

## śrī-bhakti-sandarbhah

tau santoṣayatā santau śrīla-rūpa-sanātanau |  
dākṣiṇātyena bhāttena punar etad vivicyate ||o||  
tasyādyam granthanālekham krāntam utkrānta-khaṇḍitam |  
paryālocyātha paryāyam kṛtvā likhati jīvakah ||o||

[ 1 ]

tatra pūrva-sandarbha-catuṣṭayena sambandho vyākhyātaḥ | tatra pūrṇa-sanātana-  
paramānanda-lakṣaṇa-para-tattva-rūpam sambandhi ca brahma paramātmā  
bhagavān iti tridhāvīrbhāvatayā śabdītam iti nirūpitam | tatra ca  
bhagavattvenaivāvīrbhāvasya paramotkarṣaḥ pratipāditaḥ | prasāṅgena viṣṇv-ādyāś  
catuḥ-sanādyāś ca tad-avatārā darśitaḥ | sa ca bhagavān svayam śrī-kṛṣṇa eva iti  
nirdhāritam |

paramātma-vaibhava-gaṇane ca taṭastha-śakti-rūpāṇām cid-eka-rasānām api anādi-  
para-tattva-jñāna-saṁsargābhāvamaya-tad-vaimukhya-labdha-cchidrayā tan-  
māyayāvṛta-svarūpa-jñānānām tayaiiva sattva-rajas-tamo-maye jade pradhāne  
racitātma-bhāvanām jīvanām saṁsāra-duḥkham ca jñāpitam | tathā coktam  
**ekādaśe** śrī-bhagavatā –

ātmā parijñānamayo vivādo  
hy astīti nāstīti bhidātma-niṣṭhaḥ |  
vyarho'pi naivoparameta pumsām  
mattaḥ parāvṛtta-dhiyām svalokāt || [BhP 11.22.34] iti |

atas tad-artham parama-kāruṇikam śāstram upadiśati | tatra ye jīvā ye kecit  
janmāntarāvṛtta-tad-arthānubhava-saṁskāravato ye ca tadaiva vā labdha-mahat-  
kṛpātīśaya-dṛṣṭi-prabhṛtayas teṣām tādrśa-para-tattva-lakṣaṇa-vastūpadeśa-  
śravaṇārambha-mātreṇaiva tat-kālam eva yugapad eva tat-sāmmukhyam tad-  
anubhavo'pi jñāyate | yathoktam – **kim vā parair īśvaraḥ sadyo hr̥dy**  
**avarudhyate'tra kṛtibhiḥ śusrūṣubhis tat-kṣaṇāt** iti [BhP 1.1.1] |

atas teṣām nopadeśāntarāpekṣā | yādṛcchikam upadeśāntara-śravaṇam tu tat-tal-  
lilā-śravaṇavat tadīya-rasasyaivoddīpakam, yathā śrī-prahlādādīnām | tathānyeṣām  
tādrśatvam bijāyamānam api kāmādi-vaiguṇyena tad-itara-doṣeṇaiva pratihatam  
tiṣṭhati |

[page 2]

naitan manas tava kathāsu vikuṅṭha-nātha  
samprīyate durita-duṣṭam asādhu tīvram |  
kāmāturam harṣa-śoka-bhayaiṣaṇārtam  
tasmin katham tava gatiṁ vimṛśāmi dīnaḥ || [BhP 7.9.39]

iti dīnam-manyā-śrī-prahlāda-vacanānusāreṇānyeṣām eva tat-prāpteḥ | ataevoktam  
**brahma-vaivarte** –

yāvat pāpais tu malinaṃ hṛdayaṃ tāvad eva hi |  
na śāstre satya-buddhiḥ syāt sad-buddhiḥ sad-gurau tathā ||  
aneka-janma-janita-puṇya-rāśi-phalaṃ mahat |  
sat-saṅga-śāstra-śravaṇād eva premādi jāyate || iti |

tato mukhyena tātparyeṇa para-tattve paryavasite'pi teṣāṃ para-tattvādy-  
upadeśasya kim abhidheyam prayojanam cety apekṣāyām tad-avāntara-tātparyeṇa  
tad-dvayam upadeṣṭavyam | tatrābhidheyam tad-vaimukhya-virodhitvāt tat-  
sāmmukhyam eva | tac ca tad-upāsanā-lakṣaṇam yata eva taj-jñānam āvirbhavati |  
prayojanam ca tad-anubhavaḥ | sa cāntar-bahiḥ-sākṣātkāra-lakṣaṇaḥ yata eva  
svayam kṛtsna-duḥkha-nivṛttir bhavati |

tad etad dvayam yadyapi pūrvatra siddhopadeśa eva abhipretam asti, yathā tava  
gṛhe nidhir asti iti śrutvā kaścid daridrās tad-artham prayatate labhate ca tam iti |  
tadvat tathāpi tac-chaitilya-nirāsāya punas tad-upadeśaḥ | tad evam tān prati  
anādi-siddha-taj-jñāna-samsargābhāva-maya-tad-vaimukhyādikam duḥkha-hetuṃ  
vadan vyādhi-nidāna-vaiparītya-maya-cikitsā-nibham tat-sāmmukhyādikam  
upadiśati |

bhayaṃ dvitīyābhiniveśataḥ syād  
īśād apetasya viparyayo'smṛtiḥ |  
tan-māyayāto budha ābhajet tam  
bhaktyaikayeśa gurudevātātmā || [BhP 11.2.37]

ṭīkā ca – nanu kim evam parameśvara-bhajanenājñāna-kalpita-bhayasya jñānaika-  
nivartakatvādityāśaṅkyāha bhayaṃ iti | yato bhayaṃ tan-māyayā bhavet tato  
buddhimān tam eva ābhajet upāsita | nanu bhayaṃ dvitīyābhiniveśataḥ syāt | sa ca  
dehādy-ahaṅkārataḥ | sa ca svarūpāspḥuraṇāt kim atra tasya māyā karoti | ata āha  
īśād apetasyeti | īśa-vimukhasya tan-māyayā asmṛtiḥ svarūpa-sphūrtir bhavati tato  
viparyayo deho'smīti | tato dvitīyābhiniveśād bhayaṃ bhavati | evam hi prasiddham  
laukikiṣv api māyāsu | uktam ca bhagavatā --

daivī hy eṣā guṇamayī mama māyā duratyayā |  
mām eva ye prapadyante māyām etām taranti te || [Gītā 7.14] iti | [page 3]

ekayā avyabhicāriṇyā bhajet | kim ca guru-devātātmā gurur eva devatā īśvara ātmā  
preṣṭhaś ca yasya tathādṛṣṭiḥ sann ity arthaḥ | ity eṣā ||

||11.2|| kavir videham ||1||

[2]

kim ca –

evam sva-citte svata eva siddha  
ātmā priyo'rtho bhagavān anantaḥ |

taṁ nirvṛto niyatārtho bhajeta  
saṁsāra-hetūparamaś ca yatra || [BhP 2.2.6]

ṭikā ca – tadā anena kiṁ kartavyaṁ, haris tu sevya ity āha | evaṁ viraktaḥ san taṁ  
bhajeta | bhajanīyatve hetavaḥ – svacitte svata eva siddhaḥ | yata ātmā ataeva priyaḥ  
| priyasya ca sevā sukhārūpaiva | arthaḥ satyaḥ | na tu anātmavat mithyā | bhagavān  
bhajaniya-guṇaś ca anantaś ca nityaḥ | yata evambhūtas taṁ bhajeta | niyatārthaś  
niścita-svarūpaḥ | bhagavad-anubhavanandena nirvṛtaḥ san, iti svataḥ  
sukhātmakatvaṁ darśitam | kiṁ yatra yasmin bhajane sati saṁsāra-hetor avidyāyā  
uparamo nāśo bhavati ity eṣā | atra ca-kārāt tat-prāptir jñeyā ||

||2.2|| śrī-śukaḥ ||2||

[3]

tatra yadyapi śravaṇa-mananādikaṁ jñāna-sādhanam api tat-sāmmukhyam eva |  
brahmākārasyānubhava-hetutvāt, ataeva tat-paramparopayogitvāt  
sāṅkhyāṣṭāṅgayoga-karmāṇy api tat-sāmmukhyāny eva | tathā teṣāṁ kathaṅcid  
bhaktitvam api jāyate | karmaṇas tad-ājñā-pālana-rūpatvena tad-arpitatvādinā ca  
karaṇāt | jñānādināṁ cānyatrānāsakti-hetutvādi-dvārā bhakti-sacivatayā vidhānāt  
tathāpi pūrvam bhaktyā bhajetety anena karma-jñānādikaṁ nāḍṛtam kintu sāksād-  
bhaktyā śravaṇa-kīrtanādi-lakṣaṇayaiva bhajeta ity uktam | tathaiva sahetukaṁ śrī-  
sūtopadeśopakramata eva dṛśyate |

yathāha dvāvimsatyā – sa vai ity-ādinā ato vai kavaya ity antena granthena –

sa vai pumsāṁ paro dharmo yato bhaktir adhokṣaje |  
ahaituky apratihātā yayātmā suprasīdati ||3|| [BhP 1.2.6]

yat khalu mahā-purāṇārambhe pṛṣṭam sarva-śāstra-sāram aikāntikaṁ śreyo brūhīti  
tatrottaram sa vai ity-ādi | yato dharmād adhokṣaje bhaktis tat-kathā-śravaṇādiṣu  
rucir bhavati | dharmāḥ svanuṣṭhita ity-ādau [BhP 1.2.8] vyatirekeṇa  
darśyaishyamāṇatvāt | sa vai sa eva svanuṣṭhitasya dharmasya saṁsiddhir hari-  
toṣaṇam iti [BhP 1.2.13] vakṣyamāṇa-rītyā tat-santoṣārtham eva kṛto dharmāḥ  
paraḥ sarvataḥ śreṣṭhaḥ na nivṛtti-mātra-lakṣaṇo’pi, vaimukhyāviśeṣāt | tathā ca śrī-  
nārada-vākyam – naiṣkarmyam apy acyuta-bhāva-varjitam ity-ādau kutaḥ punaḥ  
śaśvad abhadram īśvare na cārpitaṁ karma yad apy akāraṇam iti [BhP 1.5.12] | ato  
vakṣyate ataḥ pumbhir ity [BhP 1.2.13] ādi | tataḥ sa evaikāntikaṁ śreyaḥ ity  
arthaḥ | anena bhaktes tāḍṛśa-dharmato’pi atiriktatvam | tasyāḥ bhakteḥ svarūpa-  
guṇam āha, svata eva sukha-rūpatvād ahaitukī phalāntarānusandhāna-rahitā |  
apratihatā tad-upari-sukhada-padārthāntarābhāvāt kenāpi vyavadhātum aśakyā ca |  
jātāyām ca tasyām ruci-lakṣaṇāyām bhaktyā tayaiiva śravaṇādi-lakṣaṇo bhaki-yogaḥ  
pravartitaḥ syāt |

[4]

tataś ca [yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇais tatra samāsate surāḥ](#)  
[BhP 5.18.12] ity-ādy-anusāreṇa bhagavat-svarūpādi-jñānam tato'nyatra vairāgyam  
ca tad-anugāmyeva syād ity āha --

[vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ |](#)  
[janayaty āśu vairāgyam jñānam ca yad ahaitukam ||](#) [BhP 1.2.7]

ahaitukam śuśka-tarkādy-agocaram aupaniṣadam jñānam āśu īśat-śravaṇa-mātreṇa  
janayatīty arthaḥ | vyatirekeṇāha –

[dharmāḥ svanuṣṭhitaḥ puṁsām viśvaksena-kathāsu yaḥ |](#)  
[notpādayed yadi ratim śrama eva hi kevalam ||](#) [BhP 1.2.8]

vāsudevāmbanābhāvena yadi tat-kathāsu tal-lilā-varṇaneṣu ratim rucim  
notpādayet tadā śramāḥ syān na tu phalam | kathā-ruceḥ sarvatraivādyatvāt  
śreṣṭhatvāc ca saivoktā | tad-upalakṣaṇatvena bhajanāntara-rucir apy upadiṣṭhā |  
eva-śabdena pravṛtti-lakṣaṇa-karma-phalasya svargādeḥ kṣayaṣṇutvam, hi-śabdena  
tatraiva ca [tad yatheha karma-jito lokaḥ kṣiyate](#) [Chā 8.1.6] iti sopapattika-śruti-  
pramāṇatvam | kevala-śabdena nivṛtti-mātra-lakṣaṇa-dharma-phalasyāsādhyatvam,  
siddhasyāpi naśvaratvam | tatrāpi tenaiva hi-śabdena [yasya deve parā bhaktir](#) [Śvet  
6.23] ity-ādi, [śreyaḥ-sṛtiṁ bhaktim udasya te vibho kliśyanti ye kevala-bodha-](#)  
[labdhaye](#) ity-ādi [BhP 10.14.4], [āruhya kṛcchreṇa param padam tataḥ patanty](#)  
[adho'nādṛta-yuṣmad-aṅghrayaḥ](#) [BhP 10.2.32] ity-ādi vacana-pramāṇatvam ca  
sūcitam | śloka-dvayena bhakir nirapekṣā, jñāna-vairāgye tu tat-sāpekṣe iti labhyate  
| tad evam bhakti-phalatvenaiva dharmasya sāphalyam uktam |

[5-6]

tatra yad anye manyante dharmasyārthaḥ phalam, tasya kāmas tasya cendriya-prīts  
tat-prīteś ca punar api dharmādi-parampareti tac cānyathavivēty āha dvābhyām --

[dharmasya hy āpavargasya nārtho'rthāyopakalpate |](#)  
[nārthasya dharmāikāntasya kāmo lābhāya hi smṛtaḥ ||](#)  
[kāmasya nendriya-prītir lābho jīveta yāvata |](#)  
[jīvasya tattva-jijñāsā nārtho yaś ceha karmabhiḥ ||](#) [BhP 1.2.9-10]

āpavargasya -- [yathā-varṇa-vidhāna apavargaś ca bhavati | yo'sau bhagavati](#)  
[sarvātmany anātmnye'nirukte'nilayane paramātmani vāsudeve'nanya-nimitta-bhakti-](#)  
[yoga-lakṣaṇo nānā-gati-nimittāvidyā-granthi-bandhana-dvāreṇa yadā hi mahā-](#)  
[puruṣa-puruṣa-prasaṅga](#) iti [BhP 5.19.19-20] [pañcama-skandha](#)-gadyānusāreṇa  
apavargo bhakti-yogaḥ | tathā ca [skānde revā-khaṇḍe](#) –

[niścalā tvayi bhaktir yā saiva muktir janārdana |](#)  
[muktā eva hi bhaktās te tava viṣṇo yato hare ||](#) iti |

ata ukta-rītyā bhakti-sampādakasyety arthaḥ | arthāya phalatvāya | tathārthasyāpy  
evambhūta-dharmāvabhicāriṇaḥ kāmo lābhāya phalatvāya na hi smṛtas tattva-  
vidbhiḥ | kāmasya viśaya-bhogasyendriya-prīti-lābhaḥ phalam na bhavati kintu

yāvatā jīveta tāvān eva kāmasya lābhah | tādrśa-jīvana-paryanta eva kāmah sevya ity arthah | jīvasya jīvanasya ca punar dharmānuṣṭhāna-dvārā karmabhir ya iha prasiddhah svargādih so'rtho na bhavati, kintu tattva-jijñāsaiveti | tad evam tattva-jñānam yasyā bhakter avāntara-phalam uktaṁ saiva paramaṁ phalam iti bhāvaḥ |

[7]

kim tattvam ity apeksāyām padyam ekam tūdāhṛtam --

vadanti tat tattva-vidas tattvaṁ yaj jñānam advayam |  
brahmeti paramātmēti bhagavān iti śabdyate || [BhP 1.2.11] iti |

advayam iti tasyākhaṇḍatvaṁ nirdiśyānyasya tad-ananyatva-vivakṣayā tac-chaktitvam evāṅgikaroti | tatra śakti-varga-lakṣaṇa-tad-dharmātiriktam kevalam jñānam brahmeti śabdyate | antaryāmitvamaya-māyā-śakti-pracura-cic-chaktyaṁśa-viśiṣṭam paramātmēti | paripūrṇa-sarva-śakti-viśiṣṭam bhagavān iti | vivṛtam caitat prāktana-**sandarbhā**-trayeṇa | tac ca tridhāvīrbhāva-yuktam eva tattvaṁ bhaktyaiva sāksāt kriyate ity āha --

tac chraddadhānā munayo jñāna-vairāgya-yuktayā |  
paśyanty ātmani cātmānam bhaktyā śruta-grhītayā || [BhP 1.2.12]

bhaktyā tat-kathā-rucer eva parāvasthā-rūpayā prema-lakṣaṇayā tat pūrvokta-tattvam ātmani śuddhe cetasi paśyanti ca | jñāna-mātrasya kā vārtā | sāksād api kurvantīty arthah | kīdrśam tad-ātmānam | svarūpākhyā-jīvākhyā-māyā-śaktinām āśrayam | jñāna-vairāgya-yuktayā jñānam ca vairāgyam ca, tābhyām yuktayā svātmajābhyām tābhyām sevītayā | ataeva te munayaḥ pṛthak ca viśiṣṭam ca svecchayā paśyantīty āyāti | tad evam śruta-grhītayā munayaḥ śraddadhānā iti pada-trayeṇa tasyā eva bhakter daurlabhyam darsitam | sad-guroḥ sakāśād vedāntādy-akhila-śāstrārtha-vicāra-śravaṇa-dvārā yadi svāvaśyaka-parama-kartavyatvena jñāyate | punaś ca --

bhagavān brahma kārtsnyena trir anvīkṣya manīṣayā  
tad adhyavasyat kūṭa-stho ratir ātman yato bhavet || [BhP 2.2.34]

itivad yadi viparīta-bhāvanātyājau manana-yogyatā-mananābhīniveśau syātām, tataḥ ^chraddadhānaiś ca sā bhaktir upāsanā-dvārā labhyate iti |

[8]

ataḥ śrutir api tad-artham āgrhṇāti | **ātmā vāre draṣṭavyaḥ śrotavyo mantavyo nididhyāsitavya** iti [BṛhadU 2.4.4.6] iti | atra nididhyāsanam upāsanam | darśanam sāksātkāra ucyate | sā caivam durlabhā bhaktiḥ hari-toṣaṇe prayuktāt svābhāvika-dharmād api labhyate iti | tasmād dhari-toṣaṇam eva tasya parama-phalam ity āha --

[page 6]

ataḥ pumbhir dvija-śreṣṭhā varṇāśrama-vibhāgaśah |

svanuṣṭhitasya dharmasya saṁsiddhir hari-toṣaṇam || [BhP 1.2.13]

svanuṣṭhitasya bahu-prayatnenācchidram upārjitasya iti tucche svargādi-phale tat-prayogo'tivāyukta iti bhāvaḥ | yady evaṁ śrī-hari-santoṣakasyāpi dharmasya phalaṁ śravaṇādiruci-lakṣaṇā bhaktir eva tat-pravartitāyā bhakteś cānugatā jñāna-vairāgyādi-guṇā ity āyātāṁ tadā sāksāc-chravaṇādi-rūpā bhaktir eva kartavyā |

[9]

kim tat tad-āgrahṇety āha --

tasmād ekena manasā bhagavān sātvatām patiḥ |  
śrotavyaḥ kīrtitavyaś ca dhyeyaḥ pūjyaś ca nityadā || [BhP 1.2.14]

ekena karmādyāgraha-sūnyena | śravaṇam atra nāma-guṇādīnām tathā kīrtanam ca |

[10]

tatraivāntima-bhūmikā-paryantām sugamām śailīm vaktum dharmādi-kaṣṭha-nirapekṣeṇa yukti-mātreṇa tat-prathama-bhūmikām śrī-hari-kathā-rucim utpādayan tasya guṇam smārayati –

yad-anudhyāsinā yuktāḥ karma-granthi-nibandhanam |  
chindanti kovidās tasya ko na kuryāt kathā-ratim || [BhP 1.2.15]

kovidā vivekino yuvatāḥ saṁyata-cittā yasya harer anudhyā anudhyānam cintana-mātram evāsiḥ khaḍgas tena granthim nānā-deheṣv ahaṅkāram nibadhnāti yat-tat-karma chindanti | tasyaivambhūtasya parama-duḥkhād udvartuḥ kathāyām ratim ko nu kuryāt |

[11]

nanv evam api tasya kathā-rucir manda-bhāgyānām na jāyata ity āśaṅkya tatropāyān vadan tām ārabhya naiṣṭhika-bhakti-paryantām bhaktim upadiśati pañcabhiḥ |

śuśrūṣoḥ śraddadhānasya vāsudeva-kathā-ruciḥ |  
syān mahat-sevayā viprāḥ puṇya-tīrtha-niṣevaṇāt || [BhP 1.2.16]

bhuvi puru-puṇya-tīrtha-sadanāny ṛṣayo vimadāḥ ity-ādy-anusāreṇa [BhP 10.87.35] prāyas tatra mahat-saṅgo bhavati tadīya-tīkānumatyā ca puṇya-tīrtha-niṣevaṇād dhetor labdhā yadṛcchayā yā mahat-sevā tayā vāsudeva-kathā-ruciḥ syāt | kāryāntareṇāpi tīrthe bhramato mahatām prāyas tatra bhramatām tiṣṭhatām vā darśana-sparśana-sambhāṣaṇādi-lakṣaṇā sevā svata eva sampadyate | tat-prabhāveṇa ca tadīyācaraṇe śraddhā bhavati | tadīya-svābhāvika-paraspara-bhagavat-kathāyām kim ete saṅkathayanti tat śṛṇomīti tac-icchā jāyate | tac-chravaṇeṇa ca tasyām rucir jāyate iti | tathā ca mahadbhya eva śrutā jhaṭīti kārya-

karīti bhāvaḥ | tathā ca kapila-deva-vākyam -- [satām prasaṅgān mama vīrya-saṁvido bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ](#) [BhP 3.25.22] ity-ādi |

[12]

tataś ca,

[śṛṅvatām sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ |](#)  
[hṛdy antaḥstho hy abhadrāṇi vidhunoti suhṛt-satām ||](#) [BhP 1.2.17]

kathā-dvārā antaḥstho bhāvanā-padavīm gataḥ san harir abhadrāṇi vāsanāḥ |

[page 7]

[13]

tataś ca,

[naṣṭa-prāyeṣv abhadreṣu nityam bhāgavata-sevayā |](#)  
[bhagavatv uttama-śloke bhaktir bhavati naiṣṭhikī ||](#) [BhP 1.2.18]

naṣṭa-prāyeṣu na taj-jñānam iva samyañ-naṣṭeṣv eveti bhakter nirargala-svabhāvatvam uktam | bhāgavatānām bhāgavata-śāstrasya vā sevayā bhaktir anudhyāna-rūpā naiṣṭhikī santatā eva bhavati |

[14]

tadaiva [tri-bhuvana-vibhava-hetave'py akuṇṭha-smṛtir](#) [BhP 11.2.53] ity-ādy-ukta-rītyā sarva-vāsanā-nāśāt cittam śuddha-sattvam agraṁ sat bhagavat-tattva-sākṣātkāra-yogyam bhavatīty āha --

[tadā rajas-tamo-bhāvāḥ kāma-lobhādayaś ca ye |](#)  
[ceta etair anāviddham sthitam sattve prasīdati ||](#) [BhP 1.2.19]

rajas tamaś ca ye ca tat-prabhāvā bhāvāḥ kāmādaya etair ity anvayaḥ |

[15]

[evam prasanna-manaso bhagavad-bhakti-yogataḥ |](#)  
[bhagavat-tattva-vijñānam mukta-saṅgasya jāyate ||](#) [BhP 1.2.20]

evam pūrvokta-prakāreṇa prasanna-manasas tato mukta-saṅgasya tyakta-kāmādi-vāsanasya bhakti-yogataḥ punar api kriyamāṇāt tasmād vijñānam sākṣātkāro manasi bahir vā bhāvanām vinaivānubhavo yaḥ sa jāyate |

[16]

tasya ca paramānandaika-rūpatvena svataḥ-phala-rūpasya sāksāt-  
kārasyaṇuṣaṅgikam phalam āha --

bhidyate hṛdaya-granthiś chidyante sarva-saiṁśayāḥ |  
kṣīyante cāsa karmāṇi dṛṣṭa evātmanīśvare || [BhP 1.2.21]

hṛdaya-granthi-rūpo'haṅkāraḥ | sarva-saiṁśayāś chidynate iti śravaṇa-mananādi-  
pradhānānām api tasmin dṛṣṭa eva sarve saiṁśayāḥ samāpyante ity arthaḥ | tatra  
śravaṇena tāvaj-jñeya-gatāsambhāvanāś chidyante iti | mananena tad-gata-viparīta-  
bhāvanāḥ | sāksātkāreṇa tvātmayogyatāgatāsambhāvanā-viparīta-bhāvane iti  
jñeyam | kṣīyante tad-icchā-mātreṇa tad-ābhāsaḥ kiñcid eva teṣv avaśiṣyata ity  
arthaḥ |

[17]

atra prakaraṇārthe sad-ācāram darśayann upasamharati |

ato vai kavayo nityam bhaktim paramayā mudā |  
vāsudeve bhagavati kurvanty ātma-prasādanim || [BhP 1.2.22]

ātma-prasādanim manasaḥ śodhanim | na kevalam etāvad-guṇatvam tasyāḥ | kim  
ca paramayā mudeti karmānuṣṭhānavan na sādhana-kāle sādhyā-kāle vā bhakty-  
anuṣṭhānam duḥkha-rūpam pratyuta sukha-rūpam evety arthaḥ | atāeva nityam  
sādha-ka-dāśāyām siddha-dāśāyām ca tāvat kurvantīty uktam ||

||1.2|| śrī-sūtaḥ || 3-17 ||

[18]

tad evam karma-jñāna-vairāgya-yatna-parityāgena bhagavad-bhaktir eva kartavyeti  
matam | karma-viśeṣa-rūpam devatāntara-bhajanam api na kartavyam ity āha  
saptabhiḥ | tatrānyeṣām kā vārtā | saty api śrī-bhagavata (page 8) eva guṇāvatāratve  
śrī-viṣṇuvat sāksāt-para-brahmatvābhāvāt sattva-mātropakāratvābhāvāt ca  
pratyuta rajas-tamo-bṛmhaṇatvāt ca brahma-śivāv api śreyo'rthibhir nopāsyāv ity  
atra dvau ślokaḥ paramātma-sandarbhā evodāhṛtau --

sattvam rajas tama iti prakṛter guṇās tair  
yuktaḥ parama-puruṣa eka ihāsyā dhatte |  
sthity-ādāye hari-viriñci-hareti samjñāḥ  
śreyāmsi tatra khalu sattva-tanor nṛṇām syuḥ || [BhP 1.2.23]

pārthivād dāruṇo dhūmas tasmād agnis trayīmayāḥ |  
tamasas tu rajas tasmāt sattvam yad brahma-darśanam || [BhP 1.2.24] iti |



sattva-tanoḥ sattva-śakteḥ | trayīmayas trayy ukta-karma-pracuraḥ | dārusthānīyaṁ  
tamaḥ | dhūma-sthānīyaṁ rajaḥ | agni-sthānīyaṁ sattvaṁ | trayy ukta-karma-  
sthānīyaṁ brahma | tataś ca trayy-ukta-karma yathāgnāv eva sāksāt pravartate  
nānyayos tadvat para-brahma-bhūto bhagavān api sattva evety arthaḥ |

devatāntara-parityāgenāpi bhagavad-bhaktau sad-ācāraṁ pramāṇayati --

bhejire munayo'thāgre bhagavantam adhokṣajam |  
sattvaṁ viśuddham kṣemāya kalpante ye'nu tān iha || [BhP 1.2.25]

atha ato hetoḥ | agre purā | sattvaṁ viśuddham viśuddha-sattvātmaka-mūrtiṁ  
bhagavantam | prakṛta-sattvātītatvaṁ ca tasya vivṛtam **bhagavat-sandarbhe** | ato ye  
tām anuvartante ta iha saṁsāre kṣemāya kalpante |

### [19]

nanv anyān bhairavādīn devān api kecid bhajanto dṛśyante | satyaṁ yatas te  
sakāmāḥ | kintu mumukṣavo'py anyān na bhajante | kim uta tad-bhaktiyika-  
puruṣārthā ity āha –

mumukṣavo ghora-rūpān hitvā bhūta-patīn atha |  
nārāyaṇa-kalāḥ śāntā bhajanti hy anasūyavaḥ || [BhP 1.2.26]

bhūta-patīn iti piṭṛ-prajeśādīnām upalakṣaṇam | anasūyavo devatāntara-nindakāḥ  
santaḥ |

### [20]

nanu kāma-lobho'pi lakṣmī-pati-bhajane bhavaty eva tarhi katham anyāms te  
bhajante ?

rajas-tamaḥ-prakṛtayaḥ sama-śīlā bhajanti vai |  
piṭṛ-bhūta-prajeśādīn śriyaiśvarya-prajepsavaḥ || [BhP 1.2.27]

tatrāha, rajas-tamaḥ-prakṛtitvenaiva piṭṛādibhiḥ samam śīlam yeṣāṁ, sama-śīlatvād  
evam tad-bhajane pravṛttir ity arthaḥ |

### [21]

tato vāsudeva eva bhajānīya ity uktam | sarva-śāstra-tātparyam ca tatraivety āha  
dvābhyām |

vāsudeva-parā vedā vāsudeva-parā makhāḥ |  
vāsudeva-parā yoga vāsudeva-parāḥ kriyāḥ ||  
vāsudeva-param jñānam vāsudeva-param tapaḥ |

vāsudeva-paro dharmo vāsudeva-parā gatiḥ || [BhP 1.2.28-9]

(page 9)

ṭikā ca – vāsudeva-paras tātparya-gocarō yeṣāṃ te | nanu vedā makha-parā dṛśyante  
ity āśaṅkya te'pi tad-ārādhana-rthatvāt tat-parā evety uktam | yogā yoga-śāstrāṇi |  
teṣāṃ apy āsana-prāṇāyāmādi-kriyā-paratvam āśaṅkya tāsāṃ api tat-prāpty-  
upāyavāt tat-paratvam uktam | jñānam jñāna-śāstram |

nanu taj-jñāna-param evety āśaṅkya jñānasyāpi tat-paratvam uktam | tapo'tra  
jñānam | dharmo dharmā-śāstram dāna-vratādi-viṣayam |

nanu tat-svargādi-param ity āśaṅkya gamyate iti gatiḥ svargādi-phalam | sāpi  
tadānandāṃśa-rūpatvāt tat-paraivety uktam | yad vā vedā ity anenaiva tan-mūlatvāt  
sarva-śāstrāṇi vāsudeva-parāṇity uktam |

nanu teṣāṃ makha-yoga-kriyādi-nānārtha-paratvān na tad-eka-paratvam ity  
āśaṅkya makhādīnām api tat-paratvam uktam iti draṣṭavyam ity eṣā |

atra yogādīnām kathaṅcid bhakti-sacivatvenaiva tat-paratvam mukhyam  
draṣṭavyam |

[22]

vedās ca karma-kāṇḍa-parā eva jñeyāḥ keṣāṅcit sākṣād-bhakti-paratvam api dṛśyata  
iti –

yasya deve parā bhaktiḥ yathā deve tathā gurau |  
tasyaite kathitā hyarthaḥ prakāśante mahātmanah || [ŚvetU 6.23] ity-ādeḥ |

tad evam dvātrimśyā tad-bhajanasyaivābhidheyatvam darśayitvā pūrvoktam sarva-  
śāstra-samanvayam eva sthāpayati –

sa evedam sasarjāgre bhagavān ātma-māyayā |  
sad-asad-rūpayā cāsau guṇa-mayy aguṇo vibhuḥ || [BhP 1.2.30]

ṭikā ca – nanu jagat-sarga-praveśa-niyamanādi-līlā-yukte vastuni sarva-śāstra-  
samanvayo dṛśyate, katham vāsudeva-paratvam sarvasya | tatrāha sa eveti caturbhir  
ity eṣā | idam mahad-ādi-viriñci-paryantam | evam praveśādikāpy uttara-ślokeṣu  
draṣṭavyā ||

||1.2|| śrī-sutaḥ śrī-śaunakam ||19-22||

[23]

śrī-bhāgavatādir bhāva-kāraṇe śrī-nārada-vyāsa-samvāde'pi --

naiṣkarmyam apy acyuta-bhāva-varjitam  
na śobhate jñānam alam nirañjanam

kutaḥ punaḥ śaśvad abhadram īśvare  
na cārpitaṁ karma yad apy akāraṇam || [BhP 1.5.12]

ity-ādy udāhṛtam | ṭikā ca – niṣkarma brahma tad-ekākāratvān niṣkarmatā-rūpaṁ  
naiṣkarmyam | ajyate anenety añjanam upādhis tan nivartakaṁ nirañjanam  
evambhūtam api jñānam ucyate bhāvo bhaktis tad-varjitaṁ ced alam atyartham na  
śobhate samyag aparokṣāya na kalpate ity arthaḥ | tadā śaśvat sādhana-kāle phala-  
kāle ca abhadraṁ duḥkha-rūpaṁ yat kāmyaṁ karma yad apy akāraṇam akāmyaṁ  
tac ceti cakārasyaṅvayaḥ | tad api karma īśvare nārpitaṁ cet kutaḥ punaḥ śobhate,  
bahir-mukhatvena sattva-śodhakatvābhāvād ity eṣā |

tad evaṁ jñānasya bhakti-saṁsargaṁ vinā karmaṇaś tad-upapādakatvaṁ vinā  
vyarthatvaṁ vyaktam | (page 10) kim ca –

jugupsitaṁ dharma-kṛte'nuśasataḥ  
svabhāva-raktasya mahān vyatikramaḥ || [BhP 1.5.15]

ity-ādikam uktvāha –

tyaktvā sva-dharmaṁ caraṇāmbujam harer  
bhajann apakvo'tha patet tato yadi |  
yatra kva vābhadram abhūd amuṣya kim  
ko vārtha āpto'bhajatām sva-dharmataḥ || [BhP 1.5.17]

ṭikā ca – idānīm tu nitya-naimittika-svadharmā-niṣṭhām apy anādr̥tya kevalam  
hari-bhaktir evopadeṣṭavyā ity āśayenāha tyaktveti | nanu svadharmā-tyāgena  
bhajan bhakti-paripākena yadi kṛtārtho bhavet tadā na kācic cintā | yadi punar  
apakva eva mriyeta bhraśyed vā tadā tu svadharmā-tyāga-nimitto'narthaḥ syād ity  
āśaṅkyāha, tato bhajanāt patet kathaṅcid bhraśyen mriyeta vā yadi tadāpi bhakti-  
rasikasya karmānadhikārān nānartha-śaṅkā | aṅgikṛtyāpy āha, vā-śabdaḥ kaṭakṣe,  
yatra kva vā nīcayonāv api amuṣya bhakti-rasikasya abhadram abhūt kim? nābhūd  
evety arthaḥ | bhakti-vāsanā-sad-bhāvād iti bhāvaḥ | abhajatām abhajatbhis tu  
kevalam svadharmataḥ ko vārtha āptaḥ | abhajatām iti ṣaṣṭhī sambadna-mātra-  
vivakṣayety eṣā |

|| 1.5 || śrī-nāradaḥ śrī-vyāsam ||23||

[24]

tad evaṁ bhaktir evābhidheyaṁ vas tv ity uktam | tathaiva śrī-śuka-parīkṣit-  
saṁvādopakrame'pi –

śrotavyādīni rājendra nṛṇām santi sahasraśaḥ |  
apaśyatām ātma-tattvaṁ gṛheṣu gṛha-medhinām || [BhP 2.1.2] ity-ādi |

gṛheṣv ity-ādikam upalakṣaṇam bahirmukhānām | ātma-tattvaṁ bhagavat-tattvaṁ,  
tathā nigamayīsyamānatvāt |

[25]

nigamayati –

tasmād bhārata sarvātmā bhagavān īśvaro hariḥ |  
śrotavyaḥ kīrtitavyaś ca smartavyaś cecchatābhayaṃ || [BhP 2.1.5]

ṭikā ca – sarvātmeti preṣṭhatvam āha, bhagavān iti saundaryam | īśvara ity  
āvaśyakatvaṃ harir iti bandha-hāritvam abhayaṃ mokṣaṃ icchatety eṣā | mokṣas  
tu sarva-kleśa-śānti-pūrvaka-bhagavat-prāptir eveti jñeyam |

[26]

etad-anantaram virāḍ-dhāraṇām uktvā tad-apavādenāpi bhaktim tām āha –

sa sarva-dhī-vṛtṭy-anubhūta-sarva  
ātmā yathā svapna-janeṣṭitaikaḥ |  
tam satyam ānanda-nidhim bhajeta  
nānyatra sajjed yata ātma-pātaḥ || [BhP 2.1.39]

ṭikā ca –sarveṣāṃ śrī-vṛttibhir anubhūtaṃ sarvaṃ yena sa eka eva sarvāntarātmā |  
tam eva satyaṃ bhajeta | anyatropalakṣaṇe na sajjeta | yata āsaṅgād ātmanaḥ pātaḥ  
saṃsāro bhavati | ekasya tat-tad-indriyaiḥ sarvānubhūtau dṛṣṭāntaḥ svapna-  
janānām ikṣitā yatheti | svapne’pi kadācid bahūn dehān prakalpya jīvas tat-tad-  
indriyaiḥ sarvaṃ paśyati tadvad īśvarasya tu vidyā-śaktivān na bandha ity eṣā |

atra svadhī-vṛttibhiḥ paśyann eva sarveṣāṃ dhī-vṛttibhir api sarvaṃ paśyatīty evaṃ  
tathoktam | sa aikṣata ity atra sarva-dhī-vṛtṭi-sṛṣṭeḥ pūrvam api tac-chraṇāt |  
tathā svapna-dehānām īśvara-kartṛkatve’pi jīva-kartṛka-prakalpana-kathanam tat-  
saṅkalpa-dvāraiveśvaraḥ karotīty apekṣāyām uktam | yaḥ sarva-dhīty anuktatvāt  
satyam bhajeteti yojayitavyasya kartur vidyamānatvād ayam evārthaḥ | sa  
tathābhūto dṛṣṭāntaḥ ātmā svapna-draṣṭā jīvo yathā svapna-gatānām sarveṣāṃ  
janānām tad-upalakṣitānām vastūnām ca eka eva ikṣitā bhavatīti tadvat | atra tam  
ity anena sa aikṣateti [AitU 1.1.2] svābhāvikī jñāna-bala-kriyā ca iti [ŚvetU 6.8],  
śruti-prasiddha-parānapekṣa-jñānādi-siddhes tathā sandhye sṛṣṭir āha hi [Vs 3.2.1],  
māyāmātram tu kārtsnyenānabhivyakta-svarūpatvād [Vs 3.2.3] iti nyāya-prāptena  
svapnasyāpi kartṛtvena jāgrad-ādimaya-jagat-kartṛtvasya pūrṇatva-prāpte  
vailakṣaṇyam darśitam satyādi-dvayena parama-puruṣārthatvaṃ ceti jñeyam |

||2.1|| śrī-śukaḥ || 24-26 ||

[27]

etad-anantarādhyāye’pi tathaivāha –

yāvan na jāyeta parāvare’smin  
viśveśvare draṣṭari bhakti-yogaḥ |  
tāvat sthaviyaḥ puruṣasya rūpaṃ

kriyāvasāne prayataḥ smareta || [BhP 2.2.14]

pare brahmādayo'vare yasmāt | viśveśvare draṣṭari na tu dṛśye caitanya-ghanatvāt | bhakti-yogaḥ kecit svadehāntar-hṛdayāvākāṣe prādeśa-mātram puruṣam vasantaṁ caturbhujam ity-ādi nokt-sādhana-lakṣaṇābhiniveśaḥ | kriyāvasāne āvaśyaka-karmānuṣṭhānānantaram | anena karmāpi bhakti-yoga-paryantam ity uktam |

[28]

anantaram ca sthiraṁ sukhaṁ cāsanam āsthito yatir yadā jihāsuri [BhP 2.2.15] ity-ādinā, yadi prayāsyant nṛpa pārameṣṭhyaṁ vaihāyasānām uta yad vihāram ity [BhP 2.2.22] ādinā ca, kramaṇa sadyomukti-krama-mukty-upāyau jñāna-yogāv uktvā tato'pi śreṣṭhatvaṁ bhakti-yoga-hetu-bhagavad-arpita-karmaṇaḥ evoktvā sāksād bhakti-yogasya kaimuṭyam evānītam | yathā --

na hy ato'nyaḥ śivaḥ panthā viśataḥ saṁsṛtāv iha |  
vāsudeve bhagavati bhakti-yogo yato bhavet || [BhP 2.2.33]

ṭikā ca – santi saṁsārataḥ puṁso bahavo moka-mārgās tapo-yogādayaḥ | samicīnas tv ayam evety āha na hīti | yato'nuṣṭhitād bhakti-yogo bhaved ato'nyaḥ śivaḥ sukha-rūpo nirvighnaś ca nāsty eva ity eṣa | yac-chabdenātra bhagavat-santoṣārthakam karmocyate sa vai puṁsām paro dharmā ity ukteḥ |

[29]

sa ca bhakti-yogaḥ sarva-veda-siddha ity āha --

bhagavān brahma kārtsnyena trir anvīkṣya maṁṣayā |  
tad adhyavasyat kūṭa-stho ratir ātmany ato bhavet || [BhP 2.2.34]

bhagavān brahmā | kūṭasthaḥ nirvikāra ekāgra-cittaḥ sann ity arthaḥ | tris trīn vārān kārtsnyena sākalyena brahma vedam anvīkṣya vicārya yata ātmani harau ratir bhavet tad eva bhakti-yogākhyam vastu maṁṣayādhyavasyat niścītavān | atrāpy upasamhārānurodhena ātma-śabdasya hari-vācakatā | niruktaṁ ca – ātatvāc ca māṁṣtvād ātmā hi paramo harir iti | athavā bhagavān sva-prakāśa-sārvajñyādi-guṇaḥ parameśvaro'pi sarvavedābhidheya-sārākarṣaṇa-lilārtham anvīkṣya tatra śāstra-vidantarāṇām īkṣaṇam anukṛtya ananta-vaikuṇṭha-vaibhavādīmayānām ananta-viriṅca-pāṭhya-bhedānām vedānām tatheksaṇam ca tenaiva sambhavatīty āha kūṭastha eka-rūpatayaiva kālavyāpīti | ataevoktaṁ svayam eva

kim vidhatte kim ācaṣṭe kim anūdya vikalpayet |  
ity asyā hṛdayam loke nānyo mad veda kaścana || [BhP 11.21.42] iti |

[30]

tathaiva yac chrotavyam [BhP 1.19.38] ity-ādinā praśnasyottaratvenopasaṁharati –

tasmāt sarvātmanā rājan hariḥ sarvatra sarvadā |  
śrotavyaḥ kīrtitavyaś ca smartavyo bhagavān nṛṇām || [BhP 2.2.36]

ca-kārāt pāda-sevādayo'pi gr̥hyante | anantaram ca śravaṇādi-phalam yad darśitam  
tat tūdāhṛtam –

pibanti ye bhagavata ātmanaḥ satām  
kathāmṛtam śravaṇa-puṭeṣu sambhṛtam  
punanti te viṣaya-vidūṣitāśayam  
vrajanti tac-caraṇa-saroruhāntikam || [BhP 2.2.37] iti |

atra pūnantī anena pūrvoktaḥ sthūla-dhāraṇa-mārgaḥ parihṛtaḥ | bhakti-  
yogasyaiva svataḥ pāvanatvād alam tat-prayāseneti ||

|| 2.2 || śrī-śukaḥ || 28-30 ||

[31]

evam prāktanādhyāyābhyām karma-yoga-jñānebhyaḥ śreṣṭhatvam uktvā tad-  
uttarādhyāye'pi sarva-devatopāsanebhyaḥ śreṣṭhatva-pravacanena bhagavad-bhakti-  
yogasyaivābhidheyatvam āha [brahma-varcasa-kāmas tu yajeta brahmaṇaḥ patim](#)  
[BhP 2.3.2] ity-ādy-anantaram --

akāmaḥ sarva-kāmo vā mokṣa-kāma udāra-dhīḥ |  
tīvreṇa bhakti-yogena yajeta puruṣam param || [BhP 2.3.10]

ṭikā ca – akāma ekānta-bhaktaḥ uktānukta-kāmo vā sarva-kāmo vā | puruṣam  
pūrṇam nirupādhim ity eṣā | tīvreṇa dṛḍhena svabhāvata eva anupaghātyeneti  
vighnānavakāśatoktā | kāmānā tu yathā kathañcit kṛtenāpi syāt | yathoktam  
[bhārata](#) –

bhakta-kṣaṇaḥ kṣaṇo viṣṭoḥ smṛtiḥ sevā sva-veśmani |  
sva-bhogyasyārpaṇam dānam phalam indrādi-durlabham ||<sup>1</sup>

(page 13)

tad uktam śrī-kapilena śrī-kardamaṁ prati | [na vai jātu mṛṣaiva syāt prajādhyaḥṣa](#)  
[mad-arhaṇam](#) iti [BhP 6.21.24] |

athavā yat tat-kāmas tīvreṇaiva yajeta tataś ca śuddha-bhakti-sampādanāyaivānte  
paryavasiṣyatīty abhiprāyeṇa saviśeṣaṇam upadiṣṭam | tad anena ekānta-bhakteṣu  
mumuḥṣau vā tad-bhakti-yogasyaivābhidheyatvam kiṁ vaktavyam api tu sarva-  
kāmeṣv apīti tad eva sarvathāpi nirṇītam |

[32]

kiṁ ca --

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<sup>1</sup> Not found.

etāvān eva yajatām iha niḥśreyasodayaḥ |  
bhagavaty acalo bhāvo yad bhāgavata-saṅgataḥ || [BhP 2.3.11]

ṭikā ca – pūrvokta-nānādevatā-yajanasyaḥ samhyoga-prthaktvena bhaktiyoga-  
phalatvam āha etāvān iti | indrādīn api yajatām iha tat-tad-yajane bhāgavatānām  
saṅgato bhāvo bhaktir bhavatīti yad etāvān eva niḥśreyasasya parama-  
puruṣārthasodayaḥ lābhaḥ anyat tu sarvaṁ tuccham ity artham ity eṣā |

atra indram indriya-kāmas tv ity-ādy uktam | indriya-pāṭavādikaṁ prthaktvena  
phalam | bhāgavatena saṁyoge tu bhāvaḥ phalaṁ khādirayūpasamhyoge yāgasya  
phala-vaiśiṣṭyavad iti jñeyam ||

||2.3|| śrī-śukaḥ || 31-32 ||

[33]

anantaram śrī-śaunakenāpi vyatirekoktyā tasyaivābhidheyatvaṁ dṛḍhikṛtam |  
yathāha --

āyur harati vai puṁsām udyann astam ca yann asau |  
tasyarte yat-kṣaṇo nīta uttama-śloka-vārtayā || [BhP 2.3.17]

asau sūryaḥ yan udgacchan astam ca yan gacchan harati vṛthāgāmitvād  
ācchinattīva | yat-kṣaṇo'pi yena nītaḥ uttamaḥ śloka-vārtayā tasyāyuh ṛte varjayitvā  
| tāvataiva sarva-sāphalyād iti bhāvaḥ |

[34]

nanu jīvanādikam eva teṣām āyusaḥ phalam astu | tatrāha –

taravaḥ kiṁ na jīvanti bhastrāḥ kiṁ na śvasanty uta |  
na khādanti na mehanti kiṁ grāme paśavo'pare || [BhP 2.3.18]

na mehanti na maithunaṁ kurvanti | tam api narākāraṁ paśuṁ matvāha apare iti |

[35]

tad evāha –

śva-viḍ-varāhoṣṭra-kharaiḥ samstutaḥ puruṣaḥ paśuḥ |  
na yat-karṇa-pathopeto jātu nāma gadāgrajaḥ || [BhP 2.3.19]

śvādi-tulyais tat-parikaraiḥ samyak-stuto'py asau puruṣaḥ paśuḥ | teṣām eva  
madhye śreṣṭhaś cet tarhi mahā-paśur evety arthaḥ |

[36-40]

tasyāṅgāni niṣphalānīty āha pañcabhiḥ –

bile batorukrama-vikramān ye  
na śr̥ṇvataḥ karṇa-puṭe narasya |  
jihvāsati dārdurikeva sūta  
na copagāyaty urugāya-gāthāḥ || [BhP 2.3.20]

na śr̥ṇvataḥ aśr̥ṇvato narasya ye karṇa-puṭe te bile te vṛthārandhre ity arthaḥ | asatī  
duṣṭā |

bhāraḥ param paṭṭa-kirīṭa-juṣṭam  
apy uttamāṅgam na namen mukundam |  
śāvau karau no kurute saparyām  
harer lasat-kāñcana-kañkanau vā || [BhP 2.3.21]

paṭṭa-vastrauṣṇīṣeṇa kirīṭeṇa vā juṣṭam api | apy arthe vā śabdaḥ |

barhāyite te nayane narāṅgām  
liṅgāni viṣṇor na nirīkṣato ye |  
pādau nr̥ṅām tau druma-janma-bhājau  
kṣetrāṇi nānurvrajato harer yau || [BhP 2.3.22]

drumavaj-janma-bhājāv iti tathā vṛkṣa-mūla-tulyāv ity arthaḥ |

jīvañ chavo bhāgavatāṅghri-reṇum  
na jātu martyo'bhilabheta yas tu |  
śrī-viṣṇu-padyā manujas tulasyāḥ  
śvasaṅ chavo yas tu na veda gandham || [BhP 2.3.23]

jātv api śrī-viṣṇupadyās tat-pāda-lagnāyāḥ |

tad āsma-sāram hṛdayam batedam  
yad gr̥hyamāṅair hari-nāma-dheyaiḥ  
na vikriyetātha yadā vikāro  
netre jalam gātra-ruheṣu harṣaḥ || [BhP 2.3.24]

āsmavat sāro balam kāṭhinyam yasya | vikriyālakṣaṇam atheti | yadā tad-vikāro  
bhavet tadā netrāḍau jalādikam bhavatīty arthaḥ | idam evānvayena śrīmatā rājñā  
dṛḍhīkarīṣyate | **sā vāg yayā tasya guṇān gr̥ṇīte** ity-ādibhyām [BhP 10.80.3-4] | tad  
evam śrī-śuka-vākyārambhādhyāya evābhidheyatvena śrī-bhaktir eva labdhā |

ṭīkā ca –

tatr atu prathame'dhyāye kīrtana-śravaṇādibhiḥ |  
sthaviṣṭhe bhagavad-rūpe manaso dhāraṇocyate ||  
dvitīye tu tataḥ sthūla-dhāraṇāto jitam manaḥ |  
sarva-sākṣiṇi savaśe viṣṇau dhāryam itīryate ||



tr̥tīye viṣṇu-bhaktē tu vaiśiṣṭyam śṛṇvato munēḥ |  
bhaty-udrekeṇa tat-karma-śravaṇādara īryate || ity eṣā ||

|| 2.3 || śrī-śaunakaḥ || 33-40 ||

[41]

śrī-brahma-nārada-saṁvāde'pi –

samyak kāruṇikasyedaṁ vatsa te vicikitsitam |  
yad ahaṁ coditaḥ saumya bhagavad-vīrya-darśane || [BhP 2.5.9]

agre ca sarva-śāstra-samanvayena – nārāyaṇa-parā vedā ity-ādi [BhP 2.5.15]

śrī-nārāyaṇa evopāsyatvena paraḥ tātparya-viṣayo yeṣāṁ te vedāḥ | nanv anye'pi  
devās tatropāsyatvenābhidhīyante | satyam te'pi nārāyaṇāṅga-prabhavatvenaiva  
tathā varṇyanta ity arthaḥ | ye'pi tad-āśrayāḥ [page 15] lokās tat-pada-prāpti-  
hetavo'nye makhās ca te tat-parā eva | tad-ānandāṁśābhāsa-rūpatvāt tat-  
sādhanatvāc ceti bhāvaḥ |

tathā yogo'ṣṭāṅgaḥ sāṅkhyam ca | tat sādhyam tapaś cittaikāgryam | tat-sādhyam  
brahma-jñānam ca tat-param | tadīya-sāmānyākāra-prakāśatvāt taj-jñānasya |

yoga-tapasos tat-sādhanatvāc ceti bhāvaḥ | kim bahunā | gatis tat-prāpyam  
brahmāpi tat-parā tadīya-sāmānyākāra-prakāśatvena tad-adhīnāvīrbhāvatvāt | tad  
uktam śrī-matsya-devena satyavratam prati --

madīyam mahimānam ca param brahmeti śabditam |  
vetsyasy anugṛhitam me sampraśnair vivṛtam ḥṛdi || iti [BhP 8.24.38]

|| 2.5 || śrī-brahmā nāradam || 41-42 ||

[43]

śrī-vidura-maitreya-saṁvāde'pi | tatra praśno yathā –

tat sādhu-varyādiśa vartma śam naḥ  
saṁrādhito bhagavān yena puṁsām |  
ḥṛdi sthito yacchati bhakti-pūte  
jñānam sa-tattvādhigamaṁ purāṇam || [BhP 3.5.4]

atra śam sukha-rūpam vartmeti | ṭikā ca – bhakti-pūte prema-vimale | sa-tattvam  
tattvam tac ca brahma-bhagavat-paramātmety-ādy-āvīrbhāvaḥ ||

|| 3.5 || śrī-viduraḥ śrī-maitreyaḥ || 43 ||

[44]

tatrājānaja-deva-stuti-dvāraivottaram –

pānena te deva kathā-sudhāyāḥ  
pravṛddha-bhaktyā viśadāśayā ye |  
vairāgya-sāram pratilabhya bodham  
yathāñjasānvīyur akuṅṭha-dhiṣṇyam ||

tathāpare cātma-samādhi-yoga-  
balena jivā prakṛtiṁ baliṣṭhām |  
tvām eva dhīrāḥ puruṣam viśanti  
teṣāṁ śramaḥ syān na tu sevayā te || [BhP 3.5.45-46]

akuṅṭha-dhiṣṇyam vaikuṅṭha-lokam iti | ṭikā – viśadāśayāḥ projjhita-kaitavāḥ  
sevaika-puruṣārthāḥ | apare mokṣa-mātra-kāmāḥ | tan-mātra-puruṣārthe'pi teṣāṁ  
śramaḥ syāt | ye tu sevaika-puruṣārthās teṣāṁ sevayā śramo na syāt | sadaiva sevayā  
paramānandam anubhavatām ānuṣāṅgikatya mokṣas ca syād ity arthaḥ |

|| 3.5 || ajānaja-devāḥ śrī-paramātmānam || 44 ||

[45]

ataeva svayam tat ślāghyate --

sat-sevanīyo bata pūru-vaṁśo  
yal loka-pālo bhagavat-pradhānaḥ |  
babhūvithehājita-kīrti-mālām  
pade pede nūtanayasy abhikṣṇam || [BhP 3.8.1]

tasmāt kathopalakṣitā bhaktir eva param śreya iti bhāvaḥ |

|| 3.8 || śrī-maitreyaḥ || 45 ||

[46-47]

śrī-kāpileye'pi yathāha --

na yujyamānayā bhaktyā bhagavaty akhilātmani |  
sadrśo'sti śivaḥ panthā yoginām brahma-siddhaye || [BhP 3.25.19]

brahma-siddhiḥ para-tattvāvirbhāvaḥ | yathā –

etāvān eva loke'smin puṁsām niḥśreyasodayaḥ |  
tīvreṇa bhakti-yogena mano mayy arpitam sthiram || [BhP 3.25.41]

bhakti-yogena śravaṇādinā mayy arpitam sat manaḥ sthiram bhavatīti yad etāvān  
eva | atrāsmiṁ ity anenānyasmiṁs tu etāvato'py adhiko nāstīti vyajyate ||

||3.25|| śrī-kapila-devaḥ ||46-47||

[48]

śrī-kumāropadeśe'pi jñānopadeśānantaram –

yat-pāda-paṅkaja-palāśa-vilāsa-bhaktyā  
karmāśayam grathitam udgrathayanti santaḥ |  
tadvan na rikta-matayo yatayo'pi ruddha-  
sroto-gaṇās tam araṇam bhaja vāsudevam ||

ṛcchro mahān iha bhavārṇavam aplaveśam  
ṣaḍ-varga-nakram asukhena titīṣanti |  
tat tvam harer bhagavato bhajanīyam aṅghrim  
kṛtvoḍupam vyasanam utara dustarārṇam || [BhP 4.22.37-38]

ṭikā ca – tam avehīti jñānam upadiṣṭam | tasya tu duṣkaratvena bhaktim upadiśati  
dvābhyām yat-pāda-paṅkajety-ādikam ārabhya | nanu brahmavid āpnoti param iti  
śruteḥ [TaittU 2.1.1] | katham yatayo nodgrathayantīty ucyate tatrāha ṛcchra iti |  
aplaveśam na plavas taraṇa-hetur īda, īso yeṣām, teṣām iha taraṇe mahān ṛcchraḥ  
kleśaḥ | te hi asukhena indriya-ṣaḍ-varga-grāham bhavārṇavam titīṣanti | tasmād  
uḍupam plavam dustarārṇam dustarārṇavam ity eṣā |

samāna-prāpyayor api pathorekasya durgamatva-kathanenānyasyābhidheyatvam  
svata eva sidhyati | atra titīṣanti mātram na tu tarantīty artho jñeyah |

||4.22|| śrī-sanat-kumārah śrī-pṛthum ||48||

[49]

ato yac ca jñānam upadiṣṭam tad api tad-upadeśāvyarthatā-sampādanecchā-  
mātreṇānuṣṭhīyamānam tena bhakti-rasād eva kṛtam ity āha --

sanat-kumāro bhagavān yad āhādhyātmikam param  
yogam tenaiva puruṣam abhajat puruṣarṣabhaḥ |  
bhagavad-dharminah sādhoḥ śraddhayā yatataḥ sadā  
bhaktir bhagavati brahmaṇy ananya-viṣayābhavat || [BhP 4.23.7-8]

tenaiva dvārīkṛtena ||

||4.23|| śrī-maitreyaḥ ||49||

[50]

śrī-rudra-gīte'pi –

idaṁ japata bhadram vo viśuddhā nṛpa-nandanāḥ |  
sva-dharmam anuṣṭhanto bhagavaty arpitāśayāḥ ||  
tam evātmānam ātma-stham sarva-bhūteṣv avasthitam |

pūjayadhvaṁ gṛṇantaś ca dhyāyantaś cāsakṛd dharim || [BhP 4.24.64-65]

atha tam eva pūjayadhvaṁ na tu svadharmānuṣṅhānāgrahādikam api kurudhvaṁ  
ity eva-kārārthaḥ | ātmasthaṁ svāntaryāmitvena sthitam | tadvad apareṣv api  
bhūteṣv avasthitam ātmānaṁ paramātmānaṁ gṛṇantaḥ kīrtayanto dhyāyantaś cety  
anyatra manovaco vyāpāro'pi niṣiddhaḥ | asakṛd iti ekasyāṁ pūjāyāṁ  
samāpyamānāyāṁ evānyārabhdyavyā na tu karmādyāgrahaṇa vicchedaḥ kartavya  
ity arthaḥ ||

|| 4.24 || śrī-rudraḥ pracetasah || 50 ||

(page 17) [51]

etad eva śrī-nāradenāpi sphuṭikariṣyate anvaya-vyatirekābhyāṁ | yathāha –

taj janma tāni karmāṇi tad āyus tan mano vacaḥ |  
nṛṇāṁ yena hi viśvātmā sevyaḥ harir īśvaraḥ ||  
kiṁ janmabhis tribhir veva śaukra-sāvitra-yājñikaiḥ |  
karmabhir vā trayī-proktaḥ puṁso'pi vibudhāyusaḥ ||  
śrutena tapasā vā kiṁ vacobhiś citta-vṛttibhiḥ |  
buddhyā vā kiṁ nipuṇayā balenendriya-rādhasā ||  
kiṁ vā yogena sāṅkhyena nyāsa-svādhyāyayor api |  
kiṁ vā śreyobhir anyaiś ca na yatrātma-prado hariḥ ||  
śreyasāṁ api sarveṣāṁ ātmā hy avadhir arthataḥ |  
sarveṣāṁ api bhūtānāṁ harir ātmātmadaḥ priyaḥ || [BhP 4.31.9-13]

śaukraṁ śukra-sambandhi janma viśuddha-mātā-pitṛbhyāṁ utpattiḥ | sāvitram  
upanayanena | yājñikāṁ dikṣayā | indriya-rādhasā tat-pāṭavena | atra sāṅkhyena  
dehādi-vyatiriktātma-jñāna-mātreṇeti tīkā |

atha śreyasāṁ ity-ādi-tīkā ca – nanv eṣāṁ nānā-phala-sādhanānāṁ hari-  
sevanābhāva-mātreṇa kuto vaiyarthyam | tatrāha, śreyasāṁ phalānāṁ  
ātmaivāvadhiḥ parākāṣṭhā | arthataḥ paramārthataḥ ātmārthatvenaivānyeṣāṁ  
priyatvād ity arthaḥ | bhavativ ātmāvadhiḥ | hareḥ kim āyātam | tatrāha sarveṣāṁ  
apīti | ātmadaś ca avidyānirāseṇa svarūpābhivyañjakaḥ | aiśvareṇāpi rūpeṇa bali-  
prabhṛtibhya iva ātmapradaḥ | priyaś ca paramānanda-rūpatvād ity eṣā |

atra sarveṣāṁ bhūtānāṁ śuddha-jīvanāṁ api ātmā paramātmāmeti jñeyam | raśmi-  
sthānīyānāṁ jīvanāṁ sūrya-sthānīyatvāt tasya | tad uktam --

tasmāt priyatamaḥ svātmā sarveṣāṁ eva dehināṁ |  
tad artham eva sakalaṁ jagac caitac carācaram |  
kṛṣṇam enam avehi tvam ātmānam akhilātmanāṁ || [BhP 10.14.54] iti |

ātmānau jīva-tādātmyāpanna-brahmeśvarākhyau dadāti yathāyathaṁ sphorayati  
vaśīkārayati ca yaḥ sa ātmāda iti svāmy-abhiprāyaḥ ||

[52]

kiṁ ca –

yathā taror mūla-niṣecanena  
trpyanti tat-skandha-bhujopaśākhāḥ |  
prāṇopahārāc ca yathendriyāṇām  
tathaiva sarvārhaṇam acyutejyā || [BhP 4.31.12]

ṭikā ca – kiṁ ca nānā-karmabhis tat-tad-devatā-prīti-nimittāny api phalāni hari-  
prītyā bhavanti | kevala-tat-tad-devatārādhana tu na kiñcid iti sadṛṣṭāntam āha  
yathety-ādinā ||

|| 4.31 || śrī-nāradaḥ pracetasah ||52||

[53]

śrī-ṛṣabha-deva-kṛta-sva-putra-śikṣaṇe'pi ye vā mayīse [BhP 5.5.3] ity-ādikaṁ,  
matto'py anantād ity-ādikaṁ [BhP 5.5.25] cāgre darśanīyam | brāhmaṇa-rahūgaṇa-  
sainvādānte'pīdam asti --

rahūgaṇa tvam api hy adhvano'sya;  
sannyasta-daṇḍaḥ kṛta-bhūta-maitraḥ |  
asaj-jitātmā hari-sevayā śitam;  
jñānāsim ādāya tarāti-pāram || [BhP 5.13.20] (page 18)

jñānam atra bhavaty āśrayam eva | tathoktam etad-anantaram śrī-rahūgaṇenaiva --

aho nṛ-janmākhila-janma-śobhanam  
kiṁ janmabhis tv aparair apy amuṣmin  
na yad dhṛṣikeśa-yaśaḥ-kṛtātmanām  
mahātmanām vaḥ pracuraḥ samāgamaḥ || [BhP 5.13.21]

na hy adbhutam tvac-caraṇābja-reṇubhir  
hatāmhaso bhaktir adhokṣaje'malā |  
mauhūrtikād yasya samāgamāc ca me  
dustarka-mūlo'pahato'vivekaḥ || [BhP 5.13.21]

spaṣṭam |

||5.13|| śrī-brāhmaṇo rahūgaṇam ||53||

[54]

tathā citraketuṁ prati śrī-saṅkarṣaṇopadeśānte'pi dṛṣṭa-śrutābhir mātrābhir ity  
[BhP 6.16.62] ādau mad-bhaktaḥ puruṣo bhaved ity agrata udāhāryam |

asura-bālānuśāsane'pi --

kaumāra ācāret prājño dharmān bhāgavatān iha |  
durlabham mānuṣam janma tad apy adhruvam arthadam ||  
yathā hi puruṣasyeha viṣṇoḥ pādopasarpaṇam |  
yad eṣa sarva-bhūtānām priya ātmeśvaraḥ suhṛt || [BhP 7.6.1-2]

ihaiva mānuṣa-janmani bhāgavatān dharmān ācāret yato'rthadam etaj-janma |  
devādi-janmani mahā-viṣayāveśāt paśv-ādi-janmani vivekābhāvāc ca, mānuṣam  
janma ca prāpya na vilambetetyāha kaumāre, kaumāram ārabhya ity arthaḥ | yatas  
tad api janma dhruvam punar durlabham ca | śāstrasya ca prādhānyena manuṣyam  
adhikṛtya pravṛttatvāt tad-anuvādenoktir iyam | tad-buddhy-ādi-sāmyena  
mānuṣatvam āropyaveti jñeyam | tatra bhāgavata-dharmācaraṇasyaiva yuktatvam  
darśayati yathā hīty-ādi | iha puruṣasya ca viṣṇoḥ pādopasarpaṇam eva  
yathānurūpaṁ योगyam ity arthaḥ | yad yasmād eva bhūtānām svabhāvata eva  
priyaḥ prīti-viṣayaḥ prema-kartā | tatra hetuḥ ātmā paramātmā | pādopasarpaṇe  
hetv-antaram yasmāc caiṣa īśvaraḥ kartum akartum anyathā-kartum samarthaḥ |  
suhṛt sarveṣāṁ hitam cikīrṣuś ceti |

[55]

tad etad upakramyopasaṁharati |

dharmārtha-kāma iti yo'bhihitas tri-varga  
īkṣā trayī naya-damau vividhā ca vārtā |  
manye tad etad akhilaṁ nigamasya satyam  
svātmārpaṇam sva-suhṛdaḥ paramasya puṁsaḥ || [BhP 7.6.24]

īkṣā ātma-vidyā | tad etat sarvaṁ nigamasyārtha-jātaṁ sva-suhṛdaḥ svāntaryāmināḥ  
paramasya puṁsas tasmai svātmārpaṇa-sādhanam cet tarhi satyam manye satya-  
phalavāt | yad vā, satyam artha-kriyā-kāraṁ saphalam iti yāvat | anyathā  
dharmādīnām niṣphalavām eveti bhāvaḥ ||

|| 7.6 || śrī-prahlādo'surabālakān ||54-55||

[56]

agre ca –

tatropāya-sahasrāṇām ayam bhagavatoditaḥ |  
yad īśvare bhagavati yathā yair aṅjasā ratiḥ || [BhP 7.7.24]

tatra pūrvokte triguṇātmaka-karmaṇām bīja-nirharāṇe'pi upāya-sahasrāṇām  
madhye ayam eva upāyaḥ bhagavatā śrī-nāradena mām pratyupadiṣṭaḥ | yair upāya-  
sahasraiḥ siddhād yad yasmād upāyād yathā yathāvad īśvare bhagavati aṅjasā  
vyavadhānānantaram vinaiva ratiḥ prītir bhavati | ataḥ karma-bīja-nirharāṇam api  
tasyānuṣaṅgikam eva phalam iti bhāvaḥ | (page 19)

[57]

agre ca guru-śuśrūṣayā bhaktyā [BhP 7.7.30] ity-ādibhis tasyaivopāyasyāṅgāny  
uktvāha –

evam nirjita-ṣaḍ-vargaiḥ kriyate bhaktir īśvare |  
vāsudeve bhagavati yayā samlabhyate ratiḥ || [BhP 7.7.33]

evam pūrvokta-guru-śuśrūṣādi-prakāreṇaiva, na tu tad-arthe pṛthak-prayatnena |  
nirjita-karma-bija-lakṣaṇa-kāma-krodha-lobha-moha-mada-mātsaryair janaiḥ  
punar api bhaktiḥ kriyata eva | yathā vāsudeve ratir api samlabhyata ity arthaḥ ||

|| 7.7 || prahlādas tām ||56-57||

[58]

varṇāśramācāra-kathanārambhe naramātra-dharma-kathane'pi –

dharma-mūlaṁ hi bhagavān sarva-vedamayo hariḥ |  
smṛtaṁ ca tad-vidān rājan yena cātmā prasīdati || [BhP 7.11.7]

dharmasya mūlaṁ pramāṇaṁ bhagavān | yataḥ sarva-vedamayaḥ | smṛtaṁ smṛtiś  
ca, tad-vidān vedamaya-bhagavad-vidān, tasya pramāṇaṁ | ābhyān tad-  
bahirmukha-dharmasyāpārthatvaṁ bhagavad-dharmasyaivāvaśyakatvaṁ coktam |  
ataeva –

vedo'khilo dharma-mūlaṁ smṛti-śīle ca tad-vidān |  
ācāraś caiva sādḥūnām ātmanas tuṣṭir eva ca || [Manu 2.6]

iti manusmṛti-vākyād apy atra viśiṣṭatayopadiṣṭaṁ, tac ca yuktaṁ --  
dharmaḥ projjhita-kaitavo'tra paramo nirmatsarāṇān satām  
vedyaṁ vāstavam atra vastu śivadaṁ tāpa-trayonmūlanam | [BhP 1.1.2] ity  
uktatvāt |

yenaiva dharmeṇa manaḥ prasīdatīty anena yenātmā suprasīdatītivat su-śabda-  
viśiṣṭatayānuktatvāt tac-chravaṇādi-lakṣaṇa-sākṣād-bhakter eva praśastatvaṁ ca  
bodhitam | tat-tat-sarva-dharma-kathanānte tu svayam eva svasya ṛṭīye gandharva-  
jātau janmānuṣaṅgikaṁ bhagavat-tattva-jñāna-mātraṁ sat-karmoktvā dviṭīye ca  
śūdra-jātau janmani sat-saṅgaja-śravaṇādi-mātraṁ tad uktvā, svasya tādṛśa-  
bhagavat-pārsadatva-paryanta-phala-prāptau tathāvidham api sva-dharma-  
lakṣaṇaṁ kāraṇāntaraṁ nādṛtavān |

tathā hi tatraiva yūyam ity [BhP 7.10.48] asya ṭikā ca – etac ca sarva-sādḥāraṇam  
uktaṁ bhaktasya tu bhaktir eva sarva-puruṣārthatve hetur iti paṇḍavān eva  
lakṣyīkr̥tyāha yathā hīty eṣā | tasmād atrāpi sākṣāt bhaktāv eva tātparyam | athātra  
tyaktvā svadharmān caraṇāmbujān harer bhajann apakvo'tha patet tato yadi [BhP  
1.5.17] ity-ātau bhakter dharmātiriktatve'pi śravaṇaṁ kīrtanaṁ cāsyā smaraṇaṁ  
mahatām gatā [BhP 7.11.10] ity-ādinottara-granthe dharmatva-vidhānaṁ sarveṣv

appi prāṇiṣv āvaśyakatvāpekṣayā parama-śreyo-rūpatvāpekṣayā ca lākṣaṇikam eva | vastutas tu pañcame [tatrāpītyādi-gadye](#) [BhP 5.9.3] [bhagavataḥ karma-bandha-vidhvānsana-śravaṇa-smaraṇetyādinā](#) śrī-jaḍabharatasya yā bhakti-niṣṭhoktā tasyā pitary uparata ity-ādi-gadye [BhP 5.9.7] [trayyām vidyāyām eva paryavasita-matayo na para-vidyāyām](#) ity-ādinā tad-avajñātṛṇām tad-bhrātṛṇām ajñatva-bodhanena dharmātiriktatvaṁ para-vidyātvaṁ ca bodhitam | ataevoktaṁ [śrī-nārasimhe](#) – (page 20)

[sanakādayo nivṛttākhye te ca dharme niyojitāḥ](#) |

[pravṛttākhye maricādyām uktvaikam nāradaṁ munim](#) || iti | [NārP 4.4]

tena brahmaṇeti prākaraṇikam | tathā lakṣaṇāmaya-kaṣṭha-kalpanayā śravaṇādinām svadharmāntargaṇanā ca bahirmukhānām api sāksād-bhakti-pravartanāyaiva | evam anyatrāpy anya-miśra-bhakti-udeśa-vākyeṣu jñeyam | tasmād api bhaktāv eva tātparyam iti ||

|| 7.11 || śrī-nārado yudhiṣṭhiram ||58||

[59-60]

jāyanteyopākhyāne'pi [ata ātyantikam kṣemaṁ pṛcchāma](#) [BhP 11.2.28] ity asyottaram –

[manye'kutaścid bhayam acyutasya](#)  
[pādāmbujopāsanam atra nityam |](#)  
[udvigna-buddhe rasadātma-bhāvād](#)  
[viśātmanā yatra nivartate bhīḥ ||](#) [BhP 11.2.33]

ṭīkā ca – [prathamam ātyantikam kṣemaṁ kathayati manye ity-ādikā | punaś ca dharmān bhāgavatān brūte](#) [BhP 11.2.31] [ityuttaratvena ye vai bhagavatā proktā upāyā hy ātma-labdhaye](#) [BhP 11.2.34] [ity-ādi-padya-trayam uktvā bhayam dvitīyābhiniveśataḥ syād ity-ādi-padye budha ābhajet tam bhaktyaikayeśam](#) [BhP 11.2.37] [ity atra bhaktyety anena tasyā jñānādy-amiśra-śravaṇa-kīrtanādi-lakṣaṇatvam | ekayety anena nairantarya-lakṣaṇam avyabhicāritvaṁ copadiṣṭam | tatra yadyapi kāyena vācā manasendriyair vety-ādi-prāktana-vākye](#) [BhP 11.2.36] [laukikasyāpi karmaṇo bhagavad-arpanād bhāgavata-dharmatvaṁ sidhyatīti yathoktaṁ tasya nairantaryam api sambhavati | tathāpi śravaṇa-kīrtanādi-lakṣaṇa-mātratvaṁ vyāhanyeta, tasmāt tatravyabhicāritvaṁ, tanmātratvaṁ ca yathā bhavet tathopāyam tad-anantaram āha dvābhyām | tatra prathamam avyabhicāritvopāyam āha prathamena --](#)

[avidyamāne'py avabhāti hi dvayo](#)  
[dhyātur dhiyā svapna-manorathau yathā |](#)  
[tat-karma-saṁkalpa-vikalpakaṁ mano](#)  
[budho nirundhyād abhayam tataḥ syāt ||](#) [BhP 11.2.38]

[dvayaḥ pradhānādi-dvaita-pañcaḥ | yadyapy avidyamāna ātmani śuddhe na vidyata evety arthas tathāpi dhyātur avidyamāna-dhyāna-yuktasya satas tasya dhiyāvabhāti, tasmin śuddhe'pi kalpata evety arthaḥ | yathā svapno manorathas ca tathety arthaḥ](#)



| tat tasmāt karmāṇi saṅkalpayati vikalpayati ca yan manas tan niyacchet | tataś  
cāvyabhicāriṇyā bhaktyā bhajanād abhayam syād iti bhāvaḥ |

[61]

nanu tathāpi mano-nirodha-rūpeṇa yogābhyāsena bhakti-kaivalya-vyabhicārah  
syād ity āsaṅkya bhaktyaiva kriyamāṇayā tad-āsaktatvena svata eva mano-  
nirodho'pi syād iti | tan-mātratvopāyam āha dvitīyena --

śṛṇvan subhadrāṇi rathāṅga-pāṇer  
janmāni karmāṇi ca yāni loke |  
gītāni nāmāni tad-arthakāni  
gāyan vilajjo vicared asaṅgaḥ || [BhP 11.2.39]

tad-arthakāni tāni janmāni karmāṇi cārtho yeṣāṃ tāni nāmāni | etāny api sākalyena  
jñātum āsakyānīty āsaṅkyāha yāni loke gītāni prasiddhāni, tāni śṛṇvan gāyamś ca  
vicaret | asaṅgo niḥspr̥haḥ ||

|| 11.2 || śrī-kavir videham || 59-61 ||

[62]

agre ca karmādīn parihaṇan sāksād bhaktim eva vidhatte –

parokṣa-vādo vedo'yaṃ bālānām anuśāsanam |  
karma-mokṣāya karmāṇi vidhatte hy agadam yathā ||  
nācared yas tu vedoktam svayam ajñō'jitendriyaḥ |  
vikarmaṇā hy adharmeṇa mṛtyor mṛtyum upaiti saḥ ||  
vedoktam eva kurvāṇo niḥsaṅgo'rpitam īśvare |  
naiṣkarmyam labhate siddhim rocanārthā phala-śrutiḥ ||  
ya āśu hr̥daya-granthim nirijihīṣuḥ parātmanaḥ |  
vidhinā ca yajed devam tantroktena ca keśavam || [BhP 11.3.44-47] ity ādi |

parokṣeti tīkā ca – yatrānyathā sthito'rthaḥ saṅgopayitum anyathā kṛtvocyate sa  
parokṣa-vādaḥ | tathā ca śrutiḥ – tam vā etam caturchutam (?) santam caturhotety  
ācakṣate parokṣeṇa parokṣa-priyā eva hi vedā iti | parokṣa-vādam evāha karma-  
mokṣāyeti | nanu svargādy-artham karmāṇi vidhatte na karma-mokṣārtham tatrāha  
bālānām anuśāsanam yathā tathā | atra dr̥ṣṭāntaḥ agadam auśadham yathā pitā  
bālam agadam pāyayan khaṇḍa-laddukādibhiḥ pralobhyan pāyayati dadāti ca tāni  
khaṇḍa-laddukādīni | naitāvatā agadasya tal-lābhaḥ prayojanam apitvārogyam |  
tathā vedo'py avāntara-phalaiḥ pralobhayan karma-mokṣāyaiva karmāṇi vidhatta  
ity eṣā |

ajñō na vidyate jñā śrī-bhagavataḥ kathā-śravaṇādaḥ śraddhā-lakṣaṇā dhī-vṛttir  
yasya saḥ | ataeva tasmin na pravartata ity arthaḥ | tathaivājītitendriyo brahma-  
jijñāsuḥ san pārameṣṭhya-paryanta-bhoge virakto vā na bhavātīty arthaḥ | tāvat  
karmāṇi kurvīta ity-ādaḥ [BhP 11.2.9] parasapara-nirapekṣayoḥ śraddhā-viraktayor  
dvayor eva tat-tan-maryādātvenokteḥ | vikarmaṇā vihitākaraṇa-rūpeṇa mṛtyor

anantaram mṛtyum maraṇa-tulyām yātanām upaiti | punaḥ punar maraṇam upait  
yātanān copaitīty arthaḥ | atas teṣām vihita-karma-tyāge kathañcin na nistāraḥ |  
īśvara-prayojaka-karṭṛkasya karmaṇaḥ īśvarārpaṇa-lakṣaṇa-yathārthānuṣṭhānena  
tat-prasāde tv asau sutarām evaṁ syād ity āha vedoktam iti | tasmād vedoktam eva  
kurvāṇo na tu niṣiddham | naiṣkarmyām karma-bandhāgocaratā-rūpām siddhiṁ  
labhate |

nanu karmaṇi kriyamāṇe tasminn āsaktis tat-phalaṁ ca syān na tu naiṣkarma-rūpā  
siddhir ata āha niḥsaṅgo'nabhiniveśavān | īśvare tan-nimittam eva tatrārpitam na tu  
phaloddeśena |

nanu phalasya śrutatvāt karmaṇi kṛte phalaṁ bhaved eva | na, rocanārtheti  
karmaṇi rucy-utpādanārthā agada-pāne khaṇḍalaḍḍukādivat | tataś ca (page 22)  
karmābhirucyā vedārtham samyag vicārayati | atha ca -- [yo vā etad akṣaram](#)  
[aviditvā gārgy asmāl lokāt praiti sa kṛpaṇa](#) [Bṛhad 3.8.10] ity anenābrahmajñasya  
kṛpaṇatām, [tam etaṁ vedānuvacanena bāhmaṇā vividiṣanti brahmacaryeṇa](#) [Bṛhad  
4.4.22] ity ādinā yajñādīnām jñāna-śeṣatām cāvadhārya niṣkāmeṣu karmasu  
pravartate | tathaḥ svarga-kāmo yajeta ity ādibhiḥ kāmityaiva svargādeḥ  
phalatvenāvagamād akāmito'sau na bhavatīti naiṣkarmya-siddhiḥ svata eva  
bhavatīti sthite kim uta śrīmad-īśvarārpaṇena tat-prasāde satīty arthaḥ |

tad evaṁ vilambenaiva naiṣkarmya-siddher hetum uktvā [yathā taror mūla-](#)  
[niṣecanena](#) [BhP 4.31.14] iti nyāyena sarva-dharma-paryāpti-hetumnaiṣkarma-  
siddhi-sādhyā-hṛdaya-granthi-bhedasyāpi śīghropāyam svātantryenāha [ya āśv](#) iti |  
ya āśu śīghram eva deha-dvayāt parasya ātmano jīvasya hṛdaya-granthim  
dehāhaṅkāram nirahrtum icchur bhavati sa tv anyat karmādikm svarūpata eva  
tyaktvā tantroktenāgama-mārgeṇa cakārāt vedoktena ca vidhinā prakāreṇa  
keśavam devam arcayet |

[63]

anya-deva-dṛṣṭi-parityāgārthas tathopasahāraś ca |

[evam agny-arka-toyād atithau hṛdaye ca yaḥ |](#)  
[yajatīśvaram ātmānam acirān mucyate hi saḥ ||](#) [BhP 11.3.55]

ātmānam paramātmānam ||

||11.3|| śrīmad-āvirhotro videham ||63||

[64]

agre ca vyatirekamukhena –

[bhagavantam hariṁ prāyo na bhajanty ātma-vittamāḥ |](#)  
[teṣām aśānta-kāmānām kā niṣṭhā vijitātmanām ||](#) [BhP 11.5.1]

ity-etat-praśnottaram –

mukha-bāhūru-pādebhyaḥ puruṣasyāśramaiḥ saha |  
catvāro jajñire varṇā guṇair viprādayaḥ pṛthak ||  
ya evaṁ puruṣaṁ sāksād ātma-prabhavam īśvaram |  
na bhajanty avajānanti sthānād bhraṣṭāḥ patanty adhaḥ || [BhP 11.5.2-3]

pūrvam śrī-dravidopadeśe'pi deva-kṛta-śrī-nārāyaṇa-stutau --

tvām sevatām sura-kṛtā bahavo'ntarāyāḥ  
svauko vilaṅghya paramaṁ vrajatām padaṁ te |  
nānyasya barhiṣi balīn dadataḥ sva-bhāgān  
dhatte padaṁ tvam avitā yadi vighna-mūrdhni || [BhP 11.4.10] ity uktam |

tatra ca yajñe sva-bhāgān dadataḥ sura-kṛtā vighnā na bhavanti | tvām  
sevamānānām tu mātsaryeṇa tat-kṛtās te bhavanti kintu yadīti niścaye yadi vedāḥ  
pramāṇam itivan niścitam eva tvām teṣāṁ aviteti | tvām sevamāno vighna-mūrdhni  
padaṁ ca dhatte pratuta tam eva sopānam iva kṛtvā vrajatīty arthaḥ | tad evaṁ  
śrutvā saṁsāra eva tiṣṭhatām yat paryavasānam bhavet tat pṛṣṭham bhagavantam ity  
ādinā tatrottarayan prathamam teṣāṁ pratyavāyitvam āha mukheti pādona-  
dvayena | paryavasānam āha sthānād iti pādena ||

|| 11.5 || śrī-camaso videham ||64||

[65]

agre ca pūrvokta-prakāreṇa bhakter evābhihitatve bhavet tasya tad-viśeṣa-praśno'pi  
yuktaḥ | [kasmin kāla](#) ity ādinā [BhP 11.5.18] tathavottaritam |

kṛtam tretā dvāparaṁ ca kalir eṣu keśavaḥ |  
nānā-varṇābhidhākāro nānaiva vidhinejyate || [BhP 11.5.20]

nānaiva vidhinā vividhena mārgena ||

|| 11.5 || śrī-karabhājano videham ||65||

[66]

śrī-bhagavad-uddhava-saṁvāde'pi –

tvam tu sarvaṁ parityajya snehaṁ sva-jana-bandhuṣu  
mayy āveśya manaḥ samyak sama-dṛg vicarasva gām || [BhP 11.7.6]

noddhavo'ṅv api man-nyūna [BhP 3.4.31] ity-ādibhiḥ śrīmad-uddhvasya  
siddhatvenaiva prasiddhatvāt tam lakṣyīkṛtya tad-dvārānyebhya evopadeśo'yam |  
evam anyatra jñeyam | tataś ca jahal-lakṣaṇayā tvam tvadiya-mārgānugato bhakto  
vicarasva vicaratv ity evārthaḥ | samadṛkṭvam ca mām vinānyatra  
heyopādeyatvābhāvāt | tu-śabdo bahirmukha-nivṛtṭy-arthaḥ | tenāpi pūrvam idam  
abhipretam |

tvayopayukta-srag-gandha-vāso'laṅkāra-carcitāḥ |  
ucchiṣṭa-bhojino dāsās tava māyām jayemahi ||  
munayo vāta-vāsanā<sup>2</sup> śramaṇā ūrdhva-manthināḥ |  
brahmākhyam dhāma te yānti śāntāḥ sannyaśino'malāḥ ||  
vayam tv iha mahāyogin bhramantaḥ karma-vartmasu |  
tvad-vārtayā tariṣyāmas tāvakair dustaram tamaḥ ||  
smarantaḥ kīrtayantaś ca kṛtāni gaditāni te |  
gaty-utsmitekṣita-kṣveli yan nṛloka-vidambanam || [BhP 11.6.46-50] iti |

|| 11.7 || śrī-bhagavān ||66||

[67]

agre ca jñāna-yogasya kevalayāsādhyatvam bhakti-yogasya tu sukha-sādhyatvam  
ānuśāṅgikatayā jñāna-janakatvam svayam api puruṣārthatvam ceti | yathā –

na kuryān na vadet kiñcin na dhyāyet sādhu asādhu vā |  
ātmārāmo'nayā vṛtṭyā vicarej jaḍavan muniḥ || [BhP 11.11.17]

ity antena jñāna-yogam uktvā bhakti-yogam uddbhāvayitum āha --

śabda-brahmaṇi niṣṇāto niṣṇāyāt pare yadi |  
śrutas tasya śrama-phalo hy adhenum iva rakṣata || [BhP 11.11.18]

atra para-brahma-padena para-tattva-mātram ucyate |na tu brahmatva-  
bhagavattvādi-vivekeneti jñeyam, sarvatra tat-sāmyāt | tad evam śabda-  
brahmābhyāsasya para-brahmābhyāsaḥ prayojanam ity uktam | tatra sarveṣu  
evānīṣeṣu viśeṣataḥ upaniṣad-bhāgeṣu śabda-brahmaṇas tat-pratipādakatve sthite'pi  
tad-vicāra-koṭibhir api para-brahma-niṣṭhā na jāyate, kintu tasmin yasminn amśe  
śrī-bhagavad-ākāra-para-brahma-līlādikam pratipādyate tad-abhyāsenaiiva  
bhagavad-ākāre ca niṣṭhā jāyate | tad uktam --

saṁsāra-sindhūm atidustaram uttīrṣor  
nānyaḥ plavo bhagavataḥ puruṣottamasya |  
līlā-kathā-rasa-niṣevanam antareṇa  
pumso bhaved vividha-duḥkha-davārditasya ||[BhP 12.4.40] (page24)

śreyaḥ-sṛtiṁ bhaktim udasya te vibho  
kliśyanti ye kevela-bodha-labdhave |  
teṣāṁ asau kleśala eva śiṣyate  
nānyad yathā sthūla-tuṣāvaghātīnām || [BhP 10.14.4] ity-ādi ca |

