# laghu-bhāgavatāmṛtam

## pūrva-khaṇḍam śrī-kṛṣṇāmṛtaṃ prathama-paricchedaḥ

svayaṃ-rūpa-vilāsa-svāṃśāveśa-prakāśa-lakṣaṇa-bhagavat-tattva-nirūpaṇam |

|| oṃ namaḥ śrī-kṛṣṇāya ||

namas tasmai bhagavate kṛṣṇāyākuṇṭha-medhase |

yo dhatte sarva-bhūtānām abhavāyośatīḥ kalāḥ || (bhā.pu. 10.87.46)

kṛṣṇa‑varṇaṃ tviṣākṛṣṇaṃ sāṅgopāṅgāstra‑pārṣadam |

yajñaiḥ saṅkīrtana‑prāyair yajanti hi su‑medhasaḥ || (bhā.pu. 11.5.32)

mukhāravinda-nisyanda-maranda-bhara-tundilā |

mamānandaṃ mukundasya sandugdhāṃ veṇu-kākalī ||3||

śrī-caitanya-mukhodgīrṇā hare-kṛṣṇeti varṇakāḥ |

majjayanto jagat premṇi vijayantāṃ tad-āhvayāḥ ||4||

śrīmat-prabhupādāmbhojaiḥ śrīmad-bhāgavatāmṛtam |

yad-vyatāni tad evedaṃ saṅkṣepeṇa niṣevyate ||5||

idaṃ śrī-kṛṣṇa-tad-bhakta-sambandhād amṛtaṃ dvidhā |

ādau kṛṣṇāmṛtaṃ tatra suhṛdbhyaḥ pariveṣyate ||6||

nirbandhaṃ yukti-vistāre mayātra parimuñcatā |

pradhānatvāt parmāṇeṣu śabda eva pramāṇyate ||7||

yatas taiḥ śāstra-yonitvāt iti nyāya-pradarśanāt |

śabdasyaiva pramāṇatvaṃ svīkṛtaṃ paramarṣibhiḥ ||8||

kiṃ ca tarkāpratiṣṭhānāt iti nyāya-vidhānataḥ |

amībhir eva suvyaktaṃ tarkasyānādaraḥ kṛtaḥ ||9||

athopāsyeṣu mukhyatvaṃ vaktum utkarṣa-bhūmataḥ |

kṛṣṇasya tat-svarūpāṇi nirūpyante kramād iha ||10||

svayaṃ rūpas tad-ekātma-rūpa āveśa-nāmakaḥ |

ity asau trividhaṃ bhāti prapañcātīta-dhāmasu ||11||

tatra **svayaṃrūpaḥ --**

ananyāpekṣi yad rūpaṃ svayaṃ-rūpaḥ sa ucyate ||12||

īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ |

anādir ādir govindaḥ sarva-kāraṇa-kāraṇam ||13|| iti (bra.saṃ. 5.1)

atra **tad-ekātma-rūpaḥ**—

yad-rūpaṃ tad-abhedena svarūpeṇa virājate |

ākṛtyādibhir anyādṛk sa tad-ekātma-rūpakaḥ ||

sa vilāsaḥ svāṃśa iti dhatte bheda-dvayaṃ punaḥ ||14||

tatra **vilāsaḥ—**

svarūpam anyākāraṃ yat tasya bhāti vilāsataḥ |

prāyeṇātma-samaṃ śaktyā sa vilāso nigadyate ||15||

parama-vyoma-nāthas tu govindasya yathā smṛtaḥ |

parama-vyoma-nāthasya vāsudevaś ca yādṛśaḥ ||16||

**svāṃśaḥ—**

tādṛśo nyūna-śaktiḥ yo vyanakti svāṃśa īritaḥ |

saṅkarṣaṇādir matsyādir yathā tat-tat-svadhāmasu ||17||

tatra **āveśaḥ**—

jñāna-śakty-ādi-kalayā yatrāviṣṭo janārdanaḥ |

ta āveśā nigadyante jīvā eva mahattamāḥ ||18||

vaikuṇṭhe’pi yathā śeṣo nāradaḥ sanakādayaḥ |

akrūra-dṛṣṭānte cāmī daśame parikīrtitāḥ ||19||

iti bheda-trayam |

prakāśas tu na bhedeṣu gaṇyate sa hi no pṛthak ||20||

tathā hi—

anekatra prakaṭatā rūpasyaikasya yaikadā |

sarvathā tat-svarūpaiva sa prakāśa itīryate ||21||

dvāravatyāṃ yathā kṛṣṇaḥ pratyakṣaṃ pratimandiram |

citra bataitad ity ādi-pramāṇena sa setsyati ||22||

kvacic caturbhujatve’pi na tyajet kṛṣṇa-rūpatām |

ataḥ prakāśa eva syāt tasyāsau dvibhujasya ca ||23||

prapañcātīta-dhāmatvam eṣāṃ śāstre pṛthag-vidhe |

pādmīyottara-khaṇḍādau vyaktam eva virājate ||24||

iti svayaṃrūpa-vilāsa-svāṃśāveśa-prakāśa-lakṣaṇa-bhagavat-tattva-nirūpaṇam ||1||

## dvitīya-paricchedaḥ

puruṣāvatāra-guṇāvatāra-nirūpaṇam |

athāvatārāḥ kathyante kṛṣṇo yeṣu ca puṣkalāḥ ||1||

**tal-lakṣaṇam**—

pūrvoktā viśva-kāryārthaṃ apūrvā iva cet svayam |

dvārāntareṇa vāviḥsyur avatārās tadā smṛtāḥ ||2||

tac ca dvāraṃ tad-ekātma-rūpas tad-bhakta eva ca |

śeṣa-śāyy-ādiko yadvad vasudevādiko’pi ca ||3||

puruṣākhyā guṇātmano līlātmānaś ca te tridhā ||4||

prāyaḥ svāṃśās tathāveśā avatārā bhavanty amī |

atra yaḥ syāt svayaṃrūpaḥ so’gre vyaktībhaviṣyati ||5||

tatra **puruṣa-lakṣaṇaṃ**, yathā śrī-viṣṇu-purāṇe (6.8.61)

tasyaiva yo’nuguṇa-bhug bahudhaika eva

śuddho’py aśuddha iva mūrti-vibhāga-bhedaiḥ |

jñānānvitaḥ sakala-sattva-vibhūti-kartā

tasmai nato’smi puruṣāya sadāvyayāya || iti |

tasyaivānupūrvoktāt parameśvarāt samanantaram iti svāmī ||6||

tatra kārikā—

parameśāṃśa-rūpo yaḥ pradhāna-guṇa-bhāg iva |

tad-īkṣādi-kṛtir nānāvatāraḥ puruṣaḥ smṛtaḥ ||7||

**asyāvatāratvaṃ** ca śrī-bhāgavate dvitīya-skandhe—

ādyo’vatāraḥ puruṣaḥ parasya ||8|| iti (bhā.pu. 2.6.40)

tasya ca **bhedāḥ**, yathā sātvata-tantre—

viṣṇos tu trīṇi rūpāṇi puruṣākhyāny atho viduḥ |

ekaṃ tu mahataḥ sraṣṭṛ dvitīyaṃ tantu-saṃsthitam |

tṛtīyaṃ sarva-bhūtasthaṃ tāni jñātvā vimucyate || iti ||9||

tatra **prathamaṃ**, yathaikādaśe [bhā.pu. 11.4.3]—

bhūtair yadā pañcabhir ātma-sṛṣṭaiḥ

puraṃ virājaṃ viracayya tasmin |

svāṃśena viṣṭaḥ puruṣābhidhānam

avāpa nārāyaṇa ādidevaḥ || 10 ||

brahma-saṃhitāyāṃ [5.10-13] ca—

tasminn āvirabhūl liṅge mahā-viṣṇur jagat-patiḥ ||

sahasra-śīrṣā puruṣa ity ārabhya

nārāyaṇaḥ sa bhagavān āpas tasmāt sanātanāt |

āvirāsan kāraṇārṇonidhiṃ saṅkarṣaṇātmakaḥ |

yoga-nidrāṃ gatas tasmin sahasrāṃśaḥ svayaṃ mahān ||

tad-roma-bila-jāleṣu bījaṃ saṅkarṣaṇasya ca |

haimāny aṇḍāni jātāni mahā-bhūtāvṛtāni tu || īty etad antam || 11||

liṅgam atra svayaṃ-rūpasyāṅga-bheda udīritaḥ ||12||

dvitīyaṃ, yathā tatraiva [bra.saṃ. 5.14] tad-anantaraṃ—

pratyaṇḍam evam ekāṃśād viśati svayam ||13|| iti |

garbhodaka-śayaḥ padmanābho’sāv aniruddhakaḥ |

iti nārāyaṇopākhyāna uktaṃ mokṣa-dharmake |

so’yaṃ hiraṇyagarbhasya pradyumnatve niyāmakaḥ ||14||

atha yat tu tṛtīyaṃ syād rūpaṃ tac cāpy adṛśyata |

kecit svadehāntar iti dvitīya-skandha-padyataḥ ||15||

guṇāvatārās tatrātha kathyante puruṣād iha |

viṣṇur brahmā ca rudraś ca sthiti-sargādi-karmaṇe ||16||

yathā prathame (1.2.23)—

sattvaṃ rajas tama iti prakṛter guṇās tair

yuktaḥ parama-puruṣa eka ihāsya dhatte |

sthity-ādaye hari-viriñci-hareti saṃjñāḥ

śreyāṃsi tatra khalu sattva-tanor nèṇāṃ syuḥ || iti ||17||

atra kārikā --

**yogo niyāmakatayā guṇaiḥ sambandha ucyate |**

**ataḥ sa tair na yujyate tatra svāṃśaḥ parasya yaḥ ||18||**

tatra **brahmā --**

hiraṇyagarbhaḥ sūkṣmo’tra sthūlo vairāja-saṃjñakaḥ |

bhogāya sṛṣṭaye cābhūt padmabhūr iti sa dvidhā ||19||

vairāja eva prāyaḥ syāt sargādy-arthaṃ caturmukhaḥ |

kadācid bhagavān viṣṇur brahmā san sṛjati svayam ||20||

tathā ca pādme—

bhavet kvacin mahākalpe brahmā jīvo’py upāsanaiḥ |

kvacid atra mahāviṣṇur brahmatvaṃ pratipadyate ||21|| iti ||

viṣṇur yatra mahā-kalpe sraṣṭṛtvaṃ ca prapadyate |

tatra bhuṅkte taṃ praviśya vairājaḥ saukhya-sampadam |

ato jīvatvam aiśyaṃ ca brahmaṇaḥ kāla-bhedataḥ ||22||

īśatvāpekṣayā tasya śāstre proktāvatāratā |

samaṣṭitvena bhagavat-sannikṛṣṭatayocyate |

asyāvatāratā kaiścid āveśatvena kaiścana ||23||

tathā brahma-saṃhitāyāṃ (5.49)

bhāsvān yathāśma‑śakaleṣu nijeṣu tejaḥ

svīyam kiyat prakaṭayaty api tadvad atra |

brahmā ya eṣa jagad‑aṇḍa‑vidhāna‑kartā

govindam ādi‑puruṣaṃ tam ahaṃ bhajāmi ||24|| iti |

garbhodaśāyino’syābhūt janma nābhisaroruhāt

kadācit śrūyate nīrāt tejovātādikād api ||25||

rudra ekādaśa-vyūhas tathāṣṭatanur apy asau |

prāyaḥ pañcānanas tryakṣo daśa-bāhur udīryate ||26||

kvacij jīva-viśeṣatvaṃ harasyoktaṃ vidher iva |

tat tu śeṣavad evāstāṃ tad-aṃśatvena kīrtanāt ||27||

haraḥ puruṣa-dhāmatvān nirguṇaḥ prāya eva saḥ |

vikāravān iha tamo-yogāt sarvaiḥ pratīyate ||

yathā śrī-daśame (10.88.3)

śivaḥ śakti-yutaḥ śaśvat triliṅgo guṇa-saṃvṛtaḥ ||28|| iti |

yathā brahma-saṃhitāyāṃ (5.45)—

kṣīraṃ yathā dadhi vikāra‑viśeṣa‑yogāt

sañjāyate na hi tataḥ pṛthag asti hetoḥ |

yaḥ śambhutām api tathā samupaiti kāryād

govindam ādi‑puruṣaṃ tam ahaṃ bhajāmi || iti |29||

vidher lalāṭāj janmāsya kadācit kamalāpateḥ |

kālāgni-rudraḥ kalpānte bhavet saṅkarṣaṇād api ||30||

sadā-śivākhyā tan-mūrtis tamogandha-vivarjitā |

sarvakāraṇa-bhūtāsāv aṅga-bhūtā svayaṃ prabhoḥ |

vāyavyādiṣu saiveyaṃ śiva-loke pradarśitā ||31||

tathā ca brahma-saṃhitāyām ādi-śiva-kathane (5.8)—

niyatiḥ sā ramā devi tat‑priyā tad‑vaśaṃ tadā |

tal‑liṅgaṃ bhagavān śambhur jyoti‑rūpaḥ sanātanaḥ |

yā yoniḥ sāparā śaktiḥ ity ādi ||32||

**śrī-viṣṇuḥ**, yathā śrī-tṛtīye (3.8.16)

tal loka-padmaṃ sa u eva viṣṇuḥ

prāvīviśat sarva-guṇāvabhāsam |

tasmin svayaṃ vedamayo vidhātā

svayambhuvaṃ yaṃ sma vadanti so 'bhūt || iti ||33||

yo viṣṇuḥ paṭhyate so’sau kṣīrāmbudhiśayo mataḥ |

garbhodaśāyinas tasya vilāsatvān munśvaraiḥ |

nārāyaṇo virāḍ antaryāmī cāyaṃ nigadyate ||34||

viṣṇu-dharmottarādy-uktā yāḥ pūryo’jāṇḍa-madhyataḥ |

santi viṣṇu-prakāśānāṃ tāḥ kathyante samāsataḥ ||35||

yathā—

rudropariṣṭād aparaḥ pañcāyuta-pramāṇataḥ |

agamyaḥ sarva-lokānāṃ viṣṇu-lokaḥ prakīrtitaḥ ||36||

tasyopariṣṭād brahmāṇḍaḥ kāñcanoddīpti-saṃyutaḥ |

meros tu pūrva-dig-bhāge madhye tu lavaṇodadheḥ |

viṣṇuloko mahān proktaḥ salilāntara-saṃsthitaḥ ||37||

tatra svapiti gharmāmbhe devadevo janārdanaḥ |

lakṣmī-sahāyaḥ satataṃ śeṣa-paryaṅkam āsthitaḥ ||38||

meroś ca pūrva-dig-bhāge madhye kṣīrārṇavasya ca |

kṣīrāmbu-madhyagā śubhrā devasyānyā tathā purī ||39||

lakṣmī-sahāyas tatrāste śeṣāsana-gataḥ prabhuḥ |

tatrāpi caturo māsān suptas tiṣṭhati vārṣikān ||40||

tasminn avāci dig-bhāge madhye kṣīrārṇavasya tu |

yojanānāṃ sahasrāṇi maṇḍalaḥ pañca-viṃśatiḥ |

śvetadvīpatayā khyāto dvīpaḥ parama-śobhanaḥ ||41||

narāḥ sūrya-prabhās tatra śītāṃśu-sama-darśanāḥ |

tejasā durnirīkṣyāś ca devānām api yādava ||42||

brahmāṇḍe ca—

śveto nāma mahān asti dvīpaḥ kṣīrābdhi-veṣṭitaḥ |

lakṣa-yojana-vistāraḥ suramyaḥ sarva-kāñcanaḥ ||43||

kundendu-kumuda-prakhyair lola-kallola-rāśibhiḥ |

dhautām ala-śilopetaḥ samantāt kṣīra-vāridheḥ ||44 || iti |

kiṃ ca viṣṇu-purāṇādau mokṣa-dharme ca kīrtitam |

kṣīrābdher uttare tīre śveta-dvīpo bhaved iti ||45||

śuddhodād uttare śvetadvīpaṃ syāt pādma-sammatam ||46||

viṣṇuḥ sattvaṃ tanotīti śāstre sattva-tanuṃ smṛtaḥ |

avatāra-gaṇaś cāsya bhavet sattva-tanus tathā |

bahiraṅgam adhiṣṭhānam iti vā tasya tat tanuḥ ||47||

ato nirguṇatā samyak sarva-śāstre prasidhyati ||48||

tathā hi śrī-daśame (10.88.4) --

harir hi nirguṇaḥ sākṣāt puruṣaḥ prakṛteḥ paraḥ |

sa sarva-dṛg upadraṣṭā taṃ bhajan nirguṇo bhavet || iti |49||

tena sattva-tanor asmāt śreyāṃsi syur itīritam ||50||

ity ato vihitā śāstre tad-bhakter eva nityatā ||51||

tathā hi pādme—

smartavyaḥ satataṃ viṣṇur vismartavyo na jātucit |

sarve vidhi-niṣedhāḥ syur etayor eva kiṅkarāḥ ||52||

ataeva tatraiva (pa.pu. 4.93.26) --

vyāmohāya carācarasya jagatas te te purāṇāgamās

tāṃ tām eva hi devatāṃ paramikāṃ jalpantu kalpāvadhi |

siddhānte punar eka eva bhagavān viṣṇuḥ samastāgama-

vyāpāreṣu vivecana-vyatikaraṃ nīteṣu niścīyate ||53||

śrī-prathama-skandhe (1.2.26)

mumukṣavo ghora-rūpān hitvā bhūta-patīn atha |

nārāyaṇa-kalāḥ śāntā bhajanti hy anasūyavaḥ || iti ||54||

atra svāṃśā harer eva kalā-śabdena kīrtitāḥ ||55||

ato vidhi-harādīnāṃ nikhilānāṃ suparvaṇām |

śrī-viṣṇoḥ svāṃśa-vargebhyo nyūnatābhiprakāśitā ||56||

yathā tatraiva (1.18.21) --

athāpi yat-pāda-nakhāvasṛṣṭaṃ

jagad viriñcopahṛtārhaṇāmbhaḥ

seśaṃ punāty anyatamo mukundāt

ko nāma loke bhagavat-padārthaḥ ||57|| iti |

mahā-vārāhe ca—

matsya-kūrma-varahādyāḥ samā viṣṇor abhedataḥ |

brahmādyām asamāḥ proktāḥ prakṛtis tu samāsamā || 58|| iti ||

atra prakṛti-śabdena cic-chaktir abhidhīyate |

abhinna-bhinna-rūpatvād asyaivoktā samāsamā ||59||

iti puruṣāvatāra-guṇāvatāra-nirūpaṇam ||2||

# tṛtīyaḥ paricchedaḥ

## līlāvatāra-nirūpaṇam

atha līlāvatārāś ca vilikhyante yathā mati |

śrīmad-bhāgavatasyānusāreṇa prāyaśas tv amī ||1||

tatra **śrī-catuḥsanaḥ** śrī-prathame (1.3.6)—

sa eva prathamaṃ devaḥ kaumāraṃ sargam āśritaḥ |

cacāra duścaraṃ brahmā brahmacaryam akhaṇḍitam ||2|| iti |

caturbhir avatāro’yam eka eva satāṃ mataḥ |

sama-śabdāt caturṣv eva catuḥsana iti smṛtaḥ ||3||

śuddha-jñānasya bhakteś ca pracārārtham avātarat |

pañcaṣābdika-bālābho gauraḥ kamala-yonitaḥ ||4||

**śrī-nāradaḥ** | tatraiva (1.3.8)—

tṛtīyam ṛṣi-sargaṃ vai devarṣitvam upetya saḥ |

tantraṃ sātvatam ācaṣṭa naiṣkarmyaṃ karmaṇāṃ yataḥ ||5||

pravartanāya loke’smin svabhakter eva sarvataḥ |

harir devarṣi-rūpeṇa candra-śubhro vidher abhūt ||6||

āvirbhūyād idme brāhme kalpa eva catuḥsanaḥ |

nāradaś cānuvartete kalpeṣu sakaleṣv api ||7||

**śrī-varāhaḥ** | tatraiva (1.3.7) --

dvitīyaṃ tu bhavāyāsya rasātala-gatāṃ mahīm |

uddhariṣyann upādatta yajñeśaḥ saukaraṃ vapuḥ ||8||

śrī-dvitīye ca (2.7.1)

yatrodyataḥ kṣiti-taloddharaṇāya bibhrat

krauḍīṃ tanuṃ sakala-yajña-mayīm anantaḥ |

antar-mahārṇava upāgatam ādi-daityaṃ

taṃ daṃṣṭrayādrim iva vajra-dharo dadāra ||9|| iti |

dvir āvirāsīt[[1]](#footnote-1) kalpe’sminn ādye svāyambhuvāntare |  
ghrāṇād vidher dharoddhṛtyai cākṣuṣīye tu nīrataḥ ||10||

