-vastv-anyāhṛtya pumān tat-tad-viṣaye caturo bhavati | tathaitena tat-tat-smṛtītihāsa-purāṇādibhyas tāni niḥśeṣa-vrata-dāna-tīrtha-mokṣādi-pratipādana-parāṇi vākyāny āhṛtya grantha-racanāyāṁ kauśalam āsāditam | tatas tasyaiva rekhayā bhāgavatasya tat-tat-skandhebhyas tāni tāni viṣṇv-ādi-vastu-catuṣṭaya-pratipādana-parāṇi padyāny uddhṛtya muktā-phalākhyaṁ prakaraṇaṁ kṛtam | tad etat kautukāt paśyata he kutūhalinaḥ iti śeṣaḥ | asmin vilokite sakala-kautukam avāpsyatheti bhāvaḥ |

anyatra caturṇāṁ vargāḥ deśa-cchāyāḥ samūhās tāsāṁ cintā-parīkṣā tayopalakṣitāḥ maṇayo ratnāni teṣāṁ vaṇijyā kraya-vikraya-sthitiḥ | tathā catureṇa nipuṇena hemādriṇā bahu-suvarṇena vaṇijā arjitaṁ muktā-phalaṁ mauktikāni | jātāv eka-vacanam | paśyatety arthaḥ | muktā-phala-śabdaḥ pakṣa-dvaye’pi prāg vyākhyātaḥ ||50||

**nirmathya payasāṁ rāśiṁ mandaraḥ kaustubhaṁ nyadhāt |**

**hemādrir vacasāṁ muktā-phalaṁ ratnaṁ hṛdi prabhoḥ ||51||**

evaṁ tasya vaṇig-rūpeṇa kuśalatāṁ vyañjya sumeru-sāmyena sthairyādi-guṇān vyanakti—nirmathyeti | payasāṁ rāśiṁ kṣirodaṁ mandaro mahācalaḥ nyadhān nikṣiptavān | hemādrir meruḥ kāmadevātmajaś ca vacasāṁ rāśiṁ bhagavatā svayaṁ nirmathya muktāphalākhyaṁ ratnaṁ granthaṁ ca prabhoḥ śrī-kṛṣṇasya hṛdi nyadhād ity arthaḥ | viṣṇor ayam alaṅkāra iti bhāvaḥ ||51||

**hemādrim ādriyata eva guṇena yena**

**tenaiva pūrita sukhena subaddham etat |**

**muktā-phalaṁ pratiphalaj jagadīśa-rūpaṁ**

**yat karṇa-kaṇṭha-kūhare suṣamāsya kācit ||52||**

hemādrim ity ādi | yena sakala-kathā-kauśala-rūpeṇa guṇena hemādriṁ jana ādriyate satkurute, tenaiva guṇena pūritaṁ tat-sādhana-sampādanād arthināṁ sukhaṁ yena guṇena arthijaneṣu kalpataravo hitasya guṇāḥ | etat prakaraṇaṁ subaddhaṁ sampuṭitaṁ pratiphalan buddhi-darpaṇe pratibimbībhavat jagadīśasya viṣṇoḥ rūpaṁ yena yasmin granthena tat tathā | tulyādhikaraṇād bahuvrīheḥ praśaṁsāyāṁ rūpa-pratyayo vā sarvathā rājālaṅkaraṇam ity arthaḥ | tad etat yasya karṇe śravaṇe kaṇṭhe ghoṣeṇa hṛdaye tad-artha-cintanenāśu tasya puṁsaḥ kācit sva-saṁvedyādyā suṣamā paramātma-prakāśa-rūpā parama-śobhā bhavatīty arthaḥ | anyatra tu yena guṇena sūtreṇa hemādreḥ sumeror mā lakṣmīḥ śobhā ādriyate | meru-vikārasya suvarṇasya nikaṭasthatayā svīkriyate tena pūritaṁ bhṛtaṁ sva-praveśena sukhaṁ mauktika-vedhya-sthānaṁ yena guṇena tenaiva etad grantha-ratnaṁ subaddhaṁ sumantritaṁ pratiphalat nirmalatayā pratibimbībhavat jagad eva īśasya rūpaṁ yasmin mauktike | yad vā, pratiphalan jagadīśasya rājño rūpaṁ yasmin tat tathā ||52||