[68-69]

ataeva mādiya-līlā-śūnyām vaidikīm api vācam nābhased ity āha dvābhyām –

<sup>2</sup> vāta-vāsanā ye munayo or ṛṣayaḥ |

gām dugdha-dohām asatīm ca bhāryām  
dehaṃ parādhīnam asat-prajām ca |  
vittam tvat-tīrthīkṛtam aṅga vācam  
hīnām mayā rakṣati duḥkha-duḥkhī || [BhP 11.11.19]

mayā śrī-bhagavatā hīnām mama lilādi-sūnyām | mayā hīnām vācam ity uktam  
vivṛṇoti –

yasyām na me pāvanam aṅga karma  
sthitudbhava-prāṇa-nirodham asya |  
lilāvatārepsita-janma- vā syād  
bandhyām giram tām vibhṛyān na dhīraḥ || [BhP 11.11.20]

yasyām me jagataḥ śodhakam caritam na syāt kim tad asya viśvasya sthity-ādi-  
rūpaṃ tad-dhetur ity arthas tato'py utkrṣtatamatvena vimṛṣyāha lilāvatāreṣu  
īpsitam jagataḥ premāspadam śrī-kṛṣṇa-rāmādi-janma vā na syāt, tām niṣphalām  
giram veda-lakṣaṇām api dhīro dhīmān na dhārayet | tad uktam śrī-nāradena –  
**idaṃ hi pumsas tapamaḥ śrutasya vā** [BhyP 1.5.22] ity ādi | ataeva gītam kali-yuga-  
pāvanāvatāreṇa śrī-bhagavatā –

śrutam apy aupaniṣadam dūre hari-kathāmṛtam |  
yan na santi dravac-citta-kampāśru-pulakādayam || [Padyāvalī, 39] iti |

[70]

tad evaṃ bhaktyaiva jñānam sidhyatīty uktvā tam ca jñāna-mārgam upasamharati –

evaṃ jijñāsayāpohya nānātva-bhramam ātmani |  
upārameta virajaṃ mano mayy arpya sarvage || [BhP 11.11.21]

jijñāsayā **baddho mukta iti vyākhyā guṇato me na vastutaḥ** [BhP 11.11.1] ity-ādi-  
pūrvokta-prakāraka-vicāreṇa | ātmani śuddha-jīve | nānātvaṃ devatva-  
manuṣyatvādi-bhedam apohya | evaṃ mal-lilādi-śravaṇena mano mayi brahmākāre  
sarvage arpya dhārayitvā upārameta |

[71]

tad evaṃ jñāna-miśrām bhaktim upadiśya tad-anādareṇānuṣaṅga-siddha-jñāna-  
guṇām śuddhām eva bhaktim upadiśati caturbhiḥ –

yady aṅīśo dhārayitum mano brahmaṇi niścalam |  
mayi sarvāṇi karmāṇi nirapekṣaḥ samācara || [BhP 11.11.22]

yadīti niścaye | ṭikāyām **dhatte padam tvam avitā yadi vighna-mūrdhni** [BhP  
11.4.10] ity-ādivat | atra jñānecchur eva prakṛteḥ | śrīmad-uddhavam prati ca  
tādṛśatvam āropyaivedam ucyate | tataś ca **śreyaḥ-sṛtiṃ bhaktim udasya te vibho  
kliṣyanti** [BhP 10.14.4] ity-ādi-pramāṇena bhaktim vinā kevala-jñāna-mārgaṇa

mano brahmaṇi dhārayitum niścitam evāniśo bhavasi | tato'pi svato jñānādi-sarva-  
guṇa-sevitaṁ bhakti-yogam evāśrayeti tat-sopānam upadiśati mayīty-ādinā |

[72]

athavā prāktana-bhakti- (page 25) balābhāvād brahma-jñānecchur yadi tatra mano  
dhārayitum anīśaḥ syāt, tadādhunāpy evaṁ kurvītetī yojyam | samācara arpayā |  
nirapekṣo vāñchāntara-rahitaḥ |

śraddhālur mat-kathāḥ śṛṇvan subhadrā loka-pāvanīḥ |  
gāyann anusmaran karma janma cābhinayan muhuḥ ||  
mad-arthe dharma-kāmāsthān ācaran mad-apāśrayaḥ |  
labhate niścālām bhaktim mayi uddhava sanātane || [BhP 11.11.23-4]

ṭikā ca – mad-arpaṇaḥ karmabhir viśuddha-sattvasyāntaraṅgām bhaktim āha  
śraddhālur itīty eṣā |

abhinayan janma-karma-lilayor madhye ye'mśā nijābhīṣṭa-bhāva-bhakti-gatās tān  
svayam anukurvan bhagavad-gatām bhaktāntara-gatāmś ca tān anya-  
dvārānukurvann ity arthaḥ | kiṁ ca, yo dharmo godānādi-lakṣaṇas tam api mad-  
arthe mādiya-janmādi-mahotsavāṅgatvenaiva | yaś ca kāmo mahā-prāsāda-vāsādi-  
lakṣaṇas tam api mad-arthe mādiya-sevādy-arthe man-mandira-vāsādi-  
lakṣaṇatvenaiva | yaś cārtho dhana-saṅgrahas tam api mad-arthe mat-sevā-  
mātropayogitvenaivācaran sevamānaḥ | mad-apāśrayaḥ mad-arthe āśrayāntara-  
śūnya-cetās ca san tām eva kathā-śravaṇādi-lakṣaṇām bhaktim mayi niścālām kāla-  
traye'py avyabhicāriṇīm labhate, tat-sukhena kaivalyādāv apy anādarāt | na ca  
bhajanīyasya calatayā vā sā calīṣyatīti mantavyam ity āha sanātana iti |

[73-74]

nanv evambhūta-bhakti-mārga-pravṛttir niṣṭhā vā katham syād ity āśaṅkya tatra  
hetum āha –

sat-saṅga-labdhyā bhaktyā mayi mām sa upāsītā |

iti bhaktyā bhakti-rucyā sa bhakto mām upāsītā bhajamāno bhavati | tasya ca  
bhaktasya mādiyam brahmākāram bhagavad-ākāram ca sarvam api svarūpa-  
vijñānam anāyāsenāiva bhavatīty āha --

sa vai me darśitam sadbhir aṅjasā vindate padam || [BhP 11.11.25] iti |

aṅjasā bhakty-anuṣaṅgenaiva | padam svarūpam ||

|| 11.11 || śrī-bhagavān || 67-75 ||

[75]

agre ca bhakti-yogasyaiva prak-siddhatā, sākṣāt śrī-bhagavat-pravartitatā svayam  
eva mukhyatā | pareṣām arvācīnatā yathā-rucinānājana-pravartitatā tucchatā ceti |  
yathā, śrīmad-uddhava uvāca --

vadanti kṛṣṇa śreyāmsi bahūni brahma-vādinaḥ |  
teṣām vikalpa-prādhānyam utāho eka-mukhyayā ||  
bhavatodāhṛtaḥ svāmin bhaktiyogo'napekṣitaḥ |  
nirasya sarvataḥ saṅgam yena tvayy āviṣen manaḥ || [BhP 11.14.1-2]

ṭikā ca – śreyāmsi śreyaḥ-sādhanāni | kim vikalpena prādhānyam utāho kim vā  
ekasyaiva mukhyatā, eka-mukhyatāpekṣotthāpane kāraṇam bhavateti | na  
apekṣitam anapekṣā yasmin sa ahaitukaḥ | ayam artho – bhavatā yo bhakti-yoga  
uktaḥ, anye ca yāni niḥśreyasa-sādhanāni vadanti tteṣām kim phala-sādhanatvena  
prādhānyam eva sarveṣām utāngāṅgitvam | prādhānyenāpi sarveṣām kim vikalpena  
tulya-phalavram yad vā kaścid viśeṣa ity eṣā |

[76]

atrottaram śrī-bhagavān uvāca --

kālena naṣṭā pralaye vāṇīyam veda-samjñitā |  
mayādau brahmaṇe proktā dharmo yasyām mad-ātmakaḥ || [BhP 11.14.3]  
(page 26)

ṭikā ca – tatra bhaktir eva mahā-phalavram mukhyā, anyāni tu svasva-prakṛty-  
anusāreṇa kha-puṣpa-sthānīya-svargādi-phala-buddhibhiḥ prāṇibhiḥ prādhānyena  
parikalpitāni kṣullaka-phalānīti vivektum prakṛty-anusāreṇa bahudhā pratipattim  
āha kāleneti saptabhiḥ | mad-atmako mayy evātmā cittam yena sa ity eṣā |

yad vā madātmako mat-svarūpa-bhūto nirguṇatvāsmat-svarūpa-bhūto bhakti-  
lakṣaṇo dharmāḥ proktaḥ sarva-samanvaye pratipāditam ity arthaḥ |

[77-80]

tad evam sati tasyām evāneka-vidha-śreyo-vadane hetum āha --

man-māyā-mohita-dhiyaḥ puruṣāḥ puruṣarṣabha |  
śreyo vadanty anekāntam yathā-karma yathā-ruci || [BhP 11.14.9]

tat-prakṛtīnām māyā-guṇa-mūlatvād manmāyāmohitadhiyaḥ | anekāntam nānā-  
vidham | śreyaḥ puruṣārtham tat-sādhanam ca | yataḥ –

na sādhayati mām yogo na sāṅkhyam dharmo uddhava |  
na svādhyāyas tapas tyāgo yathā bhaktir mamorjitā || [BhP 11.14.20]

na sādhayati na vaśīkaroti | tapo jñānam | tyāgaḥ sannyāsaḥ |

dharmah satya-dayopeto vidyā vā tapasānvitā |  
mad-bhaktiyāpetam ātmānam na samyak prapunāti hi || [BhP 11.14.22]

dharmo niṣkāmaḥ | vidyā sāstrīyaṁ brahma-jñānam | tapas tad-īkṣaṇam | bhakti-  
lakṣaṇais tu --

yathā yathātmā parimṛjyate'sau  
mat-puṇya-gāthā-śravaṇābhidhānaiḥ |  
tathā tathā paśyati vastu sūkṣmaṁ  
cakṣur yathāivāñjana-samprayuktam || [BhP 11.14.26]

ṭikā ca – nanu brahma-vid āpnoti param [TaittU 2.1.1] tam eva viditvātimṛtyum eti  
[ŚvetU 6.15] ity ādi-śrutibhyo jñānād evāvidyā-nivṛtṭyā tvat-prāptir avagamyate  
kuto bhakti-yogenety ucyate | atrāha yathā yateti | ātmā cittam parimṛjyate śodyate  
mat-puṇya-gāthānam śravaṇair abhidhānaiḥ ca | bhakta-revāvāntara-vyāpāro  
jñānam na pṛthag ity artham | ity eṣā |

|| 11.14 || śrī-bhagavān ||77-80||

[81-83]

agre ca karma-jñāna-bhakti-yogān tat-tad-adhikāritāyām pṛthag hetūnś coktvā  
jñāna-karmānādareṇa (page 27) bhakter evābhidheyatvam āha pañcabhiḥ | tatra  
jñānābhyāsānādaram vaktum tad-adhikāra-hetu-vairāgyābhyāsānādaram vidhatte --

proktena bhakti-yogena bhajato māsakṛn muneh |  
kāma hṛdayā naśyanti sarve mayi hṛdi sthite || [BhP 11.20.29]

jñānābhyāsānādaram vidhatte --

bhidyate hṛdaya-granthiś chidyante sarva-samśayāḥ |  
kṣīyante cāsya karmāṇi mayi dṛṣṭe'khilātmani || [BhP 11.20.30]

bhaktyaiva dṛṣṭe sāksāt-kṛte | tathāivāha –

tasmān mad-bhakti-yuktasya yogino vai mad-ātmanaḥ |  
na jñānam na ca vairāgyam prāyaḥ śreyo bhaved iha || [BhP 11.20.31]

ṭikā ca – tad evam vyavashtayādadhikāri-trayam uktam | tatra bhakter anya-  
nirapekṣatvād anyasya ca tat-sāpekṣatvād bhakti-yoga eva śreṣṭha ity upasamharati  
tasmād iti tribhiḥ |mad-ātmano mayi ātmā cittam yasya tasya śreyaḥ-sādhanam ity  
eṣā |

atra prāyo-grahaṇasyāyam bhāvaḥ | bhajatām jñāna-vairāgyābhyāsenā prayojanam  
nāsty eva | tatra yathā-sthite'pi sadyo mukti-mārge keṣāmcit krama-mukti-mārge  
pravṛttir jāyate | tathā brahma-bhūtaḥ prasannātmā [Gītā 18.54] ity ādi śrī-  
gītānūsāreṇa yadi krama-bhakti-mārge pravṛtṭiḥ syāt tadā bhavatv iti | tad evam  
bhakteḥ prema-lakṣaṇe sarva-phala-rāje sva-phale nāsty eva jñānādy-apekṣā |



[84]

pr̥thak pr̥thak jñānādi-phale'pi sādhye nāstīty āha --

yat karmabhir yat tapasā jñāna-vairāgyataś ca yat |  
yogena dāma-dharmaṇa śreyobhir itarair api ||  
sarvaṁ mad-bhakti-yogena mad-bhakto labhate'ñjasā |  
svargāpavargaṁ mad-dhāma kathañcid yadi vāñchati || [BhP 11.20.32-33]

itarais tīrtha-yātrā-vratādibhir api yad bhāvyaṁ tat sarvaṁ mad-bhakti-yogena  
mad-bhaktau labhate | tatrāpy añjasā anāyāsenaiiva kiṁ tat sarvaṁ | tad āha –  
svargāvargaṁ iti | svargaḥ prāpañcika-sukhaṁ sattva-śuddhy-ādi-kraṁṇāpavargo  
mokṣa-sukhaṁ ca | tad-atikrami-sukhaṁ ca bhavatīty āha –mad-dhāma  
vaikuṅṭhaṁ ceti | kathañcid bhakty-upakaraṇatvenaiva yadi vāñchati kaścit, tatra  
śrī-citraketv-ādivat svarga-vāñchā | tasya bhakty-upakaraṇatvaṁ coktaṁ – **reme  
vidyādhara-strībhir gāpayan harim īsvaram** [BhP 6.17.3] iti | śrī-śukādivad-  
apavarga-vāñchā | tat-prārthanayā go-śrīngopari-sarṣapa-sthiti-kālaṁ vyāpya śrī-  
kṛṣṇena dūrīkṛtāyāṁ māyāyāṁ satyāṁ mātṛ-garbhād bahirbabhūva iti **brahma-  
vaivarta**-kathā | tatra ca bhakty-upakaraṇatvaṁ **brahma-bhūtaḥ prasannātmā** ity-  
ādi-**gītā**-vacanāt | tathā prāpta-bhagavat-pārśada-tadīya-vṛnda-viśeṣavad  
vaikuṅṭhecchā | te hi premṇā sāksāt śrī-bhagavac-caraṇāravinda-sevecchayaiva tat-  
prārthyam (page 28) prāptavantaḥ | **yac ca vrajanty animiṣāmṛṣabhānu-vṛtṭyā** [BhP  
3.15.25]

|| 11.20 || śrī-bhagavān || 81-84||

[85]

ante ca –

eṣā buddhimatām buddhir manīṣā ca manīṣiṇām |  
yat satyam anṛteneha martyenāpnoti māmṛtam || [BhP 11.29.22]

ṭikā ca – ato mad-bhajanam eva buddher vivekasya manīṣāyās cāturyasya ca  
phalam ity āha eṣeti | tām eva darśayati satyam amṛtam ca mā mām anṛtenāsatyena  
martyena vināśinā manuṣya-dehena iha asminn eva janmani prāpnotīti yat saiva  
buddhir manīṣā ceti | buddhir viveko manīṣā cāturyam ity eṣā |

pūrvam bhakti-prakaraṇasya gatavād ity ato hetūpanyāsaḥ kṛtaḥ –

**hariścandro rantideva uñcha-vṛtṭiḥ śivir baliḥ |  
vyādhaḥ kapoto bahavo hy adhruveṇa dhruvaṁ gatāḥ** || [BhP 10.72.19] iti |

|| 11.29 || 85 ||

[86]

śrī-śukopadeśopasaṁhāre ca śravaṇam upalakṣya –

samsāra-sindhūm atidustaram uttītīrṣor  
nānyaḥ plavo bhagavataḥ puruṣottamasya |  
līlā-kathā-rasa-niṣevanam antareṇa  
pumso bhaved vividha-duḥkha-davārditasya || [BhP 12.4.40]

ṭikā ca – anyāḥ plava uttaraṇa-sādhanam na bhaved upāyāntarābhāvād ity eṣā |  
anyāsām api bhaktinām tat-pūrvakatvenaiva pravṛtter upāyāntarāsambhavatvam  
uktam | etad-anantarādhyāyāś ca tādr̥ṣopakramopasamhāra-maya eva |

atrānugyate'bhīkṣnam bhagavān harir īśvaraḥ |  
yasya prasādajo brahmā rudraḥ krodha-samudbhavaḥ || [BhP 12.5.1]

ity upakramya, etat kathitam tāta yad ātmā pṛṣṭavān nṛpaḥ [BhP 1.19.5] harer  
viśvātmanāś ceṣṭām kiṃ bhūyaḥ śrotum icchasi [BhP 12.5.14] ity upasamhāre'pi |  
tādr̥ṣa-mahimatvena pūrvokta-līlā-kathā-śravaṇasyaiva prādhānyāt ata  
upakramopasamhāra-nirdiṣṭatvāt śravaṇopalakṣita-bhakter evātrāpi prādhānyam |  
yas tu tan-madhye tvaṃ tu rājan mariṣyati [BhP 12.5.2] ity ādinā jñānopadeśaḥ sa  
ca tasya yā prāg avagatā bhakti-niṣṭhāyā eva svayam darśayisyamāṇatvāt | tatra  
prācinā tan-niṣṭhā yathā prathame kṛṣṇāṅghri-sevām adhimanyamānaḥ [BhP  
1.19.5] iti | dadhyau mukundāṅghrim ananya-bhāvāḥ [BhP 1.19.7] ity ādi tan-  
niṣṭhataiva | tad-bhaya-parityāgo yathā tad-vākye – (page 29)

dvijopasṛṣṭaḥ kuhakas takṣako vā  
daśatv alam gāyata viṣṇu-gāthāḥ || [BhP 1.19.15] iti |

taj-jñānopadeśam abahu matvā śravaṇa-lakṣaṇayā bhaktyaiva sva-kṛtārthatvam  
uktam |

siddho'smy anugr̥hīto'smi bhavatā karuṇātmanā |  
śrāvīto yac ca me sākṣād anādi-nidhano hariḥ ||  
nātyadbhutam aham manye mahatām acyutātmanām |  
ajñeṣu tāpa-tapṭeṣu bhūteṣu yad-anugrahaḥ ||  
purāṇa-samhitām etām aśrauṣma bhavato vayam |  
yasyām khalūttamaḥśloko bhagavān anuvarṇyate || [BhP 12.6.2-4] iti |

punaś caikena padyena tad-vākyā-gaurava-mātreṇāṅgīkṛtasya brahma-jñānasya  
takṣakādi-bhaya-nivṛtti-hetutvam uktpāpy anyena tad-ūrdhvam adhokṣaja eva vāk-  
cetaso tan-nāma-kīrtana-dhyānāveśānujñā prārthitā |

bhagavaṃs takṣakādibhyo mṛtyum yo na bibhemy aham |  
praviṣṭo bhrama-nirvāṇam abhayaṃ darśitam tvayā ||  
anujānihi mām brahman vācam yacchāmy adhokṣaje |  
mukta-kāmāśayam cetaḥ praveśya viśjāmy asūn || [BhP 12.6.5-6] iti |

atha punar anyena padyenājñāna-nirāsaka-jñāna-vijñāna-siddhiś ca bhagavat-  
padāravinda-darśanānandāntarbhūtaiva mama sphuratīti vijñāpitam | yathā --

ajñānam ca nirastam me jñā-vijñāna-niṣṭhayā |  
bhavatā darśitam kṣemaṁ param bhagavataḥ padam || [BhP 12.6.7] iti |

atra pada-śabdasya caraṇāravindābhidhāyakatve jñānena vaiyāsiki-śabditena  
bheje khagendra-dhvaja-pāda-mūlam [BhP 1.18.16] ity evāsti prathame sādhakam |  
tad etat prakaraṇārthas tatra śrī-sūtenaiva spaṣṭikṛtaḥ |

brahma-kopottḥitād yas tu takṣakāt prāṇa-viplavāt |  
na sammumohoru-bhayād bhagavaty arpitāśayaḥ || [BhP 1.18.2]  
nottamaśloka-vārtānām juṣatām tat-kathāmṛtam |  
syāt sambhramo'nta-kāle'pi smaratām tat-padāmbujam || [BhP 1.18.4] iti |

tathā pūrvam dvādaśasyaiva tṛtīye prathama-skandhāntaḥsthasya –

ataḥ pṛcchāmi samsiddhiṁ yoginām paramaṁ gurum |  
puruṣasyeha yat kāryam mriyamāṇasya sarvathā || [BhP 1.19.34]

ity asya rāja-praśnasyottaratvena bhagavad-dhyāna-kīrtane eva svayam śrī-  
śukadevenāpy upadiṣṭe --

tasmāt sarvātmanā rājan ḥṛdistham kuru keśavam |  
mriyamāṇo hy avahitas tato yāti parām gatim ||  
mriyamāṇair abhidhyeyo bhagavān parameśvaraḥ |  
ātma-bhāvam nayaty aṅga sarvātmā sarva-sambhavaḥ ||  
kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ  
kīrtanād eva kṛṣṇasya mukta-saṅgaḥ param vrajet || [BhP 12.3.48-50]

ity ādinā tatas tatra keśava avahitaḥ kṛtāvadhāna ātma-bhāvam ātmano bhaktim |  
astu tāvad āyāsa- (page 30) sādhyam jñānam | hi yasmād anāyāsa-sādhyāt kīrtanād  
evety arthaḥ | dvitīya-skandhe'pi na hy ato'nyaḥ śivaḥ panthā [BhP 2.2.33] ity  
ādinā evam etan nigaditam [BhP 2.3.1] ity antena granthena nānāṅgavān śuddha-  
bhakti-yoga eva tatottaratvena paryavasitaḥ | tatrāpi pibanti ye bhagavataḥ [BhP  
2.2.37] ity ādinā līlā-kathā-śravaṇa eva parama-paryavasānam dṛṣyate | tasmāt  
sādhūktam tvam tu rājan marīṣyeti ity ādikam tad-bhakti-niṣṭhā-prakaṭanārtham  
eveti | yatho bhaktāv eva tad-upadeśasya tātparyam |

ataeva dvitīyasyāṣṭame rāja-prārthanā ca nānyathā syāt | kṛṣṇe niveśya niḥsaṅgam  
manas tyakṣye kalevaram [BhP 2.8.2] ity ādi |

|| 12.4 || śrī-śukaḥ || 86 ||

[87-91]

śrī-sūtopadeśante'pi pañcabhiḥ –

naiṣkarmyam apy acyuta-bhāva-varjitam  
na śobhate jñānam alam nirañjanam |  
kutaḥ punaḥ śaśvad abhadram īsvare

na cārpitam karma yad apy akāraṇam || [BhP 12.12.52]

ṭikā ca – idānīm jñāna-karmādarād api bhagavat-kīrtanādiṣv evādarah kartavya ity āha naiṣkarmyaṁ tat-prakāśakaṁ yaj jñānaṁ yato nirañjanam upādhi-nivartakaṁ, tad api acyuta-bhakti-varjitaṁ cen na śobhate nāparokṣa-paryantaṁ bhavatīty artha ity ādikā |

yaśaḥ-śriyām eva pariśramaḥ paro  
varṇāśramācāra-tapaḥ-śrutādiṣu |  
avismṛtiḥ śrīdhara-pāda-padmayor  
guṇānuvāda-śravaṇādibhir hareḥ || [BhP 12.12.53]

ṭikā ca – kim ca varṇāśramācārādiṣu yaḥ paro mahān pariśramaḥ sa yaśo-yuktāyām śriyām eva kīrto sampadi vā kevalaṁ na parama-puruṣārthaḥ | guṇānuvādādibhis tu śrīdhara-pāda-padmayor avismṛtir bhavati ity eṣā | tathā --

avismṛtiḥ kṛṣṇa-padāravindayoḥ  
kṣiṇoty abhadrāṇi ca śaṁ tanoti ca |  
sattvasya śuddhiṁ paramām ca bhaktiṁ  
jñānaṁ ca vijñāna-virāga-yuktam || [BhP 12.12.54]

spaṣṭam | tathā –

yūyam dvijāgryā bata bhūri-bhāgā  
yac-chaśvad-ātmany-akhilātma-bhūtam |  
nārāyaṇaṁ devam adevam īśam  
ajasra-bhāvā bhajatāviveśya || [BhP 12.12.55]

ṭikā ca – tad evaṁ śrotṛṇ ātmānaṁ cābhinandayann āha | tathā yūyam iti dvābhyām | tthā hi dvjāgryā yad yasmād ātmany antaḥkaraṇe śrī-nārāyaṇam āviveśya śaśvad bhajata | sambhāvanāyām loṭ | ato bhūri-bhāgā bahu-puṇyavantaḥ kathambhūtam akhilātma-bhūtaṁ sarvānaryāmiṇam ata eva devaṁ sarvopāsyam | adevaṁ na devo'nyo yasya tam | kuta īśam | yad vā yasmād yūyam bhūri-bhāgās tapa ādinā sampannās tato nārāyaṇaṁ bhajateti vidhiḥ ity eṣā | (page 31)

atra tapa-ādi-sampatteḥ sārthakatvaṁ nārāyaṇa-bhajanena bhavatīti svāmy-abhiprāyaḥ | tathā –

ahaṁ ca saṁsārita ātma-tattvaṁ  
śrutam purāṇe paramarṣi-vaktrāt |  
prāyopaveśe nṛpateḥ parikṣitaḥ sadasy  
ṛṣiṇām mahatām ca ṣṇvatām || [BhP 12.12.56]

etat-prasaṅgenāhaṁ cātma-tattvaṁ akhilātma-bhūtaṁ nārāyaṇaṁ smāritaḥ | taṁ prati paramotkaṇṭhitikṛto'smīty arthaḥ | yad ātma-tattvaṁ me mayā maharṣi-vaktrāc chrutam ||

[92]

tad evam asmin śrīmati mahā-purāṇe guru-śiṣya-bhāvena pravṛttānām upadeśa-  
śikṣā-vākyeṣu hakter evābhidheyatvaṁ sādhitam | tathā –

tat kathyatām mahā-bhāga yadi kṛṣṇa-kathāśrayam |  
athavāsyā padāmbhoja- makaranda-lihām satām || [BhP 1.16.6]

ity anusāreṇa sarveṣāṁ itihāsānām api tan-mātra-tātparyatvaṁ jñeyam | vistara-  
bhiyā tu na vivriyate | anyatra ca tad eva dṛṣyate | tatrānvayena yathā –

etāvān eva loke'smin puṁsām dharmāḥ paraḥ smṛtaḥ |  
bhakti-yogo bhagavati tan-nāma-grahaṇādibhiḥ || [BhP 6.3.22]

puṁsām jīva-mātrānām paraḥ dharmāḥ sārva-bhaumo dharmā etāvān eva smṛto  
naitad adhikaḥ | etāvat tvam evāha – tan-nāma-grahaṇādibhir yo bhakti-yogaḥ  
sākṣād bhaktir iti | eva-kāreṇānya-vyāvṛttatvaṁ spaṣṭayati bhavatīti | nāma-  
grahaṇādīny api yadi karmādau tat-sādguṇyādy-arthaṁ prayujyante | tadā tasya  
paratvaṁ nāsti | tuccha-phalārtha-prayojyatvena tad-aparādhād ity arthaḥ | tathaiva  
kṣayiṣṇu-phala-dātṛtvaṁ ca bhavatīti bhāvaḥ |

|| 6.3 || śrī-yamaḥ sva-bhaṭān || 92 ||

[93]

tathā ca --

sadhṛcīno hy ayam loke panthāḥ kṣemo'kuto-bhayaḥ |  
suśilāḥ sādhave yatra nārāyaṇa-parāyaṇāḥ || [BhP 6.10.17]

ayam panthāḥ śrī-nārāyaṇa-bhakti-mārgaḥ ||

|| 6.1 || śrī-śukaḥ || 93 ||

[94]

tatraivānvayena sarva-śāstra-phalatvaṁ sa-kaimutyam āha –

śrutasya puṁsām sucira-śramasya  
nanv añjasā sūribhir īdita'rthaḥ |  
tat-tad-guṇānuśravaṇam mukunda-  
pādāravindam hṛdayeṣu yeṣām || [BhP 3.13.4] (page 32)

puṁsām śrutasya vedāṛthāvagater ayam evārthaḥ prayojanam īditaḥ ślāghitaḥ |  
ko'sau ? mukundasya pādāravindam yeṣām hṛdayeṣu vartate teṣām tad-guṇānām  
bhagavad-bhakti-ātmakānām anusmaraṇam tat so'yam iti | tatha sutarām eva śrī-  
mukundasyety arthaḥ | evam evoktam vāsudeva-parā vedāḥ [BhP 2.2.28] ity ādi |

bhagavān brahma kārtsnyena trir anvīkṣya manīṣayā |  
tad adhyavasyat kūṭa-stho ratir ātman yato bhavet || [BhP 2.2.34]

tathā ca pādme bṛhat-sahasra-nāmni –  
smartavyaḥ satatam viṣṇur vismartavyo na jātucit |  
sarve vidhi-niṣedhāḥ syur etayor eva kiṅkarāḥ ||

skānde prabhāsa-khaṇḍe, liṅga-purāṇe ca –  
āloḍya sarva-śāstrāṇi vicārya ca punaḥ punaḥ |  
idam eva suniṣpannam dhyeyo nārāyaṇaḥ sadā || [LiP 2.7.11]

ata eva vedādy-arpaṇa-mantra iti –  
vidyā-tapo-dhyāna-yonir ayonir viṣṇur īḍitaḥ |  
brahma-yajñas tato devaḥ prīyatām me janārdanaḥ ||

|| 3.13 || śrī-viduraḥ ||94||

[95]

yato yaś ca śāstre varṇāśramācāro vidhīyate tasyāpy anupama-caritam phalam  
bhaktir eva | yathā –

dāna-vrāta-tapo-homa- japa-svādhyāya-samyamaiḥ |  
śreyobhir vividhaiś cānyaḥ kṛṣṇe bhaktir hi sādhyate || [BhP 10.47.21]

dānādibhiḥ śrī-kṛṣṇa-santoṣārther iti jñeyam | taj janma tāni karmāṇi tad-āyus tan-  
manaḥ [BhP 4.31.7] ity ādi | bṛhan-nārādiye (1.39.51) –

janma-koṭi-sahasreṣu puṇyam yaḥ samupārjitam |  
teṣām bhaktir bhavec chuddhā deva-deve janārdane || iti |

agastya-saṁhitāyām –

vratopavāsa-niyama-janma-koṭyāpy anuṣṭhitaiḥ |  
yajñaiś ca vividhaiḥ samyag bhaktir bhavati mādhave || iti |

etad eva vyatirekeṇoktam dharmāḥ svanuṣṭhitaiḥ puṁsām [BhP 1.2.8] ity ādau |  
yaśaḥ śrīyām eva [BhP 12.12.4] ity ādau ca |

|| 10.47 || uddhavaḥ śrī-vraja-devīm ||95||

[96]

yac ca yatra jñānam abhidhīyate tad api bhakty-antar-bhūtataiyava labhyam |  
yathā –

pureha bhūman bahavo'pi yoginas  
tvad-arpitēhā nija-karma-labdhayā |  
vibudhya bhaktyaiva kathopanītayā  
prapedire'ñjo'cyuta te gatim parām || [BhP 10.14.5]

he bhūman, iha loke pūrvam bahavo yogino'pi santo yogair jñānam aprāpya paścāt  
tvayi arpitēhā laukiky appi ceṣṭā | tathārpitāni yāni nijāni karmāni tair labdhayā  
kathā-rucir-rūpayā, punaś ca (page 33) kathopanītayā tvat-samīpam prāpitayā  
bhaktyaivāñjasā sukhena vibhudhyātma-tattvam ārabhya śrī-bhagavat-tattva-  
paryantam anubhūya tava parāmantaraṅgām gatim prāptāḥ | śrī-gītopeniṣatsu ca  
aham sarvasya prabhavo mattaḥ [Gītā 10.8] ity ādibhiḥ śuddhām bhaktim  
upadiśyāha --

teṣām evānukampārtham aham ajñānam tamaḥ |  
nāśayāmy ātmabhāvastho jñānadīpena bhāsvatā || [Gītā 10.11] iti |

|| 10.14 || brahmā śrī-bhagavantam || 96 ||

[97]

yāny anyāni sarvāṇi tatra puruṣārtha-sādhanāny ucyante tāny api tathaiva bhakti-  
mūlāny eva | yathā --

svargāpavargayoḥ puṁsām rasāyām bhuvi sampadām |  
sarvāsām api siddhīnām mūlam tac-caraṇārcanam || [BhP 10.81.19]

mantratas tantrataś chidram [BhP 8.23.16] ity ādi-nyāyena mukha-bāhūru-  
pādebhyaḥ [BhP 11.5.2] ity ādy-ukta-nityatvena ca sarvathā tad-bahirmukhānām  
tu tat-tad-alābha eva syād ity arthaḥ | yathā skānde --

viṣṇu-bhakti-vihīnānām śrautāḥ smārtāś ca yāḥ kriyāḥ |  
kāya-kleśaḥ phalaṁ tāsām svairiṇī-vyabhicārvat || iti |

tad uktam śrī-yudhiṣṭhireṇa --

tvat-pāduke aviratam pari ye caranti  
dhyāyanty abhadra-naśane śucayo gṛṇanti |  
vindanti te kamala-nābha bhavāpavargam  
āśāsate yadi ta āśiṣa īśa nānye || [BhP 10.72.4] iti |

ata uktam bṛhan-nāradye (1.4.4) --

yathā samasta-lokānām jīvanam salilam smṛtam |  
tathā samasta-siddhīnām jīvanam bhaktir iṣyate ||

|| 10.82 || śrīdāma-vipraḥ ||97||

tad evaṁ tāni sādhanāni bhakti-jīvanāny eveti bhakter eva sarvatrābhidheyatvam |  
tāni vināpi bhakter eva

śrī-viṣṇu-purāṇe (1.11.48) pulaha-vākyam –  
yo yajña-puruṣo yajñe yoge ca paramaḥ pumān |  
tasmīns tuṣṭe yad aprāpyam kiṁ tad asti janārdane ||

ataeva mokṣa-dharme –  
yā vai sādhana-sampattiḥ puruṣārtha-catustaye |  
tayā vinā tad āpnoti naro nārāyaṇāśrayaḥ || iti |

tasmāt sādḥuktaṁ sarva-śāstra-śravaṇa-phalatvena tad-abhidheyatvam | ataeva  
prathamam svayam bhagavatā saiva pravartitety uktam kālena naṣṭā pralaye  
vāñiyam veda-samjñitā mayā [BhP 11.14.3] ity-ādinā |

tad evaṁ sati ye tu nātikovidās te tat-tad-artham karmādy-aṅgatvenaiva śrī-  
viṣṇūpāsanam kurvate | (page 34) tatas tad-aparādhena nija-kāmanā-mātra-phala-  
pradatvam | na ca tat-tan-mātra-dānena paryāptiḥ kintu paryāvasāne parama-phala-  
pradatvam eveti | tatas tasyā eva parama-hitatvenābhidheyatvam āha --

satyam diśaty arthitam arthito nṛṇām  
naivārthado yat punar arthitā yataḥ |  
svayam vidhatte bhajatām anicchatām  
icchāpidhānam nija-pāda-pallavam || [BhP 5.19.28]

arthitaḥ prārthitaḥ san nṛṇām arthitam satyam eva dadāti | na tatra kadācid  
vyabhicāra ity arthaḥ | kintu tathāpi tan-mantrenārthado na bhavati, tan-mātram  
dattvā nivṛtto na bhavatīty arthaḥ | yata upāsakas tatrāpūrṇatvād bhoga-kṣaye sati  
tadaiva punar arthitā bhavati | na jātu kāmaḥ kāmānām [ManuS 2.94] ity ādeḥ | tad  
evaṁ abhipretya sa tu parama-kāruṇikas tat-pāda-pallavam eva vidhatte tebhyo  
dadātīty arthaḥ | yathā mātā carvyamānām mṛttikām bālaka-mukhād apasārya tatra  
khaṇḍam dadāti tadvad iti bhāvaḥ | evam apy uktam akāmaḥ sarva-kāmo vā [BhP  
2.3.10] ity ādau tivrattvam bhakteḥ | tathoktam gāruḍe –

yad durlabham yad aprāptam manaso yan na gocaram |  
tad apy aprārthitam dhyāto dadāti madhusūdanaḥ || [GarP 2.234.12] iti |

evaṁ śrī-sanakādīnām api brahma-jñāninām bhakty-anuvṛtṭyā tat-pāda-pallava-  
prāptir jñeyā ||

|| 5.19 || devāḥ parasparam ||98||



atha vyatireke karmānādareṇāha | tatra karmaṇaḥ phala-prāptāv anīścayavattvaṁ  
duḥkha-rūpatvaṁ ca bhaktes tu tasyām āvaśyakatvaṁ, sādḥaka-daśāyām api  
sukha-rūpatvaṁ cety āhuḥ –

karmaṇy asminn anāśvāse dhūma-dhūmrātmanām bhavān |  
āpāyayati govinda- pāda-padmāsavaṁ madhu || [BhP 1.18.12]

asmin karmaṇi satra anāśvāsa aviśvasanīye vaiguṇya-bāhulyena kṛṣivat phala-  
nīścayābhāvād anena bhakter viśvasanīyatvam dhvanitam | dhūmena dhūmro  
virañjitaṁ ātmānau śarīra-citte yeśām, karmaṇi śaṣṭhī, tān asmān ity arthaḥ | pāda-  
padmasya yaśo-rūpam āsavaṁ makarandaṁ madhu madhuram | atra satravat  
karmāntaram, yaśaḥ-śravaṇavad bhakty-antaram ceti jñeyam |

tad evaṁ bhaktim vinā karmādibhir asmākaṁ duḥkham evāsīd iti vyatirekatvam  
atra gamyate | tad uktam – yaśaḥ-śrīyām eva pariśramaḥ paraḥ [BhP 12.12.40] ity  
ādi | ato vai kavayo nityam [BhP 1.2.22] ity ādi ca | brahma-vaivarte ca śivaṁ prati  
śrī-viṣṇu-vākyam –

yadi mām prāptum icchanti prāpunvanty eva nānyathā |  
kalau kaluṣa-cittānām vṛthāyuh-prabhṛtīni ca |  
bhavanti varṇāśramaṇām na tu mac-charaṇārthinām || iti |

|| 1.18 || śrī-ṛṣayaḥ sūtam || 99 ||

[100]

tathā tyaktā svadharmam [BhP 1.5.17] ity ādikam anusandheyam | evaṁ mahā-  
vitta-mahāyāsādi-sādhyena karmādinā tucchaṁ svargādi-phalaṁ svalpāyāsa-  
svalpa-vittādi-sādhyayā bhaktyā (page 35) tad-ābhāseṇa ca parama-mahat-phalaṁ  
tatra tatrānusandhāya bhaktāv eva śāstra-tātparyam paryālocanīyam | tasmāt tat-  
tac-chāstrāṇām api bhakti-vidheya-tad-anuvādena pravṛttatvān na vaiphalyam ity  
api jñeyam | kim ca --

viprād dvi-ṣaḍ-guṇa-yutād aravinda-nābha-  
pādāravinda-vimukhāt śvapacāṁ variṣṭham |  
manye tad-arpita-mano-vacanehitārtha-  
prāṇam punāti sa kulam na tu bhūrimānaḥ || [BhP 7.9.10]

ṭikā ca – bhaktyaiva kevalayā hares toṣaḥ sambhavatīty uktam | idānīm bhaktim  
vinā nānyat kiñcit tat-toṣa-hetur ity āha viprād iti |

manye dhanābhijana-rūpa-tapaḥ-śrutaujas-  
tejaḥ-prabhāva-bala-pauruṣa-buddhi-yogāḥ || [BhP 7.9.9]

ity ādau pūrvoktā ye dhanādayo dviṣaḍ dvādaśa-guṇās tair yuktād viprād api  
śvapacāṁ variṣṭham manye | yad vā sanat-sujātoktā dvādaśa dharmādayo guṇā  
draṣṭavyāḥ –

dharmam ca satyam ca damas tapaś ca  
vimatsaram hrīṣ titikṣānasūyā |  
yajñāś ca dānam ca dhṛtiḥ śrutam ca  
vratāni vai dvādaśa brāhmaṇasya || iti |

kathambhūtam śvapacam, tasminn aravinda-nābhe'rpitā mana ādāya yena tam |  
īhitam karma | variṣṭhatve hetuḥ – sa evambhūtaḥ śvapacaḥ sarva-kulam punāti |  
bhūri-māno garvo yasya sa tu vipra ātmānam api na punāti, kutaḥ kulam | yato  
bhakti-hīnasyaite guṇā garvāyaiva bhavanti, na tu śuddhaye | ato hīna iti bhāvaḥ |  
ity eṣā ||

**muktā-phala-ṭikā** – dviṣaṭ dvādaśa-guṇā dhanābhijanādayaḥ | yad vā –

śamo damaś tapaḥ śaucam kṣānty-ārjava-viraktayaḥ |  
jñāna-vijñāna-santoṣaḥ satyāstikyam dviṣaḍ-guṇāḥ || ity atroktā ity eṣā |

**skānde** śrī-nārada-vākyam –  
kulācāra-vihīno'pi dṛḍha-bhaktir jitendriyaḥ |  
praśastam sarva-lokānām na tv aṣṭādaśa-vidyakaḥ |  
bhakti-hīno dvijaḥ śāntaḥ saj-jāti-dharmikas tathā ||

**kāśī-khaṇḍe** ca –  
brāhmaṇaḥ kṣatriyo vaiśyaḥ śūdro vā yadi vetaraḥ |  
viṣṇu-bhakti-samāyukto jñeyaḥ sarvottamottamaḥ ||

**bṛhan-nāradiye** --  
viṣṇu-bhakti-vihīnā ye caṇḍālāḥ parikīrtitāḥ |  
caṇḍālā api vai śreṣṭhā hari-bhakti-parāyaṇāḥ || [NārP 1.37.12]

**nāradiye** ca –  
śvapaco'pi mahī-pāla viṣṇor bhakto dvijādhikaḥ |  
viṣṇu-bhakti-vihīno yo dvijātiḥ śvapacādhamaḥ || [NārP 1.33.41] iti |

atra mūla-padye sa kulam punātīty ukte svam punātīti sutarām eva siddham |  
yathoktam –

kirāta-hūṇāndhra-pulinda-pulkaśā  
ābhīra-śumbhā yavanāḥ khasādayaḥ |  
ye'nye ca pāpā yad-apāśrayāśrayāḥ  
śudhyanti tasmāi prabhaviṣṇave namaḥ || [BhP 2.4.18] iti |

|| 7.9 || prahlādaḥ śrī-nṛsimham ||

[101]

ataevāhuḥ – (page 36)

dhig janma nas trivṛd-vidyām dhig vratam dhig bahujñatām |

dhik kulam dhik kriyā-dikṣām vimukhā ye tv adhokṣaje || [BhP 10.23.40]

ṭikā ca – trivṛt śaukraṁ sāvitraṁ daikṣam iti triguṇitam janma | vratam  
brahmacaryam | kriyāḥ karmāṇi dākṣyam cety ādikā | tathoktam kim janmabhis  
tribhiḥ [BhP 4.31.8] ity ādi ||

|| 10.13 || yājñika-viprah || 101 ||

[102]

mayy eva mana ādhatsva mayi buddhim niveśaya  
nivasiṣyasi mayy eva ata ūrdhvaṁ na saṁśayaḥ  
atha cittam samādhātuṁ na śaknoṣi mayi sthiram  
abhyāsayogena tato mām icchāptuṁ dhanamjaya  
abhyāse'py asamartho'si matkarmaparamo bhava  
madartham api karmāṇi kurvan siddhim avāpsyasi  
athaitad apy aśakto'si kartuṁ madyogam āsritaḥ  
sarvakarmaphalatyāgam tataḥ kuru yatātmavān || [Gītā 12.8-11]

atra pādme kārttika-māhātmyetiḥāso'nusandheyaḥ | yathā cola-deśa-rājasya  
kasyacid viṣṇu-dāsa-nāmnā vipreṇa śuddham arcanam eva kurvatā saha kasya  
pūrvam bhagavat-prāptiḥ syād iti spardhayā bahūn yajñān bhagavad-arpitān api  
suṣṭhu vidadhato na bhagavat-prāptir abhūt | kintu viprasya bhagavat-prāptau  
dṛṣṭāyām tān parityajya –

yat spardhayā mayā caitad yajña-dānādikam kṛtam |  
sa viṣṇu-rūpa-dhṛg vipro yāti vaikuṇṭha-mandiram ||[PadmaP 6.109.22]  
tasmād dānaiś ca yajñaiś ca naiva viṣṇuḥ prasīdati |  
bhaktir eva param tasya nidānam darśane vibhoḥ ||[PadmaP 6.109.25]  
iti mudgalam praty uktā |

viṣṇo bhaktim sthirām dehi mano-vāk-kāya-karmabhiḥ |  
ity uktvā so'patad vahnau sarveṣām eva paśyatām ||[PadmaP 6.109.29]

ity uktā śuddha-bhakti-śaraṇatām eva muhur dainyenāṅgikṛtya homa-kunḍe  
deham tyejataḥ paścād eva tat-prāptir iti |

yogānādareṇāha --

yuñjānām abhaktānām prāṇāyāmādibhir manaḥ  
akṣiṇa-vāsanam rājan dṛśyate punar utthitam || [BhP 10.51.60]

utthitam viṣayābhimukham ||

|| 10.51 || śrī-bhagavān mucukundam ||102||

[103]

tathā –  
yamādibhir yoga-pathaiḥ kāmā-lobha-hato muhuḥ |  
mukunda-sevayā yadvat tathātmāddhā na sām्यati || [BhP 1.6.36]

(page 37) ataḥ sutarām eva na sādhayati mām yogaḥ [BhP 11.14.20] ity-ādikam iti bhāvah |

|| 1.6 || śrī-nārado vyāsam ||103||

[104]

atha jñānānādareṇodāhriyate | tatra tasya kṛcchra-sādhanatvenānādaro darśita eva pānena te deva-kathā-sudhāyāḥ [BhP 3.5.44] ity-ādibhyām | śrī-gītāsu ca –

śrī arjuna uvāca --  
evam satatayuktā ye bhaktās tvām paryupāsate |  
ye cāpy akṣaram avyaktam teṣām ke yogavittamāḥ ||  
śrī-bhagavān uvāca --  
mayy āveśya mano ye mām nityayuktā upāsate |  
śraddhayā parayopetās te me yuktatamā matāḥ ||  
ye tv akṣaram anirdeśyam avyaktam paryupāsate |  
sarvatragam acintyam ca kūṭastham acalam dhruvam ||  
samniyamendriyagrāmam sarvatra samabuddhayaḥ |  
te prāpnuvanti mām eva sarvabhūtahite ratāḥ ||  
kleśo'dhikataras teṣām avyaktāsaktacetāsām |  
avyaktā hi gatir duḥkham dehavadbhir avāpyate || [Gītā 12.1-5]

bhakti-mārge tu śramo na syāt | tad-vaśīkārītā-rūpaṁ phalaṁ cāpūrvam ity āha –

jñāne prayāsam udapāsya namanta eva  
jīvanti san-mukharitām bhavadīya-vārtām |  
sthāne sthitāḥ śruti-gatām tanu-vān-manobhir  
ye prāyaśo n̄jita jito'py asi tais tri-lokyām || [BhP 10.14.3]

udapāsya iṣad apy akṛtvā sthāne nivāsa eva sthitā api yadṛcchayā saṅgataiḥ sadbhir mukharitām svata eva nityam prakāṣitām bhavadīya-vārtām tat svata eva śruti-gatām śravaṇam prāptām tanuvān-manobhir namantaḥ sannidhi-mātreṇa kurvanto ye jīvanti kevalam yadyapi nānyat kurvanti taiḥ prāyaśas tri-lokyām anyair ajito'pi tvam jito'si vaśīkṛto'si | ataevoktam śrī-nṛsimha-purāṇe –

patreṣu puṣpeṣu phaleṣu toyeṣv  
akṛīta-labhyeṣu sadaiva satsu |  
bhaktyā sulabhye puruṣe purāṇe  
muktau kimartham kriyate prayatnaḥ || iti |

vastutas tu –

śreyaḥ-sṛtiṁ bhaktim udasya te vibho  
klīsyanti ye kevela-bodha-labdhaye |  
teṣāṁ asau kleśala eva śiṣyate  
nānyad yathā sthūla-tuṣāvaghātinām || [BhP 10.14.4]

ṭikā ca – bhaktim vinā naiva jñānam sidhyatīty āha śreya iti | śreyasām  
abhyudayāpavarga-lakṣaṇānām sṛtir yasyāḥ sarasa iva nirjharāṇām tām te tava  
bhaktim udasya tyaktvā teṣāṁ kleśala evāvaśiṣyate | ayam bhāvaḥ | yathālpā-  
pramāṇam dhānyam parityajyāntaḥ-kaṇa-hīnān sthūla-dhānyābhāsān ye’vaghnanti  
teṣāṁ na kiñcit phalam | evaṁ bhaktim tucchikṛtya ye kevala-bodhāya prayatante  
(page 38) teṣāṁ api | ity eṣā |

atra vibho itivat kevala-śuddha ity api sambodhanam | asau dṛṣyamānaḥ kleśalaḥ  
sannyāsādīny eveti ca jñeyam | śrī-gītāsu ca śrī-bhagavān uvāca amānitvam  
adambhitvam [Gītā 13.7] ity-ādikaṁ jñāna-yoga-mārgam upakramya, madhye  
tattva-jñānārtha-darśanam [Gītā 13.11] iti samāpyāha -- etaj jñānam iti proktam  
ajñānam yad ato’nyathā [Gītā 13.11] iti | tato bhakti-yogaṁ vinā jñānam na  
bhavatīty arthaḥ | tato’net’py uktaṁ mad-bhakta etad vijñāya mad-  
bhāvāyopapadyate [Gītā 13.18] iti | anyatra ca –

aśraddadhānāḥ puruṣa dharmasyāsya parantapa |  
aprāpya mām nivartante mṛtyu-samsāra-vartmani || [Gītā 9.3] iti |

asya satatam kīrtayanto mām [Gītā 9.14] ity-ādi-pūrvokta-lakṣaṇasyety arthaḥ | ata  
evāspḥuṭa-bhaktinām mudgalādīnām api kṛtacarī sādhanā-bhaktir anusandheyā ||

|| 10.14 || brahmā śrī-bhagavantam || 105 ||

[106]

aśrayāntara-svātantryānādareṇāha –

avismitam tam paripūrṇa-kāmam  
svenaiva lābhena samam praśāntam |  
vinopasarpaty aparam hi bālīśaḥ  
śva-lāngulenātītarti sindhum || [BhP 6.9.22]

avismitam tato’nyasyāpūrva-vastuno’sad-bhāvād vismaya-rahitam | ataḥ svenaiva  
svīyenaiva svasyaiva karma-bhūtasya kriyā-bhūtena lābhena paripūrṇa-kāmam  
nānyasyety arthaḥ | ataḥ sarvatra samam praśāntam citta-doṣa-rahitam | atītarti  
atitartum icchatīty arthaḥ | tathoktam – rajas-tamaḥ-prakṛtayaḥ [BhP 1.2.27] ity  
ādi |

skānde śrī-brahma-nārada-saṁvāde –  
vāsudevam parityajya yo’nyam devam upāsate |  
śva-mātaram parityajya śvapacīm vandate hi saḥ ||

tathaivānyatra ca –

vāsudevaṁ parityajya yo'nyam devam upāsate |  
tyaktvāmṛtaṁ sa mūḍhātmā bhunkte halāhalaṁ viṣam ||

**mahābhārate** –

yas tu viṣṇuṁ parityajya mohād anyam upāsate |  
sa hema-rāśim utsrjya pāṁśu-rāśim jighṛkṣati || iti |

(page 39)

ataevoktaṁ śrī-satyavratena –  
na yat-prasādāyuta-bhāga-leśam  
anye na devā guravo janāḥ svayam |  
kartuṁ sametāḥ prabhavanti puṁsas  
tam īśvaraṁ vai śaraṇaṁ prapadye || iti |

śrī-brahma-śivāv api vaiṣṇavatvenaiva bhajeta | **sa ādi-devo jagatām paro guruḥ**  
[BhP 2.9.5] **vaiṣṇavānām yathā sambhuḥ** [BhP 12.13.16] ity-ādy-aṅgikārāt | ataeva  
**dvādaśe** śrī-śivaṁ prati mārkaṇḍeya-vacanam –

varam ekaṁ vṛṇe'thāpi pūrṇāt kāmābhivarṣaṇāt |  
bhagavaty acyutām bhaktim tat-pareṣu tathā tvayi || [BhP 12.10.34]

tvayy api tva-para ity arthaḥ | ataeva**ṣṭame** prajāpati-kṛta-śrī-śiva-stutau – **ye tv**  
**ātmarāma-gurubhir hṛdi cintitāṅghri-dvandvam** [BhP 8.7.26] iti | **caturthe** śrīmad-  
aṣṭa-bhujam prati śrī-pracetobhir api –

vayam tu sākṣād bhagavan bhavasya  
priyasya sakhyuḥ kṣaṇa-saṅgamaṇa | [BhP 4.30.38] iti |

vaiṣṇavasya sataḥ sama-darśinas tu na bhakti-lābhaḥ pratyavāyaś ca | yathā  
**vaiṣṇava-tantre** --

na labheyuḥ punar bhaktim harer aikāntikim jaḍaḥ |  
ekāgra-manasaś cāpi viṣṇu-sāmānya-darśinaḥ ||  
yas tu nārāyaṇaṁ devaṁ brahma-rudrādi-daivataiḥ |  
samatvenaiva vikṣeta sa pāṣaṇḍī bhaved dhruvam || iti |

ataevābheda-dṛṣṭi-vacanam sama-bhakta-jñāny-ādi-param eva | yathā śrī-  
mārkaṇḍeyopākhyāne dvādaśa eva śrī-śiva-vākyam –

brāhmaṇāḥ sādharmaḥ śāntā niḥsaṅgā bhūta-vatsalāḥ |  
ekānta-bhaktā asmāsu nirvairāḥ sama-darśinaḥ ||  
sa-lokā loka-pālās tām vandanty arcanty upāsate |  
aham ca bhagavān brahmā svayam ca harir īśvaraḥ ||  
na te mayy acyute'je ca bhidāṁ aṅv api cakṣate |  
nātmanaś ca janasyāpi tad yuṣmān vayam īmahī || [BhP 12.10.20-22] iti |

tat tato'pi tāt apy atikramya yuṣmān mārkaṇḍeyādīn śuddha-vaiṣṇavān vayam  
īmahī bhajāṃ ity arthaḥ | tad uktān śrī-śivenaiva pracetasān prati –

atha bhāgavatā yūyam priyāḥ stha bhagavān yathā |  
na mad-bhāgavatānāṃ ca preyān anyo'sti karhicit || [BhP 4.24.26] iti |

anyatra ca prīte harau bhagavati prīye'haṃ sa-carācaraḥ iti ca | tasya śuddha-  
vaiṣṇavatvaṃ cuktam eva tat-pūrvam –

naivecchaty āśiṣaḥ kvāpi brahmarṣir mokṣam apy uta |  
bhaktim parām bhagavati labdhavān puruṣevyaye || [BhP 12.10.6] iti |

śrī-mārkaṇḍeyam uddīśya śrī-śivena | tathā śrī-śivasya tac-cetasy āvirbhāvāt  
samādhi-virāmeṇa tad eva vyañjitam | yathā – kim idaṃ kuta eveti samādher virato  
muniḥ [BhP 12.101.6] iti | (page 40) kim ca brāhmaṇāḥ sādhaveḥ [BhP 12.10.16]  
ity ādāv abhedād adṛṣṭi-vacane'pi svayam ca hari īśvaraḥ [BhP 12.10.16] ity anena  
tasyaiva prādhānyam uktam | tasyaiva svayam ceśvaratvam uktam pārhivād  
dāruṇaḥ [BhP 1.2.24] ity ādinā | brahma-purāṇe śrī-śiva-vākyaṃ api tathaiva –

yo hi mām draṣṭum iccheta brahmāṇam vā pitāmahaṃ |  
draṣṭavyas tena bhagavān vāsudevaḥ pratāpavān || [BrahmaP 226.46] iti |

tad-vijñānena sarva-vijñānād iti bhāvaḥ | tad evam vaiṣṇavatvenaiva śiva-bhajanam  
yuktam | kecit tu vaiṣṇavās tat-pūjanam āvaśyakatvenopasthitam cet tarhi tasmīn  
adhiṣṭhāne śrī-bhagavantam eva pūjayanti | yathā śrī-viṣṇu-dharmāntimo'yam  
itihāsaḥ – viṣvaksena-nāmā kaścid vipra ekānta-bhāgavataḥ pṛthivīm vicarann āsīt |  
sa kadācid eka eva vanānta upaviṣṭaḥ | tathārtha grāmādhyakṣa-sutaḥ kaścid āgatas  
tam uvāca ko'sīti | tataḥ kṛta-svākhyānam tam uvāca – mama śiraḥ-pīḍādya jāteti  
nijeṣṭa-devam śivam pūjayitum na śaknomi, tato mama pratinidhitvena tvam eva  
tam pūjayeti | etad-anantaram ca tatradyam sārddham padyam –

etad uktam pratyuvāca vayam ekāntinaḥ śrutāḥ |  
caturātmā hariḥ pūjyaḥ prādurbhāva-gato'thavā |  
pūjayāmaś ca naivānyam tasmāt tvam gaccha mā ciram || [ViDhP 3.354.12-13] iti |

tatas tasmīn tad-aṅgīkṛtavati sa khadgam unnamitavān śiraś chettum | tataś cāsau  
vipras tad-dhastena mṛtyum anabhīpsan vicāryoktavān bhadram tatra gacchāma iti  
| gatvā cedam manasi cintitam – ayam rudraḥ pralaya-hetutayā tamo-varadhanatvāt  
tamo-bhāvaḥ | śrī-nṛsimha-devaś ca tāmasa-daitya-gaṇa-vidāratayā tamo-  
bhañjana-kartṛtvāt tad-bhañjanārtham eva tatrodayeta sūrya iva tamo-rāseḥ | ato  
rudrākārādhiṣṭhāne'pi tad-upāsakānām eṣām tad-bhajana-kṛte śrī-nṛsimha-pūjām  
evāsmīn kariṣyāmīti |

atha śrī-nṛsimhāya nama iti grhīta-puṣpāñjalau tasmīn punaḥ krodhāviṣṭena  
grāmādhyakṣa-putreṇa khadgaḥ samudyamitaḥ | tataś cākasmāt tad eva liṅgam  
sphoṭayitvā śrī-nṛsimha-devaḥ svayam āvirbhūya tam grāmādhyakṣa-putram sa-  
parikaram jaghāna | dakṣiṇasyām diśi liṅga-sphoṭa-nāmā svayam ca tatra sthitavān  
iti | kecit kadācit tad-adhiṣṭhānatvenaiva vā | ataevoktam ādi-vārāhe --

janmāntara-sahasreṣu samārādhya vṛṣa-dhvajam |  
vaiṣṇavatvaṁ labhed dhīmān sarva-pāpa-kṣaye sati || iti |

ataeva śrī-nṛsimha-śiva-bhaktyor anantaram bṛhad eva śrī-nṛsimha-tāpanyām  
śrutau --

anupanīta-śatam ekam ekenopanītena tat-samam | upanīta-śatam ekam ekena  
gṛhasthena tat-samam | gṛhastha-śatam ekam ekena vānaprasthena tat samam |  
vānaprastha-śatam ekam ekena yatīnā tat samam | yatīnām tu śatam pūrṇam ekam  
ekena rudra-jāpakena tat-samam | rudra-jāpaka-śatam ekam ekena atharva-śiraḥ-  
śikhādhyāpakena<sup>3</sup> tat-samam | atharvaśiraḥ-śikhādhyāpaka-śatam ekam ekena  
tāpanīyopaniṣad-adhyāpakena tat-samam | tāpanīyopaniṣad-adhyāpaka-śatam ekam  
ekena mantra-rājādhyāpakena tat-samam | [NTU 5.8] iti | (page 41)

mantra-rājaś ca tatra śrī-nṛsimha-mantra eveti | svatantratvena bhajane tu bhṛgu-  
śāpo duratyayaḥ | yathā caturthe –

bhṛguḥ pratyasrjac chāpaṁ brahma-daṇḍam duratyayam |  
bhava-vrata-dharā ye ca ye ca tān samanuvratāḥ |  
pāṣaṇḍinas te bhavantu sac-chāstra-paripanthinaḥ || [BhP 4.2.27-28] ity-ādi |

veda-vihitam evātra bhava-vratam anūdyate anya-vihitave pāṣaṇḍinatva-  
vidhānāyogaḥ syāt | pūrvata eva pāṣaṇḍitva-siddheḥ | atha tat-paripanthinām śrī-  
bhāgavatādīnām sac-chāstratvam āyātam | tat-puraskṛtānām sūta-samhitādīnām  
asac-chāstratvaṁ spaṣṭam eva | tasmāt svatantratvenaivopāsanāyām ayaṁ doṣaḥ |  
yataś ca tatraiva tena śrī-janārdanasyaiva veda-mūlatvam uktam –

eṣa eva hi lokānām śivaḥ panthāḥ sanātanaḥ |  
yaṁ pūrve cānusantasthur yat-pramāṇam janārdanaḥ || [BhP 4.2.31] iti |

eṣa veda-lakṣaṇo yat-pramāṇam yatra mūlam iy arthaḥ | ata evānvayenāpi śrī-  
viṣṇu-bhaktir dṛḍhī-kṛtā sattvaṁ rajas tamaḥ [BhP 1.2.23] ity ādinā | tathā śrī-hari-  
vaṁśe śiva-vākyaṁ –

harir eva sadā dhyeyo bhavadbhiḥ sattva-samsthitaiḥ |  
viṣṇu-mantraṁ sadā viprāḥ paṭhadhvaṁ dhyāta keśavam || iti |

tasmāt śrī-śiva-bhakter apy evambhūte sthite parāṇām api devatānām  
vaiṣṇavāgamādaḥ tad-bahiraṅgāvaraṇa-sevakatvenāprākṛtānām eva pūjā-vidhānaṁ  
śrī-bhagaval-loka-saṅgraha-parāṇām tal-līlāpāyika-nara-līlā-pārsadānām vā śrī-  
bhagavat-prīṇana-yajñādaḥ tu yudhiṣṭhira-rājasūyavad anyāsām api tad-  
vibhūtitvenaiveti jñeyam |

tataḥ sampūjya śirasā vavande parameṣṭhinam |  
bhavaṁ prajāpatīn devān prahrādo bhagavat-kalāḥ || [BhP 7.10.32] iti |

<sup>3</sup> Jīva's reading has *āṅgīrasa-sākhādhyāpakena*. He also skips mention of the *tāpanīyopaniṣad-adhyāpaka*.



tad uktam śrī-yudhiṣṭhireṇaiva –  
kratu-rājena govinda rājasūyena pāvanīḥ  
yakṣye vibhūtīr bhavatas tat sampādaya naḥ prabho || [BhP 10.72.31]

vibhūtītenaivam uktam pādme kārttika-māhātmye śrī-satyabhāmām prati śrī-  
bhagavatā --

śaivāḥ saurās ca gāṇeśā vaiṣṇavāḥ śakti-pūjakāḥ |  
mām eva prāpnuvantīha varṣāmbhaḥ sāgarām yathā ||  
eko'haṁ pañcadhā jātaḥ krīḍayan nāmabhiḥ kila |  
deva-datto yathā kaścit putrādy-āhvāna-nāmabhiḥ || [PadmaP 6.88.43-44] iti |

vastutas tu sarvāpekṣayā śrī-vaiṣṇavā eva śreṣṭhāḥ | tad uktam skānde brahma-  
nārada-saṁvāde tathaivānyatra prahlāda-saṁhitāyām ekādaśī-jāgaraṇa-prasaṅge  
ca –

na sauro na ca śaivo vā na brāhmo na ca śāktikaḥ |  
na cānya-devatā-bhakteḥ bhaved bhāgavatopamaḥ || iti |

tādṛśa-saurādīnām tat-prāptiś ca na kevalam tad-dhetutvena kintu bhagavat-prīty-  
artha-kṛta-japa-tapas-taj-jāta-(page 42) –śuddha-bhakti-dvārā śrī-visṇu-kṣetra-  
maraṇādi-prabhāveṇa vā | yathā tatraiva varṇitayor devaśarma-candraśarma-  
nāmnoḥ sūryam ārādhayatoḥ | tad uktam śrī-bhagavatā –

tat-kṣetrasya prabhāveṇa dharmā-śīlatayā punaḥ |  
vaikuṅṭha-bhavanām nītau mat-parau mat-samīpagaiḥ ||  
yāvaj jīvantu yat tābhyām sūrya-pūjādikaṁ kṛtam |  
tenāhaṁ karmaṇā tābhyām supṛīto hy abhavam kila || iti |

tat-kṣetram māyāpurī | tau ca śrī-kṛṣṇavatāre satrājīd-akrūrākhyau jātāv iti ca tatra  
prasiddhiḥ | evam puṇḍarikasyāpi piṭṛ-sevayā tat-prāptiś ca yojaniyā |

svatantropāsanāyām tat-prāptiḥ śrī-gītapaniṣadi niṣiddhaḥ --

ye'py anyadevatābhaktā yajante śraddhayānvitāḥ |  
te'pi mām eva kaunteya yajanty avidhipūrvakam ||  
ahaṁ hi sarvayajñānām bhoktā ca prabhur eva ca |  
na tu mām abhijānanti tattvenātaś cyavanti te ||  
yānti devavratā devān piṭṛn yānti piṭṛvratāḥ |  
bhūtāni yānti bhūtejyā yānti madyājino'pi mām || [Gītā 9.23-25]

tasmāt tadīyatvenopāsanāyām kaścīd guṇo'pi bhavati |

avajñātau tu doṣaḥ – śraddhām bhāgavate śāstre'nindām anyatra cāpi hi [BhP  
11.3.26] itivat | yathā pādme –

harir eva sadārādhyāḥ sarva-deveśvareśvaraḥ |

itare brahma-rudrādyā nāvajñeyāḥ kadācana || iti |

**gautamīye** ca –

gopālaṁ pūjayed yas tu nindayed anya-devatām |

astu tāvat paro dharmāḥ pūrva-dharmo'pi naśyati || [GautamīyaT 33.84] iti |

ataeva hayaśirṣā mām pathi deva-helanāt [BhP 6.8.15] iti śrī-nārāyaṇa-varmaṇi tad-āgaḥ-prāyaścittam |

**viṣṇu-dharme** cāyam itihāsaḥ – pūrvaṁ śmad-ambarīṣo bahu-dinaṁ śrī-bhagavad-ārādhanam taop'nuṣṭhitavān | tad-ante ca bhagavān evednra-rūpeṇairāvati-kṛtam garuḍam āruhya taṁ vareṇa chandayāmāsa | sa cendra-rūpaṁ dṛṣṭvā taṁ namaskārādibhir ādṛtyāpi tasmād varam neṣṭavān | uktavānś ca – mamārādhyākāro yaḥ sa eva mama vara-dātā bhaven nānya iti | atha tad-deya-varam aham eva dāsyāmīti punar uktyvaty apīndre taṁ neṣṭavantaṁ taṁ prati vajraṁ samudyatavān | tadāpi taṁ varam nāngīkṛtavati tasmin suprasanno bhūvā tad-rūpaṁ antardhāpya svarūpaṁ āvirbhāvayann anujagrāheti |

tatra ca śivāvajñādaḥ mahān eva doṣaḥ | yathā caturthe eva nandīśvara-śāpaḥ | saṁsarantv iha ye cāmuṁ anu śarvāvamāninam [BhP 4.2.24] iti | idam api yat kiñcid eva, śrī-śivasya mahābhāgavatatvena doṣasya svayam eva siddhatvāt | helanaṁ giriśa-bhrātur dhanadasya tvayā kṛtam [BhP 4.11.32] ity ukta-rītyā nūnam tat-sakhyam anusmṛtyaiva kuberād api śrī-dhruveṇa bhagavad-bhakti-svabhāva-kṛta-sarva-viśayaka-vinaya-punaḥ-punar-bhakti-abhilāṣābhyāṁ yuktena satā kṛtam bhagavad-bhakti-vara-prārthanam iti caturthābhiprāyaḥ | ataevoktam --(page 43)

yo mām samarcayen nityam ekāntam bhāvam āśritaḥ |  
vinindan devam īśānam sa yāti narakam dhruvam || iti |

dṛṣṭam ca yathā citraketu-carite | śrī-kapila-devena sādharmaṇām api prāeinām avamānadikam ninditam kim uta tad-vidhānam | tathā hi –

ahaṁ sarveṣu bhūteṣu bhūtātmāvasthitaḥ sadā

tam avajñāya mām martyaḥ kurute'rcā-vidāmbanam || [BhP 3.29.21]

bhūteṣu vakṣyamāṇa-rītyā prāṇa-bhṛj-jīvam ārabhya bhagavad-arpitātma-jīva-paryanteṣu bhūtātmā tad-antaryāmī | taṁ mām avajñāya teṣāṁ avajñayā tad-adhiṣṭhānakasya mamaivāvajñam kṛtvety arthaḥ | tatas tām kṛtvā yo'rcām mat-pratimām kurute sa tad-vidāmbanam tasyā avajñam eva kuruta ity arthaḥ | yataḥ –

yo mām sarveṣu bhūteṣu santam ātmānam īśvaram |

hitvārcām bhajate maudhyād bhasmany eva juhōti saḥ || [BhP 3.29.22]

maudhyāt sailī dārumayo vā kācit pratimeyam iti mūḍha-buddhitvād yaṁ sarveṣu bhūteṣu vartamānam paramātmānam īśvaram mām hitvā tasyā mayaikyam avibhāvyaṁ madīyam pratimām bhajate kevala-loka-rīti-dṛṣṭyā tasyai jalādikam arpayati | yathāgni-purāṇe daśaratha-mārīta-putrasya tapasvino vilāpe –

śilā-buddhiḥ kṛtā kim vā pratimāyām harer mayā |  
kim mayā pathi dr̥ṣṭasya viṣṇu-bhaktasya karhicit ||  
tan-mudrānkita-dehasya cetasānādarah kṛtaḥ |  
yena karma-vipākena putra-śoko mamedr̥śaḥ || iti |

yathā coktam –  
viṣṇv-arcāyām śilā-dhīr guruṣu nara-matir vaiṣṇave jāti-buddhir  
viṣṇor vā vaiṣṇavānām kali-mala-mathane pāda-tīrthe`mbu-buddhiḥ |  
śrī-viṣṇor nāmni mantre sakala-kaluṣa-he śabda-sāmānya-buddhir  
viṣṇau sarveśvareṣe tad-itara-sama-dhīr yasya vā nārakī saḥ || [Pv 114] iti |

tasya ca mūḍhasya mad-dr̥ṣṭy-abhāvāt sarva-bhūtāvajñāpi bhavati | tatas tad-doṣeṇa  
bhasmani yathā juhōti kaścit tathā tasyāśraddadhānasya phalābhāva ity arthaḥ | ye  
śāstra-vidhim utsṛjya yajante śraddhayānvitāḥ [Gītā 17.1] ity-ādy-ukta-rītyā loka-  
paramparā-mātra-jāte yat-kiñcic-chraddhā-sad-bhāve tu kaniṣṭha-bhāgavatatvam  
eva |

arcāyām eva haraye pūjām yaḥ śraddhayehate |  
na tad-bhakteṣu cānyeṣu sa bhaktaḥ prakṛtaḥ smṛtaḥ || [BhP 11.2.47] ity ukteḥ |

yadyapi yathā-kathañcid bhajanasyaivāvaśyaka-phalāvasānatāsty eva tathāpi jhaṭiti  
na bhavatīty eva tathoktam | vakṣyate ca sāphalyam arcādāv arcayet tāvad [BhP  
3.29.20] ity ādinā | avajñā-mātrasya tādr̥ṣatve sutarām tu –

dviṣataḥ para-kāye mām mānino bhinna-darśinaḥ |  
bhūteṣu baddha-vairasya na manaḥ śāntim ṛcchati || [BhP 3.29.18] ity ukteḥ |

(page 44)

bhinna-darśinaḥ sarvatrāntaryāmy-eka-dr̥ṣṭi-rahitasya ataeva mānina ataeva tad-  
dhavairasya ca | tathā ca mahābhārata –

piteva putram karuṇo nodvejayati yo janaḥ |  
viśuddhasya hr̥ṣīkeśas tasya tūrṇam prasīdati ||

kim ca –  
aham uccāvacaḥ dravyaiḥ kriyayotpannayānaghe |  
naiva tuṣye`rcito`rcāyām bhūta-grāmāvamāninaḥ || [BhP 3.29.24]

avamānino nindā-kartuḥ | nindāpi dveṣa-samā | kim vā –

na tathā tapyate viddhaḥ pumān bāṇair hi marmagaiḥ |  
yathā tudanti marmasthā asatām puruṣeṣavaḥ ||

ity-ādy-ukta-rītyā tato`dhikā iti nāyam vyutkramya ity abhipretya na dveṣāt pūrvam  
asau paṭhitā |

tad evaṁ īśvara-jñānābhāvād bhaktāv aśraddadhānasya doṣa uktaḥ | atha tac-  
chraddhā-hetu-taj-jñānasya sva-dharma-saṁyuktaṁ tad-arcanam eva kāraṇam  
upadiśan tādrśārcanasyāpy avyarthatām aṅgikaroti –

arcādāv arcayet tāvad īśvaram mām sva-karma-kṛt |  
yāvan na veda sva-hṛdi sarva-bhūteṣv avasthitam || [BhP 3.29.25]

tāvad eva sva-karma-kṛt san arcādāv arcayed yāvat sarva-bhūteṣv avasthitam  
īśvaram mām na veda na jānāti | atra sva-karma-sahāyatvam ajāta-śraddhasya  
śuddha-bhaktāv anadhikārāt tat pratipādayiṣyate jāta-śraddho mat-kathāsu [BhP  
11.20.27] ity ādinā | ato bhagavaj-jñānād ūrdhvaṁ jāta-śraddhas tu sva-karma-kṛt  
san nārcayet kintu śuddham arcādikam eva kurvītey āyātam | tac ca  
pratipādayiṣyate tāvat karmāṇi kurvīta [BhP 11.20.9] ity ādinā, na tv arcām  
parityajed ity arthaḥ |

pratiṣṭhitārcā na tyājyā  
yāvaj-jīvaṁ samarcayet |  
varam prāṇa-parityāgaḥ  
śirasō vāpi kartanam || iti śrī-hayaśīrṣa-pañcarātra-virodhāt |

atha sva-dharma-pūrvakam arcanam kurvaṁś ca bhūta-dayām vinā na siddhyatīty  
āha --

ātmanas ca parasyāpi yaḥ karoty antarodaram |  
tasya bhinna-dṛśo mṛtyur vidadhe bhayam ulbaṇam || [BhP 3.29.26]

antarodaram udara-bhedena bhedaṁ karoti na tu mad-adhiṣṭhānatvenātma-samam  
paśyati | tataś ca kṣudhitādikam api dṛṣṭvā svodarādikam eva kevalam bibhartīty  
arthaḥ | tasya bhinna-dṛśo mṛtyu-rūpo'ham ulbaṇam bhayaṁ saṁsāram |  
nigamayati –

atha mām sarva-bhūteṣu bhūtātmānam kṛtālayam |  
arhayed dāna-mānābhyām maitryābhinnena cakṣuṣā || [BhP 3.29.27]

atha ato hetoḥ yathā-yuktaṁ yathā-śakti dānena tad-abhāve mānena cābhinnena  
cakṣuṣeti pūrvavat | tathoktaṁ sanakādīn prati śrī-vaikuṅṭha-devena –

ye me tanūr dvija-varān duhatīr madīyā  
bhūtāny alabdha-saraṇāni ca bheda-buddhyā || [BhP 3.16.10] ity ādi |

yad vābhinnena cakṣṣānyatra yā dṛṣṭis tato'tivilakṣaṇayā dṛṣṭyā sarvotkṛṣṭa-dṛṣṭyety  
arthaḥ | tatra sarveṣāṁ sādharmaṇyenevārhaṇe prāpte viśeṣayati – (page 45)

jivāḥ śreṣṭhā hy ajivānām tataḥ prāṇa-bhṛtaḥ śubhe |  
tataḥ sa-cittāḥ pravaraś tataś cendriya-vṛttayaḥ ||  
tatrāpi sparśa-vedibhyaḥ pravaraś rasa-vedinaḥ |  
tebhyo gandha-vidaḥ śreṣṭhās tataḥ śabda-vido varāḥ ||  
rūpa-bheda-vidas tatra tataś cobhayato-dataḥ |



nātihimsreṇa nityaśaḥ ity atra ati-śabdena pāñcarātrikārcana-lakṣaṇa-kriyā-yogārthā patra-puṣpāvacayādi-lakṣāṇā kiñcid dhimsāpi vihitā | tasmād anādaro na kartavyas tat-sambandhenādarādikaṁ ca kartavyam | svātantryeṇopāsanam tu dhik-kṛtam iti sādhv evoktam avismitam tam paripūrṇa-kāmam ity ādi |

|| 6.9 || devāḥ śrīmad-ādi-puruṣam || 106 ||

[107]

tathā --

kaḥ pañditas tvad aparām śaraṇam samīyād  
bhakta-priyād ṛta-giraḥ suhṛdaḥ kṛta-jñāt |  
sarvān dadāti suhṛdo bhajato'bhikāmān  
ātmanam apy upacayāpacayau na yasya || [BhP 10.48.26]

suhṛdo hitakāri-svabhāvāt tatrāpi kṛtajñād upakārābhāse'pi bahu-mānanāt | yo bhajato bhajamānāya sarvān kāmān abhiṣṭān abhi sarvato-bhāvena dadāti | atra suhṛdaḥ suhṛde prītaye tv ātmānam api dadāti | na ca sarvato-bhāvena dāne tādrśebhyo bahubhyo dāne vā samāveśābhāvaḥ syād ity āha upacayeti ||

|| 10.48 || akrūraḥ śrī-bhagavantam || 107 ||

[108]

tad-abhakta-mātrānādareṇāha –

ye'bhyarthitām api ca no nṛ-gatiṁ prapannā  
jñānam ca tattva-viṣayaṁ saha-dharmaṁ yatra |  
nārādhanam bhagavato vitaranty amuṣya  
sammohitā vitatayā bata māyayā te || [BhP 3.15.24]

yatra yasyām bhagavad-dharma-paryanto dharmo bhavati bhagavat-paryantasya tattvasya jñānam ca bhavatīty arthaḥ | tām prāptā api sarveṣām dharmāṇām jñānānam ca mūlam ye bhagavad-ārādhanam na vitaranti na kurvanti | tad uktaṁ – bile batorukrama-vikramān ye [BhP 2.3.20] ity ādi | tathā ca **brahma-vaivarte** –

prāpyāpi durlabhataram mānuṣyam vibudhepsitam |  
yair āśrito na govindas tair ātmā vañcitas ciram ||  
asīti-caturaś caiva lakṣāms tām jīva-jātiṣu |  
bhramadbhiḥ puruṣaiḥ prāpya mānuṣyam janma-paryayāt ||  
tad apy aphaltām jātam teṣām ātmābhimāninām |  
varākānam anāśritya govinda-caraṇa-dvayam || iti |

|| 3.15 || śrī-brahmā devān || 108 ||

[109]

tathā --

yasyāsti bhaktir bhagavaty akiñcanā  
sarvair guṇais tatra samāsate surāḥ |  
harāv abhaktasya kuto mahad-guṇā  
manorathenāsati dhāvato bahiḥ || [BhP 5.18.12]

akiñcanā niṣkāmā | guṇair jñāna-vairāgyādibhiḥ saha sarve brahmādayo devāḥ  
samyag āsate |

|| 5.18 || bhadraśravaḥ śrī-hayaśīrṣam || 109 ||

[110]

ataeva tat-tan-mārga-siddha-munīnām apy anādarāḥ –

ahny āprtārta-karaṇā niśi niḥśayānā  
nānā-manoratha-dhiyā kṣaṇa-bhagna-nidrāḥ |  
daivāhatārtha-racanā ṛṣayo’pi deva  
yuṣmat-prasaṅga-vimukhā iha saṁsaranti || [BhP 3.9.10]  
(page 47)

ahnyāprtārta ity ādi-svabhāvā yuṣmad-bhajana-vimukhāḥ saṁsāriṇo bhavanti | kiṁ  
bahunā, tat-tan-mārga-siddhā munayo’pi yuṣmat-prasaṅga-vimukhāś ced iha jagati  
tadvad eva saṁsaranti | athavā munayo’pi tvad-vimukhāś cet tarhi saṁsaranty eva |  
kathambhūtāḥ santaḥ saṁsaranti ity atrāha ahnyāprtety ādi | [āruhya kṛcchreṇa  
paraṁ padam](#) [BhP 10.28.32] ity ādeḥ | ata uktam śrī-dharmaṇa –

dharmam tu sāksād bhagavat-praṇītam  
na vai vidur ṛṣayo nāpi devāḥ |  
na siddha-mukhyā asurā manuṣyāḥ  
kuto nu vidyādhara-cāraṇādayaḥ ||

svayambhūr nāradaḥ śambhuḥ kumāraḥ kapilo manuḥ |  
prahlādo janako bhīṣmo balir vaiyāsakir vayam ||  
dvādaśaite vijānīmo dharmam bhāgavataṁ bhaṭāḥ |  
guhyam viśuddham durbodham yaṁ jñātvāmṛtam aśnute ||  
etāvān eva loke’smin puṁsām dharmāḥ paraḥ smṛtaḥ | [BhP 6.3.19-22]

ete dharmā-pravartakā vijānīma eva na tu sva-smṛty-ādiṣu prāyeṇopadiśāma ity  
arthaḥ | yato guhyam aprakāśyam durbodham anyais tathā grahītum aśakyam ca |  
gṛhyatve hetur yaj jñātveti | ataeva vakṣyate [prāyeṇa veda tad idam na  
mahājano’yam](#) [BhP 6.3.25] ity ādi | mahājano dvādaśabhyas tad-anugṛhīta-  
sampradāyibhyaś cānyo mahāguṇa-yukto’pīty arthaḥ | tasmāt sādḥuktam  
ahnyāpṛcchatārtety ādi |

|| 3.9 || brahmā garbhodaśāyinam ||110||

[111]

tad evaṁ śrī-bhagavad-ukter eva sarvordhvam abhidheyatvam sthitam –

tapasvibhyo'dhiko yogī jñānibhyo'pi mato'dhikaḥ |  
karmibhyaś cādhiko yogī tasmād yogī bhavārjuna ||  
yoginām api sarveśāṁ madgatenāntarātmanā |  
śraddhāvān bhajate yo mām sa me yuktatamo mataḥ || [Gītā 6.46-47] iti |

atra yoginām api sarveśāṁ iti ca pañcamy artha eva ṣaṣṭhī, tapasvibhya ity ādinā tathaivopakramād bhajataḥ sarvādhikya eva vikhyātasya | sarva-śabdo'tra **devam evāpare yajñāṁ yoginaḥ paryupāsate** [Gītā 4.25] ity ādinā pūrva-pūrvoktaṁ na sarvān upāyino gṛhṇātīti jñeyam |

tad evaṁ abhakta-nindā-śravaṇāt śrīmad-bhagavad-bhakteḥ sarveṣu nityatvam api siddham | uktaṁ ca śrī-bhagavatā uddhavaṁ prati **bhikṣor dharmāḥ śamo'himsā tapa īkṣā vanaukaśaḥ** [BhP 11.18.44] ity ādau **sarveśāṁ mad-upāsanam** [BhP 11.18.43] iti | tathā nāradena ca sārva-varṇika-svadharma-kathane, **śravaṇam kīrtanam cāsyā** [BhP 7.11.10] ity ādi |

tathā ca **mahābhārate** --  
mātrvat parirakṣantaṁ sṛṣṭi-saṁhāra-kāraḥ |  
yo nārcayati deveśāṁ ptaṁ vidyād brahma-ghātakam || ity ādi |

**śrī-gītopaniṣatsu** –  
na mām duṣkṛtino mūdhāḥ prapadyante narādhamāḥ |  
māyayāpahṛtajñānā āsurāṁ bhāvam āśritāḥ || [Gītā 7.15] (page 48)  
ity ādi |

**āgneye viṣṇu-dharme** ca –  
dvividho bhūta-sargo'yaṁ daiva āsura eva ca |  
viṣṇu-bhakti-paro daiva āsuaras tad-viparyayaḥ ||

anyad apy udāhṛtam – viprād dvi-ṣaḍ-guṇa-yutād aravinda-nābha-pādāravinda-  
vimukhāt [BhP 7.9.10] iti śvapaco'pi mahīpālaḥ ity ādi ca |

tathā **gāruḍe** –  
antaṁ gato'pi vedānāṁ sarva-śāstrārtha-vedy api |  
yo na sarveśvare bhaktas taṁ vidyāt puruṣādhamam || [GarP 1.231.17]