hiraṇyākṣaṃ dharoddhāre nihantuṃ daṃṣṭri-puṅgavaḥ |

catuṣpāt śrī-varāho’sau nṛ-varāhaḥ kvacin mataḥ ||11||

kadācij jalada-śyāmaḥ kadācic candrapāṇḍaraḥ |

yajña-mūrtiḥ sthaviṣṭho’yaṃ varṇa-dvaya-yutaḥ smṛtaḥ ||12||

dakṣāt prācetasāt sṛṣṭiḥ śrūyate cākṣuṣe’ntare |

atas tatraiva janmāsya hiraṇyākṣasya yujyate ||13||

tathā hi śrī-caturthe (4.30.49) --

cākṣuṣe tv antare prāpte prāk-sarge kāla-vidrute |

yaḥ sasarja prajā iṣṭāḥ sa dakṣo daiva-coditaḥ ||14|| iti |

uttānapāda-vaṃśyānāṃ tanayasya pracetasām |

dakṣasyaiva ditiḥ putrī hiraṇākṣo diteḥ sutaḥ ||15||

kalpārambhe tadā nāsti sutotpattir manor api |

kvāsau prācetaso dakṣaḥ kva ditiḥ kva diteḥ ||16||

ataḥ kāla-dvayodbhūtaṃ śrī-varāhasya ceṣṭitam |

ekatraivāha maitreyaḥ kṣattuḥ praśnānurodhataḥ ||17||

madhye manvantarasyaiva muneḥ śāpān manuṃ prati |

pralayo’sau babhūveti purāṇe kvacid īryate ||18||

ayam ākasmiko jātaś cākṣuṣasyāntare manoḥ |

pralayaḥ padmanābhasya līlayeti ca kutracit ||19||

sarva-manvantarasyānte pralayo niścitaṃ bhavet |

viṣṇu-dharmottare tv etat mārkaṇḍeyena bhāṣitam ||20||

tathā hi—

manvantare parikṣīṇe devā manvantareśvarāḥ |

maharlokam athāsādya tiṣṭhanti gata-kalmaṣāḥ ||21||

manuś ca saha śakreṇa devāś ca yadunandana |

brahma-lokaṃ prapadyante punar āvṛtti-durlabham ||22||

bhūtalaṃ satalaṃ vajra toya-rūpī maheśvaraḥ |

ūrmi-mālī mahāvegaḥ sarvam āvṛtya tiṣṭhati ||23||

bhūrlokam āśritaṃ sarvaṃ tadā naśyati yādava |

na vinaśyanti rājendra viśrutāḥ kula-parvatāḥ ||24||

naur bhūtvā tu tadā devī mahī yadu-kulodvaha |

dhārayaty atha bījāni sarvāṇy evāviśeṣataḥ ||25||

bhaviṣyaś ca manus tatra bhaviṣyā ṛṣayas tathā |

tiṣṭhanti rāja-śārdūla sapta te prathitā bhuvi ||26||

matsya-rūpa-dharo viṣṇuḥ śṛṅgī bhūtvā jagat-patiḥ |

ākarṣati tu tāṃ nāvaṃ sthānāt sthānaṃ tu līlayā ||27||

himādri-śikhare nāvaṃ baddhā devo jagat-patiḥ |

matsyas tv adṛśyo bhavati te ca tiṣṭhanti tatragāḥ ||28||

kṛta-tulyaṃ tataḥ kālaṃ yāvat prakṣālanaṃ smṛtam |

āpaḥ śamam atho yānti yathā-pūrvaṃ narādhipa |

ṛṣayaś ca manuś caiva sarvaṃ kurvanti te tadā ||29|| iti |

manor ante layo nāsti manave’darśi māyayā |

viṣṇuneti bruvāṇais tu svābhir naiṣa manyate ||30||

**śrī-matsyaḥ** śrī-prathame (1.3.15)—

rūpaṃ sa jagṛhe mātsyaṃ cākṣuṣodadhi-samplave |

nāvy āropya mahī-mayyām apād vaivasvataṃ manum ||31||

śrī-dvitīye (2.7.22) ca --

matsyo yugānta-samaye manunopalabdhaḥ

kṣoṇīmayo nikhila-jīva-nikāya-ketaḥ |

visraṃsitān uru-bhaye salile mukhān me

ādāya tatra vijahāra ha veda-mārgān ||32||

pādme ca—

evam ukto hṛṣīkeśo brahmaṇā parameśvaraḥ |

matsya-rūpaṃ samāsthāya praviveśa mahodadhim ||33||

matsyo’pi prādurabhavad dviḥ kalpe’smin varāhavat |

ādau svāyambhuvīyasya daityaṃ ghnann āharac chrutīḥ |

ante tu cākṣuṣīyasya kṛpāṃ satyavrate’karot ||34||

antyena sārdha-padyena proktam ādyasya ceṣṭitam |

pūrva-sārdhena cāntyasya matsyo jñeyo varāhavat ||35||

upalakṣaṇam evaitat anya-manvantarasya ca |

viṣṇu-dharmottarāj jñeyāḥ prādurbhāvāś caturdaśa ||36||

**śrī-yajñaḥ** śrī-prathame (1.3.22)—

nara-devatvam āpannaḥ sura-kārya-cikīrṣayā |

samudra-nigrahādīni cakre vīryāṇy ataḥ param ||37|| iti |

trayāṇām eva lokānāṃ mahārti-haraṇād asau |

mātāmahena manunā harir ity api śabditaḥ ||38||

**śrī-nara-nārāyaṇau** tatraiva (1.3.9) --

turye dharma-kalā-sarge nara-nārāyaṇāv ṛṣī |

bhūtvātmopaśamopetam akarod duścaraṃ tapaḥ ||39|| iti |

śāstre’nyau hari-kṛṣṇākhyāv anayoḥ sodarau smṛtau |

ebhir eko’vatāraḥ syāt caturbhiḥ sanakādivat ||40||

**śrī-kapilaḥ** tatraiva (1.3.10) --

pañcamaḥ kapilo nāma siddheśaḥ kāla-viplutam |

provācāsuraye sāṅkhyaṃ tattva-grāma-vinirṇayam ||41|| iti |

devahūtyāṃ kardamataḥ prādurbhāvam asau gataḥ |

proktaḥ kapilavarṇatvāt kapilākhyo viriñcinā ||42||

pādme—

kapilo vāsudevāṃśas tattvaṃ sāṅkhyaṃ jagāda ha |

brahmādibhyaś ca devebhyo bhṛgv-ādibhyas tathaiva ca |

tathaivāsuraye sarva-vedārthair upabṛṃhitam ||43||

sarva-veda-viruddhaṃ ca kapilo’nyo jagāda ha |

sāṅkhyam āsuraye’nyasmai kutarka-paribṛṃhitam ||44||

**śrī-dattaḥ** | śrī-dvitīye (2.7.4) --

atrer apatyam abhikāṅkṣata āha tuṣṭo

datto mayāham iti yad bhagavān sa dattaḥ |

yat-pāda-paṅkaja-parāga-pavitra-dehā

yogarddhim āpur ubhayīṃ yadu-haihayādyāḥ ||45||

śrī-prathame ca (1.3.11) --

ṣaṣṭham atrer apatyatvaṃ vṛtaḥ prāpto 'nasūyayā |

ānvīkṣikīm alarkāya prahlādādibhya ūcivān ||46||

śrī-brahmāṇḍe tu kathitam atri-patnyānusūyayā |

prārthito bhagavān atrer apatyatvam upeyivān ||47||

tathā hi—

varaṃ dattvānasūyāyai viṣṇuḥ sarva-jaganmayaḥ |

atreḥ putro’bhavat tasyāṃ svecchā-mānuṣa-vigrahaḥ |

dattātreya iti khyāto yati-veśa-vibhūṣitaḥ ||48||

**śrī-hayaśīrṣā** | śrī-dvitīye (2.7.11) --

satre mamāsa bhagavān haya-śīraṣātho

sākṣāt sa yajña-puruṣas tapanīya-varṇaḥ |

chandomayo makhamayo 'khila-devatātmā

vāco babhūvur uśatīḥ śvasato 'sya nastaḥ ||49|| iti |

prādurbhūyaiva yajñāgner dānavau madhu-kaiṭabhau |

hatvā prayānayad vedān punar vāgīśvarī-patiḥ ||50||

**śrī-haṃsaḥ** | śrī-dvitīye (2.7.19) --

tubhyaṃ ca nārada bhṛśaṃ bhagavān vivṛddha-

bhāvena sādhu parituṣṭa uvāca yogam |

jñānaṃ ca bhāgavatam ātma-satattva-dīpaṃ

yad vāsudeva-śaraṇā vidur añjasaiva ||51|| iti |

śakto’khila-viveke’haṃ kṣīra-nīra-vibhāgavat |

iti vyañjann ayaṃ rāja-haṃso vyaktiṃ jalād gataḥ ||52||

**śrī-dhruva-priyaḥ** | tatraiva (2.7.8) --

viddhaḥ sapatny-udita-patribhir anti rājño

bālo 'pi sann upagatas tapase vanāni |

tasmā adād dhruva-gatiṃ gṛṇate prasanno

divyāḥ stuvanti munayo yad upary-adhastāt ||53|| iti |

svāyambhuve’vatārokter nāmnaś cākathanād iha |

yajñādīnāṃ ca tatroktyā pāriśeṣya-pramāṇataḥ ||

prasiddhyā pṛśni-garbheti tad-ākhyāsya nigadyate |

hantāyam adrir ity ādau padye govardhanādrivat ||54||

tathā śrī-daśame (10.3.32) --

tvam eva pūrva-sarge 'bhūḥ pṛśniḥ svāyambhuve sati |

tadāyaṃ sutapā nāma prajāpatir akalmaṣaḥ |

ahaṃ suto vām abhavaṃ pṛśnigarbha iti smṛtaḥ ||55|| iti |

asyātra caritānuktyā nāmānuktyā ca tatra vai |

parasparam apekṣitvād yuktā caikatra saṅgatiḥ ||56||

atrāgamana-mātreṇa yadi syād avatāratā |

anyatrāpi prasajyeta yatheṣṭaṃ tat-prakalpanā ||57||

**śrī-ṛṣabhaḥ** | śrī-prathame (1.3.13) --

aṣṭame merudevyāṃ tu nābher jāta urukramaḥ |

darśayan vartma dhīrāṇāṃ sarvāśrama-namaskṛtam ||58||

śuklaḥ paramahaṃsānāṃ dharmaṃ jñāpayituṃ prabhuḥ |

vyakto guṇair variṣṭhatvād vikhyāta ṛṣabhākhyayā ||59||

**śrī-pṛthuḥ** | tatraiva (1.3.14) --

ṛṣibhir yācito bheje navamaṃ pārthivaṃ vapuḥ |

dugdhemām oṣadhīr viprās tenāyaṃ sa uśattamaḥ ||60|| iti |

mathyamānān muni-gaṇair asavyād vaiṇa-bāhutaḥ |

prādurbhūto mahārājaḥ śuddha-svarṇa-ruciḥ pṛthuḥ ||61||

ādye vyaktāḥ kumārādyāḥ pṛthv-antāś ca trayodaśa |

keloamatsyau punar vyaktiṃ cākṣuṣīye tu jagmatuḥ ||62||

atha **śrī-nṛsiṃhaḥ** | tatraiva (1.3.18) --

caturdaśaṃ nārasiṃhaṃ bibhrad daityendram ūrjitam |

dadāra karajair ūrāv erakāṃ kaṭa-kṛd yathā || 64||

ṣaṣṭhe’ntare’bdhimathanān nṛhareḥ pūrva-bhāvitā |

ataḥ prāg eṣa kūrmāder vyaktiṃ ṣaṣṭhe’ntare gataḥ ||65||

**śrī-kūrmaḥ** | tatraiva (1.3.16) --

surāsurāṇām udadhiṃ mathnatāṃ mandarācalam |

dadhre kamaṭha-rūpeṇa pṛṣṭha ekādaśe vibhuḥ ||66|| iti |

pādme proktaṃ dadhe kṣauṇīmayam evārthitaḥ suraiḥ |

śāstrāntare tu bhūdhārī kalpādau prakaṭo’bhavat ||67||

**śrī-dhanvantari-mohinyau** | tatraiva (1.3.17) --

dhānvantaraṃ dvādaśamaṃ trayodaśamam eva ca |

apāyayat surān anyān mohinyā mohayan striyā ||68|| iti |

tatra **śrī-dhanvantariḥ**—

ṣaṣṭhe ca saptame cāyaṃ dvirāvirbhāvam āgataḥ ||69||

ṣaṣṭhe’ntare’bdhi-mathanād dhṛtāmṛta-kamaṇḍaluḥ |

udgato dvibhujaḥ śyāmaḥ āyurveda-pravartakaḥ |

saptame ca tathā-rūpaḥ kāśīrāja-suto’bhavat ||70||

**śrī-mohinī** --

daityānāṃ mohanāyāsau pramodāya ca dhurjaṭeḥ |

ajito mohinī-mūrtyā dvir-āvirbhāvam āgataḥ ||71||

iti ṣaṣṭhe’tra catvāro nṛsiṃhāyāḥ prakīrtitāḥ ||72||

**śrī-vāmanaḥ** | tatraiva (1.3.19) --

pañcadaśaṃ vāmanakaṃ kṛtvāgād adhvaraṃ baleḥ |

pada-trayaṃ yācamānaḥ pratyāditsus tri-piṣṭapam ||73|| iti |

vāmanas trir abhivyaktaṃ kalpe’smin pratipedivān |

tatrādau dānavendrasya vāskaler adhvaraṃ yayau ||

tato vaivasvatīye’smin dhundhor makham asau gataḥ |

aditau kaśyapāj jātaḥ saptame’sya caturyuge |

pratigraha-kṛte jātās traya eva trivikramāḥ ||74||

**śrī-bhārgavaḥ** | tatraiva (1.3.20) --

avatāre ṣoḍaśame paśyan brahma-druho nṛpān |

triḥ-sapta-kṛtvaḥ kupito niḥ-kṣatrām akaron mahīm ||75|| iti |

reṇukā-jamadagnibhyāṃ gauro vyaktim asau gataḥ |

prāhuḥ saptadaśe kecid dvāviṃśe’nye caturyuge ||76||

**śrī-rāghavendraḥ** | tatraiva (1.3.22) --

nara-devatvam āpannaḥ sura-kārya-cikīrṣayā |

samudra-nigrahādīni cakre vīryāṇy ataḥ param ||77|| iti |

kauśalyāyāṃ daśarathān navadūrvādala-dyutiḥ |

tretāyām āvirabhavat caturviṃśe caturyuge |

bharatena sumitrāyā nandanābhyāṃ ca saṃyutaḥ ||78||

asya śāstre trayo vyūhā lakṣmaṇādyā amī smṛtāḥ |

bharato’tra ghanaśyāmaḥ saumitrī kanaka-prabhau ||79||

pādme bharata-śatrughnau śaṅkha-cakratayoditau |

śrī-lakṣmaṇas tu tatraiva śeṣa ity abhiśabditaḥ ||80||

**śrī-vyāsaḥ** | tatraiva (1.3.21)—

tataḥ saptadaśe jātaḥ satyavatyāṃ parāśarāt |

cakre veda-taroḥ śākhā dṛṣṭvā puṃso 'lpa-medhasaḥ ||81|| iti |

dvaipāyano’smi vyāsānām iti śaurir yad ūcivān |

ato viṣṇu-purāṇādau viśeṣeṇaiva varṇitaḥ ||82||

yathā (ViP 3.4.5; ṃBh 12.346.11)—

kṛṣṇa-dvaipāyanaṃ vyāsaṃ viddhi nārāyaṇaṃ svayam |

ko hy anyaḥ puṇḍarīkākṣān mahābhārata-kṛd bhavet || iti |83||

śrūyate’pāntaratamā dvaipāyanyam agād iti |

kiṃ sāyujyaṃ gataḥ so’tra viṣṇv-aṃśaḥ so’pi vā bhavet |

tasmād āveśa evāyam iti kecid vadanti ca ||84||

atha **śrī-rāma-kṛṣṇau** | śrī-prathame (1.3.23) --

ekonaviṃśe viṃśatime vṛṣṇiṣu prāpya janmanī |

rāma-kṛṣṇāv iti bhuvo bhagavān aharad bharam ||85|| iti |

**śrī-rāmaḥ—**

eṣa mātṛdvaye vyakto janakād vasudevataḥ |

yo navya-ghana-sārābho ghana-śyāmāmbaraḥ sadā ||86||

saṅkarṣaṇo dvitīyo yo vyūhaḥ rāmaḥ sa eva hi |

pṛthvī-dhareṇa śeṣeṇa sambhūya vyaktim īyivān ||87||

śeṣo dvidhā mahīdhārī śayyā-rūpaś ca śārṅgiṇaḥ |

tatra saṅkarṣaṇāveśād bhūbhṛt saṅkarṣaṇo mataḥ |

śayyā-rūpas tathā tasya sakhya-dāsyābhimānavān ||88||

**śrī-kṛṣṇaḥ—**

eṣa mātari devakyāṃ pitur ānaka-dundubheḥ |

prādurbhūto ghanaśyāmo dvibhujo’pi caturbhujaḥ ||89||

**śrī-buddhaḥ** | tatraiva (1.3.24) --

tataḥ kalau sampravṛtte sammohāya sura-dviṣām |

buddho nāmnāñjana-sutaḥ kīkaṭeṣu bhaviṣyati ||90|| iti |

asau vyaktaḥ kaler abda-sahasra-dvitaye gate |

mūrtiḥ pāṭala-varṇāsya dvibhujā cikurojjhitā ||91||

yadā sūtaḥ kathām āha tadā buddhasya bhāvitā |

adhunā vṛtta evāyaṃ dharmāraṇye yad udgataḥ ||92||

**śrī-kalkiḥ** | tatraiva (1.3.25) --

athāsau yuga-sandhyāyāṃ dasyu-prāyeṣu rājasu |

janitā viṣṇu-yaśaso nāmnā kalkir jagat-patiḥ ||93|| iti |

pūrvaṃ manur daśaratho vasudevo’py asāv abhūt |

bhāvī viṣṇu-yaśās cāyam iti pādme prakīrtitam ||94||

aiśvaryaṃ kalkinas tasya brahmāṇḍe suṣṭhu varṇitam |

kaiścit kalau kalau buddhaḥ syāt kalkī cety udīryate ||95||

aṣṭau vaivasvatīye’mī kathitā vāmanādayaḥ ||96||

kalpāvatārā ity ete kathitāḥ pañca-viṃśatiḥ |

pratikalpaṃ yataḥ prāyaḥ sakṛt prādurbhvaty amī ||97||

iti līlāvatāra-nirūpaṇam ||

# caturthaḥ paricchedaḥ

## atha manvantarāvatārāḥ

manvantarāvatāro’sau prāyaḥ śakrāri-hatyayā |

tat-sahāyo mukundasya prādurbhāvaḥ sureṣu yaḥ ||1||

yukte kalpāvatāratve yajñādīnām api sphuṭam |

manvatarāvatāratvaṃ tat-tat-paryanta-pālanāt ||2||

manvantareṣv amī svāyambhuvīyādiṣv anukramāt |

avatārās tu yajñādyā bṛhad-bhānv-antimā matāḥ ||3||

prathame svāyambhuvīye **yajñaḥ**—

yajñas tu pūrvam evoktas tenātra na vilikhyate ||4||

yathā aṣṭama-skandhe (8.1.21-22)

ṛṣes tu vedaśirasas tuṣitā nāma patny abhūt |

tasyāṃ jajñe tato devo vibhur ity abhiviśrutaḥ ||5||

aṣṭāśīti-sahasrāṇi munayo ye dhṛta-vratāḥ |

anvaśikṣan vrataṃ tasya kaumāra-brahmacāriṇaḥ ||6|| iti |

tṛtīye auttamīye satyasenaḥ— (8.1.25-26)

dharmasya sūnṛtāyāṃ tu bhagavān puruṣottamaḥ |

satyasena iti khyāto jātaḥ satyavrataiḥ saha ||7||

so 'nṛta-vrata-duḥśīlān asato yakṣa-rākṣasān |

bhūta-druho bhūta-gaṇāṃś cāvadhīt satyajit-sakhaḥ ||8|| iti |

caturthe tāmasīye hariḥ (8.1.30)

tatrāpi jajñe bhagavān hariṇyāṃ harimedhasaḥ |

harir ity āhṛto yena gajendro mocito grahāt ||9|| iti |

smaryate’sau sadā prātaḥ sadācāra-parāyaṇaiḥ |

sarvāniṣṭa-vināśāya harir danītndra-mocanaḥ ||10||

pañcame raivatīye vaikuṇṭhaḥ (8.5.4-5)—

patnī vikuṇṭhā śubhrasya vaikuṇṭhaiḥ sura-sattamaiḥ |

tayoḥ sva-kalayā jajñe vaikuṇṭho bhagavān svayam ||11||

vaikuṇṭhaḥ kalpito yena loko loka-namaskṛtaḥ |

ramayā prārthyamānena devyā tat-priya-kāmyayā ||12|| iti |

mahā-vaikuṇṭha-lokasya vyāpakasyāvyayātmanaḥ |

prakaṭīkaraṇaṃ satyopari kalpanam ucyate ||13||

ṣaṣṭhe cākṣuṣīye ajitaḥ (bhā.pu. 8.5.9-10)

