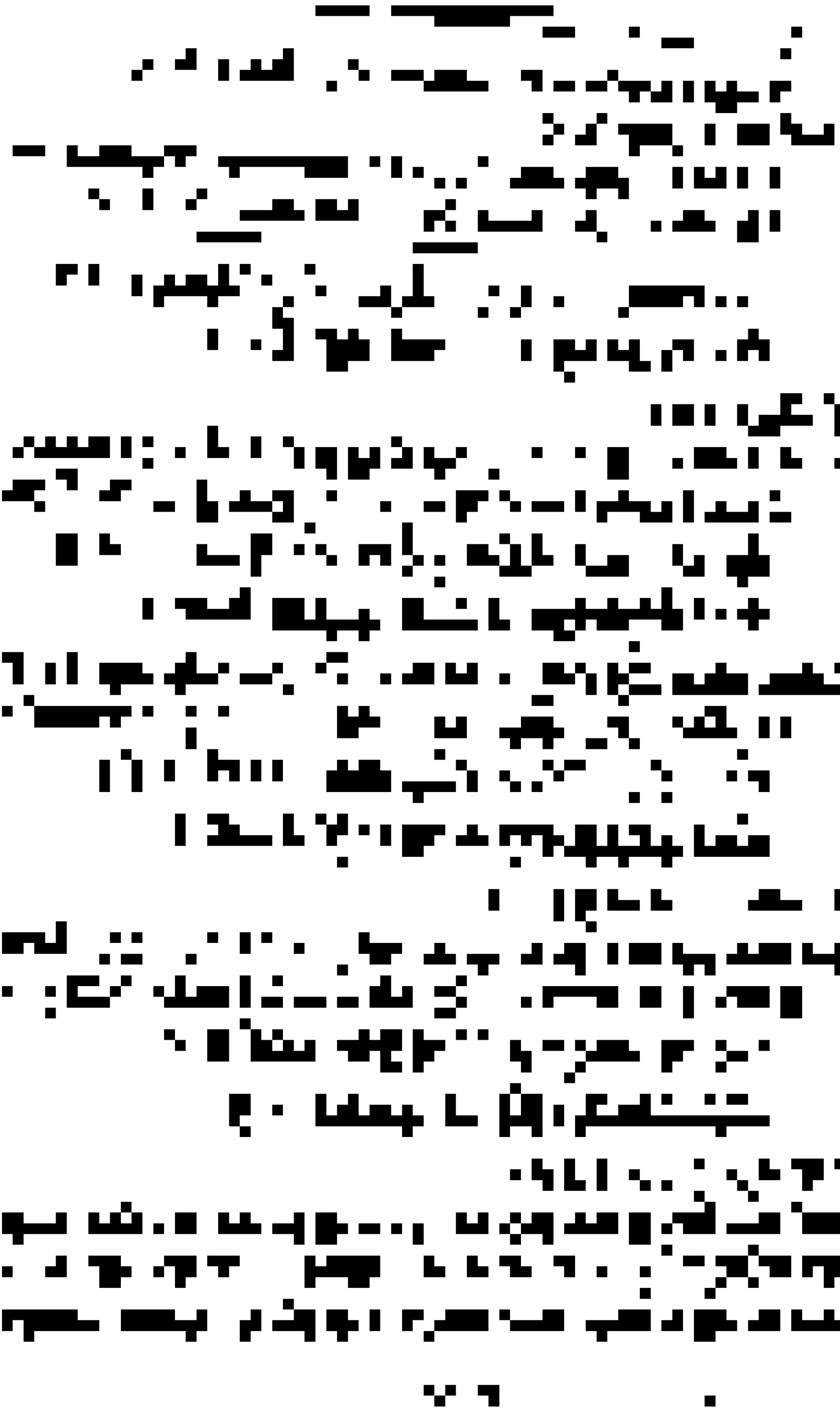

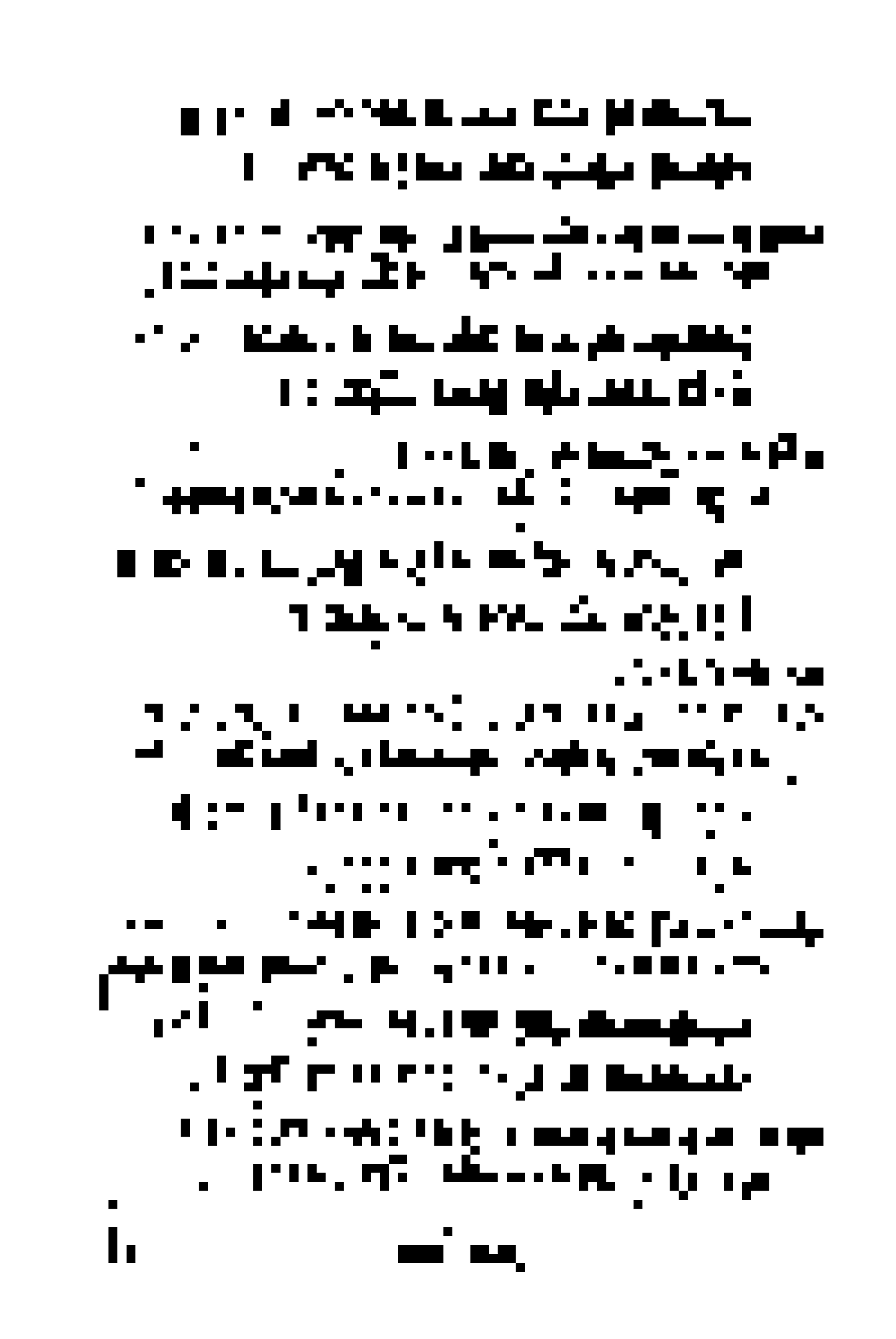

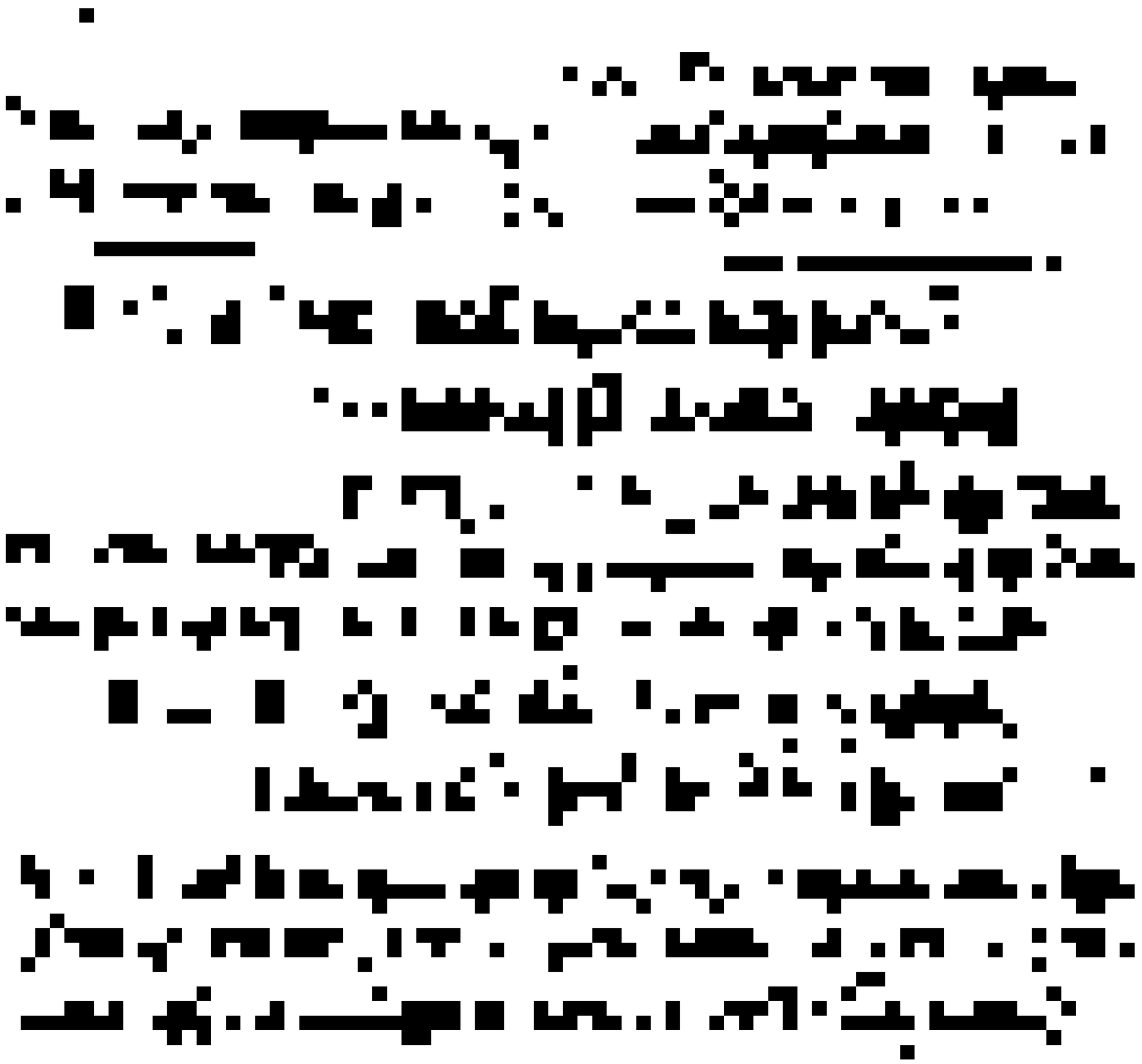

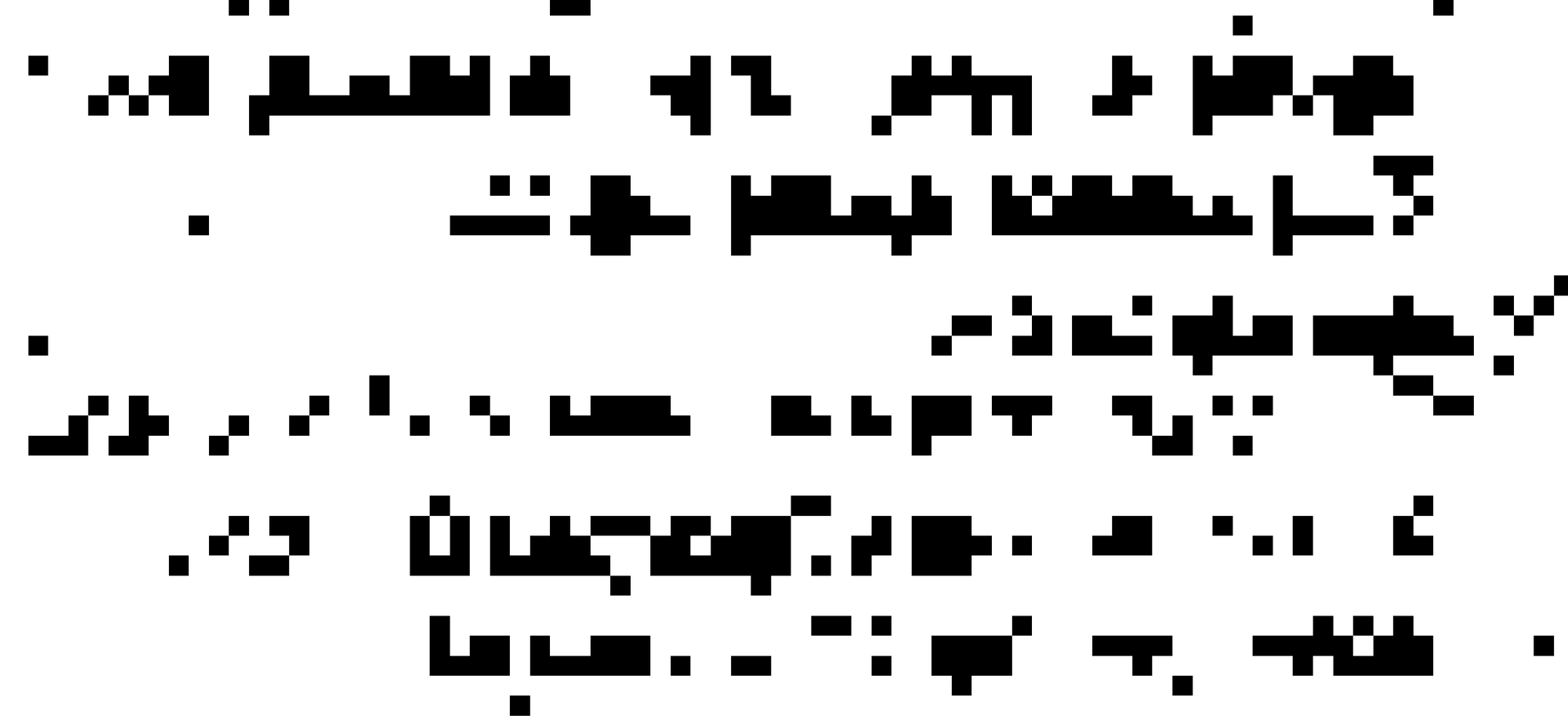

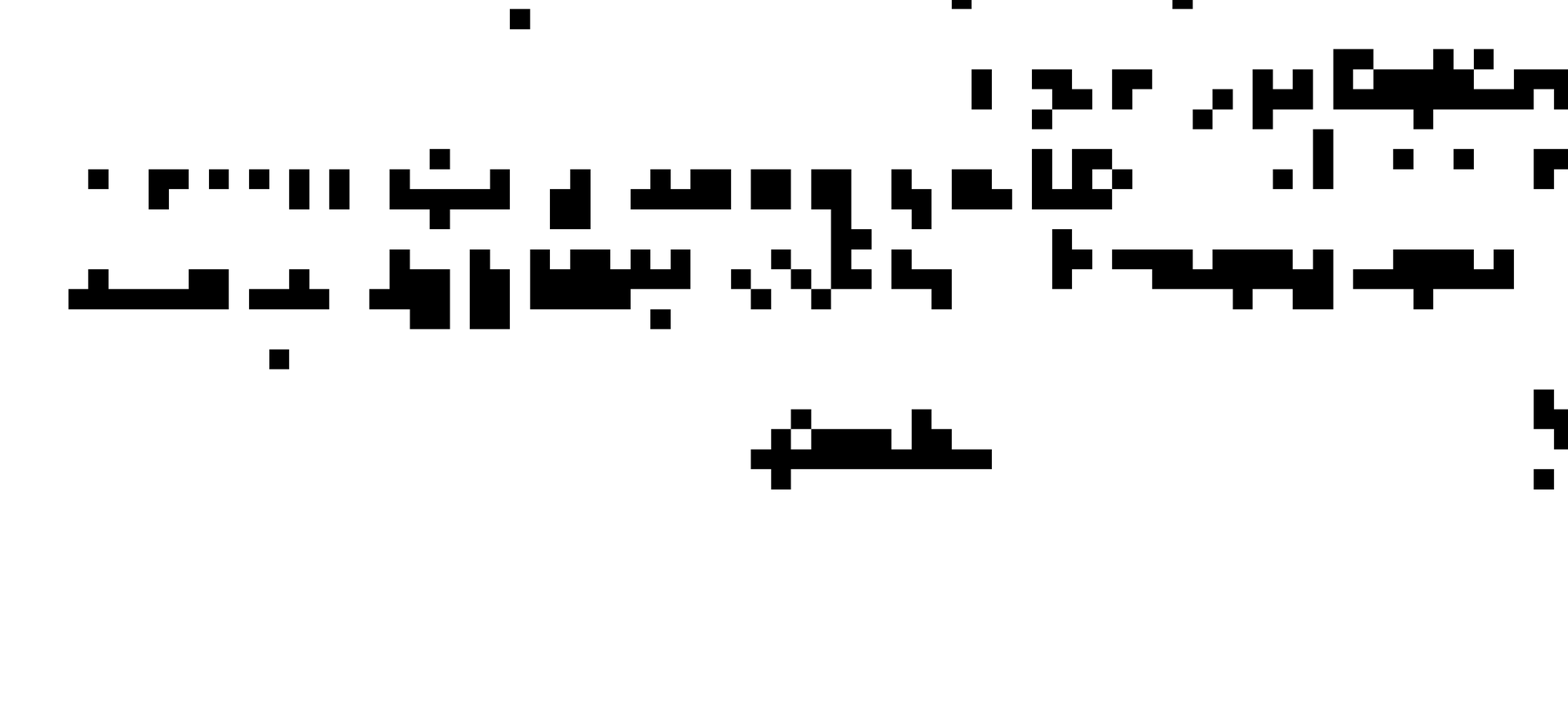

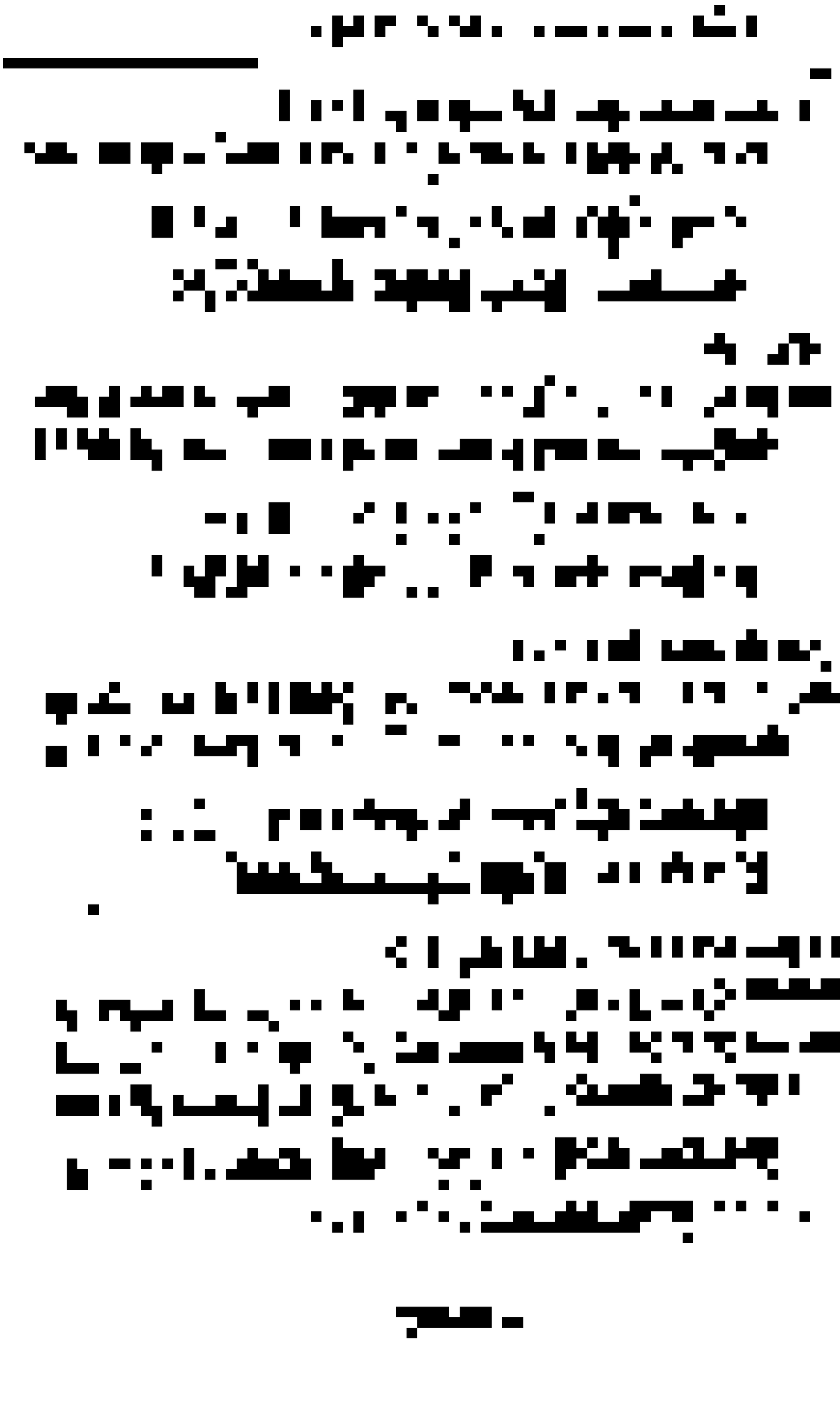

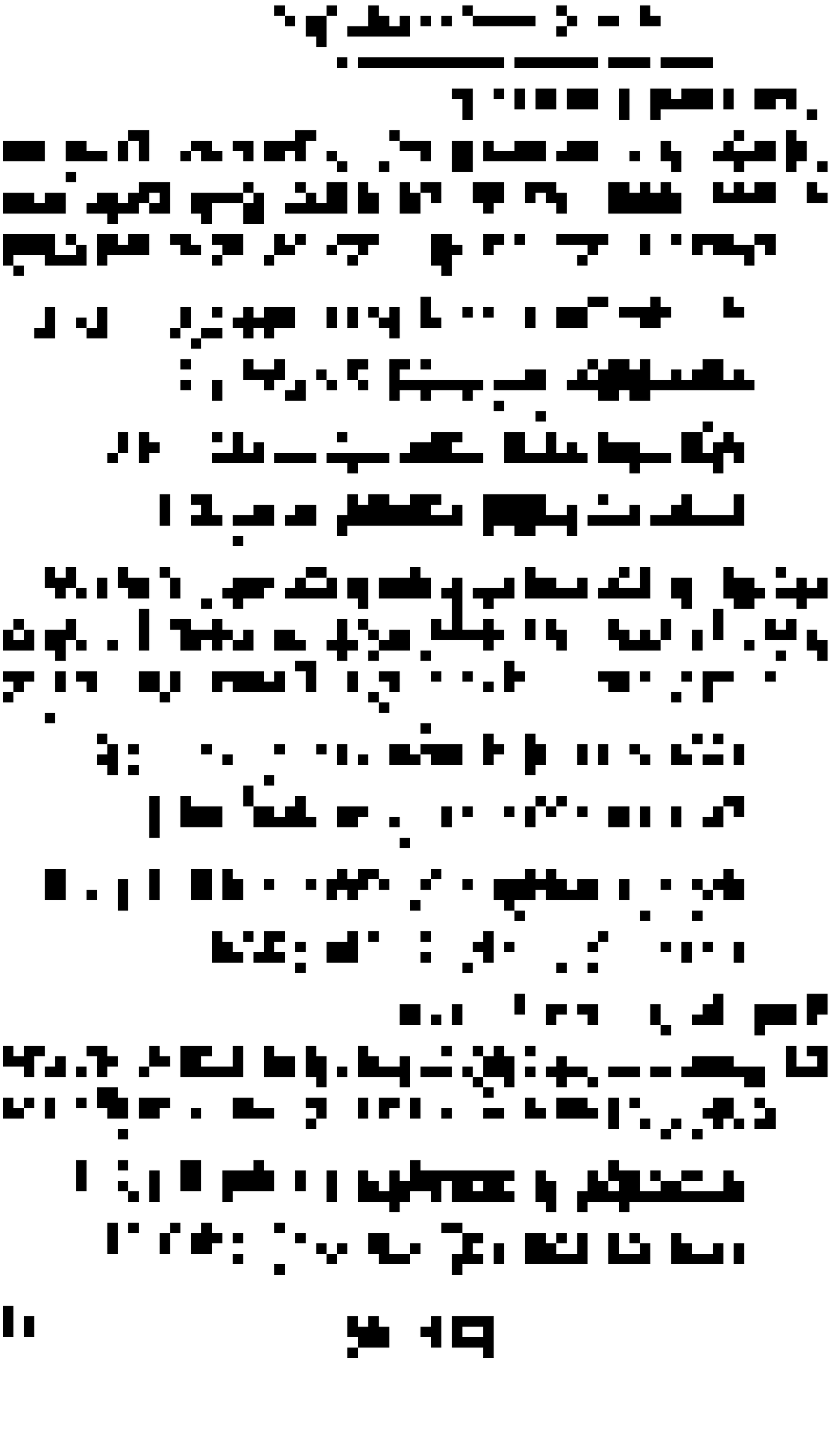

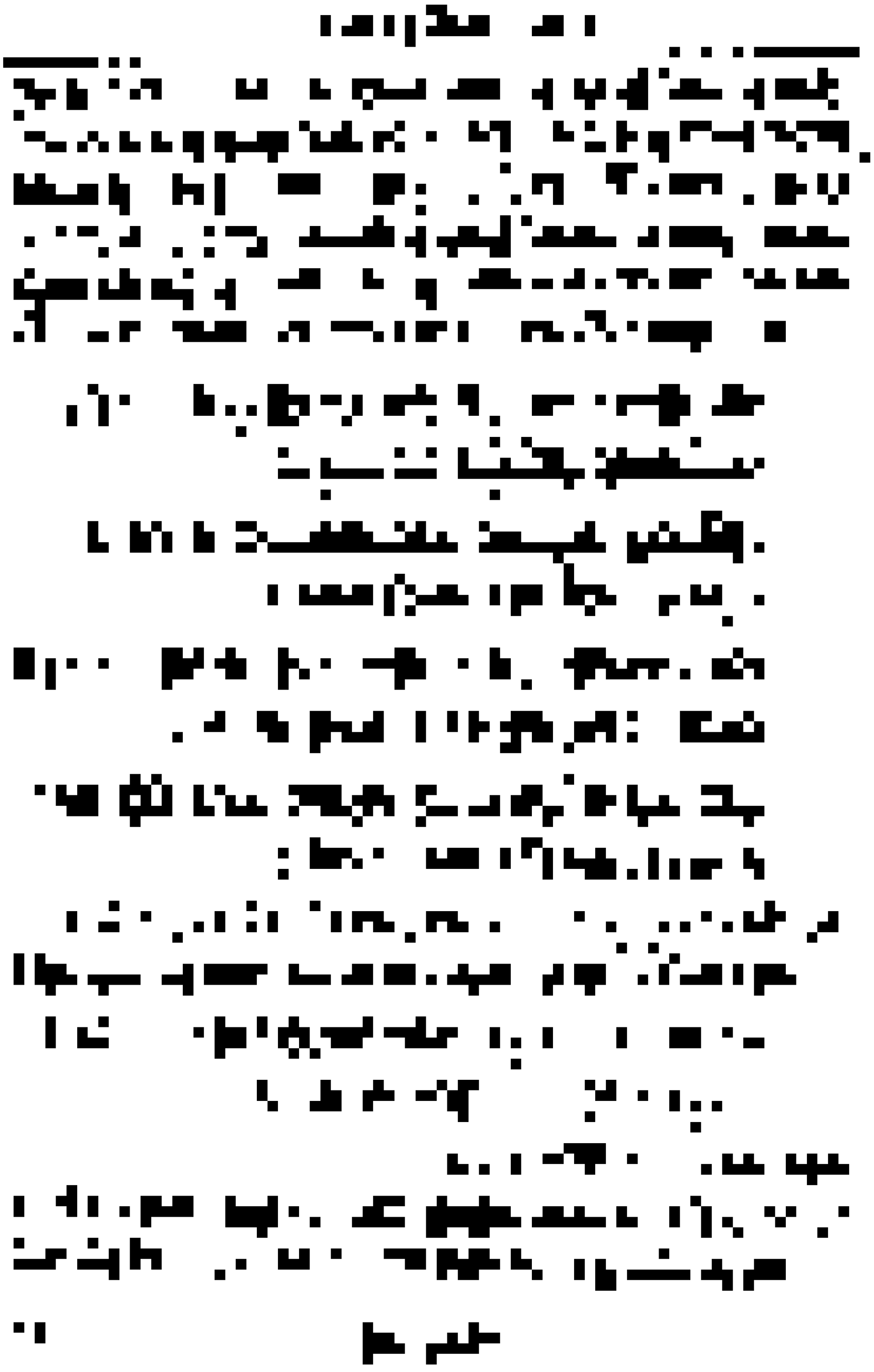

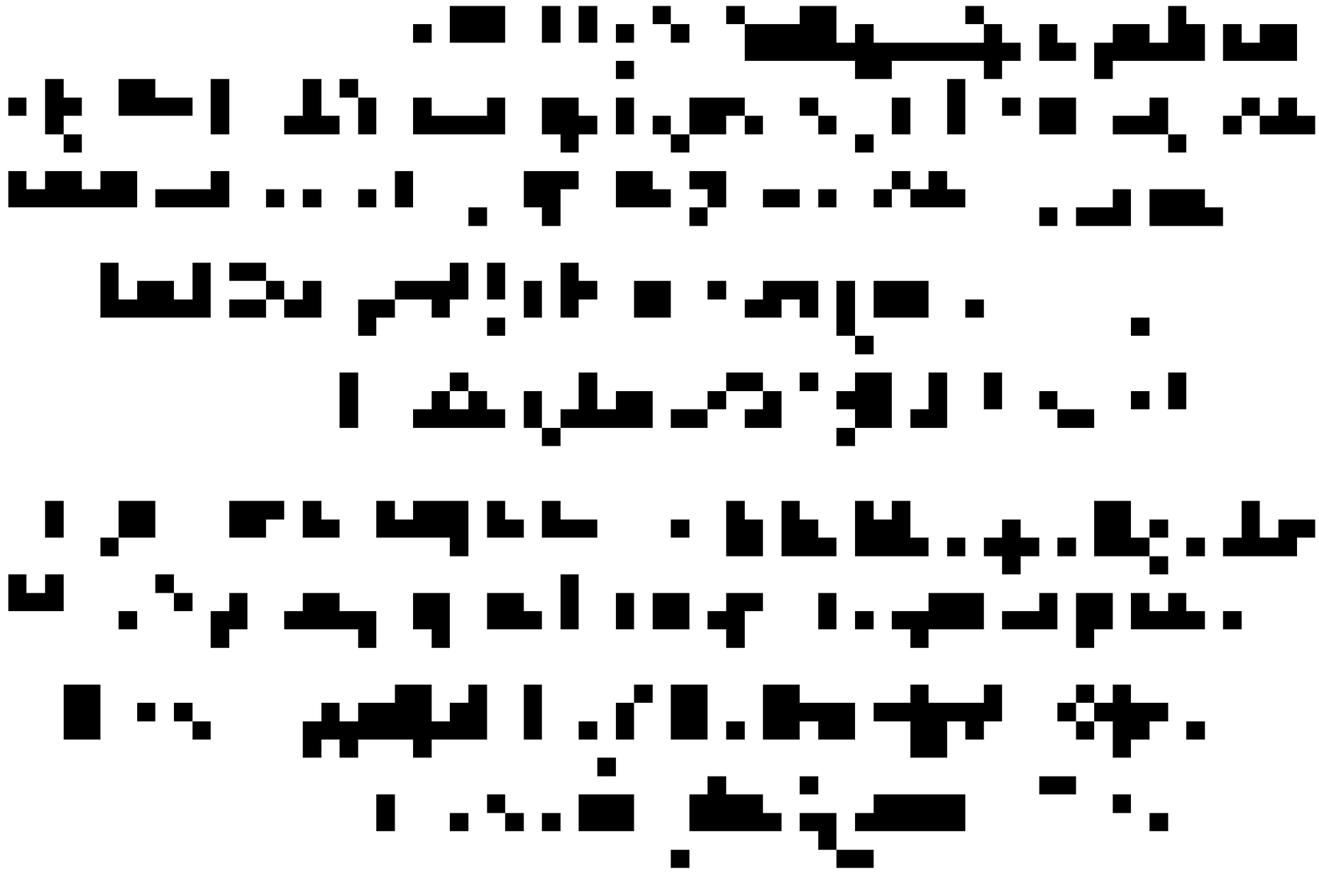

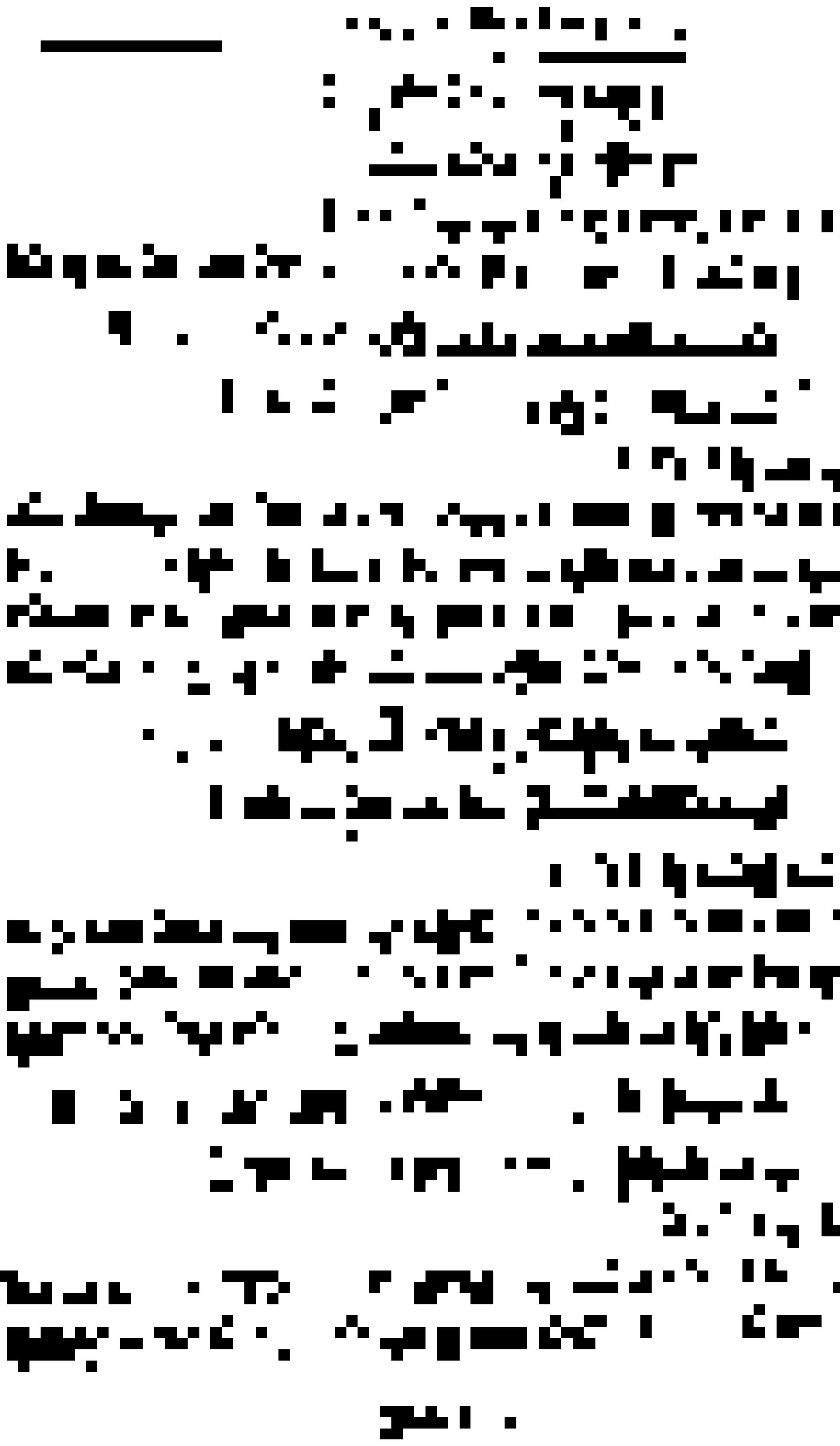

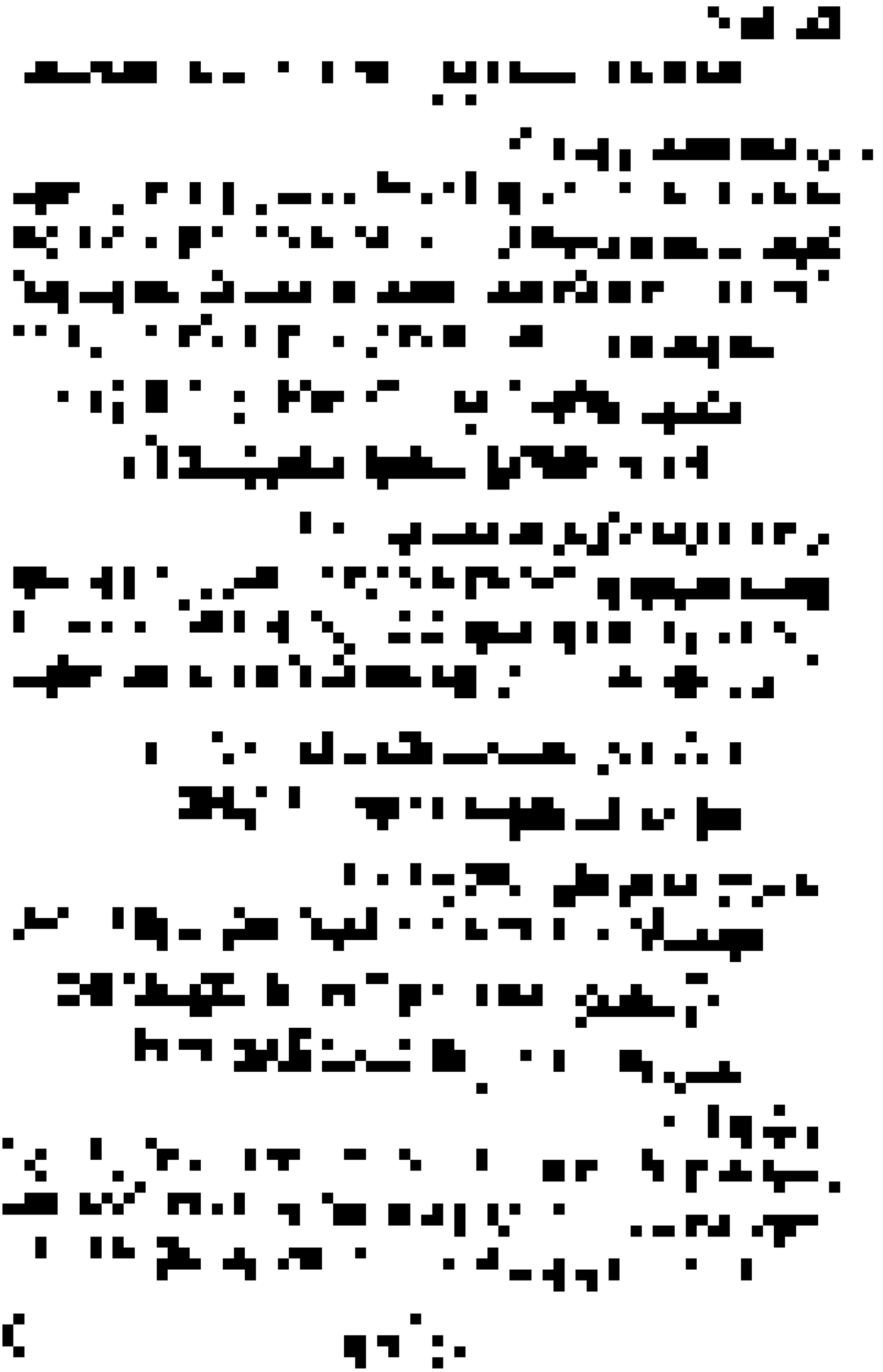

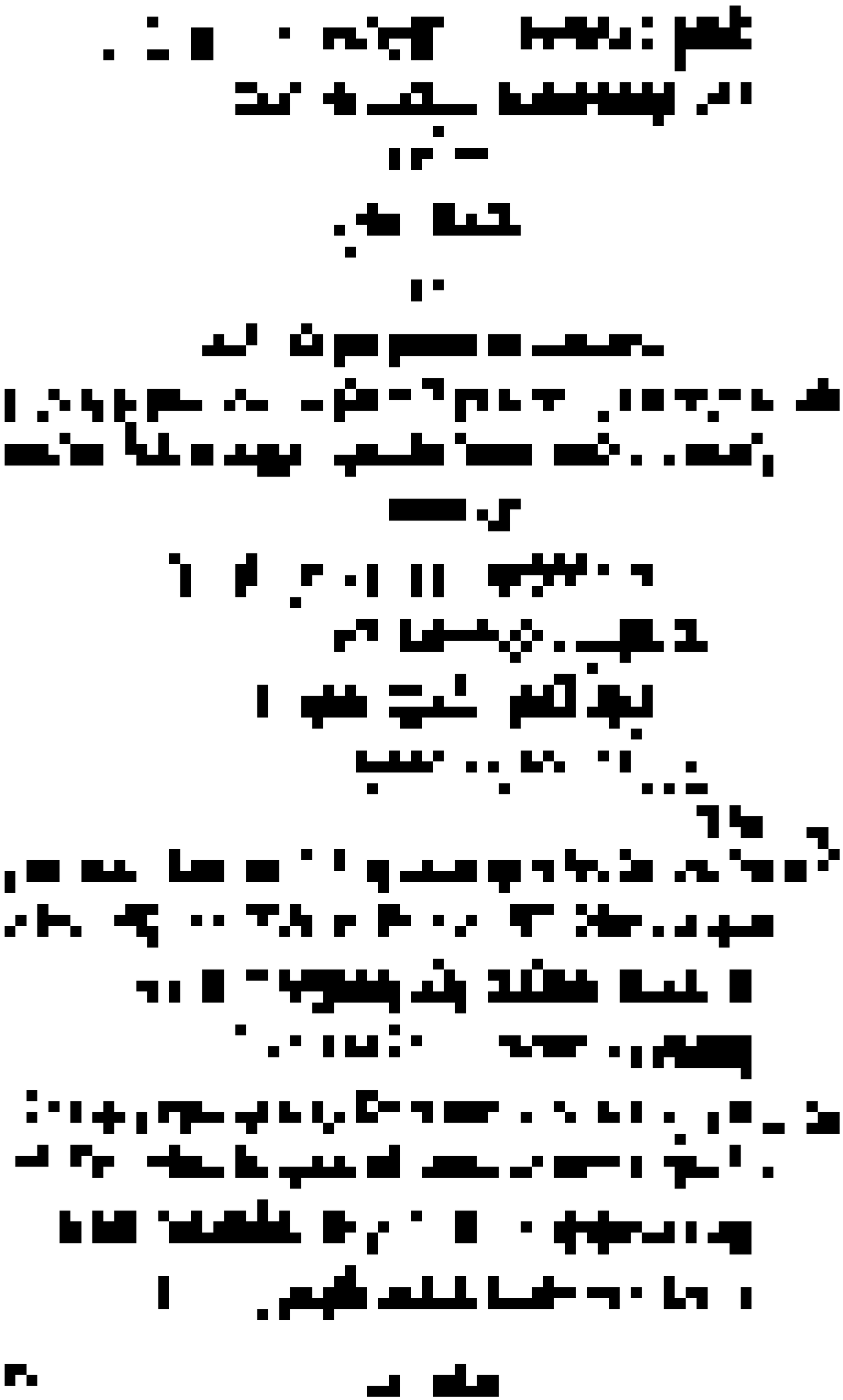

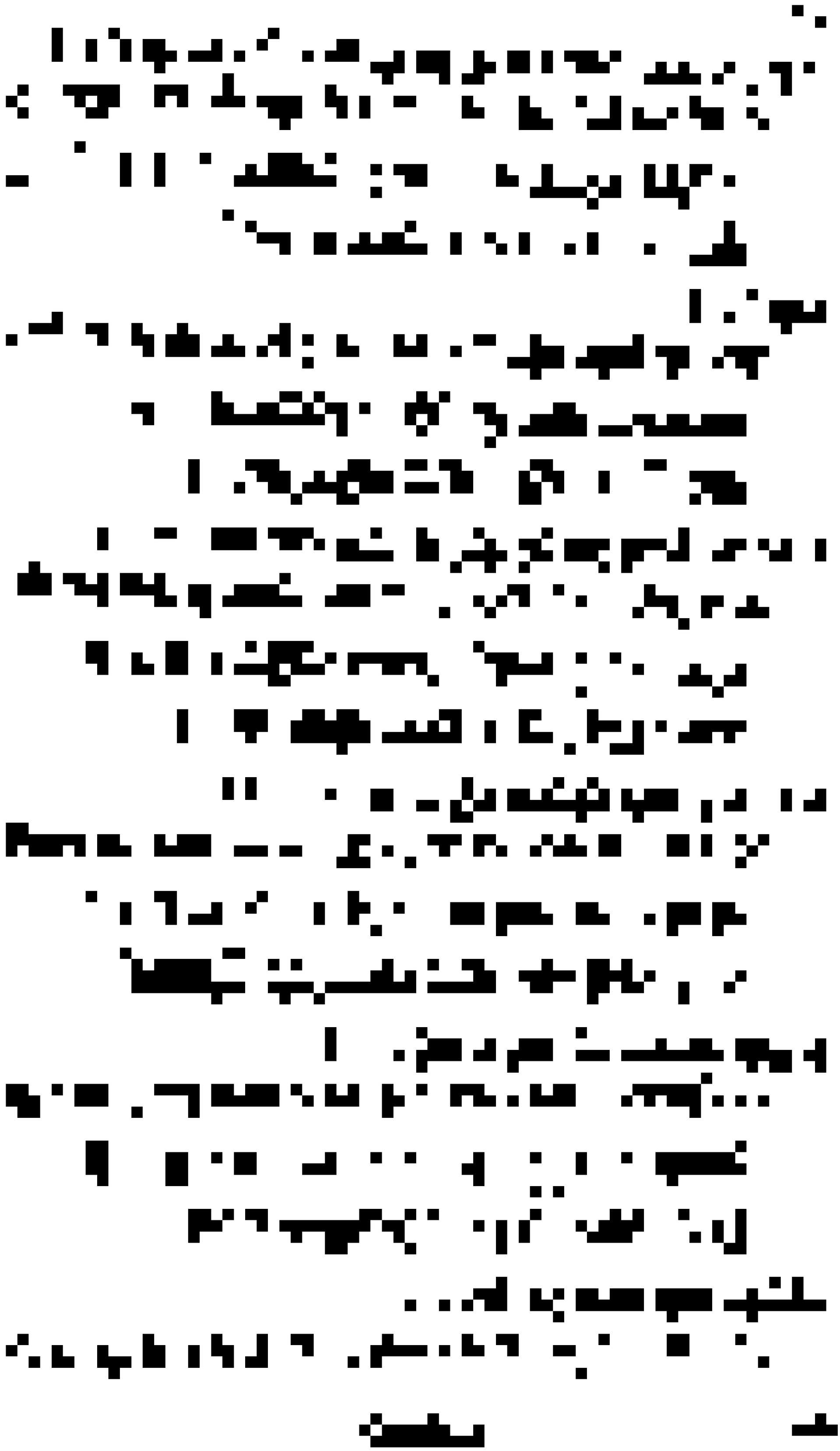

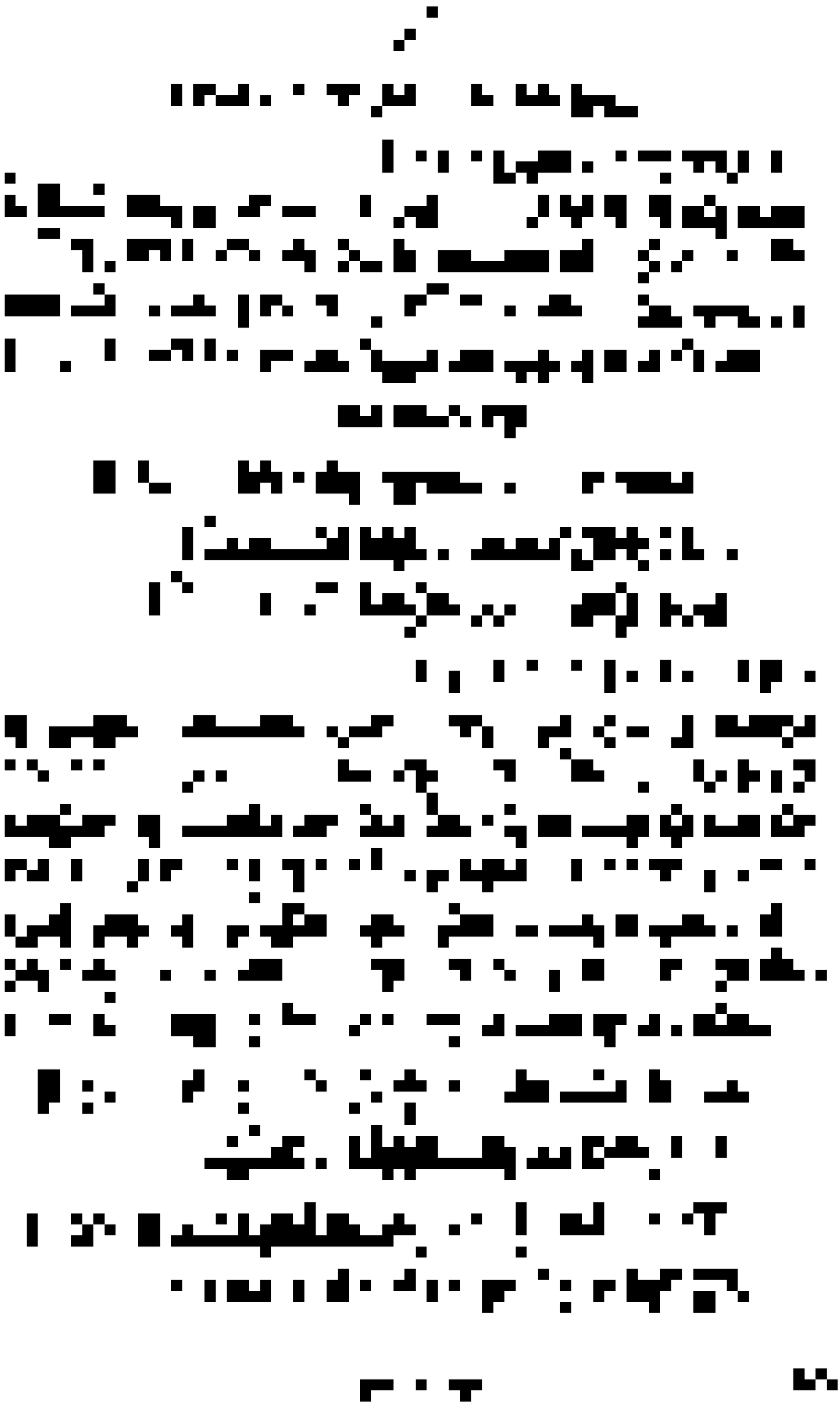

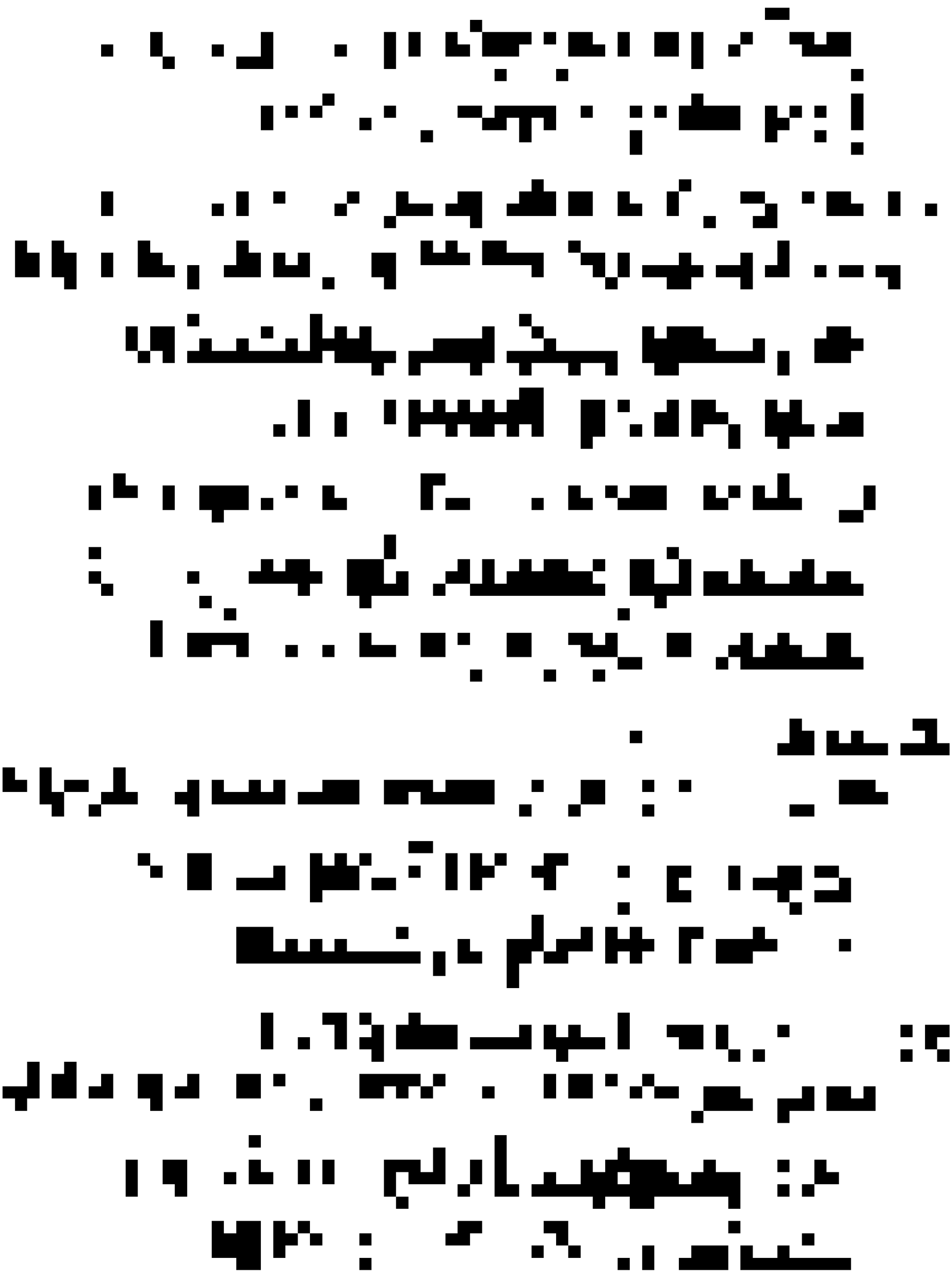

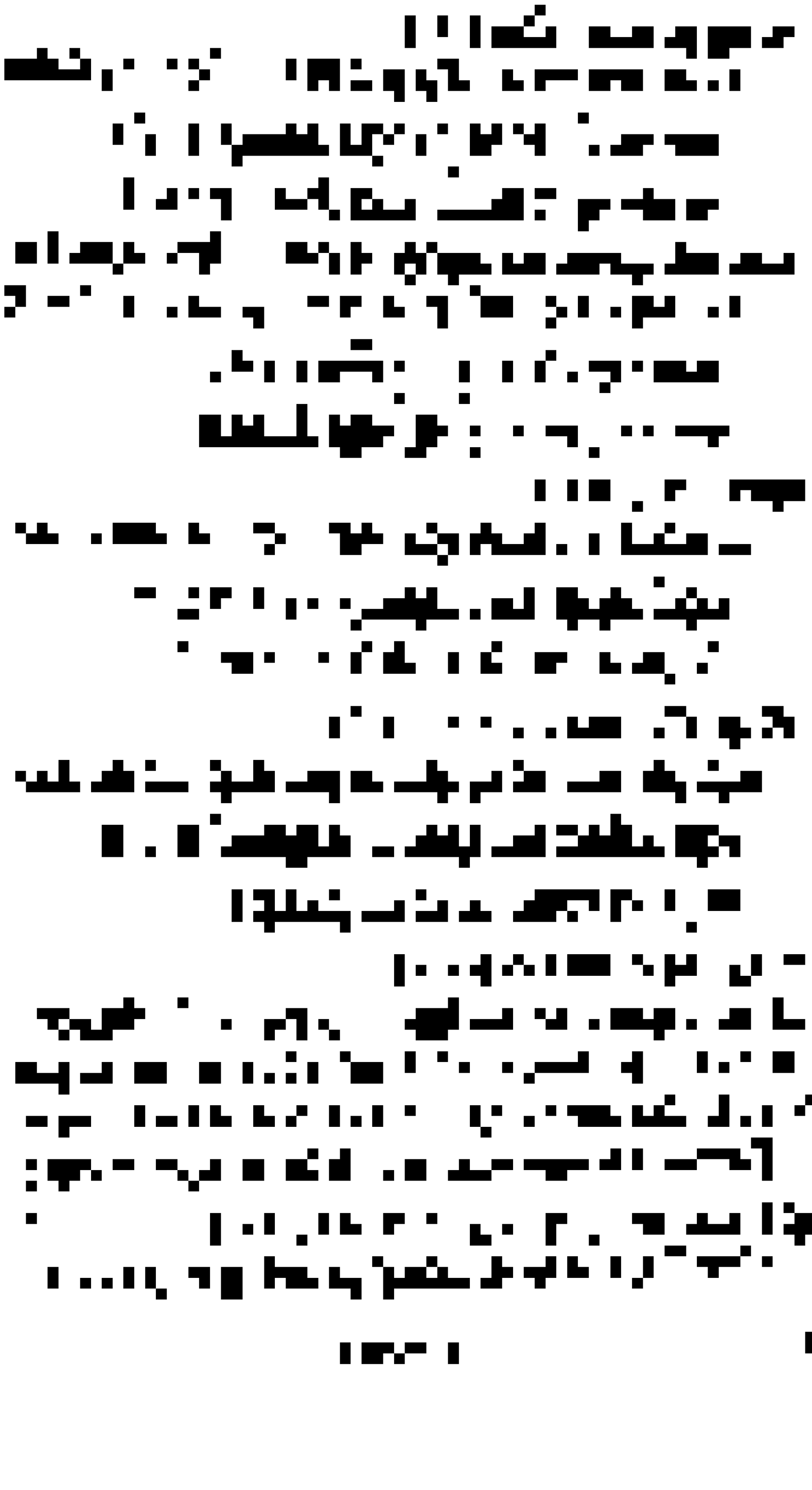

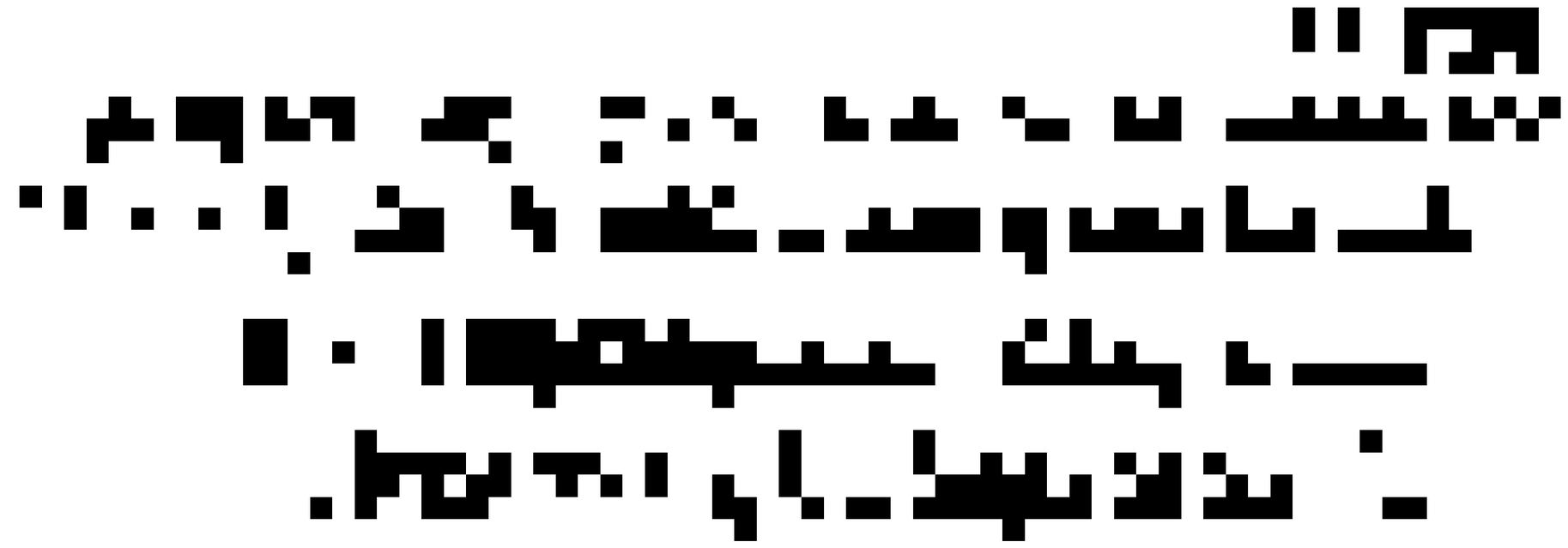

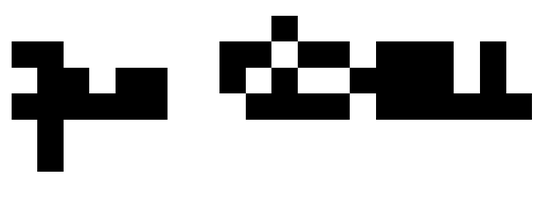

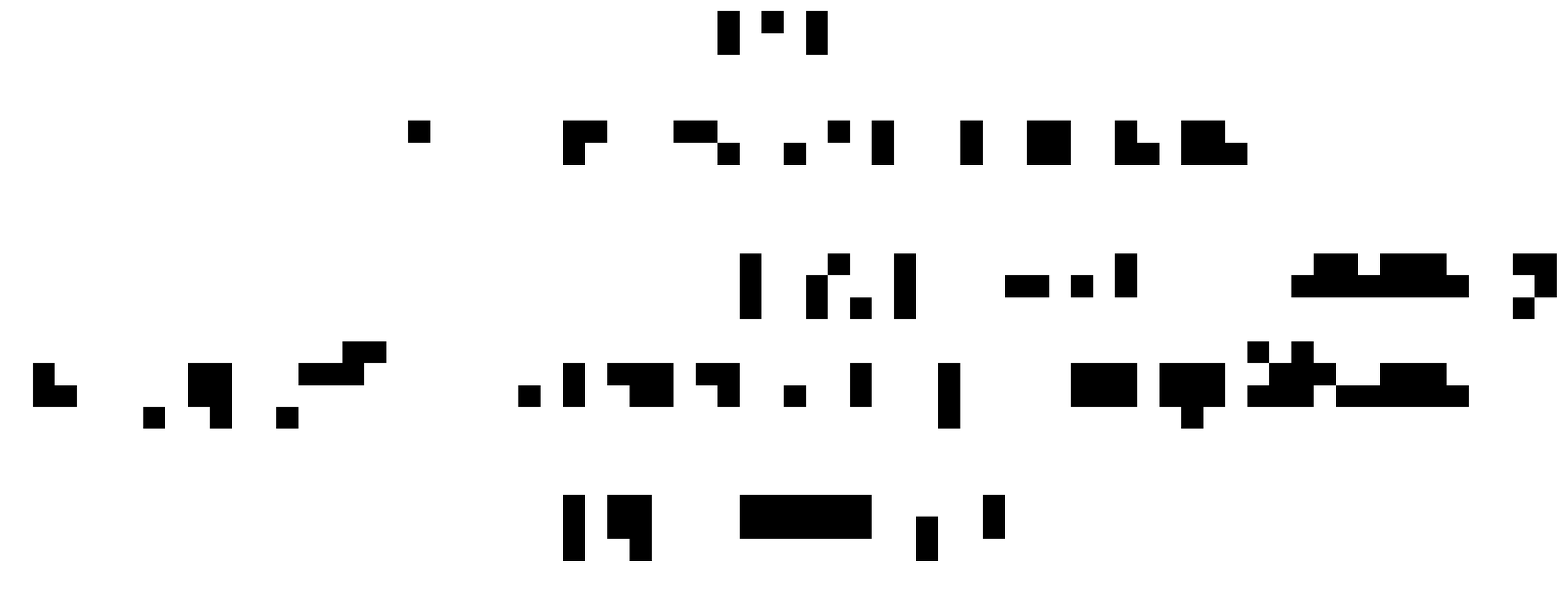

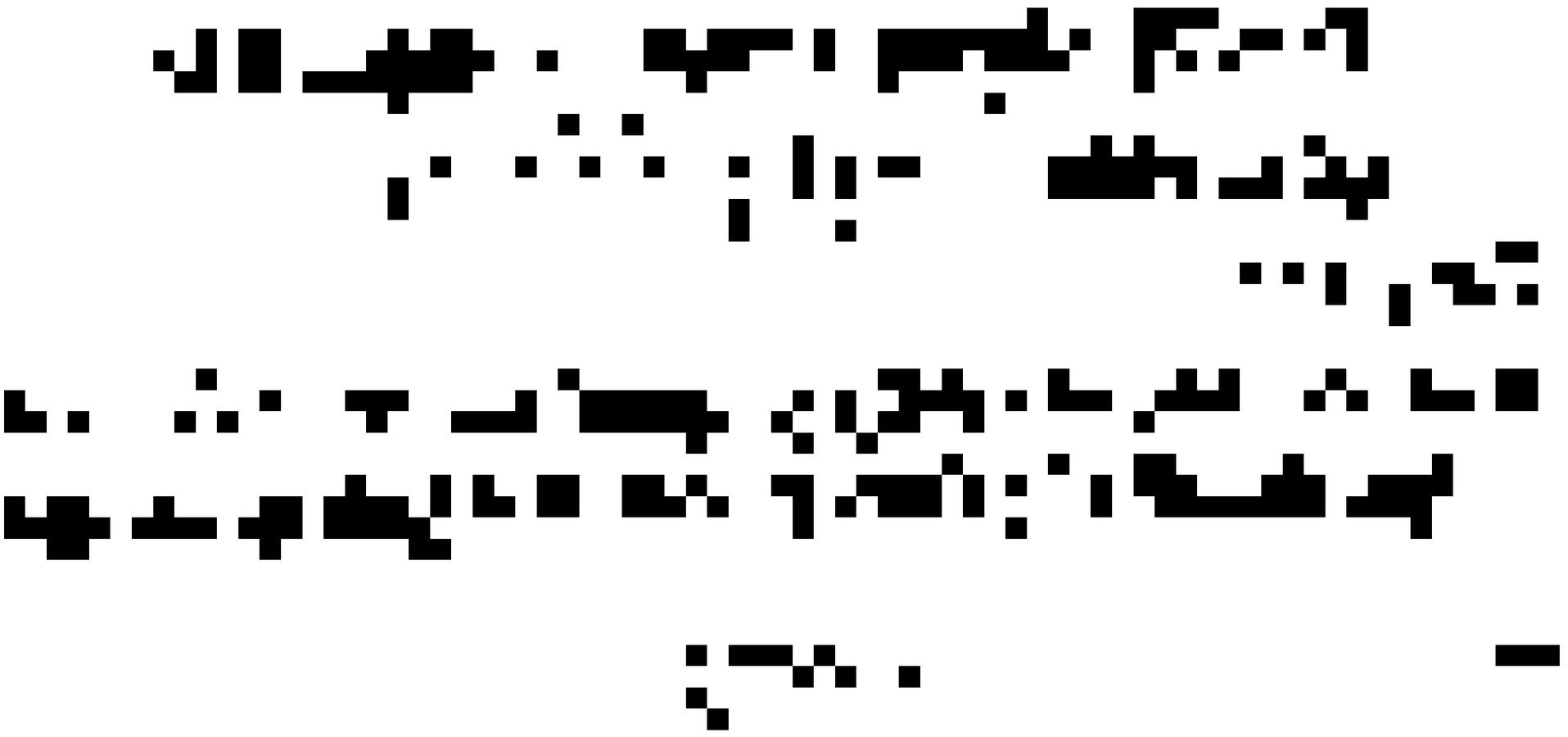

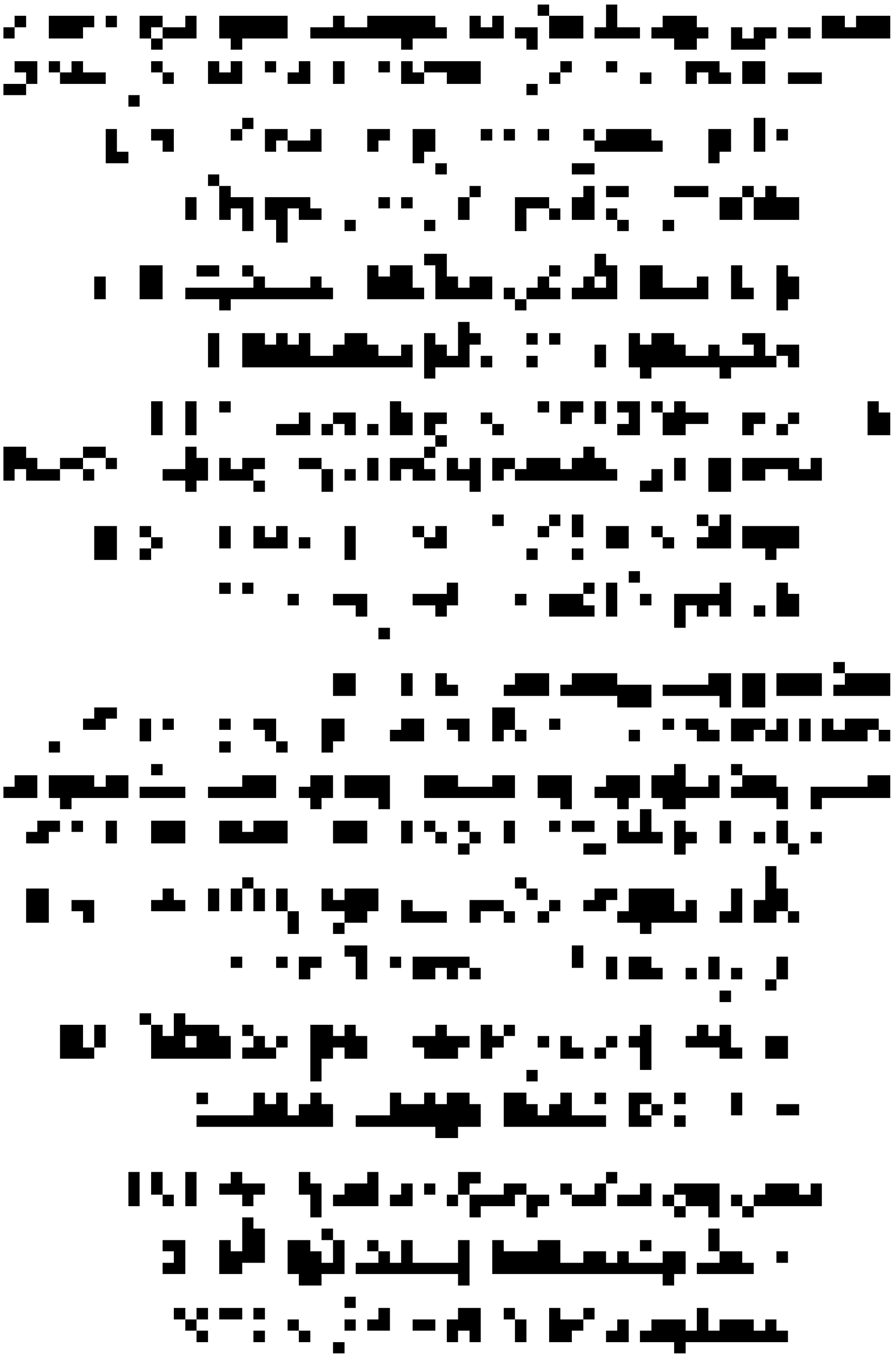

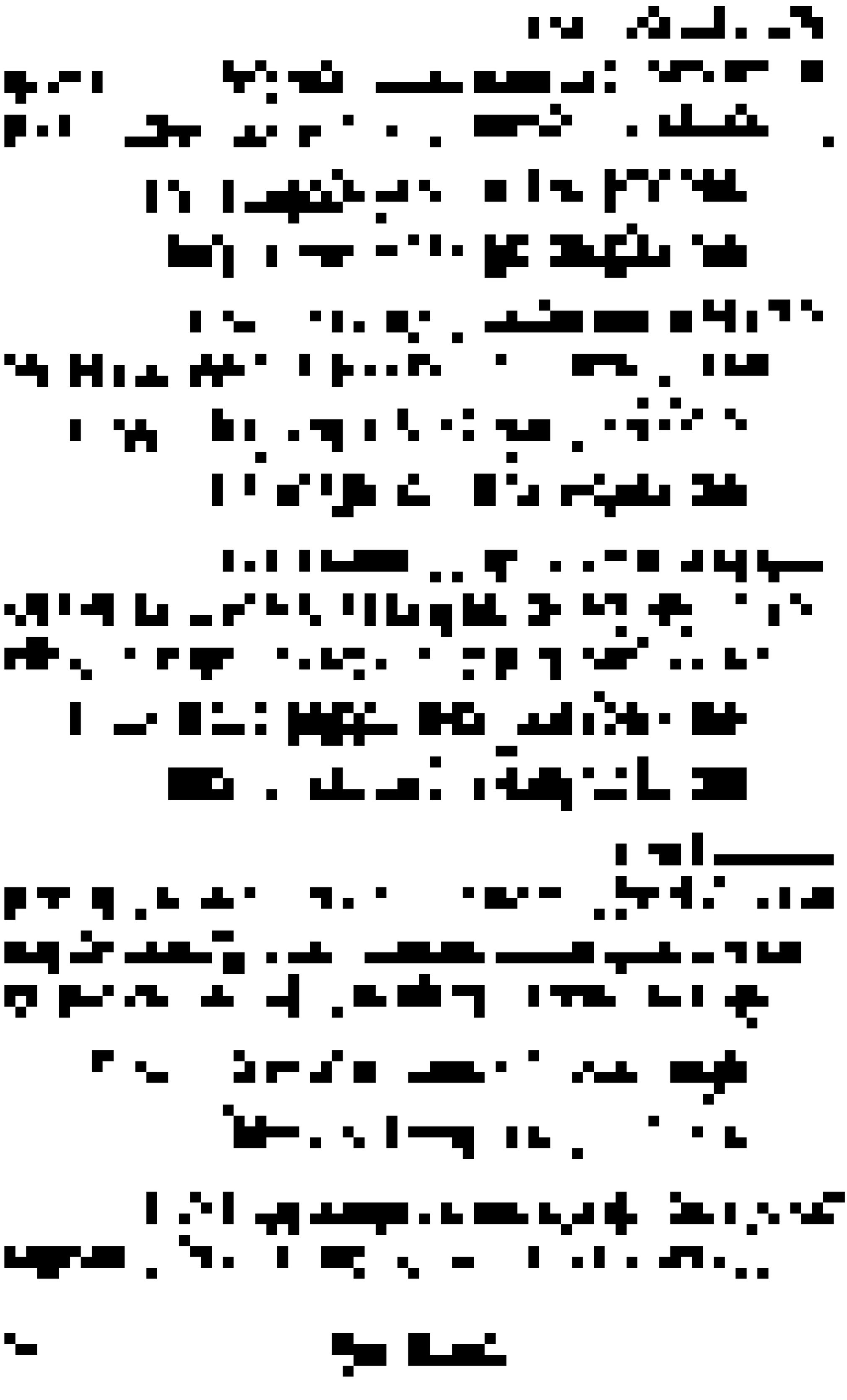

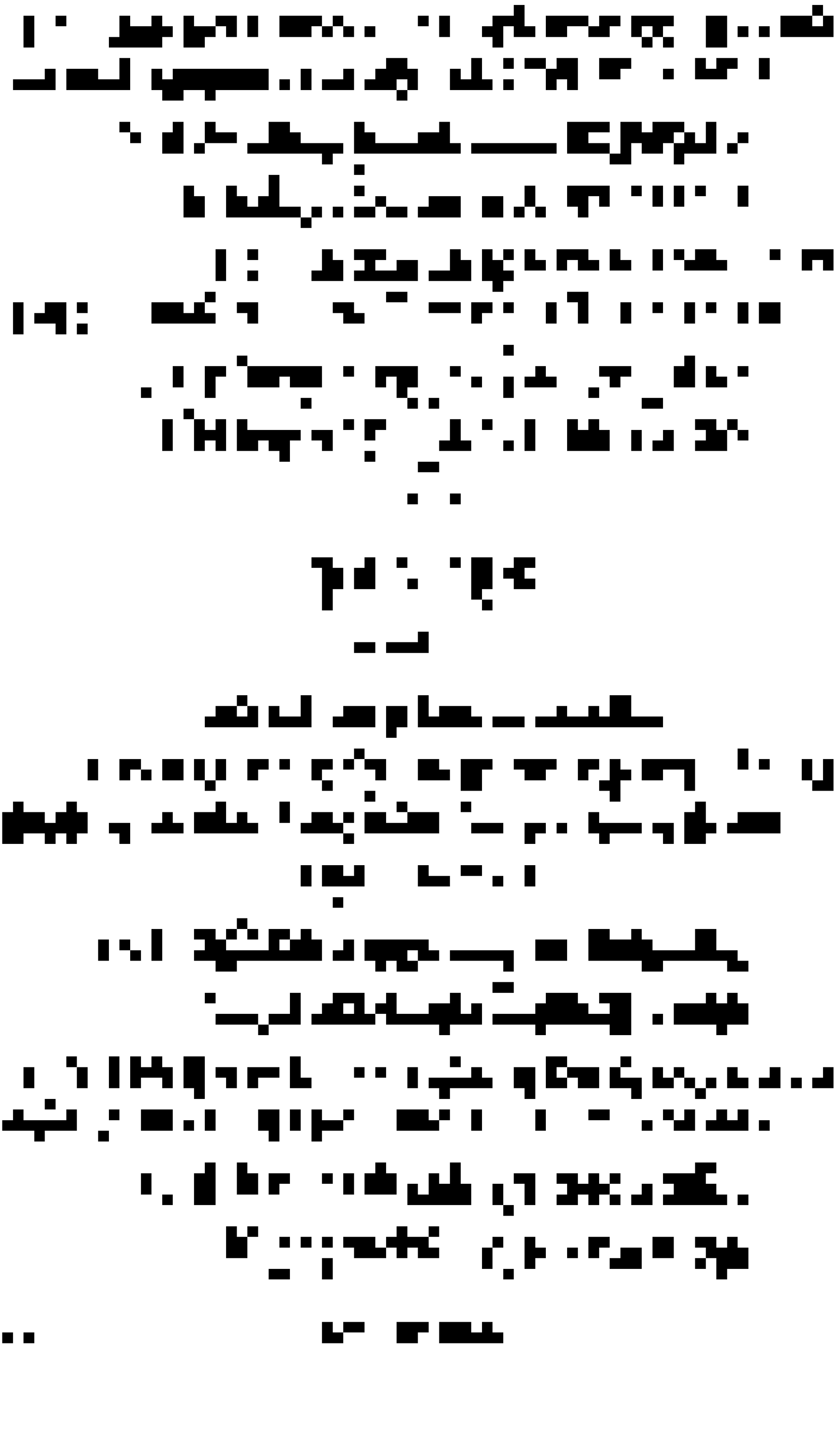

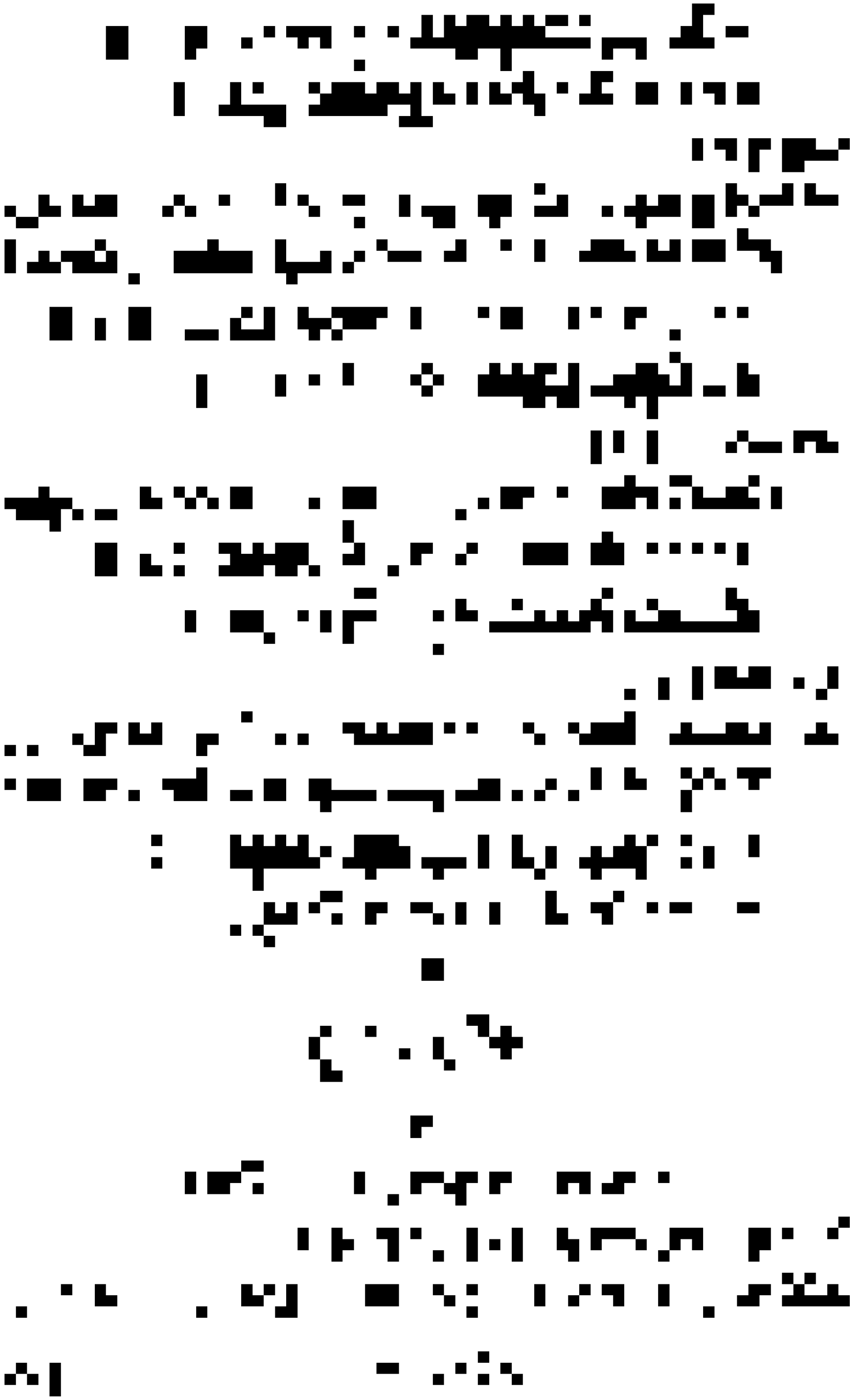

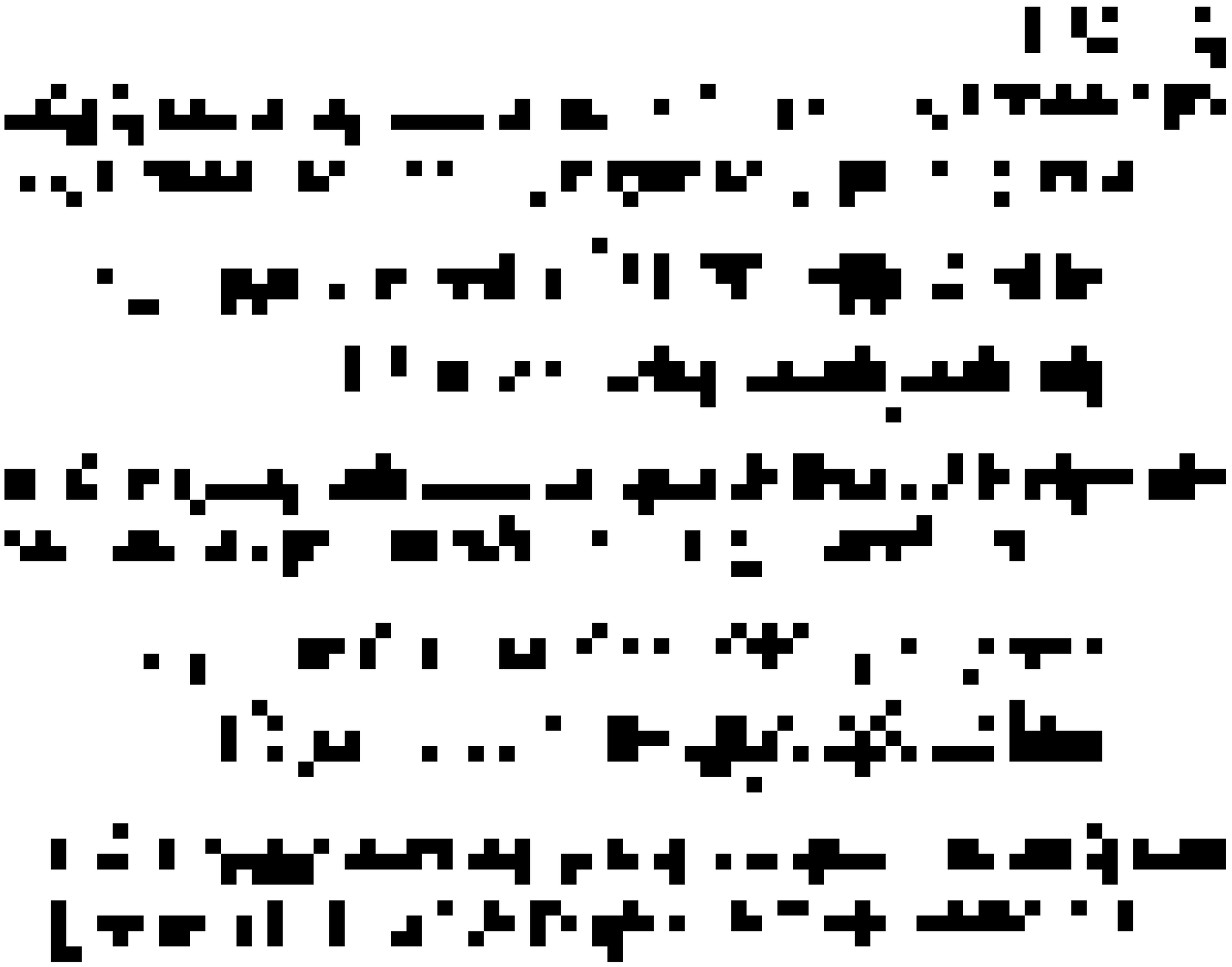

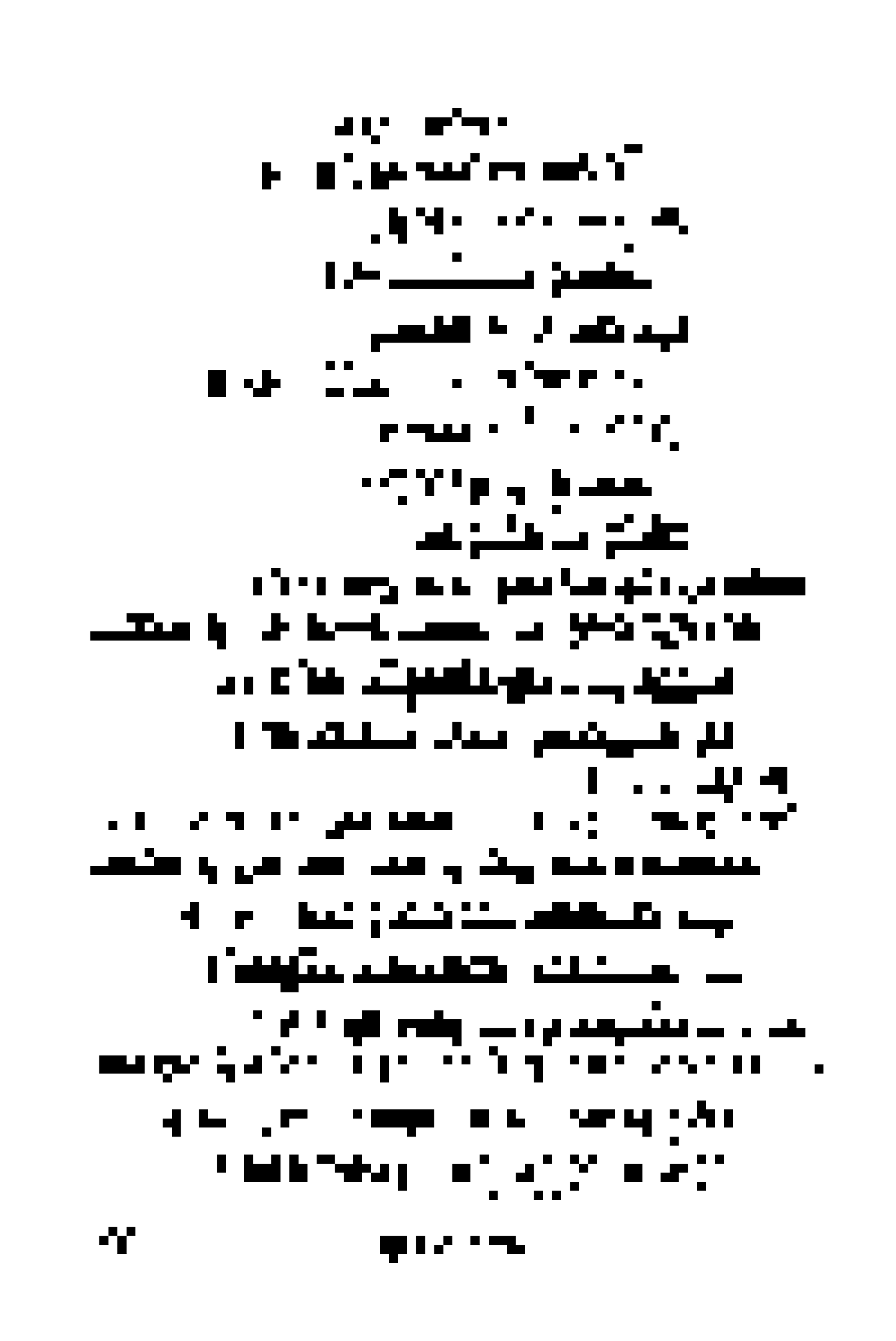

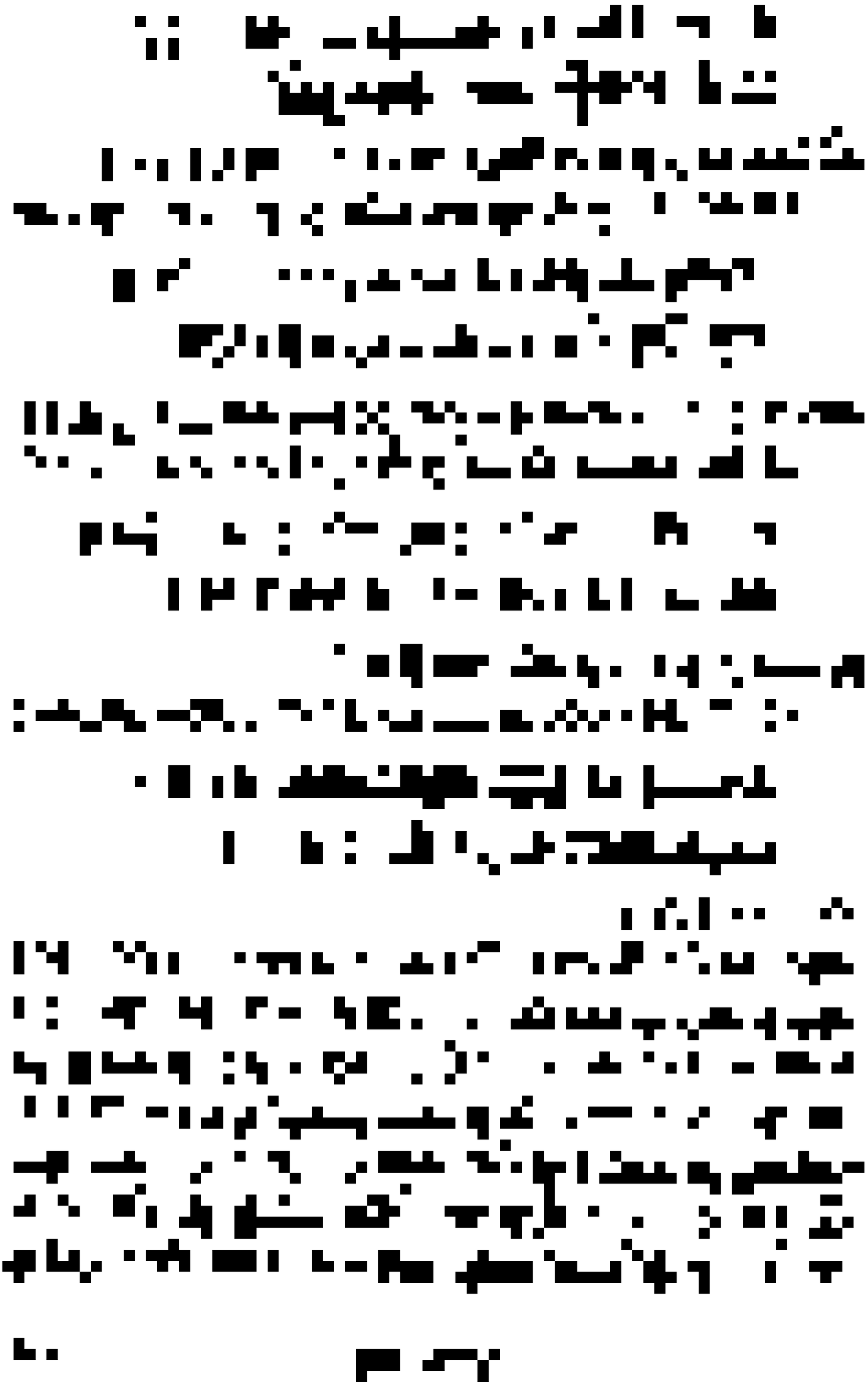

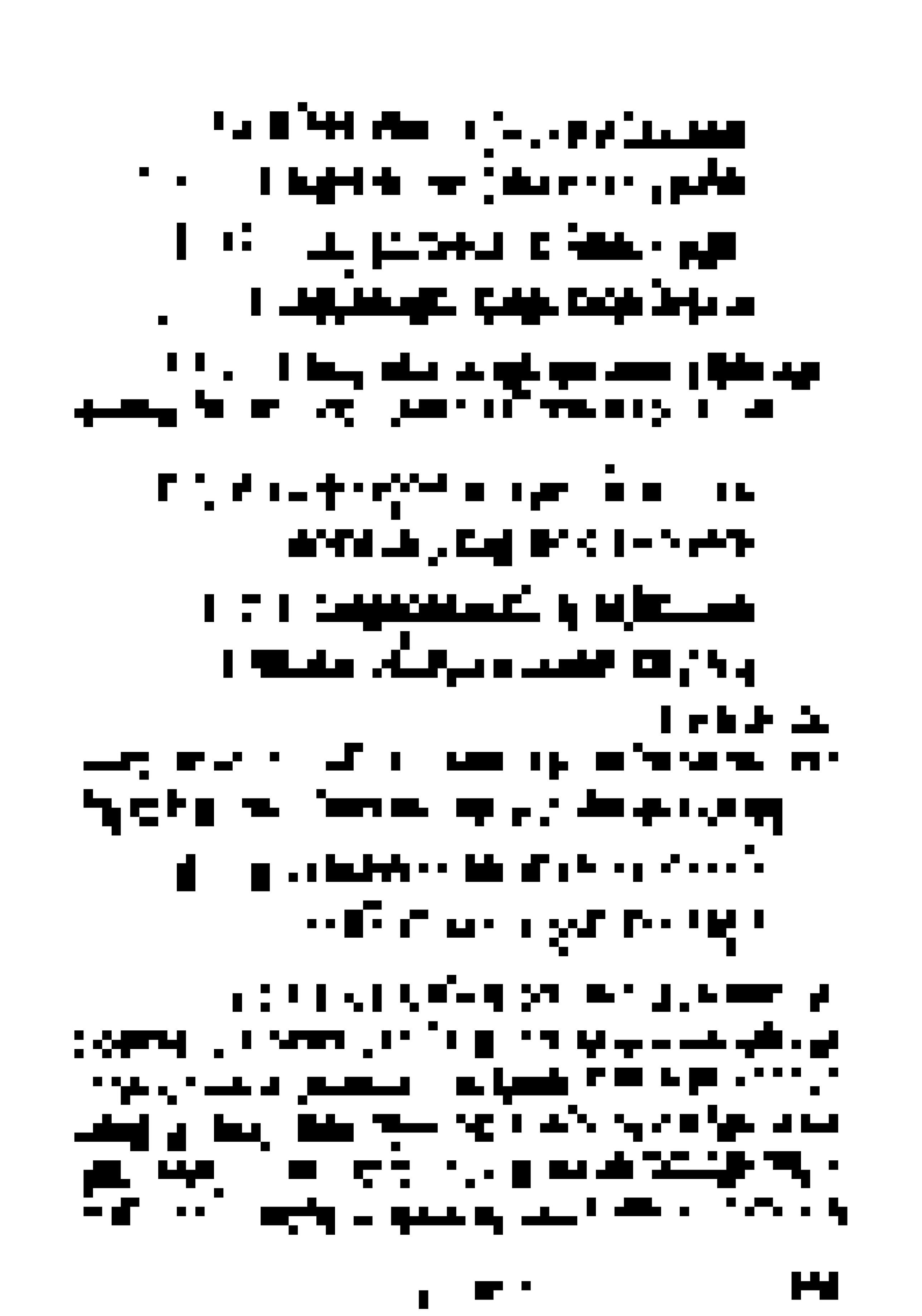

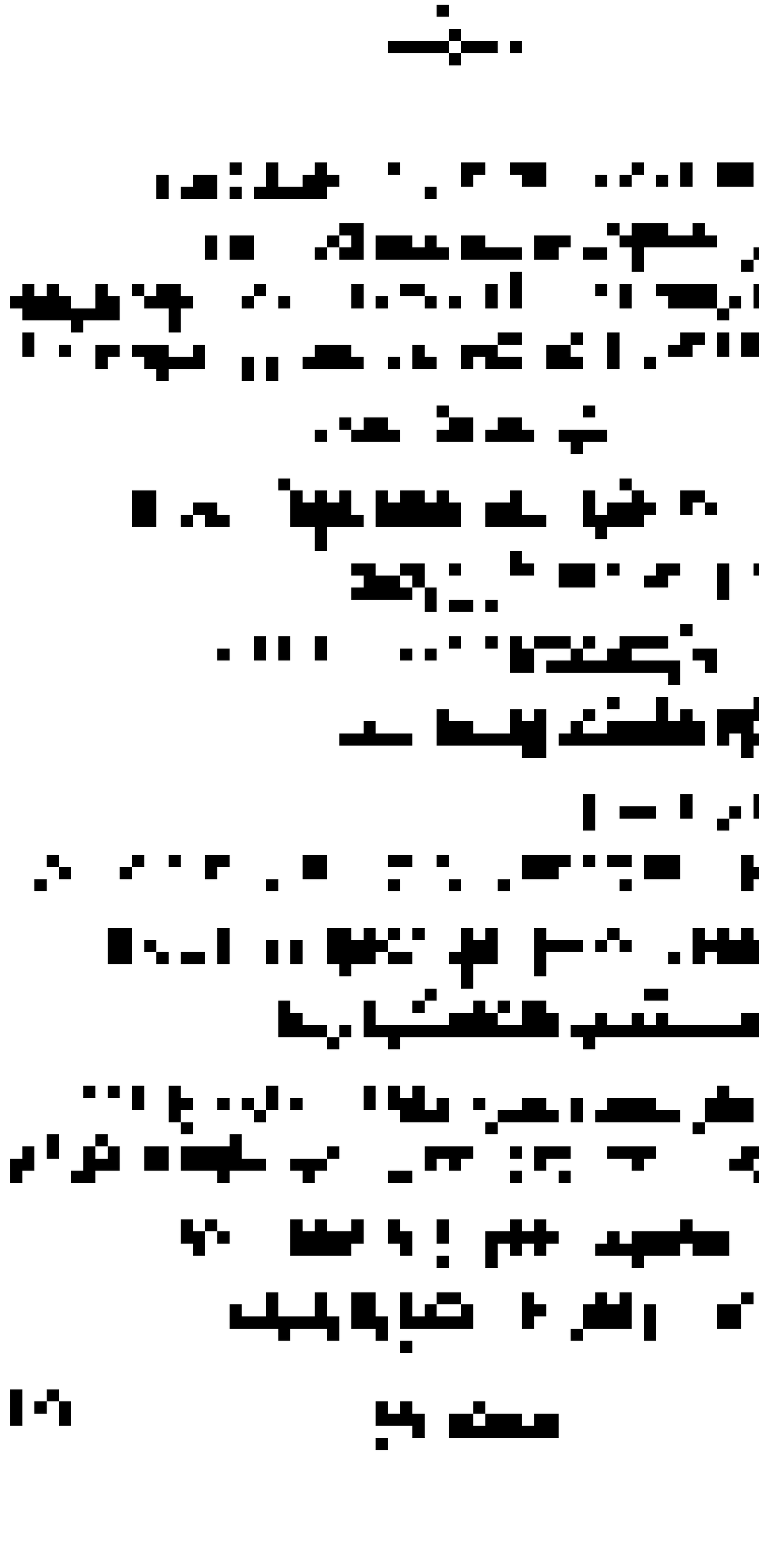

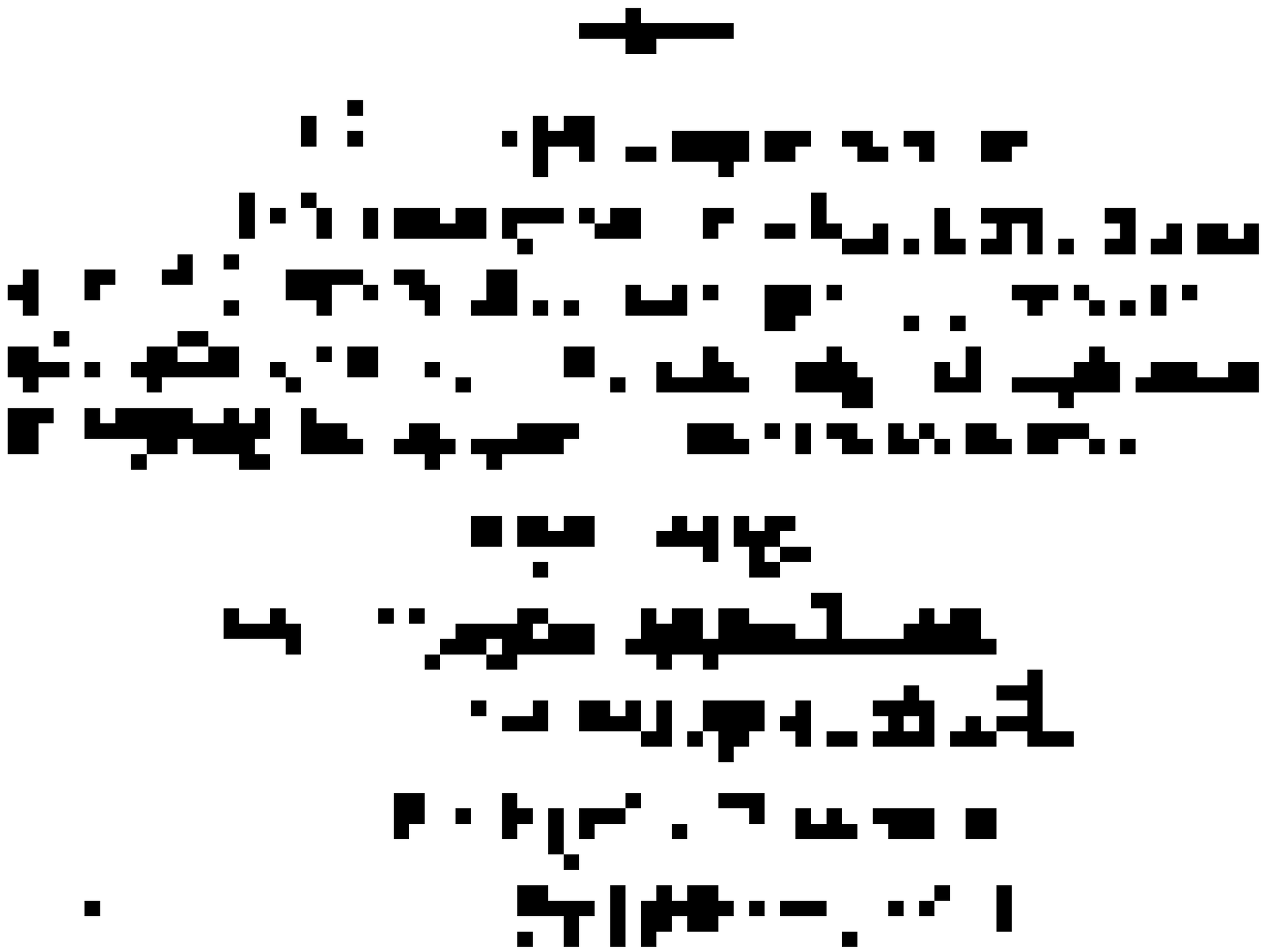

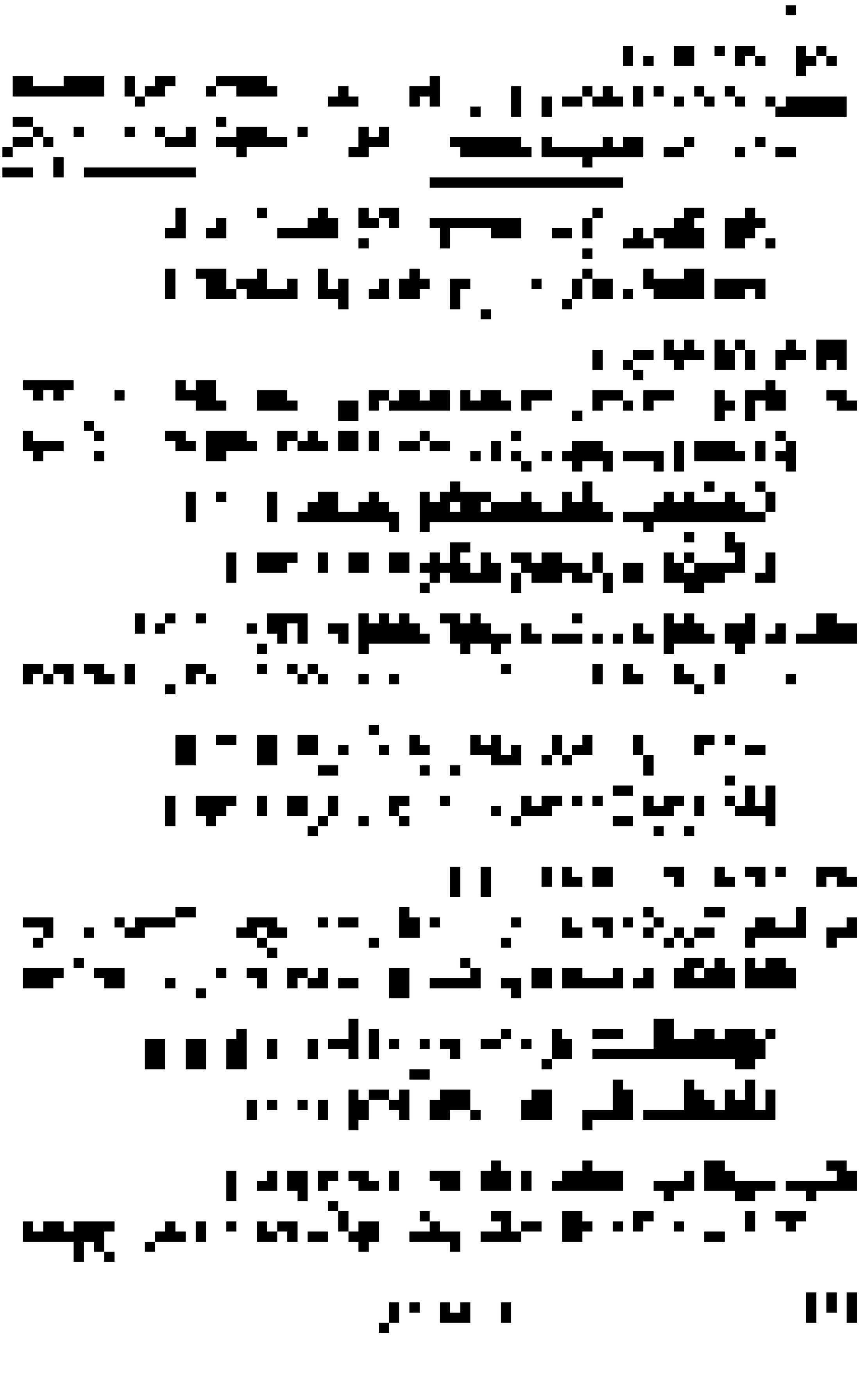

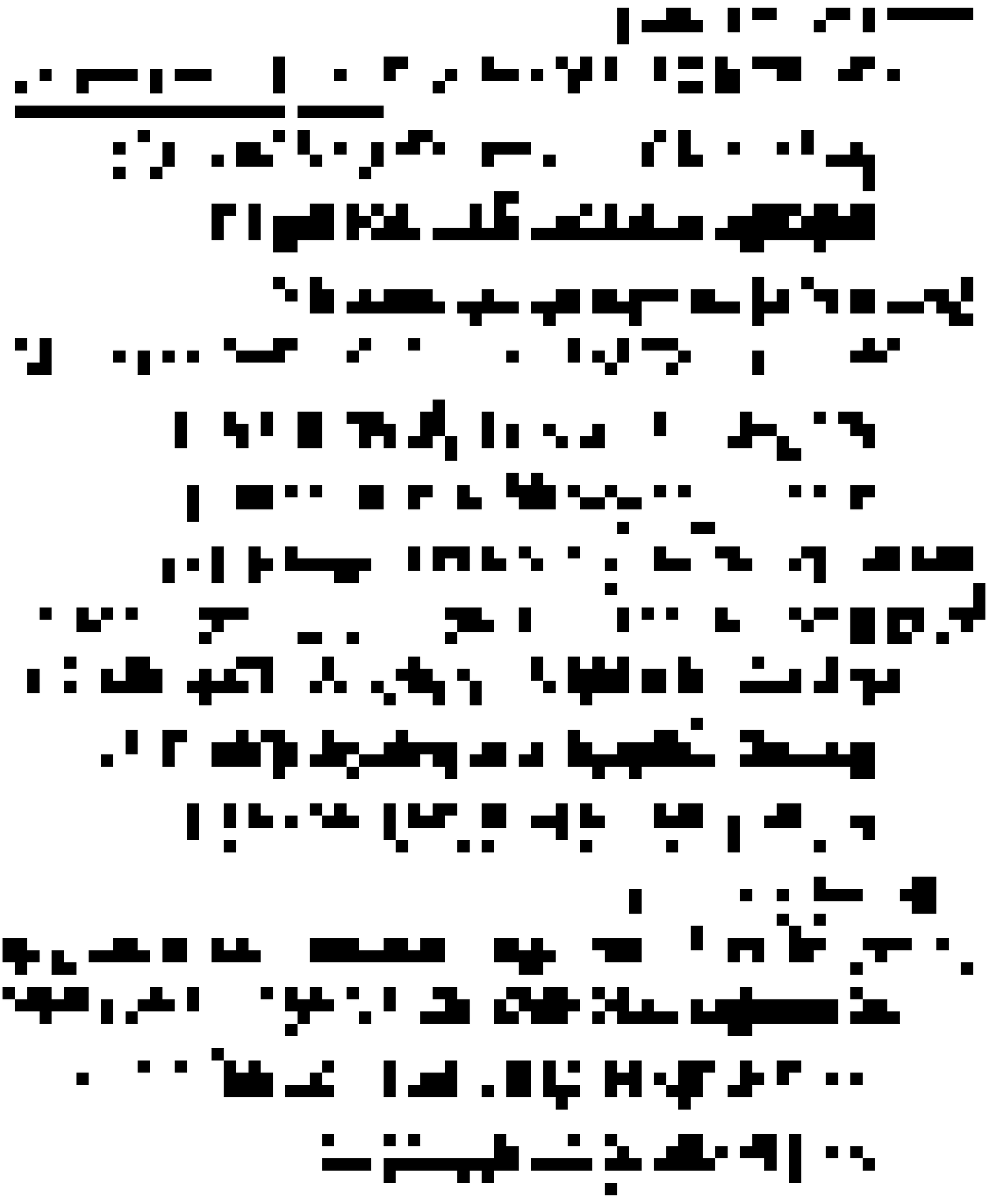

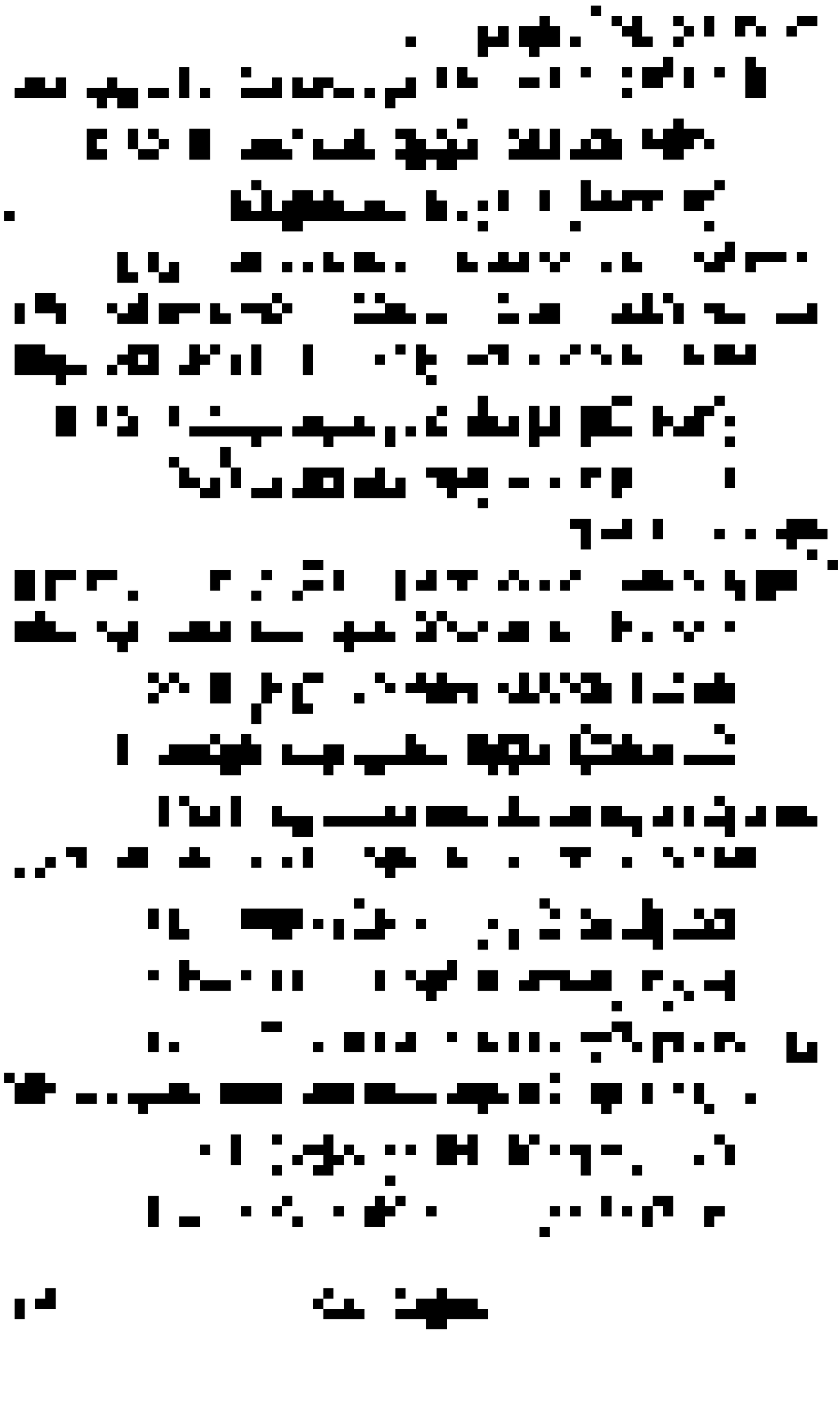

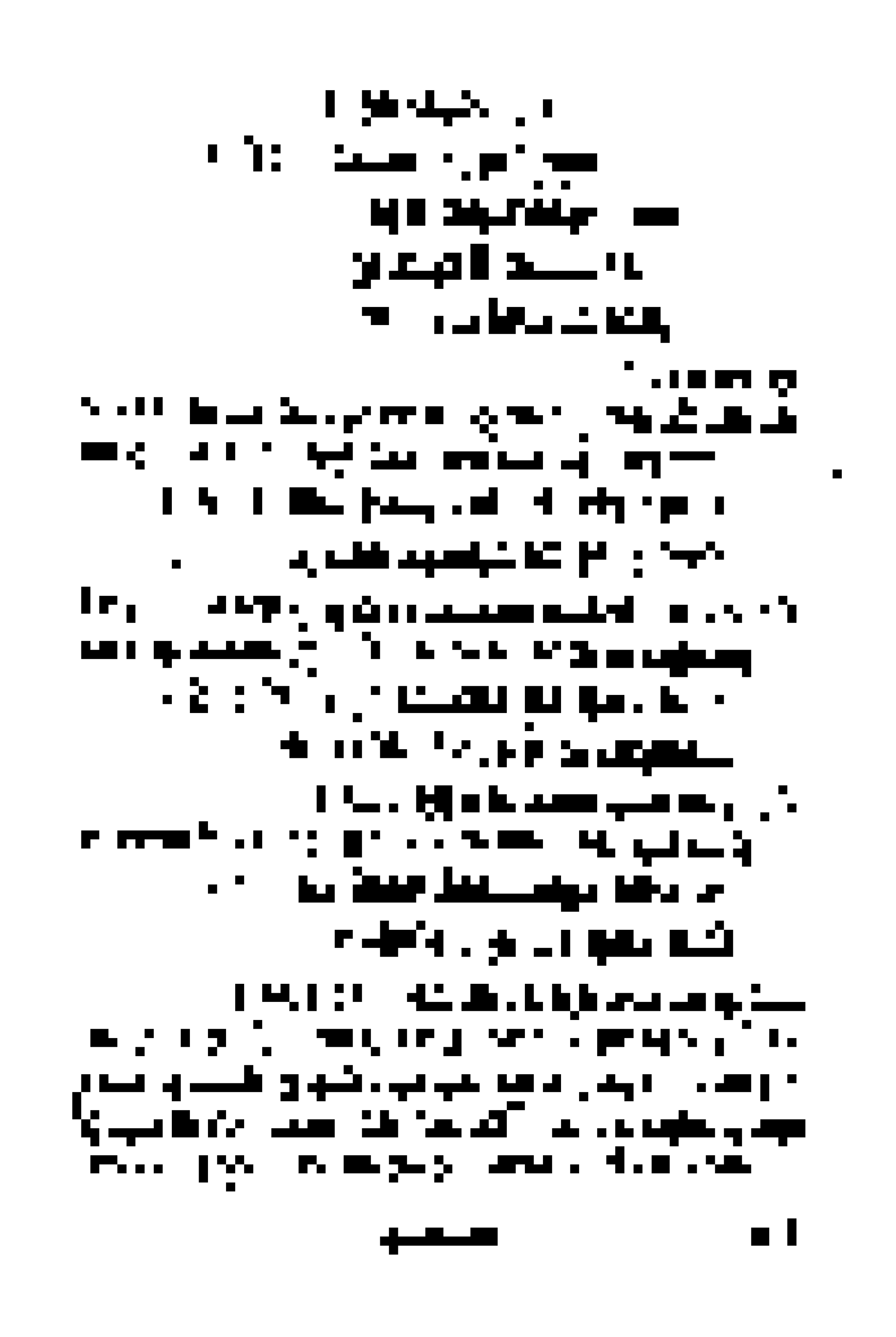

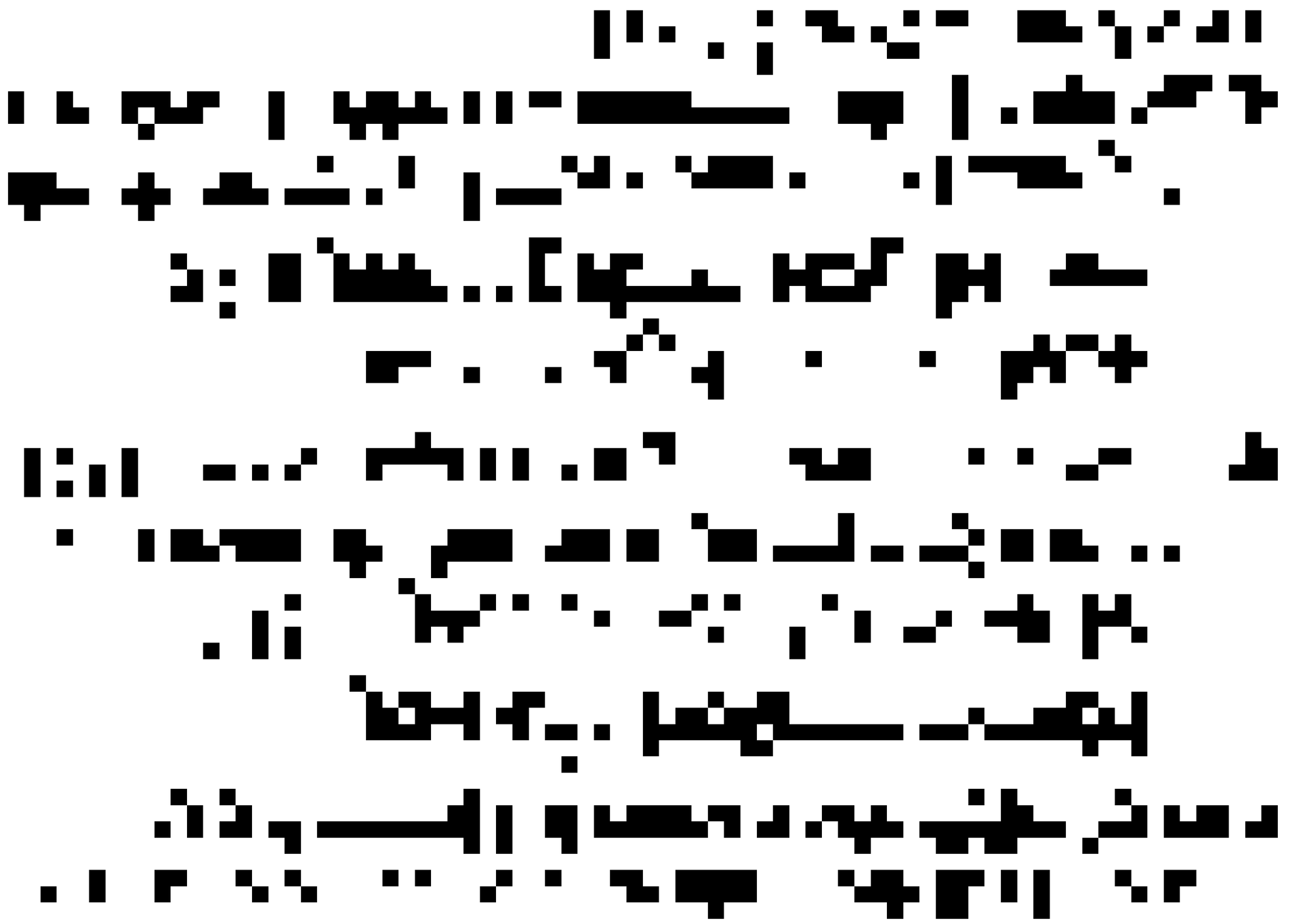

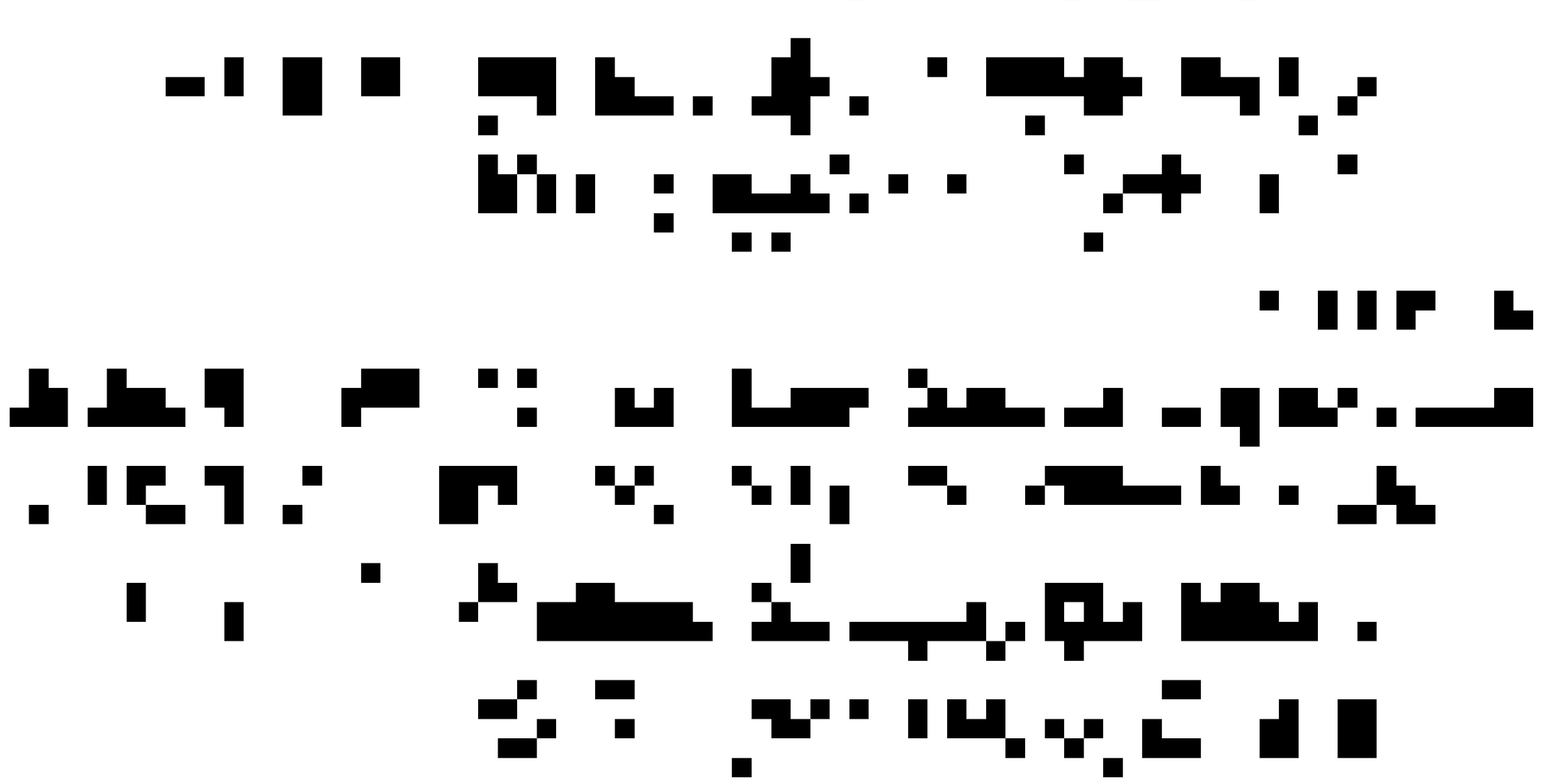

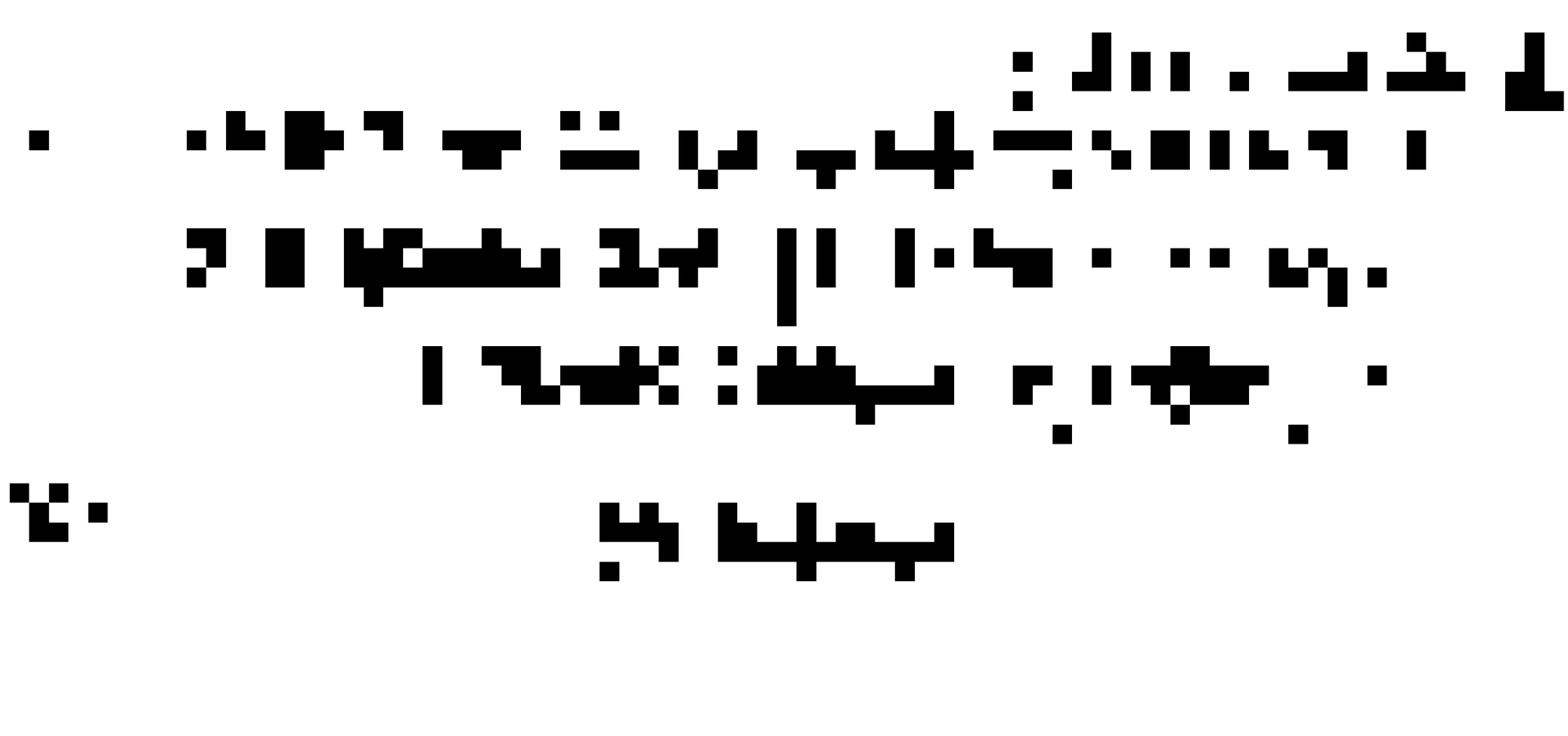

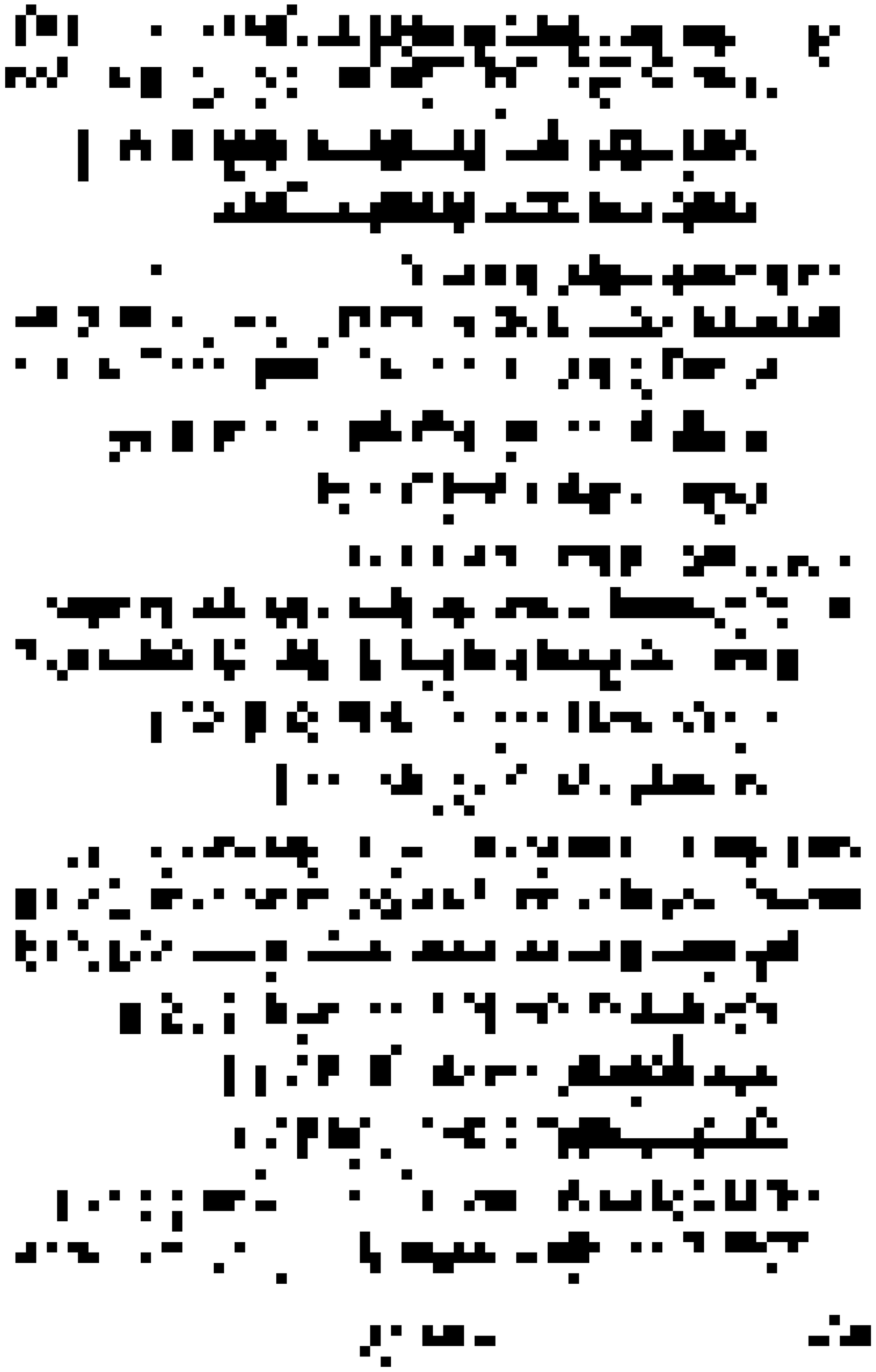

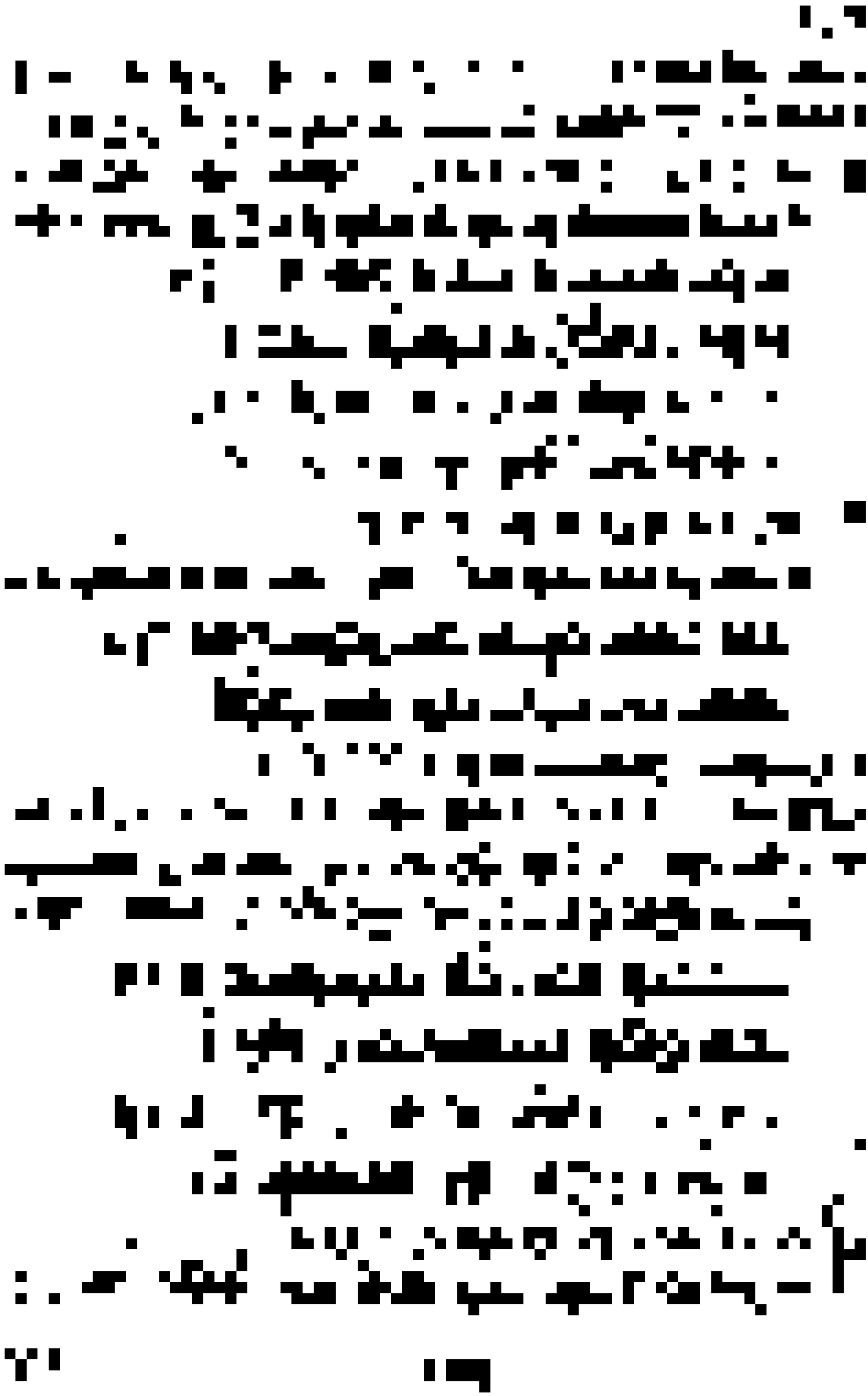

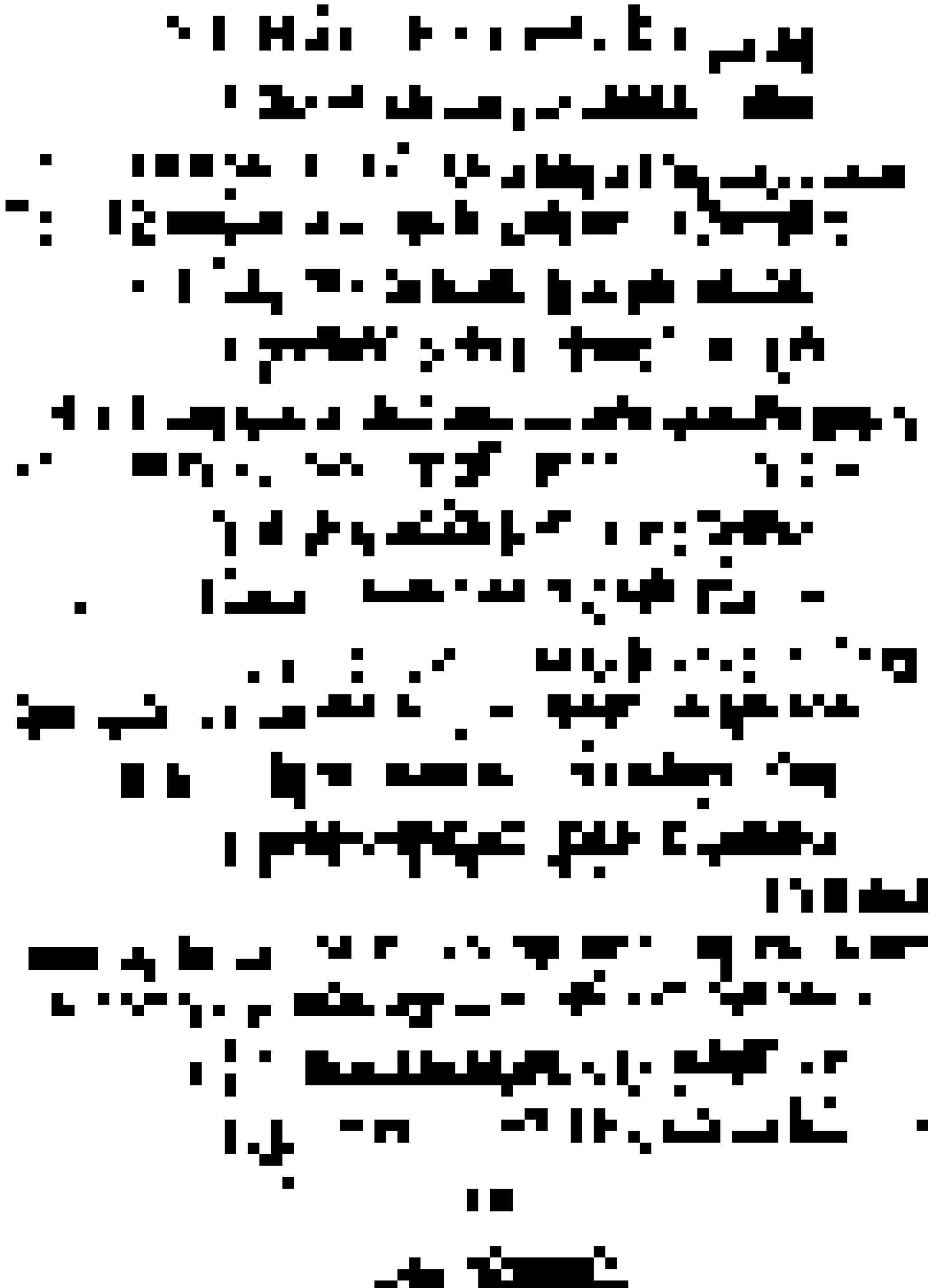

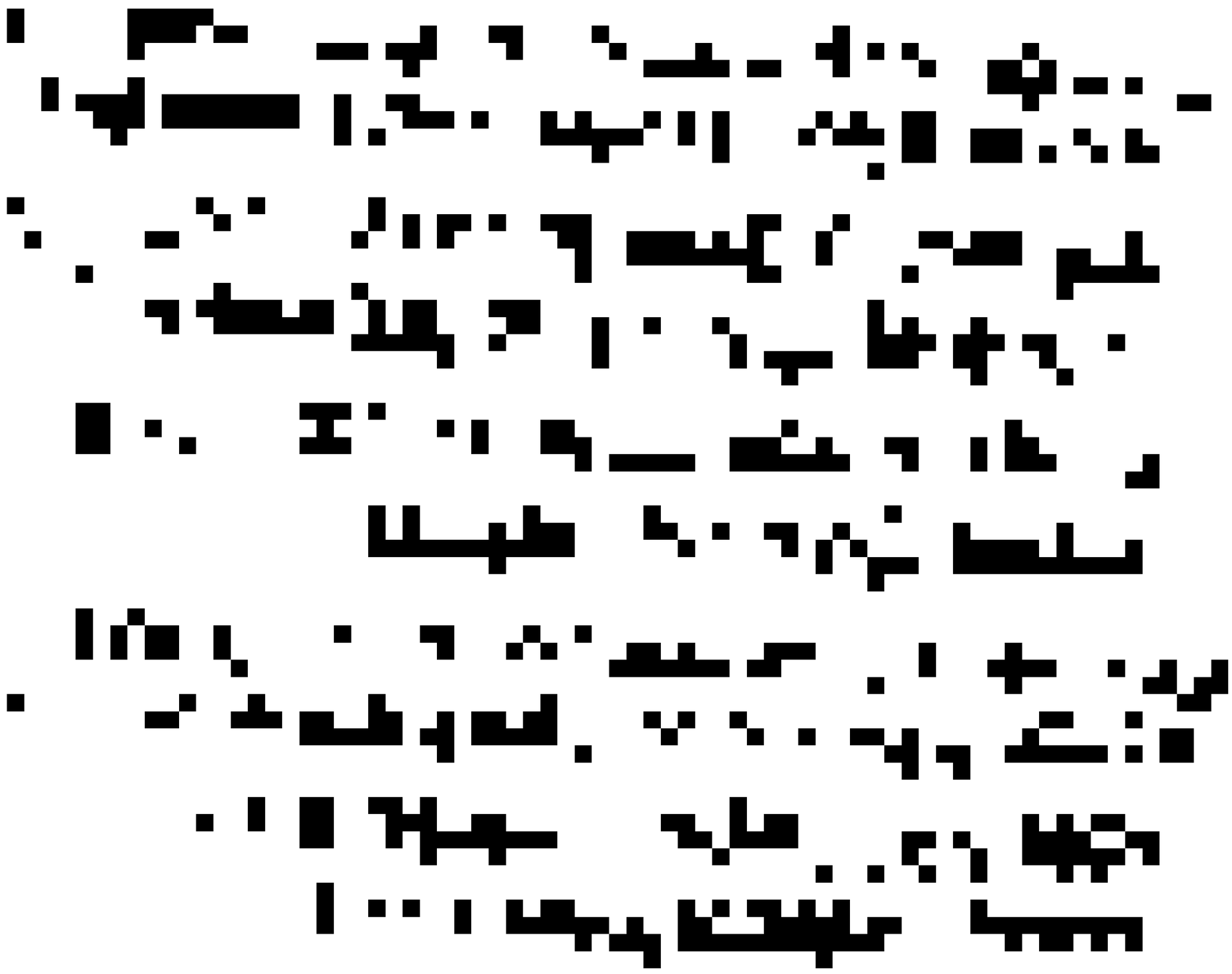

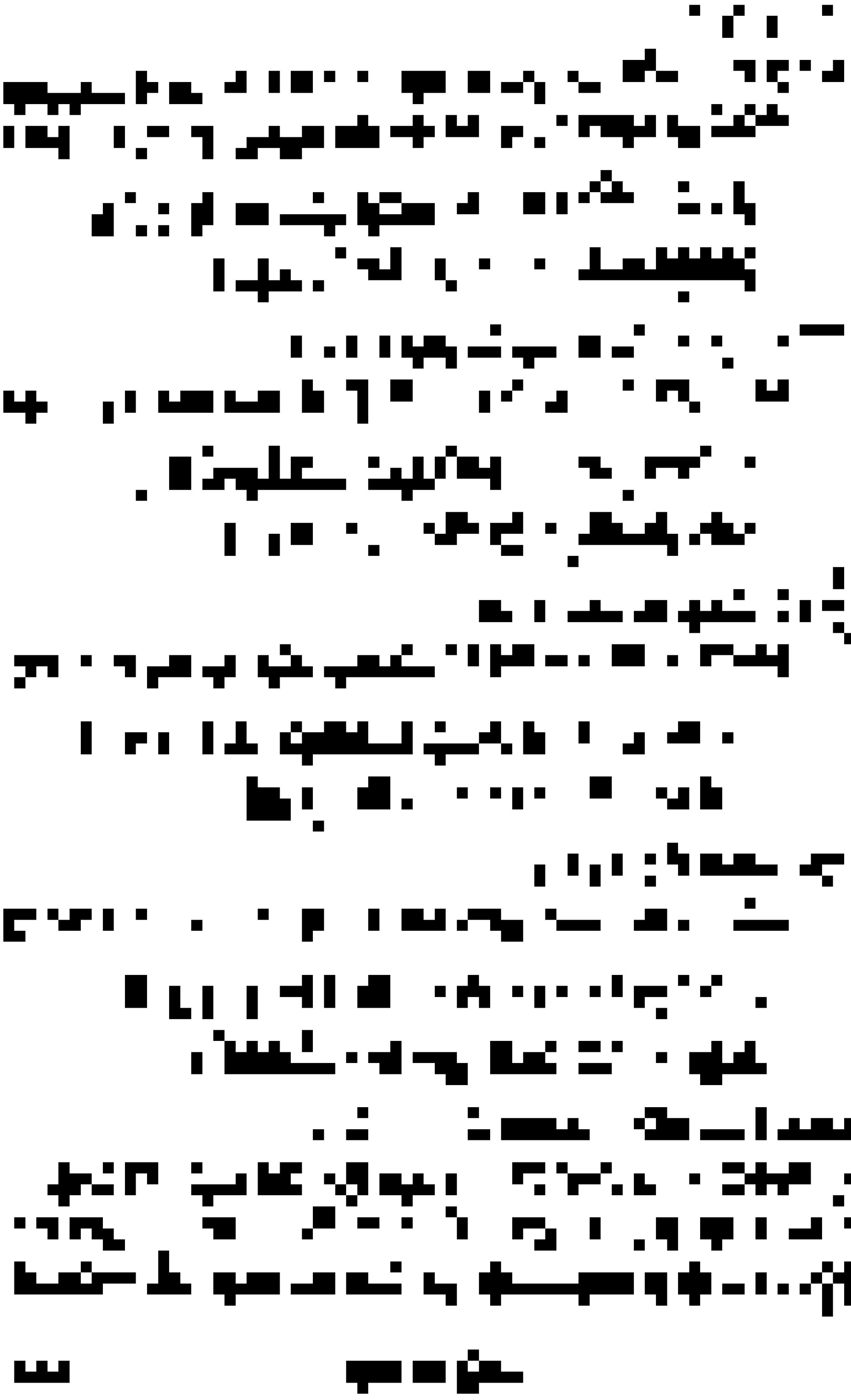

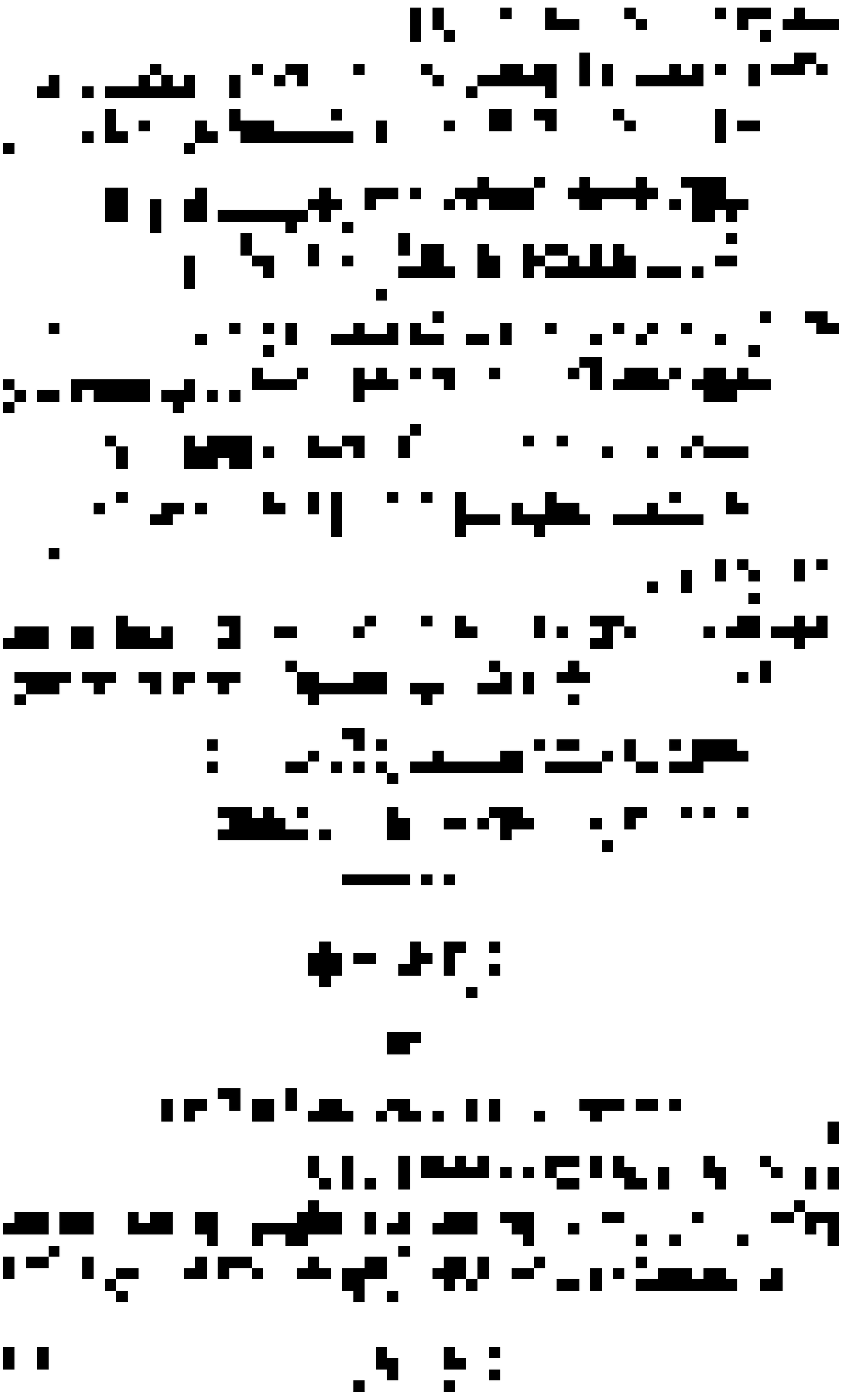

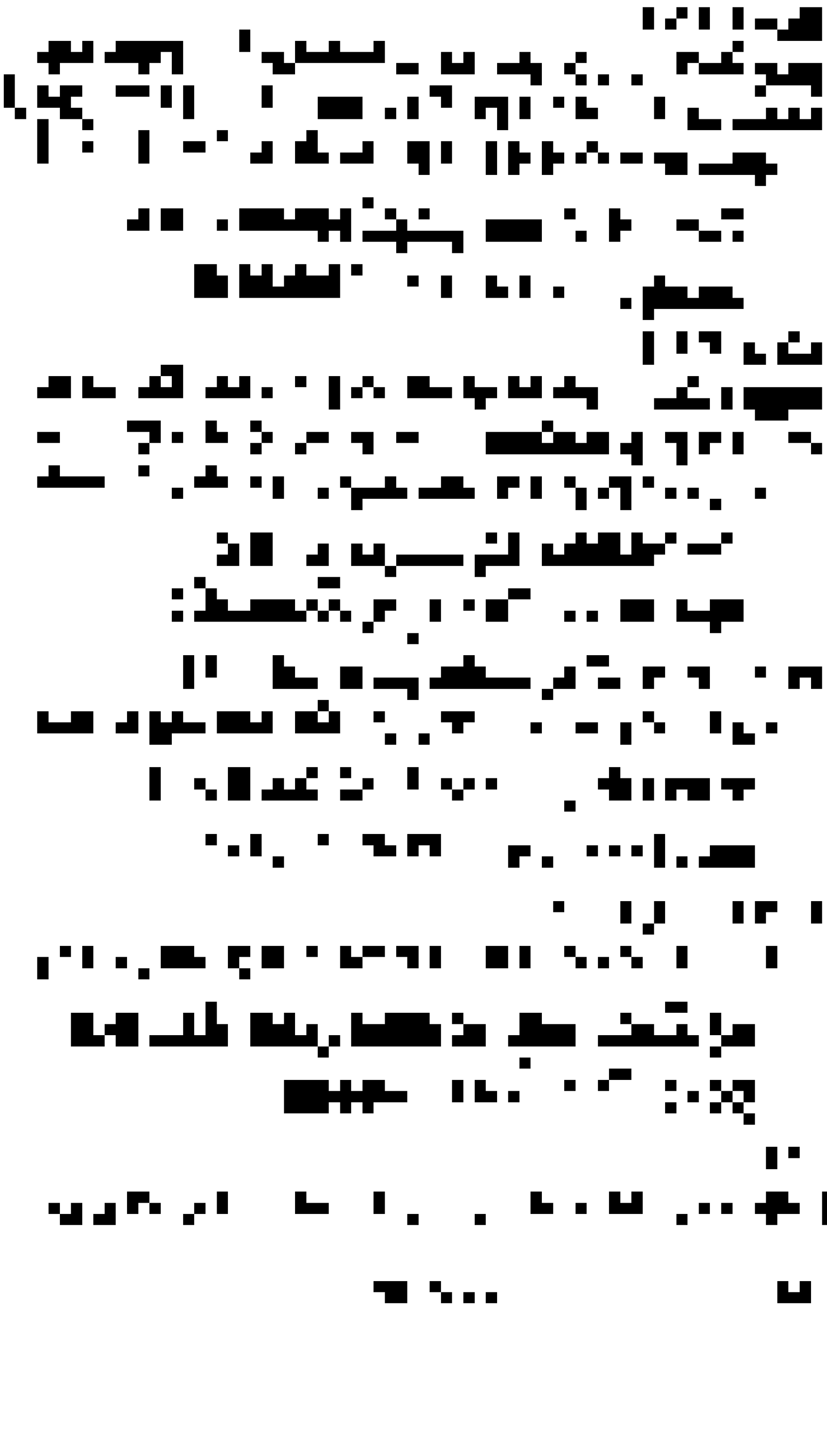

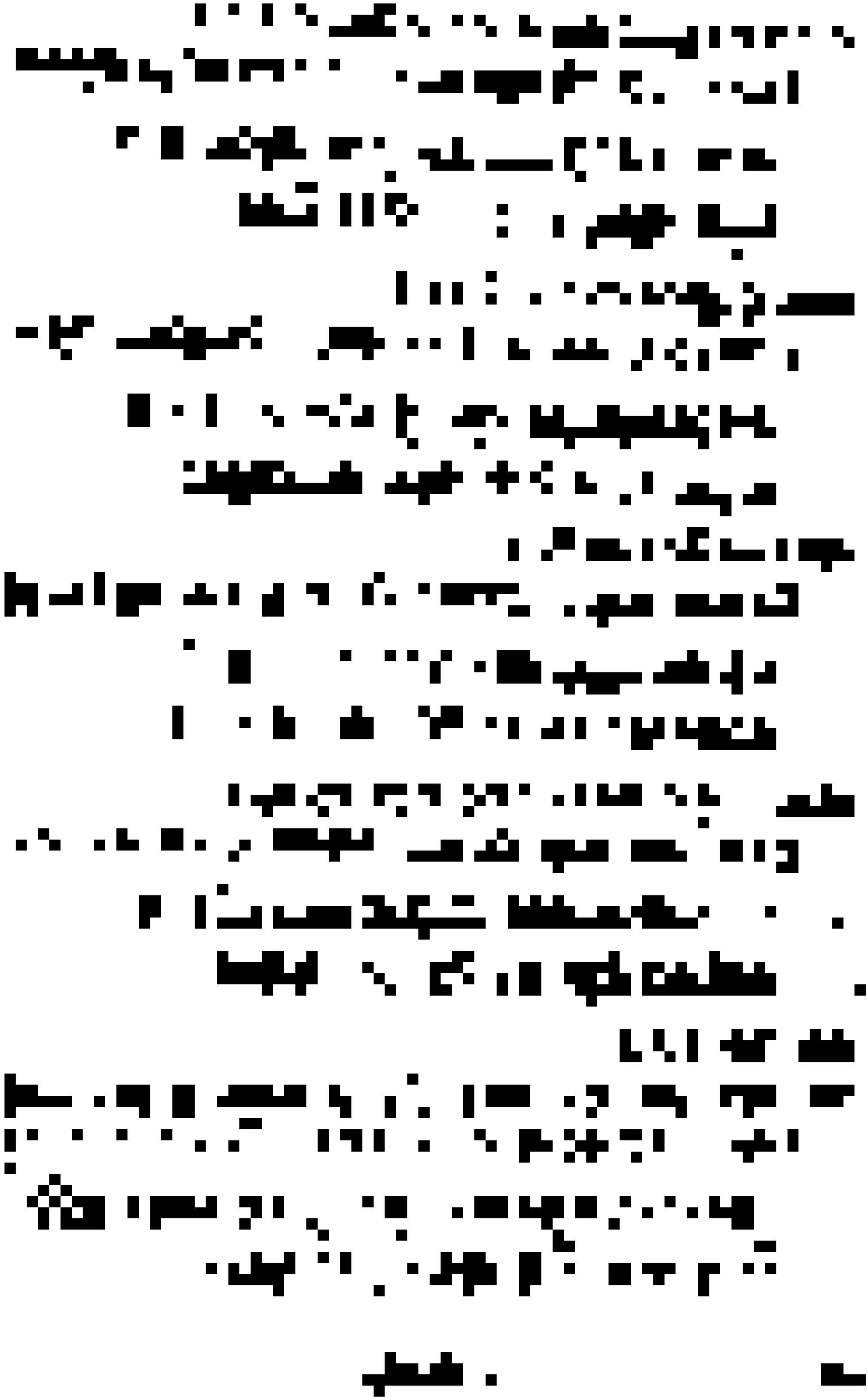

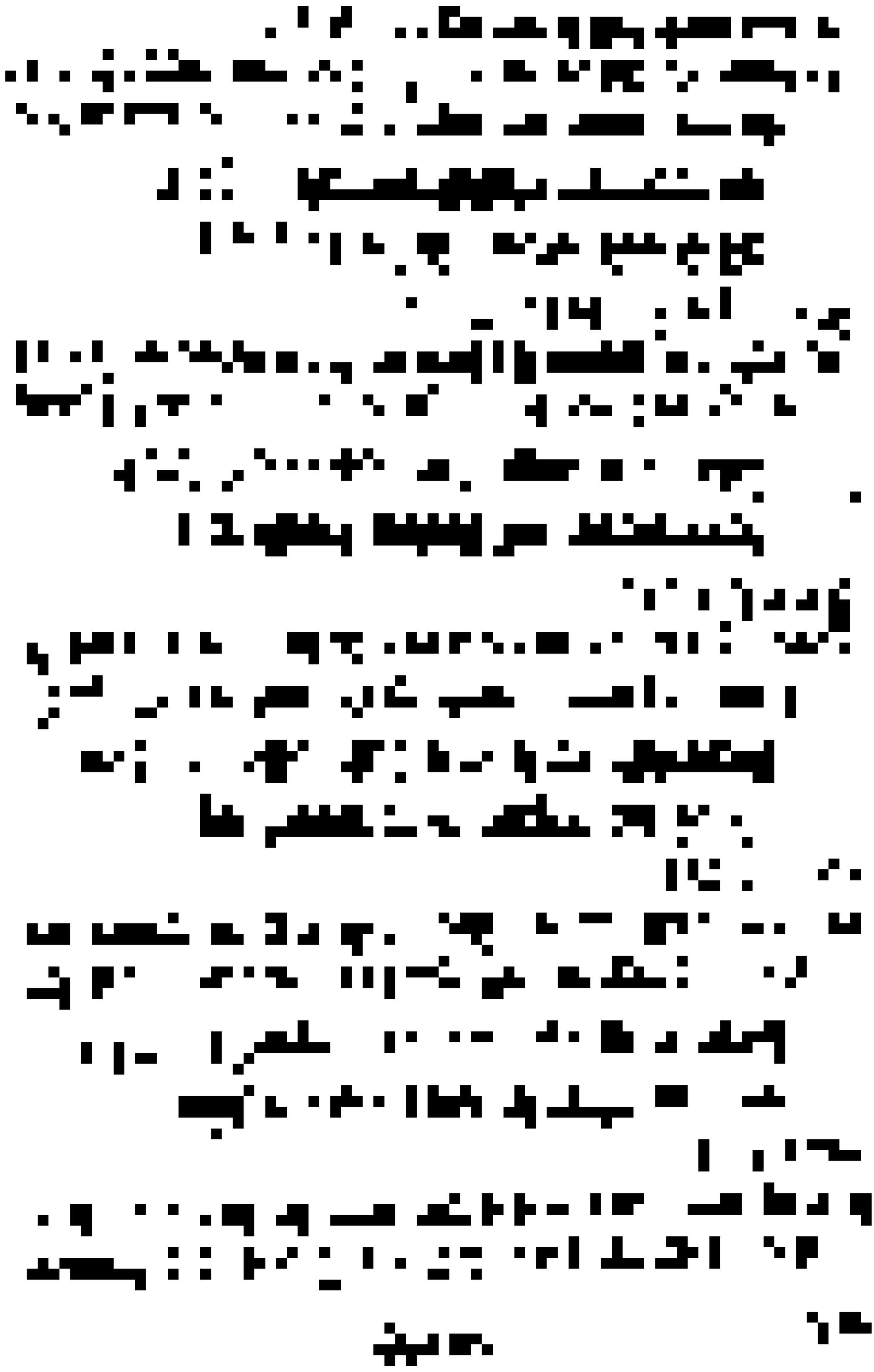

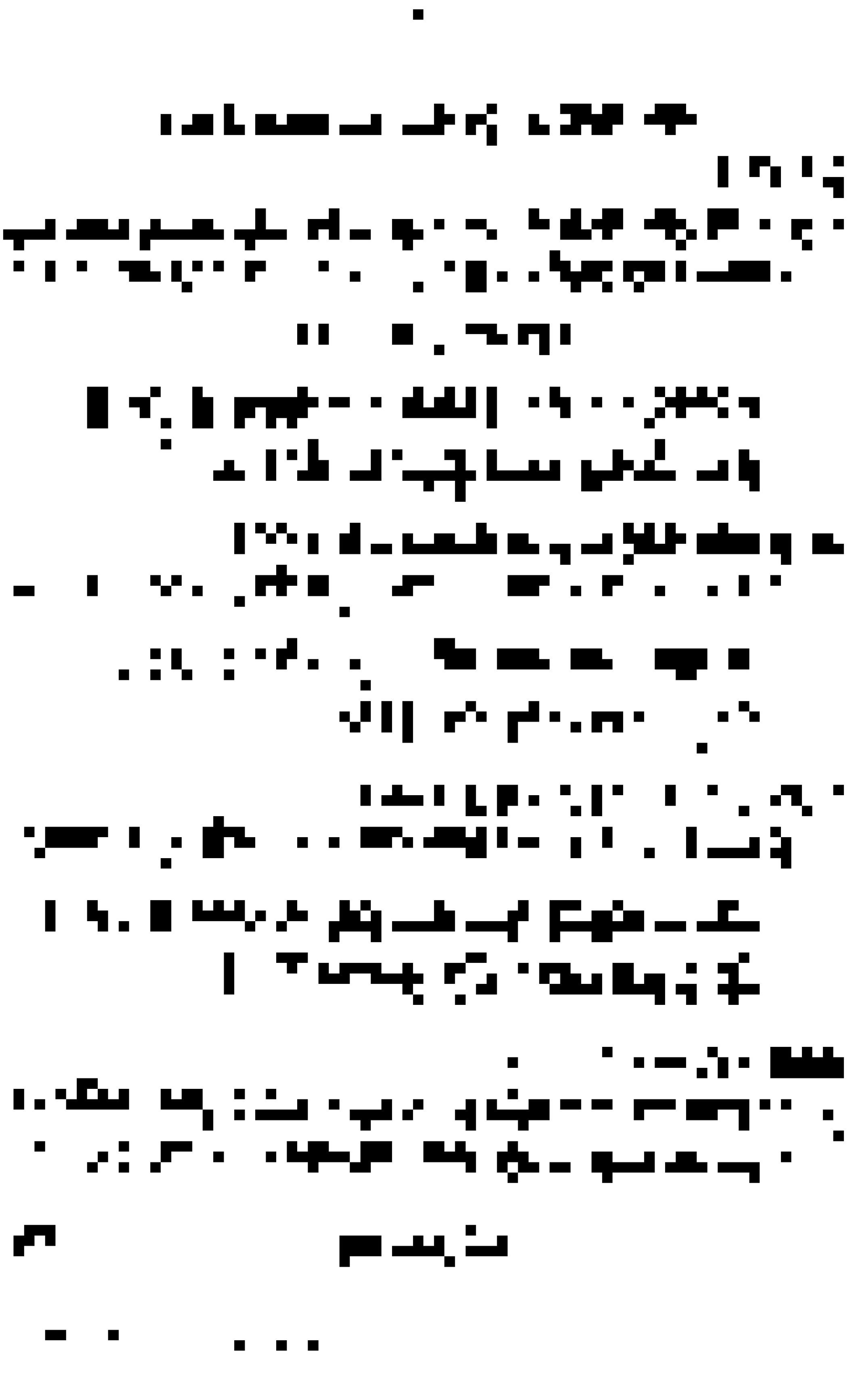

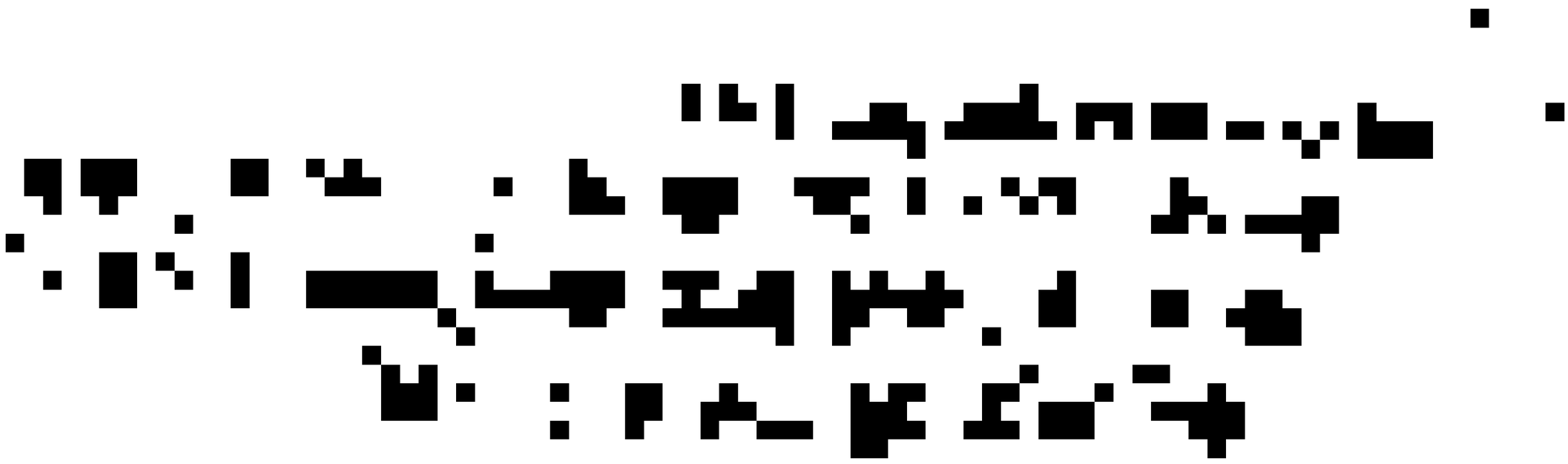

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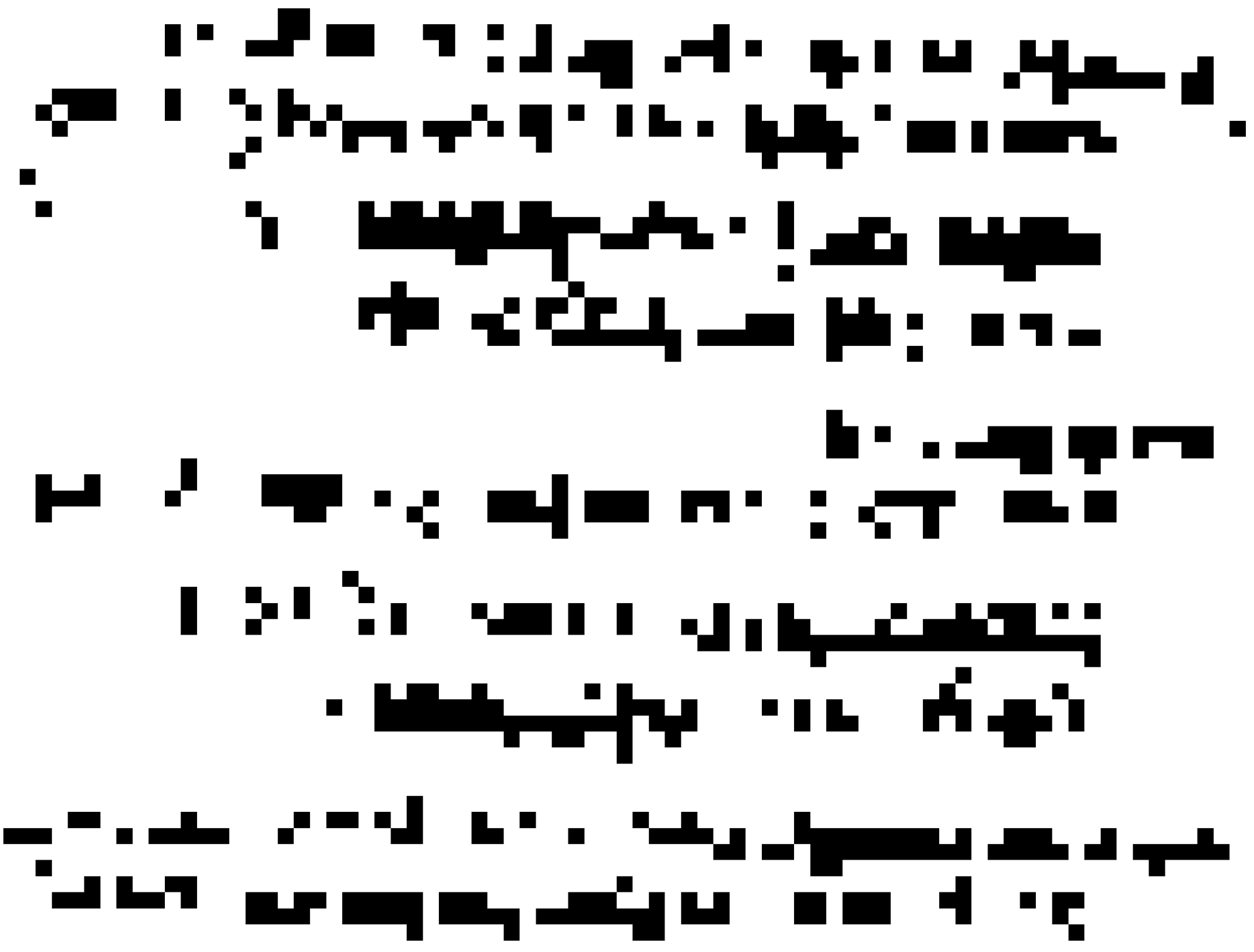