**dve eva citre rāmasya sindur baddhaḥ purādhunā**

**hemādriḥ svam upānītaḥ sūryāvarta-pradakṣiṇaḥ ||53||**

dve eveti | rāmo dāśarathir devagirīśvaraḥ | tasya purā tretāyāṁ caritreṣu madhye dve eva caritre yat sindhuḥ samudro baddhaḥ yac ca hemādrir meruḥ svam upānītaḥ svasya nikaṭīkṛtaḥ | kimbhūtaḥ ? sūryasya raveḥ āvṛtā vyāvṛttiṁ gatā pradakṣiṇā paribhramaṇā yasmin merau sa tathā vyadhikaraṇe bahu-vrīhau tu prāg uktam | kārya-kāraṇayor abhedopacāreṇa tāṭasthya-vivakṣayā hemādri-śabdena taj-jaṁ suvarṇaṁ lakṣyate | arthibhyaḥ pradātuṁ bhūyān suvarṇa-rāśir ānīta ity arthaḥ | anyatraiva tasya tu rāmasya adhunā yadu-kule’vatīrṇasya dve eva citre yat sindhur gajamado baddhaḥ | atra sindhu-śabdena tadvanto gajā lakṣyante | sindhur iti jāṭav eka-vacanam | pratyarthino rājñaḥ parābhūya tat-sindhurāḥ sva-gṛhe baddhā ity arthaḥ | yac ca hemādrir dvija-viśeṣaḥ svam upānītaḥ sva-sāmrājyasya mahāmātyasya pade’dhikartum ity arthaḥ | kīdṛśaḥ ? sūriṣu pada-vākya-pramāṇādi-pravīṇeṣu āvṛtāḥ śataśaḥ kriyamāṇatvād āvṛttiṁ gatā | prakṛṣṭā dakṣiṇā dānaṁ yasya sa tathā | ko hi nāma bṛhaspatim api prajñayā prahasatas tādṛśasya mantri-śiromaṇer nija-nikaṭīkaraṇān na citrīyate ||53||

**vidvad dhaneśa-śiṣyeṇa bhiṣak-keśava-sūnunā |**

**hemādrir vopadevena muktāphalam acīkarat ||54||**

vidvad-dhaneśa-śiṣyeṇeti atirohitārtham ||54||

**svarge gīr-vāṇināryaḥ surapatim abhitaḥ śābdikāmāṁ vareṇyaḥ**

**pātāle nāgarājaḥ phaṇipati-sadṛśo yasya gāyanti kīrtim |**

**yas tīrṇaḥ śāstra-pāthonidhim akhilam atho grantha-ratnaṁ suvṛttaṁ**

**cakre śiṣyair dhaneśaḥ kavi-kula-tilakaḥ keśavir vopadevaḥ ||55||**

**sakala-vibudha-mānaḥ śrī-niketaṁ vadānyaḥ**

**samada-vibudha-siṁhaḥ śrīnivāsāṅghri-snehaḥ |**

**jayanti vinaya-sindhu-vāmaneśaḥ subandhuḥ**

**praṇata-sakala-bhūpaḥ kṛṣṇa-vaṁśaika-dīpaḥ ||56||**

**iti śrīvopadeva-viracitaṁ muktāphalaṁ samāptam |**

**iti granthopasaṁhāraḥ**

sakalān vibudhān mānayatīti tathā śrīniketam aiśvaryādhāraṁ vadānyaḥ dānaśīṇḍaḥ | samadā ye vibudhās teṣāṁ siṁhaḥ kavi-keśarī | bhagavac-caraṇāravinde sneho bhaktiḥ, tad-yuktaḥ vāmanaḥ īśo yasya śreṣṭhā bandhavaḥ sabhāsado yasya etādṛśo devagirīśvaro rāmo yatiḥ ||56||