tatrāpi devasambhūtyāṃ vairājasyābhavat sutaḥ |

ajito nāma bhagavān aṃśena jagataḥ patiḥ ||14||

payodhiṃ yena nirmathya surāṇāṃ sādhitā sudhā |

bhramamāṇo’mbhasi dhṛtaḥ kūrma-rūpeṇa mandaraḥ ||15|| iti |

saptame vaivasvatīye vāmanaḥ—

vaivasvatāntare vyaktaḥ puraivoktaḥ sa vāmanaḥ |

bhaviṣyāḥ sapta kathyante te sāvarṇyantarādiṣu ||16||

aṣṭame sāvarṇanīye sārvabhaumaḥ (bhā.pu. 8.13.17)—

devaguhyāt sarasvatyāṃ sārvabhauma iti prabhuḥ |

sthānaṃ purandarād dhṛtvā balaye dāsyatīśvaraḥ ||17|| iti |

navame dakṣa-sāvarṇanīye ṛṣabhaḥ (8.13.20) --

āyuṣmato 'mbudhārāyām ṛṣabho bhagavat-kalā |

bhavitā yena saṃrāddhāṃ tri-lokīṃ bhokṣyate 'dbhutaḥ ||18|| iti |

daśame brahma-sāvarṇanīye viṣvaksenaḥ (8.13.23) --

viṣvakseno viṣūcyāṃ tu śambhoḥ sakhyaṃ kariṣyati |

jātaḥ svāṃśena bhagavān gṛhe viśvasṛjo vibhuḥ ||19|| iti |

ekādaśe dharma-sāvarṇanīye dharmasetuḥ (8.13.26) --

āryakasya sutas tatra dharmasetur iti smṛtaḥ |

vaidhṛtāyāṃ harer aṃśas tri-lokīṃ dhārayiṣyati ||20|| iti |

dvādaśe rudra-sāvarṇanīye sudhāmā (8.13.29) --

svadhāmākhyo harer aṃśaḥ sādhayiṣyati tan-manoḥ |

antaraṃ satya-sahasaḥ sunṛtāyāḥ suto vibhuḥ ||21||

trayodaśe deva-sāvarṇanīye yogeśvaraḥ (8.13.32) --

devahotrasya tanaya upahartā divaspateḥ |

yogeśvaro harer aṃśo bṛhatyāṃ sambhaviṣyati ||22|| iti |

caturdaśe indra-sāvarṇanīye bṛhadbhānuḥ (8.13.35) --

satrāyaṇasya tanayo bṛhadbhānus tadā hariḥ |

vitānāyāṃ mahārāja kriyā-tantūn vitāyitā ||22||

yajña-vāmanayos tatra punar uktatayā dvayoḥ |

manvantarāvatārās tu saṅkhyāyāṃ dvādaśoditāḥ ||23||

iti manvantarāvatāra-nirūpaṇam |

atha **yugāvatārāḥ**—

kathyante varṇa-nāmābhyāṃ śuklaḥ satya-yuge hariḥ |

raktaḥ śyāmaḥ kramāt kṛṣṇas tretāyāṃ dvāpare kalau ||25||

upāsanāviśeṣārthaṃ satyādiṣu yugeṣv asau |

manvantarāvatāras tu tathāvatarati kramāt ||26||

kalpa-manvantara-yuga-prādurbhāva-vidhāyinaḥ |

avatārā ime tv eka-catvāriṃśad udīritāḥ ||27||

vṛttā brāhmādayaḥ kalpāḥ pādmāntās te sahasraśaḥ |

vartamānas tu kalpo’yaṃ śveta-vārāha ucyate ||28||

brāhma-kalpa-prathama-je vyaktāḥ svāyambhuvāntare |

kumāra-nāradādyāś ca cākṣuṣīyādiṣūttare ||29||

prāyaḥ svāyambhuvādyākhyāḥ kalpe kalpe bhavanty amī |

manavas te’vatārāś ca tathā yajñādi-nāmakāḥ ||30||

tathā hi śrī-viṣṇu-dharmottare śrī-rudra-praśnaḥ—

ya ete bhavatā proktā manavaś ca caturdaśa |

nityaṃ brahma-dine prāpte eta eva kramād dvija |

bhavanty utānye dharmajña etaṃ me chindhi saṃśayam ||31||

śrī-mārkaṇḍeyottaram—

eta eva mahārāja manavaś ca caturdaśa |

kalpe kalpe tvayā jñeyā nātra kāryā vicāraṇā ||32||

eka-rūpās tvayā proktā jñātavyāḥ sarva eva hi |

kecit kiñcid vibhinnāś ca māyayā parameśituḥ ||33|| iti |

avatārāś caturdhā syur āveśāḥ prābhavā api |

athaiva vaibhavāvasthāḥ parāvaasthāś ca tatra te ||34||

tatrāveśāvatārās tu jñeyāḥ pūrvokta-rītitaḥ |

yathā kumāra-devarṣi-veṇāṅga-prabhāvādayaḥ ||35||

yathā pādme—

āviṣṭo’bhūt kumāreṣu nārade ca harir vibhuḥ ||36||

yathā tatraiva --

āviveśa pṛthuṃ devaḥ śaṅkhī cakrī caturbhujaḥ ||37||

āviṣṭo bhārgave cābhūd iti tatraiva kīrtitam ||38||

tathā hi—

etat te kathitaṃ devi jāmadagner mahātmanaḥ |

śaktyāveśāvatārasya caritaṃ śārṅgiṇaḥ prabhoḥ ||39|| iti |

āveśatvaṃ kalkino’pi viṣṇudharme vilokyate ||40||

yathā—

pratyakṣa-rūpa-dhṛg-devo dṛśyate na kalau hariḥ |

kṛtādiṣv iva tenaiva tri-yugaḥ paripaṭhyate ||41||

kaler ante ca samprāpte kalkinaṃ brahma-vādinam |

anupraviśya kurute vāsudevo jagat-sthitim ||42||

pūrvotpanneṣ bhūteṣu teṣu teṣu kalau prabhuḥ |

kṛtvā praveśaṃ kurute yad abhipretam ātmanaḥ ||43|| iti |

ato’mīṣvatāratvaṃ paraṃ syād aupacārikam ||44||

atha **prābhava-vaibhavāḥ** |

hari-svarūpa-rūpā ye parāvasthebhya unakāḥ |

śaktīnāṃ tāratamyena kramāt te tat-tad-ākhyakāḥ ||45||

prābhavāś ca dvidhā tatra dṛśyante śāstra-cakṣuṣā |

eke nāticira-vyaktā nātivistṛta-kīrtayaḥ |

te mohinī ca haṃsaś ca śuklādyāś ca yugānugāḥ ||46||

apare śāstra-kartāraḥ prāyaḥ syur muni-ceṣṭitāḥ |

dhanvantary-ṛṣabhau vyāso dattaś ca kapilaś ca te ||47||

atha syur vaibhavāvasthās te ca kūrmo ṛṣādhipaḥ |

nārāyaṇo nara-sakhaḥ śrī-varāh-hayānanau ||48||

pṛśni-garbhaḥ pralambaghno yajñādyāś ca caturdaśa |

ity amī vaibhavāvasthā ekaviṃśatir īritāḥ ||49||

te kroḍa-hayagrīvau nava-vyūhāntaroditau |

manvantarāvatāreṣu catvāraḥ pravarās tathā ||50||

te tu śrī-hari-vaikuṇṭhau tathaivājita-vāmanau |

ṣaḍ amī vaibhavāvasthāḥ parāvasthopamā matāḥ ||51||

keṣāṃcid eṣāṃ sthānāni likhyante śāstra-dṛṣṭitaḥ |

yatra tatra virājante yāni brahmāṇḍa-madhyataḥ |

viṣṇudharmottarādīnāṃ vākyaṃ tatra pramāṇyate ||52||

viṣṇudharmottare—

tayopariṣṭād aparas tāvān eva pramāṇataḥ |

mahātaleti vikhyāto rakta-bhaumaś ca pañcamaḥ ||

sarovaraṃ bhavet tatra yojanānâṃ daśāyutam |

svayaṃ ca tatra vasati kūrma-rūpa-dharo hariḥ ||53||

tayopariṣṭād aparas tāvān eva pramāṇataḥ |

tatrāste sarasī divyā yojanānāṃ śat¨-trayam |

tasyāṃ sa vasate devo matsya-rūpa-dharo hariḥ ||54||

nārāyaṇo narasakho vasate vadarīpade ||55||

nṛ-varāhasya vasatir mahar-loke prakīrtitā |

yojanānāṃ pramāṇena ayutānāṃ śata-trayam ||56||

ayutāni ca pañcāśat śeṣa-sthānaṃ manoharam ||57||

sa eva loko vārāhaḥ kathitas tu svayaṃ prabhaḥ |

loko’yam aṇḍa-saṃlagnaḥ sarvâdhastān manoharaḥ |

varāha-rūpo bhagavān śvetarūpadharo’vasat ||58||

tayopariṣṭād aparas tāvān eva pramāṇataḥ |

pīta-bhaumaś caturthas tu gabhasti-tala-saṃjñakaḥ |

tatrâste bhagavān viṣṇur devo hayaśirodharaḥ |

śaśāṅka-śata-saṅkāśaḥ śātakumbha-vibhūṣaṇaḥ ||59||

pṛśnigarbhasya vasatir brahmaṇo bhuvanopari ||60||

vāsas tatra pralambārer yatraivāgharipor bhavet ||61||

etasyaivāṃśa-bhūto’yaṃ pātāle vasati svayam |

nityaṃ tāla-dhvajo vāgmī vanamālā-vibhūṣitaḥ ||

dhārayan śirasā nityaṃ ratna-citrāṃ phaṇāvalīm |

lāṅgalī muṣalī kaḍgī nīlāmbara-vibhūṣitaḥ ||62||

brahma-lokopariṣṭāc ca harer loko virājate ||63||

svar-loke vasatir viṣṇor vaikuṇṭhasya mahātmanaḥ |

tathā vaikuṇṭha-loke ca svayam āviṣkṛto hi yaḥ ||64||

ajitasya nivāsas tu dhruva-loke samarthitaḥ |

bhuvar-loke tu vasatir vāmanasya mahātmanaḥ ||65||

trivikramasya vasatis tapo-loke prakīrtitā |

tathāsya brahma-loka-stho divyo nārāyaṇāśrayaḥ |

brahma-lokopariṣṭāc ca nivāso’nena nirmitaḥ ||66||

hari-vaṃśe surendreṇa kahtito yaḥ surarṣaye ||67||

tathā hi harivaṃśe (2.70.37)—

idaṃ bhuṅktvā mahīyaṃ tu bhagavan viṣṇunā kṛtam |

upary upari lokānāṃ adhikaṃ bhuvanaṃ mune ||68|| iti ||

sarveṣām avatārāṇāṃ para-vyomni cakāsati |

nivāsāḥ paramāścaryā iti śāstre nirūpyate ||69||

tathā hi pādme—

vaikuṇṭha-bhuvane nitye nivasanti mahojjvalāḥ |

avatārāḥ sadā tatra matsya-kūrmādayo’khilāḥ ||70||

iti avatāra-tat-sthāna-nirūpaṇam |

# pañcamaḥ paricchedaḥ

# parāvasthā-nirūpaṇam

atha kṛṣṇo nara-bhrātur avatāra iti kvacit |

upendrasyeti ca kvāpi bhrātāsau nātikovidām ||1||

yathā skānde—

dharma-putro harer aṃśau nara-nārāyaṇābhidhau |

candra-vaṃśam anu prāpya jātau kṛṣṇārjunāv ubhau ||2||

śrī-caturthe ca (4.1.59)—

tāv imau vai bhagavato harer aṃśāv ihāgatau |

bhāra-vyayāya ca bhuvaḥ kṛṣṇau yadu-kurūdvahau ||3||

etad-upodbodhakaṃ śrī-daśame (10.69.16) --

sampūjya devarṣi-varyam ṛṣiḥ purāṇo

nārāyaṇo nara-sakho vidhinoditena |

vāṇyābhibhāṣya mitayāmṛtam iṣṭayā taṃ

prāha prabho bhagavate karavāma he kim ||4||

upendrāvatāratvaṃ ca yathā harivaṃśe śakra-vacane (2.70.34)—

aindraṃ vaiṣṇavam asyaiva mune bhāgam ahaṃ dadau |

yavīyāṃsam ahaṃ premnā kṛṣṇaṃ praśyāmi nārada || 5 || iti |

tad etad ubhayatvaṃ na bhavet kṛṣṇe virodhataḥ |

aṃśatvaṃ hi tayor uktaṃ parāvasthatvam asya tu ||6||

nara-bhrātur ihāṃśatvaṃ ete cāṃśeti vakṣyate |

upendrasya tathātvaṃ ca harivaṃśe’pi dṛśyate ||7||

tathā hi devarṣi-vacanam (2.71.21-23)—

adityā tapasā viṣṇur mahātmārādhitaḥ purā |

vareṇa cchanditā tena parituṣṭena cāditiḥ |

tayoktas tvādṛśaṃ putram icchāmīti surottama ||8||

tenoktaṃ bhuvane nāsti mat-samaḥ puruṣo’paraḥ |

aṃśena tu bhaviṣyāmi putraḥ khalv aham eva te ||9|| iti |

atha kṛṣṇe parāvastha-bhāvo’gre vakṣyate sphuṭam |

parāvasthaś c a sampūrṇāvasthaḥ śāstre prakīrtitaḥ ||

tasmād-aṃśatvam evāsya viruddhaṃ sphuṭam īkṣate ||10||

arthagatyantaraṃ teṣāṃ vacanānāṃ ca dṛśyate ||11||

tatra *dharma-putrāv* ity ādau kārikā—

nara-nārāyaṇau prāpyety ātma-sātkṛtya tau svayam |

kṛṣṇārjunau candra-vaṃśam anu prakaṭatāṃ gatau ||12||

*tāv imāv* ity ādi kārikā—

kartārau tau harer aṃśau nara-nārāyaṇāv iha |

dvāparānte karma-bhūtau āyātau kṛṣṇa-phālgunau ||13||

sampūjyety ādau kārikāḥ—

sarvādāv upadeṣṭṛtvād yaḥ purāṇarṣir ucyate |

nārāṇāṃ puruṣāṇāṃ yas trayāṇām āśrayaḥ sa tu ||

nareṣ martya-lokeṣu sahacārī bhavan svayam |

tad-dharmam anukṛtyātra pūjayāmāsa taṃ munim ||

nārāyaṇākhyenāṃśena kṛṣṇo yadyapi tad-guruḥ |

nāradaṃ pūjayāmāsa tathāpi kṣatra-līlayā ||14||

aindram ity ādau kārikā—

indras tu nātikauvidyānmatsarāc coktavān idam |

tasmāt kṛṣṇasya no tat-tad-rūpatvaṃ ghaṭate kvacit ||15||

atha parāvarasthāḥ | yathā pādme—

nṛsiṃha-rāma-kṛṣṇeṣu ṣāḍguṇyaṃ paripūritam |

parāvasthās tu te tasya dīpād-utpanna-dīpavat ||16||

tatra **śrī-nṛsiṃhaḥ** (from Bhāvārtha-dīpikā 1.1.1, 10.87.1)—

prahlāda-hṛdayāhlādaṃ bhaktāvidyā-vidāraṇam |

śarad-indu-ruciṃ vande pārīndra-vadanaṃ harim ||17||

vāgīśā yasya vadane lakṣmīr yasya ca vakṣasi |

yasyāste hṛdaye saṃvit taṃ nṛsiṃham ahaṃ bhaje ||18||

gambhīra-garjitārambha-stambhitāmbhoja-sambhavaḥ |

saṃrambhaḥ stambha-putrasya muninojjṛmbhito nṛpe ||19||

yathā śrī-saptame (7.8.32-33) --

saṭāvadhūtā jaladāḥ parāpatan

grahāś ca tad-dṛṣṭi-vimuṣṭa-rociṣaḥ |

ambhodhayaḥ śvāsa-hatā vicukṣubhur

nirhrāda-bhītā digibhā vicukruśuḥ ||20||

dyaus tat-saṭotkṣipta-vimāna-saṅkulā

protsarpata kṣmā ca padābhipīḍitā |

śailāḥ samutpetur amuṣya raṃhasā

tat-tejasā khaṃ kakubho na rejire ||21|| iti |

ugro’py anugra evāyaṃ svabhaktānāṃ nṛkeśarī |

keśarīva svapotānām anyeṣām ugra-vigrahaḥ ||22||[[2]](#footnote-2)

asya śrī-divya-siṃhasya parmānanda-tundilaḥ |

śrīman-nṛsiṃhatāpanyāṃ mahimā prakaṭīkṛtaḥ ||23||

nṛsiṃhasya bhaved vāso jana-loke mahātmanaḥ |

sarvopariṣṭāc ca tathā viṣṇuloke prakīrtitaḥ ||24||

śrī-rāghavendraḥ—

pūrvato’py eṣa niḥśeṣa-mādhuryāmṛta-candramāḥ |

bhāti sad-guṇa-saṅghena tuṅgaḥ śrī-raghu-puṅgavaḥ ||25||

pādme—

vandāmahe maheśānaṃ hara-kodaṇḍa-khaṇḍanam |

jānakī-hṛdayānanda-candanaṃ raghunandanam ||26||

asya janmotsavaṃ brūte śrī-rāmārcana-candrikā ||27||

uccasthe graha-pañcake sura-gurau sendau navamyāṃ tithau

lagne karkaṭake punar vasumate meghaṃ gate pūṣaṇi |

nirdagdhuṃ nikhilāḥ palāśa-samidho medhyādayodhyāraṇer

āvirbhūtam abhūd apūrva-vibhavaṃ yat kiñcid ekaṃ mahaḥ ||28||

ekādaśe (11.5.34) --

tyaktvā su-dustyaja-surepsita-rājya-lakṣmīṃ

dharmiṣṭha ārya-vacasā yad agād araṇyam |

māyā-mṛgaṃ dayitayepsitam anvadhāvad

vande mahā-puruṣa te caraṇāravindam ||29||

śrī-navame (9.11.20-21)—

nedaṃ yaśo raghupateḥ sura-yācñayātta-

līlā-tanor adhika-sāmya-vimukta-dhāmnaḥ |

rakṣo-vadho jaladhi-bandhanam astra-pūgaiḥ

kiṃ tasya śatru-hanane kapayaḥ sahāyāḥ ||30||

yasyāmalaṃ nṛpa-sadaḥsu yaśo 'dhunāpi

gāyanty agha-ghnam ṛṣayo dig-ibhendra-paṭṭam

taṃ nākapāla-vasupāla-kirīṭa-juṣṭa-

pādāmbujaṃ raghupatiṃ śaraṇaṃ prapadye ||31|| iti |

atra kārikā --

āttā prakaṭitā līlātanurlīlāmayī tanuḥ |

yena tasyeti sāmyeti svārthe ṣyañ pratyayo mataḥ ||

dhāma-svarūpaṃ vijñeyam adhikena samena ca |

vimuktaṃ dhāma yasyeti māhātmyaṃ sarvato’dhikam |

yasyādhikaḥ samaś cātra kvāpi nāstīti niścayaḥ ||32||

nāka-pālā mahendrādyā vasupā vasudhādhipāḥ ||33||

vāsudevādi-rūpāṇām avatārāḥ prakīrtitāḥ |

viṣṇu-dharmottare rāma-lakṣmaṇādyāḥ kramādamī ||34||

pādme tu rāmo bhagavān nārāyaṇa itīritaḥ |

śeṣaś cakraṃ ca śaṅkhaś ca kramāt syur lakṣmaṇādayaḥ ||35||

madhya-deśa-sthitāyodhyā-pure 'sya vasatiḥ smṛtā |

mahā-vaikuṇṭhaloke ca rāghavedrasya kīrtitā ||36||

śrī-kṛṣṇaḥ | bilvamaṅgale—

santv avatārā bahavaḥ puṣkara-nābhasya sarvatobhadrāḥ |

kṛṣṇād anyaḥ ko vā latāsv api premado bhavati ||37||

paramaiśvarya-mādhurya-pīyūṣāpūrva-vāridhiḥ |

devakī-nandanas tv eṣa puraḥ paricariṣyate ||38||

yasya vāsaḥ purāṇādau khyātaḥ sthāna-catuṣṭaye |

vraje madhupure dvāra-vatyāṃ goloka eva ca ||39||

nanu siṃhāsya-rāmābhyāṃ sāmyam asyāgataṃ sphuṭam |

iti viṣṇupurāṇīya-prakriyātra vilokyate ||40||

tatra maitreya-praśnaḥ caturthe’ṃśe (4.15.1-2)

hiraṇyakaśiputve ca rāvaṇatve ca viṣṇunā |

avāpa nihato bhogān aprāpyān amarair api ||41||

nālabhat tatra caiveha sāyujyaṃ sa kathaṃ punaḥ |

samprāptaḥ śiśupālatve sāyujyaṃ śāśvate harau ||42||

śrī-parāśarottaram (4.15.4-17)—

daityeśvarasya vadhāyākhila-lokotpatti-sthiti-vināśa-kāriṇā pūrvaṃ tanu-grahaṇaṃ kurvatā nṛsiṃha-rūpam āviṣkṛtam || tatra ca hiraṇyakaśipor viṣṇur ayam ity etan na manasy abhūt || niratiśaya-puṇya-samudbhūtam etat sattva-jātam iti | raja-udreka-preritaikāgra-matis tad-bhāvanāyogāt tato’vāpta-vadha-haitukīṃ niratiśayām evākhila-trailokyādhikya-dhāriṇīṃ daśānanatve bhoga-sampadam avāpa ||43||

na tu sa tasminn anādi-nidhane para-brahma-bhūte bhagavaty anālambini kṛte manasas tal-layam avāpa ||44||

evaṃ daśānanatve’py anaṅga-parādhīnatayā jānakī-samāsakta-cetasā bhagavatā dāśarathi-rūpa-dhāriṇā hatasya tad-rūpa-darśanam evāsīt nāyam acyuta ity āsaktir vipadyato’ntaḥ-karaṇe mānuṣa-buddhir eva kevalam asyābhūt | punar apy acutavinipāta-mātra-phalam akhilabhūmaṇḍala-ślāghya-cedi-rāja-kule janma avyāhataiśvaryaṃ śiśupālatve’py avāpa ||45||

tatra tv akhilānām eva sa bhagavan-nāmnāṃ tvaṅkāra-kāraṇam abhavat | tataś ca tat-kāla-kṛtānāṃ teṣām aśeṣāṇām evācyuta-nāmnām anavaratam aneka-janmasu vardhita-vidveṣānubandhi-citto vinindana-santarjanādiṣūccāraṇam akarot | tac ca rūpam utphulla-padma-dalāmalākṣamaty-ujjvala-pīta-vastra-dhāry amala-kirīṭa-keyūra-hāra-kaṭakādi-śobhitam udāra-catur-bāhu-śaṅkha-cakra-gadādharam atiprarūḍha-vairānubhāvād aṭana-bhojana-snānāsana-śayanādiṣv aśeṣāvasthāntareṣu nānyaatropayayāv asya cetasaḥ ||46||

tatas tam evākrośeṣūccārayaṃs tam eva hṛdayena dhārayann ātma-vadhāya yāvad-bhagavad-dhasta-cakrāṃśu-mālojjvalam akṣaya-tejaḥ-svarūpaṃ brahma-bhūtam apagata-dveṣādi-doṣaṃ bhagavantam adrākṣīt ||47||

tāvac ca bhagavac-cakreṇāśu vyāpāditas tat-smaraṇa-dagdhākhilāgha-sañcayo bhagavatāntam upanītas tasminn eva layam upayayau ||48|| etat tavākhilaṃ mayābhihitam | ayaṃ hi bhagavān kīrtitaś ca saṃsmṛtaś ca dveṣānubandhenāpi akhila-surāsurādi-durlabhaṃ phalaṃ prayacchati kim uta samyag-bhaktimatām iti ||49||

noktaṃ parāśareṇātra sthitau tau pārṣadāv iti |

kintūbhayos tayor āsīj janma-trayam itīritam ||50||

ataḥ sarveṣu kalpeṣu na tau pārṣada-jau matau |

anyathā na tayoḥ pātaḥ prati-kalpaṃ samañjasaḥ ||51||

parāśareṇa yad gadyaṃ maitreyāyottarīkṛtam |

ślokīkṛtya tad evedaṃ saṅkṣepeṇa vilikhyate ||52||

nṛsiṃha-rūpaṃ hariṇā yad āviṣkṛtam adbhutam |

hiraṇyakaśipor asmin viṣṇu-buddhir na niścitā ||53||

kintv eṣa puṇya-sampannaḥ ko’pīti kṛta-niścayaḥ |

raja-udriktatā-nunna-matis tad-bhāva-yogataḥ ||54||

tato’vāpta vināśaika-hetukām akhilottamām |

avāpa bhoga-sampattiṃ rāvaṇatve sudurlabhām ||55||

viṣṇutvān niścayān nātidveṣān nāveśa-santatiḥ |

tāṃ vinā ca bhavet dveṣo narakāyaiva veṇavat ||56||

kintv asya sampat-samprāptis tat-kareṇa mṛteḥ param |

evam āhaiva-śabdena tat-sādguṇyam anusmaran ||57||

āveśābhāvato doṣānāśāc chuddham apaśyataḥ |

prakaṭe’pi para-brahma-rūpe tatrāsya no layaḥ ||58||

rāvaṇatve mahākāma-parādhīnīkṛtātmanaḥ |

tadvan manuṣya-dhīr asya śrī-rāme’bhūn mṛtāv api ||59||

ato’sau cedirājatve punar āpottamāṃ śriyam ||60||

tatra kṛṣṇe samastānām eva nāmnāṃ ramāpateḥ |

kāraṇāni pravṛttes tu nimittāny abhavaṃs tadā ||61||

tena niścitya taṃ viṣṇuṃ svasya dvir-maraṇaṃ yataḥ |

atidveṣān mahāveśāt tāni nāmāni sarvaśaḥ |

jajalpa satataṃ śaśvan nindā-santarjanādiṣu ||62||

rūpaṃ ca tādṛśaṃ dṛṣṭvā viṣṇur eveti niścayāt |

nāmavat tac ca sarvatra sarvadā caiva saṃsmaran ||

dagdha-tad-dveṣajāghaudhaḥ kṣipte cakre ca tad-rucā |

apeta-daitya-bhāvo’nte tathā saṃskṛta-dṛṣṭikaḥ |

tadā tūjjvalam adrākṣīt paraṃ brahma narākṛti ||63||

tadaiva cakra-ghātena daitya-dehe vināśite |

tad eva brahma paramam anulīnatvam āyayau ||64||

ity uktvāpy atra bakyāder mokṣam apy arbha-līlayā |

amokṣaṃ kālanemyāder anyatrāpīśa-ceṣṭayā |

muniḥ smṛtvā punaḥ prākhyat ayaṃ hi bhagavān iti ||65|| [ViP 4.15.17]

hi prasiddham ayaṃ kṛṣṇo bhagavān svayam eva yat |

prīṇatāṃ dviṣatāṃ cātaś cetāṃsy ākarṣati drutam |

tasmāt kīrtita ity ādi māhātmyam citram atra na ||66||

iti vijñāya gadyānāṃ hārdaṃ sauhārdataḥ sphuñam |

tasmāt sa eva kaimutyād bhajanīyatayeṣyate ||67||

athākhilānāṃ nāmnāṃ ca pravṛttau kāraṇaṃ śṛṇu ||68||

lakṣmīśa-nāmāny evātra pravṛtter hetu-sāmyataḥ |

tathaiva hetubhedāc ca vartante yadu-puṅgave ||69||

daityāriḥ puṇḍarīkākṣaḥ śārṅgī garuḍa-vāhanaḥ |

pītāmbaraś cakra-pāṇiḥ śrīvatsāṅkaś caturbhujaḥ |

ity ādīny atra nāmāni pravṛtter hetu-sāmyataḥ ||70||

vasudevasya putratvāt vāsudevo nigadyate |

madhu-vaṃśe yato jātaḥ kathyate mādhavas tataḥ ||71||

śrī-hari-vaṃśe’pi (2.7.36)[[3]](#footnote-3)—

sa ca tenaiva nāmnātra kṛṣṇo vai dāma-bandhanāt |

goṣṭhe dāmodara iti gopībhiḥ parigīyate ||72||

tatraiva (158.30-32)[[4]](#footnote-4)—

adho’nena śayānena śakaṭāntara-cāriṇā |

rākṣasī nihatā raudrī śakunī-veśa-dhāriṇī ||

pūtanā-nāma sā ghorā mahākāyā mahābalā |

viṣa-digdhaṃ stanaṃ kṣudrā prayacchantī janārdane ||73||

dadṛśur nihatāṃ tatra rākṣasīṃ vana-gocarāḥ |

punar jāto’yam ity āhur uktas tasmād adhokṣajaḥ || iti ||74||

eṣo’dhaḥ śakaṭasyākṣe punar jāta ivety ataḥ |

adhokṣaja iti prāhur iti ṭīkā kṛtoditam ||75||

tatraiva (2.9.45)[[5]](#footnote-5) --

ahaṃ kilendro devānāṃ tvaṃ gavām indratāṃ gataḥ |

govinda iti lokās tvāṃ gāsyanti bhuvi śāśvatam ||76||

tatraiva (2.9.46)—

mamopari yathendratvaṃ sthāpito gobhir īśvaraḥ |

upendra iti kṛṣṇa tvāṃ gāsyanti divi devatāḥ ||77||

śrī-viṣṇu-purāṇe (5.16.23)—

yasmāt tvayaiva duṣṭātmā hataḥ keśī janārdana |

tasmāt keśava-nāmnā tvaṃ loke jñeyo bhaviṣyasi ||78|| iti |

ity ādiny atra nāmāni pravṛtter hetu-bhedataḥ |

eṣāṃ pravṛtter hetutvam anyad eva ramāpatau ||79||

kiṃ cāsurāṇāṃ dviṣatāṃ kṛṣṇam aprāpya nānyataḥ |

kuto’pi muktir ity ākhyād eva-kāra-dvayena saḥ ||80||

tathā hi śrī-gītāyāṃ (16.19-20)

