

śrīmad-bhāgavata-śrīdhari-ṭīkā

bhāvārtha-dīpikā

The following text is a transcription of Śrī Paṇḍita Rāmateja Pāṇḍeya's edition of *Bhāvārthadīpikā* published by Caukhambā Saṁskṛta Pratiṣṭhāna in Vraja-jīvana Prācyā-bhāratī Grantha-mālā series (28), reprinted in 1987. Alternative readings in the footnotes are almost entirely only those given by the Paṇḍita. I haven't included his other notes on the text of the Bhāgavata and of the *ṭīkā*. Needs proofreading. Transcribed by Robert Gafrik

atha bhāgavata-prathama-skandha-prārambhaḥ

atha prathamo 'dhyāyaḥ

śrī-gaṇeśāya namaḥ ||

śrī-gopāla-kṛṣṇāya namaḥ ||

om namaḥ parama-hamsāvādita-caraṇa-kamala-cin-makarandāya
bhakta-jana-mānasa-nivasāya śrī-rāma-candrāya ||

vāgīśā yasya vadane lakṣmīr yasya ca vakṣasi |
yasyāste hṛdaye samvittam nṛsimham bhaje ||1||

viśva-sarga-visargādi-nava-lakṣaṇa-lakṣitam |
śrī-kṛṣṇākhyam param dhāma jagad-dhāma nanāma tat ||2||

mādhavomādhavāv īsau sarva-siddhi-vidhāyinau |
vande parasparātmānau paraspara-nuti-priyau ||3||

sampradāyānurodhena paurvāparyānusārataḥ |
śrī-bhāgavata-bhāvārtha-dīpikayam pratanyate ||4||

kvāham manda-matiḥ kvedaṁ manthanam kṣīra-vāridheḥ |
kim tatra paramāṇur vai yatra majjati mandarāḥ ||5||

mūkam karoti vācālam paṅgum laṅghayate girim |
yat-kṛpā tam aham vande paramānanda-mādhavam ||6||

śrī-bhāgavatābhidhaḥ sura-tarus tārānkuraḥ sajjaniḥ
skandhair dvādaśabhis tataḥ pravilasat bhaktyālavālodayaḥ |
dvātrimśat tri-śatam ca yasya vilasat chākhāḥ sahasrāny
alam parṇāny aṣṭa-daśeṣṭado 'tisulabho varvarti sarvopari ||7||

om namo bhagavate vāsudevāya ||

janmādy asya yato 'nvayād itarataś cārtheṣv abhijñāḥ svarāt
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ |
tejo-vāri-mṛdām yathā vinimayo yatra tri-sargo 'mṛṣā
dhāmnā svena sadā nirasta-kuhakaṁ satyam param dhīmahi ||1||

atha nānā-purāṇa-sāstra-prabandhaiś citta-prasattim alabhamānas tatra tatrāparituṣyan
nāradopadeśataḥ śrīmad-bhagavad-guṇānuvarṇana-pradhānam bhāgavata-sāstram
prāripsur vedavyāsaś tat-pratyūha-nivṛttyādi-siddhaye tat-pratipādyā-para-
devatānusmaraṇa-lakṣaṇam maṅgalam ācarati janmādy asyeti | param parameśvaram
dhīmahi | dhyāyater liṅi chāndasam | dhyāyemety arthaḥ | bahu-vacanam

śiṣyābhīprāyam | tam eva svarūpa-taṭastha-lakṣaṇābhyām upalakṣayati | tatra svarūpa-lakṣaṇam satyam iti | satyatve hetuḥ | yatra yasmin brahmaṇi trayāṇām māyā-guṇānām tamo-rajah-sattvānām sargo bhūtendriya-devatā-rūpo 'mrṣā satyaḥ | yat-satyatayā mithyā-sargo 'pi satyavat pratīyate tam param satyam ity arthaḥ | atra dr̥ṣṭāntaḥ — tejo-vāri-mṛdām yathā vinimaya iti | vinimayo vyatyayo 'nyasminn anyāvabhāsaḥ | sa yathā 'dhiṣṭhāna-sattayā sadvat pratīyata ity arthaḥ | tatra tejasi vāri-buddhir¹ marīci-toye prasiddhā | mṛdi kācādu vāri-buddhir vāriṇi ca kācādi-buddhir ityādi yathāyatham ūhyam | yad vā tasyaiva paramārtha-satyatva-pratipādanāya tad itarasya mithyātvam uktam | yatra mṛṣaivāyam tri-sargo na vastutaḥ sann iti | yatreyā anena pratītam upādhi-sambandham vārayati | svenaiva dhāmnā mahasā nirastam kuhakam kapaṭam māyā-lakṣaṇam yasminś tam | taṭastha-lakṣaṇam āha janmādīti | asya viśvasya janma-sthiti-bhaṅgā² yato bhavanti tam dhīmahi | tatra hetuḥ | anvayād itarataś ca | artheṣv ākāśādi-kāryeṣu parameśvarasya sad-rūpeṇānvayād akāryebhyaś ca kha-puṣpādibhyas tad-vyatirekāt | yad vā anvaya-śabdenānuvṛttiḥ | itara-śabdena vyāvṛttiḥ | anuvṛttatvāt sad-rūpam brahma kāraṇam mṛt-suvarṇādivat | vyāvṛttatvād viśvam kāryam ghaṭa-kuṇḍalādivat ity arthaḥ | yad vā sāvayavatvād anvaya-vyatirekābhyām yad asya janmādi tad yato bhavatīti sambandhaḥ | tathā ca śrutiḥ — [yato vā imāni bhūtāni jāyante | yena jātāni jīvanti | yat prayanty abhisamviśanti | ity ādyā | smṛtiś ca —](#)

[yataḥ sarvāṇi bhūtāni bhavanti ādi-yugāgame |
yasminś ca pralayaṁ yānti punar eva yuga-kṣaye ||](#)

ity ādyā | tarhi kim pradhānam jagat-kāraṇatvād dhyeyam abhipretam nety āha | abhijño yas tam | [sa iṅsata lokān nu sṛjā iti | sa imāml lokān asṛjata](#) iti śruteḥ | [iṅsater nāśabdam](#) iti nyāyāc ca | tarhi kim jīvo dhyeyaḥ syān netyāha | svarāt svenaiva rājate yas tam | svataḥ-siddha-jñānam ity arthaḥ | tarhi kim brahmā dhyeyaḥ [hiraṇyagarbhaḥ samavartatāgre bhūtasya jātaḥ patir eka āsīt](#) iti śruteḥ | nety āha — tena iti | ādi-kavaye brahmaṇe 'pi brahma cedam yas tene prakāśitavān |

[yo brahmāṇam vidadhāti pūrvam yo vai vedāmś ca prahiṇoti tasmai |
tam ha devam ātma-buddhi-prakāśam mumukṣur vai śaraṇam aham prapadye ||](#)

iti śruteḥ | nanu brahmaṇo anyato vedādhyayanam aprasiddham | satyam, tat tu hṛdā manasaiva tene viśṛtavān | anena buddhi-vṛtti-pravartakatvena gāyātry-artho darśitaḥ | vakṣyati hi —

[pracoditā yena purā sarasvatī vitanvatā 'jasya satīm smṛtiṁ hṛdi |
sva-lakṣaṇā prādur ābhūt kilāsyataḥ sa me ṛṣiṇām ṛsabhaḥ prasīdatām' || iti |](#)

¹ vāri-buddhir maru-mārīcikāyām prasiddheti prācīna-pustaka-pāṭhaḥ |

² keṣucit pustakeṣu janma-sthiti-bhaṅgam yato bhavatīti pāṭhas tatra samāhāra-dvandvo bodhyaḥ |

nanu brahmā svayam eva supta-pratibuddha-nyāyena upalabhatām nety āha | yasmin brahmaṇi sūrayo muhyantīti | tasmād brahmaṇo 'pi parādhīna-jñānatvāt svataḥ-siddha-jñānaḥ parameśvara eva jagat-kāraṇam | ata eva satyo 'sataḥ sattā-pradatvāc ca paramārtha-satyāḥ sarva-jñātvena ca nirasta-kuhakas tam | dhīmahīti gāyatrīyā prārambheṇa ca gāyatrī-ākhyā-brahma-vidyā-rūpam etat purāṇam iti darśitam | yathoktam **matsya-purāṇe** —

yatrādhikṛtya gāyatrīm varṇyate dharmā-vistarāḥ |
vṛtrāsura-vadhoptam tad bhāgavatm iṣyate ||
likhitvā tac ca yo dadyād dhema-simha-samanvitam |
prauṣṭha-padyām paurṇamāsyām sa yāti paramam padam ||
aṣṭādaśa-sahasrāṇi³ purāṇam prakīrtitam ||

purāṇāntare ca —

grantho 'ṣṭādaśa-sāhasro dvādaśa-skandha-sammitaḥ |
hayagrīva-brahma-vidyā yatra vṛtra-vadhas tathā |
gāyatrīyā ca samārambhas tad vai bhāgavatam viduḥ ||

padma-purāṇe 'mbarīṣam prati gautamoktiḥ —

ambarīṣa śuka-proktaṁ nityam bhāgavatam śṛṇu |
paṭhasva sva-mukhenāpi yadīcchasi bhava-kṣayam || iti |

ata eva bhāgavatam nāmānyad ity api na śaṅkanīyam ||1||

dharmāḥ projjhita-kaitavo 'tra nirmatsarāṇām satām
vedyam vāstavam atra vastu śivadam tāpa-trayonmūlanam |
mahā-muni-kṛte kim vā parair īśvaraḥ sadyo hṛdy
arudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt ||2||

idānīm śrotr-pravartanāya śrī-bhāgavatasya kāṇḍa-traya-viṣayebhyaḥ sarva-śāstrebyaḥ śraīṣṭhyam darśayati dharmā ity | atra śrīmatī sundare bhāgavate paramo dharmo nirūpyate | paramatve hetuḥ | prakarṣeṇojjhitaṁ kaitavam phalābhisandhi-lakṣaṇam kapaṭam yasmin saḥ | pra-śabdena mokṣābhisandhir api nirastaḥ | kevalam īśvarārādhana-lakṣaṇo dharmo nirūpyata ity adhikārito 'pi dharmasya paramatvam āha | nirmatsarāṇām parotkarṣāsahanam matsaraḥ | tad-rahitānām | satām bhūtānukampinām | evam karma-kāṇḍa-viṣayebhyaḥ śāstrebyaḥ śraīṣṭhyam uktam | jñāna-kāṇḍa-viṣayebhyo 'pi śraīṣṭhyam āha vedyam iti | vāstavam paramārtha-bhūtam vastu vedyam na tu vaiśaiṣikāṇām iva dravya-guṇādi-rūpam | yad vā vāstava-śabdena vastuno 'mśo jīvaḥ, vastunaḥ śaktir māyā, vastunaḥ kāryam jagac ca, tat sarvam vastu eva na tataḥ pṛthag ity vedyam | ayatnenaiva jñātum śakyam ity arthaḥ | tataḥ kim ata āha | śivadam parama-sukhadam | kimca ādhyātmikādi-tāpa-trayonmūlanam ca | anena

³ atra pāthāntaram — aṣṭādaśa-sahasram tat purāṇam parikīrtitam iti kvacit |

jñāna-kāṇḍa-viṣayebhyaḥ śraīṣṭhyam darsitam | kartṛto 'pi śraīṣṭhyam āha | mahā-muniḥ śrī-nārāyaṇas tena prathamam saṁkṣepataḥ kṛte | devatā-kāṇḍa-viṣaya-gaṭam śraīṣṭhyam āha — kim veti | paraiḥ śāstrais tad-ukta-sādhanair veśvaro hṛdi kim vā sadya evāvarudhyate sthīrī kriyate | vā-śabdaḥ kaṭākṣe | kim tu vilambena kathamcid eva | atra tu śuśrūsubhiḥ śrotum icchedbhir eva tat-kṣaṇād evāvruddhyate | idam eva tarhi kim iti sarve na śṛṅvanti tatrāha kṛtibhir iti | śravaṇecchā tu puṇyair vinā notpadyata ity arthaḥ | tasmād atra kāṇḍa-trayārthasyāpi yathāvat pratipādanād idam eva sarva-śāstrebyaḥ śraīṣṭhyam, ato nityam etad eva śrotavyam iti bhāvaḥ ||2||

**nigāma-kalpa-taror galitam phalam śuka-mukhād amṛta-drava-samyutam |
pibata bhāgavataṁ rasam ālayam muhur aho rasikā bhuvi bhāvukāḥ ||3||**

idānīm tu na kevalam sarva-śāstrebyaḥ śreṣṭhatvād asya śravaṇam vidhīyate, api tu sarva-śāstra-phala-rūpam idam, ataḥ paramādareṇa sevyam ity āha nigāmeti | nigāmo vedaḥ sa eva kalpa-taruḥ sarva-puruṣārthopāyatvāt tasya phalam bhāgavataṁ nāma | tat tu vaikuṇṭha-gaṭam nārādenānīya mahyam dattam | mayā ca śukasya mukhe nihitam | tac ca tan-mukhād bhuvi galitam śiṣya-prāśiṣyādi-rūpa-pallava-paramparā śanair akhaṇḍam evāvatīrṇam na tūcca-nipātena sphuṭitam ity arthaḥ | etac ca bhaviṣyad api bhūtavan nirdiṣṭam | anāgatākhyānenaivāsya śāstrasya pravṛtteḥ | ata evāmṛta-rūpeṇa draveṇa samyutam | loke hi śuka-mukha-sprṣṭam phalam amṛtam iva svādu bhavātīti prasiddham | atra śuko muniḥ | amṛtam paramānandaḥ sa eva dravo rasaḥ | **raso vai saḥ | rasam hy evāyam labdhvānandi bhavati** iti śruteḥ | ato he rasikā rasa-jñās tatrāpi bhāvukā he rasa-viśeṣa-bhāvanā-caturāḥ | aho bhuvi galitam uty alabhya-lābhoktiḥ | idam bhāgavataṁ nāma phalam muhuḥ pibata | nanu tvagaṣṭhyādikam vihāya phalād rasaḥ pīyate katham phalam eva pātavyam tatrāha | rasam rasa-rūpam | atas tvagaṣṭhyāder heyāmśasyābhāvāt phalam eva kṛtsnam pibata | atra ca rasa-tādātmya-vivakṣayā rasavattvasyāvivakṣitatvād gaṇa-vacane 'pi rasa-śabde matupaḥ prāpty-abhāvāt tena vinaiva rasam phalam iti sāmānādhikaraṇyam | tatra phalam ityukte pānāsambhavo heyāmśa-prasaktiś ca bhaved iti tan-nivṛtty-artham rasam ity uktam rasam ity ukte galitasya rasasya pātum aśakyatvāt phalam iti draṣṭavyam | na ca bhāvatāmṛta-pānam mokṣe 'pi tyājyam ity āha | ālayam layo mokṣaḥ | abhividhāv ā-kāraḥ | layam abhivyāpya | nahīdam svargādi-sukhavan muktair upekṣyate kim tu sevyata eva | vakṣyati hi —

**ātmārāmās ca munayo nirgranthā apy urukrame |
kurvanti ahaitukīm bhaktim itthambhūta-guṇo hariḥ || iti ||3||**

**naimiṣe 'nimiṣa-kṣtre ṛṣayaḥ śaunakādayaḥ |
satram svargāya lokāya sahasra-samam āsata ||4||**

tad evam anena śloka-trayeṇa viśiṣṭeṣṭa-devatānusmaraṇa-pūrvakam prāripsitasya śāstrasya viṣya-prayojanādi-vaiśiṣṭhyena sukha-sevyatvena ca śrotṛṇ abhimukhī-kṛtya śāstram ārabhate naimiṣa iti | brahmaṇā viśṛṣṭasya manomayasya cakrasya nemiḥ śīryate kuṇṭhī-bhavati yatra tan nemiṣam, nemiṣam eva naimiṣam | tathā ca **vāyaviye**

—

etan manomayaṁ cakraṁ mayā sṛṣṭaṁ visṛjyate |
yatrāsya śīryate nemiḥ sa deśas tapasaḥ śubhaḥ ||
ity uktvā sūrya-saṁkāsaṁ cakraṁ sṛṣṭvā manomayam |
praṇipatya mahādevaṁ visasarja pitāmahaḥ ||
te 'pi hr̥ṣṭatamā viprā praṇamya jagatāṁ prabhūm ||
prayayus tasya cakrasya yatra nemir vyaśīryata |
tad vanaṁ tena vikhyātaṁ naimiśaṁ muni-pūjitaṁ || iti |

naimiśa iti pāṭhe **varāha-purāṇo**ktāṁ draṣṭavyam | tathāhi gauramukham ṛṣiṁ prati
bhagavad-vākyaṁ —

evaṁ kṛtvā tato devo munim gauramukhaṁ tadā |
uvāca nimiṣeṇedaṁ nihataṁ dānavaṁ valam ||
āraṇye 'smiṁs tatas tv etan naimiśāraṇya-saṁjñitaṁ |
bhaviṣyati yathārthaṁ vai brāhmaṇānāṁ viśeṣakam || iti |

animiśaḥ śrī-viṣṇuḥ | alupta-dr̥ṣṭivāt | tasya kṣetre | tathā cātraiva śaunakādi-vacanaṁ
'keṣtre 'smiṁ vaiṣṇave vayam' iti | svaḥ svarge gīyata iti svargāyo hariḥ | sa eva loko
bhaktānāṁ nivāsa-sthānaṁ tasmai | tat-prāptaya ity arthaḥ | sahasraṁ samāḥ
saṁvatsarā anuṣṭhāna-kālo yasya tat satraṁ satra-saṁjñakaṁ karmoddiśya āsata
upaviviśuḥ | yad vā āsatākurvate arthaḥ | ālabheta nirvapati upayantīyādivat-
pratyayocāraṇa-mātrārthatvenāster dhātv-arthasyāvivakṣitatvāt ||4||

ta ekadā tu munayaḥ prātar huta-hutāgnayaḥ |
sat-kṛtaṁ sūtaṁ āsīnaṁ papracchur idam ādarāt ||5||

sāyamkāle⁴ hutā eva hutā agnayo yais te | yad vā hūyata iti hutāṁ dadhy-ādi tena hutā
agnayo yais te | yad vā prātaḥ-kāle hutā eva hutā agnayo yais te | anena nitya-
naimittika-homa-sākalyaṁ darśitaṁ | idaṁ vakṣyamāṇam ādarāt papracchuḥ ||5||

ṛṣaya ūcuḥ |
tvayā khalu purāṇāni setihāsāni cānagha |
ākhyātāny apy adhītāni dharmasāstrāṇi yāny uta ||6||

vividīṣitān arthān praṣṭuṁ sūtasya sarva-śātra-jñānātīśayam āhuḥ — tvayeti tribhiḥ
ślokaḥ | itihāso mahābhāratādis tat-sahitāni | na kevalam adhītāni apitv ākhyātāny api
vyākhyātāni ca | uta api yāni dharmasāstrāṇi tāny api ||6||

yāni veda vidāṁ śreṣṭho bhagavān bādarāyaṇaḥ |
anye ca munayaḥ sūta parāvāra-vido viduḥ ||7||

⁴ etad artha-dvayaṁ prācīṇeṣu pustakeṣu dr̥śyate |

kimca yānītyādi | vidām viduṣām madhye śreṣṭho vyāso yāni veda | parāvare saḡuṇa-
nirguṇe brahmaṇī vidantīti tathā ||7||

**vettha tvaṃ saumya tat sarvaṃ tattvatas tad-anugrahāt |
brūyuh snigdhasya śiṣyasya guravo guhyam apy uta ||8||**

vettha jānāsi | saumya he sādho | teṣām anugrahāt | tattvato jñāne hetum āha brūyur iti
| snigdhasya premavataḥ | uta eva | guhyaṃ rahasyam api brūyur eva ||8||

**tatra tatrāñjasāyusman bhavatā yad viniścitam |
puṃsām ekāntataḥ śreyas tan naḥ śamsitum arhasi ||9||**

añjasā granthārjavena | ekāntataḥ śreyo 'vyabhicāri śreyaḥ-sādhanam ||9||

**prāyeṇālpāyusaḥ sabhya kalāv asmin yuge janāḥ |
mandāḥ sumanda-matayo manda-bhāgyā hy upadrutāḥ ||10||**

anye 'pi bahunā kālena bahu-śāstra-śravaṇādibhir viniścinvantu nety āhuḥ prāyeṇeti |
he sabhya sādho | asmin yuge kalāv alpāyuso janās tatrāpi mandā alasās tatrāpi
sumanda-matayas tatrāpi manda-bhāgyā vighnākulās tatrāpy upadratā rogādibhiḥ ||10||

**bhūrīṇi bhūri-karmāṇi śrotavyāni vibhāgaśaḥ⁵ |
ataḥ sādho 'tra yat sāraṃ samuddhṛtya maṇiṣayā |
brūhi bhadrāya bhūtānām yenātmā samprasīdati⁶ ||11||**

na ca bahu-śāstra-śravaṇe 'pi tāvataiva phala-sidhir ity āhuḥ — bhūrīṇīti | bhūrīṇi
karmāṇy anuṣṭheyāni yeṣu tāni | samuddhṛtya yathāvad uddhṛtya | yenoddhṛta-
vacanenātmā buddhiḥ samprasīdati saṃyag upaśāmyati ||11||

**sūta jānāsi bhadrām te bhagavān sātvatām patiḥ |
devakyām vasudevasya jāto yasya cikīrṣayā ||12||**

praśnāntaram — sūta jānāsīti pañcabhiḥ | bhadrām ta ity autsukyenāśīrvādaḥ |
(vistareṇāśīrvacanena viṣṇu-kathāvighāti bhavatīti saṃgrahēnoktam | tathāhi

**sā hānis tan mahac-chidraṃ sa mohaḥ sa ca vibhramaḥ |
yan muhūrtaṃ kṣaṇaṃ vāpi vāsudevaṃ na cintayet ||**

iti⁷ bhagavān niratiśayaiśvaryādi-guṇaḥ | sātvatām sac-chabdena satva-mūrtir
bhagavān sa upāsyatayā vidyate yeṣām iti satvanto bhaktāḥ | svārthe 'ṇ rākṣasa-

⁵ vibhāgaśa ity anantaram 'na hy evāvagamiṣyanti daivopahata-cetanāḥ' ity adhikam
ardham kvacid upalabhyate |

⁶ prācīna-pustakeṣu mūle ṭikāyām ca suprasīdatīty eva pāṭhaḥ |

⁷ vistareṇārabhya itītyanto granthaḥ prācīna-pustake 'sti |

vāyasādivat | tasya cāśravaṇam āṛṣam | tad evaṁ sātventa iti bhavati | teṣāṁ patiḥ
pālakaḥ | yasyārtha-viśeṣasya cikīrṣayā vasudevasya bhāryāyāṁ devākyāṁ jātaḥ || 12||

**tan naḥ śuśrūṣamāṇānām arhasy aṅgānuvarṇitum |
yasyāvatāro bhūtānām kṣemāya ca bhavāya ca ||13||**

aṅga he sūta | tan no 'nuvarṇayitum arhasi | sāmānyatas tāvad asyāvatāro bhūtānām
kṣemāya pālanāya | bhavāya samṛddhaye || 13||

**āpannaḥ saṁsṛtiṁ ghorām yan-nāma vivaśo gr̥ṇan |
tataḥ sadyo vimucyeta yad bibheti svayaṁ bhayam ||14||**

tat-prabhāvam anuvarṇayantams tad-yaśaḥ śravaṇautsukyam āviṣ-kurvanti —āpanna
iti tribhiḥ | saṁsṛtiṁ āpannaḥ prāptaḥ | vivaśo 'pi gr̥ṇan | tataḥ saṁsṛteḥ | atra hetuḥ
— yad yato nāmno bhayam api svayam bibheti ||14||

**yat-pāda-saṁśrayāḥ sūta munayaḥ praśamāyanāḥ |
sadyaḥ punanty upasṛṣṭāḥ swardhuny-āpo 'nusevayā ||15||**

kiṁca yasya pādaḥ saṁśrayo yeṣāṁ ata eva praśamo 'yamaṁ vartma āśrayo vā yeṣāṁ
te munaya upasṛṣṭāḥ san nidhi-mātreṇa sevītāḥ sadyaḥ punanti | svar-dhunī gaṅgā
tasyā āpas tu tat-pādān niḥsṛtā natu tatraiva tiṣṭhanty atas tat-saṁbandhenaiva
punantyo 'py anusevayā punanti na tu sadya iti munīnām utkarṣoktiḥ ||15||

**ko vā bhagavatas tasya puṇya-ślokeḍya-karmaṇaḥ |
śuddhi-kāmo na śṛṇuyād yaśaḥ kali-malāpahaṁ ||16||**

puṇya-ślokaḥ ityāni stavyāni karmāṇi yasya tasya yaśaḥ | kali-malāpahaṁ saṁsāra-
duḥkhopaśanam ||16||

**tasya karmāṇy udārāṇi parigītāni sūribhiḥ |
brūhi naḥ śraddadhānānām līlayā dadhataḥ kalāḥ ||17||**

praśnāntaram — tasyeti | udārāṇi mahānti viśva-sṛṣṭyādīni | sūribhir nāradādibhiḥ |
kalā brahma-rudrādi-mūrtiḥ ||17||

**athākhyāhi harer dhīmann avatāra-kathāḥ śubhāḥ |
līlā vidadhataḥ svairam īśvarasyātma-māyayā ||18||**

atheti praśnāntare | avatāra-kathāḥ sthity-artham eva tat-tad-avasare ye matsyādy-
avatārās tadīyāḥ kathāḥ svairam līlāḥ kurvataḥ | śri-kṛṣṇāvatāra-prayojana-praśnaiva
tac-carita-praśno 'pi jāta eveti jñātavyam ||18||

**vayaṁ tu na vitṛpyāma uttama-śloka-vikrame |
yac-chṛṇvatām rasa-jñānām svādu svādu pade pade ||19||**

atyautsukyena punar api tac-caritāny eva śrotum icchantas tatrātmanas tṛpty-abhāvam
āvedayanti —vayaṁ tv iti | yoga-yāgādiṣu tṛptāḥ sma | udgacchati tamo yasmāt sa
uttamāṣ tathābhūtaḥ śloko yasya tasya vikrame tu viśeṣeṇa na tṛpyāmo 'lam iti na
manyāmahe | tatra hetuḥ — yad vikramaṁ śṛṇvatām | yad vā anye tṛpyantu nāma
vayaṁ tu neti tu-śabdasyānvayaḥ | ayam arthaḥ — tredhā hy alam-buddhir bhavati
udarādi-bharaṇena vā, rasājñānena vā, svādu-viśeṣābhāvād vā | tatra śṛṇvatām ity
anena śrotrasyākāśatvād abharaṇam ity uktam | rasa-jñānām ity anena cājñānataḥ
paśuvat tṛptir nirākṛtā | ikṣū-bhakṣaṇavad rasāntarābhāvena tṛptim nirākāroti | pade
pade prati-kṣaṇam svāduto 'pi svādu ||19||

**kṛtavān kila karmāṇi saha rāmeṇa keśavaḥ |
atimartyāni bhagavān gūḍhaḥ kapaṭa-mānuṣaḥ ||20||**

ataḥ śrī-kṛṣṇa-caritāni kathayety āśayenāhuḥ — kṛtavān iti | atimartyāni martyān
atīkrāntāni govardhanoddharaṇādīni | manuṣyeṣv asaṁbhāvitānīty arthaḥ ||20||

**kalim āgatam ājñāya kṣetre 'smin vaiṣṇave vayam |
āsīnā dīrgha-satreṇa kathāyām sakṣaṇā hareḥ ||21||**

nanu yājanādhyāpanādi-vyagrāṇām kuta etac chravaṇāvākāśaḥ syād ata āhuḥ — kalim
iti | kalim āgatm jñātvā tad-bhiyā viṣṇu-padam gantu-kāmā dīrgha-satreṇa
nimittenātra vaiṣṇave kṣetre āsīnāḥ | hareḥ kathāyām sakṣaṇā labdhvāvasarāḥ | ||21||

**tvam naḥ sandarśito dhātrā dustaram nistitīṣatām |
kalim sattva-haram puṁsām karṇa-dhāra ivārṇavam ||22||**

asmimś ca samaye tvad-darśanam īsvareṇaiv sampāditam ity abhinandanti — tvam iti |
kalim saṁsāram nistartum icchatām | arṇavam titīṣitām karṇa-dhāro nāvika iva ||22||

**brūhi yogēṣvare kṛṣṇe brahmaṇye dharma-varmaṇi |
svām kāṣṭhām adhunopete dharmaḥ kaṁ śaraṇam gataḥ ||23||**

**iti śrīmad-bhāgavate mahā-purāṇe prathama-skandhe
naimiṣeyopākhyāne prathamo 'dhyāyaḥ ||1||**

punaḥ praśnāntaram — brūhīti | dharmasya varmaṇi kavacavad rakṣake | svām
kāṣṭhām maryādām | sva-sva-rūpam ity arthaḥ | asya cottaram [kṛṣṇe ava-dhāmopagate
dharmajñānādibhiḥ saha](#) ity ayam ślokaḥ ||23||

*iti śrīmad-bhāgavate mahā-purāṇe prathama-skandhe
bhāvārtha-dīpikāyām tīkāyām prathamo 'dhyāyaḥ ||1||*

atha dvitīyo 'dhyāyaḥ

tad evaṁ prathame 'dhyāye ṣaṭ praśnā munibhiḥ kṛtāḥ |
dvitīye tūttaraṁ sūtaś caturṇām āha teṣv atha ||

vyāsa uvāca
iti sampraśna-saṁhr̥ṣṭo⁸ viprāṇām raumahasṇaiḥ |
pratipūjya vacas teṣām pravaktum upacakrame ||1||

viprāṇām ity evambhūtaiḥ samyak praśnaiḥ hr̥ṣṭo romahasṇasya putra ugraśravās
teṣām vacaḥ pratipūjya sat-kṛtya pravaktum upacakrame upakrāntavān ||1||

sūta uvāca
yam pravrajantam anupetam apeta-kṛtyam
dvaipāyano viraha-kātara ājuhāva |
putreti tan-mayatayā taravo 'bhinedus
tam sarva-bhūta-hṛdayam munim ānato 'smi ||2||

pravacanaysopakramo nāma gurudevātā-namaskāra iti | tam āha — yam iti tribhiḥ |
tatra sva-guroḥ śukasyaiśvaryaṁ tac-caritenaiva dyotayann āha —yam iti | yam
pravrajantam saṁnyasya gacchantam | anupetam mām upanayasvety anupanayārtham
upasanam⁹ | yad vā kenāpy anupetam ananugatam | ekākinam ity arthaḥ | tatra hetuḥ
— apeta-kṛtya kṛtya-sūnyam karma-mārge 'pravartamānam naiṣṭikatvāt | dvaipāyano
vyāso virahāt kātaro bhītaḥ san putrā³ iti plutenājuhāvāhvataḥ | dūrād āhvane plute
saty api sandhir ārṣaḥ | tadā tan-mayatayā śuka-rūpatayā taravo 'abhineduḥ
pratyuttaram uktavantaḥ | pituḥ snehānubandha-parihārāya yo vṛkṣa-rūpeṇottaram
dattavān ity arthaḥ | tam munim ānato 'smi | tan-mayatvopapādanāya viśeṣaṇam |
sarva-bhūtānām hr̥n manaḥ ayate yoga-balena praviśatīti sarva-bhūta-hṛdayas tam ||2||

yaḥ svānubhāvam akhila-śruti-sāram ekam
adhyātma-dīpam atititīrṣatām¹⁰ tamo 'ndham |
saṁsāriṇām karuṇayāha purāṇa-guhyam
tam vyāsa-sūnum upayāmi guruṁ munīnam ||3||

tat-krpālutaṁ darśayann āha — ya iti | andham gādham tamaḥ saṁsārākhyam
atitartum icchatām | purāṇānām madhye guhyam gopyam | tatra hetutvena catvāri
viśeṣaṇāni | svo nijo 'sādhāraṇo 'nubhāvaḥ prabhāvo yasya tat-svānubhāvam | akhila-
śāstra-śrutiṇām sāram | ekam advitīyam | anupamam ity arthaḥ | ātmānam kārya-

⁸ 'sampraśna-saṁhr̥ṣṭaḥ' iti kvacit pāṭhaḥ |

⁹ etad-agre upanayana-karmaṇo 'py anarha-vayaskatvād viśeṣato bālam ity abhiprāya
ity adhikaḥ pāṭhaḥ kvacit |

¹⁰ atra 'atititīrṣatām' iti pāṭho bahutra dṛṣyate tatrābhyāsa-lopo repha-ṣa-kārayor
viśeṣo vṛtta-bhaṅgaś cārṣaḥ |

kāraṇa-saṅghātam adhikṛtya vartamānam ātma-tattvam adhyātman tasya dīpan
sākṣāt prakāśakam | upayāmi śaraṇam vrajāmi ||3||

**nārāyaṇam namaskṛtya naram caiva narottamam |
devīm sarasvatīm vyāsam¹¹ tato jayam udīrayet ||4||**

jayaty anena saṁsāram iti jayo granthas tam udīrayed iti svayam tathodīrayann anyān
paurāṇikān upaśikṣayati ||4||

**munayaḥ sādhu pṛṣṭo 'ham bhavadbhir loka-maṅgalam
yat kṛtaḥ kṛṣṇa-sampraśno yenātmā suprasīdati ||5||**

teṣāṁ vacaḥ pratipūjyete yad uktam tat prati-pūjanam karoti | he munayaḥ, sādhu
yathā bhavati tathā 'ham pṛṣṭaḥ | yato lokānām maṅgalam etat | yad yataḥ kṛṣṇa-
viśayaḥ sampraśnaḥ kṛtaḥ | sarva-śāstrārtha-sāroddhāra-praśnasyāpi kṛṣṇe
paryavasānād evam uktam ||5||

**sa vai puṁsām paro dharmo yato bhaktir adhokṣaje |
ahaituky apratihātā yayātmā suprasīdati ||6||**

tatra yat prathamam pṛṣṭam sarva-śāstra-sāram aikāntikam śreyo brūhīti tatrottaram |
sa vai puṁsām iti | ayam arthaḥ — dharmo dvi-vidhaḥ | pravṛtti-lakṣaṇo nivṛtti-
lakṣaṇaś ca | tatra yaḥ svargādy-arthaḥ pravṛtti-lakṣaṇaḥ so 'paraḥ | yatas tu dharmā-
cchravaṇādarādi-lakṣaṇā bhaktir bhavati sa paro dharmāḥ sa evaikāntikam śreya iti |
kathambhūtā | ahaitukī hetuḥ phalānusandhānam tad-rahitā | apratihātā vighnair
anabhibhūtā ||6||

**vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ |
janayaty āśu vairāgyam jñānam ca yad ahaitukam ||7||**

nanu tam etaṁ vedānuvacanena brāhmaṇā vividiṣanti yajñena dānena tapasā
'nāśakena ityādi śrutibhyo dharmasya jñānāṅgatvam prasiddham tat kuto bhakti-
hetutvam ucyate | satyam | tat tu bhakti-dvāreṇety āha — vāsudeva iti | ahaitukam
śuṣka-tarkādy-agocaram aupaniṣadam ity arthaḥ ||7||

**dharmāḥ svanuṣṭhitaḥ puṁsām viṣvaksena-kathāsu yaḥ |
notpādayed yadi ratim śrama eva hi kevalam ||8||**

vyatirekam āha — dharmā ity | yo dharmā ity prasiddha sa yadi viṣvaksenasya kathāsu
ratim notpādayet tarhi svanuṣṭhito 'pi sann ayam śramo jñeyaḥ | nanu mokṣārthasyāpi
dharmasya śramatvam asty evāta āha | kevalam | viphalāḥ śrama ity arthaḥ | nanv asti
tatrāpi svargādi-phalam ity āśaṅkyaiva-kāreṇa nirākaroti | kṣayīṣṇutvān na tat-phalam
ity arthaḥ | nanu 'akṣayyam ha vai cāturmāsya-yājinaḥ sukṛtam bhavati' ityādi śruter

¹¹ 'sarasvatīm caiva' iti prācīna-pustakeṣu bahuśaḥ pāṭho dṛśyate |

na tat-phalasya kṣayaṣṅutvam ity āśaṅkyā hi-śabdena sādhayati | [tad yattheha karma-cito lokaḥ kṣiyate evam evāmutra punya-cito lokaḥ kṣiyate](#) iti tarkānugṛhītayā śrutyaḥ kṣayaṣṅutva-pratipādanāt ||8||

**dharmasya hy āpavargyasya nārtho 'rthāyopakalpate |
nārthasya dharmāikāntasya kāmo lābhāya hi smṛtaḥ ||9||**

tad evaṁ hari-bhakti-dvārā tad-itara-vairāgyātma-jñāna-paryantaḥ paro dharma ity uktam | anye tu manyante | dharmasyārthaḥ phalaṁ, tasya ca kāmāḥ phalam, tasya cendriya-prītiḥ, tat-prīteś ca punar apī dharmārthādi-paramparā | yathāhuḥ — [dharmād arthaś ca kāmāś ca sa kim artham na sevya](#) itiādi | tan nirākaroti — dharmasyeti dvābhyām | apavargasyokta-nyāyenāpavarga-paryantasya dharmasyārthāya phalatvāyārtho nopakalpate yogyo na bhavati | tathārthasyāpy evambhūta-dharmāvyaḥcāriṇaḥ kāmo lābhāya phalatvāya nahi smṛto munibhiḥ ||9||

**kāmasya nendriya-prītir lābho jīveta yāvatā |
jīvasya tattva-jijñāsā nārtho yaś ceha karmabhiḥ ||10||**

kāmasya ca viśaya-bhogasyendriya-prītir lābhaḥ phalaṁ na bhavati kimtu yāvatā jīveta tāvān eva kāmasya lābhaḥ | jīvana-paryāpta eva kāmāḥ sevya ity arthaḥ | jīvasya jīvanasya ca punaḥ karmānuṣṭhāna-dvārā karmabhir ya iha prasiddhaḥ so 'rtho na bhavati kimtu tattva-jijñāsaiveti lābhaḥ ||10||

**vadanti tat tattva-vidas tattvaṁ yaj jñānam advayam |
brahmeti paramātmēti bhagavān iti śabdyate ||11||**

nanu ca tattva-jijñāsā nāma dharmā-jijñāsaiva dharmā eva hi tattvaṁ iti kecit tatrāha — tattva-vidas tu tad eva tattvaṁ vadanti | kim tat | yaj jñānam nāma | advayam iti kṣaṇika-vijñāna-pakṣam vyāvartayati | nanu tattva-vido 'pi vigīta-vacanā eva | maivam | tasyaiva tattvasya nāmāntarair abhidhānād ity arthaḥ | aupaniṣadair brahmeti, hairaṇyagarbhaiḥ paramātmēti, sāvatair bhagavān ity abhidhiyate ||11||

**tac chraddadhānā munayo jñāna-vairāgya-yuktayā |
paśyanti ātmani cātmanāṁ bhaktyā śruta-gṛhītayā ||12||**

tac ca tattvaṁ sa-parikarāyā bhaktyaiva prāpyata ity āha | tac cety anvayaḥ | jñāna-vairāgya-yuktayety atra jñānam parokṣam | tac ca tattvaṁ ātmani kṣetra-jñe paśyanti | kim tat | ātmanāṁ paramātmānam | śrutena vedāntādi-śravaṇena gṛhītayā prāptayeti bhakter dārḍhyam uktam ||12||

**ataḥ pumbhir dvija-śreṣṭhā varṇāśrama-vibhāgaśah |
svanuṣṭhitasya dharmasya saṁsiddhir hari-toṣaṇam ||13||**

dharmasya phalaṁ bhaktir nārtha-kāmādikam itimam artham upapādyopasaṁharati — ata iti | he dvija-śreṣṭhāḥ | hari-toṣaṇam harer ārādhanaṁ | saṁsiddhiḥ phalam ||13||

tasmād ekena manasā bhagavān sātvatām patiḥ |
śrotavyaḥ kīrtitavyaś ca dhyeyaḥ pūjyaś ca nityadā ||14||

yasmāc ca bhakti-hīno dharmāḥ kevalam śrama eva tasmād bhakti-pradhāna eva
dharmo 'nuṣṭheya ity āha — tasmād iti | ekenaikāgreṇa manasā ||14||

yad-anudhyāsinā yuktāḥ karma-granthi-nibandhanam |
chindanti kovidās tasya ko na kuryāt kathā-ratim ||15||

bhakti-rahito dharmāḥ kevalam śrama eveti prapañcitam | idānīm tu bhakter mukti-
phalatvaṁ prapañcayati — yad iti | yasyānudhyā anudhyānam saivāsiḥ kaḍgas tena
yuktā vivekino granthim ahamkāram nibadhnāti yat karma tac chindanti tasya
kathāyām ratim ko na kuryāt | ||15||

śuśrūṣoḥ śraddadhānasya vāsudeva-kathā-ruciḥ |
syān mahat-sevayā viprāḥ puṇya-tīrtha-niṣevanāt ||16||

nanu satyam eva karma-nirmūlanī hari-kathā-ratis tathāpi tasyām rucir notpadyate
kiṁ kurmas tatrāha — śuśrūṣor iti | puṇya-tīrtha-niṣevanān niṣpāpasya mahat-sevā
syāt, tathā ca tad-dharma-śraddhā, tataḥ śravaṇecchā, tato ruciḥ syād ity arthaḥ ||16||

śṛṅvatām sva-kathām¹² kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ |
hr̥dy antaḥ stho hy abhadrāṇi vidhunoti suhṛt satām ||17||

tataś ca śṛṅvatām iti | puṇye śravaṇa-kīrtane yasya saḥ | satām suhṛd dhita-kārī | hr̥di
yāny abhadrāṇi kāmādi-vāsanās tāni | anta-stho hr̥daya-sthaḥ san ||17||

naṣṭa-prāyeṣv abhadreṣu nityam bhāgavata-sevayā |
bhagavatḥ uttama-śloke bhaktir bhavati naiṣṭhikī ||18||

tataś ca naṣṭa-prāyeṣv iti | sarvābhadrā-nāśasya jñānottara-kālatvāt prāya-grahaṇam |
bhāgavatānām bhāgavata-śāstrasya vā sevayā | naiṣṭhikī niścalā vikṣepakābhāvāt ||18||

tadā rajas-tamo-bhāvāḥ kāma-lobhādayaś ca ye |
ceta etair anāviddham sthitam sattve prasīdati ||19||

rajaś ca tamaś ca ye ca tat-prabhavā bhāvāḥ kāmādayaḥ etair anāviddham
anabhibhūtam | prasīdaty upaśāmyati ||19||

evam prasanna-manaso bhagavad-bhakti-yogataḥ |
bhagavat-tattva-vijñānam mukta-saṅgasya jāyate ||20||

¹² 'sva-kathāḥ' ity api kvacit pāṭhaḥ |

bhagavad-bhakti-yogataḥ prasanna-manaso 'ta eva mukta-saṅgasya ||20||

**bhidyate hṛdaya-granthiś chidyante sarva-saṁśayāḥ |
kṣīyante cāsyā karmāṇi dṛṣṭa evātmanīsvare ||21||**

vijñana-phalam āha — bhidyata iti | hṛdayam eva granthiś cij-jaḍa-granthana-rūpo
'hamkāraḥ | ata eva sarve saṁśayā asaṁbhāvanādi-rūpāḥ | karmāṇy ārabdha-phalāni |
ātmani svarūpa-bhūte īsvare dṛṣṭe sāksāt-kr̥te sati | eva-kāreṇa vijñānānantaram eveti
darśayati ||21||

**ato vai kavayo nityam bhaktim paramayā mudā |
vāsudeve bhagavati kurvanty ātma-prasādanim ||22||**

tatra ca sadācāram darśayann upasaṁharati — ata iti | ātmanaḥ prasādanim¹³ manaḥ-
śodhanim | vāsudeve bhaktim kurvanti bhajānīya-viśeṣo darśitaḥ ||22||

**sattvam rajas tama iti prakṛter guṇās tair
yuktaḥ paraḥ puruṣa eka ihāsyā dhatte |
sthity-ādāye hari-viriñci-hareti saṁjñāḥ
śreyāmsi tatra khalu sattva-tanor nṛṇām syuḥ ||23||**

tad evopapādayituṁ brahmādinām trayāṇām ekātmakatve 'pi vāsudevasyādhikyam āha
— sattvam iti | iha yady apy eka eva paraḥ pumān asya viśvasya sthity-ādāye sthiti-
srṣṭi-pralayārtham hari-viriñci-hareti-saṁjñāḥ kevalam bhinnā dhatte | hari-viriñci-
harā iti vaktavye sandhir āraḥ | tatra teṣām madhye śreyāmsi śubha-phalāni sattva-
tanor vāsudevād eva syuḥ ||23||

**pārthivād dāruṇo dhūmas tasmād agnis trayīmayāḥ |
tamasas tu rajas tasmāt sattvam yad brahma-darśanam ||24||**

upādhi-vaiśiṣṭyena phala-vaiśiṣṭyam sadṛṣṭāntam āha | pārthivāt svataḥ-pravṛtti-
prakāśa-rahitād dāruṇaḥ kāsthāt sakāśād dhūmaḥ pravṛtti-svabhāvas trayīmayo
vedokta-karma-pracuraḥ | iṣat karma-pratyāsatteḥ | tasmād apy agnis trayīmayāḥ |
sakāśāt karma-sādhanatvāt | evam tasmaḥ sakāśād rajo brahma-darśanam brahma-
prakāśakam | tu-śabdena layākatmakāt tasmaḥ sakāśād rajasaḥ sopadhika-jñāna-
hetutvena kiñcid brahma-darśana-pratyāsatti-mātram uktam, natu sarvathā tat-
prakāśatvam vikṣepakatvāt | yat sattvam tat sakāśād brahma-darśanam | atas tad-
guṇopādhinām brahmādinām api yathottaram vaiśiṣṭyam iti bhāvaḥ ||24||

**bhejire munayo 'thāgre bhagavantam adhokṣajam |
sattvam viśuddham kṣemāya kalpante ye 'nu tān iha ||25||**

¹³ 'prasādinim' ity api pāṭhaḥ |

vāsudeva-bhaktāu pūrvācāraṁ pramāṇayati — bhejira iti | athāto hetor agre purā
viśuddhaṁ sattvaṁ sattva-mūrtiṁ bhagavantam adhokṣajam | atho ye tān
anuvartnante ta iha sāmsāre kṣemāya kalpante ||25||

**mumuṣavo ghora-rūpān hitvā bhūta-patīn atha |
nārāyaṇa-kalāḥ śāntā bhajanti hy anasūyavaḥ ||26||**

nanv anyān api kecid bhajanto dr̥ṣyante | satyam | mumuṣavas tv anyān na bhajanti
kimtu sakāmā evety āha — mumuṣava iti dvābhyām | bhūta-patīn iti piṭṛ-
prajeśādīnām upalakṣaṇam | anasūyavo devatāntarā-nindakāḥ santaḥ ||26||

**rajas-tamaḥ-prakṛtayaḥ sama-śilā bhajanti vai |
piṭṛ-bhūta-prajeśādīn śriyaiśvarya-prajepsavaḥ ||27||**

rajas-tamaśi prakṛtiḥ svabhāvo yeṣāṁ te | ata eva piṭṛ-bhūtādibhiḥ samam śilam yeṣāṁ
| śriyā sahaiśvaryaṁ prajāś cepsantīti tathā te ||27||

**vāsudeva-parā vedā vāsudeva-parā makhāḥ |
vāsudeva-parā yogā vāsudeva-parāḥ kriyāḥ ||28||**

mokṣa-pradatvād vāsudevo bhajaniya ity uktam sarva-śāstra-tātparyā-gocarativād apīty
āha dvābhyām | vāsudeva eva paras tātparyā-gocarō yeṣāṁ te | nanu vedā makha-parā
dr̥ṣyanta ity āśaṅkya te 'pi tad-ārādhanaṁ rathatvāt tat-parā evety uktam | yogā yoga-
śāstrāṇi | teṣāṁ apy āsana-prāṇāyāmādi-kriyā-paratvam āśaṅkya tāsāṁ api tat-prāpty-
upāyatvāt tat-paratvam uktam ||28||

**vāsudeva-param jñānam vāsudeva-param tapaḥ |
vāsudeva-paro dharmo vāsudeva-parā gatiḥ ||29||**

jñānam jñāna-śāstraṁ | nanu ca taj-jñāna-param evety āśaṅkya jñānasyāpi tat-
paratvam uktam | tapo 'tra jñānam | dharmo dharmo-śāstraṁ dāna-vratādi-viśayam |
nanu tat-svarga-param ity āśaṅkya gamyata iti gatiḥ svargādi-phalaṁ sāpi tad-
ānandāṁśa-rūpatvāt paraivety uktam | yad vā vedāity anenaiva tan-mūlatvāt sarvaṅ
api vāsudeva-parāṇīty uktam | tatra nanu teṣāṁ makha-yoga-kriyādi-nānārtha-
paratvān na tad-eka-paratvam ity āśaṅkya makhādīnām api tat-paratvam ity uktam iti
draṣṭavyam ||29||

**sa evedam sasarjāgre bhagavān ātma-māyayā |
sad-asad-rūpayā cāsau guṇamayāguṇo vibhuḥ ||30||**

nanu jagat-sarga-tat-praveśa-niyamanādi-vilāsa-yukte vastuni sarva-śāstra-samanvayo
dr̥ṣyate katham vāsudeva-paratvaṁ sarvasya tatrāha — sa eveti caturbhiḥ | etair eva
ślokaish tasya karmāny udārāṇi brūhīti prāśnasyottaram uktam | sad-asad-rūpayā kārya-
kāraṇātmikayā | aguṇaś ceti anvayaḥ | svato nirguṇo 'pi sann ity arthaḥ ||30||

tayā vilasiteṣv eṣu guṇeṣu guṇavān iva |
antaḥ-praviṣṭa ābhāti vijñānena vijṛmbhitaḥ ||31||

bhagavato jagat-kāraṇatvam uktam | praveśa-niyamana-lakṣaṇam līlām āha — tayeti |
vilasiteṣūdbhūteṣu guṇeṣv ākāṣādiṣv antaḥ praviṣṭaḥ san guṇavān iva mad-adhīnā ete
guṇā ity abhimānavān iva natu vastutas tathā | yato vijñānena cic-chaktyā vijṛmbhito
'tyūrjitaḥ ||31||

yathā hy avahito vahnir dāruṣv ekaḥ sva-yoniṣu |
nāneva bhāti viśvātmā bhūteṣu ca tathā pumān ||32||

bahu-rūpatva-līlām āha — yatheti | sva-yoniṣu svābhivyañcakeṣu avihito nihitaḥ |
viśvātmā pumān parameśvaraḥ | bhūteṣu prāṇiṣv antaryāmiṇo 'pi prati-yoni-nānātvena
nānātvam ivocyate | kṣetra-jña-rūpeṇa vā¹⁴ ||32||

asau guṇamayair bhāvair bhūta-sūkṣmendriyātmabhiḥ |
sva-nirmiteṣu nirviṣṭo bhukte bhūteṣu tad-guṇān ||33||

bhoga-rūpām līlām āha — asāv iti | asau harir bhūta-sūkṣmāṇi cendriyāṇi śrotādīni
cātmā manś ca taiḥ svayaṁ nirmiteṣu bhūteṣu catur-vidheṣv iti bhogo svātantryaṁ
dyotyate | tad-guṇāṁ tat-tad-anurūpān viśayān icchayā bhukte bhojayatīti ṇij-artho
vā jñeyah || bhukte pālayatīti vā | tadā tv ātmanepadam āṛṣam | [bhujō 'navane](#) iti
smaraṇāt ||33||

bhāvayaty eṣa sattvena lokān vai loka-bhāvanaḥ |
līlāvatārānurato deva-tiryāṇ-narādiṣu ||34||

iti śrīmad-bhāgavate mahā-purāṇe prathama-skandhe dvitīyo'dhyāyah ||2||

idānīm [sūta jānāsīti](#) praśnasyottaram āha | bhāvayati pālayati | etat tu sarvāvatāra-
sādhāraṇam prayojanam | viśeṣataḥ kṛṣṇāvatārasya kuntī-stutau vakṣyate | loka-
bhāvano loka-kartā | devādiṣu ye līlāvatārās teṣv anurato 'nuraktaḥ ||34||

*iti śrīmad-bhāgavate mahā-purāṇe prathama-skandhe
bhāvārthākhyā-dīpikāyām ṭikāyām dvitīyo 'dhyāyah ||2||*

¹⁴ 'kṣetra-rūpeṇa vā' iti kvacit pāṭhaḥ |

atha tṛtīyo 'dhyāyaḥ

avtāra-kathā-praśne tṛtīye tūttarābhidhā |
puruṣādy-avatāroktayā tat-tac-cāritra-varṇanaiḥ ||

sūta uvāca
jagrhe pauruṣaṁ rūpaṁ bhagavān mahad-ādibhiḥ |
sambhūtaṁ ṣoḍaśa-kalam ādau loka-sisṛksayā ||1||

yad uktam 'athākhyāhi harer dhīmann avatāra-kathāḥ śubhāḥ' iti (1.1.18) tad-uttaratvenāvatārān anukramiṣyan prathamam puruṣāvatāram āha — jagrha iti pañcabhiḥ | mahad-ādibhir mahad-ahānkāra-pañca-tanmātraiḥ sambhūtaṁ suniṣpannam | ekādaśendriyāṇi pañca mahā-bhūtānīti ṣoḍaśa kalā āmśā yasmin | yady api bhagavad-vigraho naivambhūtas tathāpi virād jīvāntaryāmiṇo¹⁵ bhagavato virād-rūpeṇopāsanārtham evam uktam iti draṣṭavyam ||1||

yasyāmbhasi śayanasya yoga-nidrām vitanvataḥ |
nābhi-hradāmbujād āsīd brahmā viśva-srjām patiḥ ||2||

ko 'sau bhagavān ity apekṣyām tam viśinaṣṭi | yasyāmbhasi ekārṇave śayanasya viśrāntasya | tatra ca yogaḥ samādhis tad-rūpām nidrām vistārayato nābhir eva hradas tasmin yad-ambujam tasmāt sakāśād brahmāsīd abhūt pādme kalpe | sa pauruṣam rūpaṁ jagrhe ||2||

yasyāvayava-samsthānaiḥ kalpito loka-vistarāḥ |
tad vai bhagavato rūpaṁ viśuddham sattvam ūrjitam ||3||

kīdrśam rūpaṁ tad āha — yasyeti | nanu kīdrśo vighrahas tasya yo 'mbhasi śete sma tad āha | tat tasya bhagavato rūpaṁ tu viśuddham raja-ādi-guṇāntareṇāsambhinnaṁ ata evorjitam niratiśayam sattvam ||3||

paśyanty ado rūpaṁ adabhra-cakṣuṣā
sahasra-pādorū-bhujānanādbhutam |
sahasra-mūrdha-śravaṇākṣi-nāsikam
sahasra-mauly-ambara-kuṇḍalollasat ||4||

etac ca yoginām pratyakṣam āha — paśyantīti | adabhram analpam jñānātmakam yac cakṣus tena | sahasram aparimitāni yāni pādādīni tair udbhutam | sahasram mūrdhādayo yasmims tat | sahasram yāni mauly-ādīni tair ullasac chobhamānam ||4||

etan nānavatārāṇām nidhānam bijam avyayam |
yasyāmśāmsena srjyante deva-tiryaṅ-narādayaḥ ||5||

¹⁵ dehāntaryāmiṇa iti pāṭho 'pi kvacit dr̥ṣyate |

etat tu kūṭa-sthaṁ na tv anyāvatāravād āvirbhāva-tiro bhāvavad ity āha — etad iti | etad-ādi nārāyaṇa-rūpam | nidhīyate 'smninn iti nidhānam | kāryāvasāne praveśa-sthānam ity arthaḥ | bījam udgama-sthānam | bījatve 'pi nānya-bīja-tulyaṁ kimtv avyayam | na kevalam avatārāṇām eva bījam kimtu sarva-prāṇinām apīty āha | yasyāṁśo brahmā tasyāṁśo marīcy-ādis tena ||5||

**sa eva prathamaṁ devaḥ kaumāraṁ sargam āsritaḥ |
cacāra duścaram brahmā brahmacaryam akhaṇḍitam ||6||**

sanat-kumārādy-avatāram tac-caritraṁ cāha — sa eveti | kaumāra āṛṣaḥ prajāpatyo mānava ity ādīni sarga-viśeṣa-nāmāni | yaḥ pauruṣaṁ rūpaṁ jagṛhe sa eva devaḥ kaumārākhyamsargam āsthitaḥ san brahmā brāhmaṇo bhūtvā brahmacaryam cacāra |prathama-dvitiyādi-śabdā nirdeśa-mātrāpakṣayā ||6||

