

# ŚRĪMAD-BHĀGAVATAM

## PAÑCAMAḤ SKANDHAḤ

### Pañcama'dhyāyaḥ

#### Text 1

Śrī-Rṣabha uvāca---

Nāyaṁ deho dehabhājāṁ nṛloke

kaṣṭhān kāmān arhate viḍbhujāṁ ye

Tapo divyaṁ putrakā yena sattvaṁ

śudhyed yasmād brahmasaukhyāṁ tv anantam. (5.5.1)

Alt. reading: Nāyaṁ deho dehabhājāṁ nṛloke

kaṣṭhān kāmān arhati viḍbhujāṁ ye

Tapo divyaṁ hy arhatha yena sattvaṁ

śudhyed yasmād brahmasukhāṁ hy anantam

**Anvaya**---Śrī-Rṣabhaḥ uvāca---(he) putrakāḥ! Nṛloke (jagati) dehabhājāṁ (dehadhāriṇāṁ prāṇināṁ madhye) **ayaṁ dehaḥ** (manuṣyadehaḥ) **viḍbhujāṁ** (śvaśūkarādīnāṁ api) **ye** (kāmāḥ santi, tān) **kaṣṭhān** (ninditān kaṣṭhapradān) **kāmān** (viṣaya-bhogān) **na arhate** (tadyogyaḥ na bhavati. Yataḥ kāmārhatve manuṣyaśūkarayoḥ tulātvāpatteḥ). **Divyam** (aprākṛtam bhagavatsambandhīty arthaḥ) **tapāḥ** (arhati). **Yena** (tapasā) **sattvam** (antaḥkaraṇam) **śudhyet**. **Yasmāt** (śuddhāt sattvāt) **anantam** (apāraṁ) **brahmasaukhyāṁ** (brahmānandaḥ bhavati, saukhyasya nirviśeṣasaviśeṣato bhedena dvaividhyapratipādakam). (*Gauḍīyabhāṣya* 5.5.1)

**Anuvāda**---Śrī-Rṣabhadeva kahilena,---He putragaṇa, ihajagate dehadhāri-prāṇigaṇera madhye ei naradeha lābha kariyā duḥkhaprada viṣaya bhoga karā ucita nahe. Ai prakāra viṣayabhoga viṣṭhābhōjī kukkuraśūkarādīra madhye-o āche. Bhagavat-sevāpara aprākṛta tapasyā karāi ucita, yehetu taddvārā antaḥkaraṇa nirmala haya, hṛdaya nirmala ha-ile saviśeṣa o nirviśeṣabhede dvividha brahmānanda lābha haya, tāhā apāra arthāt viṣaya-bhogādīra nyāya sasīma nahe. (*Gauḍīyabhāṣya* 5.5.1)

#### Śrīdhara Svāmī

Pañcame mokṣadharmopadeśaiḥ putrānuśāsanam

Uktaṁ pāramahaṁsyaṁ ca tasya dvandvatitikṣayā. (1)

**Viḍbhujām** api ye santi, tān **kaṣṭhān** duḥkhadān **kāmān** viṣayān **nārhati**, tad-yogyo'yaṁ manuṣyadeho na bhavati. **Divyam** utkr̥ṣtam. **Yena** tapasā. **Yasmāt** śuddha-sattvād **anantaṁ** brahmasukhaṁ bhavati. (*Bhāvārthadīpikā* 5.5.1)

### Vīrarāghavācārya

Uktam evāha---**ṛṣabha** iti. Tadvan muktyupāyatvena bhagavadupāsanam upadekṣyamāṇo vairāgyaṁ vinā upadiṣṭo'pi bhaktiyogo na samyak pratitiṣṭhātīti tad-utpattaye kāmān nindati---**nāyam** ityarthena. **Dehabhṛtām** madhye yo **nṛlokaḥ** manuṣyas, tasmin saty **ayaṁ** manuṣyadehaḥ **kaṣṭhān** kṛcchrasampādyān antato duḥkharūpān **kāmān** yajñādīn prati **nārhati**, **kāmān** anubhavitūṁ **nārhatīty** arthaḥ, kāmopabhogārtho **nāyam** nr̥deha ity arthaḥ. Kutah? **Ye** kāmā **viḍbhujām** api sūkarādīnām api santi, kintu, he **putrakāḥ!** **Divyam** devasya viṣṇor ārādhana-rūpaṁ **tapas** cartum arhati. Kim tat **tapah** yad arhati? Tatrāha---**yasmāt** tapasaḥ **śuddhyen** nirastasaṁsāro bhavet, **yena** ca **brahmasukham** apāraṁ bhavet. Kāmopabhogena saṁsṛtiḥ, evaṁ kāmopabhogaḥ saṁsṛtihatuh, bhagavadupāsanam mokṣahetur ity uktam.

