

kr̥ṣṇa-bhakti-ratna-prakāśaḥ

Raghava Pandit or Raghava Goswami is sometimes confused with the Raghava Pandit of Panihati. A South Indian brahmin, he is mentioned in the *Bhakti-ratnākara* (5.20-28) specifically as the author of this book. This version is taken from Hari Das Shastri's edition (undated, ca. 1982). This book is interesting for its extensive use of several lesser known works of the Pancharatra class: *Govinda-vṛndāvana** (which is usually considered to be part of the *Gautamīya-tantra*), *Sam̥mohana-tantra*, *Kṛṣṇa-yāmala*, *Nārada-pañcarātra*, *Varāha-saṁhitā**, as well as the Bhagavatam. [The starred titles are given reference numbers by ḥaridas Shastri.]

om̐ kr̥ṣṇāya namaḥ

prathamah prakāśah

[Krama-dīpikā 1.1-8]

kalātta-māyālavakātta-mūrtiḥ
kala-kvaṇad-veṇu-nināda-ramyaḥ |
śrito ḥṛdi vyākulayaṁs trilokīm
śriye'stu gopī-jana-vallabho vaḥ ||1||

guru-caraṇa-saroruha-dvayotthān
mahita-rajah-kanakān praṇamy mūrdhnā |
gaditam iha vivicya nāradādyair
yajana-vidhim̐ kathayāmi śārṅgapāṇeḥ ||2||

kṣiti-sura-nṛpa-viṭ-turīyajānām
muni-vana-vāsi-gr̥hastha-varṇinām ca |
japa-huta-yajanādibhir manūnām
phalati hi kaścana kasyacit kathañcit ||3||

sarveṣu varṇeṣu tathāśrameṣu
nārīṣu nānāhvaya-janmabheṣu |
dātā phalānām abhivāñchitānām
drāg eva gopālaka-mantra eṣaḥ ||4||

nūnam acyuta-kaṭākṣa-pātane
kāraṇam̐ bhavati bhaktir añjasā |
tac catuṣṭaya-phalāptaye tato
bhaktimān adhikṛto gurau harau ||5||

snāto nirmala-dhauta-sūkṣma-vasano dhautānghri-pāṇy-ānanaḥ
svācāntaḥ sapavitra-mudrita-karaḥ śvetordhva-puṇḍrojjvalaḥ |
prācī-dig-vadano nivadhya sudṛḍhaṁ padmāsanaṁ svastikaṁ
vāsinaḥ gurūn gaṇādhipam atho vandeta baddhāñjaliḥ ||6||

athāstra-mantreṇa viśodhya pāṇī
tritāla-dig-bandha-hutāśa-śālān |
vidhāya bhūtātmakam etad aṅgaṁ
viśodhayec chuddha-matiḥ krameṇa ||7||

iḍā-vaktre dhūmraṁ satata-gati-bijaṁ salavakaṁ
smaret pūrvam mantrō sakala-bhuvanocchoṣaṇa-karam |
svakaṁ dehaṁ tena pratata-vapuṣāpūrya-sakalaṁ
viśoṣya vyāmuñcet pavanam atha mārḡaṇa-khamaṇeḥ ||8||

ity ādīni santi tatraiva jñātavyam | kim etat saṅgrahaṇa | aho satyam etad uktam, kintu tāny
eva santi, taj-jñātāro na santi | kecit śuṣka-tārkikā nyāya-vādinah | kecit sandigdha-manasaḥ |
kecit karma-mārḡiṇaḥ kecit bauddha-pathāveśinaḥ, kecit nānā-deva-parāyaṇāḥ | yasya ye te
tasya guṇa-vādinah | kecit sarva-deva-māhātmya-sāmyam vistārayanti | tad eva prācīnāny api
tāni tāni bahuśaḥ śāstrāṇi vedyāni ca prāyas tatra samasta-deva-samatām vakṣyanti te
sūrayaḥ | sarvātmā parameśvaro'hila paraḥ kṛṣṇo na tair jñāyate | tat tebhyo'tisudurlabham
samanayam kṣīrābdhi-pīyūṣavad evam teṣv api śāstrādiṣv apy asti | tat tasya sarveśasya śrī-
kṛṣṇasya tattva-viśeṣaḥ kaiścid api na jñāyate katham evam | tasyaiveśvarasya
māyayacchannās te nānātvaṁ paśyanti tad iti nānā-śāstrānusāreṇa, yathā—

śrutvā tac chruti-śāstra-tattva-nigamān drṣtvā purāṇādikān
tat saṁśritya satām mataṁ ca satatam khyātam nigūḍham param |
līlā-vigraha-dhāriṇo'pi paramānandasya kṛṣṇasya ca
brahmāder api durlabham kila yaśaḥ saṅkīrtiyate yatnataḥ ||9||

atha kaiścid tarka-vādibhiḥ purāṇoditam nādrīyate | tatrāha **br̥han-nārādīye** [NārP 1.1.57-58]
prathamādhyāye—

purāṇeṣv artha-vādatvaṁ ye vadanti narādhamāḥ |
tair arjitāni puṇyāni kṣayaṁ yānti dvijottamāḥ ||11||
samasta-karma nirmūla-sādhanāni narādhamāḥ |
purāṇeṣv artha-vādena mṛto narakam aśnute ||12||
yāvad brahma srjyate taj jagat sthāvara-jaṅgamam |
tāvat sa pacyate pāpī narakāgniṣu santatam ||13||

yathā purāṇāni samastāni vedāṅgāni tasmād vedānām anādareṇa evam bhavaty eva, nānyathā
eva, yathā **br̥han-nārādīye** [NārP 1.9.99]

veda-vyāsas tu dharmātmā veda-śāstra-vibhāga-kṛt |

proktavān sarva-dharmāṁś ca purāṇeṣu mahīpate ||14||

tad evaṁ śruti-smṛty-ādi-saṁmata-samasta-dharma-śāstra-samuddiṣṭam | śrī-kṛṣṇa-caraṇa-
bhajanam iti vidheyam | ataḥ sarvopāsanam apāsyā sarvopāsyā-śrī-kṛṣṇa-caraṇāravinda-
śaraṇam kartavyam iti śreyāḥ, yathā—

tasmād govinda-māhātmyam ānanda-rasa-sundaram |
śṛṅyāt kīrtayen nityam sa kṛtārtho na saṁśayaḥ ||15||

tathā,

karmaṇā manasā vācā sarva-bhāvena cācyutam |
bhajanti parayā bhaktyā labhante padam avyayam ||16||

tasmād bhārata sarvātmā bhagavān īśvaro hariḥ |
śrotavyaḥ kīrtitavyaś ca smartavyaś cecchatābhayam ||17|| [BhP 2.1.5]

tathā **viṣṇu-dharmottare** [comp. ḥbv 11.657]—

paramārtham aśeṣasya jagataḥ prabhavāpyayam |
śaraṇam śaraṇam gacchan govindaḥ nāvasīdati ||18||

tathā brahmā—

kalpa-vṛkṣam samāśritya phalāni svecchayā yathā |
gṛhṇāti puruṣo rājan tathā kṛṣṇān manorathān ||19||

tathā **brahma-saṁhitāyām** [5.61]—

dharmān anyān parityajya mām ekaṁ bhaja viśvasan |
yādṛśi yādṛśi śraddhā siddhir bhavati tādṛśi ||20||

tathā ekaṁ śrī-kṛṣṇa-caraṇābjam bhajanīyam iti | yathā artharvopaniṣadi **gopāla-tāpanīye**
[GTU 1.19-20]—

eko vaśī sarvagaḥ kṛṣṇa īḍya
eko'pi san bahudhā yo vibhāti |
taṁ pīthastham ye'nubhajanti dhīrās
teṣāṁ sukham śāśvatam netareṣāṁ ||21||

nityo nityānām cetanaś cetanānām
eko bahūnām yo vidadhāti kāmān |
taṁ pīthagam ye'nubhajanti dhīrās
teṣāṁ siddhiḥ śāśvatī netareṣāṁ ||22||

iti jñātvā vilambo na kartavyaḥ | yathā **śrī-bhāgavate** ekādaśa-skandhe navamādhyāye
caturviṁśati-guru-prasaṅge brāhmaṇa uvāca—

labdhvā su-durlabham idaṁ bahu-sambhavānte
mānuṣyam artha-dam anityam apiha dhīraḥ |

tūrṇaṁ yateta na pated anu-mṛtyu yāvan
niḥśreyasāya viṣayaḥ khalu sarvataḥ syāt ||23|| [BhP 11.9.29]

tathā, daitya-bālakān prati prahlāda-vacanam—

kaumāra ācaret prājño dharmān bhāgavatān iha |
durlabhaṁ mānuṣaṁ janma tad apy adhruvam arthadam ||24|| [BhP 7.6.1]

yathā devakī-stutiḥ—

martyo mṛtyu-vyāla-bhītaḥ palāyan
lokān sarvān nirbhayaṁ nādhyagacchat |
tvat pādābjaṁ prāpya yadṛcchayādya
susthaḥ śete mṛtyur asmād apaiti ||25|| [BhP 10.3.27]

mṛtyur iti sad-asat-karmaṇā yam avaśo bhūtvā tat-tat-karma-phalaṁ bhuktvā punar jāyate iti
garbha-vāsa-yātanā-prāptaye iti mṛtyuḥ | etad eva śrī-kṛṣṇa-caraṇa-parāyaṇānāṁ naivam |
etad bhautikaṁ śarīraṁ tyaktvā nitya-siddha-dehaṁ prāpya śrī-kṛṣṇa-dāsā bhavantīty amutra
iti |

tasmāt śrī-kṛṣṇa-caraṇa-bhajanam eva kartavyam iti nānyat | yathā—

yasyāvatāra-guṇa-karma-vidambanāni
nāmāni ye'su-vigame vivaśā gṛṇanti |
te'naika-janma-śamalaṁ sahasaiva hitvā
samīyānty apāvṛtāmṛtaṁ tam ajaṁ prapadye ||26|| [BhP 3.9.15]

yathā **viṣṇu-purāṇe** yama uvāca—

aham amara-gaṇārcitena dhātrā
yama iti loka-hitāhite niyuktaḥ |
hari-guru-vimukhān praśāsmi martyān
hari-caraṇa-praṇatān namaskaromi ||27|| [NṛsimhaP 9.2] iti |

tasmāt śrī-kṛṣṇa-caraṇa-bhajanam kartavyam iti nānyat | tathā—

samāśritā ye pada-pallava-plavam
mahat-padaṁ puṇya-yaśo murāreḥ |
bhavāmbudhir vatsa-padaṁ paraṁ padaṁ
padaṁ padaṁ yad vipadāṁ na teṣāṁ ||28|| [BhP 10.14.58]

teṣāṁ paraṁ padaṁ bhavati tad iti śrī-kṛṣṇa-caraṇāravinda-paramānanda-rase paripūrṇo
bhūtvā tiṣṭhati janma-mṛtyu-varjitaḥ | yathā śrī-bhagavad-gītāūpaniṣatsu arjunam prati śrī-
bhagavān uvāca—**kaunteya pratijānīhi na me bhaktaḥ praṇasyati** [Gītā 9.31] iti |

kāśikhaṇḍe'py uktam śrī-dhruva-carite –

na cyavante hi mad-bhaktā mahatyāṁ pralayāpadi |
ato'cyuto'khile loka sa ekaḥ sarvago'vyayaḥ ||29|| iti |

tathā **daśame** brahma-stutiḥ—

tathā na te mādḥava tāvakāḥ kvacid
bhraśyanti mārgāt tvayi baddha-sauhrdāḥ |
tvayābhiguptā vicaranti nirbhayā
vināyakānīkapa-mūrdhasu prabho ||30|| [BhP 10.2.33]

bhagavantam praty uddhava uvāca—

pratiḥṅā tava govinda na me bhaktaḥ praṇaśyati |
iti saṁsmṛtya saṁsmṛtya prāṇān saṁdhārayāmy aham ||31||

ity evam bhagavad-bhaktānām nāpada iti ḥṅāpano'yam | tataḥ sarvān anyān vihāya śrī-kṛṣṇa-
candra-caraṇaravinda-bhajanam eva śreyaḥ ananya-bhāveneti |

etat śrī-hari-pāda-padma-bhajanoddeśojjvalam nirmalam
vajram ratnam idam samasta-tanu-bhṛd-ḥṛddhānta-vidhvamsanam |
ḥṅātvānena kuruṣva sādaratayā karṇāvataṁsam sudhīr
dhīrasyāpi nivedanam śṛṇu mama śrī-rāghavasyāśakṛt ||32||

iti prathama-ratnam

--o)0(o—

(2)

dvitīyaḥ prakāśaḥ

atha pravakṣye śrī-kṛṣṇa-pādāmbuja-niṣevanam |
samasta-śāstra-vihitam sarveṣām uttamottamam ||1||

atha ity ākarṇya kecid vadanti—aho evam nānā-devatāḥ santi, nānā-tīrthāni santi, nānā-sat-
karmādīni santi, sarveṣām uttamam brahmopāsanam asti, eteṣām ekopāsanena śreya bhavati |
kim anena ? tatra kṛṣṇa-caraṇa-parāyaṇā vadanti—sarva-bhogino devā yad eva tat śrūyatām te
sarve naśvarāḥ kim teṣām upāsanena ? yathā—

tāvāt sa modate svarge yāvāt puṇyam samāpyate |
kṣīṇa-puṇyaḥ pataty arvāg anicchan kāla-cālitaḥ ||2|| [BhP 11.10.26]

tathā gītāyām śrī bhagavān uvāca—

traividyaḥ mām somapāḥ pūta-pāpā
yajñair iṣtvā svar-gatim prārthayante |
te puṇyam āsādy surendra-lokam
aśnanti divyān divi deva-bhogān ||3||
te tam bhuktvā svarga-lokam viśālam

kṣiṇe puṇye martya-lokaṁ viśanti ||4|| [Gītā 8.20-21]

ato deva-sevanena kim ? tathā brahmādinām apy evaṁ, kim anyeṣāṁ ? yathā śrī-bhagavān uvāca—

lokānām loka-pālānām mad-bhayaṁ kalpa-jīvinām |
brahmaṇo 'pi bhayaṁ matto dvi-parārdha-parāyuṣaḥ ||5|| [BhP 11.10.30]

evaṁ nānā-tīrthāni, yathā bhāgavate śuka uvāca—

vidyā-tapaḥ-prāṇa-nirodha-maitrī
tīrthābhīṣeka-vrata-dāna-japyaiḥ |
nātyanta-śuddhiṁ labhate 'ntar-ātmā
yathā hṛdi-sthe bhagavaty anante ||6|| [BhP 12.3.48]

tathā [Bṛhan-nāradyaP],

kiṁ vedaiḥ kim u vā śāstraiḥ kim vā tīrthābhīṣecanaiḥ |
kṛṣṇa-bhakti-vihīnānām kim tapobhiḥ kim adhvaraiḥ ||7||

atha nānā-dharma-kathā, yathā [BhP 11.14.22]—

dharmaḥ satya-dayopeto vidyā vā tapasānvitā |
mad-bhaktyaḥ petam ātmānaṁ na samyak prapunāti hi ||8||

tathā śrī-śuka uvāca [BhP 10.47.24]—

dāna-vrāta-tapo-homa- japa-svādhyāya-saṁnyamaiḥ |
śreyobhir vividhaiś cānyaiḥ kṛṣṇe bhaktir hi sādhyate ||9||

tathā [BhP 1.2.8]—

dharmaḥ svanuṣṭhitaḥ pumsām viśvaksena-kathāsu yaḥ |
notpādayed yadi ratim śrama eva hi kevalam ||10||

ataeva śrī-kṛṣṇa-caraṇa-sevanam vinā na kim api | yathā brahmādayaḥ sarve naśvarāḥ,
naśvaropāsanena naśvaro bhavātīti tad-uddeśena tapasyayā vā kim ? svayaṁ naśvarā ye, te
kiṁ śāśvatatvaṁ dāsyanti ? nānā-dharma-karmaṇā vā kim ? karma bandhāya kalpate, yathā
[BhP 10.51.55] mucukunda-stutiḥ—

na kāmāye 'nyam tava pāda-sevanād
akiñcana-prārthyatamād varam vibho |
ārādhya kas tvām hy apavarga-dam hare
vṛñtā āryo varam ātma-bandhanam ||11||

tathaiva brahmopāsanena kim ? brahmāpi śūnyam | śūnyopāsanena śūnyatvaṁ prāpnoti |
yathā śrutīḥ—yādṛśī bhāvanā yasya siddhir bhavati tādṛśī iti śūnyopāsanena kim ?
nityākṣaya-paramānanda-sukha-svarūpa-śrī-kṛṣṇa-candra-caraṇāravinda-premāmṛta-madhu-
pānena vañcitaḥ syāt |

atha mumukṣoktam naitat tadā kim ? yadi dehāder muktir bhavati, tadā kim na bhūtam ? tat pratyuttaram eva, yathā—so'ham iti jñāna-niścayena nirvāṇa-muktir bhavati, tena kim ? muktiḥ kim ? iti yathā śrī-bhāgavate—

bhaktir bhagavataḥ sevā muktis tat-pada-laṅghanam |
sa mūḍhaḥ sevakād anyo muktiṁ nirvāṇam icchati ||12||

tathā vālmikīye rāmacandram prati hanūmatoktam—

bhava-bandha-cchide tasyai spr̥hayāmi na muktaye |
bhavān prabhur aham dāsa iti yatra vilupyate ||13||

tathā bhāvārtha-dīpikāyām brahmovāca—

tvat-kathāmṛta-pāthodhau viharanto mahā-mudaḥ |
kurvanti kṛtinaḥ kecic catur-vargaṁ tṛṇopamam ||14||

ata eva śrī-kṛṣṇe bhaktiḥ sādhyā, yathā śrī-bhāgavate (?)—

caturṣu puruṣārtheṣu gūḍho'yaṁ bhakti-samjñakaḥ |
dvijā eva hi jānanti munayo nāradādayaḥ ||15||

tathā mukter bhaktir garīyasī, yathā śrī-bhāgavate—

animittā bhāgavati bhaktiḥ siddher garīyasī |
jarayaty āśu yā koṣaṁ nigīrṇam analo yathā ||16|| [BhP 3.25.32] iti |

tatra mukter bhaktiḥ sudurlabhā | yathā śrī-bhāgavate—

rājan patir gurur alaṁ bhavatām yadūnām
daivam priyaḥ kula-patiḥ kva ca kiṅkaro vaḥ |
astv evam aṅga bhagavān bhajatām mukundo
muktiṁ dadāti karhicit sma na bhakti-yogam ||17|| [BhP 5.6.18]

kintu sādhaso'pi muktiṁ na vāñchanti, yathā—

na kiñcit sādhaso dhīrā bhaktā hy ekāntino mama |
vāñchanty api mayā dattam kaivalyam apunar-bhavam ||18|| [BhP 11.20.34]

athātra kecid ādhyātmikā vadanti—aho kṛṣṇam yad vadasi | sa eva śarīrī rūpavān
paricchinnāvayavaś cākṣuṣyaḥ | ataḥ sa eva bhautikaḥ | bhautikatvāt sthūlaḥ | sthūlatvān
naśvaraḥ | naśvaropāsanena kim iti | ekaṁ kṛṣṇa eva upāsanīya iti yad uktam tad
atyantāsambhāvanīyopadeśaḥ | eṣa vedānta-śāstrair anabhidheyaḥ | yathā vaśiṣṭha-rāmāyaṇe
śrī-rāmacandram prati vaśiṣṭhenoktam—

yadi dadṛśyate sarvaṁ jagat sthāvara-jaṅgamam |
tat suṣuptāv iva svapnaḥ kalpānte pravinaśyati ||19||

tathoddhavam prati śrī-bhagavān vāsudeva uvāca—

yad idam manasā vācā cakṣurbhyām śravaṇādibhiḥ |
naśvaram gr̥hyamāṇam ca vidhī māyā-mano-mayam ||20|| [BhP 11.7.7]

ataeva sarvaṁ māyāmayam iti matvā nityaṁ nirākāraṁ nirañjanaṁ nirlepaṁ ca
brahmopāśyam iti tathaivoktaṁ **vāśiṣṭhe** vaśiṣṭhena—
āste'nastam ita bhāsvān yo devo hi nirāmayaḥ |
sarvadā sarva-kṛtaḥ sarvaḥ paramātmā maheśvaraḥ ||21||
antaḥ-karaṇa-tad-vṛtti-sākṣī caitanya-vigrahaḥ |
ānanda-rūpaḥ satyaḥ san kim svātmānaṁ prapadyase ||22||

tathā**ṣṭāvakra-saṁhitāyām**—

aho nirañjanaḥ śānto bodho'yam prakṛteḥ paraḥ |
etāvantam aham kālaṁ hā mohena viḍambitaḥ ||23||

tatra kārṣṇā vadanti—ya eva rūpa-guṇa-varjitaḥ | acalas tv akartā | kāya-mano-vākyair
agrāhyaḥ sa eva na kimcit | tatra brahma-jñānī vadati evaṁ neti | yathā **śrutau**—
apāṇi-pādo javano grahītā
paśyaty acakṣuḥ sa śṛṇoty akaraṇaḥ |
sa vetti vedyam na ca tasyāsti vettā
tam āhur agryam puruṣam mahāntam ||24||

tatra bhāgavatā vadanti—aho vaicitryam | so'stīti paṇḍitā vadanti | tasya vettā nātīty api
vadanti ca | ataeva asti nāstīti sandehaḥ | yatra sandehas tasyānveṣaṇena kim iti ?