yo nitya-śuddha-sukha-bodha-vapur nitāntaṁ

jāgarti com iti padaṁ yam ihāpavargyam |

yo yogināṁ hṛdi cakāsti vidhūta-paṅke

so’smākam astu śaraṇaṁ puruṣaḥ purāṇaḥ ||1||

yat kiñcid atra bhavataḥ khalu vopadeva-

sūreḥ kṛtir nija-dhiyā paricaryate me |

uddiśya kovida-janopakṛtiṁ tadārāt

ārādhanaṁ bhagavataḥ paramātmāsya ||2||

chāyāvatīm amṛta-dāma api naika-citrāṁ

puṇya-prathām iva bhuvi prathitāṁ tadīyām |

ṭīkāṁ priyāṁ paramahaṁsa-janasya dṛṣṭvā

granthaḥ kṛto’tra kṛtinaṁ hṛdi etu toṣam ||3||

atattve tattvadhīr yeṣāṁ tattve cātattva-dhīr nṝṇām |

na tān ānandayanty etā vopadevasya sūktayaḥ ||4||

yasya vyākaraṇe vareṇya-ghaṭanā sphītāḥ prabandhā daśa

prakhyātā nava vaidyake’tha tithi nirdhārārtham ekodgataḥ |

sāhitye traya eva bhāgavata-tattvoktir ekas tathā

bhavyād vāṇī śiromaṇer iha guṇāḥ ke ke na lokottarāḥ ||5||

ṭīkā muktā-phalasyemāṁ nāmnā kaivalya-dīpikām |

hemādriḥ kaṇḍhake cakre rāmarājasya veśmani ||6||

iti śrīmat-prauḍha-pratāpa-cakravarti-mahārājādhirāja-soma-yaduvaṁśodbhava-rāmarāja-mantrivarya-hemādri-viracitā muktāphala-ṭīkā samāptā ||