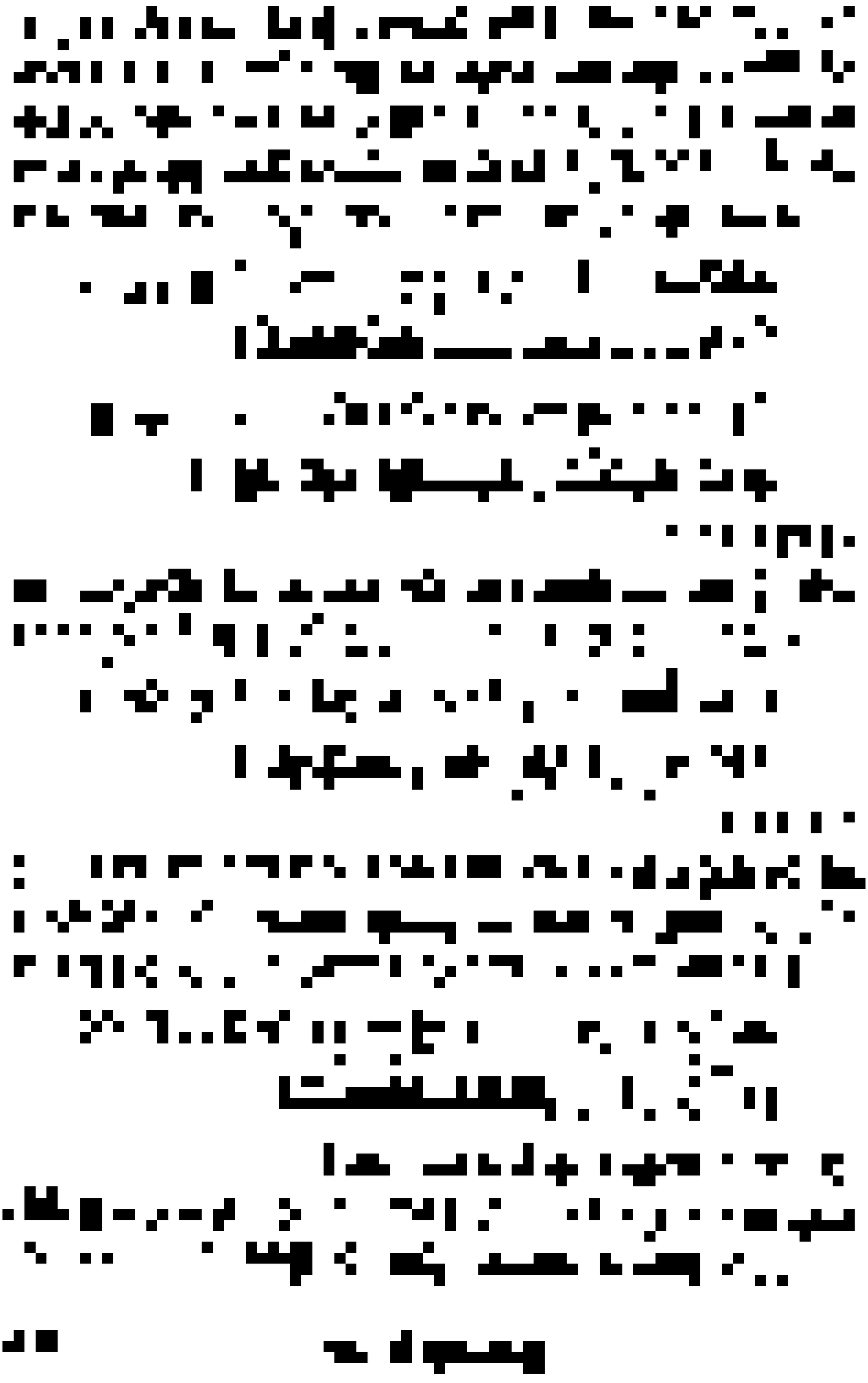

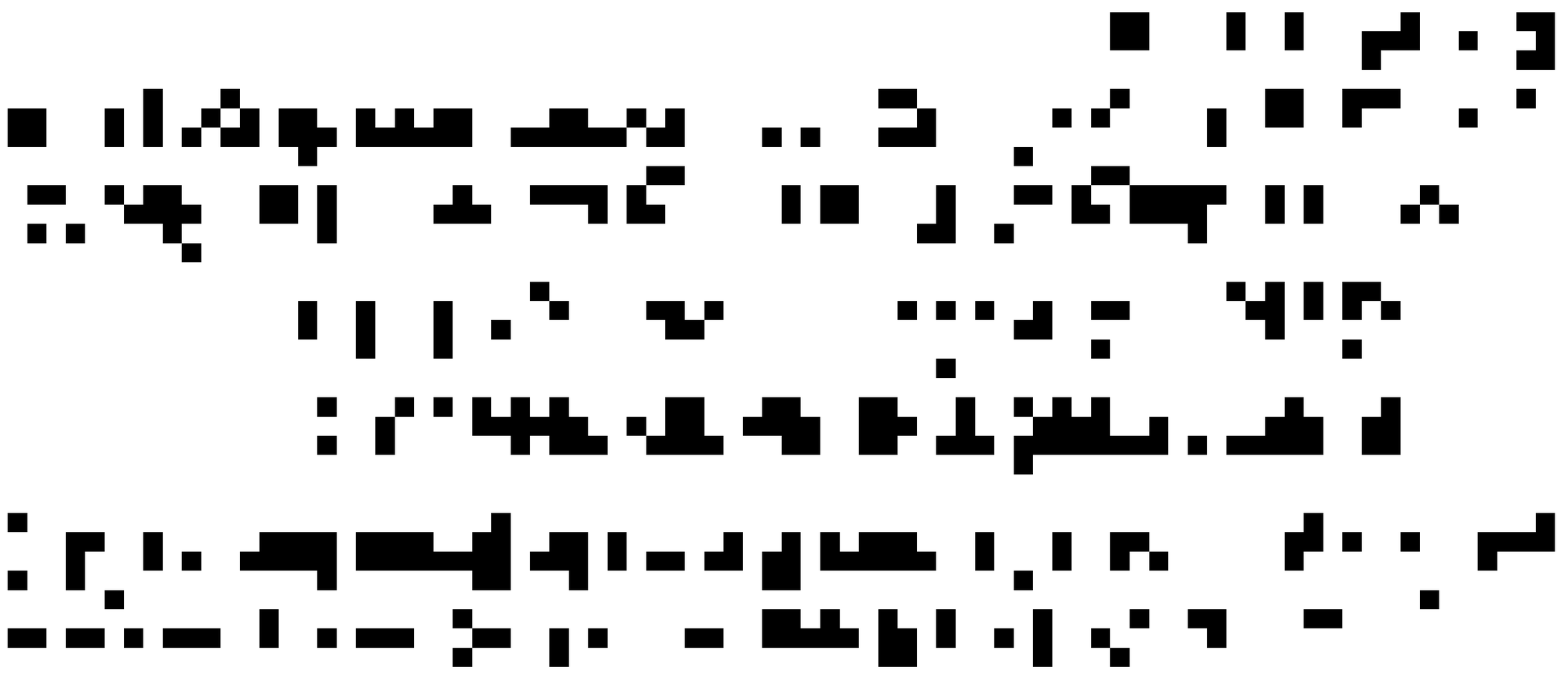

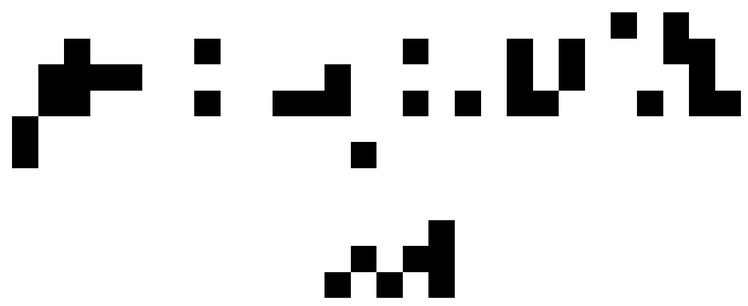

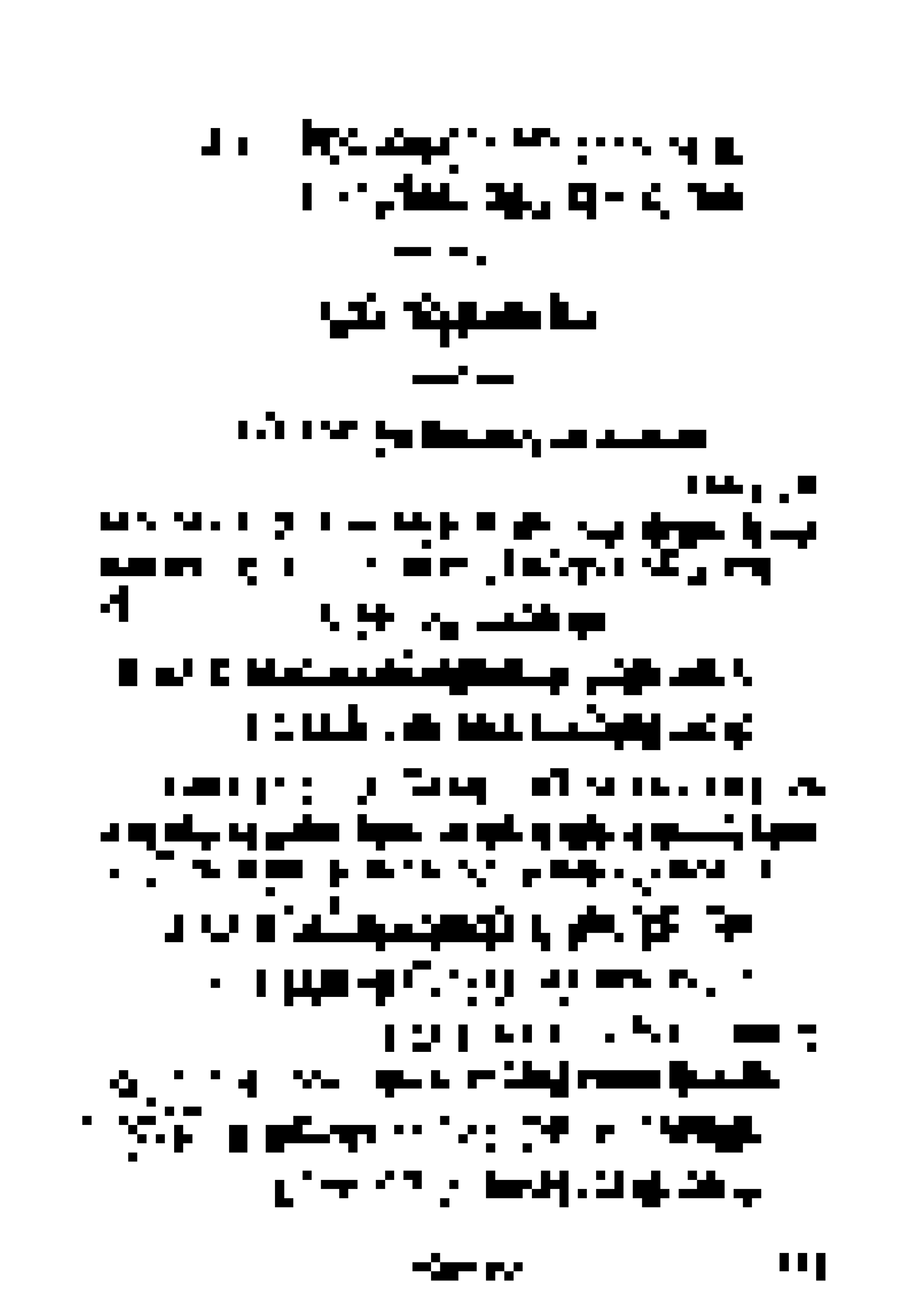

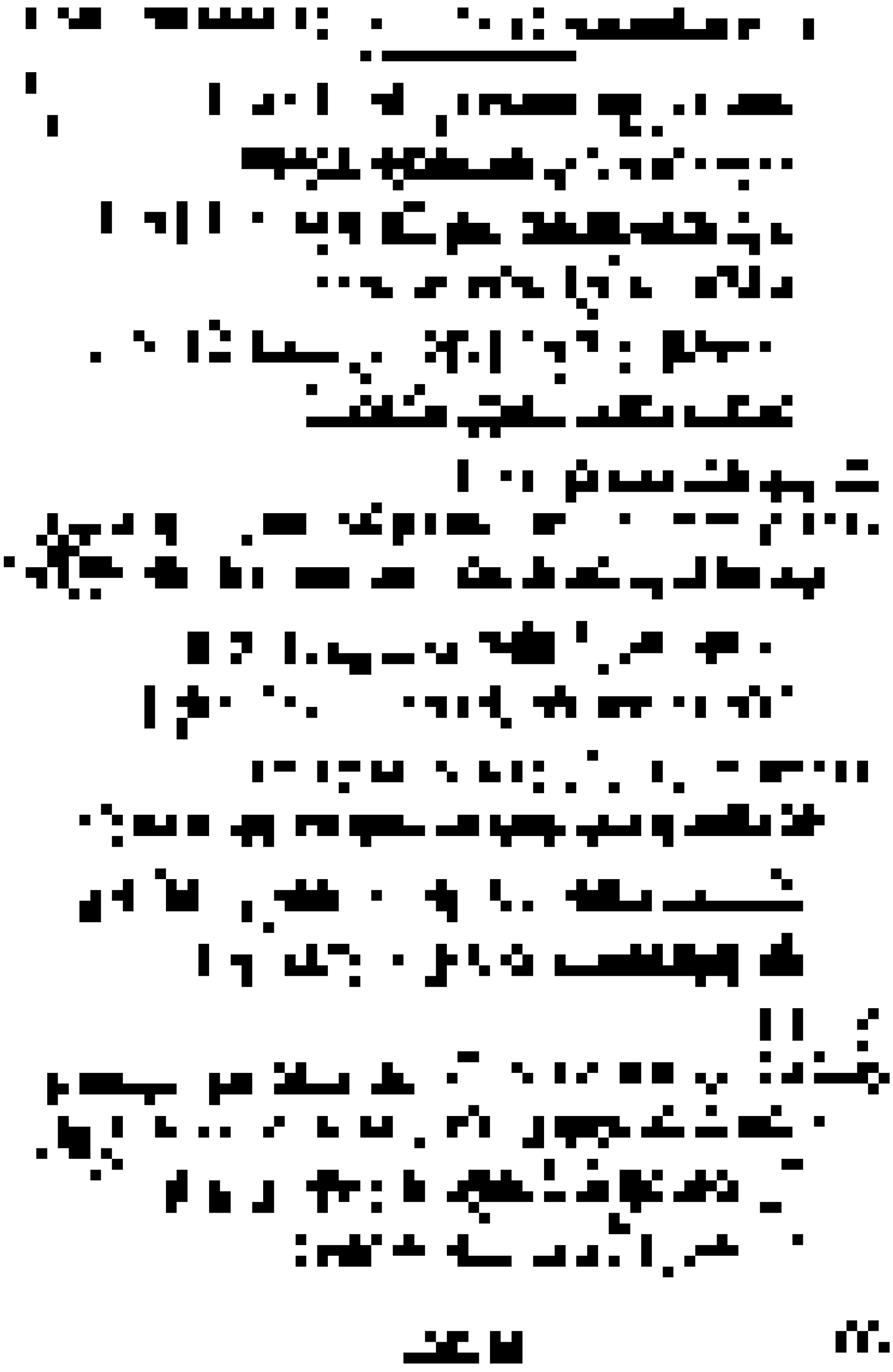

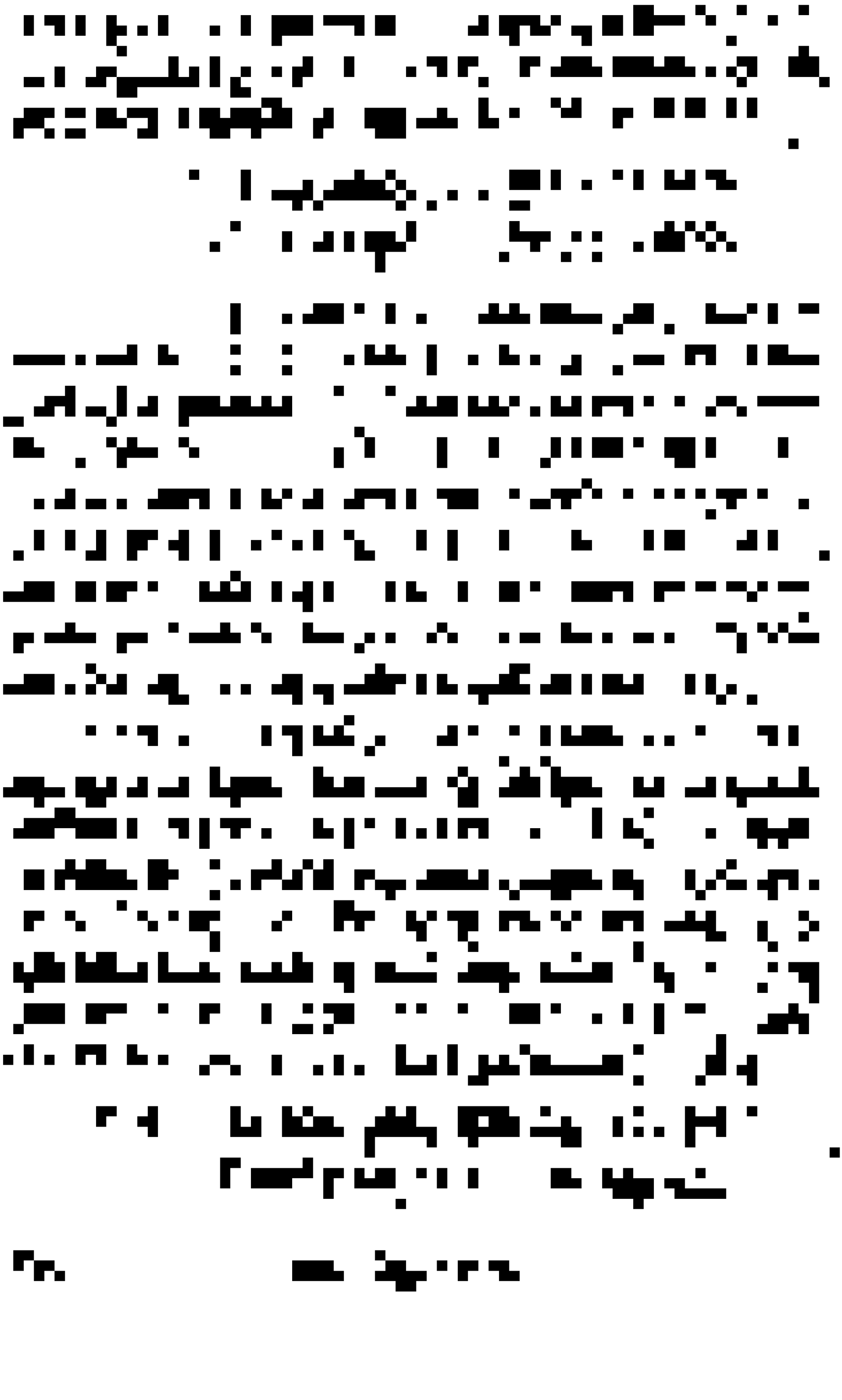

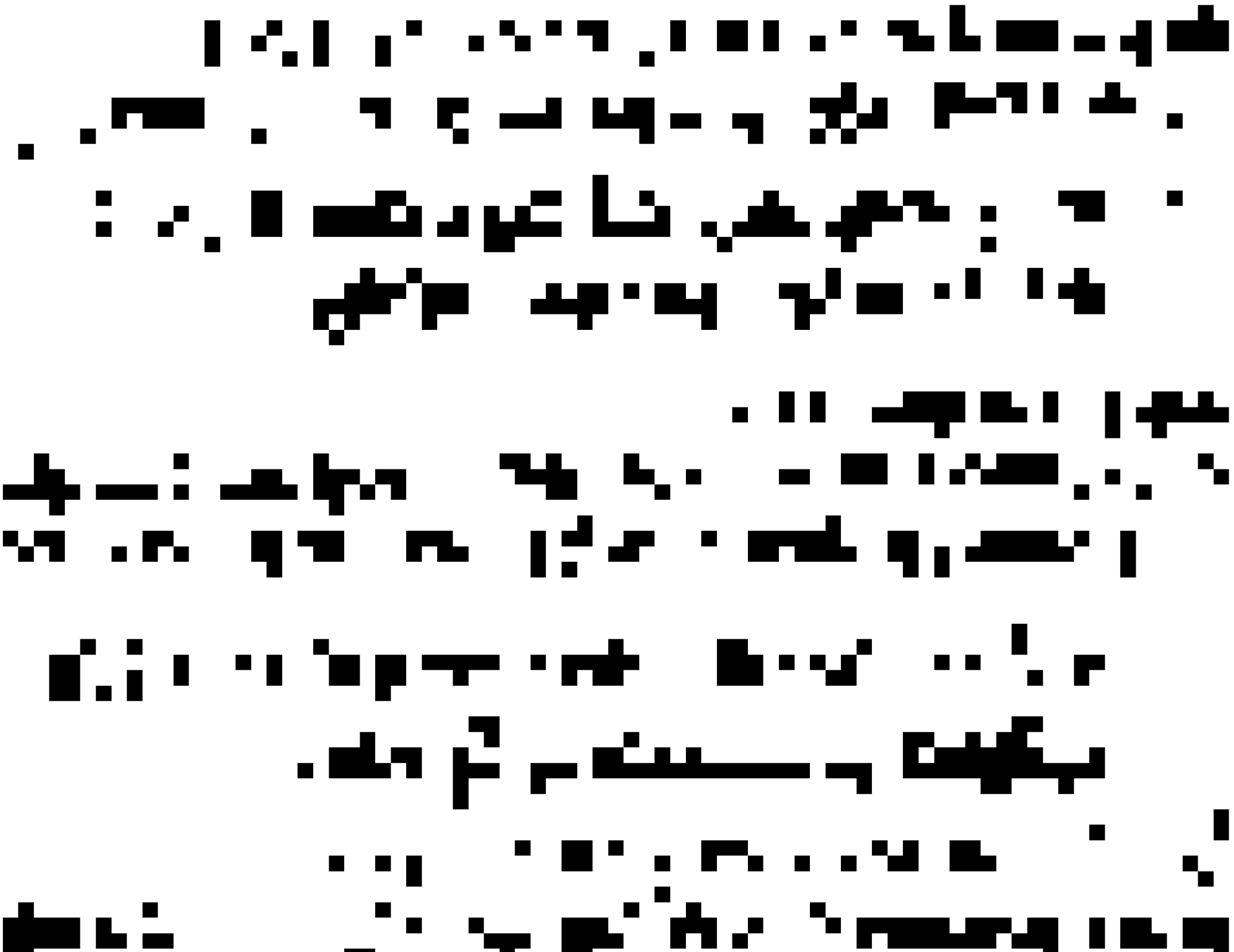

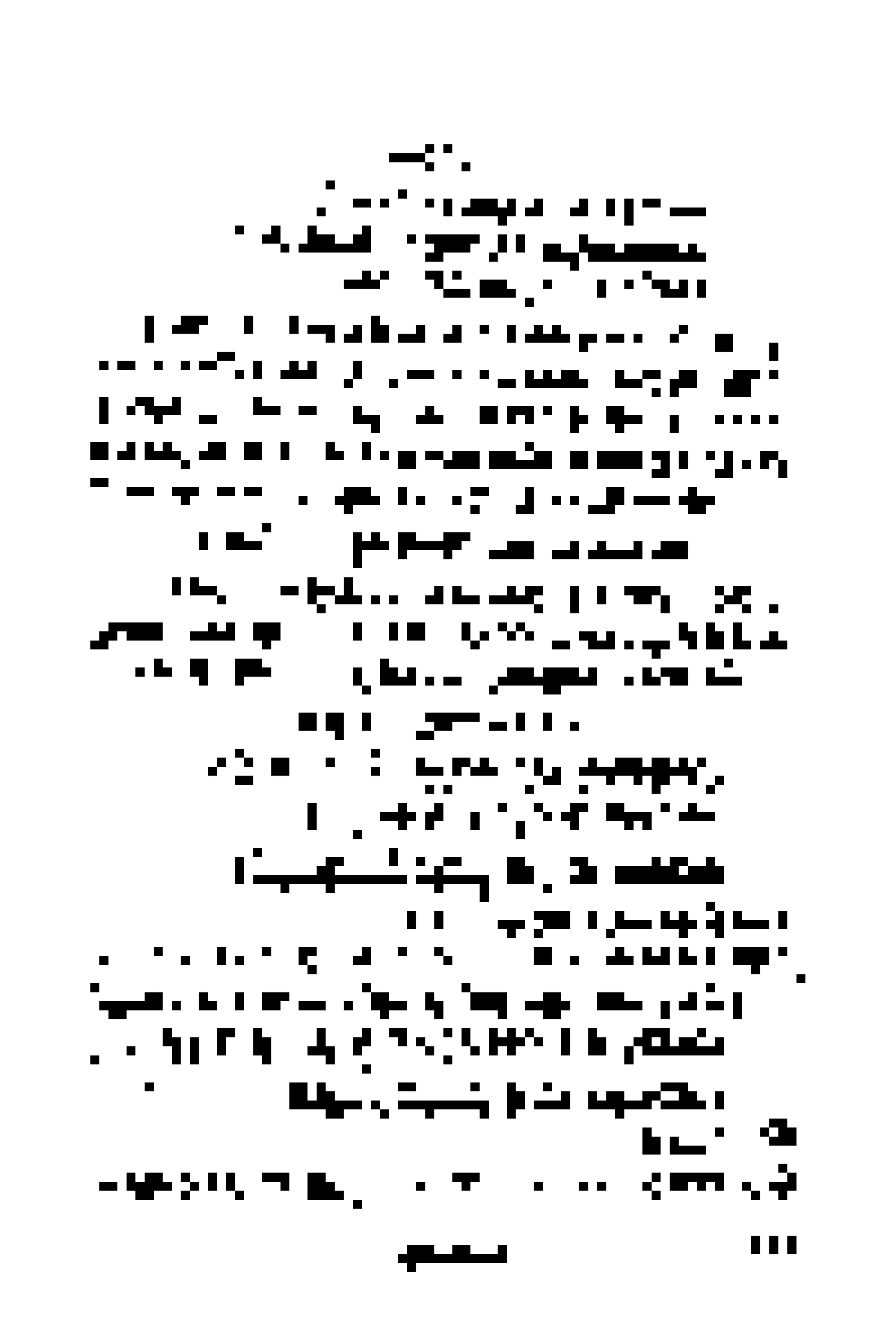

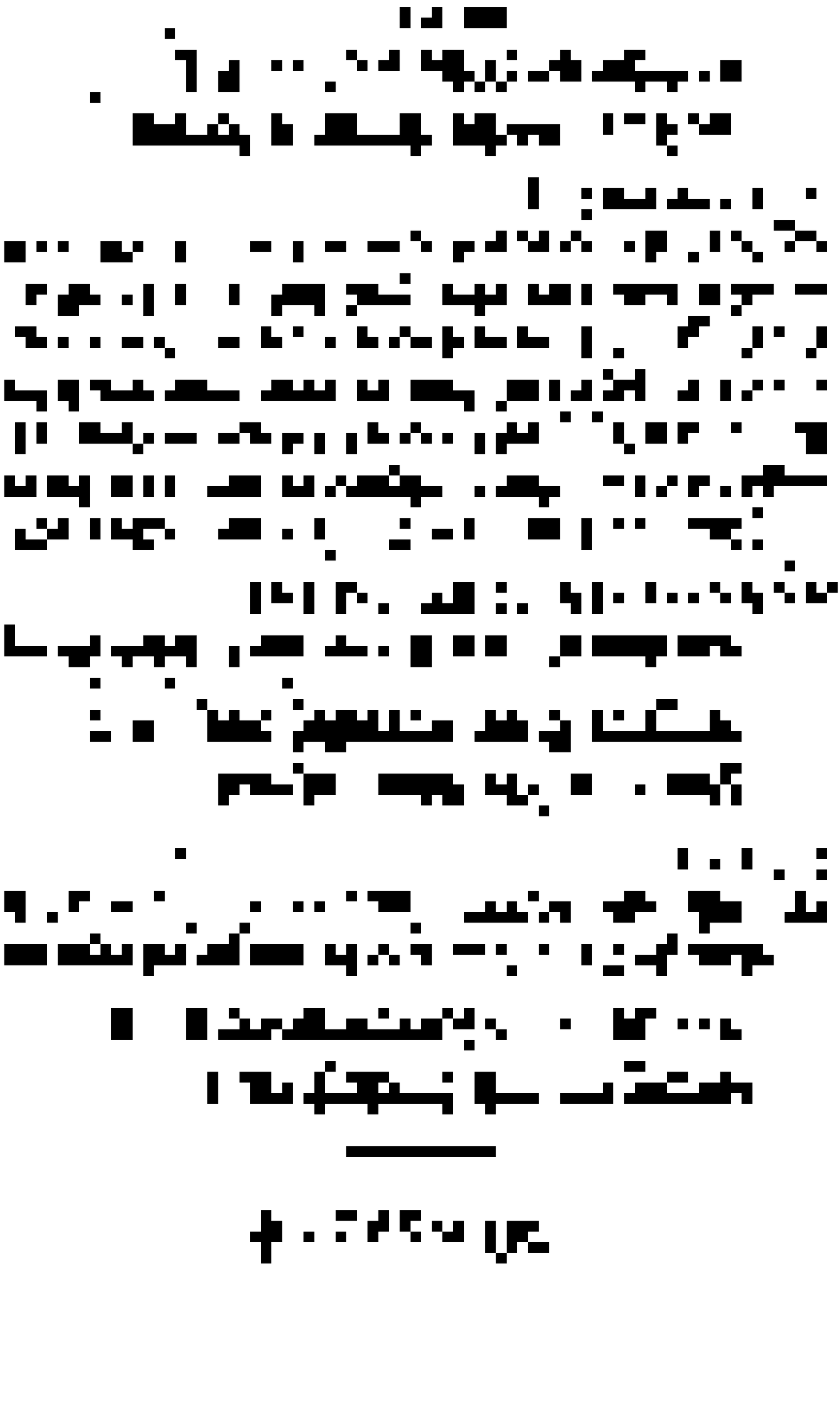

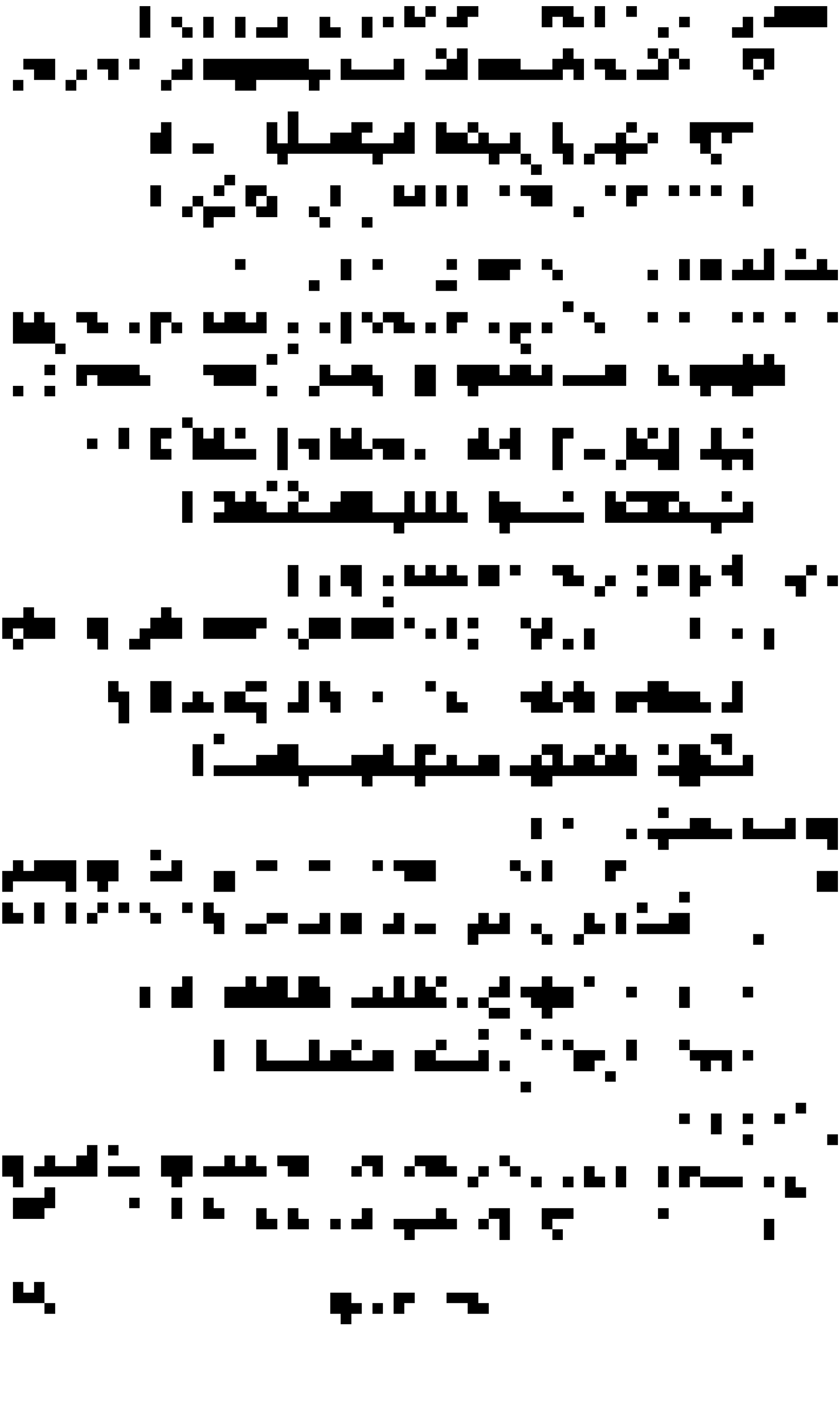

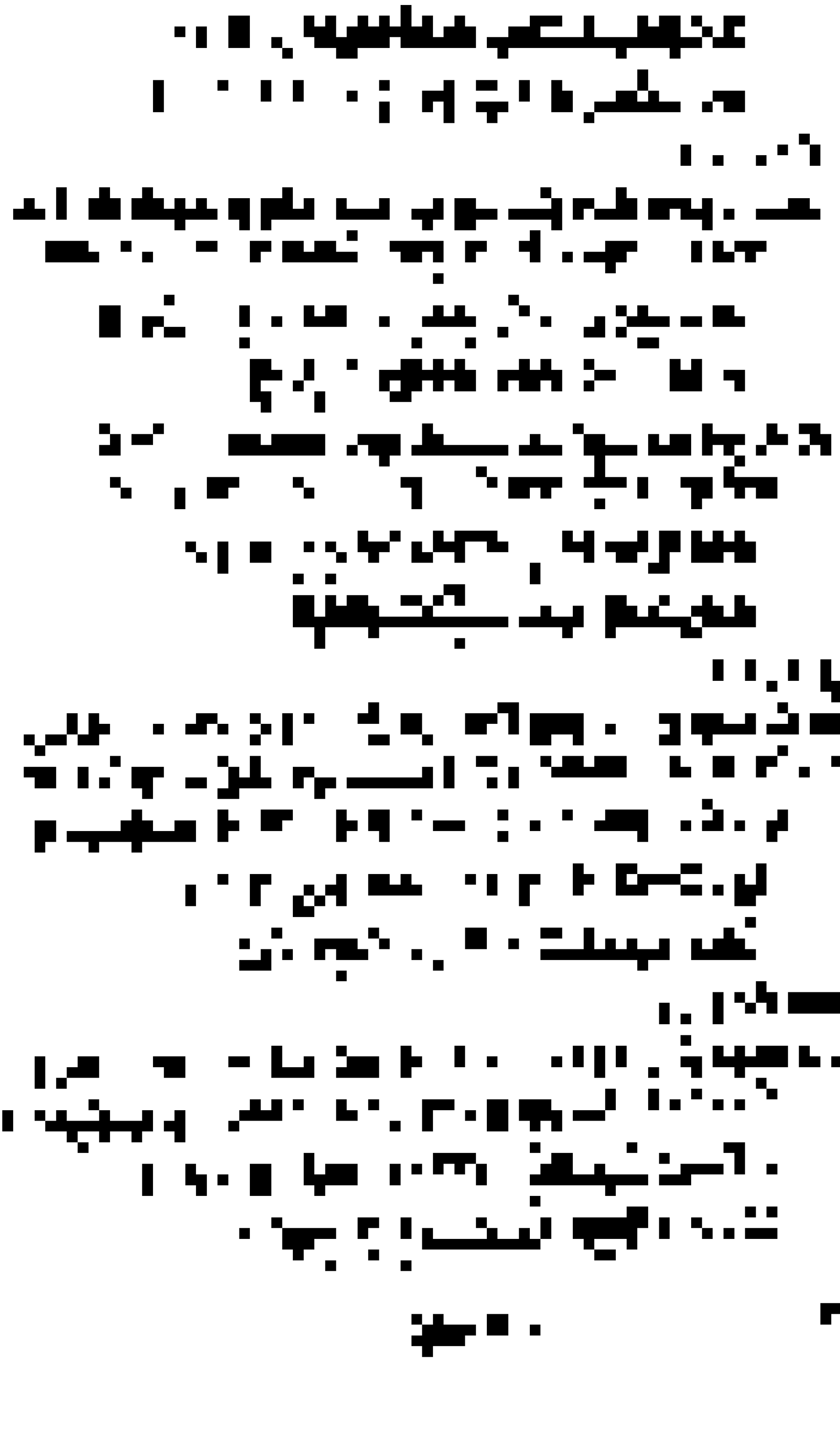

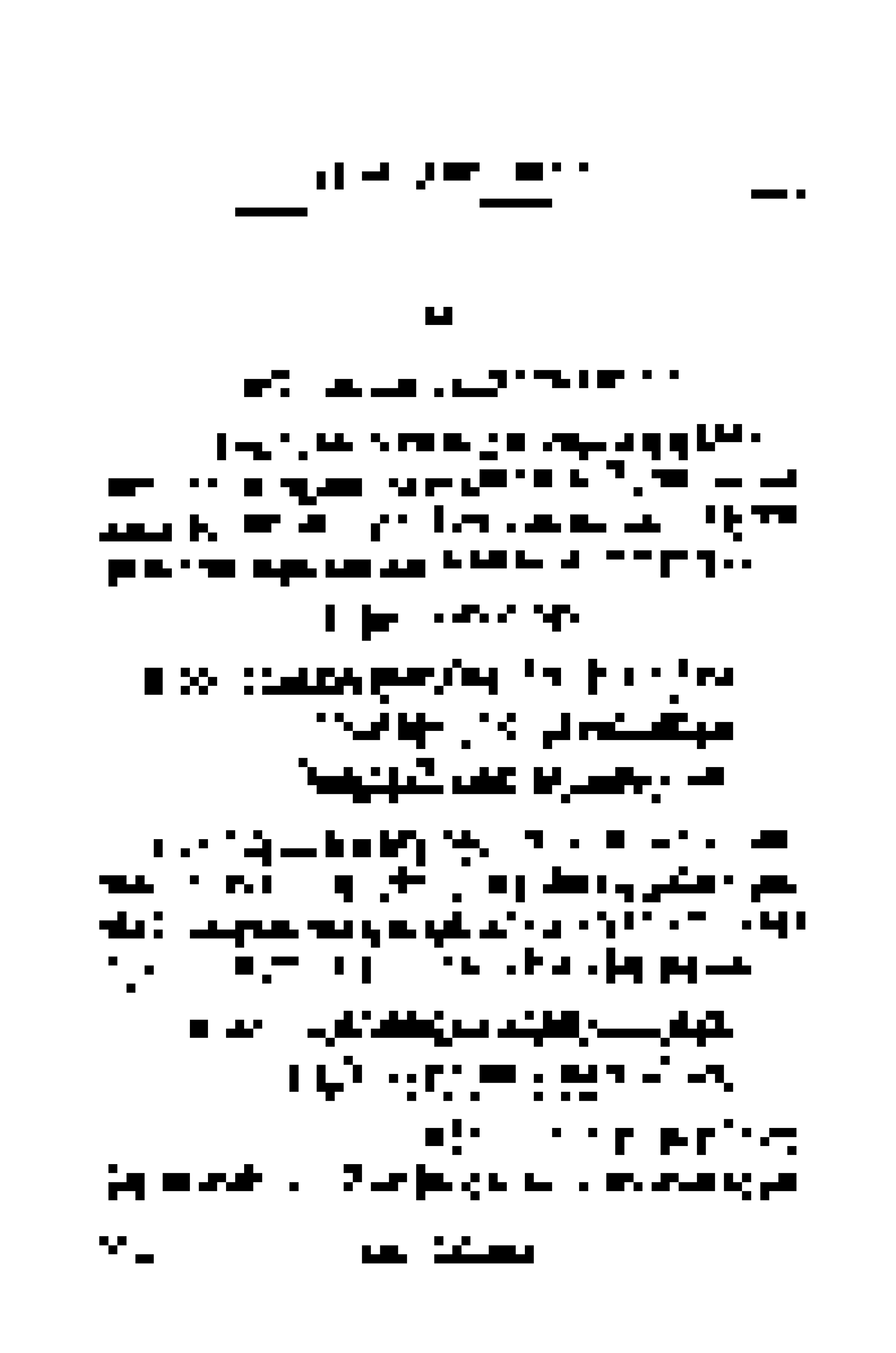

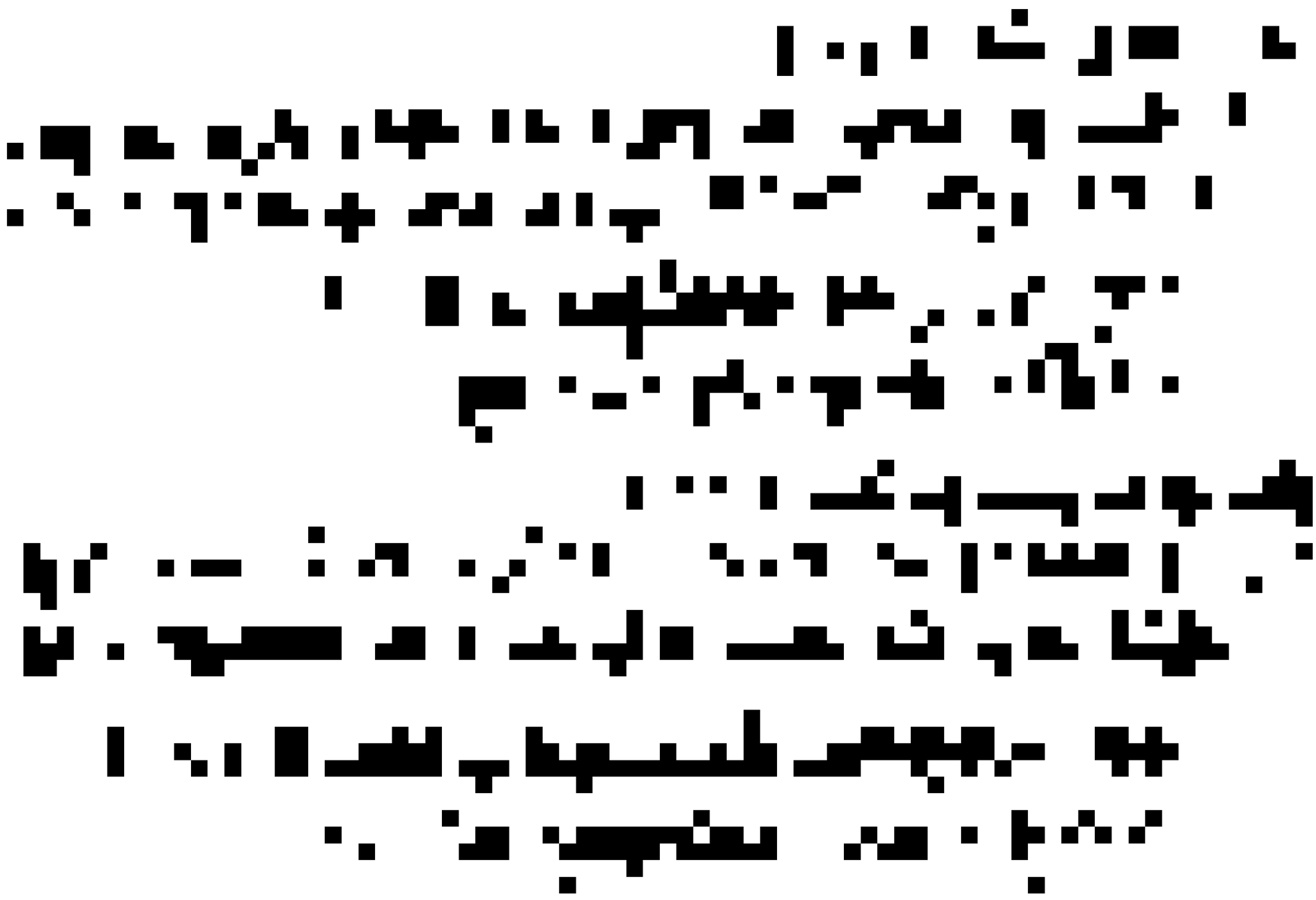

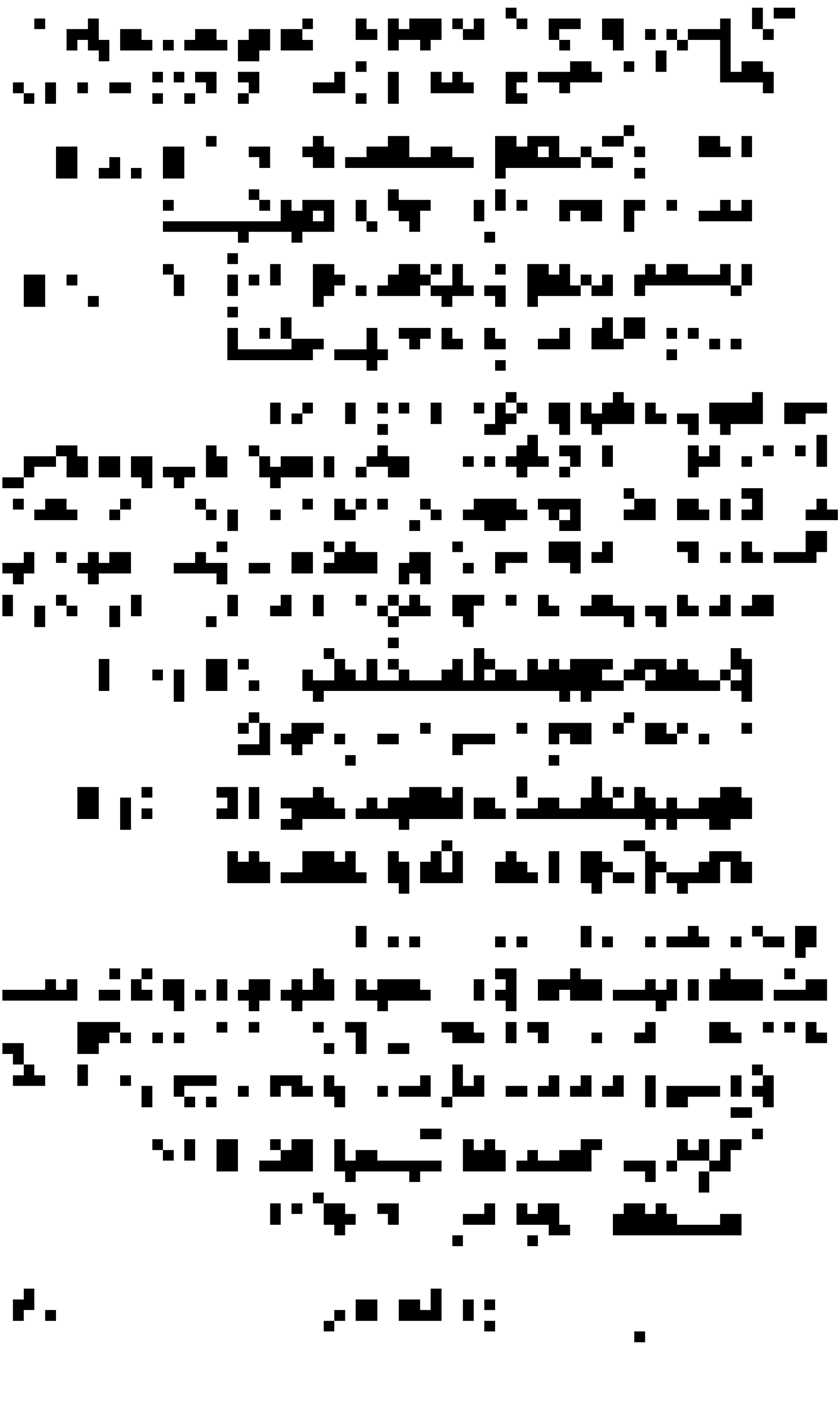

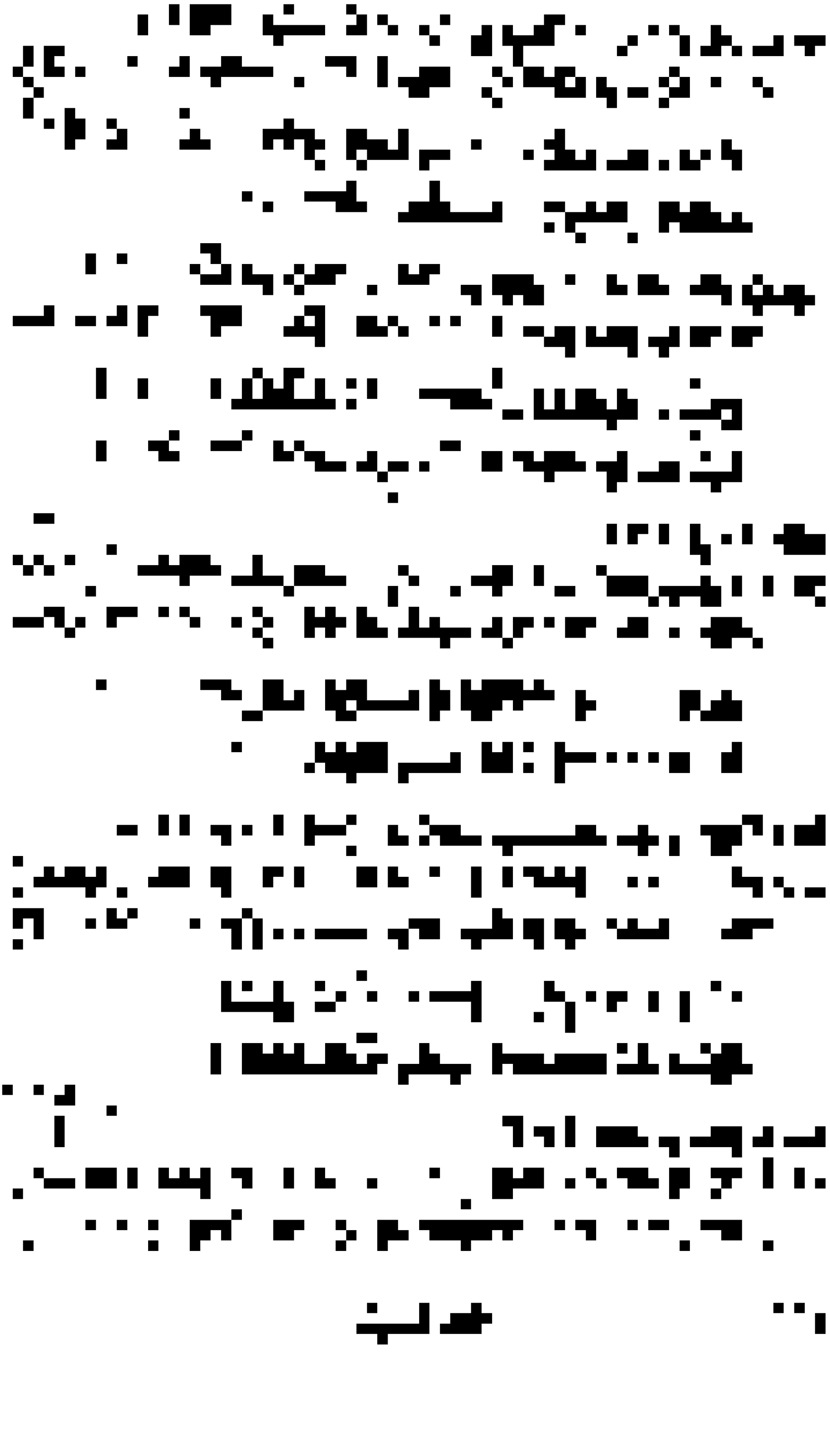

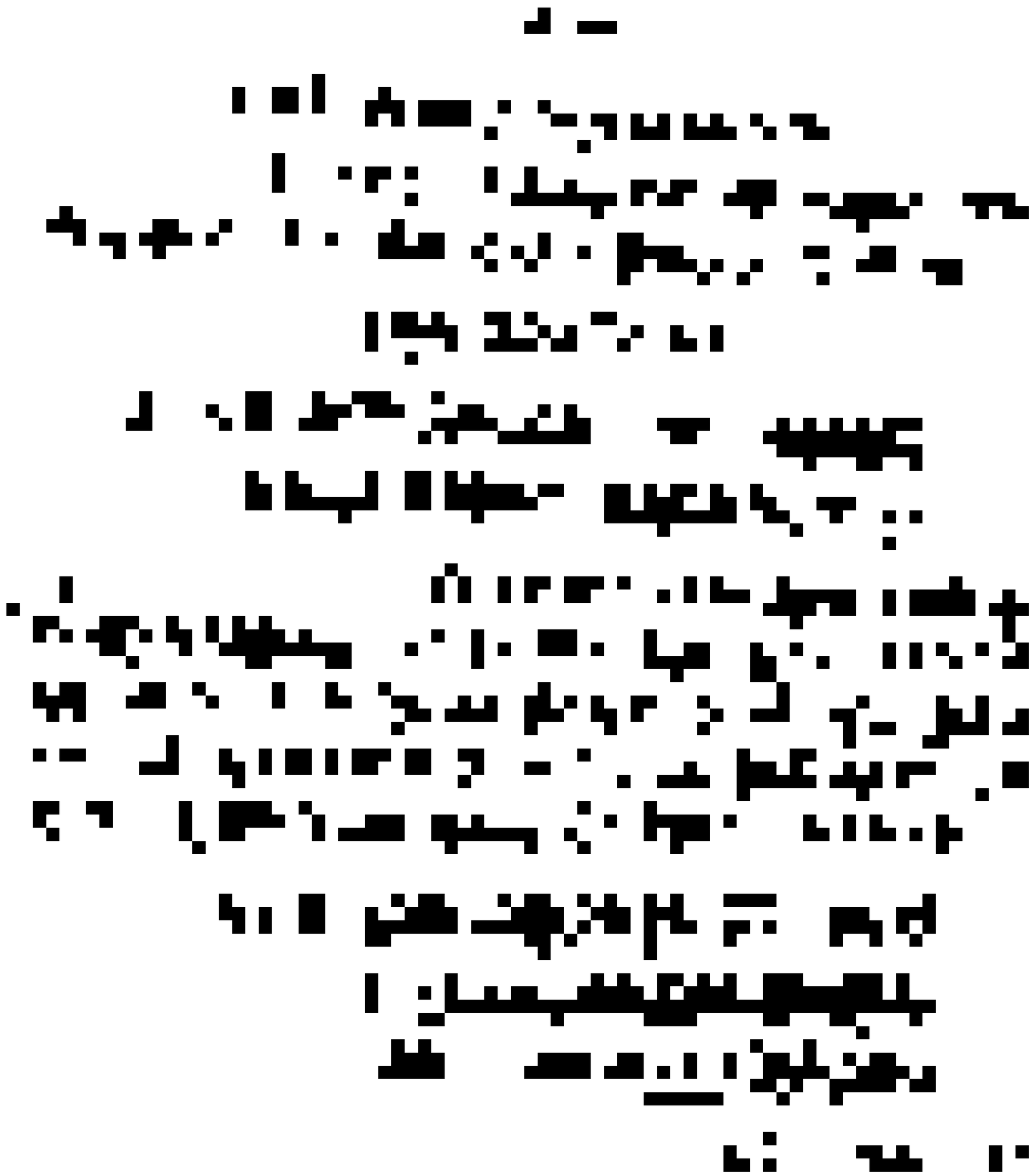

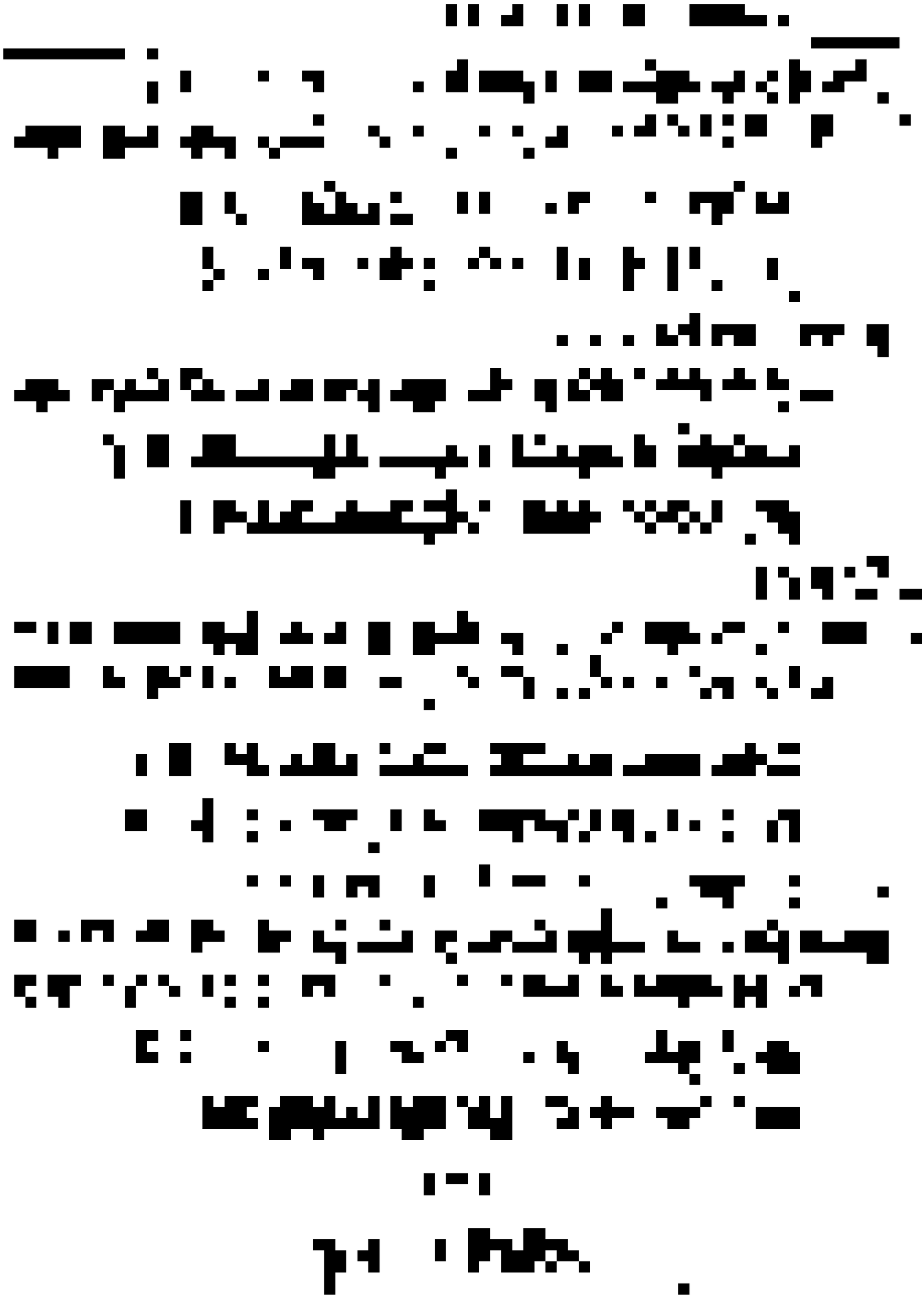

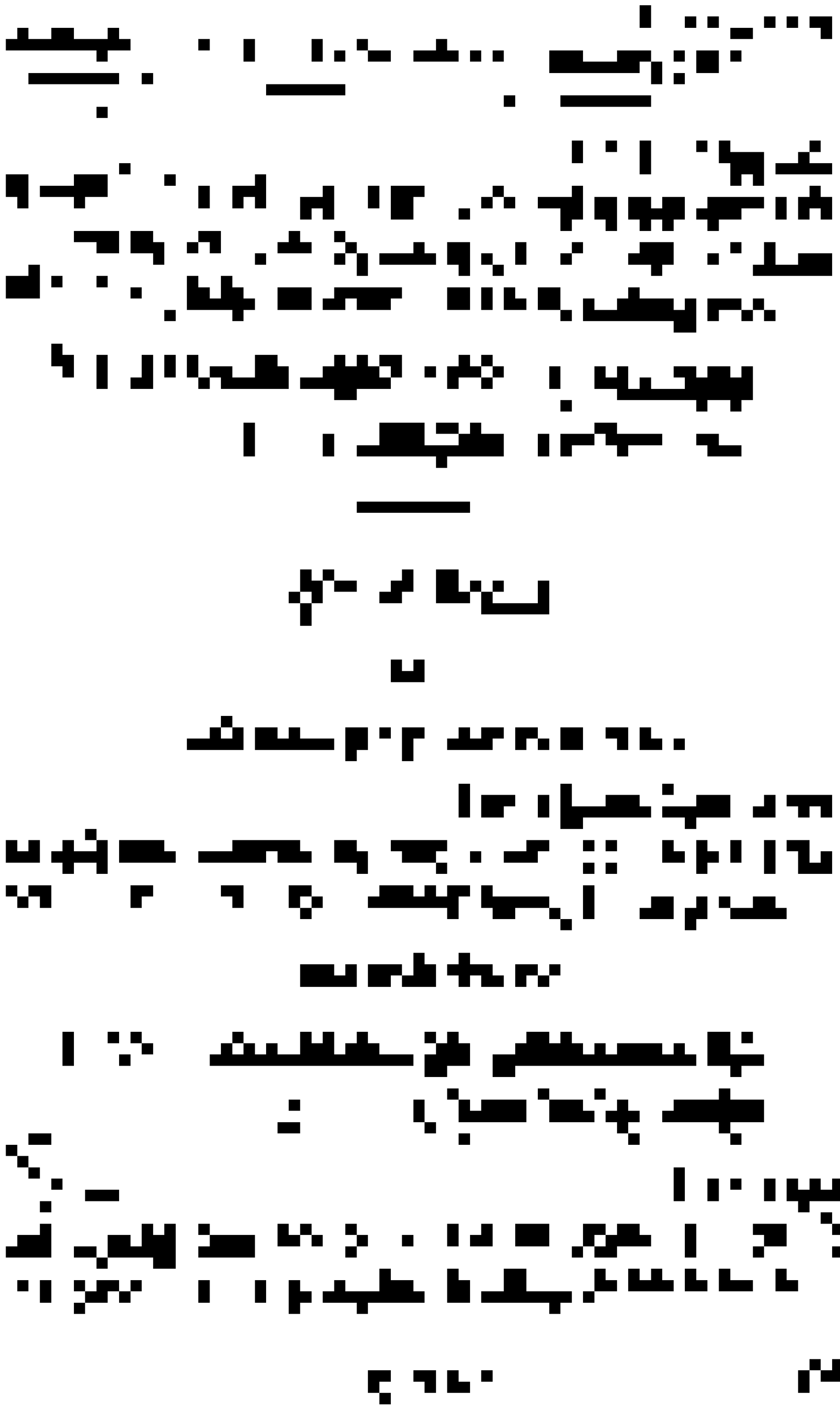

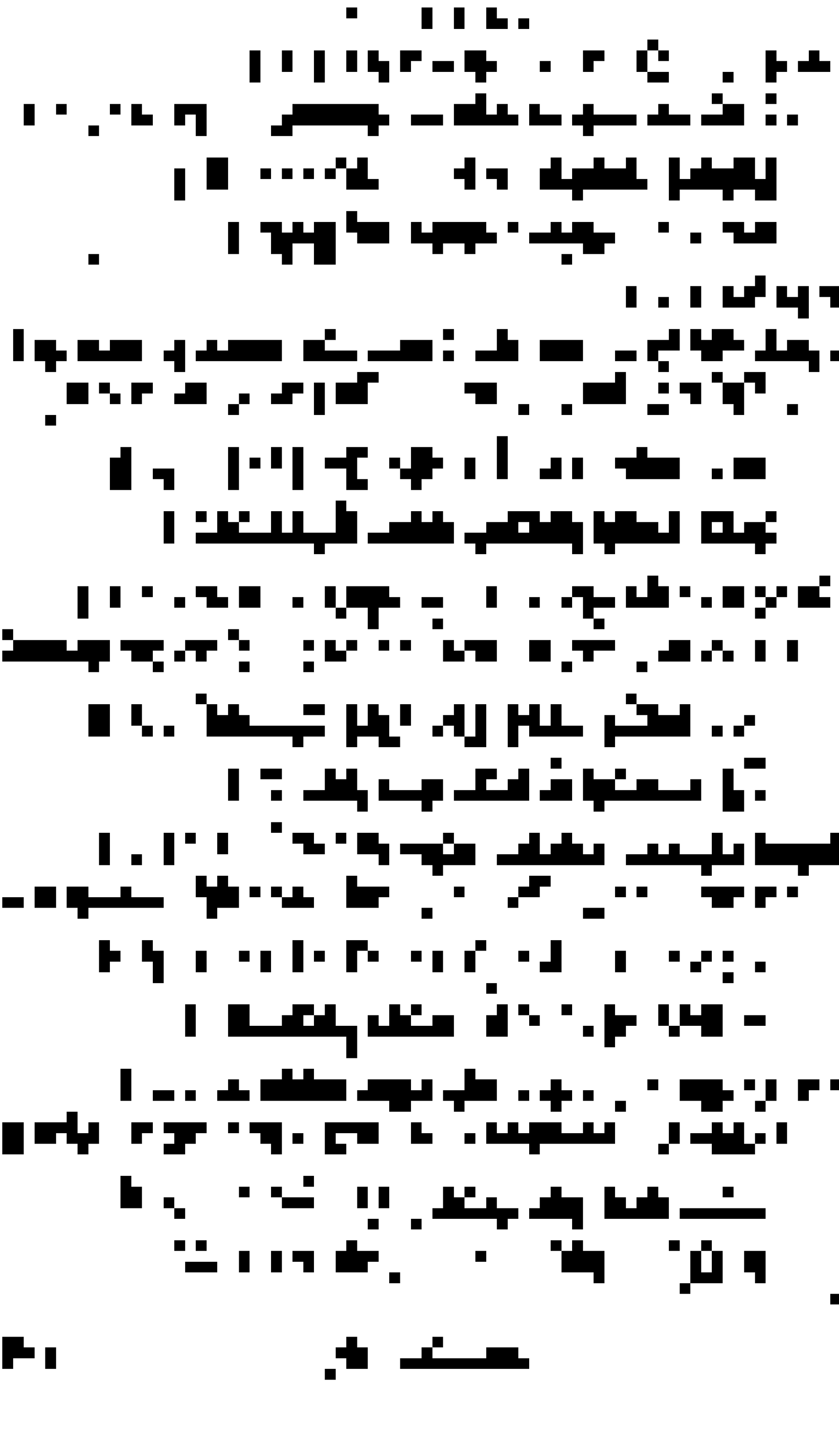

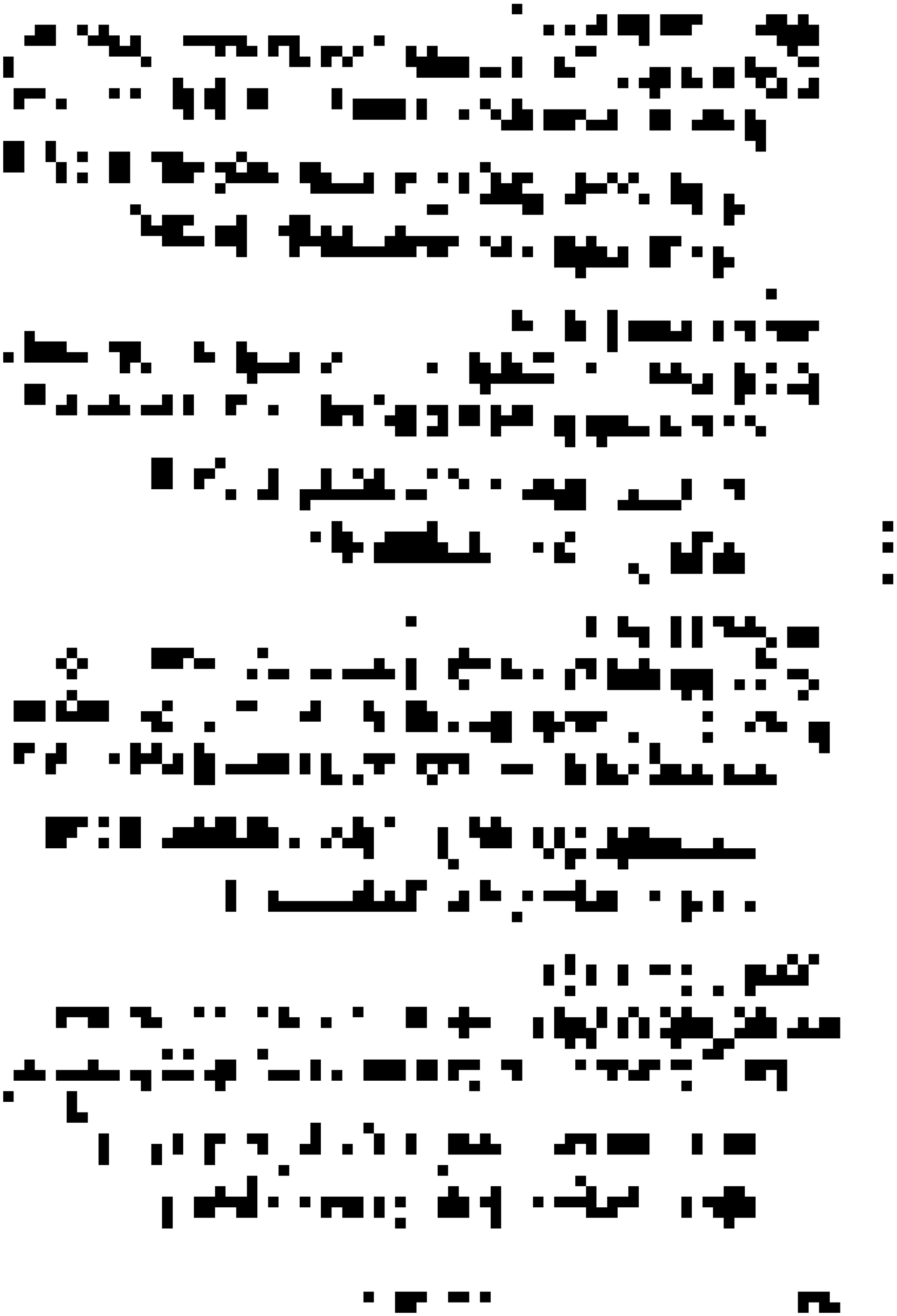

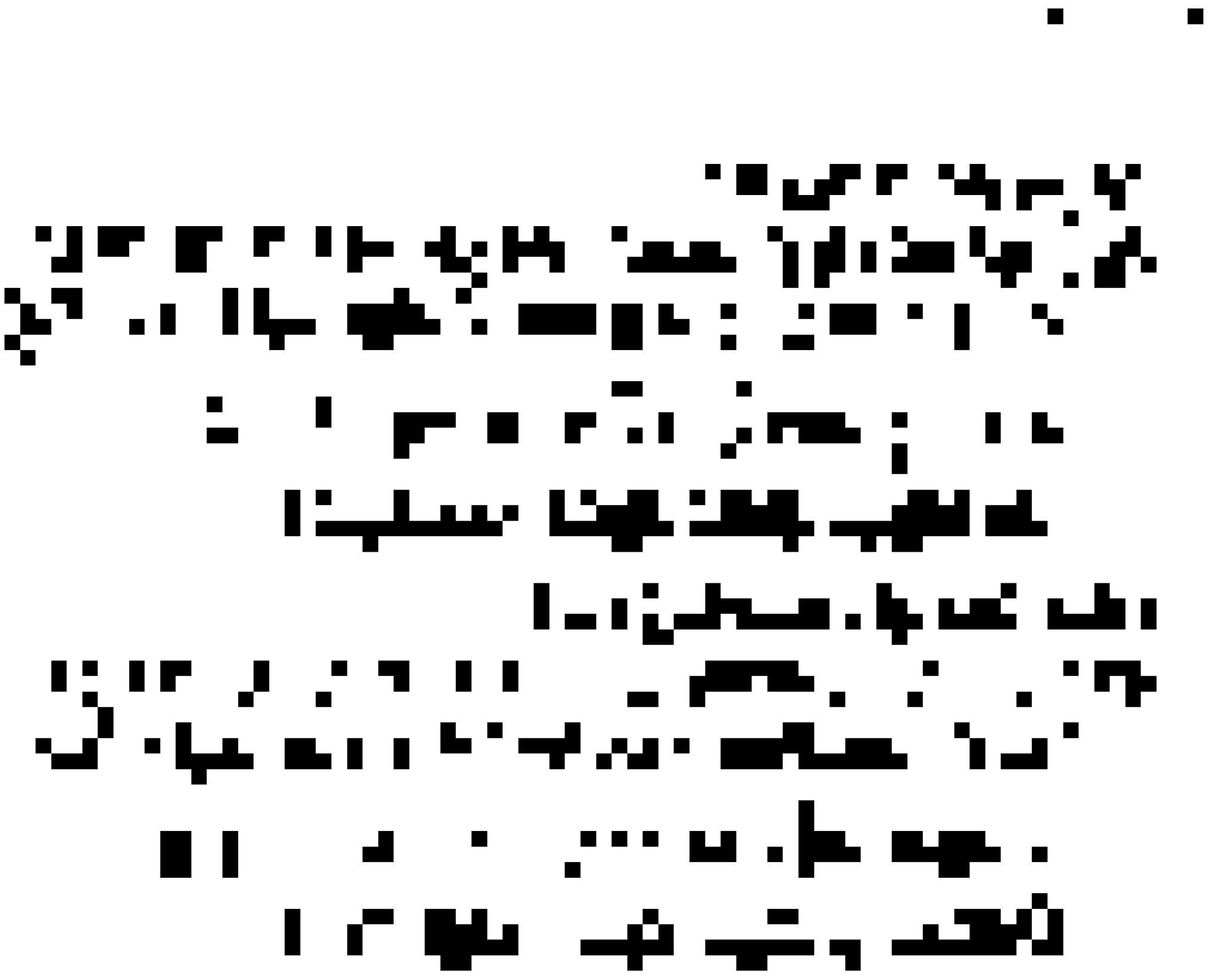

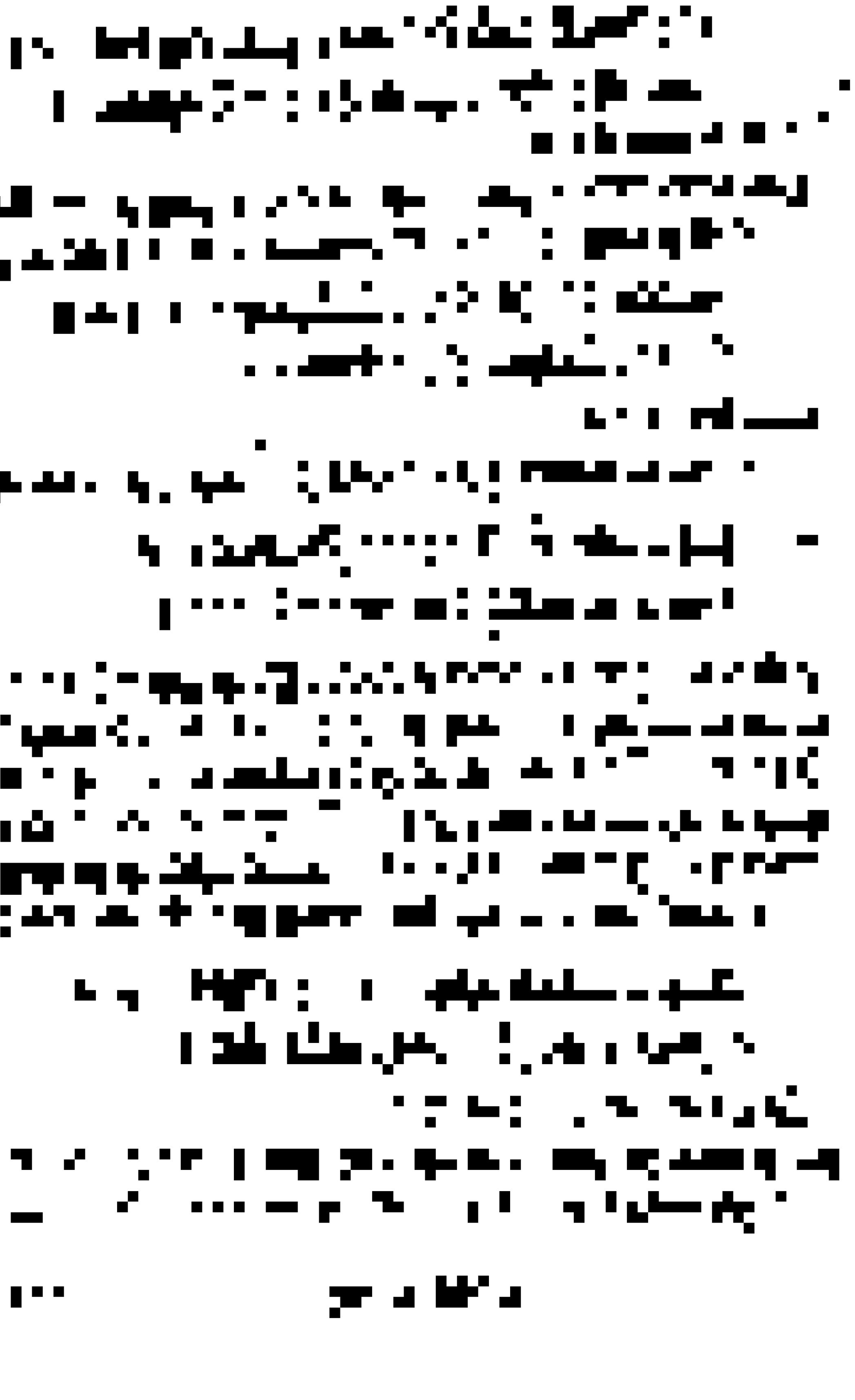

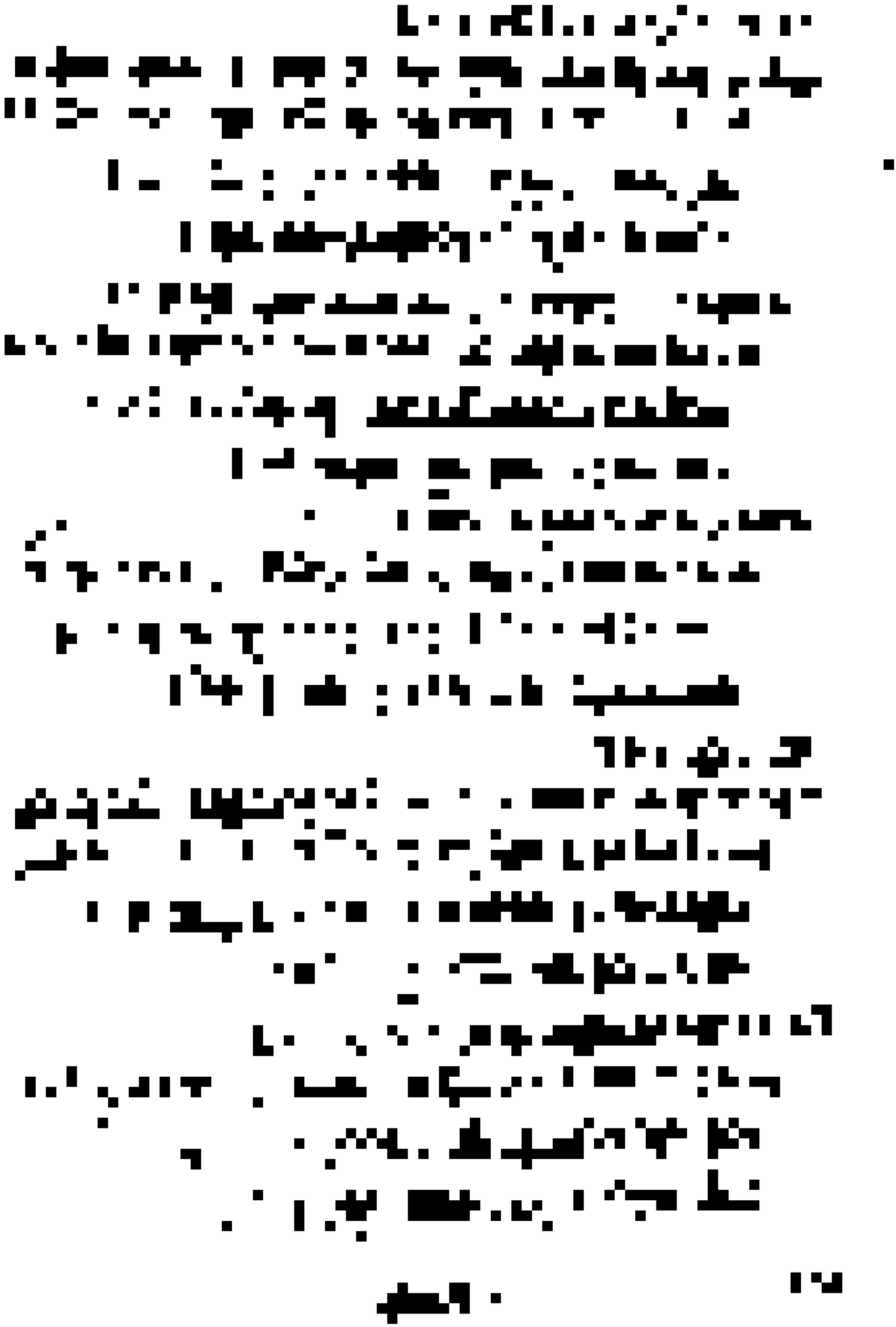

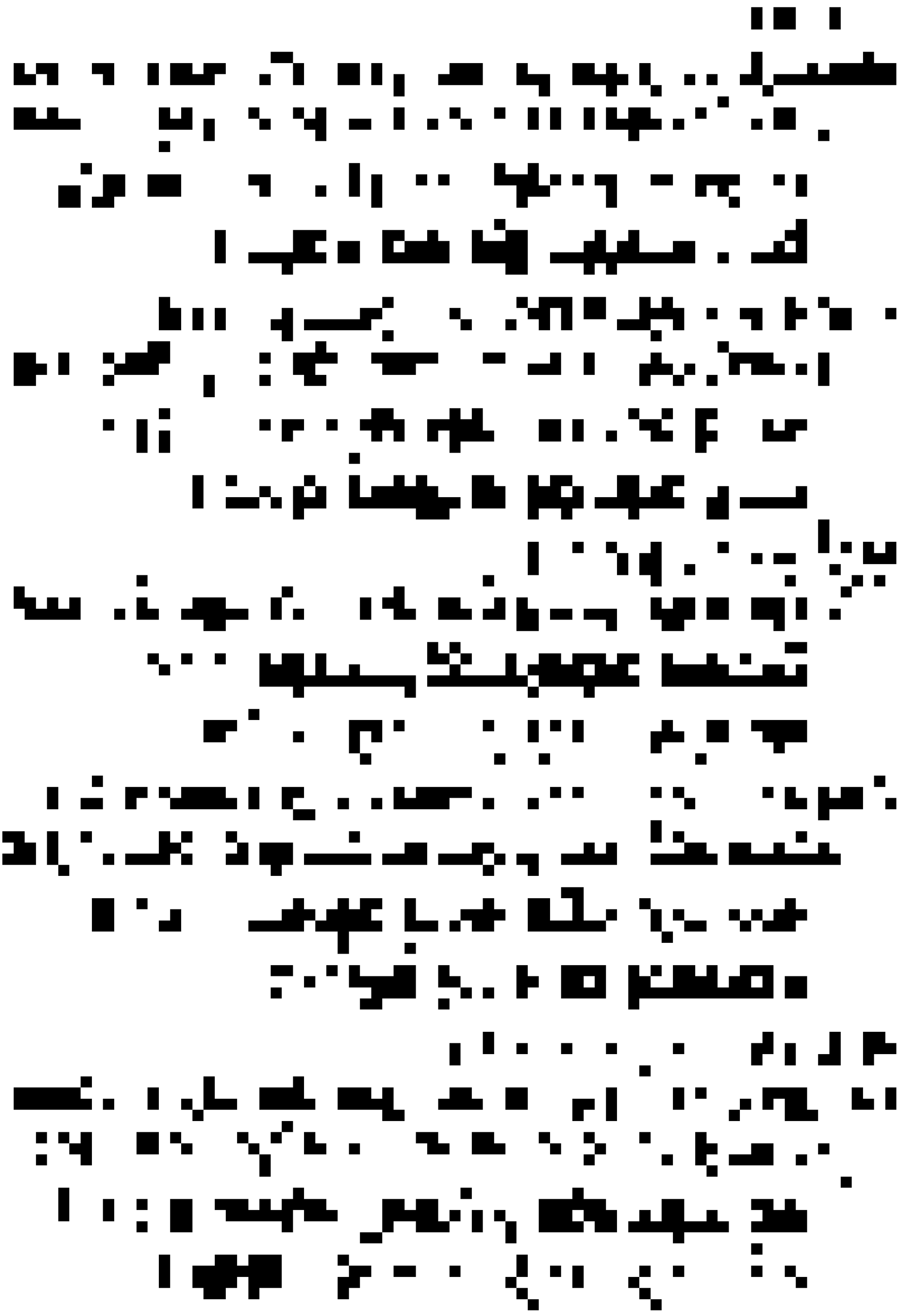

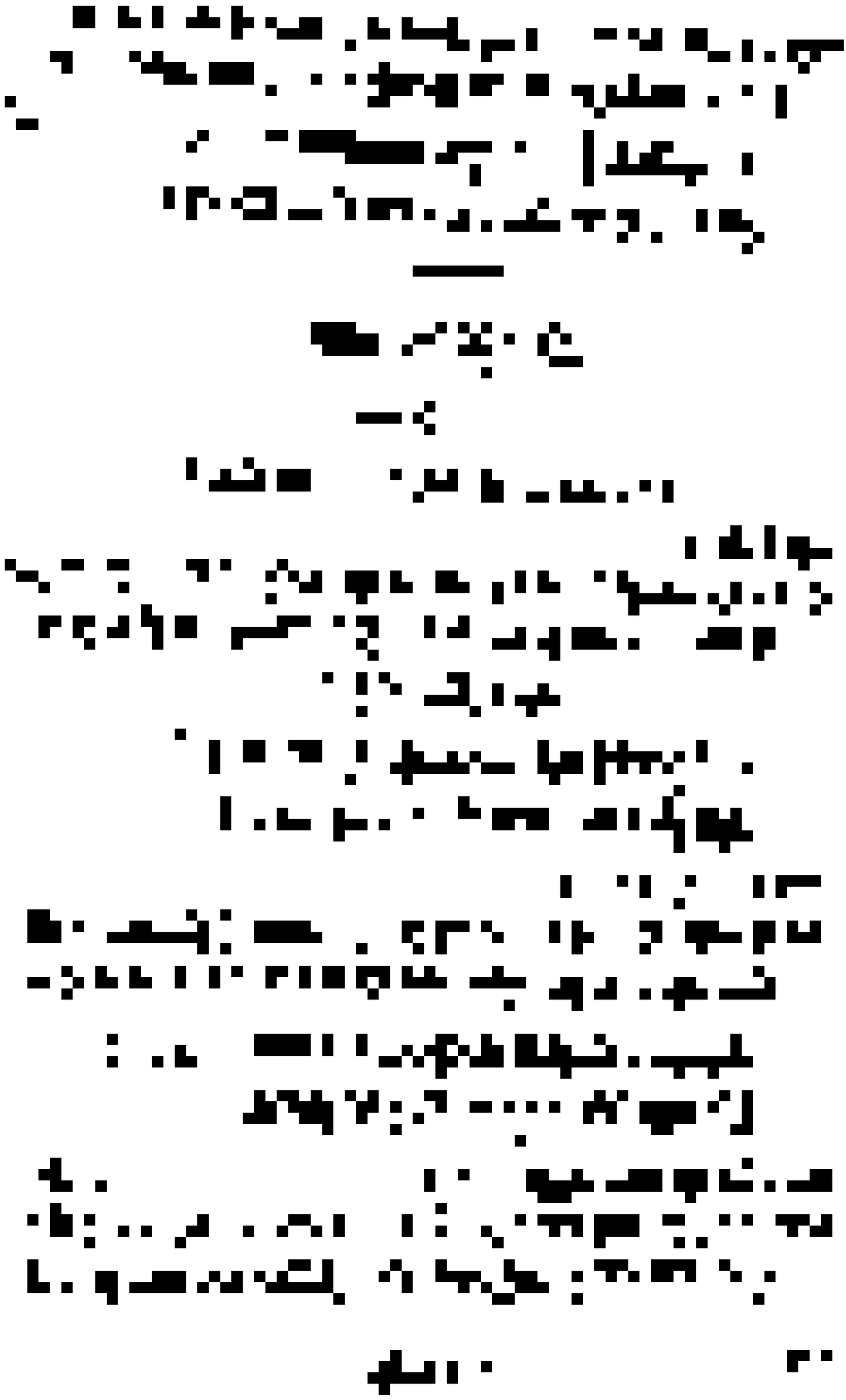

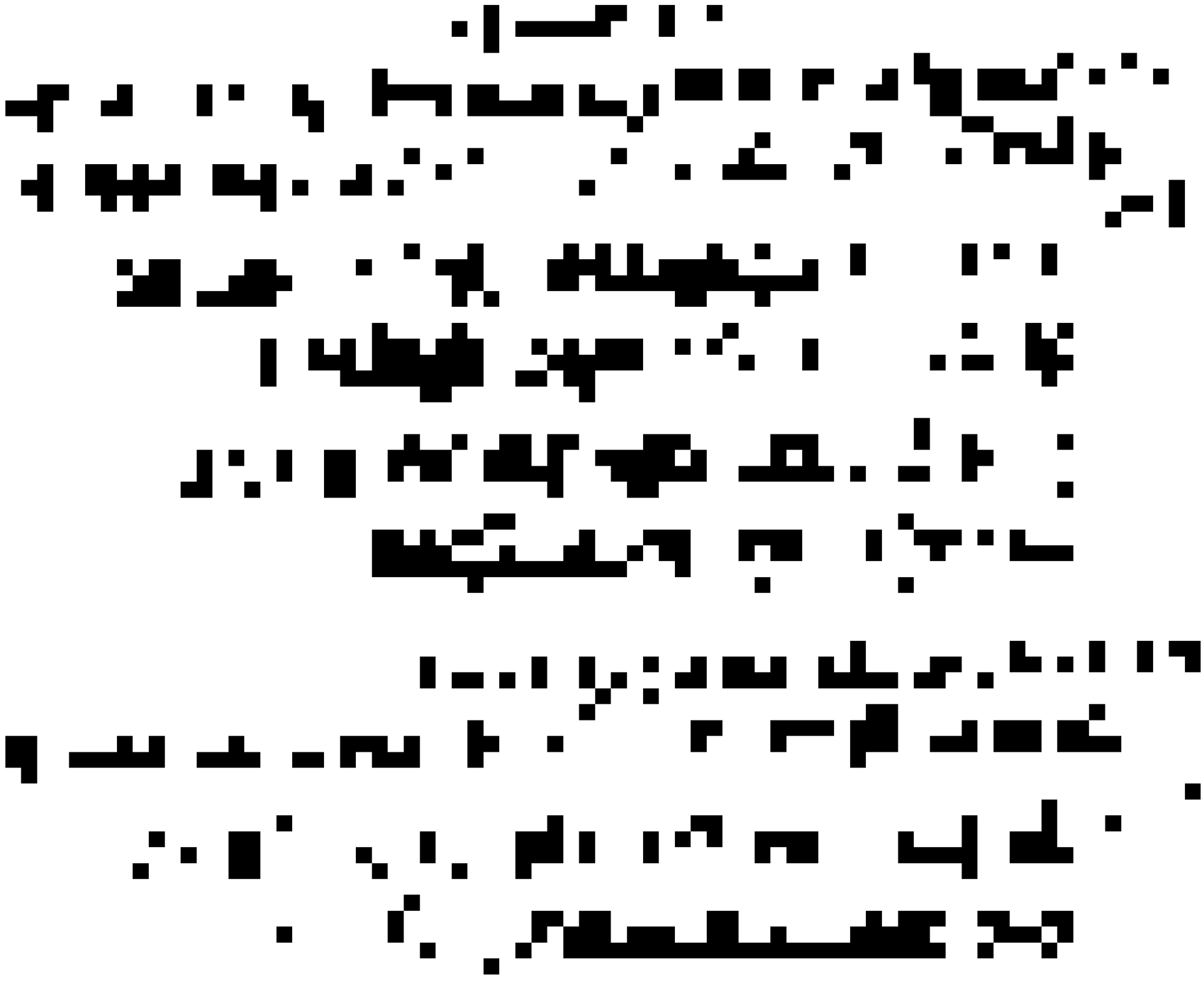

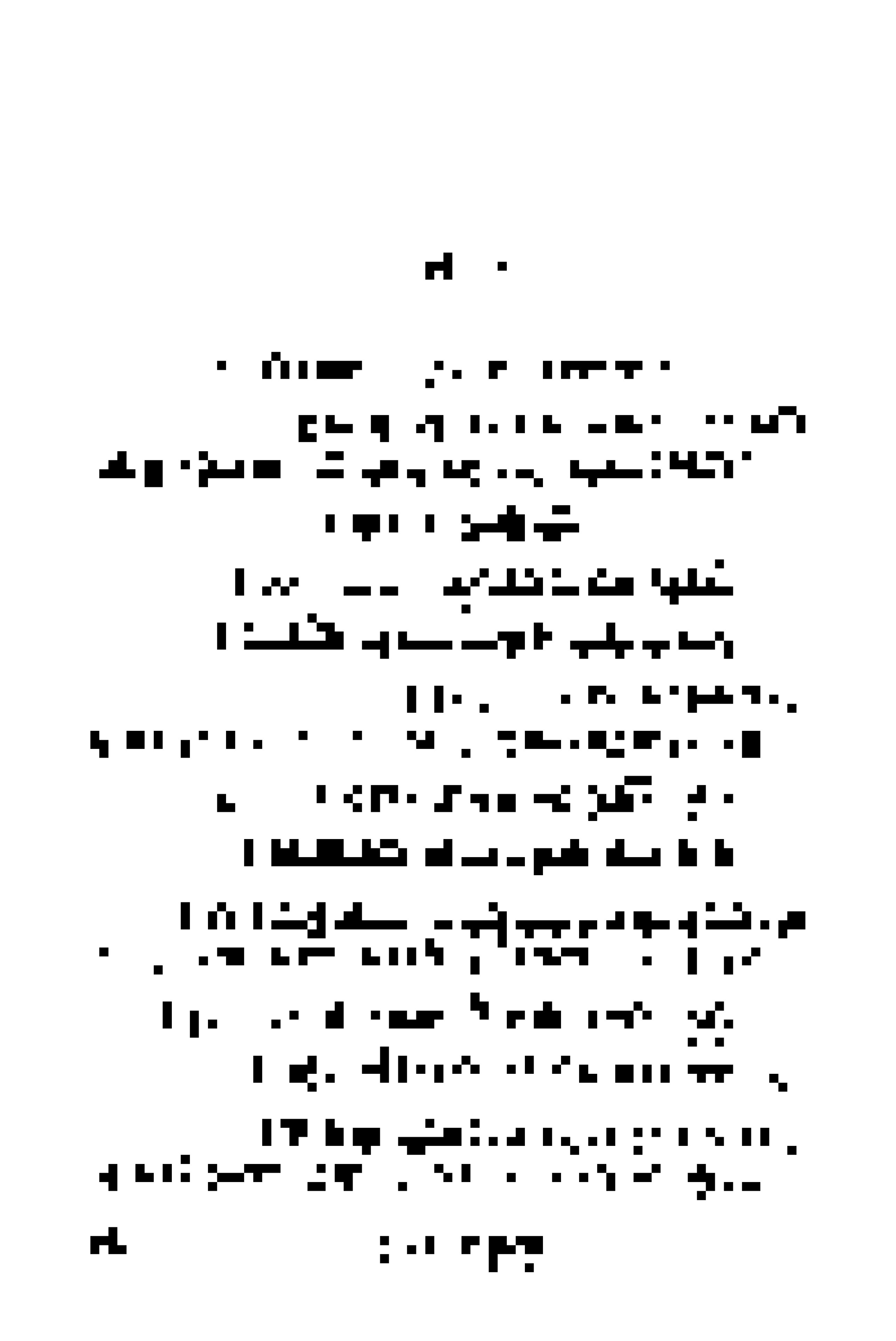

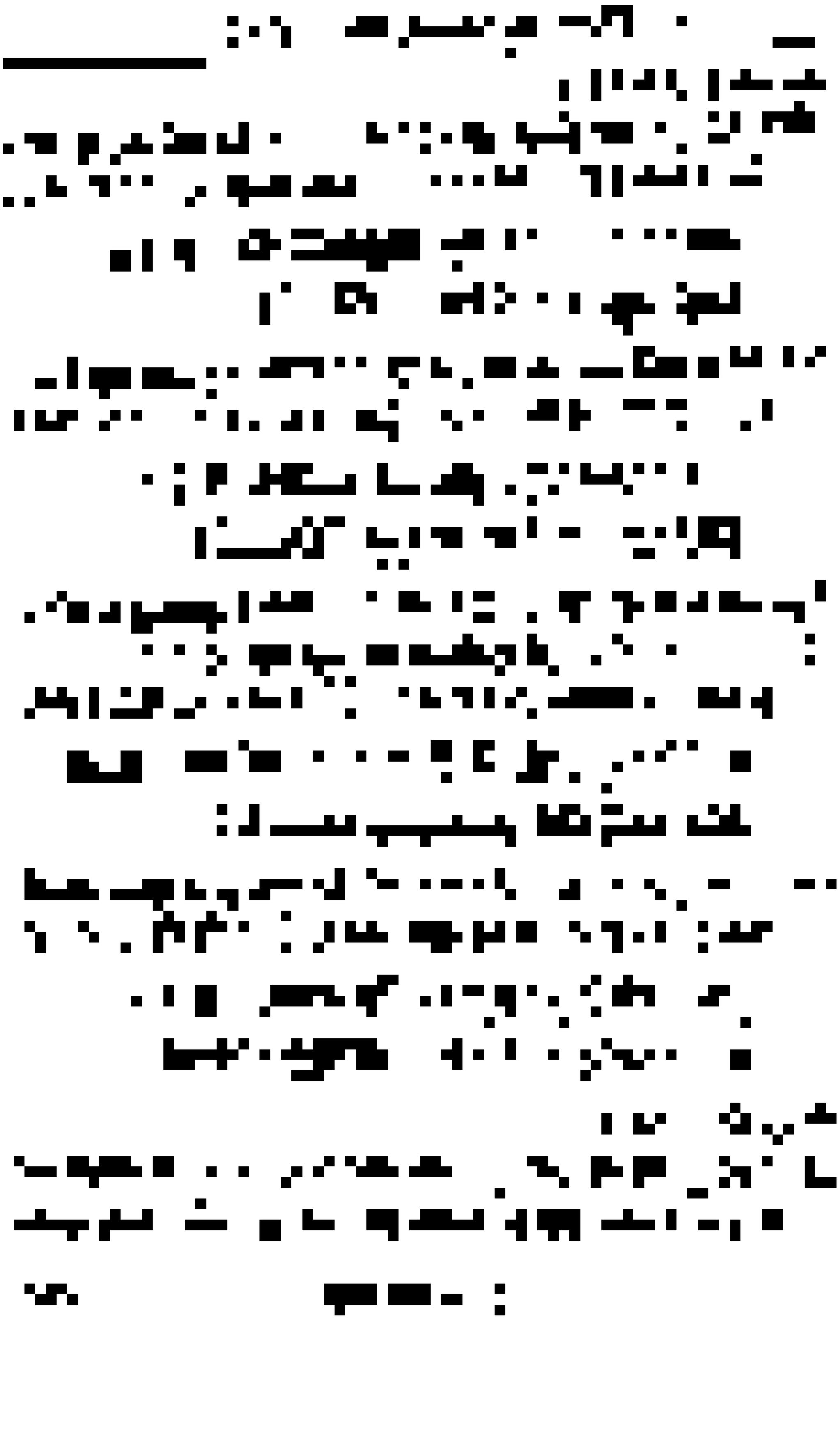

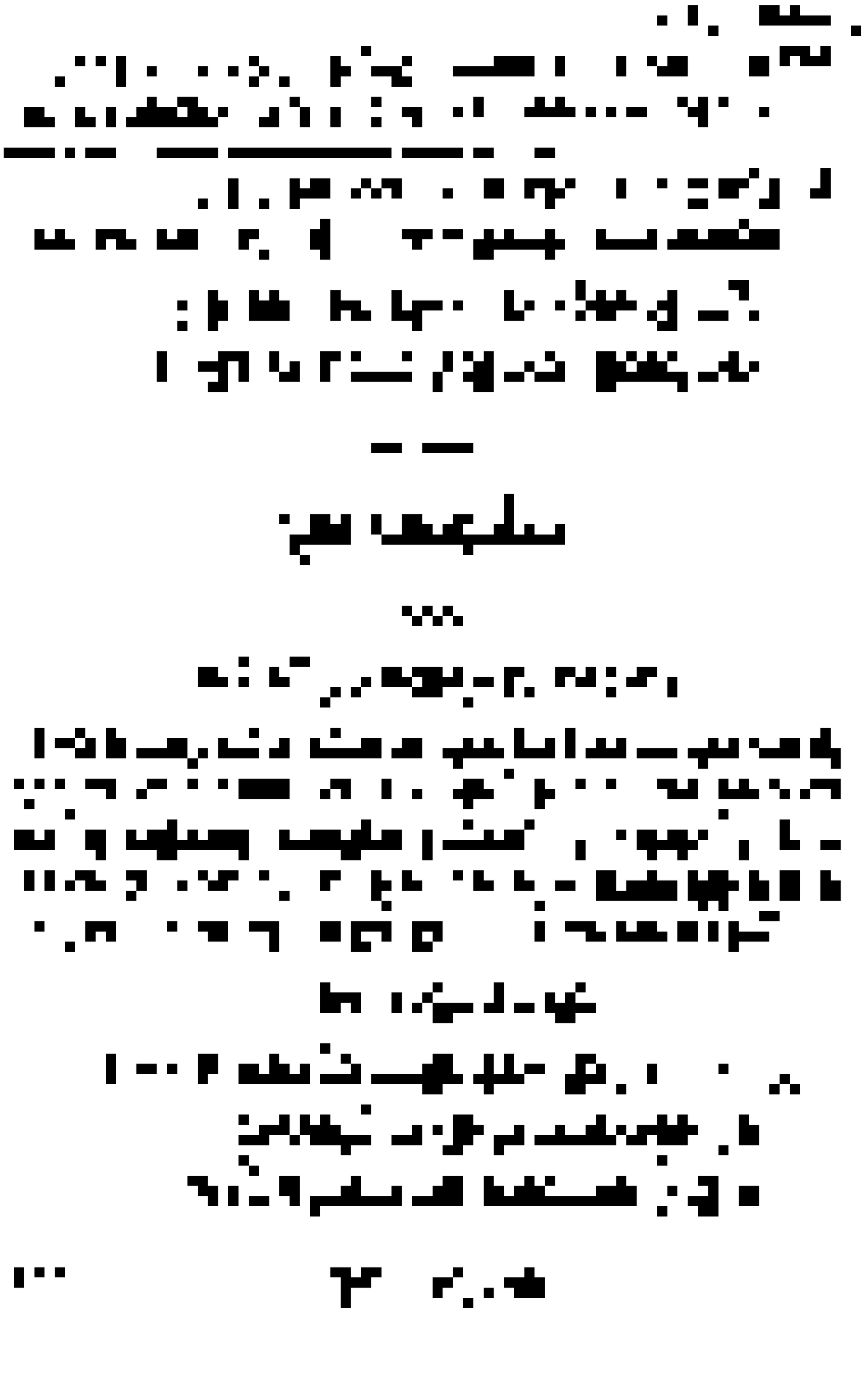

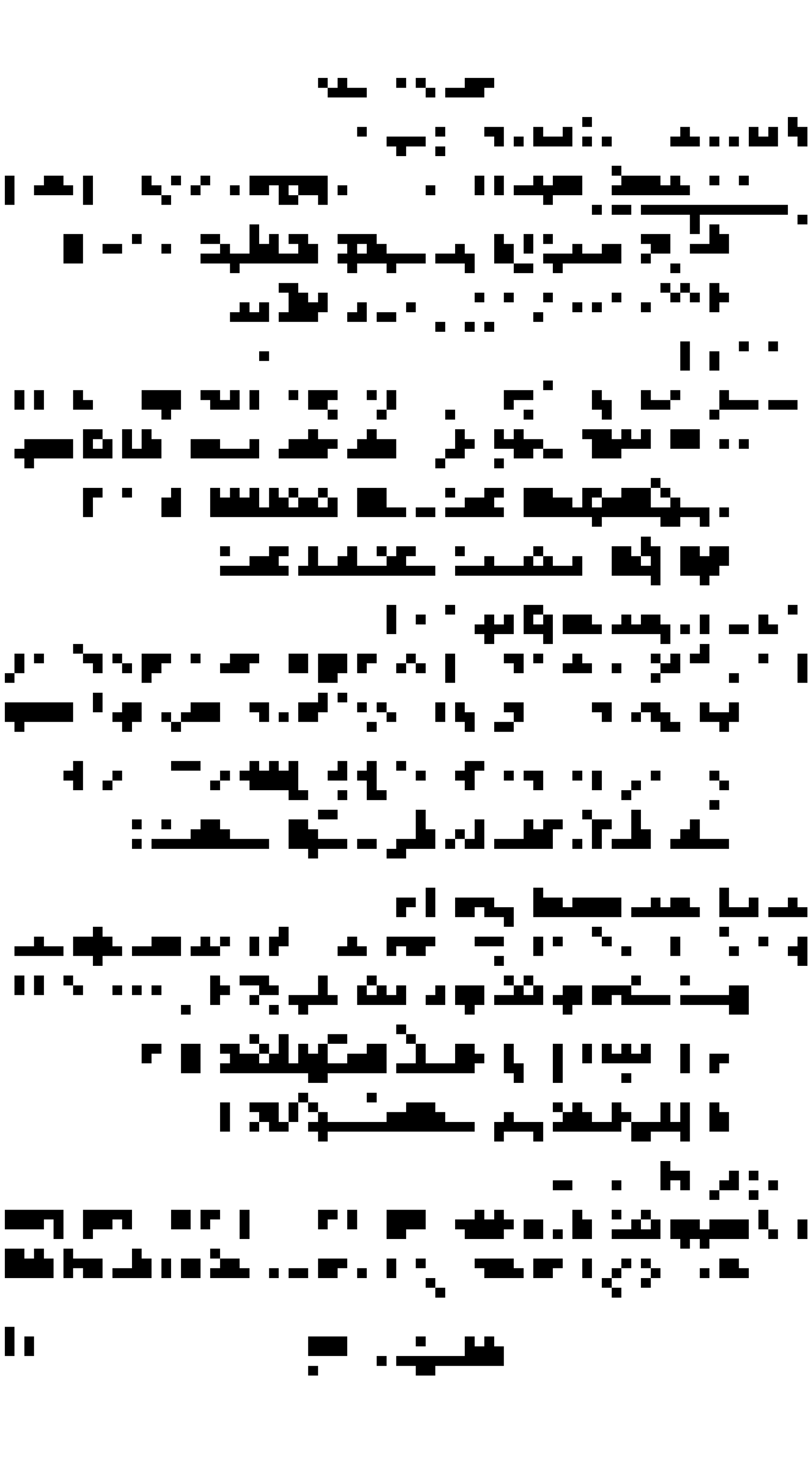

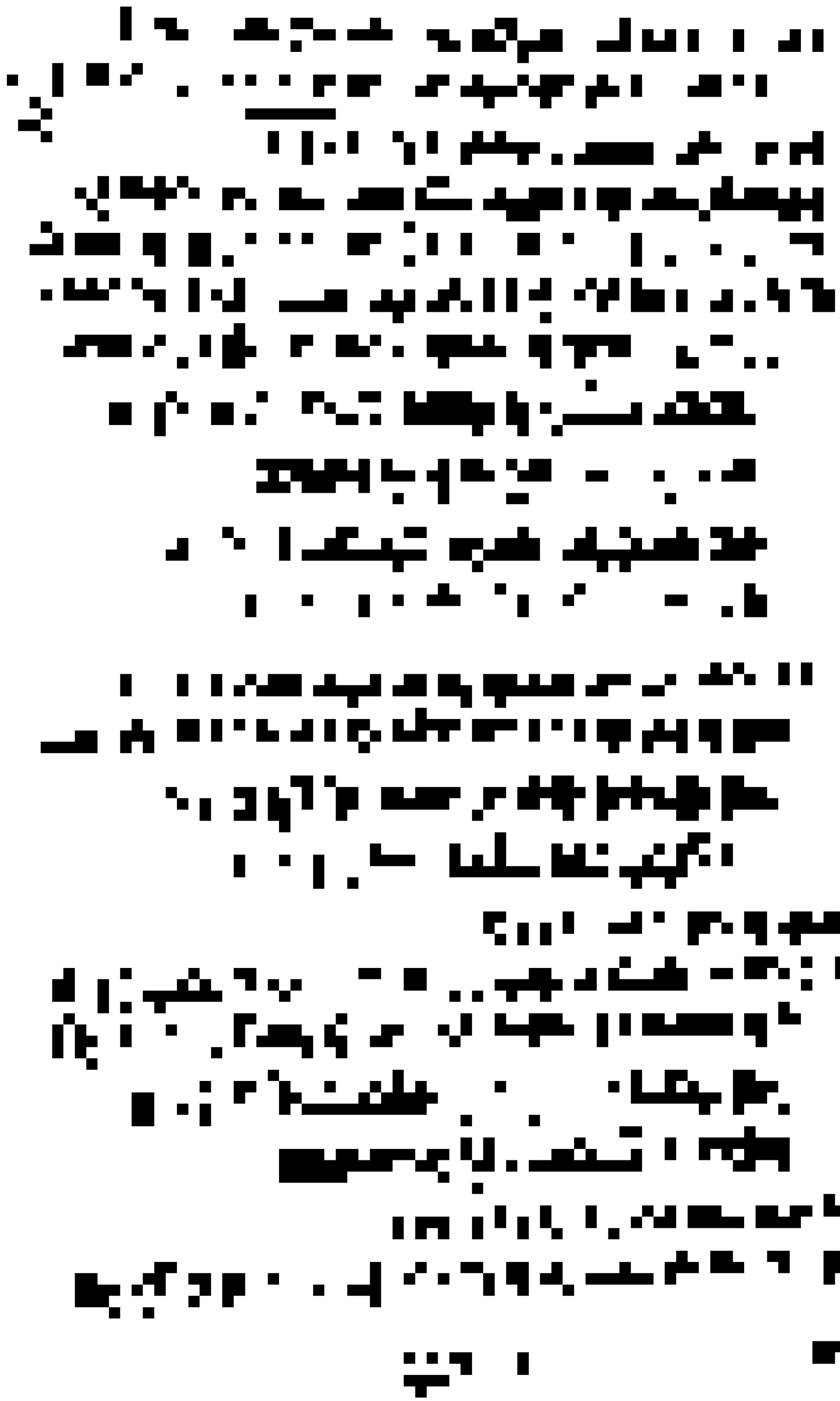

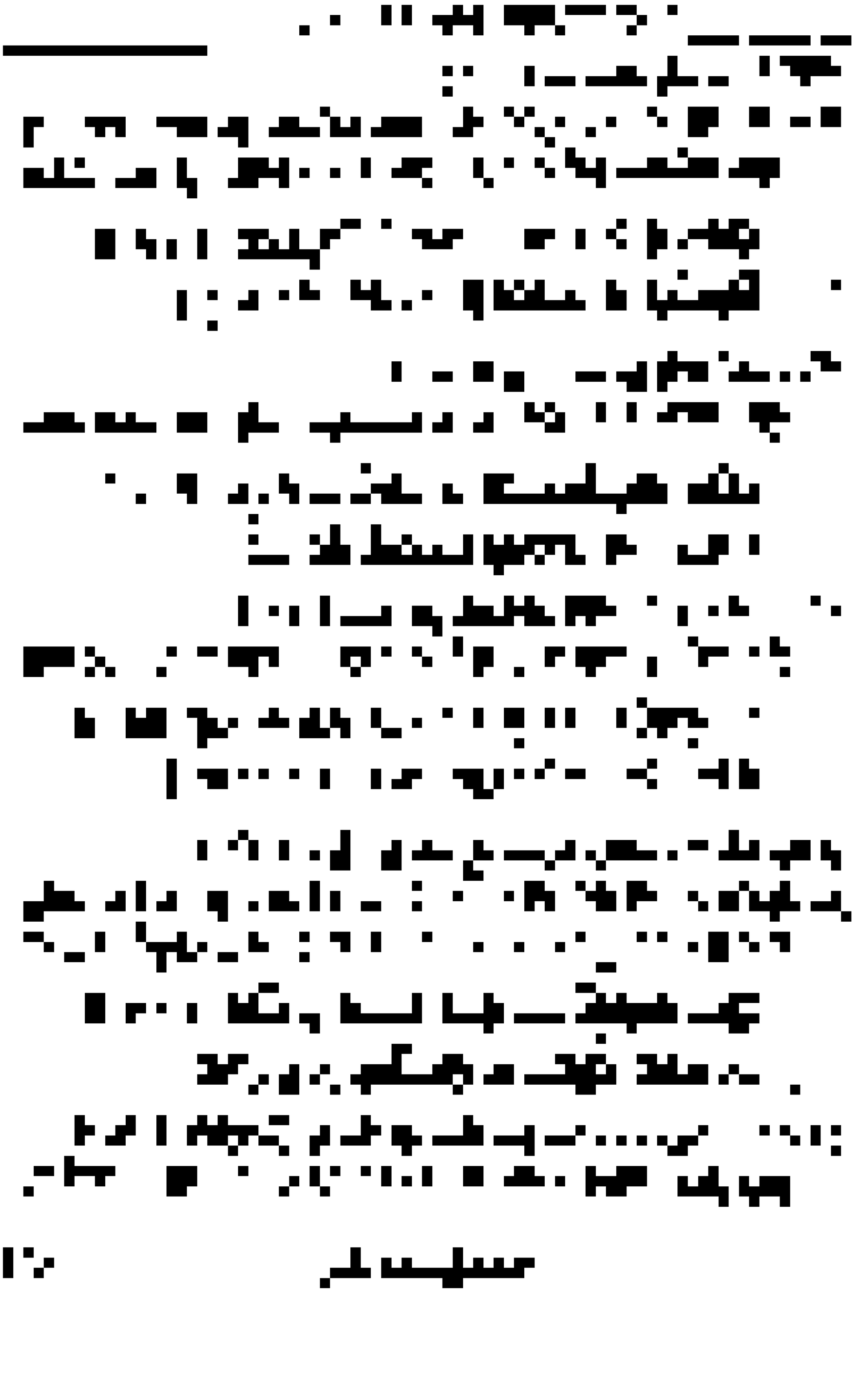

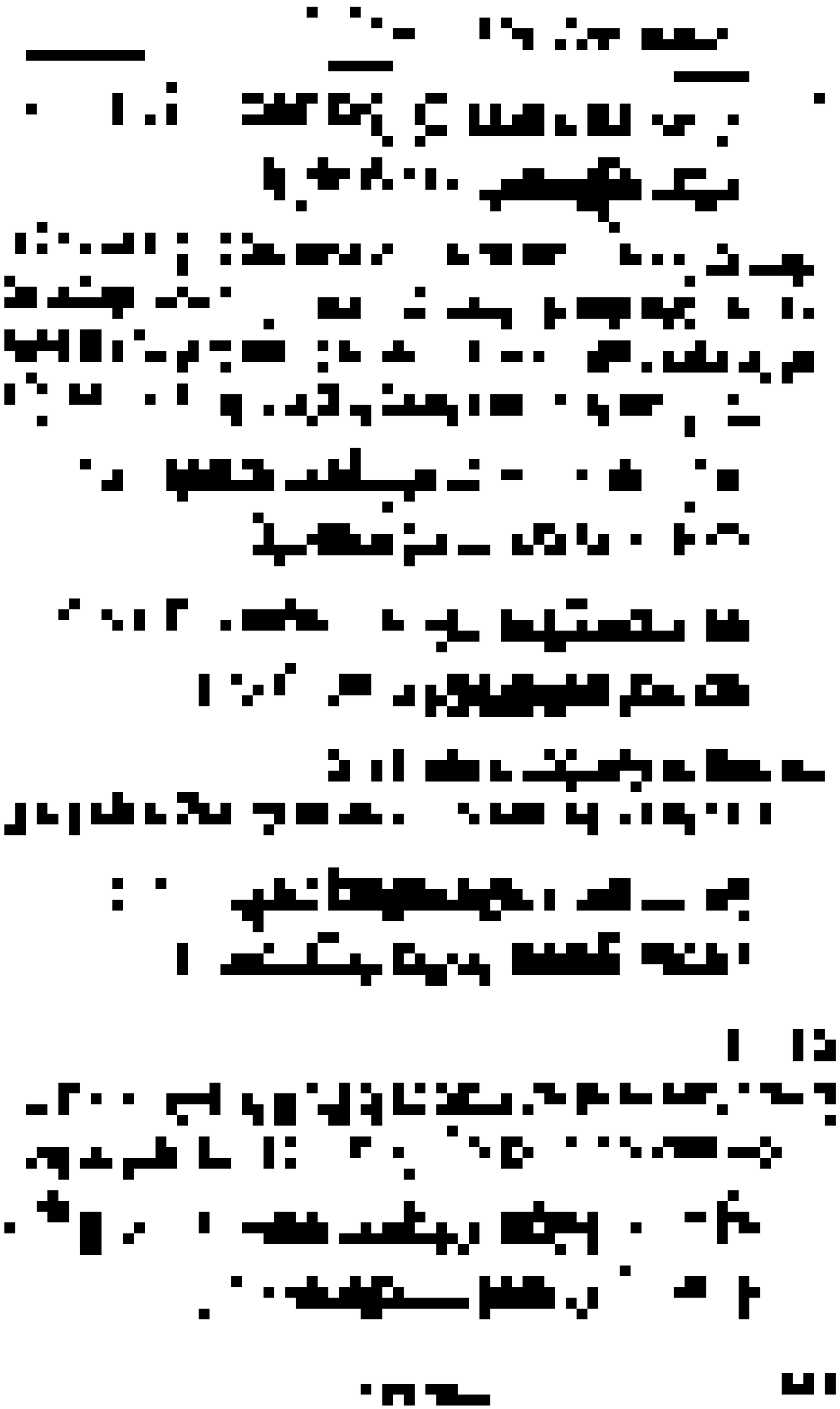

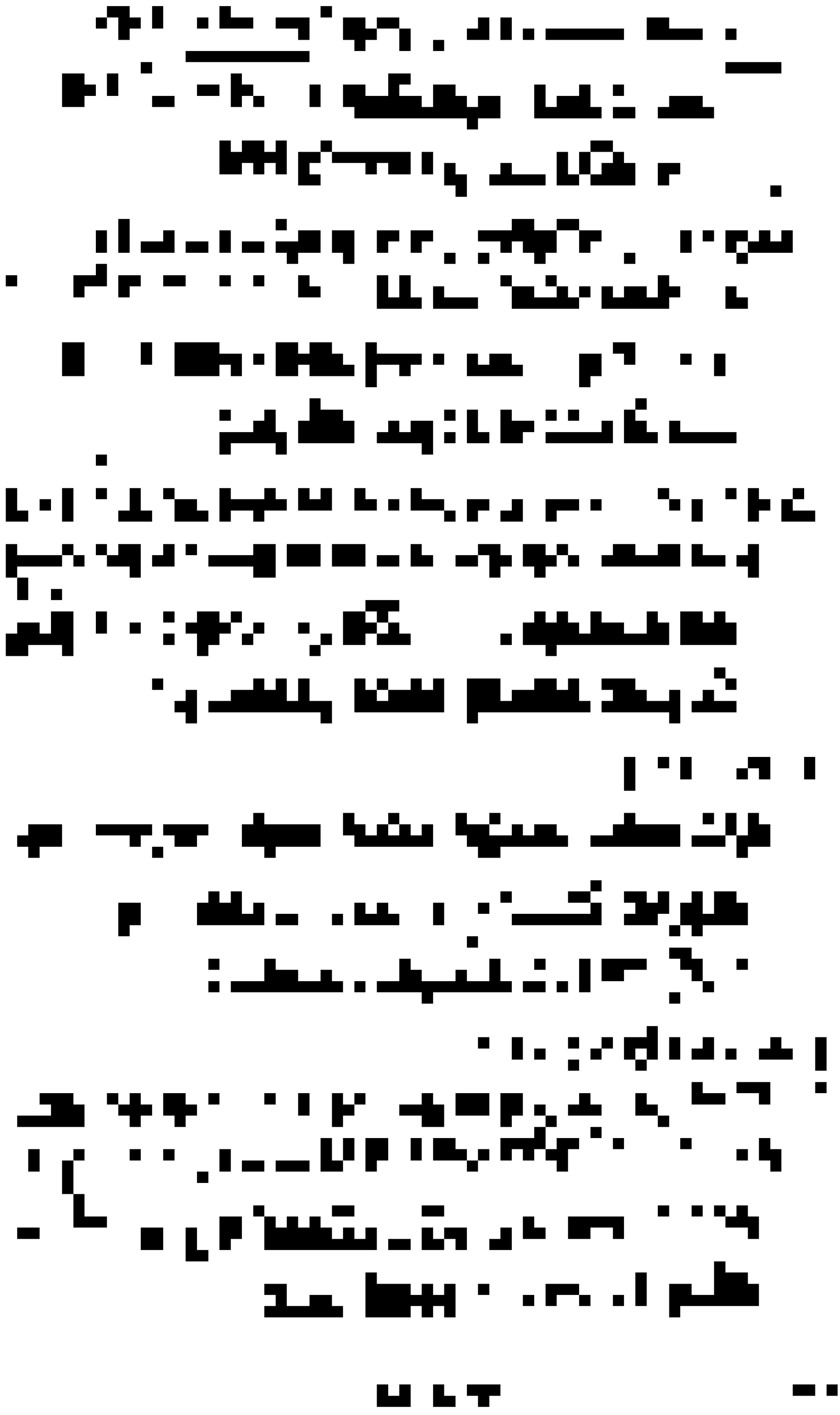

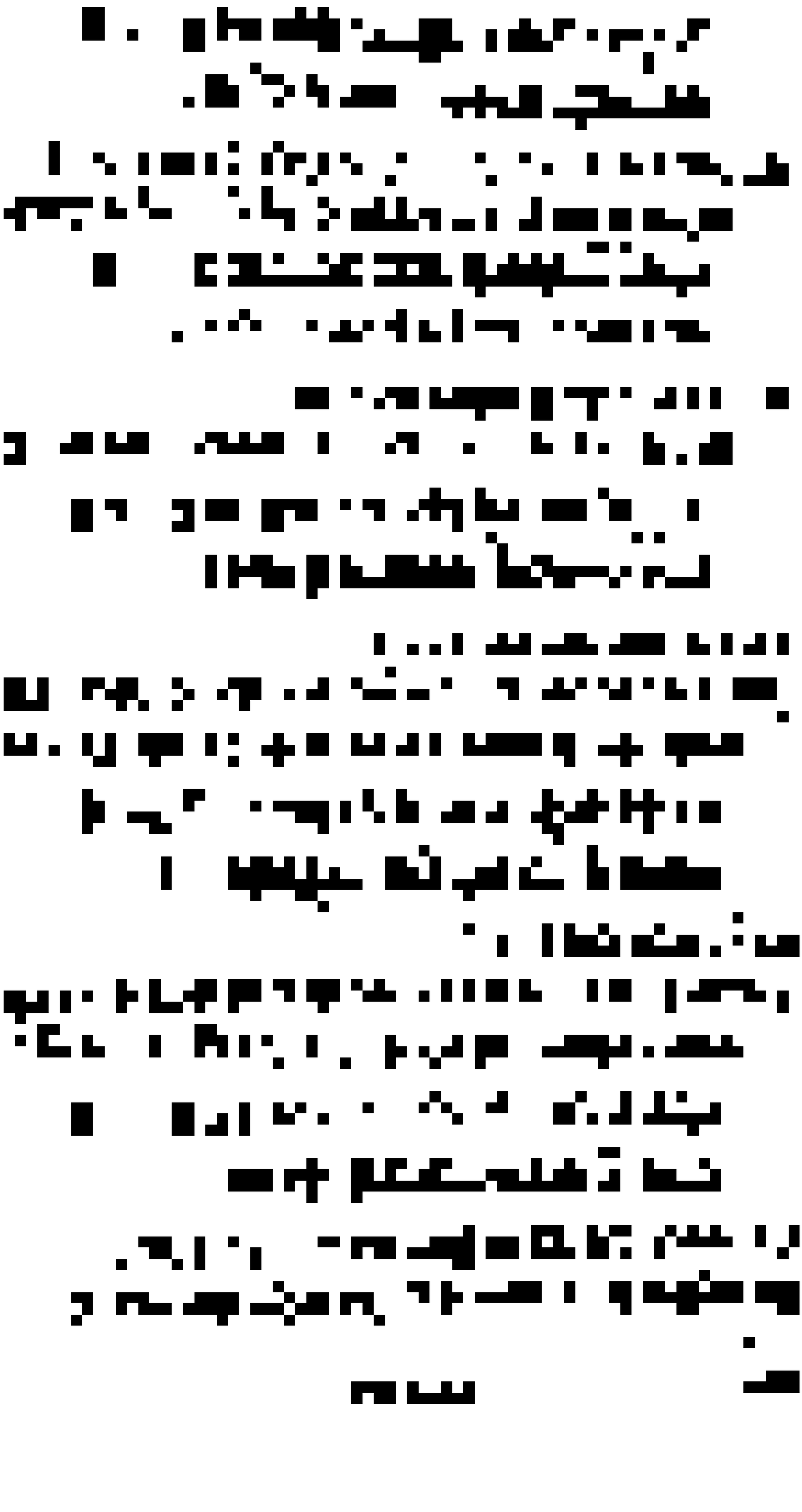

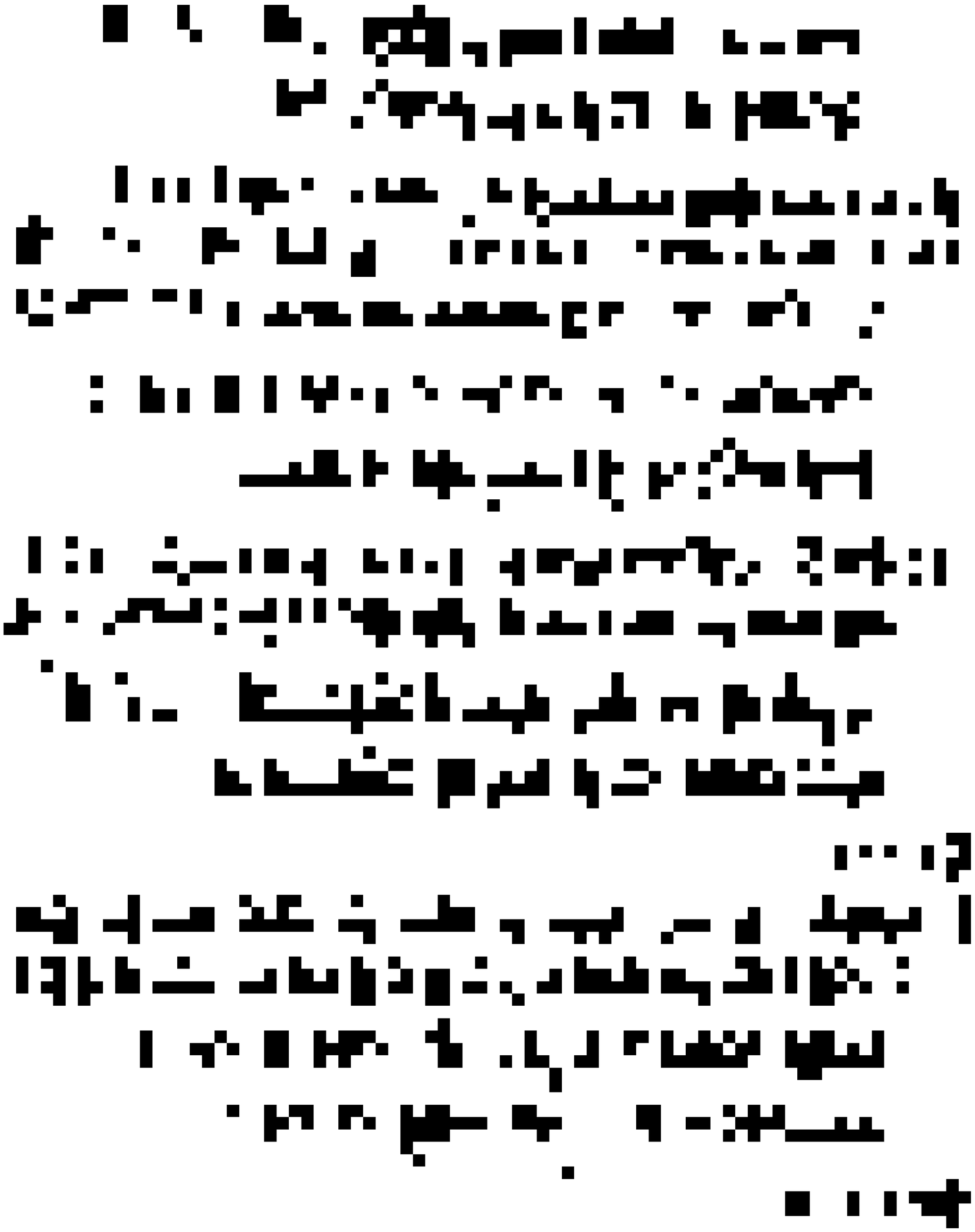

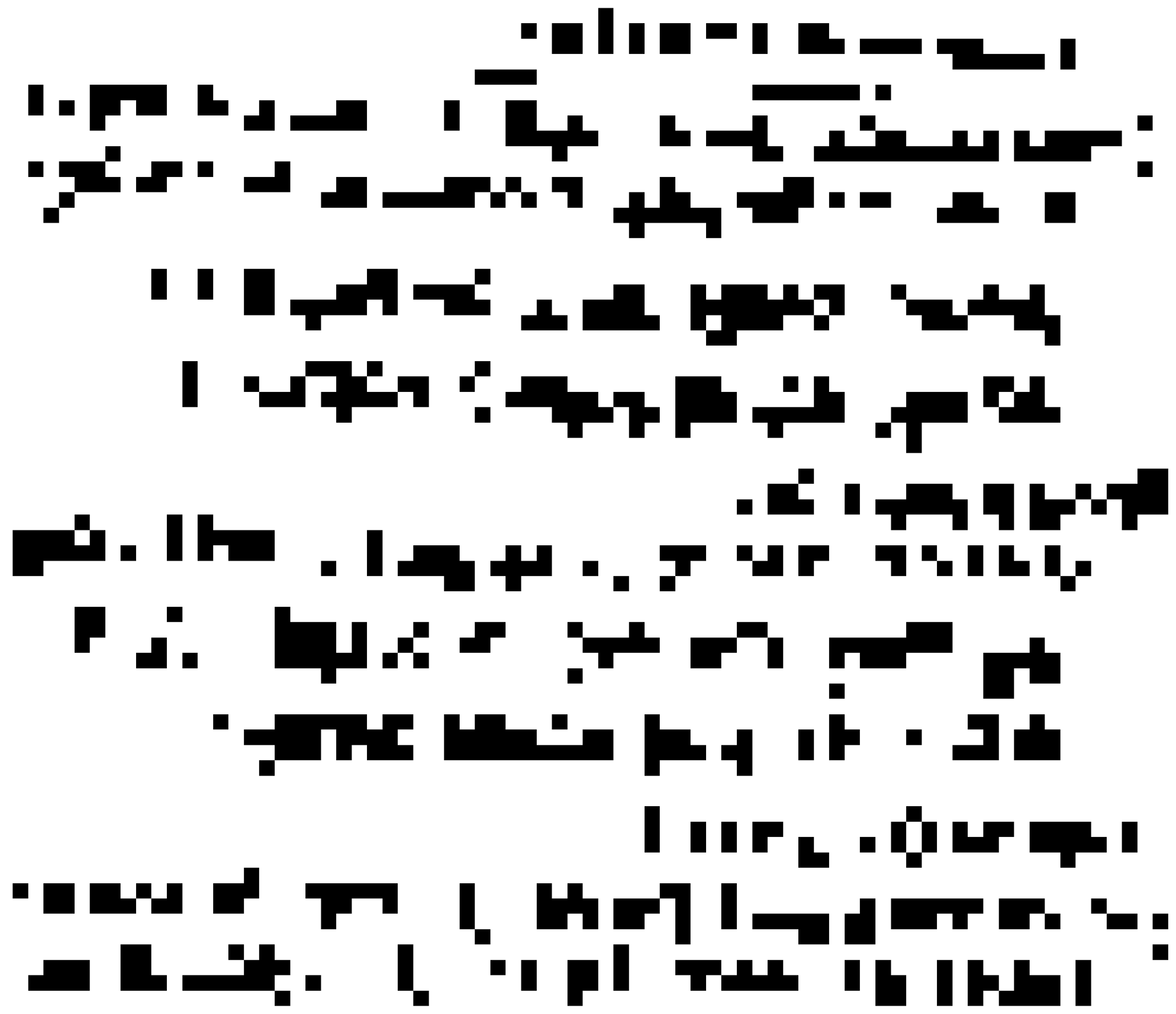

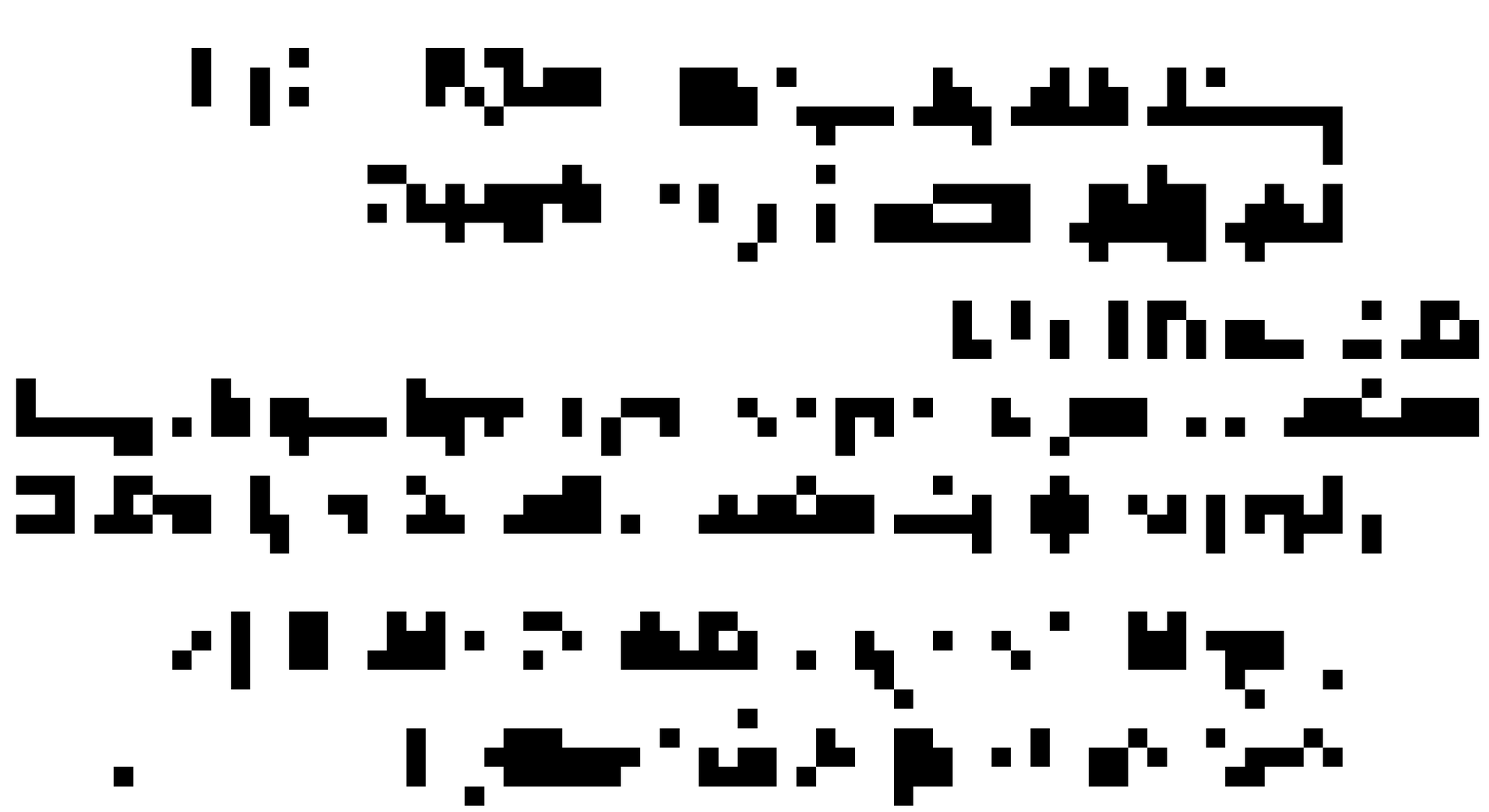

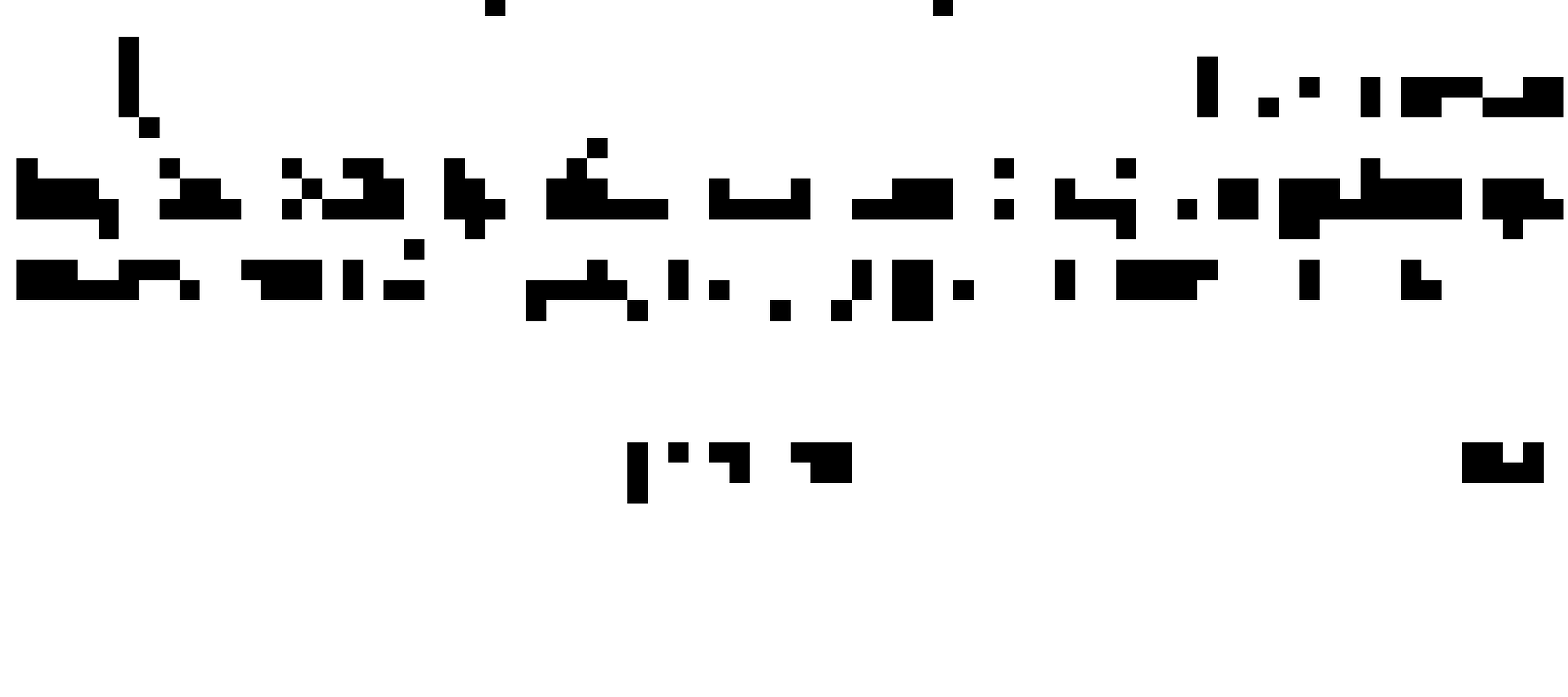

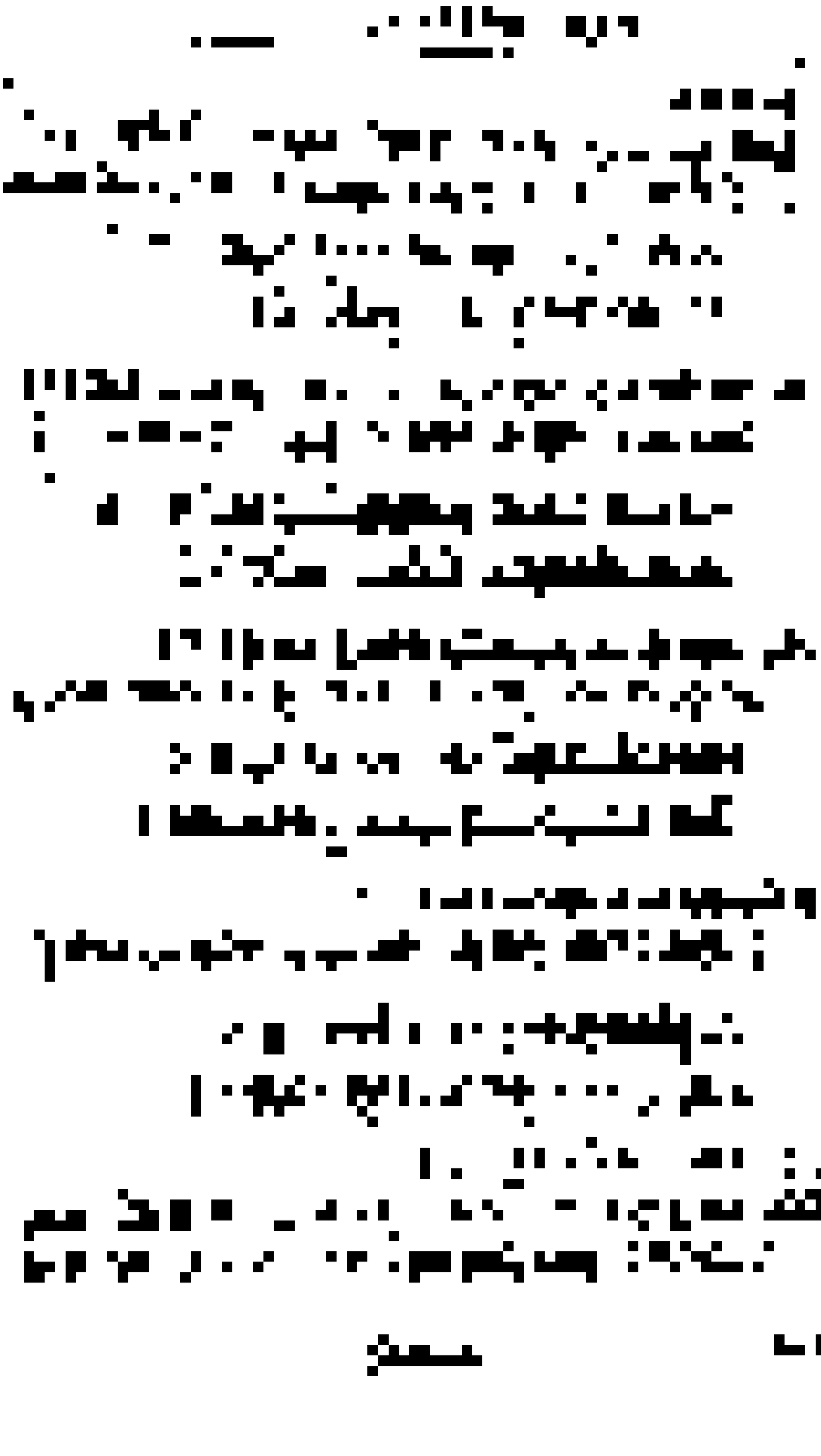

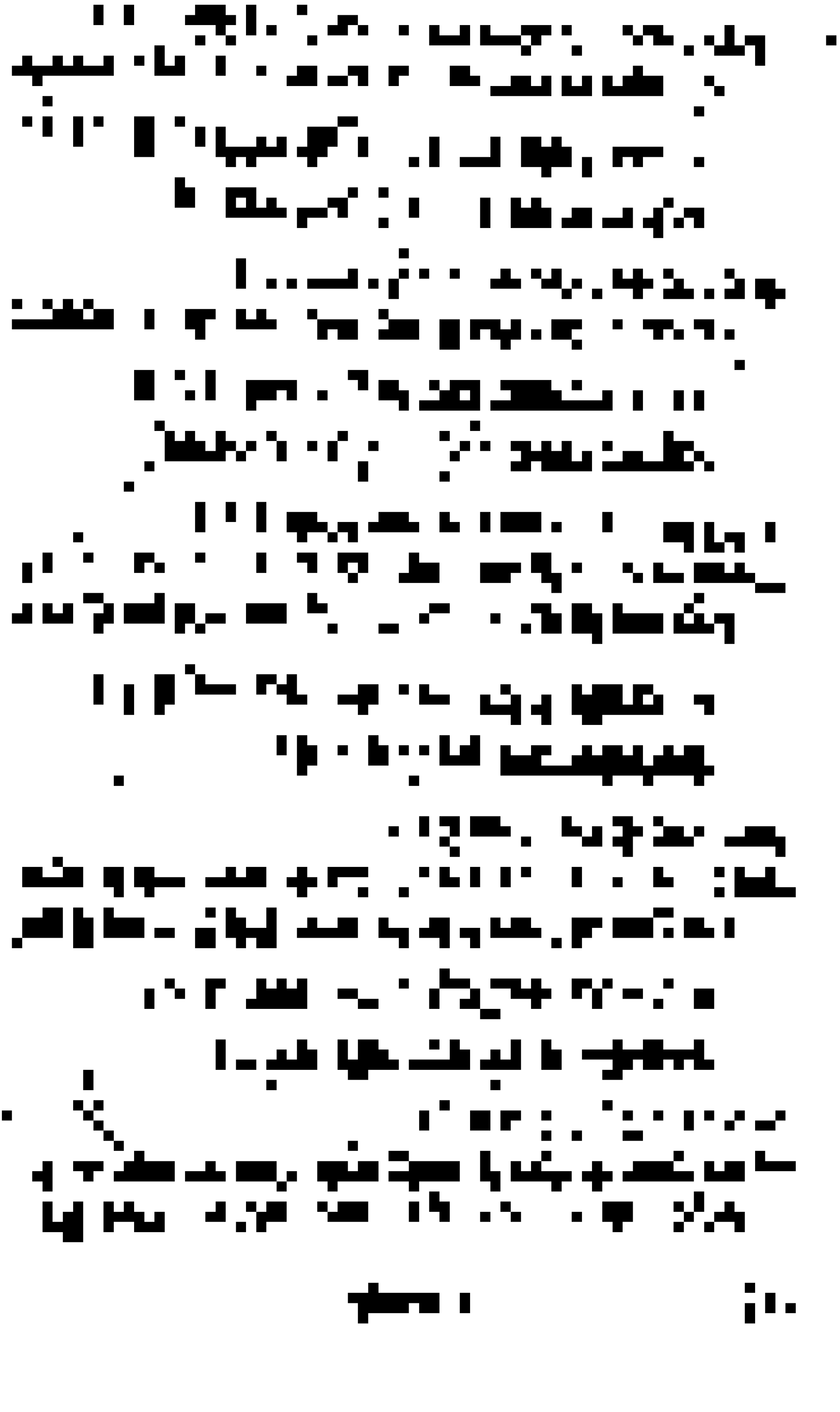

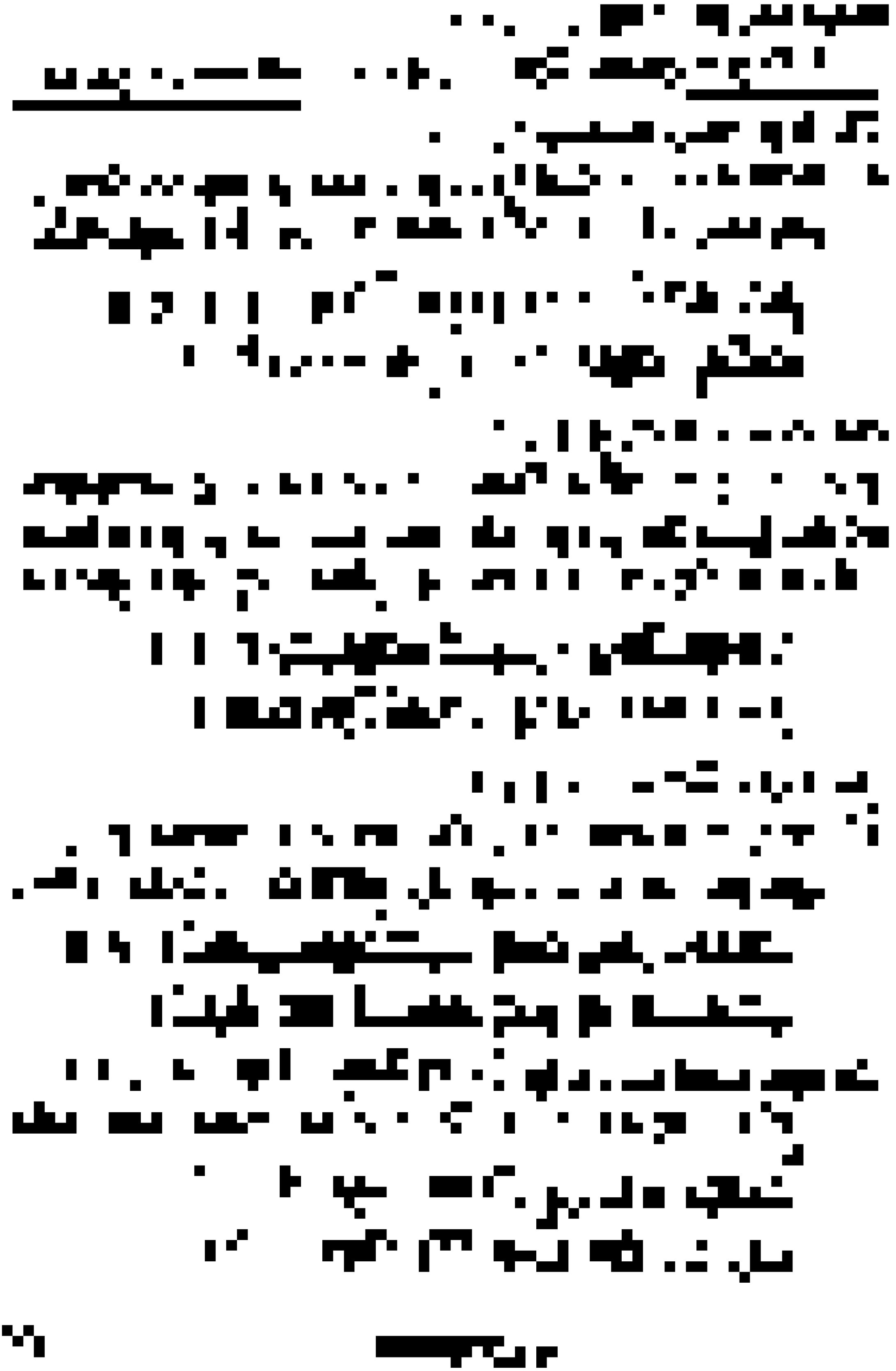

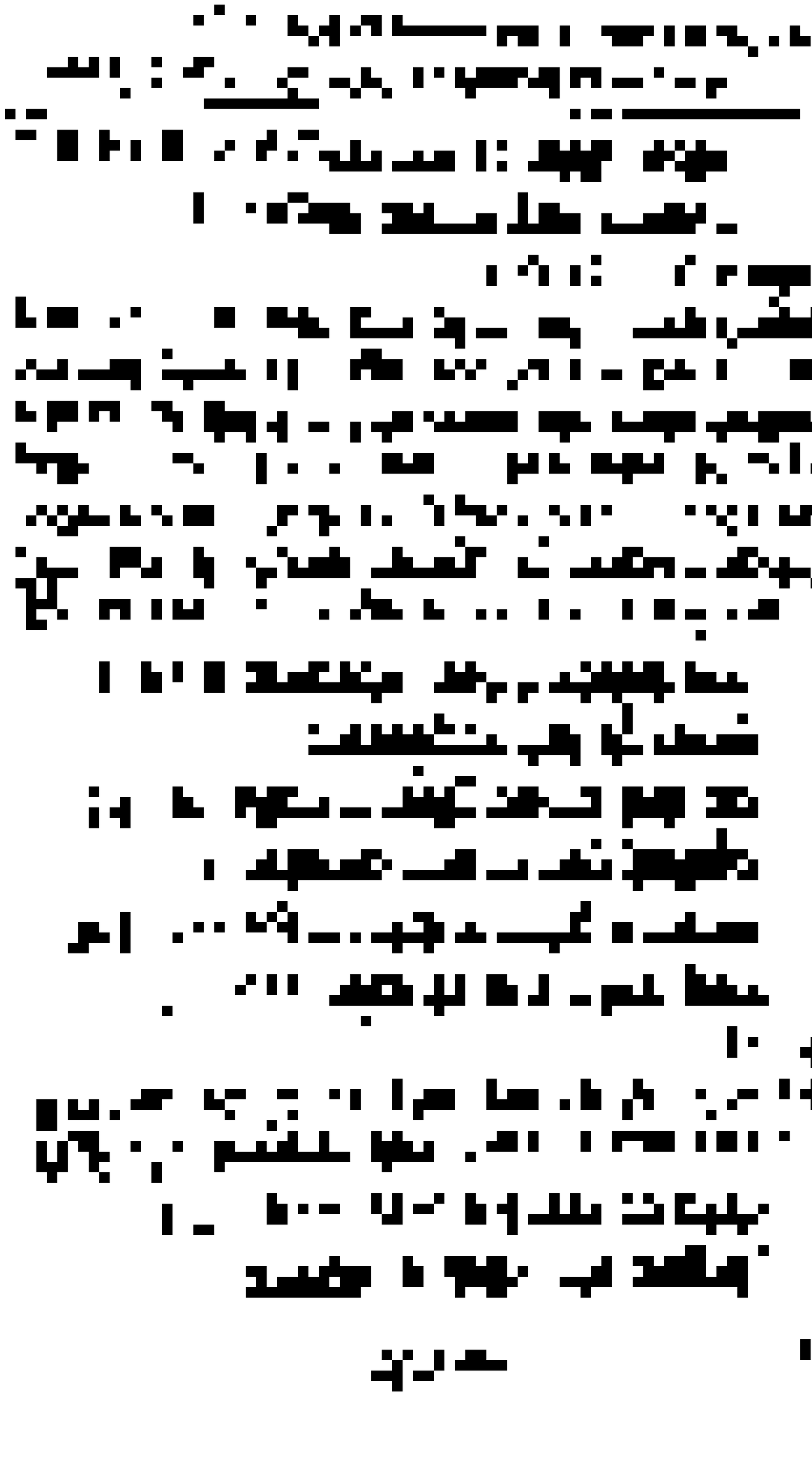

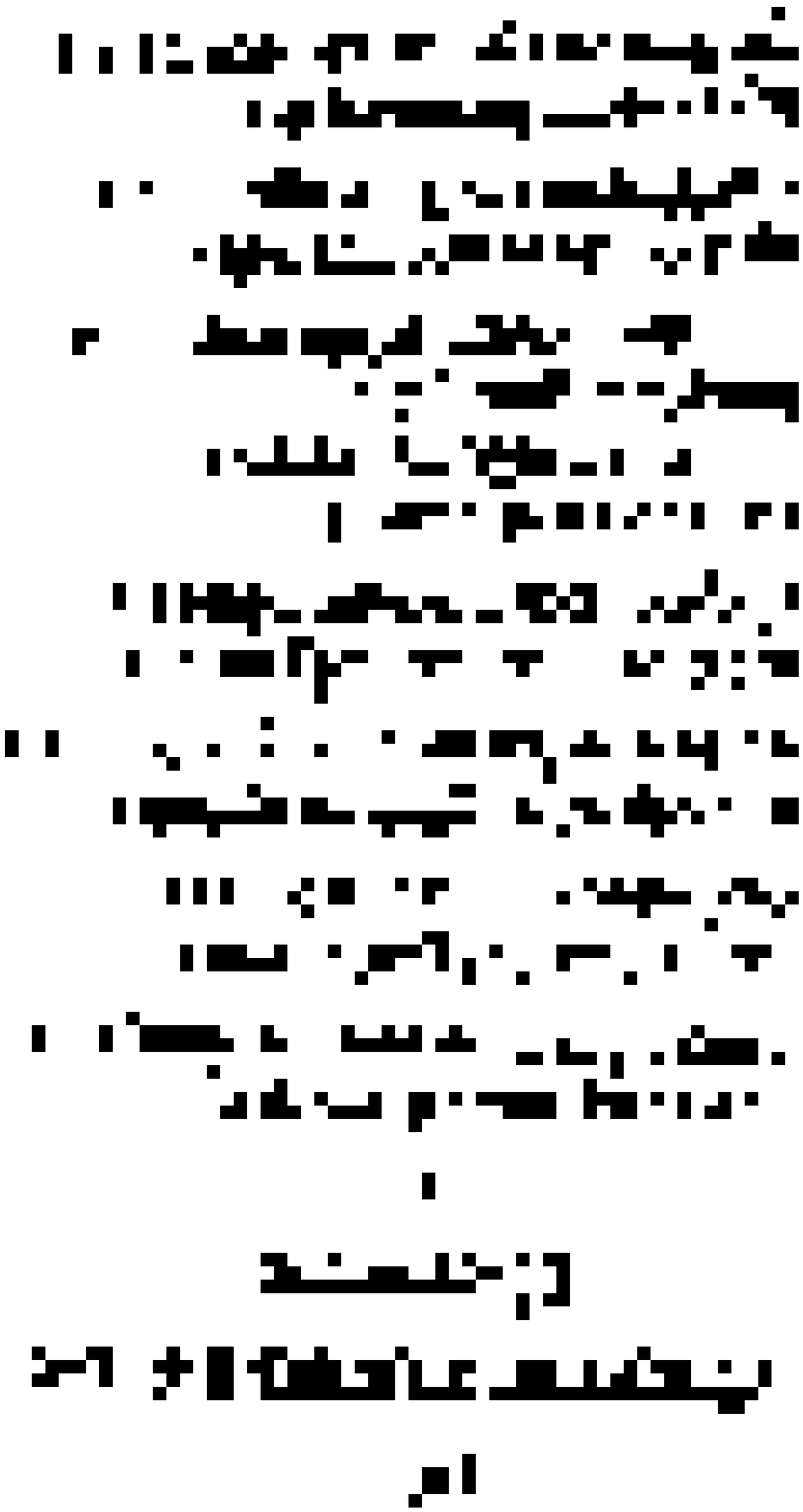

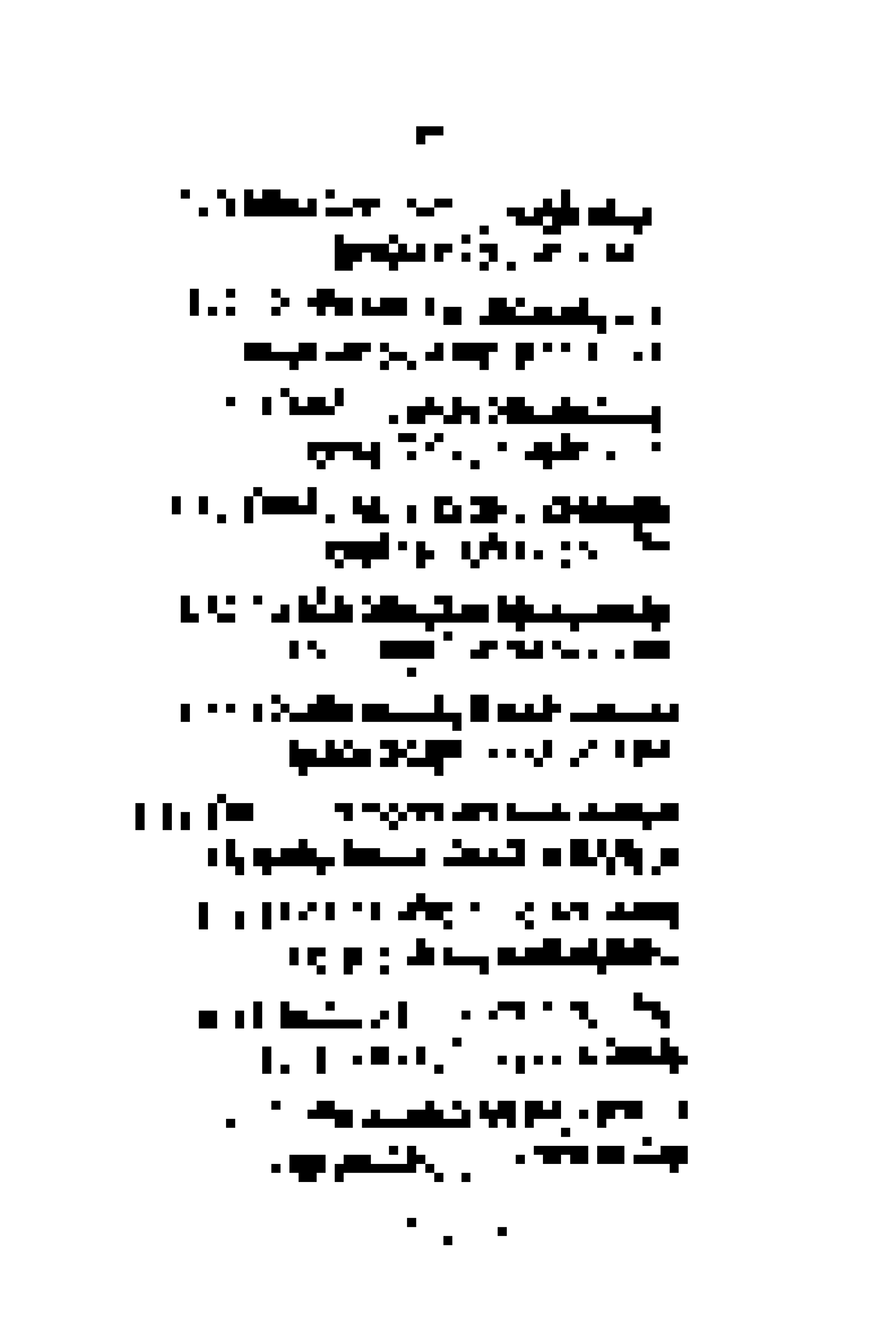

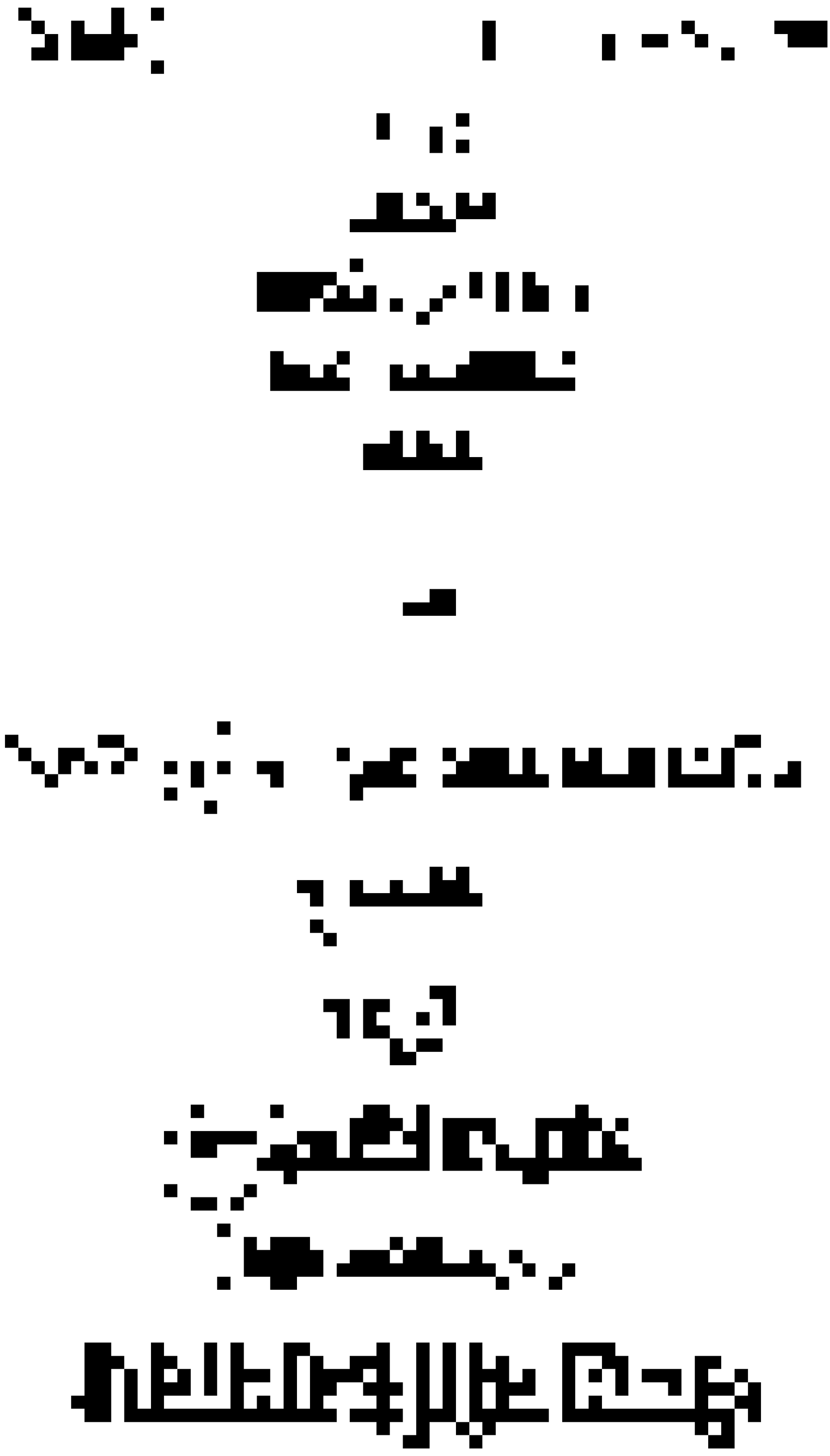

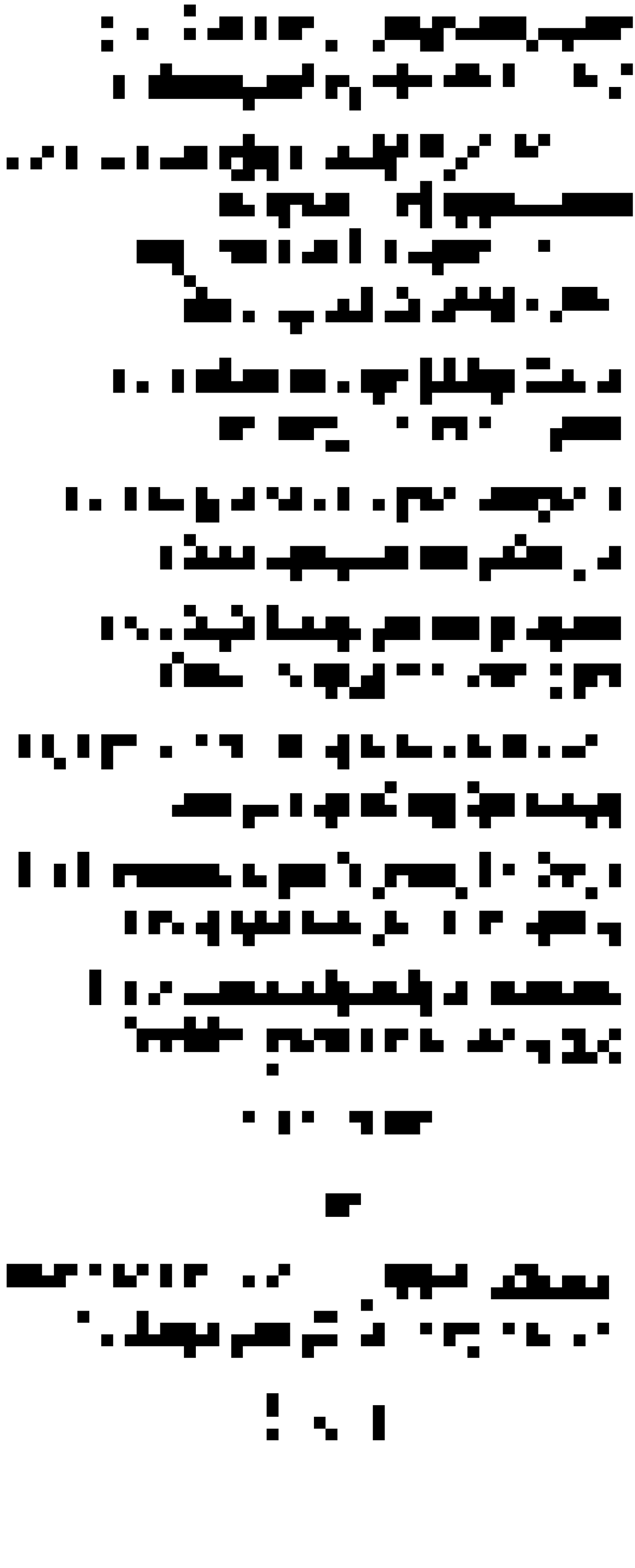

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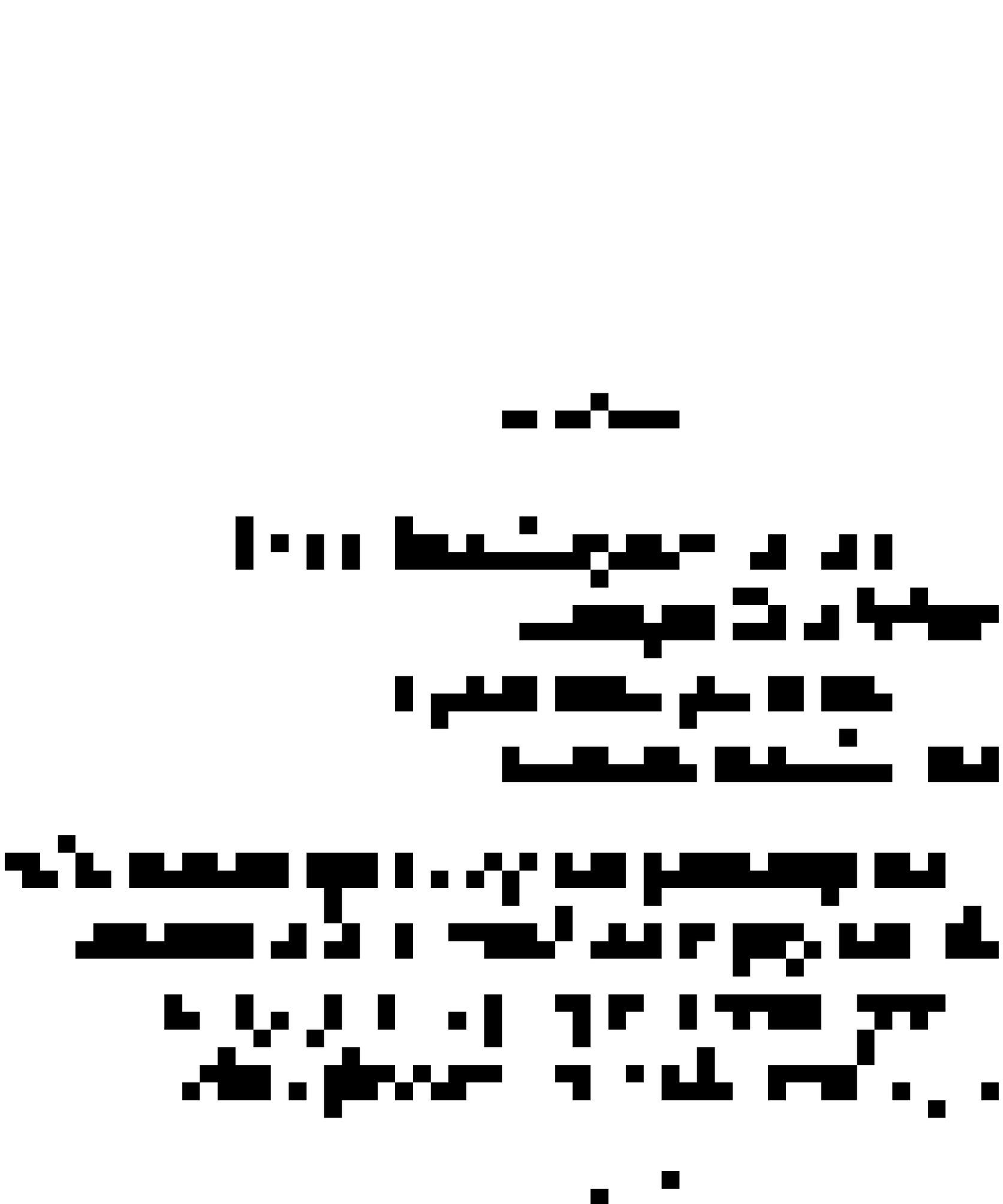