tān ahaṃ dviṣataḥ krūrān saṃsāreṣu narādhamān |

kṣipāmy ajasram aśubhān āsurīṣv eva yoniṣu ||81||

āsurīṃ yonim āpannā mūḍhā janmani janmani |

mām aprāpyaiva kaunteya tato yānty adhamāṃ gatim ||82|| iti |

māṃ kṛṣṇa-rūpiṇaṃ yāvan nāpnuvanti mama dviṣaḥ |

tāvad evādhamaṃ yoniṃ prāpnuvantīti hi sphuṭam || 83 ||

tasmāt trayāṇām evāyaṃ śreṣṭha ity atra vismayaḥ |

ko vā syāt na tathā yasmāt svabhāvo’nyatra dṛśyate ||84||

ato manvakṣara-manoḥ kalpe svāyambhuvāgame |

pūjyante’syāvṛtitvena rāma-siṃhānanādayaḥ ||85||

nanv idaṃ śrūyate śāstre mahā-vārāha-vākyataḥ |

sarve nityāḥ śāśvatāś ca dahās tasya parātmanaḥ |

hānopādāna-rahitā naiva prakṛtijāḥ kvacit ||

paramānanda-sandohā jñāna-mātrāś ca sarvataḥ |

sarve sarva-guṇaiḥ pūrṇā sarva-doṣa-vivarjitāḥ ||86||

kiṃ ca nārada-pañcarātre—

maṇir yathā vibhāgena nīla-pītādibhir yutaḥ |

rūpa-bhedam avāpnoti dhyāna-bhedāt tathā vibhuḥ ||87|| iti |

tasmāt kathaṃ tāratamyaṃ teṣāṃ vyākhyāyate |

atrocyate pareśvatvāt pūrṇā yadyapi te’khilāḥ |

tathāpy akhila-śaktīnāṃ prākaṭyaṃ tatra no bhavet ||88||

aṃśatvaṃ nāma śaktīnāṃ sadālpāṃśa-prakāśitā |

pūrṇatvaṃ ca svacchayaiva nānā-śakti-prakāśitā ||89||

śaktir aiśvarya-mādhurya-kṛpā-tejo-mukhā guṇāḥ |

śakter vyaktis tathāvyaktis tāratamyasya kāraṇam ||90||

śaktiḥ samāpi pūryādi-dāhe dīpāgni-puñjayoḥ |

śītādy-ārti-kṣayenāgni-puñjād eva sukhaṃ bhavet ||91||

evam eva guṇādīnām āviṣkārānusārataḥ |

bhava-dhvaṃsena saukhyaṃ syāt bhaktādīnāṃ yathāyatham ||92||

ekatvaṃ ca pṛthaktvaṃ ca tathāṃśatvam utāṃśitā |

tasminn ekatra nāyuktam acintyānanta-śaktitaḥ ||93||

tatraikatve’pi pṛthak prakāśitā, yathā śrī-daśame (10.69.2)--

citraṃ bataitad ekena vapuṣā yugapat pṛthak |

gṛheṣu dvy-aṣṭa-sāhasraṃ striya eka udāvahat || 94 ||

pṛthaktve’py ekarūpatāpattiḥ, yathā pādme—

sa devo bahudhā bhūtvā nirguṇaḥ puruṣottamaḥ |

ekībhūya punaḥ śete nirdoṣo harir ādikṛt || 95 || iti |

yathā śrī-daśame (10.40.7)—

yajanti tva-mayās tvāṃ vai bahu-mūrty-eka-mūrtikam || 96 || iti |

kaurme ca --  
asthūlaś cānaṇuś caiva sthūlo’ṇuś caiva sarvataḥ |

avarṇaḥ sarvataḥ proktaḥ śyāmo raktākta-locanaḥ |

aiśvarya-yogād bhagavān viruddhārtho’bhidhīyate || 97||

tathāpi doṣāḥ parame naivāhāryaḥ kathañcana |

guṇā viruddhā apy ete samāhāryāḥ samantataḥ ||98||

śrī-ṣaṣṭha-skandhe [6.9.33-35] ca mitho viruddhācintya-śaktitvaṃ yathā gadyeṣu—

duravabodha ivāyaṃ tava vihāra-yogo yad aśaraṇo’śarīra idam anavekṣitāsmat-samavāya ātmanaivāvikriyamāṇena sa-guṇam aguṇaḥ sṛjasi harasi pāsi ||99||

atha tatra bhavān kiṃ deva-dattavad iha guṇa-visarga-patitaḥ pāratantryeṇa svakṛta-kuśalākuśalaṃ phalam upādadāti | aho svid ātmārāma upaśama-śīlaḥ samañjasa-darśana upāste iti ha vāva na vidāmaḥ ||100||

na hi virodha ubhayaṃ bhagavaty aparigaṇita-guṇa-gaṇe īśvare anavagāhya-māhātmye’rvācīna-vikalpa-vitarka-vicāra-pramāṇābhāsa-kutarka-śāstra-kalitāntaḥ-karaṇāśaya-duravagraha-vādināṃ vivādānavasare uparata-samasta-māyā-maye kevala evātma-māyām antardhāya ko nv artho durghaṭa iva bhavati svarūpa-dvayābhāvāt sama-viṣama-matīnāṃ matam anusarasi yathā rajju-khaṇḍaḥ sarpādi-dhiyām ||101||

vinā śarīra-ceṣṭatvaṃ vinā bhūmyādi-saṃśrayam |

vinā sahāyāṃs te karmāvikriyasya sudurgamam ||102||

ukto guṇa-visargeṇa devāsura-raṇādikaḥ |

tasmin patita āsaktaḥ pāratantryas tu tad bhavet |

yadāśriteṣu deveṣu pāravaśyaṃ kṛpākṛtam ||103||

tena svakṛtam ātmīya-kṛtaṃ śubha-śubhetarat |

sukha-duḥkhādi-rūpaṃ kiṃ phalaṃ svīkurute bhavān ||104||

ātmārāmatayā kiṃvā tatrodāstetarām iti |

na vidmaḥ kintu naivedaṃ viruddham ubhayaṃ tvayi ||105||

tatra hetur bhagavatīty ādi proktaṃ pada-dvayam |

tathaiveśvara ity ādi-padānāṃ pañcakaṃ matam ||106||

bhagavattvena sārvajñaṃ sad-guṇatvaṃ tathānyataḥ |

brahmatvaṃ kevalatvena labhyate tatra ca sphuṭam ||107||

yadyapi brahmatā-hetoḥ sarvatra syāt taṭasthatā |

tathāpy ādi-guṇa-dvayyā bhaved bhatānukūlatā ||108||

nanv ekasya svarūpasya dvairūpyaṃ katham ekadā |

tatrāha arvācīneti tādṛśānāṃ hi vādinām |

vivādasyānavasare tasya tāvad agocare ||109||

ato’cintyātma-śaktiṃ tāṃ madhyekṛtyātra durghaṭaḥ |

ko nv arthaḥ syād viruddho’pi tathaivāsyā hy acintyatā |

sā ca nānāviruddhānāṃ kāryāṇām āśrayān matā ||110||

śrutes tu śabda-mūlatvād iti ca brahma-sūtra-kṛt |

acintyāḥ khalu ye bhāvā na tāṃs tarkeṇa yojayet |

iti skānda-vacas tac ca maṇyādiṣv api dṛśyate ||111||

tādṛśīṃ ca vinā śaktiṃ na sidhyet parameśatā |

yataś cānavagāhyatvenāsya māhātmyam ucyate ||112||

ajñānam indra-jālaṃ vā vīkṣyate yatra kutracit |

ato na pāramaiśvaryaṃ tena tasya prasidhyati ||113||

tac ca tasya na hīty āha sphuṭaṃ coparatety adaḥ |

tathā bhagavatīty ādi-padānāṃ ṣaṭ-tayasya ca |

bhavet prayoga-tātparyam atra niṣphalam eva hi ||114||

tasmān na śāstra-yuktibhyām ubhayaṃ tad virudhyate |

tathāpy uccāvaca-dhiyām anevaṃ-tattva-vedinām |

matānusārato bhāsi rajjūvat tvaṃ tathā tathā ||115||

nanu bhoḥ kevalaṃ jñānaṃ brahma syād bhagavān punaḥ |

nānādharmeti tatrāpi svarūpa-dvaym īkṣyate ||

iti prāha svarūpeti tat-svarūpasya naiva hi |

kadāpi dvaitam ekasya dharma-dvayam idaṃ dhruvam ||116||

tato virodhas tac-chakti-vilāsānāṃ yad īkṣyate |

tad evācintyam aiśvaryaṃ bhūṣaṇaṃ na tu dūṣaṇam ||117||

iyam eva virodhoktis tṛtīye’pi ca dṛśyate ||

karmāṇy anīhasya bhavo 'bhavasya te

durgāśrayo 'thāri-bhayāt palāyanam |

kālātmano yat pramadā-yutāśramaḥ

svātman-rateḥ khidyati dhīr vidām iha || 118 || (3.4.16) iti |

tat tan na vāstavaṃ cet syāt vidyāṃ buddhi-bhramas tadā |

na syād evety acintyaiva śaktir līlāsu kāraṇam ||

yathā yathā ca tasyecchā sā vyanakti tathā tathā ||119||

evaṃ prāsaṅgikaṃ procya prakṛtārtho nirūpyate |

nanu yaḥ prakṛti-svāmī yo’ntaryāmī ca puruṣaḥ |

tābhyām adhikatā nāsya kaṃsārer upapadyate ||120||

tathā hi śrī-prathame (1.3.1-5) --

jagṛhe pauruṣaṃ rūpaṃ bhagavān mahad-ādibhiḥ |

sambhūtaṃ ṣoḍaśa-kalam ādau loka-sisṛkṣayā ||121||

yasyāmbhasi śayānasya yoga-nidrāṃ vitanvataḥ |

nābhi-hradāmbujād āsīd brahmā viśva-sṛjāṃ patiḥ ||122||

yasyāvayava-saṃsthānaiḥ kalpito loka-vistaraḥ |

tad vai bhagavato rūpaṃ viśuddhaṃ sattvam ūrjitam ||123||

paśyanty ado rūpam adabhra-cakṣuṣā

sahasra-pādoru-bhujānanādbhutam |

sahasra-mūrdha-śravaṇākṣi-nāsikaṃ

sahasra-mauly-ambara-kuṇḍalollasat ||124||

etan nānāvatārāṇāṃ nidhānaṃ bījam avyayam |

yasyāṃśāṃśena sṛjyante deva-tiryaṅ-narādayaḥ ||125|| iti |

atra kārikāḥ—

ādau sarvāvatārāgre bhagavān puruṣottamaḥ |

mahat-tattvādibhiḥ kṛtvā bhuvanānāṃ sisṛkṣayā ||

pauruṣaṃ puruṣākāram athavā puruṣābhidham |

rūpam ānanda-cin-mūrtiṃ jagṛhe prādurācarat ||126||

arthaḥ sambhūta-śabdasya samyak satyam itīratiḥ |

sambhūtaṃ yuktam iti vā bhuvanānāṃ sisṛkṣayā |

ṣoḍaśaiva kalā yasmiṃs tat ṣoḍaśa-kalaṃ matam ||127||

tāḥ ṣoḍaśa-kalāḥ proktā vaiṣṇavaiḥ śāstra-darśanāt |

śaktitvena ca tā bhakti-vivekādiṣu sammatāḥ ||128||

śrīr bhūḥ kīrtir ilā līlā kāntir vidyeti saptakam |

vimalādyā navety etā mukhyāḥ ṣoḍaśa śaktayaḥ ||129|| iti |

tad idaṃ pauruṣaṃ rūpaṃ trividhaṃ pūrvam īritam |

tatra procya mahat-sraṣṭṛ-rūpam aṇḍa-stham ucyate ||130||

yasyājāṇḍa-praveśena śayānasya tad ambhasi |

nābhihradāmbujād āsīd iti suvyaktam eva hi ||131||

yasya nābhi-hradābjasyāvayavāḥ karṇikādayaḥ |

saṃsthānāny atra vidyā-sa-viśeṣās tais tu kalpitaḥ |

lokānāṃ sarva-jagatāṃ vistāro vitatiḥ kila ||132||

sa śete yena rūpeṇa tac chuddhaṃ sattvam ūrjitam ||133||

paśyantīty-ādi-padyena tad evedaṃ viśiṣyate |

etad-rūpaṃ tu nānāvatārāṇām udayāspadam ||134||

yathaikādaśe (11.4.3) --

bhūtair yadā pañcabhir ātma-sṛṣṭaiḥ

puraṃ virājaṃ viracayya tasmin |

svāṃśena viṣṭaḥ puruṣābhidhānam

avāpa nārāyaṇa ādidevaḥ || 135 ||

atra sārdha-kārikā—

nārāyaṇo’tra parama-vyomeśānaḥ sa ātmanā |

puṃsvarūpeṇa sṛṣṭais tair bhūtaiḥ sṛṣṭvā virāṭ-tanum |

viṣṭaḥ svāṃśena tenaiva samprāptaḥ puruṣābhidhām ||136||

prastute tu kim āyātam ity āśaṅkya nigadyate |

so’sya garbhodaśayyasya vilāso yaś caturbhujaḥ |

śete praviśya lokābjaṃ viṣṇv-ākhyaḥ kṣīra-vāridhau ||137||

ayaṃ ca sthāvarāntānāṃ syrādīnāṃ śarīriṇām |

hṛdy-antaryāmitāṃ prāpto nānā-rūpa iva sthitaḥ ||138||

tṛtīyaṃ sarva-bhūta-stham iti[[6]](#footnote-6) viṣṇor yad ucyate |

rūpaṃ sātvata-tantre tad-vilāso’syaiva sammataḥ ||139||

ataḥ kṣīrāmbudhes tīre kṛtopasthānakaḥ suraiḥ |

eṣa evāvatīrṇo’bhūt kṛṣṇākhya iti yujyate ||140||

athātra pūrva-pakṣe vaḥ siddhāntaḥ pratipadyate |

yathā śrī-daśame teṣu sureṣv evāśarīragīḥ ||141||

vasudeva-gṛhe sākṣād bhagavān puruṣaḥ paraḥ |

janiṣyate tat-priyārthaṃ sambhavantu sura-striyaḥ ||142 || iti (bhā.pu. 10.1.23)

atra kārikāḥ—

puruṣasya paratvena sākṣāc ca bhagavān iti |

etasyaiva mahat-sraṣṭā so’ṃśa ity abhiviśrutaḥ ||143||

atra śrī-svāmi-pādānām api sammatir īkṣyate |

yad aṃśabhāgenety asya vyākhyāṃ kurvadbhir eva taiḥ ||

aṃśena bhāgo māyāyā yenety aṃśo’sya puruṣaḥ |

bhāgo bhajanam ity evaṃ pūrṇatāsya sphuṭīkṛtā ||144||

kiṃ ca tatraiva devakyā kṛte stotre nirūpitam ||145||

yathā (10.85.31) --

yasyāṃśāṃśāṃśa-bhāgena

viśvotpatti-layodayāḥ |

bhavanti kila viśvātmaṃs

taṃ tv ādyāhaṃ gatiṃ gatā || 146 ||

atra kārikā—

yasyāṃśaḥ puruṣasya syād aṃśaḥ prakṛtis tu sā |

tasyā aṃśā guṇās teṣāṃ bhāgenāsyodbhavādayaḥ ||147||

kiṃ ca tatraiva (10.14.14)

nārāyaṇas tvaṃ na hi sarva-dehinām

ātmāsy adhīśākhila-loka-sākṣī |

nārāyaṇo’ṅgaṃ nara-bhū-jalāyanāt

tac cāpi satyaṃ na tavaiva māyā ||148|| iti |

atra kārikāḥ—

jagat-trayeti padyena śrī-nārāyaṇatāṃ vadan |

kṛṣṇasyātha svayaṃ dṛṣṭvā paramaiśvaryam adbhutam ||

paryāptyājāṇḍa-niyutaṃ svayaṃ bhītibharākulaḥ |

nārāyaṇas tvaṃ nety āha sāparādha ivātmabhūḥ ||149||

he adhīśety ajāṇḍaugha-sthitāntaryāmi-puruṣāḥ |

īśās tebhyo’dhiko’dhīśo hi yataḥ sarva-dehinām ||

samaṣṭīnāṃ savikuṇṭha-jīvānāṃ tvaṃ prakāśakaḥ |

teṣām akhila-lokānāṃ sākṣī draṣṭāpy asi svayam ||150||

ato yo narabhū-nīrāyaṇān nārāyaṇaḥ smṛtaḥ |

sa te’ṅgam aṃśaḥ pūrṇasya cini-māyā-śakti-vaibhavaiḥ |

cātuṣpādikam aiśvaryaṃ tava tasya tu pādikam ||151||

viṣṭabhyāham idaṃ kṛtsnam ekāṃśeneti te vacaḥ |

tac cāṃśatvaṃ bhavet satyaṃ virāḍvan na tu māyikam ||152||

śrī-brahma-saṃhitāyāṃ (5.48)—

yasyaika‑niśvasita‑kālam athāvalambya

jīvanti loma‑vilajā jagad‑aṇḍa‑nāthāḥ |

viṣṇur mahān sa iha yasya kalā‑viśeṣo

govindam ādi‑puruṣaṃ tam ahaṃ bhajāmi ||153||

ataḥ puruṣa evāsya kṛṣṇasyāṃśo bhaved yadi |

tad-vilāsas tu nitarāṃ bhavet kṣīrābdhi-nāyakaḥ ||154||

nanu dvitīya-skandhe tu yo’vatīrṇo yadoḥ kule |

kiṃ vidhātrā sa hi sita-kṛṣṇa-keśatayoditaḥ ||155||

tathā hi (2.7.26)

bhūmeḥ suretara-varūtha-vimarditāyāḥ

kleśa-vyayāya kalayā sita-kṛṣṇa-keśaḥ |

jātaḥ kariṣyati janānupalakṣya-mārgaḥ

karmāṇi cātma-mahimopanibandhanāni ||156|| iti |

maivaṃ bhoḥ śrūyatām asya padyasārtho vidhīyate |

kalayā śilpa-naipuṇya-viśeṣa-vidhinā sitāḥ |

baddhāḥ kṛṣṇā atiśyāmāḥ keśā yeneti vigrahaḥ |

sa evetyasya vaidagdhī-viśeṣotkarṣa īritaḥ ||157||

kiṃvā yaḥ kalayāṃśena syāt sita-śyāma-keśakaḥ |

sa evātrāvatīrṇo’bhūt śrī-līlā-puruṣottamaḥ ||158||

kiṃ ca—

mārkaṇḍeyena vajrāya viṣṇudharmottare sphuṭam |

layābdhistho’niruddho’yaṃ pitā te iti kīrtitam ||159||

tatra vajra-praśnaḥ— (1.79.1)

kas tv asau bāla-rūpeṇa kalpānteṣu punaḥ punaḥ |

dṛṣṭo yo na tvayā jñātas tatra kautūhalaṃ mama ||160||

mārakaṇḍeyottaram— (1.79.2-3)

