THE BHAKTI-RATNĀKARA OF ŚAṄKARADEVA
AND
HISTORY OF THE CONCEPT OF BHAKTI

MAHESWAR NEOG

PUNJABI UNIVERSITY PATIALA

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THE BHAKTI-RATNĀKARA OF ŚAṄKARADEVA

CRITICALLY EDITED SANSKRIT TEXT WITH A RÉSUMÉ IN ENGLISH

AND

HISTORY OF THE CONCEPT OF BHAKTI

IN A CRITICAL INTRODUCTION

MAHESWAR NEOG,

SAINT SANKARADEVA PROFESSOR,
PUNJABI UNIVERSITY PATIALA



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Inscribed in the name of
Shri Mahendra Mohan Choudhury,
Governor of the Punjab (1974-1977),
who introduced Śaṅkaradeva
to the Punjab, the land of Guru Nānak

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FOREWORD

I am happy to introduce to the readers Dr Maheswar Neog's latest work, *The Bhakti-ratnākara of Sankaradeva, and History of the Concept of Bhakti*, published by the Punjabi University. The volume represents one of the major projects undertaken by the Saint Sankaradeva Chair, to which Dr Neog (formerly Jawaharlal Nehru Professor at Gauhati University) was appointed.

Saint Sankaradeva (A.D. 1449-1568) of Assam was a contemporary of Guru Nanak Dev (A.D. 1469-1539). A textual analysis of the scholar-saint's *Bhakti-ratnākara* is the highlight of Dr Neog's book, which also comprises a running synopsis of this excellent treatise on Bhakti and it identifies the sources of Sankaradeva's compilation, including not only the *Bhāgavata-purāṇa* and the *Bhagavadgīta* but also later writings like *Prabodha-chandrodaya-nāṭaka* of Krishnamisra Yati of the South and *Śānti-śataka* of Sihlana-misra of Kashmir and comparatively unknown works like *Yogasāra* and *Vaiṣṇavanandalahari*. Dr Neog's book will serve as a critical introduction to the general history of Bhakti, covering practically three thousand years, from its inception in the Rigvedic times to its fully developed stage in the sixteenth century. This was the period when Guru Nanak of the Punjab and Sankaradeva of Assam, besides other leading exponents of Bhakti, were spreading their dicta in the sub-continent, irrespective of the regional bias of their teachings. Dr Neog's study, I hope, will prove to be a useful handbook for the students and scholars of the Bhakti tradition of India and will serve as a guide to the history of religion in general.

Punjabi University
Patiala
August 17, 1982

BHAGAT SINGH,
Vice-Chancellor

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PREFACE

The preparation of a text-critical edition of the bhakti treatise, *Bhakti-ratnakara* of Mahāpuruṣha Śaṅkaradeva (1449-1568 A.D.) of Assam, was taken up as the first project of Saint Sankaradeva Chair. I am indeed very grateful to Shri Maheshchandra Dev Goswami, then Principal, Nowgong Girls' College, Nowgong, Assam, and Shri Shri Bhavachandra Goswami, Sattrādhikāra of Kamalābāri-sattra, Mahimabari, Titabar, originally of The Majuli, Sibsagar District, for having lent me the sãcipāt (Agar wood bark folio) manuscript copies of the work with them, and to the authorities of the Assam State Museum and Kāmarūpa Anusandhāna Samiti, Gauhati, for helping us to get a photostat copy of their manuscript. The Dibrugarh University Assamese Department Manuscript Library manuscript of Rāmacaraṇa Thākur's metrical rendering was available to us through the courtesy of the Department, while a transcript of Gopālacaraṇa Dvija's prose rendering was sent to me personally quite some years earlier (in 1961, to be particular) by Shri Shri Gopalkrishna Dev Goswami, Sattrādhikāra, Bareghar-chaliha-sattra.

I am indeed much beholden to Dr Bhagat Singh, Vice-chancellor, Punjabi University, for his valued Foreword and help whenever it was needed.

My grateful thanks are due to our esteemed colleague, Professor Harbans Singh, for having a look through the portion of the Introduction concerning Guru Nanak. I must also express my humble gratitude to Professor Dr Jan Gonda of Utrecht (Netherlands) for sending me his valued publications. The Librarian of National Library, Calcutta, deserves all thanks for affording me facilities to consult old volumes of Orientalist journals, which have become rarities.

I must say Thanks to Shri Maheswar Hazarika and Miss Sulekha Chakravarti, Project Assistants, for the assistance given to me in the process of making of the book—from putting down the master lines before collation and the constituted text after editing to the reading of proofs.

I am so very thankful to Shri S. Bhaskaran Nair, Acting Director, Dr K. V. Sarma, ex-Director, and Dr Ved Prakash, Assistant Director,

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Vishveshvaranand Vedic Research Institute, and Shri Shankar Dass Chadha, Manager, V. V. R. I. Press, and his staff for the unfailing courtesy and promptness with which the book was taken up and completed. I have to be remembering how at the Sadhu Ashram scholars, young and old, Professor Dr Sarma, Dr Munishwar Dev, Shri Rajendra K. Sarma, Smt Madhu Bala and others, provided pleasant acedemic company in the irksome stage of proof-reading, when nice points of Sanskrit grammar did not cease teasing the editor.

Saint Sankaradeva Chair
Punjabi University Patiala
27 September 1982

MAHESWAR NEOG

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INTRODUCTION : HISTORY OF THE CONCEPT OF BHAKTI

Incipient Bhakti for Ṛgvedic Varuṇa :

The emergence of bhakti—love that is personal, sensuous, intense and sublime, directed to a personal deity—as a form of worship timed well with the emergence of theism, with the emergence of Viṣṇu as unquestionably the highest of gods and the emergence of the cult of Kṛṣṇa-Vāsudeva. Some writers would surmise that the conception of bhakti and prasāda (grace) was a borrow from non-Aryan religious thought.[1] The fusion of races and cultures in those times must have promoted the growth of a fresh doctrine like this. R. G. Bhandarkar, however, finds the origin of the bhakti doctrine in the upaniṣadic upāsanā.[2] He also draws attention to the *Bṛhadāraṇyaka-upaniṣad* (1. 4. 8), where Ātman is said to be dearer than everything. He continues to say that "during the period when the Ṛgveda poetry was composed, love for God or gods was often an abiding sentiment in the heart of the poets"[3], as is evident from the hymns to Dyaus and Aditi, invoking them as father or mother and soliciting their grace as from parents. Though the later sacrificial ritual destroyed the spirit of those verses and converted them to simple verbal formulae, still, the feeling that was in the heart at the time when they were composed, must have continued, though it found no expression for a time and exhibited itself again mixed with wonder and admiration in the times of the Upaniṣads."[4] The imagery of two birds on the same tree to

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1. D. C. Sircar : 'Early history of Vaiṣṇavism', *The Cultural Heritage of India*, Vol. IV, pp. 108, 112-13 "One might say the Aryans laid greater stress on the intellect, and the non-Aryans (Drāviḍa, Niṣāda and Kirāta) on the emotions. Reason and emotion, however, are both given equality of status in the achievement of man's spiritual realization ; *jñāna* and *bhakti* are the two pivots in man's spiritual life" (S. K. Chatterji : 'Contribution from different language-culture groups', *op. cit.*, Vol. I, p. 85).

2. *Vaiṣṇavism, Śaivism and Minor Religious Systems*, Varanasi, 1965, pp. 28, 29.

3. "Already, in the Vedic hymns, the pious enthusiasm often bursts forth into ardent expressions of a quasi-monotheistic belief. The impatient craving for the 'One' inspires the most ancient metaphysics" (M. E. Senart, 'Introduction to the French Translation of the Bhagavadgītā' (tr. Belvalkar), *Annals of Bhandarkar Oriental Research Institute*, Vol. VIII, pt. II. September 1926, p. 319).

4. loc. cit.

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mean the friendship and companionship of the Supreme Soul and individual souls in the *Ṛksaṁhitā* (I. 164. 20) is also to be remembered as a case in point.[1] The vedic gods were sometimes dreaded, but their human worshippers looked up to them also with admiration and love, The vajra-wielder Indra, for example, was a terrible god ; but his grace and friendship is sought (VIII. 1. 6, III. 53. 21). Even a companionship or an intimate friendship with the deities was sometimes expected. The attitude of affectionate intimacy for gods—at least as a sentiment analogous to the approach of bhakti—is best seen in the hymns to Varuṇa.[2] "The reason for this is that Varuṇa was conceived in a special sense as the moral sovereign of the universe, who is a punisher of sin and falsehood, but is gracious to the supplicant and the penitent, and who vouschafes his divine friendship to the ardent devotee, while the attribute of a god like Indra are clearly those of physical superiority and dominion, his cosmic and ritualistic character being chiefly emphasised." As a result, in the hymns to Varuṇa he "is one of the most personalised of all the Ṛgvedic gods, and the feeling expressed in those hymns is very difficult to distinguish from incipient bhakti", and "even if the spirit of the Varuṇa hymns do not indicate such single-minded devotion and such ethical frame of mind towards a specific object of worship as is indicated by the term bhakti, they still give evidence of a psychological mood of dependence and supplication to a god of grace, in which indeed one must seek the origins of a doctrine of bhakti."[3] Contrite at heart the hymn-maker brings down the deity to the personal level, and pleads very passionately indeed for grace and mercy. The supplicant even finds the god in close friendship and companionship. He is a god of mercy, even though he punishes the sinner, and his grace can be secured through devotion with prayers. The hymnist mostly fears that his sin or tansgression or human frailty may be visited with punishment—with Varuṇa's bonds ("the bonds above, between and under", I. 24. 15) or with death ("enter into the house of

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1. This is repeated in the *Muṇḍaka-upaniṣad*, III. 1. 1.

2. Barth (*The Religions of India*, London. 1932, p 18) compares the Varuṇa hymns in their intensity to the Psalms : "In connection with no other god is the sense of the divine majesty and of the absolute dependence of the creature expressed with the same force, and we must go to the Psalms in order to find similar accents of adoration and supplication."

3. Mrinal Das Gupta ; 'Śraddhā and bhakti in Vedic Literature', *I. H. Q.* Vol. VI, June 1930, pp. 327-f.

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clay", VII. 89. 1), he also seeks from the god good things here on earth —fame, cattle and riches, a sinless and, therefore, happy life. Anyway, fervent are the entreaties sent up to Varuṇa :

Varuṇa, hear this call of mine, be gracious unto this day.
Longing for help I cried to thee.
Thou, O wise God, art Lord of all, thou art the King of earth and heaven ;
Hear, as thou goest on the way (I. 25. 19-20).

I beg renown of Varuṇa, the mighty, the God exceeding king
to him who worships.
Having extolled thee, Varuṇa, with thoughtful care may we have fortune, in thy service.
Singing thy praises like the fires at coming, day after day, of mornings rich in cattle.
May we be in thy keeping, O thou Leader, wide ruling Varuṇa,
Lord of many heroes (II. 28. 1-3).

Whatever law of thine, O God, O Varuṇa, as we are men,
Day after day we violate,
Give us not as prey to death, to be destroyed by thee in wrath,
To thy fierce anger when displeased (II. 1.25).

Sing forth a hymn sublime and solemn, grateful to glorious Varuṇa, imperial Ruler,
Who hath struck out, like one who slays the victim, earth as a skin
to spread in frcnt of Sūrya (V. 64.I).

In the tree-tops the air he hath extended, put milk in kine
and vigorous speed in horses.
Set intellect in hearts, fire in waters, Surya in heaven and
Some on the mountain. ...
Cast all these sins away like loosened fetters, and Varuṇa, let us be thine own beloved (V. 85. 2, 8).[1]

With the passage of time this particular aspect of Varuṇa as a god of morality and world's well-being, a grace and protection for his adherents slowly had a sea-change.[2]

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1. Ralph T. H. Griffith, *The Hymns of the Rigveda*, ed. 2, Vol. I, Benares, 1896.

2. It was Professor Jean Przyluski who tried to show that Varuṇa was a god of the sea with Austro-Asiatic origin (*J. R. A. S.*, London, 1933, pp. 613-22). But A. Berridale Keith asserted that "We have not the slightest evidence that there existed an Austro-Asiatic Varuṇa, god of the sea" ('The God Varuṇa', *I. H. Q.*, Vol. IX, June 1933, pp. 515-20). Earlier vedic studies, particularly among disciples of Max Müller, were directed towards finding equivalences of these early Indian gods in Indo-European mythology. Varuṇa in that wave of study was equated to Greek Ouranos. But these were soon found to be only exercises in futility. Radhakrishnan, however, finds him 'identical with the

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Viṣṇu's Stride Forward :

Even though Viṣṇu, the god with whom bhakti is in later times most associated, is not the highest among the Ṛgvedic gods, he does certainly enjoy some remarkable eminence amongst them.[1] He is sometimes even at par with the highest of them, Indra. He is Indra's worthy friend (yujyo sakhā, I. 22. 19), from whom the king of gods seeks help for slaying the demon Vṛtra (IV. 18. 11). He is the germ of sacrifice or moral order (ṛtasya garbham) of the world (I. 156. 3). To Viṣṇu, again, belongs the highest place (I. 22. 18, etc.) in heaven (parama pada) which only the sūris, who were specially chosen of Viṣṇu, could perceive (I. 22. 20). Viṣṇu did diurnally take his imperishable three strides across the sky, which have been variously interpreted even in Vedic times. He is a manifestation of the sun (I. 155. 6) and was later conceived as one of the sun-gods, the Ādityas. He is śipiviṣṭa[2], covered with the rays of the sun (VII. 99. 7, VII. 100. 5-6).

Ruben[3] asserted that the importance of Viṣṇu grew in post-vedic times because he was already preeminent in pre-Aryan India. Keith held[4] that Kṛṣṇa, the full incarnation of Viṣṇu, was originally a

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Greek Ouranos and the Ahuramazda of the Avesta" (*Indian Philosophy*, Vol. I, New York, etc., 1951, p. 77). "The theism of the Vaiṣṇavas and the Bhāgavatas, with its emphasis on Bhakti, is to be traced to the Vedic worship of Varuṇa, with its consciousness of sin and trust in divine forgiveness" (ibid., p. 76). "The theism of the Bhagavadgïtā is only an idealisation of Varuṇa-worship." (p. 116).

1. The hymns to Viṣṇu appear to Hopkins to be late (E. W. Hopkins, *The Religions of India*, Boston-London, 1902, p. 56).

2 This name or epithet of Viṣṇu is of uncertain etymology and meaning. 'Invested with rays of light' is the meaning according to Śāyana. It has been interpreted also as 'bald' (Hopkins, loc. cit.). R. N. Dandekar (Viṣṇu in the Veda : *A Volume of Studies in Indology presented to Professor P. V. Kane*, ed. by Katre and Gode, Poona, 1941, pp. 108-f) holds that the word has "unmistakably preserved Viṣṇu's ancient phallic nature" connecting him "with the notions of fertility, productivity and sex-life." He finds further phallic character of Viṣṇu in an obscure feature of Vedic śrāddha ritual, when the aṅguṣṭha, without nail, a symbol of phallus, is to be dipped into the offering to the pitar, in the mantra *viṣṇur yonim kalpayatu* in the garbha ceremony according to the *Sāṅkhāyana-gṛhyasūtra*, etc (p. 109).

3. *Eisenschimiede und Dämonen in Indien*, Leyden, 1939, p. 284.

Jan Gonda would even read 'non-Aryan' in place of 'pre-Aryan' (*Aspects of Early Viṣṇuism*, Delhi, etc., 1969, p. 3.

4. The child Kṛṣṇa, *J. R. A. S.*, 1908, pp. 169-ffl.

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vegetation demon. There is hardly basis for such a surmise as this. The origins of Viṣṇu and the causes of his rise to more and more eminence and, finally, to the most eminent place among the Indian gods have thus given rise to various speculations, in some cases based on the etymology of the name, Viṣṇu. The purāṇas and the later Indian writers tried to explain away the word *Viṣṇu* as from the root *viṣ*. (with the Dhātupāṭha meaning of vyāpti, to enter, to pervade). But hardly anything is said as to what suffix is added to this root to make *viṣṇu*, even though a weak attempt is made to find out a *nuk-pratyaya* for the purpose. This is not very convincing. M. Bloomfield explains *Viṣṇu* as *vi* (through) + *snu* or *sānu* (the back), thus having a reference to Viṣṇu's strides across the back of the world.[1] Th. Bloch (1909) and other scholars find the word *Viṣṇu* to contain the suffix *-snu* (cf. *jiṣṇu*, *alaṁkariṣṇu*, etc.) and the element *vi*, 'bird', which, however, is not a verbal root (like *ji* or *kṛ*, etc.). K. F. Johanson (1917) even identifies *Viṣṇu* with a Greek term meaning 'a large bird'.

These and such other conjectures of scholars about the origin of Viṣṇu and his very name are very much inconclusive, and we are left but with what is there in the original text itself. The character he is credited with in the *Ṛgveda* contains the germs of the history of his later development. The Ṛgvedic hymn-maker sings high praises to Viṣṇu ; it is he who made fast the earth, propped up the firmament and takes his strides out of benevolence (sumati).

> I will declare the mighty deeds of Viṣṇu, of him who measured out
> the earthly regions,
> Who propped the highest place of congregation thrice setting down
> his footstep, widely striding (I 154. 1).[2]
>
> None born, God Viṣhṇu, and none born hereafter
> E'er reaches to the limit of thy greatness ;
> 'Twas thou establish'st yon high vault of heaven,
> Thou madest fast the earth's extremest mountain (VII. 99, 2).[3]

Viṣṇu was worshipped through songs of praise as well as rituals.

> So, Viṣṇu, e'en the wise must swell the song of praise,
> and he who hath oblations pay thee solemn rites (I. 155. 1).[4]

Viṣṇu is the universal protector, gopā. Viṣṇu's progress to eminence through the Upaniṣads, however, is not great, even though in the *Kaṭhopaniṣad*, I. 3. 9, his parama pada is described as the ultimate goal of the spiritual path (so'adhvanaḥ pāram āpnoti tadviṣṇoḥ paramaṁ padam).

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1. H. Oldenberg (1915) and H. Guntert (1924) accept this etymology (cited by J. Gonda, *Aspects of Early Viṣṇuism*, p. 4).
2. Griffith, op. cit.
3. Hopkins, op. cit., p. 57.
4. Griffith, op. cit.

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Bhakti in the Upaniṣads :

From an examination of the use of the words *śraddhā* and *bhakti*[1] in Vedic literature it becomes clear "that *śraddhā* in the Vedic texts, at least in the Saṁhitās, must have conveyed a sense, which was never akin to the word *bhakti*, as a form of loving devotion to a personal deity, but simply implied confidence, trust or belief based on the knowledge of truth." Even bhakti in the technical religious sense is nowhere used in Vedic Saṁhitās. The root *bhaj*, from which *bhakti* is derived, is found employed in the Vedic texts in its various forms in the senses of 'to distribute, allot, or apportion', 'to furnish, supply, or bestow', 'to share with', 'to partake of, or enjoy', 'to set about'; 'to resort to', but never in the sense of 'to love or adore'.[2] In one place (*Ṛgveda*, I. 127. 5) the words *bhakta* and *abhakta* occur, and Agni is said to have discriminated between the two categories in meting out favours ; but Śāyana takes the words as referring to *sevamāna* and *asevamāna*, worshipping and non-worshipping yajamānas. The word *bhakti* in Vedic literature meant distribution, partition, separation or a share, and in the *Nirukta*, as in *Ṛgveda-prātiśākhya*, it gives the sense of succession, order or series, or an attribute. In VII. 8 we have *agni-bhaktīni*, which just meant 'things pertaining to Agni', and morning libations according to Yāska (about 700 B. C.). From these usages to the application of the term in the sense of loving devotion is a far cry. The words, *bhakti*, *bhakta* and *bhagavat*, are all cognate terms, all obtained from the root *bhaj*.

It is to be noted that in the *Maitrī-upaniṣad* (VI. 13) *bhagavat viṣṇu* is the food that sustains the world , and in the *Śvetāśvatara-upaniṣad* (yasya deve parā bhaktiḥ, VI. 23) we are brought very much near the later developed concept of bhakti. In his translation of the upaniṣad Max Müller says : "'Bhakti' is never inculcated and is only mentioned in the last verse ... but what is really peculiar ... is the strong stress which it lays on the personality of the Lord. The Īśvara Deva in the passage quoted is perhaps the nearest approach to our own idea of a personal god."[3] It can perhaps be thought that the

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1. Śaṅkaradeva in his *Bhakti-ratnākara*, III. 3, cites Kapila's words from the *Bhāgavata-purāṇa*, III. 25. 25, to say that from the happy listening to the lore of the Lord being discoursed by great bhaktas śraddhā, then rati and then bhakti are generated (apavarga-vartmani śraddhā ratir bhaktir anukramiṣyati).

2. Mrinal Dasgupta, *I. H. Q.*, VI, p. 322.

3. *S. B. E.– Upaniṣad*, Part II, London, 1884, p. XXIV.

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term bhakti "came into use as the result of this passage, where it may have been used without any intention of using it as a technical term."[1] "This upaniṣad inculcating devotion to Śiva, originally a non-Aryan god, points to the non-Aryan contribution to the development of the Bhakti doctrine."[2] Is it just semantic variation of the words *bhakti*, *bhakta*, *bhagavat*, from connotations like share, apportionment, etc., to the sense of loving devotion ? Or, was the sense of to love or to adore inherent in the root *bhaj* even in the earliest times but was not available in the vedic texts ?[3]

We have already seen how Bhandarkar finds the origin of bhakti in upaniṣadic upāsanā. "In the Upasānā, or fervent meditation of a number of things such as Manas (mind), the sun, the Purusa in the sun or moon, food, vital breath, etc., regarded as Brahman, i. e., thinking of them as Brahman, is prescribed. Such a fervent meditation cannot but magnify the thing and give it a glorious form, so as to excite admiration and even love." It is again Bhandarkar, who draws attention to the *Bṛhadāraṇyaka-upaniṣad* statement (I. 4. 8) that the inner self is dearer than one's son, one's mundane wealth and everything (tad etat preyaḥ putrāt preyo vittāt preyo'nyasmāt sarvasmād antarataraṁ yad ayam ātmā). He finds a love for the Supreme Being in the wise men of old in another passage (IV. 4. 22) of the same upaniṣad, even though the word *bhakti* does not oecur in it : "This is that Great Unborn, who is of the form of thought among vital airs, who dwells in the cavity of the heart, who is controller of all, ruler of all, the lord of all. By doing good or evil deeds he does not become better or worse. He is the ruler of all beings, he is the causeway or dike that separates things from one another and prevents them being confused together (he is the preserver of order). The Brāhmaṇas desire to know him by the words of the Vedas, by worship,

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1. L. J. Sedgwick : 'Bhakti', *Journal of the Bombay Br. of Royal Asiatic Society*, Vol. XXIII, 1914, p. III.

2. D. C. Sircar, op. cit., p. 112-n.

3. It is interesting that an attempt has been made to explain the phenomenon as only a change in the meaning of the terms consequent on a change from a primitive stage of society, when bhaga was the communal wealth of the tribe and bhagavat the possessor of that bhaga, through an agricultural stage, when bhakta came to mean boiled rice, to an advance in civilisation, when the deity became bhagavat, his votary a bhakta and his act of devotion bhakti (Suvira Jaiswal, *The Origin and Development of Vaiṣṇavism* Delhi, 1967, pp. 37-ff, 110-f.) This brilliant equation in semantics takes too much of the hypothetical for granted.

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charity and austerity. Knowing him one becomes a sage. The recluses, desiring him as the place to live in, renounce the world : On this account the wise men of old did not desire progeny, saying to themselves : 'What shall we do with progeny, when we have got this Being, this world to live in ?' And thus they gave up desire for sons, wealth and the world and lived the life of mendicants."[1]

When we come to the *Śvetāśvatara-upaniṣad* with its mention of supreme devotion to a god, parā bhakti, we are nearly in the age[2] of Pāṇini's *Aṣṭādhyāyī* (5th cent. B. C.), which uses the word (IV. 3. 95) in the sense of resorting to and then loving the thing resorted to ; but as explained by the commentators (bhajyate sevyata iti bhaktiḥ) the word is used in the passive sense to mean a thing liked or loved. In the sūtra IV. 3. 98, vāsudevārjunābhyāṁ vun, by which the words *vāsudevaka* and *arjunaka* are formed to mean 'one whose object of bhakti is Vāsudeva' and 'one whose object of bhakti is Arjuna', there appears to be definite reference to the bhakti faith. Patañjali in his comment on this sūtra in his *Mahābhāṣya* (2nd cent. B. C.) makes it clear that Vāsudeva here is not the name of a kṣatriya but that of a worshipful (athavā naiṣā kṣatriyākhyā. saṁjñaiṣā tatrabhavataḥ). The word thus came to carry even in these early times the concept of love, even though it meant 'loved' and not 'love'. By the rules of Pāṇini himself, however, *bhakti* with the suffix *ktin* (which indicates bhāva or condition) should have had the latter meaning. It is also to be noted that the word *vāsudevaka* contains the sense of religious adoration.

Many of the different elements of bhakti were already to be anticipated in the raptures of the Upaniṣads.[3] As S. Radhakrishan so beautifully summarises, "The Upaniṣad religion is the feeling of

1. Bhandarkar, loc. cit.

2. "This Upaniṣad is a very late one, and there is no reason why it should be placed much if at all, before the Bhagavadgītā" (L. J. Sedgwick : 'Bhakti', *Journ. of the Bombay Br. of Royal Asiatic Society*, 1914, p. III.

In making a comparison between the *Bhagvadgītā*, the Gospal of Bhagavatism, and the *Śvetāśvatara-upaniṣad* of Śivaism, Jan Gonda refers to "the-well-known fact that both poems must have been compiled in those circles which, finding no satisfaction in Vedic ritualism, sought after bliss and salvation through a personal God" (*Viṣṇuism and Śivaism : A Comparison*, New Delhi, 1976, p. 21).

3. That the kṣatriyas more than the brāhmans excelled in upaniṣadic speculations is seen from the *Bṛhadāraṇyaka-up.*, VI. 2. 8, *Chāndogya-up.*, V. 3. 7 (*The Cultural Heritage of India*, I., p. 375). Vide also S. N. Dasgupta, *A History of Indian Philosophy*, Vol. I, 1957, p. 31 ; Grierson : 'Bhaktimārga', *E. R. E.*, II, 1976, p. 540.

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reverence and love for the great spirit. Such meditation is spiritualised bhakti. ... The Absolute becomes a personal God. ... God is the friend and helper, the father and creator, the governor of the universe. He is said to be the supreme person (Puruṣottama). ...He is the inner guide or the antaryāmi. ... According to the Upaniṣads, the Absolute and God are one, we call it the supreme Brahman to emphasise its transcendence of the finite, its unknowability, its all-comprehensiveness ; we call it Īśvara to emphasise the personal aspect so necessary for religious devotion."[1] The element of prasāda or grace, which is an intrinsic aspect of bhakti, is seen in such sayings as : "This Ātman cannot be attained through study or intelligence or much learning—whom he wishes to attain by him it can be attained. To him the Ātman reveals its true nature."[2] Sometimes a dimension of erotic mysticism is added to the realisation of Átman by bringing in the analogy of the world-forgetting love-embrace of a man and his wife (tad yathā priyayā striyā saṁpariṣvakto na bāhyam kiñcana veda nāntaram evāyam puruṣaḥ prājñenātmanā saṁpariṣvakto na bāhyam kiñcana veda nāntaram).[3] The doctrine of śaraṇa and prapatti is also anticipated in such a mantra of the *Śvetaśvatara-upaniṣad* as this : taṁ ha devatātmabuddhiprakāśam/mumukṣur vai śaraṇam aham prapadye—VI. 18). Then again, the oneness of God and man and the necessity of worshipping one God as a form of higher unity, which unites all love, is eloquently emphasised. Yājñavalkya thus taught Maitreyī : "If a man worships another divinity with the idea that he and the God are different, he does not know"[4] (atha yo'nyāṁ devatām upāste'nyo'sāvanyo'ham asmīti na sa veda yathā paśur evaṁ sa devānām). A clearly dualistic note is heard is such teachings as the one ascribed to an ancient sage, Śāṇḍilya, in the *Chandogya-upaniṣad*, 3. 14, whose "ancient heresy" Hopkins seeks to interpret as holding "that the (conditioned) individual spirit is identical with brahma."[5] We have already seen that the word *bhakti* is employed in the *Śvetaśvatara* in the sense of devotion to a personal god. Thus we had already reached in the upaniṣads a stage when the religion of love and devotion was ready to bloom into full foliage.

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1. *Indian Philosophy*, London, 1951, Vol. I, pp. 233 f.
2. *Muṇḍaka-up.*, III. 2. 3 ; *Kaṭha-up.* I. 2. 23, tr. by Radhakrishnan. The *Śvetaśvatara-up.*, III. 20, VI. 21. also refers to prasāda.
3. *Bṛhadāraṇyaka-up.*, IV. 3. 21.
4. *Bṛhadāraṇyaka up.*, I. 4. 10, tr. by Radhakrishnan.
5. *The Religions of India*, pp. 221. 49 ; 509.

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The Germ of the Cult of Kṛṣṇa-Vāsudeva :

It would not thus be much of a travesty of truth to read in the *Chāndogya-upaniṣad*'s[1] mention of the teaching of Kṛṣṇa-Devakīputra, disciple of Ghora-Āṅgirasa, the beginning of the cult of Kṛṣṇa-Vāsudeva. The upaniṣad in this particular place extolls the four virtues of asceticism (tapas), charity (dāna), non-injury (ahiṁsā) and truthfulness (satyavacana) ; and rejects the ritualistic interpretation of sacrifice (vidhi-yajña), substituting it with puruṣa-yajña-vidyā : "When the man is hungry, thirsty and enjoys no pleasure, his condition corresponds to *dīkṣā* or initiation, when the performer of a sacrifice has to fast and abstain from all worldly pleasure. When he eats, drinks and enjoys himself, his condition corresponds to the *upasada*, when the sacrificer breaks the fast and takes food. When he laughs, feeds and indulges in pleasure, his state corresponds to the *stuta-śastra*, when there are music, singing of hymns and the recitation of sacred books. Penance, almsgiving, straightforwardness and truthfulness constitute the fee. When the man is conceived in his mother's womb, people say *soṣyati*, 'The mother will give birth' ; when the child is born, they say *asoṣṭa*, 'The mother has given birth'. These correspond to the use of such expressions in the actual sacrifice. The death of a man corresponds to the final sacrificial bath (*avabhṛitha*)."[2] The doctrines with which Kṛṣṇa is thus associated in the upaniṣad seem to have further explication in the *Bhagavadgītā*, where Kṛṣṇa was teaching Arjuna.[3] Taking Kṛṣṇa as a historical person, which he must have been, and as a religious teacher, which also is pretty certain, his date must be sometime before 600 B. C., the time of the *Chāndogya*.[4] There is a lot of theorisation among eminent modern scholars over the identity of Kṛṣṇa. After an examination of all this Raychaudhuri seeks to postulate that Kṛṣṇa-Vāsudeva was a real man, a human teacher raised to the dignity of a divine being. From various Hindu, Jaina and Buddhist traditions[5] it is clear that he was the son of Vasudeva of the Vṛṣṇi[6] (or Sāttvata) sect of the Yadu

1. 3. 17. 1-6.

2. Hemchandra Raychaudhuri, *Materials for the Study of the Early History of the Vaiṣhṇava Sect*, Calcutta, 1936, p. 79.

3. op. cit., p. 81.

4. op. cit., p. 71.

5. The *Chāndogya-upaniṣad*, the *Ghata-Jātaka*, Megasthenes's statement, the *Uttarādhyāya-sūtra*, etc., point in that direction.

6. According to Kauṭilya's *Arthaśāstra* "the Vṛiṣhṇis were a Saṅgha or 'corporation'. Their political constitution was, therefore, similar to the Śākyas, among whom Gautama Buddha was born. Their irreverent attitude towards Brahmaṇas is alluded to by all our authorities" (Raychaudhuri, p. 78).

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or Yādava clan of Mathurā. As the leader of a religious movement, he was deified and called Bhagavat so that by the time of Heliodoros's Besnagar inscription[1] his adherents were known as Bhāgavatas, who could set up a Garuḍa-dhvaja as the symbol of him as 'god of gods', must have lived before the Buddha, as he finds mention in the *Chāndogya-upaniṣad*. The *Ghaṭa-Jātaka* making him a brother and contemporary of Ghaṭa, the Bodhisattva, and the Jaina belief that Kṛṣṇa was a contemporary of Ariṣṭanemi or Neminātha, the immediate predecessor of Pārśvanātha, would support the date suggested by the upaniṣad.[2]

R. C. Majumdar places freedom of religious speculation, which started with the upaniṣads, as 'the special characteristic' of the 'Age of Imperial Unity' (600 B. C.—320 A. D.). "Wandering ascetics freed from the obligations of prevailing religious ideas and practices, thought out anew the fundamental problems of life. Their number increased in this period, and their constant movement brought them into frequent association with one another. The result was a vigorous reorientation of religious life. The Vedic religion lost credit and a two-fold reaction ensued,—an atheistic movement which frankly denied the neccessity, if not also the reality, of the Vedic gods together with the pre-eminence of the Brāhmaṇas in spiritual matters, and a monotheistic movement which accepted devotion (bhakti) as the only way of pleasing a personal God."[3] The upheaval of new ideas led to new philosophical doctrines and religious sects. Some of the sects died away ; and of those that survived, four alone, namely Jainism, Buddhism, Vaiṣṇavism and Śaivism came to have a prominent place in later history. Viṣṇuism, like Jainism and Buddhism, was founded by the kṣatriyas and had its homeland in the western part of India, away from the centre of orthodox Vedic culture.[4] Unlike

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1. Vide ultra.

2. Raychaudhuri, pp. 64-f. We need not perhaps go into the question whether Kṛṣṇa was a deity of solar origin or a vegetation deity.

Weber (*I.A.*, vol. III, 21-ff ; VI, 161-ff), Grierson (*J.A.R.S.*, 1907 ; *E.R.E.*, II, 1967, pp. 548-50). Hopkins (*India Old and New*, New York et Lond., 1902). Westcott (*Kabir and the Kabir Panth*, 1908, p. 127) and others have attempted to postulate Christian influence particularly on Kṛṣṇaism and the later history of bhakti.

3. *The Age of Imperial Unity*, Bombay, 1960, p. 360. See also H. D. Bhattacharya, p. 474.

4. Loc. cit., ; Grierson, 'The Nārāyaṇīya and the Bhāgavatas', *The Indian Antiquary*, September 1908, p. 251.

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Jainism and Buddhism, cut off from Vedic divinities, Viṣṇuism wove its texture round a Vedic god. It is due to the influence of some primitive currents of religious thought that image-worship evolved about this time.[1] The Bhāgavatas or the Pāñcarātrīs are held responsible for the introduction of image-worship among votaries of Viṣṇu-Kṛṣṇa.[2] It is also to be marked that another new thing, "the ritual of temple-worship had not sprung from Vedic sources, but apparently from ancient forms of worship traditional among Śūdras."[3] By the time of the *Mahābhārata*, rather the *Bhagavadgītā*, the popular divinity, Kṛṣṇa-Vāṣudeva, grown out of a historical being, came to be identified with the Vedic deity, Viṣṇu, and this became a great social event that fertilised the growth of personal devotion to a personal god as *a* dominant, and later *the* dominant, faith. The popular cult of Kṛṣṇa-Vāsudeva must have been 'greatly influenced by pre-Aryan ideas and practices and risen to be a powerful faith',[4] so that its absorption into the general Aryan religion became a great social necessity. Grierson attributes to the unorthodox Bhāgavata faith several traits of modern Indian thought and belief—the conception of God, a monotheos ; the idea of faith (bhakti) ; the idea of a God of Grace—of the Fatherhood of God ; the belief in the immortality of the soul.[5]

'Bhakti' and the 'Bhagavat' :

Hopkins has examined in detail the epic use of the term, *bhakti*. "*Bhakti* leans to love, very perceptibly, even to erotic passion, but it expresses affection of a pure sort as well as that of a sensual nature ; which latter aspect, however, is to be found and cannot be ignored. In fact, the danger of *bhakti*, becoming too ardent and lapsing into mystic eroticism, is apparent in the medieval expression of this emotion. It is not intellectual, yet the play of meaning between faith and love (perhaps trust) is generally present. It may indeed be illustrated by another word, *śraddhā*. ... But especially frequent is the use of *bhakti* in respect of human devotion to the gods, not by any

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1. Loc. cit., pp. 363-f. The glyptic remains of the Sind valley culture are here pointed out. It is notable that it is with Hellenistic influence that figures of the Buddha first appeared (p. 364).
2. D. C. Sircar, *The Age of Imperial Unity*, p. 452.
3. J. N. Farquhar, *An Outline of the Religious Literature of India*, Oxford U. P., 1920, pp. 51 f., 82.
4. Sircar, p. 435.
5. Grierson, op. cit., pp. 252 ff.

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means to Bhagavat alone."[1] "The constant proclamation of their *bhakti* is what makes Keśava so prone to favour the Pāṇḍavas, according to the accusation of Duryodhana (*bhaktivādena*, 5, 127, 3). What that *bhakti* consists in, is explained long before the Gītā, when the same unbeliever scoffs at the *bhakti* of Sañjaya toward Bhagavān Devakīputraḥ, and the question is formally put : kā bhaktir yā te nityā Janārdane ? The answer is given thus : māyāṁ na seve...na vṛthādharmam ācare, śuddhabhāvam gato bhaktyā śāstrād vedmi Janārdanam (5. 69, 4 f.). The devotion to the god is shown by renouncing delusions (such as works) and all wrong practices. This devotion gives purity of heart, and study gives knowledge of the god."[2]

The word *bhakti* seems to have been known to Pāṇini (5th century B. C.) in his *Aṣṭadhyayī*[3] very clearly in the sense of religious adoration, even though the term is applied in connection with cakes also. The meaning would thus range between religious veneration and simple fondness of eating. The words *Vāsudevaka* and *Arjunaka* are formed according to one of his sūtras[4] with the addition of the suffix *bun* to mean one whose object of bhakti is Vāsudeva (vāsudevo'sya bhaktiḥ) and one whose object of bhakti is Arjuna (arjuno'sya bhaktiḥ). Patañjali (2nd cent. B. C.) warns us that here Vāsudeva is a divinity and not simply a great kṣatriya (naiṣā kṣatriyākhyā saṁjñaiṣā tatra-bhavataḥ). It becomes thus clear that in the texts and inscriptions of these early times, where a reference to Vāsudeva as an adorable occurs, bhakti is implied—the Pali *Mahā-niddesa* and *Culla-niddesa* (4th

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1. E. Washborn Hopkins : 'The epic use of bhagavat and bhakti', *Journal of the Royal Asiatic Society*, 1911, p. 733.

2. ibid., p. 735. Hopkins sums up saying that "from the point of view of the epic poets, who also wrote the Gītā, *bhakti* is affection rather than faith. It may belong to man or god and have for its object man as well as god ; its nearest human equivalent in the latter case is the love of a wife for a husband. It inspires animals as well as men. It interchanges with all words of deep affection, *prīti, bhāva, rāga, sneha*." (p. 738).

3. Aṣṭādhyāyī, IV. 3. 95 : *bhaktiḥ*.

The use of the word *bhakti* as a religious technical term, Grierson notes, is "comparatively late in Indian literature." "In the sense of 'love directed to God' the word appears first in Buddhist works of the 4th cent. B. C." and in Paṇini IV. 3. 95. (George A. Grierson, 'Bhakti-mārga', *E.R.E.*, vol. II. 1967, p. 539).

4. IV, 3. 98. There thus seems to have been a cult of Arjuna as much as a cult of Vāsudeva in those days.

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century B. C.)[1] the Ghosūṇḍī (Rajasthan) inscription of King Sarvatāta (c. 200 B. C.),[2] the Besnagar (or Vidiśā, Madhya Pradesh) pillar inscription of the Greek Heliodoros, who lived at Taxila as Ambassador from Antialkidas (2nd cent. B.C.),[3] the Nānāghāt cave (Poona District) inscription (1st cent. B. C.).[4] V. S. Agrawala points out Pāṇini's mention of the compound, *bhāgavatī-bhāgavatam*, to mean a woman and man follower of Bhagavat.[5] All this archaeological and other evidence would go to prove the existence of a faith based on bhakti to Vāsudeva, the faithful in this case being known as Bhāgavata, in the four or five centuries preceding Christ. Megasthenes (4th century B.C.) stated that the people of the Mathura region (Sourasenoi), held Herakles (=Vāsudeva-Kṛṣṇa) in special honour. This special honour must have been some sort of devotion.[6]

In a Ṛgvedic hymn to the god Bhaga (bhaga eva bhagavān astu devās tena vayaṁ bhagavantaḥ syāma) the deity is called *bhagavat* and through his grace the votaries seek to become bhagavantaḥ.[7] The word *bhagavat* could thus be applied to both god and men even in those times. In the *Maitrī-upaniṣad*, VI. 13, we get the word first applied in connection with the name of Viṣṇu in the phrase *bhagavat viṣṇu*, although this meant the food sustaining the world.[8] But there

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1. Bhandarkar, op. cit., p. 3 ; H. D. Bhattacharya, *The Age of Imperial Unity*, Bombay, 1960, p. 462.

2. D. C. Sircar, *Select Inscriptions*, Vol. I, Calcutta, 1965, pp. 90-91.

3. Sircar, op. cit., pp. 88 f. Vāsudeva is called *deva-deva*, 'god of gods' and Heliodoros calls himself 'Bhāgavata'. The *trīṇi amutapadāni* of the inscription is supposed to have a relevance to Ṛgvedic Viṣṇu's three heavenly strides.

4. Sircar, op. cit., pp. 192 ff. Vāsudeva and Saṅkarṣaṇa are adored along with others in the beginning : namo saṁkarsana-vāsudevānāṁ. All the inscriptions taken together might perhaps answer Gonda's question, "how are we to know for certain that Pāṇini's Vāsudeva was already identified with Kṛṣṇa (op. cit., p. 161) ?

5. *India as known to Pāṇini*, Lucknow, 1953, p. 360.

6. Raychaudhuri, op. cit., p. 94 ; D. C. Sircar, 'Religion and philosophy : Vaiṣṇavism', *The Age of Imperial Unity*, p. 432.

7. E. W. Hopkins : 'The epic use of bhagavat and bhakti', *J. R. A. S.*, 1911, p. 736.

8. We need not go at this stage to the etymological meanings of *bhaga, bhagavat*. over which there has been a lot of speculation (George A. Grierson : 'The translation of the term 'Bhagavat'', *J.R.A.S.*, 1910, pp. 159-162 ; A Govindacarya Swami : 'The translation of the term 'Bhagavan'', *ib.*, pp. 861-863 ; V. V. Sovani ; 'The translation of the term 'Bhagavat'', ib,, pp. 863-867 ;

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was apparently a change in the Epic age, when the term *bhagavat* came specially and almost exclusively to be appropriated by the votaries of a new personal god, Nārayaṇa, and *bhakti* imbibed a new idea of personal love and devotion to that deity although it could be used for devotion to other than divine beings, while the word *bhaga* retained its bizarre meaning of wealth, etc., although it was also connected with the worshipful deity. The worshippers of Nārayaṇa came to be distinguished as Bhāgavatas. It is, however, to be noted that the term *Bhagavat* came early to be applied to the Buddha as in the Rummindeī (Nepal Tarāi) pillar inscription of Aśoka.[1] In the *Bhagavadgīta* Kṛṣṇa-Vāsudeva is the Bhagavat, who exposes ethics and lifts his ardent disciple, Arjuna, from 'the dark night of the soul'.[2]

The Mahābhārata and Bhakti :

The Mahābhārata is the first great single work which placed bhakti very squarely on its four legs. But this Epic is still of very much uncertain date, even though quite a number of great scholars, with V. S. Sukhthankar leading, have made very close and critical study of the subject.[3] Even today all we can boldly say is : "The nucleus of the epic must be placed about the fifth century

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F. Otto Schrader : 'The translation of the term 'Bhagavat'', *J. R. A. S*, 1911, p. 194 ; E. W. Hopkins . 'The epic use of Bhagavat and Bhakti', ib , pp. 727-738). Schrader's summarisation may be here especially noted that "*Bhaga-vat*" is a derivation, with a possessive suffix from *bhaga*, the original meaning of which is also "good luck, health", etc., but also by undeniable connection of the word with Old Slavic *bogatŭ*, "wealthy", Avestan *bayō*, "God", etc."

1. *Select Inscriptions*, p. 67.

2. In a *Bhāgavata-purāṇa* (XI. 19) verse cited in the *Bhakti-ratnākara*, 38. 7, the Lord says : bhago ma aiśvaro bhāvo lābho madbhaktir uttamaḥ. In the commentary this is thus explained : bhago bhāgyam madīyam aiśvaryādi-ṣāḍguṇyam. mayi bhaktir uttamo lābhaḥ na putrādiḥ.

3. It is held that the present Mahābhārata, was born of an earlier and smaller *Bhārata* of 24,000 verses (Radhakrishnan, I, p. 479). Sukhthankar believes that the development took place in the hands of Bhārgava brāhmans with growing Viṣṇuite leanings. The text-critical studies of the epic, initiated by Sukhthankar, show that the earlier version of the epic was in the normal Anuṣṭubh metre, which in the *Brāhmana* and the *Sūtra* works is invariably assigned to the śūdras, and that the later exaggerated version often employs the sophisticated Triṣṭubh, generally apportioned to the kṣatriyas. This would mean the transformation of a popular poem into a work advocating the views of the upper classes of people (S. K. Belvalkar, *ABORI*, vol. XXVI, 1945, p. 108, cited by Jayaswal, op. cit.. p. 10 n).

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B.C., if not even earlier, and the composition of the present text may be placed in the fourth century A. D.".[1] It would strike the reader that this span covers the times of Pāṇini and Patañjali and the inscriptions of rulers, including the Greek Heliodoros, who as Bhāgavatas were votaries of Vāsudeva. These were the times when great social changes were taking place, and their first fruits are caught in the great epic. Two sections of the work, the *Bhagavadgītā* and the "Nārāyaṇīya", are particularly significant in relation to the evolution of bhakti centering around Kṛṣṇa-Vāsudeva, who is skilfully identified with Nārāyaṇa-Viṣṇu. Of the two, the *Bhagavadgītā* is the earlier composition, finding its mention in the latter work. It may be considered to have been written about the 2nd century B.C. as an upaniṣad of the Bhāgavatas, its language, style and metre proving the work to be one of the earlier parts of the epic.[2] Bhandarkar thinks it is 'not later than the beginning of the fourth century B. C.'[3] Radhakrishnan says that to give the fifth century B. C. as the date of the *Bhagavadgītā* will not be far wrong.[4] Farquhar considers it "much more likely that the *Gītā* is an old verse Upaniṣhad, written rather later than the *Śvetāśvatara*, and worked up into the *Gītā* in the interests of Kṛiṣṇaism by a poet after the Christian era."[5]

There was a deep religious and philosophical ferment in the country in the epic times and the *Bhagavadgītā* represents one form of synthesis of the jarring elements, and the worship of Vāsudeva-Kṛṣṇa and Viṣṇu seems to have evolved as the most prominent creed. The *Bhagavadgītā*, itself called an upaniṣad, derives its philosophical basis from the upaniṣads, and in the background there were the Sāṁkhya and Yoga, Vedānta and Buddhism,[6] and karma and jñāna.

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1. R. C. Majumdar ; 'Evolution of religio-philosophic culture in India', *The Cultural Heritage of India*, Vol. IV, p. 43.

2. M. Winternitz, *A History of Indian Literature*, Vol. I, Cal., 1927, pp. 437 f.

3. *Vaiṣṇavism*. etc., p. 13. See Raychaudhuri, p. 84.

4. I, p. 524.

5. op. cit., p. 92.

'The adherents of the view that it is a later addition to the epic hold that the original *Gītā* must have been composed as early as the second century B. C. and assumed the form in which it appears in the Mahābhārata today, in the early centuries A.D.' (M.A. Mehendale : 'Language and Literature', *The Age of Imperial Unity*, Bombay, 1960, p. 249).

6. "The Vedānta is referred to in one place (15. 15), while Buddhism is nowhere mentioned. even though like it the *Bhg.* challenges the absolute authority of the Vedas." (Radhakrishnan, I. p. 526).

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The *Bhagavadgītā* became the earliest formulation and exposition of bhakti and ekāntika dharma.

It is very significant that bhakti is an easy faith accessible to the socially down-trodden (pāpayonayaḥ) and unlettered—vaiśyas (engaged in jobs like cultivation as Śrīdhara-svāmī points out) and women and śūdras (ignorant and devoid of education),[1] and even those who follow a condemned way of life become at the mere touch of undivided bhakti eligible to the honour of a religious man and peace of the soul ever afterwards.[2] The Bhagavat describes how he is known in love as the source of all creatures and as the ultimate place of their dissolution, and how he is the essence of all beings.[3] He is Puruṣottama, Purāṇa Puruṣa[4], Vāsudeva[5], etc. He is upholder of the eternal order of the world and makes descents (avatāra) or has incarnations : "Whensoever righteousness languishes and unrighteousness is on the ascendant, I create myself. I am born age after age, for the protection of the good, for the destruction of the evildoers and the establishment of the law."[6] The *Bhagavadgītā* discusses threadbare three principal paths to release—jñāna (knowledge), karma (action) and bhakti (devotion). The first requires meditation on the unmanifested Absolute and is a process which brings a lot of hardship. The vedic theory of sacrifice is brought in to have a new bearing, having to be in consonance with true spiritual knowledge. But the greatest contribution of the *Bhagavadgītā* is to have presented the Ultimate Reality as a personal deity, who responds to intimate love (bhakti). It is through a form of intense faith (parayā śraddhayā)[7], and affection (prīti)[8] that the

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1. 9. 32.

"Kṛṣṇa fully realised that the elaborate and highly complex system of sacrifice could never become the religion of the people. He, therefore, sponsored a way of spiritual life in which everybody—irrespective of caste, creed, sex—could participate. It was the way of *bhakti* or devotion" (R. N. Dandekar, *Insights into Hinduism*, Delhi, 1979, p. 30).

2. 9. 30-32.

3. 7. 4-12.

4. 15. 18 ; 11. 38.

5. 7. 19 ; 10. 37.

6. 4. 7-8 (tr. Radhakrishnan). This is the first formulation of the avatāra doctrine, a promise of God's love for his lovers in the hour of their need (J. Gonda, *Die Religionen Indiens*, I, Stuttgart, etc., 1978, p. 249 ; also his *Viṣnuism and Śivaism : A Comparison*, Delhi, 1979, p. 23),

7. 7. 22 ; 12. 2.

8. 10. 10.

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votary has to approach the Lord in a spirit of entirely undivided love (ananyā bhakti)[1], eka-bhakti[2], avyabhicāra bhaktiyoga.[3] The final teaching of the *Bhagavadgitā* is absolute reliance (ekaśaraṇa) on the Bhagavat, whose call is : "Merge thy mind in Me, be My devotee, prostrate thyself before Me, thou shalt come even unto Me. I pledge thee My truth, thou art dear to Me. Abandoning all dharmas, come into Me alone for shelter ; sorrow not, I will liberate thee from all sins.'[4] "Bhakti, or true devotion, according to the Gītā, is to believe in God, to love Him, to be devoted to Him and to enter into Him. It is its own reward."[5] It is also remarkable that it is also a love, burning without a break (nityayukta[6], satatam[7], smarati nityaśaḥ).[8] Bhakti as a new religious institution now has to be cultured in the company (goṣṭhī) of like-minded intense devotees through kīrtana (kīrtayanto[9], kathayantaḥ)[10], through discussion (bodhayantaḥ).[11] Offering of salutations (namasyantaḥ[12], māṁ namaskuru[13]), of common things like leaves and flowers, fruits and water[14], or alternatively, of worship in the form of jñāna-yajña, animal sacrifice being thus derecognised by the *Bhagavadgīta*.[15]

The Nārāyaṇīya and the Bhagavadgītā :

It is a problem fixing the date of the 'Nārāyaṇīya' or any other section of Śāntiparvan of the Mahābhārata with any degree of certainty. Bhandarkar rests himself content by saying that this section is "older than Śaṁkarācārya who quotes from it."[16] Grierson, even when

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1. 8, 22 ; 11. 54.
2. 7. 17.
3. 14. 26.
4. 18. 64-66 (tr. Radhakrishnan, p. 561). Śaṅkaradeva, as we shall see presently, is said to have taken this ekaśaraṇa as one of the cardinal principles of his faith.
5. Radhakrishnan, p. 562.
6. 7. 17 ; 9. 14.
7. 9. 14 ; 10. 10.
8. 8. 14.
9. 9. 14.
10. 10. 9.
11. 10. 9.
12. 9. 14.
13. 9, 34.
14. 9. 26.
15. jñānyajñena (vāsudevaḥ sarvam ity evam sarvātmatva-darśanaṁ jñānam tad eva yajñas tena—Śrīdhara) yajanto, 9. 15.
16. op. cit,. p. 4.

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calling this one of the latest portions of the epic, places it between 200 and 400 A.D.[1] It mentions the *Bhagavadgita*, calling it *Harigita*, and must, therefore, be later than that part of the Epic.

The 'Nārāyaṇīya'[2] brings in Nārāyaṇa as a new name of Viṣṇu, not mentioned as such even in the *Bhagavadgītā*. The name Nārāyaṇa appears for the first time in the *Śatapatha-brahmaṇa* and there too the deity is not identified with Viṣṇu. The Brāhmaṇa in one place speaks of a puruṣa Nārāyaṇa, who at the behests of Prajāpati, thrice offers sacrifice. In another place the puruṣa Nārāyaṇa performs a pāñcarātra-sattra, a five-day sacrifice, for obtaining superiority over all beings and becoming all beings.[3] The epic weaves several strands of legends around the name of Nārāyaṇa. He is in one place a ṛṣi, the the son of Dharma, commonly connected with another ṛṣi, Nara. Nara and Nārāyaṇa are identified with Arjuna and Vāsudeva. In another place Kṛṣṇa is distinguished from Nārāyaṇa. In another place Nārāyaṇa is a god, identified with Viṣṇu and not associated with Nara. Then at least three different stories are told about the ṛṣi Nārāyaṇa.[4]

The 'Nārāyaṇīya' (chapters 336-353 of the Śāntiparvan), one of the latest portions of the epic, represents, 'one form of semi-Brahmaized Bhāgavata religion'. It refers to the religion sometimes as the

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1. George A. Grierson, 'The Nārāyaṇīya and the Bhāgavatas', *The Indian Antiquary*, Sept. 1908, p. 258.

2. Winternitz describes in brief the character of the Nārāyaṇīya in his *History of Indian Literature*, p. 439 : "It is a work in true purāṇa style, which teaches that perfection can only be attained by bhakti and the grace of God, who appears here under the name of Nārāyaṇa. Here, too, we find the Bhāgavata religion and the philosophy of Sāṁkhya and Yoga mingled with Vedānta ideas."

3. In the *Bodhāyāna-dharma-sūtra* and the *Taittirīya-āraṇyaka* Nārāyaṇa and Viṣṇu are one and the same deity (Raychaudhuri, p. 111). Viṣṇu is called Govinda and Dāmodara in the dharma-sūtra and in the āraṇyaka is the mantra. nārāyaṇāya vidmahe vāsudevāya dhīmahi, tan no pracodayāt, x. 11. 7, and Nārāyaṇa receives the name Hari and appears as "the Deity Eternal, Supreme, and Lord" (Raychaudhuri, p. 112 ; Sircar, pp. 435 f). Scholars refer the name Pāñcarātra of the Bhāgavata sect to this *pāñcarātra-sattra* of Nārāyaṇa. It would also be interesting to find the word sattra applied to Vaiṣṇava maths in Assam after having passed through a world of *Bhāgavata-purāṇa* semantics.

Mādhavadeva, depending on the *Skanda-purāṇa*, asserts that it was the creator god Brahmā who took four syllables from the four vedas to form the sacred name of Nārāyaṇa (*Nāmaghoṣā*, ed. Neog, Gauhati, 1955, v. 665).

4. Raychaudhuri, pp. 112-17.

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doctrine of the Bhāgavatas and sometimes as that of the Pāñcarātras, even though the latter formed only a sect of the Bhāgavatas.[1] There is detailed reference to the worship of Nārayaṇa Hari with devotion by an ancient king, Uparicara Vasu, according to Sātvata rites.[2] "Here then is an attempt to introduce a religious reform on more conservative principles than Buddhism and Jainism did. The repudiation of the slaughter of animals and the inefficacy of sacrificial worship and austerities are common to this religious reform with Buddhism. But that the supreme lord Hari is to be worshipped with devotion and the words of the Āraṇyakas are not to be rejected are doctrines which are peculiar to it."[3] Nārada, the ekāntika bhakta, goes to the Śvetadvīpa and is addressed by Hari Nārāyaṇa, who among other things explains to him the religion of Vāsudeva, for "He, puruṣha Vāsudeva is the only Eternal. Vāsudeva is the Self (*ātman*) of all elements (*bhūta*)." Here the Lord provides a detailed knowledge of the three other mūrtis of his—Saṁkarṣaṇa, Pradyumna and Aniruddha. "As the sun with its rays, I cover the whole world, and am called Vāsudeva because I am the one that dwells above (adhivāsa) all creatures."[4] Bhandarkar finds here two stages of the progress of the reform. In the first Vāsudeva is worshipped as Hari alone with his three other forms. His worship, however "has not thoroughly emancipated itself from the religion of sacrifices." In the second stage was the worship of Vāsudeva with the three mūrtis—a form represented as identical with the teachings of the *Bhagavadgītā*.[5]

Even though we find that in the Mahābhārata, Kṛṣṇa-Vāsudeva was raised to the status of the Supreme-Soul and was identified with Viṣṇu and with Nārāyaṇa, there were reservations behind some minds. Bhandarkar[6] draws our attention to the confrontation which Kṛṣṇa had with Uttaṅka, a sage of the Bhṛgu race, in the Āśvamedhika-parvan, Chapters 53-55, and to the many passages noticed by Muir in his *Old Sanskrit Texts* (pp. 205-ff.), where Saṁjaya and Bhīṣma have to make strenuous efforts to establish Kṛṣṇa's divinity.

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1. Grierson, op. cit., p. 258.
2. chs. 337-39.
3. Bhandarkar, p. 7.
4. ch. 343 (Grierson).
5. Bhandarkar, p. 8.
6. pp. 54-f.

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Ahiṁsa is a doctrine as much valid with Bhāgavatism as with Jainism and Buddhism. Avataravāda of the Bhāgavatas as germinating in the Mahābhārata books might have been influenced by the Buddhist concept of the earlier Buddhas than Gotama. The vyūha doctrine is a prominent feature of the religion of the Pāñcarātras. It is not mentioned in the *Bhagavadgita*, but its first clear enunciation is provided in the 'Nārāyaṇīya'. It was adumbrated into the Pañcarātra Saṁhitās and Śrī-Vaiṣṇavism of Rāmānuja. but it does not have a consistent account all through.[1]

As Bhandarkar would emphasise, the *Bhagavadgīta* came as a result of the pre-Buddhist religious and philosophic speculation. Particular mention might be made of the Sāṁkhya and the Yoga philosophies. The word Sāṁkhya as used in the *Gītā*, however, does not mean the later non-theistic classical system of thought of the name. In Chapters 2 and 5, 'Sāṁkhya indicates a philosophy based upon knowledge, and Yoga, one based on action'. 'Though the twenty-four principles of the former system, together with the Puruṣa or soul as the twenty-fifth, as known in later times, and the doctrine of the activity of the Prakṛti only and the non-activity of Puruṣa are alluded to in the *Bhagavadgītā*, still it adds another soul called the Uttama Puruṣa or the Supreme Soul, which is not found in the later Sāṁkhya, thus giving a theistic character to the philosophy.' The *Bhagavadgītā* refers also to Yoga practices, to abhyāsa and vairāgya, concentration of the mind on the Supreme Soul and, withdrawal of the mind from objects of the senses.[2] But as Senart asserts, "The Bhagavadgītā is not any methodical exposition of a doctrine organically knit together. It jogs along in a course extremely uneven."[3]

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1. Raychaudhuri, p. 7 et seq.; Sircar, p. 13. Macdonell holds that avatāra may be traced back to the frequent identification of one god with another (*Journ. Royal Asiatic Society*, 1895). Raychaudhuri (p. 159) states that the germ of this theory appeared in the Brāhmaṇa literature, e. g., Prajāpati's assumption of the forms of a torotise, of a boar (*Śatapatha-b.*). Vide also D. D. Kosambi, 'Avatāra syncretism and possible sources of the Bhagavadgītā,' *Journ. of Bombay Br. of Asiatic Society*, 1948-49, pp. 121-ff.

2. 6. 35 ; Bhandarkar, p. 27, Radhakrishnan, pp. 527-29.

3. M. E. Senart : 'Introduction to the French Translation of the Bhagavadgītā' (tr. Belvalkar), *Annals of Bhandarkar Oriental Research Institute*, Vol. VIII, pt. II, September 1926, p, 308.

Grierson finds in "the older parts" of the *Bhagavadgītā* the story of absorption of Bhagavatism by Brahmaism. "The incorporation was, in short carried cut in exactly the same way as that in which we see Brahmaism extending

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Inscriptional Evidences :

We have already referred to the Ghosūṇḍī inscription of Sarvatāta and the Besnagar inscription of Holiodoros (2nd century B. C.) and the Nānāghāt inscription (1st century B.C.) as evidence of the existence of Bhāgavatism. Patañjali, the author of the *Mahābhāṣya* and a contemporary of Puṣyamitra Suṅga (c. 185-149 B.C.), mentions Vāsudeva-vargya or Vāsudeva-vargī as a devotee of Vāsudeva. The same work refers to the conflict between Vāsudeva-bhaktas and Kaṁsa-bhaktas and alludes to popular plays round about stories of Vāsudeva-Kṛṣṇa, and even cites verses about the now well-known Kṛṣṇa-Kaṁsa conflict.

Curtius says how an image of Herakles (Vāsudeva-Kṛṣṇa) was carried in front of the Paurava army, advancing against the Greek army of Alexander. The Tusām (Hissar District, Punjab) inscription of about the 4th century A. D. mentions a bhagavad-bhakta as ārya-sātvata-yogācāra. An inscription of the time of the Śaka Satrap Śoḍāsa (c. 10-25 A. D.) found at Mathurā records the erection of a gateway, a terrace and a devakula of Vāsudeva (bhagavato vāsudevasya mahāsthānake devakulaṁ toraṇam vedikā pratiṣṭhāpitam).[1]

It is within the first millenium A.D. that a whole pastoral character had full effloresence and was woven around Kṛṣṇa, covering the period from his birth to early youth, and what wanton youth it all became ! All this cast a varying new light on the attitude of bhakti and accounted for all the growth of jarring creeds within the fold of

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its frontiers at the present day. The process is going on now before our eyes. Local or aboriginal deities are discovered to be identical with Śiva or some other member of the Brahmanical pantheon, and the distinction of caste is conferred upon the converts. Usually they are declared to be Rājputs, or, in other words, of the Kṣatriya class. The aboriginal customs and beliefs are at first left untouched, and in a couple of generations no more ardent supporters of the claims of the Brahmanical priesthood are to be found than those who are still fetish-ridden savages. In much the same way the Bhāgavatas became a sect of Brahmaized anti-Brahmaists The treaty of peace is found in the older parts of the celebrated *Bhagavad-Gītā*. All the noblest ethical sentiments found herein are clearly of Bhāgavata origin, In it the deified Vāsudeva is fully identified with Viṣṇu, but not yet with the Brahmaist Pantheon ; and Kṛṣṇa, the personal name of Vāsudeva the Kṣatriya, is also given admission to the circle of Brahmanical gods as an incarnation of the same deity" ('Bhakti-mārga', *E. R. E.*, vol. II, 1976, p. 541).

1. Sircar, *The Cultural Heritage of India*, pp. 115–17 ; *Select Inscriptions*, p. 123.

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Kṛṣṇaism. The boy god became a herdsman, gopāla. This had possibly the clue in Viṣṇu being called *gopā* in the *Ṛgveda*[1] or *govinda* in *Baudhayana-dharmasūtra*.[2] Already in the Mahabhārata Kṛṣṇa is *gopījanavallabha*, 'the beloved of the gopīs' ; even this is "a feature which sits oddly on a presumed warrior-teacher, but which accords well with a god of Kṛṣṇa's type closely connected with pastoral life"[3], and the manifestation of this type we now have in abundance, at least in the later texts. The *Bālacarita* of Bhāsa, a predecessor of Kālidāsa, gives the tale of Dāmodara and Saṁkarṣaṇa (called Vṛṣṇikumāras), Kaṁsa, king of Mathurā (Śaurasenī-māta), Vāsudeva (Yādavī-māta), Nanda-gopa and Yaśodā, the Nanda-gopī.[4]

But not much do we know about bhakti in its Bhāgavata or Pāñcarātra form during the first three centuries of the Christian era, roughly covering the Saka-Kushāna period. The Mora (Mathura, U. P.) stone inscription of the time of Śoḍāsa records the setting up of images of Bhagavat Vṛṣṇi and five heroes (bhagavatāṁ vṛṣṇīnāṁ pañcavīrānāṁ pratimāḥ śaila-devagṛhe sthāpitāḥ—Saṁkarsaṇa, Vāsudeva, Pradyumna, Sāmba and Aniruddha according to the *Vāyu-purāṇa*, 79. 1-2).[5] Another Mathurā stone inscription of the time of Śoḍāsa tells us about the erection of a gateway, terrace and quadrangle at the holy place of Vāsudeva (bhagavato vāsudevasya mahāsthānake devakulam, toranaṁ vedikā pratiṣṭhāpitam).[6] The Nasik cave inscription of Vāsiṣṭhīputra Puḷumāvi (c. 149 A. D.) casually refers to the prowess of Rāma, Keśava, Arjuna and Bhīmasena (rāma-keśavarjuna-bhīmasena-tula-parakamasa).[7] There is, however, no religious aspect to the reference here in this Buddhist text.

Bhāgavata bhakti in the Gupta Era :

The Gupta era, when a vast empire was built over India, became the hey-day for the Viṣṇuite bhakti faith, when the emperors seem to have themselves been votaries of the Bhagavat. The phrase *garutmad-aṅka-svaviṣayabhukti-śāsana-yācana* in the Allahabad stone

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1. I. 22. 18.
2. II, 5. 24.
3. Raychaudhuri, p. 53.
4. Sircar, pp. 123 f.
5. *Select Inscriptions*, p. 122.
6. *Select Inscriptions*, p. 123.
7. *Select Inseriptions*, pp. 204-05.

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pillar inscription of Samudragupta (c. 335-76 A. D.)[1] is taken as indicating "the request for a charter endowed with the Garuḍa seal for the possession (or, administration) of one's own territory." Garuḍa was thus flashed as an insignia on the seals and coins by the Guptas. Strangely enough, Samudragupta in the same document claims to be an incarnation of Puruṣa Acintya (the Inscrutable Viṣṇu), "the cause of the prosperity of the pious and the destruction of the wicked" (sādhvasadhūdaya-pralaya-hetu-puruṣasyācintyasya).[2] The Udaygiri (M. P.) inscription of 82 of the Gupta era (401 A. D.) records the dedication of two images, one of Viṣṇu and the other probably of a twelve-armed form of Lakṣmī, by a Mahārājā a feudatory of Chandragupta and the son significantly of Viṣṇudāsa.[3] Chandra of the Meharauli (Delhi) pillar inscription, who set up a lofty standard of Bhagavat Viṣṇu on the hill called Viṣṇupada (not far from the Kurukshetra and the Beas)[4], is probably to be identified with Chandragupta II. The Bhitarī (Ghazipur, U. P) stone pillar inscription of Skandagupta (455-67 A. D.) puts in record the installation of an image of Viṣṇu as Śārṅgin (the wielder of the Śārṅga bow), and in one place refers to Kṛṣṇa's returning to Devakī after having killed the enemies (hataripur iva kṛṣṇo devakīm abhyupetaḥ).[5] The Gadhwā inscription of 467-68 A. D. of Skandagupta's time records the installation of an image of Anantasvāmin Viṣṇu.[6] The Eran stone pillar inscription of Budhagupta (165 Gupta Era=484 A. D.) begins with an invocation to Viṣṇu : jayati vibhuś caturbhujaś catur-arṇava-vipula-salila-paryaṅkaḥ, jagataḥ sthityutpatti-nyāyādi-hetur garuḍaketuḥ, and records the raising of Janārdana's dhvajastambha by Mahārājā Mātṛiviṣṇu, who was atyanta-bhagavad-bhakta (extremely devoted to the Bhagavat).[7] The Dāmodarpur copperplate inscription of the time of Budhagupta (c. 476-94 A. D.) records the construction of a temple to Śveta-varāha-svāmin.[8] There are other inscriptions of the great Guptas, with similar references to Bhagavad-bhakti.

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1. Line 24, *Select Inscriptions*, p. 266.
2. Line 25, loc. cit. This seems to echo the *Gītā*, IV. 7.
3. Raychaudhuri, p. 168 ; *Select Inscriptions*, p. 279. The application of the word *bhakti* with reference 'Bhagavat Śambhu' is to be noted (p. 280).
4. Raychaudhuri, p. 166 ; *Select Inscriptions*. pp. 283–85.
5. Raychaudhuri pp. 168-69 ; *Select Inscriptions*. pp. 323-324.
6. Raychaudhuri, p. 169.
7. Raychaudhuri, pp. 169-72 ; *Select Inscriptions*, pp. 334-36.
8. Raychaudhuri, p. 170 ; *Select Inscriptions*, pp. 336-37.

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During the age of the Guptas thus bhakti in Bhāgavatism was richly flourishing in the Panjab, Rajputana, Central and Western India, and Magadha. Some of the great Gupta sovereigns, Chandragupta II (376-414 A.D.) onwards, applied the epithet *paramabhāgavata* to themselves. This indicates the dominating prevalence of the Bhāgavata form of Viṣṇuism within the Gupta territories, as also may be judged from the Gupta inscriptions noted above. Various other rulers in different parts of India emulated the example of the Guptas and assumed the sobriquet, *paramabhagavata* or *paramavaiṣṇava* or *paramadaivata*. Some salient features of Guptan Bhāgavatism are : the acceptance of avatāravāda in a broad way (all the same, vyūhavāda, which goes normally with the Pāñcarātra[1] code of worship, being not accepted as such), the growth of the worship of Śrī or Lakṣmī as consort of Viṣṇu and the spread of myths about Viṣṇu and Kṛṣṇa.

When the Gupta empire disintegrated, Bhāgavatism lost its preeminence in Northern India, while it flourished in the dominions of many of the former feudatories of the Guptas. All through this period, namely, from the fourth to the eleventh century A. D., we have also sculptural representations of Bhāgavata figures or scenes or references to them.

Pāñcarātra Saṁhitas :

In the meantime a bhakti literature also was growing. Reference should particularly be made to the huge volume of Pāñcarātra writings. But this Pāñcarātra system, with its worship of Vāsudeva and his several forms, has no organic connection with the *Bhagavadgītā* with its Ekāntika Dharma, even though a deep element of bhakti is common to both. The Pāñcarātra doctrine as in the Pāñcarātra-saṁhitās may be put in the form of this quotation : "Lord Vāsudeva in his *para* aspect is the highest object of *bhakti*. He created from himself the vyūha (phase of conditioned spirit) Saṅkarṣaṇa and also Prakṛti (the indiscreet primal matter of the Sāṁkhyas). From the association of Saṅkarṣaṇa and Prakṛti arose the *vyūha* Pradyumna and also *manas* (*buddhi* or intelligence of the Sāṁkhyas). From the combination of Pradyumna and manas sprang the *vyūha* Aniruddha as

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1. There seems to have grown a sort of dichotomy between the Bhāgavata religion of the Yādava-Sātvata-Vṛṣṇi race and Pāñcarātra, which may have been inculculated originally by the ṛṣi Nārāyaṇa.

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also *ahaṅkāra* (consciousness), and from the association of Aniruddha and *ahaṅkāra* arose the *mahābhūtas* (elements with the qualities) and Brahmā who made out of those elements the earth and all that it contains. While Vāsudeva alone possesses the six ideal *guṇas* or qualities, viz., *jñāna, bala, vīrya, aiśvarya, śakti* and *tejas*, each one of his three emanations possesses only two of the said *guṇas* in turn."[1] The Pāñcarātra Āgamas are called Saṁhitās and are traditionally said to be 108 in number. They have a considerable element of tantrism and give a good deal of importance to the Śakti of Viṣṇu. The doctrines of the channels and centre of occult force in the human body, Yoga exercises, mantra and yantra, etc., are other characteristics.[2] The Saṁhitās are placed between 600 A. D. and 800 A.D.[3]

There is a *Nārada-pañcarātra*[4], published by the Asiatic Society of Bengal.[5] It contains the *Jñānamṛta-sāra-saṁhitā*, which "seems to be entirely devoted to the advancement of the Kṛṣṇa of the cow-settlement or Gokula and his beloved mistress Rādhā, now raised to the dignity of his eternal consort." The vyūhas do not find mention in the work. Goloka is the heaven where Kṛṣṇa dwells and which is reached by those who adore him. It "is quite a modern and apocryphal work", probably written a short while before Vallabhācārya, with whose creed it is similar, about the beginning of the 16th century.[6] According to this Saṁhitā the servitude to Hari through devotion is the highest mukti. Six modes of adoring Hari are enumerated : (1) remembrance of him, (2) utterance (of his name and glory), (3) salutation, (4) resorting to his feet, (5) constant worship of him with devotion and (6) surrender of the whole soul to him."[7]

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1. Sircar, pp. 126-27, based on F. Otto Schrader, *Introduction to the Pāñcarātra and the Ahirbudhnya Saṁhitā*, pp. 32-35.

2. Farquhar, *An Outline of the Religious Literature of India*, Oxford U.P., 1920, p. 186.

3. R. C. Majumdar, 'Evolution of religio-philosophic culture in India', *The Cultural Heritage of India*, p. 53.

4. Śaṅkaradeva counts Nārada among 24 avatāras of Viṣṇu, in which he 'made a tantra called Pāñcarātra' (*Kīrtana-ghoṣā*, ed. Neog, Gauhati, 1955, I. 3. 16).

5. ed. K. M. Banerjea, 1865.

6. Bhandarkar, pp. 40-41 ; Winternitz, I, p. 591.

7. Bhandarkar, p. 41.

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Bhakti in the Purāṇas :

A new bhakti, addressed to a cowherd boy-god, Gopāla-Kṛṣṇa, now appeared through a new type of literature—the Purānas. The *Harivaṁśa*, *Viṣṇupurāṇa* and *Bhāgavata-purāṇa* particularly built up a new myth round about the early years of Kṛṣṇa's life prior to his killing of Kaṁsa. Even though we find the name Govinda even in the *Bhagavadgītā* and other parts of the Mahābhārata, the etymology so far given does not lead us to the meaning of 'finder of cow' but of 'finder of the earth'. From all this it appears that the story of Kṛṣṇa's boyhood in the Gokula was unknown till about the beginning of the Christian era.[1] The *Harivaṁśa*, "the chief authority for it", belongs to 200 A.D.,[2] or about the third century, A. D.[3] or not very long before the fourth century A.D.[4] or not later than 400 A.D.[5]; and the *Viṣṇu-purāṇa*, which came from Pāñcarātra source, probably belongs to the same general date.[6] The appearance of these two texts "sufficiently attested the great place which Kṛishṇa held in Hindu thought at the time.[7] With reference to the circling hallīśa dances, three stages in the development of the Kṛṣṇa legend may be traced. It is a sort of innocent sport in Bhāsa's *Bala-carita*; in the *Viṣṇu-purāṇa* there is quite a good deal of erotic thouches, while in the *Harivaṁśa* hallīśa goes so far as to involve sexual union. "In any case it is the life of Kṛishṇa, and above all, the legend of his youth that gives these works their significance; and the fresh material they contain, doubtless drawn from legends which had long been current in and about Mathurā, could scarcely be surpassed in power to attract, to interest, and to amuse the common people. Here we have Kṛishṇa and his brother pictured in a series of feats and cunning killing giants and circumventing rogues, the whole lighted up with coarse country humour of the broadest type, and, alongside, scenes of rustic merrymaking in which the young god captures the hearts of all the young wives and keeps up the dance and they revel all night long."[8]

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1. Bhandarkar, p. 36.
2. E. W. Hopkins, *The Great Epic of India*, New York, 1901, p. 387, after considering the use of the word *dīnāra* = *Lat. denarius*.
3. Bhandarkar, loc. cit.
4. Winternitz, I, p. 464.
5. Farquhar, p. 143.
6. Farquhar, loc. cit.
7. Farquhar, p. 145.
8. Farquhar, p. 144.

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The *Harivaṁśa* in its first section, 'Harivaṁśaparvan' sets forth in the words of Nārada and Brahmā that Kṛṣṇa is to be a partial avatāra of Viṣṇu to kill the demons and suppress other enemies of the pious.[1] The second section, 'Viṣṇuparvan', then brings in many legends about Kṛṣṇa. "While the best and wisest among the Viṣṇu-worshippers honour Kṛṣṇa above all as the herald of the pious doctrines of the Bhagavadgītā, it is the Kṛṣṇa of the legends, as they are related in Harivaṁśa and in the Purāṇas, who is now honoured and worshipped as a lofty god, and now exalted as an ideal of the most perfect manhood, .by the millions of Hindus of all classes throughout India till the present day. It is the god of the legends, and not the Kṛṣṇa of the Mahābhārata, the cunning friend of the Pāṇḍavas, of whom the Greek Megasthenes already talked as the Indian Hercules."[2] Bhakti thus passes on to a new phase—the adoration of Child Kṛṣṇa. Kṛṣṇa performs miracles, killing and quelling demons. One interesting episode is Kṛṣṇā's humbling Indra by upholding the whole Govardhana hill when the god king recognises in the cowherd boy the supreme Viṣṇu.[3] Later on too, Kṛṣṇa has another score over Indra when the latter first refuses to yield the flowering divine pārijāta tree to Kṛṣṇa.[4] Kṛṣṇa's superhuman abilities are sought to be exhibited among other things in having sixteen thousand wives.[5] Numerous are the prayers inserted in the 'Viṣṇu-parvan'—one from Indra, performing the investiture of Kṛṣṇa as Govinda[6]; one expressing the astonishment of the simple cowherd people[7] : vayaṁ tavānugāḥ sarve bhavantaṁ śaraṇaṁ gatāḥ (We are your companions; we seek your protection.); Bhīṣmaka's supplication in offering his daughter, Rukmiṇī, to the Lord[8]; Nārada's hymn by way of relating Kṛṣṇa's deeds.[9] There are notable prayers to Rudra and Śiva, with whom Viṣṇu-Kṛṣṇa is sometimes sought to be identified. "The inter-mingling of stotras (hymns), as that of Viṣṇu-Śiva here[10], show particularly to how great an extent the *Harivaṁśa* is a collection

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1. I. 54-55 (Chritasala press, Poona, 1936)-
2. Winternitz, I, pp. 445-f.
3. II. 15-19.
4. II. 64-75.
5. II. 88. 13,
6. II. 19.
7. II. 20.
8. II. 51.
9. II. 102.
10. II. 109.

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of texts for religious purposes, and not an epic poem."[1] The third and last section, 'Bhaviṣyaparvan', brings in other incarnations of Viṣṇu like the Boar, Man-Lion, Dwarf, etc., and in the end declares in a now well-known verse : vede rāmāyaṇe puṇye bhārate bharatarṣabha/ādau cānte ca madhye ca hariḥ sarvatra gīyate[2] (In the Vedas, in the Rāmāyaṇa and in the sacred Bhārata, O bravest of Bharata's descendants, everywhere, at the beginning at the end, and in the middle is glorified.).[3]

The *Viṣṇu-purāṇa* "is divided into six books, all of which, with the exception of the fifth, are in the main 'cosmic' in character. though distinctly Vaiṣhṇava in theology. The fifth book tells the story of Kṛiṣhṇa and is the heart of the Purāṇa. ... In its theology the *Viṣhṇu* follows, in the main, the *Gītā* and the other Vaiṣhṇava documents of the didactic epic, but it speaks of Kṛṣhṇa as being an incarnation of an exceedingly small portion of Viṣṇu."[4] The work is attributed to Parāśara's authorship. After his initial hymn to Viṣṇu, he describes the creation of the world. Views, essentially belonging to Sāṅkhya, are found mixed up with popular "mythical ideas, for which we can find many parallels among primitive peoples."[5] The stories of the child devotees, Dhruva and Prahlāda, are told with much enthusiasm. In Book II we have the story of Bharata which pinpoints "the ancient doctrine of Unity of All, familiar from the Upaniṣads, presented from the Viṣṇuite standpoint."[6] "Whatever exists here is One Acyuta : there is nothing beyond him. He is the Soul of me, and you and everything. Desert the illusion of differences" (ekaḥ samastaṁ yad ihāsti kiñcid acyuto nāsti param tato'nyat/so'aham sa ca tvaṁ sa ca sarvam etad ātmasvarūpaṁ tyaja bhedamoham).[7] In Book III Yama defines the character of a bhakta, who is pure in heart and action and who considers the world as Vāsudeva ; and over such a devout person the attendants of Yama have no jurisdiction.[8] In the prayer of Akrūra to Kṛṣṇa the significance of nāma (the names of the Lord to be celebrated by the bhaktas) is indicated : "O Lord, you are eternal,

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1. Winternitz, I, p. 452.
2. III. 132, 19.
3. tr. Winternitz, I, p. 453. It is significant that Śaṅkaradeva does not cite from the *Harivaṁśa* or the Mahābhārata in his *Bhakti-ratnākara*.
4. Farquhar, pp. 144–f.
5. Winternitz, I, p. 546.
6. Winternitz, I, p. 548.
7. III. 19. 23.
8. III. 7. 20–34.

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immutable and birthless Supreme Brahman, of whom no conception of name or class of birth can be. But because without such a conception there can be no ideation about a thing, you are called by such names as Kṛṣṇa, Acyuta, Ananta and Viṣṇu"[1] Parāśara identifies the Bhagavat as Paramātman, what the upaniṣads call bereft of hands and feet (apāṇipāda), that is, formless and what the *Ṛgveda* indicated as the highest point of Viṣṇu (tad viṣṇoḥ paramaṁ padam).[2] The Bhagavat and Vāsudeva, moreover, are the same.[3] Release from the cycle of rebirths is indicated as the highest happiness desirable. "But for this it is necessary to know the nature of god; for only *that* wisdom is purest by which God is seen, all else is ignorance. The medium for obtaining this wisdom is Yoga, meditation upon Viṣṇu."[4] The final chapter of the purāṇā refers to nāma, nāma-kīrtana, śravaṇa, saṁsmaraṇa, arcā among forms of worship.

The Vaikhānasas :

We have already noted the Pāñcarātra doctrines and Pāñcarātra-saṁhitās. In the Tamil country today, while in most of the Viṣṇuite temples the ritual goes according to the prescription of Pāñcarātra-saṁhitās, there are a few temples where Vaikhanasa-saṁhitās are applied.[5] To the Vaikhānasas, Viṣṇu is the highest divinity, Śrī or Lakṣmī is his vibhūti, associated with Viṣṇu in his para, vyūha, vibhava, antaryāmin and arcā states. Viṣṇu is realised in the para form through jñāna, through prāṇāyama in the antaryāmin form and through adoration in his arcā (image) form. But bhakti and prapatti are what gives the bhakta the Lord's grace.[6] Professor Jan Gonda considers the Vaikhānasas as "emboying the tradition of a society of Indian devotees which at first constituted a Vedic school belonging the Taittirīya branch of the Black Yajurveda, and in the transitional period and the centuries after came to transform itself into a community of devoted worshippers of Viṣṇu. Although like the other Viṣnuites and the Śivaites, they completely conform to the ritual practices of Hinduism such as *pūjā*, image and temple worship, various festivals,

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1. V. 18. 53-54.
2. VI. 5. 66-69. The purāṇa enumerates the six categories. aiśvarya, dharma, etc., as bhaga (VI. 5. 74)
3. VI. 5. 76.
4. Winternitz, p. 553, referring to VI. 6-7.
5. Farquhar, p. 183.
6. N. R. Venkataraman : 'The Vaikhanasas', *The Cultural Heritage of India*, IV. pp. 161-62.

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etc., they claim to have clung to Vedic orthodoxy because they have maintained Vedic traditions. ... ... And, in fact, this is the main point on which they stand out against other Viṣṇuite groups, especially the Pañcarātrins, whom they regard as Tāntric and secondary."[1] "Viṣṇu's unique position is emphasized by recalling the fact that his regular worship is equal to the worship of all the gods (*Vaikhānasa-smārta-sūtra*, 4, 10 : *viṣṇor nityārcā sarvadevārcana bhavati*).[2] In addition to the vedic mantras, the *Vaikhānasa-sutra* sanctions also the eight-syllable and twelve-syllable mantras (om namo nārayaṇāya, om namo bhagavate vāsudevāya) and the offering of betel to the deity. It is surmised that the combination of vedic and non-vedic mantras reflects the amalgamation of the cult of the Viṣṇu with the non-vedic Nārāyaṇa.[3]

Loving souls in the Drāviḍa land :

From the Chinna (Krishna District, Andhra Pradesh) inscription of Yajña-Śātakarṇi (last quarter of the 2nd century A. D.) with its initial adoration to Vāsudeva alone,[4] another inscription from the Guntur District (Andhra), which may be assigned to the first half of the 4th century A. D., speaking of a temple of Nārāyaṇa,[5] and other archaeological sources, easily can it be inferred that the Bhāgavata religion of bhakti began very early to travel to the South. The Tamil country soon became a great centre for the culture of bhakti. In this we are reminded of an important statement made in the *Bhāgavata-purāṇa*, the greatest book on bhakti[6] : "Men born in the Kṛta, Tretā, Dvāpara ages wished to take birth in the Kali age, because they know that in this age would be born great souls devoted to Nārāyaṇa. These souls would be thinly scattered in various places ; but in the Drāviḍa land they would be found in some numbers, living

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1. 'Religious thought and practice in Vaikhānasa Viṣṇuism', *Bulletin of the School Oriental and African Studies. University of London*, Vol. XL, pt. 3, 1977, pp. 550-f.

2. loc. cit., p. 561. This superiority of Viṣṇu is based on the *Aitareya-brāhmaṇa*, 1. 1. 1 : "Agni is the lowest (avamaḥ), and Viṣṇu is the highest (paramaḥ)", etc.

3. Jan Gonda : 'Some notes on the use of vedic mantras in the ritual texts of the Vaikhānasas', *Indo-Iranian Journal*, Moulton, The Haque, vol. XIV, no. 1/2 (1972), pp. 2-f.

4. Raychaudhuri, p. 180 ; Sircar, *The Cultural Hertiage of India*, IV, p. 118.

5. ib., p. 141.

6. XI. 5. 38-40 (tr. Farquhar, p. 232).

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by the side of such rivers as the Tāmraparṇī, Kṛtamālā, Payasvinī, Kāverī the holy." In the late work, "Bhāgavata-māhātmya", appended to the *Bhāgavata-purāṇa*, bhakti, personified as a young woman, says, 'I was born in Dravida'.[1] Now as Farquhar[2] points out, this is not a reference to the bhakti of the *Bhagavadgītā* or the *Śvetāśvatara-upaniṣad*, but it means "the passionate and many-sided devotion of the great Purāṇa." This all-out bhakti arose in the Tamil-land. Over there in that land, washed by the rivers mentioned in the Purāṇa, arose a class of bhakta poet-singers, who travelled from temple and sang in fervent devotion in native Tamil to Viṣṇu and his avatāras, enshrined there. These poet-singers were called Āḻvārs, literally, "those who are immersed (in devotion to or love of god)"; their number is traditionally taken as twelve. They belonged to the period from the sixth to the ninth centuries.[3] They included a woman, Aṇḍāl or Godā, who in her mystic utterances considered herself as a gopī and a bride and the god (Śrī-Raṅganātha of the Śrīraṅgam temple) as her beloved and her bridegroom, and poured forth her maddening love to the Lord in exquisite songs.[4] Among the saints was the famous Tiruppāṇ Āḻvār. who hailed from the depressed classes. The greatest of them, Namm Āḻvār or Śaṭhakopa, was a Veḷḷāḷa. The second greatest, Tirumaṅgai

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1. Farquhar, loc. cit.; G. A. Grierson: 'The birth place of bhakti', *J.R.A.S.*, 1911, pp. 800-801.

2. Farquhar, loc. cit.

3. Nilakanta sastri places the Āḻvārs between the middle of the 8th cent. and early 9th cent. A. D. (*A History of South India*, London, 1958, p. 329).

4. Aṇḍāl in her mystic dream speaks of her marriage to her Lord in a wonderful eight-stanza lyric:

> Nārāyaṇa, the friend, our Lord,
> Our support in this and the several lives to come,
> He did with his sacred hands, take hold of mine
> (*Nammalvar*, Natesan & Co., Madras, 1918, pp. 12-f.)

Here is a fine specimen of Namm Āḻvār's fervent feeling for the Lord:

> "Thou hast not yet been gracious enough to extend thy sympathy towards thy consort (the singer). Before she gives up her ghost in despair owing to thy indifference show so much at least of thy mercy as to send word to thy consort through thy messenger and vehicle Garuḍa, the store-house of kindness, not to pine away but to take courage a little, till Thou, Lord and Master, returnest as expected, which will assuredly take place soon"

(cited by Romila Thapar in her *A History of India*, I (Penguin Books), p. 187, from Kingsbury and Phillips. *Hymn of the Tamil Saints*, p. 54).

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Āḷvār, was a Kalla by caste. Tirumalīśai Āḷvār had a dubious parentage ; and one at least of the brahmanical Āḷvārs was a repentant sinner. The first three, Poygai, Bhūtattār and Pey Āḷvārs, in their self-forgetfulness and divine vision, laughed, wept and danced, and sang like people who had lost their senses. God-absorbed and God-enamoured, they wandered from place to place, addressing psalms to the manifestations (arcāvatāras) of Viṣṇu in the different villages of of the Tamil land." Namm Āḷvār contributed the four most important poems to the corpus of Āḷvār poetry, known as *Nalariya Prabhandham*. "More than the works of any other saints, Namm Āḷvār's hymns have shaped the conduct and faith of southern Vaiṣṇavas." He preached, as Raychaudhuri notes it, ecstatic love to the Lord conceived of as a nāyaka or lover with the devotees as his beloved. It was Namm Āḷvār's disciple, Madhurakavi, who enunciated that the devotion to the guru and devotion to God are equal. The seventh Āḷvār, Kulaśekhara, was a king of Malabar, who chose a life of pious poverty. The next Āḷvār, Periyāḷvār, was a brāhman, whose adopted daughter was Aṇḍāl. The next Āḷvār, Toṇḍaraḍippodi, was reclaimed from the state of an abandoned sinner to be a holy poet. The eleventh, Tiruppāṇ Aḷvār, was a pariah, who is said to have on one occasion been carried by the priest of Lord Śrīraṅgam on his (the priest's) shoulders to the temple. The last of the saints, Tirumangai Āḷvār, committed highway robbery to carry out the construction of the Śrīraṅgam temple. In his poetry he represented the Lord as the lover and the individual jiva as a bride deep in love with him. Thus and thus the bhakti of the Āḷvārs was all sentiment and emotion rather than being ritualism and metaphysics. They, however, had their effusions round about the *arcāvatāras*. Even though there was a spirit of toleration, the Āḷvār bhaktas were monotheists and were ekāntika worshippers of Viṣṇu, Kṛṣṇa and Rāma. Viṣṇu was Vāsudeva and Nārāyaṇa, the Bhagavat and Puruṣa, "The Lord is eternal, endless, and imperishable, and creates even Brahmā and Rudra. He is the seed of the universe, its soul. The animate and inanimate existences are only modes of His—limbs (*śeṣa*), constituting His body as it were. He is omnipresent, infinite and immeasurable. The Vedas cannot reach him. He is knowledge and bliss, a mass of intelligence and love. His grace to humanity makes Him an *avatāra* without losing His infinite nature." The Āḷvārs sang of the deeds of the child god Kṛṣṇa, as described in the early purāṇas. They taught that the service to bhaktas was a part of service to the Lord.

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They taught śūdras and outcastes the doctrines of bhakti. "The path of devotion, in which meditation is a constant factor, is possible only to people of high attainments ; but the path of self-surrender (*prapatti*), which the Āḷvārs advocate, is characterised by no restriction in regard to knowledge, social status, observance, etc."[1] Besides services in temples, they advocated the recitation of the Lord's names and the meditation on his personal forms.[2] It is very significant too that the Āḷvārs wrote not in Sanskrit, the language of all scriptures till then, but in the local tongue, Tamil. This was something like breaking a linguistic monopoly, which meant a class monopoly.

The Bhāgavata-purāṇa : the most excellent bhakti :

The *Bhāgavata-purāṇa*, the most inspired and influential work on bhakti, was written by some unnamed writer (identified traditionally with Sage Vyāsa), probably a Tamilian, in about 900 A. D. in the

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1. T. Rajagopala Chariar, *Vaishnavite Reformers of India*, Madras, ed. 2, pp. 2 et seq. ; Bhandarkar, pp. 48-50 ; Raychaudhuri, pp. 182-188 ; Farquhar, pp. 187-88, 232-33 et seq. ; Sircar, pp. 141-44 ; V. Rangacharya : 'Historical evolution of Sri-Vaisnavism in South India', *The Cultural Heritage of India*, pp. 166-170 (The citations are from this paper.) ; *Bāṇīkānta-cayanikā* (Banikanta Kakati's essays in selection), ed. by M. Neog, Delhi-Calcutta, 1981, pp. 153-164.

2. The doctrine of the repetition of a divinity's name as the efficacious way to propitiating that divinity seems to be associated with primitive beliefs and magic. Professor Kakati (op. cit., pp. 227-29) draws our attention to the fact that even men have a 'secret name' (gupta nām), which is considered necessary and vital for the application of incantations, to the god-men's claim that they know the name of the spirit to be exorcised with mantras, and, to the general belief that a name is the soul (ātmā) of a human being or a god. He brings in the Egyptian myth of the Supreme God. Rā, and his daughter, Isis, where the latter uses her father's secret name (called Rān by the Egyptians) to cure him of snake-bite. People who hold the Doctrine of Name (Nāma-dharma) believe that nāma (name) and nāmin (owner of the name) are indistinguishable.

The story of Rā and Isis is referred to by George Foucart in his article on 'Names (Egyptian)' in *E.R.E.*, Vol. IX, 1967. Foucart writes : "From the most humble spirit to the most powerful of the gods, each has a 'secret name', which no one is supposed to know. He defends it jealously as his very life. For, as the texts say, 'this is his name by which be breathes'" (p. 152). Among other ancient religions Zoroastrianism has the concept of the power of divine name, for according to the Avesta "the revelation of the greatest of the names of Ahura Mazda is besought by Zarathushtra that he may conquer—and not be couquered by—'all demons and men, all wizards and witches' (Louis H. Gray : 'Names (Indo-European)', op. cit., p. 163).

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Drāviḍa country possibly in the midst of Ālvār influences.[1] This great purāṇa possesses many outstanding characteristics particularly in relation to the exposition of bhakti. It revels in the narration of the early life of Kṛṣṇa and not so much of his later life. This nārration goes into much more detatil than the *Harivaṁśa* and the *Viṣṇu-purāṇa* and is done with much more of poetic excellence. The gopīs of Vṛndāvana are given a great rôle. Rādhā, of course, does not make her appearance to be the unmarried consort of Kṛṣṇa as in the *Gīta-Govinda* (12th cent.) and later literature, even though we have a gopī who is the special favourite of Kṛṣṇa for a while in the midst of the circling rāsa dances of autumn nights. A very striking element of the purāṇa is the "long series of highly erotic passages which go far beyond anything the *Viṣṇu* P. and the *Harivaṁśa* contain, and which seems to consort ill with the high devotion to the Lord and the service of his saints. ... In these passages Kṛiṣhṇa's dalliance with the gopīs is described in sensuous and glowing poetry, which captivates the Hindu heart. ... Yet the author expects these highly wrought narratives of the passions of the gopīs to stimulate bhakti."[2]

It is also remarkable that "its philosophic teaching stands nearer to Śaṅkara's system than to the theistic Sāṅkhya which dominates earlier Purāṇic works."[3] It seems natural to conjecture that the

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1. Farquhar, pp. 231-ff ; Winternitz, I, pp. 554-ff ; David H. H. Ingalls : Foreword to *Krishna : Myths, Rites, and Attitudes*, ed. Milton Singer, Honolulu, 1966. Rāmanuja (12th cent.) does not refer to the *Bhāgavata*, possibly as it did not quite conform to his tenets, although he cites the *Viṣṇu-purāṇa*. An Indian tradition attributes its authorship to the grammarian, Vopadeva (a contemporary of Hemādri, living between 1260 and 1309 A. D.)—apparently wrongly—as he only based his *Muktāphala* and *Harilīla*, on the *Bhāgavata*. Even Colebroke, Burnouf and Wilson lent credence to this belief and assigned the purāṇa to the 13th cent. It was known by name by al-Biruni among other purāṇas, and was cited by Abhinavagupta. A post-factum prophecy (XI. 5. 38-40), as we have seen, refers to the numerous bhaktas of the Tamil country, apparently the Āḷvārs. Scholars assign the purāṇa to various dates : C. V. Vaidya—later than Śāṅkarācārya (beginning of 9th cent.) and earlier than Jayadeva (12th cent.) ; Bhandarkar—at least 2 centuries earlier than Ānandatīrtha ; Pargiter, Farquhar—about the 9th cent. ; Eliot—"It does not belong to the latest class of Purāṇas, for it seems to contemplate the performances of Smārta rites, not temple ceremonials." R. C. Hazra pushes up the date to the first half of the 6th cent. (*Study in the Purāṇic Records*, Dacca, 1940, p. 55-n).

2. Farquhar, p. 230.

3. Farquhar, p. 231.

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Bhagavata was written "in some community of ascetics belonging to the Bhāgavata sect, who felt and gave expression to the bhakti characteristic of the work. If it arose in such a centre, the advaita philosophy would inevitably be one of its characteristics, and it would naturally receive the name Bhāgavata."[1]

In the "Nārāyaṇīya" there was the mention of six avatāras of Viṣṇu, namely, Varāha, Nṛsiṁha, Vāmana, Rāma of the Bhṛgu race, Rāma Dāśarathi, and the Kaṁsa-killing avatāra (Vāsudeva-Kṛṣṇa). In another list the same authority adds Haṁsa, Kūrma, Matsya and Kalkin to make the number ten. The *Harivaṁśa* gives the first list of six. The *Bhagavata-purāṇa*, I. 3, gives a list of twenty-two ; in another place (II. 7) it is twenty-three, and in still another passage (XI. 4) the avatāras number sixteen. It may be noted that among the avatāras are named Nārada, who expounded the Sātvata system ; Kapila, who exposed Sāṅkhya ; Ṛṣabha, the first Tīrthaṅkara of the Jains, and the Buddha of the Buddhists.[2]

But the most excellent quality of the *Bhagavata-purāṇa* is its very ample and magnificant exposition of bhakti. "The *Bhagavata* is really a great work. What distinguishes it from all earlier literature is its new theory of bhakti ; and therein lies its true greatness. Some of its utterances on this subject are worthy of a place in the best literature of myticism and devotion. A careful study of those passages will convince the students that they are expressions of a living religious experience. ... In this rich religious element lies the chief source of the power of the *Bhāgavata*.

"Bhakti in this work is a surging emotion which chokes the speech, makes the tears flow and the hair thrill with pleasurable excitement, and often leads to hysterical laughing and weeping by turns, to sudden fainting fits and to long trances of unconsciousness." We are told of the nine modes of bhakti for the first time (VII. 5. 23-24)—śravaṇa, kīrtana, smaraṇa, pādasevana, arcana, vandana, dāsya, sakhya and ātmanivedana. "All this rouses the passionate bhakti which will lead to self-consecration to Kṛishṇa and life-long devotion to his service. Such devotion leads speedily to release. Thus the whole theory and practice of Bhakti in this purāṇa is very different from the bhakti of the *Bhagavadgīta* and of Rāmānuja."[3]

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1. Farquhar, p. 133.
2. Bhandarkar, pp. 41-42.
3. Farquhar, pp. 229-30 ; Radhakrishnan, II, p. 705.

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In his paper, 'The social teaching of the *Bhāgavata-purāṇa*' in *Krishna : Myths, Rites, and Attitudes*, Thomas J. Hopkins "finds in it an ethics that one might almost call democratic and a scorn of wealth and status that, if not revolutionary in a political sense, is revolutionary at least in the attitude" (Ingalls). Bhakti in the *Bhāgavata-purāṇa* differs, as we have seen above, from the form in the *Bhagavadgītā*. "In its earlier form, *bhakti* was primarily meditation or concentration of one's thoughts on the deity. In the *Bhāgavata*, as for the Āḻvārs, it is a passionate devotion of one's whole self in complete surrender to the Lord, a total way of life that is not one way among many but the only way to true salvation."[1] "Such devotion represents a significant change from the *bhakti* of the *Bhagavadgītā*. For the *bhakti* must be far more than quiet contemplation ; it must be transfer to the Lord of all the emotions and desires that are ordinarily expended on the world and its pleasures."[2] Two features of the new bhakti religion are : the almost complete break with the veda-based traditional religious ceremonies, of course, without denying the vedas and the absence of the qualifications based on birth and status that restricted participation in orthodox ceremonies.[3] Hopkins finds that throughout the *Bhāgavata* true devotees without wealth or status are contrasted with wealthy and high-caste persons rejecting bhakti and denouncing bhaktas. The most severely criticised are the twice-born members of the upper three classes, "who had all the advantages and have misused them." The purāṇa is particularly critical of those who devote their time and energy to the acquisition, protection, spending and enjoyment of wealth. The generally critical attitude to the well-to-do extends not only to individuals but insti-tutions—like caste. There is no direct or detailed description of the the devotees in social and economic terms ; but from an abundance of indirect evidence provided we can gather that poverty and service were positive virtues in the bhaktas. The *Bhāgavata's* attitude towards the socially and economically distressed, say, the poor, and miserable outcaste, is that of compassion. Bhakti purifies them all without let or hindrance. "The *Bhāgavata* definitely does not represent the view-point of the established orthodox social and economic groups", who, rather, appear as opponents of the new faith. "The extension of salva-tion through devotion to Śūdras and even to the lower unclean castes

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1. Thomas, J. Hopkins, op. cit., pp. 6-7.
2. Hopkins, p. 9.
3. Hopkins, pp. 11-13.

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indicates a definite attempt to bring members of the groups into the *bhaktl* movement, and one would suspect that they made up a large part of the mass support." Based on assumptions deduced from such findings, it appears that the *Bhāgavata* movement "was led by devoted ascetics whose learning and prestige gave the movement its structure." The praise of setting up of temples and various group activities indicate "that the movement probably was urban rather than rural and drew its support from members of the depressed urban classes that would be present in sufficient numbers to give the movement stability."[1]

The Ācāryas of the South :

In the South the bhakti that was kindled by the Āḷvārs was kept up in the succeeding centuries by the Ācāryas, Nātha Muni (824-924 A.D.), Yāmunācārya (11th cent.), and Rāmānuja (1027-1137 A.D.) finally in the shape of Śrī-Vaiṣṇavism. They adopted the hymnology of the Āḷvārs as their own and introduced it, very significantly, into the temple service of the sect. "The use of Tamil in the worship brought the cult nearer the people ; and the rich and passionate devotion of the hymns made the bhakti of the sect more vivid and real."[2] The Āḷvārs' doctrine of prapatti (śaraṇāgati) was particularly developed by the Ācāryas. The Ācārayas, however, based their teachings both on Sanskrit and Tamil scriptures, attempted to reconcile the vedic and upaniṣadic teachings to the *Prabandham*, and reconcile bhakti itself to jñāna and karma. It was Nātha Muni (Raṅganātha Muni) who discovered the exquisite beauty of Āḷvār lyrics and eventually came to collect and organise the *Nālāriya Prabandham* (Book of Four Thousand Hymns) and thus insure for the creation of Āḷvārs a permanent place in the history of Śrī-Vaiṣṇavism. Yāmunācārya (*Siddhitraya, Āgama-prāmāṇya, Gītārtha-saṁgraha*) came as the great precursor of Rāmānuja's Viśiṣṭādvaitavāda doctrine in opposition to Śaṅkara, who denied all reality to the world and the human soul. In his *Mahāpuruṣa-nirṇaya*, he upholds the supermacy of Viṣṇu and holds the deity to be identical with the Puruṣa of the *Puruṣa-sūkta*. It was, however, Rāmānuja's turn to refute Śaṅkara's illusionary monism and establish Viśiṣṭādvaitavāda in his works, principally in the *Śrī-bhāṣya* of the

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1. Hopkins, pp. 16-22.

The pattern of association of the various phases of the bhakti movement with urban and largely with the lower castes finds its prototype in the history of the two heterodox sects, Buddhism and Jainism (Romila Thapar, *A History of India*, I, p. 68).

2. Farquhar, p. 240.

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Vedanta-sūtras. The religion of bhakti gained a high dignity by being connected with the Vedānta, and the *Śrī-bhaṣya* led the way to other sectaraian bhaṣyas. These commentaries uphold the bhakti creed in the face of the challenge from the theory of monism, and confuted the theory of mayā or idealism. In the school of Rāmānuja bhakti becomes "the loftiest and most important factor in the means of deliverance. It remains, however, quiet and meditative, an aspect of man's reaching out towards fuller knowledge of God, and thus very different from the bhakti of the *Bhāgavata P.*"[1] As van Buitenen[2] marks out another distinction of Śrī-Vaiṣṇavism, "In spite of the long prehistory of *bhakti* (not in all respects as clear as one could wish) the southern *bhakti* movement was something new—not perhaps per se but for the first time a consistent effort was being made to place it in the Brahmanistic tradition. In the labours of a Nāthamuni, a Yāmuna, a Rāmānuja, we observe a consistent effort to promote the Sanskritization[3] of the *bhakti* religion. The God of the *bhakta* is equated with the supreme principle of the Upaniṣads; the adoring contemplation of God in his heaven by the worshiper is equivalent to *mokṣa*; the acts of worship and veneration are on a par with the rites prescribed by scripture and tradition. Similarly, in the archaistic emphasis of the *Bhāgavata-purāṇa* we find an attempt at Sanskritization of the popular Kṛiṣhṇa legend. Kṛiṣhṇaism no longer is merely a popular mythology, with its rather womanly idyl of the little boy who is also a lover, set in the rustic scene of pastures, cows, cattle tenders and their wives. Puranic rather than epical, let alone Vedic in provenience, it now speaks, or at least tries to speak, in the solemn language of the Vedic seer."

In Rāmānuja's system the old order of castes was rather punctiliously observed, although in some of his biographies he is represented as being liberal in such matters. Nor did he show any anxiety to reject the rituals. Prapatti[4] or all-out resignation to the

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1. Farquhar, p, 243.
2. J. A. B. van Buitenen : 'On the archaism of the *Bhāgavata Purāṇa*' in *Krishna : Myths, Rites, and Attitudes*, ed. Milton Singer, pp. 33-34.
3. Sanskritization here is to mean 'rendering Sanskritic' and not 'rendering in Sanskrit' or 'adoption of Sanskrit as a literary language'—as the writer explains.
4. Prapatti is defined as consisting of ānakulyasya saṁkalpaḥ, prātikulyasya varjanam, rakṣayiṣyatīti viśvāsaḥ, goptṛtve varaṇam, kārpaṇyam and ātmasamarpaṇam and (*Śaṅkaradeva and His Times*, p. 345-n).