**dvitīyaṁ tu bhavāyāsya rasātala-gatāṁ mahīm |
uddhariṣyann upādatta yajñeśaḥ saukaram vapuḥ ||7||**

varāhāvatāram āha — dvitīyam iti | asya viśvasya bhavāyodbhavāya mahīm uddhariṣyann iti karmoktiḥ | evaṁ sarvatrāvatāras tat-karma coktam ity anusandheyam ||7||

**ṛtīyam ṛṣi-sargam vai devarṣitvam upetya saḥ |
tantram sātvatam ācaṣṭa naiṣkarmyaṁ karmaṇām yataḥ ||8||**

nāradāvatāram āha — ṛtīyam iti | ṛṣi-sargam upetya | tatra ca devarṣitvam upetyety arthaḥ | sātvatam vaiṣṇavam tantram pañca-rātrāgamam ācaṣṭoktavān | yatas tantrāt | nirgataṁ¹⁶ karmatvam bandhu-hetutvam yebhyas tāni naiṣkarmāṇi teṣāṁ bhāvo naiṣkarmyam | karmaṇām eva mocakatvam yato bhavati tad ācaṣṭety arthaḥ ||8||

**turye dharmā-kalā-sarge nara-nārāyaṇāv ṛṣi |
bhūtvātmopāśamopetam¹⁷ akarot duścaram tapaḥ ||9||**

nara-nārāyaṇāvatāram āha — turye iti | turye caturthe 'vatāre | dharmasya kalā amśaḥ | bhāryety arthaḥ | [ardho vā eṣa ātmano yat-patnī](#)ti śruteḥ | tasyāḥ sarge | ṛṣi bhūtvety ekāvatāratvam darśayati ||9||

**pañcamaḥ kapilo nāma siddheśaḥ kāla-viplutam |
provācāsuraye sāṅkhyam tattva-grāma-vinirṇayam ||10||**

kapilāvatāram āha — pañcama iti | āsuraye tan-nāmne brāhmaṇāya | tattvānām grāmasya saṅghasya vinirṇayo yasmin śāstre tat sāṅkhyam ||10||

¹⁶ ayaṁ grantho bahuṣu prācīna-pustakeṣu nopalabhyate |

¹⁷ 'bhūtvā dama-śamopetam' ity api kvacit pāṭha upalabhyate |

ṣaṣṭham atrer apatyatvaṁ vṛtaḥ prāpto 'nasūyayā |
ānvīkṣikīm alarkāya prahrādādibhya ūcivān ||11||

dattatreyaṅvatāram āha — ṣaṣṭham iti | atrer apatyatvaṁ teneiva vṛtaḥ san prāptaḥ **atrer apatyam abhikāṅkṣata āha tuṣṭa** iti (2.7.4) vaksyamānatvāt | katham prāptaḥ | anusūyayā mat-sadrśāpatya-miṣeṇa mām evāpatyaṁ vṛtavān iti doṣa-dṛṣṭim akurvann ity arthaḥ | ānvīkṣikīm ātma-vidyām | prahrādādibhyaś ca | ādi-padād yadu-haihayādyā grhyante ||11||

tataḥ¹⁸ saptama ākūtyām rucer yajño 'bhyajāyata |
sa yāmādyaiḥ sura-gaṇair apāt svāyambhuvāntaram ||12||

yajñāvatāram āha — tata iti | sa yajño yāmādyaiḥ svasyaiva putrā yāmā nāma devās tad-ādyaiḥ saha svāyambuvaṁ manvantaram pālitavān | tadā svayam indro 'bhūd ity arthaḥ ||12||

aṣṭame merudevyām tu nābher jāta urukramaḥ |
darśayan vartma dhīrāṇām sarvāśrama-namaskṛtam ||13||

ṛṣabhāvatāram āha — aṣṭama iti | sarvāśrama-namaskṛtam anyāśramam pāramahaṁsyaṁ vartma dhīrāṇām darśayan nābher āgnīghra-putrād ṛṣabho jātaḥ ||13||

ṛṣibhir yācito bheje navamaṁ pārthivaṁ vapuḥ |
dugdhemāmauśadhīr viprās tenāyaṁ sa uśattamaḥ ||14||

ṛṥhv-avatāram āha — ṛṣibhir iti | pārthivaṁ vapuḥ rāja-deham ṛṥthu-rūpam | pāthāntare ṛṥthor idam pārthavam |auśadhīr ity upalakṣaṇam | imām ṛṥthvīm sarvāṇi vastūni dugdha adugdha | ad-āgamābhāvas tv ārṣaḥ | he viprāḥ, tena ṛṥthvī-dohanena so 'yam avatāra uśattamaḥ kamanīyatamaḥ | **vaśa kāntāv** ity asmāt ||14||

rūpam sa jagṛhe mātsyaṁ cākṣuṣodadhi-samplave |
nāvya āropya mahī-mayyām apād vaivasvataṁ manum ||15||

matsyāvatāram āha — rūpam iti | cākṣuṣa-manvantare ya udadhīnām samplavaḥ samśleṣas tasmin | yady api manvantarāvasāne pralayo nāsti tathāpi kenacit kautukena satya-vratāya māyā pradarśitā yathā 'kāṅde mārkaṅdeyāyeti draṣṭavyam | mahī-mayyām nāvi, naukā-rūpāyām mahyām ity arthaḥ | apād rakṣitavān | vaivasvatam iti bhāvinī samjñā ||15||

surāsurāṇām udadhīm mathnatām mandarācalam |
dadhre kamaṭha-rūpeṇa ṛṥṥtha ekādaśe vibhuḥ ||16||

¹⁸ 'tathā' ity api pāṭho mūle tīkāyām api kvacid dṛṣyate |

kūrmāvatāram āha | kamaṭhaḥ kūrmas tad-rūpeṇākādaśe 'vatāre vibhur dadhre dadhāra ||16||

**dhānvantaram dvādaśamam trayodaśamam eva ca |
apāyayat surān anyān mohinyā mohayan striyā ||17||**

dhanvantary-avatāram āha | dhānvantaram dhanvantari-rūpam | dvādaśamādi-prayogas tv ārṣaḥ | trayodaśamam eva rūpam tac-caritena saha darśayati | apāyayat ity atra sudhām ity adhyāharaḥ | mohinyā striyā tad-rūpeṇānyān asurān mohayan | dhanvantari-rūpeṇāmṛtam āniya mohinyā 'pāyayat ity arthaḥ ||17||

**caturdaśam nārasimham bibhrad daityendram ūrjitam |
dadāra karajair vakṣasy¹⁹ erakām kaṭa-kṛd yathā ||18||**

nṛsimhāvatāram āha | nārasimham rūpam bibhrat | erakām nirgranthi tṛṇam ||18||

**pañcadaśam vāmanakam kṛtvāgād adhvaram baleḥ |
pada-trayam yācamānaḥ pratyāditsus tri-piṣṭapam ||19||**

vāmanāvatāram āha — pañcadaśam iti | duṣṭānām madam vāmayatīti vāmanakam rūpam | hrasvam vā | pratyāditsus tasmād icchidya grahītum icchuḥ ||19||

**avatāre ṣoḍaśame paśyan brahma-druho nṛpān |
triḥ-sapta-kṛtvaḥ kupito niḥ-kṣatrām akaron mahīm ||20||**

paraśurāmāvatāram āha — avatāra iti | tris triguṇam yathā bhavati tathā sapta-kṛtvaḥ sapta-vārān eka-vimśati-vārān ity arthah ||20||

**tataḥ saptadaśe jātaḥ satyavatyām parāśarāt |
cakre veda-taroḥ śākhā dṛṣṭvā puṁso 'lpa-medhasaḥ ||21||**

vyāsāvatāram āha — tata iti | alpa-medhaso 'lpa-prajñān puṁso dṛṣṭvā tad-anugrahārtham śākhās cakre ||21||

**nara-devatvam āpannaḥ sura-kārya-cikīrṣayā |
samudra-nigrahādīni cakre vīryāṅy ataḥ param ||22||**

rāmāvatāram āha — nareti | nara-devatvam rāghava-rūpeṇa prāptaḥ san | ataḥ param aṣṭādaśe ||22||

**ekonaviṁśe vimśatime vṛṣṇiṣu prāpya janmanī |
rāma-kṛṣṇāv iti bhuvo bhagavān aharad bharam ||23||**

¹⁹ 'dadāra karajair ūrau' ity api pāṭhaḥ |

rāma-kṛṣṇāvatāram āha | ekeneti vimśatitama iti vaktavye ta-kāra-lopaś
chandonurodhena |rāma-kṛṣṇāv ity evaṁ nāmanī janmanī prāpya ||23||

tataḥ kalau sampravṛtte sammohāya sura-dviṣām |
buddho nāmnāñjana-sutaḥ kīkaṭeṣu bhaviṣyati ||24||

buddhāvatāram āha — tata iti | ajanasya sutaḥ | jina-suta iti pāthe jino 'pi sa eva |
kīkaṭeṣu madhye gayā-pradeśe ||24||

athāsau yuga-sandhyāyām dasyu-prāyeṣu rājasu |
janitā viṣṇu-yaśaso nāmnā kalkir jagat-patiḥ ||25||

kalky-avatāram āha — atheti | yuga-sandhyāyām | kaler ante viṣṇu-yaśaso brāhmaṇāt
sakāśāj janitā janiṣyate ||25||

avatārā hy asaṅkhyeyā hareḥ sattva-nidher dvijāḥ |
yathāvidāsinaḥ kulyāḥ sarasaḥ syuḥ sahasraśaḥ ||26||

anukta-sarva-saṁgrahārtham āha — avatārā iti | asaṅkhyeyatve drṣṭāntaḥ — yatheti |
avidāsina upakṣaya-sūnyāt | [dasu upakṣaye](#) ity asmāt | sarasaḥ sakāśāt kulyāḥ kṣudra-
pravāhāḥ ||26||

ṛṣayo manavo devā manu-putrā mahaujasah |
kalāḥ sarve harer eva saprajāpatayaḥ smṛtāḥ ||27||

vibhūtīr āha — ṛṣaya iti ||27||

ete cāmsa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam |
indrāri-vyākulaṁ lokaṁ mṛdayanti yuge yuge ||28||

tatra viśeṣam āha — ete ceti | puṁsaḥ parameśvarasya kecid aṁśāḥ kecit kalā-
vibhūtayaś ca | tatra matsyādīnām avatāratvena sarvajñatva-sarvaśaktimattve 'pi
yathopayogam eva jñāna-kriyā-śakty-āviṣkaraṇam | kumāra-nāradādiṣv ādhikārikeṣu
yathopayogam aṁśa-kalāveśaḥ | tatra kumārādiṣu jñānāveśaḥ | pṛthvādiṣu śakty-
āveśaḥ | kṛṣṇas tu bhagavān sāksān nārāyaṇa eva | āviṣkṛta-sarva-śaktitvāt | sarveṣāṁ
prayojanam āha | indrārayo daityās tair vyākulam upadrataṁ lokaṁ mṛdayanti
sukhinaṁ kurvanti ||28||

janma guhyam bhagavato ya etat prayato narah |
sāyam prātar grṇan bhaktyā duḥkha-grāmād vimucyate ||29||

etat-kīrtana-phalam āha — janmeti | guhyam ati-rahasyam janma | prayataḥ śuciḥ san |
duḥkha-grāmāt saṁsārāt ||29||

etad rūpaṁ bhagavato hy arūpasya cid-ātmanaḥ |

māyā-guṇair viracitaṁ mahad-ādibhir ātmani ||30||

vimucyata iti yad uktaṁ tatra kathaṁ deha-dvaya-saṁbandhe sati tad- vimuktir ity āśankya deha-dvaya-saṁbandhasya bhagavan-māyotthāvidyā-vilasitatvād etac- chravaṇādi-janita-vidyayā tan-nivṛttir upapadyata ity āśayenāha — etad iti pañcabhiḥ | arūpasya cid-ekarasasyātmano jīvasyaitat sthūlaṁ rūpaṁ śarīraṁ bhagavato yā māyā tasyā guṇair mahad-ādi-rūpair viracitaṁ | kva ātmani | ātma-sthāne śarīraṁ kṛtaṁ ity arthaḥ ||30||

**yathā nabhasi meghaugho reṇur vā pārthivo 'nile |
evam draṣṭari dṛśyatvam āropitaṁ abuddhibhiḥ ||31||**

kathaṁ ity apekṣāyām svarūpāvaraṇena tad adhyāsata iti sa-drṣṭāntam āha — yatheti | yathā vāyv-āśrito meghaugho nabhasy ākāśe 'buddhibhir ajñair āropitaḥ | yathā vā pārthivo reṇus tad-gataṁ dhūsaratvādy anile | evam draṣṭary ātmani dṛśyatvam dṛśyatvādi-dharmakaṁ śarīraṁ āropitaṁ ity arthaḥ ||31||

**ataḥ paraṁ yad avyaktam avyūḍha-guṇa-vyūhitam²⁰ |
adrṣṭāśruta-vastutvāt sa jīvo yat punar-bhavaḥ ||32||**

kiṁca ataḥ sthūlād rūpāt paraṁ anyad api rūpaṁ āropitaṁ ity anuṣaṅgaḥ | katham̐bhūtaṁ tat | yad avyaktam̐ sūkṣmaṁ tatra hetuḥ — avyūḍha-guṇa-vyūhitam | vyūhaḥ kara-caraṇādi-pariṇāmaḥ | tathā avyūḍhā aparīṇatā ye guṇās tair vyūhitam racitaṁ | ākāra-viśeṣa-rahitataṁ avyaktam ity arthaḥ | etad eva kutas tatrāha | adrṣṭāśruta-vastutvāt | yac cākāra-viśeṣavad vastu tad-asmad-ādivad dṛśyate | śrūyate vā indrādivat | idaṁ tu na tathā | tarhi tasya sattve kiṁ pramāṇam̐ tatrāha | sa jīvo jīvopādhiḥ **jīvo jīvena nirmukto jīvo jīvam̐ vihāyetyādau** (11.25.36) jīvopādhou liṅga-dehe jīva-śabda-prayogāt | jīvopādhitayā kalpyata ity arthaḥ | nanu sthūlam̐ eva bhogāyatanatvāj jīvasyopādhir astu kiṁ anya-kalpanayety ata āha | yad yasmāt sūkṣmāt punar-bhavaḥ punar-janma | utkrānti-gatyāgatīnām̐ tena vināsambhavād iti bhāvaḥ ||32||

**yatreṁ sad-asad-rūpe pratiśiddhe sva-saṁvidā |
avidyayātmani kṛte iti tad brahma-darśanam̐ ||33||**

tad evam̐ upādhi-dvayam̐ uktvā tad-apavādena jīvasya brahmatām̐ āha — yatreṁ | yatra yadā ime sthūla-sūkṣme rūpe sva-saṁvidā śravaṇa-mananādi-bhaktyā svarūpa-samyag-jñānena pratiśiddhe bhavataḥ | jñānena pratiśedhārhatve tam̐ eva hetum̐ āha — | avidyayātmani kṛte kalpīte iti hetuḥ | tad brahma | tadā jīvo brahmaiva bhavaty ity arthaḥ | kathaṁ bhūtaṁ | darśanam̐ jñānaika-svarūpam̐ ||33||

**yady eṣoparatā devī māyā vaiśaradī matīḥ |
sampanna eveti vidur mahimni sve mahīyate ||34||**

²⁰ 'guṇa-br̐mhitam' iti pāṭho mūle ṭīkāyām̐ cāsti | ayam̐ eva samīcīnaḥ |

tathāpi bhagavan-māyāyāḥ saṁsṛti-kāraṇa-bhūtāyā vidyamānatvāt katham brahmatā
tatrāha — yadīti | yadīty asaṁdehe saṁdeha-vacanam yadi vedāḥ pramāṇam syuḥ
itivat | vaiśārādī viśāradaḥ sarva-jña īśvaras tadīyā devī saṁsāra-cakreṇa krīdantī eṣā
māyā yady uparatā bhavati | kim ity uparatā bhavet tatrāha | matir vidyā | ayam bhāvaḥ
— yāvad eṣāvidyātmanāvaraṇa-vikṣepau karoti tāvan noparamati | yadā tu saiva vidyā-
rūpeṇa pariṇatā tadā sad-asad-rūpaṁ jīvopādhiṁ dagdhvā nirindhanaāgnivat-svayam
evoparamed iti | tadā saṁpanno brahma-svarūpaṁ prāpta eveti vidus tattva-jñāḥ | kim
ataḥ | yady evaṁ sve mahimni paramānanda-svarūpe mahīyate pūjyate virājata ity
arthaḥ ||34||

evaṁ janmāni karmāni hy akartur ajanasya ca |
varṇayanti sma kavayo veda-guhyāni hṛt-pateḥ ||35||

yathā jīvasya janmādi māyā evaṁ īśvarasyāpi janmādi māyety āha — evam iti | akartuḥ
karmāni | ajanasya janmāni | hṛt-pater antaryāmiṇaḥ ||35||

sa vā idaṁ viśvam amogha-lilāḥ
sṛjaty avaty atti na sajjate 'smin |
bhūteṣu cāntarhita ātma-tantraḥ
ṣaḍ-vargikaṁ jighrati ṣaḍ-guṇeṣaḥ ||36||

tarhi jīvād īśvarasya ko viśeṣaḥ | svātantryem eva viśeṣa ity āha — sa veti | ṣaḍ-
vargikaṁ indriya-ṣaḍ-varga-viśayaṁ jighrati dūrād eva gandhavad grhṇāti na tu sajjata
ity arthaḥ | kutah | ṣaḍ-guṇeṣaḥ ṣaḍ-indriya-niyantā ||36||

na cāsya kaścīn nipuṇena dhātur
avaiti jantuḥ kumaṇīṣa ūtīḥ |
nāmāni rūpāni mano-vacobhiḥ
santanvato naṭa-caryām ivājñāḥ ||37||

nanu kim īśvarasya sṛṣṭy-ādi-karmabhir viśaya-bhogair vā tatrāha — na ceti | dhātur
jagad-vidhātur īśvarasya ūtīr lilāḥ kumaṇīṣaḥ kubuddhir nipuṇena tarkādi-kauśalena
navaiti na jānāti | manasā rūpāni vacasā nāmāni saṁtavantaḥ samyag vistārayataḥ |
vacobhir iti bahutvaṁ śruty-abhiprāyeṇa²¹ | manobhiḥ saheti vā ||37||

sa veda dhātuḥ padavīm parasya
duranta-vīryasya rathāṅga-pāṇeḥ |
yo 'māyāyā santatayānuvṛtṭyā
bhajeta tat-pāda-saroja-gandham ||38||

²¹ 'vṛtṭy-abhiprāyeṇa' iti kvacit pāṭhaḥ |

bhaktas²² tu kathamcij jānātīty āha — sa vedeti | amāyayākuṭīla-bhāvena | santatayā
nirantarayā | anuvṛtṭyā ānukūlyena bhajeta ||38||

atheha dhanyā bhagavanta ittham
yad vāsudeve 'khila-loka-nāthe |
kurvanti sarvātmakam ātma-bhāvaṁ
na yatra bhūyaḥ parivarta ugraḥ ||39||

bhakti-mārge pravṛttān ṛṣīn abhinandati — atheti | yato bhakta eva bhagavat-tattvaṁ
jānāti | athāto bhagavantaḥ sarva-jñā bhavanto dhanyāḥ kṛtārthāḥ | kutaḥ | yad yasmād
ittham praśnair vāsudeve ātma-bhāvaṁ mano-vṛttim kurvanti | sarvātmakam
aikāntikam | yatra yasmin bhāve sati bhūyaḥ ugro²³ garbha-vāsādi-duḥkha-rūpaḥ
parivarto janma-maraṇādy-āvarto na bhavati ||39||

idaṁ bhāgavataṁ nāma purāṇaṁ brahma-sammitam
uttama-śloka-caritaṁ cakāra bhagavān ṛṣiḥ ||40||

sūta kim etac chāstram apūrvam kathayasi tatrāha | brahma-sammitam sarva-veda-
tulyam | uttama-ślokasya caritaṁ yasmins tat | ṛṣir vyāsaḥ ||40||

niḥśreyasāya lokasya dhanyaṁ svasty-ayanaṁ mahat |
tad idaṁ grāhayāṁ āsa sutam ātmavatāṁ varam ||41||

tat-saṁpradāya-pravṛttim āha — tad idaṁ iti | sutam śukam ||41||

sarva-vedetihāsānāṁ sāraṁ sāraṁ samuddhṛtam |
sa tu saṁśrāvayāṁ āsa mahārājaṁ parikṣitam ||42||

prāyopaviṣṭam gaṅgāyāṁ parītam paramarṣibhiḥ |
tatra kīrtayato viprā viprarṣer bhūri-tejasaḥ ||43||

prāyeṇa mrtyur paryantānāśakenopaviṣṭam iti parama-vairāgyoktiḥ | he viprāḥ |
viprarṣeḥ sakāśāt ||43||

aham cādhyagamaṁ tatra niviṣṭas tad²⁴-anugrahāt
so 'ham vaḥ śrāvayiṣyāmi yathādhītam yathā-mati ||44||

²² prācīna-pustake — 'nanu yadi ko 'pi na jānāti tarhy anirmokṣa-prasaṅgaḥ syād ity
āśaṅkyāha — sa vedeti | amāyayākuṭīla-bhāvena | santatayā nirantarayā | anuvṛtṭyā
sevaā tat-pāda-saroja-gandham yo bhajeta | padavīm svarūpam | veda jānāti' iti pāṭhaḥ |

²³ 'ugra' itiy ādy adhikam ekasmin pustake |

²⁴ etad-agre prācīna-pustake 'yūyam vyavasitā viprā jijñāsāyāṁ ca niṣṭhitāḥ' ity ardhham
adhikam |

adhyagamam jñātavān asmi | tatra kīrtayatas tatra nivīṣṭa iti cānvaya-bhedāt tatra-
padāvṛttir adoṣaḥ | yathādhītaṁ natu sva-mati-vilasitam | tatrāpi yathāmati svamaty-
anusāreṇa | saṁkṣepataḥ kathitaṁ vistarataḥ śrāvayīṣyāmi ||44||

**kṛṣṇe sva-dhāmopagate dharma-jñānādibhiḥ saha |
kalau naṣṭa-dṛśām eṣa purāṇārko 'dhunoditaḥ ||44||**

iti śrīmad-bhāgavate mahā-purāṇe prathama-skandhe tṛtīyo'dhyāyaḥ ||3||

*iti śrīmad-bhāgavate mahā-purāṇe prathama-skandhe
bhāvārthākhyā-dīpikāyām ṭīkāyām tṛtīyo 'dhyāyaḥ ||3||*

atha caturho 'dhyāyah

turye bhāgavatārambha-kāraṇatvena varṇyate |
vyāsasyāparitoṣas tu tapaḥ-pravacanādibhiḥ ||

vyāsa uvāca
iti bruvāṇam saṁstūya munīnām dīrgha-satṛiṇām |
vṛddhaḥ kula-patiḥ sūtam bahv-ṛcaḥ śaunako 'bravīt ||1||

ity evam prasannatayā śrāvayiṣyām iti bruvāṇam | munīnām bahūnām mahdye ekena
vaktavye yo vṛddho vṛddheṣv api bahuṣu yaḥ kula-patir gaṇa-mukhyas teṣv api
bahuṣu yo bahv-ṛcaḥ ṛg-vedī tena vaktavyam | ata evambhūtatvāc chaunako 'bravīt ||1||

śaunaka uvāca
sūta sūta mahā-bhāga vado no vadatām vara |
kathām bhāgavatīm puṇyām yad āha bhagavān chukaḥ ||2||

yat yām kathām āha ||2||

kasmin yuge pravṛtṭeyam sthāne vā kena hetunā |
kutaḥ saṅcoditaḥ kṛṣṇaḥ kṛtavān saṁhitām munīḥ ||3||

kasmin vā sthāne | kena hetuneti mahā-bhāratādi-dharma-śāstrāṇi kṛtavataḥ punar
etat-saṁhitā-karaṇe kim kāraṇam ity arthaḥ | kuta iti sārvaivibhaktikastasiḥ | kena
pravartita ity arthaḥ | kṛṣṇo vyāsaḥ ||3||

tasya putro mahā-yogī sama-dṛṅ nirvikalpakaḥ |
ekānta-matir unnidro gūḍho mūḍha iveyate ||4||

yad uktam [sa tu saṁśrāvayām āseti](#) (1.3.42) tac-chukasya vyākhyānādikaṁ katham
ghaṭitam iti praṣṭum tasyasaṅgodāsīnatām āha dvābhyām — tasyeti | sama-dṛk samam
brahma paśyati | ato nirvikalpakaḥ | svārthe kaḥ | nirasta-bhedaḥ | kimca ekasminn
evāntaḥ samāptir yasyās tathābhūtā matir yasya saḥ | yata unnidro māyā-śayanād
udbuddhaḥ [yā niśā sarva-bhūtānām tasyām jāgarti saṁyamīti](#) smṛteḥ (gītā. 2.69) | ata
eva gūḍho 'prakataḥ | mūḍha iva pratīyate ||4||

dr̥ṣṭvānuyāntam ṛṣim ātmajam apy anagṇam
devyo hriyā paridadhur na sutasya citram |
tad vīkṣya pṛcchati munau jagadus tavāsti
strī-pum-bhidā na tu sutasya vivikta-dṛṣṭeḥ ||5||

nirvikalpakatvam prapañcayati — dr̥ṣṭveti | ātmajam śukam pravajantam
anugacchantam ṛṣim vyāsam anagṇam api dr̥ṣṭvā jale kr̥ḍantyo devyo 'psaraso hriyā
lajjayā paridadhur vastra-paridhānam kṛtavatyah | anagṇam apiṭy anenārthāt tat-suto
nagna ity uktam | nagnasya purato gacchataḥ sutasya tu hriyā na paridadhuḥ | tac-

citraṁ vikṣya | iyaṁ strī ayaṁ pumān iti bhidā bhedas tavāsti | viviktā pūtā drṣṭir yasya ||5||

**katham ālakṣitaḥ pauraiḥ samprāptaḥ kuru-jāṅgalān |
unmatta-mūka-jaḍavad vicaran gaja-sāhvaye ||6||**

evambhūto 'sau katham ālakṣito jñātaḥ | kuravo jāṅgalās ca deśa-viśeṣās tān
samprāptaḥ prathamam tato gaja-sāhvaye vicaran | gajena sahita āhvayo nāma yasya
tasmin hastināpure | hasti nāma rājā tena nirmitatvāt ||6||

**katham vā pāṇḍaveyasya rājarṣer muninā saha |
samvādaḥ samabhūt tāta yatraiṣā sātvatī śrutiḥ ||7||**

evambhūtena muninā saha | yatra samvāde eṣā sātvatī bhāgavatī śrutiḥ samhitā ||7||

**sa go-dohana-mātraṁ hi gr̥heṣu gr̥ha-medhinām |
avekṣate mahā-bhāgas tīrthī-kurvaṁs tad-āśramam²⁵ ||8||**

etad vyākhyānam bahu-kālāvasthānāpekṣam, tasya tv ekatrāvasthānam durlabham ity
āha — sa iti | go-dohana-mātraṁ kālaṁ pratīkṣate, tad api na bhikṣārtham, kimtu
teṣāṁ āśramam gr̥ham tīrthī-kurvan pavitrī-kurvaṁs tasmād evambhūto 'tra vaktety
āścaryam ||8||

**abhimanyu-sutaṁ sūta prāhur bhāgavatottamam |
tasya janma mahāścaryam karmāṇi ca gr̥ṇīhi naḥ ||9||**

śrotus tu caritam atīvāścaryam ataḥ kathayety āha — abhimanyu-sutam iti pañcabhiḥ |
gr̥ṇīhi kathaya ||9||

**sa samrāt kasya vā hetoḥ pāṇḍūnām māna-varadhanāḥ |
prāyopaviṣṭo gaṅgāyām anādṛtyādhirāt-śriyam ||10||**

samrāt cakravartī | veti vitarke | kasya vā hetoḥ kasmāt kāraṇāt | adhirāt-śriyam
adhirājām śriyam saṁpadam anādṛtya ||10||

**namanti yat-pāda-niketam ātmanāḥ
śivāya hānīya dhanāni śatravaḥ |
katham sa vīraḥ śriyam aṅga dustyajām
yuvaiṣatotsraṣṭum aho sahāsubhiḥ ||11||**

yasya pāda-niketam caraṇa-pīṭham | ha sphuṭam | dhanāny ānīya śatravo namanti |
aṅga he sūta | yuvā taruṇa eva eṣata aicchat | atrārṣam ātmanepadam | asubhiḥ prāṇaiḥ
saha ||11||

²⁵ kvacit pustake mūle ṭīkāyām ca 'āśramān' iti pāṭhaḥ |

śivāya lokasya bhavāya bhūtaye
ya uttama-śloka-parāyaṇā janāḥ |
jīvanti nātmārtham asau parāśrayam
mumoca nirvidya kutaḥ kalevaram ||12||

viraktasya kiṁ dhanādibhir iti cet tatrāha — śivāyeti | lokasya śivāya bhavāya
samṛddhyai bhūtaye aiśvaryāya ca te jīvanti na tv ātmārtham | evam saty asau rājā
nirvidya virajyāpi pareṣām āśrayam kalevaram kuto hetor mumoca | na hi
paropajīvanam svayam tyaktum ucitam ity arthaḥ ||12||

tat sarvam naḥ samācakṣva pṛṣṭo yad iha kiñcana |
manye tvām viṣaye vācām snātam anyatra chāndasāt ||13||

yat kiñcana pṛṣṭo 'si tat sarvam no 'smabhyam samācakṣva | yady asmād vācām viṣaye
girām gocare 'rthe snātam pāramgataṁ tvām manye | chandasmād anyatra vaidika-
vyatirekeṇa | atrāvarṇikatvāt ||13||

sūta uvāca
dvāpare samanuprāpte tṛtīye yuga-paryaye |
jātaḥ parāśarād yogī vāsavyām kalayā hareḥ ||14||

kasmin yuga ity-ādi-praśnānām vyāsa-janma-kathana-pūrvakan uttaram āha —
dvāpara iti | dvāpare samanuprāpte | kadety apekṣāyām āha | tṛtīye yugasya paryaye
parivarte | vāsavyām uparicarasya vasor vīryāj jātāyām satyavatyām yogī jñāni vyāso
jātaḥ ||14||

sa kadācit sarasvatyā upasṛṣya jalam śuciḥ |
vivikta eka āsīna udite ravi-maṇḍale ||15||

jalam upasṛṣya jale snānādikaṁ kṛtvety arthaḥ | āsīno babhūveti śeṣaḥ | vivikte deśa
ityādi cittaikāgryārtham uktam | anenaiva badarikāśrama-sthānam sūcitam ||15||

parāvara-jñāḥ sa ṛṣiḥ kālenāvyakta-ramhasā |
yuga-dharma-vyatikaram prāptam bhuvi yuge yuge ||16||

tatra ca sa ṛṣir yuga-dharma-vyatikarādikaṁ vīkṣya sarva-varṇāśramāṇām yad dhitaṁ
tad dadhyāv iti tṛtīyenānvayaḥ | parāvara-jño ' tītānāgata-vit | avyaktaṁ ramho vege
yasya tena kālena yuga-dharmāṇām vyatikaram samkaram prāptam vīkṣya | tathā
bhuvi yuge yuge ||16||

bhautikānām ca bhāvānām śakti-hrāsam ca tat-kṛtam |
aśraddadhānān niḥsattvān durmedhān hrasitāyuṣaḥ ||17||

bhautikānām bhāvānām śarīrādīnām | tat-kṛtām kāla-kṛtām | niḥsattvān dhairya-
śūnyān | durmedhān manda-matīn ||17||

durbhagānīs ca janān vīkṣya munir divyena cakṣuṣā |
sarva-varṇāśramāṇām yad dadhyau hitam amogha-dṛk ||18||

cātur-hotraṁ karma śuddhaṁ prajānām vīkṣya vaidikam |
vyadadhād yajña-santatyai vedam ekaṁ catur-vidham ||19||

tataś ca hotropalakṣitās catvāra ṛtvijaś catur hotāras tair anuṣṭheyam karma cātur-
hotraṁ | śuddhaṁ śuddhi-karam | yajña-santatyai yajñānām avicchedāya ||19||

ṛg-yajuḥ-sāmātharvākhyā vedās catvāra uddhṛtāḥ |
itihāsa-purāṇām ca pañcamo veda ucyate ||20||

catur-vidhyam evāha — ṛg iti | uddhṛtāḥ pṛthak kṛtā ||20||

tatra rg-veda-dharaḥ pailaḥ sāmago jaiminiḥ kaviḥ |
vaiśampāyana evaiko niṣṇāto yajuṣām uta ||21||

atharvāṅgirasām āsīt sumantur dāruṇo munīḥ |
itihāsa-purāṇānām pitā me romaharṣaṇaḥ ||22||

dāruṇaḥ krūraḥ atharvoktābhicārādi-pravṛtteḥ ||22||

ta eta ṛṣayo vedam svam svam vyasyann anekadhā |
śiṣyaiḥ praśiṣyais tac-chiṣyair vedās te śākhino 'bhavan ||23||

vyasyan vibhaktavantaḥ ||23||

ta eva vedā durmedhair dhāryante puruṣair yathā |
evam cakāra bhagavān vyāsaḥ kṛpaṇa-vatsalaḥ ||24||

veda-vibhāga-prayojanam āha — ta eveti | ye pūrvam atimedhāvibhir dhāryante sma ta
eva ||24||

strī-śūdra-dvijabandhūnām trayī na śruti-gocarā |
karma-śreyasi mūdhānām śreya evam bhaved iha |
iti bhāratam ākhyānam kṛpayā muninā kṛtam ||25||

kīmca strī-śūdreti | dvija-bandhavas traivarṇikeṣv adhamās teṣām | karma-rūpe śreyaḥ-
sādhane evam bhaved anenaiva prakāreṇa bhavatu | iti ata eva teṣām kṛpayā
bhāratākhyānam muninā kṛtam ||25||

evam pravṛttasya sadā bhūtānām śreyasi dvijāḥ |

sarvātmakenāpi yadā nātuṣyad dhṛdayaṁ tataḥ ||26||

evam anena prakāreṇa | bhūtānāṁ śreyasi hite | sarvātmakenāpi karmaṇā ||26||

nātiprasīdat dhṛdayaḥ sarasvatyās taṭe śucau |
vitarkayan vivikta-stha idaṁ provāca²⁶ dharma-vit ||27||

na atiprasīdat hrdayaṁ yasya saḥ | cittāprasattau hetuṁ vitarkayann idam uvāca sva-
gatam ||27||

dhṛta-vratena hi mayā chandāmsi guravo 'gnayaḥ |
mānitā nirvyalikena grhītaṁ cānuśāsanam ||28||

nirvyalikena niṣkapata-buddhyā mānitāḥ pūjitāḥ ||28||

bhārata-vyapadeśena hy āmnāyārthaś ca pradarśitaḥ |
dṛṣyate yatra dharmādi strī-sūdrādibhir apy uta ||29||

athāpi²⁷ bata me daihyo hy ātmā caivātmanā vibhuḥ |
asampanna ivābhāti brahma-varcasya sattamaḥ ||30||

daihyaḥ dehe bhava ātmā jīvo vastuto vibhuḥ paripūrṇa eva | ātmanā svena
rūpeṇāsampannas tādātmyam aprāpta ivābhāti | brahma-varcasam veda-
śravaṇādhyāpanotkarṣa-jaṁ tejas tatra sādhaso brahma-varcasyaś teṣu
sattamo'tiśreṣṭho 'pi | yad vā na kevalam asampanna ivābhāti pratyuta brahma-varcasī
brahma-varcasavān apy asattama ivābhāti | pāṭhāntare²⁸ kamanīyatamo 'pīti ||30||

kiṁ vā bhāgavatā dharmā na prāyeṇa nirūpitāḥ |
priyāḥ paramahaṁsānāṁ ta eva hy acyuta-priyāḥ ||31||

asaṁpattau hetuṁ svayam evāśāṅkate — kiṁveti | prāyeṇa bhūyas tena | hi yasmāt ta
eva dharmā acyutasya priyāḥ ||31||

tasyaivam khilam ātmānam manyamānasya khidyataḥ |
kṛṣṇasya nārado 'bhyāgād āśramam prāg udāhṛtam ||32||

khilam nyūnam | khidyataḥ khedaṁ prāpnuvataḥ | kṛṣṇasya vyāsasya | prāg udāhṛtam
sarasvatī-tīra-stham ||32||

tam abhijñāya sahasā pratyutthāyāgataṁ muniḥ |
pūjayām āsa vidhivan nāradaṁ sura-pūjitam ||33||

²⁶ 'idaṁ covāca' ity api pāṭhaḥ |

²⁷ 'tathāpi' iti pāṭhaḥ |

²⁸ pāṭhantare 'uśattanaḥ' ity evamrūpe |

iti śrīmad-bhāgavate mahā-purāṇe prathama-skandhe caturtho 'dhyāyaḥ ||4||

tam nāradam āgatam abhijñāya sahasā pratyutthāya vidhivat pūjayām āsa| sura-
pūjitam iti brahma-lokāḍ āgatam ity arthaḥ ||33||

*iti śrīmad-bhāgavate mahā-purāṇe prathama-skandhe
bhāvārthākhyā-dīpikāyām ṭīkāyām caturtho 'dhyāyaḥ ||4||*

atha pañcama 'dhyāyaḥ

pañcame sarva-dharmebhyo hari-kīrtana-gauravam |
vyāsa-citta-prasādāya nāradenopadiśyate ||

sūta uvāca
atha taṁ sukham āsīna upāsīnaṁ bṛhac-chravāḥ |
devarṣiḥ prāha viprarṣiṁ vīṇā-pāṇiḥ smayann iva ||1||

upa samīpe āsīnaṁ viprarṣiṁ vyāsam | bahu-śravā mahā-yaśāḥ | smayann iśad dhasann
ivety anena mukha-prasattir dyotyate | yad vā ivety anadhikārārtham | aho mahān api
muhyatīti smayamānaḥ ||1||

nārada uvāca
pārāśarya mahā-bhāga bhavataḥ kaccid ātmanā |
parituśyati śārīra ātmā mānasa eva vā ||2||

śārīraḥ śārīrabhimāny ātmātmanā tena śārīreṇa kaccit kiṁ parituśyati | mānasa ātmā
manobhimānī tena manasā parituśyati kaccid no vā ||2||

jijñāsitaṁ susaṁpannam api te mahad-adbhutam |
kṛtavān bhārataṁ yas tvam sarvārtha-paribhṛṁhitam ||3||

te jijñāsitaṁ jñātum iṣṭaṁ dharmādi yat tat sarvaṁ susaṁpannaṁ samyag jñātam |
api-śabdād anuṣṭhitaṁ cety arthaḥ | 'ayi' iti pāṭhe sambodhanam | susaṁpannatve
hetuḥ — mahad-adbhutam ityādi | sarvair arthair dharmādibhiḥ paribhṛṁhitaṁ
paripūrṇam ||3||

jijñāsitaṁ adhītaṁ ca brahma yat tat sanātanam |
athāpi²⁹ śocasy ātmānam akṛtārtha iva prabho ||4||

kīṁca yat sanātanam nityam param brahma tac ca tvayā jijñāsitaṁ vicāritaṁ adhītam
adhigataṁ prāptaṁ cety arthaḥ | athāpi śocasi tat kim artham iti śeṣaḥ ||4||

vyāsa uvāca
asty eva me sarvam idaṁ tvayoktam
tathāpi nātmā parituśyate me |
tan-mūlam avyaktam agādha-bodhaṁ
ṛcchāmahe tvātma-bhavātma-bhūtam ||5||

ātmā śārīro mānasaś ca | tan-mūlam tasyāparitoṣasya kāraṇam | avyaktam asphuṭam |
he nārada, tvā tvāṁ ṛcchāma | ātma-bhavo brahmā tasyātmano dehād udbhūtas tvam
| ata evāgādho 'tigambhīro bodho yasya taṁ tvāṁ ||5||

²⁹ 'tathāpi' iti pāṭhantaram kvacit |

sa vai bhavān veda samasta-guhyam
upāsito yat puruṣaḥ purāṇaḥ |
parāvareśo manasaiva viśvam
srjaty avaty atti guṇair asaṅgaḥ ||6||

agādha-bodhatām prapañcayann āha — sa veti dvābhyām | sarva-guhyā-jñāne hetuḥ
— yad yasmāt purāṇaḥ puruṣa upāsitas tvayā | kathambhūtaḥ | parāvareśaḥ kārya-
kāraṇa-niyantā | manasaiva sankalpa-mātreṇa guṇaiḥ kṛtvā viśvam srjatītyādi ||6||

tvam paryatann arka iva tri-lokīm
antaś-carō vāyur ivātma-sākṣī |
parāvare brahmaṇi dharmato vratāiḥ
snātasya me nyūnam alam vicakṣva ||7||

kimca tvam tri-lokīm paryatann arka iva sarva-darśī | yoga-balena prāṇa-vāyur iva
sarva-prāṇinām antaś-carāḥ sann ātma-sākṣī buddhi-vṛtti-jñāḥ | ataḥ pare brahmaṇi
dharmato yogena niṣṇātasya | tad uktam **yājñavalkyena**

ijyācāra-damāhimsā-dāna-svādhyāya-karmaṇām |
ayaṁ tu paramo dharmo yad yogenātma-darśanam || iti |

avare ca brahmaṇi vedākhye vratāiḥ svādhyāya-niyamair niṣṇātasya me 'lam ity
artham yan nyūnam tad vicakṣva vitarkaya ||7||

śrī-nārada uvāca
bhavatānūdita-prāyaṁ yaśo bhagavato 'malam |
yenaivāsau na tuṣyeta manye tad darśanam khilam ||8||

anūdita-prāyam anukta-prāyam | amalam bhagavad-yaśo vinā yenaiva dharmādi-
jñānenāsau bhagavān na tuṣyeta tad eva darśanam jñānam khilam nyūnam manye
'ham ||8||

yathā dharmādayaś cārthā muni-varyānukīrtitāḥ |
na tathā vāsudevasya mahimā hy anuvarṇitāḥ ||9||

nanu bhagavad-yaśa eva tatra tatrānuvarṇitam tatrāha — yatheti | ca-śabdād dharmādi-
sādhanāni ca | tathā dharmādivat prādhānyena vāsudevasya mahimā na hy ukta ity
arthaḥ ||9||

na yad vacaś citra-padam harer yaśo
jagat-pavitram pragṇīta karhicit |
tad vāyasam tīrtham uśanti mānasā
na yatra hamsā niramanty uśik-kṣayāḥ ||10||

vāsudeva-vyatiriktānya-ṣiṣaya-jñānavad evānya-ṣiṣayaṁ vāk-cāturyaṁ ca khilam evety āha — neti | citra-padam api yad vaco harer yaśo na pragṛṇīta tad vāyasam tīrtham kāka-tulyānām kāmīnām rati-sthānam uśanti manyante | kutaḥ | mānasāḥ sattva-pradhāne manasi vartamānā haṁsā yatayo yatra na niramanti karhicid api nitarām na ramante | uśik-kṣayā uśik kamanīyaṁ brahma kṣayo nivāso yeśām te | yathā prasiddhā haṁsā mānase sarasi carantaḥ kamanīya-padma-khaṇḍa-nivāsās tyakta-vicitrānnādi-yukte 'py ucchiṣṭa-garte kāka-kṛīḍā-sthāne na niramanta iti śleṣaḥ³⁰ ||10||

**tad-vāg-visargo janatāgha-viplavo
yasmin prati-ślokaṁ abaddhavaty api |
nāmāny anantasya yaśo 'nkitāni yat
śṛṇvanti gāyanti gṛṇanti sādhaveḥ ||11||**

vināpi pada-cāturyaṁ bhagavad-yaśaḥ-pradhānam vacaḥ pavitram ity āha — tad iti | tad-vāg-visargaḥ sa cāsau vāg-visargo vacaḥ prayogaḥ janānām samūho janatā tasyā agham viplāvayati nāśayatīti tathā saḥ | yasmin vāg-visarge abaddhavaty apy apa-śabdādi-yukte 'pi prati-ślokaṁ anantasya yaśasānkitāni nāmāni bhavanti | tatra hetuḥ — yad yāni nāmāni sādhave mahānto vaktari sati śṛṇvanti | śrotari sati gṛṇanti | anyadā tu svayam eva gāyanti kīrtayanti ||11||

**naiṣkarmyam apy acyuta-bhāva-varjitaṁ
na śobhate jñānam alam nirañjanam |
kutaḥ punaḥ śaśvad abhadram īsvare
na cārpitaṁ karma yad apy akāraṇam ||12||**

bhakti-hīnam karma sūnyam eveti³¹ kaumutya-nyāyena darśayati — naiṣkarmyam iti | niṣkarma brahma tad ekākāratvān niṣkarmatā-rūpaṁ naiṣkarmyam | ajyate 'nenety anñjanam upādhis tan-nivartakaṁ nirañjanam | evaṁbhūtam api jñānam acyute bhāvo bhaktis tad-varjitaṁ ced alam ity artham na śobhate | samyag āparokṣāya na kalpata ity arthaḥ | tadā śaśvat sādhana-kāle phala-kāle cābhadraṁ duḥkha-rūpaṁ yat kāmyaṁ karma yad apy akāraṇam akāmyaṁ tac ceti ca-kārasyaṅvayaḥ | tad api karma īsvare nārpitaṁ cet kutaḥ punaḥ śobhate bahir-mukhatvena sattva-śodhakatvābhāvāt ||12||

**atho mahā-bhāga bhavān amogha-dṛk
śuci-śravāḥ satya-rato dhṛta-vrataḥ |
urukramasyākhila-bandha-muktaye
samādhinānusmara tad-viceṣṭitam ||13||**

tad evaṁ bhakti-sūnyāni jñāna-vāk-cāturya-karma-kausālāni vyarthāny eva yataḥ, ato hareś caritame vānuvarṇayety āha | atho ataḥ kāraṇāt | amoghā yathārthā dṛk dhīr yasya, śuci śuddham śravo yaśo yasya, satye rataḥ, dhṛtāni ca vratāni yena sa bhavān

³⁰ 'iti śeṣaḥ' iti pāṭho yady api bahutra dṛśyate tathāpi mūle tat-pada-sattvāt so 'yukta eval

³¹ atra 'bandhanam eva' iti 'nyūnam eva' iti ca pāṭhau kvacid dṛśyete |

evam mahā-guṇas tāvat | ata urukramasya vividham ceṣṭitam lilām samādhinā
cittaikāgryeṇākhilasya bandha-muktaye he mahā-bhāgya-nidhe, tvam anusmara,
smṛtvā ca varṇayety arthaḥ | etac ca vākyāntaram iti madhyama-puruṣa-prayogo
nānupapannaḥ ||13||

tato 'nyathā kiñcana yad vivakṣataḥ
pṛthag dṛśas tat-kṛta-rūpa-nāmabhiḥ |
na kutracit³² kvāpi ca duḥsthitā matir
labheta vātāhata-naur ivāspadam ||14||

vipakṣe doṣāntaram āha — tata iti | tata urukrama-ceṣṭitāt pṛthag-dṛśo 'ta evānyathā
prakārāntareṇa yat kimcid arthāntaram vivakṣatas tayā vivakṣayā kṛtaiḥ sphuritai
rūpair nāmābhiś ca vaktavyatvenopasthitair duḥsthitānavasthitā satī matiḥ kadācit
kvāpi viṣaye āspadam sthānam na labheta, vātenāhatā āghūrṇitā naur iva | tad uktam
—

vyavasāyātmikā buddhir ekeha kuru-nandana |
bahu-śākhā hy anantās ca buddhayo 'vyavasāyinām ||

ityādi (gītā 2.41) ||14||

jugupsitam dharma-kṛte 'nuśāsataḥ
svabhāva-raktasya mahān vyatikramaḥ |
yad-vākyato dharma itī taraḥ sthito
na manyate tasya nivāraṇam janaḥ ||15||

tad evam hari-yaśo vinā bhāratādiṣu kṛtam dharmādi-varṇanam akimcit-karam ity
uktam | pratyuta viruddham eva jātam ity āha — jugupsitam iti jucupsitam nindyam
kāmya-karmādi tatra svabhāvata eva raktasya anurāgiṇaḥ puruṣasya dharmārtham
anuśāsataḥ prerayatas tava mahān ayam vyatikramo 'nyāyaḥ | kuta ity ata āha | yasya
vākyato 'yam eva mukhyo dharma iti sthira itaraḥ prakṛto janaḥ | tasya kāmya-
karmāder anyena tattva-jñena kriyamāṇam nivāraṇam svayam eva vā tvayā
kriyamāṇam | yad vā [na karmaṇā na prajayā dhanena tyāgenaike amṛtatvam ānaśur](#)
ityādi śrutyā kriyamāṇam yathārtham etad iti na manyate, kimtu pravṛtti-
mārgānadhikṛta-viṣayam tad iti kalpyati | tad uktam matāntaropanyāse [bhāṭṭaiḥ](#) —

tartaivam śakyate vaktum ye 'ndha-paṅgavādayo narāḥ |
gṛhashtatvam śakṣyanti kartum teṣām ayam vidhiḥ ||
naiṣṭhikam brahmacaryam vā praivrājakatāpi vā |
tair avaśyam grahītavyā tenādāv etad ucyate ||

ityādi ||15||

³² 'karhicit' iti pāṭhaḥ kvacit |

vicakṣaṇo 'syārhati vedituṃ vibhor
ananta-pārasya nivṛttitaḥ sukham |
pravartamānasya guṇair anātmanas
tato bhavān darśaya ceṣṭitam vibho ||16||

nanu yady evaṃ pravṛtti-mārgo nindyate tarhi nivṛtti.mārge sarva-kriyā-tyāgenaiva
pārameśvara-sukha-svarūpānubhūteḥ kiṃ tad-yaśaḥ-kathanenāpi tatrāha — vicakṣaṇa
iti | vicakṣaṇo nipuṇaḥ | kaścid eva nivṛttitaḥ sarva-kriyā-nivṛtṭyāsyā vibhoḥ sukham
nirvikalpaka-sukhātmakam svarūpam vedituṃ jñātum arhati na punar avicakṣaṇaḥ
pravṛtti-svabhāvaḥ | vibhutve hetuḥ — na antaḥ kālataḥ, pāram ca deśato yasya tasya
vibhoś ceṣṭitam | tataḥ kāraṇāt he vibho, anātmano dehādy-abhimānino 'ta eva guṇaiḥ
sattvādibhiḥ pravartamānasya janasya darśaya bhavān iti | tvam ity arthaḥ | pāṭhāntare
he bhavann iti sambodhanam ||16||

tyaktvā sva-dharmaṃ caraṇāmbujaṃ harer
bhajann apakvo 'tha patet tato yadi |
yatra kva vābhadram abhūd amuṣya kim
ko vārtha āpto 'bhajatām sva-dharmataḥ ||17||

evaṃ tāvat kāmya-dharmāder anartha-hetutvāt taṃ vihāya harer līlaiva varṇanīyety
uktam | idānīm tu nitya-naimittika-svadharmā-niṣṭām apy anādṛtya kevalam hari-
bhakter evopadeṣṭavyety āśayenāha — tyaktveti | nanu svadharmā-tyāgena bhajan
bhakti-paripākena yadi kṛtārtho bhavet tadā na kācic cintā, yadi unar apakva eva
mriyeta tato bhraśyed vā tadā svadharmā-tyāga-nimitto 'narthaḥ syād ity āśaṅkyāha |
tato bhajanāt kathamcit pated bhraśyen mriyeta vā yadi tad api bhakti-rasikasya
karmānadhikārān nānartha-śaṅkā | aṅgīkṛtyāpy āha | vā-śabdaḥ kaṭākṣe | yatra kva vā
nīca-yānāv apy amuṣya bhakti-rasikasyābhadram abhūt kim | nābhūd evety arthaḥ |
bhakti-vāsanā-sad-bhāvād iti bhāvaḥ | abhajadbhis tu kevalam svadharmataḥ ko vā
arthaḥ āptaḥ | abhajatām iti ṣaṣṭhī tu sambandha-mātra-vivakṣayā ||17||

tasyaiva hetoḥ prayateta kovido
na labhyate yad bhramatām upary adhaḥ |
tal labhyate duḥkhavad anyataḥ sukham
kālena sarvatra gabhīra-ramhasā ||18||

nanu svadharmā-mātrād api [karmaṇā piṭṛ-loka](#) iti śruteḥ piṭṛ-loka-prāpti-phalam asty
eva tatrāha — tasyaiveti | tasyaiva hetos tad-artham yatnam kuryāt | yad upari brahma-
paryantam adhaḥ srthāvara-paryantam ca bhramadbhir jīvair na labhate | ṣaṣṭhī tu
pūrvavat³³ | tat tu viśaya-sukham anyata eva prācīna-karmaṇā sarvatra narakādāv api
labhyate duḥkhavat | yathā duḥkham prayatnam vināpi labhyate tadvat | tad uktam —

[aprārthitāni duḥkhāni yathāvāyanti dehinām |](#)