tato brahma-vādī vadati—aho asti nāstīti sandeho jñāna-rahitānām, astīti niḥsandehaḥ | tat
śrūyatām yathā **śrutau** (brahma-bindūpaniṣat)—
ghṛtam iva payasi nigūḍha-bhūte bhūte vasati ca vidhānam |
satataṁ manthayitavyam manthana-bhūte prakāśate ātmā ||25||

dr̥śyaś ca—

rāhur adr̥śyo'pi yathā śaśi-bimbasthaḥ prakāśate jagati |
tathā sarva-gato'pi ātmā buddhi-stho dr̥śyatām eti ||26||

kartā ca—

savitari udite yadvat karoti karmāṇi loko'yam |
na ca tāni karoti ravir na kārayati vā tadvad ātmā ||27||

tathā **hastāmalake** (1)

nimittam manaś cakṣur-ādi pravṛttau
nirastākḥilopādhi prakāśa-kalpaḥ |
ravir loka-ceṣṭā-nimittam yathāyaḥ
sa nityopalabdhi-svarūpo'ham ātmā ||28||

tat prāptāv upāyo, yathā śrutau **cit-prakāśe**—

agaman me mano'nyatra sāmpratam ca sthirīkṛtam |
evaṁ yo vetti dhī-vṛttim so'ham ity adhārayet ||29||

evaṁ ātma-jñāna-dr̥ṣṭyā dr̥ṣyate prāpyate ca **vāśiṣṭhe**—

mṛgair yathā mṛgāṇām ca gajānām ca gajair yathā |
pakṣiṇām pakṣibhir yadvat jñeyam jñānena gṛhyate ||30|| iti |

tad evam jñānena jñāyate ajñānānām na kim api | athaitat śrutvā śrī-kṛṣṇa-candrasya caraṇa-
parāyaṇā vadanti bhavatā yad uktam tat kim ? śrī-kṛṣṇa-candrasya caraṇa-vaibhavam yena
jānanti, ta eva evam vadanti | te'tikṣudrāḥ kṣudra-matayaḥ sūkṣmaṁ na paśyanti | tatra—
ye kṛṣṇa-caraṇāmbhoja-makaranda-madhu-vratāḥ |
na bhavanti param kṣubdhās te nānā-patha-gāmiṇaḥ ||31||

yathā brahmādi-stutiḥ—
tvam eka evāsya sataḥ prasūtis
tvam sannidhānam tvam anugrahaś ca |
tvan-māyayā samvṛta-cetasas tvam
paśyanti nānā na vipaścito ye ||32|| [BhP 10.2.28]

ataḥ sarvopari śrī-kṛṣṇa-candra eka eva jñānibhir jñāyate | yathā—
kṛṣṇasyopari kaścid vā tulyo bhinnō'sti yo vadet |
na tasya māyayācchano nālapet tam kadācana ||33||

ity evam yat kiñcit sarvam śrī-kṛṣṇa-vaibhavam iti mantavyam |

atha bhagavataḥ śrī-kṛṣṇasya bhautikaṁ prākṛtam sa-guṇam deham iti yad ajñānād uktam,
tad iti śrūyatām | yathā sammohana-tantre prathama-paṭale nāradaṁ prati sanaka uvāca—
tadānandamayī rādhā tad-ānanda-mayo hariḥ |
na bhautiko deha-bandhas tayor ānanda-rūpayoḥ ||34||

tathā vatsa-haraṇe brahma-stutiḥ—
asyāpi deva vapoṣo mad-anugrahāya
svecchāmayasya na tu bhūtamayasya ko'pi |
neśe mahi tv avasituṁ manasā'ntareṇa
sākṣāt tavaiva kim utātma-sukhānubhūteḥ ||35|| [BhP 10.14.2]

kintu śrī-kṛṣṇasya vighraṁ bhautikaṁ yo vadati, tatrāha **bṛhad-vāmana-purāṇe**—
yo vetti bhautikaṁ dehaṁ kṛṣṇasya paramātmanaḥ |
sa sarvasmād bahiṣkāryaḥ śrauta-smārta-vidhānataḥ ||36||
mukhaṁ tasyāvalokyātha sa celo jalam āviśet |
paśyēt sūryam spṛśed vāriṁ gṛtam prāśyo viśuddhati ||37||

sthūlatvaṁ yad uktam tad iti yathā mahā-kaurme—
asthūlāś cāṇaṁś caiva sthūlo'ṇuś caiva sarvataḥ |
avaraṇaḥ sarvataḥ proktaḥ savarṇaś ca prakīrtitaḥ ||38||

tathā śukoktiḥ—
dhvaja-vajrāṅkuśāmbhoja-karāṅghri-tala-śobhitam |
nakhendu-kiraṇa-śreṇī pūrṇa-brahmaika-kāraṇam ||39|| [BhP 2.10.35]

ataḥ sthūla-rūpaṁ yatra bhagavan-māyāsprṣtam | etayoḥ param śrī-kṛṣṇa-candraḥ | yathā
govinda-vṛndāvane bhagavati śrī-kṛṣṇe balarāma-praśne—
paramātmā param brahma sac-cid-ānanda-vidyārah |
śabda-brahma-mayaḥ sāksāt svayaṁ prakṛtir īśvaraḥ |
ādy-anta-rahitaḥ sūkṣma-sthūlātītaḥ parātparaḥ ||40||

atha param brahmopāśanam iti yad uktaṁ tad brahma yat tat śrūyatām | yathā varāha-
samhitāyām (2.53,55) śrī-bhagavān varāha uvāca (śrī-kṛṣṇa-candrasya yathā rūpaṁ)—
dhvaja-vajrāṅkuśāmbhoja-karāṅghri-tala-śobhitam |
nakhendu-kiraṇa-śreṇī pūrṇa-brahmaika-kāraṇam ||41||
kecid vadanti tad-raśmi brahmā cid-rūpaṁ avyayam |
tad-amśāmsāṁ mahā-viṣṇuṁ pravadanti maṇiṣiṇaḥ ||42||

tathā śrī-kṛṣṇa-yāmale dvādaśādhika-śatatama-pāṭale śrī-vāsudevaṁ prati tripurovāca—
sūcanāt sūtram ity āhuḥ kṛṣṇānubhava-sūcakam |
jyotir vṛndāvanātmakam khyātam brahmeti jagad ujjvalam ||43||
tad brahma kṛṣṇa-viḡṇam yato bhāti carācaram |
yasya bhāsā bhāti viśvaṁ yathārtham śrutayo jaguḥ ||44||

ataeva śrī-kṛṣṇa-pādābja-lābhe'pi sarvaṁ prāptam | kaścicid avaśeṣo'sti naivam | yathā—
vṛkṣa-lābhe na vṛkṣasya kiñcid bhavati durlabham |
kṛṣṇa-pādābja-lābhe'pi durlabham nāsti kiñcana ||45||

yā nirvṛtis tanu-bhṛtām tava pāda-padma-
dhyānād bhavaj-jana-kathā-śravaṇena vā syāt |
sā brahmaṇi sva-mahimany api nātha mā bhūt
kiṁ tv antakāsi-lulitāt patatām vimānāt ||46|| iti [BhP 4.9.10]

ato yadi śrī-kṛṣṇa-pādāravindam prāptam, tadā sarvaṁ prāptam eva | kintu śrī-kṛṣṇa-
pādāmbujam vinā nānyatra siddhiḥ, yathā [BhP 1.5.12] naiṣkarmyam apy acyuta-bhāva-
varjitaṁ na śobhate jñānam alam nirañjanam ity ādi | tathā trailokya-sammohana-tantre
brahma-vidyopāśaniyam śrī-kṛṣṇa-pāda-padmaṁ, yathā—

brahma-vādī muniḥ kaścicid jābalir iti viśrutaḥ |
so'dhyātma-nirato yogī vicaran pṛthivīm imām ||47||
apaśyat tāpasīm kāmcic carantīm dāruṇam tapaḥ |
tāruṇya-vayasā yuktām rūpeṇāti-manoharām ||48||
candrāmśu-sadṛśābhāsām sarvāvayava-śobhanām |
kṛtvā kaṭi-taṭe caiva kṛṣṇājina-sukomalām ||49||
jñāna-mudrām ca bibhrāṇām animiṣyatekṣaṇām |
tyaktāhāra-vihāram ca munir niścalatām sthitām ||50||
jijñāsus tām muni-varas tasthau tatra śatām samāḥ |
tatas tv evam samutthāya muninā prārthitā ca sā ||51||
ato'ham jñātum icchāmi tapasaḥ kāraṇam tava |

yadi योग्यां भवतः तर्हि कृपया वक्तुं अरहाः ॥52॥
athābravīc chānair bālā tapasā tīvra-karsītā |
brahma-vidyāham atulā yā yogīndrair vimrgyate ॥53॥
jitendriyā jitāhārā kāmyayā duścaram tapah |
carāmy aham vane ghore dhyāyanti puruṣottamam ॥54॥
brahmānandena pūrṇāham jñāna-vijñāna-trpta-dhīḥ |
tathāpii śūnyam ātmānam manye kṛṣṇa-ratiṁ vinā ॥55॥
idānim atinirviṇṇā dehasyāsya visarjanam |
kartum gacchāmi puṇyāyām vāpikāyām ihaiva tu ॥56॥
tac chrutvā vacanam tasyā munir atyanta vismitaḥ |
patitvācaraṇe tasyāḥ kṛṣṇopāsā vidhiṁ śubham ॥57॥
papraccha parama-prītas tyaktvādhyātma-vivecanam |
tayoktam mantrām ādāya jagāma mānasam saraḥ ॥58॥
sa evam bahu-deheṣu samupāsya jagat-patim |
nava-kalpāntare jātā gokule divya-rūpiṇī ॥59॥

ataeva śrī-kṛṣṇa-pāda-padma-sevanam vinā brahmopāsanam kim iti | tathā brahmād-stutiḥ—
ye'nye'ravindākṣa vimukta-māninas
tvayy asta-bhāvād aviśuddha-buddhayaḥ |
āruhya kṛcchreṇa param padaṁ tataḥ
patanty adho'nādṛta-yuṣmad-aṅghrayaḥ ॥60॥ [BhP 10.2.32] iti |

tathā—

śreyāḥ-sṛtiṁ bhaktim udasya te vibho
kliśyanti ye kevela-bodha-labdhave |
teṣām asau kleśala eva śiṣyate
nānyad yathā sthūla-tuṣāvaghātinām ॥61॥ [BhP 10.14.4] ity-ādi ca |

ataḥ sarvaṁ vihāya śrī-rādhā-kānta-caraṇa-sevanam kartavyam nānyat śāśvatam iti śeṣaḥ |

athātra mumukṣavo vadanti—śrī-kṛṣṇa-brahma-paraḥ pūrṇānanda-svarūpaḥ nityo nitya-
prakāśaḥ līlā-vigrahaḥ | iti yad uktam tasya kim rūpam, kim pramāṇam, kim vā guṇaḥ | kim
asya prabhāvaḥ ? kim vā sthānam ? tad ucyate | tataḥ śrī-kṛṣṇa-caraṇa-parāyaṇā vadanti – aho
! ajñānād evam vadatha | asyānanta-mahimno rūpa-guṇādīn vaktum ke samarthāḥ ? yathā
brahma-stutiḥ—

guṇātmanas te 'pi guṇān vimātum
hitāvatīrṇasya ka īsire 'sya |
kālena yair vā vimitāḥ sukalpair
bhū-pāmsavaḥ khe mihikā dyubhāsaḥ ॥62॥ [BhP 10.14.7]

tathā **ekādaśa-skandhe---**

yo vā anantasya guṇān anantān
anukramiṣyan sa tu bāla-buddhiḥ |
rajāmsi bhūmer gaṇayet kathañcit
kālena naivākhila-śakti-dhāmnaḥ ॥63॥ [BhP 11.4.2]

jānanta eva jānantu kim bahūktyā na me prabho |
manaso vapuṣo vāco vaibhavaṁ tava gocaraḥ ||64|| [BhP 10.14.38]

yatta brahmaiva tatrānye ke varākāḥ ? tasminn aham api kim kṣudrātikṣudraḥ ? tad eva—

śrī-kṛṣṇa-candra-caraṇābja-guṇa-pravāham
vaktum yathā druhiṇa-vidruta-buddhi-śaktiḥ |
tasmin mamābhilaṣitā matir alpakasya
bālo yathā vidhum abhīpsati khelanārtham ||65||

yadavadhi mamāvagatā | tad iti sāstrānusāreṇocyate tatrātau | athārvopaniṣadi **gopāla-**
tāpanīye [1.34-5, 42]

om̐ namo viśvarūpāya viśva-sthity-anta-hetave |
viśveśvarāya viśvāya govindāya namo namaḥ ||66||
namo vijñāna-rūpāya paramānanda-rūpiṇe |
kṛṣṇāya gopīnāthāya govindāya namo namaḥ ||67||
niṣkalāya vimohāya śuddhāyāśuddha-vairiṇe |
advitīyāya mahate śrī-kṛṣṇāya namo namaḥ ||68||

tathā **brahma-samhitāyām** (5.33) brahma-stutiḥ—
advaitam acyutam anādim ananta-rūpam
ādyam purāṇa-puruṣam nava-yauvanaṁ ca |
vedeṣu durlabham adurlabham ātma-bhaktau
govindam ādi-puruṣam tam aham bhajāmi ||69||

tathā—

idaṁ hi puṁsas tapasaḥ śrutasya vā
sviṣṭasya sūktasya ca buddhi-dattayoḥ |
avicyuto 'rthaḥ kavibhir nirūpito
yad-uttamaśloka-guṇānuvarṇanam ||70|| [BhP 1.5.22]

ataeva śrī-kṛṣṇa-candra-caraṇa-bhajanam eva kartavyam iti nānyat |

dr̥ṣṭvā śrutvāvagamyātha purānātau tu sarvataḥ |
paramānanda-sandoha-kṛṣṇa-pādāmbujam bhaja ||71||

śrīmat-kṛṣṇa-pādāravinda-yugale bhaktir vidheyā sadā
nānopāsana-varjanābhidham idaṁ ratnam param̐ mauktikam |
kaṅṭhasyābharāṇam kuruṣva satataṁ hy anyābhilāṣam tyaja
sāram śrī-kavirāja-rāghava-vacaḥ sānandam ākarṇaya ||72||

iti śrī-kṛṣṇa-bhakti-ratna-prakāśe nānopāsana-varjanam nāma
dvitīyam ratnam
||2||

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tr̥tīyaḥ prakāśaḥ

pūrṇam sarva-param vaksye kṛṣṇam ānanda-vigraham |
nitya-vṛndāvanāśīnam rādhikā-prāṇa-vallabham ||1||

atha bhagavad-bhāvakā vadanti – aho yac chrī-kṛṣṇasya guṇanuvādam śrotuṃ praśnam
kṛtavanto bhavantaḥ | tad eva sarvopari nityānanda-maya-paramātma-svarūpa-śrī-kṛṣṇa-
candrasya līlā-vigrahasya rūpa-guṇa-prakāśam nānā-śāstrānusāreṇāham vivṛṇomi | tad eva
sāvadhānam śrūyatām | samyag brahmādibhir na jñāyate yat | yathā **brahma-samhitāyām**—

īśvaraḥ paramaḥ kṛṣṇaḥ saccidānanda-vigrahaḥ |
anādir ādir govindaḥ sarva-kāraṇa-kāraṇam ||2||

panthās tu koṭi-śata-vatsara-sampragamyō
vāyor athāpi manaso muni-puṅgavānām |
so 'py asti yat-prapada-sīmny avicintya-tattve
govindam ādi-puruṣam tam aham bhajāmi ||3||

kṛṣṇo yaḥ kathyate vedaiḥ pūrṇaḥ sarveśvaraḥ pumān |
sa eva nikhilādhāro nirguṇaḥ prakṛteḥ paraḥ ||4||

nirguṇo yathā viṣṇu-purāṇe—
sattvādayo na santīśe
yatra ca prakṛtā guṇāḥ |
sa śuddhaḥ sarva-śuddhebhyaḥ
pumān ādyaḥ prasīdatu ||5|| [ViP 1.9.44] iti |

tathā **pādme**—
yo'sau nirguṇa ity uktaḥ śāstreṣu jagad-īśvaraḥ |
prakṛtair heya-saṃyuktair guṇair hīnatvam ucyate ||6|| iti |

ataḥ prakṛta-guṇair varjito līlayā sa-guṇaḥ | śrī bhāgavate rāse **avyayasyāprameyasya**
nirguṇasya guṇātmanaḥ [BhP 10.29.14] ity ādi | atha—

athāpi te deva padāmbuja-dvaya-
prasāda-leśānugrhitā eva hi |
jānāti tattvaṃ bhagavan mahimno
na cānya eko'pi ciraṃ vicinvaṃ ||7|| [BhP 10.14.29]

viṣṇu-purāṇe bhagavān yathā [ViP 6.5.79]—

jñāna-śakti-balaiśvarya-vīrya-tejāmsy aśeṣataḥ |
bhagavac-chabda-vācyāni vinā heyair guṇādibhiḥ ||8|| iti |

atha yatra bhautika-dehas tatra māyā, yatra māyā tatra guṇāḥ, yatra guṇās tatra pralayo
dhruva eva | evaṁ bhautika-deha-deha-dehi-bhedo vartate | ataḥ sa eva naśvaraḥ | īśvarasya
śrī-vṛndavana-candrasya na bahutiko dehaḥ | yathā saṁmohana-tantre sanaka uvāca—

tad ānanda-mayī rādhā tad ānanda-mayo hariḥ |
na bhautiko deha-bandhas tayor ānanda-svarūpayoḥ ||9||

tathaiveśvarasya deha-dehi-bhedo nāsti, yathā **kaurme**—
deha-dehi-vibhedas tu neśvare vidyate kvacit |
ato lilā-mayo dehaḥ kṛṣṇasya paramātmanaḥ ||10||

tathā **ādi-yāmale**—
sarveśāṁ naśvaro deho deha-dehi-vibhedataḥ |
sarvātmakānanda-maye pralayaḥ kim u jāyate ||11||

tathā—
sṛṣṭim sthitim ca pralayaṁ yaḥ karoti sa īśvaraḥ |
tasmin sarvāṇi līyante sa kutra parilīyate ||12||

atha śrī-kṛṣṇa-candrasya deho nityo na bhautikaḥ | tasmin deha-dehi-bhedo nāsti, tat kim iti
tad atra śrūyatām—
udayate bahir yo'sau sthūla-sūkṣma-paraḥ pumān |
līlayā sa-tanur bhāti nityānandaḥ sanātanaḥ ||13||

aho yady evaṁ tadā katham prakṛti-saṅgaḥ ? na tu tad eva dvayor ekatvād eka eva, yathā śrī-
kṛṣṇa-yāmale ūna-vimśādhika-śatatam-pāṭale strī-rūpam āśritya śrī-bhagavatā vāsudevena
divya-vṛndāvane rādhayā śrī-kṛṣṇo dṛṣṭo'bhedena—
anyonyāśleṣitāṅgau tau rādhā-kṛṣṇau dadarśa sā |
rādhāṁ sphurad-rasāṁ kṛṣṇa-sarvāṅga-svāṅga-gopitām ||14||
cumbantīm kṛṣṇa-candrasyādhara-divya-sudhāśrayām |
kṛṣṇo rādhāṅga-rāgeṇa kuṅkumī-kṛta-vigrahaḥ ||15|| ity ādi |

tad iti **viṣṇu-dharmottare**—
sac-cid-ānanda-sāndratvād dvayor evāviśeṣataḥ |
aupacārika evātra bhedo'yaṁ dehayor dvayoḥ ||16||

evaṁ rādhāṅgajāṅgavataḥ | tadā katham dvidhā-rūpaḥ ? tathā **nārada-pañcarātre**—
svayaṁ hi bahavo bhūtvā ramaṇārtham mahā-rasaḥ |
tayātirasayā reme priyayā caika-rūpayā ||17||

priyayā rādhayā saha | tathā **govinda-vṛndāvane** ardhāṅgāt rādhā-samutpannā ity agre
vakṣyāmi | tatra vyaktībhaviṣyati |

atha kaiścīd uktam – yadi sva-prakāśo lilā-rasa-mayaḥ paramātma-svarūpas tasmin katham
śyāma-varṇatvaṁ sarvatra prasiddham ? yathā śrutau—**rūpaṁ na vedyaṁ na ca bindu-nādaḥ**
ity ādi | tad āha—