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Lord is open to all, high and low alike. But the path of bhakti, involving jñāna and karma, was confined to the three twice-born classes.[1] As put in clear terms by Bhandarkar, "in this system Bhakti is reduced to the form of a continuous meditation on the Supreme Soul. It thus corresponds to the Upāsanās, or meditations, described by Bādarāyaṇa, and does not mean a boundless love for God, as the word is commonly understood, though the meditation that is enjoined implies tacitly a feeling of love. The tendency of Rāmānuja's system seems to be to give an exclusive Brahmanic form to the traditional method of Bhakti."[2]

The bhakti of the Mādhvas and Nimbārkas : Rādhā and Erotic Mysticism :

The Mādhvas are indicated as the first sect directly founded on the *Bhāgavata-purāṇa*. Trained in early life in Śaṅkara's vedānta, Madhva or Ānandatīrtha (1199-1278 A. D.) of Udīpi, South Canara District, broke away from advaita and upheld a frankly dualistic philosophy (dvaita), maintaining the five eternal differences or bhedas (between God and individual soul, God and matter, the soul and matter, one soul and another, one object of matter and another). His theology is in many points like Rāmānuja's. "The centre of the religion is the adoration of Kṛishṇa by bhakti, as taught in the *Bhāgavata*, without recognition of Rādhā ; but all other avatāras are reverenced. Śiva also is worshipped, and the five Gods are recognized."[3] "The theory of grace adopted by Madhva reminds us of the Augustinian view. A man can never deserve to be saved. It is only through grace that he can be redeemed."[4] "In his creed there is no place for the Vyūhas, Vāsudeva and others, and the name by which the Supreme spirit is spoken of is mostly Viṣṇu. Some of his incarnations, especially Rāma and Kṛṣṇa, are also adored. But the Gopāla-Kṛṣṇa element seems to be entirely absent from his system, and Rādhā and the cowherdesses are not mentioned. It thus appears that the Pāñcarātra and Bhāgavata system has been set aside by Ānandatīrtha or thrown into the background. The old traditional Vāsudevism of the Bhāgavata school gradually disappeared about his time and made room for

1. Bhandarakar, pp. 54-f ; Radhakrishnan, II, pp. 705-f ; Farquhar, pp. 244-f ; V. Rangacharya, *The Cultural Heritage of India*, IV, p. 176.
2. loc. cit. Also see R. C. Majumdar, *The Cultural Heritage of India*, IV, p. 55.
3. Farquhar, p. 236.
4. Radhakrishnan, p. 747.

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general Vaiṣṇavism."[1] Among the thirty-seven treatises composed by Madhva are his Bhāṣya of the *Vedanta-sutras*, his *Bhagavata-tatparya-nirṇaya*, and commentaries on ten upaniṣads.

The Gopāla-Kṛṣṇa element and the cult of Rādhā, which were ignored in the bhakti faith of the south, came to their own in the north, and it was in Nimbārka, a Telugu brāhman, flourishing after Rāmānuja in the 11th or 12th century A. D. and having made Vṛndāvana his chief centre of activity, that these elements appear prominently. He wrote the short *Vedānta-pārijāta-saurabha* and the famous *Daśaślokī* with their theory of dvaitādvaita (dualistic non-dualism). For him both difference and non-difference are real. He thus strikes a compromise between Rāmānuja and Madhva. But he definitely differs from Rāmānuja in having pure bhakti (loving-devotion) in place of upāsanā (meditation). Nimbārka's Kṛṣṇa and Rādhā again take the place of Rāmānuja's Nārāyaṇa and his (Narayana's) consort, Lakṣmī (or Bhū or Līlā). Prapatti is the way to deliverance, as the Lord in his grace produces bhakti in the prapanna, which ultimately leads to release. Rādhā is the eternal consort of Viṣṇu and was incarnated like him in Vṛndāvana.[2]

Another early Rādha-worshipping sect was the Viṣṇusvāmīs, who seem to have been widespread and popular for centuries. The Hindi *Bhakta-māla* makes Viṣṇusvāmī the guru of the Maratha saint, Jñāneśvara. Tradition has it that Viṣṇusvāmī was of the South and wrote commentaries on the *Vedānta-sūtras*, the *Bhagavadgītā* and the *Bhāgavata-purāṇa*. "His system is precisely like the Mādhva system, except that Rādhā is acknowledged. She is simply Kṛiṣhṇa's favourite among the gopīs, his mistress. Viṣhṇusvāmī, like Madhva, is a dualist, quite as pronounced as Madhva, if not more so."[3]

The *Padma-purāṇa*, with its five khaṇḍas (Sṛṣṭi, Bhūmi, Svarga, Pātāla and Uttara) in the Bengal recension or otherwise six (Ādi, Bhūmi, Brahma, Pātāla, Sṛṣṭi and Uttara), look like a rather loose compilation, the parts belonging to widely distributed periods of time.

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1. Bhandarkar, p. 62.
2. Bhandarkar, pp. 62-ff.; Radhakrishnan, II, pp. 751-ff; Farquhar, pp. 239-f.; R. C. Majumdar, *The Cultural Heritage of India*, IV, pp. 55-f.
3. Farquhar, pp, 238-39.

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It refers to quite a few fairly modern aspects of the Viṣṇu cult, such as the adoration of Rādhā as a goddess, of the śālagrāma stone, of the holy basil (tulasī) plant, etc., and brings in a number of tales and legends to extol particularly the Viṣṇuite standpoint. Farquhar considers the Uttara-khaṇḍa as a Śrī-Vaiṣṇava work.[1] Several sections of the khaṇḍa are occupied with a dialogue between Śiva aad Pārvatī, in which the former teaches the latter some leading tenets of bhakti. "All are Pāṣhaṇḍas", Śiva says, "who adore other gods than Viṣhṇu or who hold that other deities are his equals ; and all Brāhmans who are not Vaiṣhṇavas, are not to be looked at, touched, nor spoken to."[2] This perhaps presages a conflict between Viṣṇuism and other growing sects ; On the other hand, the purāṇa, at least in the Svarga-khaṇḍa, attempts a syncretism between Viṣṇuism and Śivaism.

We have seen how the Vaiṣṇava sects like the Nimbārkas and Viṣṇusvāmīs, who, otherwise, depended on the *Bhāgavata-purāṇa*, brought in the element of erotic mysticism into bhakti when they recognized Rādhā in a pronounced way ; and we shall presently see that among other new sects like the Vallabhācārīs and Caitanyaites this recognition went to preposterously large proportions.[3] Farquhar considers the *Bhāgavata-purāṇa*'s[4] slight reference to an unnamed gopī, a particular favourite of Kṛṣṇa, wandering alone with him for a while in the middle of the circling dance (rāsa), whom the other gopīs take as having worshipped Kṛṣṇa, in a former life with greater devotion than all other women, as the source from whence Rādhā arose. He also refers to the *Gopāla-tāpanī-upaniṣad* with its account of Rādhā, reverenced so much by the Rādhā-worshipping sects.[5] In his *Viṣṇuite Myths and Legends*[6] (essays in study in folklore setting), Banikanta Kakati traces the word *Rādhā* to Vedic *rādhas* (food, wealth, riches)

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1. Farquhar, pp. 148, 226, 320 ; Winternitz, pp. 536-ff. Śaṅkaradeva is held to have taken the principle of nāma from the *Padma-purāṇa*, Sahasranāma section. He based the 'Nāmāparādha' section of his *Kīrtana-ghoṣā* on the Svarga-khaṇḍa, chs. 48 and 34. To this very important work of his is generally added a section, 'Sahasranāma-vṛttānta', written by a minor poet, the first kīrtana being based on the *Bhāg.-p.*, II. 3, the second on the *Padma-p.*, Svarga-kh., and the third on the Uttara-kh. of the latter purāṇa.

2. H. H. Wilson, *A Sketch of the Religious Sects of the Hindus*, London, 1861, p. 11.

3. The South, it may be noted, ignores Rādhā altogether.

4. X. 32.

5. Farquhar, pp. 229, 237-39

6. pp. 67-ff.

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and, as the name of a woman, to Somadeva's *Yaśastilaka* and the Mahāyāna work, *Lalitavistara*. The secret loves of Rādhā and Kṛṣṇa first found expression in popular verses represented in Hāla's Prakrit *Gatha-saptaśatī* and *Prakṛta-piṅgala*[1] and had the first celebration in literary poetry in Jayadeva's (12th cent.) *Gīta-Govinda*. Rādhā secures the dignity of *purāṇic* narrative with a fully furnished genealogy in the *Brahma-vaivarata-purāṇa*, a very late (16th cent.) composition.[2]

The Aphorisms of Bhakti :

The post-*Bhāgavata-purāṇa* literature of bhakti saw the growth of a remarkable branch—the aphorisms on bhakti ascribed to Śāṇḍilya[3] and Nārada. As Farquhar says, "both are clearly dependent on the *Bhāgavata-P*. and neither mentions Rādhā. The *Nārada* is simple both in language and thought, and is practical ; the *Śaṇḍilya* is sūtra-like and philosophic, its standpoint being *bhedābheda*." The Bhāgavatas of the south use only the *Nārada-sūtras*, while the *Śaṇḍilya-sūtras*, much used in the north, may be a Nimbārkite document.[4] Nārada refers to Śāṇḍilya,[5] and should, therefore, be later than the latter. The definitions of bhakti by both the sūtrakāras are almost identical. Śāṇḍilya holds it to be supreme love for one personal God (sā parānuraktir

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1. Rādhā is mentioned in a verse cited in the *Dhvanyāloka* (c. 850 A.D.).

2. The 'Kṛṣṇa-janma-khaṇḍa' seems to be a Nimbārka document interpolated into the purāṇa (Farquhar, p. 240).

3. "Śaṅkarā(cārya), to whom we owe the first intimation we have of the doctrine" of the Bhāgavatas, "says that it was conceived in contradiction to the Veda by Çāṇḍilya : and in fact, there is very clearly an allusion to it in the Bhaktisūtras, "which have reached us under the name of Çāṇḍilya" (*A. Barth, The Religions of Irdia*, London, 1932, p. 193). The references are to Śaṅkara's *Bhāṣya*, II. 2. 42-45, and Śāṇḍilya's *Sūtras*, 31. But Śāṇḍilya of the *sūtras* is definitely post-Śaṅkara. See Bhandarkar, p. 39 ; Raychaudhuri, pp. 179-f. Also there is an earlier Śaṇḍilya with his dualistic doctrine in the *Chāndogya-upaniṣad*, 3.4. Śaṇḍilya's text was ed. by J. R. Ballantyne in 1861 and tr. by E. B. Cowell in 1878, both appearing in the Bibliotheca Indica (Asiatic Society of Bengal).

4. Farquhar, pp. 233-f., 240.

"Neither the date of them nor of their commentaries is known, but they are certainly very late, and probably were *written* in Bengal" (L. J. Sedgwick : 'Bhakti', *J.B.B.R.A.S.*, Vol. XXIII, 1914, p. 119). R. N. Dandekar (*Insights into Hinduism*, Delhi, 1979, p. 362) puts Nārada's sūtras in the 10th cent. and considers Śāṇḍilya to be earlier.

5. Sūtras 18, 83. There are commmentaries on Śāṇḍilya by Svapneśvara Sūri, by Muralīdāsa (a Māratha Vallabha) and Nārāyaṇatīrtha (17th cent.)

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īśvare[1]), while Nārada calls it the intensest love for the Supreme (sā tasmin paramapremarūpā).[2] Svapneśvara comments on the word *anurakti*, saying that *anu* is 'after' and *rati* 'attachment', so that *anurakti* is 'attachment that comes after the knowledge of God', blind attachment being no bhakti.[3] Bhakti, however, is distinct from knowledge of God, for one can have knowledge even of the enemy, and devotion leads along the path of liberation, which effaces knowledge.[4] Bhakti,

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1. *Śaṇḍilya-bhakti-sūtra*, 2.
2. *Nārada-bhakti-sūtra*, 2.
3. Radhakrishnan, II, p. 704-n.

Calling the *Śāṇḍilya-sūtras* "the best official account of *bhakti*", Grierson summarises it by pointing out that "the writer further states that it is not knowledge, though it may be the result of knowledge. Even those who hate the Adorable may have knowledge of Him. It is not worship, etc. These are merely outward acts, and *bhakti* need not necessarily be present in them. It is simply and solely an affection directed to a person, and not a belief in a system. There is a promise of immortality to him who 'abides' in Him. 'Abiding' means 'having bhakti'. Bhakti is not a wish. A wish is selfish. Affection is unselfish. It is not a 'work', and does not depend upon an effort of the will. The fruit of 'works' is transient, that of *bhakti* is eternal life. Works, if they are pure are a means to *bhakti*. To be pure, they must be surrendered to Him, i.e., the doer must say, 'Whatever I do, with or without my will, being all surrendered to Thee, I do it as impelled by Thee.' Good actions, done for the good results which they produce in a future life, do not produce *bhakti*, but are bondage.

"*Bhakti*, if looked upon as 'faith', is not 'belief'. That may be merely subsidiary to ceremonial works. Not so *bhakti*. Belief is at best merely a subsidiary preliminary to *bhakti*. We have seen that knowledge may produce *bhakti*. The converse is not true. *Bhakti* is the terminus. We cannot know by *bhakti*, we can only recognize by it—a term which implies previous knowledge.

"It is by its signs or 'fruits' that we know that *bhakti* is throughly confirmed. Such fruits are respect and honour paid to the Adorable, sorrow for sin, doubt of every other object but the Adorable, celebration of His praise, continuing to live for His sake, considering everything as His regarding Him as being in all things, resignation to His will, absence of anger, envy, greed, and impure thoughts.

"The highest *bhakti* may be directed not only to the Adorable in His highest form, but also to any of His incarnations, such as Kṛṣṇa, Rāma-chandra, and so on. The object of the Adorable in becoming incarnate was pure compassion in its highest sense. No earthly compassion in its purely disinterested. His alone is disinterssted. He became incarnate, and descended from His high estates, solely to abolish disinterestedly other's woes."

4. Śāṇḍilya, 4-5.

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again, is spoken of as a rasa and is. therefore, an intense form of love (rāga).[1] Bhakti is, moreover, distinct from action (kriyā), which leads to knowledge (sā bhaktir na kriyātmikā bhavitum arhati prayatnānuvidhānābhāvāt, as Svapneśvara says),[2] and it, unlike action taking us to a limited result, leads one to eternal and the highest good (tatphalasya niḥśreyasyānantatvam upapadyate – Svapneśvara).[3] Belief (viśvāsa) and faith (śraddhā), again, are only steps to bhakti.[4] "Bhakti is free from desire, and is of the nature of inhibition of all desire (nirodha), by which, however, is meant not the extinction of all desires, but the consecration of all desires and actions of God. Inhibition also means undivided or whole-hearted devotion to God, indifference to all that is antagonistic to Him, and giving up of all other supports."[5] Śāṇḍilya refers to the *Bhagavadgītā* in order to fix ekāntabhāva (devotion to one only) as proper bhakti[6]. Bhandarkar[7] thinks that the passage of the "Nārāyaṇīya" of the Mahābhārata on the ekāntika dharma founded by Vāsudeva as explained in *Harigītā* is being noticed here. Those who follow the path of bhakti are superior to those who take to the ways of action, knowledge or yoga.[8] To get rid of māyā and saṁsāra bhakti is the only way, for ananyā bhakti burns up ego.[9] The path of bhakti, therefore, is the best (bhaktir eva garīyasī).[10] Śāṇḍilya marks out as characteristic (lakṣaṇa) of bhakti these actions and attitudes : "honouring Him, honouring any thing or any creatures that evokes His remembrance, aversion to all things that are not associated with Him, constant singing of the glory of God, preservation of life for His sake, the consciousness that 'I and everything that is mine are Thine', the consciousness that He is immanent in all things, and absence of hostility towards Him."[11] Nārada describes bhakti as elevenfold

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1. Śāṇḍilya, 6.
2. Śāṇḍilya, 7.
3. Śāṇḍilya, 8.
4. Nārada, 84.
5. Nārada, 7–10 (tr. Jadunath Sinha ; 'Bhāgavata religion ; the cult of bhakti, *The Cultural Heritage of India*, IV, p. 149).
6. Śāṇḍilya, 83.
7. p. 12.
8. Śāṇḍilya, 22, 23.
9. Śāṇḍilya, 98, 96.
10. Nārada, 81.
11. Śāṇḍilya, 44 (Sinha's tr.).

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(ekādaśadhā) : "Love for the attributes and greatness of God, for His beauty, for His worship, and for His recollection ; love for Him of a servant, a friend, a parent, and a beloved wife ; love of self-consecration to Him ; love for absorption in Him and love of the pang of separation from Him."[1] Bhakti is classed into gauṇī bhakti (consisting of chanting the names of the deity. reciting it repeatedly, salutation, and worship), which lead to parā (supreme) bhakti through knowledge and then attachment (rāga) to the deity.[2] Nārada declares the importance of the company of the good (mahat-saṅga)[3], leading to God's grace, and commands take recourse to it (tad eva sādhyatām tad eva sādhyatām).[4] He also proṇounces that among bhaktas the sole-devoted are the best (bhaktā ekātino mukhyāḥ).[5] Both Śāṇḍilya and Nārada declare bhakti open to all, even to the lowly and the illiterate.[6] But in the ultimate analysis bhakti in the truest sense remains indescribable even as "the taste of a dumb person.[7]

As the *Bhāgavada-purāṇa* was fast growing to be the most popular, most influential and most authoritative work in different bhakti circles, the writing of its most authoritative and scholarly commentary, "Bhāgavata-bhāvārtha-dīpikā", about 1400 A, D., by Śrīdhara-svāmin, Mahant of the Śaṅkarite monastery, called Govardhana, in Puri, must be considered as an event of much import and significance. "He was clearly an excellent scholar, and he must have had access to a very trustworthy tradition. ...His interpretation of the Purāṇa is advaitist, since he was a follower of Śaṅkara ; and since the *Bhāgavata* itself tends to be monist, his *Dīpikā* is usually regarded as most authoritative."[8] It is very much noticeable a feature of the great purāṇa "that is philophoic teaching stands nearer to Śaṅkara's system than to the theistic Sāṅkhya which dominates earlier Purāṇic work."[9] The "Bhāgavata-bhāvārtha-dīpikā" was written by Śrīdhara at the request of his own sect, sva-sampradāya, and for its purification.[10] This is considered in some quarters as a

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1. Nārada, 82, (Sinha's tr.).
2. Śāṇḍilya, 56, 57.
3. Nārada, 38-41.
4. Nārada, 42.
5. Nārada, 67.
6. Śāṇḍilya. 78 ; Nārada, 72-73.
7. Nārada, 51-52.
8. Farquhar, p. 297
9. Farquhar, p. 231.
10. *Bhāgavata-bhāvartha-dīpikā*, I. 1. 1 ; X, 87. 1.

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reference to Viṣṇusvāmī sect, possibly because Śrīdhara quotes the authority of Viṣṇusvāmī in quite a few places of his commentary.[1] Viṣṇusvāmī (13th cent,), it is believed, wrote his *Brahma-sutra-bhaṣya*, with a dualistic interpretation, which was later developed by Vallabha into śuddhādvaita.[2] Śrīdhara, however, in the very commencement of his "Subodhinī" commentary on the *Bhagavadgita* acknowledges the view of Śaṅkara's bhāṣya and Ānandagiri's vyakhya and in many places later on he rests himself content by citing from Saṅkara. Jīva Goswāmin of the Caitanya school[3], on the other hand, goes to assert that Śrīdhara is a Vaiṣṇava, tempering his bhakti with advaita in such a way as to make it acceptable to the advaitins. This does not seem to be an authoritative statement from the point of view of fact. Modern scholars conclude that Śrīdhara was a Śaṅkarite saṁnyāsin, combining and tempering the severe monistic idealism of advaita with the emotionalism of bhakti, which alone could lead men to advaita salvation.[4] In point of fact, Śrīdhara interprets the chief bhakti works, the *Gītā*, *Bhāgavata* and *Viṣṇu-purāṇa* as a true bhakta, sometimes regretting his too much engrossment in dialectics, but never relinquishing the position of an advaitin.

North Indian Saints :

Bhakti became in a true sense people's religion when the Rāmānanda movement started in Northern India with a great bang. It all started in a note of revolt. Rāmānanda (1300-1411 A.D. according to Bhandarkar's calculation, and 1400-1470 according to Farquhar's), a Gaur brāhman from the North, was a teacher of the Śrī-Vaiṣṇava school, coming fifth in descent from Rāmānuja. But he broke away from his school on the question of propriety of observing rules in dining without being seen by anybody. He moved to the North and founded his own school there. It was at least in the North an age of conflict with Islam. Religious speculations and disputations among mullāhs and brāhman priests brought in an atmosphere of intense religious life ; and perhaps Sufism and bhakti found out at this juncture that they could reach out to each other.[5]

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1. op. cit., I, 7. 6 ; II. 12. 1-2, ; X. 87. 21.
2. Farquhar, pp. 222, 236, 288, 287 ; Rādhakrishnan, II, p. 756.
3. *Tattva-sandarbha*, Berhampore ed., cited by S. K. De, *Early History of the Vaiṣṇava Faith and Movement in Bengal*, Calcutta, 1942, p. 14-n.
4. De, pp. 13-f.
5. Kshitimohan Sen : 'The medieval mystics of North India', *The Cultural Heritage of India*, IV, p. 378 ; Farquhar p. 325.

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A spirit of liberalism was also perhaps the result of the new times. In stressing the grand qualities of the Rāmānanda movement, Bhandarkar[1] provides a fine analysis of the situation in which the lower grades of society had a better place. "A spirit of sympathy for the lower castes and classes of Hindu society has from the beginning been a distinguishing feature of Vaiṣṇavism. Still, so far as we have advanced, the great teachers kept these castes and classes into what might be called an outer court, though they were admitted to the benefits of the new dispensation. They had not, as the pure Vedāntins assert, to do the duties prescribed for their mean position and rise in succeeding lives until they were finally born as Brāhmaṇas, when alone they could avail themselves of the methods laid down for the attainment of Mokṣa, or deliverance. They could attain this even as members of the lowest caste by resorting to devotion, but the Brāhmaṇa teachers, Rāmānuja and others, made the method based on the study of the Vedic literature accessible only to the highest castes, leaving other methods to the rest. But Rāmānanda now began a radical reform and made to distinction between Brāhmaṇas and members of the degraded castes, and all could even dine together, provided they were the devotees of Viṣṇu and had been admitted into the fold.[2] Another reform, which must be traced to Rāmānanda was the use of the vernaculars for the propagation of the new creed. And a third very important reform made by him was the introduction of the purer and more chaste worship of Rāma and Sītā instead of Kṛṣṇa and Rādhā." It is, however, a pity to have to read : "Most of the present followers of Rāmānand appear to have completely fallen away from his teaching and observe caste rules with the utmost strictness. As far as their tenets are concerned, they appear to have become hopelessly confused with Rāmānujīs, and to differ only in sectarial marks and their preference for Sītā and Rām to Lakṣhmī and Nārāyaṇ as objects of worship."[3] Rāmānanda took

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1. Bhandarkar, p. 66.

2. Rāmānanda is said to have declared : jāti panti puchchai nahī koī, hari ko bhaje so Hari kā hoi : 'Let no one ask a man's caste or with whom he eats. If a man is devotee of Hari, he becomes Hari's own' (*North Indian Saints*, p. 2). It is asserted in the *Bhakta-mālā* that "the distinction of caste is admissible according to the tenets of the Rāmānandīs; there is no difference, they say, between the *Bhagavān* and the *Bhakt*, or the deity and his worshipper; but Bhagavān appeared in inferior forms, as a *Fish*, a *Boar*, a *Tortoise*, &c., so on; therefore the Bhakt may be born as a *Chamār*, a *Koli*, a *Chhīpī*, or any other degraded caste" (H. H. Wilson, *A Sketch of the Religious Sects of the Hindus*. London, 1861, p. 56).

3. Macauliffe, *The Sikh Religion*, VI, 1978, p. 105.

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pupils from the lower classes of society. Among the twelve most notable amongst them were Kabir, most probably a Muslim weaver ; Pīpā, a Rajput ; Dhannā, a Jāt : Ravidāsa or Raidās, a Camār or currier, and Padmāvatī, a woman. We have with us only one song of Rāmānanda's in the Vasanta melody-mode preserved for us in the Sikh *Granth Sahib*, which presents to us his human and mystic credentials[1] :

Whither shall I go, Sir ? I am happy at home
My heart will not go with me ; it hath become a cripple.
One day I did have an inclination to go ;
I ground sandal, took distilled aloe wood and many perfumes,
And was proceeding to worship God in a temple,
When my spiritual guide showed me God in my heart.
Wherever I go *I find only* water or stones,
But Thou, O God, art equally contained in everything.
The Veds and the Purāṇs all have I seen and searched.
Go thou thither, if God be not here.
O true guru, I am a sacrifice unto thee
Who hast cut away all my perplexities and doubts.
Rāmānand's Lord is the all-prevading God ;
The guru's word cutteth away millions of sins.

Even as great as the Master Rāmānanda is his greatest disciple Kabīr (1440-1518 A.D. according to G. H. Westcott[2] or 1398-1518 on Macauliffe's calculations[3]). A mass of legend and mystery surrounds his life. He popularly is presented as the thrown-out child of a brāhman widow, brought up by a Muslim weaver. Living the simple life of a weaver, he poured forth his blunt, unpolished and even coarse verses in Old Awadhi. "In the life of Kabīr the two religions mingled. The strongest elements of each laid hold of him and formed his thought, the Sufi conviction that all ordinary religions are but forms dictating his general attitude to the two faiths. ... The groundwork of his system of beliefs is Hindu ; for he accepts transmigration, and karma, and thus stands within the circle of Indian rather than Islamic thought. A further catalogue of Hindu ideas might be compiled—Brahman, māyā, līlā, release, detachment, cessation from work, 'He is I', the bhedābheda relation, &c.—but most of these coincide or almost coincide with

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1. tr. Macaulffe, pp. 105-f. Sen's tr. (loc. cit., p. 379) is perhaps more lucid.
2. *Kabir and the Kabir Panth*, Cawnpore, 1907, p. vii.
3. *The Sikh Religion*. VI, p. 122.

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Sufi conceptions ; so that a number of them may be regarded as common ground. On the other hand, he denounces idolatry as foolish, false, and wrong, declares divine incarnation impossible and laughs at the forms of asceticism as silly practices ; here Islam rules."[1] Grierson believes that Christian influence also may be traced in his teaching.[2] He promulgated a religion of pure spiritual theism. The mode of worship followed by his pantha, found principally among the lower castes even to this day, consists of prayers and praises only.[3] Kabīr himself is highly venerated in all sects of bhakti, including the Śaṅkaradeva school. His writings consists of the *Bījak*, a collection of short poems and utterances, a large number of hymns and sayings incorporated in the Sikh *Granth Sāhib*, and innumerable couplets and witty sayings ascribed to him. Kabīr is among the great teachers of bhakti. He often speaks of the repetition of the name of God, particularly Rāma. But this repetition alone would not bring salvation any more than one can get sweetness by repeating the word 'sugar'. "The repetition of the name of God with Kabīr seems rather to be a means by which he reminds himself of God's reality and brings to recollection all that the name connotes, and so it helps to realize his union with God."[4] He works up the analogy of the relation of man and wife to connote the attitude of love ; "All are wives of Rāma ; unmovable Purusha is the Husband."[5]

Ravidāsa (Raidās), the Rāmānandī saint, was a tanner ; but he lived the exalted life of dedication to the Lord. He suffered a great deal on account of the brahmanical hierarchy trying to play ostracism on him. All the same, he "preached that the Lord resides within the hearts of His devotees, and cannot be known through the performance of any rites and ceremonies. Only one who has felt the pangs of divine love will find Him, and the highest expression of religion in life is service of man."[6] Mīrābaī of Mewar, one of the greatest women saints of India, was in early years a devotee of Giridhārī-lāla, but was driven by her widowhood and the ungracious treatment of her brother-in-law to Ravidāsa's discipleship. Her Kṛṣṇa lyrics in the Braj language

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1. Farquhar, pp. 332-f.
2. ibid., *J.R.A.S.*, 1918, p. 156.
3. Bhandarkar, p. 73.
4. F. E. Keay, *Kabir and His Followers*, Calcutta, 1931, pp. 83-f.
5. *Bijak*, Ramaini, 27, cited by Keay, p. 85.
6. Sen, p. 381.

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have been popular all over India all through the last few centuries.

Dādu (1544-1603), a brāhman from Ahmedabad, operated in Rajasthan. "His doctrines appear to be similar to those of Kabīr. The only mode of worship was Japa, or the repetition of the name of Rāma. The sect does not worship images of Rāma and it erects no temples. Dādu inculcates faith in, and love of, Rāma and meditation on him."[1]

Other disciples and apostles of Rāmānanda—the barber, Senā; Dhannā (born about 1415 A. D.), the Jāt peasant; Pīpā (born about 1425 A. D.), king of the Gagaraungarh State—further carried the message of Rāma-bhakti into different parts of the country. There were besides other ramifications of the Rāmānandī creed — the Maluk-dāsīs, the Khākis, etc.

Goswāmī Tulasīdāsa (1532-1623), living in Ayodhyā and Varanasi, as an adherent of the Rāmā-Sītā bhakti of Rāmānanda, rendered the tale of Rāma mostly from the *Adhyātma-rāmāyaṇa* into his *Rāma-carita-mānasa*. It is a great work with a fine exposition of bhakti. In one place in the Araṇya-kāṇḍa Rāma describes the nature of bhakti to the low-born Śabarī: "Hear my word, O Bhāminī, I know only one kind of relation, that is bhakti;—caste and sect, race, religion, greatness, power, wealth, family, virtue, cleverness,—when men are without bhakti what are they? They are like clouds without water." The Lord then enumerates nine characteristics of bhakti—companionship of holy men; loving to hear his (the Lord's) story; without pride to serve the guru's lotus-feet; having rejected hypocrisy to sing the Lord's praises; repetition of the Lord's mantra, and strong faith; always to love good men; to recognise the world as filled with God and to reverence the saints even more than God; to be content with what prosperity one has and never even to dream of another's fault; and to be upright, free from guile and having trust in the Lord to give no place in the heart to envy or dejection.[2]

Tulasīdāsa was ever crying glory to the repetition of the name of Rāma as the best means to the culture of bhakti. He says in his Dohāvalī, 8[3]:

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1. Bhandarkar p. 74.
2. *Tulasi Das*, (Natesan & Co.), Madras, 1918, pp. 45-f.
3. Sen, p. 403.

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When meditation on the personal God is distasteful,
And the impersonal too is far away from the mind,
Remember the life-giving name of Rāma.

Sūrdāsa, the blind poet of the first half of the 16th century, did for Kṛṣṇa, particularly the Child Kṛṣṇa. in his wonderful lyrics what Tulasīdāsa did for the popularisation of the love of Rāma.

Mysticism in Mahārāshtra[1] :

The bhakti movement in the Maratha country began with the brāhman reformer, who was branded as outcaste, Jñāneśvara or Jñānadeva (popularly Dhyāndev or Dnyānobā), describing himself as a disciple of Nivṛttinātha (the disciple of Gahinīnātha, the disciple of Gorakṣanātha) and being described as a disciple of Viṣṇusvāmin in the *Bhakta-mālā*, He wrote the *Jñaneśvarī* (1290 A.D.) on the *Bhagavadgītā* in ten thousand couplets, mystic-advatist in tone ; the *Haripāṭha*, a collection of twenty-eight lyrics of a highly mystic character, called abhaṅgas, and, the *Amṛtanubhava*, an advaita-Śaiva philosophical work also in verse. In the first two works particularly the influence of the *Bhāgavata-purāṇa* is very much evident. Jñāneśvara's brothers and sister had their share of the fame of the mysticism that surged in the life and letters of Mahārāshtra.[2]

There is quite a big gap of time between Jñāneśvara and the next great Maratha bhakta, Nāmadeva. But local tradition makes them meet at least once ; and the *Bhakta-mālā* places them in the relation of master and disciple. Nāmadeva is, therefore, put at the end of the 13th century and the beginning of the 14th. Bhandarkar raises objection to this on linguistic grounds. Farquhar would take Nāmadeva's *floruit* as somewhere about 1400 to 1430 A.D. so that it would fit in well for us to say that he is one of the few bhaktas, who, coming just before Rāmānanda, prepared the way for him, who flourished in the second and third quarters of the 15th century. Nāmadeva was a tailor, *shimpi*, by birth and profession, taking to robbery and killing people in his youth ; but he went about all his life propagating bhakti in the Maratha country (in Paṇḍharpur in particular) and the Punjab. He composed a number of abhaṅgas in

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1. By far the most standard work on bhakti in Mahārāshtra is, of course. R. D. Ranade, *Indian Mysticism : Mysticism in Maharashtra*, Poona, 1933.

2. Farquhar, pp. 234-235 ; K. V. Gajendragadkar : 'The Mahārāstra saints and their teachings', *The Cultural Heritage of India*, IV, pp. 356-57.

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Marathi and a great quantity of hymnology contained in the *Guru Granth Sāhib*. In his poetry the influence of Islam appears for the first time.[1] He criticises idolatry rather severely, even though continuing to use idols ; and castigates idolatrous brāhmans. He enjoins on his own tongue to repeat the name of Govinda as the greatest spiritual exercise :

O my tongue, if thou utter not God's name,
I will break thee into a hundred pieces.

O tongue, dye thyself with God's name ;
Meditating on God's name dye thyself with a good dye ;
False, O my tongue, are *all* other occupations.
The dignity of Nirvān is *only obtained*
through the name of God.

Wert thou to worship countless, millions of other gods,
It would not be equal to repeating God's name alone.
Nāmdev representeth, this do, *O my tongue, and say*
'O God, thy forms are endless.'[2]

Ekanātha (d. 1608 A.D) was a brāhman bhakta of Paithan in Mahārāshtra. There existed no caste rules for him and he acted in opposition to it, giving to the pariahs the holy food prepared for the manes. Large indeed were his sympathies ; he poured the holy water of the Godāvarī, brought after long travels, into the throat of a dying ass. His renderings of the *Bhagavata-purāṇa* in Marathi verse and *Haripāṭha*, a collection of twenty-six abhaṅgas, are expositions of his monism and mystic experience.[3]

Tukārāma (1608-1649), a poor śūdra shop-keeper, was a devotee of Viṭhobā of Paṇḍharpur. Greatly influenced by the writings of the Masters, Jñāneśvara, Nāmadeva and Ekanātha, Tukārāma acquired the habit of performing kīrtanas, consisting of religious discourses, interpersed with singing. Some of the songs he sang were prepared by himself, and some of them he composed ex tempore. He acquired a great facility in composing abhaṅgas. He spoke in abhaṅgas and wrote in abhaṅgas.[4] He acknowledges no other God than Viṭhobā, and is, therefore, a monotheist. "His worship centres in the image of his

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1. Macauliffe, VI, pp. 17-ff. ; Bhandarkar, p. 92 ; Gajendaragadkar, pp. 357-58.
2. Macauliffe, VI, p. 64.
3. Farquhar, p. 300 ; Gajendragadkar, p. 358.
4. Bhandarkar, p. 94. One of the collections of his compositions contains as many as 8,441 pieces.

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god. He is conscious of Viṭhobā's omnipresence, and his spirituality, and yet somehow the invisible God is identified with the adored image before which the worshipper bends. His hymns are of a very high order, and are probably the largest influence in the Maratha country."[1]

So far as a philosophical system may be traced in these bhaktas, we have to say, "Nāmdev and Tukārām were not learned Pandits like Rāmānuja and Madhva and cannot be expected to formulate a consistent metaphysical theory of the relations between God, man, and the world. On the other hand, Tukārām was such a devout and sincere lover of God that the idea of such distinctness between the three as would render such a love possible, was constantly present in his mind, and there are a great many Abhaṁgs in which he condemns the theory of spiritual monism."[2]

Rāmadāsa (earlier called Nārāyaṇa, 1608-81), Śivājī's guru, was a poet, who wrote the *Daśabodha*, more philosophical than religious, some abhaṅgas and other minor works, inspiring love for a life of God-realisation.[3]

The Haridāsa Saints of Karṇāṭaka :

A regular band of saints making for a Dāsa order rendered their bhakti to Viṭhṭhala of Paṇḍharpur, the deity also of the Mahārāshtra saints, as they paid scant attention to social and caste distinction. They wrote and sang songs in simple Kannada put in classical melodies (rāga) in praise of Kṛṣṇa and Viṭhṭhala. There has been a classical aspect to their activity in that they were scholars in Sanskrit, and being followers of Madhva, gave expositions of Vedāntic thought, The earliest of the Dāsas are Śrīpādarāja, Purandaradāsa and Kanakadāsa, who were great writers. Purandaradāsa is recognised as the father of Carnatic music, which was standardized about a

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1. Farquhar, p, 300.
2. Bhandarkar, p. 98.
3. Also is to be found in the Maratha country a Vaiṣṇava sect of heterodx character, called Mānbhaus or Mahānubhavas, probably dating from the 13th cent., worshipping Kṛṣṇa as Parameśvara and considering the *Bhagavadgītā* as the chief scripture (Farquhar, pp. 247-48). There is, moreover, a popular bhakti movement, the literature of which, apart from the *Bhāg.-p*, and Śrīdhara's com,, is in Marathi and whose god is Viṭṭhal or Viṭhobā (=Viṣṇu) and whose chief centres are Paṇḍharpur, Alandi and Dehu besides shrines in many places, and whose chief form of work of piety is pilgrimages to the sacred places, the pilgrims being called *Warkaris* (Farquhar, pp. 301-02).

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century later by Venkaṭamakhī. Kanakadāsa was of humble birth, being a Kuruba (shepherd) or a Beḍa (hunter chieftain). He considered caste and creed as no barriers to release and bhakti alone as supreme.

The Dāsakūṭa movement did not become an organised faith and made no converts. "There are no distinctive religious practices and rituals associated with the order of Dāsas, except perhaps the congregational prayers at Paṇḍharpur, the initiation ceremony and the administering of the oath of allegiance, and the employment of music and dancing as part of the devotional discipline."[1] The Dāsas' Kṛṣṇa, it may be noted, is without a Rādhā.

Gujarat and Mithala : Lyrics :

Narasī or Narasiṁha Mehtā (*floruit* 1450-80), a brāhman belonging to Junāgaḍh in Kathiawar, was a famous Gujarati saint-poet. His devotional songs, woven round the love of Kṛṣṇa and Rādhā, are contained in the *Suratasaṁgrāma*. Sahajānanda (born 1780 A. D.) founded the Svāmī-Nārāyāṇī sect in Gujarat, which admits Muslims and low-caste Hindus.[2]

An exquisite lyricism in vernaculars based on the loves of Kṛṣṇa and Rādhā was created in the Mithila country by excellent poets like Vidyāpati and Umāpati (15th cent.) and in Bengal by Caṇḍīdāsa and others. Caṇḍidāsa went so far as to declare in a stance of intense humanism : "Man is the highest truth of all truths, and there is no other truth higher than that." Also to be noted is the fine verses in Sanskrit, which are sometimes two centuries, sometimes three, and in some recensions of varying numbers, in their collection called *Kṛṣṇakarṇāmṛta* or *Bālagopālastuti*, or simply *Kṛṣṇa-stotra*, and ascribed to an ascetic, Bilvamaṅgala or Līlāśuka. Although the large Southern and Bengal recensions have the Rādhā-Kṛṣṇa as the dominating theme, the beauty of the poetry consists in the depiction of child-like frolics of Kṛṣṇa.[3]

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1. B. N. K. Sharma ; 'The Vaiṣṇava saints of Karnataka', *The Cultural Heritage of India*, IV, p. 335.

2. Farquhar, p. 306 ; Sen, *Cultural Heritage*, p. 393.

3. S. K. De, ed., *Kṛṣṇa-karṇāmṛta*, Dacca University, 1938 ; Maheswar Neog, ed., *Bilvamaṅgala's Kṛṣṇa-stotra*, (Assam version only with other recensions in the critical apparatus), Gauhati, 1962 ; Frances Wilson, *Love of Kṛṣṇa*, Pennsylvania U. P., 1975.

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Vallabha and Caitanya : A Phase of Tenderness !

The well-known historian, R. C. Majumdar, has this comment to make on the lessons of history after making a very short survey of the religious culture of India : "The history of religions teaches us an important lesson. It is that any exaggerated importance attached to the female element in religion, or the association of religion with amorous elements, even though inspired or prompted by the highest spiritual motive and backed by metaphysical or mystic interpretations, is sure to lead to the degradation of its followers. This is best illustrated by the fate of the Śākta and Rādhā-Kṛṣṇa cults."[1] Rādhā-Kṛṣṇaism became most prominent in two new sects formed round the turn of the 16th century A.D. Vallabha taught the worship of boy-Kṛṣṇa and his mistress, Rādhā. Caitanya preached "the worship of the grown-up Kṛṣṇa, for ever associated with Rādhā, who was idealised into an image of pure love. The increasing ardency in the love and devotion of God sought for realistic expression and the concept of Rādhā deepened and acquired an exclusive prominence and importance. The devotion of Caitanya and his followers was sincere and fervent, and even bordered on the frantic ; but that of Vallabha and his school was more dramatic than real. Ultimately this conception led to the degradation of Vaiṣṇavism."[2]

Vallabhācārya (1479-1631), a Tailaṅga brāhman, born in Vārāṇasī, seems to have early relations with Viṣṇusvāmīs, even though he promulgated śuddhāvaita or pure monism, and to Farquhar[3] "it seems absolutely clear that he took over from Nimbārka the theory of Kṛiṣhṇa as the eternal Brahman, of Rādhā as his eternal spouse and of the highest heaven where they sport." As a young filibustering scholar he is said to have wreaked defeat on Smārta paṇḍits at the court of Kṛṣṇadevarāya of Vijayanagar (1509-29). He wrote a number of books in Sanskrit, the three most fundamental works being *Vedānta-sūtra-aṇubhāṣya*, the 'Subodhinī' commentary on the *Bhāgavata-purāṇa* and a manual of his doctrine in the *Tattva-dīpa-nibandha*. Vallabha rejects māyāvāda and lays stress on bhakti. Men of knowledge may secure knowledge, but his way is the way of bhakti. Bhakti is the means, but it is also the end ; for bhakti is higher than knowledge, and

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1. 'Evolution of religio-philosophic culture in India', *The Cultural Heritage of India*, IV. p. 59.
2. Bhandarkar, pp. 100-102.
3. p. 313.

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the true bhakti will live and sport forever with Kṛṣṇa. Bhakti is given by God out of grace. Puṣṭi is the word for grace, and Vallabha's school is known as puṣṭi-mārga.[1] "Mahāpuṣṭi or the highest grace is that which removes great obstacles and conduces to the attainment of God himself. Puṣṭi enables one to attain the four objects of life. Extra-ordinary or special puṣṭi conduces to bhakti, which leads to the attainment of God. The bhakti or devotion, generated by this special grace, is called puṣṭi bhakti. The frame of mind generated by this kind of devotion is the desire of the attainment of God to the exclusion of everything else."[2] Two features of the faith became in course of time fruitful of evil. The first, the excessive resort to mythologic worship, grew into sheer idolatry, and the other, an excessive reverence to the guru, led to dangerous consequences. In the words of Majumdar again : "Elaborate rituals for the worship of Kṛṣṇa and religious feasts and festivals were fully developed—all marked by a spirit of sportive enjoyment. This, coupled with a less exacting demand on spiritual fervour and high tone of morality in the sect, seems to be the secret of its great hold on the masses, whose ordinary inclinations find in it a comfortable religious sanction. One of the distinguishing characteristics of this sect is the exalted position of the *guru*, or spiritual guide, called the *mahārājā*. God can only be worshipped in the house or temple of the *guru*, to whom the devotees are enjoined to surrender all their belongings. The highest spiritual object is to join in the external sport of Kṛṣṇa and Rādhā. The worldly life offers no bar to the salvation. True to this doctrine, the gurus were married men and led worldly lives. In its degraded form, this sect countenanced antinomian practices, and made Vaiṣṇavism a byword of reproach." The corruption that got associated with the sect occasioned the writing of a castigating play, *Pākhaṇḍa-dharma-khaṇḍana*, in 1639 A. D. The Vallabha doctrine flourishes mostly among the rich traders of Gujarat and Rajasthan, but is current beyond those two States too.

The spirit of the Rādhā-Kṛṣṇa element took deep root in Bengal long before Caitanya (1485-1533 A.D.) was born and spread his cult This is more than in evidence in the poetry of Jayadeva (the late 12th cent.) and Caṇḍīdāsa (*floruit* 1380-1420), who made powerful songs on

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1. Farquhar, p. 312.
2. *Vallabhacharya* (Natesan & Co.), Madras, 1918, pp. 36-37.

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the subject, and are held to have belonged to Bengal, while the Maithil poets like Vidyāpati and Umāpati spread their influence as far as that province. Caitanya was a scholar in Grammar and Logic when he was converted by a Mādhva saṁnyāsin, Īśvara-purī, to the practice of Bhāgavata bhakti. He also came under the influence of the doctrine of the Nimbārkas and Viṣṇusvāmīs as also of the poetry of Jayadeva, Caṇḍīdāsa and Vidyāpati. He took to the much excited open programmes of devotional songs (saṁkīrtana) on the Rādhā-Kṛṣṇa theme. In 1509 he became a Mādhva Bhāratī Saṁnyāsin. He then went to Puri, and from there made pilgrimages to the north and the south. He acquired notable adherents like King Pratāpa-Rudra of Orissa and his brahman minister, Rāmānanda-Rāya, the young scholars, Rūpa and Sanātana, who became known as Gosvāmins of Vṛndāvana and supplied the corpus of theological writing to the Caitanya religion. Caitanya himself was not a writer or social organiser.[1] As a teacher he laid the greatest stress on the new-growing myth of Rādhā and Kṛṣṇa. He is said to have taken what is Rādhā-tattva into the principal tenet of his faith from Rāmānanda-Rāya. Contrasted to Vallabha, "the merit of Caitanya lies in the fact that he elevated the passions of the couple (Kṛṣṇa-Rādhā) to a high spiritual plane and stressed the emotional at the cost of the ceremonial side of religion. His piety, devotion, and fervour introduced a pure and spiritual element in Vaiṣṇavism which offers bright and refreshing contrast to that promulgated by Vallabha. But with the lapse of time, Rādhā gained more and more prominence, and many degrading elements crept into Bengal Vaiṣṇavism also."[2]

Bhakti in Guru Nānak's Faith :

Junior to Vallabha and senior to Caitanya by birth were two other medieval teachers, both of whom promulgated each a monotheistic doctrine of Name (nāma) and bhakti in a way not to admit of any degradation. They are Śaṅkaradeva (1449-1568) of Assam and Guru Nānak (1469-1539) of the Punjab. In their creeds do we find

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1. Farquhar, pp. 307-ff.
2. Majumdar, op. cit., p. 59. Farquhar, p. 311, points out that Caitanya was a Bhāratı Saṁnyāsin, but that his successors admitted persons from the easier discipline of the modern sādhu, calling the ascetics Vairāgīs and Vairāginīs. "These orders were soon flooded with thousands of converts from the degraded Śākta-Buddhist orders, then passing through the last stage of decay in Bengal. The consequence was that great impurity prevailed. ..." Majumdar draws our attention to the Sakhībhāvas, and Farquhar to the Kartābhajās, Kiśorībhajās, etc., as strange forms growing in Bengal.

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a masculine strength and "the path of a man's straightforward faith in his Master, without his assuming the nature of a Woman."[1]

In point of time Guru Nānak was the last great thought leader that the history of medieval religious reformation, covering the whole of India, presented.[2] Some drastic reforms, therefore, come out as the most outstanding features of his system, known as Sikhism. In the different schools of bhakti, that we have just reviewed, the reformative zeal was as great and there was also the move towards a new liberalism ; but in none of the panthas could the past be fully forgotten ; and they stopped half-way in reforming or discarding the old rites and customs. It is precisely at this point that Guru Nānak Dev and, before him, Kabīr, cut the Gordian knot almost at one stroke.[3] Guru Nānak is unique in reacting nobly to the Hindu-Muslim confrontation of his day. He made a complete break with traditional and conventional bonds of his own society like caste and numerous meaningless rituals, asceticism, and pilgrimage—as these are no essential parts of bhakti. He stressed on pure conduct alone as the way to internal purity.[4] This is perhaps mainly because Guru Nānak's religion, in Banerjee's analysis, "found acceptance primarily among a comparatively uneducated and socially inferior population. ... They easily appreciated a religion which improved their social position and promised salvation through simple devotion and service. But the higher classes, more or less educated and familiar with Vedic and

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1. S. K. Chatterji's words while speaking about Śaṅkaradeva's faith (*The Place of Assam in the History and Civilisation of India*, Gauhati University, 1955, p. 71).

2. Fauja Singh calls Guru Nānak "both a product and a leader of the Bhakti movement, marking the history of early medieval India" ('Guru Nanak and the social problem', *Perspectives on Guru Nanak*, ed. Harbans Singh, Punjabi University, 1975, p. 141).

3. Even though Nānak sings rapturously songs of divine love, that we recognise as bhakti, we must draw a clear line of distinction between the Vaiṣṇava churches and Sikhism. Even ordinarily, there is a subtle distinction between a bhakta and Vaiṣṇava, the former referring to a man's sincere personal devotional services and the latter pointing to institutional and ritualistic activities (Vide Mādhavadeva, *Nāmaghoṣā*, ed. M. Neog, Gauhati, 1955, v. 628, based on the *Bṛhad-vamāna-purāṇa*).

4. Harbans Singh, *Guru Nanak and Origins of the Sikh Faith*, Bombay, etc., 1969, p. 212.

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Puranic ideas, were conscious that Sikhism represented a definite breach with the past. Naturally they were not as anxious as the agricultural class to get rid of traditions and conventions."[1]

Even in the most cardinal point of his creed Guru Nānak was very strict.[2] He is a monotheist, but his theos is, in the final analysis, without a name. Untrammelled by the burden of tradition and belief in prophets and incarnations, his faith is all the same rooted to the soil. The guru declared his God to be formless, though some degree of saguṇa is discernible in the worshipful category[3] and in fact in the songs he composed there is a great deal of personal sentiment directed to the Lord—even as fresh and intense as that of a young bride for her spouse.[4] Sikhism seems to have reaffirmed

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1. Anil Chandra Banerjee, *Guru Nanak and His Times*, Punjabi University, 1971, p. 63.

2. Farquhar pithily summarises Guru Nānak's teachings : "His religious convictions are in the main the same as Kabīr's. God is one, eternal, spiritual, and he must be worshipped from the heart, and not with images. Hinduism and Islam are two paths, but there is but one God. Men of all castes and races can know and love God. The life of home is praised rather than asceticism, and the moral side of religion is strongly emphasized. In Guru Nānak many fragments of the monistic Vedānta appear along with numerous phrases which imply the personality of God. Karma and transmigration are retained, the conception of māyā as a delusive, deceptive force, and also the conviction of the importance of the Guru" (p. 337).

Macauliffe (*The Sikh Religion*, Vol. I, Preface, p. xxiii) sums up some of the moral and social merits of the Sikh religion : "It prohibits idolatry, hypocrisy, caste exclusiveness, the concremation of widows, the immurement of women, the use of wine and other intoxicants, tobacco-smoking, infanticide, slander, pilgrimages to sacred rivers and tanks of the Hindus."

3. Among the words Nānak uses in signifying his worshipful, Parabrahma, Niraṅkār, Nirañjana, etc., point in the nirguṇa direction, while Rāma, Hari, Murāri, Mādhava, Keśava, Govīnda, etc., are saguṇa-sākāra names and even refer to incarnations.

4. Nanak, the young woman, having seen God her spouse,
is delighted and her heart is enraptured. ...
Nanak, the Beloved enjoyeth me day and night ;
having obtained God as my spouse, I am a permanent bride

(cited by Banerjee, p. 171, from Ganda Singh, in *The Punjab Past and Present*, 17. Vide also Gurbachan Singh Talib, *Guru Nanak, His Personality and Vision*, Delhi, etc., 1969, pp. 180-ff. Talib cites quite a few hymns with the erotic sentiment in the rāgas Sāranga (*Granth Sāhib*, p. 1197), Bilāval (pp. 843-44), Waḍ-hansa (p. 567), Malhār (p. 1257), Tukhāri (p. 1111), Āsā (pp. 356-57) and

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the heritage of bhakti when Guru Arjan accepted the bhakti poetry of earlier bhaktas within the corpus of the *Holy Book* he compiled. Guru Nānak's God of bhakti is God of Nām, god of grace (nazr, bakhsis, kirpā, parsād, dayā). Through God's grace the votary is brought to the way unto the Lord, namely, the Lord's name, which is but the Lord, beyond whom nothing is. Much emphasis is laid on the importance of the guru and satsaṅga (saṅgat, along with community dining, laṅgar). The importance of the guru developed in later days into the identification of the *Granth* with the gurus.

Śankaradava[1] and the Bhakti-ratnakara :

Born in 1449 A.D., according to a very generally accepted tradition in his Order, Śaṅkaradeva lived a long life of nearly 120 years till 1568 A. D.[2] He was a sort of composite personality,

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Malhār (p. 1274). All this brings in the touch of erotic mysticism into Nanak's poetry and religion. But he does not call his Lord and himself Kṛṣṇa and Rādhā. His Lord is rather an abstract Godhead, and the personal element of love, even of erotic love, does not leave the possibility of the debasement that came with the Rādhā-Kṛṣṇa cult.

1. There exist strange notions about Śaṅkaradeva's bhakti faith even among noted orientalists. Sir Charles N. E. Eliot ('Hinduism in Assam', *Journal of the Royal Asiatic Society*, London, 1910, p. 1169) wrote : "The Vaishnavaism which entered Assam was of Chaitanya's school". Melville T. Kennedy (*The Chaitanya Movement*, Calcutta, 1925) also claimed that Assam Vaiṣṇavism is "an indirect but real result of the Chaitanya movement." This misconception, held by other writers as well, may easily be removed if the dates, principal tenets, practices and literature of the two schools are but cursorily noticed. Some writers like E. A. Gait (to whose *A History of Assam*, 1908, some of the authors like Sir Charles Eliot and J. D. Anderson refer) corrected themselves as Gait did in the second ed., 1926, of his *History*. It is regrettable that even in the *E.R.E.*, Vol. II, Latest impression, 1967, this wrong notion prevails in so far as to state that during the reign of Āhom king Cuhuṅghmuṅg and Koc monarch Naranārāyaṇa "the great social and religious reform initiated in Bengal by Chaitanya spread to Assam" (J. D. Anderson : 'Assam', p. 135-b).

In *Sources of Indian Tradition*, compiled by Wm Theodore de Bary, Stephen Hay, Royal Weiler and Andrew Yarrow for Columbia University Press, New York (Indian Issue, 1963, p. 364). V. Raghavan has put it emphatically about Śaṅkaradeva : "He was a forerunner of Chaitanya of Bengal."

2. "During his long life", as Professor S. K. Chatterji points out, "there were six great contemporaries of Śaṅkaradeva in the religious world of India—Chaitanya of Bengal (1485-1533). Vallabhāchārya of Andhra and Vrajamaṇḍala (1479-1531), Kabīr of Banaras (1398-1518), Guru Nānak of the Panjab (1469-1539) and Tulasīdāsa in the United Provinces (1523-1623) (*The Place of Assam in the History and Civilisation of India*, p. 70).

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combining in himself many vital rôles. Reviewing my book, *Śaṅkaradeva and His Times : Early History of the Vaiṣṇava Faith and Movement in Assam*, Professor Vasudeva S. Agrawala commented : "There are poets and composers, there are saints and religious teachers, there are musical masters, there are preachers ; but Śaṅkaradeva was a genius in whom all these qualities were rolled into one."[1]

Śaṅkaradeva was born in the family of a ruling Bāra-Bhūyāñ chief of Bardowā in modern Nowgong. Having lost both his parents very early in life, he was looked after by his grand-mother. Attending school kept by a brāhman paṇḍit he came out a finished scholar in Sanskrit lore—grammar and kāvya, śāstras and purāṇas. He was married and took up administrative work. But his wife died after the birth of a daughter. This alienated the young Bāra-Bhūyāñ from worldly things and made him think of living a religious life of meditation and prayer ; and at the age of thirty-two he went on pilgrimage for twelve years, which confirmed his spiritual bent of mind. He began preaching the new faith of bhakti and devotion to Viṣṇu-Kṛṣṇa, even though his forefathers had all been staunch Śāktas. People now flocked to his side to hear his elevating discourse and singing. He began proselytizing. But the tranquillity he sought being disturbed by constant skirmishes with the Kachāri tribe, he deserted his principality to enter the Āhom kingdom. But there he had the bitter opposition of priestly brāhmans, who abused the ears of the king. As Śaṅkaradeva's son-in-law was killed and his dearest disciple, Mādhavadeva, was kept in confinement by royal orders, the saint migrated to the new Koc kingdom of Koc-Behār, ruled by the enlightened Mahārājā Naranārāyaṇa and his brother and generalissimo, Śukladhvaja. There he had a comparatively quiet life, even though the Mahārājā had initially a poisoned heart against the saint. Moving between his haven, Pāṭbāusi-sattra, in Kāmrup, and the headquarters of Koc-Behār, he died in the capital, and was followed to his guddy by Mādhavadeva, a person of comparable abilities.

Śaṅkaradeva wrote principally in his own tongue a number of books, which are today a living monument to him, being the gospel of the faith he established. He worked mainly on the *Bhāgavata-purāṇa*, sometimes supported by works like the *Harivaṁśa*, adopting sections into Assamese verse (Books I, II, X, XI and XII), weaving charming narratives (*Rukmiṇīharaṇa, Gajendropākhyāna, Amṛta-manthana, Hara-mohana, Balichalana, Ajāmilopākhyāna, Kurukṣetra*), and making particular expositions of bhakti (*Nimi-nava-siddha-saṁvāda, Anādi-pātana*, and from some other sources *Bhakti-pradīpa*). He combined narrative and reflective matters to make sweet poetry that have found harbour in every Assamese home (*Kīrtana-ghoṣā, Guṇa-mālā*). Many are his songs with sentiments of sublime devotion (Bargīta, Bhaṭimā). His dramas in Assamese (Brajabuli) and Sanskrit on the Kṛṣṇa lore are even today staged for their ennobling qualities (*Kāli-damana, Keli-Gopāla, Rukmiṇīharaṇa* and *Pārijāta-haraṇa*) as his Rāma play (*Rāma-vijaya*) also is. He made a gist of the Rāmāyaṇa, Uttara-kanda. The *Bhakti-ratnakara* is his only book in Sanskrit, besides, a song or two.

1. *Journal of the University of Gauhati*, 1966.

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Śaṅkaradeva made about thirty-seven books, through which he propounded the doctrine of ekaśaraṇa nāmadharma. In another review of the same book Professor Suniti Kumar Chatterji[1] thus brings out the significance of the Śaṅkaradeva movement : "Śrī-Śaṅkara-deva of Assam, who lived in the 15th-16th centuries, is one of the greatest saints and sages of our country who spent his life in bringing before his people the ideals of a good life conceived on the background of a faith in one single Deity. He was emphatically for the *abandon* in faith of the human being, to the grace and mercy and love of God. Śaṅkara-deva found his people in Assam disunited through various religious ideals and also through political turmoil, and he was successful in applying the salve of religion to a people distracted in mind and body and brought to them spiritual peace and contentment and helped them on their way to having a better organised life. Śaṅkara-deva certainly belongs to the first rank of saints and sages of medieval India, and he can be named with the elite among them like Śaṅkarāchārya, Rāmānujāchārya, Madhva, Bāsavāppā, Rāmānanda, Kabīr Dās, Dādu Dayāl, Chaitanya-deva and Guru Nānak. Śaṅkaradeva is specially connected with Assam, but he belongs too to the whole of India, and he has also a universal quality, as a man of faith and religion, of learning and organisation. The Eka-śaraṇīyā Dharma or the religion of seeking refuge in one God, with all its philosophy and doctrines as well as its ritual and its cult is something which is unique for Assam, and yet it has its pan-Indian quality and character."

Śaṅkaradeva travelled widely in Northern India but we are not sure of his meeting any of the other thought leaders of the time. He is said to have his revelation in the Jagannātha shrine in Puri and to have recognised no human guru but that divinity. In his school, as in other bhakti schools of India, the *Bhāgavata-purāṇa* is the most authoritative scripture. Of the three cardinal tenets of his faith, he is said to have taken ekaśaraṇa or sole devotion from the *Bhagavadgītā*, satsaṅga or the company of the saintly as an effective sādhana from the *Bhāgavata-purāṇa* and nāma or the efficacy of the repetition of the names or songs of the Lord from the "Sahasra-nāma" section of the *Padma-purāṇa*, Uttara-khaṇḍa.[2] Nāma, deva (the worshipful divinity—Viṣṇu or Kṛṣṇa), guru and bhakta are the four principles or reals (vastu), in which faith is to be cultured. Bhakti is defined as

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1. *Journal of Assam Research Society*, 1966.
2. This is generally cited by Assam Vaiṣṇavas.

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that of the self-less, not going even after release—(muktito niṣpṛha), full of ineffable bliss (rasamayī).[1] Bhakti, as in the *Bhāgavata-purāṇa*,[2] is of nine kinds—śravaṇa, kīrtana, smaraṇa, vandana, arcana, pāda-sevana, dāsya, sakhitva and deha-arpaṇa.[3] In the present work Śaṅkaradeva describes śravaṇa (ch. 6), kīrtana (ch. 7), smaraṇa (ch. 8), arcana (ch. 9), and vandana (ch. 20) and leaves out the rest, even though dāsya is the chief mode or approach of his bhakti. Arcana or worship of the Lord in icons is considered to be a form allowable in the incipient stage of sādhana of the vulgar novitiate.[4] In one place the saint significantly states that even though bhakti of the Lord is of nine kinds, śravaṇa and kīrtana are the principal forms.[5] He thus seeks to do away with or play down the little ritualism that is connected with arcana of Viṣṇu-Kṛṣṇa images. He lays stress on the recitation, singing, mumbling or remembrance of the names and deeds of the Lord (kīrtana, nāma-kīrtana) and the paying of undivided attention to such acts (śravaṇa) as the main way to the Lord. That is why his faith is called eka-śaraṇa nāma-dharma. He enjoined the worship of one Deity alone and strongly interdicted the worship of any other deity. He wrote in his rendering of the second skandha of the *Bhāgavata-purāṇa* : "Do you not worship other gods or goddesses ; do you not take prasāda offered in course of their worship ; do you not visit their temples or have a view of their icons, for by such acts bhakti will be vitiated."[6] It is always in an attitude of dāsya (servitude) not of madhura or conjugal feeling, or sakhya or friendship or anything else that Śaṅkaradeva and other saints of Assam approached Godhead. "The amoral and antisocial ideal of the figure of the *parakīyā* has always had the risk of bringing in eroticism and even moral turpitude, and this was carefully avoided by Śaṅkara-deva."[7]

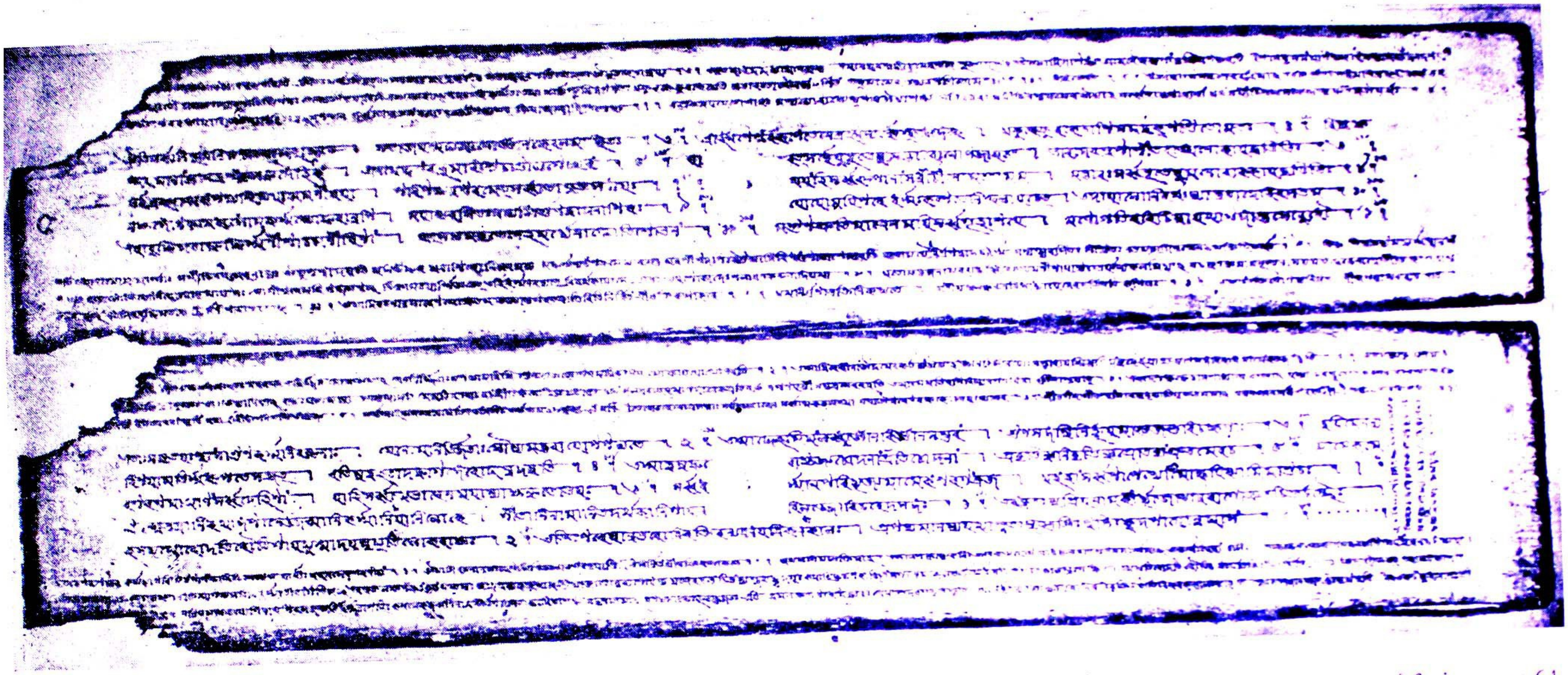
Bhakti as a religious exercise is preferred to jñāna (spiritual knowledge) and karma (ritualism), as it is God's grace gained through

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1. Mādhavadeva, *Nāmaghoṣā*, v. 1.
2. VII. 2. 53-f.
3. Śaṅkaradeva, 'Prahlāda-carita', *Kīrtana-ghoṣā*, v. 330.
4. S. Radhakrishnan cites a verse regarding the aid that idol offers to the ignorant : ajñānānāṁ bhāvanārthāya pratimāḥ parikalpitāḥ (*The Brahma Sutra*, London, 1959, p. 173).
5. *Bhāgavata*, I, v. 38.
6. *Bhāgavāta*, II. v. 545.
7. S. K. Chatterji, *The Place of Assam in the History and Civilisation of India*, p. 70.

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Facsimile of two pages of two folios from Manuscript N, dated 1733 Śaka

[facing page 64

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bhakti that leads one to supreme knowledge[1] and so to release. Even though in the ultimate analysis the Lord is formless (nirākāra), which Mādhavadeva explains as being 'devoid of forms coming out of matter' (prākṛta-ākāra-varjita), he manifests himself in form out of grace for worshippers with the help of his power of consciousness (cic-chaktyā), that the votary can offer him his bhakti. This form is above limitations (upādhi), and is all consciousness and bliss, devoid of all differences ; it is not something concocted (arvācīna). The worshipper thus adores God in a saguṇa-sākāra form. Śaṅkaradeva identifies the worshipful as Vīṣṇu-Kṛṣṇa, who is the Ultimate Way (bhajanīya-parama-devatā parama-gati-dātā ca), and no other deity.[2]

Bhakti is disinterested and continuous love (anavadyā ratiḥ[3], bhaktir-ahaituky apratihatā[4]) for the Lord. Bhakti may be of four forms—the highest, bhāgavatī or uttamā bhakti, which consists of involuntary (svābhāvikī) and disinterested (animittā) performance of duties to the Lord by the senses ;[5] antaraṅgā bhakti or intimate or all-loving devotion, considered as giving the essence of all the upaniṣads, identifying God with all creatures, discarding matter-of-fact decorum so as to be able to make obeisance even to a Cāṇḍāla among men and a mule among animals ;[6] sapremā bhakti or purely emotional loving-devotion, amounting to an intoxication with love[7] ; and nirguṇā bhakti or uninterrupted and disinterested devotion in the Supreme Person, which throws off all social laws and rites, and makes the love of God alone the religious philosophy and practice.[8] In one place (conclusion to ch. 15) bhakti is fixed as nirguṇa-bhāve sthitvā guṇa-kīrtanā bhagavadbhaktiḥ.[9] Sapremā bhakti is explained with reference to the *Bhāgavata-purāṇa* as bhaktiḥ premalakṣaṇā pareśānubhāvaḥ premāspada-bhagavad-rūpa-sphūrtiḥ ; it is love-realisation of the Lord, who is *the* object of love. Even ordinarily bhakti is love — bhaktiḥ prema-lakṣaṇā.[10] It is in the company of the

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1. *Bhāg.-p.* X. 14. 29, cited in *Bhakti-ratnākara.*
2. op. cit., pp. 215-ff.
3. v. 309.
4. v. 416.
5. ch. 11 (*Bhāg.-p.*, III. 25. 32-f.).
6. ch. 12 (*Bhāg.-p.*, XI. 29. 12-ff ; "Bhāgavata-bhāvārtha-dipikā", XI. 28).
7. ch. 14 (*Bhāg-p.*, XI. 2. 39-ff).
8. ch. 13 (*Bhāg.-p.*, III. 29. 11-f.).
9. *Bhāg.-p.*, XI. 2. 42 (v. 244 with com.).
10. com. on. vv. 165, 182, 245 ; cf. Nārada's *Bhakti-sūtra*, 2.

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bhaktas — who are good (sat) and are companions of the Lord (bhagavat-saṅgī) — that bhakti is cultured by stages — śraddhā (faith), rati (interest) and, then, love (bhakti).[1] Bhakti leads to the highest — mahāphalo bhakti-yogaḥ,[2] lābho mad-bhakir uttamaḥ[3]. This bhakti is to be solely directed to Bhagavat Vāsudeva (vāsudeve bhagavati bhaktiyogaḥ ; vāsudevaikabhaktyā)[4] for he is the highest Lord (aham bhagavattamaḥ)[5] and guru (guru-rūpa-vāsudeve bhaktyā).[6]

The Bhakti-ratnākara : Manuscript Materials :

Recension A :

It appears that there are available to us two recensions of the *Bhakti-ratnākara*. Let us call these Recension A and Recension B. The distinction between the two recensions comes out not only from the placing of the ślokas and the commentary in separate panels in Recension A and the thrusting of both kinds of matter together in Recension B, but also from the variation in the length and the content of the commentary from the beginning, even though virtually the substance remains the same.

Recension A is represented by the present edition of ours, based on the following two manuscripts of the Sanskrit text :

Kb—sa͂cipāt (Agar wood bark folio) manuscript, obtained from Śrī-śrī-Badulā Padma Àtā Library of the original Kamalābāri-sattra through the grace of Shri Shri Bhavachandra Goswami, the Sattrādhikāra of the Kamalābāri-sattra, originally situated on the Majuli river-island, now at Mahimabari (P. O.), Titabar, Sibsagar District ; dated 1759 Śaka (noted at the end of folio 55 B) ; with 55 folios, each folio measuring 37·00 cm. × 11.00 cm. with writings in the Gaḍgāyā style of Old Assamese script from on the second page of the first folio to the first half of the second page of folio 55 ; with 5 lines of the śloka text in the middle of each page : 4/5 lines on the average at the top and

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1. vv. 21-23.
2. v. 508.
3. v. 563.
4. vv. 507, 152.
5. v. 562.
6. v. 506, com.

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4/5 on the average at the bottom of fine writing (commentary) on each page ; the orthography being a bit inferior to that of Manuscript N, being presently noticed. As we are finding it a little later, this manuscript has quite a mass of matter added in later times which do not form any integral part of the text of the *Bhakti-ratnākara*. The chapter numbering, in this manuscript coming at the close of the chapters (ch. 7 onwards), is put in a haphazard way, sometimes it being substituted with a wrong number. This will be seen in the comparative chart presently following.

N– sãcipāt (Agar wood bark folio) manuscript, obtained from the private possession of Principal Maheshchandra Dev Goswami, Nowgong Girls' College, Nowgong District. The manuscript is dated some Saturday of Kārttika, 1733 Śaka (meaning 1811 A.D.), as we find at the end of the commentary panel (f. 33B) : guṇāgni-haya-viprāṁśau śāke'rke vṛścikasthite vyoma-kālāṁśa-pragate bhāskarātmaja-vāsare. There was originally a total of 33 folios, each measuring 46·7 cm. × 8·7 cm. But 3 folios (meaning 5 written pages), numbering 1, 17 and 28 are missing. The page numbering on all the folios is missing. This is, however, provided in a modern hand in modern ink. The existing folios have been damaged by rats on sides. Now we have writings in the Kāithāli variety of Old Assamese script on the remaining 60 pages. On most of these pages there are 5 lines of writing of the text (verses) in the middle : and generally there are 3 lines of the commentary at the top and 3 lines of commentary at the bottom of the pages. Sometimes, on a few pages, the lines go up to 5 and in a few are only two. The commentary is written in a smaller hand. The orthography, on the whole dependable, has the usual qualities of Sanskrit texts in Assamese script— e.g., ś , ṣ > s.

In this manuscript there is a serial numbering of the ślokas running over the chapters ; but the number comes up to 550 only, corresponding to śl. 21 in the chapter on 'Bhāgavata-māhātmya' (ch. 37), the remaining 18 verses (6 of ch. 37 and all the 12 of ch. 38) being left out. Of course, this serial numbering of the entire work seems to have been an afterthought of the particular scribe as it has

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mistakes, leaving out the last verses out of count and also some verses earlier (2vv. are marked 384 ; 2vv., here marked 397 k, 397 kh, are not numbered ; one number is found missing between 459 and 477 in the missing f. 28 ; two vv. number 527). The confusion in the serial numbering has left its mark on our edition too.

There is quite a number of ślokas from various sources like the *Gīta-Govinda* (e.g., see v. 15 com.), *Kṛṣṇa-karṇamṛta* (see vv. 54 com., 422 com., 488 com.), etc., thrust in like tail-pieces wherever space permitted. These had to be and are here relegated to footnotes.

The following rendering of Śaṅkaradeva's work has been utilised as very useful testimonium in the critical construction of the text.

Gc—prose rendering made by Gopālacaraṇa Dvija of the original Sanskrit text of *Bhakti-ratnākara*, a transcript prepared by Gopalkrishna Deva Adhikar Goswami, Bāreghar-Chalihā-sattra (19 Kārttika 1883 Śaka), from an earlier copy, dated 19 Bhādra 1818 Śaka, from the original sãcipāt manuscript, dated 1693 Śaka (rāmādryaṅkavidhau śāke), prepared by Pūrṇakāma, disciple of Śrīrāma, founder of the sattra. Gopālacaraṇa gives the total number of ślokas from chapter to chapter at the beginning, which is generally more mistaken than correct even according to his text.[1]

Recension B :

The second recension of the *Bhakti-ratnākara* is represented by the following texts :

KA—Kāmarupa Anusandhāna Samiti sãcipāt (Agar wood bark folio) manuscript, collected from Nalbari, dated 1781 Śaka.

Db—the text compiled from more than one manuscript (KA included, the other manuscripts being not specifically mentioned) and included in *Śrī-śaṅkara-vākyāmṛta*, or *Complete Works of Śaṅkaradeva*, compiled by Dutta-Baruah with a critical introduction in English by Maheswar Neog, ed. 1, Nalbari, 1953.

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1. Vide *Śaṅkaradeva and His Times*, p. 209, fn. 7.

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Rc—metrical rendering (with 35 chapters only) made by Rāmacaraṇa Ṭhākur (son of Mādhavadeva's sister), (1) edited by Mohanchandra Mahanta, Jorhat, 1949, and (2) modern paper manuscript, dated 1081 (written in modern hand, B. S. ?), collected from the Bali-sattra, Nowgong, measuring 32.00 cm × 10.8 cm, and kindly lent by Dibrugarh University's Assamese Department Library.[1]

Rāmacaraṇa renders only 35 chapters (according to the recension's calculation) and stops at śloka 20 to say "The book ends here" (ehimāne bhailā grantha samāpata), leaving us wondering which version of the original he had with him and if his manuscript terminated where we find him conclude. The arrangement of his chs. 31-35 conforms to Recension B, and not Recension A. He falls short by 3 chapters (chs. 34, 37 and 38) according to Recension A and 2½ chapters (ch. 36 and 37 and the latter part of ch. 35) according to Recension B. No explanation of this could be afforded, unless and until we hold that Rāmacaraṇa had in his possession an incomplete copy of the work. It is remarkable that the manuscript क (k) among constituents of Db also ends with ch. 35.[2] Rc has one quality, which could better mark Recension A. In KA and Db the commentary on v. 106 contains a citation from the Kāntimālā commentary of the *Bhakti-ratnāvalī*, which Recension A lacks, as also Rc. This is true to the tradition that the *Bhakti-ratnāvalī* was received later than Śaṅkaradeva's making of *Bhakti-ratnākara*.

There is disagreement in the arrangement of chapters among the various texts ; but herein also the inner unity of the Recension A and

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1. There is reported to be another metrical rendering of the *Bhakti-ratnākara*, by one Śri-hari-dāsa (in the Kuruwābāhī-sattra), which conforms to Gopālacaraṇa's prose work, an uncritical editio princeps of which with numerous mistakes has recently been brought out (N. C. Goswami, Asam Sāhitya-Sabhā, Jorhat, 1981). Gopālacaraṇa's work was earlier briefly noticed in my *Śaṅkaradeva and His Times*, Gauhati, 1965, and *Asamīyā Sāhityar Rūparekhā*, Gauhati, ed. 1, 1962; ed. 4, 1974 ; and two of its chapters were included in *Snātakar Kathābandha*, Gauhati University, 1977. There is a second edition of Rāmacaraṇa Ṭhākur's rendering by Rajmohan Nath, Jorhat.

2. Recension B might thus be considered as having two versions—one with 38 chapters and consisting of KA, and the two manuscripts called *ādarśa pustaka* and *kh pustaka* in Db, and the other with 35 chapters and consisting of *k pustaka* in Db and Rc.

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Recension B separately comes out. The following is a comparative chart showing the distribution of the chapters in the different manuscripts of the original and the renderings. But for scribal confusion in the Nowgong manuscript (N), it shows uniformity up to ch. 29 ; and then follows the discord. The Nowgong manuscript (N) is the standard one, to which the Kamalābāri manuscript (Kb)—of course with its blundering in the numbering of chapters and without its additional and apocryphal chapters—and Gopālacaraṇa's prose rendering (Gc) fully corroborate. There is correspondence among what constitute Recension B—the Kāmarūpa Anusandhāna Samiti manuscript (KA), the printed Dutṭa-Baruah edition (Db) and Rāma-caraṇa's metrical rendering (Rc), the last of which, however, (with no explanation for us) stops at the end of its ch. 35 (our ch. 36), also leaving out two chapters (our chs. 36, 37). Then again in this recension our ch. 34 is found wanting, although in KA and Db all its verses except the first are found appended to ch. 35 (our ch. 36).

Recension A				Recension B		
N	*Kb*		*Gc*	*KA*	*Db*	*Rc*
1	1		1	1	1	1
2	2		2	2	2	2
3	3		3	3	3	3
4	4		4	4	4	4
5	5		5	5	5	5
6	6		6	6	6	6
7	[7]	not numbered	7	7	7	7
8	[8]	not numbered	8	8	8	8
9	9		9	9	9	9
10	10		10	10	10	10
11	11		11	11	11	11
12	12		12	12	12	12
13	[13]	numbered 12	13	13	13	13
14	[14]	not numbered	14	14	14	14
15	[15]	numbered 14	15	15	15	15
16	[16]	not numbered	16	16	16	16
17	[17]	not numbered	17	17	17	17
18	[18]	numbered 17	18	18	18	18
19	[19]	numbered 18	19	19	19	19
20	[20]	numbered 19	20	20	20	20
21	[21]	numbered 20	21	21	21	21
22	[22]	numbered 21	22	22	22	22

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	Recension A		Recension B		
N	*Kb*	*Gc*	*KA*	*Db*	*Rc*
23	[23] not numbered	23	23	23	23
24	[24] not numbered	24	24	24	24
25	[25] numbered 24	25	25	25	25
26	[26] numbered 25	26	26	26	26
27	[27] numbered 26	27	27	27	27
28	[28] numbered 26	28	28	28	28
29	[29] numbered 27	29	29	29	29
30	[30] numbered 28	33	33	33	33
31	[31] numbered 29	30	30	30	30
32	[32] numbered 29	31	31	31	31
33	[33] numbered 30	32	32	32	32
34	[34] numbered 31	35 (vv. 21-31)	35 (vv. 21-31)	—	
35	[35] numbered 32	34	34	34	
36	[36] numbered 33	35 (vv. 1-20)	35 (vv. 1-20)	35 (vv. 1-20)	
37	[37] numbered 34	36	36	—	
38	[38] numbered 34	37	37	—	

Kb, KA and Db present a small problem by adding some additional matter after this, each in its own way. But in the absence of mutual corroboration even within the recensions separately, all this matter may be considered as interpolated later additions. We shall not bring in the detailed text of all these additional passages and shall just mention the 'chapters' alone.

(1) Kb adds quite a mass of new matter :

i. ch. [39] numbered 13 in the text : bhagavad-bhakta-pāda-reṇu-māhātmya, with 13 verses, folios 45a-45b

ii. ch. [40] numbered 36 : śaraṇam, 29 vv., ff. 45b-47b

iii. ch. [41] numbered 39 : bhakter vaibhavaḥ, 39 vv., ff. 47b-51b

iv. ch. [42] not numbered : arpaṇā, ff. 51b-53a

v. ch. [43] not numbered : pūja-prakāraḥ, ff. 53b-54b

vi. — — : viśveśvara-kṛṣṇa-stavaḥ, 8vv., f. 55a

vii. — — : stotra by Śaṅkaradeva in toṭaka metre (madhu-dānava-dāraṇa-deva-varam), 10 vv., ff. 55 a-b.

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Both N and Gc do not have all this matter. The commentary on the initial śloka of the book (in Kb ; it is missing in the initial missing folio of N) affirms that the work contains 38 chapters : bhakti-ratnākarākhyam aṣṭatriṁśan-nirṇay-ātmakam. It should, therefore, be taken as conclusive at least within Recension A that the *Bhakti-ratnākara* has thirty-eight chapters—as represented not only by N and Gc but also by Kb up to the 38th chapter. The above additional matter in Kb must be considered as genuinely apocryphal. Even Recension B does not conform to any part of this matter.

(2) It may be added that there is a reference to the *Bhakti-ratnāvalī*, apparently of Viṣṇupurī, at the beginning of ch. [40] : but the *Bhakti-ratnākara* is held as a work compiled by Śaṅkaradeva much before he received Viṣṇupurī's work through one of his followers. Then again, in the commentary on the third verse of this chapter, śaraṇa is also called dīkṣā—a term not current among the Śaṅkaradeva Vaiṣṇavas.[1]

(3) It may further be noted in the passing that the manuscripts N and Kb are from Upper Assam (Nowgong and Sibsagar districts), while the manuscript KA and possibly the manuscripts behind Db belong to the Kamrup district. I do not know if other manuscripts in Upper Assam would conform to Recension A and if other manuscripts in Kamrup and the other lower Brahmaputra valley districts would be supporting Recension B. This geographical bifurcation of the Recensions would be interesting if we remember the regional distribution of the Mahābhārata and the Rāmāyaṇa texts. Recension A would further be corroborated by the manuscripts of the original Sanskrit text of the *Bhakti-ratnākara* preserved in the Bāreghar-sattra and the Bengenā-āti-sattra as well as Śrī-hari's metrical rendering in the Kuruwābāhi-sattra—all the three sattras being in the Sibsagar district. This is seen from the cursory references to those manuscripts in the Asam Sāhitya-Sabhā edition of Gc.

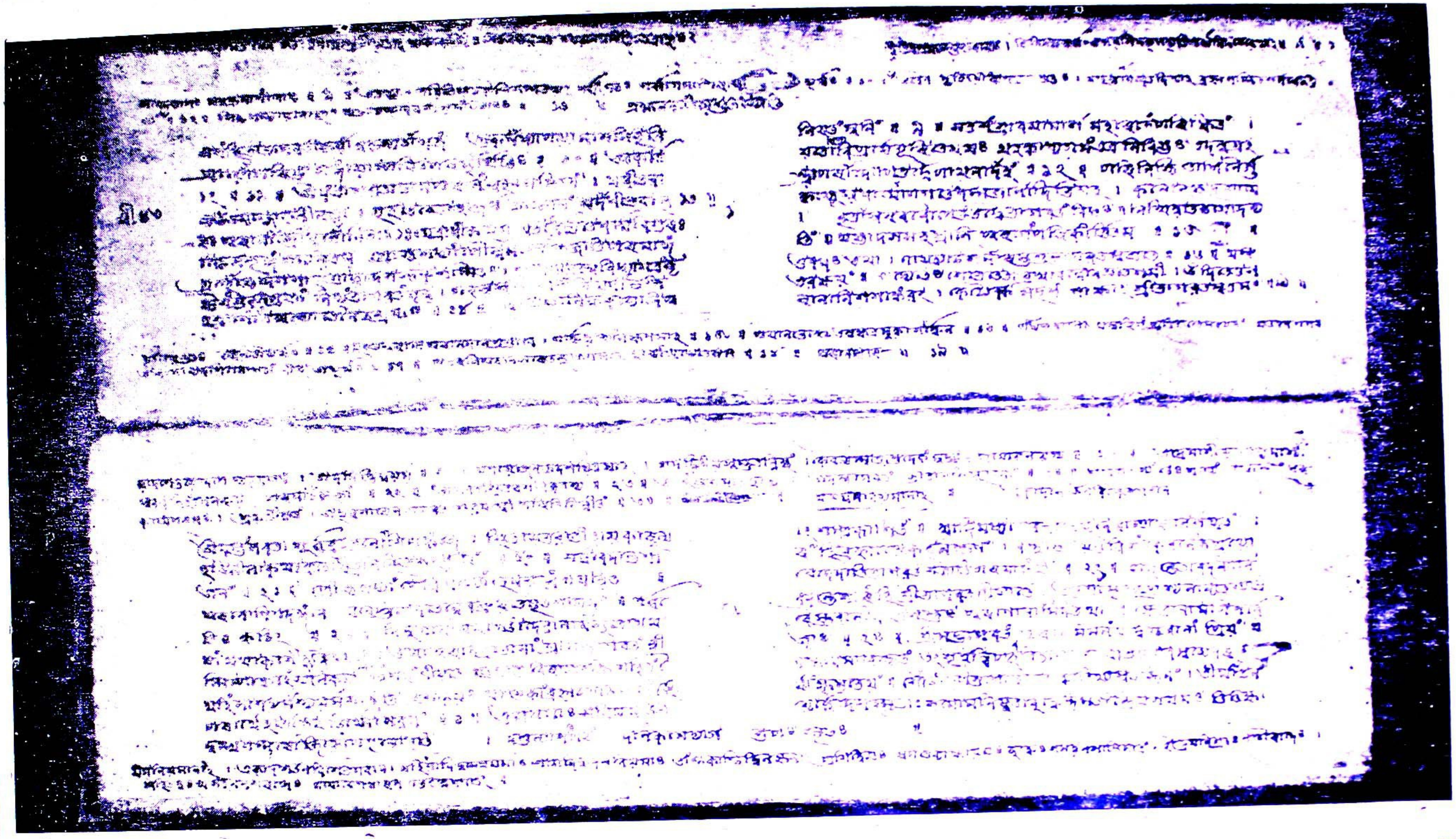
(4) Both KA and Db (except one of its constituent manuscripts, which like Rc, ends with ch. 35 of Recension B) have a ch. 38 (according, of course, to this recension's calculation), called 'daśavidhā bhaktiḥ', with 10 ślokas, all from the *Bṛhan-nāradīya-purāṇa*, 14.19-ff. At the end of the chapter, KA puts 'iti bhakti-ratnākaraḥ samāptaḥ'.

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1. "The process of initiation is called *śaraṇa*, and not *dīkṣā*, and the mantra is called *nāma*" (B. Kakati, *Mother Goddess Kāmākhyā* : 'The Break with the Mother', Gauhati, 1948, p. 77).

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[facing page 72

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This recension also has, therefore, a total of 38 chapters — but this according to its own arrangement and calculation — (i) its ch. 35 being Recension A's chs. 36 and 34, the second split half being lost in Rc and one manuscript constituting Db, (ii) Recension A's chs. 37 and 38 being substituted by its own ch. 38 and (iii) the serialling of chs. 31-38 being in its own style. Rc and one of the Db manuscripts have only 35 chapters in the total. This would mean that Recension B has two versions—one with 38 chapters (KA, and Db—all manuscripts but one), and the other with 35 chapters (Rc, and Db—1 manuscript).

(5) KA after ch. 38 (closing on f. 68a) and after the announcement, iti granthaḥ samāptaḥ, has the following matter :

mohamudgare śiṣyān prati gurūpadeśaḥ	ff. 68a-68b
śrīkṛṣṇasya dhyānamāhātmyam	ff. 68b
nāmāparādhamāhātmyam	ff. 68b-69b

These are apparently additional matter—additional to the *Bhakti-ratnākara*, which has already closed after ch. 38 (daśavidhā bhaktiḥ) as and even in Recension B.

(6) There are idiosyncrasies within a recension. Gopālacaraṇa, for example, gives at the end of ch. 35, q.v., the translation of "Mohamudgara" verses, which KA has after ch. 38, that is, after the close of the book.

(7) The alignment of the two recensions is seen not only in the placement of the chapters but it comes out also in the matter of the inner text—the inclusion of verses from different sources ; for example, these verses are in Recension A but not in Recension B :

v. 420 (*Bhag.-p.*, XI.6.19)
v. 444 (*Bhag.-p.*, XII.12.81)
v. 473 (*Bhag.-p.*, V.19.23)

Similarly this śloka is in Recension B and not in Recension A

Bhag.-p., IV.29.3 after v. 503

Other examples could have been added. Sometimes even a substantial mistake persists through one recension ; for example, v. 358 (*Bhag.-p.*, XI.23.45) is cited as the Lord's words to Uddhava (uddhavaṁ prati bhagavad-vākyam) in Recension B while it is really the saying of a beggar brāhman (bhikṣuka brāhmaṇa) as in Recension A.

Even though among Sanskrit religious works the *Bhagavata-purāṇa* enjoys the same popularity as the two Epics, the Rāmāyaṇa and the

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Mahābhārata and is great as poetry and supremely important as a scripture, it has not in its completeness so far been critically edited by modern scholars.[1] Assam must have had its own version of this mahāpurāṇa.[2] Śrīdhara-svāmin and, for that matter, Śaṅkaradeva noticed variations in the text of the purāṇa—III 5.44 (our v. 116), V.1.35 (our v. 133), V.18.3 (our v. 526), etc.

We could not guess how the two recensions of the *Bhakti-ratnākara* emerged ; but they must have evolved early in the day. We have noted elsewhere that there was in some quarters a tradition that Mādhavadeva made a 'Ratnakāra-ṭīkā'.[3] While this is nowhere available today, it is not known if this ṭīkā had something to do with the emergence of Recension B, for the recension had distinct touches of Viṣṇupurī's *Bhakti-ratnāvalī* with his "Kāntimālā" commentary, which Śaṅkaradeva did not have before him when compiling his *Bhakti-ratnākara*, but on which Mādhavadeva was working by way of making an Assamese version. It is also not strange that both Rāmacaraṇa's and Gopālacaraṇa's renderings were from place to place influenced by Viṣṇupurī's "Kāntimālā", which must have been popularised by the excellent Assamese version of the *Bhakti-ratnāvalī* made by Mādhavadeva.

We have not noticed Recension B in the critical apparatus of this edition except in a few places, where we have given readings from KA as we precisely propose to represent Recension A in our edition.

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1. An early Western critical study of the *Bhāg.-p.* is the French tr. of Eugène Burnouf, the first vol of his great ed. and tr. having been pub. in 1840 [*La Bhāgavata-purāṇa* traduit et publié par M. E. Burnouf, vols. I-III, and by M. Hauvette-Besnault and P. Roussel, vols. IV-V, Paris, Imprimene Nationale, 1884.1898]. Prior to Burnouf's work a copy of the tr. prepared by a Malabari interpreter, Méridar Poullé, of a Tamil summary of the original purāṇa travelled to Europe, even to the personal library of Voltaire, and was pub. anonymously in Paris in 1788 (Daniel H. H. Ingalls, Foreword to *Krishna : Myths, Rites, and Attitudes*, p. viii). Gujarat University have taken up the work of a critical edition of the purāṇa.

2. We have noted particularly the reading 'Bahugaṇa' obtaining in place of 'Rahugaṇa' in both Skt. and Assamese texts (See v. 8.) wherever the name occurs, and the reading *mahānadī* as variant to *saridvarā* in citation of *Bhāg.-p*, XI. 5.40.

3. *Śaṅkaradeva and His Times*, pp. 208-09-n.

Mādhavadeva's *Ratnākara-ṭīkā* is mentioned by Anandaram Dhekiyal Phukan (*A Few Remarks on the Assamese Language and on Vernacular Education in Assam*, Sibsagar, 1855), and Hemchandra Goswami (*Descriptive Catalogue of Assamese Manuscripts*, Calcutta University, 1930).

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Sources of the Bhakti-ratnākara :

In religious discourses it is always necessary to quote authorities. Śaṅkaradeva even enjoined on Mādhavadeva, his closest disciple, for once that it was better if there was some acknowledged ancient text behind the words of a song. For a treatise on the tenets of a faith such citation of authority is of absolute importance ; and the authority quoted must have its particular relevance too. Viṣṇupurī-saṁnyāsin's *Bhakti-ratnāvalī*, which has a great force among different schools of bhakti, is a judicious selection of *Bhāgavata-purāṇa* verses, grouped conveniently into thirteen viracanas or strings, all of it provided in the base of a commentary, called "Kāntimālā". Unlike *Bhakti-ratnāvalī* the present compendium draws not only upon the *Bhāgavata-purāṇa*, which, however, contributes nearly four-fifths of the ślokas, but cites also from other sources of a nature congenial to the subject (pratipādya-parama-devatānulakṣaṇa...). There is a total of 573 ślokas in the text part of the work.[1] The "Index to the Ślokas in the Text with Reference to Original Sources" gives these sources as far as has been found practicable. A summary of the findings as in the Index is put below. The verse numbering refers to the serial numbers throughout the book. These numbers are not put below in relation to the *Bhāgavata-purāṇa*, those being quite numerous, and covering nearly the whole Index. The initial three verses of the text and, probably, also the first verse of the commentary are the handiwork of Śaṅkaradeva himself. The starred numbers show the verses not properly identified in the original.

Bhāgavata-purāṇa[2] (including vv. 36*, 538*) —with the total number of verses coming to	456
Śrīdhara-svāmin, "Bhāgavata-bhāvārtha-dipikā"[2] (vv. 155, 161, 201, 221, 224, 258, 298-301, 324-25, 331 : a citation, 355-56 : cited from Viṣṇu-svāmin, 374, 427, 498, 529)	19

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1. In my earlier work, *Śaṅkaradeva and His Times*, pp. 208-212, I furnished an analysis of the sources of the *Bhakti-ratnākara* verses ; but this analysis, bringing in a total of 564 ślokas, conforms essentially to Recension B as described above. A fresh examination is, therefore, called for here as our present text represents Recension A.

2. *Bhāg.-p.*, with Śridhara-swāmin's com., "Bhāgavata-bhāvārtha-dīpikā", etc., (Chuckervertty, Chatterjee & Co.), Cal., 1344-1349 B. S.

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Bṛhannāradīya-purāṇa[1] (vv. 71, 72, 177, 307*, 348, 349, 385, 386*, 388*, 436, 437, 438, 439*)	13
Vaiṣṇavānandalahari[2], a rare Sanskrit work, found in Assam, latterly rendered into Assamese ghoṣā verses by Udita-rāma-deva, 18th century (vv. 44-47, 156, 350, 351, 395, 396, 405, 435)	11
Bhagavadgīta[3] (vv. 178, 241, 291-94, 391-94, 528)	11
Śrīdhara-svāmin, "Subodhinī" com.[3] (v. 295)	1
Śrīdhara-svāmin (v. 169 : text not mentioned)	1
Viṣṇu-purāṇa[4] (vv. 166, 414, 418*, 474-76, 478)	7
Yogasara[5] (vv. 359-364)	6
Padma-purāṇa, Svarga-khaṇḍa[6] (vv. 167, 308, 398)	
Padma-purāṇa, [Uttara-khaṇḍa][7] (vv. 152-153)	
Padma-purāṇa (v. 546 : place in the purāṇa not mentioned, only 'padmapurāṇe ambarīṣaṃ pratī gautamavākyam' in *KA*)	6
Narasiṁha-purāṇa[8] (vv. 18, 168, 170, 302-03, 433)	6
Śānti-śataka of Śihlana-miśra[9] (Kāshmir) (vv. 445, 499, 500, 502)	4
Matsya-purāṇa[10] (vv. 347, 543-44)	3

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1. *Bṛhānnāradīya-p.*, ed. Panchanan Tarkaratna, Cal., 1316 B. S.

2. *Vaiṣṇavānandalahari*, (i) transcript received from Mohanchandra Mahanta, Jorhat ; (ii) printed ed. of Keshada Mahanta, Jorhat.

3. *Śrīmadbhagavadgītā*, with Śrīdhara-svāmin's com., "Subodhinī", ed. Krishnachandra Smṛitīrtha, Cal., 1350 B. S.

4. *Viṣṇu-p.*, ed. Panchanan Tarkaratna, Cal., 1331 B. S.

5. This work is not available to us. It is not the *Yogasāra* of Vijñānabhikṣu or the one by Puruṣottama-tīrtha, I remember with gratitude how the late Professor P. K. Gode of Bhandarkar Oriental Research Institute went through the manuscript of Puruṣottama's book in the Institute in an attempt to identify the six verses (vv. 359-364) cited by Śaṅkaradeva for me.

6. *Padma-p.*, Svarga-kh., ed. Panchanan Tarkaratna, Cal., 1322 B. S. The verses are not seen in the ed. of Asoke Chatterji Śāstri (All-India Kashiraj Trust), Varanasi, 1972.

7. *Padma-p.*, Vol. IV : Uttara-kh., Anandasrama Skt. Series, Poona, 1894.

8. *Narasiṁha-p.*, pub. Gopal Narain, Bombay, 1911.

9. *Śānti-śataka*, (i) ed. Upendranath Mukhopadhyay, Cal., 1318 B.S. ; (ii) ed. with Ass. tr. R. M. Nath, Shillong, 1950.

10. *Matsya-p.*, ed. Panchanan Tarkaratna, Cal., 1316 B. S.

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"[*Viṣṇu*-] Bhujaṁga-prayāta-stotra"[1] (vv. 76, 156 repeated as 544)	2
Paṇḍavī-gīta[2] (vv. 73-74)	2
Viṣṇudharmottara[3] (v. 345*)	1
Kūrma-purāṇa[4] (v. 344*)	1
Brahmaṇḍa-purāṇa[5] (v. 345*)	1
[Vāmana-purāṇa]/[Garuḍa-purāṇa][6] (v. 411)	1
Prabodha-candrodaya of Kṛṣṇa-miśra-yati of the South[7] (v. 501)	1
'Some other purāṇas'* (vv. 43, 317, 434, 517-18, 545, 547-48)	8
Unnamed sources* (vv. 75. 85, 398 A-B, 399, 439, 479)	7

The number of citations is not very large in course of the commentary. But the elaborate commentary on the very first śloka, which, by the way, is Śaṅkaradeva's salutation to the everlasting and ever-blissful One (sanātana sadānanda), contains a good number of quotations, including 6 from *Amarakoṣa* (in connection with the words, nāmadheya, bhava, abdhi, añjasā, tarī and hṛd), 4 from the *Bhāgavata-purāṇa* (quoted again later in the text part as vv. 81, 136, 137, 148), 1 from the *Padma-purāṇa* (coming in text part as v. 153), a tiny statement (kṛṣir bhūvācako śabdaḥ) from the *Mahābhārata* (Udyoga-parvan, 7.4) and another from the upaniṣads (ānandamayam brahma[8]), 3 verses (yā vai sādhanasampattiḥ—which is cited once again in the commentary on v. 65 ; na deśaniyamaḥ kaścana ; rathāṅgpāṇer nāmāni) remaining to be identified. Some smṛti work is cited in one lone place : v. 4 com. There is a second citation from *Īśa-upaniṣad* (asuryā nāma te lokā, v. 381 com.). The *Bhagavadgītā* is quoted in a few places (v. 47 com. : kāma eṣa krodha eṣa, 3.37 ; v. 292 com. : durācāro'pi bhaktaḥ na praṇaśyati, cf. 9.30-31 ; v. 492 com. : yad yad ācarati śreṣthās tad evetare janāh, 3.21, etc.). Śrīdhara-svāmin in his "Bhāvārtha-

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1. It occurs as "Śiva-bhujaṁga-prayātā" in *Śaṅkarācārya*-granthāvalī, Sarachchandra Chakravarti & Sons, Cal., 482 Śaṅkarābda.
2. *Pāṇḍavī-gītā*, pub. Nirnaysagar Press, 1857 Śaka/1930.
3. *Viṣṇudharmottarapurāṇa*, pub. Venkateśvara Press, Bombay.
4. *Kūrma-p.*, ed. Shriram Sharma Āchārya (Saṁskṛti Saṁsthāna), Bareilly, 2 vols., 1970-71.
5. *Brahmāṇḍa-p.*, ed. Panchanan Tarkaratna, Cal., 1315 B.S.
6. The source of the v. is not mentioned in the text ; but it is found in both the purāṇas.
7. *Prabodha-candrodaya*, Bombay, 1832 Śaka/1910.
8. Cf. *Bṛh.-up* 3.9.28 ; *Tait.-up*,, 2.4.1, 3.6.1.

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dīpika", I. 1. 1, comes to be cited in the beginning of the commentary on ch. 5, while we have seen how his verses are also included in the text part and we have constantly to remember that in the interpretation of the *Bhāgavata-purāṇa* and *Bhagavadgītā* verses his masterly commentaries were before Śaṅkaradeva and are very often echoed. The *Bhāgavata-puṣaṇa* is always there for the saint-scholar to draw upon (v. 75 com. : tat karma haritoṣaṁ yat, repeated in the text as v. 412 com. : tasmāt saṁkīrtanam, repeated in the text as v. 144). The pronouncedly viṣṇuite *Sātvara-tantra* is named in one place (v. 167 com. : sātvatatantre śiva-nārada-saṁvāde saptama:paṭale) while a verse of the work is cited in another place (v. 468 com. : yajñe yajñe paśūn hatvā). The following verses cited in v. 152 com. are stated to be from the "Sahasranāma" section of the *Padma-purāṇa*, Svarga-khaṇḍa :

vārāṇasīprayāgādi-
tapobhir ugrair niyamair
jñāna-dhyānādibhiḥ samyak
sarvabhāvair anāśṛitya

The śloka, sakṛduccaritam yena (v. 134 com.) is *Garuḍa-purāṇa*, Pṇrvārdha, 23.12 and *Pāṇḍavī-gītā*, 66. The following are in the main from other purāṇas :

v. 135 com. avaśenāpi yannāmni..., ityādi sahasraśaḥ purāṇa-vacanāt

v. 208 com. ṣaḍbhir māsopavāsaiś ca, purāṇādau
hṛdi rūpaṁ mukhe nāma
viṣṇor niveditānnena
pitṛ-śeṣaṁ tu yo dadyād

No clue is left for us to the source of the following quotations :

anarthopamaṁ sākṣād, v. 523 com.
anudinam ādareṇa, v. 142 com.
kāmaḥ krodhas tathā lobha, v. 47 com.
guṇānuvādaḥ khalu sattvasādhanaḥ. v. 142 com.
janayaty arjane duḥkhaṁ, v. 495 com.
dharma bhāgavataṁ bhaṭā. v. 140 com.
patihīnā yathā nārī, v. 4. com.
pāpakṣayaś ca bhavati, v. 142 com.
bubhukṣā ca pipāsā ca, v. 40 com.
māṁsaṁ bhakṣayitvāmūtra, v. 378 com.
yaḥ kālas tam udanty eke, v. 523 com.
yayā sammohito jīvaḥ, v. 523 com.

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yasya smṛtyā ca nāmoktyā, v. 135 com.
rājataḥ śatrutaḥ dasyoḥ, v. 495 com.
vidya mado dhanaṁ madas, v. 438 com.
śravaṇaṁ kīrtanaṁ dhyānam, v. 142 com.
sāyaṁ prātar gṛṇan bhaktyā, v. 142 com.
sve sve'dhikāre yā niṣtha, com. at close of ch. 34.

Conclusion :

I have in the foregoing pages attempted to trace the origin and development of the concept of bhakti from the Ṛgvedic times up to Śaṅkaradeva. Bhakti is surmised to have a pre-Aryan or non-Aryan birth. It has also been sought to identity sentiments analogous to bhakti in the effusions of the Ṛgvedic poets in their supplication to god Varuṇa, whose origin, again. has been claimed in certain quarters to have been non-Aryan. But when bhakti bloomed forth into full foliage in the *Bhagavadgītā*, Varuṇa had already receded to the background and a deified human, Kṛṣṇa, represented as a form of the god Viṣṇu, who had emerged into pre-eminence from comparative obscurity in the *Ṛgveda*. Even when we repeat Dr Radhakrishnan's words, "The theism of the Bhagavadgītā is only an idealisation of Varuṇa-worship.," missing links are left out in the history of development of the cult—from Varuṇa-worship to the adoration of Vāsudeva, identified with Viṣṇu-Nārāyaṇa. About the same time the *Śvetaśvotaru-upaniṣad* made the first ever use of the word bhakti in the sense of religious love. "The upaniṣad inculcating devotion of Śiva, originally a non-Aryan god, points to the non-Aryan contribution to the development of the Bhakti doctrine." It may be that there was turmoil in the thought world of India, consequent on upaniṣadic speculations, as a result of which the vedic gods and vedic ritualism found themselves challenged by new religious concepts from the extra-Aryan world and by a mono-theistic movement with bhakti for a personal God. The "Nārāyaṇīya" and the *Bhagavadgītā* mounted an open challenge to the vedic order as much as new ideologies of Jainism and Buddhism did, and ushered in ceremonially a new faith, wherein love alone mattered. Kṛṣṇa-Devakīputra was already the promulgator or adherent of a new faith in the *Chāndogya-upaniṣad*. Now in the initial centuries of the Christian era bhakti with Kṛṣṇa-Vāsudeva as the Adorable God was fully established and developed in its dimensions through successive stages, which we have already gone through. In the Pāñcarātra and Vaikhānasa saṁhitās and the early purāṇas bhakti got intricately involved in brahmanical rituals. The Āḷvārs of the Drāviḍa land,

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with their undiscriminating caste position, blew in a whiff of fresh air by their itinerant singing in the people's language to the intense love of the Lord, even though they were moving from temple to temple of Viṣṇu-worship. Among the later purāṇas the *Bhāgavata* envisaged bhakti in a highly idealised and institutionalised form. Even though the ācāryas of the South ending with Rāmānuja, claimed the lagacy of excellent songs left by the Āḻvārs, ritualism and caste order got rigid and bhakti itself became upāsanā, not accessible to the non-twice-born. But bhakti as the religion of love and devotion soon appeared with its new liberalism in matters of language and of caste of both gurus and bhaktas when Rāmānanda, originally belonging to the Rāmānuja school, launched his movement in the North. It now became the people's faith liberating the soul of the commonalty from many bondages—spiritual, social and even economic. There was now a whole intellectual upsurge and there were a great number of saints, poets and singers, celebrating the religion of love : the noted pupils of Rāmānanda like Kabīr, and Raidās ; Dādu Dayāl : Tulsīdāsa and Sūrādāsa ; Jñānadeva, Nāmadeva and Tukārām ; Purandaradāsa ; Narasi Mehtā ; Vidyāpati and Umāpati ; Caṇḍīdāsa and Caitanyadeva ; Bilvamaṅgala or Līlāśuka ; Guru Nānak and other Sikh gurus ; Saṅkaradeva and Mādhavedeva. Śaṇkaradeva was not only a poet, dramatist and performing artist ; but he was also a profound scholar, who wreaked easy defeats on the adversaries of the bhakti faith in keen disputations. In the *Bhakti-ratnākara* he has not developed the ślokas and the commentary on them into argumented syllogisms so that the work gives the impression of a professor's notes for the purpose of lectures on bhakti ; but he has made a judicious and excellent selection of the materials so that they bring out clearly the characteristics and different modes of bhakti.