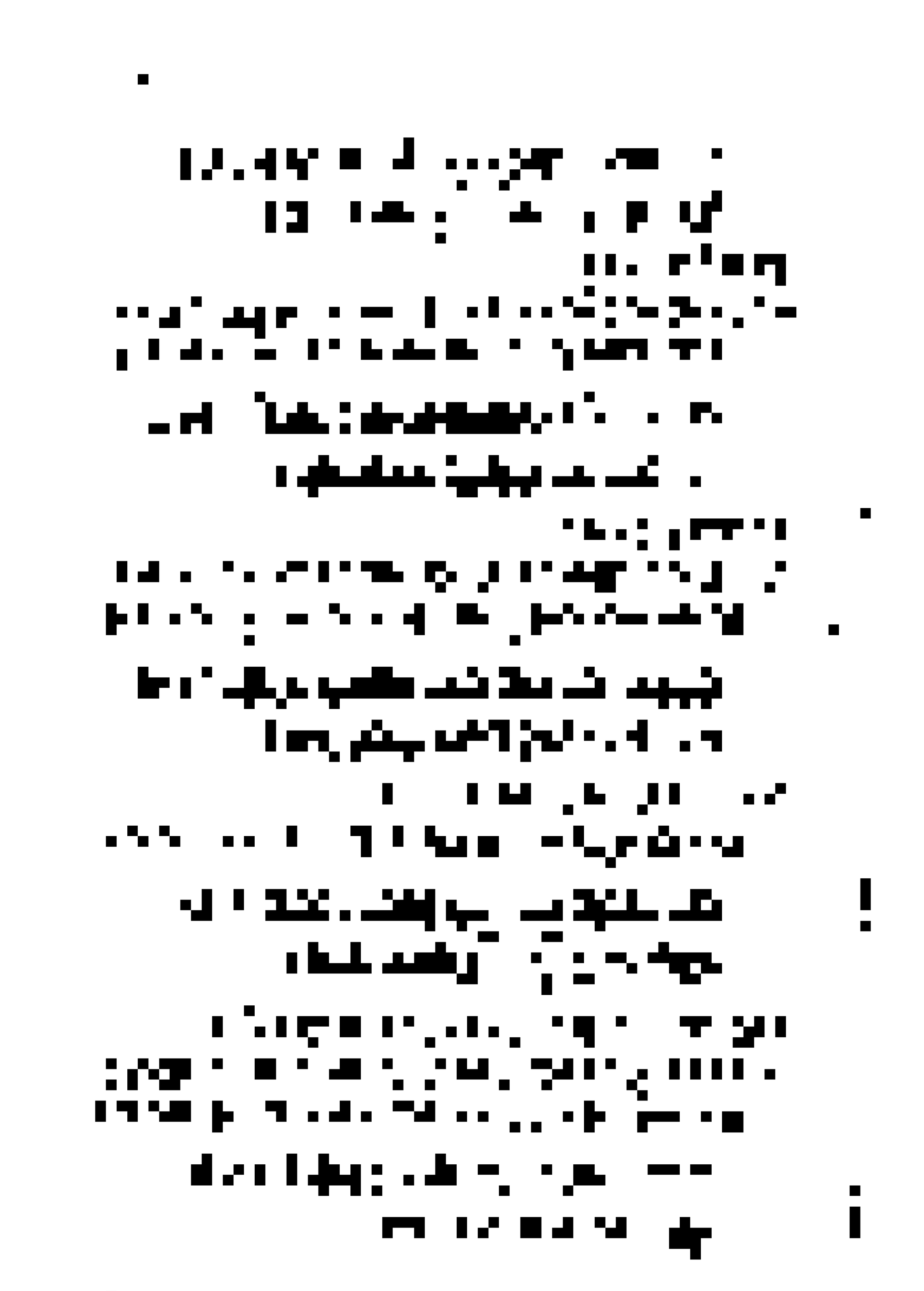

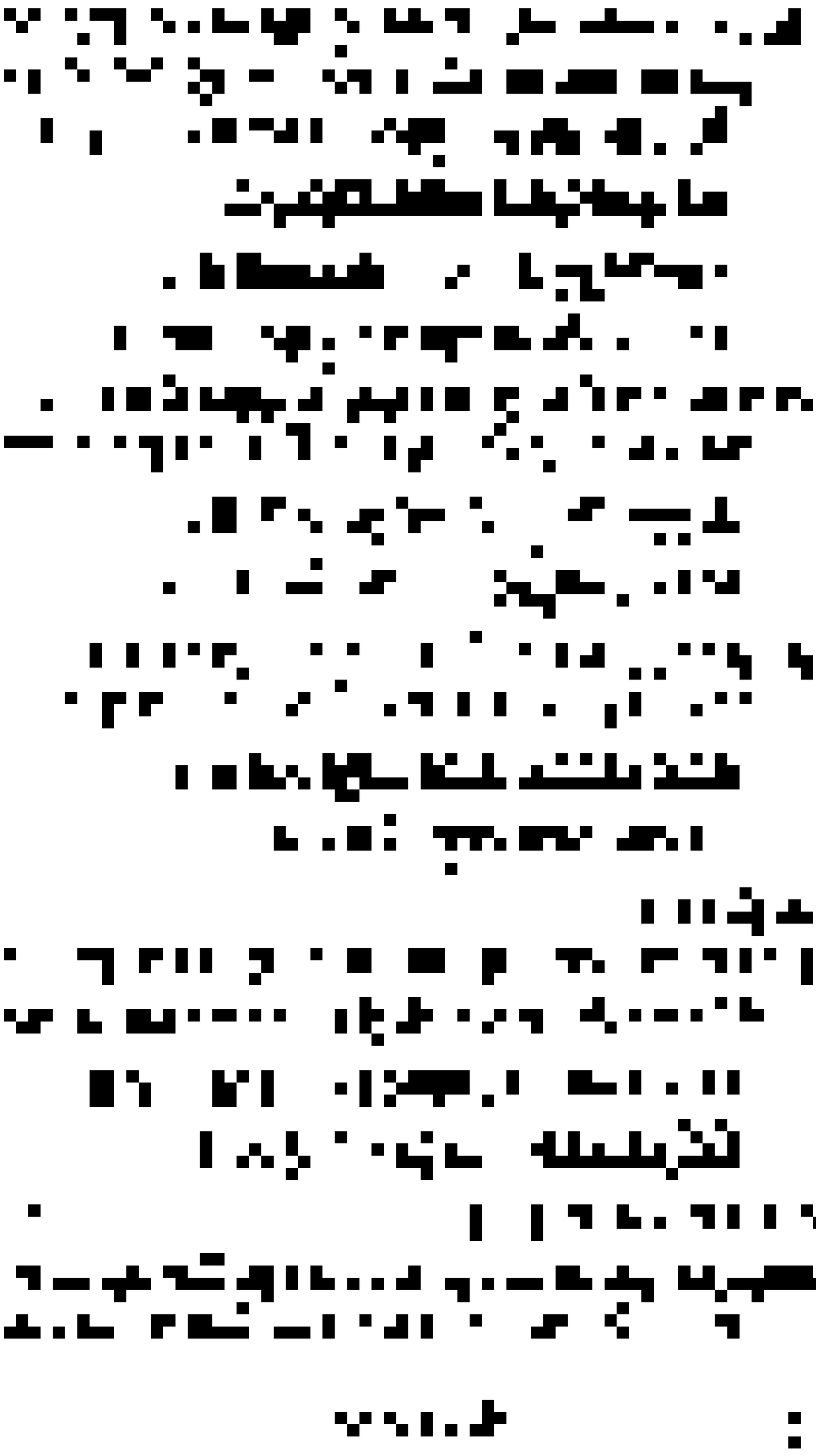

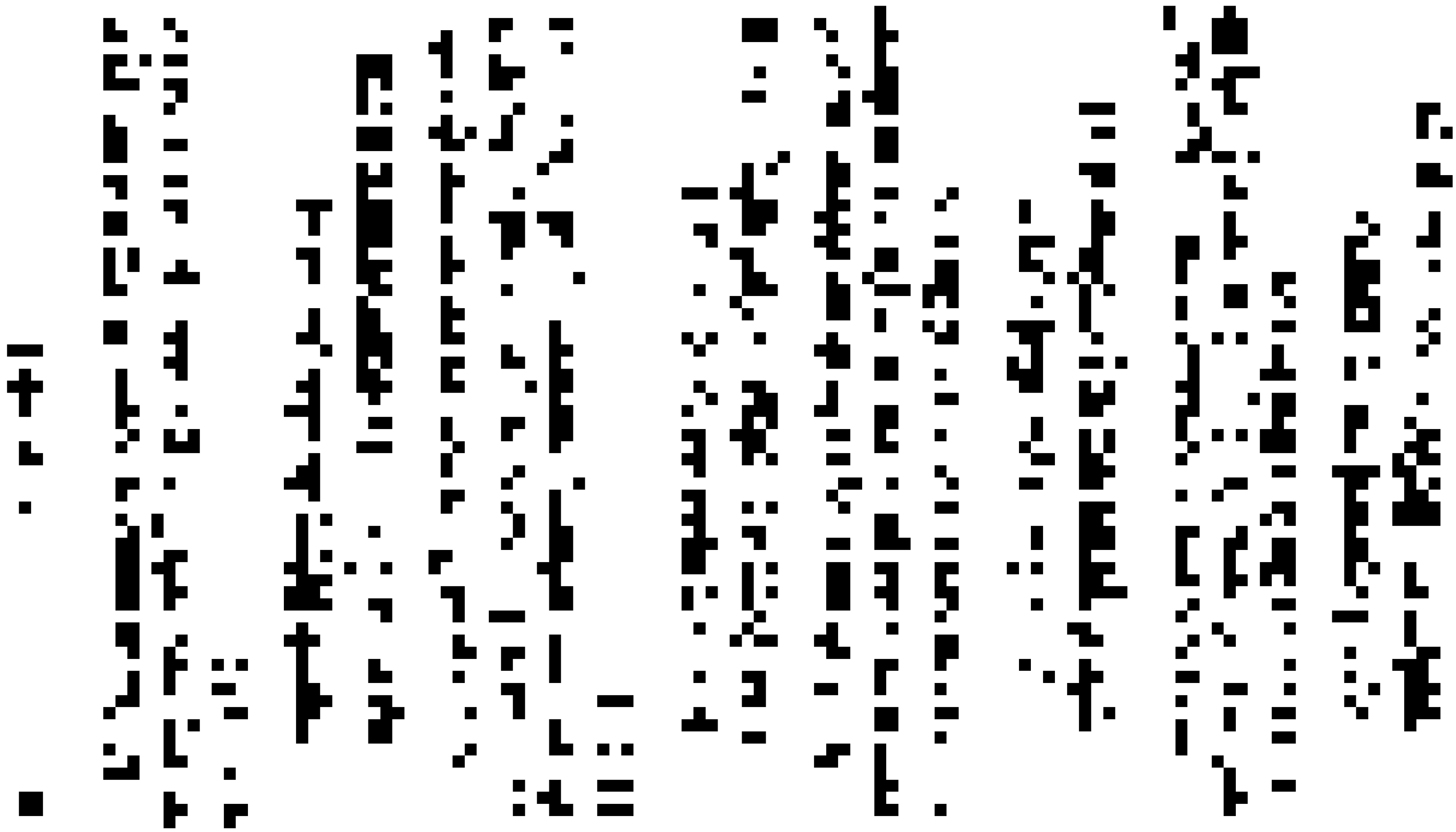

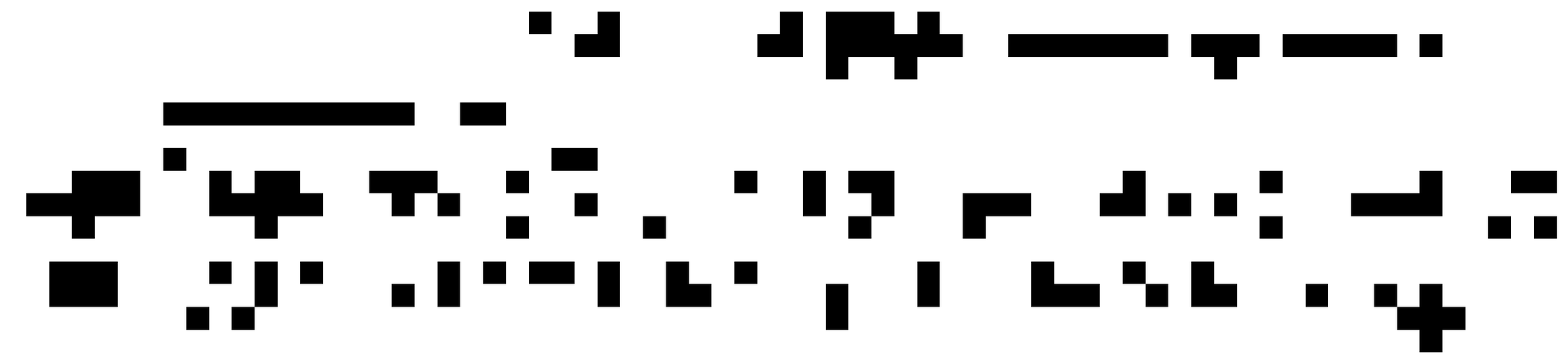

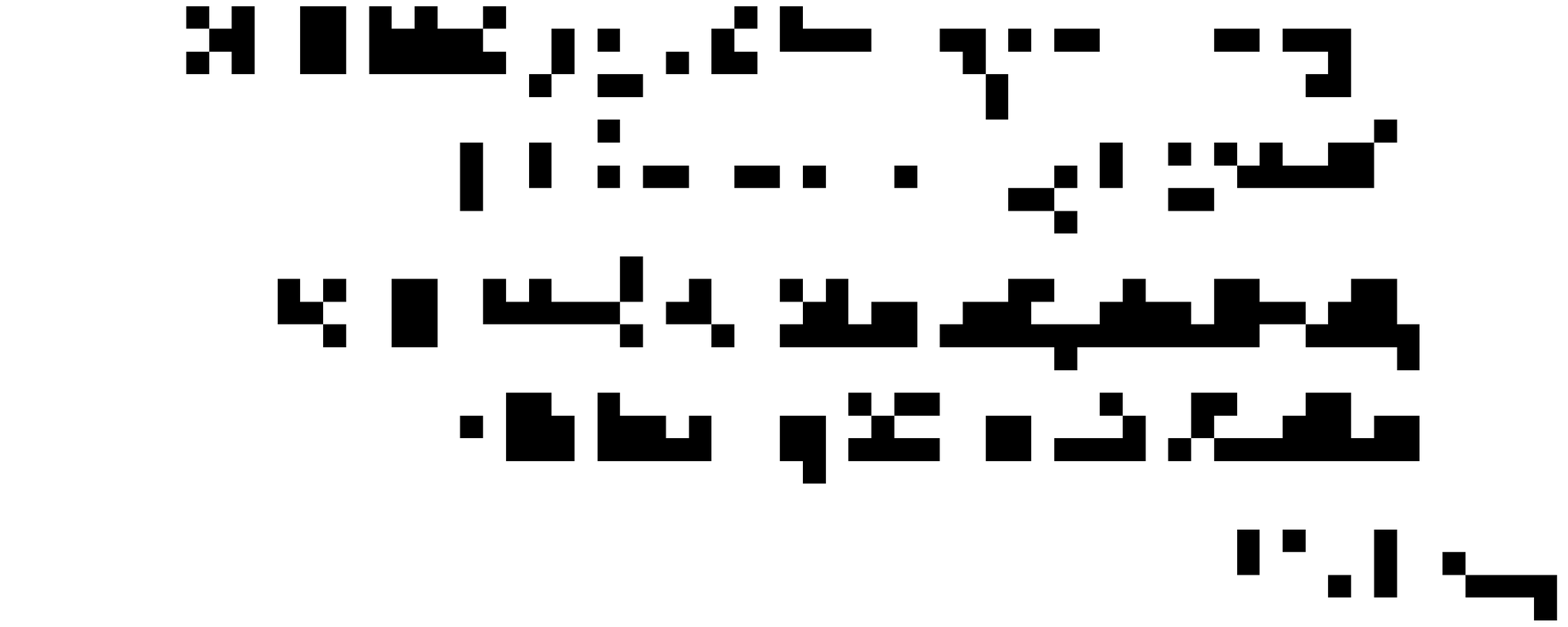

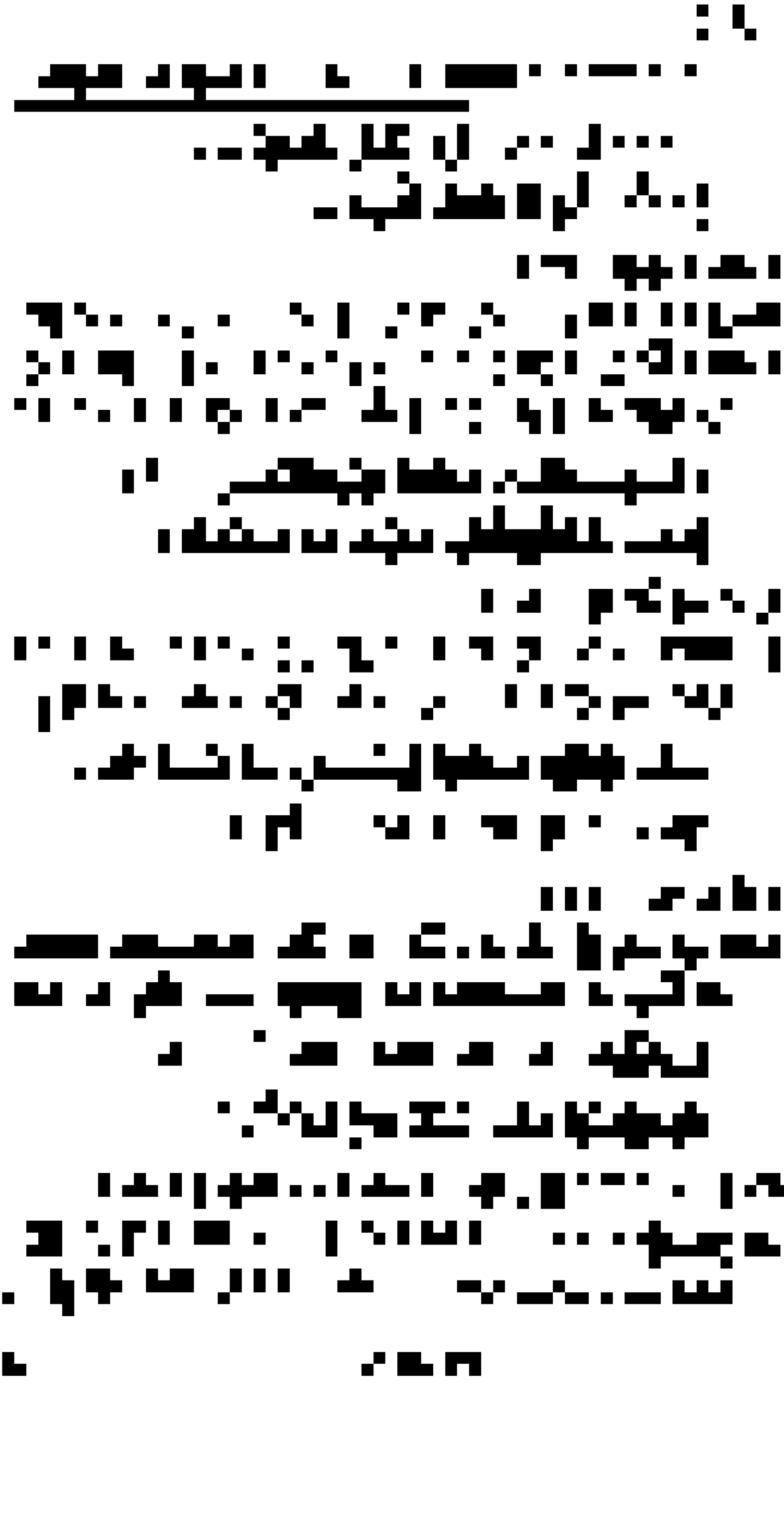

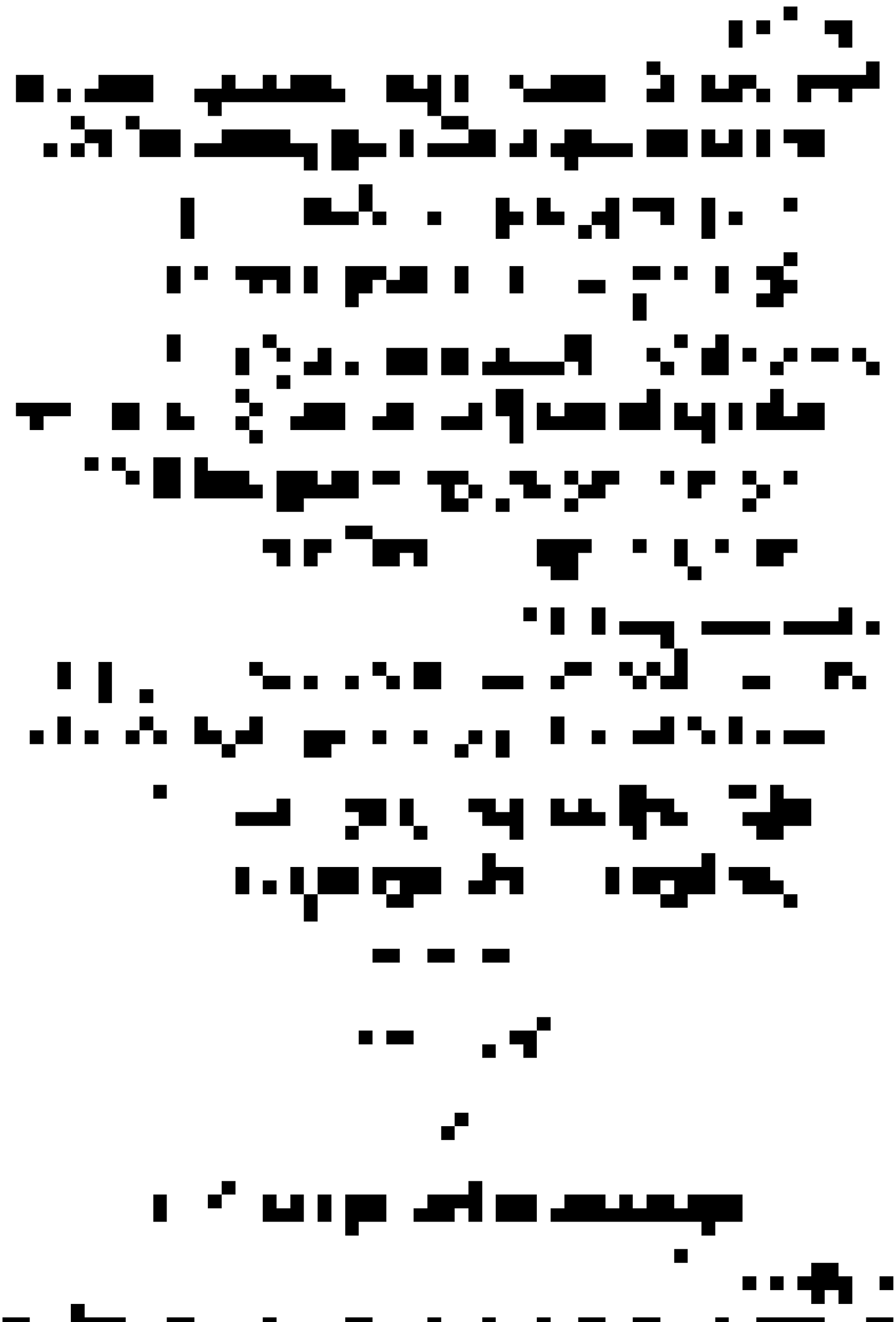

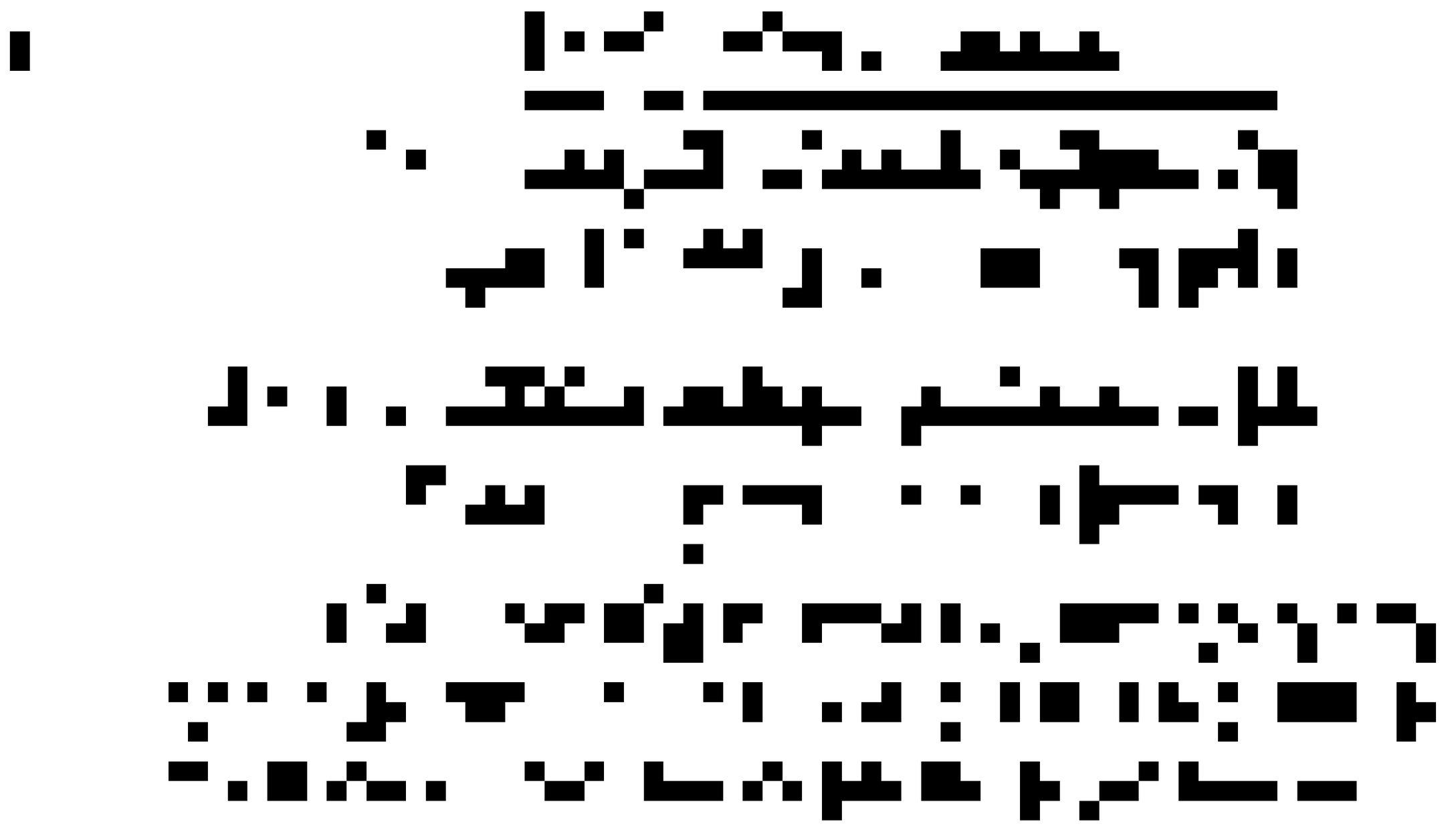

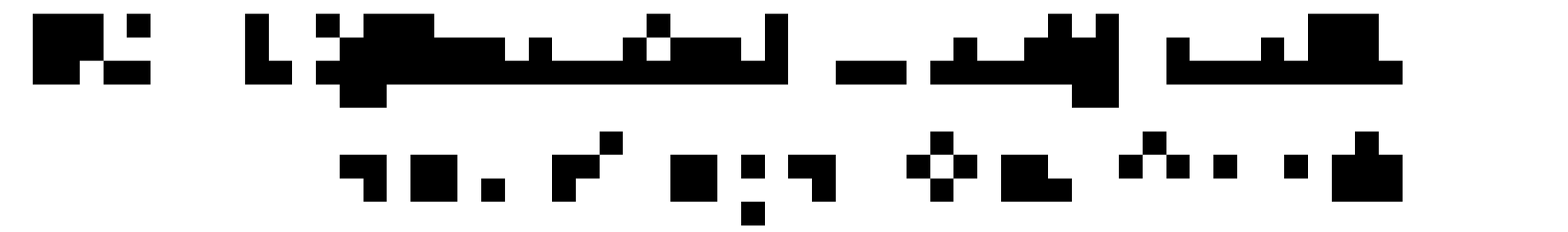

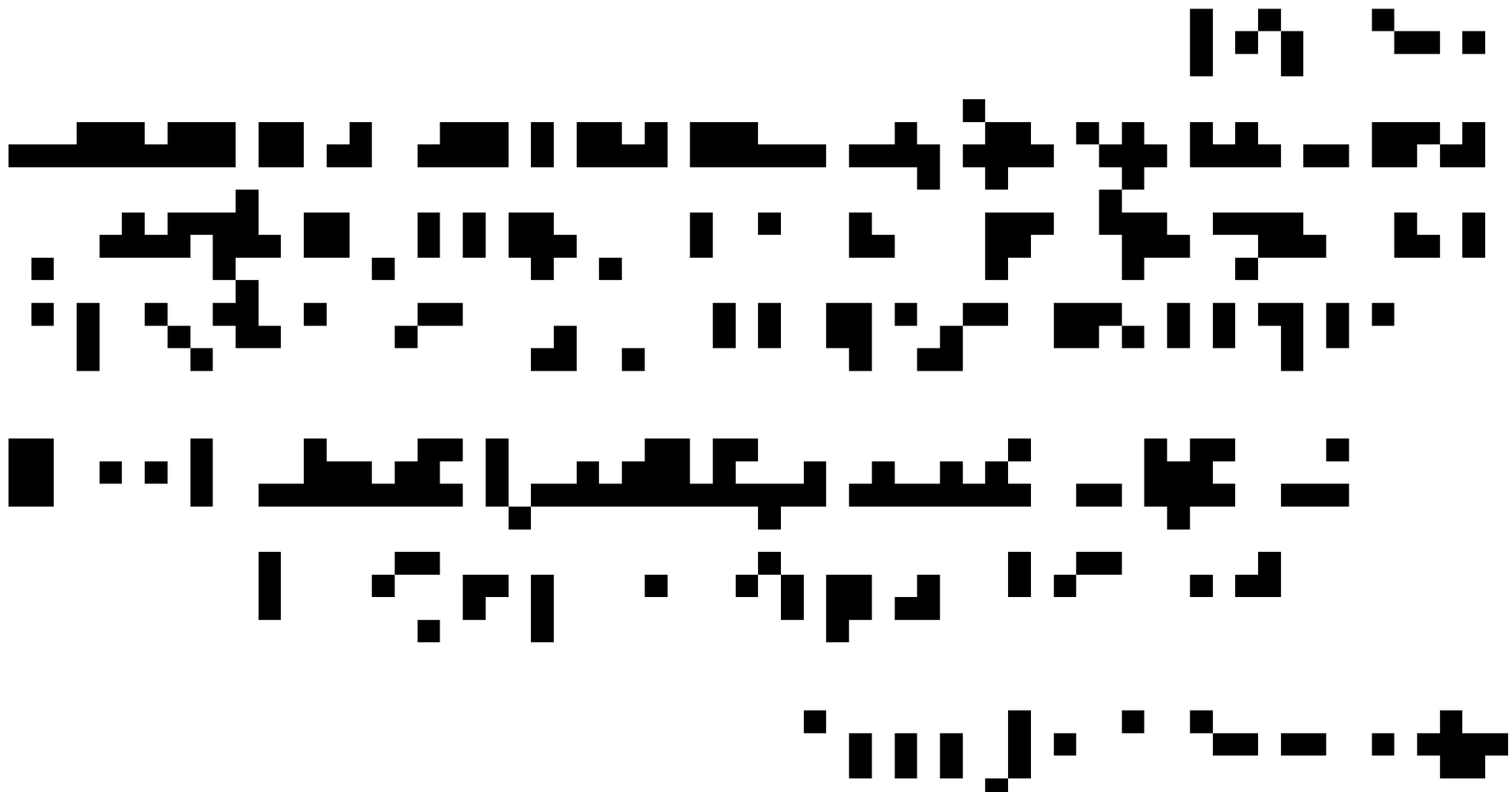

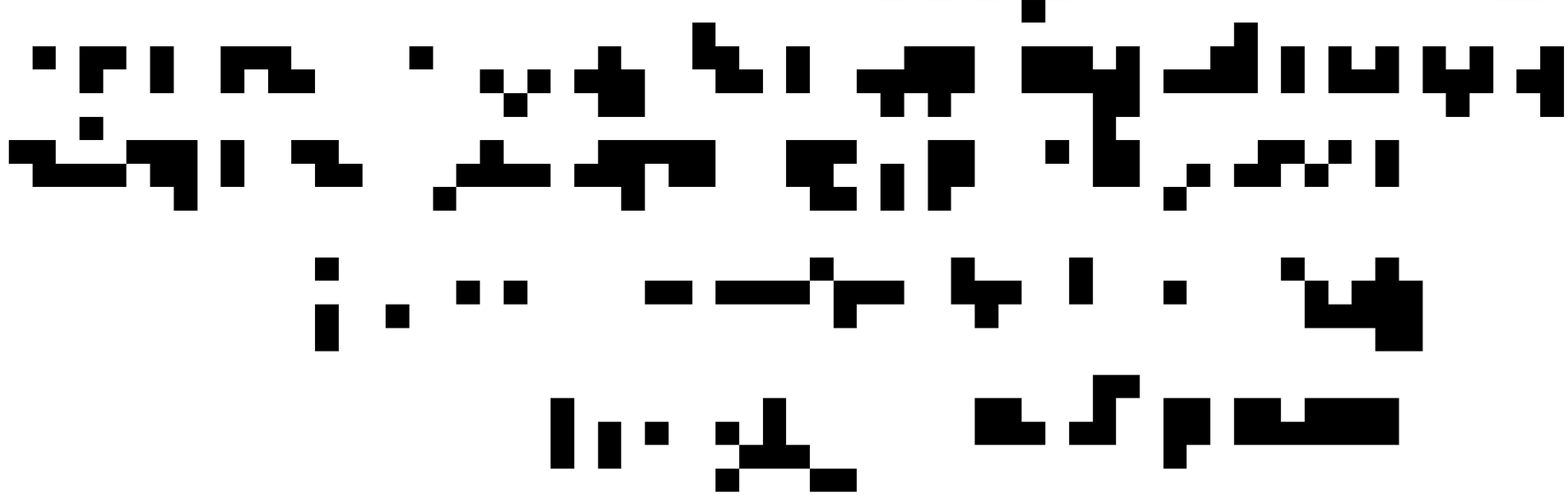

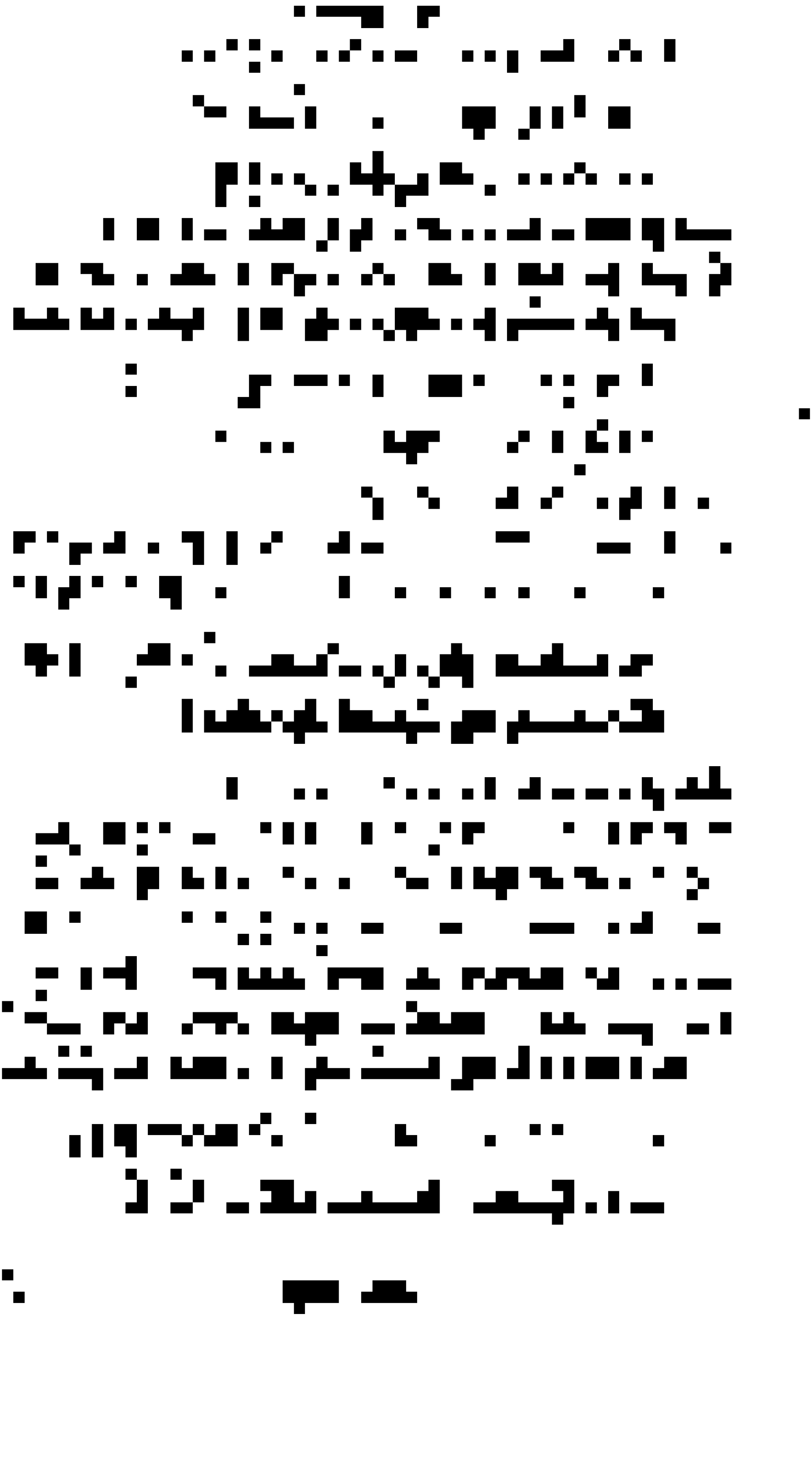

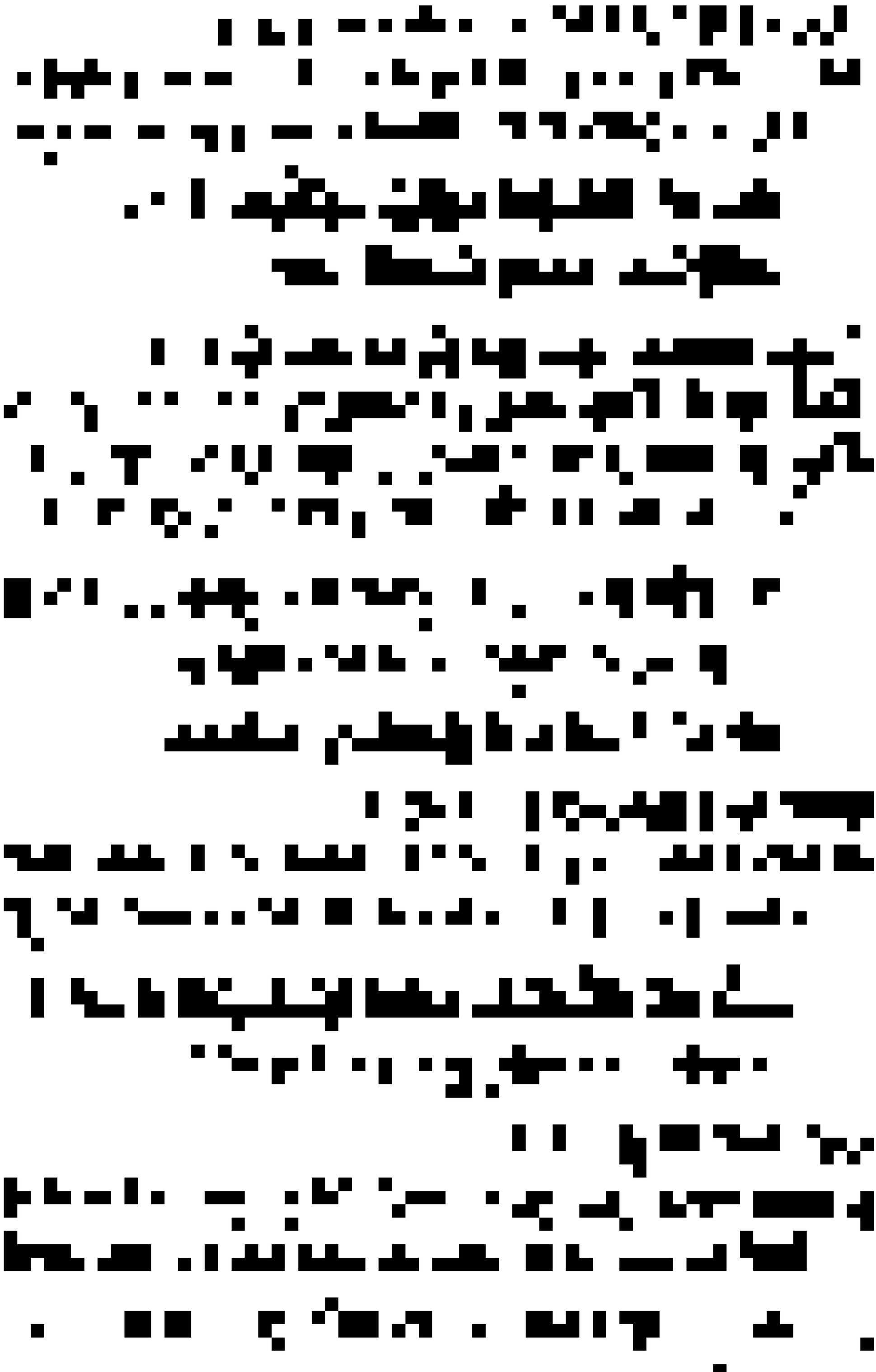

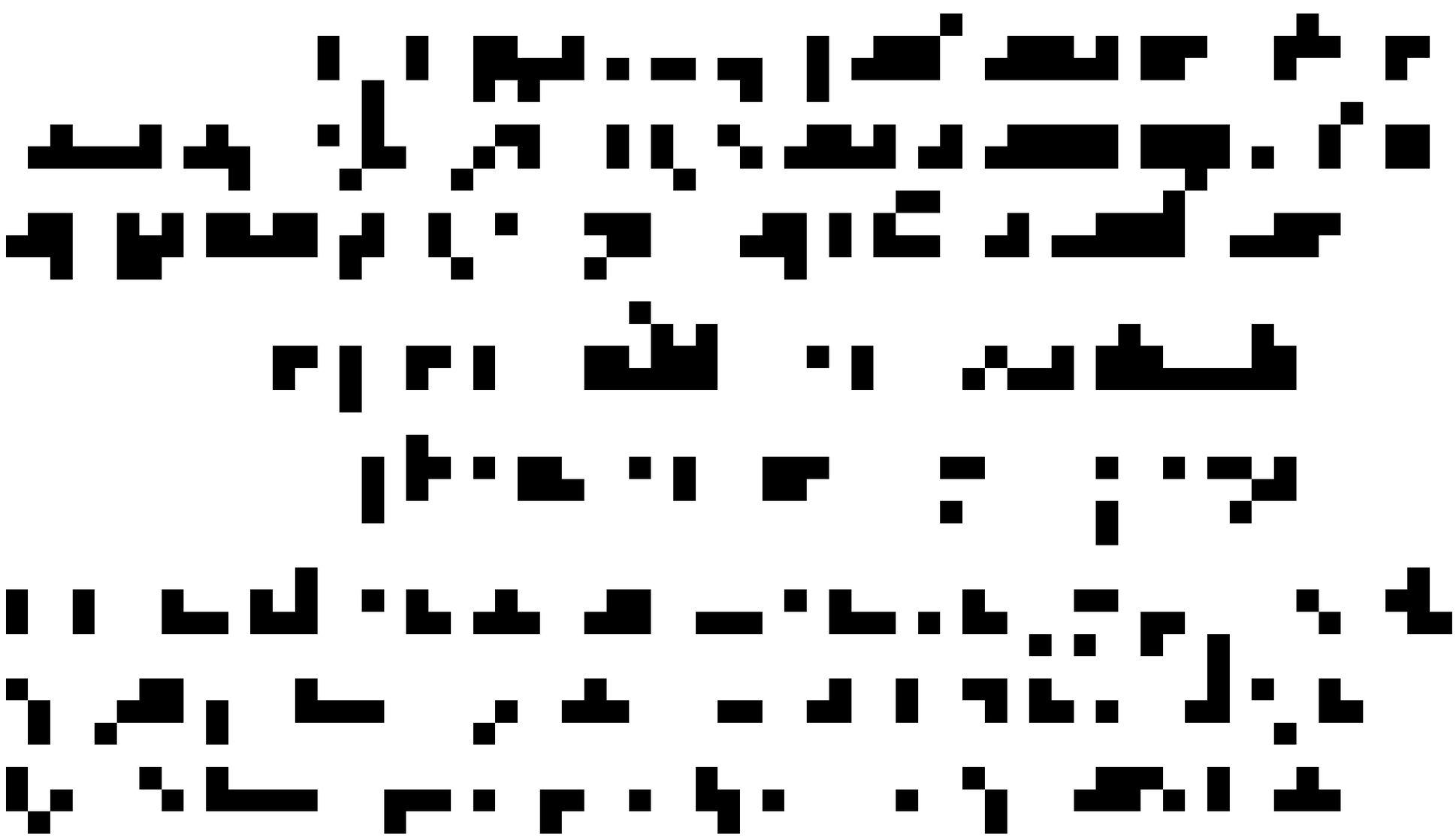

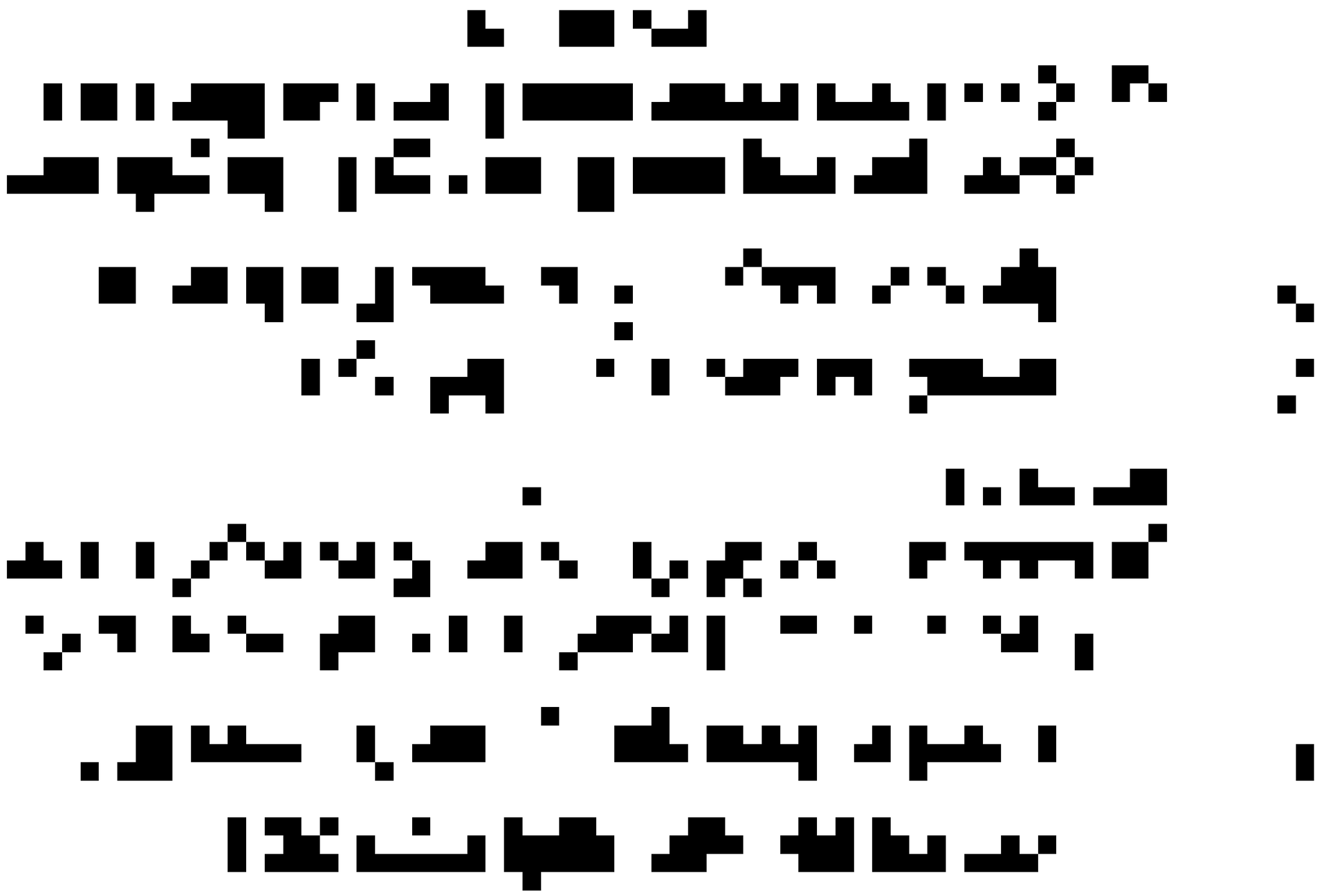

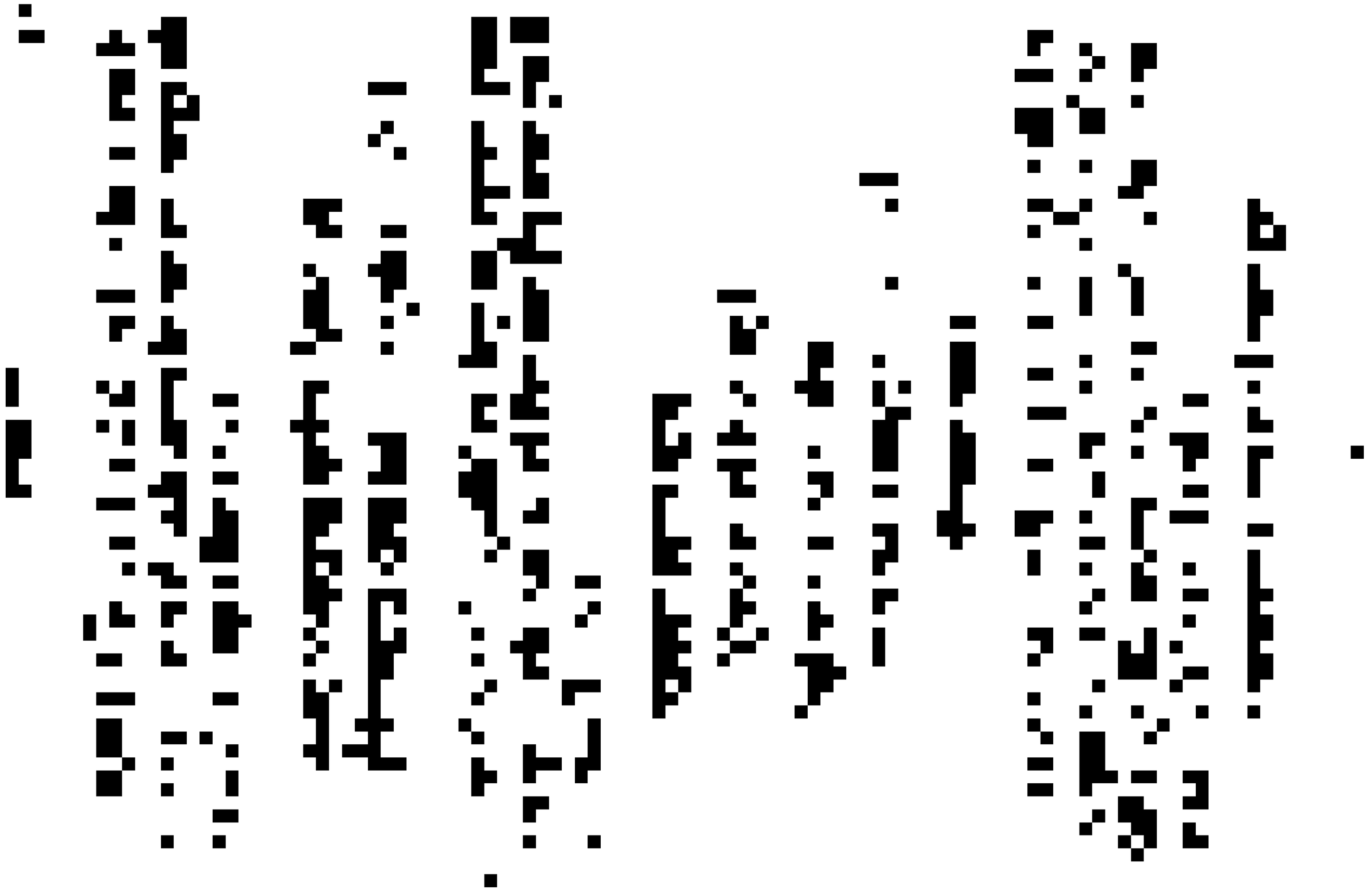

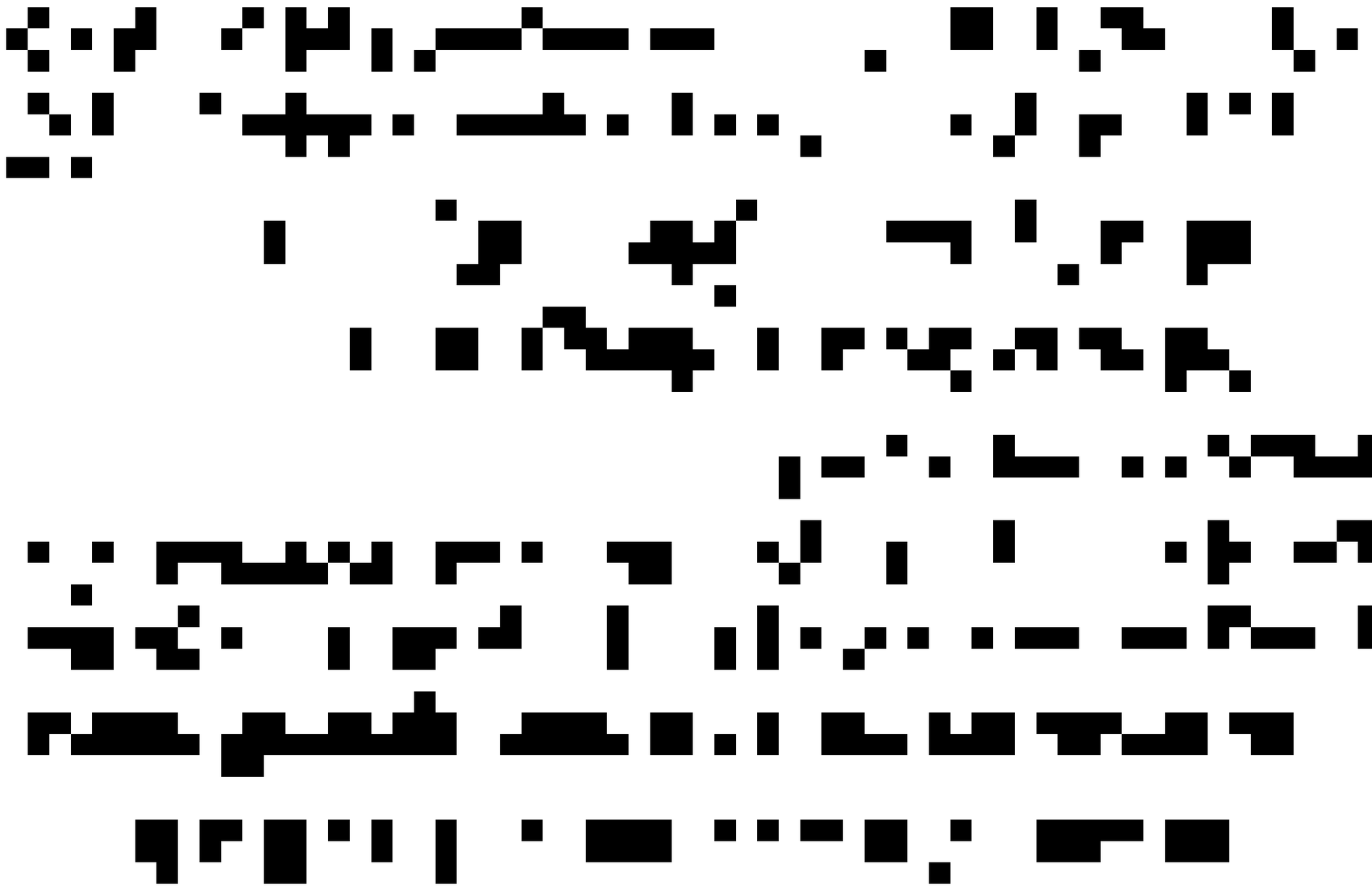

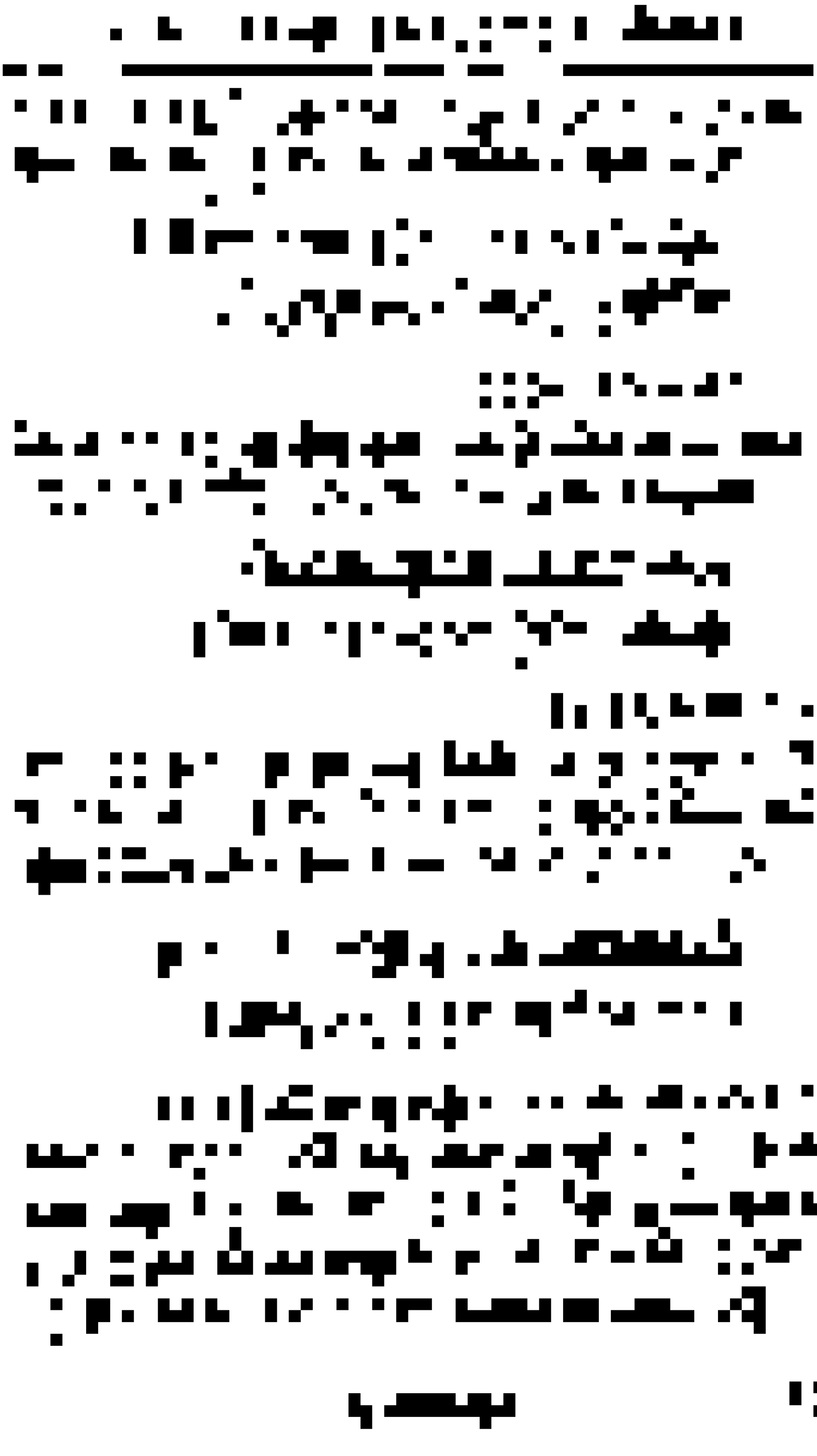

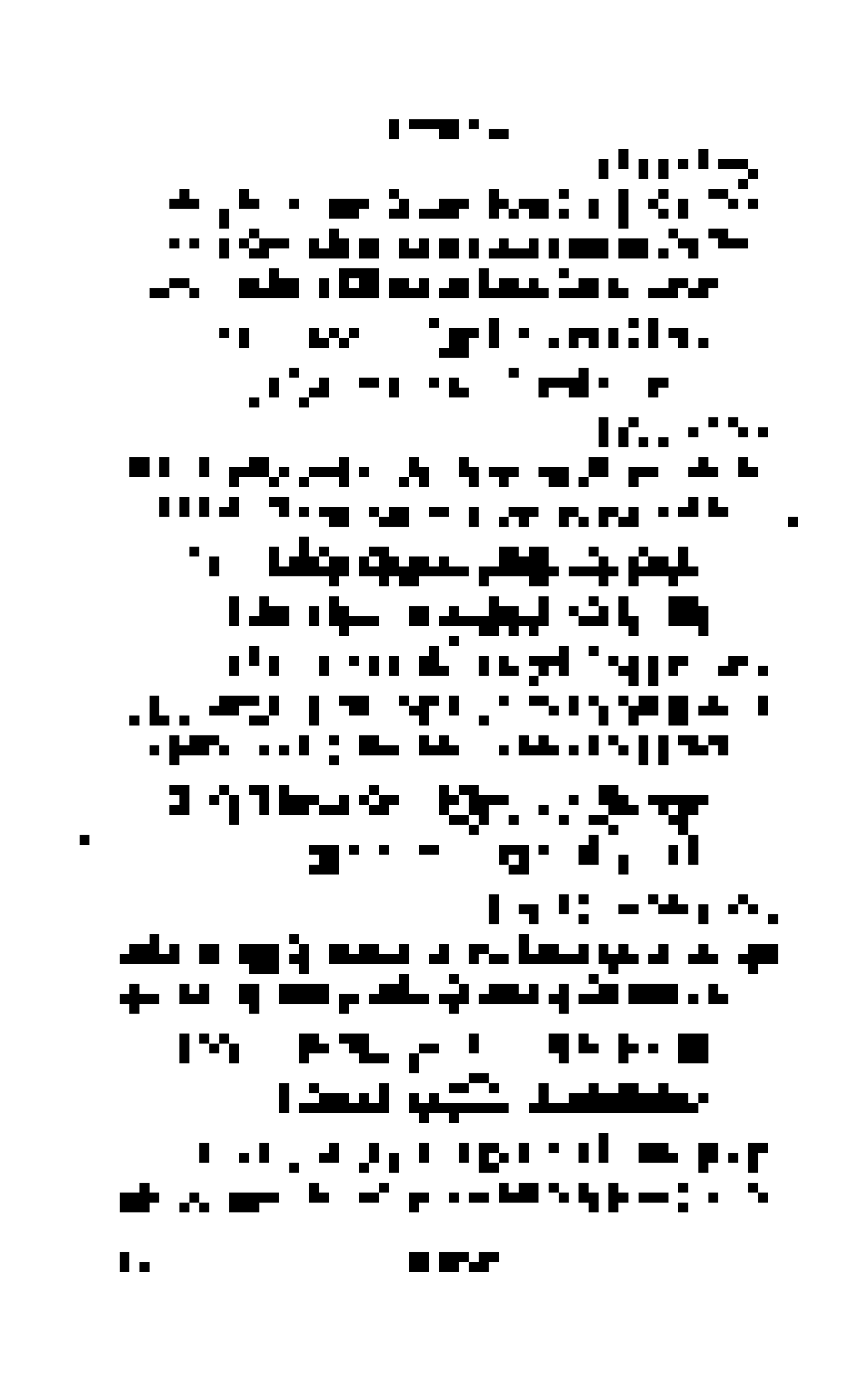

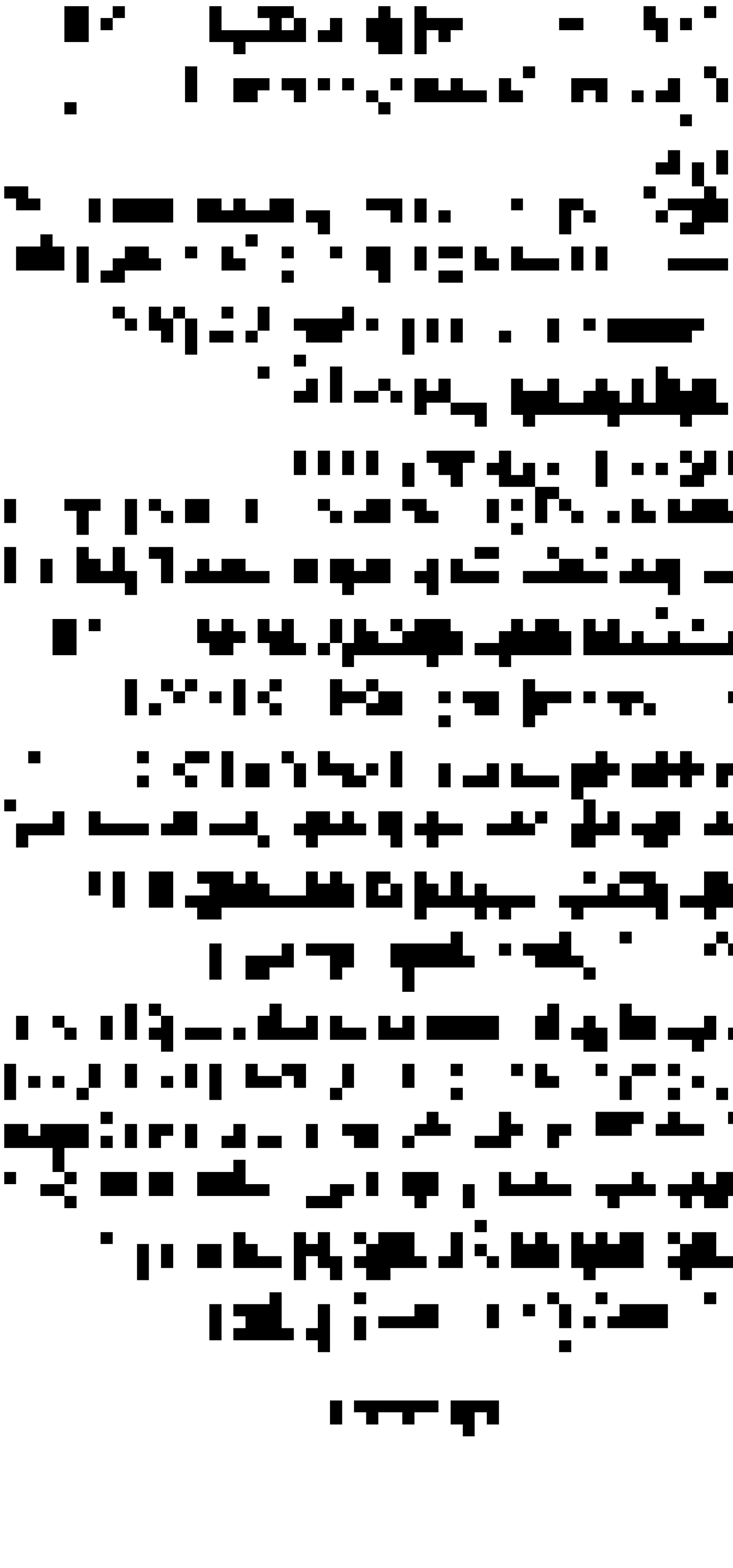

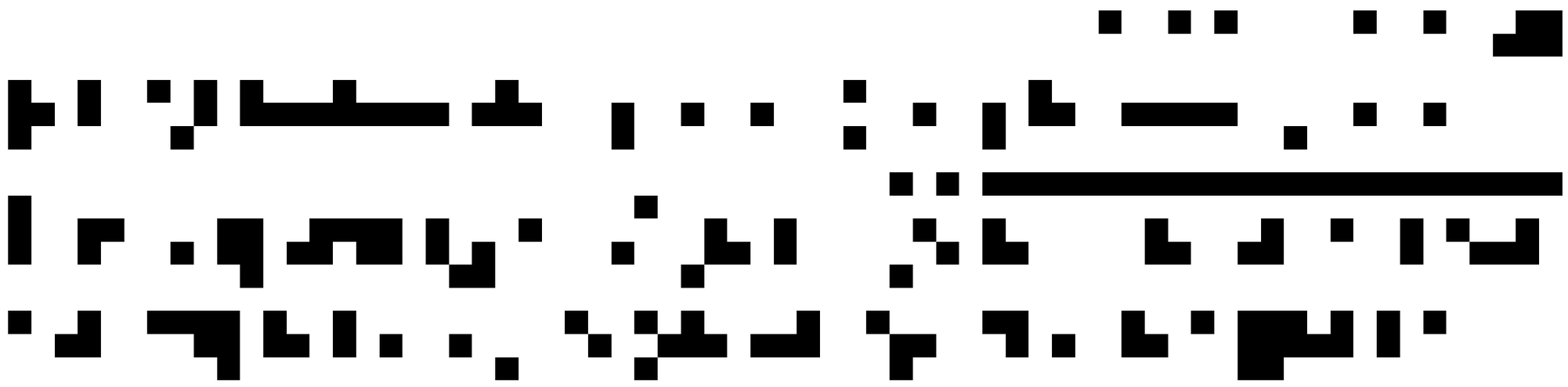

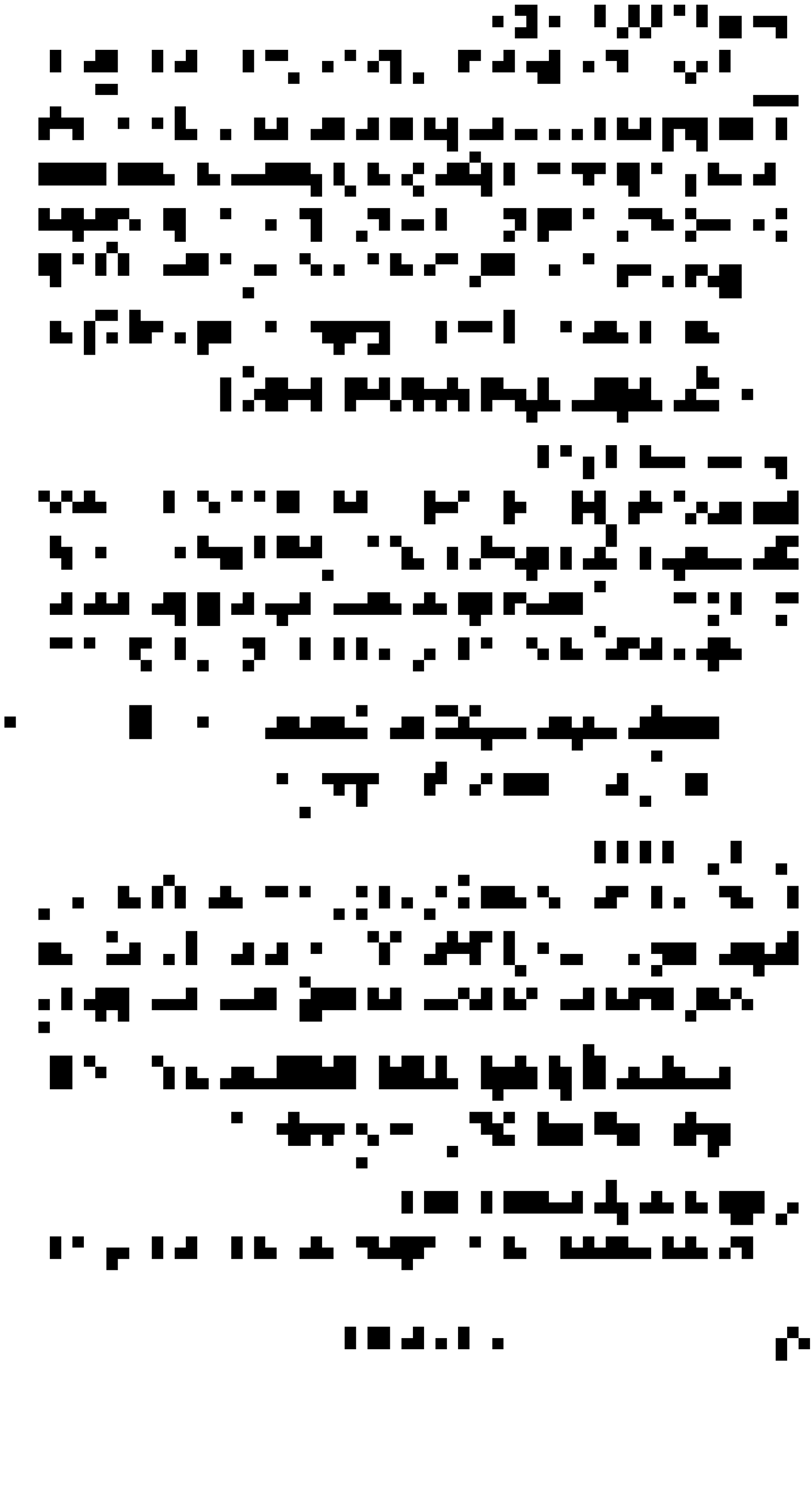

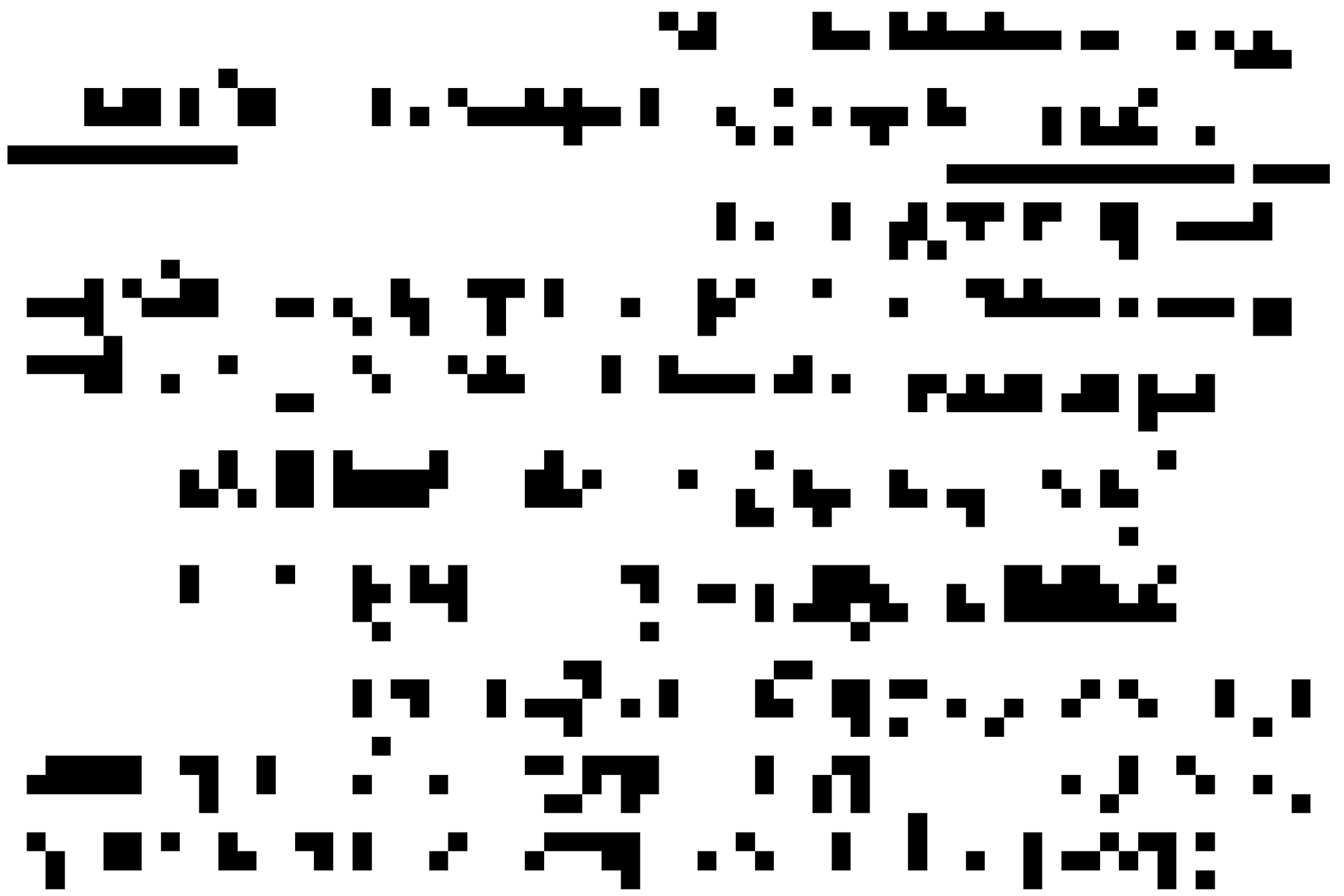

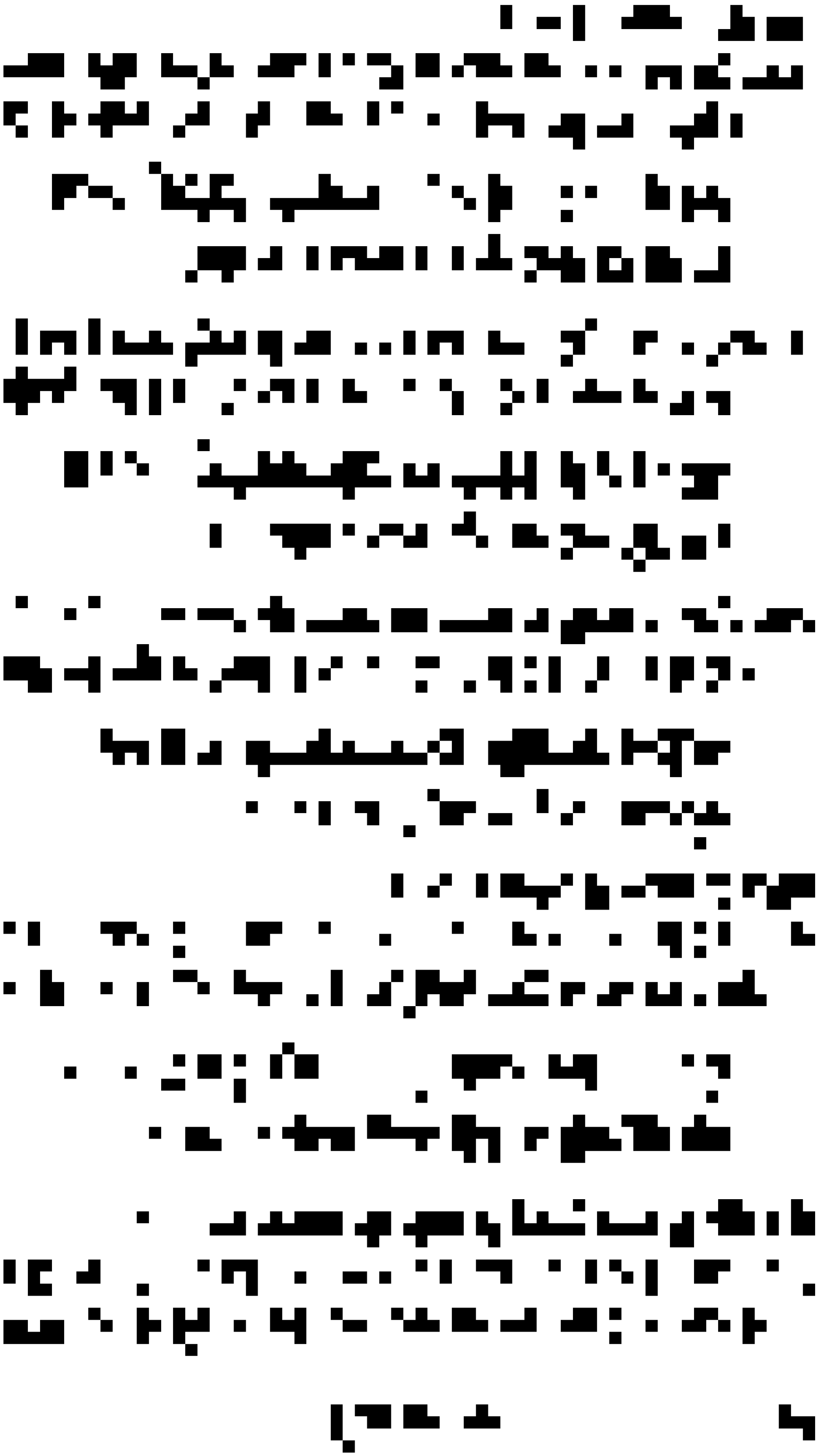

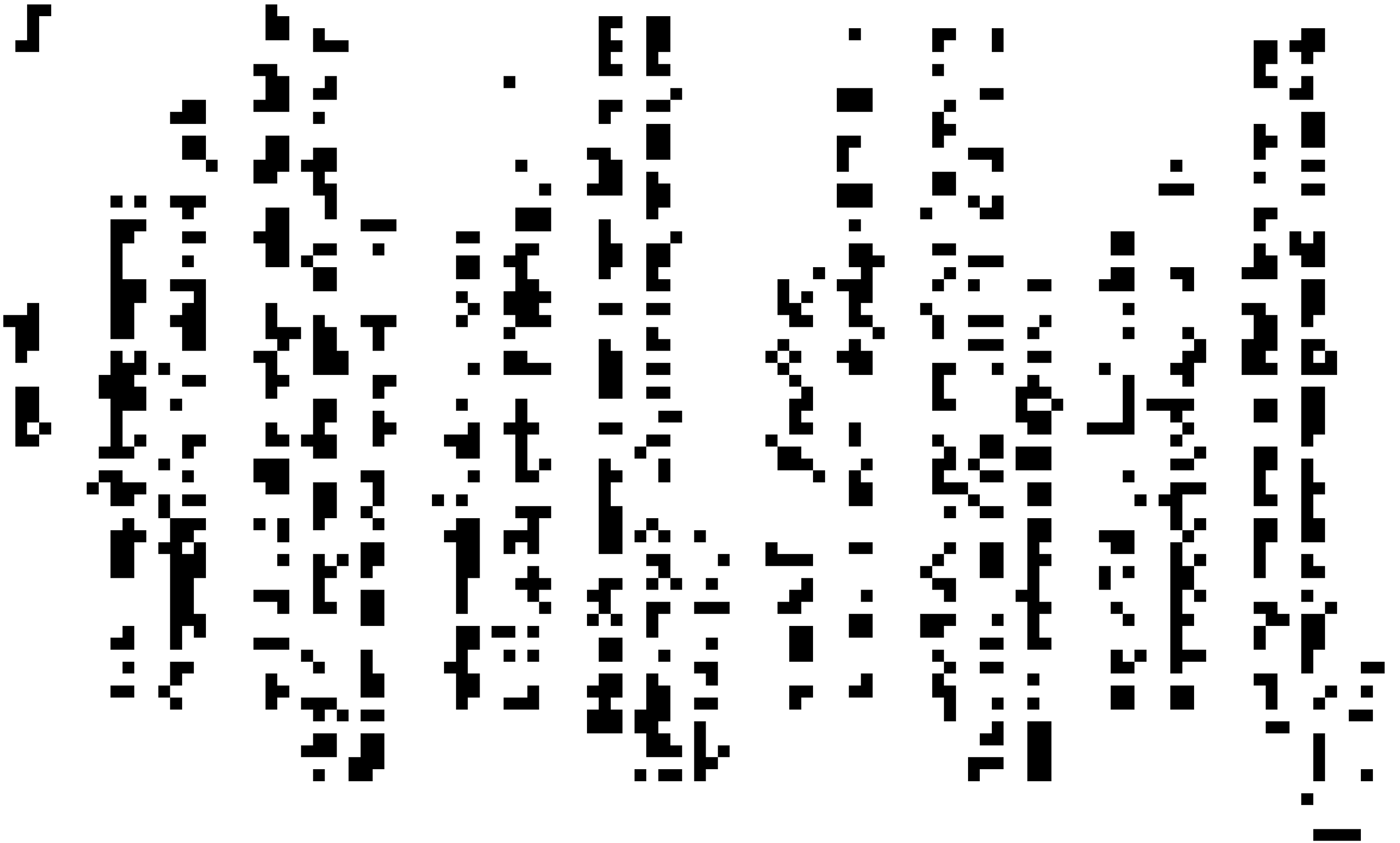

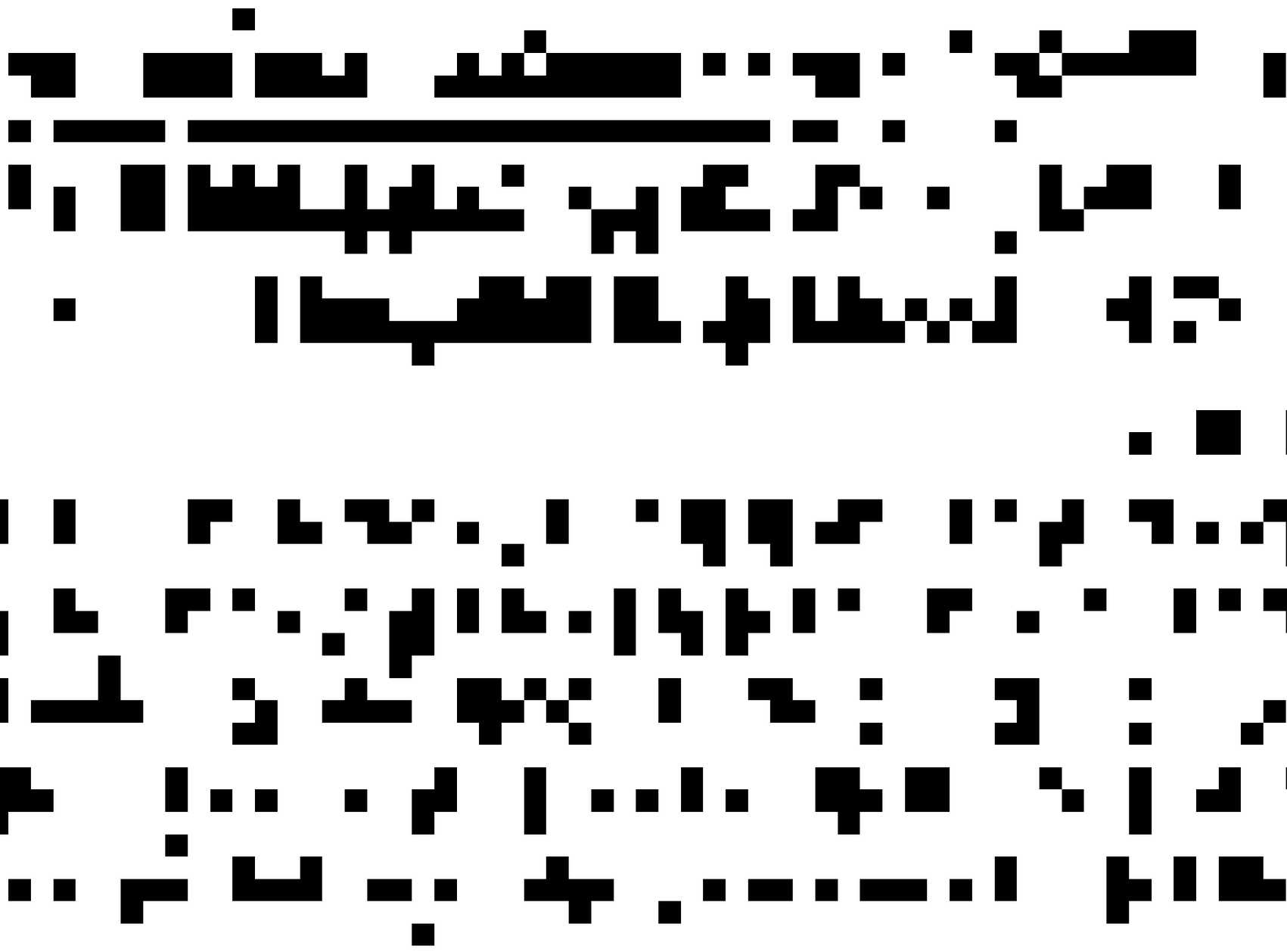

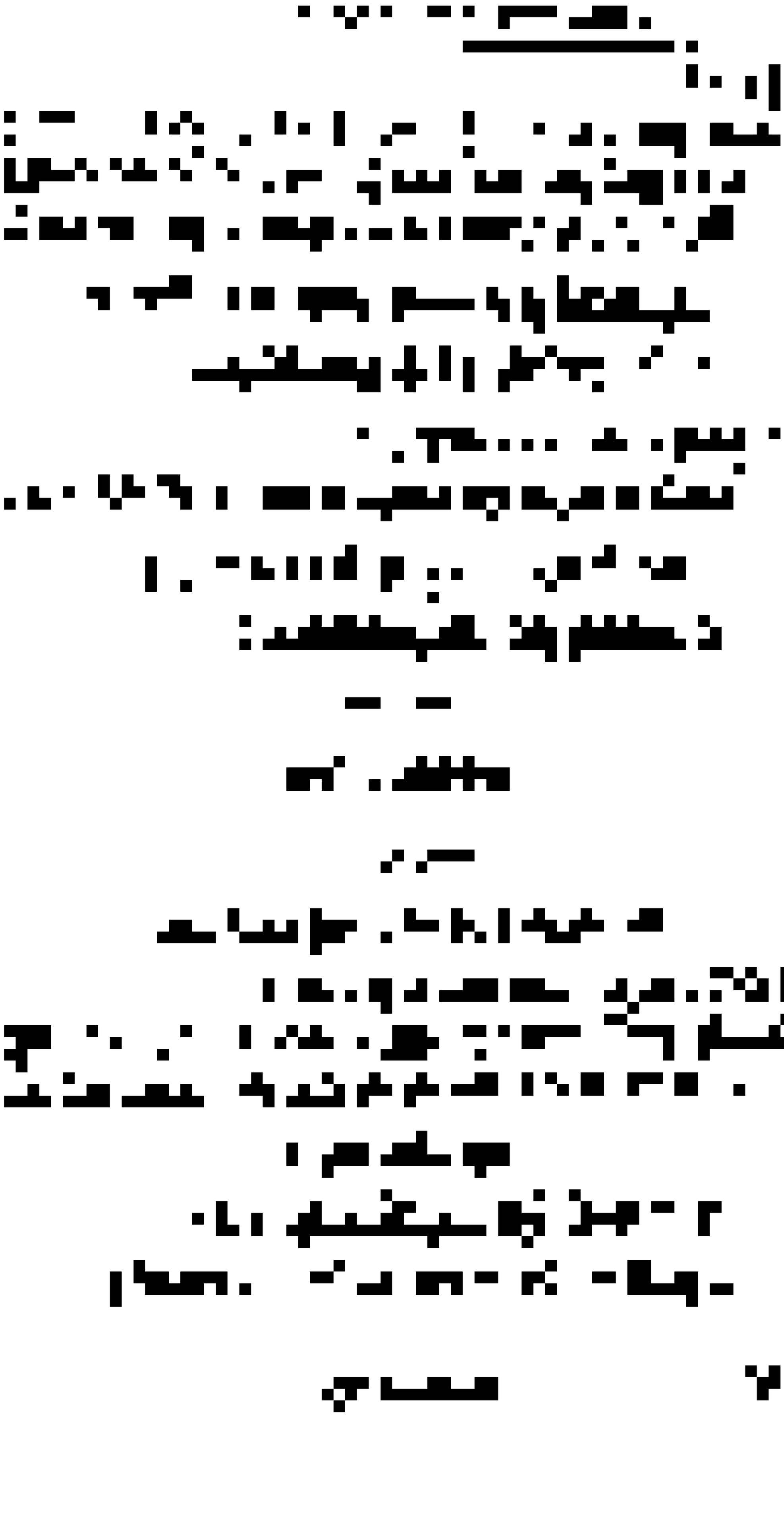

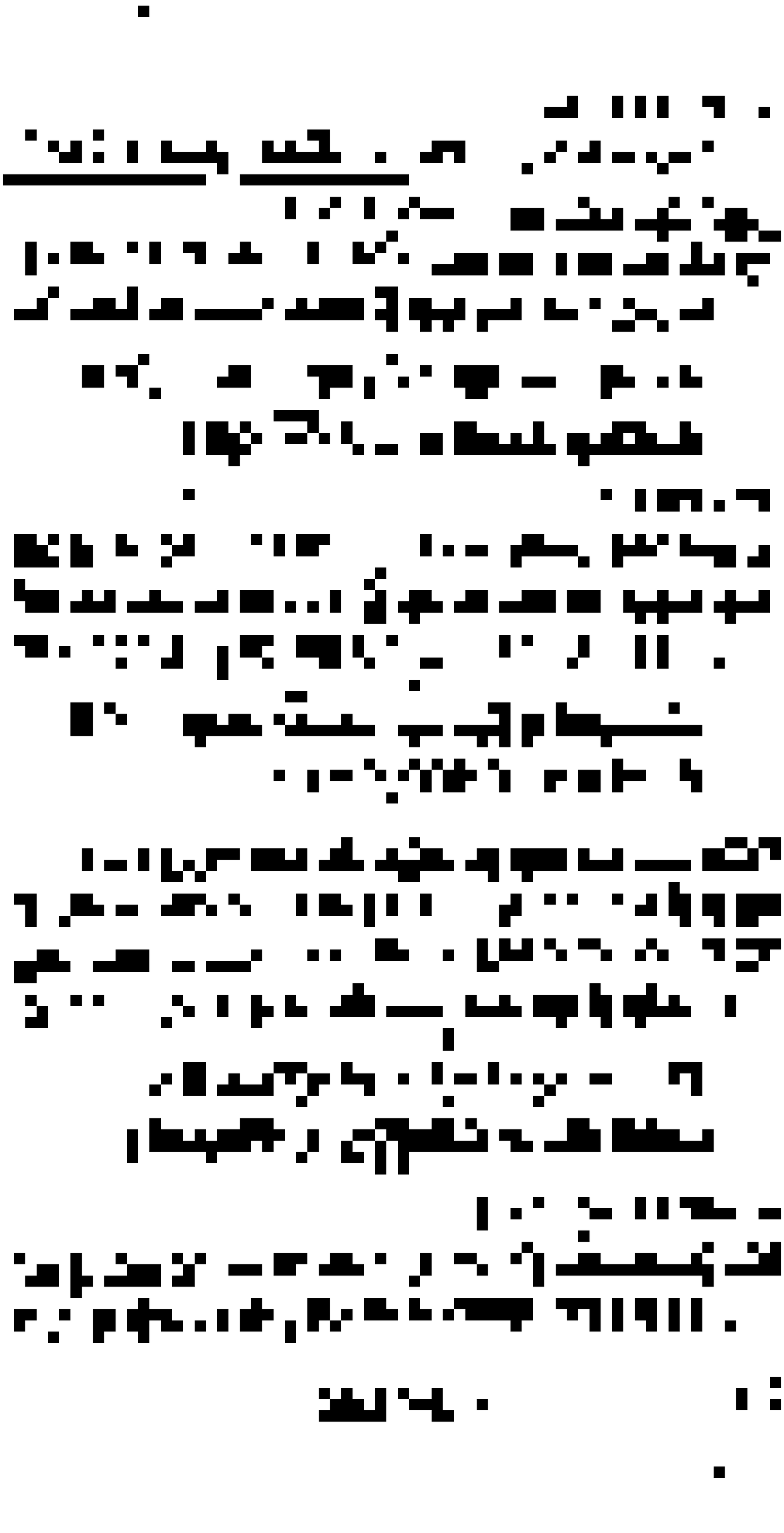

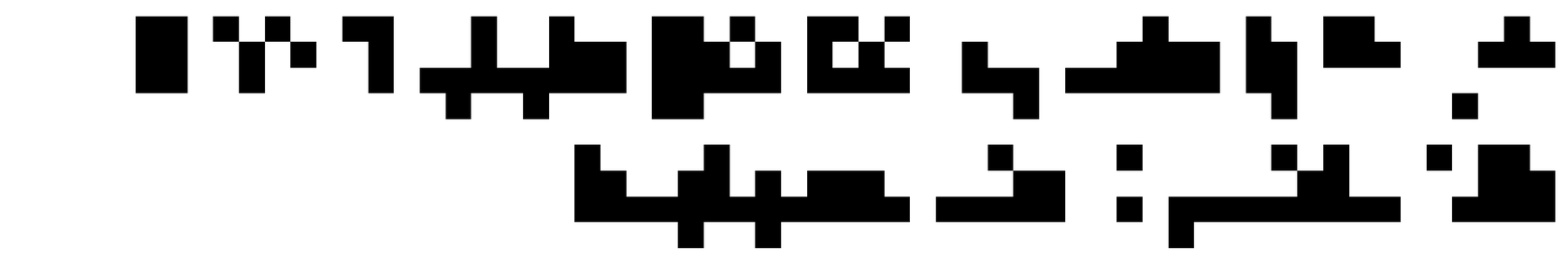

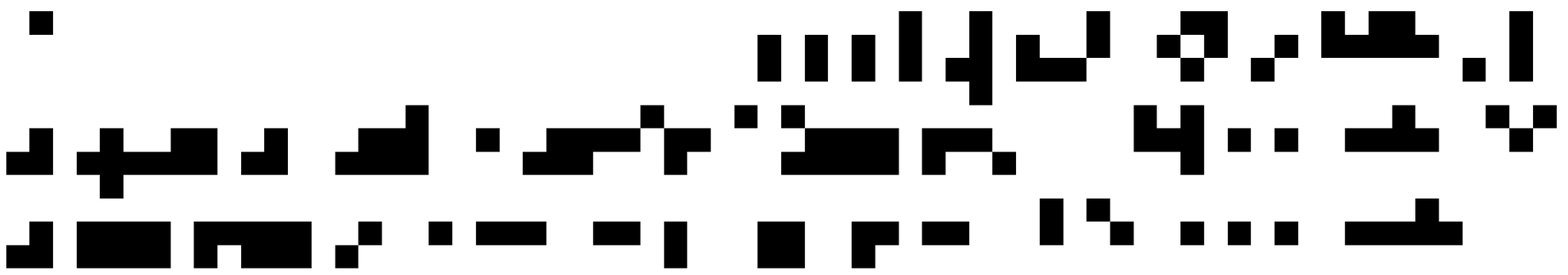

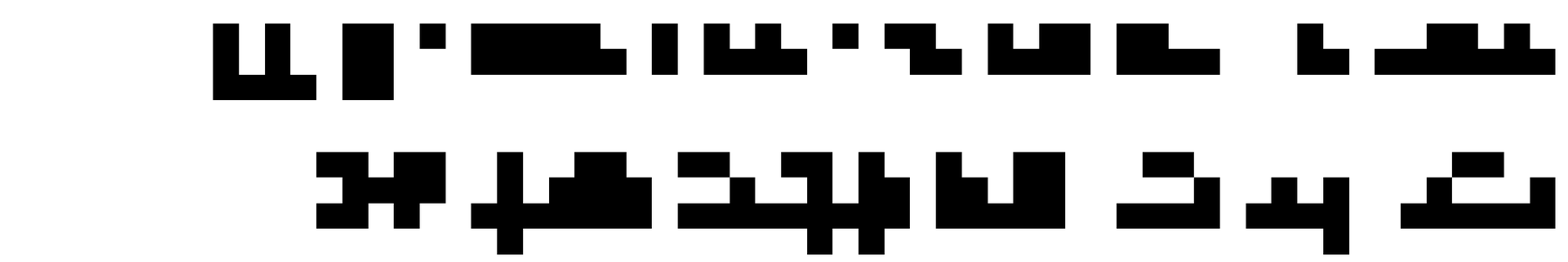

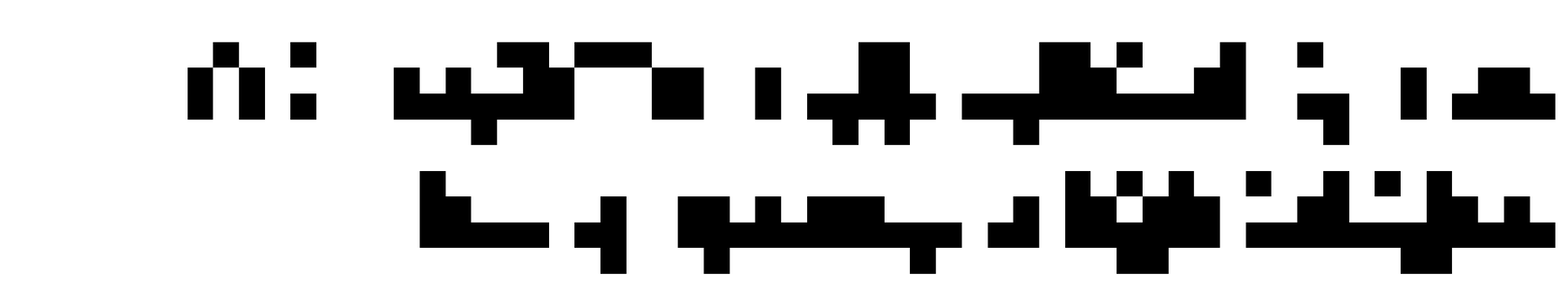

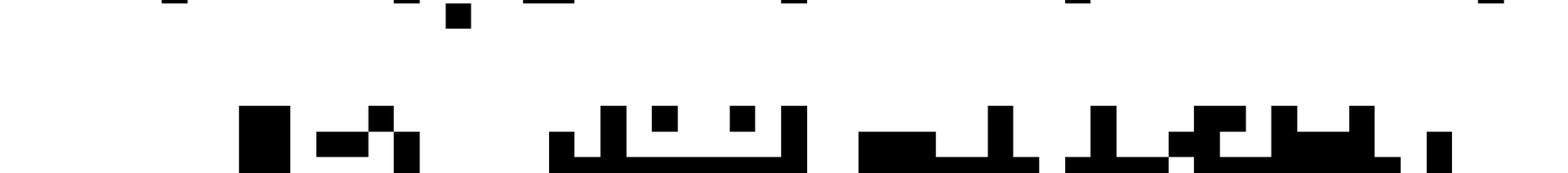

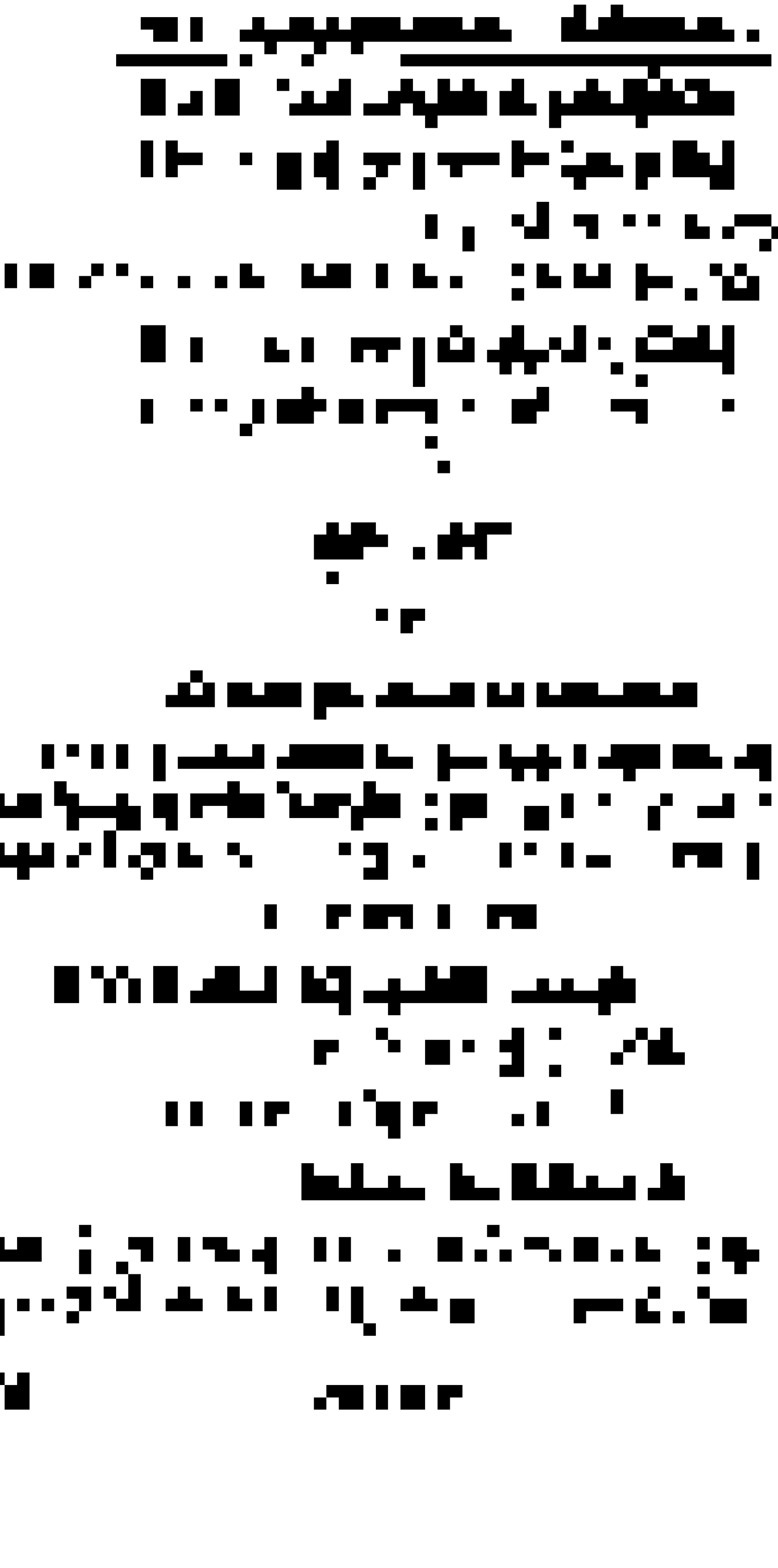

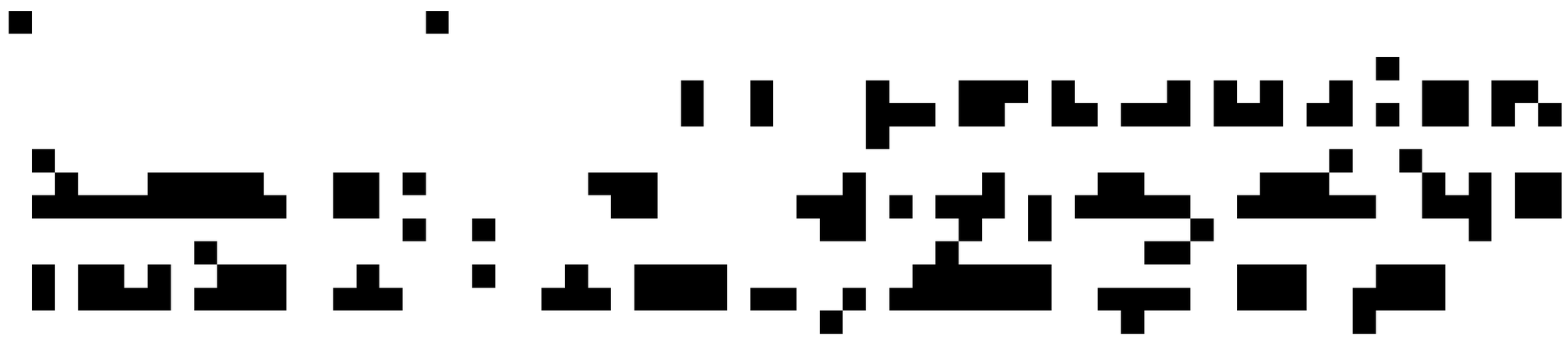

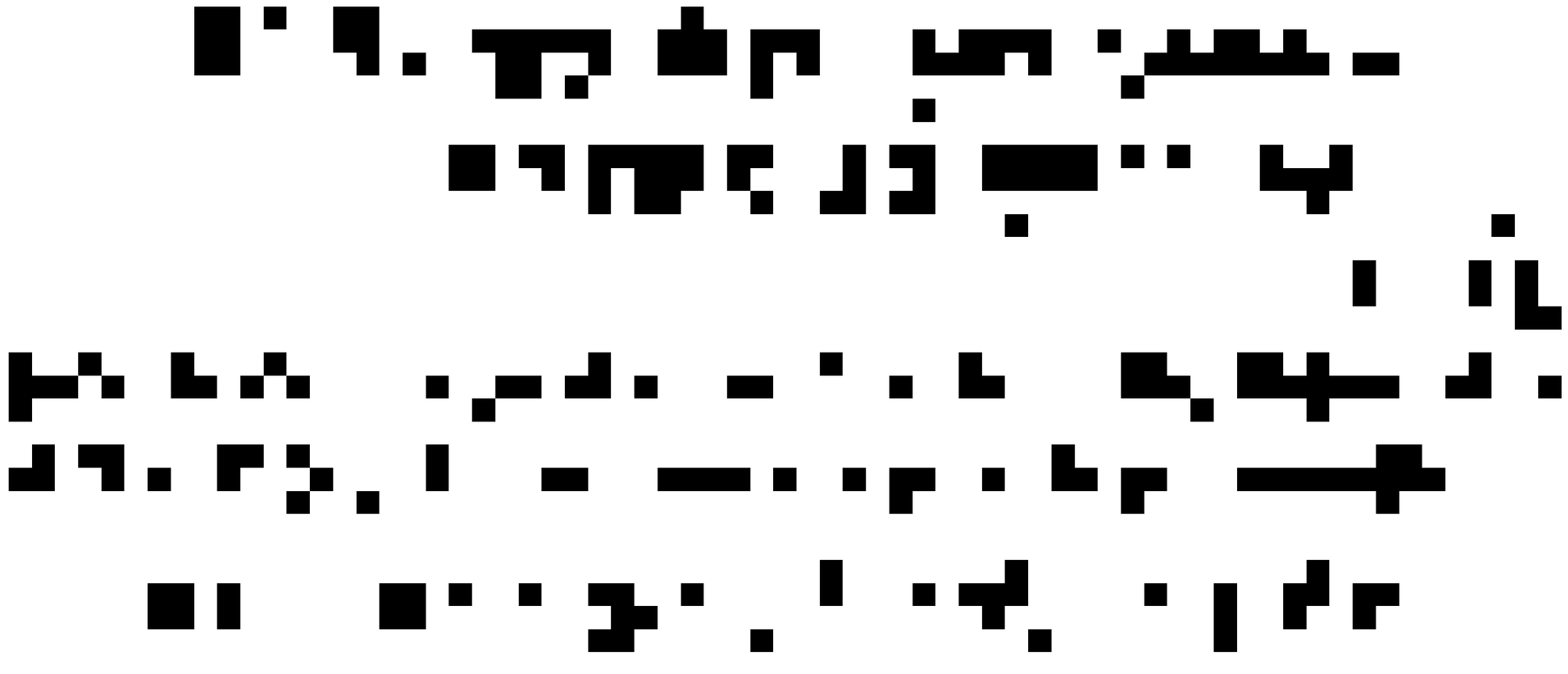

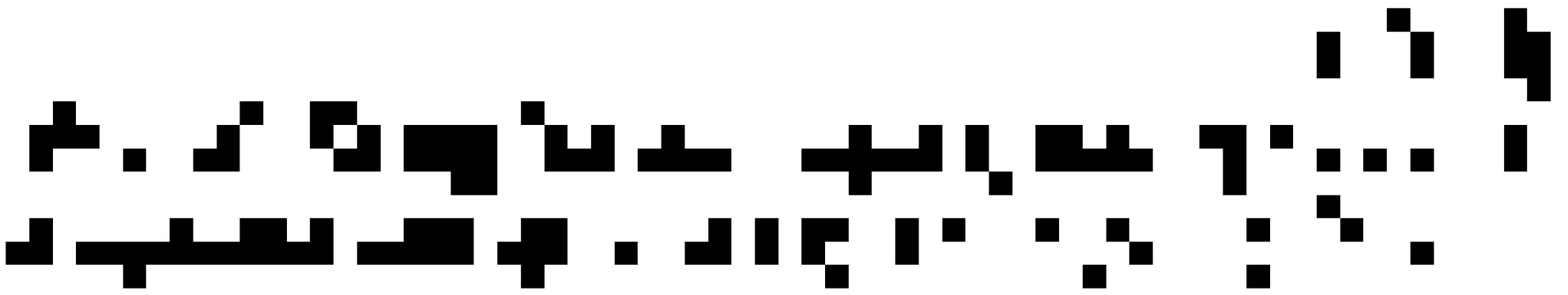

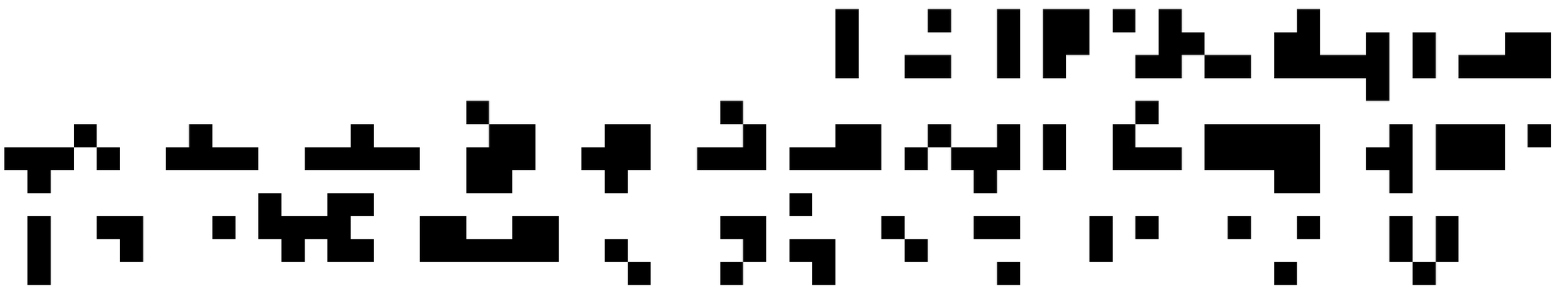

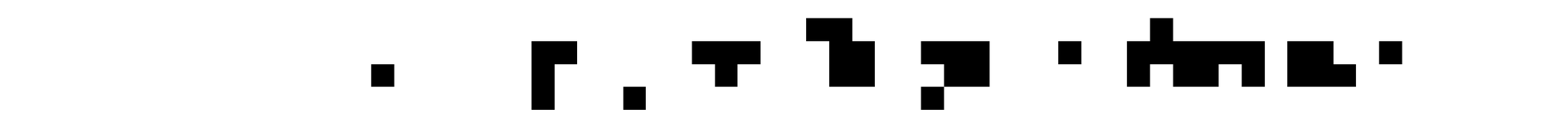

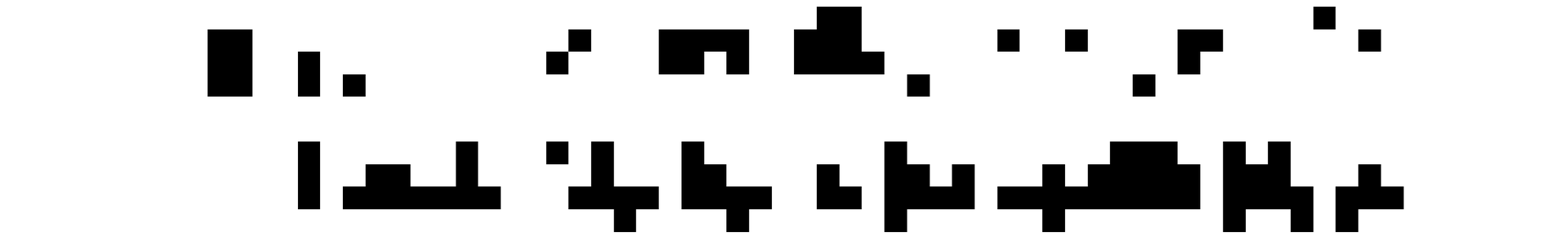

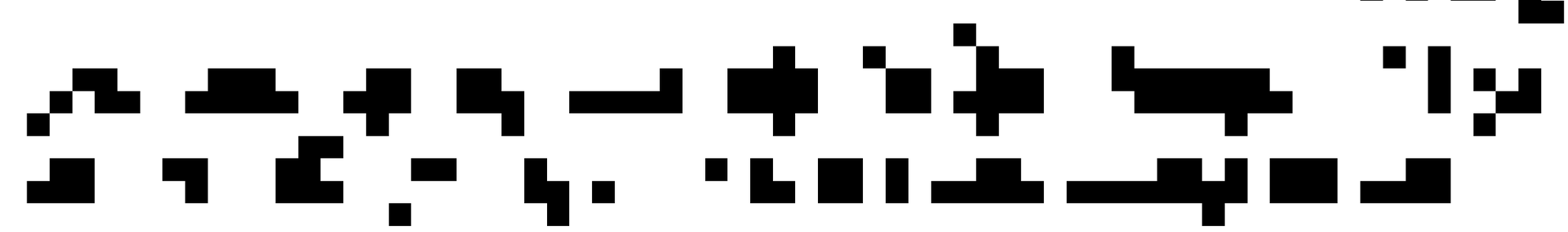

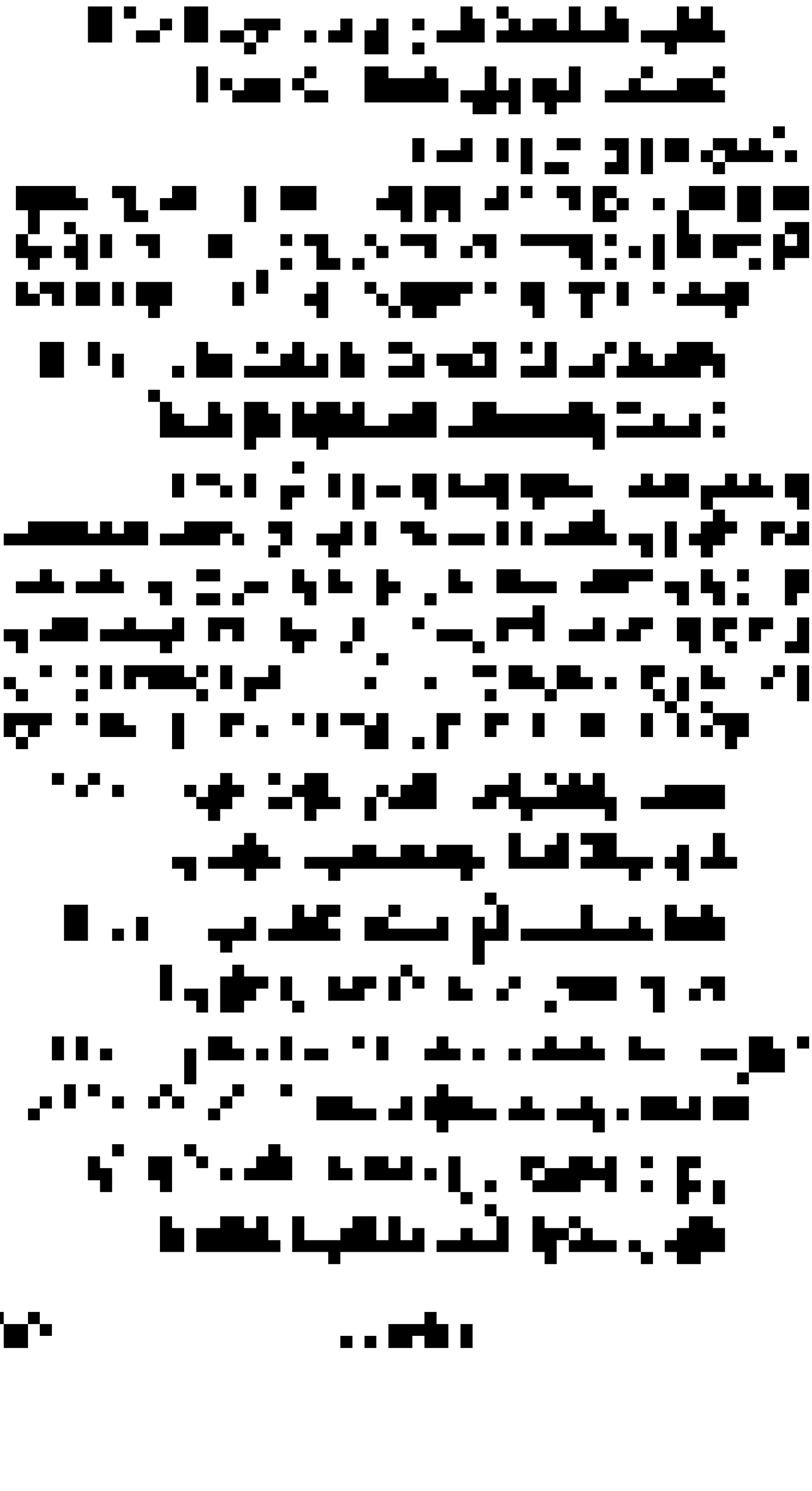

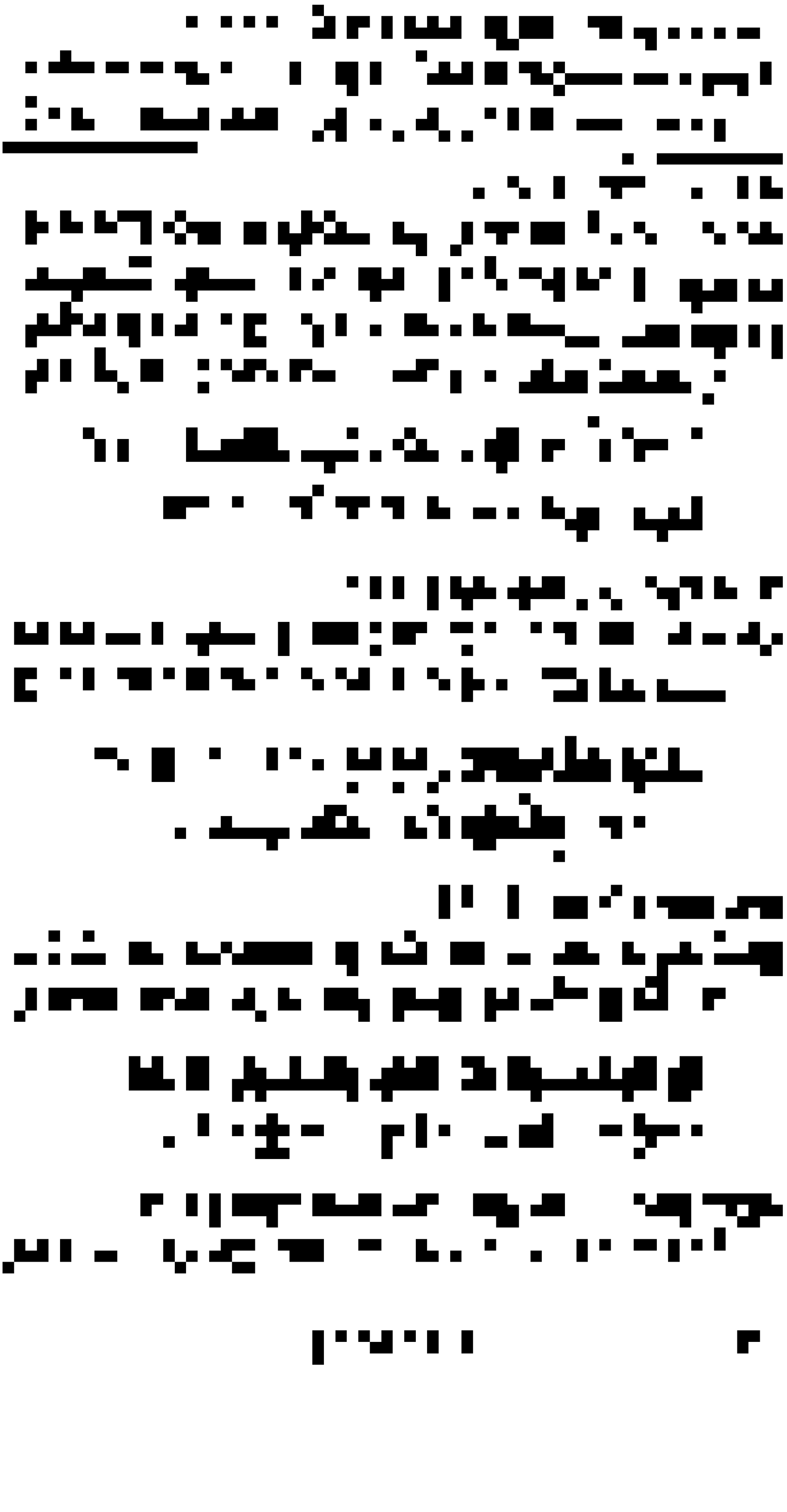

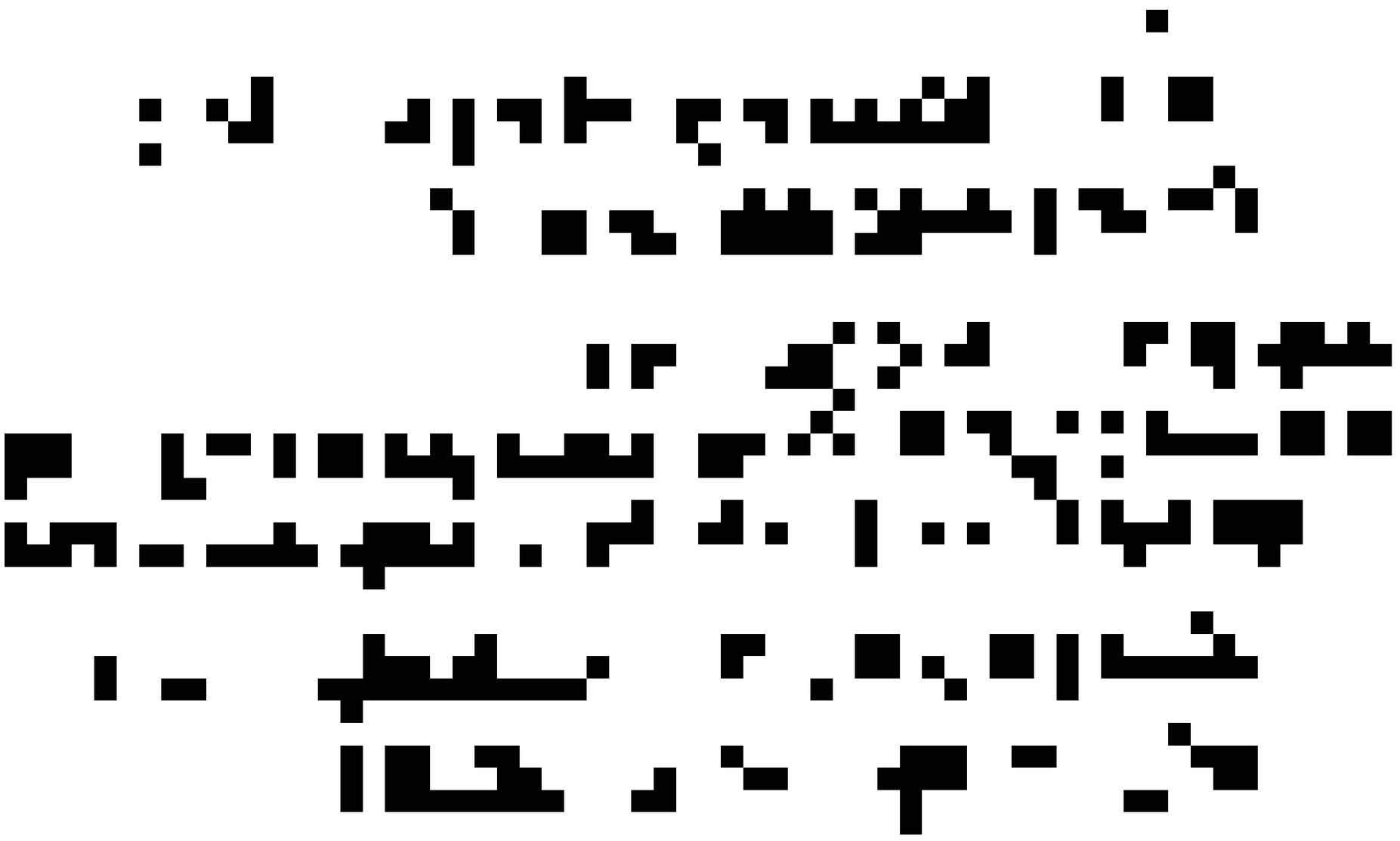

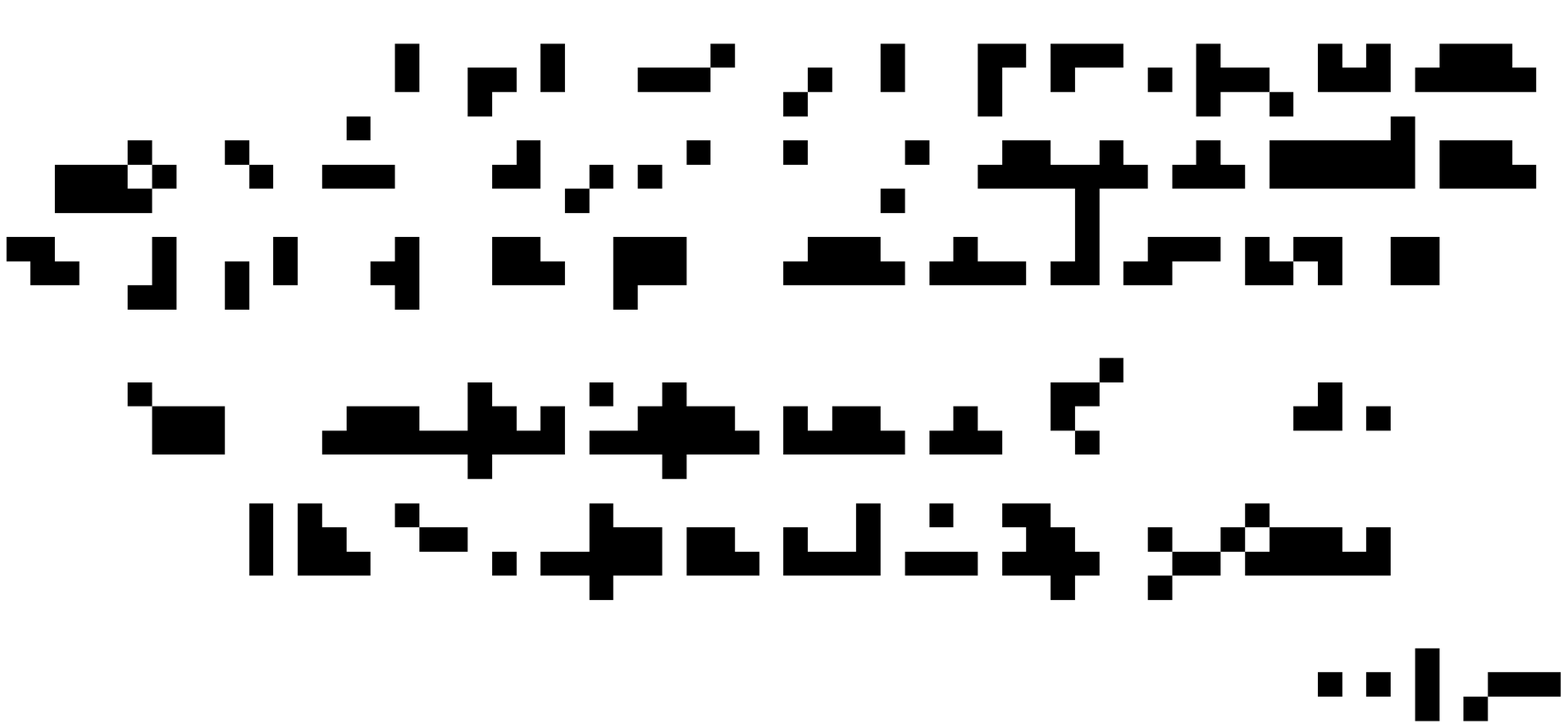

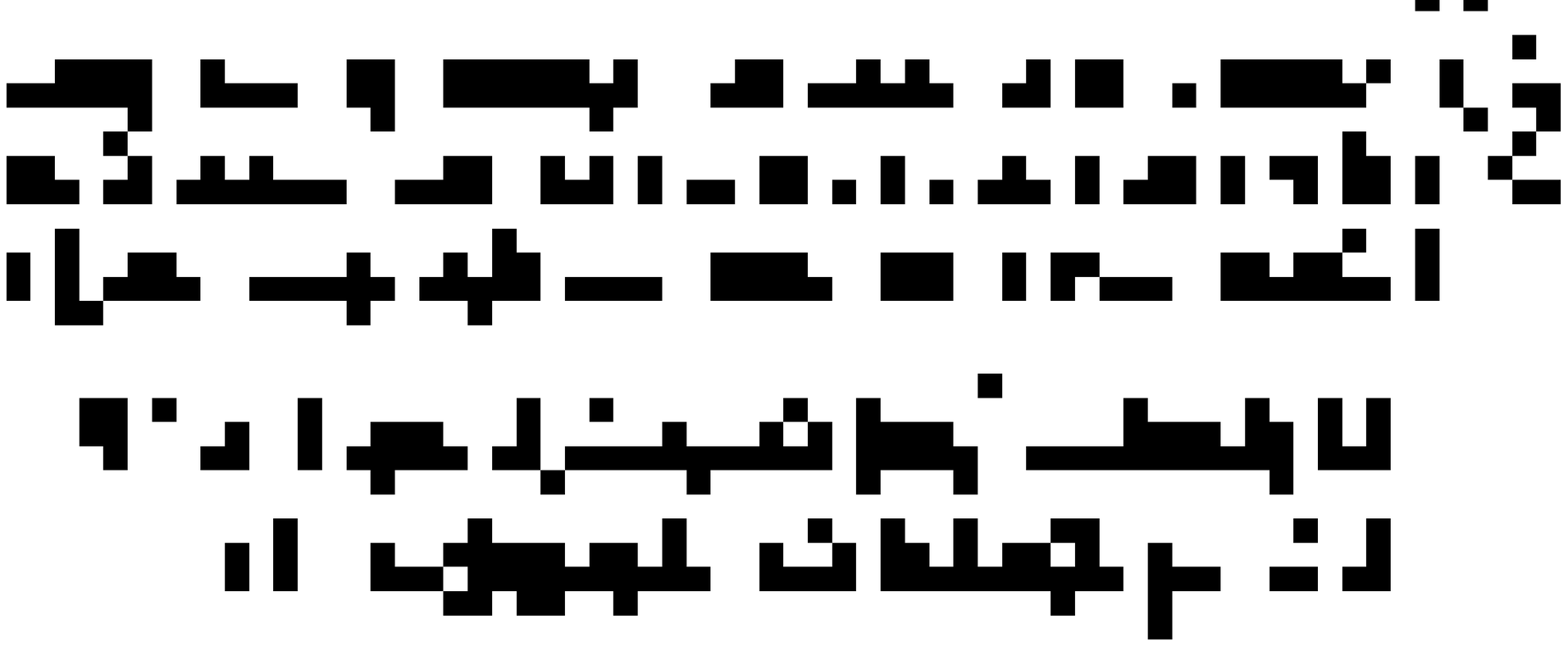

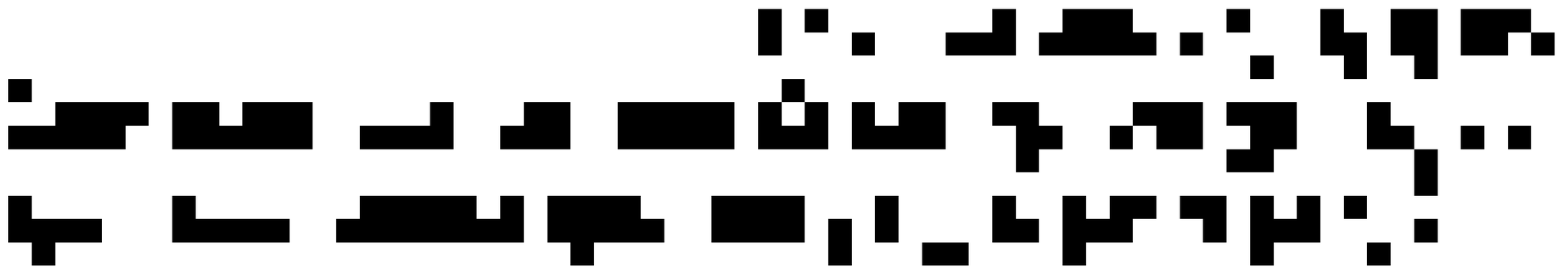

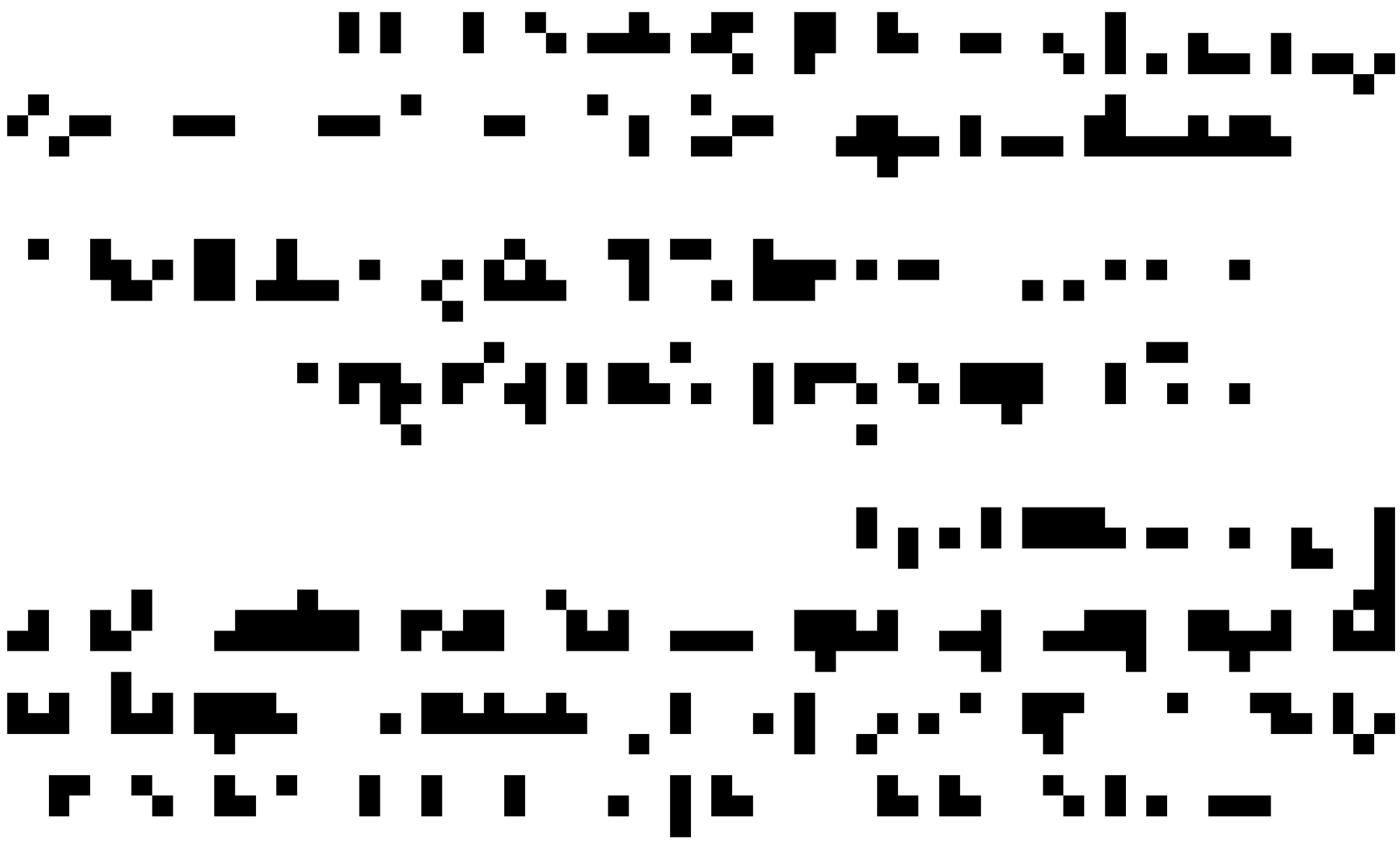

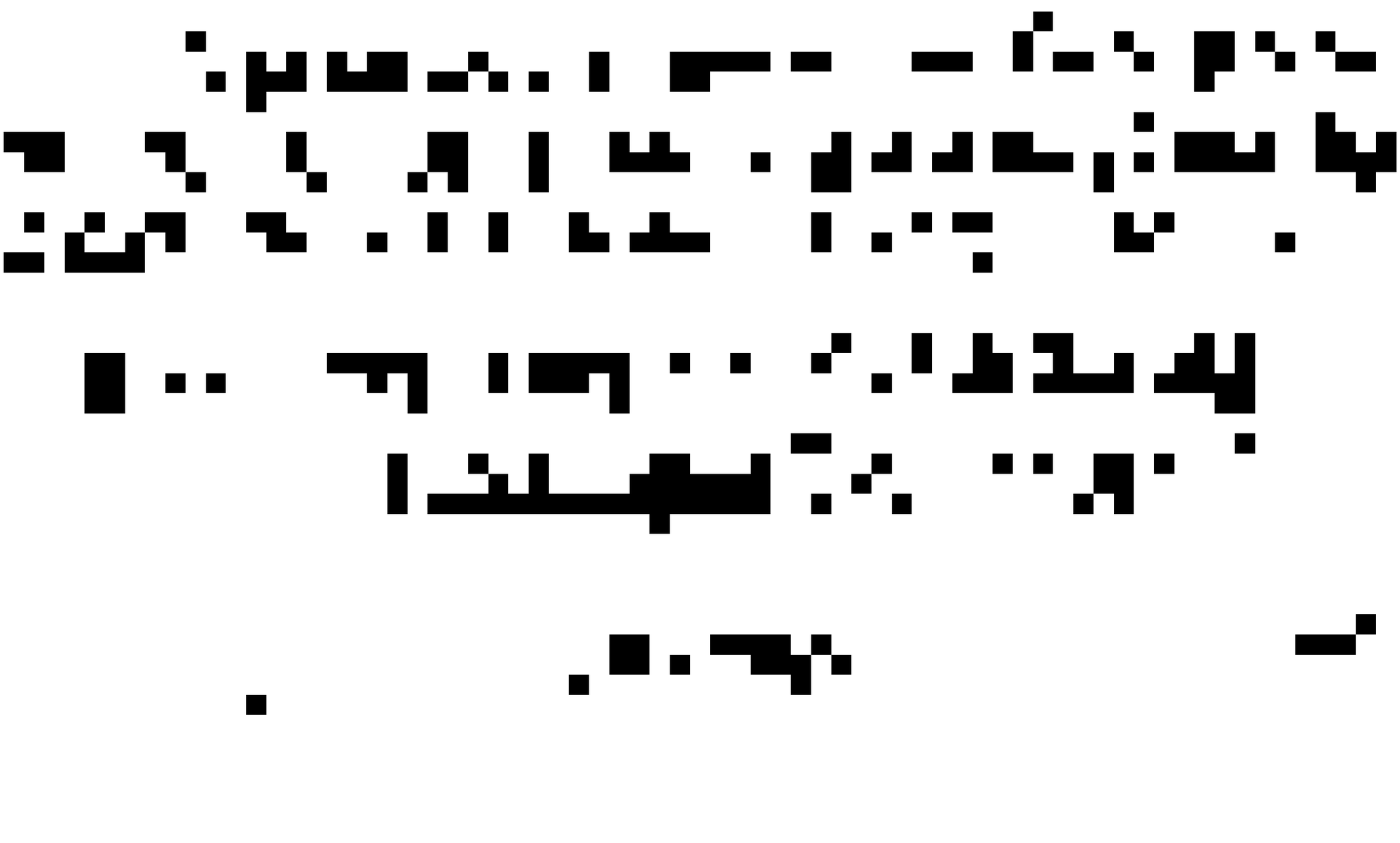

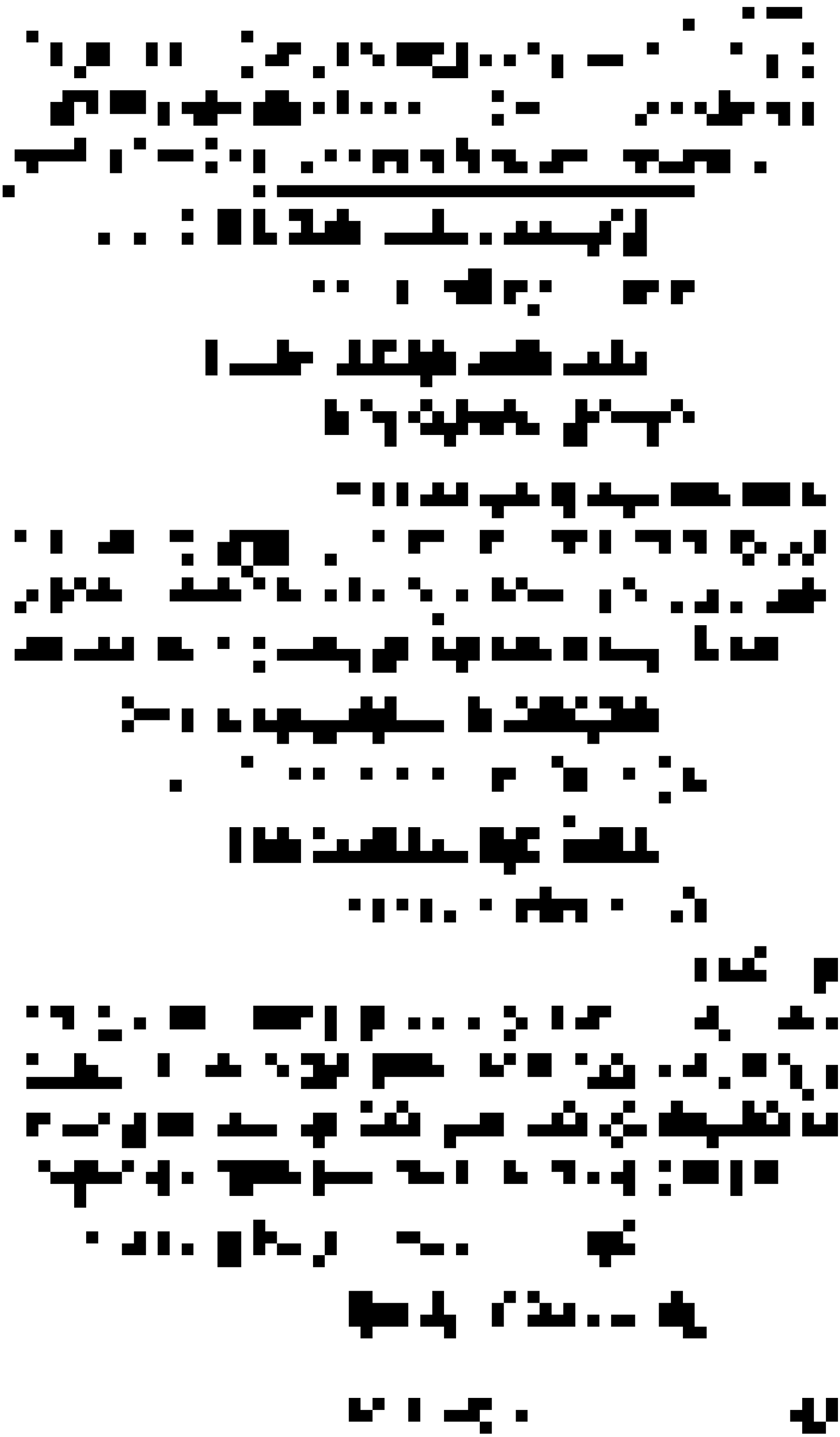

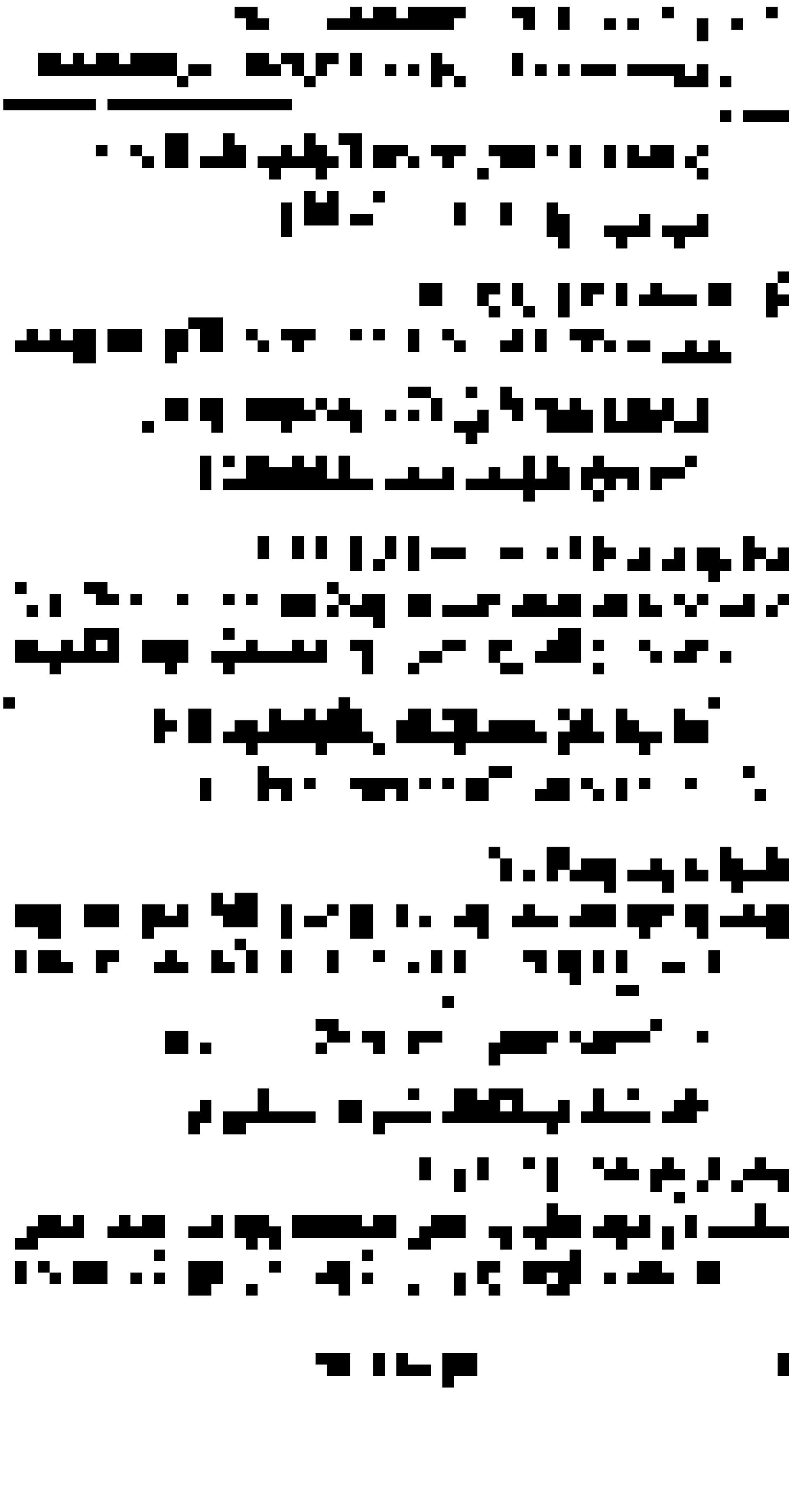

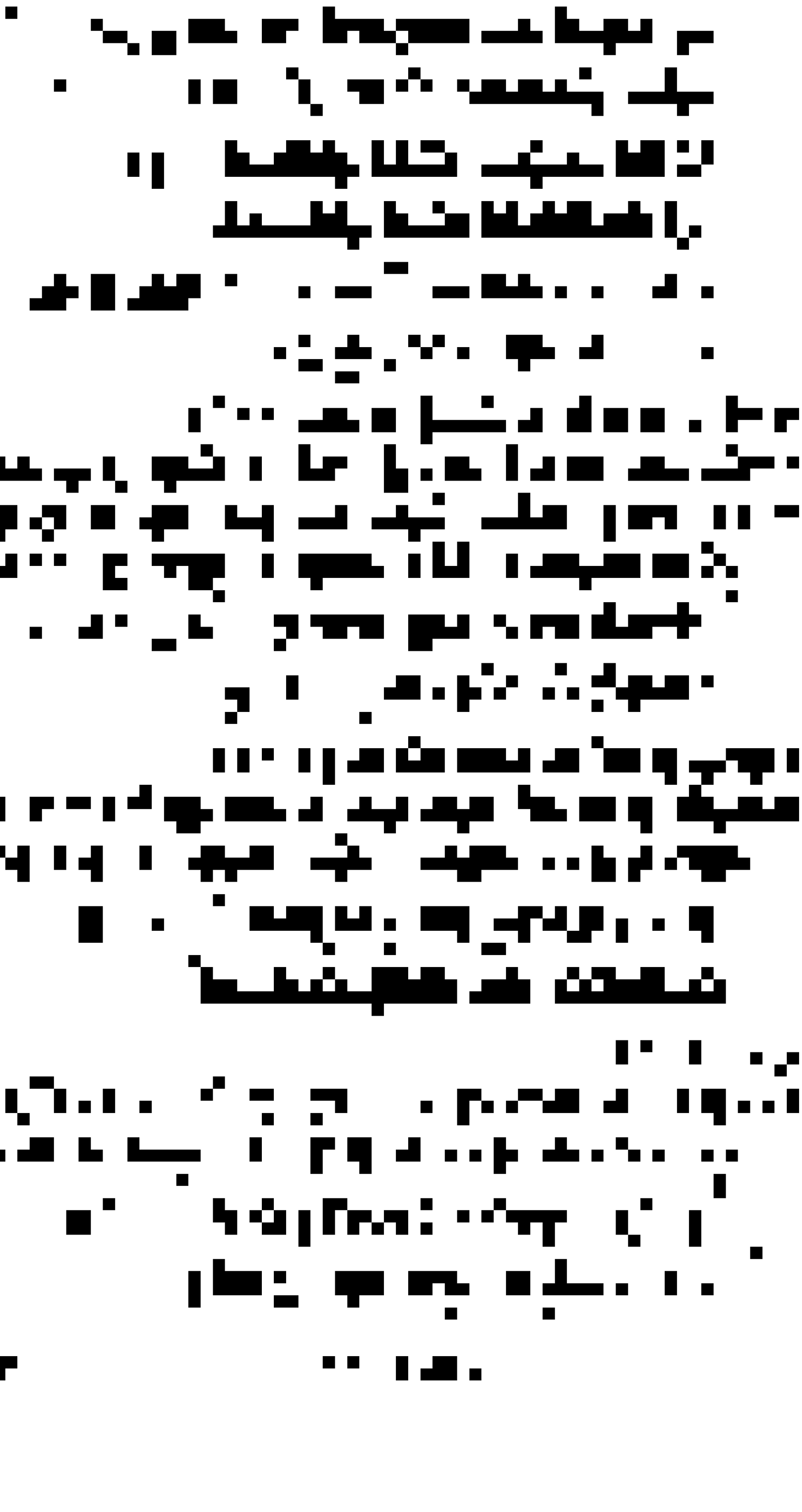

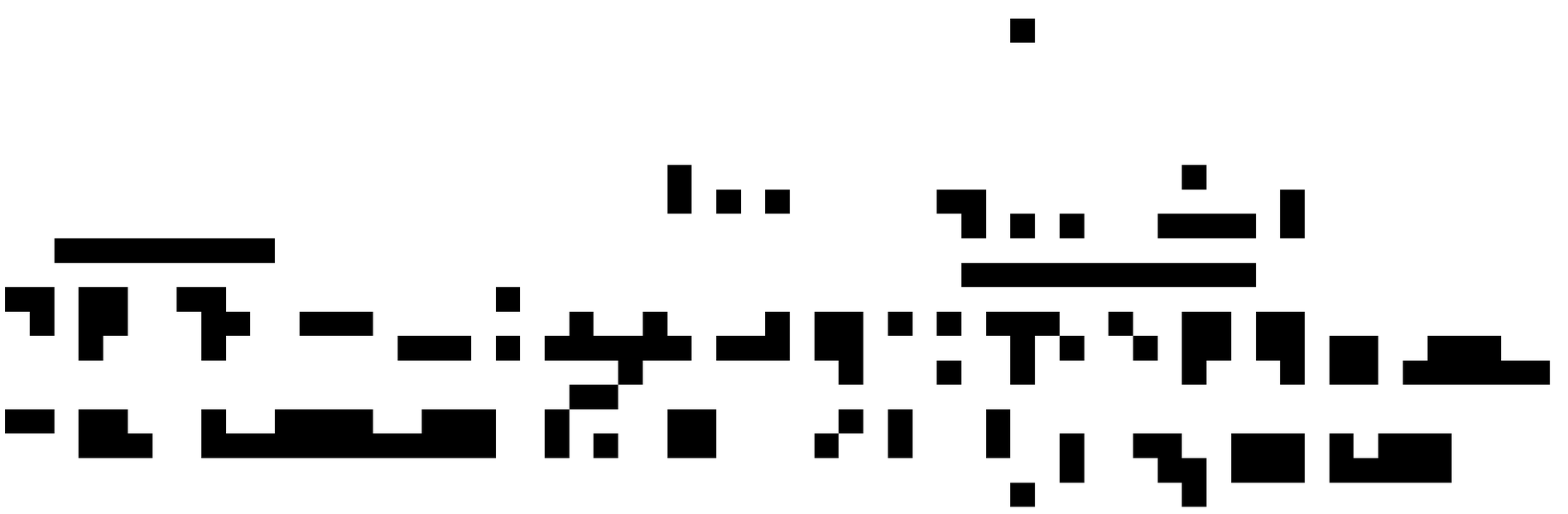

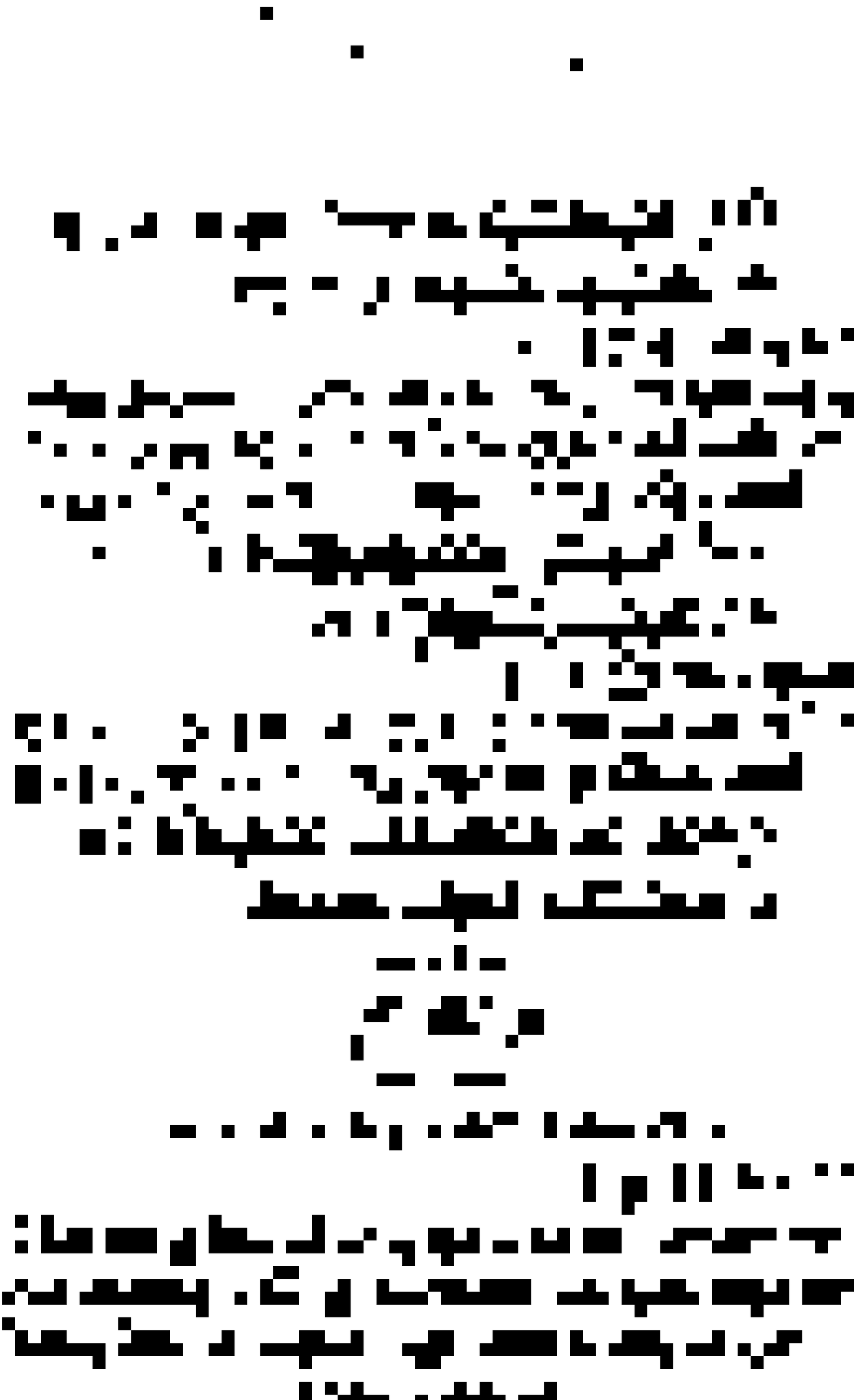

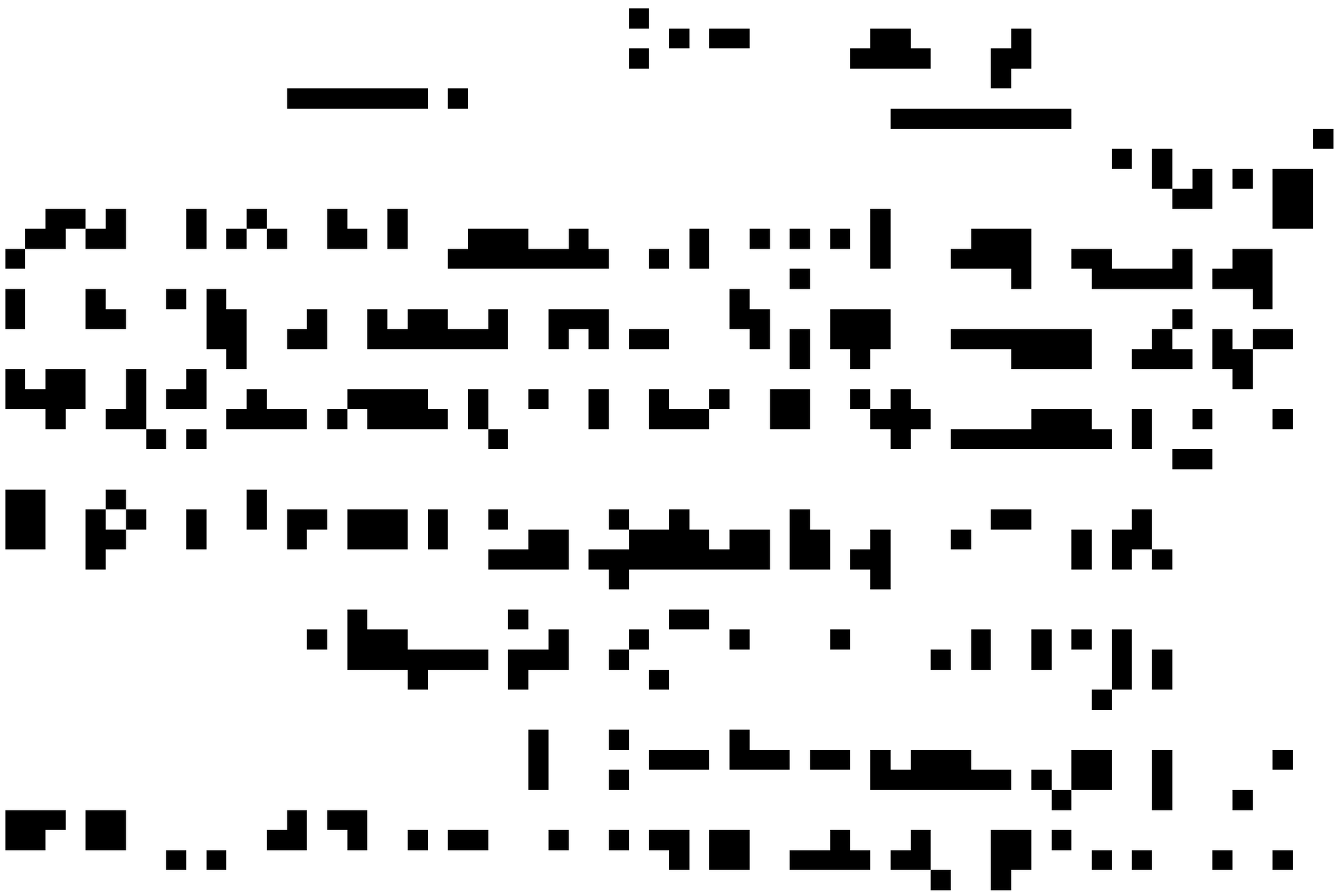

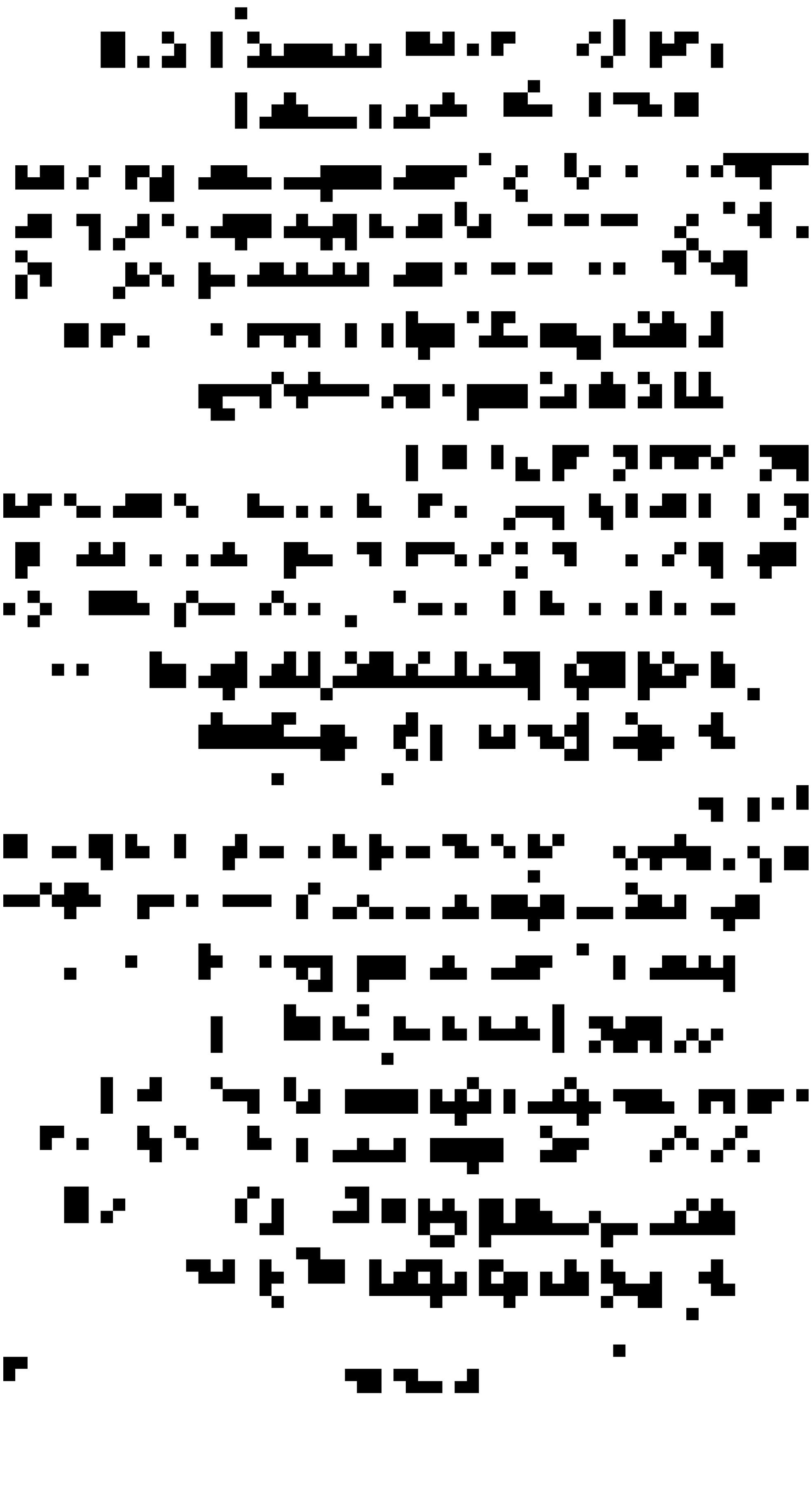

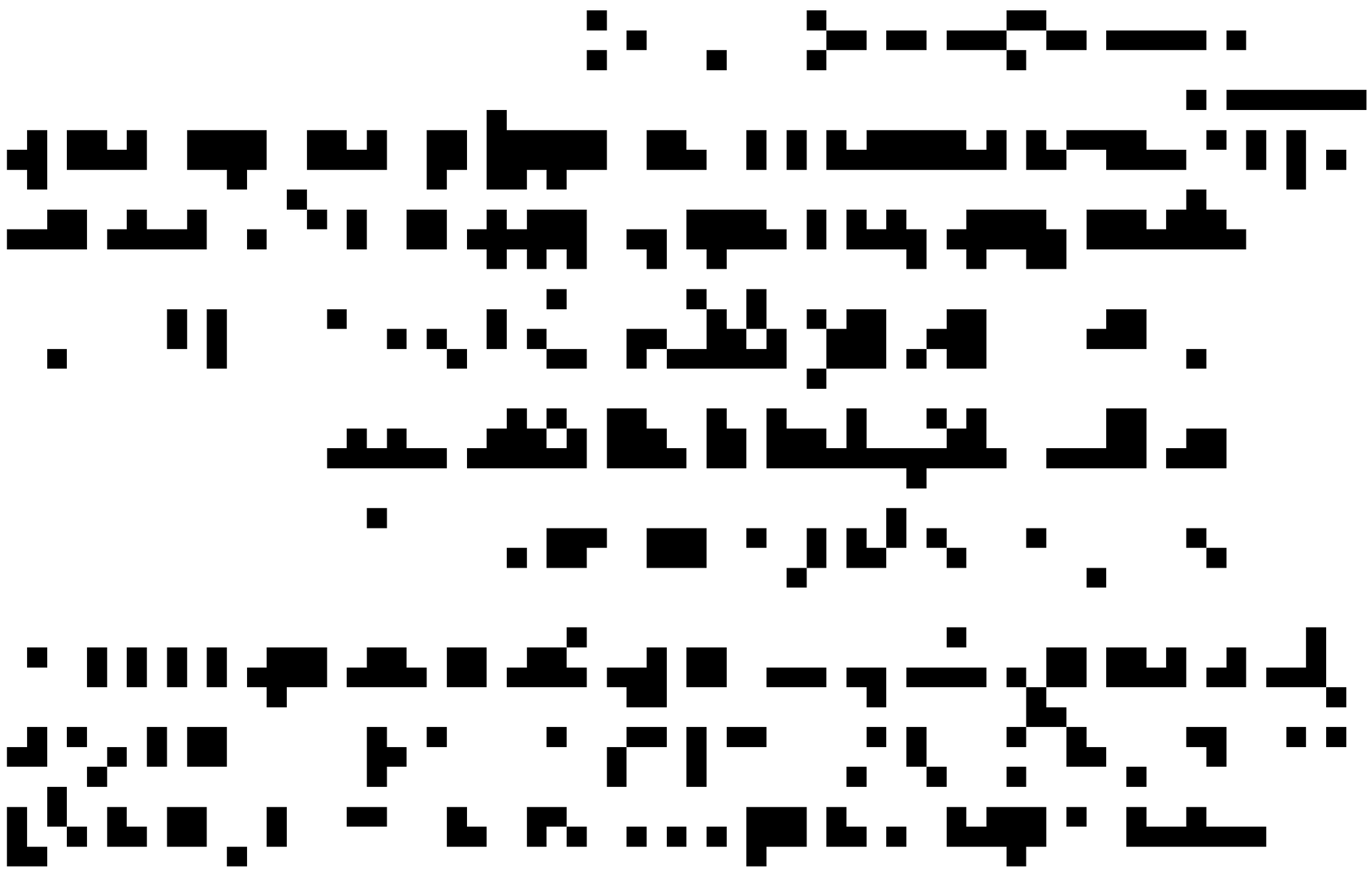

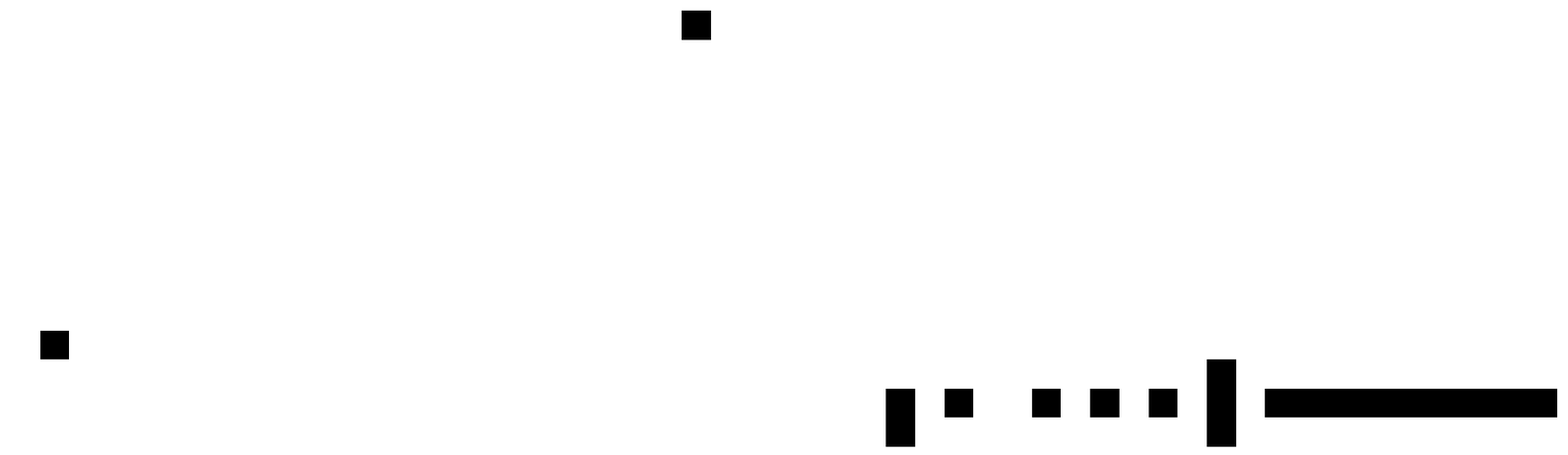

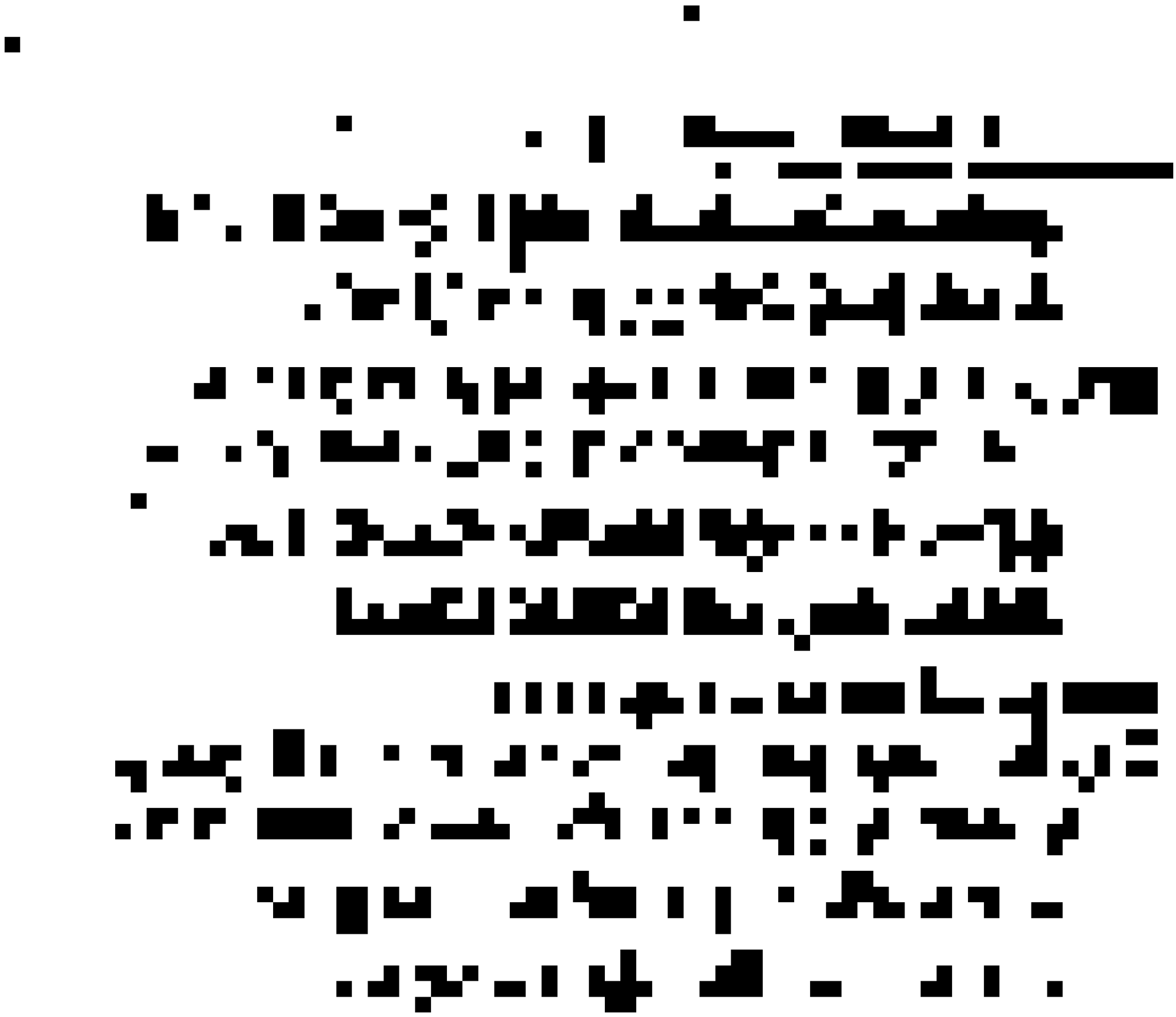

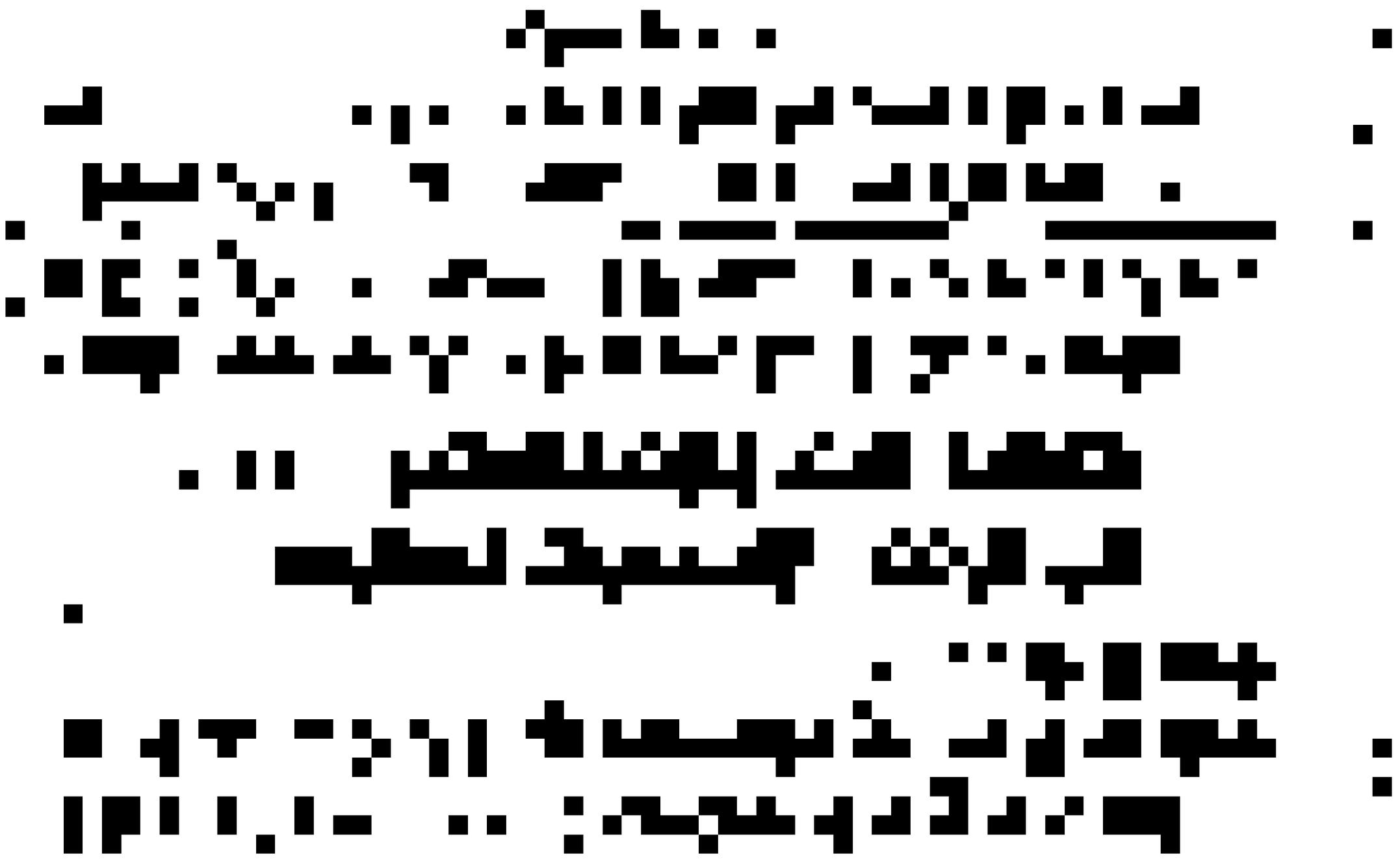

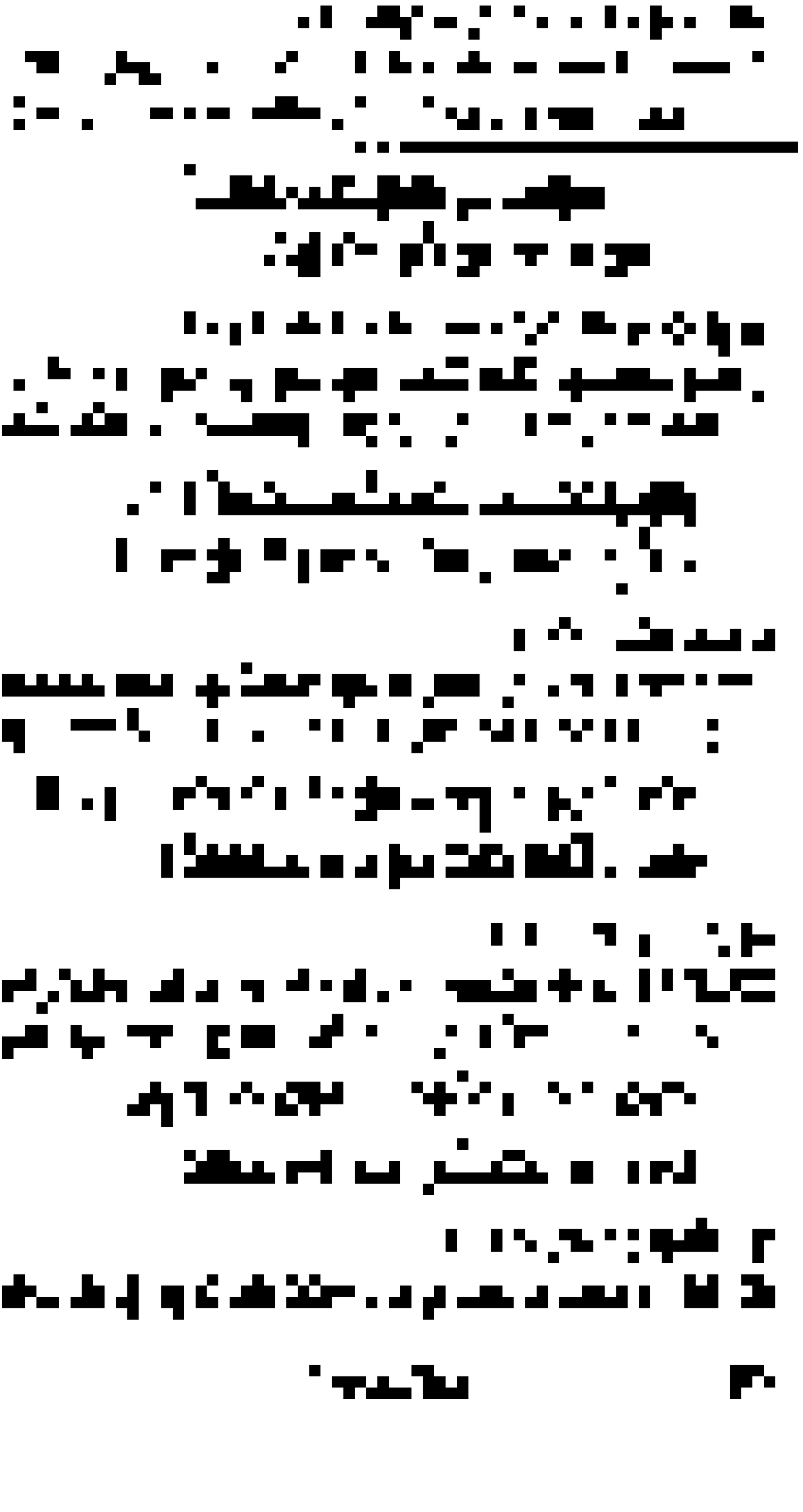

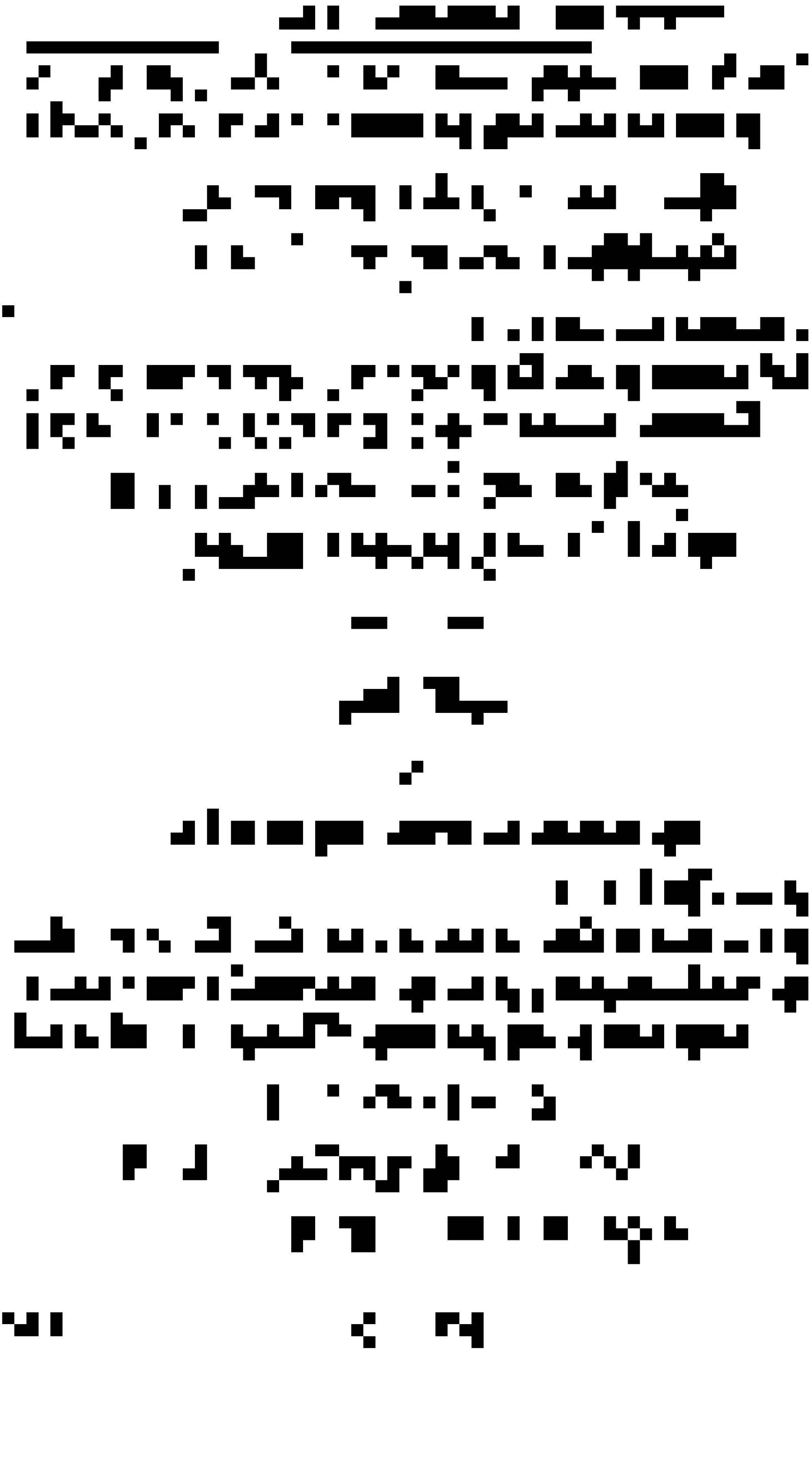

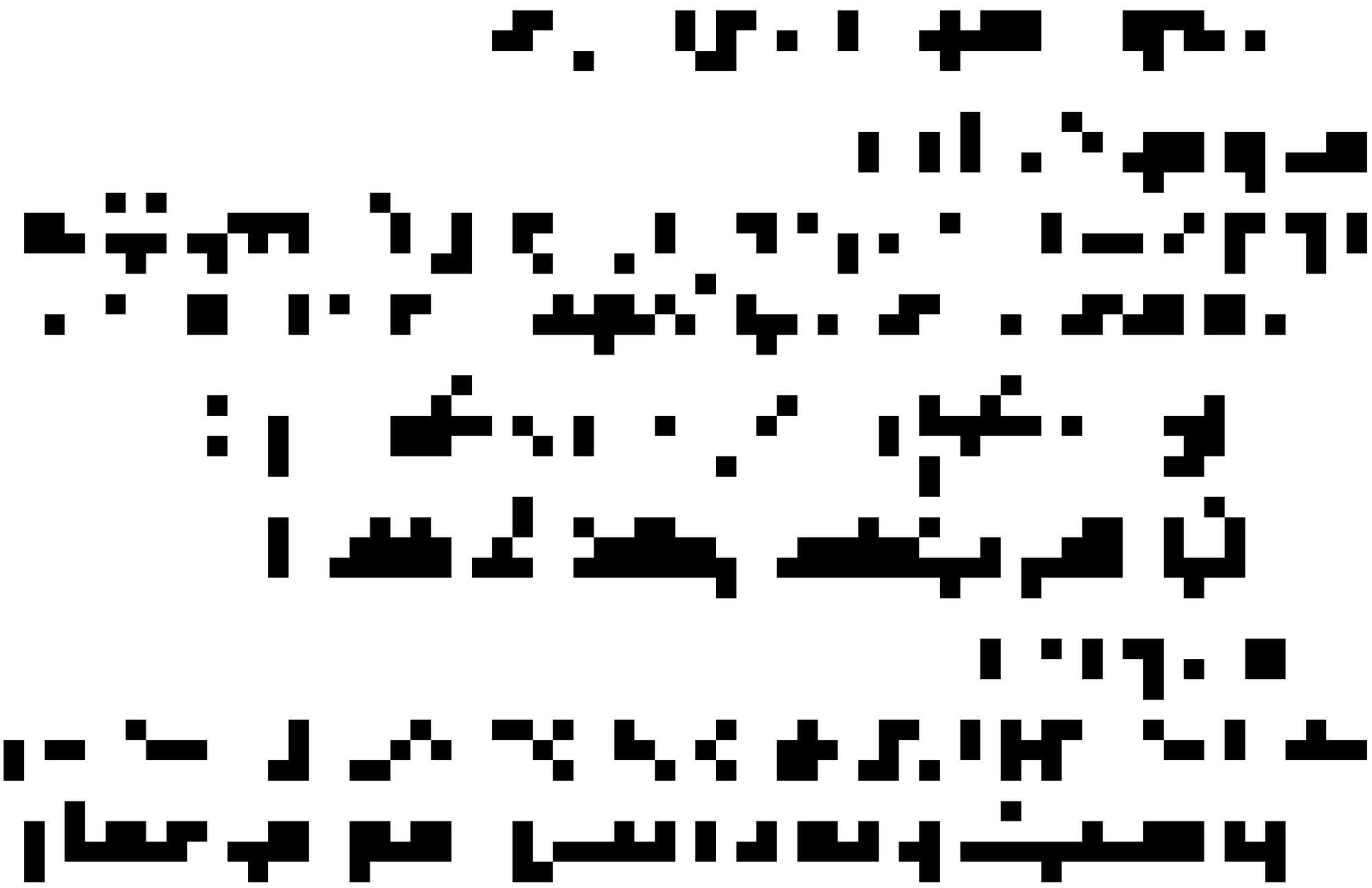

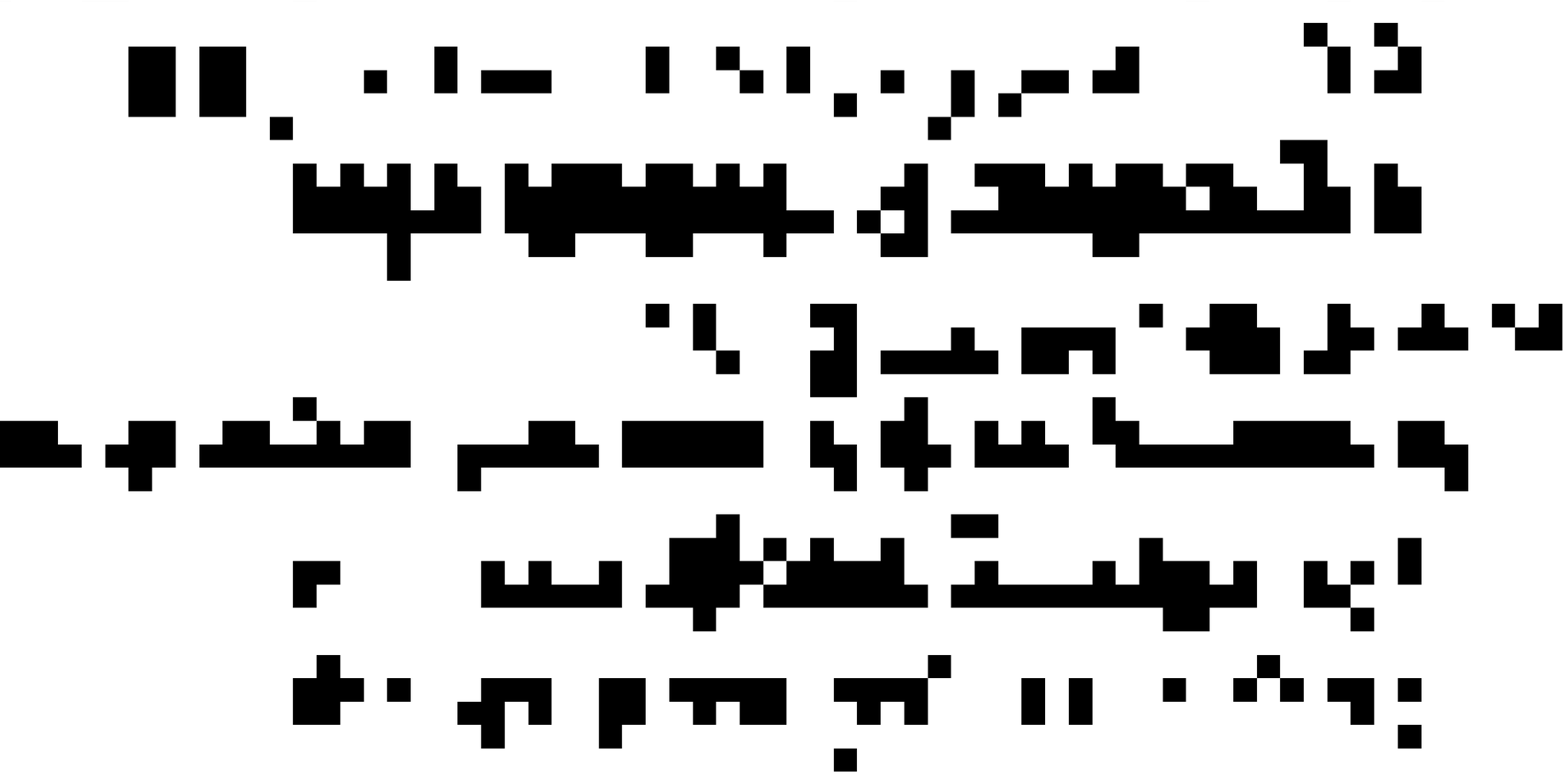

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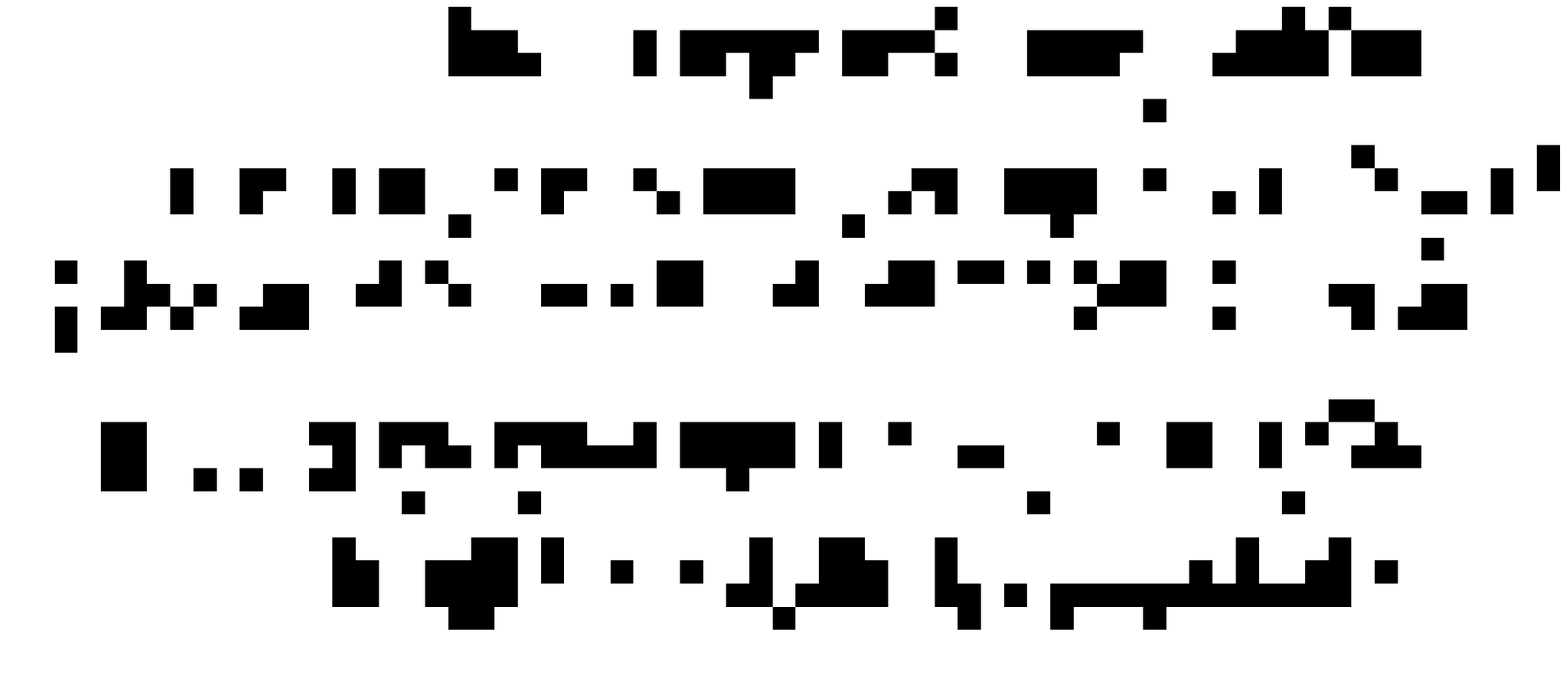

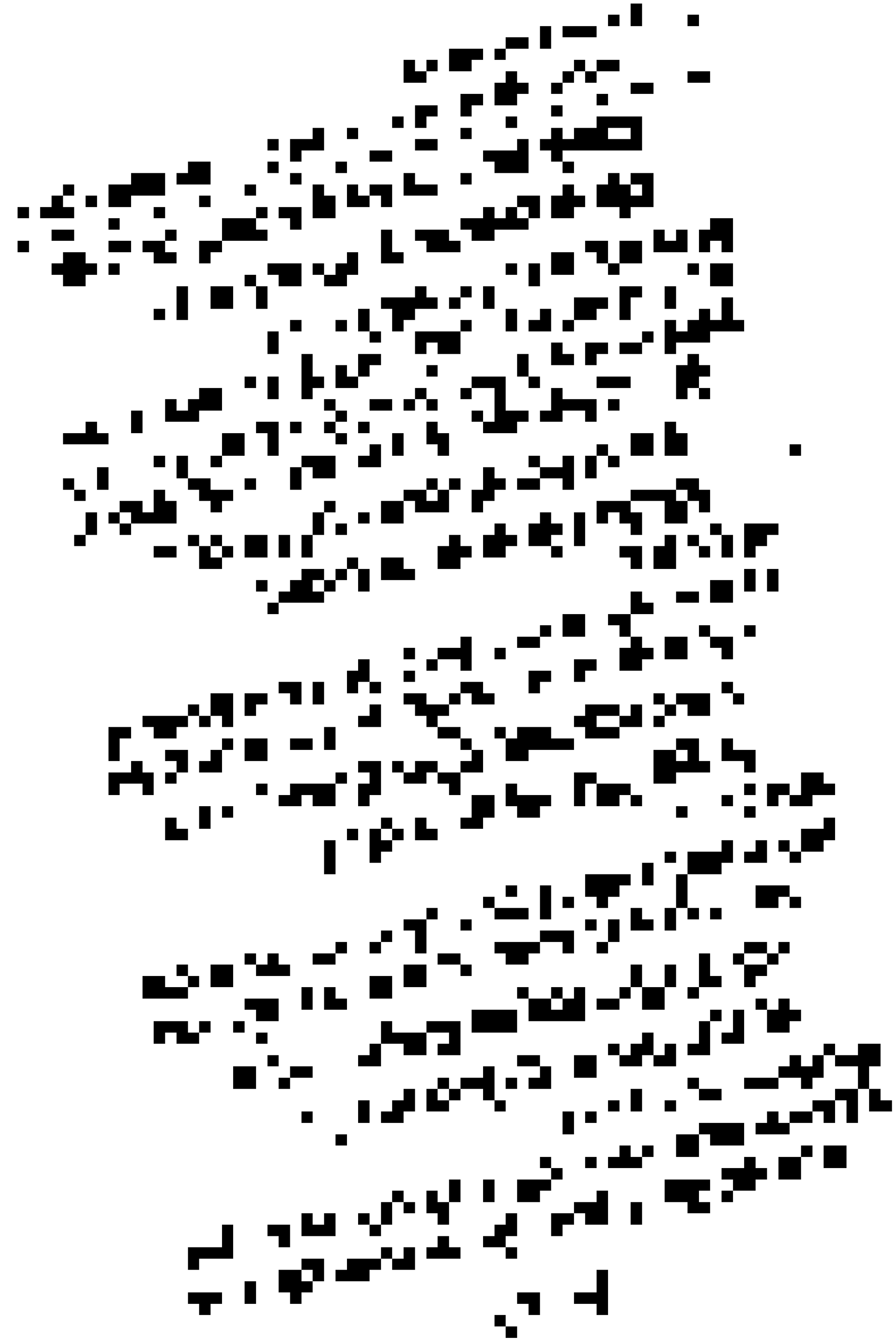

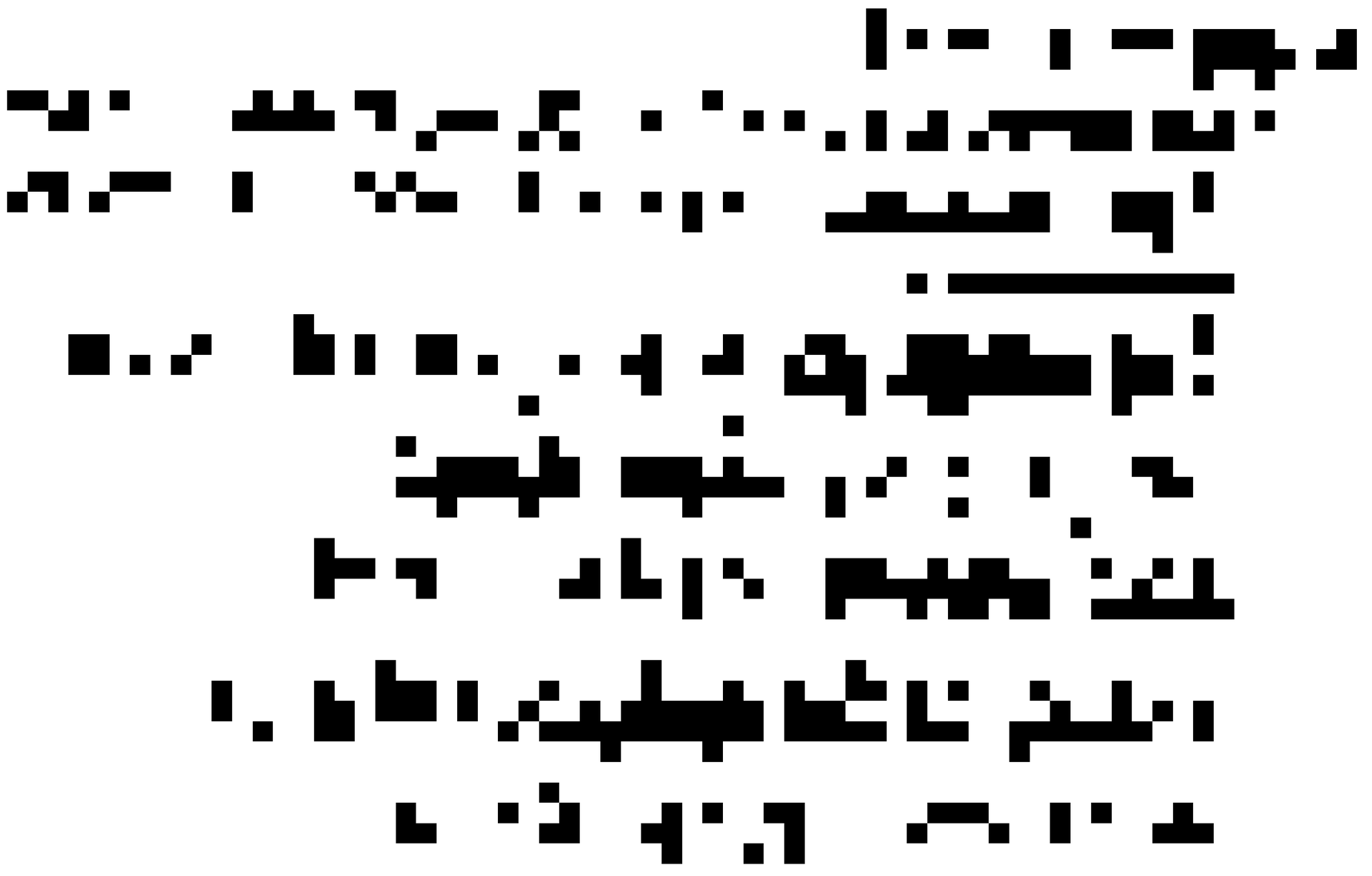

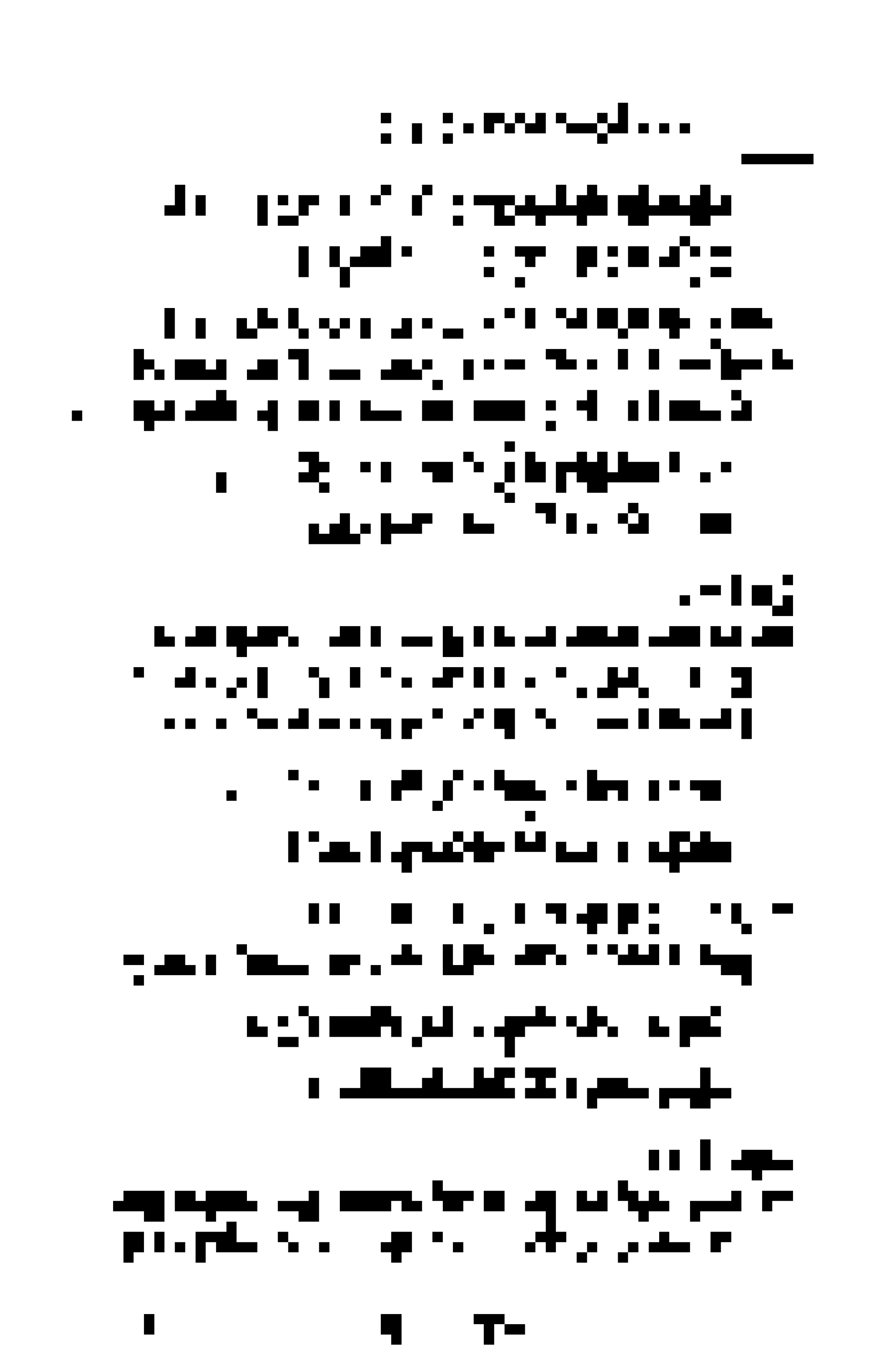

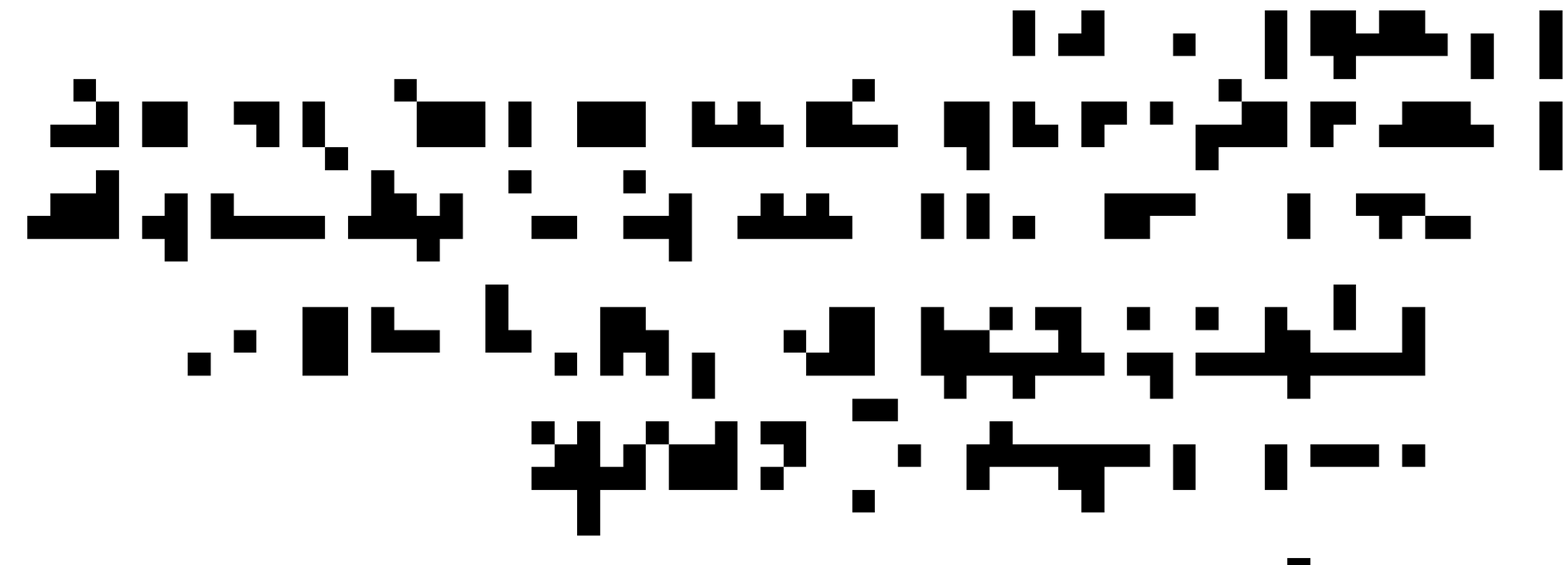

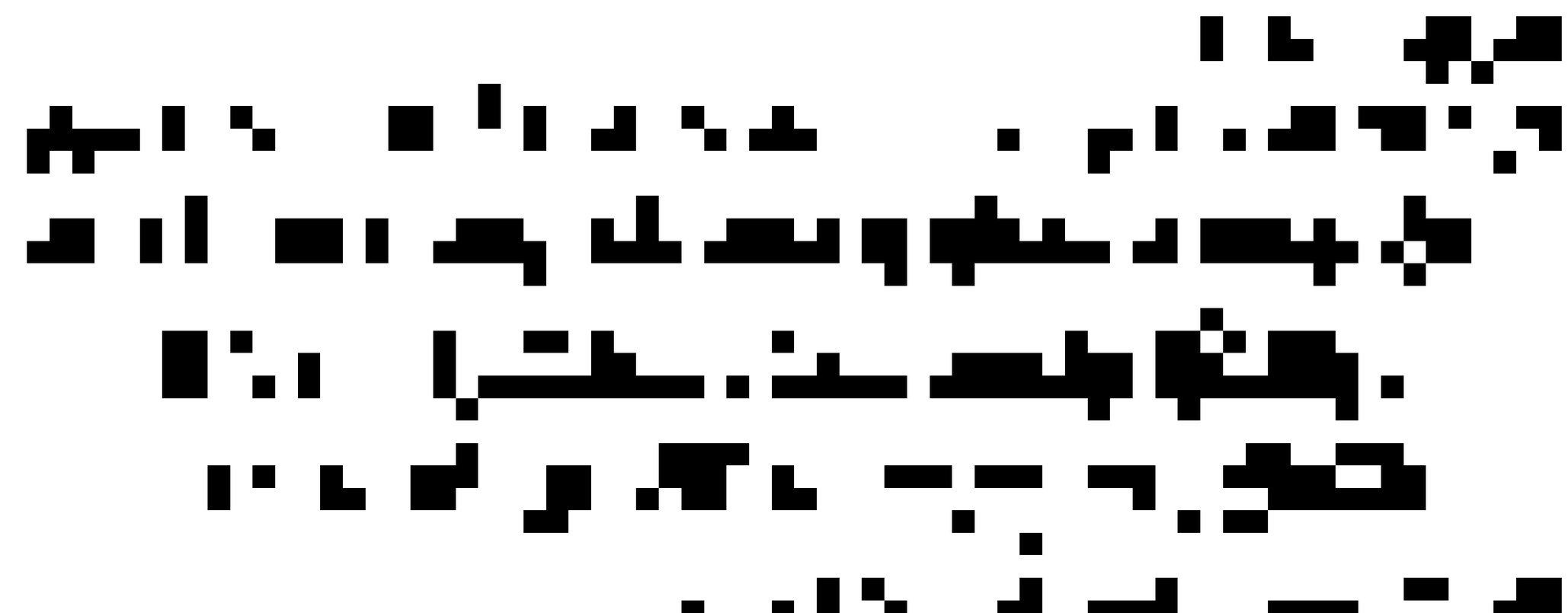

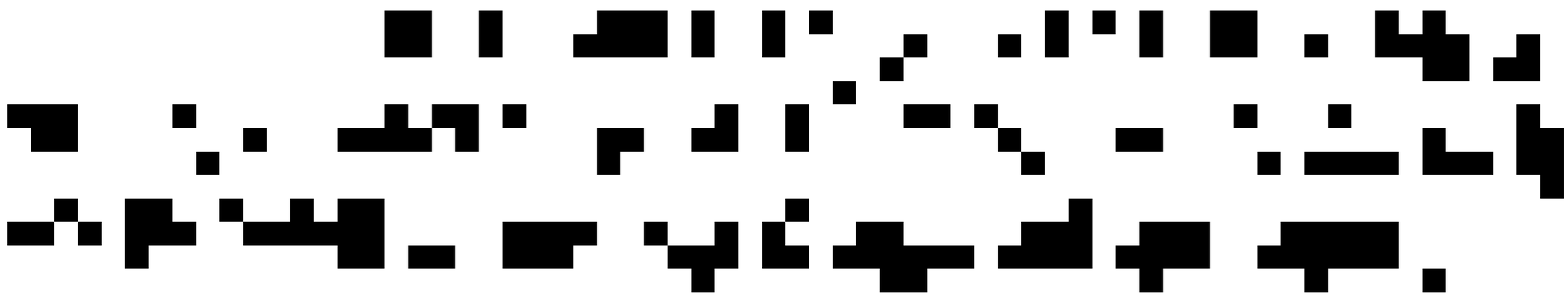

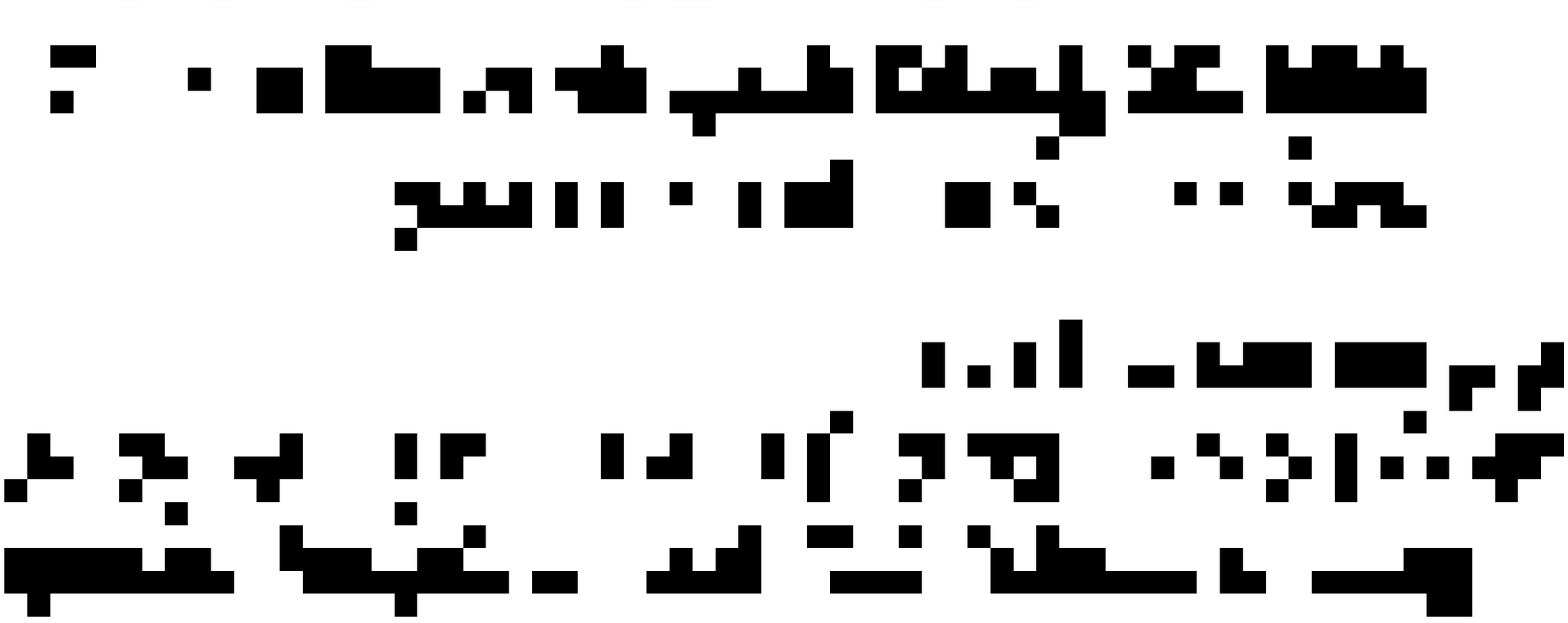

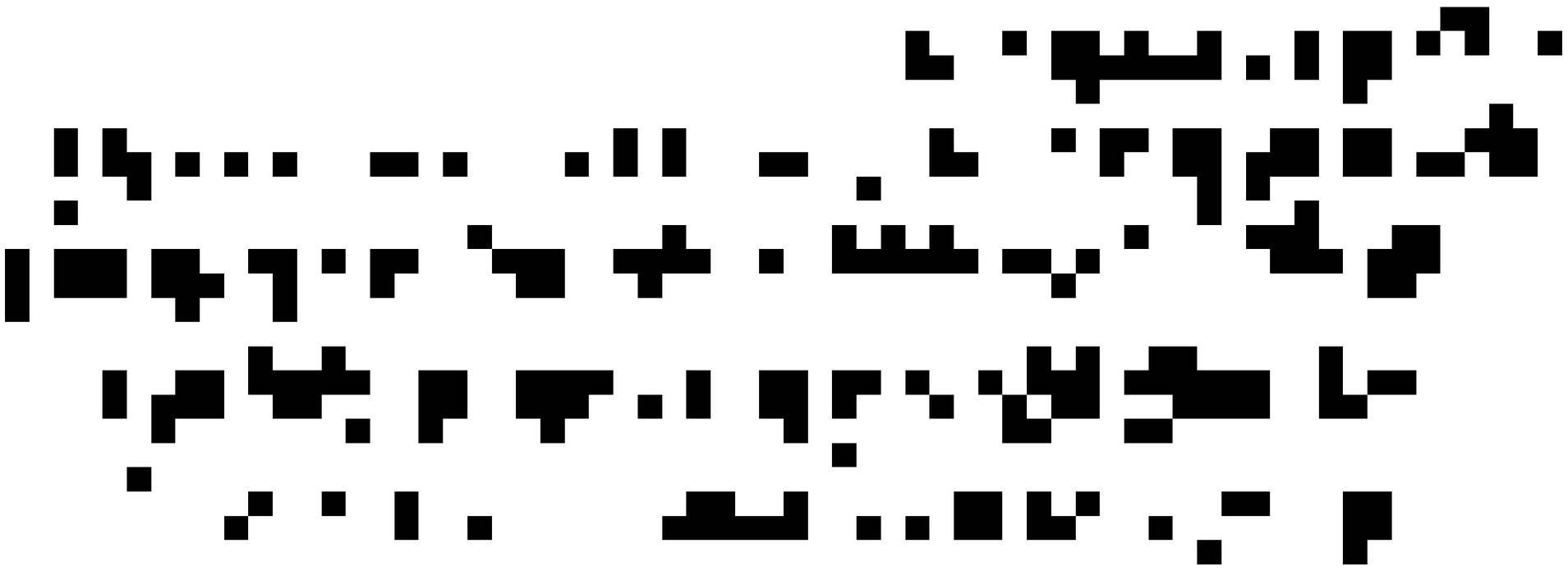

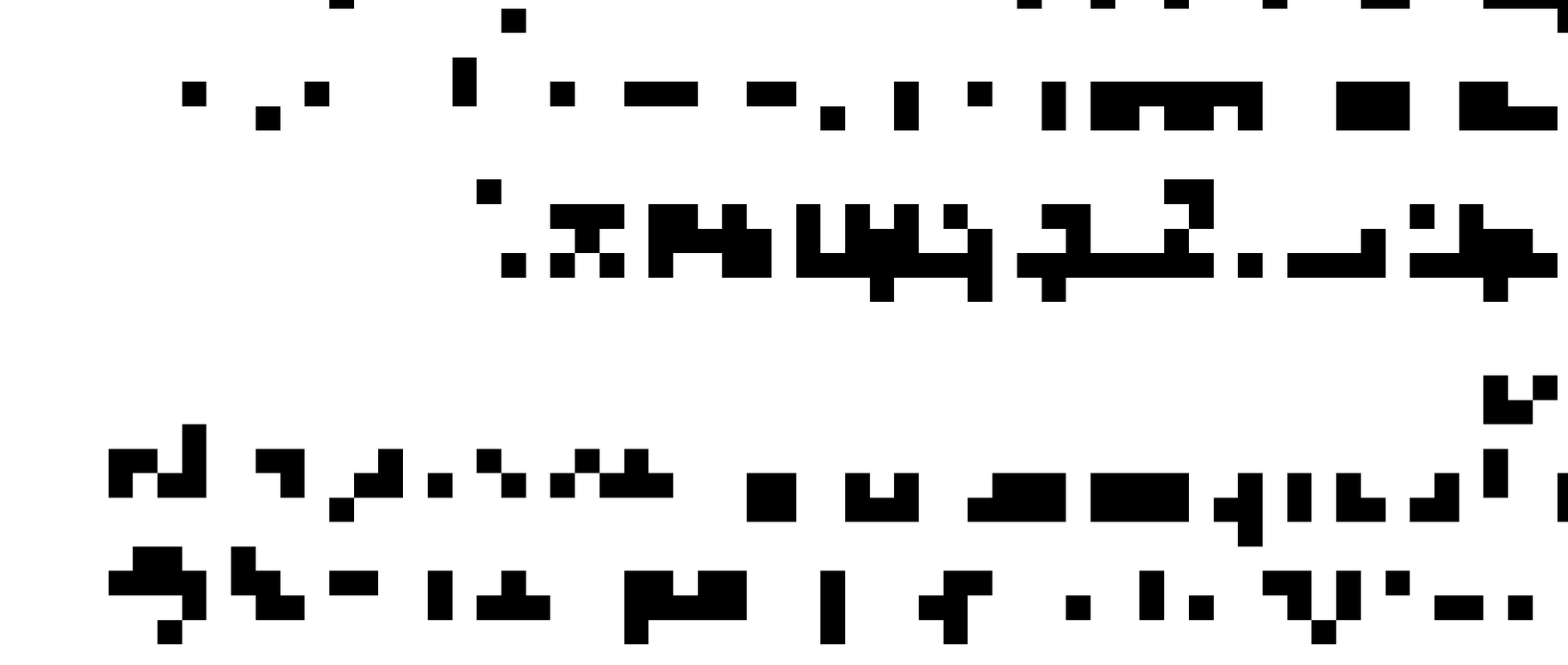

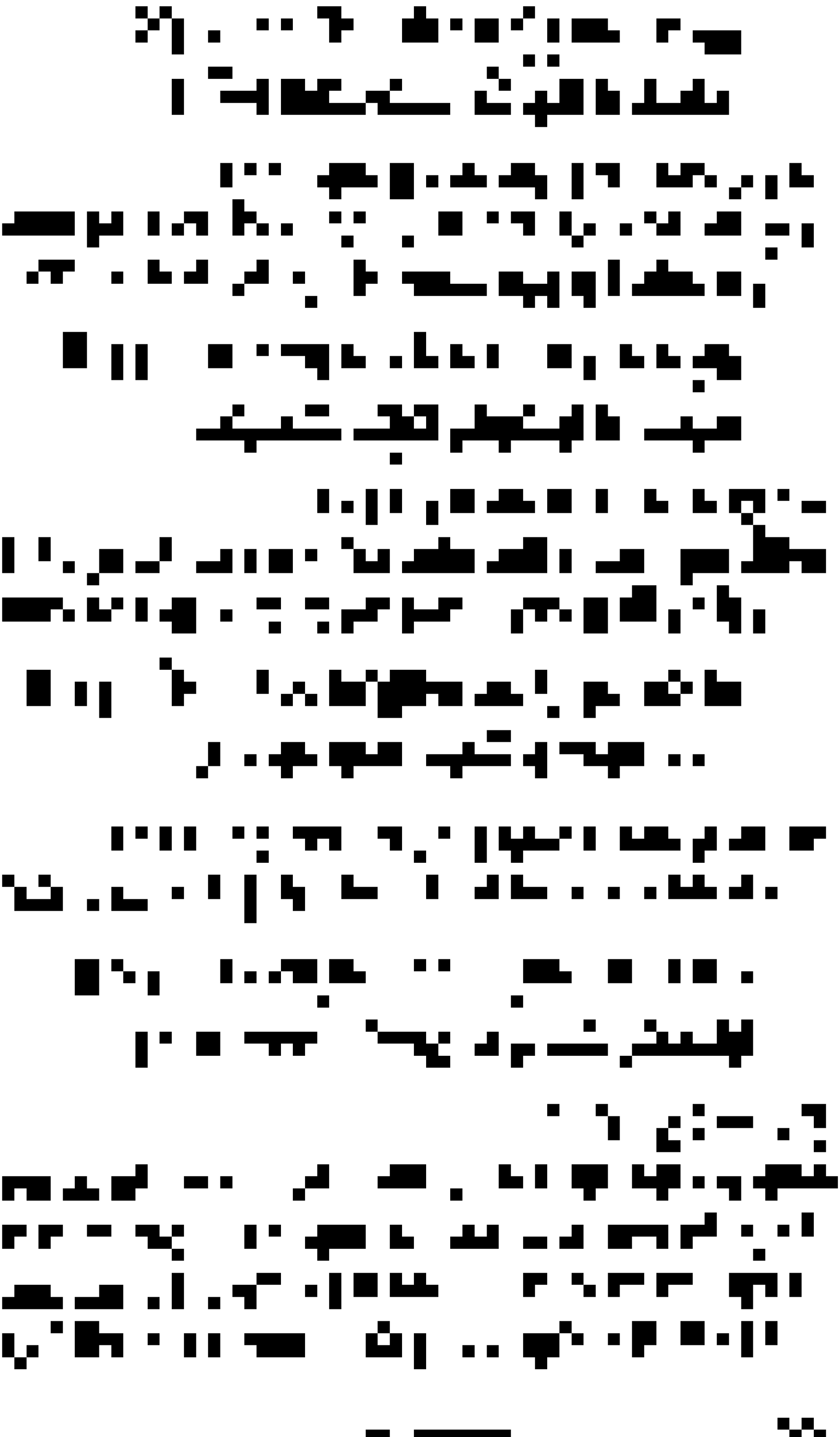

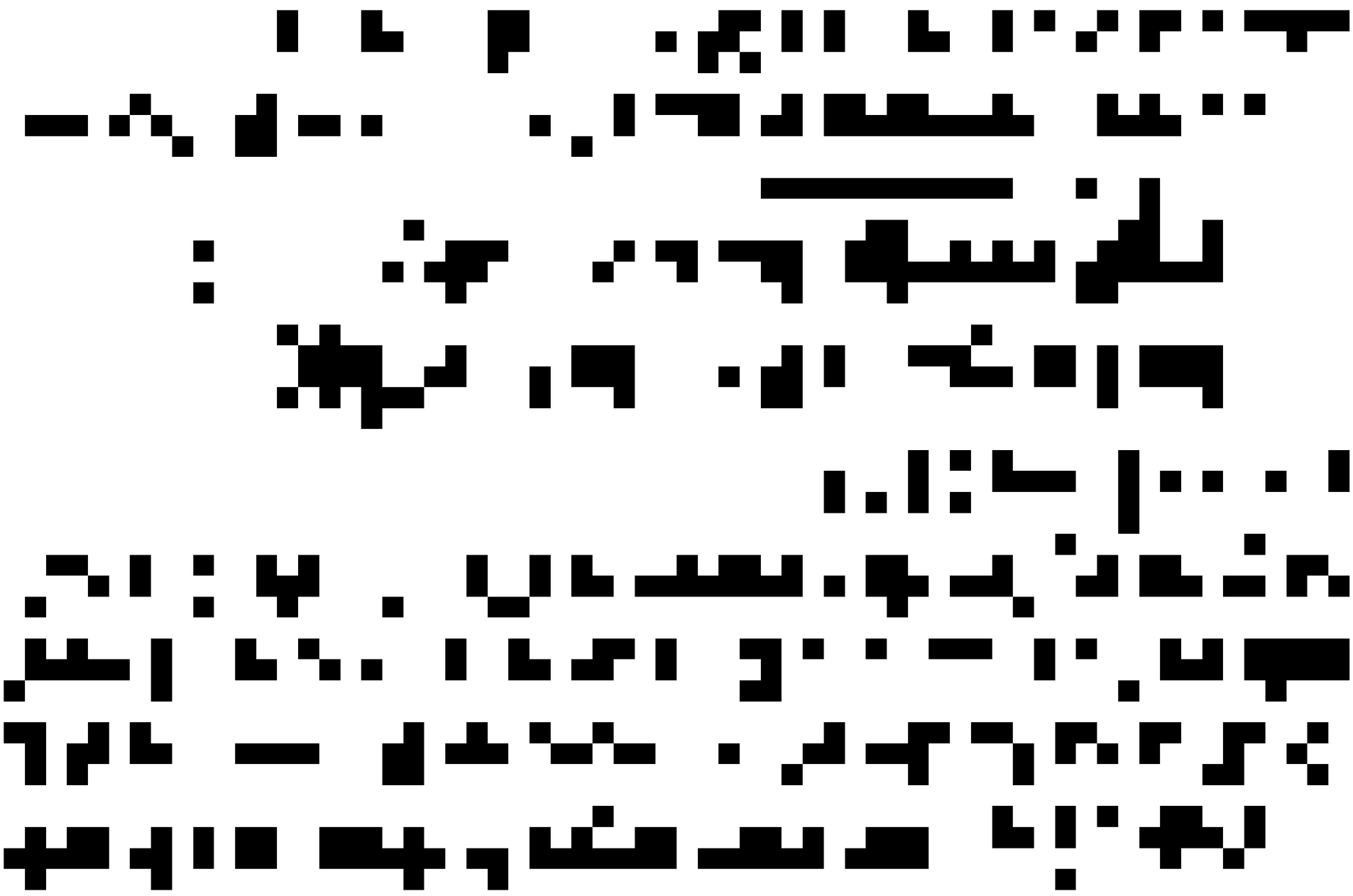

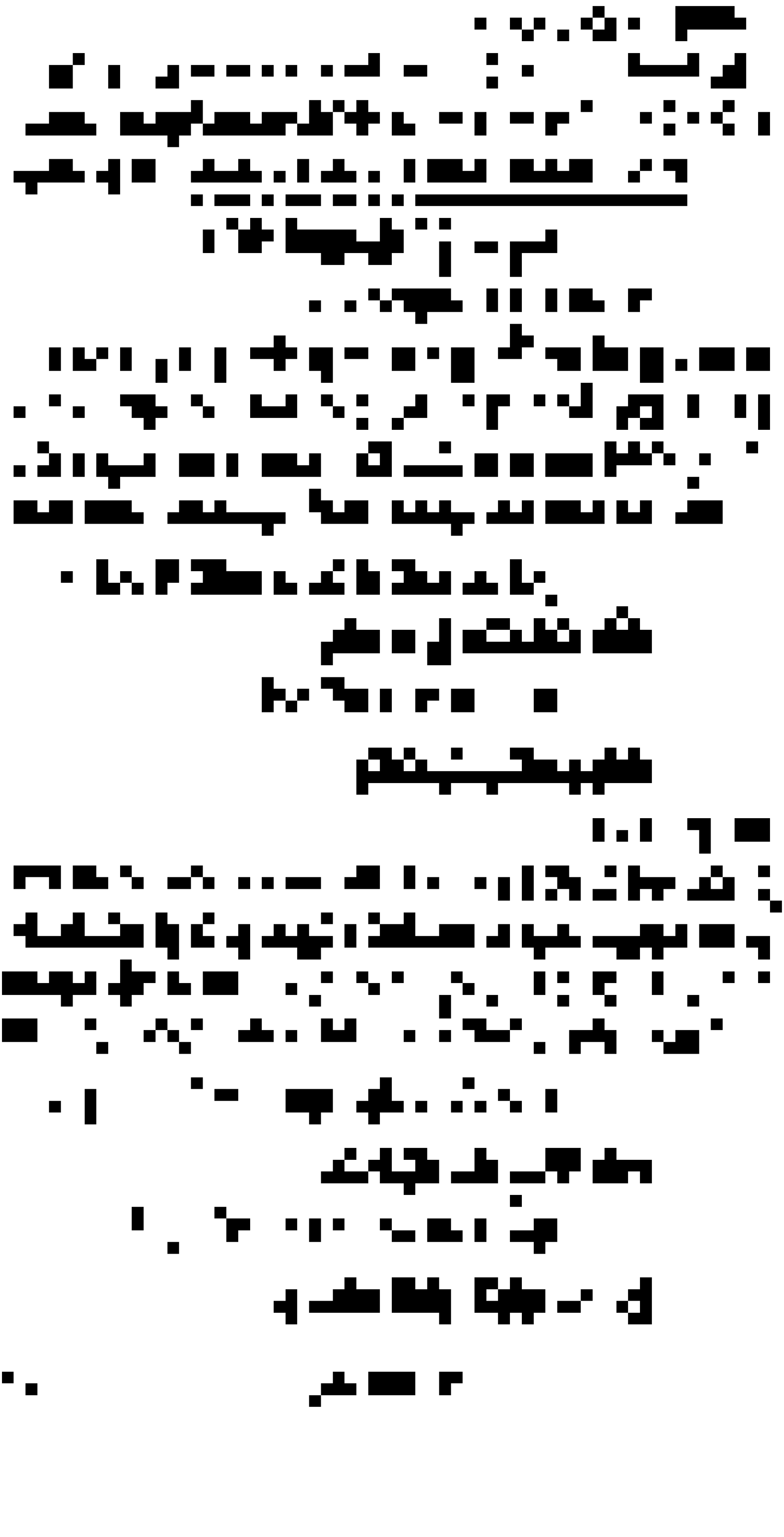

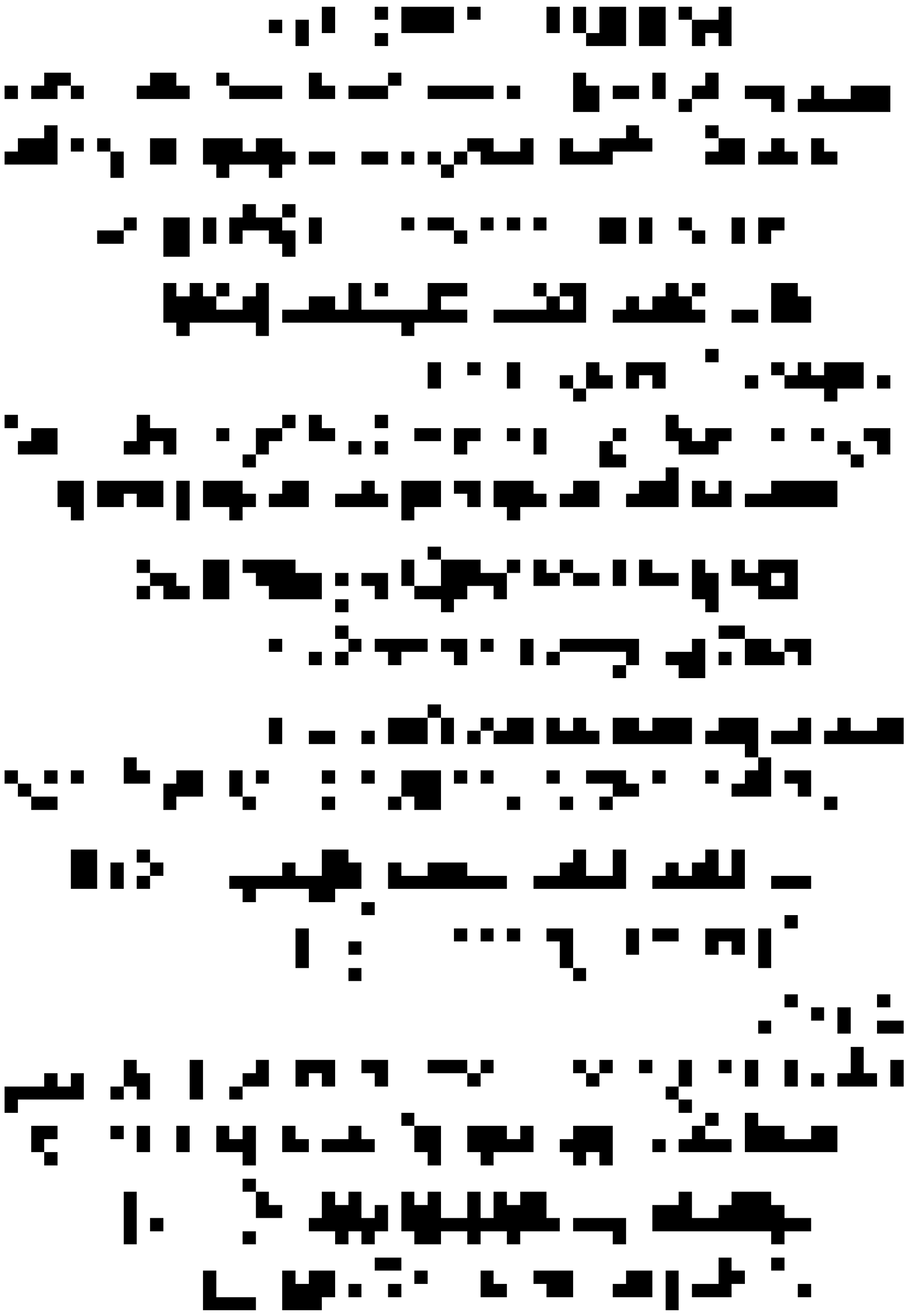

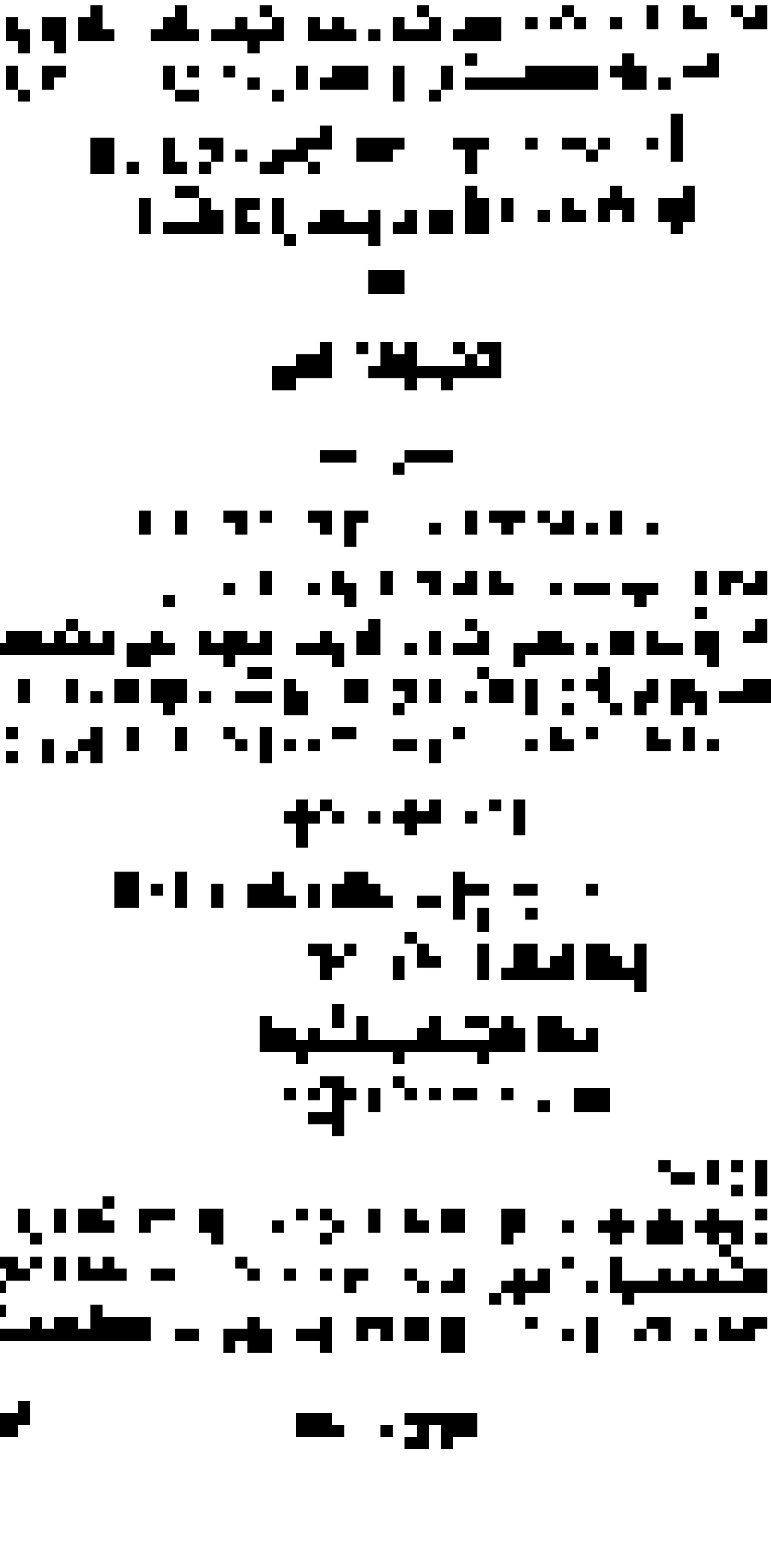

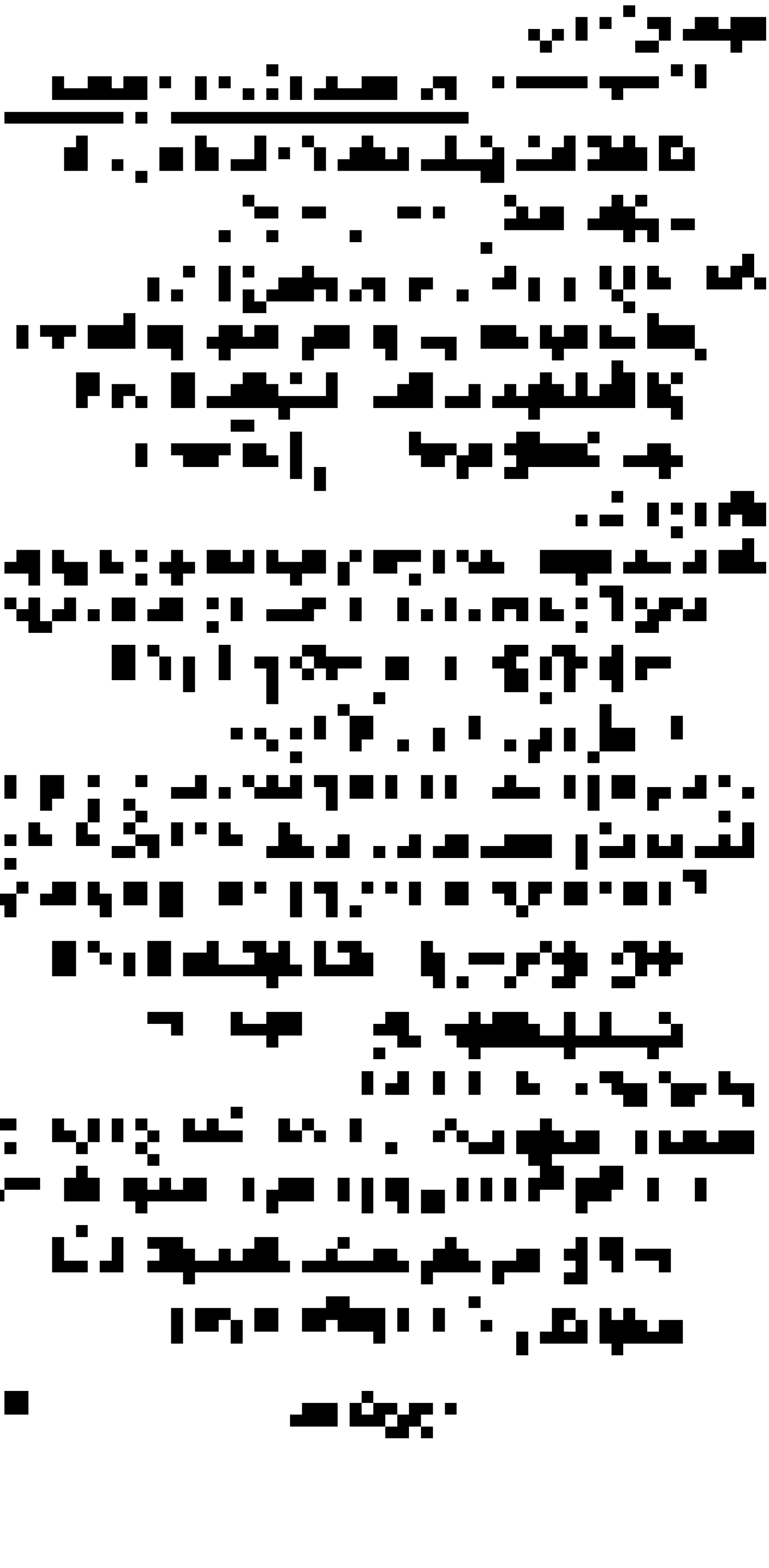

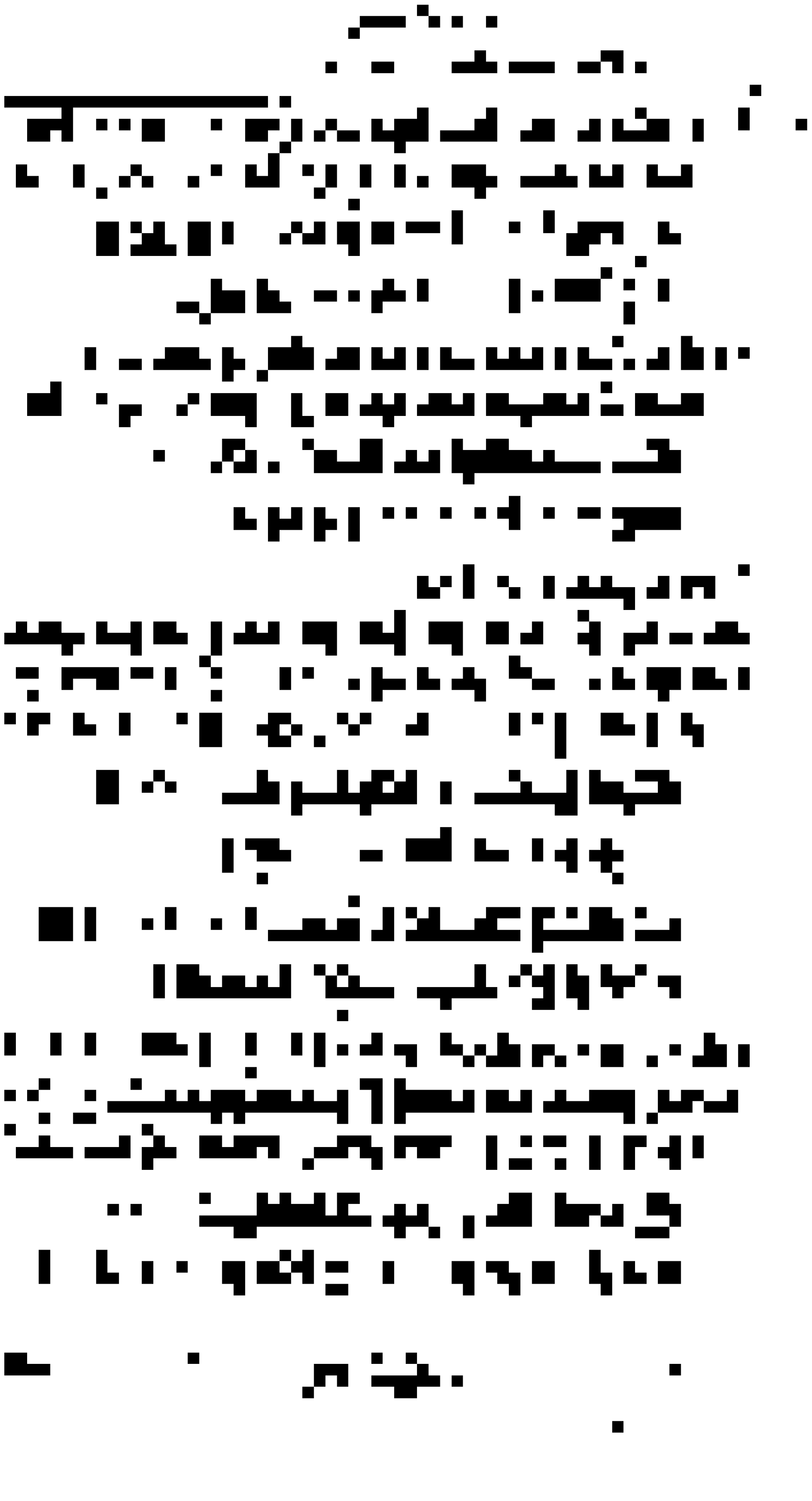

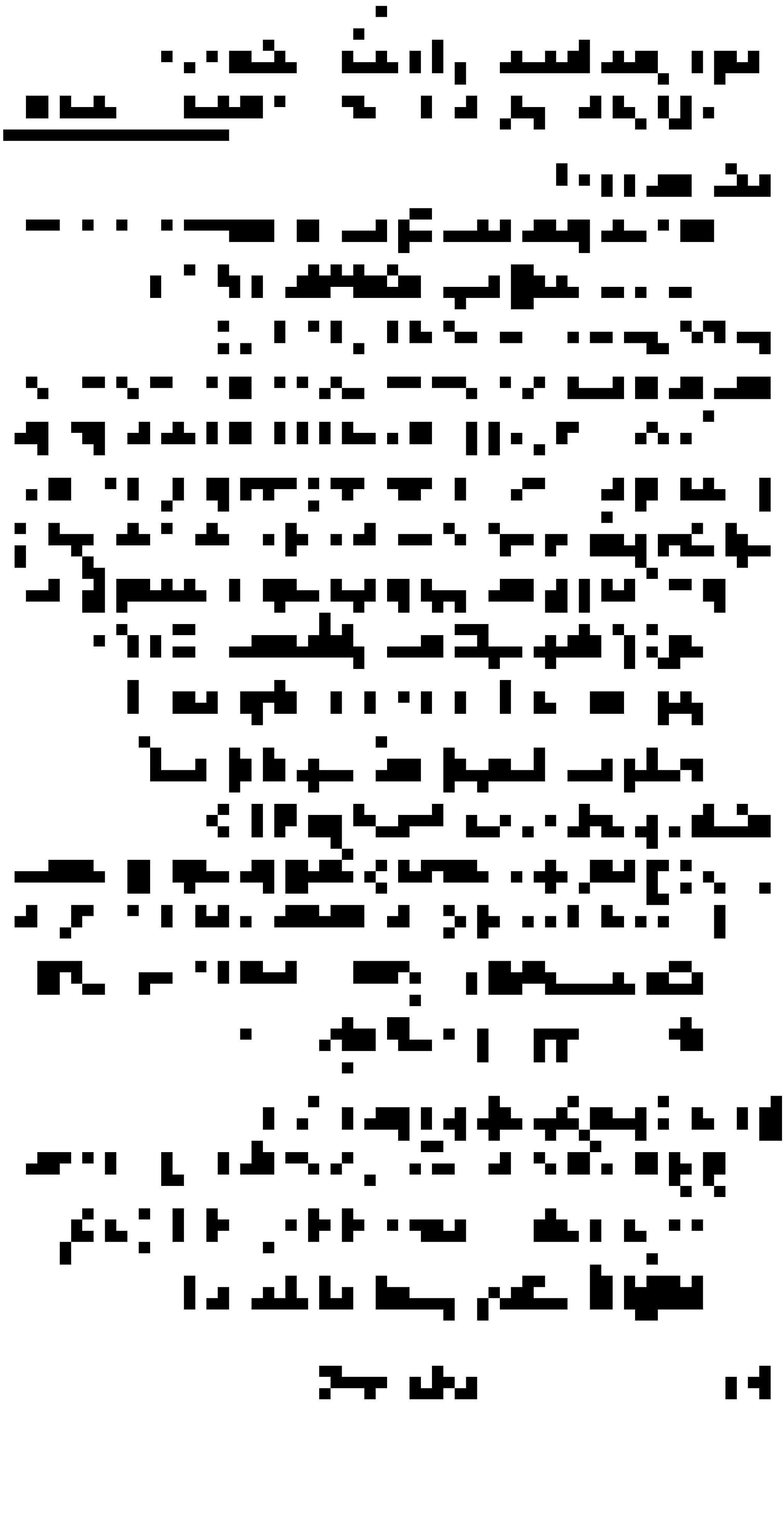

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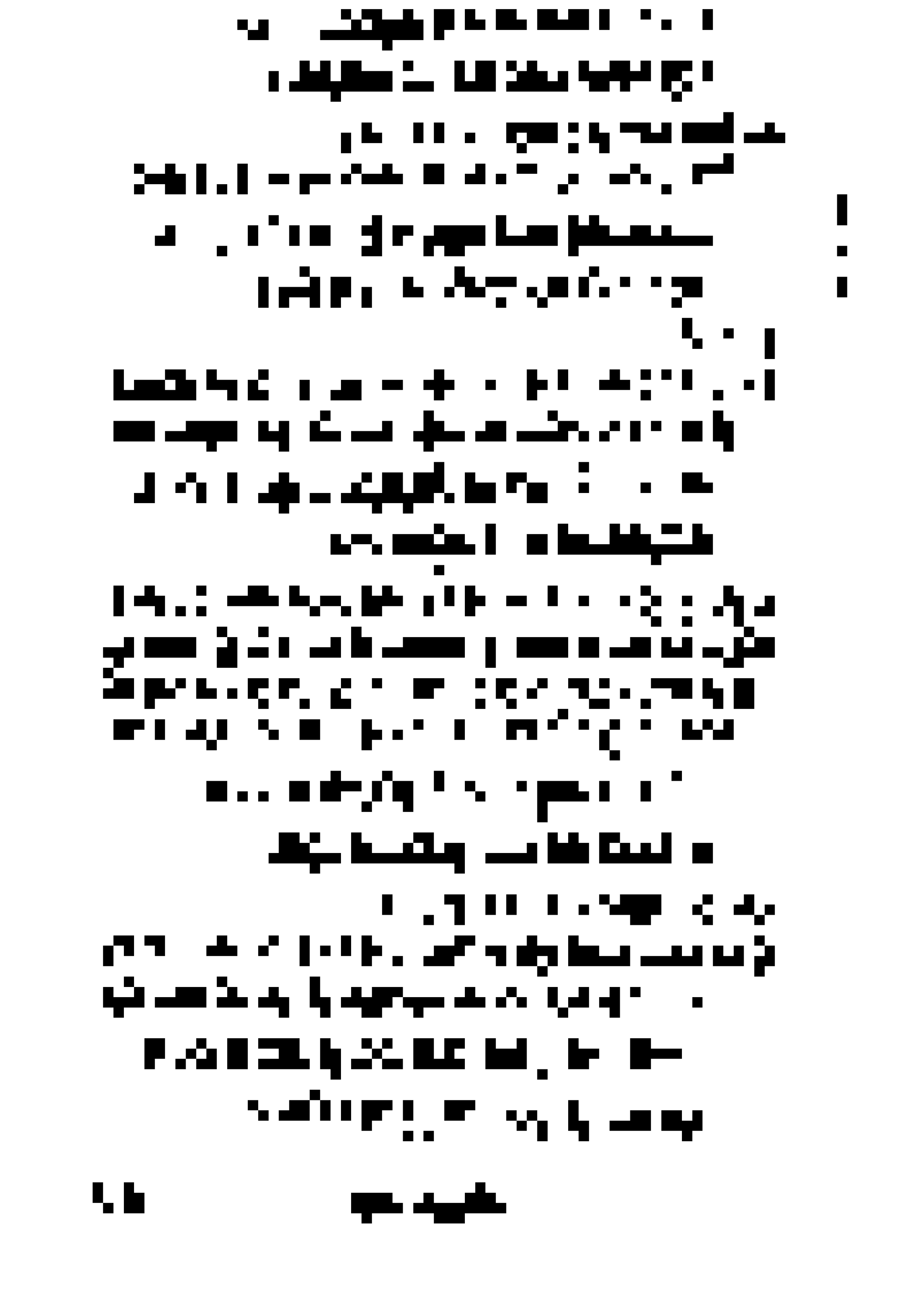
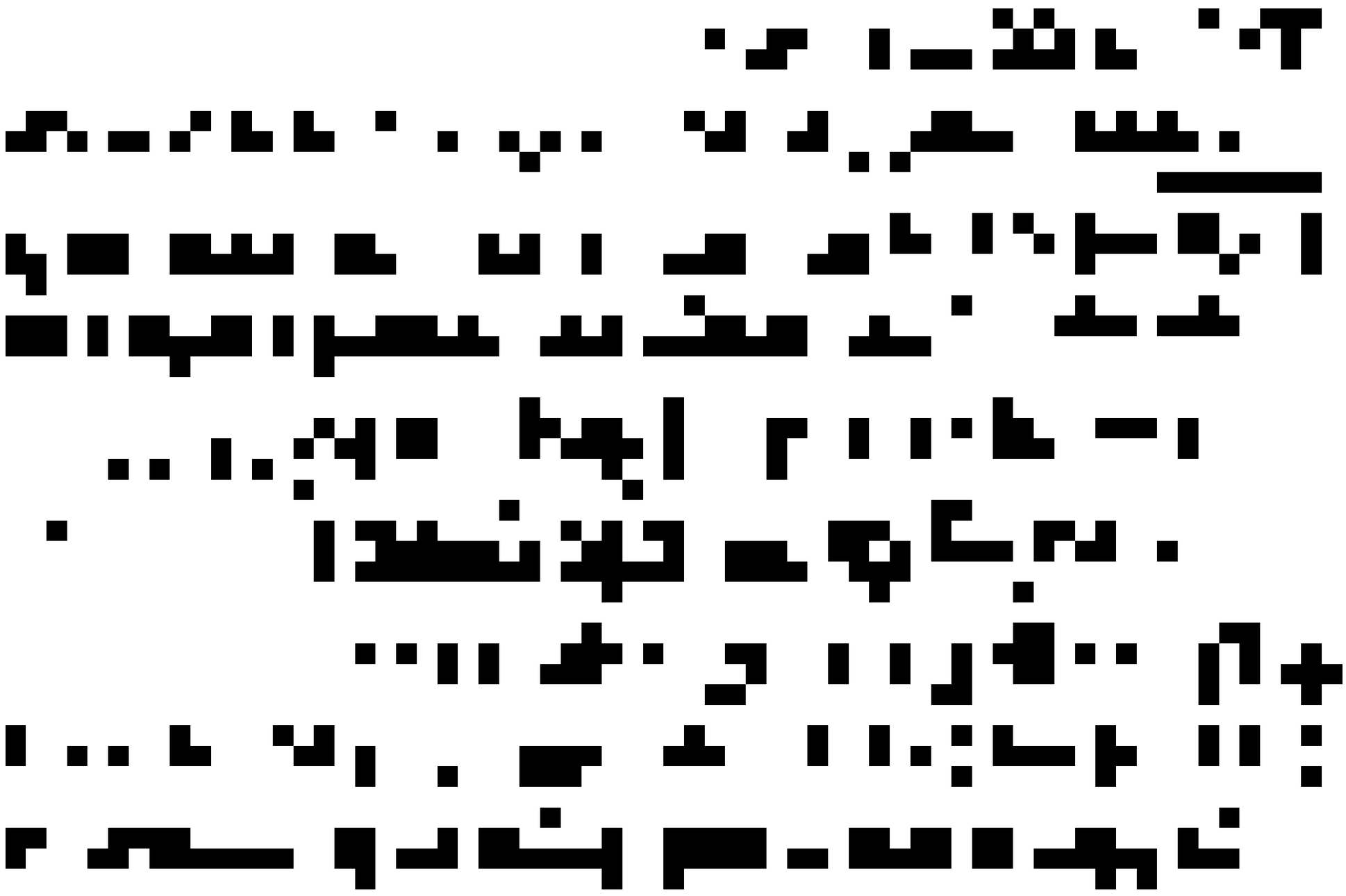
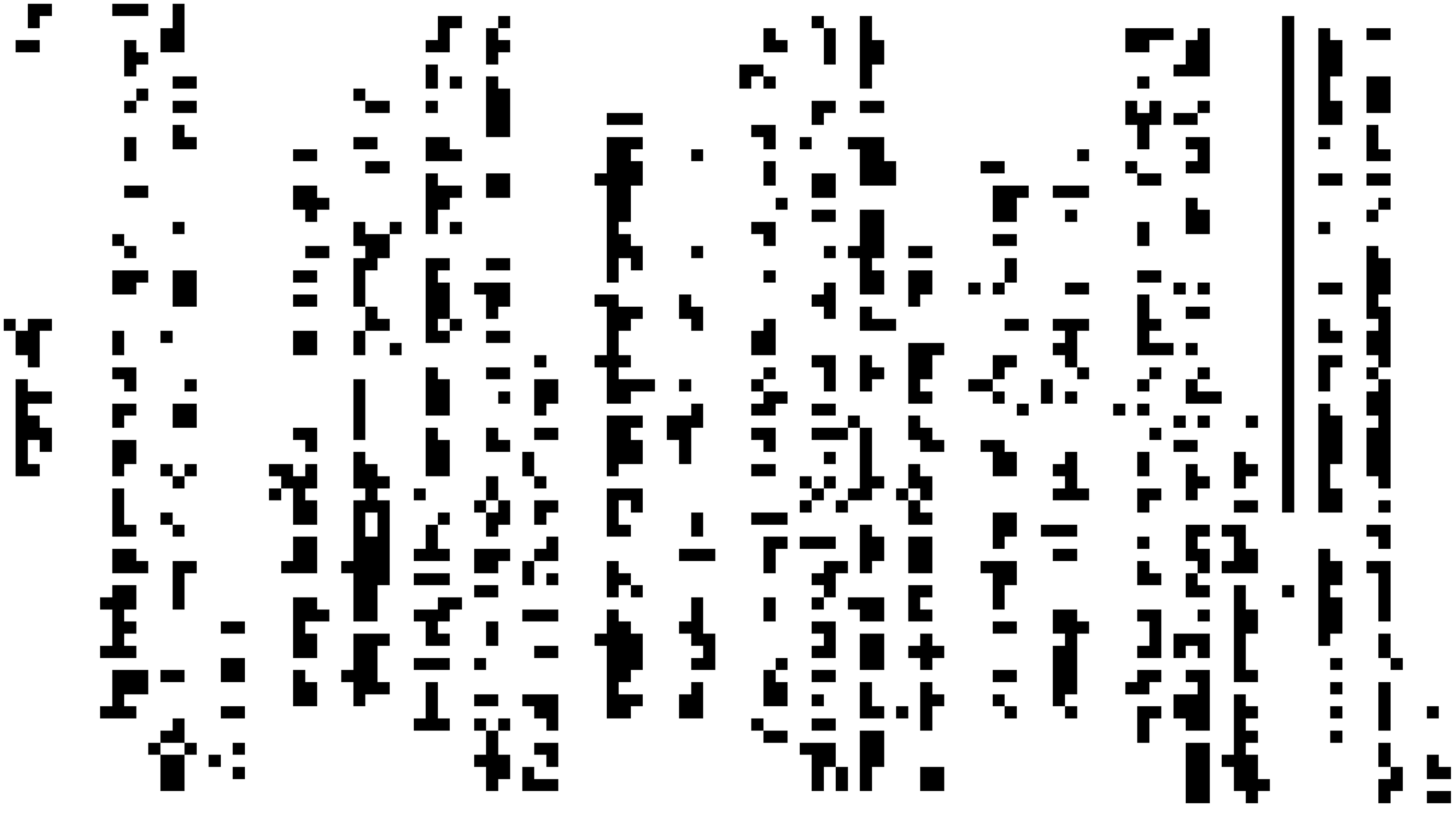
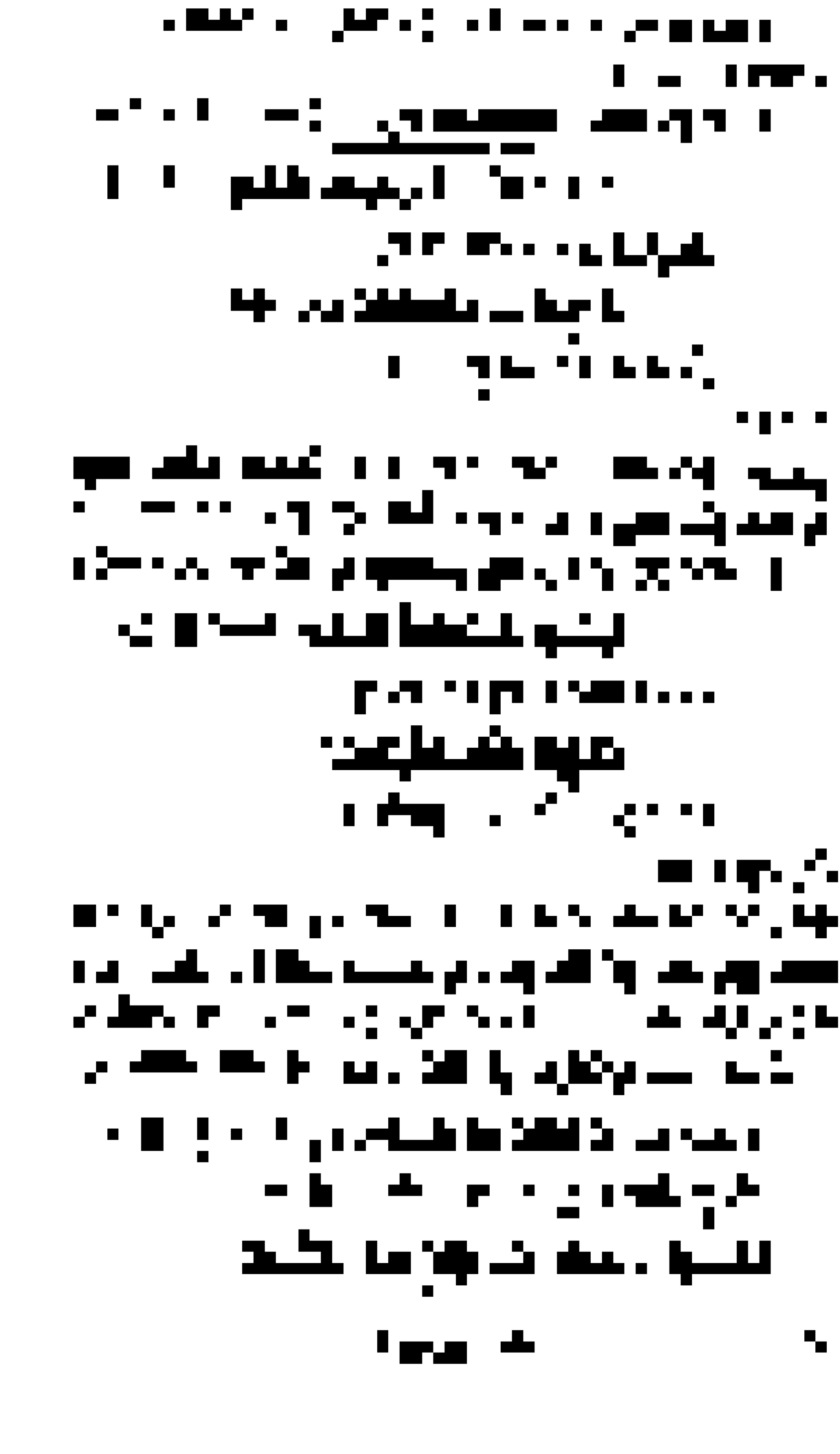
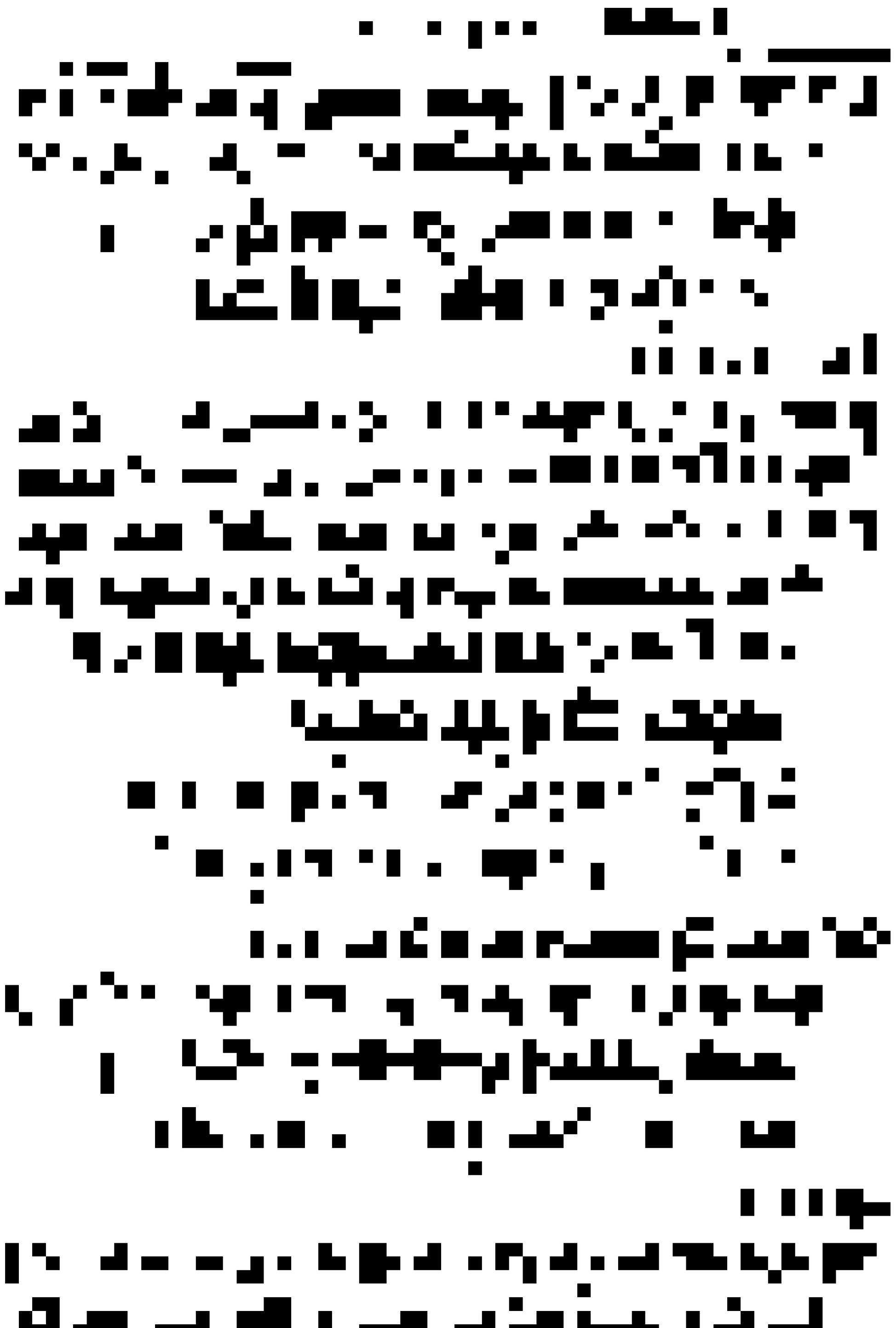
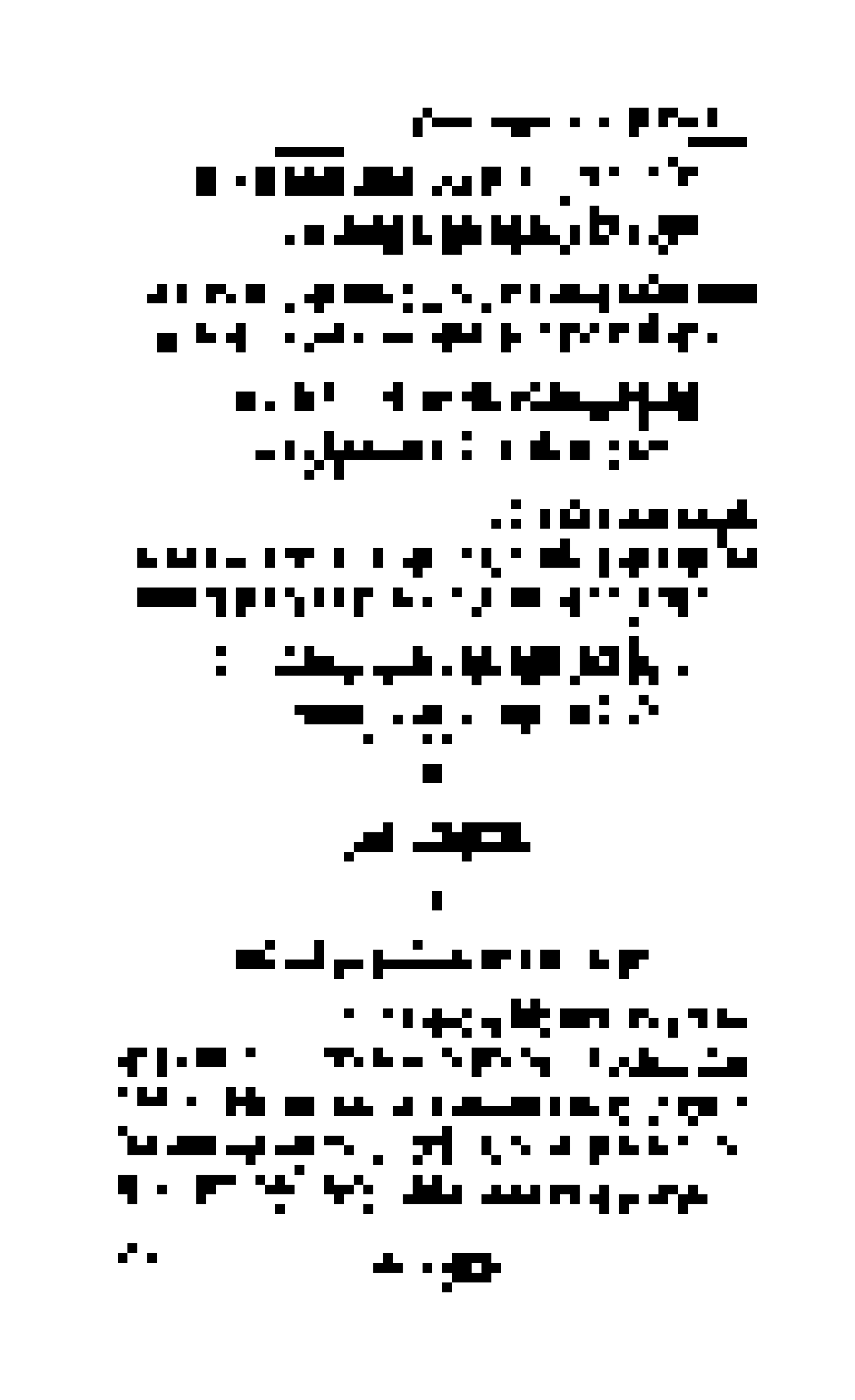


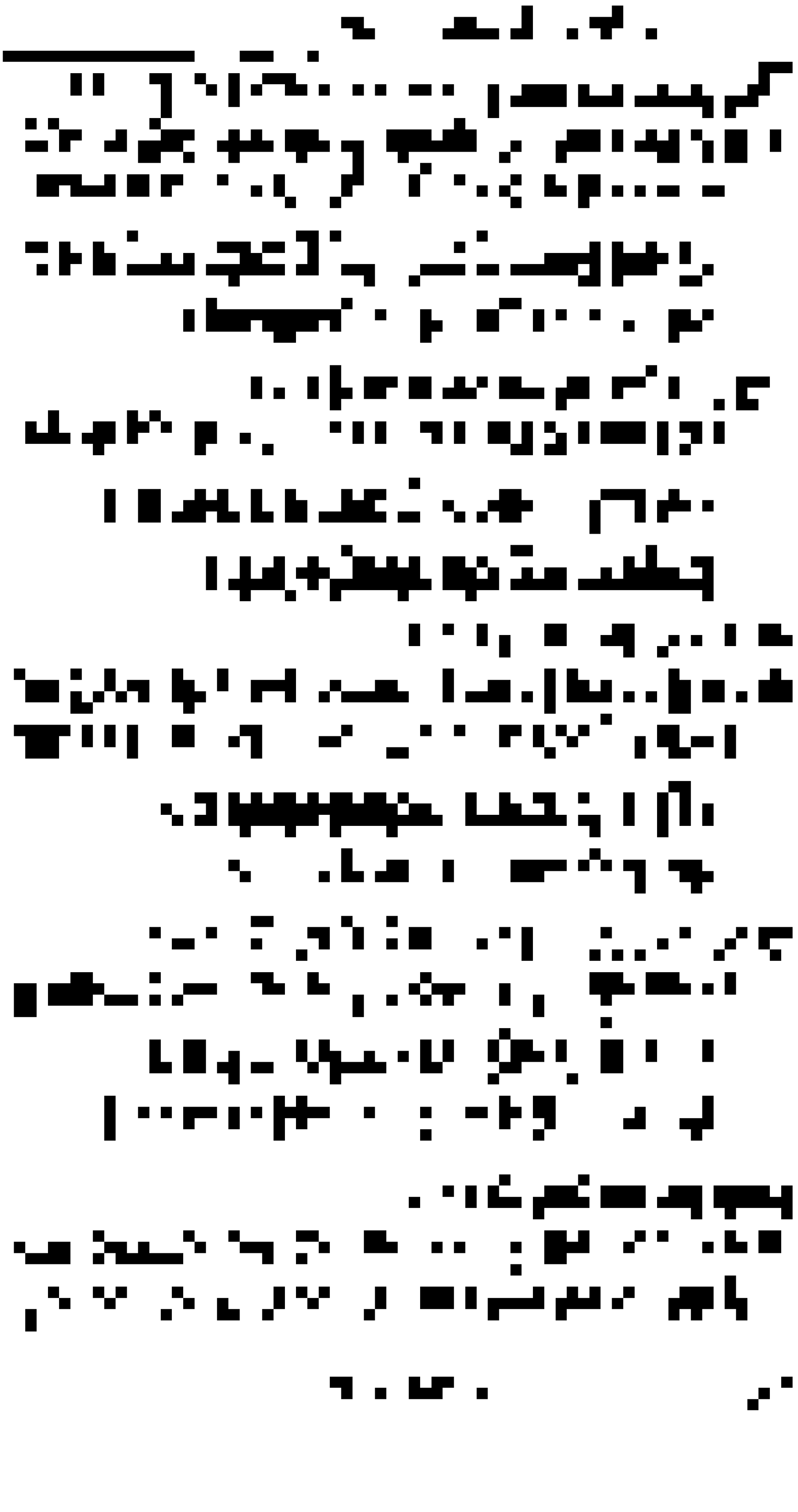


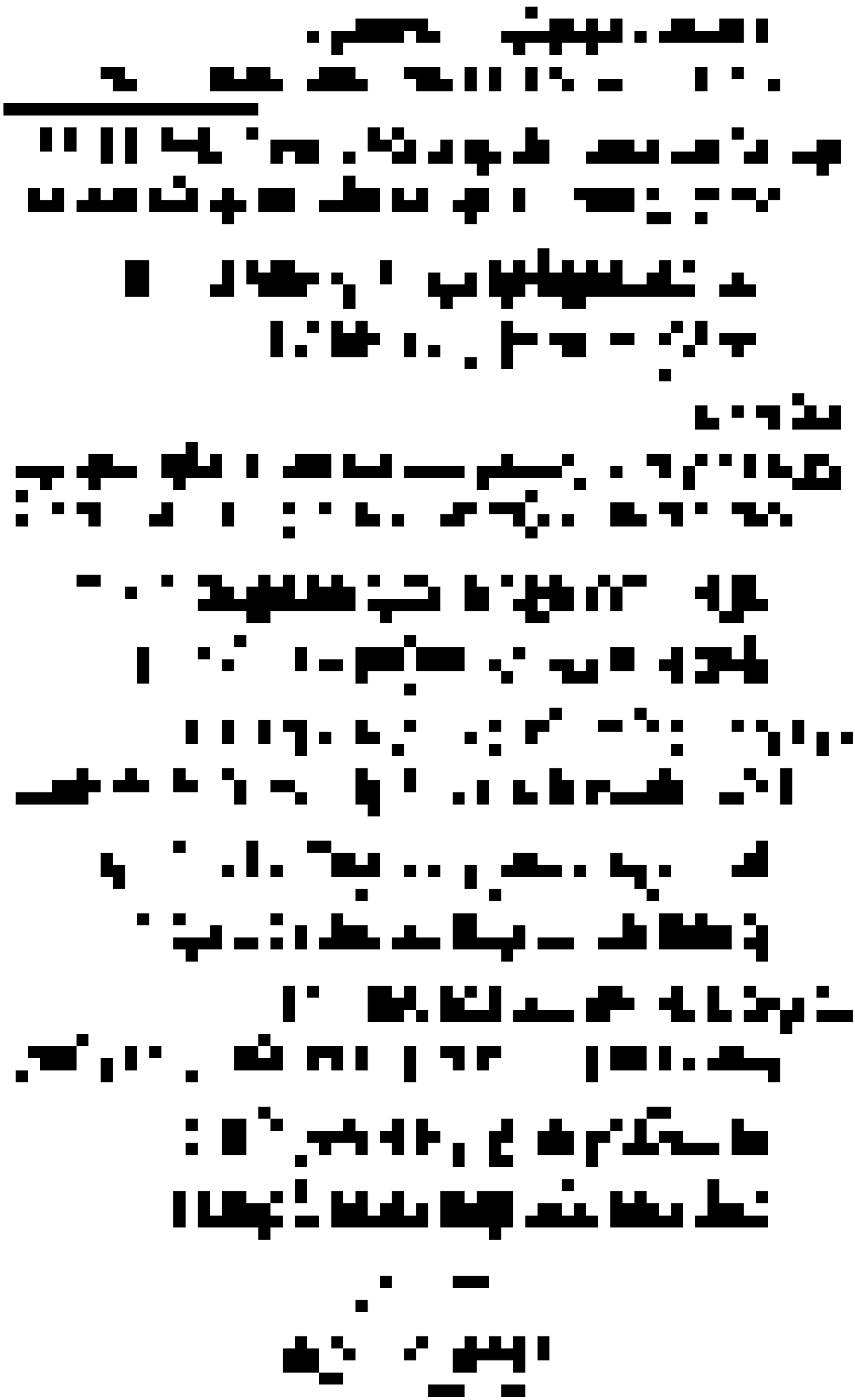


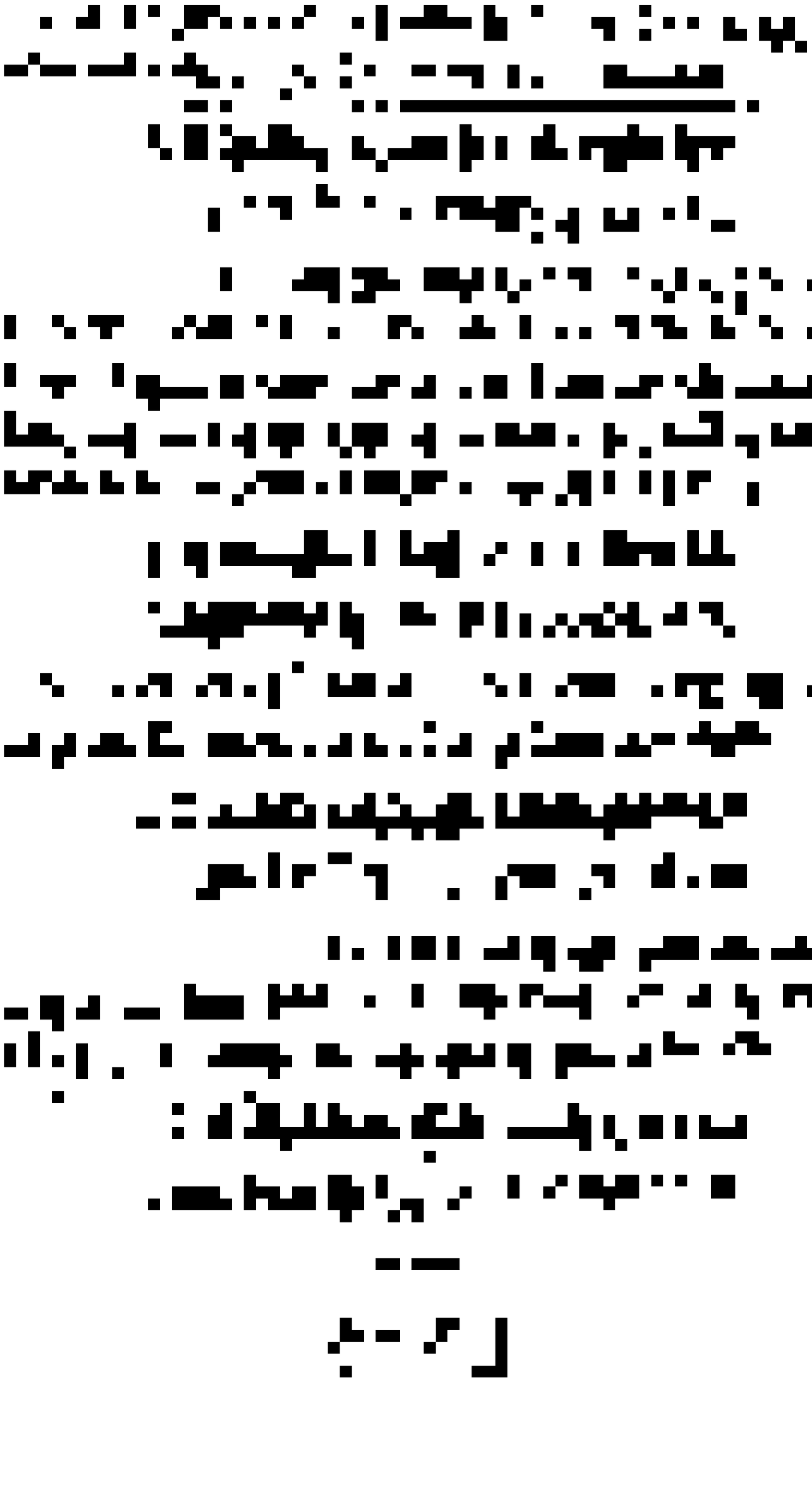


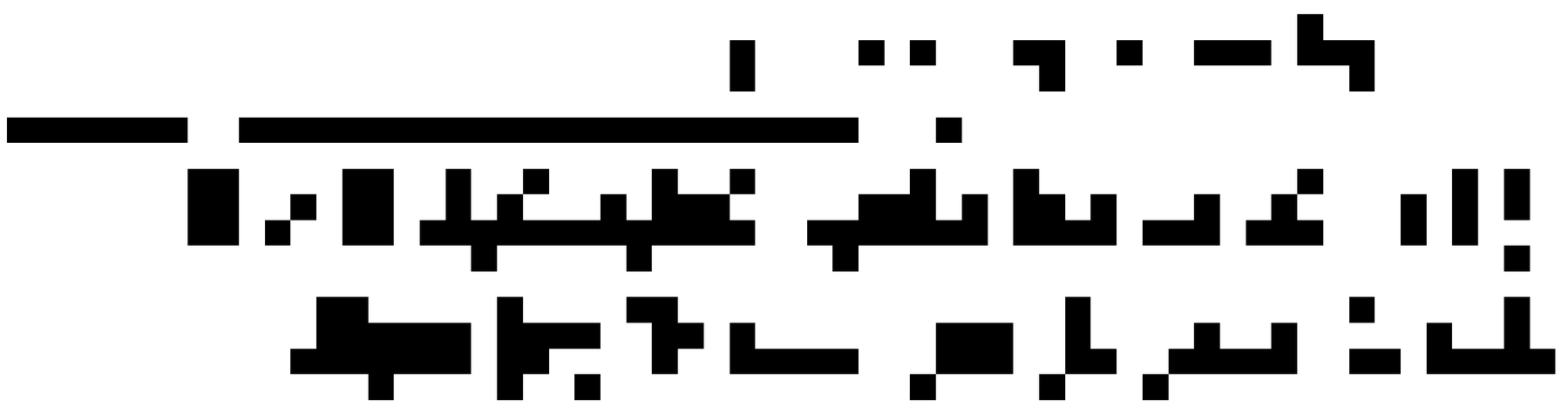


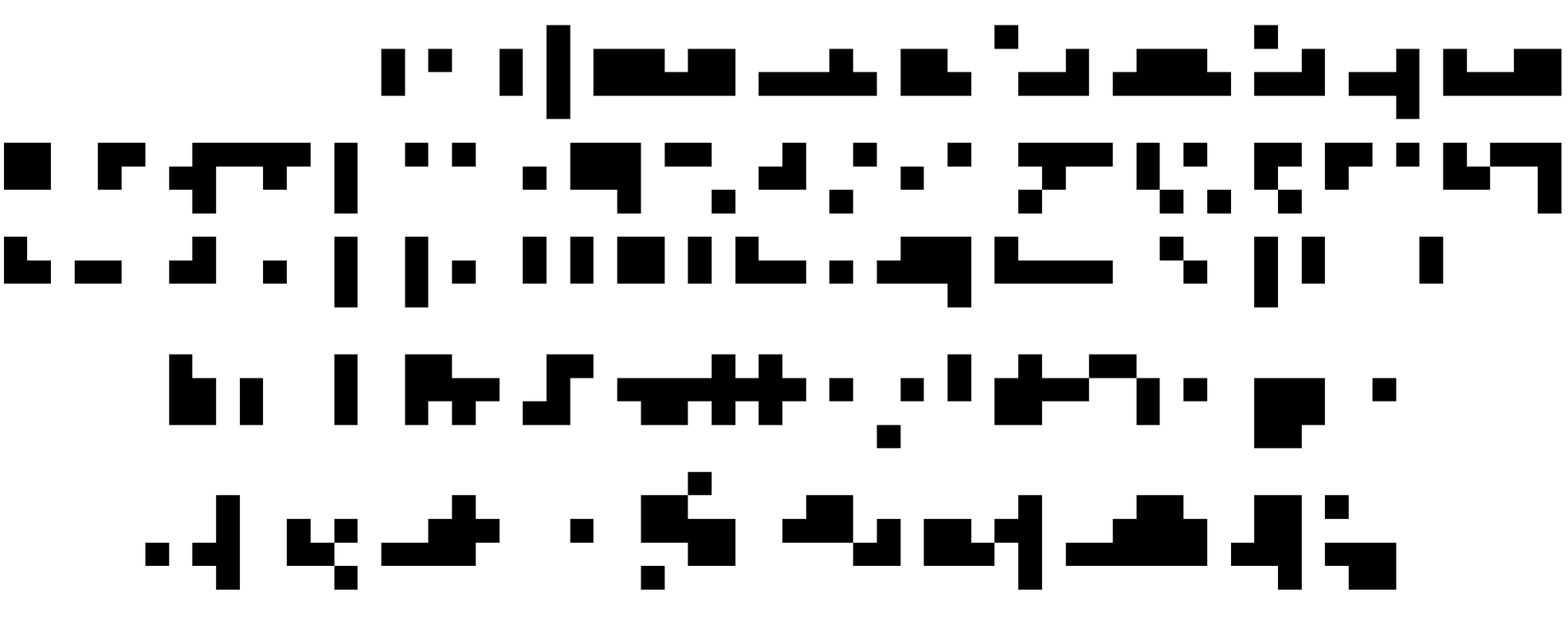


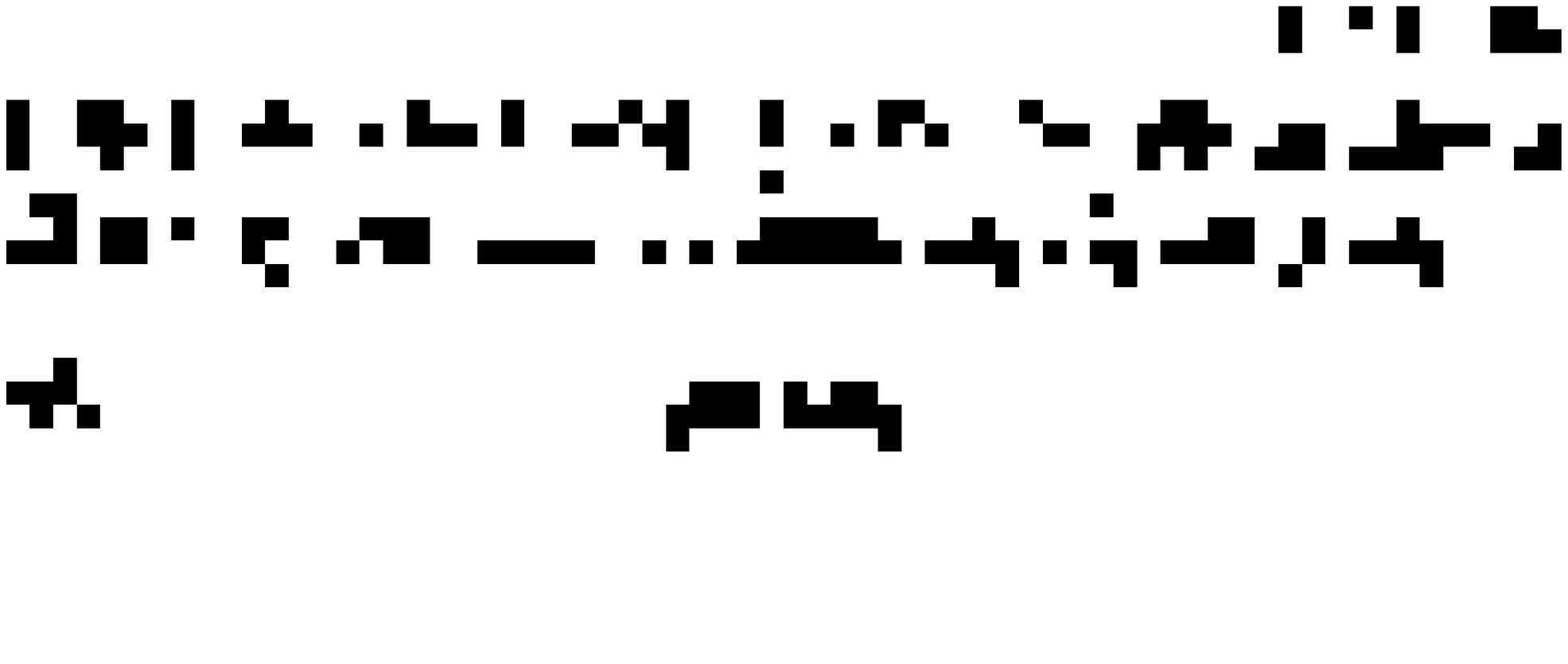


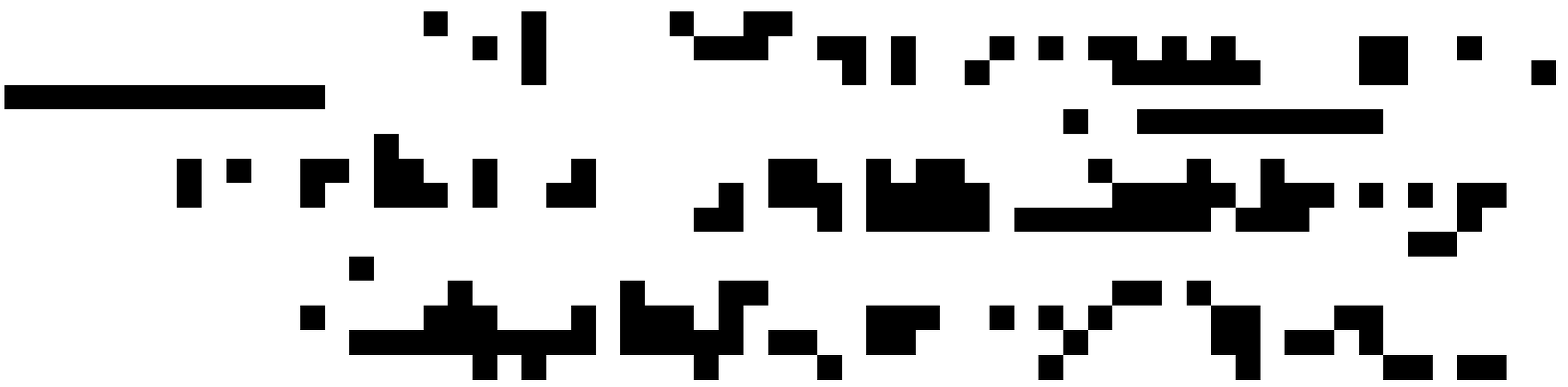


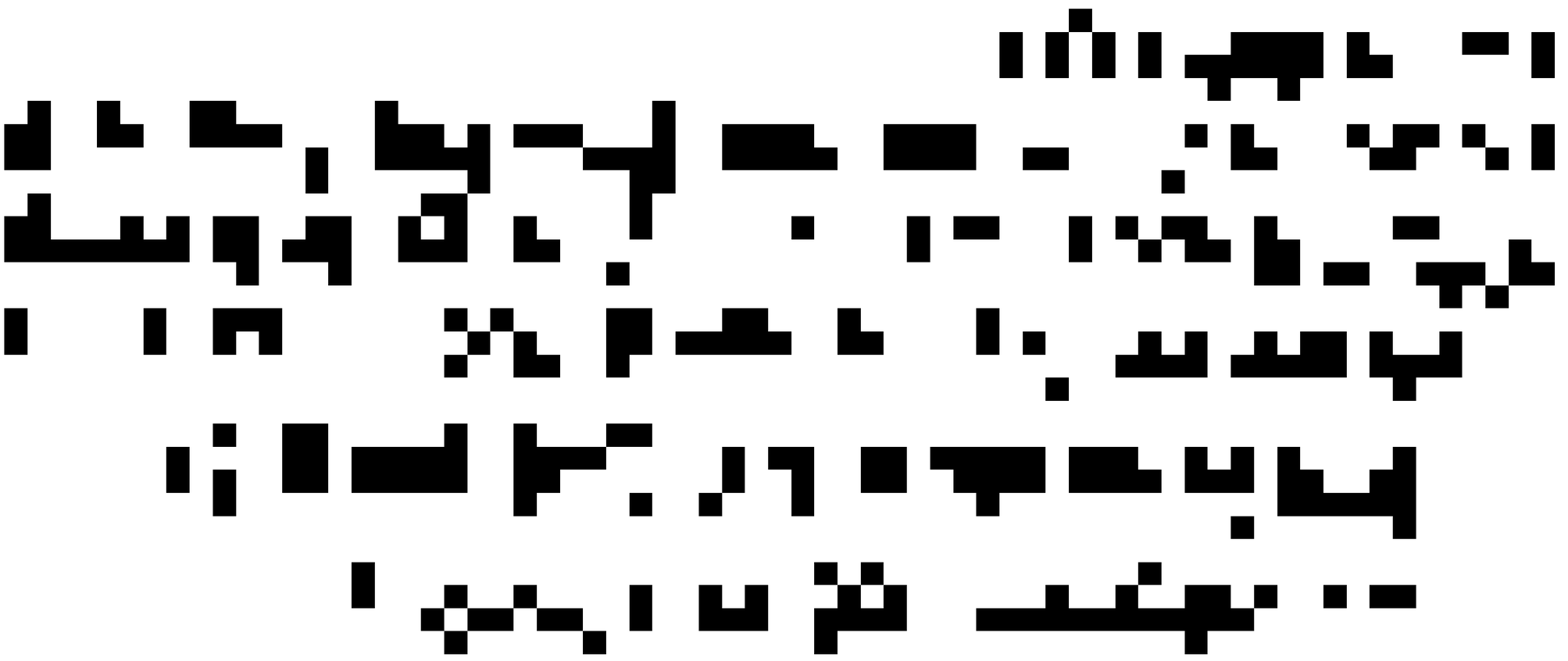


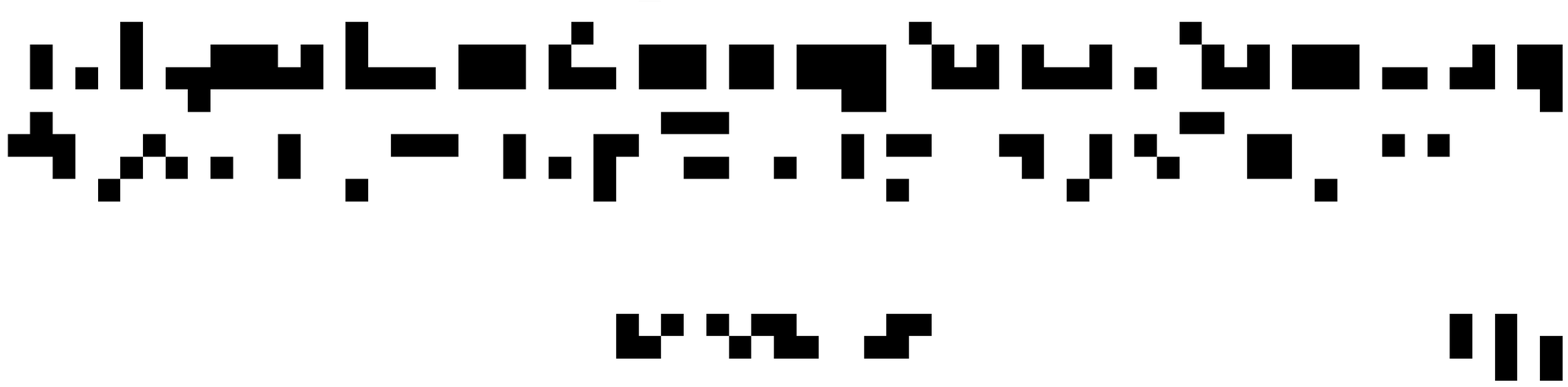


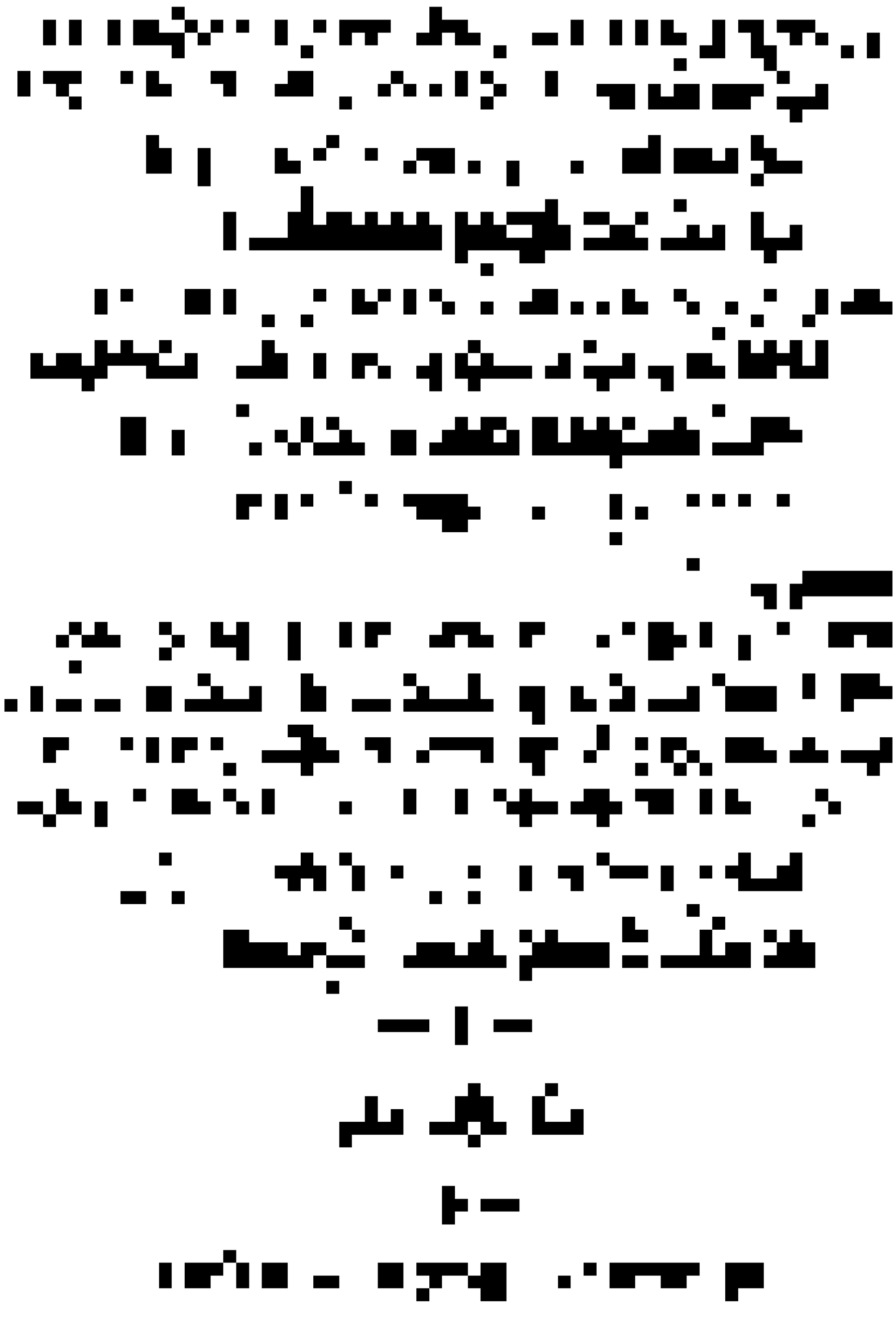


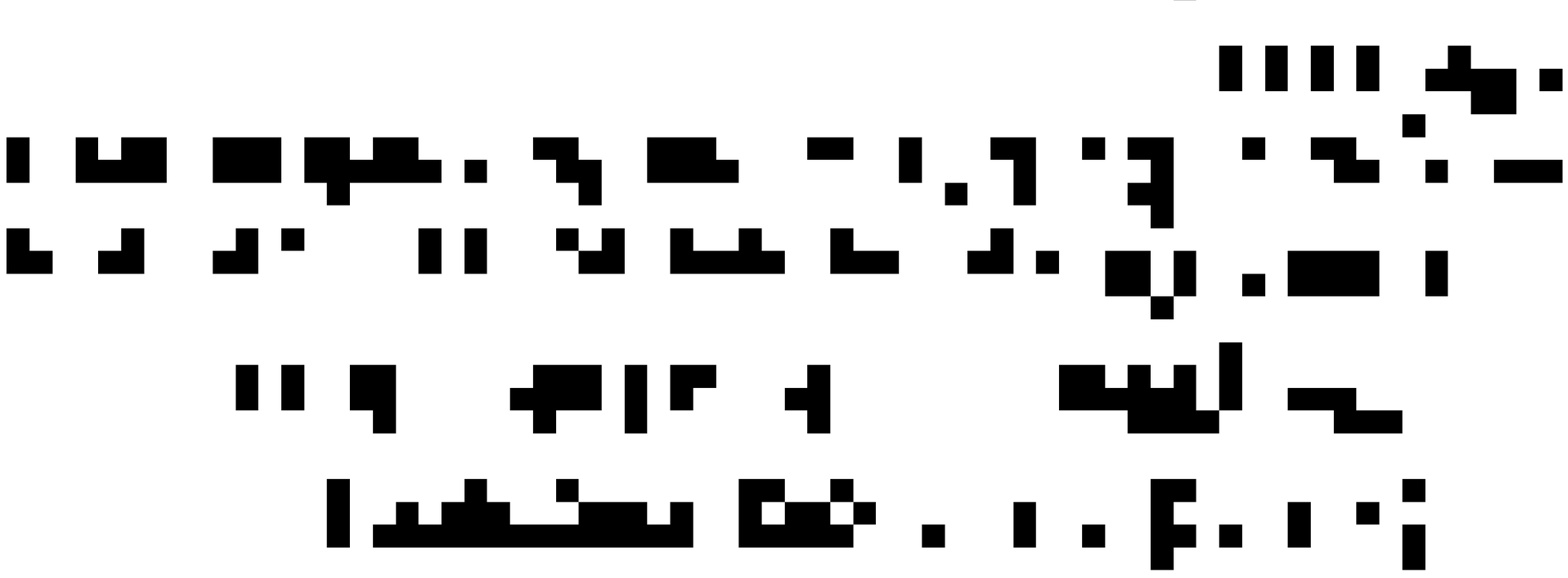


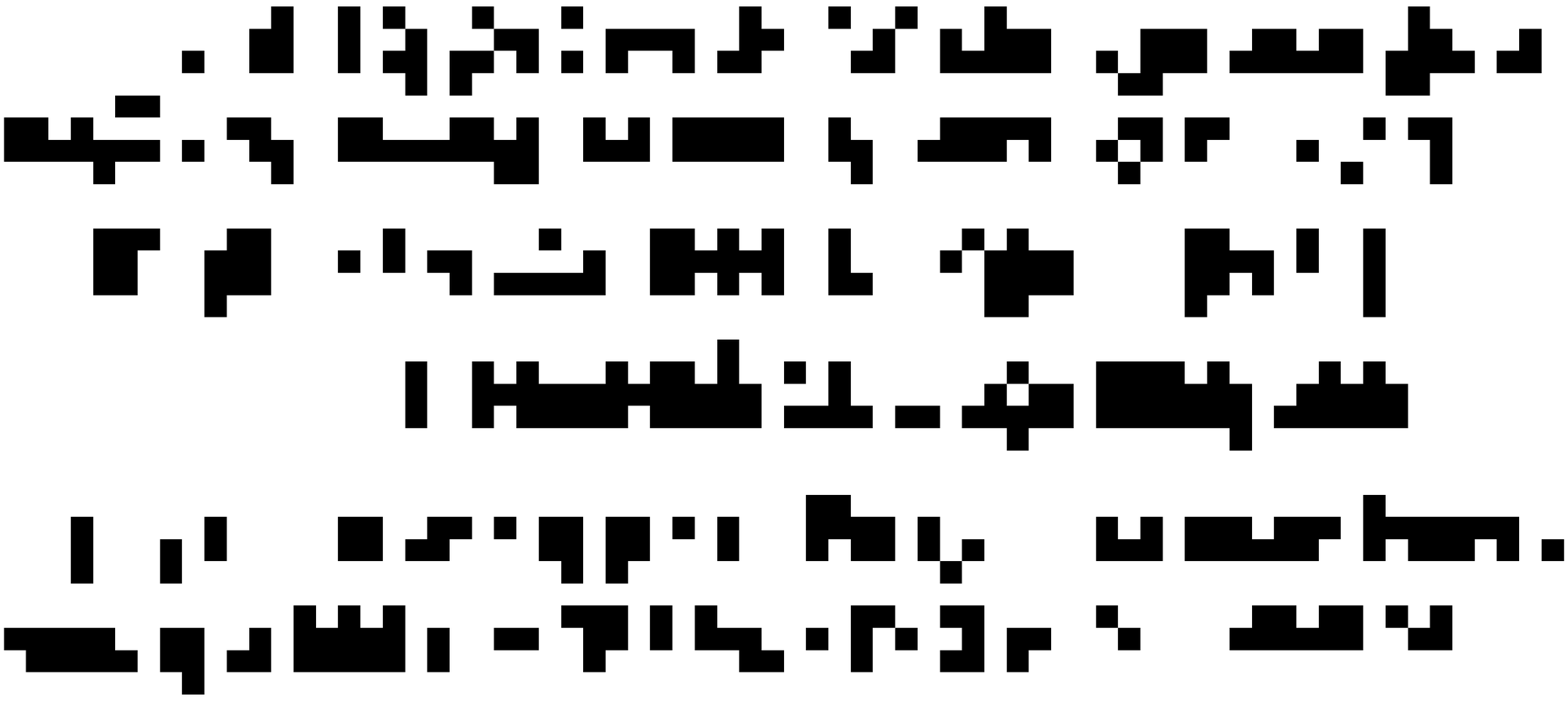


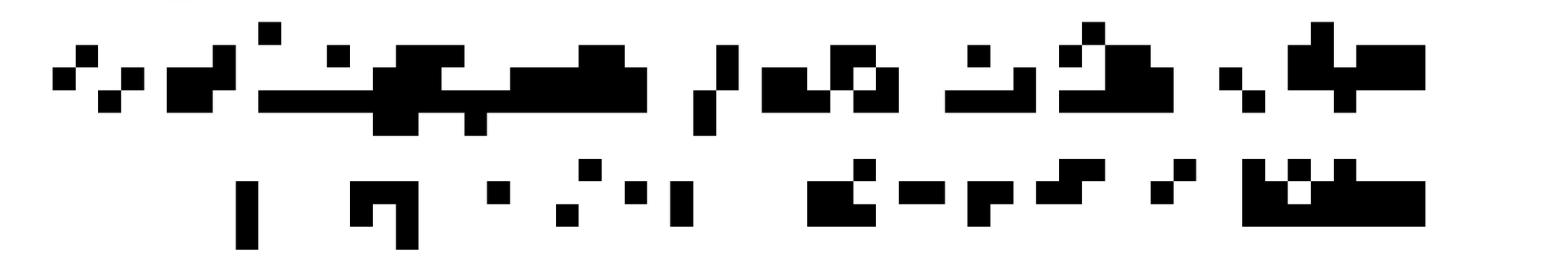


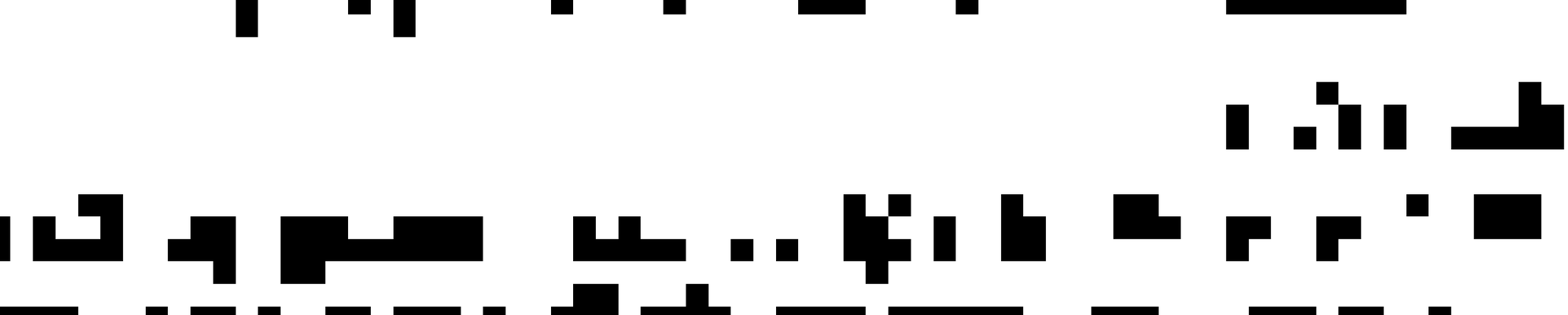












۱۰ مسئله‌ی بهینه‌سازی

۱. یک شرکت تولیدی می‌خواهد برای ۱۲ ماه آینده برنامه‌ی تولید خود را طوری تنظیم کند که هزینه‌ها کمینه شود. تقاضای پیش‌بینی‌شده برای ماه‌های مختلف متفاوت است و ظرفیت تولید ماهانه محدود است. همچنین امکان نگهداری موجودی وجود دارد، اما هزینه‌ی نگهداری دارد. چگونه می‌توان برنامه‌ی تولید بهینه را تعیین کرد؟

۲. یک شرکت هواپیمایی می‌خواهد برای پروازهای روزانه‌ی خود تعداد بلیت‌هایی را بفروشد که از تعداد صندلی‌های هواپیما بیشتر است، زیرا می‌داند که برخی مسافران بلیت خریده‌شده را لغو یا پرواز را از دست می‌دهند. اگر همه‌ی مسافران سر پرواز حاضر شوند، شرکت مجبور است به تعدادی از آن‌ها غرامت بپردازد. چگونه می‌توان تعداد بهینه‌ی بلیت‌های فروخته‌شده را تعیین کرد؟

۳. یک شرکت تولیدی می‌خواهد برای ۱۲ ماه آینده برنامه‌ی تولید خود را طوری تنظیم کند که هزینه‌ها کمینه شود. تقاضای پیش‌بینی‌شده برای ماه‌های مختلف متفاوت است و ظرفیت تولید ماهانه محدود است. همچنین امکان نگهداری موجودی وجود دارد، اما هزینه‌ی نگهداری دارد. چگونه می‌توان برنامه‌ی تولید بهینه را تعیین کرد؟

۴. یک شرکت هواپیمایی می‌خواهد برای پروازهای روزانه‌ی خود تعداد بلیت‌هایی را بفروشد که از تعداد صندلی‌های هواپیما بیشتر است، زیرا می‌داند که برخی مسافران بلیت خریده‌شده را لغو یا پرواز را از دست می‌دهند. اگر همه‌ی مسافران سر پرواز حاضر شوند، شرکت مجبور است به تعدادی از آن‌ها غرامت بپردازد. چگونه می‌توان تعداد بهینه‌ی بلیت‌های فروخته‌شده را تعیین کرد؟

۵. یک شرکت تولیدی می‌خواهد برای ۱۲ ماه آینده برنامه‌ی تولید خود را طوری تنظیم کند که هزینه‌ها کمینه شود. تقاضای پیش‌بینی‌شده برای ماه‌های مختلف متفاوت است و ظرفیت تولید ماهانه محدود است. همچنین امکان نگهداری موجودی وجود دارد، اما هزینه‌ی نگهداری دارد. چگونه می‌توان برنامه‌ی تولید بهینه را تعیین کرد؟

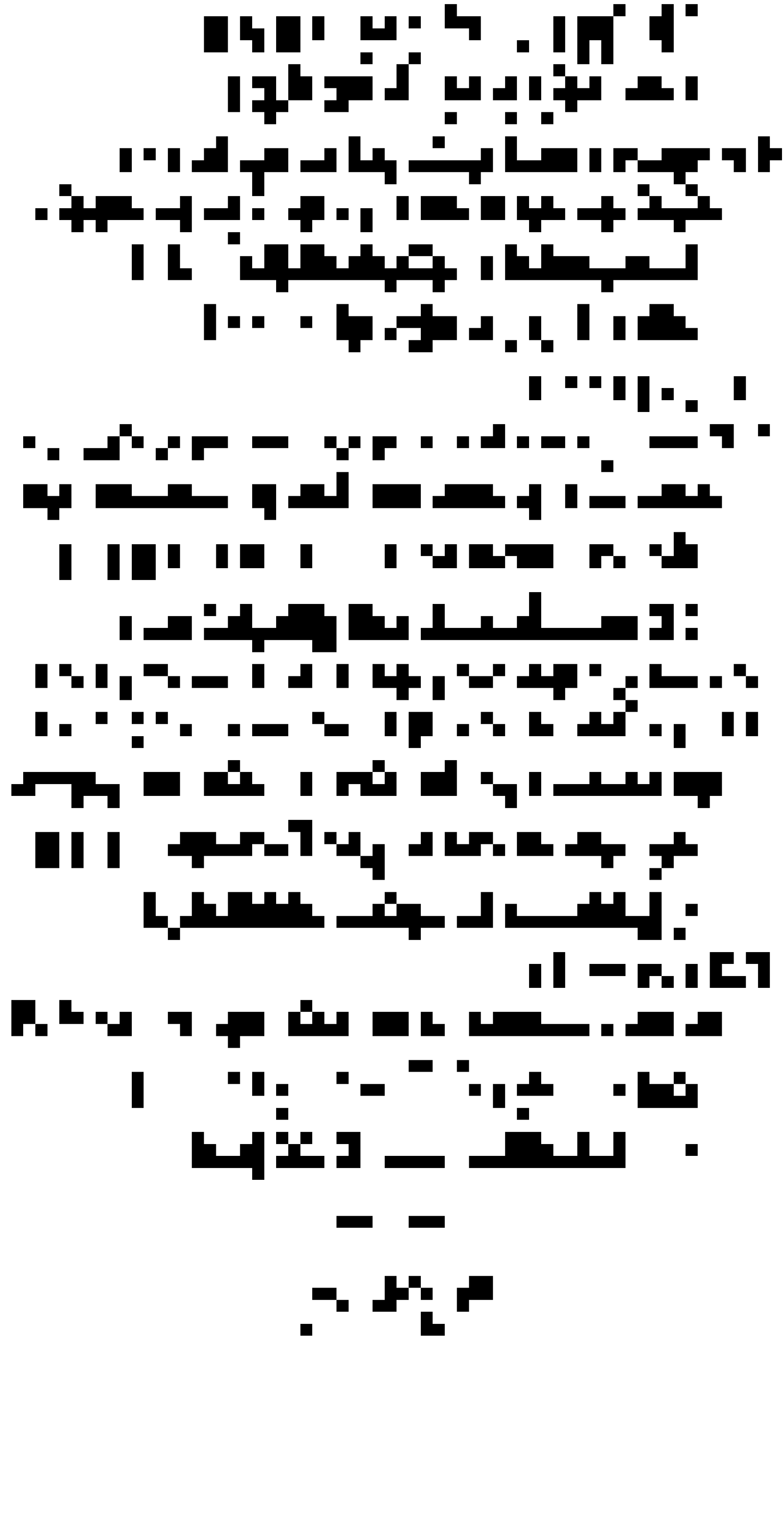
۶. یک شرکت هواپیمایی می‌خواهد برای پروازهای روزانه‌ی خود تعداد بلیت‌هایی را بفروشد که از تعداد صندلی‌های هواپیما بیشتر است، زیرا می‌داند که برخی مسافران بلیت خریده‌شده را لغو یا پرواز را از دست می‌دهند. اگر همه‌ی مسافران سر پرواز حاضر شوند، شرکت مجبور است به تعدادی از آن‌ها غرامت بپردازد. چگونه می‌توان تعداد بهینه‌ی بلیت‌های فروخته‌شده را تعیین کرد؟

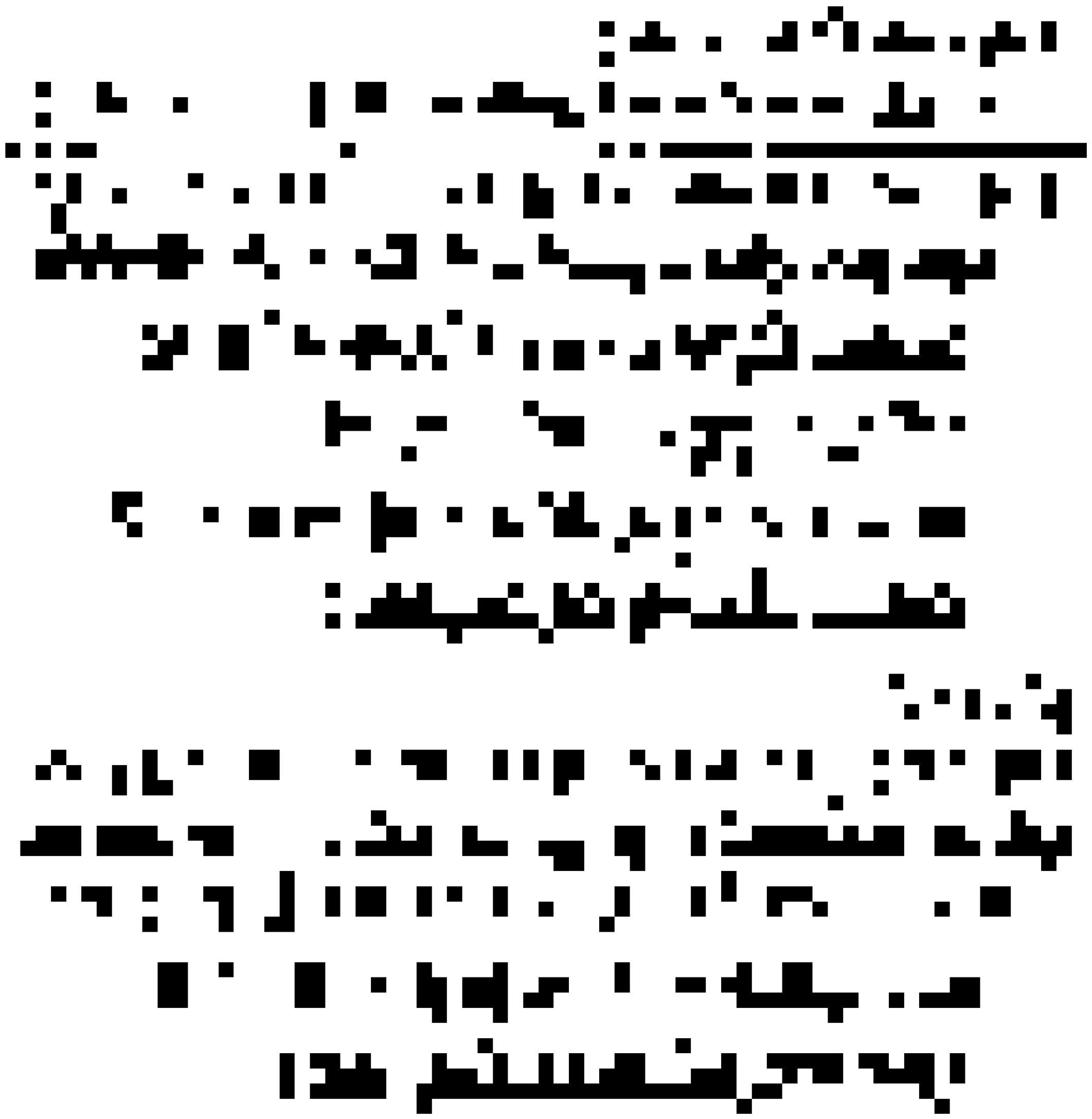
۷. یک شرکت تولیدی می‌خواهد برای ۱۲ ماه آینده برنامه‌ی تولید خود را طوری تنظیم کند که هزینه‌ها کمینه شود. تقاضای پیش‌بینی‌شده برای ماه‌های مختلف متفاوت است و ظرفیت تولید ماهانه محدود است. همچنین امکان نگهداری موجودی وجود دارد، اما هزینه‌ی نگهداری دارد. چگونه می‌توان برنامه‌ی تولید بهینه را تعیین کرد؟

۸. یک شرکت هواپیمایی می‌خواهد برای پروازهای روزانه‌ی خود تعداد بلیت‌هایی را بفروشد که از تعداد صندلی‌های هواپیما بیشتر است، زیرا می‌داند که برخی مسافران بلیت خریده‌شده را لغو یا پرواز را از دست می‌دهند. اگر همه‌ی مسافران سر پرواز حاضر شوند، شرکت مجبور است به تعدادی از آن‌ها غرامت بپردازد. چگونه می‌توان تعداد بهینه‌ی بلیت‌های فروخته‌شده را تعیین کرد؟

۹. یک شرکت تولیدی می‌خواهد برای ۱۲ ماه آینده برنامه‌ی تولید خود را طوری تنظیم کند که هزینه‌ها کمینه شود. تقاضای پیش‌بینی‌شده برای ماه‌های مختلف متفاوت است و ظرفیت تولید ماهانه محدود است. همچنین امکان نگهداری موجودی وجود دارد، اما هزینه‌ی نگهداری دارد. چگونه می‌توان برنامه‌ی تولید بهینه را تعیین کرد؟

۱۰. یک شرکت هواپیمایی می‌خواهد برای پروازهای روزانه‌ی خود تعداد بلیت‌هایی را بفروشد که از تعداد صندلی‌های هواپیما بیشتر است، زیرا می‌داند که برخی مسافران بلیت خریده‌شده را لغو یا پرواز را از دست می‌دهند. اگر همه‌ی مسافران سر پرواز حاضر شوند، شرکت مجبور است به تعدادی از آن‌ها غرامت بپردازد. چگونه می‌توان تعداد بهینه‌ی بلیت‌های فروخته‌شده را تعیین کرد؟





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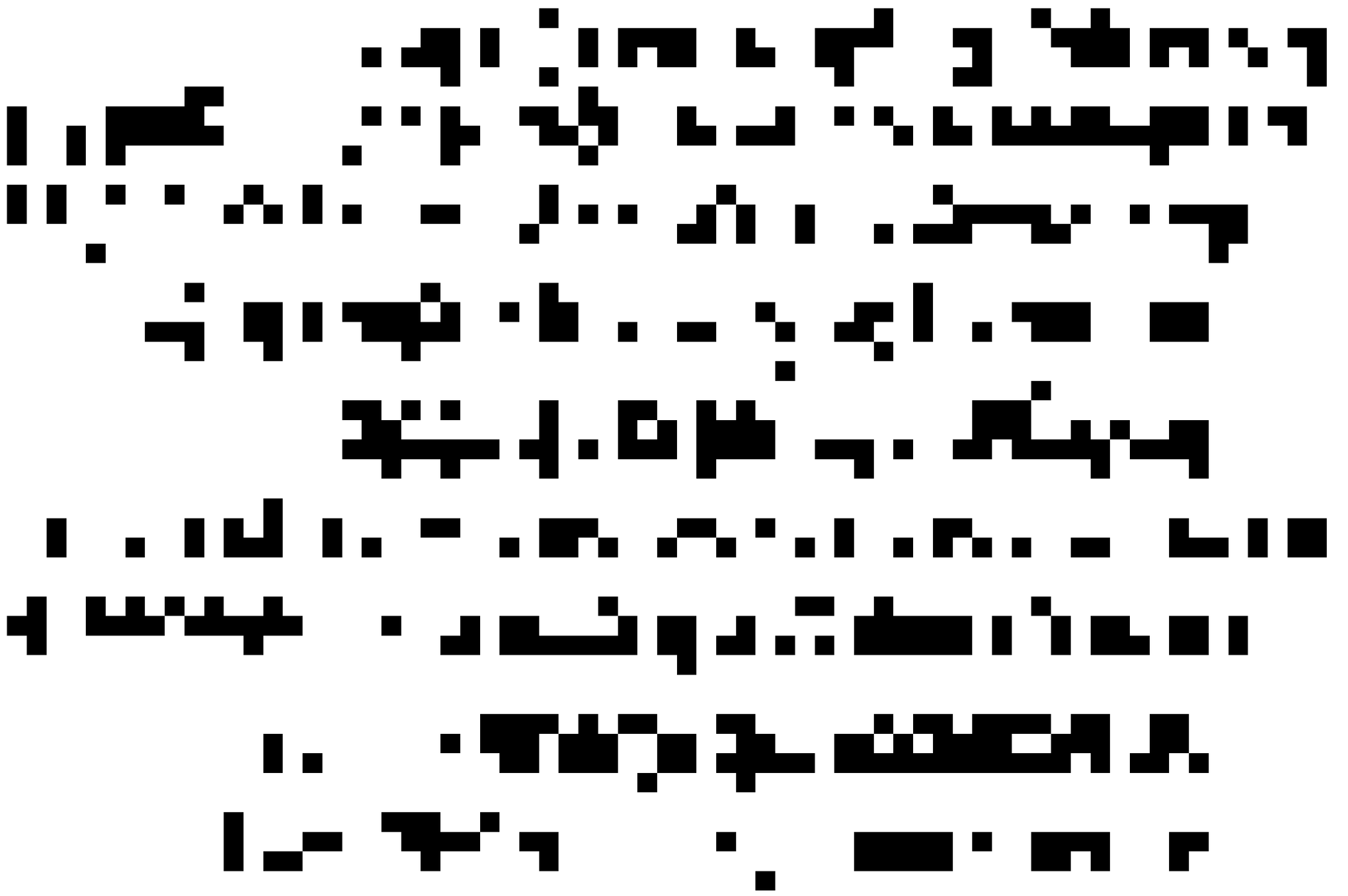
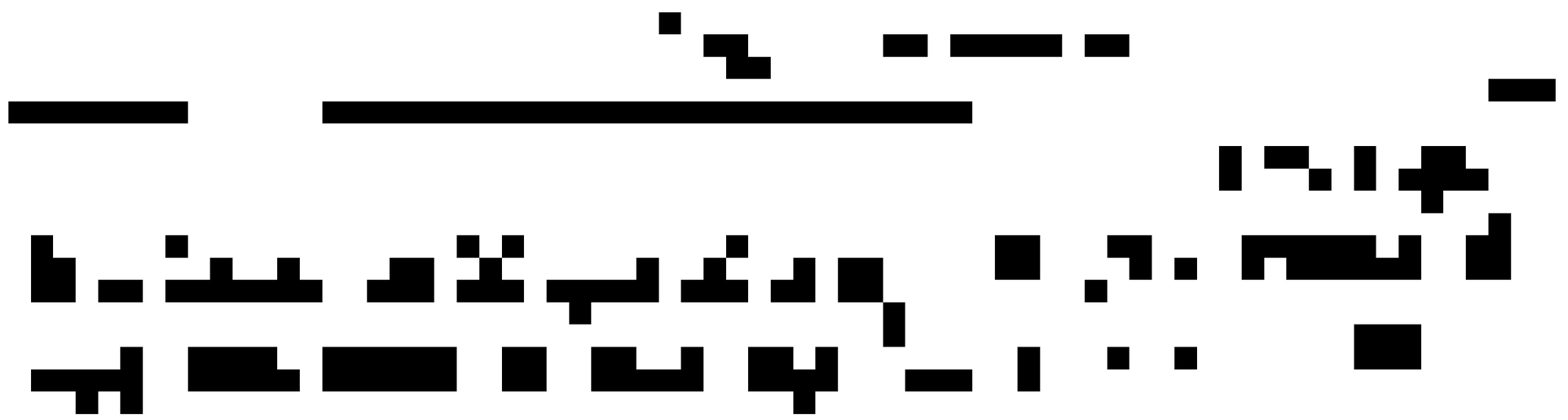
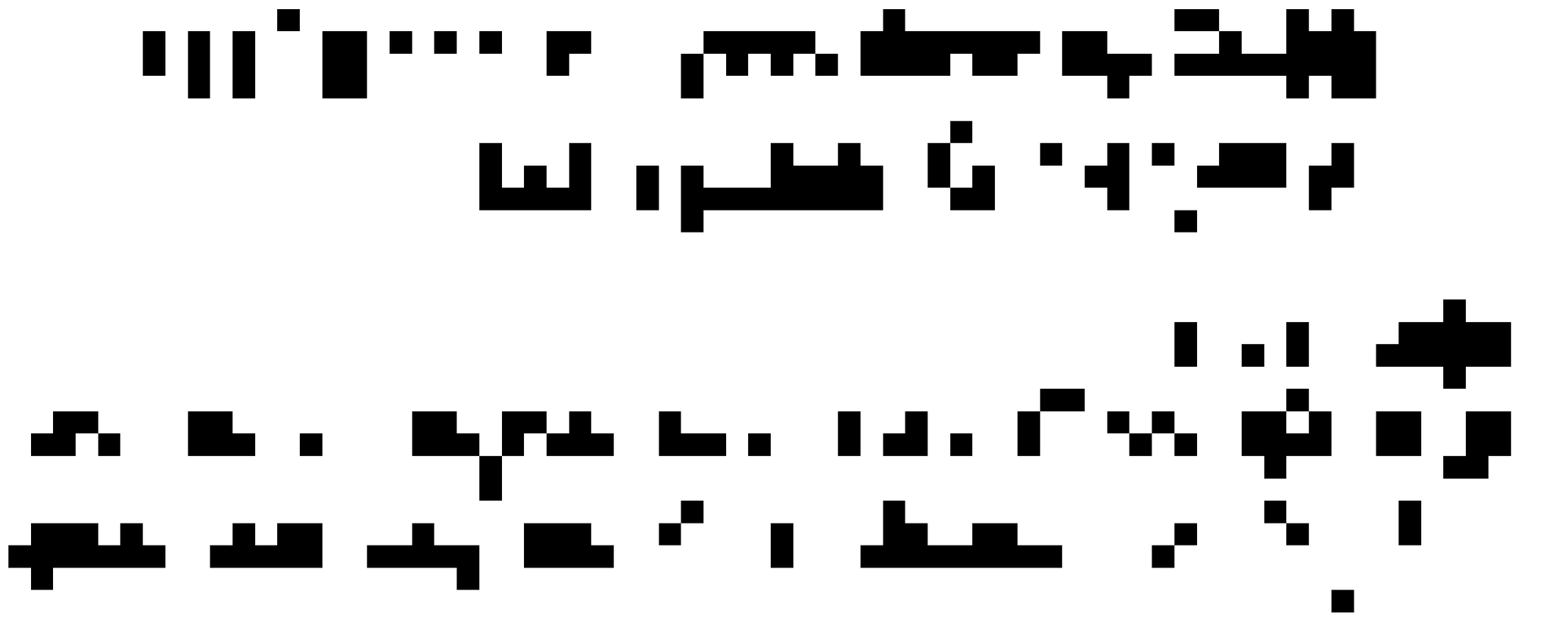
ﺩﺭ ﺍﻳﻦ ﻣﻘﺎﻟﻪ ﺑﻪ ﺑﺮﺭﺳﻲ ﺗﺄﺛﻴﺮ ﺳﺮﻣﺎﻳﻪ ﺍﺟﺘﻤﺎﻋﻲ ﺑﺮ ﺭﺷﺪ ﺍﻗﺘﺼﺎﺩﻱ ﺩﺭ ﻛﺸﻮﺭﻫﺎﻱ ﻣﻨﺘﺨﺐ ﺩﺭ ﺣﺎﻝ ﺗﻮﺳﻌﻪ ﺑﺎ ﺍﺳﺘﻔﺎﺩﻩ ﺍﺯ ﺭﻭﺵ ﺩﺍﺩﻩ ﻫﺎﻱ ﺗﺎﺑﻠﻮﻳﻲ ﻭ ﺭﻭﺵ ﺍﺛﺮﺍﺕ ﺛﺎﺑﺖ ﻭ ﺗﺼﺎﺩﻓﻲ ﺩﺭ ﺩﻭﺭﻩ ﺯﻣﺎﻧﻲ ۱۹۹۰-۲۰۱۰ ﻣﻮﺭﺩ ﺑﺮﺭﺳﻲ ﻗﺮﺍﺭ ﮔﺮﻓﺘﻪ ﺍﺳﺖ. ﻧﺘﺎﻳﺞ ﻧﺸﺎﻥ ﻣﻲ ﺩﻫﺪ ﻛﻪ ﺳﺮﻣﺎﻳﻪ ﺍﺟﺘﻤﺎﻋﻲ ﺍﺛﺮ ﻣﺜﺒﺖ ﻭ ﻣﻌﻨﺎﺩﺍﺭﻱ ﺑﺮ ﺭﺷﺪ ﺍﻗﺘﺼﺎﺩﻱ ﺩﺍﺭﺩ ﻭ ﺍﻳﻦ ﺍﺛﺮ ﺩﺭ ﻛﺸﻮﺭﻫﺎﻱ ﺩﺍﺭﺍﻱ ﺳﻄﻮﺡ ﺑﺎﻻﺗﺮ ﺍﻋﺘﻤﺎﺩ ﺍﺟﺘﻤﺎﻋﻲ ﻗﻮﻱ ﺗﺮ ﺍﺳﺖ. ﻫﻤﭽﻨﻴﻦ ﻧﺸﺎﻥ ﺩﺍﺩﻩ ﺷﺪﻩ ﺍﺳﺖ ﻛﻪ ﺳﺮﻣﺎﻳﻪ ﺍﺟﺘﻤﺎﻋﻲ ﺑﻪ ﺻﻮﺭﺕ ﻏﻴﺮ ﻣﺴﺘﻘﻴﻢ ﺍﺯ ﻃﺮﻳﻖ ﺍﻓﺰﺍﻳﺶ ﺳﺮﻣﺎﻳﻪ ﻓﻴﺰﻳﻜﻲ ﻭ ﺍﻧﺴﺎﻧﻲ ﺑﺮ ﺭﺷﺪ ﺍﻗﺘﺼﺎﺩﻱ ﺗﺄﺛﻴﺮ ﻣﻲ ﮔﺬﺍﺭﺩ.