śyāmābhatvaṁ vidhatte yat sarva-varṇo'tra liyate |
nityaṁ ca prabhavaty eva kālo'smin naiva vidyate ||18||

atha kaiścīd uktam – nityatvaṁ katham uktam ? mahā-pralaye'pi sarvaṁ naśyaty eva, yathā
na ke'pi sthātāraḥ sura-giri prabhṛtayaḥ iti vedānta-pramāṇam | tat pratyuttaram āha—

bhūr-lokād ūrdhvataḥ sthānaṁ lakṣa-yojana-mānataḥ |
sūryasyaiva sudhāmiśoś ca tad ūrdhvaṁ lakṣa-yojanam ||19||

tad vaśāt kāla-niyamo na tatra cakāśati | yatra divya-vṛndāvanam | tatra candra-sūryayoḥ
prakāśo nāsti | yatra kālo nāsti tatra katham pralayaḥ ? yataḥ kāla-niyamāt pralayaḥ | yathā
goloka-saṁhitāyām—

pāda-gamyāṁ tu yat kiṁcit sa bhūrloka iti smṛtaḥ |
āsūryāṁ tu bhuvan-loka ādhravaṁ svarga ucyate ||20||
mahar-lokaḥ kṣīter ardham eka-kotīś tu mānataḥ |
koṭī-dvayena vikhyāto jano lokas tu yojane ||21||
catuṣkoṭī-pramāṇas tu tapo lokas tu bhūtalāt |
upariṣṭāt tataḥ satyaṁ koṭir aṣṭau pramāṇataḥ ||22||
satyād upari vaikuṇṭhaḥ koṭir aṣṭau pramāṇataḥ |
tasyopariṣṭāt kaumāra umā-lokas tataḥ paraḥ ||23||
śiva-lokas tad-upari golokas tad-upari smṛtaḥ |
jyotirmayaṁ tatra brahma tatra vṛndāvanam mahat ||24||
tatraiva rādhikā devī sarva-śakti-namaskṛtā |
tatraiva bhagavān kṛṣṇaḥ sarva-deva-śiromaṇiḥ ||25||

tatra śrī-bhagavān, yathā [ViP 6.5.78]—

āyatim niyatim caiva bhūtānām agatim gatim |
vetti vidyām avidyām ca sa vācya bhagavān iti ||26||

ataeva bhagavataḥ katham pralayaḥ ? tac ca śrī-bhagavad-aṅga-jyotiṣā sarvam uddīpitam |
tasmin katham kālaḥ ? ataeva bhagavataḥ katham pralayaḥ ? tac ca śrī-bhagavad-aṅga-jyotiṣā
sarvam uddīpitam | tasmin katham kālaḥ ? atha vādino vadanti yadi candra-sūrya-gati-vaśān
na kāla-niyamo'bhūt | tat kiṁ nimeṣādibhiḥ kālo mantavyaḥ ? tena pralaya-mahā-pralayādir
vidhātavyaḥ | yathā nimeṣādir ayaṁ kālas tad eva **amara-koṣaḥ—**

aṣṭādaśa-nimeṣās tu kāṣṭhās trimśat tu tāḥ kalāḥ |
tās tu trimśat kṣaṇas te tu muhūrto dvādaśa-striyām ||27|| iti |

tatra vihasya bhāgavatā vadanti—udīritārtho'pi bhavadbhir na jñāyate tad eva yatra ca na
bhautiko dehaḥ | tatra katham nimeṣo vartate ? nimeṣādir iti vāyoḥ svabhāvaḥ | ataeva

bhautike deho nimeṣādih | yathā pṛthivy-āpas tathā tejo vāyur ākāśa eva ca iti | vāyur yathā gorakṣa-saṁhitāyām yoga-vaśiṣṭhe ca—

prāṇo'pānaḥ samānaś ca udāno vyāna eva ca |
nāgaḥ kūrmo'tha kṛkāro devadatto dhanañjayaḥ ||28||

tatra kūrma-vāyor nimeṣonmeṣādi-guṇaḥ | tathā tatraiva nāgo grhṇāti caitanyaṁ kūrmaś caiva nimilati vāśiṣṭhe—nimilanādi kūrmasya kṣut tṛṣṇā kṛkarasya ca ity evaṁ śrī-kṛṣṇa-candre kālo nāstīti | yathā govinda-vṛndāvane balarāmaṁ prati śrī-bhagavān uvāca—

premānanda-mayaḥ śuddhaḥ sarvadā nava-yauvanaḥ |
kālaḥ kāla-svarūpo'haṁ kālātmā kāla-gocaraḥ ||29||
samasta-kāla-rahitaḥ sarva-kāraṇa-kāraṇam |
cit-svarūpo jñāna-rūpo'dvitīyaḥ sama-dṛk paraḥ ||30||

evaṁ rūpaḥ sadaivāhaṁ tiṣṭhāmy atraiva sarvadā | ata eva kṛṣṇa-candro nitya-mahā-rasa-mayaḥ samasta-kāla-rahita itī jñātavyam | tiṣṭhāmy atraiva itī vṛndāvane itī uktam |

atha yathā śrī-bhagavān tathā vṛndāvanam eva, yathā padma-purāṇe nirvāṇa-khaṇḍe rahasyādhyāye śrī-bhagavān uvāca—

nityām me mathurām viddhi vanam vṛndāvanam tathā |
mamāvātāro nityo'yam atra mā saṁśayaṁ kṛthāḥ ||31|| [PadmaP 5.73.26]

tad atra vṛndāvanam, yathā—

vṛndāvanam ca dvividham nityam divyam itīritam |
nityam bhuvī tathā divyam sarvopari virājate ||32||

tad eva nitya-vṛndāvanam yathā śrī-kṛṣṇa-yāmale trayodaśādhika-śatatama-pāṭale—

nityā vedaiḥ pragīyante siddhidāḥ siddhi-kāṅkṣibhiḥ |
nitya-vṛndāvanam sthānam pūrṇāti-pūrṇam ucyate ||33||
līlāḥ pūrṇātipūrṇāś ca turīyās tatra kīrtitāḥ ||34||

divya-vṛndāvanam, yathā—

yena vilāsayaty eva śrī-kṛṣṇam divya-nāyakam |
divyam ca yad yathā devyā rādhayā aṅga-saubhagam ||35||
krīḍaniyam pareśasya divyam tenaiva kathyate |
turīyādi-trayam sthānam divya-vṛndāvanam vayam ||36||
pūrṇātipūrṇa-pūrṇam yat svarūpam rādhikā-pateḥ |
yasyāṁśāmsa-praṇihitā līlās teṣu pratiṣṭhitāḥ ||37||
divya-vṛndāvane kṛṣṇaḥ śrī-rādhā-vallabhas tathā |
gopī-jana-vallabhas tu nitya-vṛndāvane sadā ||38||

vṛndāvanam iti śrī-bhagavad-aṅga-viśeṣaḥ | ataḥ tad eva kālādi-rahitam | atha yatra śrī-kṛṣṇa-candras tad-aṅga-jyotiṣā vṛndāvanādi-samastam pradīptam | yathā **goloka-saṁhitāyām** balabhadram prati śrī-bhagavān āha—

eko'neka-svarūpo'ham sarva-śakti-mayaḥ pumān |
mad-dehān nirgataṁ jyotiḥ sarva-bhūta-mayaṁ param ||39||

tathaiva **govinda-vṛndāvane** balarāma-praśne—

anyat tu sūrya-candrādi-prakāśa-sadṛśam tava |
tanu-pāda-nakhāḥ jyotiḥ kim idaṁ tad vadasva me ||40||
śrī-bhagavān uvāca—
jyotir brahma-mayaṁ tejo mac-charīrād vinirgatam |
mamānena na bhedo'sti brahma-jyotir aham-param ||41||
pṛthivy-āpo-vahni-rūpair vāyu-rūpais tathaiva ca |
ākāśa-rūpaiḥ sadā paśya jala-bhāṇḍe yathā raviḥ ||42||
durlabham durlabham jyotir durdaśam sarvagam śuci |
sukhadaṁ mokṣadaṁ mahyam pādānguṣṭhād vinirgatam |
etad dhyātvā yogino'pi yānti nirvāṇam uttamam ||43||

tathā atharvopaniṣadi **gopāla-tāpanīye** brahmāṇam prati śrī-bhagavān uvāca—

cit-svarūpaṁ param jyotiḥ svarūpaṁ rūpa-varjitaṁ |
hṛdā mām saṁsmaran brahman tat-padaṁ yāti niścitam ||44|| [ṅtu 2.42]

atha **varāha-saṁhitāyām** śrī-varāha uvāca—

tac-chyāma-deha-kiraṇaiḥ parānanda-rasāmṛtaiḥ |
tad-amśa-koṭi-koṭy-amśā jīvās tat-kiraṇātmakāḥ ||45||

evam śrī-kṛṣṇa-candra-tanu-pāda-nakha-jyotiṣām ujjalāṁ vṛndāvanādi-samasta-sthalaṁ iti mantavyam | tatra kālādi-praveśo naiva, yatra śrī-kṛṣṇa-candraḥ sva-prakāśo nitya-kiśoraḥ samasta-kālādi-rahitaḥ | tathā hi, **govinda-vṛndāvane** śrī-kṛṣṇam prati balarāma uvāca—

rādhā-kānta jagannātha śrīmad-gokula-nāgara |
śyāmasundara gopīśa gokulānanda-candramaḥ ||46||
vṛndāvana-sukhānanda pītavāsaḥ priya prabho |
pādāmbuja nakha-jyotir āpta-loka-traya prabho ||47||
śabda-brahma-mayī vaṁśī-priya padma-dalekṣaṇa |
prema-bhakti-puṣpa-mayī-vana-mālā priyottama ||48||
govinda go-gaṇārtighna gopate go-gaṇārcita |
yat tvayā kathitaṁ tattvam ātmanas tu samāsataḥ ||49||
kim-svarūpo'si bhagavan kim-īhaḥ kim-svarūpakaḥ |
vistareṇa punas tasmai śrotum icchāmi tadvat ||50||
śrī-bhagavān uvāca—
aham ātmā param brahma sac-cid-ānanda-vigrahaḥ |
śabda-brahma-mayaḥ sāksāt svayaṁ prakṛtir īśvaraḥ ||51||
ādy-anta-rahitaḥ sthūlātītaḥ parātparaḥ |

svayaṁ jyotiḥ svayaṁ kartā svayaṁ hartā svayaṁ prabhuḥ ||52||
 kaṭākṣa-mātra-brahmāṇḍa-koṭi-sṛṣṭi-vināśa-kṛt |
 sadāśiva-mahāviṣṇu-rudra-brahmādi-kāraḥ ||53||
 narākṛti-nitya-rūpī vaṁśī-vādyā-priyaḥ sadā |
 indranīla-maṇi-śyāmas tribhaṅgī madhurākṛtiḥ ||54||
 pūrṇendu-koṭi-sadrśo nānā-lāvanya-vāridhiḥ |
 puṇḍarīka-dalākāra-nayanaḥ prema-sāgaraḥ |
 jita-kāma-dhanur-divya-bhrū-latā-lalitotsavaḥ ||55||
 tribhaṅga-lalita-śrīmat-tīryag-grīvātisundaraḥ |
 śabda-brahma-mayī-vaṁśī-vādanotsava-sāgaraḥ ||56||
 vana-mālī pītavāsāḥ sukuñcita-śiroruhaḥ |
 barhi-barha-kṛtotaṁsaḥ pārijātāvataṁsakaḥ ||57||
 premānanda-mayaḥ śuddhaḥ sarvadā nava-yauvanaḥ |
 kālaḥ kāla-svarūpo'haṁ kālātmā kāla-gocaraḥ ||58||
 samasta-kāla-rahitaḥ sarva-kāraṇa-kāraṇam |
 cit-svarūpo jñāna-rūpo'dvitiyaḥ sama-dṛk-paraḥ |
 evaṁ rūpaḥ sadaivāhaṁ tiṣṭhāmy atraiva sarvadā ||59||

tathā **brahma-saṁhitāyām**—

advaitam acyutam anādim ananta-rūpam
 ādyaṁ purāṇa-puruṣaṁ nava-yauvanaṁ ca |
 vedeṣu durlabham adurlabham ātma-bhaktau
 govindam ādi-puruṣaṁ tam ahaṁ bhajāmi ||60|| iti |

atha sarveśvaratvam | śrī-bhagavan-nirūpaṇaṁ, yathā **brahma-saṁhitāyām** śrī-bhagavantam
 ālokya brahmā aṣṭādaśākṣara-mantraṁ prāpa | tad anu śrī-bhagavantaṁ stauti | yathā śrī-
 bhagavataḥ samudbhūya brahmā sarvatrṇdhakāraṁ dṛṣṭvā bhagavantaḥ stauti | tato
 brahmāṇaṁ prati aṣṭādaśākṣaram adāt |

atha tepe sa suciraṁ prīṇan govindam avyayam |
 śvetadvīpa-patiṁ kṛṣṇaṁ goloka-sthaṁ parāt param ||61||
 prakṛtyā guṇa-rūpiṇyā rūpiṇyā paryupāsitam |
 sahasra-dala-sampanne koṭi-kiñjalka-bṛṁhite ||62||
 bhūmīś cintāmaṇiś tatra karṇikāre mahāsane |
 samāsīnaṁ cid-ānandaṁ jyoti-rūpaṁ sanātanam ||63||
 śabda-brahma-mayaṁ veṇuṁ vādayantaṁ mukhāmbuje |
 vilāsini-gaṇa-vṛtaṁ svaiḥ svair aṁśair abhiṣṭutam ||64||
 atha veṇu-ninādasya trayī-mūrti-mayī gatiḥ |
 sphurantī praviveśāśu mukhābjāni svayambhuvaḥ ||65||
 gāyatrīm gāyatas tasmād adhigatya sarojajaḥ |
 saṁskṛtaś cādi-guṇuṇā dvijatām agamat tataḥ ||66||
 trayyā prabuddho 'tha vidhir vijnāta-tattva-sāgaraḥ |
 tuṣṭāva veda-sāreṇa stotreṇānena keśavam ||67||

cintāmaṇi-prakara-sadmasu ity ādi | tathā **nārada-pañcarātre** nārādānanta-saṁvāde bhakti-
 rahasye—

cid-ānanda-svarūpaṁ ca nirguṇaṁ prakṛteḥ param |
sudhā-toyaṁ latā-kalpa-latā-cintāmaṇi-sthali ||68||
brahma-jyotiḥ priyā lakṣmī astraṁ veṇuḥ pumān hariḥ ||69||
kathā gānaṁ gatir nāṭyaṁ parikhā kṣīra-sāgaraḥ |
tal-loka-vāsinām devaṁ vṛndāvana-purandaram ||70||
divyātīdivyaṁ śrī-dehaṁ kāla-māyādy-agocaram |
dvibhujā megha-śyāmāṅgaṁ kiśoraṁ vanamālinam ||71||
divyābharaṇa-bhūṣāṅga-gopa-kanyā-samāvṛtam |
dayitaṁ prema-bhaktānām advaitaṁ brahma-vādinām ||72||
mīna-kūrmādayo yasya aṁśāṁśāḥ sarva-devatāḥ |
yasya smarāṇa-mātreṇa naro nārī bhavaty api ||73||
paurāṇikā yajanty evaṁ vaitānair brahma-vādinaḥ |
bhakti-tantra-vidhānena trikāṇḍenaiva sādhaṇaḥ ||74||

tathā **sammohana-tantre** dvitīya-paṭale nāradaṁ prati sanaka uvāca—
dhyāyet kṛṣṇaṁ ca suśyāmaṁ pūrṇānanda-kalevaram |
koṭi-sūrya-prabhaṁ caiva yoginām api durlabham ||75||
sarva-saundarya-nilayaṁ rādhāliṅgita-vigraham |
pūrṇānanda-svarūpaṁ taṁ na tu bhūtamayaṁ hi tat ||76||
yādṛśī veśa-bhūṣā ca manasaḥ prīti-dāyinī |
tādṛśī ca harer jñeyā bhaktānugrāhako hariḥ ||77|| iti |

atha śrutibhir avalokito yathā **bṛhad-vāmana-purāṇe** vṛndāvana-māhātmye śrī-kṛṣṇaṁ prati
śrutaya ūcuḥ, yathā—

prakṛte pralaye prāpte'vyakte vyaktim gate purā |
śliṣṭe brahmaṇi cin-mātre kāla-māyātige'kṣare ||
brahmānanda-mayo loko vyāpī vaikuṇṭha-samjñakaḥ ||78||
nirguṇo'nādy-anantaś ca varate kevale'kṣare |
akṣaram paramaṁ brahma-vedānām sthānam uttamam ||79||
tal-loka-vāsi-tatra-sthaiḥ stuto vedaiḥ parātparaḥ |
ciraṁ stutvā tatas tuṣṭaḥ parokṣaḥ prāha tān girā ||80||
śrutīḥ prati śrī-bhagavān uvāca—
tuṣṭo'smi brūta bhoḥ prājñā varam yan manasīpsitam ||81||
śrutaya ūcuḥ—
nārāyaṇādi-rūpāṇi jñātāny asmābhir acyuta |
sa-guṇaṁ brahma sarvedaṁ vastu buddhir na teṣu naḥ ||82||
brahmeti procyate'smābhir yad-rūpaṁ nirguṇaṁ param |
vān-mano-gocarātītaṁ tato na jñāyate hi tat ||83||
ānanda-mātram iti yad vadantiha purāvidaḥ |
tad-rūpaṁ darśayāsmākaṁ yadi deyo varo hi naḥ ||84||
śrutvaitad darśayāmāsa svam lokam prakṛteḥ param |
kevalānubhāvānanda-mātram akṣaram avyayam ||85||
yatra vṛndāvanaṁ nāma vanam kāma-dughair drumaiḥ |
manorama-nikuṅjādhyam sarvartu-sukha-samyutam ||86||
yatra govardhano nāma sunirjhara-darī-yutaḥ |

ratna-dhātu-mayaḥ śrīmān supakṣi-gaṇa-saṅkulaḥ ||87||
yatra nirjhara-pānīyā kālindī saritām varā |
ratna-baddhobhaya-taṭā haṁsa-padmādi-saṅkulā ||88||
nānā-rāsa-rasonmattaṁ yatra gopī-kadambakam |
tat-kadambaka-madhyasthaḥ kiśorākṛtir acyutaḥ ||89||
darśayitveti yaḥ prāha brūta kiṁ karavāṇi vaḥ |
dṛṣṭo maḍiya-loko'yaṁ yato nāsti paraṁ varam ||90||

ataḥ kṛṣṇa-candro pari ko'pi nāsti | sarvopari śrī-kṛṣṇa-candro yathā śrī-kṛṣṇa-yāmale
pañcāśītitaṁ-paṭale śrī-bhagavantaṁ vāsudevaṁ prati śrī-rukmiṇy uvāca—

tvad-ṛte nāsti yat kiñcij jagat sthāvara-jaṅgamam |
sarveṣāṁ ātma-bhūto'si paramātmēti śabdyaṭe ||91||
sa tvaṁ kiṁ dhyāyasi śrīmān kāmināṁ sarva-kāmaḍaḥ |
kiṁ vā japasi tattvena etat tvaṁ vaktum arhasi ||92||
niśamya vācaṁ kamalekṣaṇāyā
yad uttamo yat praiy-kṛt priyāyāḥ |
tām aṅkam āropya sukhaṁ ca sādaraṁ
muhur muhuḥ prāhur mudā mudāntaḥṛt ||93||
śrī-bhagavān vāsudeva uvāca—
sārāt sārataṁ kānte yan māṁ pṛcchasi sāmpratam |
rahasyānāṁ rahasyaṁ tu tathāpi varṇayāmi te ||94||
tvaṁ me prāṇeśvari kāntā yataḥ parama-śobhanā |
ato vaktavyam etat syāt tvayi nāsty api me rahaḥ ||95||

premārāmaṁ lalita-vapuṣaṁ yat karlākṛāntam etat
yaṁ vedādyair vihita-munayo nāradādyā munīndrāḥ |
prāhuḥ satyaṁ parama-puruṣaṁ rādhikā-prāṇa-rūpam
taṁ gopīnāṁ nayana-kumuda-prekṣaṇīyendum īhe ||96||

tasmād uḍita proḥ (?) yasya viśvādyam ādyam |
yad bhāgāḍaḥ sakala-jagatāṁ kāraṇam dhīmaḥi sma ||97||

jyotir yasya prathama-vapuṣo viśva-mūrtir virājam
brahmāṇḍānāṁ nicaya-racanā roma-kūpeṣu yasya |
āvṛtās te rucibhir amala-prajñayā durvigāhyā
sā rādhā yaṁ praṇaya-viṣayaṁ sevate taṁ smarāmi ||98||

brahmāṇḍānāṁ praṇaya-racanā kukkuṭakīva mūrdhni
yat śaṁ kālavayava-rahitaṁ divya-vṛndāvanākhyam |
sthānaṁ samsthāvaraṇa-lalitaṁ yat turīyāt paraṁ tat
premānanda-prathimam anīśaṁ dhīmaḥi dhyāna-harṣāt ||99||

vamśī yasya priya-sahacarī cid-rasajñā sadaiśā
kṛṣṇasyārthe yad udabhavanā nāḍa ucchaiḥ svarō yat |
śabdā varṇā śrutaya uḍitā bodhayantī sma viśvaṁ

viśvānandaṁ tam ahaṁ anīśaṁ prema-dhāma prapadye ||100||

yasya krīḍā-kalita-vapuṣaḥ sthāna-saṁsthāna-saṁsthā
dhyānāsaktyāvayava-sahitā nānyad icchā-mayeṣu |
ātmānanda-prathita-jagatāṁ nākakaṁ nāntam īśaṁ
taṁ gopīnāṁ nayana-kumuda-prekṣaṇīyendum ihe ||101||

ity evaṁ rādhā premānanda-mayaṁ paripūrṇa-prema-svarūpaṁ śrī-kṛṣṇa-candram ahaṁ
cintaye ||

paraṁ yathā **padma-purāṇe nirvāṇa-khaṇḍe** nāradaṁ prati sanat-kumāreṇa yat kathitaṁ tad
vyāso'mbarīṣaṁ rājānaṁ praty āha—

atigopyaṁ tvayā pṛṣṭaṁ yan mayā na śukaṁ prati |
gaditaṁ sva-sutaṁ kintu tvāṁ vakṣyāmi hari-priyam ||102||
mayā kṛtaṁ tapaḥ pūrvam bahu-varṣa-sahasrakam |
phala-mūla-palāśāmbu-vāyav-āhāra-niṣevīṇā ||103||
tato mām āha bhagavān svādhyāya-nirataṁ hariḥ |
kasminn arthe cikīrṣā te vivitsā vā mahā-mate ||104||
prasanno'smi vṛṇu mune varaṁ tvaṁ varadarṣabhāt |
mad-darśanāntaḥ saṁsāra iti satyaṁ bravīmi te ||105||
ato 'ham abruvaṁ kṛṣṇaṁ pulakotphulla-vigrahaḥ |
tvāṁ ahaṁ draṣṭum icchāmi cakṣurbhyaṁ madhusūdana ||106||
yat tat satyaṁ paraṁ brahma jagaj-yoniṁ jagad-gatim |
vadanti vedaśirasaś cākṣuṣaṁ nātha me'stu tat ||107||
śrī-bhagavān uvāca—
mām eke prakṛtiṁ prāhuḥ puruṣaṁ ca tatheśvaram |
dharmam eke varaṁ caike mokṣam eke'kutobhayam ||108||
śūnyam eke bhāvam eke paramāṇum athāpare |
daivam eke devam eke graham eke manaḥ pare |
buddhim eke kālam eke śivam eke sadā-śivam ||109||
apare vedaśirasi sthitaṁ ekaṁ sanātanam |
yad-bhāva-vikriyā-hīnaṁ sac-cid-ānanda-vigraham ||110||
ko'pi veda pumān loke mad-anugraha-bhājanam |
paśya tvaṁ darśayiṣyāmi svarūpaṁ veda-gopitam ||111||
veda-vyāsa uvāca—
tato'paśyam ahaṁ bhūpa tataḥ kālāmbuda-prabham |
gopa-kanyāvṛtaṁ gopaṁ hasantaṁ gopa-bālakaiḥ ||112||
kadamba-mūlam āsīnaṁ pīta-vāsasam adbhutam |
vanaṁ vṛndāvanaṁ nāma nava-pallava-maṇḍitam |
kokila-bhramarārāvaṁ manobhava-manoharam ||113||

bālam iti yathā—

kaumāraṁ pañcamābdāntaṁ paugaṇḍaṁ daśamāvadhi |
kaīśoraṁ āpañcadaśa yauvanaṁ tu tataḥ param |
bālyaṁ yauvanaṁ vārdhakyam iti vayo'vasthā-trayam ||114||