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A RESUMÉ OF THE TEXT

Chapter I

The Guru

In the three original, initial verses Śaṅkaradeva pays homage to the Eternal and Ever-Blissful, by uttering whose name any person can easily sail across the ocean of being; and announces to the wise that he (Śaṅkaradeva) has churned out a mass of butter out of the milky sea of the *Bhāgavata-purāṇa*, and that it is nothing other than the *Bhakti-ratnākara*, which he has compiled out of the best of all noble śāstras.

vv. 1-3/1-3

The saint then goes on to say how a guru, who shows the path of bhakti-jñāna, is the most venerable of persons, and cites Kṛṣṇa, speaking to the poor brāhman, who was once his school-mate, of the three classes of gurus : first, the father who brings one into the world ; secondly, the person who initiates one to a knowledge of the vedas, and, thirdly, the person who leads one to supreme knowledge (jñāna, brahma-vidyā, bhakti-jñāna). Wise are they who escape the cycle of rebirths by the advice of such a guru (the giver of jñāna). The Lord declares that he is pleased by services to such a guru to such a degree as is not excelled by the performance of the duties of respective stages of life (āśrama).

vv. 4-6/4-6 (*Bhāg.-p.*, X.80.32-34)

One aspiring after supreme knowledge, therefore, should take refuge in a guru who knows the vedas and can remove other doubts and who has communion with brahman and can produce real understanding (bodha) in others.

v. 7/7 *Bhāg.-p.*, XI.3.21)

With the sword of worship of the guru, who is no other than the Lord himself, therefore, one should cut across the vagaries of the mind.

v. 8/8 (*Bhāg.-p.*, V.11.17)

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Chapter II

The Human Body

The human body as the medium through which to obtain supreme knowledge and bhakti (jñāna-bhakti-sādhanatvāt) is now praised.

Kṛṣṇa, in his words to Uddhava, expresses regret for persons, who having secured this human body as a ship, the guru as an expert helmsman and the Lord's help as a favourable gust of wind, fail to sail across the cycle of rebirths.

v. 1/9 (*Bhag.-p.*, XI.20.17)

Datta, the Avadhūta son of Atri, advises the wise, who have come into this rare human body after a number of births, to utilise it towards the attainment of release of the soul.

v. 2/9 (*Bhāg.-p.*, XI.9.29)

Lord Kṛṣṇa praises the human body as the means to jñāna and bhakti and to the blissful Lord himself.

v. 3/10 (*Bhag-p.*, XI.20.12)

The human body is the medium through which to obtain release.

v. 4/11 (*Bhāg.-p.*, XI.26.1)

Brahmā sorrows for the non-devotee, as he, getting a life desired even by gods like him that can lead to dharma and tattva-jñāna, does not worship the Lord.

v. 5/12 (*Bhag.-p.*, III.15.24)

King Mucukunda speaks out the same regret for the man without faith (abhakta).

v. 6/13 (*Bhāg.-p.*, X.51.46)

So also Datta, the son of Atri.

v. 7/14 (*Bhag.-p.*, XI.7.74)

So do the gods rebuke the men, who make no efforts in this human life, which affords jñāna born of books, action towards that end and materials needed for the same purpose. They are like birds who released by a bird-catcher get caught in a net again.

v. 8/15 (*Bhāg.-p.*, V.19.24)

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It is regretted that people, possessing this human body, fit for the attainment of salvation, dissipate in physical enjoyment or worship of other deities.

vv. 9-10/16-17 (*Bhag-p.*, IV.23.27-28)

Yama likens the misuse of human life in acts of sensual enjoyment to the burning of sandalwood trees for ashes.

v. 11/18 (*Narasiṁha-p.*, 9.8)

Those who, getting this human life, capable of attaining jñāna and vijñāna (jñānam śāstroktam vijñānam aparokṣānubhavaḥ), do not acquire right knowledge, will never attain to the summum bonum.

v. 12/19 (*Bhag.-p.*, VI.16.58)

Chapter III

The Company of the Bhakta

The company of, and service to, the bhaktas afford the opportunity of listening to the Matter of Hari. which leads to a love of Hari and a repulsion to the comforts and enjoyments of the body (mahat-sevayā hāri-kathā-śravanaṁ tato harau prema, tato dehādy-anusandhānam api nivartata iti tātparyārthaḥ).

The sage Śaunaka says, "I cannot compare in the least the value of the company of the devotees of Viṣṇu with heaven and release, not to speak of with the enjoyment that men get here on earth."

v. 1/20 (*Bhag.-p.*, I.18.13)

Rare is the service that is rendered to the devotees of Viṣṇu, for in their company is ever sung the lore of the Lord.

v. 2/21 (*Bhāg.-p.*, III.7.20)

It is in the company of the devotees that there are discourses bringing happiness to the ears and to the heart ; and from it comes in quick succession reverence, love and devotion to Hari (śraddhā ratir bhaktir anukramiṣyati).

v. 3/22 (*Bhag.-p.*, III.25.25)

Dhruva prays : "O Endless Lord, may I ever have the company of the bhaktas with pure hearts, so that intoxicated with hearing thy praise, I may ferry across the ocean of being."

v. 4/23 (*Bhāg.-p.*, IV.9.11)

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Rudra rates the meeting of the bhaktas for half a moment above life in heavens and even above final beatitude.

v. 5/24 (*Bhag.-p.*, IV.24.57)

Rudra, moreover, advises some princes to ask of the Lord only the benefit of the company of devotees, who have washed away their sins in holy places (tīrtha) of the two kinds—the physical, consisting of places of pilgrimage, and the spiritual (kīrti-tīrtha), the singing of the Lord's glory, and who are full of kindness for all beings.

v. 6/25 (*Bhag.-p.*, IV.24.58)

The contact of bhaktas does instaneously remove the dirt from one's mind and creates an attitude of love to Viṣṇu.—This is what King Bahugaṇa says from his experience after meeting Jaḍa-Bharata.

v. 7/26 (*Bhag.-p.*, V.13.22)

King Mucukunda thinks that it is only when time for a man's release comes that he secures the company of the good, and then does he withdraw himself from all attachments, his heart is given unto the Lord, and he gets ready for final beatitude.

v. 8/27 (*Bhag.-p.*, X.51.53)

Akrūra says to Lord Kṛṣṇa that gods that are represented in mud and stone idols and places of pilgrimage have the capacity to purify a soul only by long practice and long attendance ; but the saintly does it even at the very sight.

v. 9/28 (*Bhag.-p.*, X.48.31)

It is very popularly held that gods should be worshipped ; but people aspiring after release should worship the bhaktas, because gods look after their own interests, while the bhaktas seek others' good and, in fact, the bhaktas tantamount to the gods and the holy places.

v. 10/29 (*Bhag.-p*, X.48.30)

In other places also the Lord praises bhaktas as being superior to gods and holy places, and declares the bhakta's identity with himself and no hiatus between the bhakta and the Lord. The bhakta is the real refuge of persons struck with the miseries of the world.

vv. 11-13/30-32 (*Bhāg.-p.*, XI.26.31, 34, 33)

The Lord is easily pleased by the culture of the company of the bhakta, and not by Yoga, Sāṅkhya, dharma (like ahiṁsā), study of the

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Vedas, penances, gifts and fees to the priests (dakṣiṇā), sacrifices (iṣṭa), public works (pūrta), vows (abstinences), worship of gods, the utterance of sacred formulae, visits to sacred spots, different yamas and niyamas. These latter paths depend on further efforts (sādhanāntarasāpekṣāṇi) and lacks a sole purpose (savyabhicāriṇi) ; but sat-saṅga has its sole potency and a sole goal.

vv. 14-15/33-34 (*Bhag.-p.*, XI.12.1-2)

Even the greatest sinner or the lowliest of the low can be elevated spiritually by listening to a bhakta or seeing him at a distance or even by thoughts on him. What benefits cannot a discourse with him bring ? The intelligent should, therefore, give up evil company and culture the company of the saintly, who can sever the shackles of the mind with mere words.

vv. 16-18/35-37 (*Bhag.-p.*, XII.10.25 ; * ; XI.26.26)

Chapter IV

The Character of Bhaktas

Kṛṣṇa expounds to Uddhava thirty special qualities of the bhakta. The bhakta is kind, uninimical to all creatures, merciful ; he takes truth to be his only power, has no envy for anybody, maintains his balance of mind equally in happiness and grief and helps others as much as possible. His mind is not disturbed by mundane enjoyments. He has full control over his senses and is ever soft to others. He ever has right conduct and is never envious of others, nor is evil-hearted. He is temperate in food, peaceful, steady, resigned to the Lord, and reasonable. He is ever alert, mentally balanced, patient even in adversity, and is in full control of the six elements of disturbance in life—hunger and thirst, sorrow and delusion, age and death. He does not seek for honour but offers it to others. He can console others in trying situations. He is not deceitful, is full of compassion and is wise. He shuns the ways the Lord has prescribed in the vedas without caring for the good and bad that might come out of it and worships the Lord alone in the firm belief that devotion to God will bring everything. He, who knows the Lord's real form (as not limited by space or time, deśa-kālāparicchinnaḥ and saccidānandarūpaḥ) and offers him undivided love (avyabhicāriṇī bhakti), is the best bhakta.

vv. 1-5/38-42 (*Bhāg.-p.*, XI.11.29-33)

They who ever call out the names of the Lord are to be worshipped everywhere.

v. 6/43 (Some purāṇa)

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Vaiṣṇavas are they who sing the nāma of the Lord and nothing else. They ever have felicity, and never anything untoward. Those who hold conversation with Lord's bhaktas or are their followers are themselves bhaktas. Those who have not controlled their passions but take nāma to be their sole friend gain the Lord's pleasure—a a privilege which the masters of all the senses are not able to have.

vv. 7-10/44-47 (*Vaiṣṇavānandalahari*, vv. 11, 13, 28, 29)

Chapter V

The Supreme Worshipful Deity

That Nārāyaṇa-Kṛṣṇa is the only worshipful as being capable of granting final beatitude is sought to be established here.

Brahmā speaks to Nārāyaṇa, saying that it is through long practice of worship that he (Brahmā) has come to know the Lord. But it is a great pity that men in general do not have that knowledge. The Lord alone is the proper object of knowing, being the truth, while everything else is false, being fabrication of māyā out of the truth.

v. 1/48 (*Bhag.-p.*, III.9.1)

The form in which Lord Nārāyaṇa, whose dark qualities (tamas) are ever removed by consciousness (cic-chaktyāvirbhāvena), manifests himself before Brahmā is there out of grace to the bhaktas. It is the root of all his avatāras (descents) and it is from the navel of that form that Brahmā was born.

v. 2/49 (*Bhāg.p.*, III.9.2)

This form, an unreserved expression of the Lord, devoid of all differences, and full of bliss, is the same as brahman.

v. 3/50 (*Bhāg.-p.*, III.9.3)

This form is not limited (sōpādhika). It is timeless. It is only atheists and persons attached to evil company that do not know or worship this form.

v. 4/51 (*Bhāg.-p.*, III.9.4)

In another place too Brahmā brings out the eternal and immeasurable qualities of this form of the Lord.

v. 5/52 (*Bhag.-p.*, VIII.6.9)

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The Lord is ever true and is not subject to the transmutations (vikāra—birth, growth, maturation, decay and death). He is full and not limited by time or space (deśa-kāla-paricccheda-rahitaḥ). He is eternal, self-resplendant, free from the limitations (upādhi).

v. 6/53 (*Bhag.-p.*, X.14.23)

Those who know him in this way in his true form, as the soul of all souls with the knowledge gained from the teachers get rid of this sea of untruths.

v. 7/54 (*Bhag.-p.*, X.14.24)

The jīvas identify God, the soul (ātmā), with the body and the body with the soul, and seek ātmā outside like one losing a thing at home and searching it in the forest.

v. 8/56 (*Bhag.-p.* X.14.27)

If knowledge (jñāna) can achieve release, what is the use of bhakti ?—Even a very little of the grace of the Lord leads to a knowledge of the Lord, and by no other means can one attain it.

v. 9/57 (*Bhag.-p.*, X.14.29)

The Lord is not be considered as a person with a body. He is immeasurable, endless brahman with no control of qualities (guṇa) on him. He manifests himself in form only for the good of men.

v. 10/58 (*Bhag.-p.*, X.29.14)

One can attain to him through constant desires, anger, fear, affection, any other connections or love.

v. 11/59 (*Bhāg.-p.*, X.29.15)

Kṛṣṇa is to be considered as the soul of all beings ; for the good of the world he manifests himself through māyā like ordinary beings.

v. 12/60 (*Bhāg.-p.*, X.14.55)

The Lord is the soul of both animate beings and inaminate objects ; in fact, there is nothing real in the world beyond Him.

v. 13/61 (*Bhag.-p.*, X.14.56)

It is no wonder that from the Lord even immovable objects attain to release.

v. 14/62 (*Bhag.-p.*, X.29.16)

Kṛṣṇa, therefore, is the ultimate reality, in whom only the jīva can seek ultimate refuge.

v. 15/63 (*Bhag.-p.*, X.14.57)

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Those who take refuge at the feet of the enemy of Mura cross the ocean of being as if it were only the footprint of a calf.

v. 16/64 (*Bhāg.-p.*, X.14.58)

The Lord is the master (īśvara) even of gods like Brahmā. He has shown great compassion to his worshippers like Bali and Prahlāda. He fulfills all desires of his devotees. Whom else then shall one worship ? His devotees would not seek for wealth or heaven but would go after him alone.

v. 17/65 (*Bhāg.-p.*, XI.29.5)

The reply of the harlot, Piṅgalā, to the question, Why in place of all the gods she worshipped Kṛṣṇa ?, is brought in : Kṛṣṇa alone can save the jīvas, who have fallen into the pit of saṁsāra (cycle of rebirths), blinded by objects of attachment and bitten by the venomous serpent of Time.

v. 18/66 (*Bhāg.-p.*, XI.8.41)

Queen Sunīti assures Dhruva that there were none other than Viṣṇu with lotus-like eyes, whom Brahmā and others worship, who can remove his (Dhruva's) misery.

v. 19/67 (*Bhāg.-p.*, IV.8.23)

Manu also advises Dhruva to take refuge in the Lord, who is the saviour of his devotees and is death to non-devotees and whose commands are done by Brahmā and others.

v. 20/68 (*Bhāg.-p.*, IV.11.27)

King Satyavrata accepts the Lord as his sole refuge as the Great God and Ultimate Guru, since even a millionth part of an iota of his grace cannot be equalled by the efforts of all gods and gurus, put together or severally.

v. 21/69 (*Bhāg.-p.*, VIII.24.49)

Even though the Lord is the friend, dear master, soul, guru, knowledge and giver of the desirable to all beings, men do not know him because of ajñāna.

v. 22/70 (*Bhag.-p.*, VIII.24.52)

There is no greater scripture than the vedas and no god greater than Keśava.

v. 23/71 (*Bṛhannāradīya-p.*, 32.9)

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Just as the footprint of an elephant can cover the footprints of all animals, so also are the worlds of animate and inanimate beings contained in Kṛṣṇa.

v. 24/72 (*Bṛhannāradiya-p.*, 32.41)

It is the essence of all śāstras that Nārāyaṇa is ever to be adored, and that there is no god greater than Keśava.

vv. 25-26/73-74 (*Paṇḍavī-gīta*, 73, 68)

There is only one śāstra—that was sung by the son of Devakī ; there is only one god—it is the son of Devakī ; there is only one action—it is that god's worship ; and there is only one mantra—it is that god's name.

v. 27/75 (*)

In his "Bhujaṁga-prayāta(-stotra)" the Paramahaṁsa Bhaṭṭācārya (Śaṅkarācārya) says : I accept none other than Hari, with a soft smile on the lips, with nails shining like so many moons, with a beautiful discus in his hands, and himself sleeping on the bed of the serpent Ananta.

v. 28/76 (Bhujaṁga-prayāta-stotra)

Kṛṣṇa is the supreme deity, the supreme giver of release. He does not have ego, no disturbing feelings like anger and nothing to desire. Those who forsake him and seek release in other gods are fools, like one trying to cross the sea by sticking to the tail of a dog.

v. 29/77 (*Bhāg.-p.*, VI.9.22)

Brahmā and Śiva praise new-born Kṛṣṇa as the source, the maintenance and the place of ultimate dissolution of the tree of being (saṁsāravṛkṣa). Those who are in the grip of māyā consider the Lord as many, while the spiritually enlightened see him as one and indivisible.

v. 30/78 (*Bhāg.-p.*, X.2.28)

It is for the maintenance of his chosen people and the destruction of the evil persons that the Lord takes forms, even though he is ever unborn.

v. 31/79 (*Bhāg.-p.*, X.2.29)

Those who apply their minds completely to the Lord do easily get across the sea of being (bhava) as if it were just a little water gathered in the footprint of a calf to be crossed with the boat of the Lord's feet.

v. 32/80 (*Bhāg.-p.*, X.2.30)

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Those saintly people leave that boat behind them for other people after they themselves have crossed the sea of being.

v. 33/81 (*Bhag.-p.*, X.2.31)

Even the wise have to have bhakti for the Lord, because those who consider themselves as released and give up bhakti are liable to a fall even though they may be high-born and may have done great penances.

v. 34/82 (*Bhag.-p.*, X.2.32)

But people devoted to the Lord can never have a fall, because they cross all dangers through his grace.

v. 35/83 (*Bhag.-p.*, X. 2. 33)

The bhakta, Akrūra, in taking Kṛṣṇa from Vṛndāvana to Mathurā, praises the feet of the Lord, worshipped by Brahmā, Śiva and other gods and Lakṣmī, and besmeared with the saffron from the breasts of the cowherdesses of Vraja.

v. 36/84 (*Bhag.-p.*, X.38.8)

Those feet are the source of all tīrthas, are worshipped by the gods ; they fulfil the desires of the bhaktas and bring peace ; and are the essence of the world.

v. 37/85 (*)

Dakṣa in his prayer to the Lord says that just as the air takes the scent of the flower it touches, so also does the Lord appear to others in other godly forms they desire ; but that he (Dakṣa) wants grace from the Lord alone and from none else.

v. 38/86 (*Bhag.-p.*, VI.4.34)

Chapter VI

The Listening to the Celebrations of the Lord

At the beginning of Book X of the *Bhagavata-purana* Parīkṣit says to Śuka that the Lord as the inner controller dispenses salvation to those with their eyes turned inwards and that he in the form of Time destroys those whose eyes are turned outwards. The king, therefore, asks the guru to tell the story of the Lord in the form of man.

v. 1/87 (*Bhag.-p.*, X.1.7)

Kṛṣṇa, the friend of his votaries, whose glories it is pious to sing and hear, enters their hearts and sweeps them clean of all impurities like lust.

v. 2/88 (*Bhag.-p.*, I.2.17)

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When the heart is cleared of all evil things, by dint of service to the devotees of the Lord (or by a study of the *Bhāgavata*) an undivided love is generated towards the Lord.

v. 3/89 (*Bhāg.-p.*, I.2.18)

The heart, being thus free from evil propensities, acquires a tranquillity.

v. 4/90 (*Bhāg.-p.*, I.2.19)

Thus the heart, purified with bhakti of the Lord, is bereft of attachments and acquires the supreme knowledge of the Lord.

v. 5/91 (*Bhāg.-p.*, I.2.20)

As a result of the acquisition of knowledge, one sees Īśvara as his own self, and his ego (ahaṁkāra) is destroyed, all his misunderstandings are set at rest and the results of his action in hand (anārabdha karma) come to an end.

v. 6/92 (*Bhāg.-p.* I.2.29)

The Lord does quickly enter the heart of one who listens to, and celebrates, his deeds with reverence.

v. 7/93 (*Bhag.-p.*, II.8.4)

Just as the dirt in water is naturally cleansed with the coming of the autumnal season, so also Kṛṣṇa enters the heart through the ears and sweeps it absolutely clean.

v. 8/94 (*Bhag.-p.*, II.8.5)

Just as the wayfarer getting his own home after much travels does not like to leave it once again, so also a person, whose soul has been washed clean, does not leave the feet of Kṛṣṇa.

v. 9/95 (*Bhāg.-p.*, II.8.6)

The sun rises up in the morning and sets in the evening and thus takes away a part of men's span of life ; but of those, who spend even a moment with words about the Lord, hours do not go in vain.

v. 10/96 (*Bhag.-p.*, II.3.17)

Those, who desire to have the right way (bhakti), must listen to the celebration of the activities of the Lord.

v. 11/97 (*Bhag.-p.*, I.18.10)

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One cannot be completely satisfied with the nectar-like matter of the Lord, which great sages sing in great assemblies and which, entering the heart through the ears, cuts off one's attachment in the family, which is the root of the cycle of rebirths.

v. 12/98 (*Bhāg.-p.*, III.5.11)

Manu's advice to Dhruva : You can destroy your anger, which is inimical to spiritual welfare (śreyas), by much listening to the glorification of the Lord just as men's diseases are cured by the taking of medicine.

v. 13/99 (*Bhāg.-p.*, IV.11.31)

Brahmā to Nārāyaṇa : You appear constantly in the hearts of those, who, with your feet in their devoted minds, listen to your glorification.

v. 14/100 (*Bhāg.-p.*, III.9.5)

Dhruva says to the Lord, praising those who worship the Lord without any end in view and denouncing those who go to him for selfish ends : The happiness that people get in listening to the celebration of your glory by Vaiṣṇavas is not to be found even in attaining to brahman. Do I have to add that this happiness is not for those who fall down from the sky, being severed by Time ?

v. 15/101 (*Bhag.-p.*, IV.9.10)

King Pṛthu's prayer : O Lord, I do not wish to have that release in which there is no happiness of listening to the celebration of your glory by your devotees ; I would rather seek for that boon, which may not be wanted by others, to have a million ears for such listening.

v. 16/102 (*Bhag.-p*,, IV.20.24)

It may be feared that without release there may be no happiness of bhakti due to anger and envy ; but even a little hearing of your glorification from a distance may re-confirm a yogin in his way of truth ; it will, therefore, guide the bhakta in the right path.

v. 17/103 (*Bhag.-p.*, IV.20.25)

Śuka to Parīkṣit : Those who listen to the words of the Lord's praise have their hearts purified, and they attain to the Lord's place.

v. 18/104 (*Bhag.-p.*, II.2.37)

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The Siddhas : O Lord, our mind, like an elephant burnt by woes like forest fire, gets into your matter like a river of ambrosia, and does not remember the pain that comes of the cycle of rebirths ; nor does it get out of it like the brahma-jñānins, who never seek to get out of brahman.

v. 19/105 (*Bhāg.-p.*, IV.7.35)

Parīkṣit : Who other than one given to the murder of the soul (paśughna) would leave aside the words of praise of the Lord, which is being extolled by the released, and which is like an antidote to the state of being born and which is pleasing to the ears and the heart ?

v. 20/106 (*Bhāg.-p.*, X.1.4)

Parīkṣit : If you be pleased, tell me the beautiful deeds of Hari, which removes the evils of all people's mind and the different hankerings, and which purifies the mind and creates love for the Lord.

v. 21/107 (*Bhag.-p.*, X.7.2)

Those people are really great givers who sing the sweet words of your deeds, bringing peace to the worry-torn, being sung by the great seers, removing sins, bringing good to people on hearing, and commanding great peace.

v. 22/108 (*Bhāg.- p.*, X.31.9)

Śuka : Not even Brahmā can relate the deeds of Kṛṣṇa in their completeness. Even thus if nobody can speak on the subject in its entirety, people, who want to get rid of the woes of being, should attend as much as possible to the subject.

v. 23/109 (*Bhāg.-p.*, XII.4.10)

The ten Pracetases, when asked to beg for a boon, replied to the Lord : O Lord, just as black-bees after having secured pārijāta flowers would not go to any other tree for honey, what shall we ask for after getting at your feet, because there is no end to men's desires ?

We would, therefore, ask for no other boon than the company of your bhaktas so that being under the spell of your māyā we may not be subjected to the cycle of rebirths.

vv. 24-25/110-111 (*Bhāg.-p.*, IV.30.32-33)

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It is in such holy company that there is celebration of thy deeds, by which an end is put to hankerings, enmities and worries.

v. 26/112 (*Bhāg.-p.*, IV.30.35)

In such company Lord Nārāyaṇa is praised all the time. Such holy men go about with a view to purifying even the places of pilgrimage. Why should not, therefore, worldly people have love for such men's company ?

vv. 27-28/113-114 (*Bhāg.-p.*, IV.30.36-37)

The Lord is to be easily attained to by the bhakta, but is not so accessible to those who take to the paths of jñāna and karma.

v. 29/115 (*Bhāg.-p.*, X.9.21)

Those people whose mind has been dominated by outward-turned organs of the body, do not see the value of the bhaktas. And, therefore, these people do not get the benefit of the company of the bhaktas. Thus even though God lives in all hearts God gets away from such people.

v. 30/116 (*Bhāg.-p.*, III.5.44)

Those, whose hearts have been rendered pure by the increase of bhakti through attending to the nectar-like deeds of the Lord, gain knowledge through detachment, and thus easily go to Vaikuṇṭha.

v. 31/117 (*Bhāg.-p.*, III.5.45)

Others, who with the help of meditation (ātma-samādhi-yoga-balena) get into you after conquering powerful Prakṛti, have to suffer, but those that go to you by the help of loving service (sevayā) do not suffer.

v. 32/118 (*Bhāg.-p.*, III.5.46)

The tattvas then conclude : We take refuge at your feet, on which the wise people concentrate with reverence, with bhakti coming from śravaṇa, with knowledge and the power of detachment.

v. 33/119 (*Bhāg.-p.*, III.5.41)

Sanaka and other siddhas to King Pṛthu : O king, you have got great interest in listening to the glorification of the feet of the Enemy of Madhu. This interest removes the impurities like passion from the heart of people.

v. 34/120 (*Bhāg.-p.*, IV.22.20)

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This much is ascertained in the śāstras that the real and considered way to release consists of detachment in anything other than ātman and a firm attachment in ātman and brahman which is beyond the guṇas.

v. 35/121 (*Bhag.-p.*, IV.22.21)

This firm attachment is to be achieved through reverence, by the practice of the duties pertaining to the Lord, attempts at proper knowledge, attention to spiritual attainments, worship of the Lord of yoga and, finally, through listening to the celebration of the deeds of the Lord.

v. 36/122 (*Bhag.-p.*, IV.22.22)

The way (sādhanā) to firm attachment is this : One has to give up the thirst for wealth and the objects of pleasure of the senses ; one has to take to attending the celebration of the Lord's glory, which will bring attachment in the Lord and detachment to the objects of the senses.

v. 37/123 (*Bhag.-p.*, IV.22.23)

Other steps necessary are non-killing, service to the wise, attention for one's desirable objects, finding of happiness in the celebrating of the deeds of the Lord, the observance of yama and niyama, tolerance of other faiths, and by general tolerance of everybody.

v. 38/124 (*Bhag.-p.*, IV.22.24)

Through bhakti, produced by constant celebration of the deeds of the Lord, which deeds are like the ear-ornaments of his devotees, there come a detachment to objects other than ātman and an easy interest in brahman beyond the reach of guṇas.

V. 39/125 (*Bhag.-p.*, IV.22.25)

Chapter VII

The Celebration of the Names of Hari

For people, exasperated due to running after objects of sensual pleasure, the celebration of the activities of Hari is the only way to salvation.

v. 1/126 (*Bhag.-p.*, I.6.35)

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One, who has fallen on the cycle of rebirths and has thus been extremely suffering, secures one's release by singing the Lord's name, which is feared by fear itself.

v. 2/127 (*Bhag-p.*, I.1.14)

The celebration of Hari's names is the highest desirable for those who have some ends to gain (kāma) as well as for those who seek release ; it is also the fruit that the jñānin may desire from his jñāna.

v. 3/128 (*Bhag.-p.*, II.1.11)

Those people, who pronounce the deeds of the Lord, connected with His incarnations, His guṇas and His activities, when their life is about to expire, attain to the truth that is brahman.

v. 4/129 (*Bhag.-p.*, III.9.15)

Devahūti to Kapila : By celebrating, listening to, and remembering your name even a Cāṇḍāla, becomes fit to be engaged in vedic rites.

v. 5/130 (*Bhag.-p.*, III.33.6)

It is wonderful that even a Cāṇḍāla, on whose lips the name of the Lord rests, earns all the virtues as if he has done all the penances, made all the sacrifices, bathed in all holy places, observed all good behaviour and uttered all vedic mantras.

v. 6/131 (*Bhag.-p.*, III.33.7)

When all the sins of a person, who recites the Lord's name, maybe out of fright or while falling or by way of joke, are destroyed, why should not one seeking release take refuge in the Lord ?

v. 7/132 (*Bhag.-p.*, V.25.11)

It is not strange that one by the grace of God controls the six evil propensities ; but the strange thing is that the lowliest outcaste, by virtue of the celebration of Lord's name, gets rid of the bondage of rebirths.

v. 8/133 (*Bhag.-p.*, V.1.35)

The Messengers of Viṣṇu to the Messengers of Yama : This Ajāmila by uttering the name of Hari, even though in danger, has paid for his sins of all the earlier births, because the pronouncing of the name of Hari is not only an atonement but also a way to salvation.

v. 9/134 (*Bhag.-p.*, VI.2.7)

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As soon as he uttered the four syllables of the word 'Nārāyaṇāya' (O, Nārāyaṇa, come) the sins of this sinner were destroyed.

v. 10/135 (*Bhag.-p.*, VI.2.8)

The articulation of the name of Viṣṇu by all sinners, whether it is a thief, a drunkard, one who militates against friends, a brāhman-killer, an adulterer with his guru's wife, or a killer of women, king, father or cow, is the best atonement for all types of sins, because Viṣṇu at once has the sentiment for protecting the articulator as his own.

v. 11/136-37 (*Bhag.-p.*, VI.2.9-10)

Even if one utters the name of Viṣṇu by way of calling others or as a form of joke or by way of filling up spaces in music or by way of showing disregard, it tantamounts to killing the sins.

v. 12/138 (*Bhag.-p.*, VI.2.14)

The name of the Lord, uttered through knowledge or through a lack of it, destroys sins just as fire, set knowingly or inadvertently, would consume heaps of fuel.

v. 13/139 (*Bhag.-p.*, VI.2.18)

Yama to his Messengers : It is the highest duty of a man in this world that he should practise bhakti-yoga in the Lord through the recitation of his names.

v. 14/140 (*Bhag.-p.*, VI.3.22)

O my sons, see for yourselves how much is the power of the recitation of the Lord's name, by dint of which even Ajāmila has got rid of the tie of death.

v. 15/141 (*Bhag.-p.*, VI.3.2)

The kīrtana of Hari's deeds need not be applied towards the removal of sins ; even a great sinner like Ajāmila, who was about to die and who uttered the name of Nārāyaṇa by way of calling his son, attained release.

v. 16/142 (*Bhag.-p.*, VI.3.24)

The law-givers like Manu, being under the spell of māyā and the words of the vedas, were engaged in sacrificial rites and did not realise the efficacy of nāma-kīrtana.

v. 17/143 (*Bhag.-p.*, VI.3.25)

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Śuka concludes : It is thus seen that kīrtana is for the good of the world and can end the effect of great sins.

v. 18/144 (*Bhāg.-p.*, VI.3.31)

Thus Ajāmila, who was fallen from his duties and committed crimes and was destined to hell, was saved by his pronouncement of the Lord's name.

v. 19/145 (*Bhāg.-p.*, VI.2.45)

There is no better way than the kīrtana of the Lord's name for the severing of the tie of karma, because by other means of atonement the mind is not made absolutely free from karma.

v. 20/146 (*Bhag.-p*,, VI.2.46)

Even a great sinner like Ajāmila, who uttered the name of the Lord by way of calling his son at the time of his death, attained salvation, one can imagine what would be the effect of uttering that name with reverence.

v. 21/147 (*Bhāg.-p.*, VI.2.49)

Those who have killed brāhmans, fathers, cows, mothers and gurus, and impure people like the Cāṇḍālas, can be purified by the utterance of nāma.

v. 22/148 (*Bhag.-p.*, VI.13.8)

By the celebration of God's names all creatures get purified and can purify the world.

v. 23/149 (*Bhag.-p.*, X.34.17)

By the birth of Kṛṣṇa the holy waters of the Gaṅgā were devalued, because of the superiority of the celebration of Kṛṣṇa's name. Kṛṣṇa too is superior to all, for all who offered him friendship or enmity alike secured salvation ; Lakṣmī, who is sought for by others, lives in Kṛṣṇa ; the celebration of his name destroys all sins, and Kṛṣṇa destroys all beings with his power of Time.

v. 24/150 (*Bhāg.-p.*, X.90.47

The Eternal Lord, being celebrated, enters the heart of people, and washes away the sorrows as the sun removes darkness or as a strong gust of wind drives away the clouds.

v. 25/151 (*Bhag.-p.*, XII.12.48)

Those people, who are given to sensual pleasures, constantly cause sorrow to other people, are devoid of such virtues as knowledge,

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detachment, brahmacarya, but those who sing the praises of Viṣṇu, attain to such spiritual goal as is never to be had by all the virtuous people.

vv. 26-27/152-153 (*Padma-purāṇa*, Uttara-khaṇḍa, 71)

So far as the injunctions and interdictions (vidhi, niṣedha) of dharmaśāstras are concerned, they are covered by the ordinary rule that Viṣṇu is ever to be remembered and never to be forgotten, because by the remembering of Viṣṇu all rituals are as good as performed and by neglecting him one can very well be condemned of violation of the interdictions.

v. 28/154 (*Padma-purāṇa*, Uttara-khaṇḍa, 71)

Śrīdhara-svāmin, the great commentator of the *Bhāgavata-purāṇa*, expresses his regret for his past, which has been wasted on disputations of logic, leading him to the unreal (mithyā-tarka-kutarka), and looks forward to the hour when he can attain release by calling the names of the Lord in different manifestations.

29/155 (*Bhāg.-bhāvārtha-dīpikā*, X.87.25)

The great Advaitin Śaṅkara also fervently desires the grace of the Lord so that he can offer bhakti to the Lord through the utterance of his names, Acyuta, Ananta, etc.

v. 30/156 (Bhujaṁga-prayāta-stotra, 23)

There is no great redeemer of the souls in bondage than nāma.

v. 31/157 (*Vaiṣṇavānandalahari*, 53)

Chapter VIII

The Remembrance of the Names of Hari

The remembrance of Nārāyaṇa at the end of life is the summum bonum of life and of Sāṅkhya, Yoga and svadharma (the duties of the different classes in society and stages of life).

v. 1/158 (*Bhāg.-p.*, II.1.6)

The mere remembrance of the Lord gives the supreme assurance of release to his bhaktas.

v. 2/159 (*Bhāg.-p.*, III.5.42)

Sanatkumāra advises bhakti to King Pṛthu as the latter found the sage's prescription of jñānayoga hard to practise. The sage says :

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O king, you may take refuge in Vāsudeva, the remembrance of whose lotus feet helps the bhaktas to get rid of karma.

v. 3/160 (*Bhāg.-p.*, IV.22.39)

The Advaita saṁnyāsin and commentator on the *Bhāgavata-purāṇa*, Śrīdhara-svāmin, says that the remembrance of God with love is a rare thing. He, however, prays of his tutelary god Nṛsiṁha the privilege of such remembrance through day and through night.

v. 4/161 (*Bhāg.-bhāvārtha-dīpikā*, X.87.23)

By the constant remembrance of the Lord a man's mind becomes absolutely absorbed in the Lord and no other effort becomes necessary for the attainment of God. It is, therefore, desirable that a man should desert other efforts and take to the path of bhakti.

vv. 5-6/162-163 (*Bhāg.-p.*, XI.14.27-28)

Suta says to the sages : The duties laid down for the different classes of society and different stages of life such as acquiring of the Vedas consists of great labour ; they can bring fame and wealth but they do not make for supreme effort (paramapuruṣārtha). On the other hand, the constant remembrance of Viṣṇu through the path of śravaṇa and kīrtana is that supreme effort.

v. 7/164 (*Bhāg.-p.*, XII.12.54)

The remembrance of the lotus-like feet of Kṛṣṇa removes sins and creates constancy in the belief in the Lord, purifies the intellect, brings intense bhakti and formal and intuitive knowledge of God.

v. 8/165 (*Bhāg.-p.*, XII.12.55)

For a person who commits sins and then sincerely regrets, the only atonement needed is the remembrance of Kṛṣṇa.

v. 9/166 (*Viṣṇu-p.*, II.6.36)

If one has not committed an offence against nāma and if one utters, remembers or hears the Lord's name correctly or incorrectly, it will bring one release, but when the remembrance of that name comes from a desire to gain in terms of one's body, money or relations, it cannot bring release so quickly.

v. 10/167 (*Padma-p.*, Svarga-khaṇḍa, 48.56)

Yama, the lord of the nether regions (Naraka), taunts the sinners as they do not worship Viṣṇu, who easily grants release when he is remembered.

v. 11/168 (*Narasiṁha-p.*, 8.22)

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Chapter IX

The Worship of Kṛṣṇa in Icons

The Lord is greatly pleased when He is worshipped with a little water and other things like leaves of trees.

v. 1/169 [Śrīdhara-svāmin, *]

Yama directs the denizens of Naraka, saying that they are destined to hell only because they did not worship Viṣṇu, who can easily be made one's own by the offer of a few tulasī leaves and a palmful of water.

v. 2/170 (*Narasiṁha-p.*, 8.23)

A man who worships the Lord in the form of his name easily attains to a complete knowledge (of the Lord), for the Lord is formless (mantramūrtim amūrtikam) beyond that name.

v. 3/171 (*Bhag.-p.*, I.5.38)

Lakṣmī to Kāmadeva : A woman who worships the Lord without any hope of return is entitled to get all desires fulfilled. But a woman who offers worship with the hope of gain in wealth and other things, secures those things alone and nothing more ; but these lead to results of karma, which have to be suffered.

v. 4/172 (*Bhag.-p.*, V.18.21)

Just as the big and smaller branches of a tree and its leaves get their sap when water is poured at the root of the tree, so also when Viṣṇu is worshipped, all gods are worshipped.

vv. 5-6/173-174 (*Bhag.-p.*, IV.31.14 ; VIII.5.49)

Persons who worship God with personal ends in view (sakāmin) do so with the help of well-known worshipping materials ; but the selfless (niṣkāmin) bhaktas worship the Lord, offering things that come by the way, or with the sentiments of the heart alone.

v. 7/175 (*Bhag.-p.*, XI.27.15)

Brahmā to Vāmana : A person who offers worship to you with an open heart with but water, flowers and such other things, secures salvation. This king Bali offers himself along with the three worlds to you. Even then why is it that he should suffer ?

v. 8/176 (*Bhag.-p.*, VIII.22.23)

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The *Bṛhannāradīya-purāṇa* swears thrice to assure that in this otherwise meaningless and dreary world the worship of Hari is the only real thing.

v. 9/177 (*Bṛhannāradīya-p.*, 32.10)

In the *Bhagavadgītā* Lord Kṛṣa says that he takes what leaves, flowers, fruits and water are offered to him with bhakti.

v. 10/178 (*Bhagavadgītā*, 9.26)

Chapter X

The Way of Bhakti

[Speaking about the highest desirable thing (ātyantika kṣema) the *Bhāgavata* holds :]

For those who are struck with fears on account of their attachment to worldly things the most desirable thing is the worship of Viṣṇu, which removes all fears.

v. 1/179 (*Bhāg.-p.*, XI.2.33)

[It is the māyā of the Lord that binds jīvas to rebirths, it is, therefore, the Lord who is to be offered love :]

People who are turned away from God lose their power of mind (asmṛtiḥ svarūpāsphurtiḥ) ; they, therefore, consider the body as self (viparyayo deho'smīti buddhiḥ) and are led to numerous fears, in order to get rid of māyā, which is a power of God and leads individual souls to all those vagaries, men should offer bhakti to the Lord. [Even though fears, born out of ajñāna, nescience, should be got removed by the application of jñāna. The *Bhāgavata-purāṇa* here prescribes the path of bhakti.]

v. 2/180 (*Bhāg.-p.*, XI.2.37)

[It may appear that persons going after objects of the senses cannot get the benefit of undivided devotion in removing fears.] The objects of the senses, though not real in the ultimate analysis, make their appearance like objects of dream and desire, only due to the action of the mind. So a wise person should control the mind, which determines work, to remove fear.

v. 3/181 (*Bhāg.-p.*, XI.2.38)

When a person fervently offers devotion to the Lord, he gains loving bhakti, detachment in worldly objects and a loving knowledge

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of the Lord all at once ; and that leads to final peace and beatitude.

v. 4/182 (*Bhāg.-p.*, XI.2.43)

Among the many ways leading to release the path of bhakti-yoga in Vāsudeva is the most excellent .

v. 5/183 (*Bhag.-p.*, II.2.33)

Thrice did Brahmā scan the Vedas in their depth very keenly indeed and came to the definite conclusion of supreme love in Hari (ātmani harau).

v. 6/184 (*Bhag.-p.*, II:2.34)

It is, therefore, the utmost duty of all men that they should celebrate Hari's nāma, listen to it and remember him in all places and at all time.

v. 7/185 (*Bhag.-p.*, II.2.36)

Brahmā to Nārāyaṇa : You live in the purified heart of the bhakta ; your path lies along śravaṇa ; even beyond śravaṇa, in whatever form the bhaktas envisage you, you do in that form manifest.

v. 8/186 (*Bhag.-p.*, III.9.11)

The sage Kapila after his discourse on the ultimate reality advises Devahūti to offer bhakti which is but pure love to the Supreme Lord.

v. 9/187 (*Bhāg.-p.*, III.32.22)

The god Rudra says : After worshipping the Lord, who is difficult to worship, with undivided bhakti, none would like to leave his feet.

v. 10/188 (*Bhag.-p.*, IV.24.55)

The sage Nārada says : Worship the Lord, who lives broadcast in all beings (ātmanām), placed secure in your heart (ātmastham) by reciting his name and meditating on him time and again.

v. 11/189 (*Bhag.-p.*, IV.24.70)

The king of the gods, Indra says : One who plays in the sea of nectar, that is, bhakti, does not have any use of putrid water, that is, happiness in heavens.

v. 12/190 (*Bhag.-p.*, VI..1222)

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Prahlāda's advice to the sons of Daityas : Pure bhakti alone pleases the Lord, but all other things like becoming a brāhman, a god, or a sage, and the virtues from making gifts, observing penances, sacrifices, purification and vratas (vows) are useless in that direction.

vv. 13-14/191-92 (*Bhag.-p.*, VII.7.51-52)

Even though the Lord lives in the heart, he flies away from one whose mind is engrossed in ritualism (karma) ; but the Lord is available to a person given to śravaṇa and kīrtana, even though that person may be tied in ego (ahaṁkāra).

v. 15/193 (*Bhag.-p.*, X.86.47)

Uddhava to Kṛṣṇa : People with great intellect for proper discernment take refuge at your feet ; other people who take to other paths like jñāna and karma get bogged in your māyā and, therefore, in vanity, while your bhaktas are not so encumbered.

v. 16/194 (*Bhāg.-p.*, XI.29.3)

Just as by application of fire gold is cleared of its impurities and gets back its own qualities, so also by dint of devotion to the Lord alone any person can remove the impurities of the mind and also secures release. [There is no need for penances and sacrifices for the removal of internal impurities.]

v. 17/195 (*Bhāg.-p.*, VIII.24.48)

People are greatly ignorant as they bind themselves down with their own action (karma) and in the false hope of happiness perpetrate unhappy acts. Devotion to the Lord, on the other hand, destroys these wrong tendencies of the mind and takes away ego.

v. 18/196 (*Bhag.-p.*, VIII.24.47)

Brahmā to Kṛṣṇa : Those who, without making the least effort for acquiring jñāna, live in their own places in the company of the Lord's devotees, only listening to the words of these devotees, attain to the highest.

v. 19/197 (*Bhag.-p.*, X.14.3)

Those, who intensify their bhakti by the celebration of, and listening to, the beautiful matter of Viṣṇu, attain to that world, where there is no control of Time. That is a supreme objective (durlabha puruṣārtha), to attain which great kings left their cities to live in the forest.

v. 20/198 (*Bhag.-p.*, X.90.50)

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One should learn to celebrate and listen to the deeds of Hari, and all one's favourite acts and objects like sacrifice, gift, penance and prayers, profession, wife, son, home and life should be dedicated to the Supreme. The sage, Prabuddha, advises King Nimi that one should learn to celebrate the wonderful deeds of Hari and to listen to such celebration, to do other acts like gifts, penance and meditation by offering them and one's wife, children and property to the Lord.

vv. 21-22/199-200 (*Bhag.-p.*, X.1.3.27-28)

Śrīdhara-svāmin prays to the gracious Hari to give him bhakti.

v. 23/201 (*Bhag.-bhāvārtha-dīpikā*, X.87.24)

Kṛṣṇa advises Uddhava to culture bhakti by looking at, touching, worshipping with flowers, etc., attending to, saying prayers to, showing of humility to, and singing of the virtues and activities of, his (Kṛṣṇa's) images and his bhaktas.

v. 24/202 (*Bhag.-p.*, XI.11.34)

He advises reverence in the listening to his (the Lord's) activities, meditation on (the Lord's) form, giving up of all gains, giving up oneself to him (the Lord) as a servant.

v. 25/203 (*Bhag.-p.*, XI.11.35)

He advises the narration of his activities, celebration of his festivities, performance of ceremonies in his temple with songs, dances, instrumental music in groups.

v. 26/204 (*Bhag.-p.*, XI.11.36)

He advises ceremonial processions, offerings in the form of flowers and wreaths in different annual festivities, initiation to sacred rites, and observance of vows of his.

v. 27/205 (*Bhāg.-p*, XI.11.37)

He advises proper reverence in the placing of his images either individually or in groups and the setting up of gardens, and play-grounds, townships and temples in his honour.

v. 28/206 (*Bhag.-p.*, XI.11.38)

He advises the cleansing of his temples, the putting of incense in them and other types of work, and attendance in such temples like ordinary servants.

v. 29/207 (*Bhag.-p.*, XI.11.39)

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Kṛṣṇa advises that a bhakta should not have conceit or pride and should not boast of his own deeds ; nor should he re-offer things, not even a lighted lamp, already offered to others.

v. 30/208 (*Bhag.-p.*, XI.11.40)

The bhakta sage, Nārada, speaks about himself to Vyāsa : I have shunned all shame and am very happy to pass my time in travelling over the globe of earth, ever singing the nāma of Viṣṇu and ever remembering his holy deeds. I have no desires, and no envy towards anybody.

v. 31/209 (*Bhag.-p.*, I.6.27)

The Pāṇḍavas' mother, Kunti, says that those, who repeatedly sing, remember the acts of the Lord and listen to, and praise, other people's singing and remembering, easily attain to the Lord Himself.

v. 32/210 (*Bhāg.-p.*, I.8.36)

Śaunaka and other sages, collected in the Naimiṣa forest, tells Sūta : In this sacrificial session our bodies have turned black with the smoke of the sacrificial fire, we do not have any belief it its efficacy any more. O, give us the sweet words about Govinda to drink like honey.

v. 33/211 (*Bhāg.-p.* I.18.2)

Sūta then advises that as religion, devoid of bhakti, is useless, the Lord, Master of the Sātvatas, alone should be celebrated in words, meditated upon and worshipped, and words about Him alone should be listened to with an undivided mind.

v. 34/212 (*Bhāg.-p.*, I.2.14)

Chapter XI

Bhāgavatī-bhakti

In reply to Devahūti's question, What is proper bhakti ?, Kapila sets to define the qualities of bhāgavatī bhakti. He says that when the functions of the senses are unswervingly and naturally devoted to Viṣṇu (sattve viṣṇau), it is bhāgavatī bhakti. Bhāgavatī bhakti is selfless (animittā) and is superior even to release and can destroy even the subtle body.

vv. 1-2/213-214 (*Bhāg.-p.*, III.25.32-33)

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The great bhaktas, who culture love amongst themselves and celebrate the Lord's activities, do not seek to have release which merges them completely in the Lord.

v. 3/215 (*Bhāg.-p.*, III.25.34)

But the Lord provides release to those who shun happiness in this world and beyond, and of the body, relatives, wealth and property, and are devoted to the Lord alone.

vv. 4-5/216-17 (*Bhag-p.* III.25.39-40)

The bhaktas desire only bhakti, and not the five kinds of release, sālokya, sārṣṭi, sāmīpya, sāyujya and sārūpya.

v. 6/218 (*Bhāg.-p.*, III.29.13)

Some very rare bhaktas, solely devoted to Vāsudeva by dint of their sole bhakti (kevalayā tapa-ādi-nirapekṣayā), wash away all their sins like the sun making the dew disappear.

v. 7/219 (*Bhāg.-p.*, VI.1.5)

By way of showing how bhakti is rare, when even release is available, Śuka says that the Yādavas and the Pāṇḍavas had the rare fortune of having Kṛṣṇa as their protector, their teacher, their worshipful, their friend, and director of the fortunes of their family. Kṛṣṇa at times worked like a humble servant to them. Others, who worshipped him through other paths, got release but never a share of loving bhakti.

v. 8/220 (*Bhag.-p.*, V.6.18)

Śrīdhara-svāmin states that some bhaktas, who are happily engrossed in the love of God, consider the four objects of life (caturvarga), including final beatitude, as useless.

v. 9/221 (*Bhag.-bhavartha-dīpika*, X. 87.21)

Kṛṣṇa to Uddhava : Those who are attached to the happiness of the senses never get the bliss which people of balanced mind, devoted to me, secure.

v. 10/222 (*Bhag.-p.*, XI.14.12)

[It may be questioned as to how and when intuition (anubhava) fit to remove avidyā would arise.]

When a person gives up his hankering after money and other things and destroys the impurities of his mind by worshipping the Lord, he finds God in his own heart just as the sun becomes visible to an eye cured of diseases through medicine.

v. 11/223 (*Bhag.-p.*, XI.3.40)

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Chapter XII

Antaraṅgā-bhakti

Lord Kṛṣṇa gave the teachings of the principal bhakti to Uddhava by getting together the essence of the upaniṣads in the form of the philosophy of the self.

v. 1/224 (*Bhāg.-bhāvārtha-dīpikā*, XI.28.45)

This antaraṅgā-bhakti (intimate love) consists of seeing God in his fullest form in all creatures as well as in oneself.

v. 2/225 (*Bhāg.-p.*, XI.29.12)

Thus considering all beings as God, one, who maintains equal consideration for a brāhman and a Cāṇḍāla, for a thief and a munificent person, for the sun and a small spark of fire, for the kind and the cruel, is a wise man, for God lives broadcast in them all.

vv. 3-4/226-227 (*Bhāg.-p.*, XI.29.13-14)

One should make obeisance to a dog, a Cāṇḍāla, a bull, or a donkey as God lives in them all as the inner controller (antaryāmin). For this one has to get rid of the sense of shame and the sense of difference in different living bodies.

v. 5/228 (*Bhāg.-p.*, XI.29.16)

So long as the sense of God in all beings is not born, one should practise like this with full application of the body, words and mind.

v. 6/229 (*Bhāg.-p.*, XI.29.17)

When one is able to rate everything as brahman with the help of vidyā, all his doubts will be destroyed, and then one can desist from the practice of making obeisance.

v. 7/230 (*Bhāg.-p.*, XI.29.18)

There are other ways, no doubt ; but to have the sense of God in all beings through the functions of mind, speech and body is the most excellent of them all.

v. 8/231 (*Bhāg.-p.*, XI.29.19)

This as a religious practice by the selfless (anāśiṣo niṣkāmasya), because of its freedom from guṇas, does not go in vain in the least.

vv. 9-10/232-233 (*Bhāg.-p.*, XI.29.20-21)

Those alone are wise people, who find the true and eternal Lord even in this false and ephemeral human body.

v. 11/234 (*Bhāg.-p.*, XI.29.22)

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Chapter XIII

Nirguṇā-bhakti

Kapila to Devahūti : When in listening to my activities the mind of a person runs after me, the Supreme Soul, like the waters of the Gaṅgā, torrentially flowing down, it is nirguṇā-bhakti.

v. 1/235 (*Bhāg.-p.*, III.29.11)

Those wise people, who fight and set aside the effects of guṇa and karma, which lead to cycles of rebirth, come to me through bhakti and get release.

v. 2/236 (*Bhag.-p.*, XI.25.32)

It is, therefore, the supreme duty of the wise that securing this human body, which can give jñāna and vijñāna (knowledge from śāstras and intuitive wisdom), they should shun the path of attachment to guṇa and love me.

v. 3/237 (*Bhāg.-p.*, XI.25.33)

Kuntī prays for nirguṇā bhakti from Kṛṣṇa : May my mind, cut off from the affection of the Yādavas and Pāṇḍavas, have an incessant love in you, which may be compared to the Gaṅgā running seaward in spite of obstructions.

v. 4/238 (*Bhāg.-p.*, I.8.42)

Kṛṣṇa, in advising nirguṇā bhakti to Uddhava, asks him to give up the ways of vedas and smṛtis and ignore the injunctions and interdictions of dharmaśāstras (codanāṁ śrutiṁ praticodanāṁ smṛtiñ ca yad vā vidhiṁ niṣedhañ ca utsṛjya).

v. 5/239 (*Bhāg.-p.*, XI.12.14)

Kṛṣṇa asks Uddhava to have sole refuge in himself without any fear of any kind.

v. 6/240 (*Bhag.-p.*, XI.12.15)

In what has been called the carama śloka of the *Bhagavadgītā* Kṛṣṇa admonishes Arjuna : Abandon all other rites and take sole refuge in me, do not be worried for transgressing the rites, for from the offence of such transgression I shall save you.

v. 7/241 (*Bhagavadgīta*, 18.66)

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Chapter XIV

Saprema-bhakti

The sage Kavi expounds saprema bhakti to King Nimi : One should give up all shame (alajjo) to listen to the celebration of the noble activities of Viṣṇu and to sing the songs and nāma of the Lord and their meanings with no selfish end in view.

v. 1/242 (*Bhag.-p.*, XI.2.39)

One with saprema bhakti, so happy to celebrate nāma, being overpowered by love, the heart melting as it were, laughs aloud, cries and yells, sings and, like a mad person, dances about in an automatic way.

v. 2/243 (*Bhag.-p.*, XI.2.40)

[It may be wondered how the bhakta gains in one life what even great yogins have to labour for over many lives.]

Those who have undivided love for the Lord get saprema-bhakti, a revelation of Godhead and a detachment for family and children—all these three at the same time just as when a hungry person takes one morsel of food after the other, his stomach starts getting filled, his hunger gets slowly removed and he gets some happiness—all simultaneously in each morsel.

v. 3/244 (*Bhag.-p.*, XI 2.42)

The sage Prabuddha to King Nimi : Those who in their mood of devotion remember and make others in their company remember Hari, the remover of sins, saprema-bhakti is born. They then sometimes weep, sometimes laugh, sometimes are happy, sometimes dance and sing or act the deeds of Hari, sometimes keep silent, and sometimes speak words not intelligible to other people.

vv. 4-5/245-246 (*Bhag.-p.*, XI.3.31-32)

Kṛṣṇa to Uddhava : One, whose voice gets choked and the heart melts with an intensity of emotion, leaves aside shame, laughs or weeps or sings or dances off and on. Indeed one such with my bhakti purifies the world.

v. 6/247 (*Bhag.-p.*, XI. 14.24)

By saprema bhakti, gained through the company of the bhakta, even animals and birds, trees and serpents and the common cowherdesses secured release.

v. 7/248 (*Bhag.-p.*, XI.12.8)

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The enemy kings, Śiśupāla, Śālva, Pauṇḍraka and others, attained the form of God only by thinking in enmity of the Lord. That those who worship him in love would secure his form is no wonder.

v. 8/249 (*Bhag.-p.*, XI.5.48)

Chapter XV

Variations of Knowledge, etc. according to Guṇas

According to variance in the guṇas, sattva, rajas and tamas, jñāna (knowledge), residence, workers, food, happiness, death and rituals (karma) are divided into sāttvika, rājasika, tāmasika and nirguṇa. The nirguṇa type of all these is directed towards devotion to the Lord. It is admonished that the types related to the three guṇas should be avoided and attempts should be made through śravaṇa and kīrtana to get rid of the afflictions of the cycle of rebirths.

vv. 1-9/250-258 (*Bhāg.-p.*, XI.25.24-29, 22-23, *Bhag.-bhāvārtha-dīpikā*, XI.25.35)

Chapter XVI

Character of the Best Type of Bhakta

The bhakta, who finds God in all beings and all beings in God, is the best type of bhakta (uttama bhāgavata).

v. 1/259 (*Bhag.-p.*, XI.2.45)

Even though such a bhakta's senses accept the objects of pleasure, he himself does not discard it or crave for it.

v. 2/260 (*Bhāg.-p.*, XI.2.48)

One, who is not touched by the usual propensities of the body, mind and the senses, because of the constant remembrance of the Lord, is the best type of bhakta.

v. 3/261 (*Bhag.-p.*, XI.2.49)

In the mind of the best type of bhaktas no desires born out of interest in performance of rituals arise.

v. 4/262 (*Bhag.-p.*, XI.2.50)

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One, who does not have a sense of ego in this body even though one may be very high by birth, religious activities, caste and social status, is dear to the Lord.

v. 5/263 (*Bhag.-p.*, XI.2.51)

The best type of bhakta does not consider property and physical existence as belonging to oneself and others separately. He considers all creatures as equal, and is ever of a quiet nature.

v. 6/264 (*Bhag.-p.*, XI.2.52)

The best type of bhaktas would never give up the lotus feet of Hari even for a moment even for all the wealth of the three worlds.

v. 7/265 (*Bhag.-p.*, XI.2.53)

The heat of desire is not generated in the heart of one receiving the cool light from the lotus feet of Hari just as when the moon rises, the scorching rays of the sun no longer burn.

v. 8/266 (*Bhāg.-p.*, XI.2.54)

The heart of the best type of bhakta never ceases to hold on to the Lord, the remover of all sins, even when remembered in adversity, as such heart is ever tied to the lotus feet of Hari by the rope of love.

v. 9/267 (*Bhag.-p.*, XI.2.55)

Kṛṣṇa assures Uddhava that all directions of the bhakta, with nothing to possess and ever temperate, pure, balanced in mind and ever satisfied in temperament, are always happy. The bhakta never desires heavenly regions or the state of Brahmā, no paramount lordship or kingdom in the nether worlds, no attainments in yoga or final release ; he only seeks the Lord.

v. 10-11/268-269 (*Bhag.-p.* XI.14.13-14)

The Lord proclaims solemnly : My son Brahmā or my soul Śaṅkara or my brother Saṁkarṣaṇa or my wife Lakṣmī or even my own self is not as dear to me as you, O Uddhava. I do always follow such a bhakta as you in the hope that the dust from his feet may bring purity to the universes that I bear on me. My sole devotees, untouched by passions, secure a bliss which others cannot get.

v. 12-14/270-272 (*Bhag.-p.*, XI.14.15-17)

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The sage Śuka praises King Bharata, who out of loving devotion for Hari, renounced his wife, children, friends and even his kingdom in his youth.

v. 15/273 (*Bhag.-p.*, V.14.43)

Those, who are under the control of the senses, cannot get rid of fear even if they fly to the forest. On the other hand, those, whose senses are under control, can attain to the highest even amidst family life

v. 16/274 (*Bhag.-p.*, V.1.17)

Even the sages, who find bliss in themselves and who have cut down the ties within the heart, worship Hari with selfless devotion (ahaitukī bhakti), for the glory of the Lord can attract even the released.

v. 17/275 (*Bhag.-p.*, I.7.10)

King Yudhiṣṭhira to Vidura : Great bhaktas like you are veritable places of pilgrimage, and you render the places of pilgrimage themselves sacred by visiting them.

v. 18/276 (*Bhag.-p.*, I.13.10)

The bhaktas, even when they are scolded or deprived of anything or cursed or slighted, do not do anything by way of retaliation even when they can. The bhaktas, even when they are put to pain by others, do not sorrow or rejoice.

v. 19/277 (*Bhag.-p.*, I 18.48)

The bhaktas, as they do no longer live under the control of the three guṇas, never are concerned at happiness or unhappiness.

v. 20/278 (*Bhag.-p.*, I.18.50)

Chapter XVII

Character of the Middle Type of Bhakta

The bhakta, who makes a differential treatment—love to the master, friendship to the bhaktas, compassion to the foolish and indifference to the inimical,—is considered as a middle type of bhakta.

v. 1/279 (*Bhag.-p.*, XI.2.56)

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Such a bhakta adopts an attitude of indifference to all objects of attachment, takes the company of bhaktas and offers kindness, friendship and quarters to all beings as they may deserve.

v. 2/280 (*Bhag.-p.*, XI.3.23)

When one loves a person superior in quality to him and does not envy him, makes friendship to an equal person and does not challenge him, and shows kindness to an inferior person and does not scold him, one does not get unhappiness.

v. 3/281 (*Bhag.-p.*, IV.8.34)

Kapila advises his mother, saying that as he lives as inner controller in jīvas, one should treat the jīvas in these four ways (described above) according to their deserts.

v. 4/282 (*Bhag.-p.*, III,29.27)

Chapter XVIII

Character of the Ordinary Type of Bhakta

The bhakta who offers worship with reverence to Hari only in the form of an icon, but does not show that reverence to other bhaktas is a prākṛta (primary or ordinary) bhakta.

v. 1/283 (*Bhag.-p.*, XI.2.47)

Even though a bhakta may not have been able to control his senses and even though the objects of senses may be clutching at him, because of bhakti's power such a bhakta shall not be overpowered by those objects.

v. 2/284 (*Bhag.-p.*, XI.14.18)

Just as fire lighted for the purpose of cooking can consume all kinds of wood, so also bhakti directed to the Lord can destroy all sins.

v. 3/285 (*Bhag.-p.*, XI.14.19)

[Rites calculated to bring fruits to the worshipper (kāmya karma) are to be kept at a distance as harmful ; but even daily and occasional rites (nitya, naimittika karma) are also to be avoided in bhakti.]

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When a bhakta avoids the rites pertaining to his caste and stage of life (svadharma) and takes to the path of bhakti, there is no worry if his bhakti matures and he attains perfection ; but if before the maturity of bhakti he dies or slips from the path of sādhana, he need not fear a fall.

v. 4/286 (*Bhag.-p.*, I.5.17)

The bhakta never falls into the cycle of rebirths, as deeply engrossed in the love of the Lord, he would never like to desert that path.

v. 5/287 (*Bhag.-p.*, I.5.19)

The peace that comes from bhakti is never to be gained by the person with great many passions through the path of yoga.

v. 6/288 (*Bhag.-p.*, I.6.36)

Even a little of bhakti can bring great piety. Those whose minds are lovingly engaged in the feet of Kṛṣṇa, do not see Yama or his attendants even in dreams.

v. 7/289 (*Bhag.-p.*, VI.1.19)

So long as a man does not take to the way of the Lord his passions are thieves, his family life is incarceration and his attachments veritable shackles.

v. 8/290 (*Bhag.-p.*, X.14.36)

It is thus seen that even though a bhakta may be occupied with objects of senses, he is sure to realise God. Such a bhakta may in course of time improve himself to the highest grade of bhaktas (uttama bhāgavata).

Chapter XIX

The Bhakta Fallen from the Path of Duty

Kṛṣṇa to Arjuna : "If even the most depraved person worships me with undivided devotion (that is, without worshipping other gods), he must be considered as a noble person as he has exerted in the right direction. Such a bhakta becomes religious and acquires peace all on a sudden. Even those, who are considered impure, secure ultimate release by taking refuge in me. That the pure castes would get

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release through me is no wonder. You should, therefore, worship me in order to get rid of this unreal and unhappy state.

vv. 1-4/291-294 (*Bhagavadgītā*, 9.30-33)

In Chapter IX of the *Bhagavadgītā* Lord Kṛṣṇa reveals his wonderful Godhead and the wonderful wealth of bhakti.

v. 5/295 (*Bhagavadgītā*, 9.34)

Kṛṣṇa to Uddhava : I am to be had through reverence and devotion. Bhakti devoted to me uplifts even a Cāṇḍāla from his low position.

v. 6/296 (*Bhag.-p.*, XI.14.21)

The piety earned by one, whose heart is dedicated to Kṛṣṇa through service to bhaktas, is not to be attained even by penances .

v. 7/297 (*Bhag.-p.*, VI.1.16)

[Chapter 19 of Book VI of the *Bhāgavata-purāṇa* cites an example of poṣaṇa or the attitude of protection taken by the Lord towards his erring bhaktas.]

The rescue of the great sinner, Ajāmila, and that of Indra, who killed Viśvarūpa, are telling examples of such poṣaṇa.

vv. 8-11/298-301 (*Bhag.-bhāvārtha-dīpikā*, VI.1.1)

If a sinner has sole devotion to the Lord, even sins cannot overpower him, just as the moon, even though bearing the black picture of a hare on it, is not darkened, but emits light.

v. 12/302 (*Narasiṁha-p.*, 9.5)

Yama proclaims to his Messengers, Citragupta and Death that they should never go near the bhaktas of Viṣṇu anywhere.

v. 13/303 (*Narasiṁha-p.*, 9.6)

[The bhaktas do not abide by the injunctions and interdictions (vidhi, niṣedha) ; and even then they secure perfection.]

Those who abandon all rituals and take sole refuge in Mukunda have not any debt to pay to the gods and the manes, as in the case of non-devotees.

v. 14/304 (*Bhāg.-p.*, XI.5.41)

[No formal atonement is needed by the bhakta for transgressing the duties and violating the Lord's order (śruti-smṛtī mamaivājñe.]

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As the sole bhaktas are dear to the Lord, he will do away with the results of vikarma, that may have been committed by the bhaktas.

v. 15/305 (*Bhag.-p.*, XI.5.42)

Those wise people who practise bhakti in the Lord with all their hearts are not fit for punishment by Yama, because all their sins are destroyed by kīrtana of the Lord's glory.

v. 16/306 (*Bhag.-p.*, VI.3.26)

The Lord is ever with the bhakta whether the bhakta has proper conduct or not, has wisdom or not.

v. 17/307 (*Bṛhannāradiya-p.*, *)

"A person, who, whether good or bad, worships Viṣṇu, should be avoided by you", --Yama warns his executioners.

v. 18/308 (*Padma-p.*, Svarga-khaṇḍa, 15.1.48)

Chapter XX

Bhakti in the Form of Prayers to the Lord

This chapter is a small compendium of prayers.

Bhīṣma's prayer : May I have selfless love in Kṛṣṇa, the charioteer of Arjuna, with his most charming beauty, his colour like that of tamāla and his clothes bright like the rays of the sun, with his face, covered with hair dangling from the head, looking like a lotus.

My mind is ever in Kṛṣṇa in the battle-field with his face beautified by drops of sweat, hanging from his dangling hair, covered with the dust, raised by the war-horses, and with his skin torn in places by my whetted arrows.

May my mind ever be engaged in the form of the charioteer of Arjuna, who, having stopped the chariot in between the armies of the Kauravas and the Pāṇḍavas, was taking away the longevity of the enemies merely by sight.

May my mind be engaged on the feet of Kṛṣṇa, who, by preaching knowledge about the self, removed the ignorance that was in Arjuna, who stood in front of the enemies, averse to taking up arms for fear of slaying own relatives.

vv. 1-4/309-312 (*Bhag.-p.*, I.9.33-36)

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The four siddhas, Sanaka, Sananda, Sanatkumāra and Sanātana : We regret that we cursed Jaya and Vijaya, gate-keepers of Vaikuṇṭha, and pray that we may have life anywhere, even if it be in hell, but that this life should be such as to ensure perpetual reverence to the Lord with śravaṇa and kīrtana all the time.

v. 5/313 (*Bhag.-p.*, III.15.49)

Vṛtra prays : O Lord, my mind, torn with afflictions of the world, ever runs after you just as small birds without plumes seek their mother, or just as young ones long for their mother's milk when hungry, and just as a love-lorn woman in grief seeks the company of her beloved.

O Hari, let me ever be the servant of the servant of thy feet. Let my mind ever remember your qualities. Let my words ever celebrate them and let my body ever perform your duties.

O Lord, even when I have to go along the cycle of rebirths due to my karma, may I have friendship with your bhaktas and may not my mind ever get engaged in attachment for this body and property, wife and family.

vv. 6-8/314-316 (*Bhag.-p.*, VI.11.26,24,27)

Another prayer : O Destroyer of Madhu and Kaiṭabha, may I pray as the fruits of this life for the right of service to the servant of the servant of the servant of the servant of yours.

v. 9/317 (Some purāṇa)

The prayer of Nalakubara and Maṇigrīva : Let our words celebrate you ; let our ears listen to such celebration ; let our hands do your work ; let our mind ever meditate on your feet ; let our head ever bow to the world which you pervade, and our eyes ever look at bhaktas, who are your images, O Lord.

v. 10/318 (*Bhāg.-p.*, X.10.38)

The gopīs of Vṛndāvana pray : May the functions of our mind engage in the feet of Kṛṣṇa ; may our words ever utter his names ; and may the body ever perform his work.

May we have love in Lord Kṛṣṇa with the performance of sacred deeds and giving of gifts wherever we might roam as a result of our karma.

v. 11-12/319-320 (*Bhāg.-p.*, X.47.66-67)

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The prayer of the kings, who were released by Kṛṣṇa from the prison of Jarāsandha : O Lord, devise for us the way by which our love for your feet may not ever cease when going through the cycle of rebirths.

v. 13/321 (*Bhāg.-p.* X.73.15)

The sages gathered at Kurukṣetra address Kṛṣṇa : We have today seen your feet, which great yogins hold in their hearts and which is the source of sacred waters like the Gaṅgā. Make us your bhaktas, for in olden times great sages attained you through bhakti, which attainment is not available to penances.

v. 14/322 (*Bhāg.-p.*, X.84.26)

The prayer of Kuntī : O Lord, may I have all those adversities, which make a sight of you possible.

v. 15/323 (*Bhāg.-p.*, I.8.25)

The prayer of Śrīdhara-svāmin in his commentary on the *Bhāgavata-purāṇa's* Veda-stuti : O Mādhava, give me that knowledge of you, which is beyond the petty happinesses and unhapinesses, or give me bhakti in the form of śravaṇa and kīrtana so that I may be free from the social institutions (vidhi). O blissful Lord, devise for me services at thy feet so as to remove the tie of illusion (māyā) on me, a part of you.

v. 16-17/324-325 (*Bhag.-bhāvārtha-dīpikā*, X.87.40, 20)

Uddhava's prayer to Kṛṣṇa : O Lord, I take refuge at your feet, and may you kindly devise for me infallible devotion at your lotus feet.

v. 18/326 (*Bhag.-p.*, XI.29.40)

Another prayer : O kind Lord, be pleased with me so that I can remember you with devotion by calling out your names such as Acyuta, Ananta, Govinda, Viṣṇu, Murāri, Hari, and Lord Nārāyaṇa.

v. 19/327 (*Bhujaṁgaprayāta-stotra*, 14)

Chapter XXI

The Duties of the Kali Age

The wise people worship Kṛṣṇa, who is worshipped by all the gods and who removes the afflictions of his bhaktas.

vv. 1-3/327-328 (*Bhāg.-p.*, XI.5.31,33)

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The sage Karabhājana's prayer to Lord Rāma showing that God, not subject to any duties, performs acts for the good of bhaktas : O Lord, I pay homage to you, who went to the forest leaving aside the royal pelf and power, sought for by the gods, just to make good the words of your father, and pursued the illusory deer as desired by your beloved.

v. 3/329 (*Bhāg.-p.*, XI.5.34.)

The wise people praise the Kali age as the best among the four ages because in it the kīrtana of God's glory lead to all attainments.

v. 4/330 (*Bhāg.-p.*, XI.5.36)

The great result obtained by deep meditation in the Satya age, by sacrificial rites in the Tretā age, and by ritualistic worship of idols in Dvāpara, is to be obtained by kīrtana alone in the Kali age.

v. 5/331 (anonymous, cited in *Bhāg.-bhāvārtha-dīpikā*, XI.5.36)

There is no greater gain here on this earth than kīrtana, which brings lasting peace and cessation of the cycle of rebirths.

v. 6/332 (*Bhāg.-p.*, XI.5.37)

The people of the Satya age desire to be born in the Kali age, when alone people are attached to Nārāyaṇa. In some other places, but particularly in the Drāviḍa country, people in great numbers, taking the water of the rivers, Tāmraparṇī, Kṛtamālā, Kāverī and Pratīcī, have purified hearts, take to the worship of Vāsudeva.

v. 7-10/333-336 (*Bhāg.-p.*, XI.5.38-41)

The Lord takes away the evils created by the Kali age in the hearts of people where he resides.

v. 10A/336A (*Bhāg.-p.*, XII.3.45)

The Lord resides in the hearts of men, and being celebrated in words, meditated upon, worshipped or adored, he destroys the sins of a million of lives.

v. 11/337 (*Bhāg.-p.*, XII.3.46)

Just as fire, and not cleansing with water and other things, clear a piece of gold of its impurities, so also does Viṣṇu, not sacrifices and other processes, purify the heart of the yogins.

v. 12/338 (*Bhāg.-p.*, XII.3.47)

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The inner self does not attain ultimate purity through worship of gods, social rights of the individual, yogic exercises, kindness to souls, pilgrimages, vows, gifts and meditation, as it may be attained through the Lord residing in the heart.

v. 13/339 (*Bhag.-p.*, XII.3.48)

The sage Karabhājana advises King Nimi : O king, as the hour for death approaches, you should try to have Keśava in your heart by all means so that you can have final beatitude. For remembrance by one at the time of one's passing away, the Lord takes one unto himself.

vv. 14-15/340-341 (*Bhag.-p.*, XII.3.49-50)

The sage continues : The Kali age, which is full of evils, has one virtue, that by the kīrtana of Kṛṣṇa one can attain salvation. The same result as is attained through meditation of Viṣṇu in the Satya age, by sacrifices to him in Tretā, by worship through rituals in Dvāpara, may be received through kīrtana of Hari alone in the Kali age.

vv. 16-17/342-343 (*Bhag.-p.*, XII.3.51-52)

The *Kūrma-purāṇa* asserts : For one who has been bitten by the wicked serpent, that is, the Kali age, there is no other medicine than the nāma of Rāma.

v. 18/344 (*Kūrma-p.*,*)

The *Viṣṇu-dharmottara* assures : By uttering the two syllables of the word 'Rāma' in reverence, men can get salvation. In this Kali age, full of sins, people do not have a right to other religions.

v. 19/345 (*Viṣṇudharmottara*,*)

The *Brahmāṇḍa-purāṇa* declares : To one, in whose heart Govinda resides, Kali age is Satya age, and to one, who does not have Viṣṇu in his heart, even Satya age is Kali age.

v. 20/346 (*Brahmāṇḍa-purāṇa*,*)

The *Matsya-purāṇa* says : Those worthy people are to be adored, who remember and make others remember the nāma of Hari in the Kali age.

v. 21/347 (*Matsya-p.*,*)

Tha *Bṛhannāradīya-purana* declares : It is good that men celebrate the nāma of Hari ; for for them there are no restrictions in the Kali age whether they do it for some result or do it disinterestedly.

v. 22/348 (*Bṛhannāradīya-p.*, 38.98)

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The *Bṛhannāradiya-purāṇa* and the *Vaiṣṇavānandalahari* declare almost in one voice that without Harināma there is no other way.

v. 23/349 (*Bṛhannāradīya-p.*, 38.126)
v. 24/350 (*Vaiṣṇavānandalahari*, 70)

Bhakti can be secured from a Vaiṣṇava ; and by bhakti Viṣṇu can be attained to ; so in the Kali age Viṣṇu and the Vaiṣṇava are identical.

v. 25/351 (*Vaiṣṇavānandalahari*, 17)

Just as a black bee takes the honey out of a flower without harming it, so also King Parīkṣit did not kill Kali seeing the possibility of virtues coming out of it.

v. 26/352 (*Bhag.-p.*, I.18.7)

In the Twelfth Book of the *Bhāgavata-purāṇa* the sage Śuka expresses great regret that even though a man gets salvation even by pronouncing the Lord's name while falling down or slipping, or getting exhausted, people in this Kali age do not have bhakti. He is unhappy that people in Kali age, having their minds confounded through the words of heretics, do not adore the Lord, whom great gods like Brahmā do worship.

vv. 27-28/353-354 (*Bhag.-p.*, XII.3.44-45)

Chapter XXII

The Difference between God and Individual Self

Īśvara is that, under whom is māyā (illusion) ; jīva (individual self) is that who is oppressed by māyā. Īśvara is full of bliss, and jīva is destined to misery.

v. 1/355 ((*Bhāg.-bhāvārtha-dīpikā*, I.7.6)

Īśvara is embraced in blissful saṁvid (consciousness) and is eternal, ever-conscious and blissful ; jīva is enveloped in avidyā and is full of afflictions.

v. 2/356(*Bhāg.-bhāvārtha-dīpikā*, I.7.6)

Dhruva's words to Viṣṇu : O Lord, you are ever free (as opposed to the jīva, who can have release through your worship), pure (as the jīva is impure), full of knowledge (while the jīva is ignorant), conscious (ātmā, while the jīva is unconscious), above all changes (when the jīva is subject to changes), beginningless (while jīva has a

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beginning), imbued with powers (bhagavān, while the jīva has no power whatever), and master of the three guṇas (while jīva is under them) ; and by your absolutely complete consciousness you know the position of the intellect (buddhi).

v. 3/357 ((*Bhag.-p.*, IV.9.15)

The Supreme Self is free from the vagaries of the mind and is, therefore, not attached to action (samīhatā manasā anīhaḥ), possesses full power of vidyā (hiraṇmayaḥ), guides the individual souls (matsakhaḥ) and can see things with untrammelled sight. Jīva, on the other hand, accepts the mind, through which the world of being is manifested (manaḥ svaliṅgam), as itself, runs after desires, being attached to guṇas, and gets caught in the attachment of guṇas).

v. 4/358 (*Bhāg.-p.*, XI.23.45)

Paramātmā (the Supreme Self) is formless, all-pervading, eternal, not subject to changes, has the form of his own bliss, and having its body of the nature of eternal knowledge.

Parmātmā is the creator, preserver and destroyer of the world. Though formless it can hear (though with no ears), go and stand (though with no legs), hold (though with no hands), know (though with no form) and can even kill.

Yet Parmātmā does not do anything. It is static and does not possess anything. It is desireless, clean, pure and devoid of all attachments to any being.

Parmātmā lives in this manifest world of many beings free from all attachment.

The jīva (individual self), even though eternal and not subject to changes, lives in the form of a body and has both the happinesses and unhappinesses, being controlled by the lies of attachment created by māyā, and is ever in a state of being tied down by karma. It is changeless, all-pervading, blissful and not different from Parameśvara, but being enveloped in false knowledge it does not know itself as such.

vv. 5-10/359-364 (*Yogasāra*,*)

Chapter XXIII

Censure of Persons Devoid of Bhakti

Brahmā to Kṛṣṇa : Those who, taking to disinterested performance of rituals, do not adore you, go to hell ; those, who, turning their back

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on śravaṇa and kīrtana, perform rituals for the gain of small happinesses, are unfortunate beings, because I am pained to see them tortured by hunger and thirst, anger and lust and other evils.

v. 1/365 (*Bhag.-p.*, III.9.7)

Brahmā to Kṛṣṇa : My mind is greatly pained to see these creatures being ever tortured by hunger and thirst, by the diseases of the nerves, stomach and lungs, by the changes of season, by the insatiable and intolerable fury of lust.

v. 2/366 (*Bhag.-p.*, III.9.8)

Śaunaka and other sages to Suta : The unfortunate and lazy people, who are averse to celebrations of your deeds and whose days are past in affliction of the limbs and whose nights go without sleep, broken by dreams of expectancy, are destined to the cycle of rebirths.

v. 3/367 (*Bhag.-p.*, III 9.10)

The life of the evil-minded is spent fruitlessly in sleep by night and useless work by day.

v. 4/368 (*Bhag.-p.*, I.16.10)

The life of one without bhakti is meaningless like the tree, like the blacksmith's bellows, and like the pigs, who also live, draw and give out air, and eat and copulate respectively.

v. 5/369 (*Bhag.-p.*, II.3.18)

A person, who does not listen to the names of Hari, can be compared to a dog as detestable, to a pig as taking dirty things, to a camel as being attached to painful objects, and to a donkey as bearing burdens in vain.

v. 6/370 (*Bhag.-p.*, II.3.19)

Vidura's words : Woe for those who are averse to matters of Hari, being ignorant of it, or ignoring it even after knowing it, because his life is being shortened, his functions of speech, body and mind going properly unused.

v. 7/371 (*Bhag.-p.*, III.5.14)

Those, who are not given to the listening of the acts of Hari like creation but have interest in other petty matters, lose their chance of acquiring virtue and are destined to darksome hell.

v. 8/372 (*Bhag.-p.*, III.15.22)

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Those, who shun the sweet matter of Hari and listen to profane poetry, comparable to the dirty food of pigs, are as if deceived by fate.

v. 9/373 (*Bhag.-p.*, III.32.19)

Śrīdhara-svāmin's words : If a person, having secured this human body do not make love to you with śravaṇa, kīrtana, smaraṇa, etc., his breath is no better than a bellows' drawing air.

v. 10/374 (*Bhag.-bhavartha-dipika*, X.87.17)

Those among these brāhmans and others, who do not worship God out of ignorance or ignore him after having known him, fail in their duties (varṇāśramabhraṣṭaḥ), and fall into hell.

v. 11/375 (*Bhag.-p.*, XI.5.3)

A brāhman, kṣatriya or vaiśya, even though having the right to the bhakti of Hari, gets engulfed in the disputations (vādāḥ arthavādāḥ) of the vedas.

v. 12/376 (*Bhag.-p.*, XI.5.5)

Insolent fools, not versed in karma (rituals), consider themselves as wise people and go about making sweet promises of false hope of eternal virtue and happiness.

v. 13/377 (*Bhag.-p.*, XI.5.6)

Those who consider themselves as saintly and slay animals for their flesh, are slain cruelly by those animals in the other world.

v. 14/378 (*Bhag.-p.*, XI.5.14)

People go against Hari in the shape of the body of other animals for the sake of their own bodies and relations, and thus go to hell.

v. 15/379 (*Bhag.-p.*, XI.5.15)

The ignorant people get salvation through the grace of the wise ; the wise can get their own release on their own ; but the people who are neither wise nor ignorant, are destined to fall.

v. 16/380 (*Bhag.-p.*, XI.5.16.)

Those people, who are suicides, who know no peace, and who consider themselves as wise persons in their ignorance, being confounded by kāla (force of Time), are destined to hell

v. 17/381 (*Bhag.-p.*, XI.5.17)

The evil people, who are averse to God, go to hell, even though they are not willing to part company with their property, their relations, wives and sons.

v. 18/382 (*Bhag.-p.*, XI.5.18)

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Efforts of a person, who is versed in the Vedas but is devoid of bhakti, are useless like the keeping of a barren cow.

v. 19/383 (*Bhāg.-p.*, XI.11.18)

Those, who consider this body with the three humours of phlegm, wind and bile as self, take wife and children as 'mine own', rate structures of soil or stone as worshipful deities, and believe pools of water to be places of pilgrimage, but do not apply these four concepts to the wise bhakta, are fools.

v. 20/384 (*Bhāg.-p.*, X.84.13)

Prahlāda's words : A Cāṇḍāla, who has devoted his mind, words and body, his deeds and wealth to the Lord, is superior to a brāhman with his twelve vows (dharma, satya, dama, tapas, etc.,) who is averse to the Lord, because that bhakta Cāṇḍāla can bring purity to his family (kula), while the conceitedly pious brāhman cannot render even himself pure.

vv. 21/384 (*Bhāg.-p.*, VII.9.10)

The *Bṛhannāradīya-purāṇa*, declares : Even a Cāṇḍāla, devoted to Viṣṇu, is superior to a brāhman, and even a brāhman, not devoted to Viṣṇu, is worse than a Cāṇḍāla.

Those, who are devoid of bhakti, are like dead persons even in life, for they do not really live even though they take in and give out air like a blacksmith's bellows.

vv. 22-23/385-386 (*Bṛhannāradīya-p.*, 32.39,4.28)

Those worthless persons, who do not pay attention as a Viṣṇuite work is being read, are the charge of Yama (that is, they are destined to hell).

The one, who does not listen to the sin-annihilating matter of Hari, will very soon face damnation.

vv. 24-25/387-388 (*Bṛhannāradīya.p.*,*)

Yama to his host : Bring for chastisement to me those evil people, who are tied to the hankerings of hell-like mundane life and who are averse to the great pleasures, growing from the feet of Hari, as the great sages, who possess no property and who have excellent taste, celebrate the Lord.

v. 26/389 (*Bhāg.-p.*, VI.3.28)

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Bring to me those evil people, who have not performed any ritual to Viṣṇu, whose tongue has never uttered the glory and nāma of the Lord, whose mind has never remembered the Lord's lotus-like feet, and whose head has not even for a day bowed to Kṛṣṇa.

v. 27/390 (*Bhag.-p.*, VI.3.29)

Lord Kṛṣṇa to Arjuna : I hurl those evil men, who treat me with enmity, into a cycle of rebirths in bodies fit for creatures of demoniacal temperament (āsurīṣu yoniṣu krūreṣu sarpa-vyāghrādi-yoniṣu). Those people in their demoniacal (āsuri) bodies, not getting me, go into worse lives of insects (adhamaṁ kṛmikīṭarūpaṁ gatim). These fools do not understand the Supreme Truth, and they consider me, the great Lord of all beings, with but disdain, as I take recourse to a human body, incarnating in one. These with their confounded hearts, nurturing false hopes, performing false rituals and running after false books of knowledge, take to demoniacal nature.

v. 28-31/391-394 (*Bhagavadgīta*, 16.19 ; 13.20 ; 9.11-12)

Those, who do not utter my name even by way of begging or even in dreams, are not worth being looked at and are to be avoided as soon as seen.

v. 32-33/395-96 (*Vaiṣṇavānandalahari*, 96-97)

He, who binds himself down (to a cycle of rebirth) with the performance of rituals, has no hope of release even in a crore of centuries of life.

v. 34/397 (Some purāṇa)

One should look upon a brāhman, who is not a Vaiṣṇava, as if he were a Cāṇḍāla ; a Vaiṣṇava, even though he may be an outcaste, has the power to bring purity to the three worlds.

v. 35/398 (*Padma-p.*, Svarga-khaṇḍa, 15.152)

One who considers a bhakta of the Lord, whether he be a Śūdra Niṣāda or a hill-man, as a man of low caste, is sure to go to hill.

v. 36/398A (*)

The bhaktas of the Lord are not Śūdras ; they belong to the Lord (bhāgavatā matāḥ). Those, who are not bhaktas of Viṣṇu, are to be counted as Śūdras among all castes.

v. 37/398B (*)

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Even a Cāṇḍāla, if he be a bhakta of Viṣṇu, is more than a brāhman or the best of brāhmans ; but even a brāhman is the worst of Cāṇḍālas if he is devoid of bhakti of Viṣṇu.

v. 37/399 (*)

Chapter XXIV

The Fate of the Enemies of Bhaktas

The sage Camasa to King Nimi : [People without bhakti, given to the performance of rituals, give way to propensities of anger, lust, etc.] The non-bhaktas are subject to the rajaḥ quality, are determined to have cruel rites, are lascivious, angry like serpents, proud, conceited and sinning ; and they redicule the bhaktas.

v. 1/400 (*Bhag.-p.*, XI.5.7)

These rogues, blind with their wealth and property, their relations, their learning and their sacrifices and their beauty, strength and deeds heap insult upon the beloved of Hari.

v. 2/401 (*Bhag.-p.*, XI.5.9)

Śiva to Pārvatī : There is a class of people, who are pained at heart without any reason to find the fame and wealth of saintly persons, and, who, themselves being not able to acquire such wealth, begin to do harm to them.

v. 3/402 (*Bhāg.-p.*, IV.3.21)

Nārada to the Pracetases : The Lord, who is pleased at bhakti, does not accept the worship of those evil people who, out of their pride in property, relations, birth, religious activities and learning, ridicule the poor bhaktas.

v. 4/403 (*Bhag.-p.*, IV.31.21)

Those, who do harm to themselves or to others, do not earn any piety but get only afflictions.

v. 5/404 (*Bhag.-p.*, VI.16.42)

Kṛṣṇa to Arjuna : One, who censures my bhaktas, is not a bhakta ; one, who loves my bhakta, is himself a great bhakta.

v. 6/405 (*Vaiṣṇavānandalahari*, 15)

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Chapter XXV

Praising the Limbs of Bhaktas

Śuka's words : This king Ambarīṣa meditated upon Kṛṣṇa's lotus feet, celebrated his glory with his speech, scrubbed the floor of the temples of Hari and applied his ears to the listening to the great matter of Hari, saw only places sacred to Viṣṇu with his eyes, had the touch of the bhaktas of the Lord with his limbs, took the scent of the holy basil leaves with his nose, and tasted of offerings made to Viṣṇu with his tongue. He applied his feet in traversing ways to the places sacred to Hari, his head in making obeisance to the Lord, his desires in servitude to the Lord—not to objects of passion,—and his mind to taking refuge in him.

vv. 1-3/406-408 (*Bhāg.-p.*, IX.4.18-20)

Those are the words indeed which celebrate the Lord ; those are the two worthy hands which do the Lord's duty. That is the mind which meditates on the Lord, residing in animate and inanimate objects ; and those are the ears that listen to the sacred deeds of Hari. That alone is the head that bows to the Lord and his bhaktas ; those are the eyes which see the Lord and his bhaktas ; and those alone are the limbs worth the name which bear the water washing the feet of the Lord and his bhaktas.

vv. 4-5/409-410 (*Bhāg.-p.*, X.80.3-4)

That alone is the tongue which prays to God : that is the mind which is devoted to him ; and those two are the praiseworthy hands which do the service of God.

v. 6/411 (*Vamana-p.*, 94.33 ;
Garuḍa-p., Pūrvārdha, 235.3)

Chapter XXVI

Glorification of the Birth, Acts, etc., of the Bhakta

Nārada to Prācīnavarhi : That alone is true ritual, by which Hari is pleased ; that alone is vidyā (true knowledge) by which one is attached to Hari, because Hari is the soul of all beings and is himself Prakṛti and Īśvara.

v. 1/412 (*Bhāg.-p.*, IV.29.49)

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Nārada's words : All one's birth, activity, life, mind and words are worth their name if Hari is worshipped.

v. 2/413 (*Bhāg.-p.*, IV.31.9)

That alone is true ritual (karma) which does not create liabilities (bandha), and that only is vidyā which is conducive to release ; otherwise karma means only labour and vidyā only mechanical perfection.

v. 3/414 (*Viṣṇu-p.*, I.19.41)

Nārada to Vyāsa : The great seers have come to this finding that kīrtana of Viṣṇu is the lasting fruit of a man's penances, reading of the vedas, worship, mantras and gifts.

v. 4/415 (*Bhag-p.*, I.5.22)

Sūta's words to Śaunaka and others, defining bhakti as the ultimate good (ekāntikaṁ śreyaḥ) : The love of a man for Viṣṇu is the greatest religion ; it is selfless (ahetukī) and without any fear of obstruction (apratihatā vighnavyākulyena anabhibhūtā).

v. 5/416 (*Bhāg.-p.*, I.2.6)

The performance of the duties of varṇa and āśrama in the proper fashion leads only to the worship of Hari (not to the attainment of wealth and desires).

v. 6/417 (*Bhag.-p.*, I.2.13)

The life of a Viṣṇu-bhakta, which may be for five days only, is superior to the life of an evil person with no bhakti, covering a thousand cycles of time.

v. 7/418 (*Viṣṇu-p.*,*)

A moment of life spent by way of earning release is worth many many years spent uselessly by people without bhakti.

v. 8/419 (*Bhāg.-p.*, II.1.12)

Brahmā and other gods : O Lord, the wonderful words about you, which are like rivers, and the rivers like Gaṅgā can wash away the sins of all the three worlds : that is why people go on pilgrimage to both these types of tīrthas. [They listen to the celebration of Hari and bathe in holy waters.]

v. 9/420 (*Bhag.-p.*, XI.6.19)

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The sayings, in which the name of Hari is there, are the best, even though there may be mistakes in it ; they take away the sins of all people, when they are being spoken out, sung or listened to.

v. 10/421 (*Bhag.-p.*, I.5.11)

He, who speaks of Hari's qualities, births and activities, sacred and capable of destroying all sins, can give life to, adore, and purify the whole world.

v. 11/422 (*Bhāg.-p.*, X.36.12)

Chapter XXVII

Censure of the Birth, etc., of Persons Devoid of Bhakti

Nārada to Pracetases : Without bhakti to Hari there is no use of a long life, religious performances, reading of the vedas, Yoga, Sāṁkhya, asceticism (saṁnyāsa), penances, excellence in speech, expert intellect or keenness of the senses.

vv. 1, 2, 4/423, 424, 426 (*Bhag.-p.*, IV.31.10-12)

The brāhmans, who refused to worship Kṛṣṇa, later on regret : Fie upon our high birth, our vows and our knowledge of many śāstras, our lineage, and our ability at ritualistic performance, because we have turned our back on Viṣṇu.

v. 3/425 (*Bhag.-p.*, X.23.40)

Let people practise great penances ; let them jump down from high hills ; let them go to all places of pilgrimage ; let them read all the vedas ; let them perform sacrifices and let them know the path of Yoga ; but they will never escape death without devotion to Hari.

v. 5/427 (*Bhag.-bhavartha-dipikā*, X.87.27)

Brahmā to Nārāyana : All those, who, leaving aside bhakti, capable of giving the highest good (śreyas), practise ways with a view to acquiring knowledge, labour for nothing like people, leaving aside good corn and trying to get rice out of empty husk.

v. 6/428 (*Bhāg.-p.*, X.14.4)

Rites which may be performed most perfectly are mere fruitless labour if they do not produce people's love for the matter of Viṣṇu.

v. 7/429 ((*Bhag.-p.*, I.2.8)

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Nārada to Vyāsa : When you go to describe something which means other than the acts of Viṣṇu, your mind will get unsteady and not get fixed on anything like a boat being driven hither and thither by a tempest. [In the verse in the *Bhāgavata-purāṇa* previous to the present one it is asserted that the daily and occasional rites (nitya, naimittika karma) are to be set aside and that bhakti of Hari alone is to be advanced (nitya-naimittikādi-dharmam anādṛtya kevalaṁ hari-bhaktir evopedeṣṭavyā).]

v. 8/430 (*Bhāg.-p.*, I.5.14)

[All rites devoid of the bhakṭi of Hari lead only to fetters of karma.] Even that knowledge. which identifies the jīva with brahman and which destroys the fetters of karma, is of no avail if it is devoid of the bhakti of Viṣṇu. Even rites (karma) selflessly performed do not shine if it is not dedicated to the Lord. That rites performed with the purpose of some gain (kāmya karma) are bad need not be emphasised.

v. 9/431 (*Bhāg.-p.*, I.5.12)

Kṛṣṇa's words : The vows, penances and gifts of one, who does not apply the mind to me by controlling the intellect, decay away like water kept in an unbaked earthen pot.

v. 10/432 (*Bhāg.-p.*, XI.16.43)

One turned away from the Lord will never attain perfection (siddhi) just as poison never turns into nectar and a piece of iron never turns into gold even though it may be heated for a century.

v. 11/433 (*Narasiṁha-p.*, 9.4)

Those, who have not listened to the singing of the *Bhāgavata-purāṇa* and those who have not worshipped the Lord, have their life for nothing.

v. 12/434 (Some purāṇa)

Kṛṣṇa to Arjuna : My nāma is there, and people have got their tongues ; even then the foolish people proceed to dire hell.

v. 13/435 (*Vaiṣṇavānandalahari*, 83)

It is strange that there should be people going along the cycle of rebirths when there is Hari-nāma in the world ; it is vanity of the wicked that they do not ever know Viṣṇu, who ever rests on the lotus of their heart ; it is a matter of great patience for the wicked that

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even when Viṣṇu, the Lord of the world, exists, they do not worship him out of pride.

vv. 14-16/436-438 (*Bṛhannāradīya-p.*, 32.46,62,57)

When a pious-souled person is attached to Hari-bhakti, he does not attend to other rites. Seeing this, other people try to do harm to him.

v. 17/439 (*)

Chapter XXVIII

Censure of Profane Words

Nārada to Vyāsa : The great bhaktas consider such writings as may have fine felicity of phrase but does not contain the world-purifying glory of Hari as things only for people given to desires in which they revel ; for the majestic geese go for their food to the Mānasa lake, and live in lotus-ponds, but they never play in pits where leavings of food are thrown away, a place which is the haunt of crows.

v. 1/440 (*Bhāg.-p.*, I.5.10)

Śaunaka to Sūta : What is the use of other words than the talk of Hari as it spoils time of short-lived mortal men ever trying to find the truth ?

v. 2/441 (*Bhāg.-p.*, I.16.7)

Sūta to the sages : Useless and evil are those words which do not speak of Lord Viṣṇu ; and true and good are the words in which the sacred glory of the Lord is celebrated. Those words in which the Lord is celebrated alone are beautiful and pleasant and ever fresh, creating incessant pleasure of, and taking away the great pains off, the human mind. Even beautiful verses without the glory of Hari are like the dirty haunts of crows shunned by the geese. The bhaktas go after such poetry as sings the excellence of Viṣṇu.

vv. 3-5/442-444 (*Bhāg.-p.*, XII.12.49-51)

Woe to poor us, who worship some wretched lord of a few villages, who can but give very little, when the Supreme Lord of the three worlds is there.

v. 6/445 (*Śāntiśataka*, 1.11)

Chapter XXIX

Censure of the Limbs of the Non-Devotee

The ear-hole of a man, who does not listen to the exploits of Viṣṇu, is like a hole on earth, and even if a man has a tongue and

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can talk, it is as good as a frog's, if he does not sing the songs of the Lord.

v. 1/446 (*Bhāg.-p.*, II.3.20)

Even though a man's head may be decked with a crown, tied up with silk, if he does not bow to Mukunda, it is just a piece of heavy weight. Even if the two hands may be decked with shining golden bangles, if they do not worship Viṣṇu, they are as good as hands of a corpse.

v. 2/447 (*Bhag.-.p.*, II.3.21)

The two eyes of a man are like the eyes on a peacock's plume if they are not used to look at Viṣṇu's icons ; and the two feet of the man are like roots of trees if they do not travel to places of pilgrimage sacred to Hari.

v. 3/448 (*Bhag.-p.*, II.3.22)

A man, who does not at all take on his body the dust out of the feet of bhaktas, is only a living corpse. The man, who has never known the scent of the holy basil, ever attached to the feet of Viṣṇu, is only a breathing corpse.

v. 4/449 (*Bhāg.-p.*, II.3.23)

The heart of that man, whose mind does not soften, whose eyes do not moisten, and the hair of whose body do not horripilate while celebrating the glory of Hari, is as good as a piece of rock.

v. 5/450 (*Bhāg.-p.*, II.3.24)

Chapter XXX

Censure of Ritualistic Atonement

The different measures of atonement, devoid of Hari-bhakti, do not really purify a person just as waters of all the rivers cannot purify a cask of wine.

v. 1/451 (*Bhag.-p.*, VI.1.18)

When a man commits a crime, it is seen that he is punished by the king, and it is also heard that the sinner has to go to hell. Even seeing and hearing these, people commit sins harmful to them. Thus atonement alone cannot root out sins.

v. 2/452 (*Bhag.-p.*, VI.1.9)

Men sometimes keep away from sins but again go back to them. Atonement is thus futile like an elephant's taking a bath, after which

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the animal invariably puts on dirt on himself again.

v. 3/453 (*Bhag.-p.*, VI.1.10)

By measures of atonement generally prescribed (karma) the source of sins is not uprooted (karma-nirhāraḥ), because the basic root of avidyā (avidvadadhikāritvāt). The real atonement, therefore, is a knowledge of the Supreme Divinity (vimarśanam īśvarajñānam).

v. 4/454 (*Bhag.-p.*, VI.1.11)

The measures of atonement prescribed by the old sages, or penances, gifts and vows can only outwardly remove the sins ; but the very root of all sins can be removed by the worship of the feet of the Lord alone.

v. 5/455 (*Bhag.-p.*, VI.2.17)

Chapter XXXI

Censure of the Discipline of Activism

[Kṛṣṇa imparts to Uddhava teachings in censure of the path of pravṛtti, as exposed in the vedas (yathā śrutapravṛttiparatām vedasya nirākartum) :] When a man views the objects of attachment with all appreciation, he develops an attachment to them. From this attachment (saṅga) ensues a strong desire (kāma). And from desire follow conflicts (kaliḥ kalahaḥ vivādaḥ).

v. 1/456 (*Bhag.-p.*, XI.21.19)

From the conflicts great anger ensues ; anger is followed by confusion (tamo mohaḥ) ; and confusion soon devours up the man's power of discernment of proper and improper actions (kāryākārya).

v. 2/457 (*Bhag.-p.*, XI.21.20)

When thus the power of discernment is lost, the very existence looks like being lost (śunyāya kalpate asattulyo bhavati). Then follows the damage of all his efforts, and then he swoons or becomes almost dead.

v. 3/458 (*Bhag.-p.*, XI.21.21)

Being engrossed in the objects of the senses, a man does not know what is self and what is non-self ; his life then becomes meaningless ; he lives only as a tree lives and breathes as a bellows takes air in and gives it out.

v. 4/459 (*Bhag.-p.*, XI.21.22)

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[It may be said that by the discipline of activism (pravṛtti-mārga) one can go to heaven, and so they are not useless ; but]

A life in heaven, which is shown as the goal of the discipline of activism, is not the ultimate good ; nor does it lead to salvation ; but it is just held out to people so that they may engage themselves in rituals.

v. 5/460 (*Bhag.-p.*, XI.21.23)

To people, whose minds are thus confounded through flowery words (puṣpitayā vācā), the message of the Lord does not make any appeal.

v. 6/461 (*Bhag.-p.*, XI.21.34)

Chapter XXXII

Censure of Pleasures in Heaven

As we do not have happiness here on earth, there is no happiness hereafter in heaven, because life in heaven is vitiated by such things as envy, jealousy, minor losses and decay of things, just as crops are destroyed by different causes.

v. 1/462 (*Bhag.-p.*, XI.10.21)

Even if one performs sacrifices without any flaw, there are obstacles hard to overcome.

People, who perform sacrifices (yajña) to the gods, go to svarloka and there enjoy pleasures merited by them. They ride on white airships by dint of their own virtues and roam in the company of goddesses, and are ever celebrated by Gandharvas. They play with women in vehicles, covered with nets of small bells and, moving as they wish on the play-grounds of the gods, without being conscious that they have got their fall. They enjoy there in heaven so long as their piety is not spent out ; but as soon as their piety is spent up, they fall downwards, being forced by Time. He, who worships spirits of different kinds with the killing of animals under no code, only goes to dark hell.

vv. 2-7/463-468 (*Bhag.-p.*, XI.10.22-26, 28)

Chapter XXXIII

Praising the Land of Bhāratavarṣa

As heaven has its woes, the gods praise Bhāratavarṣa as the proper place for earning piety : Oh, what virtues have all these people

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earned to be born in Bhārata in human body, appropriate to the worship of Mukunda which we so much desire ? We know that Hari himself is pleased with them even without any sādhana on their part, for such piety is rare to have.

What use are the difficult sacrifices, penances, vows and gifts that we perform, and of what use is this petty life in heaven, where there is no meditation on the feet of Nārāyaṇa and where whatever little object is there is swamped by sensual enjoyment ?

A short tenure of life in the land of Bhārata is far better than a cycle-long life in other worlds, for life in those worlds is destined to fall, while intelligent persons can utilise the short life in Bhārata to destroy his past deeds (kṛtaṁ karma) and secure release.

A place, where the nectar-like matter of Hari does not flow like a river, where saintly bhaktas, who live on such matter, do not reside, and where there are no festivities round about the Lord, is not worthy of residence even if it be Indra's heaven.

If any piety that we have earned through sacrifices, reading of holy texts and other rituals, is left over after what we have already enjoyed, may we have, by virtue of it, a life full of remembrance of Hari, whereby the Lord bestows happiness on the devotee.

vv. 1-5/469-473 (*Bhag.-p.*, V.19.20-23,27)

Parāśara to Maitreya : In the whole of the Jambudvīpa Bhārata is the best land, for this is the place of all holy activities while other lands are only places of enjoyment.

Gods sing in the form of songs : Worthy are those people who are born in the land of Bhārata, which serves as a source of heaven and salvation.