—o)0(o—

1. svātyambu-śukti-kuhare patad eva muktāmukaiva paṅkaja-dalena rajaḥsu kiñcit | (udbhaṭaḥ), anyad yukti-kalpa-tarau muktā-prakaraṇe’sti | [↑](#footnote-ref-2)
2. bhāmatau 1.1.4 (vedānte) [↑](#footnote-ref-3)
3. advaita-siddhau prayoga evam asti [↑](#footnote-ref-4)
4. yoginītantra 44.2, kūrma.pu. 34.41. [↑](#footnote-ref-5)
5. bṛhad-āraṇyakopaniṣad 2.6.6 [↑](#footnote-ref-6)
6. yoga-darśanaṁ 1.3-4. [↑](#footnote-ref-7)
7. puristhala-śarīre śete iti puruṣaḥ | tattva-kaumudī | [↑](#footnote-ref-8)
8. dvija- iti śrīdhara-sammata-pāṭhaḥ. [↑](#footnote-ref-9)
9. sāṅkhya-mate’ntaḥkaraṇāni trīṇi, vedānta-naye tāni catvāri | [↑](#footnote-ref-10)
10. prakṛti-buddhy-ahaṅkāra-tanmātraikādaśendriya-pañcabhūtāni puruṣaś ceti pañcaviṁśati-tattvam | [↑](#footnote-ref-11)
11. sarvāṇi bhūtāni dadarśa vīraḥ [↑](#footnote-ref-12)
12. hayaśīrṣa-pañcarātraṁ vāma-dakṣiṇordhva-gadādīni astrāṇi santi | [↑](#footnote-ref-13)
13. -mekhalam. [↑](#footnote-ref-14)
14. tad dvividhaṁ karaṇḍa-mukuṭaṁ kirīṭa-mukuṭam iti śilpa-Śe prasiddham | [↑](#footnote-ref-15)
15. samyag vivekenātma-kathanaṁ sāṅkhyaṁ siddharṣi-kapila-proktam | citta-vṛtti-nirodho yogaḥ anantāvatāra-patañjali-proktaḥ || [↑](#footnote-ref-16)
16. prasthāna-bhede caraṇa-vyūha-bhāṣye ca | [↑](#footnote-ref-17)
17. vasiṣṭa-viśvāmitrādi-proktāḥ | [↑](#footnote-ref-18)
18. śauca-santoṣa-tapaḥ-svādhyāyeśvara-praṇidhānāni niyamāḥ | [yo.sū. 2.28] [↑](#footnote-ref-19)
19. ahiṁsā-satyāsteya-brahmacaryāparigrahā yamāḥ | [yo.sū. 2.30] [↑](#footnote-ref-20)
20. bhogam [↑](#footnote-ref-21)
21. bhakti- [↑](#footnote-ref-22)
22. sad- [↑](#footnote-ref-23)
23. avayoga-prakriyā-yogaś cintāmaṇau tripurāsāra-samuccaye yoga-tārāvaly-ādua cānusandheyā | [↑](#footnote-ref-24)
24. chāndogya 3.32.8-9. [↑](#footnote-ref-25)
25. tatra pratyayaikatānatā dhyānam || [yo.sū. 2.3] [↑](#footnote-ref-26)
26. tad evārtha-bhāva-nirbhāsaṁ svarūpa-śūnyam iva samādhiḥ || [yo.sū. 3.3] [↑](#footnote-ref-27)
27. chā.u. 7.24.1 draṣṭavyaḥ. [↑](#footnote-ref-28)
28. pun-nāmno narakād yasmāt trāyate pitaraṁ sutaḥ | tasmāt putra iti proktaḥ pitṝn yaḥ pāti sarvataḥ || [ma.bhā 1.34.37], tasmāt putra iti proktaḥ svayam eva svaymbhuvā | [rā. 2.107.12] [↑](#footnote-ref-29)
29. śukla-yajur-vedaḥ 24.34, śatapatha-brāhmaṇa 3.5.1.5; kūrma-purāṇa 12.4-5. [↑](#footnote-ref-30)
30. chatrākāraṁ chavākaṁ śūraṇam iti kecid vadanti | tat tu abhakṣyam | tathā ca Xiḥ—chavākaṁ grāmya-kukkuṭa abhakṣyāṇi dvijātīnām iti || [↑](#footnote-ref-31)
31. evaṁ hi vedānta-kalpa-tarūddhṛta parāśaropapurāṇa-vacanāj jñāyate | tathā ca—dvāpare dvāpare viṣṇur vyāsa-rūpo mahāmuniḥ | kṛtvā vedaṁ subahudhā kurute jagato hitam || suta-saṁhitā-bhāṣya-prārambhe cāpy evam asti—na hy anyaḥ puṇḍarīkākṣān mahābhārata-kṛd bhavet | ayam eva hi aṣṭādaśa-purāṇa-kartā | tathā ca tatraiva—aṣṭādaśa-purāṇānāṁ kartā satyavatī-sutaḥ | yoga-darśana-bhāṣya-kṛc cāyam | tathā ca sarva-tantrāparatantra-śrimad-vācaspati-miśraḥ—natvā patañjalim ṛṣiṁ vedavyāsena bhāṣite iti || [↑](#footnote-ref-32)
32. sāvarṇiko nāma manur bhavān bhuvi bhaviṣyati || mārkaṇḍeya purāṇa, devī-māhātmye 13 adhyayaḥ | [↑](#footnote-ref-33)
33. kākāgamana-kāle tāla-patanam iva iti kākatālīyam | etad-ākhyo nyāyaḥ | [↑](#footnote-ref-34)
34. pāṇinīye śeṣe [pā. 2.4.92] śaiṣikāt sarūpaḥ śaiṣiko’ṇ iti siddhānta-kaumudī | [↑](#footnote-ref-35)
35. tubhyaṁ bhagavate namaḥ sātvatāṁ pataye namaḥ ity ete pāṭhāntare staḥ | vyākhyā cānayoḥ bhāgavata-ṭīkāyām anusandheyā | [↑](#footnote-ref-36)
36. maitrī-karuṇā-muditopekṣāṇāṁ sukha-duḥkha-puṇyāpuṇya-viṣayāṇāṁ bhāvanātaś citta-prasādanam [yo.sū. 1.33] iti || [↑](#footnote-ref-37)
37. kāyena vācā manasendriyair vā