atha kaiśorāvadhi bālyam | evaṁ bāle'py ukte kiśora-vayaḥ-padena kaiśora-vayaḥ sūcitam iti |
tathā bālye gopa-kanyā vṛtatvena ujjvala-rasa ity ayogyatvāt, tathā **śrī-kṛṣṇayāmale**
ūnavimśādhika-śata-pāṭale dvārakānāthaḥ śrī-vāsudevo'pi rādhā-kṛṣṇaṁ draṣṭuṁ śrī-tripurā-
sahāyena sa-tripuro divya-vṛndāvane rādhā-kṛṣṇāntikāṁ viveśa | śrī-kṛṣṇājñāyā rādhā-kuṇḍe
snātvā strī-rūpo bhūtvā śyāmā iti nāma dhṛtvā paripūrṇaṁ prema-mayaṁ rādhā kṛṣṇaṁ sā
śyāmā dadarśa | tad yathā—

madhu-priyā nāma sakhī rādhā-kṛṣṇāti-vallabhā |
sā śyāmā ca kare dhṛtvā rādhāyāḥ sammukhe'nayat ||115||
sāpaśyad rādhikāṁ kṛṣṇa-vakṣaḥ-sthala-samāśritāṁ |
anaupamya-rūpa-līlā-pratyaṅga-ramasojjvalām ||116||
anyonya-śleṣitāṅgau tau rādhā-kṛṣṇau dadarśa sā |
rādhāṁ sphurad-rasāṁ kṛṣṇa-sarvāṅga-svāṅga-gopitāṁ ||117||
cumbantīm kṛṣṇa-candrasyādhara-divya-sudhāśrayām |
kṛṣṇo rādhāṅga-rāgeṇa kuṅkumī-kṛta-vigrahaḥ ||118||
ubhayor antaraṁ taṁ ca āsvādyāsvādanai rasaiḥ |
anyonya-bhāva-sambhāir anyonyāśliṣṭa-cetasoḥ ||119||

ity evaṁ nityānanda-svarūpo nitya-vigrahaḥ śrī-rādhā-kṛṣṇa iti mantavyam | yathā **varāha-**
samhitāyām (2.73-80) pṛthivīm prati śrī-bhagavān varāha uvāca—

tad-amśu-koṭi-koṭy-amśās tasya kandarpa-vigrahaḥ |
jagan-mohaṁ prakurvanti tad-aṅḍāntara-samhitāḥ ||120||
tat-prakāśasya koṭy-amśāraśmayaḥ sūrya-vigrahaḥ |
tad-deha-vilasat-kānti-koṭi-koṭy-amśa-candramāḥ |
tac-chyāma-deha-kiraṇaiḥ parānanda-rasāmṛtaiḥ ||121||
parātma-nitya-cid-rūpā nirguṇasyaika-kāraṇam |
tad-amśu-koṭi-koṭy-amśā jīvās tat-kiraṇātmakāḥ ||122||
tad-aṅghri-pankaja-śrīman-nakha-candra-maṇi-prabham |
tad-amśu-pūrṇa-brahmaiva kāraṇaṁ veda durgamam ||123||
tad-aṅga-saurabhānanta-koṭy-amśā viśva-mohanāḥ |
tat-sparśa-puṣpa-gandhādi-nānā-saurabha-santamam ||124||
tat-priyā-prakṛtis tv ādyā rādhikā tasya vallabhā |
tat-kalā-koṭi-koṭy-amśo durgādyā tri-guṇātmikā |
tasyāṅghri-rajasaḥ sparśāt koṭi-viṣṇuḥ prajāpate ||125||

tatra śrī-rādhā-kṛṣṇasyāvaraṇa-svarūpo viṣṇuś ca | **śrī-varāha-samhitāyām** (2.157-161) śrī-
rādhā-kṛṣṇasya saptamāvaraṇam āha—

tad-bāhye tu pravālādi-prācīraiḥ sumanoharaiḥ |
puṣpodyānaṁ ca nānābhiś caturdikṣu samujjvalaiḥ ||126||
śuklāṁ caturbhujāṁ viṣṇuṁ paścime dvāra-pālakam |
śaṅkha-cakra-gadā-padma-kirītādi-vibhūṣitam ||127||
raktāṁ caturbhujāṁ viṣṇuṁ śaṅkha-cakra-gadādharam |
kirīṭa-kuṇḍalādyaiś ca śobhitāṁ vanamālinam ||128||
gaurāṁ caturbhujāṁ viṣṇuṁ śaṅkha-cakrāmbujāyudham |

kirīṭa-kunḍalādyaiś ca śobhitam vanamālinam ||129||
pūrva-dvāre dvāra-pālaṁ gauram viṣṇum prakīrtitam |
kṛṣṇa-varṇam caturbāhum śaṅkha-cakrādi-bhūṣitam |
dakṣiṇa-dvāra-pālaṁ ca śrī-viṣṇum kṛṣṇa-varṇakam ||130||

atha durgādya yās tad eva śrūyatām | **nārada-pañcarātre** śrutim vijayovāca—
ato durgā mama matā prakṛtiḥ paramātmanaḥ |
prema-kautukajautkaṅṭhā raktāṅgī vyaktatām gatā ||131||

śrī-kṛṣṇa-yāmale dvādaśādhika-śatatama-pāṭale śrī-vāsudevaṁ prati śrī-bhagavati
tripurovāca—

rādhā-rasa-pravacanaiḥ kṛṣṇasyāpi tathā-vidhaiḥ |
praṇayāti-rasāviṣṭau rādhā-kṛṣṇau nirantarau ||132||
ubhayor eva sampattiḥ paśyatām eva yad bhavet |
premānubhūti-vibhavo mahānanda-priyamvadaḥ ||133||
tato'nyan na ca jānāmi kvacid vastv asti kiñcana |
ato dāsītvam anayoḥ svīkṛtyāhaṁ sadānugā ||134||

etaḥ jagat kāraṇam apy anādi
brahma prayatnam parito'nvavaihi |
vedair aśeṣair upadiṣṭam etat
kṛṣṇasya dāsyaṁ rahasi praśasyam ||135||

trailoya-nāthādi nṛṇām yathāvat |
te mām prapadyābhimatam prayānti ||136|| ity ādi |

eko nitya-kiśora evam anīśam vṛndāvanābhyantare
rādhāśleṣa-parāyaṇo nava-ghana-śyāmaḥ sa vaṁśī-mukhaḥ |
nityam ca dvibhujas tad-aṅghri-bhajanam ratnam sunīlābhidham
bhālordhvaṁ kuru bhūṣaṇam suvinayam yad rāghaveṇoditam ||137||

iti śrī-śrī-kṛṣṇa-bhakti-ratna-prakāśe
śrī-kṛṣṇa-parama-pūrṇatva-nirūpaṇam nāma
tṛtīyam ratnam
||3||

--o)0(o--

caturthaḥ prakāśaḥ

tad atra nityo nirantara-sva-prakāśo nitya-vibhavaḥ paripūrṇā nanda-mayaḥ samasta-kālātīta
ity ādi |

atha pravakṣye sarveṣāṃ śrī-kṛṣṇaṃ nanda-nandanam |
paramānanda-sandohaṃ vṛndāvana-vinodanam ||1||

atha paripūrṇānando nitya-prakāśaḥ śrī-kṛṣṇa-candro yadīritas tad eva jñātam | śrīman-
nanda-nandaḥ ka eṣa iti sandehaḥ | yathā ādi-yāmale—

kṛṣṇo'nyo yadu-sambhūto yaḥ pūrṇaḥ so'sty ataḥ paraḥ |
vṛndāvanam parityajya sa kvacinn eva gacchati ||2||
sarvadā dvibhujāḥ so'pi na kadācic caturbhujāḥ ||3||

ity evaṃ yadu-vaṃśa-sambhūtaḥ kṛṣṇaḥ ka ity ucyatām | tasmin bhāgavatā vadanti yaḥ
pūrvaḥ prasiddhaḥ śrī-kṛṣṇa-candraḥ sa eva nanda-nandana ity asandehaḥ | yathā
brahmāha—

vasudeva-grhe sākṣād bhagavān puruṣaḥ paraḥ |
janiṣyate tat-priyārtham sambhavantu sura-striyaḥ ||4|| [BhP 10.1.23]

tathā rāse—

nṛṇāṃ niḥśreyasārthāya vyaktir bhagavato nṛpa |
avyayasyāprameyasya nirguṇasya guṇātmanaḥ ||5|| [BhP 10.29.14]

tathā—

anugrahāya bhaktānām mānuṣāṃ deham āśritaḥ |
bhajate tādr̥ṣīḥ kriḍā yāḥ śrutvā tat-paro bhavet ||6|| [BhP 10.33.36]

ato yaḥ pūrṇaḥ pūrṇatamaḥ sa eva nanda-kiśora ity asandehaḥ | yathā śrī-bhāgavate [BhP
1.3.28]—

ete cāmśa-kalāḥ puṃsaḥ kṛṣṇas tu bhagavān svayam ||7||

tathā brahma-samhitāyām—

kṛṣṇaḥ svayaṃ samabhavan paramaḥ puṃnāṃ yo
govindam ādi-puruṣaṃ tam ahaṃ bhajāmi ||8||

tathā brahma-vaivarte dvitīyādhyāye nāradaṃ prati brahmovāca—

śṛṇu putra pravakṣyāmi caritaṃ paramādbhutam |
yogeśvarasya kṛṣṇasya bhaktānugraha-kāriṇaḥ ||9||
satām niḥśreyasārthāya duṣṭānām nigrāhāya ca |
vyaktir bhagavatas tasya nityasya paramātmanaḥ ||10||
vasudevasya bhāryāyām devakyām sa janiṣyati ||11|| iti |

athaitat śrutvā vādino vadanti—aho mahad āścaryam, ya eva nitya-vṛndāvanasthaḥ sva-
prakāśo nityānando nitya-pūrṇo nirīhas tasya janma iti kim ? tatra bhāgavatā vadanti – sva-
prakāśasya janmāvatārāsambhava iti yad ukta, tat satyam | sva-prakāśatvāt | yathānanda-
yaśodām ca prati mad-uddhava-vākyam [BhP 10.46.38-40]

na mātā na pitā tasya na bhāryā na sutādayaḥ |

nātmīyo na paraś cāpi na deho janma eva ca ||12||
na cāsyā karma vā loke sad-āsan-mīśra-yoniṣu |
krīḍārtham so 'pi sādḥūnām paritrāṇāya kalpate ||13||
sattvaṁ rajasa tama itī bhajate nirguṇo guṇān |
krīḍann atīto 'pi guṇaiḥ sṛjaty avatī hantī ajaḥ ||14||

athāvatāra-kāraṇam ucyate | yathā **brhad-vāmana-purāṇe** vṛndāvana-rajo-māhātmye tad eva
śruti-prārthitam avadhārya tāsām stuti-vaśo bhūtvā sadayas tābhyaḥ sandarśanam dadau, tat
śrutaya ūcuḥ—

kandarpa-koṭī-lāvaṇye tvayī dṛṣṭe manāmsī naḥ |
kāminī-bhāvam āsādyā smara-kṣubdhāny asamśayaḥ ||15||
yathā tval-loka-vāsīnyaḥ kāma-tattvena gopikāḥ |
bhajanti ramaṇam matvā cikīrṣājanīnas tathā ||16||
śrī-bhagavān uvāca—
durlabho durghaṭas caiva yuṣmākaṁ sumanorathaḥ |
mayānumoditaḥ samyak satyo bhavitum arhati ||17||
āgāminī viriṇcau tu yāte sṛṣṭy-artham udyate |
kalpaṁ sārasvatam prāpya vrajo gopyo bhaviṣyatha ||18||
pṛthivyām bhārate kṣetre māthure mama maṇḍale |
vṛndāvane bhaviṣyāmi preyān vo rāsa-maṇḍale ||19||
jāra-dharmaṇa susneham sudṛḍham sarvato 'dhikam |
mayī samprāpya sarve 'pi kṛta-kṛtyā bhaviṣyatha ||20||

evam śruto nāmabhimata-siddhy-artham vṛndāvane sva-prakāśas tad atra pramāṇam
adhigamyatām [BhP 10.32.13] –

tad-darśanāhlāda-vidhūta-hṛd-rujo
manorathāntam śrutayo yathā yayuḥ | iti |

tad eva śrutayo gopyo bhūtvā śrī-kṛṣṇa-candraṁ prāpuḥ | tatra gopyo yathā aṅga-jā nityāḥ
śruti-rūpā deva-kanyā itī | pañcadhā ataḥ sa eva śrī-kṛṣṇa-candraḥ sva-prakāśaḥ, na tu garbha-
vāsaḥ | tatra vādīno vadantī yadī garbha-sambhavo naiva, tadā katham—

vasudeva-grhe sākṣād bhagavān puruṣaḥ paraḥ |
janiṣyate tat-priyārtham sambhavantu sura-striyaḥ ||21|| itī | [BhP 10.1.23]
vasudevasya bhāryāyām devakyām sa janiṣyati || itī **brahma-vaivarte** pāṭhaḥ |

ataḥ sandehaḥ | tad atra śrūyatām – svāyambhuva-manau pṛṣṇī-sutapā dāmpatībhyaṁ tapasā
śrī-bhagavān ārādhitaḥ | putratve varo yācītaḥ | śrī-bhagavatā caivam svīkṛtaḥ | tatas tad-vara-
siddhaye svāmśa-viṣṇo rūpaṁ darśitam | yathā--tam adbhutam bālakam ambujekṣaṇam;
catur-bhujaṁ śaṅkha-gadādy-udāyudham ity ādī | tathā pitarau evam rūpaṁ darśayitvā śrī-
bhagavān uvāca—

etad vām darśitam rūpaṁ prāg-janma-smaraṇāya me |
nānyathā mad-bhavam jñānam martya-liṅgena jāyate ||22|| [BhP 10.3.44]

itī tad eva svāmśa-viṣṇo rūpaṁ darśitam, na tu svarūpam evetī jñātavyam | yathā **sarvadā**
dvibhujaḥ so'pi na kadācīc caturbhujaḥ itī **yāmala**-pramāṇam | tathaiva [BhP 10.90.48] **jayati**

jananivāso devakī-janma-vādaḥ iti janma-vāda-mātram, na tu śrī-bhagavato janma ity eva jñātavyam ||

atha kecid vādino vadanti | viṣṇu-purāṇe [ViP 5.1.59-60] brahmaṇā prārthitaḥ śrī-bhagavān kṣīrodaśāyī viṣṇur brahmaṇe sva-keśau dattavān, tau rāma-kṛṣṇau babhuvatur iti —

evam saṁstūyamānas tu bhagavān parameśvaraḥ |
ujjahārātmanaḥ keśau sita-kṛṣṇau mahā-muneḥ ||23||
uvāca ca surān etau mat-keśau vastudhā-tale |
avatīrya bhuvo bhāram kleśa-hāniṁ kariṣyataḥ ||24||

ity atrāpi sandeḥaḥ | tatra kārṣṇā vadanti etad eva sāmānya-vacanam | viśeṣo'tra śrūyatām | evam śrī-kṛṣṇam prati noktam | yataḥ sa eva sarva-bīja-svarūpaḥ sva-prakāśaḥ, tasyāmsāḥ sarve, sa kasyāmsāḥ ? ata etan naivam | tad-amśo viṣṇu-balabhadrau bhaviṣyata ity uktau yathā mat-keśau bhuvo bhāra-kleśa-hāniṁ kariṣyataḥ | etenaitad vyaktīkṛtam—yathā sthiti-kāraḥ viṣṇur asurādīn hatvā pṛthivī-bhāra-haraṇam kṛtavān | śrī-kṛṣṇa-candrasya naiṣa prabhāvaḥ | yathā—na tasya kaścid dayitaḥ suhṛttamo na cāpriyo dveṣya upekṣya eva vā [BhP 10.38.22] ity ādi | yataḥ sa eva kṛṣṇa-candro nirguṇaḥ prakṛteḥ paraḥ | kevala-paramānanda-svarūpaḥ | tatra mat-keśau dvi-vacanād viṣṇur balabhadraś ca | balarāmo yathā—rāmeti lokaramaṇād balabhadraṁ balocchrayād balaḥ [BhP 10.2.13] iti nāśaka-svabhāvāt tamo-guṇaḥ | yathā govinda-vṛndāvane (2.7), bhagavantaṁ prati balarāma uvāca—

aham tamo-guṇa-mayaś coditas tava māyayā |
na jāne tava tattvaṁ hi kīdṛśam ca jagat-prabho ||

ataeva balocchrayatvād anantāmśaḥ | balabhadras tu duṣṭa-nigrahārtham avatīrṇaḥ | ato dvau keśau dattau | kintu kṛṣṇa-candraḥ sva-prakāśaḥ parama-puruṣaḥ, yathā brahmovāca—vasudeva-gr̥he sāksād bhagavān puruṣaḥ paraḥ [BhP 10.1.23] ity ādi | vasudeva-gr̥he ity aupacāratvāt purā proktam | tatra bhagavatā kṣīrodaśāyīnā śīroruḥa-vyājeneti sūcitam | pṛthivyām parama-puruṣo mama śīromaṇi-svarūpo divya-vṛndāvaneśvaraḥ śrī-kṛṣṇaḥ sva-prakāśo bhaviṣyatīti | tad-amśau viṣṇu-balarāmau jātau | yathoktam—avatīrṇau hi bhagavān amśena jagadīśvaraḥ [BhP 10.33.26] iti | kintu, sa bhagavān eka eva, yathā govinda-vṛndāvane—svayaṁ jyotiḥ svayaṁ kartā svayaṁ hartā svayaṁ prabhuḥ | ato'mśena katham avatīrṇo'pi kāryārthena | yathā saṁsthāpanāya dharmasya praśamāyetaṛasya ca iti | ato viṣṇu-balarāma-svarūpāmśeneti | athāmśenaika-vacanam | dvau katham uktau ? tad evam amśe prokte—eko dvau bahavaḥ iti mantavyam | amśa-jāti-svabhāvāt | tathā śrī-kṛṣṇa-yāmale—evam catuḥ-śaṣṭhi-bhāgair avatārāḥ parātmanaḥ iti |

kenacid uktam—yadi janma aupacāratvāt | tadā katham bālyādi-lilā prakāṣitā ? tad eva bhaktānurodhena, yathā devakī-vasudeva-nanda-yaśodādīnām anugrahāya vātsalya-premāmṛta-pānārtham | paraṁ ca saṁmohana-tantre—

muniḥ śucīśravā nāma surarcā nāma cāparaḥ |
kuśadhvajasya brahmarṣeḥ putrau tau veda-pāragau ||26||
ūrdhva-pādaḥ tapo ghoram ceratus try-akṣaram manum |
om hamsa iti kṛtvaivam japantau yata-mānasau ||27||
dhyāyantau gokule kṛṣṇam bālakaṁ daśamāsikam |
kandarpa-sama-rūpeṇa tāruṇya-taruṇena ca ||28||

paśyantīr vraja-bimbauşthīr mohanatam anāratam |
tau kalpānte tanuṁ tyaktvā labdhavantau janim vraje ||29||
sudhīra-nāmano gopasya sute parama-śobhane |
yayor haste ca dṛśyete śārikā-śuka-vādinī ||30|| iti |

evam bhakta-bhāvānurodhena bālya-rūpaṁ darśitam | yamalārjunayor mokṣaṇārtham sva-
sevaka-nārada-vacana-pratipālanāya | yathā—

ṛṣer bhāgavata-mukhyasya satyaṁ kartuṁ vaco hariḥ |
jagāma śanakais tatra yatrāstāṁ yamalārjunau ||
devarṣir me priyatamo yad imau dhanadātmaṁ |
tat tathā sādhyaiṣyāmi yad gītaṁ tan mahātmanā || [BhP 10.10.24-5] iti |

atha sevakānurodhena bālya-kaumāra-pauganḍādi-vayasā parikrīdamānaḥ | anyac ca nanda-
yaśodayor vātsalya-bhāva-pūraṇārtham | yathā—aho bhāgyavati devī yaśodā nanda-gehinī ity
ādi kāraṇena bālyaṁ | nandas tu sarveśāṁ vraja-vāsināṁ nāyakaḥ śreṣṭhaś ca | tasya priya-
tanayo bhūtvā gorakṣanādikam kṛtam | kim tasya kiṅkarā na santi ? tadā katham evaṁ kṛtam
? tad eva bhajate tādr̥śiḥ krīḍā yāḥ śrutvā tat-paro bhaved [BhP 10.33.36] iti | etat kāraṇam iti
mantavyam |

atha kenacid uktam—aye ! yadi śrī-bhagavān kṛṣṇa-candraḥ sva-prakāśaḥ sarvātmā nirīhaḥ—
na tasya kaścid dayitaḥ suhṛttamo na cāpriyo dveṣya upekṣya eva vā [BhP 10.38.22] ity ādi,
tadā katham pūtanā-śakata-trṇāvartāgha-bakādīn jaghāna ? kim etat ? athaitat kāraṇam
mattaḥ śrūyatām | bhagavān kṛṣṇa-candraḥ sarvatra sama-darśanaḥ | nirīhaḥ parama-rasa-
mayaḥ, keśāncid vadhāya saṅgata iti naiva | yathā śrī-śuka uvāca—

kāmaṁ krodhaṁ bhayaṁ snehaṁ aikyaṁ sauhṛdam eva ca |
nityaṁ harau vidadhato yānti tan-mayatām hi te || [BhP 10.29.15]

āgatya yena etādr̥g-bhāvena śrī-kṛṣṇa-candraḥ spr̥ṣṭas tam evātma-sātkarotīti | na tu keśāncit
māraṇāya samudyataḥ sa eva |

asura-vadhāya susajjaḥ sa eva tad-aīśo viṣṇuḥ pṛthivī-pālanāya ? pratyuttaram—aho ! etat
satyam | kintu tvaritam āgatya viṣode kāliya-phaṇi-damaṇam kṛtam katham iti ? tatrāha—
svāmśo viṣṇus tasya sevakaḥ garuḍaḥ | kāliyas tu niranāram garuḍasya bhayād garuḍa-
mayaṁ samastaṁ dadarśa, tato garuḍo vaiṣṇavaḥ | tad eva—