³³ asyāgre 'bhagavad-bhakti-sukhārtham eva prayateta tasya durlabhatvād ity arthaḥ'
ity adhikaḥ pāṭhaḥ |

sukhāny api tathā manye dainyam atrātiricyate ||

iti ||18||

na vai jano jātu kathañcanāvrajen
mukunda-sevy anyavad aṅga saṁsṛtim |
smaran mukundānghry-upagūhanam punar
vihātum icchen na rasa-graho janaḥ ||19||

yad uktam yatra kva vābhadram abhūd iti tad upapādayati — na vai iti | mukunda-sevī
jano jātu kadācit kathamcana kuyoni-gato 'pi saṁsṛtim nāvrajen nāvišet | aṅga aho |
anyavat kevala-karma-niṣṭhavad iti vaidharmye dṛṣṭāntaḥ | kuta ity ata āha |
mukundānghrer upagūhanam āliṅganam punaḥ smaran vihātum necchet | yato 'yam
jano rasa-grahaḥ rasena rasanīyena gr̥hyate vaśī-kriyate | yad vā rase rasanīye graha
āgraho yasya | tad uktam bhagavatā —

yatate ca tato bhūyaḥ saṁsiddhau kuru-nandana |
pūrvābhyāsena tenaiva hriyate hy avaśo 'pi sa ||

iti (gītā. 6.43-44) ||19||

idaṁ hi viśvaṁ bhagavān ivetaro
yato jagat-sthāna-nirodha-sambhavāḥ |
tad dhi svayam veda bhavāms tathāpi te
prādeśa-mātram bhavataḥ pradarśitam ||20||

tad evam bhagaval-lilām prādhānyena varṇayety uktam, tatra ko bhagavān kāś ca tasya
lilā ity apeksāyam āha | idaṁ viśvaṁ bhagavān eva | sa tv asmād viśvasmād itaraḥ |
īśvarāt prapañco na prthag īśvaras tu prapañcāt prthag ity arthaḥ | tatra hetuḥ — yato
bhagavato hetor jagataḥ sthity-ādayo bhavanti | anenaiva lilā api darśitāḥ | yad vā idaṁ
viśvaṁ bhagavān | itara iva yaḥ sa jīvo 'pi bhagavān | cetanācetanāḥ prapañcas tad-
vyatirekeṇa nāsti sa evaikas tattvam ity arthaḥ | hi-śabdena **sarvaṁ khalv idaṁ
brahmetyādi** pramāṇam sūcitam | tad dhi svayam eva bhavān veda | prādeśa-mātram
eka-deśa-mātram **ācāryavān puruṣo veda** ityādi-śruty-artha-saṁpādanāya pradarśitam
||20||

tvam ātmanātmānam avehy amogha-dṛk
parasya puṁsaḥ paramātmanaḥ kalām |
ajam prajātam jagataḥ śivāya tan
mahānubhāvābhyudayo 'dhigaṇyatām ||21||

na ca tavācāryāpeksā īśvarāvatāratvād ity āha — tvam iti | he amogha-dṛk, tvam
ātmanā svayam ātmānam ajam eva santam jagataḥ śivāya prajātam avehi | kutaḥ
parasya puṁsaḥ kalāmśa-bhūtam | tat tasmān mahānubhāvasya harer abhyudayaḥ
parākramaḥ adhi adhikam gaṇyatām nirūpyatām ||21||

idaṃ hi puṃsas tapasaḥ śrutasya vā
sv-iṣṭasya³⁴ sūktasya ca buddhi-dattayoḥ³⁵ |
avicyuto 'rthaḥ kavibhir nirūpito
yad-uttamaśloka-guṇānuvarṇanam ||22||

anenaiva tapa-ādi sarvaṃ tava sa-phalaṃ syād ity āha — idaṃ hīti | śrutādayo bhāve
niṣṭhāḥ | idaṃ eva hi tapaḥ-śravaṇāder avicyuto nityo 'rthaḥ phalaṃ | kiṃ tat | uttama-
ślokasya guṇānuvarṇanam iti yat ||22||

ahaṃ purātīta-bhave 'bhavaṃ mune
dāsyās tu kasyāścana veda-vādinām |
nirūpito bālaka eva yoginām
śuśrūṣaṇe prāvṛṣi nirviviḥṣitām ||23||

sat-saṅgato hari-kathāśravaṇādi-phalaṃ sva-vṛttāntena prapañcayati — ahaṃ iti |
ahaṃ purā pūrva-kalpe 'tīta-bhāve pūrva-janmani veda-vādinām dāsyāḥ sakāśād
abhavaṃ jāto 'smi | nirūpito niyuktaḥ | kva | yoginām śuśrūṣaṇe | prāvṛṣi
varṣopalakṣite cāturmāsye | nirviviḥṣitām nirveśam ekatra vāsam kartum icchatām ||
23||

te mayy apetākhila-cāpale 'rbhake
dānte 'dhṛta-kṛīḍanake 'nuvartini |
cakruḥ kṛpām yady api tulya-darśanāḥ
śuśrūṣamāṇe munayo 'lpa-bhāṣiṇi ||24||

apetāni gatāny akhilāni cāpalāni yasmāt tasmin | dānte niyatendriye | adhṛta-kṛīḍanake
tyakta-kṛīḍā-sādhane | anuvartiny anukule ||24||

ucchiṣṭa-lepān³⁶ anumodito dvijaiḥ
sakṛt sma bhuñje tad-apāsta-kilbiṣaḥ |
evaṃ pravṛttasya viśuddha-cetasas
tad-dharma evātma-ruciḥ prajāyate ||25||

ucchiṣṭasya lepān pātra-lagnāṃṣ tair dvijair anujñātaḥ san bhuñje sma | tena
bhojanenāpāsta-kilbiṣo jāto 'smi | teṣāṃ dharme parameśvara-bhajane evātmano
manaso ruciḥ prajāyate sma ity anuṣaṅgaḥ ||25||

tatrānvahaṃ kṛṣṇa-kathāḥ pragāyatām
anugraheṇāśṛṇavaṃ manoharāḥ |

³⁴ sv-iṣṭasya pūtasya su-sūkta-dattayoḥ' ity api dvitīya-carāṇe pāṭhaḥ kvacit |

³⁵ 'buddha-dattayoḥ' iti pāṭhaḥ |

³⁶ atra 'lepādy-anumoditaḥ' iti pāṭhas tad-anuṅgā vyākhyā ca kvacit |

tāḥ śraddhayā me 'nupadaṁ viśṛṇvataḥ
priyaśravasy aṅga mamābhavad ruciḥ³⁷ ||26||

aśṛṇavaṁ śrutavān asmi | me śraddhayā mamaiva svataḥ-siddhayā natv anyena balāj
janitayā | ato mamety asyāpaunar uktyam | anupadaṁ pratipadam | priyaṁ śravo yaśo
yasya tasmin ||26||

tasmimś tadā labdha-rucer mahā-mate
priyaśravasy askhalitā matir mama |
yayāham etat sad-asat sva-māyayā
paśye mayi brahmaṇi kalpitaṁ pare ||27||

priyaṁ śravo tasmin bhagavati labdha-rucer mamāskhalitāpratihatā matir abhavad ity
anuṅgaḥ | yayā matyā pare prapañcātīte brahma-rūpe mayi sad-asat-sthūlaṁ sūkṣmaṁ
caitac charīraṁ sva-māyayā svāvidyayā kalpitaṁ natu vastuto 'stīti tal-lakṣaṇam eva
paśyāmi ||27||

ittham śarat-prāvṛṣikāv ṛtū harer
viśṛṇvato me 'nusavaṁ yaśo 'malam |
saṅkīrtiyamānaṁ munibhir mahātmabhir
bhaktiḥ pravṛttātma-rajas-tamopahā ||28||

evaṁ śuddhe tvampadārthe jñāte dehādi-kṛta-vikṣepa-nivṛttes tat-kāraṇa-bhūta-rajasa-
tamo-nivartikā dṛḍhā bhaktir jātety āha — ittham iti | harer yaśaḥ anusavaṁ tri-kālam
||28||

tasyaivaṁ me 'nuraktasya praśritasya hatainasaḥ |
śraddadhānasya bālasya dāntasyānucarasya ca ||29||

tasyeti | jñāna-śuddha-tvampadārthasya dṛḍha-bhaktimato me | praśritasya vinītasya ||

jñānaṁ guhyatamaṁ yat tat sāksād bhagavatoditam |
anvavocan gamiṣyantaḥ kṛpayā dīna-vatsalāḥ ||30||

guhyatamaṁ iti | sādhana-bhūta-dharma-tattva-jñānaṁ guhyam | tat-sādhyam
viviktātma-jñānaṁ guhyataram | tat-prāpyeśvara-jñānaṁ guhyatamam |
bhagavatoditaṁ bhāgavataṁ śāstram anvavocann upadiṣṭavantaḥ ||30||

yenaivāhaṁ bhagavato vāsudevasya vedhasaḥ |
māyānubhāvam avidaṁ yena gacchanti tat-padam ||31||

tad eva jñānaṁ pūrvokta-tvampadārtha-jñānād vivekena darśayati — yenaiveti |
avidaṁ jñātavān aham ||31||

³⁷ 'abhavad ratiḥ' pāṭhaḥ |

etat saṁsūcitam brahmaṁs tāpa-traya-cikitsitam |
yad īsvare bhagavati karma brahmaṇi bhāvitam ||32||

tat-sādhana-dharma-rahasyam ca sūcitam ity āha — etad iti | tāpa-
trayasyādhyātmikādeś cikitsitam bheṣajam nivartakam | sattva-śodhalam iti yāvat | kim
tat | bhagavati bhāvitam samarpitam yat karma tat | kathambhūte bhagavati | īsvare
sarva-niyantari | evam api ca brahmaṇy apracyuta-pūrṇa-rūpe ||31||

āmaya yaś ca bhūtānām jāyate yena suvrata |
tad eva hy āmayam dravyam na punāti cikitsitam ||32||

nanu saṁsāra-hetoḥ karmaṇaḥ katham tāpa-traya-nivartakatvam | sāmagrī-bhedena
ghaṭata iti sa-dṛṣṭāntam āha dvābhyām | ya āmayo rogo yena ghṛtādinā jāyate tad eva
kevalam āmaya-kāraṇa-bhūtam dravyam tam āmayam na punāti | na nivartayatīty
arthaḥ | kimtu cikitsitam dravyāntarair bhāvitam sat-punāty eva yathā ||33||

evam nṛṇām kriyā-yogāḥ sarve saṁsṛti-hetavaḥ |
ta evātma-vināśāya kalpante kalpitāḥ pare ||34||

tathā ātma-vināśāya karma-nivṛttaye kalpante samarthā bhavanti | pare īsvare kalpitā
arpitā santaḥ | atra prathamam mahat-sevā, tataś ca tat-kṛpā, tatas tad dharma-śraddhā,
tato bhagavat-kathā-śravaṇam, tato bhagavati ratiḥ, tayā ca deha-dvaya-vivekātma-
jñānam, tato dṛḍhā bhaktiḥ, tato bhagavat-tattva-jñānam, tatas tat-kṛpayā sarva-
jñatvādi-bhagavad-guṇāvirbhāva iti kramo darśitaḥ ||34||

yad atra kriyate karma bhagavat-paritoṣaṇam |
jñānam yat tad adhīnam hi bhakti-yoga-samanvitam ||35||

nanu ca jñānenājñāne-prāpta-karma-nāśas tac ca jñānam bhakti-yogād bhavati katham
karmaṇā karma-nāśaḥ syāt tatrāha — yad atreti ||35||

kurvāṇā yatra karmāṇi bhagavac-chikṣayāsakṛt |
grṇanti guṇa-nāmāni kṛṣṇasyānusmaranti ca ||36||

bhagavad-arpaṇena kriyamāṇam karma bhakti-yogam janayatīti sad-ācāreṇa darśayati |
yatra yadā bhagavataḥ śikṣayā karmāṇi kurvāṇā bhavanti tadā śrī-kṛṣṇasya guṇa-
nāmāni grṇanty anusmaranti ca kṛṣṇam ity arthaḥ | iyam ca bhagavac-chikṣā

yat karoṣi yad aśnāsi yaj juhoṣi dadāsi yat |
yat tapasyasi kaunteya tat kuruṣva mad-arpaṇam ||

iti (gītā. 9.27) ||36||

om namo bhagavate tubhyaṁ vāsudevāya dhīmahi |

pradyumnāyāniruddhāya namaḥ saṅkarṣaṇāya ca ||37||

kīrtana-smaraṇa-rūpa-bhakti-hetutvam uktaṁ, jñāna-hetutvam āha dvābhyāṁ —
nama iti | namo dhīmahi manasā namanāṁ kurvīmahi ||37||

iti mūrty-abhidhānena mantra-mūrtim amūrtikam |
yajate yajña-puruṣaṁ sa samyag darśanaḥ pumān ||38||

amūrtikaṁ mantrokta-vyatirikta-mūrti-sūnyam | yajate pūjayati sa pumān samyag
darśano bhavati ||38||

imaṁ sva-nigamaṁ brahmann avetya mad-anuṣṭhitam |
adān me jñānam aiśvaryaṁ svasmin bhāvaṁ ca keśavaḥ ||39||

evaṁ kṛtavati mayi hariḥ sva-sadṛṣaṁ jñānādikaṁ dattavān ity āha | imaṁ sva-
nigamaṁ svopadeśaṁ mad-anuṣṭhitam mayānuṣṭhitam avetya jñātvā | bhāvaṁ ca
prītiṁ ca || 39||

tvam apy adabhra-śruta viśrutaṁ vibhoḥ
samāpyate yena vidāṁ bubhutsitam |
prākhyāhi duḥkhair muhur arditātmanāṁ
saṅkleśa-nirvāṇam uśanti nānyathā ||40||

iti śrīmad-bhāgavate mahā-purāṇe prathama-skandhe
vyāsa-nārada-saṁvāde pañcama 'dhyāyaḥ ||5||

atas tvam apy evaṁ kurv ity āha — tvam iti | adabhram analpaṁ śrutaṁ yasya he
adabhra-śruta, vibhor viśrutaṁ yaśaḥ prakhyāhi kathaya | yena viśrutena buddhena
vidāṁ viduṣāṁ bubhutsitaṁ boddhum icchā samāpyate | yad yato duḥkhaiḥ
pīḍitānāṁ kleśa-śāntiṁ prakārāntareṇa na manyante ||40||

*iti śrīmad-bhāgavate mahā-purāṇe prathama-skandhe
bhāvārthākhyā-dīpikāyāṁ ṭīkāyāṁ pañcama 'dhyāyaḥ ||5||*

atha śaṣṭho 'dhyāyaḥ

vyāsasya pratya-yārthanā ca śaṣṭhe prāg-
janma-sambhavam | sva-bhāgyam nāradaḥ
prāha kṛṣṇa-saṅkathanodbhavam³⁸ ||

sūta uvāca

evaṁ niśamya bhagavān devarṣer
janma karma ca | bhūyaḥ papraccha
taṁ brahman vyāsaḥ satyavatī-sutaḥ ||1||

vyāsa uvāca

bhikṣubhir vipravasite vijñānādeṣṭṛbhis
tava | vartamāno vayasy ādye tataḥ
kim akarod bhavān ||2||

svayam api tathā cikīrṣur gurūpadeśān
anantara-bhāvi tac-caritaṁ pṛcchati —
bhikṣubhir iti | vipravasite dūra-deśa-
gamane kṛte sati | vijñānasyādeṣṭṛbhir
upadeśa-kartṛbhiḥ ||2||

svāyambhuva kayā vṛttyā vartitaṁ
te paraṁ vayaḥ | katham cedam
udasrākṣiḥ kāle prāpte kalevaram ||3||

paraṁ vayaḥ uttaram āyuh | te
tvayā vartitaṁ nītaṁ | idam iti
dāsī-putra-bhūtaṁ kalevaram
udasrākṣir utsṛṣṭavān asi ||3||

prāk-kalpa-viśayām etāṁ smṛtiṁ
te muni-sattama | na hy eṣa
vyavadhāt kāla eṣa sarva-nirākṛtiḥ
||4||

eṣa kalpānta-lakṣaṇaḥ kālas te
smṛtiṁ katham na vyavadhān na
khaṇḍitavān | aḍ-āgamābhāvas
tv ārṣaḥ | hi yata eṣa sarvasya
nirākṛtir apalāpo yasmāt saḥ ||4||

nārada uvāca

bhikṣubhir vipravasite vijñānādeṣṭṛbhir
mama | vartamāno vayasy ādye
tata etad akāraṣam ||5||

akāraṣam kṛtavān aham | repha-
ṣa-kārayor viśleṣaś chando 'nurodhena
||5||

ekātmajā me janani yoṣin mūḍhā
ca kiṅkarī | mayy ātmaje 'nanya-
gatau cakre snehānubandhanam ||6||

tatra tāvat kimcit kālaṁ tatraiva
māṭṛ-sneha-yantrito nyavasam ity
āha tribhiḥ | eka evāham ātmajo
yasya sā | yoṣid iti mūḍheti ca
snehānubandhe hetuḥ ||6||

sāsvatantrā na kalpāsīd yoga-kṣemaṁ
mamecchatī | īśasya hi vaśe loko
yoṣā dārumayī yathā ||7||

³⁸ 'kṛṣṇa-saṅkīrtanodbhavam' iti pāṭhaḥ |

kiṁkarīty asyārtham prapañcayati — seti | asvatantrā sā | ato na kalpā na samarthā āsit
| dārumayī yoṣety atipāraśyē drṣṭānataḥ ||7||

aham ca tad-brahma-kula ūṣivāms tad-upekṣayā |
dig-deśa-kālāvyutpanno bālakaḥ pañca-hāyanaḥ ||8||

tad evam sā sneham cakre 'ham ca dig-ādiṣv anabhijño 'tas tatraiva nyavasam ity āha |
aham ca tasmin brahma-kule tasyā mātuḥ snehānubandhasyāveḥṣayā | kadā viramed
iti pratikṣayety arthaḥ | ūṣivān vāsam kṛtavān | pañca-hāyanaḥ pañca-varṣaḥ ||8||

ekadā nirgatām gehād duhantīm niśi gām pathi |
sarpo 'daśat padā sprṣṭaḥ kṛpaṇām kāla-coditaḥ ||9||

gehān nirgatām gām duhantīm | hetau śatṛ-pratyayaḥ | dogdhum nirgatām ity arthaḥ |
padā pādenāsprṣṭa iṣad ākrāntaḥ udaśad akhādat ||9||

tadā tad aham īśasya bhaktānām śam abhīpsataḥ |
anugrahaṁ manyamānaḥ prātiṣṭham diśam uttarām ||10||

tan mātur maraṇam bhaktānām śam kalyāṇam abhīpsata īśasyānugrahaṁ
manyamānaḥ prātiṣṭham prasthito 'smi ||10||

sphītān janapadāms tatra pura-grāma-vrajākarān |
kheṭa-kharvaṭa-vāṭīś ca vanāny upavanāni ca ||11||

sphītān janapadān atiyātaḥ san mahad vipinam adrākṣam iti cāturthenānvyah |
janapādiṣu nānā-guṇa-doṣa-yukteṣu sama-drṣṭiḥ sangato 'ham iti tātparyārhaḥ |
sphītān samṛddhān | janapadān deśān | tatra tasyām diśi | pura-grāma-vrajākarān | tatra
purāni rāja-dhānyaḥ | grāmā **bhṛgu**-proktāḥ —

viprās ca vipra-bhrtyās ca yatra caiva vasanti te |
sa tu grāma iti proktaḥ sūdrāṇām vāsa eva ca ||

iti | vrajā gokulāni | ākarā ratnādy-utpatti-sthānāni tān | khetāḥ karṣaka-grāmāḥ |
kharvaṭa giri-taṭa-grāmāḥ, **bhṛgu**-proktā vā —

ekato yatra tu grāmo nagaram caikataḥ sthitam |
miśram tu kharvaṭam nāma nadī-giri-samāśrayam ||

iti | vātyaḥ pūga-puṣpādīnām vātikās tāḥ | vanāni svataḥ-siddha-vṛkṣānām samūhāḥ |
upavanāni ropita-vṛkṣānām samūhāḥ | tāni ca ||11||

citra-dhātu-vicitrādrīn ibha-bhagna-bhuja-drumān |
jalāśayān chiva-jalān nalinīḥ sura-sevitāḥ ||12||

citrair dhātubhiḥ svarṇa-jatādyair vicitrān adrīmś ca | ibhair bhagnā bhujāḥ śākhā
yeṣāṃ te drumā yeṣu tān | śivāni bhadrāṇi jalāni yeṣāṃ tān | nalinīḥ sarasīḥ ||12||

**citra-svanaiḥ patra-rathair vibhramad bhramara-śriyaḥ |
nala-veṇu-śara-stamba-kuśa-kīcaka-gahvaram ||13||**

citrāḥ svanā yeṣāṃ taiḥ patra-rathaiḥ pakṣibhis tan-nāda-prabuddhair ity arthaḥ |
vibhramadbhir bhramaraiḥ śrīḥ śobhā yāsāṃ tā nalinī-ratīyāto 'tikramya gataḥ san
mahad vipinaṃ vanam adrākṣam | kīdṛṣam | nala-veṇu-śaraṇāṃ stambhaiḥ kuśaiḥ
kīcakaiś ca gahvaram durgatam | tatra veṇu-jātaya eva vipulāntarāla-garbhāḥ kīcakāḥ
||13||

**eka evātiyāto 'ham adrākṣam vipinaṃ mahat |
ghoram pratibhayākāram vyālolūka-śivājiram ||14||**

ghoram duḥsaham | pratibhayākāram bhayaṅkara-rūpam | vyālādīnām ajiram krīḍā-
sthānam ||14||

**parīśrāntendriyātmāham tṛṭ-parīto bubhuṅkṣitaḥ |
snātvā pītvā hrade nadyā upasprṣṭo gata-śramah ||15||**

parīśrāntānīndriyāṇy ātmā dehaś ca yasya | tṛṣā parīto vyāptaḥ | upasprṣṭa ācāntaḥ
||15||

**tasmin nirmanuje 'raṇye pippalopastha āśritaḥ³⁹ |
ātmanātmānam ātmastham yathā-śrutam acintayam ||16||**

pippalopasthe aśvattha-mūle | āśritaḥ upaviṣṭaḥ | ātmanā buddhyā manasā vā | ātma-
stham hṛdi-stham | ātmānam paramātmānam ||16||

**dhyāyatas caraṇāmbhojam bhāva-nirjita-cetasā |
autkaṅṭhyāśru-kalākṣasya hṛdy āsīn me śanair hariḥ ||17||**

bhāvena bhaktyā nirjitaṃ vaśī-kṛtaṃ yac cetas tena | autkaṅṭhyenāśru-kalāyukte akṣiṇī
yasya ||17||

**premātibhara-nirbhinna-pulakāngo 'tinirvṛtaḥ |
ānanda-samplave līno nāpaśyam ubhayaṃ mune ||18||**

premaṇo 'tibharena nirbhinna-pulakāny aṅgāni yasya | ānandānām samplave mahā-
pure paramānande ||18||

³⁹ 'āsthitaḥ' iti mūla-tīkayoḥ kvacit pāṭhaḥ |

rūpaṃ bhagavato yat tan manaḥ-kāntaṃ śucāpaham |
apaśyan sahasottasthe⁴⁰ vaiklavyād durmanā iva ||19||

manasaḥ kāntam abhīṣṭam | śucā śokas tām apahantīti tathā tat | uttasthe vyutthito
'smi ||19||

didṛkṣus tad ahaṃ bhūyaḥ praṇidhāya mano hṛdi |
vikṣamāno 'pi nāpaśyam avitrpta ivāturaḥ ||20||

hṛdi manaḥ praṇidhāya sthirī-kṛtyāvitṛpto 'ham ātura ivābhavam iti śeṣaḥ ||20||

evaṃ yatantaṃ vijane mām āhāgocaro girām |
gambhīra-ślakṣṇayā vācā śucaḥ praśamayann iva ||21||

girām agocaraḥ saṃvedanasya⁴¹ viśaya-bhūta īsvaraḥ ||21||

hantāsmiṅ janmani bhavān mā mā draṣṭum ihārhati |
avipakva-kaṣāyānām durdarśo 'haṃ kuyoginām ||22||

hanteti sānukampa-sambodhane | mā iti mām | draṣṭum nārhati | yataḥ va vipakvā
dagdhāḥ kaśāyā malā kāmādayo yeṣāṃ teṣāṃ kuyoginām aṣṭanna-yogānām ||22||

sakṛd yad darśitaṃ rūpaṃ etat kāmāya te 'nagha |
mat-kāmaḥ śanakaiḥ sādhu sarvān muñcati hṛc-chayān ||23||

kutas tarhi dṛṣṭo 'si tatrāha | sakṛd darśitaṃ mayeti yad etat kāmāya mayy anurāgāya |
tvat-kāmena kim ity ata āha | mat-kāmaḥ pumān | hṛc-chayān kāmān ||23||

sat-sevayādirghayāpi jātā mayi dṛdhā matiḥ |
hitvāvadyam imāṃ lokāṃ gantā maj-janatām asi ||24||

adīrghayāpi satām sevayā | avadyaṃ nindyam | imāṃ lokāṃ dehaṃ hitvā | maj-janatām
mat-pārśadatām gantāsi ||24||

matir mayi nibaddheyam na vipadyeta karhicit |
prajā-sarga-nirodhe 'pi smṛtiś ca mad-anugrahāt ||25||

prajānām sarge sṛṣṭau nirodhe saṃhare 'pi | prajā-sargasya nirodha iti vā ||25||

etāvad uktvopararāma tan mahad-bhūtaṃ nabholiṅgam aliṅgam īśvaram |
ahaṃ ca tasmai mahatām mahīyase śīrṣṇo 'vanāmaṃ vidadhe 'nukampitaḥ
||26||

⁴⁰ 'uttasthau' ity api pāṭhaḥ kvacit tathāpy ātmanepadapāṭha eva yuktaḥ |

⁴¹ veda-vācām aṣṭaya iti pāṭhaḥ |

tat prasiddham mahā-bhutam | [asya mahato bhūtasya niḥśvasitam etad yad ṛg-veda](#)
ityādi śruteḥ | kīdṛśam | īśvaram sarva-niyantṛ | nabhasi liṅgam mūrtir yasya tan
nabholiṅgam | sannihitam api na liṅgyata ity alīṅgam tasmai adṛṣṭāya bhagavate
'vanāmaṁ pramānaṁ vidadhe kṛtavān aham | tenānukampitaḥ san ||26||

nāmāny anantasya hata-trapaḥ paṭhan
guhyāni bhadraṇi kṛtāni ca smaran |
gām paryatams tuṣṭa-manā gata-sprḥaḥ
kālam pratīkṣan vimado vimatsaraḥ ||27||

anantasya⁴² nāmāni paṭhann anavarataṁ gṛṇan hata-trapas tyakta-lajjo vimatsaro jāto
'smīti śeṣaḥ ||27||

evaṁ kṛṣṇa-mater brahman nāsaktasyāmalātmanaḥ |
kālaḥ prādurabhūt kāle taḍit saudāmanī yathā ||28||

kāle svāvasare kālo mṛtyuḥ prādur-abhūd āvir-babhūva | akasmāt prādur-bhāve
dṛṣṭāntaḥ — taḍid iveti | saudāmanīti viśeṣaṇaṁ sphuṭatva-pradarśanārtham | tayā hi
sudāmā⁴³ mālā tatra bhavā saudāmanī mālākārety arthaḥ | yad vā sudāmā-nāmā kaścit
sphatīka-parvataḥ | tataḥ [tenaika-dig](#) iti sūtreṇaṅ | sphatīkādi-maya-parvata-prānte
bhavā hi vidyud ati-sphuṭā bhavati tadvad ity arthaḥ | yad vā taḍid ity antike ity arthaḥ
| [taḍid ity antika-vadhayor](#) iti [nairukta](#)-smaraṇāt ||28||

prayujyamāne mayi tām śuddhām bhāgavatīm tanum |
ārabdha-karma-nirvāṇo nyapatat pāñca-bhautikaḥ ||29||

prayujyamāne mayi tām iti | ayam arthaḥ — [hitvāvadyam imam lokam gantā maj-](#)
[janatām asī](#)ti (1.6.24) yā bhāgavatī bhagavat-pārśada-rūpā śuddhā sattva-mayī tanuḥ
pratiśrutā tām prati bhagavatā mayi prayujyamāne nīyamāne ārabdham yat karma tan
nirvāṇam samāptam yasya, ārabdha-karmaṇo nirvāṇam eva yasyeti vā | sa pañca-
bhūtātmake deho nyapatat | anena pārśada-tanūnām akarmārabdhatvaṁ śuddhatvaṁ
nityatvam ity ādi sūcitam bhavati ||29||

kalpānta idam ādāya śayāne 'mbhasy udanvataḥ |
śīśayoṣoḥ anuprāṇam vivīṣe 'ntar aham vibhoḥ ||30||

idam trailokyam ādāyopasamhṛtyodanvata ekārṇavasyāmbhasi śayāne śrī-nārāyaṇo
śīśayoṣoḥ śayanam kartum icchor vibhor brahmaṇo 'ntar madhyam anuprāṇam
niḥśvāsena saha vivaśo praviṣṭo 'ham |

⁴² anantasyety ādi gṛṇann ity antaḥ pāṭhaḥ prācīna-pustakeṣu na dṛśyate |

⁴³ sudāmety ārambhya nairukta-smaraṇād ity anto granthaḥ prācīna-
pustakeṣūpalabdhaḥ |

tato 'vatīrya viśvātmā deham āviśya cakriṇaḥ |
avāpa vaiṣṇavīm nidrām ekī-bhūyātha viṣṇunā||

iti **kaurmo**kteḥ | 'svāyane 'mbhasi' iti pāṭhe svāyane svasyāyane āśraye 'mbhasi
śiśayiṣor brahmaṇa iti śrī-nārāyaṇenābheda-vivakṣayoktam ity avagantavyam ||30||

sahasra-yuga-paryante utthāyedaṁ sisṛkṣataḥ |
marīci-miśrā ṛṣayaḥ prāṇebhyo 'haṁ ca jajñire ||31||

prāṇebhya indriyebhyo 'haṁ marīci-miśrās ta-mukhyā ṛṣayaś ca jajñire ||31||

antar bahiś ca lokāṁs trīn paryemy askandita-vrataḥ |
anugrahān mahā-viṣṇor avighāta-gatiḥ kvacit ||32||

ye karṁiṇas te bahir na yānti | ye tapa-ādibhir brahma-lokaṁ⁴⁴ gatās te 'ntar na yānti |
ahaṁ tu mahā-viṣṇor anugrahād akhaṇḍita-brahma-carya-vrataḥ sann antar bahiś ca
paryemi paryaṭāmi | kvacid apy avighātāpratihatā gatir yasya saḥ ||32||

deva-dattām imām vīṇām svara-brahma-vibhūṣitām |
mūrcchayitvā hari-kathām gāyamānaś carāmy aham ||33||

kim iti paryaṭasi | īśvarājñayā loka-maṅgalārtham ity āha caturbhiḥ | deveneśvareṇa
dattām | svarā niśāda-ṛṣabha-gāndhāra-ṣaḍja-madhyama-dhaivata-pañcamā iti sapta ta
eva brahma, brahmābhivyāñjakatvāt | tena vibhūṣitām | svataḥ-siddha-sapta-svarām ity
arthaḥ | mūrcchayitvā mūrccchanālāpavatīm kṛtvā ||33||

pragāyataḥ sva-vīryāṇi tūrtha-pādaḥ priya-śravāḥ |
āhūta iva me śīghraṁ darśanam yāti cetasi ||34||

sva-prayojanam āha — pragāyata iti ||34||

etad dhy ātura-cittānām mātrā-sparśecchayā muhuḥ |
bhava-sindhu-plavo dr̥ṣṭo hari-caryānuvarṇanam ||35||

para-prayojanam āha — etad dhīti | mātrā viśayās teṣām sparśā bhogās teṣām icchayā
āturaṇi cittāni yeṣām teṣām hari-caryānuvarṇanam yad etad eva bhava-sindhau plavaḥ
potaḥ | na kevalam śruti-prāmānyena kimtv anvaya-vyatirekebhyām dr̥ṣṭaḥ evety
arthaḥ ||35||

yamādibhir yoga-pathaiḥ kāma-lobha-hato muhuḥ |
mukunda-sevayā yadvat tathātmāddhā na sāmyati ||36||

⁴⁴ 'bahi-lokaṁ gatā' ity api pāṭhaḥ |

etad evety uktam avadhāraṇam anubhāvena draḍayati — yamādibhir iti | yamādibhis
tathā na śāmyati | yadvan mukunda-sevayāddhā sāksād ātmā manaḥ śāmyati |
kathaṁcin mukunda.sevā-mātreṇa śāmyati kiṁ punas tad-guṇa-varṇaneneti bhāvaḥ
||36||

sarvaṁ tad idam ākhyātaṁ yat pṛṣṭo 'haṁ tvayānagha |
janma-karma-rahasyaṁ me bhavataś cātma-toṣaṇam ||37||

bhavato manaḥ-paritoṣakaṁ cākhyātaṁ ||37||

sūta uvāca
evaṁ sambhāṣya bhagavān nārado vāsavī-sutam |
āmantrya vīṇāṁ raṇayan yayau yādṛcchiko muniḥ ||38||

āmantryānujñāpya | yādṛcchikaḥ sva-prayojana-saṅkalpa-sūnyaḥ ||38||

aho⁴⁵ devarṣir dhanyo 'yam yat-kīrtiṁ sārṅgadhanvanaḥ |
gāyan mādyann idam tantryā ramayaty āturaṁ jagat ||39||

iti śrīmad-bhāgavate mahā-purāṇe prathama-skandhe
vyāsa-nārada-saṁvāde ṣaṣṭho 'dhyāyaḥ ||6||

hari-kathā-gāyaka-nārada-bhāgyaṁ ślāghate — aho iti | mādyan kṛṣyan | tantryā
Vīṇayā ||39||

*iti śrīmad-bhāgavate mahā-purāṇe prathama-skandhe
bhāvārthākhyā-dīpikāyāṁ ṭīkāyāṁ ṣaṣṭho 'dhyāyaḥ ||6||*

atha saptamo 'dhyāyaḥ

atha bhāgavata-śrotur janma⁴⁶ vaktum parīkṣitaḥ |
supta-bāla-vadhād drauṇer daṇḍaḥ saptama ucyate ||

śaunaka uvāca
nirgate nārade sūta bhagavān bādarāyaṇaḥ |
śrutavāms tad-abhipretaṁ tataḥ kim akarod vibhuḥ ||1||

tasya nāradasyābhipretaṁ śrutavān san ||1||

sūta uvāca
brahma-nadyām sarasvatyām āśramaḥ paścime taṭe |
śamyāprāsa iti prokta ṛṣiṇām satra-varḍhanaḥ ||2||

brahma-nadyām brahma-daivatyāyām brāhmaṇair āśritāyām ca | satraṁ
karma varḍhayatīti tathā ||2||

tasmin sva āśrame vyāso badarī-ṣaṇḍa-maṇḍite |
āsīno 'pa upasṛṣya praṇidadhyau manaḥ svayam ||3||

badarīṇām ṣaṇḍena samūhena maṇḍite | manaḥ praṇidadhyau sthirī-cakāra |
[samādhinānusmara tad-viceṣṭitam](#) iti (1.5.13) nāradopadiṣṭam dhyānam kṛtavān ity
arthaḥ ||3||

bhakti-yogena manasi samyak praṇihite 'male |
apaśyat puruṣaṁ pūrvaṁ māyām ca tad-apāśrayam ||4||

praṇihite niścale | atra hetuḥ — bhakti-yogenāmale | pūrvaṁ prathamam puruṣam
īśvaram apaśyat | pūrṇam iti vā pāṭhaḥ | tad-upāśrayām īśvarāśrayām tad-adhīnām
māyām cāpaśyat ||4||

yayā sammohito jīva ātmānam tri-guṇātmakam |
paro 'pi manute 'nartham tat-kṛtam cābhipadyate ||5||

īsa-māyā-kṛtām ca jīvānām saṁsṛtim apaśyad ity āha — yayeti | yayā sammohitaḥ
svarūpāvaraṇena vikṣiptaḥ paro ' pi guṇa-trayād vyatirikto 'pi tat-kṛtam tri-
guṇatvābhimāna-kṛtam anartham ca kartṛtvādikam prāpnoti ||5||

anarthopaśamaṁ sāksād bhakti-yogam adhokṣaje |
lokasyājānato vidvāns cakre sātṛvata-saṁhitām ||6||

⁴⁶ 'janma karma parīkṣitaḥ' iti kvacit pāṭhaḥ |

anartham upaśamayati yo 'dhokṣaje sākṣād bhakti-yogas taṁ cāpaśyat | etat sarvaṁ
svayaṁ dṛṣṭvā evam ajānato lokasyārthe sātвата-saṁhitāmśrī-bhāgavatākhyāṁ cakre |
tad anena śloka-trayeṇa bhāgavatārthaḥ saṁkṣepato darśitaḥ | etad uktaṁ bhavati —
vidyā-śaktyā māyā-niyantā nityāvīrbhūta-paramānanda-svarūpaḥ sarva-jñaḥ sarva-
śaktir īśvaras tan-māyayā saṁmohitas tirobhūta-svarūpas tad-viparita-dharmā jīvas
tasya ceśvara-bhaktyā labdha-jñānena mokṣa iti | tad uktaṁ viṣṇu-svāminā —

hlādinyā saṁvid-āśliṣṭaḥ sac-cid-ānanda īśvaraḥ |
svāvidyā-saṁvṛto jīvaḥ saṁkleśa-nikarākaḥ |

tathā —

sa īso yad-vaśe māyā sa jīvo yas tayārditaḥ |
svāvīrbhūta-parānandaḥ svāvīrbhūta-suduḥkha-bhūḥ |
dvādr̥g uttha-viparyāsa-bhava-bheda-jabhīśucaḥ |
man-māyayā juṣann āste tam imaṁ nṛhariṁ numāḥ ||

ityādi ||6||

yasyām vai śrūyamāṇāyām kṛṣṇe parama-pūruṣe |
bhaktir utpadyate puṁsaḥ śoka-moha-bhayāpahā ||7||

saṁhitāyā anarthopaśamakatvaṁ darśyati — yasyām iti | yasyām vai śrūyamāṇāyām
eva, kiṁ punaḥ śrutāyām ity arthaḥ ||7||

sa saṁhitām bhāgavatīm kṛtvānukramya cātmajam |
śukam adhyāpayām āsa nivṛtti-nirataṁ muniḥ ||8||

anukramya śodhayitvā ||8||

śaunaka uvāca
sa vai nivṛtti-nirataḥ sarvatropekṣako muniḥ |
kasya vā bṛhatīm etām ātmārāmaḥ samabhyasat ||9||

kasya vā hetoḥ | bṛhatīm vitatām ||9||

sūta uvāca
ātmārāmāś ca munayo nirgranthā apy urukrame |
kurvanty ahaitukīm bhaktim ittham-bhūta-guṇo hariḥ ||10||

nirgranthāḥ granthebhyo nirgatāḥ | tad uktaṁ gītāsu —

yadā te moha-kalilam buddhir vyatitariṣyati |
tadā gantāsi nirvedaṁ śrotavyasya śrutasya ca ||

iti (gītā. 2.42) | yad vā granthir eva granthaḥ (nirvṛttaḥ krodhāhamkāra-rūpo granthir eṣāṁ te)⁴⁷ nirvṛtta-hṛdaya-granthaya ity arthaḥ | nanu muktānām kim bhaktyetyādi-sarvākṣepa-parihārārtham āha — ittham-bhūta-guṇa iti ||10||

**harer guṇākṣipta-matir bhagavān bādarāyaṇiḥ |
adhyagān mahad ākhyānam nityam viṣṇu-jana-priyaḥ ||11||**

nanu bhaktim kurvantu nāma, etac chāstrābhyāse śukasya kim kāraṇam ity ata āha — harer iti | adhyagād adhītavān | viṣṇu-janāḥ priyā yasyeti | vyākhyānādi-prasaṅgena tat-saṅgati-kāma iti bhāvaḥ | etena **tasya putro mahā-yogī**tyādinā śukasya vyākhyāne pravṛttiḥ katham iti yat pṛṣṭham tasyottaram uktam ||11||

**parīkṣito 'tha rājarṣer janma-karma-vilāpanam |
samsthām⁴⁸ ca pāṇdu-putrāṇām vakṣye kṛṣṇa-kathodayam ||12||**

yad anyat pṛṣṭham parīkṣitaḥ prāyopaveśena śravaṇam katham iti '*tasya janma mahāścaryam*' ityādinā tasyottaram vaktum āha — parīkṣita iti | vilāpanam muktim mṛtyum vā | samsthām mahā-prasthānam | śrī-kṛṣṇa-kathānām udayo yayā bhavati tathā ||12||

**yadā mṛdhe kaurava-sṛṅjayānām
vīreṣv atho vīra-gatiṁ gateṣu |
vṛkodarāviddha-gadābhimarśa-
bhagnoru-daṇḍe dhṛtarāṣṭra-putre ||13||**

tatra parīkṣito janma nirūpayisyann ādau tāvad garbhasya evāśvatthāmno brahmāstrāt kṛṣṇena rakṣita iti vaktum kathām prastauti — yadetyādinā | yadā drauṇir aśvatthāmā kṛṣṇā-sutānām draupadī-putrāṇām śirāmsy upaharat tadā tan-matārudat tām ca sāntvayān kirīṭa-mālyārjuna āheti tṛṭiyenānvayaḥ | kim iti bālānām śirāmsy ānītavān ity apekṣāyām āha | mṛdhe yddhe | yadyapi pāṇḍavā api kauravā eva tathāpi sṛṅjaya-vamśajo dhṛṣṭadyumnaḥ pāṇḍavānām senā-patir sṛṅjayānām ity uktam | vīra-gatiṁ svargam | atho anantaram | vṛkodareṇāviddhāyāḥ kṣiptāyā gadāyā abhimarśenābhīghātena bhagnāv ūruḍaṇḍau yasya tathā-bhūte dhṛtarāṣṭra-putre duryodhane sati ||13||

**bhartuḥ priyam drauṇir iti sma paśyan
kṛṣṇā-sutānām svapatām śirāmsi |
upāharad vipriyam eva tasya
jugupsitam karma vigarhayanti ||14||**

bhartur duryodhanasya | smeti vitarke | ity evam priyam syād iti paśyan | tasya tad vipriyam eveti vākyāntaram | vipriyatve hetuḥ — jugupsitam iti ||14||

⁴⁷ dhanuś-cihnāntargato bhāgaḥ prācīna-pustake 'sti

⁴⁸ atra 'samsthānam pāṇdu-putrāṇām' iti pāṭhaḥ |

mātā śiśūnām nidhanam sutānām niśamya ghoram paritapyamānā |
tadārudad vāṣpa-kalākulākṣi tām sāntvayann āha kirīṭa-mālī ||15||

ghoram duḥsaham yathā bhavati | bāṣpasya kalābhir bindubhir ākule akṣiṇī yasyāḥ |
kirīṭasyaikatve 'pi tad-agrāṇām bahutvāt kirīṭa-mālīty uktam ||15||

tadā śucas te pramrjāmi bhadre
yad brahma-bandhoḥ śira ātatāyinaḥ |
gāṇḍīva-muktair viśikhair upāhare
tvākramya yat snāsyasi dagdha-putrā ||16||

śucaḥ śokāśrūṇi | pramrjāmi parimārjayāmi | yad yadā brahma-bandhor
brāhmaṇādhamasyātatāyina iti

agni-do gara-daś caiva śastra-pāṇir dhanāpahaḥ |
kṣetra-dāra-haraś caiva ṣaḍ ete hy ātatāyinaḥ ||

iti smaraṇād atrātātāyī śastra-pāṇis tena ca putra-hanṛtvaṁ lakṣyate | gāṇḍīvād
dhanuṣo muktair viśikhair bāṇair upāhare tvat-samīpam ānayāmi | yac chira
ākramyāsanam vidhāya | dugdha-putrā satī ||16||

iti priyām valgu-vicitra-jalpaiḥ sa sāntvayitvācyuta-mitra-sūtaḥ |
anvādravad daṁśita ugra-dhanvā kapi-dhvajo guru-putram rathena ||17||

valgavo ramyā vicitrā jalpā bhāṣaṇāni taiḥ | so 'rjunaḥ | acyuta eva mitram sūtaś ca
yasya | daṁśito baddha-kavacaḥ | ugram dhanuś cāpaṁ yasya | kapir hanumān dhvajo
yasya saḥ | guroḥ putram rathenānvādravad anvadhāvat ||19||

tam āpatantam sa vilakṣya dūrāt
kumāra-hodvigna-manā rathena |
parādravat prāṇa-parīpsur urvyām
yāvad-gamam rudra-bhayād yathā kaḥ ||18||

āpatantam ādhāvantam | sa drauṇiḥ | kumāra-hā bāla-ghātī | udvigna-manāḥ kampita-
hṛdayaḥ | prāṇa-parīpsuḥ prāṇān labdhum icchur na tu kīrtim | yāvad gamam yāvad
gantum śakyam tāvad urvyām parādravad apalāyata | ko brahmā mṛgo bhūtvā sutām
yabdhum udyataḥ san rudrasya bhayād yathā palāyate sma | arka iti pāṭhe vāmana-
purāna-kathā sūcitā | tathā hi vidyunmālī nāma kaścid rākṣaso maheśvaras tasmai
rudreṇa sauvarṇam vimānam dattam, tato 'sāv arkasya pṛṣṭhato bhrāmyan vimāna-
dīptyā rātrim vilopitavān, tato 'rkeṇa nija-tejobhir drāvayitvā tad vimānam pātitaṁ, tac
chrutvā kupite rudre bhayād arkaḥ parādravat, tato rudrasya krūra-dṛṣṭyā
dandahyamānaḥ patan vārāṇasyām patito lolārka-nāmnā vikhyāta iti ||19||

yadāśaraṇam ātmānam aikṣata śrānta-vājinam |

astram brahma-siro mene atma-tranam dvijatmajah ||19||

asaram raksha-rahitam | nanu palayanam eva rakshakam asti, na, tasyapi kunthitavād
ity aha | sranta vajino yasya tam | brahma-siro 'stram brahmastram | dvijatmaja ity
adirgha-darsitam aha ||19||

athopasrasya salilam sandadhe tat samahitah |
ajanann api samharam prana-krcchra upasthite ||20||

tad brahmastram | samahitah krta-dhyana | upasamharam ajanato 'pi sandhane
hetuh — prana-krcchra iti ||20||

tatah praduskrtam tejah pracandam sarvato disam |
pranapadam abhipreksya visnum jishnur uvaca ha ||21||

tato 'strat sarvato disam praduskrtam tejo ' bhipreksya tatah pranapadam cabhipreksya
||21||

arjuna uvaca
krshna krshna mahabhaga⁴⁹ bhaktanam abhayanakara |
tvam eko dahyamananam apavargo 'si sansrte | ||22||

prastutam vijnapayitum prathamam stauti — krshneti caturbhih | sansrter hetor
dahyamananam tasyam apavargo 'pavarjayita | nasaka ity arthah ||22||

tvam adyah purusah sakshad isvarah prakrte parah |
mayam vyudasya cic-chaktya kaivalye sthita atmani ||23||

yatas tvam isvarah sakshat | kutah | yatah prakrte parah purusah | tat kutah (yata
adyah karanam | karanatve 'py avikaritam aha | mayam vyudasyabhibhuya kaivalya-
rūpe atmany eva sthita iti ||23||

sa eva jiva-lokasya mayamohita-cetasah |
vidhatse svena virena sreya dharmadi-lakshanam ||24||

tri-varga-datapi tvam evety aha — sa iti | yas tvam mayam abhibhuya sthita sa eva
mayam abhibhutasya janasya dharmadi-phalam upasita sanvidhatse | virena
prabhavena ||24||

tathayam cavataras te bhavo bhara-jihirsayā |
svanam cananya-bhavanam anudhyanya casakrt ||25||

⁴⁹ 'mahā-bāho' ity api pāṭhaḥ |

tathā cānenāvātāreṇa tava sādhu-pakṣa-pāto lakṣyata ity āha — tatheti | kim bhū-
bhara-haraṇam mad-icchā-mātreṇa na bhavati tatrāha | svānām jñātīnam anudhyānāya
ca | tathānanya-bhāvānām ekānta-bhaktānām ca ||25||

**kim idaṁ svit kuto veti deva-deva na vedmy aham |
sarvato mukham āyāti tejaḥ parama-dāruṇam ||26||**

evaṁ stutvā prastutaṁ vijñāpayati — kim iti | kim ātmakam idaṁ kuto vā āyātīti | svid
vitarke ||26||

**śrī-bhagavān uvāca
vetthedam droṇa-putrasya brāhmam astraṁ pradarśitam |
naivāsau veda saṁhāraṁ prāṇa-bādha upasthite ||27||**

droṇa-putrasya brāhmam astraṁ | tena ca prāṇa-bādhe prāpte pradarśitam kevalam |
na tat-prayoge kuśala ity arthaḥ | yato 'sāv upasaṁhāraṁ na veda | etac ca tvaṁ tu
vettha jānāsi ||27||

**na hy asyānyatamaṁ kiñcid astraṁ pratyavakarśanam |
jahy astra-teja unnaddham astra-jño hy astra-tejasā ||28||**

pratyavakarśanam kṛśatva-karam | nivartakam ity arthaḥ | atas tad astra-teja
unnaddham utkaṭam brahmāstra-tejasaiva jahi ghātaya | tvat-prayuktaṁ cāstraṁ tad
upasaṁhṛtya svayam upasāmyet | yatas tvam astra-jño 'si ||28||

**sūta uvāca
śrutvā bhagavatā proktaṁ phālgunaḥ para-vīra-hā |
sprṣṭvāpas taṁ parikramya brāhmaṁ brāhmāstraṁ sandadhe ||29||**

pare śatrasvas ta eva vīrās tān hantīti tathā-vidhaḥ phālguno 'rjuno 'paḥ sprṣṭvācamya
taṁ śrī-kṛṣṇam parikramya pradakṣiṇī-kṛtya | brāmāya brahmāstraṁ nivartayitum
||29||

**saṁhatyānyonyam ubhayos tajasī śara-saṁvṛte |
āvṛtya rodasī kham ca vavṛdhāte 'rka-vahnivat ||30||**

tataś cobhayor brahmāstrayor tejasī śaraiḥ saṁveṣite parasparam militvā vavṛdhāte
avardhetām | kim kṛtvā | rodasī dyāvāpṛthivyau kham antarīkṣam cāvṛtya | yathā
pralaye saṁkarṣaṇa-mukhāgnir uparisthito 'rkaś ca saṁhatya vardhete tadvat ||30||

**drṣṭvāstra-tejas tu tayos trīl lokān pradahan mahat |
dahyamānāḥ prajāḥ sarvāḥ sāmivartakam amaṁsata ||31||**

tayor drauṇi-phālgunayoḥ | tena dahyamānāḥ sāmivartakaṁ pralayāgnim amaṁsata
menire ||31||

prajopadravam ālakṣya loka-vyatikaram ca tam |
mataṁ ca vāsudevasya sañjahārjunō dvayam ||32||

lokānāṁ vyatiriktāṁ vyatyayāṁ nāsam ity arthaḥ | vāsudevasya mataṁ cālakṣya
brahmāstra-dvayam upasamhṛtavān ||32||

tata āsādya tarasā dāruṇāṁ gautamī-sutam |
babandhāmarṣa-tāmrākṣaḥ paśum raśanayā yathā ||33||

gautama-vamśa-jā gautamī kṛpī tasyāḥ sutam | amarsēṇa kopena tāṁre akṣiṇī yasya
saḥ | niṣkṛpatve dṛṣṭāntaḥ — paśum yatheti | tasya bandhanam dharma ity atra
dṛṣṭāntaḥ — yathā yājñikaḥ paśum iti | raśanayā rajjvā ||33||

śibirāya ninīṣantaṁ rajjvā baddhvā ripum balāt |
prāhārjunam prakupito bhagavān ambujekṣaṇaḥ ||34||

śoka-roṣādi-yuktasyāpy arjunasya dharma-niṣṭhākhyāpanāya śrī-kṛṣṇa-vākyam | tad
āha ṣaḍbhiḥ | śibirāya rāja-niveśāya netum icchantam | prakupita iveti ||34||

mainam⁵⁰ pārthārhasi trātum brahma-bandhum imam jahi |
yo 'sāv anāgasah suptān avadhīn niśi bālakān ||35||

anāgaso niraparādhān ||35||

mattam pramattam unmattam suptam bālam striyam jaḍam |
prapannam viratham bhītam na ripum hanti dharma-vit ||36||

ripor api suptasya bālasya ca vadho na dharma ity anyārthair darśayati — mattam iti |
mattam madyādinā | pramattam anavahitam | unmattam graha-vātādinā | jaḍam
anudyamam | prapannam śaraṇāgatam | viratham bhagna-ratham ||36||

sva-prāṇān yaḥ para-prāṇaiḥ prapuṣṇāty aghṛṇaḥ khalaḥ |
tad-vadhas tasya hi śreyo yad-doṣād yāty adhaḥ pumān ||37||

tad-vadho daṇḍa-rūpas tasyaiva śreyah puruṣārthaḥ | yad yato daṇḍa-prāyaścitta-
rahitād doṣāt sa pumān adho yātīti | tathā ca smaranti —

rājabhir dhr̥ta-daṇḍas tu kṛtvā pāpāni mānavāḥ |
vidhūta-kalmaṣā yānti svargaṁ sukṛtino yathā ||

iti ||37||

⁵⁰ 'nainam' iti pāṭhaḥ |

pratiśrutam ca bhavatā pāñcālyai śṛṇvato mama |
āhariṣye śiras tasya yas te mānini putra-hā ||38||

tad asau vadhyatām pāpa ātatāyy ātma-bandhu-hā |
bhartuś ca vipriyam vīra kṛtavān kula-pāmsanaḥ ||39||

sūta uvāca
evam pariḁṣatā dharmam pārthaḥ kṛṣṇena coditaḥ |
naicchad dhantum guru-sutam yadyapy ātma-hanam mahān ||40||

yady api coditas tathāpu hantum naicchat | ātma-hanam putra-hantāram api | yato
mahān ||40||

athopetya sva-śibiram govinda-priya-sārathiḥ |
nyavedayat tam priyāyai śocantyā ātma-jān hatān ||41||

govindaḥ priyaḥ sārathir yasya saḥ | ātmajān śocantyai ||41||

tathāhṛtam paśuvat pāśa-baddham
avān-mukham karma-jugupsitena |
nirīkṣya kṛṣṇāpakṛtam guroḥ sutam
vāma-svabhāvā kṛpayā nanāma ca ||42||

tathā paribhāvenāhṛtam ānītam | karmaṇo jugupsitena doṣeṇāvān-mukham adho-
vadanam | apakṛtam apakāriṇam | kṛpayā nirīkṣya | vāmaḥ śobhanaḥ svabhāvo yasyaḥ
sā ||42||

uvāca cāsahanty asya bandhanānayanam satī |
mucyatām mucyatām eṣa brāhmaṇo nitarām guruḥ ||43||

nanāma covāca ceti ca-kārābhyām sambhramaḥ sūcitaḥ | bandhanenānayanam
asahamānā ||43||

sa-rahasyo dhanur-vedaḥ sa-visargopasaṁyamah |
astra-grāmaś ca bhavatā śikṣito yad-anugrahāt ||44||

sa-rahasyo gopya-mantra-sahitaḥ | visargo 'stra-prayogaḥ upasaṁyama upasaṁhāraḥ
tābhyām sahito 'stra-samūhaś ca ||44||

sa eṣa bhagavān droṇaḥ prajā-rūpeṇa vartate |
tasyātmano 'rdham patny āste nānvagād vīra-sūḥ kṛpī ||45||

kīmcā tasya droṇasyātmā dehas tasyārdham kṛpy āste | arhadtve hetuḥ — patnī |
'ardho vā eṣa ātmano yat-patnī' iti śruteḥ | 'jāyāpaty agnim ādadhīyatā' iti śruter ubhayor

ekākāratvāvagamāc ca | nanu bhartari mṛte sā katham jīvati tatrāḥa — nānvagād
bhartāram | yato vīra-sūḥ putravatī ||45||

**tad dharmajña mahā-bhāga bhavadbhir gauravaṁ kulam |
vṛjinam nārhati prāptum pūjyam vandyam abhikṣṇaśaḥ ||46||**

tat tasmāt gauravaṁ guroḥ kulam bhavadbhiḥ kartṛbhir vṛjinam duḥkham prāptum
nārhati | kimtu pūjyam vandyam ca ||46||

**mā rodīd asya janānī gautamī pati-devatā |
yathāham mṛta-vatsārtā rodimy aśru-mukhī muhuḥ ||47||**

mṛtavatsā mṛta-putrā ||47||

**yaiḥ kopitam brahma-kulam rājanyair ajitātmabhiḥ |
tat kulam pradahaty āśu sānubandham śucārpitam ||48||**

vipakṣe doṣam āha — yair iti | teṣāṁ rājanyānām kulam karma | katham-bhūtam |
sānubandham sa-parivāram | śucā śokenārpitam vyāptam ca | brahma-kulam kartṛ |
pradahati ||48||

**sūta uvāca
dharmyam nyāyām sa-karuṇam nirvyalīkam samam mahat |
rājā dharmasuto rājñyāḥ pratyānandad vaco dvijāḥ ||49||**

dharmyam ity-ādayo vacasaḥ ṣaḍ-guṇāḥ pūrva-śloka-ṣaṭke draṣṭavyāḥ | tatra
dharmyam dharmād anapetaṁ mucyatām mucyatām iti | nyāyām nyāyād anapetaṁ
sa-rahasya ity-ādi | sa-karuṇam tasyātmamo 'rdham iti | nirvyalīkam tat dharmajñeti |
samam mā rodasīti | duḥkha-sāmyokteḥ | mahat yaiḥ kopitam iti niṣturoktyā
hitopadeśāt | evam-bhūtam rājñyā vaco he dvijāḥ, rājā pratyānandad anumoditavān
||49||

**nakulaḥ sahadevaś ca yuyudhāno dhanañjayaḥ |
bhagavān devakī-putro ye cānye yāś ca yoṣitaḥ ||50||**

nakulādayaś ca pratyānandan | yuyudhānaḥ sātyakiḥ ||50||

**tatrāhāmarṣito bhīmas tasya śreyān vadhaḥ smṛtaḥ |
na bhartur nātmanaś cārthe yo 'han suptān śisūn vṛthā ||51||**

tasya tathā-vidhasya drauṇer vadha eva śreṣṭhaḥ | anyathāsya naraka-pāta-prasaṅgāt |
tad āha — na bhartur | ahan jaghāna ||51||

**niśamya bhīma-gaditam draupadyāś ca catur-bhujāḥ |
ālokya vadanam sakhyur idam āha hasann iva ||52||**

caturbhujokter ayaṁ bhāvaḥ — bhīmo taṁ hantuṁ pravṛtte draupadyāṁ ca sahasā
tan-nivāraṇe pravṛttāyāṁ ubhayoḥ samvarenaṅyāviṣkrta-caturbhujā iti | saṁdihānasya
sakhyur arjunasya ||52||