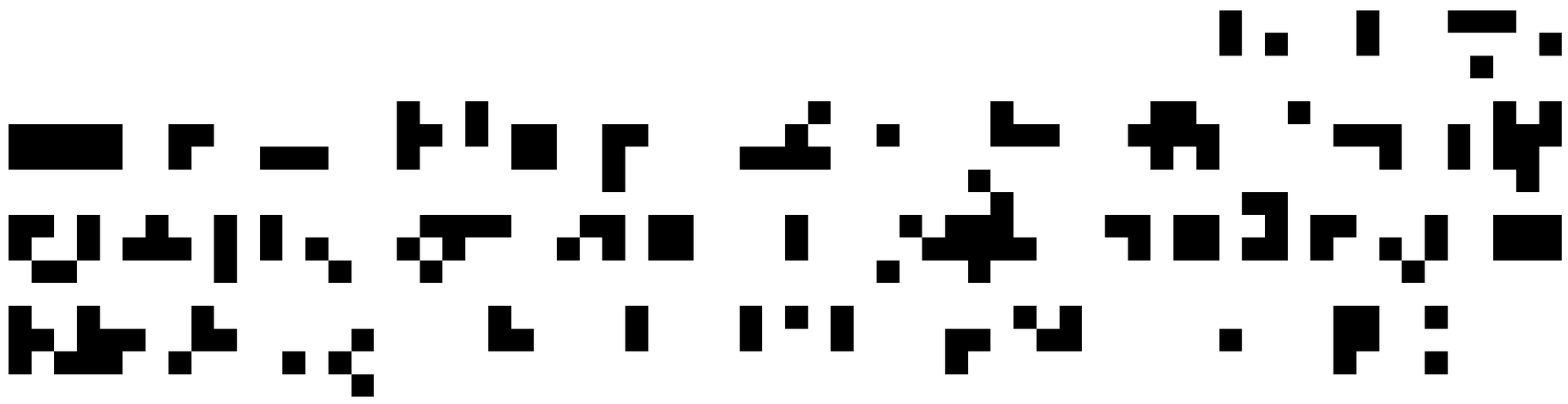
ﻭﺍﮊﻩ ﻫﺎﻱ ﻛﻠﻴﺪﻱ: ﺳﺮﻣﺎﻳﻪ ﺍﺟﺘﻤﺎﻋﻲ، ﺭﺷﺪ ﺍﻗﺘﺼﺎﺩﻱ، ﺍﻋﺘﻤﺎﺩ ﺍﺟﺘﻤﺎﻋﻲ، ﺩﺍﺩﻩ ﻫﺎﻱ ﺗﺎﺑﻠﻮﻳﻲ

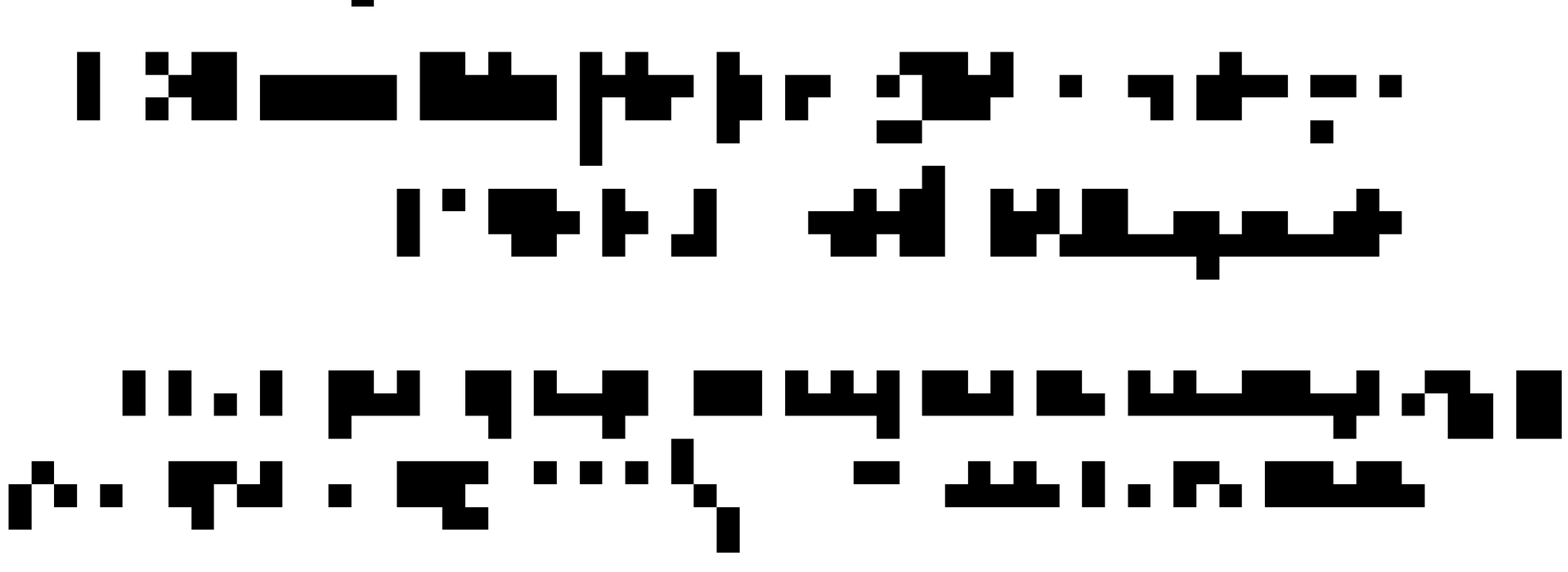
ﻃﺒﻘﻪ ﺑﻨﺪﻱ JEL: O۴۷، C۲۳، Z۱۳

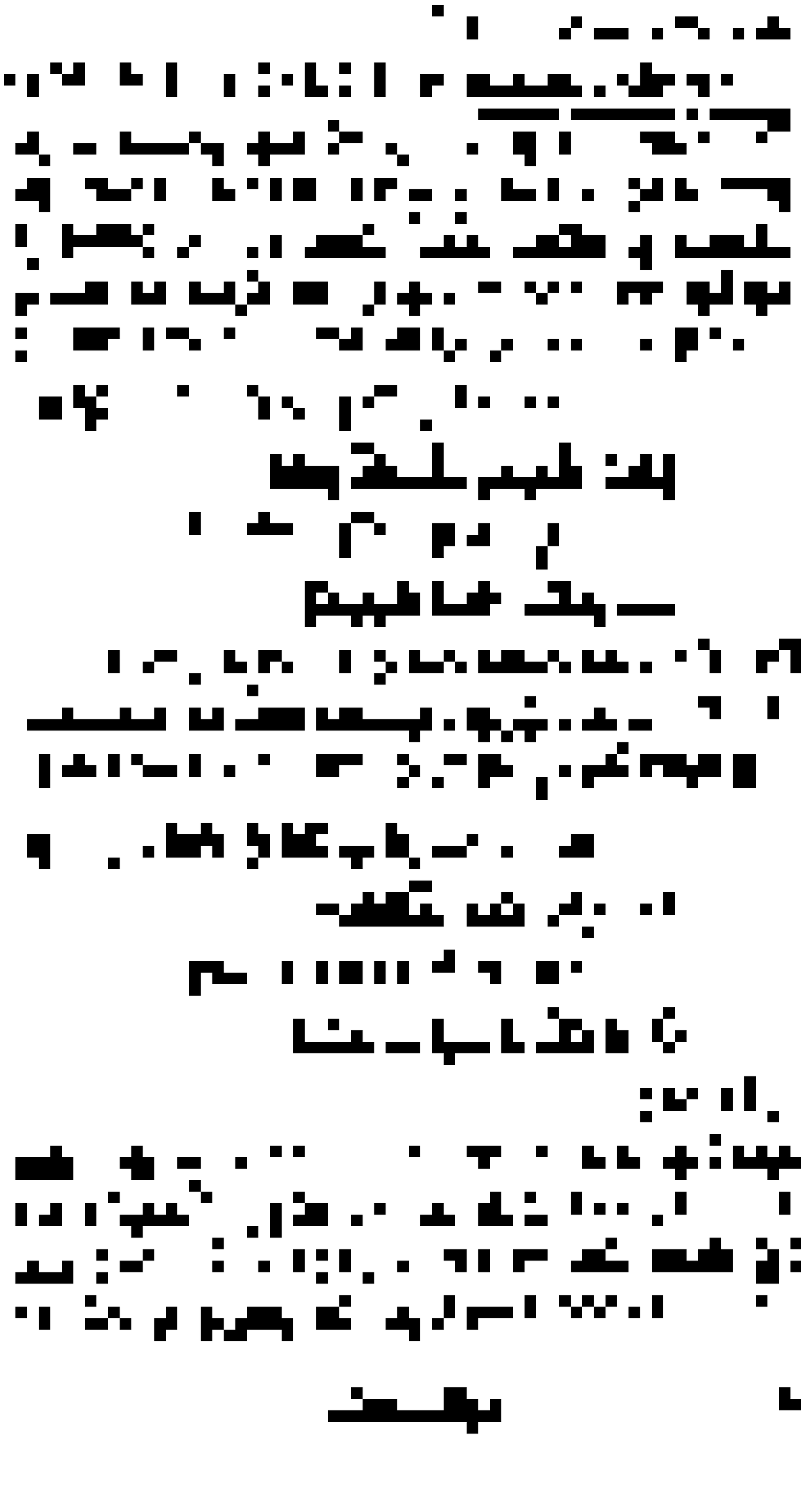


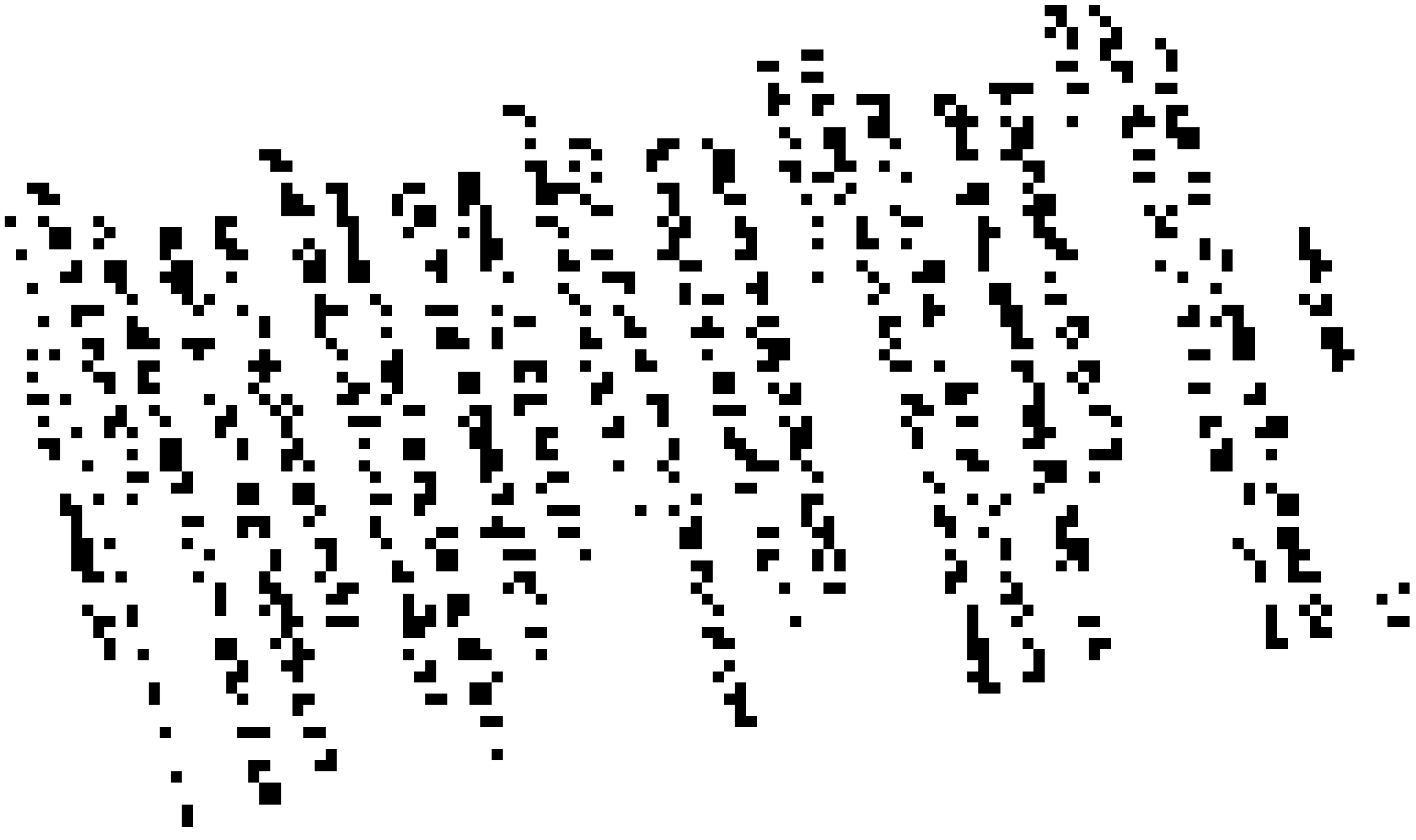


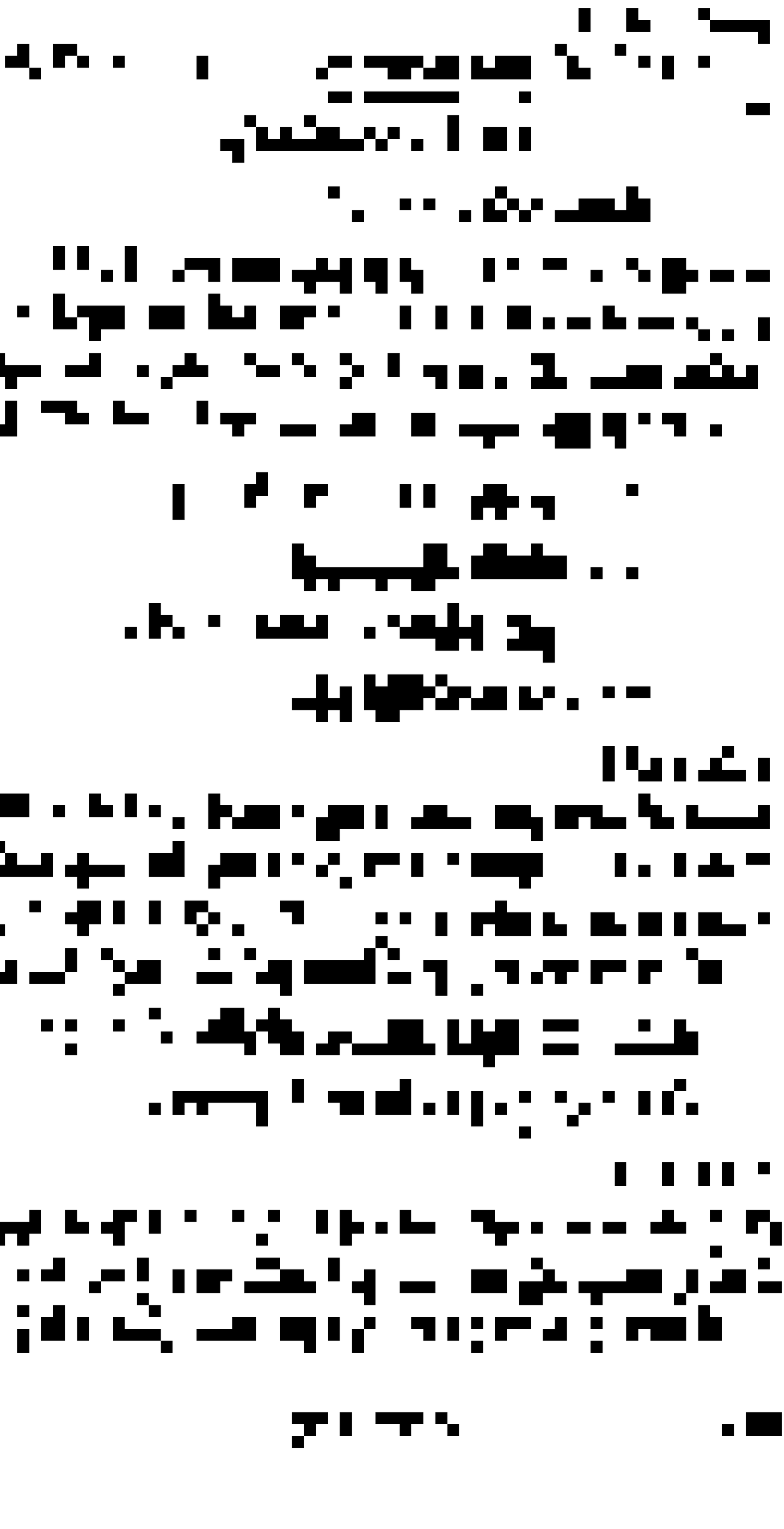


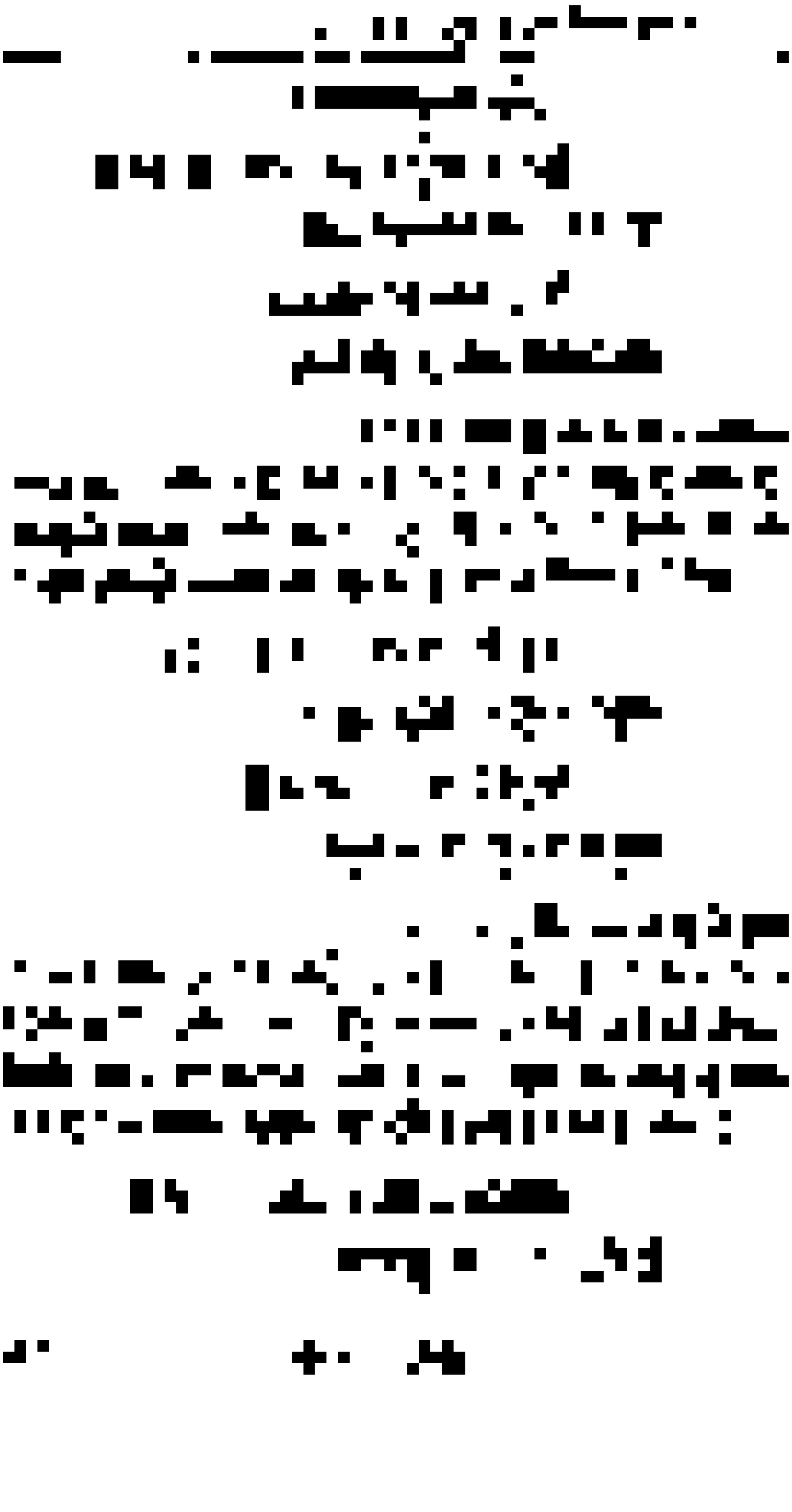


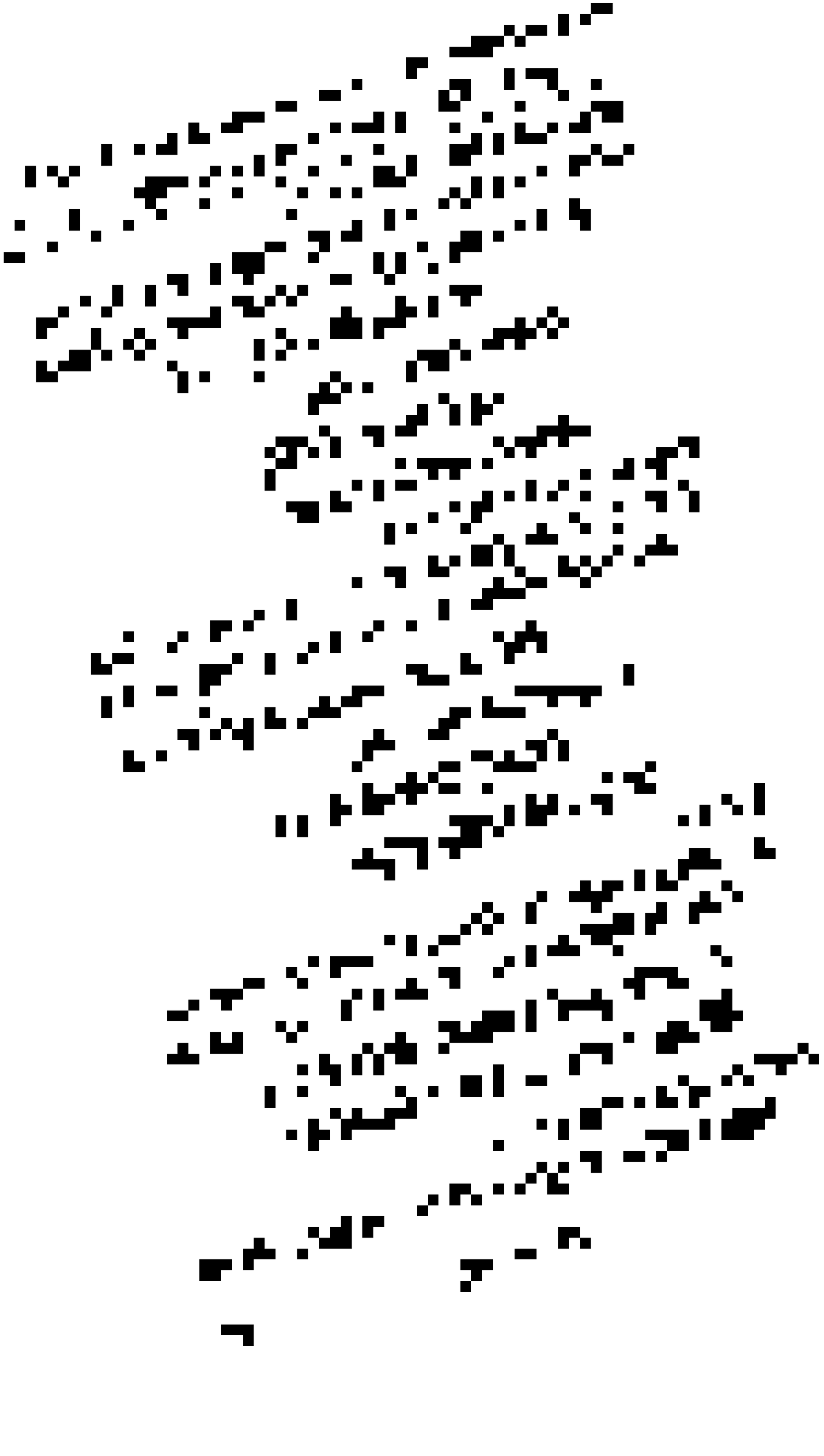


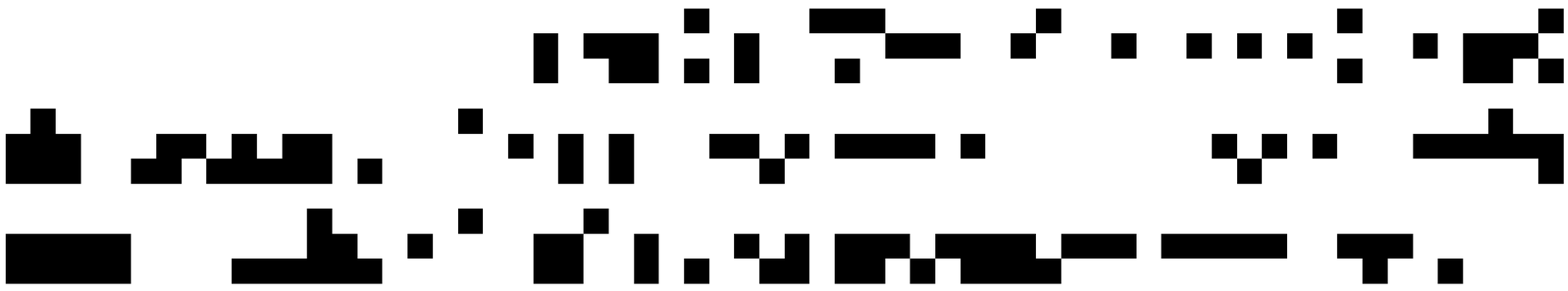


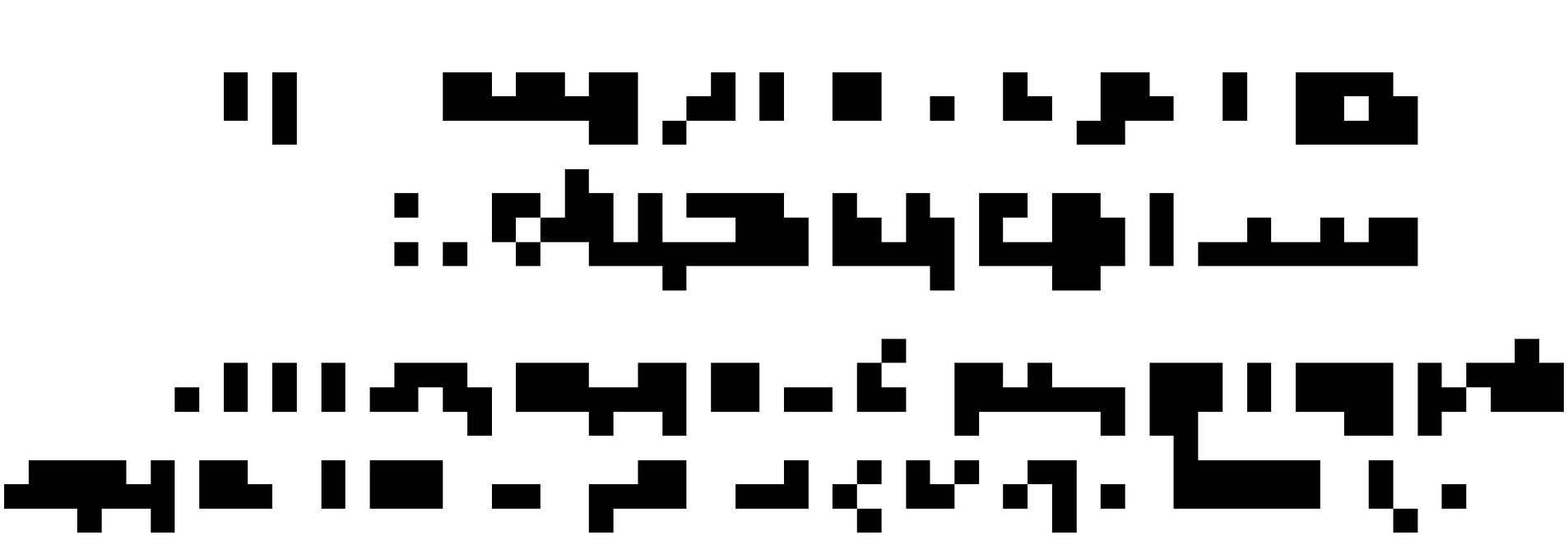


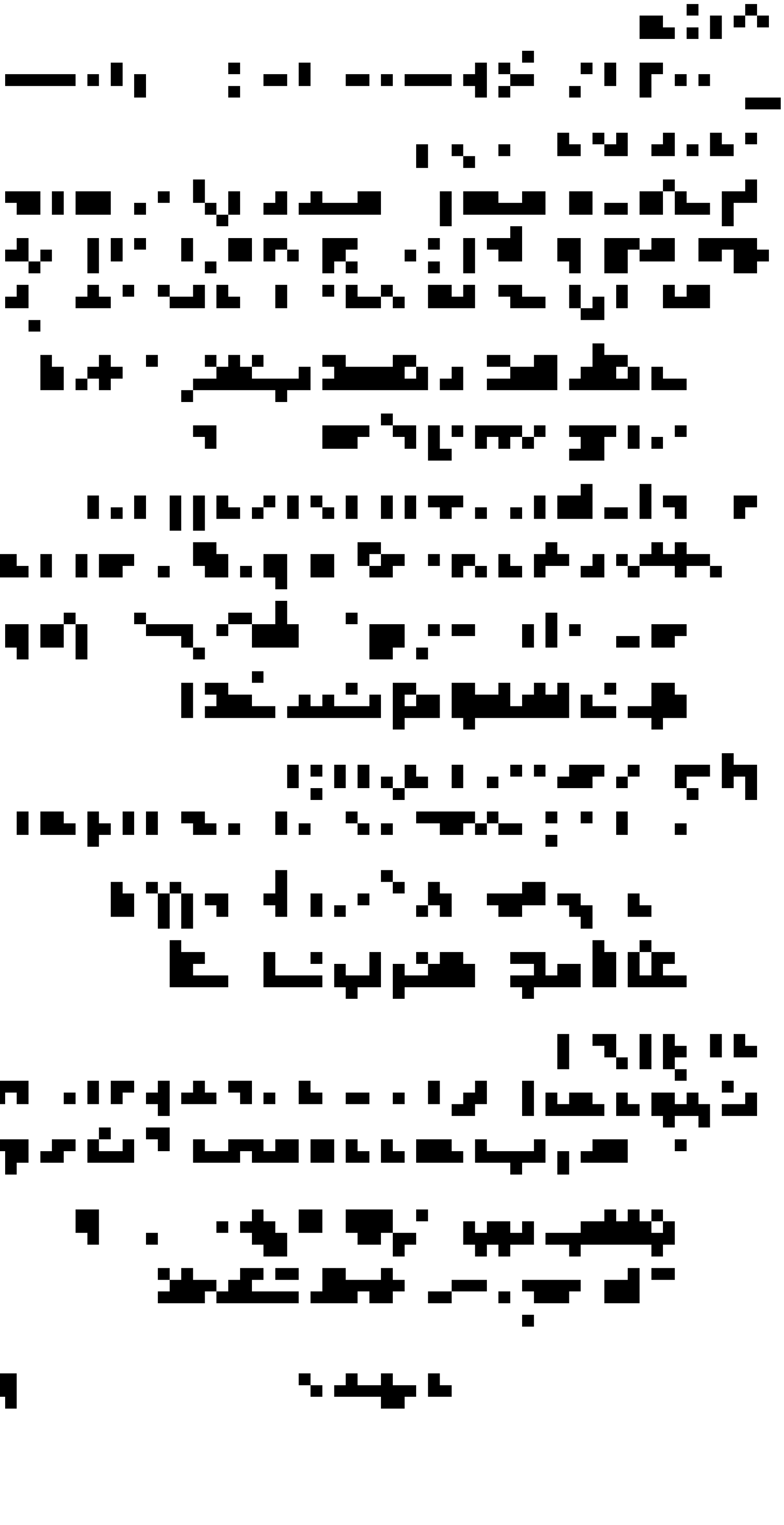


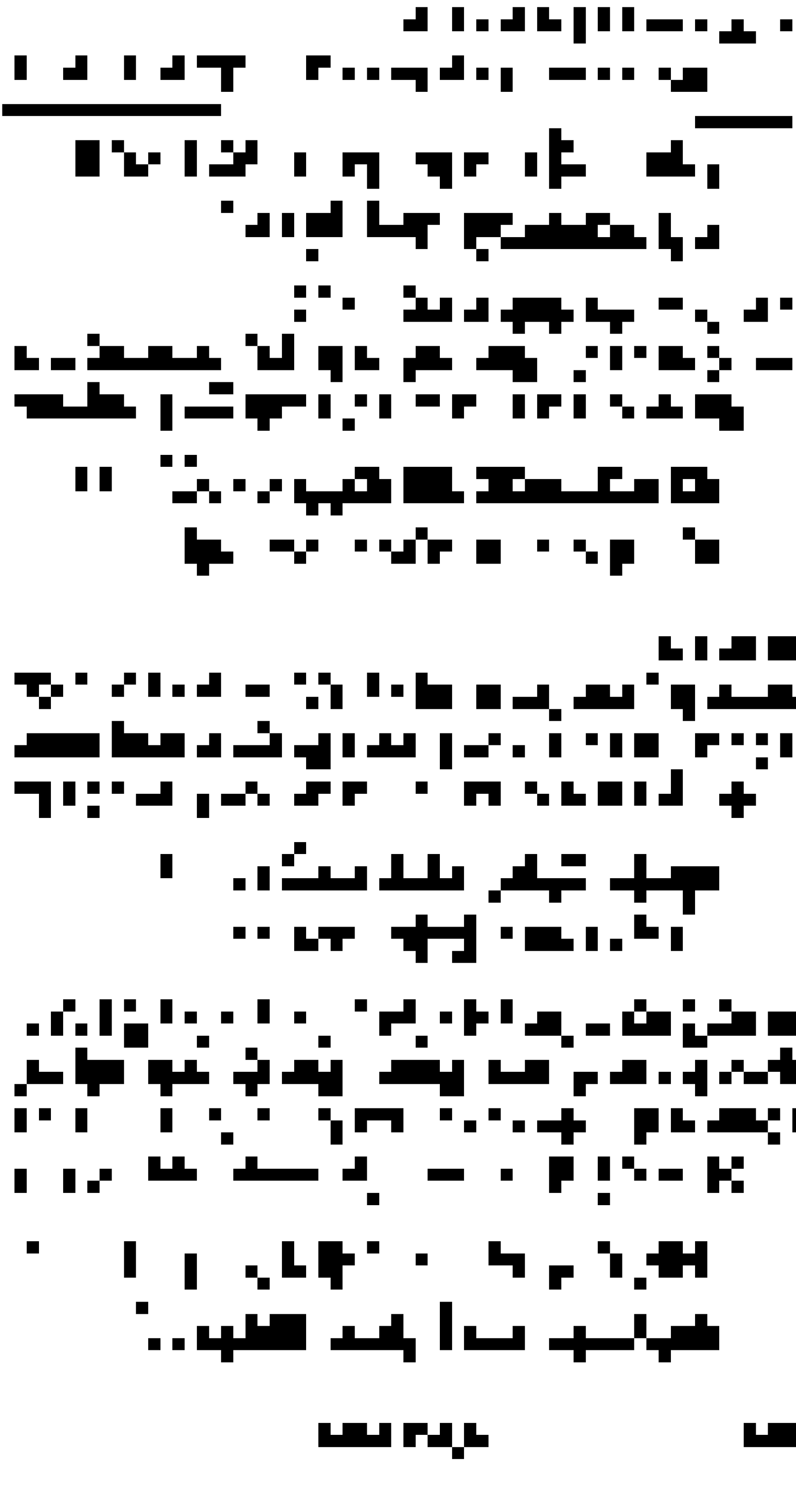


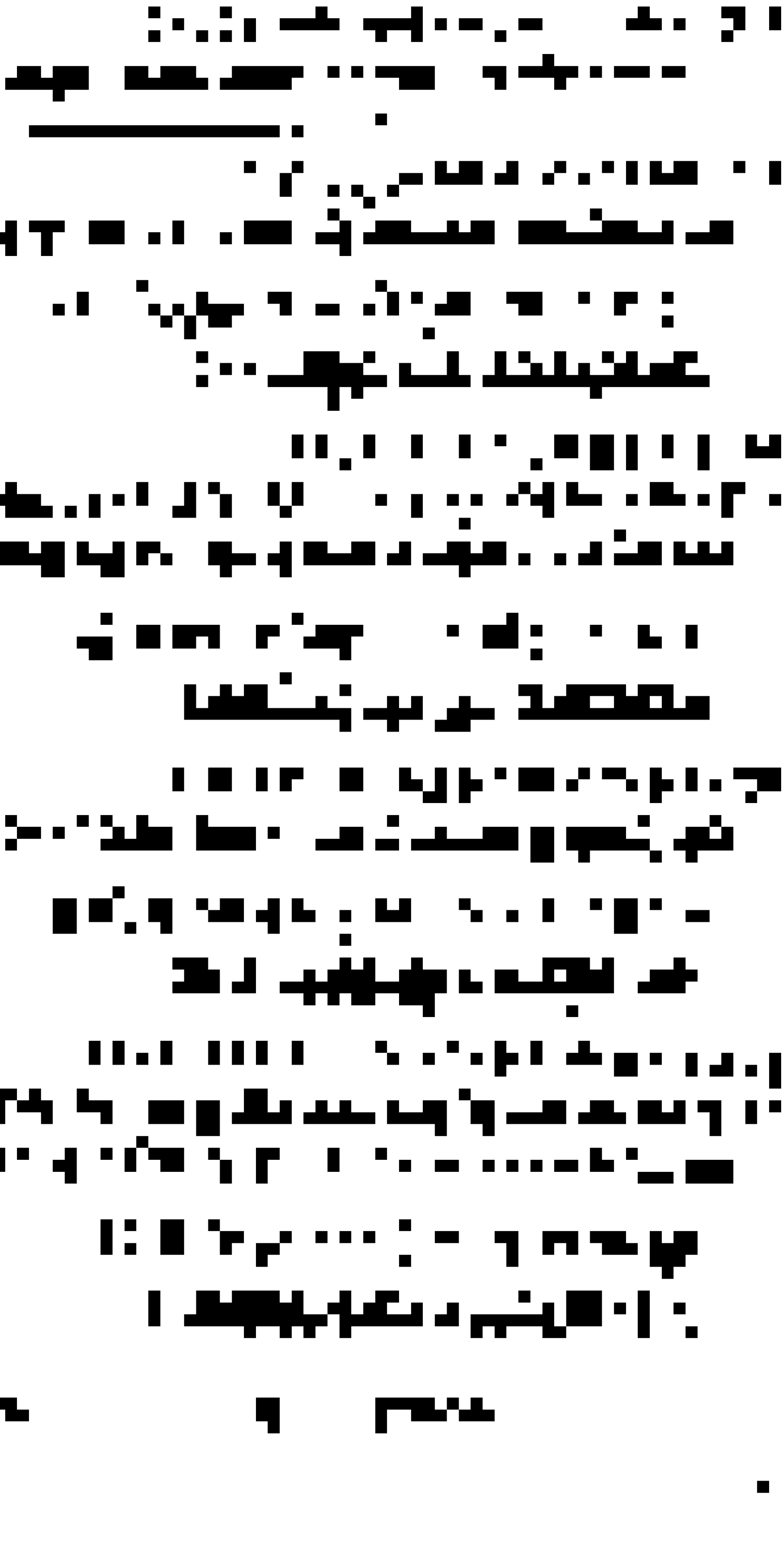


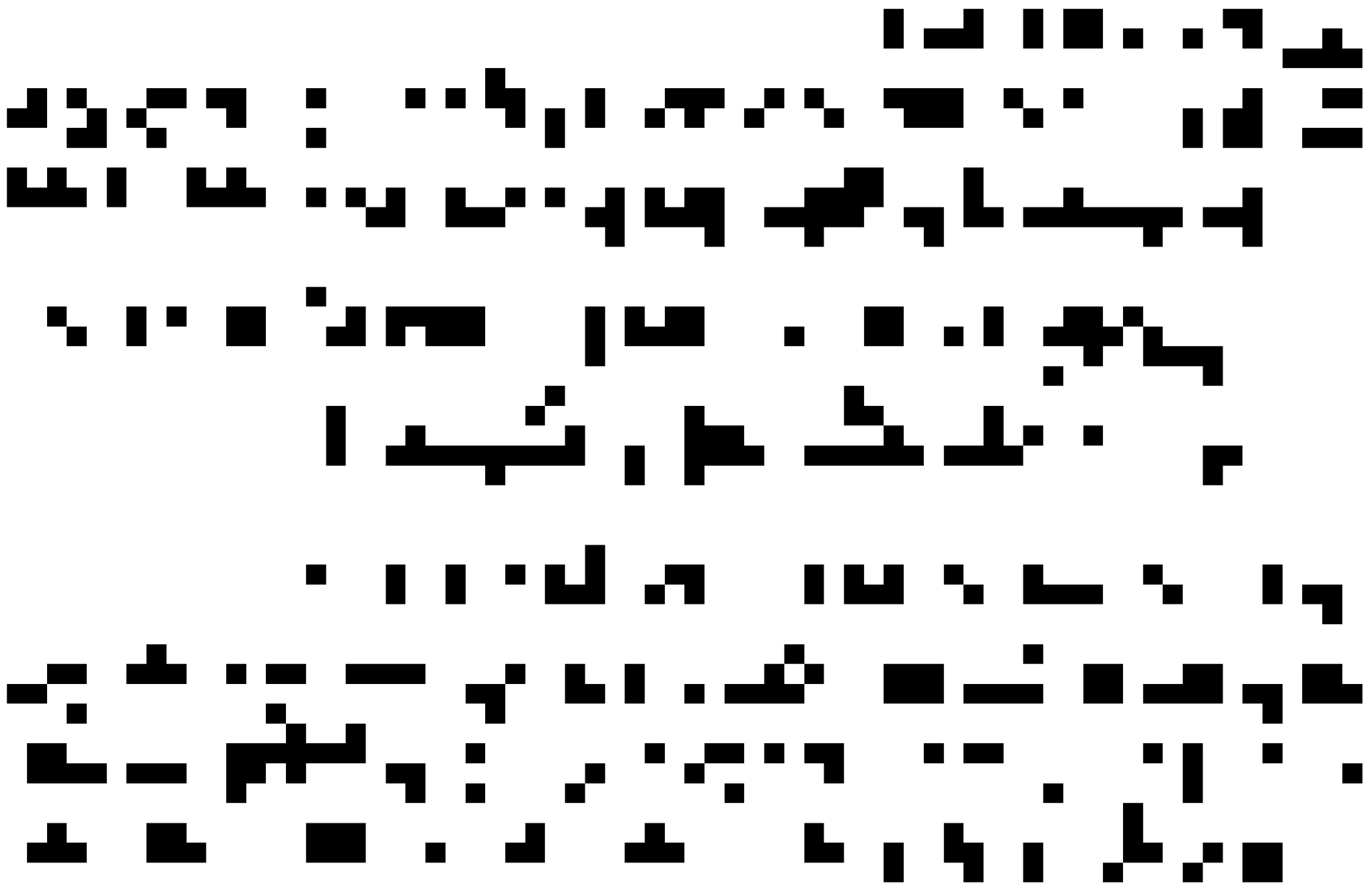


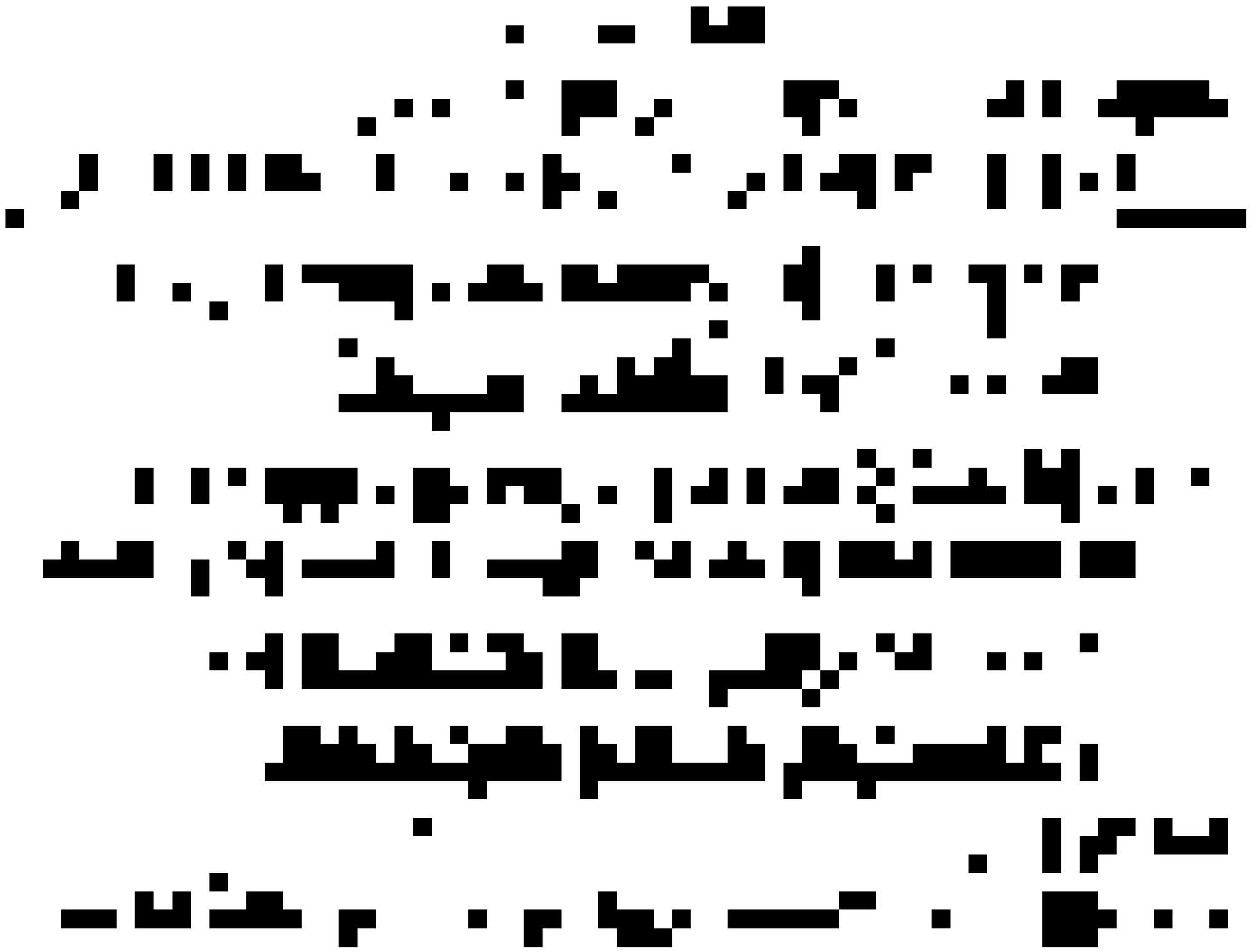


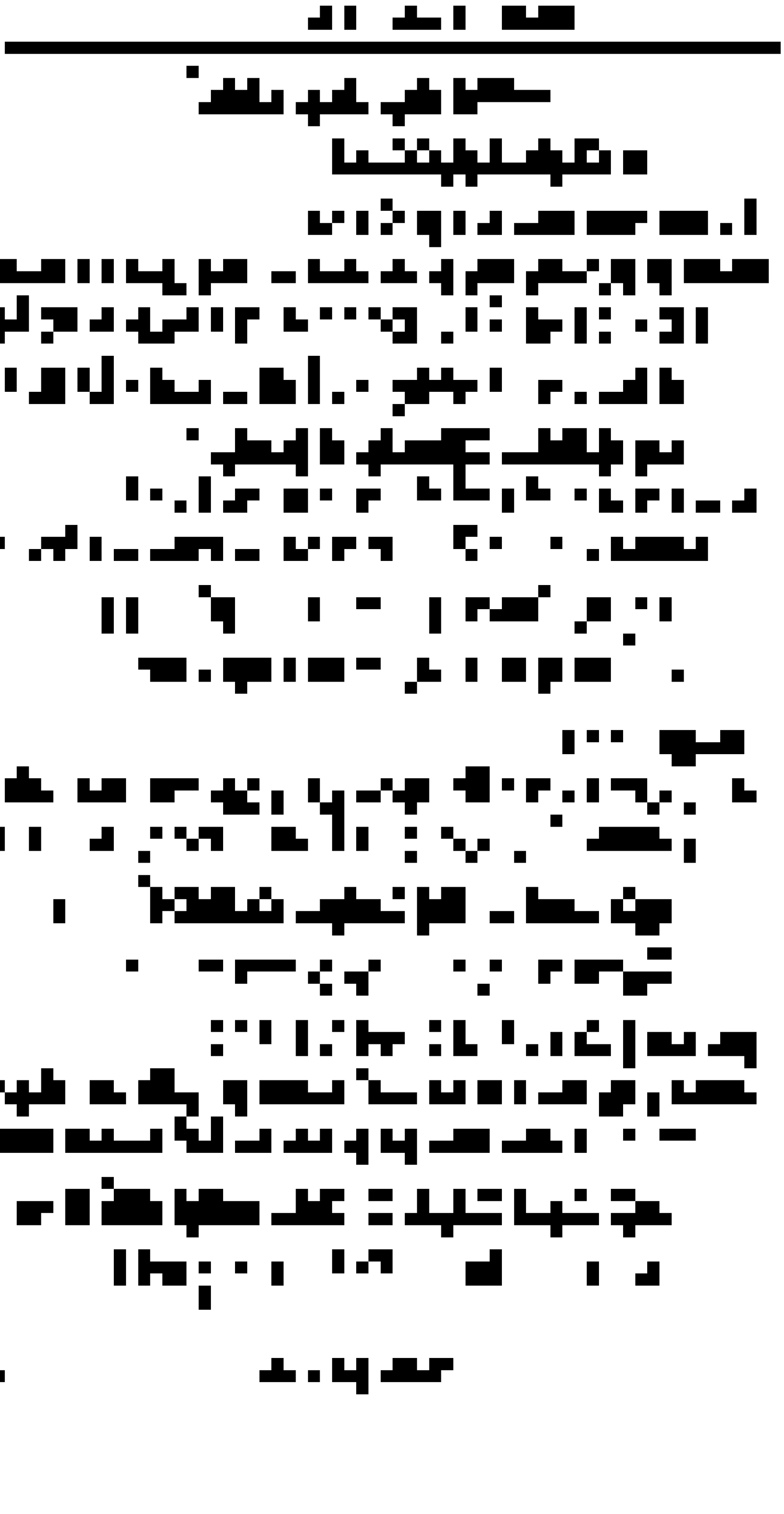


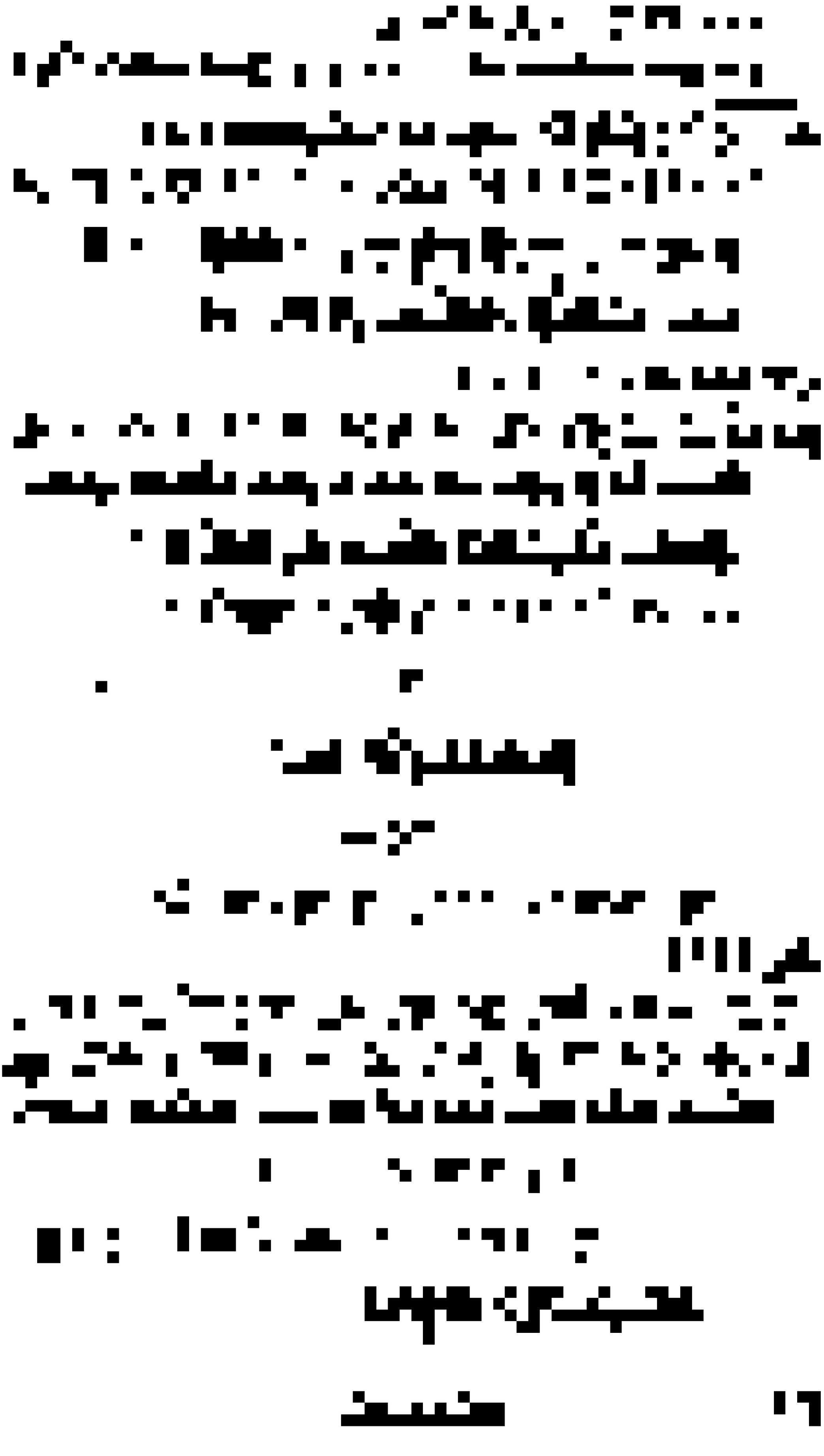


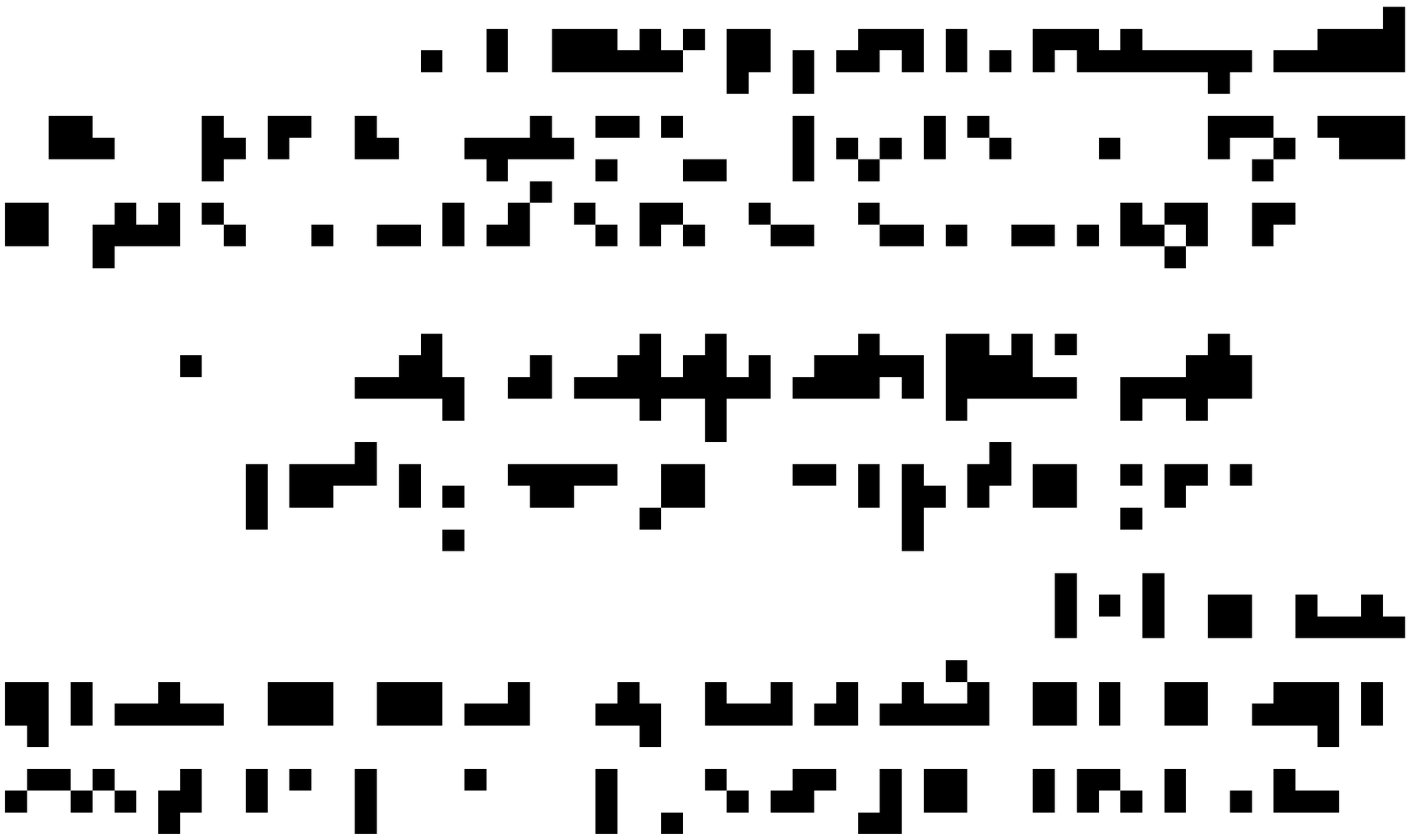


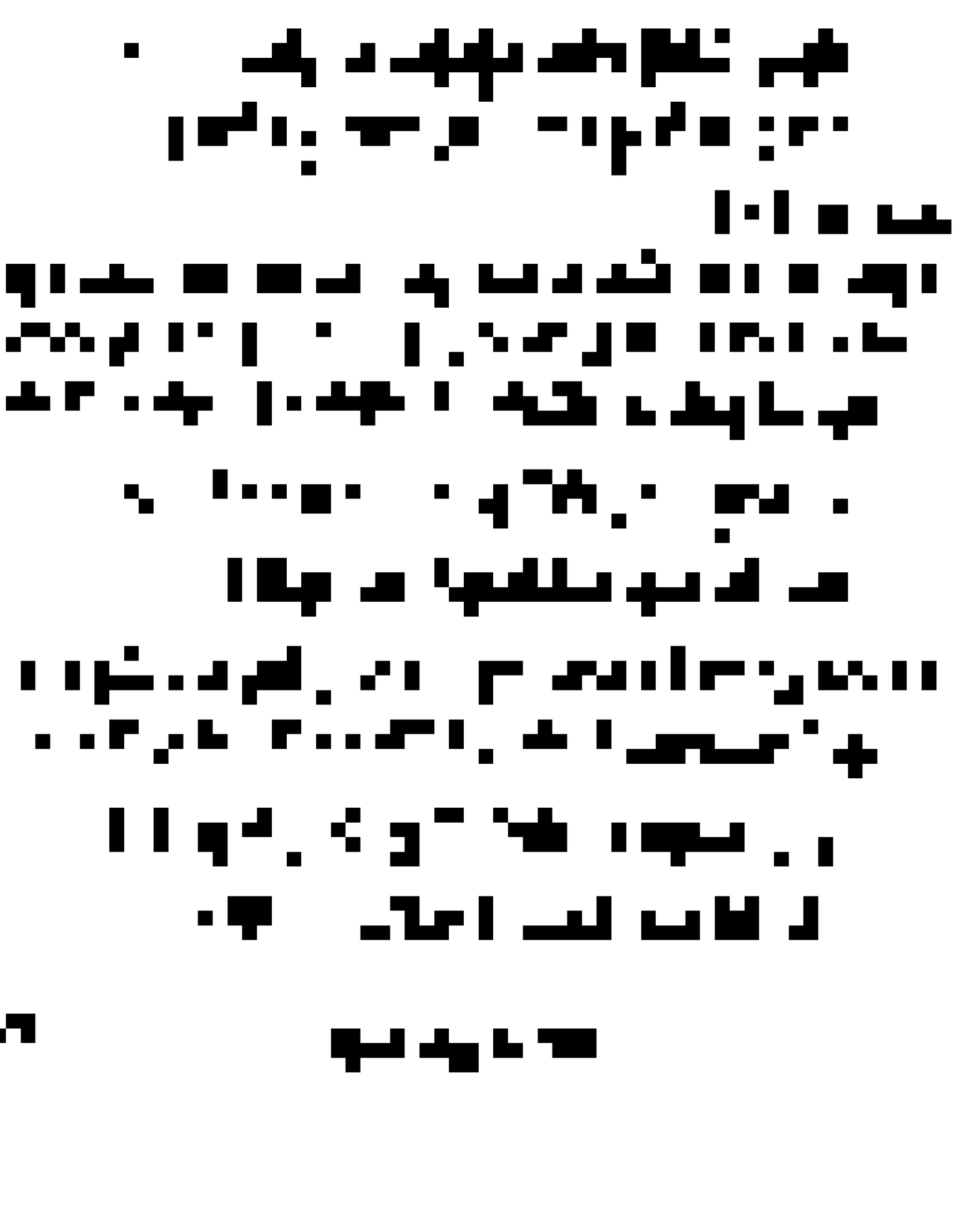


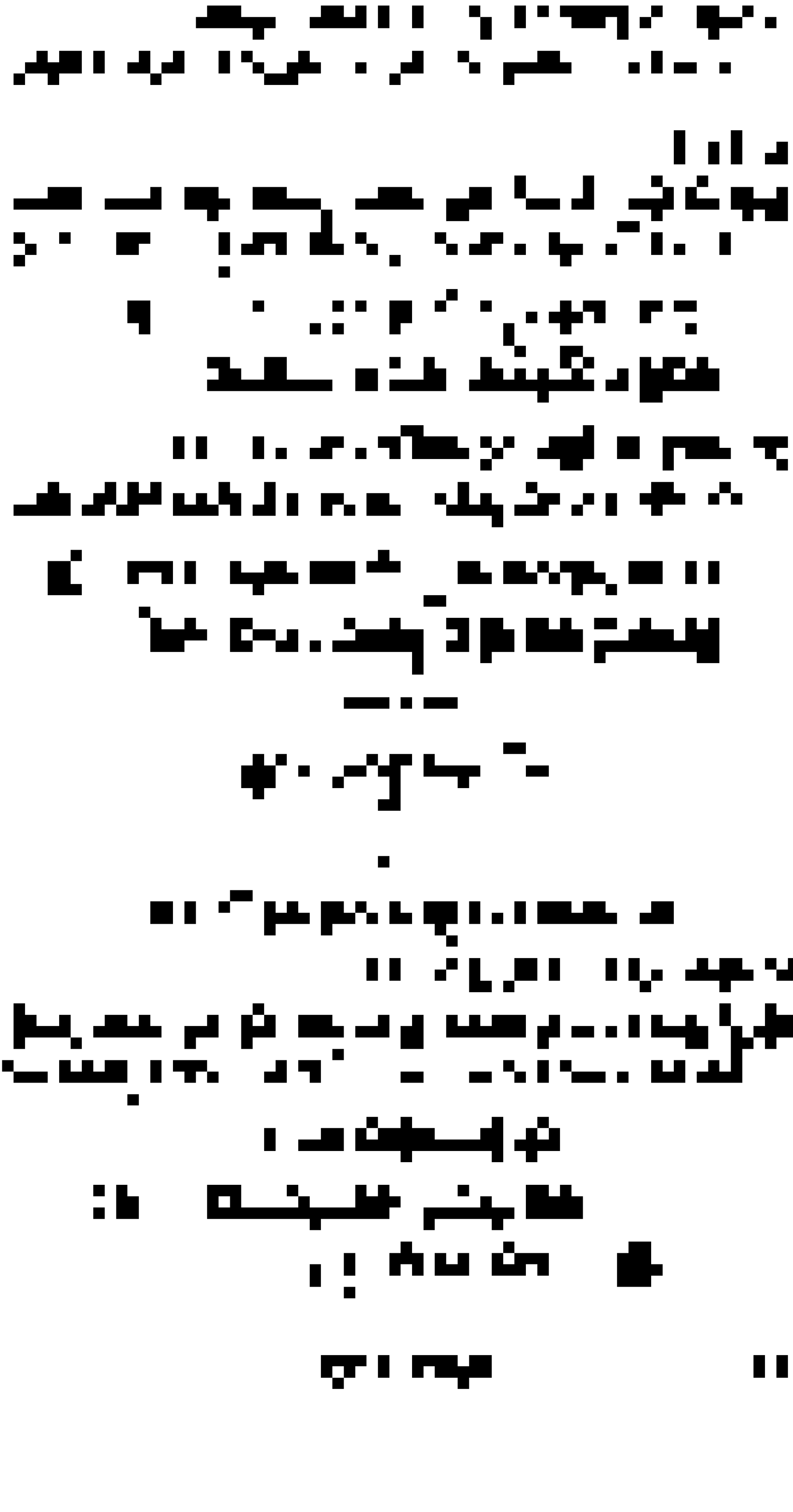


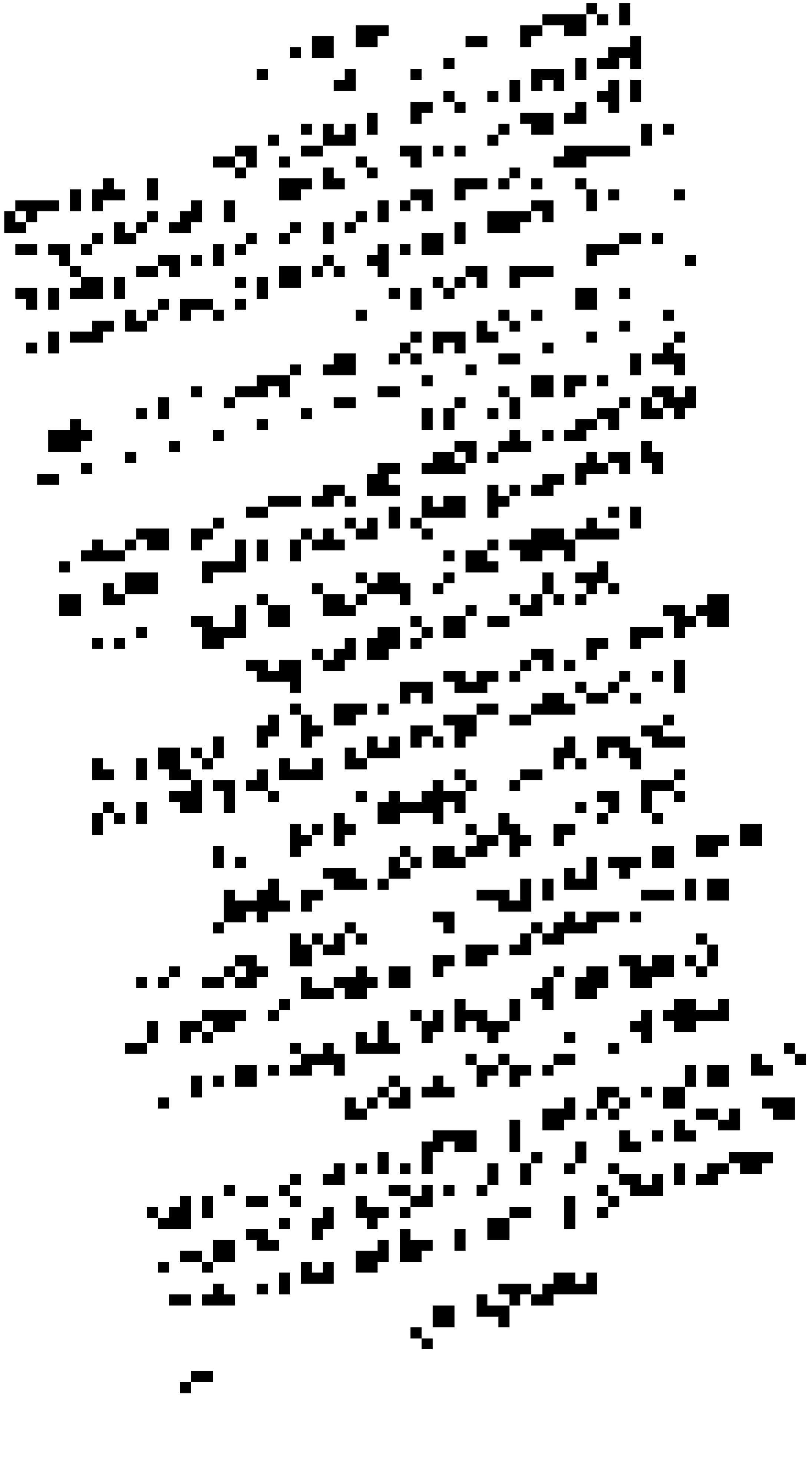


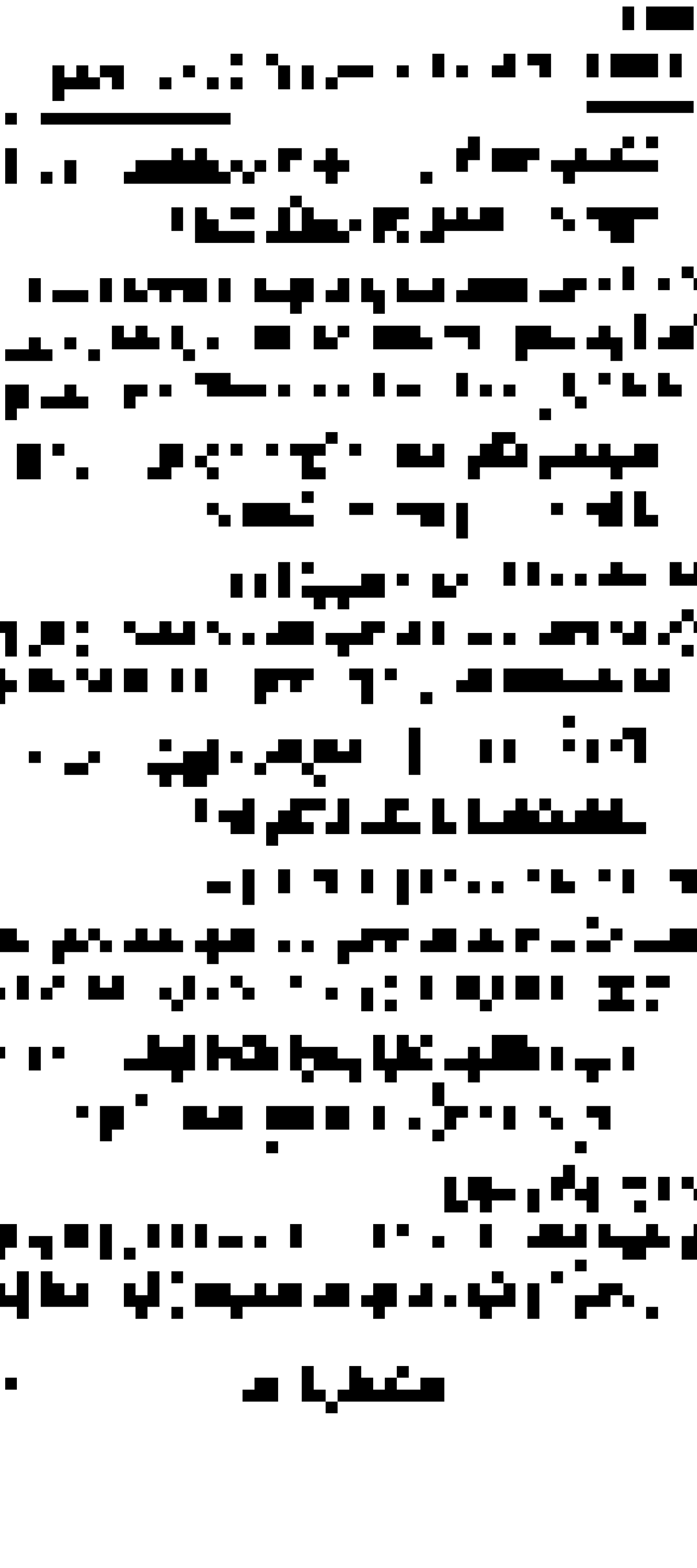


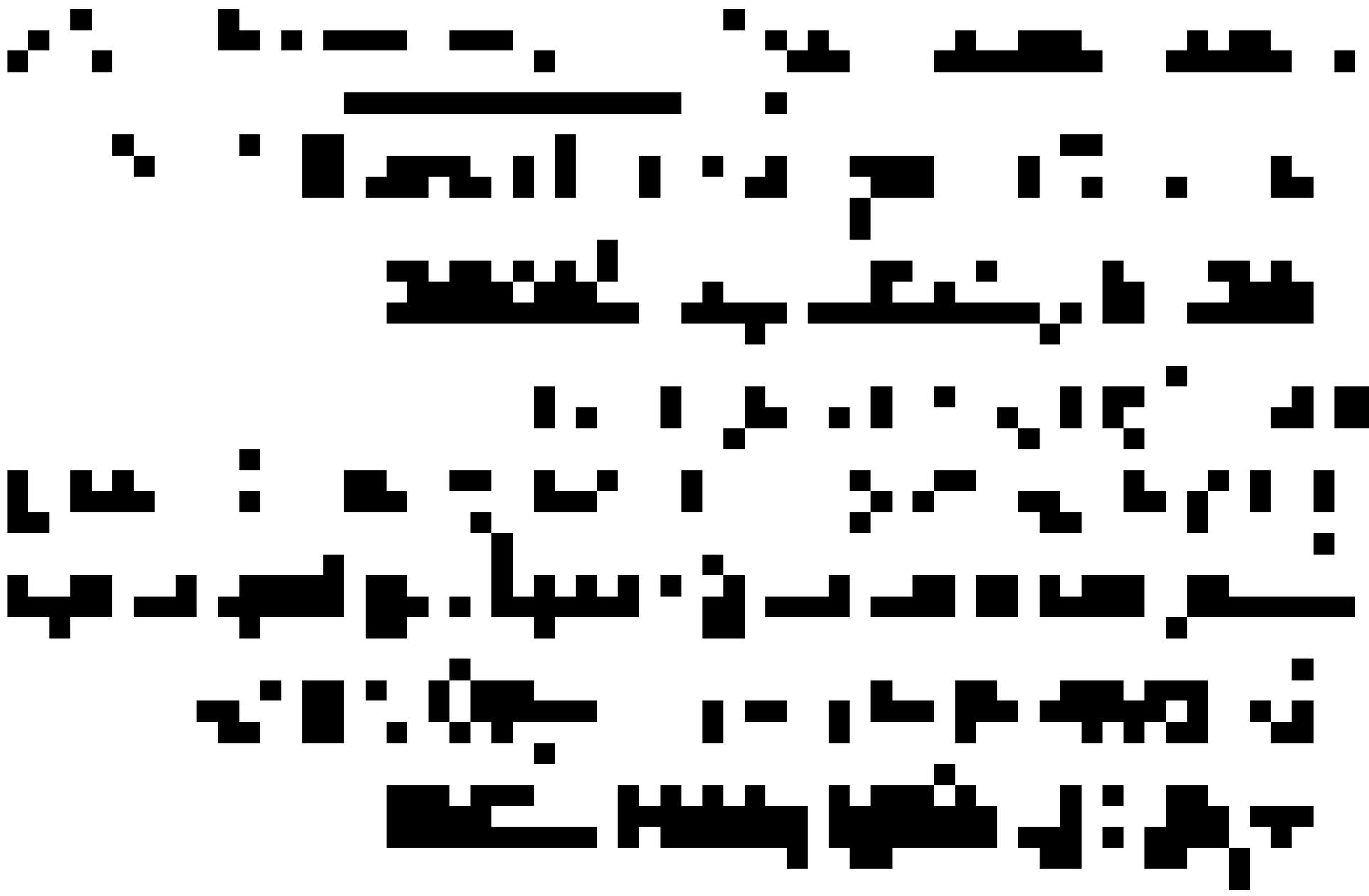


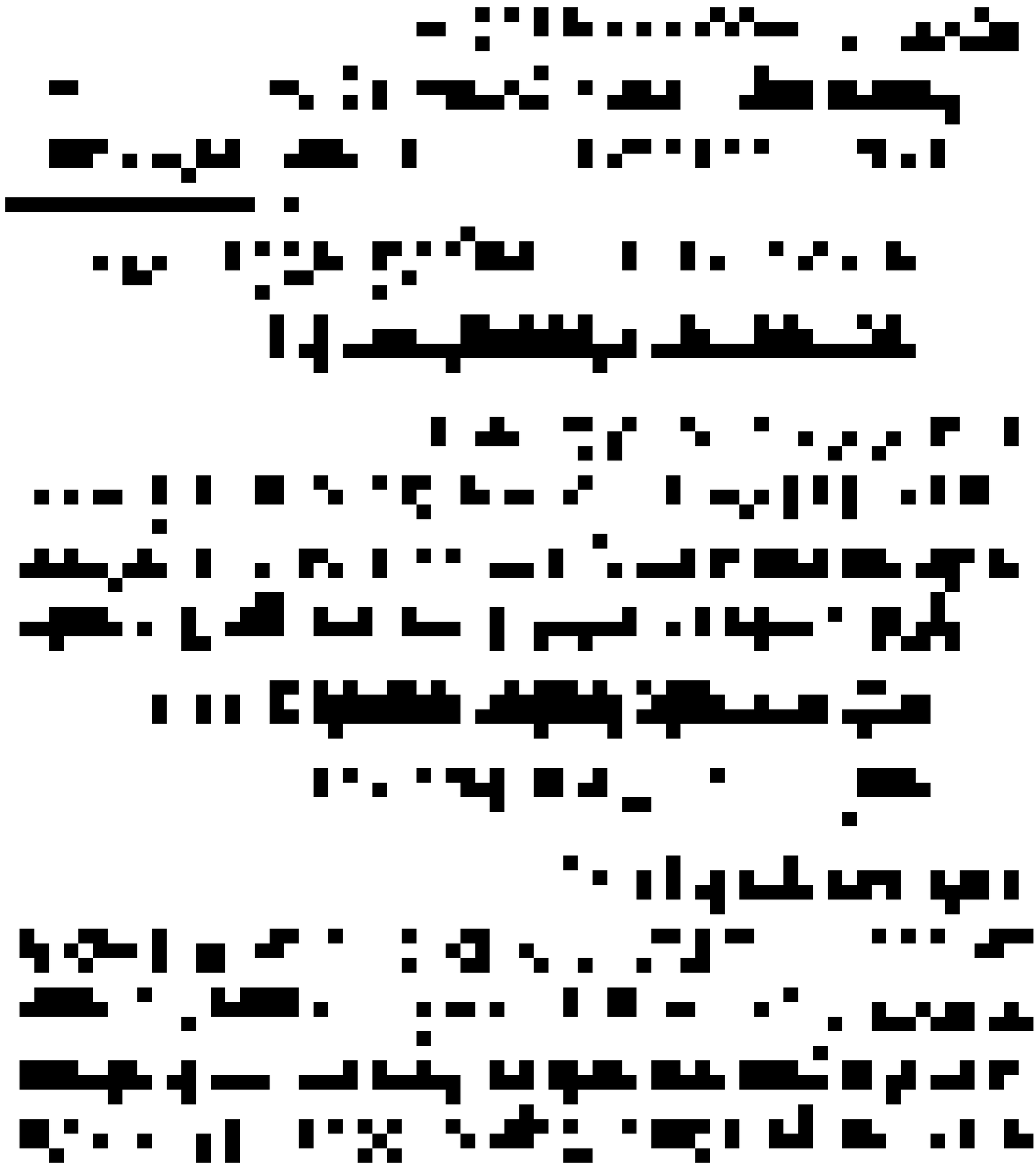


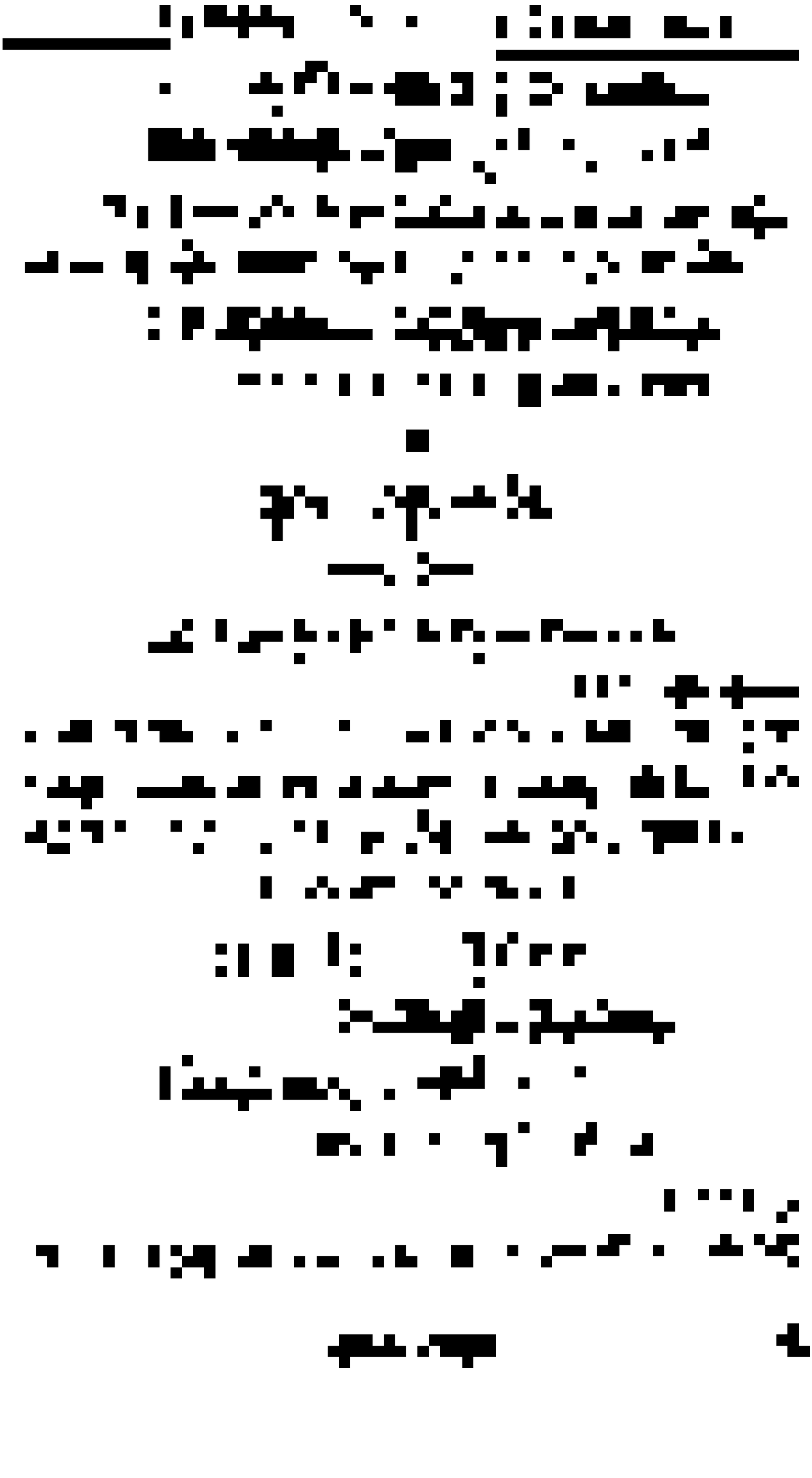


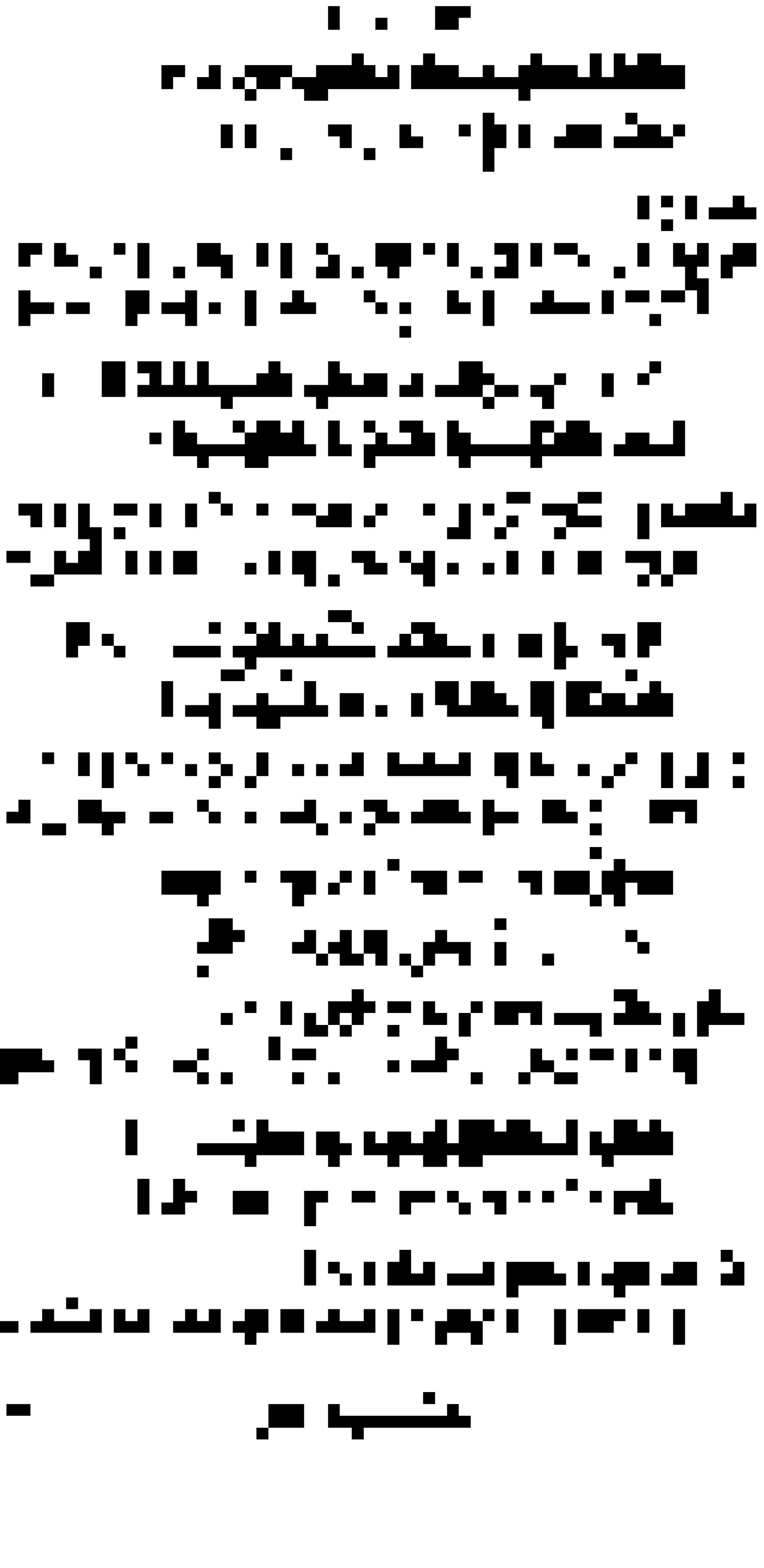


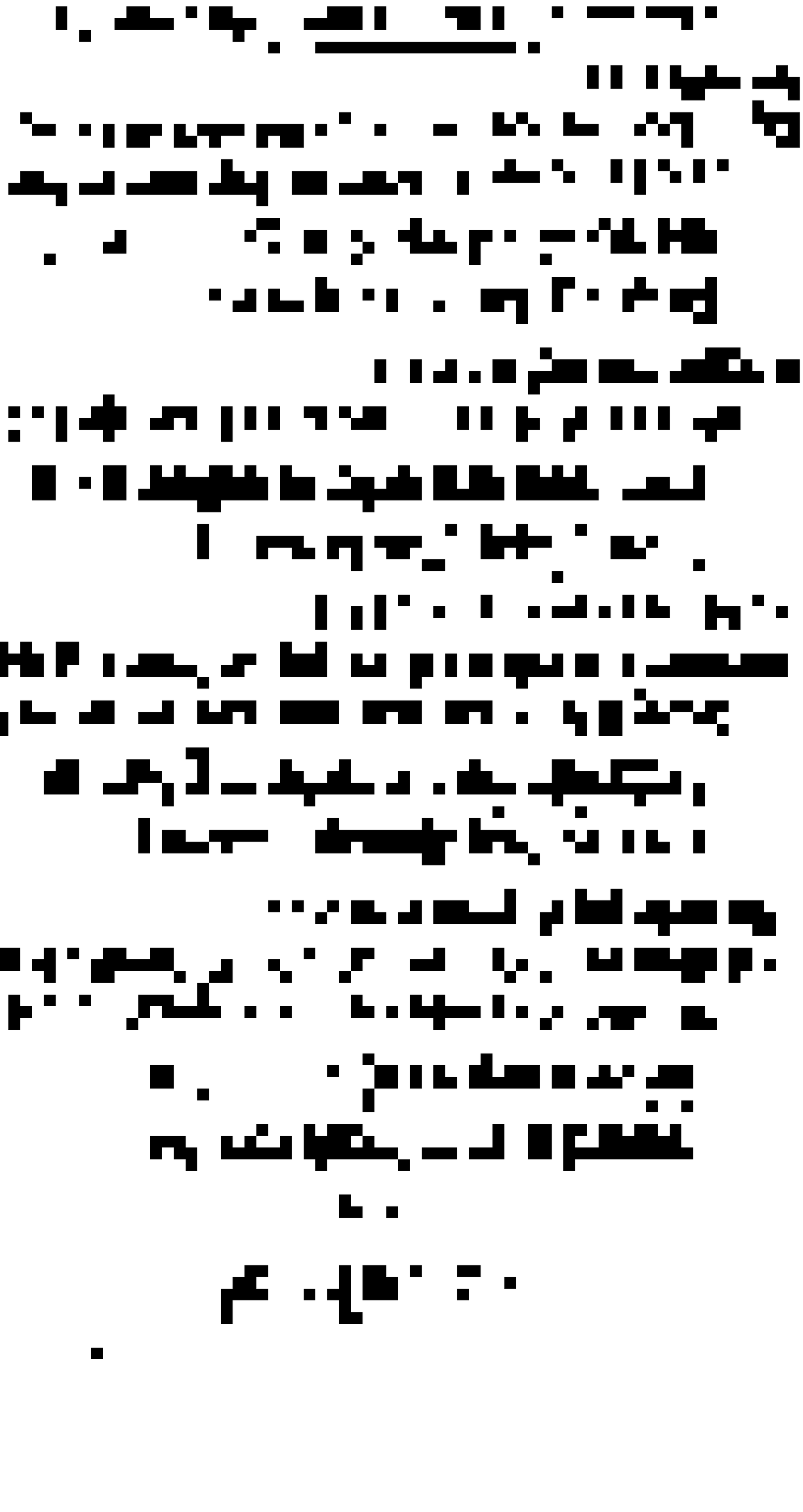


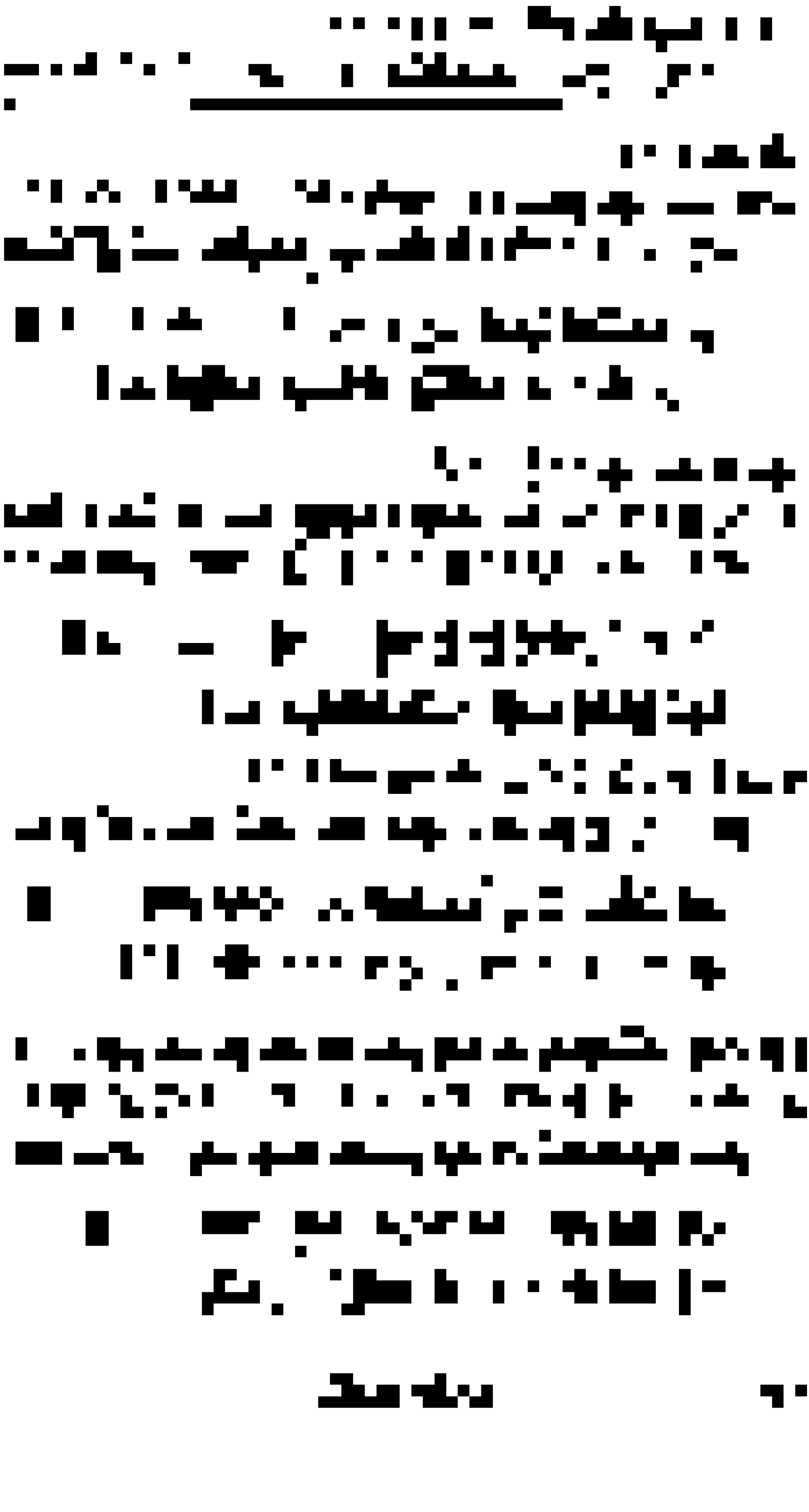


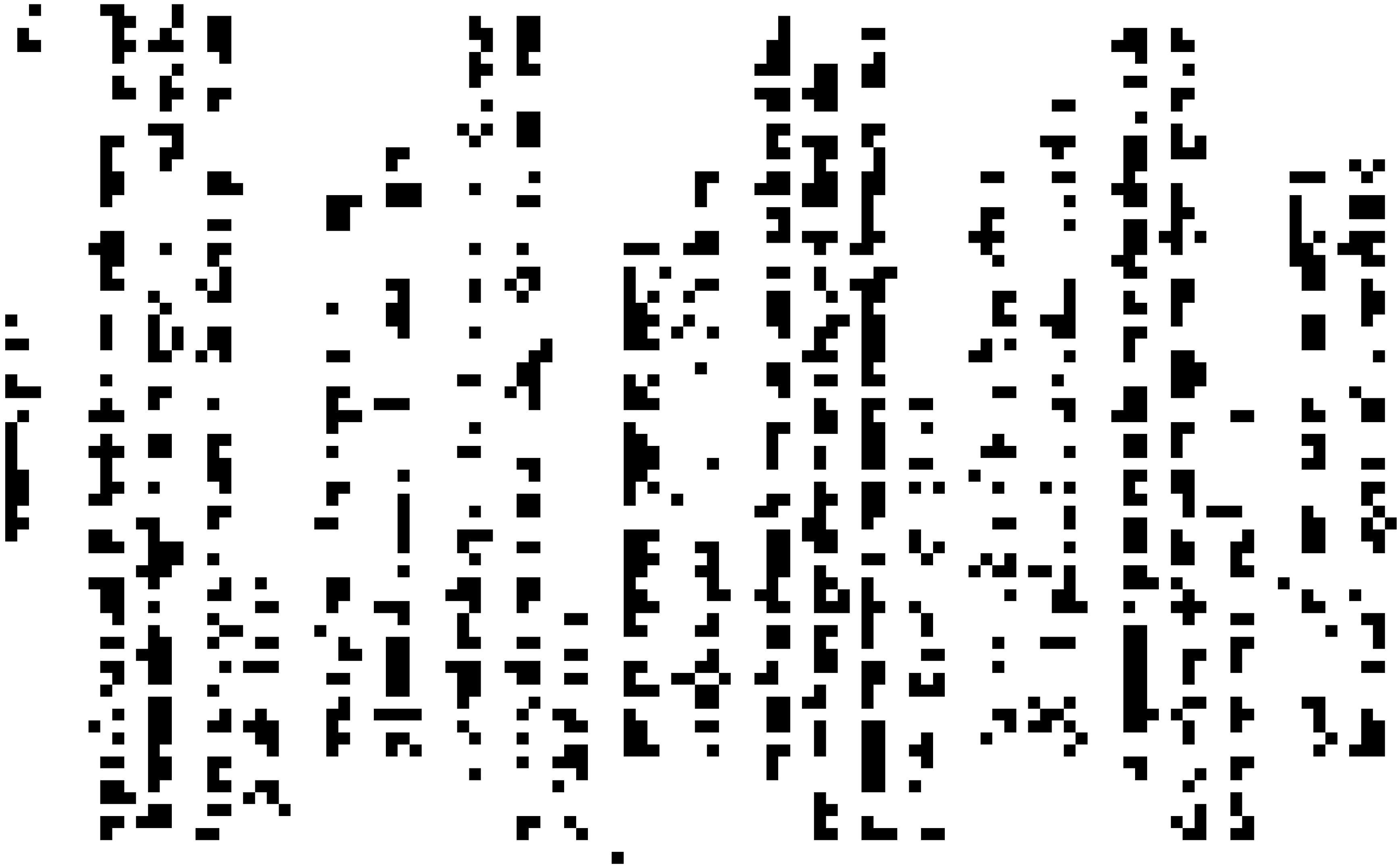


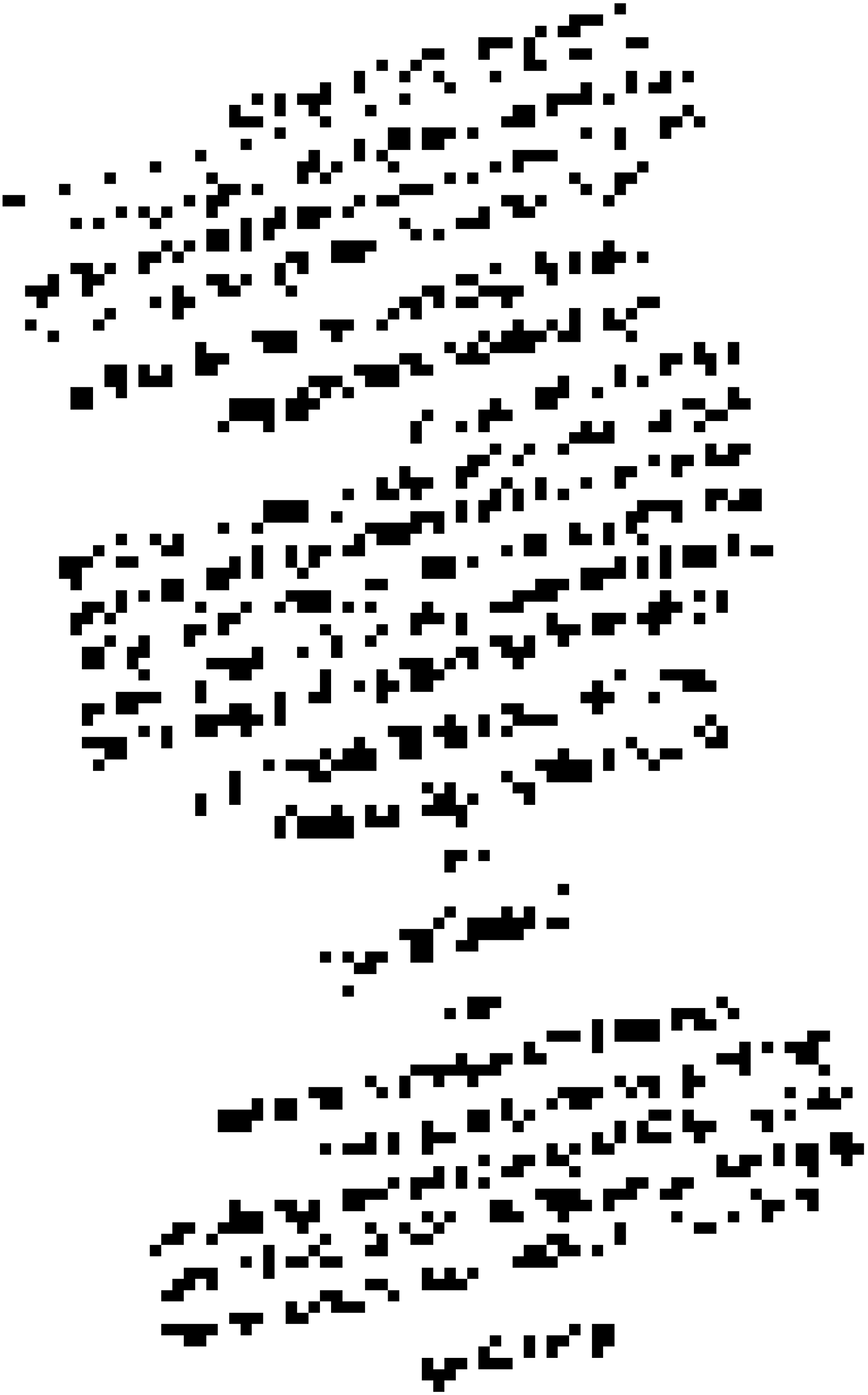


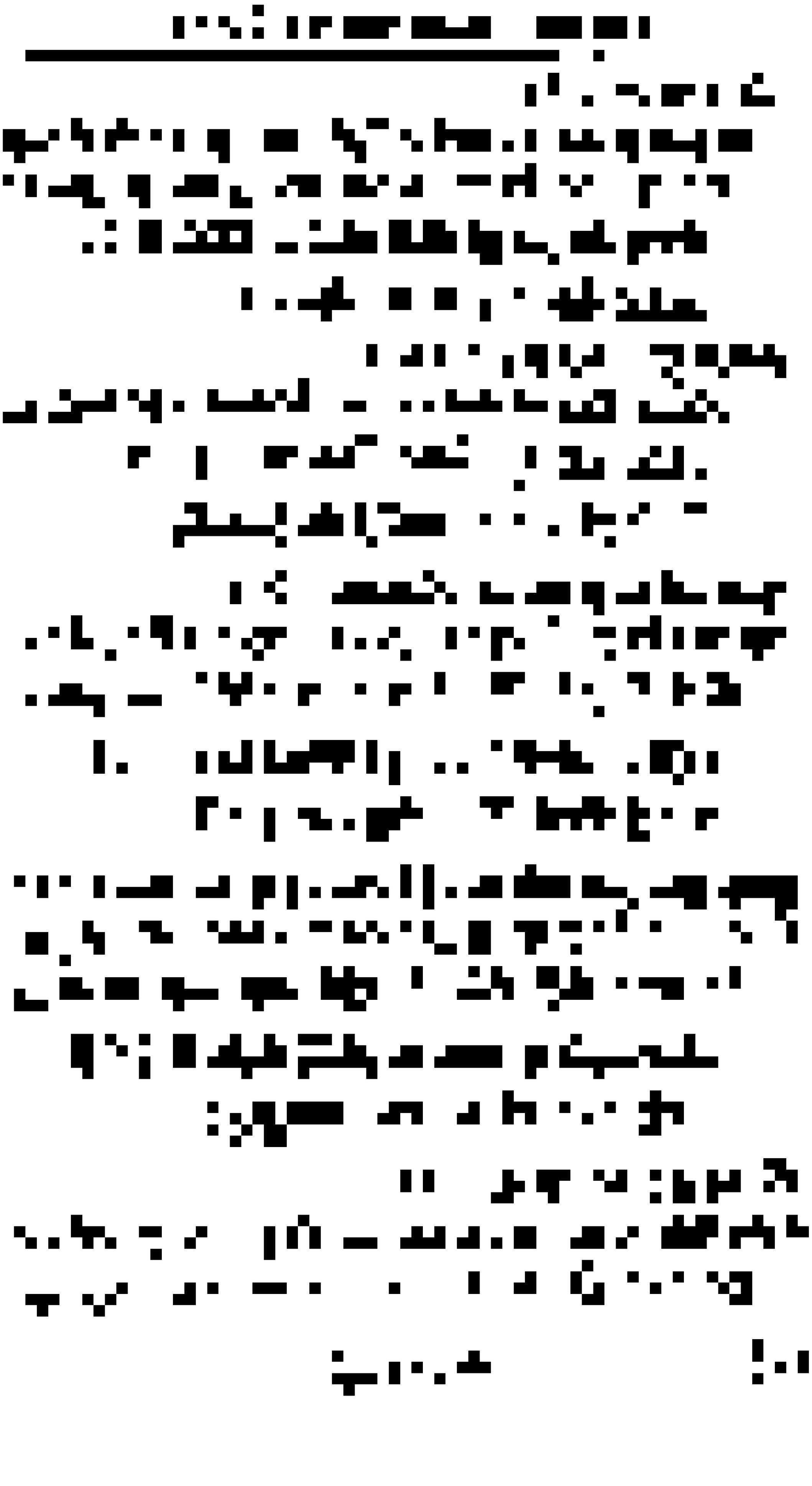


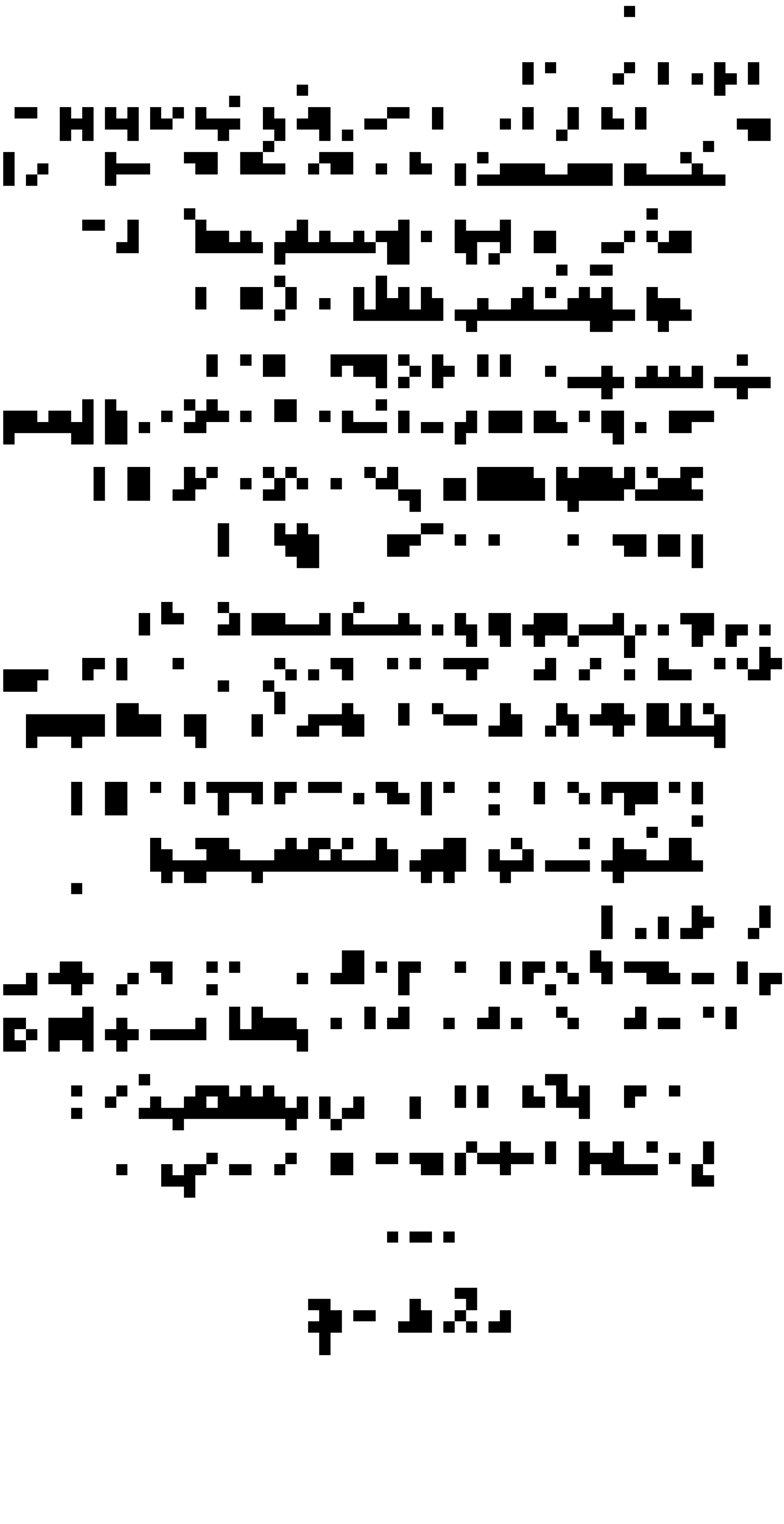


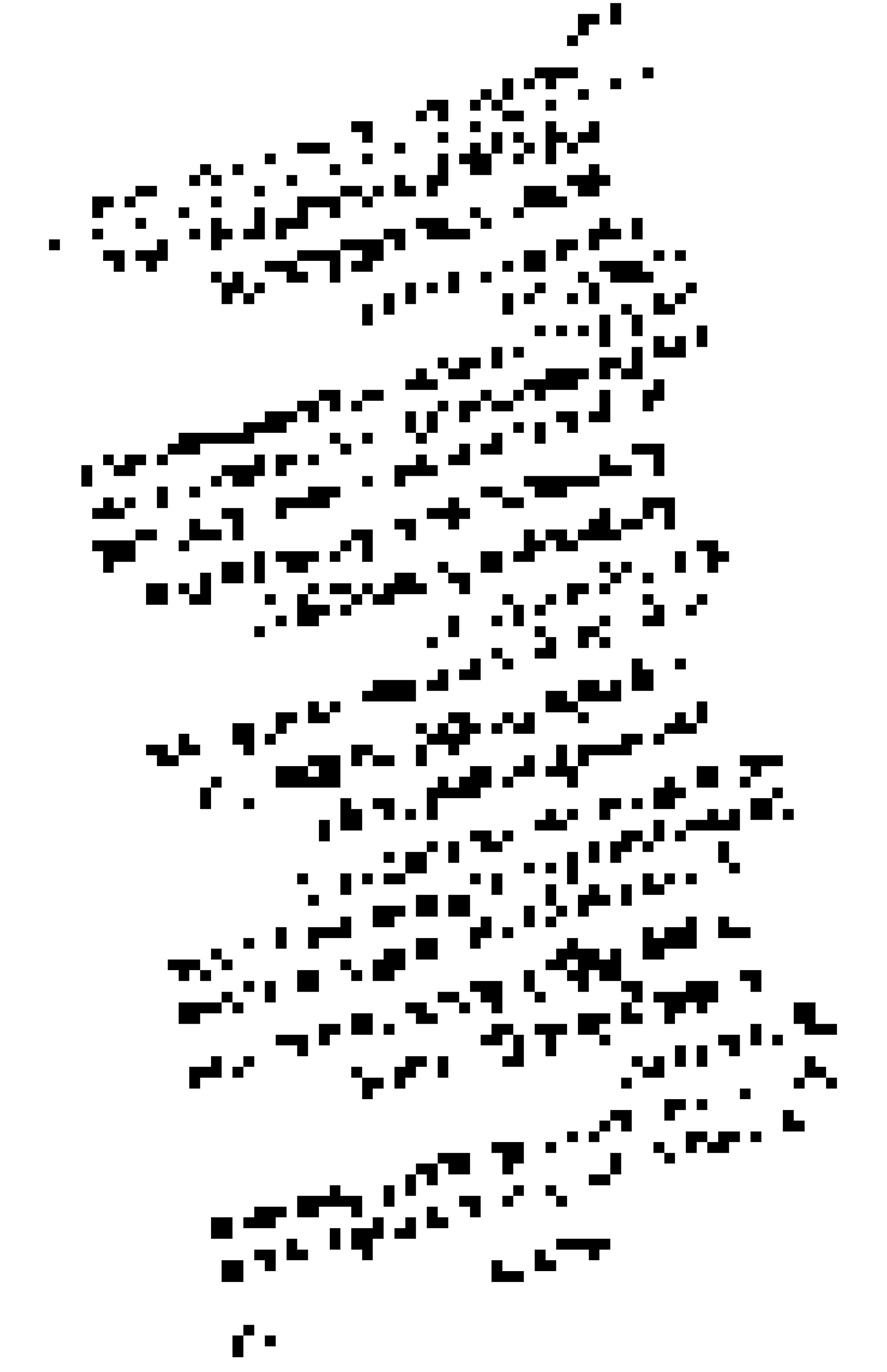


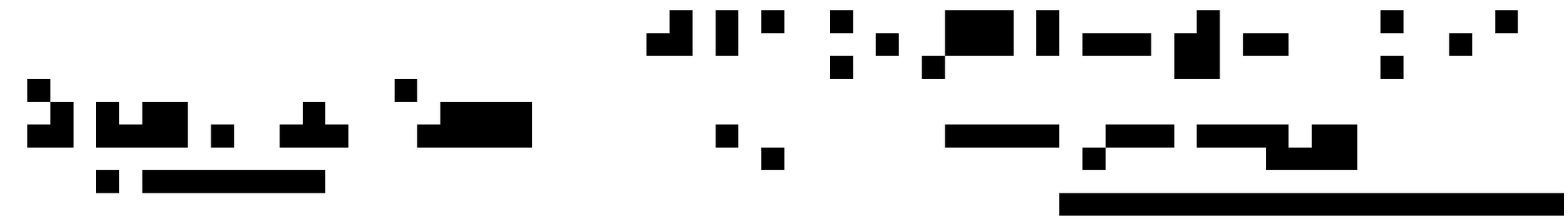


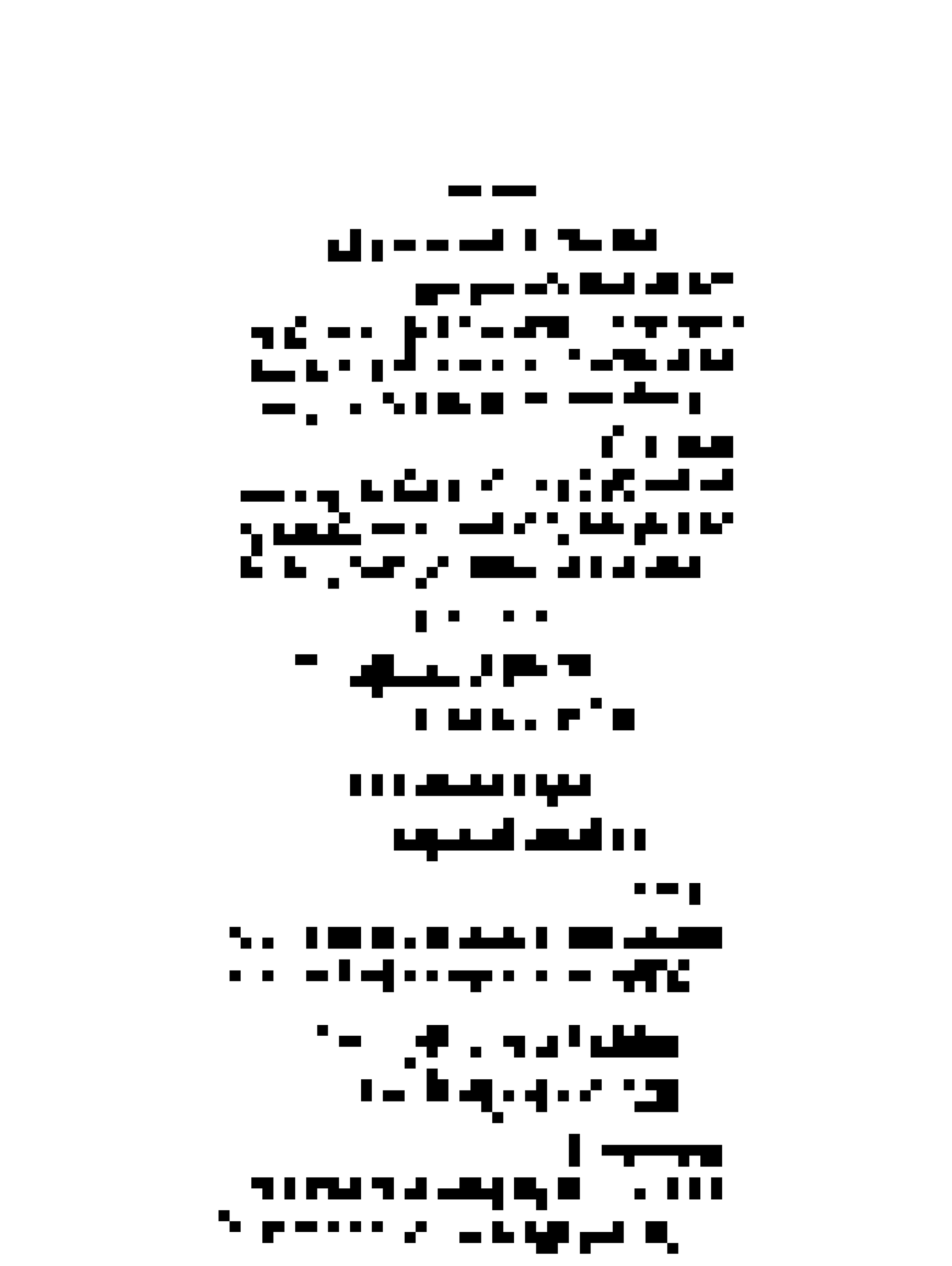


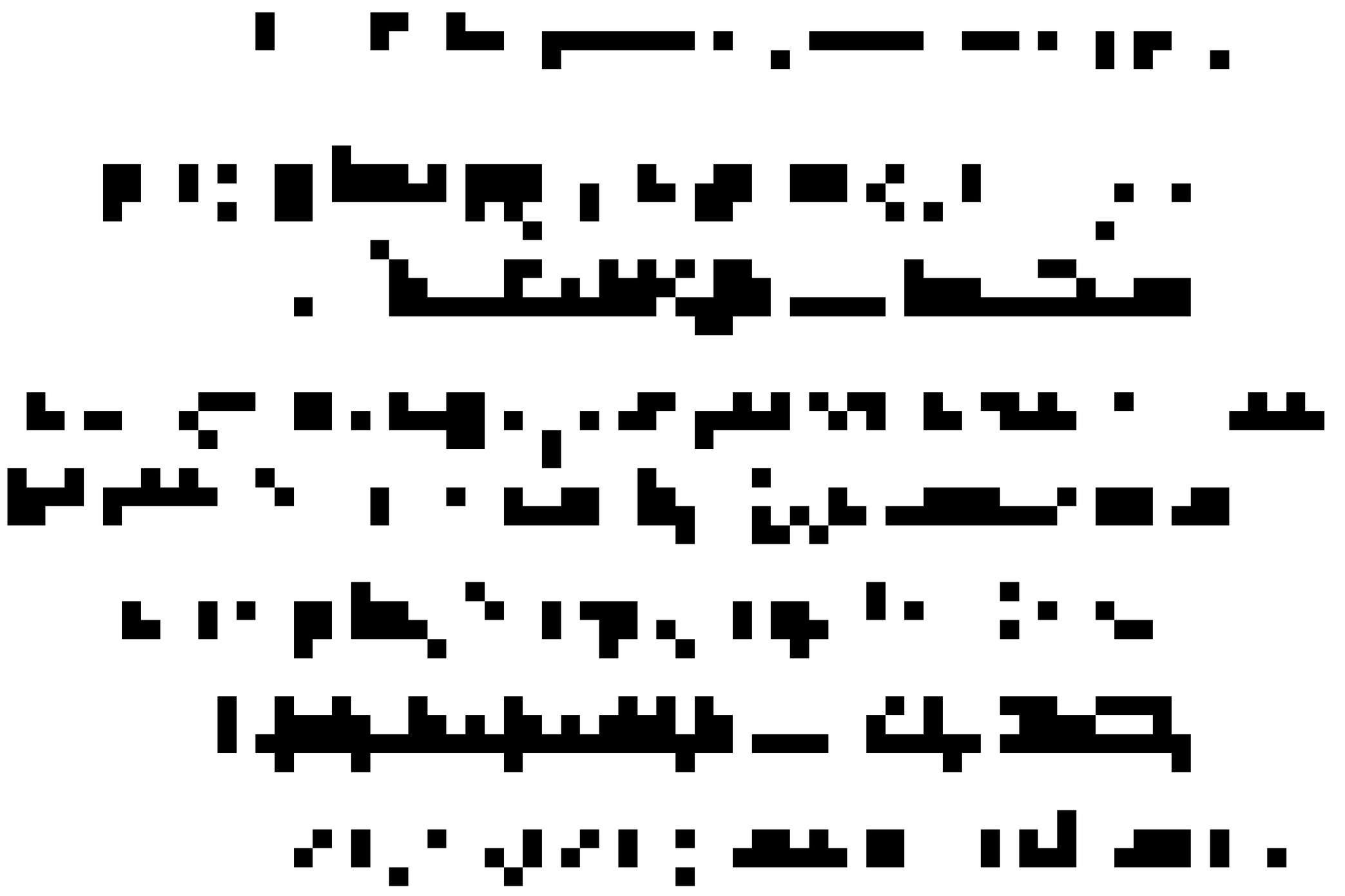


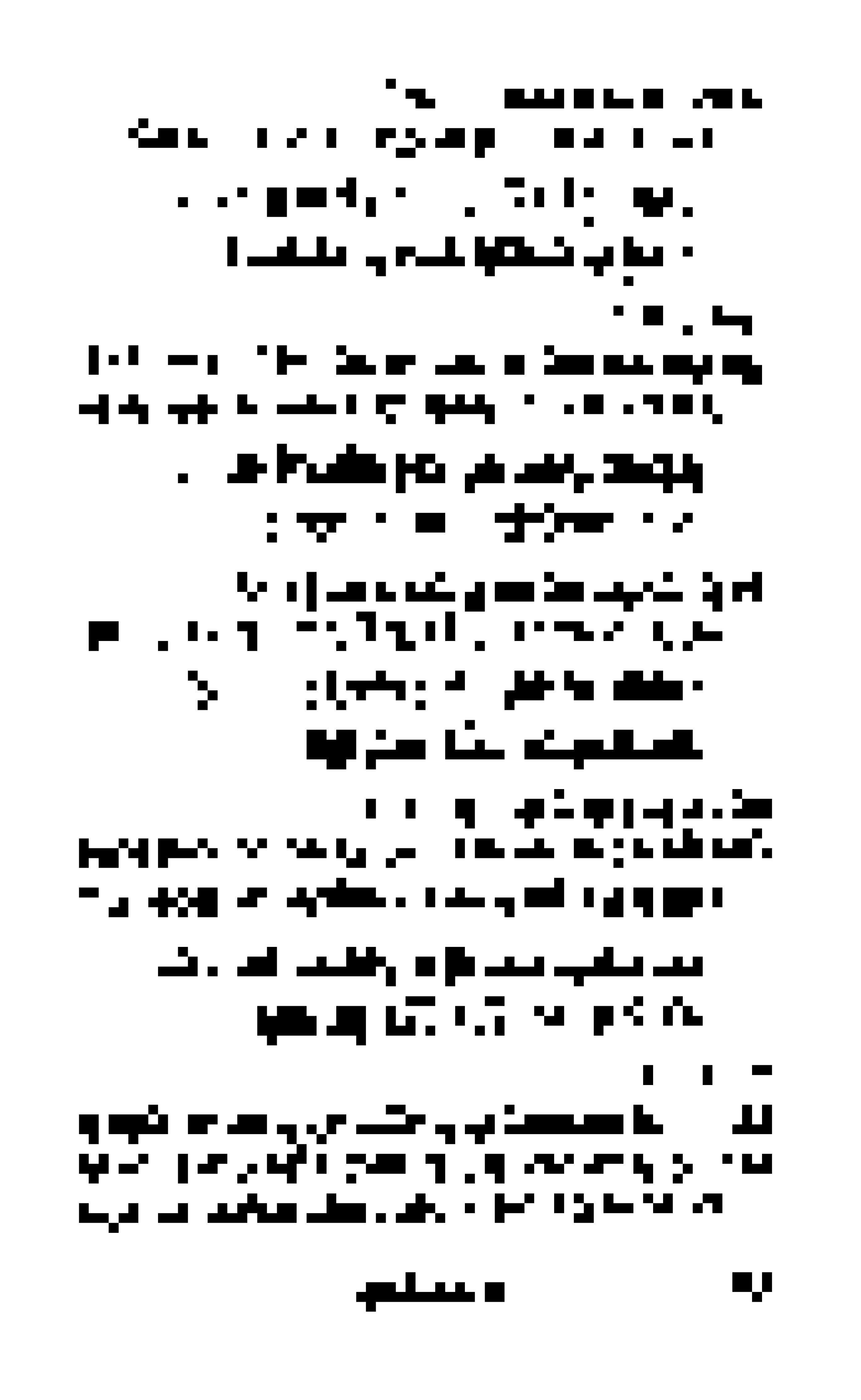


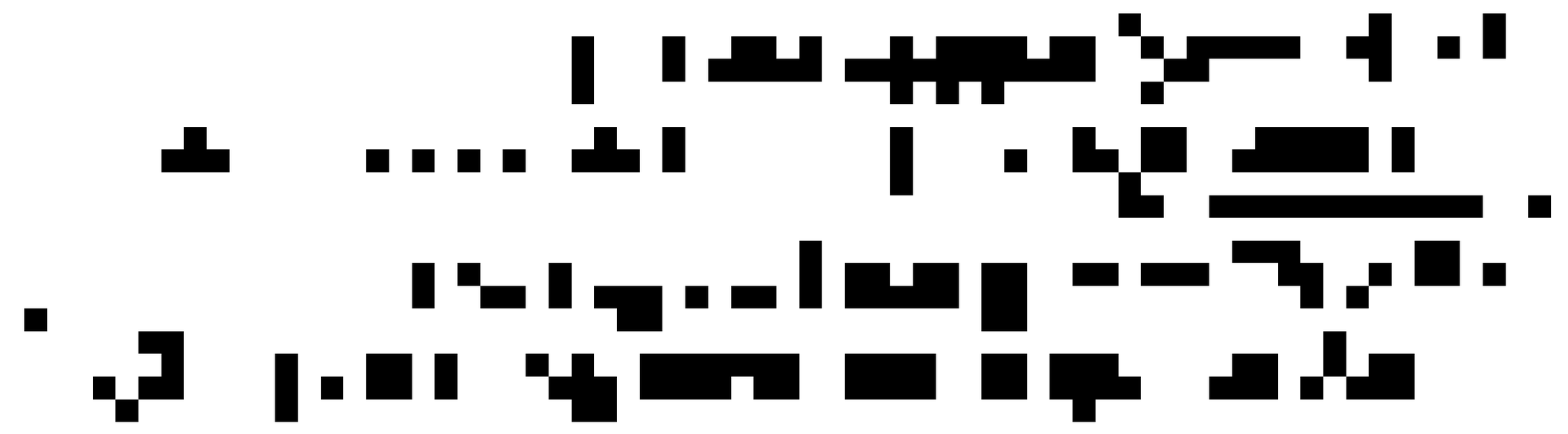


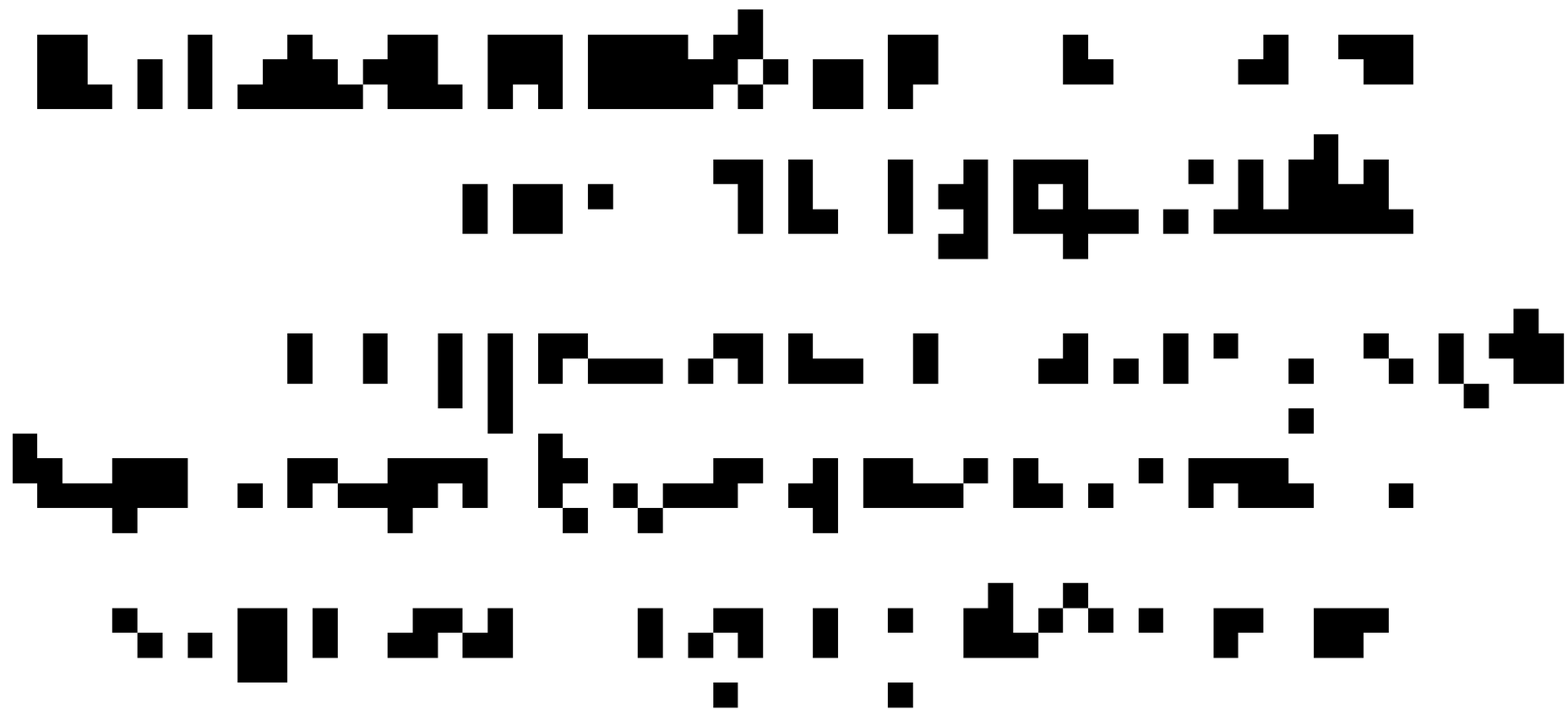


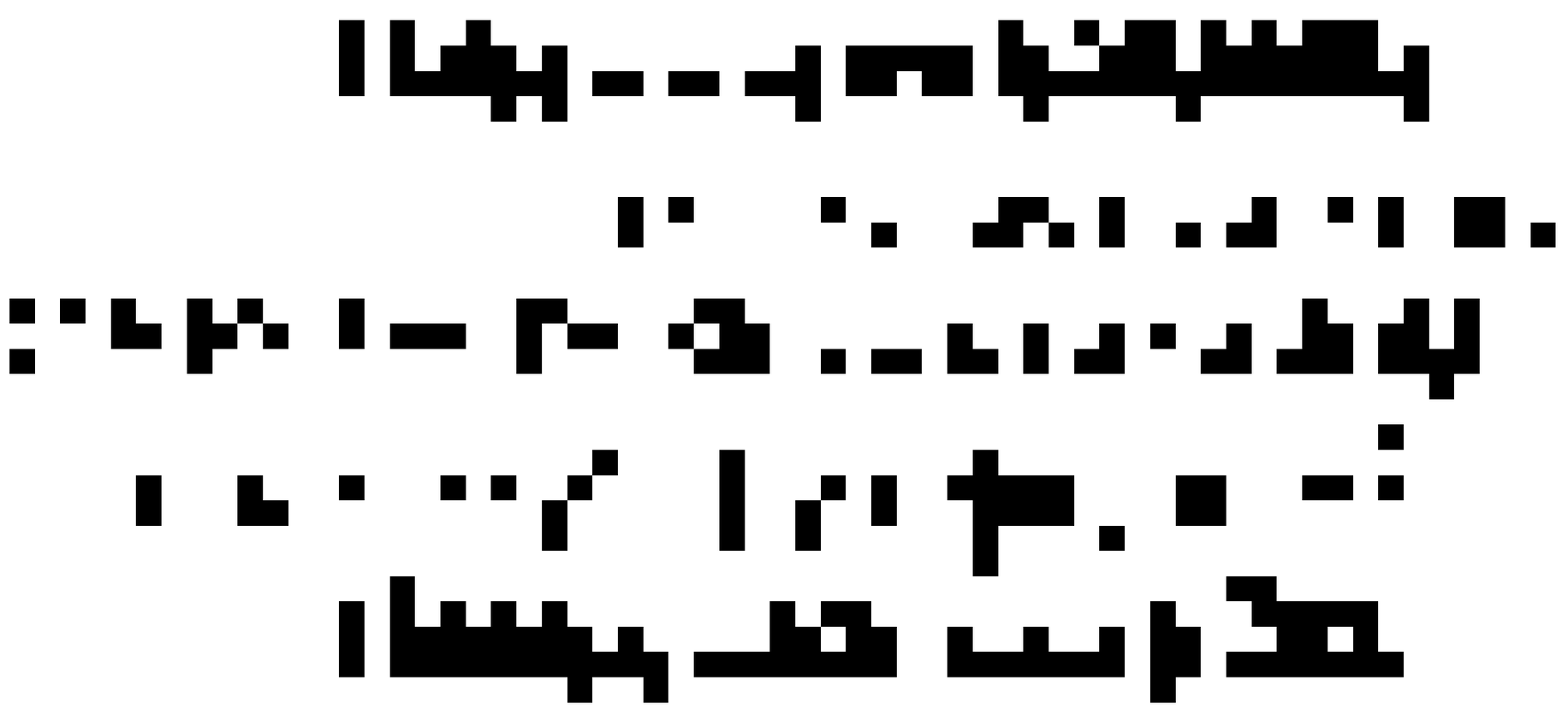


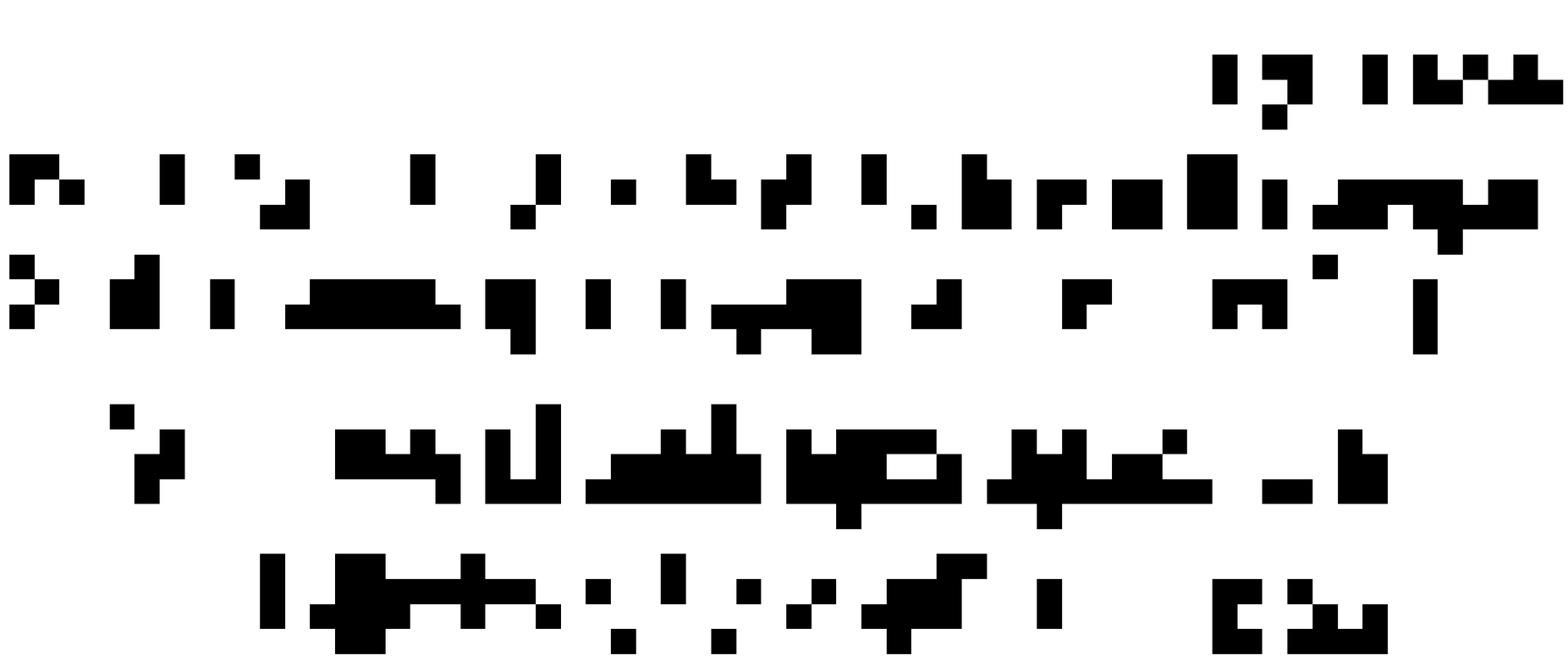


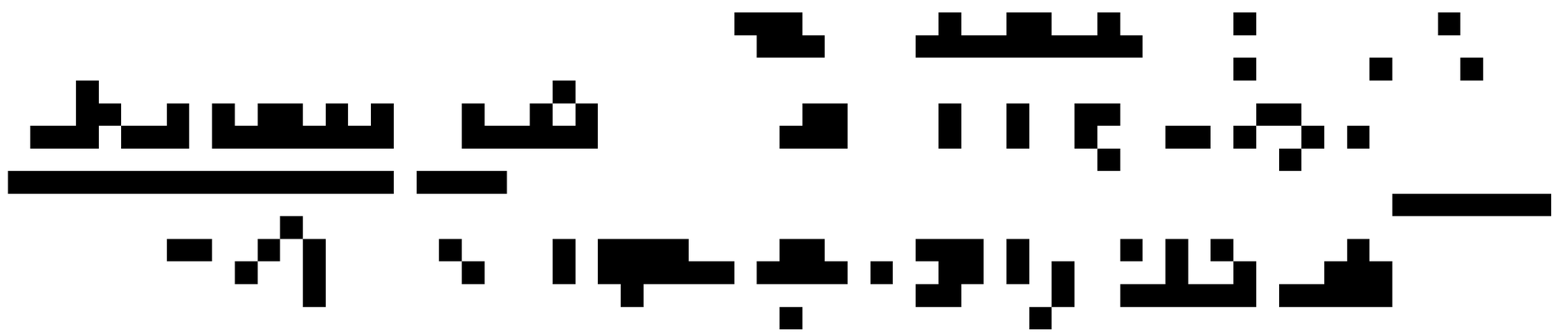


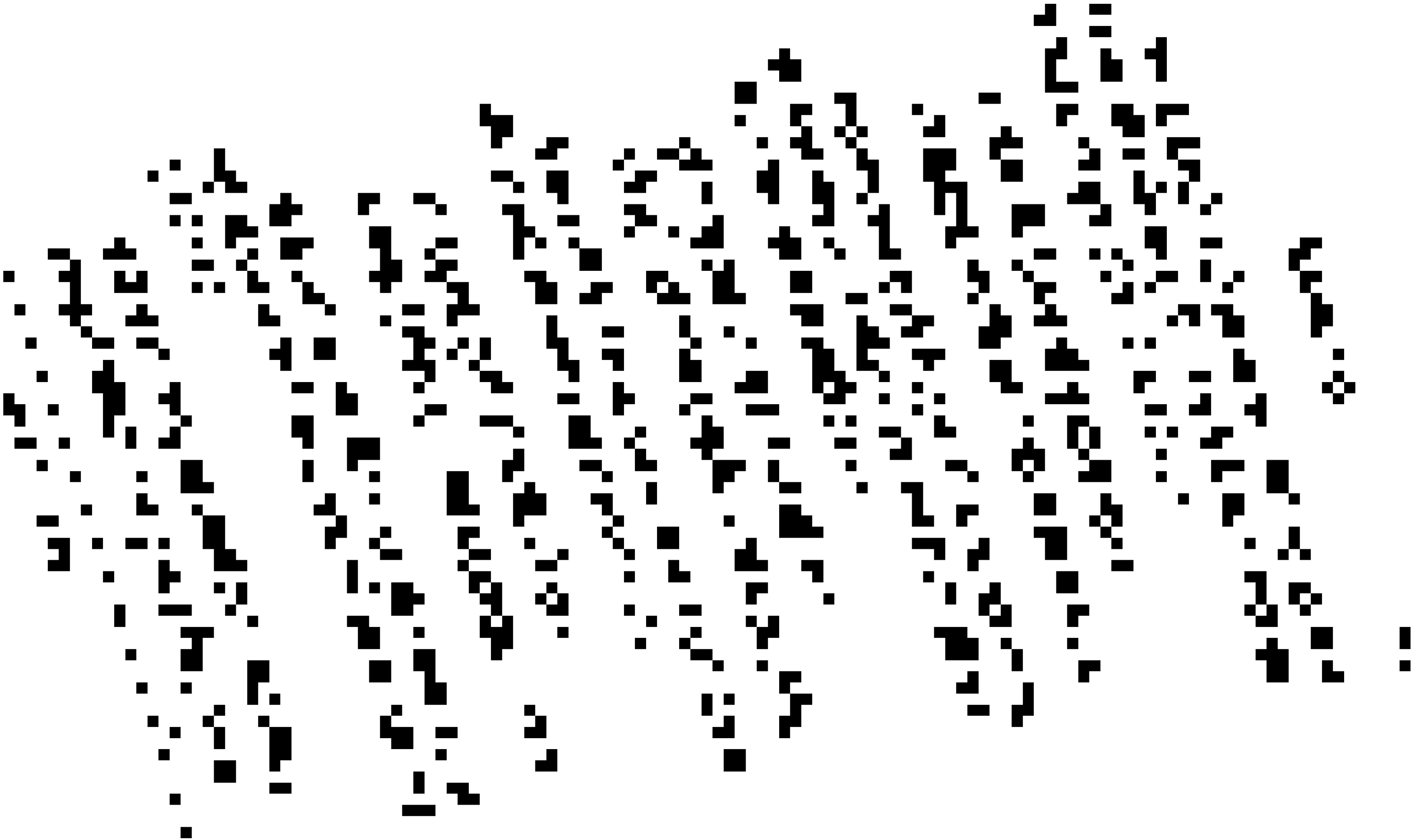


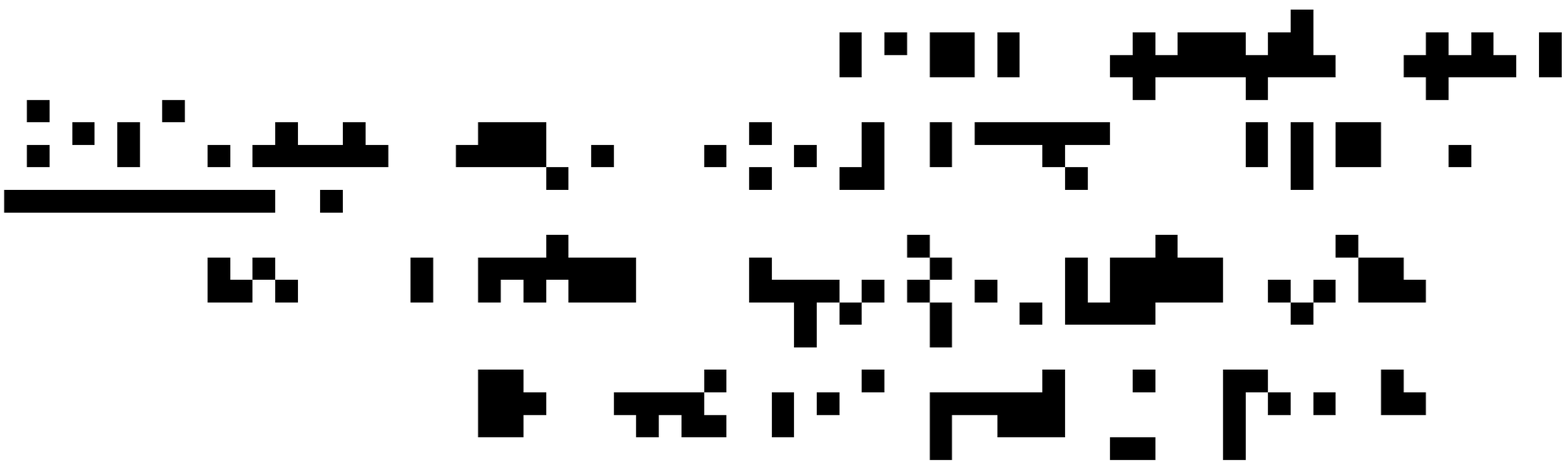


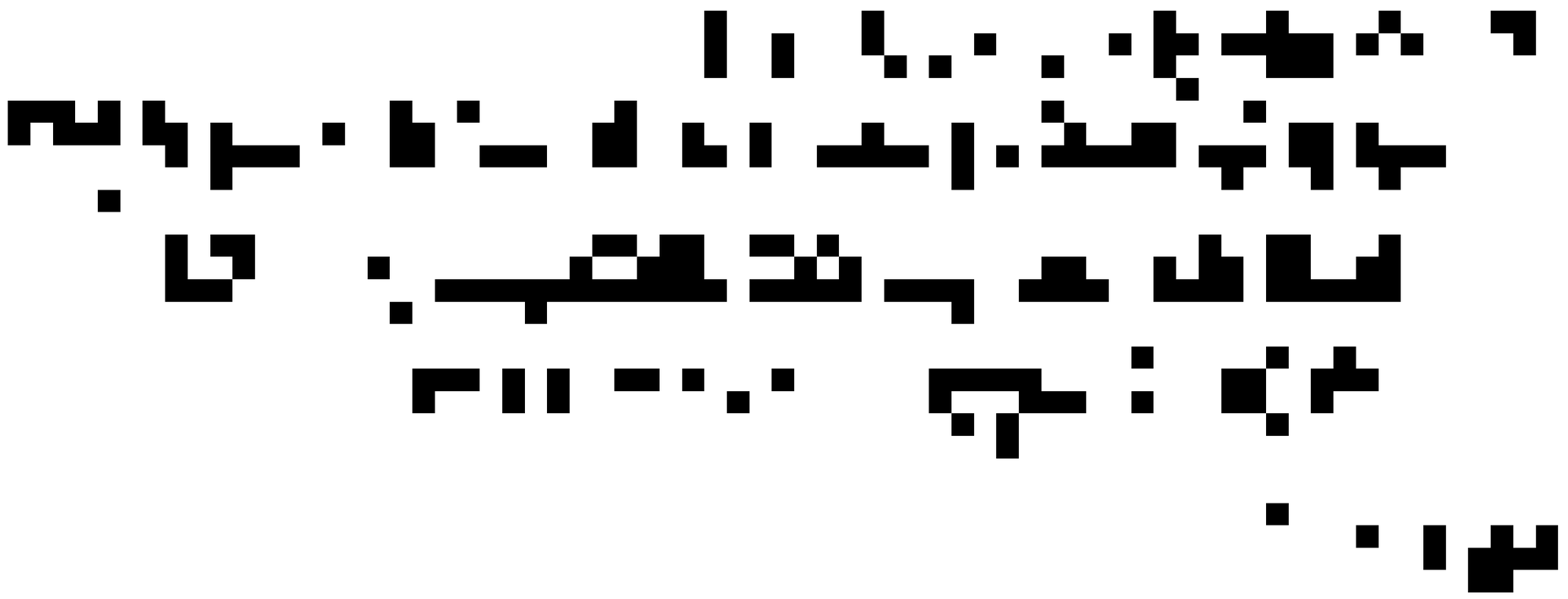


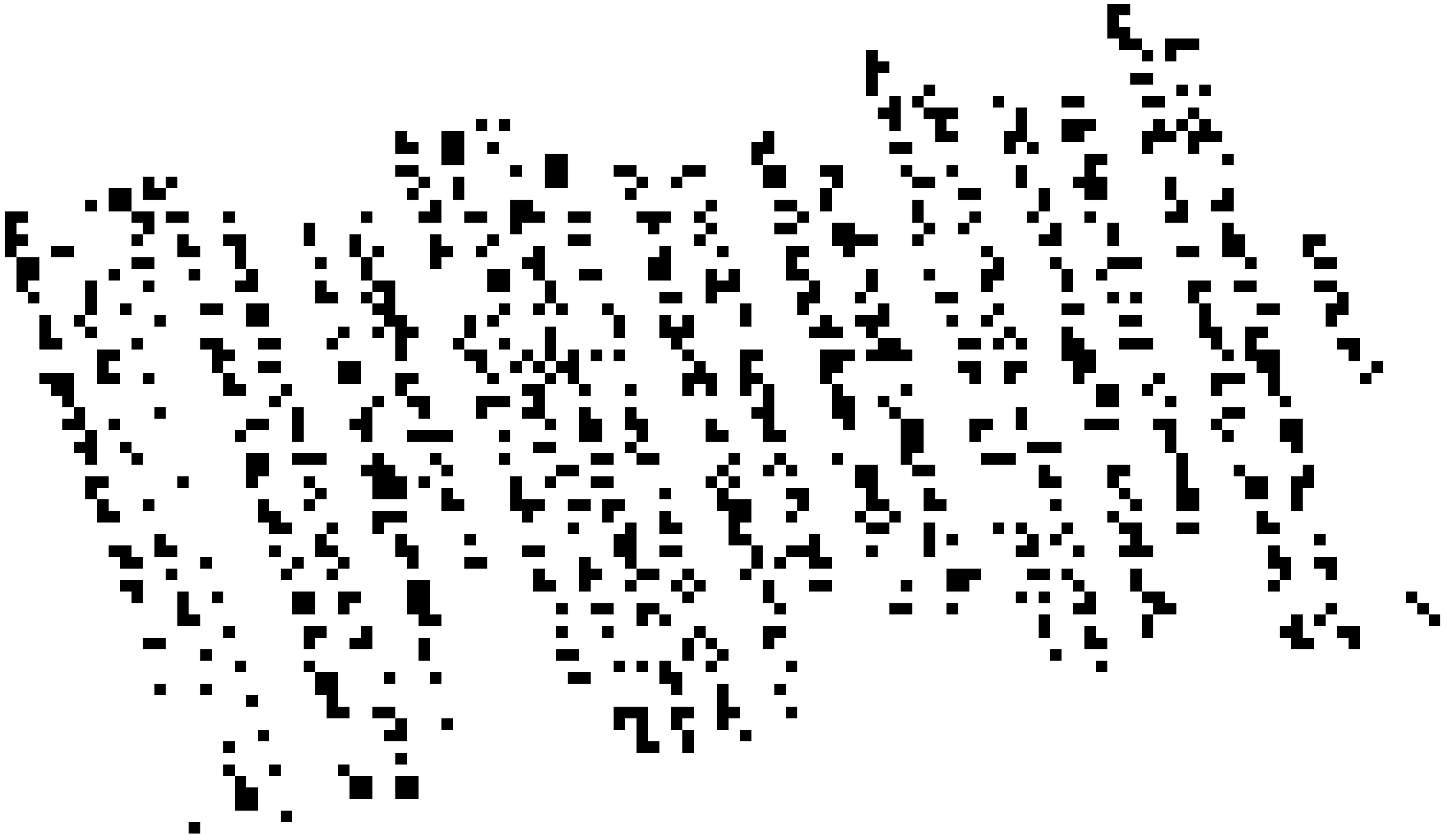


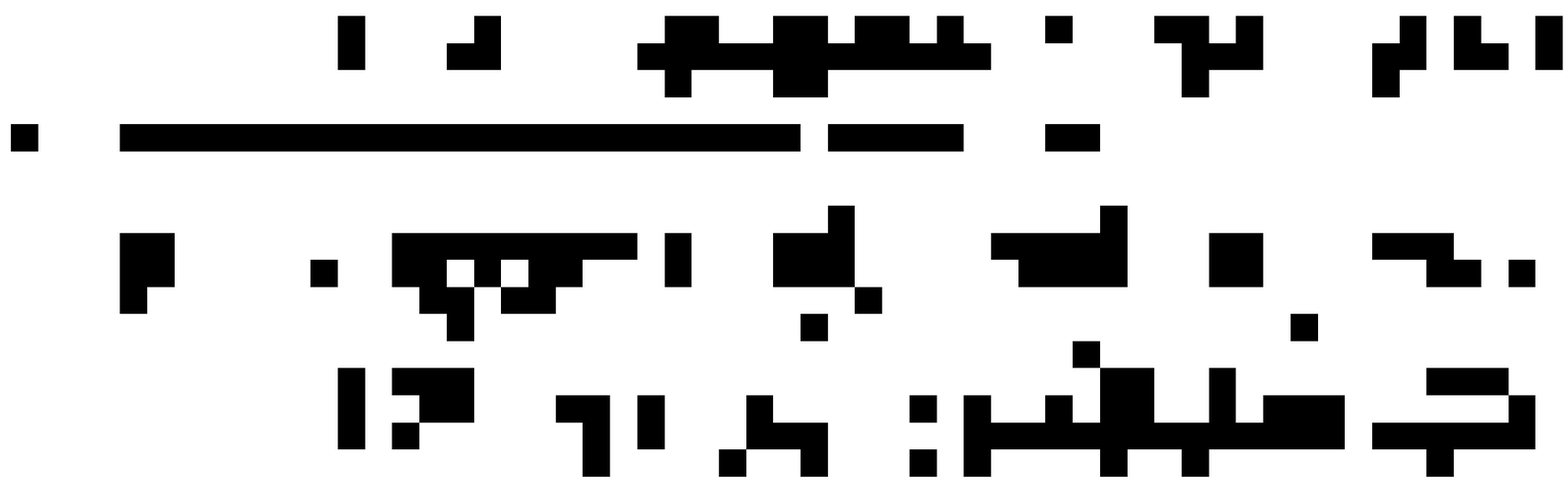


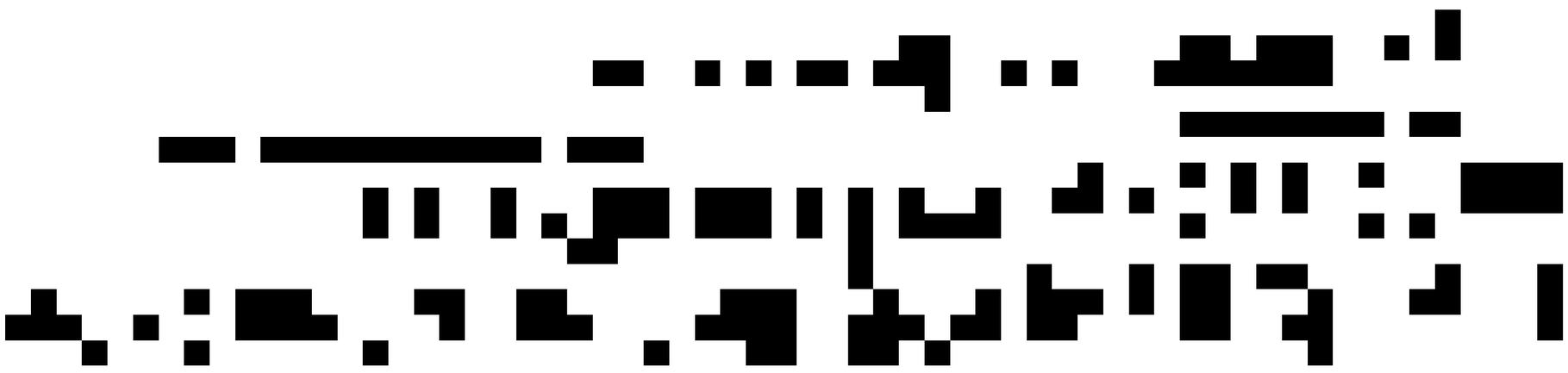


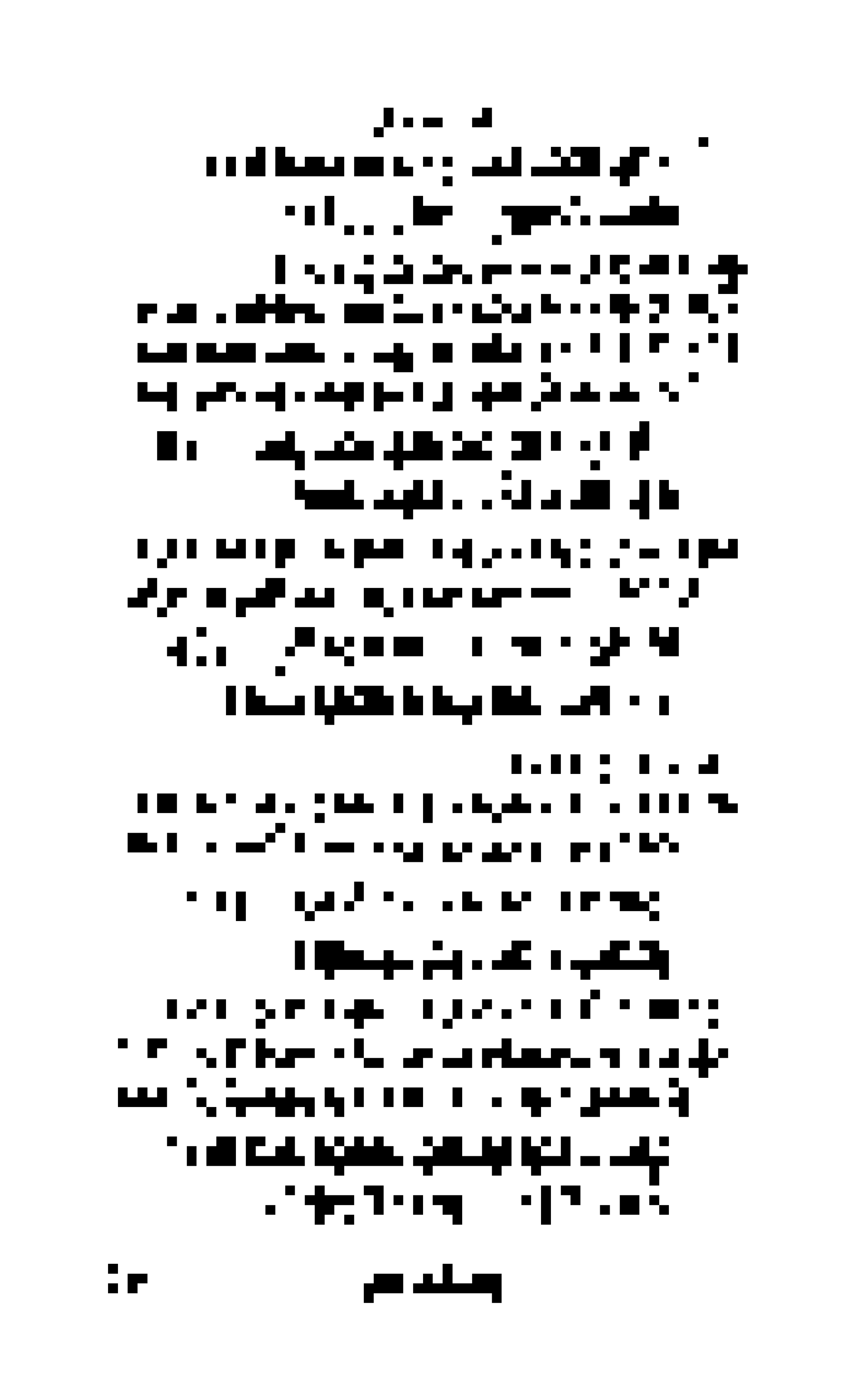


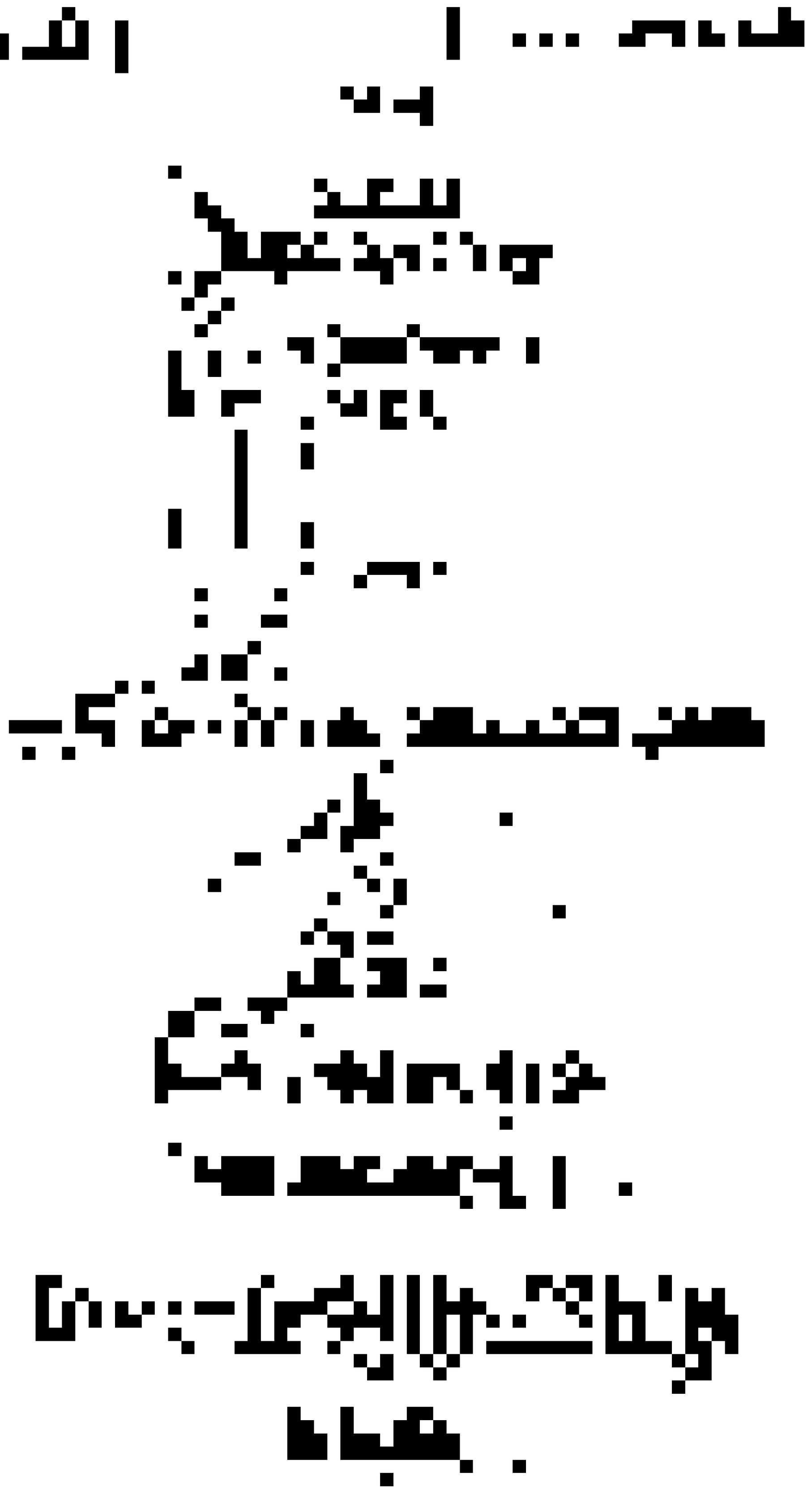


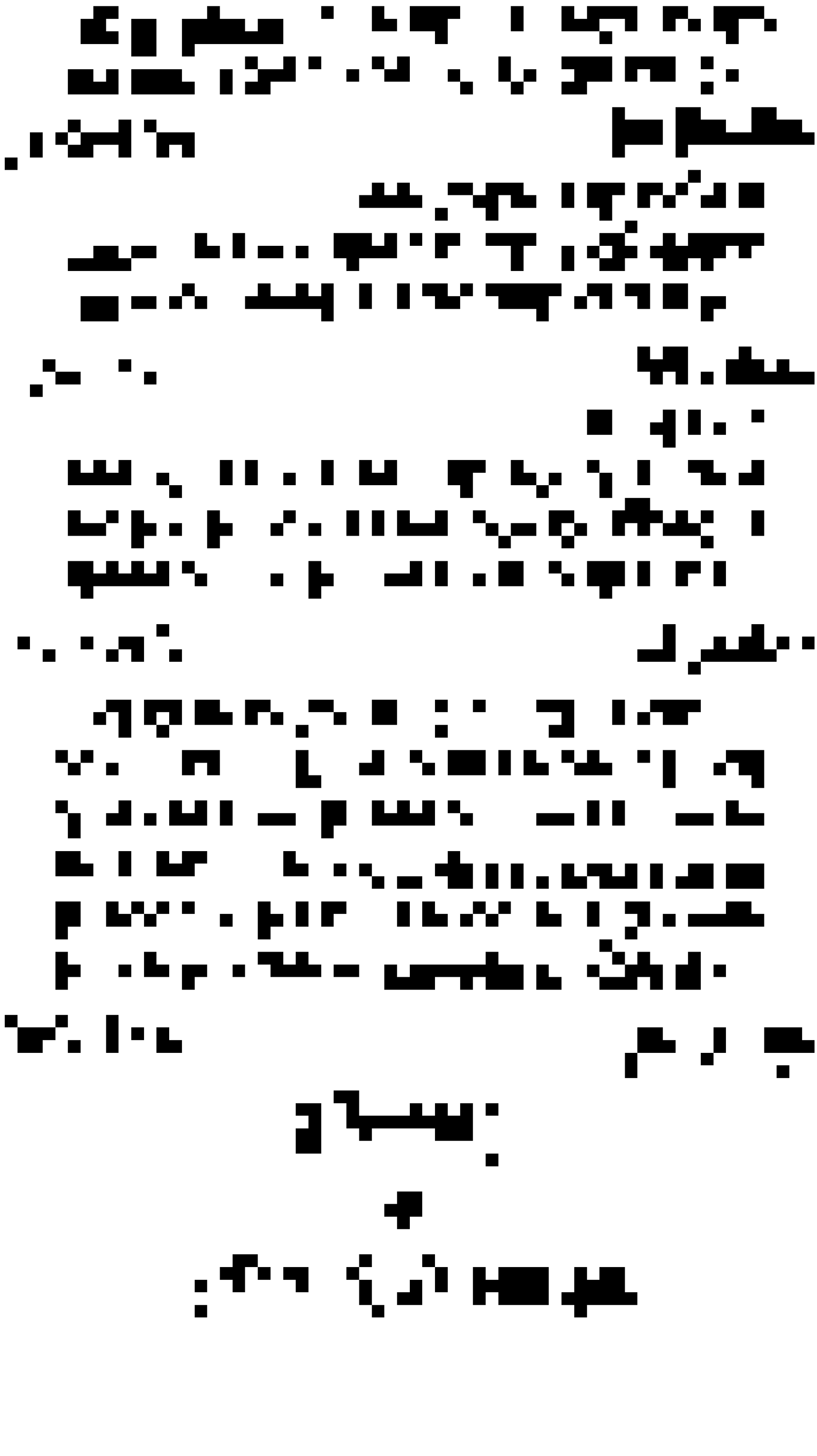


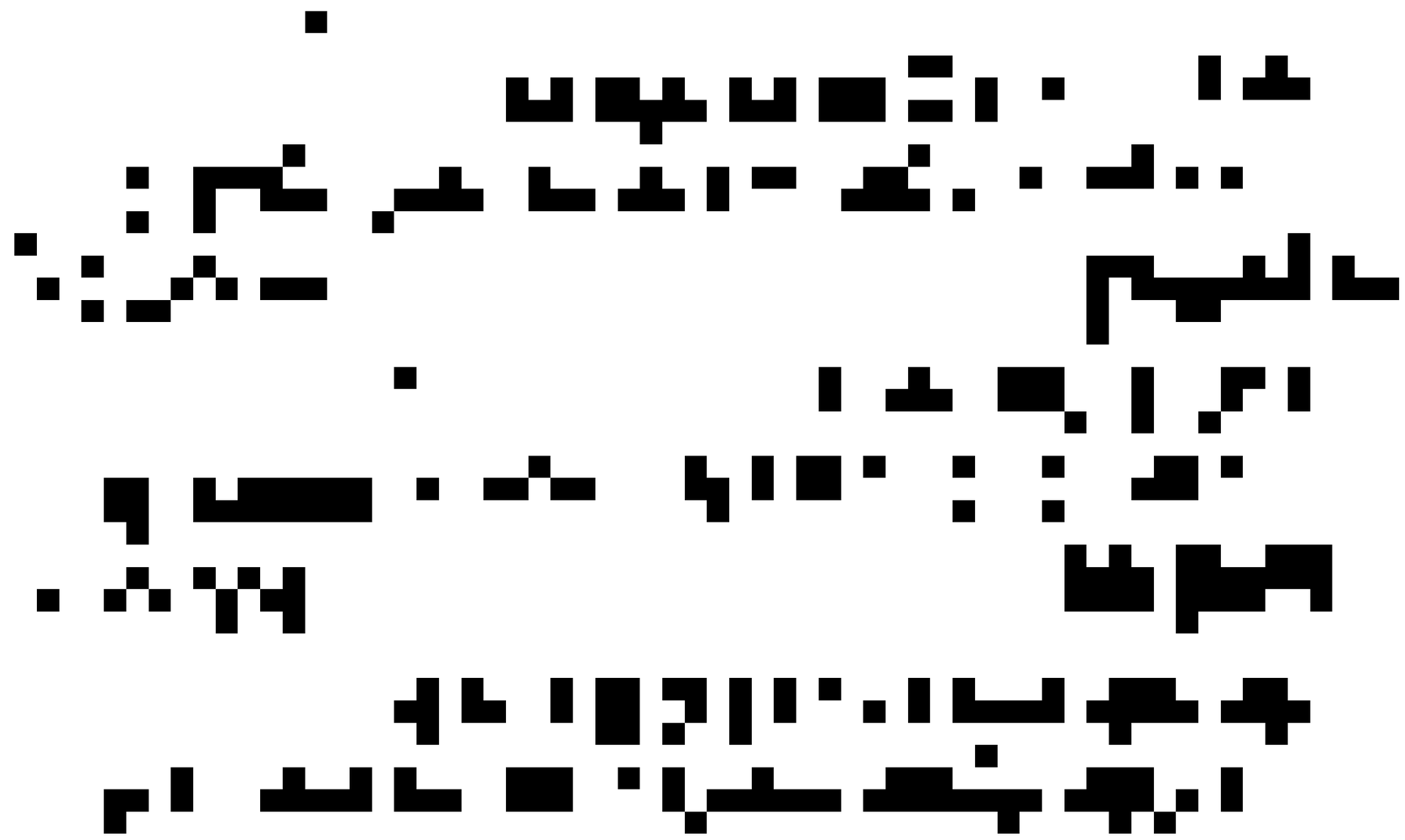


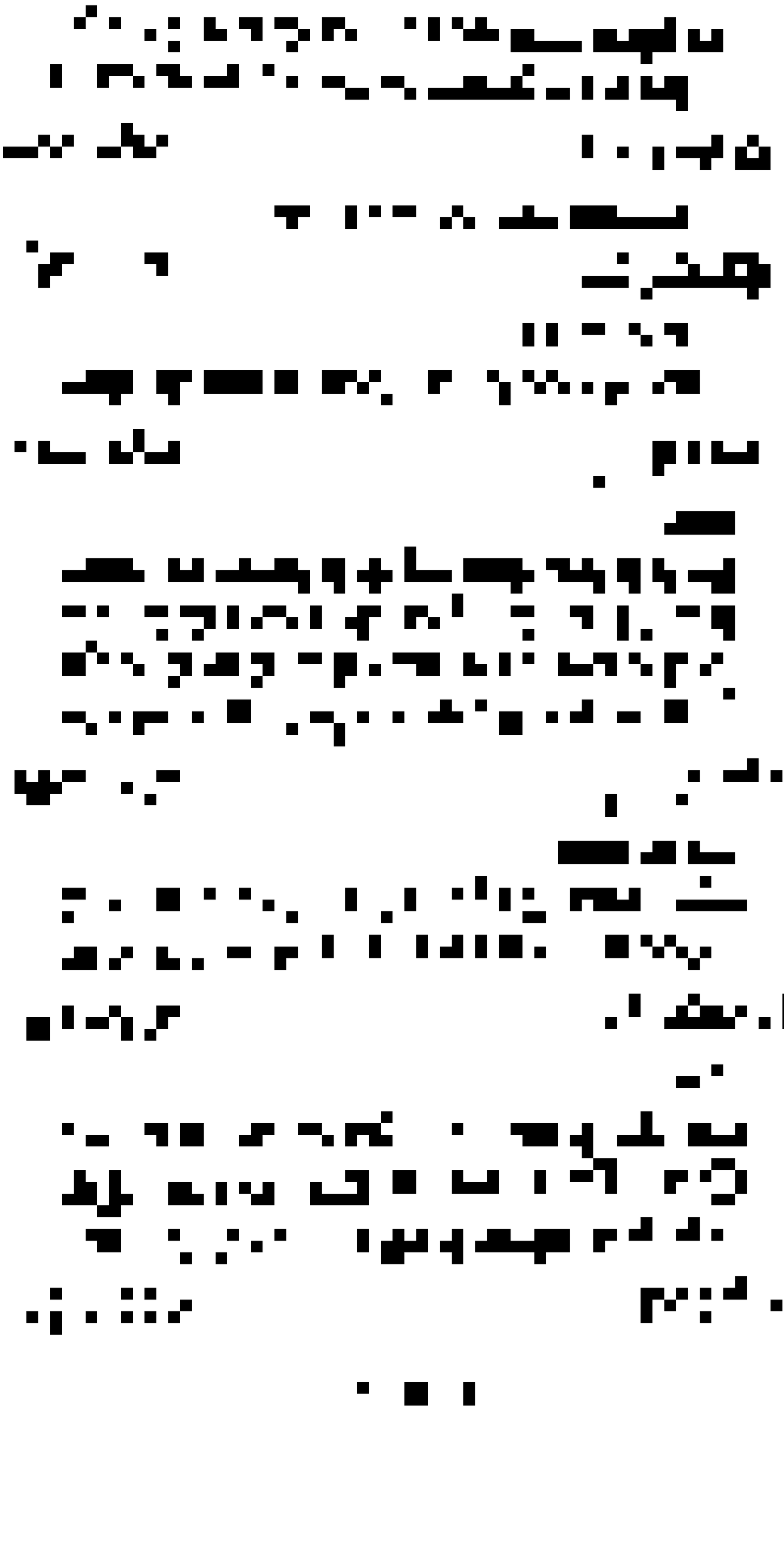


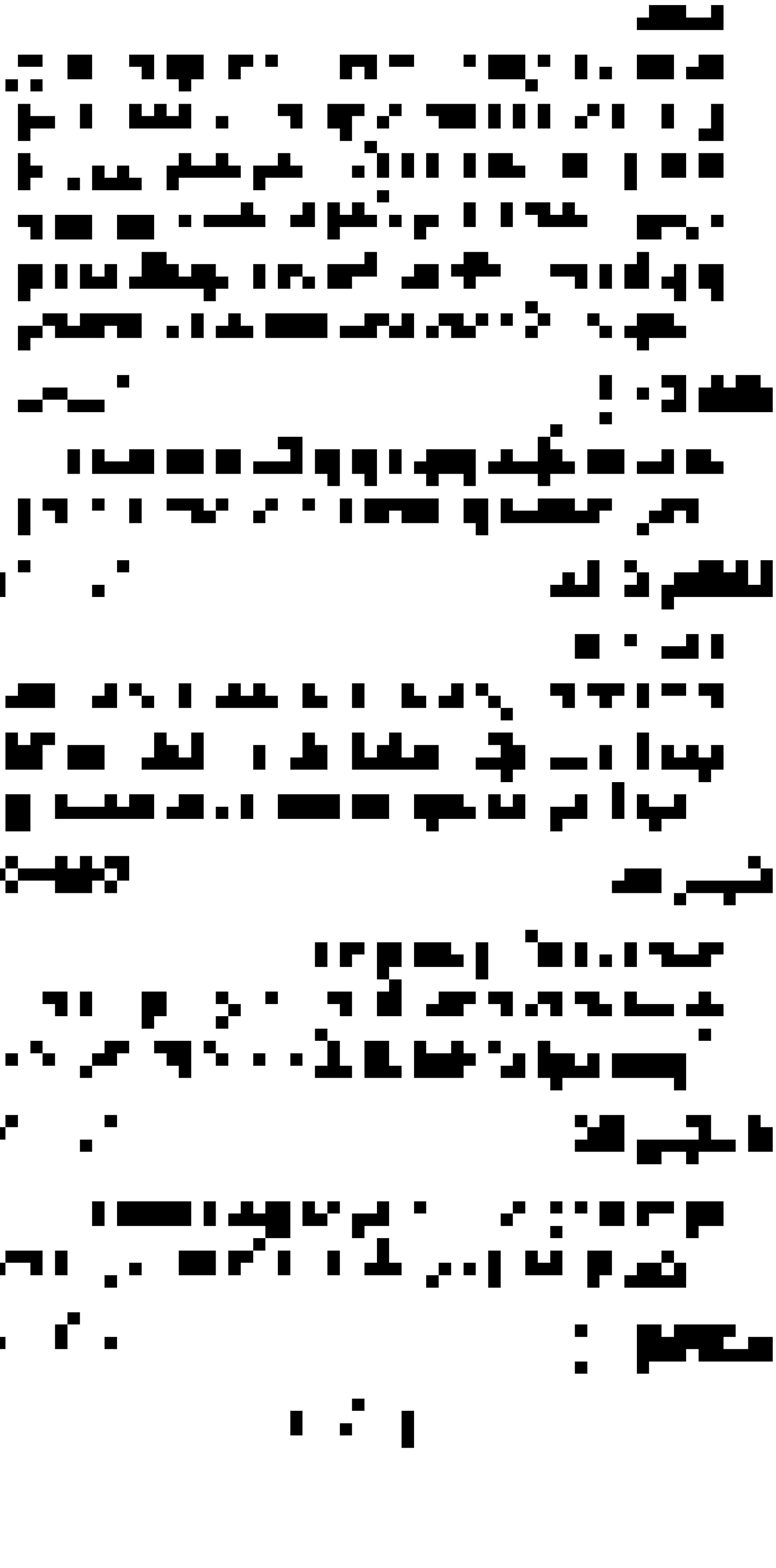


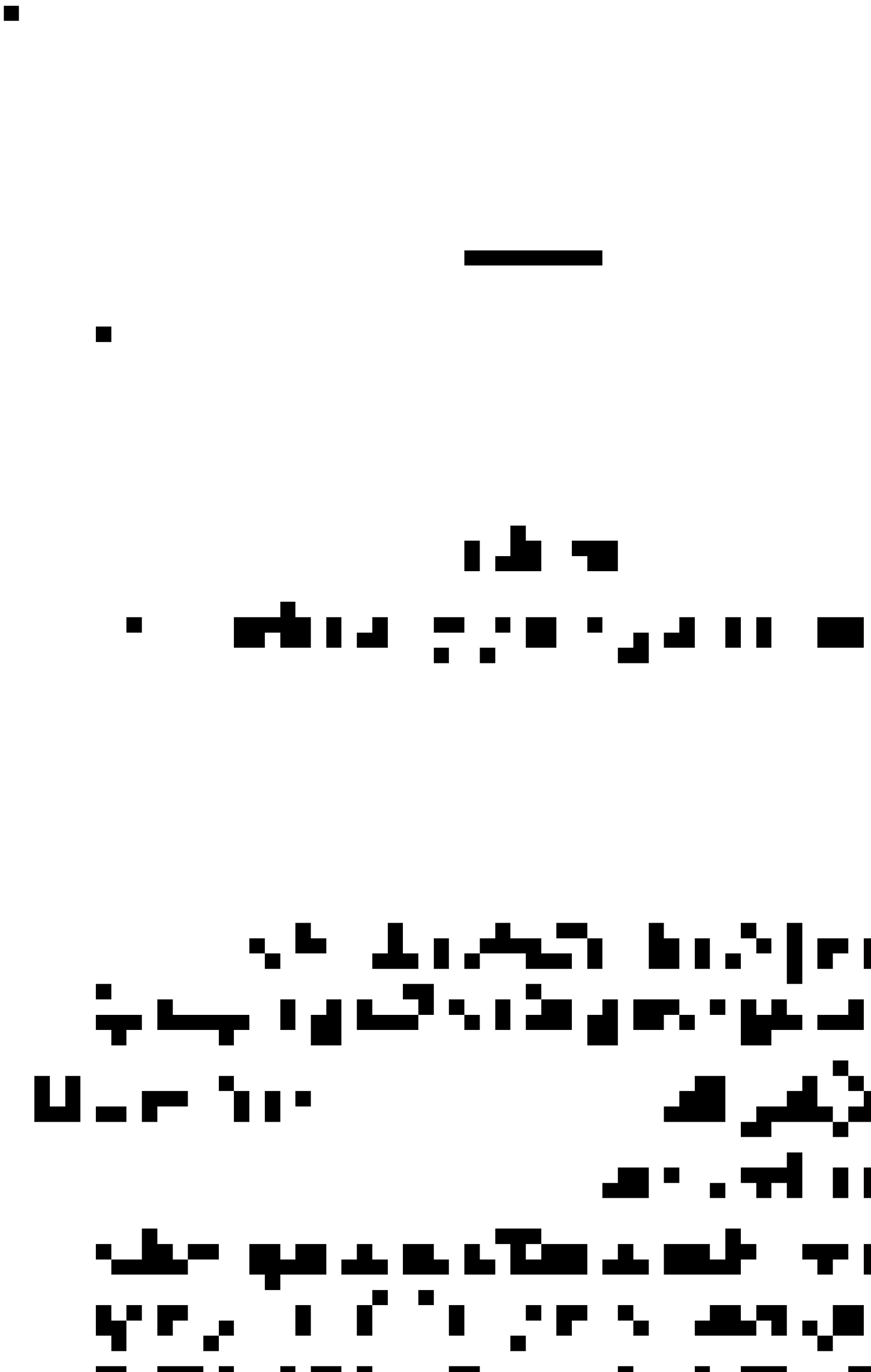


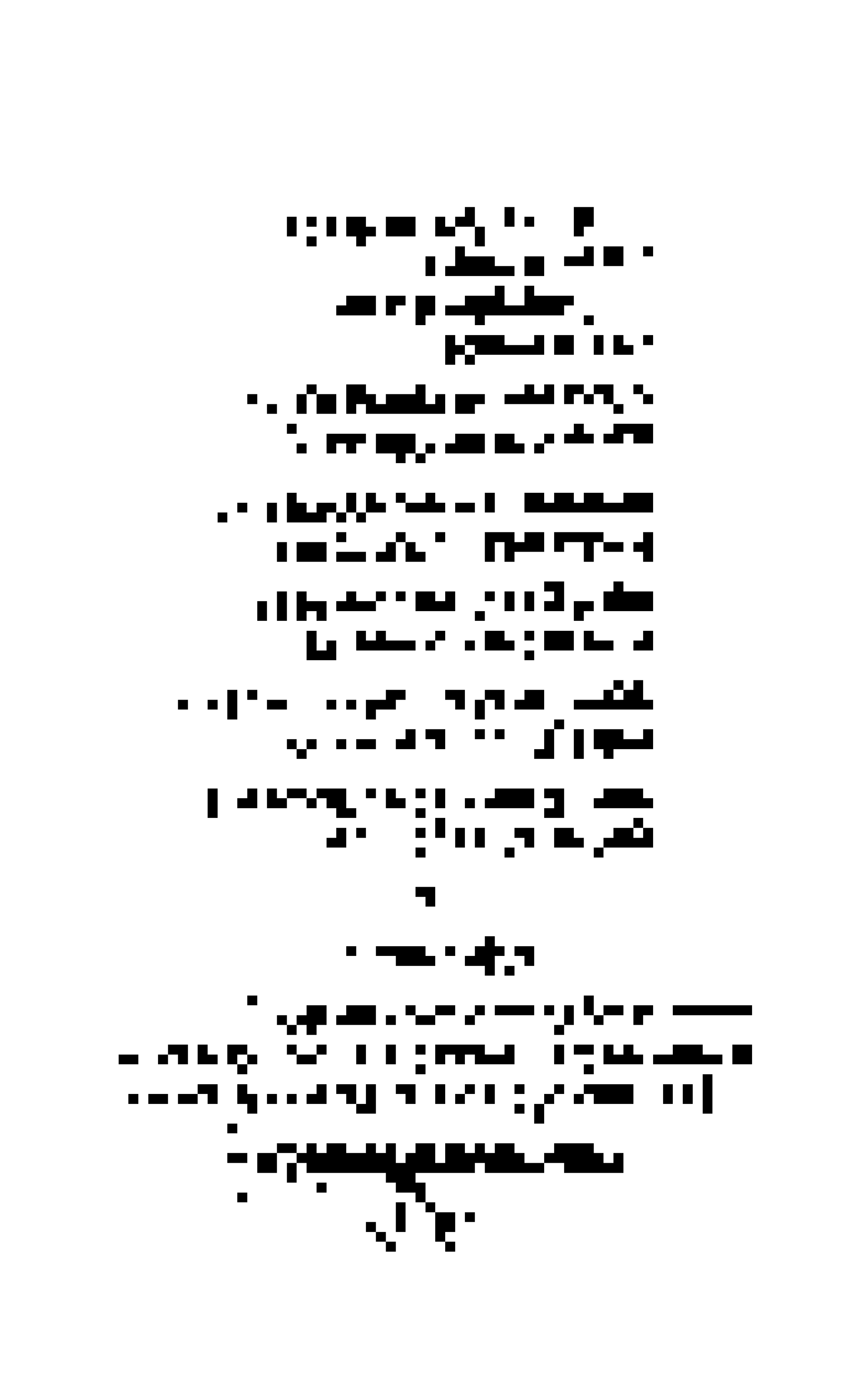


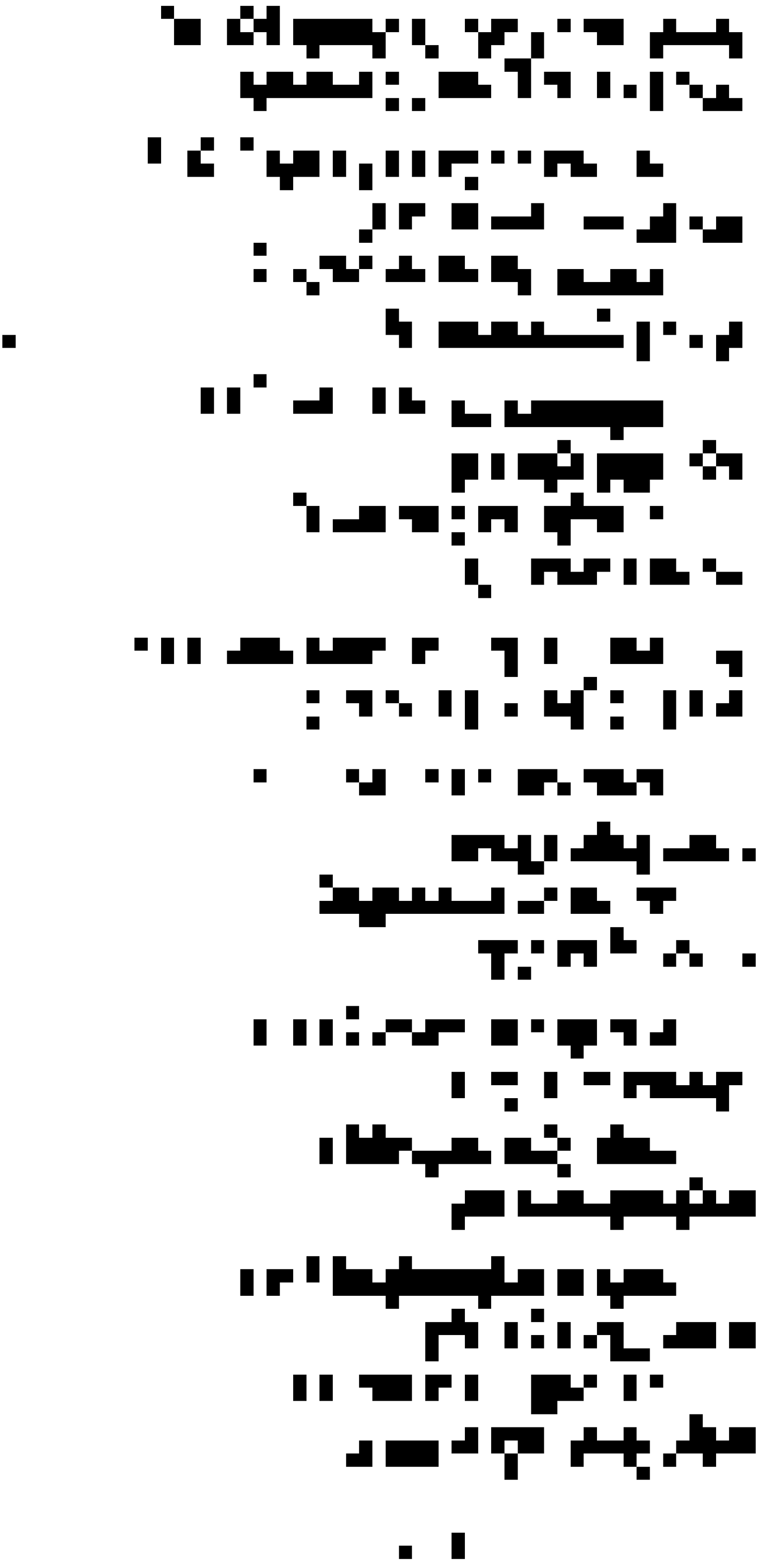


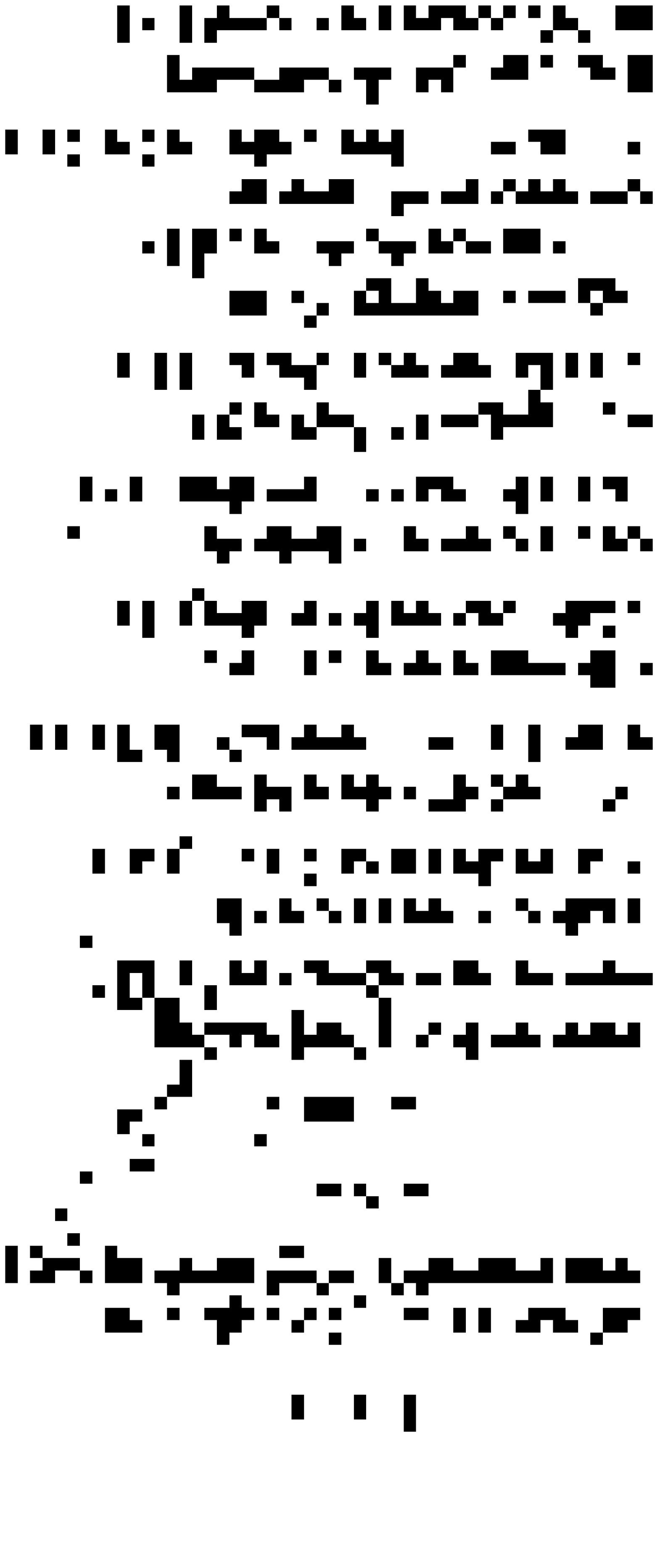


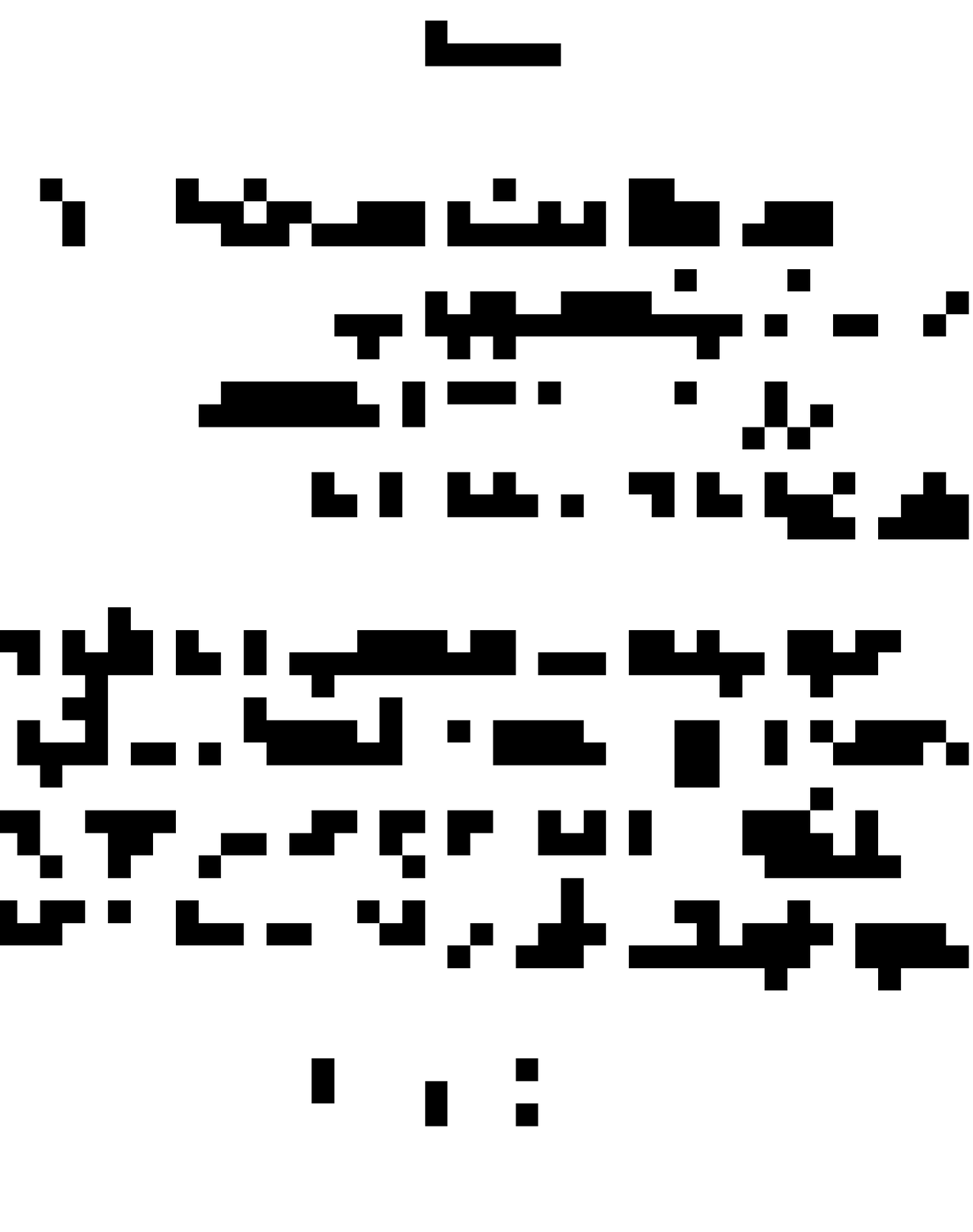


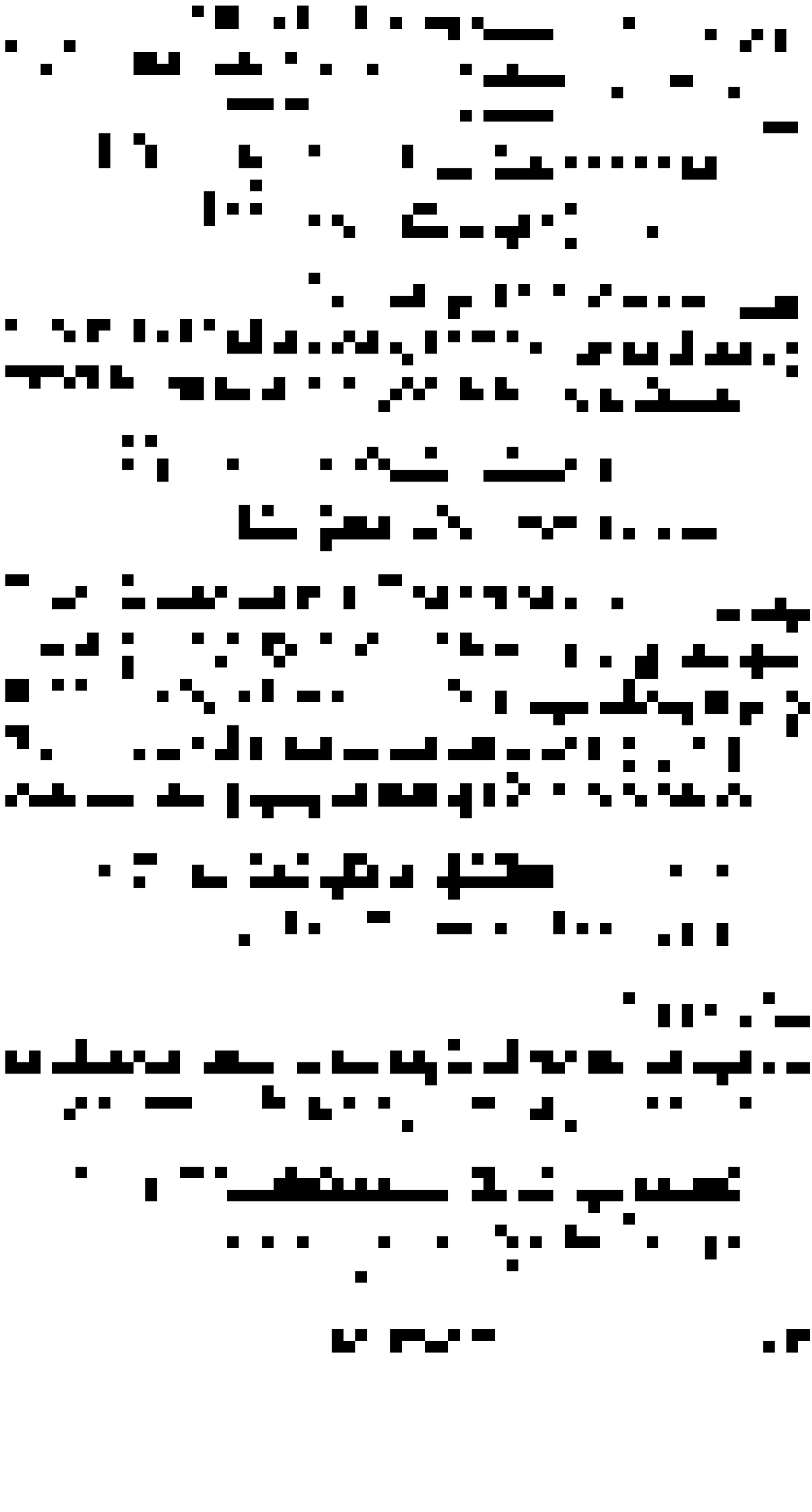












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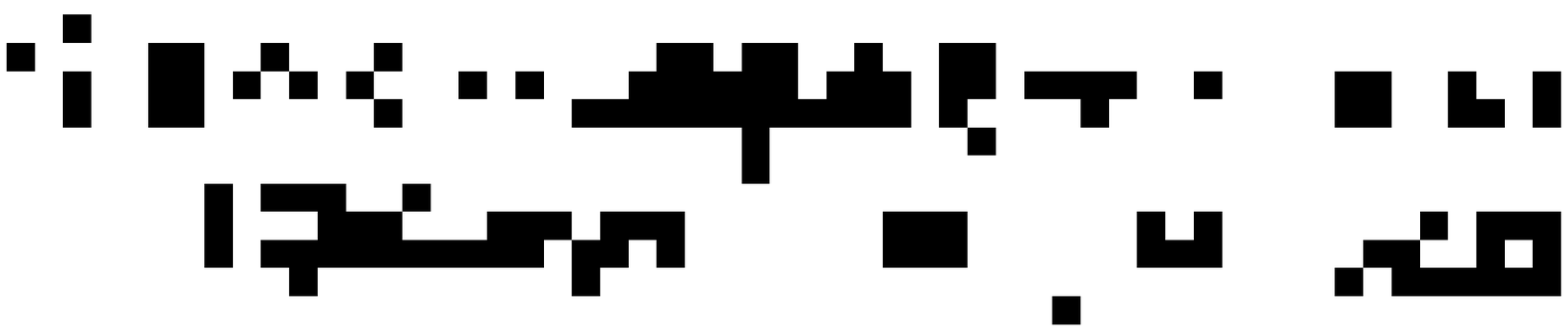
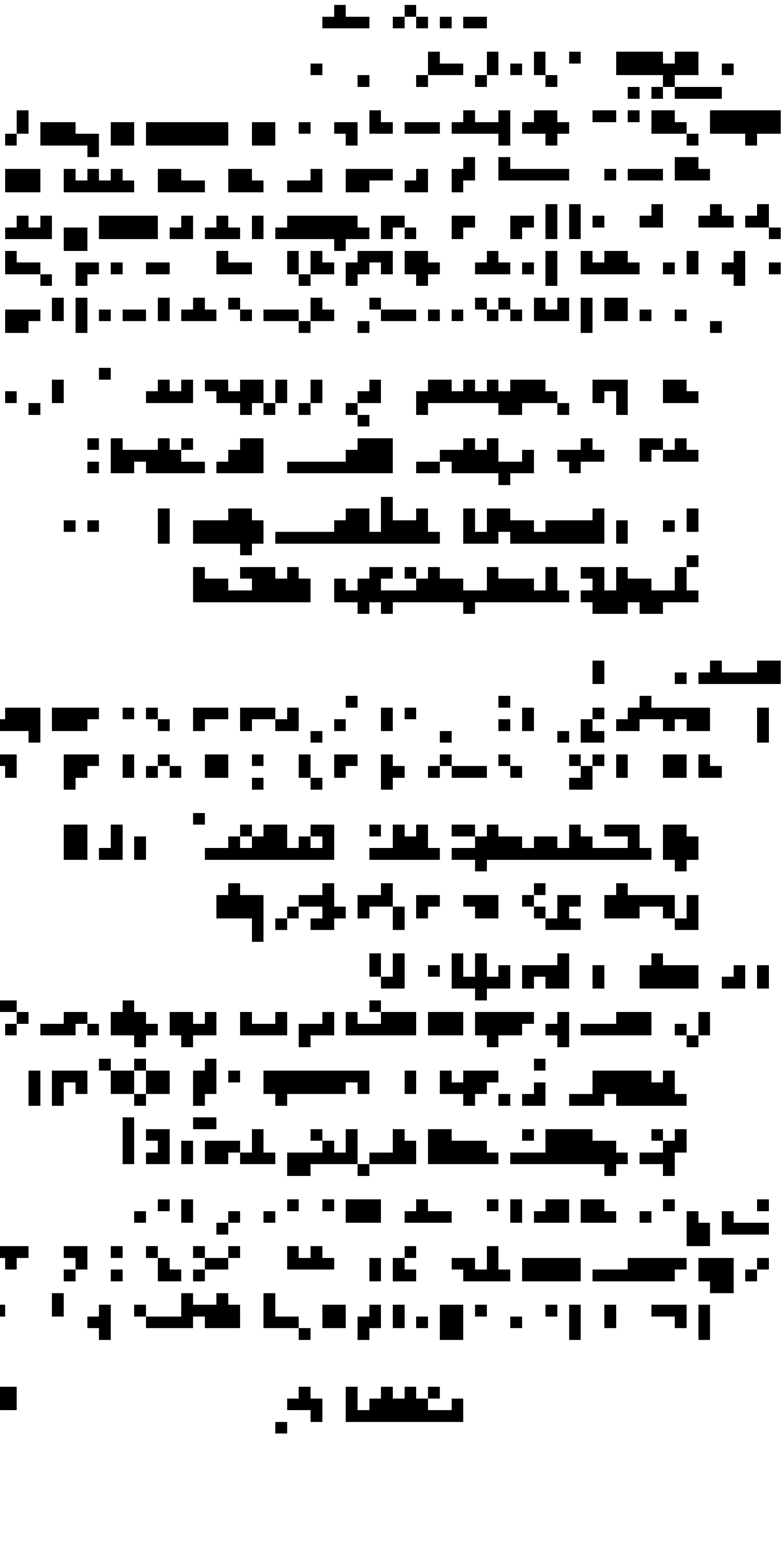
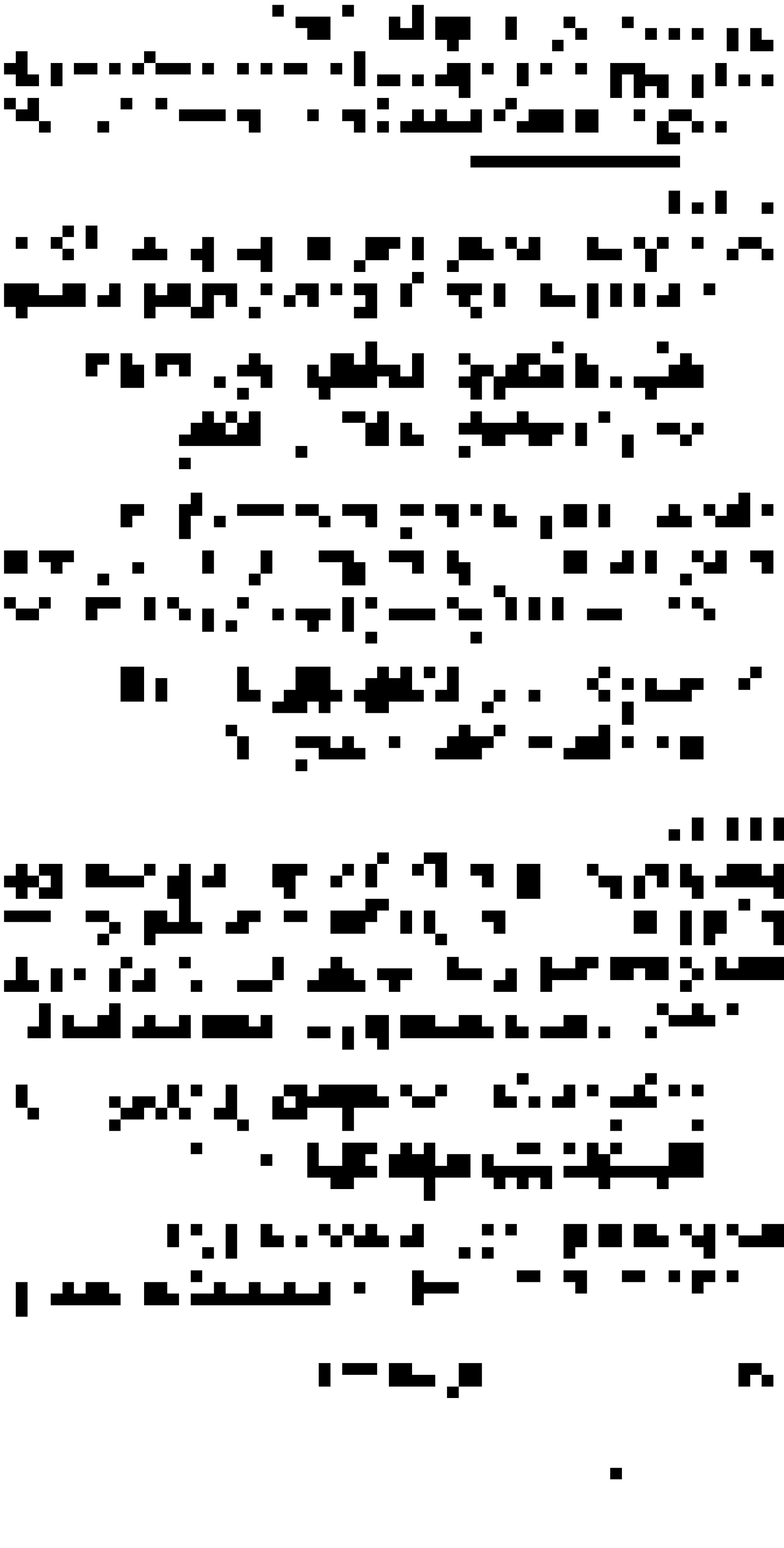
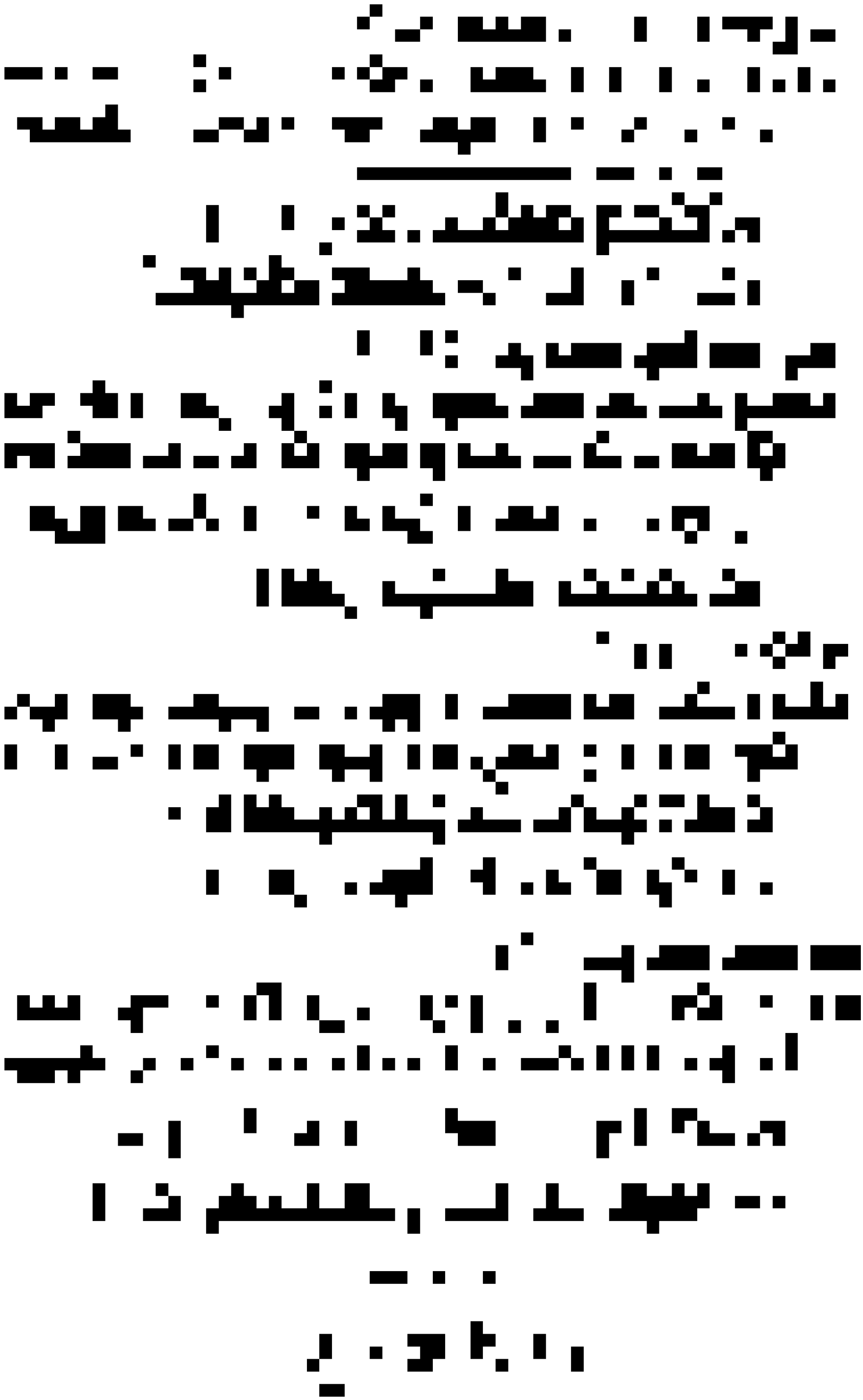
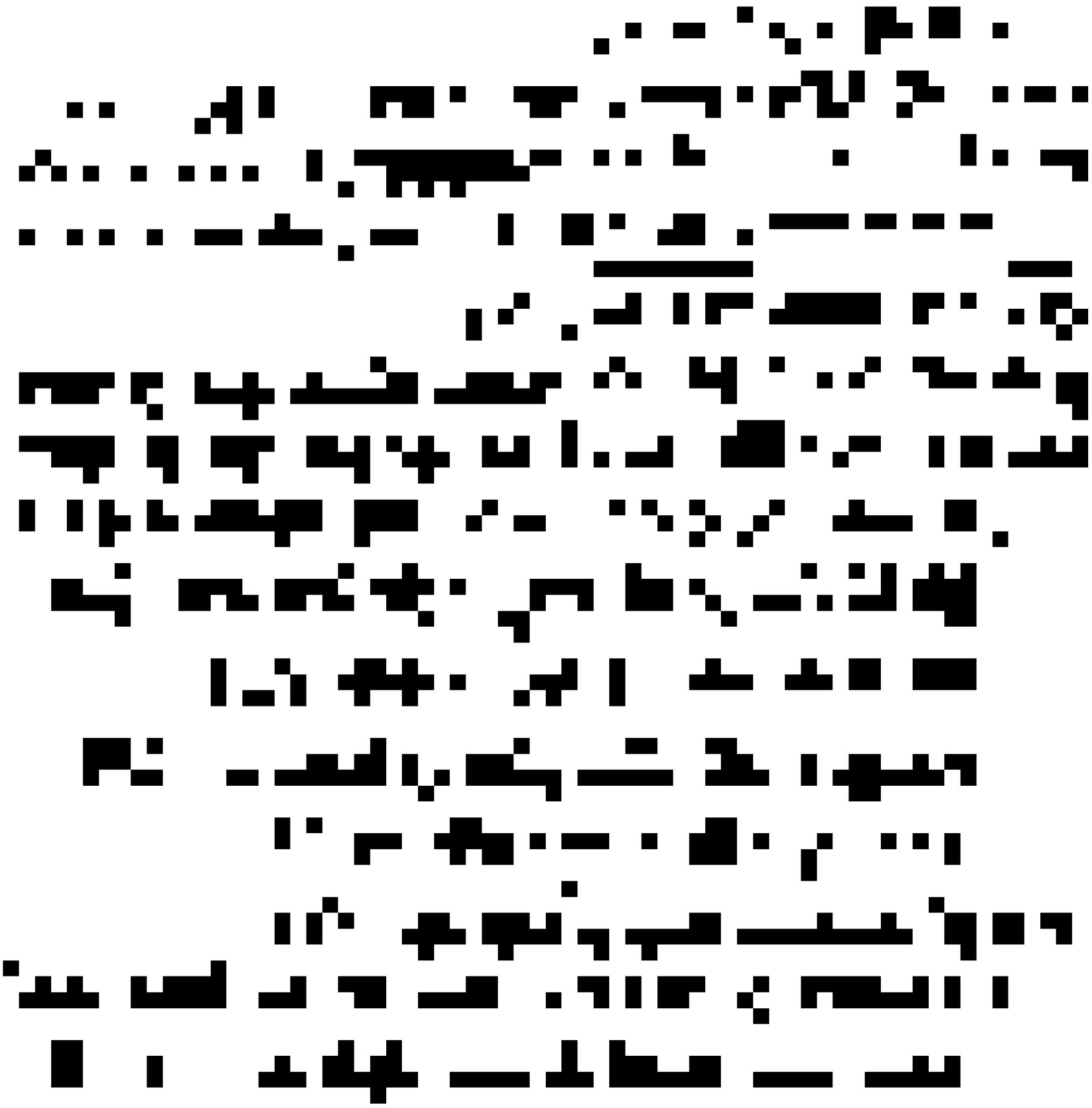
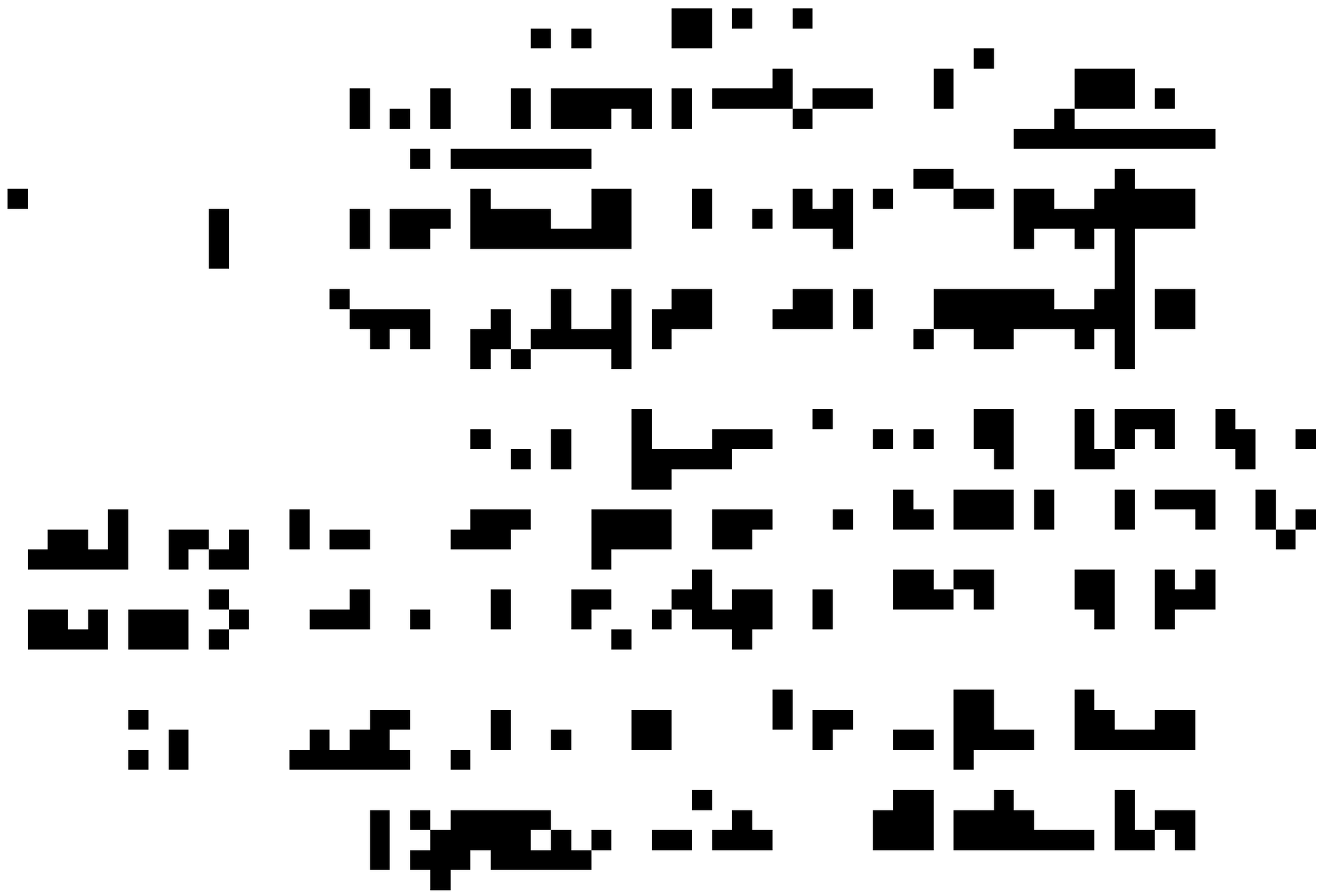


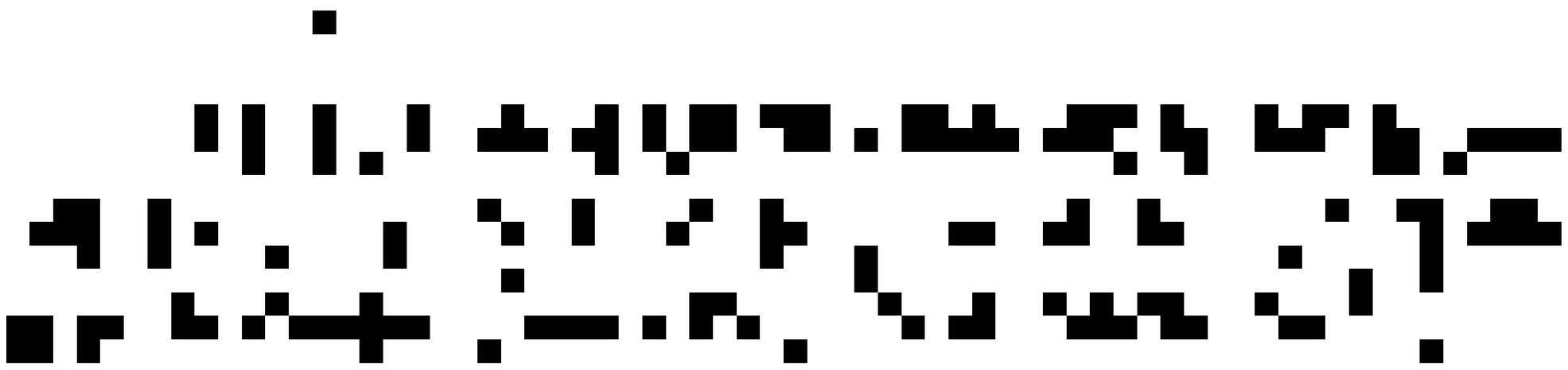


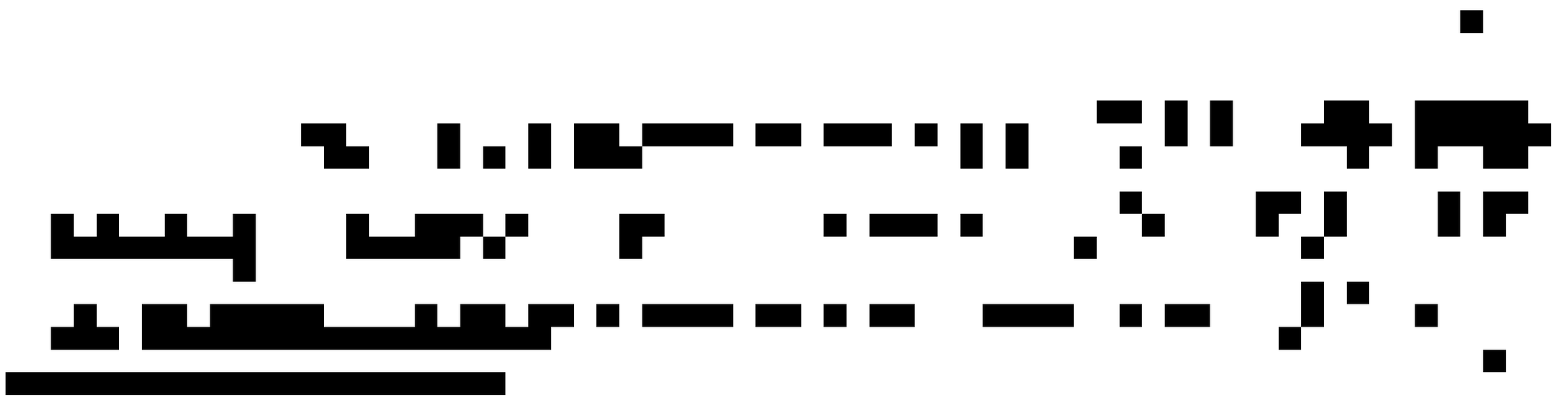


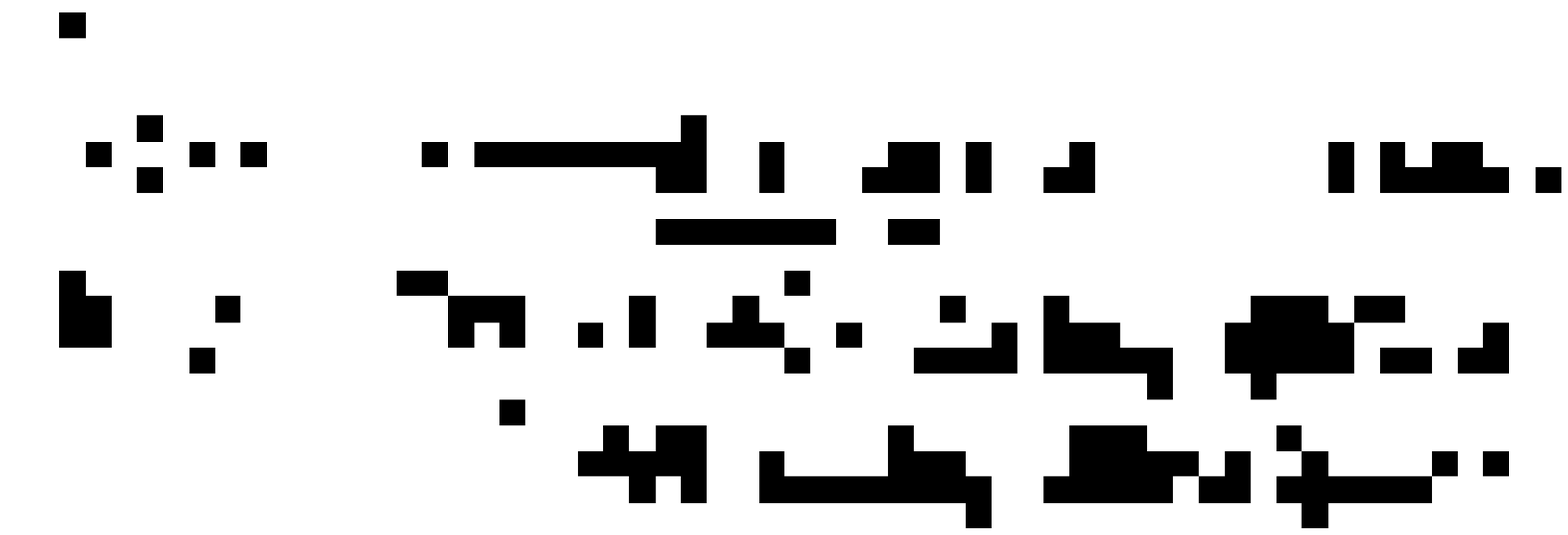


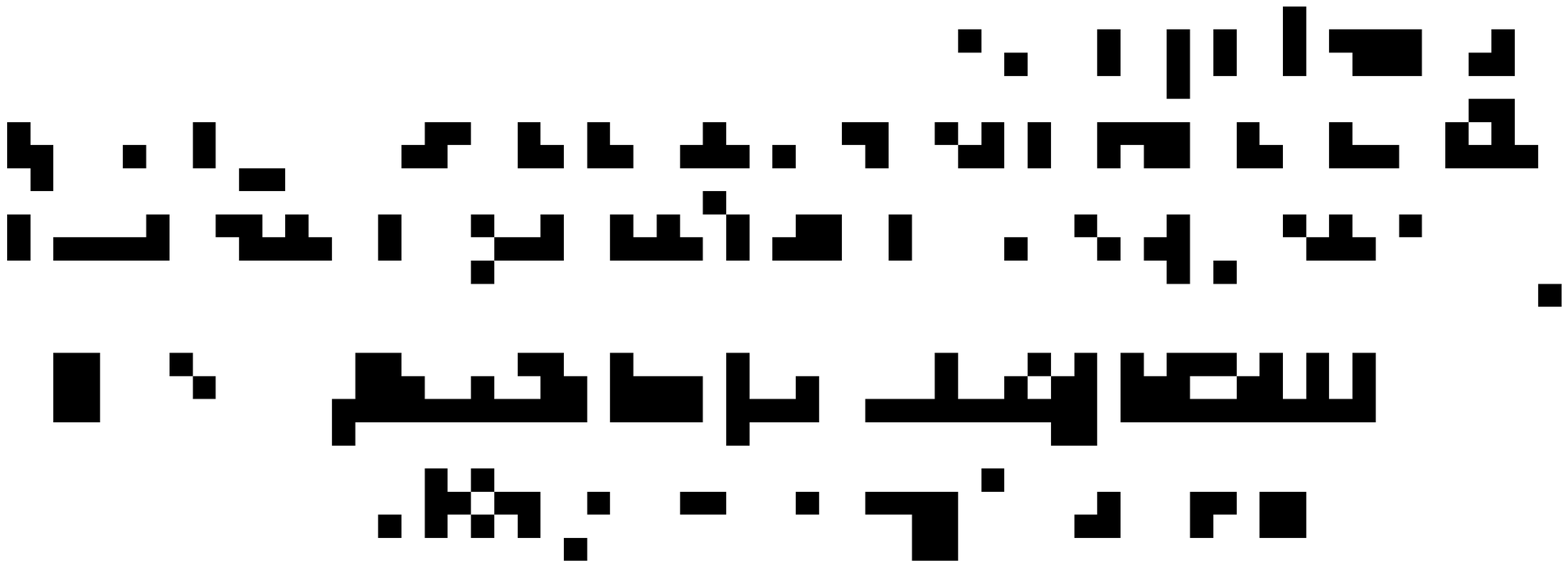


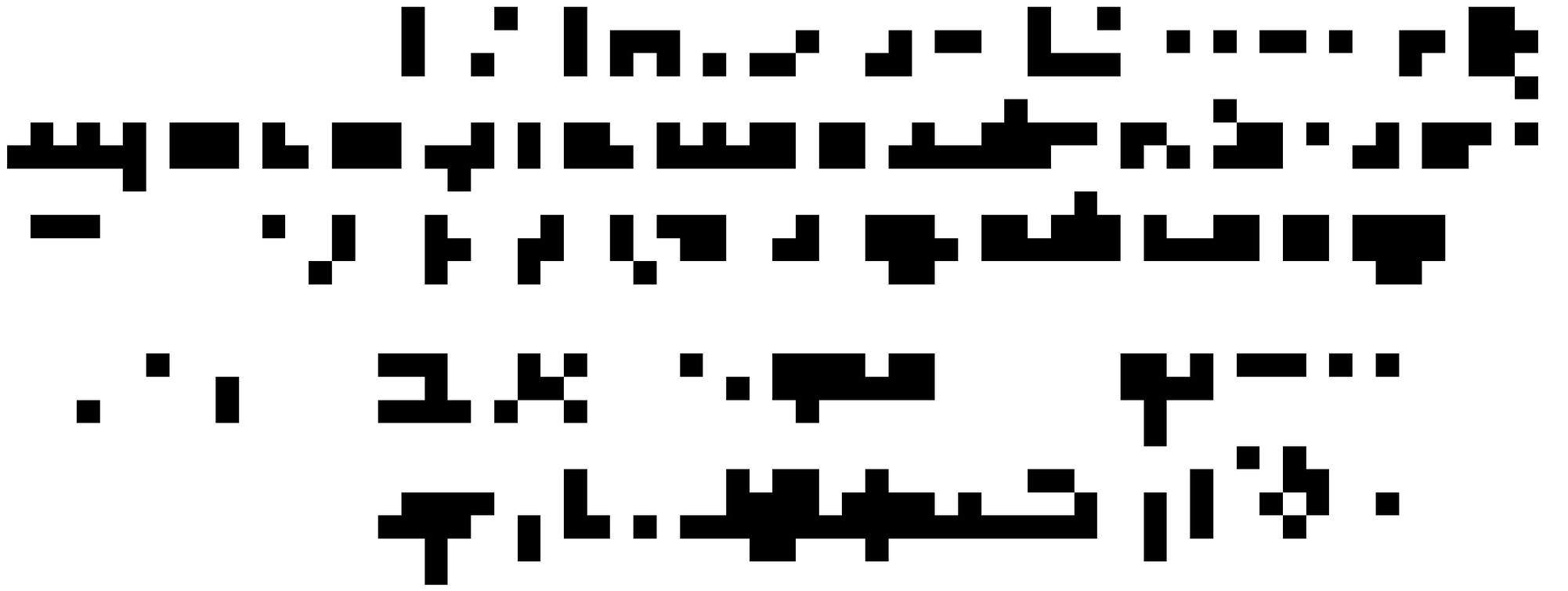


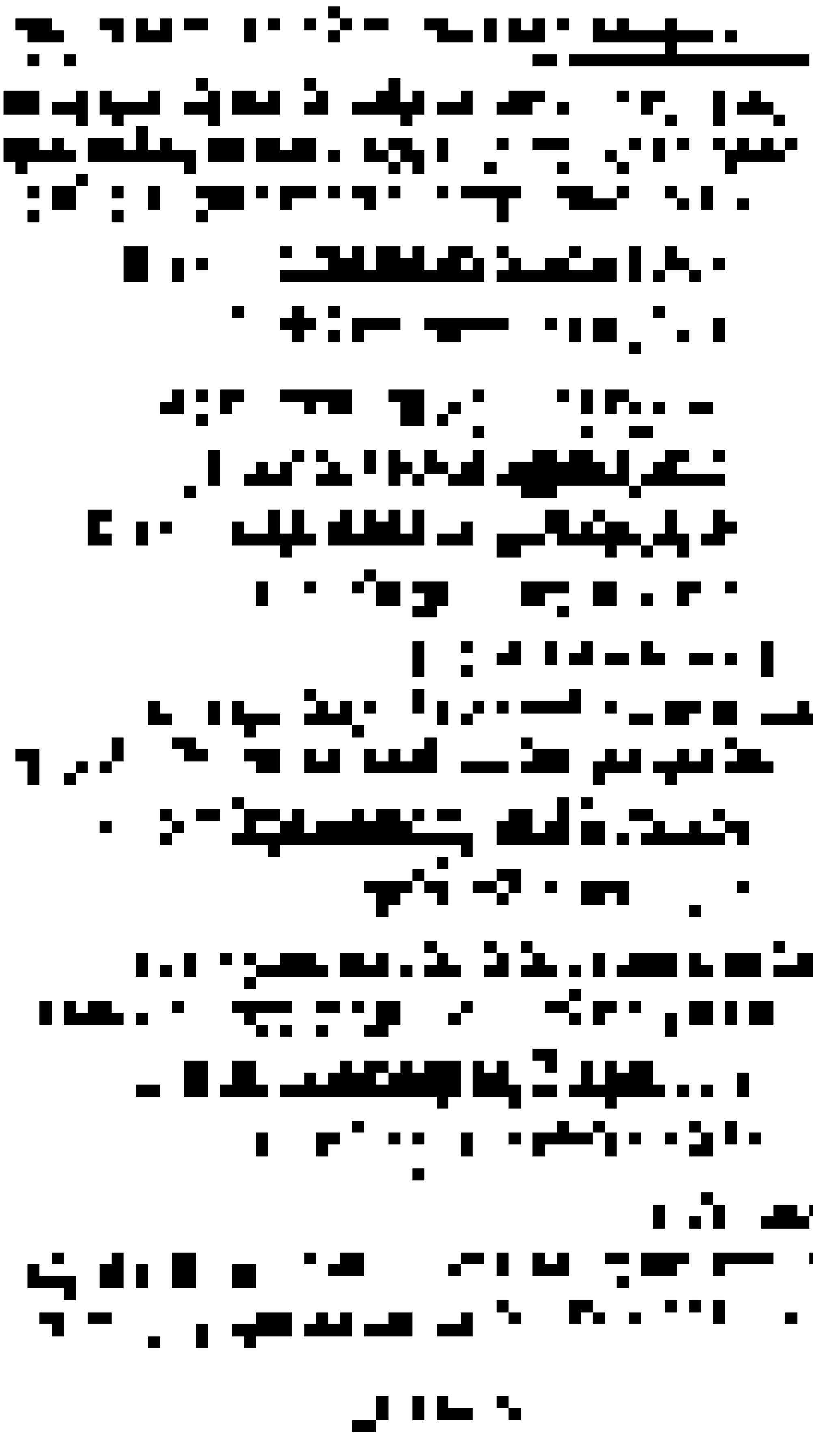


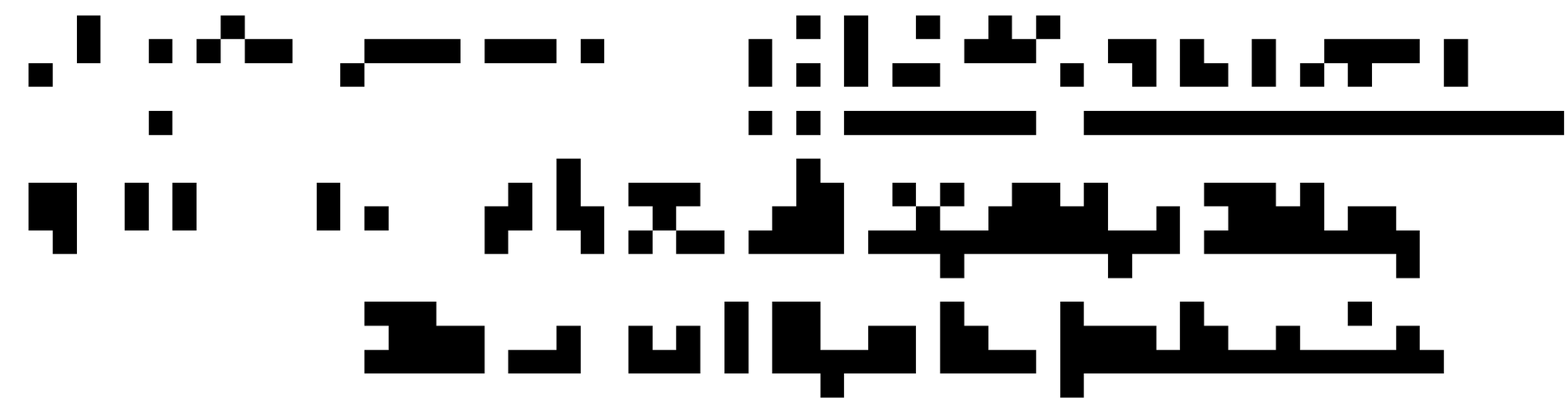


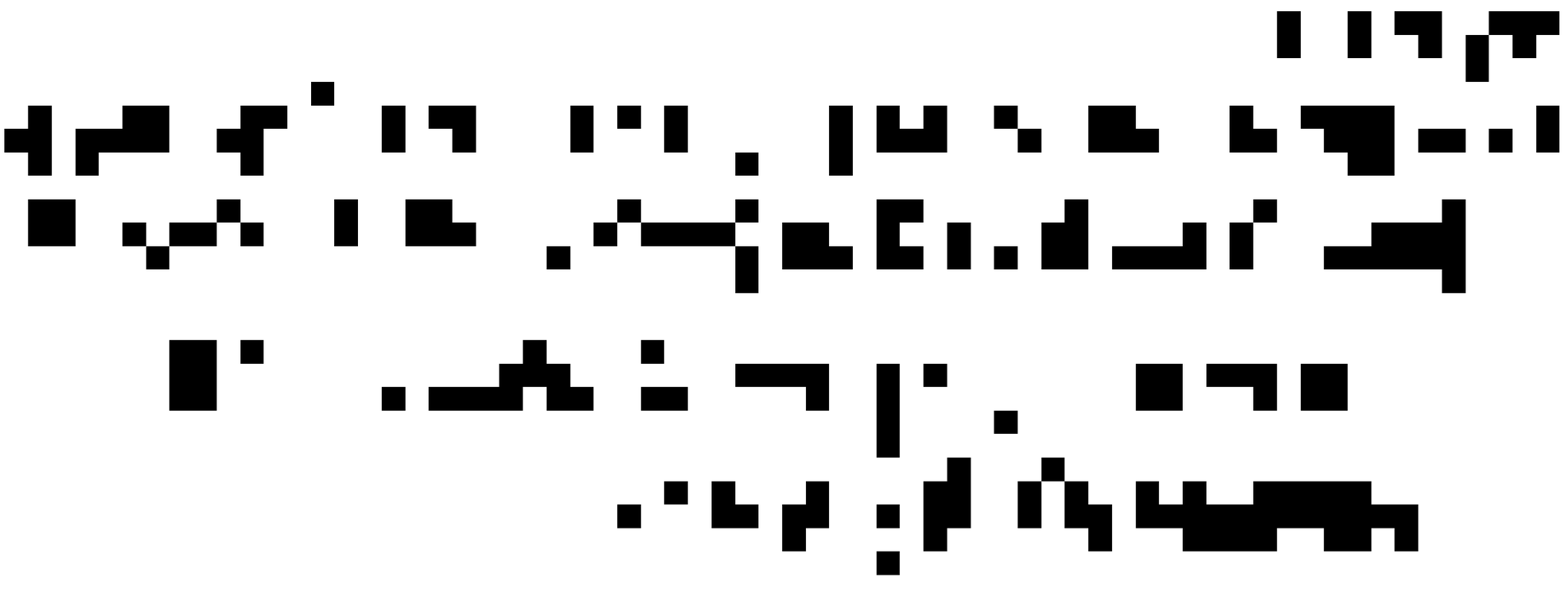


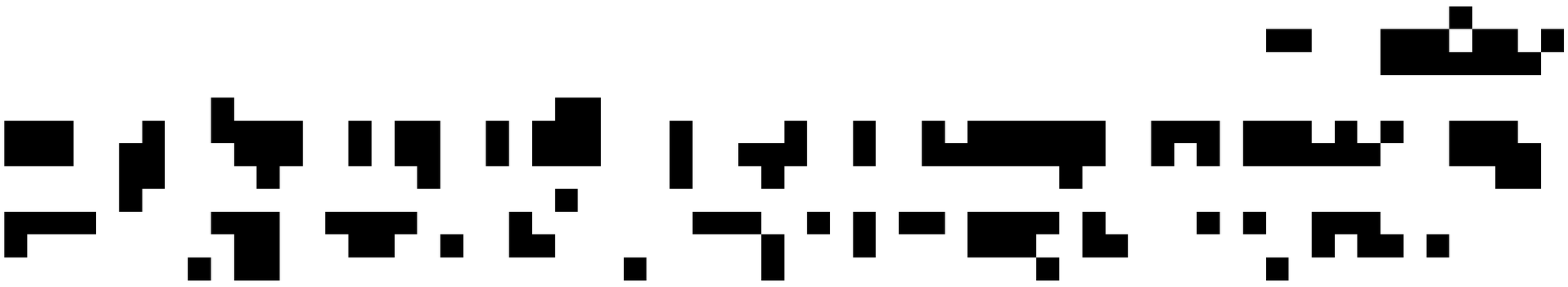


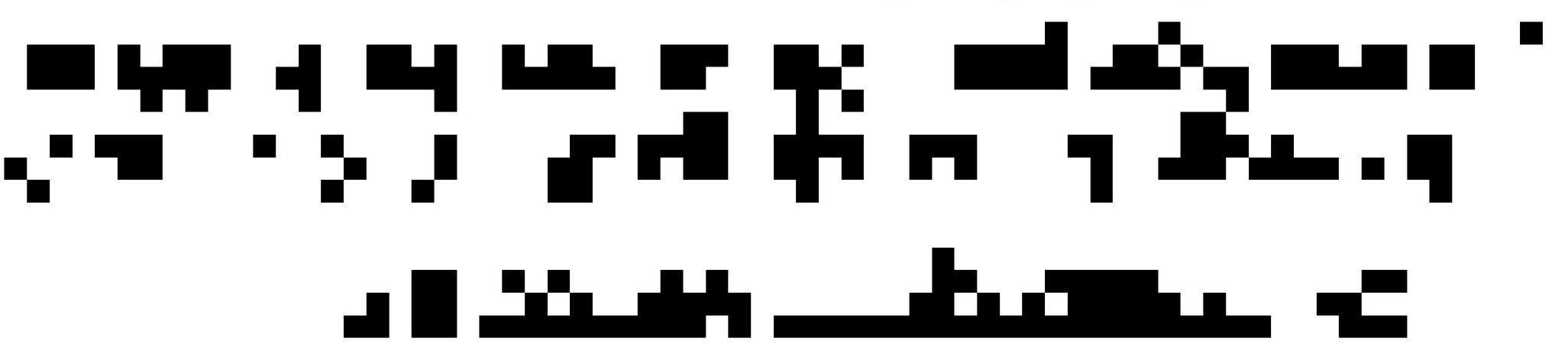


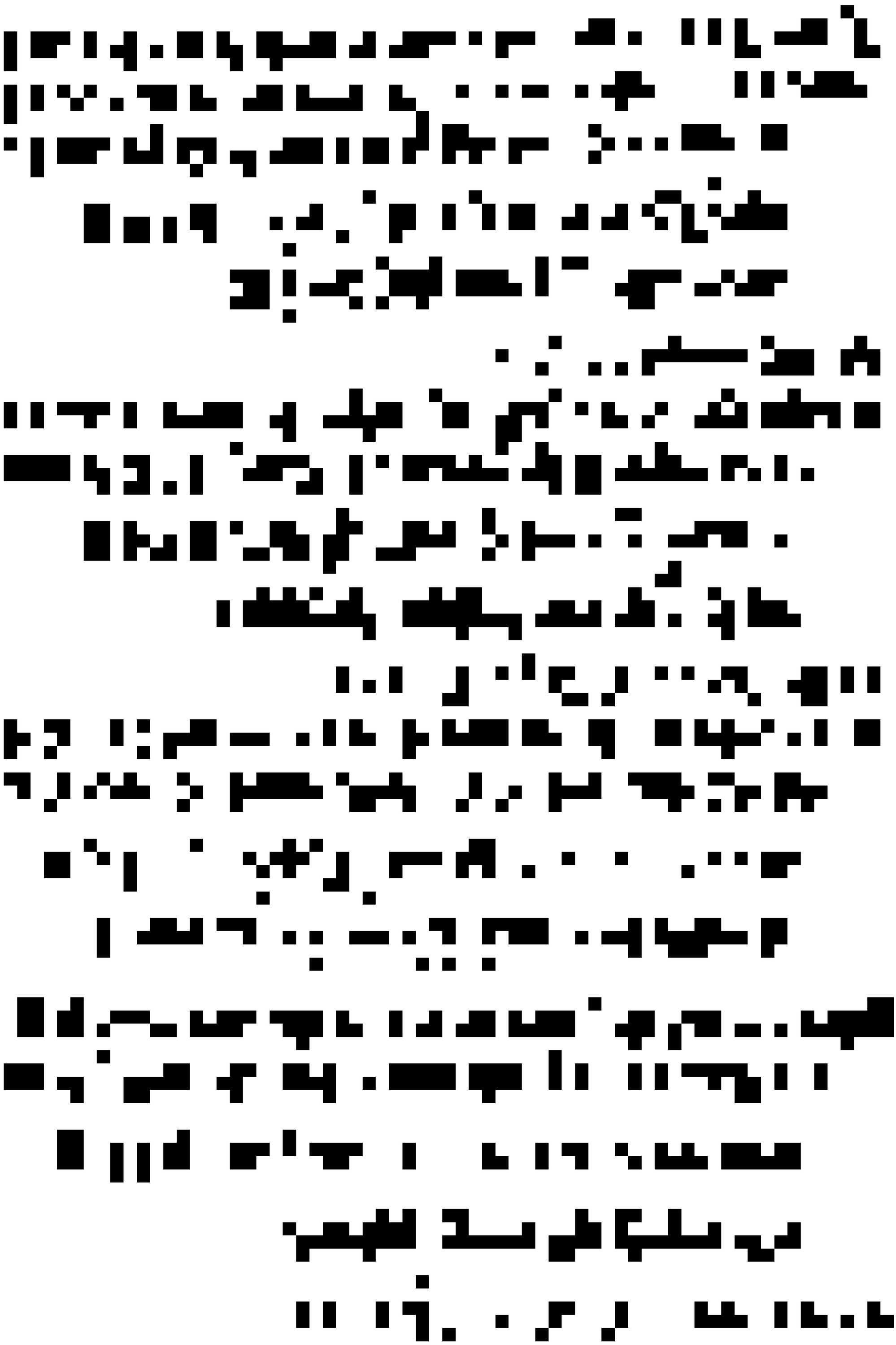


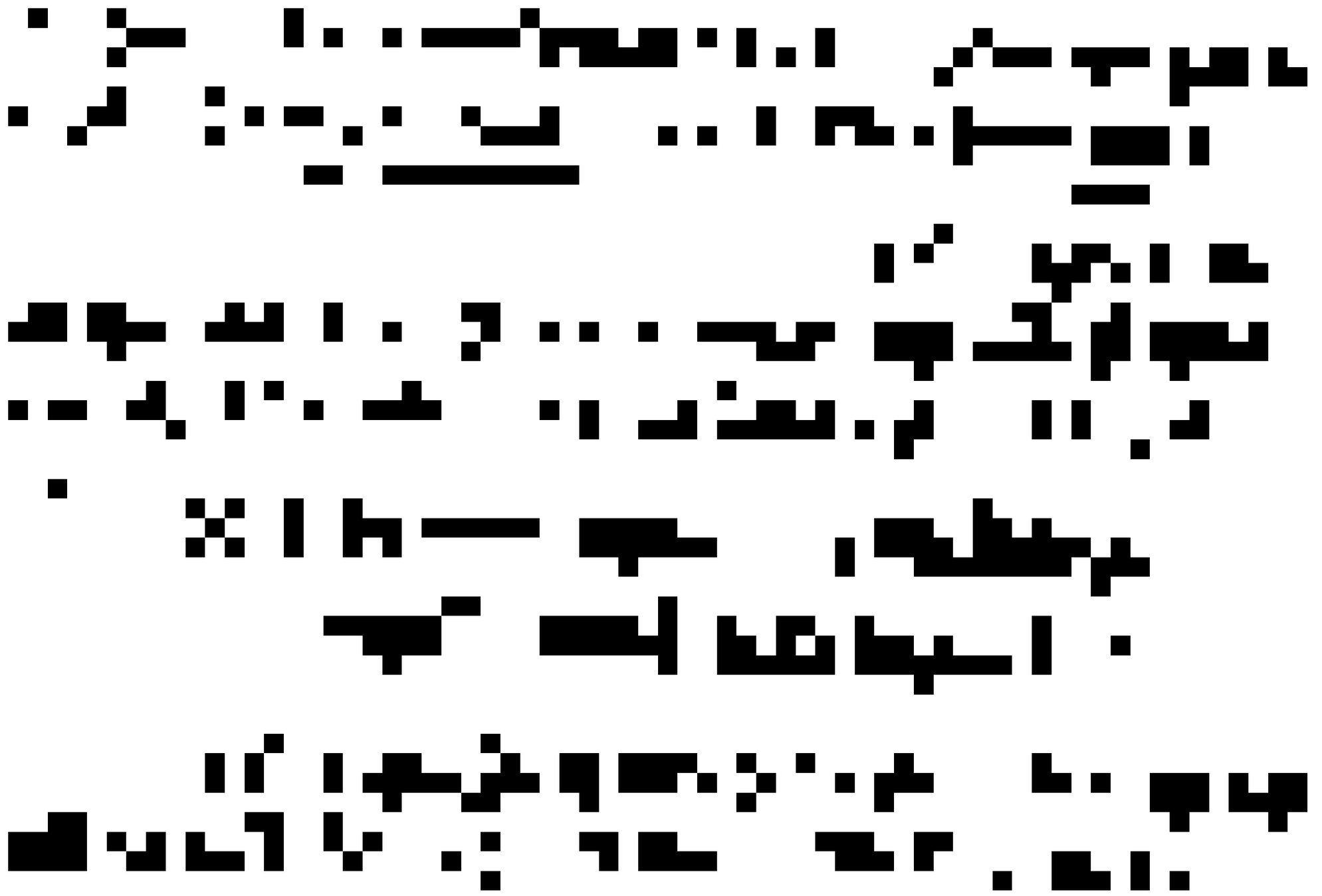












ﻣﺎﻫﻴﺔ ﺍﻟﺘﺠﺎﺭﺓ ﻭﺍﻟﺘﺠﺎﺭ

ﺍﻟﺘﺠﺎﺭﺓ ﻫﻲ ﺍﻟﻨﺸﺎﻁ ﺍﻟﺬﻱ ﻳﻘﻮﻡ ﺑﻪ ﺍﻟﺘﺎﺟﺮ ﻣﻦ ﺷﺮﺍﺀ ﻭﺑﻴﻊ ﺍﻟﺴﻠﻊ ﻭﺍﻟﺨﺪﻣﺎﺕ ﺑﻬﺪﻑ ﺗﺤﻘﻴﻖ ﺍﻟﺮﺑﺢ ﻭﺗﻠﺒﻴﺔ ﺣﺎﺟﺎﺕ ﺍﻟﻨﺎﺱ...