śrīmat-paṅkaja-tārksya-phālguna-śuka-prahlāda-bhīṣmoddhava-
vyāsākrūra-parāśara-dhruva-mukhān vande mukunda-priyān |
yais tīrthair iva pāvitaṁ tribhuvanam ratnair ivālaṅkṛtam
sad-vaidyair iva rakṣitaṁ sukha-karaiś candrair ivāpyāyitam || iti |

ato garuḍo viṣṇu-ratho vaiṣṇavaḥ | vaiṣṇavo viṣṇur yathā—vaiṣṇavāl labhate bhaktim bhaktyā
mām labhate naraḥ | tasmād vai vaiṣṇavo viṣṇuḥ ity ādi | viṣṇur api śrī-kṛṣṇasya svāmśaḥ |
tan-mayatvāt kāliyāyānugrahaḥ kṛtaḥ | tenābhayaṁ dadau saḥ | na tam nihataṁ ity | ataeva
bālya-līlayā yat kṛtam tat paropakārāya | yathā—nr̥ṇām niḥśreyasārthāya vyaktir bhagavato
nr̥pa [BhP 10.29.14] ity ādi | param tu bhakta-prema-vaśo bhūtvā tad-anurodhena ca, yathā—

na cāntar na bahir yasya na pūrvam nāpi cāparam |
pūrvāparam bahiś cāntar jagato yo jagac ca yaḥ ||
tam matvātmajam avyaktam martya-liṅgam adhokṣajam |
gopikolūkhale dāmnā babandha prakṛtam yathā || [BhP 10.9.14]

evam bhakta-bhakti-vaśena bandhanam api svīkṛtam | tad eva śrī-bhagavān uvāca—
nitya-mukto'pi baddho'ham bhaktasya sneha-rajjubhiḥ |
ajito'pi jito'ham tair avāśyo'pi vaśīkṛtaḥ ||

ataeva ca bālya-līlayā yad yat kṛtam tat sarvam māyayā vihitam | śrī-bhagavatā bālya-rūpaṁ
yat prakāṣitam | tat sarvam māyikam | na svabhāvena | yataḥ śrī-kṛṣṇa-candrasya kaiśora-
vayaḥ svabhāvaḥ | kaiśora-vayo vinā yad yad rūpaṁ tad eva māyikam iti vedādi-sarva-śāstra-
sammatam | kecid bālya-rūpaṁ svabhāvaṁ matvā tad eva praśaṁsanti—bālya-rūpaṁ
praśaṁsanti śrī-kṛṣṇasya kvacit kvacit iti | tad eva **sammohana-tantre**—
santi tasya mahābhāgā avatārāḥ sahasraśaḥ |
teṣāṁ madhye'vatārāṇāṁ bālatvam atidurlabham ||38||

tad atra śāstrāntare kaiśora-svabhāvaḥ—
bālyam māyāmayam rūpaṁ sarva-śāstre pratiṣṭhitam |
tasmād vṛndāvanāntaḥstham kaiśoram ca sudurlabham ||39||

tathā **rudra-yāmale**—kuca-kalasa-pibantam māyinaṁ kṛṣṇam īde |

tathaiva vatsa-haraṇe—
ambhojanma-janis tad-antara-gato māyārbhakasyeśitur
draṣṭum mañju mahitvam anyad api tad-vatsān ito vatsapān |
nītvānyatra kurūdvahāntaradadhāt khe 'vasthito yaḥ purā
dṛṣṭvāghāsura-mokṣaṇam prabhavataḥ prāptaḥ param vismayam || [BhP 10.13.15]

ato bālya-vayo māyā-mayam | sarvopari kaiśora-vayaḥ svabhāvaḥ | tathā—
kṛṣṇa-candra-vihārasya sthānam bahutaram smṛtam |
tatraiva gokulam vṛndāvanam parama-durlabham ||41||
sarveṣāṁ upari-sthānam vṛndāvanam itīritam |
yatra kaiśora-rūpeṇa sva-prakāśaḥ svayam hariḥ ||42||
gokule bālya-bhāvas tu vṛndāraṇye kiśorakaḥ |
nānā-rūpa-dharo'nyatra sarva-śāstra-mataṁ yathā ||43||
sarvasmād gokulam śreṣṭham tasmād vṛndāvanam varam |
vṛndāvanāt param sthānam na kṛṣṇasya priyam kvacit ||44||
vṛndāvane ca kaiśora-rūpaḥ svābhāvikaḥ smṛtaḥ |
go-gopa-gopī-vaśībhīr yatra krīdati sarvadā ||45||

tathā **varāha-saṁhitāyām** (2.20)—
vṛndāvana-vihāreṣu kṛṣṇaḥ kaiśora-vigrahaḥ |
anyāraṇeṣu sthāneṣu bālya-pauṅḍa-yauvanam ||46||

tathā **saṁmohana-tantre**—

deheṣu yauvanam ramaṁ kaiśoraṁ tatra durlabham |
kiśoraṁ yatnataḥ kṛṣṇam dhyāyed ānanda-vigraham ||47||

tathā **varāha-saṁhitāyām** (2.34) śrī-kṛṣṇa-svarūpa-nirūpaṇe—

vrajendra-niyataiśvāryo vraja-prāṇaika-vallabhaḥ |
yauvanodbhinna-kaiśora-vayaḥ svākṛti-vigrahaḥ ||48||

yathā **padyāvalyām** (82)—

śyāmam eva paraṁ rūpaṁ purī madhu-purī varā |
vayaḥ kaiśorakaṁ dhyeyam ādya eva paro rasaḥ ||49||

tathā **bṛhad-vāmana-purāṇe** parokṣe śrī-bhagavantaṁ saṁstutya śrutya ūcuḥ—

ānanda-mātram iti yad vadantiha purā-vidaḥ |
tad-rūpaṁ darśayāsmākaṁ yadi deyo varo hi naḥ ||50||

tataḥ śrutya-abhimatam avadhārya svarūpaṁ darśayati—

nānā-rāsa-rationmatto yatra gopī-kadambakam |
tat-kadambaka-madhyasthaḥ kiśorākṛtir acyutaḥ ||51||
darśayitveti ca prāha brūta kiṁ karavāṇi vaḥ |
dṛṣṭo mādiyo loko'yaṁ yato nāsti paraṁ padam ||52||

tato **varāha-saṁhitāyām** (2.154-5) śrī-kṛṣṇa-svarūpa-nirūpaṇe—

sarva-devasya mantrāṇāṁ viṣṇu-mantras tu jīvanam |
śrī-viṣṇoḥ sarva-mantrāṇāṁ kṛṣṇa-mantras tu kāraṇam ||53||
sarveṣāṁ kṛṣṇa-mantrāṇāṁ kaiśoram atihaitukam |
kaiśoraṁ sarva-mantrāṇāṁ hetuś cūrāmaṇir manuḥ ||54||

ato vṛndāvanam nityam | śrī-kṛṣṇaḥ kaiśora-vigraho nitya iti jñāpanīyam | athaitat sarvaṁ
nityam ity asandehaḥ | kaiśora-vigraho nityam iti kim abhiprāya iti tad āha—śrī-kṛṣṇa-
candraḥ paripūrṇānanda-rasa-mayo lilayā rūpavān sa-prakṛtir iti ādi-rasa-vistāraṇāya, yathā
nārada-pañcarātre—**tayātirasayā reme priyayā caika-rūpayā** iti | ādi-rasaḥ pradhānam eva |
ādi-rasopabhoge bālya-vayo na sambhāvyam | yauvane tu rasādhika-kṣaṇa-pramāṇena rasasya
nyūnatvam | ataḥ kaiśora-vaya iti pūrṇam ujvala-rase praśastam | yataḥ kṣaṇe kṣaṇe rasasya
vardhiṣṇutā bhavati | ata ādi-rase kaiśora-vayaḥ pūrṇa-rasa-mayaṁ vardamānam iti
jñātavyam ||

atha kenacid uktam—aho ! yadi vṛndāvane nitya-kiśora-vayaḥ śrī-kṛṣṇas tadā katham anyatra
mathurādiṣu gatavān sthitir vaibhavaś ca prakatitaḥ ? **vṛndāvanam parityajya sa kvacin naiva
gacchati** iti **yāmala**-pramāṇam | tad atra sandehaḥ | tatra bhāgavatā vandanti—aho !
vṛndāvane kaiśora-vayasā śrī-kṛṣṇo nityam astīti satyam | nātra sandehaḥ | tad iti—

vṛndāvanād yadi gato bhagavān mukundo
guṅjā-pravāla-sikhi-sikhaṇḍa-kiśora-nīpāḥ |
vaṁśī-vara-vraja-vadhū-jana-dhenu-saṅghā
eṣāṁ na ko'py anugato vada ko'tra hetuḥ ||55||

ataeva śrī.-rādhā-kānto'mśenānyatra gatavān, svarūpeṇa vṛndāvane'vasthitaḥ | atha kecid vadanti—athaitair veśa-bhūṣābhir na gatavān, tena kiṁ sa eva gatavān ? yathā **sammohana-tantre**—dhyānasya samsthitir nāsti harer icchānurūpataḥ |

tatra pratyuttaram—tad eva vṛndāvanāntar vinānyatra boddhavyam | vṛndāvane'py etair veśa-bhūṣādibhis tiṣṭhann ity asandehaḥ | kintu ye yad-rūpaṁ śrī-kṛṣṇaṁ dhyāyanti | teṣu tad-rūpaṁ darśayati, yathā bhagavad-gītāsūpaniṣatsu śrī-bhagavān uvāca—**ye yathā mām prapadyante tāms tathaiva bhajāmy aham** [Gītā 4.11] iti | tatra sva-prakāśo vaiśī mayūra-puccha-guñjā-pītāmsukādibhir bhūṣita eva yair yair vṛndāvana-candra ārādhyā dr̥ṣṭaḥ | tais tair etair veśa-bhūṣādibhir eva | yathā **nārada-pañcarātre** vijayaṁ prati durgovāca—

koṭi-candra-mukhaṁ koṭi-manmathādbhuta-vigraham |
koṭi-sūrya-pratikāśaṁ śyāmaṁ parama-sundaram ||56||
vṛndāvana-mahā-hema-maṇi-mandira-madhya-gam |
vaiśī-vinodinaṁ gopa-sundarī-prāṇa-nāyakam ||57||
nānā-rasa-sudhodgāra-prema-raṅga-taraṅgiṇam |
gūḍha-marma-rasānanda-mahāmbhodhi-mahā-vidhum ||58||
rādhikā-hṛdayākūta-rasa-lāmpatyā-vibhramam |
sudhā-taraṅgiṇī-līlā-lohitāmbuja-locanam ||59||
dvibhujam kaustubhānandi-vana-mālā-vibhūṣitam |
pītāmbara-mahā-ratna-hārābharaṇa-bhūṣitam ||60||
ratna-kunḍala-bhādīpyan nāsāgra-maṇi-mauktikam |
bimba-māṇikyā-bandhūka-sundara-dvija-sundaram ||61||
catuḥ-sama-mahā-gandha-mohitāneka-mānasam |
barhāpīḍa-mahā-kānta-rasa-prema-mukhāmbujam ||62||
kandarpa-loka-kandarpaṁ ramaṇī-prema-vallabham |
kiṅkiṇī-svana-maṅjīra-maṇi-lipta-padāmbujam ||63||
bhāvayed ātma-bhāvena paramātmānam acyutam |
kṛṣṇa-mantra-japenaiva kṛṣṇa-prema labhen naraḥ ||64|| iti |

atha **brahma-vaivarte** pūrva-janmani nanda-yaśodayos tapo-vaśo bhūtvā śrī-bhagavān āvirbabhūva | tadā bhagavantaṁ vasur dadarśa, yathā—

tato vasur hr̥ṣṭa-manā dr̥ṣṭvā taṁ pīta-vāsasam |
mahā-marakata-śyāmaṁ śikhaṇḍābaddha-kuntalam ||65||
kiśoraṁ hāra-maṅjīra-valayāṅgada-bhūṣaṇam |
jīta-candra-mukhaṁ devaṁ sundaraṁ subhru-nāsikam ||66||
bimbādhara-puta-dvandva-śobhi-dantāvali-dvayam |
smitāvalokitaṁ dhīraṁ dvibhujam sarva-sundaram ||67||
nipatyā daṇḍavad bhūmau sa nanāma janārdanam |
hr̥ṣyat-tanu-ruho bhaktyā kṛṣṇaṁ prati vadiṣyati ||68|| iti |

tathā **brahma-samhitāyām** (5.30)—

veṇuṁ kvaṇantam aravinda-dalāyatākṣam-
barhāvataṁsam asitāmbuda-sundarāṅgam |

kandarpa-koṭi-kamanīya-viśeṣa-śobham
govindam ādi-puruṣam tam aham bhajāmi ||69||

tathā **govinda-vṛndāvane** balarāmaṁ prati śrī-kṛṣṇa uvāca—
śabda-brahma-mayī vaṁśī vadano rasa-sāgaraḥ |
vanamālī pītavāsaḥ sukuñcita-śiroruhāḥ ||70||
barhibarha-kṛtotsaṁsaḥ pārijātāvataṁsakaḥ |
premānandamayaḥ śuddhaḥ sarvadā nava-yauvanaḥ |
evaṁ rūpaḥ sadaivāham tiṣṭhāmy atraiva sarvathā ||71||

atra kenacid uktam—evaṁ-rūpeṇa vṛndāvane nityaṁ tiṣṭhatīti tadā katham mathurām gata iti
sarvair dṛśyate | anantaram vṛndāvane katham dṛg-gocaro naiveti sandehaḥ | aho etat-
kāraṇam mattaḥ śrūyatām | āvirbhāva-tirobhāvāv īśvarasya bodhavyau | tad eva bhaktābhakta-
rūpeṇa | yathā **brahmāṇḍa-purāṇe**—

anādeyam aheyaṁ ca rūpaṁ bhagavato hareḥ |
āvirbhāva-tirobhāvāv ayokte graha-mocane ||72||

tathā **govinda-vṛndāvane** tṛtīya-pāṭale nārada-praśne śrī-kṛṣṇa uvāca—
idaṁ vṛndāvanam ramyaṁ mama dhāmaiva kevalam |
atra me paśavaḥ pakṣi-mṛgāḥ kītā narāmarāḥ ||73||
atra devās ca bhūtāni vartante sūkṣma-rūpataḥ |
sarva-deva-mayaś cāham na tyajāmi vanam kvacit ||74||
āvirbhāvas tirobhāvo bhaven me'tra yuge yuge |
tejo-mayam idaṁ ramyam adṛśyaṁ carma-cakṣuṣā |
brahmādinām surāṇām ca na bhaved dṛṣṭi-gocaraḥ ||75|| iti |

atha yadi keśāncid dṛg-gocaro naiva, tadā katham udāra-līlayā samasta-loka-gocaro bhūtvā
gopa-gopibhir nānā-kṛīḍā-raso vistāritaḥ ? atha tad eva śrūyatām—grāmya-lokena saha yat
kṛtam tat sva-māyayācchādito bhūtvā, kintu vṛndāvane rāsa-kṛīḍādi yat kṛtam, tad-aṅgajā
nityā śruti-munijā-devakanyādi-gopyas tāsām gocaro bhūtvā rāsa-kṛīḍādikam kṛtavān | sva-
māyayā sva-prakāśaḥ svayam eva nānyeṣām gocaraḥ katham abhūt | tadaiva saṅgajā rādhā
aṅgavan nityā nityaṁ santi īśvaravat | śrutir vedās ta eva bhagavad-aṅgam eva | eka-saptati-
sahasra-munīnām śata-kalpāvadhi agni-śāyyāgnibhuk-kaṭhora-tapasā vaśo bhūtvā teṣām
abhimata-siddhy-artham tān evātma-sāt-kṛtavān | deva-kanyā brahmājñayā gopyo babhūvuḥ |
etāsām nitya-gocaraḥ śrī-kṛṣṇa-candro nitya-vṛndāvana-stha ity asandehaḥ | tatra pramāṇam
adhigamyatām—yad eva bhagavān śrī-kṛṣṇa-candro mathurāgamana-samaye gopīḥ
pratyavadat tad eva—

tās tathā tapyatīr vīkṣya sva-prasthāne yadūttamaḥ |
sāntvayām āsa sa-premair āyāsya iti dautyakaiḥ ||76|| [BhP 10.39.35]

tathā **brahma-vaivarte**—
mādhim kurudhvaṁ subhagām sameṣye
tūrṇam vilambo na mameti kṛṣṇaḥ |
ittham samāśvāsya janam samutsukam

cacāla tūrṇaṁ saha gopa-vṛndaiḥ ||77||

ity evaṁ sva-nigamaḥ āyāsyāmīti | tad eva katham vyaktam nābhūt | tad āha śrī-bhagavān
kutra vā gacchati ? kutra vā āgacchati ? yathādi-yāmale—vṛndāvanam parityajya sa kvacin
naiva gacchati iti | āyāsyāmīty uktam aupacārikatvāt, vāstavam naiva | dautyakair iti vacanād
etad vyaktikṛtam | ity evaṁ nitya-vṛndāvana-sthaḥ śrī-rādhā-kānto'mśena śrī-viṣṇu-svarūpa-
vāsudevenaiva gatavān syāt | yadi vṛndāvana-tyāgo bhavet tadā punar āgamanam ca na
bhaviṣyaty evety ādi jñātavyam ||

atha kecid vādino vadanti—etāsām cen nitya-gocaraḥ śrī-kṛṣṇa-candras tadā katham
uddhavam prasthāpya gopīnām viraha-nivāraṇam kṛtavān iti | yathā—
gacchoddhava vrajam saumya pitror nau prītim āvaha |
gopīnām mad-viyogādhiṁ mat-sandeśair vimocaya ||78|| [BhP 10.46.3]

athāṅgajā-nityā-śruti-muni-rūpāḥ prati naivam | deva-kanyā prati jñātavyam | katham evam ?
tā eva brahmājñayā deva-kanyā bhuvī samāgatya gopyo bhūtvā bhagavat-prītim cakruḥ | na tu
prema-bhaktyā tapasā vā ārādhitaḥ prabhur naivam brahmājñayāpi, yathā--
vasudeva-grhe sāksād bhagavān puruṣaḥ paraḥ |
janiṣyate tat-priyārtham sambhavantv amara-striyaḥ ||79|| [BhP 10.1.23] iti |

ataeva deva-kanyāḥ praty evam | yathā deva-kanyābhir jñātaḥ śrī-kṛṣṇa-candro mathurām
gata eva | anyāsām bhagavato vicchedo'sti naivam | yathādi-yāmale—
prokteyam virahāvasthā spaṣṭa-lilānusārataḥ |
kṛṣṇena viprayogaḥ syān na jātu vraja-vāsinām ||80|| [Brs 3.3.128]

tathā skānde mathurā-khaṇḍe –
vatsair vatsarībhiś ca sadā krīḍati mādhaveḥ |
vṛndāvanāntara-gataḥ sa-rāmo bālakair vṛtaḥ ||81||

tathā brahmāṇḍe—
kair api prema-vairāgya-bhāgbhir bhāgavatottamaiḥ |
adyāpi dr̥ṣyate kṛṣṇaḥ krīḍan vṛndāvanāntare ||82||

tathaiva brahma-vaivarte nāradaṁ prati brahmāha—
nityam krīḍati viśvātmā gopair gopībhir eva ca |
pītavāsā jagat-svāmī vanamālī smitekṣaṇā || ity ādi |

ataeva nitya-vṛndāvana-sthaḥ śrī-kṛṣṇa-candra iti jñātavyam | kalpa-koṭi-mahā-tapasā prema-
bhaktyā mahā-sādhana bhakta-dṛg-gocarā bhavati | anyathā ka eva draṣṭum samarthāḥ ?
nityam vṛndāvane sva-prakāśa iti jñātavyam | yathā hastāmalake (10)—ghana-cchanna-dr̥ṣṭir
ghana-cchannam arkaṁ yathā niṣprabham manyate cātimūḍhaḥ ity ādi | tathaivam
nirantaram vṛndāvane sva-prakāśaḥ sādhanā-vyatirekeṇa śrī-bhagavantaṁ rādhā-kāntam
draṣṭum katham योगyaḥ | evam ajñātvā mūḍhaiḥ kathyate—śrī-bhagavataḥ śrī-kṛṣṇa-
candrasya vṛndāvana-tyāga ity ādi |

vṛndāraṇye niravadhi bhagavān kṛṣṇa ātma-svarūpo
go-gopībhir vilasati paramānanda-pūrṇa-prakāśaḥ |
evaṁ brahmādibhir api nigamaiḥ stūyate tat-paratvaṁ
māṇikyam tat kuru hṛdābharāṇam rāghaveṇehitam yat ||84||

iti śrī-śrī-kṛṣṇa-bhakti-ratna-prakāśe
śrī-kṛṣṇasya vṛndāvanāntar-nitya-prakāśa-nirūpaṇam nāma
caturtham ratnam
||4||

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pañcamah prakāśaḥ

tasya nandātmajasyāpi brahmaṇaḥ paramātmanaḥ |
amśāmsāvatarāṇām pravakṣye paramotsukam ||1||

atha vṛndāvanān mathurām gataḥ ka eṣaḥ ? tad ucyatām | tad atra sa eva śrī-kṛṣṇa-candraḥ
sarva-sampūrṇa-prakāśas tathālpā-prakāśa iti bhedatvāt pṛthan manyate, yathā—

hariḥ pūrṇatamaḥ pūrṇataraḥ pūrṇa iti tridhā |
śreṣṭha-madhyādibhiḥ śabdair nāṭye yaḥ paripaṭhyate ||2||
prakāśitākhila-guṇaḥ smṛtaḥ pūrṇatamo budhaiḥ |
asarva-vyañjakaḥ pūrṇataraḥ pūrṇo'lpā-darśakaḥ ||3|| [Brs 2.1.221-2]

ity evaṁ vṛndāvane pūrṇatamaḥ śrī-bhagavān kṛṣṇa-candraḥsva-prakāśaḥ | anyatrālpā-
prakāśaḥ | tad eva pūrṇataratvena dvārakā-nātho vāsudevo balarāmaś ca pūrṇo'pi saha-
pradyumnāniruddhādīḥ | tad anyac ca pūrṇa-kalpatvena brahma-viṣṇu-śiva-mahāviṣṇu-
ādayaḥ | tatra viṣṇur vāsudevo yathā mathurām gatavantam śrī-bhagavantam sahasra-
śirasō'nantasya kroḍe akrūro'paśyad yathā—

tasyotsaṅge ghana-śyāmaṁ pīta-kaūśeya-vāsasam |
puruṣam catur-bhujam śāntam padma-patrārūṇekṣaṇam ||4|| [BhP 10.39.46] ity ādi |

tathātraiva rukmiṇi-rabhase śrī-bhagavantam vāsudevam prati rukmiṇy uvāca— yat-karṇa-
mūlam ari-karṣaṇa nopayāyād yuṣmat-kathā mṛḍa-viriṅca-sabhāsu gītā || [BhP 10.60.44] ity
atra viṣṇor ullekho na kṛtaḥ | yad eva tat śrī-vāsudevaḥ viṣṇur iti sūcitam | tad-guṇo yathā
bṛhan-nāradiye—

agravād atha pūrṇatvāt svayambhur iti kathyate |
haraḥ saṁsāra-haraṇād vibhutvād viṣṇur ucyate ||5||