śrī-bhagavān uvāca
brahma-bandhur na hantavya ātatāyī vadhārhaṇaḥ |
mayaivobhayam āmnātaṁ paripāhy anuśāsanam ||53||

vadhārhaṇo vadhārhaḥ | mayaiva śāstra-kṛtā brāhmaṇo na hantavyaḥ | tathā —

ātatāyainam āyāntam api vedānta-pāragam |
jighāṁsīyān na tena brahma-hā bhavet ||'

iti ca vadatā | tad ubhayam apy anuśāsanam paripālaya ||53||

kuru pratiśrutam satyam yat tat sāntvayatā priyam |
priyam ca bhīmasenasya pāñcālyā mahyam eva ca ||54||

tava ca pratijñāṁ pūrayety āha — kurv iti | priyam sāntvayatā tvayā yat pratiśrutam
hananam tac ca satyam kuru priyam ca kuru | mahyam mama | tatra vadhe bhīmasya
priyam bhavati | avadhe draupadyāḥ | dvaye śrī-kṛṣṇasya ||55||

sūta uvāca
arjunaḥ sahasājñāya harer hārdam athāsinā |
maṇim jahāra mūrdhanyam dvijasya saha-mūrdhajam⁵¹ ||55||

hārdam abhiprāyam ājñāya jñātvā | na hy aśakyam ubhayam vidadhyād ato 'syāyam
abhiprāya iti jñātvety arthaḥ | asinā khaḍgena | mūrdhanyam mūrdhani jātam | saha
mūrdha-jam sa-keśam ||55||

vimucya raśanā-baddham bāla-hatyā-hata-prabham |
tejasā maṇinā hīnam śibirān nirayāpayat ||56||

maṇinā ca hīnam | nirayāpayan niḥsāritavān ||56||

vapanam draviṇādānam sthānān niryāpanam tathā |
eṣa hi brahma-bandhūnām vadho nānyo 'sti daihikaḥ ||57||

anena śrī-kṛṣṇoktam sarvam saṁpāditam ity āha — vapanam iti ||57||

putra-śokāturāḥ sarve paṇḍavāḥ saha kṛṣṇayā |
svānām mṛtānām yat kṛtyam cakrur nirharaṇādikam ||58||

⁵¹ 'saha-mūrdhajaiḥ' iti pāṭhaḥ |

iti śrīmad-bhāgavate mahā-purāṇe prathama-skandhe
drauṇi-nigraho nāma saptamo 'dhyāyaḥ ||7||

nirharaṇam dāhārtham nayanam ||58||

*iti śrīmad-bhāgavate mahā-purāṇe prathama-skandhe
bhāvārthākhyā-dīpikāyām ṭīkāyām saptamo 'dhyāyaḥ ||7||*

aṣṭamo 'dhyāyaḥ

aṣṭame kupita-draṇer astrād rakṣā parīkṣitaḥ |
śrī-kṛṣṇena stutiḥ kuntyā rājñāḥ śokaś ca kīrtyate ||

sūta uvāca
atha te samparetānām svānām udakam icchatām |
dātum sakṛṣṇā gaṅgāyām puraskṛtya yayuḥ striyaḥ ||1||

te pāṇḍavāḥ samparetānām mṛtānām gaṅgāyām udakam dātum sa-kṛṣṇā śrī-kṛṣṇena
sahitaḥ | striyaḥ striḥ puras-kṛtyāgrataḥ kṛtvā | tasmin kārye strī-puraḥsaratva-
vidhānāt ||1||

te ninīyodakam sarve vilapya ca bhṛśam punaḥ |
āplutā hari-pādābja- rajaḥ-pūta-sarij-jale ||2||

ninīya dattvā | hari-pādābja-rajobhiḥ pūtā yā sarid gaṅgā tasyā jale | punar grahaṇād
ādāv api snātā iti gamyate ||2||

tatrāsīnam kuru-patiṁ dhṛtarāṣṭram sahānujam |
gāndhārīm putra-śokārtām pṛthām kṛṣṇām ca mādhaveḥ ||3||

kuru-patiṁ yuddhiṣṭhiram | sahānujam bhīmādibhiḥ sahitaṁ (putra-śokārtam iti
tīrṇām viśeṣaṇam)⁵² ||3||

sāntvayām āsa munibhir hata-bandhūn śucārpitān |
bhūteṣu kālasya gatim darśayan na pratikriyām ||4||

munibhiḥ sahitaḥ ||4||

sādhayitvājāta-śatroḥ svam rājyaṁ kitavair hṛtam |
ghātayitvāsato rājñāḥ⁵³ kaca-sparśa-kṣatāyuṣaḥ ||5||

kitavair dhūrtair yodhanādibhiḥ | draupadyāḥ kaca-grahaṇādinā kṣatam naṣṭam āyur
yeṣām tām ||5||

yājayitvāśvamedhais taṁ tribhir uttama-kalpakaiḥ |
tad-yaśaḥ pāvanam dikṣu śata-manyor ivātanot ||6||

yājayitvety-ādi-bhāvi-kathā-samkṣepaḥ | śata-manyoḥ śata-krator iva ||6||

āmantrya pāṇḍu-putrānś ca śaineyoddhava-samyutaḥ |

⁵² putra-śokārtam iti na bahutropalabhyate |

⁵³ 'rājñyāḥ' ity api pāṭhaḥ |

dvaipāyanādibhir vipraiḥ pūjitaiḥ pratipūjitaḥ ||7||

śaineyaḥ śiner naptā sātyakis tena coddhavana ca samyutaḥ ||7||

**gantum kṛtamair brahman dvārakām ratham āsthitaḥ |
upalebhe 'bhidhāvantīm uttarām bhaya-vihvalām ||8||**

ratham āsthitaḥ sann uttarām pariḁṣin-mātaram | bhayena vihvalām vyākulām |
abhimukhaṁ dhāvantīm upalebhe dadarśa ||8||

**uttarovāca
pāhi pāhi mahā-yogin deva-deva jagat-pate |
nānyam tvad abhayaṁ paśye yatra mṛtyuḥ parasparam ||9||**

uttarā śrī-kṛṣṇaṁ prārthayate — pāhi pāhīti dvābhyām | anyas tu prārthanā-yogyo
nāstīty āha | tvat tvatto 'nyam abhayaṁ bhaya-rahitaṁ na paśyāmi | yatra loke
parasparam anyonyam mṛtyur bhavati ||1||

**abhidravati mām īśa śaras taptāyaso vibho |
kāmaṁ dahatu mām nātha mā me garbho nipātyatām ||10||**

tatra prastutaṁ bhayam āvedayati | abhidravaty ābhimukhaṁ āyāti | taptam āyasaṁ
lohamayaṁ śalyaṁ yasya saḥ | atikarpaṇyenāha — kāmaṁ iti | kāmaṁ yatheccham
||10||

**sūta uvāca
upadhārya vacas tasyā bhagavān bhakta-vatsalaḥ |
apāṇḍavam idaṁ kartum drauṇer astram abudhyata ||11||**

parābhāvenātikupitasya drauṇer apāṇḍavaṁ pāṇḍava-sūnyam idaṁ viśvaṁ kartum
pravṛttaṁ brahmāstram abudhyata ||11||

**tarhy evātha muni-śreṣṭha pāṇḍavāḥ pañca sāyakān |
ātmano 'bhimukhān dīptān ālakṣyāstrāṇy upādadauḥ ||12||**

ata eva bahu-mukhaṁ tad āgataṁ ity āha — tarhy eveti | tarhy eva tadānīm eva ||12||

**vyasanaṁ vīkṣya tat teṣām ananya-viṣayātmanām |
sudarśanena svāstreṇa svānām rakṣām vyadhād vibhuḥ ||13||**

brahmāstrasyāstrāntarair anivartyatvāt tad-duṣpariharam vyaśanaṁ vīkṣya | ananya-
viṣaya ātmā yeṣām | svaika-niṣṭhānām ity arthaḥ ||13||

antaḥ-sthaḥ sarva-bhūtānām ātmā yogeśvaro hariḥ |

sva-māyayāvṛṇod⁵⁴ garbham vairātyāḥ kuru-tantave ||14||

vairātyā uttarāyā antaḥ-sthaḥ san garbham āvṛtavān | tatra hetuḥ — yata ātmāntaryāmī
| yogeśvara iti bahiḥ-sthasyāpi praveśa-ghaṭanārtham uktam | kurūṇām tantave
santānāya | pāṇḍavānām api kuru-vaṁśa-jatvād evam uktam ||14||

yady apy astraṁ brahma-śiras tv amoghaṁ cāpratikriyam |
vaiṣṇavaṁ teja āsādyā samaśāmyad bhṛgūdvaḥ ||15||

amogham apratikriyam ca | samaśāmyat samśāntam āsīt ||15||

mā māṁsthā hy etad āścaryam sarvāścaryamaye 'cyute |
ya idaṁ māyā devyā sṛjaty avati hantya ajaḥ ||16||

etad brahmāstra-śamanam āścaryam mā māṁsthā na manyasva | idaṁ jagat ||16||

brahma-tejo-vinirmuktair ātmajaiḥ saha kṛṣṇayā |
prayāṇābhimukhaṁ kṛṣṇam idaṁ āha pṛthā satī ||17||

kṛṣṇayā saha ||17||

kunty uvāca
namasye puruṣam tvādyam īśvaram prakṛteḥ param |
alakṣyam sarva-bhūtānām antar bahir avasthitam ||18||

tvā tvām namasye namas-karomi | nanu kaniṣṭhaṁ mām katham namas-karoṣi tatrāha
| ādyam puruṣam | kutaḥ | prakṛteḥ paraḥ | tat kutaḥ | īśvaram prakṛter api niyantāram
| ata eva sarva-bhūtānām antar bahiḥ ca pūrṇatvenāvasthitam | tathāpy alakṣyam ||18||

māyā-javanikācchannam ajñādhokṣajam avyayam |
na lakṣyase mūḍha-dṛśā naṭo nāṭyadharo yathā ||19||

tatra hetuḥ — mayaiva javanikā tīras-kāriṇī tayā ācchannam pracchannam | ato 'ham
ajñā bhakti-yogānabhijñā kevalam namasyāmi | adhaḥ akṣa-jam indriya-jam jñānam
yasmāt tam | avyayam aparicchannam | tat-prapañcaḥ mūḍha-dṛśā dehābhimāninā
puṁsā na tvam lakṣyase ||19||

tathā paramahamsānām munīnām amalātmanām |
bhakti-yoga-vidhānārtham katham paśyema hi striyaḥ ||20||

kiṁca parama-hamsānām ātmānātma-vivekkiṁca parama-hamsānām ātmānātma-
vivekek hi striyaḥ ||20||

⁵⁴ 'svayam evāvṛnot' iti pāṭhaḥ |

kr̥ṣṇāya vāsudevāya devakīnandanāya ca |
nanda-gopa-kumārāya govindāya namo namaḥ ||21||

jñāna-bhakti-yoga-śakyatvam uktvā punaḥ kevalam namaskaroti — kr̥ṣṇāyeti
dvābhyām ||21||

namaḥ paṅkaja-nābhāya namaḥ paṅkaja-māline |
namaḥ paṅkaja-netrāya namas te paṅkajāṅghraye ||22||

paṅkajam nabhau yasya | paṅkajānām mālāsti yasya | paṅkajavat prasann enetre
yasya | paṅkajāṅkitāv aṅghrī yasya tasmai ||22||

yathā hr̥ṣikeśa khalena devakī
kaṁsena ruddhāticiraṁ śucārpitā |
vimocitāham ca sahātmajā vibho
tvayaiva nāthena muhur vipad-gaṇāt ||23||

tat-kr̥topakārān anusmarati — yatheti dvābhyām | ayam arthaḥ — māṭṭro 'pi mayy
adhikā tava prītiḥ | tathā hi, he hr̥ṣikeśa, yathā devakī kaṁsena ruddhā tvayā vimocitā,
ahaṁ ca tathaiva kiṁ vimociteti kākvā mahān viśeṣa uktaḥ | taṁ darśayati — sāticiraṁ
ruddhā satī tasmād eva sakṛd vimocitā tathā śucārpitā ca satī | na ca tasyāḥ putrā
rakṣitāḥ | asti cānyo nāthas tasyāḥ | ahaṁ tu vipad-gaṇāt tathāpi muhuḥ śīghraṁ ca
sātmajā ca tvayaiva ca nātheneti ||23||

viśān mahāgneḥ puruṣāda-darśanād
asat-sabhāyā vana-vāsa-kṛcchrataḥ |
mṛdhe mṛdhe 'neka-mahārathāstrato
drauṇy-astrataś cāsma hare 'bhirakṣitāḥ ||24||

vipad-gaṇam eva darśayati | viśād bhīmasya viśa-modaka-dānāt | mahāgner jatu-gr̥ha-
dāhāt | puruṣādā hiḍimbādayo rākṣasās teṣām darśanāt | asat-sabhāyā dyūta-sthānāt |
abhito rakṣitā āsma abhāvama ||24||

vipadaḥ santu tāḥ śaśvat tatra tatra jagad-guro |
bhavato darśanam yat syād apunar bhava-darśanam ||25||

yat yāsu vipatsu | kīdṛṣāṁ darśanam | nāsti punar api bhava-darśanam yasmāt ||25||

janmaīsvarya-śruta-śrībhir edhamāna-madaḥ pumān |
naivārhaty abhidhātum vai tvām akiñcana-gocaram ||26||

sāmpadas tu śreyāḥ-paripanthinya iti āha — janma sat-kule | janmātibhir edhamāno
mado yasya saḥ | abhidhātum śrī-kr̥ṣṇa-govindeti vaktum api | akiñcanānām gocaraṁ
viśaya-bhūtam ||26||

namo 'kiñcana-vittāya nivṛtta-guṇa-vṛttaye |
ātmārāmāya śāntāya kaivalya-pataye namaḥ ||27||

prastuta-manoratha-pūraṇāya punaḥ praṇamati | akimcanā bhaktā eva vittam
sarvasvaṁ yasya tasmai | tataḥ kim | nivṛttā guṇa-vṛttayo dharmārtha-kāma-viśayā
yasmāt tasmai | tat kutaḥ | ātmārāmāya | tat kutaḥ | śāntāya rāgādi-rahitāya | kiñca
kaivalya-pataye kaivalyaṁ dātum samarthāya ||27||

manye tvām kālam īśānam anādi-nidhanam vibhum |
samaṁ carantaṁ sarvatra bhūtānām yan mithaḥ kaliḥ ||28||

nanu devakī-putraṁ mām katham evaṁ stauṣi tatrāha | manye tvām kālam natu
devakī-putraṁ | tatra hetavaḥ — īśānam niyantāram | anādi-nidhanam ādy-anta-
śūnyam | vibhum prabhum | samaṁ yathā bhavati tathā sarvatra carantaṁ | nanu
pārtha-sārartheḥ katham mama sāmyaṁ tatrāha | yad yatas tvatto nimitta-bhūtād
bhūtānām eva mithaḥ kaliḥ kalaho bhavati natu svatas tvayi vaiṣamyam ||28||

na veda kaścīd bhagavaṁś cikīrṣitaṁ
tavehamānasya nṛṇām viḍambanam |
na yasya kaścīd dayito 'sti karhicid
dveṣyaś ca yasmin viṣamā matir nṛṇām ||29||

nanu nigrāhānugraha-rūpaṁ mayi prasiddham vaiṣamyam ata āha — na vedeti |
nṛṇām viḍambanam anukaraṇam ihamānasya kurvataḥ | yasmiṁs tvayi viṣamā matir
anugraha-nigrāha-rūpā bhavati ||29||

janma karma ca viśvātmann ajasyākartur ātmanaḥ |
tiryān-nṛṣiṣu yādaḥsu tad atyanta-viḍambanam ||30||

te ajasya janma | akartuḥ karma | tiryakṣu varāhādi-rūpeṇa | nṛṣu rāmādi-rūpeṇa ṛṣiṣu
vāmanādi-rūpeṇa | yādaḥsu matsyādi-rūpeṇa ||30||

gopy ādāde tvayi kṛtāgasi dāma tāvad
yā te daśāśru-kalilāñjana-sambhramākṣam |
vaktraṁ ninīya bhaya-bhāvanayā sthitasya
sā mām vimohayati bhīr api yad bibheti ||31||

nara-viḍambanam atyāścaryam ity āha — gopīti | gopī yaśodā tvayi kṛtāgasi dadhi-
bhāṇḍa-sphoṭanam kṛtavati yāvad dāma rajjum ādāde jagrāha tāvat tat-kṣaṇam eva yā
te daśāvasthā sā mām vimohayati | kiṁ-bhūtasya | āśrubhiḥ kalilāṁ vyāmiśram
añjanaṁ yayoste ca te sambhrameṇa vyākule akṣiṇī yasmiṁs tad-vaktraṁ ninīyādhaḥ
kṛtvā tādayiṣyatīti bhayasya bhāvanayā sthitasya | yad yatas tvatto bhīr api svayaṁ
bibheti tasya te daśā ||31||

kecid āhur ajaṁ jātaṁ puṇya-ślokasya kīrtaye |

yadoḥ priyasyānvavāye malayasyeva candanam ||32||

ata eva jagan-mohanatayā durjñeyatvāt tava janmādi bahudhā varṇayantīty āha —
kecid it caturbhiḥ | puṇya-ślokasya yudhiṣṭhirasya kīrtaye | yador eva kīrtaya iti vā |
malayasya kīrtaye varṇse candanam yathā ||32||

apare vasudevasya devakyām yācito 'bhyagāt |
ajas tvam asya kṣemāya vadhāya ca sura-dviṣām ||33||

tathā vasudevasya bhāryāyām devakyām aja eva tvam abhyagāt | putratvam iti śeṣaḥ |
prathama-puruṣas tv ārṣaḥ | arbhatvam iti pāṭhaḥ sugamaḥ | tābhyām eva pūrvam
sutapaḥ-prṣni-rūpābhyām yācitaḥ san | asya jagataḥ kṣemāya ||33||

bhārāvataranāyānye⁵⁵ bhuvo nāva ivodadhau |
sīdantya bhūri-bhāreṇa jāto hy ātma-bhuvārthitaḥ ||34||

ātma-bhuveti brahma-prārthanasya prādhānya-vivakṣayā ||34||

bhave 'smin kliṣyamānānām avidyā-kāma-karmabhiḥ |
śravaṇa-smaraṇārḥāṇi kariṣyann iti kecana ||35||

matāntaram | paramānanda-svarūpājñānam avidyā tato dehādy-abhimānāt kāmas tataḥ
karmāṇi taiḥ kliṣyamānānām tan-nivṛttaye śravaṇādy-arḥāṇi karmāṇi kariṣyan ||35||

śṛṇvanti gāyanti gṛṇanty abhīkṣṇaṣaḥ
smaranti nandanti tavehitam janāḥ |
ta eva paśyanty acireṇa tāvakam
bhava-pravāhoparamam padāmbujam ||36||

asya pakṣasya siddhāntatām abhipretya śravaṇādi-phalam āha — śṛṇvantīti | nandanty
anyaiḥ kīrtiyamānam abhinandanti | ye janāḥ | īhitam caritam | tāvakam tvadīyam
padāmbujam ta eva, paśyanty eva, acireṇaiveti ca sarvatrāvadhāraṇam | kīdrśam |
bhava-pravāhasya janma-paramparāyā uparamo yasmiṃs tat ||36||

apy adya nas tvam sva-kṛteḥita prabho
jihāsasi svit suhrdo 'nujīvinaḥ |
yeṣām na cānyad bhavataḥ padāmbujāt
parāyaṇam rājasu yojitāmhasām ||37||

idānīm tavāsmat-parityāgo 'nucita ity āśayenāha — apīti caturbhiḥ | he prabho, suhrdo
'tisnigdhan anujīvinaś ca no 'dyāpi svit kiṃsvit tvam jihāsasi | yeṣām asmākam anyat
parāyaṇam naivasti | tat kutaḥ | rājasu yojitam amho duḥkham yais teṣām | svānām

⁵⁵ 'avatāraṇāya' iti pāṭhaḥ |

kṛtam īhitam apekṣitam yena tasya sambodhanam | visargānta-pāthe tvampada-
viśeṣaṇam ||37||

ke vayam nāma-rūpābhyām yadubhiḥ saha pāṇḍavāḥ |
bhavato 'darśanam yarhi hr̥ṣīkāṇām iveṣituḥ ||38||

nanu tava bandhavo yadavaḥ putrās ca pāṇḍavāḥ sūrāḥ samarthās ca tat kim
kārpaṇyam bhāṣase 'ta āha — ke vayam iti | yarhi bhavato 'drśanam yadā tvam asmān
na paśyasi tadā nāma-rūpābhyām nāmnā vikhyātyā rūpeṇa samṛddhayā ca yadubhiḥ
pāṇḍavā nāma ke vayam na ke 'pi | atitucchā ity arthaḥ | hr̥ṣīkāṇām indriyāṇām īsitur
jīvasyādarśane yathā na kimcin nāma ca rūpaṁ ca tadvat ||38||

neyam śobhiṣyate tatra yathedānīm gadādhara |
tvat-padair ankitā bhāti sva-lakṣaṇa-vilakṣitaiḥ ||39||

kimca | yathedānīm iyam asmat-pālyā bhūmiḥ svaira-sādhāraṇair vajrāṅkuśādibhir
lakṣaṇair vilakṣitaiś cihnitais tvat-padair ankitā satī bhāti | tatra tadā tvayi nirgate sati
na śobhiṣyate ||39||

ime jana-padāḥ svṛddhāḥ supakvaṣadhi-vīrudhāḥ |
vanādri-nady-udanvanto hy edhante tava vīkṣitaiḥ ||40||

api ca ime jana-padā deśāḥ svṛddhāḥ susamṛddhāḥ santaḥ ||40||

atha viśveśa viśvātman viśva-mūrte svakeṣu me |
sneha-pāśam imam chindhi dṛḍham pāṇḍuṣu vṛṣṇiṣu ||41||

gamane pāṇḍavānām akuśalam agamane ca yādavānām ity ubhayato vyākula-cittā satī
teṣu sneha-nivṛttim prārthayate — atheti | viśveṣety-ādi-sambodhanāni sneha-pāśa-
cchede sāmārthya-khyāpanāya | dṛḍham santam ||41||

tvayi me 'nanya-viṣayā matir madhu-pate 'sakṛt |
ratim udvahatād addhā gaṅgevaugham udanvati ||42||

tataḥ kim ata āha — tvayīti | ananya-viṣayā satī me matiḥ ratim udvahatāt |
anavacchinnām prītim karotv ity arthaḥ | ogham pūram | yathā gaṅgā pratibandham na
gaṇayaty evam matir api viḥnān mā gaṇayatv iti bhāvaḥ ||42||

śrī-kṛṣṇa kṛṣṇa-sakha vṛṣṇy-ṛṣabhāvani-dhruḡ
rājanya-saṁśa-dahanānapa-varga-vīrya |
govinda go-dvija-surārti-harāvātāra
yogeśvarākhila-guro bhagavan namas te ||43||

evam abhyarthya punaḥ praṇamati | he śrī-kṛṣṇa, te namaḥ, upakārān anusmarantī
bahudhā sambodhayati | kṛṣṇa-sakhārjunasya sakhe | vṛṣṇīnām ṛṣabha śreṣṭha |

avanyai bhūmyai druhyanti ye rājanyās teṣām vaṁśasya dahana | evam apy
anapavarga-vīryākṣiṇa-prabhāva | govinda prāpta-kāma-dhenv-aiśvarya | go-dvija-
surāṇām ārti-hāro 'vatāro yasyeti ||43||

sūta uvāca
prṭhayettham kala-padaiḥ pariṇūtākhillodayaḥ |
mandaṁ jahāsa vaikuṅṭho mohayann iva māyayā ||44||

kalāni madhurāṇi padāni yeṣu tair vākyaiḥ pariṇūtaḥ stuto 'khila udayo mahimā yasya
saḥ | ṇu stutāv ity asmāt | pariṇuteti vaktavye dīrgha-śabda-chandonurodhena |
mandam iṣat | tasya hāsa eva māyā | vakṣyati hi **hāso janonmāda-karī ca māyeti**
(2.1.31) ||44||

tām bādham ity upāmantrya praviśya gajasāhvayam |
striyaś ca sva-puraṁ yāsyān premṇā rājñā nivāritaḥ ||45||

tvayi me 'nya-viṣayā matir iti yat prārthitam tad bādham ity anṅgī-kṛtya ratha-sthānād
gaja-sāhvayam āgatya paścāt tām cānyāś ca subhadrā-pramukhāḥ striyaḥ
upamāntryānujñāpya sva-puraṁ yāsyān rājñā yudhiṣṭhireṇa premṇātraiva kimcit
kālam nivaseti samprārthya nivāritaḥ ||45||

vyāsādyair īsvarehājñaiḥ kṛṣṇenādbhuta-karmaṇā |
prabodhito 'pītiḥāsair nābudhyata śucārpitaḥ ||46||

atha bhīṣma-niryāṇotsavam vaktum upoddhāta-kathām prastauti | vyāsādyaiḥ
prabodhito 'pi śucā vyāptaḥ sann ābudhyata vivekaṁ na prāpa | kutaḥ īsvarehāyā
ajñaiḥ | sva-bhakta-bhīṣma-niryāṇa-mahotsavāya rājñā saha kuru-kṣetraṁ gantavyam
tatra tan-mukhenaivāyam prabodhaniya ity īsvarābhiprāyaḥ kārya-dvaya-vidhāyakas
tam ajānadbhir ity arthaḥ | śrī-kṛṣṇenāpi prabodhito nānbudhyat | atra hetuḥ —
adbhuta-karmeneti | yathā kuru-pāṇḍava-samdhānārtham gato 'pi yathocitam eva
vadann api vigraham eva dṛḍhī-kṛtavān evam atrāpi prabodhayann abodham eva
dṛḍhī-cakārety arthaḥ ||46||

āha rājā dharma-sutaś cintayan suhṛdām vadham |
prākṛtenātmanā viprāḥ sneha-moha-vaśam gataḥ ||47||

abodham eva prapañcayati — āheti ṣaḍbhiḥ | prākṛtenāviveka-vyāptenātmanā cittena |
he viprāḥ ||47||

aho me paśyatājñānam hṛdi rūdham durātmanaḥ |
pārakyasyaiva dehasya bahvyo me 'kṣauhiṇīr hatāḥ ||48||

pārakyasya śva-śṛgālādy-āhārasya dehasyārthe | me mayā | akṣauhiṇīr akṣauhiṇyaḥ |
akṣauhiṇī-pramaṇam tu **vyāsenoktam** —

akṣauhiṇī prasamkhyātā rathānām dvija-sattamāḥ |
samkhyā-gaṇana-tattva-jñaiḥ sahasrāny eka-vimśatiḥ ||
śatāny upari caivāṣṭau tathā bhūyaś ca saptatiḥ |
gajānām ca prasamkhyānam etad eva prakīrtitam ||
jñeyam śata-sahasraṁ tu sahasrāni navaiva tu |
nārāṇām api pañcāśacchatāni trīṇi caiva hi ||
pañca-śaṣṭhi-sahasrāṇi tathāśvānām śatāni ca |
daśottarāṇi ṣaṭ prāhuḥ samkhyā-tattva-vido janāḥ |
etām akṣauhiṇīm prāhur yathāvad iha samkhyayā ||

iti ||48||

**bāla-dvija-suhṛn-mitra-pitr-bhrātr-guru-druhaḥ |
na me syān nirayān mokṣo hy api varṣāyutāyutaiḥ ||49||**

suhṛdaḥ sambandhinaḥ | mitrāṇi sakhāyaḥ | pitarāḥ pitṛvyāḥ ||49||

**naino rājñāḥ prajā-bhartur dharma-yuddhe vadho dviṣām |
iti me na tu bodhāya kalpate śāsanam vacaḥ ||50||**

smṛty-ādy-anuśāsanād dharma-yuddhe na doṣa iti cet tatrāha — naino rājña iti |
dviṣām vadha enaḥ pāpam na bhavātīti yac chāsanam śikṣā-rūpam vacaḥ | kuto na
kalpyate | yatas tad vacaḥ prajā-bhartur eva | ayam bhāvaḥ — sva-prajānām anyato
vādhe prasakte tad vadho 'nujñātaḥ duryodhanena tu prajāyām pālyamānyām mayā
kevalam rājya-lobhena hatatvāt pāpam evedam iti ||50||

**strīṇām mad-dhata-bandhūnām droho yo 'sāv ihotthitaḥ |
karmabhir gṛhamedhīyair nāham kalpo vyapohitum ||51||**

kimca | yuddhe pumsānvadho bhavatu nāma dharmāḥ. strīṇām tu mayā hatā
bandhavo yāsām tāsām yo 'sau droho 'nuddiṣṭo 'py utthitas tam vyapohitum
apākartum kalpaḥ samartha nāham | gṛha-medhīyair gṛhāśrama-vihitaiḥ ||51||

**yathā pañkena pañkāmbhaḥ surayā vā surākṛtam |
bhūta-hatyām tathaivaikām na yajñair mārṣṭum arhati ||52||**

**iti śrīmad-bhāgavate mahā-purāṇe prathama-skandhe
kuntī-stuti-yudhiṣṭhirānutāpo nāmāṣṭamo 'dhyāyaḥ ||8||**

nanu 'sarvaṁ pāpmānam tarati tarati brahma-hatyām yo 'śvamedhena yajate ya u
cainam evam veda' iti śruteḥ pāpam aśvamedhena naśyed evety āśankyāviveka-
vijṛmbhitam hetu-vādam āśritya nirākaroti — yatheti | yathā ghana-pañkena
pañkāmbho na mṛjyate, yathā vā surā-leśa-kṛtam apavitryam bahvyā surayā na mṛjyate
tasyaiva bhūta-hatyām ekām pramādato jātām buddhir pūrva-himsā-prāyair yajñair
mārṣṭum śodhayitum nārhatīti ||52||

iti śrīmad-bhāgavate mahā-purāṇe prathama-skandhe
bhāvārthākhyā-dīpikāyām ṭīkāyām aṣṭamo 'dhyāyaḥ ||8||

navamo 'dhyāyaḥ

yudhiṣṭhirāya bhīṣmeṇa sarva-dharma-nirūpaṇam |
kṛṣṇa-stutiś ca muktiś ca navame tasya varṇyate ||

sūta uvāca
iti bhītaḥ prajā-drohāt sarva-dharma-vivitsayā |
tato vinaśanam⁵⁶ prāgād yatra deva-vrato 'patat ||1||

yad-arthaṁ tasyāvivekaḥ śrī-kṛṣṇena saṁvardhitas tad darśayati — itīti | sarveṣāṁ
dharmānāṁ vivitsayā veditum icchayā | vinaśanam kuru-kṣetram | deva-vrato bhīṣmaḥ
||1||

tadā te⁵⁷ bhrātaraḥ sarve sad-aśvaiḥ svarṇa-bhūṣitaiḥ |
anvagacchan rathair viprā vyāsa-dhaumyādayas tathā ||2||

santaḥ śreṣṭhā aśvā yeṣu tai rathaiḥ ||2||

bhagavān api viprarṣe rathena sa-dhanañjayaḥ |
sa tair vyarocata nṛpaḥ kuvera iva guhyakaiḥ ||3||

drṣṭvā nipatitaṁ bhūmau divaś cyutam ivāmaram |
praṇemuḥ pāṇḍavā bhīṣmaṁ sānugāḥ saha cakriṇā ||4||

sānugāḥ parivāra-sahitāḥ ||4||

tatra brahmarṣayaḥ sarve devarṣayaś ca sattama⁵⁸ |
rājarṣayaś ca tatrāsan draṣṭum bharata-puṅgavam ||5||

tatra tadā | tatrāsan | tat-kṣaṇam evāgatā ity arthaḥ | bharata-puṅgavaṁ bhīṣmam ||5||

parvato nārado dhaumyo bhagavān bādarāyaṇaḥ |
bṛhadaśvo bharadvājaḥ saśiṣyo reṇukā-sutaḥ ||6||

reṇukā-sutaḥ paraśurāmaḥ ||6||

vasiṣṭha indrapramadas trito gr̥tsamado 'sitaḥ |
kākṣivān gautamo 'triś ca kauśiko 'tha sudarśanaḥ ||7||

anye ca munayo brahman brahmarātādayo 'malāḥ |
śiṣyair upetā ājagmuḥ kaśyapāṅgirasādayaḥ ||8||

⁵⁶ 'viśasanam' iti pāṭhaḥ |

⁵⁷ 'tadā tam' iti pāṭhaḥ |

⁵⁸ 'sattamāḥ' iti pāṭhaḥ |

brahma-rātaḥ śukaḥ |āṅgirasō bṛhaspatiḥ ||8||

tān sametān mahā-bhāgān upalabhya vasūttamaḥ |
pūjayām āsa dharma-jñō deśa-kāla-vibhāga-vit ||9||

vasūttamo bhīṣmaḥ | deśa-kāla-vibhāga-vid ity utthātum aśakyatvāc chayāna eva
manasā vācā ca pūjayām āsety abhiprāyaḥ ||9||

kr̥ṣṇam ca tat-prabhāva-jña āsīnam jagad-īśvaram |
hṛdi-stham pūjayām āsa māyayopātta-vigraham ||10||

hṛdi-stham santam purataś cāsīnam pūjayām āsa ||10||

pāṇḍu-putrān upāsīnān praśraya-prema-saṅgatān |
abhyācaṣṭānurāgāśrair andhī-bhūtena cakṣuṣā ||11||

upāsīnān samīpe upaviṣṭān | praśrayoḥ vinayaḥ prema snehas tābhyām saṅgatān
upasannān | pāṭhāntare⁵⁹ tābhyām avanatān | abhyācaṣṭābhyabhāṣata | anurāgās taiḥ
snehāśrubhir andhī-bhūtena cakṣuṣopalakṣitaḥ ||11||

aho kaṣṭam aho 'nyāyām yad yūyam dharma-nandanāḥ |
jīvitum nārhatta kliṣṭam vipra-dharmācyutāśrayāḥ ||12||

abhibhāṣaṇam āha — aho ity ekādaśabhiḥ | he dharma-nandanāḥ, kliṣṭam yathā
bhavaty evam jīvitum nārhatta yūyam iti yad etad aho kaṣṭam jugupsitam | aho
anyāyām caitat | yato yūyam viprā dharmo 'cyutaś cāśrayo yeṣām te ||12||

saṁsthite 'tirathe pāṇḍau pṛthā bāla-prajā vadhūḥ |
yuṣmat-kṛte bahūn kleśān prāptā tokavatī muhuḥ ||13||

kim ca saṁsthite mṛte | bālāḥ prajāḥ putrā yasyāḥ sā | vadhūś ceti dainyam
pradarśitam | tokāny apatyāni tadvatī | apatyaiḥ saha kleśān prāptety arthaḥ ||13||

sarvam kāla-kṛtam manye bhavatām ca yad-apriyam |
sapālo⁶⁰ yad-vaśe loko vāyor iva ghanāvaliḥ ||14||

kāla-kṛtatvena śokam vārayati — sarvam iti dvābhyām | bhavatām api | yad-vaśo yasya
vaśa-vartī ||14||

yatra dharma-suto rājā gadā-pāṇir vṛkodaraḥ |
kr̥ṣṇo 'strī gāṇḍivam cāpam suhṛt kr̥ṣṇas tato vipat ||15||

⁵⁹ pāṭhāntare 'prema-sannatān' ity evam-vidhe

⁶⁰ 'sa kālaḥ' ity api kvacit pāṭhaḥ |

aho durghaṭa-ghaṭanā-paṭuḥ kāla ity āha — yatreti | kṛṣṇo 'rjunaḥ astrī dhanvī | tatas
tatrāpi vipat | puṇya-śarīra-balāstra-naipunya-śastra-deva-saṃpattāv apīty arthaḥ ||15||

**na hy asya karhicid rājan pumān veda vidhitsitam |
yad vijijñāsayā yuktā muhyanti kavayo 'pi hi ||16||**

nanu kṛṣṇam katham kālo 'tikramed ity apekṣāyām āha | na hy asya śrī-kṛṣṇasyety
anṅulyā nirdīśati | vidhitsitam kartum iṣṭam yat | asya vidhitsitam tasya jijñāsayā
||16||

**tasmād idam daiva-tantram vyavasya bhatararṣabha |
tasyānuvihito 'nāthā nātha pāhi prajāḥ prabho ||17||**

idam sukha-duḥkhādi daiva-tantram īśvarādhīnam vyavasya niścitya
tasyeśvarasyānuvihito 'nuvartī san | kartari ktaḥ | he nātha kula-paramparā-gata-
svāmin, prabho samartha, anāthāḥ prajāḥ pāhi ||17||

**eṣa vai bhagavān sāksād ādyo nārāyaṇaḥ pumān |
mohayan māyayā lokam gūḍhaś carati vṛṣṇiṣu ||18||**

anuvīdheyāḥ parameśvarasya śrī-kṛṣṇa evety āha | eṣa eva bhagavān sarveśvaraḥ | yata
ādyāḥ pumān | tac ca kutaḥ | yato nārāyaṇaḥ sakṣāt ||18||

**asyānubhāvam bhagavān veda guhyatamam śivaḥ |
devarsir nāradaḥ sāksād bhagavān kapilo nrpa ||19||**

tad upapādayati — asyeti | anubhāvam prabhāvam ||19||

**yam manyase mātuleyam priyam mitraṁ suhṛttamam |
akaroḥ sacivam dūtam sauhṛdād atha sārathim ||20||**

tvam ajñānādyam evam manyase | mātuleyam devakyāḥ sutam | priyam prīti-viṣayam |
mitraṁ prīti-kartāram | suhṛttamam upakārānapekṣyopakāraḥ ca | sauhṛdād
viśvāsāt | akaroḥ kṛtavān asi | sacivam mantriṇam ||20||

**sarvātmanaḥ sama-dṛṣo hy advayasyānahaṅkṛteḥ |
tat-kṛtam mati-vaiṣamyam niravadyasya na kvacit ||21||**

nanv īśvaraś cet katham nice sārathyādau pravṛttas tatrāha — sarveti | asya tat-kṛtam
nīcocca-marka-kṛtam mama योगyam ayogyam iti mater vaiṣamyam kvacid api nāsti |
kutaḥ | niravadyasya rāgādi-sūnyasya | tat kutaḥ | anahaṅkṛteḥ | tac ca kutaḥ |
advayasya | tad api kutaḥ | sama-dṛśaḥ | tatrāpi hetuḥ — sarvasyātmanaḥ | yatheṣṭam
vā hetu-hetumad bhāvaḥ ||21||

tathāpy ekānta-bhakteṣu paśya bhūpānukampitam |
yan me 'sūm̐s tyajataḥ sāksāt kṛṣṇo darśanam āgataḥ ||22||

tathāpi samatve 'pi | he bhūpa, anukampitam anukampām ||22||

bhaktyāveśya mano yasmin vācā yan-nāma kīrtayan |
tyajan kalevaram̐ yogī mucyate kāma-karmabhiḥ⁶¹ ||23||

idānīm sva-deha-tyāga-paryantam̐ śrī-kṛṣṇāvasthānam̐ prārthayate — bhaktyeti
dvābhyām̐ ||23||

sa deva-devo bhagavān pratīkṣatām̐
kalevaram̐ yāvad idam̐ hinomy aham |
prasanna-hāsāruṇa-locanollasan-
mukhāmbujo dhyāna-pathas̐ catur-bhujah̐ ||24||

yāvad iti vilambam̐ dyotayati | aham̐ hinomi tyajām̐īti svātantryam̐ | idam̐ ity
anātmatvena jñātam̐ | prasanna-hāsenāruṇa-locanābhyām̐ collasad ruciram̐
mukhāmbujam̐ yasya | dhyānasya panthā viśayaḥ | yo 'nyais̐ cintyate levalam̐ so 'grataḥ
sthitaḥ san mām̐ pratīkṣitām̐ ity arthaḥ ||24||

sūta uvāca
yudhiṣṭhiras tad ākarṇya śayānam̐ śara-pañjare |
apṛcchad vividhān dharmān ṛṣiṇām̐ cānuśṛṇvat'am̐ ||25||

tat sānukampam̐ vākyam̐ ākarṇya ||25||

puruṣa-sva-bhāva-vihitān yathā-varṇam̐ yathāśramam̐ |
vairāgya-rāgopādhibhyām̐ āmnātobhaya-lakṣaṇān̐ ||26||

puruṣa-svabhāvena vihitān nara-rajātisādhāraṇān̐ varṇayām̐ āseti tṛṭiyenānvayaḥ P
yathā-varṇam̐ varṇa-dharmān̐ | yathāśramam̐ āśrama-dharmām̐s̐ ca | vairāgya-
rāgābhyām̐ upādhibhyām̐ krameṇāmnātam̐ ubhayam̐ nivṛtti-prakṛtti-rūpam̐ lakṣaṇam̐
yeṣām̐ tān̐ ||26||

dāna-dharmān̐ rāja-dharmān̐ mokṣa-dharmān̐ vibhāgas̐ah̐ |
strī-dharmān̐ bhagavad-dharmān̐ samāsa-vyāsa-yogataḥ ||27||

punas tatraiva viśeṣam̐ āha — dāneti | mokṣa-dharmān̐ sama-damādīn̐ | bhagavad-
dharmān̐ hari-toṣaṇān̐ dvādaśy-ādi-niyama-rūpān̐ | samāsa-vyāsau samikṣepa-vistārau
tāv eva yogāv upāyau tatas̐ tābhyām̐ ||27||

dharmārtha-kāma-mokṣām̐s̐ ca sahopāyān̐ yathā mune |

⁶¹ 'kāmya-karmabhiḥ' ity api pāṭhaḥ |

nānākhyānetihāseṣu varṇayām āsa tattva-vit⁶² ||28||

dharmādīmś ca yathādhikāraṁ pratiniyatopāya-sahitam | yathā yathāvat nānākhyāneṣu
ye itihāsās teṣu yathā santi tathā varṇayām āseti ||28||

dharmam⁶³ pravadataḥ tasya sa kālaḥ pratyupasthitah⁶⁴ |
yo yoginaś chanda-mṛtyor vāñchitas tūttarāyaṇah ||29||

chandeneccchayā mṛtyur yasya ||29||

tadopasamhṛtya giraḥ sahasraṇīr
vimukta-saṅgamā mana ādi-pūruṣe |
kṛṣṇe lasat-pīta-paṭe catur-bhuje
puraḥ sthite 'mīlita-dṛg vyadhārayat ||30||

sahasraṇīr yuddhe samīpa-sthān sahasraṇ rathatino nayati pālayatīti sahasraṇīr
bhīṣmaḥ | sahasraṇīḥ iti pāṭhe sahasrārthavatīr giriḥ | lasantau pītau paṭau yasya tasmin
| amīlita-dṛg eva mano vyadhārayat ||30||

viśuddhayā dhāraṇayā hatāśubhas
tad-īkṣayaivāśu gatāyudha-śramaḥ |
nivṛtta-sarvendriya-vṛtti-vibhramas
tuṣṭāva janyaṁ visṛjaṇ janārdanam ||31||

anayaiva viśuddhayā dhāraṇayā hatam aśubham yasya saḥ | tasya śrī-kṛṣṇasyāpekṣayā
kṛpā-dṛṣṭyaiva gata āyudha-śramo⁶⁵ yasya saḥ | ata eva nivṛttaḥ sarvendriya-vṛttinām
vibhramo vividham bhramaṇam yasmāt saḥ | janyaṁ deham visṛjan janārdanam astaut
||31||

śrī-bhīṣma uvāca
iti matir upakalpita vitṛṣṇā
bhagavati sātva-puṅgave vibhūmni |
sva-sukham upagate kvacid vihartum
prakṛtim upeyuṣi yad-bhava-pravāhaḥ ||32||

parama-phala-rūpām śrī-kṛṣṇe ratim prārthayitum prathamam sva-kṛtam arpayati | iti
nānā-dharmādy-upāyair matir mano-dhāraṇa-lakṣaṇā upakalpita samarpita | kva |
sātvatānām puṅgave śreṣṭhe bhagavati | vitṛṣṇā niṣkāma | avitṛṣṇeti vā chedaḥ |
avitṛptety arthaḥ | vigato bhūmā yasmāt tasmin | yam apekṣyāny atra mahattvam
nāstīty arthaḥ | tad eva paramaiśvaryam āha | sva-sukham sva-svarūpa-bhūtam

⁶² 'dharma-vit' ity api pāṭhaḥ |

⁶³ 'dharmān' iti pāṭhaḥ sa eva yukto 'neka-dharma-prakathanāt |

⁶⁴ 'paryupasthitah' iti pāṭhe 'pi sa evārthaḥ |

⁶⁵ mudrita-pustake tu 'gatāyudha-śramaḥ' iti mūle pāṭhaḥ |

paramānandam upagate prāptavaty eva | kvacit kadācid vihartum krīditum prakṛtiṁ
yoga-māyām upeyuṣi svī-kṛtavati natu svarūpa-tirodhānena jīvavat pāratantryam ity
arthaḥ | vihartum iti yad uktaṁ tat prapañcayati | yad yataḥ prakṛter bhava-pravāhaḥ
sṛṣṭi-paramparā bhavati ||32||

**tri-bhuvana-kamanam tamāla-varṇam
ravi-kara-gaura-vara-ambaram dadhāne |
vapur alaka-kulāvṛtānanābjam
vijaya-sakhe ratir astu me 'navadyā ||33||**

idānīm śrī-kṛṣṇa-mūrtiṁ varṇayan ratiṁ prārthayate | tri-bhuvana-kamanam tri-
lokyām ekam eva kamanīyam yat tad vapur dadhāne ratir me 'stu | katham-bhūtam
vapuh | tamālan nilo varṇo yasya tat | prātaḥ-kālinā raveḥ karā iva svata gaure pīte
vare nirmale cāmbare yasmiṁs tat | alaka-kulair uparyāvṛtam ānanābjam yasmiṁs tat |
vijaya-sakhe pārtha-sārathau anavadyā ahaitukī phalābhisandhi-rahitā ratir astu ||33||

**yudhi turaga-rajo-vidhūmra-viṣvak-
kaca-lulita-śramavāry-alakṛtāsye |
mama niśita-śarair vibhidyamāna-
tvaci vilasat-kavace 'stu kṛṣṇa ātmā ||34||**

vijaya-sakhitvam evānuvarṇayan ratiṁ prārthayate | yudhi yuddhe turagāṇām khura-
rajas turaga-rajās tena vidhūmrā dhūsarās te ca te viṣvaṁ ca itas tataś calantaḥ kacāḥ
kuntalās tair lulitam vikīṛṇam śranavāri sveda-vindu-rūpaṁ tena bhakta-vātsakya-
dyotakenākamkṛtamāsyam yasya tasmin śrī-kṛṣṇe mamātmā mano 'stu ramatām ity
arthaḥ | punaḥ kim-bhūte | madīyair niśitais tikṣṇaiḥ śarair vibhidyamānā tvag yasya
tasmin | śarair eva vilasat trutyatkavacam yasya tasmin ||34||

**sapadi sakhi-vaco niśamya madhye
nija-parayor balayo ratham niveśya |
sthitavati para-sainikāyur akṣṇā
hṛtavati pārtha-sakhe ratir mamāstu ||35||**

kim ca | sapadīti |

**senayor ubhayor madhye ratham sthāpaya me 'cyuta |
yāvad etān nirīkṣye 'ham yoddhukāmān avasthitān ||**

ity (gītā.1.21-22) sakhyur arjunasya vaco niśamya sapadi tat-kṣaṇam eva sva-parayor
balayoḥ sainyayor madhye ratham niveśya sthite pārtha-sakhe mama ratis astu | tatra
sthitvā kṛtam sakhyam darśayati | parasya duryodhanasya sainikānām āyur akṣṇā kāla-
dṛṣṭyā hṛtavati | asau bhīṣmo 'sau droṇo 'sau karṇa ity-ādi-tat-pradarśana-vyājena
dṛṣṭyaiva sarveṣām āyur ākṛṣyārjunasya jayam kṛtavati ||35||

vyavahita-pṛtanā-mukham nirīkṣya

sva-jana-vadhād vimukhasya doṣa-buddhyā |
kumatim aharad ātma-vidyayā yaś
caraṇa-ratiḥ paramasya tasya me 'stu ||36||

na kevalam arjunasya sapatnāyur-haraṇenaiva jayam āhavat kimtv avidyā-
haraṇenāpīty āha | vyavahitā dūre sthitā yā pṛtanā tasyā mukham iva mukham agre
sthitān bhīṣmādīn nirīksyety arthaḥ | sva-jana-vadhād vimukhasya nivṛttasya | tad
uktam **gītāsu**

evam uktvārjunaḥ saṁkhye rathopastha upāviśat |
visṛjya sa-śaraṁ cāpaṁ śoka-saṁvigna-mānasaḥ ||

iti (gītā. 1.46) | kumatim aham hantety-ādi-kubuddhim ||36||

sva-nigamam apahāya mat-pratijñām
ṛtam adhikartum avapluto rathasthaḥ |
dhṛta-ratha-caraṇo 'bhyayāc caladgur
harir iva hantum ibhaṁ gatottariyaḥ ||37||

mama tu mahāntam anugrahaṁ kṛtavān ity āha dvābhyām | sva-nigamam aśastra
evāhaṁ sāhāyā-mātraṁ karisyāmīty evaṁ-bhūtāṁ sva-pratijñāṁ hitvā śrī-kṛṣṇaṁ
śastraṁ grāhayaīśyāmīty evaṁ-rūpāṁ mat-pratijñāmṛtaṁ satyaṁ yathā bhavati tathā
adhi adhikāṁ kartum yo ratha-sthaḥ san avaplutaḥ sahasaivāvātīrṇaḥ san yo 'bhyayād
abhimukham adhāvat | imaṁ hantum hariḥ simhaḥ iva | kim-bhūtaḥ | dhṛto ratha-
caraṇaś cakram yena saḥ | tadā saṁrambheṇa mānuṣya-nāṭya-vismṛter udara-stha-
sarva-bhūta-bhuvana-bhāreṇa pratipadaṁ caladguś calantī gauḥ pṛthvī yasmāt saḥ |
tenaiva saṁrambheṇa pathi gataṁ patitam uttariyaṁ vastraṁ yasya sa mukundo me
gatir bhavatv ity uttarenānvayaḥ ||37||

śita-viśikha-hato viśīrṇa-damśaḥ
kṣataja-paripluta ātatāyino me |
prasabham abhisasāra mad-vadhārtham
sa bhavatu me bhagavān gatir mukundaḥ ||38||

evaṁ yadābhyayāt tadā smayamānasyātatāyino dhanvino me śitais tīkṣṇair viśikhair
hato 'to viśīrṇa-damśo vidhvasta-kavacaḥ kṣatajena rudhireṇa paripluto vyāptaḥ san
prasabhaṁ balād vārayantam arjunam apy atikramya mad-vadhārtham
abhisasārābhimukhaṁ jagāma | evaṁ yo loka-pratityārjuna-pakṣa-pātīva lakṣito
vastutas tu mamaivānugrahaṁ kṛtavān yan mad-bhaktenoktaṁ vaco mā mṛṣā 'stv iti sa
bhagavān me gatir bhavatv ity arthaḥ ||38||

vijaya-ratha-kuṭumba ātta-totre
dhṛta-haya-raśmini tac-chriyekṣaṇīye |
bhagavati ratir astu me mumūrṣor

yam iha nirīkṣya hatā gatāḥ sa-rūpam⁶⁶ ||39||

tad evam anyāyair api bhr̥tya-rakṣā-vyagre kṛṣṇe ratim āśāste | vijayo 'rjunas tasya
ratha eva kuṭumbam akr̥tya-śatair api rakṣaṇīyo yaya tasmin | āttam tottram pratodo
yena tasmin | dhṛtās ca te hayānām raśmayāḥ pragrahās te santi yasya tasmin | 'vr̥ihy-
ādibhyaś ca' ity anakārāntād pi raśmi-śabdādiniḥ | tac-chriyā tayā sārathya-śriyā
īkṣaṇīye śobhamāne | mumūrṣor martum icchoḥ | nanv anyāyavartini kim iti ratiḥ
prārthyate 'ta āha | bhagavatya acintyaiśvare | tad āha | iha yuddhe hatāḥ sarve yam
nirīkṣya sa-rūpam tat-samānam rūpam gatāḥ prāptā iti divya-dr̥ṣṭvyā paśyann āha ||40||

**lalita-gati-vilāsa-valguhāsa-
praṇaya-nirīkṣaṇa-kalpitorumānāḥ |
kṛta-manu-kṛta-vatya unmadāndhāḥ
prakṛtim agan kila yasya gopa-vadhvaḥ ||40||**

kṣatra-dharmaṇa yudhyamānās tat-sarūpam prāpyur ity etan na citram | yato
madāndhā api prāpyur ity āha | lalita-gatiś ca vilāsaś ca valgu-hāsādiś ca maṅju-gaty-
ādibhir ātmīyais tadīyair vā kalpita urur mānaḥ pūjā yāsām tāḥ | ata utkaṭena
madenāndhā vivaśāḥ | ata eva tad-ekacittatvena tasya kṛtam karma
govardhanoddhāraṇādikam anukṛtavatyō gopa-vadhco yasya prakṛtim svarūpam agan
agaman | ma-kāra-lopas tv ārṣaḥ | kila prasiddham | tasmin me ratir astv iti
pūrveṇaivānvayaḥ ||40||

**muni-gaṇa-nṛpa-varya-saṅkule 'ntaḥ-
sadasi yudhiṣṭhira-rājasūya eṣām |
arhaṇam upapada īkṣaṇīyo
mama dṛṣi-gocara eṣa āvir ātmā ||41||**

jagat-pūjyatām anusmarann āha | muni-gaṇair nṛpair yaiś ca saṅkule vyāpte 'ntaḥ-
sadasi sabhā-madhye yudhiṣṭhirasya rāja-sūye eṣām muni-gaṇādīnām īkṣaṇīyaḥ aho
rūpam aho mahimety evam āscaryeṇa vilokanīyaḥ sann arhaṇam upapade prāpa | eṣa
jataām ātmā mama dṛṣi-gocaro dṛṣti-viṣayaḥ sann āviḥ prakāto vartate | aho me
bhāgyam iti bhāvaḥ ||41||

**tam imam aham ajam śarīra-bhājām
hṛdi hṛdi dhiṣṭhitam ātma-kalpitānām |
pratidṛśam iva naikadhārkam ekam
samadhi-gato 'smi vidhūta-bheda-mohaḥ ||42||**

so 'ham kṛtārtho 'smīty āha | tam imam aham samyag adhigataḥ prāpto 'smi | samyak
tvam āha | vidhūta-bheda-mohaḥ | tad-artham bhedasyaupādhikatvam āha | ātma-
kalpitānām svayam nirmītānāmśarīra-bhājām prāṇinām hṛdi hṛdi prati-hṛdayam

⁶⁶ 'sva-rūpam' iti pāṭhaḥ sa ca ṭikānanugaṇaḥ | tatra samānam rūpam gatā iti
vyākhyānāt |

dhiṣṭhitam adhiṣṭhitam | adhiṣṭhāya sthitam iti yāvat | akāra-lopas tv ārṣaḥ | naikadhā
anekadhā | adhiṣṭhāna-bhadād anekadhā bhātam ity arthaḥ | atra drṣṭāntaḥ — sarva-
prāṇinām drṣam drṣam pratyekam evārkam anekadhā pratītam iveti ||42||

sūta uvāca
kṛṣṇa evam bhagavati mano-vāg-drṣṭi-vṛttibhiḥ |
ātmany ātmānam āveśya so 'ntaḥśvāsa upāramat ||43||

mano-vāg-drṣṭinām vṛttibhiḥ | paramātmani śrī-kṛṣṇe | antar eva vilīnaḥ śvāso yasya
saḥ ||43||

sampadyamānam ājñāya bhīṣmam brahmaṇi niṣkale |
sarve babhūvus te tūṣṇīm vayāmsīva dinātyaye ||44||

niṣkale nirupādhou parātmani | sampadyamānam militam ājñāyālakṣya | vayāmsi
pakṣiṇa iva ||44||

tatra dundubhayo nedur deva-mānava-vāditāḥ |
śāsaṁsuḥ sādhave rājñām khāt petuḥ puṣpa-vṛṣṭayaḥ ||45||

devair mānavaiś ca vāditāḥ | rājñām madhye ye sādhave 'nusūyavaḥ ||45||

tasya nirharaṇādīni samparetasya bhārgava |
yudhiṣṭhiraḥ kārayitvā muhūrtaṁ duḥkhito 'bhavat ||46||

nirharaṇādīni dāha-saṁskārādīni | samyak paretasya | muktasyāpīty arthaḥ ||46||

tuṣṭuvur munayo hrṣṭāḥ kṛṣṇam tad-guhya-nāmabhiḥ |
tatas te kṛṣṇa-hṛdayāḥ svāśramān prayayuḥ punaḥ ||47||

tasya guhya-nāmabhir vedoktaiḥ | kṛṣṇa eva hṛdayam yeṣāṁ te kṛṣṇa-hṛdayāḥ ||47||

tato yudhiṣṭhiro gatvā saha-kṛṣṇo gajāhvayam |
pitarāṁ sāntvayām āsa gāndhārīm ca tapasvinīm ||48||

pitarāṁ dhṛtarāṣṭraṁ | tapasvinīm santāpavatīm ||48||

pitṛā cānumato rājā vāsudevānumoditāḥ |
cakāra rājyam dharmeṇa pitṛ-paitāmahaṁ vibhuḥ ||49||

iti śrīmad-bhāgavate mahā-purāṇe prathama-skandhe
yudhiṣṭhira-rājya-pralambho nāma navamo 'dhyāyaḥ ||9||

rājā yudhiṣṭhiraḥ | anumato 'nujñātaḥ ||49||

iti śrīmad-bhāgavate mahā-purāṇe prathama-skandhe
bhāvārthākhyā-dīpikāyāṃ ṭīkāyāṃ navamo 'dhyāyaḥ ॥9॥

atha daśamo 'dhyāyaḥ

daśame kṛta-kāryasya hastināpuro hareḥ |
strībhiḥ saṁstūyamānasya varṇyate dvārakāgamaḥ ||