We do not know where we may be born after the karma, which has earned us life in heaven, comes to a finish. Blessed are those men who are born in Bhārata.

vv. 6-8/474-476 (*Viṣṇu-purāṇa*, II.3.22, 24, 26)

It is by the accumulation of piety, earned through a thousand of thousand lives, that one has one's rare birth in Bhārata.

v. 9/478 (*Viṣṇu-purāṇa*, II.3.23)

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The action of a person, who, having been born in Bhārata, makes it futile by not making efforts for salvation, is extremely to be regretted.

v. 10/479(*)

Chapter XXXIV

Persons fit for Bhaktiyoga

For those who have taken to asceticism jñānayoga is fruitful ; those, who renunciate the results of karma, derive the fruits of karmayoga. And those who have not taken to asceticism and are not at the same time attached to objects of attachment can get the fruits of bhaktiyoga.

v. 1/480 (*Bhāg.-p.*, XI 20.7-8)

A man, who has great interest growing in matters of the Lord, and is detached from all rituals, and is not able to forsake desires even when knowing that they are beset with sufferings, takes to devotion to the Lord with love and reverence and much determination, enjoys those desires with their painful results but censures them all the time.

vv. 2-3/481-482 (*Bhag.-p.*,XI.20.27-28)

Krsna to Uddhava : When a person worships me according to the said bhaktiyoga, the desires that there be in his heart are all destroyed as I begin to live in that heart.

v. 4/483 (*Bhag.-p.*, XI.20.29)

And when I am realised, ego (hṛdaya-granthiḥ hṛdayam ahaṁkāriḥ granthir iva) is broken and all types of wrong concepts (sarva-saṁśayāḥ asambhāvanā-viparīta-bhāvanādayaḥ) are severed and all his karma (result of his action, karmāṇi anārabdhaphalāni saṁsāra-hetu-bhūtāni) is dissolved.

v. 5/484 (*Bhāg.-p.*, XI.20.30)

Therefore, for a person, whose heart is solely engaged in me and who is engaged in bhakti, there is no knowledge (jñāna) or asceticism (vairāgya), prescribable as the best way (śreyaḥ śreyaḥ-sādhanam.)

v. 6/485 (*Bhag.-p.*, XI.20.31)

A bhakta of the Lord gains, by dint of his bhaktiyoga, all that can be attained by rituals, penances, knowledge, asceticism, yoga,

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gifts and other religious ways (śreyobhiḥ). He can attain heavens and salvation and even Vaikuṇṭha (maddhāma) if at all he wishes to have it.

vv. 7-8/486-487 (*Bhag.-p.*, XI.20.32-33)

The good and wise bhaktas, who are solely devoted to the Lord, do not desire anything, not even ultimate release offered by the Lord.

v. 9/488 (*Bhag.-p.*, XI.20.34)

Disinterestedness (nairapekṣam) is productive of great results. It is, therefore, disinterested persons, who do not have anything to ask for, that can have real bhakti in the Lord.

v. 10/489 (*Bhag.-p.*, XI.20.35)

Thus there is no apportionment of merit and demerit (puṇya, pāpa) to the pious, solely devoted to the Lord, and having a balanced mind—which apportionment is due to omissions and commissions of scriptural injunctions and interdictions.

v. 11/490 (*Bhag.-p.*, XI.20.36)

Those, who take to the path of bhakti, easily attain the abode of the Lord (kṣemaṁ kālamāyārahitaṁ mama sthānam) and realise Supreme Brahman.

v. 12/491 (*Bhag.-p.*, XI.20.37)

Chapter XXXV

Detatchment in View of the Vanity of the Worlds

By applying the four logical tests (pramāṇa) of śruti (vedic statement), pratyakṣa (the relation of cause and effect), aitihya (aitihyaṁ mahājanaprasiddhiḥ, tradition) and anumāna (inference), the wise people know the world to be not true; and, therefore, they are averse to worldly happiness.

v. 1/492 (*Bhāg.-p.*, XI.19.17)

They consider the world even up to Brahmaloka and the happiness they can give as inauspicious and ephemeral.

v. 2/493 (*Bhag.-p.*, XI.19.18)

The wise people note it that men form couples with women and undertake work with a view to the destruction of sorrow and the enjoyment of happiness, but at last find all that giving only an adverse result.

v. 3/494 (*Bhāg.-p.*, XI.3.18)

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One should consider what ultimate pleasure may be gained from wealth, which gives pain all the time, is hard to have and may cause one's death, and from the family, sons, relatives and animal property, which are also not permanent.

v. 4/495 (*Bhāg.-p.*, XI.3.19)

Even Brahmā and the Lords of the worlds have their fear of an end from Hari.

v. 5/496 (*Bhāg.-p.*, XI.10.30)

Even the long life of Brahmā comes to an end with the passage of time in the form of days and nights.

v. 6/497 (*Bhāg.-p.*, III.11.32)

[Four kinds or stages of detachment or vairāgya are described by Śrīdhara-svāmin in explanation of Śuka.] In the first or tentative (yatamāna) detachment an attempt is made to leave aside enjoyment. In the second or vyatireka vairāgya some objects are renounced. In the third or ekendriya vairāgya attachment inside is lessened while the outer senses enjoy. In the fourth or vaśīkṛta stage is complete control of desires and of the senses from enjoyment.

v. 7/498 (*, cited in *Bhāg.-bhavārtha-dīpikā*, X.89.15)

There is no difference in the matter of enjoyment and suffering between Indra and a swine. Both of them enjoy at their sweet will; it is nectar in one case and excreta of men and animals in the other; their object of love is the nymph Rambhā in one case and the female swine in the other. Both of them have the same fear of death and the same cares and anxieties as a result of their karma.

v. 8/499 (*Śantiśataka*, 2.37)

I have spent this valuable life only in the enjoyments provided by the state of being; it is like selling the touchstone for a piece of glass.

v. 9/500 (*Śantiśataka*, 1.12)

All a man's wealth is very inconstant; the enjoyment of objects of pleasure also disappears quickely; the house and the body are only sources of danger; much wealth only increases chances of death; relatives are merely sources of grief; women only lead to various adversities. It is strange that in spite of all this men do not seek the self, but move along the path of such disasters.

v. 10/501 (*Prabodhacandrodaya*, V. 24)

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This world of being looks fine with a fineness not very properly so judged ; there is not the slightest substance in it when seen from the point of one who can judge the right thing.

v. 11/502 (*Śantiśataka*, 2.*)

Chapter XXXVI

The Way to Conquer Illusion

The fate of the souls in the fetters of māyā is like that of a dog, which, pinched by hunger, goes from door to door, getting a beating in some house and food in another.

v. 1/503 (*Bhag -p.*, IV.29.30)

Even though one might try to resist the sufferings of life, one cannot get rid of these sufferings, because there are only various reactions, just as one does not get any relief by transferring a weight on his head to his shoulders.

vv. 2-3/504-505 (*Bhag.-p.*, IV.29.32-33)

As a cycle of rebirths (saṁsāra) for an individual soul comes from ajñāna (ignorance of reality), one has to take recourse to the Supreme Guru, Vāsudeva, for the severance of the tie of saṁsāra.

v. 4/506 (*Bhāg.-p.*, IV.29.36)

From proper and ample bhaktiyoga in Bhagavat Vāsudeva both asceticism and supreme knowledge are generated.

v. 5/507 (*Bhag.-p.*, IV.29.37)

Bhaktiyoga, which has such great results (mahāphala) comes from a long and constant listening to matters of Viṣṇu with reverence.

v. 6/508 (*Bhag.-p.*, IV.29.38)

This is possible where there are saintly and large-hearted bhaktas, ever eager to listen to the exposition of the great qualities of the Bhagavat.

v. 7/509 (*Bhag.-p.*, IV.29.39)

[It is not that one can have bhakti through śravaṇa and kīrtana away from the company of bhaktas.] Those persons, who with great attention listen to the celebration of the Lord by great-hearted bhaktas, which celebration is full of substance and is nectar-like,

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flowing in all directions, never are pained by hunger and thirst or fear and sorrow.

v. 8/510 (*Bhāg.-p.*, IV.29.40)

When one has meditation (cintana) all by oneself, one does not get the proper taste in the matter of Hari and is not induced to a love (rati) of it.

v. 9/511 (*Bhāg.-p.*, IV.29.41)

[Without the grace of the Bhagavat nobody can have supreme knowledge.] Brahmā, Lorḍ Śiva, Manu, Dakṣa and other Prajāpatis, Sanaka and other Siddhas, Marīci, Atri, Aṅgiras, Pulastya, Pulaha, Kratu, Bhṛgu, Vasiṣṭha and other experts in the matter of brahman (brahmavādinaḥ) like Nārada practise penances, learning and meditation (tapaḥ vidyā samādhi) ; but even then do not perceive the Great Lord, who sees everybody and everything. Even though they practise and study the vedas with the many implications and various manifestations, they do not see the Ultimate Lord.

vv. 10-13/512-515 (*Bhag.-p.*, IV.29.42-45)

When the Lord has grace for some one, that some one abandons faith in the popular and vedic rituals (loke lokavyavahāre vede karmamārge ca).

v. 14/516 (*Bhag.-p.*, IV.29.46)

All the four kinds of jīvas from Brahmā down to a blade of grass and this world, consisting of movable and immovable objects, are all asleep with the māyā of Viṣṇu. If somebody wakes up from that sleep by the grace of Viṣṇu, he escapes the cycle of rebirths, which is difficult even for the gods to get rid of.

vv. 15-16/517-518 (Some purāṇa)

Brahmā to Nārada : Those, who with a clean heart and completely in word and mind take refuge at the feet of Hari, get rid of unriddable māyā of the Deity and understands its (the māyā's implications which riddance becomes apparent when they do not consider the body, which is the food of dogs and jackals, as "I" or "mine".

v. 17/519 (*Bhag.-p.*, II.7.42)

Even those, who are considered as impure, do know and overcome Viṣṇu's māyā if, devoted to Viṣṇu, they practise decent behaviour.

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Even animals can ged rid of māyā, not to speak of men who have power of understanding.

v. 18/520 (*Bhāg.-p.*, II.7.46)

Prahlāda to Nṛsiṁha : O Lord, I shall sing the stories of the divine sport of my beloved Deity, as have been set forth by Brahma and others, and, thus being free from the effects of the guṇas, and being in the company of the great bhaktas attached to you, get rid of all afflictions.

v. 19/521 (*Bhāg.-p.*, VII.9.18)

Maitreya to Vidura : [Even by the performance of śravaṇa and kīrtana, as one can understand it, one can attain release.] It is the greatest gain from the power of words that one should sing the glory of the Lord: It is the greatest work of one's power of hearing if one listens to the glory of the Lord in proper company.

v. 20/522 (*Bhāg.-p.*, III.6.33)

When a person is solely absorbed in the Supreme Self (parasmin puruṣa-prakṛtyoḥ kāraṇe), he gets rid of all illusions, gives up the egoistic concepts of 'I' and 'mine', and stays in full bliss (udāste sampūrṇānandarūpe paripūrṇaḥ tiṣṭhati).

v. 21/523 (*Bhāg.-p.*, II.9.3)

Śrīdhara-svāmin's prayer to the Lord : Māyā with its virulent force oppresses me. May you, O Nṛhari, keep it off, for I take refuge in you.

v. 22/524 (*Bhāg.-bhāvartha-dipika*, X.87.38)

King Pṛthu : O Lord, your māyā has separated all people away from you, and they, therefore, pin their hopes on their wives and children. It, therefore, behoves you to be kind to them.

v. 23/525 (*Bhāg.-p.*, IV.20.31)

King Bhadraśravas to the Lord : O Lord, it is very strange indeed that a person sees people dying and not sees it ; and that a person buries his own son or father and hopes to live on his (son's or father's) money. Wise people declare the world to be ephemeral, and spiritual people find it to be a false thing in their meditation. Even then people get ensnared in your māyā. O Lord, I, therefore, give up the path of śāstras and merely bow at thy feet.

vv. 24-25/526-527 (*Bhāg.-p.*, V.18.3-4)

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Nārada to the Lord : O Lord, give to me such a way (yogaṁ svabhāvajam sahajavāsanārūpaṁ), by which I can cut through ego, coming from māyā and attaching me to this ugly body.

v. 26/527A (*Bhāg.-p.*, V.19.15)

Kṛṣṇa to Arjuna : May you know this mayā, consisting of guṇas, as insurmountable, and that those who take refuge in me only can conquer it.

v. 27/528 (*Bhagavadgītā*, 7.14)

Chapter XXXVII

Glorification of the Bhāgavata-purāṇa

Śrīdhara-svāmin writes : *Śrībhāgavata* is a divine tree with twelve big branches (skandha), being fed on the water of bhakti, with three hundred and thirty-two secondary branches (śākhāḥ, meaning the chapters), eighteen thousand leaves (parṇāni, meaning the number of verses). It is a śāstra that surpasses all other śāstras.

v. 1/529 (*Bhāg.-bhāvārtha-dīpikā*, I.1.1)

[At the beginning of the purāṇa it is sought to be established as superior to the three kāṇḍas or ways of sādhana, namely, karma-kāṇḍa—ritualism, jñāna-kāṇḍa—spiritual realisation and devatā-kāṇḍa—worship of the gods.] In the *Śrīmadbhāgavata* supreme religion, free from self-seeking and consisting only of the worship of God, is expressed for saintly people, not intolerant of others' prosperity. It is an exposition of the supreme knowledge—truth, which brings welfare and destroys the worries of being. It shows the path for the realisation of God within one's heart.

v. 2/530 (*Bhāg.-bhāvārtha-dīpikā*, I.1.2)

The *Bhāgavata-purāṇa* is compared to a fruit fallen from a tree from the beak of a bird. The tree here is the vedas and the bird (śuka) is the sage Śuka. The author of the purāṇa invites people expert in appreciating literary sentiments (bhābukāḥ rasa-vibhāvana-caturāḥ) to taste of the wonderful juice of that fruit, meaning the poetical and religio-emotional essence.

v. 3/531 (*Bhāg.-p.*, I.1.3)

This *Bhāgavata-purāṇa* was exposed in ancient times by the Bhagavat out of grace to Brahmā, stricken with horror and staying on the lotus coming out of his (the Bhagavat's) navel.

v. 4/532 (*Bhāg.-p.*, XII.13.10)

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When in his purified mind bhaktiyoga was properly understood, Brahmā perceived Puruṣa (the Primal Person) and his māyā (illusory power).

v. 5/533 (*Bhag.-p.*, I.7.4)

Being enveloped in māyā the individual soul (jīva) considers the self as improper (anartham) and falls into cycles of rebirth.

v. 6/534 (*Bhag.-p.*, I.7.5)

The sage Vyāsa, seeing how people were engrossed in māyā, made this *Sātvata-saṁhitā*, which exposes bhaktiyoga in Viṣṇu, which bhaktiyoga can remove people's adversity.

v. 7/535 (*Bhag.-p.*, I.7.6)

When people listen to readings of this saṁhitā, they acquire love for Kṛṣṇa, the Supreme Puruṣa, which love removes people's sorrows and illusions and fears.

v. 8/536 ((*Bhag.-p.*, I.7.7)

Vyāsa, having made this saṁhitā on the Bhagavat, taught it to his own son, who was a sage given to asceticism.

v. 9/537 (*Bhāg.-p.*, I.7.8)

Sūta : Śuka then explained it to Mahārājā Parīkṣit, who was fasting unto death on the river Gaṅgā, being surrounded by many great sages.

There many sages of great power and, along with them, me too listened to the lectures of Śuka.

vv. 10-11/538-539 (*Bhag.-p.*, *)

Śuka learnt the *Bhāgavata-purāṇa* from his father, Dvaipāyana Vyāsa, in the beginning of the Dvāpara age, being rendered earlier to him (Vyāsa) by Brahmā.

v. 12/540 (*Bhag.-p.*, II.1.8)

Even though Śuka was an ascetic given to nirguṇa brahman (a siddha), he was attracted by the divine sport of the Lord as told in the purāṇa.

v. 13/541 (*Bhag.-p.*, II.1.9)

When Kṛṣṇa departed for Vaikuṇṭha and took with him all dharma and jñāna, this purāṇa emerged for the good of the people of the Kali age.

v. 14/542 (*Bhag.-p.*, I.3.43)

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In the *Bhāgavata* religious matters in detail from the Gāyatri to the killing of the demon Vṛtra are included ; whosoever copies out this purāṇa and makes a gift of it with a golden rod stuck to it on the full-moon day of the month of Bhādra attains salvation. There are eighteen thousand verses in the purāṇa.

v. 15/543-544 (*Matsya-p.*, 53.20,22)

There are eighteen thousand verses in twelve books in the purāṇa. It includes Hayagrīva-brahma-vidyā and the description of the killing of Vṛtra and it starts with the Gāyatrī.

v. 16/545 (Some purāṇa)

Sage Gautama's advice to Ambarīṣa, : O Ambarīṣa, do you everyday read the *Bhāgavata* as revealed by Śuka, and recite it yourself if you want to get rid of this state of being.

v. 17/546 (*Padma-p.*,*)

A glow-worm shines so long as the moon does not rise ; but when the sun rises no glow-worm and no moon can shine. The petty poetical works are like fire-flies ; the purāṇas are like the moon ; while the excellent *Śrī-bhāgavata* itself is like a crore of suns.

vv. 18-19/547-548 (Some purāṇa)

In the beginning, middle and end of the purāṇa there are stories, which tend to induce asceticism, and masses of the deeds of Hari, which bring pleasure to the gods.

v. 20/549 (*Bhāg.-p.*, XII.13.11)

This purāṇa is the essence of the Vedānta, and speaks about the sole ultimate reality, a knowledge of which is essential for release.

v. 21/550 (*Bhāg.-p.*, XII.13.12)

Whoever copies out and makes a gift of it on a platter made of gold on the full-moon day of the month of Bhādra attains salvation.

v. 22/551 (*Bhāg.-p.*, XII.13.13)

The other purāṇas have a value with the society of bhaktas only so long as there does not appear the *Bhāgavata.* a veritable sea of nectar.

v. 23/552 (*Bhāg.-p.*, XII.13.14)

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The *Śrī-bhāgavata* is said to be the quintessence of all Vedānta ; whoever gets a taste of its sweetness will never have an interest in anything else.

v. 24/553 (*Bhag.-p.*, XII.13.15)

Just as the Gaṅgā is the most sacred of all rivers, just as Viṣṇu is the greatest of all gods, and just as Śiva is the best of all the Vaiṣṇavas, so is the *Bhāgavata* most excellent of all the purāṇas.

v. 25/554 (*Bhag.-p.*, XII.13.16)

Just as Vārāṇasī is the best among the sacred places, so also among all the purāṇas the *Śrīmadbhāgavata* is the best.

v. 26/555 (*Bhag.-p.*, XII.13.17)

A person can secure release by listening to, by reading, and by discoursing on, the *Śrībhāgavāta*, the excellent purāṇa, such a favourite of the Vaiṣṇavas, where the great real realised by great saints and the withdrawal from ritualism are explained with jñāna, vairāgya and bhakti.

v. 27/556 (*Bhag.-p.*, XII.13.18)

Chapter XXXVIII

Abstentions and Observances

The *Bhāgavata-purāṇa* holds the well-known Yoga accessories also as conducive to the culture of bhakti. The abstentions (yama) are twelve in number : (1) ahiṁsā, or non-killing ; (2) satya, or truthfulness ; (3) asteya, or non-stealing, (4) asaṅga, or non-attachment, (5) hrī, or modesty ; (6) asañcaya, or non-hoarding ; (7) āstikya, or belief in sacred traditions, (8) brahmacarya, or continence ; (9) mauna, or abstention from useless gossip ; (10) sthairya, or calm ; (11) kṣamā or patience, and (12) abhaya, or sense of security.

v. 1/557 (*Bhag.-p.*, XI.19.33)

The observances (niyama) also are twelve in number : (1) bāhya śauca, or external purity ; (2) abhyantara śauca, or internal purity ; (3) japa, or the muttering of prayers ; (4) tapas, or asceticism ; (5) homa, or offering of oblations ; (6) śraddhā or faith ; (7) ātithya, or hospitality ; (8) surārcana, the worship of the Lord in icon ; (9) tīrthāṭana, or pilgrimages to holy places ; (10) parārthehā, or

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charity ; (11) tuṣṭi, or contentment ; and (12) ācārya-sevana, or proper service to the guru.

v. 2/558 (*Bhag.-p.*, XII.19.34)

Among other categories, are śama, or equanimity of the intellect, based on devotion to the Lord (śamo mannisthatā buddheḥ, buddheh śamatvam, na śāntimātram) ; dama, or control of the senses (indriya-nigrahaḥ, na caurādeḥ) ;

v. 3/559 (*Bhāg.-p.*, XI.19.35-36)

titikṣā, or endurance (vihita-duḥkha-sahanam, na bhārādeḥ), dhṛti, or control of the tongue and the organs of generation (jihvo-pasthayoḥ dhṛtiḥ, yayoḥ vega-dhāranam, na tvanudvega-mātram) ; dāna, or liberality ; tapas, or asceticism (kāma-tyāgas tapaḥ) ;

v. 4/560 (*Bhag.-p.*, XI.19.36-37)

śaurya, or prowess (svabhāvo vāsanā tasya vijayaḥ pratibandhaḥ, na vikrāntiḥ), satya or truth-seeking (samam brahma-darśanam ālocanaṁ, satyaṁ satyaparatvān na yathārthabhāṣaṇam mātra) ; ṛta, or truthful and pleasant speech ; asaṅgama, or detachment in performances (karmasvanāsaktiḥ), śauca, or purity ; saṁnyāsa (asceticism or dedication of karma—samyag tyāgaḥ vā karmārpaṇam iti).

v. 5/561 (*Bhāg.-p.*, XI.19.37-38)

For men the best wealth (dhana) is dharma ; the best yajña (sacrifice) is the Bhagavat (yajño bhagavattamaḥ—bhagavattamo vāsudevaḥ, yajño madbuddhyānuṣṭheya iti) ; real dakṣiṇā (sacrificial fee) is instruction in jñāna and not money gift (jñāna-sandeśaḥ jñāno-padeśaḥ na dhanādi-dāna-mātram, tena hi yajñarūpī viṣṇuḥ prāpyaḥ) ; and real prāṇāyama (regulation of breath) is the supreme power to control the mind.

v. 6/562 (*Bhag.-p.*, XI.19.39)

For them proper bhaga (wealth) is the sense of the Lord's lordship ; bhakti is the greatest of gains ; real vidyā (knowledge) is the sense of difference between self and non-self ; hrī (sense of shame) is withdrawal from wrong action.

v. 7/563 (*Bhag.-p.*, XI.19.40)

Real śrī (śrīr maṇḍanam, beautification) is indifference to all objects ; real happinesses is the rising above all happinesses and sorrows ; unhappiness consists of the expectancy of enjoyments ; and a wise man is he who knows how the soul has its bondage and release.

v. 8/564 (*Bhag.-p.*, XI.19.41)

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A real fool is he who identifies the body with the self; the right path is asceticism (nivṛtti-mārgaḥ), leading to the realisation of the Ultimate; the bad road is activism (pravṛtti-mārgaḥ), coming from a diffusion of consciousness (citta-vikṣepaḥ), and real heavens (svargaḥ) are the rise of the sattva-guṇa and not the worlds ruled by Indra and other gods.

v. 9/565 (*Bhag.-p.*, XI.19.42)

Real hell (narakaḥ) is the rise of tamo-guṇa in one. As guru, the Lord is men's real friend; the human body is men's real abode. One is a rich man, when one is rich in good qualities.

v. 10/566 (*Bhāg.-p.*, XI.19.43)

The discontented is the real poor, the one not able to control one's senses is a real miser. One not attracted to the guṇas, not a king, is a real independent master; and one under the guṇas is a person really in bondage.

v. 11/567 (*Bhag.-p.*, XI.19.44)

In fact, there is no use thus describing the good qualities and faults, because it is a fault to see qualities and faults at all and it is a quality to avoid them.

v. 12/568 (*Bhag.-p.*, XI.19.45)

All the yoga accessories and qualities thus described are conducive to bhakti, the religion of love and devotion.

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tvatkathāmṛtapāthodhau (Bhāg.-bhāvārtha-dipīkā, X.87.21)	221	81	107
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tvanmāyayāddhā jana iśa (Bhāg.-p., IV.20.31)	525	184	143
tvam eka evāsya sataḥ (Bhāg.-p., X.2.28)	78	31	89
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dravyaiḥ prasiddhair (Bhāg -p., XI.27.15)	175	67	101
dviṣantaḥ parakāyeṣu (Bhāg.-p., XI.5.15)	379	132	125
dharmaḥ projjhitakaitavo'tra (Bhāg.-p., I.1.2)	530	187	144
dharmaḥ svanuṣṭhitaḥ puṁsām (Bhāg.-p., I.2.8)	429	151	131
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na kiñcit kurute karma (Yogasāra, *)	361	126	123
na kiñcit sādhavo dhirā (Bhāg.-p., X.20,34)	488	171	139
na caivaṁ vismayaḥ kāryo (Bhāg.-p., X.29.16)	62	26	87
na tathā me priyatama (Bhāg.-p., XI.14.15)	270	98	112

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nanvarthakovidā brahman (Bhāg.-p., X.80 33)	5	4	81
na bhajati kumanīṣiṇām (Bhāg.-p., IV.31.21)	403	140	128
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na yatprasādāyutabhāgaleśam (Bhāg.-p., VIII.24.49)	69	29	88
na yatra vaikuṇṭhakathā- (Bhāg.-p., V.19.23)	472	166	137
na yad vacas citrapadam (Bhāg.-p., XII 12.51)	444	155	133
na yad vacas citrapadam (Bhāg.-p., I.5.10)	440	154	133
na yasya janmakarmābhyām (Bhāg.-p., XI.2.51)	263	96	112
na yasya svaḥ para iti (Bhāg.-p., XI.2.52)	264	96	112
narakas tama unnāho (Bhāg.-p., XI.19.43)	566	197	149
naravapuḥ pratipadya yadi tvayi (Bhāg.-bhāvārtha-dīpikā, X.87.17)	374	131	125
narasiṁha hṛṣikeśaḥ (Narasiṁha-p., 8.22)	168	64	100
na rodhayati māṁ yogo (Bhāg.-p., XI.12.1)	33	15	84
na vai jano jātu kathañcana (Bhāg.-p., I.5.19)	287	104	115
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na śṛṇoti harer yastu (Bṛhannāradīya-p., *)	388	135	126
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na hy ato'nyaḥ śivaḥ panthā (Bhāg.-p., II.2.33)	183	70	103
na hy abdhutam tvaccaraṇābja- (Bhāg -p., V.13.22)	26	13	84
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nāmoccāraṇamāhātmyam (Bhāg.-p. VI.3.23)	141	53	97
nāmaikam yasya vāci (Padma-p., Svarga-kh., 48,56)	167	63	100
nāyaṁ sukhāpo bhagavān (Bhāg.-p., X.9.21)	115	45	94
nārāyaṇa jagannātha Vāsudeva (Some purāṇa)	43	18	85
nālam dvijatvaṁ devatvam (Bhāg.-p., VII.7,51)	191	71	104
nāham ijyāprajātibhyām (Bhāg.-p., X.80.34)	6	4	81
nigamakalpataror galitam (Bhāg.-p., I.1.3)	531	188	144
nijam aiśvaryam āścaryam (Bhagavadgītā-subodhinī 9.34)	295	107	116
nityārtidena vittena (Bhāg.-p., XI 3.19)	495	174	140
nimnagānāṁ yathā gaṅgā (Bhāg.-p. XII.13.16)	554	194	147
nirapekṣaṁ muniṁ śāntam (Bhāg.-p., XI.14.16)	271	98	112
nirviṇṇānāṁ jñānayogo (Bhāg.-p., XI.20.7-8)	480	170	138
nirvṛttatarṣair upagīyamānād (Bhāg.-p., X.1.4)	106	42	93
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nūnaṁ daivena nihatā (Bhāg.-p., III.32.19)	373	130	125
nṛtyanti tava vīkṣaṇāṅganagatā (Bhāg.-bhāvārtha-dipīkā, X.87.38)	524	184	143
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nairapekṣaṁ paraṁ prāhur (Bhāg -p., XI.20.35)	489	171	139
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pādau hareḥ kṣetrapathānusarpaṇe (Bhāg -p., IX.4.20)	408	142	129
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pāpacyamānena hṛdāturendriyaḥ (Bhāg.-p , IV.3.21)	402	139	128
pārijāte'ñjasā labhye (Bhāg.-p.. IV.30.32)	110	44	93
pivanti ye bhagavata ātmanaḥ (Bhāg.-p., II.2.37)	104	41	92
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prajāpatipatiḥ sākṣād (Bhāg.-p., IV.29.42)	512	180	142
pravibhajy aitan (Yogasāra, *)	362	127	123
praviṣțaḥ karṇarandhreṇa (Bhāg.-p., II.8.5)	94	38	91
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prāyaśaḥ sādhavo loke (Bhāg.-p., I.18.50)	278	100	113
prāyaścittāni cīrṇāni (Bhāg.-p., VI.1.18)	451	159	134
prāyeṇa veda tad idam (Bhāg.-p., VI.3.25)	143	54	97
prāyo bhaktā bhagavati (Bhāg.-p., XI.5.41)	336	120	120
proktena bhaktiyogena (Bhāg.-p., XI.20.29)	483	170	138
prauṣțhapadyām paurṇamāsyām (Bhāg.-p., XII.13.13)	551	193	146
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bādhyamāno'pi madbhakto (Bhāg.-p., XI.14.18)	284	103	114
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brāhmaṇe pukkaśe stene (Bhāg.-p., XI.29.14)	227	83	108
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bhaktiḥ pareśānubhavo (Bhāg.-p., XI.2.42)	244	89	110
bhaktiyogena manasi (Bhāg.-p., I.7.4.)	533	189	145
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bhagavati vimukhasya (Narasiṁha-p., 9.4)	433	152	132
bhagavān brahmā kārtsnyena (Bhāg.-p., II.2.34)	184	70	103
bhago ma aiśvaro (Bhāg.-p., XI.19.40)	563	196	148
bhayaṁ dvitīyābhiniveśataḥ (Bhāg.-p., XI.2.37)	180	68	102
bhayaṁ pramattasya vaneṣvapi (Bhāg.-p., V.1,17)	274	99	113
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bhavadvidhā bhāgavatā (Bhāg.-p., I.13.10)	276	100	113
bhavāpavargo bhramato (Bhāg.-p.. X.51.53)	27	13	84
bhāraḥ paraṁ paṭṭakirīṭa-(Bhāg.-p., II.3.21)	447	157	134
bhikṣāśayā na gṛhṇati (Vaiṣṇavānandalahari, 96)	395	137	127
bhidyate hṛdayagranthiḥ (Bhāg.-p., I.2.29)	92	37	91
bhidyate hṛdayagranthiḥ (Bhāg.-p., XI.20.30)	484	170	138
bhrātṛvyam enam (Bhāg.-p., V.11.17)	8	5	81
majjanmakarmakathanam (Bhāg.-p., XI.11.36)	204	76	105
majjanmanaḥ phalam idam (Some purāṇa)	317	114	118
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madarpanaṃ niṣphalaṁ vā (Bhāg.-p., XI.25.23)	257	93	111
madguṇaśrutimātreṇa (Bhāg.-p., III.29.11)	235	86	109
manaso vṛttayo naḥ syuḥ (Bhāg.-p., X.47.66)	319	115	118
mandasya mandaprajñasya (Bhāg.-p., I.16.20)	368	129	124
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mamārcāsthāpane śraddhā (Bhāg.-p , XI.11.38)	206	76	105
mamottamaślokajaneṣu (Bhāg -p., VI.11.27)	316	114	118
mayy arpitātmanaḥ sakhya (Bhāg.-p.,XI.14,12.)	222	81	107
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māṁ hi pārtha vyapāśritya (Bhagavadgītā, 9.32)	293	106	115
māṁ ekam eva śaraṇam (Bhāg.-p., XI.12.15)	240	87	109
māṁ eva sarvabhūteṣu (Bhāg.-p., XI.29.12)	225	83	108
mithyātarkakutarka- (Bhāg.-bhāvārtha-dīpikā, X.87.25)	155	59	99
mukundaliṅgālayadarśane (Bhāg.-p., IX.4.19)	407	142	129
mukhe mandahāsam (Bhujaṁga-prayāta,*)	76	30	89
mūrkho dehādyahaṁbuddhiḥ (Bhāg.-p., XI.19.42)	565	197	149
mṛṣā giras tāhy asatīr (Bhāg.-p., XII.12.49)	442	155	133
moghāśā moghakarmāṇo (Bhagavadgītā 9.12)	394	136	127
mriyamāṇair abhidhyeyo (Bhāg.-p., XII.3.50)	341	121	121
mriyamāṇo harer nāma (Bhāg.-p., VI.2.49)	147	56	98
ya eṣaṁ puruṣam sākṣāt (Bhāg.-p., XI.5.3)	375	131	125
yaḥ kaścid api dharmātmā (*)	439	153	133
yaḥ prākṛtair jñānapathair (Bhāg.-p., VI.4.34)	86	35	90
yaḥ prāpya mānuṣaṁ deham (Bhāg.-p., XI.7.74)	14	8	82
yacchraddhayā śrutavatyā ca (Bhāg.-p., III.5.41)	119	46	94
yat karmabhir yat tapasā (Bhāg -p., XI.20.32)	486	170	138
yatpādapaṅkajapalāśavilāsa-(Bhāg.-p., IV.22.39)	160	61	99
yat pādayor aśaṭhadhīḥ (Bhāg.-p., VIII.22.23)	176	67	101
yatra nārāyanaḥ sākṣān (Bhāg.-p., IV.30.36)	113	44	94
yatra bhāgavatā rājan (Bhāg.-p., IV.29.39)	509	179	141
yatrādhikṛtya gāyatrīm (Matsya-p., 53.20)	543	191	146
yatrēḍyante kathāmṛṣṭās (Bhāg.-p., IV.30.35)	112	44	94
yat śṛṇvato'paityaratir (Bhāg.-p., X.7.2)	107	42	93
yat sarvatirthaprabhavam (*)	85	34	90
yat sevayāgner iva (Bhāg.-p., VIII.24.48)	195	73	104

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yathā taror mūlaniṣecanena (Bhāg.-p., IV.31.14)	173	66	101
yathā hastipade sarvam (Bṛhannāradīya–p., 32.41)	72	29	89
yathā hi puruṣo bhāram (Bhāg.-p., IV.29.33)	505	178	141
yathā hi skandhaśākhānām (Bhāg.-p., VIII.5.49)	174	66	101
yathā hemni gato vahnir (Bhāg.-p., XII.3.47)	338	120	120
yathopāśrayamāṇasya bhagavantam (Bhāg.-p., XI.2631)	30	14	84
yad arcitaṁ brahmabhavādibhiḥ (Bhāg.-p., X.38.8)	84	38	90
yadā yasyānugṛhṇati (Bhāg.-p., IV.29.46)	516	181	142
yad yatra naḥ svarga-(Bhāg.-p., V.19.27)	473	167	137
yan na vrajanty aghabhido (Bhāg.-p., II.15.22)	372	130	124
yannāma gṛhṇann akhilān (Bhāg.-p., X.34.17)	149	56	98
yannāmadheyaṁ mriyamāṇa (Bhāg.-p., XII.3.44)	353	123	122
yannāmadheyaśravaṇānukīrtanāt (Bhag.-p., III.33.6)	130	50	96
yannāmadheyena bhavābdhim añjasā (Śaṅkaradeva)	1	1	81
yannāma śrutam anukīrtayed (Bhāg.-p., V.25.11)	132	50	96
yamādibhir yogapathaiḥ (Bhāg -p., I.6.36)	288	104	115
yayā saṁmohito jiva (Bhāg.-p., I.7.5)	534	190	145
yarhi vāva mahimni (Bhāg.-p., II.9.3)	523	183	143
yarhy abjanābhacaraṇaiḥ (Bhāg.-p., XI.3.40)	223	81	107
yaścātmānaṁ nibadhnāti (Some purāṇa)	397	137	127
yaśaḥ śriyām eva pariśramo (Bhāg.-p., XII.12.54)	164	62	100
yasya bhaktir bhagavati (Bhāg.-p., VI.12.22)	190	71	103
yasyākhilāmīvahabhiḥ (Bhāg.-p., X.36.12)	422	148	131
yasyātmabuddhiḥ kunape (Bhāg.-p., X.84.13)	384	134	126
yasyāvatāraguṇakarmavidambanāni (Bhāg.-p., III.9.15)	129	49	96
yasyāṁ vai śrūyamāṇāyām (Bhāg.-p., I.7.7)	536	190	135
yā tasya te pādasaroruhārhaṇam (Bhāg.-p., V.18.21)	172	66	101

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yātrā balividhāṇañca (Bhāg.-p., XI.11.37)	205	76	105
yā nirvṛtis tanubhṛtām (Bhāg.-p., IV.9.10)	101	40	92
yā yā kathā bhagavataḥ (Bhāg,-p. I.18.10)	97	39	91
yāvat te māyayā spṛṣṭā (Bhāg,-p., IV.30.33)	111	44	91
yāvat sarveṣu bhūteṣu (Bhāg.-p., XI.29.17)	229	84	108
yudhi turagarajovidhūmra-(Bhāg.-p., I.9.34)	310	111	117
ye kaivalyam asaṃprāptāḥ (Bhāg.-p., XI.5.16)	380	132	125
ye tu tvadīyacaraṇāmbuja-(Bhāg.-p., III.9.5)	100	39	92
ye tv anevaṁvido'śāntāḥ (Bhāg.-p., XI.5.14)	378	132	125
ye'nye'ravindākṣa (Bhāg.-p., X.2.32)	82	33	90
ye'bhyarthitām api ca no (Bhāg.-p., III.15.24)	12	7	62
yeṣām sa eva bhagavān (Bhāg.-p., II.7.42)	519	182	142
yeṣām saṃsmaraṇād eva (Bhāg.-p., *)	36	15	85
yair na śrutam bhāgavatam (Some purāṇa)	434	152	132
yo dustyajān dāran sutān (Bhāg.-p., V.14.43)	273	99	113
yo me bhaktajanālāpī (Vaiṣṇavānandalahari, 28)	46	19	86
yo me bhaktasya nindārthī (Vaiṣṇavānandalahari, 15)	405	141	128
yo yo mayi pare dharmaḥ (Bhāg.-p., XI.29.21)	233	85	108
yo vai vāṅmanasi (Bhāg.-p., XI.16.43)	432	152	132
rājante tāvad anyāni (Bhāg.-p., XII.13.14)	552	193	146
rājan patir gurur ayam (Bhāg.-p., V.6.18)	220	31	107
rājasā ghorasaṁkalpāḥ (Bhāg.-p., XI.5.7)	400	139	128
rāmeti varṇadvayam ādarena (Viṣṇudharmottara,*)	345	122	122
rūpam tavaitat (Bhāg -p., VIII.6.9)	52	22	86
rūpam yad etad (Bhāg.-p., III.9.2)	49	21	86
lapann acyutānanta (Bhujaṁgaprayāta, 14)	156,327	59,117	99,119
labdhvā jano durlabham (Bhāg.-p., X.51.46)	13	8	82
labdhvā sudurlabham (Bhāg.-p., IX.9.29)	9A	6	82
labdhveha mānuṣīṁ yonim (Bhāg.-p., VI.16.58)	19	10	83
likhitvā tac ca yo (Matsya-p., 53.22)	544	192	146

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lokānāṁ lokapālānäm (Bhāg.-p., XI.10.30)	446	174	140
vadanti viśvaṁ kavayaś ca (Bhāg.-p., V.18.4)	527	185	143
vanaṁ tu sāttviko vāsaḥ (Bhāg -p., XI.25.25)	251	92	111
varhāyite te nayane (Bhag.-p. II.3.32)	448	153	134
vastuto jānatām evam (Bhāg.-p., X.14.56)	61	26	87
vāggadgāda dravate (Bhāg.-p., XI.14.24)	247	90	110
vācyamānānāṁ tu ye śāstraṁ (Bṛhānnāradīya-p., *)	387	135	126
vāṇī guṇānukathane (Bhāg.-p., X.10.38)	318	114	118
vāsudeve bhagavati (Bhāg.-p., IV.29.37)	507	179	141
vidyātapaḥprāṇanirodha-(Bhāg.-p.,XII.3.48)	339	121	121
vipadaḥ santu tāḥ (Bhag.-p., I.8.25)	323	116	119
viprād dviṣaḍguṇayutād (Bhāg.-p., VII.9.10)	384A	134	126
vipro rājanyo vaiśyo vā (Bhāg.-p., XI.5.5)	376	131	125
vibharṣi rupāṇy avabodha ātmā (Bhāg.-p., X.2.29)	79	32	89
vibhvyas tavāmṛtakatho-(Bhāg.-p., XI.6.19)	420	147	130
vile vatorukramavikṛamāṇi (Bhāg.-p., II.3.20)	446	157	133
viśvasya janmasthiti-(Bhag.-p., III.5.42)	159	61	99
viṣayān dhyāyataś cittam (Bhāg.-p., XI.14.27)	162	62	100
viṣayābhiniveśena (Bhāg.-p., XI.21.22)	459	162	135
viṣayeṣu guṇādhyāsāt (Bhāg.-p., XI.21.19)	456	161	135
visṛjati hṛdayaṁ na yasya (Bhāg.-p., XI.2.55)	267	97	112
visṛjya sarvān anyāṁśca (Bhāg.-p., III.25.40)	217	80	107
visṛjya smayamānāṁś tān (Bhāg.-p., XI.29.16)	228	84	108
vīryāṇi tasyākhiladehabhājām (Bhāg.-p., X.1.7)	87	36	90
vairāgyam ādyaṁ yatamānasaṁjñam (*,cited in Bhāg.-bhāvārtha-dipikā, X.89.15)	498	175	140
vaireṇa yaṁ nṛpatayaḥ (Bhāg.-p., XI.5.48)	249	91	111
vaiṣṇavāl labhate bhaktim (Vaiṣṇavānandalahari, 17)	351	123	122
vyavahitapṛtanāmukham (Bhāg.-p., I.9.36)	312	112	117
vratāni yajñas chandāṁśi (Bhāg.-p., XI.12.2)	34	15	35

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śabdabrahmaṇi duṣpāre (Bhāg.-p., IV 29.45)	515	181	142
śabdabrahmaṇi niṣṇāto (Bhāg.-p., XI.11.18)	383	133	126
śāstreṣv iyān eva viniścito (Bhag.-p.,IV.22.21)	121	47	95
śiras tu tasyobhayaliṅgam ānamet (Bhāg.-p., X.80.4)	410	143	129
śubham idam upalabhya (Narasiṁha-p., 9.8)	11	9	83
śūdram vā bhagavadbhaktam (*)	398A	138	127
ṣṛṇvantaḥ śraddhayā nityam (Bhāg.-p,, II.8.4)	93	38	91
sṛṇvatām svakathām kṛṣṇaḥ (Bhāg.-p., I.2.17)	88	36	90
śṛṇvanti gāyanti gṛṇanty (Bhāg.-p., I.8.36)	210	78	106
śṛṇvan subhadrāṇi (Bhāg.-p., XI.2.39)	242	89	110
śaucam japas tapo (Bhāg.-p.,. XI.19.34)	558	195	147
śravaṇaṁ kīrtanaṁ dhyānam (Bhāg.-p., XI.3.27)	199	75	105
śravaṇād darśanād vāpi ((Bhāg.-p., XII.10.25)	35	15	85
śriyā vibhūtyābhijanena (Bhāg.-p., XI.5.9)	401	139	128
śrībhāgavataṁ purāṇam (Bhāg.-p , XII.13.18)	556	194	147
śrīmadbhāgavatābhidhaḥ (Bhāg.-bhāvārtha-dīpikā, I.1.1)	529	187	144
śṛīr guṇā nairapekṣādyāḥ (Bhāg.-p., XI.13.41)	564	197	148
śrutañ ca dṛṣṭavad duḥkham (Bhāg.-p., XI.10.21)	462	163	136
śrutaḥ saṁkīrtito dhyātaḥ (Bhāg,-p., XII.3,46)	337	120	120
śrutiḥ pratyakṣam aitihyam ((Bhāg.-p,, XI.19.17)	492	173	139
śrutena tapasā kiṁ vā (Bhāg.-p., IV.31.11)	426	150	131
śreyaḥsṛtim bhaktim (Bhāg.-p, X.14.4)	428	150	131
śvapaco'pi dvijaśreṣṭho (*)	399	138	128
śvapaco'pi mahīpāla (Bṛhannāradīya-p., 32.39)	385	134	126
śvapākam iva vīkṣeta (Padma-p,, Svarga-kh., 15.152)	398	137	127
śvaviḍvarāhoṣṭrakharaiḥ (Bhāg.-p , II.3.19)	370	129	124
sa īśo yadvaśe māyā (Bhāg.-bhāvārtha-dīpikā, I.7.6)	355	125	122
sa uttamaślokamahanmukhacyuto (Bhāg.-p., IV.20.25)	103	41	82

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saṁkīrtyamāno bhagavān (Bhāg.-p., XII.12.48)	151	58	98
saṁyaccha roṣaṃ bhadraṁ (Bhāg.-p., IV.11.31)	91	39	92
saṁsārakūpe patitam (Bhāg.-p., XI.8.41)	66	28	88
saṁsārasindhum atidustaram (Bhāg.-p., XII.4.40)	109	43	93
sakṛn manaḥ kṛṣṇapadāravindayoḥ (Bhāg.-p., VI.1.19)	289	104	115
satāṁ prasaṅgān mama (Bhāg.-p., III.25.25)	22	11	83
sa tu saṁśrāvayāmāsa (Bhāg-p., *)	538	190	145
sattve pralīnāḥ svar yānti (Bhāg.-p., XI.25.22)	256	73	111
satyaṁ satyaṁ punaḥ satyam (Bṛhannāradiya-p., 32.9)	71	29	88
satyaṁ satyaṁ punaḥ satyam (Pāṇḍavīgītā, 68)	74	30	89
satyaṁ satyaṁ punaḥ satyam (Vaiṣṇavānandalahari, 53)	157	63	99
satyaṁ vadmi hitaṁ vadmi (Bṛhannāradīya-p., 32.10)	177	67	102
sadā lolā lakṣmīr (Prabodhacandrodaya-nāṭaka, 5.24)	501	175	140
santo diśanti cakṣūṁṣi (Bhāg.-p , XI.26.34)	31	14	84
sapadi sakhivaco niśamya (Bhāg.-p., I.9.35)	311	112	117
samastaśāstrasatsāram (Śaṅkaradeva)	3	3	81
samāśritā ye padapallavaplavam (Bhāg.-p., X.14.58)	64	27	88
samāhṛtya svayogaṃ tu (Bhāg.-bhāvārtha-dīpikā, XI.28.45)	244	83	108
samuddhṛtaṁ bhāgavatābhidhāna-(Śaṅkaradeva)	2	3	81
saṁmārjanopalepābhyām (Bhāg.-p., XI.11.39)	207	76	105
sarvadharmān parityajya (Bhagavadgītā, 18.66)	241	88	109
sarvaṃ brahmātmakaṃ tasya (Bhāg.-p., XI.29.18)	230	84	108
sarvadharmojjhitā viṣṇor (Padma-p., Uttara-kh., 71.99)	153	58	98
sarvato manaso'saṅgam (Bhāg.-p., XI.3.23)	280	101	114
sarvabhūteṣu yaḥ paśyet (Bhāg.-p., XI.2.45)	259	95	111
sarvavedāntasāraṃ hi (Bhāg.-p., XII.13.12)	550	193	146

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sarvavedāntasāraṁ hi (Bhāg.-p., XII.13.15)	553	193	147
sarveṣām apy aghavatām (Bhāg.-p., VI.2.10)	137	52	97
sarveṣām api bhāvānām (Bhāg.-p., X.14.57)	63	26	83
sa vañcito vatātmadhruk (Bhāg.-p., IV.23.28)	17	9	89
sa vai puṁsāṁ paro dharmaḥ (Bhāg.-p., I.2.6)	416	146	130
sa vai manaḥ kṛṣṇapadāravindayor (Bhāg.-p., IX.4.18)	406	142	129
sa vai satkarmaṇām (Bhāg.-p., X.80.32)	4	4	81
sa saṁhitām bhāgavatīm (Bhāg.-p., I.7.8)	537	190	145
sāṁketyaṁ parihāsyaṁ vā (Bhāg.-p., VI.2.14)	138	52	97
sā jihva yā hariṁ stauti (Vāmana-p., 94.33 ; Garuḍa-p., Pūrvārdha, 235.3)	411	143	129
sāttvikaḥ kārako'saṅgī (Bhāg'-p., XI.25.26)	252	92	111
sāttvikaṁ sukham ātmottham (Bhāg.-p., XI.25.29)	255	93	111
sāttviky ādhyātmiki śraddhā (Bhāg.-p., XI.25.27)	253	92	111
sālokyasārṣṭisāmīpya-(Bhāg.-p., III.29.13)	218	80	107
sā vāg yayā tasya (Bhāg.-p., X.80 3)	409	143	129
sā śraddhayā bhagavad-(Bhāg.-p., IV.22.22)	122	47	95
sukhaduḥkhamayo māyā-(Yogasāra,*)	363	127	123
so'cirād eva rājarṣe (Bhāg.-p., IV.29.38)	508	179	141
so'haṁ priyasya suhṛdaḥ (Bhāg.-p., VII.9.18)	521	182	143
stenaḥ surāpo mitradhrug (Bhāg.-p., VI.2.9)	136	52	97
strībhiḥ kāmagayānena (Bhāg.-p., XI.10.25)	466	164	136
smarantaḥ smārayantaś ca (Bhāg.-p., XI.3.31)	245	90	110
smartavyaḥ satataṁ viṣṇor (Padma-p., Uttara-kh., 71.100)	154	59	99
svapādamūlaṁ bhajataḥ (Bhāg.-p., XI.5.82)	305	109	116
svapuṇyopacite śubhre (Bhāg.-p., XI.10.24)	465	164	136
svapne'pi mama nāmāni (Vaiṣṇavānandalahari, 97)	396	137	127
svabhāvavijayaḥ śauryam (Bhāg.-p., XI.19.37-38)	561	196	148
svayaṁ samuttīrya sudustaram (Bhāg.-p., X.2.31)	81	32	90
svargino'py etad icchanti (Bhāg.-p., XI.20.12)	10	7	82

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haribhaktivihīnā ye (Bṛhannāradīya-p., 4.28)	386	134	126
harer nāmaiva nāmaiva (Bṛhannāradīya-p., 38.126)	349	122	122
harer muhus tatparakarṇapūra-(Bhāg.-p., IV.22.25)	125	48	96
hitvā hy āyāsaracitā (Bhāg.-p., XI.5.18)	382	133	125
hṛdistho'py atidūrasthaḥ (Bhāg.-p., X.86.47)	193	72	104
hlādinyā saṁvidāśliṣṭaḥ (Bhāg.-bhāvārtha-dipikā, I.7.6)	356	125	122

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भक्तिरत्नाकरः

॥ १ ॥ भक्तिज्ञानप्रदगुरोः पूज्यत्वम् ॥

श्रीकृष्णः शरणम् ॥

यन्नामधेयेन भवाब्धिमञ्जसा तर्या समुत्तीर्य नरः परं पदम् ।
प्राप्नोति पातक्यपि तं सनातनं सदा सदानन्दमुपास्महे हृदि ॥ १ ॥ १ ॥

श्रीकृष्णाय नमः ॥

यत्कृपालेशलाभेन लभतेऽभिमतं पदम् ।
तस्याजस्य जनो नौमि नित्यं पादाम्बुजद्वयम् ॥

निखिलशास्त्रविचारविशारदः कुसुमसूनुरिमं बहुयत्नतः ।
भजनरत्नप्रकाशश्लोककंवितनुते संग्रहं महतां कृते ॥

अथ श्रीभगवन्नारायणांशसमुद्भूतवेदव्यासविरचिताष्टदशपुराणान्तर्गत-श्रीभागवतमहापुराणस्य पुराणसूर्यस्य भगवद्भक्तिपरश्लोकान्नानाख्यसमूहेषु शास्त्रादिष्वीरितं प्रतिपाद्यपरमदेवतानुलक्षणमंगलनिःप्रत्यूहसमाप्तिकारणं चिकीर्षुः भक्तिरत्नाकराख्यमष्टत्रिंशन्निर्णयात्मकमाख्यातुमादौ तावन्नाममहिमान[मुक्त्वा भजनीयं] कथयन् स्वहृद्युपास्ते । यन्नामेति ।

यस्य नामधेयं नाम तथा च । "आख्याह्वे अभिधानं च नामधेयं च नाम चे"ति । भवाब्धि भवः संसारः अब्धिरिव [दु]रवगाहो दुष्पारश्च तम् । भवो जन्ममहेश्वरौ । भवशब्देन जन्मनरुपलक्षणया संसार उक्तः । "समुद्रोऽब्धिरकूपार" इति । अञ्जसेति तृतीयान्तप्रतिरूपकाव्ययम् । "स्राग्झटित्यञ्जसाह्वाय द्राङ्मंक्षु सपदि द्रुते" इति सपद्यर्थे । तर्या नावा "[स्त्रियां] नौस्तरणिस्तरी"ति सम्यगुत्तीर्याश्रयमात्रेण नावमनपेक्ष्यैव तीरं [लभते] ॥ तथा चोक्तम् ।

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१ श्रीकृष्णः शरणम्—KA १ॅ गणेशाय नमः । The verse यत्कृपालेशलाभेन comes as the second one after यन्नामधेयेन in the KA ms. with पदपल्लवद्वयम् for पादाम्बुजद्वयम् । Manuscript N does not have its first folio containing v. 1/1 and its commentary. This is provided here from Kb.

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स्वयं समुत्तीर्यं सुदुस्तरं द्युमनभवार्णवम्भीममदभ्रसौहृदाः ।
भवत्पदाम्भोरुहनावमत्र ते निधाय याताः सदनुग्रहो भवान् ॥

इत्युक्ते ॥ नर इति । जात्यपेक्षयैकवचनम् । ततस्तान्यघानि पूयन्ते तपोदानजपादिभिः नामधर्मजं हृदयं तदपीशांघ्रिसेवया ॥ टी० ॥ ईशांघ्रिसेवया कीर्तनादिरूपया [य]तो जात्याश्रममन्तरेण नरमात्रः यः सोऽपीत्यर्थः । नामग्रहणेऽधिकाराभावोक्तेः । परमत्युत्कृष्टं पदः स्थानं स्वरूपं वा । प्राप्नोति लभते । पातकशब्देन दशविधमप्युपलक्षणया गृहीतं पातयतीति पातकः महापातकाद[य]श्च । ते च सन्त्यस्येति इन् । अन्यथा विरोधापत्तेः कर्मप्रायश्चित्तेष्विव नात्र महत्त्वाल्पत्वनियमस्तैस्तानीत्युक्तेः । तथा च—

स्तेनः सुरापो मित्रध्रुग् ब्रह्महा गुरुतल्पगः ।
स्त्रीराजपितृगोहन्ता ये च पातकिनोऽपरे ॥
सर्वेषामप्यघवतामिदमेव सुनिष्कृतम् ।
नामव्याहरणं विष्णोर्यतस्तद्विषया मतिरिति ॥

अपरम्—

ब्रह्महा पितृहा गोघ्नो मातृहाचार्यहाधवान् ।
श्वादः पुक्कशको वापि शुध्येरन् यस्य कीर्तनात् ॥

पद्मपुराणे—

सर्वधर्मोज्झिता विष्णोर्नाममात्रैकजल्पकाः ।
सुखेन यां गतिं यान्ति न तां सर्वेऽपि धार्मिकाः ॥ इति ।

सदेति देशकालपात्राभावेऽपि तथा चोक्तम्—

न देशनियमः कश्च न काले नियमः तथेति ।

अपरमपि—

रथांगपाणेर्नामानि सदा सर्वत्र कीर्तयेत् ।
नाशौचं विद्यते तत्र स पवित्रकरो यतः ॥

कर्तृनियमस्तु नरपदेन न्यस्तः । एवंभूतं सदानन्दं सतो भक्तानानन्दयतीति सनन्दो यश्च वा स चापारनन्दश्चेति । आनन्दमयं ब्रह्मेनि श्रुतेः । हृदीति मनसि "स्वान्तं हृन्मानसम्मनः" इति आनन्दमयब्रह्मणि कायकृतनत्याद्यगोचरत्वात् उपासनमात्रमेव युक्तम् । यद्वा हृद्यधिष्ठाने कृष्णावतारिरूप "कृषिर्भूवाचकः शब्दो" इत्युक्तेः बहुवचनं माधवादिर ··· ·· (?) स्वाभिप्रायेण तं वयमुपास्महे आश्रयामहे । यथा हि—

या वै साधनसम्पत्तिः पुरुषार्थचतुष्टये
तया विना तवाप्नोति नरो नारायणाश्रयः ।

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समुद्धृतं भागवताभिधानदुग्धाम्बुधेर्यन्नवनीतपिण्डम् ।
श्रीशंकरेणाच्युतकिंकरेण बुद्धया जुषध्वं शितया सुधीराः ॥ २ ॥ २ ॥
समस्तशास्त्रसत्सारमुद्धृत्य विदधेऽधुना ।
भक्तिरत्नाकराख्यं तत् संग्रहं शंकरः किल ॥ ३ ॥ ३ ॥

इत्युपपन्नं सर्वं आत्मार्थमात्मनेपदम्
तद्विषयानामव्याहारकपुरुषविषयामपि ॥
योऽयं मया सर्वतो रक्षणाय इति [॥] [१॥] १ ॥

स्वग्रन्थाभिधेयमुक्त्वा प्रयोजनमाह । भागवतमित्यभिधानं यस्य स चासौ दुग्धाम्बुधिः क्षीरसमुद्रः तस्मात् श्रीशंकराख्येन सम्यगुद्धृतं नवनीतपिण्डवत् घनतररसद्रव्यसञ्चयम् । हे सुधीराः शोभनया धिया राजमानाः शास्त्रज्ञाः भक्ताः जुष प्रीतिसेवने श्रवणादरेण सेवनं कुरुध्वम् । अच्युतकिंकरेणेति औद्धत्यं परिहृत्य स्वहृद्यं भगवत्यर्पितं कृतम् । नवनीतपिण्डभक्षणे दद्भिरवखण्डनं भक्षणश्रमो नास्ति ॥ तथा सुखेनोपविष्टाः श्रवणं कुरुतेति सम्यगुक्ता । धीरा इति धीराणां श्रवणमेव कर्त्तव्यमित्यर्थः । शितया तीक्ष्णया बुद्धया बुद्धेरपीदमेव चातुर्यमिति ॥ २ ॥ २ ॥

वैशिष्ट्यमाह । समस्तशास्त्राणां सद्भिर्गृहीतं सारमुद्धृत्य किल प्रसिद्धं भक्तिरत्नानामुद्भवक्षेत्रमिव संग्रहम् ॥ ३ ॥ ३ ॥

अथ भक्तिज्ञानप्रदगुरुरत्यन्तपूज्य इत्याह—

पतिहीना यथा नारी सर्वकर्मविवर्जिता ।
गुरुहीना तथा विद्या इत्यादावयमुच्यते ॥

१टी The whole commentary from श्रीकृष्णाय नमः is not in KA.

२ N starts with v. 2/2.
जुषध्वं—N, Kb, KA युषध्वं
बुद्धया—Kb, N भक्तया

२टी N (worm-eaten) starts with माहः भागवतमित्यभिधानं ··· ···.
शास्त्रज्ञाः भक्ताः—not in Kb
जुष—N, Kb युष
औद्धत्यं—Kb औधृत्यं, N ईधृत्यं
सम्यगुक्ता—Kb सम्यक्ता उक्ता
The whole com. on v. 2 is not in KA.

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स वै सत्कर्मणां साक्षाद् द्विजातेरिह सम्भवः ।
आद्योऽग यत्राश्रमिणां यथाहं ज्ञानदो गुरुः ॥ ४ ॥ ४ ॥

नन्वर्थकोविदा ब्रह्मन् वर्णाश्रमवतामिह ।
ये मया गुरुणा वाचा तरन्त्यञ्जो भवार्णवम् ॥ ५ ॥ ५ ॥

नाहमिज्याप्रजातिभ्यां तपसोपशमेन वा ।
तुष्येयं सर्वभूतात्मा गुरुशुश्रूषया यथा ॥ ६ ॥ ६ ॥

श्रीभागवते दशमस्कन्धेऽशीत्यध्याये भगवान् दरिद्रब्राह्मणं प्रति भक्तिज्ञानदाता गुरुरत्यन्तपूज्य इति त्रीन् गुरूनाह । इह संसारे यत्र सम्भवः जन्ममात्रं स पिता तावदाद्यो गुरुः स पूज्यः अन्यच्छ्वशुरादिभ्यः यद्गुरुभ्यः ॥ कर्मविद्याप्रदं गुरुमाह द्विजातेरित्युपलक्षणं शूद्रादीनामपि सतः पुंसो वर्गाश्रमवतः यत्र सत्कर्मणाम् उपनयनवेदाध्ययनसंस्कारकर्मणां यत्र सम्भवः उपनीय वेदाध्यापकः, शूद्रादीनां विवाहषट्कर्मश्राद्धादीनां यत्र सम्भवः 'विवाहमात्रं संस्कारं शूद्रोऽपि लभतां सदे'ति स्मृतेः पौरोहित्यः । स द्वितीयो गुरुः प्रथमादपि पूज्य इत्यर्थः । ब्रह्मविद्याप्रदं गुरुमाह । आश्रमिणामिति सर्वेषां ज्ञानदो गुरुः यथाहं अहमीश्वरः यथा तथा साक्षादहमित्यर्थः ॥ ४ ॥ ४ ॥

अतएव तमाश्रित्य ये तरन्ति ते बुद्धिमन्त इत्याह । ननु ब्रह्मन् वर्णाश्रमवतां मध्ये ते पुरुषार्थनिपुणाः ये वर्णाश्रमवत्त्वे मत्स्वरूपेण गुरुणा वाचा उपदेशेन अञ्जः सुखेन संसारसमुद्रं तरन्तीति ॥ ५ ॥ ५ ॥

ज्ञानदातुरधिकः सेव्यो नास्तीत्युक्तम् । तद्भजनादधिको धर्मो नास्तीत्याह । इज्या पूजा गृहस्थधर्मः । प्रजातिः ब्रह्मचारिधर्मः ताभ्याम् । तपो वनस्थधर्मः

४टी KA अथ प्रथममत्र भक्तिज्ञानप्रदगुरुशेष[सेवा]माहात्म्यमाह । दशमस्कन्धे अशीत्यध्याये दरिद्रदामोदरं प्रति भगवद्वाक्यम् भक्तिज्ञानप्रदगुरुरत्यन्तपथः[पूज्यः] इत्याशयेन त्रीन् गुरूनाह । इह संसारे यत्र सम्भवो जन्ममात्रं यस्मात् सः पिता तावदाद्यः प्रथमो गुरुः पूज्यः । कर्मविद्याप्रदं गुरुमाह । द्विजातेः सम्भवः पुंसः सत्कर्मणां यत्र सम्भवः उपनयनपूर्वकवेदाध्ययनम् । स द्वितीयो गुरुः । यथाहमीश्वरः । तथा प्रथमादपि पूज्यः । ब्रह्मविद्याप्रदं गूरुमाह । आश्रमिणामपि सर्वेषां ज्ञानदो गुरुः स तु साक्षादहमेव ।

५टी तरन्ति—Kb भवन्ति

६टी KA ज्ञानप्रदाद्गुरोरधिकसेव्यो नास्तीत्युक्तम् । अतएव गुरुभजनादधिको धर्मो नास्तीत्याह । इज्या गृहस्थधर्मः प्रजातिः ब्रह्मचारिधर्मः ताभ्यां तपसा वनस्थधर्मेण उपशमेन संन्यासधर्मेण वा परमेश्वरो न तुष्येयं यथा गुरुशुश्रूषयेति ।

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तस्माद्गुरुं प्रपद्येत जिज्ञासुः श्रेय उत्तमम् ।
शाब्दे च परे निष्णातं ब्रह्मण्युपसमाश्रयम् ॥ ७ ॥ ७ ॥

भ्रातृव्यमेनं तददभ्रवीर्यमुपेक्षयाध्येषितमप्रमत्तम् ।
गुरोर्हरेश्चरणोपासनास्त्रो जहि व्यलीकं स्वयमात्ममोषम् ॥ ८ ॥ ८ ॥

उपशमः समता संन्यासधर्मः । तेन तेन च अप्यर्थे चकारः । अहं परमेश्वरः तुष्येयं न तथा यथा गुरुशुश्रूषयेति । कीदृशः सर्वभूतानां ब्रह्मादितृणपर्यन्तानामात्मान्तर्यामी भोक्ता । अतो मयि तुष्टे सर्वभूतानि तुष्यन्तीति भावः ॥ उक्तञ्च "त्वयि तुष्टे जगत्तुष्टमि"ति ॥ ६ ॥ ६ ॥

एकादशे तृतीयाध्याये प्रबुद्धः उत्तमं श्रेयो ज्ञातुमिच्छुः शाब्दे ब्रह्मणि वेदाख्ये न्याययुक्त्यातो निष्णातं तत्त्वज्ञं ततोऽन्यथा संशयनिरासकत्वायोगात् परे ब्रह्मण्यपरोक्षानुभवेन अन्यथाबोधसञ्चारायोगात् परब्रह्मणि निष्णाते द्योतकमाह उपसमाश्रयमिति ॥ ७ ॥ ७ ॥

पञ्चमस्कन्धे बहुगणं प्रति जडभरतः गुरुसेवया संसारनिस्तारमाह भ्रातृव्यं शत्रुम् अध्येषितं सम्वर्धितं स्वयं व्यलीकं मिथ्याभूतमप्यात्मानं मुष्णातीत्यात्ममोषं गुरुरेव हरिस्तस्य चरणोपासनमेवास्त्रं यस्य तथाभूतः सन् जहीति घातय इत्यर्थः ॥ ८ ॥ ८ ॥

इत्यादिवचनानुसारेण कृष्णैकशरणतया गुरुसेवयैव
संसारनिवृत्तिरिति निर्णीतं श्रीभक्तिरत्नाकरे ॥ * ॥ १ ॥ * ॥

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७ परे—N परि-

८टी बहुगणं—It is to be noted that in all Assam texts this name is nowhere रहुगण.

जडभरतः—Kb भरतः .

KA ends the chapter with the verse :

यस्य भक्तिर्भगवति ज्ञान[दी]पप्रदे गुरौ ।
सक्तया (?) इति असद्धाञ्च सर्व्वकुञ्जरशौचवत् [?] ॥

This seems to be an unwanted and wrong addition of the copyist.

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॥ २ ॥ नृदेहमाहात्म्यम् ॥

नृदेहमाद्यं सुलभं सुदुर्लभं प्लवं सुकल्पं गुरुकर्णधारम् ।
मयानुकूलेन नभस्वतेरितं पुमान् भवाब्धिं न तरेत्स आत्महा ॥ १ ॥ ९ ॥

लब्ध्वा सुदुर्लभमिदं बहुसम्भवान्ते
मानुष्यमर्थदमनित्यमपीह धीरः ।
तूर्णं यतेत न पतेदनुमृत्यु याव-
न्निःश्रेयसाय विषयः खलु सर्वतः स्यात् ॥ २ ॥ ९क ॥

अथ नृदेहमाहात्म्यम् एकादशे विंशाध्याये भगवद्वाक्यम् एवमप्रयतं प्रमत्तं निन्दति । नृदेहं प्लवं नावं प्राप्येत्यध्याहारः यो भवाब्धिं न तरेत् स आत्महा तत्र हेतुः । आद्यं सर्वफलानां मूलं तदुपार्जितकर्मभिः सर्वप्राप्तेः सुदुर्लभम् उद्यमकोटिभिरपि प्राप्तुमशक्यं सुलभमिति यदृच्छालब्धं सुकल्पं पटुतरसर्वेन्द्रियं गुरुः संश्रितमात्रेण कर्णधारः तम् । मया स्मृतमात्रेणानुकूलमारुतेन प्रेरितम् ॥ १ ॥ ९ ॥

तत्र नवमाध्याये दत्तात्रेयः तस्मात् बहूनां सम्भवानां जन्मनामन्ते मानुष्यं देहं लब्ध्वा तच्चानित्यं सदप्यर्थदं सर्वपुरुषार्थप्रापकं दैवाल्लब्ध्वा । किम्भूतं अनु

१,१टी सुकल्यं Kb, N, KA—Db सुकल्पं

१टी प्रमत्तं—N. (absent)

हेतुः—KA हेतवः

तदुपार्जित- —Kb एतदुपार्ज्जित-

सर्वप्राप्तेः—KA सर्व्वप्राप्तेः । किञ्च

सुलभमिति—KA तथापि तु सुलभं

यदृच्छालब्धं—KA यदृच्छया लब्धत्वात् तञ्च

पटुतरसर्वेन्द्रियं—KA पटुतरं किञ्च,

कर्णधारः—KA कर्णधारो नेता यस्य तम्

मया ... प्रेरितं ॥ Kb—N (absent)

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स्वर्गिणोऽप्येतदिच्छन्ति लोकं निरयिणस्तथा ।
साधकं ज्ञानभक्तिभ्यामुभयं तदसाधकम् ॥ ३ ॥ १० ॥

मल्लक्षणमिमं कायं लब्ध्वा मद्धर्म आस्थितः ।
आनन्दं परमात्मानमात्मस्थं समुपैति माम् ॥ ४ ॥ ११ ॥

येऽभ्यर्थितामपि च नो नृगतिं प्रपन्ना
ज्ञानञ्च तत्त्वविषयं सहधर्म यत्र ।
नाराधनं भगवतो वितरन्त्यमुष्य
सम्मोहिता विततया वत मायया ते ॥ ५ ॥ १२ ॥

अनन्तरं मृत्यवो यस्य । तद्यावन्न पतेत्तावत्तूर्णं शीघ्रं यथा भवेत् तथा निःश्रेयसाय मोक्षाय यतेत यत्नं कुर्यात् । विषयः पुनः सर्वतः पश्वादियोनावपि स्यात् ॥ २ ॥ ९क ॥

तथा विंशाध्याये भगवद्वाक्यम् । अनेन प्रकारेण ज्ञानभक्तिसाधनत्वान्नरदेहं स्तौति । निरयिण इति दृष्टान्तत्वेनाह । ज्ञानभक्तिभ्यां ज्ञानभक्त्योः साधकम् उभयं स्वर्गिनरकिशरीरम् ॥ ३ ॥ १० ॥

तथा षड्विंशे मोक्षप्रदत्वान्नृदेहं स्तौति । मम स्वरूपं लक्ष्यते येन तत् । मद्धर्मे मद्भक्तिलक्षणे धर्मे । आत्मस्थमात्मन्येव नियन्तृत्वेन स्थितं परमानन्दरूप-मात्मानं सम्यक् प्राप्नोतीति ॥ ४ ॥ ११ ॥

तृतीये पञ्चदशे ब्रह्मा प्रसंगादभक्तं शोचति । नोऽस्माकं ब्रह्मादीनां प्रार्थितां मनुष्यजातिं प्राप्ता ये हरेराराधनं न कुर्वन्ति । कीदृशीं यस्यां धर्मसहितं तत्त्वज्ञानं भवति । उभयसाधनत्वात् तेऽमुष्य भगवतः विततया मायया सम्यङ्मोहिताः । वत खेदे च निश्चये शोच्यास्ते ॥ ५ ॥ १२ ॥

५टी तृतीये पञ्चदशे ब्रह्मा—KA तृतीये वैकुण्ठवर्णने ब्रह्मणो वाक्यम् ॥

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लब्ध्वा जनो दुर्लभमत्र मानुषं
कथञ्चिदव्यक्तमयतत्नतोऽनघ ।
पादारविन्दं न भजत्यसन्मति-
र्गृहान्धकूपे पतितो यथा पशुः ॥ ६ ॥ १३ ॥

यः प्राप्य मानुषं देहं मुक्तिद्वारमपावृतम् ।
गृहेषु खगवत् सक्तस्तमारुढ्च्युतं विदुः ॥ ७ ॥ १४ ॥

प्राप्ता नृजातिन्त्विह ये च जन्तवो
ज्ञानक्रियाद्रव्यकलापसम्भृताम् ।
न चेद्यतेरनपुनर्मृताय ते
भूयो वनौका इव यान्ति बन्धनम् ॥ ८ ॥ १५ ॥

दशमे मुचुकुन्दः । कामसुखं शूकरादिदेहेऽपि भवति भगवद्भजनन्तु न मनुष्यव्यतिरेक इति । अतो मानुषत्वं प्राप्य त्वामभजन्नतिमूढ इत्याह । अत्र कर्मभूमौ भारतवर्षे अविकलांगम्पटुतरसकलेन्द्रियं असति विषये मतिर्यस्य सः । गृहमेवान्धकूपस्तस्मिन् पशुर्यथा तृणलोभेन गर्ते पततीति तद्वत् ॥ ६ ॥ १३ ॥

एकादशे सप्तमे दत्तः गृहासक्तिस्तिरश्चामपि अनर्थहेतुर्मनुष्यस्य त्वति-निन्दिता इत्याह । अपगतमावृतमावरणं यस्मात् । पूर्वमारुह्य पश्चाच्च्युत इव ॥ ७ ॥ १४ ॥

पञ्चमे ऊनर्विंशे देवा अपि एवमप्रयतमानं नरं निन्दन्ति । ज्ञानं शास्त्रोक्तं तदर्थां क्रियाश्च तदर्थकानि द्रव्याणि च तेषां कलापः समूहस्तेन सम्भृतां सम्पूर्णाम् ।

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६ N -व्यक्तमयत्नतो—Kb -व्यंगमयन्नतो, KA -वांसनजन्मतो
भजत्य- —N, Kb भजन्त्य-

६टी भारतवर्षे...मतिर्यस्य—KA अवांसं अविकलांगं असति विषयसुखे आसक्ता मतिर्यस्य

८टी शास्त्रोक्तं—शास्त्रोत्थं ?
ज्ञानं ... ... तद्वत्—KA प्राप्तज्ञानञ्च तदर्थाः क्रियाश्च तदर्थानि द्रव्याणि च तेषां कलापेन सम्भृतां पूर्णाम् पुनरमृताय मोक्षाय वनौका इव वनौकसः पक्षिणो यथा लुब्धान्मुक्ता अपि पुनर्यदि तस्मिन्नेव वृक्षे प्रमत्ता विहरन्ति तर्हि यथाबिध्यन्ति तद्वत् ।

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तेषां दुरापं किम्वान्यन्मर्त्यानां भगवत्पदम् ।
भुवि लोलायुषो ये वै नैष्कर्म्यं साधयन्त्युत ॥ ९ ॥ १६ ॥

स वञ्चितो वतात्मध्रुक् कृच्छ्रेण महता भुवि ।
लब्ध्वापवर्ग्यं मानुष्यं विषयेषु विषज्जते ॥ १० ॥ १७ ॥

शुभमिदमुपलभ्य मानुषत्वं सुकृतवशेन वृथेन्द्रियार्थहेतोः ।
रमयति कुरुते न मोक्षमार्गं स दहति चन्दनमिव भस्महेतोः ॥ ११ ॥ १८ ॥

अपुनर्मृताय मोक्षाय वनमोको यस्य सः पक्षी लुब्धकान्मुक्तः प्रमत्तः सन् यदि तस्मिन् वने विहरति बन्धनं याति ते तद्वत् ॥ ८ ॥ १५ ॥

चतुर्थे त्रयोविंशे देववाक्यं भगवान् पद्यतेऽनेन तत् ज्ञानं नैष्कर्म्यं कर्मभिः सकामैः प्राप्तुमशक्यम् । चञ्चलायुषो मर्त्याः मनुष्याः तेषामन्यद्देवादिपदं वा प्रसिद्धया किं दुर्लभं न किञ्चिदित्यर्थः ॥ ९ ॥ १६ ॥

अभक्तं शोचति । वत खेदे । आत्मने द्रुह्यतीत्यात्मध्रुक् योऽपवर्गसाधनं मानुष्यं मनुष्यदेहं लब्ध्वापि विषयेषु विषज्जते ॥ १० ॥ १७ ॥

नरसिंहपुराणे नवमाध्याये यमस्य वाक्यं रमयतीन्द्रियाणीति भस्मनिमित्तं चन्दनतरुं दहति यथा अज्ञः ॥ ११ ॥ १८ ॥

N. has the following after the commentary on verse 8 :

यः पूर्व्वं मीनरूपी पुनरवणिधरः कूर्म्मरूपी चकोरः
पश्चात् सिंहार्धदेहं तनुबलिरिपुर्व्वामनाख्यो महात्मा ।
रामं श्रीरामरामौ तदनुतनुपरौ बुद्धकल्किद्विरूपौ
सोऽयं श्रीकान्तदेहः दशभिरवतारै ... ... ॥

वेदानुद्धरते जगन्निवहते भूगोलमुद्बिभ्रते
दैत्यं दारयते बलिं छलयते क्षत्राः क्षयं कुर्व्वते ।
पौलस्त्यं जयते हलं कलयते कारुण्यमातनुते
म्लेच्छान् मूर्च्छयते दशाकृतिकृते कृष्णाय तुभ्यं नमः ॥

रासोल्लासभरेण विभ्रमभृतामाभोरवामभ्रुवा-
मभ्यर्णे परि ... ... (?) ।
साधुत्वभ्रुणं स्वधामयमिति व्याहृत्य गीतस्तुति-
व्याजादुद्भटचुम्बितः स्मितमनोहारी हरिः पातु वः ॥

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लब्ध्वेह मानुषीं योनिं ज्ञानविज्ञानसम्भवाम् ।
आत्मानं यो न बुध्येत न क्वचित् क्षेममाप्नुयात् ॥ १२ ॥ १९ ॥

षष्ठस्कन्धे षोड़शाध्याये चित्रकेतुं प्रति अनन्तः । योऽनन्तरेऽपि भोगादि-सम्पादनं शक्यं ज्ञानार्थमत्रैव यतितव्यमित्याह । ज्ञानं शास्त्रोक्तं विज्ञानम-परोक्षानुभवः तयोः सम्भवो यस्याम् ॥ १२ ॥ १९ ॥

इत्यादिवचनानुसारतः नृदेहं प्राप्य एकशरण्यहरिन्नभजन्तोऽभिनिन्दिता
इति निर्णीतं भक्तिरत्नाकरे ॥ ❀ ॥ २ ॥ ❀ ॥

श्रीकृष्ण कृष्ण कृतवृष्णिकुलावतार संसारवारणविदारणसिंह विष्णो ।
गोपीजनोपकृतदोहनगोपीकान्त गोपाल पालय कृपालय मामपायात् ॥

९-१० These verses (*Bhag-p.*, IV. 23.27-28) do not appear in the KA ms. In their place *Nāradiya-p.*, 32.36, 32.32, are cited. It is remarkable that in their renderings Gopālacaraṇa Dvija takes up the *Bhāg.* verses, while Rāmacaraṇa the *Nāradiya-p.* ślokas.

१२टी शास्त्रोक्तं—शास्त्रोत्थं ?

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॥ ३ ॥ सत्संगमाहात्म्यम् ॥

तुलयाम लवेनापि न स्वर्गं नापुनर्भवम् ।
भगवत्संगिसंगस्य मर्त्यानां किमुताशिषः ॥ १ ॥ २० ॥

दुरापा ह्यल्पतपसः सेवा वैकुण्ठवर्त्मसु ।
यत्रोपगीयते नित्यं देवदेवो जनार्दन ॥ २ ॥ २१ ॥

सतां प्रसंगान्मम वीर्यसंविदो
भवन्ति हृत्कर्णरसायनाः कथाः ।
तज्जोषणादाश्वपवर्गवर्त्मनि
श्रद्धा रतिर्भक्तिरनुक्रमिष्यति ॥ ३ ॥ २२ ॥

अथ सत्संगमाहात्म्यम् ॥ प्रथमस्कन्धेऽष्टादशाध्याये शौनकः । भगवत्संगिनो विष्णुभक्ताः तेषां संगस्य लवेन अल्पमात्रकालेन स्वर्गमपवर्गञ्च न तुलयामः तुल्यं न पश्यामः । मर्त्यानामाशिषो भोगाद्या न तुलयाम इति किं वक्तव्यम् ॥ १ ॥ २० ॥

तृतीयस्कन्धे सप्तमाध्याये विदुरो मैत्रेयमभिनन्दति । अहो दुर्लभं लब्धं मयेत्याह । दुरापा दुर्लभाः वैकुण्ठस्य विष्णोस्तल्लोकस्य वा वर्त्मसु मार्गभूतेषु महत्सु । यत्र येषु जनयति सर्वं जगदिति जना माया भक्तस्य तामर्दयतीति जनार्दनः । महत्सेवया हरिकथाश्रवणं ततो हरौ प्रेम ततो देहानुसन्धाननिवृत्तिरिति तात्पर्यम् ॥ २ ॥ २१ ॥

तथा पञ्चविंशाध्याये कपिलः । सत्संगस्य भक्त्यंगतामुपपादयति । वीर्यस्य सम्यग्वेदनं यासु ताः हृन्मनः कर्णौ च तेषां रसायनाः अत्यन्तसुखदाः तासां जोषणात् सेवनात् अपवर्गोऽविद्यानिवृत्तिर्यस्य तस्मिन् हरौ प्रथमं श्रद्धा ततो रतिस्ततो भक्तिरनुक्रमेण भविष्यतीत्यर्थः ॥ ३ ॥ २२ ॥

१टी शौनकः — KA शौनकादिवाक्यम् सत्संगमभिनन्दति

३टी अत्यन्तसुखदाः — Kb अतिसुखदाः

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भक्तिं मुहुः प्रवहतां त्वयि मे प्रसंगो
भूयादनन्तमहताममलाशयानाम् ।
येनाञ्जसोल्वणमुरुव्यसनं भवाब्धिम्
नेष्ये भवज्जनकथामृतपानमत्तः ॥ ४ ॥ २३ ॥
क्षणार्धेनापि तुलये न स्वर्गं नापुनर्भवम् ।
भगवत्संगिसंगस्य मर्त्यानां किमुताशिषः ॥ ५ ॥ २४ ॥
अथानघांघ्रे तव कीर्तितीर्थयो-
रन्तर्बहिःस्नानविधूतपाप्मनाम् ।
भूतेष्वनुक्रोशसुसत्त्वशीलिनां
स्यात् संगमोऽनुग्रह एष नस्तव ॥ ६ ॥ २५ ॥

चतुर्थस्कन्धे नवमाध्याये ध्रुवः । तव कथाश्रवणाय सत्संगं देहीत्याह। भक्ति प्रवहतां सातत्येन कुर्वतां सतां संगो मे भूयात् । ननु किं मोक्षं न याचसे इत्यत आह । येन सत्संगेन भवाब्धिं उरूणि व्यसनानि यस्मिन् तथाभूतमपनेष्ये अञ्जसानायासेन सुखेनेत्यर्थः पारं गमिष्यामि ॥ ४ ॥ २३ ॥

तत्रैव चतुर्विंशाध्याये रुद्रः त्वत्पादमूले शरणं प्रविष्टस्य कृतान्तभयाभावः कियाँल्लाभः । यतः त्वद्भक्तस्य संग एव सकलपुरुषार्थश्रेणिशिरसि नरोनर्तंतीत्याह क्षणार्धेनेति । आशिषः राजादिसम्पदः ॥ ५ ॥ २४ ॥

पुनस्तदेवाह । अनघावघहरावंघ्री यस्य सः तव कीर्तियशः तीर्थं गंगादि तयोः अन्तर्बहिःस्नानाभ्यां विनष्टपापानाम् । भूतमात्रेष्वनुक्रोशः कृपासुसत्त्वमा-

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४टी उरूणि व्यसनानि यस्मिन् तथाभूतमपनेष्ये— KA (absent)

५टी कियाँल्लाभः— N, Kb कियाल्लाभः
क्षणार्धेणेति ··· सम्पदः—Not in KA

६ This verse is not in this position (but after vv. 12-13) in KA, Db. It is not rendered by Rāmacaraṇa; but Gopālacaraṇa gives his rendering.

६टी KA पुनस्तदेवाह—Kb (absent), N रुद्रगीतायामेवं रुद्रेण कथितं, erased (?) in Kb.

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न ह्यद्भुतं त्वच्चरणाब्जरेणुभि-
र्हतांघसो भक्तिरधोक्षजेऽमला ।
मौहूर्तिकाद्यस्य समागमाच्च मे
दुस्तर्कमूलोऽपहतोऽविवेकः ॥ ७ ॥ २६ ॥

भवापवर्गो भ्रमतो यदा भवे-
ज्जनस्य तर्ह्यच्युत सत्समागमः ।
सत्संगमो यर्हि तदैव सद्गतौ
परावरेशे त्वयि जायते मतिः ॥ ८ ॥ २७ ॥

न ह्यप्मयानि तीर्थानि न देवा मृच्छिलामयाः ।
ते पुनन्त्युरुकालेन दर्शनादेव तु साधवः ॥ ९ ॥ २८ ॥

र्जवादिगुणः शीलं येषामस्तीति । संगमः संग एव स्यात् एषस्तव नोऽस्माकमनुग्रहः एवमेव प्रार्थ्यं भवद्भिरित्यर्थः रुद्रगीतायामेवं रुद्रेण कथितम् ॥ ६ ॥ २५ ॥

पञ्चमस्कन्धे जडभरतं प्रति बहुगणः चिरमुपासितैस्त्वत्पदरेणुभिः हतमंघो यस्याधोक्षजे निर्मला अव्यभिचारिणी भक्तिर्भवतीति नैतदद्भुतं यस्य तव मूहूर्तमात्रभवात् समागमाद् दुस्तर्केण बहुमूलो ममाविवेको हतः नष्टो-ऽभवत् ॥ ७ ॥ २६ ॥

दशमे मुचुकुन्दः संसारं प्रपञ्च्य भक्त्या तन्निस्तारमाह । भोः अच्युत भ्रमतः संसरतः जनस्य यदा तदनुग्रहेण भवस्यापवर्गोऽन्तो भवेत् तदा सत्समागमो भवेत् । तदा सर्वसंगनिवृत्त्या कार्यकारणनियन्तरि त्वयि मतिर्जायते भक्तिर्भवेत् ततो मुच्यत इत्यर्थः ॥ ८ ॥ २७ ॥

तत्राक्रूरं प्रति भगवान् । तर्हि मृच्छिलामयाः प्रतिमादयः किं देवादयो न भवन्तीत्याह । अप्मयानि जलरूपाणि तीर्थानि मृच्छिलामया देवाश्च न भवन्तीति न हि किम् । अपि तु ते भवन्त्येव । तथापि तेषां महतां च महदन्तरमित्याह । ते उरुकालेन उपासनैः पुनन्तीति ॥ ९ ॥ २८ ॥

७टी पञ्चमस्कन्धे जडभरतं प्रति बहुगणः—Kb पञ्चमे जडं प्रति बहुगणः, KA पञ्चम-स्कन्धे भवाटवीवर्णनायामन्ते जडं प्रति बहुगणस्य प्रशंसा ।

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भवद्विधाः भागवताः सन्निसेव्या अहंत्तमाः ।
श्रेयःकामैर्नृभिर्नित्यं देवा स्वार्था न साधवः ॥ १० ॥ २९ ॥

यथोपाश्रयमाणस्य भगवन्तं विभावसुम् ।
शीतं भीतं तमोऽप्येति साधून्संसेवतस्तथा ॥ ११ ॥ ३० ॥

सन्तो दिशन्ति चक्षूंषि वहिरर्कंसमुत्थितः ।
देवता बान्धवाः सन्तः सन्त आत्माहमेव च ॥ १२ ॥ ३१ ॥

अन्नं हि प्राणिनां प्राणा आर्तानां शरणन्त्वहम् ।
धर्मो वित्तं नृणां प्रेत्य सन्तोऽर्वाग्विभ्यतोऽरणम् ॥ १३ ॥ ३२ ॥

तत्रैव भगवान् । ननु नृभिर्देवा सेव्या इति प्रसिद्धं तत्राह । देवाः स्वार्थ-साधनपराः साधवस्तु परानुग्रहकातराः । परमार्थतश्च साधव एव देवाः त एव तीर्थानि च । अतएव मोक्षार्थिभिर्नरैस्ते सेव्या इति ॥ १० ॥ २९ ॥

एकादशस्कन्धे षड्विंशाध्याये भगवान् तीर्थदेवादितः सत्संगः श्रेयानित्याह । विभावसुमग्निं सेवमानस्य यथा शीतं भयं तमश्चाप्येति तथागमिसंसारभयं कर्मजाड्यं तन्मूलमज्ञानञ्च नश्यतीत्यर्थः ॥ ११ ॥ ३० ॥

तत्रैव भगवान् । किञ्च सगुणनिर्गुणज्ञानानि चक्षूंषि ह्यन्तः अर्को वहिः सम्यगुत्थितोऽपि तदेकमेव चक्षुः । अतः सन्तः देवता बान्धवाश्च ते आत्मा च तत्र वाहं सत्संगो नाम ममैव संग इति अतो देवादितोऽधिकमिति ॥ १२ ॥ ३१ ॥

तथा च अन्नं प्राणिनां प्राणाः जीवनम् । आर्त्तानां यथा शरणमहमेव । प्रेत्य परलोके यथा धर्मो वित्तम् । अर्वाग्विभ्यतः सन्तः एवारणं शरण-मिति ॥ १३ ॥ ३२ ॥

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१० अर्हंत्तमाः—KA, Db अनुत्तमाः

११ भीतं—KA, Db भयं

१३ In KA, Db this comes before v. 12.
विभ्यतो—KA, Db खिद्यतो

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न रोधयति मां योगो न सांख्यं धर्म एव वा ।
न स्वाध्यायो तपस्त्यागो नेष्टापूर्त्तं न दक्षिणा ॥ १४ ॥ ३३ ॥

व्रतानि यज्ञाश्छन्दांसि तीर्थानि नियमा यमाः ।
यथावरुन्धे सत्संगः सर्वसंगापहो हि माम् ॥ १५ ॥ ३४ ॥

श्रवणाद्दर्शनाद्वापि महापातकिनोऽपि ये ।
शुध्येरन्नन्त्यजाश्चापि किमु सम्भाषणादिभिः ॥ १६ ॥ ३५ ॥

येषां संस्मरणादेव सद्यः शुध्यन्ति वै गृहाः ।
किं पुनर्दर्शनस्पर्शपादशौचासनादिभिः ॥ १७ ॥ ३६ ॥

तत्र द्वादशाध्याये भगवानुद्धवाय परमतत्त्वं सुगोप्यं कथयति। सांख्य-योगादीनि साधनान्तरसापेक्षाणि सव्यभिचारीणि। सत्संगस्तु स्वतः समर्थफलोऽव्य-भिचारी च इति वर्णयितुमंगीकृत्याह द्वाभ्याम्। एतैर्द्वादशोपायैर्मां न वशीकरोति। योगोऽष्टाङ्गः आसनादिः सांख्यं तत्त्वविवेकः धर्मोऽहिंसादिः स्वाध्यायः वेदपाठः तपः कृच्छ्रादि त्यागो दानं संन्यास इत्यर्थः इष्टमग्निहोत्रादि पूर्तं कूपादिकर्म दक्षिणा दानम् ॥ १४ ॥ ३३ ॥

व्रतान्येकादश्युपवासादीनि यज्ञो देवतापूजा छन्दांसि रहस्यमन्त्राः तीर्थानि सतीर्थाः शौचाद्या द्वादश यमाः अहिंसाद्या द्वादश एतैः न तथा यथा सत्संगः अवरुन्धे वशीकरोति ॥ १५ ॥ ३४ ॥

एकान्तभक्तस्य श्रवणादेर्हेतोः अन्त्यजातयोऽपि शुद्धा भवन्ति किं पुनः सम्भाषणाद्यैः ॥ १६ ॥ ३५ ॥

येषामिति कर्तरि षष्ठी कर्मणि वा ॥ १७ ॥ ३६ ॥

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१४ -पूर्त्तं—N -पूर्णं

१४टी पूर्त्तं—N पूर्णं

१६ -वापि—N -व्यानाद्

१७ This v. is absent in KA and Db. It is not rendered by Rāmacaraṇa and Gopālacaraṇa. The source is not stated.

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ततो दुःसंगमुत्सृज्य सत्सु सज्जेत बुद्धिमान् ।
सन्त एवाशु छिन्दन्ति मनोव्यासंगमुक्तिभिः ॥ १८ ॥ ३७ ॥

उपसंहारमाह एकादशे उक्तिभिरिति[1]। उक्तिः परमार्थोपदेशैः ॥१८॥३७॥

इत्यादिवचनानुसारेण तदेकशरणतया सत्सेवयैव
भगवद्भक्तिर्नान्यथेति निर्णीतं श्रीभक्तिरत्नाकरे ॥ * ॥ ३ ॥ * ॥

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१ क एवाशु—N एतस्य

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॥ ४ ॥ सतां लक्षणम् ॥

कृपालुरकृतद्रोहः तितिक्षुः सर्वदेहिनाम् ।
सत्यसारोऽनवद्यात्मा समः सर्वोपकारकः ॥ १ ॥ ३८ ॥

कामैरहतधीर्दान्तः मृदुः शुचिरकिञ्चनः ।
अनीहो मितभुक् शान्तः स्थिरो मच्छरणो मुनिः ॥ २ ॥ ३९ ॥

अप्रमत्तो गभीरात्मा धृतिमान् जितषड्गुणः ।
अमानी मानदः कल्यो मैत्रः कारुणिकः कविः ॥ ३ ॥ ४० ॥

अथ सतां लक्षणमाह । एकादशैकादशाध्याये उद्धवं प्रति भगवान् त्रिंशल्लक्षणैः साधून् निरूपयति पञ्चभिः । कृपालुः परदुःखासहिष्णुः । सर्वदेहीषु न कृतो द्रोहो येन । तितिक्षुः क्षमी । सत्यं सारो बलं यस्य । अनवद्यात्मादूषणीयः असूयारहितः । समः सुखदुःखयोः । सर्वस्योपकारकः यथाशक्ति सर्वस्योपकारी ॥ १ ॥ ३८ ॥

कामैर्भोगैरक्षुभितचित्तः दान्तो जितबाह्येन्द्रियः । मृदुरकठिनचित्तः । शुचिः सदाचारी । अकिञ्चनोऽपरिग्रहः । अनीहो दुष्टहृदयशून्यः । मितभुक् लघ्वाहारः । शान्तः नियतान्तःकरणः । स्थिरः स्वधर्मे । अहमेकः शरणं यस्य मदेकाश्रयः । मुनिः मननशीलः ॥ २ ॥ ३९ ॥

अप्रमत्तः सावधानः । गभीरात्मा निर्विकारः । धृतिमान् विपद्यकृपणः । जिता षड्गुणा येन सः ।

बुभुक्षा च पिपासा च प्राणस्य मनसश्चोभौ ।
शोकमोहौ शरीरस्य जडा मृत्यु षडूर्मयः ॥

न मानाकांक्षी अन्येभ्यो मानदः । कल्यः परबोधने दक्षः । मैत्रोऽवञ्चकः । करुणया वर्तमानः न दुष्टलोभेन । कविः सम्यक् ज्ञानी ॥ ३ ॥ ४० ॥

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३ कल्यो—N कन्यो, KA, Db कल्पो

३टी कल्यः—N कन्यः, KA, Db कल्पोः

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आज्ञायैव गुणान् दोषान् मयादिष्टानपि स्वकान् ।
धर्मान् संत्यज्य यः सर्वान्मां भजेत् स च सत्तमः ॥ ४ ॥ ४१ ॥

ज्ञात्वाज्ञात्वा च ये वै मां यावान्यश्चास्मि तत्त्वतः ।
भजन्त्यनन्यभावेन ते मे भक्ततमा मताः ॥ ५ ॥ ४२ ॥

नारायण जगन्नाथ वासुदेव जनार्दन ।
इतीरयन्ति ये नित्यं ते वै सर्वत्र वन्दिताः ॥ ६ ॥ ४३ ॥

गायन्ति वैष्णवाः सर्वे कृष्णेति नाम मंगलम् ।
सर्वत्र मंगलं तेषां कुतस्तेषाममंगलम् ॥ ७ ॥ ४४ ॥

मया वेदरूपेणादिष्टान् गुणान् निःशेषांश्च दोषान् स्वकान् स्वधर्मान् त्यक्त्वापि मां भजेत् स सत्तमः । यद्वा स्वधर्मानपीति संत्यज्य मां भजेत् सोऽपि पूर्ववत् सत्तमः । किमज्ञानान्नास्तिक्याद्वा न । स्वधर्माचरणे सत्त्वशुद्ध्यादिगुणः विपक्षे दोषश्च तान् ज्ञात्वापि भगवद्ध्यानविक्षेपतया भगवद्भक्तया सर्वं भविष्यतीति दृढनिश्चयः सन् संत्यज्य अथवा भक्तिदाढ्यैन निवृत्ताधिकारित्वात् संत्यज्य । एवम्वा बिद्धैकादशी कृष्णैकादश्यादि अनिवेद्यश्राद्धादिभक्तिविरुद्धान् धर्मान् गुणानपि दोषान् ज्ञात्वा संत्यज्य तुल्यमन्यत् ॥ ४ ॥ ४१ ॥

किञ्च यावान् देशकालापरिच्छिन्नः यः सर्वात्मा । यादृशः सच्चिदानन्दरूपः तस्मात् ज्ञात्वा तथात्वेन । अज्ञात्वापि अयं मे भजनीय इति निश्चित्यापि यद्वा ज्ञात्वा ज्ञात्वा पुनःपुनः ज्ञात्वा एकान्तभावेनाव्यभिचारिण्या भक्त्या भजेत् ॥ ५ ॥ ४२ ॥

पुराणान्तरे च नारायणेति इत्यादि नाममात्रमेव नित्यं अनवरतम् ईरयन्ति ते जात्याचारादिनैरपेक्ष्येण सर्वत्र देशे काले च ॥ ६ ॥ ४३ ॥

वैष्णवानन्दलहरौ गायन्तीति कृष्णेति नाम ये गायन्ति ते वैष्णवा ॥ ७ ॥ ४४ ॥

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४ च सत्तमः—KA उत्तमः

७ कुतस्तेषाममंगलम्—KA नास्ति तेषाममंगलम्

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कुर्वन्ति वैष्णवाः सर्वे हरेर्नामानुकीर्तनम् ।
त्यक्त्वा च मम नामानि नान्यद्गायन्ति वैष्णवाः ॥ ८ ॥ ४५ ॥

यो मे भक्तजनालापी मम भक्तश्च सः स्मृतः ।
मद्भक्तानाञ्च ये भक्ता मम भक्ताश्च ते जनाः ॥ ९ ॥ ४६ ॥

कामादिगुणसंयुक्ता नाममात्रैकबान्धवाः ।
प्रीतिं कुर्वन्ति ते पार्थ न तथा जितषड्गुणाः ॥ १० ॥ ४७ ॥

तत्र पुनः कुर्वन्तीति ॥ ८ ॥ ४५ ॥

तथा यो म इति मम भक्तान् भजन्तः मे भक्ताः ॥ ९ ॥ ४६ ॥

आदिपुराणे कृष्णार्जुनसंवादे किञ्च नाममात्रमेव बान्धवो येषां जिता षड्गुणाः गुणकार्यरूपा यैः ।

कामः क्रोधस्तथा लोभः मोहश्च मदमात्सरौ ।
इत्येवमरिषड्वर्गो जेतव्यो मुनिभिः सदा ॥

इति । बुभुक्षा चेत्याद्या वा ॥ १० ॥ ४७ ॥

इत्यादिवचनानुसारेण सत्संगेनैव भगवद्भक्तिर्नान्यथेति निर्णीतं श्रीभक्तिरत्नाकरे ॥ ❀ ॥ ४ ।. ❀ ॥

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८ कुर्वन्ति—KA तथा गायन्ति

९ a-b—KA यो मे भक्तजनोऽपि स मद्भक्तश्च मज्जनः ।

१०टी आदिपुराणे ··· श्रीभक्तिरत्नाकरे ॥ —KA इति भक्तिरत्नाकरे ॥

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॥ ५ ॥ परमगतिप्रदभजनीयपरमदेवतास्वरूपनिरूपणं माहात्म्यञ्च ॥

ज्ञातोऽसि मेऽद्य सुचिरान्ननु देहभाजाम्
न ज्ञायते भगवतो गतिरित्यवद्यम् ।
नान्यन्त्वदस्ति भगवन्नपि तन्न शुद्धम्
मायागुणव्यतिकराद्यदुरुर्विभासि ॥ १ ॥ ४८ ॥

अथ परमगतिप्रदभजनीयपरमदेवतास्वरूपं निरूप्य माहात्म्यमाह ॥

विश्वसर्गविसर्गादिनवलक्षणलक्षितम् ।
श्रीकृष्णाख्यं परन्धाम जगद्धाम नमाम तत् ॥

इत्युक्तं स्वरूपं निरूपयति तृतीयस्कन्धे नवमाध्याये ब्रह्मास्तुतौ। सुचिराद्-बहुकालोपासनेन अद्येदानीं मया ज्ञातोऽसि । नन्वहो देहभाजामितीदमवद्यं दोषः । यद्भगवतस्तव गतिस्तत्त्वं तैर्न ज्ञायत इति । यतस्त्वमेव ज्ञातुं योग्यः । अन्यस्यासत्त्वात् इत्याह । त्वत्तोऽन्यन्नास्ति यत्त्वस्तीति प्रतिभाति तत् शुद्धं सत्यं न भवति । कथमसतः प्रतीतिस्तत्राह । मायागुणक्षोभात्त्वमेव उरुर्विभासि ॥ १ ॥ ४८ ॥

१टी इत्युक्तं स्वरूपं निरूपयति—not in KA.

KA after ब्रह्मास्तुतौ—भगवत्ज्ञाने आत्मनः कृतार्थतामाविःकुर्वन्नज्ञां शोचयन्नाह ॥

त्वत्तो ··· -स्तीति—N त्वत्तोऽयन्नास्तीति

सत्यं न—N, Kb सद्यं न

-क्षोभात्त्वमेव—N, Kb क्षोभान्त्वमेव

उरुर्विभासि—KA उरुर्व्बहुरूपो विभासि

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रूपं यदेतदवबोधरसोदयेन
शश्वन्निवृत्ततमसः सदनुग्रहाय ।
आदौ गृहीतमवतारशतैकबीजं
यन्नाभिपद्मभवनादहमाविरासम् ॥ २ ॥ ४९ ॥

नातः परं परम यद्भवतः स्वरूप-
मानन्दमात्रमविकल्पमविद्धवर्चः ।
पश्यामि विश्वसृजमेकमविश्वमात्मन्
भूतेन्द्रियात्मकमदस्त उपाश्रितोऽस्मि ॥ ३ ॥ ५० ॥

ननु त्वमपि सम्यक् न जानासि यत्त्वया दृष्टं रूपं गुणात्मकमेव निर्गुणं ब्रह्मैव सत्यं तत्राह । अवबोधेति चिच्छक्त्याविर्भावेन शश्वन्निवृत्तं तमो यस्मात्तस्य तव । सतामनुग्रहाय उपासकानां कृपार्थं आविष्कृतं प्रकटितम् । अवतारशतस्य यदेकं मुख्यं बीजं कारणं तत्प्रदर्शनार्थं आत्मनो गुणावतारत्वं कथयति यन्नाभीति अहं गुणावतारः ॥ २ ॥ ४९ ॥

हे परम हे अविद्धवर्चः अनावृतप्रकाश अतोऽविकल्पं निर्भेदं आनन्दमात्रं यद्भवतः स्वरूपं अतः परं भिन्नं न पश्यामि किन्तु इदमेव तत् अत इदं ते रूपमाश्रितोऽस्मि । योग्यत्वादपीत्याह एकमुपास्येषु मुख्यम् । यतो विश्वं सृजतीति विश्वसृजं अतोऽविश्वं विश्वस्मादन्यं किञ्च भूतानामिन्द्रियाणाञ्चात्मानं कारणम् ॥ ३ ॥ ५० ॥

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२ रूपं यदेतद्—N रूपन्तवैतद्

२टी तत्राह ··· गुणावतारः ॥ —KA तत्राह द्वाभ्याम् । अवरोधरसोदयेन चिच्छक्त्या-विर्भावेन शश्वन्निवृत्तं तमो यस्मात् तस्य तव यदेतद्रूपं तयैव स्वातन्त्र्येन सतामुपासकानां अनुग्रहाय गृहीतमाविःकृतम् अवतारशतस्य शुद्धसत्त्वात्मकस्य यदेकं बीजं मूलं तत्प्रदर्शनार्थं गुणावतारत्वं दर्शयति यन्नाभीति ।

तत्प्रदर्शनार्थं ··· ··· गुणावतारः ॥ —not in Kb.