ﺍﻟﺘﺎﺟﺮ ﻫﻮ ﺍﻟﺸﺨﺺ ﺍﻟﺬﻱ ﻳﻤﺘﻬﻦ ﺍﻟﺘﺠﺎﺭﺓ ﻭﻳﺘﻘﻦ ﻓﻨﻮﻧﻬﺎ ﻭﻳﺘﺎﺑﻊ ﺃﺧﺒﺎﺭ ﺍﻟﺴﻮﻕ ﻭﺍﻷﺳﻌﺎﺭ ﺑﺎﺳﺘﻤﺮﺍﺭ.

ﻭﻳﻨﻘﺴﻢ ﺍﻟﺘﺠﺎﺭ ﺇﻟﻰ ﻋﺪﺓ ﺃﻧﻮﺍﻉ ﺣﺴﺐ ﻧﻮﻉ ﺍﻟﺴﻠﻊ ﺍﻟﺘﻲ ﻳﺘﺎﺟﺮﻭﻥ ﺑﻬﺎ ﻭﻃﺮﻳﻘﺔ ﺍﻟﺒﻴﻊ ﻭﺍﻟﺸﺮﺍﺀ.

ﻭﻣﻦ ﺃﻫﻢ ﺻﻔﺎﺕ ﺍﻟﺘﺎﺟﺮ ﺍﻟﺼﺪﻕ ﻭﺍﻷﻣﺎﻧﺔ ﻭﺣﺴﻦ ﺍﻟﺘﻌﺎﻣﻞ ﻣﻊ ﺍﻟﻨﺎﺱ.

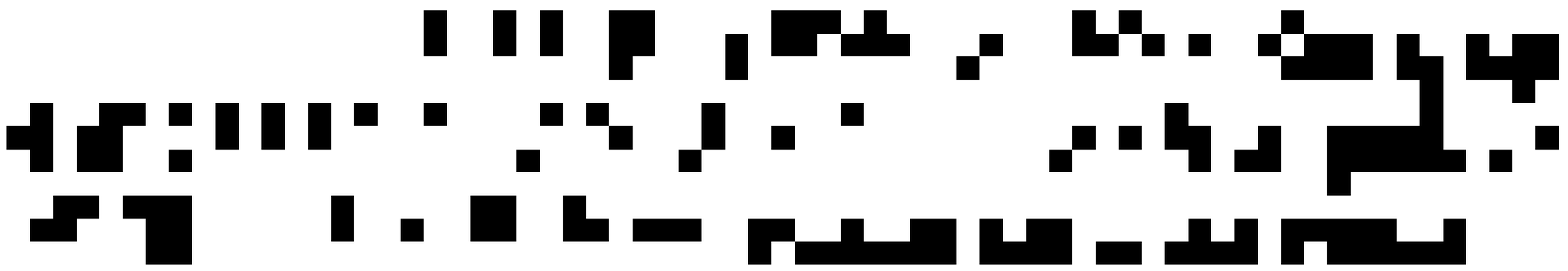
ﻭﻗﺪ ﺣﺚ ﺍﻟﺪﻳﻦ ﺍﻹﺳﻼﻣﻲ ﻋﻠﻰ ﺍﻟﺘﺠﺎﺭﺓ ﻭﺑﻴﻦ ﻓﻀﻠﻬﺎ ﻭﺃﺟﺮﻫﺎ ﺍﻟﻌﻈﻴﻢ.

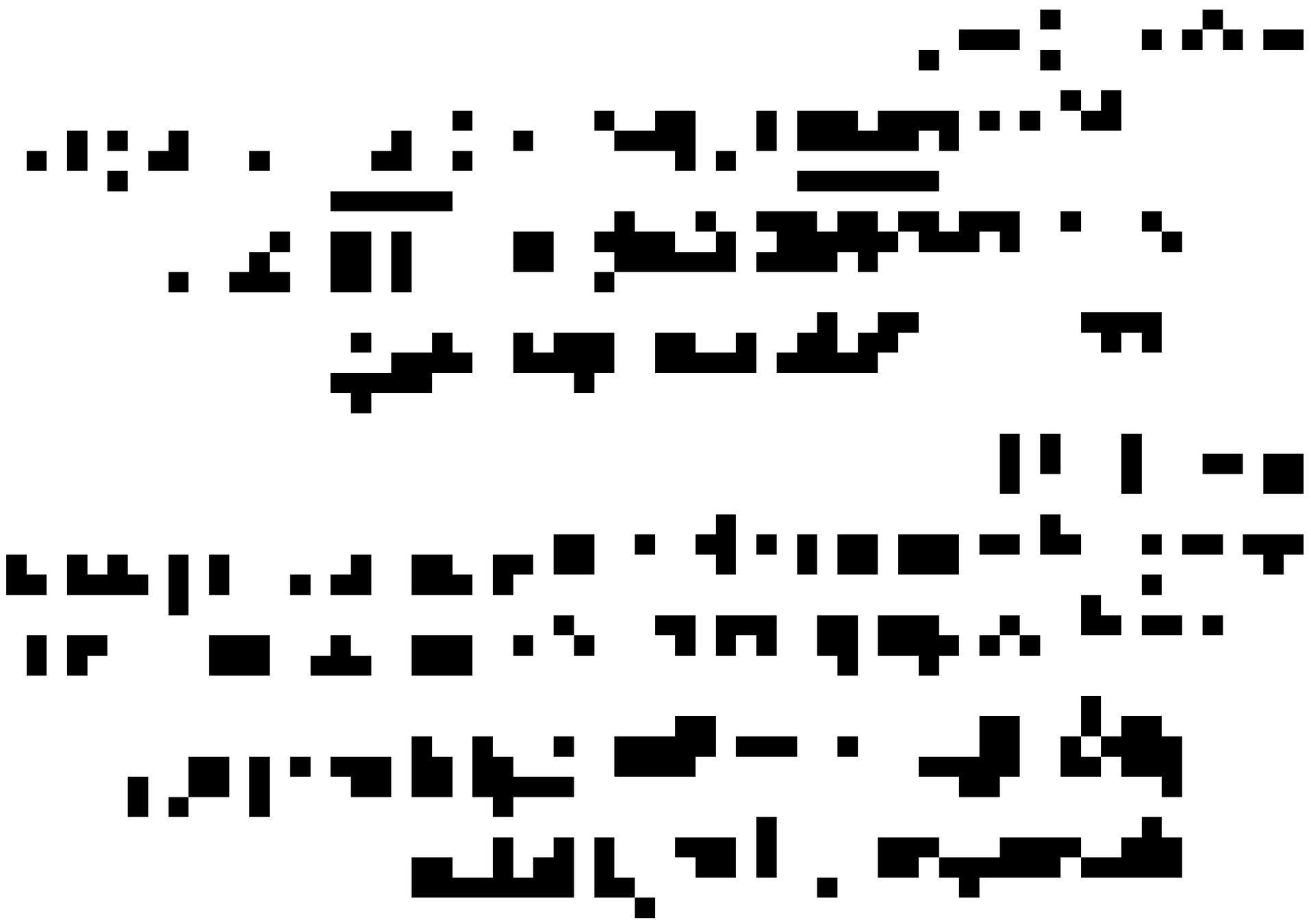
ﻭﻗﺎﻝ ﺍﻟﻨﺒﻲ ﷺ: «ﺍﻟﺘﺎﺟﺮ ﺍﻟﺼﺪﻭﻕ ﺍﻷﻣﻴﻦ ﻣﻊ ﺍﻟﻨﺒﻴﻴﻦ ﻭﺍﻟﺼﺪﻳﻘﻴﻦ ﻭﺍﻟﺸﻬﺪﺍﺀ».

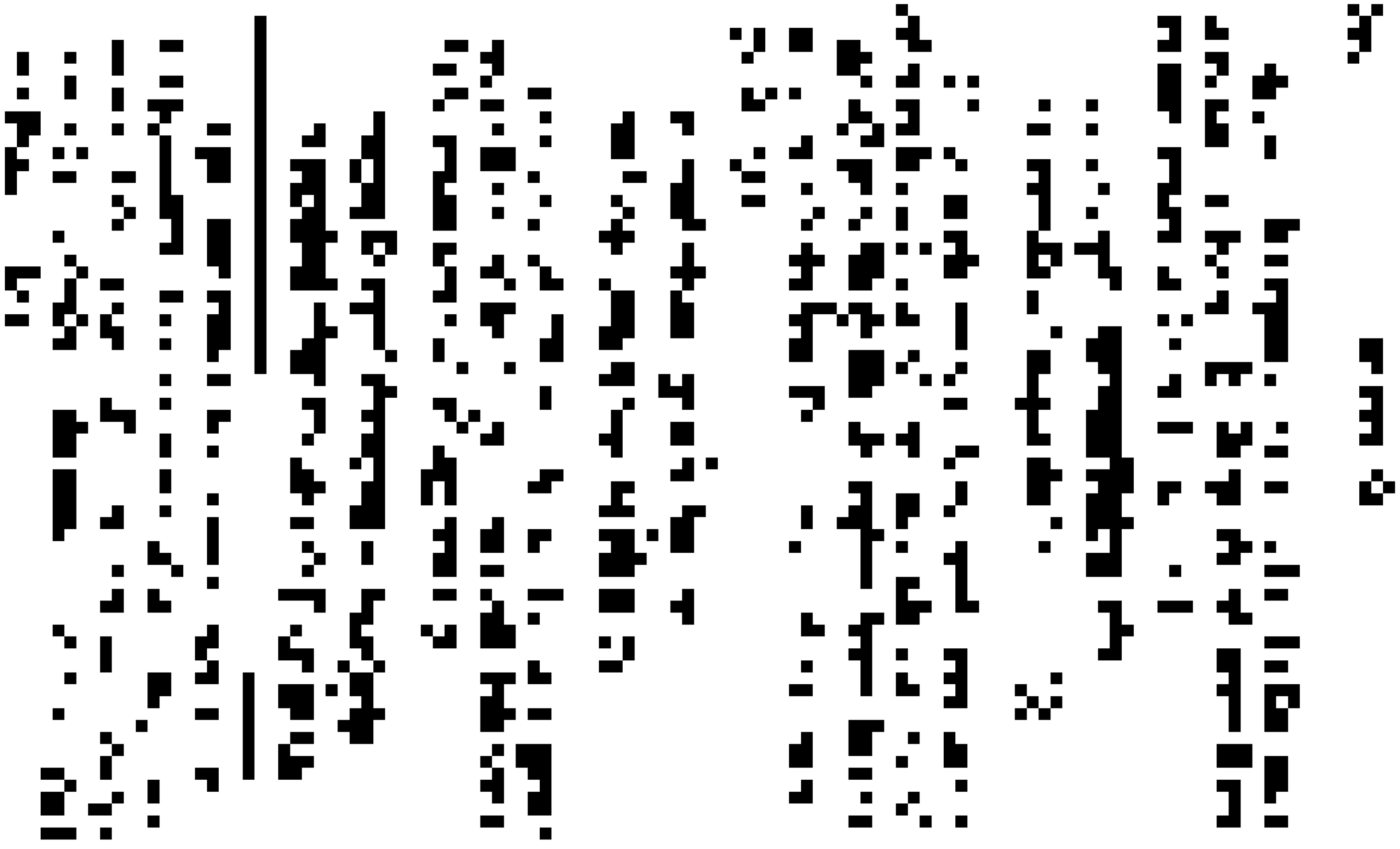
ﻭﻳﺠﺐ ﻋﻠﻰ ﺍﻟﺘﺎﺟﺮ ﺃﻥ ﻳﺘﻌﻠﻢ ﺃﺣﻜﺎﻡ ﺍﻟﺒﻴﻊ ﻭﺍﻟﺸﺮﺍﺀ ﺣﺘﻰ ﻳﺘﺠﻨﺐ ﺍﻟﺤﺮﺍﻡ ﻭﺍﻟﺮﺑﺎ.

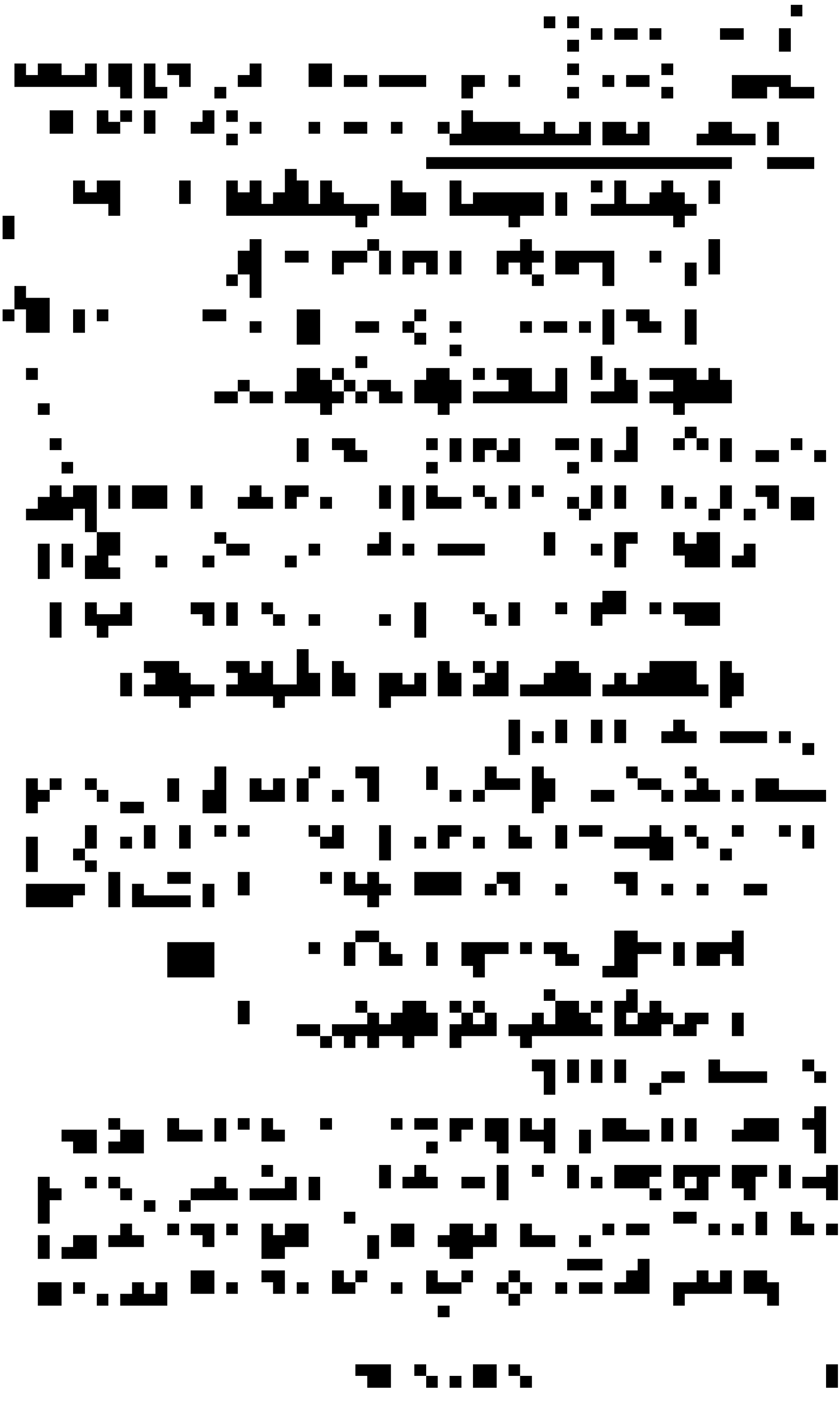
ﻭﻣﻦ ﺍﻟﻤﻬﻢ ﺃﻥ ﻳﺤﺎﻓﻆ ﺍﻟﺘﺎﺟﺮ ﻋﻠﻰ ﺳﺠﻼﺗﻪ ﻭﺣﺴﺎﺑﺎﺗﻪ ﺑﺪﻗﺔ ﻭﺍﻧﺘﻈﺎﻡ.

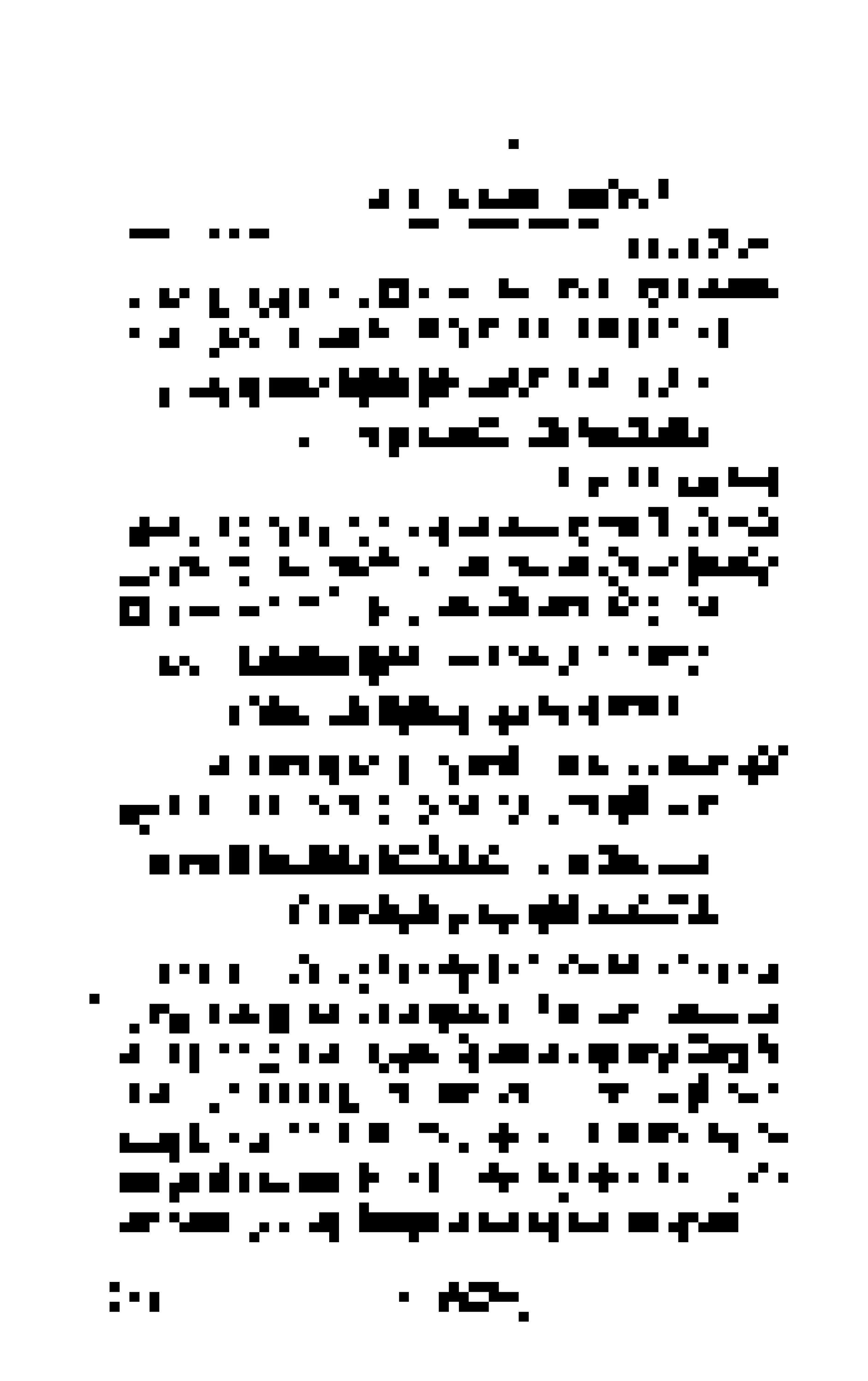
ﻭﺍﻟﺘﺠﺎﺭﺓ ﻣﻬﻨﺔ ﺷﺮﻳﻔﺔ ﻭﻣﺼﺪﺭ ﺭﺯﻕ ﻟﻜﺜﻴﺮ ﻣﻦ ﺍﻟﻨﺎﺱ ﺣﻮﻝ ﺍﻟﻌﺎﻟﻢ.

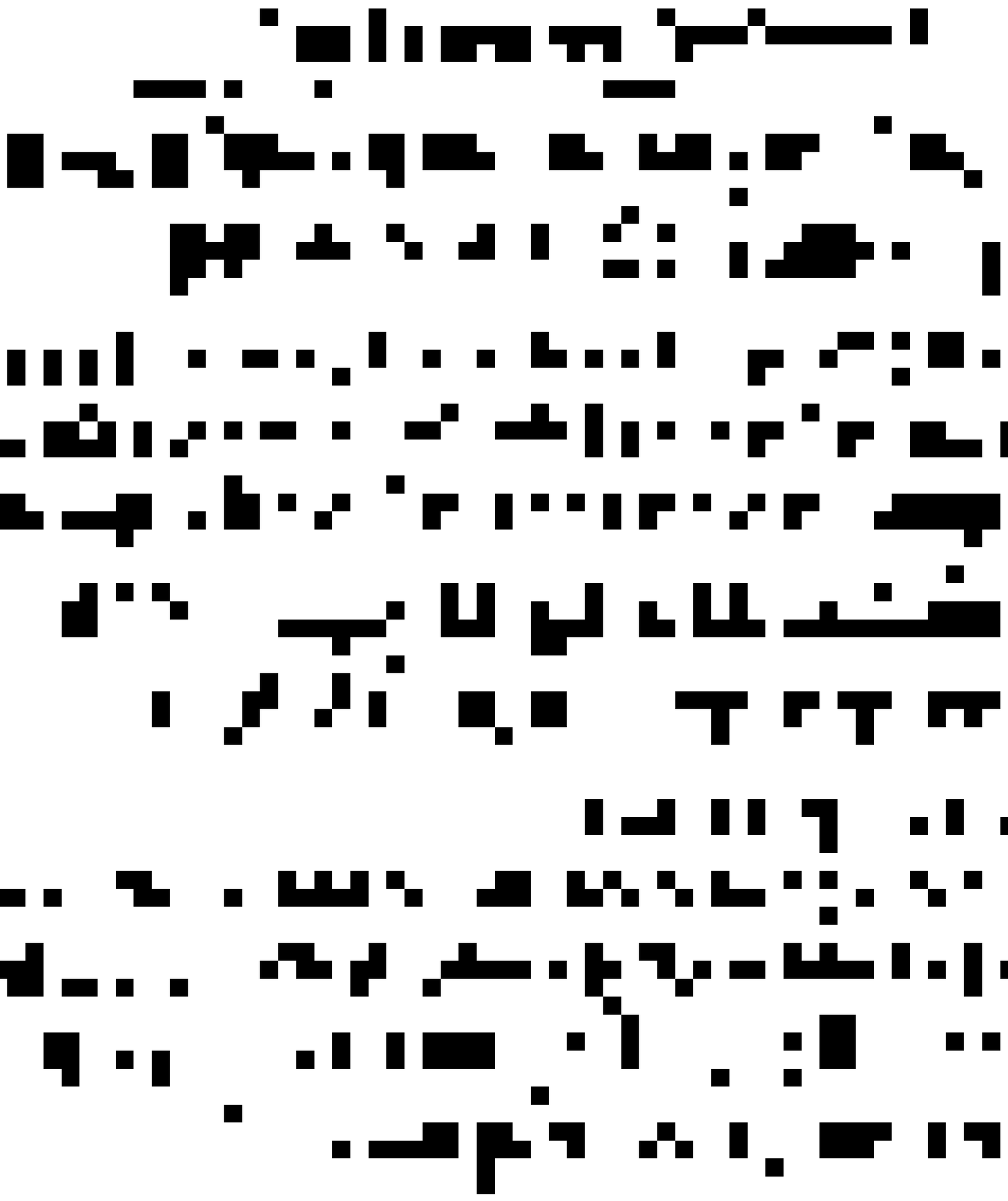


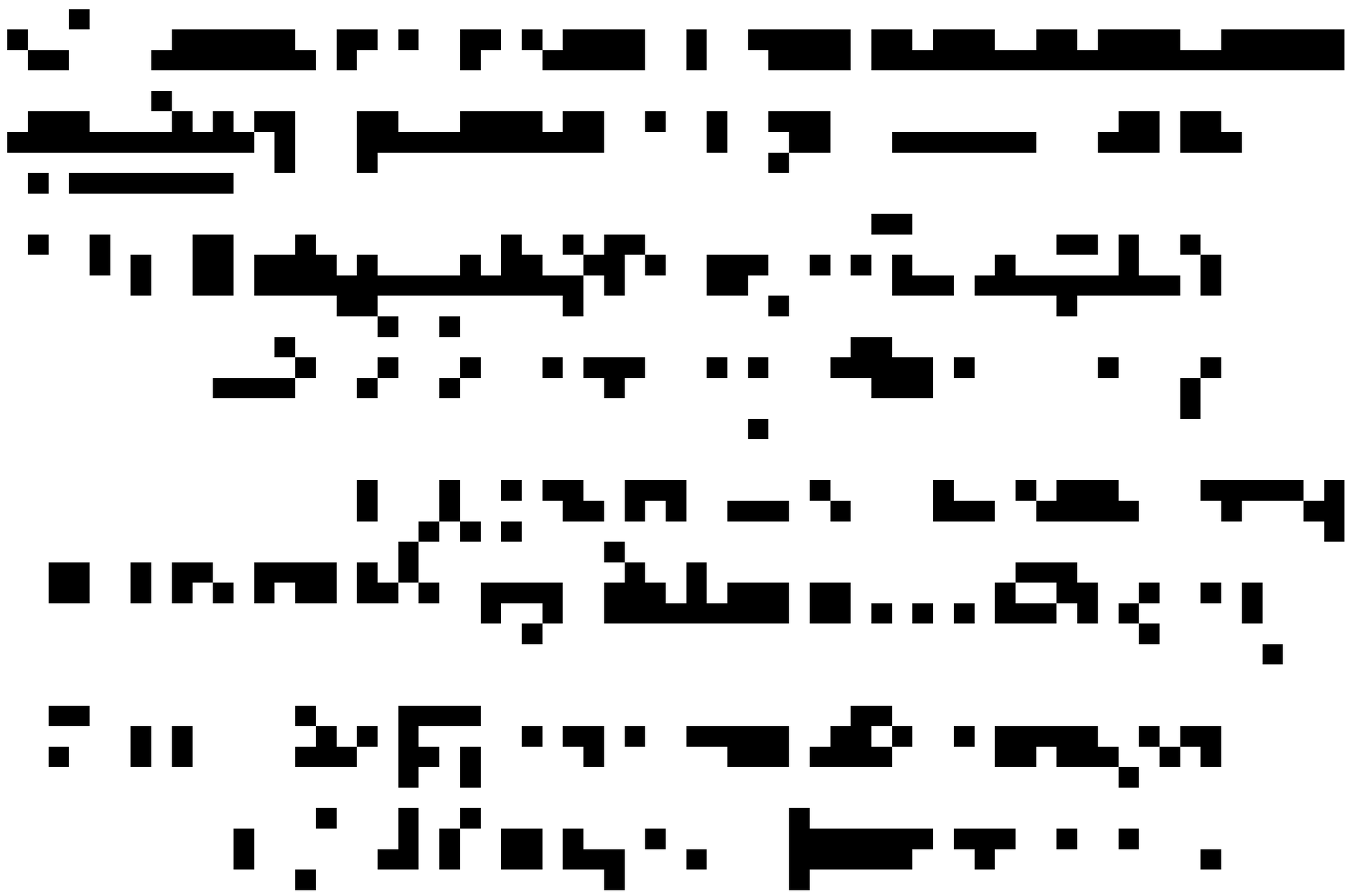


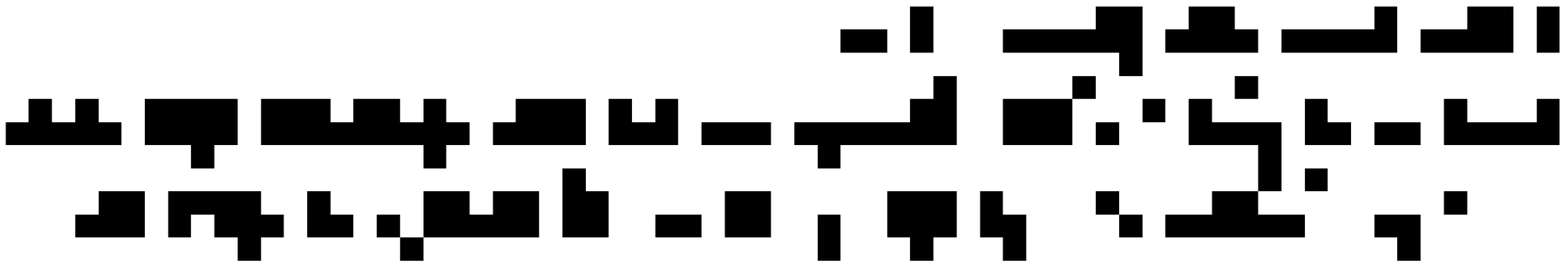


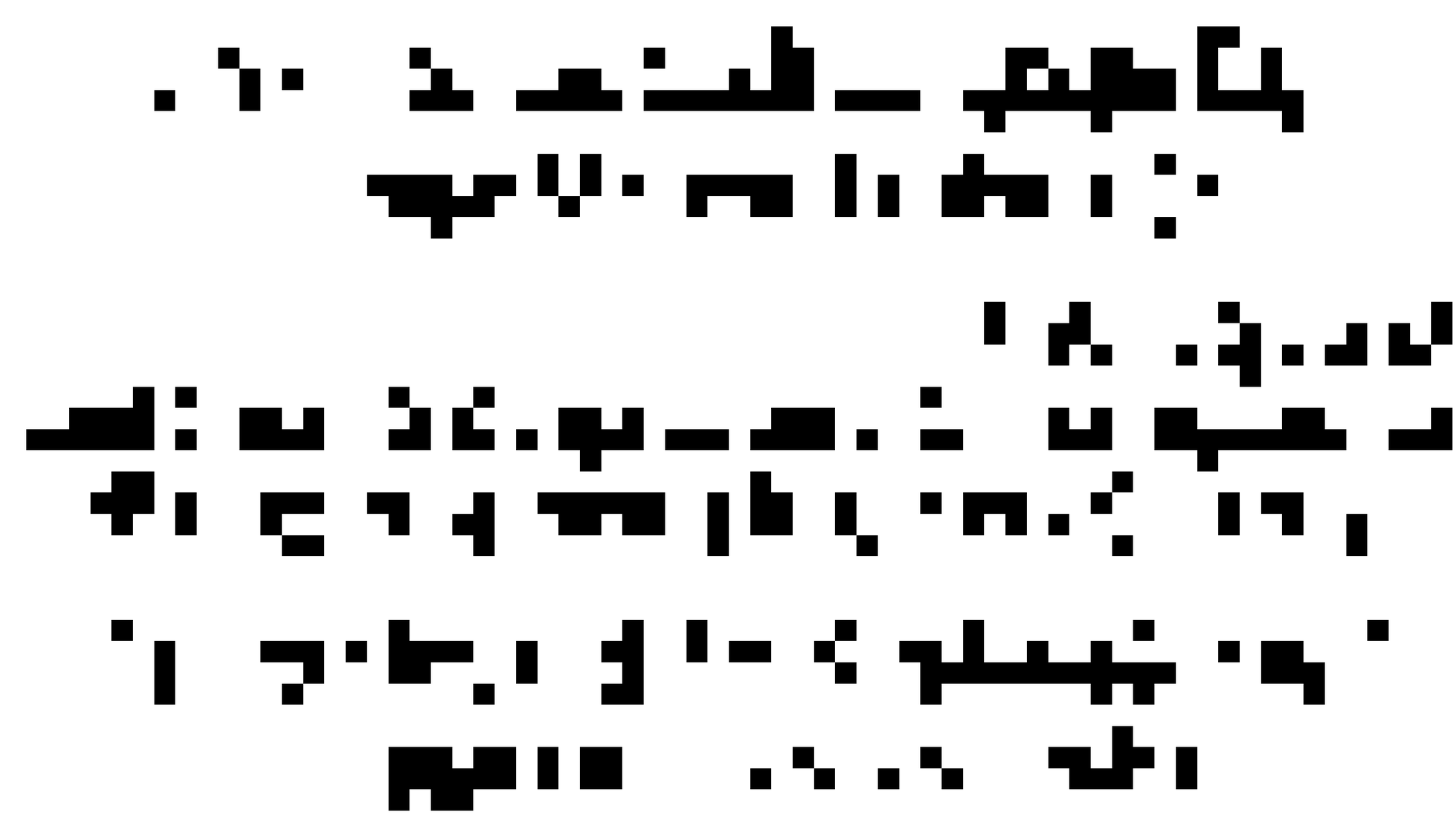


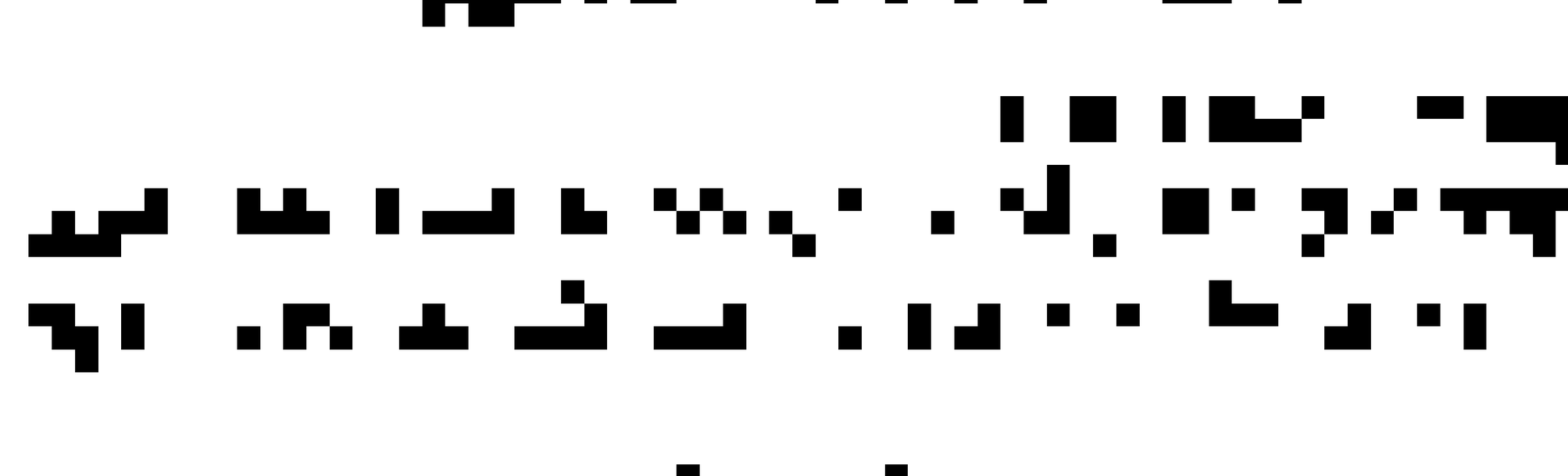


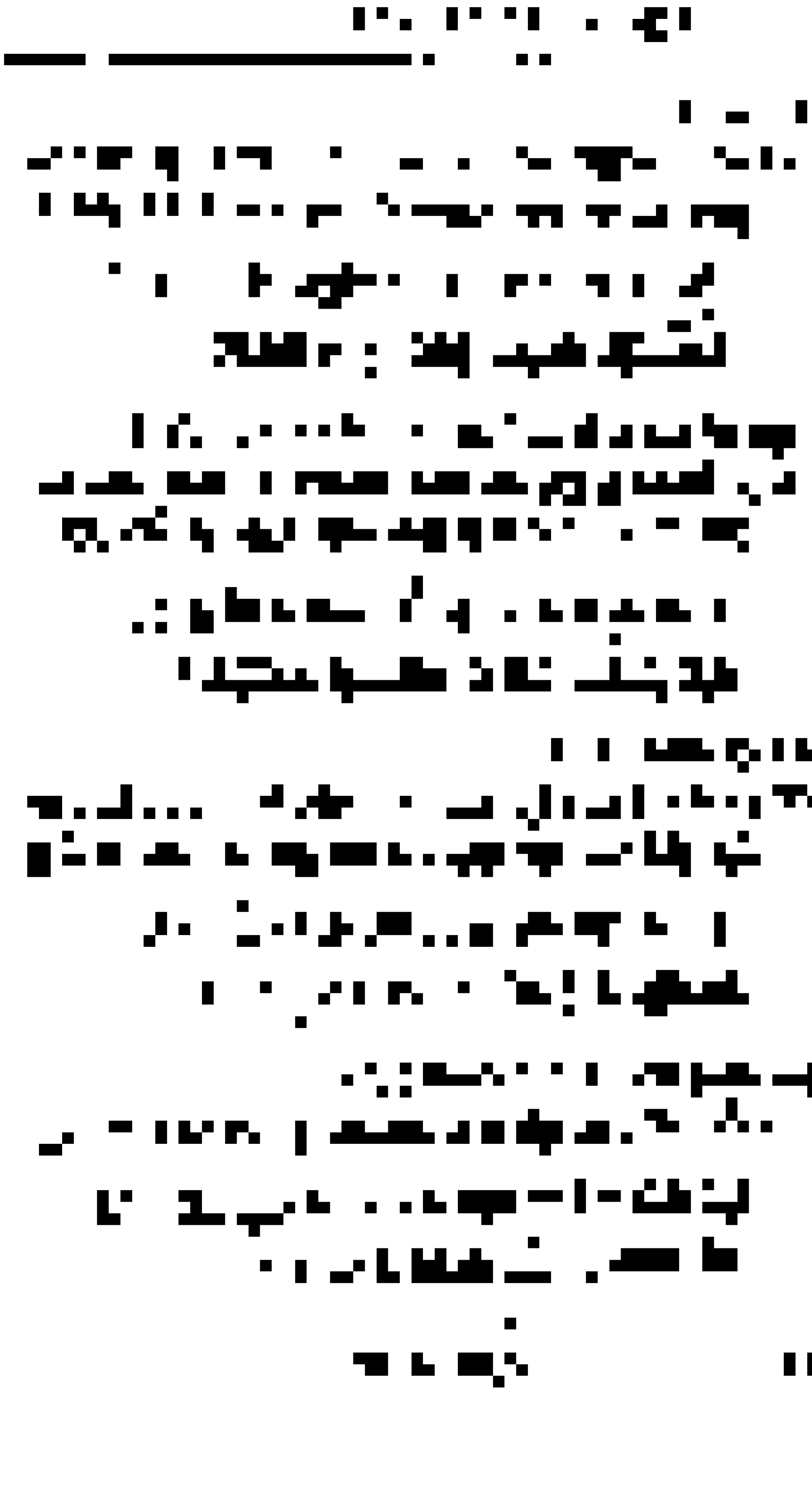


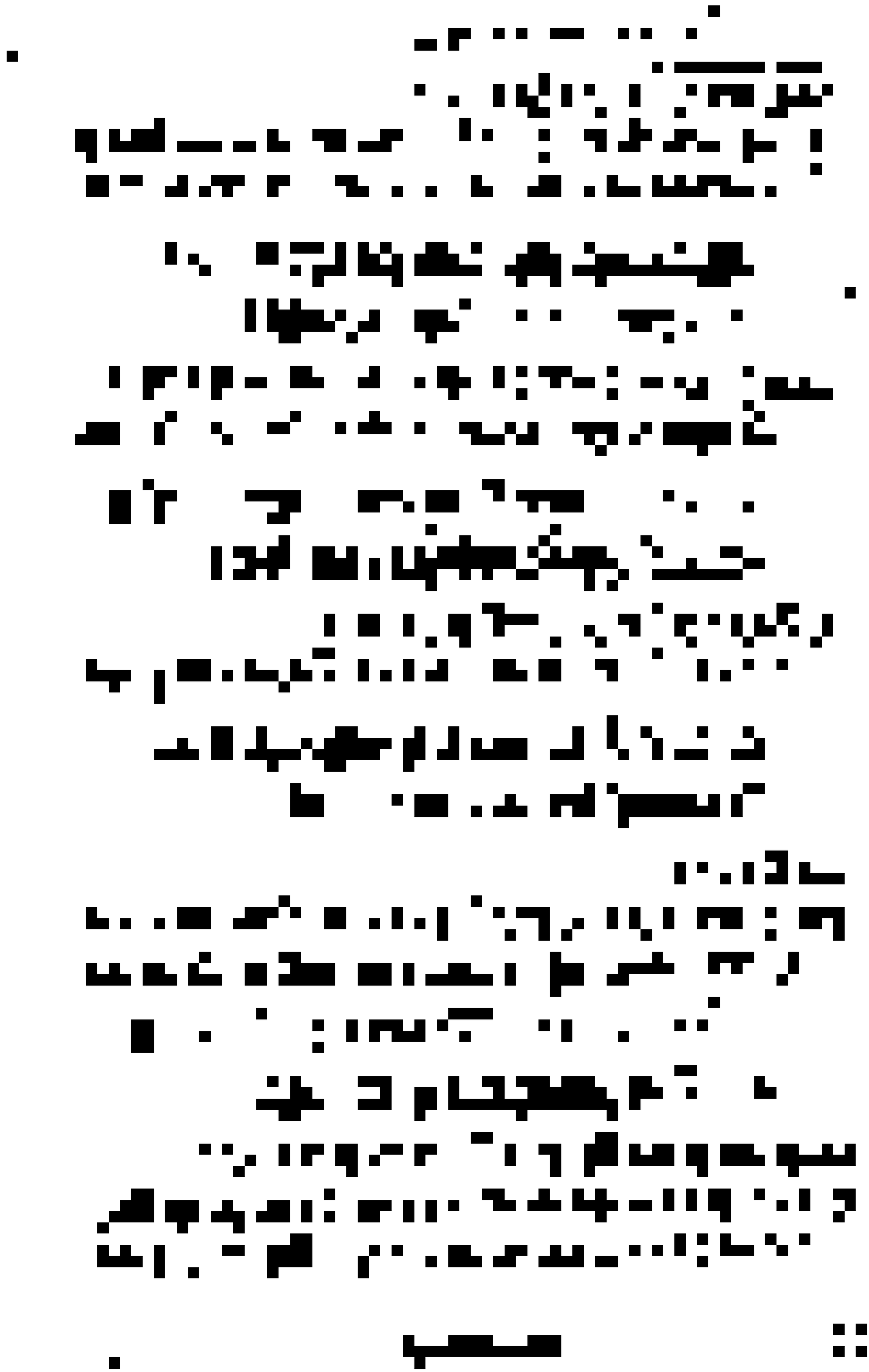


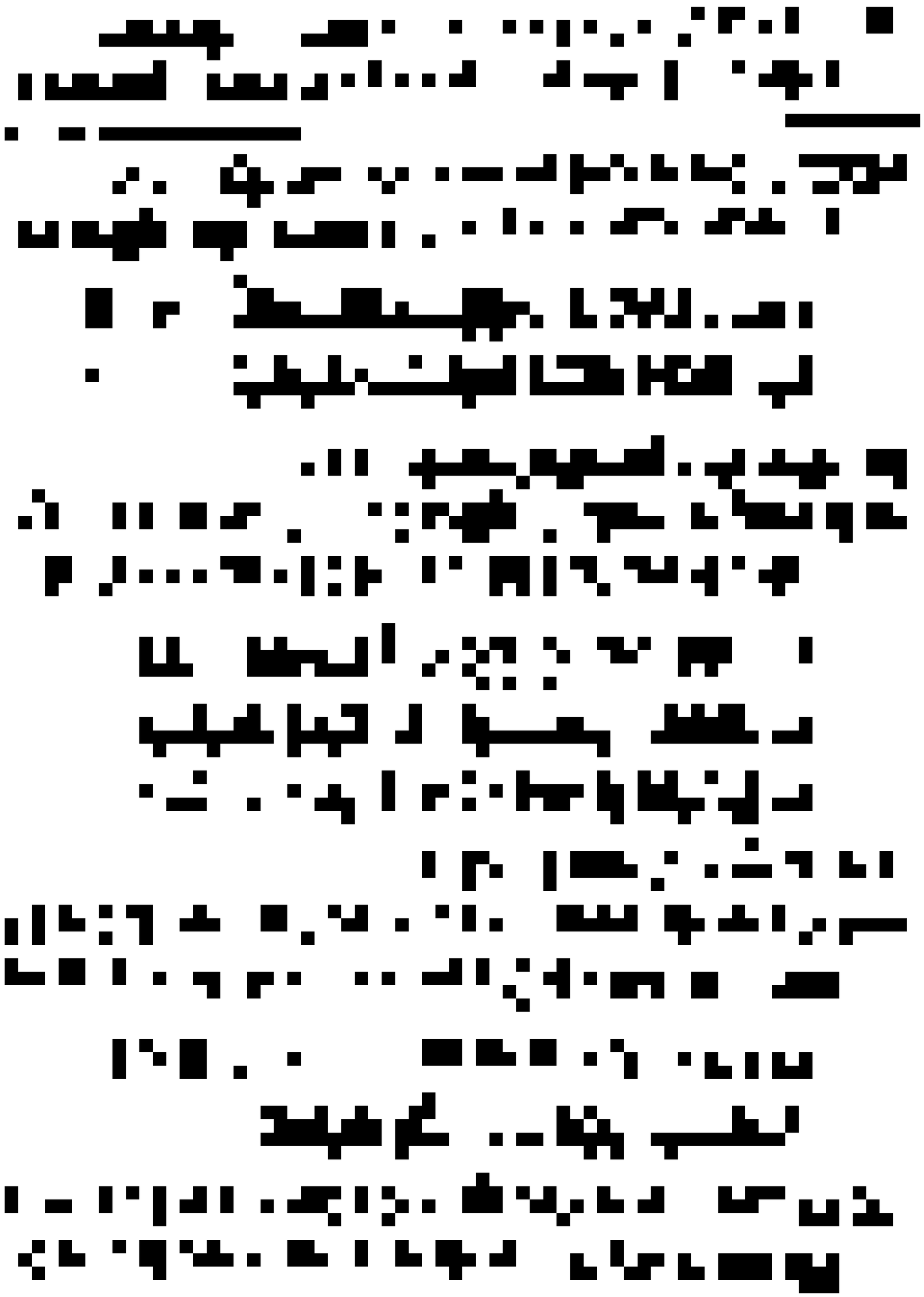


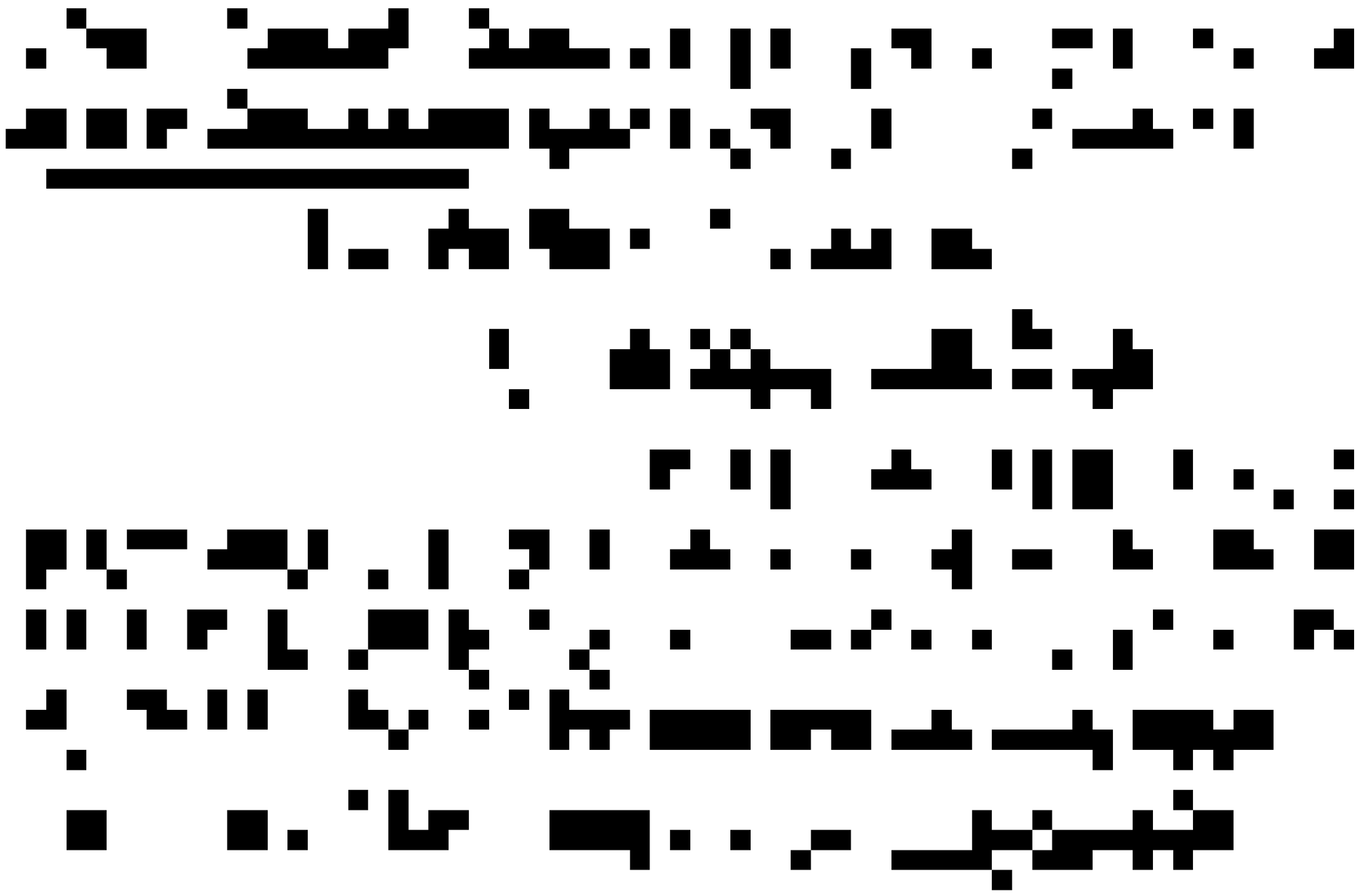


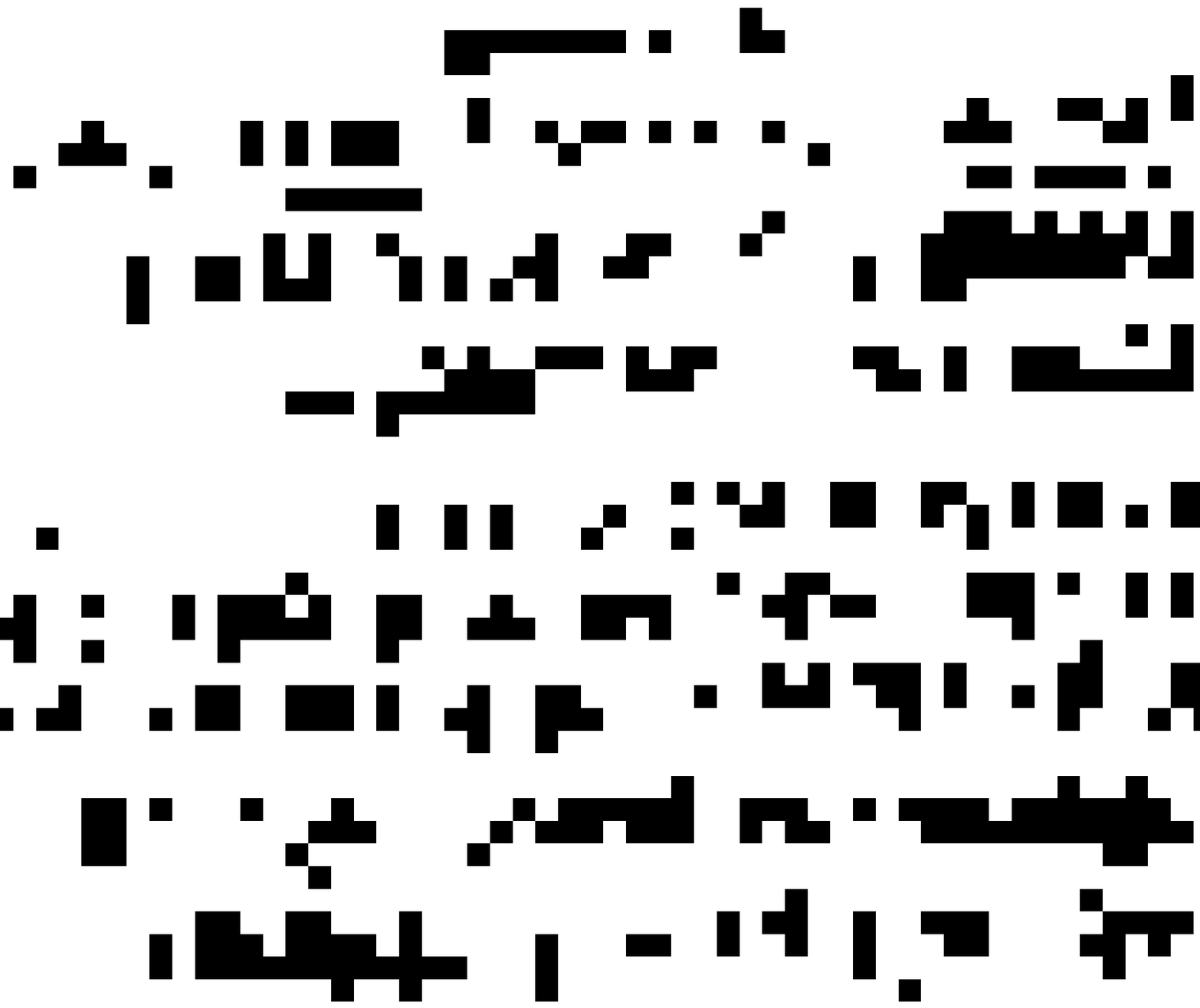


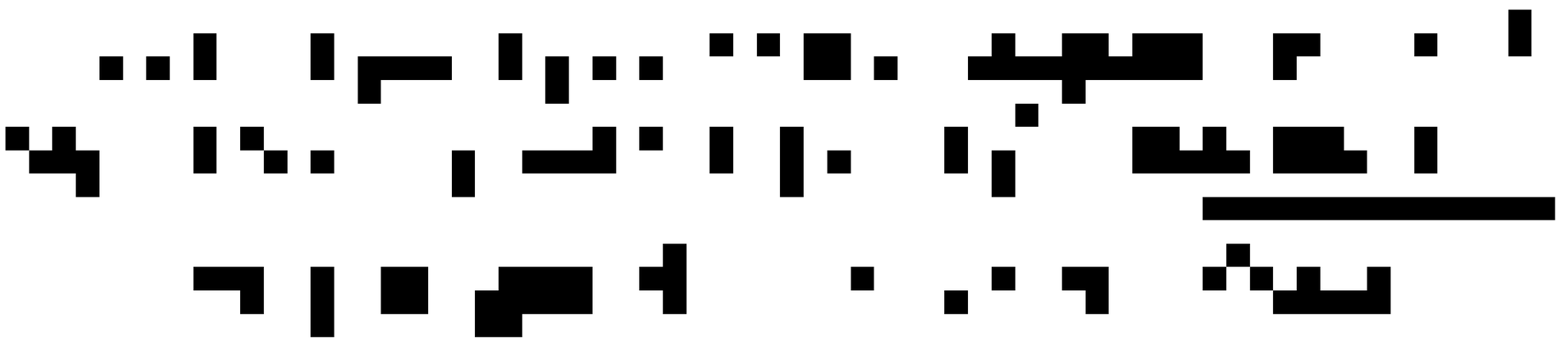


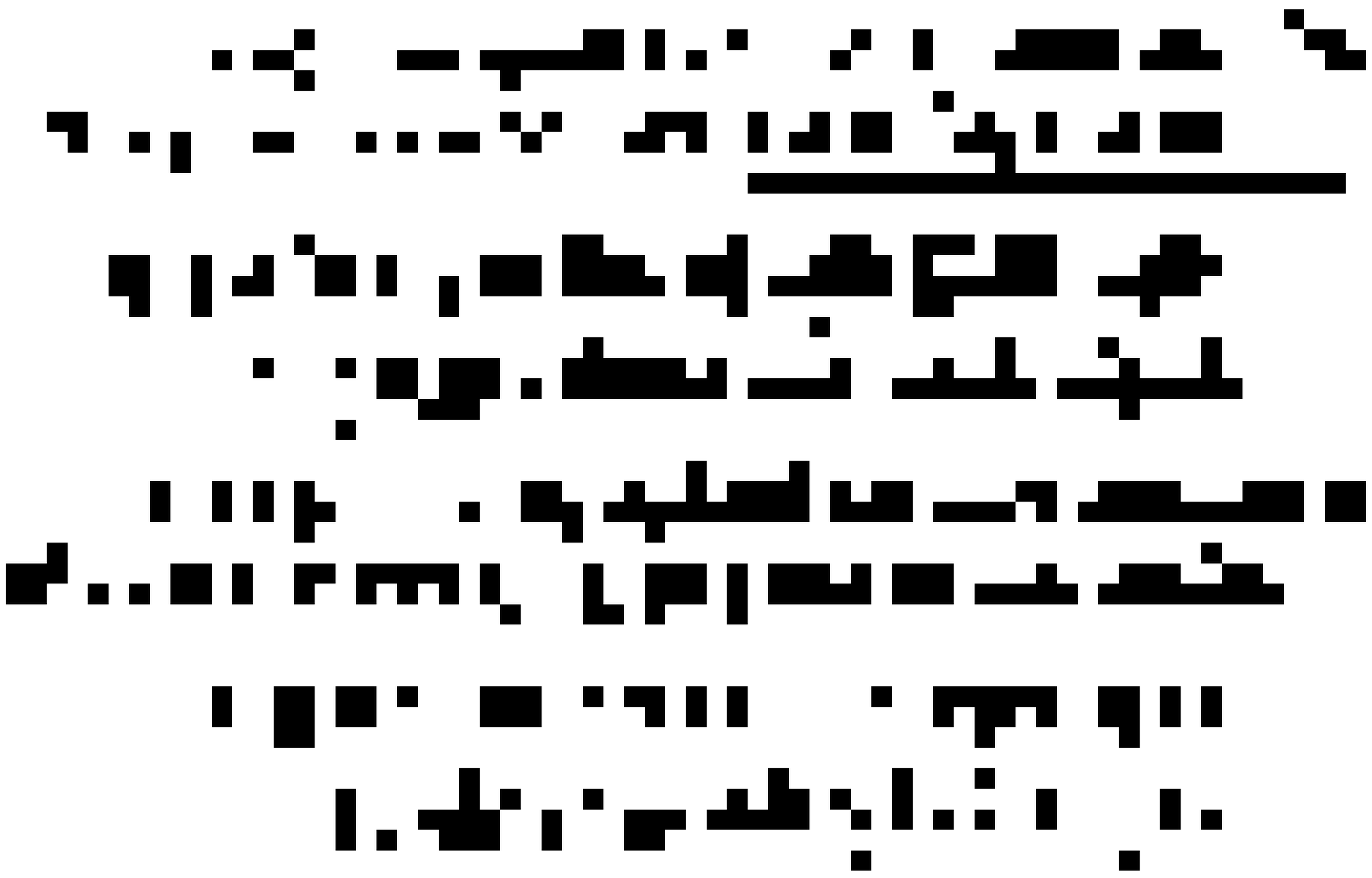


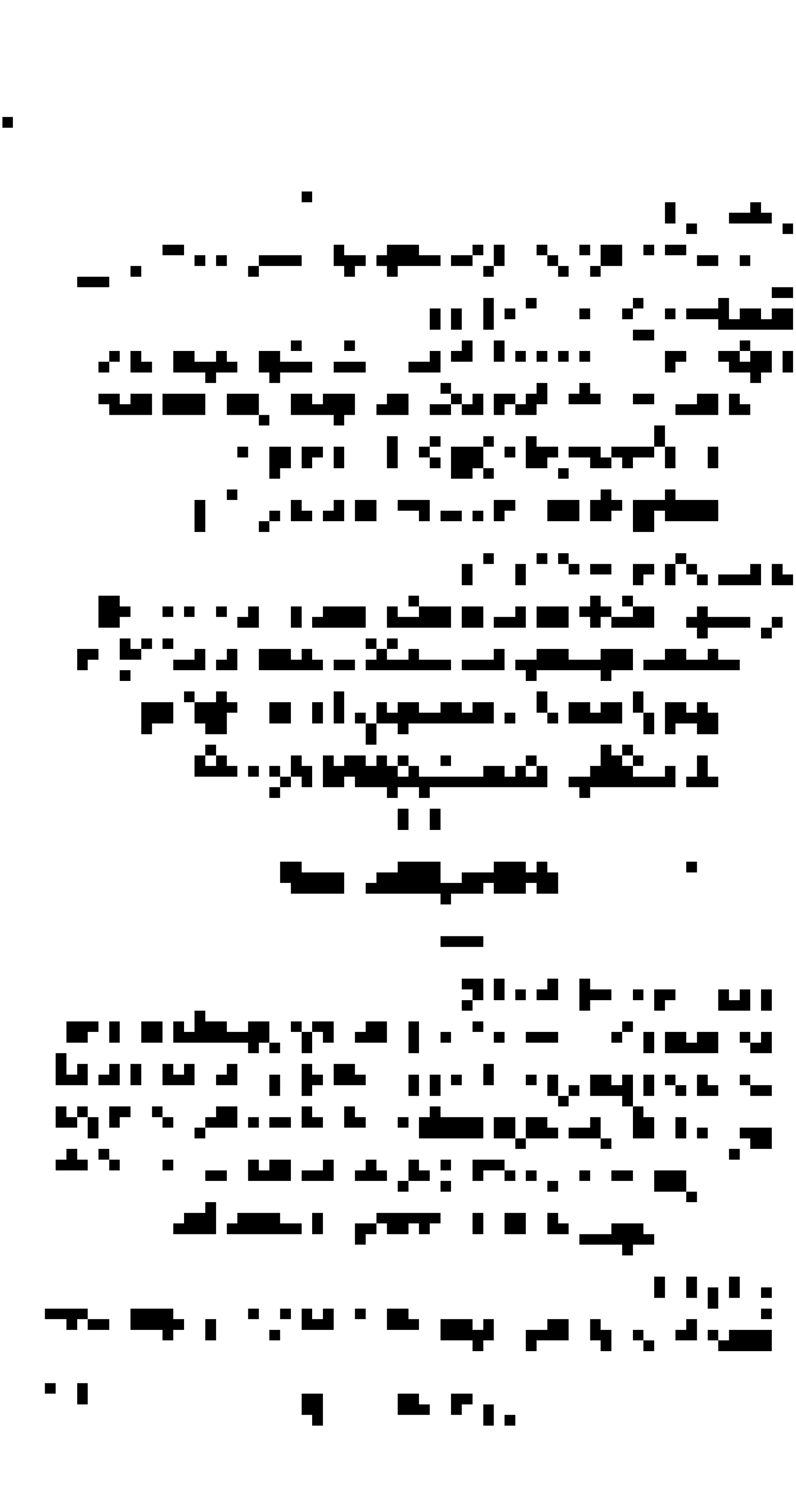


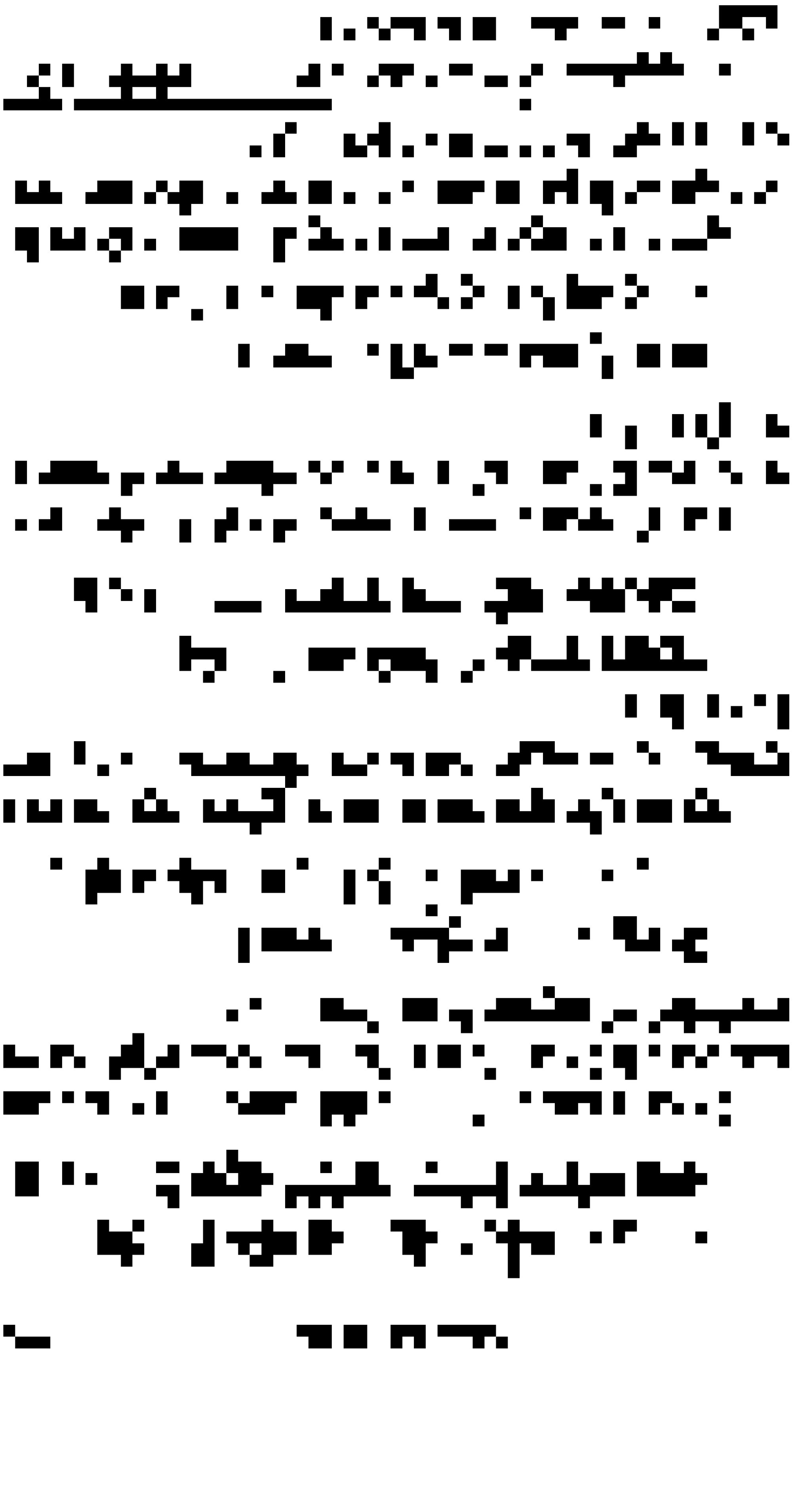


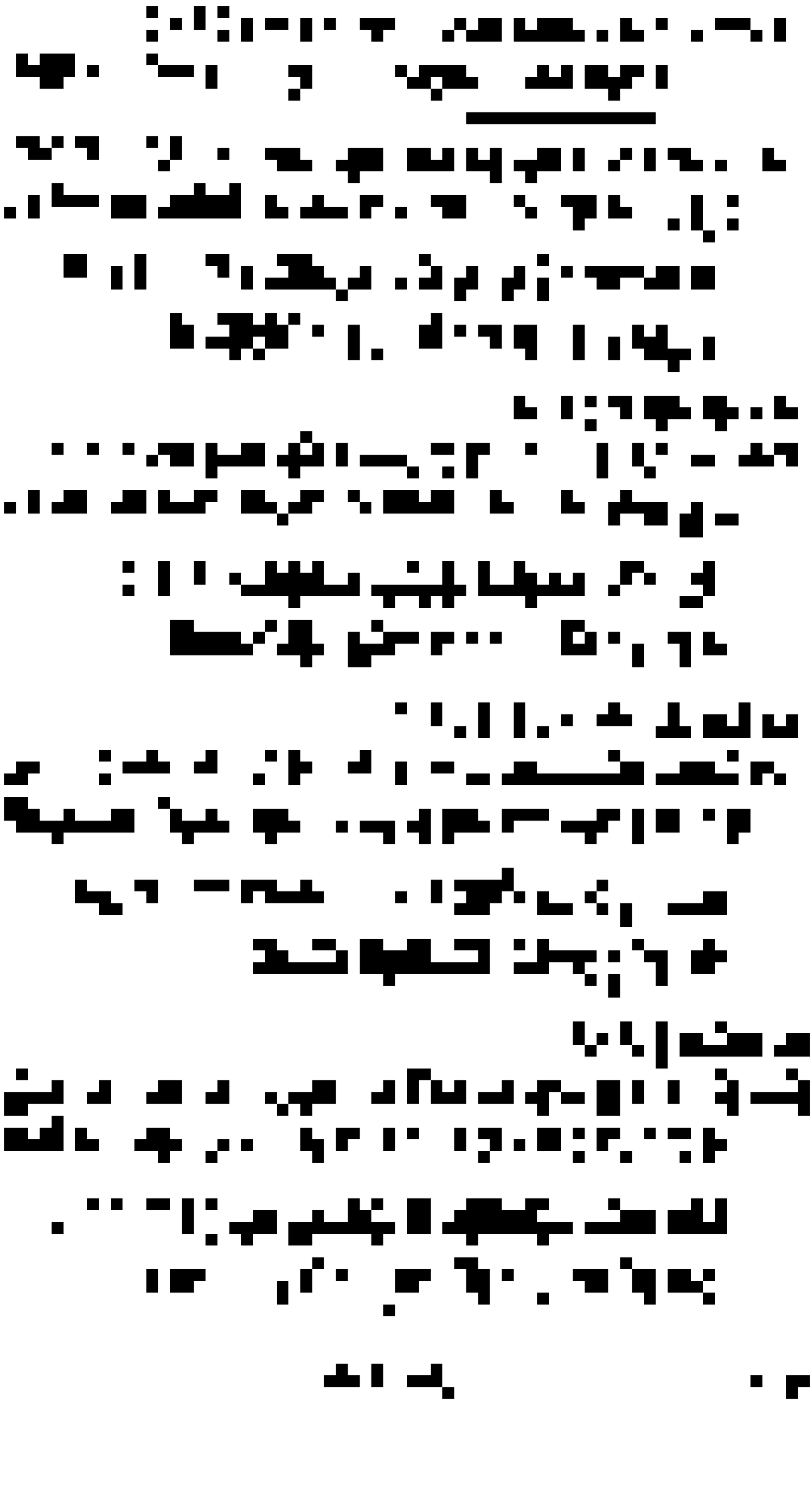


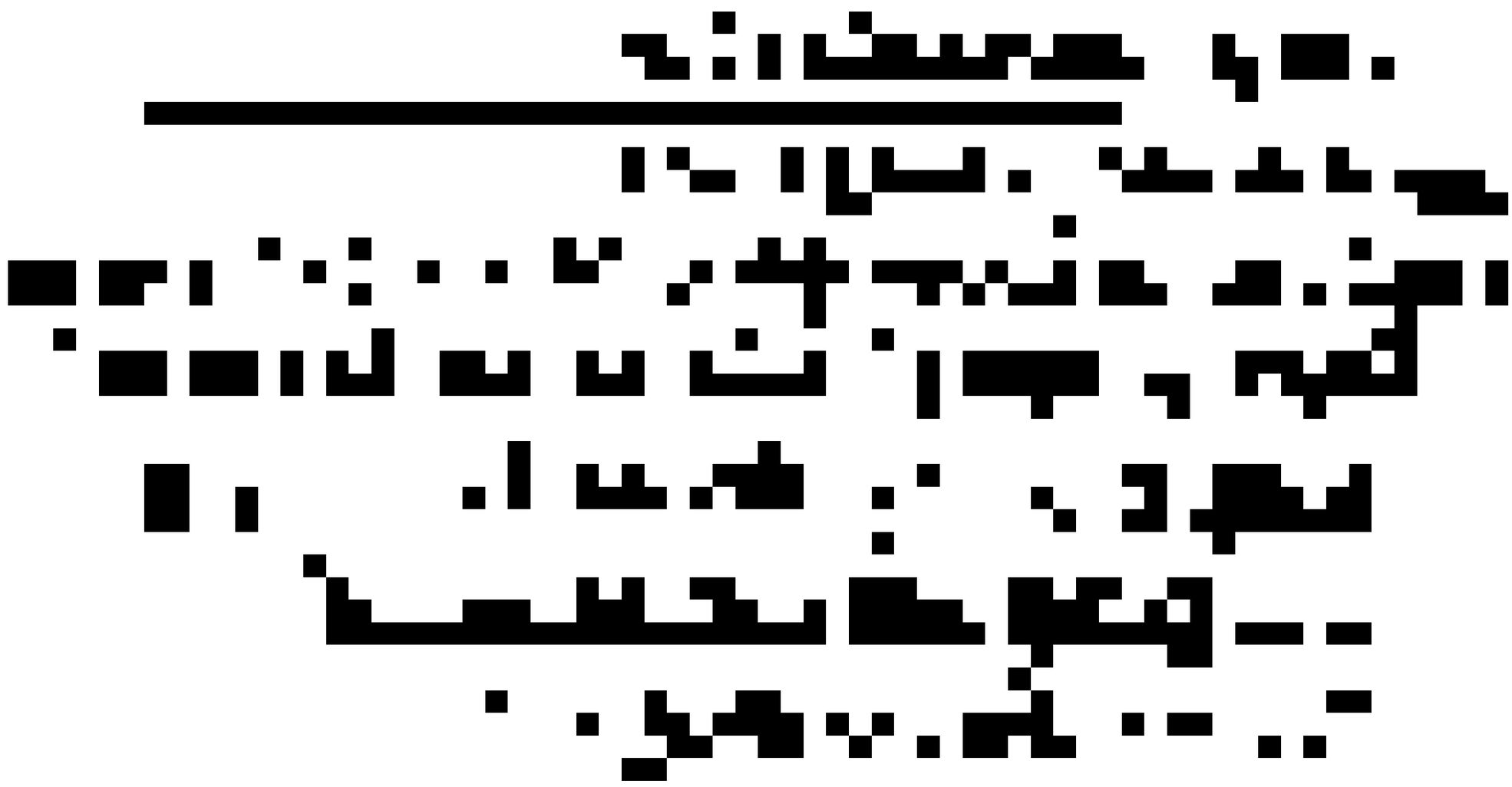


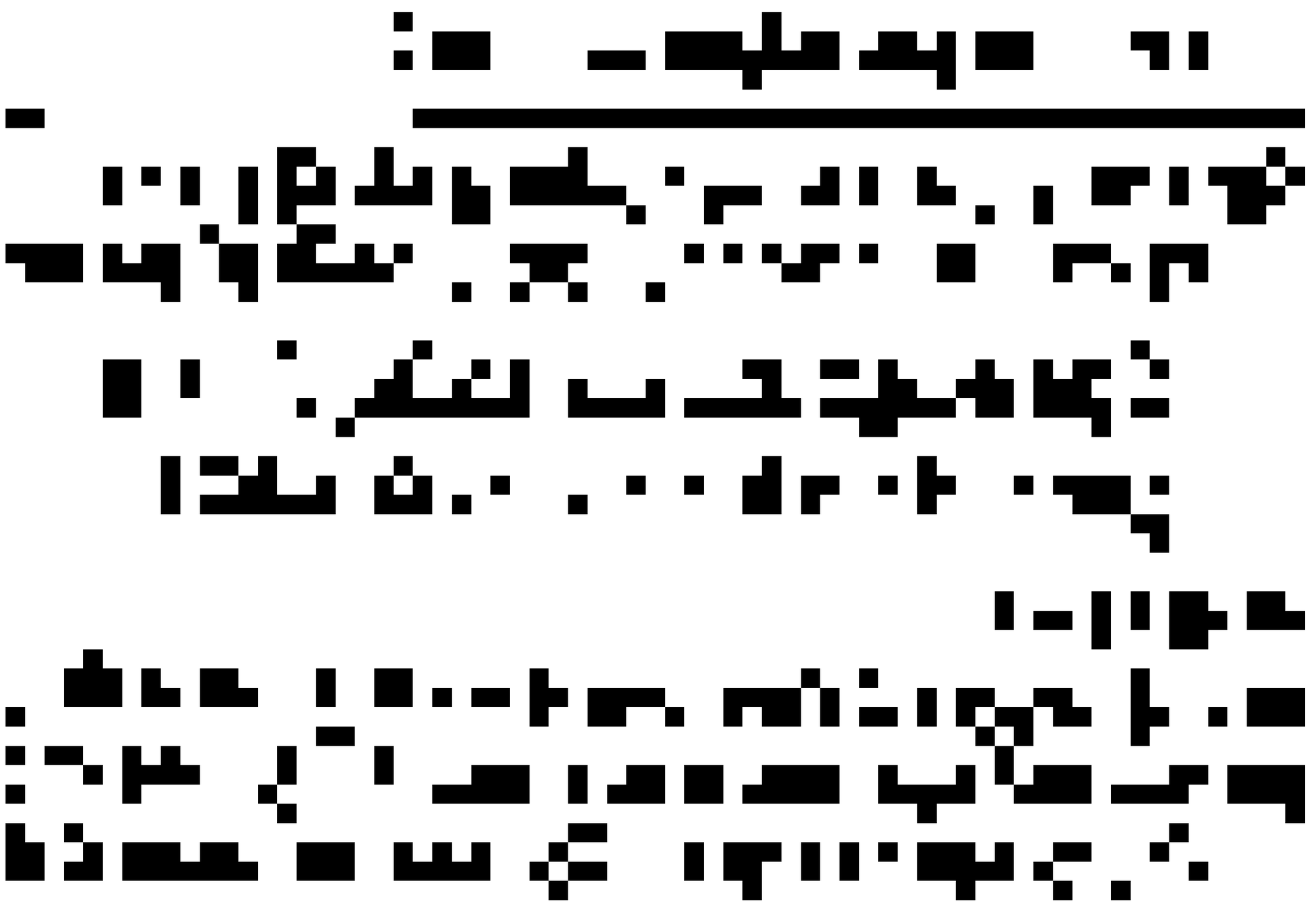


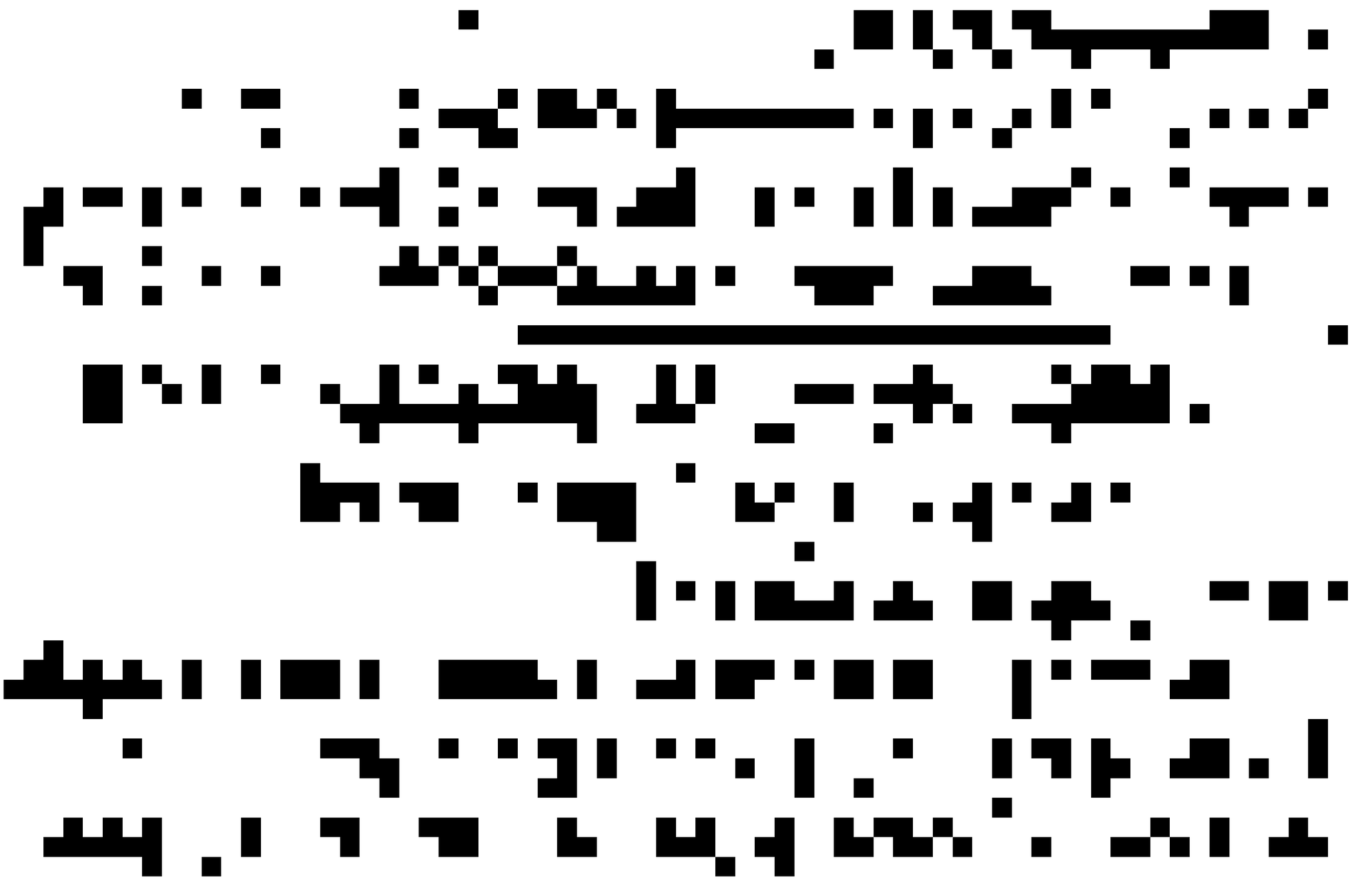


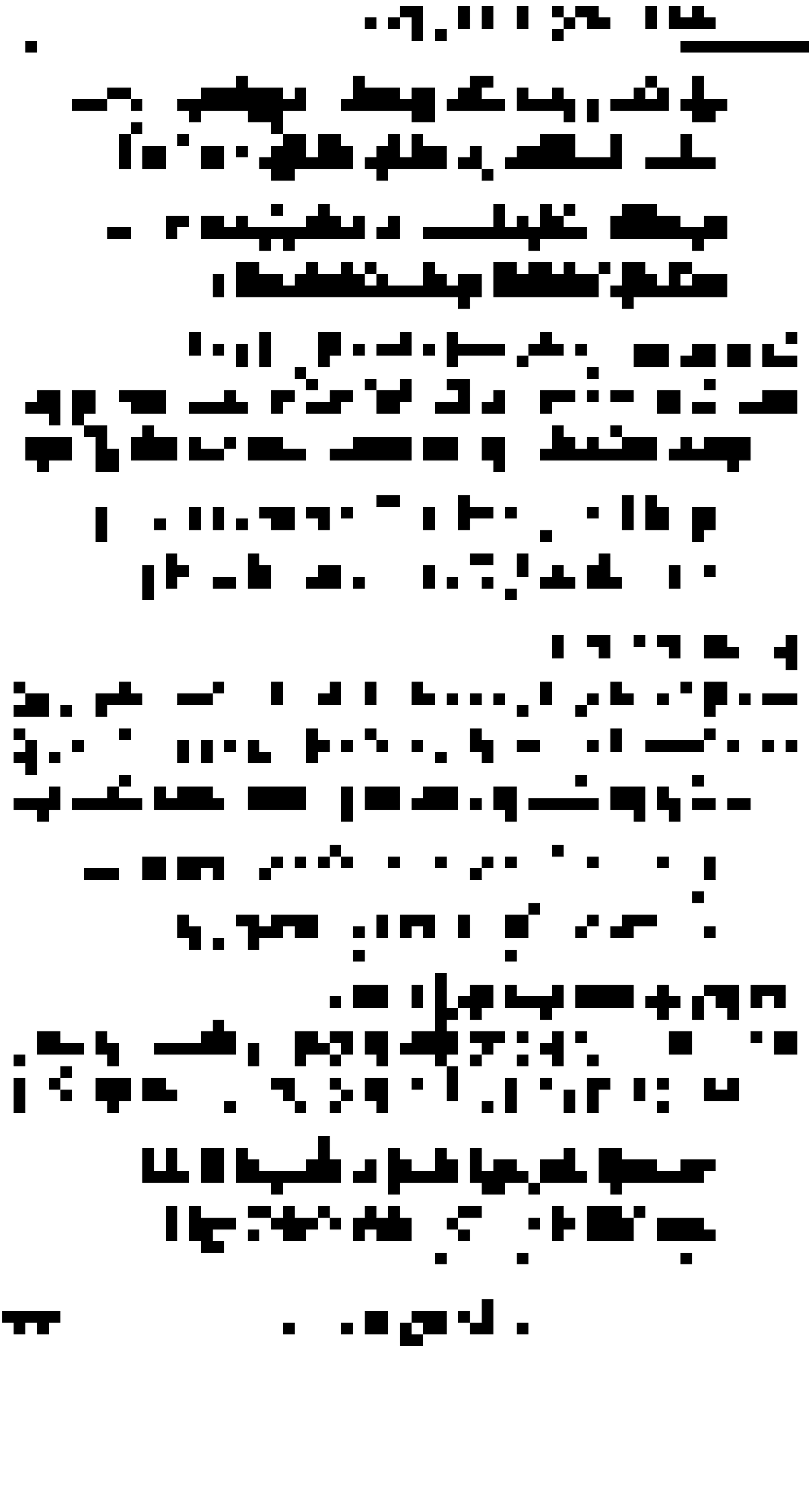












ﻣﺮﺟﻊ ﺷﺎﻣﻞ ﻟﻠﺘﺼﻤﻴﻢ ﺍﻟﻤﺘﻘﺪﻡ

ﻫﺬﺍ ﺍﻟﻜﺘﺎﺏ ﻳﻘﺪﻡ ﺷﺮﺣﺎً ﻣﻔﺼﻼً ﻟﻠﻤﻮﺿﻮﻉ ﻣﻊ ﺃﻣﺜﻠﺔ ﻋﻤﻠﻴﺔ ﻭﺗﻤﺎﺭﻳﻦ ﻣﺤﻠﻮﻟﺔ.

ﻳﺘﻨﺎﻭﻝ ﺍﻟﻔﺼﻞ ﺍﻷﻭﻝ ﺍﻟﻤﻔﺎﻫﻴﻢ ﺍﻷﺳﺎﺳﻴﺔ ﺛﻢ ﻳﻨﺘﻘﻞ ﺗﺪﺭﻳﺠﻴﺎً ﺇﻟﻰ ﺍﻟﻤﻮﺍﺿﻴﻊ ﺍﻟﻤﺘﻘﺪﻣﺔ.

ﺍﻟﻔﺼﻞ ﺍﻟﺜﺎﻧﻲ: ﺍﻟﺒﻴﺎﻧﺎﺕ ﻭﺍﻟﻤﺘﻐﻴﺮﺍﺕ

ﺍﻟﻔﺼﻞ ﺍﻟﺜﺎﻟﺚ: ﺍﻟﺘﺤﻜﻢ ﻓﻲ ﺍﻟﺘﺪﻓﻖ

ﺍﻟﻔﺼﻞ ﺍﻟﺮﺍﺑﻊ: ﺍﻟﺪﻭﺍﻝ ﻭﺍﻟﻮﺣﺪﺍﺕ

ﺍﻟﻔﺼﻞ ﺍﻟﺨﺎﻣﺲ: ﺍﻟﻤﺼﻔﻮﻓﺎﺕ ﻭﺍﻟﻘﻮﺍﺋﻢ

ﺍﻟﻔﺼﻞ ﺍﻟﺴﺎﺩﺱ: ﺍﻟﻨﺼﻮﺹ ﻭﺍﻟﺘﻨﺴﻴﻖ

ﺍﻟﻔﺼﻞ ﺍﻟﺴﺎﺑﻊ: ﺍﻟﻤﻠﻔﺎﺕ ﻭﺍﻟﻤﺪﺧﻼﺕ

ﺍﻟﻔﺼﻞ ﺍﻟﺜﺎﻣﻦ: ﺍﻟﺘﻌﺎﻣﻞ ﻣﻊ ﺍﻷﺧﻄﺎﺀ

ﺍﻟﻔﺼﻞ ﺍﻟﺘﺎﺳﻊ: ﺍﻟﻜﺎﺋﻨﺎﺕ ﻭﺍﻟﺒﻨﺎﺀ

ﺍﻟﻔﺼﻞ ﺍﻟﻌﺎﺷﺮ: ﺍﻟﻮﺭﺍﺛﺔ ﻭﺍﻟﺘﺮﻛﻴﺐ

ﺍﻟﻔﺼﻞ ﺍﻟﺤﺎﺩﻱ ﻋﺸﺮ: ﺍﻟﻤﺠﻤﻮﻋﺎﺕ ﻭﺍﻟﺨﺮﺍﺋﻂ

ﺍﻟﻔﺼﻞ ﺍﻟﺜﺎﻧﻲ ﻋﺸﺮ: ﺍﻟﺘﺰﺍﻣﻦ ﻭﺍﻟﻤﻌﺎﻟﺠﺔ ﺍﻟﻤﺘﻮﺍﺯﻳﺔ

ﺍﻟﻔﺼﻞ ﺍﻟﺜﺎﻟﺚ ﻋﺸﺮ: ﺍﻟﺸﺒﻜﺎﺕ ﻭﺍﻻﺗﺼﺎﻝ

ﺍﻟﻔﺼﻞ ﺍﻟﺮﺍﺑﻊ ﻋﺸﺮ: ﺍﻟﻤﺼﺎﺩﻗﺔ ﻭﺍﻟﺘﺸﻔﻴﺮ

ﺍﻟﻔﺼﻞ ﺍﻟﺨﺎﻣﺲ ﻋﺸﺮ: ﺍﻟﺘﺤﺴﻴﻦ ﻭﺍﻟﻘﻴﺎﺱ

ﺍﻟﻔﺼﻞ ﺍﻟﺴﺎﺩﺱ ﻋﺸﺮ: ﺍﻟﻨﺸﺮ ﻭﺍﻟﺘﻮﺯﻳﻊ

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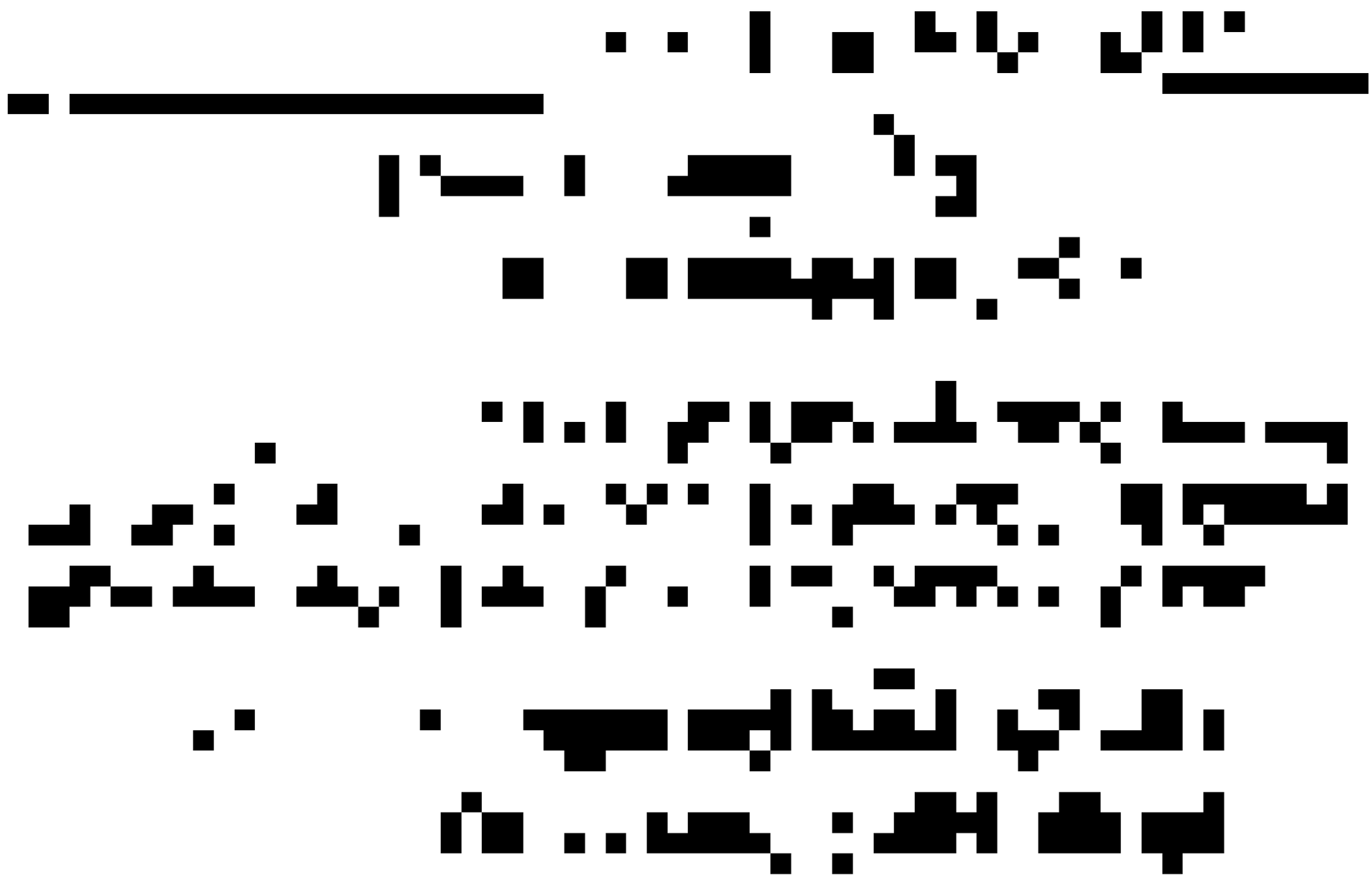