bhūyo bhūyas tva asau dṛṣṭo mayā devo jagat-patiḥ |

kalpa-kṣaye na vijñātaḥ sa mayā mohitena vai ||161||

kalpa-kṣaye vyatīte tu taṃ tu devaṃ pitāmahāt |

aniruddhaṃ vijānāmi pitaraṃ te jagat-patim ||162|| iti |

atra kārikā --

anyathā munivarṣe’yam avadiṣyad idaṃ tadā |

taṃ śrī-kṛṣṇaṃ vijānāmi prapitāmaham eva te ||163||

ataḥ keśāvatāratva-bhramo’py ārāt parāhataḥ ||164||

nanv astu puruṣādibhyaḥ śraiṣṭhyaṃ tasyāgha-vidviṣaḥ |

kintu śrī-vāsudevo’tra sarvaiśvarya-niṣevitaḥ |

tripāt-pāda-vibhūtyoś ca nānā-rūpa iva sthitaḥ ||

unmīlad-bāla-mārtaṇḍa-parārdha-madhura-dyutiḥ |

kvacin nava-ghana-śyāmaḥ kvacij jāmbunada-prabhaḥ ||

mahā-vaikuṇṭha-nāthasya vilāsatvena viśrutaḥ |

paramātmā bala-jñāna-vīrya-tejobhir anvitaḥ ||165||

mahāvasthākhyayā khyātaṃ yad-vyūhānāṃ catuṣṭayam |

tasyādyo’yam tathopāsyaś citte tad-adhidaivatam |

tathā viśuddha-sattvasya yaś cādhiṣṭhānam ucyate ||166||

nijāṃśo yasya bhagavān śrī-saṅkarṣaṇa īṣyate |

yasya saṅkarṣaṇo vyūho dvitīya iti sammataḥ |

jīvaś ca syāt sarva-jīva-prādurbhāvāspadatvataḥ ||167||

pūrṇa-śārada-śubhrāṃśu-parārdha-madhura-dyutiḥ |

upāsyo’yam ahaṅkāre śeṣa-nyasta-nijāṃśakaḥ ||

smarārāter adharmasya sarpāntaka-sura-dviṣām |

antaryāmitvam āsthāya jagat-saṃhāra-kārakaḥ ||168||

vyūhas tṛtīyaḥ pradyumno vilāso yasya viśrutaḥ |

yaḥ pradyumno buddhi-tattve buddhimadbhir upāsyate ||

stuvatyā ca śriyā devyā niṣevyate ilāvṛte |

śuddha-jāmbunada-prakhyaḥ kvacin nīla-ghana-cchaviḥ ||

nidānaṃ viśva-sargasya kāma-nyasya-nijāṃśakaḥ |

vidheḥ prajāpatīnāṃ rāgināṃ ca smarasya ca |

antaryāmitvam āpannaḥ sargaṃ samyak karoty asau ||169||

vyūhas turyo’niruddhākhyo vilāso yasya śasyate |

yo’niruddho manas-tattve manīṣibhir upāsyate ||

nīla-jīmūta-saṅkāśo viśva-rakṣaṇa-tatparaḥ |

dharmasyāyaṃ manūnāṃ ca devānāṃ bhūbhujāṃ tathā |

antaryāmitvam āsthāya kurute jagataḥ sthitim ||170||

mokṣadharme tu manasaḥ syāt pradyumno’dhidaivatam |

aniruddhas tv ahaṅkārasyeti tatraiva kīrtitam ||171||

sarveṣāṃ pañcarātrāṇām apy eṣā prakriyā matā ||172||

pādme tu parama-vyomnaḥ pūrvādye dik-catuṣṭaye |

vāsudevādayo vyūhaś catvāraḥ kathitāḥ kramāt ||173||

tathā pāda-vibhūtau ca nivasanti kramādi me |

jalāvṛti-stha-vaikuṇṭha-sthita vedavatī-pure ||

satyordhve vaiṣṇave loke nityākhye dvārakā-pure |

śuddhodād uttare śveta-dvīpe cairāvatī-pure |

kṣīrāmbudhi-sthitānte kroḍa-paryaṅka-dhāmani ||174||

sātvatīye kvacit tantre nava vyūhāḥ prakīrtitāḥ |

catvāro vāsudevādyā nārāyaṇa-nṛsiṃhakau ||

hayagrīvo mahā-kroḍo brahmā ceti navoditāḥ |

tatra brahmā tu vijñeyaḥ pūrvokta-vidhayā hariḥ ||175||

kintu vyūhās tu catvāro rājad-bhuja-catuṣṭayāḥ |

ajasra-paramaiśvaryam arṣādāpairbhūṣitāḥ ||176||

atrāpi vāsudevo’yaṃ sampūrṇānanda-samplavaḥ |

aiśvaryādau nirviśeṣaḥ parama-vyoma-nāyakāt |

ādyānām api sarveṣām ādibhūtaḥ suparvaṇām ||177||

ity āśaṅke sa evāyaṃ kṛṣṇākhyaḥ sann avātarat |

vāsudevatayā yasmāt sarvatraiṣa suviśrutaḥ ||178||

naivaṃ yuktaṃ śṛṇu tataḥ samādhānaṃ vidhīyate |

ādya-vyūhād api śreṣṭhaḥ kathyate devakī-sutaḥ ||179||

tathā śrī-daśame—

ete cāṃśakalāḥ puṃsaḥ kṛṣṇas tu bhagavān svayam ||180||

atra kārike—

puṃ-nāmnaḥ puruṣasyaite śrī-varāha-ṛṣādayaḥ |

aṃśāḥ atrāvatārāḥ syuḥ kumārādyāḥ kalā matāḥ ||

tu-bhinnopakrame kṛṣṇo bhagavān puruṣottamaḥ |

svayam ity apayātāsya vāsudevāvatāratā ||181||

śrī-daśame caivam evoktam (10.14.2)—

asyāpi deva vapuṣo mad-anugrahāya

svecchāmayasya na tu bhūtamayasya ko’pi |  
neśe mahi tv avasituṃ manasā’ntareṇa

sākṣāt tavaiva kim utātma-sukhānubhūteḥ ||182|| iti |

atra kārikāḥ—

devaḥ sva-nāmni deveti khyātaṃ yasya vapuḥ sa hi |

vyūhānām ādimo vāsudevo deva-vapur mataḥ ||

tato’pi mahi māhātmyaṃ sākṣād evātra te sataḥ |

ko vidhātāpy avasituṃ jñātuṃ neśe’smi na kṣamaḥ |

kim utāho ātma-sukhānubhūter brahma-rūpataḥ ||183||

evam artho’sya padyasya kaimutya-nyāya-saṃsthitaḥ ||184||

nyūne’dhike ca kaimutyaṃ tatra nyūne bhaved yathā |

kaustubhas tu mahā-tejāḥ sūrya-koṭi-śatād api |

ayaṃ kim uta vaktavyaṃ pradīpād dīptimān iti ||185||

athādhike yathā dhvāntaiḥ śakyo dīpo’pi nārditum |

sa tu mārtaṇḍa-koṭībhiḥ sama`y kim uta kaustubhaḥ ||186||

ato nyūnād api nyūne kaimutyam iha tu sthitam ||187||

mayy evānugraho yasyety anugraha-bharo yataḥ |

mayy eva vihito bhūyān apūrvāścarya-darśanāt ||188||

svecchāmayasya bhaktānāṃ kāmāyākhila-karmaṇaḥ |

na tu bhūtamayasyeti puruṣatvaṃ ca khaṇḍitam |

yad eṣa sarva-jīvānāṃ puruṣaḥ paramāśrayaḥ ||189||

āntareṇa niruddhena manasety ekatānatā |

jñātuṃ syān mahimā śakyo yadyapy ebhir viśeṣaṇaiḥ |

jñātuṃ tathāpi neśe’smīty acintyaiśvaryatoditā ||190||

jānatā vāsudevāc ca brahmataś cādhikādhikam |

māhātmyaṃ kṛṣṇa-candrasya viriñcena samarthitam ||191||

ato manv-akṣara-manor dhyāne svāyambhuvāgame |

catvāro vāsudevādyāḥ kṛṣṇasyāvṛtir īritāḥ ||192||

kramādi-dīpikāyāṃ ca vasv-akṣara-manor vidhau |

gokuleśāvṛtitvena vāsudevādayo matāḥ ||193||

nanu śraiṣṭhyaṃ mukundasya brahmato yujyate katham |

yad brahma śrībhāgaator aikyam eva prasidhyate ||194||

puruṣaṃ paramātmā ca brahma ca jñānam ity api |

sa eko bhagavān eva śāstreṣu bahudhocyate ||195||

tathā ca skānde --

bhagavān paramātmeti procyate’ṣṭāṅga-yogibhiḥ |

brahmety upaniṣan-niṣṭhair jñānaṃ ca jñāna-yogibhiḥ ||196||

śrī-prathame ca (1.2.11)—

vadanti tat tattva-vidas tattvaṃ yaj jñānam advayam |

brahmeti paramātmeti bhagavān iti śabdyate ||197|| iti |

satyam uktaṃ śṛṇu tatas tṛtīye kāpilaṃ vacaḥ ||198||

yathā (3.32.33)—

yathendriyaiḥ pṛthag-dvārair artho bahu-guṇāśrayaḥ |

eko nāneyate tadvad bhagavān śāstra-vartmabhiḥ ||199|| iti |

atra kārikāḥ—

tat tat śrī-bhagavaty eva svarūpaṃ bhuvi vidyate |

upāsanānusāreṇa bhāti tat-tad-upāsake ||200||

yathā rūpa-rasādīnāṃ guṇānām āśrayaḥ sadā |

kṣīrādir eka evārtho jñāyate bahudhendriyaiḥ ||201||

dṛśā śuklo rasanayā madhuro bhagavāṃs tathā |

upāsanābhir bahudhā sa eko’pi pratīyate ||202||

jihvayaiva yathā grāhyaṃ mādhuryaṃ tasya nāparaiḥ |

yathā cakṣur-ādīni gṛhṇanty arthaṃ nijaṃ nijam ||203||

tathānyā bāhya-karaṇa-sthānīyopāsanākhilā |

bhaktis tu cetaḥ-sthānīyā tat-tat-sarvārtha-lābhataḥ ||204||

iti pravara-śāstreṣu tasya brahma-svarūpataḥ |

mādhuryādi-guṇādhikyāt kṛṣṇasya śreṣṭhatocyate ||205||

tathā ca śrī-daśame (10.14.6-7)

tathāpi bhūman mahimā-guṇasya te

viboddhum arhaty amalāntar-ātmabhiḥ

avikriyā svānubhavād arūpato

hy ananya-bodhyātmatayā na cānyathā ||206|||

guṇātmanas te 'pi guṇān vimātuṃ;

hitāvatīrṇasya ka īśire 'sya |

kālena yair vā vimitāḥ sukalpair;

bhū-pāṃśavaḥ khe mihikā dyubhāsaḥ ||207|| iti |

nanu prākṛta-rūpatvān mṛga-tṛṣṇopamā-juṣām |

guṇānāṃ gaṇanā na syād iti kātra vicitratā || 208 ||

maivaṃ guṇānām etasya prākṛtatvaṃ na vidyate |

teṣāṃ svarūpa-bhūtatvāt sukharūpatvam eva hi ||209||

tathā ca brahma-tarke—

guṇaiḥ svarūpa-bhūtais tu guṇy asau harir īśvaraḥ |

na viṣṇor na ca muktānāṃ kvāpi bhinno guṇo mataḥ ||210||

śrī-viṣṇu-purāṇe (1.9.43)

sattvādayo na santīśe yatra ca prākṛtā guṇāḥ |

sa śuddhaḥ sarva-śuddhebhyaḥ pumān ādyaḥ prasīdatu ||211||

tathā ca tatraiva (6.5.79)

jñāna-śakti-balaiśvarya-vīrya-tejāṃsy aśeṣataḥ |

bhagavac-chabda-vācyāni vinā heyair guṇādibhiḥ ||212||

pādme ca (6.255.39-40)—

yo’sau nirguṇa ity uktaḥ śāstreṣu jagad-īśvaraḥ |

prākṛtair heya-saṃyuktair guṇair hīnatvam ucyate ||213||

prathame ca (1.16.30) --

ete cānye ca bhagavan nityā yatra mahā-guṇāḥ |

prārthyā mahattvam icchadbhir na viyanti sma karhicit || 214 || iti |

ataḥ kṛṣṇo’prākṛtānāṃ guṇānāṃ niyutāyutaiḥ |

viśiṣṭo’yaṃ mahāśaktiḥ pūrṇānanda-ghanākṛtiḥ ||215||

brahma-nidharmakaṃ vastu nirviśeṣam amūrtikam |

iti sūryopamasyāsya kathyate tat prabhopamam ||216||

tathā ca śrī-gītāsu (14.26-27)—

māṃ ca yo 'vyabhicāreṇa bhaktiyogena sevate |

sa guṇān samatītyaitān brahmabhūyāya kalpate ||217||

brahmaṇo hi pratiṣṭhāham amṛtasyāvyayasya ca |

śāśvatasya ca dharmasya sukhasyaikāntikasya ca ||218|| iti |

atra kārikāḥ—

sa brahma-bhāvam āsādya līlāvigraham āśrayam |

mānānanda-ghanaṃ premṇā bhajed ity ayam āśrayaḥ ||219||

bhakter avyabhicārāyāḥ prema-sevaiva yat phalam |

kevalaṃ brahma-bhāvas tu vidveṣeṇāpi labhyate ||220||

nanu te yādavasyāsya bhajanād brahmatā katham |

ity āha brahmaṇo hīti hi yato’haṃ puras tava ||

sthito’yaṃ vividhānanda-pūrṇa-cid-ghana-vigrahaḥ |

brahmaṇaś cit-svarūpasya pratiṣṭhā paramāśrayaḥ |

ravis tejo-ghanākāraḥ karaughasya yathā bhavet ||221||

avyayenāmṛteneha nitya-muktir udīryate |

śāśvatena tu dharmeṇa bhagavad-dharma ucyate ||222||

aikāntika-sukhenātra prema-bhakti-rasotsavaḥ |

yena mokṣa-sukhasyāpi tiraskāro vidhīyate ||223||

kiṃ ca brahma-saṃhitāyām (5.40)—

yasya prabhā prabhavato jagad‑aṇḍa‑koṭi‑

koṭiṣv aśeṣa‑vasudhādi vibhūti‑bhinnam |

tad brahma niṣkalam anantam aśeṣa‑bhūtaṃ

govindam ādi‑puruṣaṃ tam ahaṃ bhajāmi ||224|| iti |

atra kārike—

niṣkalādi-svarūpaṃ tat brahmāṇḍārbuda-koṭiṣu |

vibhūtibhir dharādyābhir bhinnaṃ bhedam upāgatam ||

sadā prabhāva-yuktasya brahma yasya prabhā bhavet |

taṃ govindaṃ bhajāmīti padyasyārthaḥ sphuṭīkṛtaḥ ||225||

nanu bhos tava bhāvo’yaṃ jñāta eva mayā dhruvam |

paravyoma-pateḥ śaurir avatāras tayocyate ||226||

janmādi-līlā-prākaṭyāt avatāratayāpy asau |

prokto vilāsa eva syāt sarvotkarṣātibhūmataḥ ||227||

yaḥ para-vyoma-nāthaḥ syād asamānordha-vaibhavaḥ |

śruti-smṛti-mahātantra-varṇitotkarṣa-sauṣṭhavaḥ |

loka-sṛṣṭeḥ purā brāhme kalpe yaḥ parameṣṭhine |

mahāvaikuṇṭha-lokasthaṃ svam ātmānam adarśayat ||228||

tathā hi śrī-dvitīya-skandhe (2.9.9-16) --

tasmai sva-lokaṃ bhagavān sabhājitaḥ

sandarśayām āsa paraṃ na yat-param

vyapeta-saṅkleśa-vimoha-sādhvasaṃ

sva-dṛṣṭavadbhir puruṣair abhiṣṭutam ||229||

pravartate yatra rajas tamas tayoḥ

sattvaṃ ca miśraṃ na ca kāla-vikramaḥ |

na yatra māyā kim utāpare harer

anuvratā yatra surāsurārcitāḥ ||230||

śyāmāvadātāḥ śata-patra-locanāḥ

piśaṅga-vastrāḥ surucaḥ supeśasaḥ |

sarve catur-bāhava unmiṣan-maṇi-

praveka-niṣkābharaṇāḥ suvarcasaḥ |

pravāla-vaidūrya-mṛṇāla-varcasaḥ

parisphurat-kuṇḍala-mauli-mālinaḥ ||231||

bhrājiṣṇubhir yaḥ parito virājate

lasad-vimānāvalibhir mahātmanām |

vidyotamānaḥ pramadottamādyubhiḥ

savidyud abhrāvalibhir yathā nabhaḥ ||232||

śrīr yatra rūpiṇy urugāya-pādayoḥ

karoti mānaṃ bahudhā vibhūtibhiḥ |

preṅkhaṃ śritā yā kusumākarānugair

vigīyamānā priya-karma gāyatī ||233||

dadarśa tatrākhila-sātvatāṃ patiṃ

śriyaḥ patiṃ yajña-patiṃ jagat-patim |

sunanda-nanda-prabalārhaṇādibhiḥ

sva-pārṣadāgraiḥ parisevitaṃ vibhum ||

bhṛtya-prasādābhimukhaṃ dṛg-āsavaṃ

prasanna-hāsāruṇa-locanānanam |

kirīṭinaṃ kuṇḍalinaṃ catur-bhujaṃ

pītāṃśukaṃ vakṣasi lakṣitaṃ śriyā ||

adhyarhaṇīyāsanam āsthitaṃ paraṃ

vṛtaṃ catuḥ-ṣoḍaśa-pañca-śaktibhiḥ |

yuktaṃ bhagaiḥ svair itaratra cādhruvaiḥ

sva eva dhāman ramamāṇam īśvaram ||234|| iti |

atra kārikāḥ—

yad yataḥ param utkṛṣṭaṃ padam anyan na hi kvacit |

saṅkleśāḥ pañcavidyādyā vimoho nirvivekatā ||

sādhvasaṃ pātato bhītir na santy etāni yatra tam |

sva-dṛṣṭam ātmanaḥ sākṣāt kāras tadvadbhir īḍitam ||235||

rajas tamaś ca no yatra sattvaṃ sadhryak tayor na ca |

guṇā yatra prakṛtijā na satnīti pradarśitam ||

na kāla-vikramo yatra sarva-vidhvaṃsa-kāritā |

paraṃ mūlam anarthānāṃ yatra māyaiva nāsti hi ||

apare tatra kim uta vikārā mahad-ādayaḥ |

ato vaikuṇṭha-lokasya kathitā nitya-siddhatā ||236||

harer anuvratā yatra śyāmāruṇa-harit-sitāḥ |

tat-tad-varṇam upāsyeśaṃ tat-sārūpyam upāgatāḥ |

athavā nitya-siddhatvāt tad-rucām apy anāditā ||237||

śrīḥ sampad-rūpiṇī mūrtā yatra padmāṃśa-sambhavā |  
mānaṃ sevāṃ racayati vividhābhir vibhūtibhiḥ ||

kusumākāra-śabdena ṛtūnām adhipo mataḥ |

tena tasyānugair grīṣma-varṣādyair ṛtubhiś ca yā ||

viśeṣād gīyamānāpi priyakarmaiva gāyatī |

śatrantena padenātra tiṅ-antā lakṣitā kriyā ||238||

tatreśvaraṃ dadarśāsau kathambhūtaṃ dṛg-āsavam |

sāndrānandair dṛśāṃ suṣṭhu mādakatvāt sa āsavaḥ ||239||

pītāṃśuka-padenāsya dhvanyate śyāma-varṇatā ||240||

adhyarhaṇīya-śabdena mahā-yogākhya-pīṭhakam |

śrī-pādmottara-khaṇḍoktam atraivāgre pravakṣyate ||241||

catasro hlādinī-kīrti-karuṇā-tuṣṭayaḥ smṛtāḥ |

śaktayaḥ ṣoḍaśātraiva pūryam eva pradarśitāḥ ||242||

vidyāyāḥ pañca-parvāṇi sāṅkhyādīny atra pañca ca ||243||

tāni pañcarātre --

sāṅkhya-yogau tu vairāgyaṃ tapo bhaktiś ca keśave |

pañca-parveti vidyeyaṃ yayā vidvān hariṃ viśet ||244|| iti |

ity etābhir vṛtaṃ pañca-viṃśatyā śaktibhiḥ sadā |

bhagair aiśvarya-dharmādyaiḥ svaira-sādhāraṇodayaiḥ ||

itaratra viriñcy-ādāv adhruvair assthiraiḥ kṛśaiḥ |

sva eva dhāmni vaikuṇṭhe ratiṃ vidadhataṃ sadā |

kiṃ vā svarūpa-bhūtatvāt śriyas tasyāḥ svadhāmatā ||245||

tathā ca bhārgava-tantre—

śakti-śaktimatoś cāpi na vibhedaḥ kathañcana |

avibhinnāpi svecchādi-śabdair api vibhāṣyate || iti ||246||

kiṃ ca pādmottara-khaṇḍe (6.255.57-64)