मुख्यं—N, Kb मोक्षं

३ठी अतः परं—KA अतो रूपापरं

अत इदं ते—KA अतः कारणात् ते तव अदः इदं स्व-

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तद्वा इदम्भुवनमंगलमंगलाय
ध्याने स्म नो दर्शितं त उपासकानाम् ।
तस्मै नमो भगवतेऽनुविधेम तुभ्यं
योऽनादृतो] नरकमाग्भिरसत्प्रसंगैः ॥ ४ ॥ ५१ ॥

रूपं तवैतत् पुरुषर्षभेज्यं
श्रेयोऽर्थिभिर्वैदिकतान्त्रिकेण ।
योगेन धातः सह नस्त्रिलोकीं
पश्याम्यमुष्मिन्नु ह विश्वमूर्तौ ॥ ५ ॥ ५२ ॥

नन्वेवमपि सोपाधिकमर्वाचीनमेवेति चेत्तत्राह । वै निश्चये । तदेवेदम् । यतस्त्वया नोऽस्माकमुपासकानां मंगलाय मोक्षार्थं ते त्वया ध्याने दर्शितम् । न ह्यव्यक्तवर्त्मभिनिवेशितचेतसां नस्त्वया सोपाधिकदर्शनमिति भावः । अतस्तुभ्यं नमोऽनुविदधे अनुवृत्त्या करयाम । तर्हि किमिति केचिन्मां नाद्रियन्ते तत्राह । इति नरकं भजन्तीनि तैः श्रवणविमुखैः सकामकर्मपरैः । असदिति निरीश्वर-कुतर्कनिष्ठैः ॥ ४ ॥ ५१ ॥

अष्टमस्कन्धे षष्ठाध्याये ब्रह्मा तन्मूर्त्तेः सदातनत्वापरिमेयत्वे चाह । हे पुरुषश्रेष्ठ धातः तव इदं रूपं वैदिकतान्त्रिकेण उपायेन श्रेयोऽर्थिभिर्जनैर्नित्यं पूज्यम् ।

N has the following after the com. on v. 3 :

यद्गान्धर्वविलासकौशलमनुध्यानञ्च यद्वैष्णवं
यच्छृङ्गारविवेकतत्त्वमपि यत् काव्येषु लीलायितम् ॥
तत्सर्वं जयदेवपण्डितकविः कृष्णैकतामात्मनः
सानन्दाः परिशोधयन्तु सुधियः श्रीगीतगोविन्दतः ॥
श्रीकृष्णाय नमः ॥

४टी नस्त्वया—Kb न सत्त्वया

५ नस्त्रिलोकीं—KA नः त्रिलोकान्

५टी नोऽस्माकं—Kb नोऽस्मान्

KA reads for the whole com. अष्टमे षष्ठाध्याये ब्रह्मादीनां वाक्यम् । तन्मूर्त्तेः सदातनत्वमपरिमेयत्वञ्चोपपादयति ॥ हे पुरुषर्षभ हे धातः एतत्तव रूपं वैदिकतान्त्रिकेण योगेनोपायेन श्रेयोऽर्थिभिः सदा इज्यं पूज्यं अतो नेदमिदानीं अपूर्वजातमिति

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एकस्त्वमात्मा पुरुषः पुराणः
सत्यः स्वयं ज्योतिरनन्त आद्यः ।
नित्योऽक्षरोऽजस्रसुखो निरञ्जनः
पूर्णोऽद्वयो मुक्त उपाधितोऽमृतः ॥ ६ ॥ ५३ ॥

अतो नेदमिदानीमपूर्वमिव जातमिति भावः । नन्विमे देवाः पूज्यत्वेन प्रसिद्धाः सत्यमप्यत्रान्तर्भूता इत्याह । उह स्फुटे । अमुस्मिन् त्वयि नोऽस्माकं त्रिलोकींश्च सह पश्यामि विश्वः मूर्त्तौ यस्य तवैतद्रूपमपरिच्छिन्नाप्रमेयमिति भावः ॥ ५ ॥ ५२ ॥

दशमस्कन्धे चतुर्दशाध्याये ब्रह्मा । त्वमेव तु सत्यमित्याह । एकस्त्वं सत्यः यतः आत्मा दृश्यमसत्यं न चात्मा दृश्यः अतः सत्यः । यद्विकारवत्तदसत्यं न च त्वयि विकाराः यतो ह्याद्यं कारणं अतो न जन्म । आद्यत्वे हेतुः पुराणः कार्यात् पूर्वं वर्तमानः अत्र हेतुः पुरुषः श्रुतिश्च पूर्वमेवाहं आसं तत्पुरुषत्वं पुरुषस्य जन्मान्तरास्तित्वलक्षणम्वारयति नित्यः सदातनः । पूर्ण इति अजस्रसुख इति अक्षर इति अमृत इति चतुर्भिः पदैः क्रमेण वृद्धिविपरिणामापक्षयनाशा निरस्ताः । पूर्णत्वे हेतुः

भावः । नन्विमे देवाः पूज्यत्वेन प्रसिद्धाः सत्यं सर्वेप्यत्रैवान्तरभूता इत्याह । उह स्फुटं अमुष्मिन् त्वयि नोऽस्मान् त्रिलोकांश्च सह पश्यामि अत्र हेतुः विश्वं मूर्त्तौ यस्य अतः तवेदं रूपं परिच्छिन्नमप्यपरिमेयत्वं भवतीति भावः ॥

After ५, ५टी KA reads विश्वमूर्त्तित्वमाह ।

त्वय्यग्र आसीत् त्वयि मध्य आसीत्
त्वय्यन्त आसीदिदमात्मतन्त्रे ।
त्वमादिरन्तो जगतोऽस्य मध्यः
घटस्य मृत्स्वेव परः परस्मात् ॥

घटस्य मृत्तिका यथा आदिश्च मध्यश्च अन्तश्च तथा त्वमस्य जगतः तत्र हेतुः परस्मात् प्रधानादपि भावः ॥

६टी विकाराः—KA जन्मादयो विकाराः सन्तीति आह ।

ज्ञानेन क्रियया च—KA क्रियया ज्ञानेन वा
पादेन.....-वद्यम् ॥—KA (absent)
तत्रातिशयाधानं ... ... निराकरोति ॥ —Kb तत्रातिशयाधानं पूर्णं उपासनमार्गेण उपायेनेत्यर्थः श्रेयोऽर्थिभिर्ज्जनैर्नित्यं पूज्यम् । अतो नेदमिदानीमपूर्वमिव जातमिति भावः । नन्विमे देवाः पूज्यत्वे प्रसिद्धाः सत्यः सर्वेऽप्यत्रान्तर्भूता इत्याह पदेन निरस्तम् ।

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एवंविधं त्वां सकलात्मनामपि
स्वात्मानमात्मात्मतया विचक्षते ।
गुर्वर्कलब्धोपनिषत्स्वचक्षुषा
ये ते तरन्तीव भवानृताम्बुधिम् ॥ ७ ॥ ५४ ॥
त्वामात्मानं परं मत्वा परमात्मानमेव च ।
आत्मा पुनर्बहिर्मृग्य अहोऽज्ञजनताज्ञता ॥ ८ ॥ ५५ ॥

अनन्तः अद्वय इति देशकालपरिच्छिन्नरहितः । वस्तुपरिच्छेदामृतत्वोपपादनाय चतुर्विधं क्रियाफलं वारयति । नित्यः सदातनः । स्वयंज्योतिर्निरञ्जन उपाधितो मुक्त इति पदत्रयेण । अयम्भावः । तत्रोत्पत्तिराद्यपदेन निराकृता । प्राप्तिरपि ज्ञानेन क्रियया च भवेत् । क्रियया प्राप्तिरात्मपदेन निराकृता । ज्ञानतः प्राप्ति वारयति स्वयंज्योतिरिति । विकृतिरपि तुषापाकरणेन अवघातेन व्रीहीणामिव उपाध्यपाकरणेन भवेत् तच्चासंगत्वान्न भवति । अत आह उपाधितो मुक्त इति । संस्कृतिरपि द्विधा । सा चातिशयाधानेन मलापकरणेन वा भवेत् । तत्रातिशयाधानं पूर्णपदेन निराकरोति मलापाकरणसंस्कृति वारयति निरञ्जनो निर्मल इति पदेन अञ्जनः उपाधिः तद्रहितः इत्यर्थः । एवं सर्वमनवद्यम् ॥ ६ ॥ ५३ ॥

तस्मादेवंभूतज्ञानान्मुच्यत इत्याह । ये एवं त्वामेव विचक्षते सम्यक् पश्यन्ति । कथमात्मा प्रत्यक् तस्य स्वरूपत्वेन । न चैतत् पुत्रादिष्विव गौणमित्याह सकलात्मनामपि स्वात्मानम् । गुरुरेवार्कस्तस्मादुपलब्धं उपनिषज्ज्ञानं तदेव चक्षुः तेन । भव एवानृताब्धिस्तन्तरन्तीव ॥ ७ ॥ ५४ ॥

ननु परमात्मज्ञानेनाज्ञानकृतो बन्धो निवर्तते आत्मतया ज्ञानादि ते कोऽयमाग्रहः इत्याशंक्य यदध्यासादात्मस्वरूपा स्फूर्तिः तदपवादेन तत्रैव ज्ञातुं

७टी कथमात्मा.....स्वरूपत्वेन । N कथमात्मा प्रत्यगन्तस्य स्वरूपत्वेन, Kb. कथमात्मा प्रत्यगत्तस्य स्वरूपत्वेन, KA कथमात्मात्मतया आत्मा प्रत्यक् तस्य स्वरूपत्वेन ।

After ७टी N has :

पीठे पीठनियुक्तबालकगणे तिष्ठन् स गोपालकः
शिक्यान्तस्थितदुग्धभाण्डमवताय्यच्छाद्य भाण्डं वरम् ।
वक्त्रोपान्तकृताञ्जलिकृतशिरःकम्पं पिबन् यः पयः
पायादागतगोपिकानयनयोर्गण्डूषफोत्कारकृत् ॥ ० ॥ ० ॥

८टी आत्मतया ज्ञानादि ते N—Kb आत्मतया ज्ञानादि, KA आत्मतयैव विज्ञानादिति—आत्मस्वरूपा स्फूर्तिः—KA आत्मनः परमरूपा स्फूर्त्तिः

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अथापि ते देव पदाम्बुजद्वय-
प्रसादलेशानुगृहीत एव हि ।
जानाति तत्त्वं भगवन्महिम्नो
न चान्य एकोऽपि चिरं विचिन्वन् ॥ ९ ॥ ५७ ॥

नृणां निःश्रेयसार्थाय व्यक्तिर्भगवतो नृप ।
अव्ययस्याप्रमेयस्य निर्गुणस्य गुणात्मनः ॥ १० ॥ ५८ ॥

युक्तम् इतीममर्थं विस्मयेनाक्रोशयन्निवाह । त्वामात्मानं परं देहादिम् आत्मनि देहादिमध्यस्य । परं देहादिमात्मानं मत्वा देहादावात्मानमध्यस्य । अत्र न तु आत्मा बहिर्मृग्य इति चित्रं न हि गृहे नष्टं वस्तु वने मृग्यते ॥ ८ ॥ ५५ ॥

नन्वेवं ज्ञानैकसाध्ये मोक्षे किमिति भक्तिरुद्घुष्यतेऽत आह । यद्यपि हस्तप्राप्तमिव ज्ञानमुच्यते तथापि हे देव तव पदाम्बुजद्वयस्यैकदेशस्य प्रसादलेशः तेनानुगृहीतस्तव तत्त्वं जानातीति । महिम्नस्तत्त्वं वा । अन्यत्र को वा चिरमपि विचारयन्नपि ह्यतदंशापवादेन विचारयन् ॥ ९ ॥ ५७ ॥

तत्रोनत्रिंशे शुकः । ननु देही कथमनावृत इत्याह । गुणात्मनस्तन्नियन्तुः एवं रूपाभिव्यक्तिः । अतोऽसौ न देही सादृश्यमिति भावः ॥ १० ॥ ५८ ॥

ज्ञातुं युक्तम्—KA ज्ञानयुक्तम्
इवाह—KA इत्याह

९ अथापि—N तथापि
-द्वय—N -द्वयं

९टी -घुष्यते—KA -घोषिता-
हे देव KA—N, Kb देहेव

१०-१४ KA reads vv. 14, 12 and 13 with the com. thus : तत्रैव शुकवाक्यम् ननु देही कथमनावृतः स्यादत आह । न चैव विस्मयः ··· ··· ··· एतद्विमुच्यते । यतः श्रीकृष्णादेतत् स्थावरादिकमुच्यते ॥ तत्रैव चतुर्दशे नृपं प्रति शुकोक्तिः । जगतां कृष्ण एवात्मा इति दर्शयन्नाह । कृष्णमेनमवैहि ··· ··· मायया ॥ न केवलमात्मनामात्मा अपि तु जडानां जगतामपीत्याह । वस्तुतो ··· ··किञ्चन ॥ सर्वं जगत्कारणमिति कृष्णं जानता पुंसां स्थावरं जंगमञ्च सर्वं भगवद्रूपं भगवानेव स्वरूपं यस्य तत् नान्यत् ।

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कामं क्रोधं भयं स्नेहमैक्यं सौहृदमेव वा ।
नित्यं हरौ विदधते यान्ति तन्मयतां हि ते ॥ ११ ॥ ५९ ॥

कृष्णमेनमवैहि त्वमात्मानं सर्वदेहिनाम् ।
जगद्धिताय सोऽप्यत्र देहीवाभाति मायया ॥ १२ ॥ ६० ॥

वस्तुतो जानतामेवं कृष्णं स्थाष्णु चरिष्णु च ।
भगवद्रूपमपरं नान्यद्वस्त्विह किञ्चन ॥ १३ ॥ ६१ ॥

न चैवं विस्मयः कार्यो भवता भगवत्यजे ।
योगेश्वरेश्वरे कृष्णे यत एतद्विमुच्यते ॥ १४ ॥ ६२ ॥

सर्वेषामपि भावानां भावार्थो भवति स्थितः ।
तस्यापि भगवान् कृष्णः किमन्यद्वस्तु रूप्यताम् ॥ १५ ॥ ६३ ॥

अतो यथाकथञ्चित्तदासक्तिम्मुक्तिकारणमित्याह । ऐक्यं सम्बन्धं सौहृदं भक्तिम् ॥ ११ ॥ ५९ ॥

तत्रैव चतुर्दशाध्याये शुकोक्तः कृष्णमेव जगतामात्मेति दर्शयन्नाह । न केवलमात्मनां जगतामपीत्याह । जगतो हिताय इति ॥ १२ ॥ ६० ॥

न केवलमात्मनामात्मा जडानामपीत्याह । जगत्कारणमिति कृष्णं जानतां स्थाष्णु स्थावरं चरिष्णु जंगमं सर्वं भगवद्रूपं भगवता कारणत्वेन रूप्यं प्रकाश्यम् । भगवतो रूपं वा । भगवानेव रूपं स्वरूपं यस्य इति वा ॥ १३ ॥ ६१ ॥

न चायमतिप्रभाव इत्याह । यतः कृष्णात् एतत् स्थावरादिकम् ॥ १४ ॥ ६२ ॥

कुत इत्यत आह । भावार्थः परमार्थः । भवत् परिणामं प्राप्नुवत् कारणं तस्मिन् । तस्य कारणस्य कृष्णः कारणमतोऽपि कृष्णादन्यत् किमस्ति रूप्यतां निरूप्यतां कथ्यतां नास्तीत्यर्थः । श्रीकृष्णस्य परमार्थत्वात्तदेकशरणानामयत्नसिद्धो मोक्ष इति उपसंहरति ॥ १५ ॥ ६३ ॥

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समाश्रिता ये पदपल्लवप्लवं
महत्पदं पुण्ययशो मुरारेः ।
भवाम्बुधिर्वत्सपदं परं पदं
पदं पदं यद्विपदां न तेषाम् ॥ १६ ॥ ६४ ॥

सत्संगाज्जायते भक्तिः ततस्तु भगवत्पदम् ॥ ० ॥

तं त्वाखिलात्मदयितेश्वरमाश्रितानां
सर्वार्थदं सुकृतविद्विसृजेत को नु ।
को वा भजेत् किमपि विस्मृतये नु भृत्यै
किं वा भवेन्न तव पादरजोयुषां नः ॥ १७ ॥ ६५ ॥

समाश्रितेति । पुण्यप्रदं यशो यस्य च चासौ मुरारिः । तस्य पदपल्लवमेव प्लवो नौः । तं ये सम्यगाश्रिताः । महतां पदमाश्रयम् । यद्वा सच्च तत्पदं च तेषां भवाम्बुधिर्वत्सपदतुल्यं भवति । परं पदं वैकुण्ठः तेषां पदं स्थानञ्च भवति । विपदां पदं विषयः तेषां कदाचिन्न भवति न पुनरागमनमित्यर्थः ॥ १६ ॥ ६४ ॥

एकादशे श्रीकृष्णं प्रति उद्धवोक्तिः ॥ यतः त्वां परित्यज्य को नामान्यं संश्रयेदित्याह । बलिप्रह्लादादिषु त्वया कृतमुपकारं जानन् । स्वस्मिन्नेवान्तर्यामितया कृतमुपकारं वा अखिलस्य जगतः आत्मानं चेतयितारम् । आत्मत्वादेव दयितं प्रेष्ठं अतः सुसेव्यम् । ईश्वरत्वादवश्यं भजनीयम् । किञ्च आश्रितानां सर्वार्थदम् । तर्हि किमहं फलोद्देशतः सेव्यः न हि न हि । त्वद्व्यतिरिक्तं किमपि तुच्छं स्वर्गादिकम् । को वा भजेत् न कोऽपीति । यत्पुनः केवलं भृत्यै इन्द्रियभोगाय भवति । त्वद्विस्मृतये च । यद्वा त्वद्व्यतिरिक्तं यद्देवतान्तरं

१६टी पुण्यप्रदं यशो—KA पुण्यं यशो

After the com. N reads :

कृष्ण कृष्णेति यो मां वदति नित्यशः जलं भित्त्वा यथा पद्मं नरकादुद्धराम्यम् ॥

१७a KA न त्वां खिलात्मदयितमीश्वरमाश्रितानां

१७टी किमहं फलोद्देशतः—N किमहम् फलोद्देशतः, Kb किमम्फलोद्देशतः
को भवेत् न कोऽपि ... ... पुरुषार्थचतुष्टये—N को भजेत्

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संसारकूपे पतितं विषयैर्मुषितेक्षणम् ।
ग्रस्तं कालाहिनात्मानं कोऽन्यस्त्रातुमिहेश्वरः ॥ १८ ॥ ६६ ॥

नान्यन्ततः पद्मपलाशलोचनाद्
दुःखच्छिदं ते मृगयामि किञ्चन ।
यो मृग्यते हस्तगृहीतपद्मया
श्रियेतरैरंग विमृग्यमानया ॥ १९ ॥ ६७ ॥

तमेव मृत्युममृतं तात दैवं
सर्वात्मनोऽपैहि जगत्परायणम् ।
यस्मिन् बलिम्विश्वसृजो हरन्ति
गावो यथा वै नसि दामयन्त्रितः ॥ २० ॥ ६८ ॥

धर्मज्ञानादिसाधनं वा । भूत्यै ऐश्वर्याय विस्मृतये मोक्षाय वा को भवेत् न कोऽपीति ननु तत् साधनं विना भोगमोक्षादि कथं तत्राह किं वेति तदुक्तं यथा—

या वै साधनसम्पत्तिः पुरुषार्थचतुष्टये ।
त्वया विना तदाप्नोति नरो नारायणाश्रयः ॥ इति ॥ १७ ॥ ६५ ॥

तत्रैवाष्टमाध्याये पिंगलायाः शिक्षितमाह । ननु सन्ति बहवो देवा उपास्याः किमिति भगवन्तमेव प्रार्थयसीति चेत्तत्राह । विषयैरपहृतविवेकमचेतनमिव । कालसर्पदष्टं एवं भूतजनं कृष्णादन्यस्त्रातुं कः शक्तः न कोऽपीति कृष्णादन्यो न मुक्तिद इत्यर्थः ॥ १८ ॥ ६६ ॥

चतुर्थस्कन्धेऽष्टमाध्याये ध्रुवं प्रति सुनीतिः । तस्य सर्वोत्तमत्वमाह । मृगयाम्यालोचयामि पश्यामि इत्यर्थः । अत्र हेतुः य इति इतरैर्ब्रह्मादिभिः ॥ १९ ॥ ६७ ॥

तत्रैकादशाध्याये ध्रुवं प्रति मनुः । यद्यपीश्वर एव कर्ता तथापि अहंकारादि मया त्युक्तुं न शक्यते इति चेत्तत्राह । अभक्तानां मृत्युं भक्तानाममृतं उपैहि शरणं

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१८ ग्रस्तं— KA दष्टं
-मिहेश्वरः— KA -मीश्वरः
२० -नोऽपैहि —N -नाबैहि, Kb -नापैहि

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न यत्प्रसादायुतभागलेश-
मन्योऽपि देवा गुरवः स्वयं जनाः ।
कर्तुं समेता प्रभवन्ति पुंसः
तमीश्वरन्त्वां शरणं प्रपद्ये ॥ २१ ॥ ६९ ॥

त्वं सर्वलोकस्य सुहृत्प्रियेश्वरो
ह्यात्मा गुरुर्ज्ञानमभीष्टसिद्धिदः ।
तथापि लोको न भवन्तमन्यधी-
र्जानाति सन्तं हृदि बद्धकामः ॥ २२ ॥ ७० ॥

सत्यं सत्यं पुनः सत्यमुद्धृत्य भुजमुच्यते ।
नास्ति वेदात् परं शास्त्रं न देवः केशवात् परः ॥ २३ ॥ ७१ ॥

यथा हस्तिपदे सर्वं पदमात्रं प्रलीयते ।
तथा चराचरं विश्वं कृष्ण एव प्रलीयते ॥ २४ ॥ ७२ ॥

याहोति । अवधारणे हेतुः नासिकामासिध्य दामभिर्बद्धा गाव इव ब्रह्माद्या नामभिर्ब्राह्मणादिशब्दैर्यन्त्रिता बलिं हरन्ति तत्कारितं कुर्वन्ति ॥ २० ॥ ६८ ॥

अष्टमस्कन्धे चतुर्विंशाध्याये सत्यव्रतः परमेश्वरस्य परमगुरुत्वं प्रतिपादयन्नाह । यत्प्रसादस्यायुतभागस्य लेशमात्रमपि । सर्वे स्वतन्त्रा मिलिता वा न भवन्ति । तं त्वामाश्रयामि ॥ २१ ॥ ६९ ॥

ननु तर्हि सर्वे किं मामेव नाश्रयन्ते अज्ञानादित्याह हृदि सन्तं न जानाति भिन्नमतिः ॥ २२ ॥ ७० ॥

बृहन्नारदीये सत्यमिति । कश्च ब्रह्मा ईशश्च रुद्रः तावपि मायया वाति बध्नाति इति केशवः कृष्णः ॥ २३ ॥ ७१ ॥

पुनस्तत्र यथेति । चरा जंगमा अचरा स्थावराश्च यस्मिन् तदुभयात्मकं विश्वम् ॥ २४ ॥ ७२ ॥

२२टी सर्वे ··· ··· त्वामाश्रयामि ॥—KA

अन्ये देवादयः सर्वे समेता अपि स्वयं तन्निरपेक्षाः सन्तः कर्त्तुं न प्रभवन्ति तमीश्वरं त्वां शरणं प्रपन्नोऽस्मीति ॥

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आलोक्य सर्वशास्त्राणि विचार्य च पुनः पुनः ।
इदमेव सुनिष्पन्नं ध्येयो नारायणः सदा ॥ २५ ॥ ७३ ॥

सत्यं सत्यं पुनः सत्यं युक्तिमद्विदुरोऽब्रवीत् ।
नास्ति वेदात् परं शास्त्रं न देवः केशवात् परः ॥ २६ ॥ ७४ ॥

एकं शास्त्रं देवकीपुत्रगीतमेको देवः देवकीपुत्र एव ।
कर्माप्येकं तस्य देवस्य सेवा मन्त्रोऽप्येकस्तस्य देवस्य नाम ॥ २७ ॥ ७५ ॥

मुखे मन्दहासं नखेन्दुप्रकाशं
करे चारु चक्रं भुजंगे शयानम् ।
सुरेशाभिवन्द्यं भजे विश्वनाथं
हरेरन्यदेवं न मन्ये न मन्ये ॥ २८ ॥ ७६ ॥

तत्रैव व्यासः आलोच्येति ॥ २५ ॥ ७३ ॥

सत्यमिति शास्यते उपदिश्यते अनेनेति शास्त्रम् ॥ २६ ॥ ७४ ॥

सर्वशास्त्रसारमाह एकमिति । मुख्यं कर्म तत् कर्म हरितोष यत् सा विद्या तन्मतिर्ययेति नारदवचनात् । मन्त्रः स्वनाम सर्वसत्त्वानां मन्त्र इत्यधीयत इति मन्त्रोक्तेः ॥ २७ ॥ ७५ ॥

परमहंसभट्टाचार्येणाप्युक्तं भुजंगप्रयाते मुख इति । वेदैश्च सर्वैरहमेव वेद्य इति भगवतोक्तेः स एव सर्वस्वरूपीति ॥ २८ ॥ ७६ ॥

२५टी — KA पाण्डवीगीतायां विदुरवाक्यम् ॥

२६टी — KA तत्रैव व्यासवाक्यम् ॥ सत्यं सत्यं ... ... परः ॥ कश्च ईशश्च इति केशः तावपि मायया बध्नातीति केशवः ॥

२७टी — KA सर्वशास्त्रमुद्धृत्य भगवता दर्शितम ।

२८टी भगवतोक्तेः ... ... सर्वस्वरूपीति । — KA भगवद्वचनात् ॥

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अविस्मितं तं परिपूर्णकामं
स्वेनैव लाभेन समं प्रशान्तम् ।
विनोपसर्पत्यपरं हि बालिशः
स्वलांगुलेनैवातितर्त्ति सिन्धुम् ॥ २९ ॥ ७७ ॥

त्वमेक एवास्य सतः प्रसूति-
स्त्वं सन्निधानं त्वमनुग्रहश्च ।
त्वन्मायया संवृतचेतसस्त्वां
पश्यन्ति नानानविपश्चितो ये ॥ ३० ॥ ७८ ॥

अतः कृष्ण एव परमदेवता परमगतिदाता च । नान्य इत्याह षष्ठस्कन्धे देववाक्येन। अविस्मितं निरहंकारं कुतूहलशून्यं वा कुतः प्रशान्तं रागादिशून्यं तत् कुतः स्वेन लाभेन परिपूर्णकामम् । समुपाधिपरिच्छेदशून्य एवंभूतं त्वां विना अपरं शरणार्थमुपसर्पति यः सः बालिशो अज्ञ एव । यतोऽसौ शूनो लांगुलेन समुद्रमतिक्रम्य तर्तुमिच्छति यथा तेन समुदतरणमशक्यम् एव-मनीश्वराश्रयेण व्यसनार्णवतरणं न सम्भवतीत्यर्थः ॥ २९ ॥ ७७ ॥

दशमस्कन्धे द्वितीयाध्याये ब्रह्मादीनां स्तुतौ कृष्ण एवास्य कारणं नान्य इत्याह त्वमिति । सतः संसारवृक्षस्य त्वमेव प्रसूतिः प्रकृष्टा सूतिर्यस्मात् सः कारणमित्यर्थः सम्यङ्निधीयते अस्मिन्निति लयस्थानम् । एकस्त्वमनुगृह्णातीत्यनुग्रहः पालकः ननु तत्र ब्रह्मादयः प्रसिद्धाः नाहमिति चेत् । तव मायया सम्यक् पिहितज्ञाना एव नाना पश्यन्ति ये विद्वांसस्ते नानात्वानेकमवपश्यन्ती-त्यर्थः ॥ ३० ॥ ७८ ॥

३०टी—KA दशमे द्वितीयाध्याये ब्रह्मा ईशानस्तुतौ कृष्ण एवास्य जगत्कारणं नान्य इत्याशये-नाह । एवम्भूतस्य संसारवृक्षस्य सतः कार्यस्य त्वमेक एव सतः प्रसूतिः प्रकर्षेण सूतिर्जन्म यस्मात् सः कारणमित्यर्थः त्वमेव सन्निधानं सम्यं निधीयते अस्मिन् लयस्थानं त्वमेवानुग्रहोऽपि अनुगृह्णातीति भावः ननु ब्रह्माविष्णुरुद्रा एव स्तुत्यां प्रसिद्धा कथमहमेवमिति चेत्तत्राह । त्वन्मायया इति त्वन्मायया संवृतं पिहितं चेतो ज्ञानं येषां ते त्वामेव नाना पश्यन्ति ये तु विपश्चितो विद्वांसः ते तथा न पश्यन्तीति ।

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विभर्षि रूपाण्यवबोध आत्मा
क्षेमाय लोकस्य चराचरस्य ।
सत्त्वोपपन्नानि सुखावहानि
सतामभद्राणि मुहुः खलानाम् ॥ ३१ ॥ ७९ ॥

त्वय्यम्बुजाक्षाखिलसत्त्वधाम्नि
समाधिनावेशितचेतसैके ।
त्वत्पादपोतेन महत्कृतेन
कुर्वन्ति गोवत्सपदं भवाब्धिम् ॥ ३२ ॥ ८० ॥

स्वयं समुत्तीर्य सुदुस्तरं द्युमन्
भवार्णवम्भीममदभ्रसौहृदाः ।
भवत्पदाम्भोरुहनावमत्र ते
निधाय याताः सदनुग्रहो भवान् ॥ ३३ ॥ ८१ ॥

ननु देवकीपुत्रं किमेवं वर्णयसे इति चेत्तत्राह । अवबुध्यते इत्यवबोधः ज्ञानस्वरूप आत्मा त्वं न देवकीपुत्र इत्यर्थः रूपाणीति नाना मूर्तीर्धत्से । क्षेमाय लब्धपालनाय । तानि च सत्त्वमयान्येव अतः सतां स्वधर्मवर्तिनां सुखमावहन्ति सम्पादयन्तीति खलानां दुष्टानाम् अभद्राणि नाशकानि तानि रूपाणि धत्स इत्यर्थः ॥ ३१ ॥ ७९ ॥

न केवलमेतावदेव किन्तु भक्तानां मोक्षार्थमपीत्याह । त्वयि समाधिना आवेशितचेतसा निमित्तेन । एके मुख्या विवेकिनः महद्भिः कृतेन सेव्यतया सम्पादितेन । यद्वा इदमपि मायामयमित्यनादरं परित्यज्य इदमेव सर्वोत्कृष्टमिति बहुमतेनेत्यर्थः भवाब्धि तुच्छं कुर्वन्ति अनायासेनैवं भजतां मुक्तिर्भविष्यति ॥३२॥८०॥

ननु तेनैव चेत् पूर्वे पारं गताः तर्हीदानीन्तनानां का गतिः इत्याशंक्याह । हे द्युमन् स्वप्रकाश अयमर्थः त्वत्पादपोताश्रयेण मात्रेण भवाब्धावपि वत्सपदतुल्ये

३१टी—KA ननु देवकीपुत्रं मां कथमेव वर्णयसे इति चेत्तत्राह । अवरोधैकस्वरूप आत्मा त्वं रूपाणि मूर्तीः विभर्षि धत्से न त्वं कस्यापि पुत्र इत्यर्थः क्षेमाय कल्याणाय सतां स्वधर्मवर्तिनां सुखकराणि खलानामभद्राणि नाशकराणि ।

३३-३४ —not in KA.

३३टी —not in KA.

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येऽन्येऽरविन्दाक्ष विमुक्तमानिन-
स्त्वय्यस्तभावादविशुद्धबुद्धयः ।
आरुह्य कृच्छ्रेण परम्पदं ततः
पतन्त्यधो नादृतयुष्मदंघ्रयः ॥ ३४ ॥ ८२ ॥

तथा न ते माधव तावका क्वचिद्
भ्रश्यन्ति मार्गात्त्वयि बद्धसौहृदाः
त्वयाभिगुप्ता विचरन्ति निर्भया
विनायकानीकपमूर्द्धसु प्रभो ॥ ३५ ॥ ८३ ॥

जाते तन्निरपेक्षा स्वयं अन्येषामतिभीममतिदुस्तरं भवार्णवं समुत्तीर्यं ततः किं यतस्ते अदभ्रसौहृदाः सर्वभूतेष्वपि प्रीतियुक्ताः अतस्तेषां तरणाय निधाय गताः कथं मत्पादाश्रयणेन तीर्णाः । अत आह सतो भक्ताननुगृह्णातीति ॥ ३३ ॥ ८१ ॥

ननु विवेकिनां किं भजनेन मुक्ता एव ते हीत्याह । मुक्ता वयमिति मन्यमानास्त्वयि अस्तो निरस्तो भावः तस्माद्भक्तेरभावात् न विशुद्धा बुद्धिर्येषां ते । यद्वा अस्तता अस्तमत इत्यर्थः । वादेषु विशुद्धबुद्धयः कृच्छ्रेण बहुजन्मतपसा परं पदं मुक्तिसन्निहितं सत्कुलश्रुतादि प्राप्य ततः अध स्थावरादिकं वा । पतन्ति विघ्नैरभिभूयन्ते । यतो न आदृतौ युष्मदंघ्रौ यैः ते ॥ ३४ ॥ ८२ ॥

त्वदीयास्तु न कदाचित् पतन्तीत्याह । विनायका विघ्नहेतव तेषामनीकं पान्ति ये तेषां मूर्द्धसु विचरन्ति विघ्नान्न गणयन्तीत्यर्थः ॥ ३५ ॥ ८३ ॥

३५टी Kb has additionally : भवत्पदाम्भोजरुहरूपाणां वमत्र निधायेति भक्तिमार्ग-सम्प्रदायं प्रवर्त्त्य इत्यर्थः । परंगताः ।

त्वदीयास्त न कदाचित् पतन्तीत्याह । —KA विघ्नैरभिभूयन्ते अनादृतौ अस्मदंघ्रि यैस्ते तदीयास्तु कदाचिदपि न पतन्तीत्याह ।

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यदर्चितं ब्रह्मभवादिभिः सुरैः
श्रिया च देव्या मुनिभिः ससात्वतैः ।
गोचारणायानुचरैश्चरद्वने
यद्गोपिकानां कुचकुंकुमार्चितम् ॥ ३६ ॥ ८४ ॥

यत्सर्वतीर्थप्रभवं सुरार्चितं
संसेवतां पूरयितुं सुरद्रुमम् ।
सारं सुसेव्यं परमावलम्बनं
श्वेतातपत्रं भवतापनोदनम् ॥ ३७ ॥ ८५ ॥

तत्राष्टत्रिंशाध्याये अक्रूरवाक्यम् अंघ्रिपद्मं विभावयति । ब्रह्मभवादिभिरर्चितमिति परमेश्वरत्वम् । श्रियेति परमसौभाग्यं मुनिभिः सात्त्वतैरिति परमपुरुषार्थत्वं गोचारणायेति कृपालुत्वं भक्तवात्सल्यत्वं चोक्तम् । गोपिकानामिति प्रेमसुलभत्वं सुकुमारत्वञ्चोक्तम् ॥ ३६ ॥ ८४ ॥

सर्वतीर्थप्रभवं यस्यांघ्रिपद्मं तीर्थानां प्रभवो यस्मात् एतेन परमपावनत्वं कथितं सुरार्चितमित्यतिपूज्यत्वं संसेवतामिति पुरुषार्थत्वं सारं संसारे । संसारपतितानामुद्धरणाश्रयरूपम् । श्वेतातपत्रमेकस्य तापं हरतोदन्तु सर्वेषां तापहरणं उपासकमात्राणां यदेकमेव सर्वतापहरं अत उत्कृष्ट इत्यर्थः ॥ ३७ ॥ ८५ ॥

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३७ Rāmacaraṇa considers this verse also as Akrūra's words, even though it is not so seen in the text (*Bhag.-p.*, X. 38).

३७टी—KA यत्सर्वतीर्थमिति यद्यस्य चरणपंकजं सर्वतीर्थप्रभवं एतेन परमपावनत्वं दर्शितं सुरार्च्चितमिति परमपूज्यत्वं संसेवतामिति परमपुरुषार्थसाधकत्वं सारं सर्वोत्कृष्टं संसारमध्ये इदमेव सारमित्यर्थः परमावलम्बनमिति संसारगर्त्ते पतितानामिदमेवोद्धरणसाधनश्वेतातपत्रमिति यत्तु श्वेतछत्रम् एकस्य राज्ञ एव कदाचित्तापं हरति श्रीकृष्णचरणारविन्दः श्वेतछत्रन्तु पुनरुपाश्रितानां सर्वेषां सर्वाणि तापानि हरन्ति परमपूज्यत्वञ्च प्रतिपादयति अतः प्रसिद्धत्वं श्वेतातदत्रादप्युत्कृष्टं दर्शितमिति भावः ॥

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यः प्राक्तनैर्ज्ञानपथैर्जनानां
यथाशयं देहगतो विभाति ।
यथानिलः पार्थिवमाश्रितो गुणं
स ईश्वरो मे कुरुतां मनोरथम् ॥ ३८ ॥ ८६ ॥

षष्ठे हंसगुह्ये दक्षः । ननु तादृशाः सकामाः गणपत्यादीनेव सेवन्ते । त्वन्तु किमिति एवं भगवन्तमेवाश्रयसे अत आह । प्राक्तनैरर्वाचीनैः ज्ञानपथैरुपासनमार्गैः यथाशयं तत्तद्वासनानुसारेण । योऽन्तर्गतोऽन्तर्यामी तत्तद्देवतारूपेण विविधो भाति । यथा वायुः पार्थिवं परागादि तत्रभवं चम्पकादिगन्धमेवमाश्रित्य नानागन्धवान् भाति रेणुगुणमाश्रित्य नानागन्धवान् प्रतीयते तद्वत् । तस्मात् तत्तद्देवतारूपेण फलदातृत्वात् स ईश्वरो मे मनोरथं सत्यं करोतु, किमन्तर्गडुभिर्देवैरित्यर्थः ॥ ३८ ॥ ८६ ॥

इत्याद्यनेकप्रमाणानुसारेण परमोपास्यः श्रीकृष्ण एवातस्तदेकशरणनामायत्नसाध्यो मोक्ष इति निर्णीतं श्रीभक्तिरत्नाकरे ॥ ❀ ॥ ५ ॥ ❀ ॥

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॥ ६ ॥ श्रीकृष्णगुणकर्मनाम्नां श्रवणमाहात्म्यम् ॥

वीर्याणि तस्याखिलदेहभाजा-
मन्तर्बहिः पुरुषकालरूपैः ।
प्रयच्छतो मृत्युमुतामृतञ्च
मायामनुष्यस्य वदस्व विद्वन् ॥ १ ॥ ८७ ॥

शृण्वतां स्वकथां कृष्णः पुण्यश्रवणकीर्तनः ।
हृद्यन्तस्थो ह्यभद्राणि विधूनोति सुहृत् सताम् ॥ २ ॥ ८८ ॥

नष्टप्रायेष्वभद्रेषु नित्यं भागवतसेवया ।
भगवत्युत्तमश्लोके भक्तिर्भवति नैष्ठिकी ॥ ३ ॥ ८९ ॥

अथ श्रीकृष्णगुणकर्मनाम्नां श्रवणमाहात्म्यमाह । दशमस्कन्धे प्रथमेऽध्याये परीक्षिद्वावयम् । श्रवणप्रकारमाह । सर्वप्राणिनां उत अपीत्यर्थः । अन्तर्यामिदृष्टया भजताम् अमृतं बहिर्दृष्ट्या भजतां संसारं प्रयच्छतः वीर्याणि वदस्व कालरूपैरित्यंशापेक्षया बहुवचनम् अन्तर्दृष्टया तद्वीर्याणि श्रोतव्याणीति भावः ॥ १ ॥ ८७ ॥

प्रथमस्कन्धे द्वितीयाध्याये शौनकं प्रति सूतः । हरिकथाश्रवणफलमाह । पुण्ये श्रवणकीर्तने यस्य सः । सतां सुहृदुपकारी । हृदि यान्यभद्राणि कामादिवासनाः अतोऽन्तस्थः ॥ २ ॥ ८८ ॥

नष्टप्रायेष्विति सर्वाभद्रनाशस्य ज्ञानोत्तरकालीनत्वात् प्रायग्रहणम् । भागवतानां भक्तानां भागवतस्य शास्त्रस्य वा । नैष्ठिकीति विक्षेपकत्वाभावात् ॥ ३ ॥ ८९ ॥

१टी सर्वप्राणिनां ··· ··· भावः ॥ —KA

अखिलदेहभाजां सर्वप्राणिनां अन्तश्च वहिश्च पुरुषरूपेण कालरूपैश्च अंशापेक्षया बहुवचनम् मृत्युं संसारं तत्राप्यमृतमपि प्रयच्छतः वीर्याणि वदस्व ब्रूहि अयम्भावः

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तदा रजस्तमो भावाः कामलोभादयश्च ये ।
चेत एतैरनाविद्धं स्थितं सत्त्वे प्रमीदति ॥ ४ ॥ ९० ॥

एवं प्रसन्नमनसो भगवद्भक्तियोगतः ।
भगवत्तत्त्वविज्ञानं मुक्तसंगस्य जायते ॥ ५ ॥ ९१ ॥

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि दृष्ट एवात्मनीश्वरे ॥ ६ ॥ ९२ ॥

रजस्तमोभ्यां प्रभवन्तीति कामलोभादयः तैरनभिभूतं सदुपशाम्यति ।
तथा च—

काम एष क्रोध एष रजोगुणसमुद्भवः ।
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥

इति भगवद्गीतोक्तेः ॥ ४ ॥ ९० ॥

भगवद्भक्तियोगत एवं प्रसन्नं मनो यस्य । तस्य संगान्मुक्तस्य जनस्य भगवतस्तत्त्वस्य विज्ञानं जायते ॥ ५ ॥ ९१ ॥

तत्त्वज्ञानफलं हृदयमेव ग्रन्थिः चिदचिद्ग्रथनरूपोऽहंकारः तत्पूर्वकाः संशयाः असम्भावनाविपरीतभावनादयः । कर्माणि अनारब्धफलानि । अथात्मनि स्वरूपे ईश्वरे दृष्टे ज्ञाते । एवकारेण ज्ञानान्तरमिति दर्शितम् । तथा च श्रुतेऽपि श्रुत्यर्थे विचारितोऽपि देहादेर्नात्मा पृथक् क्रियते इत्यसम्भावना अनात्मन्यात्मप्रतीतिर्विपरीतभावना ॥ ६ ॥ ९२ ॥

अन्तर्यामिरूपेण अन्तर्दृष्टीनां मुक्तिं यच्छति वहिर्दृष्टीनाञ्च कालरूपेण मृत्युं ददाति यतोऽन्तर्दृष्ट्या तद्वीर्याण्येव श्रोतव्याणीति ॥

बहुवचनम् अन्तर्दृष्ट्या—N बहुत्वं अतो

४टी—KA रजस्तमः प्रभावा:कामादयः एतैरनाविद्धम् अनभिभूतं प्रसीदति उपशाम्यति ॥

५ भगवत्तत्त्व- —N, Kb भगन्तत्त्व-

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शृण्वतः श्रद्धया नित्यं गृणतश्च स्वचेष्टितम् ।
कालेन नातिदीर्घेण भगवान्विशते हृदि ॥ ७ ॥ ९३ ॥

प्रविष्टः कर्णरन्ध्रेण स्वानां भावसरोरुहम् ।
धूनोति समलं कृष्णः सलिलस्य यथा शरत् ॥ ८ ॥ ९४ ॥

धौतात्मा पुरुषः कृष्णपादमूलं न मुञ्चति ।
मुक्तसर्वपरिक्लेशः पान्थः स्वशरणं यथा ॥ ९ ॥ ९५ ॥

आयुर्हरति वै पुंसामुद्यन्नस्तञ्च यन्नसौ ।
तस्यर्ते यत्क्षणो नीत उत्तमश्लोकवार्त्तया ॥ १० ॥ ९६ ॥

द्वितीयस्कन्धे अष्टमाध्याये परीक्षिद्वाक्यम् । सोऽपि श्रद्धया शृण्वत आवश्यक इत्याह । स्वचेष्टितं कर्म शृण्वतः । भगवान् स्वयं हृदि प्रकाशते ॥ ७ ॥ ९३ ॥

किञ्च भावसरोरुहं हृदयकमलं प्रविष्टः तद्गतं सर्वं मलं पापम् । सलिलस्येत्ययमर्थः । द्रव्यान्तरसंयोगेन कुम्भस्थजले शोधितेऽपि तदेव केवलं न तु नदीतडागादिगतं स च कुम्भस्यान्ते तिष्ठत्येव न तु सर्वथा विलीयते अतः किञ्चिच्चलने क्षुभ्यते । एवं तपोयोगादिप्रायश्चित्तं सर्वथा सर्वेषां सर्वं मलं न धूनोति किन्तु सावशेषं तस्य कस्यचित् किञ्चिदेव । हृदि प्रविष्टस्तु श्रीकृष्णः सर्वेषां सर्वं निःशेषं हरतीत्युक्तम् सलिलस्य यथा शरदिति ॥ ८ ॥ ९४ ॥

ततश्च कृतार्थो भवतीत्याह । धौतात्मा निष्पापाः मुक्ताः सर्वे परिक्लेशाः रागाद्या येन सः । पान्थः प्रवासी सर्वत्र भ्रमन् स्वगृहं प्राप्य यथा न मुञ्चति तद्वत् ॥ ९ ॥ ९५ ॥

किञ्च वृथैव क्षीयमाणमायुर्हरिकथया सफलं कुर्वित्याह । असौ सूर्य उद्यन् अस्तमदर्शनं यद्गच्छन् यद्येन तस्य ऋते विना वृथैवान्येषामायुर्हरति ॥ १० ॥ ९६ ॥

७टी परीक्षिद्वाक्यम्—KA परीक्षितं प्रति शुकवाक्यम् ।
१० पुंसामु- —Kb सुरामु-

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या या कथा भगवतः कथनीयोरुकर्मणः ।
गुणकर्माश्रया पुंभिः संसेव्यास्ता बुभूषुभिः ॥ ११ ॥ ९७ ॥

कस्तृप्नुयात्तीर्थपदोऽभिधानात्
सत्त्रेषु वः सूरिभिरीड्यमानात् ।
यः कर्णनाडीं पुरुषस्य यातो
भवप्रदां गेहरतिं छिनत्ति ॥ १२ ॥ ९८ ॥

संयच्छ रोषं भद्रं ते प्रतीपं श्रेयसां परम् ।
श्रुतेन भूयसा राजन्नगदेन यथामयम् ॥ १३ ॥ ९९ ॥

ये तु त्वदीयचरणाम्बुजकोषगन्धं
जिघ्रन्ति कर्णविवरैः श्रुतिवातनीतम् ।

पञ्चमस्कन्धेऽष्टमाध्याये सूतः । किं बहुना नरैरेतावदेव कर्तव्यमिति सर्वशास्त्रार्थसारमाह । कथनीयान्युरूणि कर्माणि यस्य गुणकर्मविषयाः बुभूषुभिः सद्भवितुमिच्छुभिः ॥ ११ ॥ ९७ ॥

तृतीये पञ्चमे विदुरः वर्णाश्रमधर्मादपि कृष्णकथा श्रवणीयेत्याह । तीर्थपदोऽभिधानात् कृष्णकथामृतात् । सत्त्रेषु समाजेषु सूरिभिर्नारदादिभिः ॥ १२ ॥ ९८ ॥

चतुर्थस्कन्धे ध्रुवं प्रति मनुः । संयच्छ संहर कुशलानां प्रतिकूलम् । अगदेन औषधेन आमयं रोगः ॥ १३ ॥ ९९ ॥

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११ बुभूषुभिः—KA बुभूत्सुभिः

११टी सद्भवितुमिच्छुभिः—KA सतां भवितुमिच्छद्भिः ।

१२टी—KA चतुर्थस्कण्धे ध्रुवं प्रति मनोः स्वायम्भुवस्य वाक्यमुपदेशसारमाह । संयच्छ नाशं कुरु श्रेयसां परं प्रतीपं प्रतिकूलं अगदेन औषधेन यथा लोको रोगं निर्यच्छति ॥

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भक्त्या गृहीतचरणाः परया च तेषां
नापैषि नाथ हृदयाम्बुरुहात् स्वपुंसाम् ॥ १४ ॥ १०० ॥

या निर्वृतिस्तनुभृतां तव पादपद्म-
ध्यानाद्भवज्जनकथाश्रवणेन वा स्यात् ।
सा ब्रह्मणि स्वमहिमन्यपि नाथ मा भूत्
किं त्वन्तकासिलुलितात् पततां विमानात् ॥ १५ ॥ १०१ ॥

न कामये नाथ तदप्यहं क्वचि-
न्न यत्र युष्मच्चरणाम्बुजासवः ।
महत्तमान्तर्हृदयान्मुखच्युतः
विधत्स्व कर्णायुतमेष मे वरः ॥ १६ ॥ १०२ ॥

तृतीयस्कन्धे नवमाध्याये ब्रह्मा । त्वामादरेण भजन्तः कृतार्था इत्याह । श्रुतिर्वेदः स एव वातस्तेन नीतं प्रापितं नापैषि नापयासि ये त्वत्कथाश्रवणमत्यादरेण कुर्वन्ति तेषां हृदि नित्यं प्रकाशस इति भावः ॥ १४ ॥ १०० ॥

चतुर्थस्कन्धे ध्रुवस्तुतौ ये कामाद्यर्थं भजन्ते ते मूढमतयः ये निष्कामा भजन्ते त एव महान्त इत्याह । स्वमहिमनि निजानन्दस्वरूपेऽपि सा मा भूत् न भवेत् । अन्तक एवासिः तेन लुलितात् खण्डितात् विमानात् पततां सा नास्तीति किं वक्तव्यम् ॥ १५ ॥ १०१ ॥

तत्रैव विंशे पृथुस्तुतौ । कैवल्यपते इति सम्बोधनेन कैवल्यं वरिष्यसीत्याशंक्याह । महत्तमानामन्तर्हृदयात् मुखद्वारेण निर्गतो भवत्पदाम्भोजमकरन्दः । यशःश्रवणादिसुखं यत्र नास्ति तादृशं कैवल्यमहं न कामये इति । तर्हि किं कामयसे तत्राह । यशःश्रवणाय मे कर्णायुतं विधत्स्व विधेहीति । नन्वेवं कोऽपि न वृतवान् किमप्यन्यच्चिन्तय इति चेत् समत्वे स वरः नान्यः ॥ १६ ॥ १०२ ॥

१५टी N has at the end : ओं नमो नारायणाय नमः ॥

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स उत्तमश्लोकमहन्मुखच्युतो
भवत्पदाम्भोजसुधाकणानिलः ।
स्मृतिं पुनर्विस्मृततत्त्ववर्त्मनां
कुयोगिनां नो वितरत्यलं वरैः ॥ १७ ॥ १०३ ॥

पिबन्ति ये भगवत आत्मनः सतां
कथामृतं श्रवणपुटेषु सम्भृतम् ।
पुनन्ति ते विषयविदूषिताशयं
व्रजन्ति तच्चरणसरोरुहान्तिकम् ॥ १८ ॥ १०४ ॥

अयं ते कथामृष्टपीयूषनद्यां
मनोवारणः क्लेशदावाग्निदग्धः ।
तृषार्तोऽवगाढो न सस्मार दावं
न निष्क्रामति ब्रह्मसम्पन्नवन्नः ॥ १९ ॥ १०५ ॥

तर्हि कैवल्याभावे रागद्वेषाकुलितस्य सतः भक्तिसुखमेव न स्यादित्याह : भगवतस्तव पदाम्बुजयोः सुधाकणो लेशः तत्सम्बन्धी योऽनिलः स एव । दूरादपि सत्कथाश्रवणमित्यर्थः । विस्मृतं तत्त्ववर्त्म यैः तेषां कुयोगिनां पुनः स्मृतिं तत्त्ववर्त्म तत्त्वज्ञानं वितरति वरैरलं अप्रयोजनम् । अतो न खलु भक्तानां रागादिसम्भव इति भावः ॥ १७ ॥ १०३ ॥

तृतीये तृतीयाध्याये श्रवणफलमभिनयेनाह । सतामात्मत्वेन प्रतीयमानस्य । कथैवामृतं विषयैर्दूषितं मलिनीकृतम् आशयं शोधयन्ति । तत्य चरणपद्मान्तिकं व्रजन्ति ॥ १८ ॥ १०४ ॥

चतुर्थस्कन्धे सप्तमाध्याये सिद्धाः तत्कथामभिनन्दन्ति । मनो वारणो गज इव तत्कथामृष्टं पीयूषं तन्मयी नदी तत्रावगाढो निमग्नः । दावाग्नितुल्यं संसारतापं न स्मरति न ततो वहिर्गच्छति । स ब्रह्मणैकतां प्राप्त इव ॥ १९ ॥ १०५ ॥

१८टी आशयं—N, Kb आसनं

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निर्वृत्ततर्षैरुपगीयमानाद्भवौषधात् श्रोत्रमनोऽभिरामात् ।
क उत्तमश्लोकगुणानुवादात् पुमान्विरज्येत विना पशुघ्नात् ॥ २० ॥ १०६ ॥

यत् शृण्वतोऽपैत्यरतिर्वितृष्णा
सत्त्वञ्च शुध्यत्यचिरेण पुंसः ।
भक्तिर्हरौ तत् पुरुषे च सख्यं
तदेव हारं वद मन्यसे चेत् ॥ २१ ॥ १०७ ॥

दशमस्कन्धे प्रथमाध्याये परीक्षित् । अत्र तावत्त्रिविधाः लोका मुक्ता मुमुक्षवो विषयिणश्च । तेषां मध्येऽत्र न कस्याप्यलं संप्रत्यय इत्याह । निर्वृत्ततर्षैर्मुक्तैः । मुमुक्षूणामयमेव मोक्षोपायः भवौषधात् । श्रोत्रेति विषयिणामयमेव परमविषयः । पशुघ्नात् पशुघातिचाण्डालात् अपगता शुक् यस्मात् तस्मात् (?) आत्मघातिन इत्यर्थं करणे अटि लोष्ट्रतुल्यादित्यर्थः (?) तस्मात् को विरज्येत न कोऽपीति ॥२०॥१०६॥

तत्रैव सप्तमाध्याये । यच्छृण्वतः पुंसो अरतिर्मनोग्लानिः तन्मूला वितृष्णा च अपगच्छति पुंमात्रस्येत्यर्थः । सत्त्वशुद्धिः हरिभक्तिः हरिदासेषु

२०टी निवृत्ततर्षैर्मुक्तैः ... ... कोऽपीति ॥ —KA गततृष्णैर्मुक्तैरपीत्यर्थः मुमुक्षूणामयमेवोपाय इत्याह भवौषधादिति विषयिणां परमो विषयः अयमेवेत्याह श्रोत्रमनोऽभिरामादिति एवं भूतायां हरिकथायां यो विमुखः स एव चाण्डालः तस्माद्विना पशुघातिनो व्याधादिति वा । यद्वाकारविश्लेषः अपगता शुक् यस्मात् तमात्मानं हन्तीत्यपशुघ्नः तस्मात् । यद्वा अपगता शुक् यस्य तं मूर्नि हन्तीत्यपशुघ्नः राक्षसः तस्मात् । यद्वा अपगतशुक् यस्मात् तमीश्वरं विष्णुं हन्ति द्रुह्यतीत्यपशुघ्नः तस्मात् । अथवा नात्राकारविश्लेषः पशुं हन्तीत्यनेनेति पशुघ्नः दण्डलोष्ट्रादिः तद्वत यो जड़ः तस्माद्विनाथवा यज्ञपुरुषमनाराध्य यज्ञाद्यर्थं यः पशून् हन्ति स पशुघ्नः तस्माद्विनेति भावः भक्तिरत्नावल्यां इयं योजना सप्तविधास्ति ।

This reference to *Bhakti-ratnāvalī*, which book was received by Śaṅkaradeva after his completion of *Bhakti-ratnākara*, is strange, and indicates later interpolation.

२१ पुरुषे च—KA पुरुषेण

२१टि वितृष्णा—Kb, KA विविधा तृष्णा
हरेरिदं—N हरेश्चिदं, Kb हरेचिदं

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तव कथामृतं तप्तजीवनं
कविभिरीडितं कल्मषापहम् ।
श्रवणमंगलं श्रीमदाततं
भुवि गृणन्ति ये भूरिदा जनाः ॥ २२ ॥ १०८ ॥

संसारसिन्धुमतिदुस्तरमुत्तितीर्षो-
र्नान्यः प्लवो भगवतः पुरुषोत्तमस्य ।
लीलाकथारसनिषेवनमन्तरेण
पुंसो भवेत् त्रिविधदुःखदवार्दितस्य ॥ २३ ॥ १०९ ॥

सख्यमित्यादि भवन्ति । हारं हरेरिदं चरित्रं मनोहरं वा यद्यनुग्रहं मन्यसे करोषीत्यर्थः ॥ २१ ॥ १०७ ॥

तत्रैकत्रिंशाध्याये गोपीनां वाक्यम् । किञ्चास्माकं त्वद्विरहेण प्राप्तमेव मरणं त्वत्कथामृतं पाययद्भिः सुहृद्भिर्वञ्चितमित्याहुः कथैवामृतं तत्र हेतुः तप्तं जीवयति । प्रसिद्धादमृतादुत्कर्षमाहुः कविभिर्ब्रह्मविद्भिरीडितं स्तुतम् । भोग्यामृतं तैस्तुच्चीकृतम् । कल्मषापहमिति काम्यकर्मनिरसनं तत्तु नैवंभूतं किञ्च श्रवणमात्रेणैव मंगलप्रदं नानुष्ठानापेक्षम् । श्रीमत् सुशान्तं तत्तून्मादकमेवंभूतं कथामृतम् आततं यथा भवत्येवं भुवि ये गृणन्ति निरूपयन्ति ते भूरिदा बहुदातारः पूर्वजन्मसु सुकृतिनः । अत्रैतदुक्तं कथामृतं गृणन्तोऽतिधन्याः किंपुनस्त्वा पश्यन्तोति ॥ २२ ॥ १०८ ॥

द्वादशस्कन्धे चतुर्थाध्याये निःशेषेन कृष्णस्य कथाम् अभिधातुं ब्रह्मापि न समर्थ इत्युक्तम् । यदि कैरप्यभिधातुं न शक्यते किं तदभिधानेन अत आह । त्रिविधं दुःखमेव दवः अनलस्तेन पीड़ितस्य अतस्तदुत्तितीर्षोः पुंसो भगवतो लीलाकथारसस्य निषेवनं विना अन्यत्तरणसाधनं नैव भवेत् । उपायान्तराभावात् अतस्तत्कथाश्रवणमेव यथाशक्ति कर्तव्यमित्यर्थः ॥ २३ ॥ १०९ ॥

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२३ भवेत् त्रिविध- —N भवेद्विविध-

२३टी ब्रह्मापि न समर्थः Kb—N (absent)

कैरप्यभिधातुं N—Kb केवलमभिधातुं

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पारिजातेऽञ्जसा लभ्ये सारंगोऽन्यन्न सेवते ।
तदंघ्रिमूलमासाद्य साक्षात् किं किं वृणीमहि ॥ २४ ॥ ११० ॥

यावत्ते मायया स्पृष्टा भ्रमाम इह कर्मभिः ।
तावद्भवत्प्रसंगानां संग स्यान्नो भवे भवे ॥ २५ ॥ १११ ॥

यत्रेड्यन्ते कथामृष्टास्तृष्णायाः प्रशमो यतः ।
निर्वैरं यत्र भूतेषु नोद्वेगो यत्र कश्चन ॥ २६ ॥ ११२ ॥

यत्र नारायणः साक्षान्न्यासिनां परमा गतिः ।
प्रस्तूयते सत्कथासु मुक्तसंगैः पुनः पुनः ॥ २७ ॥ ११३ ॥

तेषां विचरतां पद्भ्यां तीर्थानां पावनेच्छया ।
भीतस्य किन्न रोचते तावकानां समागमः ॥ २८ ॥ ११४ ॥

चतुर्थस्कन्धे त्रिंशतितमाध्याये भगवन्तम्प्रति प्रचेतसां वाक्यम् वरं वृणीष्वेत्युक्ते त्वदंघ्रिसेवाया अन्यत्तु नेच्छामीत्याहुः । सारंगो भ्रमरः पारिजात-पुष्परसं पीत्वा अन्यन्न सेवते । तथा त्वदंघ्रिमूलं प्राप्य किं वृणीमहि न किमपीति । यद्वा किं तुच्छं अन्यत् किमर्थं वृणीमहि अथवा यदि वृणीमहि तर्हि किं वृणीमहि अनन्तत्वेन मनोरथानामित्यर्थः ॥ २४ ॥ ११० ॥

अत एतत् प्रार्थयामह इत्याहुः । यावदिति स्पृष्टा व्याप्ताः भगवति प्रकृष्ट-संगो येषां तेषां भक्तानां संगोऽस्माकं स्यात् ॥ २५ ॥ १११ ॥

सत्संगस्यातिश्रेष्ठत्वमाह यत्र येषु सत्सु याभ्यः कथाभ्यः नानामनोरथानां लिप्सा एव तृष्णा प्रशमो नाशः ॥ २६ ॥ ११२ ॥

तीर्थानामेव पावनेच्छया पद्भ्यां विचरतां भीतस्य संसारात् ॥२८॥११४॥

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२६ प्रशमो—N प्रसवो
यत्र भूतेषु—Kb सर्वभूतेषु
२७ मुक्तसंगैः—Kb मुक्तसंगः

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नायं सुखापो भगवान् देहिनां गोपिकासुतः ।
ज्ञानिनाञ्चात्मभूतानां यथा भक्तिमतामिह ॥ २९ ॥ ११५ ॥

तान्वा असदृवृत्तिभिरक्षभिर्ये
पराहृतान्तर्मनसः परेश ।
अथो न पश्यन्त्युरुगाय नूनं
ये ते पदन्यासविलासलक्ष्म्याः ॥ ३० ॥ ११६ ॥

पानेन ते देव कथासुधायाः
प्रवृद्धभक्त्या विशदाशया ये ।
वैराग्यसारं प्रतिलभ्य बोधं
यथाञ्जसान्वीयुरकुण्ठधिष्ण्यम् ॥ ३१ ॥ ११७ ॥

श्रीभागवते दशमस्कन्धे नवमाध्याये फलितमाह शुकः । देहीति देहाभिमानिनस्तापसादयः । ज्ञानिनां निवृत्ताभिमानिनाम् ॥ २९ ॥ ११५ ॥

तृतीयस्कन्धे तत्त्वस्तुतौ । तत् हृदिस्थमपि पदाब्जं केषांचित् चेत् सुदूरमन्येषामपि तथैवेति चेत्तत्राह । असती वृत्तिर्येषां बहिर्मुखैरित्यर्थः अक्षभिरिन्द्रियैः । पराहृतमपहृतं मनो येषाम् । अथातः त एव तान्न पश्यन्ति वै प्रसिद्धे कुतः पुनस्तत्संगः कान् तत्राह । ते पदन्यासः भ्रमणं तस्य विलासः विभ्रमः तस्य लक्ष्मोः शोभा तस्या ये कृतोनित्यर्थः (?) । लक्ष्मपाठे पथपाठे च तत्पदन्यासविलासो लक्ष्म येषां तान् पथः त्वन्मार्गभूतानसतः मार्गान्वा श्रवणादीनित्यर्थः अथवा एवंभूता भागवताः तान्मत्तान् पश्यन्ति सत्संगाभावे कथाश्रवणाभावाद्धृदिस्थमपि तत् सुदूरमिति भावः ॥ ३० ॥ ११६ ॥

एतदेव स्फोटयति । केवलेन हरिकथाश्रवणेन सुखेन तल्लोकप्राप्तिमाह । वैराग्यमेव सारं बलं यस्य तं बोधं लब्ध्वा अञ्जसा द्रुतम् अन्वीयुः प्रापुः । अकुण्ठधिष्ण्यं वैकुण्ठलोकम् ॥ ३१ ॥ ११७ ॥

३०टी तथैवेति चेत्तत्राह—Kb तथैव स्यात् अविशेषादित्याशंक्याह ।
कृतोनित्यर्थः N, Kb [भक्तानित्यर्थः ?] —KA तान् तल्लीलाकथनादिभिः शोभमानान् तद्भक्तानित्यर्थः ।
लक्ष्मपाठे पथपाठे च—KA पथ इति लक्ष्मा इति पाठे

३१टी प्रापुः—KA प्राप्नुयुः

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तथाऽपरे चात्मसमाधियोगबलेन जित्वा प्रकृतिं वरिष्ठाम् ।
त्वामेव धीराः पुरुषं विशन्ति तेषां श्रमः स्यान्न तु सेवया ते ॥३२॥११८॥

यच्छ्रद्धया श्रुतवत्या च भक्त्या संमृज्यमाने हृदयेऽवधाय ।
ज्ञानेन वैराग्यबलेन धीराः व्रजेम तत्तेंऽघ्रिसरोजपीठम् ॥ ३३ ॥ ११९ ॥

अस्त्येव राजन् भवतो मधुद्विषः
पदारविन्दस्य गुणानुवादने ।
रतिः सदा या विधुनोति नैष्ठिकी
कामं कषायं मलमन्तरात्मनः ॥ ३४ ॥ १२० ॥

आत्मनो मनसः समाधिः स्थैर्यं स एव योग उपायः तस्य बलेन ज्ञानयोगतः अतिश्रमेण मोक्षः सत्संगतस्त्वत्कथा श्रवणेन त्वनायासेनेति । अहम्ममताधिरूढानान्तु न किञ्चिदिति भावः ॥ ३२ ॥ ११८ ॥

ननु विषयाकृष्टचित्तानां कुतस्तदन्वेषणं तत्राह । यत् हृदयेऽवधाय स्थिरं धृत्वेत्यर्थः । वैराग्यमेव बलं यस्य तेन । धीरा भवन्ति । ननु सरागचित्ते ध्यानमेव कुत इति चेत्तत्राह श्रद्धया श्रवणपूर्विकया भक्त्या सम्यक् शोध्यमाने ॥३३॥११९॥

गुणानामनुवादनं प्रश्नद्वारेण प्रवर्तनं श्रवणमर्थात् तत्र रतिः सदा चेत् मनसोऽन्तस्थं कामं कषायं तत्तुल्यमनिर्वर्त्यं नाशयतीति ॥ ३४ ॥ १२० ॥

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३२ N reads after the v : श्रीनरनारायणाय नमः ॥

३२टी N reads after the commentary :

नाथे श्रीपुरुषोत्तमे त्रिजगतामेकाधिपे चेतसा
सेव्ये स्वस्य पदस्य दातरि सुरे नारायणे तिष्ठति ।
यत्किञ्चित्पुरुषाधमं कतिकतिपयग्रामेशमल्पार्थदं
सेवायै मृगयामहे नरमहो मूढा वडाका वयम् ॥
श्रीनारायणाय नमः ॥

३३ यच्छ्रद्धया ... ... हृदयेऽवधाय—Kb यच्छ्रद्धया श्रवणपूर्विकया च भक्त्या संमृज्यमाने हृदये विधाय

३३टी हृदयेऽवधाय—Kb हृदयेऽवधीय

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शास्त्रेष्वियानेव विनिश्चितो नृणां
मोक्षस्य सध्र्यिङ्मृष्टस्य हेतुः ।
असंग आत्मव्यतिरिक्तमात्मनि
दृढा रतिर्ब्रह्मणि निर्गुणे च या ॥ ३५ ॥ १२१ ॥

सा श्रद्धया भगवद्धर्मचर्यया
जिज्ञासयाध्यात्मिकयोगनिष्ठया ।
योगेश्वरोपासनया च नित्यं
पुण्यश्रवः कथया पुण्यया च ॥ ३६ ॥ १२२ ॥

अर्थेन्द्रियारामसगोष्ठ्यतृष्णया
तत्सम्मतानामपरिग्रहेण च ।

चित्तशुद्धौ वहिर्वैराग्यमात्मरतिश्च भवति न च ततोऽधिकं साधनमस्ति शास्त्रेष्वेतयोर्मोक्षहेतुत्वनिश्चयादित्याह । सध्रक् विमृष्टेषु विचारितेषु मोक्षस्य हेतुः एतावानेव सुनिश्चितः । कोऽसावित्याह आत्मव्यतिरिक्तेऽनात्मनि असंगोऽनासक्तिः । आत्मनि रतिश्च आत्मनो विशेषणं निर्गुणे ब्रह्मणि चेति ॥ ३५ ॥ १२१ ॥

नन्वेतदतिदुर्लभम् इत्याशंक्य उत्तमाधिकारिणः श्रवणमात्रेण । अन्यस्य चित्तशुद्ध्यनुसारेण साधनतारतम्येन प्रवर्धमानभक्त्या इत्यभिप्रेत्याह चतुर्भिः । आत्मरतिरसंगश्च श्रद्धादिभिः स्यात् चतुर्थश्लोकेनान्वयः । जिज्ञासेति तद्विशेष-बुभुत्सया पुण्ययशाः हरिः तस्य पुण्यप्रदया कथया ॥ ३६ ॥ १२२ ॥

अर्थरामस्तन्निष्ठास्तामसा इन्द्रियारामाः कामनिष्ठा राजसाः तैः सह या गोष्ठी तत्रातृष्णया । तेषामेव सम्मतानां धनस्त्र्यादीनामपरिग्रहेणादरत्यागेन ।

३४टी —KA चतुर्थस्कन्धे द्वाविंशे पृथुं प्रति सनकादिवाक्यम् तदेवं संगमं प्रश्नं वाभिनन्द्य अनुवादमुखेनैव मोक्षसाधनमुपदिशति । गुणानामनुवादप्रवर्त्तने श्रवण इत्यर्थः अन्तरात्मनो मनसोऽन्तस्थं कामात्मकं विधुनोति कषायं धातुरागवदनिर्वर्त्यम् ॥

३५ मोक्षस्य.....हेतुः—KA क्षेमस्य सध्रक्विमृत्सस्य हेतुः ।

३७टी तेषामेव.....परिग्रहेण—KA तेषां ग्रहणाय ये सम्मताः अर्थात् कामाश्च तेषाम-परिग्रहेण

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विविक्तरुच्या परितोष आत्मनि
विना हरेर्गुणपीयूषपानात् ॥ ३७ ॥ १२३ ॥
अहिंसया पारमहंसचर्यया
स्मृत्या मुकुन्दचरिताग्र्यसीधुना ।
यमैरकामैर्नियमैरनिन्दया
निरीहया द्वन्द्वतितिक्षया च ॥ ३८ ॥ १२४ ॥

हरेर्मुहुस्तत्परकर्णपूर-
गुणाभिधानेन विजृम्भमानया ।
भक्त्या ह्यसंगः सदसत्यनात्मनि
स्यान्निर्गुणे ब्रह्मणि चाञ्जसा रतिः ॥ ३९ ॥ १२५ ॥

विविक्तं पूतं विजनं जनशून्यस्थानं तत्र रुच्या एकान्तवासनेत्यर्थः । आत्मनि परितोषे च सति किन्तु हरेर्गुणा एव पीयूषममृतं तस्य पानाद्विना । गुणामृतपाने भाव्ये विविक्तरुचिर्न कार्या । न चात्मपरितोषेऽपीत्याशयः ॥ ३७ ॥ १२३ ॥

पारमहंसचर्यया तेषां परिचर्यया वा ज्ञानीजनपरिचर्या ज्ञाने हेतुः । साप्योपशम-प्रधाना । स्मृत्या आत्महिताहितानुसन्धानेन । मुकुन्दचरितमेवाग्र्यं श्रेष्ठं सोध्वमृतं तेन तच्छ्रुतिसुखेन इत्यर्थः मार्गान्तरस्यानिन्दया च । निरीहया योगक्षेमराहित्यं तया । शीतोष्णसुखदुःखमानापमानसहनेन ॥ ३८ ॥ १२४ ॥

तत्परा हरिभक्तास्तेषां कर्णपूराः कर्णालंकाराः ये हरेर्गुणाः तेषामभिधानं कीर्तनं तेन विजृम्भमानया उत्पन्नया वा सदसति कार्यकारणरूपे सर्वत्रेत्यर्थः । असंगः आत्मरतिश्चेति चतूर्णामन्वयः ॥ ३९ ॥ १२५ ॥

इत्यादिवचनानुसारेण तत्कथाश्रवणेनैवायत्नसिद्धो मोक्ष
इति निर्णीतं श्रीभक्तिरत्नाकरे ॥ * ॥ ६ ॥ * ॥

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॥ ७ ॥ श्रीहरेः कीर्तनमाहात्म्यम् ॥

एतद्घ्यातुरचित्तानां मात्रास्पर्शे च या मुहुः ।
भवसिन्धुप्लवो दृष्टो हरिचर्यानुवर्णनम् ॥ १ ॥ १२६ ॥

आपन्नः संसृतिं घोरां यन्नाम विवशो गृणन् ।
ततः सद्यो विमुच्येत यद्बिभेति स्वयं भयम् ॥ २ ॥ १२७ ॥

एतन्निर्विद्यमानानामिच्छतामकुतोभयम् ।
योगिनां नृप निर्णीतं हरिनामानुकीर्तनम् ॥ ३ ॥ १२८ ॥

यस्यावतारगुणकर्मविडम्बनानि
नामानि येऽसुविगमे विवशा गृणन्ति ।
तेऽनेकजन्मशमलं सहसैव हित्वा
संयान्त्यपावृतमृतन्तमजं प्रपद्ये ॥ ४ ॥ १२९ ॥

अथ श्रीहरेः कीर्तनमाहात्म्यम् । प्रथमे सूतः । मात्रा विषयास्तेषां स्पर्शः भोगस्तत्र च आतुरचित्तानाम् एतदेव भवसिन्धुप्लवः न केवलं श्रुतिप्रामाण्येनान्वय-व्यतिरेकाभ्यां दृष्टश्च ॥ १ ॥ १२६ ॥

तत्र प्रथमे शौनकः । तत्प्रभावमनुवर्णयन् श्रवणौत्सुक्यमाविष्करोति । आपन्नः प्राप्तः । ततः संसृतेः । तत्र हेतुः यतो नाम्नः भयमपि स्वयं बिभेति ॥ २ ॥ १२७ ॥

द्वितीयस्कन्धे प्रथमाध्याये शुकः । साधकानां सिद्धानामतः परमन्यत् श्रेयो नास्तीत्याह । इच्छतां कामिनां तत्फलसाधनमेतदेव निर्विद्यमानानां मुमुक्षूणां मोक्षसाधनमेतदिति योगिनां ज्ञानिनां ज्ञानफलत्वे तन्निर्णीतं नात्र प्रमाणं वक्तव्यम् ॥ ३ ॥ १२८ ॥

तृतीयस्कन्धे नवमाध्याये ब्रह्मा । नामग्रहणतः कैवल्यप्रदत्वेनैश्वर्यं व्यञ्जयन्नमस्करोति । अवताराणां गुणानां कर्मणाञ्चानुकरणं ये असुविगमे मरणकाले

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यन्नामधेयश्रवणानुकीर्तनात्
यत्प्रह्वणाद् यत्स्मरणादपि क्वचित् ।
श्वादोऽपि सद्यः सवनाय कल्पते
कुतः पुनस्ते भगवन्नु दर्शनात् ॥ ५ ॥ १३० ॥

अहो वत श्वपचोऽतो गरीयान्
यज्जिह्वाग्रे वर्तते नाम तुभ्यम् ।
तेपुस्तपस्ते जुहुवुः सस्नुरार्या
ब्रह्मानूचुर्नाम गृणन्ति ये ते । ६ ॥ १३१ ॥

यन्नामश्रुतमनुकीर्तयेदकस्मा-
दार्तो वा यदि पतितः प्रलम्भनाद्वा ।
हन्त्यंघः सपदि नृणामशेषमन्यं
कं शेषाद्भगवत उपाश्रयेन्मुमुक्षुः ॥ ७ ॥ १३२ ॥

विवशाः सन्तः केवलमुच्चारयन्ति । तत्रावतारविडम्बनानि देवकीनन्दन इति । गुणविडम्बनानि सर्वज्ञभक्तवत्सल इत्यादीनि । कर्मविडम्बनानि गोवर्धनोद्धारण-कंसारीति । अनेकजन्मकृतपापं त्यक्त्वा सहसा हठात् । अपावृतं निरस्तावरणं ब्रह्मैव सम्यगृतं सत्यं प्राप्नुवन्ति । अजं श्रीकृष्णं प्रपद्ये प्रणम्ये च ॥ ४ ॥ १२९ ॥

तत्र त्रयस्त्रिंशाध्याये देवहूतिः । त्वद्दर्शनादहं कृतार्थास्मीति कैमुतिक-न्यायेनाह । श्रवणमनुकीर्तनञ्च तस्मात् श्वादः चाण्डालोऽपि सवनाय सोमपानाय कल्पते योग्यो भवतीति पूज्यत्वमुक्तम् । दर्शनात् किं वक्तव्यम् ॥ ५ ॥ १३० ॥

एतदुपपादयति अहो वतेत्याश्चर्ये यस्य जिह्वाग्रे मात्रं नार्थज्ञानमपि तुभ्यं तव स श्वपचोऽपि अतो देवदेहतोऽपि गरीयान् । यतो वर्तत इति वा । तपस्तेपुः होमं कृतवन्तः तीर्थेषु स्नातारः आर्याः सदाचाराः वेदमधीतवन्तः यतस्त्वन्नामकीर्तने सर्वमन्तर्भूतम् अतः पूज्यास्ते इत्यर्थः । यद्वा जन्मान्तरे तत् सर्वं कृतं नामकीर्तने महाभाग्येनागम्यते ॥ ६ ॥ १३१ ॥

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नैवंविधः पुरुषकार उरुक्रमस्य
पुंसां तदंघ्रिरजसा जितषड्गुणानाम् ।
चित्रं विदूरविगतः सकृदाददीत
यन्नामधेयमधुना स जहाति बन्धम् ॥ ८ ॥ १३३ ॥

अयं हि कृतनिर्वेशो जन्मकोटयंघसामपि ।
यद्व्याजहार विवशो नामस्वस्त्ययनं हरेः ॥ ९ ॥ १३४ ॥

एतेनैव ह्यघोनोऽस्य कृतं स्यादघनिष्कृतम् ।
यदा नारायणायेति जगाद चतुरक्षरम् ॥ १० ॥ १३५ ॥

पञ्चमस्कन्धे पञ्चविंशाध्याये नारदः । आस्तान्तावत् कृपया वपुर्धारणं तद्भजनं वा तन्नामौदार्यमत्याश्चर्यमित्याह । पतितः पातक्यपि यद्यनुकीर्तयेत्तर्हि स शुध्येदिति किं वक्तव्यं यतो असावेव नृणामशेषमंघोऽपि सद्यो हन्ति । कथमनुकीर्तयेत्तत्राह अकस्माद्वान्यतः श्रुतं वा आर्तो वा प्रलम्भनात् परिहासाद्वा तस्मात् शेषादन्यत् कमुपाश्रयेदिति ॥ ७ ॥ १३२ ॥

अत्र प्रथमाध्याये शुकः । जिता षड्गुणा ऊर्मयः इन्द्रियाणि वा यैः । तेषामेवंविधः पुरुषकार इति न चित्रं नासम्भावितम् । विदूरविगतोऽन्त्यजोऽपि यस्योरुक्रमस्य सकृत् नामोच्चारणात् सोऽधुना तत्क्षणं बन्धं संसारबन्धं तरतीति । तत्त्वमिति पाठे चाण्डालत्वं विजहातीति ॥ ८ ॥ १३३ ॥

षष्ठस्कन्धे तृतीयाध्याये यमदूतान् प्रति विष्णुदूताः । नन्वस्य पापिनो दण्डे किमित्याक्रोशः क्रियते तत्राह । यस्माद्विवशोऽपि हरेर्नाम व्याजहार उच्चारितवान् न केवलं प्रायश्चित्तमात्रं हरेर्नाम अपि तु स्वस्त्ययनं मोक्षसाधनमपि । तदुक्तं—

सकृदुच्चरितं येन हरीत्यक्षरद्वयम् ।
बद्धः परिकरस्तेन मोक्षाय गमनं प्रति ॥ ९ ॥ १३४ ॥

ननु कर्मसाद्गुण्यकरं हरेर्नाम इति युक्तम् ।

यस्य स्मृत्या च नामोक्त्या तपोदानव्रतादिषु ।
न्यूनं सम्पूर्णतामेति सद्यो वन्दे तमच्युतम् ॥

९टी यस्माद् ··· ··· तदुक्तं ॥ —N, Kb यद्यस्माद्विवलं प्रायश्चित्तमेव स्वस्त्ययनं मोक्षसाधनमपीति उक्तञ्च ॥

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स्तेनः सुरापो मित्रध्रुग् ब्रह्महा गुरुतल्पगः ।
स्त्रीराजपितृगोहन्ता ये च पातकिनोऽपरे ॥ - ॥ १३६ ॥

सर्वेषामप्यघवतामिदमेव सुनिष्कृतम् ।
नामव्याहरणं विष्णोर्यतस्तद्विषया मतिः ॥ ११ ॥ १३७ ॥

सांकेत्यं पारिहास्यं वा स्तोभं हेलनमेव वा ।
वैकुण्ठनामग्रहणमशेषाघहरं विदुः ॥ १२ ॥ १३८ ॥

अज्ञानादथवा ज्ञानादुत्तमश्लोकनाम यत् ।
संकीर्तितमघं पुंसां दहेदेधो यथानलः ॥ १३ ॥ १३९ ॥

इत्यादिवचनात् । स्वातन्त्र्येणाघनिवर्तकं कथमित्याहुः । एतेनैव केवलेनाघवतः । यद्यत आ ईषदाभासमात्रं नारायण आया अत्रागच्छ इति विक्रोशेन पुत्राभासेन । चतुरक्षरमित्यधिकत्वं दर्शितं नामैकदेशेनाप्यलमिति भावः । तत्कर्मांगत्वेऽपि नाम्नः खादिरत्वादिवत् संयोगपृथक्त्वेन प्रायश्चित्तत्वं युक्तं तथाहि—

अवशेनापि यन्नाम्नि कीर्तिते सर्वपातकैः ।
पुमान् विमुच्यते सद्यः सिंहत्रस्तैर्मृगैरिव ॥

इत्यादि सहस्रशः पुराणवचनात् स्वातन्त्र्यमवगम्यते तस्मान्नामाभासमात्रेणाघनिष्कृतं स्यादिति ॥ १० ॥ १३५ ॥

सुनिष्कृतं प्रायश्चितं तद्विषया नामव्याहरकविषया मदीयोऽयं मया सर्वतो रक्षणीय इति ॥ ११ ॥ १३७ ॥

नन्वसौ पुत्रनामाग्रहीत् न भगवन्नाम तत्राहुः । सांकेत्यं पुत्रादिसंकेतभवं परिहासतः कृतं स्तोभो गीततालपूर्णो हेलनं किं विष्णुनेति एवं नामोच्चारणम् ॥ १२ ॥ १३८ ॥

नन्वथापि पापक्षयः प्रायश्चित्तमिति ज्ञात्वा नोच्चारितमिति चेत्तत्राहुः अयं भावः । बालकेनाज्ञानतोऽपि निःक्षिप्तोऽग्निः काष्ठराशिं दहति तद्वत् ॥ १३ ॥ १३९ ॥

११टी—KA ननु कामकृतानां महापातकानां सहस्रशः कामकृत आवर्त्तितानां द्वादशाब्दादिकोटिभिरप्यनिर्वर्ण्यायां कथमिदमेव प्रायश्चित्तं स्यात्तत्राहुः द्वाभ्याम् । सुनिष्कृतं श्रेष्ठं प्रायश्चित्तमेव तत्र हेतुः यतो नामव्याहरणात् तद्विषया नामव्याहरकपुरुषविषया मदीयो ममायं सर्वतो रक्षणीय इति विष्णोर्मतिर्भवति ॥

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एतावानेव लोकेऽस्मिन् पुंसः स्वार्थः परः स्मृतः ।
भक्तियोगो भगवति तन्नामग्रहणादिभिः ॥ १४ ॥ १४० ॥

नामोच्चारणमाहात्म्यं हरेः पश्यत पुत्रकाः ।
अजामिलोऽपि येनैव मृत्युपाशादमुच्यत ॥ १५ ॥ १४१ ॥

एतावतालमघनिर्हरणाय पुंसां
संकीर्तनं भगवतो गुणकर्मनाम्नाम् ।
विक्रुश्य पुत्रमघवान्यदजामिलोऽपि
नारायणेति म्रियमाण इयाय मुक्तिम् ॥ १६ ॥ १४२ ॥

तत्र तृतीयाध्याये स्वदूतान् प्रति यमः । 'धर्मं भागवतं भटा' इत्युक्तं तमेव धर्ममाह । परो धर्मः नामग्रहणादिभिर्भगवति भक्तियोग इति य एषः ॥१४॥१४०॥

न चात्र प्रमाणं वक्तव्यम् दृष्टत्वादित्याह । येनैव केवलेन नामोच्चारणेन ॥ १५ ॥ १४१ ॥

ननु सकृदुच्चरितनामाभासमात्रेण कथं सर्वपापक्षयः श्रद्धादेरपि विधानात् । तथा हि—

सायंप्रातर्गृणन् भक्त्या दुःखग्रामाद्विमुच्यते ॥

इति ॥

अनुदिनमिदमादरेण शृणोतीति च ॥

श्रवणं कीर्तनं ध्यानं हरेरद्भुतकर्मणः ।
जन्मकर्मगुणानाञ्च तदर्थेऽखिलचेष्टितम् ॥

इति । अत्र पठ्यन्ते पुराणान्तरेऽपि च—

पापक्षयश्च भवति स्मरतां तमहर्निशम् ।

इत्यादि । तत्रापि च श्रुतम्—

तस्मात् संकीर्तनं विष्णोर्जगन्मंगलमंघसाम् ।
महतामपि कौरव्य विद्ध्यैकान्तिकनिष्कृतिम् ॥

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१४ स्वार्थः—KA धर्मः

१६टी श्रवणं···-कर्मणः । KA—N, Kb (absent)
अत्र पठ्यन्ते ।—KA अस्मिन्नेव पुराणे तत्र तत्र पठ्यन्ते ।
अजायामपि मिलतीति अजामिलः—N. Kb. अजायां मिस, म्रियमाणो—N सूयमानो

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प्रायेण वेद तदिदं न महाजनोऽयं
देव्या विमोहितमतिर्वत मायया लम् ।
त्रय्यां जड़ीकृतमतिर्मधुपुष्पितायाम्
वैतानिके महति कर्मणि युज्यमानः ॥ १७ ॥ १४३ ॥

इति । एतच्च सम्यक्कीर्तनादेवावगम्यते । किञ्च तथा सति मन्वादयो द्वादशाब्दादि प्रायश्चित्तं किमिति स्मरेयुः । तस्मादिदमनुपपन्नं स्यादित्याह । भगवतो गुणानां कर्मणां नाम्नां सम्यक् कीर्तनमिति यत् एतावतां पुंसां मनुष्यमात्राणाम् अघनिर्हरणाय पापक्षयाय अलम् उपयोगो नास्ति । अलं शब्दो वारणे । उपयोगभावमाह अजायामपि मिलतीति अजामिलः । महापातक्यपि नारायण इति विक्रुश्य न तु सम्यक् कीर्त्तयित्वा । तच्च पुत्रमेव विक्रुश्य न तु हरिम् । अघवान् शुचिः म्रियमाणोऽवशचित्तः । मुक्तिमवाप न त्वघनिर्हरणमेव । अतो नामाभासेनापि सर्वपापक्षय इत्येतत् फलितम् । तत्र तत्र भक्तिश्रद्धावृत्त्यादिविधयस्तु पापवासनाक्षयार्थम् । उक्त एव 'गुणानुवादः खलु सत्त्वभावन' इत्यत्रैव अतो न किञ्चिदनुपपन्नम् ॥ १६ ॥ १४२ ॥

ननु तर्हि मन्वादयुक्तद्वादशाब्दादिप्रायश्चित्तविधयः वृथा भवेयुरित्याह । अयं महाजनो मन्वादिः । तत्रायं भावः यथा मृतसञ्जीवनीमजानन्तो वैद्या रोगनिर्हरणाय कटुकनिम्बादि स्मरन्ति । एवं स्वायंभुवस्तु द्वादशव्यतिरेकेनायं महाजनोऽतिगुह्यमिदं हरिनामाज्ञात्वा द्वादशाब्दादि स्मरन्ति । यतो मायया देव्या अलं विमोहितमतिः मधुरं यथा भवत्येवं पुष्पितायां पुष्पस्थानीयार्थवादैर्मनोहरायां त्रय्यां जडीकृता अभिनिविष्टा मतिर्यस्य सः अतो महत्येव कर्मणि ज्योतिष्टोमादौ श्रद्धया युज्यमानः । नाल्पे वर्तते दृश्यते च प्राकृतस्य लोकस्य महति मन्त्रादौ अस्पष्टकठिनाक्षरे श्रद्धा । तस्मादस्य ग्राहको नास्तीति तैर्नोक्तम् । यद्वा ।

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१७ युज्यमानः—KA मुह्यमानः

१७टी स्वायम्भुवस्तु—KA स्वयम्भुशम्भुप्रमुख-
-वादैर्मनोहरायां—KA -वादैरक्षय्यं हरेश्चातुर्मास्ययाजिनः सुकृतम्भवतीत्यादिभिर्मनोहरायां
श्रद्धा—KA श्रद्धा अल्पे च कोमलाक्षरे रामकृष्णे स्पष्टनामाक्षरे अश्रद्धा ।

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तस्मात् संकीर्तनं विष्णोर्जगन्मंगलमंघसाम् ।
महतामपि कौन्तेय विद्धयैकान्तिकनिष्कृतिम् ॥ १८ ॥ १४४ ॥

एवं स विप्लावितसर्वधर्मा
दास्याः पतिः पतितो गर्ह्यकर्मा ।
निपात्यमानो निरये हतव्रतः
सद्यो विमुक्तो भगवन्नाम गृह्णन् ॥ १९ ॥ १४५ ॥

स्वाधीनः सिंहोऽस्तीत्येतावता श्वशृगालादिनिवारणाय यथा न प्रयुञ्जते तथातितुच्चत्वात् पापस्य तन्निरसनाय परममंगलं हरेर्नाम न स्मरन्ति । अथवा । नाममाहात्म्यज्ञाने सर्वमुक्तिप्रसंगात् संसारोच्छेदः स्यात् इत्येषा दिक् ग्रन्थवाहुल्यभिया नातीव प्रपञ्च्यते । वयं तु ब्रूमः । वेदार्थविचारकैर्मन्वादिभिः भगवन्नाममहिमा ज्ञायत एव बहुषु स्थानेषु निबद्धश्च । तथापि द्वादशाब्दानां नाप्रामाण्यं यथा हि यागादिकमुक्त्वा शेषे अशेषकर्मोपमर्दकतया अद्वैतमेवोक्तं वेदे । तथा श्रीहरिनामप्रायश्चित्तेषु । एवम् अद्वैतश्रद्धालुभिर्यागादिष्वकृतेष्वपि न तद्वेदानामप्रामाण्यविद्यावद्विषयत्वात् कर्मबोधकश्रुतीनामप्रामाण्यं न भवति । एवं श्रीहरिनामश्रद्धालुभिः प्रायश्चित्तान्तरेषु अकृतेष्वपि कर्मप्रायश्चित्तविधायकश्रुतीनामपि नाप्रामाण्यम् । नाममहिमज्ञपरत्वात् सुकरत्वान्नामोच्चारणादीनामद्वैतपक्षतुल्यत्वात् इत्युक्तं प्रायेणेति एवं श्रवणादावपीति द्रष्टव्यम् ॥ १७ ॥ १४३ ॥

तस्मादिति शुकोक्तिः जगतो मंगलरूपमेतत् ॥ १८ ॥ १४४ ॥

एवमुक्तक्रमेण विप्लाविताः सर्वे धर्मा येन सः । शूद्राणीगतो कर्मणः पतितश्च गर्ह्यं कर्म यस्य नरकपतनादिसुखोऽपि हतं व्रतं स्वदारनियमो यस्य सद्यो नाम गृणन् विमुक्तः यमपाशात् संसारात् पापतो वा विमुक्तो वाभवत् ॥ १९ ॥ १४५ ॥

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१८ -निष्कृतिम्—KA -निःकृतम्

१९ स विप्लावित- —KA संप्लावितमति-
विमुक्तो— KA विमुच्येत

१९टी शूद्राणीगतो—N शुद्रानिगन्ता K शुद्रानिगत/

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नातः परं कर्मनिबन्धकृन्तनं
मुमुक्षतां तीर्थपदानुकीर्तनात् ।
न यत् पुनः कर्मसु सज्जते मनः
रजस्तमोभ्यां कलिलं ततोऽन्यथा ॥ २० ॥ १४६ ॥

म्रियमाणो हरेर्नाम गृणन् पुत्रोपचारितम् ।
अजामिलोऽप्यगाद्धाम किमुत श्रद्धया गृणन् ॥ २१ ॥ १४७ ॥

ब्रह्महा पितृहा गोघ्नो मातृहाचार्यहाघवान् ।
श्वादः पुक्कशको वापि शुध्येरन् यस्य कीर्तनात् ॥ २२ ॥ १४८ ॥

यन्नाम गृह्णन्नखिलान् श्रोतृणात्मानमेव च ।
सद्यः पुनाति किं भूयः तस्य स्पृष्टः[23] पदा हि ते ॥ २३ ॥ १४९ ॥

कर्मानुबन्धनं पापमूलं तस्य निकृन्तनं नाशकमतः परं नास्ति । कस्मात् परं तीर्थपदहरेरनुकीर्तनं निरन्तरं नामकीर्तनं तस्मात् यतोऽनुकीर्तनात् अन्यथा प्रायश्चित्तान्तरैः । रजस्तमोभ्याम् । कलिलं मलिनमेव भवति मनः ॥२०॥ १४६ ॥

म्रियमाणोऽवशं श्रद्धाहीनः ॥ २१ ॥ १४७ ॥

तत्र त्रयोदशाध्याये । शुद्धा भवेयुः ॥ २२ ॥ १४८ ॥

दशमस्कन्धे चतुस्त्रिंशाध्याये भगवन्तं प्रति सुदर्शनः । यस्य नाम गृणन् पुमान् अखिलान् श्रोतृणात्मानमपि सद्यः पुनाति यस्य तव पदा स्पृष्टः पुनातीति किं वक्तव्यम् ॥ २३ ॥ १४९ ॥

२०टी नाशकमतः—N नाशकतमः

कलिलं—N कालनं

मनः—N मलः

२१ -द्धाम किमुत—Kb -द्धामाक्षसुत

२२ -आचार्यहाघवान्—KA -आचार्यघातवान्

२३ स्पृष्टः—N, Kb, KA पृष्टः

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तीर्थं चक्रे नृपोनं यदजनि यदुषु स्वःसरित् पादशौचम् ।
द्विट्स्निग्धास्तत्स्वरूपं ययुरजितपरा श्रीर्यदर्थेऽन्ययत्नः ।
यन्नामामंगलघ्नं श्रुतमथ गदितं यत्कृतो गोत्रधर्मः
कृष्णस्यैतन्न चित्रं क्षितिभरहरणं कालचक्रायुधस्य ॥ २४ ॥ १५० ॥

तत्र च नवतितमे तस्मात् सर्वतीर्थोत्तमत्वं कीर्तेः कृष्णस्य सर्वदेवोत्तमत्वं न चित्रमित्याह । इतः पूर्वं स्वःसरित् गंगा सर्वतोऽधिकं तीर्थमासीत् । यद् यदा यदुष्वजनि जातः कीर्तिरूपं तीर्थं पवित्रकरं चक्रे स्वयं सर्वतीर्थोपरि विराजत इत्यर्थः । द्विषः स्निग्धाश्च तत्स्वरूपं ययुरिति न चित्रम् । तस्यैव परमकारुणिकत्वात् । तच्च न चित्रं किं तत् । कैरप्यजिता च सा परा च सर्वत उत्कृष्टा परिपूर्णा श्रीः कृष्णस्यैव । तदेवाह यस्यार्थे सा मामवलोकयत्वित्येतदर्थः । अन्येषां ब्रह्मेन्द्रादीनां यत्नः । सा च निरपेक्षमपि तमेव भजत इति चित्रं न हि न हि परममंगलाय न नामधेयत्वात्तस्य इत्याह । यस्य केवलं नाम तदपि न स्मरणापेक्ष्यं केनाप्युक्तं कस्माच्छ्रुतम् । अकस्माद्गदितं कीर्तितं अकस्माद्धठाच्छ्रुत्वा तेनैव मुच्यत इति गदितं तत् श्रुतम् अमंगलघ्नं पापनाशनम् सर्वधर्माश्रयत्वादपीत्याह । यदिति येन कृष्णेन गोत्रेषु तत्तदृषिवंशेषु धर्मो वर्णाश्रमलक्षणः कृतः प्रवर्तितः तस्य क्षितेर्भरः भारस्तस्य हरणमपि न चित्रमित्याह । सर्वसंहारकं कालचक्रं दुरन्तप्रभाववत्तदायुधं यस्य । कालश्चासौ सर्वसंहारकः चक्रायुधश्च वा तस्य किमेतदित्यर्थः ॥ २४ ॥ १५० ॥

२३टी स्पृष्टः—N, Kb पृष्टः

N has the following added at the end of the com. on v. 32 :

अखिलभुवनबन्धो वैरमिन्दोस्सरोजैरनुचितमिति मत्वा यः स्वपादारविन्दं ।
घटयितुमिव मायि यो जयत्याननेन्दोर्वटदलपुटशायी मंगलं वः कृषिष्टः ॥

विषयाविष्टचित्तानां कृष्णावेशः सुदुर्लभः ।
वारुणादिगतं वस्त्रं व्रजन्नैन्द्रि किमाप्नुयात् ॥ ०॥ (?)

२४ द्विट्- —Kb विद्विट्-

२४टी द्विषः—Kb, KA श्रीकृष्णस्य विद्विषः
तत्स्वरूपं—Kb तत्सारूपं
कैरप्यजिता च सा परा—Kb (damaged)
श्रीः कृष्णस्यैव—Kb श्रीकृष्णस्यैव
भजत—Kb श्रयेत
स्मरणापक्ष्यं—Kb नामस्मरणापेक्ष्यं

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संकीर्त्यमानो भगवाननन्तः श्रुतानुभावो व्यसनं हि पुंसाम्।
प्रविश्य चित्तं विधुनोत्यशेषं यथा तमोऽर्कोऽभ्रमिवातिवातः ॥ २५ ॥ १५१ ॥

अनन्यमतयो मर्त्या भोगिनोऽपि परन्तपाः।
ज्ञानवैराग्यरहिता ब्रह्मचर्यादिवर्जिताः ॥ २६ ॥ १५२ ॥
सर्वधर्मोज्झिता विष्णोर्नाममात्रैकजल्पकाः।
सुखेन यां गतिं यान्ति न तां सर्वेऽपि धार्मिकाः ॥ २७ ॥ १५३ ॥

द्वादशस्कन्धे द्वादशाध्याये सूतः। सम्यक् कीर्त्यमानोऽपि श्रुतोऽनुभावो यस्य सः। पुंसां सामान्यतः चित्तं प्रविश्य व्यसनं दुःखं निःशेषं विधुनोति हीति निश्चितम्। सतामनुभवप्रमाणम्। अर्को यथा। नन्वर्को गिरिगुहादिगतध्वान्तं न निवर्तयतीत्यत आह। अतिवातोऽभ्रमिव ॥ २५ ॥ १५१ ॥

पद्मपुराणे स्वर्णखण्डे बृहत्सहस्रनामनि च—

वाराणसीप्रयागादितीर्थस्नानादिभिः प्रिये।
गयाश्राद्धादिभिः पित्रैः वेदपाठादिभिर्मखैः ॥
तपोभिरुग्रैर्नियमैर्भूतदयादिभिः प्रभुः।
गुरुशुश्रूषणैः सत्यैः धर्मैर्वर्णाश्रमोचितैः ॥
ज्ञानध्यानादिभिः सम्यक् चरितैर्जन्मजन्मभिः।
न यान्ति तत् परं श्रेयो विष्णुः सर्वेश्वरेश्वरम् ॥
सर्वभावैरनाश्रित्य पुराणं पुरुषोत्तमम् ॥

इत्युक्तम्। तर्हि कथं प्राप्नुवन्ति तत्राह। नास्त्यन्यदेवेषु धर्मेषु मतिर्येषां ते वासुदेवैकभक्त्या मुक्त्यर्थिनः भोगिनोऽपि स्रक्चन्दनवनिताद्यासक्ततरंगितचित्ताः तदर्थं परान् तापयन्तः। ज्ञानं नित्यानित्यविवेकः वैराग्यं विषयवैतृष्ण्यं ताभ्यां रहिताः। शमदमादिसाधनहीनाः ॥ २६ ॥ १५२ ॥

परतत्त्वप्रबोधिचित्तान्तःकरणं नैष्कर्मण्याभिधायिभिः सर्वैर्धर्मैर्बहिष्कृताः किन्तु विष्णोर्नाममात्रमेकं जल्पन्ति नापरं श्रेयः साधनं स्वाध्यायादि तच्चेदुपांशु

२६टी -वर्णाश्रमोचितैः—Kb -वर्णाश्रमान्वितैः

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स्मर्तव्यः सततं विष्णुर्विस्मर्तव्यो न जातुचित् ।
सर्वे विधिनिषेधाः स्युरेतयोरेव किंकराः ॥ २८ ॥ १५४ ॥

मिथ्यातर्ककुतर्कसेवितमहावादान्धकारान्तरे
भ्राम्यन्मन्दमतेरमन्दमहिमन् त्वज्ज्ञानवर्त्मा स्फुटम् ।
श्रीमन्माधव वामन त्रिनयन श्रीशंकर श्रीपते
गोविन्देति सदा वदन्मधुपते मुक्तः कदा स्यामहम् ॥ २९ ॥ १५५ ॥

लपन्नच्युतानन्त गोविन्द विष्णो
मुरारे हरे नाथ नारायणेति ।
कदानुस्मरिष्यामि भक्त्या भवन्तं
तथा मे दयाशील देव प्रसीद ॥ ३० ॥ १५६ ॥

मानसं वा मन्त्रा शतगुण इति फलम् एवंभूताः सुखेन यां गतिं यान्ति । अपिशब्दाज् ज्ञानयुक्ता अपि ते तु सुखेनानायासेन इत्यर्थः ॥ २७ ॥ १५३ ॥

जातुचिदिति कदाचिदर्थे। सततं स्मर्तव्य इत्यस्य यज्ञयागादय किंकरा अनुयायिनः । विस्मृतौ दुर्भक्ष्यभक्षणादयः तथा विस्मरणं निःशेषाति-क्रमते ॥ २८ ॥ १५४ ॥

दशमस्कन्धे स्वामी ॥ २९ ॥ १५५ ॥

परमहंसश्च ॥ ३० ॥ १५६ ॥

२८टी—KA यदि विष्णुनाममात्रैकजल्पका एव तरन्ति तर्हि विधिनिषेधात्मकस्य शास्त्रस्य का गतिरित्याह । जात्विति कदाचिदर्थे सततं विष्णुः स्मर्त्तव्य इत्यस्य विधिरस्ति सर्वे यागादिविधयः किंकरा अनुयायिनः विष्णौ प्रीते यागादयो विहिता भवन्तीति भावः तथा विष्णुस्मरणस्य अभक्ष्यभक्षणादिनिषेधाः किंकरा अनुयायिनः विष्णु-स्मरणनिषेधातिक्रमे अभक्ष्यभक्षणादिनिषेधा अप्यतिक्रान्ता भवन्तीत्यर्थः ॥

३०-३१ These two verses are not rendered by Gopālacaraṇa, while Rāmacaraṇa renders v. 31, not v. 30.

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सत्यं सत्यं पुनः सत्यं सत्यं सत्यं वदाम्यहम् ।
नाम्नोऽन्यत्तारकं नास्ति समस्तश्रुतिगोचरे ॥ ३१ ॥ १५७ ॥

इति वैष्णवानन्दलहर्याम् ॥ ३१ ॥ १५७ ॥

इत्यादिवचनानुसारेण कीर्तनेनैव मोक्ष इति
निर्णीतं श्रीभक्तिरत्नाकरे ॥ ० ॥ ० ॥ ७ ॥ ० ॥ ० ॥

३१टी Kb has तथा च वैष्णवानन्दलहरौ जिष्णुं विष्णोर्वाक्यम् ॥ written in a very recent hand in place of परमहंसश्च, which is a reference to the "Bhujaṅgaprayāta-stotra."

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॥ ८ ॥ श्रीहरिस्मरणमाहात्म्यम् ॥

एतावान् सांख्ययोगाभ्यां स्वधर्मपरिनिष्ठया ।
जन्मलाभः परः पुंसामन्ते नारायणस्मृतिः ॥ १ ॥ १५८ ॥

विश्वस्य जन्मस्थितिसंयमार्थे
कृतावतारस्य पदाम्बुजन्ते ।
व्रजाम सर्वे शरणं यदीश
स्मृतं प्रयच्छत्यभयं स्वपुंसाम् ॥ २ ॥ १५९ ॥

यत्पादपंकजपलाशविलासभक्त्या
कर्माशयं ग्रथितमुद्ग्रथयन्ति सन्तः ।
तत्त्वं न रिक्तमतयो यतयोऽपि रुद्ध-
स्रोतोगणास्तमरणं भज वासुदेवम् ॥ ३ ॥ १६० ॥

अथ श्रीहरिस्मरणमाहात्म्यम् ॥

द्वितीयस्कन्धे प्रथमाध्याये शुकः । अतः परमन्यत् श्रेयो नास्तीत्याह । जन्मनो लाभः फलं तमाह । नारायणस्मृतिरिति सांख्यादिभिः साध्या इति । तेषां स्वातन्त्र्येण लाभं वारयति । सांख्यमात्मानात्मविवेकः योगोऽष्टांगः । अन्ते नारायणस्मृतिः परमो लाभः । तन्महिमा वक्तुं न शक्यत इत्यर्थः ॥ १ ॥ १५८ ॥

तृतीयस्कन्धे पञ्चमाध्याये । भक्तानुग्रहं स्मरन्तः तत्त्वान्याहुः । भो ईश तव चरणकमलं वयं शरणं व्रजामः । किंभूतं स्मरणमात्रेण स्वपुंसां भक्तानामभयं प्रयच्छति । यदिति निश्चये ॥ २ ॥ १५९ ॥

चतुर्थस्कन्धे द्वाविंशाध्याये पृथुं प्रति सनत्कुमारः । तव हि सोऽस्मीति ज्ञानमेवोपदिष्टम् । तस्य दुष्करत्वेन सुकरमन्यदाह । यस्य पादपंकजयोः पलाशान्यं-

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३टी -श्रयते—N, Kb -शेरते

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चरणस्मरणं प्रेम्णा तव देव सुदुर्लभम् ।
यथाकथंचिन्नृहरे मम भूयादहर्निशम् ॥ ४ ॥ १६१ ॥

विषयान् ध्यायतः चित्तं विषयेषु विसज्जते ।
मामनुस्मरतश्चित्तं मय्येव प्रविलीयते ॥ ५ ॥ १६२ ॥

तस्मादसदभिधानं यथा स्वप्नमनोरथम् ।
हित्वा मयि समाधत्स्व मनो मद्भावभावितम् ॥ ६ ॥ १६३ ॥

यशःश्रियामेव परिश्रमो महान्
वर्णाश्रमाचारतपःश्रुतादिषु ।
अविस्मृतिः श्रीधरपादपद्मयोः
गुणानुवादश्रवणादरादिभिः ॥ ७ ॥ १६४ ॥

गुलयः तेषां विलासः विभ्रमः तस्य कान्तिः शोभा तद्भक्त्या स्मृत्या कर्मण्याश्रयते यस्मिन् अहंकारं हृदयग्रन्थि कर्मभिर्ग्रथितं रिक्ता निर्विषया मतिर्येषाम् । रुद्धः प्रत्याहृतः स्रोतः स्रोतो इन्द्रियगणो येषाम् अरणं शरणम् ॥ ३ ॥ १६० ॥

दशमस्कन्धे वेदस्तुतिटीकायाम् ॥ ४ ॥ १६१ ॥

एकादशस्कन्धे चतुर्दशाध्याये भगवान् । किञ्च ज्ञानं नाम चित्तस्य मदाकारतया परिणामः । स चापि मां भजतः स्वभावत एव भवतीति । न यत्नान्तरमपेक्षते अत्र सदृष्टान्तमुद्धवं प्रत्याह विसज्जते तदाकारतया संसज्जते ॥ ५ ॥ १६२ ॥

यतोऽन्यत्साधनं तत्फलञ्च स्वप्नमनोरथवदसदभिधानमात्रं तस्मात्तद्विहाय मय्येव मनः समाधत्स्वेति प्रकरणमुपसंहरति । यत एवं तस्माद्धेतो मद्भावभावितं मद्भजनेन शोधितम् ॥ ६ ॥ १६३ ॥

द्वादशस्कन्धे द्वादशाध्याये भक्तिहीनमाश्रमधर्मादि व्यर्थं केवलं तस्मात्तद्विहाय गुणानुवादेन तत्स्मरणं कर्तव्यमित्याह । वर्णाश्रमादिषु परिश्रम एव केवलम् ।

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५ प्रविलीयते—KA परिलीयते

५टी यत्नान्तर- —KA जन्मान्तर-

७ महान्—KA परो

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अविस्मृतिः कृष्णपदारविन्दयोः
क्षिणोत्यभद्राणि शमं तनोति च ।
सत्त्वस्य शुद्धिं परमाञ्च भक्तिं
ज्ञानञ्च विज्ञानविरागयुक्तम् ॥ ८ ॥ १६५ ॥

कृते पापेऽनुतापो वै यस्य पुंसः प्रजायते ।
प्रायश्चित्तं तु तस्यैकं कृष्णानुस्मरणं परम् ॥ ९ ॥ १६६ ॥

नामैकं यस्य वाचि स्मरणपथगतं श्रोत्रमूलं गतं वा
शुद्धं वाशुद्धवर्णं व्यवहितरहितं तारयत्येव सत्यम् ।
तच्चेद्देहद्रविणजनतालोभपाषण्डमध्ये
निःक्षिप्तं स्यान्न फलजनकं शीघ्रमेवात्र विप्र ॥ १० ॥ १६७ ॥

यशोयुक्तसम्पदि निमित्तं न परमपुरुषार्थः । गुणानुवादादिभिः श्रीधरपादयोर-विस्मृतिर्भवतीति ॥ ७ ॥ १६४ ॥

ततः किमत आह । अभद्राणि पापानि नाशयति । शममितीश्वरनिष्ठां बुद्धेः । तनोति द्रढयति चित्तस्य शुद्धिं परमां भक्तिं परमात्मनि प्रेमलक्षणाम् । ज्ञानञ्च परमेश्वरविषयं विज्ञानमनुभवः विरागः वैराग्यं ताभ्यां युक्तम् ॥ ८ ॥ १६५ ॥

विष्णौ षष्ठे पराशरः । विरक्तानामेकेन हरिस्मरणेन सर्वपापक्षयः । तद्दर्शयति । कृते पापे यस्य पुंमात्रस्यानुतापो विरागः । तस्य हरिस्मरणमेवैकं मुख्यं प्रायश्चित्तं न द्वितीयमिति ॥ ९ ॥ १६६ ॥

पद्मपुराणे स्वर्गखण्डे तद्दर्शयति । यस्य वचसि एकं मुख्यं सर्वपाप-प्रायश्चित्तरूपं नाम स्मृतिविषयं कर्णसमीपगतं सदेकं नाम तत्सम्बन्धिनं तारयतीति

८टी N adds at the end of the com. : समानि समशीर्षाणि घनानि विरलानि च ॥

१०टी सात्वततन्त्रे शिवनारदसंवादे सप्तमपटले—Kb नरसिंहपुराणे अष्टमे यमवाक्यम् यस्य वचसि एकं ··· ··· शृण्वति ॥ १० ॥ —KA यस्य वाचि वचसि स्मरणपथगतं वा श्रोत्रपथं गतं वा एकं नाम तारयतीति सत्यं यदि व्यवहितरहितं नामापराधरहितं

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नरसिंहः हृषीकेशः पुण्डरीकनिभेक्षणः ।
स्मृतो वै मुक्तिदो नृणां स त्वया किं न पूजितः ॥ ११ ॥ १६८ ॥

सत्यम् । व्यवहितरहितं नामापराधरहितं यदि स्यात् तदेव चेद्यदि देहद्रविणजनतासु लोभेन पाषण्डबुद्धिर्येषां तेषां निविष्टं दत्तं तैः स्मृतं वा शीघ्रं फलजनकं न भवति किन्तु सर्वधर्मश्रेष्ठत्वात् तद्वासनया शनैः तारयत्येव । नाम्नोऽन्यत्तारकं नास्तीत्युक्ते देहश्च तदर्थमारोग्याद्यर्थं तम् । तत्प्रवृत्त्यर्थं वा । द्रविणं धनं तदर्थम् । जनानां समूहो जनता तत्संगार्थम् । भार्यापुत्रदुहित्र्यादिकामनया वा । लोभो लाभेत्सा भोगलिप्सा वा । ते एते पाषंण्डाः अधःपातहेतुत्वात् एतेषां मध्ये निःक्षिप्तम् एतदाद्याशया कीर्तितं सत् व्यवहितमुक्तम् । सात्वततन्त्रे शिवनारदसंवादे सप्तमपटले एते पराद्धा द्वात्रिंशद्धरेर्नाम्नामर्था शृण्विति ॥ १० ॥ १६७ ॥

नरसिंहपुराणे अष्टमे यमस्य वाक्यम् ॥ ११ ॥ १६८ ॥

इत्यादिवचनानुसारेण श्रीकृष्णैकशरणतया हरिस्मृत्या संसारनिस्तारो भवतीति निर्णीतं भक्तिरत्नाकरे ॥ ० ॥ ० ॥ ८ ॥ ० ॥

स्यात् देहश्च द्रविणं धनञ्च जनता जनसमूहञ्च तेषां कारणेन यो लाभः तेन पाषण्डबुद्धिर्येषां तेषां मध्ये तच्च नाम शीघ्रं फलप्रदं न भवतीत्यर्थः ॥

११ This verse is here as v. 11 in KA, but not in N or Kb, where it is put as the first v. of ch. VIII without any com. on it. Both Gopālacaraṇa and Rāmacaraṇa render this śloka as the ending one (11th) in ch. VIII. Gopālacaraṇa, moreover, counts 11 as total number of ślokas in ch. VIII.