(*Bhāgavatacandracandrikā* 5.5.1)

### Vijayadhvaja Tīrtha

Putrāṇām tattvopadeśavyājena lokahitāya sakalaśāstrasārabhūtaṁ tattvaṁ nirūpayaty asminn adhyāye. Tatrādaḥ viṣayasevā mumukṣuṇā avaśyaṁ varjanīyeti bhāvenāha---**nāyam** iti. **Nṛloke dehabhājām** śarīriṇām **ayaṁ dehaḥ** srakcandanādibhogāya **na** bhavati, kintu tapaścaraṇāyeti śeṣaḥ. So'pi puruṣārtheṣv ekatvena vihitatvāt kartavya iti tatrāha---**ka** iti. **Ye** kāmā **viḍbhujām** ca sūkarādīnām api santi, **ko** vivekī **tatkāmān**---'kāmyante' iti **kāmāḥ** viṣayās, tān viṣayān arhati, na ko'pīti śeṣaḥ. Tarhi anena kim vidheyam? Atrāha---**tapā** iti. **Tapo'r̥hatha** kartum iti śeṣaḥ, 'idam eva prayojanam, nānyat, pūrvatanaiḥ sādhitatvāt' itīmam arthaṁ **hi**śabdena vakti. **Yena** tapasā **sattvam** antaḥkaraṇaṁ **śuddhyet**. Tataḥ kim? Tatrāha---**yasmād** iti. **Yasmāc** chuddhāntaḥkaraṇād **anantaṁ** antatrayavidhuraṁ **sukhaṁ**---'suṣṭhu nirdoṣaṁ **khaṁ** jñānātmakam indriyaṁ yasya tat', tathā tad **brahma** sidhyatīti śeṣaḥ. **Hi** yasmāt, tasmāt tapaścaraṇam eva dehadhṛtiprayojanam ity arthaḥ. **Hinā** 'Mayy anantaḡuṇe' (AV 2.2.144) iti vākyam smārayatīti vā. (*Padaratnāvalī* 5.5.1)

### Viśvanātha Cakravartī

Svabhaktiṁ svān upadiśya vidhāya bharaṭaṁ nṛpaṁ

Pravrajya pañcame devo jaḍacaryāṁ adīdṛśat.

'Upaśikṣayann uvāca' (BP 5.4.18) ity uktam, tatra bhaktiyoge pravartayitūṁ prathamam manuṣyadehasya puruṣārthasādhanatvaṁ viṣayabhogānaucityaṁ cāha---**nāyam** iti. **Kaṣṭhān** kaṣṭhapradān **kāmān** yośiddarśanasparśanādīn **nārhati** naivārhati iti. Kutah? **Ye** **viḍbhujām** api santi, kāmārhatve manuṣyadehasūkaradehayos tulyatvāpatter iti bhāvaḥ. Tena sūkaradehādibhir yan na labhyate, tad eva manuṣyadehena labdhum yatanīyam, tad eva manuṣyatvacihnāṁ kim? Tatrāha---**tapā** iti. Tac cānāhāraṁ varṣātapasāhanādikaṁ vṛkṣādīnām api vartata iti tadvyāvṛṭtyartham āha---**divyam** aprākṛtaṁ, bhagavatsambandhīty arthaḥ. He **putrakāḥ!** Anukampāyām **kan. Sattvam** antaḥkaraṇam.

(*Sārārthadarśinī* 5.5.1)

### Śukadeva

Pañcame putrādīn prati mokṣadharmān nirūpya, gr̥hādibhyo virakto'bhūd r̥ṣabha iti varṇyate. Tatra tāvad viṣayāsaktir bandhahetuḥ, bhagavatsambanditapa-āsaktir mokṣa-hetur ity āha---**nāyam** iti. **Kaṣṭān** duḥkhodarkān **kāmān** viṣayān, **divyaṃ** paradeva-sambandhi, tatprāvaṇyarūpam. **Yena** tapasā **sattvaṃ śudhyet** dhruvasmrtyartham bhavet, **yasmāt** dhruvasmrtyarhāt sattvāt **brahmasaukhyam** brahmasāmyam bhavet.