śaunaka uvāca
hatvā svariktha-spr̥dha ātatāyino
yudhiṣṭhiro dharmā-bhṛtām variṣṭhaḥ |
sahānujaiḥ pratyavaruddha-bhojanaḥ
katham pravṛttaḥ kim akāraṣīt tataḥ ||1||

rājyaṁ cakāroty uktam tatara pr̥cchati — hatveti | svasya rikthe dhane spardhante sma
ye te tathā | yad vā sva-rikthāya spr̥t saṁgrāmo yeṣāṁ eva dhanādi-haraṇād ātatāyinas
tān hatvā | pratyavarudda-bhojano bandhu-vadha-duḥkhena saṁkucita-bhogo, rājya-
lābhena prāpta-bhogo vā | katham rājye pravṛttaḥ, pravṛtto vā tataḥ kim akāraṣīt ||1||

sūta uvāca
vaṁśam kuror vaṁśa-davāgni-nirhṛtam
saṁrohayitvā bhava-bhāvano hariḥ |
niveśayitvā nija-rājya īśvaro
yudhiṣṭhiram prīta-manā babhūva ha ||2||

rājya-pravṛttau śrī-kṛṣṇasya prītim paryālocya pravṛtta ity āśayenottaram āha | vaṁśam
kuroḥ samrohayitvā parīkṣid rakṣaṇena saṁrohyāṅkuritam kṛtvā | katham-bhūtam |
vaṁśa-davāgni-nirhṛtam vaṁśa eva davo vanam tasmād udbhūto yaḥ krodha-rūpo
'gnis tena nirhṛtam dagdham | nija-rājye niveśya ca ||2||

niśamya bhīṣmuktam athācyutoktam
pravṛtta-vijñāna-vidhūta-vibhramāḥ |
śaśāsa gām indra ivājitāśrayaḥ
paridhyupāntām anujānavartitaḥ ||3||

pravṛttau hetum uktvā kim akāraṣīd ity asyottaram āha | pravṛttam yad vijñānam
parmeśvarādhiṇam jagan na svatantram ity evam-bhūtam tena vidhūto vibhramo
'hamkārtety evam-bhūto moho yasya saḥ | anujair anuvartitaḥ sevataḥ san | ajitaḥ śrī-
kṛṣṇa evāśrayo yasya saḥ | paridhiḥ samudras tat-paryantām gām pṛthivīm pālayām āsa
||3||

kāmam vavarṣa parjanyaḥ sarva-kāma-dughā mahī |
siṣicuh sma vrajān gāvaḥ payasodhasvatīr mudā ||4||

tasya rājyam anuvarṇayati — kāmam iti tribhiḥ | mahī sarva-kāma-dogdhṛī babhūva |
vrajān goṣṭhāni | ūdhasvatīr ūdhasvatyaḥ ūdhaḥ kṣīrāśayas tadvatyaḥ | sthūlodhasa ity
arthaḥ | siṣicur abhyaṣiṅcan ||4||

nadyaḥ⁶⁷ samudrā girayaḥ savanaspati-vīrudhaḥ |
phalanty oṣadhayaḥ sarvāḥ kāmam anvṛtu tasya vai ||5||

anvṛtu ṛtāvṛtau ||5||

nādhayo vyādhayaḥ kleśā daiva-bhūtātma-hetavaḥ |
ajāta-śatrāv abhavan jantūnām rājñi karhicit ||6||

ādhayo manovyathāḥ | vyādhayo rogāḥ | kleśāḥ śītoṣṇādi-kṛtāḥ | daivam bhūtāni cātma
hetur yeṣām ādhidaivikādīnām te jantūnām nābhavan ||6||

uṣitvā hāstinapure māsān katipayān hariḥ |
suhṛdām ca viśokāya svasuś ca priya-kāmyayā ||7||

idānīm dvārakāgamanam nirūpayitum āha — uṣitveti | svasuḥ subhadrāyāḥ ||7||

āmantrya cābhyanujñātaḥ pariṣvajyābhivādya tam |
āruroha ratham kaiścit pariṣvakto 'bhivāditaḥ ||8||

taṁ yudhiṣṭhiram ||8||

subhadrā draupadī kuntī virāṭa-tanayā tathā |
gāndhārī dhṛtarāṣṭraś ca yuyutsur gautamo yamau ||9||

yuyutsur dhṛtarāṣṭrād vaiśyāyām jātaḥ | gautamaḥ kṛpaḥ | yamau nakula-sahadevau
||9||

vṛkodaraś ca dhaumyaś ca striyo matsya-sutādayaḥ |
na sehire vimuhyanto viraham śārṅga-dhanvanaḥ ||10||

matsya-sutā uttarā | tasyāḥ punar grahaṇam garbha-rakṣaka-kṛṣṇa-virahe mohādhikyāt
| yad vā matsya-sutā satyavatī ||10||

sat-saṅgān mukta-duḥsaṅgo hātuṁ notsahate budhaḥ |
kīrtiyamānam yaśo yasya sakṛd ākarṇya rocanam ||11||

teṣām kṛṣṇa-virahāsahanam kaumutya-nyāyenāha — sat-saṅgād iti dvābhyām | satām
saṅgād hetor muktaḥ putrādi-viśayo duḥsaṅgo yena saḥ | sadbhiḥ kīrtiyamānam ruci-
karam yasya yaśaḥ sakṛd apy ākarṇya sat-saṅgam tyaktuṁ na śaknoti ||11||

tasmin nyasta-dhiyaḥ pārthāḥ saheran viraham katham |
darśana-sparśa-samlāpa-śayanāsana-bhojanaiḥ ||12||

⁶⁷ 'muhuh' iti pāṭhaḥ |

darśanādibhis tasmin śrī-kṛṣṇe nyastā adhyastā dhīr yeṣām te ||12||

sarve te 'nimiṣair akṣais tam anudruta-cetasah |
vikṣantaḥ sneha-sambaddhā vicelus tatra tatra ha ||13||

ata evānimiṣair netrais tatra tatrārhaṇānayanādy-artham calanti sma | yataḥ snehena
samyag buddhāḥ | ata eva tam anudrutāni gatāni cetamsi yeṣām te ||13||

nyarundhann udgalad bāṣpam autkaṇṭhyād devakī-sute |
niryāty agārān no 'bhadram iti syād bāndhava-striyaḥ ||14||

agārān niryāti nirgacchati sati | autkaṇṭhyād āsaky-atiśayād dhetor udgalat sravad
bāṣpam āsru nyarundhan netreṣv eva stambhitavatyah | tatra hetuḥ — abhadram no
syād amaṅgalaṁ mā bhūd ity etad artham ||14||

mṛdaṅga-śaṅkha-bheryaś ca vīṇā-pañava-gomukhāḥ |
dhundhury-ānaka-ghaṇṭādyā nedur dundubhayas tathā ||15||

mṛdaṅgādayo daśa vādyā-bhedāḥ ||15||

prāsāda-śikharārūdhāḥ kuru-nāryo didṛkṣayā |
vavṛṣuḥ kusumaiḥ kṛṣṇam prema-vrīḍā-smitekṣaṇāḥ ||16||

prema-vrīḍā-smita-pūrvakam ikṣaṇam yāsām tāḥ ||16||

sitāpatram jagrāha muktādāma-vibhūṣitam |
ratna-daṇḍam guḍākeśah priyaḥ priyatamasya ha ||17||

guḍākā nidrā tasyā īso jīta-nidro 'rjunaḥ ||18||

uddhavaḥ sātyakiś caiva vyajane paramādbhute |
vikīryamāṇaḥ kusumai reje madhu-patiḥ pathi ||18||

vyajane cāmare jagrhatuḥ | madhu-patiḥ śrī-kṛṣṇaḥ ||18||

āsrūyantāśiṣah satyās tatra tatra dvijeritāḥ |
nānurūpānurūpās ca nirguṇasya guṇātmanaḥ ||19||

satyāḥ śrī-kṛṣṇo tāsām avyabhicārāt, kimtu nānurūpās cānurūpās ca | nirguṇasya
paramānandasya sukhī bhavety-ādayo nānurūpā guṇātmano mānuṣya-nātyāvatāre
'nurūpās cety arthaḥ | sandhir āraḥ ||19||

anyonyam āsīt sañjalpa uttama-śloka-cetasām |
kauravendra-pura-strīṇām sarva-śruti-mano-haraḥ ||20||

sarvāsām śrutīnām manoharaḥ | upaniṣado 'pi mūrṭi-matyah satyas tam samjalpam
abhyandann ity arthaḥ ||20||

sa vai kilāyam puruṣaḥ purātano
ya eka āsīd aviśeṣa ātmani |
agre guṇebhyo jagad-ātmanīśvare
nimīlitātman niśi supta-śaktiṣu ||21||

tatra tejaḥ-saundaryādy-atiśayena vismitābhyaḥ sakhībhyo 'nyāḥ striyaḥ kathayanti |
nātra vismayaḥ kāryaḥ, sāksād īśvaratvād asyeti | sa vā iti caturbhiḥ | vai smarāṇe |
kileti prasiddhyā pramāṇa-dyotakam | ya eka evādvitīyaḥ puruṣa āsīt sa evāyam śrī-
kṛṣṇaḥ | kutrāsīt P aviśeṣe ātmani niṣprapañce nija-svarūpe | kadā agre guṇebhyo
guṇa-kṣobhāt pūrvam | tathā niśi pralaye ca | tasya lakṣaṇam | jagatām ātmani jīve |
nimīlitātmani | nimīlitātman ity luṭṭa-saptamy-antaṁ padam | jātāv eka-vacanam |
īśvare līna-rūpeṣu jīveṣu satsv ity arthaḥ | nanu jīvānām brahmatvāt katham layas
tatrāha | suptāsu śaktiṣu satīṣu | jīvopādhi-bhūta-sattvādi-śakti-laya eva jīva-laya ity
arthaḥ ||21||

sa eva bhūyo nija-vīrya-coditām
sva-jīva-māyām prakṛtiṁ sisṛkṣatīm |
anāma-rūpātmani rūpa-nāmani
vidhitsamāno 'nusasāra śāstra-kṛt ||22||

tad evam sṛṣṭer ādau pralayānantaram ca niṣPrapañcāv avasthānam ukṭvā sṛṣṭi-
pralayayor madhye sa-prapañcāvasthānam āhuḥ | sa evāpracyuta-svarūpa-sthitir eva
prakṛtiṁ anusasārādhiṣṭhitavān | bhūyaḥ punaḥ | sṛṣṭi-pravāhasyānāditatvāt | kīdrṣim |
nija-vīrya-coditām sva-kāla-śakti-preritām | svāmśa-bhūtānām jīvānām māyām
mohinīm | ata eva sisṛkṣatīm sraṣṭum icchantīm | kim artham anusasāra | anāma-rūpe
ātmani jīve rūpa-nāmani vidhātum icchan | upādhi-sṛṣṭyā jīvānām bhogāyety arthaḥ |
karmāṇi ca vidhātum vedān kṛtavān ity āhuḥ — śāstra-kṛd iti ||22||

sa vā ayam yat padam atra sūrayo
jitendriyā nirjita-mātariśvanah |
paśyanti bhakty-utkalitāmalātmanā
nanv eṣa sattvaṁ parimārṣṭum arhati ||23||

asya darśanam atidurlabham asmābhir labdham ity āhuḥ | sa vai ayam | yasya padam
svarūpam aṅghrim vā | nirjito mātariśvā prāṇo yaīḥ | hrasvatvam ārṣam | te sūraya eva
paśyanti | kena | bhaktyā utkalita utkaṅthito 'malo ya ātmā buddhis tena | 'dṛśyate tv
agryayā buddhyā' iti śruteḥ | buddhi-vaimalyasyāpy ayam eva hetur ity āhuḥ | nanu he
sakhī, eṣa eva sattvaṁ buddhiṁ parimārṣṭum samyak śodhayitum arhati natu
yogādāya ity arthaḥ | yad vā aho eṣa sattvaṁ jñānam parimārṣṭum nāśayitum dūra-
gamanenāpryatyakṣī bhavitum nārhati, kimtv anena sahaiva gantavyam ity arthaḥ ||23||

sa vā ayam sakhy anugīta-sat-katho

vedeṣu guhyeṣu ca guhya-vādibhiḥ |
ya eka īso jagad-ātma-līlayā
srjaty avaty atti na tatra sajjate ||24||

puṇya-ślokatām āhuḥ | he sakhi, yo vedeṣu rahasyāgameṣu ca rahasya-nirūpakair
anugīta-sat-kathaḥ | anugītāḥ satya kathā yasya sa evāyam | gāna-prakāram āhuḥ — ya
eka īsa ity-ādi ||24||

yadā hy adharmeṇa tamo-dhiyo⁶⁸ nrpā
jīvanti tatraiṣa hi sattvataḥ kila |
dhatte bhagam satyam ṛtam dayām yaśo
bhavāya rūpāni dadhad yuge yuge ||25||

evam-bhūtasya nānāvātāre kāraṇam āhuḥ — yadā hīti | tamo-vyāptā dhīr yeṣām te
nrpā yadādharmeṇa jīvanti kevalam prāṇan puṣṇanti tatra tadaīṣa eva bhavāya sthityai
sattvato viśuddha-sattvena rūpāni dadhad bhagādīni dhatte prakāṣayati | yuge yuge tat
tat avasate | bhagam aiśvaryam | satyam satya-pratijñatvam | ṛtam
yathārthopadeśakatvam | dayām bhakta-kṛpām | yaśo 'dbhuta-karmatvam ||25||

aho alam ślāghyatamam yadoḥ kulam
aho alam puṇyatamam madhor vanam |
yad eṣa puṁsām ṛṣabhaḥ śriyaḥ priyaḥ⁶⁹
sva-janmanā caṅkramaṇena cāncati ||26||

viśeṣataḥ śrī-kṛṣṇāvatāra-saubhānyam varṇayati — aho iti pañcabhiḥ | yad yasmād eṣa
puruṣottamaḥ śriyaḥ patiḥ svajjanmanā yadoḥ kulam aṅcanti pūjayati sat-karoti | ata
ślāghyatamam tat | caṅktameṇa ca madhor vanam mathurām sat-karoty atas tat
puṇyatamam iti | tamab-arthasyāpy atyantātiśaye 'lam iti | tatrāpy āścarye aho ity
uktam ||26||

aho bata svar-yaśasas tiraskarī
kuśasthalī puṇya-yaśaskarī bhuvah |
paśyanti nityam yad anugraheṣitam
smitāvalokam sva-patim sma yat-prajāḥ ||27||

dvārakām ślāghante | aho batāty āścaryam | kim tat | kuśa-sthalī dvārakā | svarga
utkrṣṭa iti yad yaśas tasya tīras-karī paribhava-kartrī | bhuvāś ca puṇya-yaśaḥ-kartrī
bhavati | yad yato yatrātyāḥ sarvāḥ prajāḥ | svānugraheṣitam preṣitam | smita-
pūrvako 'valoko yasya tam | yd vā anugrahārtham iṣitam iṣtam | 'anugraheṣitam iti
pāṭhe svānugrahārtham uṣitam kṛta-nivāsam | eka-padya-pāṭhe tv anugraheṣitam
yat smitam tat pūrvako 'valoko yasya tam | svayātmanaḥ patim śrī-kṛṣṇam na tu
pitrādivad deha-mātra-patim nityam paśyanti sma | naitat svarge 'stūty arthaḥ ||27||

⁶⁸ 'tamojuṣaḥ' iti pāṭhaḥ |

⁶⁹ 'śriyaḥ patiḥ' ity api pāṭhaḥ |

nūnam vrata-snāna-hutādineśvaraḥ
samarcito hy asya gr̥hīta-pāṇibhiḥ |
pibanti yāḥ sakhy adharāmṛtaṁ muhur
vraja-striyaḥ sammumuhur yad-āśayaḥ ||28||

he sakhi | asya gr̥hīta-pāṇibhiḥ patnībhir īśvaro 'yam eva nūnam janmāntareṣu
samarcitaḥ | yasminn adharāmṛte āśayaś cittam yāsām tāḥ sanmoham prāptā iti
manoharatvam uktam ||28||

yā vīrya-śulkena hṛtāḥ svayamvare
pramathya caidyā-pramukhān hi śuṣmīṇaḥ |
pradyumna-sāmbāmba-sutādayo 'parā
yās cāhṛtā bhauma-vadhe sahasraśaḥ ||29||

etat prapañcayati — yā iti dvābhyām | vīryam prabhāva eva śulkaṁ mūlyam tena |
śuṣmīṇo baliṣṭān | pradyumnaś ca sāmbāś caambaś ca sutā yāsām rukmiṇī-jāmbavatī-
nāgnajitīnām tā ādir yāsām satya-bhāmādīnām tāḥ | yās cāparāḥ | asya ślokasyottara-
ślokenānvayaḥ ||29||

etāḥ param strītvam apāstapeśalam
nirasta-śaucam bata sādhu kurvate |
yāsām gr̥hāt puṣkara-locanaḥ patir
na jātv apaity āhṛtibhir hṛdi spr̥śan ||30||

etāḥ strītvam eva param kevalam sādhu śobhanam kurvate | kim-bhūtam | apāstam
gataṁ peśalam bhadrām svātantryam yasmāt tat | nirastam śaucam śucitvam yasmāt
tathā-bhūtam api | jātu kadācid api nāpaiti na nirgacchati | āhṛtibhir vyāhāraiḥ | yad vā
pārijātādi-priya-vastv-āharaṇaiḥ | hṛdi spr̥śann ānandayan ||30||

evamvidhā gadantīnām sa giraḥ pura-yoṣitām |
nirīkṣaṇenābhinandan sasmitena yayau hariḥ ||31||

evam-vidhā vicitrā giriḥ sa-smitena nirīkṣaṇenābhinandan sa harir yayau ||31||

ajāta-śatruḥ pṛtanām gopīthāya madhu-dviṣaḥ |
parebhyaḥ śaṅkitaḥ snehāt prāyuṅkta catur-aṅgiṇīm ||32||

madhu-dviṣo 'pi gopīthāya rakṣaṇāya snehāt parebhyaḥ śatrubhyaḥ śaṅkitaḥ san
prāyuṅktaḥ | 'hasty-aśva-ratha-pādātam senāṅgam syāc catur vidham' ity evam catur-
aṅgiṇīm | pṛtanām senām ||32||

atha dūrāgatān śauriḥ kauravān virahāturān |
sannivartya dṛḍham snigdham prāyāt sva-nagarīm priyaiḥ ||33||

pāṇḍavo kuru-vaṁśa-jatvāt pāṇḍavā api kauravā eva tān priyair uddahvādibhiḥ saha
||33||

kuru-jāṅgala-pāñcālān sūrasenān sayāmunān |
brahmāvartaṁ kurukṣetraṁ matsyān sārasvatān atha ||34||

kuru-kṣetraṁ kuru-deśāntara-gatam eva | kramo 'tra na vivakṣitaḥ ||34||

maru-dhanvam atikramya⁷⁰ sauvīrābhīrayoḥ parān |
ānartān bhārgavopāgāc chrāntavāho manāg vibhuḥ ||35||

marur nirudako deśaḥ | dhanvo 'lpodakaḥ | ānantākhyo dvārakā-deśaḥ | sa vibhur
upāgāt prāptaḥ | he bhārgava | manāg iṣat śrāntā vāhā yasya saḥ ||35||

tatra tatra ha tatratyair hariḥ pratyudyatārhaṇaḥ |
sāyam bheje diśam paścād gaviṣṭho gām gatas tadā ||36||

iti śrīmad-bhāgavate mahā-purāṇe prathama-skandhe daśamo 'dhyāyaḥ ||10||

tatra tatra deśe tatratyair janaiḥ | pratyudyatāni niveditāny arhaṇāny upāyanāni yasmai
saḥ | sāyam aparāhne paścād diśam paścimām diśam bheje prāptaḥ | tadā ca gaviṣṭhaḥ
svarga-sthaḥ sūryo gām udakaṁ gataḥ praviṣṭo 'staṁ gata ity arthaḥ | [adbhyo vā eṣa
prātar udety apaḥ sāyam praviśatīti](#) śruteḥ | yad vā tadā sāyamkāle jāte rathād avatīrya
gaviṣṭho bhūmau sthitas tato gām jala-śayam gataḥ paścād diśam sandhyām bheje |
upāsitavān ity arthaḥ ||36||

*iti śrīmad-bhāgavate mahā-purāṇe prathama-skandhe
bhāvārthākhyā-dīpikāyām ṭīkāyām daśamo 'dhyāyaḥ ||10||*

⁷⁰ 'maru-dhanvāv atikramya' iti pāṭhaḥ |

atha ekādaśo 'dhyāyah

ānartaiḥ stūyamānasya purīm nirviśya bandubhiḥ |
ekādaśe ratiḥ samyag yādavendrasya varṇyate ||1||

utsavair uccalat pauram udñcad dhvaja-toraṇam |
ullasad ratna-dīpāli sva-puraṁ prabhur āviśat ||2||

sūta uvāca

ānartān sa upavrajya svṛddhāñ jana-padān svakān |
dadhmau daravaraṁ teṣāṁ viśādaṁ śamayann iva ||1||

sv-ṛddhān samṛddhān | dara-varaṁ pāñcajanyaṁ śaṅkham | dadhmau vāditavān ||1||

sa uccakāśe dhavalodaro daro
'py urukramasyādharāśoṇa-śoṇimā |
dādhmāyamānaḥ kara-kañja-sampuṭe
yathābja-khaṇḍe kala-haṁsa utsvanaḥ ||2||

sa iti | daraḥ śaṅkhao dadhmāyamāno bhagavatā āpuryamāṇa uccakāśe 'tiśayena
śuśubhe ity anvayaḥ | katham-bhūto daraḥ | dhavalam udaraṁ yasya saḥ | tathāpy
urukramasya kṛṣṇasyādharasya yaḥ śoṇa-guṇas tena śoṇimā yasya saḥ | kara-kañce
kara-kamale tayoh sampuṭe madhye vartamānaḥ | katham uccakāśe | abja-ṣaṇḍe rakta-
kamala-samūhe kala-haṁso rāja-haṁsa utsvana ucca-śabdo yathā tadvat ||2||

tam upaśrutya ninadaṁ jagad-bhaya-bhayāvaham⁷¹ |
pratyudyayuḥ prajāḥ sarvā bhartṛ-darśana-lālasāḥ ||3||

jagato yad bhayaṁ tasya bhayāvaham | pratyudyayuḥ pratyujjagmuḥ | bhartur darśane
lāla-sautsukyaṁ yāsām tāḥ ||3||

tatropanīta-balayo raver dīpam ivāḍṛtāḥ |
ātmārāmaṁ pūrṇa-kāmaṁ nija-lābhena nityadā ||4||

prīty-utphulla-mukhāḥ procur harṣa-gadgadayā girā |
pītaraṁ sarva-suhṛdam avitāram ivārbhakāḥ ||5||

tatra tasmin śrī-kṛṣṇo upanītāḥ samarpitā balaya upāyanāni yābhis tāḥ | nirapekṣe 'pi
tasminn ādareṇa samarpane dṛṣṭāntaḥ — raver dīpam iveti | pītaraṁ arbhakā iva taṁ
sarva-suhṛdam avitāram procur ity uttarenānvayaḥ | suhṛttvenaavitāram natu kāmena |
atra hetuḥ — ātmārāmaṁ | tatrāpi hetuḥ — paramānanda-nija-svarūpa-lābhenaiva
pūrṇa-kāmaṁ ||4-5||

⁷¹ 'jagad-bhava-bhayāpaham' ity api pāṭhaḥ |

natāḥ sma te nātha sadāṅghri-pankajam
viriñca-vairiñcyā-surendra-vanditam |
parāyaṇam kṣemam ihecchatām param
na yatra kālah prabhavet paraḥ prabhuḥ ||6||

kim ucir iti tad āha — natāḥ smeti | viriñco brahmā | vairiñcyāḥ sanakādayaḥ | iha
saṁsāre param kṣemam icchatām parāyaṇam paramam śaraṇam | kutaḥ | pareṣām
brahmādīnām prabhur api kālo yatra prabhur na bhavet ||6||

bhavāya nas tvam bhava viśva-bhāvana
tvam eva mātātha suhṛt-patiḥ pitā |
tvam sad-gurur naḥ paramam ca daivatam
yasyānuvṛtṭyā kṛtino babhūvima ||7||

ato bhavāyodbhavāya no 'smākam tvam bhava (he viśva-bhāvana | kṛtinaḥ kṛtārthā
babhūvima jātā vayam ||7||

aho sanāthā bhavatā sma yad vayam
traiviṣṭapānām api dūra-darśanam |
prema-smīta-snigdha-nirīkṣaṇānam
paśyema rūpam tava sarva-saubhagam ||8||

kṛtārthatvam evāhuḥ | aho bhavatā vayam sa-nāthāḥ smaḥ | yad yasmāt tava rūpam
paśyema | traiviṣṭapānām api dūre darśanam yasya tat | devānām api durlabha-
darśanam ity arthaḥ | premṇā yat smitam tad yuktaṁ snigdham nirīkṣaṇam yasmimś
tad ānam yasmimś tad rūpam | sarveṣu cāṅgeṣu saubhagam yasmimś tat ||8||

yarhy ambujākṣāpasasāra bho bhavān
kurūn madhūn vātha suhṛd-dīrḡkṣayā |
tatrābda-kōṭi-pratimaḥ kṣaṇo bhaved
ravim vinākṣṇor iva nas tavācyuta ||9||

arbhakā iva sa-karuṇam āhuḥ | yarhi yadā | bho ambujākṣa | no bhavān iti pāṭhe na ity
anādare ṣaṣṭhī | asmān anādṛtyāpasasārāpahāya jagāma | kurūn hastināpuram |
madhūn mathurām vā | tatra tadā | ravim vinā āndhyād akṣaṇer yathaiko 'pi kṣaṇo
'bda-kōṭi-pratimo bhavet | evam tava naḥ tvadīyānām asmākam apīty arthaḥ ||9||

iti⁷² codīritā vācaḥ prajānām bhakta-vatsalaḥ |
śṛṅvāno 'nugraham dṛṣṭyā vitanvan prāviśat puram ||10||

⁷² atra navama-slokottaram vṛndāvanānkita-pustake 'katham vayam nātha ciroṣite
tvayī prasanna-dṛṣṭyākhila-tāpa-śoṣaṇam | jīvema te sundara-hāsa-śobhitam
apaśyamānā vadanām manoharam' iti mūle 'dhikaḥ taṭ-ṭikā ca — katham iti | he
nātha, prapannānām tṛṣṇā-rūpo 'khilo yas tāpas tasya śoṣaṇam nāśakam | tvām
prapannānām tṛṣṇāsambhavād iti |

iti ca evaṃ-vidhā anyāś coccāritā vācaḥ śṛṇvan dṛṣṭyā sābhinandanāvalokenānugraham
kurvan purīm dvārakām prāviśat ||10||

madhu-bhoja-daśārharha- kukurāndhaka-vṛṣṇibhiḥ |
ātma-tulya-balair guptām nāgair bhogavatīm iva ||11||

tām dvārakām stauti pañcabhiḥ | sva-tulya-balair madhu-bhojādibhir guptām rakṣitām
||11||

sarva-rtu-sarva-vibhava- puṇya-vṛkṣa-latāśramaiḥ |
udyānopavanārāmair vṛta-padmākara-śriyam ||12||

sarveṣv ṛtūṣu sarve vibhavāḥ puṣpādi-saṃpado yeṣāṃ te puṇya-vṛkṣā latāśramā latā-
maṇḍapās ca yeṣu tair udyānādibhir vṛtā ye padmākarāḥ sarṃsi taiḥ śrīḥ śobhā yasyām
tām | udyānaṃ phala-pradhānam | upavanaṃ puṣpa-pradhānam | āramaḥ krīḍārthaṃ
vanam ||12||

gopura-dvāra-mārgeṣu kṛta-kautuka-toraṇām |
citra-dhvaja-patākāgrair antaḥ pratihatātapām ||13||

gopuraṃ pura-dvāram | dvāraṃ gṛha-dvāram | kṛtāni kautukenotsavena toraṇāni
yasyām tām | garuḍādi-cihnāṅkitā dhvajāḥ | jaya-prada-yantrāṅkitāḥ patākāḥ |
citraṇām dhvaja-patākānām agrair antaḥ pratihata ātapo yasyām tām ||13||

sammārjita-mahā-mārga-rathyāpaṇaka-catvarām |
siktām gandha-jalair uptām phala-puṣpākṣatāṅkuraiḥ ||14||

sammārjitāni niḥsārīta-rajaskāni mahā-mārgādīni yasyām tām | mahā-mārgā rāja-
mārgāḥ | rathyā iti amārgāḥ | āpaṇakāḥ paṇya-vīthayaḥ | catvarāṇy aṅgāni | phalādibhir
uptām avakīrṇām ||14||

dvāri dvāri gṛhāṇām ca dadhy-akṣata-phalekṣubhiḥ |
alaṅkṛtām pūrṇa-kumbhair balibhir dhūpa-dīpakaiḥ ||15||

niśamya preṣṭham āyāntaṃ vasudevo mahā-manāḥ |
akrūrāś cograsenaś ca rāmaś cādbhuta-vikramaḥ ||16||

preṣṭham antarātmānam āyāntaṃ niśamya śrutvā vasudevādayaḥ pratyujjagmur iti
caturthenānvayaḥ ||16||

pradyumnaś cārudeṣṇaś ca ⁷³sāmbho jāmbavatī-sutaḥ |
praharṣa-vegocchaśita⁷⁴ - śayanāsana-bhojanāḥ ||17||

⁷³ ye ca sāmbagadādaya iti pāṭhaḥ |

praharṣa-vegenocchaṣītāny ullāṅghitāni śayanādīni yais te | [śaśa pluta-gatau](#) ||17||

**vāraṇendram puraskṛtya brāhmaṇaiḥ sasumaṅgalaiḥ
śaṅkha-tūrya-ninādena brahma-ghoṣeṇa cādṛtāḥ** ||18||

vāraṇendram maṅgalārtham purataḥ kṛtvā | sa-sumaṅgalaiḥ sumaṅgalaṁ puṣpādi tad-
yukta-pāṇibhiḥ | brahma-ghoṣo mantra-pāṭhaḥ ||18||

**pratyujjagmū rathair hr̥ṣṭāḥ praṇayāgata-sādhvasāḥ
vāramukhyāś ca śataśo yānais tad-darśanotsukāḥ |
lasat-kuṇḍala-nirbhāta-kapola-vadana-śriyaḥ** ||19||

praṇayena snehenāgataṁ sādhhvasaṁ sambhramo yeṣāṁ te | vāra-mukhyā naṭādayaś
ca pratyujjagmuḥ | lasat-kuṇḍalair nirbhītāni yāni kapolāni tair vadaneṣu śrīḥ śobhā
yāsāṁ tāḥ | vāra-mukhyā nartakyaḥ | veśyā iti yāvat ||19||

**naṭa-nartaka-gandharvāḥ sūta-māgadha-vandinaḥ |
gāyanti cottamaśloka-caritāny adbhutāni ca** ||20||

adbhutāni ceti ca-kārasya bandinaś cety anvayaḥ | naṭā nava-rasābhinaya-caturāḥ |
tālādy-anusāreṇa nṛtyanto nartakāḥ | gandharvā gāyakāḥ |

[sūtāḥ paurāṇikāḥ proktā māgadhā vaṁśa-śaṁsakāḥ |
bandinas tv amala-prajñāḥ prastāva-sadṛśoktayaḥ](#) ||

te sarve gāyanti cety anvayaḥ | uttama-ślokasyādbhutāni caritrāṇi bhakta-vātsalyādīni
||20||

**bhagavāṁs tatra bandhūnām paurāṇām anuvartinām |
yathā-vidhy upasaṅgamy sarveṣāṁ mānam ādadhe** ||21||

yathāvidhi yaiḥ saha yathocitaṁ tais tathā samāgamam kṛtvā | sarveṣāṁ mānam
ādadhe kṛtavān ity arthaḥ ||21||

**prahvābhivādanāśleṣa-kara-sparśa-smitekṣaṇaiḥ |
āśvāsya cāśvapākebhyo varaiś cābhimatair vibhuḥ** ||22||

tadāha —prahveti | prahvaṁ prahvatvaṁ śirasā natiḥ | abhivādanam vācā natiḥ |
āśvāsyaśbhayam dattvā | śva-pākān abhivyāpya varair abhiṣṭa-dānaiś ca mānam kṛtavān
||22||

⁷⁴ ucchvasita iti pāṭho yadyapi bahutra dṛṣyate tathāpi sa prāmādikāḥ, ṭīkāyām śaśa
plutagatāv iti dhātur-nirdeśāt |

svayam ca gurubhir vipraih sadāraih sthavirair api |
āśirbhir yuyamāno 'nyair vandibhiś cāviśat puram ||23||

anyaiś ca bandibhiś ca ||23||

rāja-mārgam gate kṛṣṇe dvārakāyāḥ kula-striyaḥ |
harmyaṅy āruruhur vipra tad-ikṣaṇa-mahotsavāḥ ||24||

he vipra śaunaka | tasyekṣaṇena mahān utsavo yāsām tāḥ ||24||

nityam nirīkṣamāṇānām yad api dvārakaukasām |
na vitṛpyanti hi dṛśaḥ śriyo dhāmāṅgam acyutam ||25||

yady asmān niyam sadācyutam nirīkṣamāṇānām api dṛśo naiva tṛpyanty ata āruruhuḥ |
katham-bhūtam | śriyaḥ śobhāyā dhāma sthāna-maṅgalaṁ yasya tam ||24||

śriyo nivāso yasyoraḥ pāna-pātram mukham dṛśām |
bāhavo loka-pālānām saraṅgāṇām padāmbujam ||26||

etad evābhinayenāha | śriyo lakṣmyāḥ yasyoro vakṣo nivāsaḥ | yasya mukham sarva-
prāṇinām dṛśām saundaryām amṛta-pānāya pātram | yasya bāhavo loka-pālānām
nivāsaḥ | saram śrī-kṛṣṇam gāyantīti saraṅgā bhaktās teṣām yasya padāmujaṁ nivāsaḥ
tam nirīkṣamāṇānām dṛśa iti pūrveṇonvayaḥ ||26||

sitātapatra-vyajanair upaskṛtaḥ
prasūna-varṣair abhivarṣitaḥ pathi |
piśaṅga-vāsā vana-mālayā babhau
ghano yathārkoḍupa-cāpa-vaidyutaiḥ ||27||

sitairātapatra-vyajanair upaskṛtao maṇḍitaḥ | arkaś coḍupo nakṣatra-sahitaś candraś ca
cāpam indra-dhanuś ca vaidyutam vidyut tejaś ca taiḥ | arkaś-chatrasyopamānam |
nakṣatrāṇi puṣpa-vṛṣṭeḥ | candraḥ paribhrama-kṛta-maṇḍalākārayoś cāmara-
vyajanayoḥ | cāpam vana-mālayāḥ vidyut tejaḥ piśaṅga-vāsasoḥ | abhūtopameyam |
yadi ghanasyopari sūrya-bimbam ubhayataś candrau sarvato nakṣatrāṇi madhye ca
militam cāpa-dvayam sthiram vidyut-tejaś ca zadi bhavet tarhi sa ghano yathā bhāti
tathā harir babhāv ity arthaḥ ||27||

praviṣtas tu grham pitroḥ pariṣvaktāḥ sva-mātr̥bhiḥ |
vavande śirasā sapta devakī-pramukhā mudā ||28||

devakī-pramukhāḥ sapta vavanda iti mātr̥-saundaryād ādara-viśeṣa-jñāpanārtham
uktam | aṣṭādaśāpi vasudeva-bhāryā mātr̥-tulyatvān namaskṛtā eva ||28||

tāḥ putram aṅkam āropya sneha-snuta-payodharāḥ |
harṣa-vihvalitātmānaḥ siśicur netrajair jalaiḥ ||29||

netrajair jalair harṣāśrubhiḥ ||29||

athāviśat sva-bhavanam sarva-kāmam anuttamam |
prāsādā yatra patnīnām sahasrāṇi ca ṣoḍaśa ||30||

sva-gr̥ha-praveśam āha — atheti | sahasrāṇi ca ṣoḍaśeti ca-kārād aṣṭottara-śatādhikānīti
jñeyam ||30||

patnyaḥ patim proṣya gr̥hānupāgataḥ
vilokya sañjāta-mano-mahotsavāḥ |
uttasthur ārāt sahasāsanāśayāt
sākam⁷⁵ vratair vrīḍita-locanānanāḥ ||31||

proṣya deśāntare uṣitvā | ārād dūrād eva vilokya sañjāto manasi mahotsavo yāsām tāḥ
| āsanād dehenottasthyuḥ | āśayo 'ntaḥkaraṇam tasmād apy ātmanottasathyuḥ | śrī-
kṛṣṇenātmanāḥ saṁśleṣe 'ntaḥkaraṇa-vyavadhānam api tā nāsahantety arthaḥ |
vrīḍitāni locanāny ānanāni ca yāsām tāḥ | apāṅgair eva vikṣaṇād vrīḍita-locanāḥ |
avanata-mukhatvād vrīḍitānanāḥ | sākam vratair iti | hāsya-kṛīḍā-varjanādi-niyamā api
tābhya uttasthyur iti vā | vratāni ca **yājñavalkyenoktāni** —

kṛīḍām śarīra-saṁskāram samājotsava-darśanam |
hāsyaṁ para-gr̥he yānam tyajet proṣita-bhartṛkā ||

iti ||31||

tam ātmajair dṛṣṭibhir antarātmanā
duranta-bhāvāḥ parirebhire patim |
niruddham apy āsravad ambu netrayor
vilajjatīnām bhṛgu-varya vaiklavāt ||32||

āyāntam tam patim darśanāt pūrvam ātmanā buddhyāntar-hṛdaye parirebhire tato
dṛṣṭibhis tataḥ samīpam āgatam ātmajaiḥ⁷⁶ putrair gr̥hīta-kaṇṭham āliṅgayantya iva
svayam āliṅgitavatya ity arthaḥ | atra hetuḥ — duranta-bhāvā gambhīrābhiprāyāḥ |
tadā ca tāsām netrayor niruddham apy ambu bāṣpaṁ vaiklavayād vaivaśyād āsravad īṣat
susrāva | ata eva dhairya-hānyā vilajjatīnām | he bhṛgu-varya | citram ṣṛṇv iti ||32||

yadyapy asau pārśva-gato raho-gatas
tathāpi tasyāṅghri-yugam navam navam |
pade pede kā virameta tat-padāc
calāpi yac chrīr na jahāti karhicit ||33||

⁷⁵ 'sākampitā' iti pāṭhaḥ |

⁷⁶ 'putrān udgr̥hya tat-kaṇṭham āliṅgayantya iva' iti pāṭhaḥ | ṭikāntaresv ātmajair
antarātmanā manasā ca tv ātmajair dehajai romaṅcādibhiḥ sahety arthaḥ kṛtaḥ |

pārśva-gataḥ samaīpa-sthas tatrāpi raho-gata ekānte pravartate sma | pade pade
pratikṣaṇam navam navam eva | atra kaimutya-nyāyaḥ | kā virameteti | calā cañcala-
svabhāvāpi ||33||

evam nṛpāṇām kṣiti-bhāra-janmanām
akṣauhiṇībhiḥ parivṛtta-tejasām |
vidhāya vairam śvasano yathānalām
mitho vadhenoparato nirāyudhaḥ ||34||

uktaṁ śrī-kṛṣṇa-caritaṁ samkṣipyāha — evam iti dvābhyām | kṣiter bhārāya janma
yeṣām | akṣauhiṇībhiḥ kṛtvā parivṛtam sarvataḥ prasṛtam tejaḥ prabhāvo yeṣām |
śvasano vāyur veṇūnām anyonya-saṅgharṣeṇānalām vidhāya mitho dāhena
yathopaśāmyati tadvat ||34||

sa eṣa nara-loke 'sminn avatīrṇaḥ sva-māyayā |
reme strī-ratna-kūṭastho bhagavān prakṛto yathā ||35||

strī-ratna-kūṭa-stha uttama-strī-kadamba-sthaḥ ||35||

uddāma-bhāva-piśunāmala-valgu-hāsa-
vrīḍāvaloka-nihato madano 'pi yāsām |
sammuhya cāpam ajahāt pramadottamās tā
yasyendriyam vimathitum kuhakair na śekuḥ ||36||

nanu evam strī-saṅgādibhiḥ samsāra-pratīteḥ katham bhagavān avatīrṇa ity ucyate
tatrāha — uddāmeti dvābhyām | yāsām uddāmo gambhīro yo bhāvo 'bhiprāyas tasya
piśunaḥ sūcako 'malo valguḥ sundaro hāso vrīḍāvalokaś ca tābhyām nihataḥ
amadanaḥ śrī-mahādevo 'pi sammuhya lajjayā cāpam pinākam ajahāt | evam-prabhāvā
yāḥ striya ity etāvad vivakṣitam | yad vā bhagavato mohinī-rūpeṇa maheśo 'pi mohita
evam etās ca tāḍṛg vilāsā eveti tathoktam | tāḥ kuhakaiḥ kapaṭair vibhramair
yasyendriyam mano vimathitum kṣobhayitum na śekur na śaktāḥ | athavā nihatas
tāḍito madano 'pi jagad-vijayī sammuhya tat-tat-kartavyatā-mūḍhaḥ saṁscāpam
dhanur lajjayājahāj jahau | tās ca pramadottamāḥ kāma-vijayinyo 'pīty ādi pūrvavat ||
36||

tam ayam manyate loko hy asaṅgam api saṅginam |
ātmaupamyena manujam vyāpṛṇvānam yato 'budhaḥ ||37||

tam śrī-kṛṣṇam ayam prakṛto loka ātmaupamyena sva-sādrśyena saṅginam manujam
manyate | atra hetuḥ — vyāpṛṇvānam vyāpṛyamāṇam | yato 'yam abudho 'tattva-jñāḥ
||37||

etad īsanam īśasya prakṛti-stho 'pi tad-guṇaiḥ |
na yujyate sadātma-sthair yathā buddhis tad-āśrayā ||38||

kuta ity apekṣāyām aiśvarya-lakṣaṇam āha — etad iti | īśasya īśanam aiśvaryaṁ
nāmaitad eva | kim tat | prakṛti-stho 'pi tasyā guṇaiḥ sukha-duḥkhādibhiḥ sadā na
yujyata iti yat | yathātma-sthair ānandādibhir ātmāśrayāpi buddhir na yujyate tadvat |
vaidharmye dṛṣṭānto vā | ātma-sthaiḥ sattā-prakāśādibhir yathā buddhir yujyata iti |
evam vā | asad ātmā dehas tatra-sthair guṇais tad-āśrayābuddhis tad-upādhir jīvo yathā
yujyate evam prakṛti-stho 'pi tad-guṇair na yujyata iti yad etad īśanam īśasyeti ||38||

**taṁ menire 'balā mūḍhāḥ straiṇaṁ cānuvrataṁ rahaḥ |
apramāṇa-vido bhartur īśvaraṁ matayo yathā ||39||**

**iti śrīmad-bhāgavate mahā-purāṇe prathama-skandhe
śrī-kṛṣṇa-dvārakā-praveśo nāmaikādaśo 'dhyāyaḥ ||11||**

tat-patnyo ' tasya tatvaṁ na jānantīty āha | taṁ straiṇaṁ ātma-vaśyaṁ raha ekānto
'nuvratam anusṛtaṁ ca menire | bhartur apramāṇa-vidaḥ pramāṇamiyattāṁ
mahimānam ajānantya ity arthaḥ | īśvaraṁ kṣetra.jñaṁ matayo 'haṁ-vṛttayo yathā
svādhīnaṁ sva-dharma-yoginaṁ manyante tadvat | yadvā yathā yathā tāsāṁ matayaḥ
kalpanās tathā tathā taṁ īśvaraṁ straiṇādi-rūpaṁ menira ity arthaḥ ||39||

*iti śrīmad-bhāgavate mahā-purāṇe prathama-skandhe
bhāvārtha-dīpikāyām ṭikāyām ekādaśo 'dhyāyaḥ ||11||*

atha dvādaśo 'dhyāyaḥ

puroktaṁ yat-prasaṅgāya drauṇi-daṇḍādi vistarāt |
dvādaśe tu tad evātha parīkṣij-janma varṇyate ||

śaunaka uvaca
aśvatthmnopasrṣṭena brahma-śirṣṇoru-tejasā |
uttarāyā hato garbha īsenājīvitaḥ punaḥ ||1||

parīkṣito 'tha rājarṣer janma-karma-vilāyanam |
samsthām ca pāṇḍu-putrāṇām vaksye kṛṣṇa-kathodayam ||

iti pratijñāya pāṇḍāvānām rājya-sthitir upoddhāta-rūpā sa-prasaṅgam
saptamādhyāyam ārabhya nirūpitā | idānīm aupoddhātikam uktānuvāda-pūrvakam
pṛcchati — aśvattāmeti | upasrṣṭena visrṣṭena | tasya janmādi brūhīty uttarenānvayaḥ
||1||

tasya janma mahā-buddheḥ karmāṇi ca mahātmanaḥ |
nidhanaṁ ca yathavāsīt sa pretya gatavān yathā ||2||

sa parīkṣit | pretya dehaṁ tyaktvā ||2||

tad idam śrotum icchāmo gaditum yadi manyase |
brūhi naḥ śraddadhānānām yasya jñānam adāc chukaḥ ||3||

prārthaye na tv ājñāpayāmīty āha | gaditum yadi manyase tarhi brūhīti | yasya jñānam
adāc chuka iti śravaṇecchāyām kāraṇam ||3||

sūta uvāca
apīpalad dharma-rājaḥ pitṛvad rañjayan prajāḥ |
niḥsprhaḥ sarva-kāmebhyaḥ kṛṣṇa-pādānusevayā ||4||

niḥsprhasyāpi rājñāḥ śrī-kṛṣṇānugrahāt tādrk pautraḥ samajanīti vaktum tasya śrī-kṛṣṇe
bhakty-udrekam āha — apīpalad iti tribhiḥ | pitṛvad apīpalat pālayām āsa ||4||

sampadaḥ kratavo lokā mahiṣī bhrātaro mahī |
jambūdvīpādhipatyam ca yasaś ca tri-divam gatam ||5||

kratavas tad-upārjitā lokāś ca ||5||

kim te kāmāḥ sura-spārhā mukunda-manaso dvijāḥ |
adhijahrur mudam rājñāḥ kṣudhitasya yathetare ||6||

suraspārhāḥ surāṇām sprhaṇīyās te sampad-ādayaḥ kāmā viṣayā rājñāḥ kim mudam
prītim adhijahrur kṛtavantaḥ | na kṛtavanta ity arthaḥ | atra hetuḥ | mukunde eva

mano yasyeti | kṣudhitasyānnaika-manaso yathetare srak-kandanādayo na kurvanti
tadvat ||6||

mātur garbha-gato vīraḥ sa tadā bhṛgu-nandana |
dadarśa puruṣam kañcid dahyamāno 'stra-tejasā ||7||
prastutam āha — mātur iti ||7||

aṅguṣṭha-mātram amalām sphurat-puraṭa-maulinam |
apīcyā-darśanam śyāmam taḍid vāsasam acyutam ||8||

puraṭam suvarṇam | sphuran puraṭa-maulir yasyāsti tam | vṛihyādibhyaś ceti ini-
pratyayaḥ | apīcyam atisundaram dṛśyata iti darśanam rūpam yasyatam | taḍidvad
vāsasī yasyeti śyāmam iti ca padābhyām vidyud-yukta-meghopamā sūcitā | acyutam
avikāram ||8||

śrīmad-dīrgha-catur-bāhum tapta-kāñcana-kuṇḍalam |
kṣatajākṣam gadā-pāṇim ātmanaḥ sarvato diśam |
paribhramantam ulkābhām bhrāmayantam gadām muhuḥ ||9||

taptam dāhottīrṇam yat-kañcanam tan-maye kuṇḍale yasya | kṣatajākṣam
samrambhādyārakta-netram | aho mad-bhaktasyāpi garbhe 'stra-pīḍeti krodhād iti
bhāvaḥ ||9||

astra-tejaḥ sva-gadayā nīhāram iva gopatiḥ |
vidhamantam sannikarṣe paryaikṣata ka ity asau ||10||

astra-tejo vidhamantam vināśayantam | nīhāram himam gopatiḥ sūrya iva | (evam-
vidham garbha-gato bālaḥ) sannikarṣe samīpe dadarśa | dṛṣṭvā cāsau ka iti paryaikṣata
vitarkitavān ||10||

vidhūya tad ameyātmā bhagavān dharmā-gub vibhuḥ |
miṣato daśamāsyasya⁷⁷ tatraivāntardadhe hariḥ ||11||

ameyātmā katham tad-vidhūtavān ity avitarkya-rūpaḥ | dharmam gopāyatīti dharmā-
gup | yadvā dharmam gopāyantīti dharmā-gupo rājantas tat-prabhū teṣām api
pālakatvāt | daśamāsa-paricched yasya tasya miṣataḥ paśyato yatra dṛṣṭas
tatraivāntarhito natv anyatra gataḥ | yato vibhuḥ sarvagataḥ ||11||

tataḥ sarva-guṇodarke sānukūla-grahodaye |
jajñe vaṁśa-dharaḥ pāṇḍor bhūyaḥ pāṇḍur ivaujasā ||12||

udarkam uttara-phalam | sarva-guṇānām uttarottarādhikya-sūcake lagne | tatra hetuḥ
— anukūlair anyair grahaiḥ sahitānām śubha-grahāṇām udayo yasmin ||12||

⁷⁷ daśamāsyasyeti pāṭhaḥ |

tasya prīta-manā rājā viprair dhaumya-kṛpādibhiḥ |
jātakam kārayām āsa vācayitvā ca maṅgalam ||13||

jātakam jāta-karma | maṅgalam puṇyāham ||13||

hiranyam gām mahīm grāmān hasty-aśvān nṛpatir varān |
prādāt svannam ca viprebhyaḥ prajā-tīrthe sa tīrthavit ||14||

varān śreṣṭhān | svannam śobhanam annam ca | tīrthavid dāna-kāla-jñāḥ |

yāvan na cchidyate nālam tāvan nāpnoti sūrtakam |
chinne nāle tataḥ paścāt sūtakam tu vidhīyate ||

iti vacanāt tataḥ pūrvam prādāt | āmānam vā prajā-tīrthe putrotpatti-puṇya-kāle |
putre jāte vyatīpāte dattam bhavati cākṣayam iti smṛteḥ | devās ca pitaras caiva putre
jāte dvi-janmanām | āyanti hi nṛpa-śreṣṭha puṇyāham iti cābruvann iti ca ||14||

tam ūcur brāhmaṇās tuṣṭā rājānam praśrayānvitam |
eṣa hy asmin prajā-tantau kurūṇām⁷⁸ pauravarṣabha ||15||

daivenāpratighātena śukle saṁsthām upeyuṣi |
rāto vo 'nugrahārthāya viṣṇunā prabhaviṣṇunā ||16||

tasmān nāmnā viṣṇu-rāta iti loke bṛhac-chravāḥ |
na sandeho mahā-bhāga mahā-bhāgavato mahān ||17||

he pauravarṣabha, kurūṇām kuru-vaṁśyānām śukle śuddhe 'smin prajātantau |
daivena | kathambhūtena | apratighātena durvāreṇa | saṁsthām nāsam upeyuṣi gate
sati va yuṣmākam anugrahārthāya yasmāt prabhavana-śīlena śrī-viṣṇunā rāto dattas
tasmāl loke viṣṇu-rāta iti nāmnā bhaviṣyati mahābhāgavataś ca | gunaiś ca mahān
bhaviṣyati nātra sandeha iti tam rājānam brāhmaṇā ūcur iti trayāṇām anvayaḥ
||15||16||17||

yudhiṣṭhira uvāca
apy eṣa vaṁśyān rājarṣīn puṇya-ślokān mahātmanāḥ |
anuvartitā svid yaśasā sādhu-vādena sattamāḥ ||18||

mahābhāgavato bhaviṣyatīty ukte hr̥ṣṭaḥ pṛcchati | apisvit kiṁsvit | sādhu-vādena
yaśasā satkīrtiyā cānuvartitā bhaviṣyatīti pūrvasyaivātaḥ param apy anuṣaṅgaḥ ||18||

⁷⁸ purūṇām iti pāṭhaḥ |

brāhmaṇā ūcuḥ
pārtha prajāvitā sāksād ikṣvākur iva mānavaḥ |
brahmaṇyaḥ satya-sandhaś ca rāmo dāśarathir yathā ||19||

he pārtha, prajānām avitā rakṣakaḥ | mānavo manoḥ putraḥ | brāhmaṇyebhyo hitaḥ |
satya-pratijñāś ca śrī-rāmo yathā ||19||

eṣa dātā śaraṇyaś ca yathā hy auśīnaraḥ śibiḥ |
yaśo vitanitā svānām dauṣyantir iva yajvanām ||20||

uśīnara-deśādhipatiḥ śibiḥ | yena sva-māmsam śyenāya dattvā śaraṇāgataḥ kapoto
rakṣitaḥ | svānām jñātīnām yajvanām ca yaśo-vistārako dauṣyantir bhārata iva ||20||

dhanvinām agrāṇīr eṣa tulyaś cārjunayor dvayoḥ |
hutāśa iva durdharṣaḥ samudra iva dustaraḥ ||21||

arjunayoḥ pārtha-kārtavīryayoḥ ||21||
mṛgendra iva vikrānto niṣevyo himavān iva |
titikṣur vasudhevāsau sahiṣṇuḥ pitarāv iva ||22||

himavān iva satām niṣevyo 'nanya-gatikatvena | vasudheva titikṣuḥ kṣantā | prītyā
mātāpitarāv iva sahiṣṇuḥ ||22||

pitāmaha-samaḥ sāmye prasāde giriśopamaḥ |
āśrayaḥ sarva-bhūtānām yathā devo ramāśrayaḥ ||23||

pitāmaho brahmā tena samaḥ sāmye samatve | ramāśrayo hariḥ ||23||

sarva-sad-guṇa-māhātmye eṣa kṛṣṇam anuvrataḥ |
rantideva ivodāro yayātir iva dhārmikaḥ ||24||

sarvaiḥ sad-guṇair āhātmyam yat tasmin | śrī-kṛṣṇa-tulyaḥ ||24||

dhṛtyā bali-samaḥ kṛṣṇe prahrāda iva sad-grahaḥ |
āhartaiṣo 'śvamedhānām vṛddhānām paryupāsakaḥ ||25||

dhṛtyā dhairyena | sad-grahaḥ san bhadro rago 'bhiniveśo yasya saḥ | āhartā kartā ||25||

rājarṣīnām janayitā śāstā cotpatha-gāminām |
nigrahītā kaler eṣa bhuvo dharmasya kāraṇāt ||26||

rājarṣīnām janamejayādīnām ||26||

takṣakād ātmano mṛtyuṃ dvija-putropasarjitāt |
prapatsyata upaśrutya mukta-saṅgaḥ padaṃ hareḥ ||27||

dvija-putreṇa preritāt takṣakād ātmano mṛtyum upaśrutya viraktaḥ san hareḥ padam
prapatsyatre bhajisyati ||27||

**jijñāsītma-yāthārthyo muner vyāsa-sutād asau |
hitvedam nrpa gaṅgāyām yāsyaty addhākutobhayam ||28||**

tataś ca jijñāsitam ātmano yāthātmyam yena saḥ |idam śarīram gaṅgāyām
hitvākutobhayam padam yāsyati | addhā niścayena ||28||