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॥ ६ ॥ श्रीकृष्णार्चननिर्णयः ॥

पयःपत्रादिमात्रेण पूजितो यः परं पदम् ।
प्रागेव दिशते प्रीतः स कृष्णः शरणं मम ॥ १ ॥ १६६ ॥

तुलसीदलमात्रेण जलस्य चुलुकेन च ।
विक्रीणिते यथात्मानं स त्वया किं न पूजितः ॥ २ ॥ १७० ॥

इति मूर्त्यभिधानेन मन्त्रमूर्तिममूर्तिकम् ।
यजते यज्ञपुरुषं स सम्यग्दर्शनः पुमान् ॥ ३ ॥ १७१ ॥

अथ श्रीकृष्णार्चनं निर्णीयते ॥

स्वामिवाक्यं पय इत्यादि ॥ १ ॥ १६९ ॥

नरसिंहपुराणे नवमाध्याये नारकानाह यमः नरके नीयमानस्तु यमेन परिभाषितः किं त्वया नार्चितो विष्णुः केशवः क्लेशनाशन इत्यादि च ॥२॥१७०॥

प्रथमस्कन्धे पञ्चमाध्याये । अमूर्तिकं मन्त्रोक्तव्यतिरिक्तमूर्तिशून्यम् । यजते पूजयति । स सर्वोऽपि सम्यग् ज्ञानीत्यर्थः ॥ ३ ॥ १७१ ॥

१टी —KA (absent)

२ चुलुकेन—N चेलुकेन, Kb चलुकेन

३ -मूर्तिकम्—Kb -मूर्त्तकम्

KA adds at the end of the com. : तृतीये एकविंशे कपिलवाक्यम् ।

अथ मां सर्व्वभूतेषु भूतात्मानं कृतालयम् ।
अर्च्चयेद्दानमानाभ्यां मैत्राभिन्ने च चक्षुषा ॥

अतः सर्व्वभूतेषु कृतालयं कृतावासं तत्र हेतुः भूतात्मानं अन्तर्यामिनं अभिन्नेन चक्षुषा समदर्शनेन ॥

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या तस्य ते पादसरोरुहार्हणं
निकामयेत् साखिलकामलम्पटा ।
तदेव रासीप्सितमीप्सितोऽर्चितो
यद्भग्नयाञ्चा भगवन् प्रतप्यते ॥ ४ ॥ १७२ ॥

यथा तरोर्मूलनिषेचनेन
तृप्यन्ति तत्पत्रभुंजोपशाखाः ।
प्राणोपहाराच्च यथेन्द्रियाणां
तथैव सर्वार्हणमच्युतेज्या ॥ ५ ॥ १७३ ॥

यथा हि स्कन्धशाखानां तरोर्मूलनिषेचनम् ।
एवमाराधनं विष्णोः सर्वेषामात्मनश्च हि ॥ ६ ॥ १७४ ॥

पञ्चमेऽष्टादशाध्याये लक्ष्मीः । निष्कामतो भजने प्रार्थितान्यपि सर्वाणि कार्याणि भवन्ति । सकामे कामितमात्रमनित्यञ्चेति । स्वाभिप्रायमावेदयति । या स्त्री ते उक्तलक्षणस्य पादकमलयोरर्चनमेवाकामतोऽपि कामयते । न फलान्तरं सा त्वखिलकामेष्वपि लम्पटा आसक्ता । सेवाखिलान् कामान् प्राप्नोतीत्यर्थः । ईप्सितं ईप्सितः फलान्तरमाप्तुमपेक्षितः सन् अर्चितः । तर्हि तदेकं रासि ददासि । किञ्च यतः फलभोगानन्तरं भग्नयाच्ञा नष्टयाचितार्था प्रतप्यते दुःखमनुभवति तदेव रासि न तु नित्यम् ॥ ४ ॥ १७२ ॥

चतुर्थस्कन्धे एकत्रिंशाध्याये श्रीकृष्णार्चनेन सर्वदेवतार्चनं भवति न पृथगित्याह । मूलात् प्रथमविभागः स्कन्धः तद्विभागाः भुजाः तेषामुपरि शाखा उपशाखाः तेषामुपलक्षणं पत्रपुष्पादयः । पत्रादिषु सेचनेन प्राणानामुपहारादाहारादेहेन्द्रियाणां तृप्तिः न तु तत्तदिन्द्रियसेचनेन पृथक्त्वेन वा तथा श्रीकृष्णार्चनं सर्वदेवतानां न पृथगित्यर्थः ॥ ५ ॥ १७३ ॥

अष्टमे पञ्चमे ईश्वरार्पितकर्मणः अल्पतामाह निश्चये केवलं तेषामात्मनश्च ॥ ६ ॥ १७४ ॥

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द्रव्यैः प्रसिद्धैर्मद्यागः प्रतिमादिष्वमायिनः ।
भक्तस्य तु यथालब्धैर्हृदि भावेन चैव हि ॥ ७ ॥ १७५ ॥

यत्पादयोरशठधीः सलिलं प्रदाय
दूर्वांकुरैरपि विधाय सतीं सपर्याम् ।
अप्युत्तमां गतिमसौ भजते त्रिलोकीं
दाश्वानविक्लवमनाः कथमार्तिमृच्छेत् ॥ ८ ॥ १७६ ॥

सत्यं वदूमि हितं वदूमि सारं वदूमि पुनः पुनः ।
असारे दग्धसंसारे सारं तद्धरिपूजनम् ॥ ९ ॥ १७७ ॥

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥ १० ॥ १७८ ॥

एकादशस्कन्धे सकामनिष्कामभेदेन विशेषमाह । प्रकर्षेण सिद्धैर्विहितैः अमायिनः निष्कामस्य भक्तस्य भक्त्यर्थिनः यथालभ्यैः यत्र लभ्यते भावनेन यद्वा हृदि चेन्मद्यागः मनोमयद्रव्यैः ॥ ७ ॥ १७५ ॥

अष्टमस्कन्धे द्वाविंशाध्याये वामनं प्रति ब्रह्मा कैमुतिकेनाह । यस्य तव पादयोः सलिलमात्रमपि प्रदाय सर्वोऽपि जनः उत्तमां गतिं प्राप्नोति तस्मै तुभ्यं असौ त्रिलोकीमात्मानञ्च ददौ । कथम् आर्त्ति पीड़ां ऋच्छेत् प्राप्नुयात् ॥ ८ ॥ १७६ ॥

वृहन्नारदीये च सारं न्यायम् ॥ ९ ॥ १७७ ॥

भगवद्गीतासु प्रयच्छति ददाति भक्त्यार्पितमश्नामीत्युपलक्षणं सर्वं स्वीकरोमीत्यर्थः ॥ १० ॥ १७८ ॥

इत्याद्यनेकवचनानुसारेण तदेकशरणतयार्चनेनैव मोक्ष

इति निर्णीतं श्रीभक्तिरत्नाकरे ॥ ❀ ॥ ९ ॥ ❀ ॥

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८ -मृच्छेत्—KA -माप्नुयात्

१० This v. is not in KA; nor is it taken up by Gopālacaraṇa or Rāmacaraṇa for translation.

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॥ १० ॥ भगवद्भक्तियोगनिरूपणम्

मन्ये कुतश्चिद्भयमच्युतस्य
पादाम्बुजोपासनमत्र नित्यम् ।
उद्विग्नबुद्धेरसदात्मभावाद्
विश्वात्मना यत्र निवर्त्तते भीः ॥ १ ॥ १७९ ॥

भयं द्वितीयाभिनिवेशतः स्या-
दीशादपेतस्य विपर्ययोऽस्मृतिः ।
तन्माययातो बुध आभजेत्तं
भक्त्यैकयेशं गुरुदेवतात्मा ॥ [२] २ ॥ १८० ॥

अथ भगवद्भक्तियोगो निरूप्यते ॥

एकादशस्कन्धे द्वितीयाध्याये निमिं प्रति कवेर्वाक्यम् । प्रथममात्यन्तिकं क्षेमं कथयति । न कुतश्चिद्भयं यस्मात् संसारेऽसति देहादावात्मभावनातः । नित्यं सर्वदा उद्विग्ना बुद्धिर्यस्य । विश्वात्मना सर्वथा निःशेषं भीर्भयं यत्र पादाम्बुजोपासने निवर्तते । तदेवात्यन्तिकं कुशलमिति ॥ १ ॥ १७९ ॥

ननु किमेवं परमेश्वरभजनेनाज्ञानकल्पितभयस्य ज्ञानैकनिवर्त्यत्वात् इत्याह । यस्य मायया भयं भवेत् । अतो बुधो बुद्धिमान् तमेव सर्वतो भजेत् । ननु च भयं देहाभिनिवेशात् स चाज्ञानतः रणादितः किमत्र माया करोति तत्राह ।

२टी KA has additionally : उक्तं च भगवद्गीतायाम्: दैवी ह्येषा गुणमयी मम माया दुरत्यया । मामेवेत्य प्रपद्यन्ते । मायामेतां तरन्ति ते ॥ दैवी देवस्य ममेश्वरस्य विष्णोरुद्भूता हि यस्मात् एषा मयोक्ता गुणमयी मम माया दुरत्यया दुःखेन अत्ययो अतिक्रमन् यस्याः सा अतः सर्वधर्मान् परित्यज्य मामेव मायाविनामात्मभूतं सर्वात्मना ये प्रपद्यन्ते मायामेतां सर्वभूतप्रमोहिनीं तरन्ति संसारबन्धान्मुच्यन्त इत्यर्थः ॥

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अविद्यमानोऽप्यवभाति हि द्वयो
ध्यातुर्धिया स्वप्नमनोरथौ यथा ।
तत्कर्मसंकल्पविकल्पकं मनो
बुधो निरुन्ध्यादभयं ततः स्यात् ॥ ३ ॥ १८१ ॥

इत्यच्युतांघ्रिं भजतोऽनुवृत्त्या
भक्तिर्विरक्तिर्भगवत्प्रबोधः ।
भवन्ति वै भागवतस्य राजन्
ततः परां शान्तिमुपैति साक्षात् ॥ ४ ॥ १८२ ॥

ईशाद्विमुखस्य तन्मायययास्मृतिः स्वरूपास्फूर्तिः । ततो विपर्ययो देहोऽस्मीति बुद्धिः तदभिमावाद्भयम् । एवं लौकिकीष्वपि मायासु उक्तञ्च "दैवी ह्येषा गुणमयी"त्यादि । भजनप्रकारमाह एकयाव्यभिचारिण्या भक्त्या गुरुरेवात्मा देवता यस्य आत्मा प्रेष्ठः देवतोपास्यस्तथा दृष्टिः सन् ॥ २ ॥ १८० ॥

ननु विषयविक्षिप्तस्य कुतोऽव्यभिचारिणो भक्तिः कुतः स्यादभयम् । सत्यं विषयो नाम न वास्तवोऽर्थः किन्तु मनोविलासमात्रम् । अतो मनो नियम्याव्यभिचारिभजनेऽभयं स्यादित्याह । ध्यातुः पुंसः धिया मनसा द्वैतोऽविद्यमानोऽपि असन्नपि द्वैतः प्रपञ्चः मृषाप्यवभाति प्रकाशत इत्यर्थः । स्वप्नो मनोरथश्च तौ यथा । स्वप्ने दरिद्रस्यार्थसम्भवः मनोरथश्च चिन्तयतः प्रत्यक्षवदवभाति । तत्तस्मात् कर्माणि सम्यक् कल्पयति संम्भावयति यन्मनः । बुद्धिमान् निरोधं कुर्यात् ततो मनोनिग्रहादव्यभिचारेण भजतोऽभयं स्यादित्यर्थः ॥ ३ ॥ १८१ ॥

ततश्च भगवत्प्रसादात् कृतार्थो भवतीत्याह । इति अनेन प्रकारेण भगवच्छरणमनुवृत्त्या आदरेण भजतः पुंसः जनमात्रस्य । श्रीकृष्णप्रसादात् भक्तिः प्रेमलक्षणा विरक्तिर्देहगेहादौ भगवत्प्रबोधः प्रेमास्पदतद्रूपस्फूर्तिः इत्येते त्रयः एककाले युगपद्भवन्ति । ततः शान्ति मुक्ति साक्षात् प्राप्नोतीत्यर्थः ॥ ४ ॥ १८२ ॥

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३ N adds after the v. : सहस्रनामतुल्यं रामनाम वरानने ॥

३टी असन्नपि—N मुसन्नपि, Kb नुमन्नपि

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न ह्यतोऽन्यः शिवः पन्था विशतः संसृताविह ।
वासुदेवे भगवति भक्तियोगो यतो भवेत् ॥ ५ ॥ १८३ ॥

भगवान् ब्रह्म कात्स्न्र्येन त्रिरन्वीक्ष्य मनीषया ।
तदध्यवस्यत् कूटस्थो रतिरात्मन्यतो भवेत् ॥ ६ ॥ १८४ ॥

तस्मात् सर्वात्मना राजन् हरिः सर्वत्र सर्वदा ।
श्रोतव्यः कीर्तितव्यश्च स्मर्तव्यो भगवन्नृणाम् ॥ ७ ॥ १८५ ॥

त्वं भावयोगपरिभावितहृत्सरोजे ।
आस्से श्रुतेक्षितपथो ननु नाथ पुंसाम् ।
यद्यद्धिया त उरुगाय विभावयन्ति
तत्तद्वपुः प्रणयसे सदनुग्रहाय ॥ ८ ॥ १८६ ॥

तस्मात्त्वं सर्वभावेन भजस्व परमेष्ठिनम् ।
तद्गुणाश्रयया भक्त्या भजनीयपदाम्बुजम् ॥ ९ ॥ १८७ ॥

द्वितीयस्कन्धे द्वितीयाध्याये शुकः । सन्ति संसरतः बहवो मोक्षमार्गाः समीचीनस्त्वयमेवेत्याह । यतोऽनुष्ठानतो भक्तियोगो भवेदतोऽन्यः सुखस्वरूपः निर्विघ्नश्च न ॥ ५ ॥ १८३ ॥

कुत इत्यत आह । कूटस्थो निर्विकार एकचित्त इत्यर्थः । साकल्येन त्रीन् वारान् विचार्य वेदं यतोऽनुष्ठानत आत्मनि हरौ तदेव स्वबुद्धया निश्चयं चक्रे ॥६॥१८४॥

उपसंहारमाह सर्वात्मना सर्वात्मकतया कायवाङ्मनसा वा ॥ ७ ॥१८५॥

तृतीयस्कन्धे नवमाध्याये ब्रह्मा । अभक्तानां संसारमुक्त्वा भक्तानां तन्निवृत्तिमाह । भक्तियोगेन शोधिते हृदयकमले तिष्ठसि त्वम् । श्रवणेनावलोकितमार्गः भोः स्वामिन् विनापि श्रवणं तव भक्ता मनसा यद्रूपं चिन्तयन्ति त्वं तत्तदाकारस्वरूपं प्रणयसे प्रकटयसि तेषामनुग्रहार्थम् । भक्तानुग्रहार्थमरूपिणः शरीरधारणमित्यर्थः ॥ ८ ॥ १८६ ॥

तत्रैव द्वाविंशाध्याये कपिलः परमेष्ठी परमेश्वरः तं तस्य गुणाश्रयरूपया भक्त्या प्रेम्णा ॥ ९ ॥ १८७ ॥

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तं दुराराध्यमाराध्य सतामपि दुरापया ।
एकान्तभक्त्या को वाञ्छेत् पादमूलं विना बहिः ॥ १० ॥ १८८ ॥

तमेवात्मानमात्मस्थं सर्वभूतेष्ववस्थितम् ।
भजयध्वं गृणन्तश्च ध्यायन्तश्चासकृद्धरिम् ॥ ११ ॥ १८९ ॥

यस्य भक्तिर्भगवति हरौ निःश्रेयसीश्वरे ।
विक्रीडितोऽमृताम्बुधौ किं तस्य खातकोदकैः ॥ १२ ॥ १९० ॥

नालं द्विजत्वं देवत्वमृषित्वं वासुरात्मजाः ।
प्रीणनाय मुकुन्दस्य न वृत्तं न बहुज्ञता ॥ १३ ॥ १९१ ॥

न दानं न तपो नेज्या न शौचं न व्रतानि च ।
प्रियतेऽमलया भक्त्या हरिरन्यद्विड़म्बनम् ॥ १४ ॥ १९२ ॥

चतुर्थस्कन्धे चतुर्विंशाध्याये रुद्रोक्तिः तमिति । सतां शास्त्रविदामपि दुष्प्राप्यया एकान्तभक्त्याव्यभिचारिण्या भक्त्या वाह्येन्द्रियसुखम् । चरणसमीपं हित्वा इन्द्रियभोगं क इच्छेत् । तथात्वे मूढ़मायात्वमेव ॥ १० ॥ १८८ ॥

आत्मानं परमात्मानं आत्मस्थं चित्तस्थम् असकृत् पुनः पुनः गृणन्तः कीर्तयन्त इत्यर्थः ॥ ११ ॥ १८९ ॥

षष्ठस्कन्धे द्वादशाध्याये इन्द्रः खातकोदकैः गर्तजलोपमैः स्वर्गादिभिः किं प्रयोजनं न किञ्चिदित्यर्थः ॥ १२ ॥ १९० ॥

सप्तमे प्रह्लादः भक्त्यैव हरितोषणमित्याह । भक्तिदातुः प्रीतये प्रीत्यर्थं नालं समर्थः । तत्र द्विजत्वमित्यादि तज्जातिरित्यर्थः । वृत्तं सदाचारः । बहुज्ञता भूरिशास्त्रज्ञानम् ॥ १३ ॥ १९१ ॥

दानं तुलापुरुषप्रदानादि तपः कृच्छ्रादिः इज्याश्वमेधादिः शौचं बाह्याभ्यन्तररूपं व्रतान्येकादश्युपवासादीनि एतेनालं समर्थाः अमलयाव्यभिचारिण्या भक्त्या हरिः प्रियते अन्यत्तु सर्वं विड़म्बनमनुकारः ॥ १४ ॥ १९२ ॥

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१२ किं तस्य—KA किं क्षुद्रैः ।
१४टी It is a bit more elaborate in KA.

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हृदिस्थोऽप्यतिदूरस्थः कर्मविक्षिप्तचेतसाम् ।
आत्मशक्तिभिरग्राह्योऽप्यन्त्युपेतः गुणात्मनाम् ॥ १५ ॥ १९३ ॥

अथात आनन्ददुघं पदाम्बुजं
हंसाः श्रयेरन्नरविन्दलोचन ।
सुखं नु विश्वेश्वर योगकर्मभिस्
त्वन्माययामी विहता न मानिनः ॥ १६ ॥ १९४ ॥

दशमस्कन्धे श्रुतदेवः । कर्मणि विश्वसितानां हृत्कमलस्थो दूरत एव । स्वभक्तिपराणां समीप एव इत्याह । कर्मणि विश्वसितं चेतो येषां तेषां हृदिस्थोऽपि दूरस्थ एव । किन्तु आत्मशक्तिभिरहंकाराद्यिभिरग्राह्यो व्यवहितोऽपि । उपेतः प्राप्तः गुणः श्रवणादिसंस्कार आत्मान्तःकरणं येषां तेषामन्ते अन्तिके समीपेऽव्यवहितस्थित इत्यर्थः ॥ १५ ॥ १९३ ॥

एकादशस्कन्धे उद्धवः । यतो ज्ञानकर्मयोगयोः विषीदन्ति । अत एव इत्याह । अथातः हंसाः सारासारविचारचतुराः ते पादपद्मं सुखं यथा भवति तथा-श्रयेरन् भजन्ते । किं भूतं समस्तानन्दपरिपूरकम् । योगकर्मभिरविमोहिताः न तथा भक्ताः यद्वा अमी भक्तास्त्वन्मायया न विहताः मोहिताः ते तु योगादिभिः वयं योगज्ञाः कर्मसु कुशला निपुणा इति मोहिताः गर्ववन्तो न मुच्यन्त इति ॥ १६ ॥ १९४ ॥

१५टी KA कर्मणि विश्वसितानां हृत्कमलस्थोऽपि भगवान् विदूरगतो भवति । स्वभक्ति-तत्पराणान्तु समीपत एव निजं रूपं दर्शयतीत्याशयेनाह । कर्मसुविक्षिप्तं विश्वसितं चेतो येषां तेषां हृदिस्थोऽपि श्रीकृष्णः दूरस्थ एव भवति । ···

१६टी अथातः हंसा ... इति ॥—KA अथ भो अरविन्दलोचन ये हंसा सारासारविवेक-चतुरास्तव परकं हे विश्वेश्वर अमी योगकर्मभिर्युक्ताः तन्मायया विहताः मानिनो गर्ववन्तो यथा भवति तद्भक्ताः नेति निश्चितं यद्वा अमी तद्भक्तास्त्वन्मायया न विहता अत एव योगकर्मभिः हत्वा मानिनो न भवन्ति । अन्ये तु तन्मायया मोहिताः सन्तो योगज्ञा वयं कर्मकुशला वयमिति केवलं गर्ववन्तो भवन्ति न तु मुच्यत इत्यर्थः ।

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यत् सेवयाग्नेरिव रुद्ररोदनं
पुमान् विजह्यान्मलमात्मनस्तमः ।
भजेत वर्णं निजमेष सोऽव्ययो
भूयात् स एषः परमो गुरोर्गुरुः ॥ १७ ॥ १९५ ॥

जनोऽबुधोऽयं निजकर्मबन्धनः
सुखेच्छया कर्म समीहतेऽसुखम् ।
यत्सेवया तां विधुनोत्यसन्मतिं
ग्रन्थिं विभिन्द्याद्धृदये स मे गुरुः ॥ १८ ॥ १९६ ॥

अष्टमस्कन्धे चतुर्विंशाध्याये सत्यव्रतः । ननु यज्ञादिभिः सत्त्वशुद्धिं विना कथमहंकारविच्छेदः तत्राह । यस्य तव सेवयात्मनः मनसः मलं तमः अज्ञानम् । पुमानिति पुंमात्रोऽपीत्यर्थः विजह्याज्जहाति । निजं वर्णं स्वं स्वरूपं च भजते धत्ते । स अव्ययः अविनाशी ईश्वरोऽवश्यं भजनीयः भगवानेव मम गुरुरुपदेष्टा उपकारी सन् भूयात् । उक्तमर्थं दृष्टान्तेन स्पष्टयति । अग्नेः सकाशात् सम्पर्कात् रुद्ररोदनं रजतं मलं जहाति स्वं वर्णं भजते इव यथा न त्वम्लादिक्षालनैः । तथा तपयागादयः नान्तःशोधयन्ति किन्तु तत्सेवयैव तेषां सेवांगत्वमिति भावः ॥ १७ ॥ १९५ ॥

तत्र वैराग्यं विना कुतो मुक्तिः । तर्हि त्वत्सेवैकफलत्वात सेवामेवादिशेत्याशयेनाह अयं जनोऽबुधोऽज्ञानीत्यर्थः । यतो निजैः कर्मभिरात्मानं बध्नातीति । सुखेच्छया असुखं कर्म समीहते करोतीति । इहामूत्रभोगे अभिनिविष्टा मतिर्यस्य सेवया जाता या भक्तिः तया नाशयति । परमेश्वरो मे गुरुर्भूत्वाहंकारलक्षणां हृदयग्रन्थिं विभिन्द्यात् छिन्द्यात् ॥ १८ ॥ १९६ ॥

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१७ रुद्ररोदनं—KA वररोदनं
निजमेष—KA निजमेव एषः—Db ईश
गुरोर्गुरुः—N, Kb गुरुर्गुरुः, KA गुरूर्गुरुः ।

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ज्ञाने प्रयासमुदपास्य नमन्त एव
जीवन्ति सन्मुखरितां भवदीयवार्त्ताम् ।
स्थाने स्थिताः श्रुतिगतां तनुवाङ्मनोभिर्
ये प्रायशो जितजितोऽप्यजितैस्त्रिलोक्याम् ॥ १६ ॥ १६७ ॥

मर्त्यस्तया ननु समेधितया मुकुन्द
श्रीमत्कथाश्रवणकीर्तनचिन्तयेति ।
तद्धाम दुस्तरकृतान्तजवापवर्गं
ग्रामाद्वनं क्षितिभुजोऽपि ययुर्यदर्थाः ॥ २० ॥ १६८ ॥

दशमस्कन्धे चतुर्दशाध्याये ब्रह्मा । ,यदि मदीयमहिमानं ज्ञातुं कोऽपि न समर्थः तर्ह्यज्ञाः कथं संसारं तरेयुः तत्राह । श्रममोषदप्यकृत्वेत्यर्थः सद्भिः प्रकटिता । सन्तो मुखरिता वाचालीकृतायाभिः त्वदीयकथां स्वाश्रमस्थाः सन्निधिमात्रे सेवितां श्रवणगतां कायवाङ्मनोभिः सत्कुर्वन्तः तीर्थाटनादि-श्रममपहाय जीवनमूर्जयन्ति ये । तैश्च त्रिलोकमन्यैरजितोऽपि त्वं प्राप्तः असि किं ज्ञानादिश्रमैरित्यर्थः ॥ १९ ॥ १९७ ॥

तत्र चरमे तदनुवृत्तेः फलमाह । श्रीमत्याः कथायाः श्रवणकीर्तनतन्निष्ठतया तस्य धाम स्थानं तल्लोकमित्यर्थः । लोकत्वेऽपि कालानाकलितमित्याह । दुस्तरस्य कालवेगस्य अपवर्गोऽपवर्जनं यस्मिन्तत् । दुर्लभपुरुषार्थतामाह । ग्रामादिति क्षितिपतयोऽपि यत्कथाश्रवणकीर्तनस्मरणमर्थो येषाम् ॥ २० ॥ १९८ ॥

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१९ KA adds after this verse and its com. :

तत्रैव सप्ताशीतितमे वेदस्तुतिटीकायाम् । क्वाहं बुद्ध्यादिरत्श्वः(संरुद्धः ?) क्व च भूमन्महस्तव । दीनवन्धो दयासिन्धो भक्तिसो (भक्ति मे ?) नूहरे दिश ॥

This v. is cited by N and Kb a little below (q.v., 23/201), but Gopālacaraṇa and Rāmacaraṇa take up its rendering in this place.

२० -जवा- —N -यवा-, Kb -यरा-, KA -यर-

२०टी तत्र चरमे···फलमाह ।—KA दशमस्कन्धान्तेऽनुवृत्तिफलमाह ।

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श्रवणं कीर्तनं ध्यानं हरेरद्भुतकर्मणः ।
जन्मकर्मगुणानाञ्च तदर्थेऽखिलचेष्टितम् ॥ २१ ॥ १९९ ॥

इष्टं दत्तं तपो जप्तं वृत्तं यच्चात्मनः प्रियम् ।
दारान् सुतान् गृहान् प्राणान् परस्मै च निवेदयन् ॥ २२ ॥ २०० ॥

क्वाहं बुद्ध्यादिसंरुद्धः क्व च भूमन्महस्तव ।
दीनबन्धो दयासिन्धो भक्तिं मे नृहरे दिश ॥ २३ ॥ २०१ ॥

मल्लिंगमद्भक्तजनदर्शनस्पर्शनार्चनम् ।
परिचर्या स्तुतिः प्रह्वगुणकर्मानुकीर्तनम् ॥ २४ ॥ २०२ ॥

मत्कथाश्रवणे श्रद्धा मदनुध्यानमुद्धव ।
सर्वलाभापहरणं दास्येनात्मनिवेदनम् ॥ २५ ॥ २०३ ॥

एकादशस्कन्धे तृतीयाध्याये प्रबुद्धवाक्यम् । जन्मकर्मगुणानां श्रवणादि । तदर्थे तन्निमित्तं हर्युद्देशे सर्वव्यापार इति च ॥ २१ ॥ १९९ ॥

इष्टमित्यादि भावे क्तः यजनादिविशेषतः वृत्तं सदाचारः । आत्मनः प्रियं गन्धादि । दारादीनप्यालक्ष्य तत्सेवकतयार्पणं शिक्षेत् ॥ २२ ॥ २०० ॥

दशमस्कन्धे श्रुतिस्तुतौ स्वामी च ॥ २३ ॥ २०१ ॥

एकादशस्कन्धे एकादशाध्याये । भक्तेर्लिंगमाह भगवान् अष्टभिः । मम लिंगं मत्प्रतिमा मद्भक्ताश्च तेषां दर्शनादिः परिचर्या सेवा प्रह्वः नम्रता गुणादेः कीर्तनादि यद्भक्तेर्लिंगमित्यर्थः ॥ २४ ॥ २०२ ॥

सर्वं यल्लभ्यते तस्यार्पणम् । लाभार्पणम् । दास्यनिमित्तं देहादरं परित्यज्यार्पणञ्च ॥ २५ ॥ २०३ ॥

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२४ प्रह्व- —N बह्वः-, KA प्रज्ञा-

२४टी प्रह्वः—N, Kb प्राह्वः, KA प्रज्ञा-

२५ दास्येनात्म- —KA दास्यमात्म-

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मज्जन्मकर्मकथनं मम पर्वानुमोदनम् ।
गीतताण्डवाद्यत्रगोष्ठीभिर्मद्गृहोत्सवः ॥ २६ ॥ २०४ ॥

यात्रा बलिविधानञ्च सर्ववार्षिकपर्वसु ।
वैदिकी तान्त्रिकी दीक्षा मदीयव्रतधारणम् ॥ २७ ॥ २०५ ॥

ममार्चास्थापने श्रद्धा स्वतः संहत्य चोद्यमः ।
उद्यानोपवनाक्रीड़पुरमन्दिरकर्मसु ॥ २८ ॥ २०६ ॥

संमार्जनोपलेपाभ्यां सेकमण्डलवर्तनैः ।
गृहशुश्रूषणं मह्यं दासवद्यदमायया ॥ २९ ॥ २०७ ॥

अमानित्वमदम्भित्वं कृतस्यापरिकीर्तनम् ।
अपि दीपावलोकं मे नोपयुञ्ज्यान्निवेदितम् ॥ ३० ॥ २०८ ॥

पर्वाणि जन्माष्टम्यादीनि तेषामनुमोदनमनुमाननम् ॥ २६ ॥ २०४ ॥

यात्रा यानं फल्गुयात्राद्युत्सवो वा । बलिविधानं पुष्पोपहाराद्यर्पणम् वार्षिक-पर्वसु चातुर्मास्यैकादशीषु ॥ २७ ॥ २०५ ॥

उद्यानादौ तु सति सम्भवे स्वयम् अशक्तौ त्वन्यैरनेकैः सम्भूय उद्यमः क्रियते । उद्यानं पुष्पोपचयप्रधानं उपवनं फलप्रधानं वृक्षसंहतिः । आक्रीडं क्रीडाकाननगतगृहादि । तत्रोद्यमः ॥ २८ ॥ २०६ ॥

संमार्जनं रजसोऽपाकरणम् । उपलेपः गोमयमृत्तिकागन्धजलाद्यैः लेपनम् । सेकः तैर्गन्धादिभिर्वा । मण्डलवर्तनं सर्वतो भद्रादिकरणम् । मह्यं मम । अमायया अकपटेन निष्कामेनेत्यर्थः ॥ २९ ॥ २०७ ॥

स्वयमन्येन वा निवेदितं नोपयुञ्ज्यान्न स्वीकुर्यात् । एतच्च साधारणपरं रागप्राप्तविषयं वा भक्त्या तु ग्राह्यमेव । तथा च पुराणादौ—

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२९ दास- —KA मम-

३०टी शीर्षेऽस्तं तसंगमाः —N मस्तके सोऽच्युतः

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नामान्यनन्तस्य हृतत्रपः पठन्
गुह्यानि भद्राणि कृतानि च स्मरन् ।
गां पर्यटंस्तुष्टमना गतस्पृहः
कालं प्रतीक्षन् विमदो विमत्सरः ॥ ३१ ॥ २०६ ॥

षड्भिर्मासोपवासैश्च यत् फलं परिकीर्त्तितम् ।
विष्णोर्नैवेद्यसिक्थेन तत् फलं भुञ्जतां कलौ ॥

अपरञ्च—

हृदि रूपं मुखे नाम नैवेद्यमुदरे हरेः ।
पादोदकञ्च निर्माल्यं शीर्षेऽस्तंगतसंगमाः ॥

इत्यादेः । अथवा । अन्यस्मै निवेदितं मे नोपयुञ्ज्यात् न निवेदयेत् । तथा च—

विष्णोर्निवेदितान्नेन यष्टव्यं देवतान्तरम् ।
पितृभ्यश्चापि तद्देयं तदानन्त्याय कल्पते ॥

इति वचनाद्वासुदेवार्पितेनैव नित्यं नैमित्तिकं कर्तव्यं । तथा च—

पितृशेषन्तु यो दद्याद्धरये परमात्मने ।
रेतोघा पितरस्तस्य भवन्ति क्लेशभागिनः ॥ इति ॥ ३० ॥ २०८ ॥

प्रथमस्कन्धे षष्ठाध्याये नारदः । एवमासमित्याह । हृता त्रपा यस्य त्यक्तलज्जः । परोत्कर्षासहनं मत्सरः तद्रहितः । मरणकालमेवापेक्षन् कदायं देहो मे पतिष्यतीति ॥ ३१ ॥ २०९ ॥

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३१ Before v. 31 KA has : प्रथमस्कन्धे पञ्चमाध्याये व्यासं प्रति नारदवाक्यम् । विनापि पदचातुर्यं भगवद्यशः प्रधानं वचः पवित्रमित्याह । तद्वाग्विसर्गो जनताघ-विप्लवो यस्मिन् प्रति श्लोकमवदुरत्यपि । नामान्यनन्तस्य यशोंऽकितानि शृण्वन्ति गायन्ति गृणन्ति माधवम् ॥ स चासौ वाग्विसर्गश्चेति वाचः प्रयोगः जनसमूहो जनता तस्या अघं विप्लावयति तथा यस्मिन् वाग्विसर्गे अवदुरत्यपि अपशब्दादि-युक्तोऽपि प्रतिश्लोकं अनन्तस्य यशसा अंकितानि नामानि भवन्ति तत्र हेतुः यद् यानि नामानि साधवो महन्तः वक्तरि सति शृण्वन्ति श्रोतरि सति गायन्ति द्वयोरभावे स्वयमेव गायन्ति कीर्त्तयन्तीत्यर्थः ॥

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शृण्वन्ति गायन्ति गृणन्त्यभीक्ष्णशः
स्मरन्ति नन्दन्ति तवेहितं जनाः ।
त एव पश्यन्त्यचिरेण तावकं
भवप्रवाहोपरमं पदाम्बुजम् ॥ ३२ ॥ २१० ॥

कर्मण्यस्मिनाश्वासे धूमधूम्रात्मनां भवान् ।
आपाययति गोविन्दपादपद्मासवं मधु ॥ ३३ ॥ २११ ॥

तस्मादेकेन मनसा भगवान् सात्वतां पतिः ।
श्रोतव्यः कीर्तितव्यश्च ध्येयः पूज्यश्च नित्यदा ॥ ३४ ॥ २१२ ॥

तत्रैवाष्टमाध्याये पृथा श्रवणस्मरणार्हाणि करिष्यन्निति चरमपक्षस्य सिद्धान्ततामभिप्रेत्य श्रवणादिफलमाह । नन्दन्त्यपि नन्दन्ति प्रशंसयन्तीत्यर्थः । ये जनाः तवेहितं कर्म । तावकं त्वदीयपदपद्मम् । अचिरेण शीघ्रं पश्यन्त्येवं कीदृशं संसारपरम्पराया नाशकम् ॥ ३२ ॥ २१० ॥

तत्राष्टादशाध्याये शौनकः श्रीकृष्णयशो मर्त्यानाममृतम् अतः कथयेत्याह । कर्मणि कर्मसत्त्रे अविश्वसनीये विघ्नबाहुल्यात् फलानिश्चयरूपे । होमधूमेन ध्वस्त आत्मा शरीरं येषामिति कर्मणि षष्ठी । आसवं मकरन्दं मधु मधुरम् ॥३३॥२११॥

तत्र द्वितीयाध्याये शौनकादीन् सूतः । यस्माद्भक्तिहीनो धर्मः केवलं श्रम एव तस्मात् । भक्तिप्रधानो धर्मोऽनुष्ठेय इत्याह । एकेनैकाग्रचित्तेन निश्चयेन वा ॥ ३४ ॥ २१२ ॥

इत्याद्यनुसारेण कृष्णभक्त्या संसारनिवृत्तिरिति निर्णीतं
श्रीभक्तिरत्नाकरे ॥ ० ॥ ० ॥ १० ॥ ० ॥ ० ॥

३३टी ध्वस्त- —N धूम्रः

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॥ ११ ॥ उत्तमाभागवतोभक्तिनिरूपणम् ॥

देवानां गुणलिंगानामानुश्रविककर्मणाम् ।
सत्त्व एवैकमनसो वृत्तिः स्वाभाविकी तु या ॥ १ ॥ २१३ ॥

अनिमित्ता भागवती भक्तिः सिद्धेर्गरीयसी ।
जरयत्याशु या कोशं निगीर्णमनलो यथा ॥ २ ॥ २१४ ॥

नैकात्मतां मे स्पृहयन्ति केचिन्
मत्पादसेवाभिरता मदीहा ।
येऽन्योऽन्यतो भागवताः प्रसज्य
सभाजयन्ते मम पौरुषाणि ॥ ३ ॥ २१५ ॥

अथोत्तमा भागवती भक्तिनिरूप्यते ॥

तृतीयस्कन्धे पञ्चविंशाध्याये । का च त्वय्युचिता भक्तिरिति माता पृष्टः कपिल आह । गुणा विषयाः लिंग्यन्ते यैस्तेषां द्योतनात्मकानाम् इन्द्रियाणामधिष्ठातृणां वा सत्त्वे विष्णौ स्वाभाविकयत्नसिद्धा वृत्तिर्भागवतो भक्तिः । गुरोरुच्चारणमनुश्रूयते इत्यनुश्रवो वेदः । तद्विहितमानुश्रविकं कर्म येषाम् । एकमविकृतं मनो यस्य शुद्धान्तःकरणस्येत्यर्थः । सिद्धेर्मोक्षाद्गरीयसी श्रेष्ठा ॥ १ ॥ २१३ ॥

अनिमित्ता निष्कामा मोक्षादपि नयात्मकात् श्रेष्ठा । सा च प्रासंगिकी भवत्येव । या लिंगशरीरं जरयति क्षपयति । प्रयत्नं विना सिद्धो दृष्टान्तमाह । कोशमिव आशु शीघ्रमचिरेण निगीर्णं भुक्तं अन्नादि जठरे भवो जाठरोऽग्निर्यथा तथा ॥ २ ॥ २१४ ॥

तस्याः गरीयस्त्वमुपपादयति । एकात्मतां सायुज्यं मोक्षम् । मदर्था ईहा क्रिया लौकिक्यपि येषाम् । प्रसह्य परस्परं आसक्तिं कृत्वा पौरुषाणि वीर्याणि सभाजयन्ते सभाजयन्तीत्यर्थः ॥ ३ ॥ २१५ ॥

२टी कोशमिव—Kb कोषमिव कोषं कोष्ठं

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इमं लोकं तथैवामुमात्मानमुभयायिनम् ।
आत्मानमनु ये चेह ये रायः पशवो गृहाः ॥ ४ ॥ २१६ ॥

विसृज्य सर्वानन्यांश्च मामेव विश्वतोमुखम् ।
भजन्त्यनन्यभावेन तान् मृत्योरतिपारये ॥ ५ ॥ २१७ ॥

सालोक्यसार्ष्टिसामीप्यसारूप्यैकत्वमप्युत ।
दीयमानं न गृह्णन्ति विना मत्सेवनं जनाः ॥ ६ ॥ २१८ ॥

केचित् केवलया भक्त्या वासुदेवपरायणाः ।
अघं धुनन्ति कात्स्न्र्येन नीहारमिव भास्करः ॥ ७ ॥ २१९ ॥

एवंभूतां मुक्तिमेकान्तभक्तेभ्यो ददामीत्याह द्वाभ्याम् । नरलोकं परलोकं लोकद्वयगामिनमात्मानं सोपाधिकम् । देहमनुवर्तमानाः तं लक्षीकृत्य प्रवर्तमाना रायो धनानि । गोमहिषपश्वाद्याः दारापत्यः दासीदासबन्धवः ॥ ४ ॥ २१६ ॥

अन्यांश्च परिग्रहान् त्यक्त्वा । अनन्ययाव्यभिचारिण्या भक्त्या । मृत्योः संसारादतिपारये तादृशमुक्तिप्रदानेन संसारपारं नयामीत्यर्थः ॥ ५ ॥ २१७ ॥

तत्रोनत्रिंशाध्याये भक्तानां निष्कामतां कैमुतिकन्यायेनाह । सालोक्यं मया सहैकलोके निवासः । सार्ष्टिः समानैश्वर्यम् । सामीप्यं निकटवर्तित्वम् । सारूप्यं समानरूपता । एकत्वं सायुज्यम् । ते न वाञ्छन्ति किं वक्तव्यम् । मया तुष्टेन दीयमानमपीति कुतोऽन्या कामनेत्यर्थः ॥ ६ ॥ २१८ ॥

प्रधाना विरला इति दर्शयितुं षष्ठस्कन्धे प्रथमाध्याये शुकः ज्ञानादेरति-दुष्करत्वात् सुखमन्यत् श्रेष्ठं प्रायश्चित्तान्तरमाह । केवलया तपआदिनिरपेक्षया वासुदेवपरायणा इति नाधिकारिविशेषनियम इति दर्शितः । किन्तु अन्येषामश्रद्धया तत्राप्रवृत्तेः तेष्वेव पर्यवसानात् अनुवादमात्रम् ॥ ७ ॥ २१९ ॥

५ताी तादृश- ... नयामीत्यर्थः । —Kb (absent)

६ -सारूप्य- —N, Kb -सायुज्य-

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राजन् पतिर्गुरुरयं भवतां यदूनां
दैवं प्रियः कुलपतिः क्व च किंकरो वः ।
अस्त्वेवमङ्ग भगवान् भजतां मुकुन्दो
मुक्तिं ददाति कर्हिचित् स्म न भक्तियोगम् ॥ ८ ॥ २२० ॥

त्वत्कथामृतपाथोधौ विहरन्तो महामुदः ।
कुर्वन्ति कृतिनः केचिच्चातुवर्गं तृणोपमम् ॥ ९ ॥ २२१ ॥

मय्यर्पितात्मनः सख्य निरपेक्षस्य सर्वतः ।
मयात्मना सुखं यस्मात् कुतस्तद्विषयात्मनाम् ॥ १० ॥ १२२ ॥

यर्ह्यब्जनाभचरणैषणयोरुभक्त्या
चेतो मलानि विधमेद्गुणकर्मजानि ।

पञ्चमस्कन्धे षष्ठाध्याये शुकः । भवतां पाण्डवानां यादवानां पतिः पालकः गुरुर्हितकर्ता दैवमुपास्यः प्रियः प्रीतिविषयः सुहृत् कुलपतिर्नियन्ता । किं बहुना क्व च कदाचित् दौत्यादौ वो युष्माकं युधिष्ठिरादीनां किंकरोऽनुवर्ती । अस्त्वेवं तथापि नित्यं भजतां भगवान् मुक्तिं ददाति । सप्रेमभक्तियोगं कर्हिचित् कदाचिन्न ददात्यतिदुर्लभत्वात् ॥ ८ ॥ २२० ॥

दशमस्कन्धे श्रुतिस्तुतौ स्वामी च भक्तेर्मुक्त्यधिकतामाह ॥ ९ ॥ २२१ ॥

एकादशस्कन्धे चतुर्दशाध्याये भक्तेर्मुख्यत्वमाह भगवान् । सख्य उद्धव आत्मनात्मत्वेन स्फुरता । एवंभूतां भक्तिं मुक्ता अपि लीलाविग्रहं कृत्वा भजन्त इति भावः ॥ १० ॥ २२२ ॥

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९ महामुदः—KA महामदाः

१० यस्मात्—KA यत्तत्

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तस्मिन् विशुद्ध उपलभ्यत आत्मतत्त्वं
साक्षाद् यथामलदृशोः सवितुः प्रकाशः ॥ ११ ॥ २२३ ॥

तत्र तृतीयाध्याये कदा तर्हि अविद्यानिवर्तकोऽनुभवो भवेदत आह । वित्तेषणादिं विहाय अब्जनाभचरणेच्छया उरुभक्तिः तया चेतो मलानि विधमेद्विनाशयेत् । अथवा भक्त्या चेतः कर्तृभूतं मलानि स्वगतानीत्यर्थः । क्षालयेत्तस्मिन् विशुद्धे मनसि साक्षादव्यवधानेन आत्मनः स्वरूपमुपलभ्यते । तत्र दृष्टान्तः । अमलयोः चक्षुषोः सतोः पूर्वमसिद्धः सवितुः प्रकाशः यथेति ॥११॥२२३॥

इत्याद्यनुसारेण भक्त्या भगवत्प्राप्तिरिति निर्णीतं
भक्तिरत्नाकरे ॥ ० ॥ ० ॥ ११ ॥ ० ॥ ० ॥

११ढी वित्तेषणादिं—Kb चित्ते मलादिं

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॥ १२ ॥ अन्तरङ्गाभक्तिनिरूपणम् ॥

समाहृत्य स्वयोगं तु समस्तोपनिषद्रसम् ।
सख्ये मुख्यतमां भक्तिं मुक्तौ पुनरुपादिशत् ॥ १ ॥ २२४ ॥

मामेव सर्वभूतेषु वहिरन्तरपावृतम् ।
ईक्षेदात्मनि चात्मानं यथा खममलाशयः ॥ २ ॥ २२५ ॥

इति सर्वाणि भूतानि मद्भावेन महामते ।
सभाजयन्मन्यमानो ज्ञानं केवलमास्थितः ॥ ३ ॥ २२६ ॥

ब्राह्मणे पुक्कशे स्तेने ब्रह्मण्येऽर्के स्फुलिंगके ।
अक्रूरे क्रूरके चापि समदृक् पण्डितो मतः ॥ ४ ॥ २२७ ॥

तत्रान्तरंगाभक्तिमाह ॥

तत्र स्वामी । स्वयोगमात्मयोगं सर्वोपनिषदां रसम् सारं समुद्धृत्य सख्ये उद्धवाय उपादिशत् श्रीकृष्णः । मुख्यतमां सर्वतः उत्कृष्टाम् ॥ १ ॥ २२४ ॥

तदेवाह सर्वभूतेष्वात्मनि च स्थितमात्मानमीश्वरं मामेव ईक्षेत् । कथमेकस्य सर्वेषु प्रवृत्तिरित्याह । वहिरन्तरावरणरहितं परिपूर्णं यथा खमसंगमित्यर्थः ॥ २॥ २२५ ॥

तत्साधनमाह महामते प्राज्ञ केवलं ज्ञानस्वरूपां दृष्टिं आश्रितः सर्वाणि भूतानि मद्भावेन मत्स्वरूपेण सभाजयन् पण्डितो मत इत्युत्तरेणान्वयः ॥३॥२२६॥

ननूत्तमाधममध्यमेष्वेकरूपेण मानयनपाण्डित्यमेव स्यात् । पूज्यापूज्यव्यतिक्रमादित्याशंक्य तामेवैकरूपां दृष्टिं प्रपञ्चयति । विषमेषु समं मां पश्यन् वैषम्यमेव चतुर्धा दर्शयति । ब्राह्मणे पुक्कशे इति जातौ । पुक्कशो अन्त्यावशायिविशेषः । स्तेने ब्रह्मस्वहारिणि । ब्रह्मण्ये ब्राह्मणे दातरि । कर्मतः तथैव ज्ञानदृष्टिं प्रपञ्चयति । अर्के स्फुलिंगगुणतः । अक्रूरके क्रूरके चेति स्वभावतो वैषम्यं दर्शितम् । तेषु मामेव पश्यन् पण्डितो मत इति ॥ ४ ॥ २२७ ॥

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विसृज्य स्मयमानांस्तान् दृशं व्रीडां च दैहिकीम् ।
प्रणमेद्दण्डवद् भूमावाश्वचाण्डालगोखरम् ॥ ५ ॥ २२८ ॥

यावत् सर्वेषु भूतेषु मद्भावो नोपजायते ।
तावदेवमुपासीत वाङ्मनोकायवृत्तिभिः ॥ ६ ॥ २२९ ॥

सर्वं ब्रह्मात्मकं पश्यन् विद्ययात्ममनीषया ।
परिपश्यन्नुपरमेत् सर्वतो मुक्तसंशयः ॥ ७ ॥ २३० ॥

अयं हि सर्वकल्पानां सध्रीचीनो मतो मम ।
मद्भावः सर्वभूतेषु मनोवाक्कायवृत्तिभिः ॥ ८ ॥ २३१ ॥

न ह्यङ्गोपक्रमे ध्वंसो मद्धर्मस्योद्धवाणवपि ।
मया व्यवसितः सम्यङ्निर्गुणत्वादनाशिषः ॥ ९ ॥ २३२ ॥

विसृज्येति ॥ ५ ॥ २२८ ॥

एवं चतुर्भिः श्लोकैरुक्तायाः समदृष्टेरवधिमाह । एवं कुर्वतः सर्वमपि ब्रह्मात्मकं भवतीति ॥ ६ ॥ २२९ ॥

सर्वत्रेश्वरदृष्ट्या या विद्या तया परितः ब्रह्म पश्यन् सर्वतो मुक्तसंशयो भूत्वा उपरमेत् क्रियामात्रादिति शेषः ॥ ७ ॥ २३० ॥

ननु किमयमेवोपायः अस्त्यन्यो वा कोऽप्युपाय इत्याशंक्य । सन्ति बहवः । समीचीनस्त्वयमेव इत्याह । सर्वेषामुपायानां अयं समीचीनः शोभनो मुख्यतम इत्यर्थः ॥ ८ ॥ २३१ ॥

सन्ति बहवो मोक्षमार्गाः समीचीनस्त्वयमेव नान्य इत्युपपादयति । अङ्ग उद्धव अनाशिषो निष्कामस्य । मद्धर्मस्योपक्रमे आरम्भे अण्वपीषदपि वैगुण्यादि-

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५ -स्तान् — KA स्वान्

५टी—KA अतोऽन्तर्यामिदृष्टया सर्वान् प्रणमेदित्याह । स्मयमानान् हसतः स्वान् सखीन् दृशं अहमुत्तमः स तु नीच इति दृष्टिः तया दृशा या व्रीड़ा लज्जा ताञ्च विसृज्य आशु (श्व- ?) चाण्डालादीनभिव्याप्य गोखरं दण्डवत् प्रणमेत् ॥

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यो यो मयि परे धर्मः कल्पते निष्फलाय चेत् ।
तदायासो निरर्थः स्याद् भयादेरिव सत्तमः ॥ १० ॥ २३३ ॥

एषा बुद्धिमतां बुद्धिर्मनीषा च मनीषिणाम् ।
यत् सत्यमनृतेनेह मर्त्येनाप्नोति शोभनम् ॥ ११ ॥ २३४ ॥

विध्वंसो नाशो न भवति यतो मयैव निर्गुणत्वादयं धर्मः सम्यग्व्यवसितः निश्चितः न तु मन्वादिमुखेन कथञ्चिदित्यर्थः ॥ ९ ॥ २३२ ॥

किञ्च । किं वक्तव्यं मद्धर्मस्य न ध्वंस इति यतो यो यो वृथायासः सोऽपीश्वरे मयि परमेश्वरे निष्कामतयार्पितः चेत् तर्हि धर्म एव स्यात् । निरर्थकायासे दृष्टान्तः भयशोकादेः पलायनक्रन्दनादि यथा ॥ १० ॥ २३३ ॥

अतो मद्भजनमेव बुद्धेर्विवेकस्य मनीषायाश्च चातुर्यस्य फलमित्याह । सत्यमृतञ्च मामनृतेनासत्यमर्त्यदेहेनाप्नोतीति यत्तच्चेहामुस्मिन् देहे । एतदेव बुद्धिमतां बुद्धिर्मनीषायाश्च चातुर्यम् ॥ ११ ॥ २३४ ॥

इत्यादिवचनानुसारेण मुख्यतमभक्त्या भगवत्प्राप्तिरिति
निर्णीतं श्रीभक्तिरत्नाकरे ॥ ० ॥ ० ॥ १२ ॥ ० ॥ ० ॥

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९ व्यवसितः—KA व्यवस्थितः (but व्यवसितः in com.)

१० तदायासो—Kb सदायासो

११ शोभनम्—Kb (in a later hand), KA मामृतम्

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॥ १३ ॥ निर्गुणाभक्तिनिरूपणम् ॥

मद्गुणश्रुतिमात्रेण मयि सर्वगुहाशये ।
मनोगतिरविच्छिन्ना यथा गङ्गाम्भसोऽम्बुधौ ॥ १ ॥ २३५ ॥

एताः संसृतयः पुंसो गुणकर्मनिबन्धनाः ।
येनेमे निर्जिताः सौम्य मद्भावायोपपद्यते ॥ २ ॥ २३६ ॥

तस्माद्देहमिमं लब्ध्वा ज्ञानविज्ञानसम्भवम् ।
गुणसङ्गं विनिर्धूय मां भजन्तु विचक्षणाः ॥ ३ ॥ २३७ ॥

अथ निर्गुणा भक्तिर्निरूप्यते ॥

तृतीयस्कन्धे ऊनत्रिंशाध्याये देवहूतिं प्रति कपिलः ॥ १ ॥ २३५ ॥

एकादशे पञ्चविंशाध्याये । त्रैगुण्यस्य संसारहेतुत्वमनुवदन् तन्निर्जये मोक्ष इत्याह । येन निर्जिताः स पश्चादविक्षिप्तेन भक्तियोगेन मन्निष्ठः सन् मोक्षाय योग्यो भवति ॥ २ ॥ २३६ ॥

तस्माद्विवेकिनाम् इदमेव कर्तव्यमित्याह । ज्ञानविज्ञानयोः सम्भवो यस्मिन् तमिमं नृदेहं प्राप्य गुणे सङ्गं विहाय मामेव भजन्त्विति ॥ ३ ॥ २३७ ॥

१टी—KA तृतीये ऊनत्रिंशे देवहूतिं प्रति कपिलवाक्यम् वचनभेदात् सगुणभक्तिरेकाशीतिभेदाः निर्गुणा तु भक्तिरेकविधैव तामाह द्वाभ्याम् ॥

KA then quotes the two ślokas, *Bhag. p.*, III.29.11-12, and adds :

अविच्छिन्ना सन्ततौ अहैतुकी फलानुसन्धानशून्या अव्यवहिता भेददर्शनशून्या सद्गुणश्रुतिमात्रेण मयि पुरुषोत्तमे मनोगतिरिति या भक्तिः सा निर्गुणभक्तियोगस्य लक्षणमित्यर्थः लक्षणं स्वरूपम् ॥

N has at the end : लक्षणं भक्तियोगस्य निर्गुणश्रीजगन्नाथनारायणेति ॥

२टी—KA (śloka and com.) : एताः संसृतयः पुंसो गुणकर्मनिबन्धनाः । येनेमे निर्ज्जिताः सपश्वादविक्षिप्तेन भक्तियोगेन मन्निष्ठः सन् मद्भावाय मोक्षाय प्रपद्यते योग्यो भवति ॥ तस्माद्विवेकिनामिव युक्तमित्याह ॥ (?)

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त्वयि मेऽनन्यविषया मतिर्मधुपतेऽसकृत् ।
रतिमुद्वहतादध्वा गङ्गेवौघमुदन्वति ॥ ४ ॥ २३८ ॥

तस्मात्त्वमुद्धवोत्सृज्य चोदनां प्रतिचोदनाम् ।
प्रवृत्तिञ्च निवृत्तिञ्च श्रोतव्यं श्रुतमेव च ॥ ५ ॥ २३९ ॥

मामेकमेव शरणमात्मानं सर्वदेहिनाम् ।
याहि सर्वात्मभावेन मया स्याः ह्यकुतोभयः ॥ ६ ॥ २४० ॥

प्रथमस्कन्धे अष्टमाध्याये पृथा । स्नेहपाशमिमं छिन्धीत्युक्तेः ततः किं स्यादित्याह नान्यः श्रद्धेयो यस्यास्तथा सति मे मतिरनवच्छिन्नां प्रीतिं करोत्विति । दृष्टान्त ओघं जलप्रवाहो यथा गङ्गानेकप्रतिवन्धं न गणयन्तो समुद्रमेव वहति तथा मे मतिरपि विघ्नानगणयित्वा रतिं प्राप्नुयात् ॥ ४ ॥ २३८ ॥

एकादशस्कन्धे द्वादशाध्याये भगवान् । यस्मादेवंभूतो भजनप्रभावतः तस्मादेवं कुर्वित्याह । चोदनां श्रुतिं प्रतिचोदनां स्मृतिं यद्वा विधिनिषेधमप्युत्सृज्य ॥ ५ ॥ २३९ ॥

सर्वदेहिनामात्मानमिति एकमिति च सर्वस्य ममेदं सत्त्वं कथितम् । मयि प्रीते के इतरे नो प्रसन्नाः सर्वात्मभावेन सर्वात्मकभावनया । मया ईश्वरेण रक्षकेनाभयः स्याः भव ॥ ६ ॥ २४० ॥

४टी स्नेहपाश- —Kb स्नेहपाष्ट- (N damaged here)
श्रद्धेयो— N, Kb आश्रद्धयो

५ चोदनां—KA नोदनां
प्रतिचोदनां—KA प्रतिनोदनां

५टी —KA एकादशैकादशाध्याये उद्धवं प्रति भगवद्वाक्यम् । यस्मादेवंभूतो मद्भजनप्रकारस्तस्मात् । तस्मान्नोदनां श्रुतिं प्रतिनोदनां स्मृतिञ्च यद्वा विधिं निषेधञ्च उत्सृज्य मां शरणं याहि मयैव ईश्वरेण हेतुभूतेनाकुतोभयः स्याः भव ॥ ० ॥

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सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज ।
अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ ७ ॥ २४१ ॥

श्रीभगवद्गीतायां सारमुद्धृत्यातिगुह्यतममाह । मद्भक्त्या एव सर्वं भविष्यतीति निश्चयेन विधिकैंकर्यं त्यक्त्वा मदेकशरणो भव । कर्मत्यागनिमित्तं पापं स्यादिति शोकं मा कार्षीः । अहं मदेकशरणं त्वाम् ॥ ७ ॥ २४१ ॥

इत्यादिवचनानुसारेण निर्गुणभक्त्या भगवत्प्राप्तिरिति निर्णीतं

श्रीभक्तिरत्नाकरे ॥ ० ॥ ० ॥ १३ ॥ ० ॥ ० ॥

७टी अहं मदेकशरणं त्वाम्—N अहमदैकशरणं त्वां, Kb अहमदैकशनत्वां ।

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॥ १४ ॥ सप्रेमाभक्तिनिरूपणम् ॥

श्रृण्वन् सुभद्राणि रथाङ्गपाणेर्
जन्मानि कर्माणि च यानि लोके ।
गीतानि नामानि तदर्थकानि
गायन् विलज्जो विचरेदसङ्गः ॥ १ ॥ २४२ ॥

एवंव्रतः स्वप्रियनामकीर्त्या
जातानुरागो द्रुतचित्त उच्चैः ।
हसत्यथो रोदिति रौति गाय-
त्युन्मादवन्नृत्यति लोकबाह्यः ॥ २ ॥ २४३ ॥

भक्तिः परेशानुभवो विरक्ति-
रन्यत्र चैष त्रिक एककालः ।

अथ सप्रेमां भक्तिमाह ॥

एकादशस्कन्धे कविः । ज्ञानकर्मयोगयोर्दुष्करत्वात् सुगममार्गमाह । तान्यर्थो येषाम् । तानि च न तु साकल्येन लोकप्रसिद्धान्यपि गायन् श्रृण्वन-सङ्गश्चरेत् ॥ १ ॥ २४२ ॥

एवं भजतः संप्राप्तः प्रेमलक्षणभक्तियोगस्य संसारधर्मातीतां गतिमाह । एवमुक्तलक्षणं व्रतं वृत्तं यस्य सः । स्वप्रियस्य हरेर्नामकीर्त्या जातोऽनुरागो यस्य अत एव द्रुतं यस्य श्लथहृदयः कदाचिद्भक्तपराजितं भगवन्तमाकलय्य उच्चैर्हसति । एतावन्तं कालमुपेक्षितोऽस्मीति रोदिति । रौति च गायति जितं जितमिति नृत्यति । किं दाम्भिकवत् परान् प्रकाशयितुं न । ग्रहगृहीतवद् विवशः ॥ २ ॥ २४३ ॥

नन्वियमारूढयोगिनामपि बहुजन्मभिर्दुर्लभा गतिः कथमेकस्मिन् जन्मनि नामकीर्तनमात्रतः स्यादित्याशंक्य सदृष्टान्तमाह । प्रपद्यमानस्य हरिं भजतः भक्तिः प्रेमलक्षणा परेशानुभवः प्रेमास्पदभगवद्रूपस्फूर्तिः । तया निर्वृत्तस्य ततोऽन्यत्र गृहादिष विरक्तिरिति त्रिक एककालः स्यात् । यथाश्नतः भुञ्जानस्य तुष्टिः

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प्रपद्यमानस्य यथाश्नतः स्युस्
तुष्टिः पुष्टिः क्षुदपायोऽनुघासम् ॥ ३ ॥ २४४ ॥
स्मरन्तः स्मारयन्तश्च मिथोऽघौघहरं हरिम् ।
भक्त्या संजातया भक्त्या बिभ्रत्युत्पुलकां तनुम् ॥ ४ ॥ २४५ ॥
क्वचिद्रुदन्त्यच्युतचिन्तया क्वचि-
द्धसन्ति निन्दन्ति वदन्त्यलौकिकाः ।
नृत्यन्ति गायन्त्यनुशीलयन्त्यजं
भवन्ति तूष्णीं परमेत्यनिर्वृताः ॥ ५ ॥ २४६ ॥
वाग्गद्गदा द्रवते यस्य चित्तं
हसत्यभीक्ष्णं रुदति क्वचिच्च ।
विलज्ज उद्गायति नृत्यति च
मद्भक्तियुक्तो भुवनं पुनाति ॥ ६ ॥ २४७ ॥
केवलेन हि भावेन गावो गोप्यो नगा मृगाः ।
येऽन्ये मूढधियो नागाः सिद्धानामीयुरञ्जसा ॥ ७ ॥ २४८ ॥

सुखं पुष्टिरुदरभरणं क्षुधानाशः प्रतिग्रासमुपलक्षणं प्रतिसिक्थं यथा। एकैकस्मिन् भजने प्रेमादिजाते अनुवृत्त्या भजतः परमप्रेमादि । अत्यन्तभोजिनः परमतुष्ट्यादि यथा तथेत्यर्थः ॥ ३ ॥ २४४ ॥

तत्रैव प्रबुद्धः । एवं वर्त्ततः परमानन्दप्राप्तिमाह । भक्त्या साधनरूपया संजातया प्रेमलक्षणया फलरूपया ॥ ४ ॥ २४५ ॥

अजं हरिं अनुशीलयन्ति तल्लीलामभिनयन्ति एतत् प्राप्य अलौकिका लोकातीता वाचः ॥ ५ ॥ २४६ ॥

प्रसंगाद्भुक्तेर्लिंगमाह वागिति । भुवनमपि किं पुनरात्मानमिति ॥ ६ ॥ २४७ ॥

तत्र द्वादशाध्याये वृत्राद्या मुक्ति गतास्तत्र तेषामस्ति कियत् साधनान्तरम् । गोपिप्रभृतीनां न किञ्चिदित्याह । सत्सङ्गलब्धेनैव केवलेन प्रेम्णा नगा अर्जुनाद्याः नागा कालीयाद्याः प्रापुः ॥ ७ ॥ २४८ ॥

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वैरेण यं नृपतयः शिशुपालशाल्व-
पौण्ड्रादयो गतिविलासविलोकनाद्यैः ।
ध्यायन्त आकृतिधियः शयनासनादौ
तत्साम्यमापुरनुरक्तधियां पुनः किम् ॥ ८ ॥ २४९ ॥

तत्रैव पञ्चमाध्याये नारदः । तदेव कैमुतिकन्यायेनाह । शयनादौ ध्यायन्तः तदागत्याद्यैस्तदाकृतिधियः तद्बुद्धयः किं वक्तव्यमनुरक्तधियां तत्साम्यं भवतीति ॥ ८ ॥ २४९ ॥

इत्यादिवचनानुसारेण साधारणयापि भक्त्या तत्प्राप्तिः
किं पुनः प्रेमलक्षणयेति निर्णीतं श्रीभक्तिरत्नाकरे ॥ ० ॥ ० ॥ १४ ॥ ० ॥ ० ॥

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८ वैरेण यं—Kb वैरेणायं
-शाल्व- —N -सत्त्वे, Kb—शण्वै
-विलोकनाद्यैः—N (absent)
ध्यायन्त ... -सनादौ—N (absent), Kb (added in a later hand)

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॥ १५ ॥ ज्ञानादीनां चातुर्विध्यम् ॥

कैवल्यं सात्त्विकं ज्ञानं रजो वैकल्पिकं तु यत् ।
प्राकृतं तामसं ज्ञानं मन्निष्ठं निर्गुणं स्मृतम् ॥ १ ॥ २५० ॥

वनं तु सात्त्विको वासो ग्रामो राजस उच्यते ।
तामसं द्युतपानादेर्मन्निकेतनं तु निर्गुणम् ॥ २ ॥ २५१ ॥

सात्त्विकः कारकोऽसङ्गी रागान्धो राजसः स्मृतः ।
तामसः स्मृतिविभ्रष्टो निर्गुणो मदपाश्रयः ॥ ३ ॥ २५२ ॥

सात्त्विक्याध्यात्मिकी श्रद्धा कर्मश्रद्धा[2]तु राजसी ।
तामस्यधर्मे या श्रद्धा मत्सेवायां तु निर्गुणा ॥ ४ ॥ २५३ ॥

अथ सगुणनिर्गुणभेदेन ज्ञानादीनामपि चातुर्विध्यमाह ॥

एकादशस्कन्धे पञ्चविंशाध्याये उद्धवं श्रीकृष्णः । कैवल्यं देहेन्द्रियादि-व्यतिरिक्तात्मविषयम् । वैकल्पिकं देहादिविषयम् । प्राकृतं प्रकृतिकार्यविषयं बालमूकादेर्ज्ञानतुल्यम् । मन्निष्ठं परमात्मविषयम् ॥ १ ॥ २५० ॥

विविक्तस्थानं वनम् । मन्निकेतनमीश्वराविर्भावादेः ॥ २ ॥ २५१ ॥

असङ्ग्यनासक्तः कारकः कर्ता । रागान्धोऽभिनिवेशवान् अत्यासक्त इत्यर्थः । स्मृतिविभ्रष्टः अनुसन्धानशून्यः । मदपाश्रयः मदेकशरणो निरहंकारित्वान्निर्गुणः । अर्पितकृत्यो वा भागवतः ॥ ३ ॥ २५२ ॥

आध्यात्मिकीति देहादिव्यतिरिक्तात्मविषया । विहितधर्मासक्तिः कर्म-श्रद्धा । अधर्मे धर्मबुद्ध्या या श्रद्धा सा तामसी । मत्सेवायां मद्वाक्यपालने यत्करोमीत्यादौ ॥ ४ ॥ २५३ ॥

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२ -पानादेर्—KA सदनं

३टी -भिनिवेशवान्—KA -त्याभिनिवेशवान्

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पथ्यं पूतमनायस्तमाहार्यं सात्त्विकं विदुः ।
राजसञ्चेन्द्रियप्रेष्ठं तामसं चार्तिदाशुचि ॥ ५ ॥ २५४ ॥

सात्त्विकं सुखमात्मोत्थं विषयोत्थं तु राजसम् ।
तामसं मोहदैन्योत्थं निर्गुणं मदपाश्रयम् ॥ ६ ॥ २५५ ॥

सत्त्वे प्रलीनाः स्वर्यान्ति नरलोकं रजोलयाः ।
तमोलयास्तु निरयं यान्ति मामेव निर्गुणाः ॥ ७ ॥ २५६ ॥

मदर्पणं निष्फलं वा सात्त्विकं निजकर्म तत् ।
राजसं फलसंकल्पं हिंसाप्रायादि तामसम् ॥ ८ ॥ २५७ ॥

पथ्यं हितं पूतं शुद्धं अनायस्तमनायासतः प्राप्तम् । आहार्यं भक्ष्य-भोज्यादि सात्त्विकम् ॥ इन्द्रियाणां प्रेष्ठं कट्वम्ललवणादि । आर्त्तिदाशुचि दैन्य-करमशुद्धञ्च । च शब्दात् मन्निवेदितनिर्गुणमित्यभिप्रेतम् ॥ ५ ॥ २५४ ॥

आत्मोत्थं सुखमनायासजातम् । मदपाश्रयमिति मत्सेवाजातम् । अथ तत्त्वं पदार्थविषयकमिति द्रष्टव्यम् । तत्र मत्सेवाजन्यसुखमित्यर्थः ॥ ६ ॥ २५५ ॥

सत्त्वे प्रवृद्धे मृताः प्रलीना उच्यते । रजसि वृद्धे लया मृताः । तमसि निमित्तं प्रवृद्धे वा मृताः । निर्गुणा इत्यस्माल्लयशब्दानुपादानात् जीवन्तोऽपि ते निर्गुणास्तु मामेव यान्तीत्याशयः ॥ ७ ॥ २५६ ॥

कर्मणां त्रैविध्यमाह । मदर्पणम् ईश्वरार्पितं कृतं हर्युद्दिष्टम् । केवलं निष्फलमिति निजम् आत्मकृतं फलमेव संकल्प्यतेऽस्मिन् । हिंसोद्देशेन तया कृतम् । हिंसाबाहुल्यं वा आदिना दम्भमत्सरकृतञ्च ॥ ८ ॥ २५७ ॥

५टी -मनायासत: KA—Kb -मजस्र-

In N f.17 is missing with verses beginning with पथ्यं पूतमना ... (v.5. in ch.15) and ending in निरपेक्षं मुनिं शान्तः ... (v. 13. in ch.16) along with the corresponding com.

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गुणकृतामुरुसंसरणव्यथा-
मजितपुण्यकथाकथनादिभिः ।
धुनुत भक्तिरसेन विवेकिनो
न हि पुनः सुलभं जनुरीदृशम् ॥ ६ ॥ २५८ ॥

प्रकरणार्थमुपसंहरति । धुनुतापनयत ॥ ९ ॥ २५८ ॥

इत्यादिवचनानुरोधतः निर्गुणभावे स्थित्वा गुणकीर्तना भगवद्भक्तिरिति निर्णीतम् ॥ ० ॥ ० ॥ १५ ॥ ० ॥ ० ॥

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९ -कृतामुरु- — Db -कृतां गुरु-
धुनुत KA—Kb धुण्वन्ति ।

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॥ १६ ॥ उत्तमभक्तलक्षणम् ॥

सर्वभूतेषु यः पश्येद्भगवद्भावमात्मनः [1]
भूतानि भगवत्यात्मन्येष भागवतोत्तमः ॥ १ ॥ २५९ ॥

गृहीत्वापीन्द्रियैरर्थान् यो न द्वेष्टि न काङ्क्षति ।
विष्णोर्मायामिदं पश्यन् स वै भागवतोत्तमः ॥ २ ॥ २६० ॥

देहेन्द्रियप्राणमनोधियां यो
जन्माप्ययक्षुद्भयतर्षकृच्छ्रैः ।
संसारधर्मैरविमुह्यमानः
स्मृत्या हरेर्भागवतप्रधानः ॥ ३ ॥ २६१ ॥

इदानीमुत्तमभक्तलक्षणमाह ॥

एकादशे द्वितीये हविः । यद्धर्मस्य चोत्तरमाह । आत्मनः सर्वभूतेषु समन्वयं ब्रह्मभावेनानुवर्त्ति यः पश्येत् । तथा ब्रह्मरूपे आत्मनि सर्वभूतानि च । यद्वा आत्मत्वाच्चैवमाह 'त्वदात्मा हि परमो गुरु'रिति मन्त्रोक्तेः आत्मनो हरेः मशकादिष्वपि सर्वभूतेषु नियन्तृत्वेन निरतिशयैश्वर्यम् । न तु तारतम्यं पश्येत् । आत्मन्यपि सर्वभूतानि कथंभूते अप्रच्युत ऐश्वर्यादिगुणे । न पुनर्जड़मलिनभूताश्रयत्वेन जाड्यादिप्रसक्त्या न ऐश्वर्यप्रच्युतिं पश्येत् । सर्वत्र परिपूर्णं पश्यन् भागवतोत्तम इत्यर्थः ॥ १ ॥ २५९ ॥

पुनरष्टभिः श्लोकैरभ्यर्हितत्वादुत्तमभागवतस्य लक्षणान्याह । श्रीवासुदेवाविष्टचित्तो न गृह्णात्येव तावत् इन्द्रियैरर्थान् गृहीत्वापीत्यपिशब्दार्थः । इदं विश्वम् ॥ २ ॥ २६० ॥

किञ्च । देहादीनां जन्मादिभिः संसारधर्मैः हरेः स्मृत्या अविमुह्यमानः । स भागवतश्रेष्ठः । देहस्य जन्माप्ययौ । प्राणस्य क्षुत्पिपासे । मनसो भयम् । बुद्धेस्तृष्णा । इन्द्रियाणां श्रमः तैः ॥ ३ ॥ २६१ ॥

१टी हविः—Kb कविः

३,३टी अविमुह्यमानः—Kb, अवियुज्यमानः

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न कामकर्मबीजानां यस्य चेतसि संभवः ।
वासुदेवैकनिलयः स वै भागवतोत्तमः ॥ ४ ॥ २६२ ॥

न यस्य जन्मकर्माभ्यां न वर्णाश्रमजातिभिः ।
सज्जतेऽस्मिनहंभावो देहे वै स हरेः प्रियः ॥ ५ ॥ २६३ ॥

न यस्य स्वः पर इति वित्तेष्वात्मनि वा भिदा ।
सर्वभूतसमः शान्तः स वै भागवतोत्तमः ॥ ६ ॥ २६४ ॥

त्रिभुवनविभवहेतवेऽप्यकुण्ठस्मृति-
रजितात्मसुरादिभिर्विमृग्यात् ।
न चलति भगवत्पदारविन्दा-
ल्लवनिमिषार्धमपि स वैष्णवाग्र्यः ॥ ७ ॥ २६५ ॥

कामः तत्पूर्वकं कर्म तत्पूर्वकानि बीजानि वासनाः । तेषाम् । वासुदेव एकः निलय आश्रयो यस्य सः । एतेन श्लोकत्रयेण उक्तः । द्वेषहर्ष-शोकमोहरहितश्चरतीति ॥ ४ ॥ २६२ ॥

जन्म सत्कुलम् । कर्म तपआदि । जातयोऽनुलोमजामूर्धाभिषिक्ताम्बष्ठा-दयः । अस्मिन् देहे सत्कुलकर्मभिर्निरहंकारैर्भगवत्प्रियो भवतीति । यैर्लिङ्गैर्भगवत्प्रिय इत्यस्योत्तरम् ॥ ५ ॥ २६३ ॥

वित्ते स्वः पारक्यम् । आत्मनि च स्वः पर इति ॥ ६ ॥ २६४ ॥

त्रैलोक्यार्थमपि लवार्धनिमेषार्धमपि हरेः पदान्न चलति यः । ननु लव-निमिषार्धमात्रं भजनोपरमे चेत्तावल्लाभः । कुतो न चलेत् तत्राह । भगवत्पदारविन्दाद-न्यत् नास्तीत्यनपगतस्मृतिः । अजिते आत्मा येषां तैः सुरैर्विमृग्या दुर्लभा न तु प्राप्नुयात् । तदपेक्षयान्यस्य तुच्छत्वं ज्ञात्वा ततो न चलतीत्यर्थः । इयाँल्लाभे कुतो न चलेत्तत्राह । ततोऽन्यसारं नास्तीत्यनपगतज्ञानः ॥ ७ ॥ २६५ ॥

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४ न KA—Kb तत्

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भगवत उरुविक्रमांघ्रिशाखानख-
मणिचन्द्रिकया निरस्ततापे ।
हृदि कथमुपसीदतां पुनः सः
प्रभवति चन्द्र इवोदितेऽर्कतापः ॥ ८ ॥ २६६ ॥

विसृजति हृदयं न यस्य साक्षा-
द्धरिरवशाभिहितोऽप्यघौघनाशः ।
प्रणयरशनया धृतांघ्रिपद्मः
स भवति भागवतप्रधान उक्तः ॥ ९ ॥ २६७ ॥

अकिञ्चनस्य दान्तस्य शुद्धस्य समचेतसः ।
मया सन्तुष्टमनसः सर्वाः सुखमया दिशः ॥ १० ॥ २६८ ॥

अपि च विषयाभिसन्धिना चलनं कामेनातिसंतापे सति भवेत् । न तु भगवत्सेवानिर्वृत्तौ न सम्भवतीत्याह । उरुविक्रमो ययोः तौ अङ्घ्री तयोः शाखा अङ्गुलयः तासु नखानि मणय इव तेषां या चन्द्रिका शीतला दीप्तयः ताभिः निरस्तः खण्डितः तापो यस्मिन् तथा हृदि । उपसीदतां भजतां कथं तापः प्रभवति असम्भवदृष्टान्तः उदिते चन्द्रे अर्कतापः यथा ॥ ८ ॥ २६६ ॥

तत्र 'न यस्ये'ति तत्र न यादृश इत्यस्योत्तरं वेदितव्यम् । यद्धृते इत्यस्य हरिनामानि इति ज्ञातव्यम् । उक्तसर्वलक्षणस्य सारमाह । हरिरेव स्वयं साक्षाद् यस्य हृदयं न विसृजति न त्यजतीति । कीदृशः अवशेनाप्यभिहित-मात्रोऽपि अघानामोघं नाशयति यः । तत् किं न विसृजति । यतः प्रणयः प्रेम रशनेव तया धृतया । धृतमाबद्धं अंघ्रिपद्मं यस्य सः । भागवतेषु प्रधान श्रेष्ठ उक्तः ॥ ९ ॥ २६७ ॥

तथा च चतुर्दशे भगवानुद्धवं प्रति । अन्येषां तल्लोकादौ परिच्छिन्नमेव सुखम् । मद्भक्तस्य सुखमपरिच्छिन्नं परिपूर्णमित्याह । मयात्मनात्मत्वेन स्फुरता सर्वा मया ॥ १० ॥ २६८ ॥

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न नाकपृष्ठं न च पारमेष्ठ्यं
न सार्वभौमं न रसाधिपत्यम् ।
न योगसिद्धिरपुनर्भवं वा
मय्यर्पितात्मेच्छति मद्विनान्यत् ॥ ११ ॥ २६९ ॥

न तथा मे प्रियतम आत्मयोनिर्न शंकरः ।
न च संकर्षणो न श्रीर्नैवात्मा च यथा भवान् ॥ १२ ॥ २७० ॥

निरपेक्षं मुनिं शान्तं निर्वैरं समदर्शनम् ।
अनुव्रजाम्यहं नित्यं पूयेयेत्यंघ्रिरेणुभिः ॥ १३ ॥ २७१ ॥

निष्किञ्चना मय्यनुरक्तचेतसः
शान्ता महान्तोऽखिललोकवत्सलाः ।
कामैरनालब्धधियो जुषन्ति
यन्नैरपेक्ष्यं न विदुः सुखं मम ॥ १४ ॥ २७२ ॥

तेषां परिपूर्णतामाह । रसाधिपत्यं पातालादिस्वाम्यम् । अपुनर्भवं मोक्षं पारमेष्ठ्यं ब्रह्मपदम् । मद्विना मां हित्वान्यन्नेच्छति । अहमेव हि प्रेष्ठ इत्यर्थः ॥ ११ ॥ २६९ ॥

ममापि स एव हि प्रेष्ठ इत्याह । आत्मा स्वमेव योनिर्यस्य ब्रह्मा पुत्रोऽपि । शंकर आत्मापि । संकर्षण भ्रातापि । श्रीर्जायापि । आत्मा श्रीमूर्तिरपि । यथा भक्त इति वक्तव्ये भवानित्यतिहर्षेणाह तमेव ॥ १२ ॥ २७० ॥

पूयेय मदन्तर्वर्तिब्रह्माण्डानि पवित्रीकुर्यामीत्याशयेनाह ॥ १३ ॥ २७१ ॥

किञ्च मद्भक्तानां सुखमेतावदेवंभूतमिति को वा वक्तुं समर्थः । यतः स्वसंवेद्यं निरुपममित्याह । महान्तो निरभिमानाः अनालब्धधियोऽस्पृष्टचित्ताः निष्किञ्चन इत्यादीनां यथेष्टमेव हेतुहेतुमत्ता । एवंभूता यन्मदीयं सुखं सेवन्ते

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११ न नाकपृष्ठं न च पारमेष्ठ्यं—KA न पारमेष्ट्यं न महेन्द्राधिष्ट्यं

१४टी स्वसंवेद्यं निरुपममित्याह ।—N तत्-स्वसाम्वद्यनिरुन्धेत्याह । Kb तत्स्वसाम्वेद्य-निरुमद्वेञ्चेत्याह ।

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यो दुस्त्यजान् दारान् सुतान् सुहृद्राज्यं हृदिस्पृशः ।
जहौ युवैव मलवदुत्तमश्लोकलालसः ॥ १५ ॥ २७३ ॥

भयं प्रमत्तस्य वनेष्वपि स्याद्
यतः स आस्ते सह षट्सपत्नः ।
जितेन्द्रियस्यात्मरतेर्बुधस्य
गृहाश्रमः किं न करोत्यवद्यम् ॥ १६ ॥ २७४ ॥

आत्मारामाश्च मुनयो निर्ग्रन्था अप्युरुक्रमे ।
कुर्वन्त्यहैतुकीं भक्तिमित्थंभूतगुणो हरिः ॥ १७ ॥ २७५ ॥

तदेवं त एव विदुर्नान्ये । कुतो निरपेक्षैर्लभ्यं न सापेक्षैः । यद्वा जुषन्ति प्रीणयन्ति मां तन्मदीयं सुखं ते भक्ता विदुः नान्ये जनाः ॥ १४ ॥ २७२ ॥

पञ्चमे चतुर्दशाध्याये भरतस्य प्रशंसा । युवा तरुणा एव मलवद्वर्चस्कवत् दारादीन् जहौ ॥ १५ ॥ २७३ ॥

तत्र प्रथमाध्याये नन्वेवं गृहे वर्तमानस्य भोगान् भुञ्जानस्य कुतोऽभिमानाभावः । मोक्षो वा कुतः । अतस्तत्त्यागेन वनवास एव योग्यस्तत्राह । भयं संसारः प्रमत्तस्याजितेन्द्रियस्य वनेष्विति सङ्गभिया वनाद्वनान्तरं गच्छतोऽपि स्यादेव । यत सहैव षट्सपत्नाः शत्रवो मनो बुद्धिरिन्द्रियाणि च यस्य सः । तथाभूत एवास्ते यतः । बुधत्वेन जितानीन्द्रियाणि येन तस्यात्मरतस्यावद्यं दोषम् ॥ १६ ॥ २७४ ॥

प्रथमस्कन्धे सप्तमाध्याये सूतः । ग्रन्थेभ्यो निर्गता निर्ग्रन्थाः । तदुक्तं भगवद्गीतायाम्—

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।
तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥

यद्वा ग्रन्थो ग्रन्थि निर्गतहृदयग्रन्थय इत्यर्थः । ननु मुक्तानां किं भक्त्या इति चेत्तत्राह । इत्थंभत इति ॥ १७ ॥ २७५ ॥

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भवद्विधा भागवता तीर्थीभूता स्वयं प्रभो ।
तीर्थीकुर्वन्ति तीर्थानि स्वान्तस्थेन गदाभृता ॥ १८ ॥ २७६ ॥

तिरस्कृता विप्रलब्धाः शप्ताः क्षिप्ता हता अपि ।
नास्य तत् प्रतिकुर्वन्ति तद्भक्ताः प्रभवोऽपि हि ॥ १९ ॥ २७७ ॥

प्रायशः साधवो लोके परैर्द्वन्द्वेषु योजिताः ।
न व्यथन्ति न हृष्यन्ति यत आत्मागुणाश्रयः ॥ २० ॥ २७८ ॥

तत्रैव त्रयोदशाध्यायें विदुरं प्रति युधिष्ठिरः । भवता तीर्थाटनं न स्वार्थं किन्तु तीर्थानुग्रहार्थमेवेत्याह । मलिनजनसम्पर्कात् तीर्थानि मलिनानि भवन्ति । सन्तः पुनः स्वयं तानि तीर्थानि तीर्थीकुर्वन्ति । स्वान्तं मनस्तत्र स्थितेन । स्वस्यान्त-स्थितेन वा ॥ १८ ॥ २७६ ॥

तत्राष्टादशाध्याये राजा चेत् प्रतिशापं दद्यात् तर्हि निष्कृतिर्भवेत् । तत्तु न सम्भवति तस्य भागवतत्वात् । तिरस्कृता निन्दिताः । विप्रलब्धा वञ्चिताः । शप्ताः शापैरभिभूताः दक्षेणेव नारदम् । क्षिप्ता अवज्ञाताः । हता दण्डादिना आहता अस्यापकर्तुर्जनस्य । तद्भक्ता विष्णुभक्ताः प्रभवोऽपि समर्था अपि न प्रतिकुर्वन्ति प्रतिकारं न कुर्वन्ति ॥ १९ ॥ २७७ ॥

तच्च तेषां युक्तमित्याह । प्रायशो बाहुल्येन यत्र शापः स चापि अनुगीर्तुम् । नलकुवरयोरिव द्वन्द्वेषु सुखदुःखादिषु न गुणानाश्रयतीत्यात्मा तत् नाश्रयतीत्यर्थः ॥ २० ॥ २७८ ॥

इत्यादिवचनानुसारेण भक्त्या मुक्तिरिति
निर्णीतं श्रीभक्तिरत्नाकरे ॥ ० ॥ ० ॥ १६ ॥ ० ॥ ० ॥

१९टी चेत्—KA प्रचेतं

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॥ १७ ॥ मध्यमभक्तलक्षणम् ॥

ईश्वरे तदधीने वा बालिशेषु द्विषत्सु वा ।
प्रेममैत्रीकृपोपेक्षां यः करोति स मध्यमः ॥ १ ॥ २७९ ॥

सर्वतो मनसोऽसङ्गमादौ सङ्गञ्च साधुषु ।
दयां मैत्रीं प्रश्रयञ्च भूतेष्वद्धा यथोचितम् ॥ २ ॥ २८० ॥

गुणाधिकान्मुदं लिप्सेदनुक्रोशं गुणाधमात् ।
मैत्रीं समानादन्विच्छेन्न तापैरभिभूयते ॥ ३ ॥ २८२ ॥

अथ मध्यमभक्तलक्षणमाह ॥

एकादशस्कन्धे द्वितीयाध्याये हविः । ईश्वरे प्रेम । तदधीने मैत्री । अज्ञे कृपा । द्वेषिषूपेक्षा । इत्येवं चतुर्षु चतुरः यः करोति क्रमेण स मध्यमः भागवतः एवंभूततारतम्यभूतभेददर्शनादित्यर्थः ॥ १ ॥ २७९ ॥

तत्र तृतीयाध्याये यथोचितत्वेन समेषु मैत्रीं उत्तमेषु प्रश्रयं विनयं शिक्षेदित्यर्थः ॥ २ ॥ २८० ॥

चतुर्थे ध्रुवं नारद आहाष्टमाध्याये । गुणाधिकादित्यादि ल्यबि पञ्चमी गुणाधिकं प्राप्येत्यर्थं प्रीतिमेव कुर्यान्न त्वसूयामिति । अनुक्रोशोऽनुकम्पा तां लिप्सेत् न तिरस्कारं समानेन मैत्रीमेव न तु स्पर्धादयः ॥ ३ ॥ २८१ ॥

१टी -भक्तलक्षणमाह । —Kb भक्तमाहात्म्यमाह ।

३टी गुणाधिकादित्यादि ल्यबि पञ्चमी—KA गुणाधिकात् पुंस इति ल्यब्लोपे पञ्चमी ।

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अथ मां सर्वभूतानां हृत्पद्मेषु कृतालयम् ।
अर्हयेद्दानमानाभ्यां मैत्र्याभिन्नेन चक्षुषा ॥ ४ ॥ २८२ ॥

तृतीयस्कन्धे ऊनत्रिंशाध्याये कपिलः अन्तर्यामीश्वरदृष्ट्या चतुर्विधेषु यथा-योग्यं प्रीतिञ्चतुःप्रकारैः कृत्वा एवमेव मां पूजयेत् ॥ ४ ॥ २८२ ॥

इत्याद्यनुसारेणापि भजनादेव मुक्तिरिति
निर्णीतं श्रीभक्तिरत्नाकरे ॥ ० ॥ ० ॥ १७ ॥ ० ॥ ० ॥

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॥ १८ ॥ प्राकृतभक्तलक्षणम् ॥

अर्चायामेव हरये पूजां यः श्रद्धयेहते ।
न तद्भक्तेषु चान्येषु स भक्तः प्राकृतः स्मृतः ॥ १ ॥ २८३ ॥

बाध्यमानोऽपि मद्भक्तो विषयैरजितेन्द्रियः ।
प्रायः प्रगल्भया भक्त्या विषयैर्नाभिभूयते ॥ २ ॥ २८४ ॥

यथाग्निः सुसमिद्धार्चिः करोत्येधांसि भस्मसात् ।
तथा मद्विषया भक्तिरुद्धवैनांसि कृत्स्नशः ॥ ३ ॥ २८५ ॥

त्यक्त्वा स्वधर्मं चरणाम्बुजं हरेर्
भजन्नपक्वोऽथ पतेत्ततो यदि ।
यत्र क्व वा भद्रमभूदमुष्य किं
को वाथ आप्तो भजता स्वधर्मतः ॥ ४ ॥ २८६ ॥

इदानीं प्राकृतभक्तलक्षणं कथयति ॥

एकादशस्कन्धे द्वितीयाध्याये हविः । अर्चायां प्रतिमायां कुर्वन्ति । न तद्भक्तेषु सुतराम् अन्येषु । प्रकृत्या प्रारम्भकः अधुना आरब्धः स तु शनैरेवोत्तमो भविष्यति ॥ १ ॥ २८३ ॥

तत्र चतुर्दशाध्याये भगवान् । आस्तां तावदुत्तमभक्तस्य कथा प्राकृतोऽपि भक्तः कृतार्थ एव इत्याह । बाध्यमानः आकृष्यमानः प्रगल्भया समर्थया ॥२॥२८४॥

पाकाद्यर्थं प्रज्ज्वलितोऽग्निः काष्ठानि यथा एवं कथञ्चिन्मद्विषया भक्तिः समस्तपापानि । स्वभक्तिमहिमाश्चर्येण भगवान सम्बोधयति विस्मयं स्मृण्विति ॥ ३ ॥ २८५ ॥

प्रथमस्कन्धे पञ्चमाध्याये नारदः । काम्यकर्मणोऽनर्थहेतुत्वात्तद्विहाय हरिलीलैव वर्णनीयेत्युक्तम् । इदानीं नित्यनैमित्तिकस्वधर्ममप्यपहाय केवलं

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न वै जनो जातु कथञ्चनाव्रजेन्
मुकुन्दसेव्यन्यवदङ्ग संसृतिम् ।
स्मरन्मुकुन्दाङ्घ्र्युपगूहनं पुनर्
विहातुमिच्छेन्न रसग्रहो यतः ॥ ५ ॥ २८७ ॥

यमादिभिर्योगपथैः कामलोभहतो मुहुः ।
मुकुन्दसेवया यद्वत्तथात्माद्धा न शाम्यति ॥ ६ ॥ २८८ ॥

सकृन्मनः कृष्णपदारविन्दयो-
र्निवेशितं तद्गुणरागि यैरिह ।

हरिभक्तिरेवोपदेष्टव्येत्याह । ननु स्वधर्मत्यागेन भजन् केन यदि कृतार्थो भवेन्न कदाचिच्चिन्ता । यद्यपक्व एव म्रियते भ्रंश्येद्वा तर्हि तन्निमित्तकोऽनर्थः स्यादेव इत्याशङ्क्याह । ततो भजनात् पतेन्म्रियेद्वा । तथापि भक्तिरसिकस्य कर्मानधिकारान्नानर्थशङ्का । अङ्गीकृत्याप्याह । वेति कटाक्षे । यत्र क्व वा नीचयोनावपि अभद्रमभूत् किम् । भक्तिरसिकस्य नाभूदेव भक्तिवासनासद्भावात् । अभजद्भिस्तु केवलं स्वधर्मतः को वार्थं आप्तः । तथा च 'यतते चे'ति भगवद्गीतासु ॥४॥२८६॥

यदुक्तं यत्र क्व वेति तदुपपादयति । जात्वित्यव्ययं कदाचिदर्थे । मुकुन्दसेवी जनः कथञ्चन कुयोनिं गतोऽपि संसारं नाविशेत् । अङ्ग सम्बोधने । अन्यवत् केवलस्वधर्मनिष्ठवत् वैधर्म्ये दृष्टान्तः कुत इत्याह । मुकुन्दांघ्रेरुपगूहनमालिंगनं पुनः स्मरन् विहातुनेच्छेत् । यतः अयं रसेन गूह्यते वशीक्रियते इति सः यद्वा रसनीये ग्रहो आग्रहो यस्य । तदुक्तं—

यतते च ततो भूयः संसिद्धौ कुरुनन्दन ।
पूर्वाभ्यासेन तेनैव ह्रियते ह्यवशोऽपि सः ॥ ५ ॥ २८७ ॥

तत्र षष्ठाध्याये हरिचर्यानुवर्णनमुक्तं तत्रावधारणमनुभवेन दर्शयति यमादिभिः न तथा शाम्यति । यद्वद् यथा मुकुन्दसेवया साक्षात् यदि कथञ्चित् सेवामात्रेण शाम्यति । किं पुनर्गुणवर्णनयेत्यर्थः ॥ ६ ॥ २८८ ॥

६टी यमादिभिः.....साक्षात्—Not in N.

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न ते यमं पाशभृतश्च तद्भटान्
पश्यन्ति स्वप्नेऽपि हि चीर्णनिष्कृताः ॥ ७ ॥ २८६ ॥

तावद्रागादयः स्तेनास्तावत् कारागृहं गृहम् ।
तावन्मोहोंऽघ्रिनिगडो यावत् कृष्ण न ते जनाः ॥ ८ ॥ २९० ॥

षष्ठस्कन्धे प्रथमाध्याये शुकः । भक्तिः स्वल्पापि पुनात्येवेत्याह । तस्य गुणेषु रागमात्रमस्ति न तु ज्ञानं यस्य तन्मनः । कृष्णपदारविन्दयोर्यैर्निवेशितं सकृदपि । यमं दूतांश्च स्वप्नेऽपि यतः चीर्णनिष्कृताः कृतप्रायश्चित्ताः ॥ ७ ॥ २८९ ॥

दशमे चतुर्दशे ब्रह्मा विगतरागादिमलसंन्यासिनामपि न मत्तः परमस्त्यतः कथमेतेषामपर्याप्त मत आह । तावद्रागादयः स्तेना भवन्ति तावद्बन्धनशाला निगड़ः शृंखलं तावत् यावत्ते त्वदीया जनाः न भवन्ति । त्वदीयानां तु ते त्वन्निष्ठत्वेन मोचका एवेति न यतिभ्यो विशेषः भजनं त्वधिकमिति ॥ ८ ॥ २९० ॥

इत्याद्यनुसारेण विषयासक्तानामपि भक्तानामेवं भगवत्प्राप्तिरिति
निर्णीतं श्रीभक्तिरत्नाकरे ॥ ० ॥ ० ॥ १८ ॥ ० ॥

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॥ १६ ॥ आचारभ्रष्टभक्तमाहात्म्यम् ॥

अपि चेत् सुदुराचारो भजते मामनन्यभाक् ।
साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥ १ ॥ २६१ ॥
क्षिप्रं भवति धर्मात्मा शश्वत् शान्तिं प्रयच्छति ।
कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥ २ ॥ २६२ ॥
मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।
स्त्रियः शूद्रास्तथा वैश्यास्तेऽपि यान्ति परां गतिम् ॥ ३ ॥ २६३ ॥

अथाचारभ्रष्टभक्तस्यापि माहात्म्यम् ॥

भगवद्गीतायां नवमाध्याये अर्जुनमाह भगवान् । मद्भक्तेरवितर्क्यः प्रभाव इति । सु सुष्ठुमत्यन्तदुराचारोऽपि यदि पृथग्देवतान्तरभक्तिमकुर्वन् मामेव भजते स साधुः श्रेष्ठो मन्तव्यः यतोऽसौ शोभनमध्यवसायं कृतवान् ॥ १ ॥ २९१ ॥

ननु कथमध्यवसायादिमात्रेण साधुः मन्तव्यस्तत्राह । क्षिप्रं शीघ्रं धर्मचित्तः यतः शश्वत् शान्तिं चित्तोपप्लवो परमरूपमीश्वरनिष्ठां नितरां प्राप्नोति । कुतर्ककर्कशवादिनो नैतन्मन्येरन् इति शङ्काकुलमर्जुनं संबुध्य प्रोत्साहयति । हे कौन्तेय ! पटहकाहलादिमहाघोषपूर्वकं तथा विवदमानानां सभां गत्वा निःशङ्कं बाहुमुत्क्षिप्य प्रतिज्ञां कुरु । कथं मे परमेश्वरस्य दुराचारोऽपि भक्तः न प्रणश्यतीति अपि तु कृतार्थ एव भवति । ततश्च ते प्रौढ़िविजृम्भाद्विध्वंसितकुतर्काः निःशङ्कं त्वामेव गुरुत्वेन मन्येरन्नितिभावः ॥ २ ॥ २९२ ॥

आचारभ्रष्टं पुनातीति किं वक्तव्यं यतो मद्भक्तिर्दुष्कुलानधिकारिणोऽपि तारयतीत्याह । पापेति निकृष्टजन्मानः अन्त्यजा वैश्याः केवलकृष्यादिमात्रनिरताः

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१ सुदुराचारो—N स दुराचारो
-सितो हि—N -हितश्च

१टी कृतवान्—N, Kb कृतः, KA कृतवन्तः शंकरभाष्ये सम्यक् व्यवसायसामर्थ्यात् ।

२-३ These two vv. are in the reversed order in N and Kb.