**br̥han-nāradiye** --  
hari-pūjā-vihīnās ca veda-vidveṣiṇas tathā |  
go-dvija-dveṣa-niratā rākṣasāḥ parikīrtitā || [NārP 1.37.5] iti |

aparaṁ ca --  
ye'nye'ravindākṣa vimukta-māninas  
tvayy asta-bhāvād aviśuddha-buddhayaḥ |  
āruhya kṛcchreṇa paraṁ padaṁ tataḥ  
patanty adho'nādr̥ta-yuṣmad-aṅghrayaḥ || [BhP 10.2.32] iti |



prathamatas tāvat tvayy asta-bhāvād aviśuddha-buddhayaḥ |

dharmāḥ satya-dayopeto  
vidyā vā tapasānvitā |  
mad-bhaktyāpetam ātmānam  
na samyak prapunāti hi || [BhP 11.14.22] ity-ādy-ukteḥ |

tathā jñāna-mārgam āśritya vimukta-mānino deha-dvayātiriktatvenātmānam  
bhāvayantaḥ, tataḥ – kleśo'dhikataras teṣām avyaktāsakta-cetasām [Gītā 12.5] ity-  
ādy-ukteḥ kṛcchreṇa jīvan-mukti-rūpām āruhya prāpyāpi tato'dhaḥ patanti  
bhraśyanti | kadety apekṣāyām āha nāḍṛteti | yadīti śeṣaḥ | teṣām bhakti-  
prabhāvasyānanuvṛtter abuddhi-pūrvakasya tvad-anādarasya nivartakābhāvāt |  
tathāpi dagdhānām api pāpa-karmaṇām mahā-śakti-śrī-bhagavat-pāda-  
padmāvajñayā punar virohāt | tathā ca vāsanā-bhāṣyotthāpitam bhagavat-pariśiṣṭa-  
vacanam –

jīvan-muktā api punar bandhanaṁ yānti karmabhiḥ |  
yady acintya-mahā-śaktau bhagavat- aparādhinaḥ ||

ataeva tatraiva –  
jīvan-muktāḥ prapadyante kvacit saṁsāra-vāsanām |  
yogino vai no lipyante karmabhir bhagavat-parāḥ || iti |

tathā rathayātrā-prasaṅge viṣṇu-bhakti-candrodayādi-dhṛtam purāṇāntara-  
vacanam –

nānuvrajati yo mahād vrajantaṁ parameśvaram |  
jñānāgni-dagdhā-karmāpi sa bhaved brahma-rākṣasaḥ || iti |

evam uktaṁ yo nāḍṛtī naraka-bhāgbhir asat-prasaṅgaiḥ [BhP 3.9.4] iti |  
ataevopadiṣṭam –

tasmāj jñānena sahitaṁ jñātvā svātmānam uddhava |  
jñāna-vijñāna-sampanno bhaja mām bhakti-bhāvataḥ || [BhP 11.19.5]

tasmāt sutarām eva sarveṣām śrī-hari-bhaktir nityety āyātam ||

|| 10.2 || devāḥ śrī-bhagavantam ||111||

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prema-kṛta-karmāśaya-nidhūnanātaram api bhaktiḥ śrūyate –

yathāgninā hema malaṁ jahāti  
dhmātaṁ punaḥ svaṁ bhajate ca rūpam |  
ātmā ca karmānuśayaṁ vidhūya  
mad-bhakti-yogena bhajat-atho mām || [BhP 11.14.25]

tathaivātmā jīvo mat-premṇā karmāśayaṁ vidhūya tataḥ śuddha-svarūpaṁ ca  
prāpya mām bhajatīty arthaḥ | tad uktam **muktā api līlayā vighrahaṁ kṛtvā**  
**bhagavantaṁ bhajante** iti |

|| 11.14 || śrī-bhagavān ||112||

evam apy uktam **skānde** revā-khaṇḍe –

indro maheśvaro brahmā param brahma tadaiva hi |  
śvapaco'pi bhavaty eva yadā tuṣṭo'si keśava ||  
śvapacād apakṛṣṭatvaṁ brahmeśānādayaḥ surāḥ |  
tadaivācyuta yānty ete yadaiva tvaṁ parānmukhaḥ || iti |

tathaivāha –

yac-chauca-niḥsṛta-sarit-pravarodakena  
tīrthena mūrdhny adhikṛtena śivaḥ śivo'bhūt | [BhP 3.28.22] iti | spaṣṭam |

tasmād bhakter mahān ity atvenāpy abhidheyatvam āyātam | agre **sva-kṛta-pureṣu**  
[BhP 10.87.20] ity ādau jīvanām sva-bhāva-siddhā seveti vyākhyeyam ||

|| 3.28 || śrī-kapila-devaḥ || 113 ||

[114]

tad evam avāntara-tātparyeṇa bhakter evābhidheyatvaṁ ṣaḍ-vidhair api līngair  
avagamyate | tatropakramopasaṁhārayor ektavena yathā **janmādy asya yataḥ** [BhP  
1.1.1] ity ādāv upakrama-padye **satyaṁ param dhīmahi** iti | atra **śrī-gītāsu evam**  
**satata-yuktā ye bhaktās tvām paryupāsate** [Gītā 12.1] ity ādau śrī-bhagavaty eva  
dhyānasyākaṣṭhārthatvena tad-dhyānino yuktatamatvena cokatvāt | **brahmaṇo hi**  
**pratiṣṭhāham** [Gītā 14.7] ity ādau paratvasya śrī-bhagavad-rūpa eva paryavasānāt |  
tasyaiva sarvajñatva-sarva-śaktitvābhyām jagaj-janmādi-hetutvāt tatra śrī-bhagavaty  
eva dhyānam abhidhīyate | tathaiva hi tat padyaṁ **paramātma-sandarbhe** vivṛtam  
asti | **kasmai yena vibhāṣito'yam atulo jñāna-pradīpaḥ purā** [BhP 12.13.14] ity ādāv  
upasaṁhāra-padye'pi **satyaṁ param dhīmahi** [BhP 1.1.2] iti | ataeva spaṣṭam evāsyā  
śrī-bhagavattvaṁ **śrī-bhāgavata**-vaktṛtvāt | pūrvaṁ ca **tene brahma hṛdā ya ādi-**  
**kavaye** ity uktam | abhyāsenodāharaṇaṁ pūrvaṁ darśitam adarśitam cāneka-  
vidham eva | apūrvatayā phalena ca darśitam śrī-vyāsa-samādhau **anarthopāśamaṁ**  
**sākṣāt** [BhP 1.7.6] ity ādi | praśamsā-lakṣaṇenārtha-vādena cābhyāsavad bahu-  
vidham eva tatrāsti | upapattiyā ca – **bhayaṁ dvitīyābhīniveśataḥ syāt** [BhP 11.2.35]  
ity ādy anekam iti | atra gati-sāmānye ca **idam hi pumsas tapasaḥ śrutasya vā** [BhP  
1.5.22] ity ādi | tathāha --

munir vivakṣur bhagavad-guṇānām  
sakhāpi te bhāratam āha kṛṣṇaḥ || [BhP 3.5.12] ity ādi | spaṣṭam |

|| 3.5 || śrī-viduraḥ || 114 ||

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iyam eva bhaktiḥ dharmah projjhita-kaitavo'tra paramo nirmatsarāṇām satām [BhP 1.1.2] ity atroktā | atra sargo visargaś ca [BhP 2.10.1] ity ādau daśa-lakṣaṇyām api sad-dharma ity eka-lakṣaṇatvenoktā | tasyā abhidheyatvaṁ śrī-bhāgavata-bīja-rūpāyām catuḥ-ślokyām apy udāhṛtam |

etāvad eva jijñāsyām tattva-jijñāsunātmanaḥ |  
anvaya-vyatirekābhyām yat syāt sarvatra sarvadā || [BhP 2.9.35]

pūrvam hi jñāna-vijñāna-rahasya-tad-aṅgāni vaktavyatvena catvāry eva pratijñātāni | tatra catuḥ-ślokyām prāktanās trayo'rthā api krameṇaiva prāktana-śloka-traye vyākhyātāḥ | rahasya-śabdenātra prema-bhaktiḥ tad-aṅga-śabdena sādhana-bhaktir ucyate | ṭikā ca – rahasyam bhaktis tad-aṅgam sādhanam ity eṣā |

tataḥ krama-prāptatvena –  
kālena naṣṭā pralaye vāṇīyam veda-samjñitā |  
mayādau brahmaṇe proktā dharmo yasyām mad-ātmakaḥ || [BhP 11.14.3]

iti bhagavad-vākyānusāreṇa ca caturthe'smin padye sādhana-bhaktir eva vyākhyātā | atra ca punar vyākhyā-vivaraṇāyotthāpyate | tathā hi – ātmano mama bhagavataḥ tattva-jijñāsunā prema-rūpaṁ rahasyam anubhavaitum icchunā etāvan-mātraṁ jijñāsitavyam, śrī-guru-caraṇebhyaḥ śikṣaṇīyam | kim tat ? yad ekam eva anvayena vidhi-mukhena vyatirekeṇa niśedha-mukhena ca syād upapadyate | tatrānvayena yathā etāvān eva loke'smin [BhP 6.3.22] ity ādi, man-manā bhava mad-bhaktaḥ [Gītā 9.24] ity ādi ca | vyatirekeṇa yathā –

mukha-bāhūru-pādebhyaḥ puruṣasyāśramaiḥ saha |  
catvāro jajñire varṇā guṇair viprādayaḥ pṛthak ||  
ya eṣām puruṣam sāksād ātma-prabhavam īśvaram |  
na bhajanty avajānanti sthānād bhraṣṭāḥ patanty adhaḥ || [BhP 11.5.2-3]

na mām duṣkṛtino mūḍhā [Gītā 7.15] ity ādi |

yāvaj jano bhajati no bhuvi viṣṇu-bhakti-  
vārtā-sudhā-rasam aśeṣa-rasaika-sāram |  
tāvaj jarā-maraṇa-janma-śatābhighāta-  
duḥkhāni tāni labhate bahu-dehajāni || [PadmaP 5.85.33] iti padma-purāṇāt |

kutra kutropapadyate ? sarvatra śāstra-karṭṛ-deśa-karaṇa-dravya-kriyā-kārya-phaleṣu samasteṣu eva | tatra samasta-śāstreṣu yathā skānde brahma-nārada-saṁvāde –

saṁsāre'smin mahā-ghore janma-mṛtyu-samākule |  
pūjanaṁ vāsudevasya tāraṇam vādibhiḥ smṛtam ||

tatrāpy anvayena yathā – bhagavan brahma kārtsnyena trir anvikṣya maṇīṣayā [BhP 2.2.34] ity ādi | tathā pādme skānde ca –

āloḍya sarva-sāstrāṇi vicārya ca punaḥ punaḥ |  
idam ekaṁ saniṣpannaṁ dhyeyo nārāyaṇaḥ sadā || (page 51) iti |

vyatirekeṇa yathā – pāraṅgato'pi vedānām ity ādikam sarvam avagantavyam | tac  
cānte darśayiṣyate | sarva-kartṛṣu, yathā –

te vai vidanty atitaranti ca deva-māyām  
strī-śūdra-hūṇa-śabarā api pāpa-jīvāḥ |  
yady adbhuta-krama-parāyaṇa-śīla-sikṣās  
tiryag-janā api kim u śruta-dhāraṇā ye || [BhP 2.7.46] iti |

**gāruḍe** --

kīṭa-pakṣi-mṛgāṇām ca harau sannyasta-cetasām |  
ūrdhvam eva gatim manye kim punar jñāninām nṛṇām || [GarP 1.234.31]

atraiva sācāre durācāre, jñāniny ajñānini, virakte rāgiṇi, mumukṣau mukte,  
bhakty-asiddhe bhakti-siddhe, tasmin bhagavat-pārṣadatām prāpte tasmin nitya-  
pārṣade ca sāmānyena darśanād api sārvaṭrikatā |

tatra sācāre durācāre yathā –  
api cet sudurācāro bhajate mām ananyabhāk |  
sādhur eva sa mantavyaḥ samyag vyavasito hi saḥ || [Gītā 9.30] iti |

sad-ācāras tu kim vaktavya ity aper arthaḥ |

jñāniny ajñānini ca – jñātvājñātvātha ye vai mām [BhP 11.11.33] ity ādi | harir  
harati pāpāni duṣṭa-cittair api smṛtaḥ ity ādi |

virakte rāgiṇi ca –

bādhyamāno'pi mad-bhakto viṣayair ajitendriyaḥ |  
prāyaḥ pragalbhayā bhaktyā viṣayair nābhibhūyate || [BhP 11.14.17] iti |

abādhyamānas tu sutarām nābhibhūyata ity aper arthaḥ |

mumukṣau mukte ca mumukṣavo ghora-rūpān [BhP 1.2.26] ity ādi | atmārāmās ca  
munayaḥ [BhP 1.7.10] ity ādi |

bhakty-asiddhe bhakti-siddhe ca –

kecit kevalayā bhaktyā vāsudeva-parāyaṇaḥ |  
aghaṁ dhunvanti kārtsnyena nīhāram iva bhāskaraḥ || [BhP 6.10.15] iti |

na calati bhagavat-padāravindāl  
lava-nimiṣārdham api sa vaiṣṇavāgryaḥ || [BhP 11.2.51] iti |

bhagavat-pārṣadatām prāpte –

mat-sevayā pratītam te sālokyādi-catuṣṭayam |  
necchanti sevayā pūrṇaḥ kuto'nyat kāla-viplutam || [BhP 9.4.67] iti |

nitya-pārṣade –  
vāpīṣu vidruma-taṭāsv amalāmṛtāpsu  
preṣyānvitā nija-vane tulasībhir īśam |  
abhyarcatī svalakam unnasam ikṣya vaktram  
uccheṣitam bhagavatety amatāṅga yac-chriḥ || [BhP 3.15.22]

sarveṣu varṣeṣu bhuvaneṣu brahmāṅdeṣu teṣām bahiś ca tais taiḥ śrī-bhagavad-  
upāsanāyāḥ kriyamāṅyāḥ śrī-bhāgavatādiṣu prasiddhiḥ siddhaiveti sarva-  
deśodāharaṇam jñeyam | sarveṣu karaṇeṣu yathā –

mānasenopacāreṇa paricarya hariṁ mudā |  
pare'vān-manasāgamyam tam sākṣāt pratipedire || ity ādi |

evambhūta-vacane hy astu tāvad-bahir-indriyeṇa manasā vacasāpi tat-siddhir iti  
prasiddhiḥ | sarva-dravyeṣu yathā –

patraṁ puṣpaṁ phalaṁ toyam yo me bhaktyā prayacchati |  
tad aham bhakty-upahr̥tam aśnāmi prayatātmanaḥ || [Gītā 9.26, BhP 10.81.4] iti |  
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sarva-kriyāsu yathā --  
śruto'nupaṭhito dhyāta ādr̥to vānumoditaḥ |  
sadyaḥ punāti sad-dharmo deva-viśva-druho'pi hi || [BhP 11.2.11]

yat karoṣi yad aśnāsi yaj juhoṣi dadāsi yat |  
yat tapasyasi kaunteya tat kuruṣva madarpaṇam || [Gītā 9.27]

evam bhakty-ābhāseṣu bhaktyābhāsāparādheṣv api ajāmila-mūṣikādayo dṛṣṭāntā  
gamyāḥ |

sarveṣu kāryeṣu yathā –  
yasya smṛtyā ca nāmoktyā tapo-yajña-kriyādiṣu |  
nūnam sampūrṇatām yāti sadyo vande tam acyutam || iti |

sarva-phaleṣu yathā – akāmaḥ sarva-kāmo vā mokṣa-kāma udāra-dhīḥ [BhP 2.3.10]  
ity ādi | yathā taror mūla-niṣecanena [BhP 4.31.12] ity ādi-vākyena hari-  
paricaryāyām kriyamāṅyām sarveṣām anyeṣām api devādīnām upāsanā svata eva  
sidhyatīty ato'pi sārvaṭrikatā | yathoktam skānde brahma-nārada-saṁvāde –

arcite deva-deveṣa śaṅkha-cakra-gadādhare |  
arcitāḥ sarva-devāḥ syur yataḥ sarva-gato hariḥ ||

evam yo bhaktim karoti yad gavādikam bhagavate diyate yena dvāra-bhūtena  
bhaktiḥ kriyate, yasmai śrī-bhagavat-prīṇanārtham diyate, yasmād gavādikāt paya-  
ādikam ādāya bhagavate nivedyate, yasmin deśādau kule vā kaścīd bhaktim  
anutiṣṭhati teṣām api kṛtārthatvam purāṇeṣu dṛśyate iti kāraka-gatā | evam  
sārvaṭrikatvam sādhitam |

sadātanatvam āha sarvadeti | tatra sargādau yathā -- [kālena naṣṭā pralaye vāṇīyam veda-samjñitā](#) [BhP 11.14.3] iti vidura-praśne |

sarveṣu yugeṣu --

[kṛte yad dhyāyato viṣṇum tretāyām yajato makhaiḥ |](#)  
[dvāpare paricaryāyām kalau tad dhari-kīrtanāt ||](#) [BhP 12.3.52] iti |

kiṁ bahunā –

[sā hānis tan mahac chidraṁ sa mohaḥ sa ca vibhramaḥ |](#)  
[yan-muhūrtaṁ kṣaṇaṁ vāpi vāsudevo na cintyate ||](#) iti [vaiṣṇave](#) |

sarvāvasthāsv api – garbhe śrī-nārada-kārīta-śravaṇe prahlāde prasiddham | bālye  
śrī-dhruvādiṣu | yauvane śrīmad-ambarīṣādiṣu | vārdhake dhṛtarāṣṭrādiṣu |  
maraṇe'jāmilādiṣu | svargitāyām śrī-citraketv-ādiṣu | nārakitāyām api –

[yathā yathā harer nāma](#)

[kīrtayanti sma nārakāḥ |](#)

[tathā tathā harau bhaktim](#)

[udvahanto divaṁ yayuḥ ||](#) [NṛsimhaP 8.31] iti [śrī-nṛsimha-purāṇāt](#) |

ataevoktaṁ durvāsasā [mucyeta yan-nāmny udite nārako'pi](#) [BhP 9.4.45] iti |

yathā –

[etan nirvidyamānānām icchatām akuto-bhayam |](#)

[yoginām nṛpa nirṇītaṁ harer nāmānukīrtanam ||](#) [BhP 2.1.11] ity atrāpi |

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tatra tatra vyatirekodāharaṇāni ca kiyanti darśyante –

[kiṁ vedaiḥ kim u śāstrair vā kiṁ vā tīrtha-niṣevanaiḥ |](#)

[viṣṇu-bhakti-vihīnānām kiṁ tapobhiḥ kim adhvaraiḥ ||](#) [NāradaP 1.30.111] iti |

[kiṁ tasya bahubhiḥ śāstraiḥ kiṁ tapobhiḥ kim adhvaraiḥ |](#)

[vājapeya-sahasrair vā bhaktir yasya janārdane ||](#)

iti [bṛhan-nārādīya-pādma](#)vacanādīni |

[tapasvino dāna-parā yaśasvino](#)

[manasvino mantra-vidaḥ sumaṅgalāḥ |](#)

[kṣemaṁ na vindanti vinā yad-arpaṇaṁ](#)

[tasmai subhadra-śravase namo namaḥ ||](#) [BhP 2.4.17]

[na yatra vaikuṅṭha-kathā-sudhāpagā](#)

[na sādhave bhāgavatās tadāśrayāḥ |](#)

[na yatra yajñeśa-makhā mahotsavāḥ](#)

[sureśa-loko'pi na vai sa sevyatām ||](#) [BhP 5.19.24]

[yayāca ānamya kirīṭa-koṭibhiḥ](#)

[pādaḥ spṛṣann acyutam artha-sādhanam |](#)

[siddhārtha etena vigṛhyate mahān](#)

aho surāṇām ca tamo dhig āṭhyatām || [BhP 10.59.41]

sālokya-sārṣṭi-sālokya- [BhP 3.29.11] ity ādi, no dānam no tapo nejyā [BhP 7.7.44] ity ādi | naiṣkarmyam apy acyuta-bhāva-varjitam [BhP 1.5.12] ity ādi | nātyantikam vigaṇayanty api te [BhP 3.15.48] ity ādi ca |

atha sadā sarvatra yad upapadyate [BhP 2.9.35] ity ādi yojanikārtho yugapad yathā tasmāt sarvātmanā rājan hariḥ sarvatra sarvadā [BhP 2.2.36] ity ādi | anvaya-vyatirekābhyām sadā sarvatra yad upapadyate ity ādi | yathā --

smartavyaḥ satatam viṣṇur vismartavyo na jātucit |  
sarve vidhi-niṣedhāḥ syur etasyaiva vidhinkarāḥ || [PadmaP 6.71.100] iti |

anvaya-vyatirekābhyām sadā sarvatra yad upapadyate iti sākalyena yathā na hy ato'nyaḥ śivaḥ panthāḥ [BhP 2.2.33] ity upakramya, tad-upasamhāre --

tasmāt sarvātmanā rājan hariḥ sarvatra sarvadā |  
śrotavyaḥ kīrtitavyaś ca smartavyo bhagavān nṛṇām || [BhP 2.2.36] iti |

nṛṇām jīvanām iti nṛgatiṃ vivicya kavayaḥ [BhP 10.87.16] itivat | etad uktam bhavati – yat karma tat sannyāsa-bhoga-śarīra-prāpty-avadhi yogaḥ siddhy-avadhiḥ | sāṅkhyam ātma-jñānāvadhi | jñānam mokṣāvadhi | tathā tathā tat-tad-yogyatādikāni ca sarvāṇi | evaṃ teṣu karmādiṣu śāstrādi-vyabhicāritā jñeyā | hari-bhaktas tu anvaya-vyaktirekābhyām sadā sarvatra tat-tan-mahimabhir upapannatvāt tathā-bhūtasya rahasyaśāngatvam yuiktam | yato rahasyāngatvena ca jñāna-rūpārthāntaracchannatayaivedam uktam iti |

tad evaṃ śrī-bhāgavatam saṅkṣeṇopadekṣyantam śrī-nāradam śrī-brahmāpi tathaiva saṅkalpaṃ kārītavān --

yathā harau bhagavati nṛṇām bhaktir bhaviṣyati  
sarvātmany akhilādihāre iti saṅkalpya varṇaya || [BhP 2.7.52] (page 54)

bhaviṣyati avaśyam bhaved itīmam prakāram saṅkalpya niyamenāṅgīkṛtya |

|| 2.7 || śrī-brahmā nāradam || 115 ||

[116]

śrī-nāradenāpi tan mahā-purāṇāvīrbhāvārtham tathāivopadiṣṭam --

atho mahā-bhāga bhavān amogha-dṛk  
śuci-śravāḥ satya-rato dhṛta-vrataḥ |  
urukramasyākhila-bandha-muktaye  
samādhinānusmara tad-viceṣṭitam || [BhP 1.5.13]

atho ato naiṣkarmyam apy acyuta-bhāva-varjitam [BhP 1.5.12] ity ādi-kāraṇāt |

[117]

ante ca –

tvam apy adabhra-śruta viśrutam vibhoḥ  
samāpyate yena vidām bubhutsitam |  
prākhyāhi duḥkhair muhur arditātmanām  
saṅkleśa-nirvāṇam uśanti nānyathā || [BhP 1.5.40]

vidām viduṣām |

|| 1.5 || śrī-nāradaḥ śrī-vyāsam || 116-117 ||

[118]

śrī-vyāso'pi tan-mahā-purāṇa-pracāraṇārambhe bhaktim eva parama-śreyaḥ-  
pradatvena samādhāv anubhūtavān iti prathama-sandarbhe darśitam **bhakti-yogena  
manasi** [BhP 1.7.4] ity-ādi-prakaraṇe | tathaiva ko lābha iti praśnāntaram 11.19.28]  
śrī-bhagavataiva sammatam | **bhago me** [BhP 11.19.37] ity ādau **lābho mad-bhaktir  
uttamaḥ** [BhP 11.19.37] iti | spaṣṭam ||

|| 11.19 || śrī-bhagavān || 118 ||

[119]

ataeva svagataṁ vicārayati sma --

kim vā bhāgavatā dharmā na prāyeṇa nirūpitāḥ |  
priyāḥ paramahamsānām ta eva hy acyuta-priyāḥ || [BhP 1.4.31]

spaṣṭam |

|| 1.4 || śrī-vyāsaḥ || 119 ||

[120]

aśeṣopadeṣṭur api tad-upadeśenaiva bhagavataḥ parama utkarṣa ucyate | yathā --  
**jitam ajita tadā bhavatā yad āha bhāgavataṁ dharmam anavadyam** [BhP 6.16.40]  
iti | **jitam** ity atra bhavateti jñeyam | **āhety** atra bhagavān iti |

|| 6.16 || citraketuḥ śrī-saṅkarṣaṇam || 120 ||

[121]

tad evaṁ bhakter evābhidheyatvaṁ sthitam | tatra yad bahutra karmādi-miśratvena  
tad dharma upadiśyate, tat tu tat-tan-mārga-niṣṭhān bhakti-sambandhena  
kṛtārthayitum tān eva kāmścid bhakty-āsvādanena śuddhāyām eva bhaktau  
pravartayitum ceti jñeyam | punaś ca sarvatra tasyā evābhidheyatvaṁ vaktum



tadiyo mahimā pūrvatra vyākhyāto'pi krameṇa vyākhyāyate sarvair eva | viśeṣato bhakter anyat tu na kartavyam ity abhiprāyeṇa | tatra tasyāḥ parama-dharmatvaṁ sarva-kāma-pradatvaṁ ca **etāvān eva loke'smin** [BhP 3.25.41] ity ādau | **akāmaḥ sarva-kāmo vā** [BhP 2.3.10] ity ādau, **sarvāsām api siddhānām** [BhP 10.81.16] ity ādau ca darśitam eva | **skānde** ca śrī-sanāt-kumāra-mārkaṇḍeya-saṁvāde –

viśiṣṭaḥ sarva-dharmāṇāṁ dharmo viṣṇv-arcanaṁ nṛṇāṁ |  
sarva-yajña-tapo-homa-tīrtha-snānaiś ca yat phalam || **(page 55)**  
tat-phalam koṭi-guṇitaṁ viṣṇuṁ sampūjya cāpnuyāt |  
tasmāt sarva-prayatnena nārāyaṇam ihārcayet ||

**bṛhan-nāradiye** ca --  
aśvamedha-sahasraṇāṁ sahasraṁ yaḥ karoti vai |  
na tat phalam avāpnoti mad-bhaktair yad avāpyate || iti |

aśubhaghnatvam api **sadhricīno hy ayaṁ loke panthāḥ** [BhP 6.1.15] ity ādau darśitam | **ṭikā** ca – **ato na jñāna-mārga ivāsahāyatā-nimittam bhayaṁ nāpi karma-mārgavan-matsarādi-yuktebhyo bhayaṁ iti bhāvaḥ** ity eṣā |

tathā ca **skānde** dvārakā-māhātmye parameśvara-vākyam –  
mad-bhaktiṁ vahatām puṁsām iha loke pare'pi vā |  
nāsubhaṁ vidyate loke kula-koṭiṁ nayed divam || iti |

**śrī-viṣṇu-purāṇe** –  
smṛte sakala-kalyāṇa-bhājanam yatra jāyate |  
puruṣam tam ajaṁ nityam vrajāmi śaraṇam harim || [ViP 5.17.17]

sarvāntarāya-nivāratvam āhuḥ –

tathā na te mādharma tāvakāḥ kvacid  
bhraśyanti mārgāt tvayi baddha-sauhrdāḥ |  
tvayābhiguptā vicaranti nirbhayā  
vināyakānikapa-mūrdhasu prabho || [BhP 10.2.33]

pūrvam **ye'nye'ravindākṣa** [BhP 10.2.26\*] ity ādinā muktānām api bhagavad-anādareṇa pāramārthiko bhraṁśa uktaḥ | bhaktānām sa nāstīty āha tatheti | tathā pūrvam ārūḍha-parama-padatvāvasthāto'pi bhraśyanti tathā tāvakā mārgāt sādhanāvasthāto'pi na bhraśyantīty arthaḥ | śrī-vṛtra-gajendra-bharatādīnām sajjanmato bhraṁśe'pi bhakti-vāsanānugati-darśanāt |

**muktā api prapadyante punaḥ saṁsāra-vāsanām |**  
**yady acintya-mahā-śaktau bhagavaty aparādhinaḥ ||**

teṣāṁ tu punaḥ saṁsāravāsanānugateḥ | yatas tvayi baddha-sauhrdāḥ | sauhrdam atra śraddhā | mārgād iti sādhatva-pratīter eva | tvad-baddha-sauhrdatvād eva tvayety ādi | tathoktam **tvām sevātām sura-kṛtāḥ** [BhP 11.4.10] ity ādau | **dhāvan nimilya vā netre na skhalen na patet** [BhP 11.2.33] ity ādau ca |

|| 10.2 || śrī-brahmādayaḥ śrī-bhagavantam || 121 ||

[122]

na vai jātu mṛṣaiva syāt prajādhyakṣa mad-arhaṇam |  
bhavad-vidheṣv atitarām mayi saṅgr̥bhitātmanām || [BhP 3.21.24]

mayi saṅgr̥bhitaḥ saṅgr̥hīto baddha ātmā yeśām | tathā bādhyamāno'pi [BhP  
11.14.17] ity ādikam atrodāharaṇīyam | atra prāyo bādhyamānatvaṁ kadācit tad-  
dhyānādita ākr̥ṣyamānatvam eva gamyate | tathāpy anabhibhūtatvaṁ veda  
duḥkhātmakān kāmān parityāge'py anīśvaraḥ [BhP 11.20.27] ity-ādi-nyāyena |  
tatrāpi bhagavantam prati nija-dainyādi-vedanādinā bhakter evānuvṛttir iti  
jñeyam |

|| 3.21 || śrī-śukaḥ kardamam || 122 ||

[123]

duṣṭa-jīvādi-bhaya-nivāratvam āha –

dig-gajair dandaśukendraitr abhicārāvapātanaīḥ |  
māyābhīḥ sannirodhais ca gara-dānair abhojanaīḥ || (page 56)  
hima-vāyv-agni-salilaiḥ parvatākramaṇair api |  
na śasāka yadā hantum apāpam asuraḥ sutam ||  
cintām dirghatamām prāptas tat-kartuṁ nābhyapadyata | [BhP 7.5.43-45]

atra dantā gajānām kuliśāstra-niṣṭhurāḥ [ViP 1.17.44] ity ādikam vaiṣṇava-vacana-  
jātam anusandheyam | na yatra śravaṇādīni [BhP 10.6.3] ity ādikam ca | yathā  
bṛhan-nāradīye –

yatra pūjā-paro viṣṇor vahnīs tatra na bādhatē |  
rājā vā taskaro vāpi vyādhayaś ca na santi hi ||  
pretāḥ piśācāḥ kūṣmāṇḍa-grahā bāla-grahās tathā |  
ḍākinyo rākṣasās caiva na bādhatē'cyutārcakam || [NārP 1.10.8-9]

|| 7.5 || śrī-nāradaḥ śrī-yudhiṣṭhiram || 123 ||

[124]

tathā –

śārīrā mānasā divyā vaiyāse ye ca mānuṣāḥ |  
bhautikās ca katham kleśā bādhatē hari-samśrayam || [BhP 3.22.37]

evam apy uktam gāruḍe –  
na ca durvāsasaḥ śāpo vajram cāpi śacīpateḥ |  
hantum samarthaṁ puruṣam ḥṛdisthe madhusūdane || [GarP 1.234.33] iti |

[125]

atha pāpaghnatve tāvad aprārabdha-pāpaghnatvam āha –

yathāgniḥ su-samṛddhārciḥ karoty edhāmsi bhasmasāt |  
tathā mad-viṣayā bhaktir uddhavaināmsi kṛtsnaśaḥ || [BhP 11.14.19]

ṭikā ca – pādādy-arthaṁ prajvālito'gnir yathā kāṣṭhāni bhasmīkaroti tathā  
rāgādināpi kathañcin mad-viṣayā bhaktiḥ samasta-pāpānīti | bhagavān api sva-  
bhakti-mahimāścaryeṇa sambodhayati – aho uddhava | vismayam śṛṇu ity eṣā |

pādma-pātāla-khaṇḍa-stha-vaiśākhyā-māhātmye ca –

yathāgniḥ su-samṛddhārciḥ karoty edhāmsi bhasmasāt |  
pāpāni bhagavad-bhaktis tathā dahati tat-kṣaṇāt || [PadmaP 5.85.31] iti |

yadyaī harir ity avaśenāpi pumān nārhati yātanārtham [BhP 6.2.15] ity ādau  
līngādi-pratyaya-virahe'pi pūṣāpraviṣṭa-bhāgo yad āgneyāṣṭāka-pālo bhavati ity  
ādivad vidhitvam asti |

tasmād bhārata sarvātmā bhagavān īśvaro hariḥ |  
śrotavyaḥ kīrtitavyaś ca smartavyaś cecchatābhayam || [BhP 2.10.5]

ity ādau sāksād vidhitva-śravaṇam apy asti | tasmād iti hetur-nirdeśaś cākaraṇe  
doṣam kroḍīkaroti | tathāpi vidhi-sāpekṣeyam na bhavatīti tathābhūta-svabhāvāgni-  
lakṣaṇa-vastu-dṛṣṭāntena sūcitam | ataeva yān āsthāya naro rājan [BhP 11.2.33] ity  
ādikam api dṛśyate | susamidhārcir ity anena sādhanāntara-sāpekṣatvam aśakya-  
sādhyatvaṁ vilambitatvaṁ ca nirākṛtam | tad eva vyaktam pādmāt tat-kṣaṇād iti |

(page 57)

[126]

tathā ca --

kecit kevalayā bhaktyā vāsudeva-parāyaṇāḥ |  
aghaṁ dhunvanti kārtsnyena nīhāram iva bhāskaraḥ || [BhP 6.1.15]

ṭikā ca – kecid ity anenaivambhūta bhakti-prādhānā viralā iti darśayati | kevalayā  
tapa-ādi-nirapekṣayā vāsudeva-pārāyaṇā iti nādhikāri-viśeṣaṇam etat kintu  
anyeṣāṁ aśraddhayā tatra pravṛtter arthāt teṣv eva paryavasānād anuvāda-mātram  
ity eṣā |

atra bhāskaro'pi kevalena svaraśminā sva-sv>avata eva nīhāram niḥśeṣam dhunoti |  
na tad arthaṁ prayatnatas tathā vāsudeva-parāyaṇā api bhaktyeti jñeyam |

kim ca –

na tathā hy aghavān rājan pūyeta tapa-ādibhiḥ |  
yathā kṛṣṇārpita-prāṇas tat-puruṣa-niṣevayā || [BhP 6.1.16]

ṭikā ca – etac ca jñāna-mārgād api śreṣṭham ity āha na tathā pūyeta śudhyet | tat-  
puruṣa-niṣedhayā kṛṣṇe arpitāḥ prāṇā yena ity eṣā |

atra **prāyaścittam vimarśanam** [BhP 6.1.10] iti jñānasyāpi prāyaścittatvam pūrvam  
uktam | ataeva ṭikoktam etac cety ādi | tad evaṁ **ṛtambhara-dhyāna-nivāritāghaḥ**  
[BhP 6.13.13] ity ādy-uktyā bhagavad-dhyāna-nivārita-vṛtra-hatyā-pāpasyendrasya  
**tam ca** [BhP 6.13.14] ity ādau punar aśvamedha-vidhānam sādharma-loke pāpa-  
prasiddher eva nivāraṇārtham iti jñeyam | nanu katham tadānīm apy āvirbhūta-  
bhagavat-prematvāt parama-bhāgavatasya vṛtrasya hatyā bhagavad-ārādhanenāpi  
gacchatu | mahad-aparādha-mātram api bhogaika-nāśyam tat-prasāda-nāśyam veti  
matam | ucyate, tathāpi bhagavat-preraṇayā tatra pravṛttasyendrasya na tādrśo doṣa  
iti tad-ārādhanam evātra prāyaścittam vihitam | śrī-bhagavatāpi tad-āsura-bhava-  
nivāraṇāyaiva tathopadiṣṭam ity anavadyam |

|| 6.1 || śrī-śukaḥ || 126-127 ||

kvacit prārabdha-pāpa-hārtvam apy āha dvābhyām –

yan-nāmadheya-śravaṇānukīrtanād  
yat-prahvaṇād yat-smaraṇād api kvacit |  
śvādo`pi sadyaḥ savanāya kalpate  
kutaḥ punas te bhagavan nu darśanāt ||

aho bata śva-paco`to garīyān  
yaj-jihvāgre vartate nāma tubhyam |  
tepus tapas te juhuvuḥ sasnur āryā  
brahmānūcur nāma gṛṇanti ye te || [BhP 3.33.6-7]

śvādatvam atra śva-bhakṣaka-jāti-viśeṣatvam eva śvānam attīti nirukter vartamāna-  
prayogāt kravyādavat tac-chīlatva-prāpteh | kādācitka-bhakṣaṇ prāyaścitta-  
vivakṣāyām tv atītaḥ prayogaḥ kriyeta | rūdhir yogam apaharatīti nyāyena ca tad  
virudhyate | ataeva śvapaca iti tair vyākhyātam | savanam cātra soma-yāga ucyate |  
tataś cāsya bhagavan-nāma-śravaṇādy-ekatarāt sadya eva savana-yogyatā-pratikūla-  
durjātitva-prārambhaka-prārabdha-pāpa-nāśaḥ pratipadyate | uddhavam prati  
bhagavatā ca – tasmāt **bhaktiḥ** (page 58) **punāti man-niṣṭhā śvapākān api**  
**sambhavāt** [BhP 11.14.20] iti kaimutyārtham eva proktam ity āyāti | kintu  
yogyatvam atra śvapacatva-prāpaka-prārabdha-pāpa-vicchinatva-mātram ucyate |  
savanārtham tu guṇāntarādhānam apekṣata eva | brāhmaṇa-kumārāṇām śaukre

janmani yogyatve saty api sāvitra-daikṣya-janmāpekṣāvat | sāvitṛādi-janmani tu sad-ācāra-prāpter iti savane pravṛttir na yujyate | tasmāt pūjyatva-mātre tātparyam ity abhipretya ṭikā-kṛdbhir apy uktam anena pūjyatvaṁ lakṣyata iti | tathāpi jāti-doṣa-haratvena prārabdha-hāritvaṁ tu vyaktam evāyātam |

ṭikā ca – tad upapādayati aho bata āścarye, yasya jihvāgre tava nāma vartate śvapaco'pi | atas tasmād eva hetor garīyān yad yasmād vartata iti vā kuta ity ata āha ta eva tapas tepur ity ādikā | tvaṁ-nāma-kīrtane tapa-ādy-antar-bhūtaṁ tatas te puṇyatamā ity antā |

uddhavaṁ prati śrī-bhagavatā coktaṁ bhaktiḥ punāti man-niṣṭhā śvapākān api sambhavāt [BhP 11.14.20] iti | atra jāti-doṣa-haratvena prārabdha-hāritvaṁ spaṣṭam | evaṁ prārabdha-hetu-vyādhy-ādi-haratvaṁ ca skānde –

ādhayo vyādhayo yasya smaraṇān nāma-kīrtanāt |  
tad eva vilayaṁ yānti tam anantaṁ namāmy aham || iti |

uktaṁ ca nāma-kaumudyām – prārabdha-pāpa-haratvaṁ ca kvacid upāsakecchā-vaśāt iti |

|| 3.33 || śrī-devahūtiḥ || 128 ||

[129]

tad-vāsanā-hāritvaṁ āha –

tais tāny aghāni pūyante tapo-dāna-vratādibhiḥ |  
nādharmajāṁ tad-dhṛdayaṁ tad apīśānghri-sevayā || [BhP 6.20.17]

adharmāj jātaṁ teṣāṁ aghānāṁ hṛdayaṁ saṁskārākhyena śuddhyati tad apīśānghri-sevayā śuddhyatīty arthaḥ | pādme ca –

aprārabdha-phalaṁ pāpaṁ kūṭaṁ bijaṁ phalonmukham |  
krameṇaiva praliyeta viṣṇu-bhakti-ratātmanām || iti |

aprārabdha-phalaṁ vakṣyamāṇebhyo'nyat | kūṭaṁ bijatvonmukham bijaṁ prārabdhonmukhaṁ phalonmukhaṁ prārabdham ity arthaḥ |

|| 6.2 || śrī-viṣṇu-dūtā yama-dūtān || 129 ||

[130]

avidyāharatvaṁ āha –

tvaṁ pratyag-ātmani tadā bhagavaty ananta  
ānanda-mātra upapanna-samasta-śaktau |  
bhaktiṁ vidhāya paramāṁ śanakair avidyā-  
granthiṁ vibhetsyasi mamāham iti prarūḍham || [BhP 4.11.30]

tathā ca pādme –

kṛtānuyātrā-vidyābhir hari-bhaktir anuttamā |  
avidyām nirdahaty āśu dāva-jvāleva pannagīm || iti |

|| 4.11 || śrī-manur dhruvam || 130 ||

[131]

sarva-prīnana-hetutvam uktam – yathā taror mūla-niṣecanena [BhP 4.31.12] ity  
ādinā | tathāha surucis taṁ samutthāpy apādāvanatam arbhakam | pariṣvajyāha  
jīveti bāṣpa-gadgadayā girā | (page 59)

yasya prasanno bhagavān guṇair maitry-ādibhir hariḥ |  
tasmai namanti bhūtāni nimnam āpa iva svayam || [BhP 4.9.47]

surucir nija-vidveṣiṇī mātuḥ sapatny api ta# bhagavad-ārādhanata āyātam śrī-  
dhruvam | yathā pādme –

yenārcito haris tena tarpitāni jaganty api |  
rajyanti jantavas tatra jangamāḥ sthāvarā api || iti |

|| 4.9 || śrī-maitreyaḥ || 131 ||

[132]

jñāna-vairāgyādi-sad-guṇa-hetutvam uktam -- yasyāsti bhaktir bhagavaty akiñcanā  
[BhP 5.18.12] ity ādinā | svargāpavarga-bhagavad-dhāmādi-sarvānanda-hetutvam  
apy uktam yat karmabhir yat tapasā [BhP 11.20.32] ity ādinā | svataḥ parama-  
sukha-dānena karmādi-jñānānanta-sādhana-sādhya-vastūnām heyatva-kāritām  
āha --

na pārameṣṭhyam na mahendra-dhiṣṇyam  
na sārva-bhaumam na rasādhipatyam |  
na yoga-siddhīr apunar-bhavam vā  
mayy arpitātmecchati mad vinānyat || [BhP 11.14.14]

rasādhipatyam pātālādi-svāmyam | apunarbhavam brahma-kaivalya-rūpam  
mokṣam | kiṁ bahunā yat kiñcid api sādhyā-jātam tat sarvaṁ necchaty eva, kintu  
mad mām vinā tādrśa-bhakti-sādhyam mām eva sarva-puruṣārthādhikam icchatīty  
arthaḥ | mayy arpitātmā kṛtātma-nivedanaḥ |

|| 11.14 || śrī-bhagavān || 132 ||

[133]

atha sākṣād bhakter nirguṇatvam vaktuṁ bhagavad-arpita-karmārabhya sarveṣāṁ  
karmaṇāṁ tāvat saguṇatvam āhaikena –

mad-arpaṇaṁ niṣphalaṁ vā sātṭvikam nija-karma tat |  
rājasam phala-saṅkalpaṁ hiṁsā-prāyādi tāmasam || [BhP 11.25.23]

mayi arpaṇam yasya mad-arpitam ity arthaḥ | niṣphalam niṣkāmam | phalam  
saṅkalpyate yasmin tat | ādi-śabdād dambha-mātsaryādibhiḥ kṛtam |

[134]

athānuṣṭhānāntarāṇāṁ triguṇāntargatatvam vadan caturtha-kakṣāyāṁ sākṣād-  
bhakter nirguṇatvam āha catuḥṣu --

kaivalyaṁ sātṭvikam jñānam rajo vaikalpikam tu yat |  
prākṛtam tāmasam jñānam man-niṣṭham nirguṇam smṛtam || [BhP 11.25.23]

prākṛtam bāla-mūkādi-jñāna-tulyam | vaikalpikam dehādi-viṣayam yat tad rajo  
rājasam | kevalasya nirviśeṣasya brahmaṇaḥ śuddha-jīva-bhedena jñānam  
kaivalyaṁ, tvat-padārtha-mātra-jñānasya kevalatvānupapattiḥ | tat-padārtha-jñāna-  
sāpekṣatvāt | sattva-yukte hi citte prathamataḥ śuddham sūkṣmam jīva-caitanyam  
prakāśate | tatas cid-ekākāratvābhedena tasmin śuddham pūrṇam brahma-  
caitanyam apy anubhūyate | tataḥ sattva-guṇasyaiva tatra kāraṇatā-prācuryāt  
sātṭvikatvam | tathā ca **śrī-gītopaniṣadaḥ** – **sattvāt sañjāyate jñānam** [Gītā 14.17] iti  
| bhagavaj-jñānasya tu –

devānāṁ śuddha-sattvānāṁ ṛṣiṇāṁ cāmalātmanāṁ |  
bhaktir mukunda-carāṇe na prāyeṇopajāyate || [BhP 6.14.2]  
muktānāṁ api siddhānāṁ nārāyaṇa-parāyaṇaḥ  
sudurlabhaḥ prasāntātmā koṭiṣv api mahāmune || [BhP 6.14.5]  
(page 60)

ity ādy-uktyā sattvādi-sad-bhāve'py abhāvāt --

rajas-tamaḥ-svabhāvasya brahman vṛtrasya pāpmanaḥ |  
nārāyaṇe bhagavati katham āsīd dṛḍhā matiḥ || [BhP 6.14.1]

ity-uktyā tad-abhāve'pi sad-bhāvān na tat-kāraṇatvam | kintu tad-uttaratvena tasya  
pūrva-janmani nāradādi-saṅga-varṇanayā |

naiśāṁ matis tāvad urukramāṅghriṁ  
sprṣaty anarthāpagamo yad-arthaḥ |  
mahīyasāṁ pāda-rajo-'bhiṣekam  
niṣkiñcanānāṁ na vṛṇīta yāvat || [BhP 7.5.32]

ity uktyā ca bhagavat-kṛpā-parimala-pātra-bhūtasya śrīmato mahataḥ saṅga eva  
kāraṇam | tat-saṅgaś ca –

tulayāma lavenāpi na svargaṁ nāpunar-bhavam |

[bhagavat-saṅgi-saṅgasya martyānām kim utāśiṣaḥ](#) || [BhP 1.18.13, 4.30.33]

ity uktyā nirguṇāvasthāto'py adhikatvāt parama-nirguṇa eva | sa tam asya ca prathame ca [samaḥ priyaḥ suhṛd brahman](#) [BhP 7.1.1] ity ādau sa-guṇe devādau tasya kṛpā vāstāvī na bhavati, kintu śrīmat-prahlādādiṣv eveti pratipādanān mahatām nirguṇatvābhivyaktyā sat-saṅgasyāpi nirguṇatvaṁ vyaktam | tathā bhakter api guṇa-saṅga-nirdhūnanānantaram cānuvṛttiḥ śrūyate | yad uktam uddhavaṁ prati śrī-bhagavatā --

[tasmād deham imaṁ labdhvā jñāna-vijñāna-sambhavam |](#)  
[guṇa-saṅgaṁ vinirdhūya mām bhajantu vicakṣaṇāḥ](#) || [BhP 11.25.33] iti |

parameśvara-jñānasya nairguṇya-hetutvena nirguṇatvoktis tu lakṣaṇā-maya-kaṣṭha-kalpanā | tathā kaivalya-jñānasyāpi nairguṇya-hetutvād avaiśiṣṭyenodāharaṇa-bhedāpravṛttiś ca syāt | tasmāt svata eva nirguṇam bhagavaj-jñānam | ataeva –

[sāttvikam sukham ātmottham viṣayottham tu rājasam |](#)  
[tāmasam moha-dainyottham nirguṇam mad-apāśrayam](#) || [BhP 11.25.29]

ity atra tat-sukhasyāpi nirguṇatvaṁ vakṣyate | śravaṇādi-lakṣaṇa-kriyā-rūpāyā api bhakteḥ [śuśrūṣoḥ śraddadhānasya vāsudeva-kathā-ruciḥ syān mahat-sevayā](#) [BhP 1.2.13] ity uktyā tad-eka-nidānatvena nirguṇatvam eva |

nanu –  
[madīyam mahimānam ca param brahmeti śabditaṁ |](#)  
[vetsyasy anughṛtaṁ me sampraśnair vivṛtaṁ hṛdi](#) || [BhP 8.24.38] iti |

śrī-matsya-deva-vacanena brahma-jñānam api śrī-bhagavat-prasādottham śrūyate, tat katham tasya saguṇatvam ? ucyate – brahma-jñānam dvividhānām jāyate | tatra bhagavad-upāsakānām ānuṣaṅgikatvena brahmopāsakānām svatantratvena | bhagavad-upāsakais tu bhagavac-chakti-rūpayā bhaktyā kiñcid-bhedenaiva gṛhyate tac ca [brahma-bhūtaḥ prasannātmā](#) [Gītā 18.54] ity-ādi-[śrī-gīto](#)ktānusāreṇa [ātmārāmāś ca \(page 61\) munayaḥ](#) [BhP 1.7.10] ity ādy-anusāreṇa ca bhagavataḥ parākhyā-bhakti-parikaro bhavati | brahmopāsakais tu pūrvavad abhedenaiva gṛhyate | tat-phalasya [nātyantikam vigaṇayaty api te prasādam](#) [BhP 6.15.48] ity-ukta-diśā parair ātyantikatvena matasyāpi parama-vidvadbhir ādṛtatvāt | tathā bhakti-viruddhatvena [svargāpavarga-narakeṣv api tulyārtha-darśinaḥ](#) [BhP 6.17.23] ity uktyā narakavad apavargasyāpi heyatvāt prasādābhāsa evāsau | sva-maty-anusāreṇa prasādatayā gṛhyamāṇas tan-mati-kalpitatvāt sa-guṇa eva | tataḥ kaivalya-jñānam api tathā | viśeṣatas tasya sa-guṇa-sambandhena janmāṅgikṛtam asti |

nanu antar bahiś ca karaṇam puruṣasya guṇamayam eva | tad-udbhavayor bhakti-rūpayoḥ katham nirguṇatvam ? ucyate, jñāna-śaktiḥ kriyā-śaktir vā na tāvaj jaḍasya traiguṇyasya dharme ghatasy eva | na ca cid-rūpasyāpi jīvasya īśvarādhīna-śaktitvenāmukhyatvād devatāviṣṭa-puruṣasyevātaḥ paramātma-caitanyasyeivety āyātam | tathoktam --



dehendriya-prāṇa-mano-dhiyo'mī  
yad-amśa-viddhāḥ pracaranti karmasu | [BhP 6.16.24] iti |

tathā ca śrutih – prāṇasya prāṇa uta cakṣuśaś cakṣur uta śrotrasya śrotram manaso  
mana iti na ṛte tat kriyate kiṃ ca nāre ity ādikā |

[śrotrasya śrotram manaso mano yad  
vāco ha vācam sa u prāṇasya prāṇaḥ |  
cakṣuśaś cakṣur atimucya dhīrāḥ  
pretyāsmāl lokād amṛtā bhavanti || KenaU 1.2||]

tad evaṃ sati traiguṇya-kārya-prādhānyena bhavantyaḥ te guṇamayatvenocyete |  
parameśvara-prādhānyena tu svato guṇātīte eva te | tad uktam devāmṛta-  
pānādhyāye śrī-śukena --

yad yujyate'su-vasu-karma-mano-vacobhir  
dehātmajādiṣu nṛbhis tad asat pṛthaktvāt |  
tair eva sad bhavati yat kriyate'pṛthaktvāt  
sarvasya tad bhavati mūla-niṣecanam yat || [BhP 8.9.29] iti |

pṛthaktvāt paramātmetarāśrayatvāt | apṛthaktvāt tad-ekāśrayatvād ity arthaḥ | ato  
yuktam eva jñāna-kriyātmikāyā hari-bhakter nirguṇatvam | viśeṣatas tasya bhakter  
guṇa-sambandhena janmābhāvaś cāṅgikṛta iti na tu brahma-jñānasyeva guṇa-  
sambandhena janma-bhāva iti | tato'sau bhaktis tasyāpi pṛṇanatvādi-guṇair  
udāharīsyate | yat tu śrī-kapila-devena bhakter api nirguṇa-saguṇāvasthāḥ kathitāś  
tāḥ punaḥ puruṣāntaḥkaraṇa-guṇā eva tasyām upacaryanta iti sthitam |

tad evaṃ abhipretya jñāna-rūpāyā bhakter nirguṇatvam uktvā kriyā-rūpāyā  
vyācaṣṭe | tatrāpy astu tāvat śravaṇa-kīrtanādi-rūpāyā bhagavat-sambandhena vāsa-  
mātra-rūpāyā āha --

vanam tu sāttviko vāso grāmo rājasa ucyate |  
tāmasam dyūta-sadanam man-niketam tu nirguṇam || [BhP 11.15.24]

vanam vāsa iti tat-sambandhinī vasana-kriyety artho vānaprasthānām iti jñeyam |  
evam grāmya iti gṛhasthānām | tāmasam iti durācārānām | dyūta-sadanam ity  
upalakṣaṇam | man-niketam iti (page 62) mat-sevā-parāṇām iti ca | vanādīnām  
vāsena saha āyur ghṛtam itivad ekādhikaraṇatvam | vanasya vṛkṣa-śaṇḍa-rūpasya  
rajas-tamaḥ-prādhānyāt | ataeva viviktatva-lakṣaṇa-tadīya-sāttvika-guṇasyāpi tad-  
yugala-miśratvena gauṇatvam | vāsa-kriyāyāś tu sattvopapannatvāt tad-  
vardhanatvāc ca sāttvikatve mukhyatvam iti tasyā evābhidheyatvam ucitam | ataeva  
grāmya iti taddhitānta eva paṭhitaḥ | evam dyūta-sadanam ity atra ca vāsa-kriyaiva  
vivakṣitā | man-niketam ity atrāpi | kintu bhagavat-sambandha-māhātmyena  
niketasyāpi nirguṇatvam bhavet sparśa-maṇi-nyāyena tādṛśatvam tu tādṛśa-bhakti-  
cakṣurbhir evopalabdavyam | diviṣṭhāś tatra paśyanti sarvān eva caturbhujān  
itivat | evam eva ṭikā ca – bhagavan-niketam tu sāksāt tad-āvīrbhāvān nirguṇam  
sthānam ity eṣā |

evam vāsa-mātrasya tādṛśatvam uktvā sarvāsām eva tat-kriyāṇām tādṛśatvam āha --

sāttvikaḥ kārako'saṅgī rāgāndho rājasaḥ smṛtaḥ |  
tāmasaḥ smṛti-vibhraṣṭo nirguṇo mad-apāśrayaḥ || [BhP 11.25.26]

atra ca kriyāyām eva tātparyam na tad-āśrite dravye | sāttvika-kāraḥ  
śarīradikam hi guṇatraya-pariṇatam eva |

[137]

tad evam kriyā-mātrasya tādṛśatvam uktvā tat-pravṛtti-hetu-bhūtāyāḥ śraddhāyā  
apy āha –

sāttviky adhyātmikī śraddhā karma-śraddhā tu rājasī |  
tāmasy adharme yā śraddhā mat-sevāyām tu nirguṇā || [BhP 11.25.27]

adharmo'tra para-dharmaḥ | anyat pūrvavat |

|| 11.25 || śrī-bhagavān || 133-137 ||

[138]

ata āha dharmam bhāgavatam śuddham traividyaṁ ca guṇāśrayam | [BhP 6.2.24]  
śuddham nirguṇam iti | traividyaṁ veda-traya-pratipādyam guṇāśrayam iti |

ṭikā ca – veda-śabdenātra karma-kāṇḍam evocyate evam trayī-dharmam [Gītā 9.21]  
ity ādeḥ |

|| 6.2 || śrī-śukaḥ || 138 ||

[139]

ataeva bhakteḥ śrī-bhagavat-svarūpa-śakti-bodhakatvam svayam-prakāśatvam āha -

yajñāya dharmā-pataye vidhi-naipuṇāya  
yogāya sāṅkhya-śirase prakṛtiśvarāya |  
nārāyaṇāya haraye nama ity udāram  
hāsyam mṛgatvam api yaḥ samudājahāra || [BhP 5.14.45]

ya āṛṣabheyo bharato maraṇa-samaye tatrāpi mṛga-śarīre tad-vacana-  
janmātyantāsambhāvāt sva-prakāśatvam eva tasyāḥ kīrtana-lakṣaṇāyā bhakteḥ  
sidhyati | evam gajendre'pi jñeyam ||

|| 5.14 || śrī-śukaḥ || 139 ||

[140]

parama-sukha-rūpatvaṃ ca dr̥śyate | tatra sādhana-daśāyāṃ ato vai kavayo nityam  
[BhP 1.2.12] ity ādau karmaṇy asminn anāśvāse [BhP 1.18.12] ity ādau ca tad-  
rūpatvābhivyaktir darśitaiva siddha-daśāyāṃ tu sutarāṃ prakāṭibhavati | yathā –

(page 63)

mat-sevayā pratītam te sālokyādi-catuṣṭayam |  
necchanti sevayā pūrṇaḥ kuto'nyat kāla-viplutam || [BhP 9.4.67]

atrānyasya kāla-viplutatvam iti sevāyās tad-abhāve nirguṇitvam siddham | akāla-  
vipluta-sālokyādibhyo'tisāye kim uteti |

|| 9.4 || śrī-viṣṇur durvāsasam || 140 ||

[141]

śrī-bhagavad-viṣayaka-rati-pradatvam uktam | evaṃ nirjita-ṣaḍ-vargaiḥ kriyate  
bhaktir īśvare [BhP 7.7.33] ity ādinā | yat tu – astv evam aṅga bhagavān bhajatām  
mukundo muktim dadāti karhicit sma na bhakti-yogam [BhP 5.6.18] ity uktyāpi  
tad-ratir na prāpyata iti śaṅkyate tat khalv avivekādeva | karhicid iti bhakti-  
yogākhyā-tad-rati-puruṣārthatāyāṃ śaithilye saty evety artha-lābhāt karhicid apy  
anuktatvāt asākalye tu cic-canau ity amara-koṣāc ca | tathā yady aticiram āvṛttiḥ  
syāt tadā ratim api dadāti – satyaṃ diśaty arthitam arthito nṛṇām [BhP 5.19.24] ity  
āder iti ca karhicit-padena gamyate | bhakti-viṣayaka-bhagavat-prīty-eka-hetutvam  
apy udāhṛtam | nālaṃ dvijatvam devatvam [BhP 7.7.43] ity ādi |

tathā cāha --

manye dhanābhijana-rūpa-tapaḥ-śrutaujas-  
tejaḥ-prabhāva-bala-pauruṣa-buddhi-yogāḥ |  
nārādhanaḥ hi bhavanti parasya puṃso  
bhaktyā tutoṣa bhagavān gaja-yūtha-pāya || [BhP 7.9.9]

abhijanaḥ sat-kula-janma | buddhir jñāna-yogaḥ | yogo'sṭāṅgaḥ ||

|| 7.9 || śrī-prahlādaḥ śrī-nṛsimha-devam || 141 ||

[142]

nanu niratiśaya-nityānanda-rūpasya bhagavataḥ katham tayā sukham utpadyeta  
niratiśayatva-nityatvayor virodhāt | ucyate – śāstre khalu niratiśayānandatvam  
nityatvam ca bhagavataḥ śrūyate | bhakter api tathā tat-prīti-hetutvam śrūyate | tata  
evaṃ gamyate – tasya paramānandaika-rūpasya sva-parānandinī svarūpa-śaktir yā  
hlādinī nāmnī vartate prakāśa-vastunaḥ sva-para-prakāśana-śaktivat parama-vṛtti-  
rūpaivaiṣā | tām ca bhagavān sva-vṛnde niṣipann eva nityam vartate | tat-  
sambandhena ca svayam atitarāṃ prīṇātīti | ataeva tasya prīti-rūpasyāpi bhakti-  
prīṇanīyatvam āha –

yat-prīṇanād barhiṣi deva-tiryāṅ-  
manuṣya-vīrut-tṛṇam āviriṅcāt |  
prīyeta sadyaḥ sa ha viśva-jīvaḥ  
prītaḥ svayaṁ prītim agād gayasya || [BhP 5.15.13]

viśva-bījaḥ sarva-jīvana-hetuḥ | devādinām dvandvaikyam | prītiḥ sukha-rūpo'pi ||

|| 5.15 || śrī-śukaḥ || 141 ||

ataeva tathābhūtatvenātmārāmasya pūrṇa-kāmasyāpi tasya kṣudra-guṇa-vastv api  
kalpata iti dṛṣṭānenāha --

(page 64)

tatropanīta-balayo raver dīpam ivādṛtāḥ  
ātmārāmaṁ pūrṇa-kāmaṁ nija-lābhena nityadā |  
prīty-utphulla-mukhāḥ procur harṣa-gadgadayā girā  
pitaraṁ sarva-suhṛdam avitāram ivārbhakāḥ || [BhP 1.11.4-5]

atra śrī-dvārakāyāṁ raver upahāra-rūpaṁ dīpam ādṛtavanto janā ivety arthaḥ |  
evaṁ stutyādikam api tat-prīṇanatām arhatīty āha prīyete | pitaram arbhakā iveti  
dṛṣṭāntaḥ | tasya prītāvasādhāraṇa-guṇa-viśeṣam apy āha sarva-suhṛdam iti | sarva-  
suhṛttve liṅgam avitāram iti | tathā ātmārāma-pūrṇa-kāmatve'pi tādṛśasya sva-  
sambandhābhimāni-prīti-mat-putrādiṣu prīti-viśeṣodayo yathā dṛśyate teṣu tam  
prītimantam ity arthaḥ | evaṁ kalpataru-dṛṣṭānte'pi bhagavato bhakti-viśayikā kṛpā  
yathārtham evopapadyate ye khalu shaja-tat-prītim evātmani prārthayamānā  
bhajante tebhyas tad-dāna-yāthārthyaasyāvaśyakatvāt | tasmād asty evānanda-  
rūpasyāpi bhaktāv ānandollāsa iti |

|| 1.11 || śrī-sūtaḥ || 143 ||

[144]

evaṁ bhakti-rūpāyās tac-chakter jīve'bhivyaktau bhagavān eva kāraṇam | tad-  
indriyādi-pravṛttaau sa ca eveti | tasmīns tayā jīvasyopakārābhāsatvam eva | tathāpi  
bhaktānurajyad ātmatve bhagavataḥ sva-kṛpā-prābalyam eva kāraṇam iti vadan  
pūrvārtham eva sādhayati –

kim varṇaye tava vibho yad-udīrito'suḥ  
saṁspandate tam anu vān-mana-indriyāṇi |  
spandanti vai tanu-bhṛtām aja-śarvayoś ca  
svasyāpy athāpi bhajatām asi bhāva-bandhuḥ || [BhP 12.8.40]

he vibho | tava kim aham varṇaye | tvat-kṛpālūtāyāḥ kiyantam amśam varṇayeyam  
ity arthaḥ | yato yena tvayaiva udīritaḥ prerito'suḥ prāṇaḥ saṁspandante  
pravartate, tam asum anu ca vāg-ādayaḥ spandanti tatra hetur vai anvaya-  
vyatirekābhyāṁ [śrotrasya śrotram](#) [KenaU 1.2] ity-ādi-śrutibhyaś ca tat-prasiddha  
ity arthaḥ | na kevalaṁ prakṛtānām tanu-bhṛtām kintu aja-śarvayoś ca | ataḥ svasya  
mamāpi tathaiva | evaṁ saty api na kvacid api kasyāpi svātantryam | tathāpi dāru-

yantravat pravartitair api vāg-ādibhir bhajatām pumsām bhāvena svadattayaiva  
bhaktyā bandhur asīti |

|| 12.8 || mārkaṇḍeyaḥ śrī-nara-nārāyaṇau || 144 ||

[145]

śrī-bhagavad-anubhava-kartṛtve'nanya-hetutvam āha –

śṛṅvanti gāyanti gṛṇanty abhīkṣṇāśaḥ  
smaranti nandanti tavehitam janāḥ |  
ta eva paśyanty acireṇa tāvakam  
bhava-pravāhoparamam padāmbujam || [BhP 1.8.36]

spaṣṭam || 1.8 || śrī-kuntī śrī-bhagavantam || 145 ||

[146]

śrī-bhagavat-prāpakatvam āha –

bhaktyoddhavānapāyinyā sarva-loka-maheśvaram |  
sarvotpatty-apyayam brahma kāraṇam mopayāti saḥ || [BhP 11.18.45]

(page 65) tīkā ca – maheśvaratve hetuḥ sarvotpatty-apyayam sarvasyotpatty-  
apyayau yasmāt tam | ataeva tat-kāraṇam mām brahma-svarūpaṁ vaikuṅṭha-  
nivāsinam | yad vā brahmaṇo vedasya kāraṇam mām upayāti sāmīpyena prāpnoti  
ity eṣā | śrī-gītāsu ca puruṣaḥ sa paraḥ pārtha bhaktyā labhyas tv ananyayā [Gītā  
8.22] iti |

|| 11.18 || śrī-bhagavān || 146 ||

[147]

tathā manaso'py agocara-phala-dāne śrī-dhruva-caritam pramāṇam parama-bhakti-  
samvalita-sva-loka-dānāt | tad-vaśīkāritvam tūdāhṛtam na sādhayati mām yogo  
[BhP 11.14.20] ity ādi | tathā tat-padyānte bhaktyāham ekayā grāhyaḥ  
śraddhayātmā priyaḥ satām [BhP 11.14.21] iti |

atraiva vivecanīyam | yadyapy asya vākyasyaikādaśa-caturdaśādhyāya-prakarāṇe  
sādhyā-sādhana-bhaktyor aviviktatayaiva mahima-nirūpaṇam iti sādhanā-paratvam  
durnirṇeyam, tathāpi phala-bhakti-mahima-dvārāpi sādhanā-mahima-paratvam eva  
yatredṣam api phalam bhavatīti | vadanti kṛṣṇa śreyāmsi [BhP 11.14.1] ity ādi-  
praśnam ārabhya sādhanasyopakrāntatvāt | yathā yathātmā parimrjyate'sau mat-  
puṇya-gāthā-śravaṇābhidhānaiḥ | [BhP 11.14.26] ity ādinā tasyaivopasamhṛtatvāc  
ca |

viśeṣas tu tatra bādhyamāno'pi mad-bhaktō [BhP 11.14.18] ity ādikam dharmah  
satya-dayopetaḥ [BhP 11.14.22] ity-ādy-anta-tadīyam ukta-prakarāṇam prāya-

sādhana-mahima-param eva | tatra [bādhyamāno](#)'pi iti padyam sādhyā-bhaktāu  
jātāyām bādhyamānatvāyogāt –

[dadhati sakṛn manas tvayi ya ātmani nitya-sukhe](#)  
[na punar upāsate puruṣa-sāra-harāvasathān](#) || [BhP 10.87.35] ity ukteḥ |

[viṣayāviṣṭa-cittānām viṣṇv-āveśaḥ sudūrataḥ](#) |  
[vāruṇī-dig-gatām vastu vrajann aindrīm kim āpnuyāt](#) ||

iti [viṣṇu-purāṇāc](#) ca tan-mahima-paratvena gamyate | atraiva tad vakṣyate –

[katham vinā roma-harṣam dravatā cetasā vinā](#) |  
[vinānandāśru-kalayā śudhyed bhaktyā vināśayaḥ](#) || [BhP 11.14.23] ity anena,

[mad-bhakti-yukto bhuvanām punāti](#) [BhP 11.14.24] iti kaimutya-vākyena ca  
sādhyā-bhakteḥ saṁskāra-hāritvam | tato viṣayā eva bādhyamānā bhavantīti |

atha [yathāgniḥ susamṛddhārciḥ](#) [BhP 11.14.19] iti padyam nāmābhāsādeḥ sarva-  
pāpa-kṣaya-kāritva-prasiddhes tat-param | atha [na sādhayati mām yogaḥ](#) ity etat  
sārdha-padyam yogādīnām sādhana-rūpānām pratiyogitvena nirdiṣṭatvāt śraddhā-  
sahāyatvena vidhānāc ca tat-param | sādhyāyām śraddhollekhaḥ punar-ukta iti |  
yadyapi phala-bhakti-dvāraiva tad-vaśīkāritvam tasyās tathāpy atra sādha-  
kā-rūpāyā mukhyatvena prātatvāt tatraivodāhṛtam |

kim vā – [\(page 66\)](#)

[astv evam aṅga bhagavān bhajatām mukundo](#)  
[muktim dadāti karhicit sma na bhakti-yogam](#) [BhP 5.6.18]

iti nyāyena nāvaśaḥ san premānam dadātīti tasyā eva sāksāt tad-guṇakatvam  
jñeyam | atha [dharmāḥ satya-dayopetaḥ](#) [BhP 11.14.21] iti padyam ca dharmādi-  
sādhana-pratiyogitvena nirdeśāt | sādhyā-bhakter evānyatrāpi tat-  
phalatayodāhṛtatvāc ca tat-param | yat tu [katham vinā](#) [BhP 11.14.22] ity ādikam  
tac ca sādhana-bhakti-phalasya śodhakatvātīśaya-pratipādanena tat-param iti |  
tasmāt sādhy eva [bādhyamāno](#)'pi [BhP 11.14.17] ity ādi-padyāni tat-prasaṅge  
darśitāni |

|| 11.14 || śrī-bhagavān || 147 ||

[148]

tathāstu tasyāḥ sāksād bhakteḥ para-dharmatvādikam | bhagavad-arpaṇa-siddha-  
tad-anugatikasya laukika-karmaṇo'pi para-dharmam udāharisyate [yo yo mayi pare](#)  
[dharmāḥ](#) [BhP 11.29.21] ity ādau | tathā pāpa-ghnatvādikam tasyāḥ śravaṇādīnāpi  
bhavatīty uktam [śruto'nupaṭhito dhyātaḥ](#) [BhP 11.2.3] ity ādau | [pādme](#) māgha-  
māhātmye deva-dūta-vākyam ca –

[prāhāsmān yamunā-bhrātā sādaram hi punaḥ punaḥ](#) |

bhavadbhir vaiṣṇavas tyājyo viṣṇum ced bhajate naraḥ ||  
vaiṣṇavo yad-grhe bhuñkte yeṣāṃ vaiṣṇava-saṅgatiḥ |  
te'pi vaḥ parihāryāḥ syus tat-saṅga-hata-kilbiṣāḥ || iti |

**br̥han-nārādīye** yajñamāly-upākhyānānte –

hari-bhakti-parāṇām tu saṅginām saṅga-mātrataḥ |  
mucyate sarva-pāpebhyo mahā-pātakavān api || [NārP 1.36.61] iti |

tataḥ sutarām evedam ādideśa –

jihvā na vakti bhagavad-guṇa-nāmadheyam  
cetaś ca na smarati tac-caraṇāravindam |  
kṛṣṇāya no namati yac-chira ekadāpi  
tān ānayadhvam asato'kṛta-viṣṇu-kṛtyān || [BhP 6.3.29]

āstām tāvat tān ānayadhvam ity ādikenaitat pūrva-dvitiya-padyenoktānām  
mukunda-pādāravinda-vimukhānām ānayana-vārtā | tathā **te deva-siddhaḥ** [BhP  
6.3.27] ity ādikena tat pūrva-tṛtiya-padyenoktānām deva-siddha-parigīta-pavitra-  
gāthānām sādḥnām samadṛśām bhagavat-parāṇām nikaṭa-gamana-niṣedha-vārtāpi  
| yad yasya jihvāpi śrī-bhagavato guṇam ca nāmadheyam caikadā janma-madhye  
yadā kadācid api na vakti | jihvāyā abhāve cetaś ca tac-caraṇāravindam ekadāpi na  
smarati | cetaso vikṣiptatve śiraś ca kṛṣṇāya kṛṣṇam lakṣīkṛtya na namatīti | (page  
67)

śaṭhenāpi namaskāram kurvataḥ śārṅgadhanvine |  
śata-janmārjitam pāpam tat-kṣaṇād eva naśyati ||

iti **skāndo**kta-mahimānam namaskāram na karoti tān ānayadhvam | tatra hetur  
asataḥ | asattve hetur akṛta-viṣṇu-kṛtyān | yathā **skānde revā-khaṇḍe** śrī-  
brahmoktau –

sa kartā sarva-dharmāṇām bhakto yas tava keśava |  
sa kartā sarva-pāpānām yo na bhaktas tavācyuta ||  
pāpam bhavati dharmo'pi tavābhaktaiḥ kṛto hare |  
niḥśeṣa-dharma-kartā vāpy abhakto narake hare |  
sadā tiṣṭhati bhaktas te brahmahāpi vimucyate ||

**pādme** (?) ca –

man-nimittam kṛtam pāpam api kṣemāya kalpate |  
mām anādṛtya dharmo'pi pāpam syān mat-prabhāvataḥ ||

yuktam caitat śravaṇam kīrtanam cāsyā [BhP 7.11.10] ity ādinā | **mukha-bāhūru-  
pādebhyaḥ** [BhP 11.5.2] ity ādinā | **sarva-vidhi-niṣedhāḥ syuḥ** ity ādinā ca parama-  
nityatvādi-pratipādanāt | eṣām kīrtanādīnām trayāṇām api sukarāṇām abhāve  
pareṣām sutarām evābhāvo bhaved iti sāmānyenaiva viṣṇu-kṛtya-rahitatvam  
uktam | jihvādīnām karaṇa-bhūtānām api kartṛtvena nirdeśaḥ puruṣānicchayāpi  
yathā kathañcit kīrtanādīkam ādatte | caraṇāravindam iti viśeṣāṅga-nirdeśaḥ śrī-

yamasya bhakti-khyāpaka eva na tu tan-mātra-smaraṇa-niyāmakaḥ |  
atrābhaktānām ānayanena bhaktānām ānayanam eva vidhīyate | ānayanasyotsarga-  
siddhatvāt vaivasvataṁ saṁyamanam prajānām iti śruteḥ |

sakṛn manaḥ kṛṣṇa-padāravindayor  
niveśitam tad-guṇa-rāgi yair iha |  
na te yamaṁ pāsa-bhṛtaś ca tad-bhaṭān  
svapne'pi paśyanti hi cīrṇa-niṣkṛtāḥ || [BhP 6.1.19]

ity atra tad-guṇa-rāgīti viśeṣaṇam tu teṣāṁ tad-dṛṣṭi-patha-gamana-sāmarthyasyāpi  
ghātakam tādṛśa-tat-smaraṇasya prabhāva-viśeṣam eva bodhayatīti jñeyam |  
yathaiva nārasimhe –

aham amara-gaṇārcitena dhātrā  
yama iti loka-hitāhite niyuktaḥ |  
hari-guru-vimukhān praśāsmi martyān  
hari-caraṇa-praṇatān namaskaromi || [NṛsimhaP 9.2] iti |

tathaivāmṛta-sāroddhāre skānda-vacanam –  
na brahmā na śivāgnīndrā nāham nānye divaukasah |  
śaktās tu niḡrahaṁ kartuṁ vaiṣṇavānām mahātmanām || iti ||

|| 6.3 || śrī-yamas tad-dūtān || 148 ||

[149]

tathā sakṛd-bhajanenaiva sarvam apy āyuh saphalam ity udāhṛtam eva śrī-śaunaka-  
vākyena āyur harati vai pumsām udyann astam ca yann asau [BhP 2.3.17] ity ādi-  
granthena | evaṁ bhakty-ābhāsenāpy ajāmilādeḥ pāpaghnatvam ca dṛśyate | tathā  
sarva-karmādi-vidhvamsa-pūrvaka-parama-gati-prāptāv api svalāyāsenaiiva bhakteḥ  
kāraṇatvam ca śrūyate | laghu-bhāgavate –

vartamānam ca yat pāpam yad bhūtam yad bhaviṣyati |  
tat sarvam nirdayaty āśu govindānala-kīrtanāt || iti |

(page 68)

tathaiva ca tatra yathā kathaṅcit tad-bhakti-sambandhasya kāraṇatvam dṛśyate |  
brahma-vaivarte –

sa samārdhito devo muktikṛt syād yathā tathā |  
anicchayāpi hṛtabhuk saṁsprṣṭo dahati dvija || iti |

skānde umā-maheśvara-saṁvāde –  
dikṣā-mātreṇa kṛṣṇasya narā mokṣam labhanti vai |  
kim punar ye sadā bhaktyā pūjayanty acyutam narāḥ ||

bṛhan-nārādiye—



akāmād api ye viṣṇoḥ sakṛt pūjām prakurvate |  
na teṣām bhava-bandhas tu kadācid api jāyate || [NārP 36.58]

**pādme** deva-dyuti-stutau –  
sakṛd uccārayed yas tu nārāyaṇam atandritaḥ |  
śuddhāntaḥkaraṇo bhūtvā nirvāṇam adhigacchati ||

tathānyatra –  
samparkād yadi vā mohād yas tu pūjayate harim |  
sarva-pāpa-vinirmuktaḥ prayāti paramaṁ padam ||

**itihāsa-samuccaye** śrī-nārada-puṇḍarīka-saṁvāde –  
ye nṛsamsā durācārāḥ pāpācāra-ratāḥ sadā |  
te’pi yānti paraṁ dhāma nārāyaṇa-padāśrayāḥ ||  
lipyante na ca pāpena vaiṣṇavā vīta-kalmaṣāḥ |  
punanti sakalān lokān sahasrāmsur ivoditaḥ ||  
janmāntara-sahasreṣu yasya syān matir īdṛśī |  
dāso’ham vāsudevasya sarvān lokān samuddharet ||  
sa yāti viṣṇu-sālokyam puruṣo nātra saṁśayaḥ |  
kim punas tad-gata-prāṇāḥ puruṣāḥ saṁyatendriyāḥ ||

ataeva –  
sakṛd eva prapanno yas tavāsmīti ca yācate |  
abhayaṁ sarvadā tasmai dadāmy etad vrataṁ hareḥ ||

iti ca **garuḍa-purāṇe** | tathā cāha –

āpannaḥ saṁsṛtiṁ ghorāṁ yan-nāma vivaśo gṛṇan |  
tataḥ sadyo vimucyeta yad bibheti svayaṁ bhayam || [BhP 1.1.14] iti |

spaṣṭam || 1.1 || śrī-śaunakaḥ || 149 ||

[150]

tathā –

na hi bhagavann aghaṭitam idaṁ  
tvad-darśanān nṛṇām akhila-pāpa-kṣayaḥ |  
yan-nāma sakṛc chravaṇāt  
pukkaśo’pi vimucyate saṁsārāt || [BhP 6.16.44]

spaṣṭam || 6.16 || citraketuḥ śrī-saṅkarṣaṇam || 150 ||

[151]

ataevoktaṁ **śrī-viṣṇu-dharmottare** –  
jīvitaṁ viṣṇu-bhaktasya varam pañca dināni vai |  
na tu kalpa-sahasrāṇi bhakti-hīnasya keśave || iti |

atra yat ṛtīye garbha-sthasya jīvasya stutiḥ śrūyate | tasyaiva saṁsāro'pi varṇyate |  
tatrocyate **jāty-ekatvenaika-varṇanam** iti | vastutas tu kaścīd eva jīvo bhāgyavān  
bhagavantam stauti | sa ca (page 69) nistaraty api | na tu sarvasyāpi bhagavaj-  
jñānam bhavati | tathā ca nairuktāḥ paṭhanti **navame** sarvāṅga-sampūrṇo bhavatīti  
paṭhitvāmṛtaś cāham punar jāto jātaś cāham punar mṛtaḥ ity ādi-tad-bhāvanā-  
pāṭhāntaram –

**avān-mukhaḥ pīḍyamāno jantubhiś ca samanvitaḥ |**  
**sāṅkhya-yogaṁ samabhyaset puruṣaṁ vā pañcaviṁśakam ||**  
**tataś ca daśame māsi prajāyate ity ādi |**

atra puruṣaṁ veti vāśabdāt kasyacid eva bhagavaj-jñānam iti gamyate | sarvāv apy  
avasthāsu bhakteḥ samarthatvaṁ ca varṇitam | bhede'py ekavad-varṇanam  
anyatrāpi dṛśyate | ṛtīye yathā pāda-kalpa-sṛṣṭi-kathane'pi śrī-sanakādīnam sṛṣṭiḥ  
kathyata iti | ṭikāyām ca – brahma-kṛta-sṛṣṭi-mātra-kathana-sāmyenaikikṛtyor iyam  
iti yojitam śrī-varāhāvātāravac ca | tatra prathama-manvantarasyātau pṛthivī-  
majjane brahma-nāsikāto'vatīrṇaḥ śrī-varāhas tām uddharan hiraṇyākṣeṇa  
saṁgrāmaṁ kṛtavān iti varṇyate | hiraṇyākṣaś ca ṣaṣṭha-manvantarāvasāna-jāta-  
prācetasa-dakṣa-kanyāyā diter jātaḥ | tasmāt tathā varṇanam tad-avatāra-mātratva-  
pṛthivī-majjana-mātratvaikya-vivakṣayaiva ghaṭate tadvad atrāpīti |

kaścīd evānyo jīvaḥ stauty anyaḥ saṁsaratīty eva mantavyam | atra pūrvavat  
parama-gati-prāptau bhakteḥ paramparākāraṇatvaṁ ca dṛśyate | **br̥han-nāradīye**  
dhvajāropana-māhātmye –

**yatinām viṣṇu-bhaktānām paricaryā-parāyaṇāḥ |**  
**te dūtāḥ sahasā yānti pāpino'pi parām gatim || [NāradaP 1.20.73]**

śrī-viṣṇu-dharme –  
**kalānām śatam āgāmi samatītam tathā śatam |**  
**kārayan bhagavad-dhāma nayaty acyuta-lokatām ||**  
**ye bhaviṣyanti ye'titā ākalpāt puruṣāḥ kule |**  
**tāms tārayati saṁsthāpya devasya pratimām hareḥ ||**

dūtān prati yamājñā ceyam –  
**yenārcā bhagavad-bhaktiyā vāsudevasya kāritā |**  
**navāyutam tat-kulajam bhavatām śāsanātigam || iti |**

yathāha –  
**triḥ-saptabhiḥ pitā pūtaḥ pitṛbhiḥ saha te'nagha |**  
**yat sādho'sya kule jāto bhavān vai kula-pāvanaḥ || [BhP 7.10.18]**

triḥ-saptabhiḥ prācīna-kalpāgata-tadiya-pūrva-janma-sambandhibhiḥ pitṛbhiḥ saha  
asmin janmani hiraṇyakaśipu-marīci-brahmāṇa eva tat-pitara iti ||

tathā bhakty-ābhāsasyāpi sarva-pāpa-kṣaya-pūrvaka-śrī-viṣṇu-pada-prāpakatvaṁ  
yathā **bṛhan-nāradīye** kokila-mānīnor madironmattayor dhṛta-cīra-khaṇḍa-  
daṇḍayor jīrṇa-bhagavan-mandire nṛtyator dhvajāropaṇa-phala-prāptyā tādr̥ṣatvaṁ  
jātam | tathā vyāghatasya pakṣiṇaḥ kukkura-mukha-gatasya tat-palāyana-vṛtṭyā  
bhagavan-mandira-parikramaṇa-phala-prāptyā tādr̥ṣatva-prāptir iti | kvacit tatra  
mahā-bhakti-prāptiś ca | yathā **bṛhan-nāradīya-purāṇa** śrī-prahlādasya | tasya prāg-  
janmani veśyayā saha vivādena śrī-nṛsimha-caturdaśyām daivād upavāsaḥ  
sampanno jāgaraṇaṁ ceti | tathā cāha –

yasyāvatāra-guṇa-karma-vidāmbanāni  
nāmāni ye'su-vigame vivaśā gr̥ṇanti |  
te'naika-janma-śamalaṁ sahasaiva hitvā  
samīyānty apāvṛtāmṛtaṁ tam ajaṁ prapadye || [BhP 3.9.15]

(page 70) asuvagame'pīti tadānīntana-nāma-mātratvam asuddha-varṇatvaṁ ca  
vyañjītam | vivaśā iti tad-icchāṁ vināpi kenacit kāraṇāntareṇāpīty arthaḥ |  
**vaśakāntau** ity **amarah** | tādr̥ṣa-śaktitve hetum āhāvātāreti | avatārādi-sadr̥śāni tat  
tulya-śaktinīty arthaḥ | karma-vidāmbanāni tad-viṣaya-prayuktāni giridharety ādīni  
tāny api | kim uta sāksāt tan-nāmāni kṛṣṇa-govindety-ādīnīty arthaḥ |

|| 3.9 || brahmā śrī-garbhodaka-śāyinaṁ || 152 ||

astu tāvat śuddha-bhakty-ābhāsasya vārtā | aparādhatvena dr̥śyamāno'py asau  
mahā-prabhāvo dr̥śyate | yathā **viṣṇu-dharme** bhagavan-mantreṇa kṛta-nija-rakṣaṁ  
vipraṁ prati rākṣasa-vākyam –

tvām attum āgataḥ kṣiptau rakṣayā kṛtayā tvayā |  
tat-saṁsparśāc ca me brahman sādhv etan manasi sthitam ||  
kā sā rakṣā na tāṁ vedmi vedmi nāsyāḥ parāyaṇam |  
kintv asyāḥ saṅgamāsādya nirvedaṁ prāpitaḥ param || iti |

yathā vā viṣṇu-dharmādy-udāhṛtāyāḥ śrī-bhagavad-gr̥ha-dīpa-tailaṁ pibantyāḥ  
kasyāścīn mūṣikāyā daivato mukhoddhṛta-vartau dīpe samujjvalite sati mukha-  
dāhena maraṇāt rājītvam prāpya dīpa-dānādi-lakṣaṇa-bhakti-niṣṭhā-prāptir ante  
parama-pada-prāptiś ca | yathā **brahmāṇḍa-purāṇe** janmāṣṭamī-māhātmye kṛta-  
janmāṣṭamīkāyā dāsyā duḥsaṅgenāpi kasyacit tat-phala-prāptiḥ | tathā ca **bṛhan-  
nāradīye** tādr̥ṣa-duṣṭakāryārtham api bhagavan-mandiraṁ mārjayitvā kaścīd  
uttamāṁ gatim avāpa | na tv īdr̥ṣatvaṁ brahma-jñānasyāpi |

yathoktaṁ **brahma-vaivarte** –  
dr̥ṣṭaḥ paśyed aharaḥ saṁśritaḥ pratisaṁśrayet |  
arcitāś cārcayen nityaṁ sa devo dvija-puṅgava || iti |

yathā ca **śrī-viṣṇu-dharme** śrī-nārada-vākyam –

tulasī-dala-mātreṇa jalasya culukena ca |  
vikrīṇīte svam ātmānam bhaktebhyo bhakta-vatsalaḥ || iti |

tad idr̥ṣam m̄hātmya-vṛndam na praśamsā-mātram ajāmilādu prasiddhatvāt |  
darśitās ca nyāyāḥ śrī-bhagavan-nāma-kaumudy-ādu |

tathaiva nāmny arthavāda-kalpanāyām doṣo'pi śrūyate tathārtha-vādo hari-nāmni  
[HBV 11.284] iti nāmāparādha-gaṇane |

artha-vādam harer nāmni  
sambhāvayati yo naraḥ |  
sa pāpiṣṭho manuṣyāṇām  
niraye patati sphuṭam || iti kātyāyana-samhitāyām | (page 71)

man-nāma-kīrtana-phalam vividham niśamya  
na śraddadhāti manute yad utārtha-vādam |  
yo mānuṣas tam iha duḥkha-caye kṣipāmi  
saṁsāra-ghora-vividhārti-nipīḍitāṅgam ||

iti brahma-samhitāyām bodhāyanam prati śrī-parameśvaroktau | tato'ntarbhūta-  
nāmānusandhāneṣv anyeṣu tad-bhajaneṣu ca sutarām evārtha-vāde doṣo'vagamyate  
tad evam yathārtha eva tan-māhātmye saty api yatra samprati tad-bhajane  
phalodayo na dṛṣyate | kutracic chāstre ca purātanānām apy anyathā śrūyate tatra  
nāmārtha-vāda-kalpanā vaiṣṇavānādarādayo durantā aparādhā eva pratibandha-  
kāraṇam vaktavyam | ataevoktam śrī-śaunakena --

tad aśma-sāram hṛdayam batedam  
yad grhyamāṇair hari-nāma-dheyaiḥ |  
na vikriyetātha yadā vikāro  
netre jalam gātra-ruheṣu harṣaḥ || [BhP 2.3.24] iti |

yathā prāyeṇādhunikānām –

brahmaṇyasya vadānyasya tava dāsasya keśava |  
smṛtir nādyāpi vidhvastā bhavat-sandarśanārthinaḥ || [BhP 10.64.25]

tad-ukta-rītyādhyavasita-bhakter api nṛgasya jihvā na vakti [BhP 6.3.29] ity ādi-  
yama-vākya-viruddham yama-loka-gamanam prāptavato vinā cārthavāda-  
kalpanāmayaṁ bhāvam śruta-śāstrasyāpi tasya satyām tādr̥ṣa-māhātmyāyām  
bhaktau śrīmad-ambarīṣādivat sevāgraham parityajya dāna-karmāgraho na syāt |  
tādr̥ṣāparādhe bhakti-stambhaś ca śrūyate | yathā pādme nāmāparādha-bhañjana-  
stotre –

nāmaikam yasya vāci smaraṇa-patha-gatam śrotra-mūlam gatam vā  
śuddham vāśuddha-varṇam vyavahita-rahitam tārayaty eva satyam |  
tac ced deha-draviṇa-janatā-lobha-pāṣaṇḍa-madhye  
nikṣiptam syān na phala-janakam śighram evātra vipra ||

dehādi-lobhārtham ye pāṣaṇḍā gurv-avajñādi-daśāparādha-yuktās tan-madhya ity arthaḥ | **skānde** prahlāda-saṁhitāyām dvārakā-māhātmye –

pūjito bhagavān viṣṇur janmāntara-śatair api |  
prasīdati na viśvātmā haris tasya pūjām dvādaśa-varṣikīm ||  
dṛṣtvā bhāgavataṁ vipraṁ namaskāreṇa nārcayet |  
dehinas tasya pāpasya na ca vai kṣamate hariḥ || iti |

evam bahūny evāparādhāntarāṅy api dṛśyate |

evam eva **śrī-viṣṇu-purāṇe** śata-dhanur nāmno rājño bhagavad-ārādhana-tatparasyāpi veda-vaiṣṇava-nindakālpa-sambhāṣayaiva kukkurādi-yoni-prāptir ukta | ataḥ **śūsrūṣoḥ śraddadhānasya** [BhP 1.2.16] ity ādau **āvṛttir asakṛd-upadeśāt** [Vs 4.1.1] ity ādau ca puruṣāṅgāṁ prāyaḥ sāparādhātvaḥ **(page 72)** prāyeṇaivāvṛti-vidhānam | sāparādhānām āvṛtty-apekṣā cuktā **pādme** nāmāparādha-bhañjana-stotre nāmopalakṣya –

nāmāparādha-yuktānām nāmāny eva haranty agham |  
aviśrānti-prayuktāni tāny evārtha-karāṇi ca || iti |

etaḍ-apekṣayaiva **trailokya-sammohana-tantrā**dāv aṣṭādaśākṣarāder āvṛtti-vidhānam | yathā –

idānīm śṛṇu devi tvam kevalasya manor vidhim |  
daśa-kṛtvo japeṇa mantram āpat-kalpeṇa mucyate ||  
sahasra-japena yathā mucyate mahatānāṁ |  
ayutasya japenaiva mahā-pātaka-nāśanam || ity ādi |

tathā **brahma-vaivarte** nāmopalakṣya –

hanan brāhmaṇam atyantam kāmato vā surām piban |  
kṛṣṇa kṛṣṇety ahorātram saṅkīrtya śucitām iyāt || ity ādi |

atrāparādhālanatvenaiva vartamānānām pāpa-vāsanānām sahaivāparādhena nāśa iti tātparyam | etādṛśa-pratibandhopekṣayaivoktam **viṣṇu-dharme** –

rāgādi-dūṣitam cittam nāspadam madhusūdane |  
badhnāti na ratim haṁsaḥ kadācit kardamāmbuni ||  
na योग्या keśavam stotum vāg duṣṭā cānṛtādinā |  
tamaso nāśanāyālam nendor lekhā ghanāvṛtā || iti |

siddhānām āvṛttis tu pratipadam eva sukha-viśeṣodayārhā | asiddhānām āvṛtti-niyamaḥ phala-paryāpit-paryantaḥ | tad-antarāye`parādhāvasthiti-vitarkāt | yataḥ kauṭilyam aśraddhā bhagavan-niṣṭhā-cyāvakas tv antarābhiniveśo bhakti-śaithilyam sva-bhakty-ādi-kṛta-mānitvam ity evam ādini mahat-saṅgādi-lakṣāṇa-bhaktyāpi nivartayitum duṣkarāṇi cet tarhi tasyāparādhasyaiva kāryāṇi | tāny eva ca prācīnasya tasya līngāni | ataeva kuṭilātmanām uttamam api nānopacārādikām nāṅgīkaroti bhagavān yathā dūtya-gato duryodhanasya | ādhunikānām ca śruta-