**iti rājña upādīśya viprā jātaka-kovidāḥ |
labdhāpacitayaḥ⁷⁹ sarve pratijagmuḥ svakān gṛhān ||29||**

labdhā apacitiḥ pūjā yais te ||29||

**sa eṣa loke vikhyātaḥ parīkṣid iti yat prabhuḥ |
pūrvam dṛṣtam anudhyāyan parīkṣeta nareṣv iha ||30||**

parīkṣid iti nāma nirvakti — sa eṣa iti | yad yasmāt prabhuḥ samarthaḥ san garbhe
dṛṣtam puruṣam anudhyāyann iha dṛśyamāneṣu nareṣu madhye sarvam api naram
parīkṣitāyam asau bhaven no veti vicārayed ataḥ parīkṣid iti vikhyātaḥ | pūrva-dṛṣtam
iti vā pāṭhaḥ | tadā mātr-garbhe pūrvam dṛṣtam ity arthaḥ ||30||

**sa rāja-putro vavṛdhe āśu śukla ivodupaḥ |
āpūryamānaḥ pitṛbhiḥ kāṣṭhābhir iva so 'nvaham ||31||**

śukle śukla-pakṣe sa prasiddha uḍupo 'nvaham yathā kāṣṭhābhiḥ pañcadaśa-kalābhir
āpūryamāno vardhate, evam pitṛbhir yudhiṣṭhīādibhir kāmāś cātuḥṣaṣṭi-kalābhiś
cāpūryamāno vavṛdhe ||31||

**yakṣyamāṇo 'śvamedhena jñāti-droha-jihāsayā |
rājā labdha-dhano dadhyau nānyatra kara-daṇḍayoḥ ||32||**

pūrvam apakṛṣyoktān aśvamedhān svāvasare sa-prakāram kathayati | jñāti-drohasya
hānecchayā yakṣyamānaḥ kara-daṇḍayor anyatra tābhyām vinālabdha-dhano⁸⁰
dadhyau cintayām āsa | kara-daṇḍa-jasya parijana-bharaṇa-mātropakṣiṇatvāt ||32||

**tad abhipretam ālakṣya bhrātaro 'cyuta-coditāḥ |
dhanam prahīnam ājhrur udīcyām diśi bhūriśaḥ ||33||**

prahīnam marut tasya yajñe brāhmaṇais tyaktaṁ suvarṇa-pātrādikam ānītavantah
||33||

⁷⁹ labdhopacitaya iti pāṭhaḥ |

⁸⁰ dadhyau anyatreti pāṭhe na labdha-dhāna ity anvayaḥ |

tena sambhṛta-sambhāro dharmā-putro yudhiṣṭhiraḥ |
vājimedhais tribhir bhīto yajñaiḥ samayajad⁸¹ dharim ||34||

sambhṛta-sambhāraḥ saṃpādita-yajñopakaraṇaḥ | bhīto jñāti-drohāt ||34||

āhūto bhagavān rājñā yājayitvā dvijair nṛpam |
uvāsa katicin māsān suhrdām priya-kāmyayā ||35||

tato rājñābhyanujñātaḥ kṛṣṇayā saha-bandhubhiḥ |
yayau dvāravatīm brahman sārjuno yadubhir vṛtaḥ ||36||

iti śrīmad-bhāgavate mahā-purāṇe prathama-skandhe
parīkṣij-janmādy-utkarṣo nāma dvādaśo 'dhyāyāḥ ||12||

*iti śrīmad-bhāgavate mahā-purāṇe prathama-skandhe
bhāvārtha-dīpikāyām ṭīkāyām dvādaśo 'dhyāyāḥ ||12||*

⁸¹ yajñōsamayad iti pāṭhaḥ |

atha trayodaśo 'dhyāyaḥ

nirgamo dhṛtarāṣṭrasya viduroktyā trayodaśe |
uktaḥ pautrābhīṣekeṇa vaktuṃ rājño mahāpatham ||

sūta uvāca
viduras tīrtha-yātrāyām maitreyād ātmano gatim |
jñātvāgād dhāstinapuram tayāvāpta-vivitsitaḥ⁸² ||1||

idānīm pariḁṣitaḥ kali-nigrahādi-karmāṇi kathataiṣyan vdurāgamanena dhṛtarāṣṭra-
prasthānam tato 'rjunāgamanam tataḥ śrī-kṛṣṇānatardhānam nīsamya pāṇḁava-
prasthānam ca nirūpayati tribhir adhyāyaiḥ | gatim harim | tayātma-gatyāvāptam
vivitsitam jñātum iṣṭam sarvam yena ||1||

yāvataḥ kṛtavān praśnān kṣattā kauṣāravāgrataḥ |
jātaika-bhaktir govinde tebhyaś copararāma ha ||2||

tad evāha | yāvataḥ karma-yoga-vratādi-viṣayān praśnān prathamam kṛtavān |
kauṣāravasya maitreyasya purataḥ | paścāt tri-catuḥ-praśnārtha-jñāna-mātreṇa govinde
jātaika-bhaktiḥ kṛtārthaḥ saṃs tebhyaḥ praśnebhyaḥ upararāma | tataḥ param na
vijijñāsitaḥ ||2||

taṃ bandhum āgataṃ dṛṣṭvā dharmā-putraḥ sahānujaḥ |
dhṛtarāṣṭro yuyutsuś ca sūtaḥ śāradvataḥ pṛthā ||3||

sūtaḥ sañjayaḥ | śāradvataḥ kṛpaḥ | pṛthā kuntī ||3||

gāndhārī draupadī brahman subhadrā cottarā kṛpī |
anyāś ca jāmayāḥ pāṇḁor jñātayaḥ sa-sutāḥ striyaḥ ||4||

kṛpī droṇa-bhāryā | jāmayo jñāti-bhāryāḥ | anyāś ca striyaḥ ||4||

pratyujjagmuḥ praharṣeṇa prāṇam tanva ivāgatam |
abhisaṅgamyā vidhivat pariṣvaṅgābhivādanaiḥ ||5||

prāṇam tanva iveti kutaścin mūrccādi-doṣataḥ prāṇe 'vasanne sati tanvaḥ
karāṅghryādayoḥ niśceṣṭā bhavanti punas tasminn āvirbhūte yathottiṣṭhanti tadvat ||5||

mumucuḥ prema-bāṣpaugham virahautkaṅṭhya-kātarāḥ |
rājā tam arhayām cakre kṛtāsana-parigraham ||6||

virahēṇa yadotkaṅṭhyam tena kātarā vivaśāḥ ||6||

⁸² kṛta-kṛtya-vivitsita iti pāṭhe viditavyedya ity arthaḥ |

taṁ bhuktavantam viśrāntam āsīnam sukham āsane |
praśrayāvanato rājā prāha teṣāṁ ca śṛṅvatām ||7||

taṁ viduram ||7||

yudhiṣṭhira uvāca
api smaratha no yuṣmat-pakṣa-cchāyā-samedhitān |
vipad-gaṇād viśāgnyāder mocitā yat samātrkāḥ ||8||

pakṣiṇo hy apatyāni yathātisnehena pakṣa-cchāyayā vardhayanti tadvad yuṣmat-pakṣa-
pāta-ccāyayā samedhitān vardhitān no Śsmān kim smaratha | samedhitatvam evam āha
| vipad-gaṇādyasyān mocitāḥ smaḥ ||8||

kayā vṛttyā vartitam vaś caradbhiḥ kṣiti-maṇḍalam |
tīrthāni kṣetra-mukhyāni sevitanīha bhūtale ||9||

vo yuṣmabhiḥ kayā vṛttyā vartitam deha-vṛtṭiḥ kṛtā | kāni ca tīrthādīni sevitanīti ||9||

bhavad-vidhā bhāgavatās tīrtha-bhūtāḥ svayam vibho |
tīrthī-kurvanti tīrthāni svāntaḥ-sthena gadābhṛtā ||10||

bhavatām ca tīrthāṇānam na svārtham kintu tīrthānugrahārtham ity āha — bhavad-
vidhā iti | malina-jana-samparkeṇa malināni tīrthāni santaḥ punaḥ svayam tīrthī-
kurvanti | svāntam manas-tat-sthena | svasyāntaḥ sthiteneti vā ||10||

api naḥ suhṛdas tāta bāndhavāḥ kṛṣṇa-devatāḥ |
dṛṣṭāḥ śrutā vā yadavaḥ sva-puryām sukham āsate ||11||

api kim sukham āsate bhavadbhiḥ kvāpi dṛṣṭāḥ śrutā vā ||11||

ity ukto dharma-rājena sarvaṁ tat samavarṇayat |
yathānubhūtam kramaśo vinā yadu-kula-kṣayam ||12||

nanv apriyam durviśaham nṛṇām svayam upasthitam |
nāvedayet⁸³ sakaruṇo duḥkhitān draṣṭum akṣamaḥ ||13||

yadu-kula-kṣayāvarṇane kāraṇam āha — nanv iti ||13||

kañcit kālam athāvātsīt sat-kṛto devavat sukham⁸⁴ |
bhrātur jyeṣṭhasya śreyas-kṛt sarveṣām sukham āvahan ||14||

śreyas-kṛt tattvam upadiśan ||14||

⁸³ nāvedayat iti pāṭhe nākathayad ity arthaḥ |

⁸⁴ devavat svakair iti pāṭhaḥ |

abibhrad aryamā daṇḍam yathāvad agha-kāriṣu |
yāvad dadhāra sūdratvam śāpād varṣa-śatam yamaḥ ||15||

nanu śudro 'sau katham upadiṣet | na hy asau śūdraḥ kintu yamas tad-rūpeṇāsīt | kim
tatra kāraṇam yame cātrāgate 'mutra ko daṇḍa-dhara ity apekṣāyām āha — abibhrad iti
| dhṛtavān ity arthaḥ | māṇḍavyasya śāpāt | tathāhi | kvacic corān anu dhāvanto rāja-
bhaṭā māṇḍavyasya ṛṣes tapaś carataḥ samīpe tān samprāpya tena saha nibadhyaniya
rājñe nivedya tadājñayā sarvān śūlam āropayām āsuḥ | tato rājo tam ṛṣim jñātvā śūlād
avatārya prasādayām āsa | tato munir yamaṁ gatvā kupita uvāca kasmād aham śūlam
āropita iti | tenoktam tvam bālye śalabham kuśāgreṇāvidhya krīḍitavān iti | tac chrutvā
māṇḍavyas tam śasāpa | bālye 'jānato me mahāntam daṇḍam yatas tvam kāritavān ataḥ
śudro bhaveti ||14||

yudhiṣṭhiro labdha-rājyo dṛṣṭvā pautram kulan-dharam |
bhrātrbhir loka-pālābhair mumude parayā śriyā ||16||⁸⁵

idānīm rājyasyāpakarṣam nirūpayitum utkarṣam nigamayati — yudhiṣṭhira iti | kulan-
dharam vaiśa-dharam ||16||

evam grheṣu saktānām pramattānām tad-īhayā |
atyakramād avijñātaḥ kālaḥ parama-dustaraḥ ||17||

tad-īhayā grha-vyāpāreṇa pramattānām | atyakramād āyuh-kālo 'tikrāntaḥ | yadvā tām
abhyabhavad ity arthaḥ ||17||

viduras tad⁸⁶ abhipretya dhṛtarāṣṭram abhāṣata |
rājan nirgamyatām śighram paśyedaṁ bhayam āgatam ||18||

abhipretya jñātvā ||18||

pratikriyā na yasyeha kutaścit karhicit prabho |
sa eṣa bhagavān kālaḥ sarveṣām naḥ samāgataḥ ||19||

nanu tad-pratikāraḥ kriyatām kim nirgamanena tatrāha — pratikriyeti | sarveṣām iti |
yaiḥ pratikartavyam teṣām apīty arthaḥ ||19||

yena caivābhipanno 'yam prānaiḥ priyatamair api |
janaḥ sadyo viyuḥyeta kim utānyair dhanādibhiḥ ||20||

⁸⁵ atra vijayadhvajyām ṣoḍaśam padyam —

athāmantryācyuto bandhūn nirvartyānugatān vibhuḥ |
arjunoddhava-śaineyair yayau dvāratīm hayaiḥ || iti vidyate ||

⁸⁶ tam abhipretyeti pāṭhe tam vināśa-kālan ity artho jñeyaḥ |

katham dhanādi-viyogaḥ soḍhum śakyo 'ta āha — yena ceti | abhipanno 'bhigrastaḥ
||20||

pitṛ-bhrātr-suhṛt-putrā hatās te vigataṁ vayam |
ātmā ca jarayā grastaḥ para-geham upāsase ||21||⁸⁷

atrāvasthānam atidainyam iti darśayan vairāgyam utpādayati — pitṛ-bhrātr iti
saptabhiḥ | ātnā ca dehaḥ ||21||

aho mahīyasi jantor jīvitāśā yathā bhavān |
bhīmenāvarjitam⁸⁸ piṇḍam ādatte gṛha-pālavat ||22||
yena putrā hatās tena bhīmena dattam piṇḍam gṛha-pāla iva | gṛha-pālaḥ śvā ||22||

agnir nisṛṣṭo dattaś ca garo dārāś ca dūṣitāḥ |
hṛtam kṣetram dhanam yeśām tad-dattair asubhiḥ kiyat ||23||

nisṛṣṭaḥ prakṣiptaḥ | garo viṣam | dūṣitā avamatāḥ tad-dattair annādibhir labdhair
asubhiḥ kiyat prayojanam | na kimcid ity arthaḥ ||23||

tasyāpi tava deho 'yam kṛpaṇasya jijīviṣoḥ |
paraity anicchato jīrṇo jarayā vāsasī iva ||24||

tasyāpi tavaivam dainyam anubhavato 'pi paraiti kṣīyate | ata eva bhaveti ||24||

gata-svārtham imam deham virakto mukta-bandhanaḥ |
avijñāta-gatir jahyāt sa vai dhīra udāhṛtaḥ ||25||

kimlakṣaṇo dhīra ity apeksāyām āha | gata-svārtham yaśo-dharmādi-sūnyam | mukta-
bandhanas tyaktābhimānaḥ | kva gata ity avijñātā gatir yasya | sa dhīraḥ | prāpta-
duḥkhasya svayam sahanena mukti-prāpteḥ ||25||

yaḥ svakāt parato veva jāta-nirveda ātmavān |
hṛdi kṛtvā harim gehāt pravrajat sa narottamaḥ ||26||

narottamas tu tataḥ prāg eva kṛta-pratīkāraḥ | svakāt svata eva | parataḥ paropadeśato
vā ||26||

athodīcim diśam yātu svair ajñāta-gatir bhavān |
ito 'rvāk prāyaśaḥ kālaḥ puṁsām guṇa-vikarṣaṇaḥ ||27||

⁸⁷ Some read this verse after verse 21 —

andhaḥ puraiva vadhiro manda-prajñāś ca sāmpratam |
viśīrṇa-danto mandāgniḥ sarāgaḥ kapam udvahan ||

⁸⁸ bhīmāpavarjitam iti pāthaḥ | sa eva pātho yuktaḥ, tīkāyām dattam ity artha-karaṇāt |

tvam tu narottamo nābhūḥ, ata idānīm dhīro bhavety āha — atheti | arvāg arvācīnaḥ | eṣyann ity arthaḥ | guṇān dhairya-dayādīn vikarṣaty ācchinattīti tathā ||27||

evam rājā vidureṇānujena
prajñā-cakṣur bodhita ājamīdhaḥ |
chittvā sveṣu sneha-pāsān draḍhimno
nīścakrāma bhrātr-sandarśitādhvā ||28||

ājamīdho 'jamīdha-vaiśa-jaḥ | prajñā-cakṣur andhaḥ | evam bodhitaḥ san |
draḍhimnaś citta-dārḍhyāt | bhrātrā sandarśito 'dhvā bandha-mokṣayor mārgo yasya
saḥ ||28||

patim prayāntam subalasya putrī
pati-vratā cānujagāma sādhvī |
himālayam nyasta-daṇḍa-praharṣam
manasvinām iva sat samprahāraḥ ||29||

subalasya putrī gāndhārī sādhvī suśilā himālayam prayāntam patim anujagāma | nanu
katham sā sukumārī himādi-duḥkha-bahulam himavantam gatā āha | nyasta-
daṇḍānām praharṣo yasmiṁs tam | duḥkham api keṣāmcit praharṣa-hetur bhavatītt
atra dṛṣṭāntaḥ | manasvinām śūrānām yuddhe saṁs tīvraḥ samprahāro yathā |
pāṭhāntare sat-samprahāram yuddham yatheti ||29||

ajāta-śatruḥ kṛta-maitro hutāgnir
viprān natvā tīla-go-bhūmi-rukmaiḥ |
gṛham praviṣṭo guru-vandanāya
na cāpaśyat pitarau saubalīm ca ||30||

kṛtam maitram mitra-daivatyaṁ sandhyā-vandanam yena | natvā saṁpūjya | pitarau
vidura-dhṛtāṣṭrau ||30||

tatra sañjayam āsīnam papracchodvigna-mānasaḥ |
gāvalgaṇe kva nas tāto vṛddho hīnaś ca netrayoḥ ||31||

he gāvalgaṇe gāvalgaṇasya putra sañjaya ||31||

ambā ca hata-putrāntā pitṛvyaḥ kva gataḥ suhṛt |
api mayy akṛta-prajñe hata-bandhuḥ sa-bhāryayā |
āśamsamānaḥ śamalam gaṅgāyām duḥkhito 'patat ||32||

akṛta-prajñe manda-matau | śamalam aparādham āśamsamāna āśankamānaḥ |
bhāryayā saha ||32||

pitary uparate pāṇḍau sarvān naḥ suhṛdaḥ śīsūn |
araksatām vyasanataḥ pitṛvyau kva gatāv itaḥ ||33||

yāvarakṣatām tau | itaḥ sthānāt ||33||

sūta uvāca
kṛpayā sneha-vaiklavyāt sūto viraha-karśitaḥ |
ātmeśvaram acakṣāṇo na pratyāhātipīḍitaḥ ||34||

kṛpayā sneha-vaiklavyāc cātipīḍita ātmeśvaram dhṛtarāṣṭram apaśyan | viraha-karśitaś
ca sūtaḥ sañjaya na praty uttaram āha ||34||

vimṛjyāśrūṇi pāṇibhyām viṣṭabhyātmānam ātmanā |
ajāta-śatruṃ pratyūce prabhoḥ pādāv anusmaran ||35||

ātmanā buddhyātmānam mano viṣṭabhya dhairya-yuktaṃ kṛtvā |prabhor
dhṛtarāṣṭrasya ||35||

sañjaya uvāca
nāhaṃ veda vyavasitaṃ pitror vaḥ kula-nandana |
gāndhāryā vā mahā-bāho muṣito 'smi mahātmabhiḥ ||36||⁸⁹

gāndhāryāś ca | vyavasitaṃ niścitam |yato muṣito vañcito smīti ||36||

athājagāma bhagavān nāradaḥ saha-tumburuḥ |
pratyutthāyābhivādyaḥ sānujo 'bhyarcayann iva ||37||

evaṃ kiñcit kālān śocati tasminn atha nārada ājagāma | atrāsti kvacit pustake
pāṭhāntaram⁹⁰ tad ullaṅghya yathā-sampradāyaṃ vyākhyāyate | śoka-vegād
abhyarcayann ivāha rājā natv abhyarcayat |

śokākṛāntaḥ kṛpāviṣṭaḥ śraddhayā rahitaḥ pumān |
guru-deva-dvijātīnāṃ pūjanāṃ na samācaret ||

iti smṛteḥ ||37||

yudhiṣṭhira uvāca
nāhaṃ veda gatim pitror bhagavan kva gatāv itaḥ |
ambā vā hata-putrārtā kva gatā ca tapasvinī |
karnadhāra ivāpāre bhagavān pāradaśakaḥ ||38||

nāhaṃ veda vedmi | tapasvinī duḥkha-yuktā | apāre śokārṇave bhagavāns tam eva
pāradaśakaḥ | ato brūhīti śeṣaḥ ||38||

⁸⁹ vijayadhvajyām tv atra — ahaṃ ca vyaṃsino rājan pitror vaḥ kula-nanadana | na
veda sādhyā gāndharvyā bhuṣito 'smi mahātmabhiḥ || iti pāṭhaḥ |

⁹⁰ pāṭhāntaram abhyarcayan munim iti evaṃ-rūpam iti jñeyam |

athābhāṣe bhagavān nārado muni-sattamaḥ |
mā kañcana śuco rājan yad īśvara-vaśam jagat ||39||

ādāv eva yathā-vṛtta-kathane śokena mūrcchitaḥ pated iti prathamam tāvac chokam
upaśamayati | kañcana mā śuco māśocaḥ | na kevalam tām eva | yad yasmād
īśvarādhīnam jagat ||39||

lokāḥ sapālā yasyeme vahanti balim īśituḥ |
sa samyunakti bhūtāni sa eva viyunakti ca ||40||

tad evāha —lokā iti | samyunakti samyojayati | viyunakti viyojayati ca ||40||

yathā gāvo nasi protās tantyām baddhās ca dāmabhiḥ |
vāk-tantyām nāmabhir baddhā vahanti balim īśituḥ ||42||

gavo balīvardā nasi nāsikāyām protās tantyām dīrgha-tantyām dāmabhir baddhāḥ
svāmīno balīm vahanti yathā | evam vāk-tantyām kartavyākartavya-vidhāyaka-veda-
lakṣaṇāyām nāmabhir brahmacārity-ādi-varṇāśrāma-lakṣaṇair baddhāḥ
parameśvarasya balīm tena preritāḥ sarve vahantīty arthaḥ ||41||

yathā krīḍopaskarāṇām samyoga-vigamāv iha |
icchayā krīḍituḥ syātām tathaiveśecchayā nṛṇām ||42||

pravṛttau pāratantryam uktvā samyoga-viyogayor apy āha — yatheti |
krīḍopaskarāṇām krīḍā-sādhanānām (dāru-racita-meśādīnām) ||42||

yan manyase dhruvam lokam adhravam vā na cobhayam |
sarvathā na hi śocyās te snehād anyatra mohajāt ||43||

īśvarādhīnatvān na śokaḥ kārya ity uktam | śoka-tattve ca vicāryamāṇo nirviṣayo 'yam
śoka ity āha | yadyapi lokam janam dhruvam jīva-rūpeṇa | adhravam deha-rūpeṇa | na
ceti | na dhruvam nāpy adhravam | śuddha-brahmarūpeṇānirvacanīyatvena vā
ubhayam cij-jaḍāmśataḥ | sarvathā caturśv api pakṣeṣu te pitrādayo na śocyāḥ | snehād
anyatra | sneha eva kevalam śoka-hetuḥ sa cājñāna-mūla ity arthaḥ ||43||

tasmāj jahy aṅga vaiklavyam ajñāna-kṛtam ātmanah |
katham tv anāthāḥ kṛpaṇā varteraṁs te ca mām vinā⁹¹ ||44||

tasmān mām vinā katham te varterann ity ātmano manaso vaiklavyam vyākaulatām
tyaja ||44||

⁹¹ 'varteran vanam āśritāḥ' 'varteran mām anāśritāḥ' iti pāṭhau |

kāla-karma-guṇādhīno deho 'yam pāñca-bhautikaḥ |
katham anyāms tu gopāyet sarpa-grasto yathā param ||45||

tatra tvad-dehatas teṣāṃ vṛttir etat tāvan nāstīty āha | kālo guṇa-kṣobhakaḥ | karma
janma-nimittam | guṇā upādānam | tad-adhīnaḥ pāñcabhautiko jaḍas tad-vibhāge
nāśavāms ca | sarpa-grasto 'jagara-gilito yathānyam na rakṣati tadvat ||45||

ahastāni sahasānām apadāni catuṣ-padām |
phalgūni tatra mahatām jīvo jīvasya jīvanam ||46||

īśvareṇa vṛttiś ca sarvataḥ sulabhaivety āha | ahastāni paśv-ādīni | upadāni tṛṇādīni |
tatra teṣv ahastādiṣv api phalgūny alpāni | evaṃ jīvaḥ sarvo 'pi jīvasya sarvasya jīvanam
jīvikā | etenaiva sarvato mṛtyu-grāsatvam cōktam ||46||

tad idam bhagavān rājann eka ātmātmanām sva-dṛk |
antaro 'nantaro bhāti paśya tam māyayorudhā ||47||

moha-nivṛtṭy-arthaṃ dvaitasyāvastutvam āha | tad idam ahasta-sahasādi-rūpaṃ jagat |
sva-dṛg bhagavān eva na tataḥ pṛthak | sa caika eva na tu nānā | nanu sajātīya-vijātīya-
bhede pratyakṣe kuta etat tatrāha | ātmanām bhoktṛṇām ātmā svarūpam | ato na
sajātīya-bhedaḥ | antaro 'nantaraś ca antar bahiś ca bhoktṛ-bhogyā-rūpaś ca bhāti | ato
na vijātīya-bhedo 'pi | nanv ekaḥ katham tathā pratīyate 'ta āha | māyayā bahudhā bhāti
tam paśyati ||47||

so 'yam adya mahārāja bhagavān bhūta-bhāvanaḥ |
kāla-rūpo 'vatīrṇo 'syām abhāvāya sura-dviṣām ||48||

kvāsāv astīdṛśo mahā-māyāvī, dvārakāyām ity āha — so 'yam iti | asyām bhūmyām |
abhavāya nāśāya ||48||

niṣpāditaṃ deva-kṛtyam avaśeṣaṃ pratīkṣate |
tāvad yūyam avekṣadhvaṃ bhaved yāvad iheśvaraḥ ||49||

tarhi śrī-kṛṣṇo 'trāstīty atraivāsthām mā kṛthā ity āha | tac ca devānām kāryaṃ tena
niṣpāditaṃ, kevalam aśeṣaṃ pratīkṣyate | yadu-kula-kṣayam iti hṛdi-stham | tato nijaṃ
dhāma yāsyati tato yūyam api gacchatety arthaḥ | tac ca bhūtam api viduravad eva
nāvārṇayat ||49||

dhṛtarāṣṭraḥ saha bhrātrā gāndhāryā ca sva-bhāryayā |
dakṣiṇena himavata ṛṣiṇām āsramam gataḥ ||50||

tad eva śokam āsthām ca nivārya jijñāsave tasmai yathā-vṛttam kathayati —
dhṛtarāṣṭra ity ṣaḍbhiḥ | himavato dakṣiṇe bhāge ||50||

srotobhiḥ saptabhir yā vai svardhunī saptadhā vyadhāt |
saptānām pṛitaye nānā⁹² sapta-srotaḥ pracakṣate ||51||

tad api kutrety āha — srotobhir iti | yā vai prasiddhā svardhunī sā ātmānam yatra
saptadhā vyadhāt | kim artham | nānā pṛthak saptabhiḥ srotobhiḥ pravāhaiḥ saptānām
ṛṣiṇām pratiyate | ataeva tat tīrtham sapta-sroto vadanti ||51||

snātvānusavanam tasmin hutvā cāgnīn yathā-vidhi |
ab-bhakṣa upasāntātmā sa āste vigataiṣaṇaḥ ||52||

tatra tena kṛtam aṣṭāṅga-yogam āha —snātveti caturbhiḥ | tatra snānam homo 'b-
bhakṣanam ceti niyamā uktāḥ | bhakṣa-sthāne apām svikārād ab-bhakṣaḥ | upasānta
ātmā yasya saḥ | vigatāḥ putrādy-eṣaṇā yasmād iti yamā uktāḥ ||52||

jitāsano jita-svāsah pratyāhṛta-ṣaḍ-indriyaḥ |
hari-bhāvanayā dhvasta-rajah-sattva-tamo-malah ||53||

jitāsana ityādinā āsana-prāṇāyāma-pratyāhārā uktāḥ | hari-bhāvanayeti dhāraṇoktā |
dhvastā rajah-sattva-tamo-rūpā malā yasyeti phalato dhyānam uktam ||53||

vijñānātmani samyojya kṣetrajñe pravilāpya tam |
brahmaṇy ātmānam ādhāre ghaṭāmbaram ivāmbare ||54||

samādhim āha — vijñāneti dvābhyām | ātmānam mano 'haṅkārāspadam sthūla-dehād
vijojya vijñānātmany buddhau samyojyaikī-kṛtya tam ca vijñānātmanam dṛṣyāmsād
vijojya kṣetra-jñe draṣṭari pravilāpya tam ca kṣetra-jñam draṣṭr-amśād vijojyādhāre
āśraya-samjñe brahmaṇi pravilāpya | ghaṭāmbaram ghaṭopādher vijojya yathā
mahākāse pravilāpyate tadvat ||54||

dhvasta-māyā-guṇodarko niruddha-karaṇāśayaḥ |
nivartitākhilāhāra āste sthāṇur⁹³ ivācalaḥ ||56||

vyutthānābhāvam āha — dhvasteti | antar guṇa-kṣobhād vā bahir indriya-vikṣepād vā
vyutthānam bhavet, tad ubhayam tasya nāsti | yato dhvasto māyā-guṇānām udarka
uttara-phalam vāsanā yasya saḥ | niruddhāni karaṇāni cakṣur-ādīny āśayo manaś ca
yasya saḥ | ataeva nivartito 'khila āhāro bhojyam indriyair viṣayāharaṇam vā yena saḥ |
sthāṇur iva niścala āste ||55||

tasyāntarāyo maivābhūḥ sannyastākhila-karmaṇaḥ |
sa vā adyatanād rājan parataḥ pañcame 'hani |
kalevaram hāsyati svam tac ca bhasmī-bhaviṣyati ||56||

⁹² 'nāmnā' iti pāṭhaḥ sa cāsambaddha eva |

⁹³ 'sthāṇur ivādhunā' iti pāṭhaḥ |

tathā-bhm apy ānetum udyataṁ praty āha — tasyeti | antarāyo vighnaḥ | maivābhūr ity
ad-āgamaś chāndasaḥ | darśanam api tāvat kuryām ity udyataṁ praty āha | sa vai
adyatamād ahnaḥ parata uttaratra | svam svādhīnam | tarhi tad-dāhārtham gamiṣyāmi
nety āha tac ceti ||56||

**dahyamāne 'gnibhir dehe patyuh patnī sahoṭaje |
bahiḥ sthitā patim sādhvī tam agnim anu vekṣyati ||57||**

tarhi gāndhāryānayanāya gamiṣyāmi nety āha | patyur dehe sahoṭaje parṇa-śālā-sahite
yogāgninā saha gārhapaty-ādibhir dahyamāne tasya patnī bahiḥ sthitā satī tam patim
anv agnim vekṣati pravekṣyati ||57||

**viduras tu tad āścaryam niśāmya kuru-nandana |
harṣa-śoka-yutas tasmād gantā tīrtha-niṣevakaḥ ||58||**

tarhi vidurānayanārtham gantavyam eva nety āha | viduras tu tan niśāmya drṣtvā
bhrātuḥ sugatyā harṣas tan-mṛtyunā śokaś ca tābhyām yuktaś tasmāt sthānāt tīrthāni
sevitum gantā gamiṣyati ||58||

**ity uktvāthāruhat svargam nāradaḥ saha-tumburuḥ |
yudhiṣṭhiro vacas tasya hṛdī kṛtvājahāc chucaḥ ||59||**

**iti śrīmad-bhāgavate mahā-purāṇe prathama-skandhe trayodaśo 'dhyāyaḥ
||13||**

śucaḥ śokān ||59||

*iti śrīmad-bhāgavate mahā-purāṇe prathama-skandhe
bhāvārthākhyā-dīpikāyām tīkāyām trayodaśo 'dhyāyaḥ ||13||*

atha caturdaśo 'dhyāyaḥ

caturdaśo tv ariṣṭāni dṛṣṭvā rājā viśaṅkitaḥ |
aśṛṇod arjunāt kṛṣṇa-tirodhānam atīryate ||

sūta uvāca
samprasthite dvārakāyām jiṣṇau bandhu-didṛkṣayā |
jñātum ca puṇya-ślokasya kṛṣṇasya ca viceṣṭitam ||1||

kṛṣṇasya ceti ca-kāreṇābhiprāyam ca jñātum ||1||

vyatītāḥ katicin māsās tadā nāyāt tato 'rjunah |
dadarśa ghora-rūpāṇi nimittāni kurūdvahaḥ ||2||

katicit sapta | tadā kālātikrame 'pi tato dvārakāto nāyāt nāgataḥ | nimittāny utpātān |
kurūdvaho yudhiṣṭhiraḥ ||2||

kālasya ca gatim raudrām viparyastartu-dharminah |
pāpīyasīm nṛṇām vārtām krodha-lobhānṛtātmanām ||3||

raudrām ghorām | tad evāha | viparyastā ṛtu-dharmā yasmims tasya | vārtām jīvikām |
krodha-lobhānṛtair yukta ātmā yeṣām ||3||

jihma-prāyam vyavahṛtaṁ śāṭhya-miśraṁ ca sauhṛdam |
pitṛ-mātr-suhṛd-bhrāṭṛ-dampatīnām ca kalkanam ||4||

jihma-prāyam kapaṭa-bahulam | vyavahṛtaṁ vyavahāram | śāṭhyam vañcanam tan-
miśraṁ sauhṛdam saḥkyaṁ | pitṛ-ādīnām sva-pratīyogibhiḥ kalkanam kalahādi ||4||

kanyā-vikrayiṇām tātam sutam pitror apoṣakam |
brāhmaṇān veda-vimukhān sūdrān vai brahma-vādinah ||⁹⁴

nimittāny atyariṣṭāni kāle tv anugate nṛṇām |
lobhādy-adharma-prakṛtiṁ dṛṣṭvovācānujam nṛpaḥ ||5||

atyariṣṭāny atyantam aśubhāni dṛṣṭvā | nṛṇām lobhādy-adharma-prakṛtiṁ ca dṛṣṭvā |
anujam bhīmam ||5||

yudhiṣṭhira uvāca
sampreṣito dvārakāyām jiṣṇur bandhu-didṛkṣayā |
jñātum ca puṇya-ślokasya kṛṣṇasya ca viceṣṭitam ||6||

⁹⁴ ayam pāṭho 'dhiko vīrarāghava-siddhāntadīpikayoḥ |

gatāḥ saptādhunā māsā bhīmasena tavānujaḥ |
nāyāti kasya vā hetor nāham vededam añjasā ||7||

veti vitarke | kasmād dhetor nāyātīty āha na vedmi ||7||
api devarṣiṇādiṣṭaḥ sa kālo 'yam upasthitaḥ |
yadātmano 'ṅgam ākrīḍam bhagavān utsisṛkṣati ||8||

api kim | yadā ātmana ākrīḍam krīḍā-sādhanam aṅgam manuṣya-nātyam utsraṣṭum
icchati sa kālaḥ prāptaḥ ||8||

yasmān naḥ sampado rājyam dārāḥ prāṇāḥ kulaṁ prajāḥ |
āsan sapatna-vijayo lokās ca yad-anugrahāt ||9||

asmākaṁ sarva-puruṣārthatve hetuḥ śrī-kṛṣṇo 'tas tad-viyogaṁ vināniṣṭam na syād ity
āśayenāha | yasmād śrī-kṛṣṇād dhetoḥ | etac copariṣṭād arjunaḥ spaṣṭi-kariṣyati | lokās
ca yajña-karaṇānurūpā yasyānugrahāt ||9||

paśyotpātān nara-vyāghra divyān bhaumān sa-daiḥikān |
dāruṇān śamsato 'dūrād⁹⁵ bhayaṁ no buddhi-mohanam ||10||

adūrāt sannihitam | no 'smākam | āśamsata utpātān ||10||

ūrv-akṣi-bāhavo mahyam sphuranty aṅga punaḥ punaḥ |
vepathuś cāpi hṛdaye ārāt dāsyanti vipriyam ||11||

daiḥikān āha — ūrv iti | ūrv-ādayo vāmāḥ sphuranti | vepathuḥ kampaś ca hṛdaye
vartate | ete mahyam ārāt sannihitam vipriyam dāsyanti ||11||

śivaīṣodyantam ādityam abhirauty analānanā |
mām aṅga sārameyo 'yam abhirebhaty abhīruvat ||12||

bhaumān āha sārdhais tribhiḥ | śivā kroṣṭrī udyantam ādityam abhirauty udyat-
sūryābhimukham kroṣati | analānanā aghim mukhena vamanī | aṅga he bhīma | mām
abhilakṣya sārameyaḥ śvābhirausti plutam bhaṣati | abhīruvan niḥśaṅkam ||12||

śastāḥ kurvanti mām svayam dākṣiṇam paśavo 'pare |
vāhānś ca puruṣa-vyāghra lakṣaye rudato mama ||13||

śastā gavādayo mām svayam vāmam kurvanti | apare gardabhādyāḥ pradakṣiṇam
kurvanti | vāhān aśvān ||13||

mṛtyu-dūtaḥ kapoto 'yam ulūkaḥ kampayan manaḥ |
pratyulūkaś ca kuhvānair⁹⁶ anidrau śūnyam icchataḥ ||14||

⁹⁵ 'hy ārāt' iti pāṭhaḥ |

ayaṁ kapoto mṛty-dūto mṛtyu-sūcakaḥ | ulūko ghūkaḥ | pratyūlukas tat-pratipakṣo
dhūkaḥ kāko vā | kuhvānaiḥ kutsita-śabdair viśvaṁ śūnyam kartum icchataḥ ||14||

**dhūmrā diśaḥ paridhayaḥ kampate bhūḥ sahādrībhiḥ |
nirghātaś ca mahāms tāta sākam ca stanayitnubhiḥ ||15||**

dhūmrā dhūmarā diśaḥ paridhaya 'gnim eva lokam āvr̥ṇvanti | divyān āha
sārdhābhyām | nirghāto nirabhra-vajra-pātaḥ | stanayitnavo 'tra garjitāni taiḥ saha ||15||

**vāyur vāti khara-sparśo rajasā viśr̥jams tamaḥ |
asṛg varṣanti jaladā bībhatsam iva sarvataḥ ||16||**

tamo viśeṣeṇa sr̥jan | asṛg raktam ||16||

**sūryam hata-prabham paśya graha-mardam mitho divi |
sa-saṅkulair bhūta-gaṇair jvalite iva rodasī ||17||**

grahāṇām mardam yuddham | bhūtā rudrānucarās teṣām gaṇaiḥ saṅkulair vyāmiśraiḥ
prāṇibhiḥ sahitaiḥ | rodasī dyāvāpṛthivyau jvalite pradīpte iva ca paśyati ||17||

**nadyo nadās ca kṣubhitāḥ sarāmsi ca manāmsi ca |
na jvalaty agnir ājyena kālo 'yam kim vidhāsyati ||18||**

punar bhaumān āha — nadya iti sārdhais tribhiḥ | prāṇinām manāmsi ca ||18||

**na pibanti stanam vatsā na duhyanti ca mātaraḥ |
rudanty aśru-mukhā gāvo na hṛṣyanty ṛṣabhā vraje ||19||**

duhyantīti karma-kartary ārṣam | na prasnuvantīty arthaḥ ||19||

**daivatāni rudantīva svidyanti hy uccalanti ca |
ime jana-padā grāmāḥ purodyānākarāśramāḥ |
bhraṣṭa-śriyo nirānandāḥ kim agham darśayanti naḥ ||20||**

daivatāni pratimāḥ | agham duḥkham ||20||

**manya etair mahotpātair nūnam bhagavataḥ padaiḥ |
ananya-puruṣa-śrībhir⁹⁷ hīnā bhūr hata-saubhagā ||21||**

⁹⁶ 'drāk śūnyam icchataḥ' iti pāṭhe viśvam ity adhyāhāraḥ | 'kuhvānair viśvaṁ vai
śūnyam icchataḥ' ity ayaṁ pāṭhaḥ sādhur eva |

⁹⁷ 'ananya-puruṣa-śrībhir' iti pāṭhaḥ |

etair mahotpātaiḥ kā | na vidyate 'nyeṣu puruṣeṣu śrīr vjṛāṅkuśādi-śobhā yeṣāṃ tair
bhagavataḥ padair hīnā bhūr ity ahaṃ manye ||21||

iti cintayatas tasya dṛṣṭāriṣṭena cetasā |
rājñāḥ pratyāgamad brahman yadu-puryāḥ kapi-dhvajaḥ ||22||

tasya rājña ity evaṃ dṛṣṭāny ariṣṭāni yena tena cetasā cintayantaḥ sataḥ ||22||

taṃ pādāyor nipatitam ayathāpūrvam āturam |
adho-vadanam ab-bindūn sṛjantaṃ nayanābjayoḥ ||23||

ayathāpūrvam nipatitam | tad evāha — āturam ityādi | apāṃ bindūn aśrūṇi
netrebhyāṃ visṛjantaṃ ity arthaḥ ||23||

vilokyodvigna-hṛdayo vicchāyam anujam nṛpaḥ |
pṛcchati sma suhṛn-madhye saṃsmaran nāraderitam ||24||

udviganam kampitam hṛdayam yasya saḥ | vicchāyam vigata-kāntim ||24||

yudhiṣṭhira uvāca
kaccid ānarta-puryām naḥ sva-janāḥ sukham āsate |
madhu-bhoja-daśārhārha- sātvatāndhaka-vṛṣṇayaḥ ||25||

svajanā bāndhavāḥ ||25||

śūro mātāmahaḥ kaccit svasty āste vātha māriṣaḥ |
mātulaḥ sānujaḥ kaccit kuśaly ānakadundubhiḥ ||26||

kim vaksyatīti śaṅkyā vyavahita-krameṇa pṛcchati — śūra ity ādinā | māriṣo manyo
mātāmahaḥ śūro nāma yādavaḥ kuntyāḥ pitā | ānaka-dundubhir vasudevaḥ ||26||

sapta sva-sāras tat-patnyo mātulānyaḥ sahātmajāḥ |
āsate sasnuṣāḥ kṣemaṃ devakī-pramukhāḥ svayam ||27||

svasāraḥ parasparam | vasudeva-kṣameṇa tāsāṃ api kṣemaṃ pṛṣṭam eva, tathāpi
pṛthak pṛcchati — svayam iti ||27||

kaccid rājāhuko jīvaty asat-putro 'sya cānujaḥ |
hṛdīkaḥ sasuto 'krūro jayanta-gada-sāraṇāḥ ||28||

āhuka ugrasenaḥ | asan putro yasya | ata eva jīva-mātram eva pṛṣṭam | anujaś ca
devakaḥ | hṛdīkaḥ sutaḥ kṛtavarmā | jayantādayaḥ kṛṣṇa-bhrātaraḥ ||

āsate kuśalam kaccid ye ca śatrujīd-ādayaḥ |
kaccid āste sukham rāmo bhagavān sātvatām prabhuḥ ||29||

pradyumnaḥ sarva-vṛṣṇīnām sukham āste mahā-rathaḥ |
gambhīra-rayo 'niruddho vardhate bhagavān uta ||30||

sarva-vṛṣṇīnām madhye mahārathaḥ | gambhīra-rayo yuddhe mahā-vegaḥ | vardhate
modata ity arthaḥ ||30||

suṣeṇas cārudeṣṇas ca sāmbo jāmbavatī-sutaḥ |
anye ca kārṣṇi-pravarāḥ saputrā ṛṣabhādayaḥ ||31||

kṛṣṇasyāpatyāni kārṣṇayas teṣām pravarāḥ ||31||

tathaivānucarāḥ śaureḥ śrutadevoddhavādayaḥ |
sunanda-nanda-śīrṣṇyā ye cānye sātvarṣabhāḥ ||32||

sunanda-nandanau śīrṣṇyau mukhyau yeṣānte ||32||

api svasty āsate sarve rāma-kṛṣṇa-bhujāśrayāḥ |
api smaranti kuśalam asmākaṁ baddha-sauhrdāḥ ||33||

bhagavān api govindo brahmaṇyo bhakta-vatsalaḥ |
kaccit pure sudharmāyām sukham āste suhrd-vṛtaḥ ||34||

bhagavati sukham āsta iti praśnasyānaucityam āsaṅkyāha — pura ity ādi ||34||

maṅgalāya ca lokānām kṣemāya ca bhavāya ca |
āste yadu-kulāmbhodhāv ādyo 'nanta-sakhaḥ pumān ||35||

bhagavato 'trāvasthāne hi lokānām maṅgalaṁ nānyathety āsayenāha caturbhiḥ |
maṅgalāya śubhāya | kṣemāya labdha-pālanāya | bhavāyodbhavāya | ananta-sakho bala-
bhadra-sahāyaḥ ||35||

yad-bāhu-daṇḍa-guptāyām sva-puryām yadavo 'rcitāḥ |
krīḍanti paramānandaṁ mahāpauruṣikā iva ||36||

arcitāḥ sarvaiḥ pūjitāḥ | paramānandaṁ yathā bhavati tathā | mahā-puruṣo viṣṇus
tadiyā mahāpauruṣikā vaikunṭha-nāthānucarā iva ||36||

yat-pāda-śuśrūṣaṇa-mukhya-karmaṇā
satyādayo dvy-aṣṭa-sahasra-yoṣitaḥ |
nirjitya saṅkhye tri-daśāms tad-āśiṣo
haranti vajrāyudha-vallabhocitāḥ ||37||

yasya pāda-śuśrūṣaṇam eva mukhyaṁ tapa-ādibhyaḥ śreṣṭham yat karma tena |
satyabhāmādayaḥ saṅkhye yuddhe śrī-kṛṣṇa-balena tri-daśā devān nirjitya | tad-āśiṣo
deva-bhogyān pārijātādīn | vajrāyudhasya vallabhā śacī tasyā ucitāḥ ||37||

yad-bāhu-daṇḍābhyudayānujīvino
yadu-pravīrā hy akutobhayā muhuḥ |
adhikramanty aṅghribhir⁹⁸ āhṛtām balāt
sabhām sudharmām sura-sattamocitām ||38||

yad-bāhu-daṇḍa-prabhāvopajīvinaḥ sudharmām aṅghribhir adhikramanti sa govindaḥ
sukham āste iti gata-pañcama-ślokenānvayaḥ ||38||

kaccit te 'nāmayaṁ tāta bhraṣṭa-tejā vibhāsi me |
alabdha-māno 'vajñātaḥ kim vā tāta ciroṣitaḥ ||39||

idānīm tasyaiva kuśalam pṛcchati — kaccid iti ṣaḍbhiḥ | anāmayaṁ ārogyam | na
labdho māno yena bandhubhyaḥ sakāśāt | kimvā taiḥ pratyutāvajñātas tiras-kṛtaḥ |
yataś ciroṣito bahu-kālam tatra sthitaḥ ||39||

kaccin nābhīhato 'bhāvaiḥ śabdādibhir amaṅgalaiḥ |
na dattam uktam arthibhya āśayā yat pratiśrutam ||40||

abhāvair iti chedaḥ | prema-sūnyaiḥ | amaṅgalaiḥ puruṣaiḥ śabdādibhir nābhīhato na
tādīto 'sti kim | yadvā arthibhyaḥ kim api dāsyāmīti noktaṁ kim | yadvā āśayā saha
yathā āśā bhavati tathā dāsyāmīti pratiśrutam yat tan na dattam kim ||40||

kaccit tvaṁ brāhmaṇam bālam gām vṛddham rogiṇam striyam |
śaraṇopasṛtam sattvaṁ nātyākṣiḥ śaraṇa-pradaḥ ||41||

anyadvā śaraṇāgataṁ satvvaṁ prāṇi-mātraṁ na tyaktavān asi kim | yatas tvaṁ pūrvam
śaraṇa-prada āśraya-pradaḥ ||41||

kaccit tvaṁ nāgamo 'gamyām gamyām vāsat-kṛtām striyam |
parājīto vātha bhavān nottamair nāsamaiḥ pathi ||42||

agamyām iti chedaḥ | ninditām striyam nāgamaḥ kim na gatavān asi | asat-kṛtām
malaina-vastrādinā nāgamaḥ kim | nottmair anutammair samair ity arthaḥ | asamair
adhamair vā kim na parājīto 'sīty arthaḥ ||42||

api svit paryabhuṅkthās tvaṁ sambhojyān vṛddha-bālakān |⁹⁹
jugupsitam karma kiñcit kṛtavān na yad akṣamam ||43||

⁹⁸ 'aṅghribhiḥ ' iti pāṭho 'pi yukta eva | uñādiṣu vaṅkry-ādayaś cety api nipātanāt |

⁹⁹ atra 'upadekṣātīthi-vṛddhāmś ca garbhīṇy ātura-kanyakāḥ' ity arddham adhikam
kvacit |

sañbhojanārhān vṛddhān bālakāms ca kimsvit paryabhukthāḥ tyaktvā bhuktavān asi
kim | akṣamañ kartum ayogyāñ yat tan na kṛtavāñ asi kim ||43||

**kaccit preṣṭhatamenātha hṛdayenātma-bandhunā |
śūnyo 'smi rahito nityāñ manyase te 'nyathā na ruk ||44||**

**iti śrīmad-bhāgavate mahā-purāṇe prathama-skandhe
yudhiṣṭhira-vitarko nāma caturdaśo 'dhyāyaḥ ||14||**

nityāñ sadā preṣṭhatam eva hṛdaye nāntar-aṅgeṇa sva-bandhunā śrī-kṛṣṇena rahitaḥ
śūnyo 'smīti manyase | anyathā te ruk manaḥ-pīḍā na ghaṭeta ||44||

*iti śrīmad-bhāgavate mahā-purāṇe prathama-skandhe
bhāvārthākhyā-dīpikāyāñ ṭīkāyāñ caturdaśo 'dhyāyaḥ ||14||*

atha pañcadaśo 'dhyāyaḥ

kali-praveśam ālakṣya dhuraṁ nyasya parīkṣiti |
āruroha nṛpaḥ svargam iti pañcadaśe 'bravīt ||

sūta uvāca
evaṁ kṛṣṇa-sakhaḥ kṛṣṇo bhrātrā rājñā vikalpitaḥ |
nānā-śaṅkāspadam rūpaṁ kṛṣṇa-viśleṣa-karsitaḥ ||1||

kṛṣṇo 'rjunaḥ āvikalpita iti chedaḥ | nānā-śaṅkāspadam rūpaṁ ālakṣya vikalpita ity
arthaḥ | pratibhāsitum nāśaknod ity uttarenānvayaḥ | tatra hetavaḥ — kṛṣṇa-viśleṣeṇa
karsitaḥ kṛśaḥ kṛtaḥ ||1||

śokena śuśyad-vadana-hṛt-sarojo hata-prabhaḥ |
vibhum tam evānusmaran nāśaknot pratibhāsitum ||2||

śokena hetunā | vadanam ca hṛc ca te eva saroje | śuśyatī vadana-hṛt saroje yasya saḥ |
hatā prabhā tejo yasya saḥ ||2||

kṛcchreṇa saṁstabhya śucaḥ pāṇināmṛjya netrayoḥ |
parokṣeṇa samunnaddha-praṇayautkaṅṭhya-kātarāḥ ||3||

śucaḥ śokāśrūṇi yāny udgacchanti tāni netrayor eva saṁstabhya galitāni ca pāṇinā
āmṛya parokṣeṇa darśanāgocareṇa śrī-kṛṣṇeṇa hetunā samunnaddham adhikam yat-
premautkaṅṭhyam tena kātaro vyākulaḥ san nṛpam ity āhety uttarenānvayaḥ ||3||

sakhyam maitrīm sauhṛdam ca sārathyādiṣu saṁsmaran |
nṛpam agrajam ity āha bāṣpa-gadgadayā girā ||4||

sakhyam hitaiṣitām | maitrīm upakāritām | sauhṛdam suhṛttvam cāt sambandhitām ca |
bāṣpeṇa kaṅṭhāvarodhād gadgadayā ||4||

arjuna uvāca
vañcito 'ham mahā-rāja hariṇā bandhu-rūpiṇā |
yena me 'pahṛtam tejo deva-vismāpanam mahat ||5||

yena mām vañcayatā | devān vismāpayati yat ||5||

yasya kṣaṇa-viyogena loko hy apriya-darśanaḥ |
ukthena rahito hy eṣa mṛtakaḥ procyate yathā ||6||

yasya kṣaṇa-viyogenety ādi yac-chabdānām tena āham adya muṣita iti saptama-śloka-
sthena tac-chabdena sambandhaḥ | priyasyāpy apriyatve dṛṣṭāntaḥ — ukthena prāṇeṇa
| eṣa pitṛādih ||6||

yat-samśrayād drupada-geham upāgatānām
rājñām svayamvara-mukhe smara-durmadānām |
tejo hr̥tam khalu mayābhihataś ca matsyaḥ
sajjikṛtena dhanuṣādhiḡatā ca kṛṣṇā ||7||

śrī-kṛṣṇopakārān anusmarati — yad-samśrayād iti daśabhiḥ | yasya samśrayād balāt
smareṇa kāmena durmadānām atimattānām tejaḥ prabhāvo hr̥tam dhanur-graheṇaiva |
paścāt tad-dhanuḥ sajji-kṛtam ca | tena ca matsyo yantropari bhraman viddhaḥ | tatas
tān vijitya draupadī prāptā ca ||7||

yat-sannidhāv aham u khāṇḡavam agnaye 'dām
indram ca sāmara-gaṇam tarasā vijitya |
labdhā sabhā maya-kṛtādbhuta-śilpa-māyā
digbhyo 'haran nṛpatayo balim adhware te ||8||

u iti vismaye | khāṇḡavam indrasya vanam agnayo 'dām dattavān asmi | khāṇḡava-
dāhe rakṣitena mayena kṛtā ca sabhā labdhā adbhuta-śilpa-rūpā māyā yasām sā | te
adhware yāge rājasūye ||8||

yat-tejasā nṛpa-śiro- 'ngirim ahan makhārtham
āryo 'nujas tava gajāyuta-sattva-vīryaḥ |
tenāhr̥tāḥ pramatha-nātha-makhāya bhūpā
yan-mocitās tad-anayan balim adhware te ||9||

anantara-śloko vigītas tathāpi vyākhāyate | nṛpa-śiraḥ-svaṅghir yasya tam jarāsandham
tavānujo bhīmo makhārtham ahan hatavān | tan-nirjayaṁ vinā rāja-sūya-
makhānupapatteḥ | gajāyutasyeva sattvam utsāha-śaktir vīryam balaṁ ca yasya saḥ |
tam hatvā pramatha-nātho mahābhairavas tasya makhāya ye rājānas tenāhr̥tās te ca
yad yasmān mocitās tat tasmād te 'dhware balim ānītavantaḥ ||9||

patnyās tavādhimakha-kl̥pta-mahābhiṣeka-
ślāghīṣṭha-cāru-kabaram kitavaiḥ sabhāyām |
spr̥ṣtam vikīrya padayoḥ patitāśru-mukhyā
yais tat-striyo 'kṛta-hateśa-vimukta-keśāḥ ||10||

yaiḥ kitavair duḥśāsanādibhis tava patnyāḥ kabaram vikīryen mucya spr̥ṣtam ākṛṣtam
teṣām striyo hateśā ata eva vaidhavyād vimukta-keśā akṛta cakāra | katham-bhūtam
kabaram | adhimakham rājasūyam adhikṛtya kl̥pto racito yo mahābhiṣekas tena
ślāghyatamam | cāru ramyam | yat-smaraṇāt tadānīm evāsmat-kṛpayā prāptasya śrī-
kṛṣṇasya manane pādayoḥ patitāny aśrūṇi mukhād yasyāḥ patnyāḥ | pada-śabda-
sāpekṣasyāpi patita-śabdasyāśru-padena samāso nity-sāpekṣitatvāt ||10||

yo no jugopa vana etya duranta-kṛcchrād
durvāsaso 'ri-racitād ayutāgra-bhug yaḥ |

śākānna-śiṣṭam upayujya¹⁰⁰ yatas tri-lokīm
tr̥ptām amaṁsta salile vinimagna-saṅghaḥ ||11||