pradhāna-parama-vyomnor antare virajā nadī |

vedāṅga-sveda-janita-toyaiḥ prasrāvitā śubhā ||247||

tasyāḥ pāre para-vyomni tripād-bhūtaṃ sanātanam |

amṛtaṃ śāśvataṃ nityam anantaṃ paraṃ padam ||

śuddha-sattva-mayaṃ divyam akṣaraṃ brahmaṇaḥ padam ||

aneka-koṭi-sūryāgni-tulya-varcasam avyayam ||

sarva-vedamayaṃ śubhraṃ sarva-pralaya-varjitam |

hiraṇmayaṃ mokṣapadaṃ brahmānanda-sukhāhvayam ||

samānādhikya-rahitam ādy-anta-rahitaṃ śubham ||

tejasāty-adbhutaṃ ramyaṃ nityam ānanda-sāgaram |

evam ādi-guṇopetaṃ tad viṣṇoḥ paramaṃ padam ||

na tad bhāsayate sūryo na śaśāṅko na pāvakaḥ |

yad gatvā na nivartante tad dhāma paramaṃ hareḥ ||248||

tad viṣṇoḥ paramaṃ dhāma śāśvataṃ nityam acyutam |

na hi varṇayituṃ śakyaṃ kalpa-koṭi-śatair api ||249||

tatraivāgre (6.256.9-21)—

śrī-śārṅgi-bhakti-sevaika-rasabhoga-vivardhitāḥ |

mahātmano mahābhāgā bhagavat-pāda-sevakāḥ ||

tad viṣṇoḥ paramaṃ dhāma yānti prema-sukha-pradam ||

nānā-janapadākīrṇaṃ vaikuṇṭhaṃ tad dhareḥ padam |

prakāraiś ca vimānaiś ca saudhai ratnamayair vṛtam ||251||

tan madhye nagarī divyā sāyondhyeti prakīrtitā |

maṇi-kāñcana-citrāḍhya-prākārais toraṇair vṛtā |

caturdvāra-samāyuktā ratna-gopura-saṃvṛtā ||252||

caṇḍādi-dvāra-pālaiś ca kumudādyaiḥ surakṣitā |

caṇḍa-pracaṇḍau prāg-dvāre yāmye bhadra-subhadrakau |

vāruṇyāṃ jaya-vijayau saumye dhātṛ-vidhātarau ||253||

kumudaḥ kumudākṣaś ca puṇḍarīko’tha vāmanaḥ |

śaṅku-karṇaḥ sarva-netraḥ sumukhaḥ supratiṣṭhitaḥ |

ete dik-patayaḥ proktāḥ pūryām atra śubhānane ||254||

koṭi-vaiśvānara-prakhya-gṛha-paṅktirbhir āvṛtā |

ārūḍha-yauvanair nityair divya-nārī-narair yutā ||255||

antaḥpuras tu devasya madhye pūryā manoharam |

maṇi-prākāra-saṃyuktaṃ vara-toraṇa-śobhitam |

vimānair gṛhamukhyaiś ca prāsādair bahubhir vṛtam |

divyāpasarogaṇaiḥ strībhiḥ sarvataḥ samalaṅkṛtam ||256||

madhye tu maṇḍapaṃ divyaṃ rājasthānaṃ mahotsavam |

māṇikya-stambha-sahasra-juṣṭaṃ ratna-mayaṃ śubham |

nitya-muktaiḥ samākīrṇaṃ sāma-gānopaśobhitam ||257||

madhye siṃhāsanaṃ ramyaṃ sarva-veda-mayaṃ śubham |

dharmādidaivatair nityair vṛtaṃ vedamayātmakaiḥ |

dharma-jñāna-mahaiśvarya-vairāgyaiḥ pāda-vigrahaiḥ ||258||

tatraiva (6.256.23-54)—

vasanti madhyame tatra vahni-sūrya-sudhāṃśavaḥ |

kūrmaś ca nāgarājaś ca vainateyas trayīśvaraḥ ||

chandāṃsi sarva-mantrāś ca pīṭha-rūpatvam āsthitāḥ |

sarvākṣaramayaṃ divyaṃ yoga-pīṭham iti smṛtam ||259||

tan-madhye’ṣṭa-dalaṃ padmam udayārka-sama-prabham |

tan-madhye karṇikāyāṃ tu sāvitryāṃ śubha-darśane |

īśvaryā saha deveśas tatrāsīnaḥ paraḥ pumān ||260||

indīvara-dala-śyāmaṃ sūrya-koṭi-sama-prabhaḥ |

yuvā kumāraḥ snigdhāṅgaḥ komalāvayavair yutaḥ ||261||

phulla-raktāmbuja-nibha-komalāṅghri-karābjavān |

prabuddha-puṇḍarīkākṣaḥ subhrū-latāyugāṅkitaḥ ||262||

sunāsaḥ sukapolāḍhyaḥ suśobha-mukha-paṅkajaḥ |

muktāphalābhadastāḍhyaḥ susmitādhara-vidrumaḥ ||263||

paripūrṇendu-saṅkāśa-susmitānana-paṅkajaḥ |

taruṇāditya-varṇābhyāṃ kuṇḍalābhyāṃ virājitaḥ ||264||

susnigdha-nīla-kuṭila-kuntalair upaśobhitaḥ |

mandāra-pārijātāḍhyaḥ—kavarī-kṛta-keśavān ||265||

prātar udyat-sahasrāṃśu-nibha-kaustubha-śobhitaḥ |

hāra-svarṇa-sragāsakta-kambu-grīva-virājitaḥ ||266||

siṃha-skandha-nibhaiḥ proccaiḥ pīnair aṃsair virājitaḥ |

pīna-vṛttāyata-bhujaiś caturbhir upaśobhitaḥ ||267||

aṅgulīyaiś ca kaṭakaiḥ keyūrair upaśobhitaḥ |

bālārka-koṭi-saṅkāśaiḥ kaustubhādyaiḥ subhūṣaṇaiḥ |

virājita-mahā-vakṣā vana-mālā-vibhūṣitaḥ ||268||

vidhātur janana-sthāna-nābhi-paṅkaja-śobhitaḥ |

bālātapa-nibha-ślakṣṇa-pīta-vastra-samanvitaḥ ||269||

nānā-ratna-vicitrāṅghri-kaṭakābhyāṃ virājitaḥ |

sajyotsna-candra-pratima-nakha-paṅktibhir āvṛtaḥ ||270||

koṭi-kandarpa-lāvaṇyaḥ saundarya-nidhir acyutaḥ |

divya-candana-liptāṅgo vana-mālā-vibhūṣitaḥ ||

śaṅkha-cakra-gṛhītābhyām udbāhubhyāṃ virājitaḥ |

varadābhaya-hastābhyām itarābhyāṃ tathaiva ca ||271||

vāmāṅka-saṃsthitā devī mahā-lakṣmīr maheśvarī |

hiraṇya-varṇā hariṇī suvarṇa-rajata-srajā ||272||

sarva-lakṣaṇa-sampannā yauvanārambha-vigrahā |

ratna-kuṇḍala-saṃyuktā nīlākuñcita-śīrṣajā ||273||

divya-candana-liptāṅgī divya-puṣpopaśobhitā |

mandāra-ketakī-jātī-puṣpāñcita-sukuntalā ||274||

subhrūḥ sunāsā suśroṇī pīnonnata-payodharā |

paripūrṇendu-saṅkāśa-susmitānana-paṅkajā ||275||

taruṇāditya-varṇābhyāṃ kuṇḍalābhyāṃ virājitā |

tapta-kāñcana-varṇābhā tapta-kāñcana-bhūṣaṇā ||276||

hastaiś caturbhiḥ saṃyuktā kanakāmbuja-bhūṣitā |

nānā-ratna-vicitrāḍhya-kanakāmbuja-mālayā |

hāra-keyūra-kaṭakair aṅgurīyaiś ca bhūṣitā ||277||

bhuja-yugma-dhṛtodagra-padma-yugma-virājitā |

gṛhīta-mātuluṅgākhya-jāmbūnada-karāñcitā ||278||

evaṃ nityānapāyinyā mahālakṣmyā maheśvaraḥ |

modate parama-vyomni śāśvate sarvadā prabhuḥ ||279||

pārśvayor avanī-līle samāsīne śubhānane |

aṣṭa-dikṣu dalāgreṣu vimalādyāś ca śaktayaḥ ||280||

vimalotkarṣiṇī jñānā kriyā yogā tathaiva ca |

prahvī satyā tatheśānā mahiṣyaḥ paramātmanaḥ ||

gṛhītvā cāmarān divyān sudhākara-sama-prabhān |

sarva-lakṣaṇa-sampannā modante patim acyutam ||281||

divyāpsarogaṇāḥ pañca-śata-saṅkhyāś ca yoṣitaḥ |

antaḥpura-nivāsinyaḥ sarvābharaṇa-bhūṣitāḥ ||

padma-hastāś ca tāḥ sarvāḥ koṭi-vaiśvānara-prabhāḥ |

sarva-lakṣaṇa-sampannāḥ śītāṃśu-sadṛśānanāḥ |

tābhiḥ parivṛto rājā śuśubhe paramaḥ pumān ||282||

ananta-vihagādhīśa-senāny-ādyaiḥ sureśvaraiḥ |

anyaiḥ parijanair nityair muktaiś ca parisaṃvṛtaḥ |

modate ramayā sārdhaṃ bhogaiśvaryaiḥ paraḥ pumān ||283||

atra kārikāḥ—

arthataḥ śabdataś cātra yat punaḥ punar ucyate |

tad-asambhāya-vastutvāt pratītyai hetuvādinām ||284||

śrīśa-niśvāsa-rūpāṇāṃ vedānāṃ tatra mūrtatā |

tatas tad-aṅgato jātāḥ svedāḥ parama-pāvanāḥ ||285||

tripād-vibhūter dhāmatvāt tripādbhūtaṃ tu tat padam |

vibhūtir māyikī sarvā proktā pādātmikā yataḥ ||286||

amṛtaṃ suṣṭhu madhuraṃ śāśvatas tu muhur navam |

śuddha-sattvas tu tat proktaṃ sattvam aprākṛtaṃ tu tat |

nityākṣarādi-śabdais tu ṣaḍ-bhāva-parivarjanam ||287||

kiṃ cānutthāpitānām api kārikāḥ—

ādyam āvaraṇaṃ dikṣu pūrvādiṣu kilāṣṭasu |

vyūhair lakṣmyādi-sahitair vāsudevādibhir matam ||288||

pūryo lakṣmyāḥ sarasvatyā rateḥ kānter anukramāt |

vidikṣu parama-vyomna āgneyyādiṣu kīrtitāḥ ||289||

keśavādyair iha caturviṃśatyā tu dvitīyakam |

aṣṭāsu kila kāṣṭhāsu teṣāṃ jñeyaṃ trayaṃ trayam ||290||

daśabhir matsya-kūrmādyair daśa-dikṣu tṛtīyakam ||291||

satyācyutānanta-durgā-viṣvaksena-gajānanaiḥ |

śaṅkha-padma-nidhibhyāṃ ca turyam aṣṭāsu dikṣv idam ||292||

ṛg-vedādi-catuṣkeṇa sāvitryā garuḍena ca |

tathādharma-sakhābhyāṃ ca pañcamaṃ pūrvavan matam ||293||

śaṅkha-cakra-gadā-padma-khaḍga-śārṅga-halais tathā |

mūṣaleṇa ca ṣaṣṭhaṃ syād indrādyai saptamaṃ tathā ||294||

sādhyā marud-gaṇais caiva viśvadevās tathaiva ca |

nityāḥ sarve pare dhāmni ye cānye tridivaukasaḥ |

te vai prākṛtanāke’smin na nityās tridiveśvarāḥ ||295||

vāsudevādi-mūrtīnāṃ saptates tu caturyujaḥ |

lokās tu tāvat-saṅkhyākāḥ pare dhāmni cakāsati ||296||

triṣu puṃso’vatāreṣu rudrāt padmabhavāt tathā |

bhṛgvādikṛtanirdhārād viṣṇur eva mahattamaḥ ||

kiṃ punaḥ puruṣas tatra vāsudevo’tra kintarām |

tatrāpi kintamāṃ so’yaṃ mahā-vaikuṇṭhanāyakaḥ ||297||

sadāśivākhyo yaḥ śambhuḥ sa caiśānyāvṛtir matā ||298||

ato bruve’nayoḥ prāyo vailakṣaṇyaṃ dvayor na hi |

dīpottha-dīpa-tulyatvāt syād vilāsa-vilāsinoḥ ||299||

maivaṃ vādīr mahāvādin adhunā tvam apeśalaḥ |

gahanaiśvarya-vijñāna-rasāsvādayor asi ||300||

sarva-vedāntataḥ sāraṃ veda-kalpataroḥ phalam |

śrī-bhāgavatam evātra pramāṇaṃ sarvato varam ||301||

tathā hi śrī-tṛtīye (3.2.21)

svayaṃ tv asāmyātiśayas tryadhīśaḥ

svārājya-lakṣmy-āpta-samasta-kāmaḥ |

baliṃ haradbhiś cira-loka-pālaiḥ

kirīṭa-koṭy-eḍita-pāda-pīṭhaḥ ||302|| iti |

atra kārikāḥ—

vidyete nānyasāmyātiśayau yatreti vigrahe |  
sarvebhyas tat-svarūpebhyaḥ kṛṣṇotkarṣa-nirūpaṇāt |

ādhikyaṃ parama-vyoma-nāthād apy asya darśitam ||303||

svayaṃ-padena cāsyānya-nairapekṣam udīritam ||304||

rāmo’py adhika-sāmyābhyāṃ mukta-dhāmety avādi yat |

tatra svayaṃ-padābhāvāt kṛṣeenaikyena tasya tat |

nara-līlādi-sādharmyāt preṣṭhaṃ rūpaṃ tad asya yat ||305||

tathā hi brahmāṇḍe śrī-kṛṣṇa-vākyam—

antaraṅga-svarūpā me matsya-kūrmādayas tv amī |

sarvātmanāyam atrāpi śrīmad-daśarathātmajaḥ ||306|| iti |

svayaṃ tv asāmyātiśayaḥ kṛṣṇas tu bhagavān svayam |

ity asya paramaiśvarya-viśeṣasyānuvarṇane |

padasya svayam ity asya dviruktir bodhayaty asau |  
kṛṣṇasyānya-svarūpaikyāt ādhikyaṃ neti sarvathā ||307||

try-adhīśa iti goloka-mathurā-dvārakābhidham |

yat pada-tritayaṃ tasya so’dhipatvād adhīśvaraḥ |

prakṛtīśa-virāḍ-antaryāmi-kṣīrābdhi-śāyinām |

trayāṇām uparīśo’yaṃ try-adhīśa iti vā smṛtaḥ ||308||

svārājya-lakṣmyā tatrāpi prāpta-sarva-samīhitaḥ |

svenātmanā svayā vāṅ-bhūtayā śakti-varyayā |

rājatīti svarāṭ tasya bhāvaḥ svārājyam ucyate ||

tad eva lakṣmīḥ sarvātiśāyinī sampad etayā |

āptāḥ samastāḥ kāmā yaṃ kāmāḥ preṣṭhārtha-siddhayaḥ ||309||

cireti tu cirāyuṣkā lokapāḥ padmajādayaḥ |

teṣāṃ kirīṭa-koṭībhir mukuṭānāṃ śatārbudhaiḥ |

īḍite saṃstute pāda-pīṭhe yasyeti vigrahaḥ ||310||

hīrādi-ratna-mukuṭaiḥ pāda-pīṭābhighaṭanāt |

janitena svanaughena bāḍham utprekṣitā stutiḥ ||311||

sva-sva-karmaṇy avasthityā tais tair brahmādi-lokapaiḥ |

ājñāpālanam evāsya baler haraṇam ucyate ||312||

athātra prakriyā khyātā paruāṇy eṣā vilikhyate ||313||

brahmāṇḍānām anantānāṃ prāyo nānāvidhātmanām |

vṛndāni bhagavac-chaktau vicitrāṇi cakāsati ||314||

śata-koṭi-pramāṇāni yojanānāṃ tu kānicit |

ajāṇḍāni virājante śakti-vaicitryato hareḥ ||315||

kānicic ca nikharveṇa teṣāṃ padmāyutena ca |

tat-parārdha-śatenāpi vistṛtāni tu kānicit ||316||

madhye teṣām ajāṇḍeṣu keṣucid viṃśatiḥ kṛtā |

bhuvanānāṃ ca pañcāśat kutracit sapatatis tathā |

śataṃ sahasram ayutaṃ lakṣaṃ kvacana rājati ||317||

brahmādyā lokapās teṣu nānā-rūpāś cakāsati |

paramardhi-sahasreṇa sevyamānāḥ samantataḥ ||

kvacid indrādayas teṣu mahākalpa-śatāyuṣaḥ |

mahākalpa-parārdhāyur-bhājo brahmādayas tathā ||318||

te te brahma-sureśādyāḥ kathitāś ciralokapāḥ |

stutāṅghri-pīṭhaḥ kṛṣṇo’yaṃ teṣāṃ mukuṭa-koṭibhiḥ ||319|

ekadā dvārakā-puryāṃ sudharmāyāṃ murāntake |

virājati tam āgatya dvārādhyakṣo nyavedayat |

didṛkṣr deva-pādābjaṃ brahmā dvāre’vatiṣṭhate ||320||

āgataḥ katamo brahmā dvārīti paripṛccha tam |

ity acyuta-giraṃ śṛṇvan etya dvārādhipaḥ punaḥ ||

pṛṣṭvā brahmānam āgatya kṛṣṇāgre ca tam abravīt |

āgataḥ sanakādīnāṃ janakaś caturānanaḥ ||321||

ānayeti harer vācā tena brahmā praveśitaḥ |

praṇaman daṇḍavat pṛṣṭaḥ kṛṣṇena kim ihāgataḥ |

tvam iti prāha taṃ brahmā devāgamana-kāraṇam |

vakṣye paścād yadātthādya brahmā karama ity adaḥ |

jñātum icchāmi tan nātha brahmā nānyo’sti mad yataḥ ||322||

atha smitvā mukundena dvāravatyāṃ drutaṃ tadā |

smṛtvā brahmāṇḍa-koṭibhyo loka-pālāḥ samāgatāḥ |

aṣṭavakrāś catuḥṣaṣṭhi-vaktrāḥ śata-mukhās tathā |

sahasra-vaktrā lakṣāsyāḥ koṭi-vaktrā viriñcayaḥ |

rudrāś ca viṃśati-mukhās tathā pañcāśad-ānanāḥ |

śata-vaktrāḥ sahasrāsyā lakṣa-bāhu-śiro-bhṛtaḥ ||

purandarāś ca lakṣālakṣā niyutākṣās tathāpare |

apare loka-pālāś ca vividhākṛti-bhūṣaṇāḥ ||

kṛṣṇasya purataḥ prāptāḥ pāda-pĪṭham avānaman |

tān dṛṣṭvā vismayāt tasmin unmamāda caturmukhaḥ ||323||

kiṃ ca—

viṣṇu-dharmottare proktaṃ sarve brahmāṇḍa-maṇḍalāḥ |

deśato jīvataś cāpi tulya-rūpa bhavanty amī ||324||

tathā hi—

eka-rūpās tathaivāṇḍāḥ sarva eva nareśvara |

tulya-deśa-vibhāgāś ca tulyajantava eva ca || 325|| iti |

virodhe’tra samutpanne samādhānaṃ vidhīyate ||326||

yataḥ śrī-kaurme—

virodho vākyayor yatra nāprāmāṇyaṃ tad iṣyate |

yathāviruddhatā ca syāt tathārthaḥ kalpyate tayoḥ ||327|| iti |

yugapat sakalāṇḍāni jātu saṃharate hariḥ ||328||

tathā hi śrī-viṣṇu-dharmottare (1.77.9)—

anantāni tavoktāni yāny aṇḍāni mayā purā |

sarvāṇi tāni saṃhṛtya sama-kālaṃ jagat-patiḥ |

prakṛtau tiṣṭhati tadā sā rātris tasya kīrtitā ||329|| iti |

ataḥ saṃhṛtya sarvāṇi punar aṇḍāny asau sṛjan |

viṣamāṇi sṛjej jātu kadācic ca samāny api ||330||

ity aupodghātikaṃ procya prakṛtaṃ parilikhyate ||331||

kiṃ ca tatraiva (3.2.12)—

yan martya-līlaupayikaṃ sva-yoga-

māyā-balaṃ darśayatā gṛhītam |

vismāpanaṃ svasya ca saubhagarddheḥ

paraṃ padaṃ bhūṣaṇa-bhūṣaṇāṅgam ||332|| iti |

atra kārikāḥ—

yad bimbaṃ martya-līlānāṃ bhaved aupāyikaṃ param |

pūrva-padya-sthitaṃ bimbaṃ yat-padenānukṛṣyate ||333||

vividhāścarya-mādhurya-vīryaiśvaryādi-sambhavāt |

svasya devādi-līlābhyo martya-līlā manoharāḥ ||334||

dhvanyate bimba-śabdena sad-guṇāvali-śālinām |

sakala-sva-sva-rūpāṇāṃ mūlatvaṃ tasya sarvathā ||335||

atas tad eva niḥśeṣa-guṇa-rūpāspadatvaḥ |

vicitra-nara-līlānām atiyogyam udīryate ||336||

svayogamāyā cic-chaktir balaṃ tasyāḥ samarthatā |

etad-darśayatā sākṣāt-kurvatā prakaṭīkṛtam ||

aho madīya-cic-chakteḥ prabhāvaṃ paśyatādbhutam |

divyātidivya-lokeṣu yad-gandho’pi na sambhavet |

taj-jagan-mohanaṃ rūpaṃ yayāviṣkṛtam īdṛśam |

sva-yoga-māyety ādyasya bhāvo’yam iti gamyate ||337||

svasyātmano’pi parama-vyomeśādyātma-darśinaḥ |

vismāpanaṃ naavoddāma-camatkṛtikaraṃ param ||338||

saubhagardhir mahāścarya-saundarya-paramāvadhiḥ |

tasyāḥ paraṃ padaṃ nityotkarṣa-sampad-varāspadam ||339||

yat tu kaustubha-mīnendra-kuṇḍalādyaṃ hi bhūṣaṇam |

tasyāpi bhūṣaṇāny aṅgāny asyeti sati vigrahe |

tasya śrī-vigrahasyedam asamordhatvam īritam ||340||

sac-cid-ānanda-sāndratvāt dvayor evāviśeṣataḥ |

aupacārika evātra bhedo’yaṃ deha-dehinoḥ ||341||

tathā ca śrī-kaurme—

deha-dehi-bhidā cātra neśvare vidyate kvacit ||342|| iti |

kiṃ ca śrī-daśame śrī-pura-strīṇām uktau (10.44.14)—

gopyas tapaḥ kim acaran yad amuṣya rūpaṃ

lāvaṇya-sāram asamordham ananya-siddham |  
dṛgbhiḥ pibanty anusavābhinavaṃ durāpam

ekānta-dhāma yaśasaḥ śriya aiśvarasya ||343|| iti |

tathā hi śrī-baladevaṃ prati śrī-kṛṣṇoktau (10.15.8)—

dhanyeyam adya dharaṇī tṛṇa-vīrudhas tvat-

pāda-spṛśo drumalatāḥ karajābhimṛṣṭāḥ |

nadyo’drayaḥ khaga-mṛgāḥ sadayāvalokair

gopyo’ntareṇa bhujayor api yat-spṛhā śrīḥ ||344|| iti |

atra kārikāḥ --

śrī-vṛndāvana-tad-vāsi-mādhuryollola-cetasā |  
tat-stave hariṇārabdhe nijokarṣāvasāyinam |

tam ālocya tato rāmam apadiśya vyadhāyi saḥ ||345||

ato’tra naiva tātparyaṃ rāmotkarṣānuvarṇane |

sakhya-bhāvāt tadā rāme narmaṇaivedam īritam ||346||

bhujāntaraṃ tu vakṣas te tena dhanyā vrajāñganāḥ |

yat-spṛhā vakṣase yasmai śrīr apy ācarati spṛhām ||347||

yat-spṛhaiva paraṃ tasyā na tu tat-prāpti-yogyatā ||348||

sadā vakṣaḥ-sthalasthāpi vaikuṇṭeśitur indirā |

kṛṣṇoraḥ-spṛhayāsyaiva rūpaṃ vivṛṇute’dhikam ||349||

paurāṇikam upākhyānam atra saṅkṣipya likhyate ||350||

śrīḥ prekṣya kṛṣṇa-saundaryaṃ tatra lubdhā tatas tapaḥ |

kurvatīṃ prāha tāṃ kṛṣṇaḥ kiṃ te tapasi kāraṇam ||

vijihīrṣe tvayā goṣṭhe gopī-rūpeti sābravīt |

tad durlabham iti proktā lakṣmīs taṃ punar abravīt ||

svarṇa-rekheva te nātha vastum icchāmi vakṣasi |

evam astv iti sā tasya tad-rūpā vakṣasi sthitā ||351||

yathoktaṃ śrī-daśame nāgapatnībhiḥ (10.16.36)—

yad-vāñchayā śrīr lalanācarat tapo

vihāya kāmān suciraṃ dhṛta-vratā ||352|| iti |

nāmno’pi mahimetasya sarvato’dhika īryate ||353||

yathā śrī-brahmāṇḍe—

sahasra-nāmnāṃ puṇyānāṃ trir āvṛtya tu yat phalam |

ekāvṛttyā tu kṛṣṇasya nāmaikaṃ tat prayacchati ||354||

skānde ca—

madhura-madhuram etan maṅgalaṃ maṅgalānāṃ

sakala-nigama-vallī-sat-phalaṃ cit-svarūpam |

sakṛd api parigītaṃ śraddhayā helayā vā

bhṛgu-vara nara-mātraṃ tārayet kṛṣṇa-nāma || iti ||355||

ataḥ svayaṃ-padādibhyo bhagavān kṛṣṇa eva hi |

svayaṃ-rūpa iti vyaktaṃ śrīmad-bhāgavatādiṣu ||356||

yathoktaṃ śrī-brahma-saṃhitāyāṃ (5.1, 5.39)

īśvaraḥ paramaḥ kṛṣṇaḥ saccidānanda-vigrahaḥ |

anādir ādir govindaḥ sarva-kāraṇa-kāraṇam ||357||

rāmādi‑mūrtiṣu kalā‑niyamena tiṣṭhan

nānāvatāram akarod bhuvaneṣu kintu

kṛṣṇaḥ svayaṃ samabhavat paramaḥ pumān yo

govindam ādi‑puruṣaṃ tam ahaṃ bhajāmi ||358|| iti |

tasmāt parama-vaikuṇṭha-nātho’py asya vilāsakaḥ ||359||

ato militvā śrutibhiḥ sva-sāro yaḥ stavaḥ kṛtaḥ |

tat tātparya-kṛtī kṛṣṇam eva devarṣir ānamat ||360||

namas tasmai bhagavate kṛṣṇāya ityādi ||361|| (10.87.46)

nanv eṣa dvāparasyānte prādurbhūto yadūdvahaḥ |

sa vaikuṇṭheśvaro’hādis tad-vilāsaḥ kathaṃ bhavet ||362||

maivam asyādi-śūnyasya janma-līlāpy anādikā |

svacchandato mukundena prākaṭyaṃ nīyate muhuḥ ||363||

tathā ca śrī-tṛtīye (3.2.15)

sva-śānta-rūpeṣv itaraiḥ sva-rūpair

abhyardyamāneṣv anukampitātmā |

parāvareśo mahad-aṃśa-yukto

hy ajo 'pi jāto bhagavān yathāgniḥ ||364|| iti |

atra kārikāḥ—

sve bhaktāḥ sve ca te śānta-rūpāś cety atra vigrahaḥ |

śāntis tan-niṣṭhatā buddheḥ śāntās tan-niṣṭha-buddhayaḥ ||365||

teṣu sūra-sutādyeṣu nandādiṣu ca sādhuṣu |

itarais tad-viruddhais tu kaṃsādyair asurādibhiḥ ||

svarūpaiḥ suṣṭhv arūpair ity arūpatvaṃ virūpatā |

ghorātivikaṭākārair ity arthaḥ sphuṭam īritaḥ ||366||

abhyardyamāneṣv abhitaḥ kriyamāṇamahāritṣu |

anukampāyutamanāḥ pare māyānvayojjhitāḥ |

golokamukhyā avare māyikājāṇḍa-maṇḍalāḥ |

pareṣām avareṣāṃ ca teṣām īśo’dhināyakaḥ ||367||

syur mahānto’tiparama-mahattamatayā smṛtāḥ |

te paravyoma-nāthaś ca vyūhāś ca vasu-saṅkhyakāḥ ||368||

vāsudevādayo vyūhāḥ paravyomeśvarasya ye |  
tebhyo’py utkarṣabhājo’mī kṛṣṇa-vyūhāḥ satāṃ matāḥ ||