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किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा ।
अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ॥ ४ ॥ २९४ ॥

निजमैश्वर्यमाश्चर्यं भक्तेश्चाद्भुतवैभवम् ।
नवमे राजगुह्याख्ये कृपयावोचदच्युतः ॥ ५ ॥ २९५ ॥

भक्त्याहमेकया ग्राह्यः श्रद्धयात्मागतिः सताम् ।
भक्तिः पुनाति मन्निष्ठा श्वपचानपि सम्भवात् ॥ ६ ॥ २९६ ॥

न तथा ह्यघवान् राजन् पूयेत तपआदिभिः ।
यथा कृष्णार्पितप्राणस्तत्पुरुषनिषेवया ॥ ७ ॥ २९७ ॥

स्त्रियः शूद्राश्चाध्ययनादिरहिताः तेऽपि मामेम संसेव्याभ्रष्टां गतिं यान्ति हि निश्चये ॥ ३ ॥ २९३ ॥

यदि दुष्कुला दुराचारा अपि परां गतिं यान्ति तर्हि मां भजन् सत्कुलः सदाचारो मद्भक्तः उत्तमां गतिं यातीति किं वक्तव्यमित्याह । पुण्याः सुकृतिनः ब्राह्मणाः तथा राजानश्च ते ऋषयश्च ते भक्ताः ततस्त्वमेवंभूतमुत्तमदेहं प्राप्य मां भजस्व किञ्चानित्यमसुखञ्च क्षणिकमिमं मर्त्यलोकं लब्ध्वा क्षणिकत्वाद्विलम्बमुत्सृज्य असुखत्वात् सुखार्थमुद्यममपि हित्वा ॥ ४ ॥ २९४ ॥

अध्यायार्थमुपसंहृत्य स्वामी गुह्यानां अतिगुह्यं राजतुल्यमित्यर्थः ॥ ५ ॥ २९५ ॥

एकादशस्कन्धे चतुर्दशाध्याये उद्धवं प्रति भगवान् । श्रद्धया या भक्तिः तया सम्भवाज्जातिदोषात् यदि जातिदोषात् पुनाति किं पुनः कर्मदोषादित्यर्थः ॥ ६ ॥ २९६ ॥

षष्ठस्कन्धे प्रथमाध्याये एतच्च ज्ञानमार्गादपि श्रेष्ठमित्याह । न तथा शुध्येदित्यर्थः । श्रीहरेः भक्तपरिचर्यया । कृष्णेऽर्पिता प्राणा इन्द्रियाणि वा येन ॥ ७ ॥ २९७ ॥

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६ -गतिः —KA प्रियः

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अध्यायैकोनविंशत्या षष्ठे पोषणमुच्यते ।
अभिलङ्घितमर्यादभक्तरक्षणलक्षणम् ॥ ८ ॥ २९८ ॥

अजामिलो मनुष्येषु महापापो यथावितः ।
विश्वरूपादिघाती च तथा देवेषु वासवः ॥ ९ ॥ २९९ ॥

अजामिलस्य भक्तत्वं विष्णुदूतैर्निरूपितम् ।
सङ्केतभगवन्नामपुत्रस्नेहानुसङ्गजम् ॥ १० ॥ ३०० ॥

इन्द्रोऽपि भगवद्भक्तः सख्येनोपेन्द्रसेवकः ।
तदधीनसुरैश्वर्यशत्रुनिर्जयजीवितः ॥ ११ ॥ ३०१ ॥

भगवति च हरावनन्यचेता
भृशमलिनो विराजते मनुष्यः ।
न हि शशकलुषच्छविः कदाचित्
तिमिरपराभवतामुपैति चन्द्रः ॥ १२ ॥ ३०२ ॥

षष्ठे स्वामिवाक्यम् अभिलङ्घित उल्लङ्घिता वेदमर्यादा येन स च भक्तस्तस्य रक्षणं लक्षणं यस्य तत् ॥ ८ ॥ २९८ ॥

तथैव च आवितो रक्षितः ॥ ९ ॥ २९९ ॥

संकेतभगवन्नाम्ना पुत्रस्नेहानुसंगः तस्माज्जातम् ॥ १० ॥ ३०० ॥

तदधीनं सुरैश्वर्यं शत्रुनिर्जयश्च ताभ्यां जीवितं यस्य सः ॥ ११ ॥ ३०१ ॥

नरसिंहपुराणे यमः । नान्यस्मिन् देवतान्तरे चेतो यस्य । चेतोऽन्तःकरणम् अव्यभिचारिभक्तिमानित्यर्थः । भृशमत्यर्थं मलिनः पातक्यपि मनुष्यः इति नाधिकारिविशेषणम् । पापमभिभूय प्रकाशते । पापैर्न लिप्यते । शश एव कलुषं पापं तस्य छविस्तमः कदापि अन्धकारपीड़ां न प्राप्नोति । अपि नाशयत्येव यथा ॥ १२ ॥ ३०२ ॥

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इति घोषयते यमः सदुन्दुभिं
गमयति सर्वदिशां शरयुग्मताड़िताम् ।
यमदूता बहवः शृणु चित्रगुप्त
शृणु मृत्यो परिहर विष्णुभक्तान् ॥ १३ ॥ ३०३ ॥

देवर्षिभूताप्तनृणां पितृणां
न किंकरो नायमृणी च राजन् ।
सर्वात्मना यः शरणं शरण्यं
गतो मुकुन्दं परिहृत्य कर्तम् ॥ १४ ॥ ३०४ ॥

स्वपादमूलं भजतः प्रियस्य
त्यक्तान्यभावस्य हरिः परेशः ।
विकर्म यच्चोत्पतितं कथञ्चिद्
धुनोति सर्वं हृदि सन्निविष्टः ॥ १५ ॥ ३०५ ॥

पुनस्तत्रैव च । घोषयते शब्दायतीत्यर्थः ॥ १३ ॥ ३०३ ॥

एकादशस्कन्धे पञ्चमाध्याये निमिं प्रति करभाजनः । भक्तस्य तु विधिनिषेधनिर्वृत्तेः कृतकृत्यतामाह । देवाश्च पञ्च यज्ञदेवताः ऋषयः पितरश्च आप्ताः पोष्या कुटुम्बिनः । एतेषां यथा अभक्तः ऋणी अत एव तेषां किंकरश्च । तदर्थं नित्यं पञ्चयज्ञानि । अयं न तथा । कोऽसौ यः सर्वात्मना कायवाङ्मनसा मुकुन्दं शरणं गतः किं कृत्वा कर्तं भेदं परिहृत्य अभेदेन सर्वात्मकं हरिं भजन्नित्यर्थः । यद्वा कर्तं कृत्यं सर्वमपि कृति छेदने इत्यस्य धातोः रूपम् । वासुदेवः सर्वमितिबुद्धया इत्यर्थः ॥ १४ ॥ ३०४ ॥

एवं विहितनिवृत्तिमुक्त्वा निषेधनिमित्तकप्रायश्चित्तान्तरनिवृत्तिमाह । त्यक्तोऽन्यस्मिन् देवादौ देहादौ भावा वो भावनं भजनं वा येन सः । अत एवास्य विकर्मणि प्रवृत्तिरेव न सम्भवति कथञ्चित् प्रमादादिना यद्युत्पतितं

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१३ सदुन्दुभि—KA सदुन्दुभिर-
शर- —KA स-

१४टी इतिबुद्धया—Kb इतिवद्या, KA इतिबुद्धेर्
पञ्चयज्ञानि—Kb पञ्चयज्ञादिकर्त्तां

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एवं विमृश्य सुधियो भगवत्यनन्ते
सर्वात्मना विदधते खलु भावयोगम् ।
ते मे न दण्डमर्हन्त्यथ यद्यमीषां
स्यात् पातकं तदपि हन्त्युरुगायवादः ॥ १६ ॥ ३०६ ॥

दुर्वृत्तो वा सुवृत्तो वा मूढ़ो वा पण्डितोऽपि वा ।
हरिभक्तियुतो यस्तु तस्य सन्निहितो हरिः ॥ १७ ॥ ३०७ ॥

दुराचारोऽपि दुःशीलः सदाचाररतोऽपि वा ।
भवन्ति वैष्णवास्त्याज्या विष्णुश्चेद्भजते नरः ॥ १८ ॥ ३०८ ॥

भवेत् तदपि हरिर्धुनोति । ननु अयमस्तं न मन्येत,तत्राह । परेशां यमादीनामीशः । ननु श्रुतिस्मृतीति स्वाज्ञाभंगमपि हरिः कथं सहेत । तत्राह प्रियजनस्य किञ्चिद् दोषं प्रियः सहेत । ननु नायं पापक्षयार्थं भजते । तत्राह हृदीति न हि वस्तु-शक्तिरर्थितामपेक्षते ॥ १५ ॥ ३०५ ॥

षष्ठस्कन्धे यमः । भावयोगं भक्तियोगम् । अमीषां पातकं न स्यात् । यदि प्रमादात् स्यात् तत् उरुगायवादः नाशयतीति ॥ १६ ॥ ३०६ ॥

बृहन्नारदीयपुराणेऽपि । दुराचारः सदाचारः अज्ञः प्राज्ञो वा यदि हरिभक्तियुतः तस्य हरिः सन्निहितो निकटवर्तीति । किं पुनः सदाचारादेः ॥ १७ ॥ ३०७ ॥

पुनः दुराचारेति ॥ १८ ॥ ३०८ ॥

इत्याद्यनुसारेण तथाभक्तोऽपि परमां गतिं प्राप्नोतीति
निर्णीतं श्रीभक्तिरत्नाकरे ॥ ० ॥ ० ॥ १९ ॥

१६टी उरुगायवादः—Kb उरुगायस्य वादः कीर्त्तनम्

१८ N adds after the com. to v. 18 :

त्रिभुवनभुवनाभिरामघोषं सकलकलंकहरं परं प्रकाशम् ।
अशरणशरणं शरण्यमीशं हरिमजमच्युतमीश्वरं प्रपद्ये ॥
वासुदेव वासुदेव वासुदेवेति यो वदेत् ॥ ० ॥

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॥ २० ॥ भक्तिप्रार्थनानिरूपणम् ॥

त्रिभुवनकमनं तमालवर्णं
रविकरगौरवराम्बरं दधाने ।
वपुरलककुलावृताननाब्जं
विजयसखे रतिरस्तु मेऽनवद्या ॥ १ ॥ ३०९ ॥

युधि तुरगरजोविधूम्रविश्वक्
कचलुलितश्रमवार्यलंकृतास्ये ।
मम निशितशरैर्विभिद्यमान-
स्त्वचि विलसत् कवचेऽस्तु कृष्ण आत्मा ॥ २ ॥ ३१० ॥

अथेदानीं भक्तिप्रार्थना निरूप्यते ॥

प्रथमस्कन्धे नवमाध्याये । भीष्मः श्रीकृष्णमूर्त्ति वर्णयन् रतिं प्रार्थयते । त्रिलोक्यां मध्ये कमनं कमनीयं तद्वपुर्दधाने त्वयि मे रतिरस्तु । तमालवन्नीलो वर्णो यस्य प्रातःकालीनरवेः करा इव गौरे पीते वरे अम्बरे यस्य । अलककुलै-रावृतमुपरि आवृतमाननाब्जं यस्य । विजयसखे पार्थसारथौ । अनवद्या अहैतुकी फलाभिसन्धानरहिता रतिरस्तु ॥ १ ॥ ३०९ ॥

विजयसखित्वमनुवर्णयन् रतिं प्रार्थयते । युधि युद्धे अश्वानां खुरधूसरैः धूसरा । इतस्ततश्चलन्तः कुन्तलास्तैर्विकीर्णः स्वेदविन्दुस्तेन भक्तवात्सल्यद्योतके-नालंकृतमास्यं यस्मिन् । तथा श्रीकृष्णे ममात्मा मनोऽस्तु । रमतां कीदृशैः मदीयैस्तीक्ष्णैः शरैर्विभिद्यमाना त्वग्यस्य । तैर्विलसत् कवचं यस्मिन् ॥ २ ॥ ३१० ॥

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सपदि सखिवचो निशम्य मध्ये
निजपरयोर्बलयो रथं निवेश्य ।
स्थितवति परसैनिकायुरक्ष्णा
हृतवति पार्थसखे रतिर्ममास्तु ॥ ३ ॥ ३११ ॥

व्यवहितपृतनामुखं निरीक्ष्य
स्वजनवधाद्विमुखस्य दोषबुद्ध्या ।
कुमतिहरमदात्मविद्यया यः
चरणरतिः परमस्य मेऽस्तु तस्य ॥ ४ ॥ ३१२ ॥

किञ्च ।

सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ।
यावदेतान् निरीक्ष्येऽहं योद्धुकामानवस्थितान् ॥

इति सख्युरर्जुनस्य वचः निशम्य यद्वाक्यं श्रुत्वा । सपदीति तत्क्षणात् स्वसैन्यपरसैन्यमध्ये स्थिते । तत्र तत्कृतं सारथ्यं दर्शयति । दुर्योधनस्य सेनापतीनामायुः कालरूपया दृष्ट्या हृतवति । असौ भीष्म असौ द्रोण असौ कर्ण इति दर्शनव्याजेन तेषामायुराकृष्य दृष्ट्याहृत्य अर्जुनस्य जयं कृतवति ॥ ३ ॥ ३११ ॥

न केवलमर्जुनस्य सपत्नायुर्हरणेन जयमावहत् किन्त्वविद्याहरणेनापीत्याह । व्यवहिता दूरत एव स्थिता या पृतना सेना तस्या मुखमिव अग्रावस्थितान् भीष्मादीन् निरीक्ष्यावलोक्य स्वजनानां वधान्निवृत्तस्य दोषः अयमिति या बुद्धिस्तया तदुक्तं गीतासु—

एवमुक्त्वार्जुनं संख्ये रथोपस्थ उपाविशत् ।
विसृज्य सशरं चापं शोकसंविग्नमानसः ॥

कुमतिमहं हन्तेति बुद्धिम् ॥ ४ ॥ ३१२ ॥

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४ -पृतना- —N, KA -पुतना-

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कामं भवः स्ववृजिनैर्निरयेषु नः स्या-
च्चेतोऽलिवद्यदि नु ते पदयो रमेत ।
वाचश्च नस्तुलसीव यदि तेऽङ्घ्रिशोभाः
पूर्येत नो गुणगणैर्यदि कर्णरन्ध्रम् ॥ ५ ॥ ३१३ ॥

अजातपक्षा इव मातरं खगा
स्तन्यं यथा वत्सतराः क्षुधार्दिताः ।
प्रियं प्रियेव व्युषितं विषण्णा
मनोऽरविन्दाक्ष दिदृक्षते त्वाम् ॥ ६ ॥ ३१४ ॥

तृतीयस्कन्धे पञ्चदशाध्याये सनकादिः स्वापराधं द्योतयन्तो भक्तिं प्रार्थयन्ते । भो भगवन् इतः पूर्वमस्माकं वृजिनमेव नाभवत् । इदानीं तु सर्वाण्यपि जातानि यतस्त्वद्भक्तौ शप्तौ । अतस्तैर्वृजिनैः कामं यथेच्छं निरयेषु नरकेषु अस्माकं भवो जन्म स्यात् । नु वितर्के । यदि नश्चेतश्चित्तं ते पदयो रमेत यथा अलिः कण्टकैराविध्यमानोऽपि पुष्पेष्वेव रमते तद्वद्विघ्नानविगणय्य यदि । अंघ्रिभ्यां शोभा यासां ता तुलसी यथा स्वगुणनैरपेक्ष्येण त्वदङ्घ्रिसम्बन्धमात्रेण शोभते तद्वच्चेतः । वाचः यदि शोभेरन् । यदि च ते गुणगणैः गुणसमूहैः नः कर्णरन्ध्रं यदि पूर्यते । इत्येतदल्पस्य पूरणमिव याचकरीत्या प्रार्थयते । अयं तु गूढाभिप्रायः कर्णरन्ध्रस्याकाशत्वात् गुणानाञ्चामूर्तकत्वात् न कदाचिदपि पूरणमतो नित्यमेव श्रवणं स्यादित्यर्थात् फलितम् ॥ ५ ॥ ३१३ ॥

षष्ठस्कन्धे एकादशाध्याये वृत्रः । न नाकपृष्ठमित्यादिना श्लोकेन स्वर्गपदादि न कांक्ष इत्युक्तम् । तर्हि त्वं किमिच्छस्यत आह । न जाताः पक्षा येषां ते खगाः क्षुधापीड़िताः यथा मातरं द्रष्टुमिच्छन्ति तथा दाम्ना बद्धा बाला यथा स्तन्यमेवेच्छन्ति वत्साः तथा च व्युषितं प्रोषितं दूरदेशगतं प्रियं भर्तारं प्रिया भार्या कामेन विषण्णा तथा मे मनः कामेन विषण्णं कर्मभिराबद्धं तापत्रयपीड़ितञ्च त्वामेव केवलं द्रष्टुमिच्छति ॥ ६ ॥ ३१४ ॥

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६ क्षुधार्दिताः—KA क्षुधार्ताः

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अहं हरे तव पादैकमूल-
दासानुदासो भवितास्मि भूयः ।
मनः स्मरेतासुपतेर्गुणानां
गृणीत वाक्कर्म करोतु कायः ॥ ७ ॥ ३१५ ॥

ममोत्तमश्लोकजनेषु सख्यं
संसारचक्रे भ्रमतः स्वकर्मभिः ।
त्वन्मायया त्मात्मजदारगेहे-
ष्वासक्तचित्तस्य न नाथ भूयात् ॥ ८ ॥ ३१६ ॥

मज्जन्मनः फलमिदं मधुकैटभारे,
मत्प्रार्थनीयस्त्वदनुग्रह एष एव ।
त्वद्भृत्यभृत्यपरिचारकभृत्यभृत्य-
भृत्यस्य भृत्य इति मां स्मर लोकनाथ ॥ ९ ॥ ३१७ ॥

वाणी गुणानुकथने श्रवणौ कथायां
हस्तौ च कर्मसु मनस्तव पादयोर्नः ।

तथा तत्र च । तव पाद एकं मूलं आश्रयो येषां तेषां भक्तानां दासानां अनुवर्तिदासः । भूयः पुनर्जन्मन्यपि भवितास्मि भविष्यामीत्यस्य भवेयमित्यर्थः । असुपतेः प्राणनाथस्य गुणात्मनः स्मरतु । कर्मणि षष्ठी । वाक् तान् गृणीत कीर्तयतु । कायोऽपि तवैव कर्म करोत्वित्याशिषि लोट् ॥ ७ ॥ ३१५ ॥

पुनस्तत्रैव उत्तमश्लोकजनेषु विष्णुभक्तेषु मम सख्यं सौहार्द्यं भूयात् । स्वकर्मभिरुच्चावचरूपैः संसारचक्रे भ्रमतः सतोऽपि त्वन्मायया संसारस्य हेतुभूतया देहादिष्वासक्तिर्न भूयात् । तथा च । सङ्गः सर्वात्मना त्याज्यः । स चेद्धातुं न शक्यते। महद्भिः स तु कर्तव्यः सतां सङ्गो हि भेषजमित्युक्तेः ॥ ८ ॥ ३१६ ॥

तथा च पुराणान्तरेऽपि मदिति ॥ ९ ॥ ३१७ ॥

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स्मृत्यां शिरस्तव निवासजगत्प्रणामे
दृष्टिः सतां दर्शनेऽस्तु भवत्तनूनाम् ॥ १० ॥ ३१८ ॥

मनसो वृत्तयो नः स्युः कृष्णपादाम्बुजाश्रयाः ।
वाचोऽभिधायिनी नाम्नां कायस्तत्प्रह्वणादिषु ॥ ११ ॥ ३१९ ॥

कर्मभिर्भ्राम्यमानानां यत्र क्वापीश्वरेच्छया ।
मंगलाचरितैर्दानै रतिर्नः कृष्ण ईश्वरे ॥ १२ ॥ ३२० ॥

तन्नः समादिशोपायं येन ते चरणाब्जयोः ।
रतिर्यथा न विरमेदपि संसरतामिह ॥ १३ ॥ ३२१ ॥

तस्याद्य ते ददृशिमाङ्घ्रिमघौघमर्ष-
तीर्थास्पदं हृदिकृतं सुविपक्वयोगैः ।

दशमस्कन्धे दशमाध्याये नलकुवरौ । आवयोः पूर्वस्वभावो माभूत् । किन्तु तव गुणानुकथने वाणी अस्तु अस्य गुणान् कथयन्नित्यर्थः । कर्णौ कथायामिति कथा-श्रवणे स्ताम् नोऽस्माकमित्यस्य स्वसङ्गिनामभिप्रायेण बहुवचनमित्यर्थः । तव निवास-भूतजगत्प्रणामे शिरोऽस्त्विति । भवतः भवत्तनूनां मूर्तीनां सताम् ॥ १० ॥ ३१८ ॥

तत्र सप्तचत्वारिंशाध्याये गोपिप्रभृतयः एतत् प्रार्थयामास । इत्याहुर्द्वाभ्यां । नोऽस्माकं मनसः श्रीकृष्णचरणकमलाश्रयाः स्युः अभिधायिनीरभिधायि-न्यः ॥ ११ ॥ ३१९ ॥

यत्र क्वापि नीचयोनौ ॥ १२ ॥ ३२० ॥

तत्रैव त्रिसप्ततितमाध्याये राजानः श्रीकृष्णं प्रति । यद्येवंभूता यूयं तर्हि मामेव चिन्तयन्तोऽनायासेन मुक्ता भविष्यथ । किमस्मदुपेक्षया त आहुः । संसारे भ्रमतामपि त्वच्चरणस्मृतेरपि त्वत्प्रसादफलत्वादित्यर्थः ॥ १३ ॥ ३२१ ॥

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१० स्वसङ्गिनामभिप्रायेण—Kb स्वसङ्गीयनाभिप्रायेण, Db अस्मत्सङ्गिनां सर्वेषां परिग्रहार्थं

११-१२—KA (absent)

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उद्वक्तभक्त्युपहृताशयजीवकोशा
आपुर्गतिं तव यथानुगृहाण भक्तान् ॥ १४ ॥ ३२२ ॥

विपदः सन्तु ताः शश्वत्तत्र तत्र जगद्गुरो ।
भवतो दर्शनं यत् स्यादपुनर्भवदर्शनम् ॥ १५ ॥ ३२३ ॥

अवगमं तव मे दिश माधव
स्फुरति यन्न सुखासुखसंगमः ।
श्रवणकीर्तनभावमथापि वा
न हि भवामि यथा विधिकिंकरः ॥ १६ ॥ ३२४ ॥

पुनस्तत्रैव चतुरशीतितमाध्याये । मुनय उचुः । अघानामोघं शमयति मर्षयतीति तथा तत्तीर्थं तस्यास्पदं गङ्गाद्याश्रयभूतम् । आरूढ़योगयोगिभिर्हृदि विभाव्यं न तु दृश्यम् । तथाभूतमङ्घ्रि दृष्टवन्तो वयं बहुभिः पुण्यैः अतोऽस्माननुग्रहं कुरु । कथम् । ते भक्तान् कृत्वा । अस्मानिदानीं भक्तान् कृत्वा अनुग्रहं कुर्वित्यर्थः । ननु यथा पूर्वं तपः तपस्यां किं भक्त्या स्यात्तत्राहुः । नेति । उद्वक्ता अतिशया या भक्तिः । तया अपहृतः दूरीकृतः आशयलक्षणो यः अहंकारात्मकः बन्धः । स च जीवानां सोपाधीनां कोश इव कोशः कोष्ठ इत्यर्थः । उपहृतः आशयरूपः जीवकोशो येषां । ते एव केवलं भगवतः तव गतिं तनुं स्वरूपं वा आपुः प्राप्ताः । नान्ये तपस्याद्याः । अतोऽस्मान् भक्तानेव कुरु । अलं तपोभिरित्यर्थः ॥ १४ ॥ ३२२ ॥

प्रथमे पृथा च । यत् यासु विपत्सु भवतो दर्शनं स्यात् कीदृशम् । न पुनर्भवस्य दर्शनं यस्मात् तत् ॥ १५ ॥ ३२३ ॥

दशमे श्रुतिस्तुतिप्रतिभासु स्वामी । अवगमं ज्ञानम् ॥ १६ ॥ ३२४ ॥

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१४ उद्वक्त- —KA उत्सिक्त-
आपुर्गतिं तव यथा—KA आपुर्भवत्गतिमथा-

१६ श्रुतिस्तुतिप्रतिवासु स्वामी । Kb—KA श्रूतिस्तुतौ प्रतिभा ।
N has the following at the end :
रेतःशोणितयोरियं परिणतिः यदुर्मतच्चाभवन्
मृत्योरास्पदमाश्रयः गुरुशुचां रोगस्य विश्रामस्य भूः ।
जानन्नप्यवशी विवेकविरहान्मज्जन्नविद्याम्बुधौ
शृङ्गारीयति पुत्रं काम्यति वत क्षत्रीयति स्त्रीयति ॥ श्रीहरये नमः ॥

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त्वदंशस्य ममेशान त्वन्मायाकृतबन्धनम् ।
त्वदंघ्रिसेवामादिश्य परानन्द निवर्तय ॥ १७ ॥ ३२५ ॥

नमोऽस्तु ते देव महायोगिन् प्रपन्नमनुशाधि माम् ।
यथा त्वच्चरणाम्भोजे रतिः स्यादनपायिनी ॥ १८ ॥ ३२६ ॥

लपन्नच्युतानन्त गोविन्द विष्णो
मुरारे हरे नाथ नारायणेति ।
यथानुस्मरिष्यामि भक्त्या भवन्तं
तथा मे दयाशील देव प्रसीद ॥ १९ ॥ ३२७ ॥

तथा च । हे ईश्वर ईशान निवर्तय नाशय ॥ १७ ॥ ३२७ ॥

एकादशस्कन्धे उद्धवः । यद्यपि त्वयापहृतं तथाप्यहमेतदेव प्रार्थय इत्याह । अनुशाधि शिक्षय । अनुशासनोयमाह यथेति मुक्तावस्थायामनपायिन्य-वियुक्ता ॥ १८ ॥ ३२६ ॥

भुजंगप्रयाते ॥ १९ ॥ ३२७ ॥

इत्यादिदर्शनैर्भगवद्भक्तिप्रार्थनयापि गतिरिति निर्णीतं

श्रीभक्तिरत्नाकरे ॥ ० ॥ ० ॥ २० ॥ ० ॥ ० ॥

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१७ KA introduces the v. with पुनः श्रुतिस्तुतौ प्रतिभा ।

१६-१७ In between the two Śrīdhara-svāmin ślokas KA has :

एकादशे ब्रह्मादिवाक्यम् :

विभ्युस्तवामृतकथोदवहा त्रिलोक्यां पादावनेजसरितः शमलानि हन्तुम् ।
आनुश्रवं श्रुतिभिरंघ्रिजमंगसंगैस्तीर्थद्वयं शुचिसदस्त उपस्पृशन्ति ॥

१७ Gopālacaraṇa takes up this śloka for rendering between v. 17 and v. 18. Rāmacaraṇa does not notice this v. as well as vv. 17 and 18.

१९ N and Kb do not have this śloka. KA has it, and both Gopālacaraṇa and Rāmacaraṇa have rendered it into Assamese.

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॥ २१ ॥ कलेः परमधर्मनिरूपणम् ॥

कृष्णवर्णं त्विषाकृष्णं साङ्गोपाङ्गास्त्रपार्षदम् ।
यज्ञैः संकीर्तनप्रायैर्यजन्ति हि सुमेधसः ॥ १ ॥ ३२७क ॥

ध्येयं सदा परिभवघ्नमभीष्टदोहं
तीर्थास्पदं शिवविरिञ्चिनुतं शरण्यम् ।
भृत्यार्तिहं प्रणतपाल भवाब्धिपोतं
वन्दे महापुरुष ते चरणारविन्दम् ॥ २ ॥ ३२८ ॥

अथ कलेः परमो धर्मो निरूप्यते ॥

श्रीभागवते एकादशस्कन्धे पञ्चमाध्याये निमिं प्रति करभाजनः ।

इति द्वापर उर्वीश यजते पुरुषोत्तमम् ।
नानातन्त्रविधानेन कलावपि तथा शृणु ॥

इत्युक्तं तदेवाह सुमेधसो विवेकिनः कृष्णं यजन्तीति । कीदृशं त्विषा कान्त्या अकृष्णमिन्द्रनीलमणिवदुज्ज्वलम् रुक्षत्वं व्यावृत्य ॥ १ ॥ ३२७क ॥

तत्र स्तुतिमाह । हे महापुरुष हे प्रणतपाल ते चरणारविन्द वन्दे । कीदृशं ध्यातुं योग्यम् । तत्र हेतुः सदा इन्द्रियकुटुम्बादिभिर्यः परिभवस्तं हन्तीति । सर्वमनोरथपरिपूरकं तीर्थाद्याश्रयत्वेन परमपावनं शिवविरिञ्चिभ्यां नुतं ननु तौ कृतार्थौ किमिति नुतं तत्राह आश्रययोग्यं तयोः । तर्हि तयोर्नुतञ्चेदस्माकमगोचरं स्यान्नेति । यस्य तस्य भृत्यमात्रस्यार्तिं हन्ति । तत् न केवलमार्तिमात्रं हन्ति । भवाब्धेः पोतवत् तारकम् ॥ २ ॥ ३२८ ॥

१टी कीदृशं त्विषा ... ... ॥ —KA रुक्षतां निवारयति त्विषा कान्त्या अकृष्णम् इन्द्रनोलमणिवदुज्ज्वलं यद्वा त्विषाकृष्णं कृष्णावतारं अनेन कलौ कृष्णावतारस्य प्राधान्यं दर्शयति अङ्गानि हृदयादीनि उपाङ्गानि कौस्तुभादीनि अस्त्राणि सुदर्शनादीनि पारिषदाः सुनन्दादयः तत्सहितं यज्ञैरर्चनैः संकीर्तनं नामोच्चारणं तत्प्रधानैः ।

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त्यक्त्वा सुदुस्त्यजसुरेप्सितराज्यलक्ष्मीं
धर्मिष्ठ आर्यवचसा यदगादरण्यम् ।
मायामृगं दयितयेप्सितमन्वधावद्
वन्दे महापुरुष ते चरणारविन्दम् ॥ ३ ॥ ३२९ ॥

कलिं सभाजयन्त्यार्या गुणज्ञाः सारभागिनः ।
यत्र संकीर्तनेनैव सर्वः स्वार्थोऽपि लभ्यते ॥ ४ ॥ ३३० ॥

ध्यायन् कृते यजन् यज्ञैस्त्रेतायां द्वापरेऽर्चयन् ।
यदाप्नोति तदाप्नोति कलौ संकीर्त्य केशवम् ॥ ५ ॥ ३३१ ॥

न ह्यतः परमो लाभो देहिनां भ्राम्यतामिह ।
यतो विन्देत परमां शान्तिं नश्यति संसृतिः ॥ ६ ॥ ३३२ ॥

कृतादिषु प्रजा राजन् कलाविच्छन्ति सम्भवम् ।
कलौ खलु भविष्यन्ति नारायणपरायणाः ॥ ७ ॥ ३३३ ॥

इदानीमेतस्याप्तकामत्वान्नैरपेक्ष्यमपि भक्तस्य तु सापेक्षतां दर्शयन् तस्य श्रीरामावतारमपि स्तौति । अन्यैः सु अतिशयेन दुस्त्यजा सुरैरिन्द्राद्यैरपीप्सिता या राज्यलक्ष्मीः तामपि त्यक्त्वा । यदिति य इत्यर्थः । अरण्यमगात् वनं जगाम । ननु किं राज्यवैकल्यदर्शनेन । न यतो धर्मिष्ठः आर्यस्य गुरोर्वचसा पितुर्वाक्येन । तथापि भक्तवात्सल्येन सीतया वाञ्छितं सुवर्णहरिणमन्वधावत् । तस्य चरणारविन्दम् । यदिति चरणारविन्दं कथंभूतं त्यागमस्य गमनस्यापीति धर्मिष्ठ इति सम्बोधनेन सन्धिः । तुल्यमन्यत् ॥ ३ ॥ ३२९ ॥

चतुर्युगेष्वपि कलेः श्रैष्ठ्यमाह । कलेर्गुणं ये जानन्ति । ननु दोषबाहुल्यादयुक्तं तत् । न सारग्रहा हि ते । कोऽसौ यत्र केवलकीर्तनेन परमपुरुषार्थः ॥४॥३३०॥

कलौ कीर्तनमात्रस्य फलमाह ध्यायन्निति । यत् फलं तत् फलम् ॥ ५ ॥ ३३१ ॥

श्रीभागवते शान्तिमुपरतिं अतः अस्मात् संकीर्तनात् संसृतिः जन्ममृत्युप्रवाहः ॥ ६ ॥ ३३२ ॥

किञ्च सम्भवं जन्म ॥ ७ ॥ ३३३ ॥

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क्वचित् क्वचिन्महाभाग द्रविड़ेषु च भूरिशः ।
ताम्रपर्णी नदी यत्र कृतमाला पयस्विनी ॥ ८ ॥ ३३४ ॥

कावेरी च महापुण्या प्रतीची च सरिन्द्वरा ।
ये पिवन्ति जलं तासां मनुजा मनुजेश्वर ॥ ९ ॥ ३३५ ॥

प्रायो भक्ता भगवति वासुदेवेऽमलाशयाः ।
सन्तः प्रायो भगवति परं भक्ता भवन्ति हि ॥ १० ॥ ३३६ ॥

पुंसां कलिकृतान् दोषान् द्रव्यदेशात्मसम्भवान् ।
सर्वान् हरति चित्तस्थो भगवान् पुरुषोत्तमः ॥ १०क ॥ ३३६क ॥

श्रुतः संकीर्तितो ध्यातः पूजितश्चादृतोऽपि वा ।
नृणां धूनोति भगवान् हृत्स्थो जन्मायुताशुभम् ॥ ११ ॥ ३३७ ॥

यथा हेम्निगतो वह्निर्दुर्वर्णं हन्ति धातुजम् ।
एवमात्मगतो विष्णुर्योगिनामशुभाशयम् ॥ १२ ॥ ३३८ ॥

यत्र देशे ॥ ८ ॥ ३३४ ॥

मनुजेश्वर निमे । प्रायो बाहुल्येन ॥ ९ ॥ ३३५ ॥

द्वादशस्कन्धे तृतीयाध्याये शुकः । कलिदोषान् प्रपञ्च्य तन्निस्तारोपायमाह । द्रव्यादितः सम्भवो येषां चित्तस्थः चिन्तितः चित्ते [स्फु]रित इत्यर्थः ॥१०क॥३३६क॥

स्फूर्तिमाह । अयुतजन्मनः पापम् ॥ ११ ॥ ३३७ ॥

अयमेवोपायो नान्य इति सदृष्टान्तमाह । धातुजं ताम्रादिसंश्लेषजं वैवर्ण्यं मालिन्यं अग्निरेव हरति न तु क्षाराम्लतोयादिना क्षालनेन एवं योगिनामपि आत्मगतं मलं विष्णुरेव न तु यागादिरिति ॥ १२ ॥ ३३८ ॥

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१० सन्तः.....भवन्ति हि ॥ —N, Kb. (absent), KA सन्तः प्रायशो भगवति भक्ता भवन्ति ॥

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विद्यातपःप्राणनिरोधमैत्री-
तीर्थाभिषेकव्रतदानजाप्यैः ।
नात्यन्तशुद्धिं लभतेऽन्तरात्मा
यथा हृदिस्थे भगवत्यनन्ते ॥ १३ ॥ ३३९ ॥

तस्मात् सर्वात्मना राजन् हृदिस्थं कुरु केशवम् ।
म्रियमाणो ह्यवहितः ततो याति परां गतिम् ॥ १४ ॥ ३४० ॥

म्रियमाणैरभिध्येयो भगवान् परमेश्वरः ।
आत्मभावं नयत्यङ्ग सर्वात्मा सर्वभावनः ॥ १५ ॥ ३४१ ॥

कलेर्दोषनिधे राजन्नस्ति ह्येको महद्गुणः ।
कीर्तनादेव कृष्णस्य मुक्तबन्धः परं व्रजेत् ॥ १६ ॥ ३४२ ॥

कृते यद् ध्यायतो विष्णुं त्रेतायां यजतो मखैः ।
द्वापरे परिचर्यायां कलौ तद्धरिकीर्तनात् ॥ १७ ॥ ३४३ ॥

एतदेव विवृणोति । विद्या देवतोपासना तपः स्वधर्मः प्राणनिरोधः प्राणायामः भूतमैत्री च । तदाद्यैरात्यन्तिकीं शुद्धिं अन्तरात्मा मनः न लभते न शुध्यति ॥ १३ ॥ ३३९ ॥

यत एवं तस्मात् । सर्वात्मना कायवाङ्मनसा ॥ १४ ॥ ३४० ॥

म्रियमाणैरित्युपलक्षणम् आसन्नमृत्युत्वात् सर्वैरपीत्यर्थः । आत्मभावं स्वसारूप्यं नयति प्रापयति ॥ १५ ॥ ३४१ ॥

कलिं स्तौति द्वाभ्याम् ॥ १६ ॥ ३४२ ॥

यत् फलं तेन पूजनेन सह हरिकीर्तनादेव स्वयं च ॥ १७ ॥ ३४३ ॥

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१५ परमेश्वरः—KA हरिरीश्वरः

नयत्यङ्ग—KA नयत्याशु

सर्वभावनः—KA सर्वसम्भवः

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कलिना दुष्टसर्पेण दष्टानामिह भेषजम् ।
नास्ति नास्त्येव नास्त्येव रामनामामृतं विना ॥ १८ ॥ ३४४ ॥

रामेति वर्णद्वयमादरेण
सदा गृणन् मुक्तिमुपैति जन्तुः ।
कलौ युगे कल्मषमानसाना-
मन्यत्र धर्मे खलु नाधिकारः ॥ १९ ॥ ३४५ ॥

कृते कलियुगं तस्य कृतं तस्य कलियुगे ।
हृदये यस्य गोविन्दो हृदये यस्य नाच्युतः ॥ २० ॥ ३४६ ॥

तेऽपि पूज्यास्तेऽपि धन्यास्त एव सुहृदो जनाः ।
स्मरन्तः स्मारयन्तो ये हरेर्नामं कलियुगे ॥ २१ ॥ ३४७ ॥

अहो बाढं हरेर्नाम कीर्तयन्तीह ये नराः ।
निष्कामा वा सकामा वा न कलिर्बाधते क्वचित् ॥ २२ ॥ ३४८ ॥

हरेर्नामैव नामैव नामैव मम जीवनम् ।
हित्वा नास्त्येव नास्त्येव नास्त्येव गतिरन्यथा ॥ २३ ॥ ३४९ ॥

कूर्मपुराणे च । भेषजमौषधमत्यादरे वीप्सा ॥ १८ ॥ ३४४ ॥

विष्णुधर्मोत्तरे । कल्मषयुक्तचित्तानां खलु निश्चये ॥ १९ ॥ ३४५ ॥

ब्रह्माण्डपुराणे । कृते सत्ययुगे ॥ २० ॥ ३४६ ॥

मत्स्यपुराणे । सुहृदो हितार्थाः ॥ २१ ॥ ३४७ ॥

बृहन्नारदीयपुराणे । बाढं दृढम् । अहो आश्चर्यम् ॥ २२ ॥ ३४८ ॥

अन्यथा योगयागप्रकारेण ॥ २३ ॥ ३४९ ॥

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२३ Both N and Kb indicate it as वैष्णवानन्दलहरौ.
KA cites both vv. 22-23 as बृहन्नारदीयपुराणे ।

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कलौ नामैव नामैव नामैव खलु केवलम् ।
हित्वा नास्त्येव नास्त्येव नास्त्येव गतिरन्यथा ॥ २४ ॥ ३५० ॥

वैष्णवाल्लभते भक्तिं भक्त्या मां लभते नरः ।
तस्मात्तु वैष्णवो विष्णुः कलेर्मध्ये विशेषतः ॥ २५ ॥ ३५१ ॥

न संद्वेष्टि कलिं सम्राट् सारङ्ग इव सारभुक् ।
कुशलान्याशु सिध्यन्ति नेतराणि कृतानि यत् ॥ २६ ॥ ३५२ ॥

यन्नामधेयं म्रियमाण आतुरः
पतन् स्खलन् वा विवशो गृणन् पुमान् ।

वैष्णवानन्दलहरौ । अन्यथा यागयोगप्रकारेण ॥ २४ ॥ ३५० ॥

तत्रैव च पुनस्तथा विशेषेण इत्यर्थः ॥ २५ ॥ ३५१ ॥

प्रथमस्कन्धे सप्तदशाध्याये । सारभुक् भ्रमर इव स च पुष्पमपीडयन् सारमादत्ते । यथा सम्राट् जम्बुद्वीपाधिपतिः सारमाज्ञाय न द्वेष्टि । सारमाह पुण्यान्याश्रितमात्रेण । पापानि कृतान्येव न संकल्पितानीति ॥ २६ ॥ ३५२ ॥

विवशोऽपीति विमुक्ताः कर्मरूपा अर्गलाः प्रतिबन्धा येन ॥ २७ ॥ ३५३ ॥

२३टी N adds :

धैर्य्यं यस्य पिता क्षमा च जननी शान्तिः चिरं गेहिणी
बन्धुः सत्यमिदं दया च भगिनी भ्राता मनःसंयमः ।
शय्या भूमितलं दिशश्च बसनं ज्ञानामृतं भोजनम्
यस्यैतानि कुटुम्बिनो वद सखे कस्माद्भयं योगिनः ॥

॥ श्रीकृष्णाय नमः ॥

२५ तस्मात्तु —KA तस्माद्धि

२६टी—KA सारभुक् यथा भ्रमरः पुष्पमनिहत्य तत्सारमेव गृह्णाति तथा सम्राट् जम्बुद्वीपाधिपतिः कलेः सारमाह्वाय तं कलिं न द्वेष्टि न हतवान् किं तत् सारं तदाह कुशलानि पुण्यानि आसुमनसः संकल्पितान्येव सिध्यन्ति इतराणि पापानि कृतान्येव सिध्यन्ति न तु संकल्पितमात्रेणेत्यर्थः ॥

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विमुक्तकर्मार्गल उत्तमां गतिं
प्राप्नोति यत्त्यन्ति न तत् कलौ जनाः ॥ २७ ॥ ३५३ ॥

कलौ न राजन् जगतां परं गुरुं
त्रैलोक्यनाथानतपादपङ्कजम् ।
प्रायेण मर्त्या भगवन्तमच्युतं
यत्त्यन्ति पाषण्डविभिन्नचेतसः ॥ २८ ॥ ३५४ ॥

ब्रह्माद्यैरर्चितं पादपङ्कजं यस्य तं न यजिष्यन्ति कुतः पाषण्डैर्विभिन्नानि चेतांसि येषां ते ॥ २८ ॥ ३५४ ॥

इत्याद्यनुसारेण कीर्तनादिपराणां कलेरपि श्रेष्ठत्वं
निर्णीतं श्रीभक्तिरत्नाकरे ॥ ० ॥ २१ ॥ ० ॥ ० ॥

२७टी पुण्यान्याश्रितमात्रेण —N, Kb पुण्यान्याश्वत्यममात्रेण ।

२७-२८ KA refers to both the ślokas (द्वादशे शुकः, महान्तं मन्युमाह द्वाभ्याम्), but gives the first part of v. 27 and the second part of v. 28 only.

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॥ २२ ॥ जीवपरमात्मभेदः ॥

स ईशो यद्वशे माया स जीवो यस्तयार्दितः ।
स्वाविर्भूतपरानन्दः स्वाविर्भूतसुदुःखदः ॥ १ ॥ ३५५ ॥

ह्लादिन्या संविदाश्लिष्टः सच्चिदानन्द ईश्वरः ।
स्वाविद्यासंवृतो जीवः संक्लेशनिकराकरः ॥ २ ॥ ३५६ ॥

त्वन्नित्यमुक्तपरिशुद्धविबुद्ध आत्मा
कूटस्थ आदिपुरुषो भगवांस्त्र्यधीशः ।
यद्बुद्ध्यवस्थितिमखण्डितया स्वशक्त्या
द्रष्टा स्थितावधिमखोऽव्यतिरिक्त आस्से ॥ ३ ॥ ३५७ ॥

इदानीं जीवपरमात्मनोर्भेदमाह ॥

प्रथमस्कन्धे श्रीधरस्वामी । वशे इत्यव्ययमधीनार्थे । सुदुःखमति-दुःखम् ॥ १ ॥ ३५५ ॥

तथा ह्लादिनी सुखमयी संविदानन्दः तद्युक्तः सन्नविनाशी चिच्चैतन्यं आनन्दः सुखरूपः । असाधारणरूपा अविद्या तया पिहितनिजानन्दः क्लेशसमूह-सम्भवहानं एतेनैतयोर्भेदः ॥ २ ॥ ३५६ ॥

चतुर्थस्कन्धे ध्रुवः । शयनाद्यवस्थावत्त्वात् जीवात् को विशेषः तत्राह । त्वं व्यतिरिक्तो जीवाद्विलक्षण आस्से तिष्ठसि तदाह । त्वन्नित्यमुक्तः स त्वदुपासनया

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३ -स्थिति- KA—N, Kb -स्थिति-

स्वशक्त्या—KA स्वदृष्टया

३टी स्वशक्त्या चिच्छक्त्या—N. सुचिशक्त्या, Kb शुचिशक्त्या

एतै ... ... पश्यसि । —KA एतैर्वैलक्षण्यं यद्यतो बुद्धावस्थितिः बुद्धेस्तां ता अवस्था अखण्डितयः स्वदृष्टया चित्शक्त्या द्रष्टा पश्यति ।

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अनीह आत्मा मनसा समीहता
हिरण्मयो मत्सख उद्विचष्टे ।
मनः स्वलिङ्गं परिगृह्य कामान्
जुषन्निबद्धो गुणसङ्गतोऽसौ ॥ ४ ॥ ३५८ ॥

परमात्मा निराकारो विभुर्नित्यनिरामयः ।
सहजानन्दरूपोऽसौ नित्यविज्ञानविग्रहः ॥ ५ ॥ ३५९ ॥

अशरीरी जगत्कर्ता जगत्पाता ह्यसौ जगत् ।
शृणोति याति गृह्णाति वेत्ति तिष्ठति हन्त्यपि ॥ ६ ॥ ३६० ॥

न किञ्चित् कुरुते कर्म निश्चलो निष्परिग्रहः ।
निरीहो निर्मलः शुद्धो भावसङ्गविवर्जितः ॥ ७ ॥ ३६१ ॥

क्वचित् । त्वं परिशुद्धः समलिनः सः । त्वं विबुद्धः स त्वज्ञः । त्वं त्वात्मा स जड़ः । त्वं कूटस्थः स विकारी । त्वमनादिपुरुषः स आदिमान् । त्वं भगवान् स भगहीनः । त्वं त्रिगुणाधीशः स गुणाधीनः । एतैर्वैलक्षण्यैः बुद्धेरवस्थाः अखण्डितया स्वशक्त्या चिच्छक्त्या पश्यसि । सत्त्वं स्थितौ पालने । मखाधिपतिर्विष्णुः ॥ ३ ॥ ३५७ ॥

एकादशस्कन्धे त्रयोविंशाध्याये भिक्षुगीतिः । चेष्टता मनसा सता परमात्मा क्रियासङ्गरहितः मम जीवस्य सखा नियन्ता अतिरोहितज्ञानेन केवलं पश्यति । असौ जीवः संसारप्रकटनः आत्मेति स्वीकृत्य भोगान् सेवमानः गुणे आसक्त्या बद्धः अभूत् ॥ ४ ॥ ३५८ ॥

अन्यत्र च । परमात्मेति ॥ ५ ॥ ३५९ ॥

अशरीरीति ॥ ६ ॥ ३६० ॥

न किञ्चिदिति ॥ ७ ॥ ३६१ ॥

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४ समीहता—N समीहिता

४टी—KA एकादशे त्रयोविंशे तीक्ष (?) वाक्यम् । यः परमात्मा समीहता चेष्टवता मनसा अनीहः क्रियासङ्गरहितः हिरण्मयः विद्याशक्तिप्रधानः मत्सखः जीवनियन्ता तद्विचेष्टते अतिरोहितज्ञानेन केवलं पश्यति असौ जीवः स्वलिङ्गं संसारप्रकाशकं मनः परिगृह्य आत्मत्वेन स्वीकृत्य कामान् जुषन् गुणसंगतो निबद्धः ॥

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प्रविभज्यैतान्निवसन्त्युदासीनो निराकुलः ।
तस्यैकदेशे जीवात्मा देही नित्योऽक्षयोऽव्ययः ॥ ८ ॥ ३६२ ॥

सुखदुःखमयो मायामोहपाशनियन्त्रितः ।
कर्मरज्जुनिबद्धोऽसौ भवसिन्धौ निमज्जति ॥ ९ ॥ ३६३ ॥

अविकारी विभुः शान्तः अभिन्नः परमेश्वरात् ।
भ्रान्तिज्ञानावृतो भूत्वा नात्मानं वेत्ति तत्त्वतः ॥ १० ॥ ३६४ ॥

प्रविभज्येति ॥ ८ ॥ ३६२ ॥

सुखेति ॥ ९ ॥ ३६३ ॥

अविकारीति ॥ १० ॥ ३६४ ॥

इत्याद्यनुसारेण जीवपरमात्मनोर्भेदज्ञानेन किं वक्तव्यं भक्तिहेतुत्वमिति निर्णीतं श्रीभक्तिरत्नाकरे ॥ ० ॥ ० ॥ २२ ॥ ० ॥ ० ॥

५टी अन्यत्र च । KA योगसारे ।

७ निर्मलः — KA निर्ममो
भाव- —KA भाव:

८ प्रविभज्यं ... सीनो—KA प्रविभज्येतान्निरसह्यदासी
-न्निवसत्युदासीनो—N, Kb -न्निवसन्त्युदासीनो

१० भ्रान्तिज्ञाना- —भ्रान्त्यज्ञाना- ?

N has at the end :

सानन्दं नन्दि.....तकौमारवर्हि
त्रासान्नासाग्ररन्ध्रं विशति फणिपतौ भोगसंकोचभागि ।
गण्डुड्डिनालिमालामुखरितककुभः ताण्डवे शूलपाणे-
र्वैनायक्यश्चिरम्बोवदनविधुतयः पान्तु चित्कारवत्यः ॥

मोमाराममकावादेहयागदमम्भसा ।
एते यत्र न विद्यन्ते तं गुरं प्रणमाम्यहम् ॥

श्रीनरनारायणाय नमः ॥

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॥ २३ ॥ श्रीहरिभक्तिहीनपरमाज्ञानिनां निन्दा ॥

दैवेन ते हतधियो भवतः प्रसङ्गात्
सर्वाशुभोपशमनाद्विमुखेन्द्रिया ये ।
कुर्वन्ति कामसुखलेशलवाय दीना
लोभाभिभूतमनसोऽकुशलानि शश्वत् ॥ १ ॥ ३६५ ॥

क्षुत्तृट्त्रिधातुभिरिमा मुहुरर्द्यमाना
शीतोष्णवातवरषैरितरेतराच्च ।
कामाग्निनाच्युतरुषा च सुदुर्भरेण
सम्पश्यतो मन उरुक्रम सीदते मे ॥ २ ॥ २६६ ।

अह्न्यापृतार्तकरणा निशि निःशयाना
नाना मनोरथधिया क्षणभङ्गनिद्राः ।

अथ श्रीहरिभक्तिहीनपरमाज्ञानिनां निन्दामाह ॥

श्रीभागवते तृतीयस्कन्धे नवमाध्याये ब्रह्मा । ये निष्कामाः त्वां नाद्रियन्ते ते नरकभाज इत्युक्त्वा । ये त्वत्कथाश्रवणकीर्तनादिविमुखाः सन्तः काम्यकर्मपराः तेऽतिमन्दा इत्याह । दैवेन हतधियो नष्टमतयः भगवतः श्रवणकीर्तनरूपात् प्रसङ्गात् सर्वदुःखनिवर्तकात् वहिर्मुखानीन्द्रियाणि येषाम् । अभद्राणि कर्माणि शश्वदनवरतं कुर्वन्ति । यद्वा शश्वत् साधनकाले चाभद्राण्यकुशलानि दुःखात्मकानीत्यर्थः । विषयभोगलेशाय लोभाकुलितचेतसस्ते अबुधा इत्यर्थः ॥ १ ॥ ३६५ ॥

अकुशलत्वं दर्शयति त्रिधातवो वातपित्तश्लेष्मानः तैः । अतिदुष्पूरेण काममनानलेन । अनवच्छिन्नक्रोधेन च पीड्यमानाः प्रजा पश्यतो मे मनो विषीदतीति ॥ २ ॥ ३६६ ॥

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३ मुनयो—Kb ऋषयो

युष्मत्- —Kb सुष्मात्-

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दैवाहतार्थरचना मुनयोऽपि देव
युष्मत्प्रसङ्गविमुखा इह संसरन्ति ॥ ३ ॥ ३६७ ॥

मन्दस्य मन्दप्रज्ञस्य वयो मन्दायुषश्च वै ।
निद्रया क्रियते नक्तं दिवा च व्यर्थकर्मभिः ॥ ४ ॥ ३६८ ॥

तरवः किं न जीवन्ति भस्त्राः किं न श्वसन्त्युत ।
न खादन्ति न मेहन्ति किं ग्रामपशवोऽपरे ॥ ५ ॥ ३६९ ॥

श्वविड्वराहोष्ट्रखरैः सम्मितः पुरुषः पशुः ।
न यत् कर्णपथोपेतो जातु नामगदाग्रजः ॥ ६ ॥ ३७० ॥

नन्वेवमस्त्वविवेकिनां [विवेकिनस्तु] मुक्ता एवातस्तेषां किं भक्त्येत्यत आह । आहृतेति आपृतानि व्यापृतानि क्लिष्टानीन्द्रियाणि येषां ते । न रात्रावपि विषयसुखलेशः यतो नितरां शेरत इति तथा । अपि स्वप्नदर्शनेन क्षणे क्षणे भग्ना निद्रा येषाम् । दैवेनाहृतातिहृतार्थरचनार्थार्थमुद्यमो येषां ते नियतवाक्येन्द्रिया अपीति ॥ ३ ॥ ३६७ ॥

प्रथमस्कन्धे षोडशाध्याये शौनकः । हरिकथाश्रवणाद्यभावे वृथैव जीवनमित्याह । मन्दस्यालसस्य नक्तं रात्रौ यद्वयः निद्रया । दिवेत्यव्ययं दिवमार्थं तत्रायुः निष्फलकर्मभिः ॥ ४ ॥ ३६८ ॥

द्वितीयस्कन्धे तृतीयाध्याये शौनकः । हरिभक्तिहीनस्य निष्फलजीवनमित्याह । ते चेज्जीवन्ति वृक्षा किं न । श्वासो नास्तीति चेत् कर्मकारश्चर्मकोपाः किं न श्वसन्ति । भोजनाद्यस्तीति चेत् तेभ्योऽपरे ग्राम्यशूकराः । इति ते तत्तद्वयं इति ॥ ५ ॥ ३६९ ॥

तत्रैव ते । ते पशुतोऽधमा इत्याहुः । सदृशः निरूपितः । अवज्ञास्पदत्वात् श्वभिः । कश्मलविषयासक्तत्वा ग्रामशूकरैः । कण्टकवद्दुःखदविषयासक्तत्वादुष्ट्रैः ।

३टी व्यापृतानि—Kb व्यापृतानि अत एवार्तानि

४ मन्दप्रज्ञस्य—N मन्दप्राज्ञस्य

६ सम्मितः—KA संस्तुतः

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तान् शोच्यशोच्यानविदोऽनुशोचे
हरेः कथायां विमुखानघेन ।
क्षिणोति देवोऽनिमिषस्तु येषा-
मायुर्वृथावादगतिस्मृतीनाम् ॥ ७ ॥ ३७१ ॥

यन्न व्रजन्त्यघभिदो रचनानुवादात्
शृण्वन्ति येऽन्यविषयाः कुकथा मतिघ्नीः ।
यास्तु श्रुता हतभगैर्नृभिरात्तसारा-
स्तांस्तान् क्षिपन्त्यशरणेषु तमःसु हन्त ॥ ८ ॥ ३७२ ॥

नूनं दैवेन निहता ये चाच्युतकथासुधाम् ।
हित्वा शृण्वन्त्यसद्गाथाः पुरीषमिव विड्भुजः ॥ ९ ॥ ३७३ ॥

वृथाभारवाहकत्वात् खरैः । किन्तु तेनाधिकारिणः अयमधिकारित्वात् ततोऽपि हीन इत्यर्थः ॥ ६ ॥ ३७० ॥

तृतीयस्कन्धे पञ्चमाध्याये विदुरः हरिकथाविमुखं शोचति । शोच्या ये तेषामपि शोच्यास्ते । अविदोऽज्ञान् भारततात्पर्यानभिज्ञान् ये ज्ञात्वापि हरेः कथायां विमुखास्तान् । येषामायुर्देवोऽनिमिषः कालः क्षेपयति । वृथा व्यर्था वाग्देहमनसां व्यापारा येषाम् ॥ ७ ॥ ३७१ ॥

तत्रैव पञ्चदशाध्याये वैकुण्ठवर्णने ब्रह्माह यत्ते न व्रजन्ति । के ये कुकथाः शृण्वन्ति । कास्ताः । अघं भिनत्तीत्यघभिद्धरिः । तस्य रचनाः सृष्ट्यादि-लीलाः । तासामनुवादादन्यः कीर्तनं ततोऽन्यः विषयो यासामर्थकामाद्याश्रयः । मति-नाशकारिण्यः ताः । किन्तु नष्टभाग्यैरेव श्रुताः सत्यः तान् तान् श्रोतॄन् रक्षक-रहिततमोमयनिरये पातयन्ति । हन्त खेदे । आत्तः श्रोतृणां सारः पुण्यं याभि इत्य-व्रजने हेतुः ॥ ८ ॥ ३७२ ॥

तथा च द्वात्रिंशाध्याये निन्दति । दैवेनेश्वरेण कुकथाश्रवणार्थं कर्णौ दत्वा निहता । तत्कथां सुधामिव हित्वा असतां कथां शृण्वन्ति तेषां वाधिर्यमेव श्रेय

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८ रचनानुवादात्—N, Kb, रचनानुवादा

८टी -नुवादादन्यः—Kb -नुवादनः, N (damaged)

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नरवपुः प्रतिपद्य यदि त्वयि
श्रवणवर्णनसंस्मरणादिभिः ।
नरहरे न भजन्ति नृणामिदं
दृतिवत् श्वसितं विफलं ततः ॥ १० ॥ ३७४ ॥

य एषां पुरुषं साक्षादात्मप्रभवमीश्वरम् ।
न भजन्त्यवजानन्ति स्थानभ्रष्टा पतन्त्यधः ॥ ११ ॥ ३७५ ॥

विप्रो राजन्यो वैश्यो वा हरेः प्राप्ताः पदान्तिकम् ।
श्रौतेन जन्मनाथापि मुह्यन्त्याम्नायवादिनः ॥ १२ ॥ ३७६ ॥

इति भावः । अन्यकथानामतितुच्छत्वेन हेयत्वमाह । बिड् भुजते विड्भुजः ग्रामशूकरः पुरीषं वर्चस्कमिव ॥ ९ ॥ ३७३ ॥

दशमस्कन्धे श्रुतिस्तुतौ स्वामी ततो भजनात् ॥ १० ॥ ३७४ ॥

एकादशस्कन्धे पञ्चमाध्याये चमसः । एषां ब्राह्मणादीनां ये अज्ञा न भजन्ति ये च ज्ञात्वाप्यवजानन्ति ते आत्मनः प्रकर्षेण जातिवृत्तिसहितं जन्मोत्पत्ति-यंस्मात्तम् । तदभजने कृतघ्नतामाह ईश्वरम् पितुरभजने गुरुद्रोहिणः । वर्णाश्रम-भ्रष्टाः । अधः स्थावरतां निरयम् ॥ ११ ॥ ३७५ ॥

ज्ञानलवदुर्विदग्धत्वात्ते अचिकित्सा अतोऽप्युपेक्ष्या एव ते इत्याह । श्रौतेन श्रुत्युक्ताधानादिदशमसंस्कारलक्षणकर्मणा हरेः पदान्तिकं हरिभजने उत्तमाधिकारं आप्ता अपि । ते आम्नायेषु वेदेषु वादाः अर्थवादाः ते एव मोहकतया विद्यन्ते येषां ते तथाभूताः सन्तो मुह्यन्ति कर्मफलेषु श्रवणप्रियेषु सज्जन्ते । निष्कामा सन्तो लभन्ते ॥ १२ ॥ ३७६ ॥

११टी ब्राह्मणादीनां—N ब्रह्मादीनां

१२ राजन्यो वैश्यो वा—KA राजन्यवैश्याश्च

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कर्मण्यकोविदाः स्तब्धा मूर्खाः पण्डितमानिनः ।
वदन्ति चाटुकान् मूढा यया माध्व्या गिरोत्सुकाः ॥ १३ ॥ ३७७ ॥
ये त्वनेवंविदोऽशान्ताः स्तब्धाः सदभिमानिनः ।
पशून् द्रुह्यन्ति विश्रब्धाः प्रेत्य खादन्ति ते च तान् ॥ १४ ॥ ३७८ ॥
द्विषन्तः परकायेषु स्वात्मानं हरिमीश्वरम् ।
मृतके सानुबन्धेऽस्मिन् बद्धस्नेहाः पतन्त्यधः ॥ १५ ॥ ३७९ ॥
ये कैवल्यमसंप्राप्ताः ये चातीताश्च मूढ़ताम् ।
त्रैवर्गिका ह्यक्षणिका आत्मानं घातयन्ति ते ॥ १६ ॥ ३८० ॥

भक्तिमार्गदार्ढ्याय तेषां मोहमेवं प्रपञ्चयति । अकोविदा यथा बन्धको न भवत्येवं कर्तुमनभिज्ञाः । न चाभिज्ञानपि पृच्छसि यतः स्तब्धाः अनम्राः । तत्र हेतुः मूर्खा अपि आत्मानं पण्डितं मन्यन्ते पण्डिता वयमित्यभिमानवन्तः । माध्व्या मधुरया गिरा उत्सुकाः सोत्साहाः । चाटुकान् कर्णसुखान् वदन्ति ॥ १३ ॥ ३७७ ॥

एवं हरिपराङ्मुखानां बहुदोषं प्रपञ्च्य तेषां निष्ठां कथयति । न एवं निवृत्तिपरत्वं विदन्ति यत् घ्राणभक्ष[ण]विहितः सुराया इत्यजानन्त । विश्रब्धा अनेनैवं मनोरथसिद्धिर्भविष्यतीति विश्वस्ताः । निःशङ्का वा पशुभिरपि तत्कालीन-पोषणेन विश्रब्धाः । ते पशवः तान् प्रेत्यामुत्र खादन्ति भक्षयन्ति । तदुक्तं—

मांसं भक्षयितामुत्र यस्य मांसमिहाद्म्यहम् ।
एतन्मांसस्य मांसत्वं प्रवदन्ति मनीषिणः ॥ १४ ॥ ३७८ ॥

अभिचारादिना द्विषन्तः सानुबन्धे पुत्रकलत्रादिसहिते ॥ १५ ॥ ३७९ ॥

तत्र ये त्वज्ञास्तत्त्वज्ञैरनुकम्पितास्तरन्ति तत्त्वज्ञाः स्वतः । ये तु नात्यन्तमज्ञा न च तत्त्वज्ञास्ते त्वन्तरालवर्तिनः । ते पतन्तीत्याह । कैवल्यं तत्त्वज्ञानं न सम्प्राप्ताः ।

१३टी बन्धको—N, Kb बन्धक, KA बन्धनं
माध्व्या.....वदन्ति । —KA अक्षय्यं ह वै चातुर्मास्ययाजिनः सुकृतं भवति इत्यादि माध्व्या गिरोत्सुकाः सन्तो मूढ़ा तया चाटुकान् अप्सरोभिः सह विहरिष्यामः इत्यादि प्रियान् वादान् वदन्ति ।

१४टी विदन्ति—N विनन्ति

१६टी -स्तरन्ति—KA -स्तुवन्ति

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एत आत्महनोऽशान्ता अज्ञाने ज्ञानमानिनः ।
सीदन्त्यकृतकृत्या वै कालध्वस्तमनोरथाः ॥ १७ ॥ ३८१ ॥

हित्वा ह्यायासरचिता गृहापत्यसुहृत्प्रियः ।
तमो विशन्त्यनिच्छन्तो वासुदेवपराङ्मुखाः ॥ १८ ॥ ३८२ ॥

शब्दब्रह्मणि निष्णातो न निष्णायात् परे यदि ।
श्रमस्तस्य श्रमफलो ह्यधेनुमिव रक्षितः ॥ १९ ॥ ३८३ ॥

यस्यात्मबुद्धिः कुनपे त्रिधातुके
स्वधीः कलत्रादिषु भौम इज्यधीः ।

तत्र हेतुः त्रिवर्गः धर्मार्थकामः तत्परा उपशान्तिरहिताः देहादौ स्थैर्यबुद्धय इति वा । स्वयमात्मानं घातयन्ति ॥ १६ ॥ ३८० ॥

तमाह एत इति । आत्महनः आत्मापह्नवकर्तारः । अज्ञानकृतकर्मणि । तदुक्तम्—

असुर्या नाम ते लोका अन्धेन तमसावृताः ।
तांस्ते प्रेत्याभिगच्छन्ति ये त आत्महनो जनाः ॥ १७ ॥ ३८१ ॥

पृथग्बुद्धयः ॥ १८ ॥ ३८२ ॥

एकादशस्कन्धे एकादशाध्याये भगवान् । यः शब्दब्रह्मणि अभिज्ञः केवलं पाण्डित्यमात्रश्लाघी न तदुक्तसाधनैस्तन्निष्ठस्तं निन्दति । निष्णातः पारंगतः परब्रह्मणि ध्यानाद्यनभियोगिश्रमफलः । न पुरुषार्थपर्यवसायी अधेनुं चिरप्रसूतां कुधेनुं वा ॥ १९ ॥ ३८३ ॥

दशमस्कन्धे चतुरशीतितमाध्याये भगवान् । एवंभूतान् साधून् विहायान्यत्रात्मादिबुद्धया सज्जमानोऽतिमन्दमतिरित्याह । आत्मबुद्धिरहमिति बुद्धिः । शवतुल्यशरीरे त्रिधातुके इति त्रयो वातपित्तश्लेष्माणः प्रकृतयो यस्मिन् । स्वधीः

१७टी ये त—KA ये के
१८ ह्यायासः—Kb, ह्यायामः
१९टी न पुरुषार्थपर्यवसायीKA— N (damaged) ..... शायी, Kb (with a gap) र्थपर्यायसायी ।

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यत्तीर्थबुद्धिः सलिले न कर्हिचिज्
जनेष्वभिज्ञेषु स एव गोखरः ॥ २० ॥ ३८४ ॥

विप्राद्विषड्गुणयुतादरविन्दनाभ-
पादारविन्दविमुखात् श्वपचं वरिष्ठम् ।
मन्ये तदर्पितमनोवचनेहितार्थं
प्राणं पुनाति सकुलं न तु भूरिमानः ॥ २१ ॥ ३८४क ॥

श्वपचोऽपि महीपाल विष्णुभक्तो द्विजाधिकः ।
विष्णुभक्तिविहीनस्तु द्विजोऽपि श्वपचाधमः ॥ २२ ॥ ३८५ ॥

हरिभक्तिविहीना ये जीवन्तोऽपि मृतोपमाः ।
कर्मकारस्य भस्त्रेव श्वसन्नपि न जीवति ॥ २३ ॥ ३८६ ॥

स्वीयबुद्धिः । भूविकारे पूज्यबुद्धिः । तत्त्ववित्स्वेताः बुद्धयो न सन्ति । गोष्वपि खरो दारुणो अविवेकी यद्वा खरो गर्दभः गवां भारवाहक इति ॥ २० ॥ ३८४ ॥

सप्तमस्कन्धे प्रह्लादः —

धर्मश्च सत्यञ्च दमस्तपश्च
अमात्सर्यं ह्रीस्तितिक्षानसूया ।
यज्ञश्च दानञ्च धृतिः श्रुतञ्च ।
व्रतानि वै द्वादश ब्राह्मणस्य ॥

एतैर्युतादपि ॥ २१ ॥ ३८४क ॥

बृहन्नारदीये श्वपचोऽपीति ॥ २२ ॥ ३८५ ॥

कर्मकारोऽयसस्कारः ॥ २३ ॥ ३८६ ॥

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२१ स कुलं—N समलं

२१टी अमात्सर्यं—KA क्षमार्जवं
ह्री- —N, Kb (absent)

२२ — KA (absent)

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वाच्यमानं तु ये शास्त्रं वैष्णवं पुरुषाधमाः ।
न शृण्वन्ति मुनिश्रेष्ठ तेषां स्वामी सदा यमः ॥ २४ ॥ ३८७ ॥

न शृणोति हरेर्यस्तु कथां पापप्रणाशिनीम् ।
अचिरादेव विप्रर्षे स मूढः प्रविनश्यति ॥ २५ ॥ ३८८ ॥

तानानयध्वमसतो विमुखान्मुकुन्द-
पादारविन्दमकरन्दरसादजस्रम् ।
निष्किञ्चनैः परमहंसकुलै रसज्ञैः
जुष्टाद् गृहे निरयवर्त्मनि बद्धतृष्णान् ॥ २६ ॥ ३८९ ॥

जिह्वा न वक्ति भगवद्गुणनामधेयं
चेतश्च न स्मरति तच्चरणारविन्दम् ।
कृष्णाय नो नमति यच्छिर एकदापि
तानानयध्वमसतोऽकृतविष्णुकृत्यान् ॥ २७ ॥ ३९० ॥

स्वाम्यधिकारी ॥ २४ ॥ ३८७ ॥

अचिराद् द्रुतम् ॥ २५ ॥ ३८८ ॥

षष्ठस्कन्धे यमः । के तर्हि दण्डार्थमानेया इत्याह । असत इति तानाह मुकुन्दस्य पादारविन्दयोः मकरन्दरूपो यो रसः श्रवणकीर्तनादिभक्तिसुखं ततो विमुखा ये तेऽसन्तस्तान् । कीदृशात् निरभिमानैः परमज्ञानिसंघैः सेवितात् सतां ज्ञापकमाह । निरयवद्धर्मशून्यगृहाश्रमः तत्र बद्धाः तृष्णा यैस्तान् ॥ २६ ॥ ३८९ ॥

किञ्च प्रत्यक्षमेव तेषां लक्षणमाह येषां जिह्वा एकदापीति सर्वत्र संबध्यते । यदिति यस्येत्यर्थः । न कृतं विष्णुकृत्यं भगवद्व्रतादि । तत्तोषार्थं किमपि कर्म वा यैस्तेऽसन्तः तान् ॥ २७ ॥ ३९० ॥

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२५ विप्रर्षे—KA राजर्षे

२६टी निरयवद्— N निरवयव-, Kb निरयव-, KA निरयवर्त्मनि

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तानहं द्विषतः क्रूरान् संसारेषु नराधमान् ।
क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु ॥ २८ ॥ ३९१ ॥

आसुरीं योनिमापन्ना मूढ़ा जन्मनि जन्मनि ।
मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥ २९ ॥ ३९२ ॥

अवजानन्ति मां मूढ़ा मानुषीं तनुमाश्रितम् ।
परं भावमजानन्त सर्वभूतमहेश्वरम् ॥ ३० ॥ ३९३ ॥

मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ।
राक्षसीमासुरीञ्चैव प्रकृतिं मोहिनीं श्रिताः ॥ ३१ ॥ ३९४ ॥

भगवद्गीतायां षोड़शाध्याये अर्जुनं प्रति भगवान् अभयं सत्त्वसंशुद्धिरिति त्रिभिः श्लोकैः दैवीसम्पदमुक्त्वा । दम्भो दर्प इत्यनेन आसुरीसंपदञ्चाख्याय । तत्र चासुरीसम्पदमाश्रित्य मां द्विषन्तो ये यजन्ते । तेषां कदर्यस्वभावप्रच्युतिर्न भवतीत्याह द्वाभ्याम् । तानिति द्विषत इत्यर्थः । संसारेषु जन्ममृत्युमार्गेषु तत्राप्यासुरीष्विति क्रूरेष्वेव सर्पव्याघ्रादियोनिषु अजस्रमनवरतं क्षिपामीति तेषां पापकर्मणां तादृशं फलं ददामीत्यर्थः ॥ २८ ॥ ३९१ ॥

किञ्च मामप्राप्यैवेत्येवकारेण कुतो मत्प्राप्तिशङ्कापि मत्प्राप्त्युपायभूत-सन्मार्गमप्यप्राप्य ततो अप्यधमां कृमिकीटरूपां गतिं यान्तीत्यर्थः ॥ २९ ॥ ३९२ ॥

तत्र नवमाध्याये भगवान् । नन्वेवंभूतं परमेश्वरं किमिति केचन नाद्रियन्ते तत्राह । पुनर्द्वाभ्याम् । सर्वभूतमहेश्वररूपं मदीयं परं तत्त्वमजानन्तः मूढ़ा एवात्र मन्यन्ते । तत्र हेतुः शुद्धसत्त्वतनुमपि भक्तेच्छावशात् मनुष्याकारमा-श्रितवन्तः ॥ ३० ॥ ३९३ ॥

किञ्च मत्तोऽन्यद्देवतान्तरं शीघ्रं फलं दास्यतीत्येवं मोघा निष्फला आशा येषां ते । अतएव मद्वैमुख्यान्मोघानि कर्माण्यपि येषाम् । मोघमनेककुतर्काकुलितं शास्त्रज्ञानमपि येषां विविधविषयेष्वेव चेतो येषां ते । सर्वत्र हेतुं राक्षसीं तामसीं हिंसाप्रचुराम् । आसुरीं राजसीं कामदर्पादिबहुलां मोहिनीं बुद्धिनाशकरीं प्रकृतिं स्वभावमाश्रिताः सन्तः मामवमन्यन्ते इति पूर्वश्लोकेनान्वयः ॥ ३१ ॥ ३९४ ॥

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भिक्षाशया न गृह्णन्ति मम नामानि येऽर्जुन ।
अदृश्या ते जना लोके दृष्टिमात्रेण वर्जयेत् ॥ ३२ ॥ ३९५ ॥

स्वप्नेऽपि मम नामानि ये न गृह्णन्ति मानवाः ।
अदृश्यास्ते जना पार्थ दूरतः परिवर्जयेत् ॥ ३३ ॥ ३९६ ॥

यश्चात्मानं निबध्नाति कर्मभिः कोषकारवत् ।
तस्य मुक्तिं न पश्यामि कल्पकोटिशतैरपि ॥ ३४ ॥ ३९७ ॥

श्वपाकमिव वीक्षेत लोके विप्रमवैष्णवम् ।
वैष्णवो वर्णबाह्योऽपि पुनाति भुवनत्रयम् ॥ ३५ ॥ ३९८ ॥

वैष्णवानन्दलहरौ अर्जुनं प्रति भगवान् । अदृश्याः दर्शनायोग्याः ॥ ३२ ॥ ३९५ ॥

तथा च । दर्शनसम्भाषणादौ वर्जयेत् ॥ ३३ ॥ ३९६ ॥

पुराणान्तरे च । कोषकारः तन्तूत्पादककीटविशेषः ॥ ३४ ॥ ३९७ ॥

वर्णबाह्यः व्रात्यादिः ॥ ३५ ॥ ३९८ ॥

३२टी N has at the end :

अनेकनारीपरिरम्भसम्भ्रमः स्फुरन्मनोहारी विलासलालसम् ।
मुरारिमारादुपदर्शयन्त्यसौ सखीसमक्षं पुनराह राधिकाम् ॥

श्रीनरनारायणाय नमः ॥

३३टी तथा च ।—KA पद्मपुराणे (?) । The v. is from the *Vaiṣṇavānandalahari*, 96.

३४ This v. precedes vv. 32 and 33 in KA, where the source is not mentioned.

३५ वीक्ष्येत—KA द्रक्ष्येत

३५टी— KA does not add any notes on this v., but ends the chapter here with the conclusion : इत्यनेन कृष्णैकशरणतया तद्भक्त्यैव गतिर्नान्यथेति अतः ये भगवद्भक्तिहीनाः ते दुष्कृतिनो जन्मजन्मनि संसारगर्त्ते पतन्तीति निर्णीतम् ।

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शूद्रं वा भगवद्भक्तं निषादं पार्वतं तथा ।
वीक्षते जातिसामान्यं स याति नरकं ध्रुवम् ॥ ३६ ॥ ३९८क ॥

न शूद्रा भगवद्भक्तास्तेऽपि भागवता मताः ।
सर्ववर्णेषु ते शूद्रा ये न भक्ता अधोक्षजे ॥ ३७ ॥ ३९८ख ॥

श्वपचोऽपि द्विजश्रेष्ठो विष्णुभक्तो द्विजाधिकः ।
विष्णुभक्तिविहीनस्तु द्विजोऽपि श्वपचाधमः ॥ ३८ ॥ ३९९ ॥

म्लेच्छमपि भक्तं यो हीनत्वमीक्षते तस्याप्यधोगतिं दर्शयति शूद्रमिति ॥ ३६ ॥ ३९८क ॥

हीनवर्णोऽपि भक्तश्चेत्तदुत्तमो नास्तीति दर्शयन् अभक्तस्तु द्विजोऽपि सर्वस्माद्धीन इत्याह नेति द्वाभ्याम् ॥ ३७ ॥ ३९८ख ॥

श्वपच इति ॥ ३८ ॥ ३९९ ॥

इत्याद्यनुसारेणाभक्तानां नोत्तमा गतिरिति निर्णीतं
श्रीभक्तिरत्नाकरे ॥ ० ॥ ० ॥ २३ ॥ ० ।. ० ॥

३६-३८ These vv. are not in KA; nor are they rendered by Gopāla-caraṇa and Rāmacaraṇa. Their source is not mentioned.

३७ ते शूद्रा—Kb लोके शूद्रा

३८ द्विजश्रेष्ठो—Kb (absent)

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॥ २४ ॥ भक्तद्वेषिणां गतिः ॥

राजसा घोरसंकल्पाः कामुका अहिमन्यवः ।
दाम्भिका मानिनः पापा विहसन्त्यच्युतप्रियान् ॥ १ ॥ ४०० ॥

श्रिया विभूत्याभिजनेन विद्यया
त्यागेन रूपेण बलेन कर्मणा ।
जातस्मयेनानुधियः सहेश्वरान्
सतोऽवमन्यन्ति हरिप्रियान् खलाः ॥ २ ॥ ४०१ ॥

पापच्यमानेन हृदातुरेन्द्रियः
समृद्धिभिः पुरुषबुद्धिसाक्षिणाम् ।
अकल्प्य एषामधिरोढुमञ्जसा
परं पदं द्वेष्टि यथासुरा हरिम् ॥ ३ ॥ ४०२ ॥

अथ भक्तद्वेषिणां गतिमाह ॥

एकादशस्कन्धे पञ्चमाध्याये चमसः । तेषां कर्मनिवेशात् कामक्रोधादयो वर्धन्त इत्याह । घोरोऽभिचारादिः संकल्पो येषाम् । अहेरिव मन्युर्येषाम् ॥ १ ॥ ४०० ॥

तेषां मानित्वं प्रपञ्चयति । श्रिया धनादिसम्पदा । विभूत्या ऐश्वर्येण । अभिजनेन सत्कुलजन्मना । विद्यया शास्त्रज्ञानेन सौन्दर्येण सामर्थ्येन यजनादिना । जातगर्वेणान्धा धीः येषाम् । सतो भक्तानीश्वरसहितान् ॥ २ ॥ ४०१ ॥

चतुर्थस्कन्धे तृतीयाध्याये महेश्वरः । ननु भगवान्दक्षः किमिति तिरस्कृतस्त्वया यतोऽसौ त्वां द्वेष्टि तत्राह । दन्दह्यमानेन हृदा दुःखितेन्द्रियः पुरुषः

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१ विहसन्त्यु- —KA इह गच्छन्त्यु-

३ अकल्य—KA, Db अकल्प

३टी दन्दह्यमानेन—N, Kb दन्दयद्यमानेन. Monier-Williams gives the intensive form, दन्दह्यते, based on Pāṇ, iii.1.24, vii.4.86.

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न भजति कुमनीषिणां स इष्टां
हरिरधनात्मधनप्रियो रसज्ञः ।
श्रुतधनकुलकर्मणां मदैर्ये
विदधति पापमकिञ्चनेषु सत्सु ॥ ४ ॥ ४०३ ॥

कः क्षेमो निजपरयोः कियानिवार्थः स्वपरद्रुहाधर्मेण ।
स्वद्रोहात्तव कोपः परपीडया च तथाधर्मः ॥ ५ ॥ ४०४ ॥

जीवस्तस्य बुद्धिश्चित्तं तत्साक्षिणां निरहंकारिणाम् । पदं स्थानम् । समृद्धिभिः पुण्यकीर्त्यादिभिः आरोढुं प्राप्तुमकल्यः केवलं असुरा हरिमिव द्वेष्टि ॥ ३ ॥ ४०२ ॥

तत्र शेषे नारदः । वैष्णवद्वेषिणां ३ पूजामपि हरिर्न गृह्णातीत्याह । कुबुद्धीनां पूजा न भजति । कीदृशः न धनं ततोऽन्यत् येषां आत्मा हरिरेव धनं येषां ते च ते च । ते प्रिया यस्य सः । भक्तिरसं जानातीति तथा । केषां तानाह । श्रुतादिना मदैर्ये विदधति कुर्वन्तीत्यर्थः । तथा च मदग्रे दत्तनैवेद्यं दृष्ट्वैवं स्वीकृतं मया । रसं भक्तस्य जिह्वाग्रेणाश्नामि [न] कुमनीषिण इति ॥ ४ ॥ ४०३ ॥

षष्ठस्कन्धे षोडशाध्याये चित्रकेतुः । एतत् प्रपञ्चयति । कः क्षेमः किं कुशलं न किमपि । स्वस्मै परस्मै च द्रुह्यति यः । स्वस्यात्मनः परस्य वा कियानर्थः फलम् । स्वद्रोहादत्यन्तकायक्लेशात् तथात्मनः पीड़ा परपीड़या य अर्हिसा परमो धर्म इत्युक्तेः तथा च—

कर्षयन्तः शरीरस्थभूतग्राममचेतसः ।
माञ्चैवात्मशरीरस्थं तान्विद्ध्यसुरनिचयान् ॥

इति परपीड़या च इति चकारात्तव कोपश्च ॥ ५ ॥ ४०४ ॥

३टी प्राप्तुमकल्यः—KA, Db प्राप्तुमकल्पः

४टी — KA हरिभक्तनिन्दकानान्तु पूजामपि न गृह्णातीत्याह । कुमनीषिणां कुत्सित-बुद्धीनां इष्टिं न भजति न गृह्णाति किंभूतो हरिः अधनाश्च ते आत्मधनाश्चेति भगद्धना एव प्रिया यस्य रसज्ञः भक्तिरसज्ञः के कुमनीषिणस्तानाह एतन्मदैर्ये सत्सु पापं तिरस्कारं विदधति कुर्वन्ति ।

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यो मे भक्तस्य निन्दार्थी न मे भक्तः स पार्थिव ।
यो मे भक्तस्य प्रेमार्थी स एव परमो मम ॥ ६ ॥ ४०५ ॥

वैष्णवानन्दलहरौ च, परमभक्त इत्यर्थः ॥ ६ ॥ ४०५ ॥

इत्याद्यनुसारेण नाभक्तानामुत्तमा गतिरिति
निर्णीतं श्रीभक्तिरत्नाकरे ॥ ० ॥ ० ॥ २४ ॥ ० ॥ ० ॥

६टी —KA has this additional v. :

परदाराः परद्रव्यं परिवादः परस्य च ।
सनिलज्जः कथं ब्रूते पूजयामि जनार्दनम् ॥

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॥ २५ ॥ भक्तानामङ्गप्रशंसा ॥

स वै मनः कृष्णपदारविन्दयोर्
वचांसि वैकुण्ठगुणानुवर्णने ।
करौ हरेर्मन्दिरमार्जनादिषु
श्रुतिञ्चकाराच्युतसत्कथोदये ॥ १ ॥ ४०६ ॥

मुकुन्दलिङ्गालयदर्शने दृशौ
तद्भक्तगात्रस्पर्शेऽङ्गसङ्गमम् ।
घ्राणञ्च तत्पादसरोजसौरभे
श्रीमत्तुलस्या रसनं तदर्पिते ॥ २ ॥ ४०७ ॥

पादौ हरेः क्षेत्रपथानुसर्पणे
शिरो हृषीकेशपदाभिवादने ।
कामञ्च दास्ये न तु कामकाम्यया
यथोत्तमश्लोकजनाश्रया मतिः ॥ ३ ॥ ४०८ ॥

अथ भक्तानामङ्गप्रशंसामाह ॥

नवमस्कन्धे चतुर्थाध्यायेऽम्बरीषोपाख्याने । इन्द्रियाणां भगवत्परत्वकथने भक्तिमेव प्रपञ्चयति त्रिभिः । श्रुतिं श्रोत्रमच्युतस्य सत्यश्च ताः कथाश्च तासामुदये प्राकट्ये चकारेत्यन्वयः सर्वत्र ॥ १ ॥ ४०६ ॥

मुकुन्दस्य लिङ्गानामालयानि स्थानानि । तेषां दर्शने दृशौ नेत्रे । श्रीमत्यास्तुलस्यास्तत्पादसरोजे यत् सौरभं तस्मिन् । तस्मिन्निवेदितेऽन्नादौ इति ॥२॥४०७॥

कामं विषयसेवनं स्रक्चन्दनपुष्पादि दास्यनिमित्तं तत्प्रसादस्वीकारार्थम् । कामकाम्यया विषयभोगेच्छया तु नैवेत्यर्थः । उत्तमश्लोकजना एकान्तभक्तास्तदाश्रया मतिर्यथा भवेत्तथा । अनेनास्य तद्भक्तेषु परं भावं प्राप्तमित्युक्तम् ॥ ३ ॥ ४०८ ॥

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सा वाग् यया तस्य गुणान् गृणीते
करौ च यत्कर्मपरौ मनश्च ।
स्मरेद्वसन्तं स्थिरजङ्गमेषु
शृणोति तत्पुण्यकथाः स कर्णः ॥ ४ ॥ ४०९ ॥

शिरस्तु तस्योभयलिङ्गमानमेत्
तदेव यत् पश्यति तद्विचक्षणः ।
अङ्गानि विष्णोरथ तज्जनानां
पादोदकं यानि वहन्ति नित्यम् ॥ ५ ॥ ४१० ॥

सा जिह्वा या हरिं स्तौति
तच्चित्तं यत्तदर्पितम् ।

दशमेऽशीतितमे परीक्षित् । कथाश्रवणं स्तुवन्नन्यानर्थान् दृष्टान्तेनाह । गृणीते गायति ॥ ४ ॥ ४०९ ॥

उभयलिङ्गं स्थावरजङ्गमाकृतिद्वयम् । तस्यैव लिङ्गमिति मत्त्वा नमेत् । तदेव शिरः । तदेव चक्षुः । उभयं तस्येति यत् पश्यति । विपक्षे भारः परमिति । वर्हायिते ते चेति । शावौ करावितिं च व्यर्थम् । अस्पर्शनीयं चेति । तान्यङ्गानि यानि विष्णोस्तद्भक्तानां च पादोदकं पदजलं नित्यं वहन्तीति अन्यथा जीवन् शवत्वं फलितमिति ॥ ५ ॥ ४१० ॥

५टी शावौ—N, Kb सावौ

६ The source of the v. is not given in N, Kb, KA; but Gopāla-caraṇa cites it as पुराणान्तरे । It is really *Vāmana-purāṇa*, 94.33 ; cf. *Padma-purāṇa*, Svarga-khaṇḍa, 24.31-32 :

तावेव धन्यावाख्यातौ यौ तु पूजाकरौ करौ

and सा जिह्वा या हरिं स्तौति तन्मनस्तत्पदानुगम् ॥

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तावेव केवलं श्लाघ्यौ
यौ पूजाकरौ करौ ॥ ६ ॥ ४११ ॥

तथा च हरिं स्तौति स्तुतिपरा भवेत् । अन्यथा तु जिह्वा सती दार्दुरिकेति प्रतिकूला च ईदृशन्यस्याजाडयं श्रेय इति । कृतेः सर्वकर्मभिः तस्मिन् समर्पितं चित्तम् । श्लाघ्यौ सद्गोष्ठिव्याख्येयौ पूजामीश्वरस्य कुरुते यौ विपक्षे शावौ करौ नो कुरुत इति । अत्रायं भावः । यद्येकमात्रेन्द्रियेणापि हरिकृत्यं कृत्यं तस्याप्युत्तमा गतिः किं पुनः सर्वेन्द्रियाणां भगवत्परत्वे । अन्यथा तैरेव निरर्थकेन्द्रियैः पुनः संसारहेतुभिः आत्मनः शत्रुत्वमवगतम् ॥ ६ ॥ ४११ ॥

इत्याद्यनेकप्रमाणानुसारेणाभक्तानां कदाचित्
संसारनिवृत्तिरिति निर्णीतं श्रीभक्तिरत्नाकरे ॥ ० ॥ ० ॥ २५ ॥ ० ॥ ० ॥

६टी ईदृशन्मस्याजाडयं—Kb ईदृशन्यसाजाढर्यं
शावौ—N, Kb सावौ
KA does not have any com. on v. 6.

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॥ २६ ॥ भक्तानां जन्मकर्मादिप्रशंसा ॥

तत्कर्म हरितोषं यत् सा विद्या तन्मतिर्यया ।
हरिर्देहभृतामात्मा स्वयं प्रकृतिरीश्वरः ॥ १ ॥ ४१२ ॥

तज्जन्म तानि कर्माणि तदायुस्तन्मनो वचः ।
नृणां येनेह भगवान् विश्वात्मा सेव्यते हरिः ॥ २ ॥ ४१३ ॥

तत् कर्म यन्न बन्धाय सा विद्या या विमुक्तये ।
आयासाय परं कर्म विद्यान्या शिल्पनैपुण्यम् ॥ ३ ॥ ४१४ ॥

अथ भक्तानां जन्मकर्मादिप्रशंसामाह ॥

चतुर्थस्कन्धे एकोनत्रिंशे नारदः प्राचीनबर्हिषं कृपया स्वयं परं तत्त्वं निरूपयन्नाह । हरिं तोषयतीति तत् कर्म । तदेव कर्तव्यमिहेत्यर्थः । यया तस्मिन् हरौ मतिर्भवति सा विद्या । कोऽसावित्यस्य परमसत्त्वं दर्शयन्नाह । देहभृतामेतदभिमानिनामात्मा चेतयिता । ईश्वरश्च स्वतन्त्रः । स्वयं स्वातन्त्र्येण प्रकृतिः प्रकर्षेण कृतिर्यस्मात् । तत् कारणमिति आत्मत्वे हेतुरुक्तः ॥ १ ॥ ४१२ ॥

तत्र च षोडशेऽपि नारदः । तदाह । यतो जन्मादेर्हरिसेवैव फलमतस्तद्विहीनमन्यत् सर्वं व्यर्थमित्यर्थः ॥ २ ॥ ४१३ ॥

विष्णुपुराणे प्रह्लादमाह । शिल्पे नैपुण्यमपि विद्या यथा तथामूल्या ॥ ३ ॥ ४१४ ॥

२c-d —KA नृणां येन हरिः स्वात्मा सेव्यते हरिरीश्वरः ॥

३टी प्रह्लादमाह— N, Kb प्रह्रादमाह, KA प्रह्लादवाक्यम् ।

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इदं हि पुंसः तपसः श्रुतस्य वा
स्विष्टस्य सूक्तस्य च बुद्धिदत्तयोः ।
अविच्युतोऽर्थः कविभिर्निरूपितो
यदुत्तमश्लोकगुणानुवर्णनम् ॥ ४ ॥ ४१५ ॥

स वै पुंसां परो धर्मो यतो भक्तिरधोक्षजे ।
अहैतुक्यप्रतिहता ययात्मा सुप्रसीदति ॥ ५ ॥ ४१६ ॥

अतः पुंभिर्द्विजश्रेष्ठा वर्णाश्रमविभागशः ।
स्वनुष्ठितस्य धर्मस्य संसिद्धिर्हरितोषणम् ॥ ६ ॥ ४१७ ॥

जीवनं विष्णुभक्तस्य वरं पञ्चदिनान्यपि ।
न तु कल्पसहस्राणि भक्तिहीनस्य दुर्मतेः ॥ ७ ॥ ४१८ ॥

प्रथमस्कन्धे नारदः । अनेन एव तप आदि अफलं भविष्यतीत्याह । श्रुतादयो भावे क्तान्तं पदम् । इदं तप आदेरविच्युतो नित्योऽर्थः । उत्तमश्लोके तद्गुणानामनुवर्णनं यत् तदेव ॥ ४ ॥ ४१५ ॥

तत्र द्वितीयाध्याये सूतः । एकान्तिकं श्रेय इति यत् पृष्टं तत्रोत्तरमाह तत्रायमर्थः । धर्मो द्विविधः । यः प्रवृत्तिलक्षणः । अन्यः यतोऽनुष्ठानात् श्रवणादिलक्षणा भक्तिर्भवति स परः परमधर्मः । तद् एकान्तिकं श्रेय इति । कीदृशी । हेतुः फलाभिसन्धानं तद्रहिता । अहैतुकी नितरां निष्कामा । न प्रतिहता अप्रतिहता विघ्नव्याकुल्येनानभिभूता ॥ ५ ॥ ४१६ ॥

धर्मस्य फलं भक्तिः नार्थकामादिकमितीममर्थमुपसंहरतीति । द्विजश्रेष्ठाः शौनकादयः । हरितोषणमाराधनं संसिद्धिः फलम् ॥ ६ ॥ ४१७ ॥

विष्णुपुराणे । अपिशब्दाद्दिनद्वयमेकं वा ॥ ७ ॥ ४१८ ॥

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४ सूक्तस्य—KA भुक्तस्य

५टी धर्मो द्विविधः—KA धर्मो द्विविधः प्रवृत्तिलक्षणः निवृत्तिलक्षणश्च ।

७ Gopālacaraṇa shows this as Parāsāra's words to Maitreya.

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किं प्रमत्तस्य बहुभिः परोक्षैर्हायनैरिह ।
वरं मुहूर्त्तं विदितं घटते श्रेयसे यतः ॥ ८ ॥ ४१९ ॥

विभ्व्यस्तवामृतकथोदवहास्त्रिलोक्या
पादावनेजसरितः शमलानि हन्तुम् ।
आनुश्रवं श्रुतिभिरङ्घ्रिजमङ्गसङ्गै-
स्तीर्थद्वयं शुचिषदस्त उपस्पृशन्ति ॥ ९ ॥ ॥ ४२० ॥

तद्वाग्विसर्गो जनताघविप्लवो
यस्मिन् प्रतिश्लोकमबद्धवत्यपि ।
नामान्यनन्तस्य यशोऽङ्कितानि
यत् शृण्वन्ति गायन्ति गृणन्ति साधवः ॥ १० ॥ ४२१ ॥

द्वितीयस्कन्धे पञ्चमाध्याये शुकः । अल्पमायुरवशिष्टं किं साधये तत्राह । अलक्षितैः संवत्सरैः वृथा यातीति ज्ञातं श्रेयसे मोक्षार्थं घटते यतते ॥ ८ ॥ ४१९ ॥

एकादशस्कन्धे षष्ठाध्याये । ब्रह्माद्या आहुः । भगवन् तव कथामृतोदवहा सरितः । पादावनेजनरूपा गङ्गाद्याश्च । त्रिलोक्या लोकत्रयस्य सर्वण्यपि मलानि शमलानि हन्तुं नाशयितुं विभ्व्यः शक्ताः । अतः शुचिषदः शुचौ स्वाश्रम एव सीदन्तीति तथा स्वाश्रमस्था एकान्तभक्ताः । उपस्पृशन्ति सेवन्ते । कथमानुश्रवं उच्चारणमनुश्रूयन्ते । यत्तीर्थं यशोरूपं श्रुतिभिः श्रवणेन्द्रियैः अङ्घ्रिजातम् अङ्गसङ्गैर्मज्जनादिभिः ॥ ९ ॥ ४२० ॥

प्रथमस्कन्धे पञ्चमाध्याये नारदः । विनापि पदचातुर्यं भगवद्यशः प्रधानं वचः जगत्पवित्रमित्याह । स चासौ वाचः प्रयोगश्च । जनताया अघं विप्लावयतीति

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८ -रिह । —Kb -र्हरि ।

९-१०—KA (absent with टी०)

१०टी—N has the following at the end :

हस्तमुत्क्षिप्य यातोऽसि बलात् कृष्ण किमद्भुतम् ।
हृदयाद्यदि यातोऽसि पौरुषं गणयामि ते ॥ ० ॥

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यस्याखिलामीवहभिश्च सुमङ्गलैश्च
वाचो विमिश्रा गुणकर्मजन्मभिः ।
प्राणन्ति शुम्भन्ति पुनन्ति वै जगत्
यास्तैर्विरक्ताः शवशोभना मताः ॥ ११ ॥ ४२२ ।

सः । यस्मिन् वाग्विसर्गे प्रतिश्लोकं प्रतियशः । अपशब्दादियुक्तेऽपि । अनन्तस्य यशसा चिह्नितानि नामान्येव सन्ति । यानि महान्तः वक्तरि [सति] शृण्वन्ति श्रोतरि [सति] गायन्ति द्वयोरभावे स्वयं कीर्तयन्तीति ॥ १० ॥ ४२१ ॥

दशमे अष्टत्रिंशे अक्रूरवाक्यम् । निरहङ्कारस्य लीला परानुग्रहायाह । अखिलान्यखिलस्य वामीवहभिः पापहारिभिः । सुमङ्गलं शोभनं मङ्गलं येभ्यः तैर्गुणैः करुणाद्यैः जन्मकर्मभिः च युक्ता वाचः जङ्गममात्रं जीवयन्ति शोभयन्ति पवित्रयन्ति च तैर्वियुक्ता वाचः स्वलङ्कृता अपि शववदशोभना अशुचयः । इति सतां सम्मताः ॥ ११ ॥ ४२२ ॥

इत्याद्यनुसारेण हरिभक्तानां जन्मकर्मणां साफल्यमिति
निर्णीतं श्रीभक्तिरत्नाकरे ॥ ० ॥ ० ॥ २६ ॥ ० ॥ ० ॥

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॥ २७ ॥ भक्तिवर्जितानां जन्मकर्मादिनिन्दा ॥

किं जन्मभिस्त्रिभिर्वेह शौक्रसावित्रयाज्ञिकैः ।
कर्मभिर्वा त्रयीप्रोक्तैः स्वप्नेऽपि विबुधायुषा ॥ १ ॥ ४२३ ॥

किं वा योगेन सांख्येन न्यासस्वाध्याययोरपि ।
किं वा श्रेयोभिरन्यैश्च न यत्रात्मप्रदो हरिः ॥ २ ॥ ४२४ ॥

धिग्जन्म नः त्रिवृद्यत्तद्विग्व्रतं धिग्बहुज्ञता ।
धिक्कुलं धिक्क्रियादाक्ष्यं विमुखा ये त्वधोक्षजे ॥ ३ ॥ ४२५ ॥

अथ भक्तिवर्जितानां जन्मकर्मादिनिन्दामाह ।

चतुर्थस्कन्धे शेषाध्याये नारदः । हरिभक्ति विना व्यर्थं जन्मादीत्याह । शौक्रं विशुद्धाधानपूर्वकम् । सावित्रं उपनयनपूर्वकम् । याज्ञिकं दीक्षापूर्वकम् । विबुधानामिवायुषा चिरजीवनेन ॥ १ ॥ ४२३ ॥

योगः प्राणायामादिः । सांख्यं देहात्मविवेकः । संन्यासवेदपाठाभ्याम् । श्रेयःसाधनैर्व्रततीर्थादिभिः । आत्मदाता यत्र न तुष्यतीत्यर्थः ॥ २ ॥ ४२४ ॥

दशमस्कन्धे त्रयोविंशाध्याये ब्राह्मणाः स्वयमुचुः । त्रिवृत् शौक्रसावित्र-याज्ञिकं व्रतं ब्रह्मचर्यम् । कर्मनैपुण्यं क्रियादाक्ष्यं पृथक् पदं वा । धिगाक्षेपे । ये वयं अधोक्षजे विमुखा अतः ॥ ३ ॥ ४२५ ॥

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१ शौक्र- —KA शुक्ल-
-याज्ञिकैः KA—N, Kb -जन्मभिः
स्वप्ने—Kb प्राप्नो-, KA पुंसो

१टी शौक्रं—KA शुक्लं

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श्रुतेन तपसा किं वा वचोभिश्चित्तवृत्तिभिः ।
बुद्धया वा किं निपुणया बलेनेन्द्रियराधसा ॥ ४ ॥ ४२६ ॥

तपन्तु तापैः प्रपतन्तु पर्वता-
दटन्तु तीर्थानि पठन्तु चागमान् ।
यजन्तु यज्ञैर्विविदन्तु योगान्
हरिं विना नैव मृतिं तरन्ति ते ॥ ५ ॥ ४२७ ॥

श्रेयःसृतिं भक्तिमुदस्य ते विभो
क्लिश्यन्ति ये केवलबोधलब्धये ।
तेषां पुनः क्लेशल एव शिष्यते
नान्यद्यथा स्थूलतुषावघातिनाम् ॥ ६ ॥ ४२८ ॥

पुनश्चतुर्थस्कन्धे शेषाध्याये । वचोभिर्वाग्विलासैः । चित्तवृत्तिभिः नानार्थविधारणसामर्थ्यैः । इन्द्रियराधो नमेन्द्रियं (इन्द्रियाणां ?) पाटवम् । तैश्च न किमपीति ॥ ४ ॥ ४२६ ॥

श्रुतिस्तुतौ प्रतिभा । विविदन्तु जानन्तु ॥ ५ ॥ ४२७ ॥

दशमस्कन्धे ब्रह्मस्तुतौ । हरिभक्ति विना न ज्ञानमिति ब्रह्माह । श्रेयसामभ्युदयापवर्गलक्षणानां सृतिः सरणं सरस इव निर्झराणां यस्याः तां भक्तिमुदस्येषदपकृत्वा श्रेयसां मार्गभूतानां वा । ज्ञानप्राप्त्यर्थं यत्नं कुर्वन्ति तेषां क्लेशलः क्लेशः यथा स्वल्पप्रमाणं धान्यं त्यक्त्वान्तःकणहीनान् स्थूलधान्यभासान्तुषानवघ्नन्ति तद्वत् ॥ ६ ॥ ४२८ ॥

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४ In KA this v. is put as the second one in the ch.
बलेनेन्द्रियराधसा KA—N, Kb न यन्नात्मप्रदो हरिः

६ टी भक्तिमुदरयेषदपकृत्वा—Kb भक्तिमुदस्य त्यक्त्वा

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धर्मः स्वनुष्ठितः पुंसां विश्वक्सेनकथासु यः ।
नोत्पादयेद्यदि रतिं श्रम एव हि केवलम् ॥ ७ ॥ ४२९ ॥

ततोऽन्यथा किञ्चन यद्विवक्षतः
पृथग्दृशस्तत्कृतरूपनामभिः ।
न कर्हिचित् क्वापि च दुःस्थिता मति-
र्लभेत वाताहतनौरिवास्पदम् ॥ ८ ॥ ४३० ॥

नैष्कर्म्यमप्यच्युतभाववर्जितं
न शोभते ज्ञानमलं निरञ्जनम् ।
कुतः पुनः शश्वदभद्रमीश्वरे
न चार्पितं कर्म यदप्यकारणम् ॥ ९ ॥ ४३१ ॥

प्रथमे स्कन्धे सूतः । व्यतिरेकमाह । यो धर्म इति प्रसिद्धः स यदि विश्वक्सेनकथासु रतिं नोत्पादयेत् तर्ह्यसौ स्वनुष्ठितोऽपि श्रमो ज्ञेयः । ननु मुक्त्यर्थकस्यापि श्रमत्वमस्तीति चेत्तत्राह । केवलं निष्फलं ननु तत्र स्वर्गादिकमस्तीति चेत्तर्हि एवकारेण निराकरोति क्षयिष्णुत्वात् न तत् फलमिति ननु श्रुतत्वादक्षयित्वमुक्तं इत्याशङ्क्य हिशब्देन निराकरोति हि निश्चितम् ॥ ७ ॥ ४२९ ॥

तत्र पञ्चमाध्याये नारदः । पूर्वश्लोके नित्यनैमित्तिककर्मनिष्ठामप्यनादृत्य केवलं हरिभक्तिरुपदेष्टव्या इत्युक्तम् । इदानीं तु तद्विपक्षे दोषमाह । तत उरुक्रमविचेष्टितात् पृथग्दृशः । अत एवान्यथाप्रकारेण यत्किञ्चिदर्थान्तरं विवक्षतः तया विवक्षया कृतैः स्फुरितैः रूपनामभिर्वक्तव्यत्वेनावस्थितैः । दुःस्थिते त्वनवस्थिता मतिः क्वाप्याश्रयान्नैव लभेत । वातकम्पितनौरिव । तदुक्तं गीतासु व्यवसायात्मिकेति ॥ ८ ॥ ४३० ॥

भक्तिहीनं कर्मबन्धकमिति कैमुतिकन्यायेनाह । ब्रह्मैकाकारत्वरूपमुपाधिनिवर्त्तकं ज्ञानमपि ईश्वरे भक्तिरहितं चेत् न शोभते सम्यगपरोक्षाय नैव कल्पते ।

७टी ननु श्रुतत्वाद् ··· ··· ··· निश्चितम् । —KA ननु चातुर्मास्ययाजिनः अक्षय्यसुकृतं भवतीति न तत्फलस्य क्षयिष्णुत्वमित्याशङ्क्य हि शब्देन साधयति तत्तथा इत्यादि श्रुतिः यथेह कर्मजितो लोकः क्षीयते तथा सूत्रम् ॥

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यो वै वाङ्मनसी सम्यगसंयच्छन् धिया यतिः ।
तस्य व्रतं तपो दानं स्रवत्यामघटाम्बुवत् ॥ १० ॥ ४३२ ॥

भगवति विमुखस्य न चास्ति सिद्धिः
विषममृतं भवतीति न चैतदस्ति ।
वर्षशतमपीह इह धूम्यमानं
व्रजति न काञ्चनतामयः कदाचित् ॥ ११ ॥ ४३३ ॥

यैर्न श्रुतं भागवतं पुराणं
नाराधितो यैः पुरुषः पुराणः
हुतं मुखे यैर्न धरामराणां
तेषां वृथा जन्म नराधमानाम् ॥ १२ ॥ ४३४ ॥

तिष्ठन्ति मम नामानि तिष्ठन्ति वदनान्यपि
तथापि नरके घोरे पतन्ति बालिशाः सखे ॥ १३ ॥ ४३५ ॥

साधनकाले फलकाले च दुःखरूपं काम्यं कर्म । अकामञ्च चकारात् । तदीश्वरेणार्पितं चेत् कुतः शोभते बहिर्मुखत्वेन सत्त्वशोधकत्वाभावादिति भावः । अज्यतेऽनेनेति अञ्जनमुपाधिस्तन्निवर्तकं ज्ञानं निरञ्जनम् ॥ ९ ॥ ४३१ ॥

एकादशस्कन्धे भगवान् । असंयमने दोषमाह । असंयच्छन्न संयच्छतीत्यर्थः ॥ १० ॥ ४३२ ॥

नरसिंहपुराणे । अयो लौहम् । वर्षशतं कालं धूम्यमानस्तप्यमानः ॥ ११ ॥ ४३३ ॥

पुराणान्तरेऽपि । धरामरा श्रोत्रियाः ॥ १२ ॥ ४३४ ॥

वैष्णवानन्दलहरी । सखे अर्जुन ॥ १३ ॥ ४३५ ॥

१०टी सम्यगसंयच्छन्—N सम्यगनियच्छन्

१२ —KA (absent)

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अहो चित्रमहो चित्रमहो चित्रमिदं वचः ।
हरेर्नाम्नि स्थिते लोके संसारे वर्तते पुनः ॥ १४ ॥ ४३६ ॥

अहो मौढ्यमहो मौढ्यमहो मौढ्यं दुरात्मनाम् ।
हृत्पद्मे संस्थितं विष्णुं नाभिजानन्ति सर्वदा ॥ १५ ॥ ४३७ ॥

अहो धैर्यमहो धैर्यमहो धैर्यं दुरात्मनाम् ।
स्थिते विष्णौ जगन्नाथे न भजन्ति मदोद्धताः ॥ १६ ॥ ४३८ ॥

यः कश्चिदपि धर्मात्मा हरिभक्तिपरो भवेत् ।
नान्यद्धर्मपरं दृष्ट्वा सर्वेऽसूयां प्रकुर्वते ॥ १७ ॥ ४३९ ॥

बृहन्नारदीये । अहो चित्रमाश्चर्यम् ॥ १४ ॥ ४३६ ॥

तथा च । दुरात्मनां दोषचेतसाम् ॥ १५ ॥ ४३७ ॥

पुनस्तत्रैव । मदोद्धता मदैर्गर्वैरुच्छृङ्खलाः ।

विद्या मदो धनं मदस्तथैवाभिजनं मदः ।
एते मदा मदान्धानां त एव हितान्दम ॥

इति ॥ १६ ॥ ४३८ ॥

तथैवमन्यधर्मरतं तपस्तीर्थव्रतपरम् ॥ १७ ॥ ४३९ ॥

इत्याद्यनेकप्रमाणानुसारेणाभक्तानां संसारनिवृत्तिर्न्नापि प्रशस्तं जन्मकर्मवीति निर्णीतं श्रीभक्तिरत्नाकरे ॥ ० ॥ ० ॥ २७ ॥ ० ॥ ० ॥

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॥ २८ ॥ वृथाकथाकथनदोषः ॥

न यद्वचश्चित्रपदं हरेर्यशो
जगत्पवित्रं प्रगृणीत कर्हिचित् ।
तद्वायसं तीर्थमुषन्ति मानसा
न यत्र हंसा निरमन्त्युशिक्क्षयाः ॥ १ ॥ ४४० ॥

किमन्यैरसदालापैरायुषो यदसद्व्ययः ।
क्षुद्रायुषां नृणामङ्ग मर्त्यानामृतमिच्छताम् ॥ २ ॥ ४४१ ॥

अथ वृथाकथाकथनदोषमाह ।

प्रथमस्कन्धे पञ्चमाध्याये नारदः । वासुदेवादन्यविषयज्ञानवत् । तद्व्यतिरिक्तज्ञानं वाक्चातुर्यमपि व्यर्थमित्याह । चित्राणि शृङ्खलबद्धप्रायाणि पदानि यत्र तत् चित्रपदमपि वाक्यं जगत् पावयतीति जगत्पवित्रं हरेर्यशो यदि चोरयेत् । तद्वायसं तीर्थं काकतुल्यभ्रष्टाचाराणां कामिनां रतिस्थानमुषन्ति मन्यन्ते । यतः सत्त्वप्रधाने मनसि वर्तमाना हंसाः सारासारविवेकचतुराः ज्ञानिनः कदाचिन्न निरमन्ति । कीदृशाः उशिक् कमनीयं ब्रह्म क्षयो निवासो येषां ते । यथा प्रसिद्धा हंसा मानसे सरसि चरन्तः कमनीयपद्मषण्डनिवासास्त्यक्तविचित्रान्नयुक्तेऽप्युच्छिष्टगर्ते काकक्रीड़ास्थाने न रमन्ते तद्वत् ॥ १ ॥ ४४० ॥

षोड़शे शौनकः । यदि श्रीकृष्णाश्रयं वैष्णवानां वा कथाश्रयं भवेत् तर्हि कथ्यतामित्याह । असदसतां वालापैः किं न किमपि । यैरायुषो वृथा क्षयः । क्षुद्रमल्पमायुर्येषाम् । अतो मरणधर्मवताम् । ऋतं सत्यम् मोक्षमिच्छता किमन्यैरित्यर्थः ॥२॥४४१॥

१टी N has at the end :

हे कृष्ण हे कृष्ण सुरासुरेश ब्रह्मेश शेषेश प्रजापतीश ।
॥ श्रीमधुसूदनाय नमः ॥

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मृषा गिरस्ताह्यसतीरसत्कथा
न कथ्यते यद् भगवानधोक्षजः ।
तदेव सत्यं तदुहैव मङ्गलं
तदेव पुण्यं भगवद्गुणोदयम् ॥ ३ ॥ ४४२ ॥

तदेव रम्यं रुचिरं नवं नवं
तदेव शश्वन्मनसो महोत्सवम् ।
तदेव शोकार्णवशोषणं नृणां
यदुत्तमश्लोकयशोऽनुगीयते ॥ ४ ॥ ४४३ ॥

न यद्वचश्चित्रपदं हरेर्यशो
जगत्पवित्रं प्रगृणीत कर्हिचित् ।
तद् ध्वांक्षतीर्थं न तु हंससेवितं
यत्राच्युतस्तत्र हि साधवोऽमलाः ॥ ५ ॥ ४४४ ॥

द्वादशाध्याये सूतः । हरिकीर्तनमेव महाफलं तद्व्यतिरिक्तमन्यन्मिथ्या-प्रलापमात्रमिति प्रपञ्चयति । मिथ्यावाचः ताः असतीरसत्यः प्रतिकूलाः असतां कथा यासु । यदिति चाश्वित्यर्थः यास्वधोक्षजो भगवान् न गीयते । सत्यं सत्यफल-त्वात् उह इत्युत्कर्षे हर्षे । भगवतो गुणानामुदयो यस्मात् ॥ ३ ॥ ४४२ ॥

नवं नवं यथा भवति एवं रुचिप्रदम् । मनसो महानुत्सवो यस्मात् ॥ ४ ॥ ४४३ ॥

तथा च । ध्वांक्षा काका तत्तुल्यानां रतिस्थानम् उक्तञ्च । हंसा ज्ञानिनस्तैर्न सेव्यते ॥ ५ ॥ ४४४ ॥

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५ —KA (absent)

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नाथे श्रीपुरुषोत्तमे त्रिजगतामेकाधिपे चेतसा
सेव्ये स्वस्य पदस्य दातरि सुरे नारायणे तिष्ठति ।
यत्किञ्चित्पुरुषाधमं कतिपयग्रामेशमल्पार्थदं
सेवायै मृगयामहे नरमहो मूढा वराका वयम् ॥ ६ ॥ ४४५ ॥

शान्तिशतके प्रथमपरिच्छेदे ईश्वरं न भजन्तो अतिमूढ़ा इत्याह । अल्पेश्वरं मृगयामहे अन्वेषयामः । मूढ़ा वराका तुच्छाः शोच्या वा ॥ ६ ॥ ४४५ ॥

इत्याद्यनेकप्रमाणानुसारेण कुकथाश्रोतारः वक्तारो वा वृथा नरकभाजः सङ्गोऽपि वर्जनीयः अतो हरितत्परकथा एव श्रवणीया इति निर्णीतं श्रीभक्तिरत्नाकरे ॥ ० ॥ ० ॥ २८ ॥ ० ॥ ० ॥

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॥ २९ ॥ अभक्तसङ्गनिन्दा ॥

विले वतोरुक्रमविक्रमाणि
न शृण्वतः कर्णपुटे नरस्य ।
जिह्वा सती दार्दुरिकेव सूत
न योपगायत्युरुगायगाथाः ॥ १ ॥ ४४६ ॥

भारः परं पट्टकिरीटजुष्ट-
मप्युत्तमाङ्गं न नमेन्मुकुन्दम् ।
शावौ करौ नो कुरुतः सपर्यां
हरेर्लसत्काञ्चनकंकणौ वा ॥ २ ॥ ४४७ ॥

अथाभक्तसङ्गः वर्जनीय इति तत्सङ्गनिन्दामाह ॥

द्वितीयस्कन्धे तृतीयाध्याये शौनकः । हरावभक्तानां निष्फलान्यङ्गानीत्याह । वत खेदे । न शृण्वतः नरस्य ये न शृण्वतो वा । विले तत्तुल्ये वृथाकर्णरन्ध्रे । कुकथाश्रवणाभावाद्वाधिर्यं तेषां वरमिति भावः । असतीरसत्यः प्रतिकूलिन्यः नरकहेतुत्वात् । यास्ताः श्रुताहतभगैर्नृभिरात्तसारास्तांस्तान् क्षिपन्त्यशरणेषु तमःसु हन्त इत्युक्तेः । दुष्टा इत्यर्थः । दर्दुरो भेकः तद्वत् दार्दुरिका । तदीयजिह्वातुल्या वा । सापि पङ्कपतिता अजस्रमवरटन्ती तिष्ठति तद्वत् ॥ १ ॥ ४४६ ॥

पट्टं पट्टवस्त्रबद्धोष्णीशं किरीटं शिरस आभरणविशेषः ताभ्यां जुष्टं युक्तमप्युत्तमाङ्गं शिरः । मुकुन्दं न नमेच्चेत्तर्हि केवलं निष्फलं भारः । शावौ

॥ २९ ॥ अभक्तसङ्गनिन्दा—अभक्ताङ्गनिन्दा- ? See the conclusion of the chapter.