śāstrāṇām aparādha-doṣena bhagavati śrī-gurau tad-bhaktādiṣu cāntarānādarādāv  
api sati bahis tad-arcanādy-ārambhaḥ kauṭilyam | ataevākuṭīla-mūḍhānām  
bhajanābhāsādināpi kṛtārthatvam uktam | kuṭīlānām tu bhakty-anuvṛttir api na  
sambhavatīti | **skānde** śrī-parāśara-vākye dṛśyate –

apuṇyavatām loke mūḍhānām kuṭīlātmanām |  
bhaktir bhavati govinde kīrtanam smaraṇam tathā || iti |

tad apekṣayaivoktam **viṣṇu-dharme** –  
satyam śatena vighnānām sahasreṇa tathā tapaḥ |  
vighnāyutena govinde nṛṇām bhaktir nivāryate || iti |

ataevāha –  
tam sukhārādhyam ṛjubhir ananya-śaraṇair nṛbhiḥ |  
kṛtajñāḥ ko na seveta durārādhyam asādhubhiḥ || [BhP 3.19.36]  
**(page 73)**

spaṣtam || 3.11 | śrī-sūtaḥ || 153 ||

[154]

yathaiiva bhagavad-bhaktā apy akuṭīlātmano'jñānanugṛhṇanti na tu kuṭīlātmano  
vijñān iti dṛśyate | yathā –

dūre hari-kathāḥ kecid dūre cācyuta-kīrtanāḥ  
striyaḥ sūdrādayaś caiva te'nukampyā bhavadṛśām |  
vipro rājanya-vaiśyau vā hareḥ prāptāḥ padāntikam  
śrautena janmanāthāpi muhyanty āmnāya-vādināḥ || [BhP 11.5.5]

ṭikā ca – tatra ye'jñās te bhavad-vidhānām anugṛāhyā ity āha dūra iti | jñāna-bala-  
durvidagdhās tv acikitsyatvād upekṣyā ity āśayetnāha vipra iti | ity eṣā |

|| 11.5 || camaso nimim || 154 ||

[155]

athāśraddhā dṛṣṭe śrute'pi tan-mahimādaḥ viparīta-bhāvanādinā viśvāsābhāvaḥ |  
yathā duryodhanasyaiva viśvarūpa-darśanādāv api | ataeva yathā -- **āpannaḥ**  
**samsṛtiḥ ghorām yan-nāma vivaśo gṛṇan** [BhP 1.1.14] ityādi śaunakasya, **dantā**  
**gajānām kuliśāgra-niṣṭhurāḥ** [ViP 1.17.44] iti śrī-prahlādasyānubhava-siddham na  
tathā sarveṣām | iḍṣam ānuṣāṅgikam phalam tu śuddha-bhaktair bhagavan-  
mahima-khyāpanecchā yadi syāt tadaiveṣyate na tu sva-rakṣaṇāya sva-mahima-  
darśanāya vā | yathaiivoktam --

dantā gajānām kuliśāgra-niṣṭhurāḥ  
śīrṇā yad ete na balam mamaitat |  
mahā-vipat-pāta-vināśano'yaḥ  
janārdanānusmaraṇānubhāvaḥ || [ViP 1.17.44]

śrī-parīkṣit-prabhṛtibhis tu tad api neṣṭam, yathā –

dvijopasṛṣṭaḥ kuhakas takṣako vā  
daśatv alam gāyata viṣṇu-gāthāḥ || [BhP 1.19.15]

|| spaṣṭam | 1.19 || rājā || 155 ||

[156]

ataevādhunikeṣu mahānubhāva-lakṣaṇavatsu tad-adarśane'pi nāviśvāsaḥ kartavyaḥ  
| kutracid bhagavad-upāsanā-viśeṣeṇaiva tādr̥śam ānuṣaṅgikaṁ phalam udayate |  
yathā –

yadaika-pādena sa pārthivārbhakas  
tasthau tad-aṅguṣṭha-nipīḍitā mahī |  
nanāma tatrārdham ibhendra-dhiṣṭhitā  
tarīva savyetarataḥ pade pade || [BhP 4.8.79]

atra sarvātmakatayaiva viṣṇu-samāvdhinā tādr̥k phalam uditam | etādr̥śy upāsanā  
cāsyā bhāvi-jyotir-maṇḍalātmaka-viśva-cālana-padopayogitayoditeti jñeyam ||

||| 4.9 || śrī-maitreyaḥ || 156 ||

[157]

atha bhagavan-niṣṭhā-cyāvaka-vastv-antarābhīniveśo yathā –

evam aghaṭamāna-manorathākula-hṛdayo mṛga-dāra-kābhāseṇa svārabdhā-karmaṇā  
yogārambhaṇato vibhramśitaḥ sa yoga-tāpaso bhagavad-ārādhana-lakṣaṇāc ca |  
[BhP 5.8.26] iti | (page 74)

sa śrī-bharataḥ | atraivam cintyam bhagavad-bhakty-antarāyakaṁ sāmānyam  
ārabdhā-karma na bhavitum arhati durbalatvāt | tataḥ ^rācīnāparādhātmakam eva  
tal labhyata indradymnādīnām iveti ||

|| 5.8 || śrī-śukaḥ || 157 ||

[158]

kecit tu sādharmaṇasyaiva prārabdhasya tādr̥śeṣu bhakteṣu prābalyam tad-utkaṅṭhā-  
vardhanārtham svayam bhagavataiva kriyata iti manyante | sā ca varṇitā mṛga-  
deham prāptasya tasya | tathaiva śrī-nāradasya pūrva-janmani jāta-rater api kaṣāya-  
rakṣaṇam āha –

hantāsmīn janmani bhavān mā mān draṣṭum ihārhati |  
avīpakva-kaṣāyānām durdarśo'ham kuyoginām || [BhP 1.6.22]

spaṣṭam || 1.6 || śrī-bhagavān || 158 ||

tad evam aparādha-hetuka-tad-abhiniveśodāharaṇam gajendrādīnām  
viṣayāvasthāyām kāryam | atha bhakti-śaithilyam yenādhyātmikādi-sukha-duḥkha-  
niṣṭhaivollasati | bhakti-tat-parāṇām tu tatrānādaro bhavati | yathā **sahasra-nāma-  
stotre** –

na vāsudeva-bhaktānām aśubham vidyate kvacit |  
janma-mṛtyu-jarā-vyādhi-bhayaṁ cāpy upajāyate || iti |

yā tu sat-sādhakasya manuṣya-deha-rirakṣiṣā jāyate sāpy upāsanā-vṛddhi-lobhena  
na tu deha-mātra-rirakṣiṣayeti | na tayā ca bhakti-tātparya-hāniḥ | tad evam viveka-  
sāmarthya-yuktasyāpi bhakti-tātparya-vyatireka-gamyam tac-chaithilyam madhye  
madhye rucyamānāyā bhaktyā yad dūrīkriyate tad-aparādhālambaname eveti  
gamyate | ataevāparādhānumānāpravṛtter mūḍhe cāsamarthe cālpena siddhiḥ  
samartheva | tatra dīna-dayāloḥ śrī-bhagavataḥ kṛpā cādhikā pravartate |

kiṁ ca viveka-sāmarthya-yukte smapraty api yo'parādhāpāto bhavati so'tyanta-  
daurātmyād eva tad-viparīte tu nātidaurātmyād iti viduṣaḥ samarthasya  
śatadhanupo'ntarāyo'nanta-ravi-hita-bhagavad-upāsanasyāpi yukta eva |  
mūḍhānām tu mūṣikādīnām aparādhe'pi siddhis tathaiva yuktā |  
daurātmyābhāvena bhajana-svarūpa-prabhāvasyāparādhām atikramyodayāt |

atha bhaktyādi-kṛtābhimānatvaṁ cāparādha-kṛtam eva vaiṣṇavāvamānādi-  
lakṣaṇāparādhāntara-janakatvāt | yathā dakṣasya prāktana-śrī-śivāparādhena  
prācetasatvāvasthāyām śrī-nāradāparādha-janmāpi drśyate | tad evam yaḥ sakṛd  
bhajanādinaiva phalodaya uktas tad yathāvad eva, yadi prācīno'rvācīno vāparādhō  
na syāt | maraṇe tu sarvathā sakṛd eva yathā kathañcid api bhajanam apekṣate,  
tatra hi tasyaiva sakṛd api bhagavan-nāma-grahaṇādikaṁ jāyate, yasya pūrvatra  
vātra vā janmani siddhena bhagavad-ārādhānādīnā tadānīm svīya-prabhāvaṁ  
prakāṣayātānantaram eva bhagavat-sākṣātkāro gamyate |

yaṁ yaṁ vāpi smaran bhāvaṁ  
tyajanty ante kalevaram |  
taṁ tam evaiti kaunteya  
sadā tad-bhāva-bhāvitaḥ || [Gītā 8.6] (page 75) iti **śrī-gītopaniṣadbhyaḥ** |

tato'parādhābhāvā tat-kṣayārtham na tatrāvṛtṭy-apekṣayā | yathājāmilasya na tathā  
kṛta-tan-nāma-śravaṇādīnām api yama-dūtānām | yathāha --

athāpi me durbhagasya vibudhottama-darśane |  
bhavitavyam maṅgalena yenātmā me prasīdati || [BhP 6.2.32]

pūrveṇa maṅgalena mahatā puṇyēneti tīkā ca |



vyatirekeṇāha --

anyathā mriyamāṇasya nāśucer vṛṣalī-pateḥ |  
vaikuṅṭha-nāma-grahaṇam jihvā vaktum ihārhati || [BhP 6.2.33]

spāṣṭam || 6.2 || śrīmān ajāmiḥ || 159-160 ||

[161]

yat tu śrī-bharatasya mṛga-śarīram tyajato nāmāni gṛhītvāpi śarīrāntara-prāptis  
tatrāpi sāksād-bhāva-prāptir eva tādrśānām hr̥di sadāvīrbhāvāt | evam ajāmilasya  
pūrva-śarīra-sthitāv api jñeyam | tato maraṇa-samaye sakṛd-bhajanasyānantaram  
eva kṛtārthatva-prāṇe vyabhicāro na syāt | ataevāha –

etāvān sāṅkhyā-yogābhyām sva-dharma-pariniṣṭhayā |  
bhagavaty acalo bhāvo yad bhāgavata-saṅgataḥ || [BhP 2.3.11]

ṭikā ca – etāvān eva janmano lābhaḥ phalam | tam āha nārāyaṇa-smṛtir iti |  
sāṅkhyādibhiḥ sādhyā iti teṣām svāntryeṇa lābhatvaṁ vārayati | ante ca smṛtiḥ  
paro lābho na tan-mahimā vaktum śakyate ity eṣā |

nāma-kaumudī-kāraīś cāntima-pratyayo'bhyarhita ity uktam ||

|| 2.1 || śrī-śukaḥ || 161 ||

[162]

ataevājāmilasyānyadāpi putropacāritam nārāyaṇa-nāma gṛhṇataḥ –

prayāṇe cāprayāṇe ca yan nāma smaratām nṛṇām |  
sadyo naśyati pāpaugho namas tasmai cid-ātmane ||

iti pādma-deva-dyuti-stotrānusāreṇa jarā-maraṇa-daśāyām api sakala-kaśmala-  
nirasanāni tava guṇa-kṛta-nāma-dheyāni [BhP 5.3.14] iti pañcamokta-sthitāpi-  
śabdena ca prathama-nāma-grahaṇād eva kṣīṇa-sarva-pāpasyāpi maraṇe yan-nāma-  
grahaṇam tat-praśamsaiva śrūyate | tatrāpy āvṛṭtyā –

athainam māpanayata kṛtāśeṣāgha-niṣkṛtam |  
yad asau bhagavan-nāma mriyamāṇaḥ samagrahīt || [BhP 6.2.13]

ity ādi | aśeṣa-śabdo'tra vāsanā-paryantaḥ | agha-śabdaś cāparādha-paryanta iti | atra  
maraṇe sarveṣām dainyādayo'pi śrī-bhagavat-kṛpātiśaya-dvāram iti draṣṭavyam |

|| 6.1 || śrī-viṣṇu-dūtāḥ yama-dūtān || 162 ||

[163]

tad evam adhikāri-viśeṣaṁ prāpyaiva tat-tat-phalodayo draṣṭavyaḥ | yathaiva pūrvam udāhṛtam | yathā ca jāta-ruciṁ prāpya -- (page 76)

tava vikrīḍitaṁ kṛṣṇa nṛṇāṁ parama-maṅgalaṁ |  
karṇa-piyūṣam āsādy tyajanty anya-sprhāṁ janāḥ || [BhP 11.6.44]

ataevoktam –  
na krodho na ca mātsaryam na lobho na śubhā matiḥ |  
bhavanti kṛta-puṇyānām bhaktānām puruṣottama || iti ||

|| 11.6 || śrīmad-uddhavaḥ || 163 ||

[164]

jāta-premāṇam prāpya –

naiṣātiduḥsahā kṣuṇ māṁ tyaktodam api bādhatē |  
pibantaṁ tvan-mukhāmbhoja- cyutaṁ hari-kathāmṛtam || [BhP 10.1.13]

spaṣṭam || 10.1 || śrī-rājā || 164 ||

[165]

vyākhyāte yathā kathaṅcid bhajana-samyag-bhajanāvṛtti | tad evam bhagavad-  
arpita-dharmādi-sādhyatvāt tām vinānyeṣāṁ akiñcitkaratvāt tasyāḥ svata eva  
samarthatvāt sva-leśena svābhāsādināpi paramārtha-paryanta-prāpakatvāt sarveṣāṁ  
varṇānām nityatvāt sāksād bhakti-rūpaṁ tat-sāmmukhyam evātrābhidheyam vastv  
iti sthitam | iyam eva kevalatvād ananyatākhyā |

ananyās cintayanto māṁ ye janāḥ paryupāsate |  
teṣāṁ nityābhilyuktānām yogakṣemaṁ vahāmy aham ||  
ye'py anyadevatābhaktā yajante śraddhayānvitāḥ |  
te'pi māṁ eva kaunteya yajanty avidhipūrvakam || [Gītā 9.22-23]

iti vākya-dvaye'nvaya-vyatirekoktyā | ananyatvaṁ nāma hy anyopāsana-rāhityena  
tad-bhajanam ucyate | ittham evāṅgīkṛtam -- [api cet sudurācāro bhajate māṁ  
ananyabhāk](#) [Gītā 9.30] ity ādau | tasyās ca mahā-durbodhatvaṁ mahā-  
durlabhatvaṁ coktam -- [dharmam tu sāksād bhagavat-praṇītam na vai vidur ṛṣayo  
nāpi devāḥ](#) [BhP 6.3.19] ity ādau, [ye'bhyarthitām api ca no nṛ-gatiṁ prapannā](#)  
[BhP 3.15.24] ity ādau ca |

tad evam tasyāḥ śravaṇādi-rūpāyāḥ sāksād-bhakteḥ sarva-vighna-nivāraṇa-  
pūrvaka-sāksād-bhagavat-prema-phaladatve sthite parama-durlabhatve ca saty  
anya-kāmanayā ca nābhidheyatvam | tathā **caturthe** --

taṁ durārādhyam ārādhyā satām api durāpayā |  
ekānta-bhaktyā ko vāñchet pāda-mūlam vinā bahiḥ || [BhP 4.24.55] iti |

tan-mātrakām anāyām ca bhakter evākiñcanatvam akāmatvam ca samjñāpitam |

matto'py anantāt parataḥ parasmāt  
svargāpavargādhipater na kiñcit |  
yeṣām kim u syād itareṇa teṣām  
akiñcanānām mayi bhakti-bhājām || [BhP 5.5.25]

iti śrī-ṛṣabhadeva-vākyāt | akāmaḥ sarva-kāmo vā ity ādeś ca | tathā iyam  
evaikāntitety ucyate –

ekāntino yasya na kañcanārtham  
vāñchanti ye vai bhagavat-prapannāḥ [BhP 8.3.20] iti gajendra-vākyam |

(page 77)

evaṁ pralobhyamāno'pi  
varair loka-pralobhanaiḥ |  
ekāntitvād bhagavati  
naicchat tām asurottamaḥ || [BhP 7.9.55] iti nārada-vākyāc ca |

ataevoktam gāruḍe –  
ekāntena sadā viṣṇau yasmād eva parāyaṇāḥ |  
tasmād ekāntinaḥ proktās tad-bhāgavata-cetasāḥ || [GarP 1.231.14] iti |

eṣaivopadiṣṭā śrī-gītopaniṣatsu –  
bhaktyā tv ananyayā śakya aham evamvidho'rjuna |  
jñātuṁ draṣṭuṁ ca tattvena praveṣṭuṁ ca parantapa ||  
mat-karma-kṛṇ mat-paramo mad-bhaktaḥ saṅga-varjitaḥ |  
nirvairaḥ sarva-bhūteṣu yaḥ sa mām eti pāṇḍava || [Gītā 11.54-55]

mat-karma śravaṇa-kīrtanādi | aham eva paramaḥ sādhanatvena sādhyatvena ca  
yasya | ataeva sādhana-sādhyāntara-saṅga-vivarjita iti vyākhyeyam | imām eva  
bhaktim āha –

tasmād arthās ca kāmās ca dharmās ca yad-apāśrayāḥ |  
bhajatānīhayātmānam anīham harim īśvaram || [BhP 7.7.48]

yad-apāśrayā yad-adhīnāḥ | tam harim ity anvayaḥ | anīhayā kāmanā-tyāgena |  
anīham tathaiva kāmanā-sūnyam | icchākāṅkṣā-spr̥hehātṛṇ ity amarāḥ |

|| 7.7 || śrī-prahlādo'sura-bālakān || 165 ||

[166]

tathaivobhayaḥ kāmanā-sūnyatvam svayam evāha –

āsāsāno na vai bhṛtyaḥ svāmīny āśiṣa ātmanaḥ |  
na svāmī bhṛtyataḥ svāmīyam icchan yo rāti cāśiṣaḥ ||  
aham tv akāmas tvad-bhaktas tvam ca svāmī anapāśrayaḥ |

nānyathehāvayor artho rāja-sevakayor iva || [BhP 7.10.5]

spaṣṭam || 7.10 || śrī-prahlādaḥ śrī-nṛsimhadevam || 166 ||

[167]

evam evāha –

naivātmanaḥ prabhur ayam nija-lābha-pūrṇo  
mānaṁ janād aviduṣaḥ karuṇo vṛṇīte |  
yad yaj jano bhagavate vidadhīta mānaṁ  
tac cātmane prati-mukhasya yathā mukha-śrīḥ || [BhP 7.9.11]

ayam prabhur ātmano mānaṁ janān nija-bhaktān na vṛṇīte necchati | tatra hetur  
nijasya bhaktasyaiva lābhena pūrṇaḥ parama-santuṣṭaḥ | hetv-antaram karuṇaḥ  
pūjārtham tat-prayāsādāv asaḥiṣṇuḥ | kathambhūtāj janād aviduṣaḥ | pitur agre  
bālakavat tasyāgre na kiñcid api jānataḥ | eṣā svasya janaika-vargatvena dainyoktiḥ  
yad vā tad-āveśenānyat kiñcid api na jānata ity arthaḥ | ubhayatra pakṣe'pi tac ca  
tasya kāruṇya-hetur iti bhāvaḥ | tarhi kiṁ janas tasya pūjām na kuruta ity  
āśankyāha yad iti | sa ca (page 78) jano yaṁ yaṁ mānaṁ bhagavate vidadhīta  
sampādayati sa sarvo'py ātmārtham eva | tat-sambhāvanā-mātreṇaiva sva-  
sammānanābhimananāt sukhaṁ manyamānas tan-mānaṁ karoty evety arthaḥ | tat-  
sammāna-mātreṇa sva-sammānaś ca | tad-eka-jīvanasya taj-janasya yukta eveti  
dṛṣṭāntam āha – yathā mukhe yā śobhā kriyate tan-mātram eva pratimukhasya  
śobhaiva bhavati nānyad iti ||

|| 7.9 || śrī-prahlādaḥ śrī-nṛsimham || 167 ||

[168]

ataevāha –

nālaṁ dvijatvaṁ devatvaṁ ṛṣitvaṁ vāsurātmajāḥ |  
prīṇanāya mukundasya na vṛttaṁ na bahu-jñatā ||  
na dānaṁ na tapo nejyā na śaucaṁ na vratāni ca |  
prīyate'malayā bhaktyā harir anyad viḍambanam || [BhP 7.7.51-52]

amalayā niṣkāmayā viḍambanaṁ naṭana-mātram | ataḥ sakāma-bhaktasyāpi  
bhakter naṭana-mātratvāt | yathā paresām api naṭanām kvacit tad-anukaraṇam  
tathaiveti | tatra sakāmatvam aihikaṁ pāralaukikaṁ ceti dvividham tat sarvam eva  
niṣidhyate | śrī-nāgapatnī-vacanādu na pārameṣṭhyam na mahendra-dhiṣṇyam ity  
ādinā | tasmād vaivasvata-manu-putrasya pṛṣadhṛasya tu mumukṣor api ekāntitva-  
vyapadeśo gauṇa eva boddhavyaḥ |

mā māṁ pralobhayotpattyā saktamkāmeṣu tair varaiḥ |  
tat-saṅga-bhīto nirviṇṇo mumukṣus tvām upāśritaḥ || [BhP 7.10.2]

ity atra śrī-prahlāda-vākye mumukṣā tu kāma-tyāgecchaiva |

yadi dāsyasi me kāmān varāms tvaṁ varadarśabha |  
kāmānām hr̥dy asaṁrohaṁ bhavatas tu vṛṇe varam || [BhP 7.10.7] iti vakṣamāṇāt |

bhakti-yogasya tat sarvam antarāyatayārbhakaḥ [BhP 7.10.1] iti śrī-nāradena prāg  
uktatvāc ca | evaṁ śrīmad-ambarīṣasya yajña-vidhānam api loka-saṅgrahārthakam  
eva jñeyam | tam uddiśyāpy ekānta-bhakti-bhāvenety uktam asti | tatra caihikam  
niṣkāmatvaṁ bhaktyā jīvikāpy upārjanam yat tad abhāva-mayam api boddhavyam |  
viṣṇuṁ yo nopajīvati it **gāruḍe** śuddha-bhakta-lakṣaṇam |

mauna-vrata-śruta-tapo-'dhyayana-śva-dharma-  
vyākhyā-raho-japa-samādhaya āpavargyāḥ |  
prāyaḥ param puruṣa te tv ajitendriyāṇām  
vārtā bhavanty uta na vātra tu dāmbhikānām || [BhP 7.9.46]

iti śrī-prahlāda-vākyavat | maunādaya evājīitendriyāṇām vārtā jīvanopāyā bhavanti |  
dāmbhikānām tu vārtā api bhavanti na vā dambhasyāniyata-phalatvād ity arthaḥ |  
ataevoktam –

ārādhanaṁ bhagavata ṭhamānā nirāśiṣaḥ |  
ye tu necchanty api param te svārtha-kuśalāḥ smṛtāḥ || [BhP 6.18.74] iti |  
(page 79)  
param mokṣam apīti ṭikā ca | tasmāt sādhuḥktaṁ nālam dvijatvam ity ādi |

|| 7.7 || śrī-prahlādo'sura-bālakān || 168 ||

[169]

tato'syā eva bhakteḥ sarva-śāstra-sāratvam āha –

śravaṇam kīrtanam viṣṇoḥ smaraṇam pāda-sevanam |  
arcanam vandanam dāsyam sakhyam ātma-nivedanam ||  
iti puṁsarpitā viṣṇau bhaktiś cen nava-lakṣaṇā |  
kriyeta bhagavaty addhā tan manye'dhītam uttamam || [BhP 7.5.23-24]

śravaṇa-kīrtane tadīya-nāmādinām smaraṇam ca | pāda-sevanam paricaryā |  
arcanam vidhy-ukta-pūjā | vandanam namaskāraḥ | dāsyam tad-dāso'smīty  
abhimānam | sakhyam bandhu-bhāvena tadīya-hitāśaṁsanam | ātma-nivedanam  
gavāśvādi-sthānīyasya śva-dehādi-saṅghātasya tad-eka-bhajanārtham vikraya-  
sthānīyam tasminn arpaṇam, yatra tad-bharaṇa-pālana-cintāpi svayam na kriyate |  
udāhṛtāni caitāni prācīnaiḥ |

śrī-viṣṇoḥ śravaṇe parīkṣid abhavad vaiyāsakiḥ kīrtane  
prahlādaḥ smaraṇe tad-aṅghri-bhajane lakṣmīḥ pṛthuḥ pūjane |  
akrūras tv abhivandane kapi-patir dāsyetha sakhye'rjunaḥ  
sarvasvātma-nivedane balir abhūt kṛṣṇāptir eṣām parā || [Padyāvalī 53]

iti nava-lakṣaṇāni yasyāḥ sā bhagavati tad-viṣayikā | addhā sāksād-rūpām na tu karmādy-arpaṇa-rūpā pāramparikī bhaktir iyam | tatrāpi śrī-viṣṇāv evārpitā tad-artham evedam iti bhāvitā | na tu dharmārthādiṣv arpitā | evambhūtā cet kriyate tadā tena kartrā yad adhītam tad uttamam manya ity artham | tathā ca **śrī-gopāla-tāpanī-śrutiḥ** –

**bhaktir asya bhajanam | tad ihāmutropādhi-nairāsyenaivāmuṣmin manaḥ-  
kalpanam | etad eva ca naiṣkarmyam** || [GTU 1.14]

ataeva nava-lakṣaṇeti samuccayo nāvaśyakaḥ | ekenaivāṅgena sādhyāvyabhicāra-śravaṇāt | kvacid anyāṅga-miśraṇam tu tathāpi bhinna-śraddhā-rucitvāt | tato nava-lakṣaṇa-śabdena bhakti-sāmānyoktyā tan-mātrānuṣṭhānam vidhīyata iti jñeyam | tato nava-lakṣaṇatvam cāsyā anyeṣām apy aṅgānām tad-antarbhāvād uktam ||

|| 7.5 || śrī-prahlādaḥ sva-pitaram || 169 ||

[170]

athāsyā akiñcanākhyāyā bhakteḥ sarvordhva-bhūmikāvasthitiḥ | adhikāri-viśeṣa-niṣhatvam ca darśayitum prakriyāntaram | tatra para-tattvasya vaimukhyasya parihārāya yathā-kathañcit sāmukhya-mātram kartavyatvena labhyate | tac ca tridhā – nirviśeṣa-rūpasya tadīya-brahmākhyāvīrbhāvasya jñāna-rūpam | sa-viśeṣa-rūpasya ca tadīya-bhagavad-ākhyāvīrbhāvasya bhakti-rūpam iti dvayam | tṛtīyam ca tasya dvayasyaiva dvāram karmārpaṇa-rūpam iti | tad etat trayam puruṣa-yogyatā bhedena vyavasthāpayitum loke jñāna-karma-bhaktīnām evopāyatvam nānyeṣām ity anuvadati -- (page 80)

yogās trayo mayā proktā nṛṇām śreyo-vidhitasayā |  
jñānam karma ca bhaktiś ca nopāyo'nyo'sti kutracit || [BhP 11.20.6]

yogaḥ upāyāḥ | mayā śāstra-yoninā śreyāmsi mukti-tri-varga-premaṇi | anena bhakteḥ karmatvam ca vyāvṛttam |

[171]

teṣvadhikāri-hetūn āha dvābhyām –

nirviṇṇānām jñāna-yogo nyāsinām iha karmasu |  
teṣv anirviṇṇa-cittānām karma-yogas tu kāminām ||  
yadṛcchayā mat-kathādau jāta-śraddhas tu yaḥ pumān |  
na nirviṇṇo nāti-sakto bhakti-yogo'sya siddhi-daḥ || [BhP 11.20.7-8]

iha eṣām madhye nirviṇṇām aihika-pāralaukika-viṣaya-pratiṣṭhā-sukheṣu viraktānām ata eva tat-sādhana-bhūteṣu laukika-vaidika-karmasu nyāsinām tāni tyaktavatām ity arthaḥ | pada-dvayena dṛḍha-jāta-mumuksūṇām atrābhipretam | eṣām jñāna-yogaḥ siddhida ity uttarenānvayaḥ | kāminām tat-tat-sukheṣu rāgiṇām ataeva teṣu karmasu anirviṇṇa-cittānām tāni tyaktam asamarthānām karma-yogaḥ siddhidaḥ tat-saṅkalpānurūpa-phaladaḥ |

atha te vai vidanty atitaranti na deva-māyām [BhP 2.5.45] ity ādau tiryag-janā api ity anena bhakty-adhikāre karmādivat jātyādi-kr̥ta-niyamātikramāt śraddhā-mātram hetur ity āha yadṛcchayeti | yadṛcchayā kenāpi parama-svatantra-bhagavad-bhakta-saṅga-tat-kr̥pā-jāta-maṅgalodayena | yad uktam [śuśrūṣoḥ śraddadhānasya](#) [BhP 1.2.16] ity ādi | tad etat padyam svayam evāgre vyākhyāsyate dvābhyām --

[jāta-śraddho mat-kathāsu nirviṇṇaḥ sarva-karmasu veda duḥkhātmakam kāmān parityāge'py anīśvaraḥ tato bhajeta mām prītaḥ śraddhātur dṛṭṭha-nīścayaḥ juṣamāṇas ca tān kāmān duḥkhodarkāmś ca garhayan ||](#) [BhP 11.20.27-28]

kathety upalakṣaṇam mat-kathādiṣu etad eva kevalam paramam śreya iti jāta-viśvāsaḥ | ataevānyeṣu karmasu udvignaḥ kintu vartamāneṣu prācīna-puṇya-karma-phala-bhāgeṣu evambhūta ity āha vedeti |

tatas tān vedety-ādi-vyākhyā | tān na nirviṇṇo nātisakta ity evam-lakṣaṇam avasthām ārabhyaivety arthaḥ | mām bhajeta madīyānanyākhyā-bhakty-adhikārī syāt, na tu jñānavaj jāte samyag vairāgya eva tasyāḥ svataḥ śaktimattvenānya-nirapekṣatvād ity arthaḥ anantaram ca vakṣyate --

[tasmān mad-bhakti-yuktasya yogino vai mad-ātmanaḥ | na jñānam na ca vairāgyam prāyaḥ śreyo bhaved iha || yat karmabhir yat tapasā jñāna-vairāgyataś ca yat |](#) [BhP 11.20.31-32] ity ādi |

na ca karma-nirveda sāpekṣatvam āpatitam | sa tu bhakteḥ sarvottamatva-viśvāsenā svata eva pravartate | nirviṇṇa ity anuvāda-mātram | ataeva yadyapi jñāna-karmaṇor api śraddhāpekṣāsty eva [\(page 81\)](#) tām vinā bahir antaḥ samyak pravṛtṭy-anupapattes tathāpy atra śraddhā-mātrasya kāraṇatvena viśeṣatas tad-aṅgikāraḥ | atrāpi ca tad-apekṣā pūrvavat samyak-pravṛtṭy-arthaiva, tām vinā ananyatākhyā-bhaktis tathā na pravartate | kadācit kiñcit pravṛtṭyā ca naśyatīti | ataeva [na nirviṇṇo nātisaktaḥ](#) [BhP 11.20.8] ity asyānantaram api [mat-kathā-śravaṇādau vā](#) [BhP 11.24.9] ity atra śraddhāyām jātāyām eva karma-parityāgo vihitaḥ | bhakti-mātram tu tām vinā siddhyati |

[sakraḍ api parigītam śraddhayā helayā vā bhṛguvara nara-mātram tārayet kṛṣṇa-nāma |](#) ity ādau |

[satām prasaṅgān mama vīrya-samvido bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ | taj-joṣaṇād āśv apavarga-vartmani śraddhā ratir bhaktir anukramiṣyati ||](#) [BhP 3.25.25]

ity ādau ca tat-pūrvato'pi tasyāḥ phala-dāṛṭṭva-śravaṇāt |

[mriyamāṇo harer nāma gṛṇan putropacāritam | ajāmilo'py agād dhāma kim uta śraddhayā gṛṇan ||](#) [BhP 6.2.49]

ity ādau tathā phala-dāṭṛtva-sauṣṭhava-śravaṇāc ca | sā ca śraddhā  
śāstrābhidheyāvadhāraṇasyaivāṅgam tad-viśvāsa-rūpatvāt | tato nānuṣṭhānāṅge  
praviśati | bhaktiś ca phalotpādane vidhi-sāpekṣāpi na syād dāhādi-karmaṇi vahny-  
ādivat | bhagavac-chravaṇa-kīrtanādīnām svarūpasya tādr̥śa-śaktivāt | tatas tasyāḥ  
śraddhādy-apekṣā kutaḥ syāt | ataḥ śraddhām vinā ca kvacin-mūḍhādāv api siddhir  
dr̥śyate [śraddhayā helayā vā](#) ity ādau | helā tv aparādha-rūpādy-abuddhi-pūrvaka-  
kṛtā ced daurātmyābhāve na bhaktyā bādhyata ity uktam eva | jñāna-bala-  
durvidagdhātau tu tad-vaiparītyena bādhyate | yathā matsareṇa nāmādikam  
gr̥hṇāti veṇe | kvacid vastu-śaktir bādhitā dr̥śyate | ārdrendhanātau vahni-śaktir  
iva |

[śraddhayopāhṛtam preṣṭham bhaktena mama vāry api |  
bhūry apy abhaktopāhṛtam na me toṣāya kalpate ||](#) [BhP 11.27.18]

ity atra śraddhā-bhakti-śabdābhyām ādara evocyate | sa tu bhagavat-toṣa-lakṣaṇa-  
phala-viśeṣasyotpattāvanādara-lakṣaṇa-tad-vighātakāparādhasya nirasana-paraḥ |  
tasmāt śraddhā na bhakty-aṅgam kintu karmaṇy arthi-samartha-vidvat tāvad  
ananyatākhyāyām bhaktau adhikāri-viśeṣaṇam evety ataeva tad-  
viśeṣaṇatvenaivoktam [yadṛcchayā mat-kathātau jāta-śraddhas tu yaḥ pumān](#) [BhP  
11.20.8] iti, [jāta-śraddho mat-kathāsu](#) [BhP 11.20.27] iti ca |

atra tām ārabhyety arthena lyab-lope pañcamy-antena tata iti padenānavadhika-  
nirdeśenātmārāmatāvasthāyām api sā keśāmcit pravartata iti tasyāḥ sāmrajyam  
abhipretam | anantaram ca vakṣyate [na kiñcit sādhave dhīrāḥ](#) [BhP 11.20.34] iti |  
ataḥ sāmrajya-jñāpanayā tām vinā karma-jñāne api na sidhyata iti ca jñāpitam | tad  
evam ananya-bhakti-adhikāre hetum śraddhā-mātram uktvā sa yathā bhajet tathā  
śikṣayati sa śraddhālur viśvāsavān | prīto jātāyām rucāv āsaktāḥ | dr̥ḍha-niścayaḥ  
sādhanādhyavasāya-bhaṅga-rahitaḥ san sahasā tyaktum [\(page 82\)](#) asamarthatvāt  
kāmaṇ juṣamāṇas ca garhayāms ca | garhaṇe hetuḥ – duḥkhodarkān śokādi-kṛd-  
uttara-kālān iti | atra kāma apāpa-karā eva jñeyāḥ | śāstre kathañcid apy  
anyānuvidhānāyogāt | pratyuta --

[para-patnī-para-dravya-para-himsāsu yo matim |  
na karoti pumān bhūpa toṣyate ten keśavaḥ ||](#) [ViP 3.8.14]

iti [viṣṇu-purāna](#)-vākyātau karmārpaṇāt pūrvam eva tan-niṣedhāt | atraiva ca  
niṣkāma-karmaṇy api [yady anyan na samācāret](#) [BhP 11.20.10] iti vakṣyamāṇa-  
niṣedhāt | karma-parityāga-vidhānena sutarām duṣkarma-parityāga-pratyāsatteḥ |  
[viṣṇu-dharme](#) --

[maryādām ca kṛtām tena yo bhinatti sa mānavaḥ |  
na viṣṇu-bhaktō vijñeyāḥ sādhu-dharmārcito hariḥ ||](#)

iti vaiṣṇaveṣv api tan-niṣedhāt |

[yat-pāda-sevābhirucis tapasvinām  
aśeṣa-janmopacitam malam dhiyaḥ |](#)



sadyaḥ kṣiṇoty anvaham edhatī satī  
yathā padānguṣṭha-viniḥsṛtā sarit || [BhP 4.21.31]

ity atra sadyaḥ-śabda-prayogaṇa jāta-mātra-rucīnām --

yadā necchati pāpāni yadā puṇyāni vāñchati |  
jñeyas tadā manuṣyeṇa hṛdi tasya hariḥ sthitaḥ || iti viṣṇu-dharme |

niyamena – vikarma ya cotpatitam kathañcid dhunoti sarvaṁ hṛdi sanniviṣṭaḥ  
[BhP 11.5.38] ity atrāpi kathañcit śabda-prayogaṇa labdha-bhaktīnām ca svatas tat-  
pravṛtṭy-ayogāt | nāmno balād yasya hi pāpa-buddhir na vidyate tasya yamair hi  
śuddhiḥ iti pādme nāmāparādha-bhañjana-stotrādau hari-bhakti-balenāpi tat-  
pravṛttāv aparādhāpātāc ca | api cet sudurācāraḥ [Gītā 9.30] iti tu tad-anādara-  
doṣa-para eva, na tu durācāratā-vidhāna-paraḥ | kṣipraṁ bhavati dharmātmā [Gītā  
9.31] ity anantara-vākye durācāratāpagamasya śreyas tv anirdeśād iti ||

|| 11.20 || śrī-bhagavān || 172 ||

[173]

nanv evaṁ kevalānām karma-jñāna-bhaktīnām vyvasthoktā | nitya-naimittikāṁ  
karma tu sarveṣv āvaśyakaṁ, tarhi sānkarye katham śuddhe jñāna-bhaktī  
pravarteyātām tad etad āśankya tayoh karmādhikāritām vārayati |

tāvat karmāṇi kurvīta na nirvidyeta yāvatā |  
mat-kathā-śravaṇādau vā śraddhā yāvan na jāyate || [BhP 11.20.9]

karmāṇi nitya-naimittikādīnīti ṭikā ca | ataeva –

śruti-smṛtī mamaivājñe yas te ullaṅghya vartate |  
ājñā-cchedī mama dveṣi mad-bhakto'pi na vaiṣṇavaḥ ||

ity ukta-doṣo'py atra nāsti ajñā-karaṇāt | pratyuta tayor api nirveda-śraddhayos tat-  
karaṇa evājñā-bhaṅgaḥ syāt | yathā ca vyākhyātam ajñāyaiva guṇān doṣān [BhP  
11.11.32] ity asya (page 83) ṭikāyām – bhakti-dārḍhyena nivṛttādhikāratayā  
santyaajyeti | nivṛttādhikāritvaṁ coktaṁ śrīkara-bhājanena --

devarṣi-bhūtāpta-nṛṇām pitṛṇām  
na kiṅkaro nāyam ṛṇi ca rājan |  
sarvātmanā yaḥ śaraṇām śaraṇyām  
gato mukundaṁ parihr̥tya kartam || [BhP 11.5.41]

iti teṣām na kiṅkaraḥ kintu śrī-bhagavata eva ity anadhikāritvaṁ | kartam kṛtyam |  
kartam bhedaṁ ity arthe tato devatādīnām svātantryam iti yāvat | evaṁ evoktaṁ  
gāruḍe –

ayam devo munir vandyā eṣa brahmā bṛhaspatiḥ |  
ity ākhyā jāyate tāvad yāvan nārcayate harim || [GarP 1.235.20]

na ca vikarma-prāyaścitta-rūpaṃ karmāntaraṃ kartavyaṃ tasya tac-charaṇasya  
vikarma-pravṛtṭy-abhāvāt | kathañcid āpatite'pi vikarmaṇi tad-anusmaraṇenaiva  
prāyaścittasyāpy ānuṣaṅgika-siddhir ity apy uktam anantara-padyenaiva --

sva-pāda-mūlaṃ bhajataḥ priyasya  
tyaktānya-bhāvasya hariḥ pareśaḥ |  
vikarma yac cotpatitaṃ kathañcid  
dhunoti sarvaṃ hr̥di sanniviṣṭaḥ || [BhP 11.5.42] iti |

tyakto'nyatra devatāntare bhagavatīva bhāvo bhaktir yeneti vyākhyeyam | atra  
karma-parityāga-hetutvenābhidhānāt śraddhā-śaraṇāpattyor aikārthyam labhyate,  
tac ca yuktaṃ | śraddhā hi śāstrārtha-viśvāsaḥ | śāstraṃ ca tad-aśaraṇasya bhayaṃ  
tac-charaṇasyābhayaṃ vadati | tato jātāyāḥ śraddhāyāḥ śaraṇāpattir eva liṅgam | na  
ca vedādīnāṃ tarpaṇa-mātra-tātparyenāpi pṛthak-pṛthag-ārādhanam kartavyam |  
yathā taror mūla-niṣecanena [BhP 4.31.12] ity ādau tat-paunaruktya-prāpteḥ | na  
ca tyakta-karmaṇo madhye vighna-sthagitāyām api bhaktau tat-tyāgānutāpo  
yujyate – tyaktvā sva-dharmaṃ [BhP 1.5.17] ity-ādy-ukteḥ | śrī-gītāsu –

sarva-dharmān parityajya mām ekaṃ śaraṇam vraja |  
ahaṃ tvā sarvapāpebhyo mokṣayiṣyāmi mā śucaḥ || [Gītā 18.66]

ity asya devarṣi-bhūtāpta-nṛṇām [BhP 11.5.37] ity ādi-dvayenaikārthyam dr̥śyate |  
ato bhakty-ārambha eva tu svarūpata eva karma-tyāgaḥ kartavyaḥ | parityajyety  
atra pariśabdasya hi tathaivārthaḥ | gautamīe ca –

na japo nārcanam naiva dhyānam nāpi vidhi-kramaḥ |  
kevalam satataṃ kṛṣṇa-caraṇāmbhoja-bhāvinām || [GautamīyaT 33.57]

man-manā bhava mad-bhakto mad-yājī mām namaskuru | [Gītā 9.34] ity ādinā  
cānanyām eva bhaktim upadideśa | yathā viṣṇu-purāṇe'pi bharatam uddīśya –

yajñeśācyuta govinda mādHAVānanta keśava |  
kṛṣṇa viṣṇo hr̥ṣīkeśety āha rājā sa kevalam |  
nānyaj jagāda maitreya kiñcit svapnāntareṣv api || [ViP ?]

atra vacanāntarasyānavakāśāt | sutarām eva tad-vacanamaya-karmāntara-  
parityāgo'ngīkṛtaḥ | kathañcit (page 84) kriyamāṇam api tan-nāmnaiva kṛtam ity  
avagateś ca sarvatra tad-īkṣaṇāc chuddha-bhaktitvam evāngīkṛtam | yathoktam  
pādme –

sarva-dharmojjhitā viṣṇor nāma-mātraika-jalpakaḥ |  
sukhena yām gatim yānti na tām sarve'pi dharmikāḥ || [PadmaP 6.71.99] iti |

tasmān matāntareṇāpy ucitaḥ śraddhāvato'nanya-bhakty-adhikāraḥ karmādy-  
anadhikāraś ceti | kintu śraddhā-sad-bhāva eva katham jāyate iti vicāryam | tatra ca  
liṅgatvena pūrvam śaraṇāpattir upadiṣṭaiva | yasmāc ca śaraṇāpattau vakṣyamāṇāni

[ānukūlyasya saṅkalpaḥ](#) ity ādīni liṅgāni | tathā vyavahāra-kārpaṇyādy-abhāvo'pi śraddhā-liṅgam jñeyam | śāstram hi tathaiiva śraddhām utpādayati |

[ananyās cintayanto mām ye janāḥ paryupāsate |](#)  
[teṣām nityābhiyuktānām yoga-kṣemaṁ vahāmy aham ||](#) [Gītā 9.22]

kim ca śraddhāvataḥ puruṣasya bhagavat-sambandhi-dravya-jāti-guṇa-kriyānām śāstre śrūyamāṇeṣv aihika-vyavahārika-prabhāveṣv api na kathaṅcid anāśvāso bhavati | tatas tāsu prākṛta-dravyādi-sādhāraṇa-drṣṭyā doṣa-viśeṣānusandhānato na kadācid apravṛttiḥ syāt | te ca tādrṣa-prabhāvāḥ --

[akāla-mṛtyu-samanam sarva-vyādhi-vināsanam |](#)  
[sarva-duḥkhopaśamanam hari-pādodakam smṛtam ||](#) [NārP 37.16] ity ādayaḥ |

kecit tu tatra śraddhāvanto'pi svāparādha-doṣeṇa samprati tat phalaṁ nodesyatīti sthagitāyante | yat tu [yaḥ smaret puṇḍarikākṣam sa bāhyābhyantara-śuciḥ](#) ity ādau śraddadhānā api snānādikam ācaranti | tat khalu śrīman-nārada-vyāsādi-sat-paramparācāra-gauravād eva | anyathā tad-atikrame'py aparādhaḥ syāt | te ca tathā maryādām lokasya kadarya-vṛttyādi-nirodhāyaiva sthāpitavanta iti jñeyam |

kim ca, jātāyām śraddhāyām siddhe vāsiddhau ca svarṇa-siddhi-lipsor iva sadā tad-anugati-ceṣṭaiva syāt | siddhiś cātrāntaḥkaraṇa-kāmādi-doṣa-kṣaya-kāri-paramānanda-paramākāṣṭhā-gāmi-śrī-hari-sphuraṇa-rūpaiva jñeyā | tasyām svārtha-sādhānānupravṛttau ca dambha-pratiṣṭhādi-lipsādi-maya-ceṣṭā-leśo'pi na bhavati | na teṣām sutarām jñāna-pūrvakam mahad-avajñādayo'parādhās cāpatanti, virodhād eva | ataeva citraketoh śrī-mahādevāparādhaḥ tasya sva-ceṣṭāntareṇācchanna-svabhāvasya bhāgavata-tattva-jñānād eva mantavyaḥ | yadi vā śraddhāvato'pi prārabdhādi-vaśena viśaya-sambandhābhyāso bhavati | tathāpi tad-bādhayā viśaya-sambandha-samaye'pi dainyātmikā bhaktir evocchalitā syāt | yathoktam – [juṣamāṇas ca tān kāmān duḥkhodarkāms ca garhayet](#) [BhP 11.14.17] ity atra [bādhya māno'pi mad-bhaktaḥ](#) [BhP 11.14.18] ity ādau ca |

[api cet sudurācārah](#) [Gītā 9.30] ity-ādy-uktasyānanya-bhāktvena lakṣitā tu yā śraddhā sā khalu [ye śāstra-vidhim utsṛjya yajante śraddhayānvitāḥ](#) [Gītā 17.1] itival loka-paramparā-prāptā, na tu śāstrāvadhāraṇa-jātā | śāstrīya-śraddhāyām tu jātāyām sudurācāratvayogaḥ syāt | [para-patnī-para-dravya-](#) [ViP 3.8.14] **(page 85)** ity-ādi-viṣṇu-toṣaṇa-śāstra-virodhāt | [maryādām kṛtām tena](#) ity ādinā tad-bhaktatva-virodhāc ca | na tu sā durācāratā tad-bhakti-mahima-śraddhākṛtaiva | api-śabdena durācāratvasya heyatva-vyañjanāt | tathā [kṣipram bhavati dharmātmā](#) ity-uttarāpratipatteḥ | [nāmno balād yasya hi pāpa-buddhiḥ](#) ity ādināparādhāpātāc ca |

tataḥ sā śraddhā na śāstrīya-bhakty-adhikāriṇām viśeṣaṇatve praveśanīyā, kintu bhakti-praśamsāyām eva | tādrṣyāpi śraddhayā bhakteḥ sattva-hetutvam na tu devāntara-yajanavat | [ye śāstra-vidhim utsṛjya](#) [Gītā 17.1] ity-ādāv evoktam anyādrṣatvam iti |

asyaḥ śraddhāyāḥ pūrṇatāvasthā tu [brahma-vaivarte](#) –

kiṁ satyaṁ anṛtaṁ ceti vicāraḥ sampravartate |  
vicāre'pi kṛte rājann asatya-parivarjanam |  
siddham bhavati pūrṇā syāt tadā śraddhā mahā-phalā ||

tad evaṁ-lakṣaṇeṣu śraddhotpatti-lakṣaṇeṣu satsu vidhīyate | [mat-kathā-  
śravaṇādaḥ vā](#) [BhP 11.20.9] ity ādi ca | ataevānadhikāry-adhikāri-  
viṣayatva-vivakṣayaiva śrī-bhagavan-nāradayor vākya vyavatiṣṭhate –

na buddhi-bhedam janayed ajñānām karma-saṅginām |  
joṣayet sarva-karmāṇi vidvān yuktaḥ samācāran || [Gītā 3.26] ity ādi |

jugupsitaṁ dharma-kṛte'nuśāsataḥ  
svabhāva-raktasya mahān vyatikramaḥ |  
yad-vākyato dharma itī taraḥ sthito  
na manyate tasya nivāraṇam janaḥ || [BhP 1.5.15] iti ca |

evam ajita-vākyam ca tad-adhikāri-  
viṣayam eva –  
svayam niḥśreyasaṁ vidvān na vakty ajñāya karma hi |  
na rāti rogiṇo'pathyam vāñchato'pi bhiṣaktamaḥ || iti |

atra yadyapy adhikāritāyām śraddhaiva hetuḥ sā cājñasya na sambhavatīti naitat  
tad-viṣayam syāt | tathāpi katham api prācīna-samskāra-vitarkeṇa tad-adhikāritva-  
nirṇayān na doṣa iti jñeyam | anyathopadeṣṭur eva doṣāpātaḥ syāt | [śraddadhāne  
vimukhe'py aśṛṇvati yaś copadeśaḥ](#) iti vakṣyamāṇāparādha-śravaṇāt |

atha prakṛtam anusarāmaḥ | tad evaṁ yoga-trayam tad-adhikāra-hetuś coktvā  
karmaṇo'pi yathā bhagavat-sammukhya-rūpatvam syāt tathāha –

sva-dharma-stho yajan yajñair anāśīḥ-kāma uddhava |  
na yāti svarga-narakau yady anyan na samācāret ||  
asmi'Ŷ loke vartamānaḥ sva-dharma-stho'naghaḥ śuciḥ |  
jñānam viśuddham āpnoti mad-bhaktim vā yadṛcchayā || [BhP 11.20.12-13]

anāśīḥ kāmo'phala-kāmaḥ | anyan niśiddh## | naraka-yānam hi dvidhaiva bhavati  
vihitāntikramān niśiddhācāraṇād vā | ataḥ sva-dharma-sthatvān niśiddha-varjanāc  
ca narakaṁ na yāti | aphala-kāmatvān na svargam apīty arthaḥ | kintv asmin loke  
asminn eva dehe anagho niśiddha-parityāgī | ataḥ śucir nivṛtta-rāgādi-malaḥ |  
yadṛcchayeti kevala-jñānād api bhakte durlabhatām dyotayatīty eṣā | [\(page 86\)](#)

atrāphala-kāmatvam kevalaśvarājñā-buddhyā kurvāṇatvam | atra jñāni-saṅge sati  
tan-mātratvam eva bhagavad-arpaṇam bhavet | bhakta-saṅge tu satoṣamayatvam  
ato yadṛcchayeti pūrvavad bhakta-saṅga-tat-kṛpā-lakṣaṇam bhāgyam bodhitam |  
yad uktam [etāvān eva yajatām](#) [BhP 2.3.11] ity ādi | tad evaṁ karmārpaṇa-kevala-  
jñāna-kevala-bhaktayo'dhikāri-bhedena vyavasthāpitāḥ |

ataḥ svādhikārānusāreṇaiva sthātavyam ity āha --  
[sve sve'dhikāre yā niṣṭhā sa guṇaḥ parikīrtitaḥ](#) [BhP 11.21.2] spaṣṭam |

tatra sāmukhya-dvāra-bhūtasya karmaṇaḥ sāksāt-sāmukhya-rūpa-jñāna-  
bhakty-udaya-paryantatvāt svayam eva tābhyām nyakkāraḥ | tatra sāksāt-  
sāmukhye ca nirviśeṣa-sāmukhyam jñānam | sa-viśeṣasyāpi tattvasya  
bhagavattvaṁ paramātmatvaṁ ceti mukhyam āvirbhāva-dvayam iti | sa-viśeṣa-  
sāmukhya-rūpāyā bhaktes tu mukhyam bheda-dvayam ca bhagavan-niṣṭhatvaṁ  
paramātma-niṣṭhatvaṁ ca | tad etat trayam tatra śrī-gītāsūktam | tatra akṣaram  
brahma paramam [Gītā 8.3] ity akṣara-śabdena pūrvoktam brahma | tat-  
sāmukhya-rūpaṁ jñānātmakam upāsanam cottaroktam yathā – yad akṣaram  
veda-vido vadanti [Gītā 8.11] ity ādi | yathā paramātmānam api puruṣaś  
cādhidaivatam [Gītā 8.4] iti, adhiyajñō'ham evātra dehe dehabhṛtām vara [Gītā  
8.4] iti ca, virāḍ vyaṣṭi-rūpādhiṣṭhāna-dvaya-bhedena bhinna-prāyam uktvā bhakti-  
rīti-dvayī tayor eka-prāyā darśitā | abhyāsa-yoga-yuktena [Gītā 8.8] ity-ādinaikā |  
kavi-purāṇam anuśāsītāram [Gītā 8.9] ity ādinānyā | tathā mat-śabdokta-śrī-  
krṣṇākhyasya bhagavad-bhakti-prakāśaś cāyam --

ananya-cetāḥ satatam yo mām smarati nityaśaḥ |  
tasyāham sulabhaḥ pārtha nitya-yuktasya yoginaḥ || [Gītā 8.14]

tad etat sāmukhya-trayam śrī-kapila-devenāpy uktam |

jñāna-mātram param brahma paramātmeśvaraḥ pumān |  
dṛṣy-ādibhiḥ pṛthag bhāvair bhagavān eka iyate || [BhP 3.32.26] iti |

dṛṣir jñānam pṛthak paramparam anyādṛṣo bhāvo bhāvanā | yeṣyu tathāvidhair  
jñānādibhir eka eva paripūrṇa-svarūpa-guṇaḥ param brahmeyate paramātmeyate  
bhagavāms ceyate | tatra jñānena para-brahmatayā jñāyate | bhakti-viśeṣeṇa  
paramātmatayā pūrṇayā bhaktyā bhagavattayeti jñeyam | para-brahmaṇaḥ  
svarūpa-lakṣaṇam jñāna-mātram iti paramātmana īśvaraḥ pumān iti | bhagavato  
bhagavān ity eva | vivṛtam caitat sāmukhya-trayam bhagavat-paramātma-  
sandarbhayoḥ | brahmaṇaḥ tathāpi bhūman [BhP 10.14.6] ity ādinā |  
paramātmanaḥ kecit svadehāntar-hṛdayāvakāśe prādeśa-mātram puruṣam  
vasantam [BhP 2.2.8] ity ādinā | bhagavato bhakti-yogena manasi [BhP 1.7.4] ity  
ādinā ca |

tathā ca yadyapi sāmukhyatvenāviśiṣṭam jñānādi-trayam api tad vaimukhya-  
pratiyogi bhavet | tathāpi (page 87) śreyaḥ-sṛtiṁ bhaktim udasya te vibho [BhP  
10.14.4] ity ādinā bhaktim vinā kevala-jñānasyākiñcitkaratvāt tatrāpi ca tasmān  
mad-bhakti-yuktasya [BhP 11.20.31] ity ādau bhaktes tan-nirapekṣatvāt yat  
karmabhir yat tapasā [BhP 11.20.32] ity ādāv ānusaṅgika-sarva-phalatvac ca  
jñānam api nyakkṛtam |

tato'vaśiṣṭāyām sa-viśeṣopāsana-rūpāyām, bhaktau ca śrī-viṣṇu-rūpam abahu-  
manyamānāḥ kecin nirākāreśvarasya vopāsanām yām manyante sāpi nyakkṛtāsti |

yato hiraṇyakaśipor api **nitya ātmāvyayaḥ śuddhaḥ** [BhP 7.2.18] ity ādi-tad-vākyena **yadṛcchayeśaḥ srjatīdam avyayaḥ** [BhP 7.2.34] ity-ādi-tad-udāhṛtetihāsa-vākyena tat-kṛta-brahma-stavena ca brahma-jñānaṁ nirākāreśvara-jñānaṁ anyākāreśvara-jñānaṁ tasyāstīti varṇyate | śrī-viṣṇau devatā-sāmānya-dṛṣṭer nindyate ca sa iti | tathānyatrāhamgrahopāsanā ca nyakkṛtā, paunḍraka-vāsudevātau yadubhir iva śuddha-bhaktair upahāsyatvāt | **sālokya-sārṣṭi-sārūpya-** [BhP 3.29.11] ity-ādiṣu tat-phalasya heyatayā nirdeśāt | tad uktaṁ śrī-hanumatā **ko mūḍho dāsatām prāpya prābhavaṁ padam icchati** iti | tad etat sarvam abhiprety niṣkiñcanām bhaktim eva tādr̥śa-bhakta-praśamsā-dvāreṇa sarvordhvam upadiśati,

na kiñcit sādḥavo dhīrā bhaktā hy ekāntino mama |  
vāñchanty api mayā dattaṁ kaivalyam apunar-bhavam || [BhP 11.20.34]

ṭikā ca – **dhīrā dhīmanto yato mamaikāntino mayy eva prīti-yuktāḥ | ato mayā dattaṁ api na gṛhṇanti, kim punar vaktavyaṁ na vāñchantīty arthaḥ | apunar-bhavam ātyantika-kaivalyam ity eṣā |**

īdr̥śām ekāntinām eva parama-mahimā **gāruḍe** --  
**brāhmaṇānām sahasrebhyaḥ satra-yāji viśiṣyate |**  
**satra-yāji-sahasrebhyaḥ sarva-vedānta-pāragaḥ ||**  
**sarva-vedānta-vit-kotyām viṣṇu-bhakto viśiṣyate |**  
**vaiṣṇavānām sahasrebhyaḥ ekānty eko viśiṣyate || iti |**

yasmād evaṁ sarvānandātikrama-liṅgena paramānanda-svarūpāsau bhaktis tasmāt tatra svabhāvata eva pravṛttir guṇaḥ | tathābhūtām api tan-mādhurīm svadoṣeṇānubhavitum asamarthānām tu kevala-vidhi-niṣedha-sambhava-guṇa-doṣa-dṛṣṭyaivapravṛttir api pūrvāpekṣayā doṣa eva | yathoktam etat pūrvādhyāye **śamo man-niṣṭhatā-buddhiḥ** [BhP 11.19.33] ity ātau, sāksād-bhakter api vidhānāvidhānayoḥ guṇa-doṣatām **kim varṇitena bahunā** [BhP 3.29.11] ity antena granthena pratipādyā **guṇa-doṣa-dṛṣir doṣo guṇas tūbhaya-varjitah** [BhP 11.19.43] iti | ataeva labdha-tan-mādhuryānubhāvanām tad-vidhi-niṣedha-kṛta-guṇa-doṣau nas ta evety āha **na mayy ekānta-bhaktānām guṇa-doṣodbhavā guṇaḥ** [BhP 11.20.36] |

ṭikā ca -- **guṇa-doṣair vihita-pratiṣiddhair udbhavā yeṣām te guṇaḥ puṇya-pāpādaya** ity eṣā |

|| 11.20 || śrī-bhagavān || 177 ||

[178]

iyam akiñcanākhyā bhaktir eva jivānām svabhāvata ucitā | svabhāvika-tad-āśrayā hi jivāḥ | **sa kāraṇam kāraṇādhipādhipaḥ** iti **śruteḥ** | aṁśatve'pi bahiraṅgava-svīkārāt tad-āśrayatvaṁ sūrya-maṇḍala-bahir-ātapa-paramāṇūnām iva | ataeva **pādmottara-khaṇḍe** praṇava-vyākhyāne – **(page 88)**

akāraś cāpy u-kāraś ca ma-kāraś ca tataḥ param |  
veda-trayātmakam proktam praṇavam brahmaṇaḥ padam ||22||  
akāreṇocyate viṣṇuḥ śrīr ukāreṇa cocyate |

ma-kāras tv anayor dāsaḥ pañcaviṁśaḥ prakīrtitaḥ || [PadmaP 6.226.22-23]

ante ca—bahagavac-cheṣa-rūpo'sau ma-kārākhyāḥ sa-cetanaḥ iti | tathā --

avadhāraṇa-vācy evam u-kāraḥ kaiścid ucyate |  
śrīś ca tat-pakṣa-pātitvād a-kāreṇaiva cocyate |  
bhāskarasya prabhā yadvat tasya nityānapāyini || [PadmaP 6.226.29-30] ity ādi |

ataeva śrī-vaiṣṇavānām praṇava eva mahā-vākyam iti sthitam | tathāṣṭādaśākṣara-  
vyākhyāne –

śrīmate viṣṇave tasmai dāsyam sarvaṁ karomy aham |  
deśa-kālādy-avasthāsu sarvāsu kamalāpateḥ ||  
iti svarūpa-sāmsiddham sukham dāsyam avāpnuyāt |  
evam viditvā mantrārtham tad bhaktim samyag ācaret ||  
dāsa-bhūtam idam tasya jagat sthāvara-jaṅgamam |  
śrīman-nārāyaṇaḥ svāmī jagatām prabhur īśvaraḥ || [PadmaP 6.226.36-38] iti |

tad etad āhuḥ –

sva-kṛta-pureṣv amīṣv abahir-antara-saṁvaraṇam  
tava puruṣam vadanty akhila-śakti-dhṛto'mśa-kṛtam |  
iti nṛ-gatiṁ vivicya kavayo nigamāvapanam  
bhavata upāsate'ngḥrim abhavam bhuvi viśvasitāḥ || [BhP 10.87.20]

svayena tvā kṛteṣu pareṣu deheṣu vartamānam puruṣam janam tavaivāṁśa-rūpeṇa  
kṛtam nitya-siddham vadanti | tatrākḥila-śakti-dhṛtas tava ity uktvā tad-akhila-  
śakti-guṇāntaḥ-pāti-jīvākhyā-tatastha-śakti-viśiṣṭasyaiva tavāṁśo na tu svarūpa-  
śakti-viśiṣṭasya kevala-svarūpasyety āyātam | tato mūla-maṇḍala-sthānīya-tvad-  
āśrayakas tvadevajīvanaś cāsau jīva iti tattvam vivicya jñātvā kavayaḥ paṇḍitāḥ  
viśvasitāḥ śraddadhānā bhavata evāngḥrim upāsate | viśvāse hetur nigamāvapanam  
sakala-veda-bījojīvanāikāśraya-ksetram śāstra-yonim ity arthaḥ | ato  
nityatvāśrayaika-jīvanānām api teṣām tvad-vaimukhyena yat saṁsāra-duḥkham  
bhavati tad api svayam eva palāyata ity āhuḥ abhavam iti | na vidyate bhavaḥ  
saṁsāro yatreti | athavā bhajānīyasya nityatvena bhakter apy anaśvaratvam  
pratipādayanti abhavam janma-rahitam aṅghrim iti | tasmād akiñcānākhyā bhaktir  
eva sarvordhvam abhidheyā ||

|| 10.87 || śrutayaḥ śrī-bhagavantam || 178 ||

[179]

atha tasyā eva prakārāntareṇa sthāpanāya prakaraṇāntaram yāvat-tal-lakṣaṇa-  
prakaraṇam | tad evam parama-durlabha-svarūpaṁ parama-durlabha-phalam  
cākiñcānākhyā-sākṣād-bhakti-rūpaṁ sāmukhyaṁ katham syād iti vaktum  
sāmukhya-mātrasya nidānam upalakṣayati | (page 89)

bhavāpavargo bhramato yadā bhavej  
janasya tarhy acuta sat-samāgamaḥ |

sat-saṅgamo yarhi tadaiva sad-gatau  
parāvareṣe tvayi jāyate matiḥ || [BhP 10.51.53]

yadā bhramataḥ saṁsarato bhavāpavargo bhavet samprāpta-kālaḥ syāt, tadā sat-saṅgamo bhavet | tadā bhavāpavargo bhaved iti vaktavye vaiparītyena nirdeśas tatra sat-saṅgamasya śrīghratayāvaśyakatayā ca hetutā-vivakṣayā tathoktaṁ nalakūvara-maṇigrīvau prati śrī-bhagavatā --

sādhūnām sama-cittānām sutarām mat-kṛtātmanām |  
darśanān no bhaved bandhaḥ puṁso'kṣṇoḥ savitur yathā || [BhP 10.10.41] iti |

ataevātīśayokti-nāmāṅkārasya caturtho bhedo'yam ity ālāṅkārikāḥ | tad uktam tad-vivṛttau –

caturthī sā kāraṇasya gaditūṁ śīghra-kāritām |  
yā hi kāryasya pūrvoktiḥ iti |

tatra hetur yarhi yadā sat-saṅgamasya daiva-parāvareṣe tvayi matir bhavati tad-vaimukhya-karān ādi-siddha-taj-jñāna-saṁsargābhāvānte tat-sāmmukhyakaraṁ taj jñānam jāyata ity arthaḥ | ataevoktaṁ śrī-vidureṇa –

janasya kṛṣṇād vimukhasya daivād  
adharma-śīlasya suduḥkhitasya |  
anugrahāyeha caranti nūnām  
bhūtāni bhavyāni janārdanasya || [BhP 3.5.3] iti |

atra daivāt prācīna-karmaṇo hetos tadāveśād adharma-śīlasya bhagavad-dharma-rahitasyety arthaḥ | mūla-padye yarhi yadeti nirdeśān na kāla-vilambena | tatra caivakārān nānyadā kadācid apīty arthaḥ | tena tan-matau hetuḥ sad-gatau yatra yatrasantaḥ saṅgacchante tatra tatra gatiḥ sphuraṇam yasya tasmims tvayīti | tathā ca **itihāsa-samuccaye** –

yatra rāgādi-rahitā vāsudeva-parāyaṇāḥ |  
tatra sannihito viṣṇur nṛpater nātra saṁśayaḥ || iti |

satām gatāv ity atra vyākḥāne'pi asatām tv asau na gatiḥ | atas tad-dvāraivānyeṣām tal-lābho yukta iti pūrvavad eva | piṅgalāyā api sat-saṅge **videhānām pure hy asminn aham ekaiva mūḍha-dhīḥ** [BhP 11.8.33] ity atra vyakto'sti | ṭikā ca – **sat-saṅgatau satyām apy aho me moha ity āha videhānām iti** ity eṣā |

tad evaṁ yatra nopalabhyate sat-saṅgas tatrāpy ādhunikaḥ prāktano vā pārampariko vānumeya eva | atra kṛta-śrī-nāradādi-darśanāder api devatādeḥ śrī-nalakūvarādivattādṛṣatva-prāptir na śrūyata ity ata evaṁ vivecanīyam | yadyapy aparādha-sad-bhāvo vartate puruṣe tadā tad-doṣeṇa satsu nirādarāṇām sādharma-puṇyādi-dṛṣṭīnām ca tad-doṣa-śānty-arthaṁ sat-saṅgasya bhagavat-sāmmukhya-kāraṇatve'pi tat-kṛpā-sāhāyām apekṣate | niraparādhatve sati tat-saṅgenaiva jāta-paramottama-dṛṣṭīnām teṣu mano'vadhānābhāve'pi sat-saṅga-mātraṁ tat-kāraṇam iti | ataḥ sāparādhān evādhikṛtyoktam ajān aja-devaiḥ --



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tān vai hy asad-vṛttibhir akṣibhir ye  
parāhṛtāntar-manasaḥ pareṣa |  
atho na paśyanty urugāya nūnam  
ye te padanyāsa-vilāsa-lakṣyāḥ || [BhP 3.5.44]

te tava pada-nyāsa-vilāsa-kṣaṇyāḥ sambandhio ye bhaktā ity arthaḥ | te tān nūnam  
prāyo na paśyanti na kṛpā-dṛṣṭi-viśayīkurvantīty arthaḥ | kān ? ya asad-vṛttibhiḥ  
sāparādha-ceṣṭair akṣibhir indriyaiḥ para-kṛtāntarmanaso dūrikṛtāntarmukha-citta-  
vṛttayo bahirmukhā ity evaṁ vyākhyānam atrāpy anusandheyam | atra  
sādhāraṇāsad-vṛttitvaṁ na grhyate | sarvasya tat-kṛpāyāḥ prak tathābhūtatvāt |  
janasya kṛṣṇād vimukhasya daivād [BhP 3.5.3] ity ādika-viśayam syād iti tasmād  
aparādhāsad-vṛtttau teṣāṁ kṛpā pravartata eva | kathaṅcid aparādhābhāvena tad-  
apravṛttāv api saṅga-mātreṇaiva teṣāṁ sammatih syāt | yatra tu sāparādhe'pi  
svairatayaiva kṛpām kurvanti tasyaiva tan-matih syān nānyasya nalakūvaravat  
sādhāraṇa-devatāvaca ceti | tathā śrī-bharatasya rahūgaṇe yathā coparicara vasor  
vṛttam viṣṇu-dharme—sa hi deva-sāhāyāyaiva daityān hatvā virajya ca bhagavad-  
anudhyānāya pātālam ca praviṣṭavān | tam ca nivṛttam api hantum labdha-cchidrā  
daityāḥ samāgatya tat-prabhāveṇodyata-śāstrā evātiṣṭhan | tataś ca vyarthodyamāḥ  
punaḥ śakropadeśena tam prati pāṣaṇḍa-mārgam upadiśanto'pi jātayā tat-kṛpāyā  
bhagavad-bhaktā babhūvuḥ [ViDhP 3.346] iti |

ata uktam viṣṇu-dharma eva --

aneka-janma-saṁsāra-racite pāpa-samuccaye |  
nākṣiṇe jāyate puṁsām govindābhimukhī matih || iti |

nanu, naitān vihāya kṛpaṇān vimukumṣa eko nānyam tvad asya śaraṇam  
bhramato'nupaśye || [BhP 7.9.44] ity evaṁ śrī-prahlādasya sarvasmīn api  
saṁsāriṇi kṛpā jātā tarhi katham na sarva-muktiḥ syāt ? ucyate, jīvanām  
anantavān na te sarve manasi tasyārūḍhā yāvanto dṛṣṭvā śrutās tac-cetasyārūḍhās  
tāvatām tat-prasādād bhaviṣyaty eva mokṣaḥ | naitān ity etac-chabda-prayogāt | ye  
cānye teṣāṁ api tat-kīrtana-smaraṇa-mātreṇaiva kṛtārthatāvarām svayam eva  
kṛpayā dattavān śrī-nṛsimha-devaḥ --

ya etat kīrtayen mahyam tvayā gītam idam naraḥ |  
tvām ca mām ca smaran kāle karma-bandhāt pramucyate || [BhP 7.10.14] iti |

yas tvām kīrtayed api kiṁ punas tvām yān kṛpayā smarasīti bhāvaḥ | tasmāt  
sādhūktam bhavāpavargo bhramato yadā bhaved iti |

|| 10.51 || mucukundaḥ śrī-bhagavantam || 179 ||

tataḥ sat-saṅgasyaiva tatra nidānatvaṁ siddham | tac ca yuktaṁ anādi-siddha-taj-  
jñānamaya-tad-vaimukhyavatām | anyathā hi tad-asambhavaḥ | tad uktam --

tarko'pratiṣṭhaḥ śrutayo vibhinnā  
nāsāv ṛṣiḥ yasya mataṁ na bhinnam |  
dharmasya tattvaṁ nihitaṁ guhāyām  
mahājano yena gataḥ sa panthāḥ || [Mbh 3.313.117]

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tathaiva śrī-prahlāda-vākyam --  
matir na kṛṣṇe parataḥ svato vā  
mitho'bhipadyeta gṛha-vratānām | [BhP 7.5.30]

ity upakramya --  
naisām matis tāvad urukramāṅghrim  
sprṣaty anarthāpagamo yad-arthaḥ |  
mahīyasām pāda-rajo-'bhiṣekam  
niṣkiñcanānām na vṛṇīta yāvat || [BhP 7.5.32]

tathā tad-vimukha-karmādibhis tat-sāmmukhya-pratipatteś cātyāntāyogaḥ |  
kṛtākṛtād anyatra bhūtāc ca bhavyāc ca iti śruty-ādeḥ | tam etam ātmānam  
vedānuvacanena brāhmaṇā vividiṣanti yajñena dānena tapasānaśakena [BAU 4.4.2]  
iti śruty-ādikaṁ tu tat-sāmmukhenaiva prayuktāni karmāṇy abhidadhāti | tarhi tad  
eva sāmmukhyaṁ katham syād iti punar api hetur eva praṣṭavyaḥ syāt |

atha bhagavat-kṛpaiva tat-sāmmukhye prāthamikaṁ kāraṇam iti ca gauṇam | sā hi  
saṁsāra-durantānanta-santāpa-santaptesṇ api tad-vimukheṣu svatantrā na  
pravartate tad-asambhavāt | kṛpā-rūpaś cetō-vikāro hi para-duḥkhasya sva-cetasi  
parśa saty eva jāyate | tasya tu sadā paramānandaikarasatvenāpahata-kalmaṣatvena  
ca śrutau jīva-vilakṣaṇatva-sādhanāt | tejomālinas timirāyogavat tac-cetasy api  
tamomaya-duḥkha-sparśanāsambhavena | tatra tasyā janmāsambhavaḥ ataeva  
sarvadā virājamāṇe'pi kartum akartum anyathā kartum samarthe tasmims tad-  
vimukhānām na saṁsāra-santāpāḥ santi | ataḥ sat-kṛpaikāvaśiṣyate | santo'pi  
tadānīm yadyapi samsārika-duḥkhair na sprṣyanta eva tathāpi labdha-jāgarāḥ  
svapna-duḥkhavat te kadācit smareyur apīty atas teṣām saṁsārike'pi kṛpā bhavati |  
yathā śrī-nāradasya nalakūvara-maṅigrīvayoḥ | tasmāt prastute'pi saṁsārika-  
duḥkhasya tad-dhetutvābhāvāt | parameśvara-kṛpā tu sa evātra mama śaraṇam ity  
ādi-dainyātmikā bhakti-sambandhenaiva jāyate, yathā gajendrādu vyatireke  
nārakyādu | bhaktir hi bhakta-koṭi-praviṣṭa-tad-ārdrībhāvayitṛ-tac-chakti-viśeṣa iti  
vivṛtaṁ vivariṣyate ca | dainya-sambandhena ca sādhv iyam ucchalitā bhavātīti  
tatra tad-ādhikyam | tasmād yā kṛpā tasya satsu vartate sā sat-saṅga-vāhanaiva vā  
sat-kṛpā-vāhanaiva vā satī jīvāntare saṅkramate na svatantreti sthitam | tathaiva  
cāhuḥ –

svayam samuttīrya sudustaram dyuman  
bhavārṇavam bhīmam adabhra-sauḥṛdāḥ |  
bhavat-padāmbhōruha-nāvam atra te

nidhāya yātāḥ sad-anugraho bhavān || [BhP 10.2.31]

he dyuman sva-prakāśa bhavat-padāmbhoruha-lakṣaṇā yā naur bhavārṇava-taraṇopāyas tām atra bhavārṇava-pāre nidhāya uttarottara-janeṣu prakāśyety arthaḥ | nanu kathaṁ tām na svayaṁ prakāśayāmi | katham iva teṣāṁ apekṣā | tatra sadbhir eva dvāra-bhūtair anyān anugṛhṇāti yaḥ sa sad-anugraho bhavān iti | yad vā santa evānugraho yasya saḥ | tavānugraho yaḥ prāpañcike carati sa tad-ākāratayaiva carati nānya-rūpatayety arthaḥ | tathoktaṁ śrī-rudra-gīte -- (page 92)

athānaghāṅghres tava kīrti-tīrthayor  
antar-bahiḥ-snāna-vidhūta-pāpmanām |  
bhūteṣv anukrośa-susattva-śīlinām  
syāt saṅgamo'nugraha eṣa nas tava || [BhP 4.24.58] iti |

satsv anugraho yasyeti vyākhyāne'pi tad-vimukheṣv asatsu tavānugraho nāstīti  
prāpteḥ sad-dvāraiva tat prakāśanam ucitam ity evāyāti | tad evaṁ –

jāyamānaṁ hi puruṣaṁ yaṁ paśyen madhusūdanaḥ |  
sāttvikas tu sa vijñeyo bhaven mokṣe ca niścitaḥ || [Mbh 12.336.68]

iti mokṣa-dharma-vacanam api sat-saṅgānantara-janma-param eva boddhavyam |

|| 10.2 || devāḥ bhagavantam || 180 ||

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tataḥ sat-saṅga-hetuś ca satām svaira-cāritaiva nānyaḥ | yathāha –

ta ekadā nimeḥ satram upajagmur yadṛcchayā | [BhP 11.2.24]

te nava-yogeśvarā yadṛcchayā svairatayā na tu hetv-antara-prayuktety arthaḥ |  
yadṛcchā svairitā ity amarah | satsu parameśvara-prayokṛtvaṁ ca sad-  
icchānusāreṇaiva | tad uktaṁ svecchāmayasya [BhP 10.14.2] iti | ahaṁ bhakta-  
parādhīnaḥ [BhP 9.4.46] iti ca |

|| 11.2 || śrī-nāradaḥ || 181 ||

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tathā –

tasyaikadā tu bhavanam aṅgirā bhagavān ṛṣiḥ |  
lokān anucarann etān upāgacchad yadṛcchayā || [BhP 6.14.14]

tasya citraketoḥ | atrāpi tadaiva tasya sāmukhyaṁ jāyam | kālāntare tu  
prādurbhūtam iti mantavyam | ateva tad-vilāpa-samaye śrīmatāṅgiraśaiva –  
brahmaṇyo bhagavad-bhaktō nāvasīditum arhati [BhP 6.15.12] ity uktaṁ |

|| 6.14 || śrī-śukaḥ || 182 ||

[183]

satām kṛpā ca duravasthā-darśana-mātrodbhavā na svopāsanādy-apekṣā, yathā śrī-  
nāradasya nalakūvara-maṇigrīvayoḥ | tad āha –

bhajanti ye yathā devān devā api tathaiva tām |  
chāyeva karma-sacivāḥ sādhaso dīna-vatsalāḥ || [BhP 11.2.6] iti |

spāṣṭam || 11.2 || śrīmān ānakadundubhiḥ || 183 ||

[184]

tad evaṁ sat-saṅgamātrasya tat-sāmmukhya-mātre nidānatvam uktam | etad eva  
vyaktirekeṇāha –

na hy am-mayāni tīrthāni na devā mṛc-chilā-mayāḥ |  
te punanty uru-kālena darśanād eva sādhasvaḥ || [BhP 10.84.11]

te katham nādriyante gaṇatvād ity āha te punantīti |

|| 10.84 || śrī-bhagavān muni-vargam || 184 ||

[185]

tad evaṁ satsaṅgamātrasya tat-sāmmukhya-mātre nidānatvam uktam | etad eva  
vyatirekeṇāha --

jñānam viśuddham paramārtham ekam  
anantaram tv abahir brahma satyam |  
pratyak praśāntam bhagavac-chabda-samjñam  
yad vāsudevam kavayo vadanti ||

rahūgaṇaitat tapasā na yāti  
na cejyayā nirvapaṇād gṛhād vā | (page 93)  
na cchandasā naiva jalāgni-sūryair  
vinā mahat-pāda-rajo-'bhiṣekam || [BhP 5.12.12]

tarhi kiṁ satyam ? jñānam satyam | vyāvahārika-satyatvam vyāvartayati |  
paramārtham | vṛtti-jñāna-vyavacchedārthāni ṣaḍ-viśeṣāṇāni | viśuddham tat tu  
āvidyakam | ekam tat tu nānā-rūpam | anantaram tu bahir bāhyābhyantara-śūnyam  
tat tu viparītam brahma paripūrṇam tat tu paricchinnam | pratyak tat tu  
viṣayākāram | praśāntam nirvikāram, tat tu sa-vikāram | tad evaṁ svarūpam  
jñānam satyam ity uktam | kīdṛṣam tat ? aiśvarya-ṣaḍ-guṇatvena bhagavac-  
chabdaḥ samjñā yasya | yac ca jñānam vāsudevam vadanti | tat-prāptiś ca mahat-  
sevām vinā na bhavatīty āha he rahūgaṇa | etaj jñānam tapasā puruṣo na yāti ijayā

vaidika-karmaṇā nirvapaṇād annādi-saṁvibhāgena gr̥hād vā tan-nimitta-  
paropakāreṇa chandasā vedābhyāsena jalāgny-ādibhir upāsitaṛ ity eṣā |

atra brahmatvādinā jīva-svarūpaṁ sūkṣmatvādi-dharmakaṁ jñānam api nirastam  
veditavyam ||

|| 5.12 || śrī-brāhmaṇo rahūgaṇam || 185 ||

[186]

tad evaṁ sat-saṅga eva tat-sāmmukhye dvāram ity uktam | te ca santas tat-  
sammukhā evātra gr̥hyante | na tu vaidikācāra-mātra-parā anupayogivāt | tatra  
yādṛṣaḥ sat-saṅgas tādṛṣam eva sāmmukhyaṁ bhavatīti vaktuṁ teṣu satsu ye  
mahāntas teṣāṁ dvaividhyaṁ āha sār dhena |

mahāntas te sama-cittāḥ praśāntā  
vimanyavaḥ suhr̥daḥ sādhaso ye |  
ye vā mayīṣe kṛta-sauhr̥dārthā  
janeṣu dehambhara-vārtikeṣu ||  
gr̥heṣu jāyātmaja-rātimatsu  
na prīti-yuktā yāvad-arthāś ca loke || [BhP 5.5.2-3]

ye sama-cittā nirviṣeṣa-brahma-niṣṭhās te mahāntas teṣāṁ śīlam āha praśāntā ity  
ādi | mahad-viṣeṣam āha ye veti | vā-śabdaḥ pakṣāntare | uttara-pakṣatvād asyaiva  
śreṣṭhatvaṁ mayi kṛtam siddham yat sauhṛdam prema tad eva arthaḥ puruṣārtho  
yeṣāṁ yathā-bhūtā ye te mahānta iti pūrveṇānvayaḥ | yato mayi sauhṛdārthās tata  
eva deambhaaravārtikeṣu viṣaya-vārtā-niṣṭheṣu janeṣu tathā geheṣu jāyātmaja-  
bandhu-varga-yukteṣu na prīti-yuktāḥ, kintu yāvad-arthāḥ yāvān arthaḥ śrī-  
bhagavad-bhajanānurūpaṁ prayojanaṁ tāvān artho dhanam yeṣāṁ tathābhūtā ity  
arthaḥ | ubhayor mahattvaṁ ca mahā-jñānitvān mahā-bhāgavatatvāc ca, na tu  
dvayor sāmyābhiprāyeṇa | [muktānām api siddhānām nārāyaṇa-parāyaṇaḥ](#) [BhP  
6.14.5] ity ādy-ukteḥ | atra jñāna-mārga brahmānubhavino mahānto bhakti-mārga  
labdha-bhagavat-premaṇo mahānta iti lakṣaṇa-sāmānyam iti jñeyam |

|| 5.5 || śrī-ṛṣabhaḥ sva-putrān || 186 ||

[187]

atra caivaṁ vivecanīyam | tat-tan-mārga siddhā mahānto dvividhā darśitāḥ | atra ca  
jñāna-siddhāḥ | [deham ca naśvaram avasthitam utthitam vā siddho na paśyati  
yato'dhyagamat svarūpam](#) [BhP 11.13.35] ity ādau varṇitāḥ | [\(page 94\)](#)

atra bhakta-siddhās trividhāḥ | prāpta-bhagavat-pārṣada-dehā nirdhūta-kaṣāyā  
mūrcchita-kaṣāyāś ca | yathā śrī-nāradādayaḥ śrī-śukādayaḥ prāg-janma-gata-  
nāradādayaḥ |

[prayujyamāne mayi tāṁ siddhāṁ bhāgavatīm tanum |  
ārabdha-karma-nirvāṇo nyapatat pāñca-bhautikaḥ](#) || [BhP 1.6.29] ity ādau |

sva-sukha-nibhṛta-cetās tad-vyudastānya-bhāvo'py ajita-rucira-līlākṛṣṭa-sārah [BhP 12.12.52] ity ādau |

hantāsmin janmani bhavān  
mā mām draṣṭum ihārhati |  
avipakva-kaṣāyāṇām  
durdarśo'ham kuyoginām || [BhP 1.6.22] ity ādau ca prasiddheḥ |

śrī-nāradasya pūrva-janmani sthita-kaṣāyasya prema varṇitam svayam eva |

premātibhara-nirbhinna- pulakāṅgo'tinirvṛtaḥ |  
ānanda-samplave lino nāpaśyam ubhayaṁ mune || [BhP 1.6.18] ity ādau |