    buddhyātmanā vānusṛta-svabhāvāt |

    karoti yad yat sakalaṁ parasmai

    nārāyaṇāyeti samarpayet tat || [↑](#footnote-ref-38)
38. brahma-dṛṣṭir utkarṣāt [ve.sū. 4.1.5-6], pratimāsu śīlā-buddhiḥ kurvāṇo narakaṁ vrajet iti mantra-śāstre. apsu devā manuṣyāṇāṁ ravau devā manīṣiṇām | pratimāsv alpa-buddhīnāṁ yogināṁ hṛdaye hariḥ || ity āhnikācāra-tattve || [↑](#footnote-ref-39)
39. sā cEZe parānuraktir BKiḥ iti śāṇḍilya-sūtraḥ 1.1. caturvidhā bhajante māṁ janāḥ suKino’rjuna [gītā 7.16], pūjyādiṣv anurāga iti pārāśaryaḥ, kathādiṣv iti gārgyaḥ, A-ratyā virodheneit śāṇḍilyaḥ, nāradas tad api tākhilācāratā tad-vi.Se PAa-vyākulateti nārada-BKi-sūtraṁ 16-19. [↑](#footnote-ref-40)
40. sāṅkhya-tattva-kaumudī 5, ṭīkā. indriyānumāna-prasaṅge tattva-kaumudī ṭīkā [↑](#footnote-ref-41)
41. guru-mukhād anuśrūyate ity anuśravo vedaḥ, tatra bhavaḥ ānuśravikaḥ vedokta-KMa-kalāpaḥ | sāṅkhya-kārikā 5, ṭīkā. [↑](#footnote-ref-42)
42. śyenenābhicaran yajeta iti śatru-vadha-nimittaḥ abhicārākhyo yāga-Vaḥ | artha-saṅgrahaḥ 1.1 | [↑](#footnote-ref-43)
43. etan-nāmnī śrīmad-bhāgavatasya vedānta-sammatā suprācīnā ṭīkā | kaivalya-dīpikā ca etad-anusāriṇī hemādrīyā | TU kaivalya-dīpikā-prārambhe cānte ca hari-līlā-bhāṣye—ṭīkā priyāṁ paramahaṁsa-janasya dṛṣṭā iti || [↑](#footnote-ref-44)
44. cittaṁ hi prakhyā-pravṛtti-sthiti-śīlatvāt triguṇam | prakhyā-rūpaṁ hi citta-sattvaṁ rajas-tamobhyāṁ saṁsṛṣṭam aiśvarya-viṣaya-priyaṁ bhavati | tad eva tamasānuviddham adharma-ajñāna-avairāgya-anaiśvaryopagaṁ bhavati || ity-ādi yo.sū. vyāsa-bhāṣya 1.2. [↑](#footnote-ref-45)
45. vīta-rāga-janmādarśanāt [nyāya-sūtra 3.1.15], vīta-rāga-bhaya-krodhaḥ sthita-dhīr munir ucyate [gītā 2.56]. [↑](#footnote-ref-46)
46. pāṇini 5.3.57. [↑](#footnote-ref-47)
47. bhaktyānanyayā śakyaḥ aham evaṁ-vidho’rjuna [gītā 11.54] [↑](#footnote-ref-48)
48. prāyaścittāni pāpa-kṣaya-mātra-sādhanāni cāndrāyaṇādīni || vedānta-sāraḥ 1.1.4. prayatatvād voppacitam aśubhaṁ nāśayati iti prāyaścittam iti hārītaḥ | pāpa-kṣaya-mātra-sādhanaṁ karma || [↑](#footnote-ref-49)
49. āśvalāyana-śrauta-sūtram 1.3.5. [↑](#footnote-ref-50)
50. vikṣipte cetasi vikṣepopasarjanībhūtaḥ samādhir yoga-pakṣe na vartante, ato yogo’vikṣipta-cittatvaṁ santataṁ bhagavad ekaniṣṭhā ity arthaḥ | yoga-darśana 1.2 bhāṣye || [↑](#footnote-ref-51)
51. ayam adhika-pātḥaḥ kutracit pustake’sti | [↑](#footnote-ref-52)
52. bhāgavata-bhāvārtha-dīpikāyāṁ 7.9.10 śloka-ṭīkāyaṁ mahābhāratāt dhṛta-vacanam. [↑](#footnote-ref-53)
53. adhyayanam adhyāpanaṁ yajanaṁ yājanaṁ tathā | dānaṁ pratigrahaṁ caiva ṣaṭ-karmāny agra-janma-dānam || [manu. 1.88] [↑](#footnote-ref-54)
54. adhyāpanaṁ brahma-yajñaḥ pitṛ-yajñas tu tarpaṇam |