२टी N adds at the end :

यमुनातीरवानीरे निकुञ्जे मन्दमास्थितम् ।
प्राह प्रेमभरोद्भ्रान्तं राधिकायाः धवं प्रति ॥
॥ श्रीकृष्णाय नमः ;॥

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वर्हायिते ते नयने नराणां
लिङ्गानि विष्णोर्न निरीक्षतो ये ।
पादौ नृणां तौ द्रुमजन्मभाजौ
क्षेत्राणि नानुव्रजतो हरेर्यौ ॥ ३ ॥ ४४८ ॥

जीवन् शवो भागवतांघ्रिरेणुं
न जातु मर्त्योऽभिलभेत यस्तु ।
श्रीविष्णुपद्या मनुजस्तुलस्याः
श्वसन् शवो यस्तु न वेद गन्धम् ॥ ४ ॥ ४४९ ॥

तदश्मसारं हृदयं बतेदं
यदृगृह्यमाणैर्हरिनामधेयैः ।
न विक्रियेताथ यदा विकारो
नेत्रे जलं गात्ररुहेषु हर्षः ॥ ५ ॥ ४५० ॥

मृतकस्तत्करतुल्यौ । हरेः पूजामित्युपलक्षण तत्कर्मेत्यर्थः । लसन्ति काञ्चनमयानि कङ्कणानि ययोः । वाशब्द अप्यर्थे विशिष्टकर्मकरौ वा ॥ २ ॥ ४४७ ॥

न निरीक्षतः जनस्य ये नयने । ये न निरीक्षेते नयने बर्हवदाचरत इति ते मयूरपुच्छगतचन्द्रकतुल्ये । लिङ्गान्याकृतीः । द्रुमजन्म भजत इति वृक्ष-शिफातुल्यस्थावरतां गतौ । क्षेत्राद्यनुसर्पणवर्जितावित्यर्थः ॥ ३ ॥ ४४८ ॥

नाभिलभेत नोपस्पृशेत् अभितः सर्वगात्रेषु न राधयेदित्यर्थः । श्रीविष्णुपद-लग्नायास्तुलस्याः गन्धं न वेदेति । आघ्रायापि नाभिनन्देत् ॥ ४ ॥ ४४९ ॥

अश्मादृशत् ततोऽपि सारं काठिन्यं यस्य विकारलक्षणमथेति गात्ररुहेषु लोमसु हर्षं उद्गमः ॥ ५ ॥ ४५० ॥

इत्यादिवचनानुसारेणाभक्तानामङ्गान्यपि निष्फलानीति
निर्णीतं श्रीभक्तिरत्नाकरे ॥ ० ॥ ० ॥ २९ ॥ ० ॥ ० ॥

४टी नाभिलभेत ... ... -दित्यर्थः; —KA नाभिलभेत अभितो न स्पृशेत् न धारयेत् ।

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॥ ३० ॥ प्रायश्चित्तगर्हणम् ॥

प्रायश्चित्तानि चीर्णानि नारायणपराङ्मुखम् ।
न निष्पुनन्ति राजेन्द्र सुराकुम्भमिवापगाः ॥ १ ॥ ४५१ ॥

दृष्टश्रुताभ्यां यत् पापं जानन्नप्यात्मनोऽहितम् ।
करोति भूयो विवशः प्रायश्चित्तमथो कथम् ॥ २ ॥ ४५२ ॥

क्वचिन्निवर्ततेऽभद्रात् क्व वा चरति तत्पुनः ।
प्रायश्चित्तमथोऽपार्थं मन्ये कुञ्जरशौचवत् ॥ ३ ॥ ४५३ ॥

कर्मणा कर्मनिर्हारो न ह्यात्यन्तिक इष्यते ।
अविद्वदधिकारित्वात् प्रायश्चित्तं विमर्शणम् ॥ ४ ॥ ४५४ ॥

अथ प्रायश्चित्तगर्हणमाह ॥

षष्ठस्कन्धे प्रथमाध्याये शुकः । भक्तेरन्यनिरपेक्षत्वमुक्तम् । कृच्छ्रादीनि तु भक्तिं विना न शोधयन्तीत्याह । चीर्णान्याचरितानि महतामशोधकत्वे दृष्टान्तः आपगाः सर्वा नद्यः ॥ १ ॥ ४५१ ॥

तत्राह परीक्षित् । दृष्टं राजदण्डादि बन्धुपरित्यागात् । श्रुतं नरकपातादि । ताभ्यामात्मनेऽहितमिति जानन् । भूयः प्रायश्चित्तान्तरम् । तेन मूलदोषानिवृत्तेः निवृत्तौ च पुनः पापाप्ररोहात् इति भावः ॥ २ ॥ ४५२ ॥

क्वचिदभद्रात् पापान्निवर्तते । क्वचिन्निवृत्त्यापि तदेव पुनराचरति । कुञ्जरः गजः यथा स्नातोऽपि रजोभिरात्मानं मलिनीकरोति तथा पापस्य पुनः प्ररोहो भवत्येव ॥ ३ ॥ ४५३ ॥

तर्हि किं मुख्यप्रायश्चित्तं तदाह विमर्शणमीश्वरज्ञानम् ॥ ४ ॥ ४५४ ॥

Ch. 30 comes as ch. 33 in KA.

४टी —KA कर्मणा कृच्छ्रादिप्रायश्चित्तेन कर्मणः पापस्य निर्हारो नाशः आत्यन्तिकः समूलो न हि इष्यते । अविद्वदधिकारित्वात् अविद्वदधिकारी यस्मिन् तस्य भावस्तत्त्वं तस्मात् अतो अविद्यानाशतो अन्यस्मात् नष्टेऽपि तस्मिन् पापे तत्संस्कारेण पापान्तरस्य पुनः पुनः प्ररोहो भवत्येव किं तर्हि मुख्यं प्रायश्चित्तं विमर्शनमीश्वरज्ञानम् ॥

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तैस्तान्यघानि पूयन्ते तपोदानव्रतादिभिः ।
नाधर्मजं तद्धृदयं तदपीशाङ्घ्रिसेवया ॥ ५ ॥ ४५५ ॥

किञ्च । तैः व्रतादिभिः तान्येवाघानि पापानि पूयन्त इति । धर्मकर्तृहृदयं वासनाख्यम् । उक्तञ्च—

न निष्कृतैरुदितब्रह्मवादिभिः
तथा विशुध्यत्यघवान् व्रतादिभिः ।
यथा हरेर्नामपदैरुदाहृतैस्
तदुत्तमश्लोकगुणोपनष्टकम् ॥ ५ ॥ ४५५ ॥

इत्यादिवचनानुसारेण श्रीकृष्णैकशरणतयेश्वरोपासनया सर्वपापानां प्रायश्चित्तं भवतीति निर्णीतं श्रीभक्तिरत्नाकरे ॥ ० ॥ ० ॥ ३० ॥ ० ॥ ० ॥

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५ In KA this v. is preceded by the following v. of the *Bhag. p.* :

गुरूणाञ्च लघूनाञ्च गुरूणि च लघूनि च ।
प्रायश्चित्तानि पापानि ज्ञात्वोक्तानि महर्षिभिः ॥

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॥ ३१ ॥ प्रवृत्तिमार्गनिन्दनम् ॥

विषयेषु गुणाध्यासात् पुंसः सङ्गस्ततो भवेत् ।
सङ्गात्तत्र भवेत् कामः कामादेव कलिर्नृणाम् ॥ १ ॥ ४५६ ॥

कलेर्दुर्विसहः क्रोधस्तमस्तदनुवर्तते ।
तमसा ग्रस्यते पुंसश्चेतना व्यापिनी द्रुतम् ॥ २ ॥ ४५७ ॥

तया च रहितः साधो जन्तुः शून्याय कल्पते ।
ततोऽस्य स्वार्थविभ्रंशो मूर्छितोऽस्य मृतस्य च ॥ ३ ॥ ४५८ ॥

अथ प्रवृत्तिमार्गनिन्दनम् ॥

एकादशस्कन्धे एकविंशाध्याये भगवान् । यथा श्रुतप्रवृत्तिपरतां वेदस्य निराकर्तुं प्रवृत्तिमार्गनिन्दामाह । सङ्ग आसक्तिः । तत्र तेषु विषयेषु येन प्रतिहन्यते कामस्तेन सह कामात् कलिः कलहः विवादः ॥ १ ॥ ४५६ ॥

दुर्विसहस्तीव्रः । तमो मोहः । चेतना कार्याकार्यस्मृतिः । द्रुतं शीघ्रम् ॥२॥४५७॥

शून्याय कल्पतेऽसत्तुल्यो भवति । स्वार्थविभ्रंशः पुरुषार्थहानिः । मूर्छितस्यासत्तुल्यस्य ॥ ३ ॥ ४५८ ॥

Ch. 31 is ch. 30 in KA.

१ गुणा- —Kb सदा

In N f. 28 is missing with ch. 31, v. 3 to ch. 33, v. 8, contained in it.

३टी स्वार्थविभ्रंशः—Kb मुखे विभ्रंशो

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विषयाभिनिवेशेन नात्मानं वेद नापरम् ।
वृत्तजीविकया जीवन् व्यर्थं भस्त्रैरयं श्वसन् ॥ ४ ॥ ४५६ ॥

फलश्रुतिरियं नृणां न श्रेयो रोचनं परम् ।
श्रेयोविवक्षया प्रोक्ता यथा भैषज्यरोचनम् ॥ ५ ॥ ४६० ॥

एवं पुष्पितया वाचा व्याक्षिप्तमनसां नृणाम् ।
मानिनाञ्चातिलुब्धानां मद्वार्त्तापि न रोचते ॥ ६ ॥ ४६१ ॥

तत् प्रपञ्चयति । व्यर्थं जीवन् वर्तते भवति श्वसन् मृतोपमः । अतः स्वार्थनाशः ॥ ४ ॥ ४५९ ॥

ननु प्रवृत्तस्य कर्मण स्वर्गादिफलश्रवणात् कुतः स्वार्थविभ्रंशः तत्राह । इयं फलश्रुतिः न श्रेयः परमपुरुषार्थपरा न भवति । किन्तु वहिर्मुखानां नृणां मोक्षविवक्षया । अवान्तरफलैः कर्मरुच्युत्पादनार्थमात्रम् भैषज्यरुच्युत्पादनं यथा । तथा हि—

पिव निम्बं प्रदास्यामि वत्स ते खण्डलड्डुकान् ।
पित्रैवमुक्तः पिवते न फलं तावदेव हि ॥ ५ ॥ ४६० ॥

ततः किमत आह प्रीतिं नोत्पादयति सत्कथाश्रवणाभावात् संसारो न निवर्तते इति भावः ॥ ६ ॥ ४६१ ॥

इत्याद्यनुसारेण प्रवृत्तिपराः सन्तो नोत्तमगतिं प्राप्नुवन्तीति निर्णीतम् ॥ ० ॥ ० ॥ ३१ ॥ ० ॥ ० ॥

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॥ ३२ ॥ स्वर्गादिसुखस्य हेयत्वम् ॥

श्रुतञ्च दृष्टवद्दुःखं स्पर्धासूयात्ययव्ययैः ।
बह्वन्तरायकामत्वात् कृषिवच्चापि निष्फलम् ॥ १ ॥ ४६२ ॥

अन्तरायैरविहतो यदि धर्मः स्वनुष्ठितः ।
तेनापि निर्जितं स्थानं यथा गच्छति तच्छृणु ॥ २ ॥ ४६३ ॥

इष्ट्वेह देवता यज्ञैः स्वर्लोकं यान्ति याज्ञिकाः ।
भुञ्जीत देववत्तत्र भोगान्दिव्यान्निजार्जितान् ॥ ३ ॥ ४६४ ॥

अथ स्वर्गादिसुखस्यापि हेयत्वमेवोपपाद्याह ॥

एकादशे दशमे भगवान् । 'नरलोके न देहिनां सुखं किञ्चिदि'ति श्लोकेन सुखं नास्तीत्युक्त्वा । परलोकेऽपि तथात्वमेवेत्याह । श्रुतं स्वर्गादि । परसुखासहनं स्पर्धा गुणेषु दोषारोपणमसूया । अत्ययः नाशः । तत्र ध्वंसा लोचनदुःखम् । व्ययोऽपक्षयः हानिर्भोगेन । तैर्दुःखमुक्तम् । यद्वात्ययोऽन्यस्यातिशयत्वं तं दृष्ट्वा तादृक्ताप्राप्त्या शोकः । व्ययो नाशः । किञ्च बहवोऽन्तराया वैगुण्याद्या विघ्ना अत्र कामसुखे तस्य भावः तद्वत् तस्मात् कृषिर्यथा बहुविघ्नविहता तद्वद्दृष्टफल-त्वेनादृष्टं चापि ॥ १ ॥ ४६२ ॥

विघ्नवैगुण्याभावेऽपि नाशस्य दुष्परिहारत्वमाह पञ्चभिः । विघ्नैरभि-भूतोऽपि तेन निर्जितं साधितम् ॥ २ ॥ ४६३ ॥

यज्ञैरिन्द्राद्याः सुकर्मणस्तान् ॥ ३ ॥ ४६४ ॥

Ch. 32 is ch. 31 in KA.

१टी तद्वद्दृष्ट- —Kb तद्वद्वचस्त

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स्वपुण्योपचिते शुभ्रे विमान उपगीयते ।
गन्धर्वैर्विहरन् मध्ये देवीनां हृद्यवेशधृक् ॥ ४ ॥ ४६५ ॥

स्त्रीभिः कामगयानेन किंकिणीजालमालिना ।
क्रीड़न्न वेदात्मपातं सुराक्रीड़ेषु निर्वृतः ॥ ५ ॥ ४६६ ॥

तावत् प्रमोदते स्वर्गे यावत् पुण्यं समाप्यते ।
क्षीणपुण्यः पतत्यर्वागनिच्छन् कालचालितः ॥ ६ ॥ ४६७ ॥

पशूनविधिनालभ्य भूतप्रेतगणान् यजन् ।
नरकानवशो जन्तुर्गत्वा यात्युल्वणं तमः ॥ ७ ॥ ४६८ ॥

स्वकृतपुण्यार्जिते उपचिते सर्वभोगसम्पन्ने वा देवीनां मध्ये विहरन् क्रीड़न् ॥ ४ ॥ ४६५ ॥

क्षुद्रघण्टासमूहशोभनेनेच्छागमनेन । नन्दनादौ क्रीड़न् ॥ ५ ॥ ४६६ ॥

अर्वागधः कालचालितः पातितः ॥ ६ ॥ ४६७ ॥

यज्ञे यज्ञे पशून् हत्वा कृत्वा रुधिरकर्दमम् ।
अनेन प्राप्यते स्वर्गो नरकः केन गम्यते ॥

इति सात्वततन्त्रे । यदि दुष्टजनः प्रलोभितः । धनादद्यर्थं अविधिना हत्वा पशून् । नरकान् गत्वा उल्वणं तमः विधिना हनने स्वर्गप्राप्तिः । उल्लङ्घने तु स्थावरतामिति ॥ ७ ॥ ४६८ ॥

इत्याद्यनुसारेण स्वर्गाद्यर्थमनेकदेवताराधनपराः संसारान्न निवर्तन्त इति निर्णीतम् ॥ ० ॥ ० ॥ ३२ ॥ ० ॥ ० ॥

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।। ३३ ।। भारतभूप्रशंसा ।।

अहो अमीषां किमकारि शोभनं
प्रसन्न एषां स्विदुत स्वयं हरिः ।
यैर्जन्म लब्धं नृषु भारताजिरे
मुकुन्दसेवौपयिकं स्पृहा हि नः ।। १ ।। ४६८ ।।

किं दुष्करैर्नः क्रतुभिस्तपोव्रतैः
दानादिभिः किं द्युजयेन फल्गुना ।
न यत्र नारायणपादपङ्कज-
स्मृतिर्विनष्टातिशयेन्द्रियोत्सवात् ।। २ ।। ४७० ।।

अथ भारतभूप्रशंसामाह ।।

पञ्चमे ऊनविंशे शुकः । देवा अपि स्वर्गस्य दुःखावहत्वात् भारतवर्षमेव पुण्यार्जनहेतुतया प्रशंसन्तीत्याह । भारताजिरे भारताङ्गने यत्र न केवलं स्पृहैव । तन्नृषु जन्म मुकुन्दसेवायाः उपयोगि यैर्लब्धं तैः किं पुण्यमकारि कृतम् । स्विद्वितर्के । उत भो । स्वयमाराधनं विना तेषां हरिः किं प्रसन्नः एवंभूतसुकृतस्यान्यथा दुष्करत्वादेवमुक्तम् ।। १ ।। ४६९ ।।

स्पृहामाह दुष्करैः क्रतुभिः कर्माद्यैः । फल्गुना तुच्छेन द्युजयेन स्वर्गप्राप्त्या किं न किञ्चित् फलम् । यत्र नारायणपादपङ्कजस्मृतिर्नास्ति । प्रत्युत चातिशयादुत्कटेन्द्रियोत्सवाद्भोगाद्विनष्टाभूत् ।। २ ।। ४७० ।।

१टी भारताजिरे भारताङ्गने—KA भारते अजिरे भारतोद्याने

२ किं—KA वा

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कल्पायुषां स्थानजयात् पुनर्भवात्
क्षणायुषां भारतभूमयो वरः ।
क्षणेन मर्त्येन कृतं मनस्विनः
संन्यस्य संयान्त्युभयं पदं हरेः ॥ ३ ॥ ४७१ ॥

न यत्र वैकुण्ठकथासुधापगा
न साधवो भागवतास्तदाश्रयाः ।
न यत्र यज्ञेशमखमहोत्सवाः
सुरेशलोकोऽपि स वै न सेव्यताम् ॥ ४ ॥ ४७२ ॥

किञ्च । कल्पमायुर्येषां तेषां महर्लोकवासिनां स्थानप्राप्तेः । क्षणमात्रं तदपेक्षयायुर्येषां नृणाम् । वरत्वे हेतुः । मरणधर्मवता शरीरेण क्षणमात्रकालेन । तथा च मुहूर्त्तेनात्मनो लोकं खट्वांगः समसाधयेदित्युक्तेः । कृतं न्यस्य कर्म हरौ समर्प्य न कुतोऽपि भयं यस्मिन् तत् ॥ ३ ॥ ४७१ ॥

यत्र स्वर्गे श्रीहरिकथानद्यो न अत एवागत्य नारदादयोऽपि कलापग्रामादौ ऋषीणामग्रे कथयन्ति । सा कथासुधापगा आश्रयो येषाम् । यज्ञाद्या महोत्सवा यत्र न । सुरेशलोक इन्द्रलोकेऽपीत्यर्थः सेव्यतां प्रार्थ्यताम् ॥ ४ ॥ ४७२ ॥

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३ क्षणायुषां—KA क्षणाक्षीणायुषां
-भूमयो—KA -भूजयो
संन्यस्य—Kb सत्यस्य
संन्यस्य संयान्त्यभयं—KA सन्त्यस्य संयानाभयं सुरं

३टी —KA किञ्च कल्पायुषां ब्रह्मायुषां क्षणमल्पमेवायुर्येषां वरत्वे हेतुः मर्त्येन मरणधर्मा-देहेनापि क्षणेन एव कामेन कृतं कर्म संत्यज्य हरेः पदं सम्यक् यान्ति किञ्च ॥

४ This v. is absent in KA. Rāmacaraṇa does not render this.

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यद्यत्र न स्वर्गसुखावशेषितं
स्विष्टस्य सूक्तस्य कृतस्य शोभनम् ।
तेनाजनाभे स्मृतिमज्जन्म नः स्याद्
वर्षे हरिर्यद्भजतां शं तनोति ॥ ५ ॥ ४७३ ॥

तत्रापि भारतं श्रेष्ठं जम्बुद्वीपे महामुने ।
यतो हि कर्मभूरेषा ह्यथोऽन्या भोगभूमयः ॥ ६ ॥ ४७४ ॥

गायन्ति देवाः किल गीतकानि
धन्यास्तु ये भारतभूमिभागे ।
स्वर्गापवर्गास्पदहेतुभूते
भवन्ति भूयः पुरुषाः सुरत्वात् ॥ ७ ॥ ४७५ ॥

जानीम नैतत् क्व वयं विलीने
स्वर्गप्रदे कर्मणि देहबन्धनम् ।
प्राप्स्याम धन्या खलु ते मनुष्या
ये भारते नेन्द्रियविप्रहीनाः ॥ ८ ॥ ४७६ ॥

स्विष्टस्य सम्यग्यजनस्य । सूक्तस्य शोभनपाठजपादेः । कृतस्य सत्कर्मणोऽन्यस्यापि स्वर्गभोगोपभुक्तादवशेषेण स्थितं यद्यस्ति तेन । तेन अजनाभे भारतवर्षे स्मृतिमद्धरिरेव सेव्य इत्यनुसन्धानमुक्तं नोऽस्माकं जन्म स्याद् भवेत् । भक्तानां सुखम् ॥ ५ ॥ ४७३ ॥

विष्णुपुराणे द्वितीयेंऽशे चतुर्थाध्याये मैत्रेयं प्रति पराशरः । अन्यानि भोगस्थानानि । अत्र जम्बुद्वीपे भारतमेव श्रेष्ठम् ॥ ६ ॥ ४७४ ॥

तथा च देवानां वाक्यम् । स्वर्गापवर्गास्पदं तयोर्विषयस्य हेतुभूते भारते ॥ ७ ॥ ४७५ ॥

अपि च स्वर्गप्रदे कर्मणि विलीने क्षये सति । क्व देहबन्धं प्राप्स्याम इति नैतज्जानीम ॥ ८ ॥ ४७६ ॥

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८ -विप्र- — KA -प्रीति-

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अत्र जन्मसहस्राणां सहस्रैरपि सत्तम ।
कदाचिल्लभते जन्तुर्मानुष्यं पुण्यसञ्चयात् ॥ ६ ॥ ४७७ ॥

अपुनर्जन्मनि जन्म लभते भारते नरः ।
तद् यः करोति विफलं स शोच्यः सर्वजन्तुषु ॥ १० ॥ ४७८ ॥

अपरं पुण्याधिक्यात् ॥ ९ ॥ ४७७ ॥'

पुनश्च । न पुनर्भवो यत्र तस्मै मोक्षार्थम् ॥ १० ॥ ४७८ ॥

इत्याद्यनुसारेणामरप्रार्थ्यं भारते भक्त्या तरणमेव योग्यमिति निर्णीतं श्रीभक्तिरत्नाकरे ॥ ० ॥ ० ॥ ३३ ॥ ० ॥ ० ॥

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॥ ३४ ॥ भक्तयधिकारिनिरूपणम् ॥

निर्विण्णानां ज्ञानयोगो न्यासिनामिह कर्मसु ।
न निर्विण्णो नातिसक्तो भक्तियोगोऽस्य सिद्धिदः ॥ १ ॥ ४८० ॥

जातश्रद्धो मत्कथासु निर्विण्णः सर्वकर्मसु ।
वेद दुःखात्मकान् कामान् परित्यागेऽप्यनीश्वरः ॥ २ ॥ ४८१ ॥

ततो भजेत मां प्रीत्या श्रद्धालुर्दृढनिश्चयः ।
जुषमाणस्तु तान् कामान् दुःखोदर्कान्विगर्हयन् ॥ ३ ॥ ४८२ ॥

इदानीं भक्त्यधिकारिणमाह ॥

एकादशे । विरक्तानां ज्ञानयोगः सिद्धिफलं ददाति । फलासक्तिं हित्वा कर्मिणां कर्मयोगः । अत्यन्तमविरक्ताः नातिसक्ताः ये तेषाम् ॥ १ ॥ ४८० ॥

तत्र विंशाध्याये भगवान् तदेवाह । मत्कथासु जाता श्रद्धा यस्य अत एवान्यकर्मसूद्विग्नः न तु फलेषु विरक्तः । तदाह । कामान् दुःखात्मकान् यद्यपि वेद परित्यागे सर्वथा वर्जनेऽप्यशक्तः ॥ २ ॥ ४८१ ॥

अत एवंभूतो यः स भक्त्या मम सर्वं भविष्यतीति दृढ़निश्चयः सन् ततोऽनन्तरं मामेव प्रीत्या प्रेम्णा भजेत् । विषयान् सेवमानः तेषु प्रीतिं कुर्यादित्याह गर्हयन्निति निन्दयन् । यतः दुःखमेवोदर्कमुत्तरफलं येषु तेषु दुःखमुत्तरोत्तरं पश्यन्नित्यर्थः । अत्र तु न किमपि सुखमथापि किमिति न मुञ्चामीत्यालोचयन्नित्यर्थः ॥ ३ ॥ ४८२ ॥

Ch. 34 : This ch in Version A, represented by N, Kb and Gopāla-carana's rendering, is not there in Version B, but in KA and Db all its verses except the first (i.e., *Bh.-p.*, XI. 20.27-37) are added at the end of the ch. on Māyātaraṇopāyaḥ (ch. 36 here).

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प्रोक्तेन भक्तियोगेन भजतो माममसक्रन्मुने ।
कामा हृदय्या नश्यन्ति सर्वे मयि हृदि स्थिते ॥ ४ ॥ ४८३ ॥

भिद्यते हृदयग्रन्थिः छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि दृष्ट एवात्मनीश्वरे ॥ ५ ॥ ४८४ ॥

तस्मान्मद्भक्तियुक्तस्य योगिनो वै मदात्मनः ।
न ज्ञानं न च वैराग्यं प्रायः श्रेयो भवेदिह ॥ ६ ॥ ४८५ ॥

यत् कर्मभिर्यत् तपसा ज्ञानवैराग्ययोश्च यत् ।
योगेन दानधर्मेण श्रेयोभिरितरैरपि ॥ ७ ॥ ४८६ ॥

कथं भजेत् किं वा ततः भविष्यतीत्याह । श्रद्धामृतकथायां मे शश्वन्मदनुकीर्तनम् । इत्यादिनोक्तेन माममसकृदिति पुनः पुनः नित्यमित्यर्थः । भजतः सेवमानस्य हृदय्या हृदि स्थिता कामा नश्यन्ति ॥ ४ ॥ ४८३ ॥

ततः किमित्याह । हृदयमहङ्कारः ग्रन्थिरिव ग्रन्थिः । तत्पूर्वकाः सर्वसंशया असम्भावना-विपरीतभावनादयः । कर्माण्यनारब्धफलानि संसारहेतुभूतानि ॥ ५ ॥ ४८४ ॥

तदेवं निर्विण्णानामित्यादिना व्यवस्थया अधिकारित्रयमुक्त्वा भक्तेरन्यनिरपेक्षत्वात् अन्यस्य तत्सापेक्षतयापि भक्तियोग एव श्रेष्ठ इत्युपसंहरति तस्मादिति त्रिभिः । मयि आत्मा चित्तं यस्य तस्य मद्भक्तस्य श्रेयः श्रेयःसाधनम् ॥ ६ ॥ ४८५ ॥

तत्र हेतुः यत् कर्मभिरिति इतरैस्तीर्थयात्राव्रतादिभिः श्रेयःसाधनैर्यद्भाव्यं सत्त्वशुद्ध्यादि ॥ ७ ॥ ४८६ ॥

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४ प्रोक्तेन—KA प्राक्तन-
माम- —N मा, KA मे
हृदय्या—KA हृदित्या

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तत्सर्वं भक्तियोगेन मद्भक्तो विन्दतेऽञ्जसा ।
स्वर्गापवर्गं मद्धाम कथञ्चिद्यदि वाञ्छति ॥ ८ ॥ ४८७ ॥

न किञ्चित् साधवो धीरा भक्ता ह्येकान्तिनो मम ।
वाञ्छन्त्यपि मया दत्तं कैवल्यमपुनर्भवम् ॥ ९ ॥ ४८८ ॥

नैरपेक्ष्यं परं प्राहुर्निःश्रेयसमनल्पकम् ।
तस्मान्निराशिषो भक्तिर्निरपेक्षस्य मे भवेत् ॥ १० ॥ ४८९ ॥

न मय्येकान्तभक्तानां गुणदोषोद्भवा गुणाः ।
साधूनां समचित्तानां बुद्धेः परमुपेयुषाम् ॥ ११ ॥ ४९० ॥

तत् सर्वमञ्जसानायासेन मद्धाम वैकुण्ठं वाञ्छा नास्तीत्युक्तं कथञ्चिद्यदि वाञ्छतीति ॥ ८ ॥ ४८७ ॥

तत्र हेतुमाह धीरा धीमन्तः यतो ममैकान्तिनः मय्येव प्रीतियुक्ताः । अतो मयानुगृह्यता दत्तं न वाञ्छन्ति किं पुनर्नं वाञ्छन्तीति अपुनर्भवमात्यन्तिक-कैवल्यम् ॥ ९ ॥ ४८८ ॥

निरपेक्षमेव परमुत्कृष्टं श्रेष्ठमित्यर्थः । अनल्पकत्वं महत् निःश्रेयसं फलं तत्साधनञ्चाहुः । मे भक्तेः निराशिषः प्रार्थनारहितस्य निरपेक्षस्य प्रार्थनाकारण-भूतापेक्षावर्जितस्य । यद्वा मे निरपेक्षस्य भक्तिनिरपेक्षा । निराशिषो निष्कामस्य भवेत् ॥ १० ॥ ४८९ ॥

अनेन प्रकारेण सिद्धानां गुणा दोषाश्च भवन्तीत्युपसंहरतीत्याह । गुणदोषैर्विहितप्रतिषेधैरुद्भवो येषां ते पुण्यपापादयः । यतः साधूनां

९टी N has this at the end :

परमिममुपदेशं आद्रियध्वं निगमवनेषु नितान्तचारखिन्नाः ।
विचिनुत भवनेषु वल्लवीनामुपनिषदर्थमुरुखले निबद्धाम् ॥
श्रीनारायण हरे मुरारे मुकुन्द माधव ॥

१०टी अनल्पकत्वं महत्—N अनल्पकत्वमहत्, Kb अनल्पकत्वाहेत्

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एवमेतन्मयादिष्टाननुतिष्ठन्ति मत्पथः ।
क्षेमं विन्दन्ति मत्स्थानं यद् ब्रह्म परमं विदुः ॥ १२ ॥ ४९१ ॥

निरस्तरागाणान् । समः बुद्धेर्मन्निष्ठता समो मन्निष्ठता बुद्धेरित्यत्रैवोक्तेः मच्चित्तानां नान्यत्र सारबुद्धीनां बुद्धेः परं मामुपेयुषां प्राप्तानाम् । बुद्धेर्यः परतश्च स इत्युक्तेः बुद्धयगोचरमेव गोचरं तेषामित्यर्थः ॥ ११ ॥ ४९० ॥

एतदुपसंहरति श्रीभगवान् । मे पथो मत्प्राप्त्युपायान् । यथाचरन्तीत्यर्थः । क्षेममभयं कालमायारहितं मम स्थानं विन्दन्ति लभन्ते । यच्च परमं ब्रह्म तदपि विदुर्नान्ये ॥ १२ ॥ ४९१ ॥

इत्याद्यनुसारेण भक्त्यधिकारिणां भक्त्या सर्वं सिध्येत ।

स्वे स्वेऽधिकारे या निष्ठा स गुणः परिकीर्तितः ।
विपर्ययस्तु दोषः स्यादुभयोरेष निर्णयः ॥

इत्युक्तेः भक्त्यधिकारिणां भक्त्या एव निस्तार इति निर्णीतं

श्रीभक्तिरत्नाकरे ॥ ० ॥ ० ॥ ३४ ॥ • ॥ ० ॥

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॥ ३५ ॥ वैराग्यार्थं ब्रह्मलोकपर्यन्तस्य भोगस्थानस्यानित्यत्वकथनम् ॥

श्रुतिः प्रत्यक्षमैतिह्यमनुमानञ्चतुष्टयम् ।
प्रमाणेष्वनवस्थानाद्विकल्पात् स विरज्यते ॥ १ ॥ ४९२ ॥

कर्मणां परिणामित्वादाविरिञ्च्यादमङ्गलम् ।
विपश्चिन्नश्वरं पश्येददृष्टमपि दृष्टवत् ॥ २ ॥ ४९३ ॥

अथ ब्रह्मलोकपर्यन्तस्य भोगस्थानस्यानित्यत्वं वैराग्यार्थमाह ॥

अविरक्तानां तु न हरिभक्तिनिष्ठा । अतो वैराग्यं सर्वस्यानित्यताभावनेन भवेत् ततो हरिभक्तियुक्तज्ञानं तेन कथयति । एकादशस्कन्धे ऊनविंशाध्याये भगवान् उद्धवं प्रति भक्तियुक्तज्ञानमुपदिशति । श्रुतिर्नेह नानास्ति किञ्चन इत्युक्तम् । प्रत्यक्षम् कार्यकारणत्वम् । तथा पट्टाद्यं कार्यं तन्त्वादि तत्कारणम् । तत्र तन्तुव्यतिरेकेण पट्टादिर्नास्ति । तथा चैतन्यव्यतिरेकेण तत्कार्यभूतजड़स्यानिरूप्यत्वम् । ऐतिह्यं महाजनप्रसिद्धिः—

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।
स यत् प्रमाणं कुरुते लोकस्तदनुवर्तत ॥

इत्यनुमानम् । विमतं सन्न भवति दृश्यत्वात् शुक्तिरजतादिवदित्यनुमानम् । एवं प्रमाणचतुष्टयेष्वनवस्थानात् बाधितत्वात् सर्वसम्मतसत्यत्वमवगतमात्मतत्त्वस्य पश्यन् । विकल्पस्य मिथ्यात्वात्ततो विरक्तो भवेत् ॥ १ ॥ ४९२ ॥

न च वेदोक्तसुखाशयानुरज्येत स्वर्गादीनामपि मायामयत्वादित्याह विरिञ्चिपदमभिव्याप्यादृष्टं स्वर्गादिसुखं अमङ्गलमेवातो विपश्चिद्विनाशिनं पश्येत् दृष्टवत् कृष्यादिवत् ॥ २ ॥ ४९३ ॥

Ch. 35 is Ch. 34 in KA.

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कर्मण्यारभमाणानां दुःखहत्यै सुखाय च ।
पश्येत् पाकविपर्यासं मिथुनीचारिणां नृणाम् ॥ ३ ॥ ४९४ ॥
नित्यार्तिदेन वित्तेन दुर्लभेनात्ममृत्युना ।
गृहापत्याप्तपशुभिः का प्रीतिः साधिता चलैः ॥ ४ ॥ ४९५ ॥
लोकानां लोकपालानां मद्भयं कल्पजीविनाम् ।
ब्रह्मणोऽपि भयं मत्तः द्विपरार्धपरायुषः ॥ ५ ॥ ४९६ ॥
एवंविधैरहोरात्रैः कालगत्युपलक्षितैः ।
अपक्षीणमिवास्यापि परमायुर्वयः शतम् ॥ ६ ॥ ४९७

तथा तृतीये प्रबुद्धः । दुःखस्य हत्यै नाशाय प्रतिकाराय वा पाकविपर्यासः फले वैपरीत्यं मिथुनीभूयचारिणां वर्तमानानाम्[४] ॥ ३ ॥ ४९४ ॥

अविपर्यये सत्यपि कर्मभिः साधिताः वित्तादयो न सुखमात्रहेतव इत्याह । नित्यमार्तिं ददाति यत् तेन नैव लभ्यते । आत्मनो मृत्युहेतुना चलैरागमापायिभिः—

जनयत्यर्जने दुःखं तापयन्ति विपत्तिषु ।
मोहयन्ति च सम्पत्तौ कथमर्थाः सुखावहाः ॥
राजतः शत्रुवः वस्योः स्वजनात् पशुपक्षिणः ।
सुकृत्यो याचकादग्नेः नित्यमर्थवतां भयम् ॥

धनं हि पुरुषो लोके इत्यादि रायः कलत्रमित्यादि च ॥ ४ ॥ ४९५ ॥

एकादशस्कन्धे दशमाध्याये भगवान् । ब्रह्मणोऽपि सुखं तावन्नास्तीत्याह । किमन्येषां द्वौ परार्धावायुर्यस्य तस्य ब्रह्मणोऽपि मत्तः कालरूपादतो लोको विरज्येत ॥ ५ ॥ ४९६ ॥

तृतीये वैराग्यार्थमाह । परमायुर्वर्षशतं ब्रह्मणोऽपि तथा । अपक्षीणं गतप्रायम् ॥ ६ ॥ ४९७ ॥

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५ कल्पजीविनाम्—KA कल्पवासिनाम्

६ This v. is not rendered by Rāmacaraṇa even though it occurs in all the mauuscripts of the Sanskrit text. In Gopālacaraṇa the rendering of this v. follows that of v. 7.

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वैराग्यमाद्यं यतमानसंज्ञं क्वचिद्विरागो व्यतिरेकसंज्ञः ।
एकेन्द्रियाख्यं हृदि रागमोक्षस्तस्याप्यभावस्तु वशीकृताख्यम् ॥७॥ ४९८ ॥

इन्द्रस्याशुचिशूकरस्य च सुखे दुःखे च नास्त्यन्तरं
स्वेच्छाचारतया तयोः खलु सुधा विष्ठा च काम्याशनम् ।
रम्भा चाशुचिशूकरी च परमप्रेमास्पदं मृत्युतः
सन्त्रासोऽपि समः स्वकर्मगतिभिश्चान्योऽन्यभावः समः ॥ ८ ॥ ४९९ ॥

जन्मेदं व्यर्थतां नीतं भवभोगोपभोगिना ।
काचमूल्येन विक्रीतो हन्त चिन्तामणिर्मया ॥ ९ ॥ ५०० ॥

सदा लोला लक्ष्मीर्विषयजरसाः प्रान्तविरसाः
विपद्गेहं देहं महदपि धनं भूरि निधनम् ।
पुरः शोको लोकः सततमवलानर्थबहुला
तथाप्यस्मिन् लोके पथि वत जना नात्मनिरताः ॥ १० ॥ ५०१ ॥

वैराग्यमाह दशमस्कन्धे शुकः । विषयान् सर्वथा त्यक्तुमशक्नुवन् तत्रात्यन्त-सम्मानाभीप्सात्यागेन यत् करोति तदाद्यं वैराग्यं यतमानं नाम । विषयभोग-त्यागेच्छा द्वितीयः व्यतिरेकाख्यः । तत्र च क्वचिल्लवणादिव्यतिरेकेण वृत्तिः भोजनादौ दोषदर्शनेन क्वचिद्रागत्यागः । इन्द्रियाख्यः एकः तत्र । रागशैथिल्यं बहिरिन्द्रियैरेव सेवनम् । तस्यापि बाह्यसेवनस्याप्यभावः सर्वथा त्यागः वशीकृतः । एवं चतुर्विधं क्रमेण भवतीति ॥ ७ ॥ ४९८ ॥

शान्तिशतके द्वितीयपरिच्छेदे । अन्तरं भेदः ॥ ८ ॥ ४९९ ॥

तत्र प्रथमपरिच्छेदे । हन्त खेदे ॥ ९ ॥ ५०० ॥

[प्रबोधे] लोला चञ्चला ॥ १० ॥ ५०१ ॥

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१० लक्ष्मी- —KA लोला-
विपद्गेहं देहं —KA विपद्देहं गेहं
पुरः शोको लोकः—KA पुनर्लोकः शोकः

१०टी प्रबोधे KA—N, Kb (absent)

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अयमविचारितचारुतया संसारो भाति रमणीयः ।
अत्र पुनः सारदृशां न किमपि सारमणीयः ॥ ११ ॥ ५०२ ॥

द्वितीयच्छेदे । अयमिति । अणीयः किञ्चिदपि ॥ ११ ॥ ५०२ ॥

इत्याद्यनुसारेण वैराग्यपूर्वकात्मज्ञानेन भक्त्या मुच्यत इति किं वक्तव्यं साधारणभक्त्या मुक्तिरिति निर्णीतं श्रीभक्तिरत्नाकरे ॥० ॥ ० ॥ ३५ ॥ ० ॥ ० ॥

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११ —KA (absent). Rāmacaraṇa and Gopālacaraṇa do not render this v. Gopālacaraṇa, however, gives here the rendering of "Mohamudgara" verses, being the advice of the guru to his disciples (mohamudgarat Śiṣyak prati guru upadesa (kahanta). It may be noted that in the KA manuscript the following text of the "Mohamudgara" is cited in a distinct section, beginning with the words 'śisyān prati gurūpadesaḥ' :

मूढ़ जहीहि धनागमतृष्णां कुरुत नु बुद्धिमनसो वितृष्णाम् ।
यल्लभसे निजकर्मोपेतं वित्तं तेन विनोदय चित्तम् ॥
अर्थमनर्थं भावय नित्यं नास्ति ततः सुखलेशः सत्यम् ॥
पुत्रादपि धनभाजां [भीतिः] सर्वत्रैषा कथिता नीतिः ॥
मा कुरु धनजनयौवनगर्वं हरति निमेषात् कालः सर्वम् ॥
मायामयमिदमखिलं हित्वा ब्रह्मपदं प्रविश हि विदित्वा ॥
नलिनीदलगतजलवत्तरलं तद्वज्जीवनमतिशयचपलम् ॥
विद्धि व्याधिव्यालग्रस्तं लोकं शोकहतञ्च समस्तम् ॥
का तेऽष्टादशदेशे चिन्ता वातुल किं तव नास्ति नियन्ता ॥
यस्त्वं हस्ते पादे बध्वा बाधयति प्रसभादवरुध्य ॥

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दिनयामिन्यौ सायं प्रातः शीतनिदाघौ पुनरायातः ॥
कालः क्रीडति गच्छत्यायुस्तदपि न मुञ्चत्याशावायुः ॥
हट्टे किं पथि किं वागारे निपतति कायः किमपि विहारे ॥
इत्येवं परिचिन्तितवन्तः कथमपि निद्रां विदधति सन्तः ॥
सुरमन्दिरतरुमूलनिवासः शय्या भूतलमजिनं वासः ॥
सर्वपरिग्रहभोगत्यागः कस्य सुखं न करोति विरागः ॥
शत्रौ मित्रे पुत्रे बन्धौ मा कुरु यत्नं विग्रहसन्धौ ॥
भव समचित्तः सर्वत्र त्वं वाञ्छत्यचिराद्यदि विष्णुत्वम् ॥
त्वयि मयि चान्यत्रैको विष्णुः व्यर्थं कुप्यसि मय्यसहिष्णुः ॥
सर्वं पश्य मेऽत्यात्मानं सर्वत्रोत्सृज तदवज्ञातम् ॥
का तव कान्ता कस्ते पुत्रः संसारोऽयमतीव विचित्रः ॥
कस्य त्वं वा कुत आयातस्तत्त्वं चिन्तय तदिह यातः ॥
हरिचरणाम्बुजनिर्भरभक्तः संसारादचिराद्भव मुक्तः ॥
सेन्द्रियमानसनियमादेवं द्रक्ष्यसि निजरूपस्थं देवम् ॥
द्वादशपद्धटिकाभिर्विशेषः शिष्यानां कथितो ह्युपदेशः ॥
येषां निराकरोति विवेकं तेषां कः कुरुते मतमेकम् ॥

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॥ ३६ ॥ मायातरणोपायः ॥

क्षुत्परीतो यथा दीनः सारमेयो गृहं गृहम् ।
भ्रमन् विन्दति यद्दिष्टं दण्डमोदनमेव वा ॥ १ ॥ ५०३ ॥

दुखेष्वेकतरेणापि दैवभूतात्महेतुना ।
जीवस्य न व्यवच्छेदः स्याच्चेत्तत्तत्प्रतिक्रिया ॥ २ ॥ ५०४ ॥

यथा हि पुरुषो भारं शिरसा गुरुमुद्वहन् ।
तं स्कन्धेन समाधत्ते तथा सर्वाः प्रतिक्रियाः ॥ ३ ॥ ५०५ ॥

अथ मायातरणोपायमाह ॥

तत्तरणोपायमुक्तं प्रथमं मायां प्रपञ्चयति । चतुर्थस्कन्धे पुरञ्जनोपाख्याने प्राचीनवर्हिषं प्रति नारदः । दैववशेन सुखदुःखे प्राप्नोतीति सदृष्टान्तमाह । क्षुधापीड़ितः व्याप्त इत्यर्थः सारमेयः श्वा दण्डं दण्डेन तारणम् । ओदनमन्नम् ॥ १ ॥ ५०३ ॥

ननु तर्हि सुखस्य श्रमसाध्यत्वे दुःखस्यापि प्रतिकारसम्भवान्नैकान्ततो हेयत्वं तत्राह । दुःखस्य प्रतिकारस्तावन्नास्ति । तथापि तेषु दुःखेषु मध्ये एकतरेण जीवस्य व्यवच्छेदो वियोगो नास्तीत्यर्थः ॥ २ ॥ ५०४ ॥

प्रतिक्रियाणामपि दुःखरूपत्वादिति सदृष्टान्तमाह प्रतिक्रिया प्रतिकाराः ॥ ३ ॥ ५०५ ॥

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१ क्षुत्परीतो—Kb क्षुत्पीड़ितो ; भ्रमन्—KA अटन्

२टी दुःखेषु—Kb त्रिविधैषु दुःखेषु
एकतरेण जीवस्य—Kb एकतरेणापि दुःखेन

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अथात्मनोऽर्थभूतस्य यतोऽनर्थपरम्परा ।
संसृतिस्तद्व्यवच्छेदो भक्त्या परमया गुरौ ॥ ४ ॥ ५०६ ॥

वासुदेवे भगवति भक्तियोगः समाहितः ।
सध्रीचीनेन वैराग्यं ज्ञानञ्च जनयिष्यति ॥ ५ ॥ ५०७ ॥

सोऽचिरादेव राजर्षे स्यादच्युतकथाश्रयः ।
शृण्वतः श्रद्दधानस्य नित्यदा स्यादधीयतः ॥ ६ ॥ ५०८ ॥

यत्र भागवता राजन् साधवो विशदाशयाः ।
भगवद्गुणानुकथनश्रवणव्यग्रचेतसः ॥ ७ ॥ ५०९ ॥

तस्मिन्महन्मुखरिता मधुभिश्चरित्र-
पीयूषशेषसरितः परितः स्रवन्ति ।
ता ये पिबन्त्यवितृषे नृप गाढकर्णै-
स्तान्नो स्पृशन्त्यशनतृड्भयशोकमोहाः ॥ ८ ॥ ५१० ॥

तदेवं संसृतिकारणमुक्त्वा तन्निवृत्तिप्रकारमाह । अथ तस्मात् पुरुषार्थ-भूतस्यात्मनः यतोऽज्ञानादनर्थपरम्परा मनसोऽनर्थपरम्परारूपा संसृतिर्भवति । अतः गुरुरूपवासुदेवे भक्त्या तस्यैव व्यवच्छेदः ॥ ४ ॥ ५०६ ॥

ननु संसृतिनिवृत्तिर्वैराग्यपूर्वकात्मज्ञानादेव भवति न तु भक्त्येत्यत आह । सध्रीचीनेन समीचीनेनेत्यर्थः तेन कारणेन ॥ ५ ॥ ५०७ ॥

नन्वसौ महाफलो भक्तियोगः कथं स्यात्तत्राह । अच्युतकथाश्रयः अच्युत-कथामाश्रित्य वर्तमानः भक्तियोगोऽचिरात् स्यात् । कस्य स्यात्तत्राह । श्रद्धालोः शृण्वतः नित्यमभ्यस्येत इति कीर्तनमुक्तम् ॥ ६ ॥ ५०८ ॥

स च कुत्र स्यात्तत्राह भगवतो गुणकीर्तने श्रवणे चोक्तं चेतो येषां ते यत्र तत्रैव स्यात् ॥ ७ ॥ ५०९ ॥

नन्वलं सत्संगेन नित्यं हरिकथाश्रवणकीर्तनचिन्तादिना भगवति भक्तावपि निस्तारः स्यादित्याशङ्क्य नेत्याह द्वाभ्याम् । तस्मिन् स्थाने महद्भिर्मुखरिता

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४ अथा- —Kb यथा-

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एतैरुपद्रुतो नित्यं जीवलोकः स्वभावजैः ।
न करोति हरेर्नूनं कथामृतनिधौ रतिम् ॥ ९ ॥ ५११ ॥
प्रजापतिपतिः साक्षाद्भगवान् गिरिशो मनुः ।
दक्षादयः प्रजाध्यक्षाः नैष्ठिका सनकादयः ॥ १० ॥ ५१२ ॥
मरीचिरत्र्यङ्गिरसौ पुलस्त्यः पुलहः क्रतुः ।
भृगुर्वशिष्ठ इत्येते मदन्ता ब्रह्मवादिनः ॥ ११ ॥ ५१३ ॥
अद्यापि वाचस्पतयस्तपोविद्यासमाधिभिः ।
पश्यन्तोऽपि न पश्यन्ति पश्यन्तं परमेश्वरम् ॥ १२ ॥ ५१४ ॥

कीर्तिताः । यद्वा महान्तो मुखरिता याभिः ताः । मधुवन्मध्वापातरमणीया तां भजाना भक्तानां भिनत्तीति हरिस्तस्य चरितमेव पीयूषं तत् शिष्यते इति येषां तासु । तथाभूताः सरितः परितः सर्वतः आचाण्डालं जगत् पुनन्त्यः स्रवन्ति प्रस्रवन्ति । ताः ये पिवन्ति वितृष्णारहिता सन्तः । तानेवाशनादयो नोपस्पृशन्ति । सत्सङ्गाभावे तत्र प्रवृत्तौ तैर्बाधिताः सद्यो विरमन्ते न रसमपि विदुः अशन-शब्देन ॥ ८ ॥ ५१० ॥

उपद्रुतः पीड़ितः जीवलोकः । सत्सङ्गमन्तरेण कीर्तनश्रवणादौ स्वयमेव कृते रसावेशाभावादालस्यादिना क्षुत्पिपासाद्यभिभूतेर्न भक्तिर्भवतीति भावः ॥९॥५११॥

भगवदनुग्रहमन्तरेण न कस्यापि ज्ञानसम्भव इत्याह कैमुतिकन्यायेन चतुर्भिः । प्रजापतिपतिः ब्रह्मा । अहं नारदोऽन्तो येषाम् । वाचां पतयोऽपि तपोविद्यासमाधिभिरुपायैः पश्यन्तो विचिन्वन्तोऽपि पश्यन्तं सर्वसाक्षिणं न पश्यन्ति ॥ १०-१२ ॥ ५१२-५१४ ॥

८टी नेत्याह—Kb नोहह (?)

९टी -भावादालस्यादिना—N, Kb -भावास्यादिना

१०टी The coms. of vv. 10-12. 13, 14, 15 and (the first part of) 17 are marked in a confused way as of vv. 10, 11, 12, 13 and 14 in N, Kb.

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शब्दब्रह्मणि दुष्पारे चरन्त उरुविस्तरे ।
मन्त्रलिङ्गैर्व्यवच्छिन्नं भजन्तो न विदुः परम् ॥ १३ ॥ ५१५ ॥

यदा यस्यानुगृह्णाति भगवानात्मभावितः ।
स जहाति मतिं लोके वेदे च परिनिष्ठिताम् ॥ १४ ॥ ५१६ ॥

ब्रह्मादितृणपर्यन्तं भूतग्रामचतुर्विधम् ।
चराचरमिदं विश्वं प्रसुप्तं यस्य मायया ॥ १५ ॥ ५१७ ॥

तस्य विष्णोः प्रसादेन यदि कश्चित् प्रबुध्यति ।
स निस्तरति संसारं देवानामपि दुस्तरम् ॥ १६ ॥ ५१८ ॥

कुत इत्यत आह शब्दब्रह्मणि वेदे उरु विस्तरो यस्य। अर्थतोऽपि पारशून्ये वर्तमाना मन्त्रलिङ्गैर्वज्रहस्तत्वादिगुणयुक्तविविधदेवताभिधानसामर्थ्यैः । परिच्छिन्नमिन्द्रादिरूपं तत्तत्कर्माग्रहेण भजन्तो न विदुरिति ॥ १३ ॥ ५१५ ॥

तर्ह्यन्यः को नाम कर्माग्रहं हित्वा परमेश्वरं भजेदित्याह । यदानुगृह्णातीत्यनुग्रहे हेतुः आत्मनि भावितः चिन्तितः स तदा लोके लोकव्यवहारे वेदे कर्ममार्गे च निष्ठां प्राप्तां त्यजति ॥ १४ । ५१६ ॥

तथा च पुराणान्तरेऽपि । जरतां गतमित्यर्थः । युग्मश्लोकः पुराणान्तरोक्तं ब्रह्मादीति ॥ १५ ॥ ५१७ ॥

अपि च तस्येति ॥ १६ ॥ ५१८ ॥

द्वितीये सप्तमे ब्रह्मा । यदि केऽपि न विदुः कथं मुच्येरन् तत्कृपयेत्याह । दययेद् दयां कुर्यात् यद्यकपटमाश्रितचरणः भवति । ईश्वरस्य मायाम् अतिक्रम्य तरति । चेति चकारान्मायावैभवञ्च विदन्ति च जानन्ति । प्रत्यक्षस्य तेषां माया-

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१५ -तृण- —N -स्तम्ब-. The second and fourth feet interchange places.

१५टी युग्मश्लोकपुराणान्तरोक्तं ब्रह्मादीति । —Kb (absent).

१६ (Kb absent).

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येषां स एव भगवान् दययेदनन्तः
सर्वात्मनाश्रितपदो यदि निर्व्यलीकम् ।
ते दुस्तरामतितरन्ति च देवमायां
नैषा ममाहमिति धीः श्वश्रृगालभक्ष्ये ॥ १७ ॥ ५१९ ॥

ते वै विदन्त्यतितरन्ति च देवमायां
स्त्रीशूद्रहूणशबरा अपि पापजीवाः ।
यद्यद्भुतक्रमपरायणशीलशिक्षाः
तिर्यग्जना अपि किमु श्रुतधारणा ये ॥ १८ ॥ ५२० ॥

सोऽहं प्रियस्य सुहृदः परदेवतायाः
लीलाकथास्तव नृसिंह विरिञ्चिगीताः ।
अञ्जस्तितर्म्यनुगृणन् गुणविप्रमुक्तो
दुर्गाणि ते पदयुगालयहंससङ्गः ॥ १९ ॥ ५२१ ॥

तरणमित्याह येषामिति । श्वश्रृगालानाञ्च भक्षणीये ममेति दारापत्यादिषु । अहमिति तदाश्रयरूपस्थूलशरीरे इत्यर्थः ॥ १७ ॥ ५१९ ॥

किं बहुभिः सत्संगतः सर्वेऽपि विदन्तीत्याह तत्रैव । अद्भुता आश्चर्यरूपाः क्रमाः पराक्रमाः । अथवा क्रमा वामनावतारापेक्षया पादन्यासाः त्रिलोक्यामपर्याप्ता यस्य हरेः स परमजनं यस्य तस्य वा परमाश्रयभूताः भक्ताः तेषां शीलमार्जमादिस्वभावः । शिक्षा आदेशरूपाः येषां ते । तदाचारादेशं गृह्णन्त इत्यर्थः तर्हि ते देवमायां विदन्त्यतिक्रम्य तरन्ति च । तिर्यग्जनाः पश्वादयोऽपि । यद्येवं किं वक्तव्यं श्रुतेनार्थधारणं येषां ते यद्वा श्रुतेऽर्थे धारणा मनोनियमनं येषां ते विदन्त्यतितरन्तीति किं वक्तव्यम् ॥ १८ ॥ ५२० ॥

सप्तमस्कन्धे नवमाध्याये प्रह्लादः । दास्यं प्रार्थितं तत्र मद्दास्ये कथं प्रागुक्तदुःखपरिहारः स्यात्तत्राह । आत्मत्वादपकारवनपेक्ष्य हितकर्तुः । विरिञ्च-

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१७टी At the end of this com. (marked as of v. 14) Kb adds v. 15 once again, introducing it with पुराणे च, and adding v. 16 with अपि च.

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एकान्तलाभं वचसो नु पुंसां
सुश्लोकमौलेर्गुणवादमाहुः ।
श्रुतेश्च विद्वद्भिरुपाकृतायां
कथासुधायामुपसंप्रयोगम् ॥ २० ॥ ५२२ ॥

यर्हि वाव महिम्नि स्वे परस्मिन् कालमाययोः ।
रमेत गतसम्मोहस्त्यक्त्वोदास्ते तदोभयम् ॥ २१ ॥ ५२३ ॥

गीता श्रीनारायणब्रह्मानारदक्रमेण प्रवृत्ता इत्यर्थः । अञ्जः सुखेन दुर्गाणि महद्दुःखानि । तितर्मि तरिष्यामि तानि न गणयिष्यामि तव पादयुगमालयो येषां ते भक्ता एव हंसाः तैः सङ्गः यस्य । गुणैः रागादयैः विशेषेण मुक्तः । अयमत्र भावः त्वद्दास्ये सति भगवदनुग्रहेण सत्सङ्गे विगतरागतया भगवद्गुणवर्णनं तेन सर्वदुःखासम्भवः स्यादिति ॥ १९ ॥ ५२१ ॥

तृतीये मैत्रेयः । यथामतिकीर्तने यथामतिश्रवणे अप्यवश्यमेव कैवल्यमित्याह । उपसंप्रयोगं सन्निधिमात्रेणार्पणम् ॥ २० ॥ ५२२ ॥

द्वितीयस्कन्धे नवमाध्याये शुकः । भक्तियोगेन तन्निरासे सति मोक्षोऽपि घटत इत्याह । यर्हि यदि वाव इति एवार्थः । तदा रमेत । कुत्र । कालः पुरुषः तथा च—

यः कालस्तमुवन्त्येके पुंसश्चेष्टां दुरत्ययाम् ।

इत्युक्तेः । माया प्रकृतिः । तयोः परस्मिन् पुरुषप्रकृत्योः कारणे । रमेत रमते । तदा उभयमहं ममेति त्यक्त्वा । उदास्ते सम्पूर्णानन्दरूपे परिपूर्णः तिष्ठति साक्षितया वर्तत इति वा । गतसम्मोहो नष्टभ्रमः । तदुक्तम्—

यया सम्मोहितो जीवः आत्मानं त्रिगुणात्मकम् ।
परोऽपि मनुते नार्थं तत्कृतञ्चाभिपद्यते ॥
अनर्थोपशमं साक्षाद्भक्तियोगमधोक्षजे ।
लोकस्याजानतो विद्वांश्चक्रे सात्वतसंहिताम् ॥ इति ॥ २१ ॥ ५२३ ॥

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१९ -विप्रमुक्तो—KA -विप्रयुक्तो

२० श्लोकमौलेर् – N, Kb स्वश्लोकमौले

Vv. 21-27 of this chapter in KA constitute part of what we have in our version as an independent chapter, ch. 34 : Bhaktyadhikarinirūpaṇam. (q. v).

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नृत्यन्ती तव वीक्षणाङ्गनगता कालस्वभावादिभिर्
भावान् सत्त्वरजस्तमोगुणमयानुन्मीलयन्ती बहून् ।
मामाक्रम्य पदा शिरस्यभिभवं सम्मर्दयन्त्यातुरं
माया ते शरणं गतोऽस्मि नृहरे त्वमेव तां वारय ॥ २२ ॥ ५२४ ॥

त्वन्मायया[२३टी] द्धा जना ईश खण्डितो
यदन्यदाशास्त ऋतात्मनोऽबुधः ।
यथाचरेद्बालहितं पिता स्वयं
तथा त्वमेवार्हसि नः समीहितम् ॥ २३ ॥ ५२५ ॥

अहो विचित्रं भगवन् विचेष्टितं
घ्नन्तं जनोऽयं हि मिषन्न पश्यति ।
ध्यायन्नसद्यर्हि विकर्मसेवितं
निर्हृत्य पुत्रं पितरं जीविषति[२४] ॥ २४ ॥ ५२६ ॥

दशमस्कन्धे श्रुतिस्तुतौ प्रतिभासु । भावान् ब्रह्मादिस्तम्बपर्यन्ताननेकान् उत् अतिशयेन नानाजात्याकृतिस्वभावैः पृथग्सृजन्ती मां जीवं अनेकधाभिभवं जनयन्ती आतुरमपि सन्तं पीड़यन्तीत्यर्थः ॥ २२ ॥ ५२४ ॥

चतुर्थस्कन्धे विंशतितमाध्याये भगवन्तं पृथुः । त्वन्मायाखण्डितस्य । पुनः त्वया खण्डनं न कर्त्तव्यं किन्तु हितमेव कर्तव्यमिति प्रार्थयन्नाह । ऋतः सत्यः । स चासावात्मा च तस्मात्ते खण्डितः पृथक्कृतः अतोऽन्यत् पुत्रकलत्रादिकमाशास्ते वाञ्छन्ति । अतो मया स्वयमविज्ञापितोऽपि हितमेव चेष्टितमर्हसि योग्यो भव इत्यर्थः ॥ २३ ॥ ५२५ ॥

पञ्चमस्कन्धे अष्टादशाध्याये भद्रश्रवसः वर्षाधिकारितया भगवन्तं स्तुवन्त ऊचुः । अयं प्रसिद्धो जनः मिषन्नपि पश्यन्नपि । घ्नन्तं हिंसन्तं न पश्यति

२३टी इति प्रार्थयन्नाह ··· ··· तस्मात्ते—Kb किन्तु हितं चेष्टितव्यमिति आह त्वन्मायया ऋतात्मनः कृतः

२४ जीविषति (जिजीविषति)—N जिविसति, Kb जिजिवति

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वदन्ति विश्वं कवयश्च नश्वरं
पश्यन्ति चाध्यात्मविदो विपश्चितः ।
तथापि मुह्यन्ति तवाज मायया
सुविस्मितं कृत्यमजन्नतोऽस्म्यहम् ॥ २५ ॥ ५२७ ॥

तन्नः प्रभो त्वं कुकलेवरार्पितां
त्वन्माययाहंममतामधोक्षज ।
भिन्द्यामि येनाशु वयं सुदुर्भिदां
विधेहि योगं त्वयि नः स्वभावजम् ॥ २६ ॥ ५२७क ॥

नालोकयति । इति दृशं भगवतस्तव विचेष्टितम् अहो अत्याश्चर्यं विचित्रम् । अदर्शने लिङ्गं पुत्रं बालं पिता वृद्धं पितरं पुत्रः । मृतं सन्तं निर्हृत्य दग्ध्वा स्वयं तद्धनैः पुत्रस्यैतदस्तीति पिता । पितुरिदमेव प्राप्तमिति पुत्रः । तदुभयधनै-रुभयमपि जीवितुमिच्छति । पाठान्तरे छन्दःसामञ्जस्यम् । ननु किं धर्माद्यर्थं न हि असत्तुच्चं विकर्म विरुद्धं कर्म ध्यायन् असद् अतितुच्छं विषयं सेवितुं विकर्म ध्यायन्नित्यर्थः ॥ २४ ॥ ५२६ ॥

ननु विद्वांसः न पश्यन्त किं चित्रमित्याह । नश्वरं शास्त्रतः पश्यन्ति वदन्ति च । हे अज अथापि तव मायया मुह्यन्ति एतत्तव कृत्यं विचेष्टितं अति विचित्रम् । अतः शास्त्रश्रममपहाय त्वामेव नतोऽस्मि ॥ २५ ॥ ५२७ ॥

तत्रोर्विशे नारदः अस्मद्विदुषोऽपीयमेव दशा अस्मात् । हे अधोक्षज त्वमेव योगं विधेहि । कीदृशम् । सहजवासनारूपम् । येन त्वन्मायया निर्मितां अहंममतां शीघ्रं त्यजेम उपायान्तरैः सर्वथा दुरतिक्रमणीयाम् ॥ २६ ॥ ५२७क ॥

२६टी Kb has the following added : अपि च

गृहे गृहे पुस्तकपुञ्जपुञ्जं पथि मठे तापसवृन्दवृन्दं ।
पुरे पुरे वेदविदग्धविप्राः न लक्षकोटिष्वपि तत्त्ववेत्ता ॥

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दैवी ह्येषा गुणमयी मम माया दुरत्यया ।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ २७ ॥ ५२८ ॥

भगवद्गीतासु सप्तमाध्याये । देवस्य ममेश्वरस्य या माया मय्युद्भूता इत्यर्थः दुःखेनात्ययातिक्रमणं तरणं यस्याः 'सर्वान् धर्मान् परित्यज्य मामेकमि'ति मतेन प्रपद्यन्ते शरणं यान्ति मम मायां सर्वभूतमोहिनीं ते तरन्ति अतिक्रामन्ति । संसारान्मुच्यन्ते माञ्च योऽव्यभिचारेणेत्युक्तेश्चै ॥ २७ ॥ ५२८ ॥

इत्याद्यनुसारेण भक्तसङ्गेन तदेकशरणेन भक्त्यैव मायातरणमिति
निर्णीतं श्रीभक्तिरत्नाकरे ॥ ० ॥ ० ॥ ३६ ॥ ० ॥

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॥ ३७ ॥ श्रीभागवतमाहात्म्यम् ॥

श्रीमद्भागवताभिधः सुरतरुस्ताराङ्कुर सज्जनिः
स्कन्धैद्वादशभिस्ततः प्रविलसद्भक्त्यालवालोदयः ।
द्वात्रिंशत्त्रिशतञ्च यस्य विलसत् शाखाः सहस्रान्यलं
पर्णान्यष्टादशेष्टदोऽतिसुलभो वर्वर्ति सर्वोपरि ॥ १ ॥ ५२९ ॥

धर्मः प्रोज्झितकैतवोऽत्र परमो निर्मत्सराणां सतां
वेद्यं वास्तवमत्र वस्तु शिवदं तापत्रयोन्मूलनम् ।
श्रीमद्भागवते महामुनिकृते किं वापरैरीश्वरः
सद्यो हृद्यवरुध्यतेऽत्र कृतिभिः शुश्रूषुभिस्तत्क्षणात् ॥ २ ॥ ५३० ॥

अथ श्रीभागवतमाहात्म्यमाह ।

प्रथमस्कन्धे आदौ श्रीधरस्वामी वर्वर्ति सर्वोपरि भारतपुराणादिषु उपरि अत्युत्कर्षः वर्तते ॥ १ ॥ ५२९ ॥

प्रथमस्कन्धोपक्रमे वेदव्यासः श्रोतृप्रवर्तनाय काण्डत्रयविषयेभ्यः सर्वशास्त्रेभ्यः श्रीभागवतस्य श्रैष्ठ्यं दर्शयति । अत्र श्रीमति भागवते परमो धर्मो निरूप्यते । तत्र हेतुः प्रकर्षेणोज्झितं कैतवं फलाभिसन्धिलक्षणं कपटं यस्मिन् । प्रशब्देन मोक्षाभिसन्धिरपि निरस्तः । केवलमीश्वराराधनलक्षणधर्मो निरूप्यत इत्यर्थः । अधिकारितोऽप्यस्य परत्वमाह परोत्कर्षा सहनमत्सरस्तद्रहितानां भूतानुकम्पिनां धर्मः । एवं काण्डविषयेभ्यः शास्त्रेभ्यः श्रेष्ठत्वमुक्तम् । ज्ञानकाण्डविषयेभ्योऽस्य श्रैष्ठ्यमाह । वास्तवं परमार्थभूतं वस्तु वेद्यं न तु वैशेषिकानामिव द्रव्यगुणादिरूपम् । यद्वा वस्तुनोंऽशो जीवः । वस्तुनः शक्तिर्माया च । वस्तुनः कार्यं जगत् । वास्तवश्च वास्तवि च वास्तवं च वास्तवं वस्तु न पृथगिति वेद्यम् । अयत्नतो ज्ञेयम् । ततः किमित्याह । शिवदं एवं सति परमसुखदं अपि च

२टी सर्वशास्त्रेभ्यः श्रेष्ठमतो नित्यमेतदेव—N (absent)

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निगमकल्पतरोर्गलितं फलं
शुकमुखादमृतद्रवसंयुतम् ।
पिबत भागवतं रसमालयं
मुहुरहो रसिका भुवि भावुकाः ॥ ३ ॥ ५३१ ॥

आध्यात्मिकादितापत्रयनाशकम् । अनेनास्य ज्ञानकाण्डविषयेभ्यः श्रेष्ठत्वमुक्तम् । कर्तृतोऽस्य श्रैष्ठ्यं दर्शयति । महामुनिः श्रीनारायणः तेन स्वमुखेन चतुःश्लोक्या प्रथमं कृते । देवताकाण्डविषयेभ्योऽस्य श्रैष्ठ्यमाह । अपरैर्वेदागमतन्त्रभारतपुराण-शास्त्रैस्तत्परैः देवताप्रदिपादकैः तदुक्तसाधनैर्वा ईश्वरो भगवान् हृद्यधिकरणे सद्यः सपद्यवरुध्यते स्थिरीक्रियते । वाशब्दः कटाक्षार्थे किन्तु विलम्बेन कस्यचित् कथञ्चित् कदाचित् अवरुध्यते । अत्र तु श्रोतुमिच्छुभिः किं पुनः श्रोतृभिः तत्क्षणात् सपदि । तर्हीदमेव किमिति सर्वैर्न श्रूयते तत्राह । कृतिभिरिति । पूर्वपुण्यैर्विना न श्रवणेच्छा उत्पद्यत इत्यर्थः । तस्मात् काण्डत्रयार्थप्रतिपादनादिदमेव सर्वशास्त्रेभ्यः श्रेष्ठमतो नित्यमेतदेव श्रोतव्यमिति भावः ॥ २ ॥ ५३० ॥

इदं सर्वशास्त्रश्रेष्ठत्वान्नित्यं श्रोतव्यमित्युक्तम् । इदानीं तु न केवलं सर्वशास्त्रेभ्यः श्रेष्ठत्वादस्य श्रवणं विधीयते । अपि तु सर्वशास्त्रफलरूपमिदं अतः परमादरेण इदमेव सेव्यमित्याह । निगमो वेदः स एव कल्पतरुः सर्वपुरुषार्थो-पायत्वात् । तस्य फलमिदं भागवतं नाम । तत्र वैकुण्ठगतं ब्रह्मनारदक्रमेणानीय नारदेन मह्यं दत्तम् । मया शुकमुखे निहितं तच्च तन्मुखाद्भुवि गलितम् । शिष्य-प्रशिष्यपरम्परया पल्लवरूपया शनैरखण्डतयावलम्ब्यागत्यावतीर्णं अतो न हठनिपातनेन स्फुटितं एतच्च भविष्यदपि भूतवन्निर्दिष्टम् । अनागताख्याने-नैवास्य प्रवृत्तेः अत एवामृतरूपेण द्रवेण रसेन संयुतं लोके हि शुकमुखे

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३ KA does not have this v. and its com. In its place it has the following : तत्र द्वितीये सूतवाक्यम् । कृपालुतां दर्शयन्नाह ।

यः स्वानुभावमखिलश्रुतिसारमेकमध्यात्मदीपमतितितीर्षतां तमोऽन्धम् ।
संसारिणां करुणयाह पुराणगुह्यं तं व्यासमुनिमुपयामि गुरुं मुनीनाम् ॥

अन्धं गाढं संसाराख्यम् अतितर्तुमिच्छताम् । पुराणानां वा गुह्यं गोप्यम् । अत्र हेतुत्वेन चत्वारि विशेषणानि । स्वः निजः असाधारणः अनुभावः प्रभावो यस्य स्वानुभावं अखिलं श्रुतीनां सार एकमद्वितीयं अनुपममित्यर्थः आत्मानं कार्यकारणसंघात-मधिकृत्य वर्तमानम् आत्मतत्त्वमध्यात्मं तस्य दीपं साक्षात्प्रकाशम् । उपयामि शरणं व्रजामि ॥

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इदं भागवतं पूर्वं ब्रह्मणे नाभिपङ्कजे ।
स्थिताय भवभीताय कारुण्यात् संप्रकाशितम् ॥ ४ ॥ ५३२ ॥

भक्तियोगेन मनसि सम्यक् प्रणिहितेऽमले ।
अपश्यत् पुरुषं पूर्णं मायाञ्च तदपाश्रयाम् ॥ ५ ॥ ५३३ ॥

स्पृष्टं फलममृतमिव स्वादु भवतीति प्रसिद्धिः । अत्र तु शुको मुनिरमृतं परमानन्दः स एव द्रवो रसः इति । अतो रसिका रसज्ञा तत्रापि भावुका रसविभावनचतुराः भो भक्ताः । अहो शुकमुखविगलितमित्यलभ्यलाभोक्तेः । इदं भागवतं फलं मुहुरिति पुनः पुनः पिबत इति । ननु त्वगस्थ्यादि विहाय फलाद्रसः पीयते । कथं फलमेव कृत्स्नं पातव्यं तत्राह । रसरूपम् अतस्त्वगस्थ्यादेर्हेयत्वात् तस्याभावात् । फलमेव कृत्स्नं पिबत । आयासरहितमित्यर्थः फलमेव कृत्स्नं पिबत । अत्र च रसतादात्म्यविवक्षया रसवत्त्वस्याविवक्षितत्वात् । अगुणवचनेऽपि रसशब्दे मत्तपः-प्राप्त्यभावात् तेन विनैव रसं फलमित्येतत् सामान्याधिकरण्यम् । तत्र च फलमित्युक्तेः पानासम्भवो हेयांशप्रसक्तिश्च भवेदिति तन्निवृत्त्यर्थं रसमिति । रसमित्युक्ते गलितस्य रसस्य पातुमशक्यत्वम् । ततो रसं फलञ्चेति द्रष्टव्यमित्य-नवद्यम् । न च भागवतामृतरसपानं मोक्षावस्थास्वित्याह । आलयं लयो मोक्षः अभिव्याप्ताकारं मोक्षमभिव्याप्य । न हीदं स्वर्गादिसुखमिव मुक्तैरुपेक्ष्यते किन्तु सेव्यत एव तथा हि आत्मारामाश्च मुनयोरिति ॥ ३ ॥ ५३१ ॥

भागवतमाहात्म्ये तत्रैव ॥ ४ ॥ ५३२ ॥

तत्र सप्तमाध्याये सूतः । व्याख्या उक्ता ॥ ५ ॥ ५३३ ॥

३टी आत्मारामाश्च—Kb quotes the whole śloka at the end :

आत्मारामाश्च मुनयो निर्ग्रन्था अप्युरुक्रमे ।
कुर्वन्त्यहैतुकीम्भक्तिमित्थम्भूतगुणो हरिरिति ॥

४ This comes as v. 14 in KA.

५ KA (absent)

The verses numbering 5, 6, 8, 9, 10, 11 and 21 as here are absent in KA. Verses 7, 12-19, 20, 22-27 as here occur as 4, 5-13, 15, 16-21 in KA.

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यया संमोहितो जीव आत्मानं त्रिगुणात्मकम् ।
परोऽपि मनुतेऽनर्थं तत्कृतञ्चाभिपद्यते ॥ ६ ॥ ५३४ ॥
अनर्थोपशमं साक्षाद्भक्तियोगमधोक्षजे ।
लोकस्याजानते विद्वांश्चक्रे सात्वतसंहिताम् ॥ ७ ॥ ५३५ ॥
यस्यां वै श्रूयमाणायां कृष्णे परमपुरुषे ।
भक्तिरुत्पद्यते पुंसः शोकमोहभयापहा ॥ ८ ॥ ५३६ ॥
स संहितां भागवतीं कृत्वानुक्रम्य चात्मजम् ।
शुकमध्यापयामास निवृत्तिनिरतं मुनिम् ॥ ९ ॥ ५३७ ॥
स तु संश्रावयामास महाराजं परीक्षितम् ।
प्रायोपविष्टं गंगायां परितं परमर्षिभिः ॥ १० ॥ ५३८ ॥

ईशमायाकृतां संसृतिमाह ॥ ६ ॥ ५३४ ॥

अपि च ॥ ७ ॥ ५३५ ॥

संहितायां वैभवमाह । श्रूयमाणायामिति । किं पुनः श्रुतायाम् ॥ ८॥ ५३६ ॥

स वेदव्यासः । अनुक्रम्य संशोध्य ॥ ९ ॥ ५३७ ॥

तत्र सूतः स त्विति । बहुऋषिसम्मतत्वात् सर्वम् । अतः सर्वागमाविरोधीत्यर्थः ॥ १० ॥ ५३८ ॥

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६ KA (absent)

७ KA v.4

विद्वां- —KA व्यासस्

७टी—KA तत्र सप्तमे सूतवाक्यम् । अनर्थमुपशमयति योऽधोक्षजे साक्षात् भक्तियोगः तञ्चापश्यत् । एतत्सर्वदृष्ट्या एवमजानतो लोकस्यार्थे सात्वतसंहितानां श्रीभागवताख्यं चक्रे ।

८ —KA (absent)

९ —KA (absent). This is not rendered by Gopālacaraṇa.

१० —KA (absent). This is not rendered by Gopālacaraṇa.

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तत्र कीर्तयतो विप्रा विप्रर्षे भूरितेजसः ।
अहञ्चाध्यगमं तत्र निविष्टः तदनुग्रहात् ॥ ११ ॥ ५३९ ॥

इदं भागवतं नाम पुराणं ब्रह्मसम्मितम् ।
अधीतवान् द्वापरादौ पितुर्द्वैपायणादहम् ॥ १२ ॥ ५४० ॥

परिनिष्ठितोऽपि नैर्गुण्य उत्तमश्लोकलीलया ।
गृहीतचेता राजर्षे आख्यानं यदधीतवान् ॥ १३ ॥ ५४१ ॥

कृष्णे स्वधामोपगते धर्मज्ञानादिभिः सह ।
कलौ नष्टदृशामेष पुराणार्कोऽधुनोदितः । १४ ॥ ५४२ ॥

यत्राधिकृत्य गायत्रीं वर्ण्यते धर्मविस्तरः ।
वृत्रासुरवधोपेतं तद्वै भागवतं विदुः ॥ १५ ॥ ५४३ ॥

तत्रैव पुनः ॥ ११ ॥ ५३९ ॥

द्वितीयस्कन्धे प्रथमाध्याये शुकः । अपूर्वमेवैतदित्याह । ब्रह्मसम्मितसर्ववेद-तुल्यम् ॥ १२ ॥ ५४० ॥

सिद्धस्याध्ययने हेतुः मुक्तस्याप्यादरणीयमिति भावः ॥ १३ ॥ ५४१ ॥

प्रथमस्कन्धे तृतीयाध्याये सूतः । तत्तुल्य इत्यर्थः ॥ १४ ॥ ५४२ ॥

मत्स्यपुराणे पुराणदानप्रस्तावे सार्धद्वाभ्यां लक्षणमाह ॥ १५ ॥ ५४४ ॥

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११ —KA (absent). This is not rendered by Gopālacarana.

१२ —KA v.5.

१२टी—KA इदं भगवत्प्रोक्तं तन्नामैकप्रधानं पुरापि नवमिति ब्रह्मसम्मितं वेदतुल्यं यद्वा ब्रह्मं सम्यग्मितं येन कुतः तया प्राप्तमित्यर्थः । अधीतवान् इति ॥

१३ —KA v.6.

१४ —KA v.7.

१५ —KA vv.8,9.

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लिखित्वा तच्च यो दद्याद्धेमशृङ्गसमन्वितम् ।
प्रौष्ठपद्यां पौर्णमास्यां स याति परमां गतिम् ॥
अष्टादशसहस्रं तु पुराणं परिकीर्तितम् ॥ १५ ॥ ५४४ ॥

ग्रन्थोऽष्टादशसाहस्रो द्वादशस्कन्धसम्मितः ।
हयग्रीवब्रह्मविद्या यत्र वृत्रवधस्तथा
गायत्र्या च समारम्भस्तद्भागवतमुच्यते ॥ १६ ॥ ५४५ ॥

अम्बरीष शुकप्रोक्तं नित्यं भागवतं शृणु ।
पठ स्वस्वमुखेनापि यदीच्छसि भवक्षयम् ॥ १७ ॥ ५४६ ॥

खद्योतः शोभते तावद्यावन्नोदयते शशी ।
उदिते तु सहस्रांशौ न खद्योतो न चन्द्रमा ॥ १८ ॥ ५४७ ॥

खद्योतानि कुकाव्यानि पुराणानि शशाङ्कवत् ।
कोट्यर्कसदृशं साक्षात् श्रीभागवतमुत्तमम् ॥ १९ ॥ ५४८ ॥

पुराणान्तरे च । तल्लक्षणमुक्त्वा सार्धेन ॥ १६ ॥ ५४५ ॥

पद्मपुराणे चाम्बरीषं प्रति गौतमवचनम् । अत एव भागवतनामान्यदस्तीति नाशङ्कनीयमित्यर्थः ॥ १७ ॥ ५४६ ॥

पुनरपि पुराणान्तरे तल्लक्षणमाह खद्योत इति द्वाभ्याम् ॥ १८ ॥ ५४७ ॥

अपि च ॥ १९ ॥ ५४८ ॥

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१५ -शृङ्ग- —N -मसृ-
सहस्रं तत्—Kb, KA -सहस्राणि

१६ —KA v.10.

१७ —KA v.11.

१८ —KA v.12.
सहस्रांशौ—KA सहस्रार्के

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आदिमध्यावसानेषु वैराग्याख्यानसंयुतम् ।
हरिलीलाकथाव्रातामृतानन्दसत्कथम् ॥ २० ॥ ५४९ ॥

सर्ववेदान्तसारं हि ब्रह्मात्मैकत्वलक्षणम् ।
वस्त्वद्वितीयं तन्निष्ठं कैवल्यैकप्रयोजनम् ॥ २१ ॥ ५५० ॥

प्रौष्ठपद्यां पौर्णमास्यां हेमसिंहसमन्वितम् ।
यो ददाति भागवतं स याति परमां मतिम् ॥ २२ ॥ ५५१ ॥

राजन्ते तावदन्यानि पुराणानि सतां गणे ।
यावद्भागवते नैव श्रूयतेऽमृतसागरम् ॥ २३ ॥ ५५२ ॥

सर्ववेदान्तसारं हि श्रीभागवतमुच्यते ।
तद्रसामृततृप्तस्य नान्यत्र स्याद् रतिः क्वचित् ॥ २४ ॥ ५५३ ॥

द्वादशस्कन्धे त्रयोदशाध्याये सूतवाक्यम् ॥ २० ॥ ५४९ ॥

अथ प्रयोजनञ्च दर्शयितुमाह । यदद्वितीयं वस्तु तन्निष्ठं कैवल्यं मुक्तिस्तदेकं मुख्यं प्रयोजनं यस्य ॥ २१ ॥ ५५० ॥

भाद्रमासीयपौर्णमास्यां सुवर्णसिंहासनारूढं परममुत्कृष्टम् ॥ २२ ॥ ५५१ ॥

राजन्ते दीप्ति कुर्वन्ति ॥ २३ ॥ ५५२ ॥

भागवतस्थितरसनिवृत्तस्य ॥ २४ ॥ ५५३ ॥

१९—KA v.13. Kb has a śloka here (v. 4 above) which it later cancels.

२०—KA v.15.

-नन्दसत्कथम् —KA -नन्दि ददाति ये ।

२०टी KA हरिलीलाकथानां व्रातः समूहः स एवामृतं तेनानन्दिताः सन्तः सुरा ये तत् ॥

२१—KA (absent).

२२—KA v.16.

२३—KA v.17.

२४—KA v.18.

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निम्नगानां यथा गंगा देवानामच्युतो यथा ।
वैष्णवानां यथा शम्भुः पुराणानामिदं तथा ॥ २५ ॥ ५५४ ॥

क्षेत्राणामपि सर्वेषां यथा काशीरनुत्तमा ।
तथा पुराणव्रातानां श्रीमद्भागवतं द्विजाः ॥ २६ ॥ ५५५ ॥

श्रीभागवतं पुराणममलं यद्वैष्णवानां प्रियम्
यस्मिन् पारमहंस्यमेकममृतं तत्त्वं परं गीयते ।
अत्र ज्ञानविरागभक्तिसहितं नैष्कर्म्यमाविष्कृतं
तत् शृण्वन्विपठन्विचारणपरो भक्त्या विमुच्येन्नरः ॥२७॥५५६॥

उत्कृष्टतामाह द्वाभ्याम् । इदं भागवतम् ॥ २५ ॥ ५५४ ॥

अपि च । व्रातानां समूहानाम् ॥ २६ ॥ ५५५ ॥

पारमहंस्यं तैः प्राप्यम् । नैष्कर्म्यं सर्वकर्मोपरमः । प्रकटीकृतम् ॥२७॥५५६॥

इत्याद्यनुसारेण भागवतसेवयैव भगवत्प्राप्तिरिति
निर्णीतं श्रीभक्तिरत्नाकरे ॥ ० ॥ ० ॥ ३७ ॥ ० ॥ ० ॥

२५—KA v.19.

२६—KA v.20 ;

-ममृतं —N -ममलं

-परो —Kb परा

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॥ ३८ ॥ यमनियमाः ॥

अहिंसा सत्यमस्तेयमसङ्गो ह्रीरसञ्चयः ।
आस्तिक्यं ब्रह्मचर्यं च मौनं स्थैर्यं क्षमाभयम् ॥१॥ ॥ ५५७ ॥
शौचं जपस्तपो होमः श्रद्धातिथ्यं सुरार्चनम् ।
तीर्थाटनं परार्थेहा तुष्टिराचार्यसेवनम् ॥ २ ॥ ५५८ ॥
एते यमा सनियमा उभयोर्द्वादश स्मृताः ।
शमो मन्निष्ठता बुद्धेर्दम इन्द्रियसंयमः ॥ ३ ॥ ५५९ ॥
तितिक्षा दुःखसंमर्षो जिह्वोपस्थजयो धृतिः ।
दण्डन्यासः परं दानं कामत्यागस्तपः स्मृतः ॥ ४ ॥ ५६० ॥

अथ यमनियमानाह ॥

एकादशस्कन्धे ऊनविंशाध्याये भगवान् । अहिंसादिद्वादशयमाः शौचादि-द्वादशनियमाः । तांश्च कांश्चिद्विलक्षणात् प्रसिद्धितः स्वमते व्याख्यायते ॥१॥५५७॥

बुद्धेः शमत्वं न शान्तिमात्रम् । इन्द्रियनिग्रहः न चौरादेः ॥ ३ ॥ ५५९ ॥

विहितदुःखसहनं न भारादेः । ययोः वेगधारणं न त्वनुद्वेग-मात्रम् ॥ ४ ॥ ५६० ॥

१टी—KA अस्तेयं मनसापि परस्वाग्रहणं आस्तिक्यं धर्मविश्वासः इति यमाः ॥

२टी—KA शौचं बाह्यमभ्यन्तरं चेति द्वयम् अतो द्वादशनियमाः । श्रद्धा धर्मादरः इति नियमाः । मुमुक्षोरुपादेयान् दमादीन् हेयांश्चाशमादीन् महाजनप्रसिद्धेभ्यो विलक्षणानाह ॥

३टी—N, Kb do not provide com. KA has : समो मन्निष्ठताबुद्धिः न तु शान्तिमात्रं । दमश्च इन्द्रियसंयमः न चौरादिदमः ।

४टी—KA तितिक्षा विहितदुःखस्य संमर्षः सहनं न भारादेः । जिह्वोपस्थजयो धृतिः न त्वनुद्वेगमात्रम् । दण्डो भूतद्रोहः तस्य त्यागो दानं न धनार्पणं कामत्याग; भोगा[न]पेक्षा, तपः न कृच्छ्रादि ।

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स्वभावविजयः शौर्यं सत्यं च समदर्शनम् ।
ऋतञ्च सुनृता वाणी कविभिः परिकीर्तिता ॥
कर्मस्वसङ्गमः शौचं त्यागः संन्यास उच्यते ॥ ५ ॥ ४६१ ॥
धर्म इष्टधनं नृणां यज्ञोऽहं भगवत्तमः ।
दक्षिणा ज्ञानसन्देशः प्राणायामः परं बलम् ॥ ६ ॥ ५६२ ॥
भगो म ईश्वरो भावो लाभो मद्भक्तिरुत्तमः ।
विद्यात्मनि भिदा बाधो जुगुप्सा ह्रीरकर्मसु ॥ ७ ॥ ५६३ ॥

स्वभावः वासनाविजयः प्रतिबन्धः शौर्यं न विक्रान्तिः । शमं ब्रह्मदर्शनमालोचनं सत्यं सत्यपरत्वान्न यथार्थभाषणमात्रम् इत्यादि । ऋतसत्ययोः स्फुटार्थः ऋतं सुनृता वाक् । कर्मस्वनासक्तिः । शौचं शुचित्वहेतुः संन्यासः सम्यक् त्यागः अर्पणं वा त्यागः कर्मार्पणमिति ॥ ५ ॥ ५६१ ॥

नृणामिष्टं धनं धर्मः न स्वादिः । भगवत्तमोऽहं वासुदेवः यज्ञः मद्बुद्धयानुष्ठेय इत्यर्थः न क्रियाबुद्धया । यज्ञाङ्गदानं दक्षिणा सा च ज्ञानोपदेशः न धनादिदानमात्रं तेन हि यज्ञरूपी विष्णुः प्राप्यः । दुर्दमदमनं बलं तच्च मनोदमनहेतुत्वात् प्राणायामः ॥ ६ ॥ ५६२ ॥

प्रसङ्गादन्यांश्च व्याचष्टे लोके तु ऐश्वर्यभगयोरभेदेऽपि भेदेनाह । भगो भाग्यं मदीयमैश्वर्यादिषाड्गुण्यं मयि भक्तिरुत्तमो लाभः न पुत्रादिः । आत्मनि प्रतिभेदस्य बाधः । विद्या न तु भेदज्ञानं अकर्मसु हेयताज्ञानं नाज्ञानजनकल्पिताः ॥ ७ ॥ ५६३ ॥

५टी ऋतसत्ययो.....कर्मार्पणमिति । —KA

समं ब्रह्म तस्य दर्शनमालोचनं सत्यविषयत्वात् सत्यं न यथार्थभाषणमात्रं । सत्यञ्च ऋतं सूनृता सत्या प्रिया च वाक् । एवं ऋतसत्ययोः स्फुट एव विवेकः । सत्यागं व्याख्यातम् । आदौ ततो भेदेन शौचं व्याचष्टे । तस्यापि मलत्यागरूपत्वेन त्यागभेदप्रतीतेः । कर्मसु [अ]सङ्गमः त्यागस्तु संन्यास इति तयोर्भेद इत्यर्थः ।

९टी —KA लाभं व्याचक्षासुः प्रथमं भगं ततो भेदेन व्याचष्टे लोके तयोरभेदेन प्रतीतेः सिद्धेः भगो भाग्यं तच्चैश्वरो भावो मदीयमैश्वर्यादिषाड्गुण्यमित्यर्थः । उत्तमो लाभस्तु मद्भक्तिः न पुत्रादिः विद्यात्मनि प्रति तस्य भेदस्य बाधः न ज्ञानमात्रं । अकर्मसु जुगुप्सा हेयत्वदर्शनं ह्रीः [न] लज्जामात्रम् ॥

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श्रीर्गुणा नैरपेक्षाद्याः सुखं दुःखसुखात्ययः ।
दुःखं कामसुखापेक्षा पण्डितो बन्धमोक्षवित् ॥ ८ ॥ ५६४ ॥

मूर्खो देहाद्यहंबुद्धिः पन्था मन्निगमः स्मृतः ।
उत्पथश्चित्तविक्षेपः स्वर्गः सत्त्वगुणोदयः ॥ ९ ॥ ५६५ ॥

नरकस्तमउन्नाहो बन्धुर्गुरुरहं सखे ।
गृहं शरीरं मानुष्यं गुणाढ्यो ह्याढ्य उच्यते ॥ १० ॥ ५६६ ॥

गुणा ब्रह्मण्यताद्याः श्रीर्मण्डनं न मणिकङ्कणानि । दुःखसुखयोरतिक्रमणं मद्भक्त्याननुसन्धानं सुखं नैन्द्रियम् । विषयभोगावेक्षा दुःखं नाग्निदाह्यादि । बन्धं कर्मणा मोक्षं भक्तिज्ञानेन वेत्ति स पण्डितः न विद्यावान् ॥ ८ ॥ ५६४ ॥

साहंकारः मूर्खः । मा नितरां गमयति निवृत्तिभक्तिश्च पन्था न च पङ्ककण्टकहीनः । मनश्चालकः प्रवृत्तिमार्गः न स चौरः । सत्त्वोद्रेकः स्वर्गो नेन्द्रलोकः ॥ ९ ॥ ५६५ ॥

तमउद्रेकः न तामिस्रादिः । अहं गुरुः बन्धुः तथा च जगद्गुरु एक इति । भोगायतनं इदं न हर्म्यादि । सद्गुणैः सम्पन्नः आढ्यः न धनी ॥ १० ॥ ५६६ ॥

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८ पण्डितो—N खण्डितो

८टी—KA गुणा एव श्रीर्मण्डनं न किरीटादि । दुःखसुखयोरत्ययः अतिक्रमः अननुसन्धानं सुखं न भोगः । विषयभोगापेक्षैव दुःखं नाग्निदाहादि । बन्धान्मोक्षं द्वयं वा यो वेत्ति स पण्डितः न विद्वन्मात्रम् ।

९टी—KA अहंबुद्धिरित्युपलक्षणं देहगेहादिषु अहं ममेति अभिमानवान् मूर्ख इत्यर्थः । मन्निगमः मां नित्यं गमयति प्रापयति यो निवृत्तिमार्गः । स उत्पथः कुमार्गः न तु चौराद्याकुलः । सत्त्वगुणस्योदयः उद्रेकः स्वर्गः नेन्द्रादिलोकः ॥

१०टी—KA तमस उन्नाहः उद्रेकः स नरकः न तामिस्रादिः । गुरुरेव बन्धुः न भ्रात्रादिः । स चाहमेव यथाहं जगद्गुरुः ॥

एक एव परो बन्धुर्विषमे समुपस्थिते ।
गुरुः सकलधर्मात्मा यत्राकिञ्चनगो हरिः ॥ इति ॥

संसाधनभोगायतनं गृहं तच्च मानुष्यं मानुषरूपं शरीरमेव न हर्म्यादि । गुणैः सम्पन्न आढ्य उच्यते न धनी ॥

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दरिद्रो यस्त्वसन्तुष्टः कृपणो योऽजितेन्द्रियः ।
गुणेष्वसक्तधीरीशो गुणसङ्गो विपर्ययः ॥ ११ ॥ ५६७ ॥

किं वर्णितेन बहुना लक्षणैर्गुणदोषयोः
गुणदोषदृशिर्दोषो गुणस्तूभयवर्जितः ।
एवमुद्धव ते प्रश्नाः सर्वे साधु निरूपिताः ॥ १२ ॥ ५६८ ॥

असन्तोषी न निःस्वः । इन्द्रियाधीनः कृपणः न शोच्यः । अनासक्त ईशः न राजा । आसक्तः अनीशः ॥ ११ ॥ ५६७ ॥

उपसंहरति किं बहुना दृशि दर्शनम् । तदुभयभेदशून्यः ॥ १२ ॥ ५६८ ॥

इत्यनुसारेण एतेऽपि भक्त्यनुकूलेमिति निर्णीतं
श्रीभक्तिरत्नाकरे ॥ ० ॥ ० ॥ ३८[1] ॥ ० ॥ ० ॥

इति कुसुमगिर्यात्मजश्रीशंकविरचितः भक्तिरत्नाकराख्योऽयं
ग्रन्थः समाप्तः ॥ * ॥

गुणाग्निहयविप्रांशौ शाकेऽर्के वृश्चिकस्थिते ।
व्योमकालांशप्रगते भास्करात्मजवासरे ॥ ० ॥

११टी KA असन्तुष्टो यः स दरिद्रः न निःस्वः । अजितेन्द्रियः सः कृपणः शोच्यः न दीनः । विषयेष्वनासक्तधियः स ईशः स्वतन्त्रः न राजादिः । गुणसङ्गः गुणेषु असङ्गसङ्गं यस्य स विपर्ययः अनीशः । एतच्च शमादीन् विपर्ययोपलक्षणम् ।

१२—KA उपसंहरति एतच्च सर्वगुणदोषविवेकायोद्धवं न पृष्टमिति तयोः संक्षेपेन लक्षणमाह । किं बहुना वर्णितेन गुणदोषयोर्दृशि दर्शनं गुणस्तदुभयदर्शनरहितः स भावः ।

निर्णीतं श्रीभक्तिरत्नाकरे ॥० ० ॥ ३८ ॥ —Kb निर्न्नीतं ॥ ३४ ॥ भूःप्रश्नाः सर्वे साधु निरूपिताः ॥ ३४ ॥

1 There is variation in the arrangement of the verses in Ch. 38 in the MSS.

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Vv. 1, 2, 6 to 11 are the same in all the three MSS. 3a-b—not in KA. 3c-d—KA 3a-b. 4a-b—KA 3c-d. 5a-b—KA 4c-d and 5. 12a-d—KA 12. 12e-f—not in KA.

The variants in the text are registered above according to the occurrence of the lines in the constituted text.

The colophon (इति ... ... समाप्त: ॥) and the chronogram (गुणा- ... वासरे ॥) are provided here from N. There is no such ceremonial closing in Kb as, in place of announcing the end of the compilation with 38 chs., as promised in the com. on v. 1/1, it passes on to the apocryphal matter in sections, bhakta-pāda-reṇu-māhātmyam, śaraṇam, bhakter vibhavam, etc. [See Introduction, in the section, The Bhakti-ratnākara : Manuscript Materials.].

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ADDENDUM ET CORRIGENDUM

INTRODUCTION : Page 10, line 31 : *Read* sept *for* sect.

P.32, l.9 : *Read* temple to temple *for* temple.

P.34, fn.2, l.8 : *Read* God, Rā *for* God.Rā.

P.41, l.31 : *Read* looks *for* look.

P.55, section heading : *Read* Mithila *for* Mithala.

P.58, l.17 : *Read* what is called *for* what is.

P.60, fn.3, l.3 : *Read* Govinda *for* Govīnda.

P.70, l.3 : "the discord."—This refers to the texts of different manuscripts viewed together.

P.71 : In the matter of Recension A's chs. 34 and 36 (=Recension B's ch. 35) the reader might be referred to our footnotes (in English) on pp. 183 and 188 (of the Sanskrit text portion) and the following comparison.

Recension A	*Recension B*	
	KA, Db	*Rc*
Ch. 36, vv. 1-20	=Ch 35, vv. 1-20	=Ch. 35, vv. 1-20 (completed)
Ch. 36, vv. 21-27	absent	
Ch. 34, v. 1	absent	
Ch. 34, vv. 2-12	=Ch. 35, vv. 21-31	

Recension B (KA, Db) in its 37 chs., it will have been noted, has the content of all the 38 chs. of Recension A, the matter of details apart.

P.75, l.25 : To the two starred verses add a third : 539*. l. 28 : V. 331 is a citation from *Padma-p.*, Uttara-kh., 71.25 (*Padma-p.*, Ṣaṣthamuttara-kh., pub. More, Cal., 1959).

P.76, l.2 : *Read* 386, 387* *for* 386*, *and* 14 *for* 13.

P.77, l.2 : *Read* 327 *for* 544.

The "Śiva-bhujaṁgaprayāta-stotra" is available in several stotra collections—*Śaṁkaragranthāvalī* (Sri Rāmakrishna Mission

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Pustakālaya), *Bṛhatstotraratnākara* (ed. Pt. Ramtej Pandey, Chaukhamba Skt. Series), etc. The first one has a "Śrīrāma-bhujaṁgaprayāta-stotra" also. But the viṣṇuite version seems to have become rare to-day. The *Catalogue* of *the India Office Library* (Vol. II, London, 1957, p. 3017) notices the "Viṣṇu-bhujaṁgaprayāta-stotra" of Śaṁkara Ācārya as contained in the *Bṛhatstotramuktāhāra*, Part II (Gujarati Printing Press, Bombay, 1916) and *Stotras of Śaṁkara Ācārya* (Vāṇivilāsa Press, Srirangam, 1910-12).

P.79, l.6 : Quite a few other citations require identification : avaśenāpi. v. 135 com. ; tvadātmā hi paramo guruḥ (mantrokteḥ —upaniṣad ?), v.259 com. ; yateta ya tato, v.287 com. ; iti dvāpare, v. 327A com. ; karṣayantaḥ śarīrastha-, v.404 com. ; na niṣkṛtair, v.455 com. ; naraloke na dehināṁ, v.462 com. ; etc. l.21 : For *Śvetaśvotaru-* read *Śvetāśvatara-*.

P.80, l.21 : *For* Mādhavedeva.Śaṇkaradeva *read* Mādhavadeva. Śaṁkaradeva

P.81 : **A Résumé of the Text :** This purports to give an introduction to the text in ślokas as interpreted in the com. and, in places, in the light of the renderings of Gopālacaraṇa and Rāmacaraṇa.

P.87, l.4 : *Read* self-resplendent *for* self-resplendant ; l.13 : v. 8/55 *for* v. 8/56.

P.88, l.11 : *Read* did she worship *for* she worshipped.

P.97, l.26 : *Read* VI.3.23 *for* VI.3.2.

P.99, l.4 : *Read* 71.98-99 *for* 71 ; l.11 : 71.100 *for* 71 ; l.21 : 14 *for* 23.

P.103, l.35 : *Read* VI.12.22 *for* VI. 1222.

P.105, l.9 : *Read* XI.3.27-28 *for* X.I.3.27-28.

P.116, l.6 : *Read* Bhagavadgītā-subodhinī *for* Bhagavadgītā.

P.120, l.15 : *Read* Padma-p., Uttara-kh., 71.25 *for* anonymous ; l.32 : does clear *for* clear.

P.126, l.16 : *Read* 384A *for* 384.

P.152, l.32 : *Read* 82 *for* 83.

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भक्तिरत्नाकर: : P.1, com. l.7 : *Read* -निष्प्रत्यूह- *for* -नि:प्रत्यूह-. The retention of visarga in such positions in contravention of sandhi rules is a general characteristic of Skt. manuscripts in Assamese script.

P.2, com.l.3 : -शांघ्रि- : By a confusion between the copyist and proof-reader the anusvāra comes before a k-varga letter in early part of the book, while it is substituted in most places with a ङ (ṅ) later on. l.26 : *Read* ब्रह्मेति *for* ब्रह्मेनि.

P.4, fn.l.6 : *Read* गुरुमाह *for* गूरुमाह.

P.8, v.13 : *Read* -व्यङ्ग- *for* -व्यक्त- ; v.14 : -रूढ- *for* -रुढ-. v.15 : न यते-रन्नपुनर्मृताय ते.

P.11, v.21 : *Read* जनार्दन: *for* जनार्दन.

P.14, v.29 : *Read* संनिषेव्या *for* सन्निसेइया

P.27, v.65 : *Read* -जुषां *for* -युषां.

P.31, v.77 : *Read* श्व- *for* स्व- ; com.l.4 : शुनो *for* शूनो.

P.36, com.l.2 : *Read* -वाक्यम् *for* -वावयम्.

P.41, com.l.7 : *Read* तस्य *for* तत्य.

P.44 : Add fn. : KA, Db read *Bhag.-p.* IV.20.30-31 with com. between vv. 28 and 29.

P.45, v. 116 : *Read* -लक्ष्म्या: *for* -लक्ष्म्या:.

P.47, v.121, com.l.2 : *Read* सध्यक् *for* सध्रक् ; fn. l.9 : अर्थारामस् *for* अर्थंरामस्

P.54, com.l.14 : *Read* स्मरति *for* स्मरन्ति.

P.57, v.150 : *Read* श्रीर्यदर्थे *for* श्रीर्यंदर्थे.

P.62, v.162, com.l.7 : *Read* विषज्जते *for* विसज्जते.

P.65, v.170 : *Read* विक्रीणीते *for* विक्रीणिते ; fn. : The KA-cited v., अथ मां सर्वभूतेषु (*Bhāg.-p.*, III.29.27), comes at the end of ch. 17 here as v. 4/282 (q.v.).

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P.66 : Add fn. to v.4/172 : निकामयेत् Db—N, Kb, न कामयेत्, KA निष्कामयेत् ; v.5/173 : तत्पत्र- —KA, Db तत्स्कन्ध-.

P.67, com.l.6 : *Read* आर्ति *for* आर्ति.

P.73, com.l.11 : *Read* इहामुत्र *for* इहामूत्र.

P.77, com.l.2 : *Read* -सिक्थेन *for* -सिक्थेन.

P.78, v.211 : *Read* -स्मिन्ननाश्वासे *for* -स्मिनाश्वासे.

P.79, com.l.13 : *Read* प्रसज्य *for* प्रसह्य.

P.89, Add fn. to v.243 : N, Kb read उन्मादयन् *for* उन्मादवन्.

P.90, v.248 : सिद्धा मामीयुर् would be better reading than सिद्धानामीयुर्.

P.92, v.251 : *Read* द्यूत- *for* द्युत-.

P.98, v.272*c* : Add ते at the end.

P.104, com.l.10 : *Read* विहातुं *for* विहातु.

P.106, com., l.3 : *Read* सुष्ठु अत्यन्त- *for* सुष्ठुमत्यन्त- ; l.6 चित्तोपप्लवो and परम- should come together.

P.109, com., l.10 : *Read* भावो *for* भावा.

P.112, v.312 : *Read* कुमतिमहरदा- *for* कुमतिहरमदा-,

P.113, v.314 : *Read* खगाः *for* खगा.

P.128, v.266 : -वरषैर्=वर्षैर् (from rain) is a rare form metri causa ; com.l.8 : *Read* श्लेष्माण : *for* श्लेष्मानः.

P.131, v.374 : Should not दृतिवत् श्वसितं be दृतिवदुच्छ्वसितं, which will be helpful to the metre ? KA reads दृतिवदुत्स्वसितं.

P.134, v.384A : *Read* विप्राद् *for* विप्रा-.

P.136, v.393 : *Read* -जानन्तः *for* -जानन्त.

P.137, v.395 : *Read* अदृश्यास् *for* अदृश्या.

P.143, v.410 : तद्विचक्षणः—तद्विचक्ष (चक्षन्, eye) ? (KA तद्विचक्षः, Db, तद्धि चक्षुः).

P.155 com.l.1 : *Read* तद्वयति- *for* तद्वयति-.

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P.158, com.l.2 : *Read* अप्यर्थे *for* अप्यर्थं.

P.167, vv.475-76 occur also in *Brahma-p.*

P.172, v.491 : *Read* एवमेतान् *for* एवमेतन्.

P.178, v.503 in Db (but not in KA) is followed by *Bhag.-p.*, IV. 29.31.

P.182, com.l.6 : *Read* -मार्जवादि- *for* -मार्जमादि- ; l.11 : -कारमनपेक्ष्य *for* -कारवनपेक्ष्य.

P.185, com.l.5 : *Read* असत्तुच्छं *for* असत्तुच्चं.

P.187, v.529 : *Read* -ताराङ्कुरः *for* -ताराङ्कुर, and द्वात्रिंशत्- *for* द्वात्रिंश-

P.189, fn. Add : आत्मारामाश्च—V.275 is a citation of this v. (*Bhag.-p.*, I.7.10).

P.191, v.542 : *Read* -मेषः *for* -मेष,

P.193, v.551 : *Read* गतिम् *for* मतिम्.



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