śrī-bharata evātrodharaṇīyaḥ | tasya ca bhūta-pipālayiṣā-rūpaḥ  
prārabdhāmbanaḥ sāttvika-kaṣāyo nigūḍha āsīt premā ca varṇita iti | tad evaṁ  
"samāna-premṇi trividhe pūrva-pūrvādhikyāṁ jñeyam | kvacit sthite'pi prakṛta-  
dehāditve yadi premṇaḥ pariṇāmataḥ svarūpato vādhikyāṁ dṛśyate tadā  
premādhikyenaivādhikyāṁ jñeyam | tac ca bhajanīyasya bhagavato'mśāmśitva-  
bhedena bhajataś ca dāśya-sakhyādi-bhedena svarūpādhikyāṁ, premānkura-  
premādi-bhedena parimāṇādhikyāṁ ca **prīti-sandarbhe** vivṛtya darśayīṣyāmaḥ |  
sākṣātkāra-mātrasyāpi yadyapi puruṣa-prayojanatvaṁ tathāpi tasminn api  
sākṣātkāre yāvān yāvān śrī-bhagavataḥ priyatva-darmānubhavas tāvāms tāvān  
utkarṣaḥ | nirupādhi-prītyāspadatāsvabhāvasya priyatva-dharmānubhavaṁ vinā tu  
sākṣātkāro'py asākṣātkāra eva mādhyamāṁ vinā duṣṭa-jihvayā khaṇḍasyeva |  
ataevoktam śrī-ṛṣabhadevena --

prītir na yāvan mayi vāsudeve; na mucyate deha-yogena tāvat | [BhP 5.5.6] iti |

tataḥ prema-tāratamyenaiva bhakta-mahattva-tāratamyāṁ mukhyam | ataeva  
**mayīse kṛta-sauhṛdārthāḥ** [BhP 5.5.3] ity eva tal-lakṣaṇatvenoktam | yatra tu  
premādhikyāṁ sākṣātkāraḥ kaṣāyādi-rāhityādikam apy asti sa paramo mukhyaḥ |  
tatraikaikāṅga-vaikalye nyūna iti jñeyam | tad evaṁ **ye vā mayīse** [BhP 5.5.3] ity  
ādinā ye uktāś te tu prāpta-pārsada-dehā na bhavanti, tathā viśaya-vairāgye'pi  
gūḍha-saṁskāravanto'pi sambhavanti | atas tad-vivecanāya prakaraṇāntaram  
utthāpyate | yathā rājavāca --

atha bhāgavataṁ brūta yad-dharmo yādṛśo nṛṇām |  
yathārcarati yad brūte yair liṅgair bhagavat-priyaḥ || [BhP 11.2.44]

athānantaram bhāgavataṁ brūta taj-jñānārtham | sa ca brūṇām madhye yad-  
dharmo yat-svabhāvas taṁ svabhāvaṁ brūta | yathā ca sa ācarati anuṣṭhāti tad-  
anuṣṭhānam brūta | yad brūte tad-vacanaṁ ca brūtetī mānasa-kāyika-vācika-liṅga-  
pṛcchā |

nanu pūrvam śṛṅvan subhadrāṇi rathāṅga-pāṇeh [BhP 11.2.37] ity ādinā (page 95)  
granthena tat-tal-liṅgam śrī-kavir naivoktam | satyam | tathāpi punas tad-  
anuvādena teṣu liṅgeṣu yair liṅgair bhagavat-priyo yādṛśa uttama-madhyamatādi-  
bheda-vivikto bhavati tāni liṅgāni vivicya brūtety arthaḥ | tatrottaram śrī-harir  
uvāca –

sarva-bhūteṣu yaḥ paśyed bhagavad-bhāvam ātmanaḥ |  
bhūtāni bhagavaty ātmany eṣa bhāgavatottamaḥ || [BhP 11.2.45]

tatra tat-tad-anubhava-dvārāvagamyena mānasa-liṅgena mahā-bhāgavataṁ  
lakṣayati sarva-bhūteṣv ity ādi | evamvratih sva-priya-nāma-kīrtiyā jātānurāgo  
druta-citta uccaiḥ [BhP 11.2.38] iti śrī-kavi-vākyokta-rītyā yaś citta-drava-hāsa-  
rodanādy-anubhāvakānurāga-vaśatvāt kham vāyum agnim [BhP 11.2.39] ity ādi-  
tad-ukta-prakāreṇaiva cetanā-cetaneṣu sarva-bhūteṣu ātmano bhagavad-bhāvam  
ātmābhīṣto yo bhagavad-ādy-anubhavas tam evety arthaḥ paśyed anubhavati | atas  
tāni ca bhūtāni ātmani sva-citte tathā sphurati yo bhagavān tasminn eva tad-  
āśritatvenaiva anubhavati | eṣa bhāgavatottamo bhavati | idam eva śrī-vrajadevībhīr  
uktam – vana-latās tarava ātmani viṣṇuṁ vyañjayantya iva puṣpa-phalādhyāḥ [BhP  
10.35.5]

yad vā ātmano yo bhagavati bhāvaḥ premā, tam eva cetanācetaneṣu bhūteṣu  
paśyati | śeṣam pūrvavat | ateva bhakta-rūpādhiṣṭhāna-buddhi-jāta-bhaktyā tāni  
namaskarotīti kham vāyum ity ādau pūrvam uktam iti bhāvaḥ | tathaiiva coktam  
tābhīr eva –

nadyas tadā tad upadhārya mukunda-gītam  
āvarta-lakṣita-mano-bhava-bhagna-vegāḥ || [BhP 10.21.15] ity ādi |

śrī-paṭṭa-mahiṣībhīr api kurari vilapasi tvam [BhP 10.90.7] ity ādi | atra na brahma-  
jñānāny abhidhīyante bhāgavatais taj-jñānasya tat-phalasya ca heyatvena jīva-  
bhagavad-vibhāgābhāvena ca bhāgavatva-virodhāt | ahaituky avyavahitā [BhP  
3.29.10] ity ādau hy aikāntika-bhakti-lakṣaṇānusāreṇa sutarām uttamatva-virodhāc  
ca | na ca nirākāreśvara-jñānam praṇaya-raśanayā dhṛtāṅghri-padmaḥ [BhP  
11.2.53] ity upasamhāra-gata-lakṣaṇa-parama-kāṣṭhā-virodhād eveti vivecanīyam |

[189]

atha mānasa-liṅga-viśeṣaṇenaiva madhyama-bhāgavataṁ lakṣayati --

īśvare tad-adhīneṣu bālīṣeṣu dviṣatsu ca |  
prema-maitrī-kṛpopekṣā yaḥ karoti sa madhyamaḥ || [BhP 11.2.46]

parameśvare prema karoti | tasmīn bhakti-yukto bhavātīty arthaḥ | tathā tad-  
adhīneṣu bhakteṣu ca maitrīm bandhu-bhāvam | bālīṣeṣu tad-bhaktim ajānatsu  
udāsīneṣu kṛpām | yathoktam śrī-prahlādena –

śoce tato vimukha-cetasa indriyārthā  
māyā-sukhāya bharam udvahato vimūḍhān | [BhP 7.9.42] iti |

ātmano dviṣatsu upekṣām | tadīya-dveṣe cittākṣobhenodāsīnyam ity arthaḥ | teṣv  
api bālīśatvena kṛpāṁśa-sad-bhāvāt | yathaiva śrī-prahlādo hiraṇyakaśipau |  
bhagavato bhāgavatasya vā dviṣatsu tu saty api citta-kṣobhe tatrānabhiniveśa ity  
arthaḥ | asya bālīśeṣu kṛpāyāḥ sphuraṇam dviṣatsūpekṣāyā eva | na tu prāgvat  
sarvatra premṇā vā sphuraṇam | tato madhyamatvam | athottamasyāpi (page 96)  
tad-adhīna-darśanena tat-sphuraṇānandodayo viśeṣata eva | tataś ca tasminn  
adhikaiva matrī yad bhavati tan na niśidhyate kintu sarvatra tad-bhāvāvaśyakatā  
vidhīyate | paramottame'pi tathā dr̥ṣṭam --

kṣaṇārdhenāpi tulaye na svargaṁ nāpunar-bhavam |  
bhagavat-saṅgi-saṅgasya martyānām kim utāśiṣaḥ || [BhP 4.24.57]

atha bhāgavatā yūyam priyāḥ stha bhagavān yathā [BhP 4.25.30] iti ca rudra-gītāt |

harer guṇākṣipta-matir  
bhagavān bādarāyaṇiḥ |  
adhyagān mahad ākhyānam  
nityam viṣṇu-jana-priyaḥ || [BhP 1.7.11] iti sūta-vākyāc ca |

evam bhojānām kulapāmsanāḥ [BhP 10.1.24] ity ādau tatra bādarāyaṇi-  
prabhṛtīnām dveṣo'pi dr̥ṣyate | kintu madhyamānām tatrānābhiniveśa eva sphurati |  
teṣām tu tatrāpi tad-vidha-śāstrtvena nijābhīṣṭa-deva-parisphūrtir na vyāhanyeta iti  
viśeṣaḥ | tad-dr̥ṣṭyaiva ca śrīmad-uddhavādīnām api śrī-duryodhanādau  
namaskāraḥ |

sattvam viśuddham vasudeva-śabditaṁ  
yad iyate tatra pumān apāvṛtaḥ | [BhP 4.3.21] ity ādi śrī-śiva-vākyavat |

uktaṁ ca lakṣmaṇā-haraṇe – so'bhivandyāmbikā-putram [BhP 10.68.17] ity ādau  
duryodhanaś ceti | yatra pakṣe ca svakīya-bhāvasyaiva sarvatra parisphūrteḥ śrī-  
bhagavad-ādi-dviṣatsv api sā paryavasyati, tatra ca nāyuktatā, yatas te nija-prāṇa-  
koṭi-nirmaṅchaniya-tac-caraṇa-pankaja-parāga-leśās teṣām durvyavahāra-dr̥ṣṭyā  
kṣubhyanti | svīya-bhāvānusāreṇa tv evam manyante – aho idṛśāś cetano vā kaḥ  
syād yaḥ punar asmin sarvānanda-kadambake nirupādhi-parama-premāspade  
sakala-loka-prasādaka-sad-guṇa-maṇi-bhūṣite sarva-hita-paryavasāyi-caryāmṛte śrī-  
puruṣottame tat-priya-jane vā prītiṁ na kurvīta | tad-dveṣa-kāraṇam tu sutarām  
evāsmad-buddhi-paddhatim atītam | tasmād brahmādi-sthāvara-paryantā aduṣṭā  
duṣṭāś ca tasmin bādham rajyanta eveti | tad uktaṁ śrī-śukena --  
govinda-bhuja-guptāyām dvāravatyām kurūdvaha |  
avātsīn nārado'bhīkṣṇamkṛṣṇopāsana-lālasaḥ ||  
ko nu rājann indriya-vān mukunda-caraṇāmbujam |  
na bhajet sarvato-mṛtyur upāsyān amarottamaiḥ || [BhP 11.2.1-2] iti |

[190]

atha bhagavad-dharmācaraṇa-rūpeṇa kāyikena kiñcin mānasena ca liṅgena  
kaniṣṭham lakṣayati –



arcāyām eva haraye pūjām yaḥ śraddhayehate |  
na tad-bhakteṣu cānyeṣu sa bhaktaḥ prakṛtaḥ smṛtaḥ || [BhP 11.2.47]

arcāyām pratimāyām eva tad-bhakteṣu anyeṣu ca sutarām na bhagavat-  
premābhāvad bhakta-māhātmya-jñānābhāvāt sarvādara-lakṣaṇa-bhakta-  
guṇānudayāc ca | sa prakṛtaḥ prakṛti-prārabdho'dhunaiva prārabdha-bhaktir ity  
arthaḥ | iyaṁ ca śraddhā na śāstrārthāvadhāraṇa-jātā |

yasyātma-buddhiḥ kuṇape tri-dhātuke  
sva-dhiḥ kalatrādiṣu bhauma ijya-dhiḥ |  
yat-tīrtha-buddhiḥ salile na karhicij [BhP 10.84.13] (page 97) ity ādi śāstra-jñānāt |

tasmāl loka-paramparā-prāptaiveti pūrvavat | ataś cājāta-premāśāstriya-śraddhā-  
yuktaḥ sādhakas tu mukhyo kaniṣṭho jñeyaḥ |

[191]

atha tīkā – punar aṣṭabhiḥ ślokair abhyarhitatvād uttamasyaiva lakṣaṇāny āha  
gṛhītvā ity eṣā | tathā hi –

gṛhītvāpīndriyair arthān yo na dveṣṭi na hr̥ṣyati |  
viṣṇor māyām idaṁ paśyan sa vai bhāgavatottamaḥ || [BhP 11.2.48]

pūrvokta-prakāreṇa tadāviṣṭa-citto na gṛhṇāti tāvad-indriyair arthān gṛhītvāpīty  
api-śabdārthaḥ | idaṁ viśvaṁ māyām bahiraṅga-śakti-vilāsatvād dheyam ity  
arthaḥ | atrāpi kāyika-mānasayoḥ sāṅkaryam |

[192]

atha kevala-mānasa-liṅgenāha yāvat prakaraṇam –

dehendriya-prāṇa-mano-dhiyām yo  
janmāpyaya-kṣud-bhaya-tarṣa-kṛcchraiḥ |  
samsāra-dharmair avimuhyamānaḥ  
smṛtyā harer bhāgavata-pradhānaḥ || [BhP 11.2.49]

yo hareḥ smṛtyā dehādīnām samsāra-dharmair janmāpyayādibhir avimuhyamāno  
bhavati sa bhāgavata-pradhānaḥ uktaṁ ca śrī-gītāsu –

yeṣām tv anta-gataṁ pāpaṁ janānām puṇya-karmaṇām |  
te dvandva-moha-nirmuktā bhajante mām dṛḍha-vratāḥ || [Gītā 7.28]

[193]

tathā –

na kāma-karma-bijānām yasya cetasi sambhavaḥ |

vāsudevaika-nilayaḥ sa vai bhāgavatottamaḥ || [BhP 11.2.50]

bījāni vāsanāḥ | vāsudevam atrāśrayaḥ |

[194]

tathā –

na yasya janma-karmabhyām na varṇāśrama-jātibhiḥ |  
sajjate’sminn aham-bhāvo dehe vai sa hareḥ priyaḥ || [BhP 11.2.51]

janma sat-kulam | karma tapa-ādi | jātayaḥ anulomajā mūrdhābhiḥiktādayaḥ |  
etābhir yasyāsmiṇ deha ahambhāvo na sajjate kintu bhagavat-sevaupayika-sādhyā-  
deha eva sajjata ity arthaḥ sa hareḥ priyo bhāgavatottama itī pūrveṇānvayaḥ |  
prakaraṇārthatvād dhareḥ priya itī bhāgavata-mātra-vāci-bhāgavatavād eva |

[195]

tathā –

na yasya svaḥ para itī vitteṣv ātmani vā bhidā |  
sarva-bhūta-samaḥ śāntaḥ sa vai bhāgavatottamaḥ || [BhP 11.2.52]

vitteṣu mamatāspada-mātreṣu svīyam parakīyam itī ātmani svaḥ para itī | atra  
vittavad ātmani ca sva-pakṣapāta-mātraṁ niṣidhyate na vyakti-bhedaḥ | tathoktam  
skānde mārkaṇḍeya-bhagīratha-saṁvāde –

para-duḥkhenātma-duḥkham manyante ye nṛpottama |  
bhagavad-dharma-niratās te narā vaiṣṇavottamāḥ ||

[196]

kiṁ ca –

tri-bhuvana-vibhava-hetave’py akuṅṭha-  
smṛtir ajitātma-surādibhir vimṛgyāt |  
na calati bhagavat-padāravindāl  
lava-nimiṣārdham api yaḥ sa vaiṣṇavāgryaḥ || [BhP 11.2.53]

acalena hetus tribhuvaneti | tatra hetur ajite harāv eva ātmā yeṣāṁ tair brahmeśa-  
prabhṛtibhiḥ surādibhir api vimṛgyād durlabhād ity arthaḥ | (page 98)

[197]

api ca viṣayābhisandhinā calanam kāmenātisantāpe sati bhavet | sa tu bhagavat-  
sevā-nirvṛtau na sambhavatīty āha –

bhagavata uru-vikramāṅghri-śākhā-

nakha-maṇi-candrikayā nirasta-tāpe |  
hṛdi katham upasīdatām punaḥ sa  
prabhavati candra ivodite'rka-tāpaḥ || [BhP 11.2.54]

uru-vikramau ca tāv aṅghrī | tayoh śākhā aṅga layaḥ | candrikā tāpa-hāriṇī dīptiḥ |  
tāpaḥ kāmādi-santāpaḥ |

[198]

tathā –

visṛjati hṛdayam na yasya sāksād  
dharir avaśābhīhito'py aghaughā-nāśaḥ || [BhP 11.2.55]

ṭikā ca – ukta-samasta-lakṣaṇa-sāram āha – visṛjatīti | harir eva svayam sāksād  
yasya hṛdayam na visṛjati na muñcati | avaśēnāpy abhihita-mātro'py aghaugham  
nāśayati yaḥ saḥ | tat kim na visṛjati | yataḥ praṇaya-raśanayā dhṛtam hṛdaye  
baddham aṅghr-padman yasya sa bhāgavata-pradhāna ukto bhavati ity eṣā |

atra kāmādīnām asambhave hetuḥ sāksād iti padam uttara-kālatvāt sāksātkāryasya |  
tathā harir avaśābhīhito'pīty ādinā yat tādrśa-praṇayavāms tenānena tu sarvadā  
pamāveśēnaiva kīrtyamānaḥ sutarām evāghaughā-nāśaḥ syād ity abhihitam |  
uktaṁ ca – etan nirvidyamānānām icchatām akuto-bhayam [BhP 2.1.11] ity ādi |  
tata ubhayathaiva teṣām agha-saṁskāro'pi na sthātum iṣṭa iti dhvanitam | anena  
vācika-liṅgam api nirdīśya yad brūte [BhP 11.2.42] ity asyottaram uktaṁ |  
prakaraṇe'smin gṛhītvāpi [BhP 11.2.43] ity ādinām uttama-bhāgavata-lakṣaṇa-  
padyānām amiśām apr̥thak pṛthak ca vākyatvam jñeyam | tathābhūta-bhagavad-  
vaśīkāravati bhāgavatottame tat-tal-lakṣaṇānām antarbhāvāt | kvacit dvitrādimātra-  
lakṣaṇa-darśanāc ca | tatrāpṛthag-vākyatāyām ekaika-vākya-gatenaikaikenaiva  
lakṣaṇena ayam eva sarva-bhūteṣu ity-ādy-ukto mahā-bhāgavato lakṣyate | tat-tad-  
dharma-hetutvena tu visṛtatīty ādinā sarva-lakṣaṇa-sāropanyāsaḥ | yā ca tatrāpi  
smṛtyā harer ity ādinā hetutvena smṛtir uktā | tasyā eva vivaraṇam idam antima-  
vākyaṁ iti samarthanīyam | ataeva pṛthak pṛthag bhāgavatottama ity ādy-  
anuvādo'pi saṅgacchate | pṛthag-vākyatāyām yatra sāksād-bhagavat-sambandho na  
śrūyate | tatra bhāgavata-pada-balenaiva prakaraṇa-balenaiva vā jñeyaḥ |  
pūrvottara-padya-stha-smṛtyetyādi-padam vā yojanīyam | tathātra pakṣe  
cāpekṣikam evānyatraa bhāgavatottamatvam | tatrottara-śraīṣṭhya-kramo'yam |  
arcāyām eva iti | na yasya janma-karmābhyām iti | na yasya svaḥ paraḥ iti |  
gṛhītvāpīndriyaiḥ iti | dehendriya-prāṇa iti | asya saṁskāro'sti | kintu tena vimoho  
na syād iti mūrccita-saṁskāro'yam jāta-navīna-premānkuraḥ syāt | tathā na kāma-  
karma-bījānām ity asyaiva vivaraṇam tribhuvana-vibhava-hetave'pi iti | iyam eva  
naiṣṭhikī (page 99) bhaktir dhyānākhyā dhurvānusmṛtir ity ucyate | asya  
premānkuro'py anācchādyatayā jāto'sti | anyathā tādrśa-smaraṇa-sātatya-bhāvaḥ  
syāt | ayam hi nirdhūta-kaṣāyo nirūdhā-premānkura iti labhyate | ata ūrdhvaṁ  
sāksāt-prema-janmataḥ īsvare tad-adhīneṣu iti | asya maitry-ādikaṁ trayam api  
bhakti-hetukam eveti na kaṣāya-sthitir avagantavyā | nirdhūta-kaṣāya-mahā-prema-  
sūcakasya sarva-bhūteṣu ity asya tu vivaraṇam visṛjati iti |

tāpādi-pañca-samskāro  
navejyā-karma-kāraḥ |  
artha-pañcaka-vid vipro  
mahā-bhāgavataḥ smṛtaḥ || [PadmaP 6.253.27] iti **pādmottara-khaṇḍa**-vacanam |

mahattvaṁ cārcana-mārga-parāṇām madhya eva jñeyam asiddha-prematvāt | atra  
tāpādi-pañca-samskāraḥ tāpaḥ puṇḍram tathā nāma [PadmaP 6.226.6] ity ādinā  
tatraiva darśitam | navejyā-karma-kāraḥ cānena vacanena dṛśyate –

arcanaṁ mantra-paṭhanam yogo yāgo hi vandanam |  
nāma-saṅkīrtanam sevā tac-cihner aṅkanam tathā ||  
tadiyārādhanaṁ cejyā navadhā bhidyate śubhe |  
nava-karma-vidhānejyā viprāṇām satatam smṛtā || iti |

artha-pañcaka-vittvaṁ tu – śrī-bhagavān tat-paramam-padam tad-dravyam tan-  
mantra jīvātmā ceti pañca-tattva-jñātṛtvam | tac ca **śrī-hāyaśīrṣe** vivṛtam saṅkṣīpya  
likhyate –

eka eveśvaraḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ |  
puṇḍarīka-viśālākṣaḥ kṛṣṇa-cchurita-mūrdhajaḥ ||  
vaikuṇṭhādhipatir devyā līlayā cit-svarūpayā |  
svaṛṇa-kāntyā viśālākhyā svabhāvād gādham āśritaḥ ||  
nityaḥ sarvagataḥ pūrṇo vyāpakaḥ sarva-kāraṇam |  
veda-guhyo gabhīratmā nānā-śaktyodayo naraḥ || ity ādi |

sthāna-tattvam ato vakṣye prakṛteḥ param avyayam |  
śuddha-sattva-mayaṁ sūrya-candra-koṭi-sama-prabham ||  
cintāmaṇimayaṁ sāksāt sac-cid-ānanda-lakṣaṇam |  
ādhāraṁ sarva-bhūtānām sarva-pralaya-varjitam || ity ādi |

dravya-tattvaṁ śṛṇu brahman pravakṣyāmi samāsataḥ |  
sarva-bhoga-pradā yatra pādapāḥ kalpa-pādapāḥ ||  
bhavanti tādrśā vallyas tad-bhavaṁ cāpi tādrśam |  
gandha-rūpaṁ svādu-rūpaṁ dravyaṁ puṣpādikaṁ ca yat ||  
heyāmśānām abhāvāc ca rasa-rūpaṁ bhaved dhi tat |  
tvag-bījaṁ caiva heyāmśam kaṭhināmśam ca yad bhavet ||  
sarva tad bhautikaṁ viddhi na hy abhūtamayaṁ ca tat |  
rasasya yogato brahman bhautikaṁ svāduvad bhavet ||  
tasmāt sādhyo raso brahman rasaḥ syād vyāpakaḥ paraḥ |  
rasavad bhautikaṁ dravyam atra syād rasa-rūpakam || iti |

vācyatvaṁ vācakatvaṁ ca deva-tan-mantrayor iha |  
abhedenocyate brahmaṁs tattvavidbhir vicāritaḥ || ity ādi |

marut-sāgara-samyoge taraṅgāt kaṇikā yathā |  
jāyante tat-svarūpās ca tad-upādhi-samāvṛtāḥ ||  
āśleṣād ubhayos tadvad ātmanaś ca sahasraśaḥ |  
sañjātāḥ sarvato brahman mūrtāmūrta-svarūpataḥ || (page 100) ity ādy api |

kintu śrī-bhagavad-āvirbhāvādiṣu sva-svopāsanā-śāstrānusāreṇāparō'pi bhedaḥ  
kaścij jñeyaḥ |

jīva-nirūpaṇam cedam | [na ghaṭata udbhavaḥ](#) [BhP 10.87.31] ity ādy-  
anusāreṇopādhi-sahitam eva kṛtam | nirupādhikam tu –

[viṣṇu-śaktiḥ parā proktā](#)  
[kṣetrajñākhyā tathāparā |](#)  
[avidyā-karma-samjñānyā](#)  
[ṛtīyā śaktir iṣyate ||](#) [ViP 6.7.61] iti [viṣṇu-purāṇā](#)anusāreṇa |

tathā –  
[apareyam itas tv anyām prakṛtiṁ viddhi me parām |](#)  
[jivabhūtām mahābāho yayedam dhāryate jagat ||](#) [Gītā 7.5] iti |

[mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ](#) [Gītā 15.7] iti ca [gītā](#)anusāreṇa |  
tathā –

[yat taṭastham tu cid-rūpam](#)  
[sva-samvedyād vinirgatam |](#)  
[rañjitaṁ guṇa-rāgeṇa](#)  
[sa jīva iti kathyate ||](#) iti [śrī-nārada-pañcarātrā](#)anusāreṇa jñeyam ||

|| 11.2 || hari-yogeśvaro nimim || 187-198 ||

[199]

tad evam upadiṣṭā bhāgavata-satsu mūrccita-kaṣāyādayā mahad-bhedām  
bhāgavata-sanmātra-bhedāś ca tat-san-mātra-bhedeṣu [arcāyām eva haraye](#) [BhP  
11.2.45] ity ādinā tat-tad-guṇāvīrbhāva-tāratamyāl labdha-tāratamyāḥ katicid  
darśitāḥ |

atha sādhana-tāratamyenāpi teṣām tāratamyam āha pañcabhiḥ | tatrāvaram miśra-  
bhakti-sādhakam āha tribhiḥ –

[kṛpālur akṛta-drohas titikṣuḥ sarva-dehinām |](#)  
[satya-sāro'navadyātmā samaḥ sarvopakāraḥ ||](#)  
[kāmair ahata-dhīr dānto mṛduḥ śucir akiñcanaḥ |](#)  
[anīho mita-bhuk śāntaḥ sthiro mac-charaṇo muniḥ ||](#)  
[apramatto gabhīrātmā dhṛti-māñ jita-ṣaḍ-guṇaḥ |](#)  
[amānī māna-daḥ kalyo maitraḥ kāruṇikaḥ kaviḥ ||](#) [BhP 11.11.29-31]

ṭikā ca – [kṛpāluḥ para-duḥkhāsahiṣṇuḥ | sarva-dehinām keṣāñcid apy akṛta-](#)  
[drohaḥ | titikṣuḥ kṣamāvān | satyam saram sthiram balaṁ vā yasya saḥ |](#)  
[anavadyātmā asūyādi-rahitaḥ | sukha-duḥkhayoḥ samaḥ | yathā-śakti sarveṣām apy](#)  
[akāraḥ | kāmair akṣubhita-cittaḥ | dāntaḥ samyata-bāhyendriyaḥ | mṛdur](#)  
[akāṭhina-cittaḥ | akiñcanaḥ aparigrahaḥ | anīho dṛṣṭa-kriyā-śūnyaḥ | mitabhuk](#)

laghv-āhāraḥ | śānto niyatāntaḥ-karaṇaḥ sthiraḥ sva-dharme | mac-charaṇo mad-ekāśrayaḥ | munir manana-śilaḥ | apramattaḥ sāvadhānaḥ | gabhīrātmā nirvikāraḥ | dhṛtimān vipady apy akṛpaṇaḥ | jita-śaḍ-guṇaḥ śoka-mohau jarā-mṛtyū kṣt-pipāse śaḍ-ūrmaya ete jitā yena saḥ | amānī na mānākāṅkṣī | anyebhyo mānadaḥ | kalyaḥ para-bodhane dakṣaḥ maitraḥ avañcakaḥ | kāruṇikaḥ karuṇayaiva pravartamāno na tu dṛṣṭa-lobhena | kaviḥ samyak jñānī ity eṣā |

atra mac-charaṇa ity viśeṣyam | uttaratra sa ca sattama (page 101) iti ca-kāreṇa tu pūrvokto yathā sattamaḥ tathāyam api sattama ity vyaktir evam evambhūto mac-charaṇaḥ sattama ity ākṣipyate |

[200]

madhyamam amiśra-sākṣād-bhakti-sādhakam āha --

ājñāyaivam guṇān doṣān mayādiṣṭān api svakān |  
dharmān santyajya yaḥ sarvān mām bhajeta sa tu sattamaḥ || [BhP 11.11.32]

ṭikā ca – mayā veda-rūpeṇādiṣṭān api sva-dharmān santyajya yo mām bhajat so'py evam pūrvoktavat sattamaḥ | kim ajñānād nāstikyād vā ? na | dharmācaraṇe sattva-śuddhy-ādīn guṇān vipakṣe santyajya | yad vā bhakti-dārḍhyena nivṛttādhikāratayā santyajya ity eṣā | yathā hāyaśiṛṣa-pañcarātrokta-nārāyaṇa-vyūha-stave –

ye tyakta-loka-dharmārthā viṣṇu-bhakti-vaśam gatāḥ |  
dhyāyanti paramātmānam tebhyo'pīha namo namaḥ || iti |

atra tv evam vyākhyā – yadi ca svātmani tat-tad-guṇa-yogābhāvas tathāpy evam pūrvokta-prakāreṇa guṇān kṛpālatvādīn doṣāns tad-viparītāms cājñāya heyopādeyatvena niśicyāpi yo mayā teṣu guṇeṣu madhye tatrādiṣṭān api svakān nitya-naimittika-lakṣaṇān sarvān eva varṇāśrama-vihitān dharmān tad-upalakṣaṇam jñānam api mad-ananya-bhakti-vighātakatayā santyajya mām bhajet sa ca sattamaḥ | ca-kārāt pūrvokto'pi sattama ity uttarasya tat-tad-guṇābhāve'pi pūrva-sāmyam bodhayati | tato yas tu tat-tad-guṇān labdhvā dharmā-jñāna-parityāgena mām bhajati kevalam sa tu parama-sattama eveti vyakty-ananya-bhaktasya pūrvata ādhikyam darśitam | atra adveṣṭā sarva-bhūtānām [Gītā 12.12] ity ādi śrī-gītā-dvādaśādhyāya-prakaraṇam apy anusandheyam | sattama ity anena tad avaratrāpi samatvam apy astīti darśitam | astu tāvat sadācārasya tad-bhaktasya sattvam | ananya-devatā-bhaktatva-mātreṇāpi durācārasyāpi sattānya-aryāyam sādhatvam vidhīyate api cet sudurācāraḥ [Gītā 9.30] ity ādau | atra sādhu-saṅga-prastāve yat tādṛśam lakṣaṇam notthāpitam tat khalu tādṛśa-saṅgasya bhakty-unmukhe'nupayuktābhiprāyeṇa | yathoktam śrī-prahlādena – saṅgena sādhu-bhaktānām [BhP 7.7.25] iti | sādhu atra sad-ācāraḥ | tad evam īśvara-buddhyā vidhi-mārga-bhaktayos tāratamyam uktam | tatraivottarasānyatvena śreṣṭhatvam darśitam | tatraivārcana-mārga trividhatvam labhyate pādmottara-khaṇḍāt | tatra mahattvam tāpādi-pañca-saṁskārī ity ādau |

madhyamatvam –

tāpaṁ puṇḍraṁ tathā nāma mantrō yāgaś ca pañcamah |  
amī pañcaiva saṁskārāḥ paramaikānti-hetavaḥ || ity atra |

kaniṣṭhatvaṁ –

śaṅkha-cakrādy-ūrdhva-puṇḍra-dhāraṇādy-ātma-lakṣaṇam |  
tan-namaskaraṇaṁ caiva vaiṣṇavatvam ihocyate || ity atra | (page 102)

[201]

atha śuddha-dāsyā-sakhyādi-bhāva-mātreṇa yo'nanyaḥ sa tu sarvottama ity āha –

jñātvājñātvātha ye vai mām yāvān yaś cāsmi yādṛśaḥ |  
bhajanty ananya-bhāvena te me bhaktatamā matāḥ || [BhP 11.11.33]

yāvān deśa-kālādy-āparicchinaḥ | yaś ca sarvātmā | yādṛśaḥ sac-cid-ānanda-rūpaḥ |  
taṁ mām jñātvājñātvā vā ye kevalam ananya-bhāvena śrī-vrajendra-nandana  
ālambano yaḥ svabhīpsito dāsyādīnām ekataro bhāvas tenaiva bhajanti na kadācid  
anyena ity arthaḥ | te tu mayā bhaktatamā matāḥ | ataeva caturthe śrī-yogeśvarair  
apī prārthitam --

preyān na te'nyo'sty amutas tvayi prabho  
viśvātmanikṣen na pṛthag ya ātmanaḥ |  
athāpi bhaktyeśa tayopadhāvatām  
ananya-vṛtṭyānugrhāṇa vatsala || [BhP 4.7.38] iti |

śrī-gītāsu –

jñānaṁ te'haṁ savijñānam idaṁ vakṣyāmy aśeṣataḥ |  
yaj jñātvā neha bhūyo'nyaj jñātavyam avaśiṣyate || [Gītā 7.2] ity uktvāha --

bhūmir āpo'nalo vāyuḥ khaṁ mano buddhir eva ca |  
ahaṁkāra itīyaṁ me bhinnā prakṛtir aṣṭadhā ||  
apareyam itas tv anyāṁ prakṛtiṁ viddhi me parām |  
jīvabhūtāṁ mahābāho yayedam dhāryate jagat ||  
etadyonīni bhūtāni sarvāṇīty upadhāraya |  
ahaṁ kṛtsnasya jagataḥ prabhavaḥ pralayas tathā ||  
mattaḥ parataram nānyat kiṁ cid asti dhanamjaya |  
mayi sarvam idaṁ protaṁ sūtre maṇigaṇā iva || [Gītā 7.4-7] iti |

pradhānākhyā-jīvākhyā-nijā-śakti-dvārā jagat-kāraṇatvam | tac-chaktimayatvena  
jagatas tad-ananyatvam | svasya tu tayoh paratvaṁ tad-āśrayatvaṁ ca vadan nija-  
jñānam upadiṣṭavān | prasaṅgena jīva-svarūpa-jñānaṁ ca | sa caivambhūto jñāni-  
mat-svarūpa-man-mahimānusandhānakṛttvād jñāni-bhaktārta-bhaktādīn atikramya  
mat-priyo bhavātīty apy ante'bhihitavān --

caturvidhā bhajante mām janāḥ sukṛtino'rjuna |  
ārto jijñāsur arthārthī jñāni ca bhatararṣabha ||  
teṣāṁ jñāni nityayukta ekabhaktir viśiṣyate |

priyo hi jñānino'tyartham ahaṁ sa ca mama priyaḥ ||  
udārāḥ sarva evaite jñānī tv ātmaiva me matam |  
āsthitaḥ sa hi yuktātmā mām evānuttamām gatim || [Gītā 7.16-18] iti |

tataś cāyam arthaḥ | yas tvayi viśvātmāny ātmani jīvān ikṣet tvac-chakttvād  
ananyatvenaiva jānāti na tu pṛthak svatantratvenekṣeta | mauta amuṣmād yadyapi  
te preyān nāsti tathāpi he vatsala he bhṛtya-priya bhṛtyeśabhāvena ye bhajanti  
teṣāṁ yānanyā vṛttir avyabhicāriṇī nijā bhaktis tayaivānugṛhāṇa |  
prastutatvenāsmān jñāni-bhaktān iti labhyata iti |

atha mūla-padye jñātvājñātvety atra jñānājñānayor heyopādeyatvaṁ niśiddham |  
bhaktatamā ity atra pūrva-vākya-stha-sat-padam atikramya viśeṣato (page 103)  
bhakta-pada-nirdeśād bhakteḥ svarūpādhikyam atraiva vivakṣitam | te me matā ity  
atra mama tu viśiṣṭā sammatir atraiveti sūcitam īdrśānukta-caratvāt | ataeva  
prakaraṇa-prāptim eka-vacana-nirdeśam apy atikramya gauraveṇaiva ye ta iti bahu-  
vacanaṁ nirdeṣtam | tataḥ kim uta tad-bhāva-siddha-premāṇa iti bhāvaḥ | eṣāṁ  
bhāva-bhajana-vivṛttir agre rāgānugā-kathane jñeyā |

|| 11.11 || śrī-bhagavān || 200-201 ||

[202]

ete hi vaiṣṇavāḥ santo mahattvena san-mātratvena ca vibhidya nirdeṣṭāḥ | san-  
mātra-bhede tāratamyāṁ cātra yad aviviktaṁ tad-bhakti-bheda-nirūpaṇe purato  
vivecanīyam | anye tu sva-goṣṭhy-apekṣayā vaiṣṇavāḥ | tatra karmaṣu tad-apekṣayā  
yathā skānde mārkaṇḍeya-bhagīratha-saṁvāde –

dharmārthaṁ jīvitam yeṣāṁ santānārthaṁ ca maithunam |  
pacanaṁ vipramukhyārthaṁ jñeyās te vaiṣṇavā narāḥ || ity ādi |

atra śrī-viṣṇor ājñā-buddhyaiva tat tat kriyata iti vaiṣṇava-padena gamyate | śrī-  
visṇu-purāṇe ca –

na calati nija-varṇa-dharmato yaḥ  
sama-matir ātma-suhrd-vipakṣa-pakṣe |  
na harati na hanti kiñcid uccaiḥ  
sthita-manasaṁ tam avehi viṣṇu-bhaktam || [ViP 3.7.20] iti |

tad-arpaṇe tu sutarām eva vaiṣṇavatvam | yathā pātāla-khaṇḍe vaiśākha-  
māhātmye—

jīvitam yasya dharmārthaṁ dharmo hary-artham eva ca |  
aho-rātrāṇi puṇyārthaṁ tam manye vaiṣṇavaṁ bhuvi || [PadmaP 5.94.8] iti |

tathaiva śaiveṣu tad-apekṣayā yathā bṛhan-nārādiye –

śive ca parameśāne viṣṇau ca paramātmāni |



samabuddhyā pravarttante te vai bhāgavatottamāḥ || [NārP 1.5.72] iti |

śaiva-goṣṭhīṣu bhāgavatottamatvaṁ tatraiva prasiddham iti tathoktam | vaiṣṇava-  
tandre tu tan-nindaiva –

yas tu nārāyaṇaṁ devaṁ brahma-rudrādi-daivataiḥ |  
samatvenaiva vikṣeta sa pāṣaṇḍī bhaved dhruvam || iti |

tad evaṁ teṣāṁ bahu-bhedeṣu satsu teṣāṁ eva prabhāva-tāratamyena kṛpā-  
tāratamyena bhakti-vāsanā-tāratamyena sat-saṅgāt kāla-śaighrya-svarūpa-  
vaiśiṣṭyābhyāṁ bhaktir udayate | evaṁ jñāni-saṅgāc ca jñānaṁ jñeyam | atra  
yadyapy akiñcanā bhaktir evābhidheyeti tat-kāraṇatvena tad-bhakta-saṅga  
evābhidheye bhakto'pi sa eva lakṣayitavyas tathāpi tat-parīkṣārtham eva tat-tad-  
anuvādaḥ kriyate | tatra prathamam tāvat tat-tat-saṅgāj jātena tat-tac-chraddhā-tat-  
tat-kathā-rucy-ādinā jāta-bhagavat-sāmmukhyasya tat-tad-anuṣaṅgenaiva tat-tad-  
bhajaniye bhagavad-āvīrbhāva-viśeṣe tat-tad-bhajana-mārga-viśeṣe ca rucir jāyate |  
tataś ca viśeṣa-bubhutsāyāṁ satyānteṣv ekato'nekato vā śrī-gurutvenāsritāc  
chravaṇaṁ kriyate | tac copakramopasamhārādibhir arthāvadhāraṇaṁ punaś  
cāsambhāvanāvīparīta-bhāvanā-viśeṣevatā svayaṁ tad-vicāra-rūpaṁ mananam api  
kriyate | tato bhagvataḥ sarvasmīn evāvīrbhāve tathāvidho'sau sadā sarvatra  
virājata ity evamrūpā śraddhā jāyate | tatraikasmīn tv anayā prathama-jātayā  
rucyā saha nijābhīṣṭa-dāna-sārthyādy-atiśayavatā-nirdhāra-rūpatvena saiva śraddhā  
samullasati | tatra yadyapy ekatraivātiśayitā-paryavasānaṁ sambhavati na tu  
sarvatra, tathāpi keśāmcit tato viśiṣṭasyājñānād anyatrāpi tathā-buddhi-rūpā  
śraddhā sambhavaty evaṁ bhajana-mārga-viśeṣaś ca vyākhyātavyaḥ | tad evaṁ  
siddhe jñāna-vijñānārtham nididhyāsana-lakṣaṇa-tat-tad-upāsanā-mārga-  
bhedo'nuṣṭhīyata ity evaṁ vicāra-pradhānānām mārgo darśitaḥ |

ruci-pradhānām tu na tādr̥g vicārāpekṣā jāyate | kintu sādhu-saṅga-līlā-kathana-  
śravaṇa-ruci- (page 104) śraddhā-śravaṇādy-āvṛtti-rūpa evāsau mārgo yathā –  
śuśrūṣoḥ śraddadhānasya [BhP 1.2.16] ity ādinā pūrvaṁ darśitaḥ | satām prasaṅgāt  
mama vīrya-samvidah [BhP 3.25.22] ity ādau ca draṣṭavyaḥ | prīti-lakṣaṇa-  
bhakticchānām tu ruci-pradhāna-mārga eva śreyān | nājāta-rucīnām iva vicāra-  
pradhānaḥ | yathoktam prahlādena --

naite guṇā na guṇino mahad-ādayo ye  
sarve manaḥ prabhṛtayaḥ sahadeva-martyāḥ |  
ādy-antavanta urugāya vidanti hi tvām  
evaṁ vimṛśya sudhiyo viramanti śabdāt ||

tat te'rhattama namaḥ stuti-karma-pūjāḥ  
karma smṛtiś caraṇayoḥ śravaṇaṁ kathāyām |  
samsevayā tvayi vineti ṣaḍ-aṅgayā kim  
bhaktim̐ janaḥ paramahansa-gatau labheta || [BhP 7.9.49-50] iti |

karma paricaryā | karma-smṛtir līlā-smaraṇam | caraṇayor iti sarvatrānvitam̐  
bhakti-vyañjakam |

tad etad ubhayasminn api tad-bhajana-vidhi-śikṣā-guruḥ | prāktanah śravaṇa-gurur  
eva bhavati tathāvidasya prāptatvāt | prāktānām bahutve'pi prāyas teṣv  
evānyataro'bhīrucitaḥ | pūrvasmād eva hetoḥ – śrī-mantra-gurus tv eka eva  
niṣetsyamānatvād bahūnām | athātra pramāṇāni | tatra tadāvirbhāva-viśeṣe ruciḥ –  
[mahā-puruṣam abhyarcen mūrtyābhimatayātmanaḥ](#) [BhP 11.3.48] ity ādau śrīmad-  
āvirhoṭrādinābhīpretā | bhajana-viśeṣa-ruciś ca –

[vaidikas tāntriko miśra iti me tri-vidho makhaḥ |](#)  
[trayāṇām īpsitenaiva vidhinā mām samarcayet ||](#) [BhP 11.27.7]

ity ādau śrī-bhagavatābhīpretā | atha śravaṇa-gurum āha --

[tasmād gurum prapadyeta jijñāsuḥ śreya uttamam |](#)  
[śābde pare ca niṣṇātām brahmaṇy upasamāśrayam ||](#) [BhP 11.3.22]

śābde brahmaṇi vede vicāra-tātparyeṇa | pare brahmaṇi bhagavad-ādi-  
rūpāvirbhāve'parokṣānubhavana niṣṇātām tathaiva niṣṭhām prāptam | yathoktam  
śrī-puraṇjanopākhyādy-upasamhāre śrī-nāradena --

[sa vai priyatamaś cātmā yato na bhayam aṅv api |](#)  
[iti veda sa vai vidvān yo vidvān sa gurur hariḥ ||](#) [BhP 4.29.51] iti |

|| 11.3 || śrī-prabuddho nimim || 202 ||

[203]

atra [brahma-vaivarte](#) viśeṣaḥ –

[vaktā sa-rāgo nīrāgo dvividhaḥ parikīrtitaḥ |](#)  
[sa-rāgo lolupaḥ kāmī tad uktām hṛn na saṁspr̥šet ||](#)  
[upadeśam karoty eva na parīkṣām karoti ca |](#)  
[aparīkṣyopadiṣṭam yal loka-nāśāya tad bhavet ||](#)

kim ca –  
[kulaṁ śīlam athācāram avicārya param gurum |](#)  
[bhajeta śravaṇādy-arthī sarasam sāra-sāgaram ||](#)

sarasatvādikam ca vyañjitaṁ tatraivānyatra | [\(page 105\)](#)

[kāma-krodhādi-yukto'pi kṛpaṇo'pi viśādavān |](#)  
[śrutvā vikāsam āyāti sa vaktā paramo guruḥ ||](#) iti |

evambhūta-guror abhāvād yukti-bheda-bubhutsayā bahūn apy āśrayante kecit |  
yathā –

[na hy ekasmād guror jñānam su-sthiram syāt su-puṣkalam |](#)  
[brahmaitad advitīyam vai giyate bahudharṣibhiḥ ||](#) [BhP 11.9.31]

[204]

tatra ruci-pradhānānām śravaṇādikam –

tatrānvaham kṛṣṇa-kathāḥ pragāyatām  
anugraheṇāśṛṇavam manoharāḥ |  
tāḥ śraddhayā me'nupadam viśṛṇvataḥ  
priyaśravasy aṅga mamābhavad ruciḥ || [BhP 1.5.26] ity-ādy-ukta-prakāram |

vicāra-pradhānānām śravaṇam yathā catuḥślokyādinām | mananam yathā bhagavān  
brahma kārtsnyena [BhP 2.2.34] ity ādau |

atha taj-jātā bhagavati śraddhā, yathā –

asti yajña-patir nāma keṣāñcid arha-sattamāḥ |  
ihāmutra ca lakṣyante jyotsnāvatyāḥ kvacid bhuvāḥ ||  
manor uttānapādasya dhruvasyāpi mahīpateḥ |  
priyavratasya rājarṣer aṅgasyāsmat-pituḥ pituḥ ||  
īdṛśānām athānyeṣām ajasya ca bhavasya ca |  
prahlādasya baleś cāpi kṛtyam asti gadābhṛtā ||  
dauhitrādīn ṛte mṛtyoḥ śocyān dharmā-vimohitān |  
varga-svargāpavargānām prāyeṇaikātmya-hetunā || [BhP 4.21.27-30]

he arha-sattamāḥ yajña-patir nāma sarva-karma-phala-dātṛtvena śruti-pratipāditaḥ  
parameśvaraḥ keṣāñcit śruty-artha-tattva-vijñānām mate tāvad asti tathāpi  
vipratipatter na tat-siddhir ity āśaṅkya tatra jagad-vaicitryānyathānupapatti-  
pramāṇam apy upodvalakam ity āha | iha pratyakṣeṇāmutra-śāstreṇa tadvad ity  
anumānena ca jyotsnāvatyāḥ kāntamatyo bhuvo bhoga-bhūmayo dehās ca kvacid  
evopalabhyante na sarvatrety ayaṁ bhāvaḥ | na tāvaj jaḍasya karmaṇas tat-tat-  
phala-dātṛtvaṁ ghaṇate phalam ata upapatteḥ [Vs 3.2.38] iti nyāyāt | na cārvāg-  
devatānām svātantryam antaryāmi-śrutiḥ | na ca karma-sāmye phala-tāratamyam  
kvacic ca tad-asiddhiḥ sambhavati | ataḥ svatantreṇa parameśvareṇa bhāvyaṁ |

atra vidvad-anubhavo'pi pramāṇam ity āha manor iti tribhiḥ | asmat-  
pitāmahasyāṅgasya | prahlāda-balī tadānīm śāstrād eva jñātvā gaṇitau | gadābhṛtā  
parameśvareṇa kṛtyam asti hṛdaye bahir apy āvirbhūya teṣām muhuḥ kṛtya-  
sampādanāt tena yat kṛtyam karaṇīyam tat teṣām astīty arthaḥ | teṣām eva tena saha  
kṛtyam asti nānyeṣām ity artho vā | tad-anyāms tu ninditatvenāha mṛtyor  
dauhitrādīn veṇa-prabhṛtīn dharmā-vimohitān | (page 106)

gadābhṛc-chabdena tan-nāmnā prasiddhāt śrī-viṣṇor anyatra parameśvaratvaṁ  
vārayati | śruti-yukti-vidvad-anubhaveṣu taṁ gadābhṛtaṁ viśiṅaṣṭi | vargeti  
vargo'tra trivargaḥ | svargo dhardharasya phalam | apavargo mokṣaḥ | teṣām  
aikātmyenaika-rūpeṇa sarvāntargatena hetunā | tatrāpi prāyeṇa pracareṇa hetunā |  
tad uktam skānde –

bandhako bhava-pāśena bhava-pāśāc ca mocakaḥ |  
kaivalyadaḥ paraṁ brahma viṣṇur eva sanātanah || iti |

[205]

atha bhajana-śraddhā –

yat-pāda-sevābhirucis tapasvinām  
aśeṣa-janmopacitaṁ malaṁ dhiyaḥ |  
sadyaḥ kṣiṇoty anvaham edhatī satī  
yathā padāṅguṣṭha-viniḥṣṛtā sarit ||

vinirdhutāśeṣa-mano-malaḥ pumān  
asaṅga-vijñāna-viśeṣa-vīryavān |  
yad-aṅghri-mūle kṛta-ketanaḥ punar  
na saṁsṛtiṁ kleśa-vahāṁ prapadyate || [BhP 4.21.31-32]

tapasvinām saṁsāra-taptānam | tat-pāda-sambandhasyaiveṣa mahimeti  
dṛṣṭāntenāha yatheti | asaṅgas tato'nyatrānāsaktis tena vijñāna-viśeṣo bhagavato  
nānavirbhāvatvāt teṣāṁ madhye kasyāpy āvirbhāvasya sāksātkāras tad eva vīryam  
vidyate yasya saḥ | yasyāṅghri-mūle kṛtāśramaḥ san |

|| 4.21 || śrī-prṥthu-rājaḥ sabhyān || 204-205 ||

[206]

atha śravaṇa-guru-bhajana-śikṣā-gurvoḥ prāyikam ekatvam iti tathaiivety āha –

tatra bhāgavatān dharmān śikṣed gurv-ātma-daivataḥ |  
amāyayānuvṛtṭyā yais tuṣyed ātmātma-do hariḥ || [BhP 11.3.22]

tasmād gurum prapadyeta iti pūrvoktes tatra śravaṇa-gurau | gurur evātmā jīvanam  
daivataṁ niṣeṣṭa-devatatayābhimataś ca yasya tathābhūtaḥ san | amāyayā  
nirdambhayānuvṛtṭyā tad-anugatyā śikṣet | yair dharmaiḥ | ātmā paramātmā |  
bhaktebhyaḥ ātma-pradaḥ śrī-bali-prabhṛtibhya iva | asya śikṣā-guror bahutvam api  
prāgvaj jñeyam |

|| 11.3 || śrī-prabuddho nimim || 206 ||

[207]

mantra-gurus tv eka evety āha –

labdhvānugraha ācāryāt tena sandarśitāgamaḥ |  
mahā-puruṣam abhyarcen mūrtyābhimatayātmanaḥ || [BhP 11.3.48]

anugraho mantra-dīkṣā-rūpaḥ | āgamo mantra-vidhi-śāstram | asyaikatvam eka-  
vacanatvena bodhyate |

bodhaḥ kaluṣitas tena daurātmyaṁ prakāṭikṛtam |  
gurur yena parityaktas tena tyaktaḥ purā hariḥ ||

iti **brahma-vaivartādau** tat-tyāga-niṣedhāt | tad-aparitoṣeṇāpy anyo guruḥ kriyate  
tato'neka-guru-karaṇe pūrva-tyāga eva siddhaḥ | etac cāpavāda-vacana-dvārāpi **śrī-  
nārada-pañcarātre** bodhitam --

avaiṣṇavopadiṣṭena mantreṇa nirayaṁ vrajet |  
punaś ca vidhinā samyag grāhayed vaiṣṇavād guroḥ || iti <sup>4</sup>

|| 11.3 || śrī-āvirhotro nimim || 207 ||

[208]

tatra śravaṇa-guru-saṁsargeṇaiva śāstrīya-vijñānotpattiḥ syāt nānyathety āha –

ācāryo'raṇir ādyaḥ syād ante-vāsy uttarāraṇiḥ |  
tat-sandhānaṁ pravacanam vidyā-sandhiḥ sukhāvahaḥ || [BhP 11.10.12]  
(page 107)

ādyo'dharaḥ | tat-sandhānaṁ tayor madhyamaṁ manthana-kāṣṭhaṁ pravacanam  
upadeśaḥ | vidyā śāstrokta-jñānaṁ tu sandhau bhavo'gnir iva | tathā ca śrutiḥ –  
ācāryaḥ pūrva-rūpam ity ādi | ataeva **tad-vijñānārthaṁ sa gurum evābhigacched**  
[MuṇḍU 1.1.12] iti, **ācāryavān puruṣo veda** [ChāU 6.14.2] iti, **naiṣā tarkeṇa matir  
apaneyā proktānyenaiva sujñānāya preṣṭhā** [KaṭhU 1.2.9] iti |

|| 11.10 || śrī-bhagavān || 208 ||

[209]

śikṣā-guror apy avaśyaktvam āhuḥ –

vijita-hṛṣīka-vāyubhir adānta-manas tura-gaṁ  
ya iha yatanti yantum ati-lolam upāya-khidaḥ |  
vyasana-śātānvitāḥ samavahāya guroś caraṇaṁ  
vaṇija ivāja santy akṛta-karṇa-dharā jaladhau || [BhP 10.87.33]

ye guroś caraṇaṁ samavahāya atilolam adāntam adamitaṁ mana eva turagaṁ  
vijitair indriyaiḥ prāṇaiś ca kṛtvā yantum bhagavad unmukhikartum prayatante te  
upāya-khidaḥ | teṣu teṣu upāyeṣu khidyante | ato vyasana-śātānvitā bhavanti |  
ataeva iha saṁsāre tiṣṭhanty eva | he aja akṛta-karṇadharaś asvīkṛta-nāvikā jaladhā  
yathā tadvat | śrī-guru-pada-darśita-bhagavad-bhajana-prakāreṇa bhagavad-vartma-

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<sup>4</sup> avaiṣṇavopadiṣṭena mantreṇa na parā gatiḥ ||  
avaṣṇavopadiṣṭam cet pūrva-mantra-varaṁ dvayam |  
punaś ca vidhinā samyak vaiṣṇavād grāhayed guroḥ || [PadmaP 6.226.1-2]

jñāne sati tat-kṛpayā vyasanānabhibhūtau satyām śīghram eva mano niścalam  
bhavatīti bhāvaḥ | ato **brahma-vaivarte** –

guru-bhaktyā sa milati smaraṇāt sevyate budhaiḥ |  
milito'pi na labhyeta jīvair ahamikā-paraiḥ ||

**śrutiś** ca –

yasya deve parā bhaktir yathā deve tathā guruḥ |  
tasyaite kathitā hy arthāḥ prakāśante mahātmanaḥ || [ŚvetU 6.23]

|| 10.87 || śrutayaḥ || 209 ||

[210]

ato mantra-guror āvaśyaktavaṁ sutarām eva | tad etat paramārtha-gurv-āśrayo  
vyavahārika-gurv-ādi-tyāgenāpi kartavya ity āha –

gurur na sa syāt sva-jano na sa syāt  
pitā na sa syāj jananī na sā syāt |  
daivaṁ na tat syān na patiś ca sa syān  
na mocayed yaḥ samupeta-mṛtyum || [BhP 5.5.18]

samupetaḥ samprāpto mṛtyuḥ saṁsāro yena tam | ata uktam śrī-nāradena –

jugupsitam dharma-kṛte'nuśāsataḥ  
svabhāva-raktasya mahān vyatikramaḥ | [BhP 1.5.15] ity ādi |

tasmāt tāvad eva teṣāṁ gurv-ādi-vyavahāro yāvat mṛtyu-mocakaṁ śrī-guru-  
caraṇaṁ nāśriyata ity arthaḥ |

|| 5.5 || śrī-ṛṣabhadevaḥ sva-putrān || 210 ||

[211]

anyadā sva-gurau karmibhir api bhagavad-drṣṭiḥ kartavyety āha –

ācāryaṁ mām vijānīyān nāvamanyeta karhicit |  
na martya-buddhyāsūyeta sarva-deva-mayo guruḥ || [BhP 11.17.27]

brahmacāri-dharmāntaḥ-paṭhitam idam |

|| 11.17 || śrī-bhagavān || 211 ||

[212]

ataḥ sutarām eva paramārthibhis tādrṣe gurāv ity āha – (page 108)

yasya sāksād bhagavati jñāna-dīpa-prade gurau |

martyāsad-dhīḥ śrutam tasya sarvaṁ kuñjara-śaucavat ||  
eṣa vai bhagavān sāksāt pradhāna-puruṣeśvaraḥ |  
yogeśvarair vimṛgyāṅghrir loko yaṁ manyate naram || [BhP 7.15.26-27]

eṣa śrī-kṛṣṇa-lakṣaṇo'pi | tataḥ prākṛta-dṛṣṭir na bhagavat-tattva-grahaṇe pramāṇam  
iti bhāvaḥ |

|| 7.15 || śrī-nārado yudhiṣṭhiram || 212 ||

[213]

śuddha-bhaktās tv eke śrī-guroḥ śrī-śivasya ca bhagavatā sahābheda-dṛṣṭim tat-  
priyatamatvenaiva manyante | yathā –

vayaṁ tu sāksād bhagavan bhavasya  
priyasya sakhyuḥ kṣaṇa-saṅgamena |  
suduścikitsyasya bhavasya mṛtyor  
bhiṣaktamaṁ tvādyā gatim gatāḥ sma || [BhP 4.30.38]

ṭikā ca – tava yaḥ priyaḥ sakhā tasya bhavasya | atyantam acikitsasya bhavasya  
janmano mṛtyoś ca bhiṣaktamaṁ sad vaidyaṁ tvāṁ gatim prāptā ity eṣā | śrī-śivo  
hy eṣāṁ vakṛṇāṁ guruḥ |

|| 4.30 || śrī-pracetasaḥ śrīad-aṣṭa-bhuja-puruṣam || 213 ||

[214]

tad evaṁ rucy-ādinā gurv-āśrayānte upāsanā-pūrvāṅga-rūpaḥ sāmukhya-bhedo  
bahu-vidho darśitaḥ | atha sāksād upāsanā-lakṣaṇas tad-bhedo'pi bahu-vidho  
darśyate | atra sāmukhyaṁ dvividhaṁ nirviśeṣa-mayaṁ sa-viśeṣa-mayaṁ ca | atra  
pūrvam jñānam | uttaram tu dvividham – ahaṅgrahopāsanā-rūpaṁ bhakti-rūpaṁ  
ca | asya jñānasya lakṣaṇam jñānam caikātmya-darśanam [BhP 11.19.25] iti |  
abhedopāsanam jñānam ity arthaḥ |

|| 11.19 || śrī-bhagavān || 214 ||

[215]

tat-sādhana-prakāram caivaṁ bahu-vidhas tatra tatroktiḥ | sa ca jñānam evocyate |  
tatra śravaṇam śrī-prthu-sanatkumāra-saṁvādādau draṣṭavyam |

tad-anusāreṇa mananam ca jñeyam | prathamataḥ śrotṛṇāṁ hi vivekas tāvān eva  
yāvataḥ jaḍātirikta-cin-mātraṁ vastūpasthitam bhavati | tasmimś cin-mātre'pi  
vastuni ye viśeṣāḥ svarūpa-bhūta-śakti-siddhā bhagavattādi-rūpā vartante tāms tu  
te vivektum na kṣamante, yathā divā-rajani-khaṇḍini jyotiṣi jyotir-mātratve'pi ye  
maṇḍalāntar-bahiś ca divya-vimānādi-paraspara-prthag-bhūta-raśmi-paramāṇu-  
rūpā viśeṣās tāms carma-cakṣuṣo vivektum na kṣamante tadvat | pūrvavac ca yadi  
mahat-kṛpā-viśeṣaṇa-divya-dṛṣṭitā bhavati tadā viśeṣopalabdhiś ca bhavet | na cen

nirviśeṣa-cin-mātra-brahmānubhavana tal-līnam eva bhavati | tathaiva  
nididhyāsanam api teṣām | tad yathā --

sthiraṁ sukhaṁ cāsanam āsthito yatir  
yadā jihāsura imam aṅga lokam |  
kāle ca deśe ca mano na sajjayet  
prāṇān niyacchen manasā jitāsuḥ ||

manaḥ sva-buddhyāmalayā niyamyā  
kṣetra-jñā etān ninayet tam ātmani |  
ātmānam ātmany avarudhya dhīro  
labdhopāśāntir virameta kṛtyāt || [BhP 2.2.15-16]

etān buddhiṁ kṣetrajñe buddhyādi-draṣṭari nilayet pravilāpayet | tam ca  
kṣetrajñān svarūpa-bhūtayā buddhyā ātmani tad-draṣṭṛtvādi-rahite śuddhe jīve,  
tam ca śuddham ātmānam ātmani brahmaṇy avarudhya tad-ekatvena vicintya  
labdhopāśāntiḥ prāpta-nirvṛtiḥ san kṛtyād viramet, tasya tataḥ param  
prāpyābhāvāt |

|| 2.2 || śrī-śukaḥ || 215 ||

(page 109)

tad evaṁ jñāna-muktim idam eva svābhāvo'dhyātmanam ucyate ity anena śrī-  
gītāsūktam | svasya śuddhasyātmano bhāvo bhāvanā ātmany adhikṛtya  
vartamānatvād adhyātma-śabdenocyata ity arthaḥ |

athāhamgrahopāsanam tac-chakti-viśiṣṭa īśvara evāham iti cintanam | asya phalaṁ  
svasmiṁs tac-chakty-ādy-āvirbhāvaḥ yathā viṣṇu-purāṇe nāgapāśādi-yantritaḥ śrī-  
prahlādas tādr̥śam ātmānam smaran nāgapāśādikam utsāritavān | atrāntima-phalaṁ  
ca kīṭa-peśaskṛtn-nyāyena sārūpya-sārṣṭyādikam jñeyam |

atha bhaktiḥ | tasyās taṣṭha-lakṣaṇam svarūpa-lakṣaṇam ca yathā garuḍa-  
purāṇe --

viṣṇu-bhaktiṁ pravakṣyāmi yayā sarvam avāpyate |  
yathā bhaktyā haris tuṣyeta tathā nānyena kenacit ||

ity uktvāha –

bhaja ity eṣa vai dhātuḥ sevāyām parikīrtitaḥ |  
tasmāt sevā budhaiḥ proktā bhaktiḥ sādhana-bhūyasī || iti |

yayā sarvam avāpyate iti taṣṭha-lakṣaṇam | atra ca akāmaḥ sarva-kāmo vā ity ādi-  
siddhatvād avyāpty-abhāvaḥ | yathā bhaktyā ity-ādy-uktatvād ativyāpty-abhāvaḥ |  
budhaiḥ proktatvād asambhavābhāvaś ca | sevā-śabdena svarūpa-lakṣaṇam | sā ca  
sevā kāyika-vācika-māsaātmikā trividhaivānugatir ucyate | ataeva bhaya-  
dveśādīnām ahaṅgrahopāsanāyās ca vyāvṛttiḥ | sādhana-bhūyasī sādhanēṣu  
śreṣṭhety arthaḥ |



tad evaṁ lakṣaṇa-dvayaṁ prakāraṅtarenaḥ --

ye vai bhagavatā proktā upāyā hy ātma-labdhave |  
aṅjaḥ puṁsāṁ aviduṣāṁ viddhi bhāgavatān hi tān || [BhP 11.2.34]

aviduṣāṁ puṁsāṁ tan-māhātmyam avidvadbhir api kartṛbhiḥ | ātmano brahma  
paramātmā bhagavān ity āvirbhāva-bhedavataḥ svasya dharma-bhūtasya aṅjaḥ  
anāyāsenaiva labdhaye lābhāya upāyāḥ sādhanāni svayaṁ bhagavatā --

kālena naṣṭā pralaye vāṅiyāṁ veda-saṁjñitā |  
mayādaḥ brahmaṇe proktā dharmo yasyāṁ mad-ātmakaḥ || [BhP 11.14.3]

ity anusāreṇa proktāḥ | tān upāyān bhāgavatān dharmān viddhi bhāgavatīm  
bhaktim jānīhīty arthaḥ | hi prasiddhau | tatra sāksād bhakter api bhāgavata-  
dharmākhyatvaṁ **etāvān eva loke'smin** [BhP 11.3.23] ity atra parama-dharmatva-  
khyāpanāya darśitam | atra ātma-labdhave proktā iti tathastha-lakṣaṇam | anyena  
tad-alābhād avyabhicāri | ātma-labdhave upāyā ity svarūpa-lakṣaṇam | tal-  
lābhopāyo hi tad-anugatir eva |

|| 11.2 || śrī-kavir nimim || 216 ||

[217]

sā bhaktis trividhā | āropa-siddhā, saṅga-siddhā, svarūpa-siddhā ca | tatrāropa-  
siddhā svato bhaktivābhāve'pi bhagavad-arpanādinā bhaktitvaṁ prāptā karmādi-  
rūpā | saṅga-siddhā svato bhaktivābhāve'pi tat-parikaratayā saṁsthāpanena **tatra**  
**bhāgavatān dharmān śikṣed gurv-ātma-daivataḥ** [BhP 11.3.24] ity ādi-prakaraṇeṣu  
**sarvato manaso'saṅgam** [BhP 7.5.18] ity ādinā labdha-tad-antaḥ-pātā jñāna-karma-  
tad-aṅga-rūpā | svarūpa-siddhā cājñānādināpi tat-prādurbhāve  
bhaktivāvyabhicāriṇi sāksāt tad-anugatyātmā tādīya-śravaṇa-kīrtanādi-rūpā |  
**śravaṇam kīrtanam viṣṇoḥ** (page 110) ity ādaḥ viṣṇoḥ śravaṇam viṣṇoḥ kīrtanam  
iti viśiṣṭasyaiva vivakṣitatvat teṣāṁ api nāropa-siddhatvaṁ pratyuta mūḍha-  
pronmmattādiṣu tad-anukartṛṣv api kathañcit sambandhena phala-prāpakatvāt  
svarūpa-siddhatvaṁ, yathā śrī-prahlādasya pūrva-janmani śrī-nṛsimha-caturdaśy-  
upavāsaḥ | yathā kukkura-mukha-gatasya śyenasya bhagavan-mandira-parikramāḥ  
| evaṁ anya-drṣṭyādinā mūḍhādibhiḥ kṛtasya vandanasyāpi jñeyam |

tad evaṁ trividhāpi sā punar akaitavā sakaitavā ceti dvividhā jñeyā | tatrāropa-  
saṅga-siddhayor yasyā bhaktaḥ sambandhena bhakti-pada-prāptyāṁ sāmārthyam  
tan-mātrāpekṣatvaṁ ced akaitavatvaṁ svīyānyadīya-phalāpekṣa-parikaratvaṁ ced  
akaitavatvaṁ prayojanāntarāpekṣayā karma-jñāna-parikaratvaṁ cet sakaitavatvaṁ |  
svarūpa-siddhāyā ca yasya bhagavataḥ sambandhena tādrṣāṁ māhātmyam tan-  
mātrāpekṣa-parikaratvaṁ ced akaitavatvaṁ prayojanāntarāpekṣayā karma-jñāna-  
parikaratvaṁ cet sakaitavatvaṁ | iyam evākaitavākiñcanākhyatvena pūrvam uktā |  
**dharmāḥ projjhita-kaitavo'tra paramāḥ** [BhP 1.1.2] ity atra cāsyās tad-ubhaya-  
vidhatve pramāṇam jñeyam | tathoktaṁ – **prīyate'malayā bhaktyā harir anyad-  
viḍambanam** [BhP 7.7.52] iti |

athāropa-siddhā – etad-artham eva naiṣkarmyam apy acyuta-bhāva-varjitam [BhP 1.5.12] ity ādau sakāma-niṣkāmayor dvayor api karmaṇor nindā | bhagavad-vaimukhyāviśeṣāt |

tatra yādṛcchika-ceṣṭāyā api bhagavad-arpitatve bhagavad-dharmatvaṁ bhavati kim uta vaidika-karmaṇa iti vaktum tasyā api tad-rūpatvam āha –

kāyena vācā manasendriyair vā  
buddhyātmanā vānusṛta-svabhāvāt |  
karoti yad yat sakalam parasmai  
nārāyaṇāyeti samarpayet tat || [BhP 11.2.36]

pūrvam hi dharmān bhāgavatān brūta [BhP 11.2.31] iti praśnānantaram ye vai bhagavatā proktā [BhP 11.2.34] ity ādinā mukhyatvena sāksāt-tal-labdhye upāya-bhūtāḥ śravaṇa-kīrtanādayo bhāgavatā dharmā lakṣitāḥ te cātraiva śṛṇvan su-bhadrāṇi rathāṅga-pāṇer [BhP 11.2.39] ity-ādinā katicid darśitāḥ | uttarādhyāye ca -- tatra bhāgavatān dharmān śikṣed gurv-ātma-daivataḥ [BhP 11.3.22] ity upakrama-vākyād anantaram iti bhāgavatān dharmān śikṣayan bhaktyā tad-utthayā [BhP 11.3.33] ity upasamhāra-vākyasya prāg bhāgavata-dharmatvenānya-saṅga-tyāgādikam api vakṣyate | sarvato manaso'saṅgam [BhP 11.3.23] ity ādinā | tasmāt laukika-karmādy-arpaṇam idam yathā kathaṅcit tad-dharma-siddhy-artham evocyate |

arthaś cāyam tīkāyām – ātmanā cittenāhankāreṇa vā anusṛto yaḥ svabhāvas tasmāt | ayam arthaḥ – na kevalam vidhitāḥ kṛtam eveti niyamaḥ svabhāvānusāri laukikam apīti | śrī-gītāsu ca –

yat karoṣi yad aśnāsi yaj juhoṣi dadāsi yat |  
yat tapasyasi kaunteya tat kuruṣva mad-arpaṇam || [Gītā 9.27] iti |

itaḥ pūrvam prāṇa-buddhi-dharmādhikārataḥ ity ādi-mantraś ca tathā | atra svābhāvika-karmaṇo'rpaṇe duṣkarmaṇo dvidvidhā gatiḥ | jñānecchūnām aviśeṣeṇa | bhakticchūnām tu anena durvāsana-duḥkha-darśanena ca sa karuṇāmayaḥ karuṇām karotv iti vā (page 111)

yā prītir avivekānām  
viṣayeshv anapāyinī |  
tvām anusmarataḥ sā me  
hṛdayān nāpasarpatu || [ViP 1.20.19] iti viṣṇu-purāṇokta-prakāreṇa |

yuvatīnām yathā yūni yūnām ca yuvatau yathā |  
mano'bhiramate tadvan mano'bhiramatām tvayi || [PadmaP 6.128.258]

iti pādmokta-prakāreṇa ca mama sukarmaṇi duṣkarmaṇi yad-rāga-sāmānyam tat sarvato-bhāvena bhagavad-viṣayam eva bhavatv iti samādhyeyam | kāminām tu na sarvathaiva sarva-duṣkarmārpaṇam | vedoktam eva kurvāṇo niḥsaṅgo'rpitam īsvare [BhP 11.3.4] ity atra punar vaidikam eveśvare'rpitam kurvāṇa ity uktam ||

|| 11.2 || śrī-kavir nimim || 217 ||

[218]

atha vaidika-karmārpaṇasya praśaṁsām āhuḥ –

kleśa-bhūry-alpa-sārāṇi karmāṇi viphalāni vā |  
dehinām viṣayārtānām na tathaivārpitaṁ tvayi || [BhP 8.5.47]

viṣayārtānām karmāṇi kvacit kleśo bhūrir yeṣu tathāpy alpaṁ phalaṁ yeṣu tathāpy  
abhūtāni bhavanti, kvacit kṛṣyādivad viphalāni vā bhavanti, tvayy arpitam karma  
tu na tathā | kintu kleśam vinā yathā kathañcit kṛtasya kāmanayāpy arpaṇe tat-  
kāmasyāvaśyaka-prāptiḥ | sā ca sarvata utkṛṣṭā bhavati | tathā tan-mātra-phalena ca  
paryāptir na bhavati saṁsāra-vidhvaṁsādi-phalattvād ity arthaḥ | tad uktam --

yān āsthāya naro rājan na pramādyeta karhicit |  
dhāvan nimīlya vā netre na skhalen na pated iha || [BhP 11.2.35] iti |

satyaṁ diśaty arthitam arthito nṛṇām [BhP 5.19.28] ity ādi ca | yathaiva nābhiḥ  
ṛṣabha-deva-rūpaṁ bhagavantam putratvenāpi lebhe | śrī-gītāsu ca --

nehābhikramanāśo'sti pratyavāyo na vidyate |  
svalpam apy asya dharmasya trāyate mahato bhayāt || [Gītā 2.40] iti |

|| 8.5 || devāḥ śrīmad-ajitam || 218 ||

[219]

tad eva karmārpaṇam upapādayati tribhiḥ –

etat saṁsūcitaṁ brahmaṁs tāpa-traya-cikitsitam |  
yad īśvare bhagavati karma brahmaṇi bhāvitam || [BhP 1.5.32]

brahman he śrī-veda-vyāsa etat tāpa-trayasya cikitsitam cikitsā taiś cāturmāsyā-  
vāsibhiḥ paramahaiṁsaiḥ sūcitam | kim tat ? bhagavati karma yat samarpitam  
bhavati | tatra karma samarpaṇam evety arthaḥ | kathambhūte ? svayaṁ bhagavati  
pūrṇa-svarūpaikśvaryādi-mattayā sarvāṁśiny eva kenacid aṁśena jīvādi-  
niyanṛṭtayā īśvare paramātma-śabda-vācyē svarūpa-bhūta-viśeṣaṇena vinā kevala-  
cin-mātratayā pratipādyatvena brahmani tac-chabda-vācyē |

[220]

nanu utpattyaiva tat-tat-saṅkalpena vihitatvāt saṁsāra-hetoḥ karmaṇaḥ katham  
tāpa-traya-nivartakatvam | ucyate sāmagrī-bhedena ghaṭata iti yathā --

(page 112)

āmāyo yaś ca bhūtānām jāyate yena suvrata |  
tad eva hy āmayam dravyam na punāti cikitsitam || [BhP 1.5.33]

āmāyo rogo yena gṛhṭādinā jāyate tad eva kevalam āmaya-kāraṇam dravyam tam  
āmāyam na nivartayati kintu cikitsitam dravyāntarair bhāvitam sat nivartayaty eva |

[221]

evam nṛṇām kriyā-yogāḥ sarve saṁsṛti-hetavaḥ |  
ta evātma-vināśāya kalpante kalpitāḥ pare || [BhP 1.5.34]

pare bhagavati kalpitāḥ kāmanayāpy arpitāḥ santaḥ saṁsāra-dhvaṁsa-paryanta-  
phaladvād ātma-vināśāya karma-nivṛttaye kalpante |

|| 1.5 || śrī-nārada vyāsam || 219-221 ||

[222]

kiṁ ca karma-phalam vastuto bhagavad-āśrayam eva | tat tu durbuddher ātma-sāt-  
kurvato yuktyavatucha-phala-prāptiḥ saṁsāraś ca | sudhīyas tu tat-sākṣāt-kurvatas  
tad-vaiparītyam ity āha gadyābhyām --

sampracaratsu nānā-yāgeṣu viracitāṅga-kriyeṣv apūrvam yat tat kriyā-phalam  
dharmākhyam pare brahmaṇi yajña-puruṣe sarva-devatā-lingānām mantrāṇām  
artha-niyāma-katayā sākṣāt-kartari para-devatāyām bhagavati vāsudeva eva  
bhāvayamāna ātma-naipuṇya-mṛdita-kaṣāyo haviḥṣv adhvaryubhir gṛhyamāneṣu sa  
yajamāno yajña-bhājo devāns tām puruṣāvayaveṣv abhyadhyāyat | [BhP 5.7.6] iti |

ṭikā ca – sampracaratsu pravartamāneṣu viracitā anuṣṭhitā aṅga-kriyā yeṣām teṣu  
yad apūrvam tad vāsudeva eva bhāvayamānaś cintayan sa yajamāno yajña-bhāga-  
bhājo ye devāns tām puruṣasya vāsudevasya āvayaveṣu caksur-ādiṣu abhyadhyāyat,  
na tu tat-prthaktvenety anvayaḥ |

apūrve pakṣa-dvayam mīmāṁsakānām | tadānīm eva sūkṣmatvenotpannam phalam  
evāpūrvam kālāntara-phalotpādikā karma-śaktir veti | tad uktam --

yāgād eva phalam tad dhi śakti-dvāreṇa sidhyati |  
sūkṣma-śakti-ātmakam vāpi phalam evopajāyate || iti |

tad etad āha kriyā-phalam dharmākhyam [BhP 5.7.6] iti ca |

nanu yady aṅgam devatā karma pradhānam iti matam tarhi karṭṛ-niṣṭham apūrvam  
syāt | tad uktam –

karmabhyah prāg ayogyasya karmaṇah puruṣasya vā |  
yogyatā śāstra-gamyā yā parā sāpūrvam iṣyate || iti |

atha devatā pradhānam karma tu devatārādhānārtham, tadā devatā-prasād-  
rūpatvād apūrvasya devatāśratvam eva yuktaṁ prokṣaṇādy-apūrvasyeva vṛihy-ādy-  
āśrayatvam | kuto vāsudevāśrayam apūrvam bhāvayati ? ucyate | yadi karṭṛ-niṣṭham

apūrvam syāt tarhi vāsudevasyāntaryāmiṇaḥ pravartakatvena mukhya-kartṛtvāt tad-āśrayam evāpūrvam, na tu tat-prayojya-yajamānāśrayam, śāstra-phalam prayoktarīti nyāyāt | anyathā ṛtvijām apy apūrvāśrayatva-prasaṅgāt | tad evāha – sāksāt-kartarīti | devatāśrayatve'pi vāsudevāśrayatvam evety āha – para-devatāyām iti | paradevatātve hetuḥ sarvadevatā-liṅgānām tat-tad-devatā-prakāśakānām mantrāṇām ye'rthā indrādi-devatās teṣām niyāmakatayā tasyaiva prasādanīyatvāt phala-dātṛtvāc ca yukta-sevāśrayatvam ity arthaḥ | evam bhāvanam evātmano naipuṇyam kauśalam tena mṛditāḥ kṣiṇāḥ kaṣāyā rāgādayo yasya | adhvaryubhir iti bahu-vacanām nānā-karmābhiprāyeṇa ity eṣā |

(page 116)

atra viṣṇor aṅgitvena tad-bhajanam ca doṣa iti labhyate | atra pādmottara-khaṇḍe yathā –

uddiśya devatā eva juhōti ca dadāti ca |  
sa pāṣaṇḍīti vijñeyaḥ svatanthro vāpi karmasu || [PadmaP 6.235.8] iti |

pāṣaṇḍatvam atra vaiṣṇava-mārgād bhraṣṭatvam ity arthaḥ | śrī-gītāsu –

ye'py anyadevatābhaktā yajante śraddhayānvitāḥ |  
te'pi mām eva kaunteya yajanty avidhipūrvakam ||  
ahaṁ hi sarvayajñānām bhoktā ca prabhur eva ca |  
na tu mām abhijānanti tattvenātaś cyavanti te || [Gītā 9.23.-24]

ato vāstava-vicāre sarva eva veda-mārgāḥ śrī-bhagavaty eva paryavasyantīty abhipretyoktām śrīmad-akrūreṇa --

sarva eva yajanti tvām sarva-deva-mayeśvaram |  
ye'py anya-devatā-bhaktā yady apy anya-dhiyaḥ prabho ||  
yathādri-prabhavā nadyaḥ parjanya-pūritāḥ prabho |  
viśanti sarvataḥ sindhum tadvat tvām gatayo'ntataḥ || [BhP 10.40.9-10] iti |

gatayo mārgāḥ | antato vicāra-paryavasānena | atha dvitīyam gadyam –

evam karma-viśuddhyā viśuddha-sattvasyāntar-hṛdayākāśa-śarīre brahmaṇi bhagavati vāsudeve mahā-puruṣa-rūpopalakṣaṇe śrīvatsa-kaustubha-vana-mālāri-dara-gadātibhir upalakṣite nija-puruṣa-hṛl-likhitenātmani puruṣa-rūpeṇa virocāmāna uccaistarām bhaktir anudinam edhamāna-rayājāyata [BhP 5.7.7] iti |

evam pūrvokta-prakāreṇa karma-viśuddhyā viśuddha-sattvasya bhaktiḥ sa-śraddha-śravaṇa-kīrtanādi-lakṣaṇā jāyatety anvayaḥ | kva ? bhagavati vāsudeve pūrṇa-svarūpa-bhagābhyām sarva-nivāseṇa ca tat-tan-nāmnā prasiddho'ntar-hṛdaye ya ākāśaḥ sa eva śarīram svasyaivāvirbhāva-viśeṣādhiṣṭhānam yasya tasmin antaryāmiṇi paramātmākhye brahmaṇi nirviśeṣāvirbhāvāt tad-ākhye ca bhagavato nirākāratvam vārayati mahā-puruṣasya yad rūpam śāstre śrūyate tad rūpam lakṣyate dṛśyate yatra tasmin | kim ca śrīvatsātibhir api cihnite | edhamāna-rayā vardhamāna-prakarṣā |

[224]

tad etat karmārpaṇam dvividham | bhagavat-prīṇana-rūpaṁ, tasmims tat-tyāga-rūpaṁ ceti | yathoktam **kaurme** –

prīṇātu bhagavān īśaḥ karmaṇānena śāśvataḥ |  
karoti satatam buddhyā brahmārpaṇam idaṁ param ||  
yad vā phalānām sannyāsam prakuryāt parameśvare |  
karmaṇām etad apy āhur brahmārpaṇam anuttamam || iti |

atra nimittāni ca trīṇi – kāmanā naiṣkarmyaṁ bhakti-mātraṁ ceti | niṣkāmas tu kevalam na sambhavati | **yad yad dhi kurute jantus tat tat kāmasya ceṣṭitam** ity ukteḥ | atra kāmanā-naiṣkarmyayoḥ prāyaḥ karma-tyāgaḥ | prīṇanam tu tad-ābhāsa eva svārtha-paratvāt | bhaktau punaḥ prīṇanam eva bhaktes tu tad-eka-jīvanatvāt |

kāmanā-prāptir yathā – **kleśa-bhūry-alpa-sārāṇi** ity ādi | yathā cāngasya rājñāḥ putrāthake **(page 114)** yajñe | naiṣkarmya-prāptiś ca –

vedoktam eva kurvāṇo niḥsaṅgo'rpitam īsvare |  
naiṣkarmyām labhate siddhim [BhP 11.3.47] ity atra |

bhakti-prāptiś ca – **evam karma-viuddhim** [BhP 5.7.7] ity-ādi-gadye darśitaiva |

**yad atra kriyate karma bhagavat-paritoṣaṇam |**  
**jñānam yat tad adhīnam hi bhakti-yoga-samanvitam ||** [BhP 1.5.35] ity atra ca |

bhakti-yogasayacaraatvād jñānam atra bhagavaj-jñānam | parama-bhaktās tu bhagavat-paritoṣaṇam prīṇanam eva prārthayante --

**yan naḥ svadhītam guravaḥ prasādītā**  
**vīprās ca vṛddhās ca sad-ānuvṛtyā |**  
**āryā natāḥ suhrdo bhrātaraś ca**  
**sarvāṇi bhūtāny anasūyayaiva ||** [BhP 4.30.39]

te tava paritoṣaṇāya bhavatv iti vṛṇīmahe |

|| 4.30 || pracetasāḥ śrīmad-aṣṭabhujam puruṣam || 224 ||

[225]

tad evam āropa-siddhā darśitā | atha saṅga-siddhodāharaṇa-prāptā miśrā bhaktir darśyate | svarūpa-siddhāsaṅgena hy anyeṣām api bhaktitvam darśitam | tatra **bhāgavatān dharmān** ity ādi-śrī-prabuddha-vākya-prakaraṇe sarvāsaṅga-dayā-maitrādīnām api bhāgavata-dharmatvābhidhānāt |

tatra karma-miśrā trividhā sambhavati – sa-kāmā kaivalya-kāmā, bhakti-mātra-kāmā ca | yadyapi kāmā-vaikalye api –

yā vai sādhana-sampattiḥ purṣārtha-catuṣṭaye |  
tayā vinā tad āpnoti naro nārāyaṇāśrayaḥ ||

ity ukteḥ kevalayaiva bhaktyā sambhavatas tathāpi tat-tad-vāsanānusāreṇa tatra tatra rucir jāyate ity evaṁ tat-tad-artham tan-miśratā jāyata ity avagantavyam | tataḥ sakāmā prāyaḥ karma-miśraiva | tatra karma-śabdena dharma eva gṛhyate | tal-lakṣaṇam ca yama-dūtaiḥ sāmānyata uktaṁ **veda-praṇihito dharmah** [BhP 6.2.36] iti | vedo'tra traiguṇya-viśayaḥ **traiguṇya-viśayā vedāḥ** [Gītā 2.45] iti **śrī-gīto**kteḥ | tat-pravartana-mātratvena siddhaḥ na tu bhaktivad ajñānenāpīty arthaḥ | **śrī-gītāsv** evānyatra tasya karma-samjñitatvaṁ coktaṁ **bhūta-bhāvodbhava-karo visargaḥ karma-samjñitaḥ** [Gītā 8.3] iti | visargo devatoddeśena dravya-tyāgaḥ | tad-upalakṣitaḥ sarvo'pi dharmah karma-samjñita ity arthaḥ | sa ca bhūtānām praṇinām ye bhāvā vāsanās teṣām udbhava-kara iti viśeṣaṇād bhagavad-bhaktir vyāvṛttā |

atha bhakti-saṅgāya dharmasya vaiśeṣyaṁ caikādaśe | śrī-bhagavatoktaṁ – **dharmo mad-bhakti-kṛt proktaḥ** [BhP 11.19.25] iti | bhagavad-arpaṇena bhakti-parikarīkṛtatvena ca bhaktikṛttvam ucyate | tad evaṁ idṛśena karmaṇā miśrā sa-kāmā bhaktir yathā --

(page 115)

prajāḥ sṛjeti bhagavān kardamo brahmaṇoditaḥ |  
sarasvatyāṁ tapas tepe sahasrāṇām samā daśa ||  
tataḥ samādhi-yuktena kriyā-yogena kardamaḥ |  
samprapede hariṁ bhaktyā prapanna-varadāśuṣam || [BhP 3.21.6-7]

atra tad-darśana-jāta-bhagavad-aśru-pāta-liṅgena niṣkāmasyāpy asya | brahmādeśa-gauraveṇaiva kāmanā jñeyā |

|| 3.21 || śrī-maitreyaḥ || 225 ||

[226]

atha kaivalya-kāmā kvacit karma-jñāna-miśrā kvacid jñāna-miśrā ca | tatra jñānam **jñānam caikātmya-darśanam** iti darśitam | tadīya-śravaṇādīnām vairāgya-yoga-sāṅkhyānām ca tad-aṅgatvāt tad-antaḥ-pātaḥ | atha karma-jñāna-miśrā | yathā --

animitta-nimittena sva-dharmenāmalātmanā |  
tīvrayā mayi bhaktyā ca śruta-sambhṛtayā ciram ||  
jñānena dṛṣṭa-tattvena vairāgyeṇa baliyasā |  
tapo-yuktena yogena tīvrenātma-samādhinā ||  
prakṛtiḥ puruṣasyeha dahyamānā tv ahar-niśam |  
tiro-bhavitṛī śanakair agner yonir ivāraṇiḥ || [BhP 3.27.21-23]

nimittam phalam na tan-nimittam pravartakam yasmin tena niškāmena |  
amalātmanā nirmalena manasā | jñānena śāstrotthēna | yogo jīvātma-paramātmano  
dhyānam [yogaḥ sannahanopāya-dhyāna-saṅgati-yuktiṣu](#) iti nānārtha-vargāt |  
dhyānam eva dhyātr-dhyeya-viveka-rahitam samādhiḥ | atra [sarvāsām eva  
siddhīnām mūlām tac-caraṇārcanam](#) [BhP 10.81.16] ity uktyā bhakter aṅgitve'pi  
aṅgavan nirdeśas teṣām tatra sādhanāntara-sāmānya-dṛṣṭir ity abhiprāyeṇa | ataeva  
teṣām mokṣa-mātra-phalam iti |

|| 3.27 || śrī-kapila-devaḥ || 226 ||

[227]

jñāna-miśrām āha –

[vivikta-kṣema-śaraṇo mad-bhāva-vimalāśayaḥ |  
ātmanam cintayed ekam abhedena mayā muniḥ](#) || [BhP 11.18.21]

bhāvo bhāvanā |

|| 11.18 || śrī-bhagavān || 227 ||

[228]

tad evam kaivalya-kāmāyām jñāna-miśroktā | atha bhakti-mātra-kāmāyām karma-  
miśrā yathā –