śiṣyānām ayutasyāgre tat-paṅktau bhunkte yas tasmād durvāsaso hetor ariṇā
duryodhanena racitam yad durantam kṛcchram śāpa-lakṣaṇam tasmāt sakāśān no
'smān vanam etya jugopa | kim kṛtvā | śākam evānnaṁ tasminn eva pātre 'viśiṣṭam
upayujya jagdhvā | yata upayogāt salile vinimagno muninām saṅghas trilokīm tr̥ptām
amaṁsta | evaṁ hi bhārate kathā — kadācid durvāso duryodhanenātithyaṁ kṛtam |
tena ca parituṣṭena varam vṛṁṣv ety ukte durvāsasaḥ śāpāt pāṇḍavā naśyeyur iti
manasi vidhāya duryodhanenoktam | yudhiṣṭhiro 'smat-kula-mukhyaḥ, atas tasyāpi
bhavataivam eva śiṣyāyuta-sahitenātithinā bhavitavyam, kim tu draupadī yathā kṣudhā
na sīdet tathā tasyām bhuktavatyām tad-grham gantavyam iti | tataś ca tathaiva
durvāsasi prāpte paramādareṇa yudhiṣṭhireṇa mādhyāhnikam kṛtvā āgamyatām iti
vijñāpito muni-saṅgho 'dhamarṣaṇāya jale nimamajja | tatra cintāturayā draupadyā
smṛta-mātraḥ śrī-kṛṣṇo 'nka-sthām rukmiṇīm hitvā tat-kṣaṇam eva bhakta-vatsalatayā
cāgataḥ | tayā cāvedite vṛttānte bhagavatoktam — he draupadi, ahaṁ ca bubhukṣito
'smi prathamam mām bhojayati | tayā cātilajjayoktam — svāmin, mad-bhojana-
paryantam akṣayam apy annam sūrya-datta-sthālyām mayā ca sarvān sambhojya
bhuktam ato nāsty annam iti | tathāpy atinirbandhena sthālīm ānāyya tat-kaṅṭha-
lagnaṁ kimcic chākānnaṁ prāsyoktam anena viśvātmā bhagavān prīyatām | atha
bhoktuṁ muni-saṅgham āhvayeti bhīmaṁ prahitavān | sa ca tāvatātṛpto vṛthā-pāka-
bhayena palāyita iti ||11||

yat-tejasātha bhagavān yudhi sūla-pāṇir
vismāpitaḥ sagirijo 'stram adān nijam me |
anye 'pi cāham amunaiva kalevareṇa
prāpto mahendra-bhavane mahad¹⁰¹-āsanārdham ||12||

giriḥ-sahito vismāpitaḥ san nijam pāsupatam astram | anye 'pi lokapālā nijāny astrāny
aduḥ | anyad apy āścaryam āha — amuneti | mahata indrasyaśanārdham ||12||

tatraiva me viharato bhuja-daṇḍa-yugmam
gāṇḍīva-lakṣaṇam arāti-vadhāya devāḥ |
sendrāḥ śritā yad-anubhāvitam ājamīḍha
tenāham adya muṣitaḥ puruṣeṇa bhūmnā ||13||

tatraiva svarge krīḍito gāṇḍīvaṁ lakṣaṇam cihnaṁ yasya tat | arātayo nivāta-kavacā
daityās teṣām vadhārtham āśritavantaḥ | yenānubhāvitam prabhāva-yuktaṁ kṛtam | he
ājamīḍha yudhiṣṭhira | tena muṣito vañcito 'smi | bhūmnā nija-mahimāvasthānena ||13||

¹⁰⁰ 'upabhujya' iti pāṭhaḥ kvacit |

¹⁰¹ atra mahad iti pṛthak padaṁ yuktaṁ | anyathā 'ānmahata' ity ātvāpattiḥ syāt |
ārṣatvāt tad-abhāve mahaty āsane ity apy anvetuṁ śakyam |

yad-bāndhavaḥ kuru-balābhdhim ananta-pāram
eko rathena tatare¹⁰² 'ham atīrya-sattvam |
pratyāhṛtaṁ bahu-dhanaṁ ca mayā pareṣāṁ
tejāspadaṁ maṇimayaṁ ca hṛtaṁ śirobhyaḥ ||14||

yad-bāndhava ity ādi-śloka-trayasyāpi tena muṣito 'ham iti pūrveṇaiva sambandhaḥ |
śrī-kṛṣṇa-bāndhava eka evāhaṁ kaurava-sainyābhdhim nāsty anto gāmbhīryeṇa, pāram
ca deśato yasya taṁ tatare tīrṇavān uttara-go-grahe | atīryāṇi dustarāṇi sattvāni
timingilādini bhīṣmādi-rūpāṇi yasmin | parair nītaṁ go-dhanaṁ pratyāhṛtaṁ |
pareṣāṁ ca śirobhyaḥ sakāśāt tejāspadaṁ prabhāvasyāspadam uṣṇīṣa-rūpaṁ
maṇimayaṁ mukuṭa-ratna-rūpaṁ ca bahu-dhanaṁ tān mohanāstreṇa mohayitvā
hṛtaṁ | yad-bāndhavana mayā ||14||

yo bhīṣma-karṇa-guru-śalya-camūṣv adabhra-
rājanya-varya-ratha-maṇḍala-maṇḍitāsu |
agrecaro mama vibho ratha-yūthapānām
āyur manāmsi ca dṛṣā saha oja ārcchat ||15||

adabhṛā analpā ye rājanya-varyās teṣāṁ ratha-maṇḍalair maṇḍitāsu bhīṣmādīnām
camūṣu sārathi-rūpeṇa mamāgocaraḥ san he vibho, teṣāṁ ratha-yūthapānām āyurādīn
yo dṛṣā dṛṣṭyaivārcchat hṛtavān | manāmsīty utsāhādi-śaktim | saho balam | ojaḥ
śastrādi-kausālam ||15||

yad-doḥṣu mā praṇihitaṁ guru-bhīṣma-karṇa-
napṭṛ-trigarta-śalya-saindhava-bāhlikādyaiḥ |
astrāṇy amogha-mahimāni¹⁰³ nirūpitāni
nopaspr̥sur nṛhari-dāsam ivāsuraṇi ||16||

yasya doḥṣu bhujeṣu mā mām praṇihitaṁ sthāpitaṁ tair eva gurv-ādibhir nirūpitāni
prayuktāny astrāṇi na spr̥ṣanti sma | gurur droṇaḥ | trigartas trigarta-deśādhipatiḥ
suśarmā | śalaḥ śalyaḥ | saindhavaḥ sindhu-deśādhipatir jayadrathaḥ | vāhlikaḥ
śantanor bhātrā | amogho mahimā yeṣāṁ tathābhūtāny api | pāṭhāntare¹⁰⁴ 'pi sa
evārthaḥ | pratīkārākaṇe 'py asparṣe dṛṣṭāntaḥ — nṛhari-dāsam prahlādam iveti ||16||

sautye vṛtaḥ kumatinātmada īśvaro me
yat-pāda-padmaṁ abhavāya bhajanti bhavyāḥ |
mām śrānta-vāham arayo rathino bhuvi-ṣṭhaṁ
na prāharan yad-anubhāva-nirasta-cittāḥ ||17||

svāparādham anusmaran santapyamāna āha | sautye sārathye kumatinā me mayā sa
vṛtaḥ | kumatimatvam evāha — ātma-da ity ādinā | abhavāya mokṣāya | bhavyāḥ

¹⁰² 'tatarāham' 'atārya-sattvam' 'tejaḥ-padam' iti pāṭhāḥ |

¹⁰³ 'ameya-mahimāni' iti pāṭhaḥ |

¹⁰⁴ 'amogha-mahitāni' ity evam-rūpe |

śreṣṭhāḥ | śrāntā vāhā aśvā yasya taṁ mām | jayadratha-vadhe hi jala-pānaṁ vināśvāḥ
śrāntās tato rathād avatīrya bāṇair bhuvanṁ bhittvā mayā jalam sampāditaṁ | tadā
yasyānubhāvena nirasta-cittā arayo mām na prahṛtavantaḥ sa sautyē vrta iti
kumatitvam ||17||

narmāṇy udāra-rucira-smita-śobhitāni
he pārtha he 'rjuna sakhe kuru-nandaneti |
sañjalpitāni nara-deva hṛdi-sprśāni
smartur luṭhanti hṛdayaṁ mama mādhavasya ||18||

he nara-deva, udāraṁ gambhīraṁ ruciraṁ ca yat smitaṁ tena śobhitāni narmāṇi
parihāsa-vākyaṇi tathā kārya-prastāveṣu he pārthety ādīni madhurākṣaraṇi
sañjalpitāni ca hṛdi-sprśāni manojñāni mādhavasya yāny etāni tānīdānīm smartur
mama hṛdayaṁ luṭhanti loṭhayanti kṣobhayanti | ṇij-abhāva ārṣaḥ ||18||

śayyāsanāṭana-vikatthana-bhojanādiṣv
aikyād vayasya ṛtavān iti vipralabdhaḥ |
sakhyuḥ sakheva pitṛvat tanayasya sarvaṁ
sehe mahān mahitayā kumater aghaṁ me ||19||

vikatthanaṁ sva-guṇa-ślāghanādi | śayyādiṣv aikyād avyati rekād dhetoḥ | kadācid
vyabhicāraṁ dṛṣṭvā he vayasya, ṛtavān satya-yuktas tvam iti vakroktayā vipralabdhas
tiras-kṛto 'pi | ṛbhumān iti pāṭhe ṛbhavo devāḥ sevakāḥ santi yasya saḥ | asau mahān
api mayā vayasya iti matvā vipralabdhas tiras-kṛta ity arthaḥ | ṛtamān iti pāṭhe
vattvābhāva ārṣaḥ | me agham aparādham asahat | mahitayā mahattvena | eka-padye
atimahattvenety arthaḥ | sakhyur aghaṁ sakheva | tanayasyāghaṁ piteva ||19||

so 'ham nṛpendra rahitaḥ puruṣottamena
sakhyā priyeṇa suhṛdā hṛdayena śūnyaḥ |
adhvany urukrama-parigrahaṁ aṅga rakṣan
gopair asadbhir abaleva vinirjito 'smi ||20||

tvayā śaṅkitaṁ parājayaṁ cāpi prāpto 'ham ity āha | tena sakhyā rahito 'to hṛdayena
śūnyaḥ | aṅga he rājan, urukramasya parigrahaṁ ṣoḍaśa-sahasra-strī-lakṣaṇam |
asadbhir nīcaiḥ abalā yoṣeva ||20||

tad vai dhanus ta iṣavaḥ sa ratho hayās te
so 'ham rathī nṛpatayo yata ānamanti |
sarvaṁ kṣaṇena tad abhūd asad īsa-riktaṁ
bhasman hutam kuhaka-rāddham ivoptam ūṣyām ||21||

śrī-kṛṣṇa-viyoga evātra hetur nānya ity āha — tad iti | yato yebhyo nṛpataya ānamanti
īśena riktaṁ śūnyam asatkāryākṣamaṁ san mantra-vidhānair api bhasmani hutam iva |
atiprītād api kuhakān māyāvinaḥ sakāśād rāddham labdham yathā asat | samyak
karṣaṇādīnāpy ūṣara-bhūmāv uptam bijam iva ||21||

rājams tvayānuprṣṭānām suhṛdām naḥ suhṛt-pure |
vipra-śāpa-vimūḍhānām nighnatām muṣṭibhir mithaḥ ||22||

vāruṇīm madirām pītvā madonmathita-cetasām |
ajānatām ivānyonyam catuḥ-pañcāvaśeṣitāḥ ||23||

suhṛt-pure tvayā prṣṭānām naḥ suhṛdām madhye catvāraḥ pañca vāvaśeṣitāḥ | tatra
hetuḥ — vipra-śāpety ādi | vāruṇīm annamayīm | ajānatām ivānyonyam **erakā-**
muṣṭibhir nighnatām ||22||23||

prāyeṇaitad bhagavata īśvarasya viceṣṭitam |
mitho nighnanti bhūtāni bhāvayanti ca yan mithaḥ ||24||

avaśeṣitā ity anenoktam hetu-kartāram āha tribhiḥ — prayeṇeti | bhāvayanti pālayanti
||24||

jalaukasām jale yadvan mahānto 'danty aṇīyasaḥ |
durbalān balino rājan mahānto balino mithaḥ ||25||

jalaukasām matsyādinām madhye mahāntaḥ sthūlā aṇīyasaḥ sūkṣmād yathādanti
bhakṣayanti ||25||

evam baliṣṭhair yadubhir mahadbhir itarān vibhuḥ |
yadūn yadubhir anyonyam bhū-bhārān sañjahāra ha ||26||

evam baliṣṭhair madadbhiḥ pāṇḍavair duryodhana-jarāsandhāsīn nihatyā yadubhir
itarān śālvādīn nihatyā yadūn yadubhir anyonyam nihatyā bhagavān bhuvo bhāra-
bhūtān samhṛtavān ||26||

deśa-kālārtha-yuktāni hṛt-tāpopaśamāni ca |
haranti smarataś cittam govindābhihitāni me ||27||

ataḥ param vaktum na śaknomīti sūcayann āha | deśa-kālocitārtha-yuktāni manaḥ-
pīḍopaśama-kaṛāṇi ca govindasya vacanāni smarato me mama cittam haranty ākarṣanti
||27||

evam cintayato jīṣṇoḥ kṛṣṇa-pāda-saroruham |
sauhārdenātigādhenā śāntāsīd vimalā matiḥ ||28||

evam iti sūtoktiḥ | atidrḍhena snehena kṛṣṇa-pāda-saroruham cintayato 'rjunasya
matiḥ śāntā viśokā vimalā viraktā cāsīt ||28||

vāsudevānghry-anudhyāna-paribr̥mhita-ramhasā |
bhaktyā nirmathitāśeṣa-kaṣāya-dhiṣaṇo 'rjunaḥ ||29||

mati-vaimalya-phalam āha | vāsudevānghry-anudhyāyena paribṛmhitam raṁho vego
yasyās tayā bhaktyā nirmathitā unmūlitā aśeṣā kaṣāyāḥ kāmādayo yasyāḥ sā dhiṣaṇā
buddhir yasya saḥ | jñānam punar adhyagamad ity uttarenānvayaḥ ||29||

**gītam bhagavatā jñānam yat tat saṅgrāma-mūrdhani |
kāla-karma-tamo-ruddham punar adhyagamat prabhuḥ ||30||**

kālena karmabhis tamasā bhogābhiniveśena ca ruddham āvṛtam sat ||30||

**viśoko brahma-sampattyā sañchinna-dvaita-saṁśayaḥ |
līna-prakṛti-nairguṇyād alīngatvād asambhavaḥ ||31||**

jñāna-phalam āha — viśoka iti | etad eva śoka-hetv-abhāvenopapādayati | śokasya hi
hetur dvaita-bhramas tasya dehas tasya līngam tasya guṇās teṣām avidyā | tatra
brahma-sampattyā vedānta-śravaṇena brahmāham iti jñānena līnā prakṛtir avidyā
yasmims tan-nairguṇyam bhavati natu suṣupti-pralayayor ivāvidyā-śeṣaḥ | tasmān
nairguṇyād guṇa-kārya-līnga-nāśaḥ | alīngatvād cāsambhavaḥ samyag bhogāya bhavati
punaḥ punar iti sambhavaḥ sthūla-dehas tad-rahitaḥ | tataś ca tat-paricchedābhāvāt
sañchinno dvaita-lakṣaṇaḥ saṁśayo bhramo yasya sa viśoko jāta iti ||31||

**niśamya bhagavan-mārgam saṁsthām yadu-kulasya ca |
svaḥ-pathāya matim cakre nibhṛtātmā yudhiṣṭhirah ||32||**

bhagavato mārgam ālakṣya yadu-kulasya saṁsthām nāśam śrutvā nāradoktam
cānusmṛtya svaḥ-pathāya svarga-mārgāya | nibhṛtātmā niścala-cittaḥ ||32||

**prthāpy anuśrutya dhanañjayoditam
nāśam yadūnām bhagavad-gatim ca tām |
ekānta-bhaktyā bhagavaty adhokṣaje
niveśitātmopararāma saṁsṛteḥ ||33||**

tām durvijñeyām | vakṣyati hy **ekādaśe** (11.31.9) —

**saudāmyā yathākāśe yāntyā hitvābhramaṇḍalam |
gatiḥ na lakṣyate martyais tathā kṛṣṇasya daivataiḥ || iti |**

saṁsṛter uaparāma jīvan-muktā babhūva | deham jahāv iti vā ||33||

**yayāharad bhuvo bhāram tām tanum vijahāv ajaḥ |
kaṇṭakam kaṇṭakeneva dvayam cāpīśituḥ samam ||34||**

tad evam uktam api yādavebhyo bhagavato vilakṣaṇyam abuddhvā tat-sāmyam
vadato manda-matīn prati vilakṣaṇyam spaṣṭayati dvābhyām | yayā yādava-rūpayā
tanvā bhuvo bhāram kaṇṭakena kaṇṭakam ivāharat | yādava-tanut bhū-bhāra-tanuś ceti
dvayam apīśvarasya saṁhāryatvena samam eva ||34||

yathā matsyādi-rūpāni dhatte jahyād yathā naṭaḥ |
bhū-bhāraḥ kṣapito yena jahau tac ca kalevaram ||35||¹⁰⁵

śrī-kṛṣṇa-mūrter viśeṣam āha — yatheti | tāny api tahā dhatte jahāti ca | tadāha | yathā
naṭo nija-rūpeṇa sthito 'pi rūpāntarāṇi dhatte 'ntar dhatte ca tathā tad api kalevaram
jahau | antar adhād ity arthaḥ ||35||

yadā mukundo bhagavān imām mahīm
jahau sva-tanvā śravaṇīya-sat-kathaḥ |
tadāhar evāpratibuddha-cetasām
adharma-hetuḥ¹⁰⁶ kalir anvavartata ||36||

yudhiṣṭhirasya svargāroha-prasaṅgāya kali-praveśam āha — yadeti | sva-tanvā jahau |
sa-tanor eva vaikuṅṭhārohāt | śravaṇārḥā satī kathā yasya | tadā yad ahas tasminn eva |
ahar iti lupta-saptamy-antam padam | apratibuddha-cetasām avivekinām iti |
vivekinām tu na prabhur ity uktam | anvavartateti pūrvam evāmsena praviṣṭhya tena¹⁰⁷
rūpeṇānuvṛttir uktā ||36||

yudhiṣṭhiras tat parisarpaṇam budhaḥ
pure ca rāṣṭre ca grhe tadātmani¹⁰⁸ |
vibhāvya lobhānrta-jihma-hiṃsanādy-
adharma-cakraṁ gamanāya paryadhāt ||37||

budho yudhiṣṭhiraḥ | tasya kalḥ parisarpaṇam prasarpaṇam vilokya | katham-bhūtam |
lobhādy-adharma-cakraṁ yasmin | jihmam kauṭilyam | paryadhāt tad-ucitam
paridhānam akarot ||37||

sva-rāt¹⁰⁹ pautram vinayinam ātmanaḥ susamam guṇaiḥ¹¹⁰ |
toya-nīvyāḥ patim bhūmer abhyaṣiṅcad gajāhvaye ||38||

ātmanaḥ svasya guṇaiḥ susamam atisadrśam | toyam pariveśākāreṇa sarvataḥ sthitam
samudrodakam eva nivī paridhāna-viśeṣo yasyās tasyā bhūmeḥ patitvenābhiṣṭavān
||38||

¹⁰⁵ In the Gītāpress editon and translation of the Bhāgavata Purāṇa by C. L. Goswami it is stated that verses 34 and 35 are missing in the oldest manuscript yet found of Śrīmad Bhāgavata, existing in the Saraswati Bhavana Library attached to the Queen's College at Vārāṇasī. Vijayadhvaja rejected these two verses as well as the one immediately preceding them as interpolated.

¹⁰⁶ 'abhadra-hetuḥ' iti pāṭhaḥ |

¹⁰⁷ 'svena rūpeṇa' iti pāṭhaḥ |

¹⁰⁸ 'tathātmani' iti pāṭhaḥ |

¹⁰⁹ 'samrāt' iti pāṭhaḥ |

¹¹⁰ 'ātmanaḥ sadṛśam guṇaiḥ' 'ātmano 'navam guṇaiḥ' iti pāṭhau |

mathurāyām tathā vajraṃ sūrasena-patim tataḥ |
prājāpatyām nirūpyeṣṭim agnīn apibad īśvaraḥ ||39||

vajraṃ aniruddhasya putraṃ | nirūpya kṛtvety arthaḥ | apibad ātmani samāropayām
āsa | īśvaraḥ samarthaḥ ||39||

visṛjya tatra tat sarvaṃ dukūla-valayādikam |
nirmamo nirahankāraḥ sañchinnāśeṣa-bandhanaḥ ||40||

sañchinnāny aśeṣāṇi bandhanāny upādhayo yena ||40||

vācam juhāva manasi tat prāṇa itare ca tam |
mṛtyāv apānaṃ sotsargaṃ taṃ pañcatve hy ajohavīt ||41||

tad eva darśayati dvābhyām | vācam ity upalakṣaṇam | sarvendriyāṇi manasi
pravilāpitaṃ ity arthaḥ | tac ca manaḥ prāṇe, prāṇādhīna-pravṛttitvāt | taṃ ca
prāṇam itare apāne, tenākarsaṇāt | apāna-vyāpāra utsargas tat-sahitam apānaṃ mṛtyau
tad-adhiṣṭātr-devatāyām | anenaiva vāg-ādiṣv api tat-tat-karma-sāhityam jñeyam | taṃ
mṛtyuṃ pañcatve pañca-bhūtānām aikye dehe | dehasyaiva mṛtyur nātmana iti
bhāvitavān ity arthaḥ | ajohavīd iti yañ-lug-āntāl luṇi rūpam ||41||

tritve hutvā ca pañcatvaṃ tac caikatve 'juhon munih |
sarvam ātmany ajuhavīd brahmaṇy ātmānam avyaye ||42||

tritve guṇa-traye pañcatvaṃ deham | tac ca tritvam ekatve avidyāyām | sarvaṃ
sarvāropa-hetum avidyām ātmani jīve | ajohavīd iti vaktavye ajuhavīd ity āraṣam | evam
śodhitam ātmānam brahmaṇy avyaye kūṭasthe | na tasyānyatra laya ity arthaḥ ||42||

cīra-vāsā nirāhāro baddha-vān mukta-mūrdhajaḥ |
darśayann ātmano rūpaṃ jaḍonmatta-piśācavat ||43||

tad evam ātma-pratipattim uktvā bāhya-sthitim āha — cīra-vāsā iti dvābhyām |
baddhavān manunī ||43||

anavekṣamāṇo¹¹¹ niragād aśṛṇvan badhiro yathā |
udicīm praviveśāsām gata-pūrvām mahātmabhiḥ |
hṛdi brahma paraṃ dhyāyan nāvarteta yato gataḥ ||44||

anavekṣamāṇo 'nujādi-pratīkṣām akurvan | āśām diśam | gata-pūrvām pūrvam
praviṣṭam | mahātmabhir vivekavidbhiḥ | yato yām diśam gataḥ ||44||

¹¹¹ 'anavekṣamāṇaḥ' iti pāṭhaḥ |

sarve tam anunirjagmur bhrātaraḥ kṛta-niścayāḥ |
kalinādharmā-mitreṇa dr̥ṣṭvā spr̥ṣṭāḥ prajā bhuvī ||45||

adharmo mitram yasya tena ||45||

te sādhu-kṛta-sarvārthā jñātvātyantikam ātmanaḥ |
manasā dhārayām āsur vaikuṅṭha-caraṇāmbujam ||46||

sādhu samyak kṛtāḥ sarve 'rthā dharmādayo yaiḥ | ata eva vaikuṅṭhasya caraṇāmbujam
evātyantikam śaraṇam jñātvā ||46||

tad-dhyānodriktayā bhaktyā viśuddha-dhiṣaṇāḥ pare |
tasmin nārāyaṇa-pade ekānta-matayo gatim ||47||

avāpur duravāpām te asadbhir viṣayātmabhiḥ |
vidhūta-kalmaṣā sthānam virajenātmanaiva hi ||48||

katham-bhūte pade | vidhūta-kalmaṣāṇām āsthānam nivāsa-sthānam yat tasmin |
virajenātmanaiva gatim prāpur na tu ṣoḍaśa-kalena liṅgena | gater vā viśeṣaṇam |
virajenātmanāivāvasthāna-rūpām gatim te vidhūta-kalmaṣāḥ prāpur iti ||47||48||

viduro 'pi parityajya prabhāse deham ātmanaḥ |
kṛṣṇāveśena tac-cittaḥ pitṛbhiḥ sva-kṣayam yayau ||49||

śrī-kṛṣṇāveśena kṛṣṇe cittam āveśya deham parityajya tac-citta eva saṁs tadānīm
netum āgataiḥ saha sva-kṣayam svādhikāra-sthānam yayau ||49||

draupadī ca tadājñāya patīnām anapekṣatām |
vāsudeve bhagavati hy ekānta-matir āpa tam ||50||

ātmānam praty anapekṣatām tadā jñātvā tam āpa ||50||

yaḥ śraddhayaitad bhagavat-priyāṇām
pāṇḍoḥ sutānām iti samprayāṇam |
śṛṇoty alam svasty-ayanam pavitraṁ
labdhvā harau bhaktim upaiti siddhim ||51||

iti śrīmad-bhāgavate mahā-purāṇe prathama-skandhe
pāṇḍava-svargārohaṇam nāma pañcadaśo 'dhyāyaḥ ||15||

ity evam yat samprayāṇam | alam atīśayena svasty-ayanam maṅgalāspadam | alam
pavitraṁ ca ||51||

iti śrīmad-bhāgavate mahā-purāṇe prathama-skandhe
bhāvārthākhyā-dīpikāyām ṭīkāyām pañcadaśo 'dhyāyaḥ ||15||

atha ṣodaśo 'dhyāyaḥ

tataś ca ṣodaśe bhūmi-dharmayoḥ kali-khinnayoḥ |
samvāde varṇyate prāptiḥ pālakasya parīkṣitaḥ ||

sūta uvāca
tataḥ parīkṣid dvija-varya-śikṣayā
mahīm mahā-bhāgavataḥ śasāsa ha |
yathā hi sūtyām abhijāta-kovidāḥ
samādiśan vipra mahad-guṇas tathā ||1||

dvija-varyāṇām śikṣayā sad-upadeśena | sūtyām janmai | abhijāta-kovidā jāta-karma-
vidaḥ | he vipra, mahatām guṇā yasmin saḥ ||1||

sa uttarasya tanayām upayema irāvatīm |
janamejayādīmś caturas tasyām utpādayat sutān ||2||

janamejayādīn ity akṣarādhikyām chāndasam | utpādayann iti pāṭhe hetau śatṛ-
pratyayaḥ | sutān utpādayitum upayema iti vākya-yojanā ||2||

ājahārāśva-medhāms trīn gaṅgāyām bhūri-dakṣiṇān |
śāradvataṁ gurum kṛtvā devā yatrākṣi-gocarāḥ ||3||

ājahāra kṛtavān ity arthaḥ | śāradvataṁ kṛpam | yatra yeṣv aśvamedheṣu devā dṛṣṭi-
gocarā babhūvuḥ ||3||

nijagrāhaujasā vīraḥ kalim digvijaye kvacit |
nṛpa-liṅga-dharam śūdraṁ ghnantam go-mithunam padā ||4||

nijagrāha nigṛhītavān | kalim eva nirdiśati — nṛpeti ||4||

śaunaka uvāca
kasya hetor nijagrāha kalim digvijaye nṛpaḥ |
nṛdeva-cihna-dhṛk śūdraḥ ko 'sau'¹¹² gām yaḥ padāhanat ||5||

kasya hetor iti | ayam arthaḥ — kalim kasmād dhetoḥ kevalam nijagrāha natu hatavān
| yato 'sau' śūdraḥ atikutsitaḥ | yo gām padāhanat ahann iti ||5||

tat kathyatām mahā-bhāga yadi kṛṣṇa-kathāśrayam |
athavāsya padāmbhoja-makaranda-lihām satām ||6||

asya viṣṇoḥ padāmbhojayor makarandas tam lihanty āsvādayanti ye teṣām satām
mahatām vā kathāśrayam iti samāsān niṣkṛtasyānuṣaṅgaḥ | tarhi kathyatām ||6||

¹¹² 'śūdrako 'sau' iti pāṭhaḥ |

kim anyair asad-ālāpair āyuso yad asad-vyayaḥ |
kṣudrāyusaṁ nṛṇāṁ aṅga martyānāṁ ṛtam icchatām ||7||

no cet kim anyair asadbhir alāpaiḥ | yad yair āyuso vṛthā kṣayaḥ | asmākam ayaṁ
satra-prayatne 'pi hari-kathāmr̥ta-pānārtha evety āha sār dhābhyām | kṣudram alpam
āyur yeṣām | ato martyānāṁ maraṇa-dharmavatām | tathāpi ṛtaṁ satyaṁ mokṣam
icchatām ||7||

ihopahūto bhagavān mṛtyuḥ śāmitra-karmaṇi |
na¹¹³ kaścīn mriyate tāvad yāvad āsta ihāntakaḥ ||8||

yo mṛtyḥ sa iha satre śāmitur idam śāmitraṁ karma paśu-himsanaṁ tad-artham
upahūtaḥ | tataḥ kim ata āha — na kaścīd iti ||8||

etad-artham hi bhagavān āhūtaḥ paramarṣibhiḥ |
aho nṛ-loke pīyeta hari-lilāmṛtaṁ vacaḥ¹¹⁴ ||9||

tato 'pi kim ata āha | aho nṛ-loke hari-lilāmṛtaṁ vacaḥ pīyetur etad-artham | hari-
līlavāṁ yasmin tat ||9||

mandasya manda-prajñasya vayo mandāyusaś ca vai |
nidrayā hriyate naktam divā ca vyartha-karmabhiḥ ||10||

tad-abhāve vṛthaiva jīvanam ity āha | mandasyālasaya | naktam rātrau yad vaya āyus
tan nidrayā hriyate | divā ahni ca yad vayas tad vyartha-karmabhir apahriyate ||10||

sūta uvāca
yadā parīkṣit kuru-jāṅgale 'vasat
kalim praviṣtam nija-cakravartite |
niśamya vārtam anatipriyām tataḥ
śarāsanam saṁyuga-śauṇḍir ādade ||11||

tatra tāvat kali-nigraha-prasaṅgam āha — yadeti | yadā jija-cakravartite sva-senayā
pālita deśe kalim praviṣtam śuśrāva¹¹⁵, tadā tām anatipriyām vārtam kimcit priyām ca
yuddha-kautuka-saṁpatteḥ niśamya tataḥ śarāsanam duṣṭa-nigrahārtham ādade |
saṁyuge śauṇḍir yuddhe pragalbhaḥ | pāṭhantare¹¹⁶ yuddhe śauriḥ kṛṣṇa-tulyaḥ ||11||

svalaṅkṛtam śyāma-turaṅga-yojitam
ratham mṛgendra-dhvajam āśritaḥ purāt |

¹¹³ 'yateta buddhimān mṛtyor abhāvāya puraiva hi' iti tṛtīya-caturtha-caraṇau kvacit |

¹¹⁴ atra 'yasmin pīte kṛtam sarvam iṣṭāpūrtādikaṁ bhavet' ity artham adhikaṁ kvacit |

¹¹⁵ idam adhyāhṛtam 'kuru-jāṅgale 'śṛnot' iti pāṭhe nādhyāhārāpekṣā |

¹¹⁶ 'saṁyuga-śauriḥ' ity evaṁ-rūpe |

vṛto rathāsva-dvipapatti-yuktayā
sva-senayā digvijayāya nirgataḥ ||12||

tataś ca digvijayāya nirgataḥ ||12||

bhadrāsvām ketumālam ca bhārataṁ cottarān kurūn |
kimpuruśādīni varṣāṇi vijitya jagṛhe balim ||13||

bhadrāśvādīni pūrva-pāścima-dakṣiṇottarataḥ samudra-lagnāni varṣāṇi | meroḥ sarvata
ilāvṛtam || tata uttarato ramyakam hiraṇmayam ca | dakṣiṇato harivarṣam kimpuruṣam
ca ||13||

tatra tatropaśṛṇvānaḥ sva-pūrveṣāṁ mahātmanām |
pragīyamānaṁ ca yaśaḥ kṛṣṇa-māhātmya-sūcakam ||14||

ātmānaṁ ca paritrātam aśvatthāmno 'stra-tejasaḥ |
sneham ca vṛṣṇi-pārthānām teṣāṁ bhaktim ca keśave ||15||

tebhyaḥ parama-santuṣṭaḥ prīty-ujjṛmbhita-locanaḥ |
mahā-dhanāni vāsāmsi dadau hārān mahā-manāḥ ||16||

pragīyamānaṁ yaśaḥ | yaśa-ādīni śṛṇvams tebhyo dadāv iti ṛṭīyenānvayaḥ
||14||15||16||

sārathya-pāraśada-sevana-sakhya-dautya-
vīraśanānugamana-stavana-praṇāmam¹¹⁷ |
snigdheṣu pāṇḍuṣu jagat-praṇatim ca viṣṇor
bhaktim karoti nṛ-patiś caraṇāravinde¹¹⁸ ||16||

kim ca snigdheṣu pāṇḍaveṣu viṣṇor yāni sārathy-ādīni karmāṇi tāni śṛṇvan¹¹⁹ | tathā
viṣṇor jagat-kartṛkām praṇatim ca śṛṇvan | nṛpatiḥ parīkṣid viṣṇoś caraṇāravinde
bhaktim karoti sma | pāraśadam iti repha-kārayor viśleṣaś chāndasaḥ | tatra pāraśadam
sabhā-patitvam | sevanaṁ cittānuvṛttiḥ | vīraśanaṁ rātrau khadga-hastasya tiṣṭhato
jāgaraṇam ||16||

tasyaivaṁ vartamānasya pūrveṣāṁ vṛttim anvaham |
nātidūre kilāścaryam yad āsīt tan nibodha me ||18||

vṛttim anuvartamānasya sataḥ | nātidūre śighram eva ||18||

¹¹⁷ 'stavana-praṇāmān', 'stavanāny aśṛṇvan' iti pāṭhau |

¹¹⁸ 'nṛ-patiḥ sma padāravinde' iti pāṭhaḥ |

¹¹⁹ śṛṇvann ity adhyāhāra-labdham | 'stavanāni śṛṇvan' iti pāṭhe tu nādhyāhārāpekṣā |

**dharmah padaikena caran vicchāyām upalabhya gām |
pṛcchati smāśru-vadanām vivatsām iva mātaram ||19||**

dharmo vṛṣa-rūpaḥ | vicchāyām hata-prabhām | gām go-rūpām pṛthvīm | vivatsām
naṣṭāpatyām ||19||

**dharma uvāca
kaccid bhadre 'nāmayam ātmanas te
vicchāyāsi mlāyateṣan mukhena¹²⁰ |
ālaksaye bhavatīm antarādhiṁ
dūre bandhum śocasi kañcanāmba ||19||**

te ātmano dehasya yadyapi bahir āmayo na lakṣyate tathāpy antar madhye ādhiḥ pīḍā
yasyās tām tvām ālakṣye | kena | yato vicchāyāsi, ata iṣan mlāyatā vaivarṇyam bhajatā
mukhena liṅgena | tatra kāraṇāni kalpayan pṛcchati — dūre bandhubhir ity ādi
pañcabhiḥ | dūre sthitam bandhum ||20||

**pādair nyūnam śocasi maika-pādam
ātmānam vā vṛṣalair bhokṣyamāṇam |
āho surādīn hṛta-yajña-bhāgān
prajā uta svin maghavaty avarṣati ||21||**

tribhiḥ pādair nyūnam ata ekaika-pādam | mā mām mal-lakṣaṇam janam ity arthaḥ |
vṛṣalair ita ūrdhvaṁ bhokṣyamāṇam | pūnīstvam ātma-pada-viśeṣaṇatvāt | hṛtā yajña-
bhāgā yeṣām tām | yajñādy-akaraṇāt ||21||

**araksyamāṇāḥ striya urvi bālān
śocasy atho puruṣādair ivārtān |
vācam devīm brahma-kule kukarmany
abrahmanyē rāja-kule kulāgryān ||22||**

he urvi pṛthvi, bhartṛbhir arakṣyamāṇāḥ striyaḥ pitṛbhir arakṣyamāṇān bālān
pratyuta tair eva puruṣādair iva nirdayair ārtān kliṣṭān | vācam devīm sarasvatīm
kukarmanyē durācāre sthitām | kulāgryān brāhmaṇottamān sevakān ||22||

**kiṁ kṣatra-bandhūn kalinopasṛṣṭān rāṣṭrāṇi vā tair avaropitāni |
itas tato vāśana-pāna-vāsaḥ-snāna-vyavāyonmukha-jīva-lokam ||23||**

upasṛṣṭān vyāptān | avaropitāny udvāsītāni | vyavāyo maithunam | itas tato
niṣedhānādareṇa sarvato 'śnādiṣūnmukhaṁ pravartamānam jīva-lokaṁ vā ||23||

**yadvāmba te bhūri-bharāvātāra-kṛtāvātārasya harer dharitri |
antar-hitasya smarati visṛṣṭā karmāṇi nirvāṇa-vilambitāni ||24||**

¹²⁰ 'vicchāyeṣa mlāyatā yan-mukhena' iti pāṭhaḥ |

he amba mātah he dharitri, te tava yo bhūri-bhāras tasyāvatāraṇārtham kṛtāvatārasya
karmāṇi smarantī tena viṣṣṭā satī śocasi | nirvāṇam vilambitam āśritam yeṣu tāni |
pāṭhāntare nirvāṇam vidāmbitam upahasitam yaiḥ | mokṣād apy adhika-sukhāṇīty
arthaḥ ||24||

idaṁ mamācakṣva tavādhi-mūlam
vasundhare yena vikarśitāsi |
kālena vā te balinām baliyasā
surārcitam kiṁ hṛtam amba saubhagam ||25||

he amba, te saubhāgyam kālena vā hṛtam ||25||

dharāṇy uvāca
bhavān hi veda tat sarvaṁ yan mām dharmānupṛcchasi¹²¹ |
caturbhir vartase yena pādair loka-sukhāvahaiḥ ||26||

bhavān jānāty eva tathāpi vakṣyāmīty āha | yena hetu-bhūtena tvaṁ caturbhiḥ pādair
vartase | yatra ca satyādayo mahā-guṇā na viyanti (na kṣiyante sma) tena śrī-nivāsena
rahitam lokam śocāmīti ṣaṣṭhenānvayaḥ ||26||

satyaṁ śaucam dayā kṣāntis tyāgaḥ santoṣa ārjavam |
śamo damas tapaḥ sāmyam titikṣoparatih śrutam ||27||

satyaṁ yathārtha-bhāṣaṇam | śaucam śuddhatvam | dayā para-duḥkhāsahanam |
kṣāntiḥ krodha-prāptau citta-samyamanam | tyāgo 'rthiṣu mukta-hastatā | santoṣo
'lam-buddhiḥ | ārjavam avakratā | śamo mano-naiścalyam | damo bāhyendriya-
naiścalyam | tapaḥ svadharmah | sāmyam ari-mitrādy-abhāvaḥ | titikṣā parāparādha-
sahanam | uparatir lābha-prāptāv audāsīnyam | śrutam śāstra-vicārah ||27||

jñānam viraktir aiśvaryaṁ śauryaṁ tejo balaṁ smṛtiḥ |
svāntryam kauśalam kāntir dhairyaṁ mārđavam eva ca ||28||

jñānam ātma-viṣayam | viraktir vaitṛṣṇyam | aiśvaryaṁ niyantrtvam | śauryaṁ
saṅgrāmotsahaḥ | tejaḥ prabhāvaḥ | balaṁ dakṣatvam | smṛtiḥ
kartavyākartavyārthānusandhānam | svāntryam aparādhīnatā | kauśalam kriyā-
nipuṇatā | kāntiḥ saundaryam | dhairyam avyākulatā | mārđavam cittakāṭhīnyam ||28||

prāgalbhyaṁ praśrayaḥ śilam saha ojo balaṁ bhagaḥ |
gāmbhīryam sthairyam āstikyaṁ kīrtir māno 'nahanḁkṛtiḥ ||29||

prāgalbhyaṁ pratibhātīsayah | praśrayo vinayah | śilam sukha-bhāvaḥ | saha-ojo-balāni
manaso jñānedriyāṇām karmendriyāṇām ca pāṭavāni | bhago bhogāspadatvam |

¹²¹ 'dharmān nu pṛcchasi' iti pāṭhaḥ |

gambhīryam akṣobhyatvam | sthairyam acañcalatā | āstikyam śraddhā | kīrtir yaśaḥ |
mānaḥ pūjyatvam | anahamkṛtir garvābhāvaḥ ||29||

ete cānye ca bhagavan nityā yatra mahā-guṇāḥ |
prārthyā mahattvam icchadbhir na viyanti sma karhicit ||30||

ete ekona-catvāriṁśat | anye ca brahmaṇya-śaraṇyatvādayo mahānto guṇā yasmin
nityāḥ sahaḥ na viyanti na kṣiyante sma ||30||

tenāham guṇa-pātreṇa śrī-nivāsena sāmpratam |
śocāmi rahitam lokam pāpmanā kalinekṣitam ||31||

ātmānam cānuśocāmi bhavantaṁ cāmarottamam |
devān pitṛn ṛṣiṁ sādḥūn sarvān varṇāms tathāśramān ||32||

tena guṇa-pātreṇa guṇālayena | pāpmanā pāpa-hetunā ||31||32||

brahmādayo bahu-titham yad-apāṅga-mokṣa-
kāmās tapaḥ samacaran bhagavat-prapannāḥ |
sā śrīḥ sva-vāsam aravinda-vanam vihāya
yat-pāda-saubhagam alam bhajate 'nuraktā ||33||

tasya viraho duḥsaha ity āha caturbhiḥ | brahmādayo yasyāḥ śriyo 'pāṅga-mokṣaḥ
svasmin dṛṣṭi-pātas tat-kāmāḥ santo bahu-titham bahu-kālam tapaḥ samacaran
samayak caranti sma | bhagavadbhir uttamaiḥ prapannā āśritāpi sā śrīr yasya pāda-
lāvaṇyam alam anuraktā satī sevate ||33||

tasyāham abja-kuliśāṅkuśa-ketu-ketaiḥ
śrīmat-padair bhagavataḥ samalanḥkṛtāṅgī |
trīn atyaroca upalabhya tato vibhūtiṁ
lokān sa mām vyasṛjad utsmayatīm tad-ante ||34||

tasya bhagavataḥ śrīmadbhiḥ padaiḥ | ketur dhvajaḥ | abjādayaḥ ketās cihnāni yeṣāṁ
taiḥ | yadvā abjādīnām āśrayaiḥ samyag alamkṛtam aṅgam yasyāḥ sāham tato
bhagavato vibhūtiṁ sampadam upalabhya prāpya trīn lokān atikramya aroce
śobhitavaty asmi | paścāt tasyā vibhūter ante nāśa-kāle prāpte saty utsmayantīm
garvam kurvāṇām mām sa vyasṛjat tyaktavān ||34||

yo vai mamātibharam āsura-vaṁśa-rājñām¹²²
akṣauhiṇī-śatam apānudad ātma-tantraḥ |
tvām duḥstham ūna-padam ātmani pauraṣeṇa
sampādayan yaduṣu ramyam abibhrad aṅgam ||35||

¹²² 'āsura-veśa-rājñām' iti pāṭhaḥ |

kiñca yo vai āsuro vañso yeṣām teṣām rājñām akṣauhiṇī-śata-rūpañ mamātibharañ
bhāram apanītavān | tvāñ cona-padavatvād duḥsthañ santañ pauraṣeṇa puruṣa-
kāraṇenātmani svasmin sañpūrṇa-padañ susthañ sañpādayan | [lakṣaṇa-hetvoḥ](#)
[kriyāyā](#) iti hetau śatṛ-pratyayaḥ | sañpādayitum ity arthaḥ | abibhrad dhṛtavān ity
arthaḥ ||35||

kā vā saheta virahañ puruṣottamasya
premāvaloka-rucira-smita-valgu-jalpaiḥ |
sthairyam samānam aharan madhu-māninīnām
romotsavo mama yad-añghri-viṭaṅkitāyāḥ ||36||

tasya virahañ kā vā saheta | premāvalokaś ca rucira-smitaṃ ca valgu-jalpaś ca tair
madhu-māninīnām satyabhāmādīnām samānañ sarva-sahitañ sthairyam stabdhatvañ
yo 'harat | yasyāñghriṇā rajasy utthitena viṭaṅkitāyā alaṅkṛtāyāḥ sasyādi-miṣeṇa
romotsavo bhavati ||36||

tayor evaṃ kathayatoḥ pṛthivī-dharmayos tadā |
parīkṣin nāma rājarṣiḥ prāptaḥ prācīm sarasvatīm ||37||

iti śrīmad-bhāgavate mahā-purāṇe prathama-skandhe
pṛthivī-dharma-saṁvādo nāma ṣoḍaśo 'dhyāyaḥ ||16||

kathayatoḥ satoḥ prācīm pūrva-vāhinīm sarasvatīm kurukṣetre ||37||

*iti śrīmad-bhāgavate mahā-purāṇe prathama-skandhe
bhāvārthākhyā-dīpikāyām ṭīkāyām ṣoḍaśo 'dhyāyaḥ ||16||*

atha saptadaśo 'dhyāyaḥ

tataḥ saptadaśe rājñāḥ kaler nigraha ucyaṭe |
tasyaivaṃ vīryabhājo 'pi vairāgyaṃ vaktum adbhutam ||

sūta uvāca
tatra go-mithunaṃ rājā hanyamānam anāthavat |
daṇḍa-hastaṃ ca vṛṣalaṃ dadṛṣe nṛpa-lāñchanam ||1||

hanyamānaṃ tāḍyamānam ||1||

vṛṣaṃ mṛṅāla-dhavaḷaṃ mehantaṃ iva bibhyataṃ |
vepamānaṃ padaikena sīdantaṃ sūdra-tāḍitaṃ ||2||

mṛṅālaṃ padma-kandaṃ tatvad dhavaḷaṃ | bhayān mehantaṃ mūtrayantaṃ | ivety
anena pādāvaśeṣo dharmo bhayān mūtrayann iva pratikṣaṇaṃ kṣīyamāṇāṃśas tasyāpy
anirvāhāt kampamāna iveti darśitaṃ ||2||

gāṃ ca dharma-dughāṃ¹²³ dīnāṃ bhṛṣaṃ sūdra-padāhatāṃ |
vivatsāṃ sāsru-vadanāṃ¹²⁴ kṣāmāṃ yavasam icchatīm ||3||

dharma-dughāṃ havir dogdhrīm | kṣāmāṃ kṛṣāṃ | yavasam tṛṇam | atra sasyādi-
prasava-kṣayād vivatseva | yajñādy-abhāvāt kṛṣā | ata eva yajña-bhāgam icchantī
pṛthvīti sūcitam ||3||

papraccha ratham ārūḍhaḥ kārtasvara-paricchadam |
megha-gambhīrayā vācā samāropita-kārmukaḥ ||4||

kārtasvaraṃ suvarṇaṃ tan-mayaḥ paricchadaḥ parikaro yasya | svarṇa-nibaddham ity
arthaḥ | sajji-kṛta-kārmukaḥ ||4||

kas tvaṃ mac-charaṇe loke balād dhaṃsy abalān balī |
nara-devo 'si veṣeṇa naṭavat karmaṇā 'dvijaḥ ||5||

haṃsi ghātayasi | rājāham iti cet tatrāha | naṭa iva veṣa-mātreṇa nara-devo 'si | karmaṇā
tv advijaḥ sūdraḥ ||5||

yas tvaṃ kṛṣṇe gate dūraṃ saha-gāṇḍīva-dhanvanā |
śocyo 'sy aśocyān rahasi praharan vadham arhasi ||6||

¹²³ 'dharma-duhām' iti pāṭhaḥ |

¹²⁴ 'vivatsām aśru-vadanām' iti pracuraḥ pāṭhaḥ |

aśocyān niraparādhān rahasi yas tvam̐ praharan praharasi sa śocyah̐ sāparādhō 'sy ato vadham arhasi ||6||

tvam̐ vā mṛṇāla-dhavalah̐ pādair nyūnah̐ padā caran |
vṛṣa-rūpeṇa kim̐ kaścid devo nah̐ parikhedayan ||7||

vṛṣam̐ praty āha | tvam̐ vā kah̐ | svayam eva sambhāvayati | kim̐ kaścid devo vṛṣa-rūpeṇāsmān parikhedayan vartase ||7||

na jātu pauravendrāṇām¹²⁵ dordanḍa-parirambhite |
bhū-tale 'nupatanty asmin vinā te prāṇinām̐ śucaḥ̐ ||8||

dordanḍaiḥ parirambhite parirambhitavat surakṣite te śuco 'śrūṇi vinānyeṣām̐ aśrūṇi nānupatantīti kheda-hetutvam̐ darśitam̐ ||8||

mā saurabheyānuśuco¹²⁶ vyetu te vṛṣalād bhayam |
mā rodīr amba bhadram̐ te khalānām̐ mayi śāstari ||9||

evam ukte punar api śocantaṁ praty āha | bho surabheḥ̐ putra, mā śucaḥ̐ śokaṁ mā kuru | vyetu apayātu | gām̐ praty āha | he amba mātaḥ̐, śāstari mayi jīvati sati te bhadram̐ evāto mā rodīḥ̐ ||9||

yasya rāṣṭre prajāḥ̐ sarvās trasyante sādḥvy asādhubhiḥ̐ |
tasya mattasya naśyanti kīrtir āyur bhago gatiḥ̐ ||10||

eṣa rājñām̐ paro¹²⁷ dharmo hy ārtānām̐ ārti-nigrahaḥ̐ |
ata enaṁ vadhiṣyāmi bhūta-druham̐ asattamam̐ ||11||

mad-dhitārtham̐ evainaṁ haniṣyāmi na tavopakārāety āha — yasyeti dvābhyām̐ | he sādḥvi, sarvā yāḥ̐ kāścid apīty arthaḥ̐ | asādhubhis trasyante pīdayanta ity arthaḥ̐ | bhago bhāgyam̐ | gatiḥ̐ para-lokaḥ̐ ||10||11||

ko 'vṛṣcat tava pādāms̐ trīn saurabheya catuṣ-pada¹²⁸ |
mā bhūvaṁs̐ tvādṛṣā rāṣṭre rājñām̐ kṛṣṇānuvartinām̐ ||12||

punar api śocantaṁ vṛṣam̐ praty āha | kah̐ avṛṣcac cicheda | tvādṛṣās tvad-vidhā duḥkhitāḥ̐ ||12||

ākhyāhi vṛṣa bhadram̐ vaḥ̐ sādḥūnām̐ akṛtāgasām̐ |
ātma-vairūpya-kartāraṁ pāṛthānām̐ kīrti-dūṣaṇam̐ ||13||

¹²⁵ 'kauravendrāṇām' iti pāṭhaḥ̐ | ayam eva cākhila-vyākhyāṭṛ-saṁmataḥ̐ |

¹²⁶ 'saurabheyātra śucaḥ' iti pāṭhaḥ̐ |

¹²⁷ 'rājñāḥ̐ paraḥ' iti pāṭhaḥ̐ |

¹²⁸ 'catuṣ-padaḥ' iti pāṭhaḥ̐ |

vo bhadram astu | ātmanas tava pāda-cchedena vairūpyam kṛtavantaṁ kīrtim
dūsayatīti tathā tam ākhyāyi ||13||

jane 'nāgasy aghaṁ yuñjan sarvato 'sya ca mad-bhayam |
sādhūnām bhadram eva syād asādhu-damane kṛte ||14||

nanu tadākhyāne kṛte kathaṁ bhadraṁ syād ity ata āha | yasmād anāgasi jane yo
'ghaṁ duḥkhaṁ yuñjan kurvan bhavaty asyaivam-bhūtasya mattaḥ sakāśāt sarvatrāpi
bhayaṁ bhavati, tataḥ sādhu-nām bhadraṁ bhaved eveti ||14||

anāgaḥsv iha bhūteṣu ya āgas-kṛn niraṅkuśaḥ |
āhartāsmi bhujam sāksād amartyasyāpi sāngadam ||15||

etasya daṇḍe 'ham asamārtha iti māsānkīr ity āha anāgaḥsv iti | āgas-kṛd aparādha-
kartā | tasyāmartyasya devasyāpi bhujam āhartāsmi āhariṣyāmi | sāngadam ity anena
mūlata utpātyāhariṣyāmīti darśitam ||15||

rājño hi paramo dharmah sva-dharma-sthānupālanam |
śāsato 'nyān yathā-śāstram anāpady utpathān iha ||16||

nanv ekasya nigraheṇānyasyānugrahe tava kim prayojanaṁ tatrāha — rājño hīti |
anyān adharmiṣṭhān | śāsato daṇḍayataḥ ||16||

dharmā uvāca
etaḍ vaḥ pāṇḍaveyānām yuktam ārtābhayaṁ vacaḥ |
yeṣām guṇa-gaṇaiḥ kṛṣṇo dautyādau bhagavān kṛtaḥ¹²⁹ ||17||

artānām abhayaṁ yasmāt tad vaco vo yuṣmākaṁ yuktam ucitam eva ||17||

na vyaṁ kleśa-bijāni yataḥ syuḥ puruṣarṣabha |
puruṣam taṁ vijānīmo vākya-bheda-vimohitāḥ ||18||

vyaṁ tu yataḥ puruṣāt prāṇinām kleśa-hetavo bhavyeṣu taṁ puruṣam na vijānīmaḥ |
yato vādinām vākya-bhedair vimohitāḥ ||18||

kecid vikalpa-vasanā āhur ātmānam ātmanaḥ |
daivam anye 'pare karma svabhāvam apare prabhum ||19||

vākya-bhedān evāha | vikalpaṁ bhedaṁ vasate ācchādayanti ye yoginas te ātmānam
evātmanaḥ prabhum sukha-duḥkha-pradam āhuḥ | tad uktam [ātmaiva hy ātmano
bandhur ātmaiva ripur ātmana](#) iti (gītā 6.5) | yadvā vikalpaiḥ kutarkaiḥ prāvṛtā
nāstikāḥ | evaṁ hi te vadanti | na tāvad devatādīnām prabhutvaṁ karmādhīnatvāt | na

¹²⁹ ' bhagavān vṛtaḥ' iti pāṭho vijayadhvayādi-sammataḥ, sa eva samīcīna iti bhāti |

ca karmaṇaḥ svādhīnatvād acetanatvāc ca | ataḥ svayam eva prabhur na cānyaḥ kaścīd
iti | anye daivajñā daivaṁ grahādi-rūpāṁ devatām | pare tu mīmāṁsakāḥ karma | apare
laukāyatikāḥ svabhāvam ||19||

**apratarkyād anirdeśyād iti keśv api niścayaḥ |
atrānurūpāṁ rājarṣe vimṛśa sva-manīṣayā ||20||**

keśv api seśvareṣu madhye | keśv apīti durlabhatvaṁ darśitam | niścaya iti
siddhāntatvam | apratarkyān mano 'gocarād anirdeśyād vacanāgocarāt parameśvarāt
sarvaṁ bhavatīti vimṛśa vicārya sva-buddhyā ||20||

**sūta uvāca
evaṁ dharme pravadati sa samrāḍ dvija-sattamāḥ |
samāhitena manasā vikhedaḥ paryacaṣṭa tam ||21||**

vikhedo gata-mohaḥ | paryacaṣṭa pratyabhāṣata jñātavān iti vā ||21||

**rājovāca
dharmaṁ bravīṣi dharmajña dharmo 'si vṛṣa-rūpa-dhṛk |
yad adharmakṛtaḥ sthānaṁ sūcakasyāpi tad bhavet ||22||**

anirdhāritam iva bruvan ghātakam jānann api na sūcayed ity evam-rūpam dharmam
braviṣy ato dharmo 'si | sūcane ko doṣa ity āha — yad iti | sthānam narakādi ||22||

**athavā deva-māyāyā nūnam gatiḥ agocarā |
cetaso vacasaś cāpi bhūtānām iti niścayaḥ ||23||**

yadvā ajñānād apy akathanam bhavatīty āha — athaveti | devasya māyāyā gatiḥ
vadhyā-ghātika-lakṣaṇā vṛttir bhūtānām cetaso vacasaś cāgocarā sujñeyā na bhvatīti
niścaya ity arthaḥ ||23||

**tapaḥ śaucaṁ dayā satyam iti pādāḥ kṛte kṛtāḥ |
adharmāṁśais trayo bhagnāḥ smaya-saṅga-madais tava ||24||**

dharmo 'sāv iti jñātvā tasya pādānūvādena vyavasthām āha — tapa iti dvābhyām |
adharmā-pādais tava trayāḥ pādās tribhir aṁśair bhagnāḥ | smayo vismayaḥ ||24||