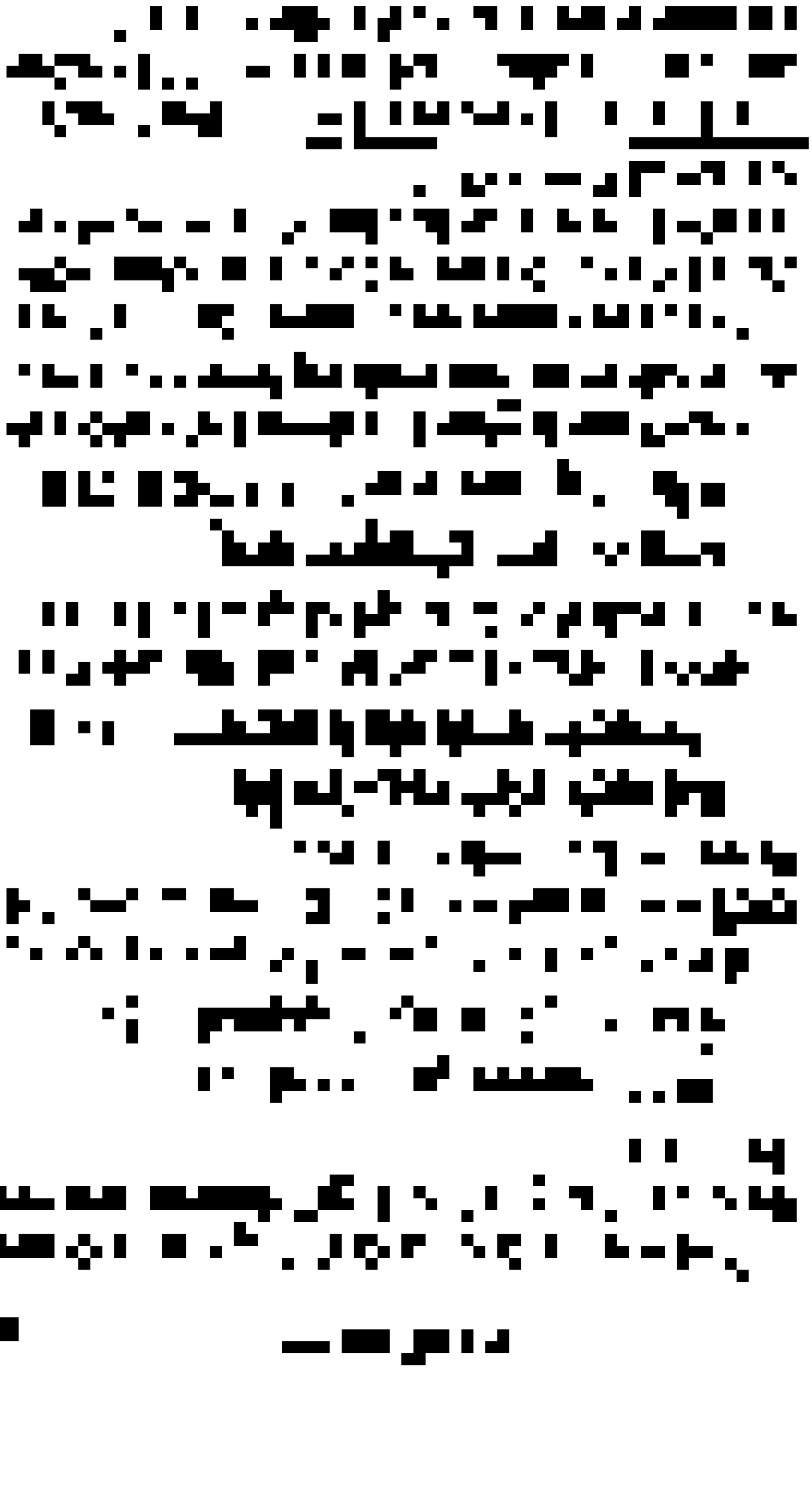

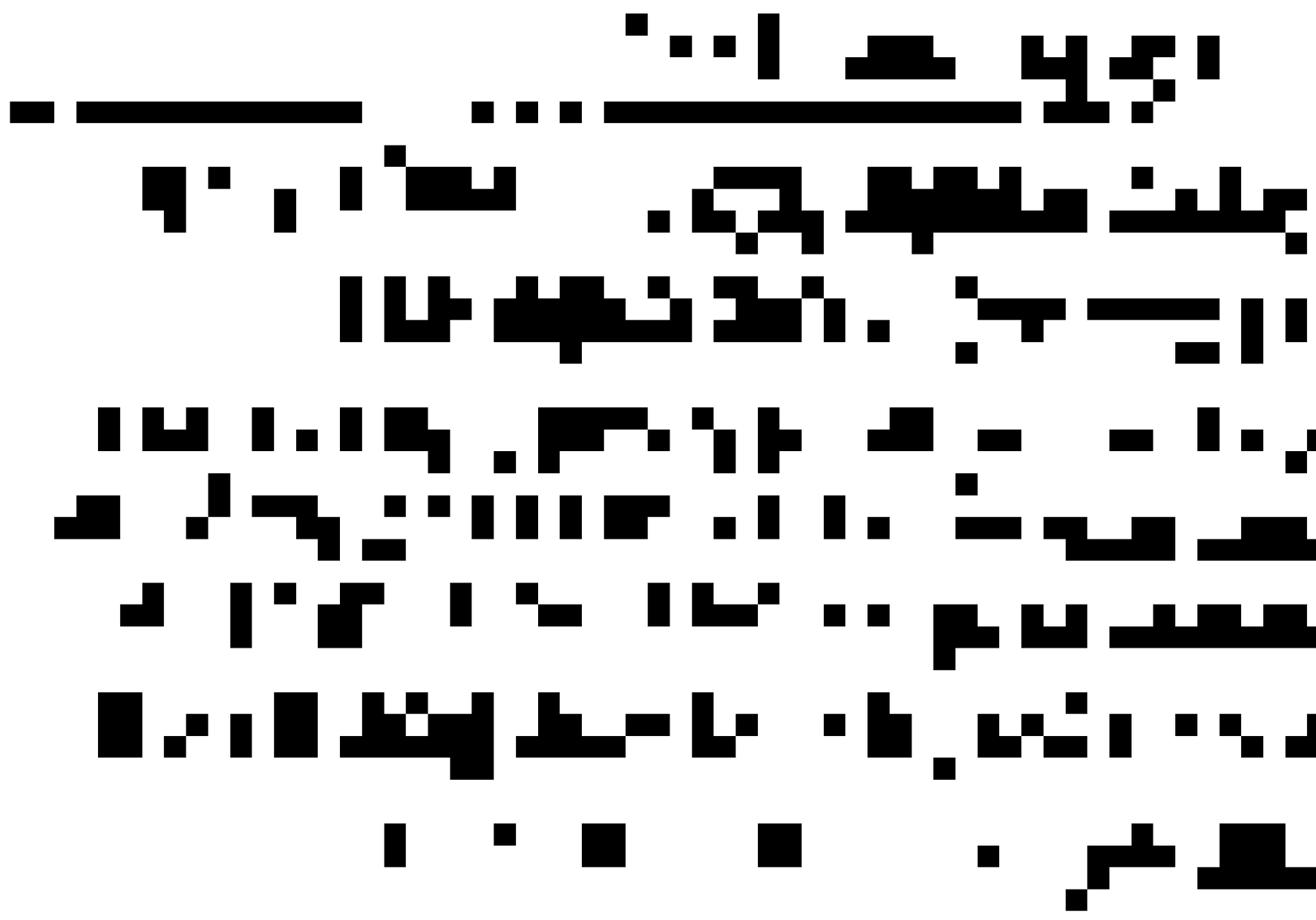

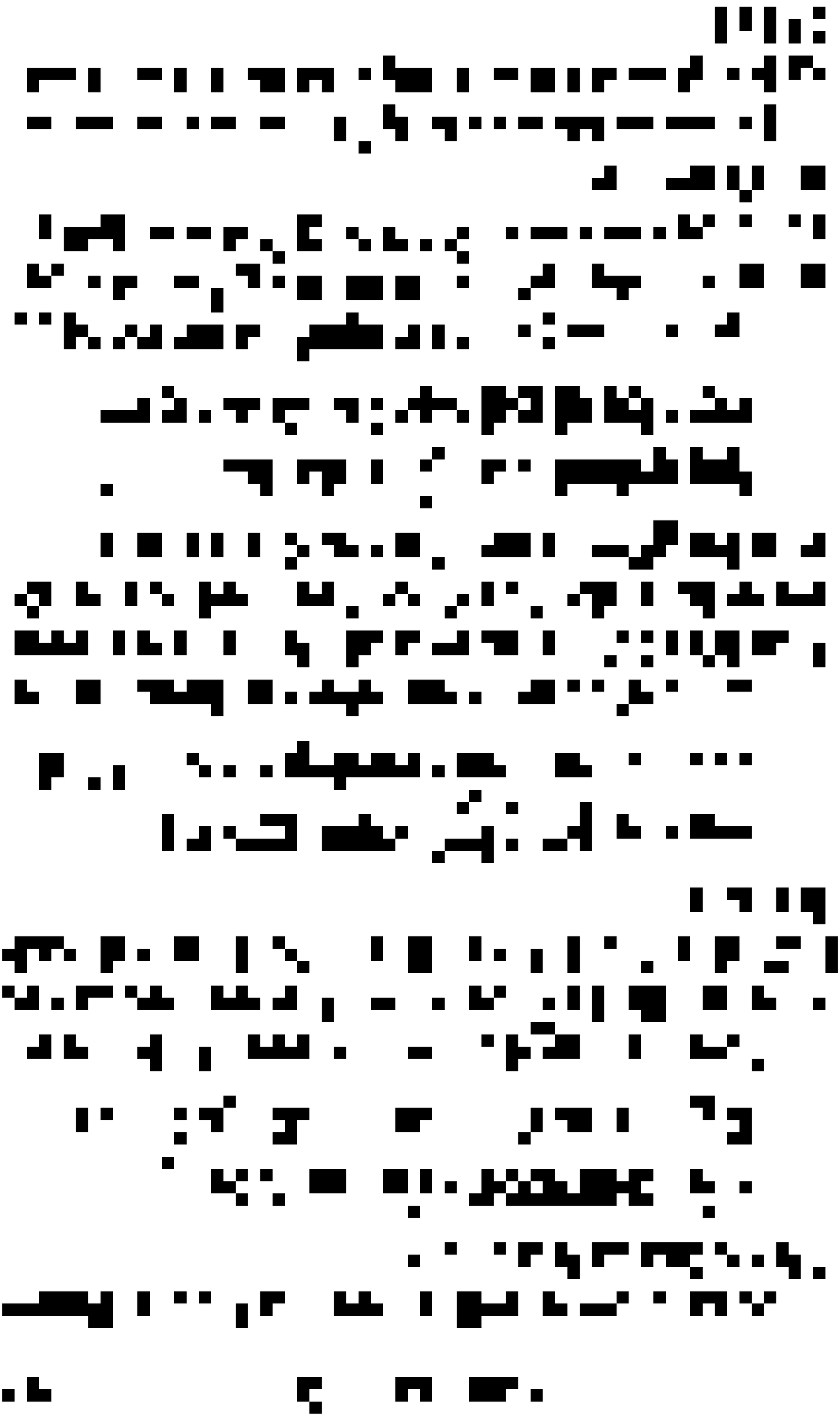

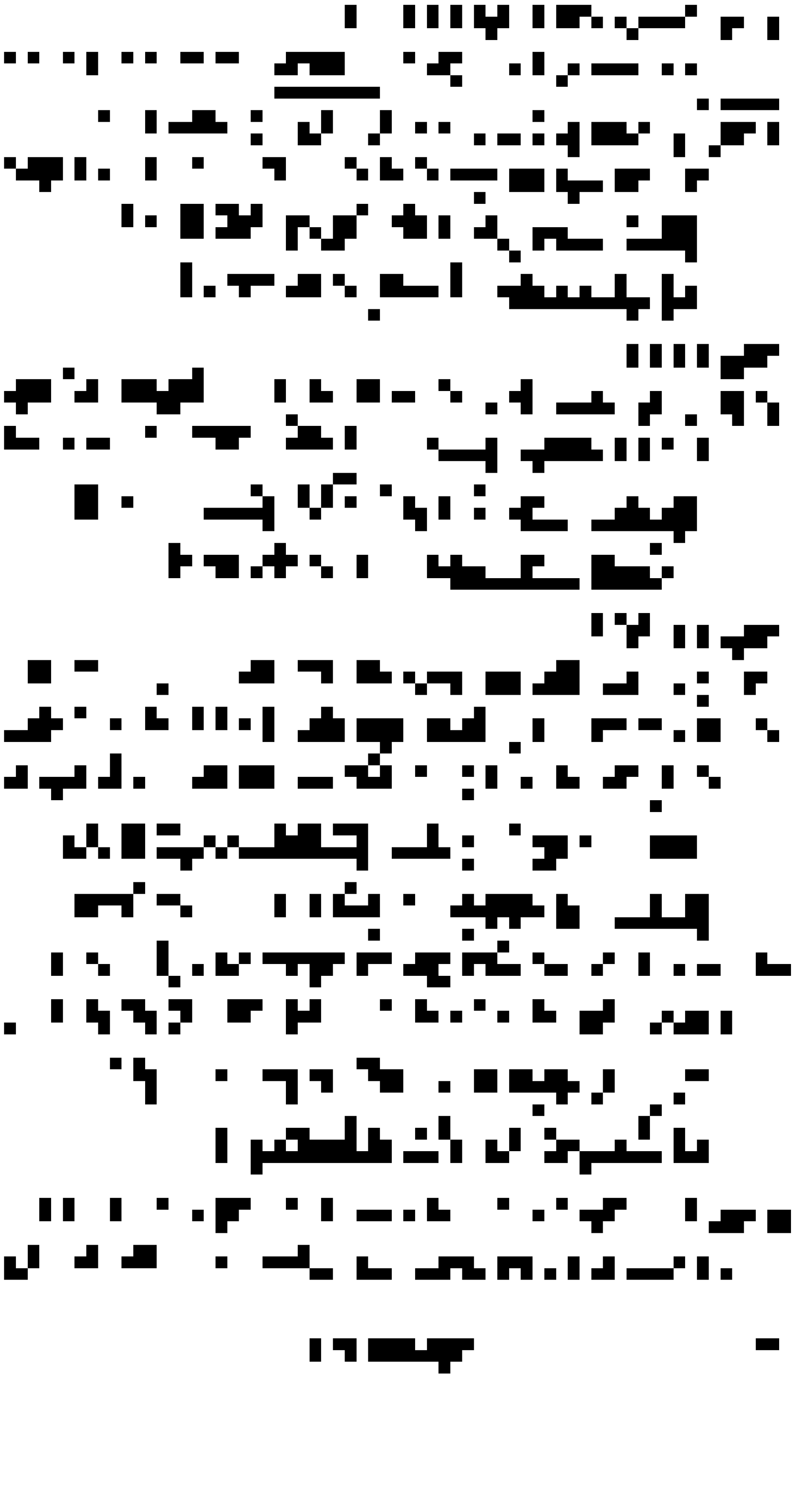

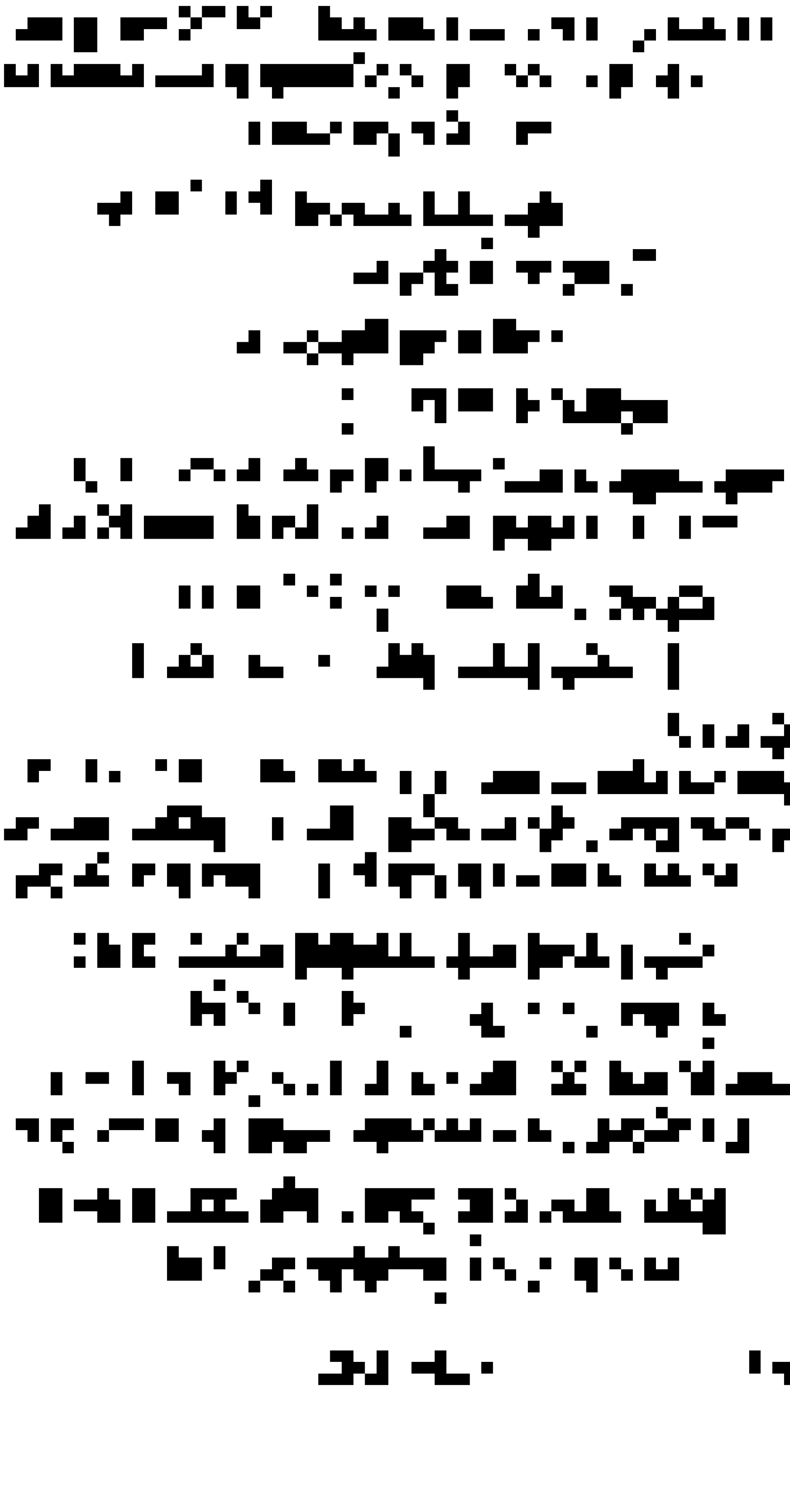

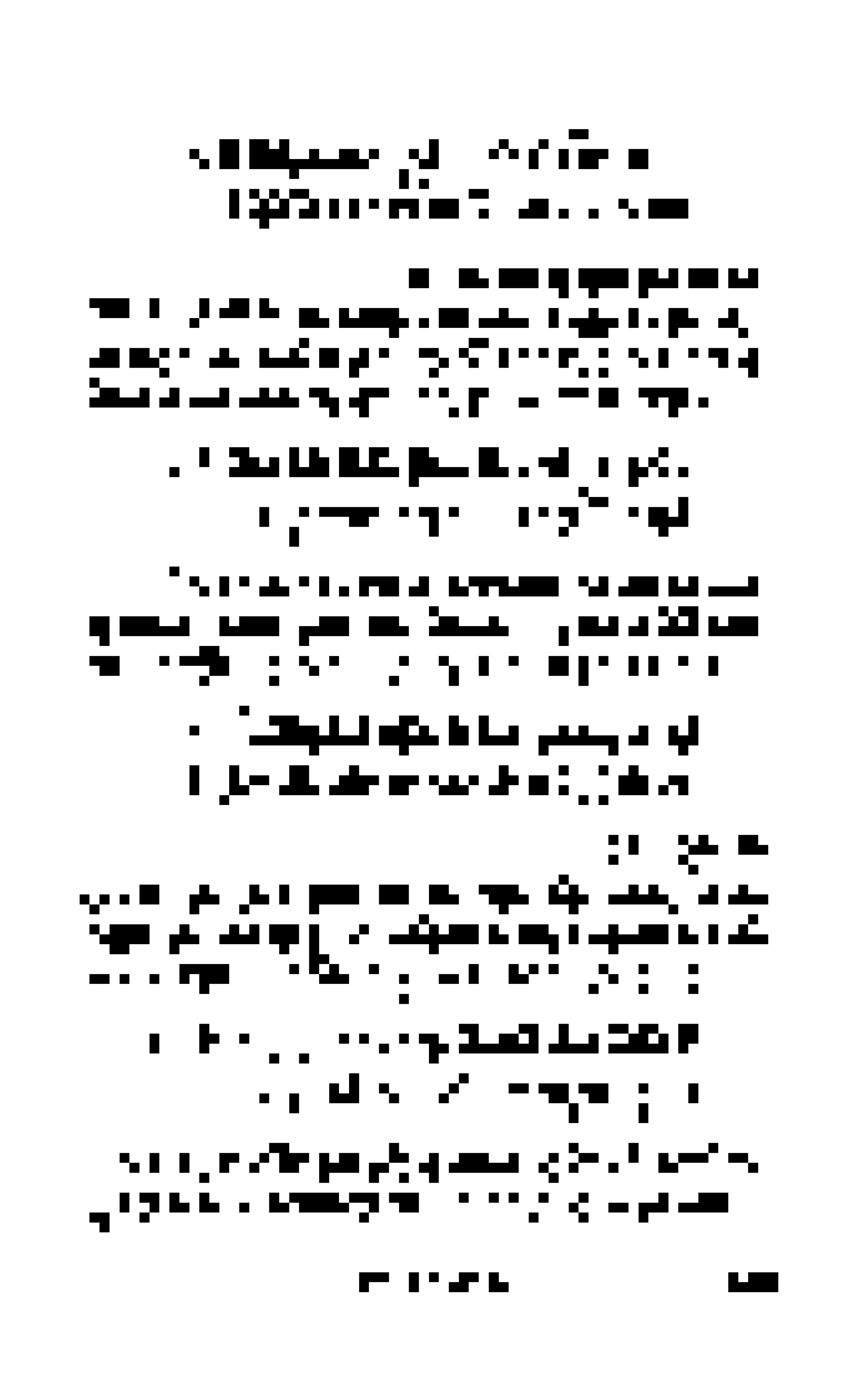

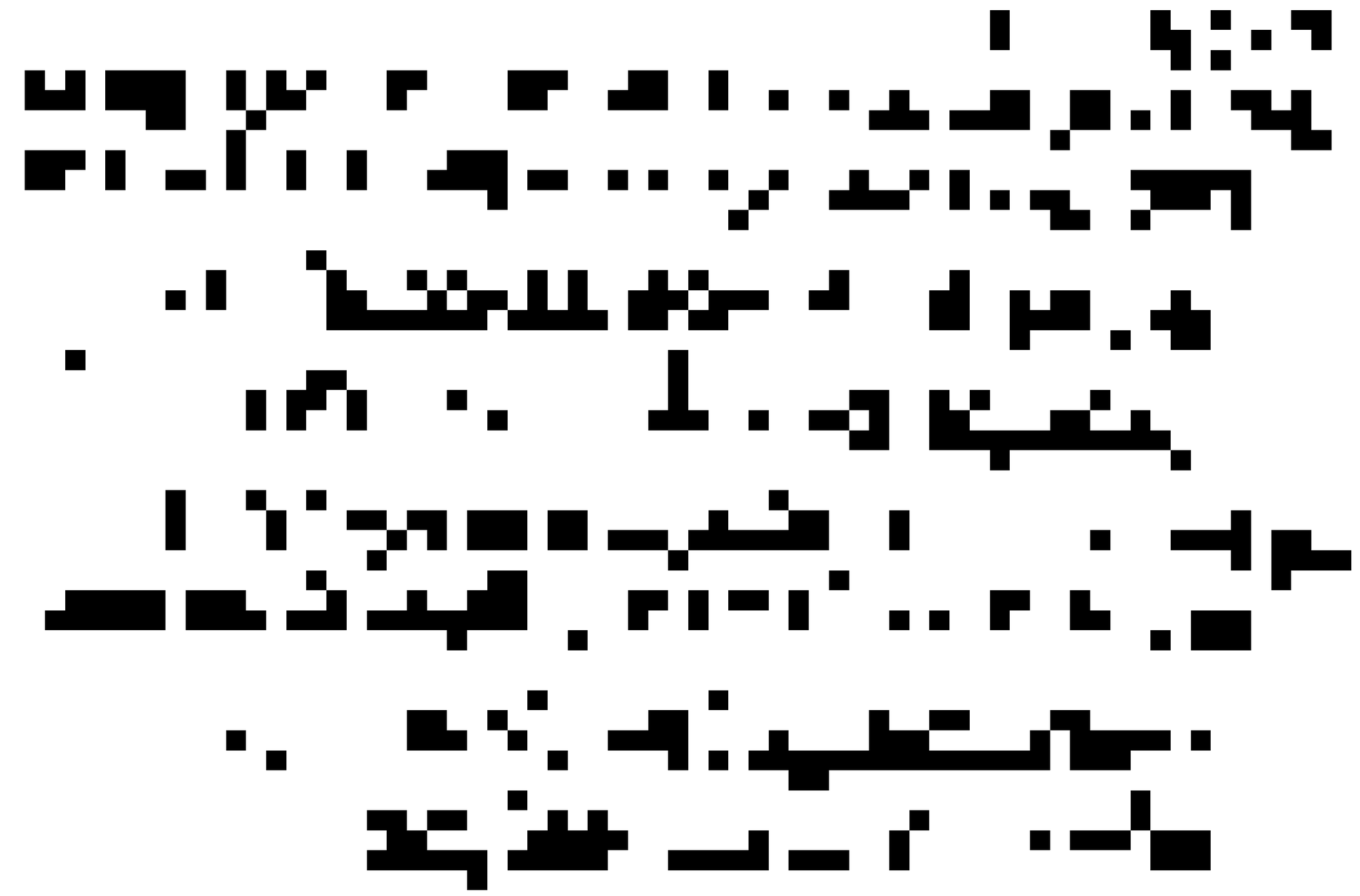

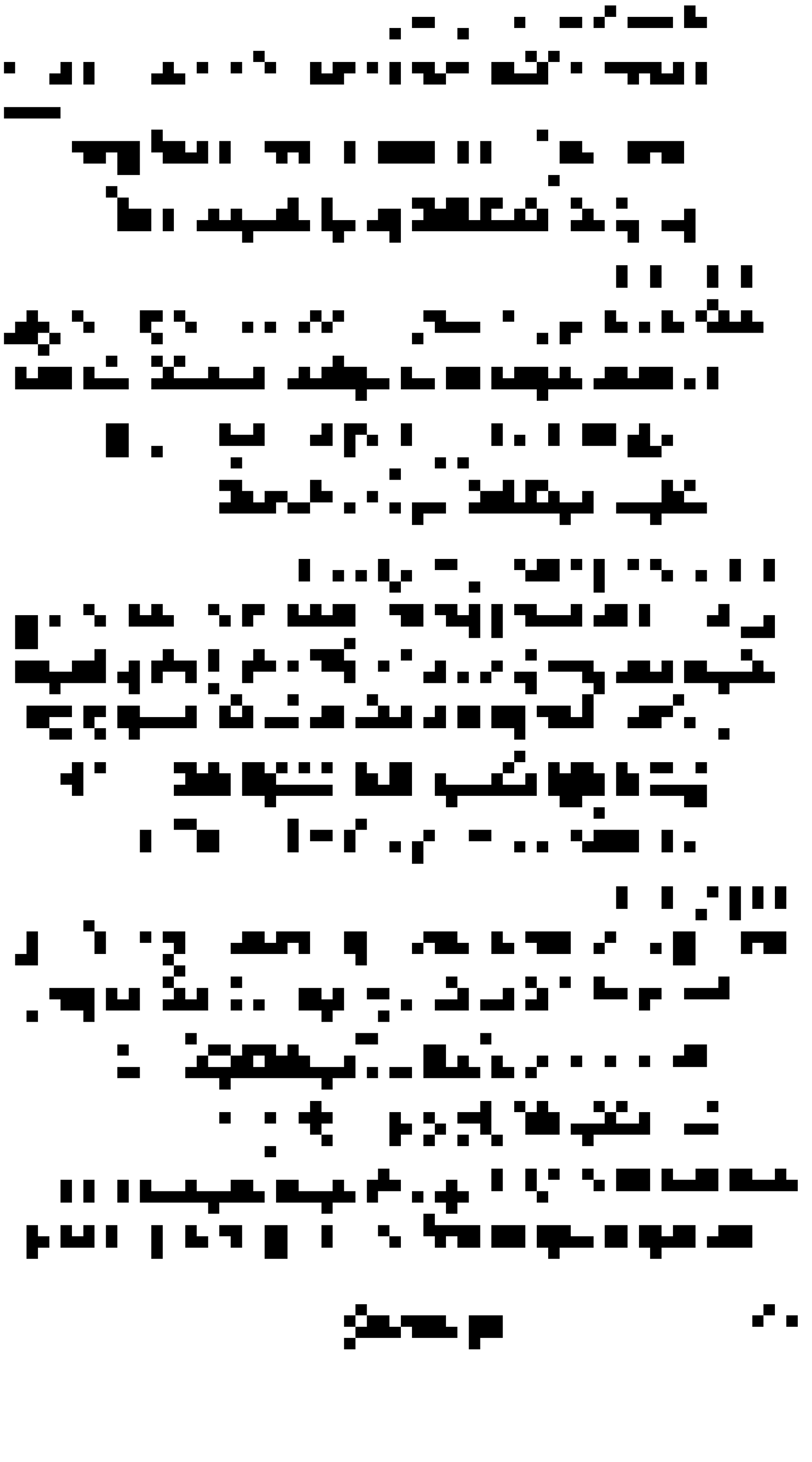

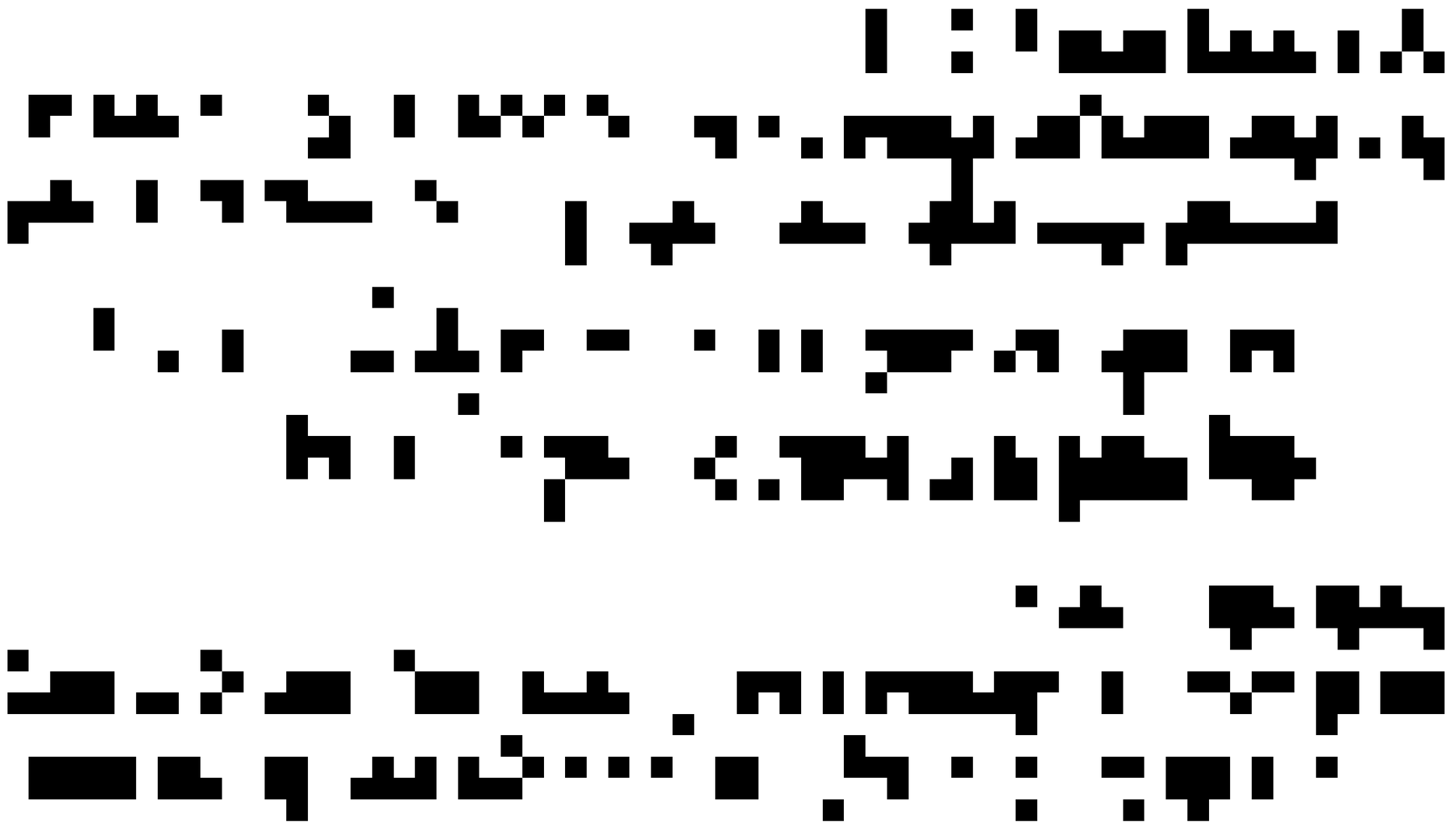

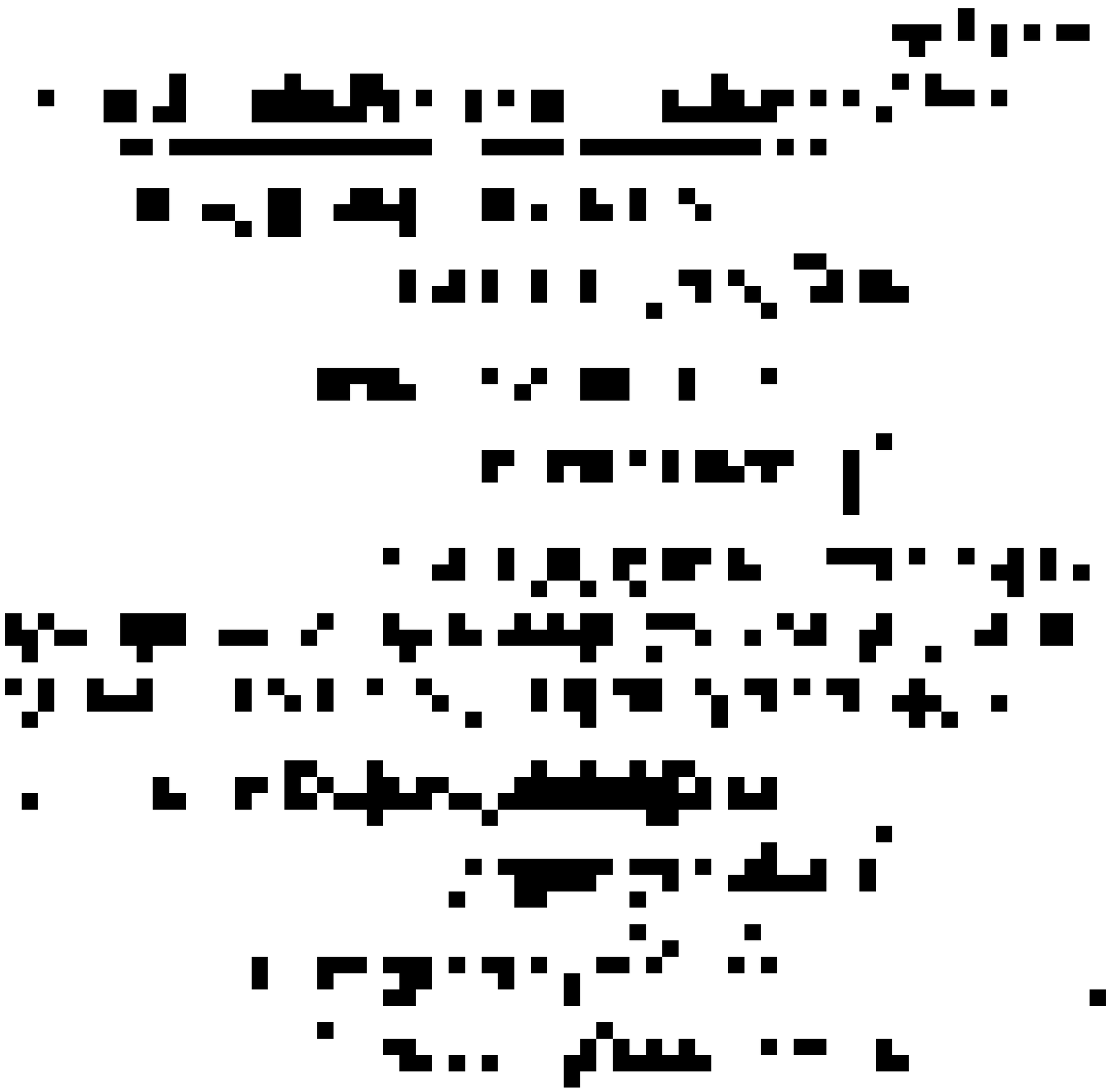

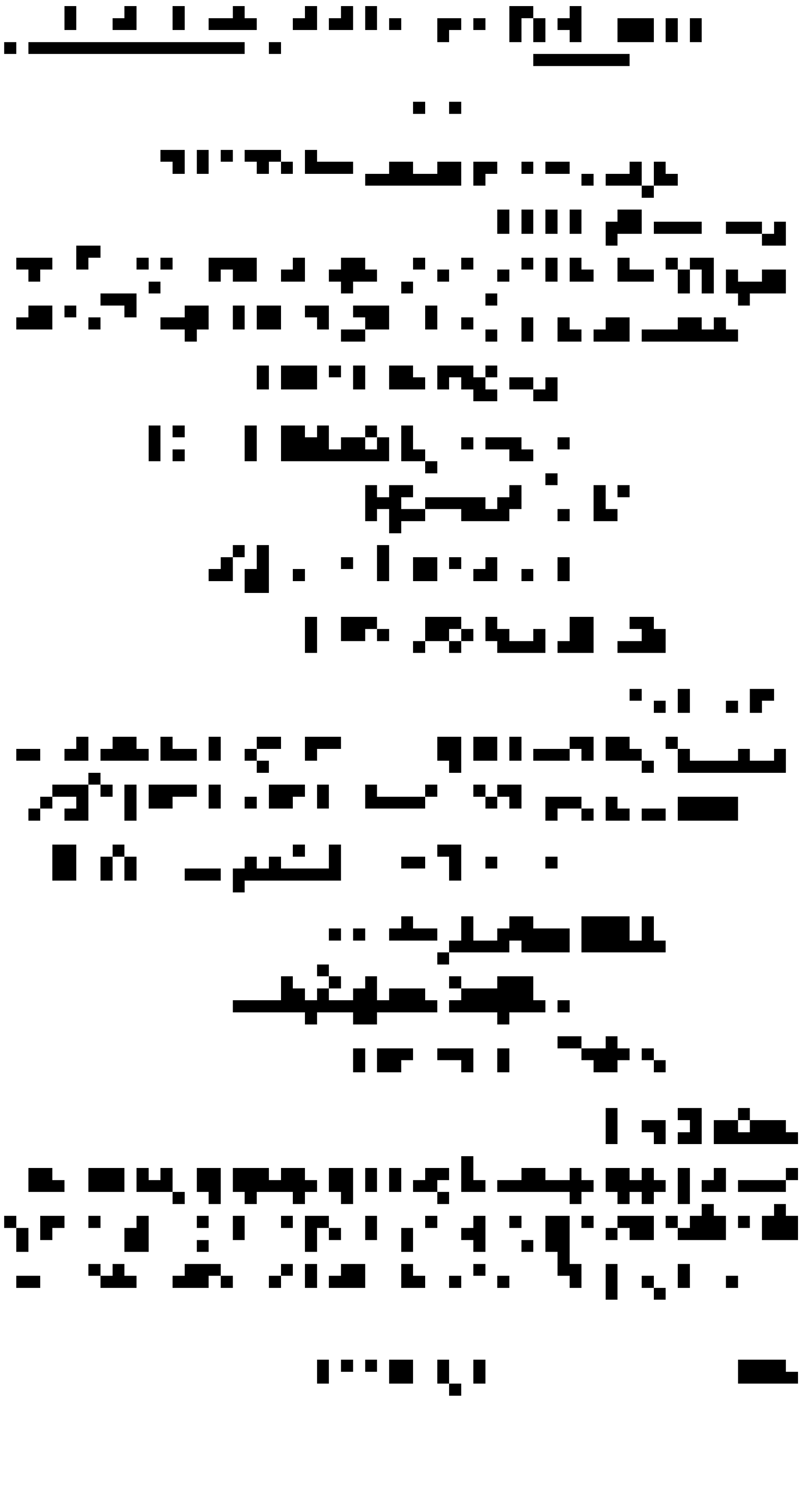

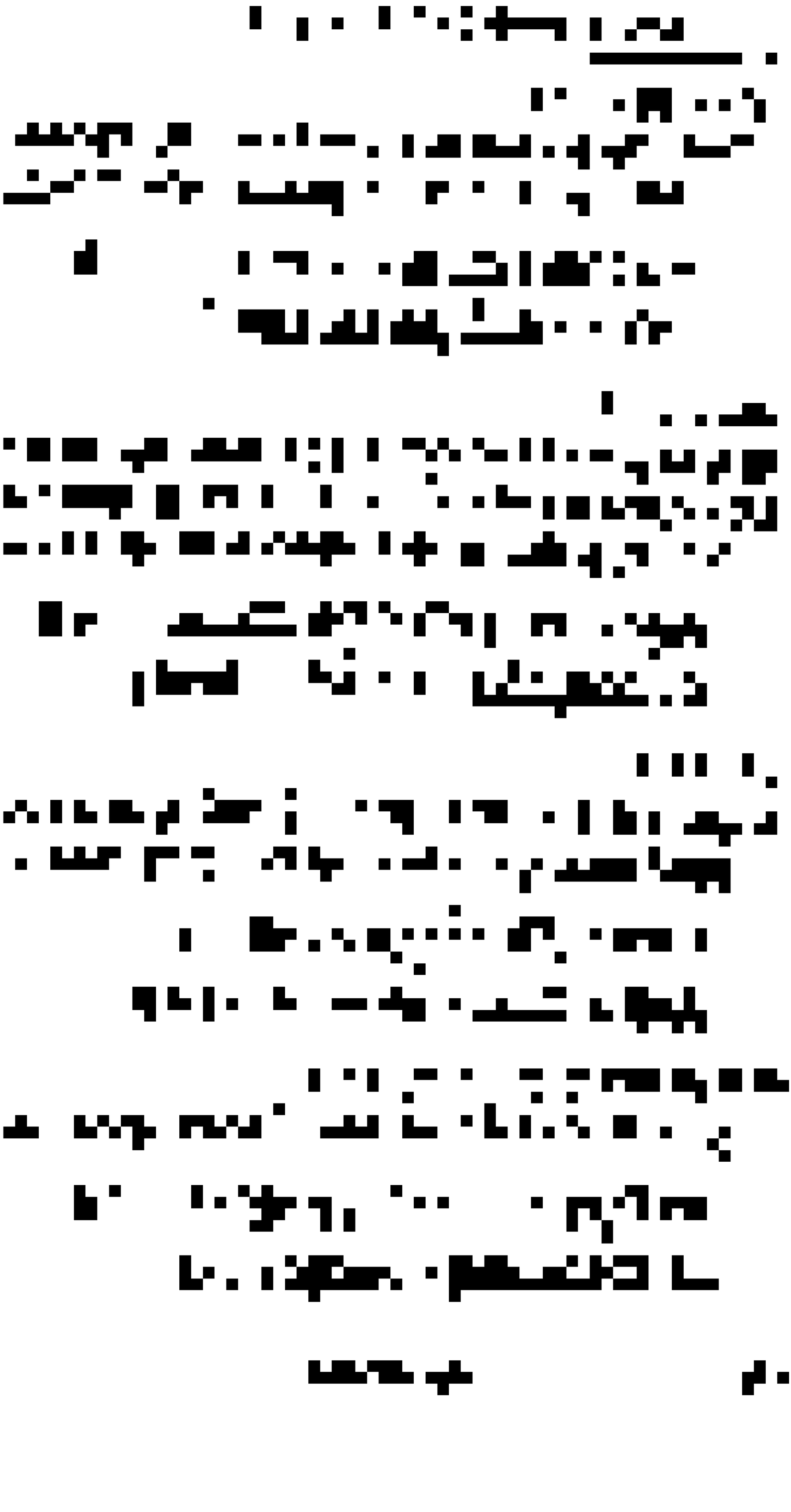

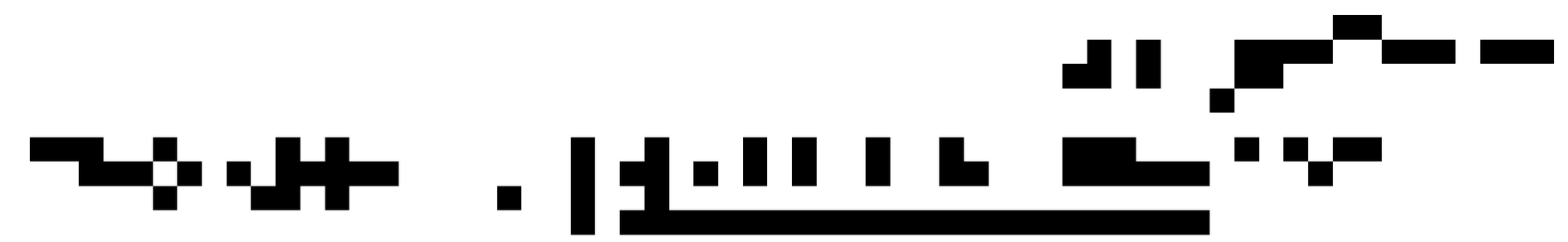

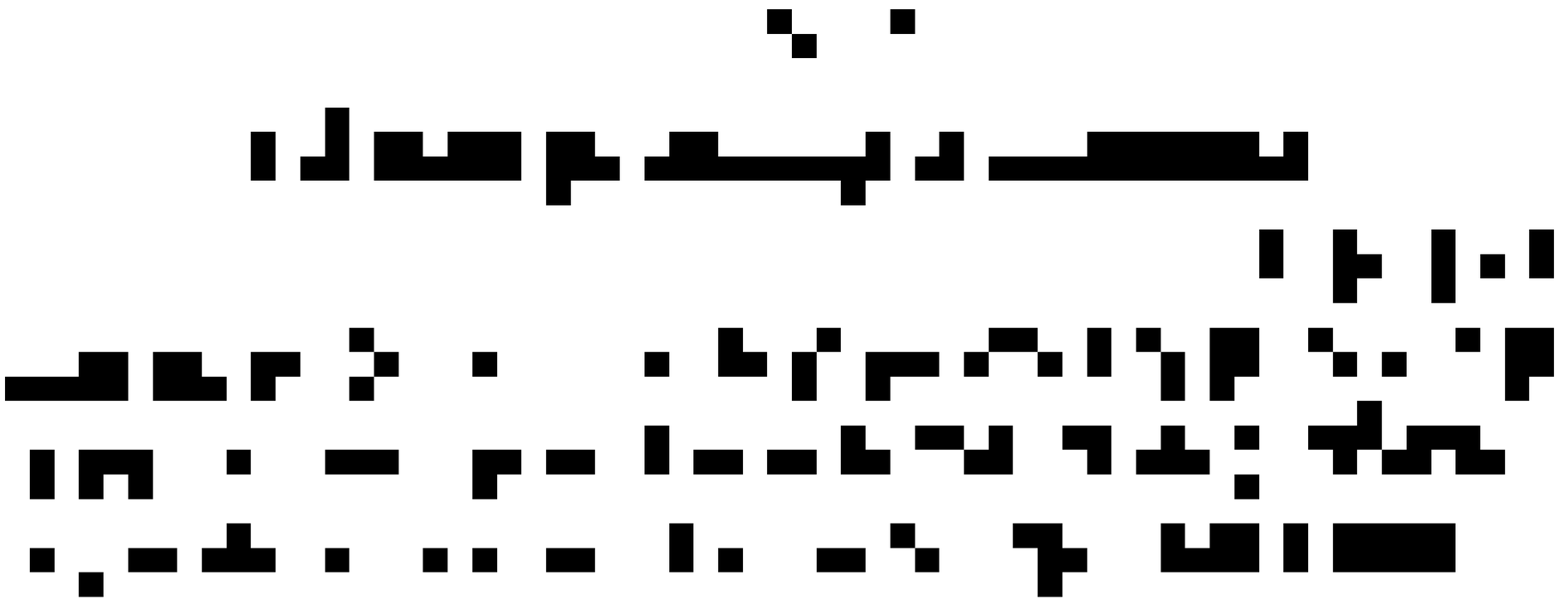

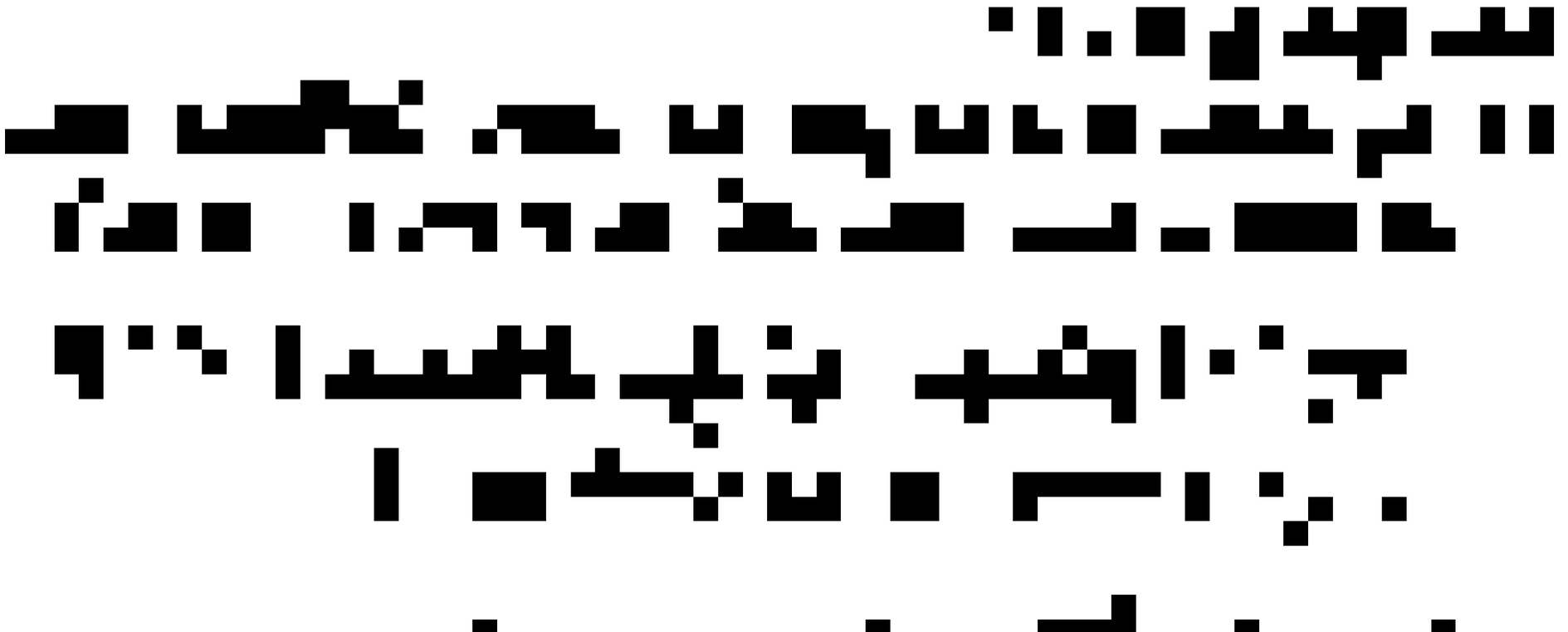

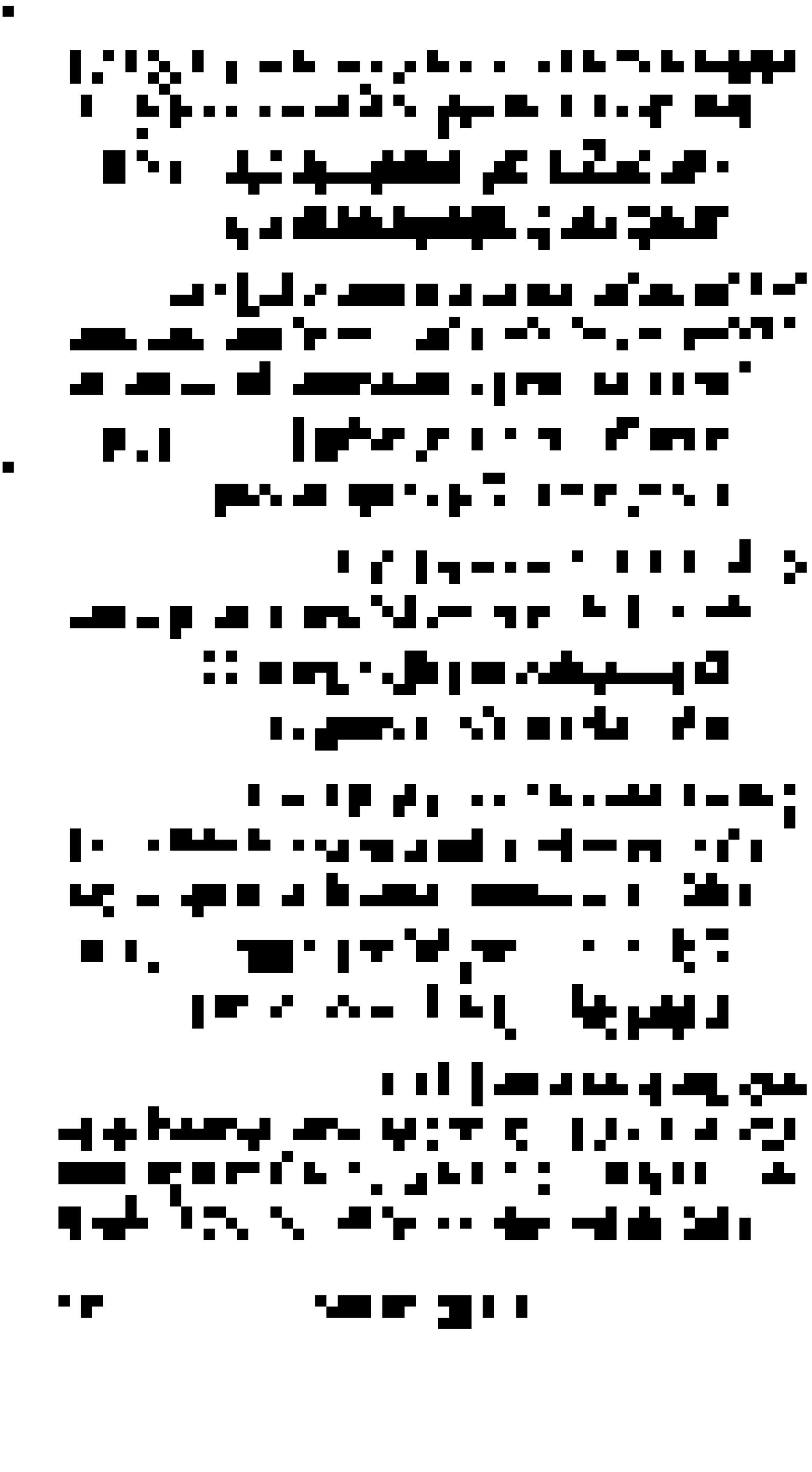

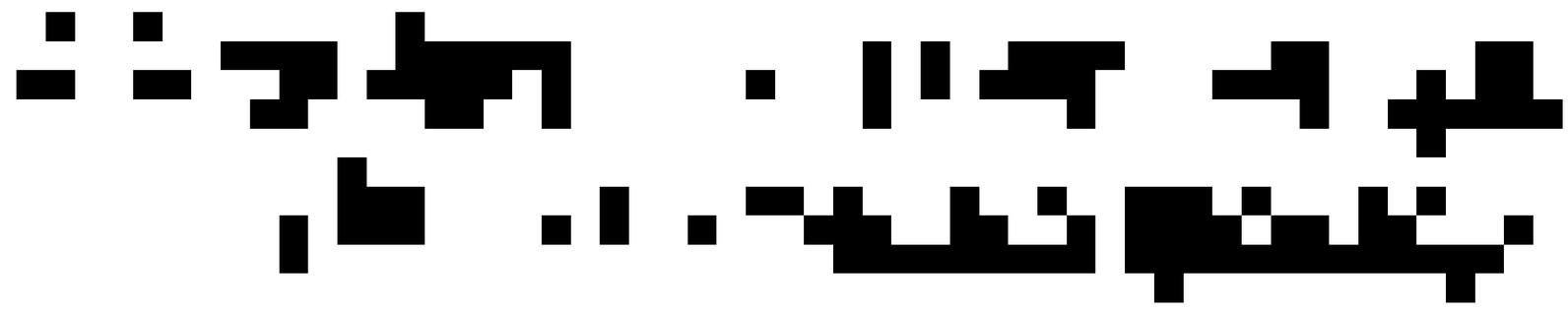

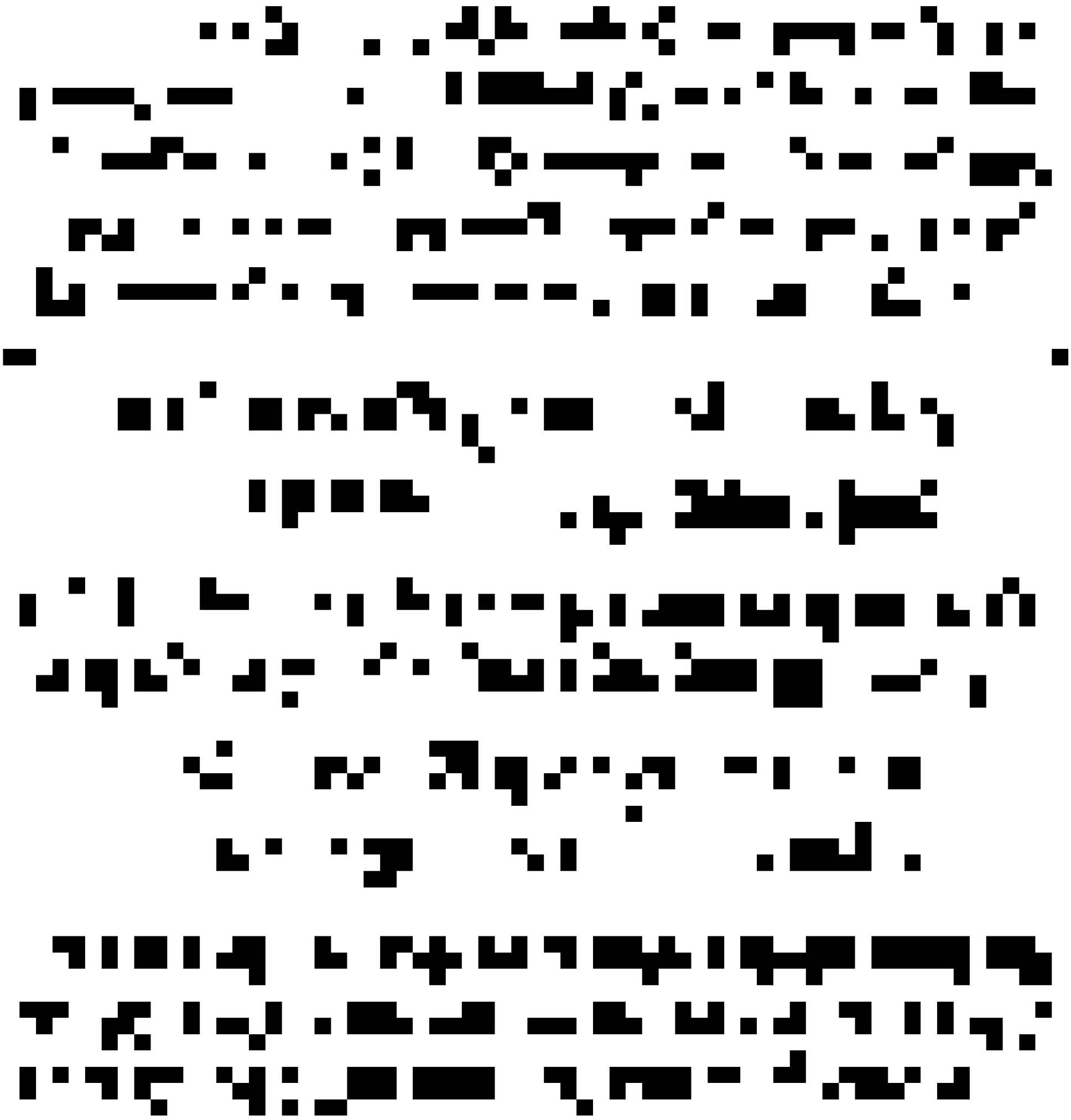

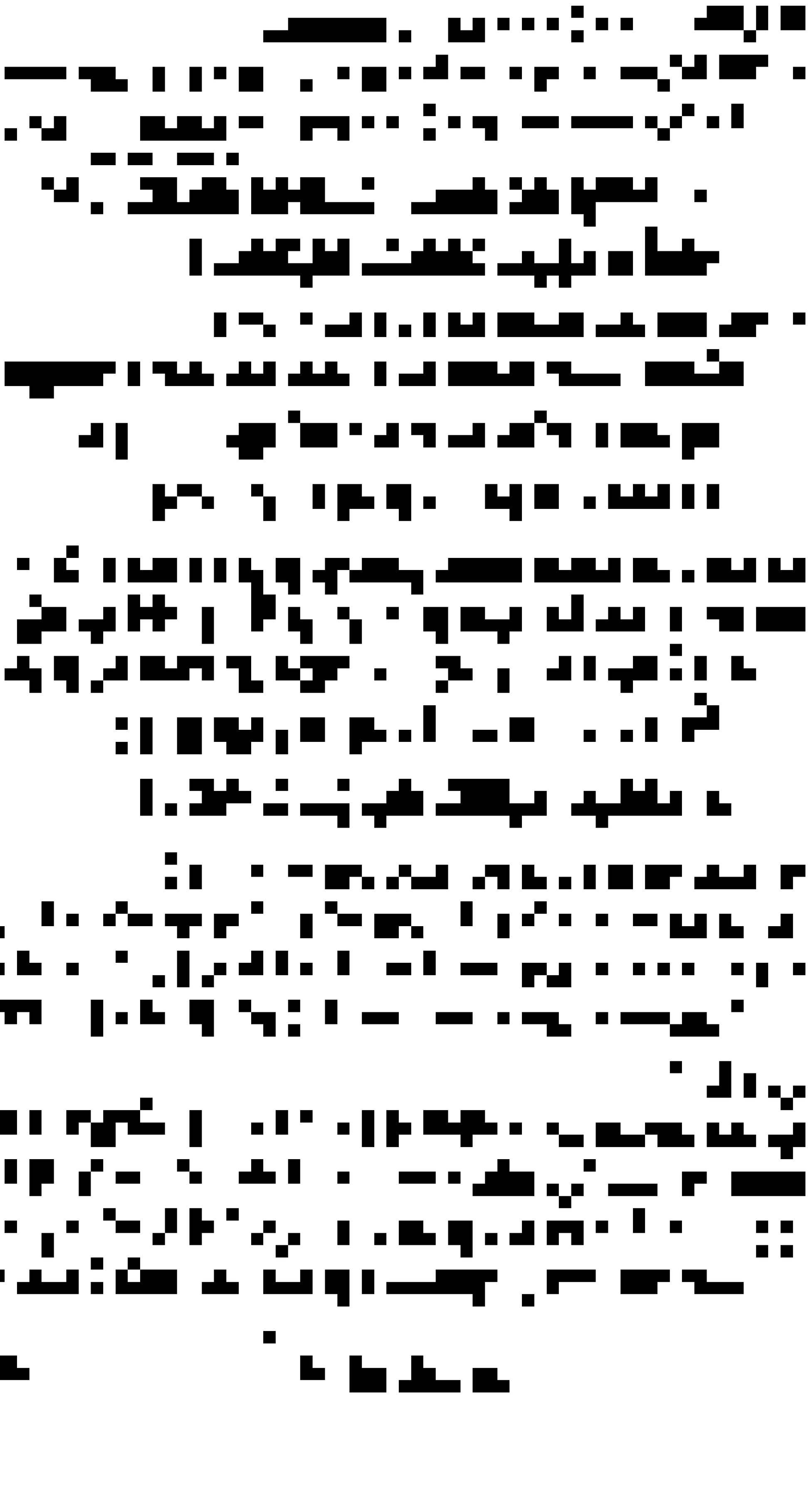

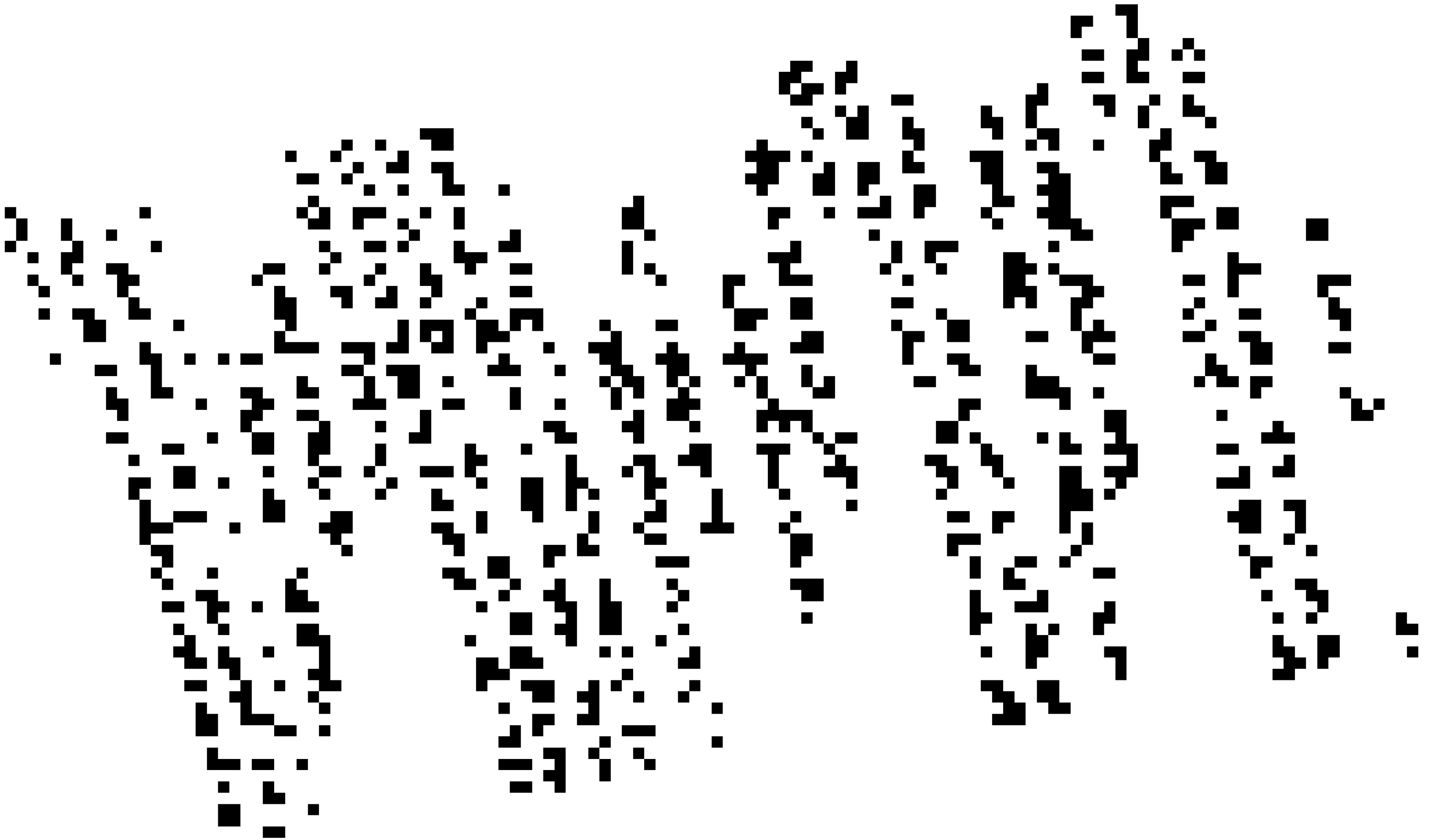

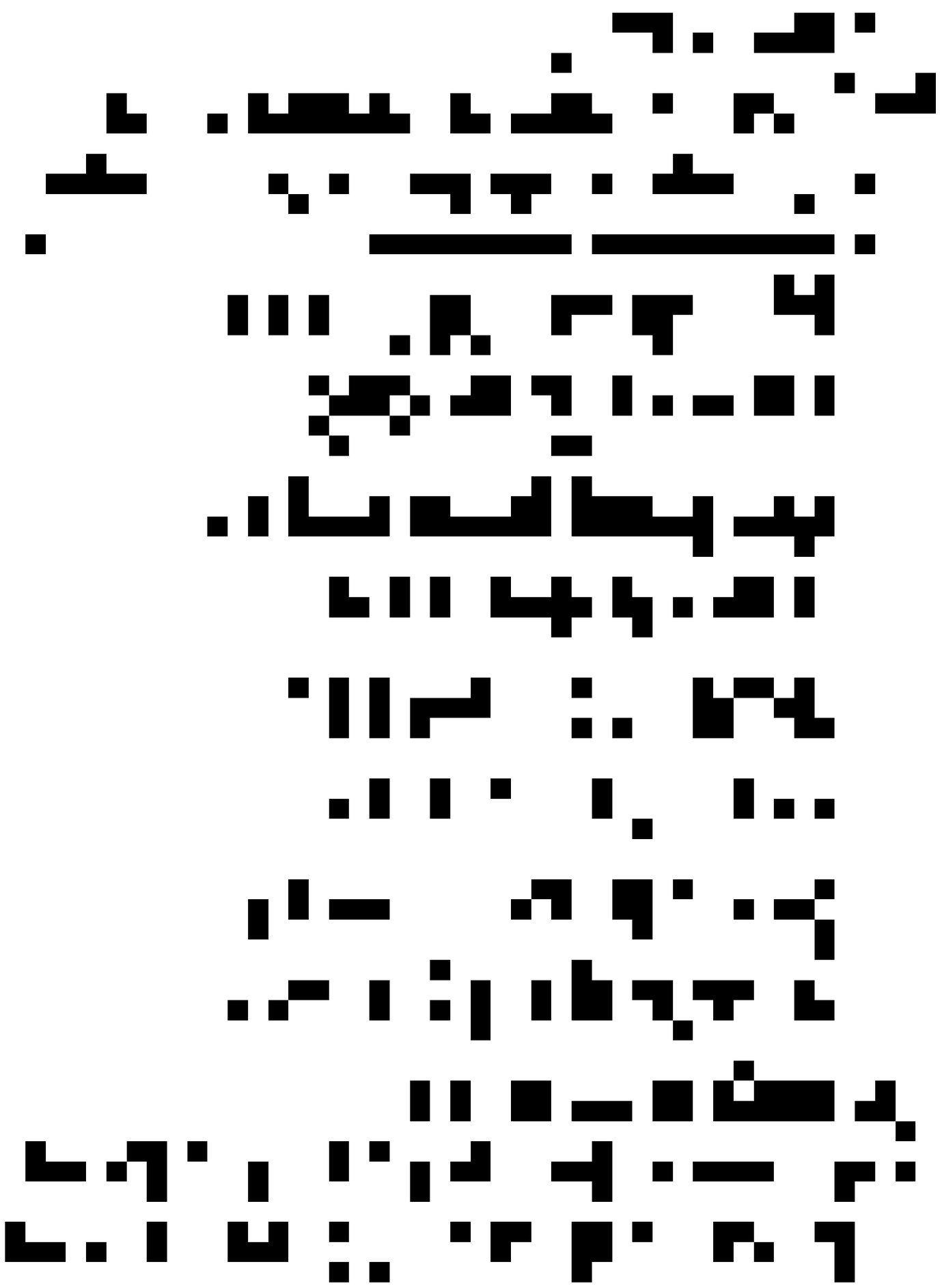

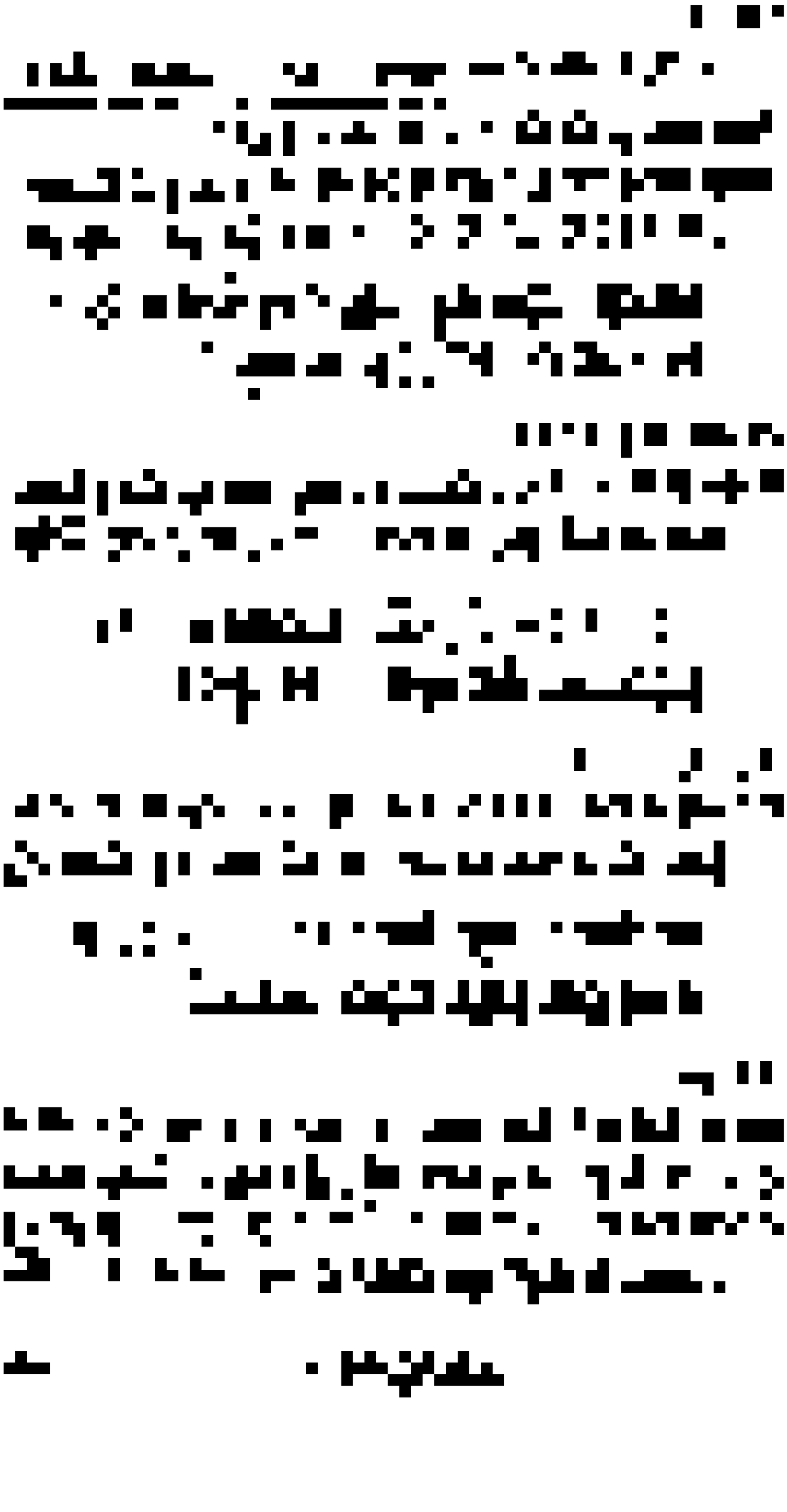

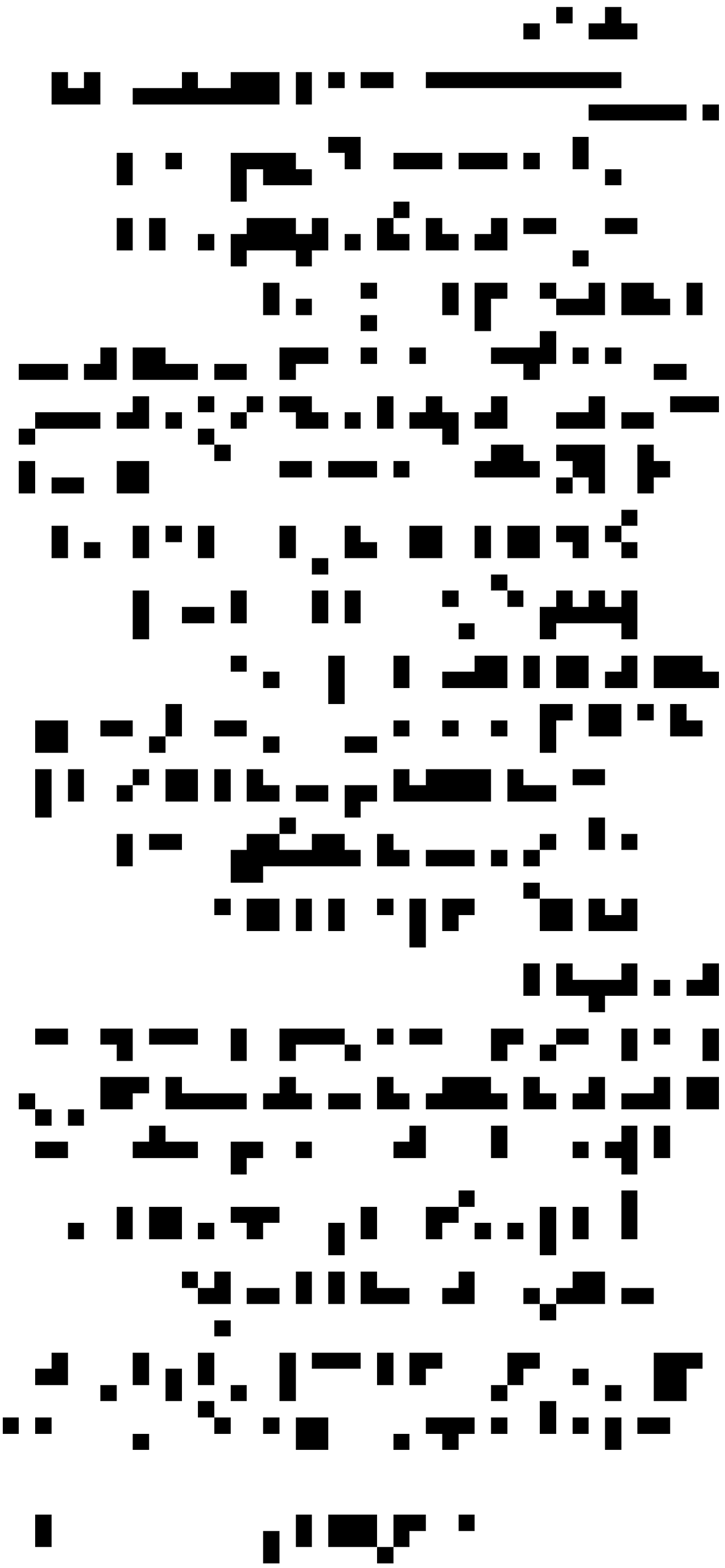

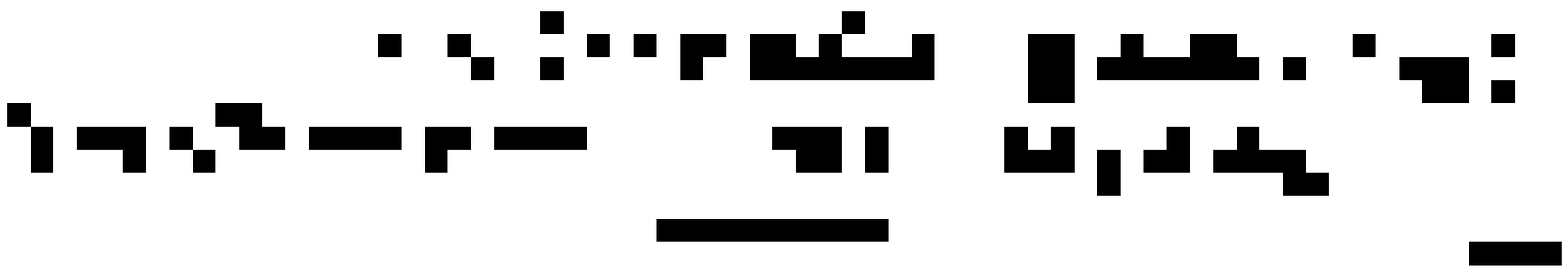

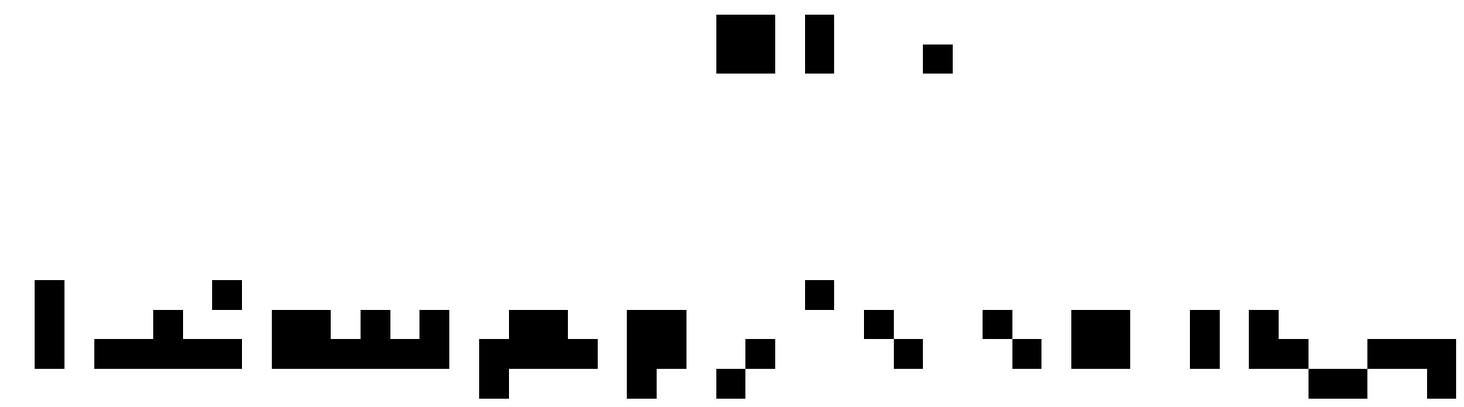

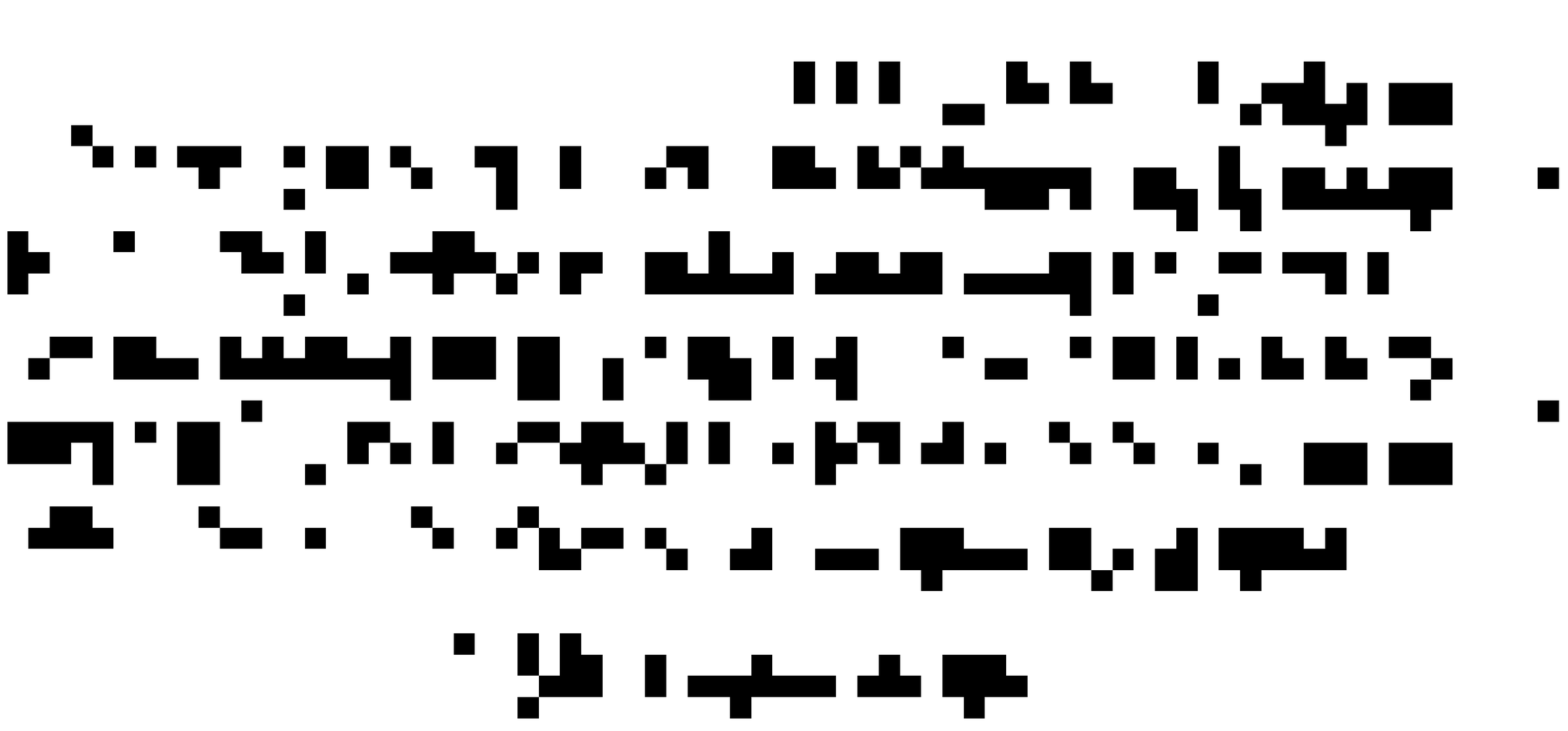

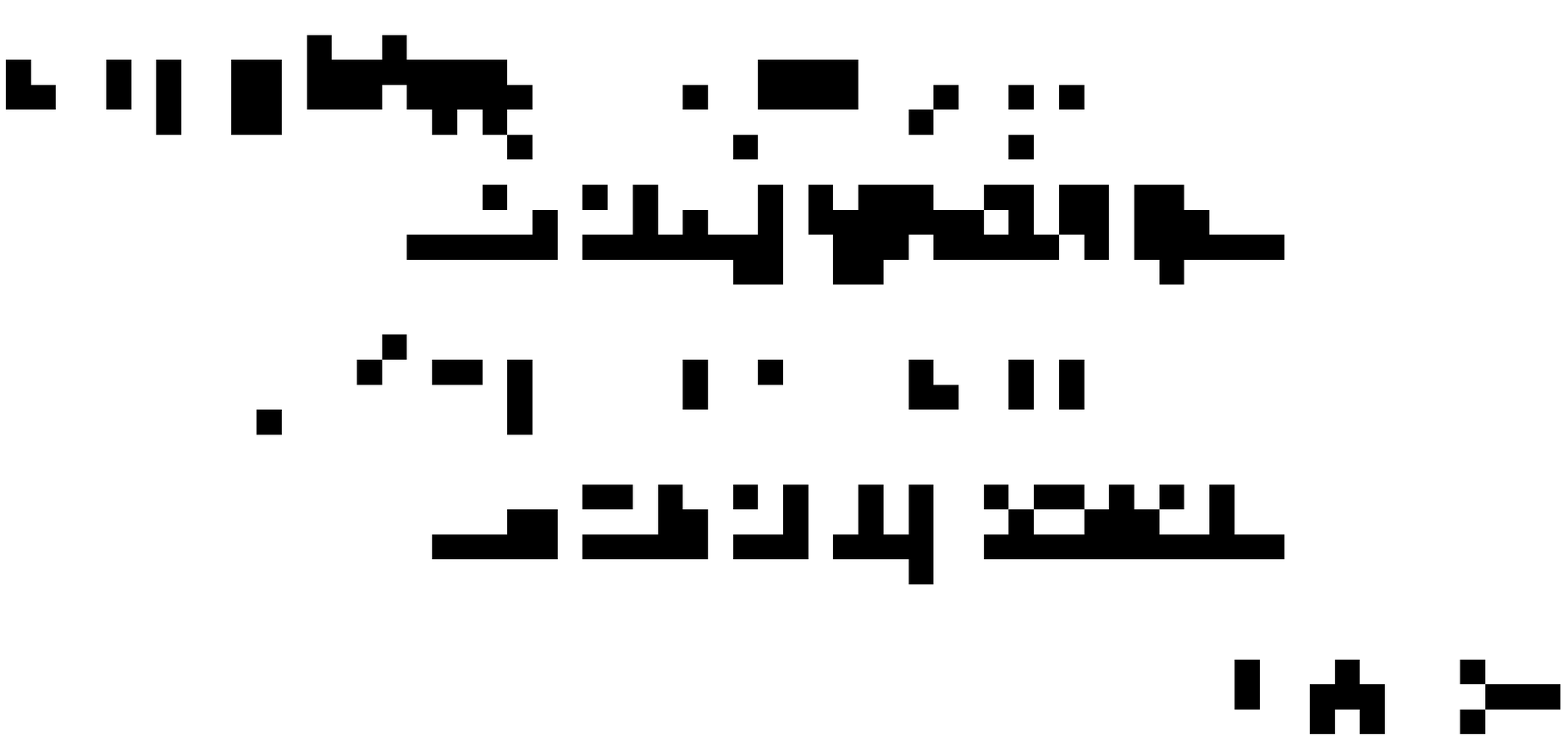

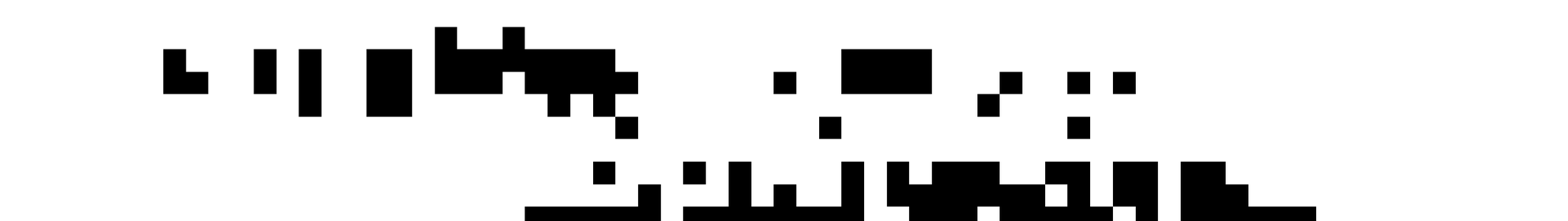

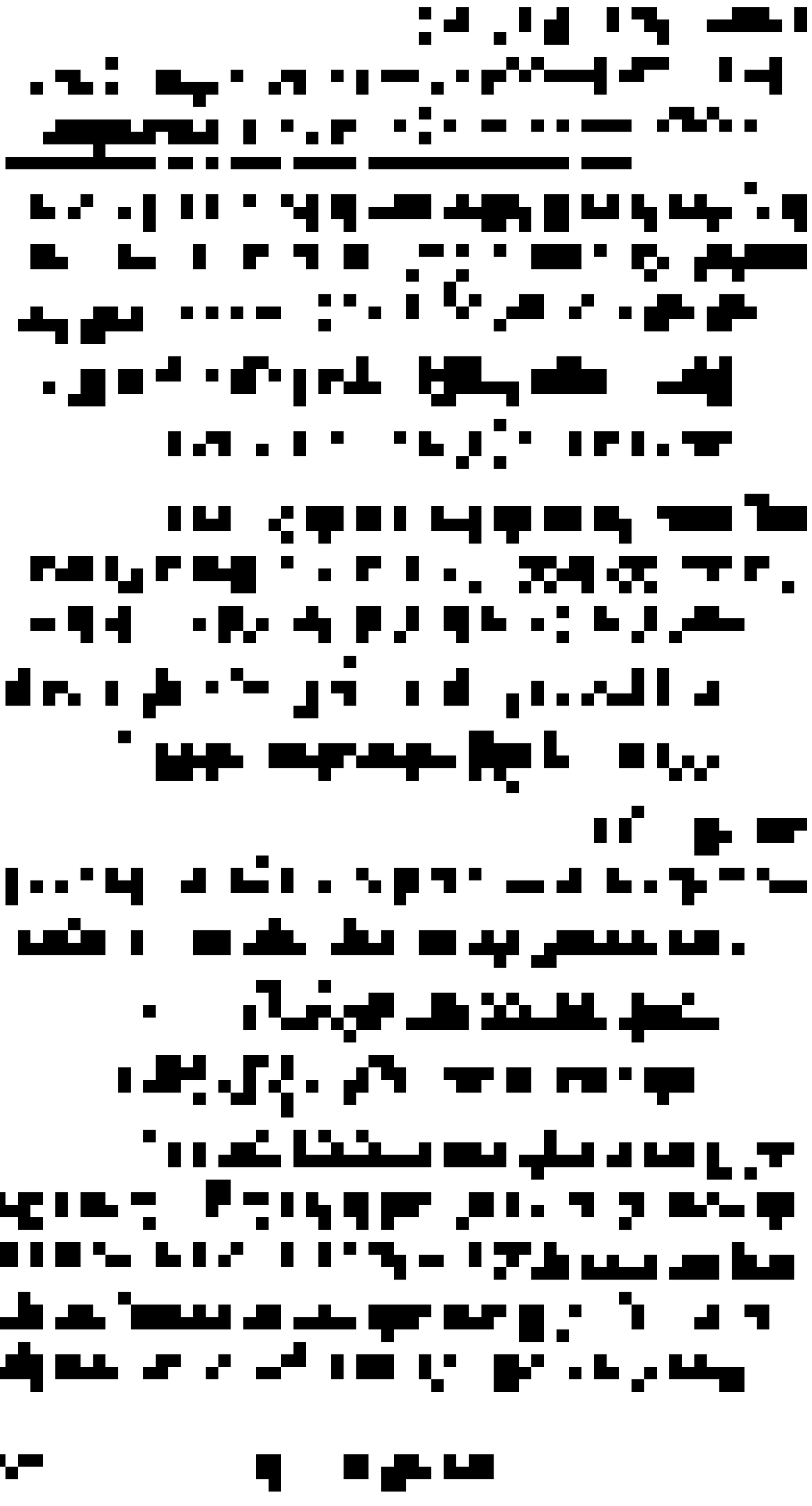

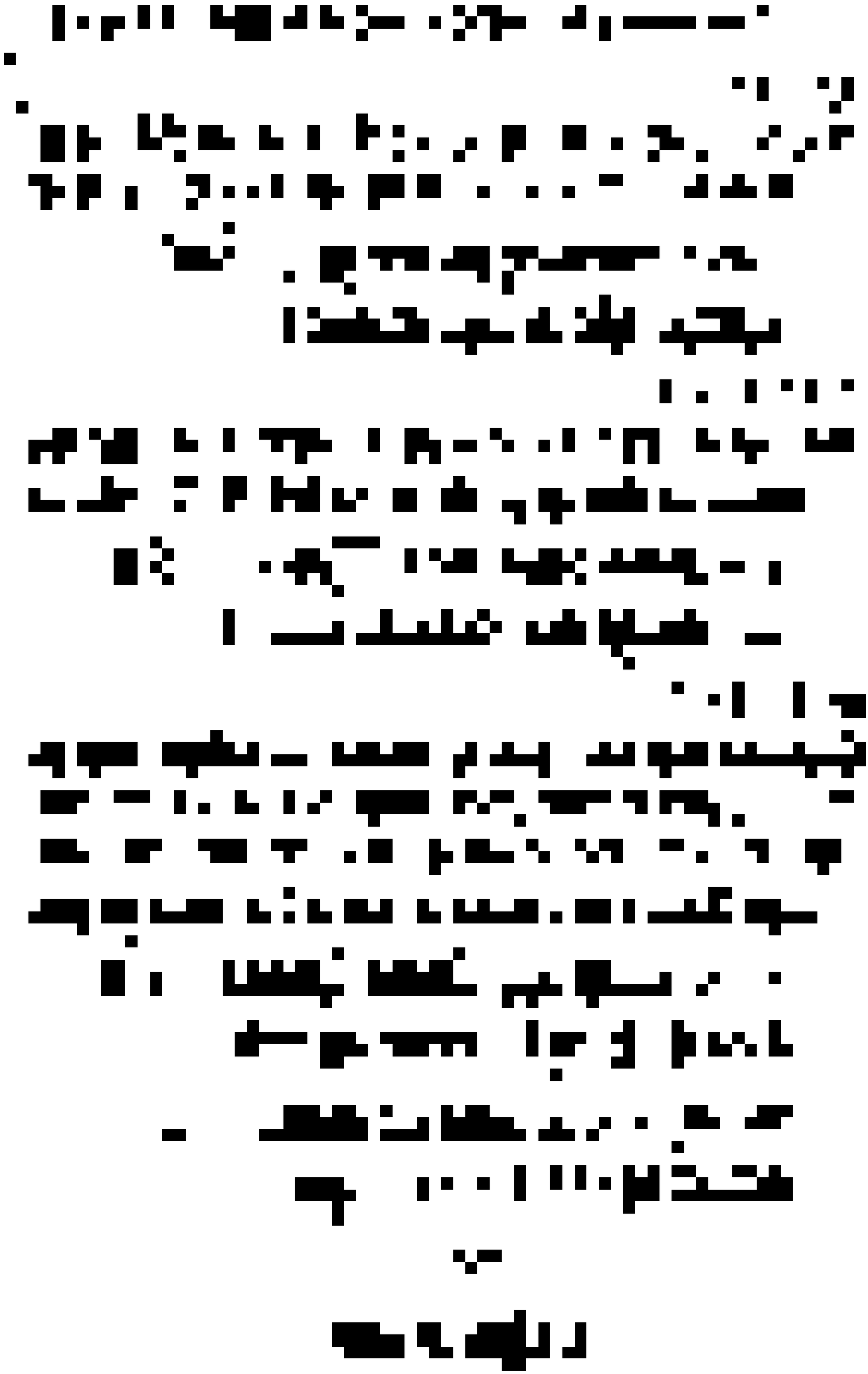

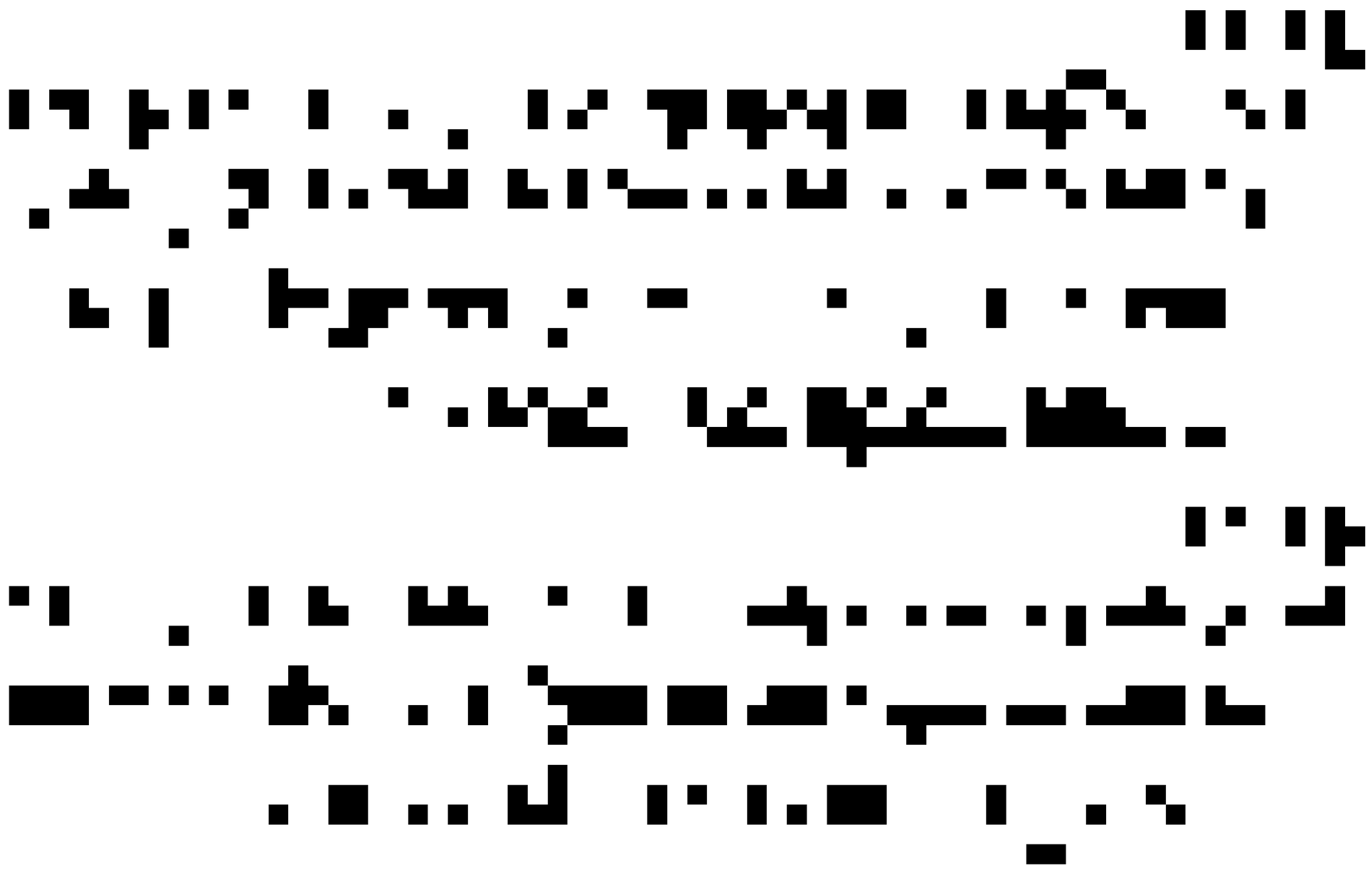

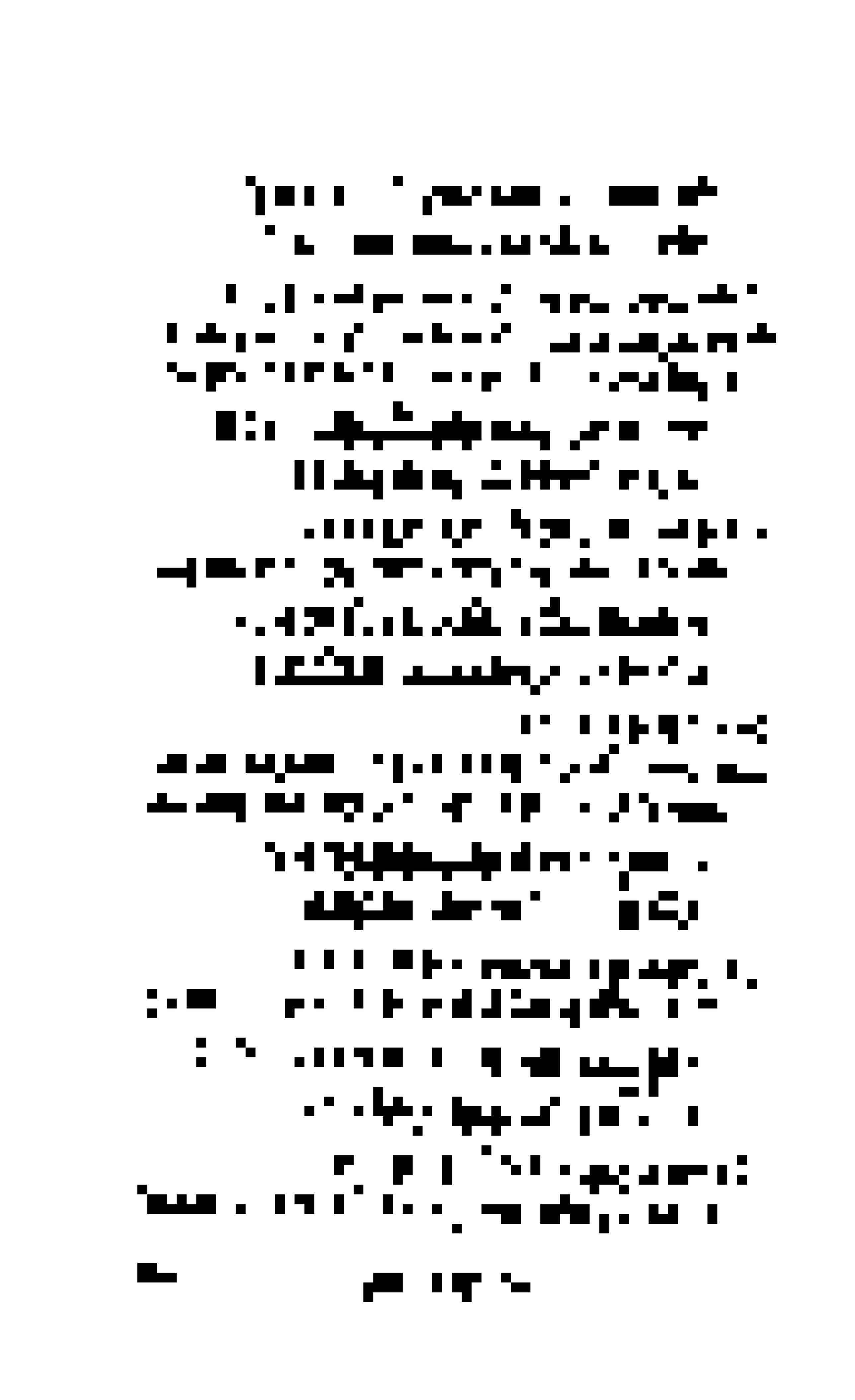

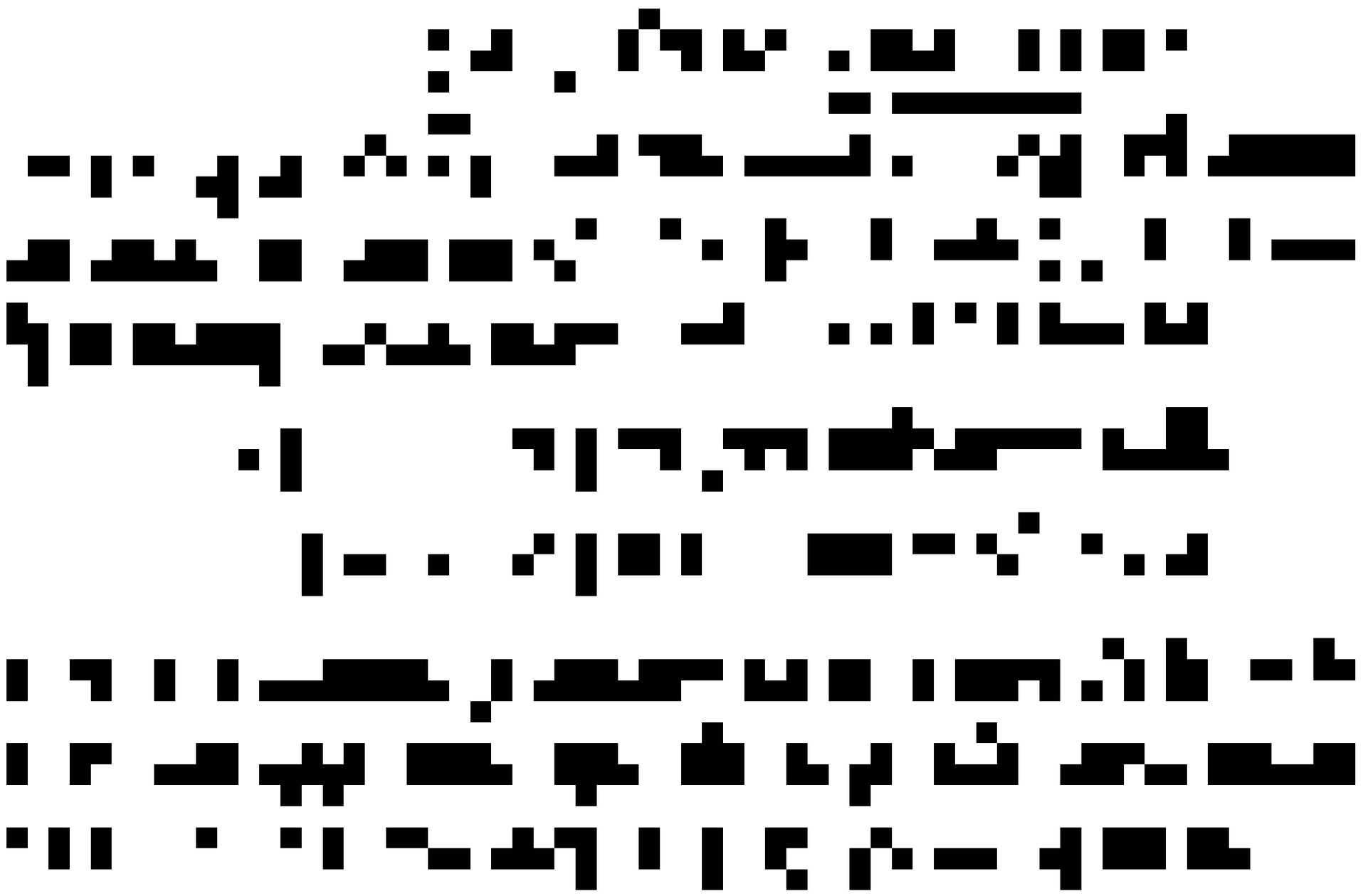

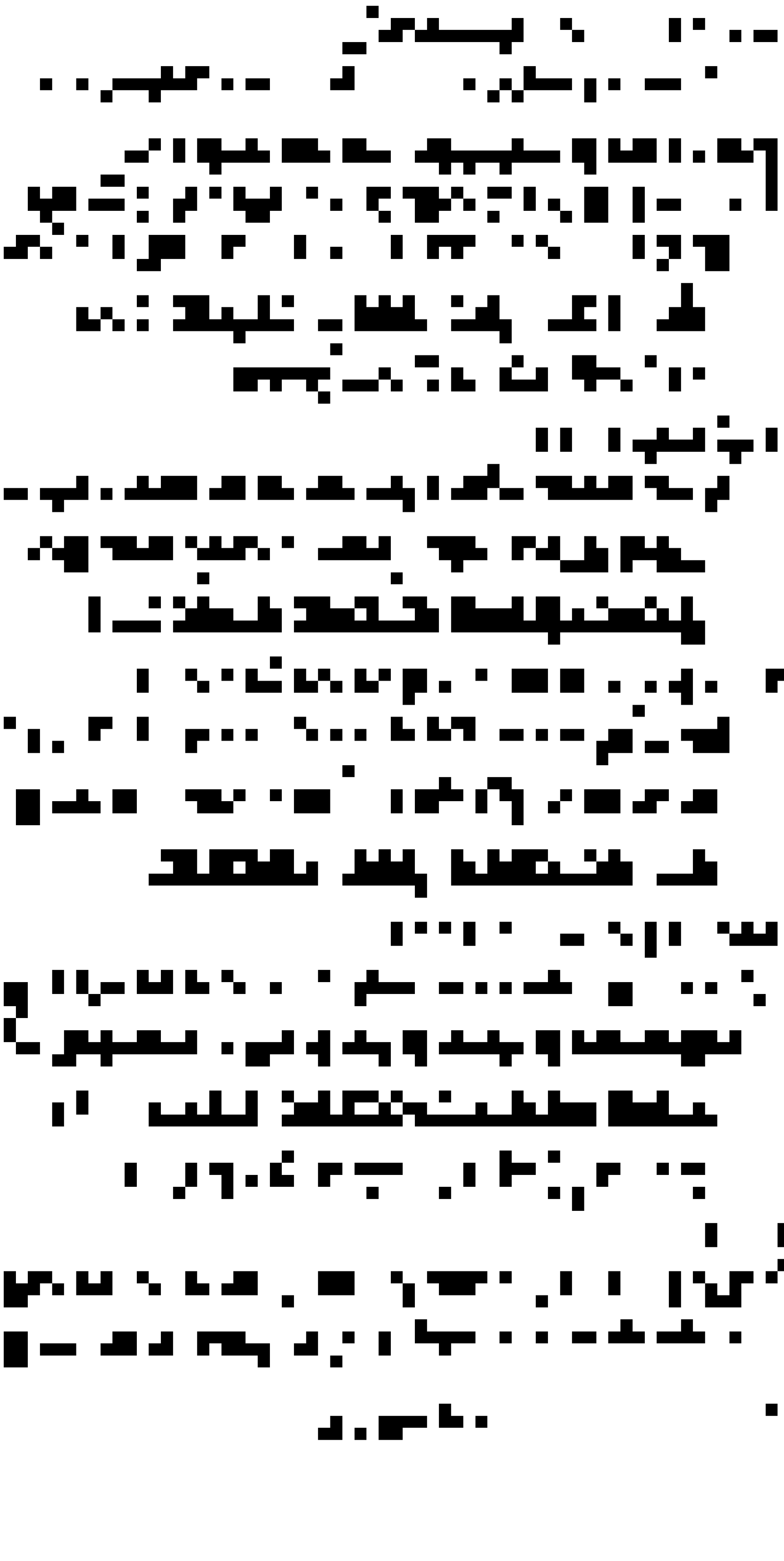

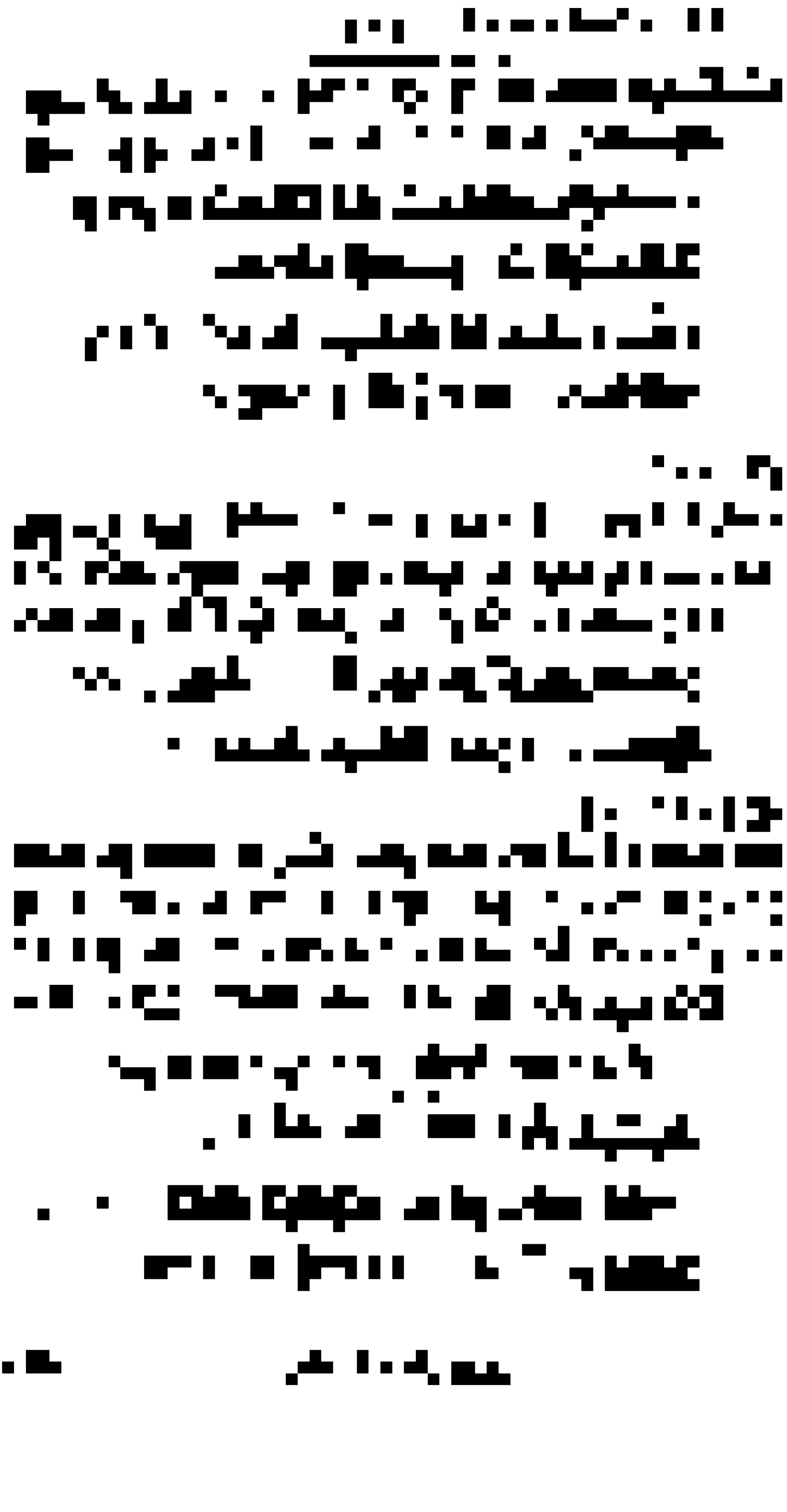

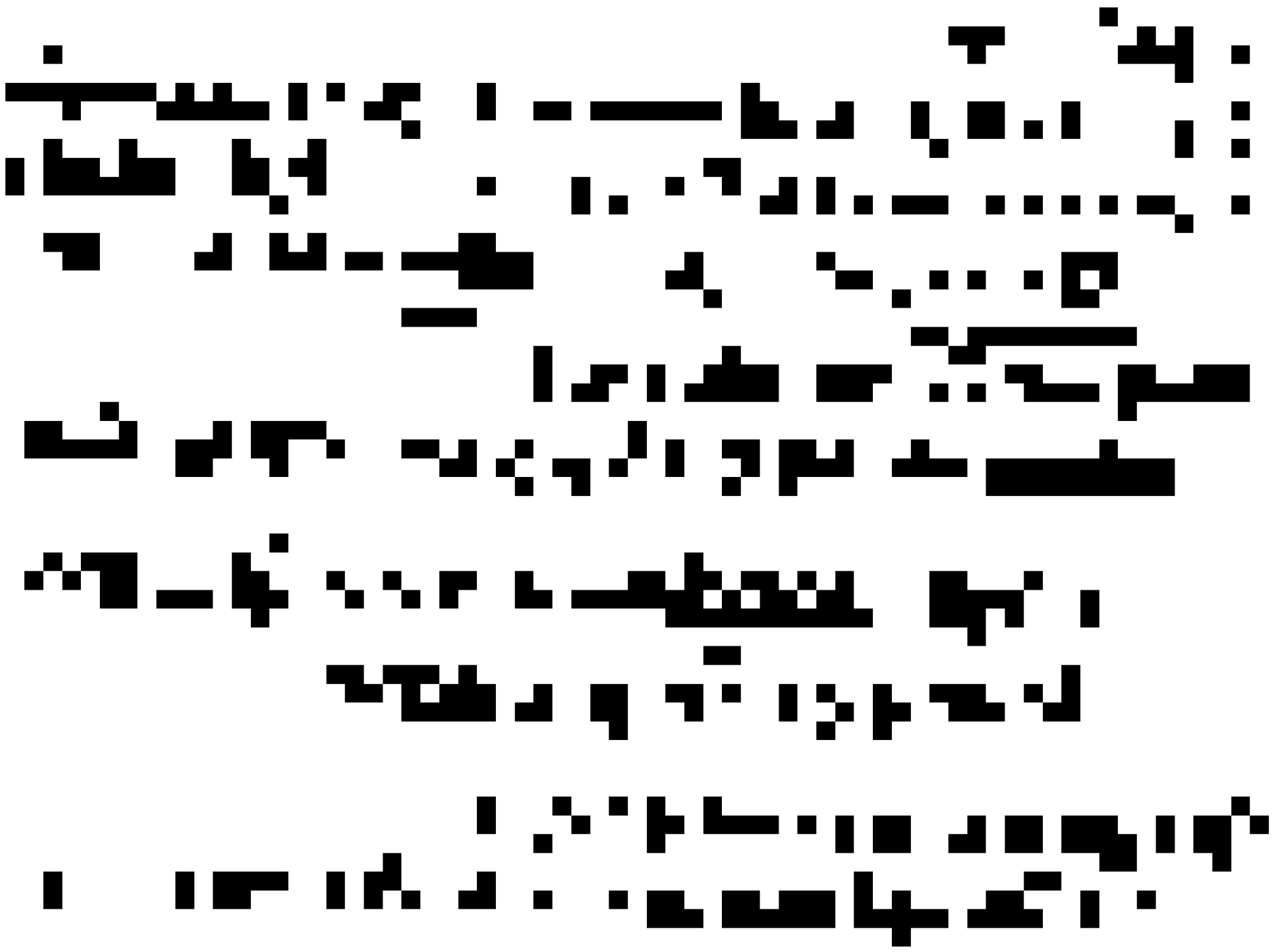

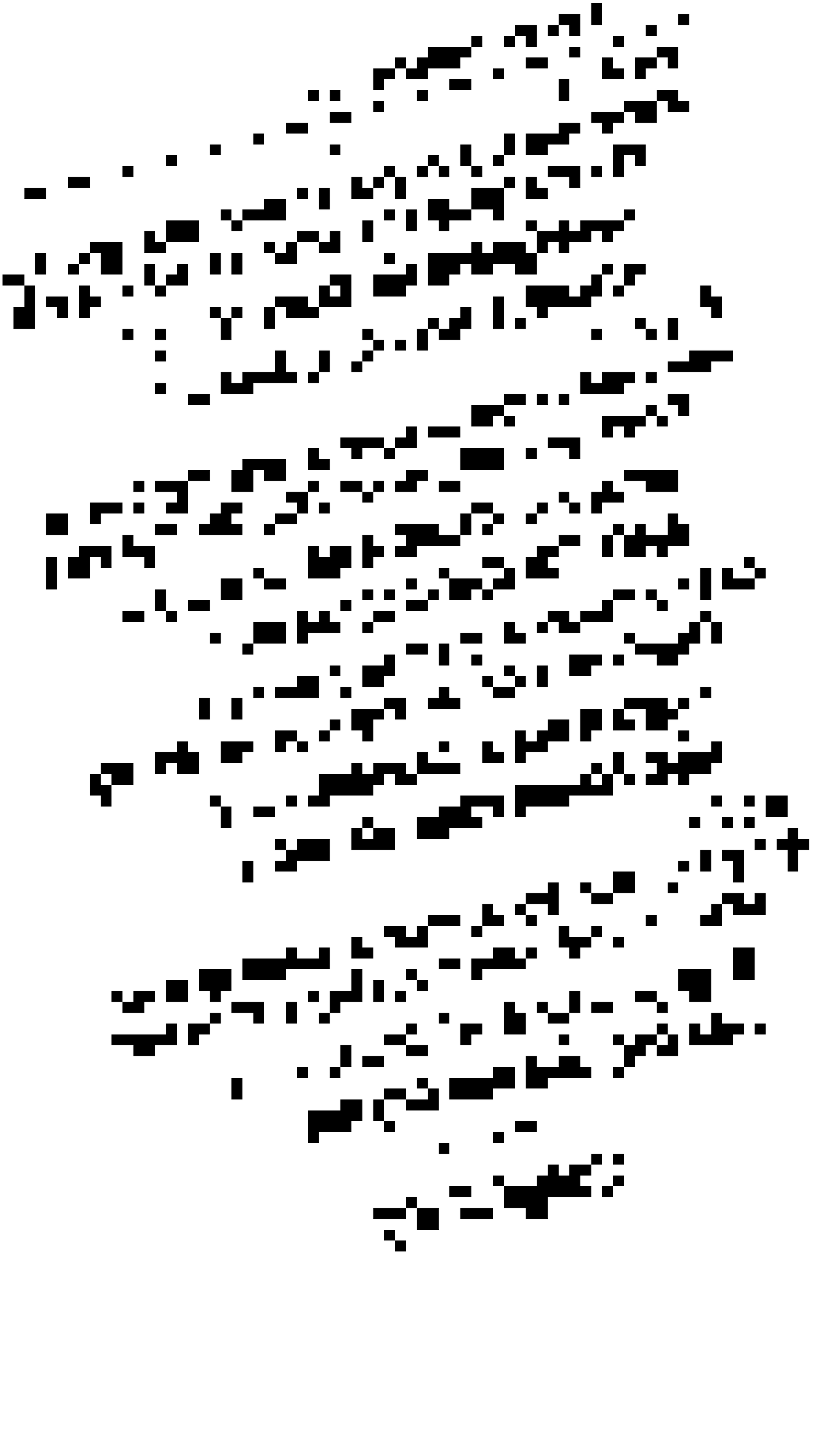

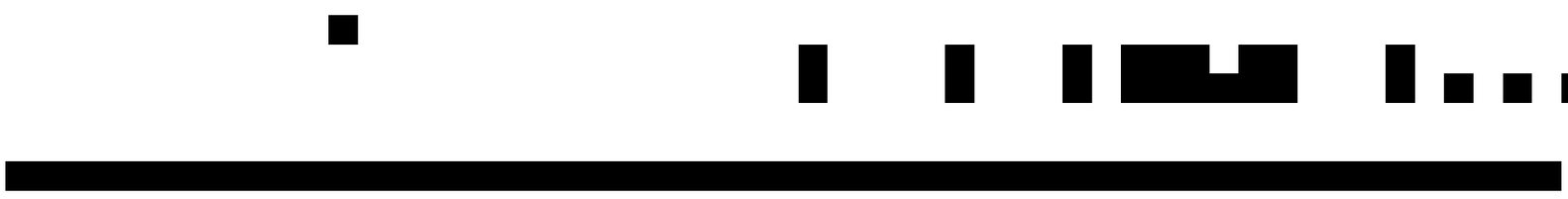

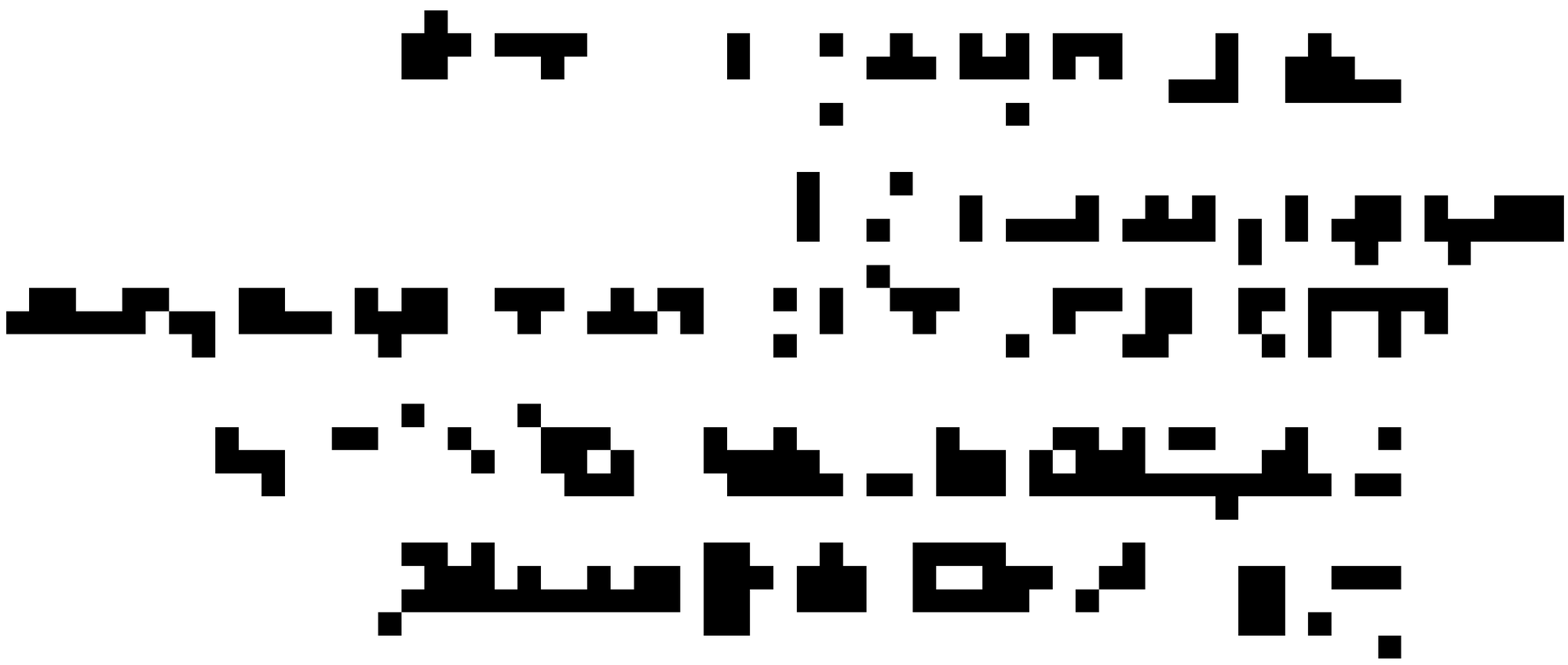

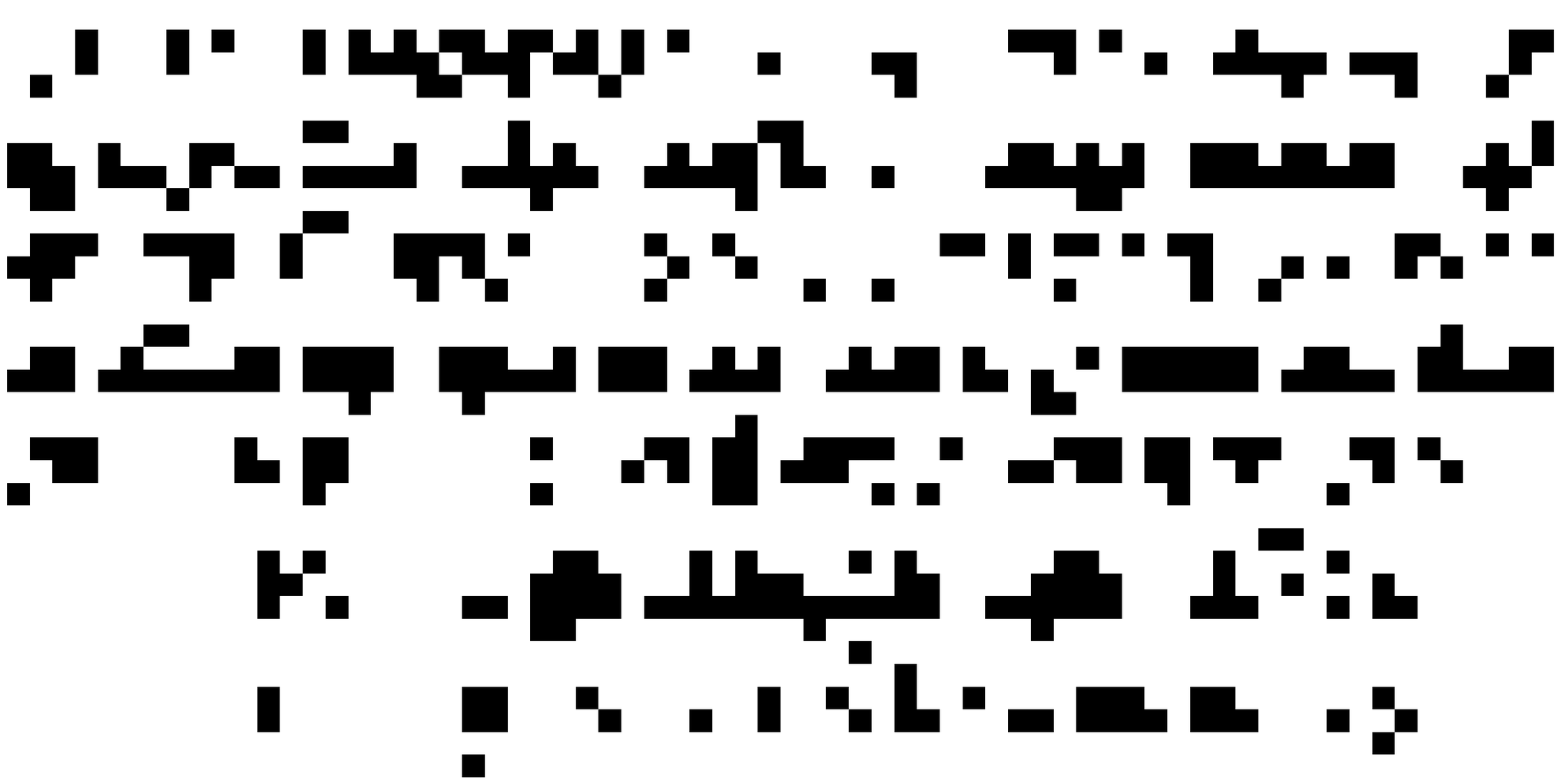

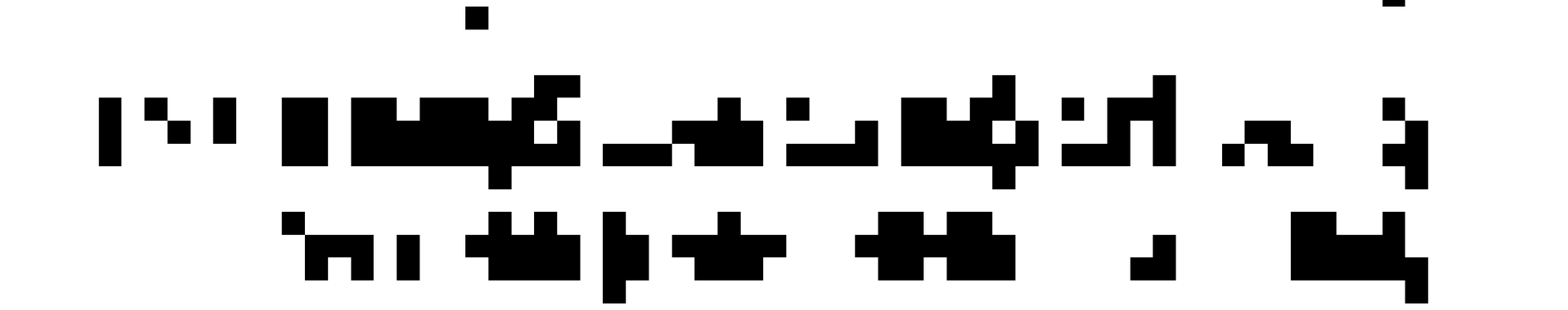

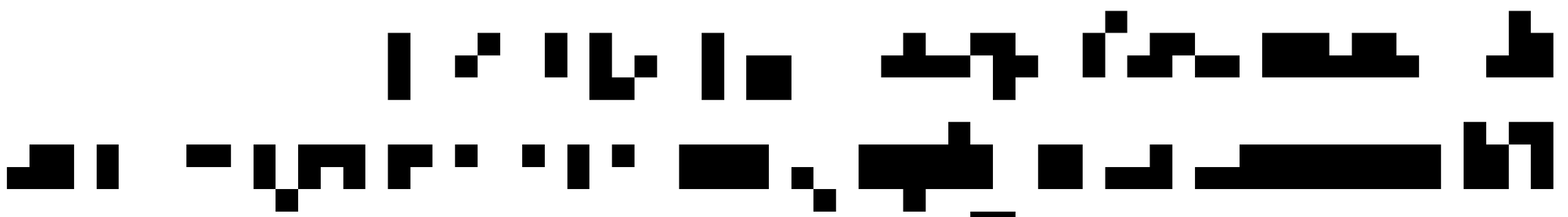

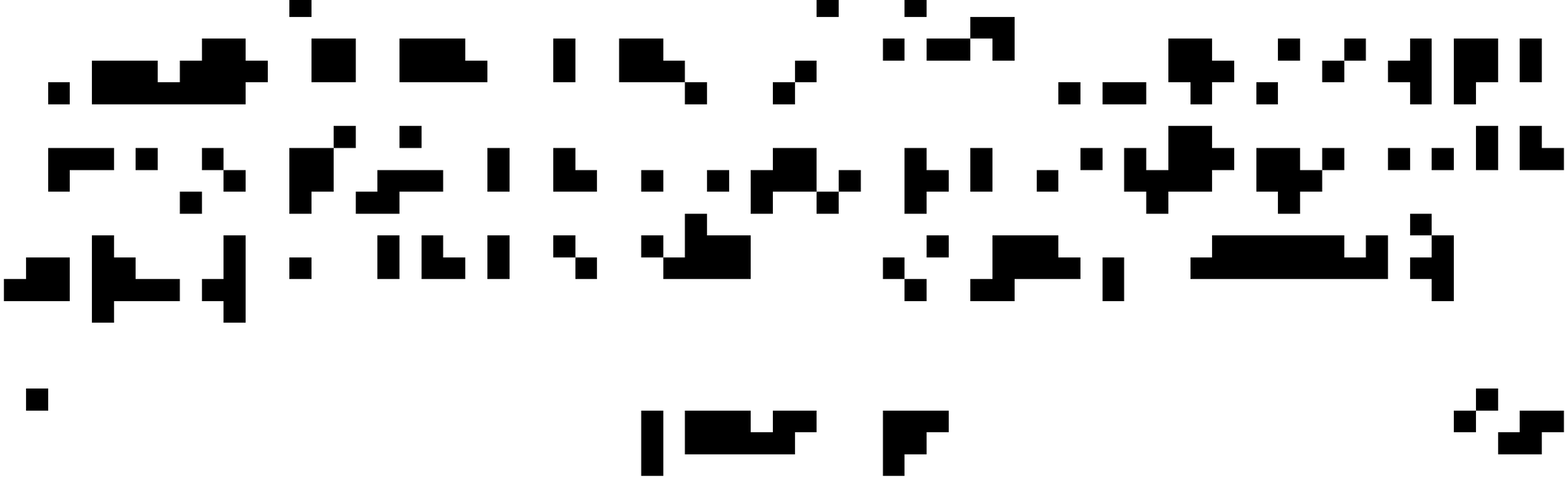

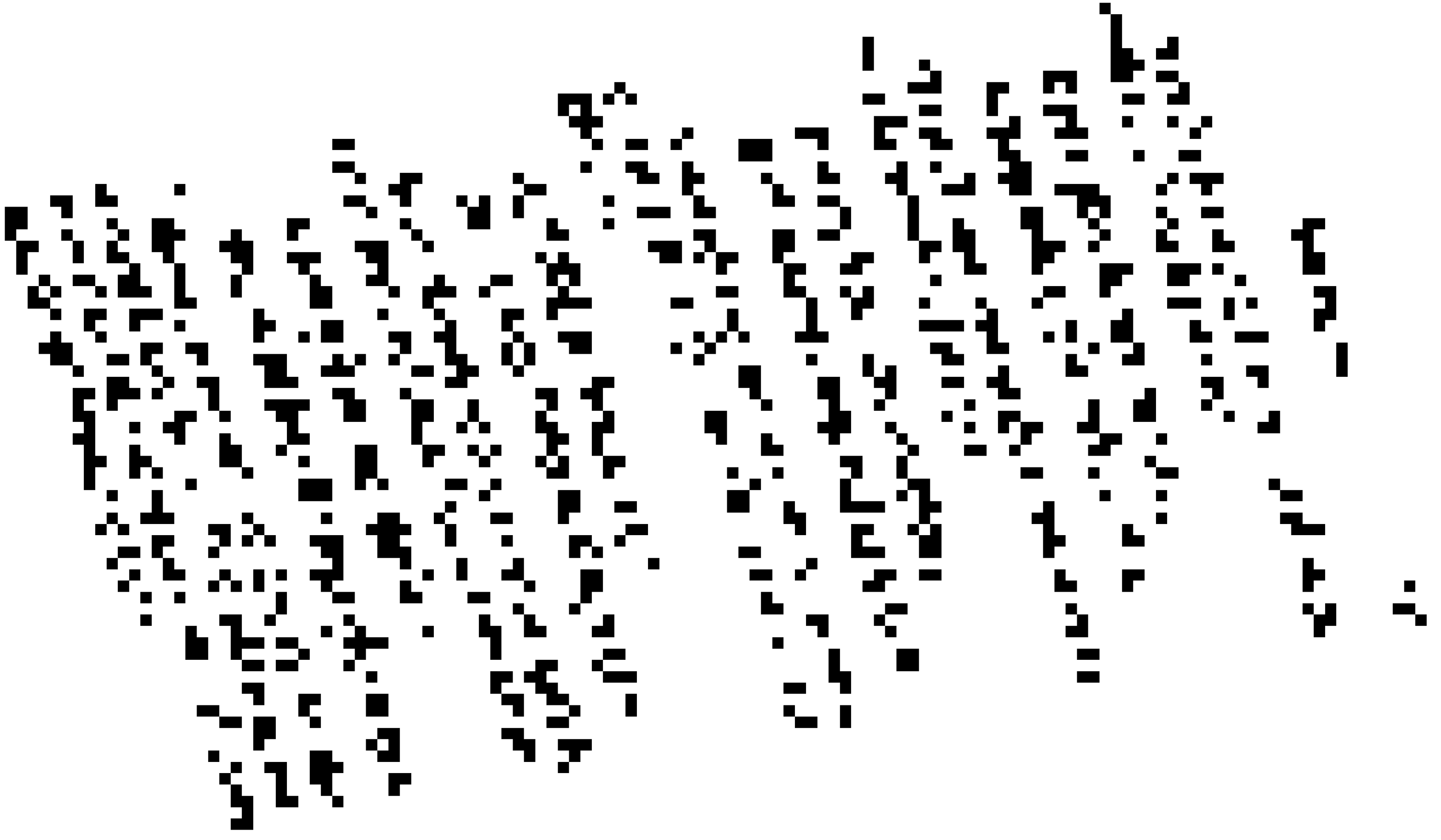

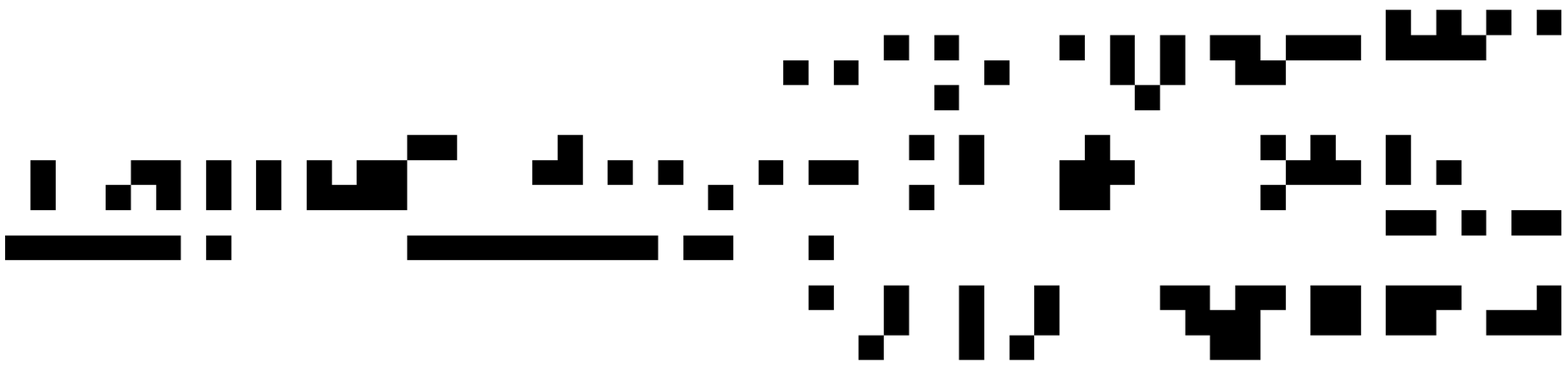

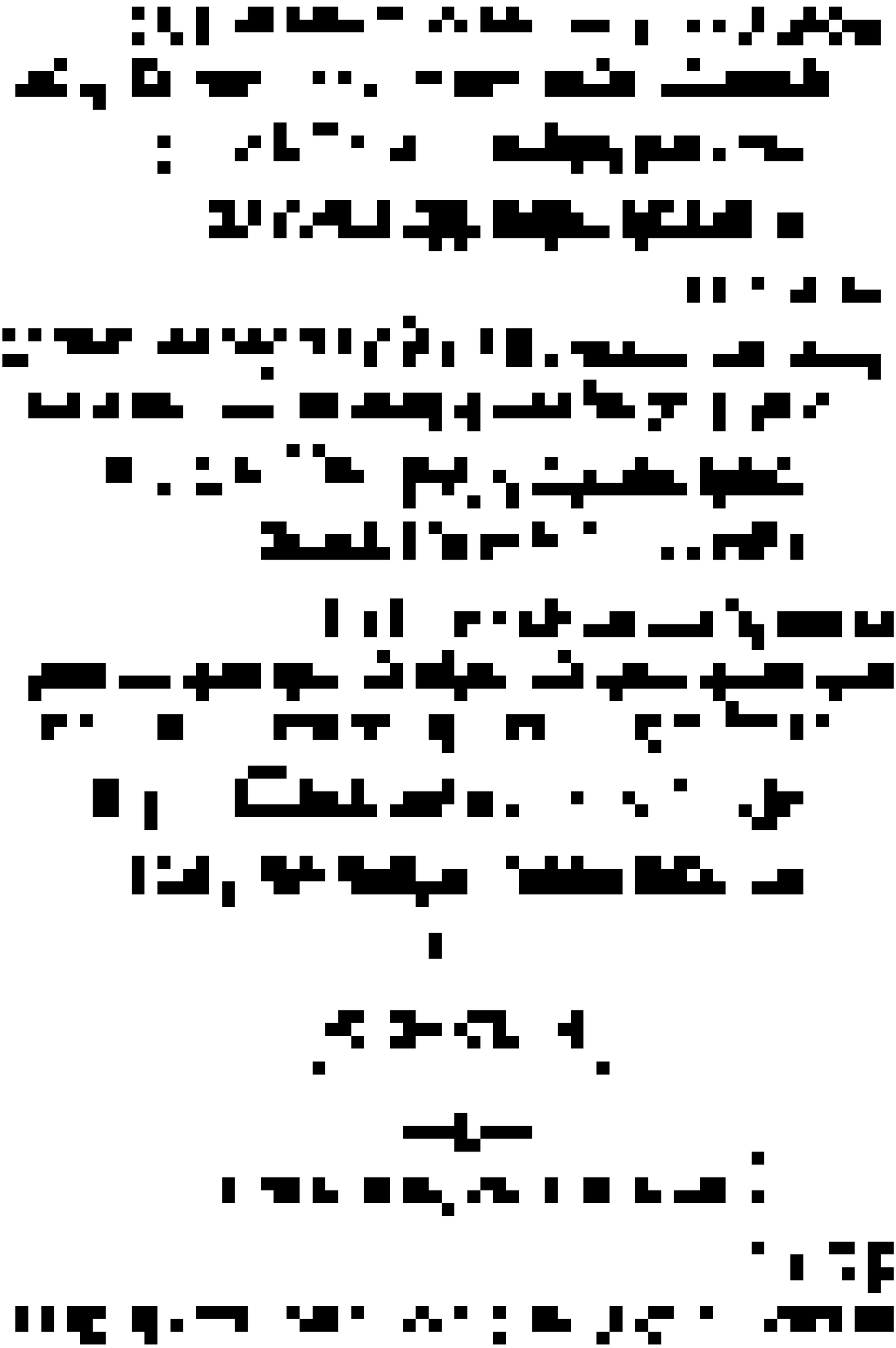

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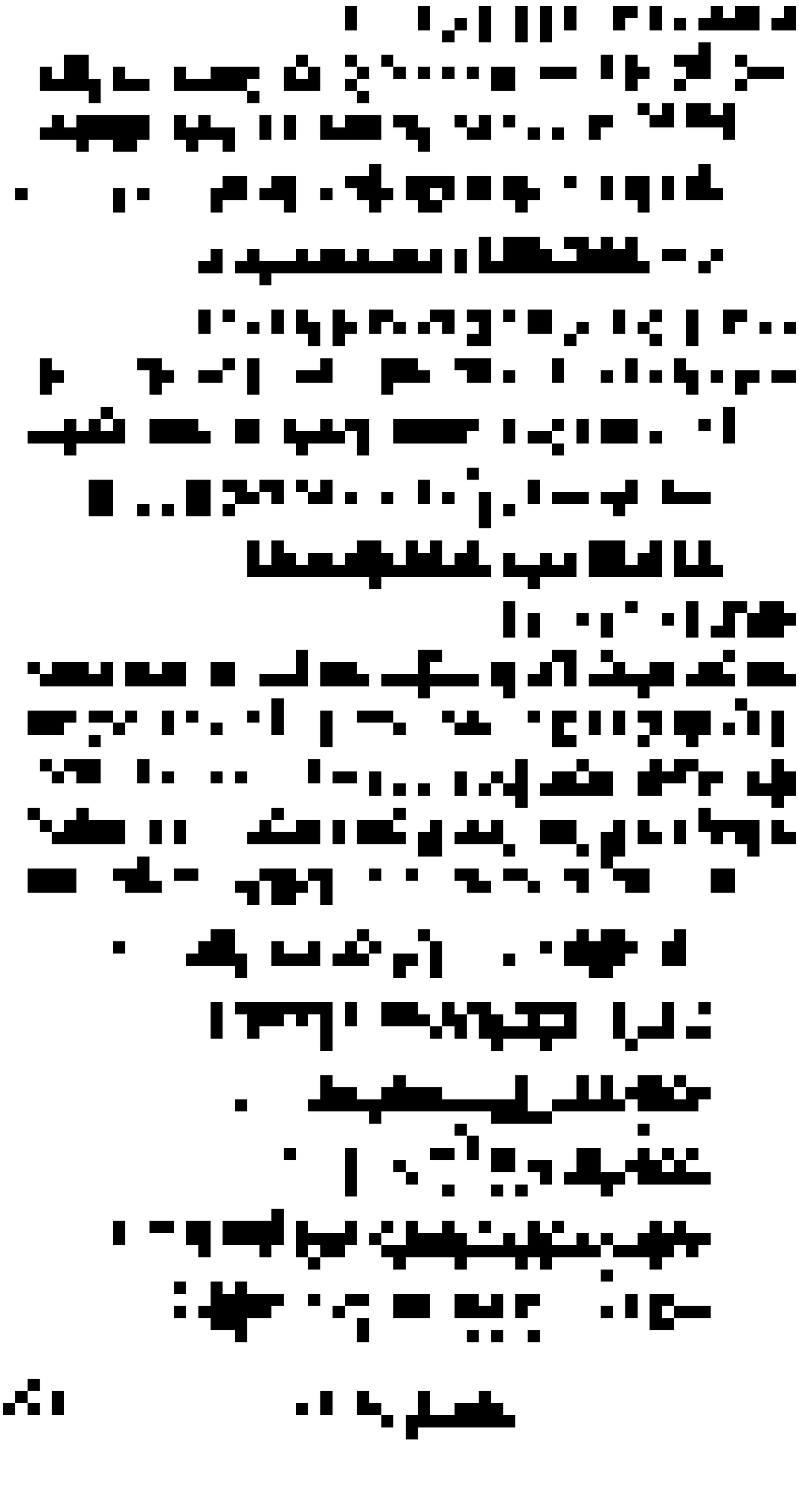
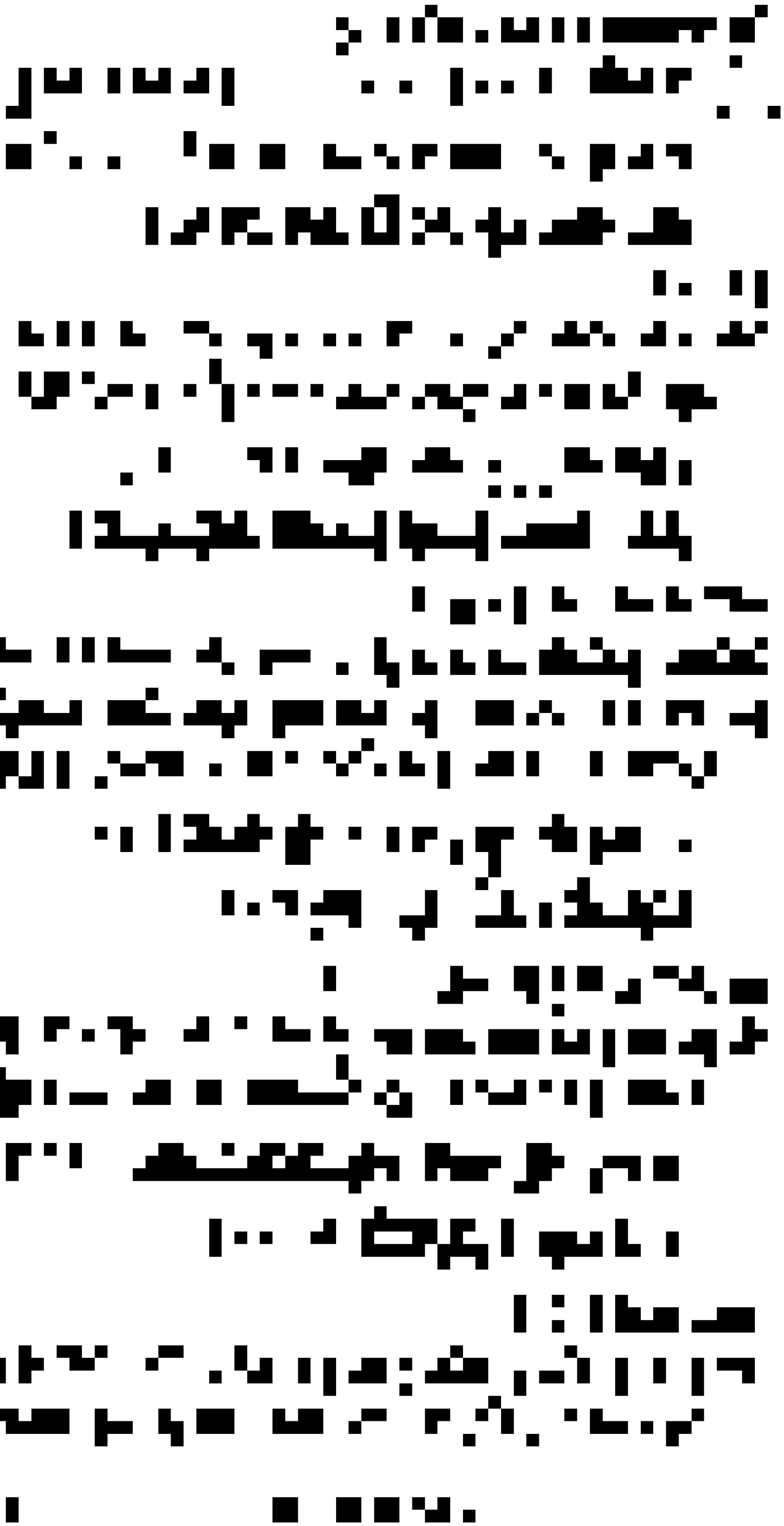
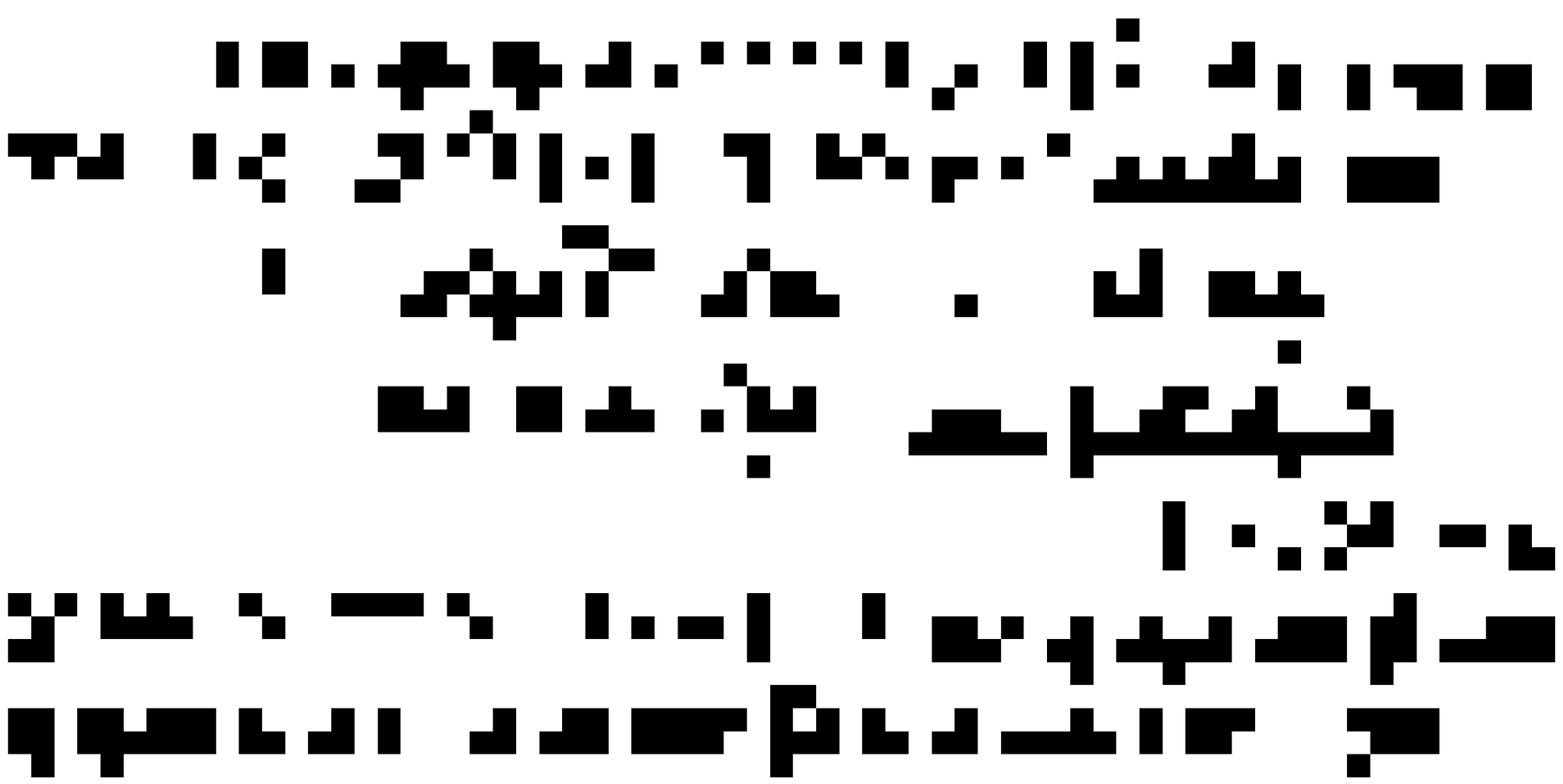
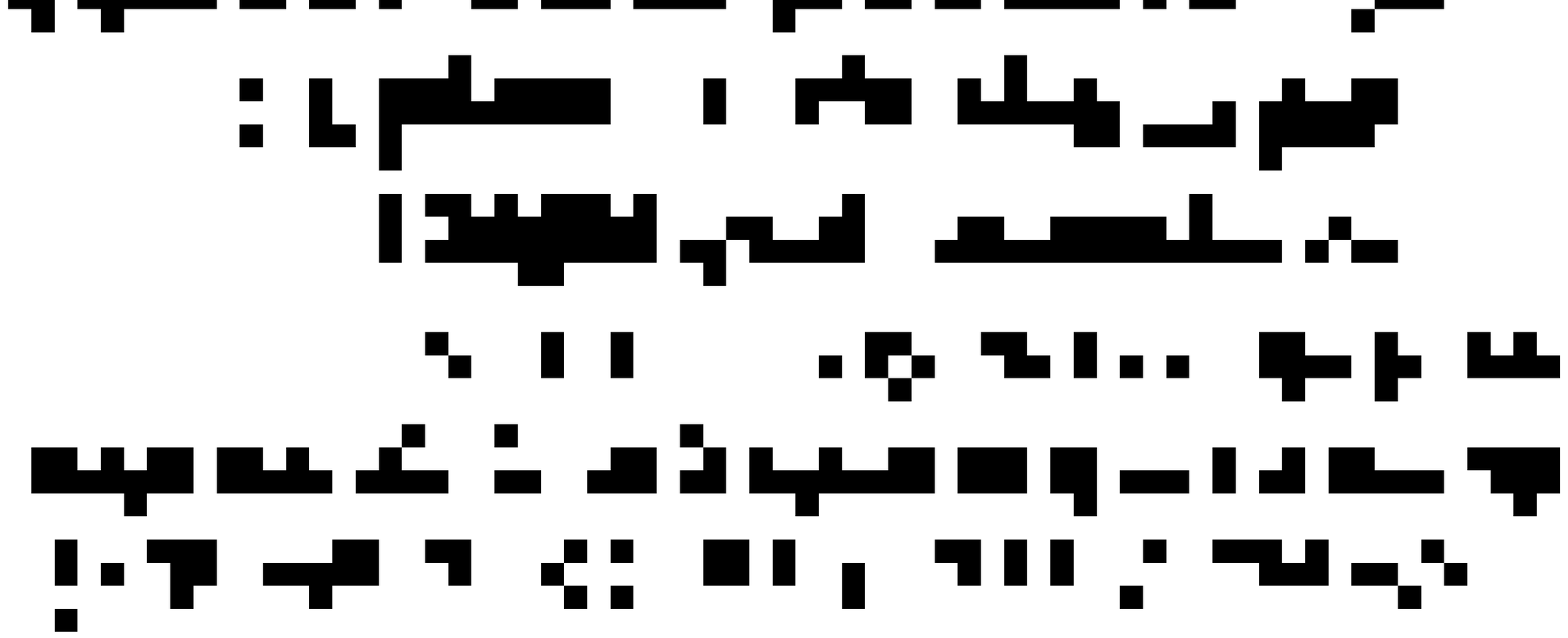
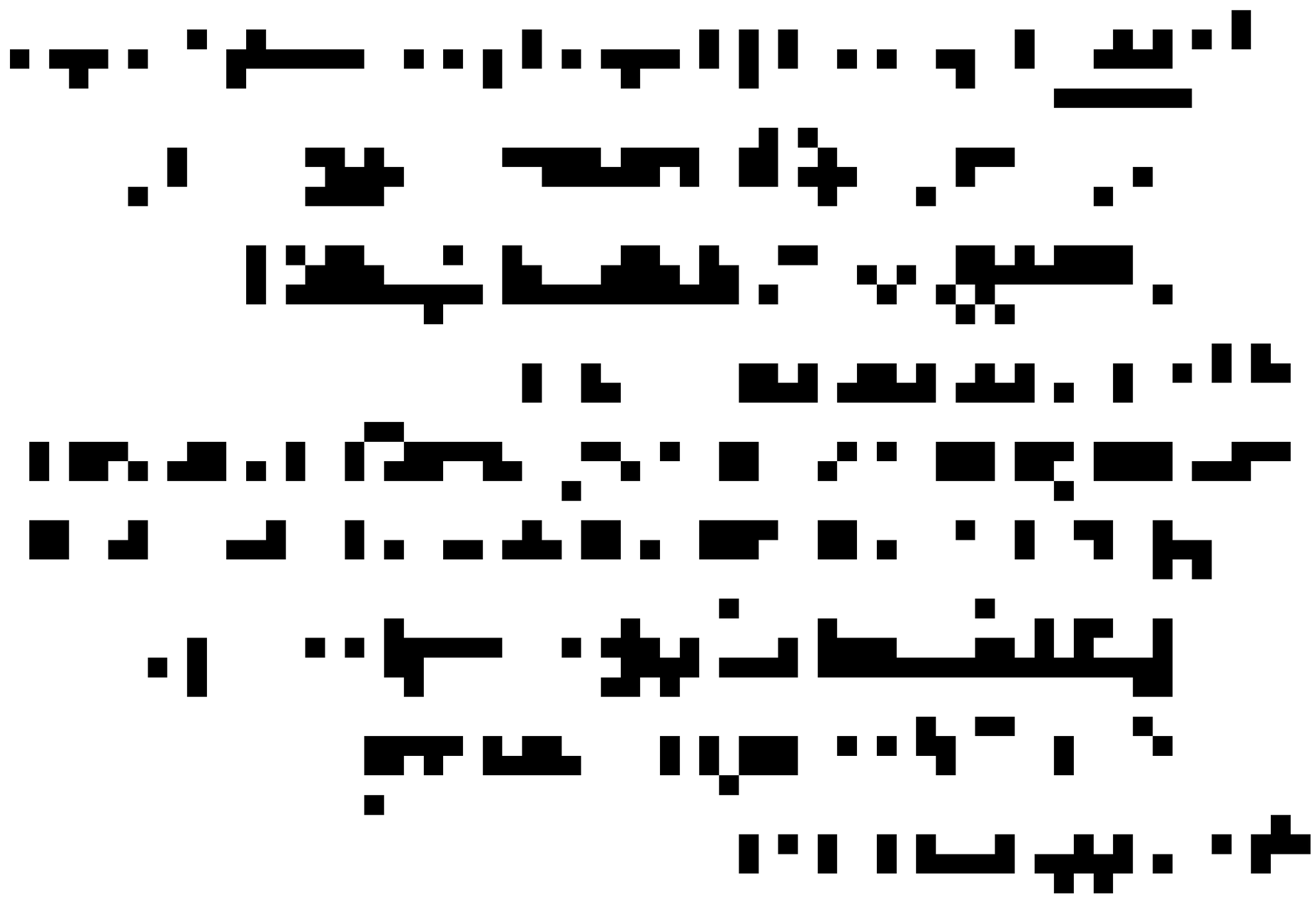
‏ﺍﻟﻤﺒﺎﺩﺉ ﺍﻟﺘﻮﺟﻴﻬﻴﺔ ﻟﻠﺘﺮﺑﻴﺔ ﺍﻟﺒﺪﻧﻴﺔ ﻭﺍﻟﺮﻳﺎﺿﺔ

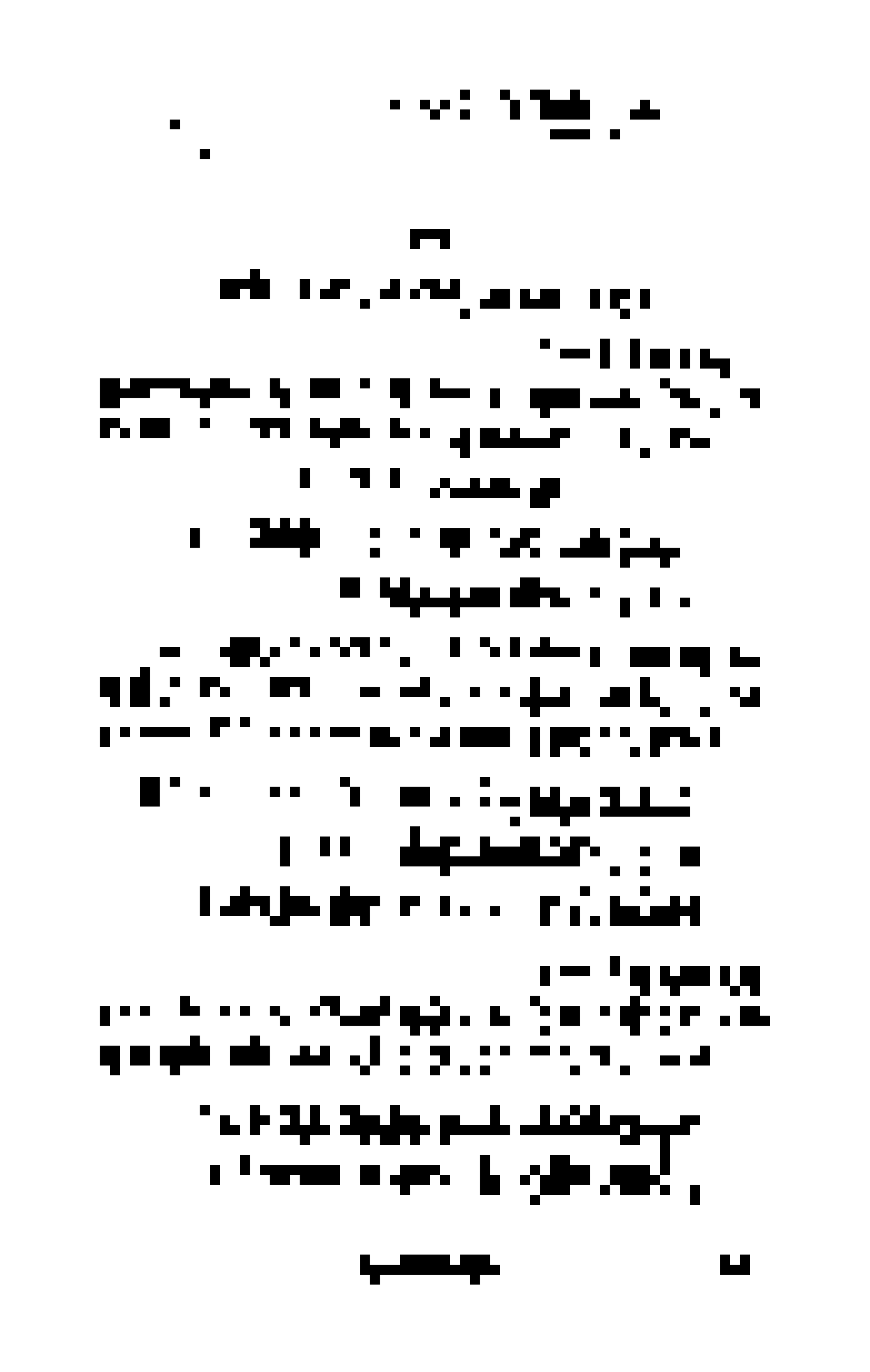


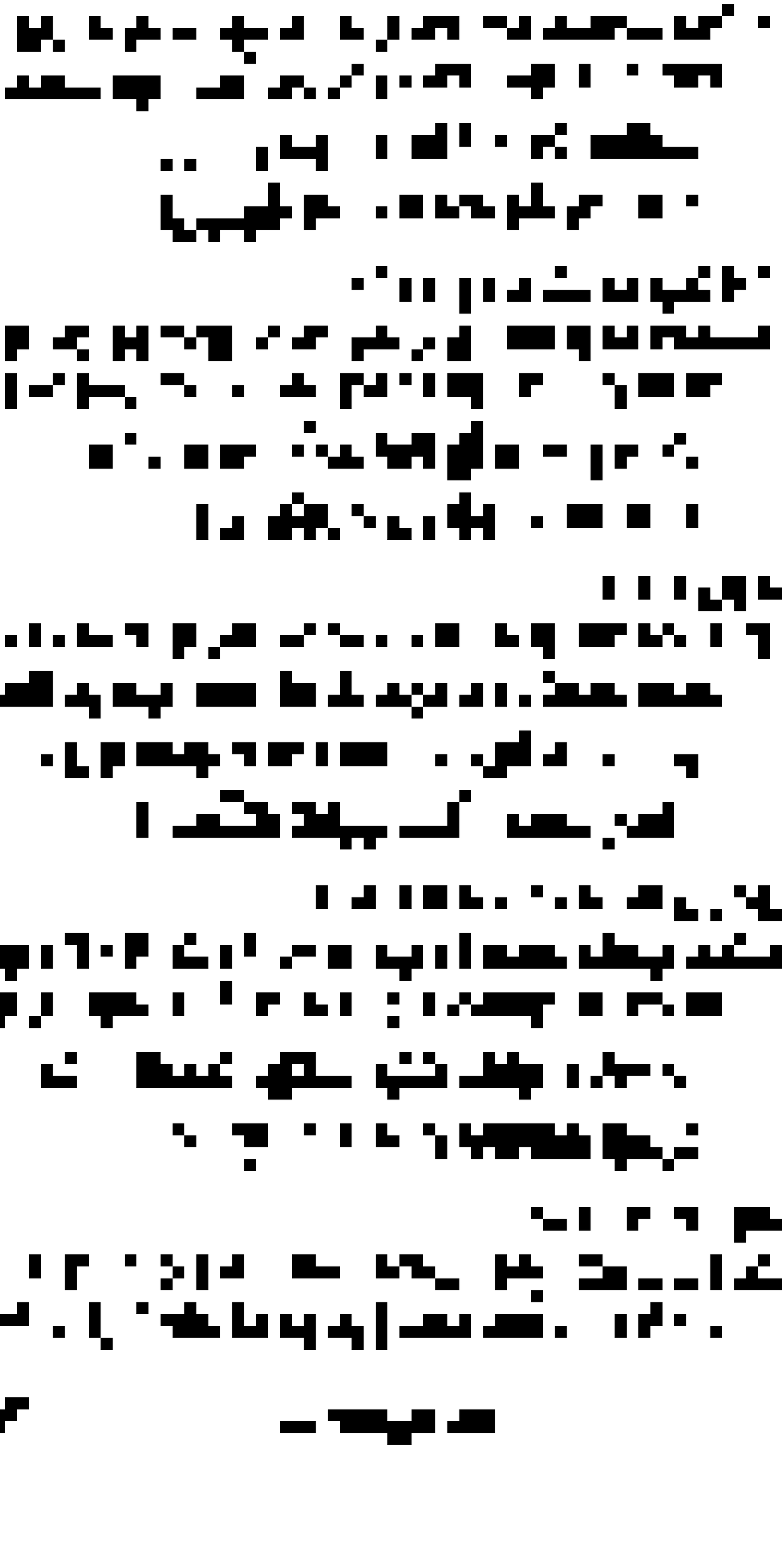


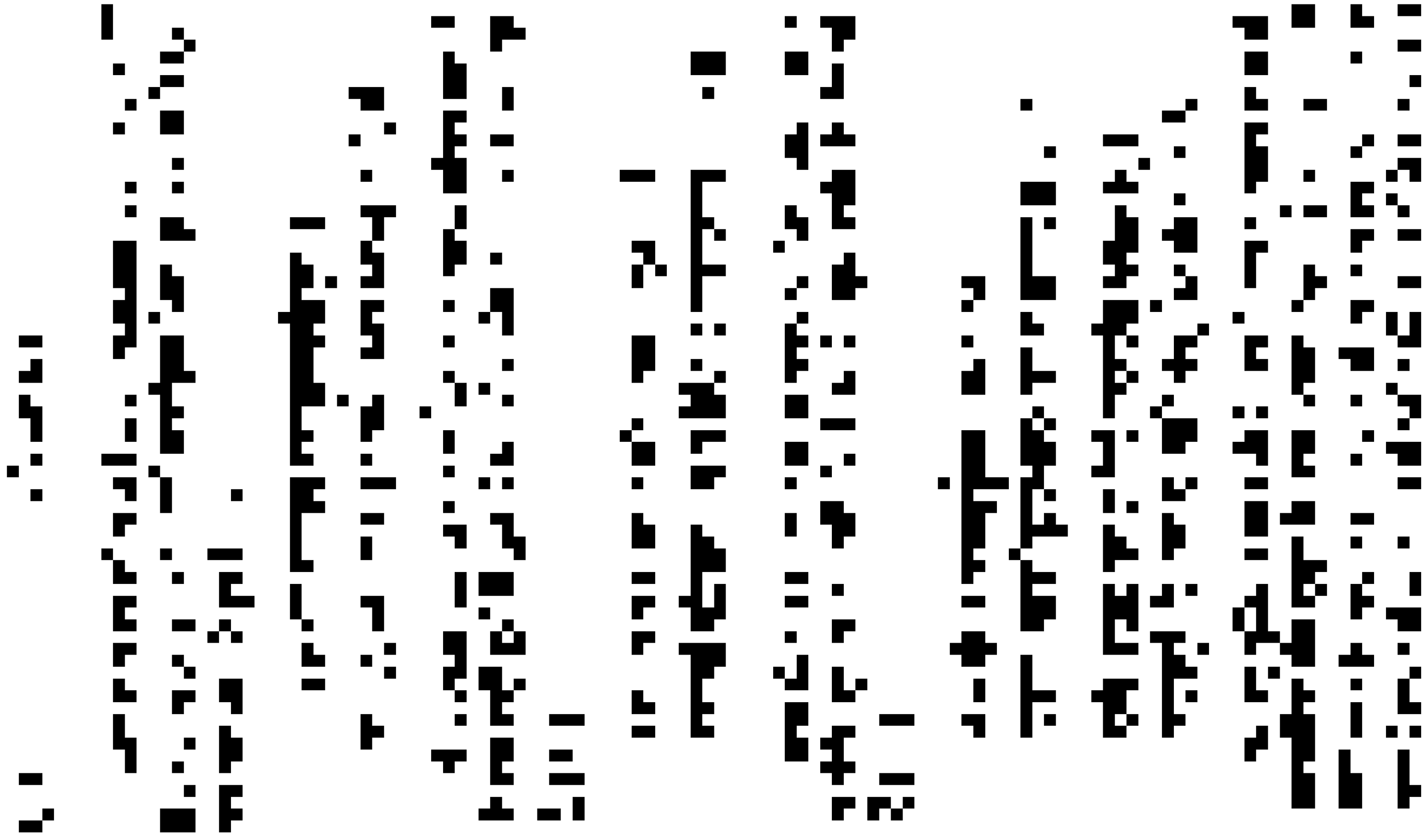


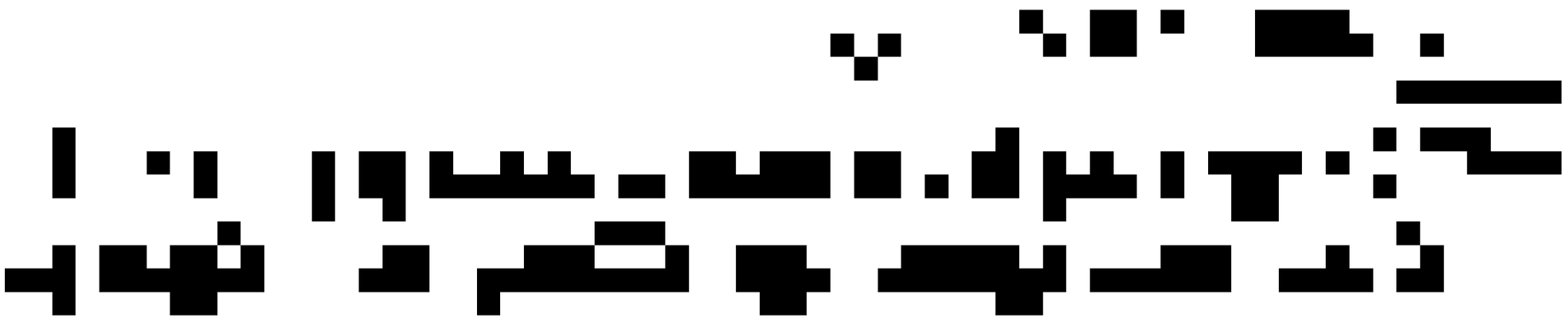


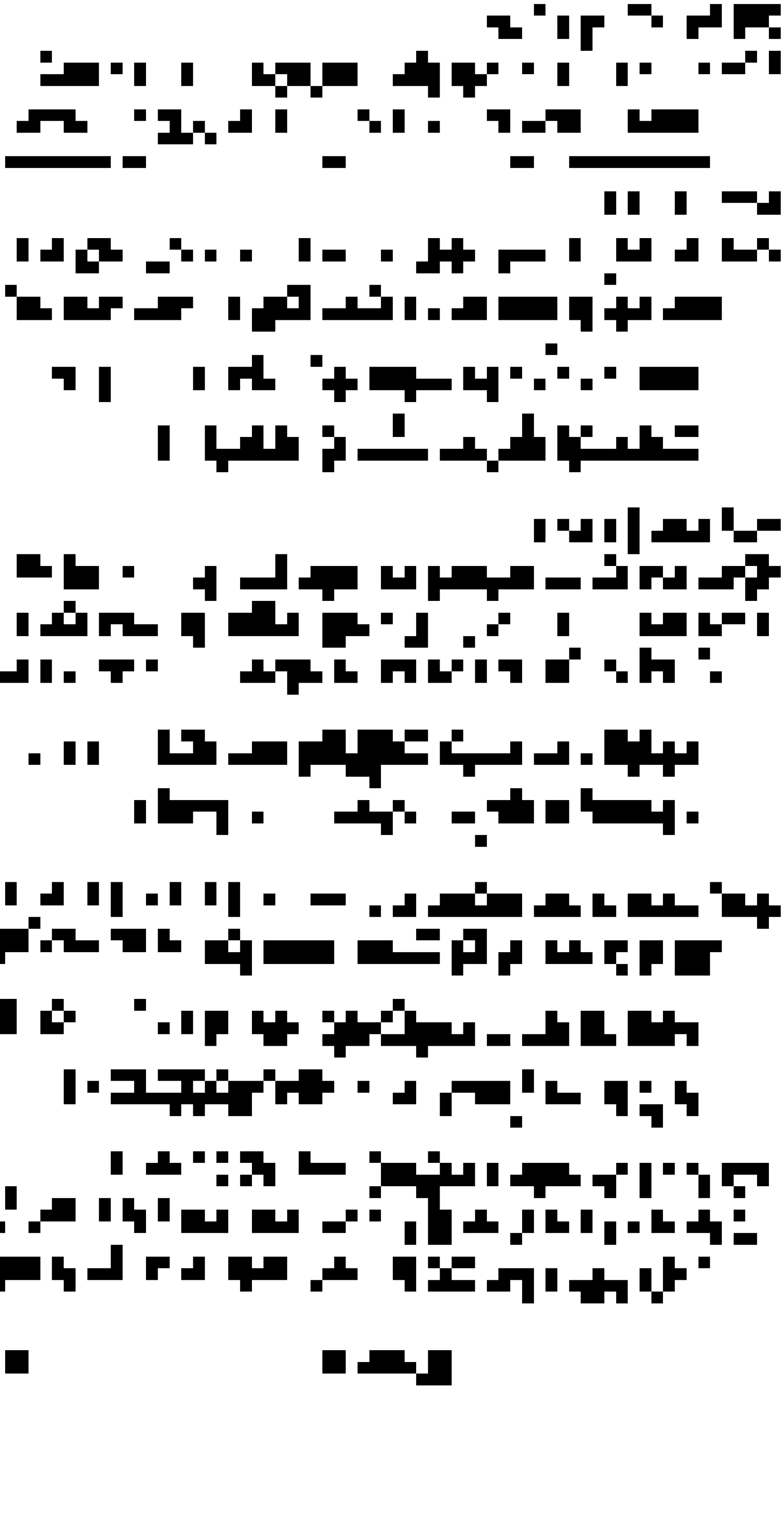


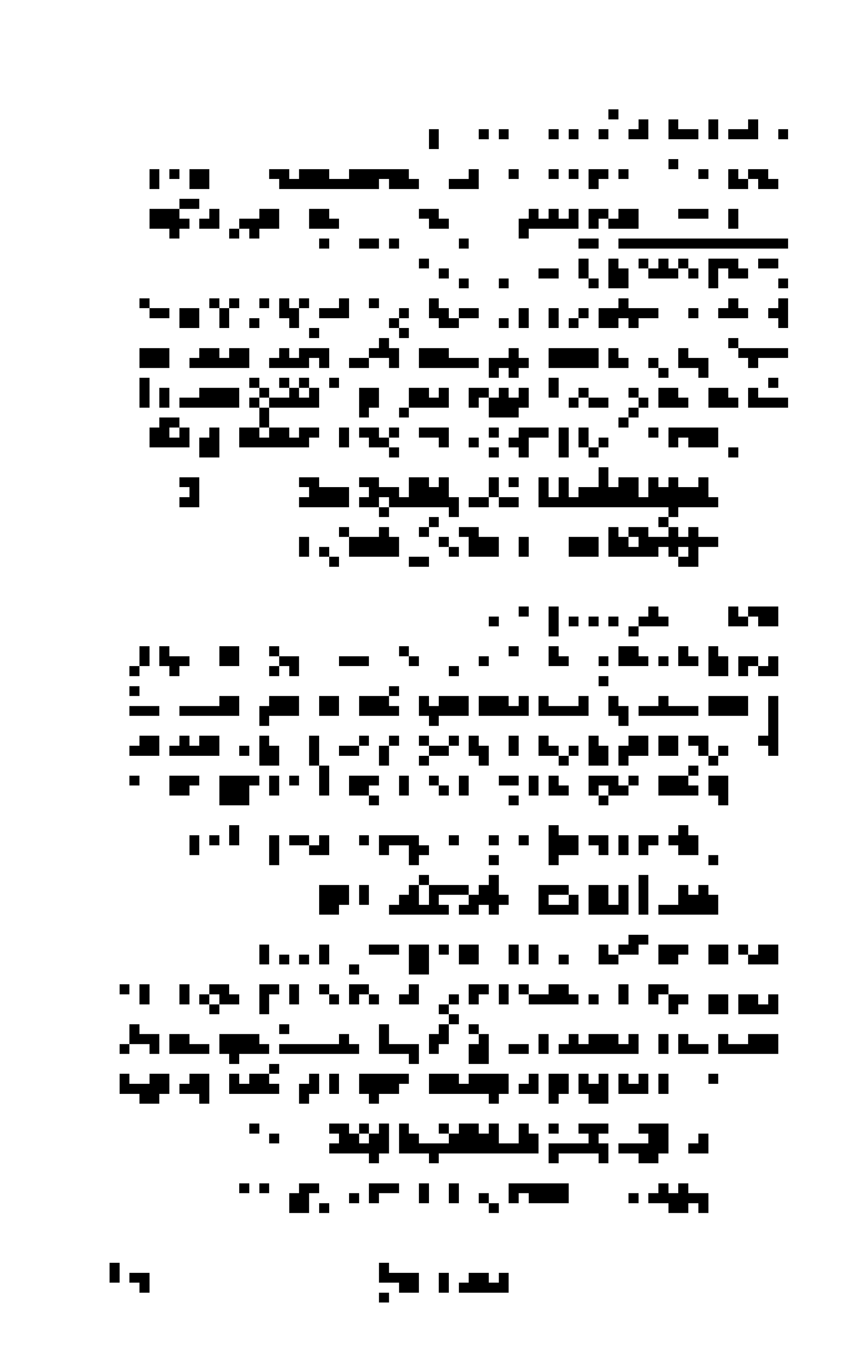


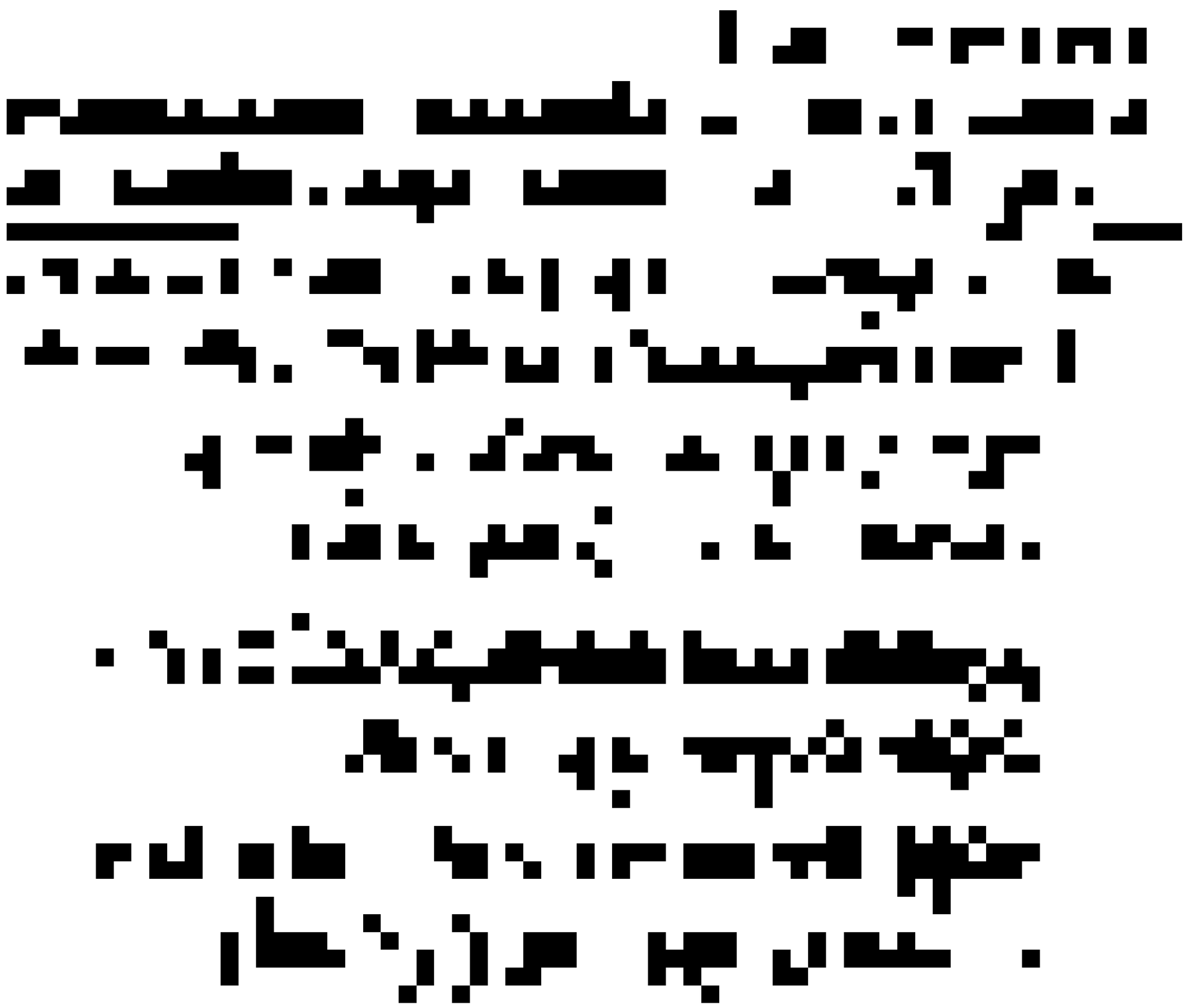


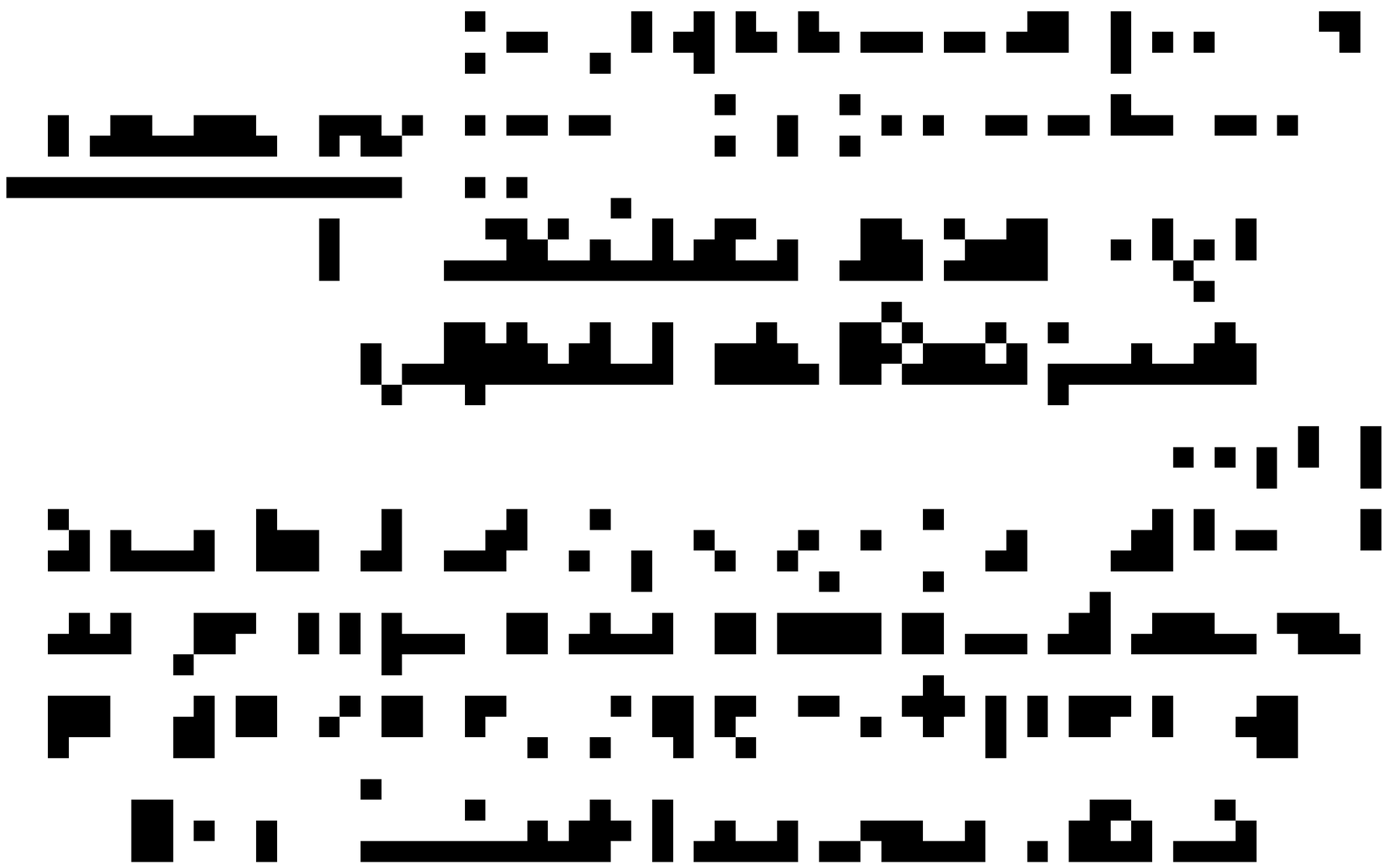


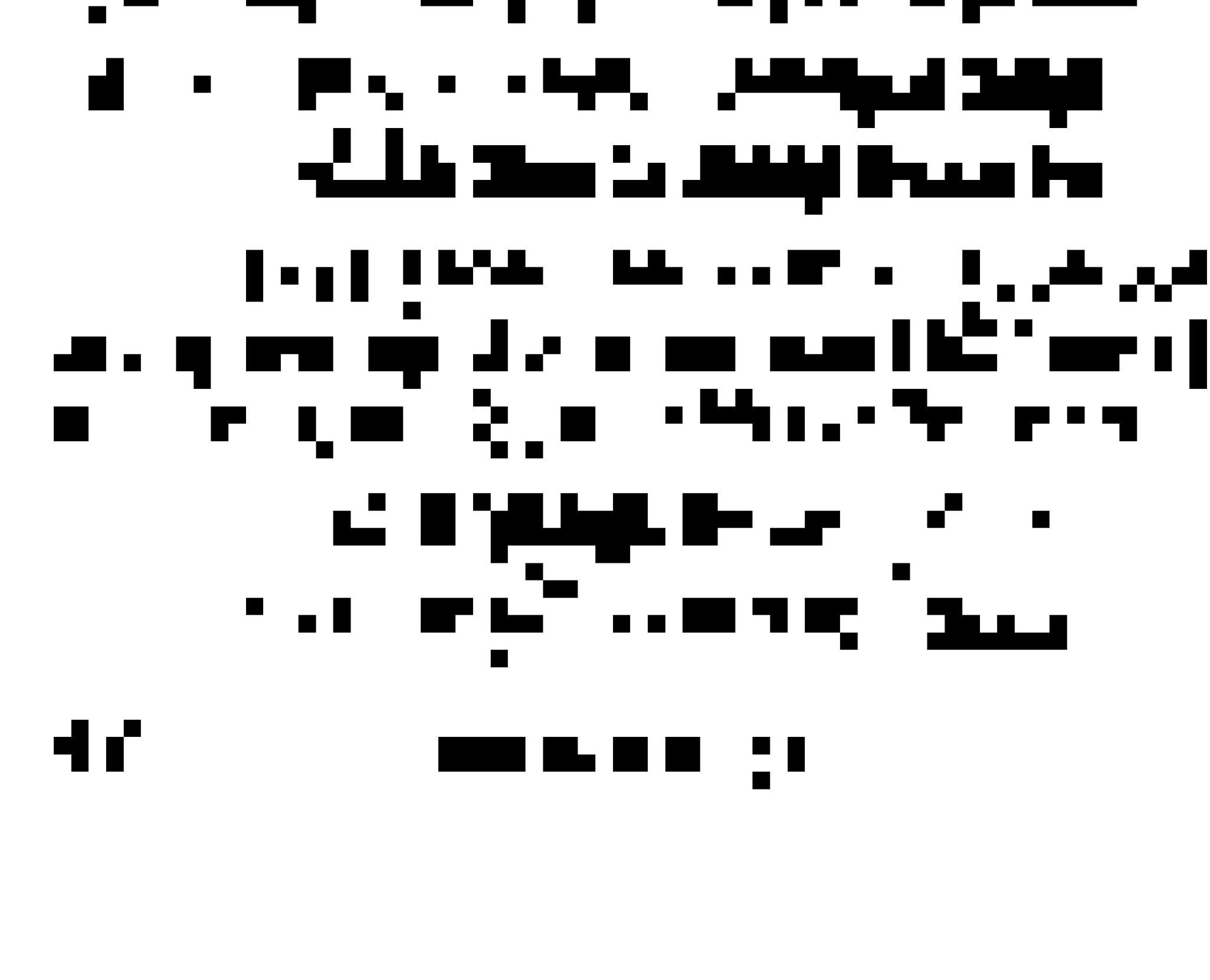


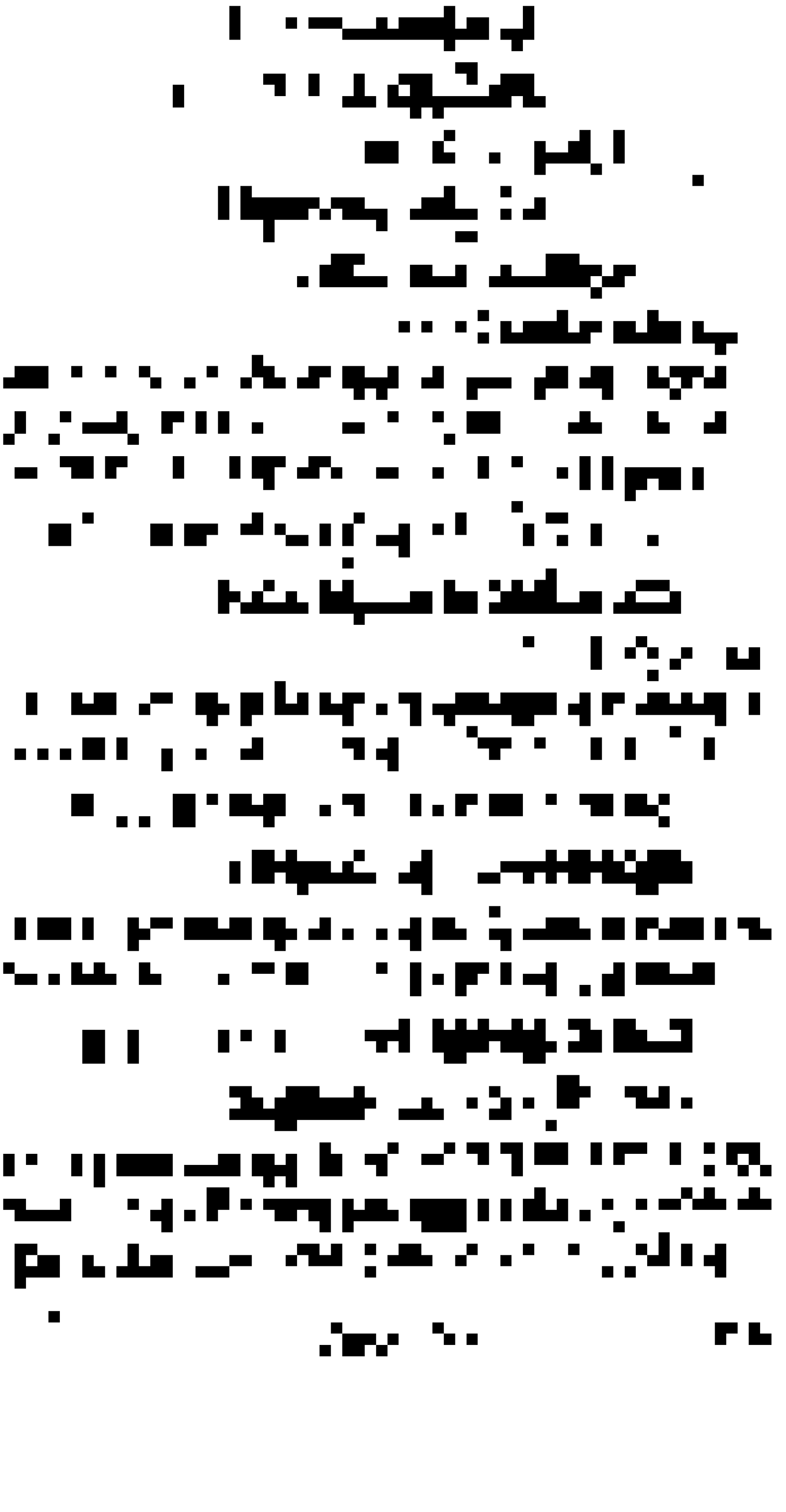


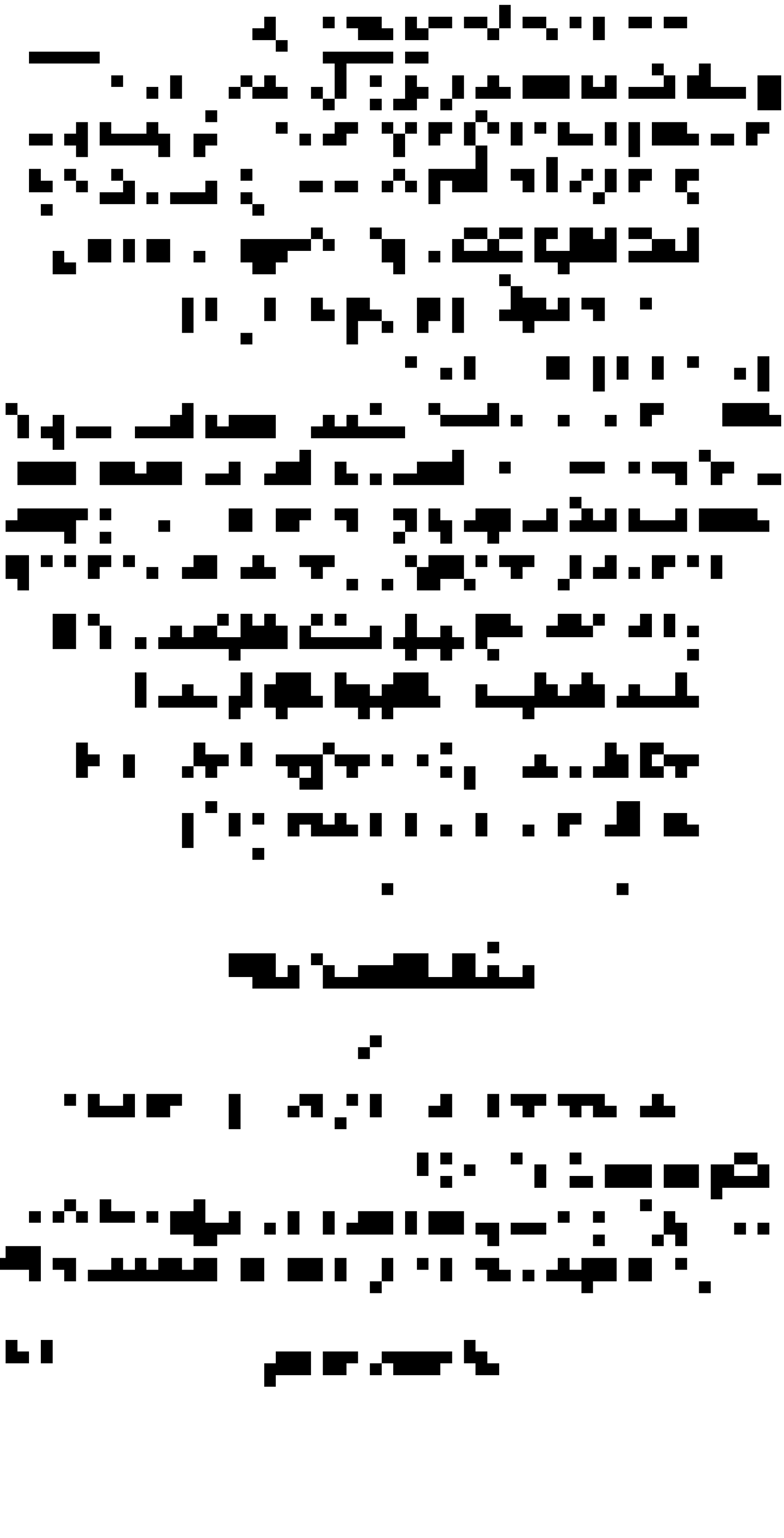


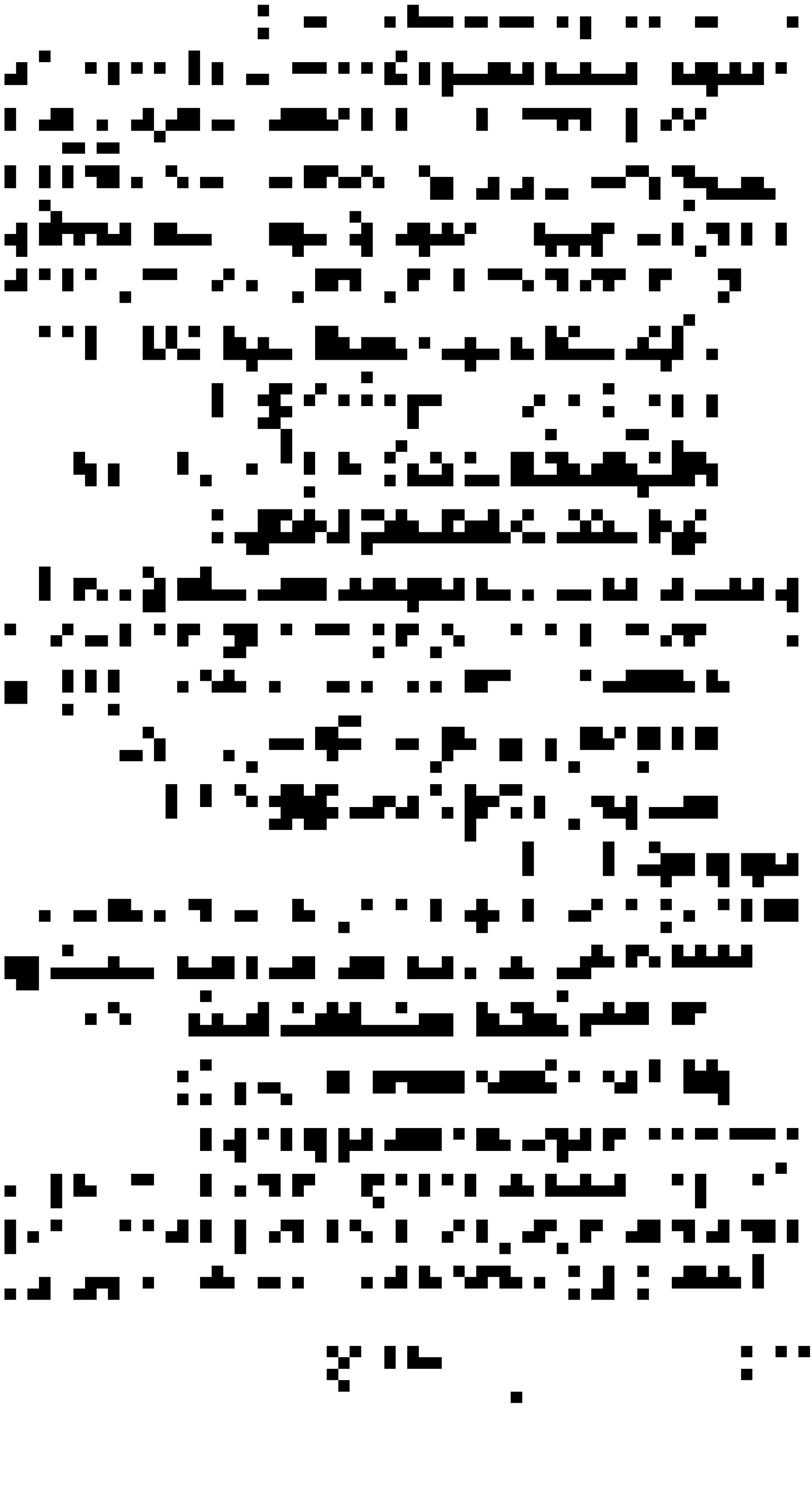


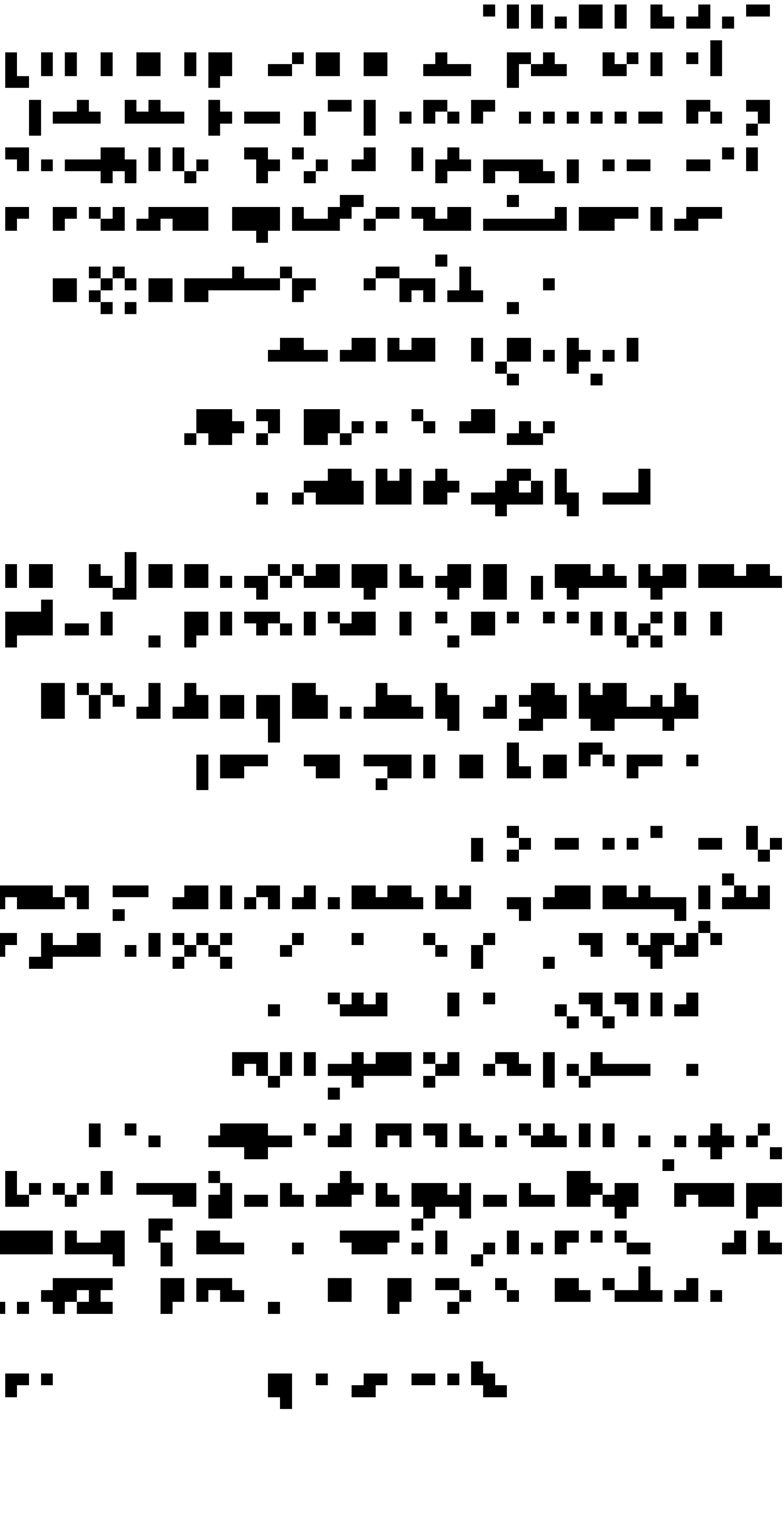


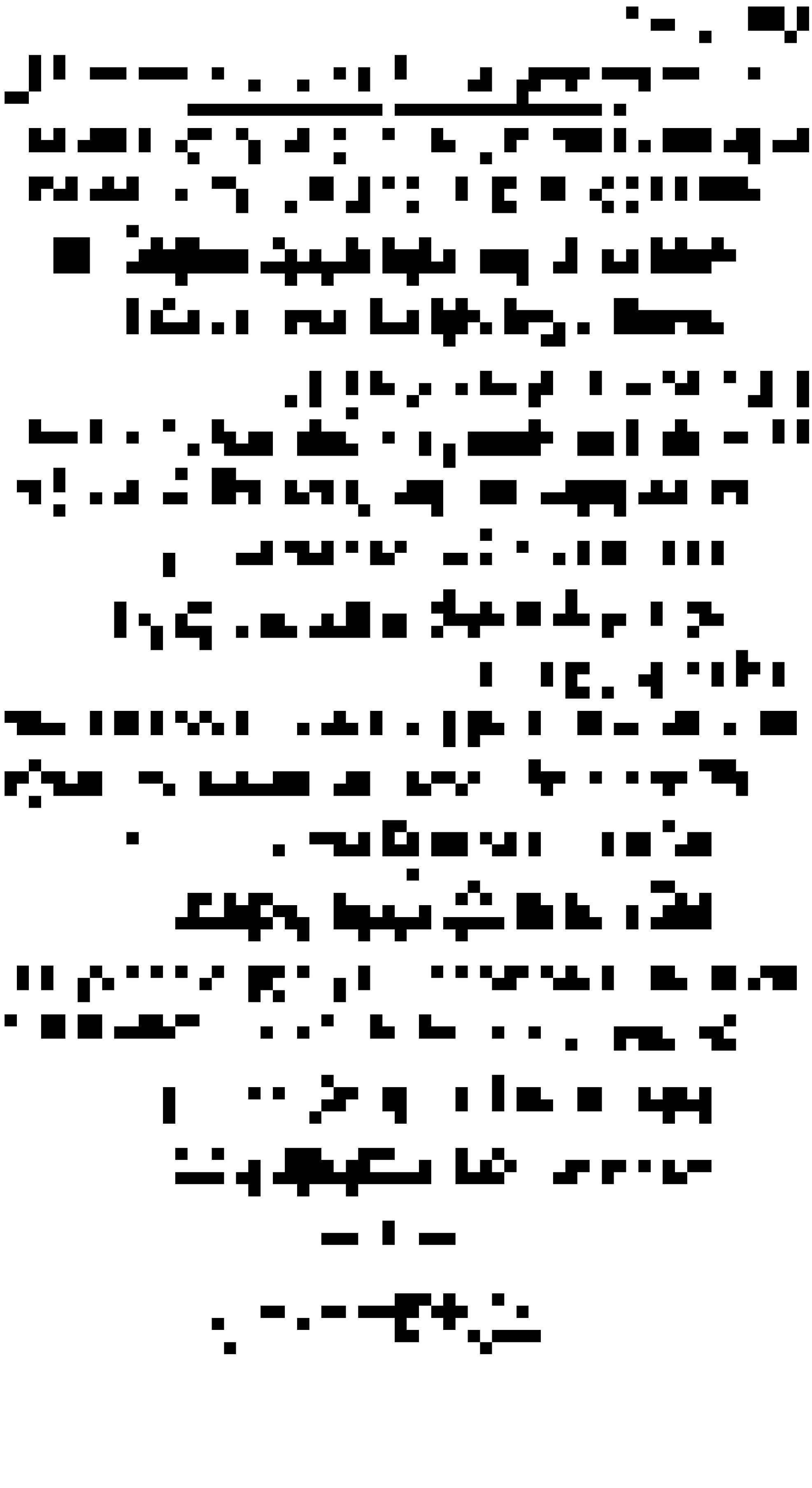


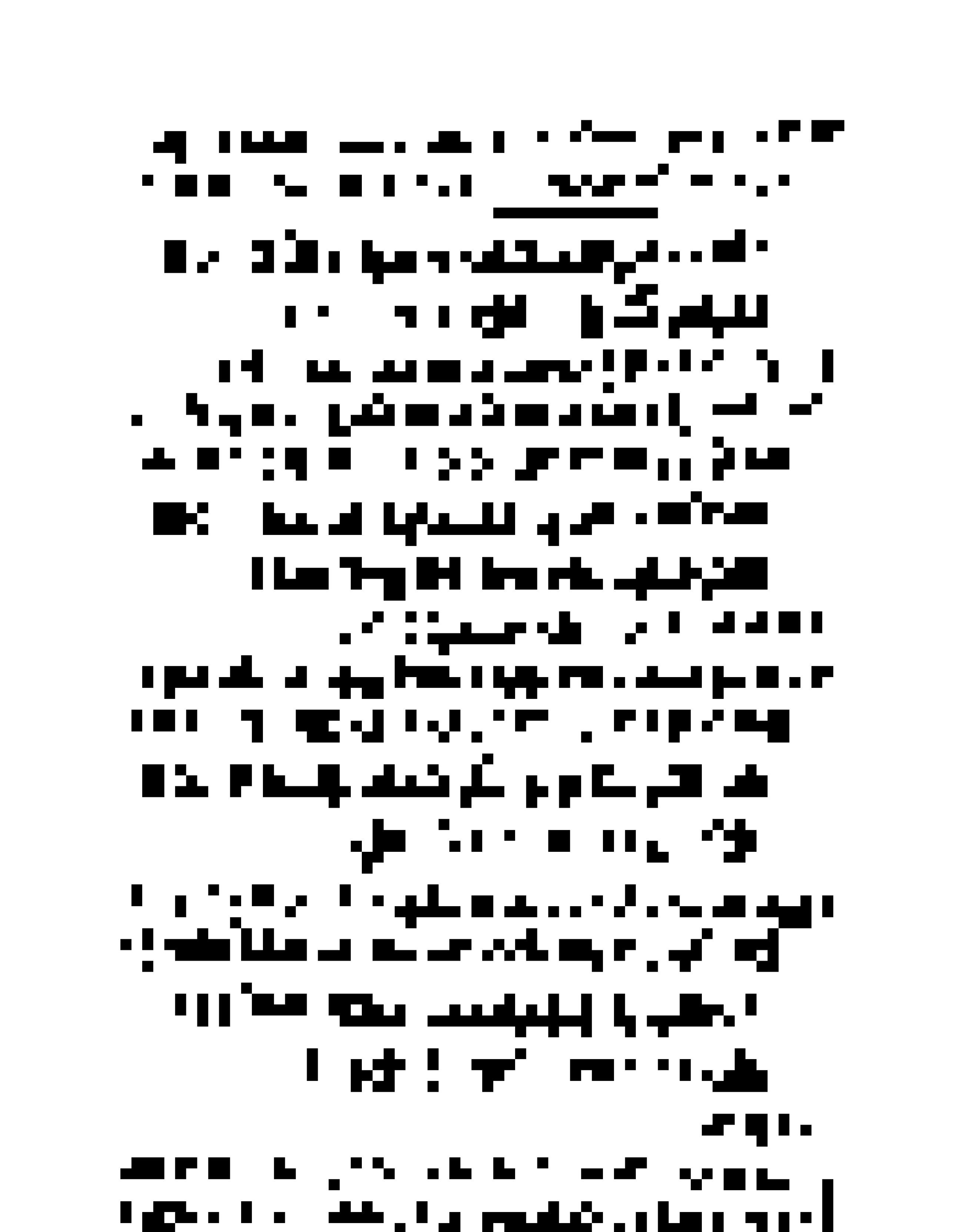


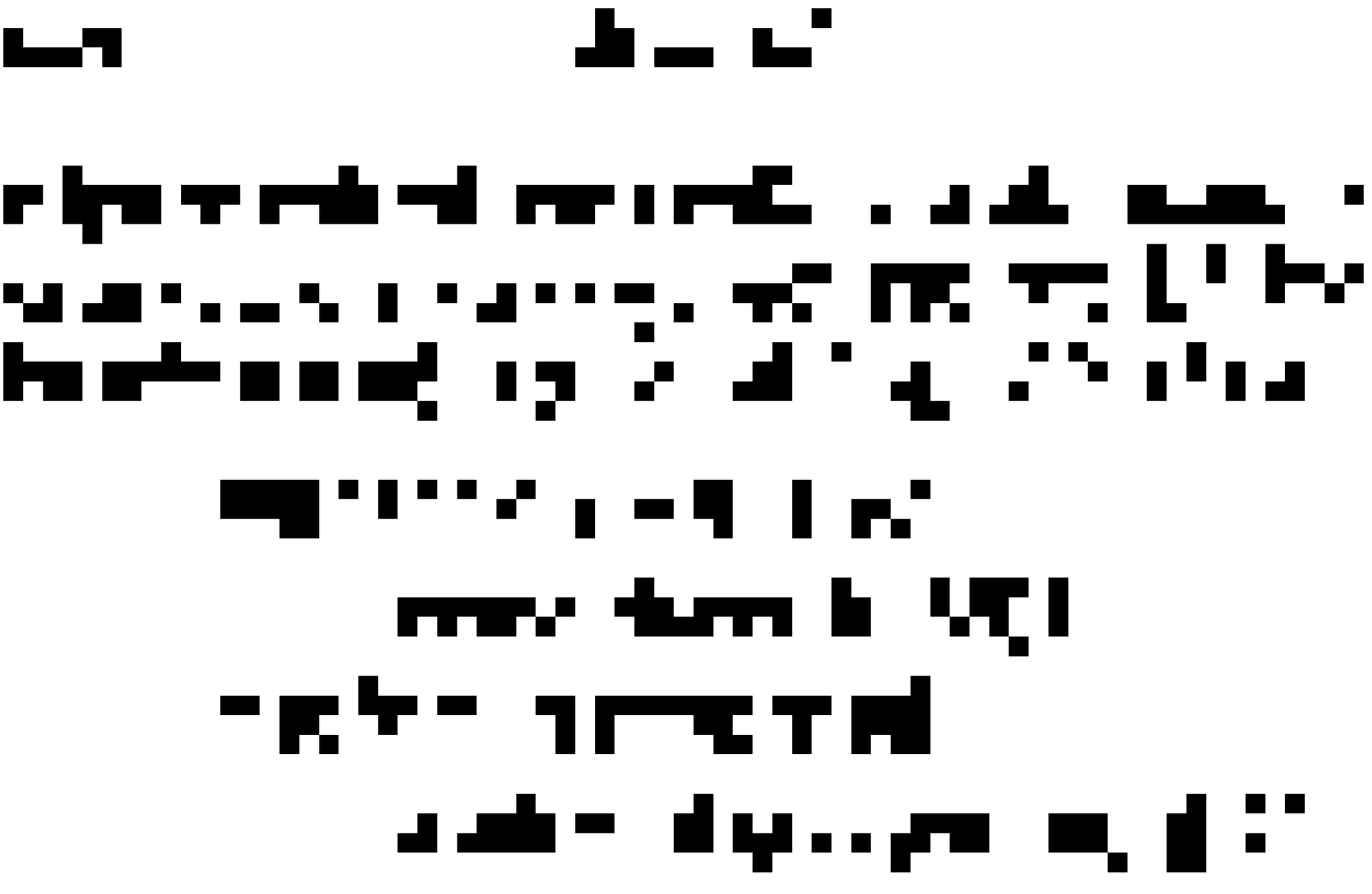


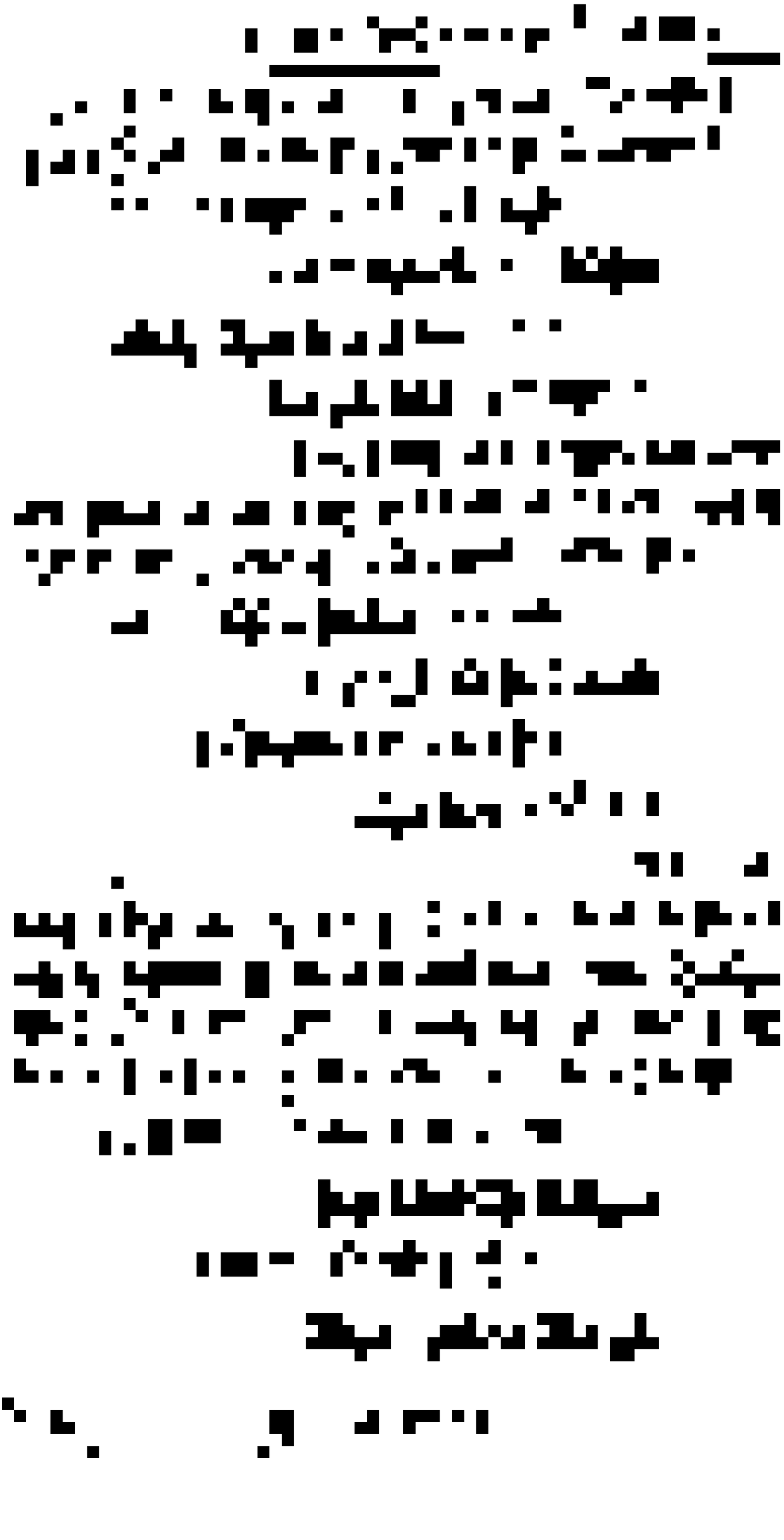


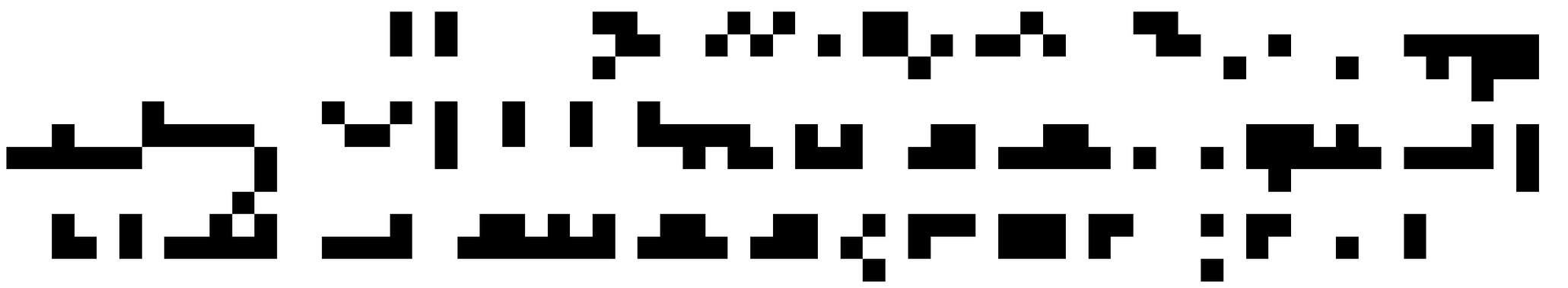


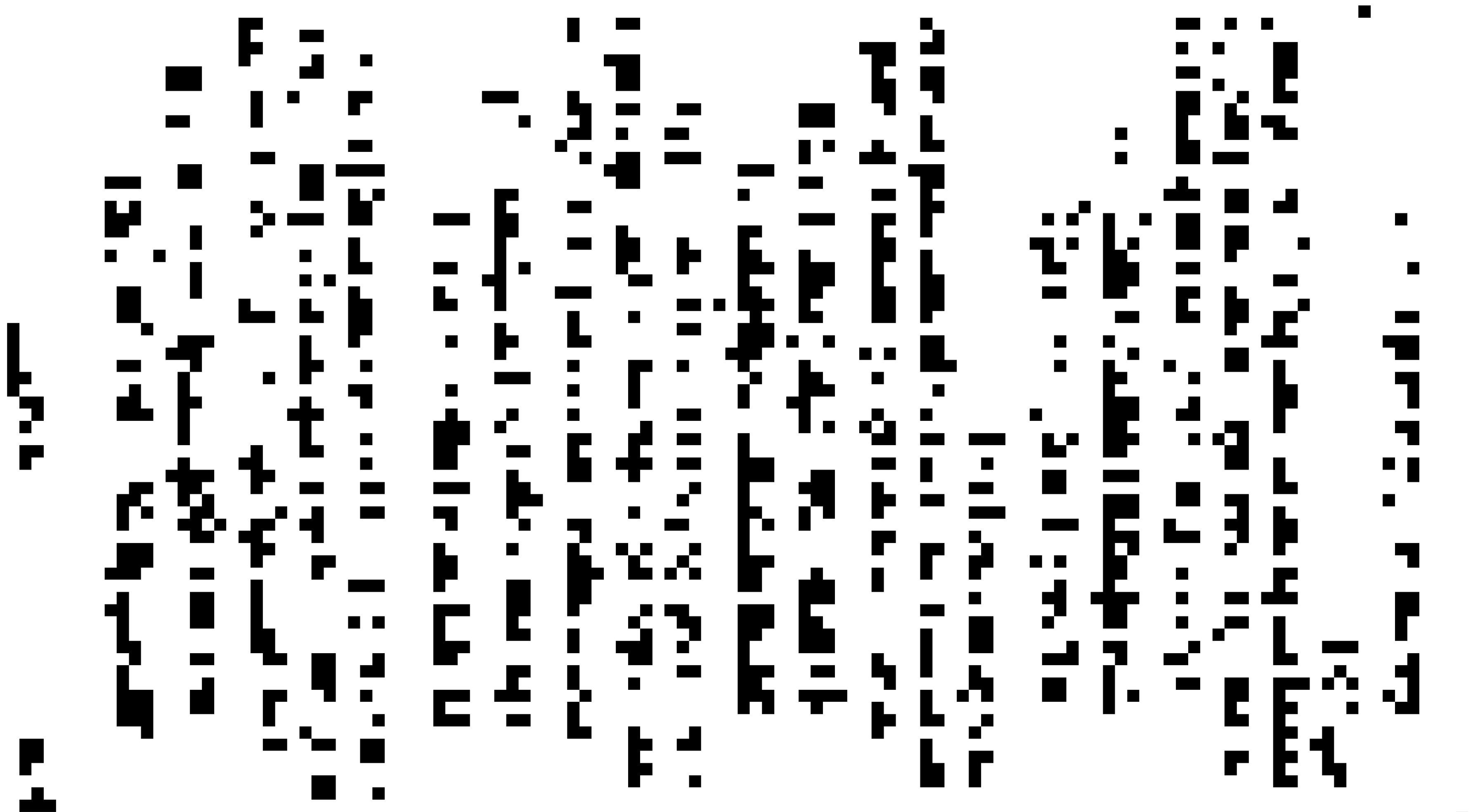


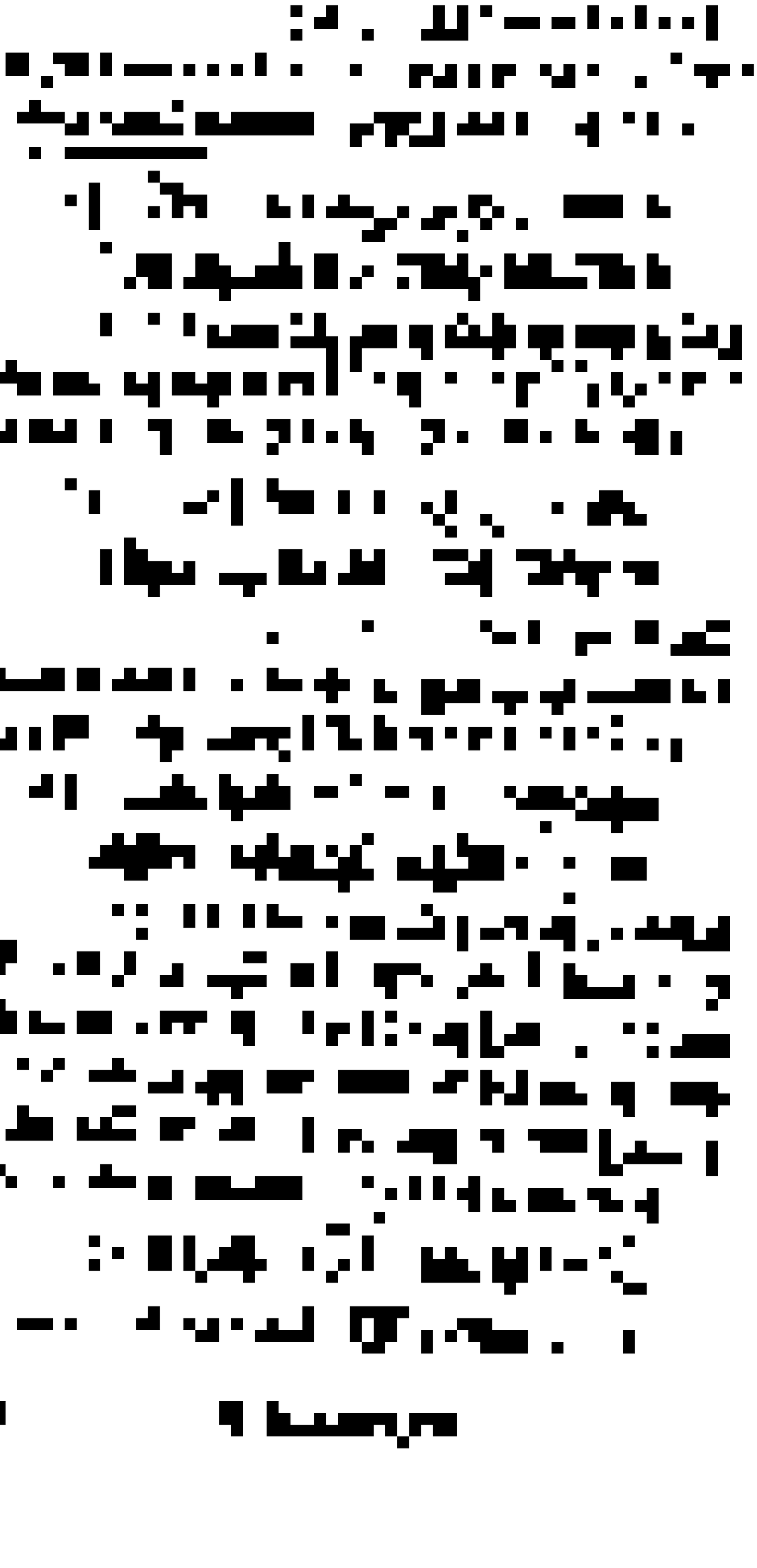


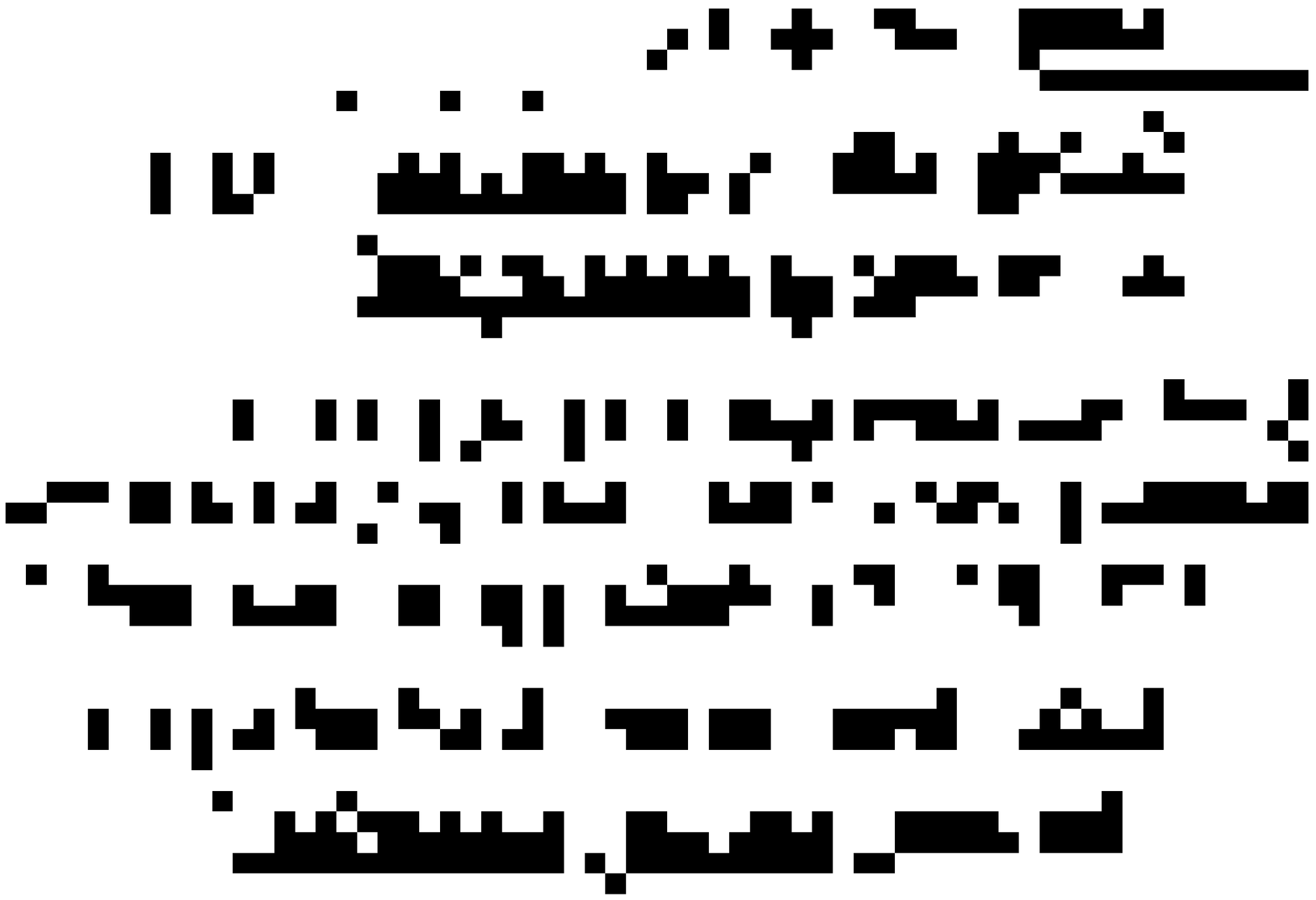


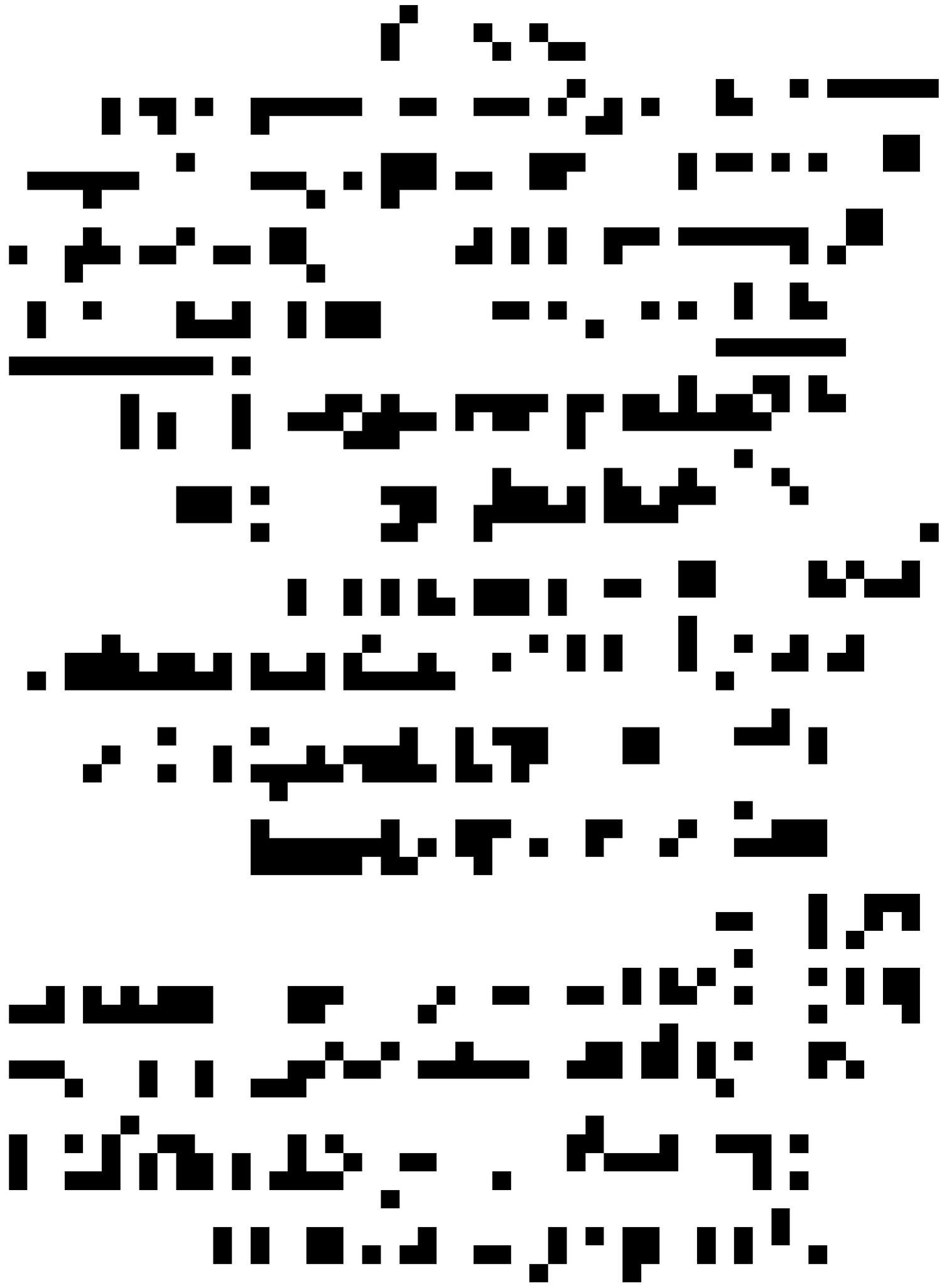


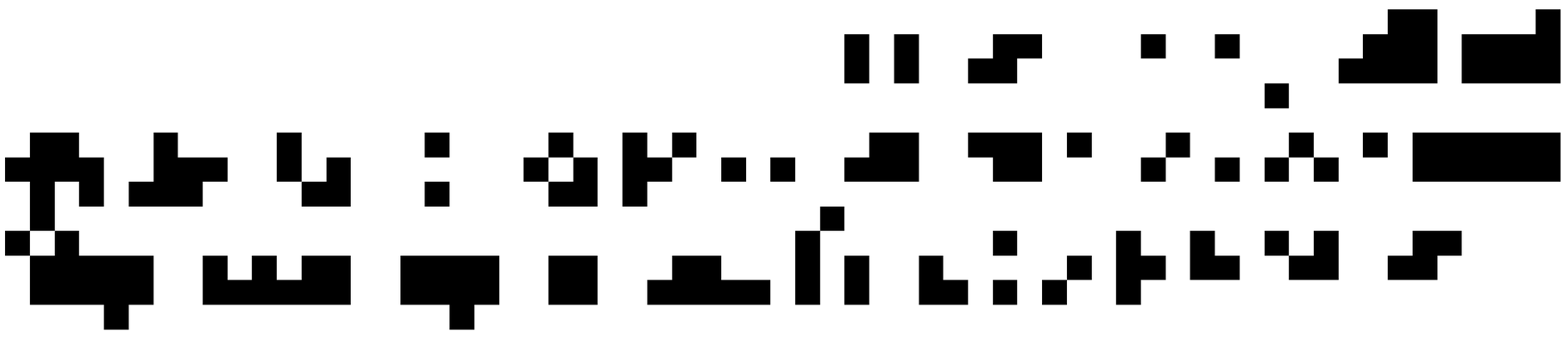


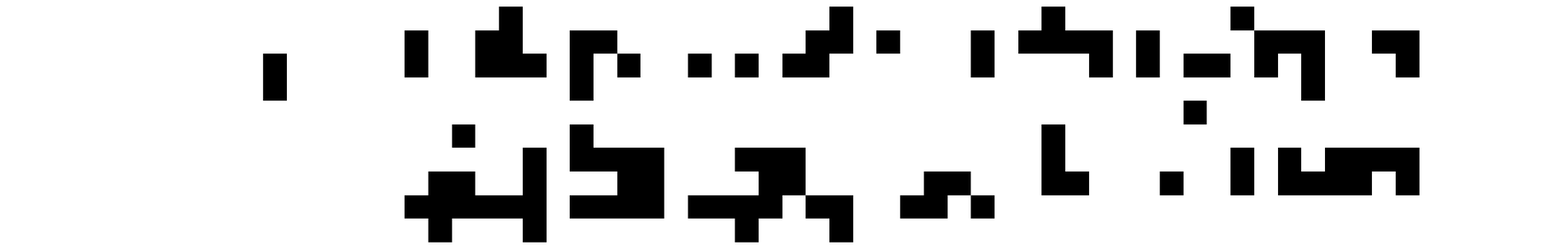


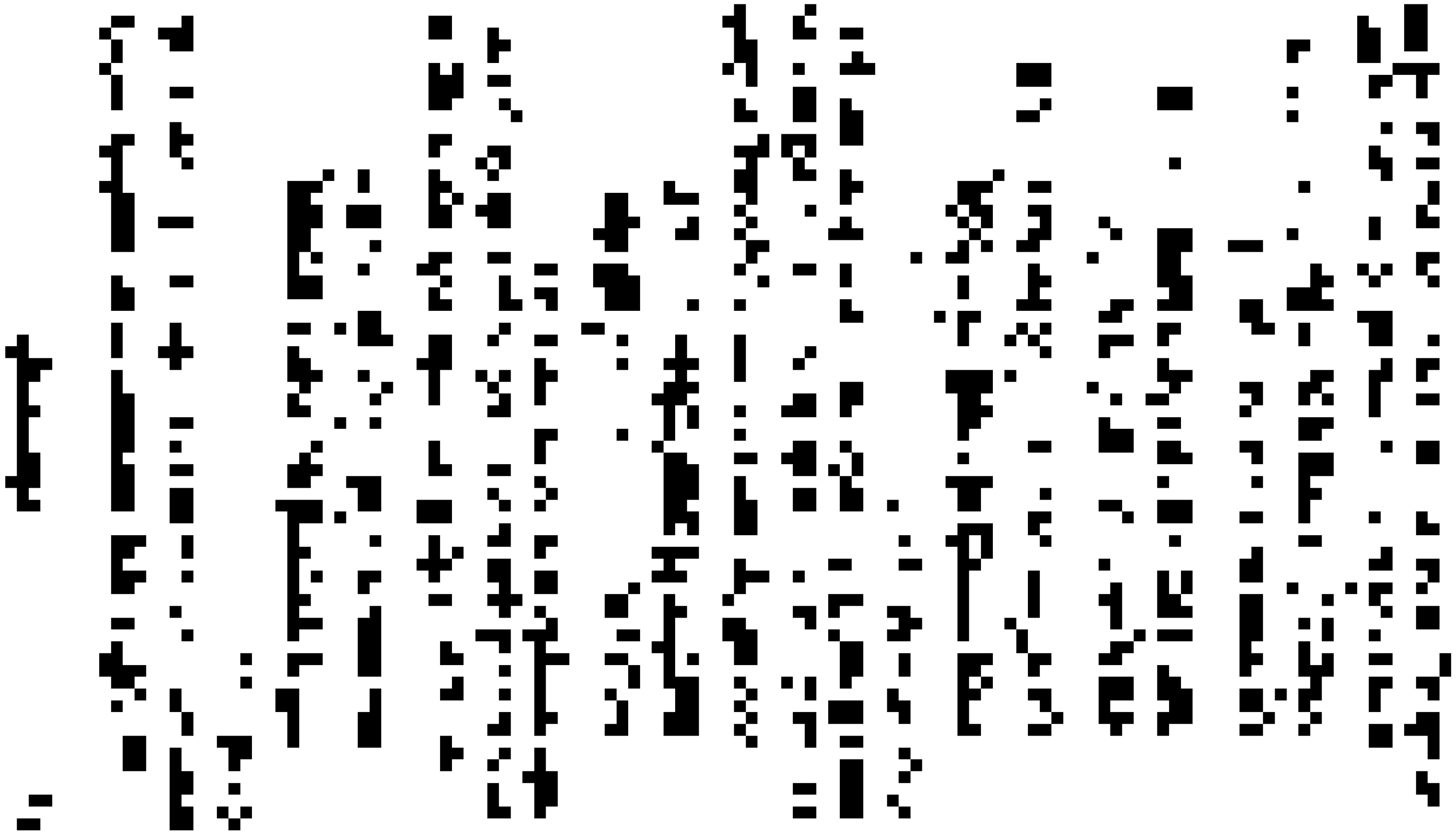


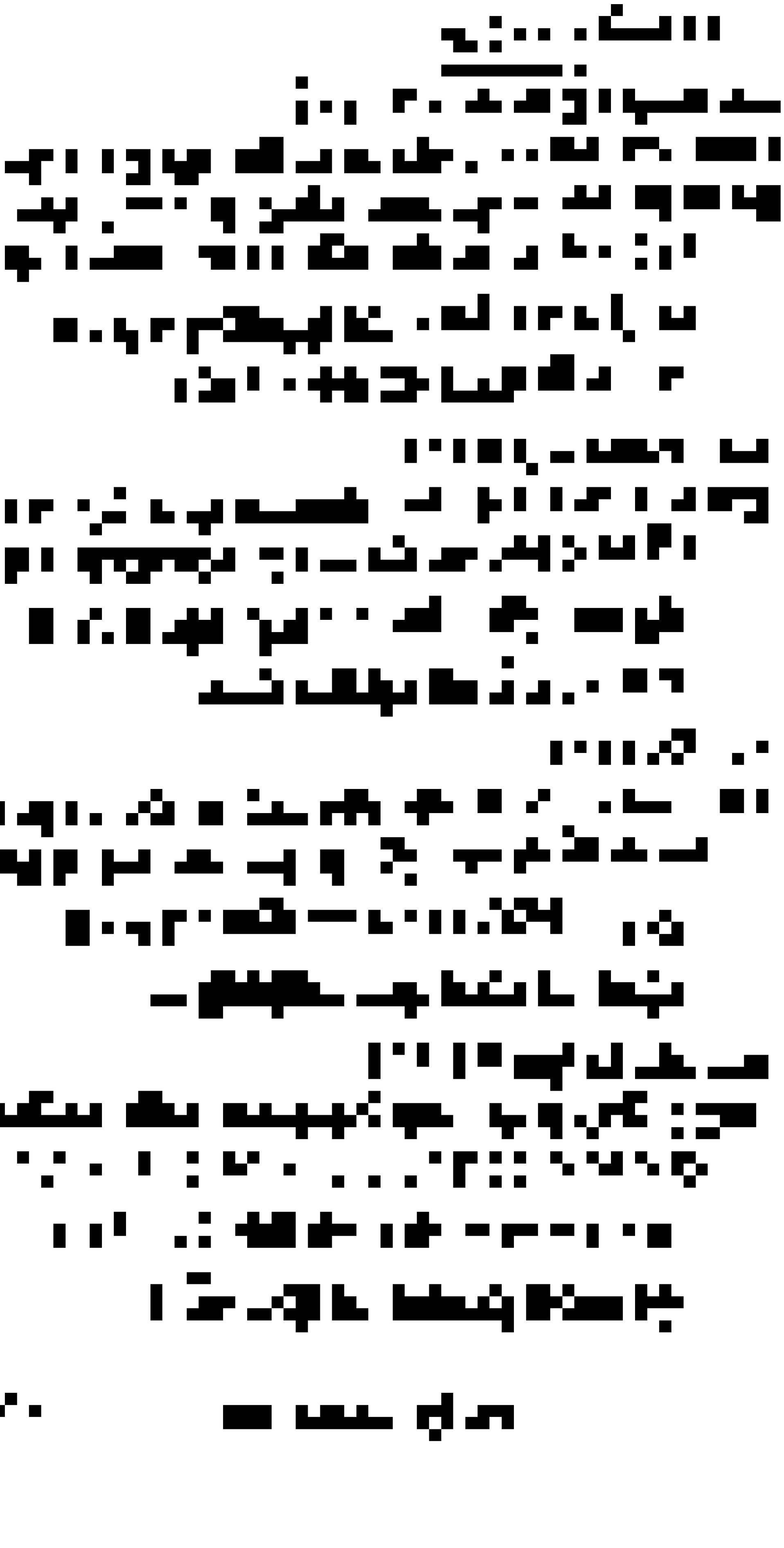


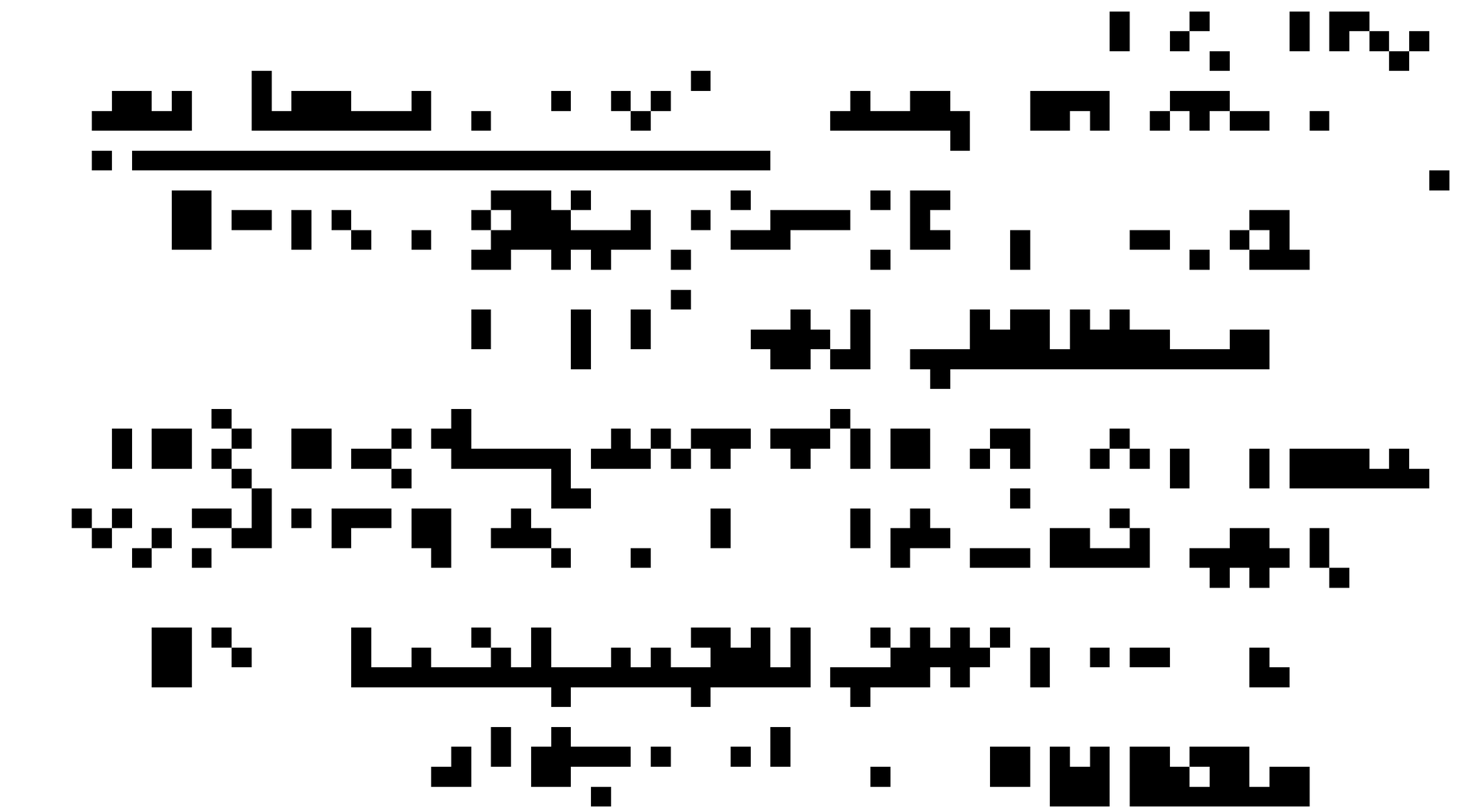


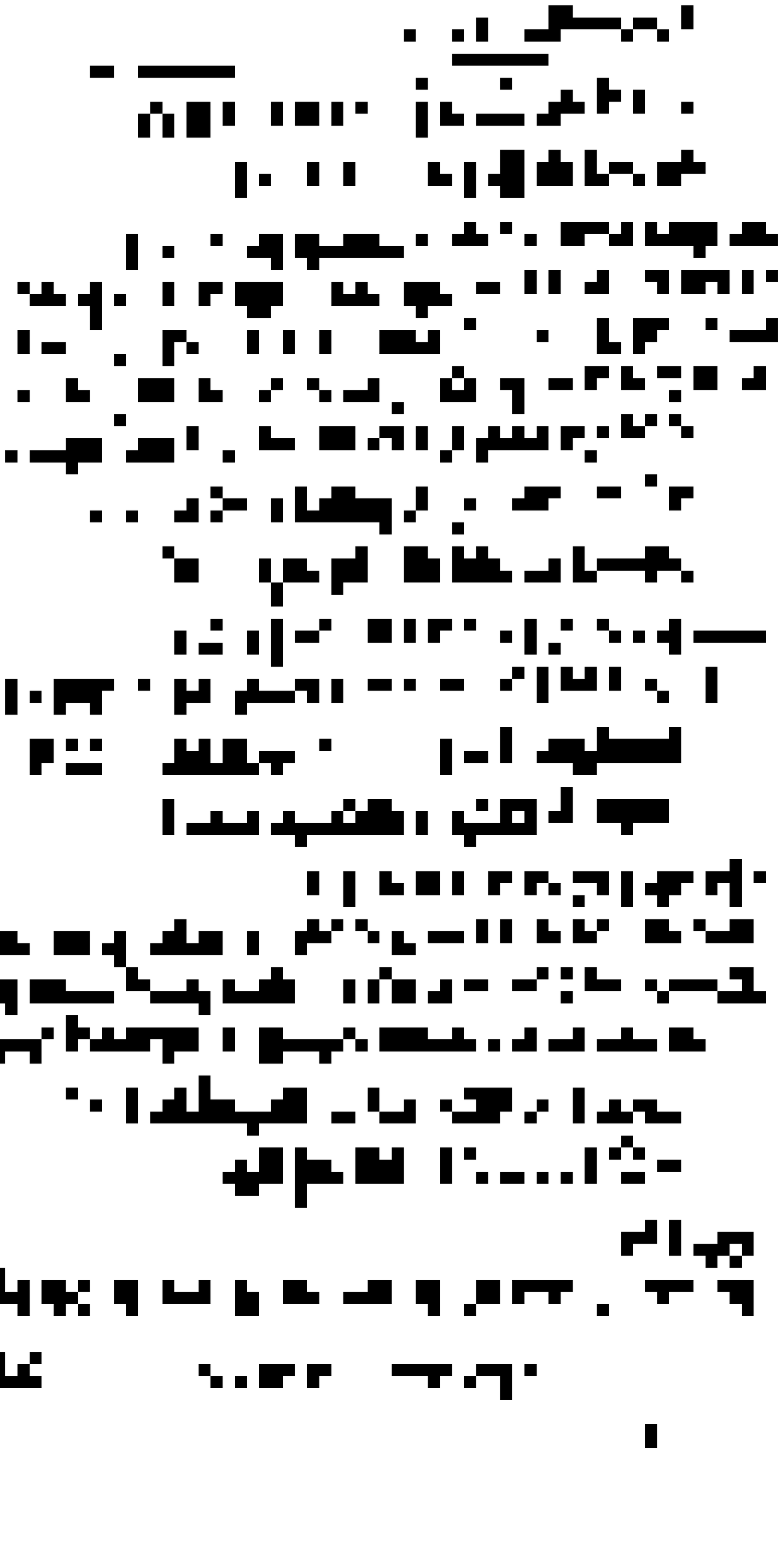


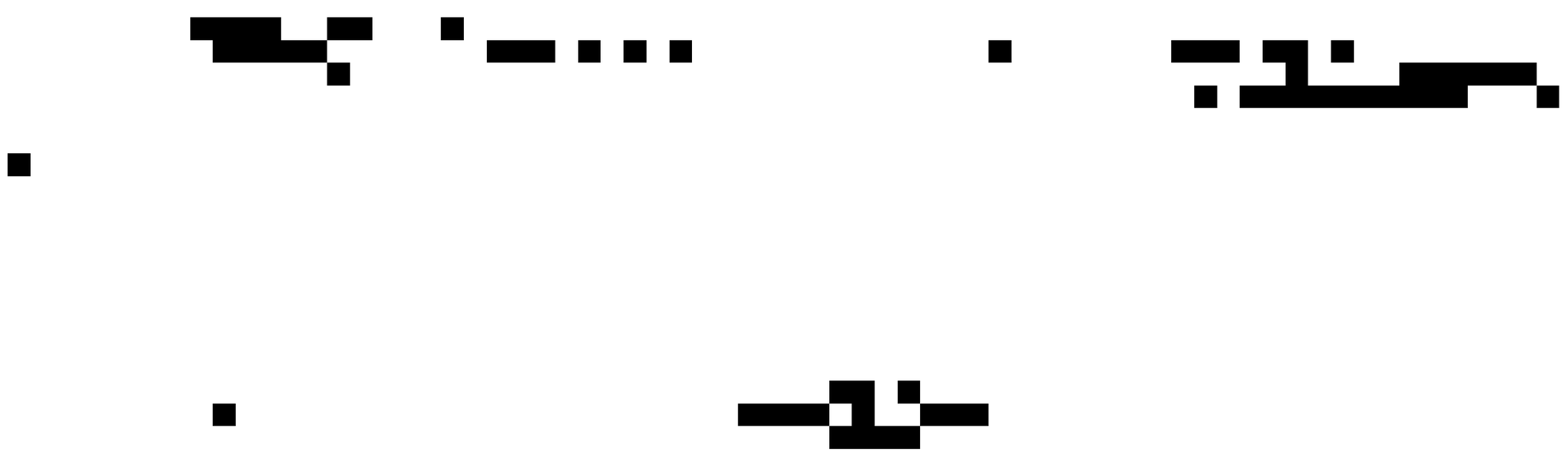


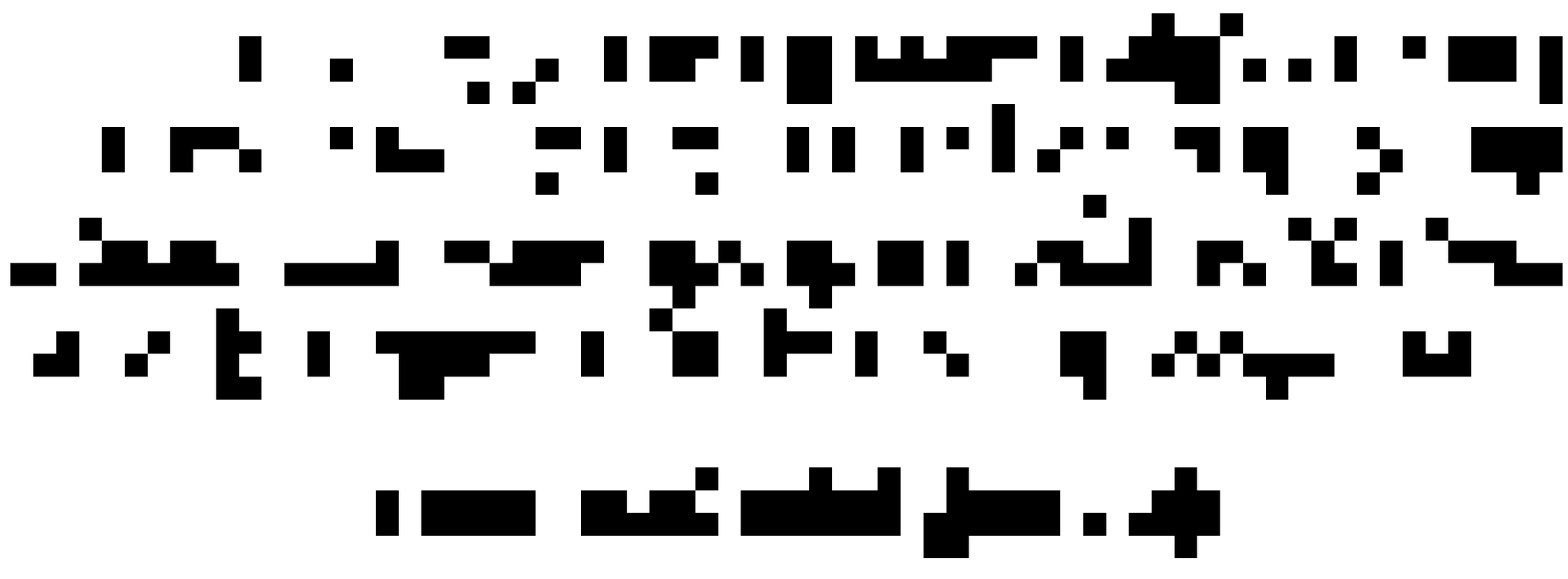


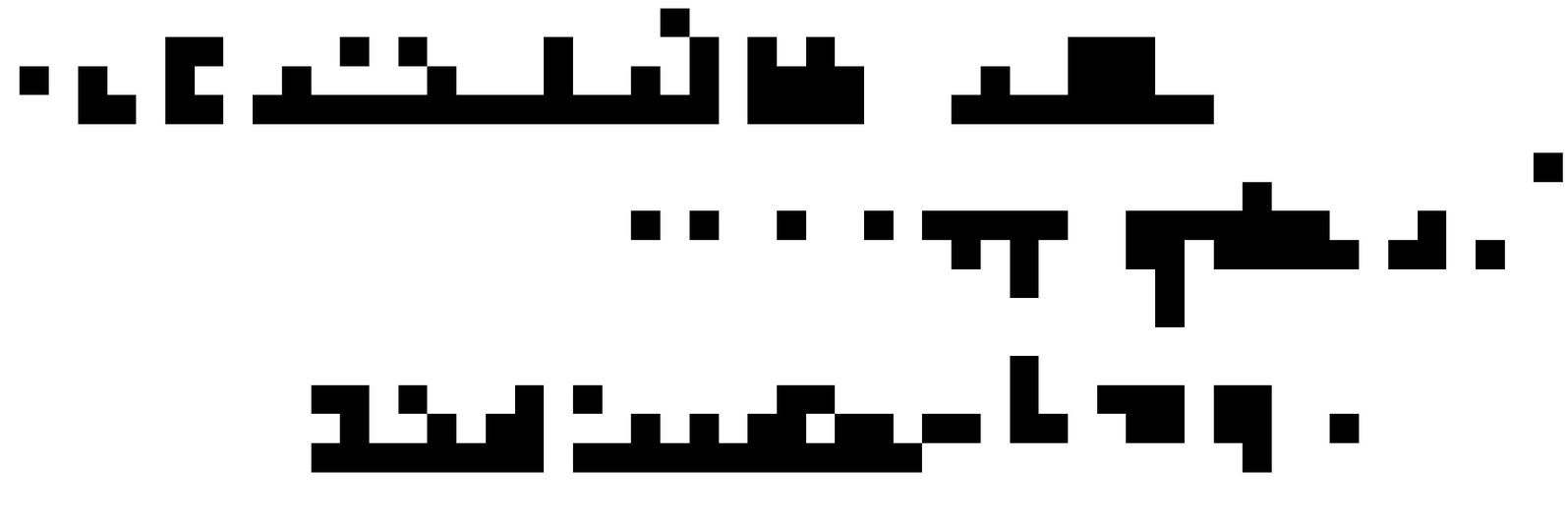


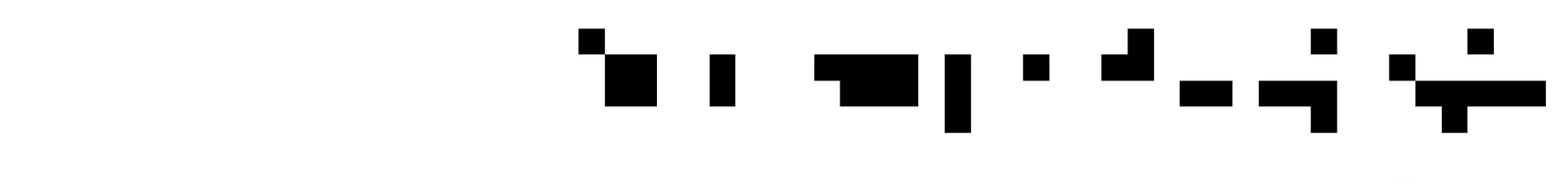












विषयसूची

प्राक्कथन ३–४

पृष्ठभूमि ५–७

क्षेत्रीय विवरण ८–१०

जनसांख्यिकी ११–१४

शैक्षणिक संस्थान १५–१८

स्वास्थ्य सेवाएँ १९–२१

परिशिष्ट २२–२५

(= :

गङ्गे ऽतरङ्गु सुनि धौ। दलु कैसा। ...ाचल आवे धुमः
धौः ...ा...ु सुनि के स्वर कंनाँ धावे ः'...ा पूर्वकः!
रचा अरदि सुनि का संभावनाः नौ। ...ा...ु। ...
...ा 'ा...ु। ...ा। ...ाचिन्ः ...ा।
...ाचाल ...ाकाँ ः...ा ...ो ...ा, ...ु
...ौ ...ा ...ाचाल...ः...ा ...ा ...ा...ा
...ा।

सखी गते १६-१५

...ाले के ...ः...ः ...ा ...ाल ...ाः...ी ...ा
...ा ...ु। ...ा ...ाः...ा ...ा ...ा।
...ाचाल...ः...ा ...ा ...ा।

भाली गते १५-१४

...ा...ु ...ा ...ा ...ा ...ा ...ा ...ा
...ा ...ा ...ा ...ा ...ा ...ा ...ा
...ा ...ा ...ा।

सखी गते १४-१३

...ा ...ु ...ा ...ा ...ा ...ा।
...ा ...ा ...ा।

सखी गते १३-१२

...ा ...ा ...ा ...ा ...ा ...ा ...ा
...ा ...ा ...ा ...ा ...ा ...ा ...ा
...ा ...ा ...ा ...ा ...ा ...ा ...ा

[illegible] ३१३–१६१

[illegible] [illegible] [illegible] [

भद्रासनं नाम ६१० ६१८

स्थिरं सुखावहं यस्मात् संसारान्तकरं परम्
भद्रासनमिदं प्रोक्तं सर्वव्याधिविनाशनम्

स्वस्तिकासनं नाम ६१९–६२०

अन्तः स्थितं पादयुगं करौ तत्पार्श्वसंस्थितौ ।

गोमुखासनं नाम ६२१–६२२

ऊरुसन्धौ तु पादौ द्वौ कृत्वा गोमुखवत्ततः ।
दक्षिणं सव्यपार्श्वे तु सव्यं दक्षिणपार्श्वके ।
तौ पाणी दापयेद्धीमान् सम्यक् प्रणिधिपूर्वकम् ।

वीरासनं नाम ६२३–६२५

एकं पादं तथैकस्मिन् विन्यसेदूरुसंधिषु ।
तथैवान्यं तथा पार्श्वे वीरासनमुदाहृतम् ।

धनुरासनं नाम ६२६–६२७

पादाङ्गुष्ठौ तु पाणिभ्यां गृहीत्वा पृष्ठमानतः ।
कृत्वा धनुर्वदाकृष्य धनुरासनमुच्यते ।

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[illegible]

[illegible]

[illegible]

: ?.. :

चालनको वर्ग ४:३–४:६

अंग्रेजी कालीको पहिलो पोथा की -क-; ८ ·४८· ८;
·८ ५ ८: ४८ ८ ८

व्याख्या भाग ५५६–५५८

व्याख्या भाग के अन्तर्गत दिए गए गद्यांश को ध्यान से पढ़ें और उसके नीचे पूछे गए प्रश्नों के उत्तर लिखिए।

प्रश्न संख्या ५५६

[illegible] [illegible] [illegible] [

: ५ :

नैसर्गिक न्याय ५१. ५१३

घटनेच्या अनुषंगाने पक्षकार या नात्याने संबंधित व्यक्ती

यांना:

कृषिकर्मी नं. १२५-५१८

न्यायालयीन विचाराधीन असलेल्या प्रकरणात निर्णय

देण्यापूर्वी संबंधित व्यक्तीला त्याच्याविरुद्ध

असलेल्या प्रतिकूल मताची माहिती देऊन त्याला

आपले म्हणणे मांडण्याची संधी देणे हे नैसर्गिक

न्यायाचे तत्त्व आहे. या तत्त्वाचे पालन करणे

आवश्यक आहे:

शुल्कमाफी १२. ११५

मुलांच्या वैद्यकीय उपचारासाठी शुल्कमाफी

देण्याबाबत शासनाचे धोरण

अनाथ मुलांच्या वैद्यकीय उपचारासाठी शुल्कमाफी

मिळण्याबाबत शासनाचे धोरण:

सहकारी संस्था १३५-१४९

सहकारी संस्थांच्या कामकाजाचे लेखापरीक्षण

करणे.

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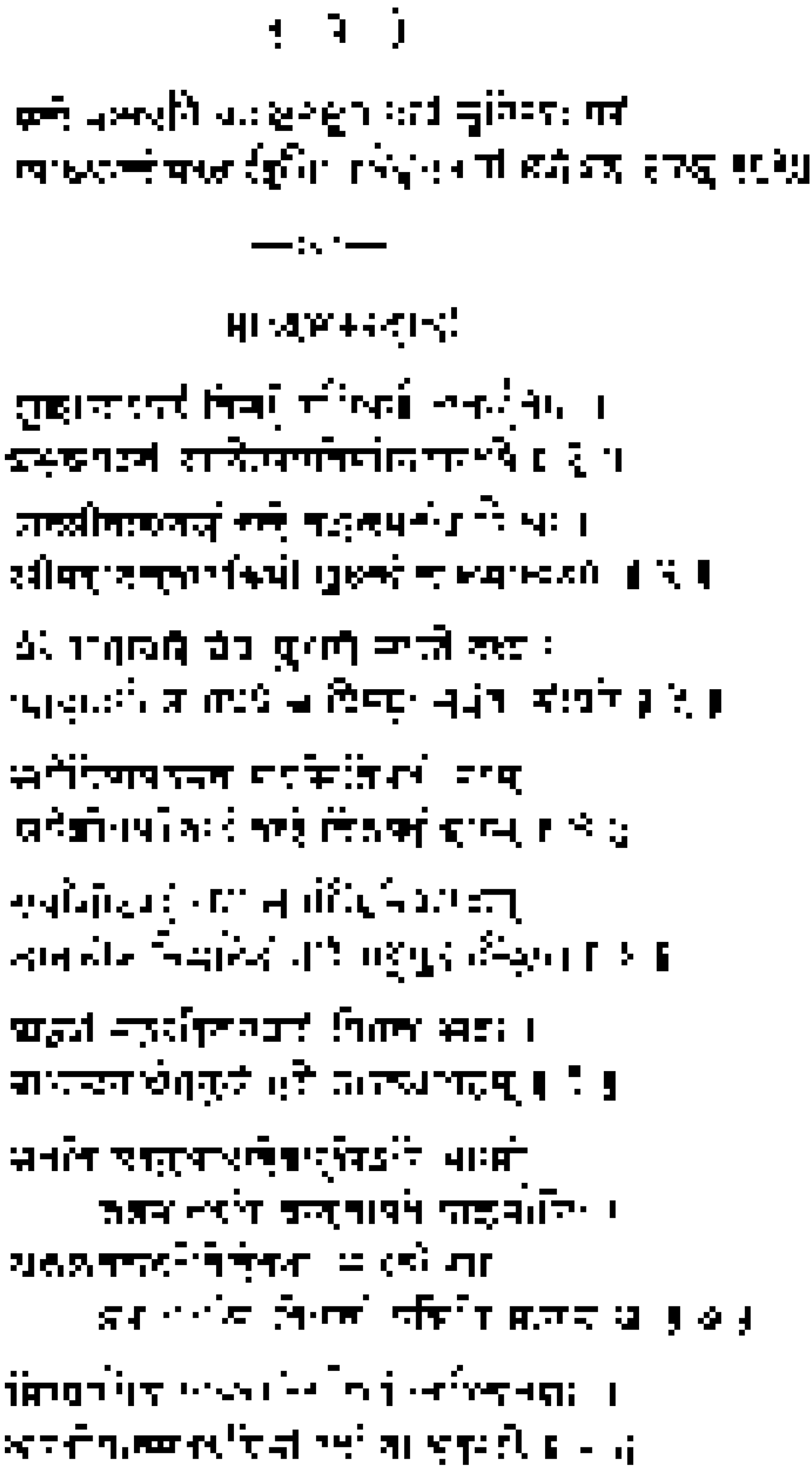

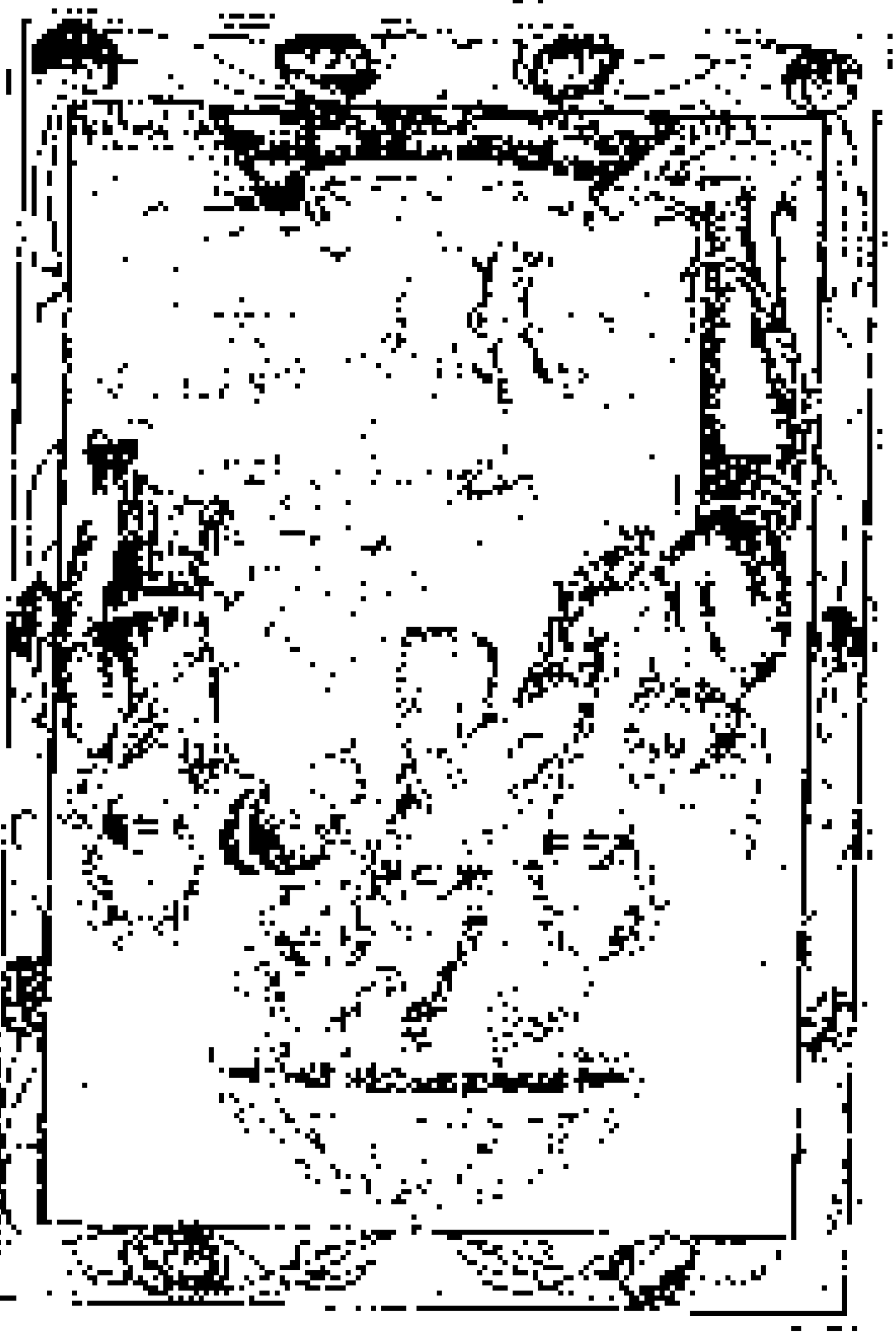

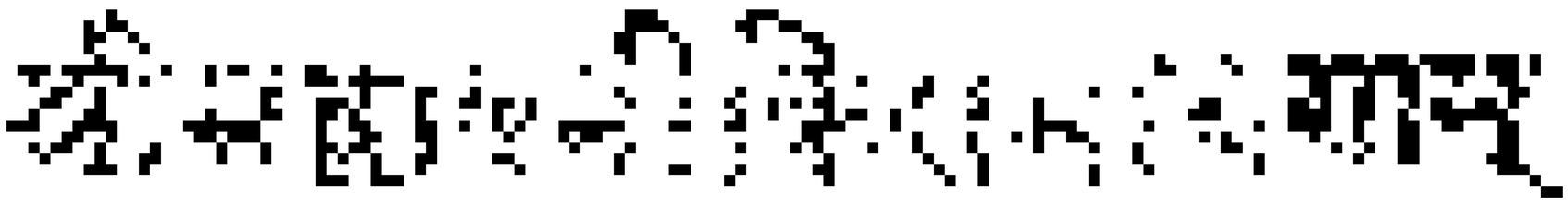

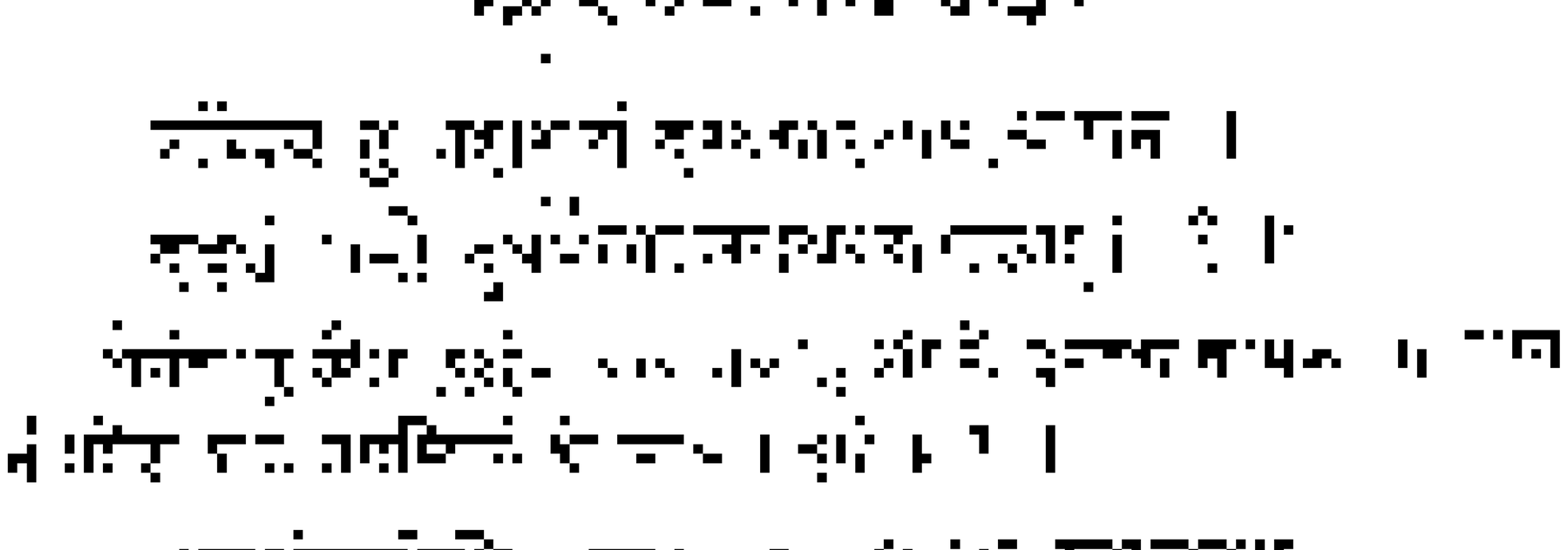

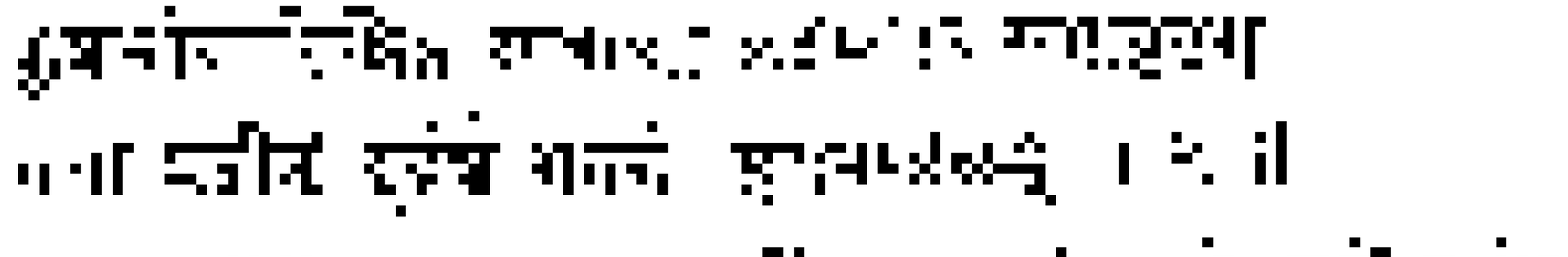

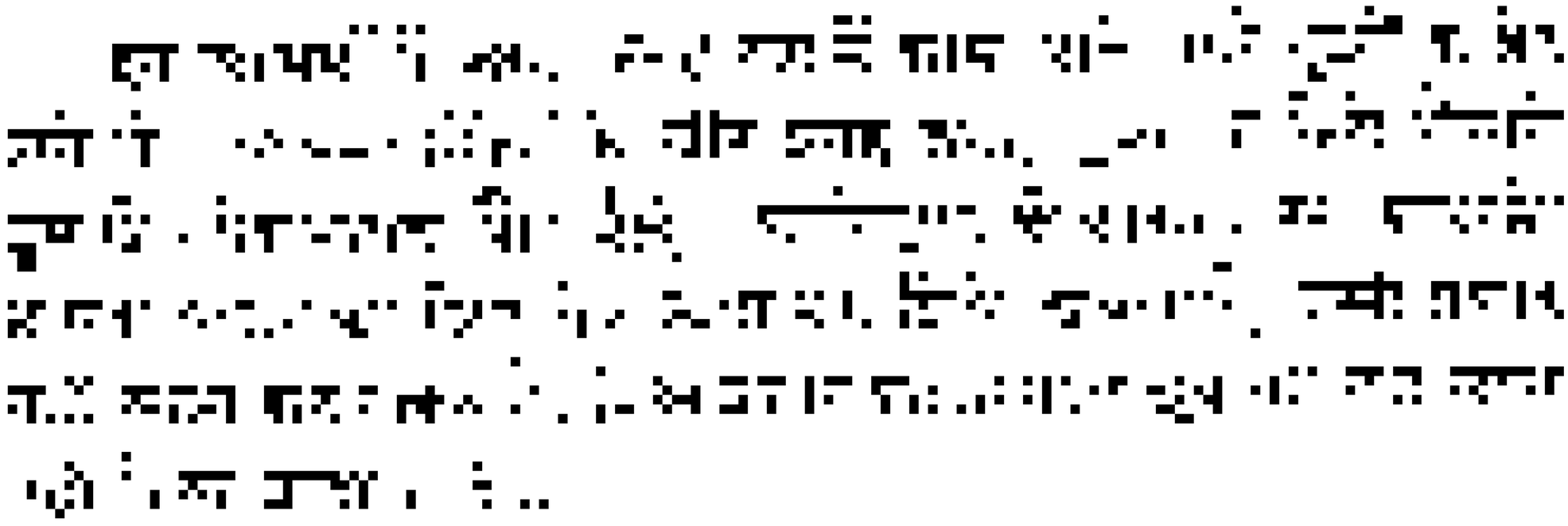

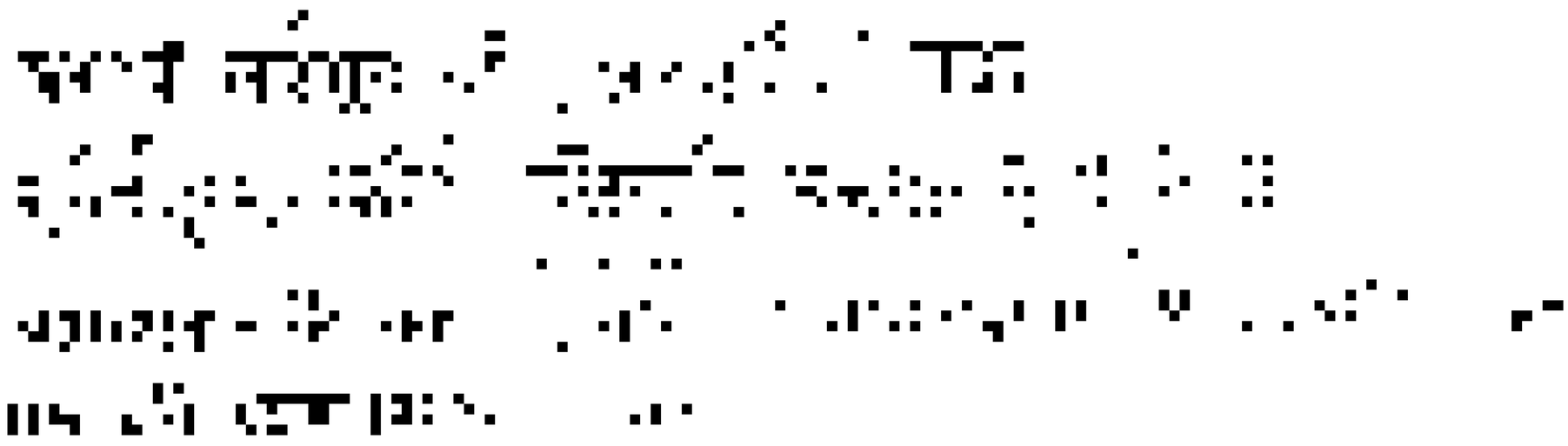

যে সাধক প্রাণায়াম-সাধনায় নিরন্তর অভ্যাসরত থাকেন, তাঁর সমস্ত পাপ ক্ষয় হয়ে যায়। তাঁর অন্তরে জ্ঞানের আলো জ্বলে ওঠে এবং তিনি পরম তত্ত্বকে লাভ করেন।১।

তপো হ্যেতৎ পরং প্রাণায়ামঃ ক্ষপয়তি কিল্বিষম্।
বিশুদ্ধিমাবহন্নস্য জ্ঞানদীপ্তিং প্রযচ্ছতি ॥ ২ ॥

এই প্রাণায়াম-সাধনা তপস্যার শ্রেষ্ঠ রূপ। এর দ্বারা সাধকের সমস্ত পাপ ক্ষয় হয়ে যায়, তাঁর অন্তরে জ্ঞানের আলো জ্বলে ওঠে, তিনি পরম তত্ত্বকে লাভ করেন।২।

প্রাণায়ামাদ্বিশুদ্ধিঃ স্যাদ্বিশুদ্ধেঃ স্যাদ্বিবেকিতা।
বিবেকিনো ভবেন্মুক্তিরিতি প্রাণায়ামসিদ্ধিতঃ ॥ ৩ ॥

প্রাণায়াম-সাধনা থেকে অন্তর বিশুদ্ধ হয়, বিশুদ্ধ অন্তরে বিবেকের উদয় হয়, বিবেকী সাধক মুক্তি লাভ করেন। এই হল প্রাণায়াম-সাধনার সিদ্ধি।৩।

अन्यमाकर्ण्य शौनको वैष्णवो : भक्तिमार्गेषु
को मं मीमांसकोत्कृष्ट: कस्मा वै पर्वतादिभि: ।। १ ।।

अत्यन्तं ... ज्ञानं भक्ति साधनत्वं कथं ...
श्रीकृष्ण कर्मणो श्रेष्ठं ... ।। २ ।।

कर्मणा पैव हृष्ट्वा तु पैङ्गिं भगवान्मुनि
मन्त्रमाहात्म्यं पार्थिवाय मोक्षप्राप्तिकरम् ।। ३ ।।

यज्ञ ने कर्मकाण्ड ... मीमांसा ... ज्ञान ... कर्म ...
कथनी ... ज्ञान ... भक्ति ... श्रेष्ठ ... कथं ...

कर्मणैव हि संसिद्धिमास्थिता जनकादय:
लोकसंग्रहमेवापि संपश्यन्कर्तुमर्हसि ।। ४ ।।

यथा यथा हि पुरुष: कल्याणेषु प्रवर्तते
तथा तथा हरौ भक्तिं जनयत्येष सत्पथ: ।। ५ ।।

येन येन हि भावेन यद्यद्रूपमुपासते
तत्तदेवाप्नुयात्सर्वं भक्तियुक्तो नरो नृप ।। ६ ।।

यथा यथा हरौ भक्तिमुत्तमां लभते नर:
तथा तथा हरेर्लोकं समीपं लभते परम् ।। ७ ।।

सालोक्यं सार्ष्टिसामीप्यं सारूप्यं सायुज्यमेकता
दीयमानं न गृह्णन्ति विना मद्भक्तिमुत्तमाम् ।। ८ ।।

मद्भक्ता: साधव: शान्ता निरपेक्षा जितेन्द्रिया:
हरन्ति दुरितं सर्वं जगतो जङ्गमस्य च ।। ९ ।।

मद्भक्तिरहितो राजन्नहं नेच्छामि दर्शनम्
मद्भक्तिरहितो राजन्नहं नेच्छामि दर्शनम् ।। १० ।।

मद्भक्तिरहितो राजन्नहं नेच्छामि दर्शनम्
मद्भक्तिरहितो राजन्नहं नेच्छामि दर्शनम् ।। ११ ।।

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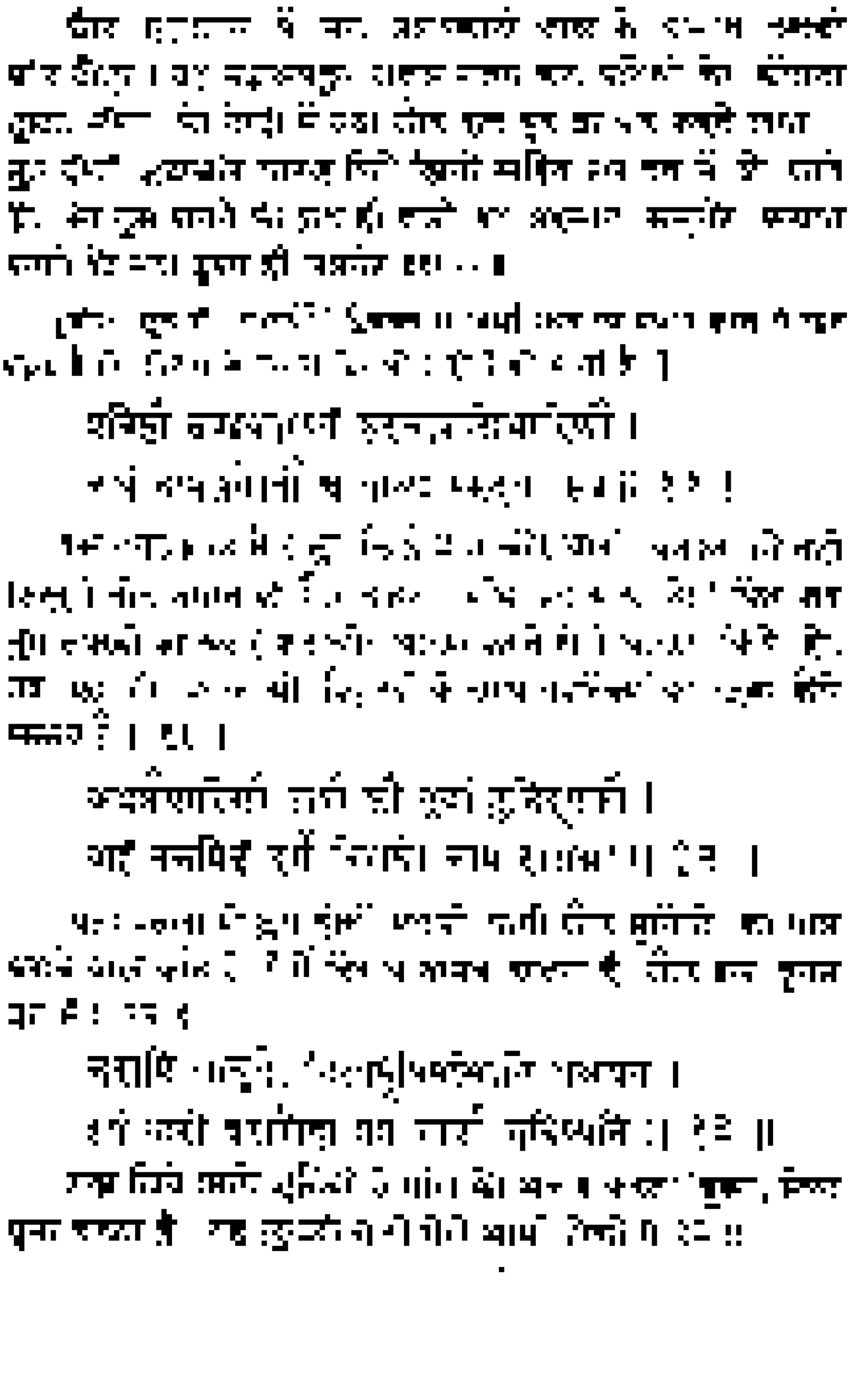

धर्मो: मार्कण्डेय :स्थान नंबं नृपे ।
नर्मर नृपे. भाल विलास दृष्टक: ॥ १५ ।

मुक्त दानी ति ॥ ... ई. ... मा मुखाला के माम ।५५ कि.
मुक्ता दीप्ति मा ... ई ... । म दल मुखाला नेपाल ... के
'मुखाक्षं मान नं । ५८ ।

... के. ... नष्टं मुखाला मानमाला .
... मा मानेलानेलाखाला कहती था ॥ १५ ॥

... ... मुक्त मुखाले को मुख ... मानमें ...
... ...
... ... ॥ ...

गां दद्या गत्वा मोक्षं लिंगमाप्नोति मुख्यम् ।
गत्वीश्व-ः गाम्यं मुख्यं ... मा ॥ १६ ॥

... ...
के मुखाग के मां ... ।

... ...
... ॥ १८ ॥

... ...
... ...
... ...

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देहेऽस्मिन् मनो दत्वा मनसः अन्तिकात्मनः ।
मुनयः संप्रकाशन्ते ब्रह्मणः अनुभावनाः ॥ ३ ॥

यह इस प्रकार है कि जब मन शरीर में लगा हुआ होता है तो मुनि ब्रह्म के अनुभव को प्राप्त होते हैं ॥ ३ ॥

अस्मिन् मनसि संयोगः विद्धि मे निश्चलां गतिम् ।
दृष्ट्वा मे ईदृशं रूपं न भवति संशयः ॥ ४ ॥

मेरी इस निश्चल गति को जानो, मेरे इस रूप को देखकर कोई संशय नहीं रहता ॥ ४ ॥

यदा मनसि विश्रान्तं तस्य मनसात्मनः ।
तदा चक्षुषि तेजस्वि ब्रह्मणः अनुभावनः ॥ ५ ॥

जब मन में मन विश्राम करता है तब आँखों में तेजस्वी ब्रह्म का अनुभव होता है ॥ ५ ॥

यदा चक्षुषि तेजस्वि ब्रह्मणः अनुभावनः ।
तदा मनसि संयोगः विद्धि मे निश्चलां गतिम् ॥ ६ ॥

जब आँखों में तेजस्वी ब्रह्म का अनुभव होता है तब मन में मेरी निश्चल गति को जानो ॥ ६ ॥

[illegible]

[illegible]

[illegible] ते [illegible] [illegible] ॥ ६२ ॥

[illegible] [illegible] [illegible] [

अर्जुन उवाच
संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ।
यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥ १ ॥

श्रीभगवानुवाच
संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।
तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥ २ ॥

ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति ।
निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥ ३ ॥

सांख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।
एकमप्यास्थितः सम्यगुभयोर्विन्दते फलम् ॥ ४ ॥

यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।
एकं सांख्यं च योगं च यः पश्यति स पश्यति ॥ ५ ॥

संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः ।
योगयुक्तो मुनिर्ब्रह्म नचिरेणाधिगच्छति ॥ ६ ॥

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।
सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥ ७ ॥

नैव किंचित्करोमीति युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्नश्नन्गच्छन्स्वपन्श्वसन् ॥ ८ ॥

प्रलपन्विसृजन्गृह्णन्नुन्मिषन्निमिषन्नपि ।
इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ ९ ॥

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ १० ॥

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।
योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये ॥ ११ ॥

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ।
अयुक्तः कामकारेण फले सक्तो निबध्यते ॥ १२ ॥

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।
नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥ १३ ॥

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।
न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥ १४ ॥

नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः ।
अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ १५ ॥

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।
तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥ १६ ॥

तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।
गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥ १७ ॥

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ १८ ॥

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।
निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणि ते स्थिताः ॥ १९ ॥

न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् ।
स्थिरबुद्धिरसंमूढो ब्रह्मविद्ब्रह्मणि स्थितः ॥ २० ॥

बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम् ।
स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते ॥ २१ ॥

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।
आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥ २२ ॥

शक्नोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात् ।
कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः ॥ २३ ॥

योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः ।
स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥ २४ ॥

लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।
छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥ २५ ॥

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।
अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥ २६ ॥

स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः ।
प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥ २७ ॥

यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।
विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥ २८ ॥

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।
सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ २९ ॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे कर्मसंन्यासयोगो नाम पञ्चमोऽध्यायः ॥ ५ ॥

यद्यत्र कर्तरि श्रौ स्यात् तत्र पूर्वं सलोपतः न स्यात् दत्ते। ५२ ॥

न श्रव्यपानः सुकृतं दानेऽयं पंक्तिपावनौ।
सर्वकल्पद्रुमोऽसौ ... पक्षात्तुल्यफलं ॥ ५३ ॥

[illegible] [illegible] [illegible] [

त्वं गोप्ता नः सखा भ्रातर्भूयाः अर्थानुकृत्कृतः।
इत्थं संकृष्टचित्तेन शेषेणोक्तः। २॥

तं [illegible] कृत. [illegible] फलक पै [illegible]
[illegible] को [illegible] [illegible]
[illegible] :

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स्वदर्शनेऽपि लाभस्ते भूयान्निष्ठा वितन्वते ।
न श्रियमन्विष्य सरसीं श्रयन्ति विसिनीं बुधाः ॥ १२ ॥

गीतम । तुझें दर्शन झालें याचा काय लाभ मला होणार आहे असें तूं मनांत आणूं नकोस. ज्ञानी पुरुष लक्ष्मीचा शोध करीत फिरत नाहीत. ते कमलिनीचाच आश्रय करतात.

अथैनं भाषितं सम्यक् गौतमस्य कृतक्रियः ।
दक्षः प्रजापतिः प्राह प्रश्रयावनतः पुनः ॥ १३ ॥

दक्ष प्रजापतीने गौतमाचे भाषण नीट ऐकून घेतले. नंतर तो नम्रपणे पुन्हा बोलू लागला.

एवमेतन्महाभाग यथा वदसि तत्तथा ।
अनादिनिधनो नित्यो विश्वात्मा विश्वसम्भवः ॥ १४ ॥

महाभाग, तुझे म्हणणे अगदी बरोबर आहे. विश्वात्मा अनादि, अनंत, नित्य आणि विश्वाचा उद्भव करणारा आहे.

ब्रह्मादयः सुरगणा मरीच्यादयो मुनीश्वराः ।
सर्वे तस्य प्रपश्यन्ति महिमानं यतो महान् ॥ १५ ॥

ब्रह्मदेवादि देव, मरीच्यादि मुनीश्वर हे सर्व त्याचा महिमा पाहतात. तो महान् आहे.

ज्ञानस्वरूपमात्मानं विश्वस्यास्य तमोनुदम् ।
केवलेनानुभावेन स्वेनापश्यत्स पूरुषः ॥ १६ ॥

ज्ञानस्वरूप, विश्वाचा आत्मा, अज्ञानाचा नाश करणारा असा आपला आत्मा त्या पुरुषाने केवळ आपल्या अनुभवाने पाहिला.

[illegible] [illegible] [illegible] [

अनुवाद : ८ ८ ८

यज्ञेन यज्ञ यजन्त देवास्तानि धर्माणि प्रथमान्यासन् ।
ते ह नाकं महिमानः सचन्त यत्र पूर्वे साध्याः सन्ति देवाः ॥ ३१ ॥

अन्वय :- देवाः यज्ञेन यज्ञं यजन्त । तानि धर्माणि प्रथमानि आसन् । ते महिमानः ह नाकं सचन्त यत्र पूर्वे साध्याः देवाः सन्ति ।

अर्थ :- देवोंने यज्ञसे यज्ञका यजन किया । वे धर्म प्रथम थे । वे महिमान् ही स्वर्गको प्राप्त हुए जहाँ पूर्वके साध्य देव हैं ।

...चैतन्य केवल सूक्ष्मदेहरूप होता।
परन्तु विज्ञानमय-जीवात्मा सत् ॥ १८ ॥

...क्षर ! तब ...प्राण, आत्मा, आत्मा ...यूप
...ग ...। तब ...आत्मा ...

...ये ...।

...ये मुख्य ...ज्ञान ...ये ...!
...ज्ञानेन्द्रियों ...ये ...ज्ञान ...। १०।

...ये ...ज्ञान ...ज्ञान ...ज्ञान ...
...ज्ञान ...ज्ञान ...ज्ञान ...
...ये ...।

...ज्ञान ...ये ...ज्ञान ...
...ज्ञान ...ज्ञान ...ज्ञान ...
...ज्ञान ...ज्ञान ...ज्ञान ...
...ज्ञान ...ज्ञान ...ज्ञान ...
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शरीरस्य गुणान् दोषान् मृतश्च नरकं ध्रुवम् ।
शास्त्रेष्वित्थं समादिष्टं तस्मात् तत्परिवर्जयेत् ॥ ६८ ॥

अस्थिस्थूणं स्नायुयुतं मांसशोणितलेपनम् । त्वग्वितानावनद्धं च क्षतकोष्ठं नवद्वारम् । पूतिगन्धि सदा स्रवद्वर्चोमूत्रपूरितम् । जराशोकसमाविष्टं रोगायतनमातुरम् । ६९ । क्रियते यत्र विण्मूत्रं वातपित्तकफास्तथा । वसामज्जास्थिमेदांसि तच्छरीरं विदुर्बुधाः ॥ ७० ॥

विण्मूत्रभाजनं कष्टं दुर्गन्धं कृमिसङ्कुलम् ।
अपि नाम्नापि बीभत्सं किमङ्ग पुनरात्मनः ॥ ७१ ॥

अहन्यहनि भूतानि गच्छन्ति यमसादनम् ।
शेषाः स्थावरमिच्छन्ति किमाश्चर्यमतः परम् ॥ ७२ ॥

गर्भस्थमपि कौन्तेय जन्तुं हरति मृत्युना ।
तस्मात् सर्वासु जातीषु मृत्युर्नित्यमनित्यता ॥ ७३ ॥

अहन्यहनि भूतानि गच्छन्ति यमसादनम् ।
शेषाः स्थावरमिच्छन्ति किमाश्चर्यमतः परम् ॥ ७४ ॥

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१ अहन्यहनि भूतानि गच्छन्ति यमसादनम् ।

[illegible] ४।८।
[illegible] ॥ ३५ ॥

[illegible] ४।८।
[illegible] ३६ ।

[illegible] ४।८।
[illegible] ॥ ५० ॥
[illegible] ४।८।
[illegible] ५१ ।

[illegible] ४।८।
[illegible] ॥ ५२ ॥

ये महाभाग दक्ष के लिये अति श्रेष्ठ स्थान हैं तथापि
योगमाया की माया कौन जानता है। [illegible]
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मनो मूलाधारस्थं त्रिभिरधिकपञ्चावयवया
दृगाद्यैरन्तस्थं मकरपवनं पञ्चकलया।
[illegible]

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जगद्रक्षादक्षान्मखभुवि मुखाग्नेयवपुषः।
मखान्भागान्भोक्तुं मरुदुडुपमौलेः प्रियतमाम्॥ ४५॥
सतीं सम्मोहिन्यां सहजजननीमात्मजननीं
भवानीं भूतेशो भजति भवदुःखापहरणीम्॥ ४६॥

जगत्रक्षा करने में दक्ष यज्ञ के मुखाग्नि से उत्पन्न हुए
यज्ञभाग को भोगने के लिये चन्द्रमौलि शिव की प्रियतमा
सहजजननी आत्मजननी सम्मोहिनी भवानी सती को भूतेश भजते हैं।

षष्ठः सर्गः

—:०:—

[illegible] jina[illegible] [illegible]
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नेक्षुकाण्डं धनुस्तस्य पञ्चबाणास्त्रिलोचन ।
तिस्रोऽग्निरिव सन्दग्धा लोका यस्य दृगुत्थिताः ॥ ९ ॥

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[illegible] [illegible] [illegible] [illegible] ;

तमोमात्रा स्थूलसूक्ष्मं गर्भं धर्मोऽन्वकल्पयत् ।
आधिव्याधिजरामृत्युदुःखौघैरिव संततम् ॥ १० ॥

[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

अतश्चैनं शरीरस्थं अज्ञानतमसावृतम् ।
यः पश्येदात्मसंस्थानं न स मुह्यति कस्यचित् ॥ ११ ॥

[illegible] [illegible] [illegible] [illegible]
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प्रत्यक्षानुमानशास्त्राणां नौरिवाकूपारयोः ।
द्वयं वैशेषिकं धर्मादि साधनं तदिहोच्यते ॥ १ ॥

इह खलु सकलसमयसमयोपनिषदुपबृंहितस्य श्रौतस्मार्तस्य निगमागमसिद्धस्य धर्मस्य साधनतया प्रतिपादकं वैशेषिकं शास्त्रं प्रणीतं भगवता कणादेन । तत्र तावत्तस्य प्रणयनप्रकारं प्रयोजनं च प्रतिपादयन्नाह ।

विशेषपदार्थं तावन्महेश्वरमनुस्मरन् ।
तत्त्वज्ञानाय शास्त्रस्य करिष्ये भाषणं स्फुटम् ॥ २ ॥

यदि विशेषपदार्थं तावत्तत्त्वज्ञानाय शास्त्रं प्रणेतुमुद्यतः कणादः किमिति महेश्वरं स्मरति । उच्यते । अयं हि तत्त्वज्ञानं मोक्षसाधनमाह । मोक्षश्च दुःखनिवृत्तिः । दुःखं च संसारः । संसारश्च मिथ्याज्ञानात् । तत्त्वज्ञानं च मिथ्याज्ञानविरोधि । तत्त्वज्ञानाय च शास्त्रं प्रणीतम् । तत्र शास्त्रस्य तत्त्वज्ञानाय प्रणीतत्वात्तत्त्वज्ञानं प्रति प्रयोजकत्वं युक्तम् । तत्त्वज्ञानस्य तु मोक्षं प्रति प्रयोजकत्वं कथमिति चेत् । उच्यते । तत्त्वज्ञानं हि मिथ्याज्ञानविरोधि । मिथ्याज्ञानं च दोषजन्यम् । दोषाश्च रागद्वेषमोहाः । तत्र रागद्वेषौ धर्माधर्मयोः प्रवृत्तिहेतुत्वात्तयोश्च जन्मनिबन्धनत्वात्संसारहेतुत्वम् । मोहस्य तु सकलदोषमूलत्वात्तत्त्वज्ञानं प्रति प्रयोजकत्वम् । तत्त्वज्ञानाच्च मिथ्याज्ञानविनाशे दोषाभावः । दोषाभावे प्रवृत्त्यभावः । प्रवृत्त्यभावे जन्माभावः । जन्माभावे दुःखाभावः । दुःखाभावे संसाराभावः । संसाराभावे मोक्षः । तत्त्वज्ञानं च धर्मविशेषप्रसूतं द्रव्यादिपदार्थसाक्षात्कारि । तत्र द्रव्यादिपदार्थानां साधर्म्यवैधर्म्याभ्यां तत्त्वज्ञानं प्रति प्रयोजकत्वं वक्तव्यम् । तत्र साधर्म्यं तावत्सामान्यम् । वैधर्म्यं तु विशेषः । तत्र सामान्यविशेषयोः स्वरूपं प्रतिपादयन्नाह ।

द्रव्यत्वगुणत्वकर्मत्वसामान्यविशेषसमवायानां पदार्थानां साधर्म्यवैधर्म्याभ्यां तत्त्वज्ञानान्निःश्रेयसम् ॥ ३ ॥

यदि विशेषपदार्थं तावत्तत्त्वज्ञानाय शास्त्रं प्रणेतुमुद्यतः कणादः किमिति महेश्वरं स्मरति । उच्यते । अयं हि तत्त्वज्ञानं मोक्षसाधनमाह । मोक्षश्च दुःखनिवृत्तिः । दुःखं च संसारः । संसारश्च मिथ्याज्ञानात् । तत्त्वज्ञानं च मिथ्याज्ञानविरोधि । तत्त्वज्ञानाय च शास्त्रं प्रणीतम् । तत्र शास्त्रस्य तत्त्वज्ञानाय प्रणीतत्वात्तत्त्वज्ञानं प्रति प्रयोजकत्वं युक्तम् । तत्त्वज्ञानस्य तु मोक्षं प्रति प्रयोजकत्वं कथमिति चेत् । उच्यते । तत्त्वज्ञानं हि मिथ्याज्ञानविरोधि । मिथ्याज्ञानं च दोषजन्यम् । दोषाश्च रागद्वेषमोहाः । तत्र रागद्वेषौ धर्माधर्मयोः प्रवृत्तिहेतुत्वात्तयोश्च जन्मनिबन्धनत्वात्संसारहेतुत्वम् । मोहस्य तु सकलदोषमूलत्वात्तत्त्वज्ञानं प्रति प्रयोजकत्वम् । तत्त्वज्ञानाच्च मिथ्याज्ञानविनाशे दोषाभावः । दोषाभावे प्रवृत्त्यभावः । प्रवृत्त्यभावे जन्माभावः । जन्माभावे दुःखाभावः । दुःखाभावे संसाराभावः । संसाराभावे मोक्षः । तत्त्वज्ञानं च धर्मविशेषप्रसूतं द्रव्यादिपदार्थसाक्षात्कारि । तत्र द्रव्यादिपदार्थानां साधर्म्यवैधर्म्याभ्यां तत्त्वज्ञानं प्रति प्रयोजकत्वं वक्तव्यम् । तत्र साधर्म्यं तावत्सामान्यम् । वैधर्म्यं तु विशेषः । तत्र सामान्यविशेषयोः स्वरूपं प्रतिपादयन्नाह ।

द्रव्यत्वगुणत्वकर्मत्वसामान्यविशेषसमवायानां पदार्थानां साधर्म्यवैधर्म्याभ्यां तत्त्वज्ञानान्निःश्रेयसम् ॥ ३ ॥

यदि विशेषपदार्थं तावत्तत्त्वज्ञानाय शास्त्रं प्रणेतुमुद्यतः कणादः किमिति महेश्वरं स्मरति । उच्यते । अयं हि तत्त्वज्ञानं मोक्षसाधनमाह । मोक्षश्च दुःखनिवृत्तिः । दुःखं च संसारः । संसारश्च मिथ्याज्ञानात् । तत्त्वज्ञानं च मिथ्याज्ञानविरोधि । तत्त्वज्ञानाय च शास्त्रं प्रणीतम् । तत्र शास्त्रस्य तत्त्वज्ञानाय प्रणीतत्वात्तत्त्वज्ञानं प्रति प्रयोजकत्वं युक्तम् । तत्त्वज्ञानस्य तु मोक्षं प्रति प्रयोजकत्वं कथमिति चेत् । उच्यते । तत्त्वज्ञानं हि मिथ्याज्ञानविरोधि । मिथ्याज्ञानं च दोषजन्यम् । दोषाश्च रागद्वेषमोहाः । तत्र रागद्वेषौ धर्माधर्मयोः प्रवृत्तिहेतुत्वात्तयोश्च जन्मनिबन्धनत्वात्संसारहेतुत्वम् । मोहस्य तु सकलदोषमूलत्वात्तत्त्वज्ञानं प्रति प्रयोजकत्वम् । तत्त्वज्ञानाच्च मिथ्याज्ञानविनाशे दोषाभावः । दोषाभावे प्रवृत्त्यभावः । प्रवृत्त्यभावे जन्माभावः । जन्माभावे दुःखाभावः । दुःखाभावे संसाराभावः । संसाराभावे मोक्षः । तत्त्वज्ञानं च धर्मविशेषप्रसूतं द्रव्यादिपदार्थसाक्षात्कारि । तत्र द्रव्यादिपदार्थानां साधर्म्यवैधर्म्याभ्यां तत्त्वज्ञानं प्रति प्रयोजकत्वं वक्तव्यम् । तत्र साधर्म्यं तावत्सामान्यम् । वैधर्म्यं तु विशेषः । तत्र सामान्यविशेषयोः स्वरूपं प्रतिपादयन्नाह ।

द्रव्यत्वगुणत्वकर्मत्वसामान्यविशेषसमवायानां पदार्थानां साधर्म्यवैधर्म्याभ्यां तत्त्वज्ञानान्निःश्रेयसम् ॥ ३ ॥

यदि विशेषपदार्थं तावत्तत्त्वज्ञानाय शास्त्रं प्रणेतुमुद्यतः कणादः किमिति महेश्वरं स्मरति । उच्यते । अयं हि तत्त्वज्ञानं मोक्षसाधनमाह । मोक्षश्च दुःखनिवृत्तिः । दुःखं च संसारः । संसारश्च मिथ्याज्ञानात् । तत्त्वज्ञानं च मिथ्याज्ञानविरोधि । तत्त्वज्ञानाय च शास्त्रं प्रणीतम् । तत्र शास्त्रस्य तत्त्वज्ञानाय प्रणीतत्वात्तत्त्वज्ञानं प्रति प्रयोजकत्वं युक्तम् । तत्त्वज्ञानस्य तु मोक्षं प्रति प्रयोजकत्वं कथमिति चेत् । उच्यते । तत्त्वज्ञानं हि मिथ्याज्ञानविरोधि । मिथ्याज्ञानं च दोषजन्यम् । दोषाश्च रागद्वेषमोहाः । तत्र रागद्वेषौ धर्माधर्मयोः प्रवृत्तिहेतुत्वात्तयोश्च जन्मनिबन्धनत्वात्संसारहेतुत्वम् । मोहस्य तु सकलदोषमूलत्वात्तत्त्वज्ञानं प्रति प्रयोजकत्वम् । तत्त्वज्ञानाच्च मिथ्याज्ञानविनाशे दोषाभावः । दोषाभावे प्रवृत्त्यभावः । प्रवृत्त्यभावे जन्माभावः । जन्माभावे दुःखाभावः । दुःखाभावे संसाराभावः । संसाराभावे मोक्षः । तत्त्वज्ञानं च धर्मविशेषप्रसूतं द्रव्यादिपदार्थसाक्षात्कारि । तत्र द्रव्यादिपदार्थानां साधर्म्यवैधर्म्याभ्यां तत्त्वज्ञानं प्रति प्रयोजकत्वं वक्तव्यम् । तत्र साधर्म्यं तावत्सामान्यम् । वैधर्म्यं तु विशेषः । तत्र सामान्यविशेषयोः स्वरूपं प्रतिपादयन्नाह ।

द्रव्यत्वगुणत्वकर्मत्वसामान्यविशेषसमवायानां पदार्थानां साधर्म्यवैधर्म्याभ्यां तत्त्वज्ञानान्निःश्रेयसम् ॥ ३ ॥

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अनादि [illegible] मङ्गो गण नानस्वरूपम् !
तुनं भगवन्तमे तस्मै गीतायै ब्रह्मणे नमः ॥ ६२ ॥

यस्याः [illegible] तस्मै नमः ॥ ६३ ॥

मः [illegible]
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अथातो विधानं वक्ष्यामः ।
शुचिदेशमधिष्ठानं कुशं दर्भासनानि च ॥ १ ॥

तत्र शुचिदेशः पुण्यारण्यगुहापुलिनादिः । तद्दोषा
भवति तत्र ॥ १ ॥

तत्र—तस्मात्कारणात् यस्मात् शुचिदेशादिषु मन्त्रसाधनं
सम्पद्यते तस्मात् । अथ-शब्दोऽयं मङ्गलार्थः । अतो-
शब्दो हेत्वर्थः ।

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।
नातिनीचमतिच्चं चैलाजिनकुशोत्तरम् ॥ २ ॥

शुचौ देशे—पवित्रे स्थाने । प्रतिष्ठाप्य—संस्थाप्य । स्थिरं—
निश्चलं । आसनं—उपवेशनं । आत्मनः—स्वस्य । नातिनीचं—
नातिनिम्नं । अतिच्चं—नातिउन्नतं । चैलाजिनकुशोत्तरं—
चैलं—वस्त्रं । अजिनं—मृगचर्म । कुशाः—दर्भाः । उत्तरे—
उपरि यस्मिन् तत् चैलाजिनकुशोत्तरं ॥ २ ॥

तत्रैकाग्रमनाः स्नात्वा कृतशौचविधिः शुचिः ।
पूर्वं वाग्यतः पश्चात् प्राङ्मुखो वाप्युदङ्मुखः ॥ ३ ॥

तत्र—तस्मिन् आसने । एकाग्रमनाः—एकाग्रं मनो यस्य
सः । स्नात्वा—स्नानं कृत्वा । कृतशौचविधिः—कृतः शौच-
विधिः येन सः । शुचिः—पवित्रः । पूर्वं—प्रथमं । वाग्यतः—
संयतवाक् । पश्चात्—अनन्तरं । प्राङ्मुखः—प्राचीमुखः ।
वाप्युदङ्मुखः—वा अपि उदङ्मुखः ॥ ३ ॥

ततः प्रक्षालितकरः पवित्रीकृतविग्रहः ।
कृत्वा तत्त्वत्रयन्यासं मन्त्रन्यासं समाचरेत् ॥ ४ ॥

ततः—तदनन्तरं । प्रक्षालितकरः—प्रक्षालितौ करौ येन सः ।
पवित्रीकृतविग्रहः—पवित्रीकृतः विग्रहः येन सः । कृत्वा—
विधाय । तत्त्वत्रयन्यासं—तत्त्वत्रयस्य न्यासं । मन्त्रन्यासं—
मन्त्रस्य न्यासं । समाचरेत्—सम्यक् आचरेत् ॥ ४ ॥

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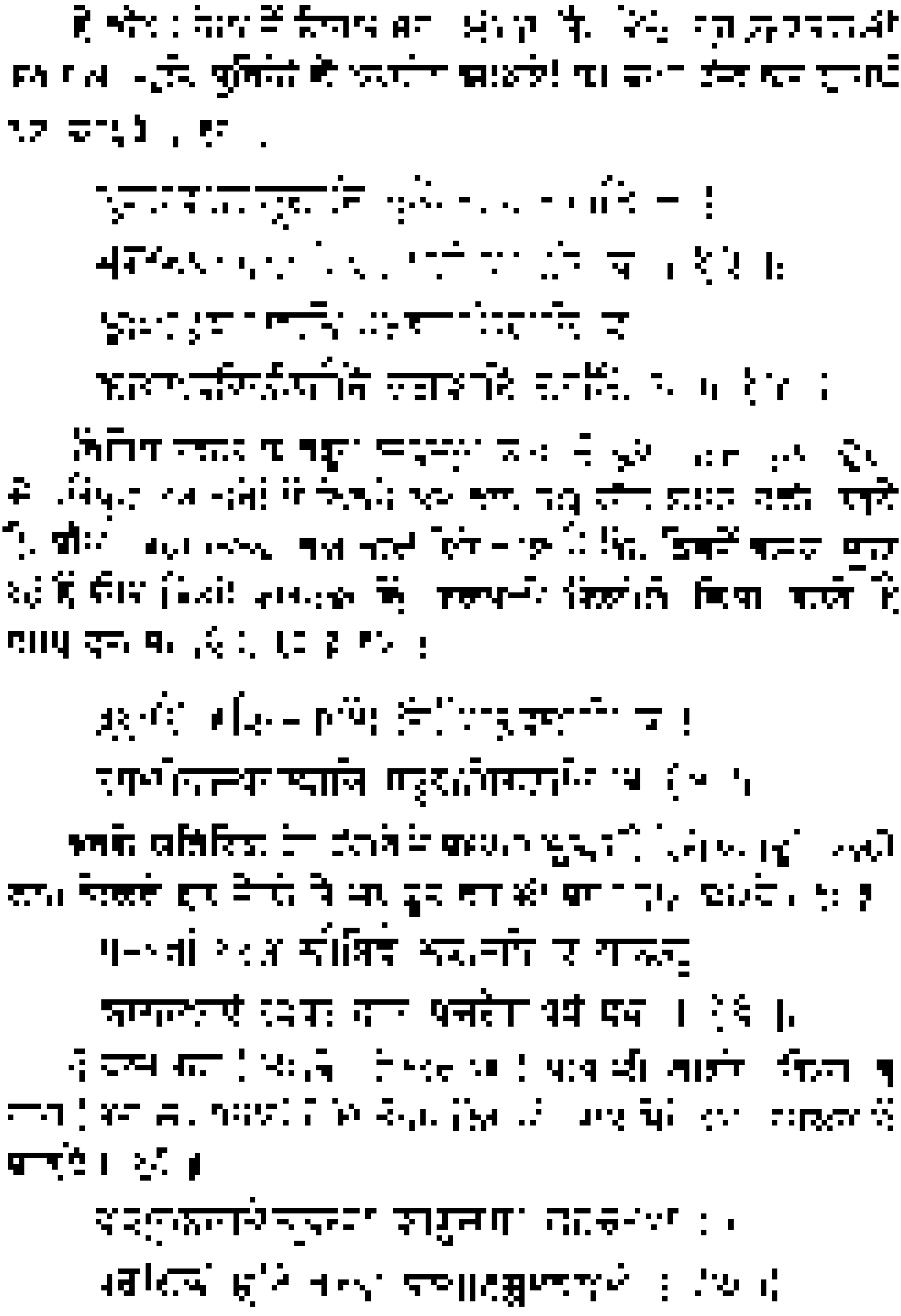

এখন সেখানে যে অবস্থা দাঁড়াইয়াছে তাহা
যদি সকলে ভাল করিয়া বুঝিতে পারেন, তাহা
হইলে আমাদের কর্ত্তব্য নির্ণয় করা অনেক
সহজ হইয়া আসে। আমরা যে কথা বলিতে
চাহিতেছি, তাহা এই। আমাদের দেশে
অনেক লোক আছেন, যাঁহারা মনে করেন,
ইংরেজ—

আমাদের অনেক বন্ধু আছেন, যাঁহারা
এই

এই অবস্থায় আমাদের কর্ত্তব্য কি, তাহা
আমরা এখন বলিব। আমাদের কর্ত্তব্য
সম্বন্ধে আমাদের মতামত আমরা
সংক্ষেপে বলিতেছি।

১। আমাদের দেশের লোকের
যে সকল

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अवस्तुतोऽयं दुःखद एव केवलं ध्वंसः
नैवं ज्ञात्वा मतिमान्नैवं कर्तुमिच्छेत्।
दक्षस्यैवं विनाशः स्वयमभवदहो दुष्कृतैः स्वैः
स्वस्यैवाहो स्वयं वा भवति हि सुखदुःखे नरस्य ॥

पश्चात्तापं स मुनिवरो दक्षजामातरं तं
सान्त्वं कर्तुं ... वृत्तं बोधयितुमलिखत् ॥ ४ ॥

मतिमान् ज्ञानवान् अतः एवं दक्षयज्ञविनाशं न इच्छेत् कर्तुं न इच्छेत् ।
दक्षस्य एवं विनाशः अभवत् अहो दुष्कृतैः स्वैः स्वयं वा ।
नरस्य सुखदुःखे हि भवति ॥

पश्चात्तापं सः मुनिवरः दक्षजामातरं तं
सान्त्वं कर्तुं वृत्तं बोधयितुम् अलिखत् ॥ ४ ॥

मुनिः नरनारायणः अपि पश्चात्तापं कृतवान् ॥ ४ ॥
दक्षस्य यज्ञस्य विनाशः अवस्तुतः केवलं दुःखदः एव ।
एवं ज्ञात्वा मतिमान् एवं कर्तुं न इच्छेत् ।
दक्षस्य एवं विनाशः स्वयं अभवत् अहो स्वैः दुष्कृतैः ।
वा नरस्य सुखदुःखे हि भवति ॥
पश्चात्तापं सः मुनिवरः दक्षजामातरं तं
सान्त्वं कर्तुं वृत्तं बोधयितुम् अलिखत् ॥ ४ ॥
मुनिः नरनारायणः अपि दक्षजामातरं सान्त्वं कर्तुं वृत्तं बोधयितुं पश्चात्तापं अलिखत् ॥ ४ ॥
मुनिः नरनारायणः अपि दक्षजामातरं सान्त्वं कर्तुं वृत्तं बोधयितुं पश्चात्तापं अलिखत् ॥ ४ ॥

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-नृङ्गैः सर्गः।

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[illegible]

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षड्विंशः सर्गः

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अतो भवान् प्रेमभक्तिप्रदाता सक्तं मे चित्तं
द्रष्टुं नक्षमते क्षणं। मम चित्तं न भवति भवान् भवति
मच्चित्तः सदा भव॥ ६॥

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अन्तःस्थितं यद्विज्ञानं तेनाहमेवं प्रभाषितवान्। तत्
यथा मे पुत्रैर्गत्वा कर्तव्यं तत्प्रकारं शृणु।

तपोयज्ञक्रियाभिर्हि दानाध्ययनकर्मभिः।
न शक्यो ज्ञातुमेवंविधो मद्भक्तैरन्यदेवताः॥ २३॥

तस्मादनन्यभक्त्या मां ज्ञातुं द्रष्टुं च तत्त्वतः।
प्रवेष्टुं च परन्तप शक्यते नात्र संशयः॥ २४॥

ये मद्भक्तास्तु मां नित्यं सगुणं निर्गुणं परम्।
ज्ञात्वा मद्भावमायान्ति तेषां मोक्षः सनातनः॥ २५॥

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः।
निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव॥ २६॥

ओं तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे विश्वरूपदर्शनयोगो नाम एकादशोऽध्यायः॥ ११॥

अथ तं दृष्ट्वा भूमौ पतितमतिदुःखेन महता
समाविष्टो रोषात्क्षणमिव स धर्मोऽभवदतुलः ॥ ४८ ॥

अत्यन्तदुःखशोकाभ्यां कृतघ्नं नष्टचेतसम्
धर्मः स्वयं विनिघ्नन्तं नैनमैक्षत्सुहृत्सिव ॥ ४९ ॥

उत्थाय न्यग्रोधमूलात्स ददर्श पुरुषं तमसः परस्तात्
स्वतेजसा विधूततमस्कं कालचक्रोपरिष्टाद्विवस्वन्तमिव ॥ ५० ॥

तं कालचक्रोपरिरंहसागतं विलक्ष्य कालायनमात्मनाशनम्
स्वधामनि ब्रह्मणि निर्विकल्पके स्वयोदितात्मा विबुधर्षभोऽगात् ॥ ५१ ॥

ततो नृपेन्द्रानुपलक्ष्य सम्भ्रमः प्रचण्डहेतिव्रजभीतसैनिकान्
निशम्य चाभाष्य विमृश्य दुर्मतिं जगाद सूतोऽनुगतो महात्मनाम् ॥ ५२ ॥

सूत उवाच—धर्मस्य ह्यापवर्ग्यस्य नरः सम्यगविक्रयः
विशेषफलदो दृष्टो यथेच्छोरनुवर्तिनः ॥ ५३ ॥

तं धर्मः पृष्टवान्सत्यं शौचं दयामनुक्रमम्
यज्ञं दानं धृतिं तपो यद्यत्कल्याणकारणम् ॥ ५४ ॥

तेन तत्तस्य रूपिण्या गौरासीत्सलिलप्लुता
दीनस्य वृजिनेनाहं प्रजाया वृजिनस्य च ॥ ५५ ॥

पादैश्चतुर्भिर्धृतमक्षतं वृषं मनोमयं सत्यमयं च वैकृतम्
उपेक्षया शोकविषादमन्युभिः प्रम्लापयन्तं द्विपदां हरन्तम् ॥ ५६ ॥

पादैश्चतुर्भिर्धृतमक्षतं वृषं मनोमयं सत्यमयं च वैकृतम्
उपेक्षया शोकविषादमन्युभिः प्रम्लापयन्तं द्विपदां हरन्तम् ॥ ५६ ॥

तं वीक्ष्य कश्मलमयं पुरुषं कलिं च
सम्प्राद्रवन्नृपवरासिपरासिपाणिः ॥ ५७ ॥

तं वीक्ष्य कश्मलमयं पुरुषं कलिं च
सम्प्राद्रवन्नृपवरासिपरासिपाणिः ॥ ५७ ॥

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ह: ।   ।ऽगमरंदरे

ग्रा...ा ।ऽभ्रन्ताराद ड्डोके न्यं ।:ह्क ने गाा.ा क्र. ध्वड्डन्तु
ग्रिम्के ऽ्रक्ताः ऽ्रक्ताः ऽ्रक्ताः ऽ्रक्ताः ऽ्रक्ताः ऽ्रक्ताः ऽ्रक्ताः
ड्डं । ।

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अनिल सिंह के मन में उनके पिता की स्मृति का अलग ही महत्व है। वे
कहते हैं कि उनके पिता ने उन्हें हमेशा सच बोलने और ईमानदार बनने
की सीख दी थी।[२]

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इस संबंध में उन्होंने कहा है –

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तथैवाभ्यासयोगेन मामिच्छाप्तुं धनञ्जय ॥
कुरुष्व मदपिंतं कर्म सिद्धिं मामवाप्स्यसि ॥ ९२ ॥

यदि तुम मेरी प्राप्तिरूप सिद्धिको प्राप्त होनेकी इच्छा करते हो तो
अभ्यासरूप योगसे मेरी प्राप्तिके लिये कर्म करो ॥ ९२ ॥

अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः ॥
सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥ ९३ ॥

यदि तुम मेरी प्राप्तिरूप योगका आश्रय करके ऐसा करनेमें भी
असमर्थ हो तो मनको वशमें करके सब कर्मोंके फलका त्याग करो ॥ ९३ ॥

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते ॥
ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥ ९४ ॥

अभ्यासकी अपेक्षा ज्ञान श्रेष्ठ है, ज्ञानसे ध्यान श्रेष्ठ है, ध्यानसे
सब कर्मोंके फलका त्याग श्रेष्ठ है, त्यागसे तत्काल शान्ति होती है ॥ ९४ ॥

॥ श्रीः ॥

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सप्तर्षीणां मानसी भार्या सा
अरुन्धत्याः ते पत्न्याः समक्षात्। ४।

तस्मात् [illegible] :ते सप्तर्षिभ्यो ऽपि सकाशात् तां प्राप्तवती
इत्यर्थः। यद्वा [illegible] को ऽन्वयः। तस्मात् ते तव सकाशात् सा
[illegible] ५।

तं तस्य विधिवत्पित्र्यं छन्दसा
मन्त्रवत्तथा। ५।

[illegible] ! तुभ्यं नैवाहं [illegible] यस्मात् ते पत्नी
[illegible] ते [illegible] ६।

गोत्रं [illegible] ३ ते सुतः गार्ग्यः [illegible]
[illegible] ७।

[illegible] ते सुतः गार्ग्यः [illegible]
[illegible] ८।

[illegible]

[illegible] [illegible] [illegible] [

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अथाऽतः संप्रवक्ष्यामि सर्वकर्मसमुद्भवम्
सर्वकर्मक्षयकरं सर्वपापप्रणाशनम् ॥ १ ॥

विनायकेभ्यो नमः

सर्वदा सुखदं तेषां सर्वसंपत्करं परम् ॥ २ ॥

सर्वेषां सर्वदा सर्वं सर्वसंपत्करं परम्
सर्वसंपत्करं सर्वं सर्वसंपत्करं परम् ॥ ३ ॥

सर्वसंपत्करं सर्वं सर्वसंपत्करं परम्
सर्वसंपत्करं सर्वं सर्वसंपत्करं परम् ॥ ४ ॥

सर्वसंपत्करं सर्वं सर्वसंपत्करं परम्
सर्वसंपत्करं सर्वं सर्वसंपत्करं परम् ॥ ५ ॥

सर्वसंपत्करं सर्वं सर्वसंपत्करं परम्
सर्वसंपत्करं सर्वं सर्वसंपत्करं परम् ॥ ६ ॥

सर्वसंपत्करं सर्वं सर्वसंपत्करं परम्
सर्वसंपत्करं सर्वं सर्वसंपत्करं परम् ॥ ७ ॥

सर्वसंपत्करं सर्वं सर्वसंपत्करं परम्
सर्वसंपत्करं सर्वं सर्वसंपत्करं परम् ॥ ८ ॥

सर्वसंपत्करं सर्वं सर्वसंपत्करं परम्
सर्वसंपत्करं सर्वं सर्वसंपत्करं परम् ॥ ९ ॥

सर्वसंपत्करं सर्वं सर्वसंपत्करं परम्
सर्वसंपत्करं सर्वं सर्वसंपत्करं परम् ॥ १० ॥

सर्वसंपत्करं सर्वं सर्वसंपत्करं परम्
सर्वसंपत्करं सर्वं सर्वसंपत्करं परम् ॥ ११ ॥

सर्वसंपत्करं सर्वं सर्वसंपत्करं परम्
सर्वसंपत्करं सर्वं सर्वसंपत्करं परम् ॥ १२ ॥

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सर्वसंपत्करं सर्वं सर्वसंपत्करं परम् ॥ १३ ॥

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सर्वसंपत्करं सर्वं सर्वसंपत्करं परम् ॥ १५ ॥

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सर्वसंपत्करं सर्वं सर्वसंपत्करं परम् ॥ ५५ ॥

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सर्वसंपत्करं सर्वं सर्वसंपत्करं परम् ॥ ५७ ॥

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सर्वसंपत्करं सर्वं सर्वसंपत्करं परम् ॥ ५८ ॥

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सर्वसंपत्करं सर्वं सर्वसंपत्करं परम् ॥ ५९ ॥

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सर्वसंपत्करं सर्वं सर्वसंपत्करं परम् ॥ ६० ॥

सर्वसंपत्करं सर्वं सर्वसंपत्करं परम्
सर्वसंपत्करं सर्वं सर्वसंपत्करं परम् ॥ ६१ ॥

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सर्वसंपत्करं सर्वं सर्वसंपत्करं परम् ॥ ६२ ॥

सर्वसंपत्करं सर्वं सर्वसंपत्करं परम्
सर्वसंपत्करं सर्वं सर्वसंपत्करं परम् ॥ ६३ ॥

सर्वसंपत्करं सर्वं सर्वसंपत्करं परम्
सर्वसंपत्करं सर्वं सर्वसंपत्करं परम् ॥ ६४ ॥

सर्वसंपत्करं सर्वं सर्वसंपत्करं परम्
सर्वसंपत्करं सर्वं सर्वसंपत्करं परम् ॥ ६५ ॥

सर्वसंपत्करं सर्वं सर्वसंपत्करं परम्
सर्वसंपत्करं सर्वं सर्वसंपत्करं परम् ॥ ६६ ॥

सर्वसंपत्करं सर्वं सर्वसंपत्करं परम्
सर्वसंपत्करं सर्वं सर्वसंपत्करं परम् ॥ ६७ ॥

सर्वसंपत्करं सर्वं सर्वसंपत्करं परम्
सर्वसंपत्करं सर्वं सर्वसंपत्करं परम् ॥ ६८ ॥

सर्वसंपत्करं सर्वं सर्वसंपत्करं परम्
सर्वसंपत्करं सर्वं सर्वसंपत्करं परम् ॥ ६९ ॥

सर्वसंपत्करं सर्वं सर्वसंपत्करं परम्
सर्वसंपत्करं सर्वं सर्वसंपत्करं परम् ॥ ७० ॥

सर्वसंपत्करं सर्वं सर्वसंपत्करं परम्
सर्वसंपत्करं सर्वं सर्वसंपत्करं परम् ॥ ७१ ॥

सर्वसंपत्करं सर्वं सर्वसंपत्करं परम्
सर्वसंपत्करं सर्वं सर्वसंपत्करं परम् ॥ ७२ ॥

सर्वसंपत्करं सर्वं सर्वसंपत्करं परम्
सर्वसंपत्करं सर्वं सर्वसंपत्करं परम् ॥ ७३ ॥

सर्वसंपत्करं सर्वं सर्वसंपत्करं परम्
सर्वसंपत्करं सर्वं सर्वसंपत्करं परम् ॥ ७४ ॥

सर्वसंपत्करं सर्वं सर्वसंपत्करं परम्
सर्वसंपत्करं सर्वं सर्वसंपत्करं परम् ॥ ७५ ॥

सर्वसंपत्करं सर्वं सर्वसंपत्करं परम्
सर्वसंपत्करं सर्वं सर्वसंपत्करं परम् ॥ ७६ ॥

सर्वसंपत्करं सर्वं सर्वसंपत्करं परम्
सर्वसंपत्करं सर्वं सर्वसंपत्करं परम् ॥ ७७ ॥

सर्वसंपत्करं सर्वं सर्वसंपत्करं परम्
सर्वसंपत्करं सर्वं सर्वसंपत्करं परम् ॥ ७८ ॥

सर्वसंपत्करं सर्वं सर्वसंपत्करं परम्
सर्वसंपत्करं सर्वं सर्वसंपत्करं परम् ॥ ७९ ॥

सर्वसंपत्करं सर्वं सर्वसंपत्करं परम्
सर्वसंपत्करं सर्वं सर्वसंपत्करं परम् ॥ ८० ॥

सर्वसंपत्करं सर्वं सर्वसंपत्करं परम्
सर्वसंपत्करं सर्वं सर्वसंपत्करं परम् ॥ ८१ ॥

सर्वसंपत्करं सर्वं सर्वसंपत्करं परम्
सर्वसंपत्करं सर्वं सर्वसंपत्करं परम् ॥ ८२ ॥

सर्वसंपत्करं सर्वं सर्वसंपत्करं परम्
सर्वसंपत्करं सर्वं सर्वसंपत्करं परम् ॥ ८३ ॥

सर्वसंपत्करं सर्वं सर्वसंपत्करं परम्
सर्वसंपत्करं सर्वं सर्वसंपत्करं परम् ॥ ८४ ॥

सर्वसंपत्करं सर्वं सर्वसंपत्करं परम्
सर्वसंपत्करं सर्वं सर्वसंपत्करं परम् ॥ ८५ ॥

सर्वसंपत्करं सर्वं सर्वसंपत्करं परम्
सर्वसंपत्करं सर्वं सर्वसंपत्करं परम् ॥ ८६ ॥

सर्वसंपत्करं सर्वं सर्वसंपत्करं परम्
सर्वसंपत्करं सर्वं सर्वसंपत्करं परम् ॥ ८७ ॥

सर्वसंपत्करं सर्वं सर्वसंपत्करं परम्
सर्वसंपत्करं सर्वं सर्वसंपत्करं परम् ॥ ८८ ॥

सर्वसंपत्करं सर्वं सर्वसंपत्करं परम्
सर्वसंपत्करं सर्वं सर्वसंपत्करं परम् ॥ ८९ ॥

सर्वसंपत्करं सर्वं सर्वसंपत्करं परम्
सर्वसंपत्करं सर्वं सर्वसंपत्करं परम् ॥ ९० ॥

सर्वसंपत्करं सर्वं सर्वसंपत्करं परम्
सर्वसंपत्करं सर्वं सर्वसंपत्करं परम् ॥ ९१ ॥

सर्वसंपत्करं सर्वं सर्वसंपत्करं परम्
सर्वसंपत्करं सर्वं सर्वसंपत्करं परम् ॥ ९२ ॥

सर्वसंपत्करं सर्वं सर्वसंपत्करं परम्
सर्वसंपत्करं सर्वं सर्वसंपत्करं परम् ॥ ९३ ॥

सर्वसंपत्करं सर्वं सर्वसंपत्करं परम्
सर्वसंपत्करं सर्वं सर्वसंपत्करं परम् ॥ ९४ ॥

सर्वसंपत्करं सर्वं सर्वसंपत्करं परम्
सर्वसंपत्करं सर्वं सर्वसंपत्करं परम् ॥ ९५ ॥

सर्वसंपत्करं सर्वं सर्वसंपत्करं परम्
सर्वसंपत्करं सर्वं सर्वसंपत्करं परम् ॥ ९६ ॥

सर्वसंपत्करं सर्वं सर्वसंपत्करं परम्
सर्वसंपत्करं सर्वं सर्वसंपत्करं परम् ॥ ९७ ॥

सर्वसंपत्करं सर्वं सर्वसंपत्करं परम्
सर्वसंपत्करं सर्वं सर्वसंपत्करं परम् ॥ ९८ ॥

सर्वसंपत्करं सर्वं सर्वसंपत्करं परम्
सर्वसंपत्करं सर्वं सर्वसंपत्करं परम् ॥ ९९ ॥

सर्वसंपत्करं सर्वं सर्वसंपत्करं परम्
सर्वसंपत्करं सर्वं सर्वसंपत्करं परम् ॥ १०० ॥

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हे नाथ! मी पतित आहे तू पतितपावन आहेस हे सर्वांना ठाऊक आहे. म्हणून मी तुला शरण आलो आहे. आता तुला जे योग्य वाटेल ते कर. ॥ ५ ॥

ज्ञानेश्वरांनी केलेली ही प्रार्थना ऐकून विठ्ठल प्रसन्न झाला ॥ ६ ॥

ओवी. ह्या अभंगात ज्ञानेश्वर महाराजांनी आपल्या दुःखाचे वर्णन केले आहे. ॥ १ ॥

ज्ञानेश्वर महाराज म्हणतात, हे विठ्ठला, मी तुझ्या चरणांचा दास आहे. ॥ २ ॥

हे विठ्ठला, मी तुझ्या दर्शनासाठी आसुसलो आहे. ॥ ३ ॥

हे विठ्ठला, मी तुझ्या दर्शनासाठी व्याकुळ झालो आहे. ॥ ४ ॥

हे विठ्ठला, मी तुझ्या दर्शनासाठी अत्यंत उत्सुक आहे. ॥ ५ ॥

हे विठ्ठला, मी तुझ्या दर्शनासाठी अत्यंत आतुर झालो आहे. ॥ ६ ॥

हे विठ्ठला, मी तुझ्या दर्शनासाठी अत्यंत उत्सुक आहे. ॥ ७ ॥

हे विठ्ठला, मी तुझ्या दर्शनासाठी अत्यंत आतुर झालो आहे. ॥ ८ ॥

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[illegible]
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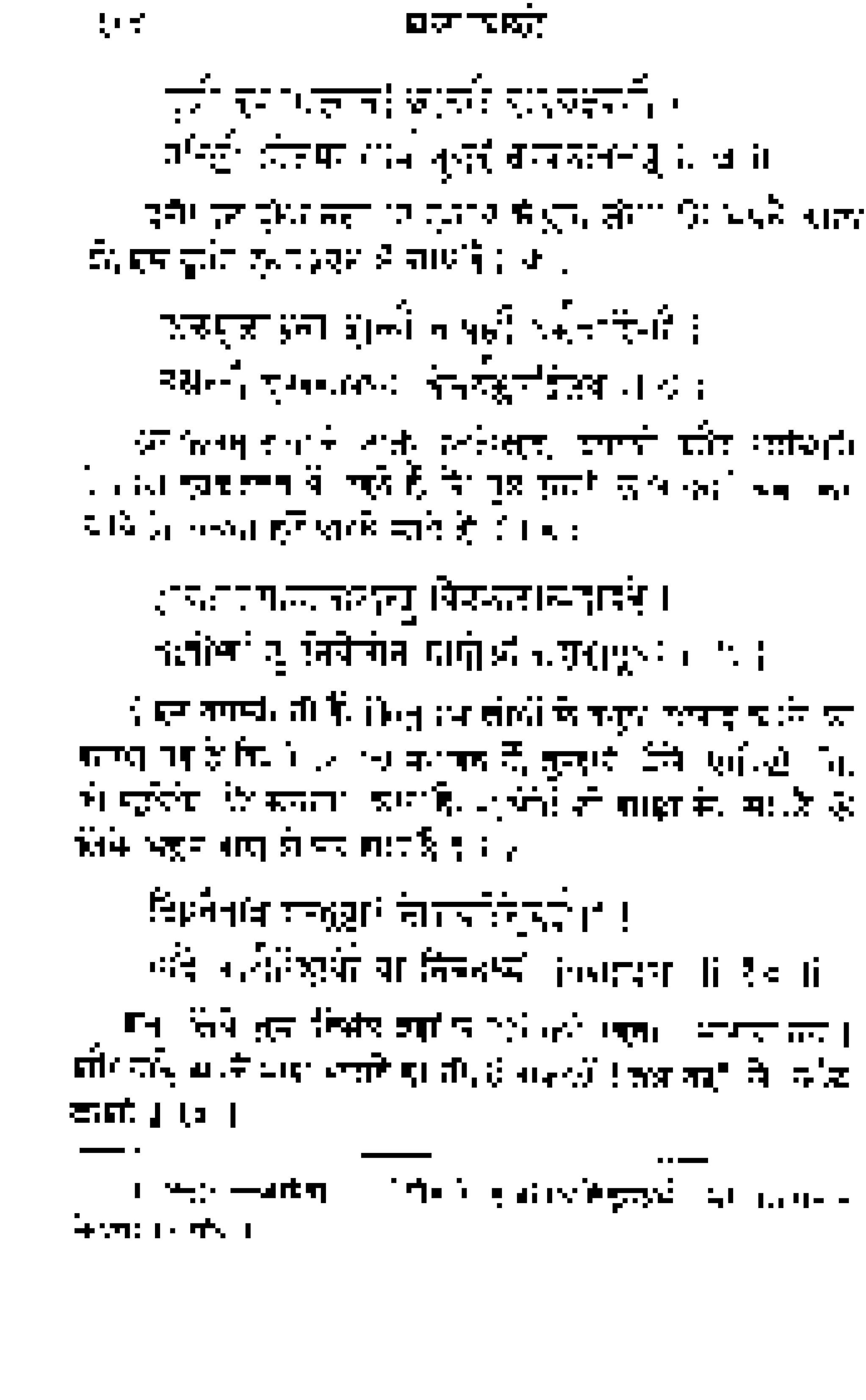
ब्रह्मकाण्ड



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अक्षानि वर्तयन्तीव यन्त्रारूढानि मायया ।
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ ६१ ॥

हे विजयश्रेष्ठ अर्जुन, तुम्हारे हृदय में ईश्वर का भक्ति
सम्बन्ध देखकर मैं तुम्हें कुछ गुप्त रहस्य बताता हूँ। ६२।

सिद्धसिद्धान्तयोगेषु तत्त्व सोपनिषत्कृतम् ।
ईश्वरं सर्वभावेन शरणं गच्छ पाण्डव ।। ६३ ।।

हे पाण्डव! सर्वभाव से तुम परमेश्वर की शरण में जाओ। तुम्हारे
प्रसाद से परम शान्ति और सनातन मोक्षधाम प्राप्त होगा। ६४।

इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया ।
विमृश्यैतदशेषेण यथेच्छसि तथा कुरु ।। ६५ ।।

हे अर्जुन! मैंने तुम्हें गुह्य से गुह्यतर ज्ञान बताया। इस
विषय में भली भाँति विचार करके जो तुम्हारी इच्छा हो, वही करो। ६५।

सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।
इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ।। ६६ ।।

सब गुह्यों से भी अति गुह्य मेरा परम वचन फिर सुनो।
तुम मेरे अतिशय प्रिय हो, इसलिये तुम्हारे हित की बात कहता हूँ। ६६।

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ।। ६७ ।।

मुझमें मन लगाओ, मेरे भक्त बनो, मेरा यजन करो, मुझे
नमस्कार करो, तुम मुझे ही प्राप्त होगे। मैं सत्य प्रतिज्ञा करता हूँ,
तुम मेरे प्रिय हो। ६७।

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ।। ६८ ।।

सब धर्मों को छोड़कर तुम केवल मेरी शरण में आओ।
मैं तुम्हें सब पापों से मुक्त कर दूँगा, शोक न करो। ६८।

इदं ते नातपस्काय नाभक्ताय कदाचन ।
न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ।। ६९ ।।

यह उपदेश तुम्हें छोड़कर किसी तपहीन, अभक्त, सेवा
न करने वाले और मुझसे द्वेष करने वाले को कभी नहीं देना चाहिये। ६९।

य इमं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।
भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ।। ७० ।।

जो मेरे भक्तों में इस परम गुह्य ज्ञान का उपदेश करेगा,
वह मेरी परम भक्ति करके निस्संदेह मुझे ही प्राप्त होगा। ७०।

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः ।
भविता न च मे तस्मादन्यः प्रियतरो भुवि ।। ७१ ।।

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॥ श्रीगणेशाय नमः ॥

अथ द्वितीयोऽध्यायः

॥ श्रीसूत उवाच ॥

एवं स्तुत्वा तु देवेशं ब्रह्मा लोकपितामहः ।
प्रणिपत्य पुनर्देवं प्रोवाच वचनं शुभम् ॥ १ ॥

॥ ब्रह्मोवाच ॥

भगवन्देवदेवेश लोकनाथ जगत्पते ।
त्वत्तो मे वरमिच्छामि तं प्रयच्छ महेश्वर ॥ २ ॥

॥ श्रीभगवानुवाच ॥

ब्रह्मन्वरं प्रदास्यामि यत्ते मनसि वर्तते ।
तत्ते सर्वं प्रदास्यामि तपसा तेऽतितोषितः ॥ ३ ॥

॥ ब्रह्मोवाच ॥

भगवन्देवदेवेश लोकनाथ जगत्पते ।
त्वत्तो मे वरमिच्छामि तं प्रयच्छ महेश्वर ॥ ४ ॥

॥ श्रीभगवानुवाच ॥

ब्रह्मन्वरं प्रदास्यामि यत्ते मनसि वर्तते ।
तत्ते सर्वं प्रदास्यामि तपसा तेऽतितोषितः ॥ ५ ॥

॥ ब्रह्मोवाच ॥

भगवन्देवदेवेश लोकनाथ जगत्पते ।
त्वत्तो मे वरमिच्छामि तं प्रयच्छ महेश्वर ॥ ६ ॥

॥ श्रीभगवानुवाच ॥

ब्रह्मन्वरं प्रदास्यामि यत्ते मनसि वर्तते ।
तत्ते सर्वं प्रदास्यामि तपसा तेऽतितोषितः ॥ ७ ॥

॥ ब्रह्मोवाच ॥

भगवन्देवदेवेश लोकनाथ जगत्पते ।
त्वत्तो मे वरमिच्छामि तं प्रयच्छ महेश्वर ॥ ८ ॥

॥ श्रीभगवानुवाच ॥

ब्रह्मन्वरं प्रदास्यामि यत्ते मनसि वर्तते ।
तत्ते सर्वं प्रदास्यामि तपसा तेऽतितोषितः ॥ ९ ॥

॥ ब्रह्मोवाच ॥

भगवन्देवदेवेश लोकनाथ जगत्पते ।
त्वत्तो मे वरमिच्छामि तं प्रयच्छ महेश्वर ॥ १० ॥

॥ श्रीभगवानुवाच ॥

ब्रह्मन्वरं प्रदास्यामि यत्ते मनसि वर्तते ।
तत्ते सर्वं प्रदास्यामि तपसा तेऽतितोषितः ॥ ११ ॥