[śraddhāmṛta-kathāyām me śaśvan mad-anukīrtanam |  
pariniṣṭhā ca pūjāyām stutibhiḥ stavanam mama](#) || [BhP 11.19.20] iti |

[mad-arthe'rtha-parityāgo bhogasya ca sukhasya ca |  
iṣṭam dattam hutam japtam mad-artham yad vratam tapaḥ ||  
evam dharmair manuṣyāṇām uddhavātma-nivedinām |  
mayi sañjāyate bhaktiḥ ko'nyo'rtho'syāvaśiṣyate](#) || [BhP 11.19.23-24] (page 116) ity  
antam |

mad-arthe mad-bhajanārtham tad-virodhito'rthasya parityāgaḥ | bhogasya tat-  
sādhanasya candanādeḥ | sukhasya putropalālanādeḥ | iṣṭādi-vaidikam yat karma  
tad api mad-artham kṛtam bhakteḥ kāraṇam ity arthaḥ | dharmair  
bhāgavatābhidhaiḥ | evam kāya-vān-manobhis tad-artha-mātra-  
ceṣṭāvattvenānuṣṭhitair bhagavad-dharmair ātma-nivedinām | [yasyāsti bhaktir  
bhagavaty akiñcanā](#) [BhP 5.18.12] ity ādi-nyāyenāsya bhakti-mātra-kāmasya anyāḥ  
ko'rthaḥ sādhanā-rūpaḥ sādhyā-rūpo vāvaśiṣyate | sarvo'syānādrto'pi tad-āśrito  
bhavatīty arthaḥ |

|| 11.19 || śrī-bhagavān || 228 ||

[229]



karma-jñāna-miśrā yathā –

niṣevitenānimittena sva-dharmaṇa mahīyasā |  
kriyā-yogena śastena nātihiṁsreṇa nityaśaḥ ||  
mad-dhiṣṇya-darśana-sparśa- pūjā-stuty-abhivandanaiḥ |  
bhūteṣu mad-bhāvanayā sattvenāsaṅgamena ca ||  
mahatām bahu-mānena dīnānām anukampayā |  
maitryā caivātma-tulyeṣu yamena niyamena ca ||  
ādhyātmikānūsraṇān nāma-saṅkīrtanāc ca me |  
ārjavenārya-saṅgena nirahaṅkriyayā tathā ||  
mad-dharmaṇo guṇair etaiḥ parisamśuddha āśayaḥ |  
puruṣasyāñjasābhyeti śruta-mātra-guṇam hi mām || [BhP 3.29.15-19]

niṣevitena samyag anuṣṭhitena animittena ca niṣāmena sva-dharmaṇa | mahīyasā  
śraddhādi-yuktena | kriyā-yogena pañcarātrādy-ukta-vaiṣṇavanuṣṭhānena | śastena  
uttama-deśa-kālādīmatā niṣkāmena ca | nātihiṁsreṇa atihīmsā-rahitena | ati-śabdaḥ  
prāṇādi-pīḍā-parityāga-phala-patrādi-jīvāvayava-svikārārthaḥ | mad-dhiṣṇyam  
mad-arcādi | bhūteṣv antaryāmitvena mad-bhāvanayā | sattvena dhairyena |  
asaṅgamena vairāgyena ca | ahiṁsāsteya-brahmacarya-parigrahā yamāḥ | śauca-  
santoṣa-tapaḥ-svādhyāeśvara-praṇidhānāni niyamāḥ | ādhyātmikam ātmānam  
ātma-viveka-śāstram | nirahaṅkriyayā garva-rāhityena | mad-dharmaṇaḥ mad-  
dharmaṇuṣṭhātuḥ puruṣasyāśayaḥ | śruta-mātra-guṇam mām añjasābhyeti **mad-  
guṇa-śruti-mātreṇa mayi** [BhP 3.29.11] ity-ādy-ukta-lakṣaṇām dhruvānusmṛtiṁ  
prāpnotīty arthaḥ | atrādhyātmika-śraṇādinā jñāna-miśratvam api |

|| 3.29 || śrī-kapila-devaḥ || 229 ||

[230]

atha jñāna-miśrā –

dr̥ṣṭa-śrutābhir mātrābhir nirmuktaḥ svena tejasā |  
jñāna-vijñāna-santr̥pto mad-bhaktaḥ puruṣo bhavet || [BhP 6.16.62]

dr̥ṣṭeti aihikāmuṣmika-viṣayaiḥ | svena tejasā viveka-balena |

|| 6.16 || śrī-saṅkarṣaṇaś citraketuḥ || 230 ||

[231]

atha kevala-svarūpa-siddhodāhriyate | tatra sakāmā kaivalya-kāmā copāsaka-  
saṅkalpa-guṇais tat-tad-guṇatvenopacaryate | tataḥ sakāmā dvividhā tāmasī rājasī  
ca | pūrvā yathā –

abhisandhāya yo hiṁsām dambham mātsaryam eva vā |  
samrambhī bhinna-dr̥g bhāvam mayi kuryāt sa tāmasaḥ || [BhP 3.29.8]

abhisandhāya saṅkalpya | saṁrambhī sa-krodhaḥ | bhinna-dṛk svasminn iva  
sarvatra yatra sukhaṁ duḥkhaṁ ca tat-tad-devatā niranukampa ity arthaḥ |

[232]

uttarā yathā – (page 117)

viṣayān abhisandhāya yaśa aiśvaryam eva vā |  
arcādāv arcayed yo mām pṛthag-bhāvaḥ sa rājasah || [BhP 3.29.9]

pṛthak matto'nyatra viṣayādiṣv eva bhāvaḥ sprhā yasya na tu mayīti rājasatva-  
hetutā darsitā |

[233]

atha kaivalya-kāmā sāttviky eva | sā yathā --

karma-nirhāram uddīśya parasmin vā tad-arpaṇam |  
yajed yaṣṭavyam iti vā pṛthag-bhāvaḥ sa sāttvikaḥ || [BhP 3.29.10]

[234]

atha yasyā evotkarṣa-jñānārtham ete bhakti-bhedā nirūpitāḥ sā bhakti-mātra-  
kāmatvān niṣkāma nirguṇā kevalā svarūpa-siddhā nirūpyate | iyam  
evākiñcanākhyatvena sarvordhvaṁ pūrvam apy abhihitā | tām āha --

mad-guṇa-śruti-mātreṇa mayi sarva-guhāśaye |  
mano-gatir avicchinnā yathā gaṅgāmbhaso'mbudhau ||  
lakṣaṇam bhakti-yogasya nirguṇasya hy udāhṛtam |  
ahaituky avyavahitā yā bhaktiḥ puruṣottame ||  
sālokya-sārṣṭi-sāmīpya- sārūpyaikatvam apy uta |  
dīyamānaṁ na gṛhṇanti vinā mat-sevanam janāḥ ||  
sa eva bhakti-yogākhyā ātyantika udāhṛtaḥ |  
yenātivrajya tri-guṇam mad-bhāvāyopapadyate || [BhP 3.29.11-15]

mad-guṇa-śruti-mātreṇa na tu tatroddeśāntara-siddhy-abhiprāyeṇa | prakṛta-guṇa-  
maya-karaṇānām sarveṣām guhā karaṇāgocara-padaṁ tasyām śete guhyatayā  
niścalatayā ca tiṣṭhati yas tasmin mayi avicchinnā viṣayāntareṇa vccettum aśakyā  
yā manogatīḥ sā | avicchinnatve dṛṣṭānto yatheti | gatir iti pūrvasmād ākṛṣyate  
nityāpekṣātvāt | lakṣaṇam svarūpam |

nanu tasyā guṇa-śruteḥ kā vārtā uddesyāntarābhāvena manogatitvābhāvena ca  
dvidhāpi nirdeṣṭum aśaktyatvāt | tatrāha – ahaitukī phalānusandhāna-rahitā |  
avyavahitā svarūpa-siddhatvena sāksād-rūpā na tv āropa-siddhatvena  
vyavadhānātmikā | tādrśī yā bhaktiḥ śrotrādīnā sevana-mātram sā ca tasya  
svarūpam ity arthaḥ | mātra-padenāvicchinnety anena ca mano-gater ahaitukītvādi-  
siddheḥ pṛthag-yojanānarhattvāt | sāttvikaḥ kārako'saṅgī [BhP 11.25.25] ity ādiṣu

nirguṇo mad-apāśrayaḥ [BhP 11.25.25] ity ādibhis tad-āśraya-kriyādinām  
nirguṇatva-sthāpanāt --

(page 118)

mām bhajanti guṇāḥ sarve nirguṇam nirapekṣakam |  
suhṛdam priyam ātmānam sāmāsaṅgādayo'guṇāḥ || [BhP 11.13.40]

ity atra tad-guṇānam apy aprākṛtatva-śravaṇād ahaitukītvam eva viśeṣato  
darśayati | janā madīyāḥ | sālokyādikam api uta api dīyamānam api na gṛhṇāti |  
mat-sevanam vineti gṛhṇanti cet tarhi mat-sevārtham eva gṛhṇanti na tu tad-  
artham evety arthaḥ | sārṣṭiḥ samānaiśvaryam | ekatvam bhagavat-sāyujyam  
brahma-sāyujyam ca | anayos tal-linātmakatvena tat-sevanārthatvābhāvād  
agrahaṇāvāśyakatvam eveti bhāvaḥ | tasmāt sa eva cātyantika-phalatayā bhavati  
apavarga ity arthaḥ | nātyantikam vigaṇayanti [BhP 3.15.48] ity āder ātyantika-  
pralayatayā tat-prasiddheś ca |

nanu guṇa-trayātyaya-pūrvaka-bhagavat-sākṣātkāra evāpavarga iti cet tasyāpi  
tādṛśa-dharmatvam svataḥ siddham evety āha yeneṭi | yena kadācid apy  
aparityājyena mama bhāvāya vidyamānatāyai sākṣātkārāyety arthaḥ | upapadyate  
samartho bhavati | yathoktam pañcame yathā varṇa-vidhānam apavargaś ca bhavati  
[BhP 5.19.19] yo'sau bhagavati [BhP 5.19.20] ity ādikam ananya-nimitta-bhakti-  
yoga-lakṣaṇo nānā-gati-nimittāvidyā-granthir andhana-dvāreṇa [BhP 5.19.20] ity  
antam |

ato nirguṇāpi bahudhaivāvagantavyā | evam uktam etat-prakaraṇārambhe –

bhakti-yogo bahu-vidho mārgair bhāmini bhāvyaṭe |  
svabhāva-guṇa-mārgēṇa puṁsām bhāvo vibhidyaṭe || [BhP 3.29.7] iti |

mārgaḥ prakāra-viśeṣaiḥ | ataḥ svasya bhakti-yogasyaiva mārgēṇa vṛtti-bhedena  
śravaṇādinā bhāvayābhimānasya tad-bhedena dāsyādinā guṇānam tama-ādinām ca  
tad-bhedena himsādinā puṁsām bhāvo'bhiprāyo vibhidyaṭa ity arthaḥ |

atra muktā-phala-ṭikā ca – ayam ātyantikas tataḥ param prakārāntarābhāvāt |  
asyaiva bhakti-yoga ity ākhyā | anvarthēna bhakti-śabdasyātraiva mukhyatvāt |  
itareṣu phala evānurāgo na tu viṣṇau phala-lābhēna bhakti-tyāgāt ity eṣā |

śrī-gopāla-tāpanī-śrutau ca -- bhaktir asya bhajanam | tad ihāmutropādhi-  
nairāsyēnaivāmuṣmin manaḥ-kalpanam | etad eva ca naiṣkarmyam [GTU 1.14] iti |  
śatapatha-śrutau – sa hovāca yājñavalkyas tat puṁmān ātma-hitāya premṇā hariṁ  
bhajet iti | premṇā pṛīti-mātra-kāmanayā yad-ātma-hitam tasmāi ity arthaḥ |

|| 3.29 || śrī-kapila-devaḥ || 231-234 ||

(page 119)

tad evaṁ bahudhā sādhitaiṣākiñcanātyantikīty ādi-samjñā bhaktir dvidhā vaidhī  
rāgānugā ca iti | tatra vaidhī śāstroka-vidhinā pravartitā | sa ca vidhir dvidhaḥ |  
tatra prathamaḥ pravṛtti-heturḥ | tad-anukrama-kartavyākartavyānām jñāna-hetuś  
ca | prathamāś tūdhāḥ --

tasmād ekena manasā bhagavān sātvatām patih |  
śrotavyaḥ kīrtitavyaś ca dhyeyaḥ pūjyaś ca nityadā || [BhP 1.2.14] ity ādinā |

dvitīyaś cārcana-vratādi-gataḥ | tam āha –

mām eva nairapekṣyeṇa bhakti-yogena vindati |  
bhakti-yogaṁ sa labhata evaṁ yaḥ pūjayeta mām || [BhP 11.27.53]

nairapekṣyeṇa ahaitukena | ahaituka-bhakti-yoga eva katham syāt tatrāha bhakti-  
yogaṁ iti | evaṁ –

yadā sva-nigamenoktaṁ dvijatvaṁ prāpya pūruṣaḥ |  
yathā yajeta mām bhaktyā śraddhayā tan nibodha me || [BhP 11.27.8]

ity ādy ukta-vidhinā |

|| 11.27 || śrī-bhagavān || 235 ||

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evaṁ ekādaśī-janmāṣṭamyādigato'pi jñeyaḥ | atha vaidhī-bhedāḥ śaraṇāpatti-śrī-  
gurv-ādi-sat-sevā-śravaṇa-kīrtanādayaḥ | ete ca pratyekam api dvitrādayaḥ  
samutyāpi kāraṇāni bhavanti | tathā śravaṇāt | tatra prathamataḥ śaraṇāpattiḥ | ṣaḍ-  
vargādy-avikṛta-saṁsāra-bhaya-bādhyamāna eva hi śaraṇam praviśaty ananya-  
gatiḥ | bhakti-mātra-kāmo'pi tat-kṛta-bhagavad-vaimukhya-bādhyamānaḥ |

ananya-gatitvaṁ ca dvidhā darśyate | āśrayāntrasyābhāva-kathanena ati-prajñayā  
kathañcid āśritasyānyasya tyājanena ca | pūrveṇa yathā –

martyo mṛtyu-vyāla-bhītaḥ palāyan  
lokān sarvān nirbhayaṁ nādhyagacchat |  
tvat pādābjam prāpya yadṛcchayādya  
susthaḥ śete mṛtyur asmād apaiti || [BhP 10.3.27]

uttareṇa yathā –

tasmāt tvam uddhavotsṛjya codanām praticodanām |  
pravṛtīm ca nivṛtīm ca śrotavyaṁ śrutam eva ca ||  
mām ekam eva śaraṇam ātmānaṁ sarva-dehinām |  
yāhi sarvātma-bhāvena mayā syā hy akuto-bhayaḥ || [BhP 11.12.14-15] iti |

codanām śrutim praticodanām smṛtim iti ṭikā ca |

śrī-gītāsu ca – sarva-dharmān parityajya [Gītā 18.66] ity ādi | tasyā śaraṇāpatter  
lakṣaṇam vaiṣṇava-tantre –

ānukūlyasya saṅkalpaḥ pratikūlyā-vivarjanam |  
rakṣiṣyatīti viśvāso gopṭṛtve varaṇam tathā |  
ātma-nikṣepa-kārpaṇye ṣaḍ-vidhā śaraṇāgatiḥ || iti |

aṅgāṅgi-bhedena ṣaḍ-vidhā | tatra gopṭṛtve varaṇam evāṅgi śaraṇāgati-  
śabdenaikārthyāt | (page 120) anyāni tv aṅgāni tat-parikaratvāt | ānukūlyā-  
prātikūlye tad-bhaktādīnām śaraṇāgatasya bhāvasya vā | rakṣiṣyatīti viśvāsaḥ |  
kṣemaṁ vidhāsyati sa no bhagavāms try-adhīśas tatrāsmadīya-vimṛṣe na kiyaṁ  
ihārthaḥ [BhP 3.16.35] ity ādi-prakāraḥ |

ātma-nikṣepaḥ kenāpi devena ṛdi sthiteṇa yathā niyukto'smi tathā karomi iti  
gautamīya-tantro-**prakāraḥ** | yathoktaṁ pādmottara-**khaṇḍe** cāṣṭākṣarasya  
namaḥ-śabda-vyākhyāne –

ahaṅkṛtir ma-kāraḥ syān na-kāras tan-niṣedhakaḥ |  
tasmāt tu namasā cātra svātantryaṁ pratiśidhyate ||  
bhagavat-para-tantro'sau tadā yattaś ca jīvati |  
tasmāt sva-sāmarthya-vidhiṁ tyajet sarvam aśeṣataḥ ||  
īśvarasya tu sāmartyān nālabhyaṁ tasya vidyate |  
tasmin nyasta-bhavaḥ śete tat-karmaiva samācaret || [PadmaP 6.226.41-46]

ataeva brahma-vaivarte –  
ahaikāra-nivṛttānām keśavo na hi dūragaḥ |  
ahaikāra-yutānām hi madhye parvata-rāśayaḥ || [BhP 3.9.9] iti |

kārpaṇyaṁ – parama-kāruṇiko na bhavet paraḥ parama-śocyatamo na ca mat-para  
ity ādi-prakāram | gopṭṛtve varaṇam ca yathā nārasimhe –

tvāṁ prapanno'smi śaraṇam deva-devaṁ janārdanam |  
iti yaḥ śaraṇam prāptas taṁ kleśād uddharāmy aham || iti prakāram |

tad api tri-prakāram kāyikatvādi-bhedena yathoktaṁ brahma-purāṇe –

karmaṇā manasā vācā ye'cyutaṁ śaraṇam gatāḥ |  
na samartho yamas teṣāṁ te mukti-phala-bhāgināḥ || iti |

vyākhyātam śrī-hari-bhakti-vilāse –  
tavāsmīti vadan vācā tathaiva manasā vidan |  
tat-sthānam āśritas tanvā modate śaraṇāgataḥ || [HBV 11.677] iti |

tad evaṁ yasya sarvāṅga-sampannā śaraṇāpattis tasya jhaṭity eva sampūrṇa-phalā  
anyeṣāṁ tu yathā-sampatti yathā-kramaṁ ceti jñeyam | tām etāṁ śaraṇāpattīm  
ślāghate –

tāpa-trayeṇābhihatasya ghore

santapyaṁānasya bhavādhvaniśa |  
paśyāmi nānyac charaṇaṁ tavāṅghri-  
dvandvātapatrād amṛtābhivarśāt || [BhP 11.19.9]

śaraṇāgatānām sarva-duḥkha-dūrīkaraṇaṁ nija-mādhurīṇām sarvato-varṣaṁ  
cātrābhihitam |

|| 11.19 || uddhavaḥ śrī-bhagavantam || 236 ||

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tad evaṁ śaraṇāpattir vivṛtā | asyās ca pūrvatvaṁ tām vinā tadīyatvāsiddhiḥ | tatra  
śaraṇāpattyaiva yadyapi sarvaṁ sidhyati |

śaraṇaṁ taṁ prapaṇnā ye dhyāna-yoga-vivarjitāḥ |  
te vai mṛtyum atikramya yānti tad vaiṣṇavaṁ padam || (page 121) iti gāruḍāt |

tathāpi vaiśiṣṭhya-lipsuḥ śaktaś cet tato bhagavac-chāstropadeṣṭīṇām bhagavan-  
mantropadeṣṭīṇām vā śrī-guru-caraṇānām nityam eva viśeṣataḥ sevām kuryāt | tat-  
prasādaḥ sva-sva-nānā-pratikāra-dustyajān artha-hānau parama-bhagavat-prasāda-  
siddhau ca mūlam | pūrvatra yathā saptame śrī-nārada-vākyam –

asaṅkalpāj jayet kāmam krodham kāma-vivarjanāt |  
arthānartheḥṣayā lobham bhayaṁ tattvāvamarśanāt ||  
ānvīkṣikyā śoka-mohau dambham mahad-upāsayā |  
yogāntarāyān maunena hiṁsām kāmādy-anīhayā ||  
kṛpayā bhūtajam duḥkham daivam jahyāt samādhinā |  
ātmajam yoga-vīryeṇa nidrām sattva-niṣevayā ||  
rajas tamaś ca sattvena sattvaṁ copaśamena ca |  
etat sarvaṁ gurau bhaktyā puruṣo hy añjasā jayet || [BhP 7.15.22-25] iti |

uttaratra vāmana-kalpe brahma-vākyam –  
yo mantraḥ sa guruḥ sāksād yo guruḥ sa hariḥ svayam |  
gurur yasya bhavet tuṣṭas tasya tuṣṭo hariḥ svayam || iti |

anyatra –  
harau ruṣṭe gurus trātā gurau ruṣṭe na kaścana |  
tasmāt sarva-prayatnena gurum eva prasādayet || iti |

ataeva sevā-mātraṁ tu nityam eva | yathā cānyatra parameśvara-vākyam –

prathamam tu guruḥ pūjyaḥ tataś caiva mamārcanam |  
kurvan siddhim avāpnoti hy anyathā niṣphalam bhavet || iti |

ataeva nārada-pañcarātre –  
vaiṣṇavaṁ jñāna-vaktāraṁ yo vidyād viṣṇuvad gurum |  
pūjayed vān-manah-kāyaiḥ sa śāstrajñah sa vaiṣṇavaḥ ||  
śloka-pādasya vaktāpi yaḥ pūjyaḥ sa sadaiva hi |

kiñ punar bhagavad-viṣṇoḥ svarūpañ vitanoti yaḥ || ity ādi |

pādme devahūti-stutau –

bhaktir yathā harau me'sti tadvan niṣṭhā gurau yadi |

mamāsti tena satyena svam darśayatū hariḥ || iti |

tasmād anyad-bhagavaj-janam api nāpekṣate | yathoktam āgame puraścaraṇa-  
phala-prasaṅge –

yathā siddha-rasa-sparśāt tāmrañ bhavati kāñcanam |

sannidhānād guror evaṃ śiṣyo viṣṇumayo bhavet || iti |

tad etad āha –

nāham ijjā-prajātibhyāñ tapasopaśamena vā |

tuṣyeyañ sarva-bhūtātmā guru-śuśrūṣayā yathā || [BhP 10.80.34]

ṭikā ca -- jñāna-pradād guror adhikaḥ sevyo nāstīty uktam | ataeva tad-bhajanād  
adhiko dharmāś ca nāstīty āha nāham iti | ijjā gṛhastha-dharmaḥ | prajātib  
prakṛṣṭaṃ janma upanayanam tena brahmacāri-dharma upalakṣyate tābhyāñ |  
tathā tapasā vanastha-dharmaṇa | upaśamena yati-dharmaṇa vā | aham  
parameśvaras tathā na tuṣyeya yathā sarva-bhūtātmāpi guru-śuśrūṣayā | ity eṣā |

atra jñānañ brahma-niṣṭhañ bhagavan-niṣṭhañ ceti dvividham | tatra pūrvatra  
tathaiva vyākhyā | uktam tv evam -- (page 122) ijjā pūjā | prajāti vaiṣṇava-dīkṣā |  
tapaḥ samādhiḥ | upaśamo bhagavan-niṣṭheti ||

|| 10.80 || śrī-bhagavāñ śrīdāma-vipram || 237 ||

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śrī-gurv-ājñayā tat-sevanāvirodhena cānyeṣāñ api vaiṣṇavāñām sevanam śreyah |  
anyathā doṣaḥ syāt | yathā śrī-nāradoktau –

gurau sannihite yas tu pūjayed anyam agrataḥ |

sa durgatim avāpnoti pūjanañ tasya niṣphalam || iti |

yaḥ prathamam śābde pare ca niṣṇātam [BhP 11.3.21] ity ādy ukta-lakṣaṇam  
guruñ nāśritavāñ tādrśa-guroś ca matsarādito mahābhāgavata-satkārādāv  
anumatim na labhate sa prathamata eva tyakta-śāstro na vicāryate | ubhaya-  
sañkṣā-pāto hi tasmin bhavaty eva |

evam-ādikābhiprāyeṇaiva –

yo vakti nyāya-rahitam anyāyena śṛṇoti yaḥ |

tāv ubhau narakam ghoram vrajataḥ kālam akṣayam || iti nārada-pañcarātre |

ata eva dūrata evārādhyas tādrśo guruḥ | vaiṣṇava-vidveṣi cet parityājya eva |

guror apy avaliptasya kāryākāryam ajānataḥ |  
utpathapratipannasya kāryam bhavati śāsanam || [Mbh 5.178.24] iti smaraṇāt |

tasya vaiṣṇava-bhāva-rāhityeṇāvaiṣṇavatayā avaiṣṇavopadiṣṭenety ādi-vacana-  
viṣayatvāc ca | yathokta-lakṣaṇasya guror avidyamānāyām tu tasyaiva mahā-  
bhāgavatasyaikasya nitya-sevanam parama-śreyah | sa ca śrī-guruvat samavāsanah  
svasmin kṛpālu-cittaś ca grāhyaḥ |

yasya yat-saṅgatiḥ puṁso maṇivat syāt sa tad-guṇah |  
sva-kularddhyai tato dhīmān sva-yūthāny eva saṁśrayet ||

iti śrī-hari-bhakti-sudhodaya-drṣṭyā kṛpām vinā tasmin cittāratyā ca | atha  
sarvasyaiva bhāgavata-cihna-dhāri-mātrasya tu yathā-yogyam sevā-vidhānam |

tatra mahā-bhāgavata-sevā dvividhaḥ – prasaṅga-rūpā paricaryā-rūpā ca | tatra  
prasaṅga-rūpā yathā –

no rodhayati mām yogo na sāṅkhyam dharma eva ca |  
na svādhyāyas tapas tyāgo neṣṭā-pūrtam na dakṣiṇā ||  
vratāni yajñāś chandāmsi tīrthāni niyamā yamāḥ |  
yathāvarundhe sat-saṅgaḥ sarva-saṅgāpaho hi mām || [BhP 11.12.1-2]

pūrvādhyāye –

iṣṭā-pūrtena mām evam yo yajeta samāhitaḥ |  
labhate mayi sad-bhaktim mat-smṛtiḥ sādhu-sevayā || [BhP 11.11.47]

ity anena sādhu-sevayā bhakti-niṣṭhā-janane sādhanānantara-sevy apekṣatvam  
ivoktam |

atreṣṭa-śabdena saptama-skandhokta-rītyāgnihotra-darśa-paurṇamāsa-  
cāturmāsyayāgapāsu-yāga-vaiśvadeva-bali-haraṇāny ucyante [BhP 7.15.48-49] |  
pūrta-śabdena surāla-yārāma-kūpa-vāpī-tadāga-prapā | satraṇy ucyante [BhP  
7.15.49]

atra tu iṣṭam haviṣāgnau yajeta mām [BhP 11.11.42] (page 123) | ity ādau  
agnihotrādy upalakṣitam pūrtam udyānopavanākrīḍety ādy upalakṣitam jñeyam |  
evam pūrvokta-prakāreṇeṣṭā-pūrtena yo mām yajeta sa mat-smṛtis tatra sādhu-  
sevayā satām prasaṅgena sa-bhaktim | antaraṅgabhakti-niṣṭhām prāpnotīty arthaḥ |  
tatrāgni-hotrādīnām bhaktau praveśo'gny-antaryāmi-rūpa-bhagavad-  
adhiṣṭhānatvenāgnyādi-santarpanāt | kūpārāmādīnām ca tat-paricaryārtham  
kriyamāṇatvāt tatra praveśah | tad evam sat-saṅgasya sarvāpekṣatvam uktam |  
punaś ca tatra ca tasya svātantryeṇa yatheṣṭa-phala-dātṛtvam sarvāpekṣayā parama-  
sāmarthyam ca vaktum parama-guhyam upadiṣṭam |

athaitat paramam guhyam śṛṅvato yadu-nandana |  
su-gopyam api vakṣyāmi tvaṁ me bhṛtyah suhṛt sakhā || [BhP 11.11.49] iti |



etādṛśa-mahimatvenānūktatvāt tad etat parama-guhyatvam āha na rodhyatīti |  
tyāgaḥ sannyāsaḥ | dakṣiṇā dāna-mātram | yajño deva-pūjā | chandāmsi rahasya-  
mantrāḥ | yathā satsaṅgo mām avarundhe vaśīkarotīti tathā yogo na vaśīkaroti na  
ca sāṅkhyam ity ādiko`nvayaḥ | tatas te`pi kiñcid vaśīkurvantīty artha-labdher  
bhagavat-parā eva jñeyā na ca sādharmaṇāḥ | ataeva ca vratāny ekādaśyādīnīti tīkā-  
kārah | na caitāvataisām nityānām vaiṣṇava-vratānām akartavyatvam prāptam  
ekasya phalātīśaya-sāmarthya-prasāmsayetarasya nityatva-nirākaraṇāyogāt | yathā  
karmādhikāriṇaḥ --

na hy agni-mukhato`yam vai bhagavān sarva-yajña-bhuk |  
ijyeta haviṣā rājan yathā vipra-mukhe hutaiḥ || [BhP 7.14.17]

iti śrutvāpi pūrvoktam agnihotrādinā yajeta iti vidhim na parityaktum śaknuvanti  
tadvat bhakty-adhikāriṇaś ca yathā mad-bhakta-pūjābhyadhikā [BhP 11.19.29] ity  
śrutvāpi dīkṣānantaram nityatayā prāptām bhagavat-pūjām tyaktum na śaknuvanti  
tadvad iti | ata eva –

ṣaḍbhir māśopavāsais tu yat phalaṁ parikīrtitam |  
viṣṇor naivedya-sikthena tat phalaṁ bhuñjatām kalau || ity api na bādhakam |

ekādaśy-ātau hi nityatve`py ānuṣaṅgikam eva mahāphalakatvam tatra tatra matam |  
ataeva nityatva-rakṣaṇārtham api tādrśam vaiṣṇavam vratam avaśyam eva  
kartavyam ity āgatam | nitya-vaiṣṇava-vratatvādikam caikādaśyāder arcana-  
prasaṅgam kiñcid darśayiṣyāmaḥ | ataeva pūrvādhyāye tīkākarair api ājñāyaiva  
guṇān doṣān [BhP 11.11.32] ity atra biddhaikādaśī-kṛṣṇaikādaśy-  
upavāsānupavāsānivedya-śrāddhādayo ye bhakti-viruddhā dharmās tān santyajya  
ity artha ity uktam | prathame ca śrī-bhīṣma-yudhiṣṭhira-saṁvāde bhagavad-  
dharmān [BhP 1.9.24] ity atra hari-toṣaṇād dvādaśy-ādi-niyama-rūpān ity  
vyākhyātam | vratāni cere hari-toṣaṇāni [BhP 3.1.19] ity atra tṛtīya ekādaśyādīnīti |  
ataeva bhagavan-mahā-prasādaika-vratasya śrīmad-ambarīṣasya sac-chiromaṇe`r  
ācāra-darśanāya tad eva niścīyata iti |

atha prastutam anusarāmaḥ | vaśīkaraṇam atra dvividham – mukhyam gauṇam ca |  
tatra mukhyena prema labhyate | (page 124)

astv evam aṅga bhagavān bhajatām mukundo  
muktim dadāti karhicit sma na bhakti-yogam [BhP 5.6.18] iti nyāyena |

ataeva gauṇenānyat phalam | atra mukhyam śrī-gopyātau | gauṇam bāṇātau |  
uttaratra vaśīkaraṇatvam phala-dānonmukhikaraṇatayopacaryate | tad etad  
vaśīkaraṇe drṣṭāntam āha --

sat-saṅgena hi daiteyā yātudhānā mrgāḥ khagāḥ |  
gandharvāpsaraso nāgāḥ siddhās cāraṇa-guhyakāḥ ||  
vidyādharā manuṣyeṣu vaiśyāḥ śūdrāḥ striyo`ntyajāḥ |  
rajas-tamaḥ-prakṛtaya tasmims tasmin yuge yuge ||  
bahavo mat-padam prāptās tvāṣṭra-kāyādhavādayaḥ |  
vṛṣa-parvā balir bāṇo mayāś cātha vibhīṣaṇaḥ ||

sugrīvo hanumān ṛkṣo gajo gr̥dhro vaṇik-pathaḥ |  
vyādhaḥ kubjā vraje gopyo yajña-patnyas tathāpare || [BhP 11.12.3-6]

daiteyās tad-upalakṣitāsura-dānavās ca | yātudhānā rākṣasāḥ | taj-jātiṣu dig-  
darśanaṁ tvāṣṭrety ādi | tvāṣṭrā vṛtrāsuraḥ | vṛtāsurasya sat-saṅgaḥ prāg-janmani  
śrī-nāradāṅgirasoh saṅgaḥ śrī-saṅkarṣaṇa-saṅgāś ca prasiddhaḥ |

kāyādhavaḥ kayādhu-putraḥ prahlādaḥ | asya garbhe śrī-nārada-saṅgaḥ | ādi-śabda-  
gr̥hītān pūrvokta-jāti-kramaṇa katicid gaṇayati vṛṣeti | vṛṣa-parvā dānavaḥ | ayam  
hi jāta-mātra-mātr-parityakto muni-pālītā viṣṇu-bhakto babhūveti purāṅantara-  
prasiddhiḥ |

baleḥ śrī-prahlāda-saṅgaḥ śrī-vāmana-saṅgāś ca | tad-anantaram eva bhakty-  
udbodha-darśanāt | bāṇasya bali-maheśa-bhagavat-saṅgaḥ | asya bhujā-  
kartanānantaram jñāta-viṣṇu-mahimno mahā-bhāgavata-maheśa-prāptir eva sva-  
prāptir ity ucyate | mayo dānavaḥ | asya sabhā-nirmāṇātau pāṇḍava-saṅgo  
bhagavat-saṅgāś ca | ante tat-prāptis tu jñeyā | vibhīṣaṇo yātudhānaḥ | asya  
hanūma-saṅgo bhagavat-saṅgāś ca |

sugrīvādyā gajāntā mṛgāḥ | tatra ṛkṣo jāmbavān | asya bhagavat-saṅgaḥ | gajo  
gajendraḥ | asya pūrva-janmani sat-saṅga unneyaḥ | uttara-janmānte bhagavat-  
saṅgāś ca | gr̥dhro jaṭāyu-nāmā khagaḥ | asya śrī-garuḍa-daśarathādi-saṅgaḥ | śrī-  
sītā-darśanaṁ śrī-bhagavad-darśanaṁ ca |

gandharvādīs tv anati-prasiddhatvenānudāhr̥tya manuṣyeṣu vaiśyādīn udāharati |  
vaṇik-pathas tulādharāḥ | asya **bhārate** jājali-muni-gandharva-prasaṅge prokta-  
mahimnaḥ sat-saṅgo'nveṣaṇīyaḥ |

vyādho dharmavyādhaḥ sūdro'ntyajo'pi | atra **ādivārāhe** katheyam – kvacit  
prācīna-kali-yuge vasu-nāmnā vaiṣṇavena rājñā prāg-janmani mṛga-bhrāntyā  
nihato brāhmaṇo brahma-rākṣasatām prāptas tasya rājñāḥ prāpañcika-viṣṇu-loka-  
gamana-samaye tac-charīraṁ praviṣṭaḥ | punaś ca tasya tad-bhogānte rājatām  
prāptasya dehāt tat-kartṛka-brahma-pārākhyastava-pāṭha-tejasā nirgatas tat-kṛta-  
dharma-vyādha-saṁjño himsātīsaya-vimukhaḥ paryavasāne dṛṣṭa-nīlādri-nāthas  
taṁ ca stutavān | prāpta-tad-āliṅganas tat-sāyujyam avāpeti |

kubjāyā bhagavat-saṅgaḥ pūrva-janmani ca nārada-saṅga itī **māthura-hari-vamśa-**  
prasiddham | gopyo'tra sādharānyaḥ śrī-kṛṣṇa-vraje tadānīm vivāhādinā samāgatāḥ  
| āsām tan-nitya-preyasī-vṛnda-saṅgaḥ śrī-kṛṣṇa-darśanādi-rūpo bhagavat-saṅgāś ca  
| yajña-patnīnām śrī-kṛṣṇa-guṇa-kathaka-loka-saṅgas tat-saṅgāś ca | apare  
daiteyādayo'ney ca |

[240]

teṣām sat-saṅga-vyatirikta-sādhanābhāvam āha --

te nādhīta-śruti-gaṇā nopāsita-mahattamāḥ |

avratātapta-tapaso mat-saṅgān mām upāgatāḥ || [BhP 11.12.7] (page 125)

nādhītāḥ śruti-gaṇāḥ yaiḥ | tad-arthaṁ ca nopāsītā mahattamā yaiḥ | kim ca akṛta-  
vratā akṛta-tapaskāś ca | pūrvavad adhyayanādikaṁ bhagavat-prīṇanam eva  
grāhyam | atraikeśāṁ vṛtrādīnāṁ prāg-janmādu sādhanānantaraṁ yat tad api sat-  
saṅgānuṣaṅga-siddham ity abhipretya sat-saṅgasyaiva tat tat phalam uktam |  
dharma-vyādhādīnāṁ tu kevalasyaiva tasyeti jñeyam |

sat-saṅga-śabdenātra mama saṅgo madīyādīnāṁ ca saṅga ity abhidhāpyate |  
ubhayatāpi mat-sambandhitvādity abhiprāyeṇa | tatra svasyāpi sattvāt sat-saṅgo'py  
antrabhāvitaḥ | yat tu purā bhāgavata-saṅgenaiva bhagavat-krpā bhavatīty uktam  
tat tu tat-sāmmukhya-janmany eva | atra tu sa eva bhāgavata-saṅgaḥ sādhanā-  
viśeṣatvenocyata iti na doṣaḥ | yadi vātra kutracit sāmmukhya-janma-kāraṇam api  
bhagavat-saṅgo bhavet tadāpy evam ācakṣmahe | sac-chabdārtham avatāra-saṅgī-  
krtya yat kadācit sarvatra krpām vitanoti bhagavān tac ca sat-sambandhenavety ato  
nābhyupagama-hānir iti |

[241]

atha mukhyaṁ vaśikaraṇam asambhāvita-sādhanāntareṇa sat-saṅga-mātreṇa śrī-  
gopy-ādīnāṁ darśayati --

kevalena hi bhāvena gopyo gāvo nagā mṛgāḥ |  
ye'nye mūṭha-dhiyo nāgāḥ siddhā mām iyur añjasā || [BhP 11.12.8]

bhāvena prakaraṇa-prāpta-mat-saṅgamātra-janmanā prītyā | bhāvo'tra vaśikāra-  
mukhyatve cihnam | vaśe kurvanti mām bhaktyā sat-striyaḥ sat-patīm yathā [BhP  
9.4.48] ity ādeḥ | bhaktyāham ekayā grāhyaḥ [BhP 11.14.20] ity ādeś ca | gāvo'pi  
gopīvad āgantukya eva jñeyāḥ | nagā yamalārjunādayaḥ | mṛgā api pūrvavat | nāgāḥ  
kāliyādayaḥ | yamalārjuna-kāliyayoḥ prāptis tadānīntana-tat-kṣaṇika-bhagavat-  
prāpty-āvaśyambhāvi-nitya-prāptim apekṣyoktā | siddhāḥ pūrvavad dvividhāt sat-  
saṅgāt | sa tu teṣāṁ bhāvo yogādibhir aprāpya eveti | yathāvarundhe [BhP 11.12.2]  
ity atra yathā-śabdārthasya parākāṣṭhā |

[242]

tām eva vyanakti –

yam na yogena sāṅkhyena dāna-vrata-tapo-'dhvaraiḥ |  
vyākhyā-svādhyāya-sannyāsaiḥ prāpnuyād yatnavān api || [BhP 11.12.9]

yam bhāvam | atrāpi yogādayo bhagavat-parā eva | yogādibhir yatnavān apīty anena  
tat-prāpty-arthaṁ prayujyamānatvāvagamāt | eṣv api śrī-gopīnāṁ paramakāṣṭhā-  
prāptim darśayitum – asyaitat paramaṁ guhyaṁ śṛṇvato yadunandana ity etat-  
pūrvokta-parama-guhyatvasya [BhP 11.11.48] parama-kāṣṭhāṁ darśayitum rāmeṇa  
sārdham [BhP 11.12.9] ity-ādi-prakaraṇam anusandheyam |

|| 11.12 || śrī-bhagavān || 238-242 ||

[243]

eṣa ca sat-saṅgo jñānam vināpi kṛto'rthada eva syād ity āha –

saṅgo yaḥ saṁsṛter hetur asatsu vihito'dhiyā |  
sa eva sādhuṣu kṛto niḥsaṅgatvāya kalpate || [BhP 3.23.55]

adhiyā ajñānena | yat tu pūrvam śrī-nāradādaḥ munyantara-sādhāraṇa-dṛṣṭir  
ninditā tad ihāsnigdhe jñāna-lava-durvidagdhe ca jñeyam |

|| 3.23 || śrī-devahūtiḥ || 243 ||

[244]

tad evam mahā-bhāgavata-prasaṅga-phalam uktam | tat-paricaryā-phalam āha –

yat-sevayā bhagavataḥ kūṭa-sthasya madhu-dviṣaḥ |  
rati-rāso bhavet tīvraḥ pādayer vyasanārdanaḥ || [BhP 3.7.19] (page 126)

yeṣāṁ yuṣmākaṁ mahā-bhāgavatānāṁ sevayā paricaryayā kūṭasthasya nityasya  
bhagavataḥ pādayer rati-rāsaḥ premotsavo bhavet | tīvra ity viśeṣaṇam prasaṅga-  
mātrāt paricaryāyāṁ viśiṣṭam phalam dyotayati | ānuṣaṅgikaṁ phalam āha  
vyasanārdana ity | vyasanam saṁsāraḥ | yata evoktam [mad-bhakta-pūjābhyadhikā](#)  
[BhP 11.19.19] ity | mama pūjāto'py abhi sarvato-bhāvenādhikā adhika-mat-ṭṭi-  
akarīty arthaḥ |

evam [pādmottara-khaṇḍe](#) --  
[ārādhanaṁ sarveṣāṁ viṣṇor ārādhanaṁ param](#) |  
[tasmāt parataram devi tadīyānāṁ samarcanam](#) || [PadmaP 6.253.176] ity |

|| 3.7 || viduraḥ śrī-maitreyam || 244 ||

[245]

vyatirekeṇāha –

yasyātma-buddhiḥ kuṇape tri-dhātuke  
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ |  
yat-tūrtha-buddhiḥ salile na karhicij  
janeṣv abhijñeṣu sa eva go-kharaḥ || [BhP 10.84.13]

jaḍatvāt kuṇape svayam mṛta-tulye śarīre | cid-yoge'pi tribhir vāta-pittādibhir  
dūṣita ity arthaḥ | bhaume devatā-pratimādaḥ | yat yasya | abhijñeṣu tattvavitsu tā  
buddhayo na santi | tatrātma-buddhiḥ parama-prītyāspadatvam | sa eva gokhara  
go-nikṛṣṭa ucyate | yad vā sindhu-sauvīra-prasiddho vanya-gardabha-jāti-viśeṣo  
mlecca-jāti-viśeṣo vā sa na tv anyah prasiddhaḥ | vivekitvābhimanītyāṁ satyām  
apy avivekitvāt tato'pi nikṛṣṭatvam tasyeti | bhauma ijya-dhīr iti sādharma-devatā-  
viṣayakam eva pūrvam tathāivopakrāntatvāt | [arcāyām eva haraye](#) [BhP 11.2.45] ity

ādi-virodhāc ca | tad evaṁ yathā taror mūla-niṣecanena [BhP 4.31.12] ity ādi-vākyaṁ atra nāvātāryitavam ||

|| 10.84 || bhagavān muni-vṛndam || 245 ||

[246]

atha mahābhāgavata-sevā-siddha-lakṣaṇam –

te na smaranty atitarāṁ priyam īśa martyaṁ  
ye cānv adaḥ suta-suhṛd-gṛha-vitta-dārāḥ |  
ye tv abja-nābha bhavadiya-padāravinda-  
saugandhya-lubdha-hṛdayeṣu kṛta-prasaṅgāḥ || [BhP 4.9.12]

parama-priyam api martyaṁ vapuḥ | ye cādo vapur anulakṣikṛtya sutādayo vartante  
tān api na smaranti | ke ta ity apekṣāyām āha – ye tv iti |

|| 4.9 || dhruvaḥ śrī-dhruva-priyam || 246 ||

[247]

vaiṣṇava-mātrāṇāṁ ca yathāyogyam ārādhanam yathā itihāsa-samuccaye –

tasmād viṣṇu-prasādāya vaiṣṇavān paritoṣayet |  
prasāda-sumukho viṣṇus tenaiva syān na saṁśayaḥ || iti |

tatra –

sarvatrāskhalitādeśaḥ sapta-dvīpaika-daṇḍa-dhṛk |  
anyatra brāhmaṇa-kulād anyatrācyuta-gotrataḥ || [BhP 4.21.12]

iti śrī-pṛthu-caritānusāreṇa yat kiñcij jātāv apy uttamatvam eva mantavyam |

yasya yal lakṣaṇam proktaṁ puṁso varṇābhivyañjakam |  
yad anyatrāpi dṛṣyeta tat tenaiva vinirdiśet || [BhP 7.11.35]

(page 127) iti nāradokti-dṛṣṭāntena vā | yathoktaṁ pādma-māgha-māhātmye –

śvapākam iva nekṣeta loke vipram avaiṣṇavam |  
vaiṣṇavo varṇa-bāhyo'pi punāti bhuvana-trayam ||  
na sūdrā bhagavad-bhaktās te tu bhāgavatā narāḥ |  
sarva-varṇeṣu te sūdrā ye na bhaktā janārdane ||

itihāsa-samuccaye –

smṛtaḥ sambhāṣito vāpi pūjito vā dvijottama |  
punāti bhagavad-bhaktāś cāṇḍālo'pi yadṛcchayā ||

anyathā doṣa-śravaṇam ca tatraiva –

sūdraṁ vā bhagavad-bhaktāṁ niṣādaṁ śvapacāṁ tathā |

vīkṣate jāti-sāmānyāt sa yāti narakam dhruvam || iti |

bhakti-vaiśiṣṭyena tu vaiśiṣṭyam api dṛśyate | yathā **gāruḍe**—  
mad-bhakta-jana-vātsalyam pūjāyām cānumodanam |  
mat-kathā-śravaṇe prītiḥ svara-netrādi-vikriyā ||  
viṣṇoś ca kāraṇam nṛtyam tad-arthe dambha-varjanam |  
svayam abhyarcanam caiva yo viṣṇum nopajīvati ||  
bhaktir aṣṭa-vidhā hy eṣā yasmin mlecche'pi vartate |  
sa viprendro muni-śreṣṭhaḥ sa jñānī sa ca paṇḍitaḥ |  
tasmai deyam tato grāhyam sa ca pūjyo yathā hariḥ || iti |

ata evāha bhagavān –  
na me bhaktaś catur-vedī mad-bhaktaḥ śvapacaḥ priyaḥ |  
tasmai deyam tato grāhyam sa ca pūjyo yathā hy aham || iti |

ataeva bhakti-mahimnā satā durvāsasāpi śrīmad-ambarīśasya tatraiva vandanāc ca  
pāda-grahaṇam apy ācaritam | kintu ambarīśasyānabhīṣtam eva tad iti tatraiva  
vyaktatvāt śrī-bhagavatā śrīmad-uddhavādibhiś ca brāhmaṇa-mātrasya vandanāc ca  
itara-vaiṣṇavaḥ tu tat sarvathā na mantavyam |

vipram kṛtāgasam api naiva druhyata māmakāḥ |  
ghnantam bahu śapantam vā namas-kuruta nityaśaḥ || [BhP 10.64.41]

iti bhagavad-ādeśa-bhaṅga-prasaṅgāc ca | śvapākam iva nekṣeta ity ādikam tu tad-  
darśanāsakti-niṣedha-paratvena samādheyam | dṛśyate yudhiṣṭhira-draupady-  
ādīnām aśvatthāmni tathā vyavahāraḥ | vaiṣṇava-pūjakais tu vaiṣṇavānām ācāro'pi  
na vicāraṇīyaḥ | **api cet sudurācāraḥ** [Gītā 9.30] ity ādeḥ | yathoktam **gāruḍe** –

viṣṇu-bhakti-samāyukto mithyācāro'py anāśramī |  
punāti sakalān lokān sahasrāmśur ivoditaḥ || iti |

tad etad udāhṛtam eva – **aho bata śvapaco'to garīyān yaj jihvāgre vartate nāma  
tubhyam** [BhP 3.33.7] ity ādau | atra śvapaca-śabdo yaugikārtha-puraskāreṇaiva  
vartate | tato durjātītvena durācāratvenāpi nāvamantavyas tad-bhakta-janaḥ |  
svavamantrīve tu sutarām | ataevoktam **gāruḍe** –

rukṣākṣaram tu śṛṇvan vai tathā bhāgavateritam |  
praṇāma-parvam tam kṣāntyā yo vaded vaiṣṇavo his saḥ || iti | (page 128)

tad evam mahad-ādi-sevā darśitā | asyāś ca śravaṇāditaḥ pūrvatvam **mahat-sevām  
dvāram āhur vimuktes tamo-dvāram yoṣitām saṅgi-saṅgam** [BhP 5.5.2] ity ukteḥ  
tebhyo mahadbhyas tv anyad api kim api parama-maṅgalāyanam jāyate | yathā --

teṣu nityam mahā-bhāga mahā-bhāgeṣu mat-kathāḥ |  
sambhavanti hi tā n.ṇām juṣatām prapunanty agham ||  
tā ye śṛṇvanti gāyanti hy anumodanti cādṛtāḥ |  
mat-parāḥ śraddadhānās ca bhaktim vindanti te mayi ||  
bhaktim labdhavataḥ sādhoḥ kim anyad avaśiṣyate |

mayy ananta-guṇe brahmaṇy ānandānubhavātmani ||  
yathopāśrayamāṇasya bhagavantam vibhāvasum |  
śītam bhayaṁ tamo'pyeti sādḥūn samsevatas tathā || [BhP 11.26.28-31]

teṣu **santo'napekṣā mac-cittāḥ** [BhP 11.26.27] ity-ādy-ukta-lakṣaṇeṣu | bhaktim  
prema | ataevoktam śrī-rudreṇa --

**kṣaṇārdhenāpi tulaye na svargam nāpunar-bhavam |**  
**bhagavat-saṅgi-saṅgasya martyānām kim utāśiṣaḥ ||** [BhP 4.24.57] iti |

śrī-śaunakenāpi **tulayāma lavenāpi na svargam** ity ādi pūrvavat | tatānuṣaṅgikam  
phalam sa-dṛṣṭāntam āha yatheti | vibhāvasum agnim | upāśya-buddhyā  
śrayamāṇasya homādy-arthaṁ jvālayata ity arthaḥ | tasya tathā śītādikam apaiti |  
bhayaṁ duṣṭa-jīvādi-kṛtam | tathā sādḥūn sevamāṇasya karmādi-jāḍyam | āgāmi  
saṁsāra-bhayaṁ tan-mūlam ajñānam ca naśyatīty arthaḥ |

|| 11.26 || śrī-bhagavān || 247 ||

[248]

atha krama-prāptam śravaṇam | tac ca nāma-rūpa-guṇa-līlāmaya-śabdānām śrotra-  
sparśaḥ | tatra nāma-śravaṇam yathā –

na hi bhagavann aghaṭitam idaṁ  
tvad-darśanān nṛṇām akhila-pāpa-kṣayaḥ |  
yan-nāma sakṛc chravaṇāt  
pukkaśo'pi vimucyate saṁsārāt || [BhP 6.16.44]

tādṛśasyāpi sakṛc-chravaṇe'pi mukti-phala-prāpter uttamasya tac-chravaṇe tu  
parama-bhaktir eva phalam ity abhipretam |

|| 6.16 || citraketuḥ śrī-saṅkarṣaṇam || 248 ||

[249]

atha rūpa-śravaṇam –

ye tu tvadīya-caraṇāmbuja-kośa-gandham  
jighranti karṇa-vivaraiḥ śruti-vāta-nītam |  
bhaktyā grhīta-caraṇaḥ parayā ca teṣām  
nāpaiṣi nātha hrdayāmburuhāt sva-puṁsām || [BhP 3.9.5]

tu-śabdo **yo nāḍṛto naraka-bhāgbhir asat-prasaṅgaiḥ** [BhP 3.9.4] iti pūrvokta-  
ninditānām bhagavad-rūpānādaravatām pratiyogy-artha-nirdeśe nirdiṣṭaḥ | anena  
ye'tra etad-virodhino bhavanti ta eva (page 129) pūrvoktā asat-prasaṅgā iti  
gamyate | caraṇa-mātra-nirdeśo bhakty-atiśayena | gandham varṇākārādi-  
mādhuryam karṇa-vivarair jighranti nāsā-vivaraiḥ paramāmodam iva tair  
āsvādayantīty arthaḥ | śrutir vedas tad-anugāmi-śabdāntaram ca saiva vātas tena

prāpitam | tataḥ parayā ca bhaktyā prema-lakṣaṇayā gr̥hīta-caraṇas tvam  
nāpayātum śaknoṣi |

|| 3.9 || brahmā śrī-garbhodaśāyinam || 249 ||

[250]

atha guṇa-śravaṇam --

kathā imās te kathitā mahīyasām  
vitāya lokeṣu yaśaḥ pareyuṣām |  
vijñāna-vairāgya-vivakṣayā vibho  
vaco-vibhūtīr na tu pāramārthyam ||

yat tūttamaḥ-śloka-guṇānuvādaḥ  
saṅgīyate'bhīkṣṇam amaṅgala-ghnaḥ |  
tam eva nityam śṛṇuyād abhīkṣṇam  
kṛṣṇe'malām bhaktim abhīpsamānaḥ || [BhP 12.3.14-15]

ṭīkā ca – rāja-vamśānukīrtanasya tātparyam āha kathā imā iti | vijñānam  
viṣayāsāratā-jñānam | tato vairāgyam | tayor vivakṣayā | pareyuṣām mṛtānām vaco-  
vibhūtīr vāg-vilāsa-mātra-rūpaḥ | pāramārthyam paramārtha-yuktaṁ kathanam na  
bhavatīty arthaḥ | kas tarhi puruṣāṇām upādeyaḥ paramārthas tam āha yas tv iti |  
nityam pratyaham | tatṛāpy abhīkṣṇam ity eṣā |

atra yata kvacit chrī-rāma-lakṣmaṇādayo'pi teṣām rājñām madhye vairāgyārthaa  
chatri-nyāyena paṭhyante tan nirasyate | ato yadyapi nigama-kalpa-taror ity ādy-  
anusāreṇa sarvasyaiva prasaṅgasya rasa-rūpatvam tathāpi kvacit sākṣād-bhakti-  
maya-śāntādi-rasa-rūpatvam kvacit tad-upakaraṇa-śāntādi-rasa-rūpatvam ca  
samarthanīyam | asti hi tatra tatra bhakti-raseṣv api tāratamyam iti | guṇāḥ  
kāruṇyādayaḥ | tad-guṇa-kīrtiḥ svabhāva evāsāv iti śrī-gītāsv api dṛṣṭam – [sthāne](#)  
[hr̥ṣīkeśa tava prakīrtyā jagat prahr̥ṣyaty anurajyate ca](#) [Gītā 11.36] ity ādau |

atra mahābhāgavatānām api bhagavata iva guṇa-śravaṇam matam --  
[tat kathyatām mahā-bhāga yadi kṛṣṇa-kathāśrayam |](#)  
[athavāsyā padāmbhoja- makaranda-lihām satām ||](#) [BhP 1.16.6]

iti śaunakokteḥ | yadyapy atra guṇa-śabdena rūpa-līlayor api sauṣṭhavam gr̥hyate  
tathāpi tat-prādhānya-nirdeśāt pṛthag-grahaṇam | evam uttaratrāpi jñeyam |  
bhaktim premāṇam | amalām kaivalyādicchā-rahitām |

|| 12.3 || śrī-śukaḥ || 250 ||

[251]

kim ca --

yatrottamaśloka-guṇānuvādaḥ



prastūyate grāmya-kathā-vighātaḥ |  
niṣevyamāṇo'nudinam mumukṣor  
matim satim yacchati vāsudeve || [BhP 5.12.13]

mumukṣor api kim punar bhakti-mātrechchoḥ | satim mumukṣādy-anya-kāmanā-  
rahitām | tad anyā tu vyabhicāriṇīti bhāvaḥ |

|| 3.9 || śrī-brāhmaṇo rahūgaṇam || 251 || (page 130)

[252]

vyatirekeṇa ca –

nivṛtta-tarṣair upagīyamānād  
bhavauṣadhāc chrotra-mano-'bhirāmāt |  
ka uttamaśloka-guṇānuvādāt  
pumān virajyeta vinā paśughnāt || [BhP 10.1.4]

nivṛtty-ādi-viśeṣaṇa-trayeṇa mukta-mumukṣu-viṣayi-janānām grahaṇam |  
paśughno vyādhaḥ | tasya hi –

rāja-putra ciram jīva  
mā jīva muni-putraka |  
jīva vā mara vā sādho  
vyādho mā jīva mā mara || iti nyāyena viṣaya-sukhe'pi tātparyam nāsti |

na ca tad-abhijñatvam asti viśeṣatas tu kathā-rasa-jñāne | parama-mūḍhatvāt  
sāmarthyam nāsty eva | yad vā daitya-svabhāvasya yasya nindā-mātra-tātparyam sa  
eva hiṃsakatvena paśyaghna-śabdenocyate | paśughno vyādhaḥ | so'pi mṛgādīnām  
saundaryādika-guṇam agaṇayann eva hiṃsā-mātra-tatpara iti | tato rasa-  
grahaṇābhāvād yuktam uktam vinā paśughnād iti | ubhayathāpi tad-  
bahirmukhebhya gāli-pradāna eva tātparyam | yathā **ṛtīye** śrī-maitreyasya --

ko nāma loke puruṣārtha-sāravit  
purā-kathānām bhagavat-kathā-sudhām |  
āpīya karṇāñjalibhir bhavāpahām  
aho virajyeta vinā naretaram || [BhP 3.13.51] iti |

|| 10.1 || śrī-rājā śrī-śukam || 252 ||

[253]

atha līlā-śravaṇam --

jñānam yad āpratinivṛtta-guṇormi-cakram  
ātma-prasāda uta yatra guṇeṣv asaṅgaḥ |  
kaivalya-sammata-pathas tv atha bhakti-yogaḥ  
ko nirvṛto hari-kathāsu ratim na kuryāt || [BhP 2.3.12]

yat yāsu kathāsu jñānaṁ bhavati | kīdrśaṁ ? ā sarvataḥ pratīnivr̥ttaṁ uparataṁ  
guṇormiāṁ rāgādīnāṁ cakram samūho yasmāt | yato yatra yāsu kathāsu tad-dhetur  
ātma-prasādaś ca tat-prasāda-hetur viśayānāsaktiś ca | kiṁ bahunā ? tat-phalaṁ yat  
kaivalyaṁ tad api | **brahma-bhūtaḥ prasannātmā** ity ādy-uktānusāreṇa | sammataḥ  
panthāḥ prāpti-dvāraṁ yatra sa premākhyo bhakti-yogo'pi | yāsa śruta-mātrāsu tat-  
tad-anapekṣyaiva bhavati tāsu hari-kathāsu tac-cariteṣu kaṁ śravaṇa-sukhena  
nirvṛtaḥ san anyatrānirvṛto vā ratiṁ rāgaṁ na kuryāt |

|| 2.3 || śrī-śukaḥ || 253 ||

[254]

kiṁ bahunā, etad-arthaṁ evāśya mahā-purāṇavirbhāva iti **bhavatānūdita-prāyaṁ**  
**yaśo bhagavato'malam** [BhP 1.5.8] ity ādau **samādhinānusmara tad-viceṣṭitam** [BhP  
1.5.16] ity ādau ca varṇitam |

sā ca līlā dvividhā – sṛṣṭy-ādi-rūpā līlāvatāra-vinoda-rūpā ca | tayor uttarā tu  
praśastatarety āśayenāha –

**prādhānyato yān ṛṣa āmananti**  
**līlāvatārān puruṣasya bhūmnaḥ |**  
**āpīyatām karṇa-kaśāya-śoṣān**  
**anukramiṣye ta imān supesān ||** [BhP 2.6.46]

yadyapi pūrvam **ādyo'vatārah puruṣah parasya** [BhP 2.6.40] ity ādi-granthena  
puruṣaṁ kālādi- (page 131) tac-chaktiṁ mana ādi-tat-kāryaṁ brahmādi-tad-  
guṇāvatārān dakṣādi-tat-tad-vibhūtiṁś cōktavān asmi, tena ca sṛṣṭy-ādi-līlāḥ,  
tathāpi yān he ṛṣe puruṣasya bhūmno līlāvatārān prādhānyena āmananti tān eva  
imān mama hṛdayādhirūḍhān karṇakaśāya-śoṣān tad-itara-śravaṇa-rāga-hantṛṇ  
kiṁ ca supesāṁ | parama-manoharān nukramiṣye | tad-anukrameṇa ā samyak  
pīyatām |

|| 2.6 || śrī-brahmā nāradena || 254||

[255]

**evaṁ duravagamātma-tattva-nigamāya** [BhP 10.87.17] ity ādau veda-stutāv api tac-  
chlaghā draṣṭavyā | ataeva prathame **bhāvayaty eṣaḥ** [BhP 1.2.33] ity ādau,  
**līlāvatārānurata** [BhP 1.2.33] iti tad-viśeṣaṇaṁ dattam | tathā ca **śrī-bhagavad-**  
**gītāsu** –

**janma karma ca me divyam evaṁ yo vetti tattvataḥ |**  
**tyaktvā dehaṁ punarjanma naiti mām eti so'rjuna ||** [Gītā 4.9] iti |

eṣā khalu martya-śarīram api pārśada-bhāvena jita-mṛtyakaṁ vidadhāti | yad āha –

**sādhu vīra tvayā pṛṣṭam avatāra-kathāṁ hareḥ |**  
**yat tvam pṛcchasi martyānāṁ mṛtyu-pāśa-viśātanīm ||**

yayottānapadaḥ putro muninā gītayārbhakaḥ |  
mṛtyoḥ kṛtvaiva mūrdhny aṅghrim āruroha hareḥ padam || [BhP 3.14.5-6]

muninā śrī-nāradena | atas tena bhagavad-avatāra-kathāpi tam prati śrāvitāstīti  
gamyate | tena śarīreṇaiva mṛtyu-jayaḥ pārśadatvaṁ cuktam --

parītyābhyarcya dhiṣṇyāgryaṁ pārśadāv abhivandya ca |  
iyeṣa tad adhiṣṭhātum bibhrad rūpaṁ hiraṇmayam || [BhP 4.12.29] iti |

|| 3.14 || śrī-maitreyaḥ || 255 ||

[256]

tad evaṁ nāmādi-śravaṇam uktam atra tat-parikara-śravaṇam api jñeyam –

śrutasya puṁsāṁ sucira-śramasya  
nanv añjasā sūribhir idito'rthaḥ |  
tat-tad-guṇānuśravaṇaṁ mukunda-  
pādāravindaṁ hṛdayeṣu yeṣāṁ || [BhP 3.13.4] ity ādau |

tatra yadyapy ekatareṇāpi vyutkrameṇāpi siddhir bhavaty eva tathāpi prathamam  
nāmnaḥ śravaṇam antaḥkaraṇa-śuddhy-artham apekṣyam | śuddhe cāntaḥkaraṇe  
rūpa-śravaṇena tad-udaya-yogyatā bhavati | samyag-udite ca rūpe guṇānām  
sphuraṇaṁ sampadyate | tatas teṣu nāma-rūpa-guṇeṣu tat-parikareṣu ca samyak  
sphuriteṣv eva līlānām sphuraṇaṁ suṣṭhu bhavatīty abhipretya sādhana-kramo  
likhitaḥ | evaṁ kīrtana-smaraṇayor jñeyam |

idaṁ ca śravaṇaṁ śrīman-mahan-mukharitaṁ cen mahā-māhātmyaṁ jāta-rucīnām  
parama-sukhadaṁ ca | tac ca dvividhaṁ – mahad-āvīrbhāvitaṁ mahat-  
kīrtyamānaṁ ceti | tatra śrī-bhāgavatam upalakṣya pūrvam yathā --

idaṁ bhāgavataṁ nāma purāṇaṁ brahma-sammitam |  
uttama-śloka-caritaṁ cakāra bhagavān ṛṣiḥ || [BhP 1.3.40]

atra tan-māhātmya-sūcanārtham eva tat-kartṛkatva-vacanam |

|| 1.3 || śrī-sūtaḥ || 256 ||

[257]

yathā vā nigama-kalpa-taror galitaṁ phalaṁ śuka-mukhād amṛta-drava-saṁyutam  
[BhP 1.1.3] (page 132) ity ādau | atra śrī-śuka-mukhād amṛta-drava-saṁyutatvena  
parama-sukhadatvam uktam | etad-upalakṣaṇatvena śrī-līlā-śukādyārbhāvita-  
karṇāmṛtādi-granthā api kroḍīkartavyāḥ |

atha mahat-kīrtyamānaṁ yathā --

sa uttamaśloka mahan-mukha-cyuto

bhavat-padāmbhoja-sudhā kaṇānilaḥ |  
smṛtiṁ punar vismṛta-tattva-vartmanām  
kuyoginām no vitaraty alam varaiḥ || [BhP 4.20.25]

na kāmāye nātha tad api [BhP 4.20.21] ity ādi pūrvoktānusārāt sva-sukhātīśayena  
kaivalya-sukha-tiraskārī mahatām mukhād vigalito bhavat-pādāmbhoja-mādhurya-  
leśasyāpi sambandhī śabdātmako'nilo | vismṛta-parama-tattvātmaka-tvadiya-  
jñānānām asmākaṁ tvadiyām smṛtiṁ api yac ceti | tsmāt tathāvidhasya tasya  
parama-sādhyā-sādhanātmakatvād alam anyair varair ity arthaḥ |

|| 4.20 || pṛthuḥ śrī-viṣṇum || 257 ||

[258-259 ]

tad eva mahā-māhātmyam mahā-sukha-pradatvam coktam | tad etad ubhayam apy  
atrāha dvābhyām –

tasmin mahan-mukharitā madhubhic-  
caritra-pīyūṣa-śeṣa-saritaḥ paritaḥ sravanti |  
tā ye pibanty avitr̥ṣo nṛpa gādha-karṇais  
tān na spr̥śanty aśana-tṛḍ-bhaya-śoka-mohāḥ || [BhP 4.29.40]

asmin sādhu-saṅge | mahadbhir mukharitāḥ kīrtitāḥ | śeṣaḥ sārāḥ | avitr̥ṣo'lam-  
buddhi-śūnyāḥ | gādhatvam sāvadhānatvam | aśanam kṣut |

etair upadruto nityam jīva-lokaḥ svabhāvajaiḥ |  
na karoti harer nūnam kathāmṛta-nidhau ratim || [BhP 4.29.41]

yair etair aśanādibhir upadrutaiḥ san kathāmṛta-nidhau ratim na karoti tān etān  
mahat-kīrtyamānāni bhagavad-yaśānsi sva-māhātmyena dūrikṛtya sva-sukham  
anubhāvayantīti padya-dvaya-yojanārthaḥ ||

|| 3.29 || śrī-nāradaḥ prācīnabarhiṣam || 258-259 ||

[260]

tatrāpi śravaṇe śrī-bhāgavata-śravaṇam tu parama-śreṣṭham | tasya tādr̥śa-  
prabhāvamaya-śabdātmakatvāt parama-rasamayatvāc ca | tatra pūrvasmād yathā –

śrīmad-bhāgavate mahā-muni-kṛte kim vā parair īśvaraḥ  
sadyo hr̥dy avarudhyate'tra kṛtibhiḥ śusr̥ṣubhis tat-kṣaṇāt || [BhP 1.1.2] iti |

mahāmuniḥ sarva-mahan-mahaniya-caraṇa-paṅkajaḥ śrī-bhagavān | atra kim vā  
parair ity ādinā śabda-svabhāvika-māhātmyam darśitam |

|| 1.1 || śrī-vyāsaḥ || 260 ||

[261]

uttarasmād yathā –

sarva-vedānta-sāraṁ hi śrī-bhāgavatam iṣyate |  
tad-rasāmṛta-tr̥ptasya nānyatra syād ratiḥ kvacit || [BhP 12.13.12]

tad-rasa evāmṛtaṁ tena tr̥ptasya |

|| 12.13 || śrī-sūtaḥ || 261 ||

[262]

atraiva vivecanīyam – śrī-bhagavan-nāmādeḥ śravaṇaṁ tāvat paramaṁ śreyaḥ |  
tatrāpi mahat-āvīrbhāvit prabandhādeḥ | tatra mahat-kīrtyamānasya tato'pi śrī-  
bhāgavatasya | tatrāpi ca mahat-kīrtyamānasyeti | atra mūrtyābhimatayātmanaḥ  
itivat nijābhīṣṭa-nāmādi-śravaṇaṁ tu muhur āvartayitavyam | (page 133) tatrāpi  
savāsana-mahānubhava-mukhāt sarvasya śrī-kṛṣṇa-nāmādi-śravaṇaṁ tu parama-  
bhāgyād eva sampadyate tasya pūrṇa-bhagavattvād iti | evaṁ kīrtanādiṣv apy  
anusandheyam | tatra yat svayaṁ samprati kīrtyate tad api śrī-śukadevādi mahat  
kīrtita-caratvenānusandhāya kīrtanīyam iti |

tad eva śravaṇaṁ darśitam | asya ca kīrtanāditaḥ pūrvatvaṁ tad vinā tat-tad-ajñānāt  
| viśeṣataś ca yadi sākṣād eva mahat-kīrtyasya śravaṇa-bhāgyaṁ na sampadyate  
tadaivaṁ svayaṁ pṛthak-kīrtanīyam iti tat-prādhānyāt | ataevoktaṁ [tad-vāg-visargo  
janatāgha-viplavaḥ](#) [BhP 1.5.11, 12.12.52] ity ādau | [ṭikākṛdbhiḥ yad yāni nāmāni  
vaktari sati śṛṅvanti śrotari sati gṛṇanti anyadā tu svayaṁ eva gāyanti](#) iti |

athātaḥ kīrtanam | tatra pūrvavan nāmādikramo jñeyaḥ | nāmno yathā –

sarveṣāṁ apy aghavatām idam eva suniṣkṛtam |  
nāma-vyāharaṇaṁ viṣṇor yatas tad-viṣayā matiḥ || [BhP 6.2.10]

ṭikā ca – suniṣkṛtaṁ śreṣṭhaṁ prāyaścittam idam eva | tatra hetuḥ – yato nāma-  
vyāharaṇāt tad-viṣayā nāmoccāraka-puruṣa-viṣayā madīyo'yaṁ mayā sarvato  
rakṣaṇīya iti viṣṇor matir bhavati ity eṣā |

ataḥ svābhāvika-tadiyāveśa-hetutvena tadiya-svarūpa-bhūtatvāt parama-  
bhāgavatānām tad-eka-deśa-śravaṇam api pṛtikaram | yathā [pādmottara-khaṇḍe](#)  
śrī-rāmāṣṭottara-śata-nāma-stotre śrī-śiva-vākyam –

[rakārādīni nāmāni śṛṅvato devi jāyate |](#)  
[pṛtīr me manaso nityaṁ rāma-nāma-viśaṅkayā](#) || [PadmaP 6.254.21\*] iti |

tad evaṁ sati pāpa-kṣaya-mātra-phalaṁ kiyad iti bhavaḥ |

|| 6.2 || śrī-viṣṇudūtā yama-dūtān || 262 ||

[263]

phalaṁ tv idam eva, yad āha --

evaṁ-vrataḥ sva-priya-nāma-kīrtyā  
jātānurāgo druta-citta uccaiḥ |  
hasaty atho roditi rauti gāyaty  
unmāda-van nṛtyati loka-bāhyaḥ || [BhP 11.2.40]

evaṁ śṛṇvan subhadrāṇi rathāṅgapāṇeḥ [BhP 11.2.38] ity-ādy-ukta-prakāraṁ  
vrataṁ vṛttaṁ yasya tathābhūto'pi sva-priyāṇi svābhīṣṭāni yāni nāmāni teṣāṁ  
kīrtanena jātānurāgas tata eva citta-dravād druta-cittaḥ | tatrocita-bhāva-vaicitrībhir  
hasatīty ādi | atra tṛtīyāśrutyā nāma-kīrtanasyaiva sādhatvatvatvaṁ labdham | tad  
evaṁ vrata ity atrāpi śabdo'py adhyāhṛtaḥ | ataeva bhaktiḥ pareśānubhavo viraktiḥ  
[BhP 11.2.40] ity ādy-uttara-padye tīkā-cūrṇikā – nanv iyam ārūḍha-yoginām api  
bahu-janmabhir durlabhā gatiḥ kathāṁ nāma-kīrtana-mātrenaikāsmiṁ janmani  
bhaved ity āśāṅkyā sa-dṛṣṭāntam āha bhaktir iti ity eṣā |

ittam utthāpitaṁ ca śrī-bhagavan-nāma-kaumudyāṁ sahasra-nāma-bhāṣye ca  
purāṇāntara-vacanam –

naktaṁ divā ca gata-bhīr jita-nidra eko  
nirviṇṇa iḥṣita-patho mita-bhuk praśāntaḥ |  
yady acyute bhagavati sa mano na sajjen  
nāmāni tad-rati-karāṇi pathed vilajjaḥ || iti |

atra gata-bhītyādayo guṇā nāmaika-tatparatā-sampādanārthā na tu kīrtanāṅga-  
bhūtā | bhakti- (page 134) mātrasya nirapekṣatvaṁ tasya tu sutarāṁ tādṛṣatvam iti  
| yathā viṣṇudharma-sarva-pātakātipāta-mahāpāta-kāri-dvitiya-kṣatra-  
bandhūpākhyāne brāhmaṇa uvāca –

yady etad akhilaṁ kartuṁ na śaknoṣi bravīmi te |  
svalpam ananyan mayoktaṁ bho kariṣyati bhavān yadi ||

kṣatra-bandhur uvāca –  
aśakyam uktaṁ bhavatā cañcalatvād dhi cetasaḥ |  
vāk-śārīra-viniṣpādyāṁ yac chakyaṁ tad udīraya ||

brāhmaṇa uvāca –  
uttiṣṭhatā prasvapatā prasthitena gamiṣyatā |  
govindeti sadā vācyāṁ kṣut-tṛṭ-praskhalitādiṣu || iti |

|| 11.3 || śrī-kavir videham || 263 ||

[264]

anyatra ca –

na niṣkṛtair uditair brahma-vādibhis

tathā visuddhyaty aghavān vratādibhiḥ |  
yathā harer nāma-padair udāhṛtais  
tad uttamaśloka-guṇopalambhakam || [BhP 6.2.11]

[265]

ataeva prathama-skandhānta-sthitānām rājñaḥ śreyo-vividiṣā-vākyānām anantaram  
dviṭīya-skandhārambhe sarvottamam uttaram vaktum --

idaṁ bhāgavatam nāma purāṇam brahma-sammitam |  
adhītavān dvāparādaḥ pitur dvaipāyanād aham ||  
pariniṣṭhito'pi nairguṇya uttama-śloka-līlayā |  
gṛhīta-cetā rājarse ākhyānam yad adhītavān ||  
tad aham te'bhidhāsyāmi mahā-pauruṣiko bhavān |  
yasya śraddadhatām āsu syān mukunde matiḥ satī || [BhP 2.1.8-10]

iti śrī-bhāgavatasya parama-mahimānam uktvā tad-anantaram śrī-bhāgavatam  
upakramamāṇa eva tasya nānāṅgavataḥ śrī-bhagavad-unmukhatayā tan-nāma-  
kīrtanam evopadiśati | tatrāpi sarveṣām eva parama-sādhanatvena parama-  
sādhyatvena copadiśati --

etan nirvidyamānānām icchatām akuto-bhayam |  
yoginām nṛpa nirṇītam harer nāmānukīrtanam || [BhP 2.1.11]

ṭīkā ca – sādhakānām siddhānām ca nātaḥ param anyac-chreyo'stīty āha etad iti |  
icchatām kāminām tat-tat-phala-sādhanam etad eva | nirvidyamānānām  
mumuksūṇām mokṣa-sādhanam etad eva | yoginām jñāninām phalam caitad eva  
nirṇītam | nātra pramāṇam vaktavyam ity arthaḥ | ity eṣā |

nāma-kīrtanam cedam uccair eva praśastam – nāmāny anantasya hata-trapaḥ  
paṭhan [BhP 1.5.11] ity ādaḥ |

atha pādmoktā daśāpy aparādhāḥ parityājyāḥ | yathā sanat-kumāra-vākyam –

sarvāparādha-kṛd api mucyate hari-samśrayāt |  
harer apy aparādhān yaḥ kuryād dvipada-pāmsavaḥ ||  
nāmāśrayaḥ kadācit syāt taraty eva sa nāmataḥ |  
nāmno'pi sarva-suhṛdo hy aparādhāt pataty adhaḥ || iti |

aparādhās caite --

satām nindā nāmnaḥ paramam aparādham vitanute  
yataḥ khyātim yātam katham u sahate tad-vigarhām |  
śivasya śrī-viṣṇor ya iha guṇa-nāmādi-sakalam  
dhiyā bhinnam paśyet sa khalu hari-nāmāhita-karaḥ ||

(page 135)

guror avajñā śruti-śāstra-nindanam  
tathārtha-vādo hari-nāmni kalpanam |  
nāmno balād yasya hi pāpa-buddhir

na vidyate tasya yamair hi śuddhiḥ ||

dharmā-vrata-tyāga-hutādi-sarva-  
śubha-kriyā-sāmyam api pramādaḥ |  
āśraddadhāne vimukhe'py aśṛṇvati  
yaś copadeśaḥ śiva-nāmāparādhaḥ ||

śrutvāpi nāma-māhātmye  
yaḥ prīti-rahito'dhamaḥ |  
aham-mamādi-paramo  
nāmni so'py aparādha-kṛt || iti |

atra sarvāparādha-kṛd api ityātau śrī-viṣṇu-yāmala-vākyaṃ apy anusandheyam –

mama nāmāni loke'smin śraddhayā yas tu kīrtayet |  
tasyāparādha-koṭis tu kṣamāmy eva na saṃśayaḥ || iti |

satām nindā ity anena hiṃsādīnām vacanāgocaratvaṃ darśitam | nindādayas tu  
yathā skānde śrī-mārkaṇḍeya-bhagīratha-saṃvāde –

nindām kurvanti ye mūḍhā vaiṣṇavānām mahātmanām |  
patanti piṭṛbhiḥ sārddham mahāraurava-saṃjñite ||  
hanti nindanti vai dveṣṭi vaiṣṇavān nābhinandati |  
krudhyate yāti no haṣam darśane patanāni ṣaṭ || iti |

tan-nindā-śravaṇe'pi doṣa uktaḥ –

nindām bhagavataḥ śṛṇvan tat-parasya janasya vā |  
tato nāpaiti yaḥ so'pi yāty adhaḥ sukṛtāc cyutaḥ || [BhP 10.76.26] iti |

tato'pagamaś cāsamarthasyaiva | samarthena tu nindaka-jihvā chettavyā | tatrāpy  
asamarthana-svapraṇa-parityāgo'pi kartavyaḥ | yathoktaṃ devyā –

karmaṇau pidhāya nirayād yad akalpa īśe  
dharmāvitary aśṛṇibhir nṛbhir asyamāne |  
chindyāt prasahya ruśatīm asatīm prabhuś cej  
jihvām asūn api tato visṛjet sa dharmāḥ || [BhP 4.4.17] iti |

śivasya śrī-viṣṇor ity atraivam anusandheyam | śrūyate'pi –

yad yad vibhūtimat sattvaṃ śrīmad ūrjitam eva vā |  
tat tad evāvagaccha tvam mama tejo'mśasāmbhavam || [Gītā 10.41] iti |

brahmā bhavo'ham api yasya kalāḥ kalāyāḥ [BhP 10.68.26] iti |

yat-pāda-niḥśṛta-sarit-pravarodakena  
tīrthena mūrddhnādhikṛtena śivaḥ śivo'bhūt [BhP 3.28.22] iti |

srjāmi tan-niyukto'ham haro harati tad-vaśaḥ |



viṣvaṃ puruṣa-rūpeṇa paripāti trīśakti-dhṛk || [BhP 2.6.30]

tathā **mādhva-bhāṣya**-darśitāni vacanāni **brahmāṇḍe** –  
rujaṃ drāvayate yasmād rudras tasmāj janārdanaḥ |  
īśanād eva ceśāno mahā-devo mahattvataḥ ||  
pibanti ye narā nākaṃ muktāḥ saṃsāra-sāgarāt |  
tad-ādhāro yato viṣṇuḥ pinākīti tataḥ smṛtaḥ ||  
śivaḥ sukhātmakatvena sarva-sarodhanād dharaḥ |  
kṛtyātmakam imaṃ dehaṃ yato vaste pravartayan ||  
kṛttivāsās tato devo viriñcis ca virecanāt |  
bṛmhaṇād brahma-nāmāsau aiśvaryād indra ucyate ||  
evaṃ nānā-vidhaiḥ śabdair eka eva trivikramaḥ |  
vedeṣu ca purāṇeṣu gīyate puruṣottamaḥ || iti |

**vāmane** –  
na tu nārāyaṇādīnāṃ nāmnāṃ anyatra saṃśayaḥ |  
anya-nāmnāṃ gatir viṣṇur eka eva prakīrtitaḥ || iti |

**skānde** –  
ṛte nārāyaṇādīni nāmāni puruṣottamaḥ |  
adād anyatra bhagavān rājevarte svakaṃ puram || iti |

**brāhme** –  
caturmukhaḥ śatānando brahmaṇaḥ padmabhūr iti |  
ugro bhasmadharo nagnaḥ kapālīti śivasya ca |  
viśeṣ-nāmāni dadau svakīyāny api keśavaḥ || iti |

tad evaṃ śrī-viṣṇoḥ sarvātmakatvena prasiddhatvāt tasmāt sakāśāt śivasya guṇa-  
nāmādikam bhinnam śakty-antara-siddham iti yo dhiyāpi paśyed ity arthaḥ |  
dvayor abheda-tātparyeṇa ṣaṣṭhy-antatve sati śrī-viṣṇoś cety apekṣya ca-śabdaḥ  
kriyeta | tat-prādhānya-vivakṣayaiva śrī-śabdaś ca tatraiva dattaḥ | ataeva śiva-  
nāmāparādha iti śiva-śabdena mukhyatayā śrī-viṣṇur eva pratipādita ity abhipretam  
| sahasra-nāmādau ca shtaṇu-śivādi-śabdās tathaiva |

atha śruti-śāstra-nindanam – yathā pāṣaṇḍa-mārgeṇa dattātreyā-rṣabha-  
devopāsakānāṃ pāṣaṇḍināṃ |

tathārtha-vādaḥ stuti-mātram idam iti mananam | kalpanam tan-māhātmya-  
gauṇatākaraṇāya gaty-antara-cintanam | yathoktam **kaurme** vyāsa-gītāyām –

deva-drohād guru-drohaḥ koṭi-koṭi-guṇādhikaḥ |  
jñānāpavādo nāstikyam tasmāt koṭi-guṇādhikam || iti |

yat tu śruta-nām-māhātmyasyāpy ajāmilasya **so'ham vyaktam patiṣyāmi narake**  
**bhṛṣa-dāruṇe** [BhP 6.2.27] ity etad vākyam | tat khalu sva-daurātmya-mātra-dṛṣṭyā |  
nāma-māhātmya-dṛṣṭyā tv agre vakṣyate **tathāpi me durbhagasya** [BhP 6.2.30] ity  
ādi dvayam |

nāmno balād iti | yadyai bhaven nāmno balenāpi kṛtasya pāpasya tena nāmna  
kṣayaḥ | tathāpi yena nāmno balena parama-puruṣārtha-svarūpaṁ sac-cid-ānanda-  
sāndraṁ sāksāc-chrī-bhagavac-caraṇāravindaṁ sādhayituṁ pravṛttas tenaiva  
parama-ghṛṇāspadaṁ pāpa-viṣayaṁ sādhatīti parama-daurātmyam | tataḥ  
kadarthayaty eva taṁ tan nāma ceti tat-pāpa-koṭi-mahattamasyāparādhasyāpāto  
bādham eva | tato yamair bahubhir yama-niyamādibhiḥ kṛta-prāyaścittasya  
krameṇa pātpādhikāir anekair api daṇḍa-dharair vā kṛta-daṇḍasya tasya śuddhy-  
abhāvo yukta eva | [nāmāparādha-yuktānām](#) ity ādi vaksyamānānusāreṇa punar api  
satata-nāma-kīrtana-mātrasya tatra prāyaścittatvāt | [sarvāparādha-kṛd api](#) ity ādy  
ukty-anusāreṇa nāmāparādha-yuktasya bhagavad-bhaktimato'py adhaḥpāta-  
lakṣaṇa-bhoga-niyamāc ca | tata indrasyāśvamedhākhyā-bhagavad-yajana-balena  
vṛtra-hatyā-pravṛttis tu lokopadrava-sāntim tadyāsura-bhāva-khaṇḍanaṁ  
cecchūam ṛṣiṇām aṅgīkṛtatvān na doṣa iti mantavyam | [\(p137\)](#)

atha dharma-vrata-tyāgeti dharmādibhiḥ sāmāya-mananam api pramādaḥ |  
aparādho bhavatīty arthaḥ | ata eva ca –

[vedākṣarāṇi yāvanti paṭhitāni dvijātibhiḥ |](#)  
[tāvanti hari-nāmāni kīrtitāni na saṁśayaḥ ||](#)

ity atideśenāpi nāmna eva mātmyam āyāti | uktam hi [madhura-madhuram etan](#)  
[maṅgalaṁ maṅgalānām sakala-nigama-vallī-sat-phalaṁ cit-svarūpam](#) iti |

tathā [śrī-viṣṇu-dharme](#) –  
[ṛg-vedo hi yajur-vedaḥ sāma-vedo'py atharvaṇaḥ |](#)  
[adhītās tena yenoktam harir ity akṣara-dvayam ||](#)

[skānde](#) pārvaty-uktau –  
[mā ṛco mā yajus tāta mā sāma paṭha kiñcana |](#)  
[govindeti harer nāma geyam gāyasva nityaśaḥ ||](#)

[pādme](#) śrī-rāmāṣṭottara-śata-nāma-stotre –  
[viṣṇor ekaika-nāmaiva sarva-vedādhiḥ matam](#) [PadmaP 6.254.27] iti |

atha [aśraddadhāne](#) ity ādinopadeṣtur aparādham darśayitvopadeśasyāha – śrutveti |  
yataḥ aham-mamādi-paramaḥ ahantā-mamatādy-eka-tātparyeṇa tasminn  
anādaravān ity arthaḥ | [nāmaikam yasya vāci smaraṇa-patha-gatam](#) ity ādau deha-  
draviṇādi-nimittaka-pāṣaṇḍa-śabdenan ca daśāparādhā lakṣyante pāṣaṇḍa-mayatvāt  
teṣām | tathā tad-vidhānām evāparādhāntaram uktam [pādma](#)-vaisākha-mātmye –