śrī-vāsudeva-svarūpa-viṣṇor vaibhavam yathā-mathurāyām kaṁsa-vadhāya gatvā sva-
vaibhavam darśitam | tad eva śrī-bhāgavate mallānām aśanir nṛṇām nara-varaḥ strīṇām smaro

mūrtimān [BhP 10.43.17] ity ādi | tathaiiva dvārakāyām ṣoḍaśa-sahasra-strīṇām gr̥he ṣoḍaśa-sahasrāṇi pumāṁso bhūtvā rarāma | mahā-muni-nāradena dr̥ṣṭaḥ | tad anu arjunam prati viśva-rūpaṁ darśitam | tathā rukmiṇī-haraṇa-pārijāta-haraṇādi-mahā-mahā-yuddhe caturbhujatvam prakāṭitam | garuḍa-vāhanaś ca śaṅkha-cakra-gadā-padma-dhārī ca | ataḥ śrī-rudra uvāca—

yaḥ paraṁ raṁhasaḥ sāksāt tri-guṇāj jīva-samjñitāt |
bhagavantam vāsudevam prapannaḥ sa priyo hi me ||6|| [BhP 4.24.28] |

ity ādi pramāṇena jñātavyam viṣṇor vāsudevasya paraḥ śrī-kṛṣṇa-candraḥ | viṣṇur api vaikuṇṭheśvaraḥ | ataeva mahāviṣṇuḥ | tathātra pramāṇam āha – yadā vaikuṇṭha-dvāri jaya-vijayayor brahma-śāpo babhūva tadā bhagavatā śrī-viṣṇunā ājñaptam—yadi mayi śatrubhāvaṁ kṛtvā patathaḥ, tadā janma-trayānantaram yuvām ahaṁ mocayiṣyāmi iti | ato jaya-vijayau hiraṇyākṣa-hiraṇyakaśipu-rūpau bhūtvā jātau | viṣṇur api varāha-nṛsimha-rūpau bhūtvā tau jaghāna | yugāntare punas tau rāvaṇa-kumbhakarnaṇau bhūtvā jātau | viṣṇur api śrī-rāma-lakṣmaṇa-rūpau bhūtvā tau jaghāna | janmāntare punas tau śiśupāla-dantavakra-rūpau bhūtvā jātau | viṣṇur api śrī-vāsudeva-balabhadrau bhūtvā tau jaghāna | evaṁ janma-trayānantaram jaya-vijayau mukto babhūvatuḥ | ata etat sarvaṁ viṣṇor vaibhavam eva | vṛndāvana-candrasya naitat, yataḥ sarveṣāṁ paraḥ śrī-kṛṣṇa-candrasya vaibhavaḥ | ato **nārada-pañcarātre rāmādayo'vatārās ca kāryārthe sambhavanti ca** iti |

ata ete sarve śrī-kṛṣṇasyāṁsā viṣṇu-svarūpāvatārā iti jñāpanīyam | yato divya-vṛndāvana-stho bhagavān śrī-kṛṣṇa-candraḥ | yathā **śrī-goloka-samhitāyām**—

vyotirmayaṁ brahma yatra tatra vṛndāvanam mahat |
tatraiva rādhikā devī sarva-śakti-namaskṛtā |
tatraiva bhagavān kṛṣṇaḥ sarva-deva-śiromaṇiḥ ||7||

ata eva mahā-viṣṇu-vaibhavam eva | tatra kecid vadanti—sarvam etad asya śrī-vṛndāvana-candrasya vaibhavam eva | sa eva kiṁ na vibhuḥ ? aho bhadrām uktam | tasyāṁsā-vaibhavā viṣṇur vāsudevādayaḥ | aho yadi naivam, tadā katham vāsudevo brahmādibhiḥ prārthito vaikuṇṭham gantum ? yathā śrī-brahmovāca—

bhūmer bhārāvatārāya purā vijñāpitaḥ prabho |
tvam asmābhir aśeṣātman tat tathāivopapāditam || [BhP 11.6.21]
śarac-chatam vyatīyāya pañca-vimśādhikam prabho |
nādhunā te 'khilādhāra deva-kāryāvaśeṣitam |
kulaṁ ca vipra-śāpena naṣṭa-prāyam abhūd idam || [BhP 11.6.25-6] iti |

ataḥ sarvopādhi-rahitasya śrī-kṛṣṇa-candrasya naitat | sa evaṁ divya-vṛndāvaneśaḥ pūrṇa-rasamayaḥ | ananta-vaikuṇṭha-nāthās tasya kiṅkarāḥ | yathā **brahma-samhitāyām** [5.43-4]—

goloka-nāṁni nija-dhāṁni tale ca tasya
devi maheśa-hari-dhāmasu teṣu teṣu |
te te prabhāva-nicayā vihitaś ca yena
govindam ādi-puruṣam tam ahaṁ bhajāmi ||11||

aham ātmā param brahma sac-cid-ānanda-vigrahaḥ |
sadā-śiva-mahā-viṣṇu-brahma-rudrādi-kāraḥ |
narākṛtir nitya-rūpī vaṁśī-vādyā-priyaḥ sadā ||12||

ataeva teṣāṁ sarveṣāṁ paraḥ śrī-kṛṣṇa-candra eva | yathā **brahma-saṁhitāyām** [5.41]
brahmaṇaḥ stutiḥ—

māyā hi yasya jagad-aṇḍa-śatāni sūte
traiguṇya-tad-viṣaya-veda-vitāyamānā |
sattvāvalambī-para-sattvaṁ viśuddha-sattvam-
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi ||13||

tatra sattvāvalambī mahā-viṣṇuḥ | para-sattvo vāsudevaḥ | viśuddha-sattvo govindaḥ | sa eva
śrī-kṛṣṇa-candraḥ | tad iti | tamo-rajobhyāṁ saṁvalitaṁ sattvaṁ asmīn astīti sattvāvalambī
viṣṇur vāsudeva eva | viṣṇunā yathā sṛṣṭiṁ kartuṁ māyā vistāritā | ato viṣṇu-māyā-ruddhā
sṛṣṭiḥ | lakṣmī-sarasvaty-ādi-parivāra itī rajo-guṇaḥ | tamasā nānā-daitya-saṁhāraḥ kṛtaḥ |
yathā daityāriḥ janārdano madhusūdana itī nāmnā jñātavyam | tad eva vāsudevaś ca rajasā
kṛta-puryāṁ dvāra-kāyāṁ ṣoḍaśa-sahasra-mahiṣiṣu ṣaṭ-pañcāśat-koṭi-sva-vaṁśo vistāritaḥ |
tamasā kaṁsa-narakādy-asura-vadhaḥ kṛtaḥ | sattvena pṛthivīm pālayati | ataḥ sattva-guṇo
viṣṇuḥ | evaṁ sattvāvalambī mahā-viṣṇur yathā **brahma-saṁhitāyām**—

haimāny aṇḍāni jātāni mahā-bhūtāvṛtāni tu |
praty-aṇḍam evaṁ ekāṁśād ekāṁśād viśati svayam |
sahasra-mūrdhā viśvātmā mahā-viṣṇuḥ sanātanaḥ ||14||
vāmāṅgād aśṛjad viṣṇuṁ dakṣiṇāṅgāt prajāpatim |
jyotir-liṅga-mayaṁ śambhuṁ kūrca-deśād avāśṛjat ||15||
ahaṅkārātmakaṁ viśvaṁ tasmād etad vyajāyata ||16||

itī rajo-guṇaḥ | sattvena sarvaṁ etad vāhaty eva | ato rajo-guṇa-saṁvalita-sattvo mahā-viṣṇuḥ
| atāeva viśuddha-sattvaḥ śrī-kṛṣṇa-candraḥ | tathā hi **brahma-saṁhitāyām** [5.47-48]--**yaḥ**
kāraṇārṇava-jale bhajati ity ādi, yasyaika-niśvasita-kālam athāvalambya ity ādi |

para-sattvo vāsudevo yathā **nārada-pañcarātre**—
divyātidivya-śrī-dehaṁ kāla-māyādy-agocaram |
śvetadvīpeśvaraṁ pūrṇaṁ vāsudevaṁ caturbhujam ||17|| itī |

viśuddha-sattvo govindo, yathā śakra-stutiḥ—
viśuddha-sattvaṁ tava dhāma śāntaṁ
tapo-mayaṁ dhvasta-rajās-tamaskam |
māyā-mayo 'yaṁ guṇa-saṁpravāho
na vidyate te 'grahaṇānubandhaḥ ||18|| [BhP 10.27.4]

tathā **vāsudevopaniṣadi**—
yad-rūpam advayaṁ brahma madhyādy-anta-vivarjitam |
sva-prabhaṁ sac-cid-ānandaṁ bhaktyā jānāti cāvyaṁ ||19||

tathā **brahma-saṁhitāyām**—

māyā hi yasya jagad-aṅḍa-śatāni sūte
traiguṇya-tad-viṣaya-veda-vitāyamānā |
sattvāvalambi-para-sattvaṁ viśuddha-sattvam-
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi ||20||

tathā **nārada-pañcarātre**—

dvibhujam tu ghana-śyāmaṁ kiśoraṁ vana-mālinam |
divyābharaṇa-divyāṅgam gopa-kanyā-gaṇāvṛtam ||21||
dayitam prema-bhaktānām advaitam brahma-vādinām |
mīna-kūrmādayo yasya svāmsāmsāḥ sarva-devatāḥ ||22||

tataḥ sac-cid-ānanda-svarūpo viśuddha-sattvo govindaḥ | sa eva śrī-kṛṣṇa-candraḥ sva-
prakāśo divya-vṛndāvaneśo nitya-vṛndāvane prakāśo'bhūd iti veda-vedāntādibhir nirdiṣṭam |
tathā hi **brahma-saṁhitāyām** [5.1]—

īśvaraḥ paramaḥ kṛṣṇaḥ saccidānanda-vigrahaḥ |
anādir ādir govindaḥ sarva-kāraṇa-kāraṇam ||23|| iti |

kintv evaṁ śrutam tal-lakṣaṇam | yady aṅga-cihnaena jana-dṛg-gocarībhavati | tadā pratiyate |
tatra śravaṇād darśanaṁ śreṣṭham | darśanāt sparśanam ity ādi | tad eva pāda-cihnaena jñāyate |
yathā **padma-purāṇe** nāradaṁ prati brahmovāca—

śṛṇu nārada vakṣyāmi pādayoś cihna-lakṣaṇam |
bhagavat-kṛṣṇa-rūpasya hy ānandaika-ghanasya ca ||24||
avatārā hy asaṅkhyeyāḥ kathitā me tavānagha |
paraṁ samyak pravakṣyāmi kṛṣṇas tu bhagavān svayam ||25||
devānām kārya-siddhy-artham ṛṣiṇām ca tathaiva ca |
āvīrbhūtas tu bhagavān svānām priya-cikīrṣayā ||26||
yair eva jñāyate devo bhagavān bhakta-vatsalaḥ |
tāny ahaṁ veda nānyo'sti satyam etan mayoditam ||27||
ṣoḍaśaiva tu cihnāni mayā dṛṣṭāni tat-pade |
dakṣiṇenāṣṭa-cihnāni itare sapta eva ca ||28||
dhvajāḥ padmaṁ tathā vajram aṅkuśo yava eva ca |
svastikaṁ cordhva-rekhā ca aṣṭa-koṇas tathaiva ca ||29||
saptānyāni pravakṣyāmi sāmpratam vaiṣṇavottama |
indra-cāpaṁ trikoṇam ca kalasaṁ cārdha-candrakam ||30||
ambaram matsya-cihnam ca goṣpadaṁ saptamaṁ smṛtam |
jambū-phala-samākāram dṛśyate yatra kutracit ||31||
aṅkāny etāni bho vidvan dṛśyante tu yadā kadā |
kṛṣṇākhyam tu paraṁ brahma bhuvi jātam na saṁśayaḥ ||32||
etāni vatsa cihnāni dṛṣṭāni ca śrutāni ca |
vedāgra-kathitāny eva punaḥ kim kathayāmy aham ||33||

purāṇāntare śaṅkha-cakrātapatrādi-cihna-trayaṁ ca | yathā cādi-vārāhe mathurā-maṇḍala-māhātmye—

yatra kṛṣṇena saṅcaritaṁ krīḍitaṁ ca yathā-sukham |
cakrānkita-padā tena sthāne brahma-maye śubhe ||34||

yathā krama-dīpikāyām [3.15]-- matsyāṅkuśāradara-ketu-yavābja-vajra-saṁlakṣitāruṇa-karāṅghri-talābhirāmam | ari-daraṁ cakra-śaṅkham | iti matsya-dhvajātapatram ceti rūpeṇa cihnitaṁ caraṇa-dvayam iti | etac cihna-trayenonaviṁśati-cihnāni śrī-bhagavac-caraṇa-kamale nirdiṣṭānīti |

dvayaṁ vātha trayaṁ vātha catvāri pañca eva ca |
dṛśyate vaiṣṇava-śreṣṭha avatāre kathaṅcana ||35||

athāparaṁ ca vatsa-haraṇe mahāścaryaṁ dṛṣṭvā brahmādi—

adyaiva tvad ṛte'sya kiṁ mama na te māyātvam ādarśitam
eko'si prathamam tato vraja-suhṛd-vatsāḥ samastā api |
tāvanto'si caturbhujās tad akhilaḥ sākaṁ mayopāsītās
tāvanty eva jaganty abhūs tad amitam brahmādvayaṁ śiṣyate ||36|| [BhP 10.14.18]

atha vāsudevādayo brahmādayo matsya-kūrmādayaḥ ka ity ucyatām | tad eva bhāgāmśa-kalāśaktyāveśatvena nirūpitāḥ | yathā śrī-kṛṣṇa-yāmale—

bhāgas tv ardham tad-ardham ca aṁśa ity abhidhiyate |
tad-ardham kulam ākhyātam kalā tasyārdham ucyate ||37||
tad-ardham śaktir ākhyatā āveśaḥ syāt tad-ardhakaḥ |
evam catuḥ-ṣaṣṭi-bhāgair avatārāḥ parātmanaḥ ||38||

tan-nirūpaṇam āha—tad-ardha-bhāgo rādhā | tad yathā padma-purāṇe—

ādyā śaktiḥ svayaṁ rādhā mukundārdhāṅga-saṅgatā |
suśilā sugatiḥ sādhvī vṛndāvana-vilāsinī ||39||

tathā saṁmohana-tantre prathama-pāṭale—

pūrṇānanda-svarūpaṁ yat tan nityaṁ netarat punaḥ |
tad-ānanda-mayī rādhā tad-ānanda-mayo hariḥ ||40||
na bhautiko deha-bandhas tayor ānanda-rūpayoḥ |
ekaṁ brahma dvidhā-bhūtaṁ yoginām jñāna-hetave ||41||
dāhakena yathā vahnau vahnim prāpya vijṛmbhate |
śakti-śaktimator aikhyaṁ yathā jñeyaṁ maṅṣibhiḥ ||42||

tathārdhāṅgāt samutpannā ardhāṅga-svarūpā rādhā | yathā govinda-vṛndāvane balarāmaṁ prati śrī-kṛṣṇa uvāca—

śṛṅṣva kathayiṣyāmi balarāma yathā mama |
tribhaṅgatvaṁ ca tām vaṁśīm grhītvā hr̥ṣṭa-mānasaḥ ||43||
divya-nīpāṅghri-pāṭale maṇi-baddhe mahā-prabhe |
suvarṇa-vedikā-madhya nirmale pratinirmale ||44||
sampaśyann ātmanātmānaṁ svayam eva vimohitaḥ |
etasminn eva samaye yāto me hr̥daye rasaḥ ||45||

śṛṅgārākhyāḥ sukhamayaḥ sarva-lokaika-mohanaḥ |
ātmanāṃ rantum icchāmi nārītvāṃ manasepsitam ||46||
iti sañcintite citte manas tatra svatām gatam |
rasād ānanda ānandād anubhāva-vibodhinī |
svayam ātmā dvidhābhūtā paramānanda-rūpiṇī ||47||
rasa-svarūpiṇī devī vāmāśena vinirgatā |
vidyut-puñja-nibhā gaurī divyābharaṇa-bhūṣitā |
kṛṣṇārdha-svarūpā rādhā sarva-śakti-mayī smṛtā ||48|| ity ādi |

tathā śrī-kṛṣṇa-yāmale caturdaśādhika-śatatama-ṣaṭale śrī-vāsudevaṃ prati tripurovāca—
ākāreṇocyate kṛṣṇa u-kāreṇaiva rādhikā |
kalayātmā kalābhijñā vāsanāvara-vigrahāt |
binduvattvaṃ param tattvam anayoḥ pāda-cāraṇe ||49||

tathā govinda-vṛndāvane dvitīya-ṣaṭale balabhadraṃ prati śrī-kṛṣṇa uvāca—
tri-tattva-rūpiṇī sā tu rādhikā mama vallabhā |
prakṛteḥ para evāhaṃ sāpi śakti-svarūpiṇī ||50||
prakāśa-traya-rūpeṇa nirguṇākāra-cit-paraḥ |
evaṃ sarvatra sarveśaḥ sāpi sarveśvareśvarī |
kriyā-rūpeṇa sā proktā dvayoḥ sama-rasātmikā ||51||

ity evaṃ śrī-kṛṣṇārdha-bhāgo rādhā sarva-śakti-svarūpā ca | tathā sammohana-tantre nārada-
stutiḥ—

kā tvam āścarya-vibhave brahma-rudrādi-durgame |
yogīndrāṇāṃ dhyāna-pathaṃ na tvam spṛśasi kutracit ||52||
icchā-śaktir jñāna-śaktiḥ kriyā-śaktis tatheṣituḥ |
tavāśa-mātram ity evaṃ aṇīyāśaḥ pravartate ||53||
yā yā vibhūtayo`cintyāḥ śaktayaś cāru-māyinaḥ |
pareśasya mahā-viṣṇoḥ tāḥ sarvās te kalākalāḥ ||54||

iti sarvāḥ śaktayaḥ śrī-rādhāyāṃ vidyante |

atha kenacid uktam—ādyā-śaktir bhagavato durgeti sarvatra khyātiḥ | katham anyā ? tad
atrāvadhīyatām varāha-saṃhitāyām (2.31-2, 78-9) saptāvaraṇa-vivaraṇe vṛndāvana-sthāna-
nirūpaṇe—

tatropari ca māṇikyā-svarṇa-simhāsane sthitam |
aṣṭādalārūṇāmbhojaṃ tatraiva sukha-nirmitam ||55||
govindasya priyaṃ sthānaṃ kim asya mahimocyate |
śrī-govindaṃ tu tatrasthaṃ vallavī-vṛnda-vallabham ||56||
tat-sparśa-gandha-puṣpādi-nānā-saurabha-sannibham ||57||
tat-priyā prakṛtis tv ādyā rādhikā tasya vallabhā |
tat-kalā-koṭi-koṭy-amśā durgādyā triguṇātmikā ||58||

sarva-śaktiḥ śrī-bhagavatā kṛṣṇena rādhāyām āropitā, abhedatvāt | svayam nirviṇṇaḥ parama-rasa-mayaḥ paramānanda-svarūpaḥ | nirguṇaḥ prakṛteḥ paro nitya-prakāśas tathāpi rādhāyās cābhedatvāt | tasmin bhagavati sarva-śaktitvaṁ sa-guṇatvaṁ prakṛtatvaṁ nirūpitam ||

sarva-śaktir yathā—kriyā-śaktir icchā-śaktir jñāna-śaktir iti tridhā | tatra kriyā-śaktir yathā—
brahma-viṣṇu-maheśa-mahāviṣṇu-nārāyaṇādayaḥ | yathā—

sattvaṁ rajasa tama iti nirguṇasya guṇās trayaḥ |
sthiti-sarga-nirodheṣu ghṛitā māyayā vibhoḥ ||59|| [BhP 2.5.18]

tathā **brahma-vaivarte**—

evaṁ pratyaṅdakaṁ brahmā ko'haṁ jānāmi kiṁ vibho |
rajo-guṇa-prabhāvo'haṁ sṛjāmy etat punaḥ punaḥ ||60||
sattvastho bhagavān viṣṇuḥ pāti sarvaṁ carācaram |
rudra-rūpī ca kalpānte saṁharaty etad eva hi ||61||
evaṁ pravartitaṁ cakram nityaṁ cānityavan mune ||62||

mahāviṣṇur yathā **brahma-saṁhitāyām** [5.14-16]—

sahasra-mūrdhā viśvātmā mahā-viṣṇuḥ sanātanaḥ |
vāmāṅgād asṛjad viṣṇuṁ dakṣiṇāṅgāt prajāpatim ||63||
jyotir-liṅga-mayaṁ śambhuṁ kūrca-deśād avāsṛjat |
ahaṅkārātmakaṁ viśvaṁ tasmād etad vyajāyata ||64||

nārāyaṇo, yathā drumila uvāca—

bhūtair yadā pañcabhir ātma-sṛṣṭaiḥ
puraṁ virājaṁ viracayya tasmin |
svāmsena viṣṭaḥ puruṣābhidhānam
avāpa nārāyaṇa ādi-devaḥ ||65|| [BhP 11.4.3]

ayam eva mahāviṣṇuḥ śrī-kṛṣṇasya kalāḥ, yathā—

viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi || iti |

ādi-devo govindaḥ | iti kriyā-śaktiḥ | athecchā-śaktir yathā **brahma-saṁhitāyām** [5.44]

sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā
chāyeva yasya bhuvanāni bibharti durgā |
icchānurūpam api yasya ca ceṣṭate sā
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi ||66||

atha śrī-bhagavad-gītāsūpaniṣatsu śrī-bhagavān uvāca (8.10) **mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram** iti icchā-śaktiḥ śrī-bhagavatī durgā | atha jñāna-śaktir yathā śrī-bhagavad-avadhāna-mātreṇa sṛṣṭer udbhavaḥ prabhavaḥ pralayaś ca bhavati, yathā śruter vākya-vṛttau (19) anāpanna-vikāraḥ sann ayaskāntavad eva yaḥ | buddhyādīmś cālayan pratyak ity ādi | ayaskānta-sannidhāne lauhaṁ ca calati yathā ayaskānto na kiñcit karoti, na kiñcit pālayati | na kiñcit saṁharati ca ity evaṁ jñāna-śaktiḥ ||

athāṁśa-bhāgo yathā vāsudeva-saṅkaraṇa-pradyumnāniruddhādayaḥ | yathā **varāha-saṁhitāyām** (2.82) śrī-bhagavān varāha uvāca—

rādhayā saha govindam svarṇam simhāsana-sthitam |
pūrvokta-rūpa-lāvaṇyam divya-bhūṣāśrag-ambaram ||67||

evam bhagavataḥ saptāvaraṇasya pañcamāvaraṇam, yathā (var.sam. 2.110...119)—

tad bāhye svarṇa-prācīre koṭi-sūrya-samujjvale |
caturdikṣu mahodyāna-mañju-saurabha-mohite ||68||
paścime sammukhe śrīmat pārijāta-drumāśraye |
tatrārdhas tu svarṇa-pīṭhe svarṇa-mandira-maṇḍite ||69||
tan-madhye maṇi-māṇikya-ratna-simhāsanojjvale |
tatropari parānandam vāsudevam jagad-gurum ||70||
śaṅkha-cakra-gadā-padma-dhāriṇam vana-mālinam ||71||
rukmiṇī satyabhāmā ca nāgnijityā sulakṣaṇā ||72||
mitravindā sunandā ca tathā jāmbavatī priyā |
suśilā cāṣṭa mahiṣī vāsudevāgrataḥ sthitāḥ ||73||
uddhavādyāḥ pāriṣadā vṛtās tad-bhakti-tat-parāḥ |
uttare divya udyāne hari-candana-saṁsthitē |
suvistīrṇe svarṇa-pīṭhe maṇi-maṇḍapa-maṇḍite ||74||