    homo daivo balir bhauto nṛ-yajño’tithi-pūjanam ||

    pañcaitān yo mahā-yajñān na hāpayati śaktitaḥ |

    sa gṛhe’pi vasan nityaṁ sūnādoṣair na lipyate || [manu. 3.70-71} [↑](#footnote-ref-55)
55. sāṅkhya-śāstrokta-prakṛteḥ sattvād vā puruṣo bhinnaḥ puruṣāt prakṛti-bhinnāvity evaṁ-rūpo mokṣopāyaḥ sattva-puruṣānyatā-khyātir jñānam iti || [↑](#footnote-ref-56)
56. tapaḥ svādhyayeśvara-praṇidhānāni niyamāḥ ity atra sūtre vyākhyātaṁ—svādhyāyaḥ praṇavādi-pavitrāṇāṁ mantrāṇāṁ japaḥ iti || [↑](#footnote-ref-57)
57. viparyayo mithyā-jñānam atad-rūpa-pratiṣṭham [yo.sū. 1.8] [↑](#footnote-ref-58)
58. dvau bhāgau pūrayed annair jalenaikaṁ prapūrayet |

    vāyūnāṁ paricārārthaṁ caturtham avaśeṣayed || iti vaidyake. [↑](#footnote-ref-59)
59. taj-japas tad-artha-bhāvanam [1.28] [↑](#footnote-ref-60)
60. sva-sva-viṣayāsaṁprayoge cittasya svarūpānukāra ivendriyāṇāṁ pratyāhāraḥ [2.54] [↑](#footnote-ref-61)
61. īśvara-praṇidhānaṁ sarva-kriyāṇāṁ parama-gurāv arpaṇaṁ tat-phala-saṁnyāso vā iti tat-sūtrasya [2.1] vyāsa-bhāṣā. [↑](#footnote-ref-62)
62. avidyādayaḥ kleśāḥ | vipacyante iti vipākāḥ | lāty āyur bhogāḥ, śubhāśubhaṁ karmādṛṣṭaṁ vā, āFa-vipākāt citta-bhūmau śerate ity āśayā vāsana-bhūta-saṁskārāḥ || tatraiva bhāṣye || [↑](#footnote-ref-63)
63. śaiva-darśana-kārikā spanda-dīpikā-vyākhyā ca | [↑](#footnote-ref-64)
64. śrutiḥ—śrūyate’nādi-kālato guru-paramparayā’laukikārtho na tu kenāpi kriyata ity arthaḥ || [↑](#footnote-ref-65)
65. prayatatvād vopacitaṁ nāśayatīti prāyaścittam | prāyaścittāni pāpa-kṣaya-mātra-sādhanāni cāndrāyaṇādīni iti vedānta-sāraḥ 1.3.5 | prāyaścittair apaityeno yad ajñāna-kṛtaṁ bhavet iti prāyaś citta-tattvam || kāmato’vyavahāryas tu vacanād iha jāyate iti yājñavalkya-smṛtiś ca || [↑](#footnote-ref-66)
66. vaiśvānarādy-upāsanā, chāndogye 5.13.1. [↑](#footnote-ref-67)
67. niṣkriyāṅgatā [↑](#footnote-ref-68)
68. nāṭya-śāstra-vyākhyāne alaṅkāra-cūḍāmaṇau ca | [↑](#footnote-ref-69)
69. rasārṇava-sudhākaraḥ 2.354. [↑](#footnote-ref-70)
70. yad vā na siddham astreṇa mama tat kena sādhyatām || iti sāhitya-darpaṇe dhṛta-pāṭhaḥ. [↑](#footnote-ref-71)
71. hi śuṣmiṇaḥ [↑](#footnote-ref-72)
72. rudraṭaḥ kāvyālaṅkāra-praṇetā vāmuka-bhaṭṭa-tanayaḥ śatānandopanāmakaḥ | kasyacin mate’yaṁ śṛṅgāra-tilaka-praṇeteti | bhojarājaḥ sarasvatī-kaṇṭhābharaṇākhyālaṅkāra-śāstrīya-sandarbha-praṇeteti dhārā-nagarīśvaraḥ mālavadeśa-nāyakaḥ | etasya jyotiṣaḥ śilpa-vyākaraṇa-darśana-dharma-śāstra-nīti-vaidyake bhūyāṁso granthā adyatve’pi rājante || [↑](#footnote-ref-73)
73. śrī-mammaṭa-bhaṭṭa-praṇīta-kāvya-tattva-prakāśe. [↑](#footnote-ref-74)
74. hemacandrācārya-sūri-praṇītālaṅkāra-cūḍāmaṇau | [↑](#footnote-ref-75)
75. -vicitra- [↑](#footnote-ref-76)
76. puṇyāḥ iti hemādry-anusṛta-pāṭhāntaram. [↑](#footnote-ref-77)
77. āyur ghṛtam ity atrāyuṣkāraṇam api ghṛtaṁ kārya-kāraṇa-bhāva-sambandha-sambandhy-āyus tādātmyena pratīyate | anya-vailakṣaṇyenāvyabhicāreṇāyuṣkaratvaṁ prayojanam iti sāhitya-darpaṇaṁ (2.17) || [↑](#footnote-ref-78)
78. kṛtsna- iti pāṭhaḥ prāyo dṛśyate. [↑](#footnote-ref-79)
79. atra supta- iti hemādry-anusṛta-pāṭhaḥ. [↑](#footnote-ref-80)
80. ayam eva hemādreḥ pāṭhaḥ. vismṛtyeti śrīdharādibhiḥ svīkṛtaḥ pāṭha eva. [↑](#footnote-ref-81)
81. kakkoka-praṇīta-rati-śāstram | tac ca veṇyadattārthe likhitam | tatra rati-viṣaye’neke viṣayāḥ santi || [↑](#footnote-ref-82)
82. cintātra jāgarodvegau tānavaṁ malināṅgatā |