[avamanya ca ye yānti bhagavat-kīrtanam narāḥ |](#)  
[te yānti narakam ghoram tena pāpena karmaṇā ||](#) [PadmaP 5.96.63] iti |

[eṣām cāparādhānām ananya-prāyaścittatvam](#) evoktam tatraiva –  
[nāmāparādha-yuktānām nāmāny eva haranty agham |](#)  
[aviśrānta-prayuktāni tāny evārtha-karāṇi ca ||](#) iti |

atra sta-prabhṛtiṣv aparādhe tu tat-santoṣārtham eva santata-nāma-kīrtanādikaṁ  
samucitam | ambarīṣa-caritādau tad-eka-kṣamyatvenāparādhānāṁ darśanāt | uktam  
ca **nāma-kaumudyām** -- **mahad-aparādhasya bhoga eva nivartakaḥ tad-anugraho vā**  
iti | tasmād agaty-antarābhāvāt sādḥuktaṁ **etan-nirvidyamānānām** [BhP 2.1.11] iti |

|| 2.1 || śrī-śukaḥ || 265 ||

[266]

evam śrī-nāradenoktaṁ **bṛhan-nāradiye** –  
**mahimnām api yan-nāmaḥ pāram gantum anīśvaraḥ |**  
**manavo'pi munīndrās ca katham taṁ kṣuṇṇa-dhīr bhaje ||** iti |

**atha śrī-rūpa-kīrtanam | pratyākraṣṭum nayanam abalā ity ādau –**  
**yac chrīr vācām janayati ratim kīrtymānā kavīnām ||** [BhP 11.30.3] iti |

yasya śrī-kṛṣṇa-rūpasya śobhā-sampattiḥ kīrtymānā satī kavīnām tat-kīrtakānām  
vācām tat-kīrtaneṣv eva rāgam janayati | athoktaṁ śrī-catuṣsanena **kāmaṁ bhavaḥ**  
**savrjinair nirayeṣu nastāt** [BhP 3.15.49] ity ādau | **vācaś ca nas tulasivad yadi**  
**te'ngḥri-śobhāḥ** iti |

|| 11.30 || rājā śrī-śukam || 266 ||

[267]

**atha guṇa-kīrtanam --**

**idaṁ hi pumsas tapasaḥ śrutasya vā**  
**sviṣṭasya sūktasya ca buddhi-dattayoḥ |**  
**avicyuto'rthaḥ kavibhir nirūpito**  
**yad uttamaḥśloka-guṇānuvarṇanam || 267 ||** [BhP 1.5.22]

**(p138)** śrutam vedādhyayanam | sviṣṭam yāgādi | sūktam mantrādi-jayaḥ |  
buddha'asāstriya-bodhaḥ | dattam dānam | eteṣām bhagavad-arpitānām satām  
evāvicyuto'rthaḥ nityam phalam | kim tat ? uttamaḥślokasya guṇānukīrtanam yat |  
jātāyām api guṇānuvarṇana-sādhyāyām parama-puruṣārtha-rūpāyām ratau  
guṇānuvarṇanasya pratyuta nitya-nityollāsād avicyutatvam uktam | tasmād  
avicyutatvena ratim evāsya phalam sūcayati |

|| 1.5 || śrī-nāradaḥ śrī-vyāsam || 267 ||

[268]

**atha līlā-kīrtanam –**

**śṛṅvataḥ śraddhayā nityam gṛṇataś ca sva-ceṣṭitam |**  
**kālana nāti-dīrghena bhagavān viśate ḥṛdi ||** [BhP 2.8.3]

nātidīrghena svalpenaiva | viśate sphurati |

|| 2.8 || śrī-parikṣit || 268 ||

[269]

tathā –

mṛṣā giras tā hy asatīr asat-kathā  
na kathyate yad bhagavān adhokṣajaḥ |  
tad eva satyaṁ tad u haiva maṅgalaṁ  
tad eva puṇyaṁ bhagavad-guṇodayam || [BhP 12.12.49] ity ādi |

yad uttamaḥśloka-yaśo'nugīyate [BhP 12.12.50]

asatīr asatyajaḥ | asatām bhagavatas tad-bhaktebhyaś cānyeṣām kathā yāsu tāḥ | yad  
yāsu gīrṣu na kathyate | uttamaḥślokasya yaśo'nugīyaa iti tu yat tat tadīya-  
līlāmayānugānam eva | satyam ity ādi | katham satyatvaṁ maṅgalatvaṁ ca | tatrāha  
bhagavad-guṇānām udayo gāyaka-hṛdi sphūrtir yasmāt tat | tadīya-rati-pradam ity  
arthaḥ | **skānde** –

yatra yatra mahīpāla vaiṣṇavī vartate kathā |  
tatra tatra harir yāti gaur yathā suta-vatsalā ||

**viṣṇudharme skānde** ca bhagavad-uktau –  
mat-kathā-vācakaṁ nityaṁ mat-kathā-śravaṇe ratam |  
mat-kathā-prīti-manasaṁ nāhaṁ tyakṣyāmi taṁnaram || iti |

atra cānugīyata ity anena sukaṅṭhatā ced gānam eva kartavyaṁ tac ca praśastam ity  
āyātam | evaṁ **nāmādīnām** api | uktaṁ ca –

gītāni nāmāni tad-arthakāni  
gāyan vilajjo vicared asaṅgaḥ |  
evaṁ-vrataḥ sva-priya-nāma-kīrtiyā  
jātānurāgo druta-citta ucchaiḥ || [BhP 12.2.37] iti |

anyatra ca –

yāniha viśva-vilayodbhava-vṛtti-hetuḥ  
karmāṇy ananya-viṣayāṇi hariś cakāra |  
yas tv aṅga gāyati śṛṇoty anumodate vā  
bhaktir bhaved bhagavati hy apavarga-mārge || [BhP 10.69.29] iti |

gāna-śakty-abhāve svasmād utkrīṣṭatarasya prāptau vā tac chṛṇoti | tadā śakty-  
abhāve tad anumodate'pīty arthaḥ | **śrī-viṣṇu-dharme** śrī-viṣṇūktau –

rāgeṇākṛṣyate ceto gāndharvābhimukhaṁ yadi |  
mayi buddhiṁ samāsthāya gāyethā mama sat-kathāḥ || iti |

**pādme** ca kārttika-māhātmye śrī-bhagavad-uktau –

nāham vasāmi vaikuṅṭhe yoginām hṛdaye na ca |  
mad-bhaktā yatra gāyanti tatra tiṣṭhāmi nārada ||  
teṣām pūjādikaṁ gandha-dhūpādyaiḥ kriyate naraiḥ |  
tena prītim parām yāmi na tathā mama pūjanāt || iti |

te ca prāṇi-mātrāṇām eva paramopakartāraḥ kim uta sveṣām | yathoktam  
nārasimhe śrī-prahlādena – (page 139)

te santaḥ sarva-bhūtānām nirupādhika-bāndhavāḥ |  
ye nṛsimha bhavan-nāma gāyanty uccair mudānvitāḥ || iti |

atra ca bahubhir militvā kīrtanaṁ saṅkīrtanam ity ucyate | tt tu camatkāra-viśeṣa-  
poṣāt pūrvato'py adhikam iti jñeyam | astra ca nāma-saṅkīrtane yathopadiṣtam  
kali-yuga-pāvanāvatareṇa śrī-bhagavatā –

ṛṇād api sunīcena taror api sahiṣṇunā |  
amāninā mānadena kīrtanīyaḥ sadā hariḥ || [Padyāvalī 32] iti |

|| 12.12 || śrī-sūtaḥ || 269 ||

[270]

iyam ca kīrtanākhyā bhaktir bhagavato dravya-jāti-guṇa-kriyābhir dīna-janaika-  
viśayāpāra-karuṇamayīti śruti-purāṇādi-viśrutiḥ | kalau ca dīnatvaṁ yathā brahma-  
vaivarte –

ataḥ kalau tapo-yoga-vidyā-yājñādikāḥ kriyāḥ |  
sāṅgāḥ bhavanti na kṛtāḥ kuśalair api dehibhiḥ || iti |

ataeva kalau svabhāvata evātidīneṣu lokeṣv āvirbhūya tām anāyāsenaiiva tat-tad-  
yuga-gata-mahāsādhnānām sarvam eva phalaṁ dadānā sā kṛtārthayati | ataeva  
tayaiva kalau bhagavato viśeṣataś ca santoṣo bhavati |

tathā caivottamaṁ loke tapaḥ śrī-hari-kīrtanam |  
kalau yuge viśeṣeṇa viṣṇu-prītyai samācaret ||

iti skānda-cāturmāsya-māhātmya-vacanānusāreṇa | tad evam āha –

kṛte yad dhyāyato viṣṇum tretāyām yajato makhaiḥ |  
dvāpare paricaryāyām kalau tad dhari-kīrtanāt || [BhP 12.3.52]

yad yat kṛtādiṣu tena tena sādhanena syāt tat sarvaṁ kalau hari-kīrtanād bhavatīti |  
anyatra ca [ViP 6.2.17] –

dhyāyan kṛte yajan yajñais tretāyām dvāpare'rcayan |  
yad āpnoti tad āpnoti kalau saṅkīrtya keśavam || iti |

||12.3|| śrī-śukaḥ || 270 ||

[271]

ataeva –

kalim sabhājayanty āryā guṇa-jñāḥ sāra-bhāgināḥ |  
yatra saṅkīrtanenaiva sarva-svārtho'bhilabhyate || [BhP 11.5.36]

guṇa-jñāḥ kīrtana-pracāra-rūpaṁ tad-guṇaṁ jānantaḥ | ataeva tad-doṣa-grahaṇāt  
sāra-bhāgināḥ sāra-mātra-grahaṇāḥ kalim sabhājayanti | guṇam eva darśayati yatra  
pracāritena saṅkīrtanenaiva sādhanāntara-nirapekṣeṇa tenety arthaḥ | sarvo  
dhyānādibhiḥ kṛtādiṣu sādhanā-sahasraiḥ sādhyāḥ |

[272]

kīrtanasyaiva mahimānam āha –

na hy ataḥ paramo lābho dehinām bhrāmyatām iha |  
yato vindeta paramām śāntim naśyati saṁsṛtiḥ || [BhP 11.5.37]

ataḥ kīrtanāt | yato yasmāt kīrtanāt | paramām śāntim śamo man-niṣṭhatā buddhiḥ  
iti bhagavad-vākyānusāreṇa dhyānādibhir apy asādhyām sarvotkṛṣṭām bhagavan-  
niṣṭhām prāpnoti | anuṣaṅgeṇa (page 140) saṁsāraś ca naśyati | ata eva dhyāna-  
niṣṭhā api kṛtādi-prajā etādṛśīm bhagavan-niṣṭhām na prāptavatyāḥ | mahā-  
bhāgavatā nityam kalau kurvanti kīrtanam iti skāndādy-anusāreṇa kṛtādiṣu prajā  
rājan kalāv icchanti sambhavam tādṛśa-niṣṭhā-kāraṇam kīrtana-māhātmyam ca |  
dīnāika-kṛpātīśaya-śālinā bhagavatā tadānīm tat-tat-sāmarthyāvasare yasmāt na  
prakāśitam tasmāt dhyānādi-samarthās tāḥ prajā jihvauṣṭha-spandana-mātrasya  
nātisādhanatvam bhaved iti matvā tan na śraddhitavatyāś ca |

[273]

tataḥ kali-prajānām parama-bhagavan-niṣṭhatām śrutvā tad-artham kalāv eva  
kevalam nija-janma prārthayanta ity āha –

kṛtādiṣu prajā rājan kalāv icchanti sambhavam |  
kalau khalu bhaviṣyanti nārāyaṇa-parāyaṇāḥ || [BhP 11.5.35]

tat-parāyaṇatvam atra tadīya-premātīśayavattvam | etad eva paramām śāntim ity  
anena kārya-dvārā vyañjitaṁ muktānām api siddhānām nārāyaṇa-parāyaṇāḥ  
sudurlabhāḥ praśāntātmā [BhP 6.14.5] ity atra yadvat |

atra kali-saṅgena kīrtanasya guṇotkarṣa iti na vaktavyam bhakti-mātre kāla-deśa-  
niyamasya niśiddhatvāt | viśeṣato nāmopalakṣya ca viṣṇu-dharme ca cakrāyudhasya  
nāmāni sadā sarvatra kīrtayet iti | skānda eva ca –

na deśa-kālāvasthātma-śuddhy-ādikam apekṣate |  
kintu svatantram evaidam tan nāma kāmita-kāmadam || iti |

viṣṇu-dharme ca –  
kalau kṛta-yugam tasya kalis tasya kṛte yuge |  
yasya cetasi govindo hrdaye yasya nācyuta || iti |

na ca kalāv anya-sādhana-samarthatvād eva tenālpenāpi mahat phalaṁ bhavati na  
tu tasya garīyastveneti mantavyam |

yasmin nyasta-matir na yāti narakam svargo'pi yac-cintane  
vighno yatra niveśitātma-manasām brāhmo'pi loko'lpakaḥ |  
muktim cetasi yaḥ sthito'mala-dhiyām pumsām dadāty avyayaḥ  
kim citraṁ yad agham prayāti vilayaṁ tatrācyute kīrtite || [ViP 6.8.57]

iti samādhi-paryantād api smaraṇāt kaumutyena kīrtanasyaiva garīyastvaṁ śrī-  
viṣṇu-purāṇe darśitam | ataevoktam etan-nirvidyamānānām [BhP 2.1.11] ity ādi |  
tathā ca –

aghacchit-smaraṇam viṣṇor  
bahv-āyāsena sādhyate |  
oṣṭha-spandana-mātreṇa  
kīrtanam tu tato varam || iti vaiṣṇava-cintāmaṇau |

yena janma-śataiḥ pūrvam vāsudevaḥ samarcitaḥ |  
tan-mukhe hari-nāmāni sadā tiṣṭhanti bhārata || ity anyatra |

sarvāparādha-kṛd api ity ādi-nāmāparādha-bhajana-stotre ca | tasmāt sarvatraiva  
yuge śrīmat-kīrtanasya samānam eva sāmartyam | kalau ca śrī-bhagavatā kṛpayā  
tad grāhyata ity apekṣayaiva tatra ta-praśamseti sthitam |

ataeva yadyapi anya-bhaktiḥ kalau kartavyā tadā tat-samyogenaivety uktam --  
yajñaiḥ saṅkīrtana-(page 141) prāyair yajanti hi su-medhasaḥ [BhP 11.5.29] iti |

atra ca svatantram eva nāma-kīrtanam atyanta-praśastam –  
harer nāma harer nāma harer nāmaiva kevalam |  
kalau nāsty eva nāsty eva nāsty eva gatiḥ anyathā || ity ādau |

tasmāt sādḥuktaṁ kalim sabhājayanty āryāḥ [BhP 11.5.3] ity ādi-trayam ||

||11.5|| śrī-karabhājano nimim || 271-273 ||

[274]

tad evam kalau nāma-kīrtana-pracāra-prabhāveṇaiva parama-bhagavat-  
parāyaṇatva-siddhir darśitā | tatra pāṣaṇḍa-praveśena nāmāparādhino ye teṣām tu  
tad-bahirmukhatvam eva syād iti vyatirekeṇa tad draḍhayati –

kalau na rājan jagatām paraṁ gurum  
tri-loka-nāthānata-pāda-paṅkajam |  
prāyeṇa martyā bhagavantam acyutam

yakṣyanti pāṣaṇḍa-vibhinna-cetasah ||

yan-nāmadheyam mriyamāṇa āturaḥ  
patan skhalan vā vivaśo gr̥ṇan pumān |  
vimukta-karmārgala uttamām gatiṁ  
prāpnoti yakṣyanti na taṁ kalau janāḥ || [BhP 12.3.37-38]

spaṣṭam ||

|| 12.3 || śrī-śukaḥ || 274 ||

[275]

tad evam kīrtanam vyākhyātam | tatrāsmiṁ kīrtane nija-dainya-nijābhīṣṭa-vijñapti-  
stava-pāṭhāv apy antarbhāvyaū | tathā tatra śrī-bhāgavata-sthita-nāmādi-kīrtanam  
tu pūrvavad anyadiyā nāmādi-kīrtanād adhikam jñeyam | kalau tu praśastam tat |

kṛṣṇe svadhāmopagate dharma-jñānādibhiḥ saha |  
kalau naṣṭa-dṛśām eṣa purāṇārko'dhunoditaḥ || [BhP 1.3.42] iti |

atha śaraṇāpatty-ādibhiḥ śuddhāntaḥ-karaṇaś cet **etan-nirvidhyamānānām  
icchatām akutobhayam** [BhP 2.1.11] ity ādy-uktatvān nāma-kīrtanāparityāgena  
smaraṇam kuryāt | tac ca manasānusandhānam | yad eva nāmādi-sambandhitvena  
bahu-vidham bhavati | tatra smaraṇa-sāmānyam –

etāvān yoga ādiṣṭo mac-chiṣyaiḥ sanakādibhiḥ |  
sarvatomana ākr̥ṣya mayy addhāveśyate yathā || [BhP 11.13.14]

yathā yathāvat mayy āveśyata ity etāvān ity arthaḥ | tathā ca skānde brahmoktau –  
āloḍya sarva-sāstrāṇi vicārya ca punaḥ punaḥ ityādi ||

|| 11.13 || śrī-bhagavān || 275 ||

[276]

tatra **nāma-smaraṇam** –

harer nāma param japyam dhyeyam geyam nirantaram |  
kīrtaniyam ca bahudhā nirvṛtīr bahudheyccchatā ||

iti **jābāli-samhitā**dy-anusāreṇa jñeyam | nāma-smaraṇam tu śuddhāntaḥ-karaṇatām  
apekṣate | tat kīrtanāc cāvaram iti mūle tu nodāraṇa-spaṣṭatā | **rūpa-smaraṇam**  
āha –

avismṛtiḥ kṛṣṇa-padāravindayoḥ  
kṣiṇoty abhadrāṇi ca sam tanoti |  
sattvasya śuddhiṁ paramātma-bhaktiṁ  
jñānam ca vijñāna-virāga-yuktam || [BhP 12.12.50]



(page 142) paramātmani śrī-kṛṣṇe prema-lakṣaṇām bhaktim iti mukhyaṁ phalam  
anyāni tv ānuṣaṅgikāṇi |

|| 12.12 || śrī-sūtaḥ || 276 ||

[277]

kiṁ ca –

smarataḥ pāda-kamalam ātmānam api yacchati |

kiṁ nv artha-kāmān bhajato nāty-abhīṣṭān jagad-guruḥ || [BhP 10.80.11]

smarataḥ smarate | sāksāt prādurbhūya ātmānam smartur vaśīkarotīty arthaḥ |  
arthakāmān iti bahuvacanam mokṣam apy antarbhāvayait liṅga-samavāya-nyāyena  
| yasmād evaṁ tan-māhātmyam tasmād eva gāruḍe'pīdam uktam |

ekasminn apy atikrānte muhūrte dhyāna-varjite |

dasyubhir muṣitenaiva yuktam ākranditum bhṛśam || iti |

|| 10.80 || śrīdāma-vipra-bhāryā tam || 277 ||

[278]

atha pūrvavat krama-sopāna-rītyā sukha-labhyaṁ guṇa-parikara-sevā-līlā-  
smaraṇam cānusandheyam | tad idaṁ smaraṇam pañca-vidham | yat kiñcid  
anusandhānam smaraṇam | sarvataś cittam ākṛṣya sāmānyākāreṇa mano-dhāraṇam  
dhāraṇā | viśeṣato rūpādi-vicintanam dhyānam | amṛta-dhārāvad avicchinnam tad  
dhruvānusmṛtiḥ | dhyeya-mātra-sphuraṇam samādhir iti |

tatra smaraṇam –

yena kenāpy upāyena

smṛto nārāyaṇo'vyayaḥ |

api pātaka-yuktasya

prasannaḥ syān na saṁśayaḥ || [NārP 1.1.77] iti bṛhan-nāradīyādau |

dhāraṇā –

viśayān dhyāyataś cittam viśayeṣu visajjate |

mām anusmarataś cittam mayy eva pravilīyate || [BhP 11.14.27] ity ādau |

dhyānam --

bhagavac-caraṇa-dvandva-dhyānam nirdvandvam īritam |

pāpino'pi prasaṅgena vihitam suhitam param || iti nārasimhādau |

tatra nirdvandvam śītoṣṇādimaya-duḥkha-paramparātītam | īritam śāstra-vihitam |  
tac ca pāpino'pi prasaṅgenāpi param utkrṣṭam suhitam vihitam tatraivety arthaḥ |

dhruvānusmṛtiś ca mad-guṇa-smṛti-mātreṇa [BhP 3.29.10] ity ādau tribhuvana-vibhava-hetave'py akuṇṭha-smṛtiḥ [BhP 11.2.51] ity ādau ca | eṣaiva śrī-rāmānuja-bhagavat-pādaiḥ prathama-sūtre darśitāsti |

samādhim āha –

tayo āgamaṇam sāksād īsayor jagad-ātmanoḥ |  
na veda ruddha-dhī-vṛttir ātmānam viśvam eva ca || [BhP 12.10.9]

tayo rudra-tat-patnyoḥ | bhagavad-amśa-tac-chaktivāt jagad-ātmanoḥ tat-pravartakayoḥ api | tatra hetuḥ ruddha-dhī-vṛttir bhagavad-āviṣṭa-cittaḥ bhaktim parām bhagavati labdhavān [BhP 12.10.6] iti pūrvokteḥ | tasmād asamprajñāta-nāmno brahma-samādhito bhinna evāsau |

|| 12.10 || śrī-sūtaḥ || 278 ||

[279]

kvacil līlādi-yukte ca tasminn ananyā sphūrṭiḥ samādhiḥ syāt | yathāha –

urukramasyākhila-bandha-muktaye  
samādhinānusmara tad-viceṣṭitam || [BhP 1.5.13] (page 143)

iti spaṣṭam | etad-rūpo dāsādi-bhaktānām | pūrvam tu prāyaḥ śānta-bhaktānām | sva-sukha-nibhṛta-cetās tad-vyudastānya-bhāvo'py ajita-rucira-līlākṛṣṭa-sārah [BhP 12.12.69] ity ādy-uktibhyaḥ |

|| 1.5 || śrī-nārado vyāsam || 279 ||

[280]

atha ruciḥ śaktiś ca cet tad-aparityāgena pāda-sevā ca kartavyā | sevā smaraṇa-siddhy-artham ca sā kaiścit kriyate | tathā ca viṣṇu-rahasye parameśvara-vākyam --

na me dhyāna-ratāḥ samyag yoginaḥ parituṣṭaye |  
tathā bhaktiś ca devarṣe kriyā-yoga-ratā yathā |  
kriyākrameṇa yogo'pi dhyāninaḥ sampravartate || iti |

yogo'tra samādhiḥ | pāda-sevāyām pāda-śabdo bhaktyaiva nirdiṣṭaḥ | tataḥ sevāyāḥ sādāratvam vidhiyate | sevā ca kāla-deśādy-ucitā paricaryādi-paryāyā | sā yathā –

yat-pāda-sevābhirucis tapasvinām  
aṣeṣa-janmopacitam malaṁ dhiyaḥ |  
sadyaḥ kṣiṇoty anvaham edhatī satī  
yathā padānguṣṭha-viniḥṣṛtā sarit || [BhP 4.21.31]

tapasvinām saṁsāra-taptānām alaṁ tat-tad-vāsanām | tat-pādasyaivaiṣa mahimeti dṛṣṭāntenāha yatheti |

[281]

tathā –

na kāmāye'nyam tava pāda-sevanād  
akiñcana-prārthyatamād varam vibho |  
ārādhya kas tvām hy apavarga-dam hare  
vṛṇīta āryo varam ātma-bandhanam || [BhP 10.51.55]

akiñcanā mokṣa-paryanta-kāmanā-rahitāḥ | tatra hetuḥ tvām ārādhya kas tvām  
apavargadam santam apavargadatayāvirbhavantam vṛṇīta samāśrayetety arthaḥ |  
varam ity avyayam īṣat priye | varam ātmano bandhanam eva vṛṇīta | anantaram  
cāsyā tasmād visrjyāśiṣaḥ [BhP 10.51.56] ity ādi-vākye nirañjanam ity ādi |

atra sevya-pādatvenaiva prāptasya tasya puruṣottamasya sac-cid-ānandatvam  
evābhipretam |

|| 10.51 || mucukundaḥ śrī-bhagavantam || 282 ||

[283]

atra pāda-sevāyām śrī-mūrti-darśana-sparśa-parikramānuvrajana-bhagavan-  
mandira-gaṅgā-puruṣottama-dvārakā-mathurādi-tadīya-tīrtha-snāna-  
gamanādayo'py antarbhāvyāḥ | tat-parikara-prāyatvāt | yāvaj-jīvaṁ tan-mandirādi-  
nivāsa tu śaraṇāpattāv antarbhavati | gaṅgādīnām tat-stha-prāṇi-vṛndānām ca  
parama-bhāgavatatvam eveti | pakṣe tu tat-sevādikam mahat-sevādāv eva  
paryavasyati | tato gaṅgādiṣv api bhakti-nidānatvam bhavet | ataeva –

śuśrūṣoḥ śraddadhānasya vāsudeva-kathā-ruciḥ |  
syān mahat-sevayā viprāḥ puṇya-tīrtha-niṣevanāt || [BhP 1.2.16] (page 144)

ity atra puṇya-tīrtha-śabdoktasya gaṅgādeḥ prthak-kāraṇatvam vyākhyeyam | yathā  
ṛtīye -- yat-pāda-niḥṣṛta-sarit-pravarodakena tīrthena mūrdhny adhikṛtena śivaḥ  
śivo'bhūt [BhP 3.28.22] iti | śivatvam nāma hy atra parama-sukha-prāptir iti tīkā-  
kṛṇ-matam | tādrśa-sukhatvam ca bhaktāv eva paryavasitam | tata ūrdhvam  
sukhāntarābhāvāt | brāhme puruṣottamam uddīśya –

aho kṣetrasya mähātmyam samantād daśa-yojanam |  
diviṣṭhā yatra paśyanti sarvān eva caturbhujān ||

skānde –

sainvatsaram vā ṣaṅ-māsān māsam māsārdham eva vā |  
dvārakā-vāsiṇaḥ sarva-narā nāryaś caturbhujāḥ ||

pādma-pātāla-khaṇḍe –

aho madhupurī dhanyā vaikuṇṭhāc ca garīyasī |  
dinam ekam nivāseṇa harau bhaktiḥ prajāyate ||

**ādi-vārāhe** tām uddiśya **janma-bhūmiḥ priyā mama** iti | eṣu ca svopāsanā-sthānam  
adhikaṁ sevyam | śrī-kṛṣṇasya pūrṇa-bhagavattvāt tat-sthānam tu sarveṣāṁ eva  
pūrṇa-puruṣārthadaṁ bhavet | ataeva **ādivārāhe** –

**mathurām** ca parityajya yo'nyatra kurute ratim |  
**mūḍho bhramati saṁsāre mohito mama māyayā** || iti |

tad evaṁ tulasī-sevā ca sat-sevāyām antarbhāvyā parama-bhagavat-priyatvāt  
tasyaḥ | yathā **agastya-samhitāyām gāruḍa-samhitāyām** ca –

**viṣṇoḥ** trailokyā-nāthasya rāmasya janakātmajā |  
**priyā tathaiva tulasī sarva-lokaika-pāvanī** || iti |

**skānde** –  
ratim badhnāti nānyatra tulasī-kānanam vinā |  
deva-devo jagat-svāmī kali-kāle viśeṣataḥ ||  
nirīkṣitā narair yais tu tulasī-vana-vāṭikā |  
ropitā yais tu vidhinā samprāptaṁ paramam padam ||

**skānda** eva tulasī-stave – **tulasī-nāma-mātrena prīṇāty asura-darpa-hā** iti | tad evaṁ  
pāda-sevā vyākhyātā | prasaṅga-saṅgatyā gaṅgādi-sevā ca |

tac cāgamoktāvāhanādi-kramakam | tan-mārge śraddhā ced āśrita-mantra-gurus  
taṁ viśeṣataḥ pṛcchet | tathodāhṛtam – **labdhvānugraha ācāryāt tena**  
**sandarśitāgamaḥ** [BhP 11.3.48] ity ādinā |

yadyapi **śrī-bhāgavata**-mate **pañcarātrādivad** arcana-mārgasyāvaśyakatvaṁ nāsti,  
tad vināpi śaraṇāpatty-ādīnāṁ ekatareṇāpi puruṣārtha-siddher abhihitatvāt, tathāpi  
śrī-nāradaḍi-vartmānuseradbhiḥ śrī-bhagavatā saha sambandha-viśeṣam dīkṣā-  
vidhānena śrī-guru-caraṇa-sampāditam cikīrṣadbhiḥ kṛtāyām dīkṣāyām arcanam  
avaśyam kriyetaiva |

divyam jñānam yato dadyāt kuryāt pāpasya saṅksayam |  
tasmād dīkṣeti sā proktā deśikais tattva-kovidaiḥ ||  
ato gurum praṇamyaivam sarvasvam vinivedya ca |  
**gṛhṇīyād vaiṣṇavam mantram dīkṣā-pūrvam vidhānataḥ** || [HBV 2.9-10] (page 145)  
ity **āgamāt** |

divyam jñānam hy atra śrīmati mantre bhagavat-svarūpa-jñānam, tena bhagavatā  
sambandha-viśeṣa-jñānam ca | yathā **pādmottara-khaṇḍādv** aṣṭākṣarādīkam  
adhikṛtya vivṛtam asti ye tu sampattimanto gṛhasthās teṣāṁ tv arcana-mārga eva  
mukhyaḥ | yathoktam śrī-vāsudevam prati munibhiḥ –

**ayam svasty-ayanah panthā dvi-jāter gṛha-medhinaḥ** |  
**yac chraddhayāpta-vittena śuklenejyeta pūruṣaḥ** || [BhP 10.84.37] iti |

tad akṛtvā hi niṣkiñcanavat kevala-smaraṇādi-niṣṭhatve vitta-sāṭhya-vipratipattiḥ  
syāt | para-dvārā tat-sampādanam vyavahāra-niṣṭhatvasyālasatvasya vā  
pratipādakam | tato'sraddhāmayatvād dhinam eva tat | tataś ca **yo'māyayā**  
**satatayānuvṛtṭyā** ity ādy-upadeśād bhraśyet |

kim ca gr̥hasthānām paricaryā-mārgē dravya-sādhyatayārcana-mārgād aviśeṣeṇa  
prāpte'py arcana-mārgasyaiva prādhānyam atyanta-vidhi-sāpekṣatvāt teṣām | tathā  
gārhasṭhya-dharmasya devatā-yāgasya śākhā-pallavādi-seka-sthānīyasya mūla-seka-  
rūpam tad-arcanam ity api tad-akarāṇe mahān doṣaḥ | ataḥ **skānde** śrī-prahlāda-  
vākyam –

**keśavārcā gr̥he yasya na tiṣṭhati mahīpate |**  
**tasyānnaṁ naiva bhoktavyam abhakṣyeṇa samaṁ smṛtam || iti |**

dīkṣitānām tu sarveṣām tad-akarāṇe naraka-pātaḥ śrūyate | yathā **viṣṇu-**  
**dharmottare** –

**eka-kālam dvi-kālam vā tri-kālam pūjayed dharim |**  
**apūjya-bhojanam kurvan narakāṇi vrajen naraḥ || ity ādi |**

aśaktam ayogyam prati ca **āgneye** –  
**pūjitam pūjyamānam vā yaḥ paśyed bhaktimato harim |**  
**śraddhayā modayed yas tu so'pi yoga-phalam labhet || iti |**

yogo'tra pañcarātrādy-uktaḥ kriyā-yogaḥ | kvacid atra mānasa-pūjā ca vihitāsti |  
tathā ca **pādmottara-khaṇḍe** – **sādharmaṇam hi sarveṣām mātasejyā nṛṇām priyā** iti |

kim cāsminn arcana-mārgē'vaśyam vidhir apekṣaṇīyaḥ | tataḥ pūrvam dīkṣā  
kartavyā | atha śāstrīyam vidhānam ca śikṣaṇīyam |

dīkṣā yathā**game** --  
**dvijānām anupetānām sva-karmādhyayanādiṣu |**  
**yathādhikāro nāstīha syāc copanayanād anu ||**  
**tathātrādīkṣitānām tu mantra-devārcanādiṣu |**  
**nādhikāro'sty ataḥ kuryād ātmānam śiva-saṁstutam || [HBV 2.3-4] iti |**

śāstrīya-vidhānam ca yathā **viṣṇu-rahasye** –  
**avijñāya vidhānoktam hari-pūjā-vidhi-kriyām |**  
**kurvan bhaktyā samāpnoti śata-bhāgam vidhānataḥ || iti |**

bhaktyā paramādareṇaiva śata-bhāgavam prāpnoti | anyathā tāv antam api nety  
arthaḥ | vidhau tu vaiṣṇava-sampradāyānusāra eva pramāṇam | yato **viṣṇu-**  
**rahasye** –

**arcayanti sadā viṣṇuṁ mano-vāk-kāya-karmabhiḥ |**  
**teṣām hi vacanam grāhyam te hi viṣṇu-samā matāḥ ||**

**kaurme** –

samspr̥ṣṭvā vaiṣṇavān viprān viṣṇu-śāstra-viśāradān |  
cīrṇa-vratān sadācārān tad uktam yatnataś caret || (page 146)

**vaiṣṇava-tantre** –

yeṣāṃ gurau ca japye ca viṣṇau ca paramātmāni |  
nāsti bhaktiḥ sadā teṣāṃ vacanam parivarjayet || iti |

tathāha evam sadā ity ādau tan-niṣṭha-viprābhīhitāḥ śāśāsa ha [BhP 3.4.18] iti |  
ambarīṣa iti prakaraṇa-labdham ||

|| 9.4 || śrī-śukaḥ || 286 ||

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nanu bhagavan-nāmātmakā eva mantrāḥ | tatra viśeṣeṇa namaḥ-śabdādy-alamkṛtāḥ  
śrībhagavatā śrīmad-ṛṣibhiś cāhita-śakti-viśeṣāḥ śrībhagavatā samam ātma-  
sambandha-viśeṣa-pratipādakāś ca | tatra kevalāni śrībhagavan-nāmāny api  
nirapekṣāny eva parama-puruṣārtha-phala-paryanta-dāna-samarthāni | tato  
mantreṣu nāmato'py adhika-sāmarthye labdhe katham dīkṣādy-apekṣā | ucyate |  
yadyapi svarūpato nāsti tathāpi prāyaḥ svabhāvato dehādi-sambandhena kadharta-  
śīlānām vikṣipta-cittānām janānām tat-tat-samkocīkaraṇāya śrīmad-ṛṣi-prabhṛtibhir  
atrārcana-mārgē kvacit kvacit kācīt kācin maryādā sthāpitāsti | tatas tad-ullaṅghane  
śāstram prāyaścittam udbhāvayati |

tata ubhayam api nāsamañjasam iti tatra tat-tad-apekṣā nāsti | yathā śrī-  
rāmacandram uddīśya **rāmārcana-candrikāyām** –

vaiṣṇaveṣv api mantreṣu rāma-mantrāḥ phalādhikāḥ |  
gāṇapaty-ādi-mantrebhyaḥ koṭi-koṭi-guṇādhikāḥ ||  
vinaiva dīkṣāṃ viprendra puraścaryām vinaiva hi |  
vinaiva nyāsa-vidhinā japa-mātrena siddhidāḥ || iti |

evam sādhyatvādi-parīkṣānapekṣā ca kvacit śrūyate | yathoktam **mantra-deva-  
prakāśikāyām** –

saura-mantrāś ca ye'pi syur vaiṣṇavā nārasimhakāḥ |  
sādhyā-siddhā-susiddhāri-vicāra-parivarjitāḥ || iti |

**tantrāntare** –

nṛsimhārka-varāhānām prasāda-pravaṇasya ca |  
vaidikasya ca mantrasya siddhādīn naiva śodhayet || iti |

**sanat-kumāra-samhitāyām** –

sādhyāḥ siddhāḥ susiddhāś ca ariś caiva ca nārada |  
gopāleṣu na boddhavyāḥ sva-prakāśo yataḥ smṛtāḥ ||

anyatra –

sarveṣu varṇeṣu tathāśrameṣu

nārīṣu nānāhvaya-janmabheṣu |  
dātā phalānām abhivāñchitānām  
prāg eva gopālaka-mantra eṣaḥ || ity ādi |

maryādā yathā **brahma-yāmale** –  
śruti-smṛti-purāṇādi-pa carātra-vidhiṃ vinā |  
aikāntikī harer bhaktir utpātāyaiva kalpate ||

ittham abhipretam śrī-prthivyā **caturthe** –  
asmin loke'thavamūṣmin munibhis tattva-darśibhiḥ |  
dṛṣṭā yogāḥ prayuktās ca puṃsām śreyaḥ-prasiddhaye ||  
tān ātiṣṭhati yaḥ samyag upāyān pūrva-darśitān |  
avaraḥ śraddhayopeta upeyān vindate'ñjasā ||  
tān anādṛtya yo'vidvān arthān ārabhate svayam |  
tasya vyabhicaranty arthā ārabdhās ca punaḥ punaḥ || [BhP 4.18.3-5]

ataevoktam **pādme** śrī-nārāyaṇa-nārada-saṃvāde – (page 147)  
mad-bhaktō yo mad-arcām ca karoti vidhivad ṛṣe |  
tasyāntarāyāḥ svapne'pi na bhavanty abhayo hi saḥ || iti |

tad etad-arcanaṃ dvividham kevalam karma-miśram ca | tayoh pūrvam  
nirapekṣānām śraddhāvatām darśitam āvirhotreṇa **ya āśu hṛdaya-granthim** ity  
ādau | uktam ca śrī-nāradena –

yadā yasyānuḡrṇāti bhagavān atma-bhāvitaḥ |  
na jahāti matim loke vede ca pariniṣṭhitām || [BhP 4.29.47] iti |

atra **śrīmad-agastya-saṃhitā** ca --  
yathā vidhi-niṣedhau ca muktam naivopasarpataḥ |  
tathā na spṛṣato rāmopāsakam vidhi-pūrvakam || iti |

uttaram vyavahāra-ceṣṭātiśayavattāyādṛcchika-bhakty-anuṣṭhānavatādilakṣaṇa-  
lakṣita-śraddhānām tathā tad-vaiparītya-lakṣita-śraddhānām ai pratiṣṭhitānām  
bhakti-vārtānabhijña-buddhiṣu sādharmaṇa-vaidika-karmānuṣṭhāna-lopo'pi mābhūd  
iti loka-saṅgraha-parāṇām ḡrhasṭhānām darśitam | yathā **na hy anto'nanta-pārasya**  
[BhP 11.27.6] ity ādau –

sandhyopāstyādi-karmāṇi vedenācoditāni me |  
pūjām taiḥ kalpayet samyak-saṅkalpaḥ karma-pāvanim || [BhP 11.27.11] ity ādi |

spāṣtam |

|| 11.27 || śrī-bhagavān || 284 ||

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**śrī-nārada-pañcarātre** caivam eva śrī-nārāyaṇa-vākyam śraddha-kathanārambhe –

nācared yas tu siddho'pi laukikaṁ dharmam agrataḥ |  
upaplavāc ca dharmasya glānir bhavati nāradaḥ ||  
vivekajñair ataḥ sarvair lokācāro yathā-sthitaḥ |  
ādeha-pātād yatnena rakṣaṇīyaḥ prayatnataḥ || iti |

eteṣāṁ ca dvividhā karma-vyavasthā **śrī-nārada-pañcarātrā**dau antaryāmi-śrī-  
bhagavad-dṛṣṭyaiva sarvārādhānaṁ vihitam **viṣṇu-yāmalā**dau tu –

viṣṇu-pādodakenaiva pitṛṇāṁ tarpaṇa-kriyā |  
viṣṇor niveditānena yaṣṭavyaṁ devatāntaram || ity ādi-prakāreṇa vihitam iti |

ye tu tatra śrī-bhagavat-pīṭhāvaraṇa-pūjāyāṁ gaṇeśa-durgādyā vartante te hi  
viṣvaksenādivad bhagavato nitya-vaikuṅṭha-sevakāḥ | tataś ca te gaṇeśa-durgādyā,  
ye pare māyā-śaktyātmakā gaṇeśa-durgādyās te tu na bhavanti | **na yatra māyā kim  
utāpare hareḥ** [BhP 2.9.10] iti dvitīyokteḥ | tato bhagavat-svarūpa-bhūta-  
śaktyātmakā eva te | yata eva ca śrī-kṛṣṇa-svarūpa-bhūta-śakti-vṛtti-  
viśeṣasyādhiṣṭhātrtvam śrūti-tantrādiṣv ādiṣv api dṛśyate | yathā **nārada-pañcarātre**  
śruti-vidyā-saṁvāde –

bhaktir bhajana-sampattir bhajate prakṛtiḥ priyam |  
jñāyate'tyanta-duḥkhena seyaṁ prakṛtir ātmanaḥ ||  
durgeti gīyate sadbhir akhaṇḍa-rasa-vallabhā || iti |

ataeva śrī-bhagavad-abhedenoctaṁ **gautamīya-kalpe** – **yaḥ kṛṣṇaḥ saiva durgā syād  
yā durgā kṛṣṇa eva saḥ** iti | **tvam eva paramesāni asyādhiṣṭhātr-devatā** ity ādikaṁ tu  
virāṭ-puruṣa-mahā-puruṣayor iva (page 148) keṣāṁcid abhedopāsanā-  
vivakṣayaivoktam | sā hi māyāṁśa-rūpā tad-adhīne prakṛte'smin loke mantra-  
rakṣā-lakṣaṇa-sevārtham niyuktā cic-chaktyātmaka-durgāyā dāsiyate na tu  
sevādhiṣṭhātrī | māyātīta-vaikuṅṭhāvaraṇa-kathane **pādmottara-khaṇḍe** --

satyācyutānanta-durgā-viṣvaksena-gajānanāḥ |  
śaṅkha-padma-nidhī lokās caturthāvaraṇam śubham ||  
aindra-pāvaka-yāmyāni nairṛtaṁ vāruṇam tathā |  
vāyavyam saumyam aiśānam saptamaṁ munibhiḥ smṛtam ||  
sādhyā marud-gaṇāś caiva viśvedevās tathaiva ca |  
nityāḥ sarve pare dhāmni ye cānye ca divaukasāḥ ||  
te vai prakṛta-loke'sminn anityās tridaśeśvarāḥ |  
te ha nākaṁ mahimānaḥ sacanta iti vai śrutiḥ || [PadmaP 6.228.60, 64-66] iti |

kim ca bhagavat-svarūpā eva te | yathoktam **trailokya-sammohana-tantre**  
aṣṭādaśākṣara-ṣaḍ-aṅgādi-devatābheda-kathanārambhe –

sarvatra deva-devo'sau gopa-veśa-dharo hariḥ |  
kevalam rūpa-bhedena nāma-bhedaḥ prakīrtitaḥ || iti |

ato nāma-mātra-sādhāraṇyenānanya-bhaktair na bhetavyam | kintu bhagavato  
nitya-vaikuṅṭha-sevakatvād viṣvaksenādivat sat-kāryā eva te | **yasyātma-buddhiḥ  
kuṇape tri-dhātuke** [BhP 10.84.8] ity ādau, **arcayitvā tu govindam tadyān nārcayet**



tu yaḥ [PadmaP 6.253.177] ity ādi-pādmottara-khaṇḍa-vacanena tad-asatkāre  
doṣa-śravaṇāt | atas tām evoddhiśyāha --

durgām vināyakam vyāsam viṣvaksenam gurūn surān |  
sve sve sthāne tv abhimukhān pūjayet prokṣaṇādibhiḥ || [BhP 11.27.29]

pādmottara-khaṇḍa eva ca –  
tasmād avaidikānām ca devānām arcanam tyajet |  
svatantra-pūjanam yatra vaidikānām api tyajet ||  
arcayitvā jagad-vandyam devam nārāyaṇam harim |  
tad-āvaraṇa-saṁsthānam devasya parito'rcayet ||  
harer bhuktāvaśeṣeṇa balim tebhyo viniḥkṣipet |  
homaṁ caiva prakurvīta tac-cheṣeṇaiva vaiṣṇavaḥ || [PadmaP 6.253.103-6] ity ādi |

|| 11.27 || śrī-bhagavān || 285 ||

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bhūtādi-pūjā tu tat-pūjāngatve vihitāpi na kartavyā | tad-āvaraṇa-devatātvābhāvāt |  
niṣiddham ca tatraiva –

yakṣānām ca piśācānām madya-māmsa-bhujām tathā |  
divaukasām tu bhajanam surāpāna-samam smṛtam || [PadmaP 6.253.95] iti |

ataevāvaśyaka-pūjyānām anyeṣām tat-svikṛtair api madyādibhiḥ pūjā niṣiddhā |  
yathā saṅkarṣaṇādīnām |

atha pīṭha-pūjāyām ye'py adharmādyā vartante guṇa-trayam ca | tāni tu  
pādmottara-khaṇḍe spaṣṭāny api na santi | tathā svāyambhuvāgame'pi | tasmān  
nādarāṇīyāni | kecit tu nārada-pañcarātra-dṛṣṭyā tāny anyathaiva vyācakṣate |  
yathoktam tatraiva – adharmādy-ādyā-catuṣkam tu aśreyasi niyojanam iti  
adharmikādiṣu tat-tad-antaryāmi-śaktir adharmādyam ity arthaḥ | tathā pīṭha-  
pūjāyām bhagavad-dhāme śrī-guru-pādukā-pūjanam evam saṅgacchate | yathā ya  
eva bhagavān atra vyaṣṭi-rūpatayā bhaktāvatāratvena śrī-guru-rūpo vartate, sa eva  
tatra samaṣṭi-rūpatayā sva-vāma-pradeṣe sāksād-avatāratvenāpi tad-rūpo vartata  
iti |

tathā -- (page 149) ye cātra śrī-rāmādy-upāsanāyām aindra-dvividādaya āvaraṇa-  
devatās te tu tadya-nitya-dhāma-gatā nityāḥ śuddhās ca jñeyāḥ |  
yathākrūrāghamarṣaṇe tena śrī-prahlādādayo dṛṣṭāḥ | ya eva śrī-prahlādāḥ pṛthvī-  
dohane'pi vatso'bhūt, tadānīm taj-janmābhāvāt | cākṣuṣa-manvantara eva hiraṇya-  
kaṣīpor jātatvāt |

anye tu sva-sva-dhāmni nitya-prakātyasyaiva śrī-rāmādeḥ prapañca-  
prakātyāvasaram prāpya tat-sāhāyyārtham nitya-pārsadam aindra-dvividādi-  
śaktyāveśino jīvāḥ sugrīvādi-bhāgavata-dveṣi-bāli-prabhṛti=sambandhād uttara-  
kāle bhagavad-vidveṣi-narakāsurādi-saṅgac ca duṣṭa-bhāvā bhavantīty avadheyam |  
prapañca-loka-miśratvenaiva prakātya-sambhavāt |

atha śrī-kṛṣṇa-gokulopāsanāyām api yat śrī-rukmiṇy-ādīnām āvaraṇatvaṁ tat tu tac-chakti-viśeṣa-rūpānām tāsām vimalādīnām ivāntardhāna-gatatvenaiva | na tu tat-tal-lilā-gata-prākātyeneti jñeyam | ataeva dhyāne tā noktāḥ | kecit tu rukmiṇy-ādi-nāmāni śrī-rādhādi-nāmāntaratvenaiva manyante | yathā te śaṅkha-cakra-gadā-mudrādi-dhāraṇām śrī-kṛṣṇa-caraṇa-cihnatvenaiva svīkurvanti, yathā ca dvārāntaḥ-pārśvayor gaṅgā-yamunayor pūjyamānayor gaṅgā śrī-govardhane prasiddhā mānasa-gaṅgeti manyante | tathā ca viśvaksenādāyo bhadrāsenaḍaya iti | śrī-kṛṣṇa-pīṭha-pūjāyām śvetadvīpa-kṣīra-samudra-pūjā ca golokākhyasya tad-dhāmno'pi śvetadvīpeti-nāmatvāt | kāmadhenu-koṭi-niḥṣṛta-dugdha-para-viśeṣasya ca tatra sthitatvāt | yathoktaṁ **brahma-saṁhitāyām** tad-varṇanānte --

sa yatra kṣīrābdhiḥ sravati surabhībhyas ca su-mahān  
nimeṣārdhākhyo vā vrajati na hi yatrāpi samayaḥ |  
bhaje śvetadvīpaṁ tam aham iha golokam iti yaṁ  
vidantas te santaḥ kṣīti-virala-cārāḥ katipaye || iti |

evam anyatrāpi jñeyam | tathā soma-sūryāgni-maṇḍalāny aprākṛtāny atīśaitya-tāpa-  
guṇa-parityāgenaiva vartante | tatra sarva-kalyāṇa-guṇa-vastūnām evābhīdhānāya  
prākṛta-niśedhāt | yathā **nṛsimha-tāpanyām** – tad vā etat paramaṁ dhāma mantra-  
rājādhyāpakasya yatra na duḥkhādi yatra na sūryas tapati yatra na vāyur vāti yatra  
na candramā bhāti yatra na nakṣatrāṇi bhānti yatra nāgnir dahati yatra na mṛtyuḥ  
praviśati yatra na doṣaḥ | [NṛsimhaTāp 5.9] ity ādi |

tad evaṁ karma-miśratvādi-nirasana-prasaṅga-saṅgatyā tat-parikarā vyākhyātāḥ |

atha teṣām śuddha-bhaktānām bhūta-śuddhy-ādikaṁ yathāmati vyākhyāyate | tatra  
bhūta-śuddhir nijābhilaṣita-bhagavat-sevaupayika-tat-pārśada-deha-bhāvanā-  
paryantaiva tat-sevaika-puruṣārthibhiḥ kāryā nijanukulyat | evaṁ yatra  
yatrātmano nijābhīṣṭa-devatā-rūpatvena cintanaṁ vidhīyate tatra tatraiva  
pārśadatve grahaṇām bhāvyaṁ | ahaṅgrahopāsanāyāḥ śuddha-bhaktair dviṣṭatvāt |  
aikyaṁ ca tatra sādharmaṇya-prāyam eva | tadīya-cic-chakti-vṛtti-viśuddha-  
sattvāmśa-vigrahatvāt pārśadānām | (page 150)

atha keśavādi-nyāsādīnām yatrārdhamāṅga-viśayatvaṁ tatra tan-mūrtīm dhyātvā  
tat-tan-mantrāmś ca japtvaiva tat-tad-aṅga-sparśa-mātraṁ kuryāt | na tu tat-tan-  
mantra-devatās tatra tatra nyastā dhyāyet | bhaktānām tad-anaucityāt |

atha mukhyaṁ dhyānaṁ śrī-bhagavad-dhāma-gatam eva | hṛdaya-kamala-gatam tu  
yogi-matam | **smared vṛndāvane ramye** ity ādy-uktatvāt | ataeva mānasa-pūjā ca  
tatraiva cintaniyā | kāma-gāyatrī-dhyānaṁ ca yat sūrya-maṇḍale śrūyate tatraiva  
cintyam | **goloka eva nivasaty akhilātma-bhūtaḥ** ity atraiva-kārāt | tatra śrī-  
vṛndāvāna-nāthaḥ sāksān na tiṣṭhati kintu tejomaya-pratimākāreṇaiveti |

atha bahir upacārair antaḥ-pūjāyām veṅv-ādi-pūjā tad-aṅga-jyotir-vilīnāṅgasya  
svasyāṅge tāni bhāvyaṁ ity ity pūrva-hetor eva | tathā mānasādi-pūjāyām bhūta-  
pūrva-tat-parikara-lilā-saṁvalitatvam api na kalpanāmayaṁ kintu yathārtham eva |  
yatas tasya prakātya-samaye lilās tat-parikarās ca ye prādurbabhūvus tādrśās

cāprakaṭam api nityam tadīye dhāmni saṅkhyātītā eva vartante | asurās tu na tatra cetanā kintu mantramaya-tat-pratimā-nibhā jñeyāḥ | [evam viharaiḥ](#) [BhP 10.14.57] ity ādau, [nilāyanaiḥ setu-bandhair markaṭa-plavanādibhiḥ](#) [BhP 10.14.57] itivat tat-tal-lilānām nānā-prakāśaiḥ kautukenānukriyamāṇatvād bhagavat-sandarbhādau hi tathā sa-nyāyam darśitāsti |

atha mānasa-pūjā-māhātmyam yathā [nārada-pañcarātre](#) śrī-nārāyaṇa-vākyam – [ayam yo mānaso yogo jarā-vyādhi-bhayāpahaḥ](#) ity ādau –

[yaś caitat parayā bhaktyā sakṛt kuryān mahāmate |](#)  
[kramoditena vidhinā tasya tuṣyāmy aham mune || iti |](#)

eṣā kvacit svatantrāpi bhavati | manomayyām mūrter aṣṭamatayā svātantryeṇa vidhānāt – [arcādau hr̥daye vāpi yathopalabdhopacārakaiḥ](#) [BhP 11.3.51] ity āvirhotra-vacanena vā-śabdāt |

atha pūjā-sthānāni vicāryante | tāni ca vividhāni | tatra śālagrāmādikaṁ tat-tad-bhagavad-ākārādhiṣṭhānam iti cintyam | ākāra-vailakṣaṇyāt | [śālagrāma-śilā yatra tatra sannihito hariḥ](#) ity ādy-ukteḥ | tatra ca sveṣṭākārasyaiva bhagavato'dhiṣṭhānam suṣṭhu siddhi-karam | tasminn evāyatnatas tadīya-prākatyāt | [mūrtyābhimatayātmanaḥ](#) [BhP 11.3.49] ity ukteḥ | śrī-kṛṣṇādīnām tu mathurādīkṣetraṁ mahādhiṣṭhānam | [mathurā bhagavān yatra nityam sannihito hariḥ](#) [BhP 1.10.28] ity-ādy-ukteḥ | tathā tat-tan-mantra-dhyeya-vaibhavatvena mathurā-vṛndāvanādīnām [śrī-gopāla-tāpanyā](#)dau prakhyātatvāt | mathurādī-kṣetrāny evānyatrādhiṣṭhāne dhyānena prakāśya teṣu bhagavānś cintyate |

atha śrīmat-pratimāyām tu tad-ākāraka-rūpatayaiva cintayanti ākāraikyāt | [śilā-buddhiḥ](#) (page 151) [kṛtā kim vā pratimāyām harer mayā](#) iti bhāvanāntare doṣa-śravaṇāc ca | evam eva śrī-bhagavatā [calācaleti dvidvidhā pratiṣṭhā jīva-mandiram](#) [BhP 11.27.13] ity uktam | pratiṣṭhā pratimā jīvasya jīvayituh paramātmano mama mandiraṁ mad-aṅga-pratyāṅgair ekākāratāspadam ity arthaḥ | yad vā pratiṣṭhā-lakṣaṇena karmaṇā pūrvoktā pratimā mama tad-āspadam bhavatīty arthaḥ | tathā ca śrī-hayaśiṛṣa-pañcarātre śrī-mūrtil-pratiṣṭhā-prasaṅge [viṣṇo sannihito bhava](#) iti sānnidhya-karaṇa-mantra-viśeṣānantaraṁ mantrāntaram --

[yac ca te paramaṁ tattvaṁ yac ca jñāna-mayam vapuḥ |](#)  
[tat sarvam ekato līnam asmin dehe vibudhyatām || iti |](#)

athavā jīva-mandiraṁ sarva-jīvanām paramāśrayaḥ sāksād bhagavān eva pratiṣṭhety arthaḥ | paramopāsakās ca sāksāt parameśvaratvenaiva tām paśyanti | bheda-sphūrter bhakti-vicchedakatvāt tathāiva hy ucitam | ittham evoktam bhagavatā –

[vastropavītābharāṇa- patra-srag-gandha-lepanaiḥ |](#)  
[alaṅkurvīta sa-prema mad-bhaktō mām yathocitam ||](#) [BhP 11.27.28]

ity atra mām iti sa-premeti ca | ataeva [viṣṇudharme](#) tām adhikṛtya ambarīṣaṁ prati śrī-viṣṇu-vākyam –

tasyām cittam samāveśya tyaja cānyān vyāpāśrayān |  
pūjitā saiva te bhaktyā dhyātā caivopakāriṇī ||  
gacchaṁs tiṣṭhan svapan bhuñjāṁs tām evāgre ca pṛṣṭhataḥ |  
upary-adhas tathā pārśve citnayaṁs tām athātmanah || ity ādi |

ataeva tat-pūjāyām āvāhanādikam ittham vyākhyātam āgame –  
āvāhanam cādareṇa sammukhīkaraṇam prabhoḥ |  
bhaktyā niveśanam tasya samsthāpanam udāhṛtam ||  
tavāsmīti tadīyatva-darśanam sannidhāpanam |  
kriyā-samāpti-paryanta-sthāpanam sannibodhanam ||  
sakalīkaraṇam proktaṁ tat-sarvāṅga-prakāśanam || iti |

atra sūdrādi-pūjitārcā-pūjā-niṣedha-vacanam avaiṣṇava-sūdrādi-param eva –  
na sūdrā bhagavad-bhaktās te tu bhāgavatā narāḥ |  
sarva-varṇeṣu te sūdrā ye na bhaktā janārdane || ity ukteḥ |

atha **saptame pātram** [BhP 7.14.28] ity ādau śrī-nāradoktau adhiṣṭhāna-vicāre  
śrīmad-arcāto'pi yaḥ pūruṣa-mātrātiśayas tatrāpi jñāninaḥ, sa ca kaivalya-kāmo  
bhakty-āśrayaḥ, tasmin prakaraṇe **jñāna-niṣṭhāya deyaṇi** [BhP 7.25.1] ity  
upasaṁhāre jñānina eva dāna-pātratvena parmotkarṣokteḥ | anyatra tu **na me  
bhaktaś caturvedī, nāyam sukhāpo bhagavān** ity ādau, **muktānām api siddhānām**  
[BhP 6.14.4] ity ādau ca bhaktasyaiva tato'py utkarṣaḥ | kim uta tad-upāśyāyāḥ  
śrīmad-arcāyāḥ | ataeva tām uddiśyoktaṁ – **nānurvrajati yo mohāt** [BhP 6.14.4] ity  
ādi | tathāpi pātram ity ādinām artho'pi krameṇa darśyate – **(page 152)**

**pātram tv atra niruktaṁ vai kavibhiḥ pātra-vittamaḥ |  
harir evaika urvīśa yan-mayaṁ vai carācaram ||  
devarṣy-arhatsu vai satsu tatra brahmātmajādiṣu |  
rājan yad agra-pūjāyām mataḥ pātratayācyutaḥ ||** [BhP 7.14.34-35]

[287]

tatra rājasūye -- **jīva-rāśibhir ākīrṇa** [BhP 7.14.36] ity ādi |

[288]

sarveśam jīvanām ātmanaś ca tarpaṇa-rūpā saiva bhavatīty arthaḥ -- **purāṇy anena**  
[BhP 7.14.37] ity ādi |

[289]

jīvena jīvayitvā jīvāntaryāmi-rūpeṇety arthaḥ -- **teṣv eva bhagavān** [BhP 7.14.38]  
ity ādi | tasmāt tāratamya-vartanāt **puruṣaḥ** prāyo manuṣyaḥ pātram | tatra  
jñānādikam viśiṣṭam iti bhagavad-vartanasyātiśayāt | tatrāpi ātmā yāvān yathā  
jñānādi-parimāṇādikas tathāsau pātram ity arthaḥ |

[290]

evam sthite'pi kālenopāsaka-doṣotpattau satyām bheda-drṣṭyā viśiṣṭam  
adhiṣṭhānāntaram prakāśitam ity āha –

drṣṭvā teṣām mitho nr̥ṇām avajñānātmatām nr̥pa |  
tretādiṣu harer arcā kriyāyai kavibhiḥ kṛtā || [BhP 7.14.38]

mitho'vajñānam asammānam tasminn ātmā buddhir yeṣām bhāvam drṣṭvā  
kriyāyai pūjādy-artham arcā kṛtā tat-paricaryā-mārga-darśanāya sā prakāśitety  
arthaḥ | etena tādr̥śa-doṣa-yukteṣv api kārya-sādhakatvāt śrīmad-arcāyā ādhikyam  
eva vyañjitam | [pratimā svalpa-buddhīnām](#) ity atra ca alpa-buddhīnām apīty arthaḥ  
| [nr̥siṃha-purānāḍau](#) brahmāmbarīśādīnām api tat-pūjā-śravaṇāt |

[291]

[tato'rcayām](#) [BhP 7.14.40] | tata evam prabhāvāt | kecid ity adhiṣṭhāna-vaiśiṣṭyena  
pūrvato'py uttama-sādhana-tat-parā ity arthaḥ | nanv avajñāvad dveṣe'pi siddhiḥ  
syād ity āśaṅkyātiprasaṅga-vāraṇecchayā prastuta-puruṣa-rūpādhiṣṭhānādara-  
rakṣecchayā ca tam vārayati [upāstāpi](#) iti |

[292]

atha puruṣeṣu pūrvokta-viśeṣam jāty-ādinā vivṛṇoti -- [puruṣeṣv api](#) [BhP 7.14.41]  
iti | yo dhatte tam supātram viduḥ |

[293]

pūrvoktam brāhmaṇa-rūpam pātram eva stauti -- [nanv asya](#) [BhP 7.14.42] ity  
ādinā | jagad-ātmano jagati loka-saṅgraha-dharmādhi-pravartanena tan-niyantur ity  
arthaḥ | daivatam pūjyatvena darśitam |

|| 7.14 || śrī-nārado yudhiṣṭhīram || 286-293 ||

[294]

atha tad-anantarādhyāsyādāv eva teṣu sarvotkr̥ṣṭam āha dvābhyām --  
[karma-niṣṭhāḥ](#) [BhP 7.15.1] ity ādi |

anena yathātra mumukṣu-prabhṛtīnām jñāni-pūjaiiva mukhyā, puruṣāntara-pūjā tu  
tad-abhāva eva tathā prema-bhakti-kāmānām prema-bhaktā-pūjā jñeyā | tatha  
prema-bhaktānām api yac cittasya paramāśraya-rūpam ([page 153](#)) tad abhivyakteḥ  
sutarām evārcāyā ādhikyam api | evam tad-āśraya-rūpasya vilakṣaṇa-prakāśa-  
sthānatvād eva śrī-viṣṇor vyāpakatve'pi śālagrāmādiṣu nirdhāraṇam | tac ca  
puruṣāvan nāntaryāmi-drṣṭyāpeṣam | kintu svabhāva-nirdeśa-param eva | tan-  
nivāsa-kṣetrādīnām mahā-tīrthatvāpādanādinā kīkaṭādīnām api kṛtārtatva-  
kathanāt | tathā ca [skānde](#) –

[śālagrāma-śilā yatra tat-tīrtham yojana-trayam |](#)  
[tatra dānam japo homaḥ sarvaṁ koṭi-guṇam bhavet ||](#)

pādme –

śālagrāma-samīpe tu krośa-mātram samantataḥ |  
kīkaṭe'pi mṛto yāti vaikuṅṭha-bhuvanam naraḥ || iti |

tasmād arcāyā ādhikyam eva hi sthitam |

|| 7.15 || śrī-nārado yudhiṣṭhiram || 294 ||

[295]

athādhiṣṭhānantarāṇi caivam | yathā –

sūryo'gnir brāhmaṇā gāvo vaiṣṇavaḥ kham maruj jalam |  
bhūr atmā sarva-bhūtāni bhadra pūjā-padāni me ||  
sūrye tu vidyayā trayyā haviṣāgnau yajeta mām |  
ātithyena tu viprāgrye goṣv aṅga yavasādinā ||  
vaiṣṇave bandhu-sat-kṛtyā hṛdi khe dhyāna-niṣṭhayā |  
vāyau mukhya-dhiyā toyē dravyais toya-puraḥ-saraiḥ ||  
sthaṅḍile mantra-hṛdayair bhogair atmānam ātmani |  
kṣetra-jñām sarva-bhūteṣu samatvena yajeta mām ||  
dhiṣṇyeṣv ity eṣu mad-rūpām śānkha-cakra-gadāmbujaiḥ |  
yuktaṁ catur-bhujām śāntām dhyāyann arcet samāhitaḥ || [BhP 11.11.42-46]

ṭikā ca – idānīm ekādaśa pūjādhiṣṭhānāny āha sūrya iti | he bhadra ! adhiṣṭhāna-  
bhedena pūjā-sādhana-bhedam āha sūrya iti tribhiḥ | trayyā vidyayā sūktair  
upasthānādinā | aṅga he uddhava ! mukhya-dhiyā prāṇa-drṣṭyā | toyē toyādibhir  
dravyais tarpaṇādinā | sthaṅḍile bhuvī | mantra-hṛdayai rahasya-mantra-nyāsaiḥ |  
sarvādhiṣṭhāneṣu dhyeyam āha dhiṣṇyeṣv eteṣv iti | iti anena prakāreṇa eṣa  
dhiṣṇyeṣu | ity eṣā |

atra sarvatra caturbhujasyaivānusandhāne saty api dvidhā gatiḥ | ekādhiṣṭhāna-  
paricaryavādhiṣṭhātūr upāsanā-lakṣaṇā | mandira-lepanādinā tad-adhiṣṭhātr-  
pratiṣṭhāyā iva | yathā vaiṣṇave bandhu-sat-kṛtyā goṣv aṅga yavasādinety ādi | yato  
bandhu-satkāro vaiṣṇava-viśayaka īśvare tu prabhū-bhāva upadiśyate | **īśvare tad-  
adhīneṣu** [BhP 11.2.44] ity ādau | tathā go-sampradānakam eva yavasādi-bhojana-  
dānam yujyate | na tu śrī-caturbhūja-sama-pradānakam abhakṣyatvāt |

yad yad iṣṭatamaṁ loke yac cāti-priyam ātmanaḥ |  
tat tan nivedayen mahyam tad ānanyāya kalpate || [BhP 11.11.41]

iti tatra ca pūrvam uktam | anyā tu sāksād adhiṣṭhātūr upāsanā-lakṣaṇā | yathā hṛdi  
khe dhyāna-niṣṭhayā toyē dravyais toya-puraskṛtair ity ādi | atrāgny-ādau tad-  
antaryāmi-rūpasyaiva cintanam kāryam |

na jātu nija-prema-sevā-viśeṣāśraya-svābhīṣṭa-rūpa-viśeṣasya | sa tu sarvathā  
parama-sukumāratvādi-buddhi-janitayā prītyaiva sevaniyaḥ | yathoktaṁ śrī-

bhagavataiva – [vastropavītābharāṇaiḥ](#) [BhP 11.27.29] (page 154) ity ādi | teṣāṃ  
yathā-bhakti-rītyā parameśvarasyāpi tathā-bhāvaḥ śrūyate | yathā [nārāḍīye](#) –

[bhakti-grāhyo hr̥ṣikeśo na dhanair dharaṇī-dhara |](#)  
[bhaktyā saṃpūjito viṣṇuḥ pradadāti manoratham ||](#)  
[tasmād viprāḥ sadā bhaktiḥ kartavyā cakrapāṇinaḥ |](#)  
[janenāpi jagannāthaḥ pūjitaḥ kleśahā bhavet ||](#) [NārP 2.3.3-4] iti |

atra dr̥ṣṭānta upajīvyah | vaiparītye doṣāś ca | yathā gr̥iṣme jalasya pūjā praśastā  
varṣāsu ninditā | yad uktaṃ [gāruḍe](#) –

[śuci-śukra-gate kāle ye'rcayiṣyanti keśavam |](#)  
[jalasthaṃ vividhaiḥ puṣpair mucyante yama-tāḍanāt ||](#)  
[dhanāgame prakurvanti jalasthaṃ vai janārdanam |](#)  
[ye janā nṛpati-śreṣṭha teṣāṃ vai narakāṃ dhruvam ||](#) iti |

evam anyatrāpi paricaryā-vidhau tad-deśa-kāla-sukhadāni śataśo vihitāni | tad-  
viparītāni niśiddhāni ca | viṣṇu-yāmale – [viṣṇoḥ sarva-rtu-caryām](#) iti | ataevoktaṃ  
[yad yad iṣṭatamo loke](#) [BhP 11.11.40] ity ādi | tatra tatreṣṭa-mantra-dhyāna-sthalam  
ca sarvartu-mukha-maya-manohara-rūpa-rasa-gandha-sparśa-śabda-mayatvenaiva  
dhyātum vihitam asti | anyathā tat-tad-āgrahasya vaiyarthyaṃ syāt | tasmād agny-  
āḍau tat-tad-antaryāmi-rūpa eva bhāvya iti sthitam |

|| 11.11 || śrī-bhagavān || 295 ||

[296-297]

atha naivedyārpaṇa-prasaṅge yaḥ [krama-dīpikā](#)-darśito niruddha-nāmātmako  
mantras tasya sthāne śrī-kṛṣṇaikāntika-bhaktās tu tan-mūla-mantram evicchanti |  
tathā yac ca tan-mukha-jyotir-anugatātvena dhyātum vidhīyate, tat tu bhojana-  
samaye tan-mukha-prasādam eva manyante | bhojanaṃ tu yathā loka-siddham eva  
nara-līlātvāt śrī-kṛṣṇasya |

atha jape mantrārthasya nānātve'pi puruṣārthānukūla evāsau cintyaḥ | yathā  
śrīmad-aṣṭākṣarādāv ātmanivedana-lakṣaṇa-caturthyādyā-bhāvavati mantre tad-  
anusandhānenaeti | evam anye'pi pūjā-vidhayo yathāyatham yojanīyāḥ |

śuddha-bhakti-siddhy-artham sarvāsām bhaktīnām eva śuddhatvāśuddhatva-  
rūpeṇa dvidvidho hi bhedaḥ sammata iti | tad etad-arcanaṃ phalenāha –

[evam kriyā-yoga-pathaiḥ pumān vaidika-tāntrikaiḥ |](#)  
[arcann ubhayataḥ siddhim matto vindaty abhīpsitām ||](#) [BhP 11.27.49]

ubhayata ihāmutra ca | yathā --

mām eva nairapekṣyeṇa bhakti-yogena vindati |  
bhakti-yogaṃ sa labhata evam yaḥ pūjayeta mām || [BhP 11.27.53]

nairapekṣyeṇa nirupādhinā bhakti-yogena premṇā | sa ca bhakti-yoga evam  
pūjyāḥ syād ity āha bhaktīti |

|| 11.27 || śrī-bhagavān || 296-297 ||

[298]

yāni cātra vaiṣṇava-cihnāna nirmālya-dhāraṇa-caraṇāmṛta-pānādīny aṅgāni teṣāṃ  
ca pṛthak pṛthak māhātmya-vṛndam śāstra-sahasreṣv anusandheyam |

**athārcanādhikāri-nirṇayaḥ |**

etad vai sarva-varṇānām āśramāṇām ca sammatam |  
śreyasām uttamam manye strī-śūdrāṇām ca māna-da || [BhP 11.27.4] (page 155)

sarva-varṇānām traivarṇikānām | tathā ca smṛty-artha-sāre pādme ca vaiśākha-  
māhātmye –

āgamoktena mārgeṇa strī-śūdrair api pūjanam |  
kartavyam śraddhayā viṣṇoś cintayitvā patim ḥṛdi ||  
śūdrāṇām caiva bhavati nāmnā vai devatārcanam |  
sarve'py āgama-mārgeṇa kuryur vedānukāriṇā ||  
strīṇām apy adhikāro'sti viṣṇor ārādhanādiṣu |  
pati-priya-ratānām ca śrutir eṣā sanātāni || [PadmaP 6.84.48, 52-4] iti |

**viṣṇu-dharme<sup>5</sup> –**

devatāyām ca mantre ca tathā mantra-prade gurau |  
bhaktir aṣṭa-vidhā yasya tasya kṛṣṇaḥ prasīdati ||  
tad-bhakta-jana-vātsalyam pūjyām cānumodanam |  
sumanā arcayen nityam tad-arthe dambha-varjanam ||  
tat-kathā-śravaṇe rāgas tad-arthe cāṅga-vikriyā |  
tad-anusmaraṇam nityam yas tan-nāmopajīvati ||  
bhaktir aṣṭa-vidhā hy eṣā yasmin mlecche'pi vartate |  
sa muniḥ satya-vādī ca kīrtimān sa bhaven naraḥ || iti |

kim ca **tattva-sāgare** –

yathā kāñcanatām yāti kāmsyam rasa-vidhānataḥ |  
tathā dikṣā-vidhānena dvijatvam jāyate nṛṇām || iti |

atha **kṛte śuklaś catur-bāhuḥ** [BhP 11.5.19] ity ādinā yuga-bhede yaś copāsanāyām  
āvīrbhāva-bheda ucyaṭe, sa ca prāyika eva | tebhyaś caturbhyo'nyeṣāṃ upāsanā  
śāstrād eva | anyathetaropāsanāyāḥ kālāsamāveśaḥ syāt | śrūyante ca sarvatra yuge  
sarvopāsakāḥ | tasmāt sarvair api sarvadāpi yatheccham sarva evāvīrbhāvāḥ pūjyā  
iti sthīam | ata **etad vai sarva-varṇānām** [BhP 11.27.4] ity ādikam sarva-sammatam  
eva ||

<sup>5</sup> In HBV 11.615, these verses are attributed to the Gautamīya-tantraī



[299]

tad etad-arcanaṁ vyākhyātam | asyāṅgāni cāgamādaḥ jñeyāni | tathā śrī-kṛṣṇa-  
janmāṣṭamī-kārttika-vrataikādaśī-māgha-snānādikam atraivāntara-bhāvyam | tatra  
janmāṣṭamī yathā **viṣṇu-rahasye** brahma-nārada-saṁvāde –

tuṣṭy-arthaṁ devakī-sūnor jayantī-sambhavaṁ vratam |  
kartavyaṁ vittā-śāṭhyena bhaktyā bhakta-janair api |  
akurvan yāti nirayaṁ yāvad indrās caturdaśa || iti |

tathā –  
kṛṣṇa-janmāṣṭamīm tyaktvā yo'nyad vratam upāsate |  
nāpnoti sukṛtaṁ kiñcid dṛṣṭaṁ śrutam athāpi vā || iti |

vittā-śāṭhyaṁ cuktam **aṣṭame** –  
dharmāya yaśase'rthāya kāmāya sva-janāya ca |  
pañcadhā vibhajan vittam ihāmutra ca modate || [BhP 8.19.37] iti |

atha kārttikō yathā **skānde** ekataḥ sarva-tīrthāni ity ādikam uktvā –  
ekataḥ kārttikō vatsa sarvadā keśava-priyaḥ |  
yat kiñcit kriyate puṇyaṁ viṣṇum uddiśya kārttike |  
tad-akṣayaṁ bhavet sarvaṁ satyoktaṁ tava nārada || iti |

avratena kṣīped yas tu māsaṁ dāmodara-priyam |  
tiryag yonim avāpnoti sarva-dharma-bahiṣkṛtaḥ || iti |

athaikādaśī – tatra tāvad asyā avaiṣṇave'pi nityatvam | tatra sāmānyataḥ **viṣṇu-  
dharma** – vaiṣṇavo vātha sauro vā kuryād ekādaśī-vratam iti |

**saura-purāṇe** –  
vaiṣṇavo vātha śaivo vā sauro' (page 156) py etat samācaret iti | viśeṣataś ca **nārada-  
pañcarātre** dīkṣānantarāvaśya-kṛtya-kathane samayās ca pravakṣyāmi ity ādau |

ekādaśyāṁ na bhuñjīta pakṣayor ubhayor api |  
jāgaraṁ niśi kurvīta viśeṣāc cārcayed vibhum || iti |

**viṣṇu-yāmale**'pi tat-kathane dig | biddhaikādaśī-vratam –  
śuklākṛṣṇāvibhedaś cāsad-vyāpāro vrata tathā |  
śaktau phalādi-bhuktiś ca śrāddhaṁ caikādaśī-dine ||  
dvādaśyāṁ ca divā-svāpas tulasyāvacyas tathā ||

tatra viṣṇor divā snānam api niśiddhatvenoktam | **pādmottara-khaṇḍe** ca vaiṣṇava-  
dharma-kathane **dvādaśī-vrata-niṣṭhatā** iti | tathā **skānde kāśī-khaṇḍe** sauparṇa-  
dvārakā-māhātmye cacandra-śarmaṇo bhagavad-dharma-pratijñā –

adya-prabhṛti kartavyaṁ yan mayā kṛṣṇa tac chrṇu |

ekādaśyām na bhoktavyam kartavyo jāgaraḥ sadā ||  
mahā-bhaktyātra kartavyam pratyaham pūjanam tava |  
palārdhenāpi biddham tu moktavyam vāsaram tava ||  
tvat-prītyāṣṭau mayā kāryā dvādaśyām vrata-samyutāḥ || ity ādikāḥ |

ata uktam āgneye ekādaśyām na bhoktavyam tad vratam vaiṣṇavam mahat | iti |

gautamīye –  
vaiṣṇavo yadi bhuñjīta ekādaśyām pramādataḥ |  
viṣṇv-arcanam vṛthā tasya narakam ghoram āpnuyāt ||

matsya-bhaviṣya-purāṇayoḥ –  
ekādaśyām nirāhāro yo bhuñkte dvādaśī-dine |  
śuklā vā yadi vā kṛṣṇā tad vratam vaiṣṇavam mahat || iti |

skānde –  
mātṛhā pitṛhā caiva bhrātṛhā guruhā tathā |  
ekādaśyām tu yo bhuñkte viṣṇu-loka-cyuto bhavet || iti |

atra vaiṣṇavānām nirāhāratvam nāma mahā-prasādānna-parityāga eva | teṣām anya-  
bhojanasya nityam eva niṣiddhatvāt | yathoktam nārada-pañcarātre –

prasādānnam sadā grāhyam ekādaśyām na nārada |  
ramādi-sarva-bhaktānām itareṣām ca kā kathā || iti |

brahmāṇḍa-purāṇe –  
patram puṣpam phalam toyam anna-pānādyam auśadham |  
anivedya ca bhuñjīta yad āhārāya kalpitam ||  
anivedyam tu bhuñjānaḥ prāyaścitti bhaven naraḥ |  
tasmāt sarvam nivedyaiva viṣṇor bhuñjīta sarvadā || iti |

jāgarasyāpi nityatvam yathā skānde umā-maheśvara-saṁvāde –  
samprāpte vāsare viṣṇor ye na kurvanti jāgaram |  
bhraśyate sukṛtam teṣām vaiṣṇavānām ca nindayā ||  
matir na jāyate yasya dvādaśyām jāgaram prati |  
na hi tasyādhikāro'sti pūjane keśavasya hi || iti |

tadvat tasya viṣṇu-prītidatvam ca śrūyate pādmottara-khaṇḍe – (page 157)  
śṛṇu devi pravakṣyāmi dvādaśyāś ca vidhānakam |  
tasyāḥ smarāṇa-mātreṇa santuṣṭaḥ syāj janārdanaḥ || [PadmaP 6.234.3]

bhaviṣye –  
ekādaśī mahā-puṇyā sarva-pāpa-vināśinī |  
bhaktes tu dīpanī viṣṇoḥ paramārtha-gati-pradā || iti |

ataeva śrīmad-ambarīṣādīnām bhakty-eka-niṣṭhānām mahā-prasāda-bhujām tad-  
vratam darśayatā śrī-bhāgavatenāpi tad-antaraṅga-vaiṣṇava-dharmatvena  
sammataḥ iti dik | pādme kārttika-māhātmye ca brāhmaṇa-kanyāyāḥ kārttika-

vrataikādaśī-vrata-prabhāvāt śrīmat-satyabhāmākhyā-bhagavat-prayasī-pada-  
prāptir api śrūyate | kim bahunā | atha māghaḥ sauparṇe –

durlabho māgha-māsas tu vaiṣṇavānām ati-priyaḥ |  
devatānām ṛṣiṇām ca munīnām sura-nāyaka |  
viśeṣeṇa śacīnātha māghavasyātivallabhaḥ || iti |

skānde brahma-nārada-saṁvāde –  
sarva-pāpa-vināśāya kṛṣṇa-santoṣaṇāya ca |  
māgha-snānam sadā kāryam varṣe varṣe ca nārada || iti |

bhaviṣyottare –  
ekaviṁśa-gaṇaiḥ sārddham bhogān tyaktvā yathepsitam |  
māgha-māsy uṣasi snātvā viṣṇu-lokam sa gacchati || iti |

evam śrī-rāma-navamī-vaiśākha-vratādayaś cātra jñeyāḥ | etat sarvam api sad-ācāra-  
kathana-dvārā vidhatte – gām paryaṭan [BhP 3.1.18] ity ādau vratāni cere hara-  
toṣaṇāni iti ||

vratāni ekādaśyādīnīti | vidura iti prakaraṇa-labdham |

|| 3.1 || śrī-śukaḥ || 299 ||

[300]

evam tādrīsa-vrateṣv api tat-tad-upāsakānām sva-sveṣṭa-daivata-vratam suṣṭhv eva  
vidheyam ity āgatam | tathāsmiṁ pāda-sevārcana-mārga yānair vā pādukair vāpi  
gamanam bhagavad-gr̥he ity ādinā āgamoktā ye dvātrimśad-aparādhās tathā rājann  
abhakṣaṇam caivam ity ādinā tad-uktā ye cānye bahavas te sarve –

mamārcanāparādhā ye kīrtiyante vasudhe mayā |  
vaiṣṇavena sadā te tu varjanīyāḥ prayatnataḥ || iti vārāhānusāreṇa |

parityājyā ity āśayenāha --

śraddhayopāhṛtam preṣṭham bhaktena mama vāry api |  
bhūry apy abhaktopāhṛtam na me toṣāya kalpate || [BhP 11.27.18]

śraddhā-bhakti-śabdābhyām atrādara eva vidhīyate | aparādhās tu  
sarve'nādarātmakā eva | prabhutvavamānataś ca ājñāvamānataś ca | tasmād  
aparādha-nidānam atrānādara eva parityājya ity arthaḥ |

|| 11.27 || śrī-bhagavān || 300 ||

[301]

mahatām anādaras tu sarva-nāśaka ity āha –

na bhajati kumanīṣiṇām sa ijjām  
harir adhanātma-dhana-priyo rasa-jñah |  
śruta-dhana-kula-karmaṇām madair ye  
vidadhatai pāpam akiñcaneṣu satsu || [BhP 4.31.21] (page 158)

adhanās ca te ātma-dhanās ca te priyā yasya saḥ | rasajño bhakti-rasiko hariḥ | ke  
kumanīṣiṇa ity apekṣāyām āha – śruteti | pāpam aparādham ||

|| 4.31 || śrī-nāradaḥ pracetasah || 301 ||

[302]

kim ca –

na vikriyā viśva-suhṛt-sakhasya  
sāmyena vītābhimates tavāpi |  
mahad-vimānāt sva-kṛtād dhi mādṛṇ  
nañkṣaty adūrād api śūlapāṇiḥ || [BhP 5.10.25]

spaṣtam || 5.10 || rahūganaḥ śrī-bharatam || 302 ||

[303]

atha tathāpi prāmādike bhagavad-aparādhe punar bhagavat-prasādanāni kartavyāni  
| yathā skānde avantī-khaṇḍe śrī-vyāsoktau –

ahany ahani yo martyo gītādhyāyam paṭhet tu vai |  
dvātrimśad-aparādhāms tu kṣamate tasya keśavaḥ || iti |

tatraiva dvārakā-māhātmye –  
sahasra-nāma-māhātmyam yaḥ paṭhec chṛṇuyād api |  
aparādha-sahasreṇa na sa lipyet kadācana || iti |

tatraiva revā-khaṇḍe –  
dvādaśyām jāgare viṣṇor yaḥ paṭhet tulasī-stavam |  
dvātrimśad-aparādhāni kṣamate tasya keśavaḥ || iti |

tatraivānyatra –  
tulasyā ropanam kāryam śrāvaṇeṣu viśeṣataḥ |  
aparādha-sahasrāni kṣamate puruṣottamaḥ || iti |

tatra vānyatra kārttika-māhātmye –  
tulasyā kurute yas tu śāgrāma-śilārcaṇam |  
dvātrimśad-aparādhāms ca kṣamate tasya keśavaḥ || iti |

anyatra –  
yaḥ karoti hareḥ pūjām kṛṣṇa-śatrāṅkito narah |  
aparādha-sahasrāni nityam harati keśavaḥ || iti |

ādi-vārāhe –

sainvatsarasya madhye tu tirthē śaukarake mama |  
kṛtopavasaḥ snānena gaṅgāyām śuddhim āpnuyāt ||  
mathurāyām tathāpy evaṁ sāparādhaḥ śuci bhavet |  
anayos tirthayor ekaṁ yaḥ seveta sukṛtī naraḥ ||  
sahasra-janma-janitān aparādhān jahāti saḥ || iti |