śrī-saṅkaraṇāvaraṇam, yathā (var.sam 2.124...133)

tan-madhye maṇi-māṇikya-divya-simhāsanojjvale |
pradyumnam saratīm devam tatropari samāsthitam ||75||
jagan-mohana-saundarya-sāra-śreṇī-rasātmakam |
asitāmbuja-puñjābham aravinda-dalekṣaṇam |
pūrvodyāne mahāraṇye sura-druma-samāśraye ||76||
tasyārdhas tu mahā-pīṭhe hema-maṇḍapa-maṇḍite |
tasya madhya-sthite rājad-divya-simhāsanojjvale ||77||
śrīmatyā ūsayā śrīmad-aniruddham jagat-patim |
sāndrānandam ghana-śyāmaṁ susnigdha-nīla-kuntalam |
nīlotpala-dala-snigdham cāru-cañcala-locanam ||78||
priya-bhṛtya-gaṇārādhyam yantra-saṅgītaka-priyam |
pūrṇa-brahma-rasānandam śuddha-sattva-svarūpiṇam ||79|| iti |

evam śrī-vāsudevādayaḥ śrī-rādhā-kṛṣṇasyāvaraṇeṇety aṁśa-bhāgaḥ | tathā **śrī-kṛṣṇa-yāmale**—

turīyātīta evāsau śrī-kṛṣṇaḥ prema-nāyakaḥ |
pañca-bhedai rasaty atra sarva-tejo-mayaḥ prabhuḥ |
turīyātīta evāsau turīyatvam nigadyate ||80|| iti |

atha brahmādayaḥ ke ? iti yad uktam tad evāṁśa-bhāgaḥ | tathā **br̥han-nāradiye** prathama-slokaḥ—

vṛnde vṛndāvanāsīnam indirānanda-mandiram |
upendram sāndra-kāruṇyam parānandam parāt-param ||81||

brahma-[viṣṇu-maheśākhyā](#) yasyāmsā loka-sādhakāḥ |
tam ādi-devaṃ cid-rūpaṃ viśuddhaṃ paramaṃ bhaje ||82||

tad atra indirānanda-vigrahaṃ iti viśeṣaṇaṃ katham ? tatrāha—[śrī-kṛṣṇaṃ](#) prāptuṃ lakṣmīṃ
tapati | yathā [śrī-saṃkṣepa-bhāgavatāmṛte](#) [1.5.349-351]—

sadā vakṣaḥ-sthalasthāpi vaikuṅṭheṣitur indirā |
kṛṣṇoraḥ-spr̥hayāsyaiḥ rūpaṃ vivṛṇute'dhikam ||83||
paurāṇikam upākhyānam atra saṅkṣipyā likhyate ||84||
śrīḥ prekṣya kṛṣṇa-saundaryaṃ tatra lubdhā tatas tapaḥ |
kurvatīm prāha tām kṛṣṇaḥ kim te tapasi kāraṇam ||85||
vijihīrṣe tvayā goṣṭhe gopī-rūpeti sābravīt |
tad durlabham iti proktā lakṣmīṃ tam punar abravīt ||86||
svaṛṇa-[rekheva](#) te nātha vastum icchāmi vakṣasi |
evam astv iti sā tasya tad-rūpā vakṣasi sthitā ||87||

yathoktaṃ [śrī-daśame](#) nāgapatnībhiḥ (10.16.36) –
kasyānubhāvo'sya na deva vidmahe
tavāṅghri-reṇu-sparśādhikāraḥ |
yad-vāñchayā śrīr lalanācarat tapo
vihāya kāmān suciraṃ dhṛta-vratā ||88|| iti |

[śrī-saṃkṣepa-bhāgavatāmṛte](#) [1.5.353, 356]—
nāmo'pi mahimetasya sarvato'dhika īryate ||89||
ataḥ svayaṃ-padādibhyo bhagavān kṛṣṇa eva hi |
svayaṃ-rūpa iti vyaktaṃ śrīmad-bhāgavatādiṣu ||90||

yathā [brahma-saṃhitāyām](#) [5.29] lakṣmī-sahasra-śata-sambhrama-sevyamānaṃ govindam
ādi-puruṣaṃ tam ahaṃ bhajāmi ity evam indirānanda-mandiram iti viśeṣaṇaṃ ca |

atha viṣṇu-mahāviṣṇu-brahma-śiva-matsya-kūrmādaya iti bhagavataḥ śrī-rādhā-kāntasyāmsā-
kula-kalā-śakty-āveśādiṣu vartante | eteṣāṃ aṃśādīnāṃ nirṇayaṃ kartuṃ kartā śrī-bhagavān
eva nānyaḥ | purāṇādiṣu yad dṛśyate, tad atra likhyate | yathā [brahma-saṃhitāyām](#) [5.48]—
yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ |
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣaṃ tam ahaṃ bhajāmi ||91||

tathā [varāha-saṃhitāyām](#) śrī-kṛṣṇa-svarūpa-vivaraṇe [2.53-4]—
dhvaja-vajrāṅkuśāmbhoja-karāṅghritala-śobhitam |
nakhendu-kiraṇa-śreṇī-pūrṇa-brahmaika-kāraṇam ||92||
kecid vadanti tad-raśmi-brahma-cid-rūpaṃ avyayam |
tad-aṃśāmsāṃ mahāviṣṇuṃ pravadanti maṇiṣiṇaḥ ||93||

tathā tatraiva śrī-kṛṣṇasya mähātmya-kathana-prasaṅge pṛthivīm prati śrī-bhagavān varāha
uvāca (2.71)—

yad-aṅghri-nakha-candrāṁśu-mahimānto na vidyate |
tan mähātmyam kiyad devi procyate tvam tadā śṛṇu ||94|| iti |

ādyanta-rahitaḥ sūkṣma-sthūlātītaḥ parātparaḥ |
svayam-jyotiḥ svayam kartā svayam hartā svayam prabhuḥ ||95||
kaṭākṣa-mātra-brahmāṇḍa-koṭi-sṛṣṭi-vināśa-kṛt |
sadā-śiva-mahāviṣṇu-rudra-brahmādi-kāraḥ |
narākṛtir nitya-rūpī vaṁśī-vādyā-priyaḥ sadā ||96||

tathā **nārada-pañcarātre** nāradaṅganta-saṁvāde bhakti-rahasye—
tāmra-parṇī nadī-tīre drāviḍe'sti kim adbhutam |
bhaktir mūrtimatī jātā malaya-dhvaja-mandire ||97||
nāmnā premṇā sadānandā dhyāyanti puruṣottamam |
tal-loka-vāsinam devam vṛndāraṇya-purandaram ||98||
divyātidivyaṁ śrī-deham kāla-māyādyā-gocaram |
dayitam prema-bhaktānām advaitam brahma-vādinām |
mīna-kūrmādayo yasyā amśāmsāḥ sarva-devatāḥ ||99||

tathaivātra prema-tattva-nirūpaṇe—

sāṅkhyā-tattvaṁ pravakṣyāmi ātma-tattvaṁ viśeṣataḥ |
bhaktim muktim vadiṣyāmi prema-tattvaṁ vadāmy aham ||100||
guptam advaya-nirlepaṁ saccidānanda-vigraham |
brahmāṇḍa-koṭi-koṭinām sraṣṭāraṁ pālakaṁ vibhum ||101||
brahma-viṣṇu-maheśānām nāthānām nātham advayam |
ananta-phaṇā-māṅikya-sevitaṁ caraṇāmbujam ||102||

ato yāvad evāvatāra-svarūpās te sarve śrī-kṛṣṇa-candrasyāṁśa-kalādayaḥ | yathā—
rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan
nānāvatāram akarod bhuvaneṣu kintu
kṛṣṇaḥ svayam samabhavat paramaḥ pumān yo
govindam ādi-puruṣam tam aham bhajāmi ||103|| [bra.sam. 5.38] iti |

atha yadi śrī-kṛṣṇaḥ parama-pumān nirīhaḥ | tasyāvatārāḥ katham ? tad āha, yathā **nārada-
pañcarātre gṛhyopaniṣadi**—

rāmādayo'vatārās ca kāryārthe sakalā bhuvi |
bhārāvatārā bhūmyās ca mahā-bhāra-vināśanāḥ ||104||

tad eva śrī-vāsudevādayaḥ pṛthvī-bhāra-haraṇāya | brahmādayaḥ sṛjana-pālana-saṁharaṇāya,
matsyas tu vedodharaṇāya, kūrmas tu mandara-dhāraṇāya, varāhas tu pṛthivy-uddhārāya
hiraṇyākṣa-vadhāya ca, nṛsimhas tu hiraṇyakaśipu-vadhāya, vāmanas tu bali-cchlanāya,
paraśurāmas tu pṛthvī-nihkṣatrī-karaṇāya, śrī-rāmas tu rāvaṇādi-rākṣasa-vadhāya, balarāmas
tu pralambādi-mahā-mahā-daitya-vadhāya, buddhas tu bhūta-dayā-vistāraṇāya, kalkī ca
mleccha-saṁharaṇāya | pareśatvaṁ kalkino'pi viṣṇu-dharme vilokyate | tathā vyāsas tu veda-
dharma-prakāśanāya | evam śrī-bhagavato'vatārā asaṅkhyāḥ prayojanāpekṣakāḥ | tathā **śrī-
bhagavad-gītopaniṣatsu** śrī-bhagavān uvāca—

yadā yadā hi dharmasya glānir bhavati bhārata |
abhyutthānam adharmasya tadātmānam sṛjāmy aham ||105|| [Gītā 4.7]

ataḥ sarve'vatārāḥ sanimittāḥ | atha ete'vatārāḥ kim-svarūpāḥ ? tad āha **brahmāṇḍa-purāṇe**—
etasyaivāpare'nantā avatārā manoharāḥ |
mahāgner iha yadvat syur ulkāḥ śata-sahasraśaḥ ||106||

tathaiva—

vanyā-jalam prāyam aśeṣa-niṣṭṛtam
viṣvak kṣitim vyāpya vivardhate bhṛśam |
yasmāt samudbhūtam aho tataḥ punaḥ
kāle bhūyaḥ praviśet tathaivam ||107||

śrī-sankṣepa-bhāgavatāmṛte (1.5.383)—

ata eva purāṇādau kecin nara-sakhyātmatām |
mahendrānujatām kecit kecit kṣīrābdhi-śāyitām ||108||
sahasra-śīrṣatām kecit kecid vaikuṅṭha-nāthatām |
brūyuh kṛṣṇasya munayas tat-tad-vṛttānta-gāmiṇaḥ ||109||

tathā **nārada-pañcarātre**—

tad-ājñā-kāriṇaḥ sarve brahmāṇḍeśvara-rūpiṇaḥ |
līlā-sukha-mayātmānas tat-prema-rūpa-bhāvanāḥ ||110||

tathā—

nasy ota-gāva iva yasya vaśe bhavanti
brahmādayas tanu-bhṛto mithur ardyamānāḥ |
kālasya te prakṛti-pūruṣayoḥ parasya
śam nas tanotu caraṇaḥ puruṣottamasya ||111|| [BhP 11.6.14]

tathā **gokula-samhitāyām** śrī-bhagavato jihvā-mulāt sarasvaty-udbhūya śrī-kṛṣṇam prati
sākāṅkṣam kaṭākṣam akarot iti dṛṣṭvā śrī-bhagavān sarasvatīm prati śāśāpa | bhavati taru-rūpā
bhava | ante brahmā syāt samudbhūya brahmaṇaḥ patnītvam āyāsyatīti śāpa-dvayam śrutvā
sarasvatī cukopa | sarasvaty api śrī-bhagavantaḥ śrī-kṛṣṇam pratiśaptavatī | sarasvaty uvāca—
he bhagavan ! ekāparādhe śāpa-dvayam dattaḥ yathā, tathā aham api śāpāmi—bhagavan !
aṅgajayā saha ramīsyasi iti | tad anu sāparādhaiva sarasvatī stutiḥ cakāra—

jagat sarvaḥ tvayi nyastaḥ nyastāḥ prakṛtayas tathā |
puruṣāś ca tathā kṛṣṇa tvayi sarvaḥ pratiṣṭhitam ||112||
tvayy eva vilayam yānti utpatsyanti ramanti ca |
doṣa eṣa kṛto'jñānāt kṣamasva parameśvara |
ity uktvā sā mahā-devī virarāma sarasvatī ||113||

tathā **brahma-samhitāyām** (5.51)—

agnir mahi gaganam ambu marud diśāś ca
kālas tathātma-manasīti jagat-trayāṇi |

yasmād bhavanti vibhavanti viśanti yaṁ ca
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi ||114|| iti |

atha śrī-kṛṣṇasyāvātārāṇāṁ svarūpam āha **padma-purāṇe** nirvāṇa-khaṇḍe rahasyādhyāye śrī-
bhagavān uvāca vyāsaṁ prati—

yad idaṁ me tvayā pṛṣṭaṁ rūpaṁ divyaṁ sanātanam |
niṣkalaṁ niṣkriyaṁ śāntaṁ sac-cid-ānanda-vigraham ||115||
pūrṇaṁ padma-palāśākṣaṁ nātaḥ parataraṁ mama |
satyaṁ vyāpi parānandaṁ cid-ghanam śāsvataṁ param |
mamāvātāro nityo'yaṁ atra mā saṁśayaṁ kṛthāḥ ||116||

ataḥ sarvopari-vaibhavaḥ sarveṣāṁ ādhāra-svarūpaḥ śrī-kṛṣṇa-candraḥ sarveṣāṁ ātma-
svarūpaḥ | athaitasya samaṁ tan māyayācchannāḥ kecid anyāṁ kurvantīti tatrāha—

yasyaivāṅghri-kalāṁśa-sambhava-mahāviṣṇus tv anekas tatas
tasyaikasya ca roma-kūpa-jaṭhare brahmāṇḍako'nekaśaḥ |
tasyaikāṇḍaka-madhyato bhagavato'nekāvātārāḥ sthitāḥ
śrī-kṛṣṇasya ca tasya sāmyam akarod anyāṁ tv aho'syājñatā ||117||

tac ca—

yathā koṭīśvaro rājā tat-tulyaḥ kim śatādhipaḥ |
palaṁ palārdham karṣaṁ vā tulyaṁ mūlyaṁ kim iṣyate ||118||
suvarṇasya ca ratnasya vastu caikaṁ na cānyathā |
gaṅgāyāḥ kumbha-saṁsthāpyaṁ jalaṁ gaṅgā-jalaṁ smṛtam |
gaṅgāyāṁ ca vinikṣiptaṁ punar gaṅgeva tad yathā ||119||

tad eva sampūrṇānanda-vigrahaḥ śrī-kṛṣṇa-candraḥ | tasyāṁśa-kalātvenānye nirūpitāḥ | ity
ādi sarvaṁ pūrvam uktaṁ tasmīṁś ca jñātavyam eva | ity ādi śrī-bhagavato'nanta-mahimno
guṇa-prakāśādi yat kiñcit purāṇadiṣu dṛṣṭaṁ tad uktaṁ | samyag brahmādayo vaktuṁ na
samarthāḥ | yathā **śrī-bhāgavate**—

ko vetti bhūman bhagavan parātman
yogeśvarotīr bhavatas trilokyām |
kva vā kathaṁ vā kati vā kadeti
vistārayan krīḍasi yoga-māyām ||120|| [BhP 10.14.21]

nārāyaṇas tvam na hi sarva-dehinām
ātmāsy adhīśākhila-loka-sākṣī |
nārāyaṇo'ṅgaṁ nara-bhū-jalāyanāt
tac cāpi satyaṁ na tavaiva māyā ||121|| [BhP 10.14.14]

tathā—

yasyaiva yo'nugūṇa-bhuk bahudhaika eva
śuddho'py aśuddha iva mūrta-vibhāga-bhedaiḥ |
jñānānvitaḥ sakala-sattva-vibhūti-kartā
tasmai nato'smi puruṣāya sadāvyayāya ||122||

tathā—

āsthāya yogaṁ nipuṇaṁ samāhitas
taṁ nādhyagacchaṁ yata ātma-sambhavaḥ |
nato 'smy ahaṁ tac-caraṇaṁ samīyuṣāṁ
bhavac-chidaṁ svasty-ayanaṁ sumaṅgalam ||123|| [BhP 2.6.34-5]

ity evaṁ—

śrī-kṛṣṇaḥ paramaḥ pumāṁś ca paramānanda-svarūpo vibhū
rādhā-prema-samanvito rasamayaḥ śyāmo jagan-mohanaḥ |
evaṁ tad-guṇa-varṇanaṁ marakataṁ ratnaṁ kirīṭaṁ kuru
kṣipraṁ rāghava-kṛn-nivedanam idaṁ śrutvānya-cittaṁ tyaja ||

iti śrī-kṛṣṇa-bhakti-ratna-prakāśe
śrīman-nanda-kiśora-svarūpa-kṛṣṇa-candra-prakāśa-nirūpaṇaṁ nāma
pañcamam ratnam
||5||

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ṣaṣṭhaḥ prakāśaḥ

atha pravakṣye śrī-kṛṣṇa-caraṇāmbuja-sevanam |
samasta-duḥkha-damaṇaṁ nityānanda-sukha-pradam ||1||

tad eva śrī-bhagavataś caraṇa-lābhasya kim upāyas tad āha – aho ! ananyayā bhaktyā, yathā
śrī-bhagavan-niyamaḥ—

bhaktyāham ekayā grāhyaḥ śraddhayātmā priyaḥ satām |
bhaktiḥ punāti man-niṣṭhā śvapākān api sambhavāt ||2|| [BhP 11.14.21]

tathā śukoktiḥ—

na dānaṁ na tapo nejyā na śaucaṁ na vratāni ca |
prīyate'malayā bhaktyā harir anyad-vidambanam ||3|| [BhP 7.7.52] iti |

bhaktiḥ kim iti tad āha nārada-pañcarātre—

sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam |
hṛṣīkeṇa hṛṣīkeśa-sevanam bhaktir ucyate ||4||

tasyām bhaktau tri-vidhaṁ lakṣaṇaṁ—sādhanī, jñānānvitā, prema-lakṣaṇā ca | sādhanī
yathā—