**idānīm dharmā pādās te satyam nirvartayed yataḥ |
tam jighṛkṣaty adharmo 'yam anṛtenaidhitaḥ kaliḥ ||25||**

idānīm kalau he dharmā, te pādās caturtho 'mśas tatrāpi satyam evāsti | yataḥ satyād
bhavān ātmānam nirvartayet kathamcid dhārayet | yadvā puruṣas tvām sādhyet | tam
api pādām anṛtena samvardhitaḥ kaliḥ kali-rūpo 'yam adharmo grahītum icchati,
tatreyam sthitiḥ — kṛta-yuge prathamam sampūrṇaś catuṣ-pād dharmāḥ | tretāyām
caturṇām api pādānām madhye smayena tapaḥ, saṅgena śaucaṁ, madena dayā,

anṛtena satyam ity evaṁ caturthāṁśo hīyate | dvāpare tv ardham | kalau caturtho 'ṁśo
'vaśiṣyate so 'py ante vinaṅkṣyatīti ||25||

iyam ca bhūmir bhagavatā nyāsitoru-bharā satī |
śrīmadbhis tat-pada-nyāsaiḥ sarvataḥ kṛta-kautukā ||26||

nyāsito 'nyonya-dvāreṇāvatārīta urur bhāro bhāro yasyāḥ | kṛtam kautukam maṅgalam
yasyāḥ sā ||26||

śocaty aśru-kalā sādhvī durbhagevojhitādhunā¹³⁰ |
abrahmaṇyā nṛpa-vyājāḥ śūdrā bhokṣyanti mām iti ||27||

aśrūṇi kalayati muñcatīty aśru-kalā | tena ujjhitā tyaktā satī śūdrā bhokṣyanti mām iti
śocati ||27||

iti dharmam mahīm caiva sāntvayitvā mahā-rathaḥ |
niśātam ādade khaḍgam kalaye 'dharma-hetave ||28||

niśātam niśitam | adharmasya hetur yaḥ kalis tam hantum ity arthaḥ ||28||

tam jighāmsum abhipretya vihāya nṛpa-lāñchanam |
tat-pāda-mūlam śirasā samagād bhaya-vihvalaḥ ||29||

abhipretya jñātvā ||29||

patitam pādayor vīraḥ kṛpayā dīna-vatsalaḥ |
śaraṇyo nāvadhīc chlokya āha cedam hasann iva ||30||

śaraṇya āsrayārhaḥ | ślokyāḥ satkīrti-arhaḥ ||30||

rājovāca
na te guḍākeśa-yaśo-dharāṇām
baddhāñjaler vai bhayam asti kiñcit |
na vartitavyam bhavatā kathañcana
kṣetre madīye tvam adharma-bandhuḥ ||31||

guḍakeśo 'rjunas tasya yaśo-dharā ye vayam teṣām tām prati baddho 'ñjalir yena tasya
te | kintu kathañcana kenāpy amīśena na vartitavyam | yasmāt tvam adharmasya
bandhuḥ ||31||

tvām vartamānam nara-deva-deheṣv
anupravṛtto 'yam adharma-pūgaḥ |

¹³⁰ 'durbhagevojhitā satī' iti pāthaḥ |

lobho 'nṛtaṁ cauryam anāryam aṁho
jyeṣṭhā ca māyā kalahaś ca dambhaḥ ||32||

tad evāha | rāja-deheṣu vartamānaṁ tvāṁ anu sarvataḥ pravṛttaḥ | anāryaṁ
daurjanyam | aṁhaḥ svadharmā-tyāgaḥ | jyeṣṭhā alakṣmīḥ | māyā kapaṭam ||32||

na vartitavyaṁ tad adharmā-bandho
dharmeṇa satyena ca vartitavye |
brahmāvarte yatra yajanti yajñair
yajñeśvaraṁ yajña-vitāna-vijñāḥ ||33||

tat tasmād dharmeṇa satyena ca vartitavye vartitum arhe brahmāvarte deṣe | yajñasya
vitānaṁ vistāras tatra vijñā nipuṇāḥ ||33||

yasmin harir bhagavān ijjamāna
ijyātma-mūrtir yajatām śaṁ tanoti |
kāmān amoghān sthira-jaṅgamānām
antar bahir vāyur ivaiṣa ātmā ||34||

ijyā yāgas tad-rūpā mūrtir yasya | śaṁ kṣemaṁ kāmānś ca | nanv indrādayo devā
ijyanye natu haris tatrāha — sthīreti | eṣa sthāvarādīnām ātmeti | tathāpi jīvavan na
paricchinna ity āha — antar bahir iti | yathā vāyuḥ prāṇa-rūpeṇāntastho 'pi bahir apy
asti tadvat sarvāntaryāmīśvaro 'pīti ||34||

sūta uvāca
parīkṣitaivam ādiṣṭaḥ sa kalir jāta-vepathuḥ |
tam udyatāsim āhedam daṇḍa-pāṇim ivodyatam ||35||

udyatāsim uddhṛta-khaḍgam | daṇḍa-pāṇim yamam | udyatam udyuktam ||35||

kalir uvāca
yatra kva vātha vatsyāmi sārva-bhauma tavājñayā |
lakṣaye tatra tatrāpi tvāṁ ātteṣu-śarāsanam ||36||

atra na vastavyam iti yā tavājñā tayā yatra kvāpi vatsyāmi kintu tatra tatrāpy ātto gṛhīta
iṣūḥ śarāsanam ca yena tam tvāṁ eva lakṣaye ||36||

tan me dharmā-bhṛtām śreṣṭha sthānaṁ nirdeṣṭum arhasi |
yatraiva niyato vatsya ātiṣṭhamś te 'nuśāsanam ||37||

tat tasmāt | niyato niścalaḥ | vatsye vatsyāmi ||37||

sūta uvāca
abhyarthitas tadā tasmai sthānāni kalaye dadau |
dyūtam pānaṁ striyaḥ sūnā yatrādharmāś catur-vidhaḥ ||38||

pānam madyādeḥ | sūnā prāṇi-vadhaḥ | dyūte 'nṛtam | pāne madaḥ | pūrvam mado
dayā-nāśakatvenokta 'tra tu darva-dvārā tapo-nāśakatvena | strīṣu saṅgaḥ | himsāyām
krauryam dayā-nāśakam iti jñeyam | yadyapi sarvam sarvatra sambhavati, tathāpi
prādhānyenānṛtadinām dyūtādiṣu yathāsaṅkhyam jñeyam | **dvādaśa-skandhe** tu
satyam dayā tapo dānam iti pādā vibhor nṛpety (12.3.18) atra dāna-śabdena śaucam
evoktam | manaḥ-śuddhi-rūpatvād bhūtābhaya-dānasya |

tretāyām dharma-pādānām turyāmśo hīyate śanaih |
adharmā-pādair anṛta-himsāsantoṣa-vigrahaiḥ ||

ity (12.3.20) atra cāsantoṣa-śabdena tasya hetur garvo lakṣyate | vihraga-śabdena ca
tad-dhetuḥ strī-saṅha ity avirodhaḥ ||38||

punaś ca yācamānāya jāta-rūpam adāt prabhuḥ |
tato 'nṛtam madam kāmam rajo vairam ca pañcamam ||39||

citurvidhasyāpy ekatraivāvasthānam dehīti punar yācamānāya jāta-rūpam suvarṇam
dattavān | tataḥ suvarṇa-dānād anṛtam, madam, kāmam iti strīṣu saṅgam, raja iti rajo-
mūlām himsām, etāni catvāri pañcamam vairam cādād iti ||39||

amūni pañca sthānāni hy adharmā-prabhavaḥ kaliḥ |
auttareyeṇa dattāni nyavasat tan-nideśa-kṛt ||40||

auttareyeṇa parīkṣitā | amūny amiṣu sthāneṣu nyavasat ity arthaḥ | tasya rājño nideśa-
kṛd ājñā-kṛt ||40||

athaitāni na seveta bubhūṣuḥ puruṣaḥ kvacit |
viśeṣato dharma-śīlo rājā loka-patir guruḥ ||41||

atha iti hetoḥ bubhūṣur udbhavitum icchuḥ | strī-suvarṇayor asevanam nāma taor
anāsaktiḥ ||41||

vṛṣasya naṣṭāms trīn pādān tapaḥ śaucam dayām iti |
pratisandadha āśvāsya mahīm ca samavardhayat ||42||

evam kalim nigrhya vṛṣasya pādān pratisandadhe | tapa-ādīni pravartitavān ity arthaḥ
||42||

sa eṣa etarhy adhyāsta āsanam pārthivocitam |
pitāmahenopanyastam rājñāraṇyam vivikṣatā ||43||

āste 'dhunā sa rājarṣiḥ kauravendra-śriyollasan |
gajāhvaye mahā-bhāgaś cakravartī bṛhac-chravāḥ ||44||

yuṣmadiya-satra-pravṛttir api tat-prabhāvād evety āha tribhiḥ | etarhīdānīm
yudhiṣṭhireṇāraṇyaṁ praveṣṭum ucchatā upanyastaṁ samarpitam āsanam adhyāste |
adhunā āste pālayata iti vartamāna-sāmīpye vartamānavan nirdeśaḥ smety adhyāhāro
vā ||43||44||

ittham-bhūtānubhāvo 'yam abhimanyu-suto nrpaḥ |
yasya pālayataḥ kṣaunīm yūyaṁ satrāya dīkṣitāḥ ||45||

iti śrīmad-bhāgavate mahā-purāṇe prathama-skandhe
kali-nigraho nāma saptadaśo 'dhyāyaḥ ||17||

satrāya satraṁ kartum dīkṣitā dīkṣāṁ kṛtavantaḥ ||45||

*iti śrīmad-bhāgavate mahā-purāṇe prathama-skandhe
bhāvārthākhyā-dīpikāyām ṭīkāyām saptadaśo 'dhyāyaḥ ||17||*

atha aṣṭādaśo 'dhyāyaḥ

rājñas tv aṣṭadaśe tasya brahma-śāpo nirūpyate |
sa cānugraha evāsyā jāto vairāgyam āvahan ||

sūta uvāca
yo vai drauṇy-astra-vipluṣṭo na mātur udare mṛtaḥ |
anugrahād bhagavataḥ kṛṣṇasyādbhuta-karmaṇaḥ ||1||

parīkṣito niryāṇam ityu āścaryam vaktum tat-sambhāvanāya janmñāgrayam
anusmarayati — yo vā iti | vipluṣṭo nirdagdhaḥ san ||1||

brahma-kopotthitād yas tu takṣakāt prāṇa-viplavāt |
na sammumohorubhayād bhagavaty arpitāśayaḥ ||2||

brahma-kopād utthitāt takṣakādyāḥ prāṇa-viplavaḥ prāṇa-nāśas tasmād yad uru
bhayam tasmān na sammumoha | tatra hetuḥ — yas tu bhagavaty evārpitāśaya iti ||2||

utsṛjya sarvataḥ saṅgam vijñātājita-samsthitih¹³¹ |
vaiyāsaker jahau śiṣyo gaṅgāyām svam kalevaram ||3||

kintu utsṛjyeti | vaiyāsakeḥ śukasya śiṣyaḥ san | vijñātā ajitasya hareḥ samsthitih
tattvaṁ yena saḥ ||3||

nottamaśloka-vārtānām juṣatām tat-kathāmṛtam |
syāt sambhramo 'nta-kāle 'pi smaratām tat-padāmbujam ||4||

na caitac citram ity āha | uttama-ślokasyaiva vārtā yeṣv ata eva nityam tat-kathā-rūpam
amṛtam juṣatām sambhramo moho na syāt ||4||

tāvat kalir na prabhavet praviṣṭo 'pīha sarvataḥ |
yāvad īso mahān urvyām ābhimanyava¹³² eka-rāt ||5||

tasmin rajñi sutarām tan na citram ity āśayenāha — tāvad iti | abhimanyoḥ putra eka-
rāt cakravartī īśaḥ patir yāvat ||5||

yasminn ahani yarhy eva bhagavān utsasarja gām |
tadaivehānuvṛtto 'sāv adharma-prabhavaḥ kaliḥ ||6||

nanu tadā kaler apraveśa evāstu, iha praviṣṭo pi na prābhavad iti kutas tatrāha —
yasminn ahani | yarhi yasminn eva kṣaṇe | gām pṛthvīm | anuvṛttaḥ praviṣṭaḥ |
adharmasya prabhavo yasmin ||6||

¹³¹ 'vijñānājita-samsthitih' iti pāṭhāḥ |

¹³² 'urvyā ābhimanyavaḥ' iti pāṭhaḥ |

nānudveṣṭi kalim samrāt sāraṅga iva sāra-bhuk |
kuśalāny āśu siddhyanti netarāṇi kṛtāni yat ||7||

nanv adharma-hetum kalim sarvathā kim na hatavāms tatrāha — nānudveṣṭīti |
sāraṅgo bhramara iva sāra-grāhī | sāram āha | yas yasmin kuśalāni puṇyāny āśu
saṅkalpa-mātreṇa phalanti | itarāṇi pāpāny āśu na sidhyanti | yas tāni kṛtāny eva
sidhyanti natu saṅkalpita-mātrāṇīti ||7||

kim nu bāleṣu sūreṇa kalinā dhīra-bhīruṇā |
apramattaḥ pramatteṣu yo vṛko nṛṣu vartate ||8||

nanu doṣādhiḥyād dveṣa eva yuktaḥ, na, dhīreṣu tasyākiñcit-karatvād ity āha — kim
nv iti | kim nu tena bhavet | bāleṣv adhīreṣu | apramatto 'vahitaḥ san yo vṛka iva
vartate ||8||

upavarṇitam etad vaḥ puṇyam pārīkṣitam mayā |
vāsudeva-kathopetam ākhyānam yad aprcchata ||9||

pārīkṣitam ākhyānam | aprcchata pṛṣṭavanto yūyam ||9||

yā yāḥ kathā bhagavataḥ kathaniyōru-karmaṇaḥ |
guṇa-karmāśrayāḥ pumbhiḥ samsevyaś tā bubhūṣubhiḥ ||10||

kim bahunā narair etāvad eva kartavyam iti sarva-śāstrārtha-sāram kathayati — yā yā
iti | kathaniyānz urūṇi karmaṇi yasya tasya guṇa-karma-viṣayāḥ | bubhūṣibhiḥ sad-
bhāvam icchadbhiḥ ||10||

rṣaya ūcuḥ
sūta jīva samāḥ saumya śāśvatīr viśadaṁ yaśaḥ |
yas tvaṁ śaṁsasi kṛṣṇasya martyānām amṛtaṁ hi naḥ ||11||

punar vistareṇa kathanārtham sūtoktim tat-saṅgam cābhinandanti — sūteti tribhiḥ |
śāśvatīḥ samā anantān vatsarān jīva | atyanta-saṁyoge dvitīyā | viśuddhaḥ yaśaḥ
kīrtayasi | tac cāsmākaṁ martyānām amṛtaṁ maraṇa-nivartakam ||11||

karmaṇy asminn anāśvāse dhūma-dhūmrātmanām bhavān |
āpāyayati govinda- pāda-padmāsavaṁ madhu ||12||

kimca asmin karmaṇi satre 'nāśvāse 'viśvanasīye | vaiguṇya-bāhulyena phala-
niścayābhāvāt | dhūmena dhūmro vivarṇa ātmā śarīram yeṣāṁ tām asmān | karmaṇi
śaṣṭhī | āsavaṁ makarandam | madhu madhuram ||12||

tulayāma lavenāpi na svargaṁ nāpunar-bhavam |
bhagavat-saṅgi-saṅgasya martyānām kim utāśiṣaḥ ||13||

bhagavat-saṅgino viṣṇu-bhaktās teṣāṃ saṅgasya yo lavo 'tyalpaḥ kālas tenāpi svargam
na tulayāma samam na paśyāma | na cāpavargam | sambhāvanāyām loṭ | martyānām
tucchā āśiṣo rājyādyā na tulyāmeti kim u vaktavayam ||13||

**ko nāma tṛpyed rasavit kathāyām
mahattamaikānta-parāyaṇasya |
nāntam guṇānām aguṇasya jagmur
yogeśvarā ye bhava-pādma-mukhyāḥ ||14||**

evam sat-saṅgam abhinandya śravaṇautsukyam āviṣ-kurvanti — ko nāmeti | rasavid
rasajñāḥ | mahattamānām ekāntena param ayanam āśrayo yas tasya kathāyām |
aguṇasya prākṛta-guṇa-rahitasya | kalyāṇa-guṇānām antam ye yogeśvarās te 'pi na
jagmur etāvanta iti na parigaṇayām cakruḥ | bhavaḥ śivaḥ pādmo brahmā ca mukhyau
yeṣāṃ te ||14||

**tan no bhavān vai bhagavat-pradhāno
mahattamaikānta-parāyaṇasya |
harer udāram caritam viśuddham
śuśrūṣatām no vitanotu vidvan ||15||**

no 'smākam madhye bhagavān pradhānam sevyo yasya sa bhavān naḥ śuśrūṣatām
hareṣ caritam vistārayatu ||15||

**sa vai mahā-bhāgavataḥ parīkṣid
yenāpavargākhyam adabhra-buddhiḥ |
jñānena vaiyāsaki-śabditenā
bheje khagendra-dhvaja-pāda-mūlam ||16||**

tac ca śuka-parīkṣit-saṁvādena kathayety āhuḥ — sa vā iti dvābhyām | vaiyāsakinā śrī-
śukena śabditenā kathitena yena jñānena jñāna-sādhanenāpavarga ity ākhyā yasya tat
khagendra-dhvajasya hareḥ pāda-mūlam bheje ||16||

**tan naḥ param puṇyam asaṁvṛtārtham
ākhyānam atyadbhuta-yoga-niṣṭham |
ākhyāhy anantācaritopapannaṃ
parīkṣitam bhāgavatābhirāmam ||17||**

tad saṁvṛtārtham yathā tathā ākhyāhi | tad eva nirdiśanti | parīkṣite kathitam
parīkṣitam ākhyānam śrī-bhāgavataṃ purāṇam | param puṇyam sattva-śodhakam |
atyadbhute yoge niṣṭhā yasya | anantācaritair upapannaṃ yuktaṃ | ata eva
bhāgavatānām abhirāmam priyam | etair viśeṣeṇaḥ karma-jñāna-bhakti-yoga-
prakāśatvaṃ darśitam ||17||

sūta uvāca
aho vyaṁ janma-bhṛto 'dya hāsmā
vṛddhānuvṛtṭyāpi viloma-jātāḥ |
dauṣkulyam ādhim vidhunoti śīghram
mahattamānām abhidhāna-yogaḥ ||18||

śrī-bhāgavata-vyākhyāne labdha-prasaṅgam mahatām ādara-pātram ātmānam ślāghate
dvābhyām | aho ity āścaryam | ha iti harṣe | vyaṁ iti bahu-vacanām ślāghāyām |
pratiloma-jā apy adya janma-bhṛtaḥ sa-phala-janmāna āsma jātāḥ | vṛddhānām
anuvṛtṭyā ādareṇa | jñāna-vṛddhaḥ śukas tasya sevayeti vā | yato dauṣkultatvaṁ tan-
nimittam ādhim ca manaḥ-pīḍām mahattamānām abhidhāna-yogo yogo laukiko 'pi
sambhāṣaṇa-lakṣaṇaḥ sambandho vidhunoty apanayati ||18||

kutaḥ punar grṇato nāma tasya
mahattamaikānta-parāyaṇasya |
yo 'nanta-śaktir bhagavān ananto
mahad-guṇatvād yam anantam āhuḥ ||19||

kutaḥ punaḥ kim punar vaktavyam tasyānanatasya nāma grṇataḥ puṁso
mahattānāna-yogo dauṣkulyam vidhunotīti | yadvā nāma grṇataḥ punaḥ kuto
dauṣkulyam iti | yadvā grṇataḥ puṁsas tasya nāma dauṣkulyam vidhunotīti kim
vaktavyam iti kaimutya-nyāyam evāha | anantāḥ śaktayo yasya | svato 'py anantaḥ |
kimca mahatsu guṇā yasya sa mahad-guṇaḥ tasya bhāvas tasmāt | yaṁ guṇato 'py
anantam āhuḥ ||19||

etāvātālam nanu sūcitena
guṇair asāmyānatiśāyanasya |
hitvetarān prārthayato vibhūtir
yasyānghri-reṇuṁ juṣate 'nabhīpsaḥ ||20||

etat prapañcayati tribhiḥ — etāvateti | tasya yad asāmyam anatiśāyanam ca guṇais
sāmyam tad-ādhikeyam cānyasya nāstīty asyārthasya jñānam etāvātā sūcitenaivālam
paryāptam kas tad vistaro vaktum śaknoti | tad evāha | itarān brahmādīn
prārthayamānān hitvā vibhūtir lakṣmīr anabhīpsor api yasyānghri-reṇuṁ sevata iti
||20||

athāpi yat-pāda-nakhāvasṛṣṭam
jagad viriṅcopahṛtārhaṇāmbhaḥ |
seṣam punāty anyatamo mukundāt
ko nāma loke bhagavat-padārthaḥ ||21||

athety arthāntare | yasya pāda-nakhhād avasṛṣṭam niḥṣṛtam api viriṅcenopahṛtam
samarpitam arhaṇāmbho 'rghodakam īsa-sahitam jagat punāti | viriṅcopahṛtam seṣam
iti ca tayor apy upāsakatvam uktam | tasmān mukunda-vyatiriktaḥ ko nāma bhagavat-
padasyārthaḥ | sa eva sarveśvara ity arthaḥ ||21||

yatrānuraktāḥ sahasaiva dhīrā
vyapohya dehādiṣu saṅgam ūḍham |
vrajanti tat pāramahamsyam antyaṁ
yasminn ahimsopaśamaḥ sva-dharmaḥ ||22||

dhīrāḥ sataḥ | ūḍham dhṛtam | antyaṁ param ākāṣṭāpannam | tad āha | yasminn
ahimsā upaśamaś ca svābhāviko dharmaḥ ||22||

ahaṁ hi pṛṣṭo 'ryamaṇo bhavadbhir
ācakṣa ātmāvagamo 'tra yāvān |
nabhaḥ patanty ātma-samaṁ patattriṇas
tathā samaṁ viṣṇu-gatiṁ vipāścitaḥ ||23||

evam svabhāgyam abhinandya pārīkṣitopakhyānaṁ vaktum āha — ahaṁ hīti | he
aryamaṇaḥ he sūryās trayī-mūrtayaḥ, atra yāvān ātmāvagamo mama jñānaṁ tāvad
ācakṣe pravakṣyāmi | tathāhi | yathā pakṣiṇo nabha ātma-samaṁ sva-śakty-anrūpam
evotpatanti na kṛtsnaṁ, tathā vipāścito 'pi viṣṇor gatiṁ līlāṁ samaṁ svam
atyanurūpam eva vadantīty arthaḥ ||23||

ekadā dhanur udyamya vicaran mrgayāṁ vane |
mṛgān anugataḥ śrāntaḥ kṣudhitas tṛṣṭito bhṛśam ||24||

samprati kathāṁ upakṣipati — ekadeti ||24||

jalāśayam acakṣāṇaḥ praviveśa tam āśramam |
dadarśa munim āsīnaṁ śāntaṁ mīlita-locanam ||25||

acakṣāṇo 'paśyan tam prasiddham āśramam | tasmimś ca munim śamīkam ||25||

pratiruddhendriya-prāṇa-mano-buddhim upāratam |
sthāna-trayāt paraṁ prāptaṁ brahma-bhūtam avikriyam ||26||

pratiruddhāḥ pratyāhatā indriyādayo yena tam | ata evoparatam | sthāna-trayāc jāgrādi-
lakṣaṇāt paraṁ turīyaṁ padaṁ prāptam | ata eva brama-bhūtatvād avikriyam ||26||

viprakīrṇa-jaṭacchannaṁ rauraveṇājīnena ca |
viśuṣyat-tālur udakam tathā-bhūtam ayācata ||27||

viprakīrṇābhir jaṭābhir ācchannam | rurur mṛga-viśeṣas tasya carmaṇā cācchannam |
viśeṣeṇa śuṣyāt-tālu yasya saḥ | tathā-bhūtam munim udakam ayācata ||27||

alabdha-tṛṇa-bhūmy-ādir asamprāptārghya-sūnṛtaḥ |
avajñātam ivātmānaṁ manyamānaś cukopa ha ||28||

na labdhañ tṛṇaṃ tṛṇāsanam bhūmy-ādy-upaveśa-sthānam ca yena saḥ | na samprāpto
'rghaḥ sūnṛtaṃ priya-vacanaṃ ca yena saḥ ||28||

abhūta-pūrvah sahasā kṣut-tṛḍbhyām arditātmanaḥ |
brāhmaṇaṃ praty abhūd brahman¹³³ matsaro manyur eva ca ||29||

matsaras tad-utkarṣāsahanam ||29||

sa tu brahma-ṛṣer amse gatāsum uragaṃ ruṣā |
vinirgacchan dhanuṣ-kotyā nidhāya puram āgataḥ¹³⁴ ||30||

gatāsu mṛtam | dhanuṣ-kotyā cāpāgreṇa ||30||

eṣa kiṃ nibhṛtāśeṣa-karaṇo mīlitekṣaṇaḥ |
mṛṣā-samādhir āhosvit kiṃ nu syāt kṣatra-bandhubhiḥ ||31||

sarpa-nidhāne rājño 'bhiprāyam āha | eṣa kiṃ pratyāhṛta-sarvendriyaḥ san
mīlitekṣaṇaḥ sthito yadvā kṣatra-bandhubhir āgatair gatair vā kiṃ nu syād ity avajñayā
mṛṣā-samādhiḥ sann iti jijñāsayety arthaḥ ||31||

tasya putro 'titejasvī viharan bālako 'rbhakaiḥ |
rājñāghaṃ prāpitaṃ tātāṃ śrutvā tatredam abravīt ||32||

tasya putraḥ śṛṅgī-nāmā | atitejasvī tapo-bala-sampannaḥ | aghaṃ duḥkham | tatra
arbhaka-madhye ||32||

aho adharmah pālānām pīvnām bali-bhujām iva |
svāminy aghaṃ yad dāsānām dvāra-pānām śunām iva ||33||

pālānām rājñām | pīvnām puṣṭānām | adharmam eva nirḍīṣati | svāmini dāsānām yad
aghaṃ pāpācaraṇam bali-bhujām kākānām iva śunām iva ceti ||33||

brāhmaṇaiḥ kṣatra-bandhur hi dvāra-pālo¹³⁵ nirūpitaḥ |
sa kathaṃ tad-gr̥he dvāḥ-sthaḥ sabhāṇḍam bhoktum arhati ||34||

dāsatvam darśayati — brāhmaṇair iti | sa-bhāṇḍam bhāṇḍe eva sthitam ||34||

kṛṣṇe gate bhagavati śāstary utpatha-gāminām |
tad bhinna-setūn adyāham śāsmi paśyata me balam ||35||

tat-tat-anantaram | aham śāsmi daṇḍayāmi ||35||

¹³³ 'praty abhūt tasya', 'praty abhūd rājñah' iti pāṭhau |

¹³⁴ 'āgataḥ' iti pāṭhah |

¹³⁵ 'gr̥ha-pālah' iti pāṭhah |

ity ukhvā roṣa-tāmrākṣo vayasyān ṛṣi-bālakān¹³⁶ |
kauśiky-āpa upaspr̥śya vāg-vajram visasarja ha ||36||

iti vayasyān ukhvā roṣeṇa tāmre akṣiṇī yasya saḥ | kauśikī nadī tasyā apaḥ | sandhir
ārṣaḥ | vāg-vajram śāpam ||36||

iti laṅghita-maryādam takṣakaḥ saptame 'hani |
daṅkṣyati sma kulāṅgāram codito me tata-druham ||37||

ity evam sarpa-nikṣepeṇa | daṅkṣyati bhakṣayiṣyati | pāṭhāntare¹³⁷ bhasmī-kariṣyati
| smeti pāda-pūraṇe | kulasyāṅgāra-tulyam | me mayā | tateti hrasvatvam ārṣam ||37||

tato 'bhyetyāśramam bālo gale sarpa-kalevaram |
pitaram vīkṣya duḥkhārto mukta-kaṅṭho ruroda ha ||38||

sa vā āṅgirasō brahman śrutvā suta-vilāpanam |
unmīlya śanakair netre dṛṣṭvā cāmse mṛtoragam ||39||

gale sarpa-kalevaram yasety ulk-samāsaḥ | mukta-kaṅṭhaḥ uccair ity arthaḥ ||

visṛjya putram papraccha¹³⁸ vatsa kasmād dhi rodiṣi |
kena vā te 'pratikṛtam¹³⁹ ity uktaḥ sa nyavedayat ||40||

taṁ sarpaṁ visṛjya | kenopakāraḥ kṛtaḥ ||40||

niśamya śaptam atad-arham narendram
sa brāhmaṇo nātmajam abhyanandat |
aho batāmho mahad adya te kṛtam
alpīyasi droha urur damo dhṛtaḥ ||41||

anabhinanadana-vākyam aho ity ādi | bata kaṣṭham | te tvayā mahat pāpam kṛtam |
drohe aparādhe | damo daṇḍaḥ ||41||

na vai nṛbhir nara-devam parākhyam
sammātum arhasy avipakva-buddhe |
yat-tejasā durviṣaheṇa guptā
vindanti bhadraṇy akutobhayāḥ prajāḥ ||42||

¹³⁶ 'ṛṣi-bālakāḥ' iti pāṭhaḥ |

¹³⁷ 'dhakṣyati sma' ity evam-rūpe |

¹³⁸ 'taṁ ca papraccha' iti pāṭhaḥ |

¹³⁹ 'te 'py akr̥tam', 'te viprakṛtam', 'te 'pakṛtam' iti pāṭhāḥ |

paro viṣṇur ity ākhyā khyātir yasya taṁ nara-devam | nṛbhiḥ saṁmātum samam
draṣṭum ||42||

alakṣyamāṇe nara-deva-nāmni
rathāṅga-pāṇāv ayam aṅga lokaḥ |
tadā hi caura-pracuro vinaṅkṣyaty
araksyamāṇo 'vivarūthavat kṣaṇāt ||43||

alakṣyamāṇo 'drīyamāṇe | avivarūthavan meṣa-saṅghavat ||43||

tad adya naḥ pāpam upaity ananvayaṁ
yan naṣṭa-nāthasya vasor vilumpakāt |
parasparam ghnanti śapanti vṛñjate
paśūn striyo 'rthān puru-dasyavo janāḥ ||44||

naṣṭo nātho yasya lokasya tasya vasor vasuno dhanasya vilumpakād apahartuś corāder
hetor yat pāpam bhaviṣyati tad asmān nimittatvād asmān upaiṣyati | ananvayaṁ
saṁbandha-śūnyam eva | tad eva pāpam darśayati — parasparam iti | śapanti paruṣam
vadanti | paśv-ādīn vṛñjate 'paharanti | puru-dasyavaś cora-bahulāḥ ||44||

tadārya-dharmaḥ pravilīyate nṛṇāṁ
varṇāśramācāra-yutas trayīmayaḥ |
tato 'rtha-kāmābhiniveśitātmanāṁ
śunām kapīnām iva varṇa-saṅkaraḥ ||45||

ārya-dharmaḥ sadācāraḥ | śunām kapīnām ivārtha-kāmāyor evābhiniveśita-cittānām
||45||

dharma-pālo nara-patiḥ sa tu samrād bṛhac-chravāḥ |
sākṣān mahā-bhāgavato rājarṣir haya-medhayāt |
kṣut-tṛṣṭ-śrama-yuto dīno naivāsmac chāpam arhati ||46||

evam rāja-mātrasya śāpānarhatvam uktvā prastutam viśeṣam āha — dharma-pāla iti
sārdhena | haya-medhayād aśvamedha-yājī | nanv evam-bhūtaś cet tat kuto
'pakṛtavāms tatrāha — kṣut-tṛṣṭ iti | svāgata-praśnābhāvenāvajñātaḥ pratyuta śāpam
katham arhatīty arthaḥ ||46||

apāpeṣu sva-bhrīyeṣu bālenāpakva-buddhinā |
pāpam kṛtam tad bhagavān sarvātmā kṣantum arhati ||47||

asya mahā-pāpasyānyat prāyaścittam adṛṣṭvā pāpam āvedayan bhagavantam
prārthayate — apāpeṣv iti ||47||

tiras-kṛtā vipralabdhāḥ śaptāḥ kṣiptā hatā api |
nāsyā tat pratikurvanti tad-bhaktāḥ prabhavo 'pi hi ||48||

rājā cet pratisāpam dadyāt tarhi niṣkṛtir bhaved api tat tu na sambhavati tasya mahā-
bhāgavatatvād ity āha | tīras-kṛtā nīnditāḥ | vipralabdhāḥ vañcitāḥ | kṣiptā avajñātāḥ |
hatās tādītāḥ | asya tīras-kārādi-kartuḥ | na tat pratīkāram kurvanti | tad-bhaktā viṣṇu-
bhaktāḥ | prabhavaḥ samarthā api ||48||

iti putra-kṛtāghena so 'nutapto mahā-muniḥ |
svayam viprakṛto rājñā naivāgham tad acintayat ||49||

viprakṛto 'pakṛtaḥ | agham aparādham ||49||

prāyaśaḥ sādhaso loke parair dvandveṣu yojitāḥ |
na vyathanti na hr̥ṣyanti yata ātmā 'guṇāśrayaḥ ||50||

iti śrīmad-bhāgavate mahā-purāṇe prathama-skandhe
vipra-śāpopalambhanam nāmāṣṭādaśo 'dhyāyaḥ ||18||

yuktaṁ caitad ity āha — prāyaśa ity | dvandveṣu sukha-duḥkhādiṣu | agūṇāśrayaḥ
sukha-duḥkhādy-āśrayo na bhavati ||50||

*iti śrīmad-bhāgavate mahā-purāṇe prathama-skandhe
bhāvārthākhyā-dīpikāyām ṭīkāyām aṣṭādaśo 'dhyāyaḥ ||18||*

athaikonaviṃśo 'dhyāyaḥ

prāyopaviṣṭe gaṅgāyām rājñi yogi-janāvṛte |
śukasyāgamanam tatra proktam ekonaviṃśake ||

sūta uvāca
mahī-patis tv atha tat-karma garhyam
vicintayann ātma-kṛtam sudurmanāḥ |
aho mayā nīcam anāryavat kṛtam
nirāgasi brahmaṇi gūḍha-tejasi ||1||

sva-kṛtam tat-karma muni-skandhe sarpa-prakṣepaṇam garhyam nindyam cintayan
sudurmanā jātaḥ | cintām evāha sādharbhyām — aho iti | nīcam pāpam | amīvam iti
pāṭhe sa evārthaḥ | brahmaṇi brāhmaṇe | gūḍam guptaṁ tejo yasya tasmin ||1||

dhruvam¹⁴⁰ tato me kṛta-deva-helanād
duratyayam vyasanam nātidīrghāt |
tad astu kāmam¹⁴¹ tv agha-niṣkṛtāya me
yathā na kuryām punar evam addhā ||2||

kṛtam yad deva-helanam īśvarāvajñā-pāpam ity arthaḥ | tasmān me vyasanam
bhaviṣyati tat tu nātidīrghāt kālād acirād evāstu tatrāpy addhā sāksān mamaiva na
putrādi-dvāreṇeti prārthanā | kāmam asaṅkocataḥ | evam prārthanāyāḥ prayojanam |
aghasya niṣkṛtāya prāyaścittāya | yathā punar evam na kuryām iti ||2||

adyaiva rājyam balam ṛddha-koṣam
prakopita-brahma-kulānalo me |
dahatv abhadrasya punar na me 'bhūt
pāpīyasī dhīr dvija-deva-gobhyaḥ ||3||

evam sāksāt svasyaiva vyasanam samprārthya tataḥ prāg eva kimcit prārthayate |
adyaiva me rājyādi dahatu prakopitam brahma-kulam evānalaḥ | punar dvijādīn
pīḍayitum dhīr me mā bhūn na bhaved ity arthaḥ ||3||

sa cintayann ittham athāśrṇod yathā
muneḥ sutokto nirṛtis takṣakākhyāḥ |
sa sādhu mene na cireṇa takṣakā-
nalām prasaktasya virakti-kāraṇam ||4||

¹⁴⁰ 'nūnam tataḥ' iti pāṭhaḥ |

¹⁴¹ 'kāmam agha-niṣkṛtāya', 'kāmam hy agha-niṣkṛtāya' iti pāṭhau |

ittham cintayan sa rājā muneh sutenoktaḥ saptame 'hani nirṛtir mṛtyur yathā
bhaviṣyati tathāśṛṇot | śamīka-preṣita-śiṣyāc chrutvā ca sa takṣakasya viṣāgnim sādhu
mene | yato viṣayeṣu prasaktasya virakti-kāraṇam ||4||

atho vihāyemam amuṁ ca lokam
vimarśitau heyatayā purastāt |
kṛṣṇāṅghri-sevām adhimanyamāna
upāviśat prāyam amartya-nadyām ||5||

atho anantaram ubhau lokau purastād rājya-madhyā eva heyatayā vicāritau vihāya śrī-
kṛṣṇāṅghri-sevām evādhimanyamānaḥ sarva-puruṣārthādikām jānan prāyam
anaśanam tasminn ity arthaḥ | tat-saṅkalpenopaviśad iti yāvat | yad vā prāyam
prakṛṣtam ayanam śaraṇam yathā bhavati tathā ||5||

yā vai lasac-chrī-tulasī-vimiśra-
kṛṣṇāṅghri-reṇv-abhyadhikāmbu-netrī |
punāti lokān ubhayatra seśān
kas tām na seveta marīṣyamānaḥ ||6||

amartya-nadyām iti viśeṣaṇasya phalam āha | yā gaṅgā lasantī śrīr yasyās tulasyās tayā
vimiśrā ye kṛṣṇāṅghri-reṇavas tair abhyadhikam sarvotkṛṣtam yad ambu tasya netrī
tad vāhinī | ubhayatra antar bahiś ca seśān loka-pālaiḥ sahitān lokān punāti |
marīṣyamāna āsanna-maraṇaḥ | maraṇasyāniyata-kālatvād sarve 'pi tathā | atas tām ko
na seveta ||6||

iti vyavacchidya sa pāṇḍaveyaḥ
prāyopaveśam prati viṣṇu-padyām |
dadhau mukundāṅghrim ananya-bhāvo
muni-vrato mukta-samasta-saṅgaḥ ||7||

ity evam viṣṇu-padyām gaṅgāyām prāyopaveśam prati vyavacchidya niścitya |
pāṇḍaveya iti tat-kulaucityam darśayati | nāsty anyasmin bhāvo yasya saḥ | kutaḥ |
muni-vrata upaśāntaḥ | tat kutaḥ | muktaḥ samasta-saṅgo yena saḥ ||7||

tatropajagmur bhuvanam punānā
mahānubhāvā munayaḥ sa-śiṣyāḥ |
prāyeṇa tīrthābhigamāpadeśaiḥ
svyam hi tīrthāni punanti santaḥ ||8||

atrir vasiṣṭhaś cyavanaḥ śaradvān
ariṣṭanemir bhṛgur aṅgirās ca |
parāśaro gādhi-suto 'tha rāma
utathya indrapramadedhmavāhau ||9||

medhātithir devala ārṣṭiṣeṇo
bhāradvājo gautamaḥ pippalādaḥ |
maitreya aurvaḥ kavaṣaḥ kumbhayonir
dvaipāyano bhagavān nāradaś ca ||10||

tatra tadā tad-darśanārtham munaya upāgatā na tu tīrtha-snānārtham | kṛtārthatvāt |
nanu tādrśānām api tīrth-yātrā drśyate tatrāha prāyeṇeti | tīrtha-yātrā-vyājaiḥ ||8||9||10||

anye ca devarṣi-brahmarṣi-varyā
rājarṣi-varyā aruṇādayaś ca |
nānārṣeya-pravarān¹⁴² sametān
abhyarcya rājā śirasā vavande ||11||

aruṇādayaḥ kāṇdarṣitva-viśeṣeṇa pṛthak nirdiṣṭāḥ | nānā yāny ārṣeyaṇi rṣiṇām gotrāṇi
teṣu pravarān śreṣṭhān | śirasā bhuvanā sprṣṭvā vavande ||11||

sukhopaviṣṭeṣv atha teṣu bhūyaḥ
kṛta-praṇāmaḥ sva-cikīrṣitam yat |
vijñāpayām āsa vivikta-cetā
upasthito 'gre 'bhigṛhīta-pāṇiḥ ||12||

vijñāpanārtham punaḥ kṛta-praṇāmaḥ | viviktam śuddham ceto yasya | abhigṛhītau
saṁyojītau pāṇi yena saḥ | sva-cikīrṣitam prāyopaveśenādi yuktam ayuktam veti
vijñāpayām āsa ||12||

rājovāca
aho vayanā dhanyatamā nṛpāṇām
mahattamānugrahaṇīya-śilāḥ |
rājñām kulam brāhmaṇa-pāda-śaucād
dūrād viśṛtam bata garhya-karma ||13||

anumodanēnānugraham ālakṣyātmānam ślāghate — aho iti | nṛpāṇām madhye
mahattamair anugrahaṇīyam śilām vṛttam yeṣām te | etac ca rājñām atidurlabham ity
āha | brāhmaṇānām pāda-śaucāt pāda-kṣālanodakāt, [dūrād ucchiṣṭa-viṇ-mūtra-](#)
[pādāmbhāmsi samutsrjed](#) iti smṛteḥ, dūre hi tais tad viśṛjyate | tato 'pi dūrād eva
viśṛtam kṣiptam | tatrāpi sthātum ayogyam ity arthaḥ | garhyam karma yasyenty
ātmānam uddiśyoktam ||16||

tasyaiva me 'ghasya parāvareśo
vyāsakta-cittasya grheṣv abhīkṣṇam |
nirveda-mūlo dvija-śāpa-rūpo
yatra prasakto bhayam āsu dhatte ||14||

¹⁴² 'pravarāms tām sametām' iti pāṭhaḥ |

āstām tāvad anugrahaḥ, brahma-śāpo 'pi bhagavat-prasādād eva jāta ity āha | tasya
garhya-karmaṇa eva | ato 'ghasya pāpātmano grheṣv āsakta-cittasya me sva-prāptaye
parāvarāṇām īśa eva dvija-śāpatayā babhūva | yatra yasmin śāpe sati grheṣu prasakto
bhayaṁ dhatte nirviṇṇo bhavati | yato nirveda-mūlo nirvedo vairāgyaṁ mūlaṁ prāpti-
kāraṇaṁ yasmin | svasya vairāgya-prāpyatvāt tasya ca bhaya-mūlatvāt tad-arthaṁ
dvija-śāpaṁ kārītavān ity arthaḥ ||14||

**taṁ mopayātaṁ pratiyantu viprā
gaṅgā ca devī dhṛta-cittam īśe |
dvijopasṛṣṭaḥ kuhakas takṣako vā
daśatv alaṁ gāyata viṣṇu-gāthāḥ ||15||**

tān prārthayate — taṁ iti dvābhyām | taṁ mā mām upayātuṁ śaraṇāgataṁ pratiyantu
jānantu | devī devatā-rūpā gaṅgā ca pratyetu | vā-śabdaḥ pratikriyānādare | gāthāḥ
kathāḥ ||15||

**punaś ca bhūyād bhagavaty anante
ratiḥ prasaṅgaś ca tad-āśrayeṣu |
mahatsu yām yām upayāmi sṛṣṭim
maitry astu sarvatra namo dvijebhyaḥ ||16||**

sa āśrayo yeṣāṁ teṣu prakṛṣṭaḥ saṅgo bhūyāt | tasyām tasyām sṛṣṭau janmani ||16||

**iti sma rājādhyavasāya-yuktaḥ
prācīna-mūleṣu kuṣeṣu dhīraḥ |
udaṅ-mukho dakṣiṇa-kūla āste
samudra-patnyāḥ sva-suta-nyasta-bhāraḥ ||17||**

adhyavasāyo niścayaḥ | prācīnāni prāgagrāṇi mūlāni yeṣāṁ teṣu prāgagreṣu kuṣeṣv
āste sma | sva-sute jamañejaye nyasto bhāro rājyaṁ yena saḥ ||17||

**evaṁ ca tasmin nara-deva-deve
prāyopaviṣṭe divi deva-saṅghāḥ |
praśasya bhūmau vyakīran prasūnair
mudā muhur dundubhayaś ca neduḥ ||18||**

mudā vyakīran | deva-saṅghair vāditā dundubhaya neduḥ ||18||

**maharṣayo vai samupāgatā ye
praśasya sādhv ity anumodamānāḥ |
ūcuḥ prajānugraha-śīla-sārā
yad uttama-śloka-guṇābhirūpam ||19||**

prajānugrahe śīlaṁ svabhāvaḥ sāro balaṁ ca yeṣāṁ uttama-śloka-guṇair abhirūpaṁ
sundaram ||19||

na vā idam rājarṣi-varya citram
bhavatsu kṛṣṇam samanuvrateṣu |
ye 'dhyāsanam rāja-kirīta-juṣṭam
sadyo jahur bhagavat-pārśva-kāmāḥ ||20||

bhavatsu paṇḍor vamśyeṣu | ye jahur iti yudhiṣṭhirādy-abhiprāyeṇa ||20||

sarve vyaṁ tāvad ihāsmāhe 'tha
kalevaram yāvad asau vihāya |
lokam param virajaskam viśokam
yāsyaty ayam bhāgavata-pradhānaḥ ||21||

parasparam sammantryante — sarva iti | para śreṣṭham lokam | tatra hetuḥ —
virajaskam nirmāyam viśokam ca yāsyatīti | kulas tatrāha — ayam iti ||21||

āsrutya¹⁴³ tad ṛṣi-gaṇa-vacaḥ parīkṣit
samam madhu-cyud guru cāvalīkam |
ābhāṣatainān¹⁴⁴ abhinandya yuktam
śusrūṣamāṇaś caritāni viṣṇoḥ ||22||

āsrutyākarnya | samam pakṣa-pāta-sūnyam | madhu-cyud amṛtasrāvi | guru
gambhīrārtham | avyalīkam satyam ||22||

samāgatāḥ sarvata eva sarve
vedā yathā mūrti-dharās tri-pṛṣṭhe |
nehāthavāmutra¹⁴⁵ ca kaścanārtha
ṛte parānugrahaṁ ātma-śīlam ||23||

trayāṇām lokānām pṛṣṭhe upari satya-loke vedā yathā mūrti-dharā xxxxxx tat-tulyāḥ |
jñānātiśayam ukṭvā kṛpālutām āha — neheti | bhavatām prayojanam parānugrahaṁ
vinā nāsti | tarhi sa evārthaḥ syāt, na | ātma-śīlam sva-svabhāvam ||23||

tataś ca vaḥ pṛcchyaṁ imam¹⁴⁶ vipṛcche
viśrabhya viprā iti kṛtyatāyām |
sarvātmanā mriyamāṇaiś ca kṛtyam
śuddham ca tatrāmṛśatābhiyuktāḥ ||24||

¹⁴³ 'āsrutya ṛṣi-gaṇa-vacaḥ parīkṣit', 'āsrutya tesam vacanam parīkṣit' iti pāṭhau |

¹⁴⁴ 'ābhāṣatainān abhinandya yuktāḥ', 'ābhāṣatainān abhinandya yuktān' iti pāṭhau

¹⁴⁵ 'nehātha nāmutra' iti pāṭhaḥ |

¹⁴⁶ 'pṛcchyaṁ idam' iti pāṭhaḥ |

ṛcchyaṁ praṣṭavyam | viśrabhya viśvāsaṁ kṛtvā | evaṁ kartavyam ity asya bhāva iti-
kṛtyatā tasmin viṣaye | sarvātmanā sarvāvasthāsu yat kṛtyaṁ viśeṣataś ca mriyamāṇais
tac ca śuddhaṁ pāpa-saṁparka-rahitam āmṛśata vicārayata ||24||

tatrābhavad bhagavān vyāsa-putro
yadṛcchayā gāṁ aṭamāno 'napekṣaḥ |
alakṣya-liṅgo nija-lābha-tuṣṭo
vṛtaḥ¹⁴⁷ stri-bālair avadhūta-veṣaḥ ||25||

tatra teṣu yāga-yoga-tapo-dānādibhir vivadamāneṣu satsu yadṛcchayā gāṁ paryaṭan
vyāsa-putras tatrābhavat prāptaḥ | na lakṣyam āśramādi-liṅgaṁ yasya | avadhūto
'vajñayā janais tyakto yas tasyeva veṣo yasya saḥ ||25||

taṁ dvyāṣṭa-varṣaṁ su-kumāra-pāda-
karoru-bāhv-aṁsa-kapola-gātram |
cārv-āyatākṣonnasa-tulya-karṇa-
subhrv-ānanam kambu-sujāta-kaṅṭham ||26||

tam ity ādīnām pratyutthitā iti tṛtīya-ślokenānvayaḥ | dvi-guṇāny aṣṭau varṣāni yasya |
sukumārau komalau pādaḥ karāv ūrū bāhū aṁsau kapolau gātram ca yasya | cāruṇī
āyate ākṣiṇī yasmin | unnatā naā yasmin | lamba-hrasvādi-vaiṣamyam vinā tulyau
karṇau yasmin | śobhane ca bhruvau yasmin evāmbhūta-mānanam yasya | kambuvad-
rekhā-trayāṅkitaḥ suṣṭhu jātaḥ kaṅṭho yasya ||26||

nigūḍha-jatruṁ pṛthu-tuṅga-vakṣasam
āvarta-nābhiṁ vali-valgūdaram ca |
dig-ambaram vaktra-vikīrṇa-keśam
pralamba-bāhum svamarottamābham ||27||

kaṅṭhasyādhobhāgayoḥ sthite te asthinī jatruṇī | māṁsena nigūḍhe jatruṇī yasya |
pṛthu vistīrṇam tuṅgam unnatam ca vakṣo yasya | āvartavan nābhir yasya | valibhis
tiryāṅ-nimna-rekhābhir valgu ramyam udaram yasya | diśa evāmbaram yasya | vakrā
vikīrṇāḥ keśā yasya | pralambau bāhū yasya | sv-amareṣu śreṣṭha-deveṣūttamo haris
tadvad ābhā yasya tam ||27||

śyāmam sadāpīvya-vayo - 'ṅga-lakṣmyā
strīṅām mano-jñam rucira-smitena |
pratyutthitās te munayaḥ svāsanebhyas
tal-lakṣaṇa-jñā api gūḍha-varcasam ||28||

sadā apīcyam atyuttamam yad vayo yauvanam tena yāṅga-lakṣmīr deha-kāntis tayā
rucira-smitena ca | gūḍha-varcasam api pratyutthitās taṁ dṛṣṭvā pratyudgamam
kṛtavānta ity arthaḥ ||28||

¹⁴⁷ 'vṛtaś ca bālair avadhūta-veṣaḥ' iti pāṭhaḥ |

sa viṣṇu-rāto 'tithaya āgatāya
tasmai saparyām śirasājahāra |
tato nivṛttā hy abudhāḥ striyo 'rbhakā
mahāsane sopaviveśa pūjitaḥ ||29||

śirasaiva saprayām ājahārātma-nivedanam kṛtavān | tena sahāgatāḥ sṛy-ādayo nivṛttāḥ
| sa copaviveśa | sandhir ārṣaḥ ||29||

sa saṁvṛtas tatra mahān mahīyasām
brahmarṣi-rājarṣi-devarṣi-saṅghaiḥ |
vyarocatālam bhagavān yathendur
graharkṣa-tārā-nikaraiḥ parītaḥ ||30||

sa bhagavān brahmarṣy-ādi-saṅghaiḥ saṁvṛtaḥ sannalam vyarocat | grahāḥ śukrādayaḥ
| ṛkṣāṅy aśviny-ādīni | anyās tārāḥ ||30||

praśāntam āsīnam akuṅṭha-medhasam
muniṁ nrpo bhāgavato 'bhyupetya |
praṇamya mūrdhnāvahitaḥ kṛtāñjalir
natvā girā sūnṛtayānvapṛcchat ||31||

na kuṅṭhā sarvāryeṣu medhā yasya tam | praṇamya praśnārtham punar natvā ||31||

parīkṣid uvāca
aho adya vyaṁ brahman sat-sevyāḥ kṣatra-bandhavaḥ |
kṛpayātithi-rūpeṇa bhavadbhis tīrthakāḥ kṛtāḥ ||32||

yeṣām saṁsmaraṇāt puṁsām sadyaḥ śuddhyanti vai gṛhāḥ |
kiṁ punar darśana-sparśa-pāda-śaucāsanādibhiḥ¹⁴⁸ ||33||

sūnṛtām girim āha — aho iti pañcabhiḥ | satām sevyā jātāḥ | yataḥ atithi-rūpeṇa
hetunā tīrthakā योग्याḥ kṛtāḥ ||32||33||

sānnidhyāt te mahā-yogin pātakāni mahānty api |
sadyo naśyanti vai puṁsām viṣṇor iva suretarāḥ ||34||

viṣṇoḥ sānnidhyād asurādaya¹⁴⁹ iva ||34||

api¹⁵⁰ me bhagavān prītaḥ kṛṣṇaḥ pāṇḍu-suta-priyaḥ |
paitṛṣvaseya-prīty-artham tad-gotrasyātta-bāndhavaḥ ||35||

¹⁴⁸ 'śaucārcanādibhiḥ' iti pāṭhaḥ |

¹⁴⁹ 'asurā mayādaya iva' iti pāṭhaḥ |

¹⁵⁰ 'adya me' iti pāṭhaḥ |

pāṇḍu-sutānām priyo 'tas teṣām paitr̥ṣvastreyānām prīty-artham tad-gotrasya me āttam
svīkṛtam bāndhavam bandhu-kṛtyam yena saḥ ||34||

**anyathā te 'vyakta-gater darśanam naḥ katham nṛṇām |
nitarām mriyamāṇānām saṁsiddhasya vanīyasaḥ ||36||**

anyathā śrī-kṛṣṇa-prasādam vinā lavyaktā gatir yasya | mriyamāṇānām nitarām katham
syāt | vanayitā yācayitā vanayitṛtam vanīyāms tasya | atyudāratayā mām yācethā iti
pravartakasyevety arthaḥ ||36||

**ataḥ pṛcchāmi saṁsiddhim yoginām paramam gurum |
puruṣasyeha yat kāryam mriyamāṇasya sarvathā ||37||**

samyak siddhir yasmāt tam | kāryam kartum योग्यam, kartavyam tv āvaśyakam iti
bhedaḥ | ata eva sarvathā mriyamāṇasya puruṣasya yasmin kṛte saṁsiddhir mokṣa-
lakṣaṇā siddhir bhavati tat tvām yoginām gurum pṛcchāmi ||37||

**yac chrotavyam atho japyam yat kartavyam nṛbhiḥ prabho |
smartavyam bhajanīyam vā brūhi yad vā viparyayam ||38||**

yac chrotavyam yaj jāpyam yat kartavyam yat smartavyam yad ārādhyam tad brūhi ||
viparyayam aśrotavyādi ||38||

**nūnam bhagavato brahman grheṣu gr̥ha-medhinām |
na lakṣyate hy avasthānam api go-dohanam kvacit ||39||**

tava darśanasya punar durlabhatvād idānīm eva kathaniyam ity āśayenāha — nūnam
iti | go-dohana-mātra-kālam api asmākam bhāgya-vaśāt tvad-darśanam jātam iti
bhāvaḥ ||39||

**sūta uvāca
evam ābhāṣitaḥ pṛṣṭaḥ sa rājñā ślakṣṇayā girā |
pratyabhāṣata dharma-jño bhagavān bādarāyaṇiḥ ||40||**

**iti śrīmad-bhāgavate mahā-purāṇe aṣṭādaśa-sahasryām pāramahamśyām
saṁhitāyām prathama-skandhe śukāgamanam nāmaikonaviṁśo 'dhyāyaḥ
||19||**

evam aho ity ādikayā ślakṣṇayā madhurayā girā ābhāṣito 'bhimukhīkṛtaḥ pṛṣṭhaś ca
||40||

**āryam dharmajamāhatārim avanau kṛtvā parīkṣin-nṛpam
brahmāstrādibhirakṣitam kali-jayākhyātam ca kṛtvā bhuvi |**

ante yaḥ śuka-rūpataḥ sva-parama-jñānopadeśena tam
śāpād āvad amuṁ namāmi paramānandākṛtiṁ mādhavam ॥

*iti śrīmad-bhāgavata-bhāvārtha-dīpikāyām śrīdhara-svāmi-viracitāyām
prathama-skandha-tīkāyām ekonaviṁśo 'dhyāyaḥ ॥19॥*

samāpto 'yaṁ prathama-skandhaḥ ॥