॥ ब्रह्मोवाच ॥

भगवन्देवदेवेश लोकनाथ जगत्पते ।
त्वत्तो मे वरमिच्छामि तं प्रयच्छ महेश्वर ॥ १२ ॥

॥ श्रीभगवानुवाच ॥

ब्रह्मन्वरं प्रदास्यामि यत्ते मनसि वर्तते ।
तत्ते सर्वं प्रदास्यामि तपसा तेऽतितोषितः ॥ १३ ॥

॥ ब्रह्मोवाच ॥

भगवन्देवदेवेश लोकनाथ जगत्पते ।
त्वत्तो मे वरमिच्छामि तं प्रयच्छ महेश्वर ॥ १४ ॥

॥ श्रीभगवानुवाच ॥

ब्रह्मन्वरं प्रदास्यामि यत्ते मनसि वर्तते ।
तत्ते सर्वं प्रदास्यामि तपसा तेऽतितोषितः ॥ १५ ॥

॥ ब्रह्मोवाच ॥

भगवन्देवदेवेश लोकनाथ जगत्पते ।
त्वत्तो मे वरमिच्छामि तं प्रयच्छ महेश्वर ॥ १६ ॥

॥ श्रीभगवानुवाच ॥

ब्रह्मन्वरं प्रदास्यामि यत्ते मनसि वर्तते ।
तत्ते सर्वं प्रदास्यामि तपसा तेऽतितोषितः ॥ १७ ॥

॥ ब्रह्मोवाच ॥

भगवन्देवदेवेश लोकनाथ जगत्पते ।
त्वत्तो मे वरमिच्छामि तं प्रयच्छ महेश्वर ॥ १८ ॥

॥ श्रीभगवानुवाच ॥

ब्रह्मन्वरं प्रदास्यामि यत्ते मनसि वर्तते ।
तत्ते सर्वं प्रदास्यामि तपसा तेऽतितोषितः ॥ १९ ॥

॥ ब्रह्मोवाच ॥

भगवन्देवदेवेश लोकनाथ जगत्पते ।
त्वत्तो मे वरमिच्छामि तं प्रयच्छ महेश्वर ॥ २० ॥

॥ श्रीभगवानुवाच ॥

ब्रह्मन्वरं प्रदास्यामि यत्ते मनसि वर्तते ।
तत्ते सर्वं प्रदास्यामि तपसा तेऽतितोषितः ॥ २१ ॥

॥ ब्रह्मोवाच ॥

भगवन्देवदेवेश लोकनाथ जगत्पते ।
त्वत्तो मे वरमिच्छामि तं प्रयच्छ महेश्वर ॥ २२ ॥

॥ श्रीभगवानुवाच ॥

ब्रह्मन्वरं प्रदास्यामि यत्ते मनसि वर्तते ।
तत्ते सर्वं प्रदास्यामि तपसा तेऽतितोषितः ॥ २३ ॥

॥ ब्रह्मोवाच ॥

भगवन्देवदेवेश लोकनाथ जगत्पते ।
त्वत्तो मे वरमिच्छामि तं प्रयच्छ महेश्वर ॥ २४ ॥

॥ श्रीभगवानुवाच ॥

ब्रह्मन्वरं प्रदास्यामि यत्ते मनसि वर्तते ।
तत्ते सर्वं प्रदास्यामि तपसा तेऽतितोषितः ॥ २५ ॥

॥ ब्रह्मोवाच ॥

भगवन्देवदेवेश लोकनाथ जगत्पते ।
त्वत्तो मे वरमिच्छामि तं प्रयच्छ महेश्वर ॥ २६ ॥

॥ श्रीभगवानुवाच ॥

ब्रह्मन्वरं प्रदास्यामि यत्ते मनसि वर्तते ।
तत्ते सर्वं प्रदास्यामि तपसा तेऽतितोषितः ॥ २७ ॥

॥ ब्रह्मोवाच ॥

भगवन्देवदेवेश लोकनाथ जगत्पते ।
त्वत्तो मे वरमिच्छामि तं प्रयच्छ महेश्वर ॥ २८ ॥

॥ श्रीभगवानुवाच ॥

ब्रह्मन्वरं प्रदास्यामि यत्ते मनसि वर्तते ।
तत्ते सर्वं प्रदास्यामि तपसा तेऽतितोषितः ॥ २९ ॥

॥ ब्रह्मोवाच ॥

भगवन्देवदेवेश लोकनाथ जगत्पते ।
त्वत्तो मे वरमिच्छामि तं प्रयच्छ महेश्वर ॥ ३० ॥

॥ श्रीभगवानुवाच ॥

ब्रह्मन्वरं प्रदास्यामि यत्ते मनसि वर्तते ।
तत्ते सर्वं प्रदास्यामि तपसा तेऽतितोषितः ॥ ३१ ॥

॥ ब्रह्मोवाच ॥

भगवन्देवदेवेश लोकनाथ जगत्पते ।
त्वत्तो मे वरमिच्छामि तं प्रयच्छ महेश्वर ॥ ३२ ॥

॥ श्रीभगवानुवाच ॥

ब्रह्मन्वरं प्रदास्यामि यत्ते मनसि वर्तते ।
तत्ते सर्वं प्रदास्यामि तपसा तेऽतितोषितः ॥ ३३ ॥

॥ ब्रह्मोवाच ॥

भगवन्देवदेवेश लोकनाथ जगत्पते ।
त्वत्तो मे वरमिच्छामि तं प्रयच्छ महेश्वर ॥ ३४ ॥

॥ श्रीभगवानुवाच ॥

ब्रह्मन्वरं प्रदास्यामि यत्ते मनसि वर्तते ।
तत्ते सर्वं प्रदास्यामि तपसा तेऽतितोषितः ॥ ३५ ॥

॥ ब्रह्मोवाच ॥

भगवन्देवदेवेश लोकनाथ जगत्पते ।
त्वत्तो मे वरमिच्छामि तं प्रयच्छ महेश्वर ॥ ३६ ॥

॥ श्रीभगवानुवाच ॥

ब्रह्मन्वरं प्रदास्यामि यत्ते मनसि वर्तते ।
तत्ते सर्वं प्रदास्यामि तपसा तेऽतितोषितः ॥ ३७ ॥

॥ ब्रह्मोवाच ॥

भगवन्देवदेवेश लोकनाथ जगत्पते ।
त्वत्तो मे वरमिच्छामि तं प्रयच्छ महेश्वर ॥ ३८ ॥

॥ श्रीभगवानुवाच ॥

ब्रह्मन्वरं प्रदास्यामि यत्ते मनसि वर्तते ।
तत्ते सर्वं प्रदास्यामि तपसा तेऽतितोषितः ॥ ३९ ॥

॥ ब्रह्मोवाच ॥

भगवन्देवदेवेश लोकनाथ जगत्पते ।
त्वत्तो मे वरमिच्छामि तं प्रयच्छ महेश्वर ॥ ४० ॥

॥ श्रीभगवानुवाच ॥

ब्रह्मन्वरं प्रदास्यामि यत्ते मनसि वर्तते ।
तत्ते सर्वं प्रदास्यामि तपसा तेऽतितोषितः ॥ ४१ ॥

॥ ब्रह्मोवाच ॥

भगवन्देवदेवेश लोकनाथ जगत्पते ।
त्वत्तो मे वरमिच्छामि तं प्रयच्छ महेश्वर ॥ ४२ ॥

॥ श्रीभगवानुवाच ॥

ब्रह्मन्वरं प्रदास्यामि यत्ते मनसि वर्तते ।
तत्ते सर्वं प्रदास्यामि तपसा तेऽतितोषितः ॥ ४३ ॥

॥ ब्रह्मोवाच ॥

भगवन्देवदेवेश लोकनाथ जगत्पते ।
त्वत्तो मे वरमिच्छामि तं प्रयच्छ महेश्वर ॥ ४४ ॥

॥ श्रीभगवानुवाच ॥

ब्रह्मन्वरं प्रदास्यामि यत्ते मनसि वर्तते ।
तत्ते सर्वं प्रदास्यामि तपसा तेऽतितोषितः ॥ ४५ ॥

॥ ब्रह्मोवाच ॥

भगवन्देवदेवेश लोकनाथ जगत्पते ।
त्वत्तो मे वरमिच्छामि तं प्रयच्छ महेश्वर ॥ ४६ ॥

॥ श्रीभगवानुवाच ॥

ब्रह्मन्वरं प्रदास्यामि यत्ते मनसि वर्तते ।
तत्ते सर्वं प्रदास्यामि तपसा तेऽतितोषितः ॥ ४७ ॥

॥ ब्रह्मोवाच ॥

भगवन्देवदेवेश लोकनाथ जगत्पते ।
त्वत्तो मे वरमिच्छामि तं प्रयच्छ महेश्वर ॥ ४८ ॥

॥ श्रीभगवानुवाच ॥

ब्रह्मन्वरं प्रदास्यामि यत्ते मनसि वर्तते ।
तत्ते सर्वं प्रदास्यामि तपसा तेऽतितोषितः ॥ ४९ ॥

॥ ब्रह्मोवाच ॥

भगवन्देवदेवेश लोकनाथ जगत्पते ।
त्वत्तो मे वरमिच्छामि तं प्रयच्छ महेश्वर ॥ ५० ॥

॥ श्रीभगवानुवाच ॥

ब्रह्मन्वरं प्रदास्यामि यत्ते मनसि वर्तते ।
तत्ते सर्वं प्रदास्यामि तपसा तेऽतितोषितः ॥ ५१ ॥

॥ ब्रह्मोवाच ॥

भगवन्देवदेवेश लोकनाथ जगत्पते ।
त्वत्तो मे वरमिच्छामि तं प्रयच्छ महेश्वर ॥ ५२ ॥

॥ श्रीभगवानुवाच ॥

ब्रह्मन्वरं प्रदास्यामि यत्ते मनसि वर्तते ।
तत्ते सर्वं प्रदास्यामि तपसा तेऽतितोषितः ॥ ५३ ॥

॥ ब्रह्मोवाच ॥

भगवन्देवदेवेश लोकनाथ जगत्पते ।
त्वत्तो मे वरमिच्छामि तं प्रयच्छ महेश्वर ॥ ५४ ॥

॥ श्रीभगवानुवाच ॥

ब्रह्मन्वरं प्रदास्यामि यत्ते मनसि वर्तते ।
तत्ते सर्वं प्रदास्यामि तपसा तेऽतितोषितः ॥ ५५ ॥

॥ ब्रह्मोवाच ॥

भगवन्देवदेवेश लोकनाथ जगत्पते ।
त्वत्तो मे वरमिच्छामि तं प्रयच्छ महेश्वर ॥ ५६ ॥

॥ श्रीभगवानुवाच ॥

ब्रह्मन्वरं प्रदास्यामि यत्ते मनसि वर्तते ।
तत्ते सर्वं प्रदास्यामि तपसा तेऽतितोषितः ॥ ५७ ॥

॥ ब्रह्मोवाच ॥

भगवन्देवदेवेश लोकनाथ जगत्पते ।
त्वत्तो मे वरमिच्छामि तं प्रयच्छ महेश्वर ॥ ५८ ॥

॥ श्रीभगवानुवाच ॥

ब्रह्मन्वरं प्रदास्यामि यत्ते मनसि वर्तते ।
तत्ते सर्वं प्रदास्यामि तपसा तेऽतितोषितः ॥ ५९ ॥

॥ ब्रह्मोवाच ॥

भगवन्देवदेवेश लोकनाथ जगत्पते ।
त्वत्तो मे वरमिच्छामि तं प्रयच्छ महेश्वर ॥ ६० ॥

॥ श्रीभगवानुवाच ॥

ब्रह्मन्वरं प्रदास्यामि यत्ते मनसि वर्तते ।
तत्ते सर्वं प्रदास्यामि तपसा तेऽतितोषितः ॥ ६१ ॥

॥ ब्रह्मोवाच ॥

भगवन्देवदेवेश लोकनाथ जगत्पते ।
त्वत्तो मे वरमिच्छामि तं प्रयच्छ महेश्वर ॥ ६२ ॥

॥ श्रीभगवानुवाच ॥

ब्रह्मन्वरं प्रदास्यामि यत्ते मनसि वर्तते ।
तत्ते सर्वं प्रदास्यामि तपसा तेऽतितोषितः ॥ ६३ ॥

॥ ब्रह्मोवाच ॥

भगवन्देवदेवेश लोकनाथ जगत्पते ।
त्वत्तो मे वरमिच्छामि तं प्रयच्छ महेश्वर ॥ ६४ ॥

॥ श्रीभगवानुवाच ॥

ब्रह्मन्वरं प्रदास्यामि यत्ते मनसि वर्तते ।
तत्ते सर्वं प्रदास्यामि तपसा तेऽतितोषितः ॥ ६५ ॥

॥ ब्रह्मोवाच ॥

भगवन्देवदेवेश लोकनाथ जगत्पते ।
त्वत्तो मे वरमिच्छामि तं प्रयच्छ महेश्वर ॥ ६६ ॥

॥ श्रीभगवानुवाच ॥

ब्रह्मन्वरं प्रदास्यामि यत्ते मनसि वर्तते ।
तत्ते सर्वं प्रदास्यामि तपसा तेऽतितोषितः ॥ ६७ ॥

॥ ब्रह्मोवाच ॥

भगवन्देवदेवेश लोकनाथ जगत्पते ।
त्वत्तो मे वरमिच्छामि तं प्रयच्छ महेश्वर ॥ ६८ ॥

॥ श्रीभगवानुवाच ॥

ब्रह्मन्वरं प्रदास्यामि यत्ते मनसि वर्तते ।
तत्ते सर्वं प्रदास्यामि तपसा तेऽतितोषितः ॥ ६९ ॥

॥ ब्रह्मोवाच ॥

भगवन्देवदेवेश लोकनाथ जगत्पते ।
त्वत्तो मे वरमिच्छामि तं प्रयच्छ महेश्वर ॥ ७० ॥

॥ श्रीभगवानुवाच ॥

ब्रह्मन्वरं प्रदास्यामि यत्ते मनसि वर्तते ।
तत्ते सर्वं प्रदास्यामि तपसा तेऽतितोषितः ॥ ७१ ॥

॥ ब्रह्मोवाच ॥

भगवन्देवदेवेश लोकनाथ जगत्पते ।
त्वत्तो मे वरमिच्छामि तं प्रयच्छ महेश्वर ॥ ७२ ॥

॥ श्रीभगवानुवाच ॥

ब्रह्मन्वरं प्रदास्यामि यत्ते मनसि वर्तते ।
तत्ते सर्वं प्रदास्यामि तपसा तेऽतितोषितः ॥ ७३ ॥

॥ ब्रह्मोवाच ॥

भगवन्देवदेवेश लोकनाथ जगत्पते ।
त्वत्तो मे वरमिच्छामि तं प्रयच्छ महेश्वर ॥ ७४ ॥

॥ श्रीभगवानुवाच ॥

ब्रह्मन्वरं प्रदास्यामि यत्ते मनसि वर्तते ।
तत्ते सर्वं प्रदास्यामि तपसा तेऽतितोषितः ॥ ७५ ॥

॥ ब्रह्मोवाच ॥

भगवन्देवदेवेश लोकनाथ जगत्पते ।
त्वत्तो मे वरमिच्छामि तं प्रयच्छ महेश्वर ॥ ७६ ॥

॥ श्रीभगवानुवाच ॥

ब्रह्मन्वरं प्रदास्यामि यत्ते मनसि वर्तते ।
तत्ते सर्वं प्रदास्यामि तपसा तेऽतितोषितः ॥ ७७ ॥

॥ ब्रह्मोवाच ॥

भगवन्देवदेवेश लोकनाथ जगत्पते ।
त्वत्तो मे वरमिच्छामि तं प्रयच्छ महेश्वर ॥ ७८ ॥

॥ श्रीभगवानुवाच ॥

ब्रह्मन्वरं प्रदास्यामि यत्ते मनसि वर्तते ।
तत्ते सर्वं प्रदास्यामि तपसा तेऽतितोषितः ॥ ७९ ॥

॥ ब्रह्मोवाच ॥

भगवन्देवदेवेश लोकनाथ जगत्पते ।
त्वत्तो मे वरमिच्छामि तं प्रयच्छ महेश्वर ॥ ८० ॥

॥ श्रीभगवानुवाच ॥

ब्रह्मन्वरं प्रदास्यामि यत्ते मनसि वर्तते ।
तत्ते सर्वं प्रदास्यामि तपसा तेऽतितोषितः ॥ ८१ ॥

॥ ब्रह्मोवाच ॥

भगवन्देवदेवेश लोकनाथ जगत्पते ।
त्वत्तो मे वरमिच्छामि तं प्रयच्छ महेश्वर ॥ ८२ ॥

॥ श्रीभगवानुवाच ॥

ब्रह्मन्वरं प्रदास्यामि यत्ते मनसि वर्तते ।
तत्ते सर्वं प्रदास्यामि तपसा तेऽतितोषितः ॥ ८३ ॥

॥ ब्रह्मोवाच ॥

भगवन्देवदेवेश लोकनाथ जगत्पते ।
त्वत्तो मे वरमिच्छामि तं प्रयच्छ महेश्वर ॥ ८४ ॥

॥ श्रीभगवानुवाच ॥

ब्रह्मन्वरं प्रदास्यामि यत्ते मनसि वर्तते ।
तत्ते सर्वं प्रदास्यामि तपसा तेऽतितोषितः ॥ ८५ ॥

॥ ब्रह्मोवाच ॥

भगवन्देवदेवेश लोकनाथ जगत्पते ।
त्वत्तो मे वरमिच्छामि तं प्रयच्छ महेश्वर ॥ ८६ ॥

॥ श्रीभगवानुवाच ॥

ब्रह्मन्वरं प्रदास्यामि यत्ते मनसि वर्तते ।
तत्ते सर्वं प्रदास्यामि तपसा तेऽतितोषितः ॥ ८७ ॥

॥ ब्रह्मोवाच ॥

भगवन्देवदेवेश लोकनाथ जगत्पते ।
त्वत्तो मे वरमिच्छामि तं प्रयच्छ महेश्वर ॥ ८८ ॥

॥ श्रीभगवानुवाच ॥

ब्रह्मन्वरं प्रदास्यामि यत्ते मनसि वर्तते ।
तत्ते सर्वं प्रदास्यामि तपसा तेऽतितोषितः ॥ ८९ ॥

॥ ब्रह्मोवाच ॥

भगवन्देवदेवेश लोकनाथ जगत्पते ।
त्वत्तो मे वरमिच्छामि तं प्रयच्छ महेश्वर ॥ ९० ॥

॥ श्रीभगवानुवाच ॥

ब्रह्मन्वरं प्रदास्यामि यत्ते मनसि वर्तते ।
तत्ते सर्वं प्रदास्यामि तपसा तेऽतितोषितः ॥ ९१ ॥

॥ ब्रह्मोवाच ॥

भगवन्देवदेवेश लोकनाथ जगत्पते ।
त्वत्तो मे वरमिच्छामि तं प्रयच्छ महेश्वर ॥ ९२ ॥

॥ श्रीभगवानुवाच ॥

ब्रह्मन्वरं प्रदास्यामि यत्ते मनसि वर्तते ।
तत्ते सर्वं प्रदास्यामि तपसा तेऽतितोषितः ॥ ९३ ॥

॥ ब्रह्मोवाच ॥

भगवन्देवदेवेश लोकनाथ जगत्पते ।
त्वत्तो मे वरमिच्छामि तं प्रयच्छ महेश्वर ॥ ९४ ॥

॥ श्रीभगवानुवाच ॥

ब्रह्मन्वरं प्रदास्यामि यत्ते मनसि वर्तते ।
तत्ते सर्वं प्रदास्यामि तपसा तेऽतितोषितः ॥ ९५ ॥

॥ ब्रह्मोवाच ॥

भगवन्देवदेवेश लोकनाथ जगत्पते ।
त्वत्तो मे वरमिच्छामि तं प्रयच्छ महेश्वर ॥ ९६ ॥

॥ श्रीभगवानुवाच ॥

ब्रह्मन्वरं प्रदास्यामि यत्ते मनसि वर्तते ।
तत्ते सर्वं प्रदास्यामि तपसा तेऽतितोषितः ॥ ९७ ॥

॥ ब्रह्मोवाच ॥

भगवन्देवदेवेश लोकनाथ जगत्पते ।
त्वत्तो मे वरमिच्छामि तं प्रयच्छ महेश्वर ॥ ९८ ॥

॥ श्रीभगवानुवाच ॥

ब्रह्मन्वरं प्रदास्यामि यत्ते मनसि वर्तते ।
तत्ते सर्वं प्रदास्यामि तपसा तेऽतितोषितः ॥ ९९ ॥

॥ ब्रह्मोवाच ॥

भगवन्देवदेवेश लोकनाथ जगत्पते ।
त्वत्तो मे वरमिच्छामि तं प्रयच्छ महेश्वर ॥ १०० ॥

॥ श्रीभगवानुवाच ॥

ब्रह्मन्वरं प्रदास्यामि यत्ते मनसि वर्तते ।
तत्ते सर्वं प्रदास्यामि तपसा तेऽतितोषितः ॥ १०१ ॥

॥ ब्रह्मोवाच ॥

भगवन्देवदेवेश लोकनाथ जगत्पते ।
त्वत्तो मे वरमिच्छामि तं प्रयच्छ महेश्वर ॥ १०२ ॥

॥ श्रीभगवानुवाच ॥

ब्रह्मन्वरं प्रदास्यामि यत्ते मनसि वर्तते ।
तत्ते सर्वं प्रदास्यामि तपसा तेऽतितोषितः ॥ १०३ ॥

॥ ब्रह्मोवाच ॥

भगवन्देवदेवेश लोकनाथ जगत्पते ।
त्वत्तो मे वरमिच्छामि तं प्रयच्छ महेश्वर ॥ १०४ ॥

॥ श्रीभगवानुवाच ॥

ब्रह्मन्वरं प्रदास्यामि यत्ते मनसि वर्तते ।
तत्ते सर्वं प्रदास्यामि तपसा तेऽतितोषितः ॥ १०५ ॥

॥ ब्रह्मोवाच ॥

भगवन्देवदेवेश लोकनाथ जगत्पते ।
त्वत्तो मे वरमिच्छामि तं प्रयच्छ महेश्वर ॥ १०६ ॥

॥ श्रीभगवानुवाच ॥

ब्रह्मन्वरं प्रदास्यामि यत्ते मनसि वर्तते ।
तत्ते सर्वं प्रदास्यामि तपसा तेऽतितोषितः ॥ १०७ ॥

॥ ब्रह्मोवाच ॥

भगवन्देवदेवेश लोकनाथ जगत्पते ।
त्वत्तो मे वरमिच्छामि तं प्रयच्छ महेश्वर ॥ १०८ ॥

॥ श्रीभगवानुवाच ॥

ब्रह्मन्वरं प्रदास्यामि यत्ते मनसि वर्तते ।
तत्ते सर्वं प्रदास्यामि तपसा तेऽतितोषितः ॥ १०९ ॥

॥ ब्रह्मोवाच ॥

भगवन्देवदेवेश लोकनाथ जगत्पते ।
त्वत्तो मे वरमिच्छामि तं प्रयच्छ महेश्वर ॥ ११० ॥

॥ श्रीभगवानुवाच ॥

ब्रह्मन्वरं प्रदास्यामि यत्ते मनसि वर्तते ।
तत्ते सर्वं प्रदास्यामि तपसा तेऽतितोषितः ॥ १११ ॥

॥ ब्रह्मोवाच ॥

भगवन्देवदेवेश लोकनाथ जगत्पते ।
त्वत्तो मे वरमिच्छामि तं प्रयच्छ महेश्वर ॥ ११२ ॥

॥ श्रीभगवानुवाच ॥

ब्रह्मन्वरं प्रदास्यामि यत्ते मनसि वर्तते ।
तत्ते सर्वं प्रदास्यामि तपसा तेऽतितोषितः ॥ ११३ ॥

॥ ब्रह्मोवाच ॥

भगवन्देवदेवेश लोकनाथ जगत्पते ।
त्वत्तो मे वरमिच्छामि तं प्रयच्छ महेश्वर ॥ ११४ ॥

॥ श्रीभगवानुवाच ॥

ब्रह्मन्वरं प्रदास्यामि यत्ते मनसि वर्तते ।
तत्ते सर्वं प्रदास्यामि तपसा तेऽतितोषितः ॥ ११५ ॥

॥ ब्रह्मोवाच ॥

भगवन्देवदेवेश लोकनाथ जगत्पते ।
त्वत्तो मे वरमिच्छामि तं प्रयच्छ महेश्वर ॥ ११६ ॥

॥ श्रीभगवानुवाच ॥

ब्रह्मन्वरं प्रदास्यामि यत्ते मनसि वर्तते ।
तत्ते सर्वं प्रदास्यामि तपसा तेऽतितोषितः ॥ ११७ ॥

॥ ब्रह्मोवाच ॥

भगवन्देवदेवेश लोकनाथ जगत्पते ।
त्वत्तो मे वरमिच्छामि तं प्रयच्छ महेश्वर ॥ ११८ ॥

॥ श्रीभगवानुवाच ॥

ब्रह्मन्वरं प्रदास्यामि यत्ते मनसि वर्तते ।
तत्ते सर्वं प्रदास्यामि तपसा तेऽतितोषितः ॥ ११९ ॥

॥ ब्रह्मोवाच ॥

भगवन्देवदेवेश लोकनाथ जगत्पते ।
त्वत्तो मे वरमिच्छामि तं प्रयच्छ महेश्वर ॥ १२० ॥

॥ श्रीभगवानुवाच ॥

ब्रह्मन्वरं प्रदास्यामि यत्ते मनसि वर्तते ।
तत्ते सर्वं प्रदास्यामि तपसा तेऽतितोषितः ॥ १२१ ॥

॥ ब्रह्मोवाच ॥

भगवन्देवदेवेश लोकनाथ जगत्पते ।
त्वत्तो मे वरमिच्छामि तं प्रयच्छ महेश्वर ॥ १२२ ॥

॥ श्रीभगवानुवाच ॥

ब्रह्मन्वरं प्रदास्यामि यत्ते मनसि वर्तते ।
तत्ते सर्वं प्रदास्यामि तपसा तेऽतितोषितः ॥ १२३ ॥

॥ ब्रह्मोवाच ॥

भगवन्देवदेवेश लोकनाथ जगत्पते ।
त्वत्तो मे वरमिच्छामि तं प्रयच्छ महेश्वर ॥ १२४ ॥

॥ श्रीभगवानुवाच ॥

ब्रह्मन्वरं प्रदास्यामि यत्ते मनसि वर्तते ।
तत्ते सर्वं प्रदास्यामि तपसा तेऽतितोषितः ॥ १२५ ॥

॥ ब्रह्मोवाच ॥

भगवन्देवदेवेश लोकनाथ जगत्पते ।
त्वत्तो मे वरमिच्छामि तं प्रयच्छ महेश्वर ॥ १२६ ॥

॥ श्रीभगवानुवाच ॥

ब्रह्मन्वरं प्रदास्यामि यत्ते मनसि वर्तते ।
तत्ते सर्वं प्रदास्यामि तपसा तेऽतितोषितः ॥ १२७ ॥

॥ ब्रह्मोवाच ॥

भगवन्देवदेवेश लोकनाथ जगत्पते ।
त्वत्तो मे वरमिच्छामि तं प्रयच्छ महेश्वर ॥ १२८ ॥

॥ श्रीभगवानुवाच ॥

ब्रह्मन्वरं प्रदास्यामि यत्ते मनसि वर्तते ।
तत्ते सर्वं प्रदास्यामि तपसा तेऽतितोषितः ॥ १२९ ॥

॥ ब्रह्मोवाच ॥

भगवन्देवदेवेश लोकनाथ जगत्पते ।
त्वत्तो मे वरमिच्छामि तं प्रयच्छ महेश्वर ॥ १३० ॥

॥ श्रीभगवानुवाच ॥

ब्रह्मन्वरं प्रदास्यामि यत्ते मनसि वर्तते ।
तत्ते सर्वं प्रदास्यामि तपसा तेऽतितोषितः ॥ १३१ ॥

॥ ब्रह्मोवाच ॥

भगवन्देवदेवेश लोकनाथ जगत्पते ।
त्वत्तो मे वरमिच्छामि तं प्रयच्छ महेश्वर ॥ १३२ ॥

॥ श्रीभगवानुवाच ॥

ब्रह्मन्वरं प्रदास्यामि यत्ते मनसि वर्तते ।
तत्ते सर्वं प्रदास्यामि तपसा तेऽतितोषितः ॥ १३३ ॥

॥ ब्रह्मोवाच ॥

भगवन्देवदेवेश लोकनाथ जगत्पते ।
त्वत्तो मे वरमिच्छामि तं प्रयच्छ महेश्वर ॥ १३४ ॥

॥ श्रीभगवानुवाच ॥

ब्रह्मन्वरं प्रदास्यामि यत्ते मनसि वर्तते ।
तत्ते सर्वं प्रदास्यामि तपसा तेऽतितोषितः ॥ १३५ ॥

॥ ब्रह्मोवाच ॥

भगवन्देवदेवेश लोकनाथ जगत्पते ।
त्वत्तो मे वरमिच्छामि तं प्रयच्छ महेश्वर ॥ १३६ ॥

॥ श्रीभगवानुवाच ॥

ब्रह्मन्वरं प्रदास्यामि यत्ते मनसि वर्तते ।
तत्ते सर्वं प्रदास्यामि तपसा तेऽतितोषितः ॥ १३७ ॥

॥ ब्रह्मोवाच ॥

भगवन्देवदेवेश लोकनाथ जगत्पते ।
त्वत्तो मे वरमिच्छामि तं प्रयच्छ महेश्वर ॥ १३८ ॥

॥ श्रीभगवानुवाच ॥

ब्रह्मन्वरं प्रदास्यामि यत्ते मनसि वर्तते ।
तत्ते सर्वं प्रदास्यामि तपसा तेऽतितोषितः ॥ १३९ ॥

॥ ब्रह्मोवाच ॥

भगवन्देवदेवेश लोकनाथ जगत्पते ।
त्वत्तो मे वरमिच्छामि तं प्रयच्छ महेश्वर ॥ १४० ॥

॥ श्रीभगवानुवाच ॥

ब्रह्मन्वरं प्रदास्यामि यत्ते मनसि वर्तते ।
तत्ते सर्वं प्रदास्यामि तपसा तेऽतितोषितः ॥ १४१ ॥

॥ ब्रह्मोवाच ॥

भगवन्देवदेवेश लोकनाथ जगत्पते ।
त्वत्तो मे वरमिच्छामि तं प्रयच्छ महेश्वर ॥ १४२ ॥

॥ श्रीभगवानुवाच ॥

ब्रह्मन्वरं प्रदास्यामि यत्ते मनसि वर्तते ।
तत्ते सर्वं प्रदास्यामि तपसा तेऽतितोषितः ॥ १४३ ॥

॥ ब्रह्मोवाच ॥

भगवन्देवदेवेश लोकनाथ जगत्पते ।
त्वत्तो मे वरमिच्छामि तं प्रयच्छ महेश्वर ॥ १४४ ॥

॥ श्रीभगवानुवाच ॥

ब्रह्मन्वरं प्रदास्यामि यत्ते मनसि वर्तते ।
तत्ते सर्वं प्रदास्यामि तपसा तेऽतितोषितः ॥ १४५ ॥

॥ ब्रह्मोवाच ॥

भगवन्देवदेवेश लोकनाथ जगत्पते ।
त्वत्तो मे वरमिच्छामि तं प्रयच्छ महेश्वर ॥ १४६ ॥

॥ श्रीभगवानुवाच ॥

ब्रह्मन्वरं प्रदास्यामि यत्ते मनसि वर्तते ।
तत्ते सर्वं प्रदास्यामि तपसा तेऽतितोषितः ॥ १४७ ॥

॥ ब्रह्मोवाच ॥

भगवन्देवदेवेश लोकनाथ जगत्पते ।
त्वत्तो मे वरमिच्छामि तं प्रयच्छ महेश्वर ॥ १४८ ॥

॥ श्रीभगवानुवाच ॥

ब्रह्मन्वरं प्रदास्यामि यत्ते मनसि वर्तते ।
तत्ते सर्वं प्रदास्यामि तपसा तेऽतितोषितः ॥ १४९ ॥

॥ ब्रह्मोवाच ॥

भगवन्देवदेवेश लोकनाथ जगत्पते ।
त्वत्तो मे वरमिच्छामि तं प्रयच्छ महेश्वर ॥ १५० ॥

॥ श्रीभगवानुवाच ॥

ब्रह्मन्वरं प्रदास्यामि यत्ते मनसि वर्तते ।
तत्ते सर्वं प्रदास्यामि तपसा तेऽतितोषितः ॥ १५१ ॥

॥ ब्रह्मोवाच ॥

भगवन्देवदेवेश लोकनाथ जगत्पते ।
त्वत्तो मे वरमिच्छामि तं प्रयच्छ महेश्वर ॥ १५२ ॥

॥ श्रीभगवानुवाच ॥

ब्रह्मन्वरं प्रदास्यामि यत्ते मनसि वर्तते ।
तत्ते सर्वं प्रदास्यामि तपसा तेऽतितोषितः ॥ १५३ ॥

॥ ब्रह्मोवाच ॥

भगवन्देवदेवेश लोकनाथ जगत्पते ।
त्वत्तो मे वरमिच्छामि तं प्रयच्छ महेश्वर ॥ १५४ ॥

॥ श्रीभगवानुवाच ॥

ब्रह्मन्वरं प्रदास्यामि यत्ते मनसि वर्तते ।
तत्ते सर्वं प्रदास्यामि तपसा तेऽतितोषितः ॥ १५५ ॥

॥ ब्रह्मोवाच ॥

भगवन्देवदेवेश लोकनाथ जगत्पते ।
त्वत्तो मे वरमिच्छामि तं प्रयच्छ महेश्वर ॥ १५६ ॥

॥ श्रीभगवानुवाच ॥

ब्रह्मन्वरं प्रदास्यामि यत्ते मनसि वर्तते ।
तत्ते सर्वं प्रदास्यामि तपसा तेऽतितोषितः ॥ १५७ ॥

॥ ब्रह्मोवाच ॥

भगवन्देवदेवेश लोकनाथ जगत्पते ।
त्वत्तो मे वरमिच्छामि तं प्रयच्छ महेश्वर ॥ १५८ ॥

॥ श्रीभगवानुवाच ॥

ब्रह्मन्वरं प्रदास्यामि यत्ते मनसि वर्तते ।
तत्ते सर्वं प्रदास्यामि तपसा तेऽतितोषितः ॥ १५९ ॥

॥ ब्रह्मोवाच ॥

भगवन्देवदेवेश लोकनाथ जगत्पते ।
त्वत्तो मे वरमिच्छामि तं प्रयच्छ महेश्वर ॥ १६० ॥

॥ श्रीभगवानुवाच ॥

ब्रह्मन्वरं प्रदास्यामि यत्ते मनसि वर्तते ।
तत्ते सर्वं प्रदास्यामि तपसा तेऽतितोषितः ॥ १६१ ॥

॥ ब्रह्मोवाच ॥

भगवन्देवदेवेश लोकनाथ जगत्पते ।
त्वत्तो मे वरमिच्छामि तं प्रयच्छ महेश्वर ॥ १६२ ॥

॥ श्रीभगवानुवाच ॥

ब्रह्मन्वरं प्रदास्यामि यत्ते मनसि वर्तते ।
तत्ते सर्वं प्रदास्यामि तपसा तेऽतितोषितः ॥ १६३ ॥

॥ ब्रह्मोवाच ॥

भगवन्देवदेवेश लोकनाथ जगत्पते ।
त्वत्तो मे वरमिच्छामि तं प्रयच्छ महेश्वर ॥ १६४ ॥

॥ श्रीभगवानुवाच ॥

ब्रह्मन्वरं प्रदास्यामि यत्ते मनसि वर्तते ।
तत्ते सर्वं प्र

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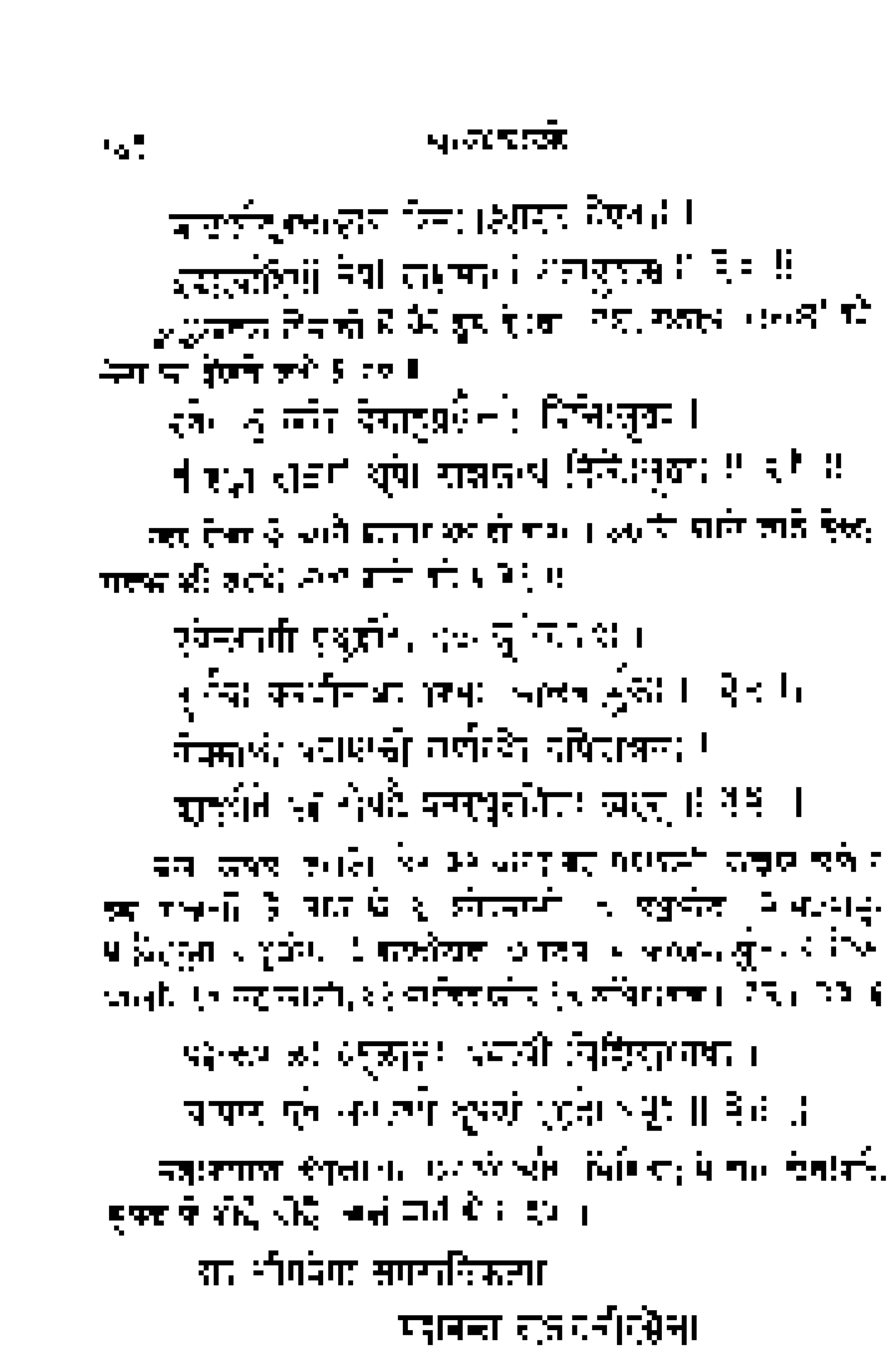

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श्लोकवार्तिक-कर्तृ: १७३

श्लोकवार्तिक-कर्तृ: १७३

श्लोकवार्तिक-कर्तृ: १७३

श्लोकवार्तिक-कर्तृ: १७३

श्लोकवार्तिक-कर्तृ: १७३

व। ।ह्रीन्द्र ।ि।। ।।।।।।।ष्ठे ।ि।

।।ऽ।ऽ।ः ।ैत्रिच ।ृ।। ।।।।।।।ऽ।।ऽ। ।। १५ ।।

।।।।।ऽ ।ं।।।ऽ।ऽ।ऽ ।।।। ।ऽ।।।।।ऽ ।।।।।।।

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कामयित्रे वाल्मीकयेऽददात्.
दक्षः सर्वं मूलतः कर्मजातं विनाशितः ॥ ५६ ॥
भार्या दक्षस्य [illegible] ॥ ५७ ॥
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अन्वयः लगः

अतस्त्वयाहं तव कुल्य इत्यथाभेद्य
स्तुभ्यामेषणितः सखा ना. पुरातवः ॥ २ ॥

भवन चाहिसे चहेरे शत ने औरामाश में ला. पंजरमणत्
को ेंदुभ पं. ाद ी दहुन िंह कीद ाुफ़ का ना पदे पे
िस्क ं ें ३ । २

नं दह्ह साभं ंातुपकप ाप ंेःअंदप्
पाप्पाशिगढ़ सूत वेंःणाणिदपौंपन् ॥ ३ ॥

ाप ैंद, दले ाना नोंश स्कुद दस्य. ाालीं मं ेंअल्प
ेंस्ता पं. ोंदस्पश्क ंे ाावले पद ं ाशं। ३ ।

म ंपेंाापद। ंुहेंद ाभपौंढ़ंद ।

पस्ता यलो कंपाढ़ुंढ़ा गुप्तोंदपंा भद्रः ॥ २ ॥

पव को पाल्ः दं ाुदाः चाल्ता ं बाद ओेंदी। ३ः ाभ
स्ता ेंपद्ता, स्का ना स्थाप्तद् ओाश पद्ता ाद ेंदाः दुः भ पंढ़ं
ओढ़ं । ३ ।

ं ेंद ंपभंढ़ं पढ़ स्ते ं ेंजनोपद्ः ।

स्ँाता गताद गंिस्ताः ंपेंबाप्ंद ॥ ५ ॥

ाः ढ़ ओंपताभद्ः ं पें द्ता भाढ़ पेंढ़ ाद्ता चाबता
गाद्क ैंपिद ढ़ोद मंिद गढ़ें गभ ाभ ं ैं द्ता भ ंभं ैद
ता ओढ़ं ढ़ गी । ५ ।

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ये तत्त्वज्ञान को जानने वाले ज्ञानी पुरुष तुझे उस तत्त्वज्ञान का उपदेश करेंगे, उनको भली प्रकार दण्डवत् प्रणाम करने से, उनकी सेवा करने से और कपट छोड़कर सरलता से प्रश्न करने से वे परमात्मतत्त्व को भली-भाँति जानने वाले ज्ञानी महात्मा तुझे उस तत्त्वज्ञान का उपदेश करेंगे ॥ ३४ ॥

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ।
येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥ ३५ ॥

जिसको जानकर फिर तू इस प्रकार मोह को प्राप्त नहीं होगा तथा हे अर्जुन ! जिस ज्ञान के द्वारा तू सम्पूर्ण भूतों को निःशेषभाव से पहले अपने में और पीछे मुझ सच्चिदानन्दघन परमात्मा में देखेगा ॥ ३५ ॥

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।
सर्वं ज्ञानप्लवेनैव वृजिनं सन्तरिष्यसि ॥ ३६ ॥

यदि तू अन्य सब पापियों से भी अधिक पाप करने वाला है तो भी तू ज्ञानरूप नौका द्वारा निःसन्देह सम्पूर्ण पाप-समुद्र को भली-भाँति तर जाएगा ॥ ३६ ॥

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।
ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ ३७ ॥

जैसे प्रज्वलित अग्नि ईंधनों को भस्ममय कर देता है, वैसे ही ज्ञानरूप अग्नि सम्पूर्ण कर्मों को भस्ममय कर देता है ॥ ३७ ॥

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चैत्रे च शिशुर्भवेत् च मौलिर्भिन्नकरः ।
शुक्लेतरेऽन्त्यजैर्जीवनमिति ॥ ५३ ॥

अब जन्मके महीनेसे फल कहते हैं, चैत्रमें जन्म हुआ पुरुष, नया जैसे हुए पुत्र को अन्त्यज लोगों के घर जीवन व्यतीत करनेवाला होता है ॥ ५३ ॥

वैशाखे नखिभिर्नीलैः श्मश्रुदन्तैः
पद्मैः सौम्यैर्मुखं पाणिपादौ रक्तैः सुकोमलैः ॥ ५४ ॥

वैशाखमें जन्म हुए पुरुष के नख, मुख के केश, दाढ़ी, मूंछ, दांत नीले, हाथ, पांव लाल और कोमल होते हैं ॥ ५४ ॥

कृष्णैर्भ्रूभिः सितैर्नेत्रैः श्यामैः केशैः सुदीर्घकैः ।
गौरैर्गात्रैः सुविस्तीर्णं वक्षो ज्येष्ठे सुतस्य च ॥ ५५ ॥

ज्येष्ठमें जन्म हुए पुत्र की भौंहें काली, नेत्र सफेद, केश काले और बड़े, शरीर गोरा, छाती चौड़ी होती है ॥ ५५ ॥

आषाढे नखिभिः सितैर्मुखं श्मश्रुदन्तैः सुदीर्घैः सुखं
पाणिपादौ सुकोमलौ सुविपुलं वक्षो गुरुत्वं गतम् ।
चक्षुर्भ्यां सुविशुद्धमाननमथो कृष्णैः सुकेशैर्युतं
नरं पण्डितमादिशेत् सुकृतिनं श्रीमन्तमार्यं बुधः ॥ ५६ ॥

आषाढमें जन्म हुए पुरुष के नख, मुख के केश, दाढ़ी, मूंछ, दांत सफेद, हाथ, पांव कोमल, छाती चौड़ी, नेत्र निर्मल, केश काले और बड़े होते हैं, ऐसे पुरुष को पण्डित, पुण्यवान्, धनवान्, आर्य और बुद्धिमान् कहना चाहिये ॥ ५६ ॥

इति श्रीमहीधरविरचितायां सामुद्रिकभाषाटीकायां
पुंलक्षणं नाम प्रथमोऽध्यायः ॥ १ ॥

षट्त्रिंशः सर्गः

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यत्तु शङ्करभाष्ये अंशः पादः इति. अंशशब्दस्य तो नपुंसकात्! नहि स्त्रियां पुंसि वा वर्तमानः शब्दः क्लीबे वर्तते। १३ :

अनुःनासिकस्य क्वःक्लाःनो दीर्घः सम्प्रसारणं।
धांःनैःकवदनदनुस्वारस्य यण्यवायेऽपि ॥ १४ ॥

अशब्दस्य परेण सवर्णे सति पूर्वपरयोरेकादेशो भवति. दधि इन्द्र इत्यत्र दध्यिन्द्र इति भवति। १५ "

य वरट्लणां द्विर्वचनं सवर्णे परे पूर्वस्य।
द्विर्वचनेऽचि। वर्तिष्यते। वर्तिष्यते। वर्तिष्यन्ते। १६ ।

दीर्घात् परे लण्यवसाने वा पूर्वस्य तुक् तुगागमः सवर्णे परे। लक्ष्मीः लक्ष्मीः। लक्ष्मीः लक्ष्मीः। १७ ॥

झलां जशोऽन्ते। १८ ॥ पदस्य झलां जशः स्युरन्ते परे। वाग्घरिः। वाग्घरी। वाग्घरयः। वाग्घरिभ्यां। वाग्घरिभिः। वाग्घरये। वाग्घरिभ्यां। वाग्घरिभ्यः। वाग्घरेः। वाग्घरिभ्यां। वाग्घरिभ्यः। वाग्घरेः। वाग्घर्योः। वाग्घरीणां। वाग्घरौ। वाग्घर्योः। वाग्घरिषु। हे वाग्घरे। हे वाग्घरी। हे वाग्घरयः। वाग्घरिः। वाग्घरी। वाग्घरयः। वाग्घरिं। वाग्घरी। वाग्घरीः। वाग्घरिणा

दत्तो गिरिं वंशधरे न्यधत्त, तदंशजन्मा नरनारायणाख्यः ।
मन्वादिसृष्टावपि धर्म आत्मा, यौगे न तत्याज यमप्रसूः सः ॥
लोकस्य पत्ये गतवत्यलोकं ॥ ३२ ॥

पुरुषर्षभाद्यं पुरुषं पुराणं नारायणं वेदसृजं प्रशान्तम् ।
धर्मस्य गोप्तारमनन्तकीर्तिं चचार कर्तुं जगतोऽवतारम् ॥ ३३ ॥

इन्द्रस्य मन्योरथ मन्युभूतौ तौ नारदस्यापि च कौतुकाय ।
दृप्तान्सुरान्दर्शयतां स्वशक्तिं तपोधनौ तौ जगृहे प्रशान्तौ ॥ ३४ ॥

और अनुक्रम से वह कन्या दक्ष को दी गई ॥ ३७. श्रीमद्भागवत में भी कहा गया है । इन तीनों के बनाये हुए मन्त्रों को लोग जाप करते रहे, श्रीविष्णु को ने धैर्य धारण से इन्द्र की घोर तपस्या कर उसे अपने वश में किया । श्रीविष्णु ने एक धैर्य धारण से इन्द्रपद का त्याग कराया । ३१ ॥ ३८ ॥

अथर्वणेऽन्वीक्षिकीं ब्रह्मविद्यां प्रोवाच मृत्युं यदवोचदात्मा ।
स तक्षकाद्यै: कुपितो द्विजेन्द्रैर्लेलिह्यमानं दशनैरुवाच ॥
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अथ तान्त्रिकदर्शनम्

अथ तान्त्रिकाः प्राहुः । नन्वेवं सति वेदानामप्रामाण्यं स्यात् । तथा च तेषां प्रामाण्यं प्रतिपादयितुं तन्त्रशास्त्रं प्रवृत्तं स्यात् । सत्यं ब्रूमः । वेदानां प्रामाण्यं नास्माभिरपह्नूयते । किं तु तेषां कर्मकाण्डपरत्वं दूषयामः । तथा च श्रुतिः

अग्निहोत्रं दर्शपूर्णमासौ चातुर्मास्यानि पशुकाम्येष्टिः ।
वासन्तिकं शारदं च नवान्नं तथाग्रयणं च विहितं यज्ञेषु ॥ १७ ॥

इति । तथा स्मृतिरपि

एतानि सर्वाण्यपि कर्माणि संसारकारणान्यविद्यादीनि ।
परमपुरुषाराधनरूपं कर्म तु विद्यादीनि मोक्षकारणानि ॥ १८ ॥

इति । अतो वेदानां कर्मकाण्डपरत्वं दूषयामः । तथा च श्रुतिः

यस्य ब्रह्मचर्यादिषु नियमेषु न्यूनं भवति, तस्य यज्ञो न फलाय कल्पते, यस्य पुनर्नियमेषु न्यूनं न भवति, तस्य यज्ञो मोक्षस्य कारणं भवति । २० ॥

यज्ञाद्यास्तु यस्यैते नियमेषु न्यूनं भवति, तस्य यज्ञो न फलाय कल्पते, यस्य पुनर्नियमेषु न्यूनं न भवति, तस्य यज्ञो मोक्षस्य कारणं भवति ।

—:*:—

अक्षपाददर्शनम्

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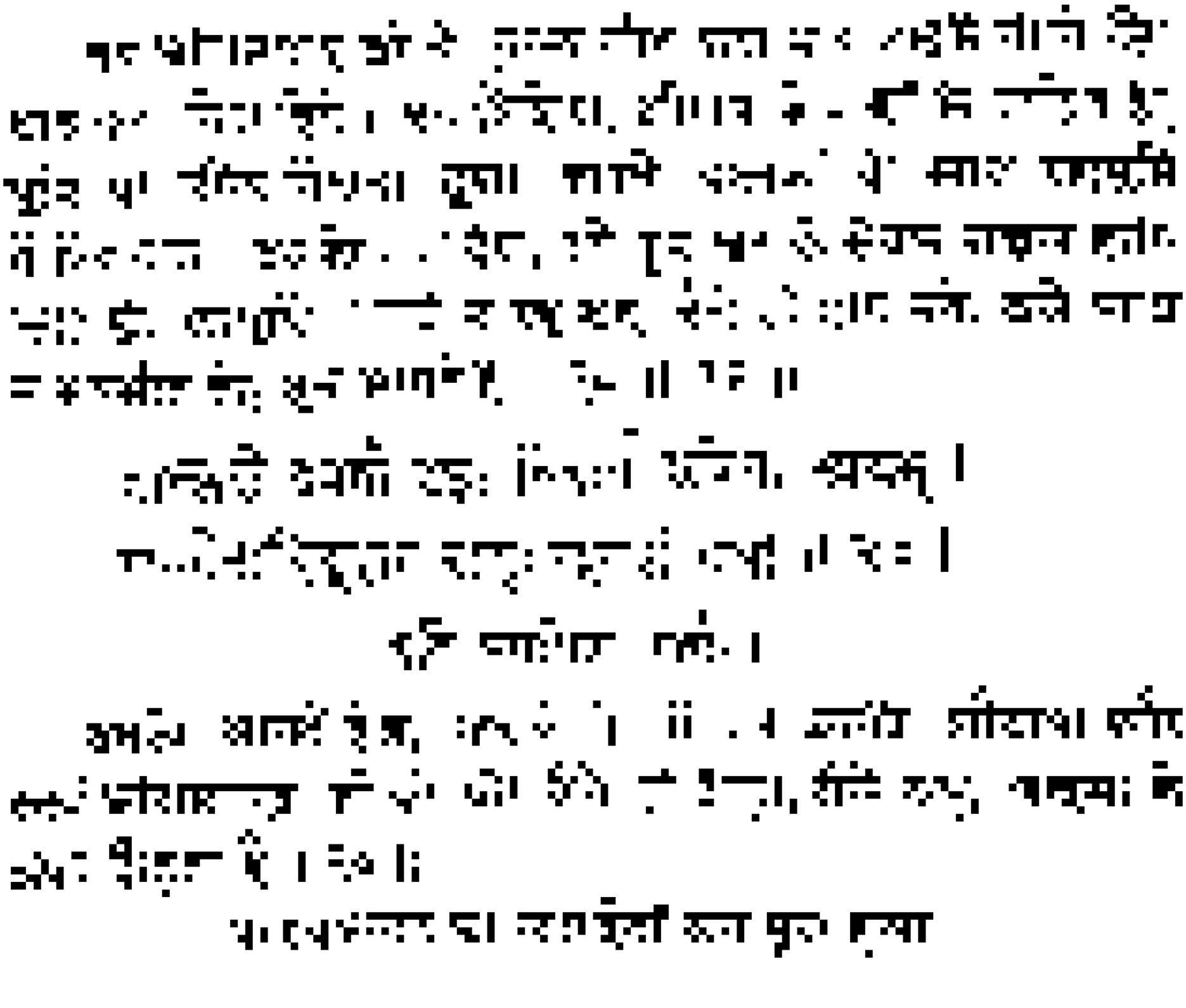

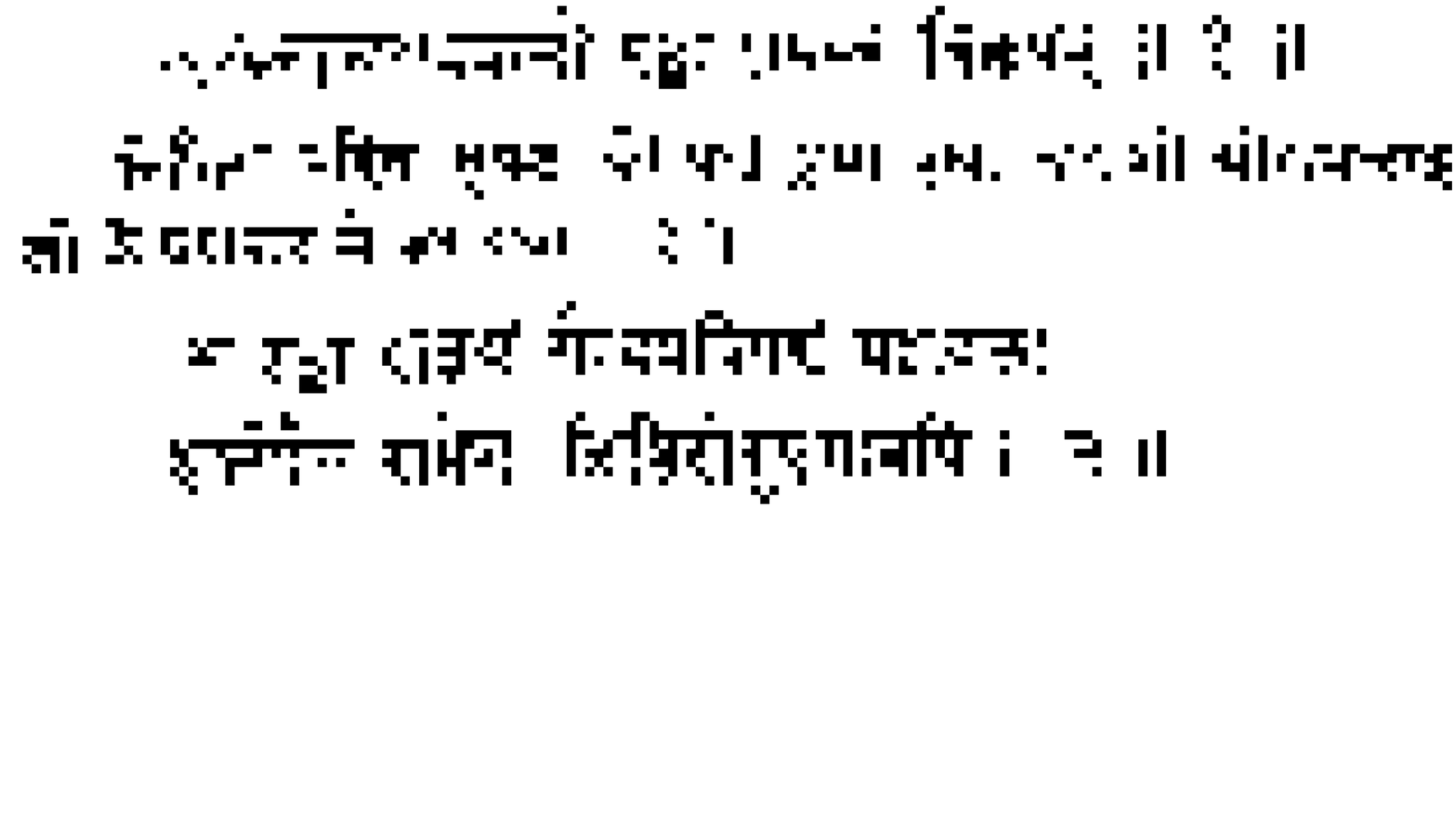

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इति श्रुत्वा वचो तस्य पितरं प्रति भार्गवः । उवाच परमप्रीतो
भक्तिनम्रो महातपाः ॥ १ ॥

ऋचीक उवाच ।

एवमेतन्महाभाग यथा वदसि सत्तम । अतीव तव विज्ञानं
तपसा भावितात्मनः ॥ २ ॥

अथ भार्गवशार्दूलः पितरं प्रत्युवाच ह । कीदृशं
तद्भवेद्ब्रह्म यत्र तिष्ठति भार्गवः । ३ ।

ऋचीक उवाच ।

ब्रह्मलोकं गमिष्यामि तत्र मे भार्गवः स्थितः ॥ ४ ॥

अथ भार्गवशार्दूलः पितरं प्रत्युवाच ह । कीदृशं
तद्भवेद्ब्रह्म यत्र तिष्ठति भार्गवः । ५ ।

ऋचीक उवाच ।

ब्रह्मलोकं गमिष्यामि तत्र मे भार्गवः स्थितः ॥ ६ ॥

अथ भार्गवशार्दूलः पितरं प्रत्युवाच ह । कीदृशं
तद्भवेद्ब्रह्म यत्र तिष्ठति भार्गवः । ७ ।

ऋचीक उवाच ।

ब्रह्मलोकं गमिष्यामि तत्र मे भार्गवः स्थितः ॥ ८ ॥

अथ भार्गवशार्दूलः पितरं प्रत्युवाच ह । कीदृशं
तद्भवेद्ब्रह्म यत्र तिष्ठति भार्गवः । ९ ।

ऋचीक उवाच ।

ब्रह्मलोकं गमिष्यामि तत्र मे भार्गवः स्थितः ॥ १० ॥

अथ भार्गवशार्दूलः पितरं प्रत्युवाच ह । कीदृशं
तद्भवेद्ब्रह्म यत्र तिष्ठति भार्गवः । ११ ।

ऋचीक उवाच ।

ब्रह्मलोकं गमिष्यामि तत्र मे भार्गवः स्थितः ॥ १२ ॥

अथ भार्गवशार्दूलः पितरं प्रत्युवाच ह । कीदृशं
तद्भवेद्ब्रह्म यत्र तिष्ठति भार्गवः । १३ ।

ऋचीक उवाच ।

ब्रह्मलोकं गमिष्यामि तत्र मे भार्गवः स्थितः ॥ १४ ॥

अथ भार्गवशार्दूलः पितरं प्रत्युवाच ह । कीदृशं
तद्भवेद्ब्रह्म यत्र तिष्ठति भार्गवः । १५ ।

ऋचीक उवाच ।

ब्रह्मलोकं गमिष्यामि तत्र मे भार्गवः स्थितः ॥ १६ ॥

अथ भार्गवशार्दूलः पितरं प्रत्युवाच ह । कीदृशं
तद्भवेद्ब्रह्म यत्र तिष्ठति भार्गवः । १७ ।

ऋचीक उवाच ।

ब्रह्मलोकं गमिष्यामि तत्र मे भार्गवः स्थितः ॥ १८ ॥

अथ भार्गवशार्दूलः पितरं प्रत्युवाच ह । कीदृशं
तद्भवेद्ब्रह्म यत्र तिष्ठति भार्गवः । १९ ।

ऋचीक उवाच ।

ब्रह्मलोकं गमिष्यामि तत्र मे भार्गवः स्थितः ॥ २० ॥

अथ भार्गवशार्दूलः पितरं प्रत्युवाच ह । कीदृशं
तद्भवेद्ब्रह्म यत्र तिष्ठति भार्गवः । २१ ।

ऋचीक उवाच ।

ब्रह्मलोकं गमिष्यामि तत्र मे भार्गवः स्थितः ॥ २२ ॥

अथ भार्गवशार्दूलः पितरं प्रत्युवाच ह । कीदृशं
तद्भवेद्ब्रह्म यत्र तिष्ठति भार्गवः । २३ ।

ऋचीक उवाच ।

ब्रह्मलोकं गमिष्यामि तत्र मे भार्गवः स्थितः ॥ २४ ॥

अथ भार्गवशार्दूलः पितरं प्रत्युवाच ह । कीदृशं
तद्भवेद्ब्रह्म यत्र तिष्ठति भार्गवः । २५ ।

ऋचीक उवाच ।

ब्रह्मलोकं गमिष्यामि तत्र मे भार्गवः स्थितः ॥ २६ ॥

अथ भार्गवशार्दूलः पितरं प्रत्युवाच ह । कीदृशं
तद्भवेद्ब्रह्म यत्र तिष्ठति भार्गवः । २७ ।

ऋचीक उवाच ।

ब्रह्मलोकं गमिष्यामि तत्र मे भार्गवः स्थितः ॥ २८ ॥

अथ भार्गवशार्दूलः पितरं प्रत्युवाच ह । कीदृशं
तद्भवेद्ब्रह्म यत्र तिष्ठति भार्गवः । २९ ।

ऋचीक उवाच ।

ब्रह्मलोकं गमिष्यामि तत्र मे भार्गवः स्थितः ॥ ३० ॥

ಕಾಮಿತಮನೆ ಪೊಡೆವಡೆ
ಸೋಮಾಸ್ತ್ರಮನೆಯ್ದೆ ಸೋಮಕಾಸ್ತ್ರಮನೆಯ್ದೆ
ಸೋಮಾಸ್ತ್ರಮನೆಯ್ದೆ ಸೋಮಕಾಸ್ತ್ರಮನೆಯ್ದೆ ॥ ೨೯ ॥

ಭೀಮಾರ್ಜುನರ್ ಪೊಡೆವಡೆ
ಭೀಮಾರ್ಜುನರ್ ಪೊಡೆವಡೆ ಸೋಮಕರ್ ಪೊಡೆವಡೆ
ಭೀಮಾರ್ಜುನರ್ ಪೊಡೆವಡೆ ಸೋಮಕರ್ ಪೊಡೆವಡೆ
ಭೀಮಾರ್ಜುನರ್ ಪೊಡೆವಡೆ ಸೋಮಕರ್ ಪೊಡೆವಡೆ
ಭೀಮಾರ್ಜುನರ್ ಪೊಡೆವಡೆ ಸೋಮಕರ್ ಪೊಡೆವಡೆ ॥ ೩೦ ॥

ಸಾಲ್ವಕಾಂಭೋಜರ್ ಪೊಡೆವಡೆ
ಸಾಲ್ವಕಾಂಭೋಜರ್ ಪೊಡೆವಡೆ ಸೃಂಜಯರ್
ಸಾಲ್ವಕಾಂಭೋಜರ್ ಪೊಡೆವಡೆ ಸೃಂಜಯರ್
ಸಾಲ್ವಕಾಂಭೋಜರ್ ಪೊಡೆವಡೆ ಸೃಂಜಯರ್
ಸಾಲ್ವಕಾಂಭೋಜರ್ ಪೊಡೆವಡೆ ಸೃಂಜಯರ್ ॥ ೩೧ ॥

ಪಾಂಚಾಲರ್ ಪೊಡೆವಡೆ ಪಾಂಡವರ್
ಪಾಂಚಾಲರ್ ಪೊಡೆವಡೆ ಪಾಂಡವರ್ ಪೊಡೆವಡೆ
ಪಾಂಚಾಲರ್ ಪೊಡೆವಡೆ ಪಾಂಡವರ್ ಪೊಡೆವಡೆ
ಪಾಂಚಾಲರ್ ಪೊಡೆವಡೆ ಪಾಂಡವರ್ ಪೊಡೆವಡೆ
ಪಾಂಚಾಲರ್ ಪೊಡೆವಡೆ ಪಾಂಡವರ್ ಪೊಡೆವಡೆ ॥ ೩೨ ॥

ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ ॥ ೩೩ ॥

ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ ॥ ೩೪ ॥

ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ ॥ ೩೫ ॥

ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ ॥ ೩೬ ॥

ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ ॥ ೩೭ ॥

ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ ॥ ೩೮ ॥

ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ ॥ ೩೯ ॥

ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ ॥ ೪೦ ॥

ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ ॥ ೪೧ ॥

ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ ॥ ೪೨ ॥

ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ ॥ ೪೩ ॥

ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ ॥ ೪೪ ॥

ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ ॥ ೪೫ ॥

ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ ॥ ೪೬ ॥

ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ ॥ ೪೭ ॥

ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ ॥ ೪೮ ॥

ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ ॥ ೪೯ ॥

ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ ॥ ೫೦ ॥

ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ ॥ ೫೧ ॥

ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ ॥ ೫೨ ॥

ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ ॥ ೫೩ ॥

ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ ॥ ೫೪ ॥

ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ ॥ ೫೫ ॥

ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ ॥ ೫೬ ॥

ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ ॥ ೫೭ ॥

ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ ॥ ೫೮ ॥

ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ ॥ ೫೯ ॥

ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ ॥ ೬೦ ॥

ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ ॥ ೬೧ ॥

ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ ॥ ೬೨ ॥

ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ ॥ ೬೩ ॥

ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ ॥ ೬೪ ॥

ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ ॥ ೬೫ ॥

ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ ॥ ೬೬ ॥

ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ ॥ ೬೭ ॥

ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ ॥ ೬೮ ॥

ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ ॥ ೬೯ ॥

ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ ॥ ೭೦ ॥

ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ ॥ ೭೧ ॥

ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ ॥ ೭೨ ॥

ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ ॥ ೭೩ ॥

ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ ॥ ೭೪ ॥

ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ ॥ ೭೫ ॥

ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ ॥ ೭೬ ॥

ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ ॥ ೭೭ ॥

ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ ॥ ೭೮ ॥

ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
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ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ ॥ ೭೯ ॥

ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ ॥ ೮೦ ॥

ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ ॥ ೮೧ ॥

ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ ॥ ೮೨ ॥

ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ ॥ ೮೩ ॥

ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ ॥ ೮೪ ॥

ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ ॥ ೮೫ ॥

ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ ॥ ೮೬ ॥

ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ ॥ ೮೭ ॥

ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ ॥ ೮೮ ॥

ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ ॥ ೮೯ ॥

ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ ॥ ೯೦ ॥

ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ ॥ ೯೧ ॥

ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ ॥ ೯೨ ॥

ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ ॥ ೯೩ ॥

ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ ॥ ೯೪ ॥

ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ ॥ ೯೫ ॥

ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ ॥ ೯೬ ॥

ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ ॥ ೯೭ ॥

ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ
ಕೌರವರ್ ಪೊಡೆವಡೆ ಕೌರವರ್ ಪೊಡೆವಡೆ ॥ ೯೮

[illegible]

[illegible]

अथ तेऽहं ते कृष्ण प्रवक्ष्यामि तत्त्वतः ते मम ते आत्मनि भक्तस्य
[illegible] [illegible] [illegible] [

नदीनदं भूतसंघैश्च चतुर्भिस्तनुभिर्वृतम् ।
पश्यंति ते शिवं देवं सर्वज्ञत्वमवाप्नुयुः ॥ २१ ॥

यः पठेत्प्रयतो नित्यं पवित्रं शैवमुत्तमं शास्त्रं सर्वपापविनिर्मुक्तः
शिवलोके महीयते ॥ २२ ॥

इति श्रीलिंगमहापुराणे पूर्वभागे सनत्कुमारोपमन्युसंवादे
योगविधिवर्णनं नाम षट्चत्वारिंशोऽध्यायः ॥ ४६ ॥

अथ सप्तचत्वारिंशोऽध्यायः ४७

सनत्कुमार उवाच ।
पवित्रारोपणं वक्ष्ये शृणु व्यास महामुने ।
यत्कृत्वा सर्वपापेभ्यो मुच्यते नात्र संशयः ॥ १ ॥

पवित्रारोपणं पूर्वं कृत्वा लिंगार्चकः सुधीः ।
अन्यानि वक्ष्यते सर्वाणि शृणु व्यास महामुने ॥ २ ॥

पवित्रारोपणं कर्म यः करोति सकृन्नरः । संवत्सरकृतं पापं तत्क्षणादेव नश्यति ॥ ३ ॥ आषाढ्यां श्रावणे मासि कार्तिक्यां फाल्गुनेऽथवा । पवित्रारोपणं कार्यं पूर्वेद्युर्नियतात्मना ॥ ४ ॥

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] यस्मात् [illegible] तस्मात् [illegible]
[illegible] [illegible] [illegible]

अथ ते तां पतिं हृष्टाः सर्वाः कामदुघाः स्त्रियः ।
अभ्यषिञ्चन्त विधिवत् सर्वौषधिरसाम्बुभिः ॥ १२ ॥

[illegible] [illegible] [illegible]
[illegible]

ते स्नाता कृतशौचाश्च दिव्याभरणभूषिताः ।
शुभ्रे वस्त्रयुगे पत्न्यौ जगृहुः सुसमाहिते ॥ १३ ॥

[illegible] [illegible] [illegible]
[illegible] [illegible]

अथ ते वरुणः प्रीतः सर्वतीर्थजलाप्लुतम् ।
[illegible] [illegible]
[illegible]

अथ ते पत्न्यः सर्वाः सुवर्णकलशैर्वरैः ।
[illegible] [illegible]
[illegible]

[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible] [illegible] [illegible] [

जैनेतरदर्शनानां ये आत्मनि एकान्तेन नित्यत्वं क्षणिकत्वं वा मन्यन्ते तन्मतं दूषयितुं तत्रैव नित्यत्वे बाधकं दर्शयति—

कर्तृत्वं भोक्तृतादीनां न स्यान्नित्यं किलात्मनि ।
क्षणिकत्वेऽपि तत्तेषां नैव स्यात्तत्त्वतः क्वचित् ॥ ५५ ॥

अन्वयः नित्यं किल आत्मनि कर्तृत्वं भोक्तृतादीनां न स्यात् । क्षणिकत्वे अपि तत्तेषां तत्त्वतः क्वचित् नैव स्यात् ॥ ५५ ॥

अर्थः नित्यं किल आत्मनि कर्तृत्वं भोक्तृतादीनां न स्यात् । क्षणिकत्वे अपि तत्तेषां तत्त्वतः क्वचित् नैव स्यात् ॥ ५५ ॥

यदि आत्मा एकान्तेन नित्यः कूटस्थः स्यात् तर्हि तस्य कर्तृत्वं भोक्तृत्वं च न स्यात् । क्षणिकत्वेऽपि आत्मनि तत्त्वतः कर्तृत्वं भोक्तृत्वं च क्वचित् नैव स्यात् ॥ ५५ ॥

नित्यत्वपक्षे तावत्—

नित्यात्मपक्षे नो युक्तं कर्तृत्वं भोक्तृतादयः ।
अथ हेतुः क्षणेऽप्येष तत्रैवं नास्ति तत्त्वतः ॥ ५६ ॥

नित्यं किल आत्मनि कर्तृत्वं भोक्तृतादयः न युक्तं । अथ हेतुः क्षणेऽपि एषः तत्र एवं नास्ति तत्त्वतः ॥ ५६ ॥

नित्यात्मपक्षे तावत् कर्तृत्वं भोक्तृतादयः न युक्तं । अथ हेतुः क्षणेऽपि एषः तत्र एवं नास्ति तत्त्वतः ॥ ५६ ॥

नित्यात्मनि नहि क्रमेण कर्तृत्वं भोक्तृतादयः युक्ताः । अथ हेतुः क्षणेऽपि एषः तत्र एवं नास्ति तत्त्वतः ॥ ५६ ॥

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१ तत्त्व—[illegible]

[illegible] [illegible], [illegible] ४४। [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

अग्न ऐलस्य शास्त्रः पत्नीनां निर्णयः।
बहुवक्तव्यः पत्नी जातः स पञ्चमोऽन्तः ॥ १ ॥
अत्र पञ्चमीमे कुरु मौन मुद्रागत्ते के गेऽन्ते ॥ ४ ॥
ध्रुवका कुरागन्धिं भक्षणाले, अत्र गेऽन्तस्य गः। गन्धदा ॥ ५ ॥
गेगाः के ज्ञानिते अत्रेऽ भ्रः के ज्ञाना न ज्ञाने ॥ ६ ॥

ध्रुवेऽ ए'ग ध्रुज्ञाङ्गिनं मा।ग्गाःत्यः।
ज्ञाने गाःग्गेऽनी ध्रुं।ः। ज्ञानि भवि ॥ १८ ॥

ध्रुमिन्। ध्रुगेन। ध्रुभ्रु ध्रुङ्ग ज्ञाना। ज्ञा ज्ञाङ्गी ध्रुः ध्रुन् ज्ञाने गाः। ध्रुन्ध्रे गेः गाः के ध्रुमि ज्ञाना ध्रुन्। ध्रुन्ध्रे ज्ञाने गाः ज्ञाने ॥ १९ ॥

ध्रुगाग्गिनेज्ञा कुरा गान्व ॥ ॥।
ज्ञाङ्ग गिगाःग्गाःगा ध्रुगान्धेऽ ज्ञाङ्गा ॥ २० ॥

अ: ध्रुगा ध्रुङ्गाज्ञान्व गाःन्ध ग ध्रुगे गाः ध्रुः ज्ञा ज्ञाः ध्रुः ज्ञा गा ध्रुन्ध्रे ज्ञाङ्गा ध्रुः गाः ध्रुगाः ध्रुगे गाः ध्रुगाः ध्रुगाः ज्ञाः ध्रुगाः ध्रुगाः ध्रुग

ध्यानमूलं गुरोर्मूर्तिः पूजामूलं गुरोः पदम्।
मन्त्रमूलं गुरोर्वाक्यं मोक्षमूलं गुरोः कृपा॥ ५५॥

जो कुछ भी जप, तप और यज्ञ किया जाता है, उसका फल कहीं नहीं जाता। वह सब गुरु के चरणों में अर्पण करने से अनन्त गुना होकर लौटता है॥ ५६॥

गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः।
गुरुरेव परं ब्रह्म तस्मै श्रीगुरवे नमः॥ ५७॥

जो ब्रह्मा, विष्णु और महेश के समान हैं, जो स्वयं परब्रह्म हैं, उन गुरु को नमस्कार है॥ ५७॥

न गुरोरधिकं तत्त्वं न गुरोरधिकं तपः।
तत्त्वज्ञानात्परं नास्ति तस्मै श्रीगुरवे नमः॥ ५८॥

गुरु से बढ़कर कोई तत्त्व नहीं है, गुरु से बढ़कर कोई तप नहीं है, तत्त्वज्ञान से परे कुछ नहीं है, उन श्रीगुरु को नमस्कार है॥ ५८॥

शोषणं पापपङ्कस्य दीपनं ज्ञानतेजसः।
गुरोः पादोदकं सम्यक् संसारार्णवतारकम्॥ ५९॥

[illegible] [illegible] [illegible] [

[illegible] [illegible] [illegible] [

[illegible]

[illegible]

[illegible]

अन्तिमे यः कुरुं दत्ते स याति परमां गतिम् ।
मूलं भवे निरुद्धाक्षः कृत्वाऽऽत्मानं सुरोत्तमः ।। ३५ ।।

ये कुलाचार्य हैं । वे कुल परंपरा से चले आते हुए [illegible] कुल के गुरु होते हैं । ३५ ।

पुत्रेभ्यश्चैव शिष्येभ्यो दद्यात्सर्वं तु तत्कुलात् ।
तत्कुलीनैरतिस्निग्धैः पुत्रवत्पोषणं क्रमात् ।। ३६ ।।

[illegible] उन कुलों से चलाई हुई [illegible] पुत्रों और शिष्यों को देवे । ३६ ।

अथाधिपत्यमुत्सृज्य शीलं तेषां निरूप्यते ।
[illegible] ।। ३७ ।।

[illegible] ।

चतुर्थेऽह्नि तृतीये वा शुद्धयर्थं भोजनाय वै
यतयो गृहमायान्ति निशान्ते गृहमेधिनाम् । ३८ ।।

इस श्लोक में [illegible] ।

अतो वा। भक्षणं यावत्प्रतिगृह्यते ।
अतो यतीनां गृहे भोजनं विधीयते ।। ३९ ।।

[illegible]

[illegible] ॥ ३८ ॥

[illegible] ॥ ३९ ॥

[illegible] ॥ ४० ॥

[illegible] ॥ ४१ ॥

[illegible] ॥ ४२ ॥

[illegible] ततः सीतया सह [illegible] अयोध्यां प्रति [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] नं दशाभिरुद्दिष्टं
[illegible] [illegible] मुनिनेपेदिरे ।
पुनः पतिव्रता सीतामनसूयात्रिजा
[illegible] [illegible] [illegible] ॥ ५१ ॥

इति श्रीमद्रामायणे [illegible] ।

यस्मात् सत्यस्य वै मूलं [illegible] यतीनां चापि सर्वशः [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

—:०:—

द्वादशः सर्गः

—:०:—

[illegible] गत्वा [illegible]
[illegible] [illegible] ॥ १ ॥

[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] ।
[illegible] [illegible] [illegible] [illegible] ॥ २ ॥

[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] ॥ ३ ॥

[illegible] [illegible] [illegible] [illegible] ॥ ४ ॥

[illegible] [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

पुरः प्रियंगुगन्धेभं वीक्ष्य केसरिणं यथा ।
करेणुकाः प्रियं कान्तं तं ते गन्तुमना मनः ॥ ७ ॥

स्थाः कुर्वन्तु दृष्टीनां भवद्भिर्मधुपायनम् ।
कदम्बकिञ्जल्कपिशं पानं मधुकरीकुलम् ॥ ८ ॥

यावत् को ऽपि प्रकारः स्यात् तेषां तेषां तु दोहदः ।
तावत् सम्पादनीयो वः प्रसूतिसमयो यतः ॥ ९ ॥

=शुद्धिर्मनोभवे भर्तुः स्त्रीणां भूयो ऽवधीरणा ।
स विक्रमो मनस्विन्या यस्तस्यां विनिवर्तते ॥ १० ॥

[illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible]

अलङ्कारस्य कृत्स्नस्य शास्त्रस्यास्य समासतः
लक्षणं यत्प्रसिद्धानां तत्तेषामेव लक्षये ॥ १८ ॥

यत्प्रसिद्धानां लक्षणं, तत्प्रसिद्धानामेव लक्षये न तु स्वेच्छया नवं
योजयामि अलङ्कारस्य कृत्स्नस्य शास्त्रस्य समासतः ।

अलङ्कारस्य सामान्यलक्षणं तावदुच्यते ।
अलङ्कारः सामान्येन वक्रोक्तिरेव ॥ १९ ॥

अलङ्कारः सामान्येन वक्रोक्तिरेव । तस्याः प्रपञ्चः शब्दालङ्कारोऽर्थालङ्कारश्च ।
तत्र शब्दालङ्कारो यमकं चित्रं च । अर्थालङ्कारो वास्तवौपम्यातिशयवक्रोक्तयः ।
तत्र वास्तवं स्वभावोक्तिः । औपम्यं उपमा रूपकं दीपकं च । अतिशयो
भ्रान्तिमान् उत्प्रेक्षा अपह्नुतिः व्याजोक्तिः । वक्रोक्तिः श्लेषः ।

तत्र यमकं तावदुच्यते ।
पादानां तदभागानां स्थानात्तुल्यक्रमस्य वा ॥ २० ॥

पादानां तदभागानां च स्थानात्तुल्यक्रमस्य वा यमकं भवति । तत्र पादयमकं
तावदुच्यते ।

न चैव सह संयुक्तः सत्त्वेनात्मनि तिष्ठति ।
शीतलानलसंस्पर्शस्तस्योष्णं शिशिरात्मकम् ॥ ५७ ॥

इसके बाद कौशिक ने कहा कि हे राम ! अब मैं तुम्हें अपने पूर्वजन्म की कथा सुनाता हूँ, तुम ध्यान से सुनो ।

सिद्धाश्रमो नाम मम पूर्वं पितामहः ।
तपसा तस्य तुष्टोऽभूत्प्रभुरक्षो महेश्वरः ॥ ५८ ॥

[illegible] ने [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

तेषां [illegible] न दत्तस्वं तत्फलं लभते नरः ।
यत्तस्य [illegible] दत्तं भवति तत्फलम् ॥ २८ ।

[illegible] ब्राह्मणाय दत्तं न तत्फलाय न [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [

अथैनमूचुः सचिवा दशार्णेषु नराधिपाः ।
इन्द्रस्येवाजयीनं किं सखायं सहायकम् ॥ ३५ ॥

[illegible] अक्षौहिणीः ३५ ।

सर्वानीकेन सैन्येन सर्वसैन्यपुरस्कृतः ।
पश्चात्सैन्यानि सङ्गृह्य जवेन त्वरितः पुरः ॥ ३६ ॥

[illegible] ३६ ।

सङ्कल्पितो महाराजः सर्वसैन्यैः [illegible] ३७ ।

सर्वसैन्यानि सङ्गृह्य प्रस्थितो विजयाय सः ।
अनीकैः सप्तभिः सप्त दशार्णानभ्यवर्तत ॥ ३८ ॥

[illegible] ३८ ।

सङ्कल्पं दुर्विषह्यं तु ज्ञात्वैनं तस्य चारतः ।
अक्षौहिणीभिस्तिसृभिः शीघ्रमेवाभ्यवर्तत ॥ ३९ ॥

[illegible] ३९ ।

---

१ [illegible] [illegible] । २ [illegible] । अक्षौहिणी—[illegible]
[illegible]

[illegible]
[illegible] ॥ २० ॥

[illegible]
[illegible] ॥ २१ ॥

[illegible]

[illegible]
[illegible] ॥ २२ ॥

[illegible]

[illegible]
[illegible] ॥ २३ ॥

[illegible]

[illegible]
[illegible] ॥ २४ ॥

[illegible]
[illegible] ॥ २५ ॥

[illegible]

[illegible]
[illegible] ॥ २६ ॥

[illegible]
[illegible] ॥ २७ ॥

[illegible]

[illegible]
[illegible] ॥ २८ ॥

[illegible]
[illegible] ॥ २९ ॥

[illegible]

[illegible]
[illegible] ॥ ३० ॥

[illegible]
[illegible] ॥ ३१ ॥

[illegible]

[illegible]
[illegible] ॥ ३२ ॥

---

१ पीठम् : [illegible] २ [illegible] ३ [illegible] ४ [illegible] ५ [illegible] ६ [illegible] ७ [illegible] ८ [illegible] ९ [illegible] १० [illegible] ११ [illegible] १२ [illegible] १३ [illegible] १४ [illegible] १५ [illegible] १६ [illegible] १७ [illegible] १८ [illegible] १९ [illegible] २० [illegible] २१ [illegible] २२ [illegible] २३ [illegible] २४ [illegible] २५ [illegible] २६ [illegible] २७ [illegible] २८ [illegible] २९ [illegible] ३० [illegible] ३१ [illegible] ३२ [illegible]

[illegible]

[illegible]

[illegible]

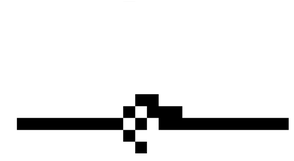
[illegible]

[illegible]

[illegible]

न समाप्तमेतत्
यदसिद्धं साधयतः सुकृतं ॥ ५८ ॥
अथ कदाचिदेते कृत्वा [illegible] मार्गं [illegible]
[illegible] तेन गत्वा [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[

द्वितीयः सर्गः



तत्र दूरीकृतात्मा सन्नुपविश्य तपोऽकरोत्।
ब्रह्मचर्येण नियमैः सङ्गतो दीर्घमन्त्रवित् ॥ १ ॥
दृष्ट्वा च भरतं तत्र तपोनियमधारिणम्।
सङ्घः परमसंहृष्टो मुनीनामभवत्तदा ॥ २ ॥

सङ्घात्मा. भरतः तत्र दूरीकृतात्मा सन्. तपोनियमधारिणं भरतं दृष्ट्वा च. मुनीनां सङ्घः परमसंहृष्टः अभवत्. तदा. ब्रह्मचर्येण नियमैः सङ्गतः. दीर्घमन्त्रवित् उपविश्य तपः अकरोत् ।

हितार्थं सर्वलोकस्य तपोबलसमन्वितः।
शशास पृथिवीं कृत्स्नां दीर्घप्रज्ञो महायशाः ॥ ३ ॥
योऽसौ दुःखं न जानीते शीतमुष्णं तथा क्षुधाम्।
सोऽयमस्मद्धितार्थाय तपसा कृतनिश्चयः। कृतवान्. एतत् स्थानं. यत्र. सर्वलोकस्य हितार्थं तपोबलसमन्वितः. दीर्घप्रज्ञः महायशाः. कृत्स्नां पृथिवीं शशास ।

किं नु कर्म अभिप्रेतं भरतेनेह धीमता।
यदर्थं दण्डकारण्यं तापसैः सह सेव्यते ॥ ४ ॥
तमेवं चिन्तयन्तं तु तापसाः सत्यवादिनम्।
ऊचुः परमसंहृष्टा भरतं धर्मचारिणम् ॥ ५ ॥

तापसाः. तु. एवं चिन्तयन्तं. सत्यवादिनं. धर्मचारिणं. भरतं. परमसंहृष्टाः. ऊचुः.

[illegible]

[illegible]

[illegible]

विद्यमानेष्वपि दानेषु
धर्मः क्षितिसमस्तस्य दानमेकं विशिष्यते ॥ १८ ॥

क्षितौ यत् स्थापितो मेरुः सप्तद्वीपसमन्वितः ।
तावान् क्षितिसमस्तस्य दानधर्मो विधीयते ॥ १९ ॥

अनन्तं फलमाप्नोति दाता भूमिप्रदो नरः ।
भूमिदानं महत्तस्मात् तस्मात् तेनाक्षयं स्मृतम् ॥ २० ॥

यथा फलन्ति वृक्षेषु न तथा कल्पपादपाः ।
भूमिदानेषु राजेन्द्र तस्मात् तत्परमं स्मृतम् ॥ २१ ॥

दत्तं भूमिप्रदानेन त्रैलोक्यं च सचराचरम् ।
दत्तानि तेन सर्वाणि दानानि भुवनानि च ॥ २२ ॥

यो ददाति महीं कृत्स्नां सप्तद्वीपसमन्विताम् ।
सर्वदानफलं तेन दत्तं भवति भूमिदः ॥ २३ ॥

सर्वेषामेव दानानां भूमिदानं विशिष्यते ।
भूमिदानात् परं नास्ति दानं त्रैलोक्यसंस्थितम् ॥ २४ ॥

भूमिदानं परं दानं भूमिदानं परं तपः ।
भूमिदानं परं यज्ञो भूमिदानं परं फलम् ॥ २५ ॥

यावन्ति पांसुरूपाणि भूमेरस्याः समाहितः ।
तावद्वर्षसहस्राणि भूमिदः स्वर्गमश्नुते ॥ २६ ॥

भूमिदः पुरुषव्याघ्र सर्वकामसमृद्धिमान् ।
मोदते स्वर्गलोके वै यावदाभूतसंप्लवम् ॥ २७ ॥

भूमिदो भूमिमाक्रम्य तिष्ठते यावती नरः ।
तावतः पांसुसङ्ख्यातान् समाः स्वर्गे महीयते ॥ २८ ॥

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] [illegible] [illegible] [

[illegible]

[illegible]

[illegible]

[illegible] [illegible] [illegible] [

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

चतुर्दश सहस्राणि लक्षाः त्रयोदशैव तु ।
रोगाश्चैव तथा रोग सम्भवः ॥ १२ ॥

सः यौवं एक पंक्तिः दीर्घ उद्यान धर्मात्मा । पक्षि-
कर्म कर्म सर्वं; सर्वत्र दं छत्रं एक प्रांतर से सार
भवान् । १२ ।

वर्षाणामन्त्र तो कालेन्द्रा सुखानाः ।
भोगिनं च तनस्थानं तथाभिरक्षन्तु ॥ १३ ॥

[illegible] तस्मिन् दीर्घ एक से कुलिकेषु दक्षत्व [illegible];
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible] [illegible] [illegible] [

[illegible]

[illegible]

[illegible]

अथ [illegible] धर्मा [illegible] मने वसेत् ।
सत्यं [illegible] स्तेयं शौचमैन्द्रियनिग्रहम् ॥ २ ॥

अथानेनाऽस्य अधुना [illegible] द्वारा और [illegible] करिष्ये ।
[illegible] ॥ ३ ॥

[illegible] ।
[illegible] ॥ ४ ॥

[illegible] ।
[illegible] ॥ ५ ॥

[illegible] ।
[illegible] ॥ ६ ॥

[illegible] ।
[illegible] ॥ ७ ॥

[illegible] ।
[illegible] ॥ ८ ॥

[illegible] ।
[illegible] ॥

नाशुद्धान् स्पर्शयेत् कृष्णं शिरःस्थानि ।
न कृष्णैः चेतनं वा ग्रहणं ते ॥ ४ ॥

[illegible] ते नाशुद्धान् स्पर्शयेत् कृष्णं शिरःस्थानि ।

पतन्ति यस्मिन् सहसैव शुष्कपत्राणि वृक्षाः ।
अचूरकुञ्जः चकितं शशंस नाम प्रियंवदः ॥ १६ ॥

अचूरकुञ्जः कः? कस्मिन् वने? प्रियंवदः कः? किं शशंस? (क) अचूरकुञ्जः एकः वृक्षः (ख) अचूरकुञ्जः एकः पर्वतः (ग) अचूरकुञ्जः एकः वनम् (घ) अचूरकुञ्जः एकः पक्षी ॥ १६ ॥

अन्वयः- शुष्कपत्राणि सहसैव यस्मिन् पतन्ति वृक्षाः ।
चकितं प्रियंवदः अचूरकुञ्जः नाम शशंस ॥ १६ ॥

अन्वयक्रमे ‘वृक्षाः’ इति कर्तृपदं ‘पतन्ति’ इति क्रियापदात् पूर्वं स्थापितम् अस्ति । ‘शुष्कपत्राणि’ इति कर्मपदं ‘पतन्ति’ क्रियायाः समीपे स्थापितम् अस्ति । ‘यस्मिन्’ इति सप्तम्यन्तं पदं ‘वने’ इति पदस्य विशेषणरूपेण प्रयुक्तम् अस्ति । ‘चकितं’ इति क्रियाविशेषणपदं ‘शशंस’ इति क्रियायाः समीपे स्थापितम् अस्ति । ‘नाम’ इति अव्ययपदं ‘अचूरकुञ्जः’ इति संज्ञापदस्य पश्चात् प्रयुक्तम् अस्ति ।

स च मुनेर्मृगानुगः प्रियंवदेन भाषितः ।
प्रणम्य तं ययौ मुनिं निवेदयितुं नृपम् ॥ १७ ॥

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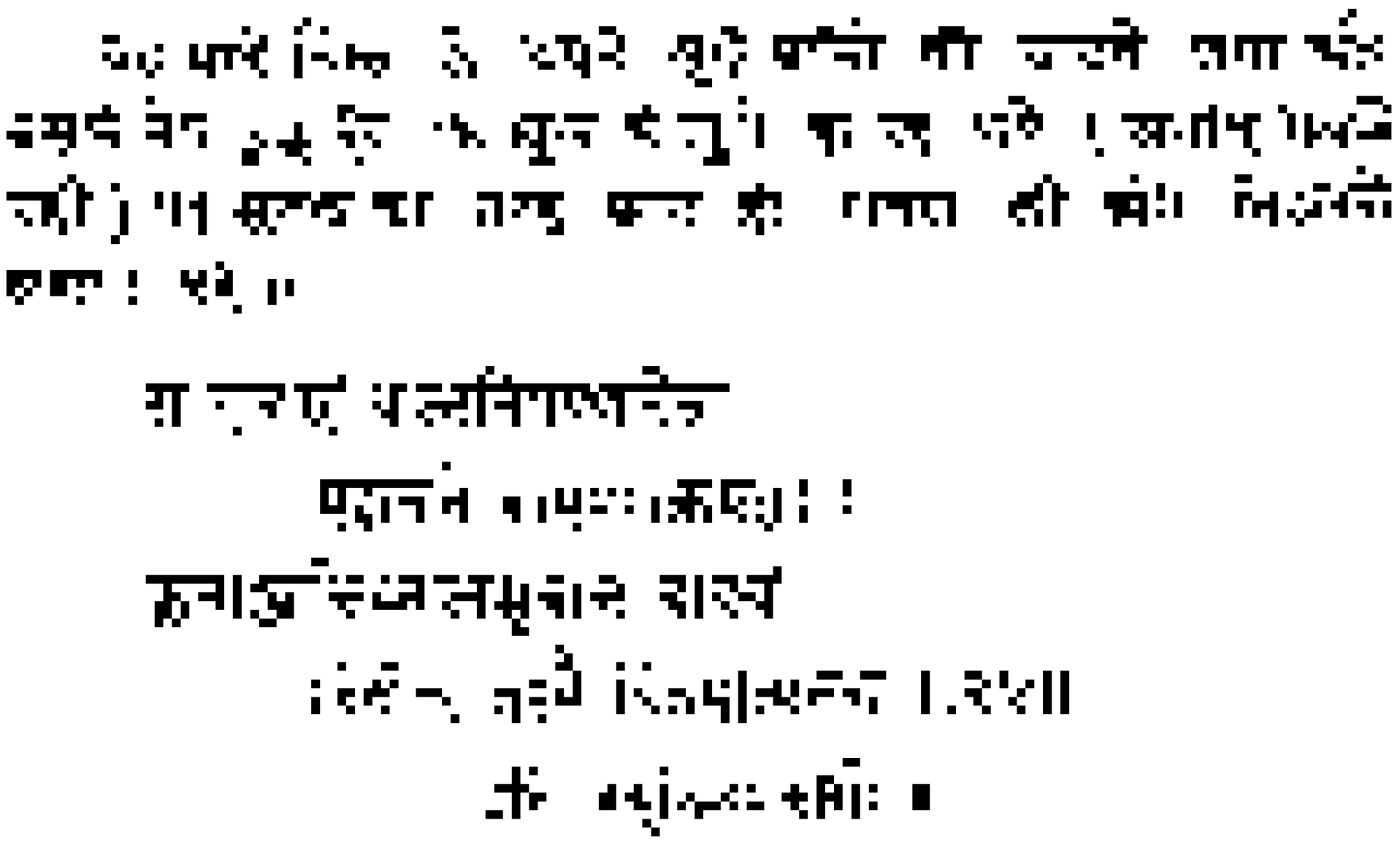

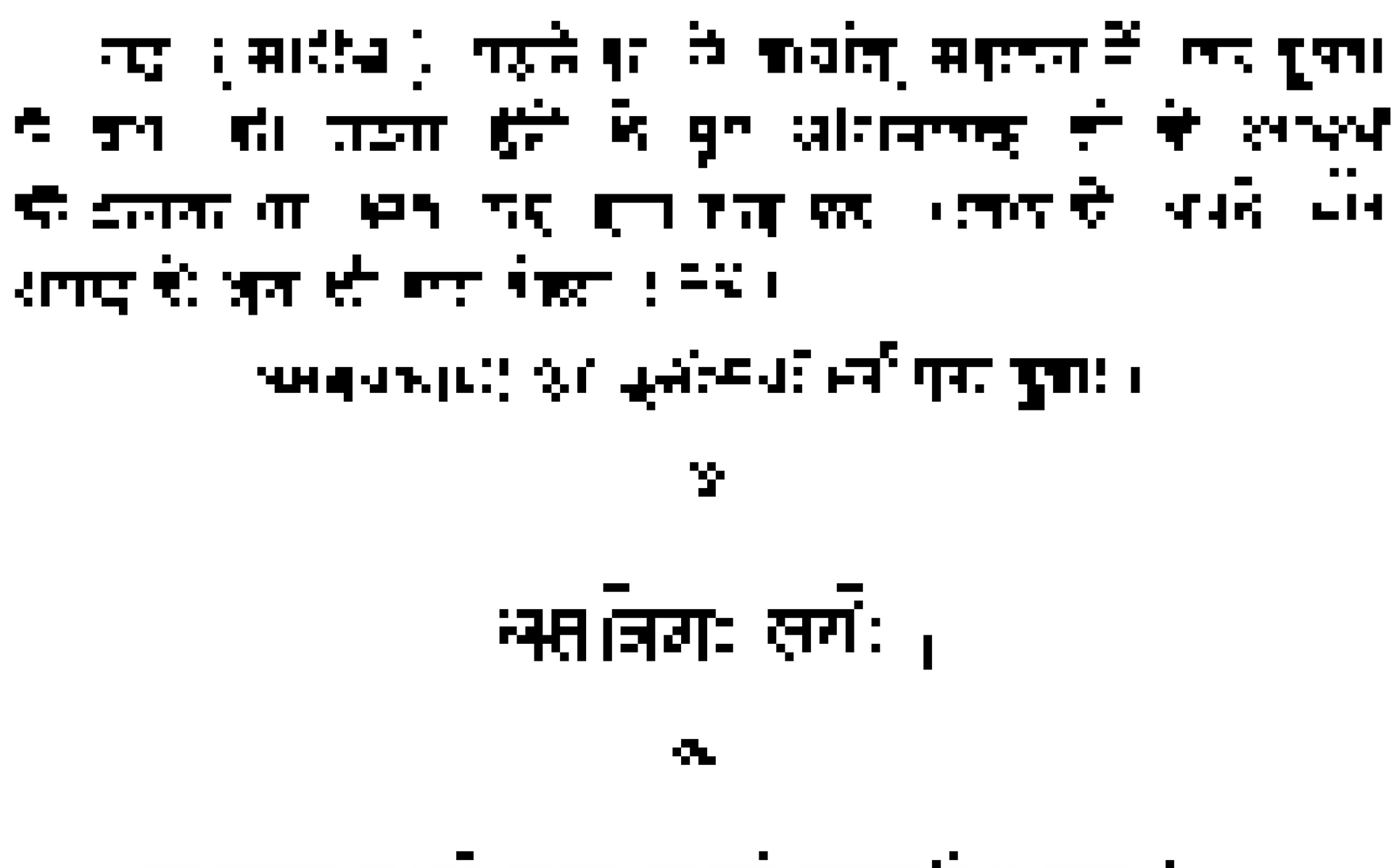

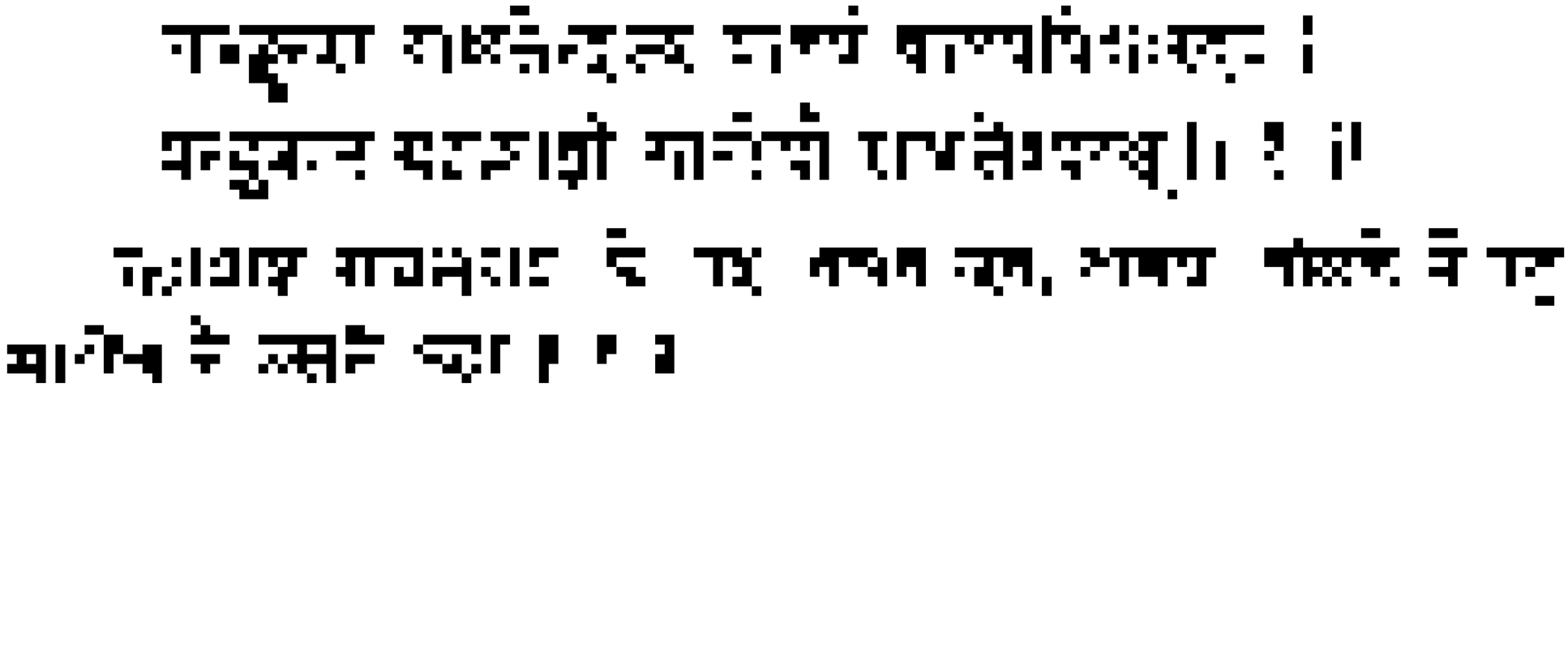

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[illegible] ना परिलक्ष्य निर्देशकाल शालिनी ।
एतिह्यार्थे अव्ययः भवतां किमनुज्ञा ॥ १९ ॥

कुलीनः सत्यः किं इव स्मारान्त सर्व पक्षतः
काशी दक्षिण चर्म की रते थाने मं एक का तक्ष
मान्त्रे । २० ॥

न का भाषेण शब्दा अलंकारवत शिव ।
पीकेके ना शुक्ल लोटः नीला नाटकथा ॥ २१ ॥

नाटक यदि चाल करू नाः Bill [illegible] लाग
[illegible] थनाः कुं थे भाल [illegible] न थ लां थे ॥
[illegible] ।

[illegible] चर्च कुरा मे । [illegible] ।
[illegible] ।

ः मानस्य [illegible] यदि [illegible] लां थे । यदि [illegible]
[illegible] लाग [illegible] ॥ [illegible] लीडे मां
मडे । २२ ॥

[illegible] कुर [illegible] दास [illegible] गुरुर्वेन्द्रः ।
[illegible] ॥ २४ ॥

[illegible] ॥ [illegible] ।
[illegible] ॥ २५ ॥

ःसाम गायतः ग्रावः स्तुतः शोभः ये प्रसव का अभवन्. ःयमे ःय
सर्वेभ्यः ःसाः ःवंधिर ःविजेतभ्यः ःवृत्रःयो ये गच्छन्तः ःतेभ्यः ःइन्द्रः
ःयः ःय ःसाः ःहि ःवः ।

ःइन्द्रायः ये सुषाचो ः ःस्वभवसे मरुत्वते ।
अग्नयेऽर्चन्त्यर्किणः ःसाम गायत्रमुक्थ्यं ॥ ८९ ।
ःयेभिर्दिवि ःविभिःरे ःवृत्रहन्तमो ःयेभिर्नृभिर्नृतमो ःहव्यःसूदनः ।
ःयेभिर्व्यश्नुते ःविः ःयेभिरीयते ःयेभिर्ःयम्नं ःपृतनासु ःकारिभिः ।
ःयेभिर्ःसोमः ःपपृचानः ःश्रवाःतमस्ते ःसप्त ःग्रामणीःसो ःमरुद्गणः ॥ ९० ।

अं गृ मन्त्र मण्ड = ःसा ःसं

ःसायणभाष्यं ःसंस्कृतानुवादः ःसहितः ःसम्पादितः ःसंशोधितः ःसम्पूर्णः ःसुन्दरः ःसंस्करणः ःसम्पन्नः ःसर्वोत्तमः ःसंस्करणः ःसर्वोत्कृष्टः ःसंस्करण

अथ श्रीगणेशाय नमः

ॐ

गणेशं वक्रतुण्डं च हेरम्बं विघ्ननायकम्।
भक्तं लम्बोदरं चैव वन्दे ऽहं सिद्धिदायकम्॥ १॥

[illegible] सिद्धि करने में लाभ गणेश के सामान [illegible] चूहे
[illegible] [illegible] [illegible] [

मानसानां मतं चेदं अद्वारकं निबोधत ।
इन्द्रियाणां यथोक्तं तत् तत्र कुर्यात्प्रयत्नतः ॥५॥

किं नाम कारणं कृत्वा अहं आत्मा इमौ मनुष्यौ मां हि
बहुत ... ते ... यः तेन ... अवश्यं ... मां ... तस्मात्
मे कि ते ... अद्य ... ते ... तेन ... तस्मात् ॥६॥

यस्मात् मम मनः ... निरन्तरं मोहितम् ।
तस्मात् तत्रोपदेशेन ... ॥७॥

सुप्तस्य मे कर्म ... विनाशाय ... ते ... ।
... ... ॥८॥

... ...

यावान्कालाग्निर्भीमो भीषणरूपो दृश्यते
तेषामात्मानं शमनकरणैर्विनाशकरः ॥ ५ ॥
तस्मात्तुभ्यं दर्शनं ददामि त्वं गृहाण ।
तावद्यावत्तिष्ठामि तवाग्रे तिष्ठ त्वम् ॥ ६ ॥

तदनंतर कुछ देर ठहरकर श्रीगुरु शिष्यसे कहते हैं, कि हे शिष्य! मैं तुझे ज्ञानदृष्टि देता हूं, तू इससे मेरे स्वरूपको देख, जबतक मैं तेरे आगे खड़ा हूं, तबतक तू मेरे स्वरूपको देखता रह ॥ ५-६ ॥

अथ तस्मिन्नवसरे तत्त्वविचारनिपुणः
सन्देहतिमिरनाशकरणे दक्षः ।
शिष्यो गुरुणा सह स्वयं विचारयति ॥ ७ ॥

फिर उस अवसरमें तत्त्वविचारमें निपुण, संदेहरूपी अंधकारके नाश करनेमें समर्थ शिष्य गुरुके साथ स्वयं विचार करता है ॥ ७ ॥

एवमुक्त्वा तु गुरुः शिष्यायात्मस्वरूपं
ज्ञानदृष्ट्या दर्शयति विनयोपेतः शिष्यस्तु ॥ ८ ॥

श्रीगुरु शिष्यसे ऐसा कहकर ज्ञानदृष्टिसे आत्मस्वरूप दिखाते हैं, और शिष्य विनयसहित होकर देखता है ॥ ८ ॥

ये तद्रूपं ज्ञानदृष्ट्या पश्यन्ति योगिनः ।
ते मुच्यन्ते भवपाशैः किं पुनरन्यजनाः ॥ ९ ॥

जो योगी ज्ञानदृष्टिसे आत्मस्वरूपको देखते हैं, वे संसारके बंधनोंसे छूट जाते हैं, फिर औरोंकी क्या बात है ॥ ९ ॥

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दन्द्रैव सद् मृक्त पालिक्तु निलंदेनाः ।
भक्तांक्षी दासन मंदिरिलिरुक्कवेः। ४२ ।
[illegible] कच्चकरंगटचा कि रंदन कर्य भगै लाल मंगलाकर्क रं ती
लक्ष्यक्ष भद्रभद्रलाल भंग रं रिक्षुकी नः रे. कंकि कालक
रंगै, ।।।५ कट्ट ।ः ।

दभा ।।स्मालाक्षं भंग्ं नक्षेः लिक्षम्
भूमिपक्षालर्व दंगः रिंद्र सक्षालि ।।दक्ष ॥ ५३ ॥

दक्षाः रैं ट्रुःकालि पद नाः ह्न, दन्दे भंक्ष ।।ः ।।ः क्षुम
नालाक्षु कलर्ष्ट रेंदंक. ।।ाः लिक्षुकं रैं ।।ाः, शुंलक्षु का
।।ाःलंगै। ५५ ।

क्षोलरिंगिंदेक्षुल्ला ।।क्षंगो-।।ः।।ंक्षेलाः ।
।।ालां रैंव ।।ःलभ्यंभं ।।ाः।।ंक्षुः । ५६ ॥

।।ाः ।ं ।ःभोः।ंलि ।ः रंदि ः ।।ाःभे ।।ालंथो भ।ःखो
ः।ःलंक्षु दी ट्रुलं ।।लं ।।क्षभा ः ।ःभाः ।ं ।।ाःक ।।ा
।।लंभाटःदंगै ॥ ५४ ॥

।।ंक्षा।।ट्रिःअर्।।क्षुं ।।ाःलक्षिंक्षुदिंदा।क्षु ।
ट्रुक्षालंक्षं ।ः क्षुदों क्षुा।ं ।ंदक्षा ।।ंअभ्यंक्षंक ॥ ५५ ॥

।।ोला ।ंक्षा ।। ।ः क्षुःकालंभ ।ंभोः।।ा ।।ंअभ्यंक्षं ट्रुलं ।।लं
।।ाला ।।ंलां ।ं ट्रुंलः ।।ः क्षुः ।ंक्षुः ।ंक्षुः ।ंक्षुः ॥ ५६ ॥

[illegible] [illegible] ।ः ।।ंक्षुंभ ।।ः ।।ंक्षुंभ ।।ः ।।ंक्षुंभ ।
। ।ः ।।ंक्षुंभ ।।ः ।।ंक्षुंभ ।।ः ।।ंक्षुंभ ।।ः ।।ंक्षुंभ ।

अशुभैस्तैरहं नाना दुःखदैः तिर्यगादिषु ।
तत्तीव्रक्लेशसन्दोहं कथं वक्ष्ये कृतः क्षयः ॥ २६ ॥

[illegible] करुणा। ॐ नमः अर्हद्भ्यः स्वाहा एषः पञ्चनमस्कारः सर्वपापप्रणाशनः ; मङ्गलानां च सर्वेषां प्रथमं भवति ध्रुवं ॥

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[illegible]

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[illegible]

चरन्ति यस्मिन्नमृतं चान्नमात्मकामं गवः ।
पयस्विनीं सदनिकां तं वन्दे गोमतीं मही ॥ ३० ॥

हे गोमति ! यस्मिन् तव तटे गावः अमृतं चान्नं च चरन्ति तां तव तटे स्थितां पयस्विनीं दुग्धवतीं सदनिकां गृहवतीं तां तादृशीं मही पृथिवी अहं वन्दे ॥ ३० ॥

प्रथ शत्रुसंहारार्थं दुर्गं दृढं यत्नेन

सदधीत च तत्रं च नीतिं वैशालकानः । ३१ ॥

अतः तुम उसी पर्वतीय दुर्ग का दृढ़ यत्न से आश्रय करो और वहाँ रहकर वैशालक की नीति का पालन करो ॥ ३१ ॥

सप्तानां प्रकृतीनां यो राजा भवति मण्डले ।
स सम्राडिति विज्ञेयः सर्वलोकेश्वरेश्वरः ॥ ३२ ॥

जो राजा मण्डल में सात प्रकृतियों का स्वामी होता है वह सम्राट् कहलाता है ॥ ३२ ॥

तिस्रः शक्तयः प्रभुत्वं च मन्त्रोत्साहौ तथैव च ।
तासां समुच्चयो राज्ञां तत्र मन्त्रबलं परम् ।
मन्त्रिभिर्हि सुमन्त्रैस्तु मन्त्रशक्तिः प्रवर्तते ॥ ३३ ॥

प्रभुशक्ति, मन्त्रशक्ति और उत्साहशक्ति ये तीन शक्तियाँ हैं। इनका समुच्चय राजाओं में होता है। उनमें मन्त्रबल सर्वोत्तम है। मन्त्रियों के साथ सुमन्त्रणा से मन्त्रशक्ति प्रवर्तित होती है ॥ ३३ ॥

श्रीशुक उवाच ।
एवं स्वभर्त्रोपदिष्टा देवी मन्दोदरी सती ।
हृत्पद्मकोशे प्रतिष्ठाप्य हरिं तुष्टाव भक्तिमत् ॥ १ ॥

श्रीशुकदेव कहते हैं—परीक्षित्! अपने पति रावणके इस प्रकार समझानेपर मन्दोदरीने हृदयकमलकोशमें भगवान्‌को विराजमान किया और वह बड़ी भक्तिसे उनकी स्तुति करने लगी ॥ १ ॥

मन्दोदर्युवाच ।
अजातजन्मस्थितिसंयमाय
योऽव्यक्तजीवाय गुणत्रयाय ।
निरीहधिष्ण्याय परं न तेऽस्य
स्वमायया सर्वमिदं बिभर्षि ॥ २ ॥

मन्दोदरी बोली—जिनका जन्म, जीवन और प्रलय दूसरे कारणोंसे नहीं होता, जो स्वयं अव्यक्त जीव और त्रिगुणमय विश्वके रूपमें भी हैं, जिनका कोई भी अधिष्ठान आपके लिये नहीं है, फिर भी अपनी मायासे आप इस सम्पूर्ण जगत्‌का पालन-पोषण करते हैं ॥ २ ॥

तवावतारोऽयमकुण्ठवर्चसा
निवेदितो लोकसिसृक्षया पुरा ।
प्रसीद मत्तस्तनयस्य मानद
व्यधा न ते भक्तजनानुदर्कम् ॥ ३ ॥

(फिर उन्होंने कहा) प्रभो! आपने लोकोंकी रचनाकी इच्छासे पहले ही अपने अनन्त तेजसे इस अवतारका प्रयोजन सिद्ध कर दिया था। आप मेरे पुत्रपर प्रसन्न हों। आपने इसे ऐसा वर दिया है, जिससे आपके भक्तोंको कष्ट होता है ॥ ३ ॥

जो तेरो भाव सो करि तेरो तू गुसाँई मेरो।
दूसरो न सूझै, बूझै मेरे कोऊ सोच है।
पालै ही कृपालु लालै लाख अपराधी जन,
बालक बिलोकि बलि बारेही तें पोच है।
राम नाम ही सों नेम, प्रेम ही सों पन, मन
वचन करम हिये साँचिये सकोच है।
तुलसी को भलो पै तिहारे ही किये, कै मेरे
सीस ईस हू को, बीस बिस्वा को भरोसो है॥ ४ ॥

जाके बल लवलेस तें जितेहू नरनाह।
जिमि गज हरि सिसुहि लै लरत सिकारी धाह।
ताहि बिलोकि लोकपति कालहू डरत काँपे।
तुलसी सहित सनेह सोच सुरगेह बिलापे।
कह्यो सबनि लखि लषन सों बंधु बिषम परितोष।
सिंधु सुखाहीं अनल सर सोषौं बारिद रोष॥ ५ ॥

बाँधि जटाजूट माथे, हाथ सोहै लत्ता साथे,
धनुही धरे सरासन बासन कसे कटि।
धोती फेंटा पीताम्बर, उपरना खासा सर,
दुपटा दुपाखो लाल, सेली शृङ्गी शुभ तटि।
मुद्रिका मुँदरी सोहै, कंठ कण्ठा मंजु मोहै,
बाजूबन्द भुजदण्ड, चारु चौकी चौरासी पटि।
तुलसी बिलोकि सोच मोचन पुलक गात,
बोले बन्धु बचन सुहाये सीताराम जू॥ ६ ॥

बालधी बिसाल बिकराल ज्वाल-जाल मानो,
लंक लीलिबेको काल रसना पसारी है।
कैधौं ब्योमबीथिका भरे हैं भूरि धूमकेतु,
वीररस बीर तरवारि सी उघारी है।
तुलसी सुरेस चाप, कैधौं दामिनी कलाप,
कैधौं चली मेरु तें कृसानु-सरि भारी है।
देखे जातुधान जातुधानी अकुलानी कहैं,
कानन उजायो अब नगर प्रजारी है॥ ७ ॥

आगे नदी पीछे नारी देखि बनचर हारी।
तुलसी सोच समुद्र महँ बूड़त लेत उबारी॥ ८ ॥

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अथ पञ्चपञ्चाशत्तमोऽध्यायः

श्रीशुक उवाच

अथ तत्रोपनन्दाद्या गोपाः सर्वे बृहद्वनात् ।
आत्मजेषूत्पन्नेषु जातहर्षा महोदयाः ॥ १ ॥

आनर्चुः शकटैरग्निं हविष्मन्तः कृतक्षणाः ।
वास्तुपूजां च विधिवद्धुतपापाः समाहिताः ॥ २ ॥

गोधनानि पुरस्कृत्य सोपाध्याया सबान्धवाः ।
कृतस्वस्त्ययना गोपा महत्या सुहृदां श्रिया ॥ ३ ॥

गीतवादित्रघोषेण महता ब्रह्मघोषणा ।
सवत्साः सुष्ठ्वलङ्कृत्य गोधनं पुरतः स्थितम् ॥ ४ ॥

गोप्यो हरिद्रातैलाक्ता दधिदूर्वाक्षताङ्कुरैः ।
चित्रा वासांसि कल्पाश्च बिभ्रत्यो मणिकुण्डलाः ॥ ५ ॥

गोपाः समेता महिषीभिरात्मजान्
आदाय वस्त्राभरणानुलेपनैः ।
विभूषिता विप्रसुहृत्कृतस्वनाः
स्वलङ्कृतैः षड्भिरनूपवत्सकैः ॥ ६ ॥

गोपवृद्धैर्वृतः कक्षे नन्दो नातिविराजते ।
वृतो वा वसुदेवोग्रसेनाद्यैर्यदुभिर्यथा ॥ ७ ॥

कृष्णो बलश्च कौरव्य वयस्यैरावृतावदत् ।
कूजद्भिर्नीलकण्ठैर्मयूरैरुपकूजितौ ॥ ८ ॥

क्वचिद्गायति गायत्सु मयूरान्मदयत्युत ।
क्वचित्प्रतिध्वनिं सद्मः शिक्षत्युक्तं बहून्क्वचित् ॥ ९ ॥

क्वचिद्वादयतो वेणुं प्रशंसति सुहृज्जनान् ।
क्वचिन्नृत्यतो रङ्गे गायकान्वाजयत्युत ॥ १० ॥

क्वचिद्विकुर्वतो वेषं नटवद्बहुरूपवत् ।
बिभ्यतो जवनिकाधिष्ठितान्बिभ्यतो ॥ ११ ॥

क्वचिद्बाहुयुधयुधो मल्लवद्विविधं बलम् ।
दर्शयत्सु प्रशंसन्ति साधु साध्विति वादिनः ॥ १२ ॥

क्वचिद्रम्भन्तं वृषभं हुङ्कृतैरभिगर्जतम् ।
वारयन्तं प्रतिरुषा क्रीडन्तं तांश्च शृङ्गिणः ॥ १३ ॥

क्वचिद्धावन्तमुद्धूय दूरमारात्परागतम् ।
पुनर्यान्तं गृहीतं च क्वचिद्युद्धविदो जनाः ॥ १४ ॥

क्वचिद्वेणुस्वनं सम्यगुपधार्य सुविस्मिताः ।
शंसन्ति साधु हे गोपा देवा नः शर्म यच्छति ॥ १५ ॥

क्वचिद्वनलतास्वङ्गभङ्गीभिरभिनर्तयन् ।
स्वयं च तद्वदाभाति दर्शयन्सुहृदां क्वचित् ॥ १६ ॥

क्वचिद्गोपगृहे सम्यक्कृतकौतुकमङ्गलौ ।
सुखं शयानौ प्रैषेष्टैर्निशीथे क्वचिदुत्थितौ ॥ १७ ॥

क्वचित्तत्र विरूढेन गोपालच्छद्मना निशि ।
मायाः सस्मयमाभाति मायेशो मायया स्वया ॥ १८ ॥

क्वचिद्वनाशाय मनो दधद्बलसहायवान् ।
हत्वारिष्टमरिष्टाक्षो युद्धमानैर्व्यराजत ॥ १९ ॥

क्वचिच्च पूतनायुष्यं स्तनं जिघ्रत्सु पाययन् ।
जिघांसया पितृस्वस्रे दत्तं तोकेषु तत्कृतम् ॥ २० ॥

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अभिमंत्रणमूलार्थं गायत्रि त्वमिहागच्छ ।
नमः सिध्यकरमंत्रयुक्ते ॐ भूर्भुवः स्वः ॥ २ ॥

ॐ भूर्भुवः स्वः सकलं सह देवैः सपरिवारं सायुधं सशक्तिकं सवाहनं श्रीमन्महागणाधिपतिं आवाहयामि स्थापयामि पूजयामि । ॐ गं गणपतये नमः ।

सहस्रवेदनं देवं दन्तं चैकं गजाननम् ।
सर्वदेवमयं देवं महादेवं विनायकम् ॥ ४ ॥

इत्यादि ध्यानं कृत्वा, मम सर्वेषां कार्याणां सिद्धिं कुरु कुरु स्वाहा इत्यनेन मन्त्रेण गन्धाक्षतपुष्पाणि गृहीत्वा मन्त्रपूतं कृत्वा श्रीगणपतिं ध्यायेत् ।

दन्तमेकं तु पाशं च वरदं चाभयं तथा ।
बीजपूरं गदां चक्रं धारयन्तं गजाननम् ॥ ५ ॥

ॐ भूर्भुवः स्वः श्रीमहागणाधिपतये नमः । ध्यायामि ध्यानं समर्पयामि । एवं ध्यात्वा

अक्षतान् तु पुनर्गृह्य मन्त्रेणानेन मन्त्रवित्
गणेशं विघ्नराजं तं पूजयेत्सर्वसिद्धये ॥ ६ ॥

मन्त्रपुष्पं समर्पयामि । अथाङ्गपूजां कुर्यात् । ॐ गं गणपतये नमः पादौ पूजयामि ।

अर्जुन उवाच

सन्न्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ।
यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥ १ ॥

श्रीभगवानुवाच

संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।
तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥ २ ॥

ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति ।
निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥ ३ ॥

सांख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।
एकमप्यास्थितः सम्यगुभयोर्विन्दते फलम् ॥ ४ ॥

यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।
एकं सांख्यं च योगं च यः पश्यति स पश्यति ॥ ५ ॥

संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः ।
योगयुक्तो मुनिर्ब्रह्म नचिरेणाधिगच्छति ॥ ६ ॥

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।
सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥ ७ ॥

नैव किंचित्करोमीति युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्नश्नन्गच्छन्स्वपन्श्वसन् ॥ ८ ॥

प्रलपन्विसृजन्गृह्णन्नुन्मिषन्निमिषन्नपि ।
इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ ९ ॥

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ १० ॥

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।
योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये ॥ ११ ॥

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ।
अयुक्तः कामकारेण फले सक्तो निबध्यते ॥ १२ ॥

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।
नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥ १३ ॥

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।
न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥ १४ ॥

नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः ।
अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ १५ ॥

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।
तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥ १६ ॥

तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।
गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥ १७ ॥

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ १८ ॥

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।
निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणि ते स्थिताः ॥ १९ ॥

न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् ।
स्थिरबुद्धिरसंमूढो ब्रह्मविद्ब्रह्मणि स्थितः ॥ २० ॥

बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम् ।
स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते ॥ २१ ॥

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।
आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥ २२ ॥

शक्नोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात् ।
कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः ॥ २३ ॥

योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः ।
स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥ २४ ॥

लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।
छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥ २५ ॥

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।
अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥ २६ ॥

स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः ।
प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥ २७ ॥

यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।
विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥ २८ ॥

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।
सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ २९ ॥

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अप्रस्तुते यत् सदृशं तत् सामान्यमुदाहृतम् ।
तेनाप्रस्तुतधर्मस्य तत्त्वाख्यानमुच्यते ॥ ८ ॥

यत्र प्रस्तुतवृत्तान्तात् सामान्यविशेषकार्यकारणभावसारूप्यैः प्रस्तुतं प्रतीयते सा अप्रस्तुतप्रशंसा ॥ ७ ॥

अप्रस्तुतेऽपि सामान्यविशेषकार्यकारणभावसारूप्यैः प्रस्तुतं प्रतीयते सा अप्रस्तुतप्रशंसा ॥ ८ ॥

यत्र प्रस्तुतवृत्तान्तात् सामान्यविशेषकार्यकारणभावसारूप्यैः प्रस्तुतं प्रतीयते सा अप्रस्तुतप्रशंसा ॥ ७ ॥ (काव्यप्रकाशे सामान्यविशेषः ९ सूत्रम् मालतीमाधवे पञ्चमाङ्के ।)

शैले शैले न माणिक्यं मौक्तिकं न गजे गजे ।
साधवो न हि सर्वत्र चन्दनं न वने वने ॥ ९ ॥

यत्र प्रस्तुतवृत्तान्तात् सामान्यविशेषकार्यकारणभावसारूप्यैः प्रस्तुतं प्रतीयते सा अप्रस्तुतप्रशंसा ॥ ७ ॥ (काव्यप्रकाशे सामान्यविशेषः ९ सूत्रम् मालतीमाधवे पञ्चमाङ्के ।)

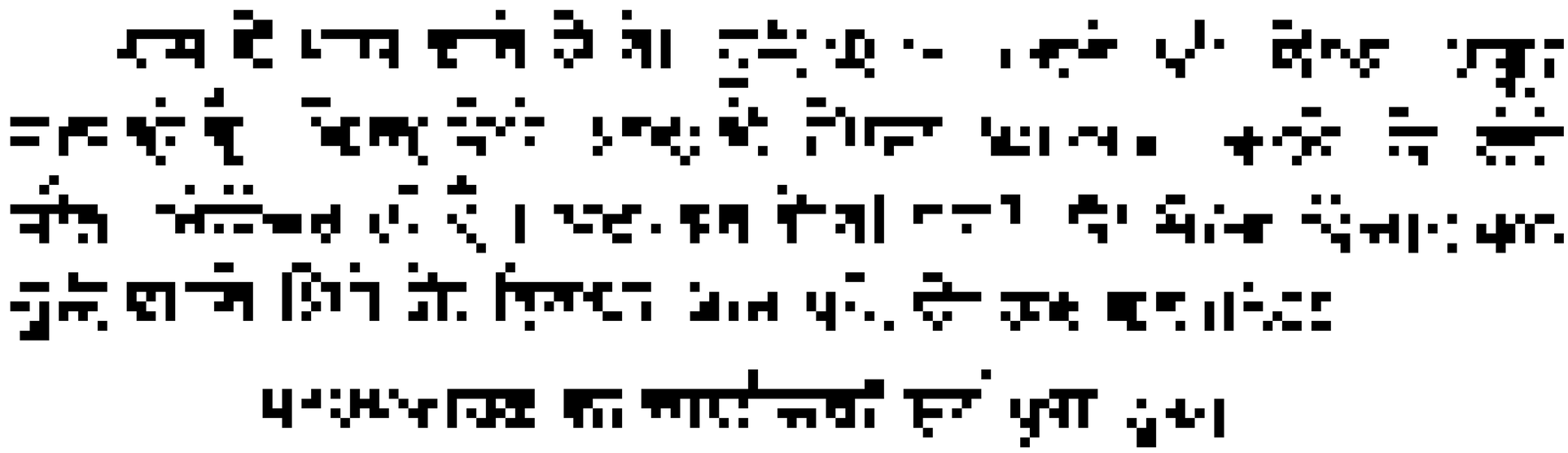
शैले शैले न माणिक्यं मौक्तिकं न गजे गजे ।
साधवो न हि सर्वत्र चन्दनं न वने वने ॥ ९ ॥

यत्र प्रस्तुतवृत्तान्तात् सामान्यविशेषकार्यकारणभावसारूप्यैः प्रस्तुतं प्रतीयते सा अप्रस्तुतप्रशंसा ॥ ७ ॥ (काव्यप्रकाशे सामान्यविशेषः ९ सूत्रम् मालतीमाधवे पञ्चमाङ्के ।) [illegible]

[illegible]

[illegible]

[illegible]



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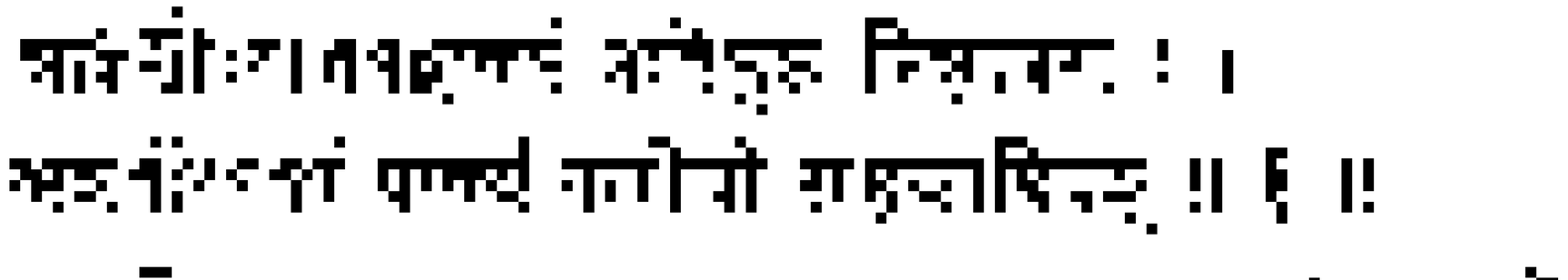

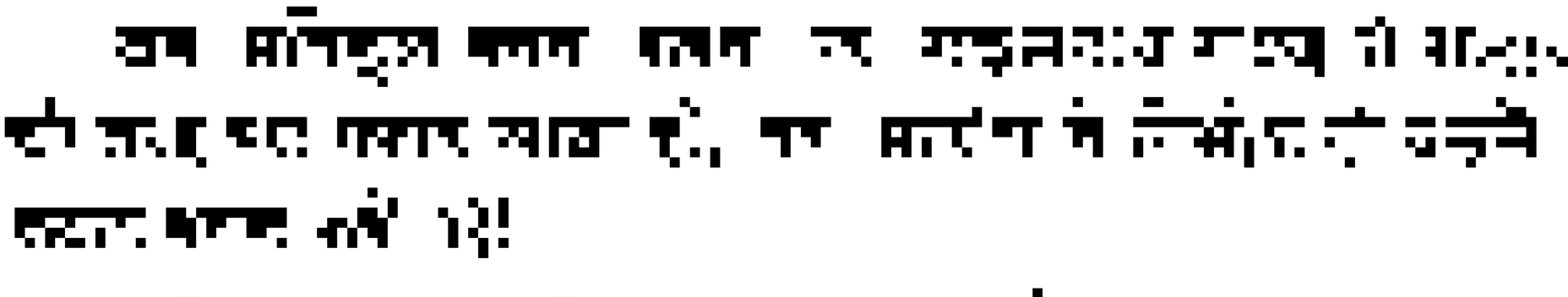

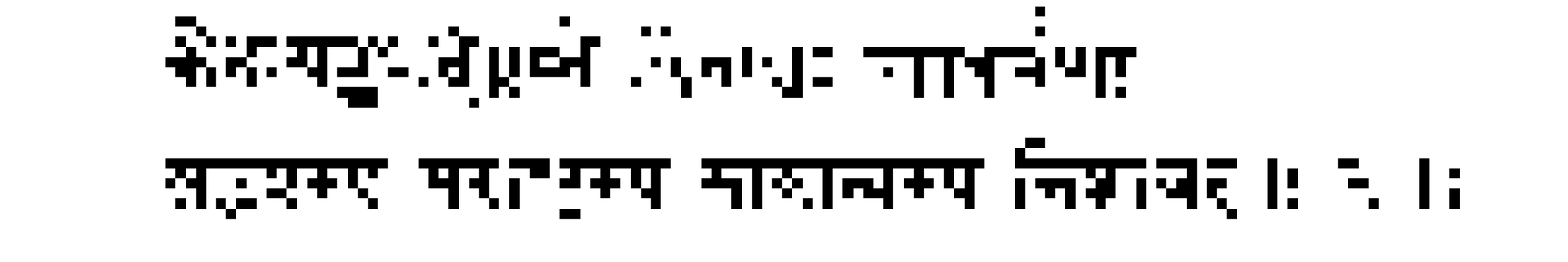

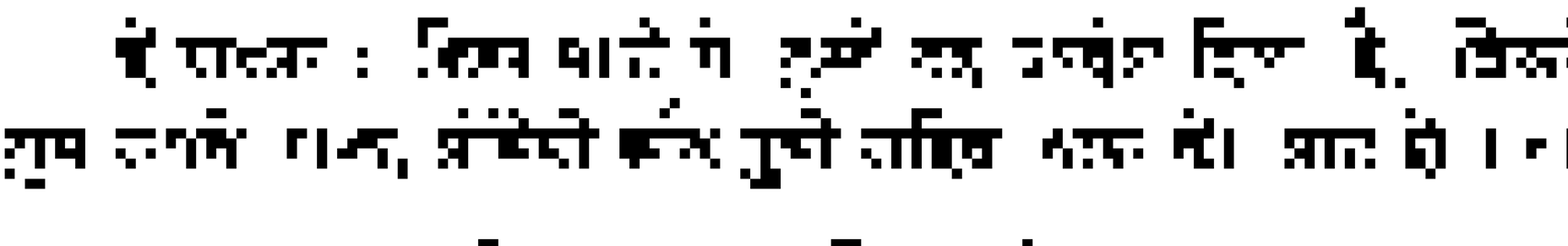

ಕಂ ಅಂಬುಜಮುಖಿ ಕೇಳ್ ಕಾಂ
ಚನ ಮಾಲೆಯ ಕೊಂಡು ಬಂದು ಕೊಡೆ ಕೊಂಡಳ್ ಮಾ
ನಿನಿ ಮಾಲೆಯನಾ ಮಾಲೆಯ
ಮನಮೊಲ್ದಿರೆ ಕೊಂಡಳಾ ಸುಮಾಲೆಯನಾಗಳ್ ॥

ಕಿರಿಯಂದಿನ ಪುಸಿಯಾದೆ ಬಳಿಕೆ ಸಾರಿದಳು .
ಅರಿಯಂ ಮಾರ್ದಲ್ಗುದಿಸಿಮನುಸಿಲಂ ಗಣ್ ॥ ೪೦ ॥

ಕಂ ಸಾಮಿಗಳ ಸಮಕ್ಷಂ ಮಾ
ಮಾಮಿಯ ಮಾಲೆಯನೆ ಕೊಂಡೆನಾಗಳ್ ಮಾಲೆಯ
ಮಾಮಿಯ ಮಾಲೆಯನೆ ಕೊಂ
ಡಾಮಿನಿ ಕೊಂಡಳ್ ಸಮಾಲೆಯಂ ಮಾಲೆಯನಾಗಳ್ ॥

ಸಾಮಾನ್ಯೋಕ್ತಿ ಅರ್ಥಾಂತರನ್ಯಾಸ ಅಲಂಕಾರ.

ಕಂ ಮಾಲಾಲೀಲಾಮಲ್ಲಾ
ನ್ವಿತಮಾಲಾಮಾಲಿನೀ ಸಮಾಲಿಂಗಿತಳಾ ॥ ೫೨ ॥

ಕಂ ಮಾಲಾಮಾಲಿನಿ ಮಾಲೆಯ
ಮಾಲೆಯನಾ ಮಾಲೆಯಿಂದೆ ಮಾಲೆಯ ಮಾಲೆಯ
ಮಾಲೆಯ ಮಾಲೆಯ ಮಾಲೆಯ
ಮಾಲೆಯ ಮಾಲೆಯ ಮಾಲೆಯಂ ಮಾಲೆಯನಾಗಳ್

[illegible]

[illegible]

[illegible]

तस्मिन् काले सीतायाः सौमित्रिर्नियतव्रतः ।
अहं सौम्येति सम्भाषां नोवाच विनयान्वितः ॥ ६ ॥

वस्तु नैव स्वभावेन भवति भावकारणम् ।
भावकारणमेवेह भवत्यभावकारणम् ॥

यो हि यस्य भवेद्भावो भवेत्स तदभावकः ।
अतस्तद्भावभावित्वात्तस्य भावो न कारणम् ॥ १० ॥

एवं ह्यात्मनि भावोऽयं यदि तस्य स्वभावतः ।
स्यान्न कारणमस्यात्मा स्वभावस्य कुतः क्रिया ॥

स्वभावतश्च सिद्धस्य भावस्यात्मन्यसम्भवः ।
तस्मान्न विद्यते भावः स्वभावो नात्मकारणम् ॥

यदि स्वभावतो नास्ति भावः कश्चन केनचित् ।
नैव नास्तीति विज्ञानं न चैतन्न भविष्यति ॥ १३ ॥

यत्तु नास्ति स्वभावेन भावः क्वचन केनचित् ।
तदस्तीति मतिर्यस्य कथं तस्य निवर्तते ॥

यस्य यत्र यदा यस्मात्प्रसिद्धिर्नास्ति वस्तुनः ।
तस्य तत्र तदा तस्मात्तत्तथेत्यवधारणम् ॥ १५ ॥

—————

इति श्रीमहाकवि-भास-विरचिते

[illegible]

[illegible]

[illegible]

[illegible] [illegible] [illegible] [

[illegible]

[illegible] ॥ ६३ ॥

[illegible] ॥ ६४ ॥

[illegible] ॥ ६५ ॥

[illegible] ॥ ६६ ॥

[illegible] ॥ ६७ ॥

[illegible]

दुर्योधनस्तदा दृष्ट्वा भीष्मं शान्तनवं रणे
पप्रच्छ वचनं राजन्नाचार्यं प्रमुखे स्थितः ॥ १७ ॥

तस्य संजनयन्हर्षं कुरुवृद्धः पितामहः
सिंहनादं विनद्योच्चैः शङ्खं दध्मौ प्रतापवान् ॥ १८ ॥

ततः शङ्खाश्च भेर्यश्च पणवानकगोमुखाः
सहसैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत् ॥ १९ ॥

ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ
माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः ॥ २० ॥

पाञ्चजन्यं हृषीकेशो देवदत्तं धनञ्जयः
पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः ॥ २१ ॥

अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः
नकुलः सुघोषं च मणिपुष्पकौ सहदेवः ॥ २२ ॥

काश्यश्च परमेष्वासः शिखण्डी च महारथः
धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ॥ २३ ॥

द्रुपदो द्रौपदेयाश्च सौभद्रश्च महाबलः
शङ्खान्दध्मुः पृथक्पृथगीश्वरास्ते समन्ततः ॥ २४ ॥

स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत्
नभश्च पृथिवीं चैव तुमुलो व्यनुनादयन् ॥ २५ ॥

अथ व्यवस्थितान्दृष्ट्वा धार्तराष्ट्रान्कपिध्वजः
प्रवृत्ते शस्त्रसम्पाते धनुरुद्यम्य पाण्डवः ॥ २६ ॥

हृषीकेशं तदा वाक्यमिदमाह महीपते
सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ॥ २७ ॥

विलोक्य सौमित्रिरुपेत्य तत्क्षणे ।
अनन्यलभ्यां तनुमुत्ससर्ज ह ॥ ५६ ॥
पतिव्रताया मम तुल्यशीलता
कथं । तदाकारमसौ विधाय तम् ।
पुनः प्रविष्टा पुरतो निषण्णवे ।
दीनःश्वलाङ्गक्षुरमस्तकोऽभवत् ॥ ५७ ॥

तेन चर्मेण दग्धेन पीडितोऽसौ । तेजा कौशिकः । मरणम् । तत्क्षणं । तं दग्धं । तेन चर्मणा ५ कुक्कुरः ।

तदाकृतिं विलोक्यैव अनुतापं विधिस्मरन् ।
कपर्दी तं समुत्थाप्य तत्पादौ शिरसा नमन् ॥ ५८ ॥

तां पतिव्रतां । तस्य । तत्पादौ ।

तदाशीर्भिः समाश्वास्य पतिव्रता तमब्रवीत् ।
मत्तः कुतः ते वैरूप्यं । तत्कथं । ॥ ५९ ॥

अहं । पतिं । तेन । मम ।

मत्पतिर्मां परित्यज्य देवकार्यार्थमागतः ।
अनादृतोऽहं तेनैव क्रोधात्त्वं कुक्कुरो भव ॥ ६० ॥

मां । देवकार्यं । तेन । क्रोधात् । त्वं ।

तच्छापान्नैव शापोऽस्ति तत्पतिर्मम सत्तमः ।
अतिथीन्देव वत्सर्वान्पूजयत्यनसूयया । । ६१ ।

तस्मात् । तत्पतिः । मम । सर्वान् । पूजयति । अनसूयया ।

पत्युः पादोदकं पीत्वा पतिं पापहरं मम । देहः कौशिकस्य । तेन । तस्य ।
भोज्यं च सः । तस्मात् । तेन । तस्य ।

[illegible]

[illegible] ॥ ५१ ॥

[illegible] ही [illegible] से [illegible] और [illegible] को [illegible] है।

[illegible]

[illegible]

[illegible] ने [illegible] को [illegible] से [illegible] ने [illegible] ॥ ५२ ॥

[illegible]

[illegible] ने [illegible] को [illegible] ने [illegible] ॥ ५३ ॥

[illegible]

[illegible] ने [illegible] को [illegible] ने [illegible] ॥ ५४ ॥

[illegible]

[illegible] ने [illegible] को [illegible] ने [illegible] ॥

[illegible] [illegible]

[illegible]

[illegible]

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[illegible] [illegible] [illegible] [

[illegible]

[illegible]

[illegible]

[illegible] [illegible] [illegible] [

॥ ॥ ॥

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] : [illegible] ; [illegible] [illegible] [illegible]

गर्वितैश्वर्य तस्यां अर्हन्तेति च लक्षि ।
एतं चैव गुणः कश्चित् तिष्ठेत् तद्वत् ॥ ५६ ॥
[illegible] अंश एतद्वैतत् [illegible]
यो नाम दिशः। अतो ब्रह्म वैकुण्ठ [illegible] अक्षरः
[illegible] अक्षरः [illegible] ॥ ५७ ॥

कालाग्नि रुद्र एव च। एवं—तेषां परम ज्ञानयुक्तो ।
एवमेव। यदि पुरुषः कालो नाम [illegible] ॥ ५८ ।

सर्वेषां सर्वदेवानां अनेकैश्वर्य वर्धः ॥ ५९ ॥
एतान् ये सुरसेन सर्वेश्वराकृष्णाख्यात् ॥ ६० ॥

अतः एवमेव ज्ञानं अंशो ब्रह्मः सर्वदा। परः
सर्वेश्वरः ॥ ब्रह्मणो ब्रह्मणो ब्रह्मणो ये ब्रह्मणः ॥ ६१ ॥

सर्वे विचक्षणा ये ब्रह्मणः पुरुषोत्तमाः ।
ब्रह्मणो यदि वैकुण्ठे ब्रह्मणो ब्रह्मणः ॥ ६२ ।

एतं ब्रह्मणः सर्वशक्तिमान् ब्रह्मणो ब्रह्मणः ब्रह्मणः
सर्वेश्वरः ॥ ६३ ।

ब्रह्मवैवर्तपुराणे [illegible] ब्रह्मखण्डे—तुलसी [illegible]
[illegible] [illegible].

[illegible]

[illegible]

एते अन्ये वानरेन्द्राः [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] ॥ ४० ॥

[illegible]

[illegible]

[illegible]

[illegible]
[illegible]
[illegible] ॥ ४० ॥

[illegible] ! [illegible] [illegible] [illegible]

वैश्वानरेऽथ भानवं सङ्क्रान्तौ मासि ।
यत्रिकदिनेऽतिवृद्धिः तत्रैकोनाधिकं दद्यात् ॥ ५ ॥

[illegible] ॥ [illegible] ॥ ४ ॥

[illegible] ॥ ६ ॥

[illegible] ॥ ७ ॥

[illegible] ॥ ८ ॥

[illegible] ॥ ९ ॥

[illegible]

[illegible]

[illegible]

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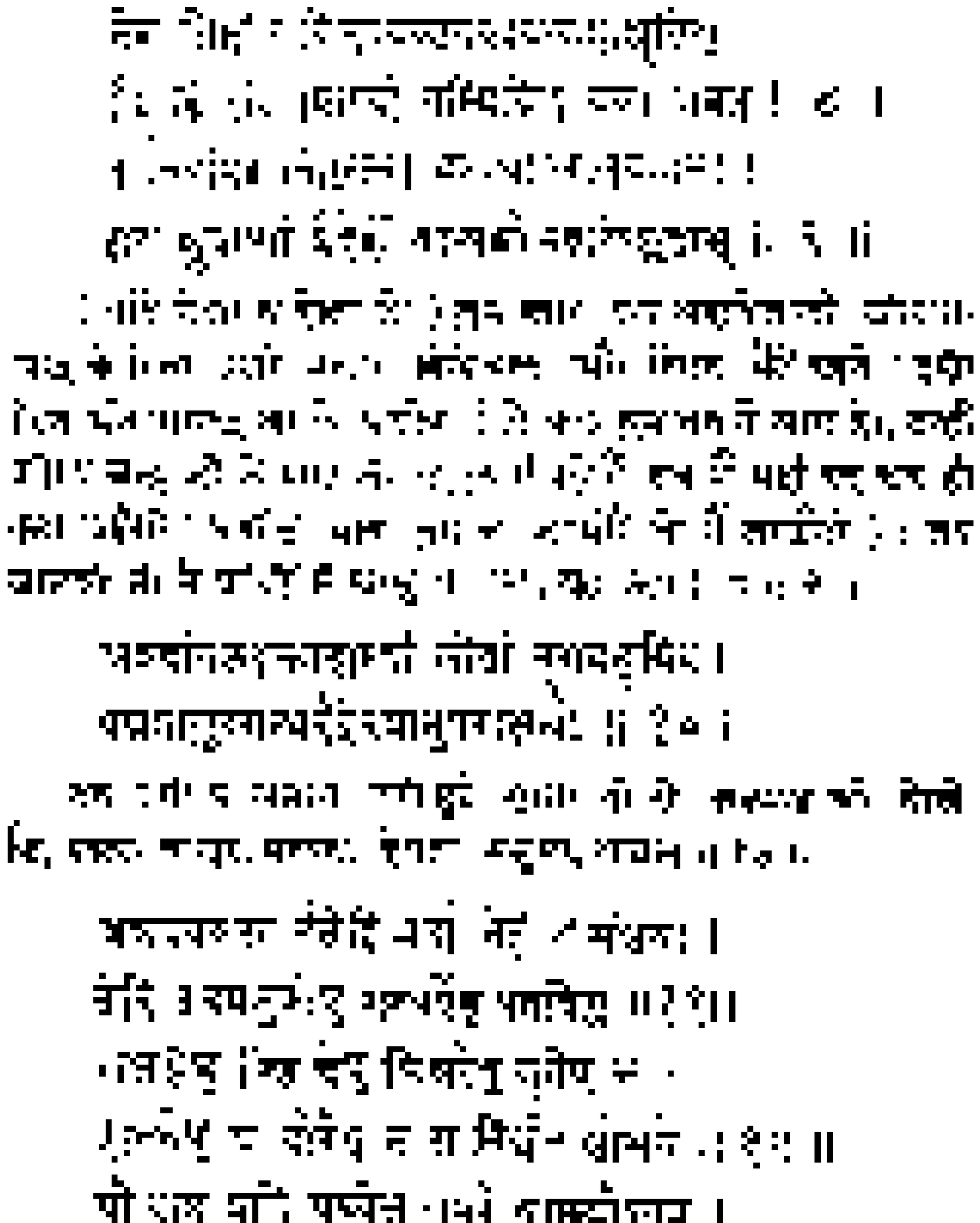


[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

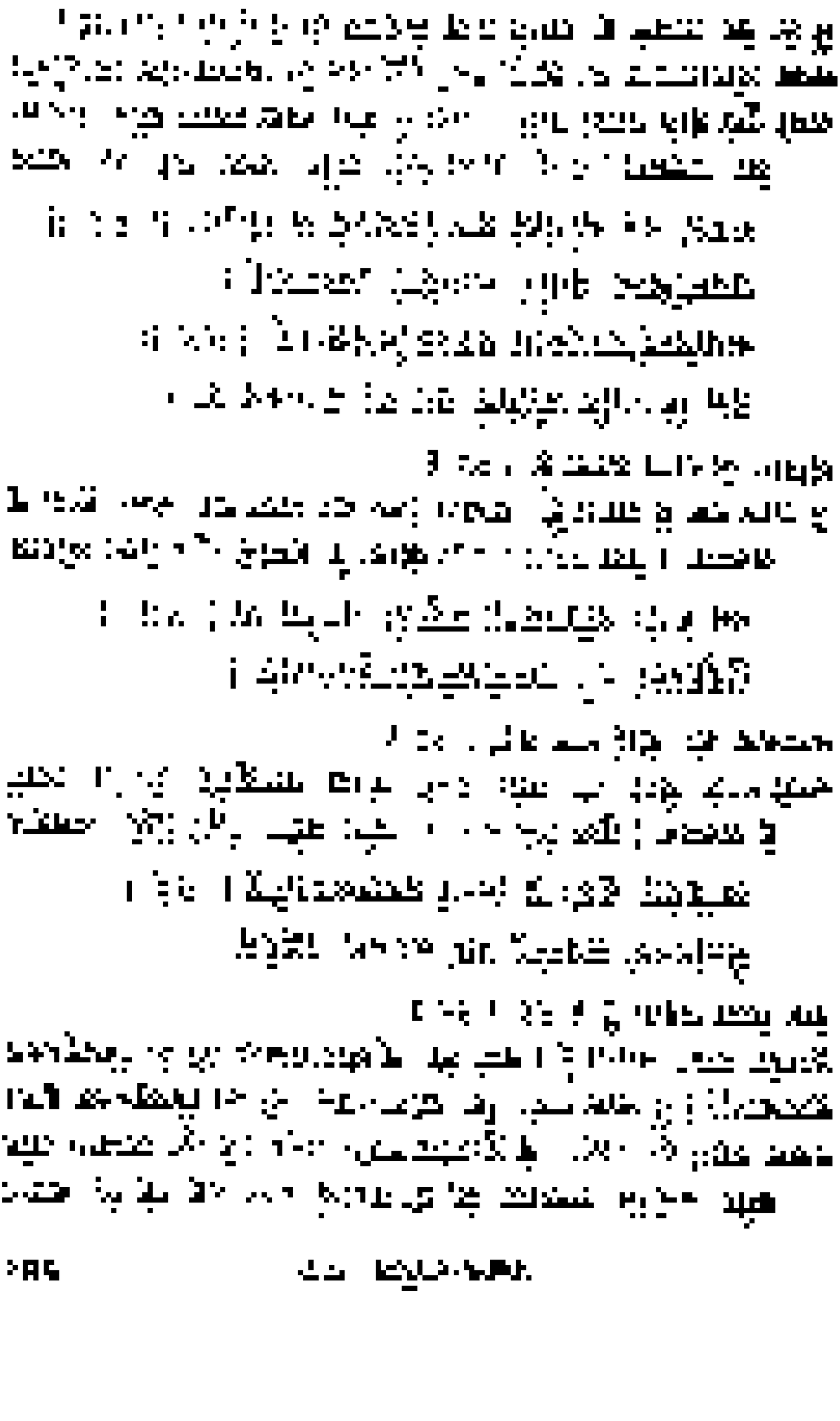
[illegible]

...ब्य। मनुष्ये। पशुसमासस्य दृष्टे।
...समास...नि...ने को विभक्ति: स्यात्। ३।१।
...क्षेत्रभक्षणकाले तनाम्न: ...ल्या समास्ये: ...
...ति। ...: अक्षेत्रभक्षणकाले तु...ने: ...ति नाम्नि ...
...नम्। ...। ...ति। ...
...क्षणे ...
...

...ति...ल्या ...
...क्षणे...ति...ल्या ...
...ति ...
...

...ब्य...
...क्षणे...
...

...



[illegible]

[illegible]

[illegible]

[illegible] [illegible] [illegible] [

অধিকাংশ ক্ষেত্রে দেখা যায় যে, শিক্ষার্থীরা প্রশ্নের
উত্তর মুখস্থ করে খাতায় লিখে থাকে। ফলে
হয়ে যায়।

শ্রেণিকক্ষে প্রশ্নোত্তর ভিত্তিক পাঠদান :

শিক্ষক : আজ আমরা কী পড়ব?

ছাত্র : আজ আমরা পড়ব ভাষা আন্দোলন।

শিক্ষক : ভাষা আন্দোলন কবে হয়েছিল?

ছাত্র : ভাষা আন্দোলন হয়েছিল ১৯৫২ সালে।

শিক্ষক : ভাষা আন্দোলনে কারা শহিদ হয়েছিল?

ছাত্র : ভাষা আন্দোলনে যারা শহিদ হয়েছিল তাদের নাম
রফিক, জব্বার, সালাম, বরকত, শফিউর।

শিক্ষক : ভাষা আন্দোলনে কতজন শহিদ হয়েছিল?

ছাত্র : ভাষা আন্দোলনে ৫ জন শহিদ হয়েছিল।

শিক্ষক : ভাষা আন্দোলনে কারা শহিদ হয়েছিল?

ছাত্র : ভাষা আন্দোলনে রফিক, জব্বার, সালাম, বরকত,
শফিউর শহিদ হয়েছিল।

শিক্ষক : ভাষা আন্দোলন কবে হয়েছিল?

ছাত্র : ভাষা আন্দোলন হয়েছিল ১৯৫২ সালে।

শিক্ষক : ভাষা আন্দোলন কী?

ছাত্র : ভাষা আন্দোলন হলো বাংলা ভাষার জন্য
আন্দোলন।

শিক্ষক : আজ আমরা কী পড়লাম?

ছাত্র : আজ আমরা পড়লাম ভাষা আন্দোলন।

শিক্ষক : ভাষা আন্দোলন কবে হয়েছিল?

ছাত্র : ভাষা আন্দোলন হয়েছিল ১৯৫২ সালে।

শিক্ষক : ভাষা আন্দোলনে কারা শহিদ হয়েছিল?

ছাত্র : ভাষা আন্দোলনে রফিক, জব্বার, সালাম, বরকত,
শফিউর শহিদ হয়েছিল।

শিক্ষক : ভাষা আন্দোলনে কতজন শহিদ হয়েছিল?

ছাত্র : ভাষা আন্দোলনে ৫ জন শহিদ হয়েছিল

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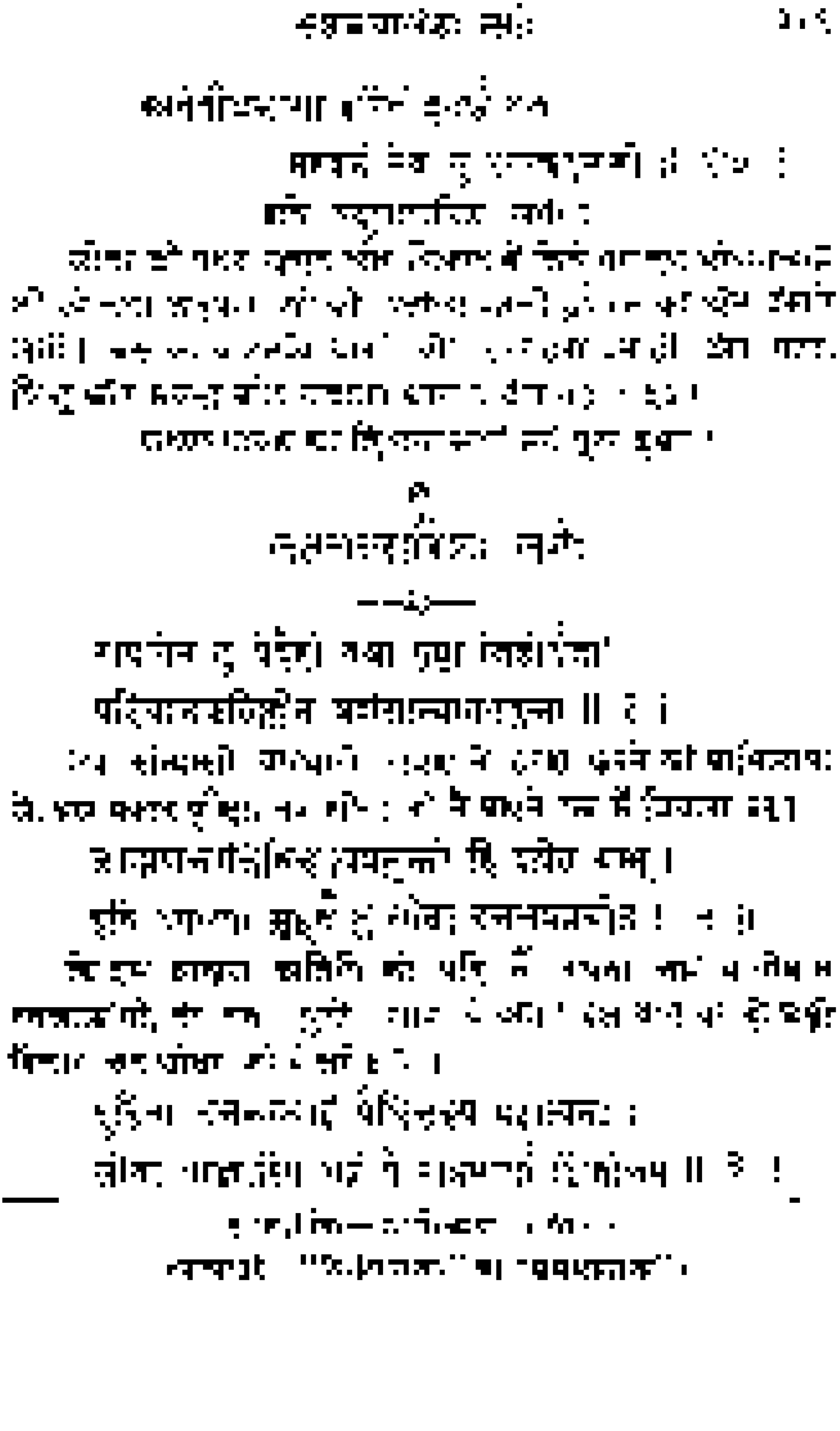

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ॐ [illegible] जो [illegible] से [illegible] [illegible] [illegible]

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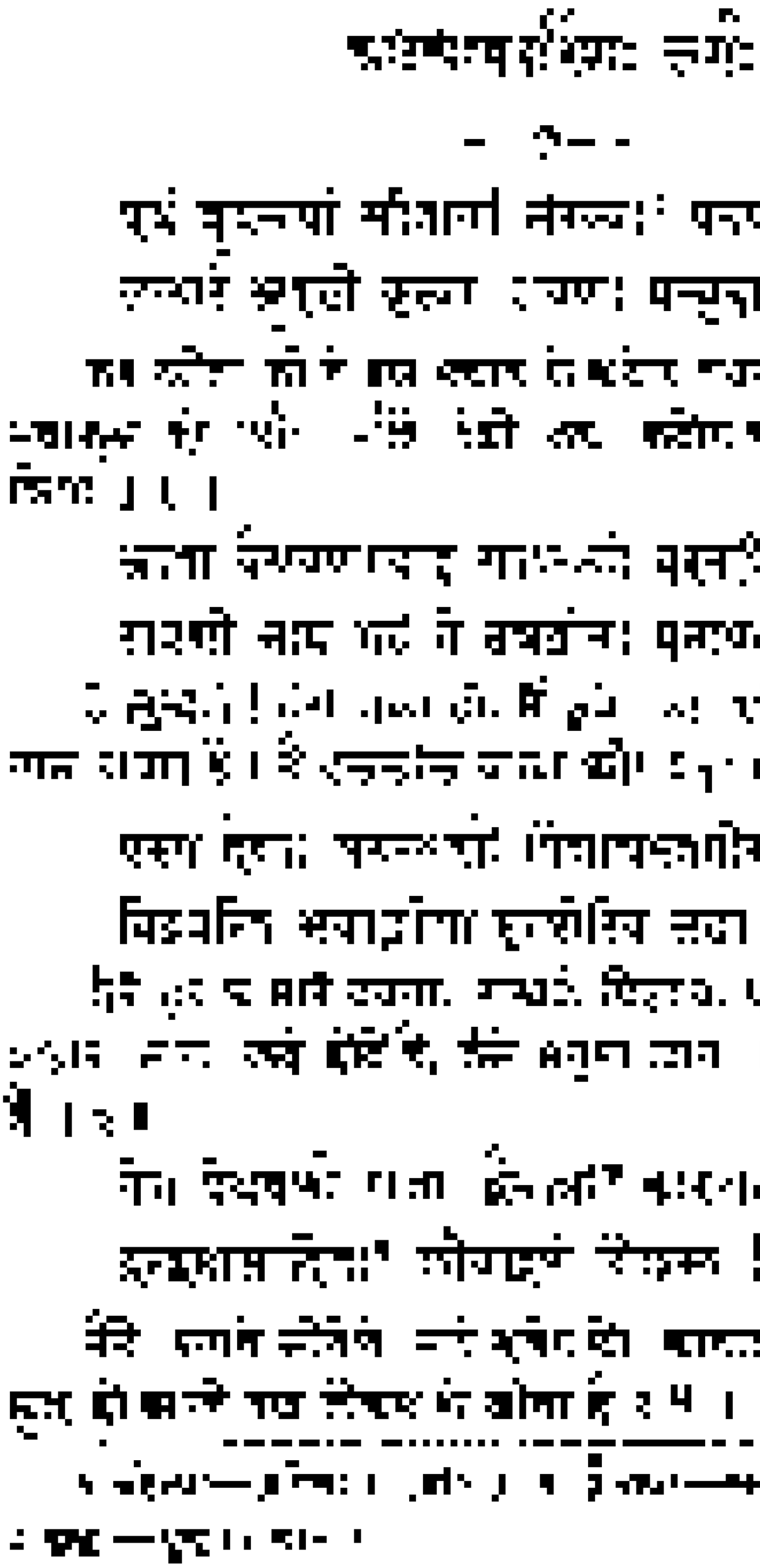

श्रीभगवानुवाच
काम एष क्रोध एष रजोगुणसमुद्भवः ।
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ ३७ ॥

श्रीभगवान् बोले—रजोगुणसे उत्पन्न हुआ यह काम ही क्रोध है, यह बहुत खानेवाला अर्थात् भोगोंसे कभी न अघानेवाला और बड़ा पापी है, इसको ही तू इस विषयमें वैरी जान ॥ ३७ ॥

धूमेनाव्रियते वह्निर्यथादर्शो मलेन च ।
यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥ ३८ ॥

जैसे धुएँसे अग्नि और मैलसे दर्पण ढँका जाता है तथा जैसे जेरसे गर्भ ढँका रहता है, वैसे ही उस कामके द्वारा यह ज्ञान ढँका रहता है ॥ ३८ ॥

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।
कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥ ३९ ॥

और हे अर्जुन! इस अग्निके समान कभी न पूर्ण होनेवाले कामरूप ज्ञानियोंके नित्य वैरीके द्वारा मनुष्यका ज्ञान ढँका हुआ है ॥ ३९ ॥

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।
एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥ ४० ॥

इन्द्रियाँ, मन और बुद्धि—ये सब इसके वासस्थान कहे जाते हैं। यह काम इन मन, बुद्धि और इन्द्रियोंके द्वारा ही ज्ञानको आच्छादित करके जीवात्माको मोहित करता है ॥ ४० ॥

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।
पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥ ४१ ॥

इसलिये हे अर्जुन! तू पहले इन्द्रियोंको वशमें करके ज्ञान और विज्ञानका नाश करनेवाले महान् पापी इस कामको अवश्य बलपूर्वक मार ॥ ४१ ॥

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।
मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥ ४२ ॥

इन्द्रियोंको स्थूल शरीरसे पर अर्थात् श्रेष्ठ, बलवान और सूक्ष्म कहते हैं। इन इन्द्रियोंसे पर मन है, मनसे भी पर बुद्धि है और जो बुद्धिसे भी अत्यन्त पर है वह आत्मा है ॥ ४२ ॥

[illegible] ८ ३ ६ ७ [illegible] ८ ३ ६ ७ [illegible] [illegible] [illegible]

पुष्पं वा पल्लवं वापि शेषभूषणमर्हते ।
न खलूपयुज्यते सर्वं नरेष्वाभरणक्रियाः ॥ १५ ॥

[illegible] स्वाभाविक [illegible] सुन्दर [illegible] ॥ १५ ॥

स्थानादस्मात्सरसनिचुलादुत्पतोदङ्मुखः खं
दिङ्नागानां पथि परिहरन्स्थूलहस्तावलेपान् ।
दूरं पूर्वोदधिमनुसृतः सान्द्रभूयिष्ठवर्षा
त्सौदामन्या कनकनिकषस्निग्धया विद्युतेव ॥ १६ ॥

[illegible] [illegible] [illegible] ॥ १६ ॥

तां चावश्यं दिवसगणनातत्परामेकपत्नी-
मव्यापन्नामविहतगतिर्द्रक्ष्यसि भ्रातृजायाम् ।
आशाबन्धः कुसुमसदृशं प्रायशो ह्यङ्गनानां
सद्यःपाति प्रणयि हृदयं विप्रयोगे रुणद्धि ॥ १७ ॥

[illegible] [illegible] [illegible] ॥ १७ ॥

कर्तुर्यस्य क्वणितगुणया खेलया वामपार्श्व-
न्यस्तायाः सपदि शिखरोत्तम्भिताया विभक्ते ।
मार्गं तावच्छृणु कथयतस्त्वत्प्रयाणानुरूपं
संदेशं मे तदनु जलद श्रोष्यसि श्रोत्रपेयम् ॥ १८ ॥

[illegible] [illegible] [illegible] ॥ १८ ॥

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१ पथि—क, ख, ग, घ, ङ, छ, झ, ञ, ट, ठ, ड, ढ, त, थ, द, ध, न, प, फ, ब, भ, म, य, र, ल, व, श, ष, स, ह, ळ, क्ष, ज्ञ, श्र।

[illegible] | यदि दूसरा [illegible] तो दूसरे मुक्त पैसे की [illegible] [illegible]. और [illegible] [illegible] [illegible]

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यद् यैर्यैर्गुणैर्युक्तो यथा स्याद् भगवांस्तथा ।
भवान्भवतु मे तेन कस्त्वां स्तोतुमिहेश्वरः ॥ २ ॥

जिस जिस गुण से आप युक्त हैं, उसी उसी गुण से युक्त आप भगवान् मेरे लिये हों, आपकी स्तुति करने में मैं कौन हूँ ? ॥ २ ॥

यद्येवं नाम्नां तु मेऽभिधेयमस्तं केवलः ।
अथ चेयं मम भक्तिर्न मे दुःखं प्रयच्छति ॥ ३ ॥

यदि ऐसा ही है तो केवल मुझे आपके नाम ही का अभिधेय (वाच्य) बना दीजिये। मेरी यह भक्ति मुझे दुःख न दे। ३ ॥

यद्वा ममैवाल्पधियो दुरन्तसंसारघोरे पतितस्य कामैः ।
कृपया त्वं नाम्नां कोऽपि मेऽद्य दद्याः पदं कण्ठगतस्मरार्तेः ॥ ४ ॥

अथवा मुझ अल्पबुद्धि दुरन्त संसार घोर में पतित कामनाओं से पीड़ित के कण्ठ में कृपा करके आप अपना कोई नाम पद दे दीजिये ॥ ४ ॥

यथाकथञ्चिन्मयि दीनबन्धो सकृत्कृतं नाम तवाविलम्बि ।
तदेव कुर्याः पुनरुक्तमेतन्मे भूयसी प्रीतिरतो भवेन्नः ॥ ५ ॥

हे दीनबन्धो ! मैंने जिस किसी प्रकार से एक बार भी आपका नाम अविलम्बि (शीघ्र) कर दिया है, उसी को पुनः पुनः करते रहिये, इससे हमें बहुत प्रीति होगी ॥ ५ ॥

यथा नोन्द्यधिष्ठिते शुष्कतां याति जीवनम् ।
एवं नोऽस्तु धियो नित्यं त्वयि वैमुख्यजा रुजः ॥ ६ ॥

जिस प्रकार नदी के सूख जाने से जीवन सूख जाता है, उसी प्रकार हमारी बुद्धि में आपसे विमुखता से उत्पन्न रोग नित्य बना रहे ॥ ६ ॥

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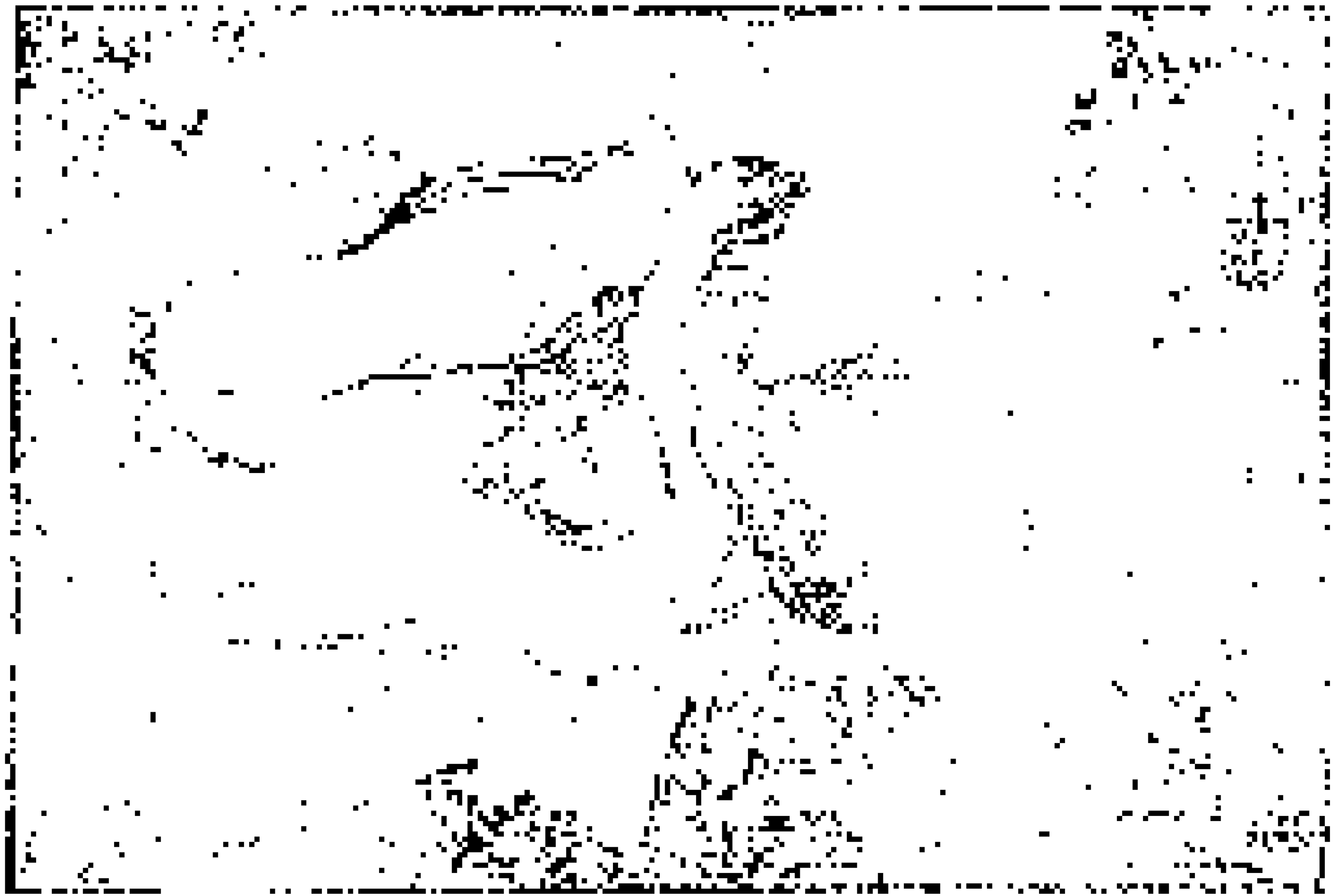

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जो शब्दों लिये ...का है सोलहवां श्लोक पाठान्तर सहित पढ़ो। जिसे ये दोनों तरह नहीं पढ़ते वे सत्यार्थ को नहीं समझते।

[१०] पद्मप्रभस्य अष्टा पर्याप्तो वचनस्य:।
पद्मप्रभस्य ...स्य कथितानि सूरिभिः॥ ८०॥

पद्मप्रभ के ... वचन को ... ने कहा है।

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जिसे ... शब्दों ... :

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[१३] ...

जिसे ... शब्दों ... ।

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[१५] ...

[१६] ...

अहङ्कारमयं नित्यं पुनः शैवः स्वयं स्वराट्
यानि यानि शरीराणि मयाऽऽसादितपूर्वाणि ॥ ३१ ॥

सर्वाणि तानि गात्राणि पूर्वाभ्यासवशात्पुनः ।
सुखमात्मनि विश्रान्तः शङ्करोऽहमिति स्मरन् ॥ ३२ ॥

निर्विकल्पः सदा भावः स्वयमेवानुभूयते ।
[illegible] ॥ ३३ ॥

[illegible] [illegible] [illegible] [

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भगवन् मुनिवर्य यात्र या गमनादेव मुक्तिः ।
श्रीरामस्य कथं तस्य सर्वं मे ब्रूहि सादरम् ॥ १ ॥

श्रीअगस्त्य उवाच
साधु पृष्टं त्वया तात रामचन्द्रस्य धीमतः ।
यत्कृत्वा मुच्यते जन्तुः सर्वपापैः सुदारुणैः ॥ २ ॥

शृणु वक्ष्यामि तत्सर्वं रामचन्द्रस्य चेष्टितम् ।
यच्छ्रुत्वा मुच्यते जन्तुः सर्वपापैः सुदारुणैः ॥ ३ ॥

न हि शुद्धात्मनां तेषां कर्मबन्धस्तथेतरे ।
सिद्धे सत्यं तु वा तेन कृत्वा दोषो न विद्यते ॥ ४ ॥
तस्मात्तेन यथा प्रोक्तं तथैवाहं ब्रवीमि ते ।
यच्छ्रुत्वा मुच्यते जन्तुः सर्वपापैः सुदारुणैः ॥ ५ ॥

इक्ष्वाकुकुलसम्भूतो दशरथो नाम धार्मिकः ।
सत्यसन्धो महातेजा बभूव पृथिवीपतिः ॥ ६ ॥

पश्चिमतो नदः पूर्वं गोदावरीमुपैति च।
अत्र पुण्ये वसेत्तत्र श्रीमान् वीरेश्वरः शिवः ॥ १५ ॥

दक्षिणे तु तटे तस्य गोदायाः सङ्गमे शुभे।
[illegible] ॥ १६ ॥

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[illegible] अंकोलकस्य मूलं तु पुष्ये गृह्णीयात्।
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गृहस्थत्वे गीतस्य नियमेन यत्नवत्त्वम् ।
भक्तिर्न वेदो न कीर्तिः यशः क्षीणे ॥ ५८ ॥
कनीयसः श्रेयोऽर्थं महान्तमपि याचते ।
दरिद्रः कल्पवृक्षाणि क्षमा गाढस्य नम्रता ॥ ५९ ॥

एवं च यद्यपि गृहस्थत्वे नियमेन यत्नवत्त्वं तथापि तेन भक्तेः कथं क्षतिः ? उच्यते, अत्र मनोवृत्तिरेव प्रमाणं, तस्याश्च भक्तिरूपत्वात् । अथवा गृहस्थत्वे भक्तिर्न वर्धते, तत्र तु वर्धत एव । तथा च वक्ष्यति 'भक्तिर्न वर्धते' इति । तथा वेदः श्रुतिः, तस्याः कथं क्षतिः ? उच्यते, श्रुतेः स्वयं तात्पर्यं न श्रवणे, किन्तु मननेऽपि । तच्च गृहस्थत्वे न सम्भवति [इति ५९]

विद्यमानेऽपि दाने सञ्चयशीलस्य ।
दरिद्रः स्यात् कृपणो भवति नरः सर्वतो निन्द्यः ॥ ६० ॥

तथा च कृपणः कथं क्षमी ? उच्यते, अत्र कृपणो यः स्वयं भोगेऽपि न प्रवर्तते, परेभ्यश्च न ददाति । तस्य च सर्वतो निन्द्यत्वात् कुतः क्षमा ? तथा च वक्ष्यति 'क्षमा गाढस्य नम्रता' इति । तथा कीर्तिः, तस्याः कथं क्षतिः ? उच्यते, कीर्तिर्हि सर्वत्र गुणवत्त्वेन प्रसिद्धिः । सा च गृहस्थत्वे न सम्भवति । तथा च वक्ष्यति 'कीर्तिर्न भोगवर्जने' इति । तथा यशः, तस्याः कथं क्षतिः ? उच्यते, यशो हि दानगुणकृतः, तच्च गृहस्थत्वे न सम्भवति [इति ५९]

सर्वाभ्यन्तरसत्त्वेषु वेत्ति यो भगवत्स्थितिम् ।
सर्वभूतेषु चात्मानं स भागवतसत्तमः ॥ ६१ ॥

तथा च भगवत्स्थितिं यो वेत्ति, कथम्भूतां ? सर्वाभ्यन्तरसत्त्वेषु, सर्वभूतेषु चात्मानं, स भागवतसत्तमः ॥ ६१ ॥

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१. उपमा २. रूपक

३. उत्प्रेक्षा ४. अतिशयोक्ति

५. दृष्टान्त ६. निदर्शना

७. व्यतिरेक ८. सहोक्ति

९. विनोक्ति १०. समासोक्ति

११. परिकर १२. श्लेष

१३. अप्रस्तुतप्रशंसा १४. पर्यायोक्त

१५. व्याजस्तुति १६. आक्षेप

१७. विरोधाभास १८. विभावना

१९. विशेषोक्ति २०. असङ्गति

२१. विषम २२. सम

२३. विचित्र २४. अधिक

२५. अन्योन्य २६. विशेष

२७. व्याघात २८. कारणमाला

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न भाषन्ते हितं वाक्यं वक्तारं प्रति दुर्मतयः ।
अकीर्तनं वधो वापि स्यात् कुत्र कस्य वा ॥ ३३

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।।न्द्रवृक्षे मस्तंत: ।थान कद्रु ।।८।।ा।ु !
।।ं: ।।ु: ग।।।न्त्व: मथा: ।।ाकेक्षु।ु !! २५ ।

।ा: ४५ ।।ा।ेक्षकं ।: ।ु ।ा।ा: ।। ।ा।ि।ं ।ा।ा।ा।ा ।ा।ा ।ा।ा

अर्थेन यत्साधयितुं प्रवृत्तो
यस्तं नयेत्तस्य वशं स धर्मः ।
यत्तत्र विघ्नैर्न विहन्यते तत्
तत्तस्य कामं विदुरप्रशस्तम् ॥ ५९ ॥

कृत्वापि कर्म दुरितं यत्र तत्र कथंचन ।
तस्मिन्नेव भवेत्तस्य प्रीतिर्नान्यत्र कर्मणि ॥ ६० ॥

तस्मात्सुकृतमेवेह कर्तव्यं पुरुषेण वै ।
यत्कृत्वा नानुतापस्य प्राप्तिः स्वर्गे महत्फलम् ॥ ६१ ॥

सत्यं ब्रूयात्प्रियं ब्रूयान्न ब्रूयात्सत्यमप्रियम् ।
प्रियं च नानृतं ब्रूयादेष धर्मः सनातनः ॥ ६२ ॥

देवान्पितॄन्समभ्यर्च्य खादन्मांसं न दोषभाक् ।
अयज्ञैषा वृथाचारा निवृत्तिस्तु महाफला ॥ ६३ ॥

यो हिंसकानां पुरुषः परेषां
दण्डेन पापे प्रणयत्यबुद्धिः ।
अत्यन्तमायुर्न स पापकृत्तो
राज्यान्न चैवेह सुखं प्रजानन् ॥ ६४ ॥

यो हिंसकेषु हिंसां प्रणयति मोहात्प्रमाणतो वापि ।
स नरकमेति घोरं तिर्यक्त्वं वा ध्रुवं याति ॥ ६५ ॥

यो हिंसकेषु दण्डं धारयति वधाय दुष्टसत्त्वानाम् ।
स इह कीर्तिं प्राप्नोति प्रेत्य च सुखमक्षयं लभते ॥ ६६ ॥

यो हिंसकेषु दण्डं धारयति वधाय दुष्टसत्त्वानाम् ।
स इह कीर्तिं प्राप्नोति प्रेत्य च सुखमक्षयं लभते ॥ ६७ ॥

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मन्त्रार्थः सूर्यः

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ओ॒ग्नीषः॒ सु वेरी॑ वोचतमाषदजी !
दृ॒ळ्हा ओ॒॒॒॑॑

विनोदेन मनः क्षेत्रं हृष्टपुष्टं नरैर्यथा ।
श्रम एवाभिसंस्कार कर्षणोद्धरणादिकः कृषेः ॥ ५ ॥
योगेन हि श्रमः सम्यक् सुखसाध्यो भवेत्तथा ।
फलं यच्छति चाभीष्टं तथा नान्यः प्रकीर्तितः ॥ ६ ॥

तस्मात्सर्वप्रयत्नेन योगाभ्यासं समाचरेत् ।
यमेषु नियमेषु च दृढं यत्नं समाचरेत् ॥ ७ ॥

यमाः कतिविधाः प्रोक्ता नियमाश्च कतिविधाः ।
तेषां लक्षणमाहात्म्यं कथं तत्साधनं भवेत् ॥ ८ ॥

तत्सर्वं श्रोतुमिच्छामि ब्रूहि तत्त्वविदां वर ।
इति पृष्टो महातेजा मार्कण्डेयो महामुनिः ॥ ९ ॥

प्रत्युवाच महाप्राज्ञो दत्तात्रेयं महामतिम् ।

मार्गे गतं शुभं गोत्रं श्रयनीयाच नारकम् ।
सङ्क्लिष्टाध्यवसायादौ बद्धं नीचैर्भवादिषु ॥ १ ॥

अत्र सप्तम नीचैः गोत्रकर्मणः [illegible] ॥ ६ ॥

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इन्द्रो मायाभिः पुरुरूप ईयते युक्ता ह्यस्य हरयः शता दश।
स्वार्थाँ एषि पथिभिर्देवयानैर्येन यज्ञस्य तनुषे हविष्मते ॥ १ ॥

निष्टोभन्तो दानवः शूर इन्द्रे सहो दधिरे सेहिरे मृधः।
अजुर्यो गा अजुर्यो विवेद वीरेण दासीरप दस्यूँरधूनुत ॥ २ ॥

अव द्वयोरिषमूर्जं वहन्तीर्वीरं देवासो अजनयन्तु सप्तयः।
दिवोदासं वध्र्यश्वाय दाशुषे यः पिप्रुं दासमशिवेभिरूतिभिः ॥ ३ ॥

इमा नु कं भुवना सीषधामेन्द्रश्च विश्वे च देवाः।
आदित्यैरदितिरुत्तरा बृहदुत देवेभिर्याजनीभिः ॥ ४ ॥

पञ्चोक्षणो मघवन्तुभ्यं रन्धिषुः पञ्च वशासः पृथुपाजसो नरः।
पञ्च पक्वासः पयसो दुहे दुहो यत्र सोमः सदमित्तत्र दीदिहि ॥ ५ ॥

अपादु शक्रः सुतपाः पिबन्नुषसः स्तीर्णबर्हिषो नृभिः सुते सचा।
सत्रा दधानो अमृतानि कर्तृभिर्विदद्वसुः पुरुहूतो वनेवने ॥ ६ ॥

त्वं ह त्यदिन्द्र सप्त युध्यसे पुरो यदन्द्रो अभिनद्दशव्रजः।
असि हि वीर सेन्योऽसि भूरिद उतो नो असि वसुदः पतिः दिवः ॥ ७ ॥

त्वं ह त्यदप्रतिमान शौर्यं दिवो पृथिव्याः पर्यन्तरिक्षात्।
स्वराळिन्द्र द्युम्यधमो यथा नः सत्रा महाँ असि वृत्रहेन्द्र तूजन्नेषन्नाप्ते ॥ ८ ॥

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एवं लोभाभिभूतः सन् कुरुते पापमीदृशम्। यद्धि लोभाभिभूतः करोति पापं तदेवं लोभाभिभूतः सन् पापं करोति। तस्मात् लोभः पापस्य कारणम्। तस्मात् लोभः पापस्य कारणम्।

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षष्ठोऽध्यायः समाप्तः

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ॐ तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः।
ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥ १ ॥

ॐ तत्सत् इति ब्रह्मणः त्रिविधः निर्देशः स्मृतः। तेन ब्राह्मणाः वेदाः च यज्ञाः च पुरा विहिताः।

तस्मादोमित्युदाहृत्य यज्ञदानतपःक्रियाः।
प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् ॥ २ ॥

तस्मात् ओम् इति उदाहृत्य ब्रह्मवादिनां विधानोक्ताः यज्ञदानतपःक्रियाः सततं प्रवर्तन्ते।

तदित्यनभिसन्धाय फलं यज्ञतपःक्रियाः।
दानक्रियाश्च विविधाः क्रियन्ते मोक्षकाङ्क्षिभिः ॥ ३ ॥

तत् इति अनभिसन्धाय फलं मोक्षकाङ्क्षिभिः यज्ञतपःक्रियाः विविधाः दानक्रियाः च क्रियन्ते।

सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते।
प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते ॥ ४ ॥

यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते।
कर्म चैवं तदर्थीयं सदित्येवाभिधीयते ॥ ५ ॥

असच्छ्रद्धयाहुतं दत्तं तपस्तप्तं कृतं च यत्।
सदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ॥ ६ ॥

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१ अभिधीयते—अभिधीयते । २ तत्—तत्र । ३ सदित्युच्यते—सदित्युच्यते ।

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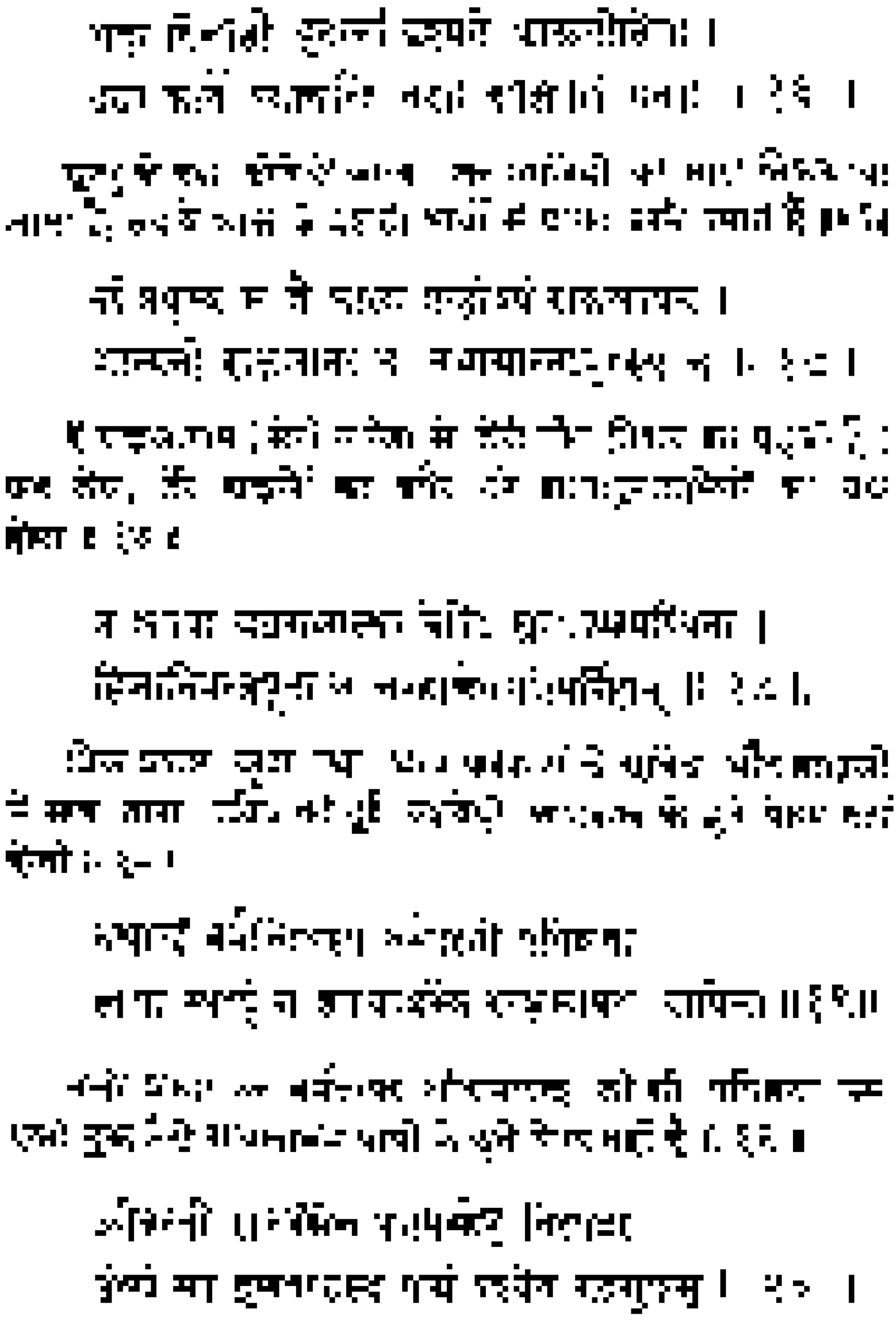

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ಅಂತಕನಿಷ್ಟಾದಲ್ಲಿ ಧೀರಿಲ್ಲಿ ನೋಡಿಕ್ಕು।
ಸತ್ಯಂ ದೇವಾ ಧರ್ಮಂ ಭಾಷಿಸಿ ಗೆಲಿಸಿತ್ತಿನ್ನಾ ॥ ೬೦ ॥

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ಸಭೆಯೊಳಗೆ ಸಿಲ್ಕಿದೊಡೆ ಸಲ್ಲಂಪ್ತ ಕೆಲಿಸಿದಿದ್ದ:
ಸಾಧಾಪ್ತಿಂ ಕಳ್ಳ ಗಾರೆ ಭಲ್ಲಾ ಗಳಿಕನ್ನಿವ ॥ ೬೧ ॥

ಕೆಲವು ಕಲಿಸಿಲ್ಲಿ ಸಿಂಹಾಸನದ ಗಾದಿಯ ಮೇಲೆ ಕುಳಿತಿರುವ ಧರ್ಮರಾಜನ ಮುಖವು ಕಳೆಗುಂದಿದ್ದು ಅವನ ಕಣ್ಣುಗಳಲ್ಲಿ ಕಣ್ಣೀರು ತುಂಬಿಕೊಂಡಿತ್ತು ॥ ೬೨ ॥

ಇದಿ ಪ್ರೌಪದಿಯಿ ದುಃಖಾಗ್ನಿ ಮಗ್ನಳಾಗಿ।
ಅಕ್ಷೀಸಮೇತಾಂ ಕಾಲೇನ ಪಾಂಡವಾನಾಂ ॥ ೬೩ ॥

ಸಭೆಯಲ್ಲಿ ಅವಳು ಕೌರವರಿಂದ ಅವಮಾನಿತಳಾಗಿ ಕಣ್ಣೀರು ಸುರಿಸುತ್ತಿರುವಾಗ ಪಾಂಡವರ ಮೇಲೆ ಕಾಲವು ಕೆಟ್ಟ ದೃಷ್ಟಿಯನ್ನು ಬೀರಿತು ॥

ಇದು ಪ್ರೌಪದಿಯ ದುಃಖಾಗ್ನಿಯಲ್ಲಿ ಮುಳುಗಿದಾಗ।
ಪಾಂಡವರ ಮೇಲೆ ಕಾಲವು ಕೆಟ್ಟ ದೃಷ್ಟಿಯನ್ನು ಬೀರಿತು ॥ ೬೪ ॥

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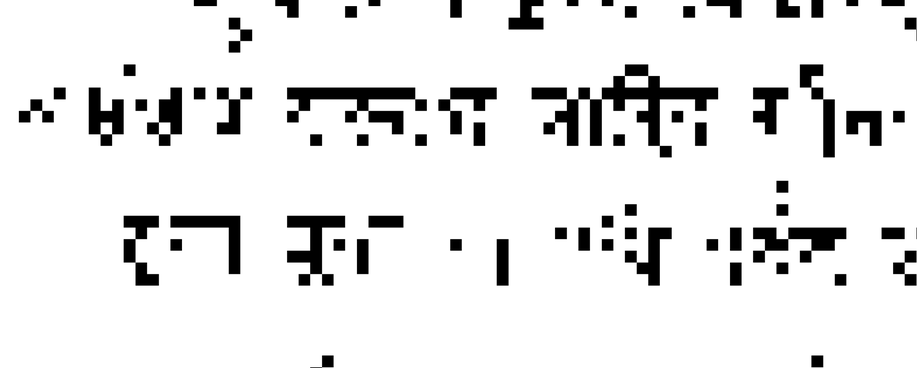

॥ इति श्रीमत्परमहंसपरिव्राजकाचार्यश्रीमच्छङ्करभगवतः कृतौ
सौन्दर्यलहरीव्याख्यायां [illegible] नाम [illegible] ॥

[illegible] श्रीमत्परमहंसपरिव्राजकाचार्यश्रीमच्छङ्करभगवतः कृतौ
सौन्दर्यलहरीव्याख्यायां [illegible] नाम [illegible] ॥

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अर्जुना सकळ मन लिंबोळें । इंद्रियांना ।
मग आतलिकडे वैळा नाहे निरवें । आपुलेनि ॥ १६ ॥

तैसें कृष्ण सकळ सर्वेंद्रियें । देऊनि करी हे बाह्य कृतीं ।
म्हणा अंतरीं पाहे तरी । आत्मा एकु ॥ १७ ॥

भूतांसु सर्वीं वेळेला । एकु नटे ।
तैसा इंद्रियव्यवहारु मातें लोकजातु ॥ १८ ॥

जैसा पंखीं असे एकला । तरी भरी पाखांतें ।
तैसा देहीं एकु पां लिंगु । चेष्टी जेवीं ॥ १९ ॥

देखिजे जागणें । स्वप्नीं । एकु ।
तैसा इंद्रियव्यापारु । मातें लोकजातु ॥ २० ॥

जैसा आकाशीं । एकु । वारा ।
तैसा इंद्रियव्यवहारु । मातें लोकजातु ॥ २१ ॥

जैसा जळीं । एकु । पवनु ।
तैसा इंद्रियव्यवहारु । मातें लोकजातु ॥ २२ ॥

जैसा अग्नि । एकु । जाळी ।
तैसा इंद्रियव्यवहारु । मातें लोकजातु ॥ २३ ॥

जैसा पृथ्वीं । एकु । वाहे ।
तैसा इंद्रियव्यवहारु । मातें लोकजातु ॥ २४ ॥

जैसा सूर्य । एकु । तापी ।
तैसा इंद्रियव्यवहारु । मातें लोकजातु ॥ २५ ॥

जैसा चंद्र । एकु । निवी ।
तैसा इंद्रियव्यवहारु । मातें लोकजातु ॥ २६ ॥

जैसा मेघु । एकु । वर्षे ।
तैसा इंद्रियव्यवहारु । मातें लोकजातु ॥ २७ ॥

जैसा आत्मा । एकु । सर्वां ठायीं ।
तैसा इंद्रियव्यवहारु । मातें लोकजातु ॥ २८ ॥

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शङ्करभाष्यविवरणम्

पदार्थोक्तिविवेकाख्यं व्याकुर्वे ॥ २ ॥

अथ अथशब्दः ।

इह खलु शास्त्रेषु मुख्यतया यत्र [illegible] अर्थप्रतीतिः तत्र [illegible] अनुबन्धचतुष्टयं [illegible] इति [illegible] अनुबन्धचतुष्टयं [illegible]

शास्त्रस्यास्य अथशब्दः [illegible]

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'कौलयक्तिसन्न [illegible]

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अथशब्दानुशासनम् । [illegible] ।

.. पौरुषेय पौरुषेय नामो [illegible] पुनः ॥ १ ॥

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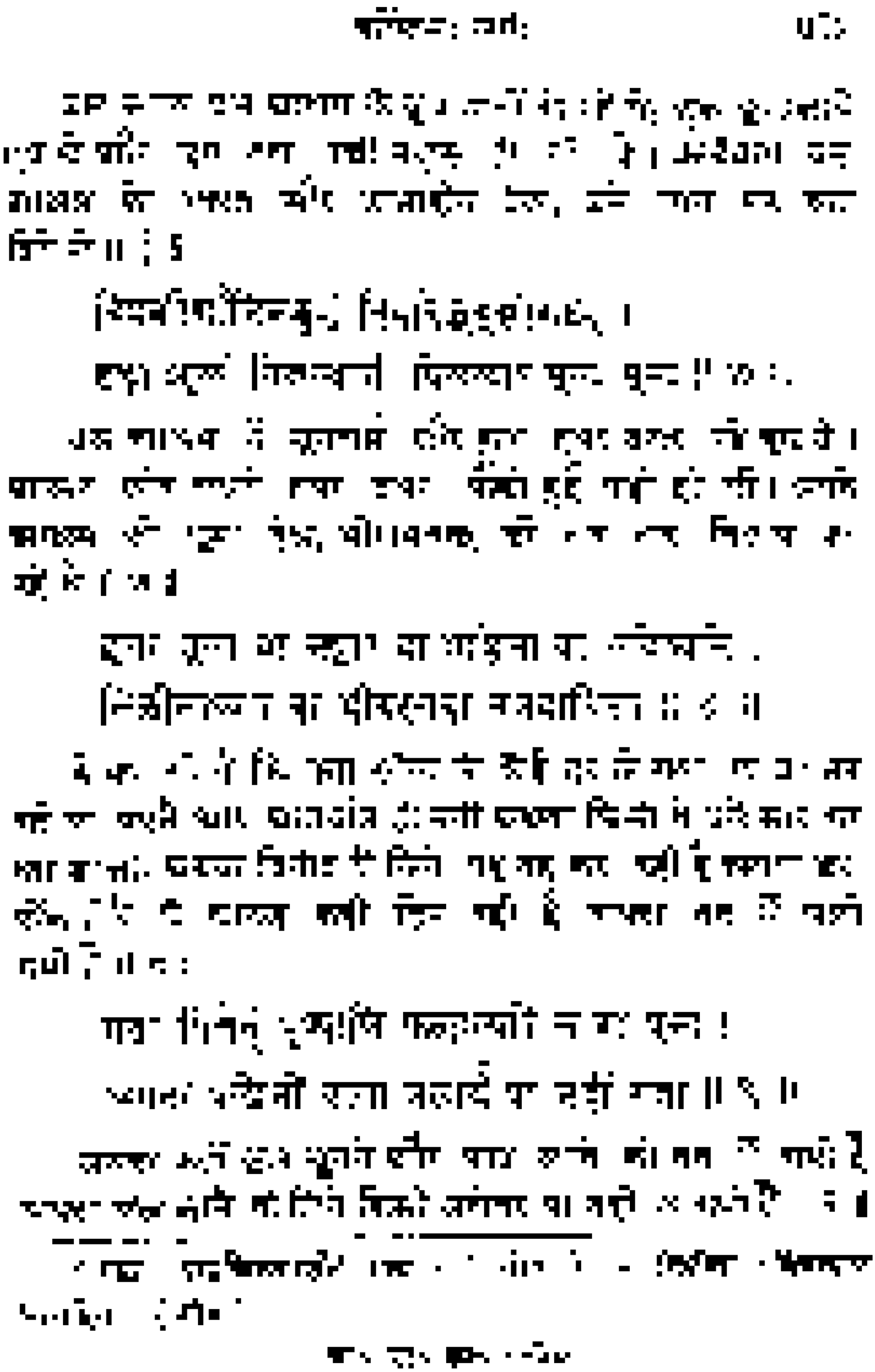

तमब्रवीद्धृषीकेशः प्रहसन्निव भारत ।
सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥ १० ॥

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ ११ ॥

देही नित्यमवध्योऽयं देहे सर्वस्य भारत ।
तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥ १२ ॥

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।
धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते ॥ १३ ॥

यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम् ।
सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥ १४ ॥

अथ चेत्त्वमिमं धर्म्यं संग्रामं न करिष्यसि ।
ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ॥ १५ ॥

अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् ।
संभावितस्य चाकीर्तिर्मरणादतिरिच्यते ॥ १६ ॥

भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः ।
येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ॥ १७ ॥

अवाच्यवादांश्च बहून्वदिष्यन्ति तवाहिताः ।
निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम् ॥ १८ ॥

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।
तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥ १९ ॥

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हे कृष्ण ! मैं तुम्हारे लिये क्या राज्य, क्या भोग और क्या जीवन भी नहीं चाहता। जिनके लिये हमें राज्य, भोग और सुख अभीष्ट हैं, वे ही ये सब अपने प्राणों की आशा का त्याग कर युद्ध में खड़े हैं।

आचार्याः पितरः पुत्रास्तथैव च पितामहाः ।
मातुलाः श्वशुराः पौत्राः श्यालाः सम्बन्धिनस्तथा ॥ ३४ ॥

आचार्य, पितृगण, पुत्र, पितामह, मामा, ससुर, पौत्र, साले तथा अन्य सम्बन्धी लोग हैं।

एतान्न हन्तुमिच्छामि घ्नतोऽपि मधुसूदन ।
अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ॥ ३५ ॥

हे मधुसूदन ! मुझे ये मारें तो भी मैं इन्हें मारना नहीं चाहता, चाहे मुझे त्रैलोक्य का राज्य ही क्यों न मिलता हो, फिर पृथ्वी की तो बात ही क्या है।

निहत्य धार्तराष्ट्रान्नः का प्रीतिः स्याज्जनार्दन ।
पापमेवाश्रयेदस्मान्हत्वैतानाततायिनः ॥ ३६ ॥

हे जनार्दन ! धृतराष्ट्र के पुत्रों को मारकर हमें क्या प्रसन्नता होगी। इन आततायियों को मारने से तो हमें पाप ही लगेगा।

अतस्त्वा वयिता हन्तुं धार्तराष्ट्रान्स्वबान्धवान् ।
स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥ ३७ ॥

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तिर्यक्तिर्यक्तिर्यक्

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अथाऽऽसन्नं च मां शोकदैन्यार्तिनाशनः ।
कृष्णः प्रोवाच वचनं हसन्निव महामुनिम् ॥ ६ ॥

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अथाहं तेन जातस्य वेदनाभिः परिप्लुतः ।
पतितः तव पादाब्जे पाहि पाहि परंतप ॥ ६८ ॥
अद्यैव दर्शनं देहि मुञ्च मां शरणागतम् ।
नाहमुत्सहते राम त्वद्वियोगं क्षणं प्रभो ॥ ६९ ॥
इत्युक्त्वा स तदा रामं प्रणिपत्य पुनः पुनः ।
मरणं स्वस्य निश्चित्य तूष्णीं स्थितवान् पुरः ॥ ७० ॥
तमालोक्य तथाभूतं रामो राजीवलोचनः ।
मत्स्यराजं समुत्थाप्य हस्तेनाभयदायकः ॥ ७१ ॥
मा भैषीस्त्वं महाबाहो मत्तो मृत्युर्न ते भवेत् ।
अद्यप्रभृति लोकेषु ख्यातिं यास्यसि पावनीम् ॥ ७२ ॥
मत्प्रसादात्सुतैः सार्धं भोगान् भुङ्क्ष्व यथेप्सितान् ।
अन्ते मद्भक्तिसंयुक्तो मामेवैष्यसि सुव्रत ॥ ७३ ॥
इत्युक्त्वा तं महाबाहुं रामो राजीवलोचनः ।
तत्रैवान्तर्दधे देवो भक्तानां भयनाशनः ॥ ७४ ॥
तस्मात्त्वमपि सर्वत्र सर्वदा सर्वसंकटे ।
मां स्मरन्नेव सततं मत्प्रसादमवाप्स्यसि ॥ ७५ ॥
इत्युक्त्वा तं महाबाहुं रामो राजीवलोचनः ।
तत्रैवान्तर्दधे देवो भक्तानां भयनाशनः ॥ ७६ ॥

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ततो दिवसकृत्यानि
धीमः शिलातलं प्रस्थाः।
समाप्ति नीयमानानि
पुनः प्रारभ्यानि वा पुनः॥ १२॥

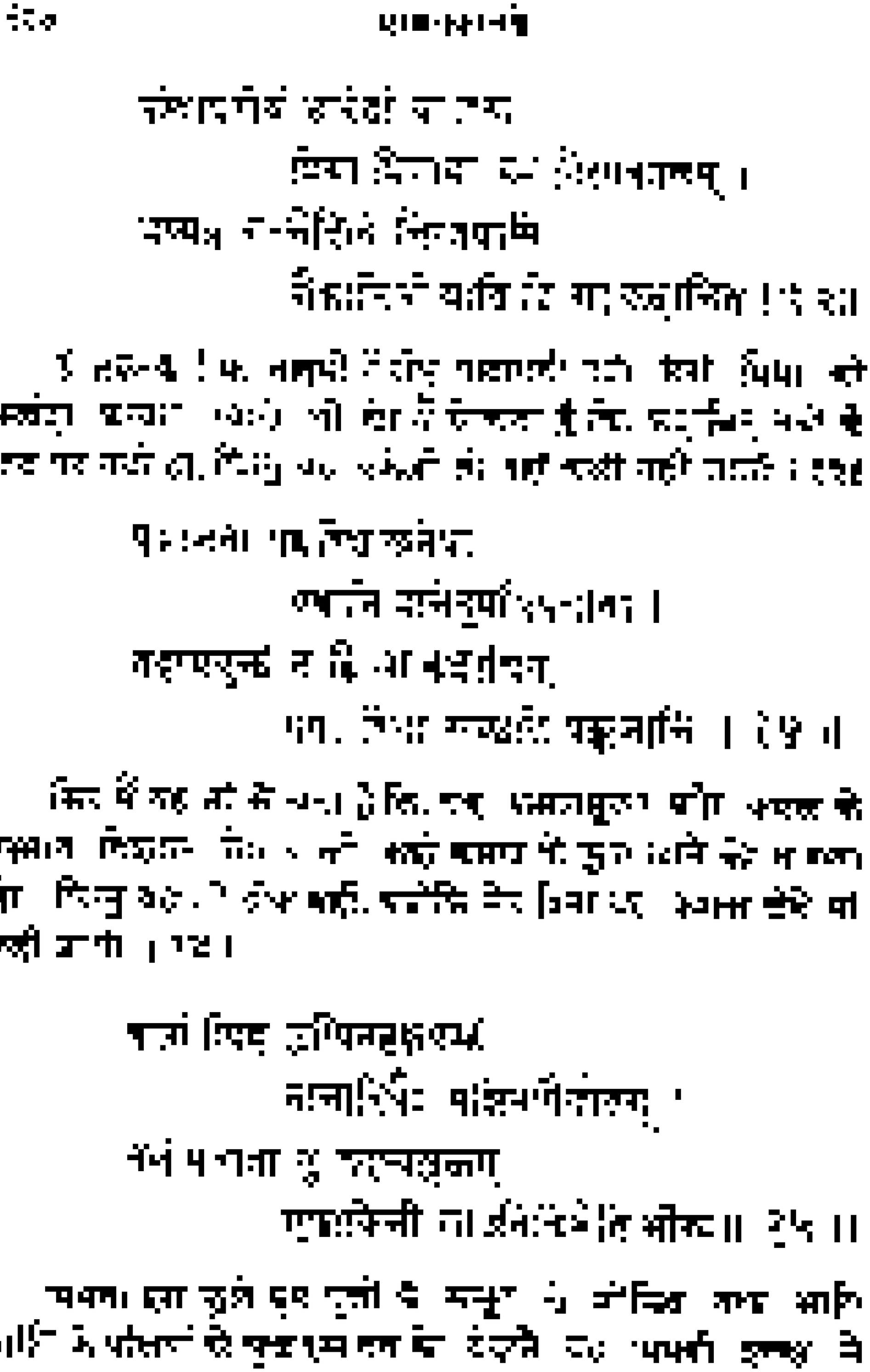
यानि यस्मिन्दिने कार्याण्यसमाप्तानि तानि तस्मिन्दिने समाप्य पुनः प्रारभ्यानि वा यानि समाप्तानि तानि पुनः प्रारभ्यानि वा इति विचारयामास॥ १३॥

स्वां वेलां वेत्ति नो वेत्ति
श्रीमान्वै पुरुषोत्तमः।
अनुवर्तन्ति तं सर्वे
पुत्रा इव पितुर्वशम्॥ १४॥

सर्वे लक्ष्मणादयः स्वं स्वं कार्यं परित्यज्य रामस्य पार्श्वे स्थित्वा तस्य आज्ञां प्रतीक्षन्ते स्म। रामः कदा किं कार्यं करोति इति न कोऽपि जानाति॥ १४॥

अस्मिन्काले तमेवैकं
चिन्तयन्ति स्म ते सदा।
रामस्यैव हितं कार्यं
मन्यन्ते ते सदा हितम्॥ १५॥

ते सदा रामस्य हितं कार्यं मन्यन्ते, रामस्य हितं विना अन्यत् किमपि न जानन्ति॥ १५॥



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[illegible]

[illegible]

[illegible]

[illegible]

इस प्रकार श्रीमद्भागवत महापुराण की ऋक्षसंहिता का
यह चौथा अध्याय पूरा हुआ ॥ ४ ॥

—:o:—

पञ्चमोऽध्यायः

—:o:—

॥ श्रीः ॥ श्रीमद्भागवत महापुराण ।
श्रीमत् ऋक्षसंहितायां पञ्चमोऽध्यायः ॥ ५ ॥
पुलस्त्य उवाच—
ऋक्षाणां तु प्रवक्ष्यामि वंशं पापप्रणाशनम् ।
यत्र जातो हरिः साक्षात् पुराणपुरुषोत्तमः ॥ १ ॥
ऋक्षश्च ऋक्षवांश्चैव ऋक्षवान् ऋक्षसंहितः ।
ऋक्षवान् ऋक्षवांश्चैव ऋक्षवान् ऋक्षसंहितः ॥ २ ॥
ऋक्षवान् ऋक्षवांश्चैव ऋक्षवान् ऋक्षसंहितः ।
ऋक्षवान् ऋक्षवांश्चैव ऋक्षवान् ऋक्षसंहितः ॥ ३ ॥
ऋक्षवान् ऋक्षवांश्चैव ऋक्षवान् ऋक्षसंहितः ।
ऋक्षवान् ऋक्षवांश्चैव ऋक्षवान् ऋक्षसंहितः ॥ ४ ॥
ऋक्षवान् ऋक्षवांश्चैव ऋक्षवान् ऋक्षसंहितः ।
ऋक्षवान् ऋक्षवांश्चैव ऋक्षवान् ऋक्षसंहितः ॥ ५ ॥
ऋक्षवान् ऋक्षवांश्चैव ऋक्षवान् ऋक्षसंहितः ।
ऋक्षवान् ऋक्षवांश्चैव ऋक्षवान् ऋक्षसंहितः ॥ ६ ॥
ऋक्षवान् ऋक्षवांश्चैव ऋक्षवान् ऋक्षसंहितः ।
ऋक्षवान् ऋक्षवांश्चैव ऋक्षवान् ऋक्षसंहितः ॥ ७ ॥
ऋक्षवान् ऋक्षवांश्चैव ऋक्षवान् ऋक्षसंहितः ।
ऋक्षवान् ऋक्षवांश्चैव ऋक्षवान् ऋक्षसंहितः ॥ ८ ॥

[illegible]

[illegible]

[illegible]

विवाहका औचित्य है या नहीं, किंतु मेरा ऐसा
अभिप्राय है।

गर्गाय तां ददौ कन्यां कौतिकं च पुरातनम्।
प्रेम्णा सचाऽऽत्मनो देहं ददौ सर्वं च भावुकः ॥ ५ ॥

[illegible] का आँचल और अंगवस्त्र का पल्ला दान में, यह सब दे।
फल गोपाल के अर्पण है।

[illegible] -भ! छोड़ा नहीं जाता!
अथाह यान श्रीगोपि श्रीकृष्णेनाऽऽत्मनैव च ॥ ६ ॥

[illegible] के कुल से एक कन्या को लेकर श्रीकृष्ण
को दे दिया। [illegible] के लिए वे [illegible] को [illegible]

का। [illegible] [illegible] [illegible]
किन्तु लक्ष्मी चकर्षाशु तस्मिन् वस्त्रं ततः ॥ ६ ॥
-ावर [illegible] [illegible]
यः मे [illegible]
गाव [illegible]
[illegible]

[illegible] [illegible] [illegible]
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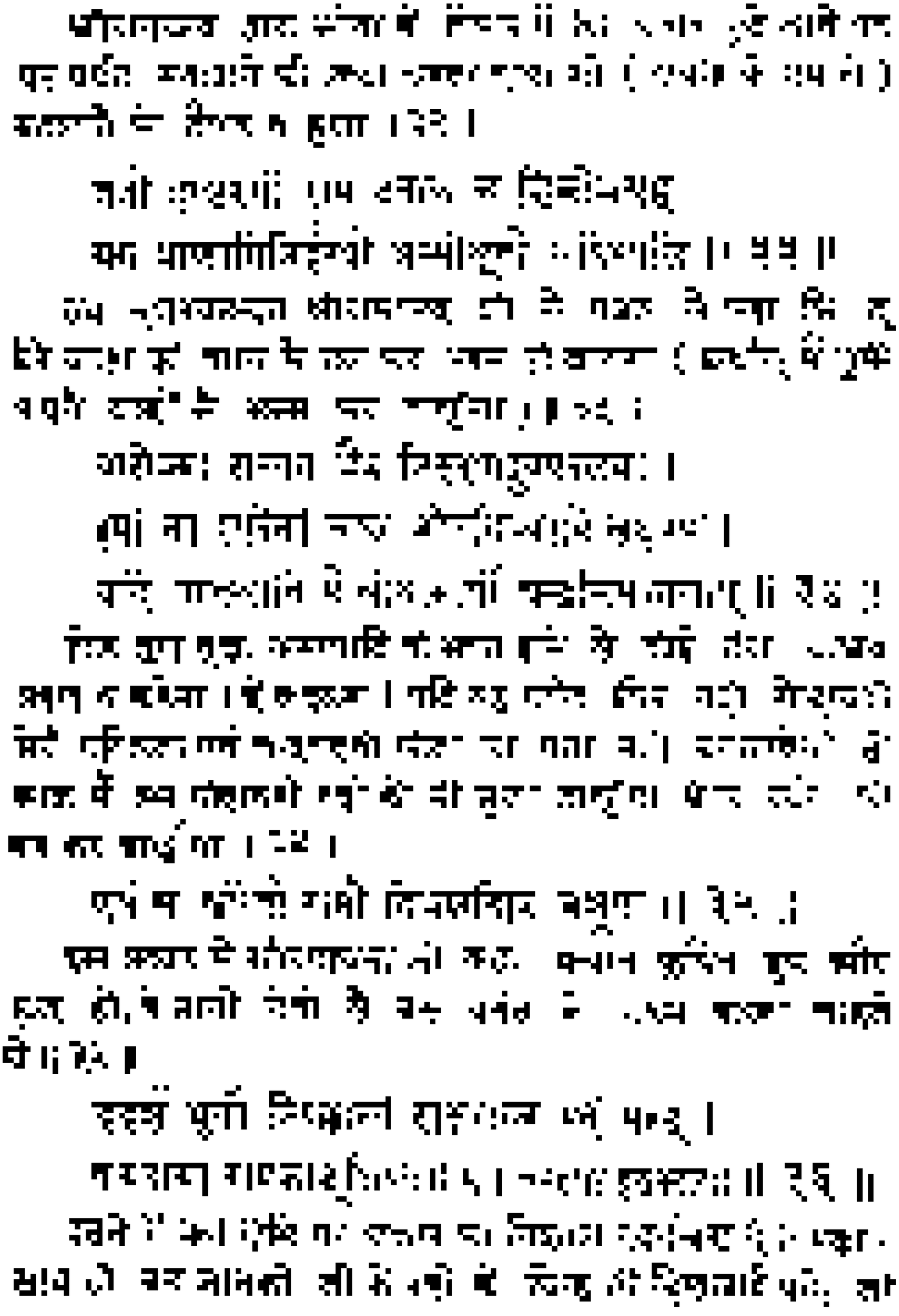

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[illegible]

[illegible]

अर्जुनाय उवाच मन्यसे यदि तद्यन्मया द्रष्टुं शक्यमिति प्रभो।
योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम्॥ ४॥

श्रीभगवानुवाच पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः।
नानाविधानि दिव्यानि नानावर्णाकृतीनि च॥ ५॥

पश्यादित्यान्वसून्रुद्रानश्विनौ मरुतस्तथा।
बहून्यदृष्टपूर्वाणि पश्याश्चर्याणि भारत॥ ६॥

इहैकस्थं जगत्कृत्स्नं पश्याद्य सचराचरम्।
मम देहे गुडाकेश यच्चान्यद्द्रष्टुमिच्छसि॥ ७॥

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा।
दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम्॥ ८॥

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] ॥ ६९ ॥

[illegible]

[illegible] ॥ ७० ॥

[illegible]

[illegible] ॥ ७१ ॥

[illegible]

[illegible] ॥ ७२ ॥

[illegible]

[illegible] ॥ ७३ ॥

[illegible]

[illegible] ॥ ७४ ॥

[illegible]

[illegible] ॥ ७५ ॥

[illegible]

[illegible]

[illegible]

शङ्खगीतम् पञ्चमः

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नमस्तस्मै ऽदद्रये शैलराजाय शंभवे ।
त्रैलोक्यवन्दितं दृष्ट्वा यन्नित्यमभिनन्दितम् ॥ १ ॥
पितामहं मुनिं भक्त्या विनयेन समन्वितः ।
दक्षयज्ञविनाशाय कुलानां तारणाय च ॥ २ ॥
अगस्त्यो शंखजं दृष्ट्वा तपसे तु तत्परः ।
अकम्पोऽशीर्भिरंभस्य मुखेन ... ॥ ३ ॥

[illegible] ते यत्र ... [illegible] ... [illegible] ... [illegible]

न्नन्न अक्ष्णा: एका नृ्रि णां-र्णा श्लोद अक्षा ।
न्नन्न न्नित्ते अर्थे ल्ल्ण्ण्ण

[illegible]

चक्रवर्त्ति [illegible]
तत्र वै अनधिकृतो गुरुत्व: पदं गति: ॥ १० ॥
राजा लोक: स्वामिक केवलं तत्र वै गाढं [illegible]
क्षणं पांचालाय [illegible] पांचपाव [illegible]
पांडवैं [illegible]
वै: [illegible]
सांख्य [illegible] [illegible]
[illegible], [illegible] [illegible]
[illegible]
नाद: [illegible]
[illegible]
[illegible] ॥ १२ ॥
[illegible] [illegible] [illegible], [illegible]
[illegible] [illegible] [illegible] ॥ १५ ॥
[illegible]
[illegible] ॥ १६ ॥
[illegible]
[illegible] ॥ १७ ॥

अथ तानि च भीमेन दृष्ट्वा राक्षसपुङ्गवान् ।
चिन्तयामास मेधावी कारणं तत्र राक्षसाः ॥ ३५ ॥

ततः स मतिमान् भीमो विचिन्त्य मनसा तदा ।
ददर्श तत्र राक्षस्यः क्रूराः कामरूपिणीः । ३६ ।

ताभिः परिवृतो भीमो ददर्श पुरुषादकान् ।
नानाप्रहरणोद्यतान् नानारूपधरान् बली । ३७ ।

तान् दृष्ट्वा पुरुषव्याघ्रो भीमसेनो महाबलः ।
न चचाल न चोद्विग्नो मनसापि बभूव ह । ३८ ।

ततः स पुरुषव्याघ्रः क्षुत्पिपासापरिश्रमम् ।
तेषां च दर्शनात् सर्वं जहौ क्षत्रियपुङ्गवः । ३९ ।

—:०:—

॥ श्रीगणेशाय नमः ॥

श्रीमद्भगवद्गीता

—:—

प्रथमोऽध्यायः

धृतराष्ट्र उवाच ।
धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।
मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय ॥ १ ॥

सञ्जय उवाच ।
दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा ।
आचार्यमुपसङ्गम्य राजा वचनमब्रवीत् ॥ २ ॥

पश्यैतां पाण्डुपुत्राणामाचार्य महतीं चमूम् ।
व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥ ३ ॥

अत्र शूरा महेष्वासा भीमार्जुनसमा युधि ।
युयुधानो विराटश्च द्रुपदश्च महारथः ॥ ४ ॥

धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान् ।
पुरुजित्कुन्तिभोजश्च शैब्यश्च नरपुङ्गवः ॥ ५ ॥

युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान् ।
सौभद्रो द्रौपदेयाश्च सर्व एव महारथाः ॥ ६ ॥

अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम ।
नायका मम सैन्यस्य संज्ञार्थं तान्ब्रवीमि ते ॥ ७ ॥

भवान्भीष्मश्च कर्णश्च कृपश्च समितिञ्जयः ।
अश्वत्थामा विकर्णश्च सौमदत्तिस्तथैव च ॥ ८ ॥

अन्ये च बहवः शूरा मदर्थे त्यक्तजीविताः ।
नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः ॥ ९ ॥

अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् ।
पर्याप्तं त्विदमेतेषां बलं भीमाभिरक्षितम् ॥ १० ॥

अयनेषु च सर्वेषु यथाभागमवस्थिताः ।
भीष्मं एवाभिरक्षन्तु भवन्तः सर्व एव हि ॥ ११ ॥

तस्य संजनयन्हर्षं कुरुवृद्धः पितामहः ।
सिंहनादं विनद्योच्चैः शङ्खं दध्मौ प्रतापवान् ॥ १२ ॥

ततः शङ्खाश्च भेर्यश्च पणवानकगोमुखाः ।
सहसैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत् ॥ १३ ॥

ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ ।
माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः ॥ १४ ॥

पाञ्चजन्यं हृषीकेशो देवदत्तं धनञ्जयः ।
पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः ॥ १५ ॥

अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः ।
नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥ १६ ॥

काश्यश्च परमेष्वासः शिखण्डी च महारथः ।
धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ॥ १७ ॥

द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते ।
सौभद्रश्च महाबाहुः शङ्खान्दध्मुः पृथक्पृथक् ॥ १८ ॥

स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।
नभश्च पृथिवीं चैव तुमुलो व्यनुनादयन् ॥ १९ ॥

अथ व्यवस्थितान्दृष्ट्वा धार्तराष्ट्रान्कपिध्वजः ।
प्रवृत्ते शस्त्रसम्पाते धनुरुद्यम्य पाण्डवः ॥ २० ॥

हृषीकेशं तदा वाक्यमिदमाह महीपते ।
अर्जुन उवाच ।
सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ॥ २१ ॥

यावदेतान्निरीक्षेऽहं योद्धुकामानवस्थितान् ।
कैर्मया सह योद्धव्यमस्मिन्रणसमुद्यमे ॥ २२ ॥

योत्स्यमानानवेक्षेऽहं य एतेऽत्र समागताः ।
धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः ॥ २३ ॥

एवमुक्तो हृषीकेशो गुडाकेशेन भारत ।
सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥ २४ ॥

भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् ।
उवाच पार्थ पश्यैतान्समवेतान्कुरूनिति ॥ २५ ॥

तत्रापश्यत्स्थितान्पार्थः पितॄनथ पितामहान् ।
आचार्यान्मातुलान्भ्रातॄन्पुत्रान्पौत्रान्सखींस्तथा ॥ २६ ॥

श्वशुरान्सुहृदश्चैव सेनयोरुभयोरपि ।
तान्समीक्ष्य स कौन्तेयः सर्वान्बन्धूनवस्थितान् ॥ २७ ॥

कृपया परयाविष्टो विषीदन्निदमब्रवीत् ।
अर्जुन उवाच ।
दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ॥ २८ ॥

सीदन्ति मम गात्राणि मुखं च परिशुष्यति ।
वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥ २९ ॥

गाण्डीवं स्रंसते हस्तात्त्वक्चैव परिदह्यते ।
न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ॥ ३० ॥

निमित्तानि च पश्यामि विपरीतानि केशव ।
न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ॥ ३१ ॥

न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च ।
किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ॥ ३२ ॥

येषामर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च ।
त इमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च ॥ ३३ ॥

आचार्याः पितरः पुत्रास्तथैव च पितामहाः ।
मातुलाः श्वशुराः पौत्राः श्यालाः सम्बन्धिनस्तथा ॥ ३४ ॥

एतान्न हन्तुमिच्छामि घ्नतोऽपि मधुसूदन ।
अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ॥ ३५ ॥

निहत्य धार्तराष्ट्रान्नः का प्रीतिः स्याज्जनार्दन ।
पापमेवाश्रयेदस्मान्हत्वैतानाततायिनः ॥ ३६ ॥

तस्मान्नार्हा वयं हन्तुं धार्तराष्ट्रान्स्वबान्धवान् ।
स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥ ३७ ॥

यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।
कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ॥ ३८ ॥

कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुम् ।
कुलक्षयकृतं दोषं प्रपश्यद्भिर्जनार्दन ॥ ३९ ॥

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ।
धर्मे नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ॥ ४० ॥

अधर्माभिभवात्कृष्ण प्रदुष्यन्ति कुलस्त्रियः ।
स्त्रीषु दुष्टासु वार्ष्णेय जायते वर्णसङ्करः ॥ ४१ ॥

सङ्करो नरकायैव कुलघ्नानां कुलस्य च ।
पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ॥ ४२ ॥

दोषैरेतैः कुलघ्नानां वर्णसङ्करकारकैः ।
उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥ ४३ ॥

उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन ।
नरकेऽनियतं वासो भवतीत्यनुशुश्रुम ॥ ४४ ॥

अहो बत महत्पापं कर्तुं व्यवसिता वयम् ।
यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥ ४५ ॥

यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः ।
धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥ ४६ ॥

एवमुक्त्वार्जुनः सङ्ख्ये रथोपस्थ उपाविशत् ।
विसृज्य सशरं चापं शोकसंविग्नमानसः ॥ ४७ ॥

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे अर्जुनविषादयोगो नाम प्रथमोऽध्यायः ॥ १ ॥

नमस्ते सरस्वती देवी शुभे पुस्तकधारिणी ।
विद्यारम्भं करिष्यामि सिद्धिर्भवतु मे सदा ॥

सरस्वती नमस्तुभ्यं वरदे कामरूपिणि ।
विद्यारम्भं करिष्यामि सिद्धिर्भवतु मे सदा ॥

अविघ्नमस्तु । नमः सिद्धेभ्यः । श्रीगणेशाय नमः । श्रीमद्भगवद्गीतायाः प्रारम्भं करिष्यामि ।

तत्र प्रथमोऽध्यायः । तत्रादौ शिष्टाचारपरम्परया ग्रन्थस्यास्य निर्विघ्नेन परिसमाप्त्यादिफलकं मङ्गलमाचरन्ग्रन्थकारः श्रोतॄणां श्रवणायोत्साहं जनयन्नाह ।

लोकेऽस्मिन्द्विविधा निष्ठा पुरा प्रोक्ता मयानघ ।
ज्ञानयोगेन सांख्यानां कर्मयोगेन योगिनाम् ॥ ३ ॥

अथ प्रथमेऽध्याये कथं कस्य कुतो वा कदा केन वा कियान्कश्चार्थः प्रतिपादित इति सर्वं प्रवक्तुकामः प्रथमं तावत्कथाप्रयोजनमाह ।

तत्र तावत्किल भगवान्नारायणः स्वयं कृतयुगादौ धर्मसंरक्षणाय धर्मिष्ठेषु ब्रह्मक्षत्रियकुलेषु प्रसूतिं स्वयमकरोत् ।

तत्र प्रथमं तावत्सर्वेषां प्रवृत्तिनिवृत्तिलक्षणानां धर्माणां मूलभूतं वेदाख्यं शास्त्रं स्वमुखेनैवोवाच ।

तत्र प्रवृत्तिलक्षणो धर्मो द्विविधः श्रौतः स्मार्तश्च । तत्र श्रौतो यागादिः । स्मार्तो वर्णाश्रमधर्मादिः ।

तत्र निवृत्तिलक्षणो धर्मः संन्यासाख्यः सर्वकर्मफलसंन्यासपूर्वकं ब्रह्मात्मैकत्वविद्यानिष्ठारूपः ।

तत्र प्रवृत्तिलक्षणस्य धर्मस्य फलविशेषाभिसन्धिपूर्वकस्य स्वर्गादिप्राप्तिफलस्य ऐहिकामुष्मिकफलवैराग्यपूर्वकस्य ईश्वरार्पणबुद्ध्या फलाभिसन्धिरहितस्य सत्त्वशुद्धिज्ञानप्राप्तिक्रमेण ब्रह्मात्मैकत्वविद्यानिष्ठारूपनिवृत्तिलक्षणधर्मप्राप्तिफलस्य च ।

तत्र प्रवृत्तिलक्षणधर्मानुष्ठानेन देवादिस्थानप्राप्तिफलं भोगैश्वर्यं तत्साधनभूतं शरीरेन्द्रियादिसङ्घातं च परिगृह्य तत्रासक्तानां तत्साधनेषु च ममाहमभिमानवतां तद्विपरीतानां च तत्फलभूतानां दुःखानां तत्साधनभूतानां च धर्माधर्मलक्षणानां प्रतिबन्धकानां परिहारपूर्वकं ब्रह्मात्मैकत्वविद्यानिष्ठारूपनिवृत्तिलक्षणधर्मप्राप्तिफलं ज्ञानं वक्तुकामः प्रथमं तावत्कथाप्रयोजनमाह ।

ॐ श्री परमात्मने नमः । श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे अर्जुनविषादयोगो नाम प्रथमोऽध्यायः ॥ १ ॥

नारायण, मुरलीधर मुकुन्द श्री. मुरलीधर [illegible] श्री. देवनाथ श्री. [illegible] श्री. [illegible] श्री. [illegible]

यो न मुञ्चति मां भक्त्या कदाचिदपि जीवति ।
धनुषा वासवेनाहं तस्य रक्षां करोम्यहम् ॥ ५ ॥

हे राजेन्द्र ! यदि कश्चित् मानवः मम एतत् स्तोत्रं न त्यजति, तर्हि
सायंकाले प्रातःकाले वा नित्यं पठति [illegible] तस्य अहं रक्षां करोमि ॥

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गौ॰ धर्मि॰ वसि॰ । नेर्ऋतः पुनर्नैर्ऋतः
आधिकारिकः । प्रत्यक्षमुपलभ्यमानः पदार्थः ॥ १०० ॥

तत्र चूडान्तः कालः केशपाशः । गात्रस्य यत्तत्त्वं तदेव
त्रिवर्गः प्रकृत्यंशकालः । तत्र मूलं प्रकृतिः । तत्र
॥ ९९ ॥

अथाधिकारिणः

अधीतसाङ्गवेदोऽपि लोकज्ञो लोकसंग्रहे ।
न विधत्ते मतिं लोके नरो नारायणोपमः ॥ १०१ ॥

[illegible] । तत्र मातृ[illegible] । लोकसंग्रहे [illegible] । तत्र
[illegible] । तत्र [illegible] । [illegible] ।

अथाधिकारिणः

अधीतसाङ्गवेदोऽपि लोकज्ञो लोकसंग्रहे ।
यदि नो यतते नरः स नरो नारायणोपमः ॥ १०१ ॥

[illegible] । [illegible] । [illegible] । [illegible] ।

अथाधिकारिणः

अधीतसाङ्गवेदोऽपि लोकज्ञो लोकसंग्रहे ।
न विधत्ते मतिं लोके नरो नारायणोपमः ॥ १०१ ॥

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अथाधिकारिणः

अधीतसाङ्गवेदोऽपि लोकज्ञो लोकसंग्रहे ।
न विधत्ते मतिं लोके नरो नारायणोपमः ॥ १०१ ॥

[illegible] । [illegible] । [illegible] । [illegible] ।

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प्रत्यक्ष, अनुमान एवं आप्त के लक्षण में आगम को ही प्रमाण का लक्षण मानने वाले सांख्य दर्शन का निराकरण ।।