śravaṇaṁ kīrtanaṁ caiva smaraṇaṁ pāda-sevanam |
arcanaṁ vandanam ceti sādhanī ṣaḍ-vidhā matā ||5||

etāsām ādau śravaṇa-bhaktir iti śreṣṭhā, yathā—
śravaṇāj jāyate śraddhāpy aratir bhaktir uttamā |
yan na śrutam ca tasyaiva katham saṅkīrtanādayaḥ ||6||

ata ādau bhakti-śravaṇam, yathā—
pibanti ye bhagavata ātmanaḥ satām
kathāmṛtaṁ śravaṇa-puteṣu sambhṛtam
punanti te viṣaya-vidūṣitāśayaṁ
vrajanti tac-caraṇa-saroruhāntikam ||7|| [BhP 2.2.37] iti |

saṁsāra-sindhum atidustaram uttīrṣor
nānyaḥ plavo bhagavataḥ puruṣottamasya |
līlā-kathā-rasa-niṣevaṇam antareṇa
pumso bhaved vividha-duḥkha-davārditasya ||8|| [BhP 12.4.40]

ataḥ śravaṇāt saṅkīrtana-bhaktir jāyate, tathā—
śrī-kṛṣṇa-nāma-guṇa-saṁśravaṇaṁ samasta-
bhakter nidānam api sadbhir udāhṛtaṁ tat |
yasmād bhaved ratir alaṁ kramaśo'py akhaṇḍa-
saṅkīrtana-smaraṇa-sevana-vandanādau ||9||

tad eva harer nāmnām guṇānām ca gānam kīrtanam ucyate | yathā—
etāvataḥlam agha-nirharaṇāya pumsām
saṅkīrtanaṁ bhagavato guṇa-karma-nāmnām ||10|| ity ādi |

tathaiva—
śṛṇvan subhadrāṇi rathāṅga-pāṇer
janmāni karmāṇi ca yāni loke |
gītāni nāmāni tad-arthakāni
gāyan vilajjo vicared asaṅgaḥ ||11|| [BhP 11.2.39]

tathā **padyāvalyām** [20]—
vepante duritāni moha-mahimā sammoham ālambate
sātaṅkam nakha-rajaniṁ kalayati śrī-citraguptaḥ kṛtī |
sānandaṁ madhuparka-sambhṛti-vidhau vedhāḥ karoty udyamaṁ
vaktum nāmni taveśvarābhilaṣite brūmaḥ kim anyat param ||12||

bṛhan-nāradye [1.32.47]—
yan-nāmoccāraṇād eva mahā-pātaka-nāśanam |
yam samabhyarcya vipraṣe mokṣa-bhāgi bhaven naraḥ ||13||

evam saṅkīrtanāt smaraṇam jāyate | **brahma-vaivarte**—
svasti śrī-viṣṇu-lokād dhari-caraṇa-rajah-puṅja-piṅjottamāṅgaḥ
kālāriḥ saṁyamanyām madhuripu-vacanād ādiśaty arka-putram |

bhavyam cānyan murāreḥ smaraṇa-vighaṭitāśeṣa-pāpāndhakārāḥ
pūrṇā apy uddhavanto na katham api na vā vāraṇiyās tvayaiva ||14||

tathaiva **skānde**—

tad eva puruṣo mukto janma-duḥkha-jarādibhiḥ |
bhaktyā tu parayā nūnam yadaivam smarate harim ||15||

tatra śrī-kṛṣṇa-smaraṇena na kevalam duḥkha-haraṇam, bhakti-muktidam eva | yathā
govinda-vṛndāvane prathama-paṭale [1.20]—

kṛṣṇa eva param brahma sac-cid-ānanda-sundaraḥ |
smṛti-mātreṇa yeṣāṃ vai bhakti-mukti-phala-pradaḥ ||16|| ity ādi |

evam śrī-kṛṣṇa-pādāmbuja-smaraṇena pāda-sevanādau matir jāyate'ntar-nirmalatvena,
yathā—

praviṣṭaḥ karṇa-randhreṇa svānām bhāva-saroruham |
dhunoti śamalam kṛṣṇaḥ salalasya yathā śarat ||17||

atha pāda-sevanam, yathā—

taṃ sukhārādhyam ṛjubhir ananya-śaraṇair nṛbhiḥ |
kṛtajñāḥ ko na seveta durārādhyam asādhubhiḥ ||18|| [BhP 3.19.36]

tvayy ambujākṣākhila-sattva-dhāmni
samādhināveśita-cetasaikē |
tvat-pāda-potena mahat-kṛtena
kurvanti govatsa-padam bhavābhim ||19|| [BhP 10.2.30]

athaivam pāda-sevanād arcane matir jāyate | tad arcanam yathā—

yat-pādayor aśaṭha-dhīḥ salilam pradāya
dūrvāṅkurair api vidhāya satīm saparyām |
apy uttamām gatim asau bhajate tri-lokīm
dāśvān aviklava-manāḥ katham ārtim ṛcchet ||20|| [BhP 8.22.23]

nāradiye—

jalenāpi jagannāthaḥ pūjito kleśahā hariḥ |
paritoṣaṃ vrajaty āsu tṛṣṇārtaḥ salilair yathā ||21||

[NārP 1.32.38]

mānuṣam durlabham prāpya yo harim nārcayet sakṛt |
mūrkhaḥ parataras tasmāt ko'nyas tasmād acetanaḥ ||22||

tathaiva [NārP 1.32.46]

dhyātaḥ smṛtaḥ pūjito vā praṇato vā janārdanaḥ |
samsāra-pāsa-vicchedī kas taṃ na pratipūjayet ||23||

atha praṇāmam āha **nārasimhe**—

namaskāraḥ smṛto yajñāḥ sarva-yajñeṣu cottamaḥ |

namaskāreṇa caikena sāṣṭāṅgena harim vrajet ||24||

pādme devadūta-vikuṇḍala-saṁvāde—

kṛtvāpi bahuśaḥ pāpaṁ naro moha-samanvitaḥ |
na yāti narakam gatvā sarva-pāpa-haram harim ||25|| [PadmaP 3.31.148]

tatra daṇḍa-praṇāmaṁ yathā—

daṇḍa-praṇāmaṁ kurute viṣṇave bhakti-bhāvataḥ |
reṇu-saṅkhyam vaset svarge manvantara-śatam naraḥ ||26||

tatra pradakṣiṇa-māhātmyam, yathā **vārāhe**—

evam kṛtvā tu kṛṣṇasya yaḥ kuryād dviḥ pradakṣiṇām |
sapta-dvīpavatī-puṇyam labhate tu pade pade |
tat khyātam yat sudharmasya pūrvasmin ḡrdhra-janmani |
kṛṣṇa-pradakṣiṇābhyāsān mahā-siddhir abhūd iti ||27||

tathā—

patitaḥ skhalito vārtaḥ kṣud-bādhā-vivaśo ḡṛṇan |
haraye nama ity uccair mucyate sarva-pātakāt ||28||

atha jñānānivitā, yathā dāsyam sakhyam tathā cātma-nivedanam iti trayam | tatra dāsyam,
yathā—

yan-nāma-śruti-mātreṇa pumān bhavati nirmalaḥ |
tasya tīrtha-padaḥ kiṁ vā dāsānām avaśiṣyate ||29|| [BhP 9.5.16]

śrī-kṛṣṇa eva sarveṣāṁ param sarvopāsaniya iti niścaya-jñānena sadbhiḥ śrī-bhagavad-
dāsatvam svīkṛtam | tatas tad anusandhīyate | tad eva—

etāḥ param tanu-bhṛto bhuvi gopa-vadhvo
govinda eva nikhilātmani rūṭha-bhāvāḥ |
vāñchanti yad bhava-bhiyo munayo vayam ca
kiṁ brahma-janmabhir ananta-kathā-rasasya ||30|| [BhP 10.47.58]

tatra dāsyam eva dvividham | dāsatvam dāsītvam ca | tatra dāsa-bhāvāḥ—

aham hare tava pādaika-mūla-
dāsānudāso bhavitāsmi bhūyaḥ |
manaḥ smaretāsu-pater guṇāṁs te
ḡṛṇīta vāk karma karotu kāyaḥ ||31|| [BhP 6.11.24]

viṣṇu-dharmottare—

paramātmam aśeṣasya jagataḥ prabhavāpyayam |
śaraṇyam śaraṇam gacchan govindam nāvasīdati ||32||

tatra dāsī-bhāvo, yathā **saṁmohana-tantre**—
dāsa-bhāvaḥ sakhya-bhāvaḥ putra-bhāvas tathaiva ca |
nārī-bhāvo viśeṣeṇa guhyād guhyatamaṁ smṛtaḥ ||33||

tathā**di-purāṇe**—
gopī-bhāvena ye bhaktā mām evaṁ samupāsate |
teṣu teṣv iva tuṣṭo'ham satyaṁ satyaṁ vadāmy aham |
bhāvānurūpaṁ sarvatra pārtha vyavaharāmy aham ||34||

atra sakhya-bhāvo, yathā—śrī-kṛṣṇa eva parama-brahma rasa-maya-līlā-vigrahaḥ | yad yad
vāñchantī, tat tat prāpnuvanti iti jñānena sakhya-bhāvaṁ kurvanti santaḥ | tad yathā—

kāmaṁ krodhaṁ bhayaṁ snehaṁ aikyaṁ sauhṛdam eva ca |
nityaṁ harau vidadhato yānti tan-mayatām hi te ||35|| [BhP 10.29.15]

yathā **mahābhārate**—
arjunasya sakhā kṛṣṇaḥ kṛṣṇasya hi sakhārjunaḥ |
ubhayor antaraṁ nāsti pavanākāśayor iva ||36||

athātma-nivedanaṁ, yathā—
sarva-bhūteṣu yaḥ paśyed bhagavad-bhāvam ātmanaḥ |
bhūtāni bhagavaty ātmany eṣa bhāgatottamaḥ ||37|| [BhP 11.2.45]

iti jñātvā ātma-samarpaṇaṁ kurvanti santaḥ |
ātmanam arpayet kṛṣṇe bhaved ātma-nivedanam |
ananya-bhāvam āśritya tavāham ca balir yathā ||38||
vikrītā gauḥ pradattā vā svayaṁ yat tan na vidyate |
tadā dehādikaṁ sarvaṁ dattaṁ kṛṣṇāya nātmanaḥ ||39||

tathā kavir uvāca—
kāyena vācā manasendriyair vā
buddhyātmanā vānusṛta-svabhāvāt |
karoti yad yat sakalam parasmai
nārāyaṇyeti samarpayet tat ||40|| [BhP 11.2.36]

athaivam jñāna-bhaktiyā prema-lakṣaṇā bhaktir jāyate, yathā brahma-saṁhitāyām—
prabuddhe jñāna-bhaktibhyām ātmany ānanda-cin-mayī |
udety anuttamā bhaktir bhagavat-prema-lakṣaṇā ||41|| [Brṣ 5.58]

tad evā**di-purāṇe** arjunaṁ prati śrī-bhagavān uvāca—
na tapobhir na vedaiś ca nācārair na ca vidyayā |
vaśo'smi kevalaṁ premṇā pramāṇaṁ tatra gopikāḥ ||42||

tathātra prema yathā—jñānādy-anapekṣayā mamaivety ākāra-puraḥ-saraṁ sahaja-sphūrṭiḥ
prema | tad eva—

yā dohane 'vahanane mathanopalepa-
preñkhenkhanārbha-ruditokṣaṇa-mārjanādau |
gāyanti cainam anurakta-dhiyo 'śru-kañṭhyo
dhanyā vraja-striya urukrama-citta-yānāḥ ||43|| [BhP 10.44.15]

atha kīdrk prema ? tad āha—
prāṇa-pratima-rūpeṇa darśanādarśanena ca |
jīvanam maraṇam syād yat tat premeti nigadyate ||44||

padma-purāṇe—
avyalīkena manasā preṣṭhasyārādhanam prati |
ānandaānubhavād bhaktir dhiyo vṛttir acañcalā ||45||
atyanta-sukha-samprāptau vicchede duḥkha-santateḥ |
hetur eko'yam eveti saṁśrayo bhaktir ucyate ||46||
dvābhyām saṁvalitair bhāvaiḥ prema-bhaktir iti smṛtam ||47|| iti |

athaivam śrī-bhagavad-bhaktiḥ kenopāyena jāyate ? tad utu sat-saṅgād eva | śrī-bhagavān
uvāca—

satām prasaṅgān mama vīrya-saṁvido
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ |
taj-joṣaṇād āśv apavarga-vartmani
śraddhā ratir bhaktir anukramiṣyati ||48|| [BhP 3.25.25]

yathā prema-sudhā-sāraṇyām—
satata-prema-parāyaṇa-jana-mukha-galita-kṛṣṇa-kathā-mādhvī |
śravaṇa-puteṇa nipītā vitarati kṛṣṇe'malam prema ||49||

tathā padma-purāṇe—
na tapāmsi na tīrthāni na śāstrāṇi yajanti naḥ |
saṁsāra-sāgarottāre vaiṣṇava-sevanam vinā ||50||

tad eva—
no rodhayati mām yogo na sāñkhyam dharma eva ca |
na svādhyāyas tapas tyāgo neṣṭā-pūrtam na dakṣiṇā ||51||
vratāni yajñas chandāmsi tīrthāni niyamā yamāḥ |
yathāvarundhe sat-saṅgaḥ sarva-saṅgāpaho hi mām ||52|| [BhP 11.12.1-2]

tathā ataeva bhagavad-bhaktiḥ kṣipram utpadyate, yathā—
na hy am-mayāni tīrthāni na devā mṛc-chilā-mayāḥ |
te punanty uru-kālena darśanād eva sādhaveḥ ||53|| [BhP 10.48.31]

tathā nava-siddhān prati nimi-nṛpa uvāca—
ata ātyantiko kṣemaṁ pṛcchāmo bhavato 'naghāḥ |
saṁsāre 'smin kṣaṇārdho 'pi sat-saṅgaḥ śevadhir nṛṇām ||54|| [BhP 11.2.30]

atha santaḥ kīdrśā ity ucyatām | tad eva—
mahat-sevām dvāram āhur vimuktes
tamo-dvāram yoṣitām saṅgi-saṅgam |
mahāntas te sama-cittāḥ praśāntā
vimanyavaḥ suhrdaḥ sādhave ye ||55|| [BhP 5.5.2]

tathā śrī-bhagavān uvāca—
kṛpālur akṛta-drohas titikṣuḥ sarva-dehinām |
satya-sāro 'navadyātmā samaḥ sarvopakāraḥ ||56||
kāmair ahata-dhīr dānto mṛduḥ śucir akiñcanaḥ |
anīho mita-bhuk sāntaḥ sthiro mac-charaṇo muniḥ ||57||
apramatto gabhīrātmā dhṛti-māñ jita-ṣaḍ-guṇaḥ |
amānī māna-daḥ kalyo maitraḥ kāruṇikaḥ kaviḥ ||58||
ājñāyaivaṁ guṇān doṣān mayādiṣṭān api svakān |
dharmān santyajya yaḥ sarvān mām bhajeta sa tu sattamaḥ ||59||
jñātvājñātvātha ye vai mām yāvān yaś cāsmi yādṛśaḥ |
bhajanty ananya-bhāvena te me bhakta-tamā mataḥ ||60|| [BhP 11.11.29-33]

evaṁ bhāgavatam ārādhya śrī-kṛṣṇe bhaktiḥ prajāyata ity asandehaḥ | yathā śrī-bhagavan-
nigamaḥ—

sat-saṅgena hi daiteyā yātudhānā mṛgāḥ khagāḥ |
gandharvāpsaraso nāgāḥ siddhās cāraṇa-guhyakāḥ ||61|| [BhP 11.12.3] ity ādi |

ataḥ santam ārādhya śrī-harau bhaktiḥ karaṇīyā ananya-bhāvena | yathā śrī-bhagavad-gītāyām
arjunam prati śrī-bhagavān uvāca—

sarva-dharmān parityajya mām ekaṁ śaraṇam vraja |
ahaṁ tvā sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ ||62|| [Gītā 18.66]

tathā ca **brahma-saṁhitāyām** brahmāṇam prati śrī-bhagavān uvāca—
dharmān anyān parityajya mām ekaṁ bhaja viśvasan |
yādṛśī yādṛśī śraddhā siddhir bhavati tādṛśī ||63|| [Brs 5.61]

tathā—
tasmāt tvam uddhavotsṛjya codanām praticodanām |
pravṛttim ca nivṛttim ca śrotavyaṁ śrutam eva ca || [BhP 11.12.14] iti |

bhaktānām dharmā-karmādi-bādhenā dūṣaṇam asti ? naivam | tathā—
devarṣi-bhūtāpta-nṛṇām pitṛṇām
nāyaṁ kiṅkaro nāyam ṛṇī ca rājan |
sarvātmanā yaḥ śaraṇam śaraṇyaṁ
gato mukundaṁ parihr̥tya kartam || [BhP 11.5.41]

tathā **bṛhan-nāradiye**—
vāsudeva-prasaṅgena kriyā-lopo bhaved yadi |
tasya karmāṇi kurvanti tisraḥ koṭyo maharṣayaḥ ||65||

tathaiva—

ājñāyaivam guṇān doṣān mayādiṣṭān api svakān |
dharmān santyajya yaḥ sarvān mām bhajeta sa tu sattamaḥ ||66|| [BhP 11.11.32]

tathā—

yadā yasyānugṛhṇāti bhagavān ātma-bhāvitaḥ |
sa jahāti matiṁ loke vede ca pariniṣṭhitām ||67|| [BhP 4.29.46]

ity evaṁ śrī-bhagavad-bhaktānām anupapatitir bhayādayaḥ santi, naivam | yathā śrīmad-
bhāgavate-- samāśritā ye pada-pallava-plavaṁ mahat-padaṁ puṇya-yaśo murāreḥ [BhP
10.14.58] ity ādi | tathā--

tathā na te mādharma tāvakāḥ kvacid
bhraśyanti mārgāt tvayi baddha-sauhrdāḥ || [BhP 10.2.33] ity ādi ||

tathā śrī-bhagavad-gītāsu—

ananyāś cintayanto mām ye janāḥ paryupāsate |
teṣāṁ nityābhīyuktānām yoga-kṣemaṁ vahāmy aham || [Gītā 7.22]

ataeva śrī-kṛṣṇa-candra-pādāravindāśrayaṇe na kiṁcid durlabham | janma-maraṇa-bhayātīta-
padaṁ ca prāpyate | nityānanda-padam api prāpyate ca | yathā—

martyo mṛtyu-vyāla-bhītaḥ palāyan
lokān sarvān nirbhayaṁ nādhyagacchat |
tvat pādābjam prāpya yadṛcchayādya
susthaḥ śete mṛtyur asmād apaiti || [BhP 10.3.27]

tathā śrī-viṣṇu-sahasra-nāma-stotre—

na vāsudeva-bhaktānām aśubham vidyate kvacit |
janma-mṛtyu-jarā-vyādhi-bhayaṁ vāpy upajāyate ||

tathā—

bhagavata uru-vikramāṅghri-śākhā-
nakha-maṇi-candrikayā nirasta-tāpe |
hṛdi katham upasīdatām punaḥ sa
prabhavati candra ivodite 'rka-tāpaḥ || [BhP 11.2.54]

ity ādi śrī-bhagavad-bhakter mahattvam | atraivāgre śrī-bhagavad-bhajanoddeśa-ratnādu
katicid uktam | tatraiva jñātavyam iti ||

ataḥ—

nānā-deva-niṣevāṇam parihara prāñādi-saṁrodhanam
dharmam karma ca dāna-tīrtha-niyama-brahmādikopāsanam |
sarveṣāṁ paramēśvarasya paramānanda-pradasyātmanah

śrī-kṛṣṇasya sadāvyayasya caraṇa-dvandvāravindam bhaja ||72||

tathā—

rādhā-kṛṣṇa-padāravinda-vigalat-prema-pravāhāmṛtam
pāyam pāyam anāratam para-sukhī bhūtvā mahān unmadaḥ |
nānyatrāpi mano dadhāti na vadaty anyam smaren netaram
tasyivānghri-yaśo vināpy ata imam cakre kavī rāghavaḥ ||73||

sva-vāpī-savidhe mahā-muni-varasyāmrātakasyāśrame
nānā-śāstra-vidhijña-pañḍita-yute sthāne mbikādhiṣṭhite |
brahma-vyāsa-maheśa-gopita-dhanam kṛṣṇa-prakāśābhidham
ratnam rāghava-nāma-dheya-kṛtinā vedyam kṛtam sarvataḥ ||74||

ye jānanti mahānta eva sudhiyas te modayanty uttamāḥ
kṣiṇā ye na vidanti tattvam idame vādhyāyayantv āśu te |
etad ye tu vihāya cānya-viṣaye kurvanty aho mānase
te kim kṛṣṇa-padāravinda-surasam samprāpnuvanty ajñakāḥ ||75||

param—

śrī-kṛṣṇānghri-saroja-yugma-vigalan-mādhvika-dhārāmṛtam
pītam yair na ca cāru-citta-caṣakais te vañcitā duḥkhitāḥ |
anyam vānusaranty anitya-vibhavam saukhyāśayā bālīśā
yāsyanty udbhava-mṛtyu-tivra-kadaneṣv ājanma-koṭiṣv api ||76||

ataḥ sarvam anyam vihāya sarvopari śrī-kṛṣṇa-caraṇāravindam brahmādibhir bhajanīyam
bhajata | tad eva krutaitad durlabha-saṅgrahānusāreṇa | tad evam imam saṅgraham viruddha-
matiṣu na prakāśayet | tad iti—

dhūrtāyātyanta-mūrkhāya tathā paṇḍita-mānīne |
pāṣaṇḍa-mataye caiva anyad evopasevine ||77||
abhaktāya ca lolāya riktopāsāparāya ca |
nāstikāya tāmasāya tathāhaṅkāra-kāriṇe ||78||
na prakāśyo na deyaś ca kadācin naiṣa saṅgrahaḥ ||79||
deyo viśuddha-mataye kṛṣṇa-pādābja-sevine |
guru-bhaktāya śāntāya satya-sandhāya sarvadā ||80||

tathā śrī-bhagavad-gītāsu [Gītā 18.67-8]—

idaṁ te nātapaskāya nābhaktāya kadācana |
na cāśūrūṣave vācyam na ca mām yo bhyaśyati ||81||
ya idaṁ paramam guhyam mad-bhakteṣv abhidhāsyati |
bhaktim mayi parām kṛtvā mām evaiśyaty asaṁsayāḥ ||82|| iti |

[Gītā 18.61-2]

īśvaraḥ sarva-bhūtānām hṛd-deśe rjuna tiṣṭhati |
bhrāmayan sarva-bhūtāni yantrārūḍhāni māyayā ||83||
tam eva śaraṇam gaucha sarva-bhāvena bhārata |

tat-prasādāt parām śāntim sthānam prāpsyasi śāśvatam ||84||

ity evam jñātvā śrī-kṛṣṇa-caraṇāravindam eva śaraṇam kartavyam iti śeṣaḥ |

iti śrī-kṛṣṇa-prakāśa-ratne bhakti-viracanam nāma
ṣaṣṭha-prakāśa-ratnam samāptam |

śrī-kṛṣṇa-bhajanopāya-cintāmaṇir ayam granthaḥ |
prema-bhakti-prado yat tat samāśrayata sattamāḥ ||

samāptaś cāyam granthaḥ |

śrī-gurudevāya samarpaṇam astu |
śubham astu śakābdaḥ 1606 (lipi-kālo'yam)