(*Siddhāntapradīpa* 5.5.1)

### Yadupatiyācārya

Tatrādau prekṣāvataḥ viṣayasevātyāgapūrvakam tapa eva kāryam ity āśayenāha---**nāyam** iti. **Ayam deho dehabhājām** śārīradhāriṇām adhīno na tadicchānusāreṇa ciram na tiṣṭhatīti yāvat. Atah **ko** vivekī tat kāmayaṃs tatpoṣaṇopayuktaviṣayān **arhati**? Bhoktum iti śeṣaḥ. Nanu, viṣayabhogasyāpi puruṣārthatvāt katham 'nārhati' ity uktam? ity atas te tucchā antavantaś cety āśayenāha---**ye** kāmā **vidbhujām** svasūkarādīnām api bhavantīti. Tathā cātītucchā antavantaś cety āśayaḥ. Tarhi kim kāryam? ity apekṣāyām āha---**tapa** iti. **Tapah** kāyakleśātmakam śāstravimarṣātmakam ca **divyaṃ** vaikuṇṭhādīdyuloka-sādhnam **arhatha**. Kartum iti śeṣaḥ. **Hī**śabdaḥ pramāṇaprasiddhidiyotakaḥ. **Yena** tapasā **sattvaṃ** antaḥkaraṇam, **yasmāc** chuddhāntaḥkaraṇād **brahma** yogyatānusāreṇa pūrṇam, **anantam** akṣayam **sukham** āvirbhūtasvarūpasukham bhavati. **Hī**śabdenātra pramāṇa-prasiddhim dyotayati. 'Tapo'rhatha' ity anvayaḥ. **Anantam** antatrayaśūnyam **sukham** pūrṇasukhātmakam **brahma** param brahmāpnotīti vyakhyeyam. (*Prakāśikā* 5.5.1)

### Bhakti Siddhānta Sarasvatī

‘Dve brahmaṇī tu vijñeye mūrtaṃ cāmūrtaṃ eva ca  
Mūrtaṃmūrta-svabhāvo yaḥ dhyeyo nārāyaṇo vibhuḥ.  
Yā yā śrutir jalpati nirviṣeṣam  
sā sābhidhatte saviṣeṣam eva  
Vicāra-yoge sati hanta tāsām  
prāyo-valīyaḥ saviṣeṣam eva. (Hayaśīrṣapañcarātra)  
(*Gauḍīyabhāṣyatathya* 5.5.1)

### Text 2

**Mahatsevām dvāram āhur vimuktes  
tamodvāram yoṣitām saṅgisaṅgam  
Mahāntas te samacittāḥ praśāntāḥ  
vimanyavaḥ suhrdaḥ sādhave ye. (5.5.2)**

**Anvaya**---(Śiṣṭāḥ) **mahatsevām** (mahatām sevām mahānto'pi dvividhā, brahmopāsakā bhagavadupāsakāś ca) **vimukteḥ** (nirviṣeṣasaviṣeṣabrahmasambandhitvena dvaividhyā muktir api sāyujyam bhaktimatpārśadatvam ceti dvividhā **viśabdād** vyākhyeyā) **dvāram** (mūlam kāraṇam) **āhuḥ** (kathayanti). **Yoṣitām saṅgisaṅgam** (yoṣitām striyām ye saṅgīnaḥ, teṣām saṅgam strīparatantrāṇām saṅgam) **tamodvāram** (tamasā saṃsārya narakasya dvāram kāraṇam āhuḥ) (tatra). **Ye samacittāḥ** (ye abhedadarśīnaḥ) **praśāntāḥ** (śuddhacittāḥ bhagavanniṣṭhabuddhayaś ca) **vimanyavaḥ** (krodharahitāḥ) **suhṛdaḥ** (sarveṣām hitakāriṇaḥ) **sādhavaḥ** (paradoṣāgrāhiṇaḥ bhavanti) **te mahāntāḥ** (jñeyāḥ).

**Anuvāda**---Paṇḍitaṅga brahmopāsaka o bhagavadupāsakabhede dvividha. Tānhārā mahat sevāke-i brahmasāyujya o bhagavānera pārśadatva lābharūpa dvividha mukti-prāptira upāya evaṁ strīsaṅgigaṅera saṅgake narakera dvārasvarūpa baliyā thākena. Yānhārā samadarśī, bhagavāne niṣṭhāyukta, akrodhī sarvabhūtahite rata evaṁ adoṣadarśī ---tānhādīgake-i mahat baliyā jānibe. (Bhagavanniṣṭhatāi bhagavadupāsaka mahatera viśeṣatva). (*Gauḍīyabhāṣya* 5.5.2)