ity ete parama-vyoma-nātha-vyūhaiḥ sahaikatām |

svavilāsair ihābhyetya prādurbhāvam upāgatāḥ ||369||

aṃśās tasyāvatārā ye prasiddhāḥ puruṣādayaḥ |

tathā śrī-jānakī-nātha-nṛṣiṃha-kroḍa-vāmanāḥ |

nārāyaṇo nara-sakhā hayaśīrṣājitādayaḥ ||370||

ebhir yuktaḥ sadā yogam avāpyayan avasthitaḥ ||371||

ato vṛndāvane tat-tal-līlā-prakaṭatekṣate ||372||

vaikuṇṭheśvara-līlātra darśitā yā viriñcaye |

seśvarāṇām ajāṇḍānāṃ koṭir vṛndāvane’dbhutā |

saiva jñeyā yataḥ svāṃśa-dvāraivāsau prakāśitā ||373||

vāsudevādi-līlās tu mathurā dvārakādiṣu |

tat-tad-rūpair vrajāntas tu bālyehābhiś ca darśitāḥ |

yathā śrī-dāmni tārkṣyatvaṃ prāpte so’pi caturbhujaḥ |

ādityeṣv atha labdheṣu babhau dvādaśabhir bhujaiḥ ||374||

tathā sāṅkarṣaṇī līlā daitya-saṃhārakāpi ca |

mūrtayo māthure bhānti śrī-pradyumnāniruddhayoḥ |

yāḥ śrī-gopāla-tāpanyāṃ vārāhādiṣu ca śrutaḥ ||375||

evaṃ puruṣa-līlānāṃ prākaṭyam iha māthure |

ananta-śāyi-rūpābhiḥ kriyate suṣṭhu mūrtibhiḥ ||376||

yadā yadā ca sā līlā kṛṣṇena prakaṭīkṛtā |

bhavvet tat-tad-upākhyānaṃ purāṇeṣv iti viśrutam ||377||

yāni rāmādi-rūpāṇi prāduścakre svakeliṣu |

tāny ādhiṣṭhāna-rūpeṇa rājante’dyāpi māthure ||378||

go-parārdha-payaḥ-pūrair janitaḥ kṣīra-vāridhiḥ |

mamanthājitarūpas taṃ gopair devāsurīkṛtaiḥ ||379||

ateva brahmāṇḍe—

yo vaikuṇṭhe caturbāhur bhagavān puruṣottamaḥ

ya eva śvetadvīpeśo naro nārāyaṇaś ca yaḥ |

sa eva vṛndāvana-bhū-vihārī nanda-nandanaḥ ||380||

etasyaivāpare’nantā avatārā manoharāḥ |

mahāgner iha yadvat syur ulkāḥ śata-sahasraśaḥ |

tatraiva līnā ekatvaṃ vrajeyus te harau tathā ||381|| iti |

iti siddhā prabhor asya mahad-aṃśais tu yuktatā ||382||

ata eva purāṇādau kecin nara-sakhyātmatām |

mahendrānujatāṃ kecit kecit kṣīrābdhi-śāyitām |

sahasra-śīrṣatāṃ kecit kecid vaikuṇṭha-nāthatām |

brūyuḥ kṛṣṇasya munayas tat-tad-vṛttānta-gāminaḥ ||383||

upodghātaṃ samāpyātha prakṛtaṃ likhyate punaḥ ||384|

ajo janma-vihīno’pi jāto janmāvirācarat ||385||

nanv ekasya kilājatvaṃ janmitvaṃ ca virudhyate |

ity āśaṅkyāha bhagavān acintyaiśvarya-vaibhavaḥ ||386||

tatra tatra yathā vahnis tejo-rūpeṇa sann api |

jāyate maṇi-kāṣṭhāder hetuṃ kañcid avāpya saḥ ||

anādim eva janmādi-līlām eva tathādbhutam |

hetunā kenacit kṛṣṇaḥ prāduṣkuryāt kadācana ||387||

sva-līlā-kīrti-vistārāt lokeṣv anujighṛkṣutā |

asya janmādi-līlānāṃ prākaṭye hetur uttamaḥ ||388||

tathā bhayaṅkarataraiḥ pīḍyamāneṣu dānavaiḥ |

priyeṣu karuṇāpy atra hetur ity uttameva hi ||389||

bhūmi-bhāāpahārāya brahmādyais tridaśeśvaraiḥ |

abhyarthanaṃ tu yat tasya tad bhaved ānuṣaṅgikam ||390||

ced adyāpi didṛkṣeran utkaṇṭhārtā nija-priyāḥ |

tāṃ tāṃ līlāṃ tataḥ kṛṣṇo darśayet tān kṛpā-nidhiḥ ||391||

kair api prema-vaivaśya-bhāgbhir bhāgavatottamaiḥ |

adyāpi dṛśyate kṛṣṇaḥ krīḍan vṛndāvanāntare ||392||

kiṃ cāsya pārṣadādīnām apy uktā nitya-mūrtitā |

tasyeśvareśitur nity-mūrtitve kā vicitratā ||393||

tathāpi śuṣka-vādaika-niṣṭhānāṃ hetu-vādinām |

tuṣṇīmbhāvāya vacanaṃ purāṇāder vilikhyate ||394||

tathā hi, śrī-bhāgavate brahma-stutau (10.14.22)—

tvayy eva nitya-sukha-bodha-tanāv anante

māyāt udyad api yat sad ivāvabhāti ||395||

śrī-brahmāṇḍe ca—

anādeyam aheyaṃ ca rūpaṃ bhagavato hareḥ |

āvirbhāva-tirobhāvāv asyokte graha-mocane ||396||

śrī-bṛhad-vaiṣṇave—

nityāvatāro bhagavān nity-mūrtir jagat-patiḥ |

nitya-rūpo nitya-gandho nityaiśvarya-sukhānubhūḥ ||397||

pādme śrī-vyāsāmbarīṣa-saṃvāde śrī-kṛṣṇaṃ prati śrī-vyāsa-vacanam (4.73.12-3)—

tvām ahaṃ draṣṭum icchāmi cakṣurbhyāṃ madhusūdana |

yat tat satyaṃ paraṃ brahma jagad-yoniṃ jagat-patim |

vadanti veda-śirasaś cakṣuṣaṃ nātha me’stu tat ||398||

śrī-kṛṣṇa-vākyam— (pa.pu. 4.73.17-19)—

paśya tvaṃ darśayiṣyāmi svarūpaṃ veda-gopitam |

tato’paśyam ahaṃ bhūpa bālaṃ kālāmbuda-prabham |

gopa-kanyāvṛtaṃ gopaṃ hasantaṃ gopa-bālakaiḥ |

kadamba-mūla āsīnaṃ pīta-vāsasam acyutam ||399||

tatraivāgre (4.73.23-25)—

tato mām āha bhagavān vṛndāvana-caraḥ svayam |

yad idaṃ me tvayā dṛṣṭaṃ rūpaṃ divyaṃ sanātanam |

niṣkalaṃ niṣkriyaṃ śāntaṃ sac-cid-ānanda-vigraham |

pūrṇaṃ padma-palāśākṣaṃ nātaḥ parataraṃ mama ||400||

idam eva vadany ete vedāḥ kāraṇa-kāraṇam |

satyaṃ vyāpi parānandaṃ cid-ghanaṃ śāśvataṃ śivam ||401||

śrī-vāsudevopaniṣadi (3.5)—

mad-rūpam advayaṃ brahma madhyādy-anta-vivarjitam |

sva-prabhaṃ sac-cid-ānandaṃ bhaktyā jānāti cāvyayam ||402|| iti |

nanv arūpaḥ kṛṣṇo dṛśyo māyika-rūpataḥ ||403||

tathāpi mokṣa-dharme śrī-bhagavad-vacanaṃ yathā (ṃBh 12.326.42-3)

etat tvayā na vijñeyaṃ rūpavān iti dṛśyate |

icchan muhūrtān naśyeyam īśo 'haṃ jagato guruḥ ||404||

māyā hy eṣā mayā sṛṣṭā yan māṃ paśyasi nārada |

sarvabhūtaguṇair yuktaṃ naivaṃ tvaṃ jñātum arhasi ||405|| iti |

tathā ca pādme—

anāma-rūpa evāyaṃ bhagavān harir īśvaraḥ |

akarteti ca yo vedaiḥ smṛtibhiś cābhidhīyate ||406|| iti |

atra samādhānaṃ yathā śrī-vāsudevādhyātme—

aprasiddhes tad-guṇānām anāmāsau prakīrtitaḥ |

aprākṛtatvād arūpasyāpy arūpo’sāv udīryate ||

sambandhena pradhānasya harer nāsty eva kartṛtā |

akartāram ataḥ prāhuḥ purāṇaṃ taṃ purāvidaḥ ||407|| iti |

ataś ca mokṣadharmīya-vacanaṃ yogyam eva tat ||408||

tathā hi—

rūpīti hetor dṛśyeta yathaiva prākṛto janaḥ |

tathāsau dṛśyata iti tvayā mā sma vicāryatām ||409||

ity uktvā svasya rūpitve’py adṛśyatvam udīritam |

tato nija-svarūpasyāprākṛtatvaṃ ca darśitam ||410||

tad-darśane tv akuṇṭhātmā mamecchaiva ca kāraṇam |

ity āhecchan muhūrtād ity ardha-padyaṃ svayaṃ punaḥ |

naśyeyam ity adṛśyaḥ syāṃ yato naśira-darśane ||411||

tathāpi bhūta-guṇavattvena māṃ tvaṃ yad-īkṣase |

eṣā māyā mayā sṛṣṭā naivaṃ tvaṃ jñātum arhasi ||412||

māyā-śabdena kutrāpi cic-chaktir abhidhīyate ||423||

caturveda-śikhāyāṃ—

svarūpa-bhūtayā nitya-śaktyā māyākhyayā yutaḥ |

ato māyāmayaṃ viṣṇuṃ pravadanti sanātanam ||

ity eṣā darśitā madhvācāryair bhāṣye nije śrutiḥ ||414||

tatra svecchaika-prakāśatvaṃ mokṣa-dharme (ṃBh 12.323.11, 13, 15-16, 18)[[7]](#footnote-7) eva

prītas tato 'sya bhagavān devadevaḥ purātanaḥ |

sākṣāt taṃ darśayām āsa so 'dṛśyo 'nyena kena cit ||415||

bṛhaspatis tataḥ kruddhaḥ sruvam udyamya vegitaḥ

ākāśaṃ ghnan sruvaḥ pātai roṣād aśrūṇy avartayat ||416||

udyatā yajñabhāgā hi sākṣāt prāptāḥ surair iha |

kimartham iha na prāpto darśanaṃ sa harir vibhuḥ ||

tataḥ sa taṃ samuddhūtaṃ bhūmipālo mahān vibhuḥ |

prasādayām āsa muniṃ sadasyās te ca sarvaśaḥ ||418||

aroṣaṇo hy asau devo yasya bhāgo 'yam udyataḥ |

na sa śakyas tvayā draṣṭum asmābhir vā bṛhaspate |

yasya prasādaṃ kurute sa vai taṃ draṣṭum arhati ||419||

tatraikatadvita-trita-vākyaṃ (ṃbh 12.338.25-27 or 323.23) --

atha vratasyāvabhṛte vāg uvācāśarīriṇī |

snigdha-gambhīrayā vācā praharṣaṇa-karī vibhoḥ ||[[8]](#footnote-8)

yūyaṃ jijñāsavo bhaktāḥ kathaṃ drakṣyatha taṃ prabhum ||420||

tataḥ svayaṃ prakāśatva-śaktyā svecchā-prakāśayā |

so’bhivyakto bhavet netre na netra-viṣayatvataḥ ||421||

yathā, śrī-nārāyaṇādhyātme—

nityāvyakto’pi bhagavān īkṣyate nija-śaktitaḥ |

tām ṛte paramātmānaṃ kaḥ paśyetām itaṃ prabhum ||422||

pādme ca—

saccidānanda-rūpatvāt syāt kṛṣṇo’dhokṣajo’py asau |

nija-śakteḥ prabhāvena svaṃ bhaktān darśayet prabhuḥ ||423||

ya eva vigraho vyāpī paricchinnaḥ sa eva hi |

ekasyaivaikadā cāsya dvirūpatvaṃ virājate ||424||

yathā śrī-daśame (10.9.13-14)—

na cāntar na bahir yasya na pūrvaṃ nāpi cāparam |

pūrvāparaṃ bahiś cāntar jagato yo jagac ca yaḥ ||

taṃ matvātmajam avyaktaṃ martya-liṅgam adhokṣajam |

gopikolūkhale dāmnā babandha prākṛtaṃ yathā ||425||

anena padya-yugmena vraja-rāja-sutasya hi |

dāma-bandhana-belāyām eva vyaktā dvirūpatā ||426||

tathaiva ca purāṇeṣu śrīmad-bhāgavatādiṣu |

śrūyate kṛṣṇa-līlānāṃ nityatā sphuṭam eva hi ||427||

yathā ca, śrī-prathame śrī-dvārakā-vāsi-vacanam (1.10.26)—

aho alaṃ ślāghyatamaṃ yadoḥ kulam

aho alaṃ puṇyatamaṃ madhor vanam |

yad eṣa puṃsām ṛṣabhaḥ śriyaḥ patiḥ

sva-janmanā caṅkramaṇena cāñcati ||428||

añcatīti padaṃ vartamāna-kālopapādakam |

dvārakā-vāsinām uktau līlānāṃ vakti nityatām ||429||

śrī-daśame śrī-śukoktau (10.90.48)—

jayati jananivāso devakī-janma-vādo

yadu-vara-pariṣat svair dorbhir asyann adharmam |

sthira-cara-vṛjina-ghnaḥ susmita-śrī-mukhena

vraja-pura-vanitānāṃ vardhayan kāma-devam || 430 ||

śrī-skānde śrī-mathurā-khaṇḍe śrī-yudhiṣṭhiraṃ prati śrī-nārada-vākyam—

vatsair vatsatarībhiś ca sākaṃ krīḍati mādhavaḥ |

vṛndāvanāntaragataḥ sarāmo bālakair vṛtaḥ ||431||

yad-ānayos tu saṃvādo dvāravatyāṃ haris tadā |

tathāpi vartamānatvenoktis tan naity avācikā ||432||

pādme pātāla-khaṇḍe śrī-pārvatīṃ prati śrī-rudra-vākyam—

aho madhu-purī dhanyā yatra tiṣṭhati kaṃsahā |

tatra devā muniḥ sarve vāsam icchanti sarvadā ||433||

**līlā-parikarā goṣṭha-janāḥ syur yādavās tathā |**

**devāś ca brahma-jambhāri-kuvera-tanayādayaḥ |**

**nāradādyāś ca danuja-nāga-yakṣādayaś ca te ||434||**

**prakaṭāprakaṭā ceti līlā seyaṃ dvidhocyate ||435||**

tathā hi—

**sadānantaiḥ prakāśaiḥ svair līlābhiś ca sa dīvyati |**

**tatraikena prakāśena kadācit jagad-antare |**

**sahaiva sva-parīvārair janmādi kurute hariḥ ||436||**

**kṛṣṇa-bhāvānusāreṇa līlākhyā śaktir eva sā |**

**teṣāṃ parikarāṇāṃ ca taṃ taṃ bhāvaṃ vibhāvayet ||437||**

**prapañca-gocaratvena sā līlā prakaṭā smṛtā |**

**anyās tv aprakaṭā bhānti tādṛśyas tad-agocarāḥ ||438||**

**tatra prakaṭa-līlāyām eva syātāṃ gamāgamau |**

**gokule mathurāyāṃ ca dvāravatyāṃ ca śārṅgiṇaḥ ||439||**

**yās tatra tatrāprakaṭās tatra tatraiva santi tāḥ |**

**ity āha** jayatī**ty-ādi-padyādikam abhīkṣṇaśaḥ ||440||**

**devādy-aṃśāvataraṇe pravṛtte padmajājñayā |**

**vasudevādikānāṃ ye svarge’ṃśāḥ kaśyapādayaḥ ||**

**nitya-līlāntara-sthais te vasudevādibhir gatāḥ |**

**sāyujyam aṃśibhis tatra jāyante śūra-mukhyataḥ ||441||**

**yad-vilāso mahā-śrīśaḥ sa līlā-puruṣottamaḥ |**

**āvirbubhūṣur atrāviṣkṛtya saṅkarṣaṇaṃ puraḥ |**

**antasthitāviṣkartavya-tad-anya-vyūha īśvaraḥ |**

**hṛdaye prakaṭas tasya bhavaty ānakadundubheḥ ||442||**

**bhūmi-bhāra-nirāsāya devānām abhiyācñayā |**

**dvārapasyāvasāne’smin aṣṭāviṃśe caturyuge |**

**kṣīrābdhi-śāyi-yad-rūpam aniruddhatayā smṛtam |**

**tad idaṃ hṛdayasthena rūpeṇānakadundubheḥ |**

**aikyaṃ prāpya tato gacchet prākaṭyaṃ devakī-hṛdi ||443||**

**premānandāmṛtais tasyā vātsalyaika-svarūpibhiḥ |**

**lālyamāno haris tatra vadhate candramā iva ||444||**

**atha bhādrapadāṣṭamyām asitāyāṃ mahā-niśi |**

**tasyā hṛdas tirobhūyaḥ kārāyāṃ sūti-sadmani |**

**devakī-śayane tatra kṛṣṇaḥ prādurbhavaty asau ||445||**

**janayitrī-prabhṛtibhis tābhir ity avagamyate |**

**laukikena prakāreṇa sukhaṃ śiśur ajāyata ||446||**

**ayaṃ caturbhujatve’pi dvibhujatve’pi kṛṣṇatām |**

**na tyajaty eva tad-bhāva-guṇa-rūpātma-vṛttitaḥ ||447||**

**tathāpi dvibhujatvasya kṛṣṇe prādhānyam ucyate |**

**gūḍhatvād eva ca kvāpi gauṇatvam iva kīrtyate |**

gūḍhaṃ paraṃ brahma manuṣya-liṅgam **iti hi prathā ||448||**

**atha vrajeśvarī-gehe viśann ānakadumdubhiḥ |**

**tatra nyasya sutaṃ tasyāḥ sutām ādāya niḥsaret ||449||**

**so’yaṃ nitya-sutatvena tasyā rājay anāditaḥ |**

**kṛṣṇaḥ prakaṭa-līlāyāṃ tad-dvāreṇāpy abhūt tathā ||450||**

**atha prakaṭatāṃ labdhe vrajendra-vihite mahe |**

**tatra prakaṭayaty eṣa līlā bālyādikā kramāt |**

**karoti yāḥ prakāśeṣu koṭiśo’prakaṭeṣv api ||451||**

**preṣṭhānandair vraje tais tair ātmano’pi vimohanaiḥ |**

**līlollāsair vilasati śrī-līlā-puruṣottamaḥ ||452||**

**asamordhena bhagavān vātsalyena vrajeśayoḥ |**

**sutatvenaiva sa tayor ātmānaṃ vetti sarvadā ||453||**

**kecid bhāgavatāḥ prāhur evam atra purātanāḥ |**

**vyūhaḥ prādurbhaved ādyo gṛheṣv ānakadundubheḥ |**

**goṣṭhe tu māyayā sārdhaṃ śrī-līlā-puruṣottamaḥ ||454||**

**gatvā yaduvaro goṣṭhaṃ tatra sūtī-gṛhaṃ viśan |**

**kanyām eva paraṃ vīkṣya tām ādāyāvrajat puram |**

**prāviśad vāsudevas tu śrī-līlā-puruṣottamam ||455||**

**etac cātirahasyatvāt noktaṃ tatra kathā-krame |**

**kintu kvacit prasaṅgena sūcyate śrī-śukādibhiḥ ||456||**

yathā śrī-daśame (10.5.1) --

nandas tv ātmaja utpanne jātāhlādo mahā-manāḥ ||457||

yathā tatraiva (10.6.43)—

nandaḥ sva-putram ādāya pretyāgatam udāra-dhīḥ ||458||

tathā ca— (10.9.21)

nāyaṃ sukhāpo bhagavān dehināṃ gopikā-sutaḥ ||459||

tathā ca tatra śrī-brahma-stave (10.14.1)—

vanya-sraje kavala-vetra-viṣāṇa-veṇu-

lakṣma-śriye mṛdu-pade paśupāṅgajāya ||460||

tathā śrī-yāmala-vacanaṃ samudāharanti—

kṛṣṇo’nyo yadu-sambhūto yaḥ pūrṇaḥ so’sty ataḥ param |

vṛndāvanaṃ parityajya sa kvacit naiva gacchati ||461||

dvibhujaṃ sarvadā so’tra na kadācit caturbhujaḥ |

gopyaikayā yutas tatra parikrīḍati nityadā ||462|| iti |

atha prakaṭa-rūpeṇa kṛṣṇo yadu-purīṃ vrajet |

vrajeśajatvam ācchādya svāṃ vyañjan vāsudevatām |

yo vāsudevo dvibhujas tathā bhāti caturbhujaḥ ||463||

tās tā madhu-pure līlāḥ prakaṭayya yadūdvahaḥ |

dvāravatyāṃ tathā yāti tām tāṃ līlāṃ prakāśakaḥ ||464||

tatrāviṣkurute vyūhaṃ pradymnākhyaṃ tṛtīyakam |

yato vyūhe’niruddhākhyas turyaḥ prakaṭatāṃ vrajet ||465||

iti vyūha-catuṣkasya lokottara-camatkriyāḥ |

vivāhādyāś ca bahudhā līlās tatraiva varṇitāh ||466||

vraje prakaṭa-līlāyāṃ trīn māsān viraho’munā |

atrāpy ajani visphūrtiḥ prādurbhāvopamā hareḥ |

tri-māsyāḥ paratas teṣāṃ sākṣāt kṛṣṇena saṅgatiḥ ||467||

āvirbhāvāgatibhyāṃ sā dvi-prakārāsya sambhavet ||468||

vaiśeṣika-klamodreka-vivaśīkṛta-cetasām |

preṣṭhānāāṃ sahasaivāgre vyagraḥ prādurbhaved asau ||469||

uddhavāt kṛṣṇa-sandeśa ebhir yad-avadhi śrutaḥ |

prādurbhāvas tad-avadhi syād vraje vana-mālinaḥ ||470||

vraje dvāravatī-sthasya prādurbhāvo muradviṣaḥ |

bṛhad-viṣṇu-purāṇādāv āsakṛd bahudhocyate ||471||

vraje vihara-māṇe’smin prādurbhūya harau tadā |

bhavet tasya pure yātrā svapnavad vraja-vāsinām ||472||

prema sandarśayan sveṣu sva-vacaḥ-satyatāṃ ca saḥ |

punaḥ priyaṃ harir goṣṭham āgacchati rathādinā ||473||

sva-vacaḥ, yathā śrī-daśame (10.39.35) --

tās tathā tapyatīr vīkṣya sva-prasthāne yadūttamaḥ |

sāntvayāmāsa sapremair āyāsya iti dyautakaiḥ ||474||

tathā (10.45.23)—

yāta yūyaṃ vrajaṃ tāta vayaṃ ca sneha-duḥkhitān |

jñātīn vo draṣṭum eṣyāmo vidhāya suhṛdāṃ sukham ||475 || iti |

niija-priyatamasyāpi vacasā yadu-mantriṇaḥ |

etade eva vacaḥ svīyaṃ punas tanojjvalīkṛtam ||476||

yathā tatraiva (10.46.35)—

hatvā kaṃsaṃ raṅga-madhye pratīpaṃ sarva-sātvatām |

yad āha vaḥ samāgatya kṛṣṇaḥ satyaṃ karoti tat ||477||

yathā śrī-prathame— (1.11.9)

yarhy ambujākṣāpasasāra bho bhavān

kurūn madhūn vātha suhṛd-didṛkṣayā |

tatrābda-koṭi-pratimaḥ kṣaṇo bhaved

raviṃ vinākṣṇor iva nas tavācyuta ||479||

atra kārike—

bho ambujākṣa suhṛdāṃ nandādīnāṃ didṛkṣayā |

bhavān apasasārāsmān apahāya gato madhūn |

mathurām iti vispaṣṭaṃ mathurā-maṇḍale vrajam |

tadānīṃ suhṛdāṃ tatra madhupuryām abhāvataḥ ||480||

kiṃ ca—

rathena mathurāṃ gatvā dantavakraṃ nihatya ca

spaṣṭaṃ pādme purāṇe’sya kṛṣṇasyoktā vrajāgatiḥ ||481||

tad-gadyaṃ padyaṃ ca yathā (pa.pu. 6.279.24-26)—

kṛṣṇo’pi taṃ hatvā yamunām uttīrya nanda-vrajaṃ gatvā sotkaṇṭhau pitarāv abhivādyāśvāsya tābhyāṃ sāśru-sekam āliṅgitaḥ sakala-gopa-vṛddhān praṇamy āśvāsya bahu-ratna-vajrābharaṇādibhis tatrasthān sarvān santarāyāmāsa ||482||

kālindyāḥ puline ramye puṇya-vṛkṣa-samācite |

gopa-nārībhir aniśaṃ krīḍayāmāsa keśavaḥ ||

ramya-keli-sukhenaiva gopa-veśa-dharaḥ prabhuḥ |

bahu-prema-rasenātra māsa-dvayam uvāsa ha || iti || 483||

atra kārikāḥ—

yad uttīryety uttaraṇaṃ tad-āplavanam ucyate |

duṣṭaṃ hatvā vraje yānaṃ snāna-pūrvam ihocitam ||484||

ataḥ prakaṭa-līlāyām apy ayogo’lpa eva hi |

iti dhāma-traye kṛṣṇo viharaty eva sarvadā ||485||

vrajāgamana-kāle ca pādmokte’nyac ca vartate || 486 ||

yathā (pa.pu. 6.279.27)—

atha tatrasthā nanda-gopādayaḥ sarve janāḥ putra-dārādi-sahitāḥ paśu-pakṣi-mṛgādayaś ca vāsudeva-prasādena divya-rūpadharā vimānam ārūḍhāḥ paramaṃ vaikuṇṭha-lokam avāpuḥ || iti |487||

atra kārike—

vrajeśāder aṃśa-bhūtā ye droṇādyā avātaran |

kṛṣṇas tān eva vaikuṇṭhe prāhiṇod iti sāmpratam ||488||

preṣṭhebhyo’pi priyatamair janair gokula-vāsibhiḥ |

vṛndāraṇye sadaivāsau vihāraṃ kurute hariḥ ||489||

skāndāyodhyā-mahimani saumitreḥ śrūyate yathā || 490||

tathā hi—

tataḥ śeṣātmatāṃ yātaṃ lakṣmaṇaṃ satya-saṅgaram |  
uvāca madhuraṃ śakraḥ sarvasvaṃ ca sa paśyataḥ ||491||

indra uvāca—

lakṣmaṇottiṣṭha śīghraṃ tvam ārohasva padaṃ svakam |

deva-kāryaṃ kṛtaṃ vīra tvayā ripu-nisūdana |

vaiṣṇavaṃ paramaṃ sthānaṃ prāpnuhi svaṃ sanātanam |

bhavan-mūrtiḥ samāyātā śeṣo’pi vilasat-phaṇaḥ ||492||

tataś ca—

ity uktvā sura-rājendro lakṣmaṇaṃ sura-saṅgataḥ |

śeṣaṃ prasthāpya pātāle bhū-bhāra-dharaṇa-kṣamam |

lakṣmaṇaṃ yānam āropya pratasthe divam ādarāt ||493|| iti |

līlāṃ cāprakaṭāṃ tatra dvāravatyāṃ cikīrṣuṇā |

svayaṃ prakāśyate tena muni-śāpādi-kaitavam ||494||

devādy-aṃśāvataraṇe ye tu vṛṣṇiṣv avātaran |

kṣīrābdhi-śāyi-rūpas taiḥ sārdhaṃ svapadam āpnuyāt ||495||

nitya-līlā-parikarā ye syur yaduvarādayaḥ |

taiḥ sārdhaṃ bhagavān kṛṣṇo dvārvatyām eva dīvyati ||496||

dhāmāsya dvividhaṃ proktaṃ māthuraṃ dvārvatī tathā |

māthuraṃ ca dvidhā prāhur gokulaṃ puram eva ca ||497||

yat tu goloka-nāma syāt tac ca gokula-vaibhavam |

sa goloko yathā brahma-saṃhitāyām iha śrutaḥ ||498||

goloka‑nāmni nija‑dhāmni tale ca tasya

devi maheśa‑hari‑dhāmasu teṣu teṣu |

te te prabhāva‑nicayā vihitāś ca yena

govindam ādi‑puruṣaṃ tam ahaṃ bhajāmi ||499|| [Brahmaṣ 5.43]

tathā cāgre (Brahmaṣ 5.56)