    pralāpo vyādhir unmādo moho mṛtyur daśā daśa || ity ujjvala-nīlamaṇau pravāsākhya vipralambhe dhṛto’yaṁ ślokaḥ || [↑](#footnote-ref-83)
83. -cittāḥ [↑](#footnote-ref-84)
84. tri- [↑](#footnote-ref-85)
85. āśvālayana-kalpa-sūtrasya tṛtīyo’dhyāyo dṛśyaḥ | hṛdayasyāgre iva dyati atha jihvāyā atha vacasaḥ ity artha-saṅgrahaḥ | ṣaṭ-śatīni niyuñjante ity ādi gauḍapādīya-bhāṣyaṁ, sāṅkhya-kārikā 1.4, draṣṭavyam. [↑](#footnote-ref-86)
86. bījair yajñeṣu yastavyam iti vai vaidikī śrutiḥ |

    aja saṁjñāni bījāni chāgaṁ na ghnantum arhatha ||

    naiva dharmaḥ satāṁ devā yatra vadhyeta vai paśuḥ |

    idaṁ kṛta-yugaṁ śreṣṭhaṁ kathaṁ vadhyeta vai paśuḥ || iti ālocanātmaka-saṁskaraṇe pāṭhaḥ. [↑](#footnote-ref-87)
87. brahmātirikta-vastuno’yāthārthyāt māyātu brahmaṇy eva | rajjur iti yathā rajjvām ayaṁ sarpa iti jñānaṁ nāyaṁ sarpa iti jñānenottara-kālīnena bādhakena bādhyasya pūrva-jñānasyāropitatvaṁ tadvat iti || [↑](#footnote-ref-88)
88. sāṅkhya-bhāṣya-dhṛtaṁ (1.29)—nāsad-rūpānasad-rūpā māyā naivobhayātmikā | sadasadbhyām anirvācyā mithyābhūtā sanātanī || [↑](#footnote-ref-89)
89. atasmiṁs tad-buddhir avidyā | ādi-padena asmitāder grahaṇaṁ | sā tridhā—pāramārthikī, vyavahārikī, prātibhāsikī ceti | [↑](#footnote-ref-90)