### Śrīdhara Svāmī

Mokṣabandhayor nidānam āha---**mahatsevām** iti. **Tamasah** saṁsārasya **dvāram** **yoṣitām** ye **saṅginas**, teṣāṁ **saṅgam**. Mahatām lakṣaṇam āha sārhdhena---**mahānta** iti. **Sādhavaḥ** sadācārāḥ. (*Bhāvārthadīpikā* 5.5.2)

### Vīrarāghavācārya

Evaṁ bhogopāsanayor bandhamokṣahetutvam abhidhāya, tayor nidānam āha. **Mahatām sevām vimukter dvāram** mūlaṁ kāraṇam **āhuḥ**, tathā **yoṣitām** strīṇāṁ ye **saṅginaḥ**, teṣāṁ **saṅgam** **tamasah** saṁsārasya **dvāram āhur** ity anuśaṅgaḥ. Ke te mahāntaḥ, yatsevā vimukter dvāram? Tatrāha sārhdhena. **Ye samacittatvādiguṇayuktās, te mahānta** ity anvayaḥ. **Samacittāḥ** sukhaduḥkhādiṣv avikriyamānacittāḥ sarvasya brahmātmakatvajñānāt, **praśāntāḥ** jitabāhyāntaḥkaraṇāḥ, **vimanyavaḥ** titikṣavaḥ, **suhṛdaḥ** sarvabhūtahitaiṣiṇaḥ, **sādhavaḥ** paropakāraniratāḥ. (*Bhāgavatacandrikā* 5.5.2)

### Vijayadhvaja Tīrtha

Anvayavyatirekamukhenemam arthaṁ draḍhayati---**mahatsevām** iti. **Yoṣitām saṅgibhiḥ** saha **saṅgam** ity anena kaimutyanyāyo darśita iti jñātavyam. Niṣiddhety upapadaṁ vojyam, anyathā yoṣinmātrasyāpi heyatvaṁ prasajyeta, tac cānupapannam--- ‘Na kāñcana striyaṁ pariharet’ (...) iti śruter iti bhāvaḥ. Dve nityamuktī tatrānanta-sukhalakṣaṇaika nityaduḥkhalakṣaṇānyeti boddhavyam, mahallakṣaṇe jñāte tatsevāyām śraddhātīśayaḥ syād iti tallakṣaṇam āha---**mahānta** iti. **Ye samacittatvādiguṇavantas, te mahānta** ity anvayaḥ. ‘Mana jñāne’ (DP 4.67) iti dhātur viśeṣeṇa jñānaśīlāḥ, ‘Mana vyavahārapaṇe ca’ (DP...) iti dhātor viśiṣṭavyavahāraśīlā iti vā, **same** brahmaṇi **cittam** yeṣāṁ, te tathā, **samaṁ** tattadyogyatānusṛtaṁ **cittam** yeṣāṁ, te tatheti vā. **Sādhavaḥ**---rāgādidoṣavidhurāḥ. (*Padaratnāvalī* 5.5.2)

### Jīva Gosvāmī

**Mahad** iti yugmakam. Tatra **mahānta** iti sārhdhakam. Tad evaṁ brahmasaukhyasya nirviśeṣasaviśeṣatābhedena teṣu satsu ye mahāntas, teṣāṁ dvaividhyapratipādaḥ mahatām dvaividhyam āha---**mahānta** iti. **Ye samacittā** nirviśeṣabrahmaniṣṭhā abhedadarśinas, **te mahāntas**, teṣāṁ śīlaṁ sādhanāny āha---**praśānta** ityādinā. Punar uttarān mahadvīṣeṣān āha---**ye veti**. **Vaśabdaḥ** pakṣāntare; uttarapakṣatvād asyaiva śraīṣṭhyam. ‘**Mayi kṛtaṁ** siddhaṁ yat **sauhṛdaṁ** prema, tad ev**ārthaḥ** paramapurūṣārtho yeṣāṁ tathābhūtā ye, **te mahāntaḥ**’ iti pūrveṅnavayaḥ. Teṣāṁ śīlaṁ sādhanāny āha---**janeṣv** ityādinā. Yato **mayi sauhṛdārthās**, tata eva **dehambharavārtikeṣu** viśayavārtāniṣṭheṣu **janeṣu**, tathā **geheṣu jāyātmajabandhuvargayukteṣu na prītiyuktāḥ**; kintu **yāvadarthā** yāvān arthaḥ śrībhagavadbhajanānurūpaṁ prayojanam, tāvān evārtho dhanam yeṣāṁ, tathābhūtā ity arthaḥ. Yadvā, **yāvān artho** matsauhṛdamayabhaktis, tāvān tadanurūpa eva, na tv adhikanyūno’rtho dhanam yeṣāṁ te. Ubhayor mahattvaṁ ca,---mahājñānitvān

mahābhāgavatavāc ca, na tu dvayoḥ sāmāyābhīpṛāyeṇa,---‘Muktānām api’ (BP 6.14.5) ityādyukteḥ. Atra ‘jñānamārga brahmānubhavino **mahāntaḥ**’ ‘bhaktimārga labdha-bhagavatpremāṇo **mahāntaḥ**’ iti lakṣaṇasāmānyam iti jñeyam. (*Kramasandarbhā* 5.5.2)