śriyaḥ kāntāḥ kāntaḥ parama‑puruṣaḥ kalpa‑taravo

drumā bhūmiś cintāmaṇi‑gaṇa‑mayi toyam amṛtam |

kathā gānaṃ nāṭyaṃ gamanam api vaṃśī priya‑sakhi

cid‑ānandaṃ jyotiḥ param api tad āsvādyam api ca ||500||

sa yatra kṣīrābdhiḥ sravati surabhībhyaś ca su‑mahān

nimeṣārdhākhyo vā vrajati na hi yatrāpi samayaḥ |

bhaje śvetadvīpaṃ tam aham iha golokam iti yaṃ

vidantas te santaḥ kṣiti‑virala‑cārāḥ katipaye ||501|| iti |

tad-ātma-vaibhavatvaṃ ca tasya tan-mahimonnateḥ ||502||

yathā pātāla-khaṇḍe—

aho madhupurī dhanyā vaikuṇṭhāc ca garīyasī |

dinam ekaṃ nivāsena harau bhaktiḥ prajāyate ||503||

ayodhyā mathurā māyā kāśī kāñcī avantikā |

purī dvāravatī caiva saptaitā mokṣa-dāyikāḥ ||504||

evaṃ sapta-purīṇāṃ tu sarvotkṛṣṭaṃ tu māthuram |

śrūyatāṃ mahimā devi vaikuṇṭha-bhuvanottamaḥ ||505|| iti |

nitya-līlāspadatvaṃ ca pūrvam eva pradarśitam |

atevāsya pādme ca śrūyate nitya-rūpatā ||506||

nityāṃ me mathurāṃ viddhi vanaṃ vṛndāvanaṃ tathā

yamunāṃ gopa-kanyāś ca tathā gopāla-bālakān ||507|| iti |

sa tu mathurā-bhū-rūpaḥ paricchanno’py athādbhutaḥ |

sphāraḥ saṅkucitaś ca syāt kṛṣṇa-līlānusārataḥ ||508||

atraivājāṇḍamālāpi paryāptim upagacchati |

vṛndāvana-pratīke’pi yānubhūtaiva vedhasā ||509||

ity ato rāsa-līlāyāṃ puline tatra yāmune |

pradaāśata-koṭyo’pi mamūr yat tat kim adbhutam ||510||

svaiḥ svair līlā-parikarair janair dṛśyāni nāparaiḥ |

tat-tal-līlādy-avasare prādurbhāvocitāni hi ||511||

āścaryam ekadaikatra vartamānāny api dhruvam |

paramparam asaṃpṛkta-svarūpāṇy eva sarvathā ||512||

kṛṣṇa-bālyādi-līlābhir bhūṣitāni samantataḥ |

śaila-goṣṭha-vanādīnāṃ santi rūpāṇy anekaśaḥ ||513||

līlāḍhyo’pi pradeśo’sya kadācit kila kaiścana |

śūnya evekṣate dṛṣṭi-yogyair apy aparair api ||514||

ataḥ prabhoḥ priyāṇāṃ ca dhāmnaś ca samayasya ca |

avicintya-prabhāvatvād atra kiṃ ca na durghaṭam ||515||

evam eva dvārakāyāṃ jñeyaṃ sarvaṃ vicakṣaṇaiḥ ||516||

yathaikādaśānte (11.31.23-24)

dvārakāṃ hariṇā tyaktāṃ samudro’plāvayat kṣaṇāt |

varjayitvā mahārāja śrīmad-bhagavad-ālayam ||

smṛtyāśeṣāśubha-haraṃ sarva-maṅgala-maṅgalam |

nityaṃ sannihitas tatra bhagavān madhusūdanaḥ ||517|| iti |

**athānyad vaibhavaṃ tasya vyaktaṃ śrī-nāradekṣayā |**

**yatraikatraikadā nānā-rūpāvasara-citratā || 518||**

tathā ca sammohana-tantre—

santi tasya mahā-bhāgā avatārāḥ sahasraśaḥ |

teṣāṃ madhye’vatārāṇāṃ bālatvam ati-durlabham ||521|| iti |

atra kārikā—

**tridhā bhaved vayo bālyaṃ yauvanaṃ vṛddhatety api |**

**varṣād ā-ṣoḍaśād bālyam iti loke mahāntaram ||522||**

tathā ca brahmāṇḍe—

santi bhūrīṇi rūpāṇi mama pūrṇāni ṣaḍ-guṇaiḥ |

bhaveyus tāni tulyāni na mayā gopa-rūpiṇā ||523|| iti |

ity atraiva mahāmantrāḥ mahā-māhātmya-maṇḍitāḥ |

daśārṇāṣṭādaśārṇādyā bahutantreṣu kīrtitāḥ ||524||

sarva-pramāṇataḥ śreṣṭhā tathā gopāla-tāpanī |

svayam ādau vidhātre yā proktā gopāla-rūpiṇā ||525||

caturdhā mādhurī tasya vraja eva virājate |

aiśvarya-krīḍayor veṇos tathā śrī-vigrahasya ca ||526||

tatra aiśvaryasya—

kutrāpy aśruta-pūrveṇa madhuraiśvarya-rāśinā |

sevyamāno haris tatra vihāraṃ kurute vraje ||527||

yatra padmaja-rudraādyaiḥ stūyamāno’pi sādhvasāt |

dṛg-anta-pātam apy eṣu kurute na tu keśavaḥ ||528||

yathā śrī-brahmāṇḍe śrī-nārada-vākyam --

ye daityā duḥśakaṃ hantuṃ cakreṇāpi rathāṅginā |

te tvayā nihatāḥ kṛṣṇa navyayā bālya-līlayā ||

sārdhaṃ mitrair hare krīḍan bhrū-bhaṅgaṃ kuruṣe yadi |

sa-śaṅkā brahma-rudrādyāḥ kampate kha-sthitās tadā ||529|| iti |

yathā śrī-daśame (10.35.14)—

vividha-gopa-caraṇeṣu vidagdho

veṇu-vādya urudhā nija-śikṣāḥ |

tava sutaḥ sati yadādhara-bimbe

datta-veṇur anayat svara-jātīḥ ||535||

**krīḍāyāḥ**, yathā pādme—

caritaṃ kṛṣṇa-devasya sarvam evādbhutaṃ bhavet |

gopāla-līlā tatrāpi sarvato’timanoharā ||530||

śrī-bṛhad-vāmane—

santi yadyapi me prājyā līlās tās tā manoharāḥ |

na hi jāne smṛte rāse mano me kīdṛśaṃ bhavet ||531|| iti |

veṇoḥ yathā—

yāvatī nikhile loke nādānām asti mādhurī |

tāvatī vaṃśikā-nāda-paramānau nimajjati

cara-sthāvarayoḥ sāndra-paramānanda-magnayoḥ |

bhaved dharma-viparyāso yasmin dhvanati mohane ||533||

mohanaḥ ko’pi mantro vā padārtho vādbhutaḥ paraḥ |

śruti-peyo’yam ity uktvā yatrāmuhyan śivādayaḥ ||534||

savanaśas tad-upadhārya sureśāḥ

śakra-śarva-parameṣṭhi-purogāḥ |

kavaya ānata-kandhara-cittāḥ

kaśmalaṃ yayur aniścita-tattvāḥ ||536|| iti | (bhā.pu. 10.35.15)

ekaviṃśe tathā pañcatriṃśe cādhyāya īḍitā |

mādhurī vraja-devībhir veṇor eva mahādbhutā ||537||

śrī-vigrahasya, yathā—

asamānordha-mādhurya-taraṅgāmṛta-vāridhiḥ |

jaṅgama-sthāvarollāsi-rūpo gopendra-nandanaḥ ||538||

yathā tantre—

kandarpa-koṭy-arbuda-rūpa-śobhā-

nīrājya-pādābja-nakhāñcalasya |

kutrāpy adṛṣṭa-śruta-ramya-kānter

dhyānaṃ paraṃ nandasutasya vakṣye || 539 ||

śrī-daśame ca (10.29.40)—

kā stry aṅga te kala-padāyata-mūrcchitena

sammohitā 'ryapadavīṃ na calet trilokyām |

trailokya-saubhagam idaṃ ca nirīkṣya rūpaṃ

yad go-dvija-druma-mṛgān pulakāny abibhrat ||540||

iti śrī-rūpa-gosvāmi-pāda-kṛte śrī-laghu-bhāgavatāmṛte

śrī-kṛṣṇāmṛta-nāma pūrva-khaṇḍaṃ samāptam ||

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# laghu-bhāgavatāmṛta

# uttara-khaṇḍam

oṃ namaḥ śrī-kṛṣṇa-rasa-rasikebhyaḥ

### atha śrī-bhaktāmṛtam

ārādhanaṃ mukundasya bhaved āvaśyakaṃ yathā |

tathā tadīya-bhaktānāṃ no ced doṣo’sti dustaraḥ ||1||

tathā hi pādme—

mārkaṇḍeyo’mbarīṣaś ca vasur vyāso vibhīṣaṇaḥ |

puṇḍarīko baliḥ śambhuḥ prahlādo viduro dhruvaḥ ||

dālbhyaḥ parāśaro bhīṣmo nāradādyāś ca vaiṣṇavaiḥ |

sevyā hariṃ niṣevyāmī no ced āgaḥ paraṃ bhavet ||2||

tathā ca hari-bhakti-sudhodaye (16.76)—

arcayitvā tu govindaṃ tadīyān nārcayanti ye |

na te viṣṇoḥ prasādasya bhājanaṃ dāmbhikā janāḥ ||3||

pādmottara-khaṇḍe—

ārādhanānāṃ sarveṣāṃ viṣṇor ārādhanaṃ param |

tasmāt parataraṃ devi tadīyānāṃ samarcanam ||4||

tatraiva ca --

arcayitvā tu govindaṃ tadīyān nārcayet tu yaḥ |

na sa bhāgavato jñeyaḥ kevalaṃ dāmbhikaḥ smṛtaḥ ||5|| iti |

ādi-purāṇe—

mama bhaktā hi ye pārtha na me bhaktās tu te matāḥ |

mad-bhaktasya tu ye bhaktās te me yuktatamā matāḥ ||6||

śrīmad-bhāgavate ca (11.19.21) --

mad-bhakta-pūjābhyadhikā | iti ||7||

eteṣām api sarveṣāṃ prahlādaḥ pravaro mataḥ |

sarveṣu hari-bhakteṣu prahlādo hi mahattamaḥ ||8||

yathā skānde śrī-rudra-vākyam—

bhakta eva hi tattvena kṛṣṇaṃ jānāti na tv aham |

sarveṣu hari-bhakteṣu prahlādo’timahattamaḥ ||9||

śrī-saptama-skandhe śrī-prahlādasyaiva vākyam (7.9.26)—

kvāhaṃ rajaḥ-prabhava īśa tamo 'dhike 'smin

jātaḥ suretara-kule kva tavānukampā |

na brahmaṇo na tu bhavasya na vai ramāyā

yan me 'rpitaḥ śirasi padma-karaḥ prasādaḥ ||10||

tatraiva śrī-nṛsiṃha-vākyam— (7.10.21)

bhavanti puruṣā loke mad-bhaktās tvām anuvratāḥ |

bhavān me khalu bhaktānāṃ sarveṣāṃ pratirūpa-dhṛk ||11||

pāṇḍavāḥ sarvataḥ śreṣṭhāḥ prahlādād īdṛśād api |

śrī-bhāgavatam evātra pramāṇaṃ sphuṭam īkṣyate ||12||

tathā hi śrī-saptama-skandhe śrī-nārada-vākyaṃ (7.10.48-50, 7.15.75-77)

yūyaṃ nṛ-loke bata bhūri-bhāgā

lokaṃ punānā munayo 'bhiyanti |

yeṣāṃ gṛhān āvasatīti sākṣād

gūḍhaṃ paraṃ brahma manuṣya-liṅgam ||13||

sa vā ayaṃ brahma mahad-vimṛgya-

kaivalya-nirvāṇa-sukhānubhūtiḥ |

priyaḥ suhṛd vaḥ khalu mātuleya

ātmārhaṇīyo vidhi-kṛd guruś ca ||14||

na yasya sākṣād bhava-padmajādibhī

rūpaṃ dhiyā vastutayopavarṇitam |

maunena bhaktyopaśamena pūjitaḥ

prasīdatām eṣa sa sātvatāṃ patiḥ ||15|| iti |

vyākhyātaṃ ca śrī-svāmi-pādaiḥ—

aho prahlādasya bhāgyaṃ yena devo dṛṣṭaḥ | vayaṃ tu manda-bhāgyāḥ iti viṣīdantaṃ rājānaṃ praty āha yūyam iti tribhiḥ ||16||

na tu prahlādasya gṛhe paraṃ brahma vasati, na ca tad-darśanārthaṃ munayas tad-gṛhān abhiyanti | na ca tasya brahma mātuleyādi-rūpeṇa vartate | na ca svayam eva prasannaṃ | ato yūyam eva tato’py asmatto’pi bhūri-bhāgāḥ iti bhāvaḥ ||17||

sadātisannikṛṣṭatvāt mamatādhikyato hareḥ |

pāṇḍavebhyo’pi yadavaḥ kecit śreṣṭhatamā matāḥ ||18||

tathā hi śrī-daśame (10.82.28,30)—

aho bhoja-pate yūyaṃ janma-bhājo nèṇām iha |

yat paśyathāsakṛt kṛṣṇaṃ durdarśam api yoginām ||19||

tad-darśana-sparśanānupatha-prajalpa-

śayyāsanāśana-sayauna-sapiṇḍa-bandhaḥ |

yeṣāṃ gṛhe niraya-vartmani vartatāṃ vaḥ

svargāpavarga-viramaḥ svayam āsa viṣṭuḥ ||20||

tathā— (10.90.46)

śayyāsanāṭanālāpa-krīḍā-snānāśanādiṣu |

na viduḥ santam ātmānaṃ vṛṣṇayaḥ kṛṣṇa-cetasaḥ ||21||

yadubhyo’pi variṣṭho’sau sarvebhyaḥ śrīmad-uddhavaḥ |

śrīmad-bhāgavate yasya śrūyate mahimādbhutaḥ ||22||

tathā hi ekādaśe śrīmad-bhagavad-vākyam ((ṣB 11.14.15)

na tathā me priyatama ātma‑yonir na śaṅkaraḥ |

na ca saṅkarṣaṇo na śrīr naivātmā ca yathā bhavān ||23||

tathā (11.16.29)

tvaṃ tu bhāgavateṣv aham ||24|| iti |

ābālyād eva govinde bhaktir asyākhilottamā ||25||

tathā ca śrī-tṛtīye (3.2.2) --

yaḥ pañca-hāyano mātrā prātar-āśāya yācitaḥ |

tan naicchad racayan yasya saparyāṃ bāla-līlayā ||26||

ataeva tatraiva śrībhagavad-vacanam (3.4.31)—

noddhavo 'ṇv api man-nyūno

yad guṇair nārditaḥ prabhuḥ ||27|| iti |

asyārthaḥ | yad-guṇaiḥ yasya uddhavasya guṇaiḥ, prabhur apy ahaṃ na arditaḥ | na yācitaḥ | yad vā yat yasmāt | uddhavaḥ guṇaiḥ sattvādibhiḥ | na arditaḥ na pīḍitaḥ | guṇātīta ity arthaḥ | tatra hetuḥ prabhuḥ bhaktir asāṃvāde prabhaviṣṇuḥ ||28||

vraja-devyo varīyasya īdṛśād uddhavād api |

yad āsāṃ prema-mādhuryaṃ sa eṣo’py abhiyācate ||29||

tathā hi śrī-daśame (10.47.58)

etāḥ paraṃ tanu-bhṛto bhuvi gopa-vadhvo

govinda evam akhilātmani rūḍha-bhāvāḥ |

vāñchanti yad bhava-bhiyo munayo vayaṃ ca

kiṃ brahma-janmabhir ananta-kathā-rasasya ||30||

śrī-bṛhad-vāmane ca bhṛgv-ādīn prati śrī-brahma-vākyam—

ṣaṣṭhi-varṣa-sahasrāṇi mayā taptaṃ tapaḥ purā |

nanda-gopa-vraja-strīṇāṃ pāda-reṇūpalabdhaye |

tathāpi na mayā prāptās tāsāṃ vai pāda-reṇavaḥ ||31||

bhṛgv-ādi-vākyam—

vaiṣṇavānāṃ pāda-rajo gṛhyate tvad-vidhair api |

santi te bahavo loke vaiṣṇavā nāradādayaḥ ||

teṣāṃ vihāya gopīnāṃ pāda-reṇus tvayāpi yat |

gṛhyate saṃśayo me’tra ko hetus tadvat prabho ||32||

śrī-brahma-vākyam—

na striyo vraja-sundaryaḥ putra śreṣṭhāḥ śriyo’pi tāḥ |

nāhaṃ śivaś ca śeṣaś ca śrīś ca tābhiḥ samāḥ kvacit ||33||

ādi-purāṇe ca śrīmad-arjuna-vākyaṃ—

trailokye bhagavad-bhaktāḥ ke tvāṃ jānanti marmaṇi |

keṣu vā tvaṃ sadā tuṣṭaḥ keṣu prema tavātulam ||34||

śrī-bhagavad-vākyam—

na tathā me priyatamo brahmā-rudraś ca pārthiva |

na ca lakṣmīr na cātmā ca yathā gopījano mam ||35||

bhaktā mamānuraktāś ca kati santi na bhūtale |

kintu gopījanaḥ prāṇā-dhika-priyatamo mama ||36||

na māṃ jānanti munayo yoginaś ca parantapa |

na ca rudrādayo devā yathā gopyo vidanti mām ||37||

na tapobhir na vedaiś ca nācārair na ca vidyayā |

vaśo’smi kevalaṃ premṇā premāṇaṃ tatra gopikā ||38||

man-māhātmyaṃ mat-saparyāṃ mac-chraddāṃ man-manogatam |

jānanti gopikāḥ pārtha nānye jānanti marmaṇi ||39||

nijāṅgam api yā gopyo mameti samupāsate |

tābhyaḥ paraṃ na me pārtha nigūḍha-prema-bhājanam ||40|| iti ||

na citraṃ prema-mādhuryam āsāṃ vāñched yad uddhavaḥ |

pāda-reṇūkṣitaṃ yena tṛṇa-janmāpi yācate ||41||

tathā hi śrī-daśame (bhā.pu. 10.47.61) --

āsām aho caraṇa‑reṇu‑juṣām ahaṃ syām

vṛndāvane kim api gulma‑latauṣadhīnām |

yā dustyajaṃ sva‑janam ārya‑pathaṃ ca hitvā

bhejur mukunda‑padavīṃ śrutibhir vimṛgyām ||42||

iti kṛṣṇaṃ niṣevyāgre kṛṣṇasyopāsakair janaiḥ |

sevyāḥ prasāda-puṣpādyair avaśyaṃ vraja-subhruvaḥ ||43||

tatrāpi sarva-gopīnāṃ rādhikāti-varīyasī |

sarvādhikyena kathitā yat purāṇāgamādiṣu ||44||

yathā pādme --

yathā rādhā priyā viṣṇos tasyāḥ kuṇḍaṃ priyaṃ tathā |

sarva-gopīṣu saivaikā viṣṇor atyanta-vallabhā ||45||

ādi-purāṇe ca --

trailokye pṛthivī dhanyā yatra vṛndāvanaṃ purī |

tatrāpi gopikāḥ pārtha tatra rādhābhidhā mama ||46||

iti śrī-laghu-bhāgavatāmṛte śrī-bhaktāmṛtaṃ nāmottara-khaṇḍaṃ samāptam |

iti śrī-laghu-bhāgavatāmṛtaṃ sampūrṇam |

1. dvidhāvirāsīt. [↑](#footnote-ref-1)
2. From Śrīdhara Svāmī’s commentary to 7.9.1. [↑](#footnote-ref-2)
3. According to the critical edition, this is 51.36 or verse 3473. The GM edition quotes it as 63.36. [↑](#footnote-ref-3)
4. Alternative numbering given in KṛṣṇaS 57 is 101.30-32. I haven’t yet been able to find these verses in the critical or Gita Press editions. [↑](#footnote-ref-4)
5. Alternative numberings HV 62.43 or 4005. [↑](#footnote-ref-5)
6. See above 1.2.9, quote from Sātvata-tantra. [↑](#footnote-ref-6)
7. Alternative numbering. 12.338.13-20. [↑](#footnote-ref-7)
8. Alternative reading -- tato vratasyāvabhṛthe vāg uvācāśarīriṇī | sutaptaṃ vas tapasviprāḥ prasannenāntar ātmanā || [↑](#footnote-ref-8)