śaukarake śūkara-kṣetrākhye | mahad-aparādhās tu cātukārādinā vā tat-prīty-artha-  
kṛtena nirantara=dirgha-kālīna-bhagavan-nāma-kīrtanena vā taṁ prasādya  
kṣamāpanīya ity avocāmaiva | tat-prasādaṁ vinā tad-asiddheḥ | ataevoktaṁ śrī-  
śivaṁ dakṣeṇa –

yo'sau mayāvidita-tattva-dṛśā sabhāyām  
kṣipto durukti-viśikhair vigaṇayya tan mām |  
arvāk patantam arhattama-nindayāpād  
dṛṣṭyārdayā sa bhagavān sva-kṛtena tuṣyet || [BhP 4.7.15] iti |

evam uttaratrāpi jñeyam |

atha vandanam | tac ca yadyapy arcanāṅgatvenāpi vartate tathāpi kīrtana-  
smaraṇavat svātantryeṇādīty abhipretya pṛthag vidhīyate | evam anyatrāpi jñeyam |  
vandanasya pṛthag-vidhānaṁ cānanta-guṇaiśvarya-śravaṇāt tad-guṇānusandhāna-  
pāda-sevātau vidhṛta-dainyānām namaskāra-mātre kṛtādhyavasāyānām arthe | sa  
eva namaskāras tasyārcanatvenāpy atidiṣṭaḥ | yathā nārasimhe – (page 159)

namaskāraḥ smṛto yajñāḥ sarva-yajñeṣu cottamaḥ |  
namaskāreṇa cakena sāṣṭāṅgena hariṁ vrajet || iti |

tad etad-vandanam yathā –

tat te'nukampām su-samīkṣamāṇo  
bhujāna evātma-kṛtaṁ vipākam |  
hṛd-vāg-vapurahir vidadhan namas te  
jīveta yo mukti-pade sa dāya-bhāk || [BhP 10.14.8]

yasmād guṇātmanas te'pi guṇān vimātum [BhP 10.14.7] ity ādinā tādrṣatvam  
ucyate tat tasmāt | namo namaskāram | mukti-pade navama-padārthasya mukter  
apy āśraye paripūrṇa-daśama-padārthe | yad vā muktir iha pañcama-stha-  
gadyānusāreṇa premaiva tat-pade tad-viśaye paripūrṇa-bhagaval-lakṣaṇe tvayi  
dāya-bhāg bhavati | bhrātr-vaṇṭana iva tvam tasya dāyatvena vartasa ity arthaḥ |  
mukti-mātraṁ tu sakṛn namaskāreṇaivāsannaṁ syāt | yathā viṣṇu-dharme –

durga-samsāra-kāntāram apāram abhidhāvatām |  
ekaḥ kṛṣṇe namaskāro mukti-tīrasya deśikaḥ || iti |

tat te ity atra susamīkṣamāṇaḥ iti ṭikā | yad vā pratikṣaṇam nirupādhi-kṛpayaiva  
prabhuṇā tathā tathā kriyamāṇam anukampām suṣṭhu-rūpām īkṣamāṇas

tatrānandībhavan tām samyak paśyan vibhāvayan tathā hṛdā yad vā vācā yad vā vapuṣā namo vidadhaj jana ity ādi vyākhyā jñeyā | namaskāre'py aparādhās caite parihartavyāḥ **viṣṇu-smṛty-**ādi-dṛṣṭyā | ye khalu eka-hasta-kṛtatva-vastrāvṛta-dehatva-bhagavad-agra-pṛṣṭha-vāma-bhāgātyanta-nikaṭa-garbha-mandira-gatatvādi-mayāḥ |

|| 10.14 || śrī-brahmā bhagavantam || 303 ||

[304]

atha dāsyam | tac ca śrī-viṣṇor dāsam-manyatvam |

janmāntara-sahasreṣu yasya syān matir īdṛśī |  
dāso'ham vāsudevasya sarvān lokān samuddharet || ity ukta-lakṣaṇam |

astu tāvad-bhajana-prayāsaḥ kevala-tādṛṣatvābhimānenāpi siddhir bhavatīty abhipretyaivottaratra nirdeśās ca tasya | yathoktam **janmāntara-** ity etat-padyasyaivānte **kiṁ punas tad-gata-prānāḥ puruṣāḥ samyatendriyāḥ** iti | śrī-prahlāda-stutau **tat te'rhattama** [BhP 7.9.49] ity ādi-padye tu nama-stuti-sarva-karmārpaṇa-paricaryā-caraṇa-smṛti-kathā-śravaṇātmakam dāsyam ṭikāyām sammatam | śrīmad-uddhava-vākye ca –

tvayopabhukta-srag-gandha- vāso-'laṅkāra-carcitāḥ |  
ucchiṣṭa-bhojino dāsās tava māyām jayema hi || [BhP 11.6.46] iti |

tatra tatra ca kārya-dvāraiva nirdiṣṭam | udāharaṇam tu – **sa vai manaḥ kṛṣṇa-padāravindayoḥ** [BhP 9.4.15] ity ādau | **kāmam ca dāsye na tu kāma-kāmyayā** [BhP 9.4.17] bhogecchayā **taṁ cakāra** iti vāsanāntara-vyavacchedaḥ ||

|| 9.4 || śrī-śukaḥ || 304 ||

[305]

tad etad-dāsyā-sambandhenaiva sarvam api bhajanam mahattaram bhavatīty āha –

yan-nāma-śruti-mātreṇa pumān bhavati nirmalaḥ |  
tasya tīrtha-padaḥ kiṁ vā dāsānām avaśiṣyate || [BhP 9.5.16]

yasya bhagavato nāma-śravaṇa-mātreṇa yathā kathaṅcit tac-chravaṇena kiṁ punaḥ samyak tat-tad-bhajanenety arthaḥ | **(page 160)** tarhi dāso'smīty abhimānena samyag eva bhajatām sarvatra sādhanē sādhye ca kiṁ avaśiṣyate | tad-adhikam anyat kiṁ api nāstīty arthaḥ ||

|| 9.5 || durvāsā śrīmad-ambarīṣam || 305 ||

[306]

atha sakhyam | tac ca hitāsaṁsana-mayaṁ bandhu-bhāva-lakṣaṇam | yan-mitraṁ paramānandam [BhP 10.14.30] ity atra tathaiva mitra-pada-nyāsāt | yathā rāmārcana-candrikāyām –

paricaryā-parāḥ kecit prāsādādiṣu śerate |  
manuṣyam iva taṁ draṣṭuṁ vyavahartuṁ ca bandhuvat || iti |

asya cottaratra pāṭhaḥ prema-viśrambhavad bhāvanāmayatvena dāsyād apy uttamatvāpekṣayā | kim ca parameśvare'pi yat sakhyam śāstre vidhīyate tan nāścaryam | na devo devam arcayet iti tad-bhāvasyāpi vidhāna-śravaṇāt | kintu tad-bhāvas tat-sevāviruddha iti śuddha-bhaktair upekṣyate | sakhyam tu parama-sevānukūlam ity upādīyata iti | tad etat sāksād bhajanātmakam dāsyam sakhyam ca ṭikāyām api darśitam asti –

tasyaiva me sauhr̥da-sakhya-maitrī-  
dāsyam punar janmani janmani syāt | [BhP 10.81.29] ity atra śrīdāma-vipra-vākye |

yathā śrī-kṛṣṇasya bhakta-vātsalyam dr̥ṣṭvā tad-bhaktim prārthayate tasyeti | sauhr̥dam prema ca sakhyam hitāsaṁsanam ca maitrī upakāritvam ca dāsyam sevakatvam ca | tat-samāhāra eka-vacanam | tasya sambandhi me mama syāt, na tu vibhūtir ity etat | tatra nava-vidhāyām sādhyatvāt premā nāntarbhāvīyate | maitrī tu sakhya evāntarbhāvīyate dāsyā-sakhye dve eva gr̥hīte | atra ca tābhyām karmārpaṇa-viśvāsau na vyākhyātau sāksād-bhaktitvābhāvāt | karmārpaṇasya phalam bhaktir viśvāsaś ca bhakty-abhiniveśa-hetur itiha pūrvam uktam | tac ca bhagavad-viṣaya-hitāsaṁsana-mayaṁ sakhyam | bhagavat-kṛta-hitāsaṁsanasya nityatvāt, tena saha tasya nitya-sahavāsāc ca | bhajana-viśeṣeṇāpi viśiṣṭam sampādayitum nātiduṣkaram syād ity āha –

ko'ti-prayāso'sura-bālakā harer  
upāsane sve hr̥di chidravat sataḥ |  
svasyātmanaḥ sakhyur aśeṣa-dehinām  
sāmānyataḥ kim viṣayopapādanaiḥ || [BhP 7.7.38]

chidravad ākāśavad aliptatvena sadā vartamānasya | nātiprayāse hetuḥ – sarveṣām dehinām ya ātmā śuddham svarūpaṁ tasya | sāmānyataḥ sarvatra nirviśeṣatayaiva sakhā | yathāvasaram bahir-antaḥkaraṇa-viṣayādi-lakṣaṇa-māyikyā nija-premādi-lakṣaṇā-māyikyāś ca sampatter dānena hitāsaṁsī yas tasya hareḥ | tasmād āropitānām naśvarāṇām viṣayāṇām jāyāpatyādīnām upārjanaiḥ kim iti |

|| 7.7 || śrī-prahlādo'sura-bālakān || 306 ||

[307]

tad yathā –

mayi nirbaddha-hṛdayāḥ sādhaveḥ sama-darśanāḥ |  
vaśe kurvanti mām bhaktyā sat-striyaḥ sat-patim yathā || [BhP 9.4.66]

atra dr̥ṣṭāntenāmśataḥ sakhyātmakā bhaktir lakṣyate |

|| 9.4 || śrī-vaikuṅṭho durvāsasam || 307 ||

[308]

evaṁ ca –

śāntāḥ sama-dr̥śāḥ śuddhāḥ sarva-bhūtānurañjanāḥ |  
yānty añjasācyuta-padam acyuta-priya-bāndhavāḥ || [BhP 4.12.37] (page 161)

acyuta eva priya-bāndhavo yeṣāṁ | acyutasya padam tat-sanātham lokam | acyuta-  
śabdāvṛṭṭyā phalasya kenāpy aṁśena vyabhicāritvaṁ neti dr̥ṣyate ||

|| 4.12 || śrī-maitreyaḥ || 308 ||

[309]

atha **ātma-nivedanam** | tac ca dehādi-śuddhātma-paryantasya sarvato-bhāvena  
tasminn evārpaṇam | tat-kāryam cātmārtha-ceṣṭā-śūnyatvaṁ tan-nyastātma-  
sādhana-sādhyatvaṁ tad-arthaika-ceṣṭāmayatvaṁ ca | idam hy ātmārpaṇam go-  
vikrayavata vikrītasya gor vartanārtham virkītavatā ceṣṭā na kriyate | tasya ca  
śreyaḥ-sādhakas tat-krītavān eva syāt | sa ca gaus tasyaiva karma kuryāt | na punar  
vikrītavato'piti | idam evātmārpaṇam śrī-rukmiṇī-vākye –

tan me bhavān khalu vṛtaḥ patir aṅga jāyām  
ātmārpaṇas ca bhavato'tra vibho vidhehi | [BhP 10.52.39] iti |

atha kecid dehārpaṇam evātmārpaṇam iti manyante | yathā **bhakti-viveke** –

cintām kuryān na rakṣāyai vikrītasya yathā paśoḥ |  
tathārpaṇam harau dehaṁ viramed asya rakṣaṇāt || iti |

kecic chuddha-kṣetrajañārpaṇam eva | yathā śrīmad-**ālabandāru-stotre** –

vapur-ādiṣu yo'pi ko'pi vā  
guṇato'māni yathā-tathā-vidhaḥ |  
tad ayam tava pāda-padmāyor  
aham adyaiva mayā samarpitaḥ || [Stotra-ratnam 49] iti |

kecic ca dakṣiṇa-hastādikam apy arpayantas tena tat-karma-mātraṁ kurvate, na tu  
dehādikarmety adyāpi dr̥ṣyate | tad etat sarvātmakam sakāryam ātma-nivedanam  
yathā --

sa vai manaḥ kṛṣṇa-padāravindayor  
vacāmsi vaikuṅṭha-guṇānuvarṇane  
karau harer mandira-mārjanādiṣu  
śrutim cakārācyuta-sat-kathodaye ||



mukunda-liṅgālaya-darśane dṛśau  
tad-bhṛtya-gātra-sparśe'ṅga-saṅgamam |  
ghrāṇam ca tat-pāda-saroja-saurabhe  
śrīmat-tulasyā rasanām tad-arpite ||

pādaḥ hareḥ kṣetra-padānusarpaṇe  
śiro hr̥ṣīkeśa-padābhivandane |  
kāmaḥ ca dāsye na tu kāma-kāmyayā  
yathottamaśloka-janāśrayā ratiḥ || [BhP 9.4.18-20]

cakāra arpayāmāsa | kṛṣṇa-padāravindayor ity ādikam upalakṣaṇam tat-sevādinām |  
liṅgam śrī-mūrṭiḥ | ālayas tad-bhaktas tan-mandirādiḥ | śrīmat-tulasyās tat-pāda-  
saroja-sambandhi yat saurabham tasmin | tad-arpite mahā-prasādān nādaḥ | kāmaḥ  
saṅkalpaḥ ca dāsye nimitte katham cakāra | yathā yena prakāreṇa uttamaḥ-śloka-  
janāśrayā ratiḥ sā bhaved iti | atra sarvathā tatraiva saṅkhyātātma-nikṣepaḥ kṛta iti  
vaiśiṣṭyāpattyā smaraṇādimaṇḍalopāsanaśāntātmārpaṇatvam | evam evoktam --  
śraddhāmṛta-kathāyām me śaśvan mad-anukīrtanam [BhP 11.19.19] ity ārabhya  
evam dharme manuṣyāṇām [BhP 11.19.22] iti | yathā smaraṇa-kīrtana-pāda-  
sevana-mayam upāsanaḥ eva āgamokta-vidhimayatva-vaiśiṣṭyāpattyārchanam ity  
abhidhīyate | tato nāviviktatvam | snāna-paridhānādi-kriyā cāsya bhagavat-sevā-  
yogyatvāyavivēcayati tatrāpi nātmārpaṇa-bhakti-hānir ity anusandheyam | (page 162)

etad ātmārpaṇam śrī-balāv api sphuṭam dṛśyate | udāhṛtam cedam ātmārpaṇam  
dharmārtha-kāmaḥ [BhP 7.6.24] ity ādinā śrī-prahlāda-mate | martyo yadā tyakta-  
samasta-karmā niveditātmā [BhP 11.29.32] ity ādinā śrī-bhagavan-mate'pi |

tad etad ātma-nivedanam bhāvam vinā bhāva-vaiśiṣṭyena ca dṛśyate | pūrvam yathā  
martyo yadā ity ādi | uttaram yathaikādaśa eva dāsyenātma-nivedanam [BhP  
11.11.35] iti | yathā ca rukmiṇī-vākye mātma-rpitāś ca bhavataḥ [BhP 10.52.1] iti |

|| 9.4 || śrī-śukaḥ || 309 ||

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tad evam vaidhī bhaktir darśitā | asyās cōktānām aṅgānām anukṛtānām ca kutrācīt  
kasyāpy aṅgasyāny atra tu tad-itarasya yan-mahimādhikyam varṇyate | tat-tac-  
chraddhā-bhedena tat-tat-prabhāvollāsāpekṣayeti na paraspara-viruddhatvam |  
adhikāra-bhedena hy auśadhādīnām api tādr̥śatvam dṛśyate |

atha rāgānugā | tatra viśayīṇaḥ svābhāviko viśaya-saṁsargecchātīśayamayāḥ premā  
rāgaḥ | yathā cakṣur-ādīnām saundaryādaḥ | tādr̥śa evātra bhaktasya śrī-bhagavaty  
api rāga ity ucyate | sa rāgo viśeṣaṇa-bhedena bahudhā dṛśyate -- yeṣāṁ aham priya  
ātmā sutaś ca sakhā guruḥ suhr̥do daivam iṣṭam [BhP 3.25.35] ity ādaḥ | tatra priyo  
yathā tādīya-preyasīnām | ātmā para-brahma-rūpaḥ śrī-sanakādīnām | sutaḥ śrī-  
vrajeśvarādīnām | sakhā śrī-śrīdāmādīnām | guruḥ śrī-pradyumnādīnām | kasyāpi  
bhrātā kasyāpi mātuleyaḥ kasyāpi vaivāhika ity-ādi-rūpaḥ sa eka eva teṣu bahu-

prakāratvena suhrdaḥ sambandhinām | daivam iṣṭam tadya-sevakānām śrī-dārūka-  
prabhṛtīnām iti prasiddham |

atra śrīmatyām mohinyām yaḥ khalu rudrasya bhāvo jātaḥ sa tu nāngīkṛtaḥ,  
anuktatvāt | tasya māyā-mohitatayaiva tādṛśa-bhāvābhyupagamāc ca |

tad evaṁ tat-tad-abhimāna-lakṣaṇa-bhāva-viśeṣaṇena svābhāvika-rāgasya vaiśiṣṭye  
sati tat-tad-rāga-prayuktā śravaṇa-kīrtana-smaraṇa-pāda-sevana-vandanātma-  
nivedana-prāyā bhaktis teṣām rāgātmikā bhaktir ity ucyate | tasyāc ca sādhyāyām  
rāga-lakṣaṇāyām bhakti-gaṅgāyām taraṅga-rūpatvāt sādhyatvam eveti na tu  
sādhana-prakaraṇe'smin praveśaḥ |

ato rāgānuga kathyate | yasya pūrvoktam rāga-viśeṣe rucir eva jātāsti na tu rāga-  
viśeṣa eva svayam, tasya tādṛśa-rāga-sudhākara-karābhāsa-samullasita-hṛdaya-  
sphaṭika-maṇeḥ śāstrādi-śrutāsu tādṛśyā rāgātmikāyā bhakteḥ paripāṭiṣv api rucir  
jāyate | tatas tadyām rāgam rucy-anugacchantī sā rāgānugā tasyaiva pravartate |  
eṣāvīhiteti keṣāñcit samjñā | ruci-mātra-pravṛtṭyā vidhi-  
prayuktatvenāpravṛttatvāt | na ca vaktavyam vidhy-anadhīnasya na sambhavati  
bhaktir iti |

prāyeṇa munayo rājan nivṛttā vidhi-śedhataḥ |  
nairguṇya-sthā ramante sma guṇānukathane hareḥ || [BhP 2.1.7] iti śrūyate |

tato vidhi-mārga-bhaktir vidhi-sāpekṣeti sā durbalā | iyam tu svatantraiva  
pravartate iti prabalā ca jñeyā | atavāsyā janma-lakṣaṇam bhakti-vyatirekeṇānya-  
trānabhirucim upalakṣya –

sā śraddadhānasya vivardhamānā  
viraktim anyatra karoti puṁsaḥ |  
hareḥ padānusmṛti-nivṛtasya  
samasta-duḥkhāpyayam āsu dhatte || [BhP 3.5.13] iti | (page 163)

sā pūrvoktā kathā grhītā matis tad-rucir ity arthaḥ | vidhi-nirapekṣatvād eva  
pūrvābhyām dāsyā-sakhyābhyām etadyayos tayoḥ bhedaś ca jñeyaḥ | evam  
evoktam **tan manye'dhītam uttamam** iti | ataveva vidhy-ukta-kramo'pi nāsyām  
atyādṛtaḥ | kintu rāgātmikāśruta-krama eva |

tatra rāgātmikāyām rucir yathā –

suhṛt preṣṭhatamo nātha ātmā cāyam śarīriṇām |  
tam vikrīyātmanāvāham rame'nena yathā ramā || [BhP 11.8.35]

atra svābhāvika-sauhrdyādi-dharmas tasminn eva svābhāvika-patitvam  
sthāpayitvā parasyaupādhika-patitvam ity abhipretam | anyatra **patyāv ekatvam sā  
gatā yasmāc caru-mantrāhuti-vratā** iti **chāndogya-pariśiṣṭā** nusāreṇa kṛtrimam  
evātmatvam | tasmin paramātmani tu svābhāvata evety ātma-śabdasyāpy  
abhiprāyaḥ | idam yadyapi tasmin patitvam anāhāryam evāsti tathāpi ātmanaiva  
mūla-bhūtenaiva tam viśeṣataḥ kṛtvā yathānyāpi kanyā vivāhātmakena svātma-

samarpaṇena kañcit patitvenopādatte | tathābhāvenāsrityānena paramam anāhara-  
rūpeṇa tena saha rame ramā lakṣmīr yathā |

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tad evaṁ tasyāḥ piṅgalāyā rāge sva-rucir dyotitā | rāgānugāyām pravṛttir apīdṛśī |

santuṣṭā śraddadhaty etad yathā-lābhena jīvatī |  
vihārāmy amunaivāham ātmanā ramaṇena vai || [BhP 11.8.40]

amuneti bhāva-garbha-ramaṇena saha | ātmanā manasaiva tāvad viharāmi | ruci-  
pradhānasya mārgasyāsyā manaḥ-pradhānatvam | tat preyasī-rūpeṇāsiddhāyās  
tādṛśa-bhajane prāyo manasaiva yuktatvāt | anena śrīmat-pratimādaḥ tādṛśīnām  
apy auddhatyaṁ parihr̥tam | evaṁ piṭṛtvādi-bhāveṣv apy anusandheyam ||

|| 11.8 || śrī-piṅgalā || 311 ||

[312-314]

evaṁ preyasītvābhīmāna-mayī darśitā | eṣā brahma-vaivarte kāma-kalāyām api  
dṛṣṭā | sevakatvādyābhīmānamayyām ruci-bhaktiś cānyatra jñeyā | tasmā amū-  
tanu-bhṛtām [BhP 7.9.24] ity ādau upanaya mām nija-bhṛtya-pārśvam iti śrī-  
prahlāda-vacanam | yathā śrī-nārada-pañcarātre –

kadā gambhīrayā vācā śriyā yukto jagat-pate |  
cāmara-vyagra-hastam mām evaṁ kurv iti vaksyasi || iti |

yathā skānde sanatkumāra-prokta-saṁhitāyām prābhākara-rājopākhyāne –  
aputro’pi sa vai naicchat putram karmānucintayan |  
vāsudevaṁ jagannātham sarvātmānam sanātanam ||  
aśeṣopaniṣad-vedyaṁ putrīkṛtya vidhānataḥ |  
abhiṣecayitum rājā svarāja upacakrame ||  
na putram abhyarthitavān sāksād bhūtāj janārdanāt |  
agre bhagavad-varaś ca aham te bhavitā putraḥ || ity ādi |

ataevoktam śrī-nārāyaṇa-vyūha-stavaḥ –  
pati-putra-suhṛd-bhrāṭṛ-pitṛvan maitravad dharim |  
ye dhyāyanti sadodyuktās tebhyo’pīha namo namaḥ || iti |

atra paty-ādivad iti dhyeyasya piṭṛvad iti dhyātur viśeṣaṇam jñeyam | tathā mātṛvad  
iti vatipratyayena prasiddha-tan-mātṛ-janābheda-bhāvanā naivāṅgīkriyate | kintu  
tad-anugata-bhāvanaiva | evaṁ piṭṛ-bhāvādāv api jñeyam | anyathā bhagavaty  
ahaṅgrahopāsanāvāt teṣv api doṣaḥ syāt | tathā (page 164) dhyāyantīti pūrvoktam  
manaḥ-pradhānatvam evorikṛtam | api-śabdena tat-tad-rāga-siddhānām kaimutyam  
ākṣipyate |

nanu, codanā-lakṣaṇo’rtho dharmah [Pūrva-mīmāṁsā 1.1.2] ity anena pūrva-  
mīmāṁsāyām vidhinaivāpūrvam jāyata iti śrūyate | tathā śruti-smṛti-purāṇādi-

pañcarātra-vidhiṃ vinā ity ādinā yāmale śruty-ādy-ekatarokta-krama-niyamaṃ  
vinā doṣaḥ śrūyate | tathā –

śruti-smṛti mamaivājñe yas te ullaṅghya vartate |  
ājñā-cchedī mama dveṣi mad-bhakto'pi na vaiṣṇavaḥ || iti |

atra śruty-ādy-uktāvaśyaka-kriyā-niṣedhayor ullaṅghanam vaiṣṇavatva-  
vyāghātakam śrūyate | katham tarhi vidhi-nirapekṣayā tayā siddhiḥ | ucyate – śrī-  
bhagavan-nāma-guṇādiṣu vastu-śakteḥ siddhatvān na dharmavad bhakteś codanā-  
sāpekṣatvam | ato jñānādikaṃ vināpi phala-lābho bahutra śruto'sti | codanā tu  
yasya svataḥ-pravṛttir nāsti tad-viṣayaiva | tathā kramā-vidhiś ca tad-viṣayaḥ |  
tasminn eva nānā-vikṣepavati rucy-abhāvena rāgātmika-bhakti-sailim anabhijānāti |  
satyām api dhāvan nimīlya vā netre [BhP 11.2.35] ity ādi-nyāyena yathā kathaṅcid  
anuṣṭhānataḥ siddhau suṣṭhu vartma-praveśāya kramaśaś cittābhiniveśāya ca  
maryādā-rūpaḥ sa nirmiyate | anyathā santata-tad-bhakty-unmukhatā-karatādrśa-  
rucy-abhāvān maryādānabhipatteś cādhyātmikādibhir utpātair vihanyate ca sa iti |  
na tu svayam pravṛttimaty api maryādā-nirmāṇam | tasya rucyaiva bhagavan-  
manorama-rāgātmikā-krama-viśeṣābhiniveśāt | tad uktam svayam eva –  
jñātvājñātvātha ye vai mām [BhP 11.11.33] ity ādinā |

rāgātmika-bhaktimatām durabhisandhitāpy anukaraṇa-mātreṇa tādrśatva-prāptiḥ  
śrūyate | yathā dhātrītvānukaraṇena pūtanāyāḥ | tad uktam – sad-veśād iva  
pūtanāpi sakulā [BhP 10.14.35] iti | kim uta tadīya-rucimadbhis tādrśa-nirantara-  
samyag-bhakty-anuṣṭhānena | tad uktam –

pūtanā loka-bāla-ghnī rākṣasī rudhirāśanā |  
jighāmsayāpi haraye stanam dattvāpa sad-gatim ||  
kim punaḥ śraddhayā bhaktyā kṛṣṇāya paramātmane |  
yacchan priyatamaṃ kim nu raktās tan-mātarō yathā || [BhP 10.6.26-27] iti |

ata uktam – na mayy ekānta-bhaktānām guṇa-doṣodbhavā guṇāḥ [BhP 10.20.4] iti  
| ekāntitvam khalu bhakti-niṣṭhā | sā rucyaiva vā śāstra-vidhy-ādareṇaiva vā jāyate |  
tato rucer viralatvād uttarābhāvenāpi yad aikāntikītvam tat-tasyaikāntika-mānino  
dambha-mātram ity arthaḥ | tatas tad-anadyaiva nindā śruti-smṛti-purāṇa ity ādinā,  
na tu ruci-bhāve'pi tan-nindā yuktā pūtanā ity ādeḥ | tathā coktam pādmottara-  
khaṇḍe –

svātantryāt kriyate karma na ca vedoditam mahat |  
vinaiva bhagavat-prītyā te vai paṣaṇḍinaḥ smṛtāḥ || iti |

prītir atra tādrśa-ruciḥ | tad evam atra śātrānādarasyaiva nindā | na tu tad-ajñānasya  
dhāvan nimīlya vai ity ādeḥ | gautamīya-tantre tv idam apy uktam – (page 165)

na japo nārcanam naiva dhyānam nāpi vidhi-kramaḥ |  
kevalam santatam kṛṣṇa-caraṇāmbhoja-bhāvinām ||

ajāta-tādrśa-rucinā tu sad-viśeṣādara-mātrādr̥tā rāgānugāpi vaidhī-  
samvalitaivānuṣṭheyā | tathā loka-saṅgrahārtham pratiṣṭhitena jāta-tādrśa-rucinā

ca | atra miśratve ca yathā-yogyam rāgānugayaikīkṛtyaiva vaidhī kartavyā | kecid aṣṭādaśākṣara-dhyānam go-dohana-samaya-varṁśī-vādyā-samākṛṣṭa-tat-tat-sarvamayatvena bhāvayanti | yathā caike tādr̥śam upāsanam sāksād vraja-jana-viśeṣāyaiva mahyam śrī-guru-caraṇair mad-abhiṣṭa-viśeṣa-siddhy-artham upaḍiṣṭam bhāvayāmi | sāksāt tu śrī-vrajendra-nandanam sevyamāna evāsā iti bhāvayanti |

atha [śruti-smṛtī mamaivājñe](#) ity-ādi-nindita-mātra-svāvaśyaka-kriyā-niṣedhayor ullaṅghanam dvividham | tau hi dharma-śāstroktau bhakti-śāstroktau cetai | bhagavad-bhakti-viśvāseṇa dauḥṣīlyena vā pūrvayorakaraṇa-karaṇa-pratyāsattau na vaiṣṇava-bhāvād bhramśaḥ | [devarsī-bhūtāpta-nṛṇām](#) [BhP 11.5.37] ity ādy-ukteḥ, [api cet sudurācārah](#) [Gītā 9.30] ity-ādy-ukteḥ ca | tādr̥śa-rucimati tu tayaiiva rucyā dviṣṭatvād apunarbhavādy-ānandasyāpi vāñchā nāsti kim uta parama-ghṛṇāspadasya | atas tatra svata eva na pravṛtṭiḥ | pramādādinā kadācij jātam ced vikarma tat-kṣaṇād eva naśyaty api | uktaṁ ca—[vikarma yac cotpatitam kathamcid dhunoti sarvam hr̥di sanniviṣṭaḥ](#) [BhP 11.5.38] iti |

atha vaiṣṇava-śāstroktau | tau tarhi viṣṇu-santoṣaika-prayojanāv eva bhavataḥ | tayoś ca tādr̥śatve śrute sati tadīya-rāga-rucimataḥ svata eva pravṛtṭy-apravṛtṭtau syātām | tat-santoṣaika-jīvanatvāt prīti-jāteḥ | ataeva na tatra svānugamyamāna-rāgātmaka-siddha-bhakta-viśeṣeṇa kṛtatvākṛtatvayor anusandhānam cāpekṣyam syāt | kintu tat-kṛtatve sati viśeṣaṇāgraho bhavatīty eva viśeṣaḥ |

atra kvacic chāstrokta-krama-vidhy-apekṣā ca rāga-rucyaiva pravartiteti rāgānugāntaḥpāta eva | ye ca śrī-gokulādi-virāji-rāgātmikānugās tat-parās te tu śrī-kṛṣṇa-kṣema-tat-samsargāntarāyābhāvādi-kāmyātmaka-tad-abhiprāya-rītyaiva viaṣṇava-laukika-dharmānuṣṭhānam kurvanti | ataeva rāgānugāyām rucer eva sad-dharma-pravartakatvāt [śruti-smṛtī mamaivājñe](#) ity etad-vākyaṣya na tad-vartma-bhakti-viśayatvam | kintu bāhya-śāstra-nirmita-buddha-r̥ṣabha-dattātreyādi-bhajana-vartma-viśayatvam eva | tathoktam –

[veda-dharma-viruddhātmā yadi deva prapūjayet |  
sa yāti narakaṁ ghoram yāvad āhūta-samplavam ||](#)

iti rāgānugāyām vidhy-apravartitāyām api na veda-bāhyatvam | veda-vaidika-prasiddhaiva sā tatra tatra rucitvāt | vedeṣu buddhādīnām tu varṇanam veda-bāhyam viruddhatvenaiva yathā --

[tataḥ kalau sampravṛtte sammohāya sura-dviṣām |  
buddho nāmnāñjana-sutaḥ kīkaṭeṣu bhaviṣyati ||](#) [BhP 1.3.24] ity ādi |

tasmād bhavaty eva rāgānugā samīcinā | tathā vaidhīto'py atīśayavatī ca | maryādā-vacanam hy āveśārtham eveti darśitam | sa punar āveśo yathā ruci-viśeṣa-lakṣaṇa-mānasa-bhāvena syān na tathā (page 166) vidhi-preraṇayā | svārasika-mano-dharmatvāt tasya | tatra cāstām tāvad-anukūla-bhāvaḥ | parama-niṣiddhena pratikūla-bhāvenāpy āveśo jhaṭiti syāt | tad-āveśa-sāmarthyena pratikūla-doṣa-hāniḥ syāt | sarvānārtha-nivṛtṭiś ca syād iti bhāva-mārgasya balavattve dr̥ṣṭānto'pi dr̥ṣyate | tatra yady anumūla-bhāvaḥ syāt tadā paramaikānti-sādhyā evāptau |

atha bhāva-mārga-sāmānyasya balavattvaṁ prakaraṇam utthāpyate | śrī-yudhiṣṭhira  
uvāca --

aho aty-adbhutaṁ hy etad durlabhaikāntinām api |  
vāsudeve pare tattve prāptiś caidyasya vidviṣaḥ || [BhP 7.1.15]

ekāntinām parama-jñāninām api yatas tasya sā na sambhavati |

etad veditum icchāmaḥ sarva eva vyaṁ mune |  
bhagavan-nindayā veno dvijais tamasi pātitaḥ || [BhP 7.1.16]

tamasi narake | bahu-narakādi-bhogānantaram eva pṛthu-janma-prabhāvodayena  
tasya sad-gati-śravaṇāt | eṣaḥ --

damaghoṣa-sutaḥ pāpa ārabhya kala-bhāṣaṇāt |  
sampraty amarṣi govinde dantavakraś ca durmatih || [BhP 7.1.17] ity ādi |

spāṣṭam |

|| 7.1 || yudhiṣṭhiro nāradaṁ || 312-314 ||

[315-320]

tatrottaram śrī-nārada uvāca – aho bhagavan-nindakasya naraka-pātena bhāvyaṁ  
iti vadatas tava ko'bhīprāyaḥ ? bhagavat-pīḍā-karatvād vā tad-abhāve'pi  
surāpānādivan niśiddha-nindā-śravaṇād vā | tatra tāvad vimūḍhair janair  
nindādikaṁ prakṛtān tama ādei-guṇān uddhiśyaiva pravartate | tataḥ prakṛti-  
paryantāśrayasya tat-kṛta-nindāder aprākṛta-guṇa-vigrahādau tasmin pravṛttir  
nāsty eva | na ca jīvatat prakṛti-paryante vastu-jāte bhagavad-abhimāno'sti | tataś ca  
tena tasya pīḍāpi nāsty eva | tad etad āha sārḍhais tribhiḥ --

nindana-stava-satkāra- nyakkārārtham kalevaram |  
pradhāna-parayo rājann avivekena kalpitam || [BhP 7.1.22]

nindanam doṣa-kīrtanam | nyak-kāras tiraskāraḥ | nindana-stuty-ādi-jñānārtham  
pradhāna-puruṣayor avivekena jīvānām kalevaram kalpitam racitam | tataś ca –

himsā tad-abhimānena daṇḍa-pāruṣyayor yathā |  
vaiṣamyam iha bhūtānām mamāham iti pārthiva ||  
yan-nibaddho'bhimāno'yaṁ tad-vadhāt prāṇinām vadhaḥ |  
tathā na yasya kaivalyād abhimāno'khilātmanaḥ ||  
parasya dama-kartur hi himsā kenāsyā kalpyate || [BhP 7.1.23-25]

iha prakṛte loke | yathā tat-kalevarābhīmānena bhūtānām mamāham iti vaiṣamyam  
bhavati, yathā tat-kṛtābhyām daṇḍa-pāruṣyābhyām tāḍana-nindābhyām nimitta-  
bhūtābhyām himsā ca bhavati, yathā yasmin nibaddho'bhimānas tasya dehasya  
vadhāt prāṇinām vadhaś ca bhavati, yathā yasyābhimāno nāstīty arthaḥ | asya

parameśvarasya himsā kena hetunā kalpyate | api tu na kenāpīty arthaḥ |  
tathābhīmābhāve hetuḥ kaivalyāt | [dehendriyāsuhīnānām vaikuṅṭha-pura-vāsinām](#)  
[BhP 7.1.35] iti kaimutyādi-prāpta-śuddhatvāt | tādṛśa-nindādy-agamya-śuddha-  
sac-cidānanda-vigrahādityād ity arthaḥ | tasya tad-agamyatvaṁ ca [\(page 167\)](#)  
[nāham prakāśaḥ sarvasya yoga-māyā-samāvṛtaḥ](#) [Gītā 7.25] iti [śrī-bhagavad-](#)  
[gītātaḥ](#) |

tādṛśa-vailakṣaṇyena hetuḥ akhilānām ātmabhūtasya | tatra hetuḥ parasya prakṛti-  
vaibhava-saṅga-rahitasya | himsāyā aṁśayatve hetv-antarām damakatuḥ  
paramāśaryānanta-śaktitvāt sarveṣām eva śikṣā-kartur iti | tad evaṁ yasmād  
bhagavato nindādi-kṛtam vaiṣamyam nāsti tasmād yena kenāpy upāyena [sakrd yad-](#)  
[aṅga-pratimānta-rāhitā](#) [BhP 10.12.39] ity ādivat tad-ābhāsam api dhyāyatas tad-  
āveśāt tatra vaireṇāpi dhyāyatas tad-āveśenaiva nindādi-kṛta-pāpasyāpi nāśāt tat-  
sāyujyādikaṁ yuktam ity āśayenāha tasmād ity ādibhiḥ | tathā hi –

[tasmād vairānubandhena nirvairēṇa bhayena vā |](#)  
[snehāt kāmēna vā yuñjyāt kathaṅcin nekṣate pṛthak ||](#) [BhP 7.1.26]

yuñjyād iti sneha-kāmādīnām vidhātum aśakyatvāt sambhāvanāyām eva liṅ |  
vairānubandhādīnām ekatareṇāpi yuñjyād dhyāyec cet tadā bhagavataḥ pṛthag  
nekṣate tad-āviṣṭo bhavatīty arthaḥ | vairānubandho vaira-bhāvavicchedaḥ |  
nirvairo vairābhāva-mātram audāsīnyam ucyate | tena kāmādi-rāhityam apy āyāti |  
vairādi-bhāva-rāhityam ity arthaḥ | tena vā vairād-bhāva-rāhityena yuñjyāt |  
vihitatva-mātra-buddhyā dhyāyeta | dhyānopalaksitam bhakti-yogaṁ kuryād ity  
arthaḥ | snehaḥ kāmātiraktaḥ parasparam akṛtrimāḥ prema-viśeṣaḥ | sa tu sādḥake  
tad-abhirucir eva | tad evaṁ sarveṣām tad-āveśa eva phalam iti sthite jhaṭiti tad-  
āvaśa-siddhaye teṣu bhāva-maya-mārgeṣu ninditenāpi vaireṇa vidhi-mayyā bhakter  
na sāmnyam ity āha --

[yathā vairānubandhena martyas tan-mayatām iyāt |](#)  
[na tathā bhakti-yogena iti me niścītā matiḥ ||](#) [BhP 7.1.27]

vairānubandheneti bhayasyāpy upalakṣaṇam | yathā-śaighryeṇa tan-mayatām tad-  
āviṣṭatā bhakti-yogena vihitatva-mātra-buddhyā kriyamāṇena tu na tathā | āstām  
tādṛśa-vastu-śakti-yuktasya teṣu prakāśamānasya bhagavato bhagavad-  
vigrahābhāsasya vā vārtā | prakṛte'pi tad-bhāva-mātrasya bhāvyaśeṣa-phalam  
mahad dṛṣyata iti sa-dṛṣṭāntam tad eva pratipādayati –

[kīṭaḥ peśaskṛtā ruddhaḥ kuḍyāyām tam anusmaran |](#)  
[samrambha-bhaya-yogena vindate tat-svarūpatām ||](#)  
[evaṁ kṛṣṇe bhagavati māyā-manuja īsvare |](#)  
[vairēṇa pūta-pāpmānas tam āpur anucintayā ||](#) [BhP 7.1.28-29]

samrambho dveṣo bhayam ca tābhyām yogas tad-āveśas tena | tat-svarūpatām tasya  
svam ātmīya-rūpam ākṛtir yatra tat tām tat sārūpyam ity arthaḥ | evam iti eva  
apīyarthāḥ | narākṛti-para-brahmatvād māyayaiva prakṛta-manujatayā  
pratīyamāne |

nanu kīṭasya preśaskṛd-dveṣe pāpaṁ na bhavati | tatra tu tat syād ity āśaṅkyāha –  
vaireṇa yānucintā tad-āveśas tayaiva pūta-pāpmānas tad-dhyānāveśasya tādr̥k-  
śaktitvād iti bhāvaḥ |

na ca śāstra-vihitenaiva bhagavad-dharmaṇa siddhiḥ syān na ca tad-vihitena  
kāmādineti vācyam | (page 168)

kāmād dveṣād bhayāt snehād yathā bhaktyeśvare manaḥ |  
āveśya tad-agmaṁ hitvā bahavas tad-gatiṁ gatāḥ || [BhP 7.1.29]

yathā vihitayā bhaktya īsvare mana āviśya tad-gatiṁ gacchanti tathiaivāvihitenāpi  
kāmādinā bahavo gatā ity arthaḥ | tad-agmaṁ teṣu kāmādiṣu madhye yad-dveṣa-  
bhayayor aghaṁ bhavati tad dhritvaiva | bhayasyāpi dveṣa-samvalitavād  
aghotpādakatvaṁ jñeyam |

atra kecit kāmam apy aghaṁ manyante | tatredaṁ vicāryate bhagavati kevalaṁ  
kāma eva kevala-pāpāvahaḥ kim vā pati-bhāva-yuktaḥ | athavā upapati-bhāva-  
yukta iti | sa eva kevala iti cet sa kim dveṣādi-gaṇapatitvāt tadvat svarūpeṇaiva vā |  
parama-śuddhe bhagavati yad-adhara-pānādikaṁ yac ca kāmukādy-āropaṇaṁ  
tenātikramaṇa vā pāpa-śravaṇena vā | nādyena --

uktaṁ purastād etat te caidyah siddhiṁ yathā gataḥ |  
dviṣann api hr̥ṣikeśaṁ kim utādhokṣaja-priyāḥ || [BhP 10.29.13]

ity atra dveṣāder nyakkṛtatvāt tasya tu stutatvāt | ataś ca priyā iti snehavat  
kāmasyāpi prītyātmakatvena tadvad eva na doṣaḥ | tādr̥śināṁ kāmo hi premaika-  
rūpaḥ | yat te sujāta-caraṇāmburuhaṁ staneṣu bhītāḥ śanaiḥ priya dadhīmahi  
karkaṣeṣu [BhP 10.31.19] ity ādāv atikramyāpi sva-sukhaṁ tadānukūlya eva  
tātparya-darśanāt sairindhryās tu bhāvo riraṁsā-prāyatvena śrī-gopikānāṁ iva  
kevala-tat-tātparyābhāvāt tad-apekṣayaiva nindyate na tu svarūpataḥ | sānaṅga-  
tapta-kucayoḥ [BhP 10.48.6] ity ādau ananta-caraṇena rujo mr̥janti iti parirabhya  
kāntam ānanda-mūrtim iti kārya-dvārā tat-stutaiḥ | tatrāpi sahoṣyatām iha preṣṭha  
[BhP 10.48.8] ity atra prīty-abhivyaktaś ca |

ataeva –

saivaṁ kaivalya-nāthaṁ taṁ prāpya duṣprāpyam īsvaram |  
aṅga-rāgārpaṇeṇāho durbhagedam ayācata || [BhP 10.48.8]  
durārādhyam samārādhyā viṣṇuṁ sarveśvareśvaram |  
yo vṛṇīte mano-grāhyam asattvāt kumaṅśy asau || [BhP 10.48.11]

iti caivaṁ yojayanti | kaivalyam ekāntitvam | tena yo nāthaḥ sevanīyas tam | purā  
tādr̥śa-trivakratvādi-lakṣaṇa-daurbhāgyavaty api | aho āścaryam aṅga-rāgārpaṇa-  
lakṣaṇena bhagavad-dharmāmśena kāraṇena sampratīdaṁ sahoṣyatām iha preṣṭha  
dināni katicin mayā ramaśva [BhP 10.48.8] ity ādi-lakṣaṇaṁ saubhāgyam ayācata  
iti | ataḥ –

kim anena kṛtaṁ puṇyam avadhūtena bhikṣuṇā |  
śriyā hīnena loke'smin garhitenādhamena ca || [BhP 10.80.25]



iti śrīdāma-vipram uddīśya purajana-vacana eva tathoktiḥ | nanu kāmukī sā kim iti ślāghyate | tatrāha durārādhyam iti | yo mano-grāhyam prākṛtam eva viṣayam vṛñīte kāmayata asāv eva kumanīṣi | sā tu bhagavantakeva kāmayata iti parama-sumanīṣiṇyeveti bhāvaḥ | tad evam tasya (page 169) kāmasya dveṣādi-gaṇāntaḥpātitaṁ parihṛtya tena pāpāvahatvaṁ parihṛtam |

atha kāmukatvādy-āropaṇādy-adhara-pānādi-rūpas tatra vyavahāro'pi nātikrama-hetuḥ | yato lokavat tu līlā-kaivalyam iti nyāyena līlā tatra svabhāvata eva siddhā | atra ca śrī-bhūr-līlādībhis tasya tādrśa-līlāyāḥ śrī-vaikuṇṭhādīṣu nitya-siddhatvena svatantra-līlā-vinodasya tasyābhiruci-tattvenaivāvagamyate | tathā tat-preyasī-janānām api tat-svarūpa-śakti-vigrahatvena param-śuddha-rūpatvāt tato nyānatābhāvāc ca tad-adhara-pānādikam api nānurūpaṁ pūrva-yuktyā tad-abhirucitam eva ca | na ca prākṛta-vāmā-janena doṣaḥ prasañjanīyaḥ | tad-yogyam tādrśam bhāvaṁ svarūpa-śakti-vigrahatvaṁ ca prāpyaiva tad-icchayaiva tat-prāpteḥ |

atha pāpa-śravaṇena ca na pāpāvaho'sau kāmaḥ | tad-aśravaṇād eva | atataḥ pati-bhāva-yukte ca tatra sutarām na doṣaḥ, pratyuta stutiḥ śrūyate |

yāḥ samparyacaran premṇā pāda-saṁvāhanādībhiḥ |  
jagad-guruṁ bhartṛ-buddhyā tāsām kim varṇyate tapaḥ || [BhP 10.9.27] iti |

mahānubhāva-munīnām api tad-bhāvaḥ śrūyate | yathā śrī-mādhvācārya-dhṛtam kaurma-vacanam –

agni-putrā mahātmānas tapasā strītvam āpire |  
bhartāram ca jagad-yoniṁ vāsudevam ajam vibhum || iti |

ataeva vanditaṁ pati-putra-suhṛd-bhrātṛ ity ādinā |

athopapati-bhāvena na ca pāpāvaho'sau yat paty-apatya-suhṛdām anuvṛttir aṅga [BhP 10.29.19] ity ādinā tābhir evottaritatvāt | gopīnām tat-patīnām ca [BhP 10.33.35] ity ādinā śrī-śuka-vacanena ca |

na pārāye'ham niravadya-saṁyujām  
sva-sādhu-kṛtyam vibudhāyusāpi vaḥ [BhP 10.32.22]

ity atra niravadya-saṁyujām ity anena svayam śrī-bhagavatā ca | tādrśānām anyeṣām api tad-bhāvo drśyate | yathā pādmottara-khaṇḍa-vacanam –

purā maharṣayaḥ sarve daṇḍakāraṇya-vāsinaḥ |  
dr̥ṣtvā rāmaṁ hariṁ tatra bhoktum aicchat suvigraham ||  
te sarve strītvam āpannāḥ samudbhūtās tu gokule |  
hariṁ samprāpya kāmēna tato muktā bhavārṇavāt || [PadmaP 6.245.164] iti |

ataḥ puruṣeṣv api strī-bhāvenodbhavād bhagavad-viṣayatvān na prākṛta-kāma-devodbhāvitaḥ prākṛtaḥ kāmo'sau kintu sāksān manmatha-manmathaḥ [BhP

10.32.2] iti śravaṇāt | āgamādaḥ tasya kāmātvenopāsanāc ca  
bhagavatāvodbhāvito'prakṛta evāsau kāma iti jñeyam | śrīmad-uddhavādīnām  
parama-bhaktānām api ca tac-chlāghā śrūyate – **etāḥ paramān tanu-bhr̥to bhuvī gopa-  
vadhvaḥ** [BhP 10.47.51] ity ādaḥ | kim bahunā śrutīnām api tad-bhāvo bṛhad-  
vāmane prasiddhaḥ | yatas tatra śrutayo'pi nitya- **(page 170)** siddha-gopikā-  
bhāvābhilāṣīnyas tad-rūpeṇaiva tad-gaṇāntaḥpātinyo babhūvur iti prasiddhiḥ | etat  
prasiddhi-sūcakam evaitad ukta tābhir eva --

**nibhr̥ta-marun-mano-'kṣa-dṛṭha-yoga-yujo hṛdi yan  
munaya upāsate tad arayo'pi yayuḥ smaraṇāt |  
striya uragendra-bhoga-bhuja-daṇḍa-viṣakta-dhiyo  
vayam api te samāḥ sama-dṛṣo'ngṛi-saroja-sudhāḥ ||** [BhP 10.87.23] iti |

vispaṣṭas cāyam arthaḥ | yad brahmākhyam tattvaṁ śāstra-dṛṣṭyā prayāsa-  
bāhulyena munaya upāsate tad arayo'pi yasya smaraṇāt tad-upāsanām vinaiva  
yayuḥ | tathā striyaḥ śrī-gopa-subhruvas te tava śrī-nandanandana-rūpasya  
uragendra-dehat-tulyau yau bhuja-daṇḍau tava viṣakta-dhiyaḥ satyas tavaivāngṛi-  
saroja-sudhās tadya-sparśa-viśeṣa-jāti-prema-mādhuryāṇi yayuḥ | vayam śrutayo'pi  
samadṛśas tat-tulya-bhāvāḥ satyaḥ samās tādṛśa-gopikātva-prāptyā tat-sāmyam  
āptās tā evāngṛi-rajo-sudhām yāvatatya ity arthaḥ |

artha-vaśād vibhakti-pariṇāmaḥ laṅghr̥ti sādaroḥkiḥ | atra tad arayo'pi yayuḥ  
smaraṇād ity anena bhāva-mārgasya jhaṭity artha-sādhanatvaṁ darśitam | sama-  
dṛśa ity anena rāgānugāyā eva tatra sādhanatmatvaṁ vyañjitam | anyathā sarva-  
sādhanā-sādhyā-viduṣyaḥ śrutayo'nyatraiva pravarteran | tathā smaraṇa-para-  
yugma-dvaye'smin sva-sva-yugme prathamasya mukhyatvaṁ dvitīyasya gaṇatvaṁ  
darśitam | ubhayatrāpy api-śabda-sāhityenottaratra pāṭhād ekārthatā-prāpteḥ | ataḥ  
striya iti nityāḥ śrī-gopikā eva tā jñeyāḥ | tathaiiva śrutibhir iti śrī-kṛṣṇa-nitya-  
dhāmnī tā dṛṣṭā iti **bṛhad-vāmana** eva prasiddham | tad evam sādhu vyākhyātam  
**kāmād dveṣāt** ity ādaḥ **tad-agham hitvā** ity atra teṣu madhye dveṣa-bhayayor yad-  
agham ity ādi |

[321]

atha bahavas tad-gatim gatā ity atra nidarśayam āha --

**gopyaḥ kāmād bhayāt kāmso dveṣac caidyādayo nṛpāḥ |  
sambandhād vṛṣṇayaḥ snehād yūyam bhaktyā vayam vibho ||** [BhP 7.10.30]

gopya iti sādhanā-carīnām gopī-viśeṣānām pūrvāvasthām evāvalambyocyate |  
vayam iti yathā śrī-nāradasya hi **pryuḥyamāne mayi tām sūddhām bhāgavatīm  
tanum** [BhP 1.6.28] ity-ādy-ukta-rītyā pārśada-dehatve siddhe tena svayam vayam  
iti pūrvāvasthām avalambyocyate | tatraiva vaidhī bhaktiḥ | adhunā labdha-rāgasya  
tasya **na mayy ekānta-bhaktānām guṇa-doṣodbhavā guṇāḥ** [BhP 11.20.36] iti  
nyāyena vidhy-anadhīnā rāgātmikaiva virājata iti | ataeva **tad-gatim gatāḥ** iti teṣām  
phala-prāpter apy atītatva-nirdeśaḥ | atra tā gopya ivādhunkyaś ca tad-guṇādi-  
śravaṇenaiva tad-bhāvā bhaveyuh | yathoktam --

śruta-mātro'pi yaḥ strīṇām prasahyākarṣate manaḥ |  
uru-gāyoru-gīto vā paśyantīnām ca kiṃ punaḥ || [BhP 10.90.17] iti |

athavā pārśada-carasyāpi caidyasyāgantukopadravābhāsa-nāsa-darśanenaiva  
sādhakatva-nirdeśaḥ | sambandhād yaḥ sneho rāgas tasmād vṛṣṇayo yūyam ca ity  
ekam | tasmād vairānubandhena ity ādau kāmāt ity ādau cuktasyaivārthasyo-  
dāharaṇa-vākye'smin tad-aikārtiyākaśyamatvāt | pañcānām (page 171) iti  
vakṣyamāṇānurodhāt | ubhayatrāpi sambandha-snehayor dvayor api  
vidyamānatvāc ca sambandha-grahaṇām rāgasyaiva viśeṣatva-jñāpanārtham |  
gopīvad atrāpi sādha-carā vṛṣṇi-viśeṣaḥ pāṇḍava-sambandhi-viśeṣās ca  
pūrvāvasthām avalambya sādhatvena nirdiṣṭāḥ | ataḥ sambandhaja-snehe'pi tad-  
abhiruci-mātram jñeyam | bhaktyā vihitayā | asyā eva pratilabdhatvena bhāva-  
mārgam nirdeṣṭum upakrāntatvāt |

[322]

yadi dveṣeṇāpi siddhis tarhi veṇaḥ kim iti narake pātita ity āśaṅkyāha --

katamo'pi na veṇaḥ syāt pañcānām puruṣam prati [BhP 7.1.31]

puruṣam bhagavantaṁ prati lakṣyīkr̥tya pañcānām vairānubandhādīnām madhye  
veṇaḥ katamo'pi na syāt | tasya taṁ prati prāsaṅgika-nindā-mātrātmakam vairam  
na tu vairānubandhaḥ | tatas tīvra-dhyānābhāvāt pāpam eva tatra pratiphalitam iti  
bhāvaḥ | tato'sura-tulya-svabhāvair api tasmin sva-mokṣārtham vaira-  
bhāvānuṣṭhāna-sāhasam na kartavyam ity abhipretam | ataeva ye vai bhagavatā  
proktāḥ [BhP 11.2.32] ity āder apy ativyāptir vyāhanyate anabhipretatvenā-  
proktatvāt |

[323]

yasmād evam –

tasmāt kenāpy upāyena manaḥ kṛṣṇe niveśayet || [BhP 7.1.31] iti |

atrāpi pūrvavan niveśayed iti sammati-mātram na vidhiḥ | kenāpi teṣv apy upāyeṣu  
yuktatamenaikenety arthaḥ | aḥ uas t>adṛ<ca-bahu-prayatna-sādhyā-vaidhī-bhakti-  
mārgeṇa cirāt sādhyate sa evācirād bhāva-viśeṣa-mātreṇa tatra ca dveṣādīnāpi |  
tasmād evambhūte parama-sad-guṇa-svabhāve tasmin dūre'stu pāmara-jana-  
bhāvyaśya vairasya vārtā ko vādharma audāśyam avalambya prītim api na kuryād iti  
rāgānugāyām eva tac ca yuktatamatvam aṅgīkṛtam bhavati |

|| 7.1 || śrī-nāradaḥ yudhiṣṭhiram || 312-323 ||

[324]

tad evam bhāva-mārga-sāmānyasyaiva balavattve'pi kaimutyena rāgānugāyām  
evābhidheyatvam āha –

vaireṇa yaṁ nr̥patayaḥ śiśupāla-pauṇḍra-  
śālvādayo gati-vilāsa-vilokanādyaiḥ |  
dhyāyanta ākr̥ta-dhiyaḥ śayanāsanādau  
tat-sāmyam āpur anurakta-dhiyāṁ punaḥ kim || [BhP 11.5.48]

ākṛti-dhiyas tat-tad-ākārā dhīr yeṣāṁ | evam evoktaṁ **gāruḍe** –

ajñāninaḥ sura-varaṁ samadhikṣipanto  
yaṁ pāpino'pi śiśupāla-suyodhanādyāḥ |  
muktim gataḥ smarāṇa-mātra-vidhūta-pāpāḥ  
kaḥ saṁśayaḥ parama-bhakti-matām janānām || iti |

atp yathā vairānubandhena [BhP 7.1.26] ity atra vairānubandhasya sarvata  
ādhikyam na yojanīyam | yac ca –

mayi saṁrambha-yogena nistīrya brahma-helanam |  
pratyeshyataṁ nikāśam me kālenālpīyasā punaḥ || [BhP 3.16.30] iti |

iti jaya-vijayau prati vaikuṅṭha-vacanam | tad api tad-aparādhābhāsa-bhogārtham  
eva saṁrambha-yogābhāsam vidhatte tat-prāptes tayoh svābhāvaika-siddhatvāt |  
yuddha-lilārtham eva tat-prapañcanāt |

atra dveṣādāv api kecid bhaktitvaṁ manyante | tad asat | bhakti-sevādi-śabdānām  
ānukūlya eva (page 172) prasiddher vaire tad-virodhatvena tad-asiddheś ca |  
**pādmottara-khaṇḍe** ca bhakti-dveṣādīnām ca bhedo'vagamyate –

yogibhir dṛśyate bhaktyā nābhaktyā dṛśyate kvacit |  
draṣṭuṁ na śakyo roṣac ca matsarād vā janārdanaḥ | [PadmaP 6.238.83] ity atra ca |

nanu manye'surān bhāgavatān [BhP 3.2.24] ity ādau śrīmad-uddhava-vākye teṣāṁ  
api bhāgavatatvaṁ nirdīśyate | maivam | yato manya ity anenotprekṣāvagamān na  
svayam bhāgavatatvaṁ tatrāstīy evam sidhyatīti | sā cotprekṣā tena tac-  
chokautkaṅṭhyavatā kevala-darśana-bhāgyāmsenaiva racitā yuktaiva | yathā hanta  
vayam eva bahirmukhāḥ | yeṣāṁ anti-samaye tan-mukha-candramaso darśana-  
sambhāvanāpi na vidyate | yebhyaś cāsūrā api bhāgavatāḥ | ye khalu tadānīm tan-  
mukha-candramaso darśana-saubhāgyam prāpur iti | tasmān na dveṣādau  
kathañcid api bhaktitvaṁ |

|| 11.5 || śrī-nāradaḥ śrī-vasudevam || 324 ||

[325]

tad evam rāgānugā sādhitā | sā ca śrī-kṛṣṇa eva mukhyā | **gopyaḥ kāmāt** [BhP  
7.1.29] ity ādinā tasminn eva darśitatvāt | daityānām api dveṣeṇāpi tasminn  
evāveśa-lābha-darśanāt | siddhi-prāpteś ca | nānyatra tu kutrāpy amśiny amśe vā |  
ataevoktam **tasmāt kenāpy upāyena manaḥ kṛṣṇe niveśayet** ity ādi | atas tādrśa-  
jhaṭīty-āveśa-hetūpāsanā-lābhād eva svayam ekādaśe vaidhopāsanā svasmin noktā |  
kintv anyatra caturbhujākāra eva | tatra ca śuddhasya rāgasya śrī-gokula eva

darśanāt tatra tu rāgānugā mukhyatamā yatra khalu svayaṁ bhagavān api teṣāṁ  
putrādi-bhāvenaiva vilasati | [ye yathā mām prapadyante](#) [Gītā 4.11] ity ādeḥ |  
[mallānām aśanir](#) [BhP 10.43.14] ityādeḥ | [svecchāmayasya](#) [BhP 10.14.2] ity asmāc  
ca | tataś ca bhakta-karṭṛka-bhojana-pāna-snapana-bījanādi-lakṣaṇa-lālanecchāpi  
tasyākṛtrimaiva jāyate | sādharma-bhakti-sad-bhāvenaiva hi –

[patraṁ puṣpaṁ phalaṁtoyam yo me bhaktyā prayacchati |](#)  
[tad ahaṁ bhakty-upahṛtam aśnāmi prayatātmanaḥ ||](#) [BhP 10.81.3] ity uktam |

śrī-śukadevena ca tad etad evākāṅksayā ślāghitam |

[pāda-saṁvāhanaṁ cakruḥ kecit tasya mahātmanaḥ |](#)  
[apare hata-pāpmāno vyajanaiḥ samabījayat ||](#) [BhP 10.15.15] ity ādinā |

nānena caīsvaryasya hāniḥ | tadānīm api tasyaiśvaryaṅnyatra sphurad-rūpatvāt |  
bhaktecchāmayatvasya ceśitari praśaṁsanīya-svabhāvatvād eva | yathā śrī-  
vrajeśvarī-baddha eva yamalārjuna-mokṣaṁ kṛtavān tādrśaiśvare'pi tasmin śrī-  
vrajeśvarī-vaśyataiva śrī-śukadevena vanditā [evam sandarśitā hy aṅga](#) [BhP  
10.9.19] ity ādinā | tasmād ye cādyāpi tadīya-rāgānugā-parās teṣāṁ api śrī-  
vrajendra-nandanatvādi-mātra-dharmair upāsanā yuktā | yathā śrī-  
govardhanoddharaṇa-labdha-vismayān śrī-gopān pratyuktaṁ svayaṁ bhagavataiva  
[viṣṇu-purāṇe](#) --

[yadi vo'sti mayi prītiḥ ślāghyo'haṁ bhavatām yadi |](#)  
[tad-ātma-bandhu-sadṛśī buddhir vaḥ kriyatām mayi ||](#) [ViP 5.13.11] iti | [\(page 173\)](#)

tadārcā bandhu-sadṛśīm bāndhavāḥ kriyatām mayi iti vā pāṭhaḥ | tathā –

[nāhaṁ devo na gandharvo na yakṣo na ca dānavaḥ |](#)  
[ahaṁ vo bāndhavo jāto nātas cintyam ato'nyathā ||](#) [ViP 5.13.12] iti |

[yuvām mām putra-bhāvena vāsakṛt](#) [BhP 10.3.36] ity atra tu śrī-vasudevādīnām  
aiśvarya-jñāna-pradhānatvād dvyatmikaiva bhagavad-anumatir jñeyā | prāg-  
janmany api tayos tapa-ādi-pradhānaiva bhaktir uktā |

ataḥ śrī-vrajeśvaryaḥ punas tan-mukha-dṛṣṭa-vaibhavatvam aślāghitvā putra-sneha-  
mayīm māyādy-eka-paryāyām tat-kṛpām eva bahu-manyamānas tādrśa-bhāgyam ca  
śrī-vrajeśvarasya ca bhāgyam tādrśa-bālya-lilocchalyamāna-putra-bhāvena  
rājamāna-mati-ślāghitavān rājā [nandaḥ kim akarod brahman](#) [BhP 10.8.36] ity ādi-  
dvayena | śrī-munirājaś ca tādrśa-tat-premaiva ślāghitavān – [evam sandarśitā hy](#)  
[aṅga hariṇā](#) [BhP 10.9.29] ity ādinā |

tad evam śrī-vasudeva-devakyāv upalakṣya śrī-nārado sādhakān prati  
[darśanālinganalāpaiḥ](#) [BhP 11.5.43] ity ādinā yad upadiṣṭavān | tatra ṭikā ca – [yathā](#)  
[putropalālanenaiva bhāgavata-dharma-sarvasva-niṣpatteḥ](#) ity eṣā |

tathā māpatya-buddhim akrthāḥ kṛṣṇe sarveśvareśvare [BhP 11.5.45] iti | etad api tad-avirodhena ṭikāyām evam avatāritam | yathā nanu, putra-snehaś cen mokṣa-hetus tarhi sarve'pi mucyeraṇ tatrāha māpatya-buddhim iti ity etat |

tasminn apatyatvam prāpte'pi tasmimś tādṛśa-bhāvanā-vaśam gate'pi asti svābhāvikaṁ pāramaiśvaryaṁ adhikam iti bhāvaḥ | yad vā pūrvavann ārṣo'dāgamaḥ kintv a-kāro niṣedhe abhāve na hy ano na ity śabda-koṣāt | tato niṣedha-dvayād apatya-buddhim eva kuru ity arthaḥ |

ataeva jñānājñānayor anādareṇa kevala-rāgānugāyā evānuṣṭhitiḥ praśastā | jñātvājñātvātha ye vai mām [BhP 11.11.33] ity ādinā | tasmāt śrī-gokula eva rāgātmikāyāḥ śuddhatvāt tad-anugā bhaktir eva mukhyatamā iti sādva evoktam |

tad evam anyatrāsambhavatayā rāgānugām ātma-dṛṣṭyā pūrṇa-bhagavattā-dṛṣṭyā ca śrī-kṛṣṇa-bhajanasya mātmyam mahad eva siddham | tatrāpi gokula-līlātmakasya | atha tad-bhajana-mātrasya mātmyam upakramata eva yathā --

munayaḥ sādhu pṛṣṭo'ham bhavadbhir loka-maṅgala |  
yat kṛtaḥ kṛṣṇa-sampraśno yenātmā suprasīdati || [BhP 1.2.5] iti |

tatraitad vaktavyam pūrvam manasaḥ prasāda-hetuḥ pṛṣṭaḥ | anena tu śrī-kṛṣṇa-praśna-mātrasya tad-dhetunoktā | na tu sa vai puṁsām paro dharmāḥ [BhP 1.2.6] ity ādinā tadyānantara-prakaraṇe yathā mahatā prayatnena karmārpaṇam ārabhya bhakti-niṣṭhā-paryanta eva jāte prādurbhāvanāntara-bhajanasya tad-dhetunoktā tatheti | ataevāvatārāntara-kathāyā api tad-abhiniveśa eva phalam ity āha --

harer adbhuta-vīryasya kathā loka-sumaṅgalāḥ |  
kathayasva mahābhāga yathāham akhilātmani ||  
kṛṣṇe niveśya niḥsaṅgam manas tyakṣye kalevaram | [BhP 2.8.3-4] iti |

hares tad-avatāra-rūpasya | akhilātmani sarvāmśini kṛṣṇe śrīmad-arjuna-sakhe ||

|| 2.8 || rājā || 325 ||

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[326]

tathā śrīmad-uddhava-saṁvādānte ca yathā | tatra yadyapi pūrvādhyāya-samāptau uktāyā jñāna-yoga-caryāyā bhakti-saha-bhāvenaiva svaphala-janakatvam śrī-bhagavatoktam tathāpi tām jñāna-yoga-caryām amśato'py anaṅgikurvata paramaikāntinā śrīmad-uddhava --

su-dustarām imām manye yoga-caryām anātmanaḥ |  
yathāñjasā pumān sidhyet tan me brūhy añjasācyuta ||  
prāyaśaḥ puṇḍarikākṣa yuñjanto yogino manaḥ |  
viṣṭidanty asamādhānān mano-nigraha-karṣitāḥ || [BhP 11.29.1-2] iti |

atra sva-vākye tasyā duṣkaratvena prāyaḥ phala-paryavasāyitvābhāvena cokatvāt |  
śuśrūṣyamāṇāyā bhaktes tu sukaratvenāvaśyaka-phala-paryavasāyitvena  
cābhipretatvāt | tad-bhaktir eva kartavyeti svābhiprāyo darśitaḥ | tad evaṁ tām  
jñāna-yoga-caryām anādṛtya bhaktim evāpi kurvāṇās tava śrī-kṛṣṇa-rūpasyaiva  
bhaktim tādrśās tu jñāna-yogādi-phalānādareṇaiva kurvantīti punar āha caturbhiḥ

athāta ānanda-dughaṁ padāmbujam  
hamsāḥ śrayerann aravinda-locana |  
sukhaṁ nu viśveśvara yoga-karmabhis  
tvan-māyayāmī vihatā na māninaḥ || [BhP 11.29.3]

yasmād evaṁ kecana viśīdanti – athānta ata eva ye hamsā sārāsāra-viveka-caturāḥ  
te tu samastānanda-pūrakam padāmbujam eva tu niśictam sukhaṁ yathā syāt tathā  
śrayeran sevante | padāmbujasya sambandhi-padānuraktiḥ sāksād drśyamāna-  
tvadiya-padāmbujābhivyāñjanārthā | amī ca śuddha-bhaktā yoga-karmabhis tvan-  
māyayā ca vihatā kṛta-bhaktānuṣṭhānāntarāyā na bhavanti | yato na ca māninas te  
mānino’pi na bhavanti | puruṣārtha-sādhane bhagavato nirupādhi-dīna-jana-kṛpāyā  
eva sādhakatamatvam manyante na yogi-prabhṛtivat sva-prayatnasyety arthaḥ |

[327]

evambhūtasya bhaktasya jñāna-yogādīnām yat phalam tan-mātram na kintv anyan  
mahad evety āha –

kim citram acyuta tavaitad aśeṣa-bandho  
dāseṣv ananya-śaraṇeṣu yad ātma-sāttvam |  
yo’rocayat saha mṛgair svayam īśvarāṇām  
śrīmat-kirīṭa-taṭa-pīḍita-pāda-pīṭhaḥ || [BhP 11.29.4]

aśeṣa-bandho dāseṣv ananya-śaraṇeṣu, yad vā aśeṣāṇām asura-paryantānām yo  
bandhur mokṣādi-dānair nirupādhi-hita-kārī he tathābhūta tavaitat kim citram  
yad-ananya-śaraṇeṣu jñāna-yoga-karmādy-anuṣṭhāna-vimukheṣu dāseṣu śuddha-  
bhakteṣu bali-prabhṛtiṣu ātma-sattvam teṣām ya ātmā tad-adhīnatvam ity arthaḥ |  
tad uktam – na sādhayati mām yogaḥ [BhP 11.12.1] ity ādi | tasya tava tathā-  
bhūteṣu na jāti-guṇādy-apekṣā cety antaraṅga-līlāyām api drśyata ity āha yaḥ iti |  
saheti saha-bhāvam sakhyam ity arthaḥ | mṛgair vṛndāvāna-cāribhiḥ | svayam tu  
kathambhūto’pi īśvarāṇām ity ādi-lakṣaṇo’pi | īśvarāḥ śrī-śiva-brahmādayaḥ |  
jñāna-yogādi-parama-phala-rūpāṇi yā muktis tām daityebhyo dadāsi | pāṇḍavādi-  
sakhya-dautya-vīraśanādi-sthitivad dāsānām tu svayam adhīno bhavasi |  
ataevambhūtasya śrī-kṛṣṇasyaiva tava bhaktir mukhyeti bhāvaḥ |

[328]

phalitam āha --(page 175)

tām tvākhilātma-dayiteśvaram āśritānām  
sarvārtha-dam sva-kṛta-vid viśṛjeta ko nu |  
ko vā bhajet kim api vismṛtaye’nu bhūtyai

kim vā bhaven na tava pāda-rajo-juṣām naḥ || [BhP 11.29.5]

tam evambhūtaṁ tvāṁ sva-kṛta-vit [prasanna-vadanāmbhojaṁ padma-garbhāruṅekṣaṇam](#) [BhP 7.28.13] ity ādi-śrī-kapila-devopadeśataḥ sva-saundaryādi-sphūrṭi-lakṣaṇaṁ svasmin kṛtaṁ tvadiyopakāraṁ yo vetti sa ko nu visrjet [tac cāpi citta-baḍiśam śanakair viyuṅkte](#) [BhP 7.28.34] iti tad-upadiṣṭo ādhikāri-viśeṣavat parityajyate ? na ko'pīty arthaḥ | tasmād yas tyajati sa kṛtaghna eveti bhāvaḥ | kathambhūtaṁ tvāṁ ? svarūpata evākhilānām ātmanā dayitaṁ prāṇa-koti-preṣṭham īśvaraṁ cety ādi | tathā nu vitarke, tvad-vyatiriktaṁ kim api devatāntaraṁ dharma-jñānādi-sādhanāṁ bhūtyai aiśvaryāya saṁsārasya viśṛṭtaye mokṣāya vā ko bhajeta | na ko'pīty arthaḥ | asmākaṁ tu tat tat phalam api tva-bhakter evāntarbhūtam ity āha kim ceti | vāśabdena tatrāpy anādarah sūcitaḥ | tad uktaṁ [yat karmabhir yat tapasā](#) [BhP 11.20.32] ity ādi |

naivopayanty apacitiṁ kavayas taveśa  
brahmāyusāpi kṛtam ṛddha-mudaḥ smarantaḥ |  
yo'ntar bahis tanu-bhṛtām aśubhaṁ vidhunvann  
ācārya-caitya-vapuṣā sva-gatiṁ vyanakti || [BhP 11.29.6]

he īśa ! kavayaḥ sarvajñāḥ brahma-tulyāyusō'pi tat-kāla-paryantaṁ bhajanto'pīty arthaḥ | tava kṛtam upakāraṁ ṛddha-muda upacita-tvad-bhakti-paramānandāḥ santaḥ smaranto'pacitiṁ pratyupakāraṁ ānṛṇyam iti yāvat | tām na upayanti paśyanti | tasmān na visrjed ity uktaṁ | kṛtam āha – yo bhavān tanu-bhṛtām tvat-kṛpā-bhājanatvena keśāmcit sakala-tanu-dhāriṇāṁ bahir ācārya-vapuṣā guru-rūpeṇa, antaś caitya-vapuṣā citta-sphurita-dhyeyākāreṇāśubhaṁ tvad-bhakti-pratīyogī sarvaṁ vidhunvan sva-gatiṁ svānubhavaṁ vyanakti iti |

|| 11.29 || śrīmad-uddhavaḥ || 326-329 ||

[330]

tathaiva sva-bhakter atīśayitvaṁ śrī-bhagavān api tad-anantaram uvāca | tatra ca tādrṣān prati śuddhāṁ sva-bhaktiṁ [hanta te kathayisyāmi](#) [BhP 11.29.8] ity ādi-caturbhir uktvāpy etādrṣān prati ca karuṇayā sva-bhajana-pravartanārtham anyad-avicāritavān caturbhiḥ | yataḥ prāyaśo lokāḥ spardhādi-parāḥ kathaṅcid antarmukhatve'pi sarvāntaryāmi-rūpa-tvad-bhajana-mātra-jñānina ity ālocya kṛpayā teṣāṁ spardhādīn jhaṭīti dūrīkartuṁ svasmīn evāntar-mukhī-kartuṁ ca [viṣṭabhyāham idam kṛtsnam ekāṁśena sthito jagat](#) [Gītā 10.42] ity ādy-ukta-tad-antaryāmi-rūpa-svāṁśasya bhajana-sthāne sva-bhajanam upadiṣṭavān | yathā --

mām eva sarva-bhūteṣu bahir antar apāvṛtam |  
īkṣetātmani cātmanāṁ yathā kham amalāśayaḥ || [BhP 11.29.12]

ṭīkā ca – [antaraṅgām bhaktim āha mām iti tribhiḥ | sarva-bhūteṣv ātmani cātmanāṁ īśvara-sthitaṁ mām eva īkṣeta](#) ity eṣā | [\(page 176\)](#)

kathambhūtam īśvaram ? bahir antaḥ pūrṇam ity arthaḥ | tat kutaḥ ? apāvṛtam anāvāraṇam | tad api kutaḥ ? yathā kham anaṅgatvād vibhutvāc cety arthaḥ | atra



mām eveti śrī-kṛṣṇa-rūpam evekṣata, na tu kevalāntaryāmi-rūpam ity  
abhiprāyeṇaivāntaraṅgām bhaktim āheti vyākhyātam |

[331]

tataś ca –

iti sarvāṇi bhūtāni mad-bhāvena mahā-dyute |  
sabhājayan manyamāno jñānam kevalam āsritaḥ ||  
brāhmaṇe pukkase stene brahmaṇye'rke sphuliṅgake |  
akrūre krūrake caiva sama-dṛk paṇḍito mataḥ || [BhP 11.29.13-14]

kevalam jñānam antaryāmi-dṛṣṭim āsrito'piti pūrvokta-prakāreṇa sarvāṇi bhūtāni  
mad-bhāvena teṣu mama śrī-kṛṣṇa-rūpasya yo bhāvo'stitvaṁ tad-viśiṣṭatayā  
manyamānaḥ sabhājayan paṇḍito mataḥ | mad-dṛṣṭyā brāhmaṇādiṣu sama-dṛk  
samaṁ mām eva paśyatīti |

[332]

tataś ca nareṣv abhikṣṇam [BhP 11.29.15] ity ādinā tādrśa-svopāsanā-viśeṣasya  
jhaṭiti spardhādi-ksaya-lakṣaṇam phalam uktvā visṛjya [BhP 11.29.16] ityādinā  
tathā-dṛṣṭa-sādhanam sarva-namaskāram upadiśya yāvāt [BhP 11.29.17] ity ādinā  
tādrśopāsanāyā avadhim ca sarvatra svataḥ sva-sphūrtim uktvā sarvaṁ [BhP  
11.29.18] ity ādinā --

navyavad dhṛdaye yaj jño brahmaitad brahma-vādibhiḥ |  
na muhyanti na śocanti na hr̥ṣyanti yato gatāḥ || [BhP 4.30.20]

iti pracetasah prati śrī-bhagavad-vākye taṭ-tīkāyām ca tasya bhagavataḥ pratipada-  
navya-sphūrtir eva brahmetīti yad uktaṁ tad eva tat phalam ity uktvā, yad vā  
katham anyāvatārasya brahmatā bhavatīti gopāla-tāpanī-prasiddha-brahmety-  
abhidhāna-narākṛti-para-brahma-rūpa-sphūrtis tat-phalam ity uktvā tenaiva  
tādrśopāsanām sarvordhvaṁ api praśamsati –

ayaṁ hi sarva-kalpānām sadhr̥cīno mato mama |  
mad-bhāvaḥ sarva-bhūteṣu mano-vāk-kāya-vṛttibhiḥ || [BhP 11.29.19]

sarva-kalpānām sarvopāyānām sadhr̥cīnaḥ samīcīnaḥ | mad-bhāvo mama śrī-  
kṛṣṇa-rūpasya bhāvanā |

[333]

etac ca śrī-kṛṣṇa-bhajanasyāntaryāmi-bhajanād apy ādhikyam śrī-  
gītopasamhārānusāreṇaivoktam --

īśvaraḥ sarva-bhūtānām hṛddeśe'rjuna tiṣṭhati |  
bhrāmāyan sarvabhūtāni yantrārūdhāni māyayā ||  
tam eva śaraṇam gaccha sarvabhāvena bhārata |

tatprasādāt parām śāntim sthānam prāpsyasi śāśvatam ||  
iti te jñānam ākhyātaṁ guhyād guhyataram mayā |  
vimr̥syaitad aśeṣeṇa yathecchasi tathā kuru ||

page 177)

sarva-guhyatamam bhūyaḥ śṛṇu me paramam vacaḥ |  
iṣṭo'si me dṛḍham iti tato vakṣyāmi te hitam ||  
man-manā bhava mad-bhaktō mad-yājī mām namaskuru |  
mām evaiṣyasi satyam te pratijāne priyo'si me ||  
sarva-dharmān parityajya mām ekaṁ śaraṇam vraja |  
ahaṁ tvā sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ || [Gītā 18.61-66] iti |

atra ca guhyam pūrvādhyāyoktam jñānam | guyataram antaryāmi-jñānam | sarva-  
guhyatamam tan-manastvādi-lakṣaṇam tad-eka-śaraṇatva-lakṣaṇam ca tad-  
upāsanam iti samānam | evam śrī-gītāsv eva navamādhyāye'pi --

idaṁ tu te guhyatamam pravakṣyāmy anasūyave |  
jñānam vijñāna-sahitam yaj jñātvā mokṣyase'subhāt || [Gītā 9.1]

rāja-vidyā rāja-guhyam [Gītā 9.2] ity ādinā vakṣyamānārtham praśasya śrī-kṛṣṇa-  
rūpa-sva-bhajana-śraddhā-hīnān nindaṁs tac-chraddhāvataḥ praśastavān svayam  
eva | yathā –

avajānanti mām mūḍhā mānuṣīm tanum āśritam |  
param bhāvam ajānanto mama bhūta-maheśvaram ||  
moghāśā mogha-karmāṇo mogha-jñānā vicetasah |  
rākṣasīm āsurīm caiva prakṛtiṁ mohinīm śritāḥ ||  
mahātmānas tu mām pārtha daivīm prakṛtim āśritāḥ |  
bhajanty ananya-manaso jñātvā bhūtādim avyayam || [Gītā 9.11-13] iti |

mām eva anādareṇa mānuṣīm tanum āśritam jānantīty arthaḥ | tasmāt  
sarvāntaryāmi-bhajanād apy uttamatvena tad-anantaram ca sarva-guhyatamam ity  
atra sarva-grahaṇāt sarvata uttamatvena śrī-kṛṣṇa-bhajane siddhe tad-avatārāntara-  
bhajanāt sutarām evottamatā sidhyati | atha tām eva kaimutyenāpy āha --

yo yo mayi pare dharmāḥ kalpyate niṣphalāya cet |  
tad-āyāso nirarthaḥ syād bhayāder iva sattama || [BhP 11.29.21]

mayi mad-arpitatvena kṛto yo you dharmo veda-vihitaḥ sa sa yadi niṣphalāya  
phalābhāvāya kalpyate phala-kāmanayā nārpyata ity arthaḥ | tadā tatra tatrāyāsaḥ  
śrāntir anirarthaḥ syād vyartha na bhavati | niṣphalāyeti viśeṣaṇam phala-bhogādi-  
rūpa-tad-bhakty-antarāyābhāvenānirarthatātīśaya-tātparyam | tatrānirarthatve  
kaimutyena śrī-kṛṣṇa-lakṣaṇasya svasyāsādhāraṇa-bhajanīyatā-vyañjako dṛṣṭānto  
bhayāder iveti | yathā kamsādaḥ mat-sambandha-mātreṇa bhayāder apy āyāso  
nirartho na bhavati mokṣa-sampādakatvād ity arthaḥ |

atha śrīmad-uddhavavat śrī-kṛṣṇaikānugatānām sādhanatve sādhyatve ca svayam  
śrī-kṛṣṇa-rūpa eva paramopādeya ity āha -- (page 178)

jñāne karmaṇi yoge ca vārtāyām daṇḍa-dhāraṇe  
yāvān artho nṛṇām tāta tāvāms te'ham catur-vidhaḥ || [BhP 11.29.33]

jñānādau yāvān dharmādi-lakṣaṇas caturvidho'rthas tāvān sarvo'py aham eva | tatra  
jñāne mokṣaḥ | karmaṇi dharmāḥ kāmāś ca | yoge nānā-vidha-siddhi-lakṣaṇo  
laukiko vārtāyām daṇḍa-dhāraṇe ca nānā-vidha-laukikaś cārtha iti caturvidhatvam  
jñeyam |

|| 11.29 || śrī-bhagavān || 330-334 ||

[335]

punar evam eva śrīmad-uddhavo'pi prārthitavān –

namo'stu te mahā-yogin prapannam anuśādhi mām  
yathā tvac-caraṇāmbhoje ratiḥ syād anapāyinī || [BhP 11.29.40]

ṭikā ca – evam yadyapi tvayā bahu kṛtām tathāpy etāvat prārthaya ity āha namo'stv  
iti | anuśādhi anuśikṣaya | anuśāsanīyatvam evāha yatheti | muktāv apy anapāyinī  
ity eṣā |

|| 11.29 || śrīmān uddhavaḥ || 335 ||

[336]

ataevānyatrāy abhiprāyāya –

yathā tvām aravindākṣa yādṛṣām vā yad-ātmakam |  
dhyāyen mumukṣur etan me dhyānam tvaṁ vaktum arhasi || [BhP 11.14.31]  
ṭikā ca – mumukṣus tvām yathā dhyāyet tan me vaktum arhasi jijñāsoḥ kathanāya  
me | punar etat tvad-dāsyam eva puruṣārthaḥ | na tu dhyānena kṛtyam astīti | tad  
uktam tvayopabhukta-srag-gandha [BhP 11.6.31] ity-ādi ity eṣā |

|| 11.14 || śrīmān uddhavaḥ || 336 ||

[337]

tasya sarvāvatārāvatāriṣv aprakaṭitam parama-śubha-svabhāvatvam ca smṛtvāha --

aho bakī yaṁ stana-kāla-kūṭam  
jighāmsayāpāyayad apy asādhvī |  
lebhe gatim dhātry-ucitām tato'nyam  
kaṁ vā dayāluṁ śaraṇam vrajema || [BhP 3.2.23]

dhātryā yā ucitā gatis tām eva ||

|| 3.2 || sa eva || 337 ||

[338]

atha gokule'pi śrīmad-vraja-vadhū-sahita-rāsādi-līlātmakasya parama-vaiśiṣṭyam  
āha –

vikrīḍitaṁ vraja-vadhūbhir idam ca viṣṇoḥ  
śraddhānvito yaḥ śṛṇuyād atha varṇayed vā |  
bhaktiṁ parāṁ bhagavati parilabhya kāmam  
hṛd-rogam āsv apahinoty acireṇa dhīraḥ || [BhP 10.33.39]

ca-kārād anyac ca | atheti vātha | śṛṇuyād vā varṇayed vā | upalakṣaṇam caitad  
dhyānādeḥ | parāṁ yataḥ parā nānyā kutracid vidyate tādrśim | hṛd-rogam  
kāmādikam api śīghram eva tyajati | atra sāmānyato'pi paramatva-siddhes tatrāpi  
parama-śreṣṭha-śrī-rādhā-saṁvalita-līlā-maya-tad-bhajanam tu paramatamam eveti  
svataḥ sidhyati | kintu rahasya-līlā tu pauraṣa-vikāravat indriyaiḥ piṭṛ-putra-dāsa-  
bhāvaiś ca nopāsyā (page 179) svīya-bhāva-virodhāt | rahasyatvam ca tasyāḥ kvacid  
alpāmśena kvacit tu sarvāmśeneti jñeyam |

|| 10.33 || śrī-śukaḥ || 338 ||

[339]

tatra te bhakti-mārgāḥ darśitāḥ | atra ca śrī-guroḥ śrī-bhagavato vā prasāda-  
labdham sādhana-sādhyā-gataṁ svīya-sarvasva-bhūtam yat kim api rahasyam tat tu  
na kasmaicit prakāśanīyam | yathāha –

naitat parasmā ākhyeyam pṛṣṭayāpi kathaṅcana |  
sarvam sampadyate devi deva-guhyam susaṁvṛtam || [BhP 8.17.20]

sampadyate phaladam bhavati |

|| 8.17 || śrī-viṣṇur aditim || 339 ||

[340]

tad evam sādhanātmikā bhaktir darśitā | tatra siddhi-kramas ca śrī-  
sūtopadeśārambhe [śuśrūṣoḥ śraddadhānasya](#) [BhP 1.2.16] ity ādinā darśitaḥ | yathā  
ca śrī-nārada-vākye [aham purātita-bhave'bhavam](#) [BhP 1.5.23] ity ādau | yathā ca  
śrī-kapila-deva-vākye [satām prasaṅgān mama vīrya-saṁvidāḥ](#) [BhP 3.25.22] ity  
ādau | atra kaivalya-kāmāyām [bhaktyā pumān jāta-virāgaḥ](#) [BhP 3.25.23] ity ādinā |  
śuddhāyām [naikātmatām me spṛhayanti kecit](#) [BhP 3.25.31] ity ādinā kramo  
jñeyaḥ | tathā śuddhāyām eva śrī-prahlāda-kṛta-daitya-bālānuśāsane [guru-  
śuśrūṣayā](#) [BhP 7.7.25] ity ādinā | tam evam kramam eva saṅkṣipyā sa-drṣṭāntam  
āha --

bhaktiḥ pareśānubhavo viraktir  
anyatra caiṣa trika eka-kālah |  
prapadyamānasya yathāśnataḥ syus  
tuṣṭiḥ puṣṭiḥ kṣud-apāyo'nu-ghāsam ||

ity acyutānḡhrim bhajato'nuvṛtṭyā  
bhaktir viraktir bhagavat-prabodhaḥ |  
bhavanti vai bhāgavatasya rājam  
tataḥ parām śāntim upaiti sākṣāt || [BhP 11.2.42-43]

ṭikā ca – prapadyamānasya hariḥ bhajataḥ puṁso bhaktiḥ prema-lakṣaṇā  
pareśānubhavaḥ premāspada-bhagavad-rūpa-sphūrtis tayā nirvṛtasya tato'nyatra  
gṛhādiṣu viraktir ity eṣā | trika eka-kālo bhajana-sama-kāla eva syāt | yathāśnato  
bhuñjānasya tuṣṭiḥ sukhaḥ puṣṭir udara-bharaṇam kṣn-nivṛtṭiś ca pratigrāsam  
syuḥ | upalakṣaṇam etat pratisiktham api yathā syus tadvat | evam evaikasmin  
bhajane kiñcit premādi-trike jāyamāna anuvṛtṭyā bhajataḥ parama-premādi  
jāyate bahu-grāsa-bhojina iva parama-tuṣṭy-ādi | tataś ca bhagavat-prasādena  
kṛtārtho bhavatīty āha – ity acyutānḡhrim ity eṣā |

śāntim kṛtārthatvam | sākṣād antar bahiś ca prakatita-parama-puruṣārthatvād  
avyavadhānenaivety arthaḥ | pūrva-padya-bhakti-ādinām tuṣṭy-ādayaḥ krameṇaiva  
dṛṣṭāntā jñeyāḥ | uttaratrāpy etat-krameṇa bhakti-tuṣṭyoḥ sukhaika-rūpatvāt  
puṣṭy-anubhavayor ātma-bharaṇaika-rūpatvāt | kṣud-apāya-viraktyoḥ śānty-eka-  
rūpatvāt | yadyapi bhuktavato'nne'pi vaiṛṣṇyam jāyate bhagavad-anubhavas tu  
viṣayāntara eveti vaidharmyam | tathāpi vastv-antara-vaiṛṣṇyāmsa eva dṛṣṭānto  
gamyata iti ||

|| 11.2 || śrī-kavir nimim || 340 ||

tad etad vyākhyātam abhidheyam | atrānyo'pi viśeṣaḥ śāstra-mahājana-dṛṣṭy-  
anusandheyam |

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guruḥ śāstram śraddhā rucir anugatiḥ siddhir iti me  
yad etat tat sarvaḥ caraṇa-kamalaḥ rājati yayoḥ |  
kṛpā-mādhvīkena snapita-nayanāmbhoja-yugalau  
sadā rādhā-kṛṣṇāv śaraṇa-gatī tau mama gatiḥ ||

iti śrī-kali-yuga-pāvana-sva-bhajana-vibhājana-prayojanāvatāra-śrī-śrī-bhagavat-  
kṛṣṇa-caitanya-deva-caraṇānucara-viśva-vaiṣṇava-rāja-sabhājana-śrī-rūpa-  
sanātanānuśāsana-bhārati-garbhe śrī-bhāgavata-sandarbhhe śrī-bhakti-sandarbho  
nāma pañcamah sandarbhaḥ ||

samāptaś cāyam śrī-bhakti-sandarbhaḥ ||