### Viśvanātha Cakravartī

Manuṣyadehād evoddhāro’ dhaḥpātaś ca bhavātīti tayoh kāraṇam api manusya-dehe’ stīty āha---**mahad** iti. **Vimukter** vividhamukteḥ. ‘Brahmasaukhyam hy anantam’ (BP 5.5.1) iti pūrvokter brahmasaukhyasya ca nirviśesasaviśesabrahmasambandhitvena vaividhyān muktir api sāyujyam bhaktimatpārsadatvaṁ ceti dvividhā **viśabdād** vyākhyeyā. **Mahānto**’pi dvividhā---brahmopāsakā bhagavadupāsakāś ca; teṣāṁ lakṣaṇam tantreṇaivāha---**samacittāḥ** abhedadarśinaḥ akuṭilacittāś ca, **praśāntāḥ** praśamādiyuktāḥ bhagavanniṣṭhabuddhayaś ca, ‘Śamo manniṣṭhatā buddheḥ’ (BP 11.19.36) iti bhagavadukteḥ. ‘**Vimanyavaḥ**’ ityādiviśeṣaṇatrayam ubhayatra tulyārtham. **Sādhavaḥ** paradoṣāgrāhiṇaḥ. (*Sārāthadarśinī* 5.5.2)

### Śukadeva

Taporucyutpādanadvārā **mahatsevām vimukter dvāram**. Viśayarucyutpādanadvārā **yoṣitām saṅgisaṅgam** tamaśaḥ saṁsārasya **dvāram āhur** bandhamokṣavida iti śeṣaḥ. Mahallakṣaṇam āha---**mahānta** iti sārđhena. **Kṛtam sauhṛdam evārthaḥ** prayojanam yeṣāṁ te, ‘deham bibhrati’ iti **dehambharāḥ** kalatrāpatyādayas, tatparā **vārtā** yeṣāṁ, teṣu **janeṣu, jāyā, ātmajāḥ, rātir** mitraṁ dhanam vā, tadvatsu **gr̥heṣu** ca **na prīti-yuktāḥ yāvadarthaḥ** yāvadartham evārtho yeṣāṁ iti ‘Śākapārthivādīnām uttarapadalopaś ca’ (...) ity anena samāśaḥ. Dehanirvāho yāvata bhavet, tāvan mātragrāhiṇa ity arthaḥ. (*Siddhāntapradīpa* 5.5.2-3)

### Yadupatiācārya

Nanu, saṁsārāsaktānām uktarūpatapaḥkaraṇe katham pravṛttiḥ? ity atas tatra kāraṇam darśayan anarthaphalavattvāc ca viśayabhogo varjanīya ity āśayenāha---**mahatsevām** iti. **Dvāram** uktarūpatapaḥkaraṇādīdvārakāraṇam ity arthaḥ. ‘**Yoṣitām**’ iti svaviśayopalakṣaṇam. Sarvaviśayasnehavatsu saṅgam sneham **tamodvāram** adholokasādhanam viśayavatsnehasaṅgo yadā’ narthaphalas, tada kiṁ vācyam viśayasneho’ narthaphala iti kaimutyanyāyenoktam iti jñātavyam. Ke mahāntaḥ? ity apekṣāyām tallakṣaṇam āha---**mahānta** iti sārđhaślokena. **Same** brahmaṇi **cittaṁ** yeṣāṁ iti vā, **samaṁ** tattadyogyatānucitaṁ sakalacetanañānam yeṣāṁ iti vā’ rthaḥ. Parasparam **suhṛdo** na matsarayuktā ity arthaḥ. **Sādhavo** rāgādidoṣarahitā vihitanuṣṭhānādīnā sadguṇayuktāḥ. (*Prakāśikā* 5.5.2)

### Bhakti Siddhānta Sarasvatī

Asat-saṅga tyāga ei vaiṣṇava ācāra  
Strī-saṅgī eka asādhu kṛṣṇābhakta āra. (CC Madhya 22śa).  
(*Gauḍīyabhāṣyatathya* 5.5.2)