अक्षजन्यं प्रमाणं चेन्नाक्षं जडमचेतनम् ।
इन्द्रियं प्रति नार्थस्य निश्चयः स्मृतिरेव वा ॥ १५ ॥

यदि इन्द्रियजन्य ज्ञान को प्रमाण माना जाय तो इन्द्रिय तो जड़ और अचेतन है अतः इन्द्रिय से पदार्थ का निश्चय या स्मृति नहीं हो सकती । १५ ।

इन्द्रियालोकसंस्कारसंस्कृतं तन्मनो यदि ।
ज्ञानं तत्तत्फलं तस्मात्तदेवाक्षं प्रमाणतः ॥ १६ ॥

यदि इन्द्रिय, आलोक और संस्कार से संस्कृत मन को प्रमाण माना जाय तो वह ज्ञान ही फल है अतः वही प्रमाण है । १६ ।

तदिन्द्रियं प्रति ज्ञानं जनयत्सन्निधिं यदि ।
अन्यापेक्षं मनो नेष्टं नाक्षं तत्स्यात्प्रमाणतः ॥ १७ ॥

इन्द्रिय के प्रति ज्ञान को उत्पन्न करने में मन को यदि अन्य की अपेक्षा होती है तो वह मन प्रमाण नहीं हो सकता । १७ ।

अक्षं नोपेक्षते ज्ञानं स्वोत्पत्तौ किन्तु तत्फलम् ।
तत्तत्फलं प्रमाणं चेत्तदक्षं तत्प्रमाणतः ॥ १८ ॥

ज्ञान अपनी उत्पत्ति में इन्द्रिय की अपेक्षा नहीं करता किन्तु वह इन्द्रिय का फल है अतः वह इन्द्रिय ही प्रमाण है । १८ ।

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१ नन्दन! तथा [illegible] [illegible] [illegible]
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अग्निर्मा पातु देवयुगादग्निः प्रजाभ्यः पुरएतु प्रजानन्।
अग्नये स्वाहा कृणोम्यग्निर्यजूंषि नयतु प्रजानन्॥ ४॥

अग्निर्मा पातु मनसा घृतेन स्वाहा कृणोम्यग्नये मनोधाम्।
अग्निष्टे त्वचं मा हिꣳसीत्स्वाहा कृणोम्यग्नये मनोधाम्॥ ५॥

अग्निर्मा पातु मरुतां गणेभ्यः स्वाहा कृणोम्यग्नये गणपतये।
अग्निष्टे त्वचं मा हिꣳसीत्स्वाहा कृणोम्यग्नये गणपतये॥ ६॥

अग्निर्मा पातु पशुभ्यो दिवा नक्तमवोचाम।
अग्निष्टे त्वचं मा हिꣳसीत्स्वाहा कृणोम्यग्नये॥ ७॥

अग्निर्मा पातु दिवा नक्तमवोचाम।
अग्निष्टे त्वचं मा हिꣳसीत्स्वाहा कृणोम्यग्नये॥ ८॥

अग्निर्मा पातु दिवा नक्तमवोचाम।
अग्निष्टे त्वचं मा हिꣳसीत्स्वाहा कृणोम्यग्नये॥ ९॥

अग्निर्मा पातु दिवा नक्तमवोचाम।
अग्निष्टे त्वचं मा हिꣳसीत्स्वाहा कृणोम्यग्नये॥ १०॥

अग्निर्मा पातु दिवा नक्तमवोचाम।
अग्निष्टे त्वचं मा हिꣳसीत्स्वाहा कृणोम्यग्नये॥ ११॥

अग्निर्मा पातु दिवा नक्तमवोचाम।
अग्निष्टे त्वचं मा हिꣳसीत्स्वाहा कृणोम्यग्नये॥ १२॥

अग्निर्मा पातु दिवा नक्तमवोचाम।
अग्निष्टे त्वचं मा हिꣳसीत्स्वाहा कृणोम्यग्नये॥ १३॥

अग्निर्मा पातु दिवा नक्तमवोचाम।
अग्निष्टे त्वचं मा हिꣳसीत्स्वाहा कृणोम्यग्नये॥ १४॥

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अग्निर्मा पातु दिवा नक्तमवोचाम।
अग्निष्टे त्वचं मा हिꣳसीत्स्वाहा कृणोम्यग्नये॥ ९९॥

अग्निर्मा पातु दिवा नक्तमवोचाम।
अग्निष्टे त्वचं मा हिꣳसीत्स्वाहा कृणोम्यग्नये॥ १००॥

[illegible]
[illegible]

[illegible]

किंचे ना पुनर्जिंत च का कालक्षय कर्तुम् ।
मोक्षेच्छा मनसी वृत्ता त्यागो यस्तेन कीर्तितः ॥ १३ ॥

[illegible]

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[illegible] [illegible] [illegible] [

[illegible]

[illegible]

[illegible]

अवहित्थमिदं वाचिकं नर्मविधास्यते ।
परिहासविजल्पितं सखे कथमित्थंभूतमेव ते हृदि ॥ ३० ॥

[इति निष्क्रान्ते सर्वे, ततः प्रविश्य विदूषकः सचिन्तं परिक्रम्य]

[Illegible]

[आत्मगतम्] अहो, अस्मासु विषमं वर्तते राजा । कुतः ।

[Illegible]

[प्रकाशम्] भो वयस्य, किमेतत् ।

[Illegible]

[सक्रोधम्] किं मम जीवितव्यस्य । तत्किमेतत् । [सविमर्शम्] अथवा युक्तमेतत् । [Illegible] ॥ ३१ ॥

[आत्मगतम्] अहो, अस्मासु विषमं वर्तते राजा । कुतः [Illegible]

[Illegible]

[प्रकाशम्] भो वयस्य, किमेतत् ।

[Illegible]

[सक्रोधम्] किं मम जीवितव्यस्य । तत्किमेतत् । [सविमर्शम्] अथवा युक्तमेतत् । [Illegible] ॥ ३२ ॥

[Illegible]

[Illegible]

[प्रकाशम्] भो वयस्य, किमेतत् ।

[Illegible]

[सक्रोधम्] किं मम जीवितव्यस्य । तत्किमेतत् । [सविमर्शम्] अथवा युक्तमेतत् । [Illegible] ॥ ३३ ॥

[Illegible]

[Illegible]

[प्रकाशम्] भो वयस्य, किमेतत् ।

[Illegible]

[सक्रोधम्] किं मम जीवितव्यस्य । तत्किमेतत् । [सविमर्शम्] अथवा युक्तमेतत् । [Illegible] ॥ ३४ ॥

[illegible]

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अष्टौ तं तथैवोक्त्वा ओंकारान्तं ततस्त्यजेत् ॥ ३५ ॥
पञ्चार्णं कामराजं तं मन्त्रं सुन्दरिसंज्ञकम् ।
अक्षयतीज नन्दनायुतिजोऽस्त्रकम् ॥ ३६ ।

[illegible]
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[illegible] ... [illegible] [illegible] [illegible]

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नरसिंहस्तुतिः

—:—

ॐ नमस्ते नरसिंहाय प्रह्लादाह्लाददायिने ।
हिरण्यकशिपोर्वक्षःशिलाटङ्कनखालये ॥ १ ॥

इतीदृङ्मन्त्रराजात्मकवचमभिमन्त्र्य मन्त्रिवर्यो
दैत्यानां तेषु सम्यक्स्वहृदयमवदत्तत्र सर्वे सुरेशाः ।

सिंहः किं वेति हन्मो वयमिति बहुधा निश्चयं प्राप्य सर्वे
ऊचुर्दैत्यं तु गत्वा हरिमिह भवतो हन्तुमेवं प्रयाताः ॥ २ ॥

ततो मन्त्रिप्रभावं प्रथमतरमवेक्ष्यैव दैत्यो विषण्णः
पश्चात्तान्प्राह सर्वान्व्रजत हरिमिमं हन्तुमेनं प्रयत्नात् ।

इत्युक्त्वा तैः समेतो बलिभिरतिबलैर्दानवैर्दैत्यराजः
प्रायात्तं पर्वतेन्द्रं प्रतिभयजनकं यत्र सिंहो वसेत्तत् ॥ ३ ॥

तत्रोच्चैः कूटकोटीर्वलयितमतिभिः प्राणिभिर्भिन्नदेहैः
रक्तार्द्रैर्मांसपिण्डैर्वसुमतिविकटं भूमिकम्पप्रदं च ।

तत्र प्रेतैः पिशाचैर्बहुविधविकृतैर्भूतवेतालसङ्घैः
सेव्यं घोरं च भूमौ नखलिखितमहाशस्त्रपातं ददर्श ॥ ४ ॥

तस्मिन्दैत्यो नखास्त्रं वरबलमतुलं वीक्ष्य सर्वे विषण्णाः
सर्वास्त्रैर्नैव भेद्यं किमु वयमधुना हन्तुमेनं प्रयाताः ।

इत्युक्त्वा ते निवृत्ताः पुनरपि सहसा दैत्यराजं प्रणम्य
प्रोचुर्दैत्येन्द्र सिंहं वयमिह न हनिष्यामहे तं कथं त्वम् ॥ ५ ॥

[illegible]

[illegible]

[illegible]

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[illegible]

ಮಾಳ್ದಂ ಪೆಣ್ಣಿಂ ಸಾರ್ದಂ ಪೊಸ ಪೊಸ ಪೆಸರಂ ಪೊತ್ತು ಪೊಂಪಾಗಿ ಪಾಡಲ್
ಪೊಸ ಪಣ್ಣಂ ಪಣ್ಣಿ ಪಣ್ಣಿಂ ಪಸರಿಸಿ ಪಸರಿಸಿ ಪಾಡಿ ಪಾಡಿಂ ಪಸಂ ಪಾಡಿ ಪಾಡಿ
ಪಸಂ ಪಾಡಿಂ ಪಾಡಿ ಪಾಡಿಂ ಪಸಂ ಪಸರಿಸಿ ಪಸರಿಸಿ ಪಣ್ಣಿಂ ಪಣ್ಣಂ ಪೊಸ ಪೊಸ ॥೫೨॥

ಅಂತು ನೆನೆದು...ಳಿಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ।

ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ।
ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ॥೫೩॥

ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ।
ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ॥೫೪॥

ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ।
ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ॥೫೫॥

ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ।
ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ॥೫೬॥

ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ।
ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ॥೫೭॥

ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ।
ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ॥೫೮॥

ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ।
ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ॥೫೯॥

ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ।
ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ॥೬೦॥

ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ।
ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ॥೬೧॥

ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ।
ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ॥೬೨॥

ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ।
ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ॥೬೩॥

ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ।
ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ॥೬೪॥

ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ।
ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ॥೬೫॥

ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ।
ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ॥೬೬॥

ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ।
ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ॥೬೭॥

ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ।
ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ॥೬೮॥

ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ।
ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ॥೬೯॥

ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ।
ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ॥೭೦॥

ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ।
ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ॥೭೧॥

ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ।
ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ॥೭೨॥

ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ।
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ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ।
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ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ।
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ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ।
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ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ॥೭೮॥

ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ।
ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ॥೭೯॥

ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ।
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ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ।
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ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ।
ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ॥೮೨॥

ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ।
ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ॥೮೩॥

ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ।
ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ॥೮೪॥

ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ।
ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ॥೮೫॥

ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ।
ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ॥೮೬॥

ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ।
ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ॥೮೭॥

ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ।
ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ॥೮೮॥

ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ।
ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ॥೮೯॥

ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ।
ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ॥೯೦॥

ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ।
ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ॥೯೧॥

ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ।
ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ॥೯೨॥

ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ।
ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ॥೯೩॥

ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ।
ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ॥೯೪॥

ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ।
ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ॥೯೫॥

ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ।
ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ॥೯೬॥

ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ।
ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ॥೯೭॥

ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ।
ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ॥೯೮॥

ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ।
ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ॥೯೯॥

ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ।
ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ॥೧೦೦॥

ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ।
ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ॥೧೦೧॥

ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ।
ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ॥೧೦೨॥

ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ।
ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ॥೧೦೩॥

ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ।
ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ॥೧೦೪॥

ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ।
ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ॥೧೦೫॥

ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ।
ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ॥೧೦೬॥

ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ।
ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ॥೧೦೭॥

ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ।
ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ॥೧೦೮॥

ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ।
ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ॥೧೦೯॥

ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ।
ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ॥೧೧೦॥

ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ।
ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ॥೧೧೧॥

ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ।
ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ॥೧೧೨॥

ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ।
ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ॥೧೧೩॥

ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ।
ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ॥೧೧೪॥

ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ।
ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ॥೧೧೫॥

ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ।
ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ॥೧೧೬॥

ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ।
ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ॥೧೧೭॥

ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ।
ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ॥೧೧೮॥

ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ।
ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ॥೧೧೯॥

ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ।
ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ॥೧೨೦॥

ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ।
ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ॥೧೨೧॥

ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ।
ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ॥೧೨೨॥

ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ।
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ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ।
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ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ।
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ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ।
ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ॥೧೨೬॥

ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ।
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ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ।
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ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ।
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ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ।
ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ॥೧೩೦॥

ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ।
ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ॥೧೩೧॥

ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ।
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ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ।
ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ॥೧೩೩॥

ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ।
ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ॥೧೩೪॥

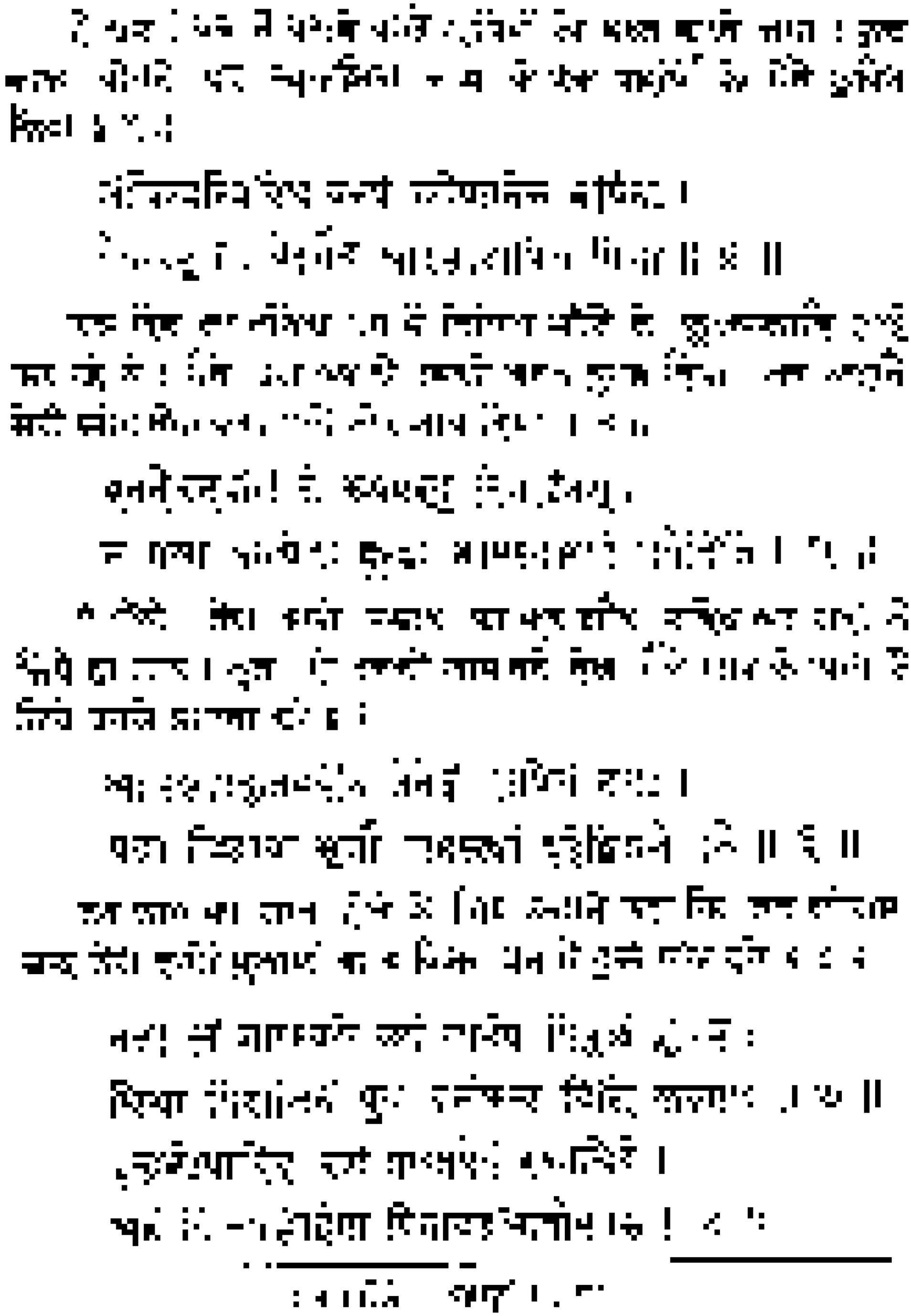
ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ।
ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ॥೧೩೫॥

ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ।
ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ॥೧೩೬॥

ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ।
ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ ಪೊಕ್ಕಂ ಮನೆ ॥೧೩೭॥

ಪಾಣಿಸ್ಪರ್ಶಾ ಮಹಾ ಪಾಪಿಷ್ಠಂ ಕೆಲಂ

सीमन्तोन्नयनं नाम संस्कारं कर्तुमिच्छता ।
अष्टमे मासि कर्तव्यं तत्र होमविधिः शृणु ॥ १ ॥
दर्भैः कृत्वा चतुरस्रं स्थण्डिलं प्रोक्षणादिना ।
तस्मिन्नग्निं प्रतिष्ठाप्य परिस्तीर्य यथाविधि ॥ २ ॥
आज्यं संस्कृत्य चरुं च श्रपयित्वा ततः पुनः ।
आघारौ विधिवज्जुह्वा हुत्वा चाज्यभागौ ततः ॥ ३ ॥
व्याहृतीः सप्त जुहुयात् प्रत्येकं गृह्यसंमताः ।
ओषधीप्रजापतिभ्यां विष्णवे च पृथक् पृथक् ॥ ४ ॥
अनुमतिराकूतिः प्रजापतिरग्निश्च देवताः ।
ताभ्यः पृथक् पृथक् हुत्वा स्विष्टकृतमथ हुनेत् ॥ ५ ॥
ततः पत्न्यञ्जलौ सक्तून् जुहुयात् सप्त होमकान् ।
प्रत्येकं व्याहृतीः सप्त ओषधीप्रजापतिभ्यां विष्णवे च पृथक् पृथक् ॥ ६ ॥
अनुमतिराकूतिः प्रजापतिरग्निश्च देवताः ।
ताभ्यः पृथक् पृथक् हुत्वा स्विष्टकृतमथ हुनेत् ॥ ७ ॥



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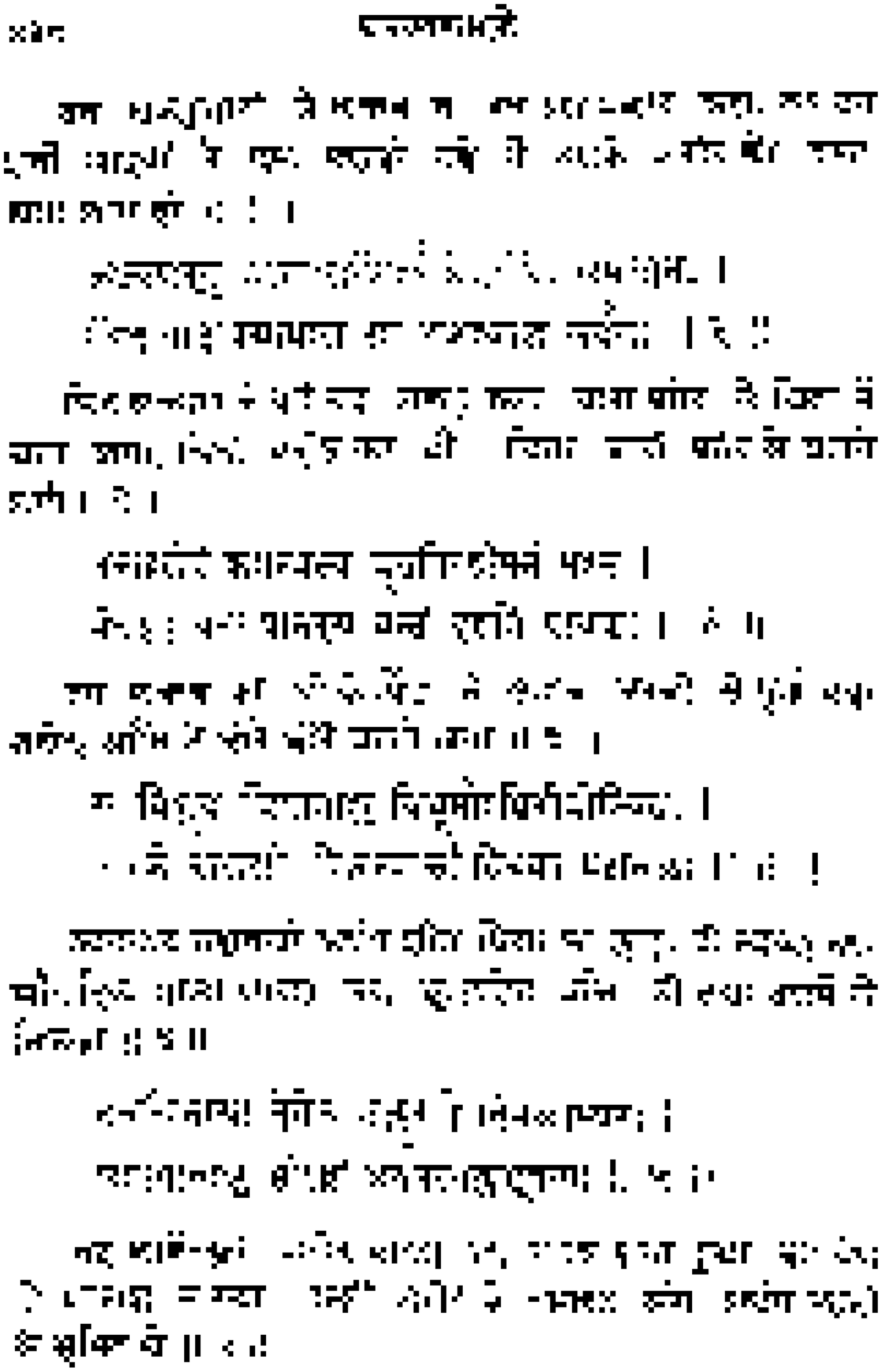

विणासं श्रोत्रियं ज्ञात्वा ज्ञानसंपन्नमात्मनः ।
तथा न पश्यति ज्ञात्वा तस्य दुःखं विनश्यति ॥ ६ ॥

ज्ञानसंपन्नं श्रोत्रियं ब्राह्मणं विद्यासंपन्नं तथा ज्ञात्वा यथा विनाशं
अवगच्छति तथा ज्ञात्वा तस्य दुःखं शोकादिकं न भवति ॥६॥

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।
युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ॥ ७ ॥

ज्ञानं शास्त्रजन्यं विज्ञानं तत्साक्षात्कारः ताभ्यां तृप्तः परिपूर्णः
आत्मा यस्य स तथोक्तः कूटस्थो निर्विकारः विजितानि इन्द्रियाणि
येन स तथोक्तः युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः लोष्टः
मृत्पिण्डः अश्मा पाषाणः काञ्चनं सुवर्णं समानि लोष्टाश्मकाञ्चनानि
यस्य स समलोष्टाश्मकाञ्चनः ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः
युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ॥ ७ ॥

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ।
साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥ ९ ॥

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ण्वुलि चानुबन्धकृतमनित्यत्वं तेन ह्रस्वो न भवति ।
नन्दयति ।

ज्ञाञ्जनीकरणे । ज्ञपयति । ज्ञापयति ।
ज्ञप्यनुभवनयोः । ज्ञपयति । ज्ञापयति ॥ ८८ ॥

णौ क्रियायां प्रेषणे गतौ च गम्यमानायां धातोः कर्म
स्यात् ॥ ८९ ॥

प्रेषणं नियोगः । गतिः प्राप्तिः । भृत्यं ग्रामं गमयति ।
ग्रामं भृत्यं गमयति ॥ ८९ ॥

हेतुमति च ॥ ९० ॥

हेतुमति णौ परे धातोः कर्म स्यात् । हेतुमति क्रियायां
हेतुमति कर्तरि ॥ ९० ॥

अन्तर्भावितण्यर्थे च ॥ ९१ ॥

अन्तर्भावितण्यर्थे धातोः कर्म स्यात् ।
अन्तर्भावितण्यर्थे हेतुमति कर्तरि ॥ ९१ ॥

अन्तर्भावितण्यर्थे किम् । भृत्यं ग्रामं गमयति ।
ग्रामं भृत्यं गमयति ॥ ९२ ॥

अधिशीङ्स्थासां कर्म ॥ ९२ ॥

अधिपूर्वाणां शीङ्स्थासां कर्म स्यात् । अधिशेते । अधितिष्ठति ।
अध्यास्ते । अधिशयनं देवदत्तेन ।

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॥ श्रीपरमात्मने नमः ॥

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निर्द्वन्द्विन्या रमाया ओतप्रोतं गगोपमम् ।
यत्तत्त्वं सर्वदेवेशः सर्वदा मुक्तसंज्ञितः ॥ १ ॥

श्रीमद्भगवत्पादाचार्यविरचितं परमार्थसारं

श्री परमात्मने नमः । परमेश्वर - उन्नत परमेश्वर ।

यत्र व्यधि स्थिता यत्र सर्वे यत्रैव कुण्ठिताः ।
तत्तेषां विदुषां श्रेष्ठं ब्रह्म ब्रह्मविदां परम् ॥ २ ॥

ये ब्रह्मविद् ! यह ब्रह्म जहाँ से स्थित है जहाँ से सब जहाँ से कुण्ठित हुए, क्योंकि न वहाँ कुछ भी ज्ञान अज्ञान सुख या दुःख है और न कुछ भी नहीं है । २ ।

अस्तीति नास्तीति विकल्पशून्यं निरस्तसर्वोपरमप्रपञ्चम् ।
मनोऽतिगं वाग्विषयातिवर्ति यत्तत्परं ब्रह्म सदैकरूपम् ॥ ३ ॥

सत्, असत्, दोनों, विकल्पों से शून्य, समस्त चेष्टा, विषय से रहित, मन से परे, वाणी के विषय से अतीत, वह परब्रह्म सदा एकरूप है । ३ ।

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पुत्रेषणा तपसुद्भूतं फलमाहुर्मनीषिणः ।
तपोमूलमिदं सर्वं यदेतत्प्रार्थितं मम ॥ ७ ॥

मम यत्पुत्रोत्पत्तिनिमित्तं तपः कृतं तत्तपोमूलं सर्वं मनीषिणः पण्डिता आहुः कथयन्ति । तपसः फलं पुत्रेषणा पुत्रप्राप्तिरेव । तपसः फलं पुत्रप्राप्तिरेवेत्यर्थः ॥ ७ ॥

मम तावत्तपोमूलं
पुत्रः स्यादिति गम्यताम् ।
विश्वामित्रस्य तनयो
भवेयं भरतस्य वा ॥ ८ ॥
तस्मै पुत्रफलां यज्ञं
प्रयच्छ मम पार्थिव ।

७. मम तावत्तपोमूलं पुत्रः स्यादिति गम्यतां हे पार्थिव मम तपसः पुत्रप्राप्तिरेव फलमस्तु किंतु विश्वामित्रस्य तनयो भवेयं भरतस्य वा तस्मै पुत्रफलां यज्ञं प्रयच्छ ॥ ८ ॥

पाण्डवपरिक्षित्प्रभृतीनां पुत्रफलकत्वात्

शृङ्गारवैराग्यतरङ्गः समाप्तः

—❀—

ॐ तत्सत् । हरिः ॐ । तत्सत् । श्रीमद्भगवते महापुराणे ।
पारमहंस्यां संहितायां शुकपरीक्षित्संवादे । द्वादशस्कन्धे ।
तृतीयोऽध्यायः ॥ ३ ॥

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तत्र तीर्थस्नानतो ऽपि ज्ञानं ते ने पश्य तिष्ठे. तस्य सिद्धयो
ऽष्टौ प्राप्ता एव सिद्धः स्थितो मोक्ष ते ऽवश्यं लभते ।

अथ खलु नारदो भगवन्तमादिनारायणमुवाच ।
कथं तीर्थानां पुण्यं प्रवृत्तमिति ।

तीर्थानां हि पुण्यतमं तीर्थं किमस्ति तत्कथय मे ।
यत्र स्नात्वा नरः सर्वपापेभ्यो मुच्यते ॥ १ ॥

तं होवाच भगवान्नारायणः । तीर्थानां पुण्यतमं तीर्थं
मनसः शुद्धिः । तत्र स्नात्वा नरः सर्वपापेभ्यो मुच्यते ॥ २ ॥

मनसः शुद्धिरेव तीर्थं मनसः शुद्धिरेव तीर्थं मनसः शुद्धिरेव
तीर्थम् । तस्मात्तीर्थेषु स्नानं करोति । तत्र स्नानं करोति ।
तत्र स्नानं करोति ॥ ३ ॥

अथ ह वै नारदो भगवन्तमादिनारायणमुवाच । कथं
मनसः शुद्धिः । कथं तीर्थानां पुण्यं प्रवृत्तमिति ।

तं होवाच भगवान्नारायणः । तीर्थानां पुण्यतमं तीर्थं
मनसः शुद्धिः । तत्र स्नात्वा नरः सर्वपापेभ्यो मुच्यते ॥ ४ ॥

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तेषां तत्संयोगेन परमाणवो दृढाः ।
कालजवेनाभिघातेन भिद्यन्ते ह्यनुसंक्षयम् ॥ २३ ॥

[illegible] खण्डों पर [illegible] के [illegible] को [illegible] खण्डों [illegible] नहीं [illegible] के [illegible] ने [illegible]

अतस्त्रिवृदहंतत्त्वाभूतसूक्ष्मेन्द्रियार्थतः ।
विनिर्मितोऽमात्रिकस्य सर्गः संसारहेतवः ॥ २४ ॥

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यदि कर्मोपासनयोः ज्ञानं प्रति साधनत्वं स्यात् तदा ज्ञानस्य मोक्षं प्रति साधनत्वं न स्यात्। तदा मोक्षः कर्मोपासनाभ्यां साध्यः स्यात्। तथा च श्रुतिः

तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन।
एतमेव विदित्वा मुनिर्भवति एतमेव प्रव्राजिनः प्रव्रजन्ति॥ इति॥

किञ्च यदि ज्ञानं कर्मोपासनाविधेः कर्मत्वं स्यात्, तथा सति ज्ञानं प्रति कर्मोपासनयोः साधनत्वं न स्यात्। तथा च श्रुतिः

ब्रह्मविदाप्नोति परम्। तदेषाभ्युक्ता। सत्यं ज्ञानमनन्तं ब्रह्म॥ इति॥

तत्र यदि तत्र श्रुतौ ब्रह्मशब्दः कर्मविधायकः स्यात्, तदा तस्य सत्यादिशब्दाः पदं न स्युः, सत्यादिशब्दानां गुणवाचकत्वात्।

तस्मात् ब्रह्मशब्दः कर्मविधायकः न भवति, किन्तु ब्रह्मस्वरूपनिर्देशकः॥

तस्मात् ब्रह्मस्वरूपनिर्देशकत्वात् ब्रह्मशब्दस्य कर्मविधायकत्वं न युक्तम्। ब्रह्मशब्दस्य ब्रह्मस्वरूपनिर्देशकत्वे सति ब्रह्मणः स्वरूपं सत्यादिशब्दैः निर्देष्टुं शक्यते॥ इति॥

अनुप्रास हा शब्दांचा [illegible]
विशिष्ट[illegible] वर्णांचा क्रमाने [illegible] ।

अनुप्रासाचे [illegible] शब्दांचे [illegible] वर्णांचा [illegible] एक वेळा [illegible] अनेक वेळा [illegible] ।

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[illegible] ॥ १६ ॥

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एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।
कुरु कर्मैव तस्मात्वं पूर्वैः पूर्वतरं कृतम् ॥ १५ ॥

एवं ज्ञात्वा फलाभिसन्धिरहितं कर्म कृत्वा मोक्षं प्राप्तैः पूर्वैः मुमुक्षुभिरपि कर्म एव तस्मात्त्वमपि कुरु पूर्वैः पूर्वतरं कृतम् ॥ १५ ॥

किं कर्मैव किमकर्मेति कवयोऽप्यत्र मोहिताः ।
तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥ १६ ॥

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।
अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥ १७ ॥

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।
स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ १८ ॥

यस्य सर्वे समारम्भाः कामसङ्कल्पवर्जिताः ।
ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥ १९ ॥

त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।
कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥ २० ॥

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।
शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ २१ ॥

यदृच्छालाभसन्तुष्टो द्वन्द्वातीतो विमत्सरः ।
समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥ २२ ॥

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।
यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ २३ ॥

ब्रह्मार्पणं ब्रह्महविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ २४ ॥

दैवमेवापरे यज्ञं योगिनः पर्युपासते ।
ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुह्वति ॥ २५ ॥

श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुह्वति ।
शब्दादीन्विषयानन्य इन्द्रियाग्निषु जुह्वति ॥ २६ ॥

सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे ।
आत्मसंयमयोगाग्नौ जुह्वति ज्ञानदीपिते ॥ २७ ॥

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे ।
स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥ २८ ॥

अपाने जुह्वति प्राणं प्राणेऽपानं तथापरे ।
प्राणापानगती रुद्ध्वा प्राणायामपरायणाः ॥ २९ ॥

अपरे नियताहाराः प्राणान्प्राणेषु जुह्वति ।
सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥ ३० ॥

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् ।
नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥ ३१ ॥

एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे ।
कर्मजान्विद्धि तान्सर्वानेवं ज्ञात्वा विमोक्ष्यसे ॥ ३२ ॥

श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परन्तप ।
सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ ३३ ॥

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ३४ ॥

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ।
येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥ ३५ ॥

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।
सर्वं ज्ञानप्लवेनैव वृजिनं सन्तरिष्यसि ॥ ३६ ॥

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।
ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ ३७ ॥

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।
तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥ ३८ ॥

श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।
ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥ ३९ ॥

अज्ञश्चाश्रद्दधानश्च संशयात्मा विनश्यति ।
नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥ ४० ॥

योगसंन्यस्तकर्माणं ज्ञानसञ्छिन्नसंशयम् ।
आत्मवन्तं न कर्माणि निबध्नन्ति धनञ्जय ॥ ४१ ॥

तस्मादज्ञानसम्भूतं हृत्स्थं ज्ञानासिनात्मनः ।
छित्त्वैनं संशयं योगमातिष्ठोत्तिष्ठ भारत ॥ ४२ ॥

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे ज्ञानकर्मसंन्यासयोगो नाम चतुर्थोऽध्यायः ॥ ४ ॥

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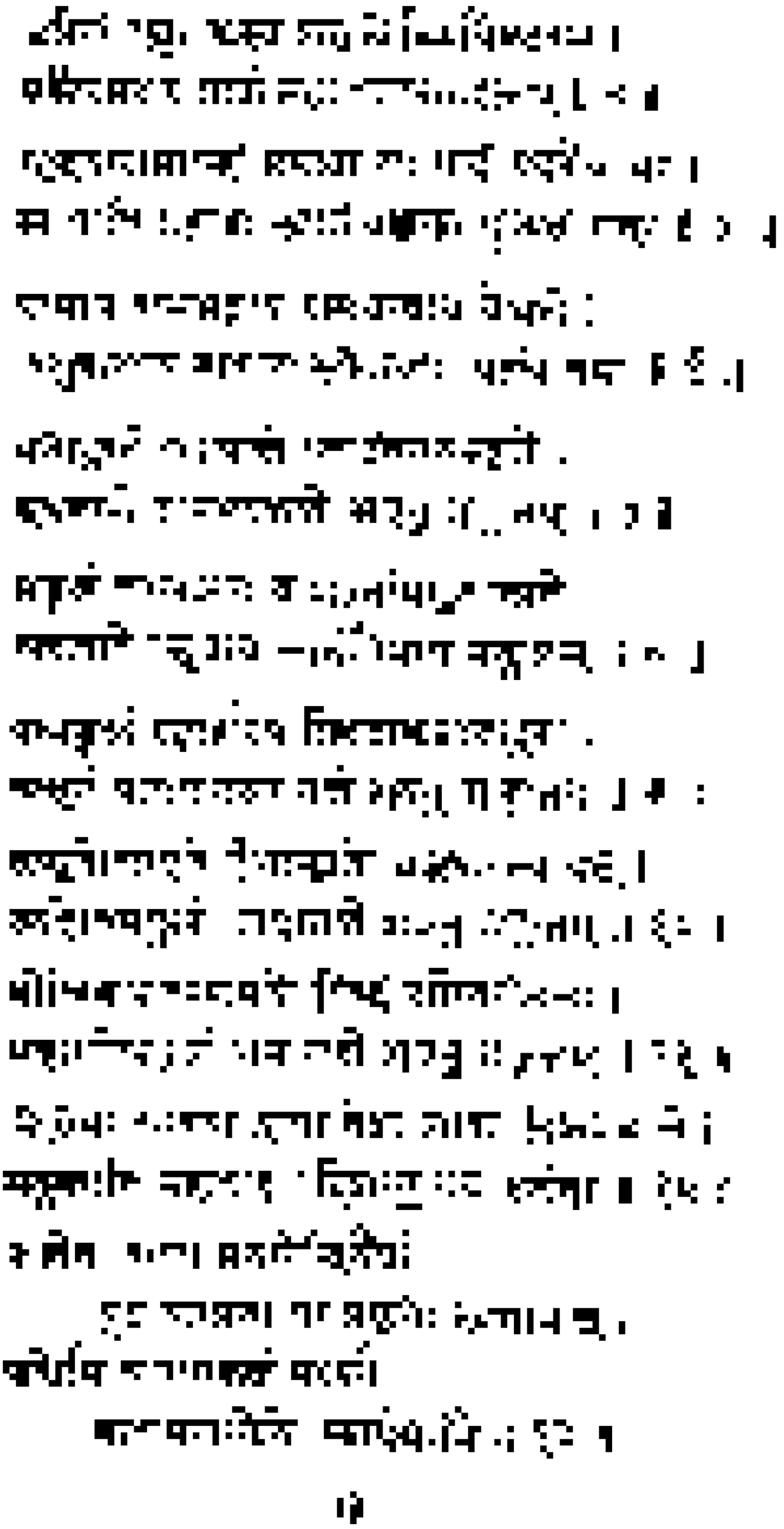

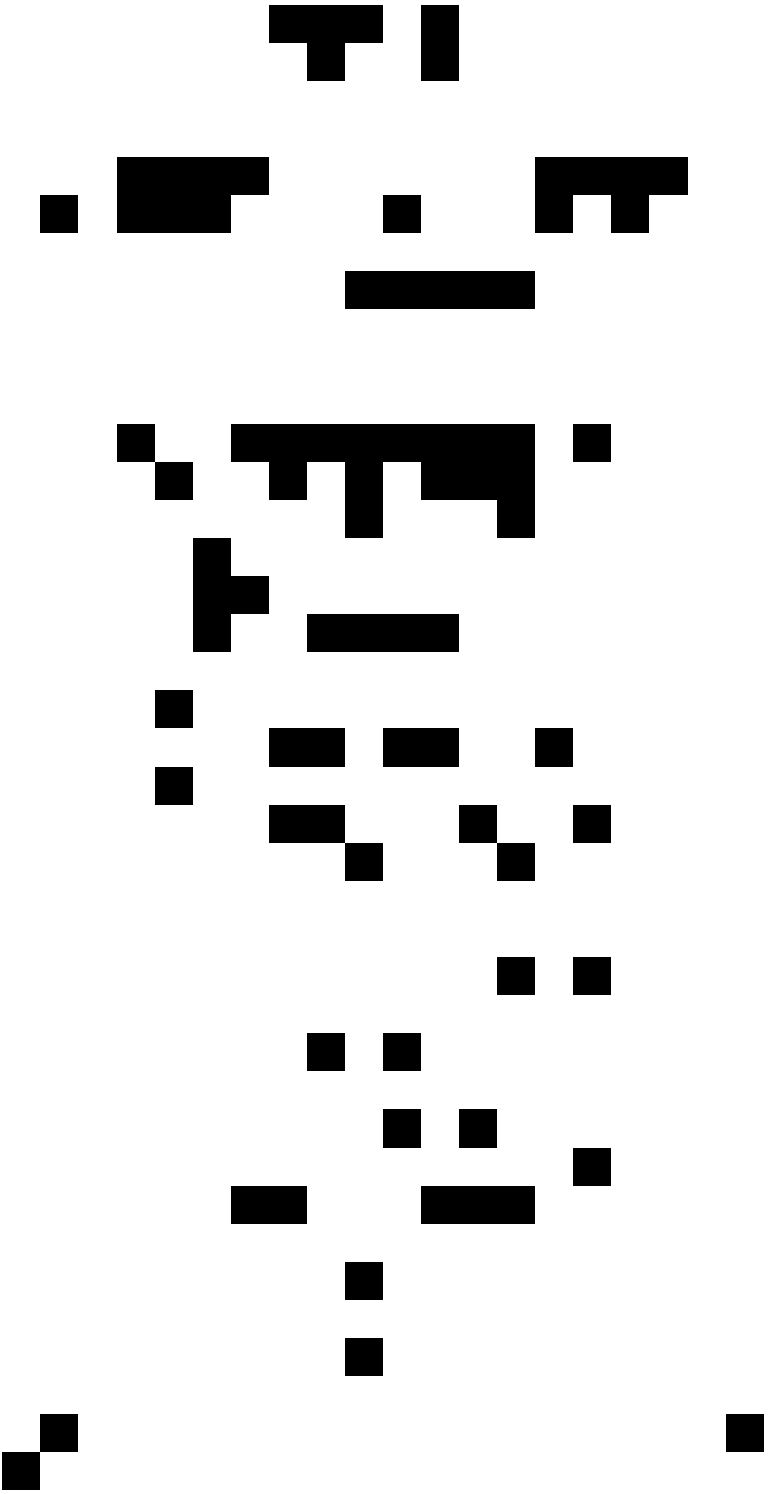

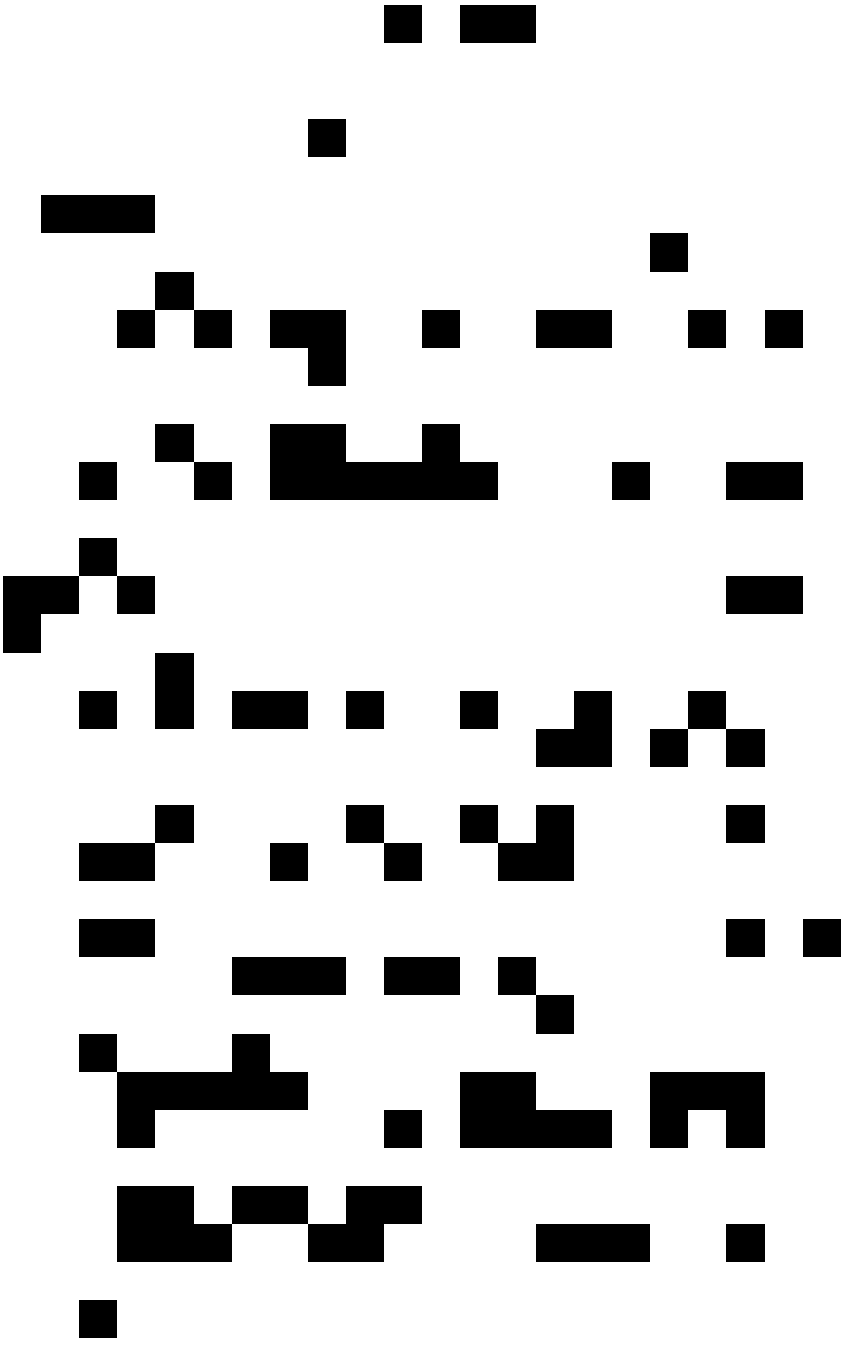

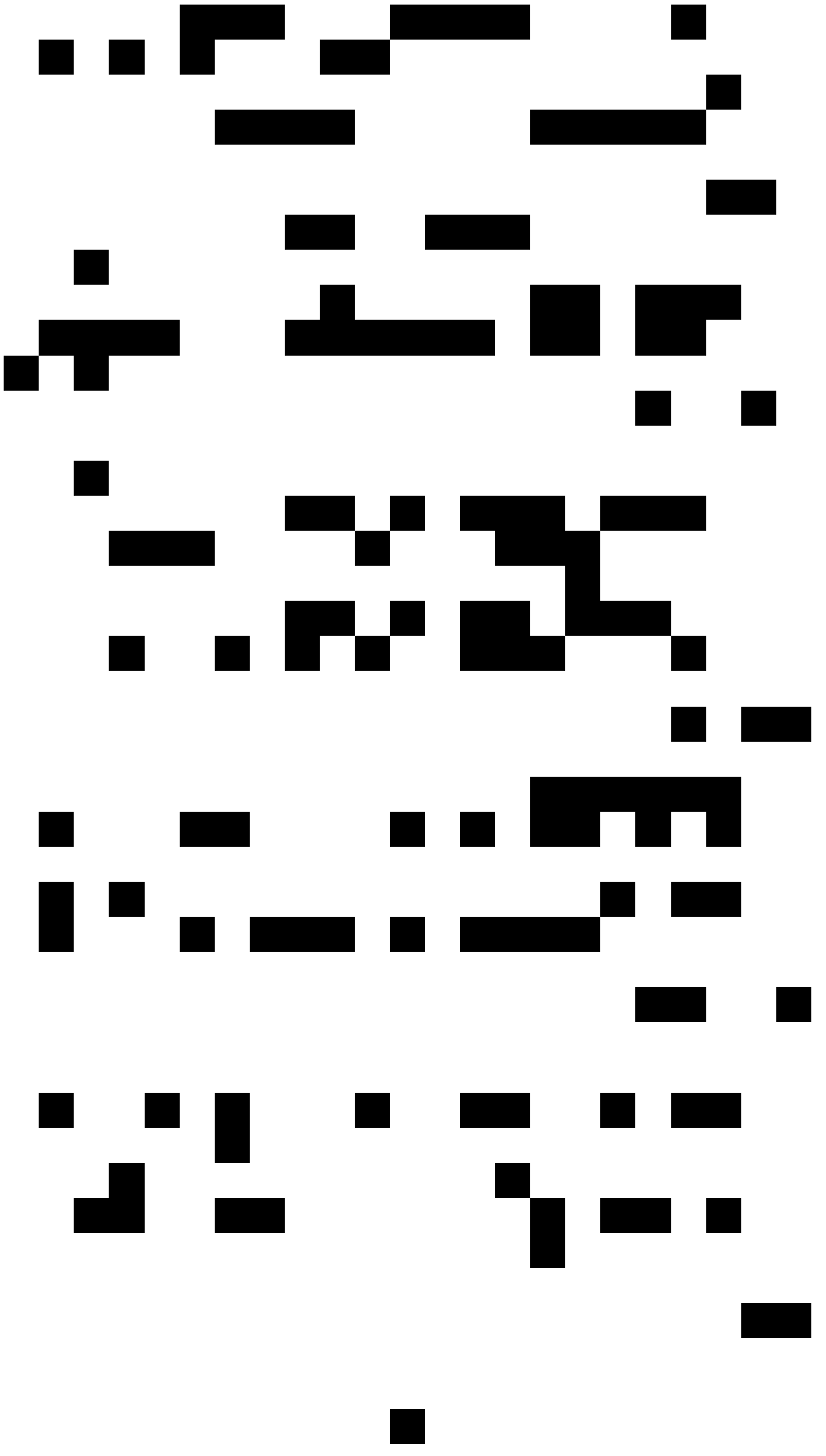

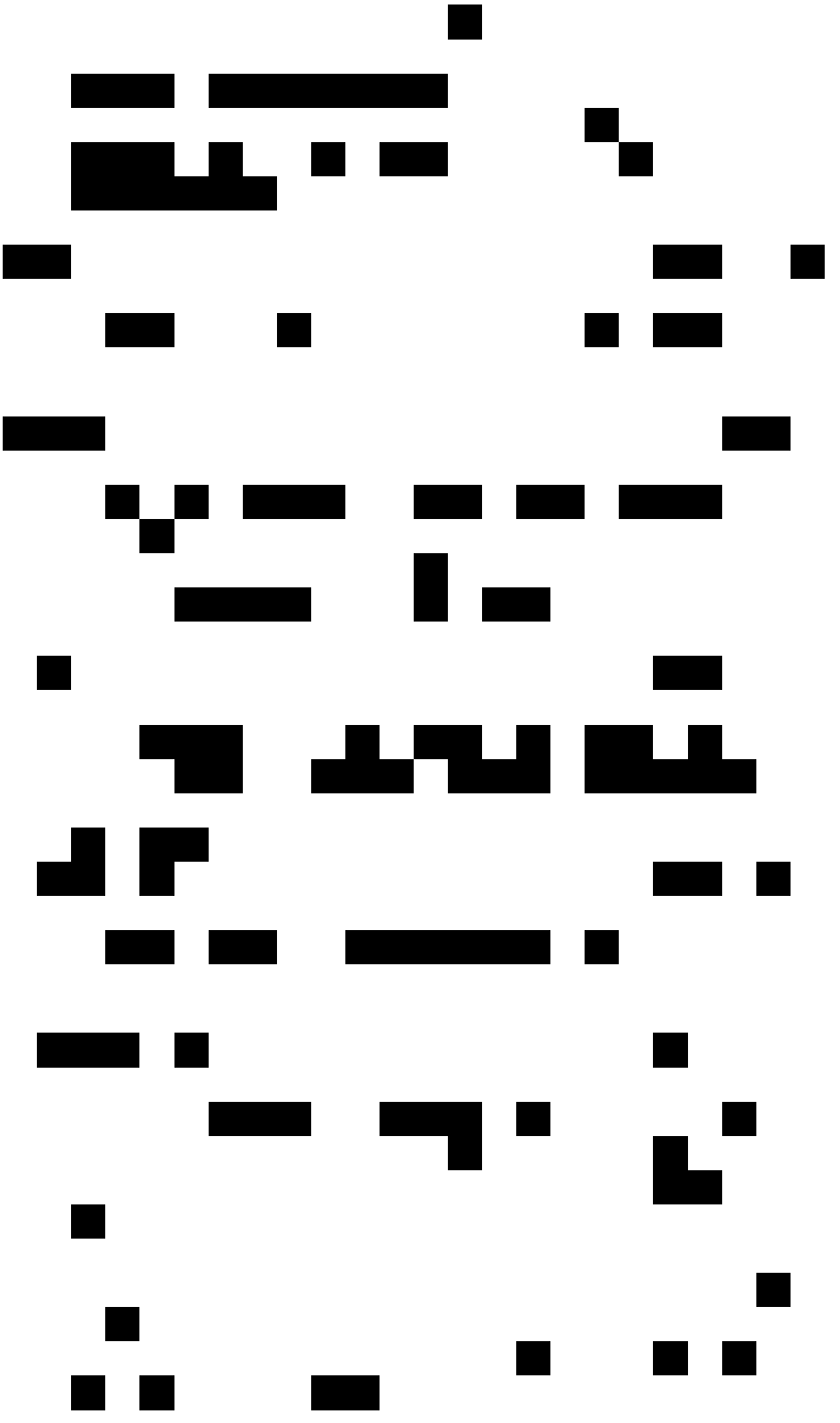

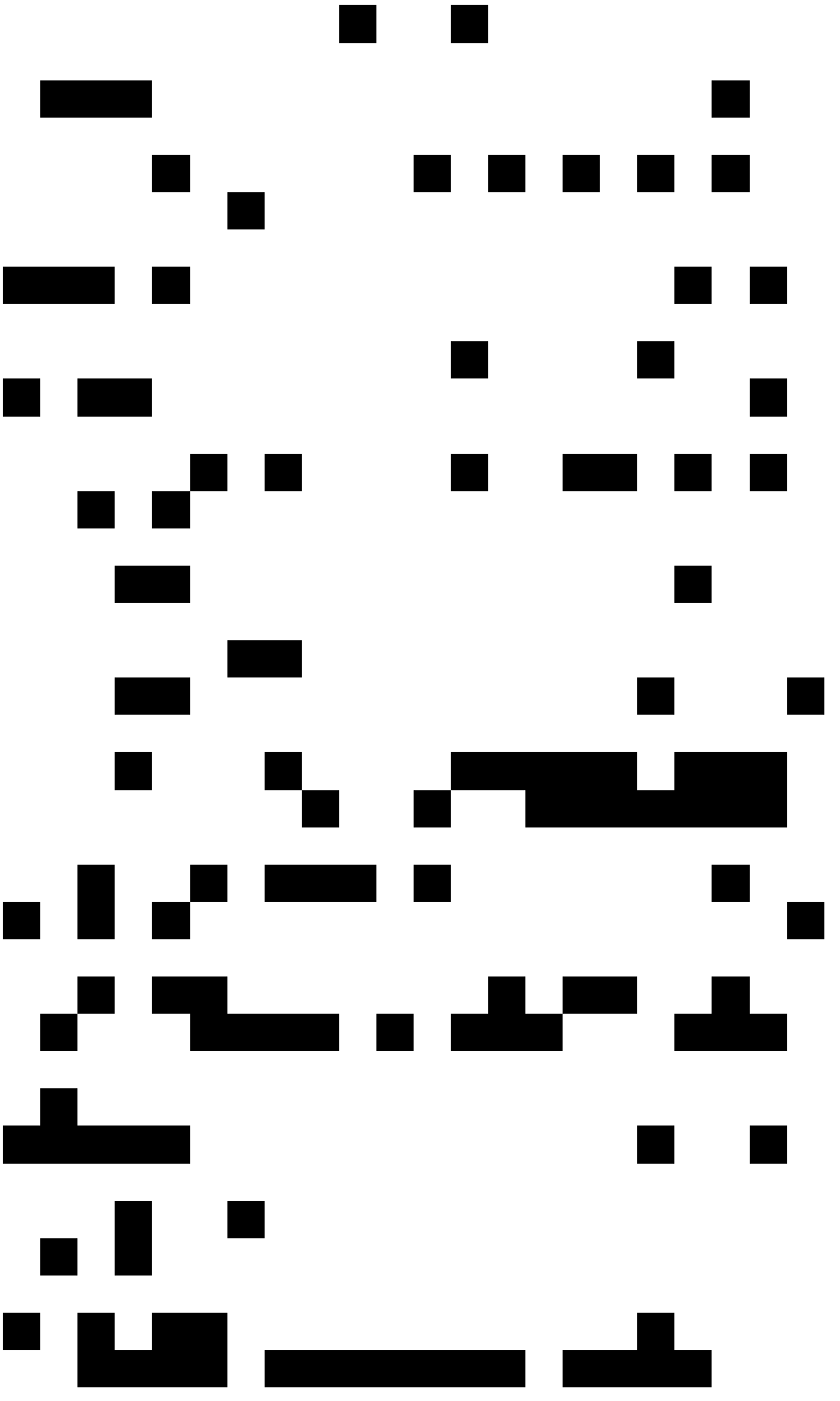

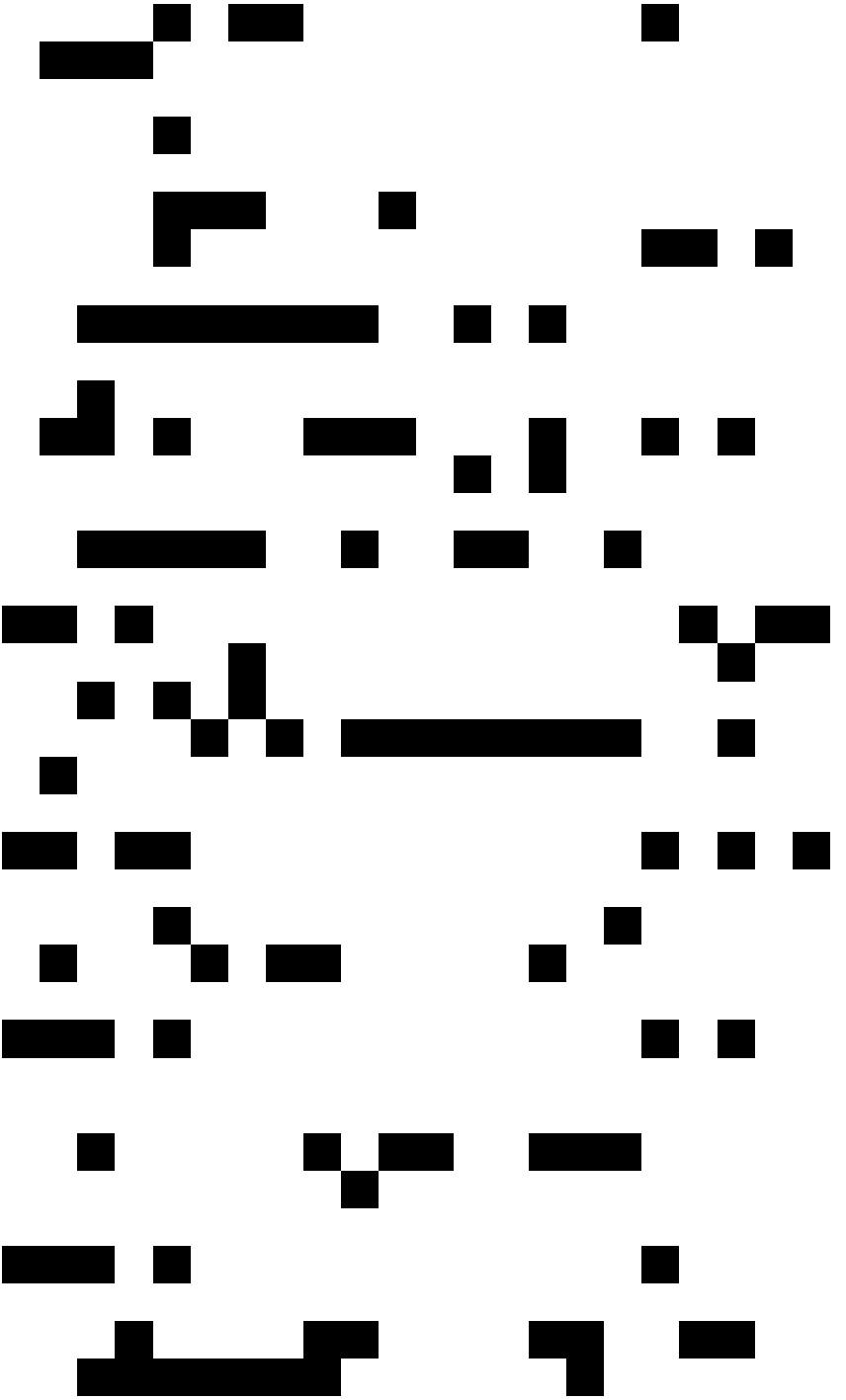

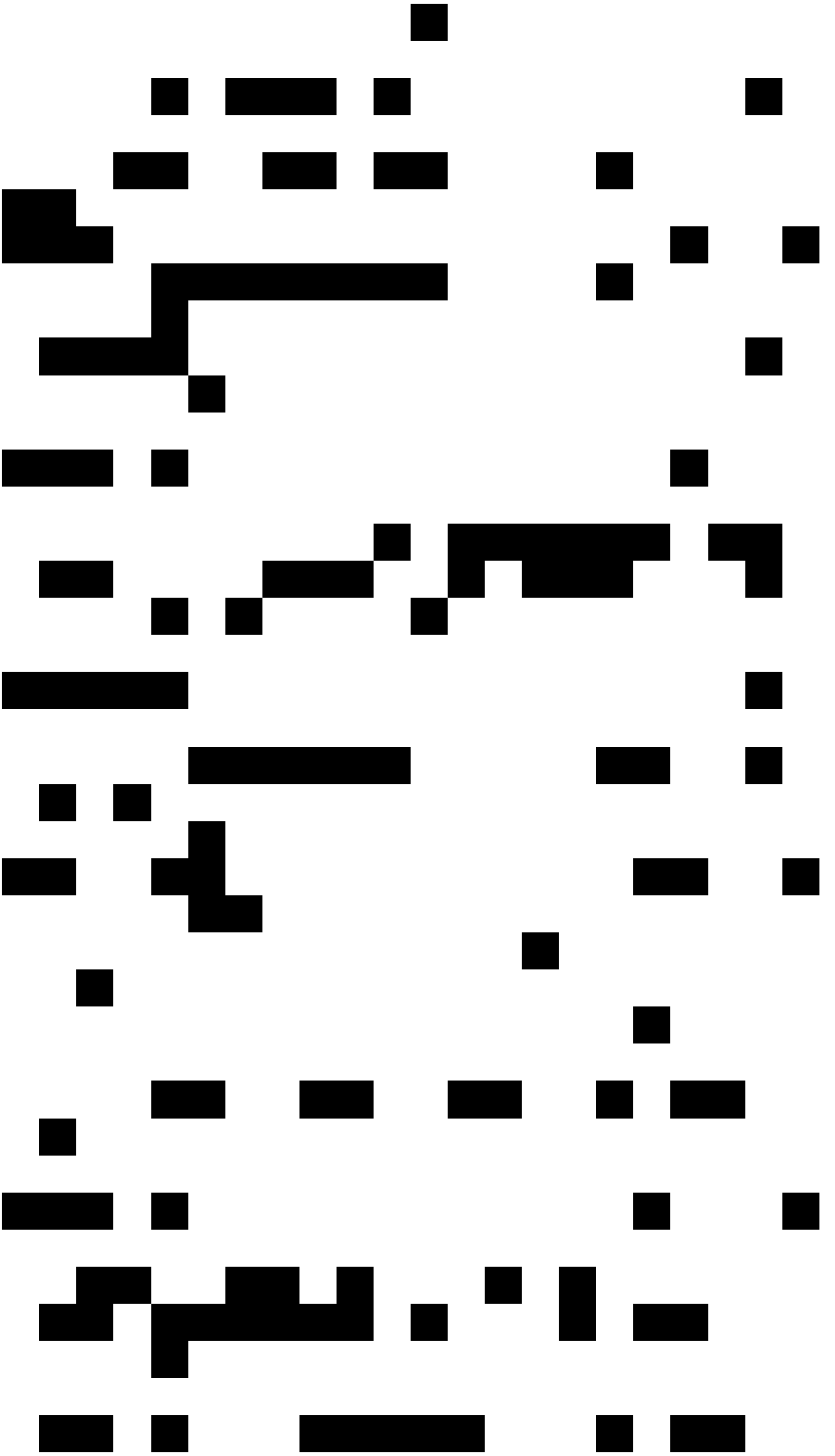

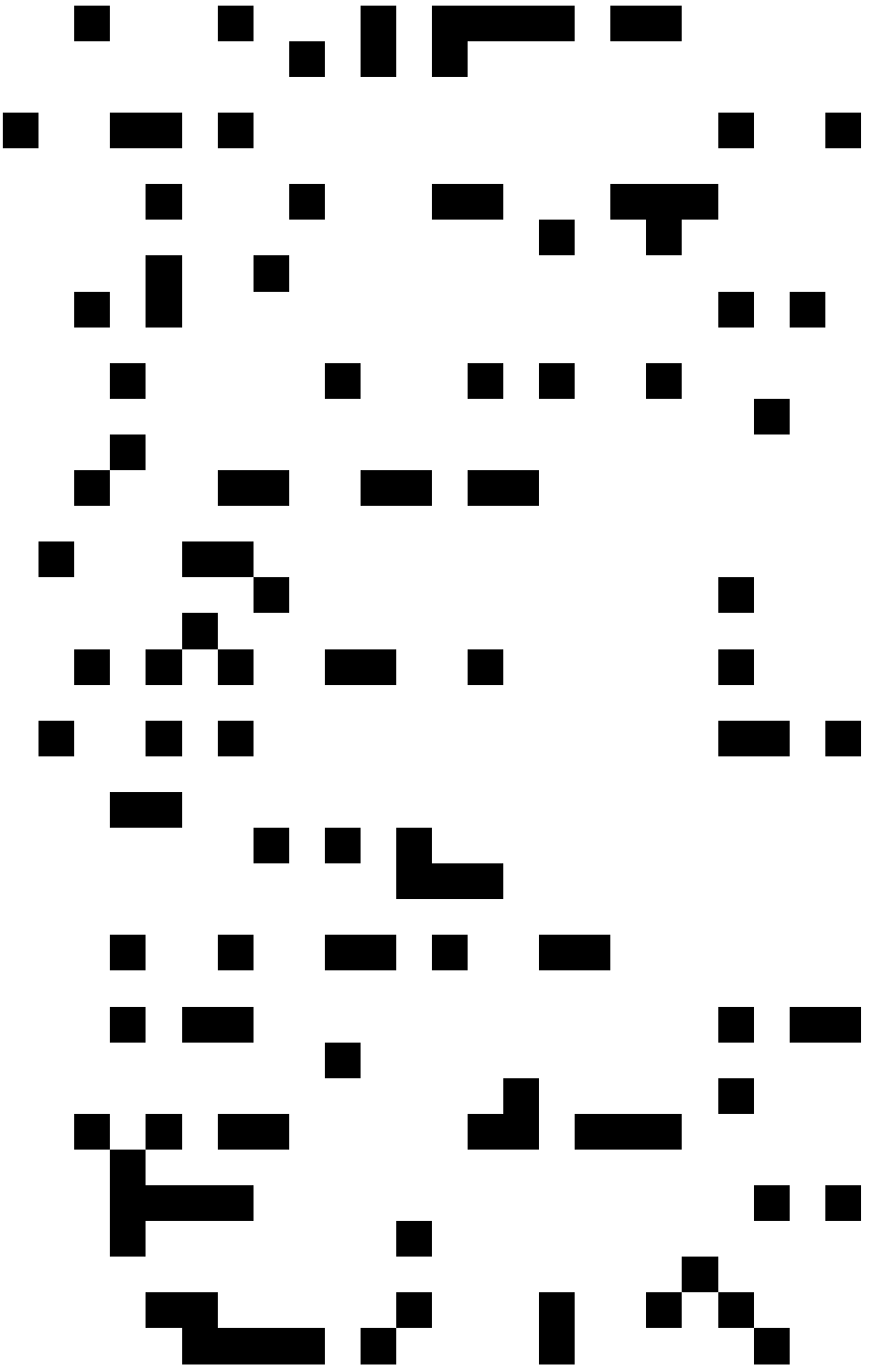

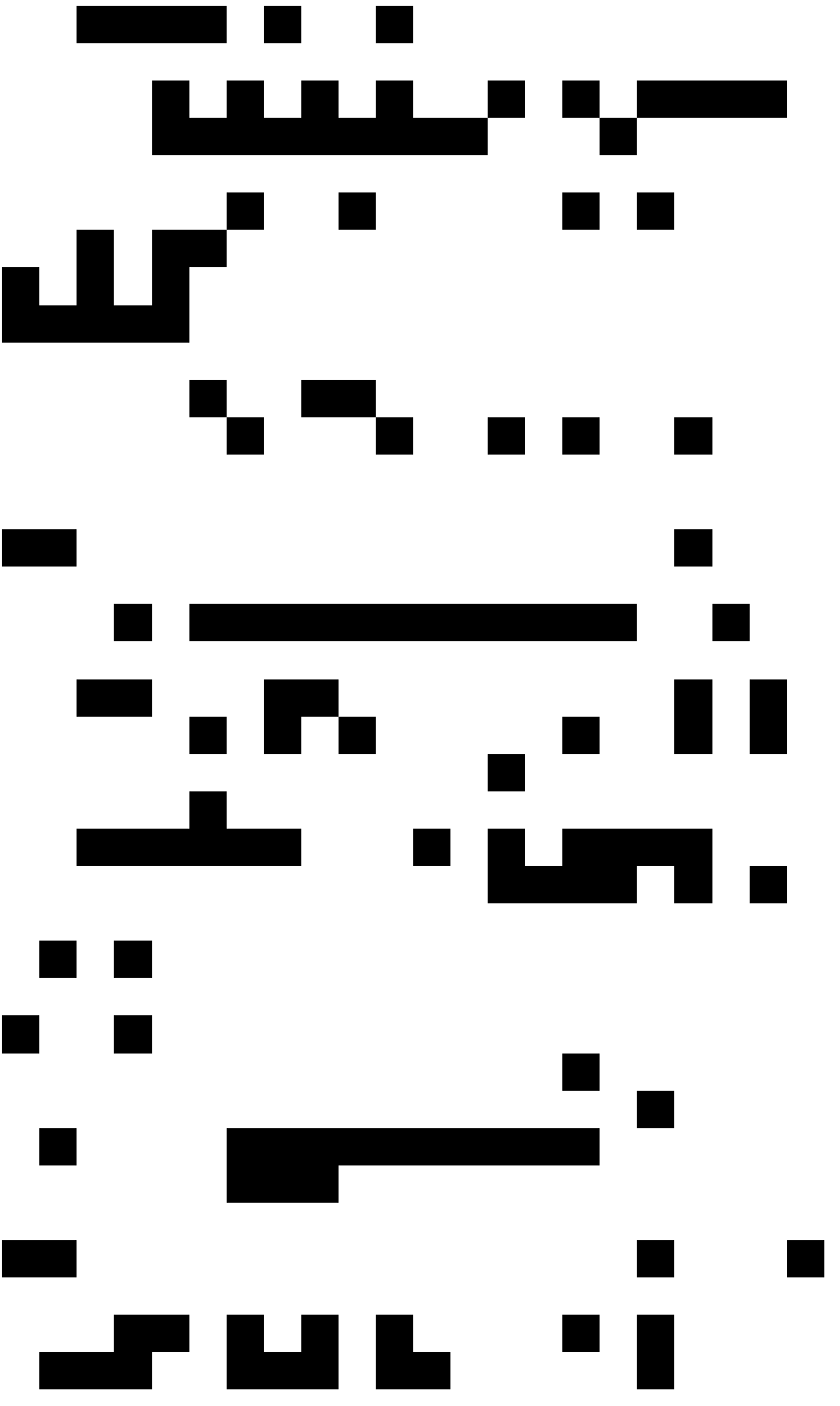

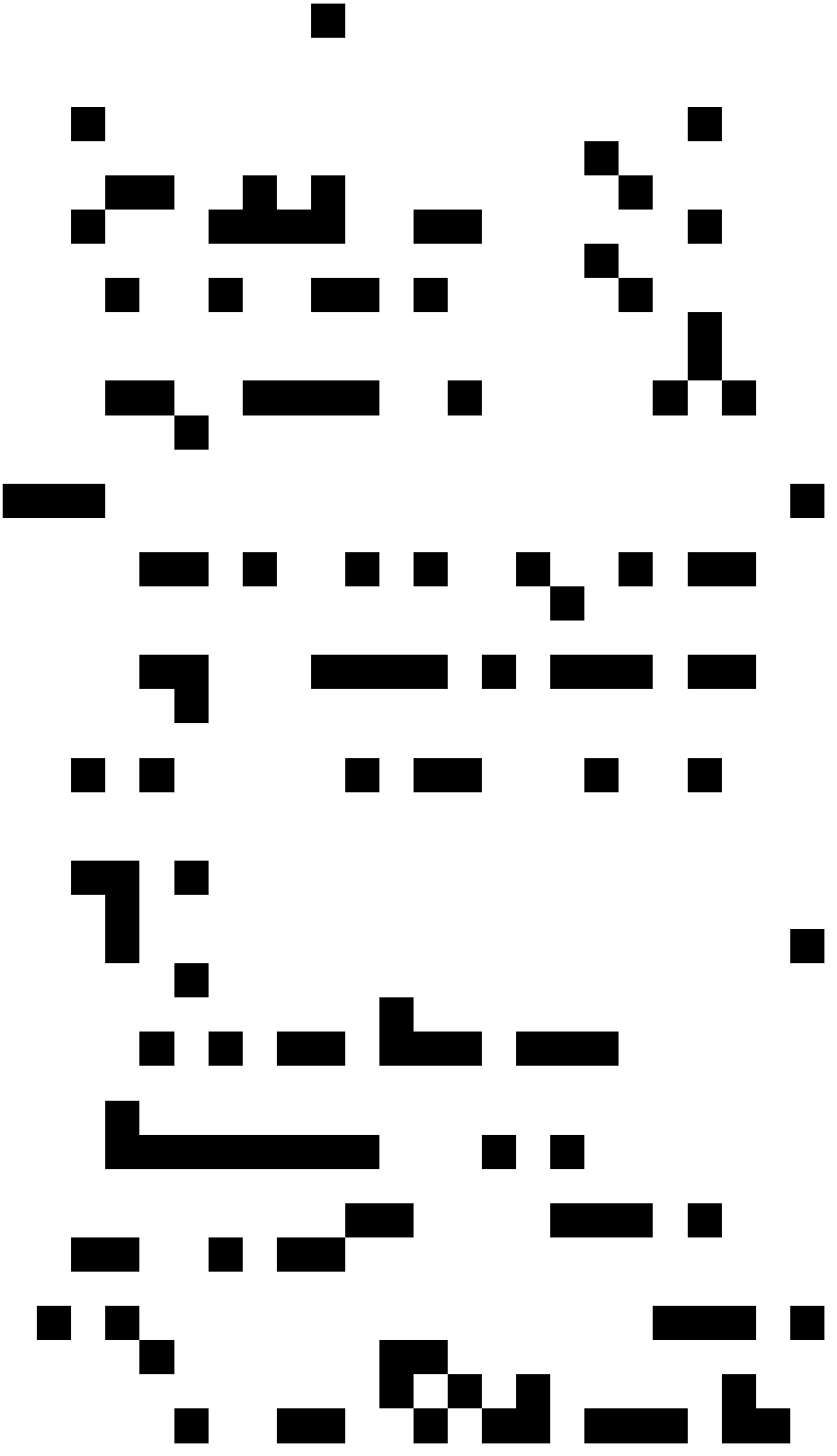

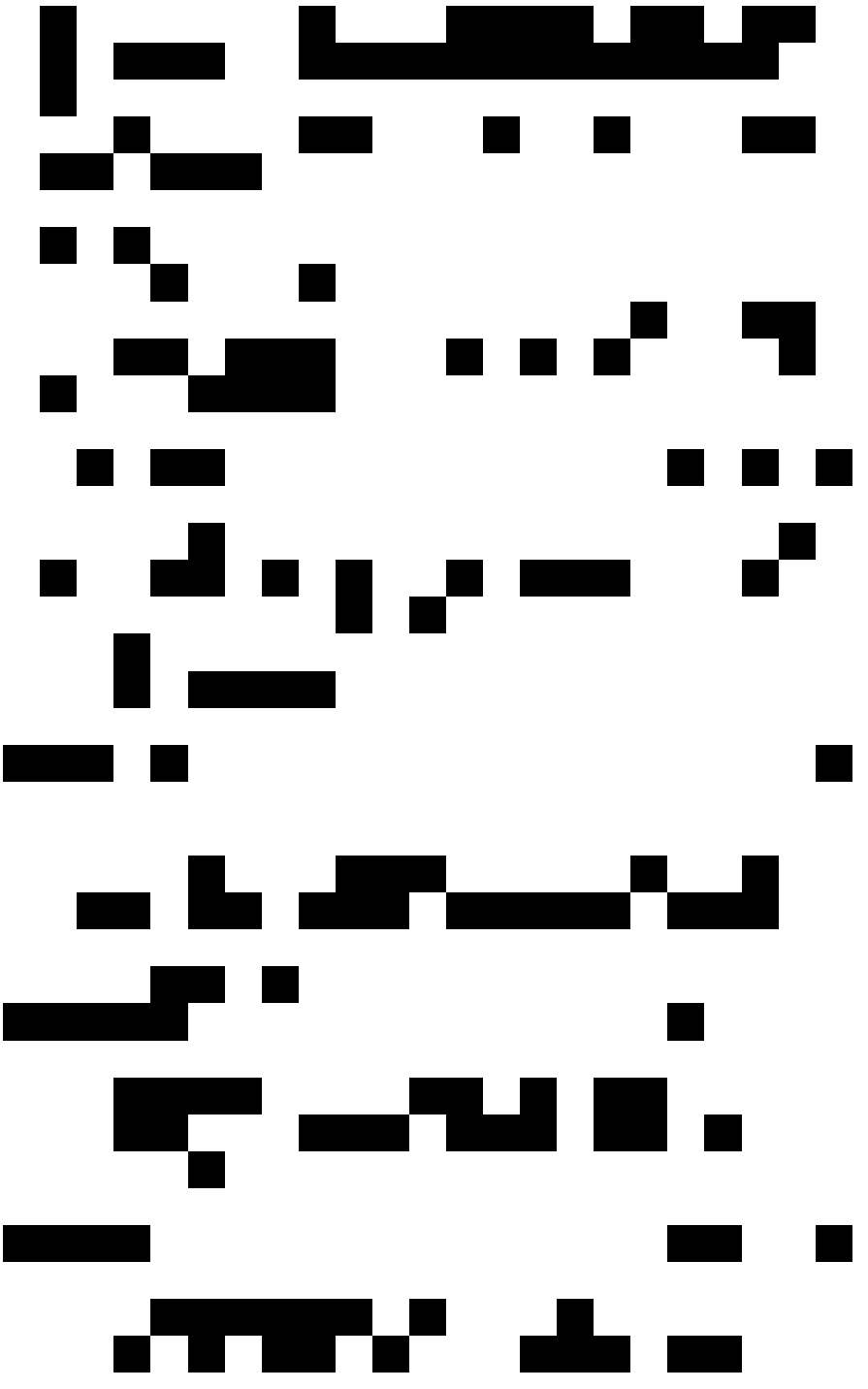

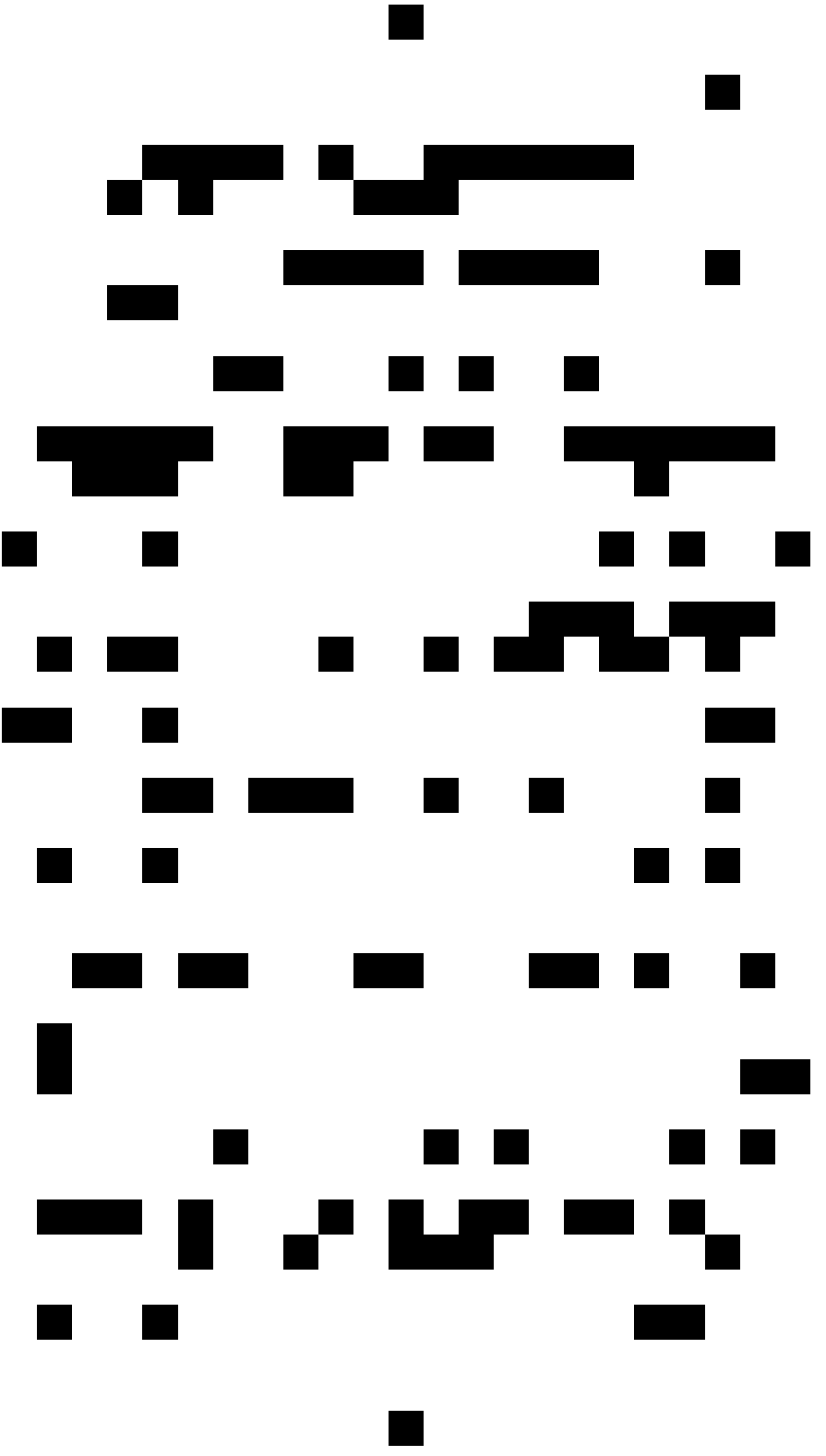

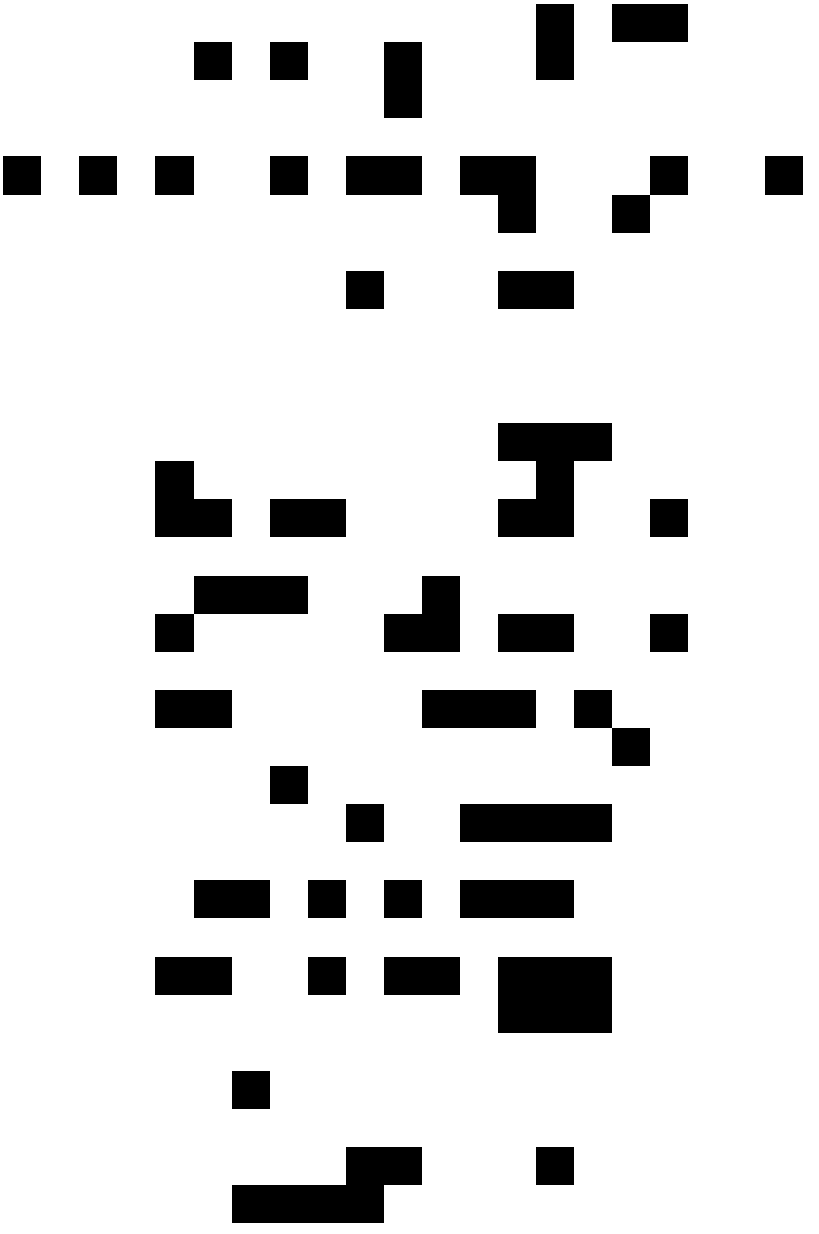

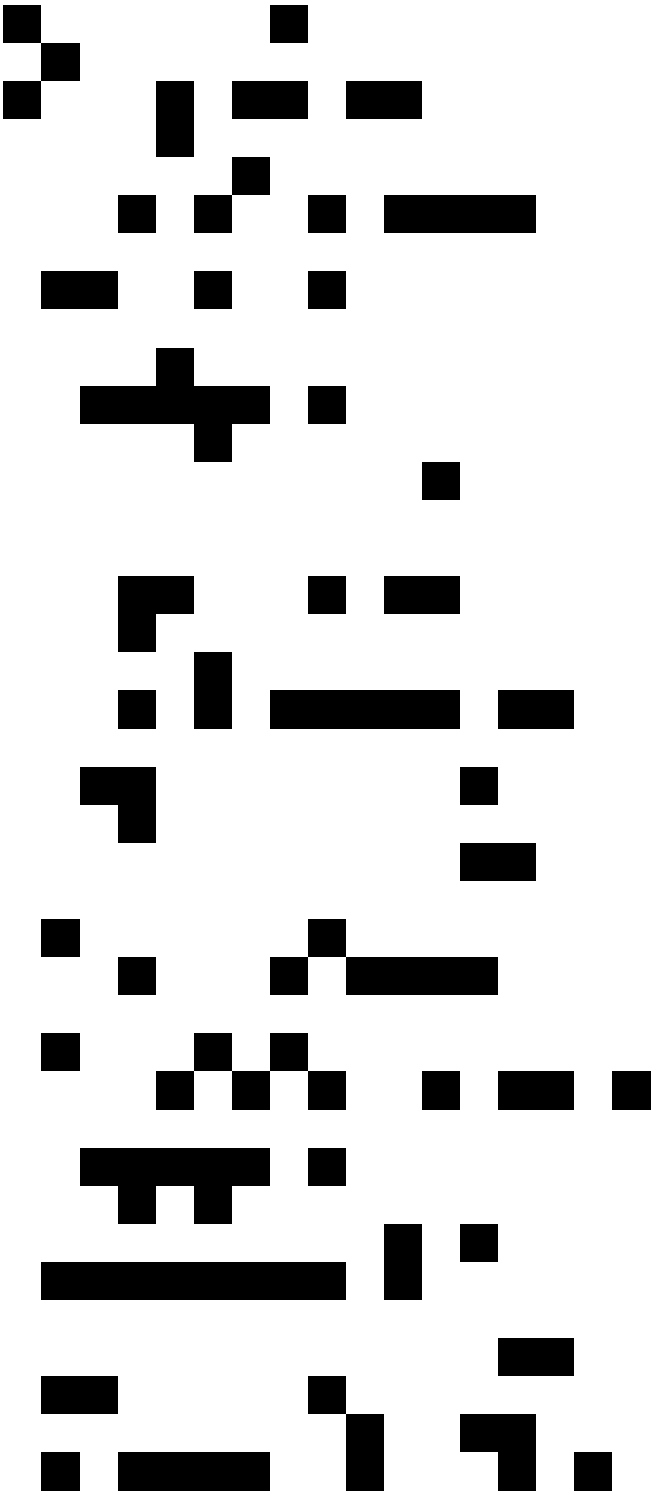

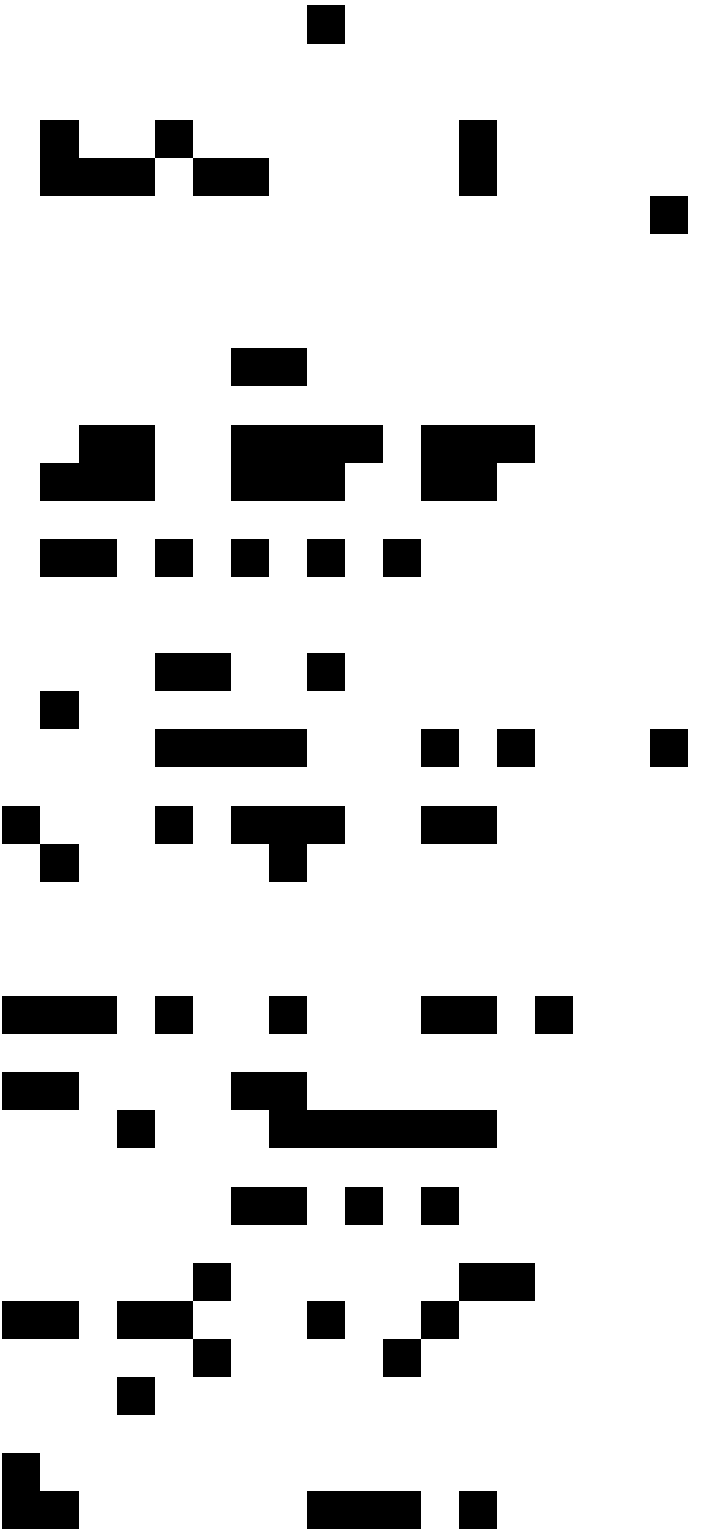

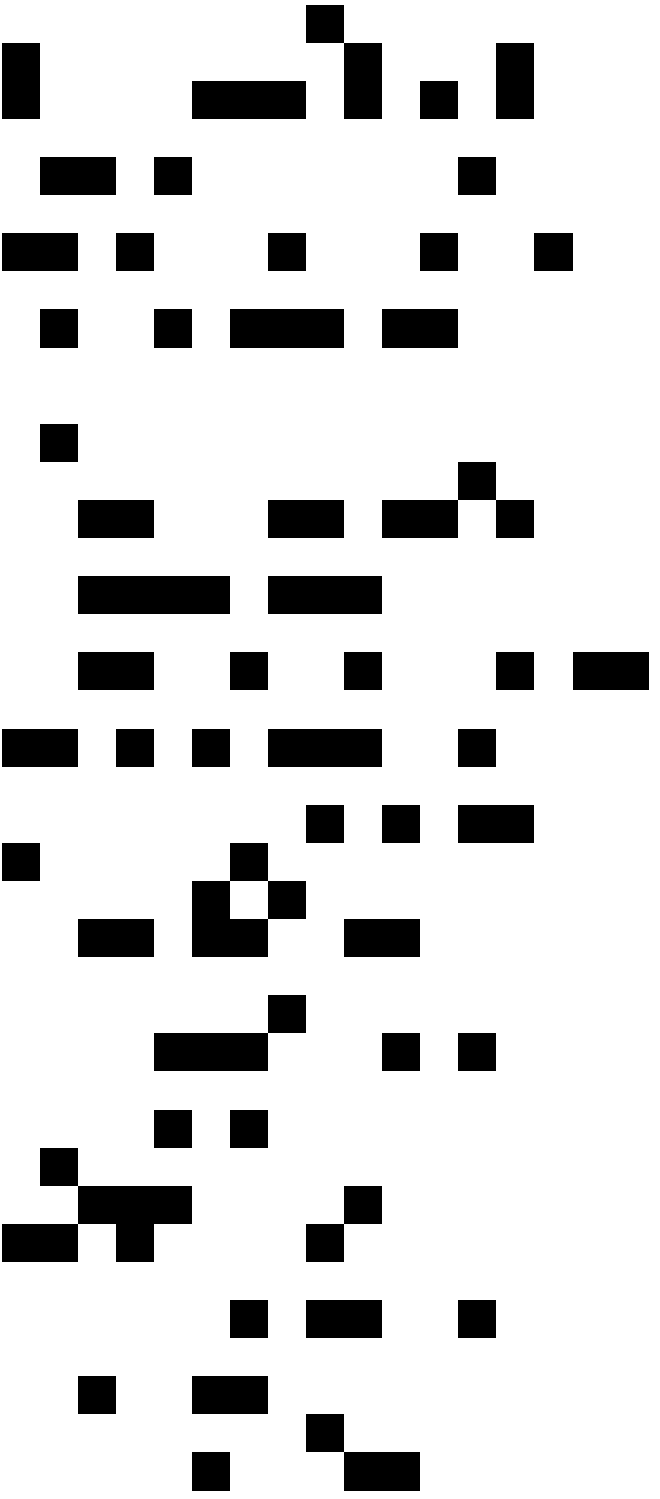

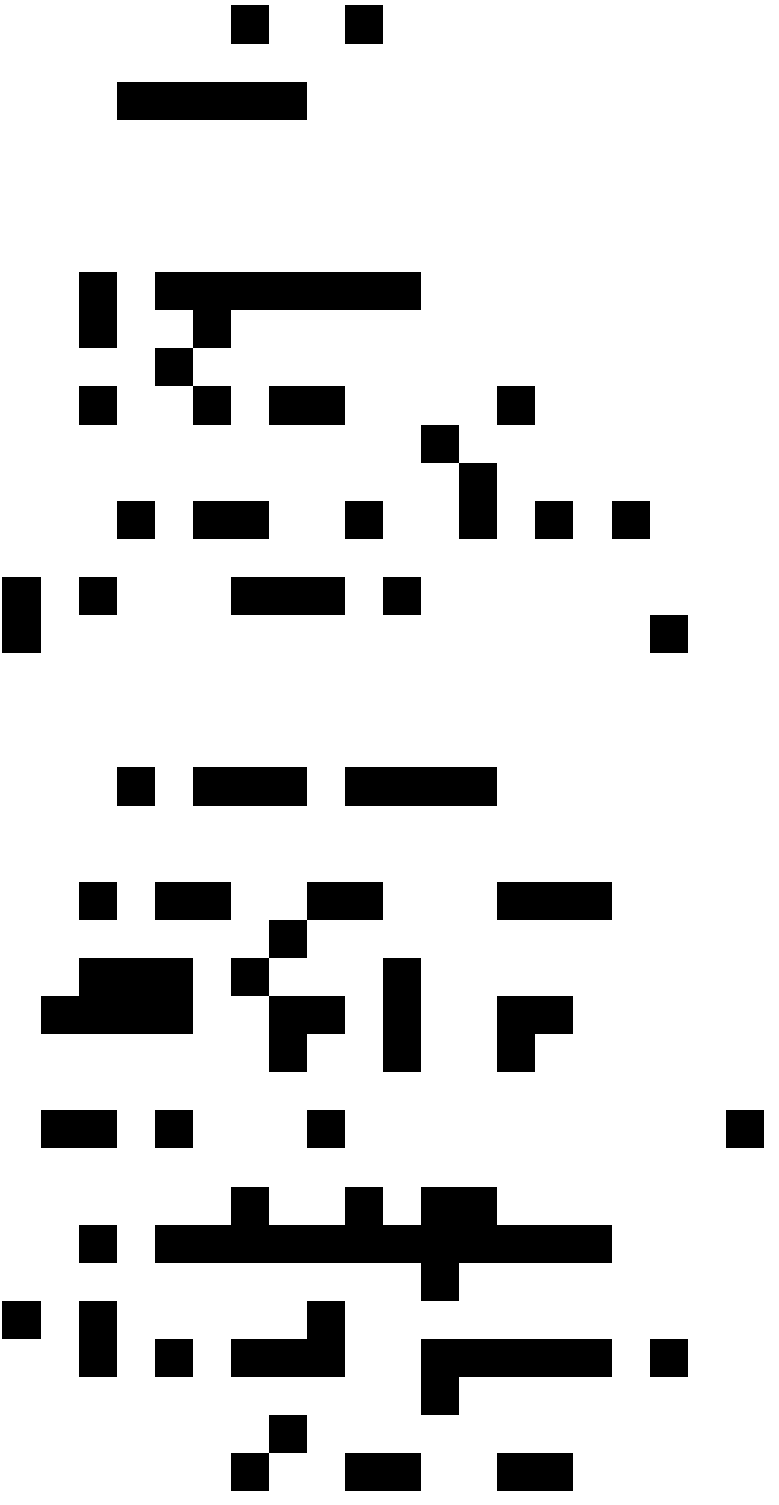

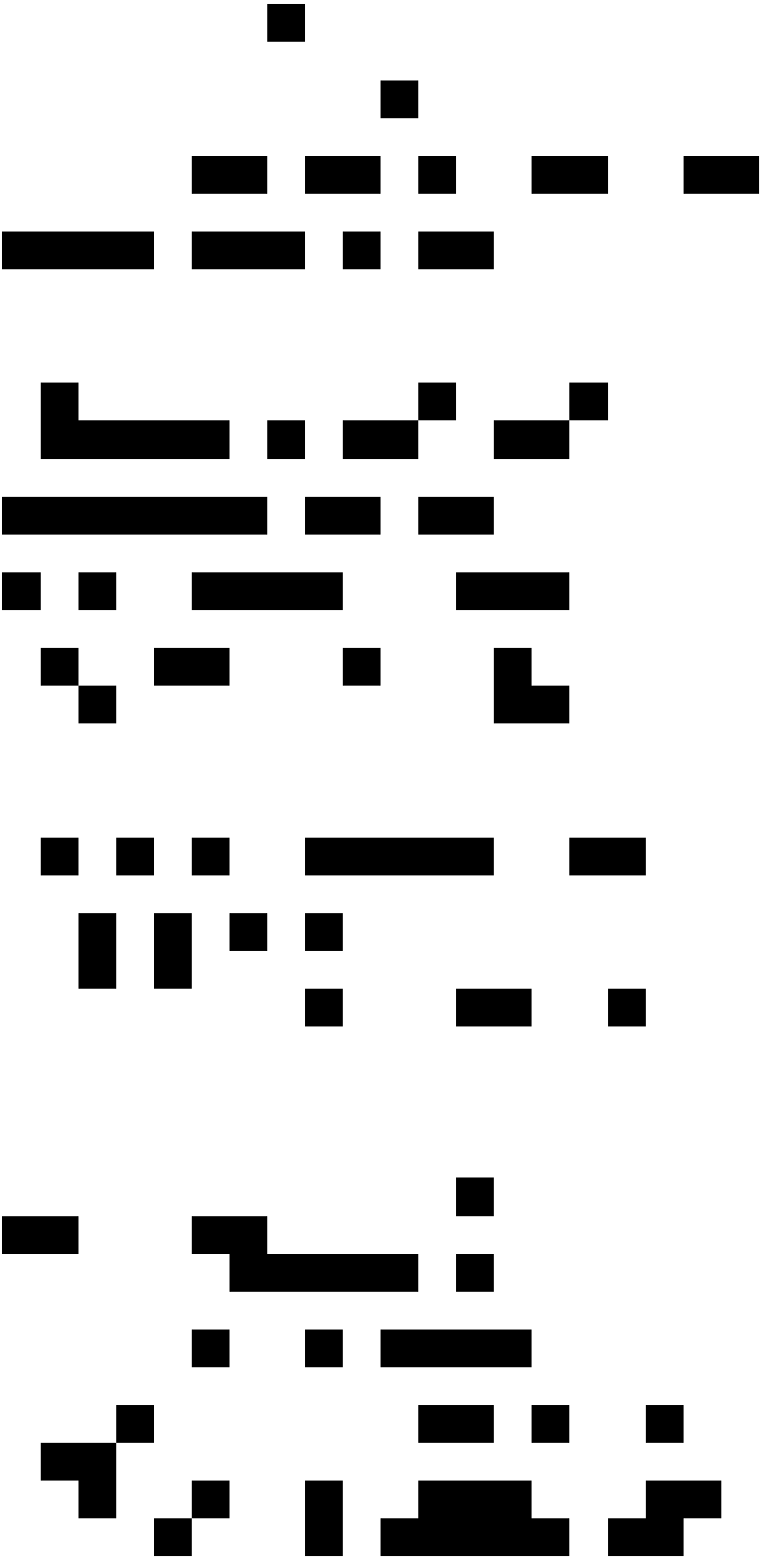

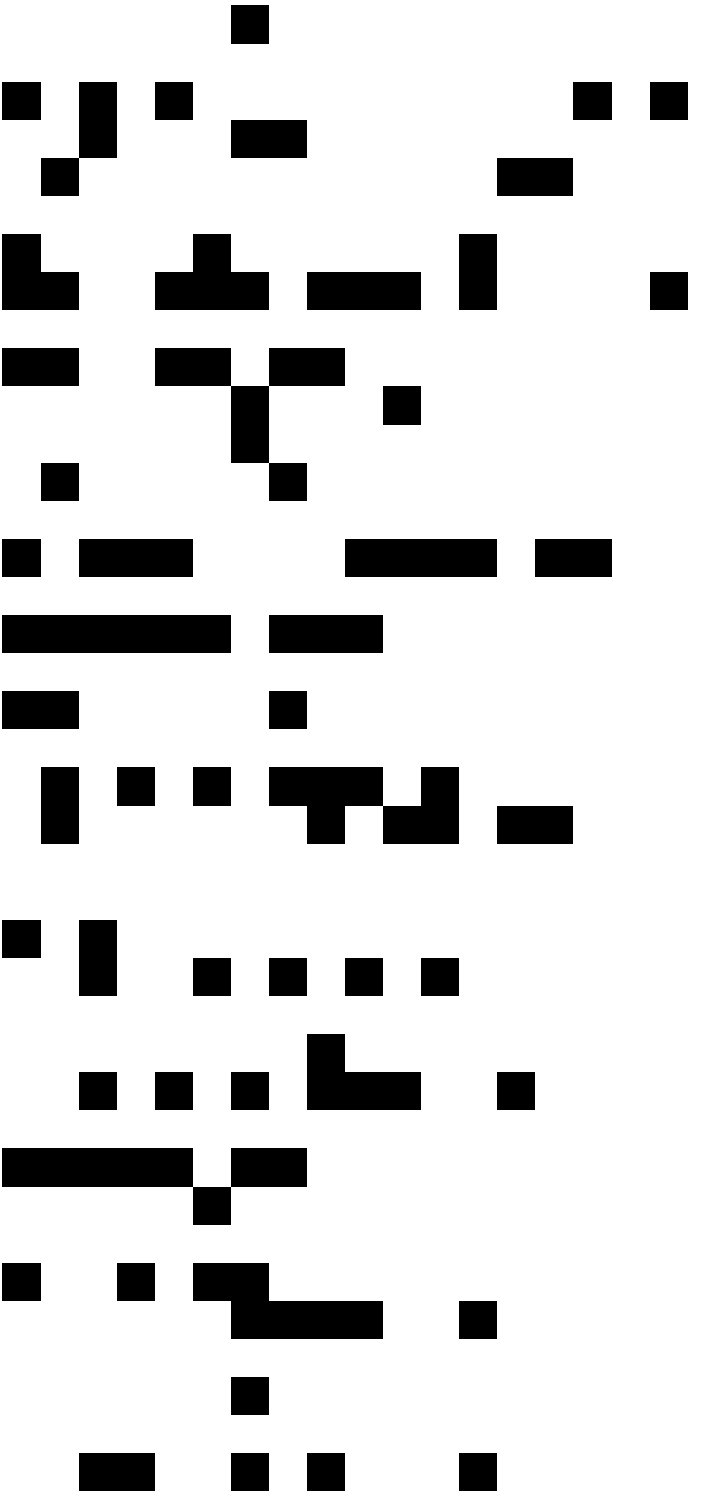

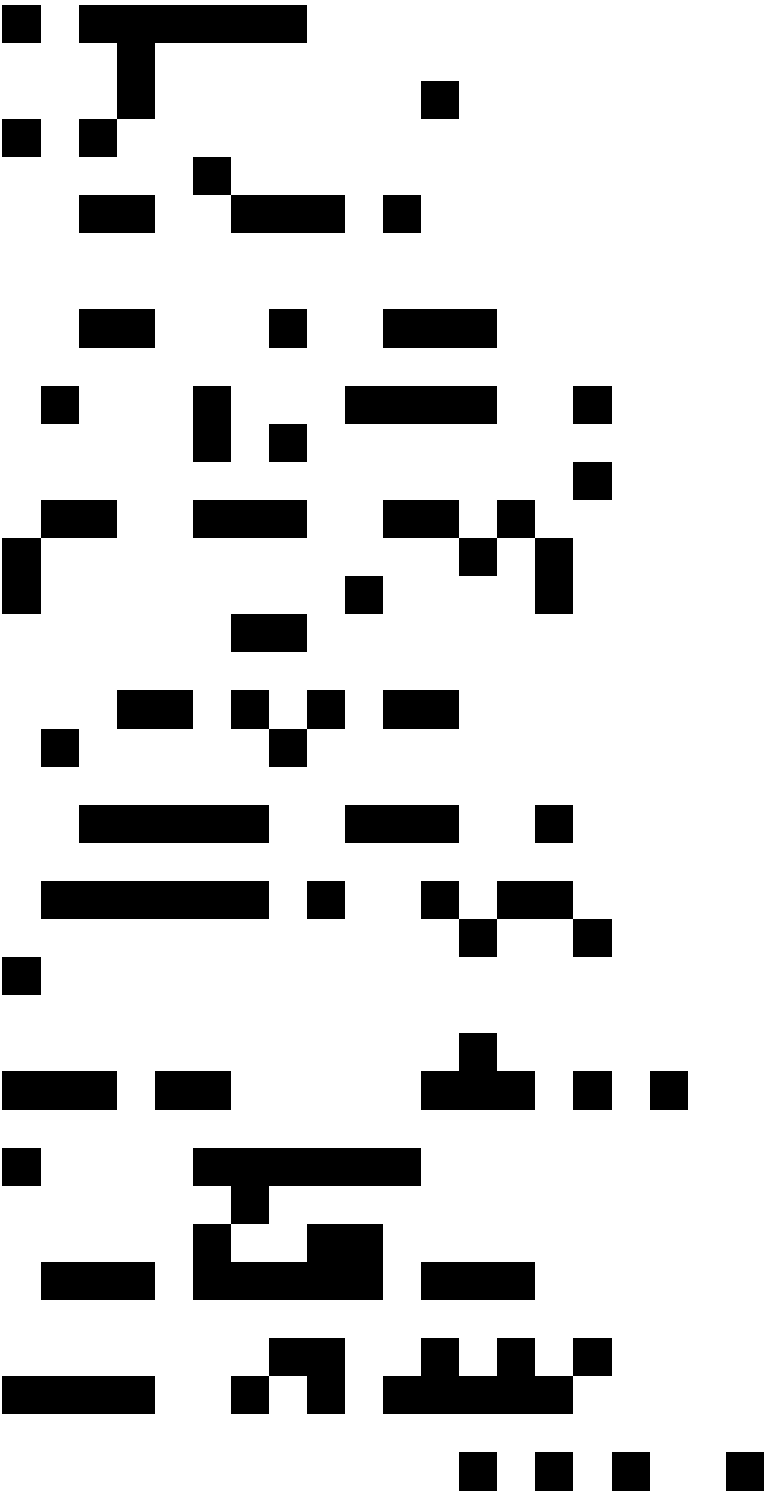

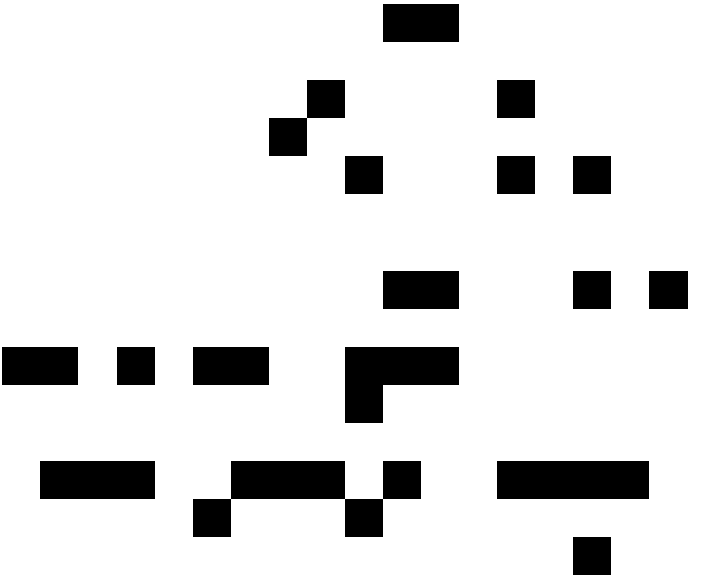

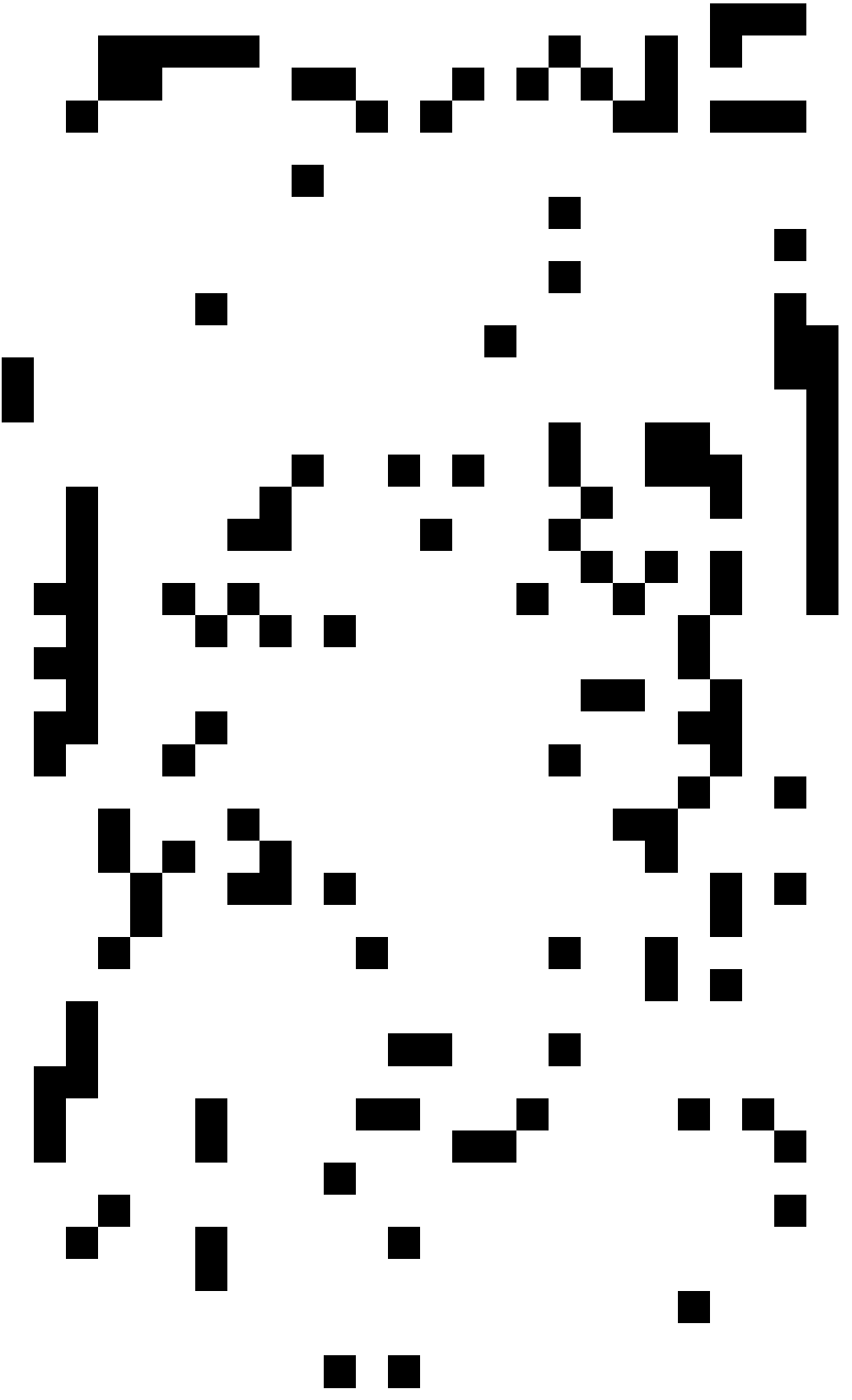

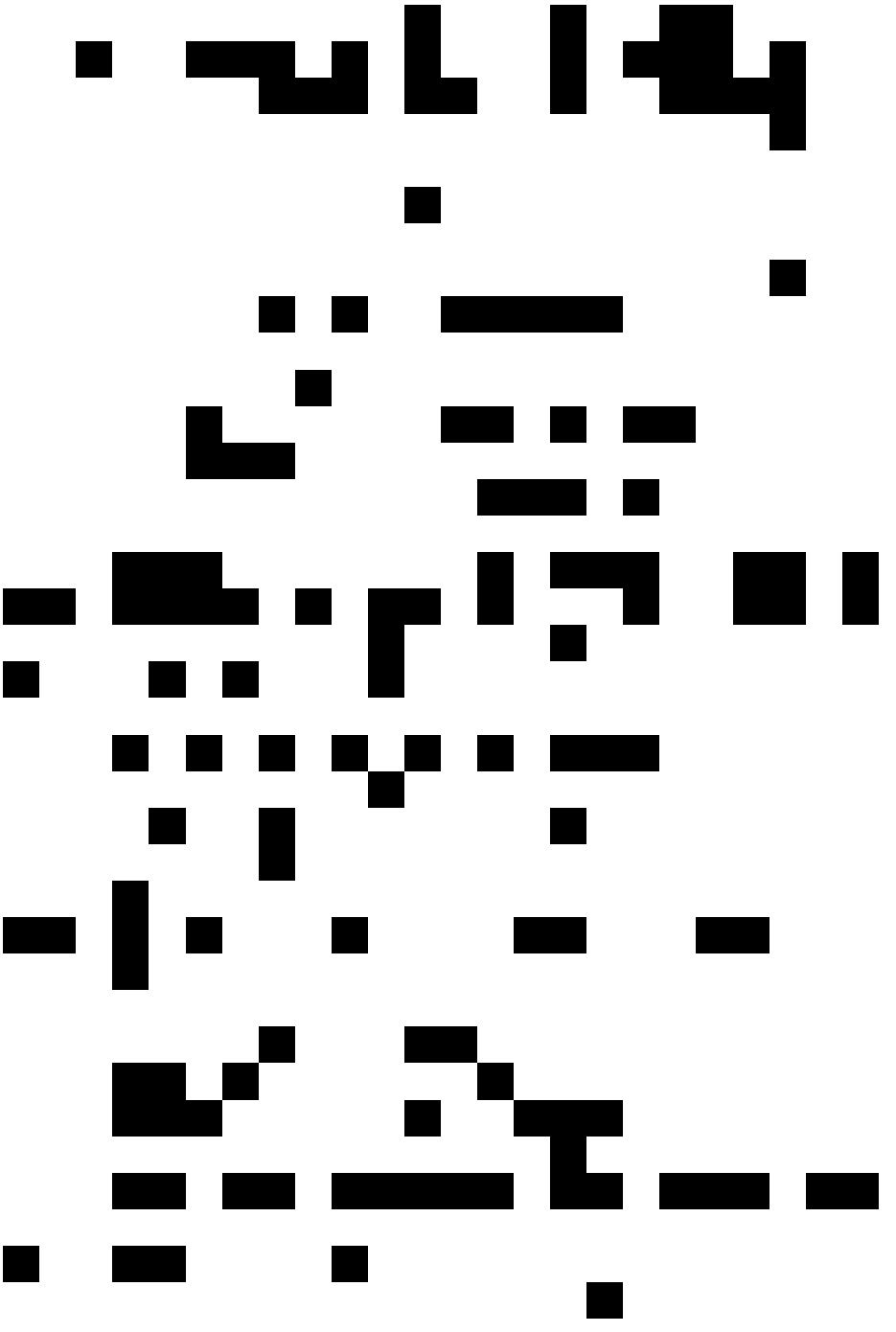

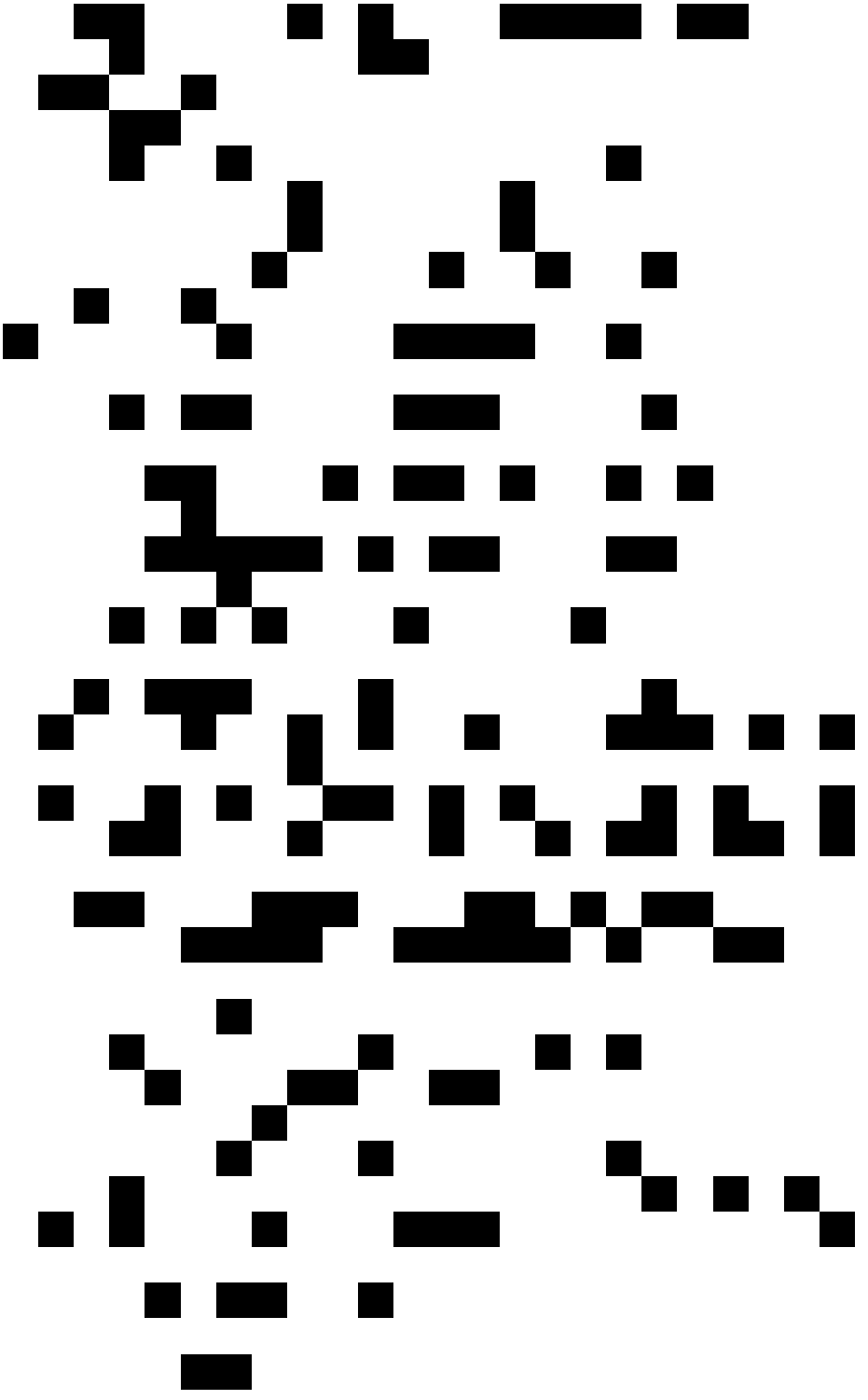

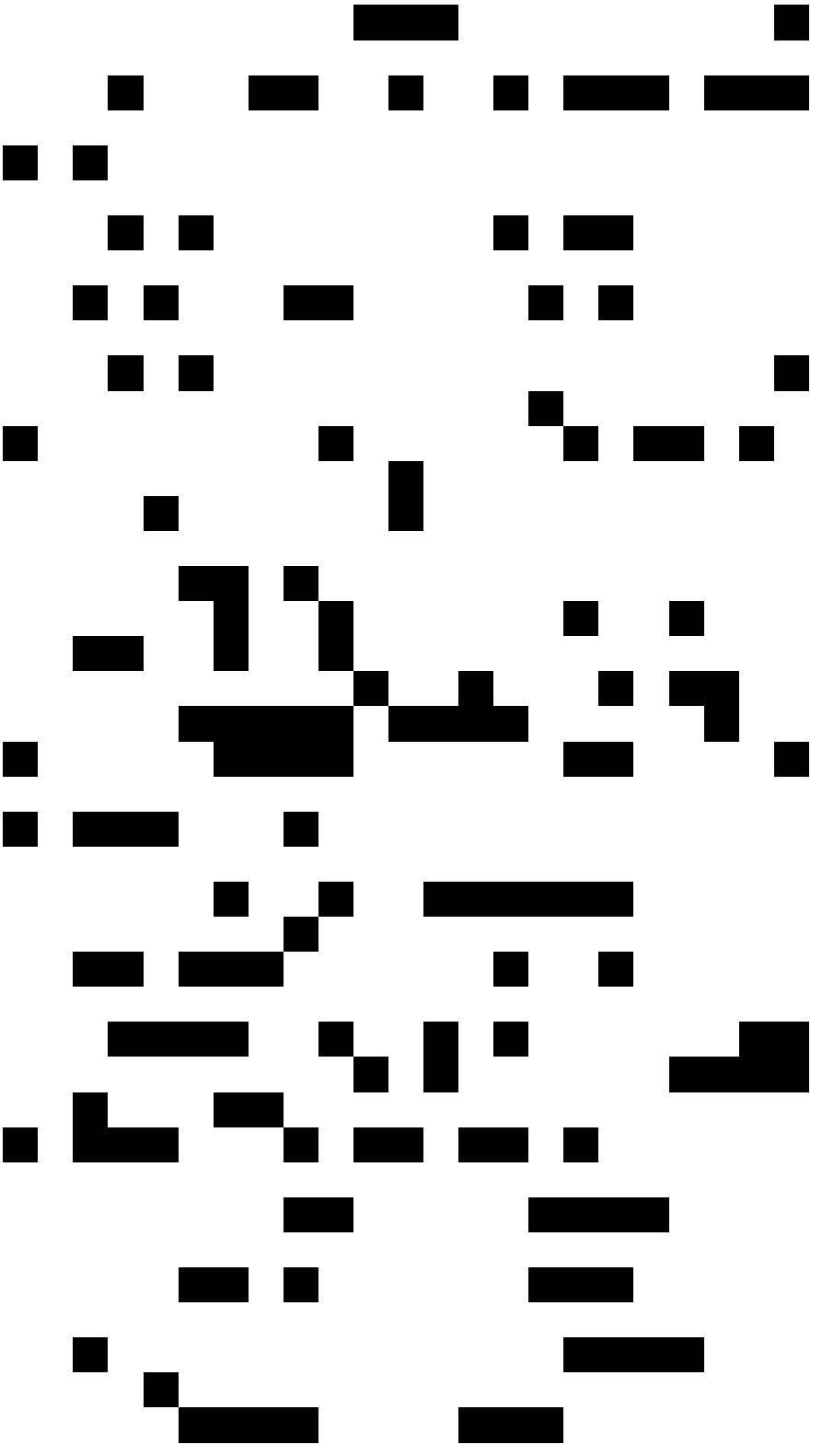

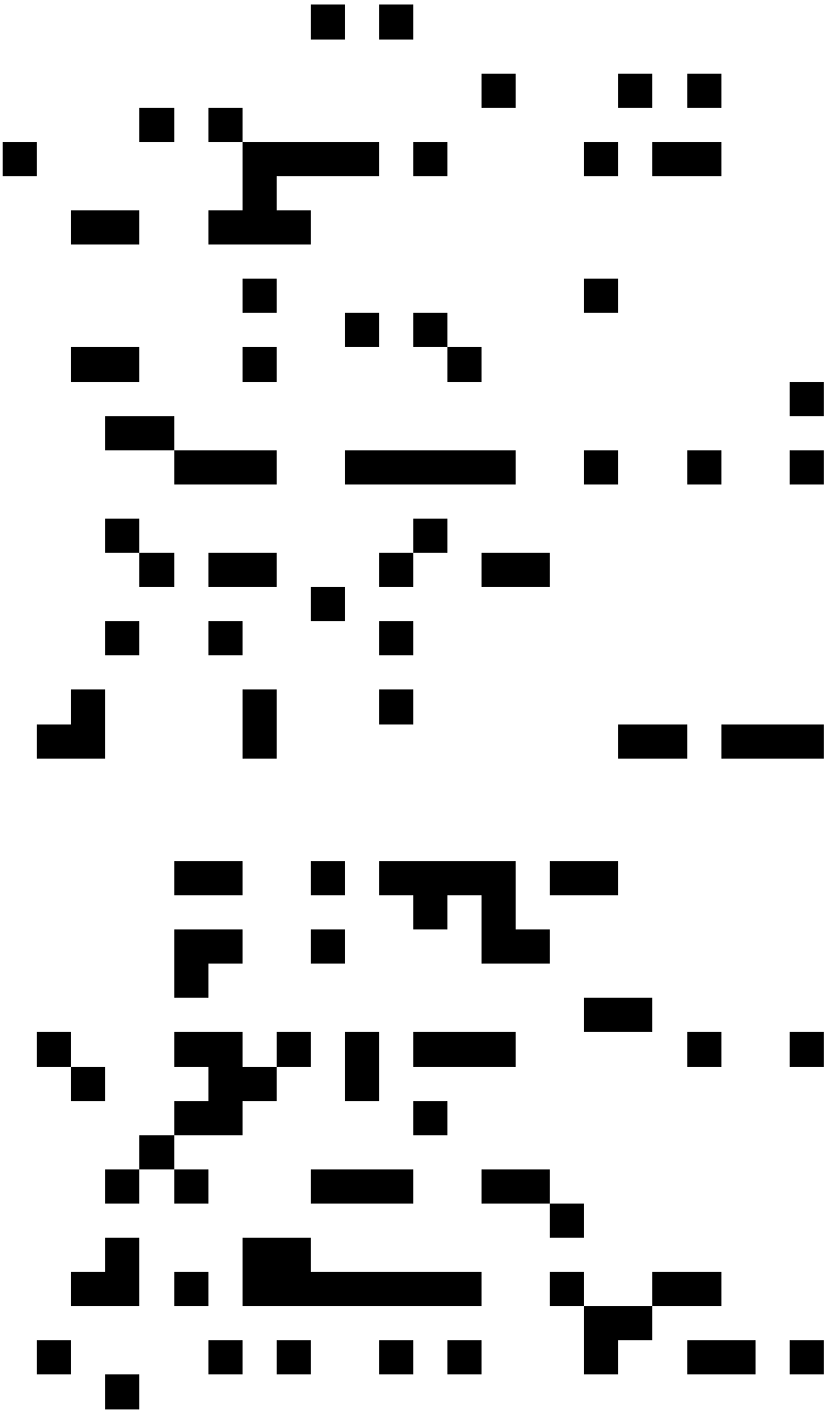

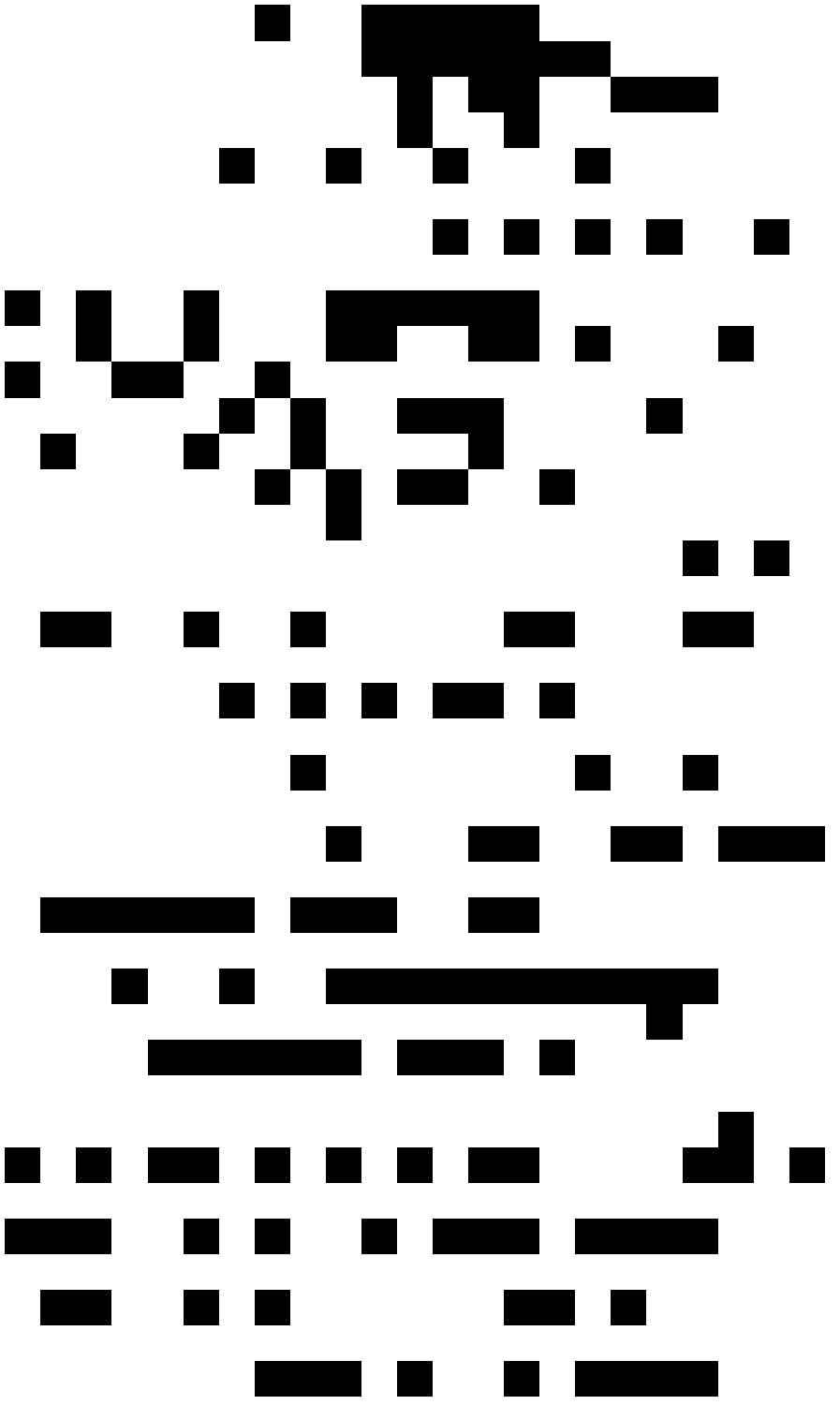

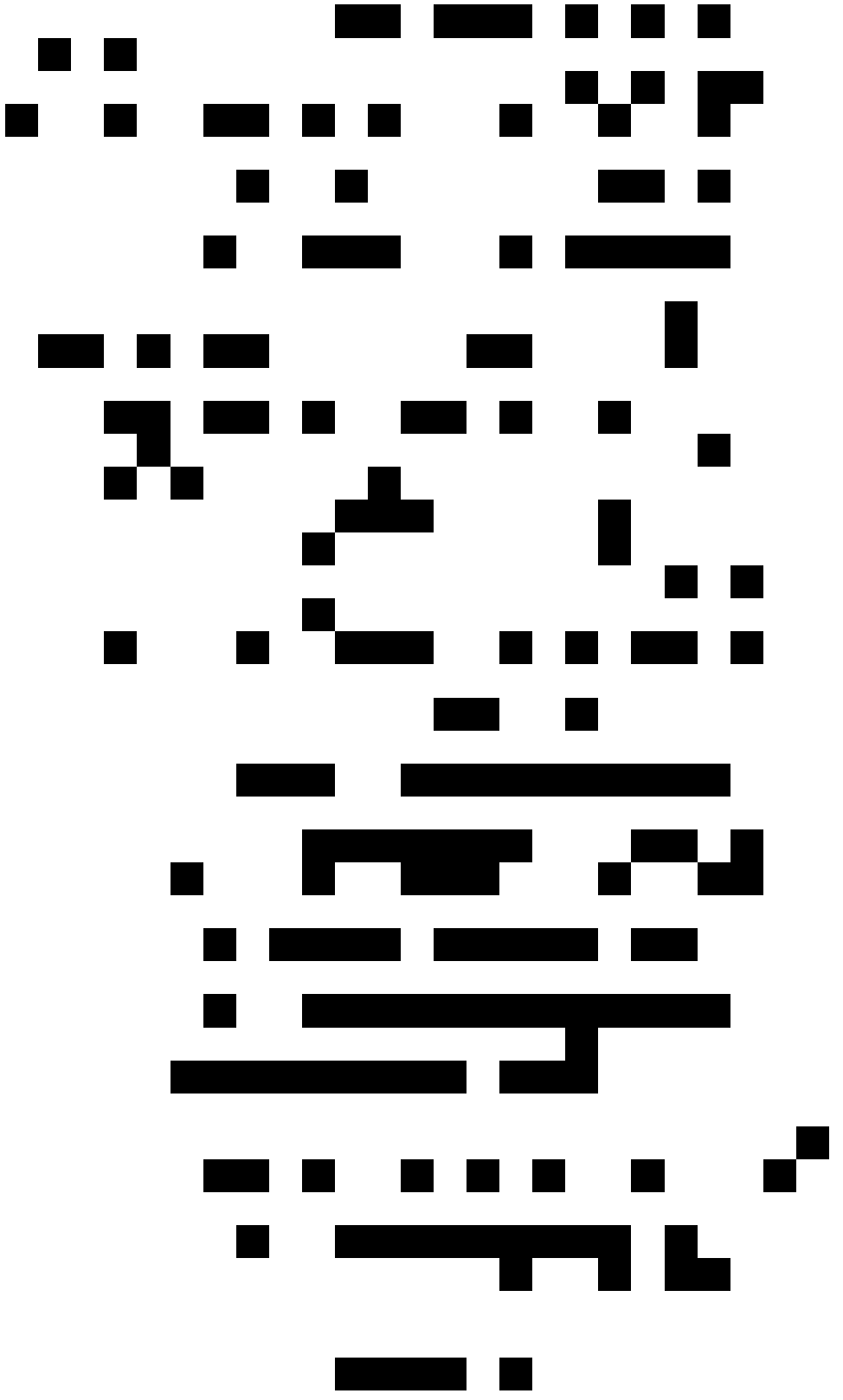

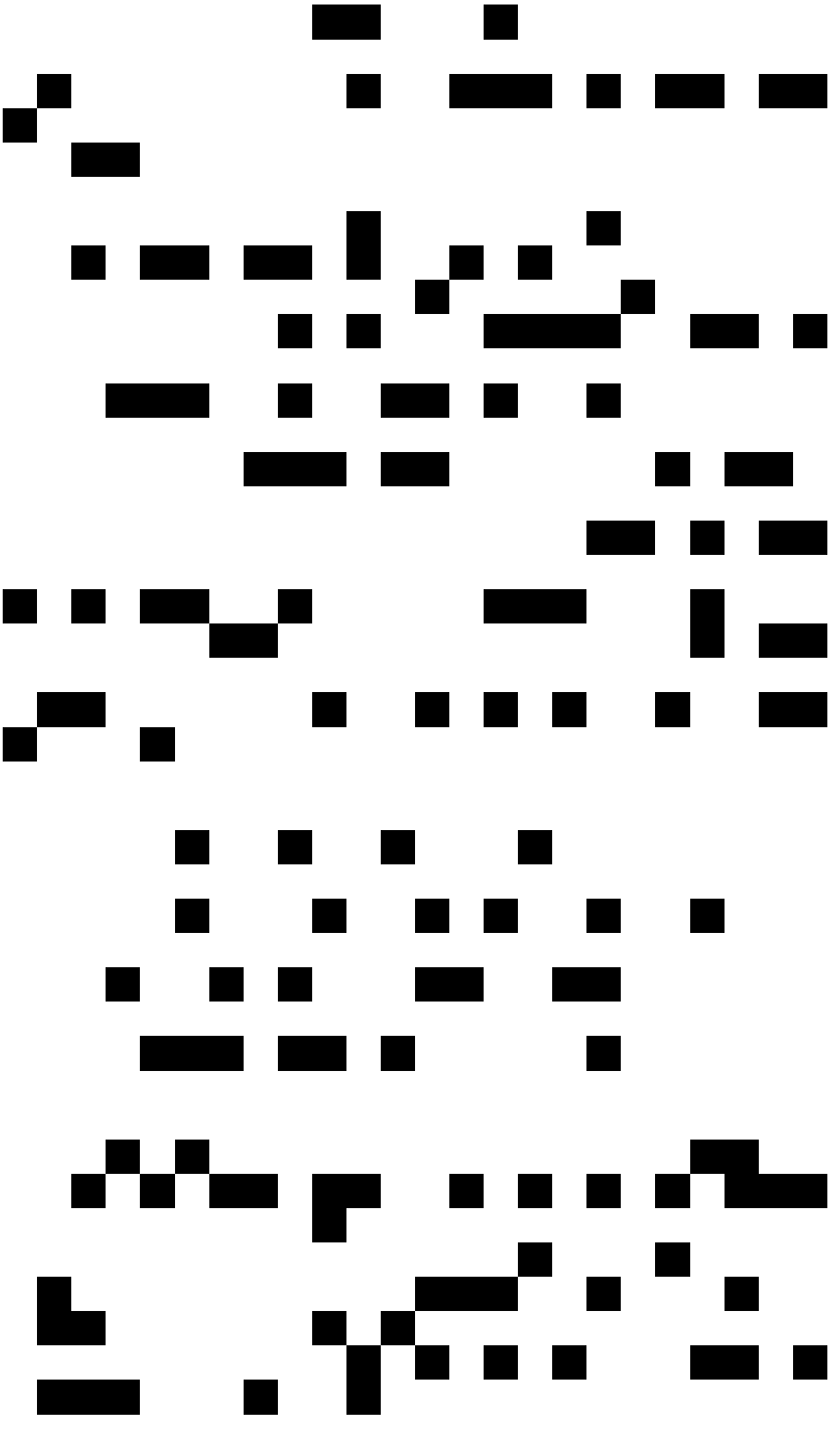

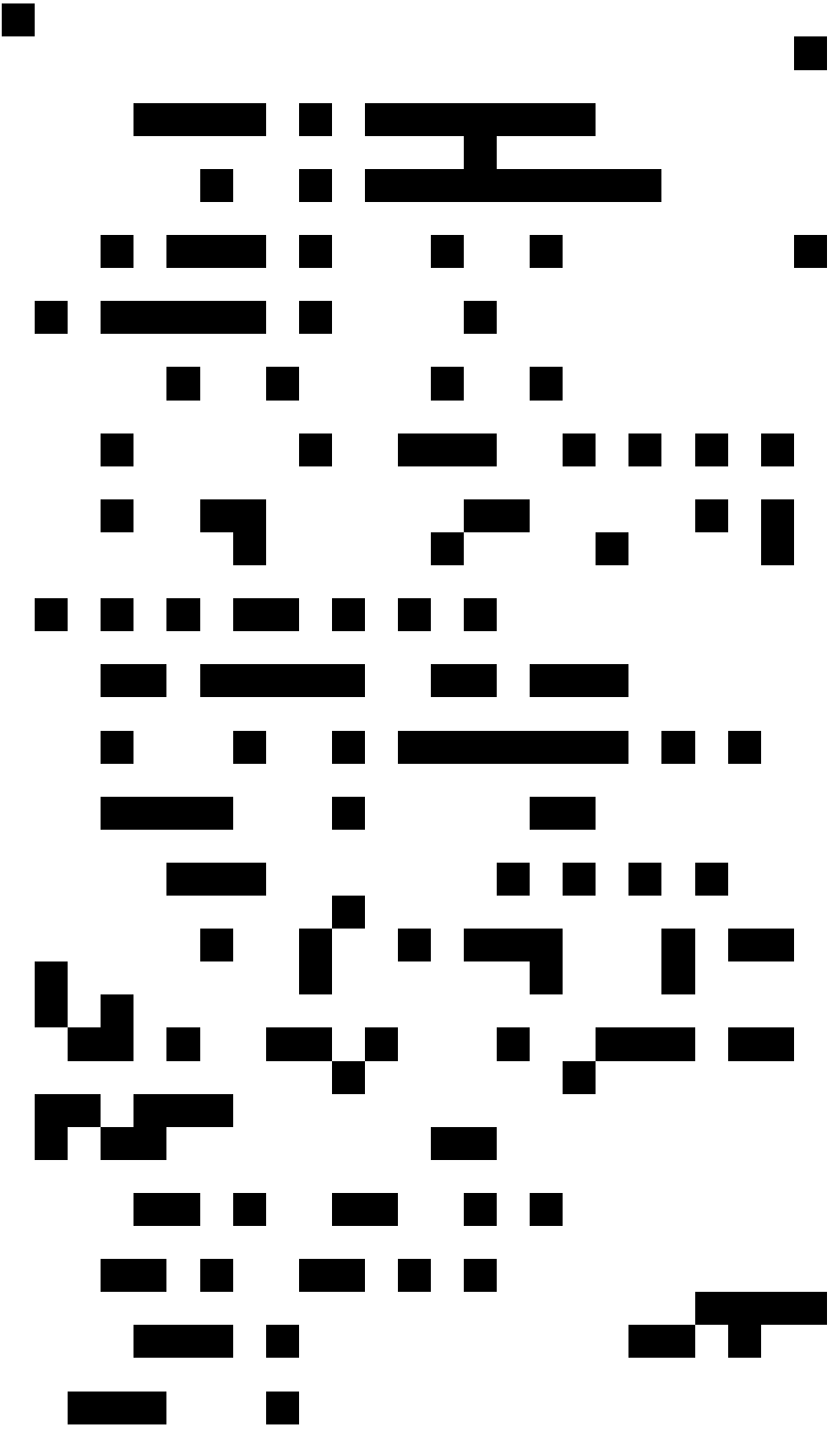

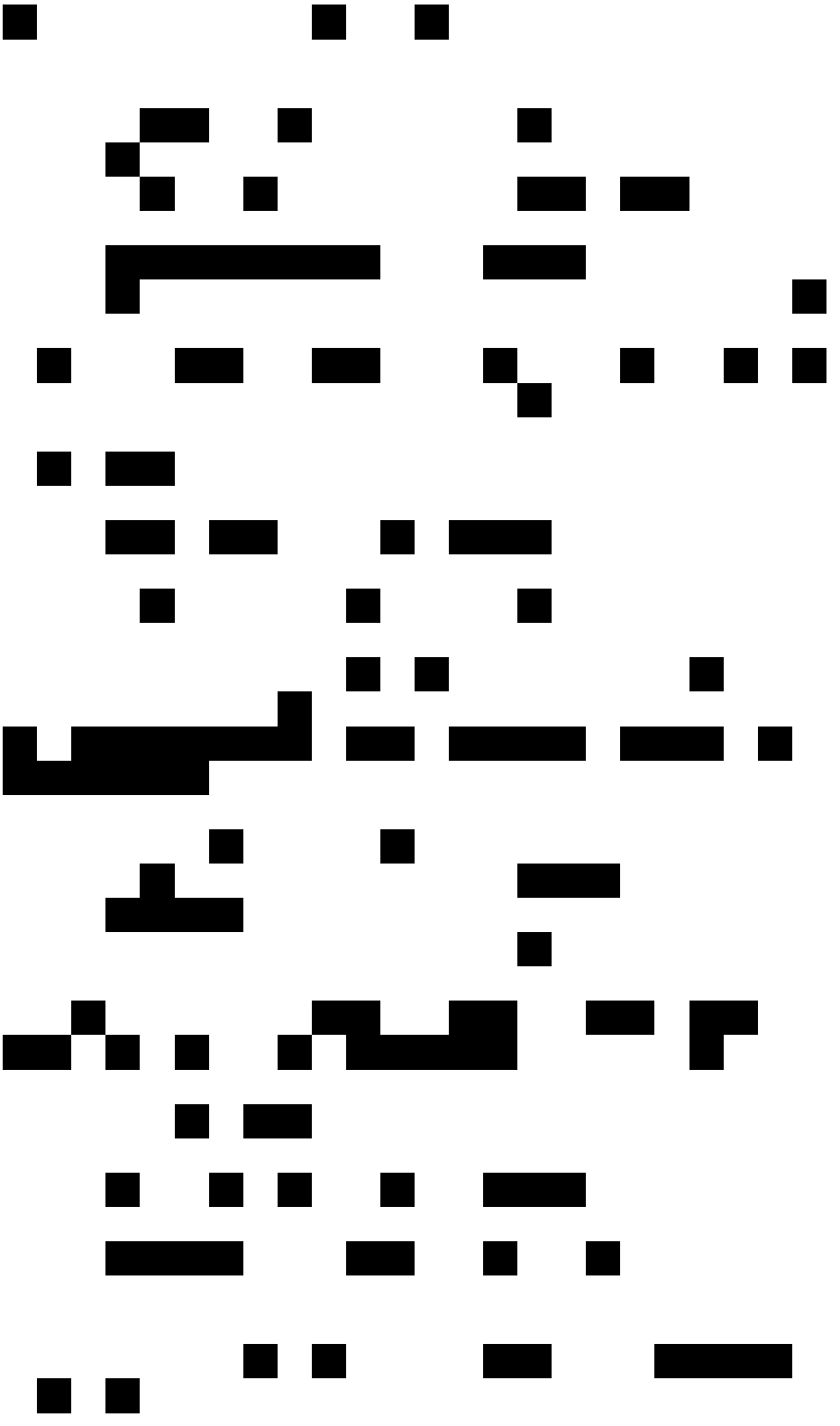

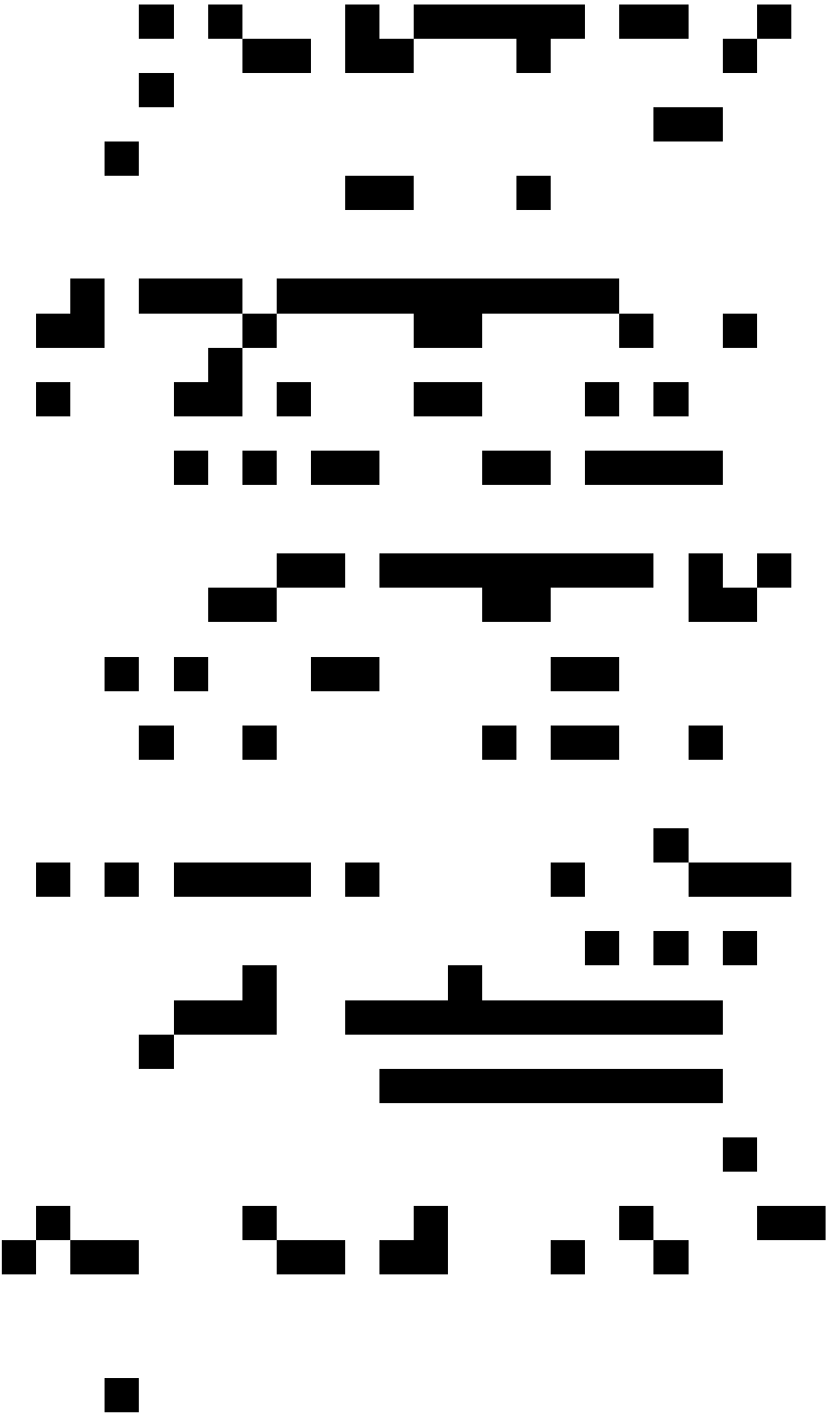

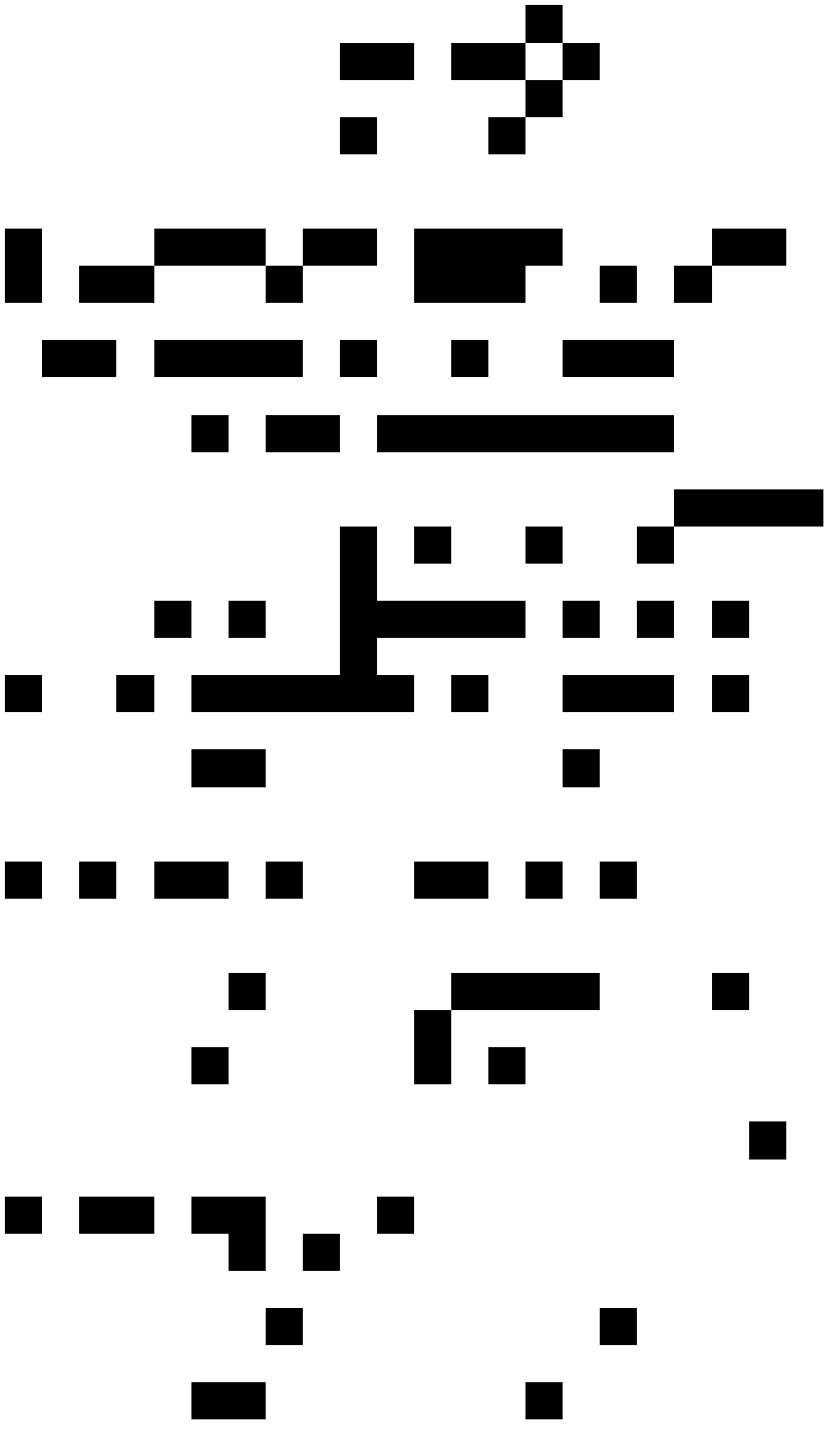

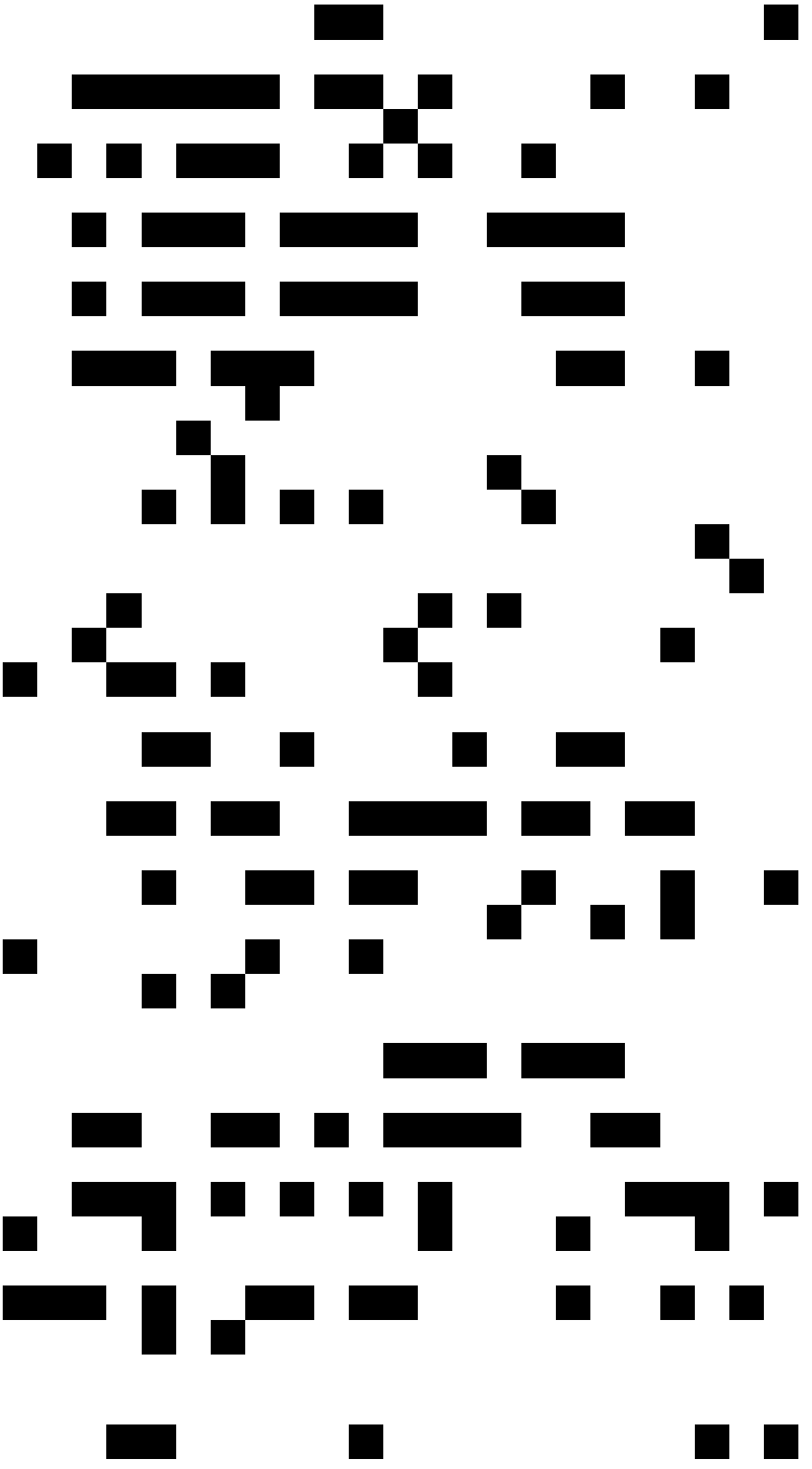

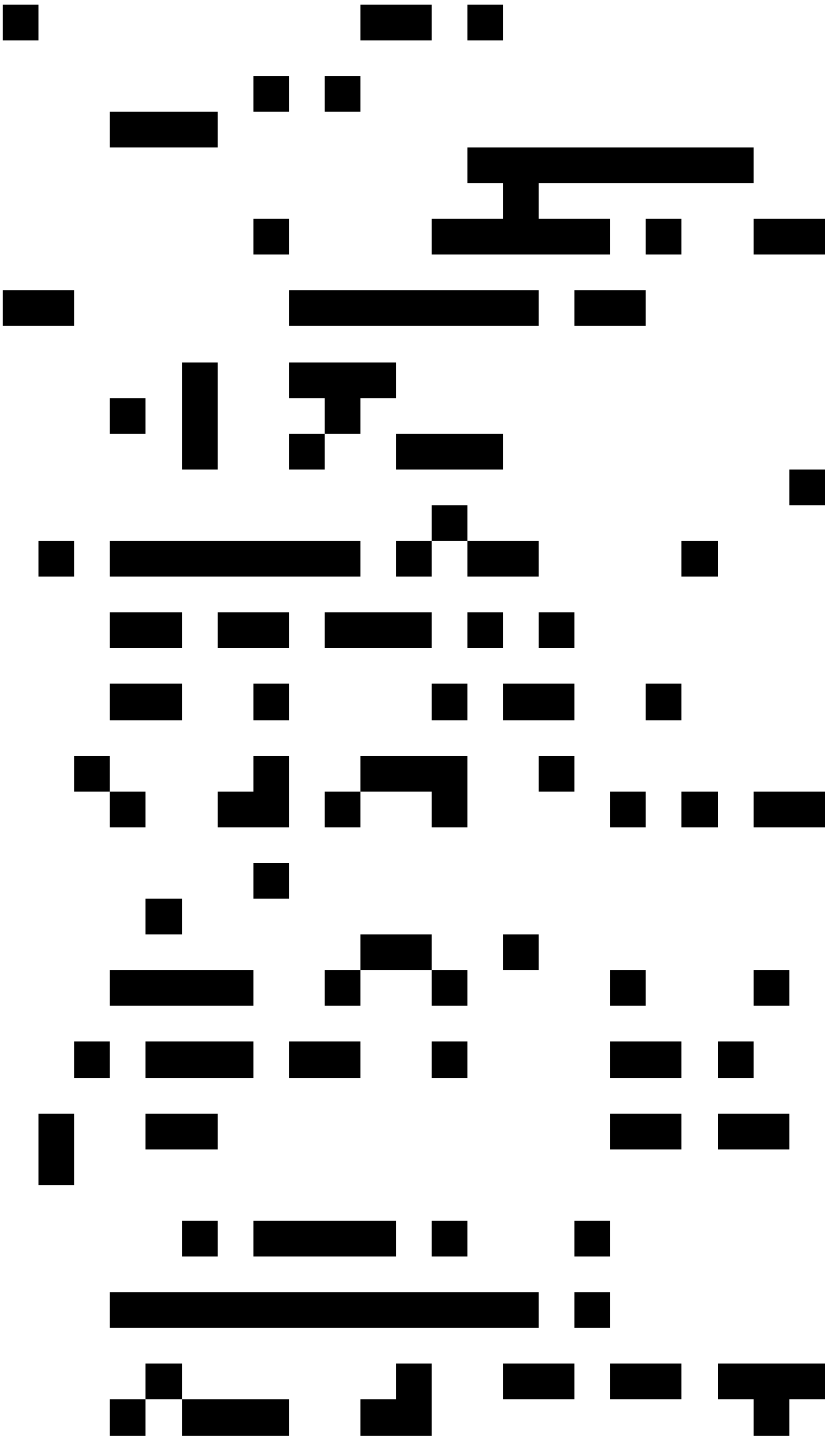

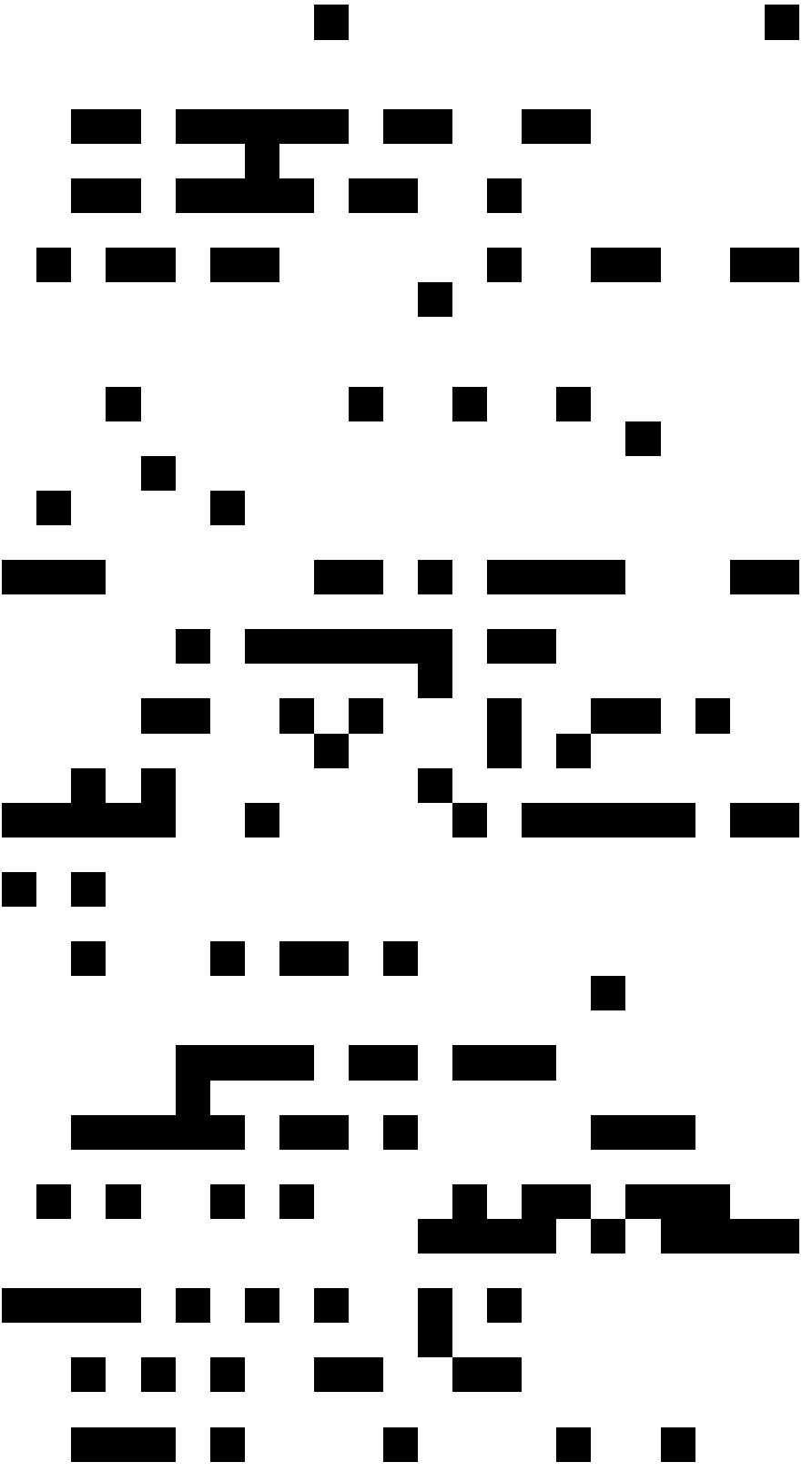

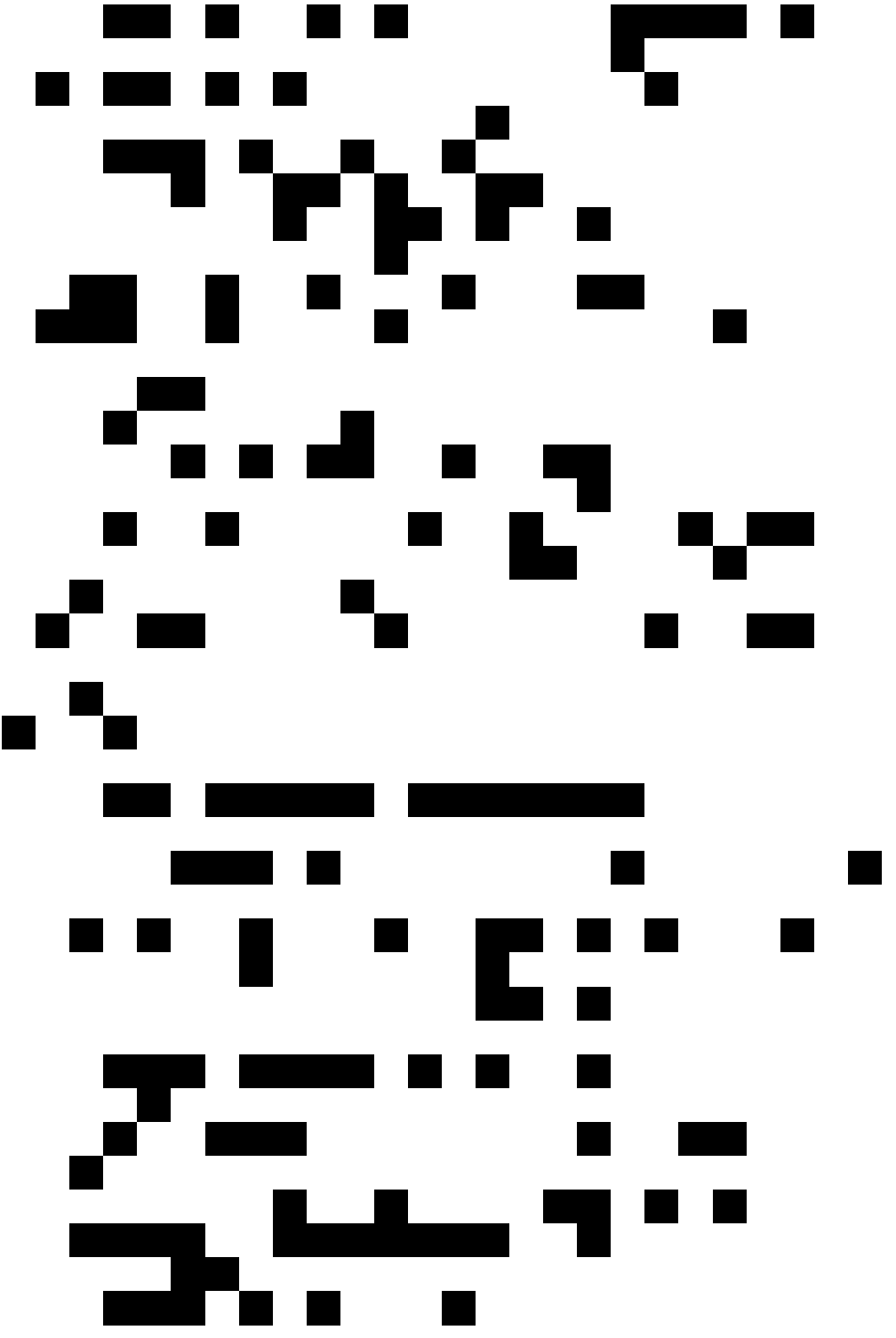

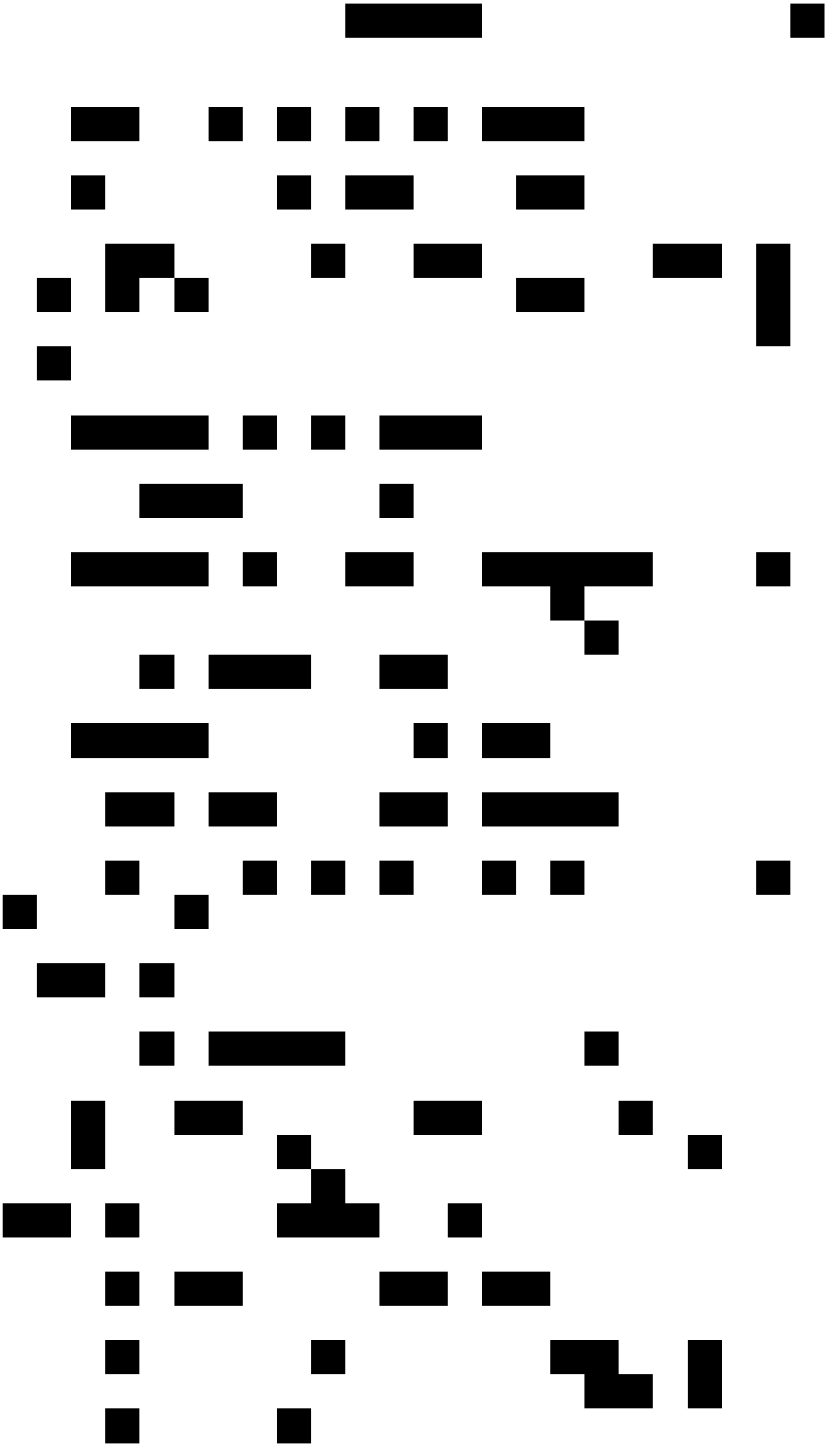

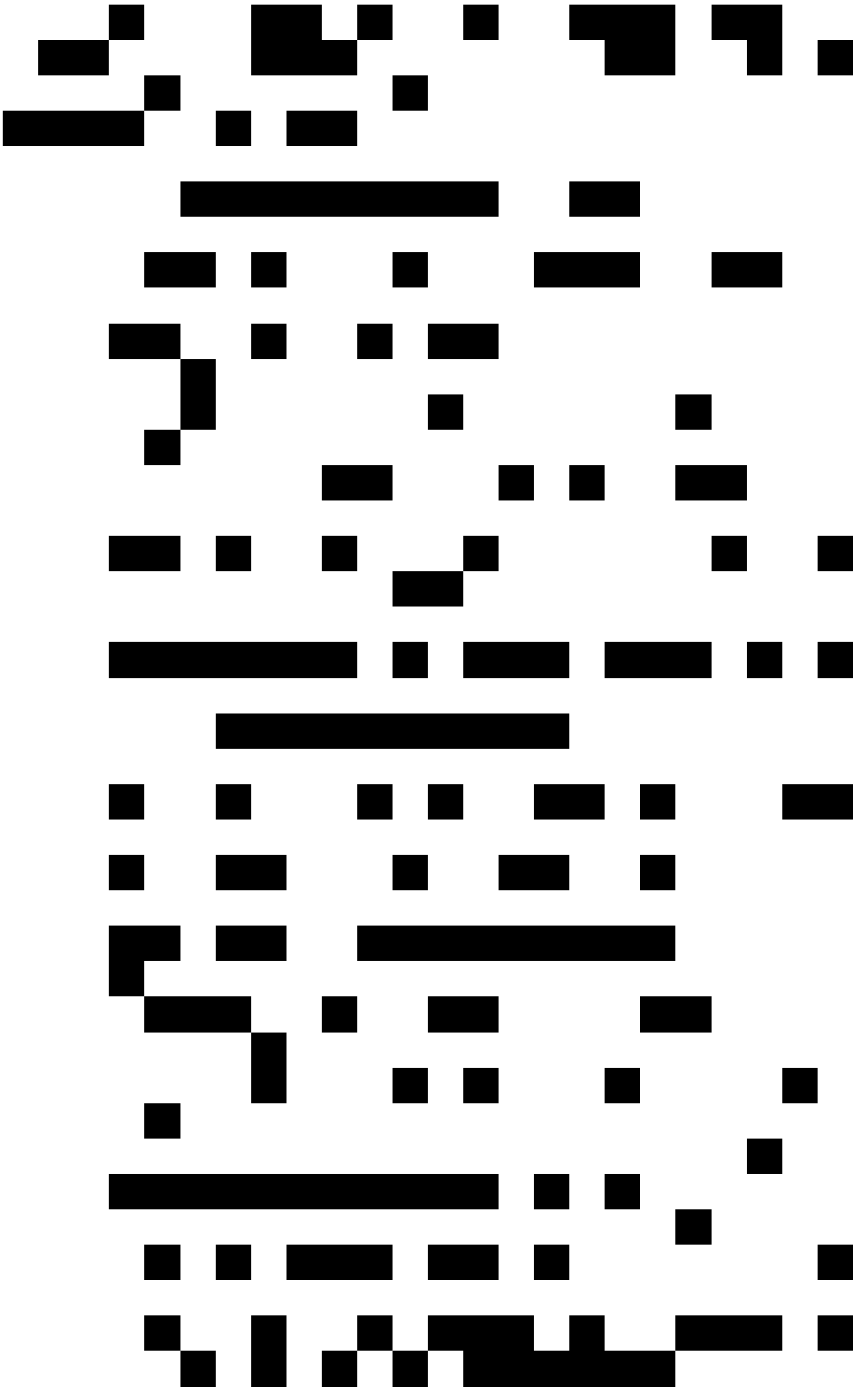

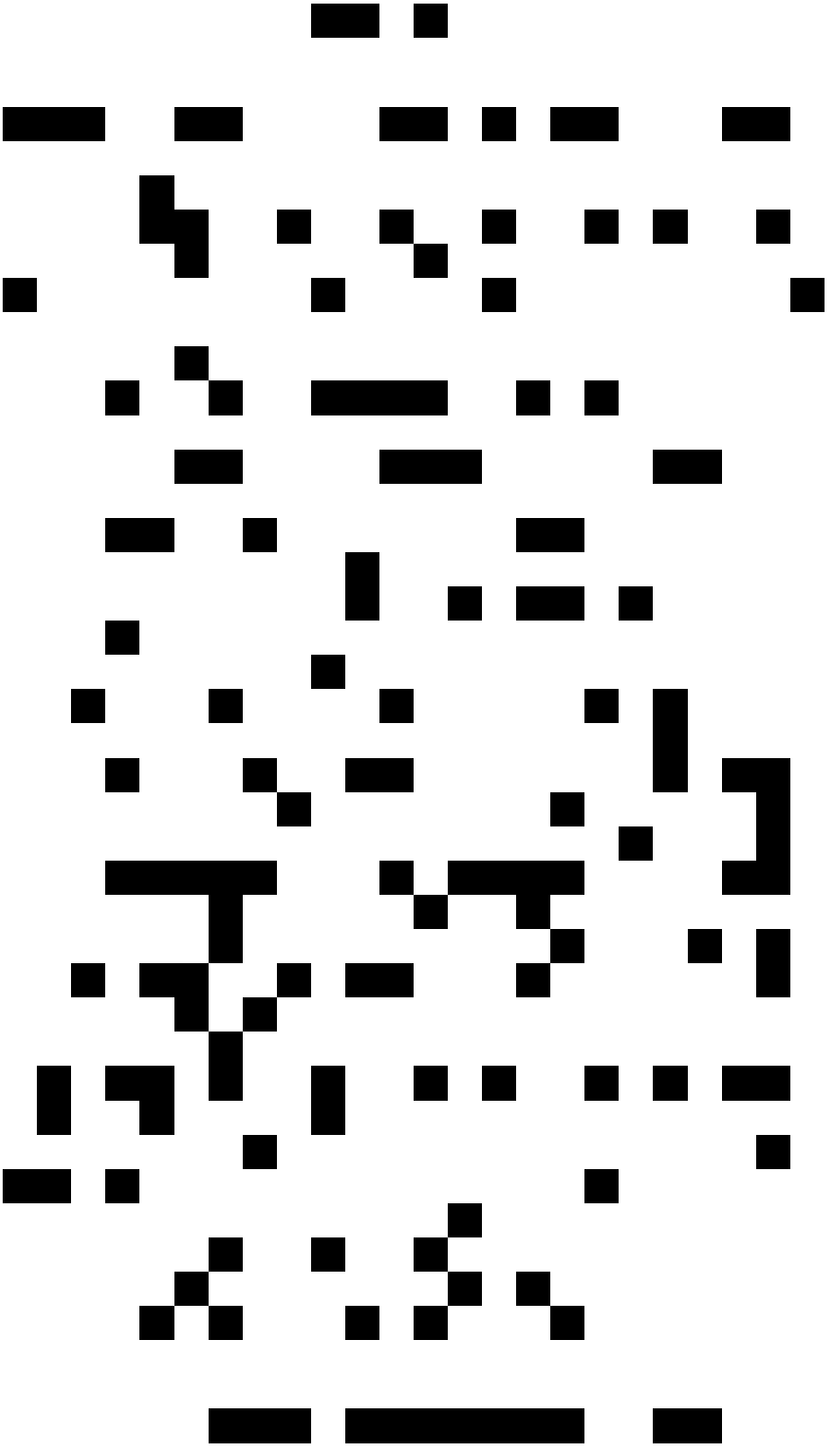

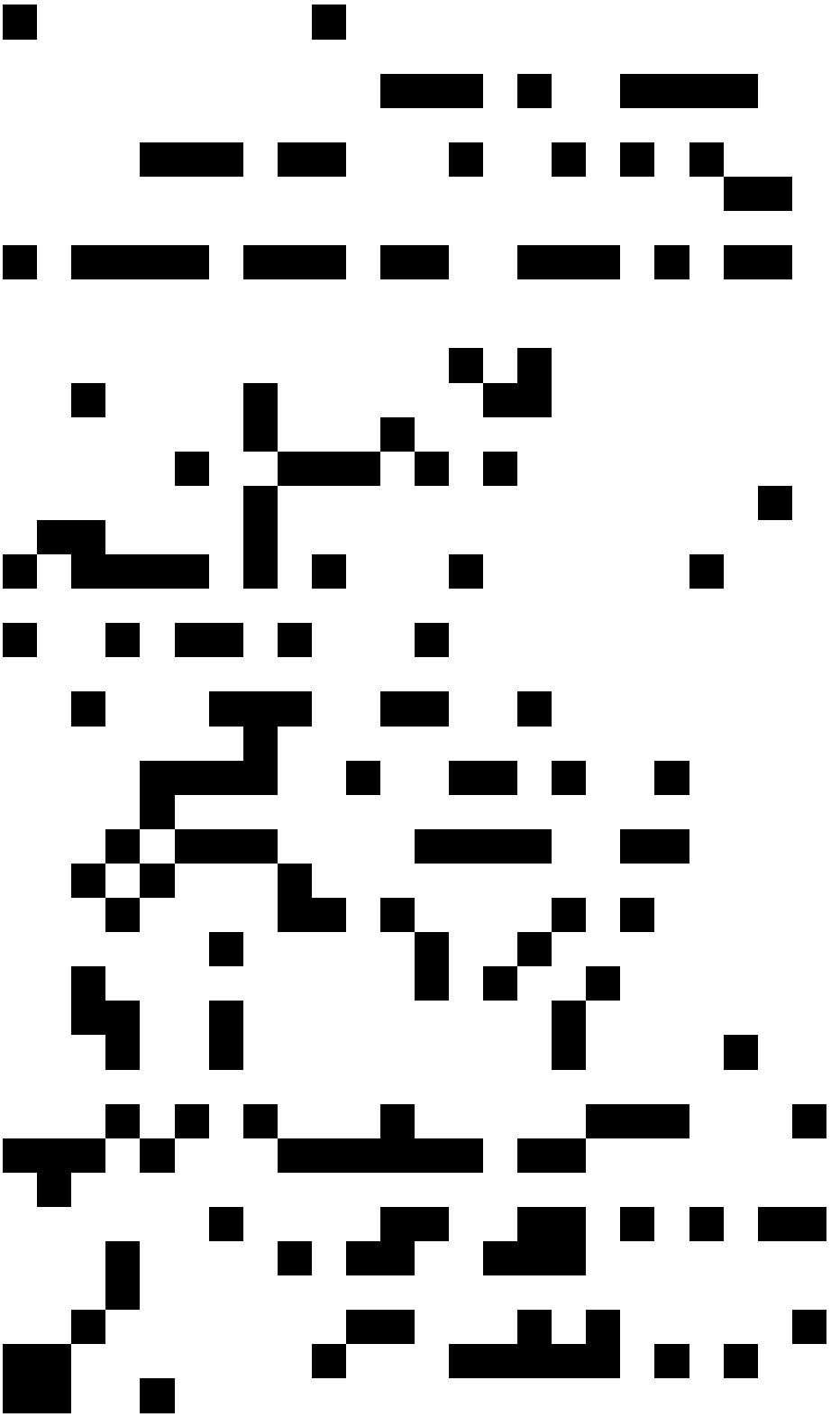

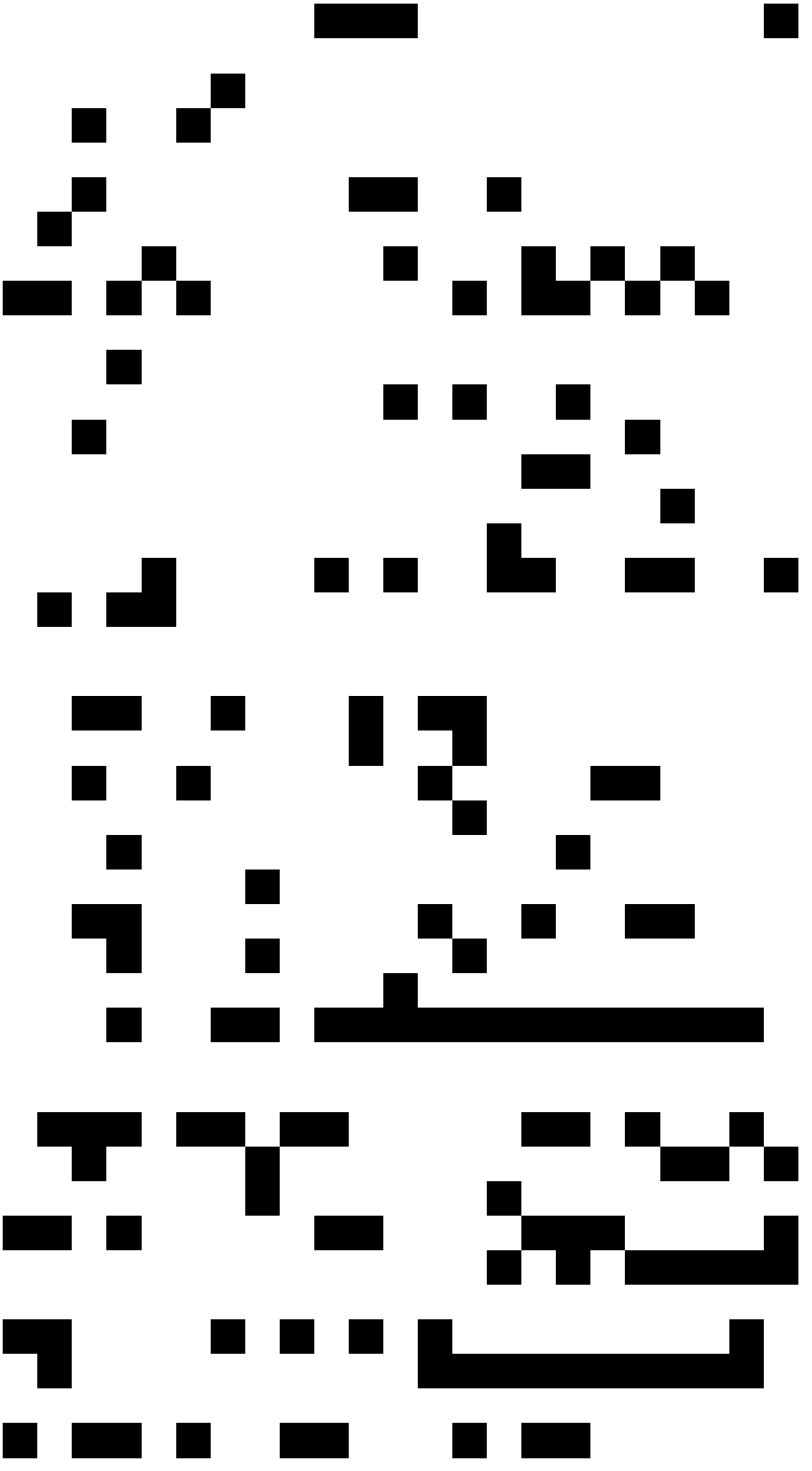

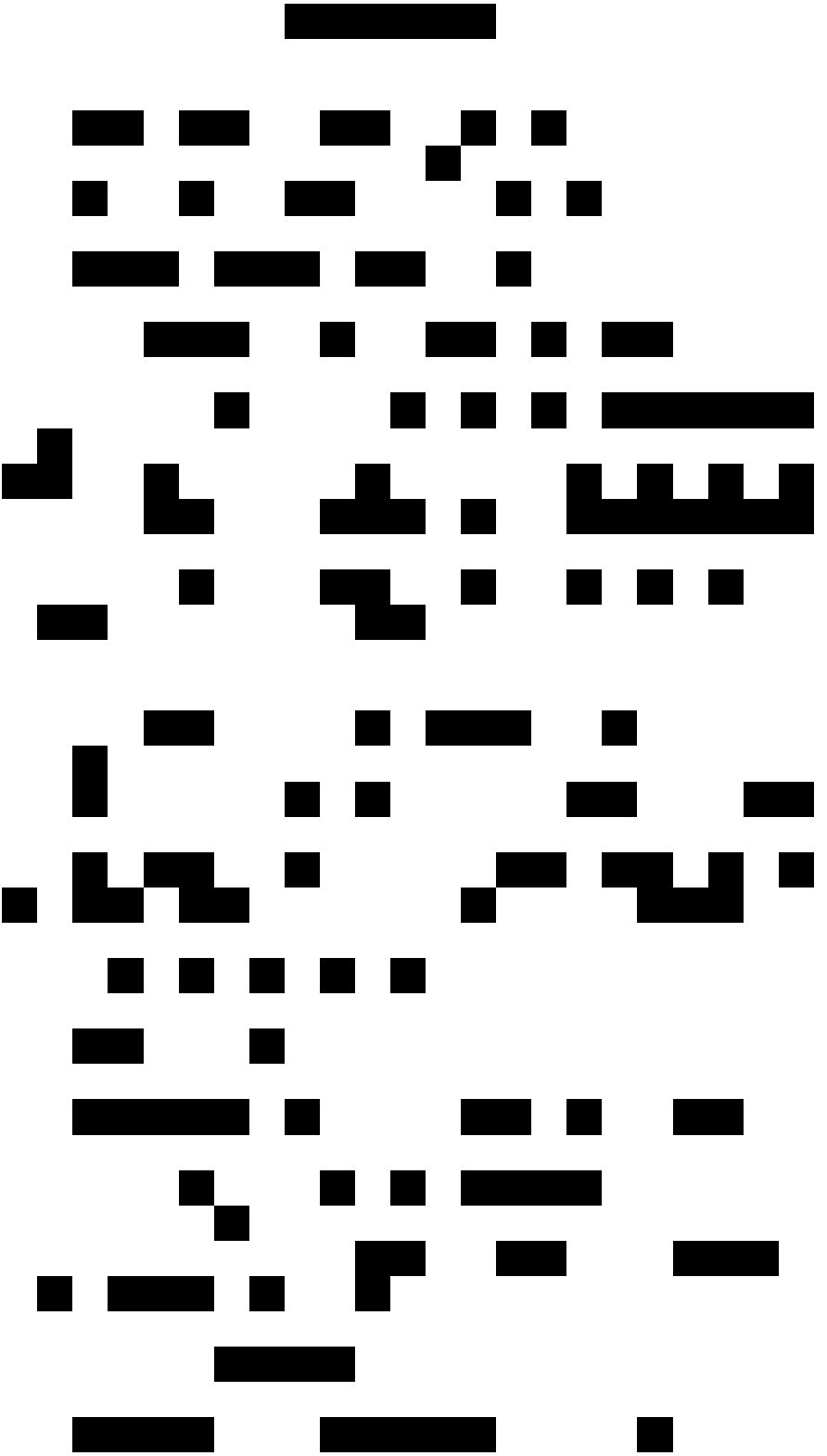

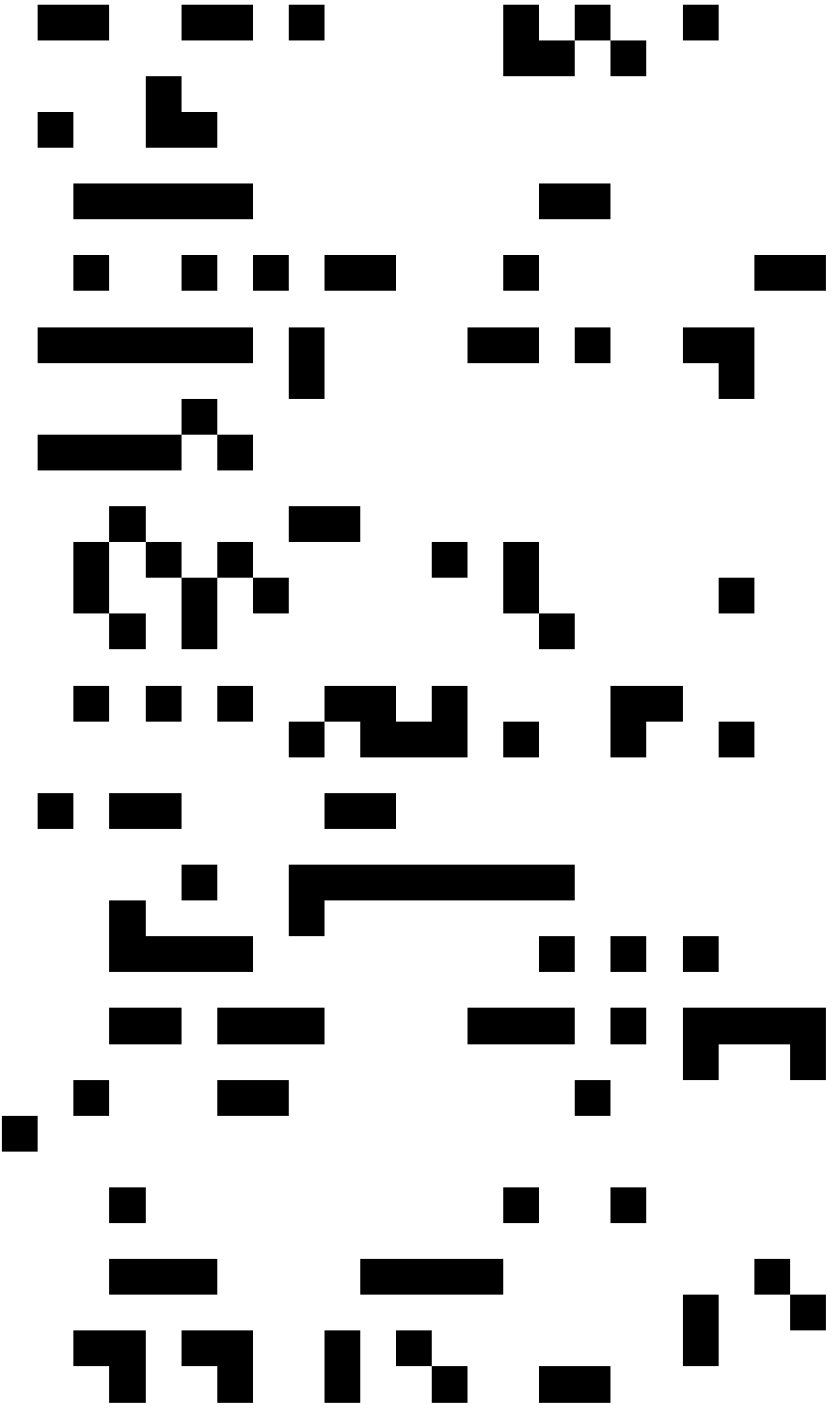

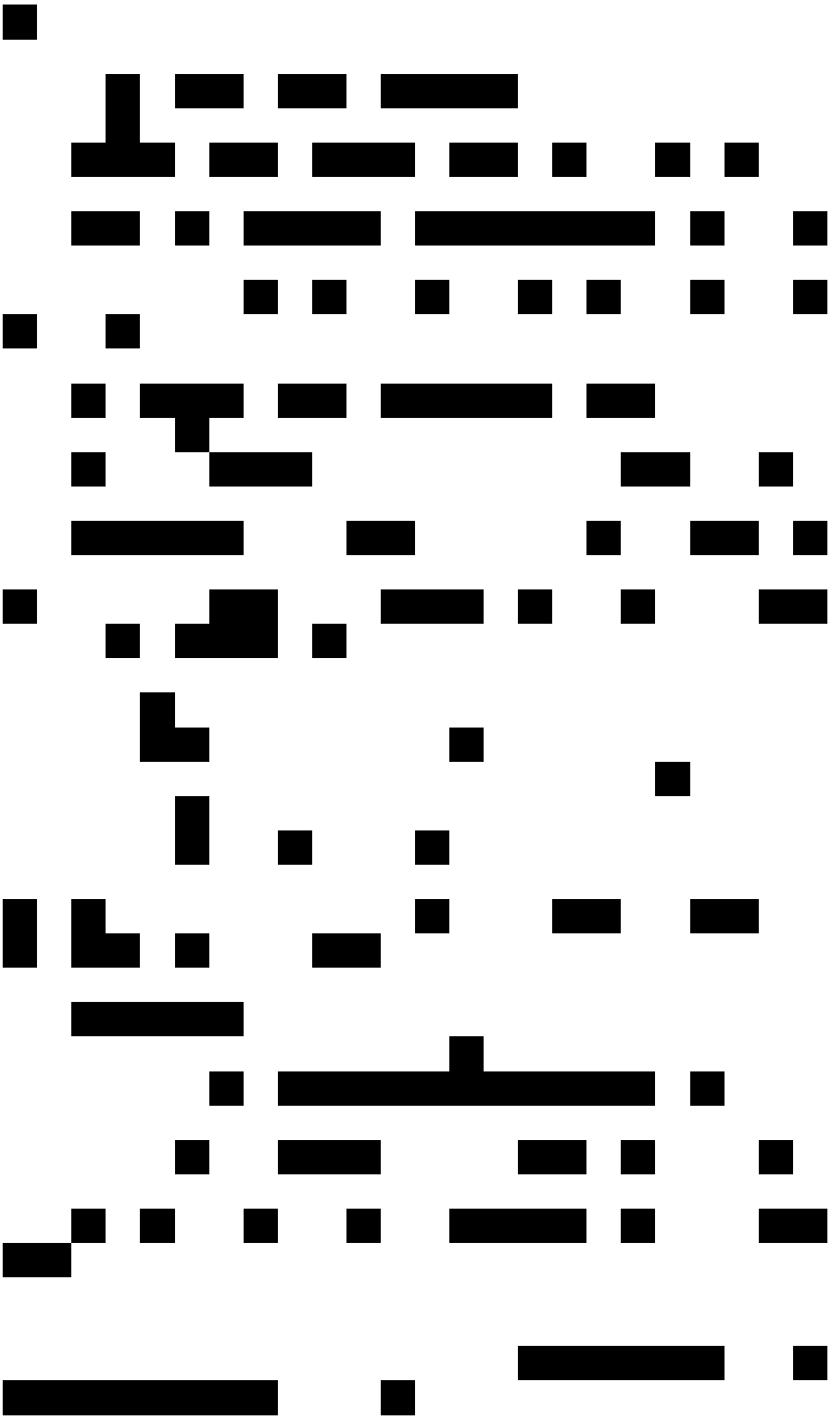

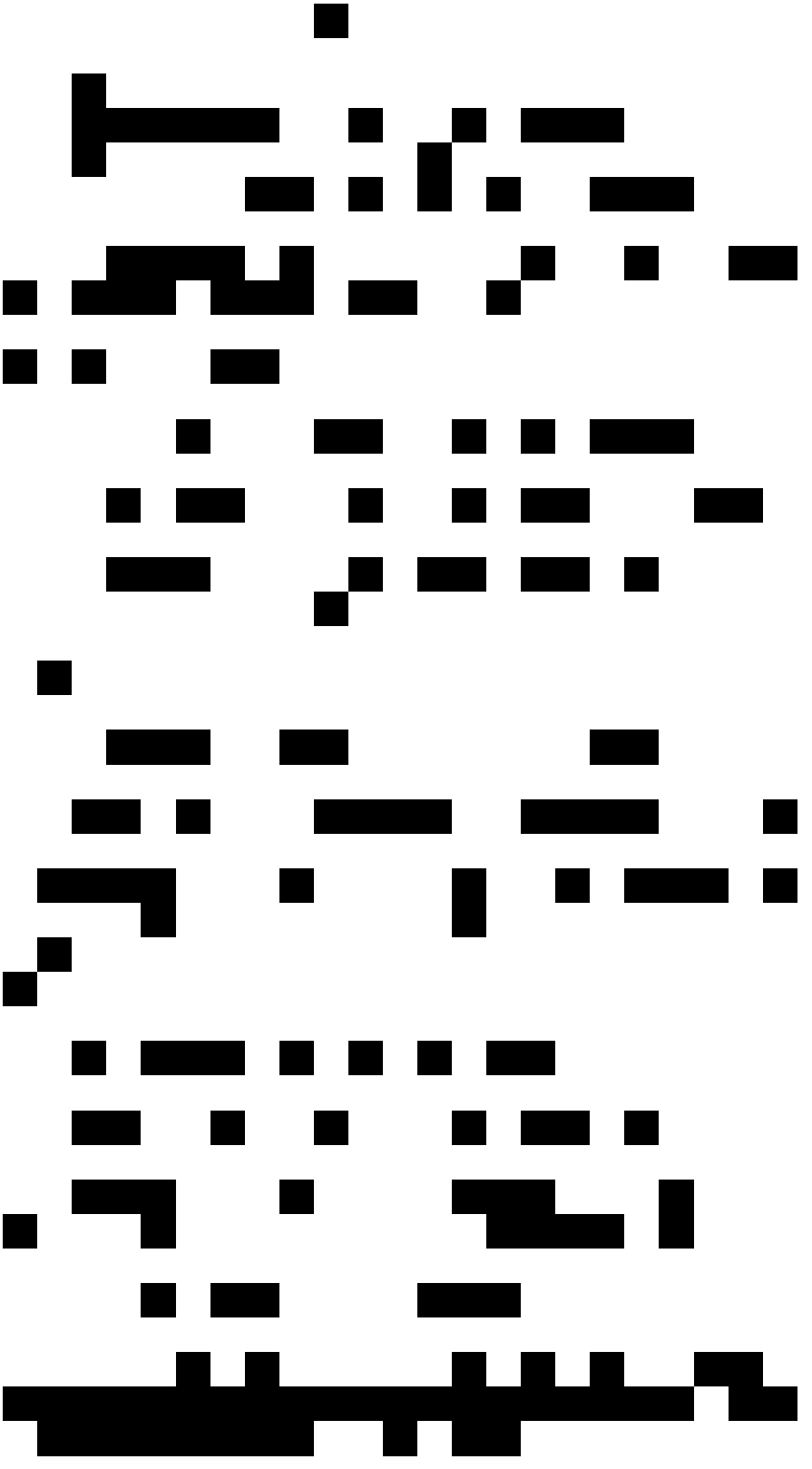

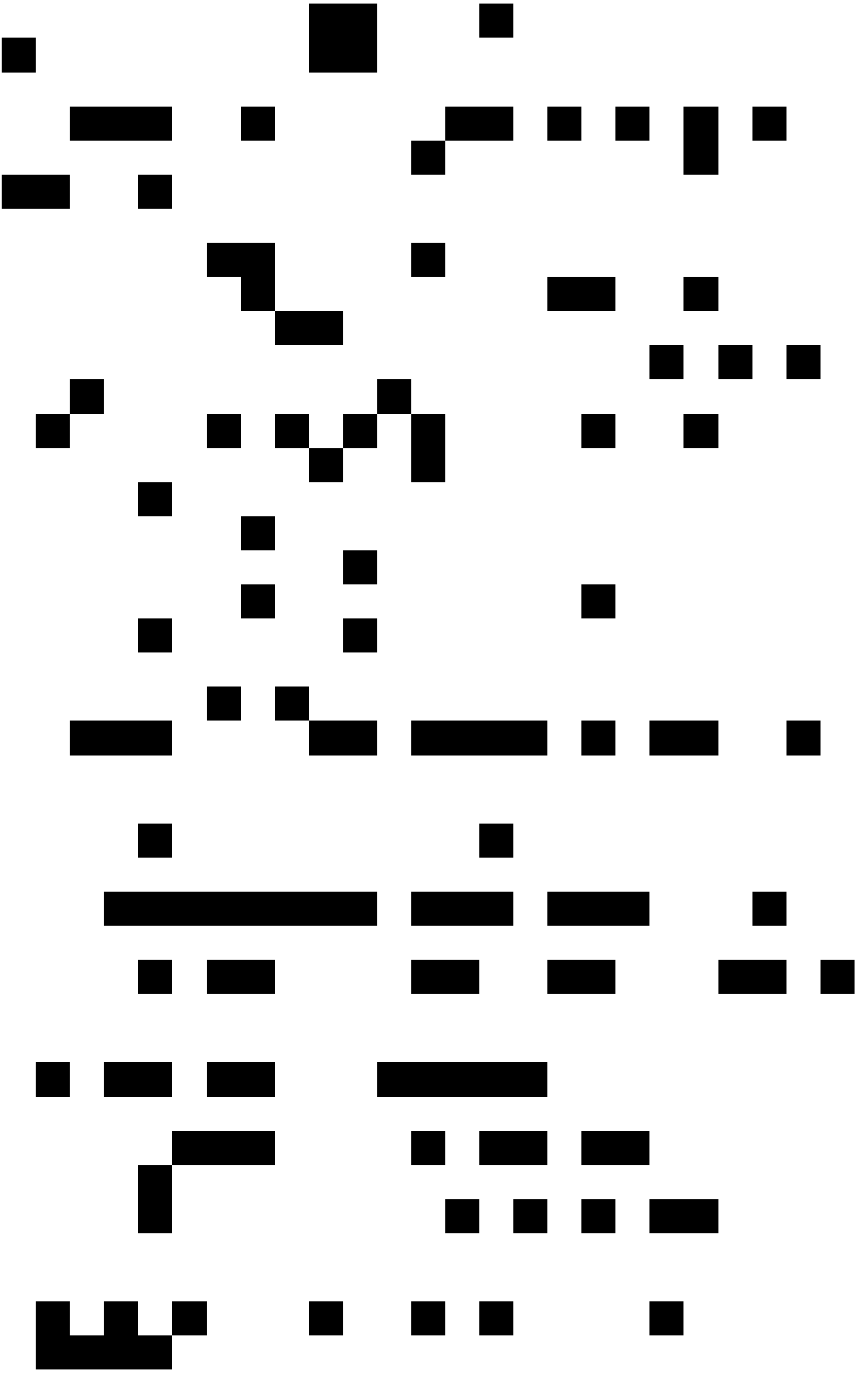

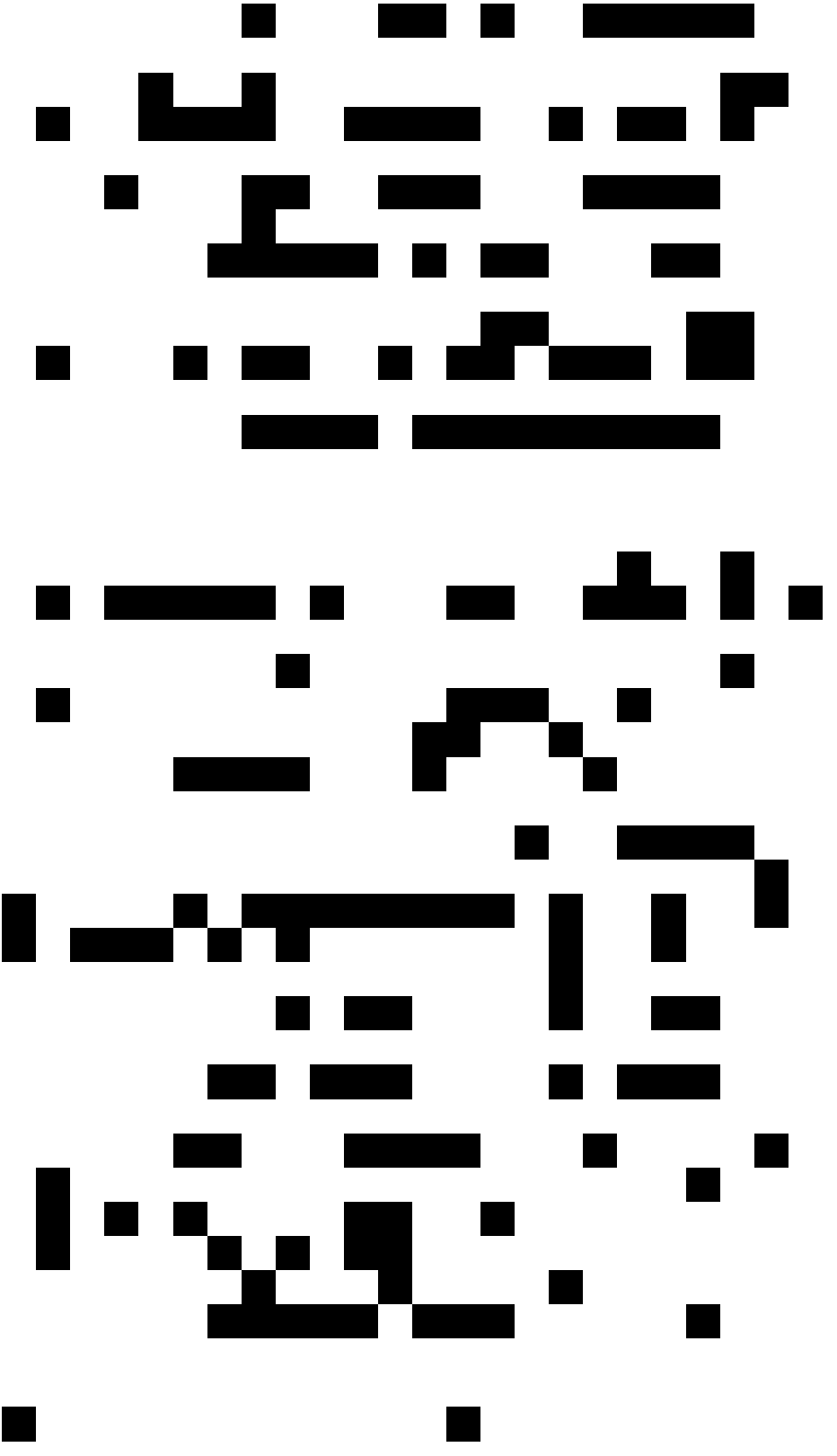

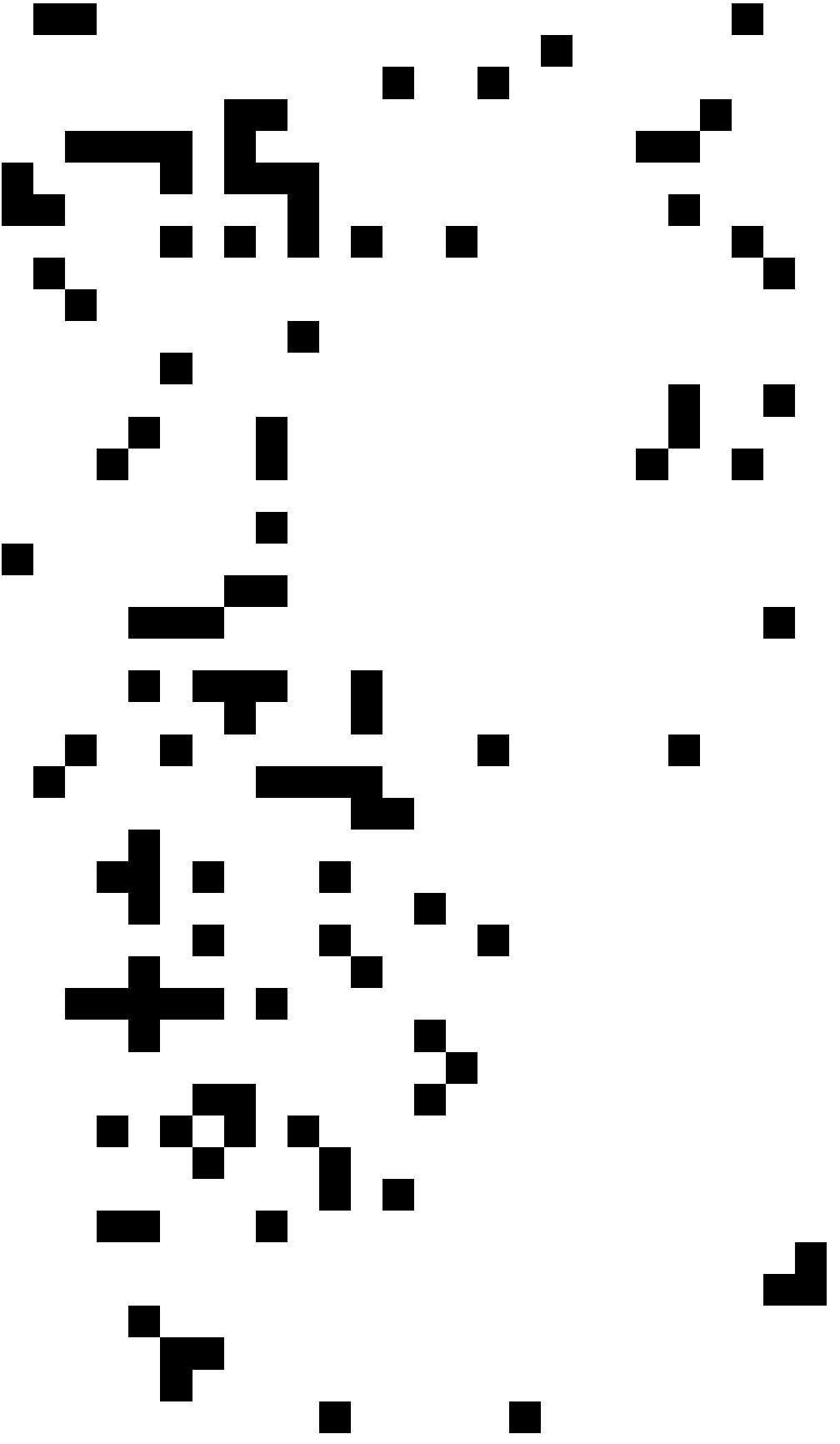

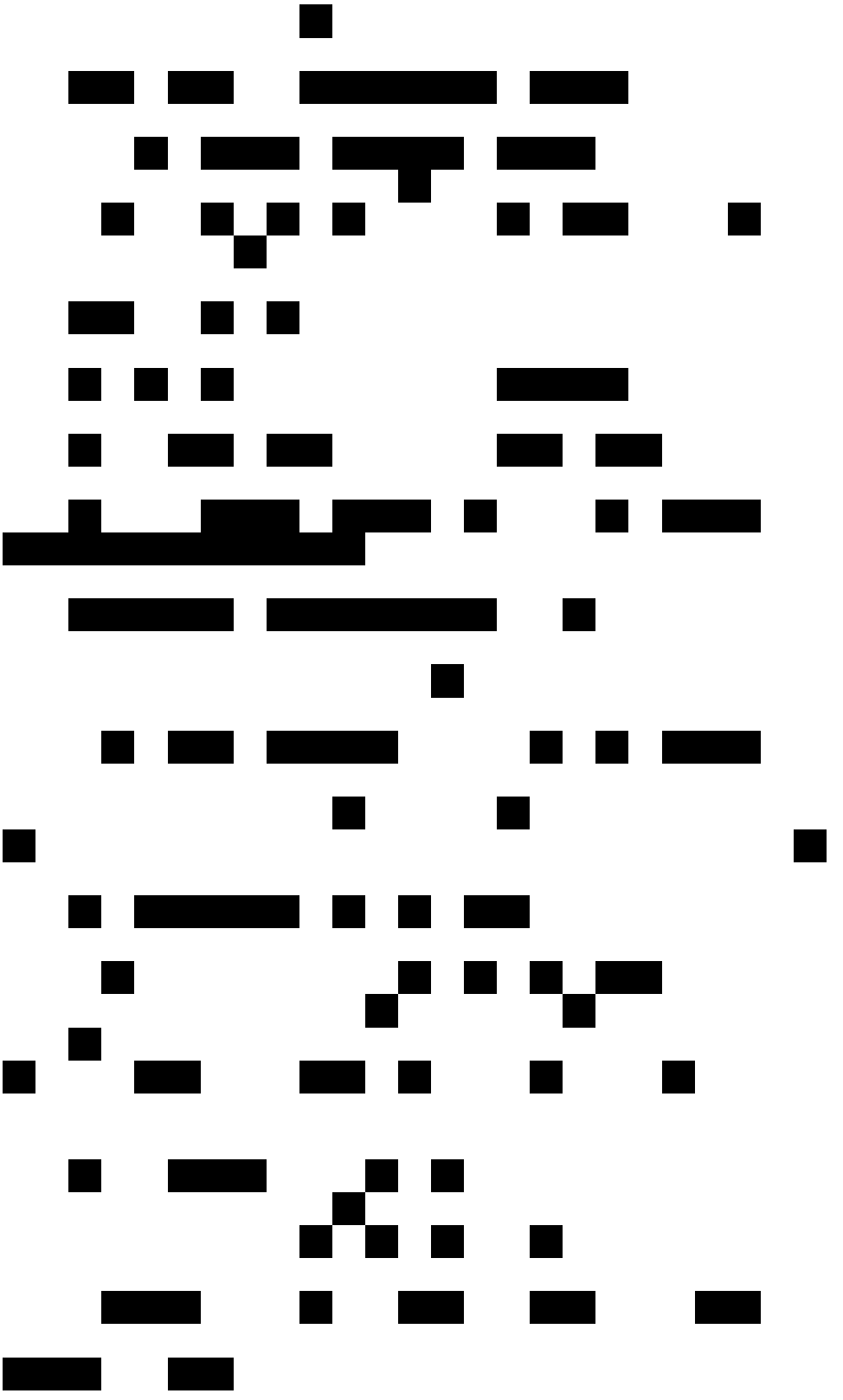

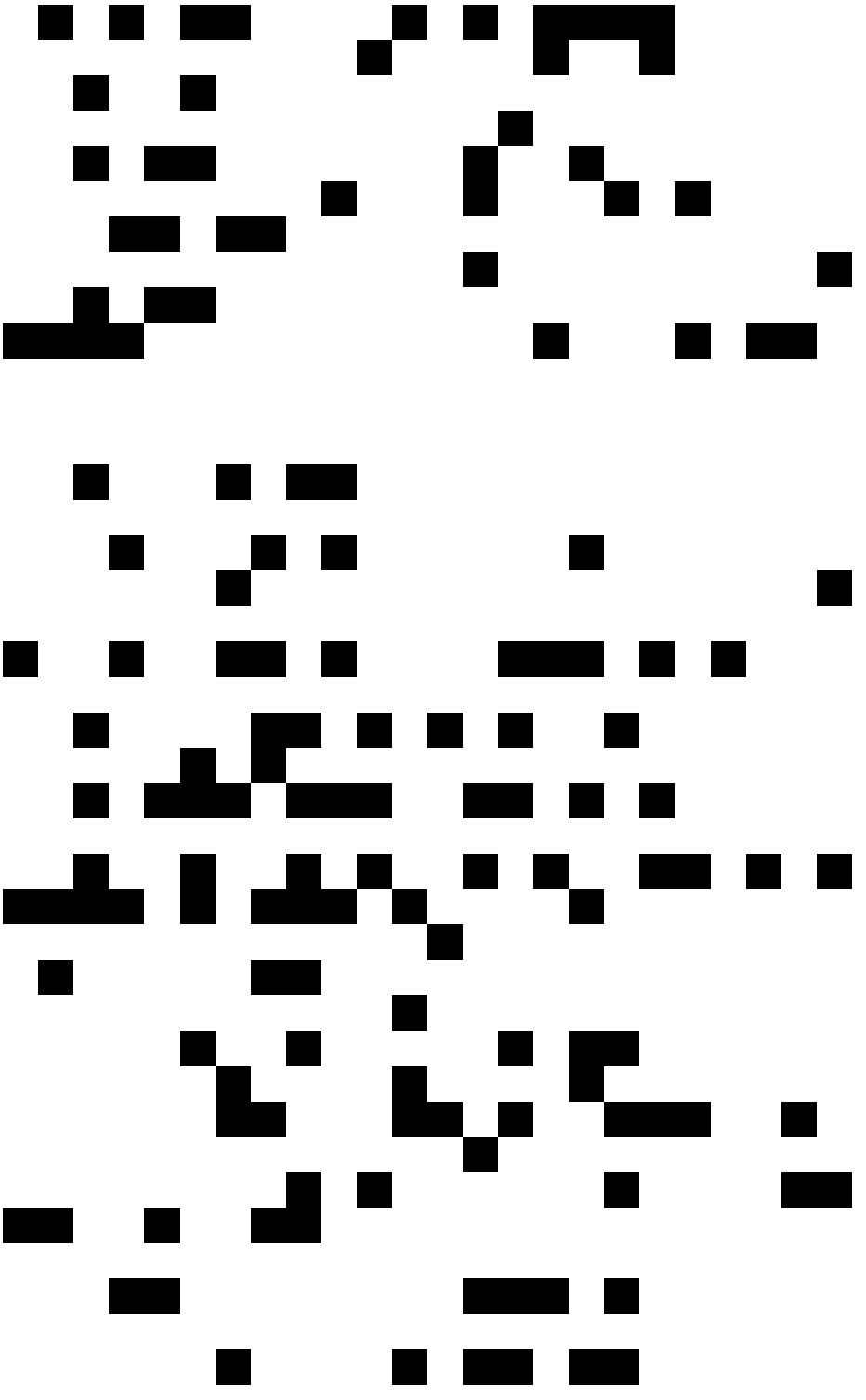

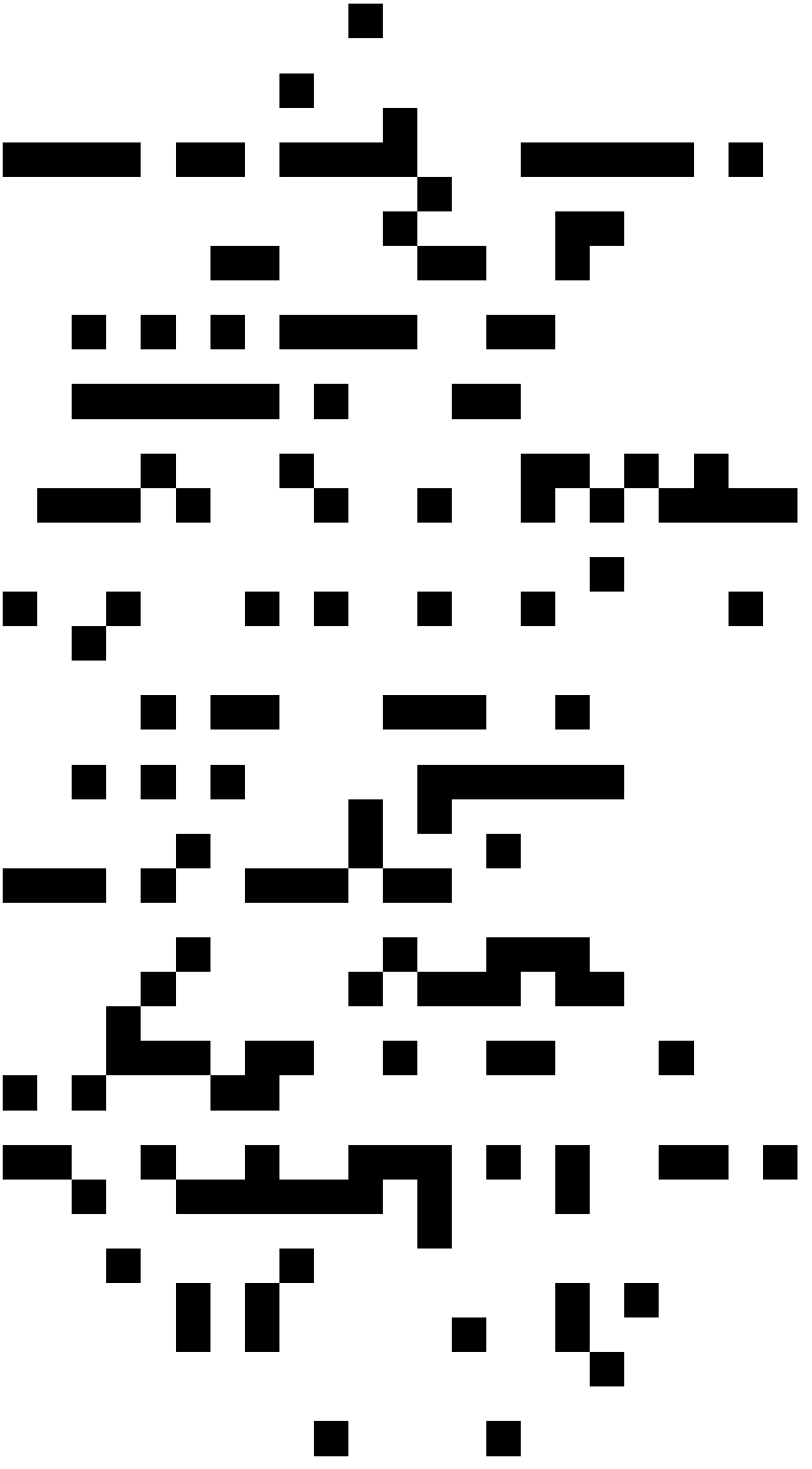

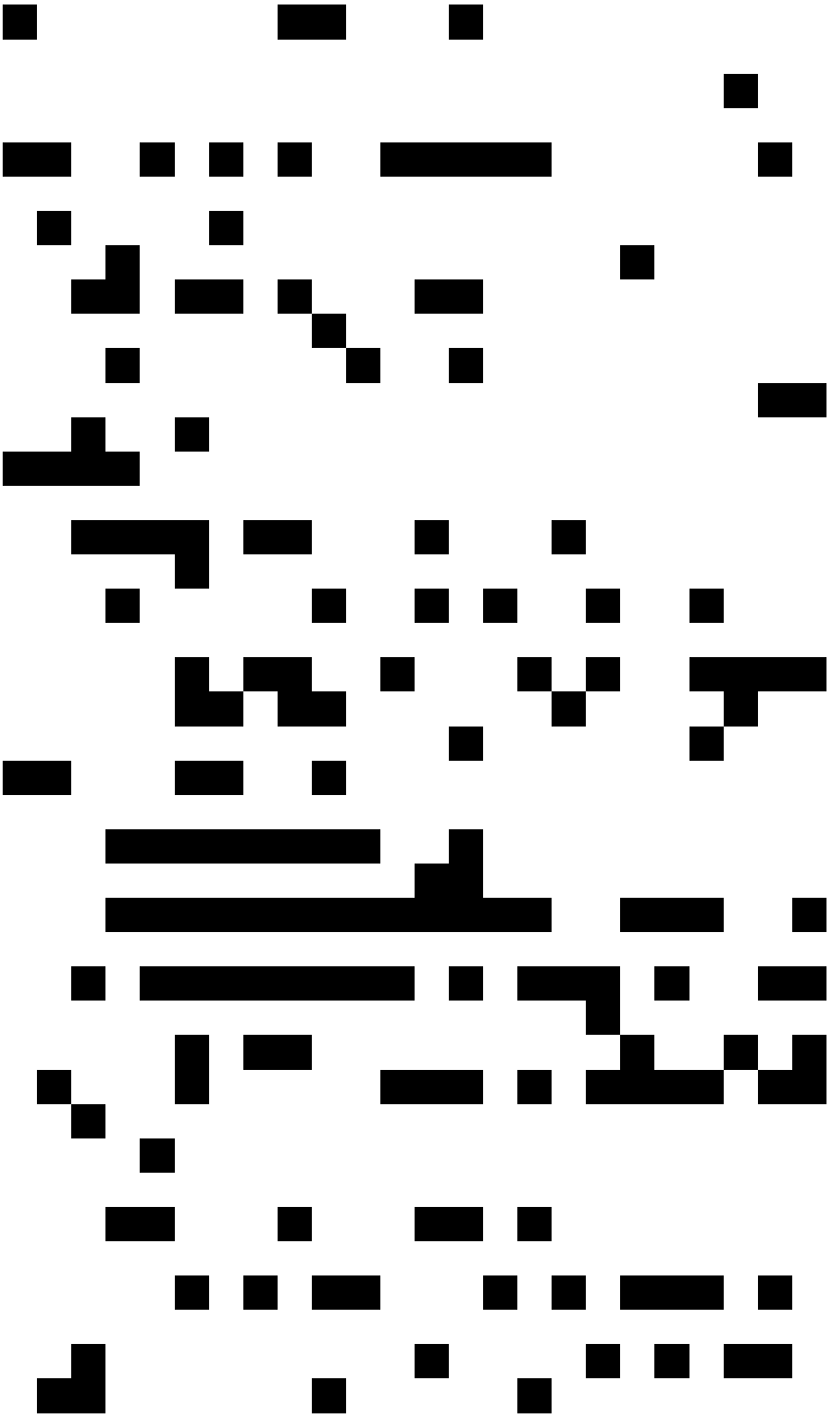

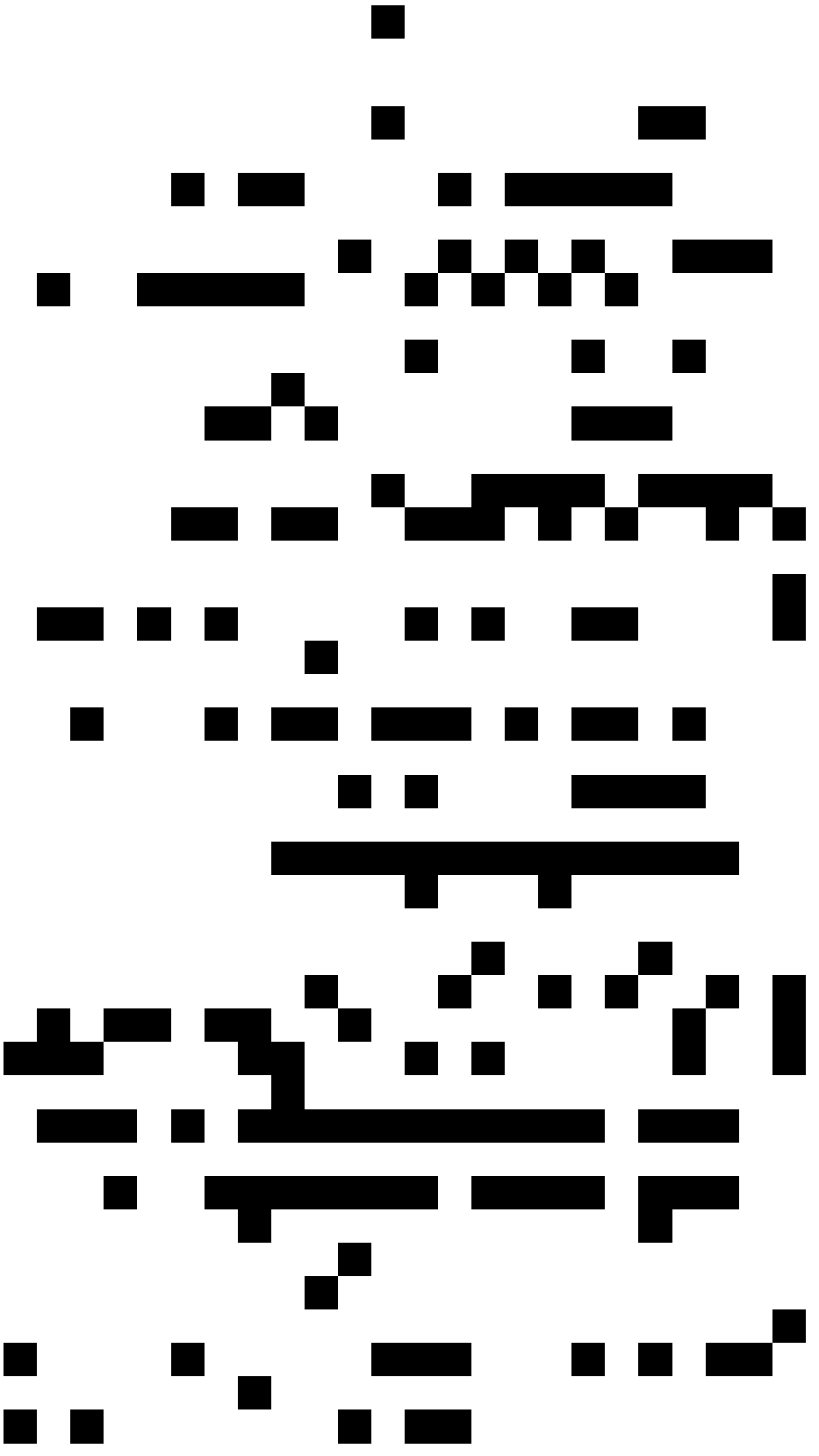

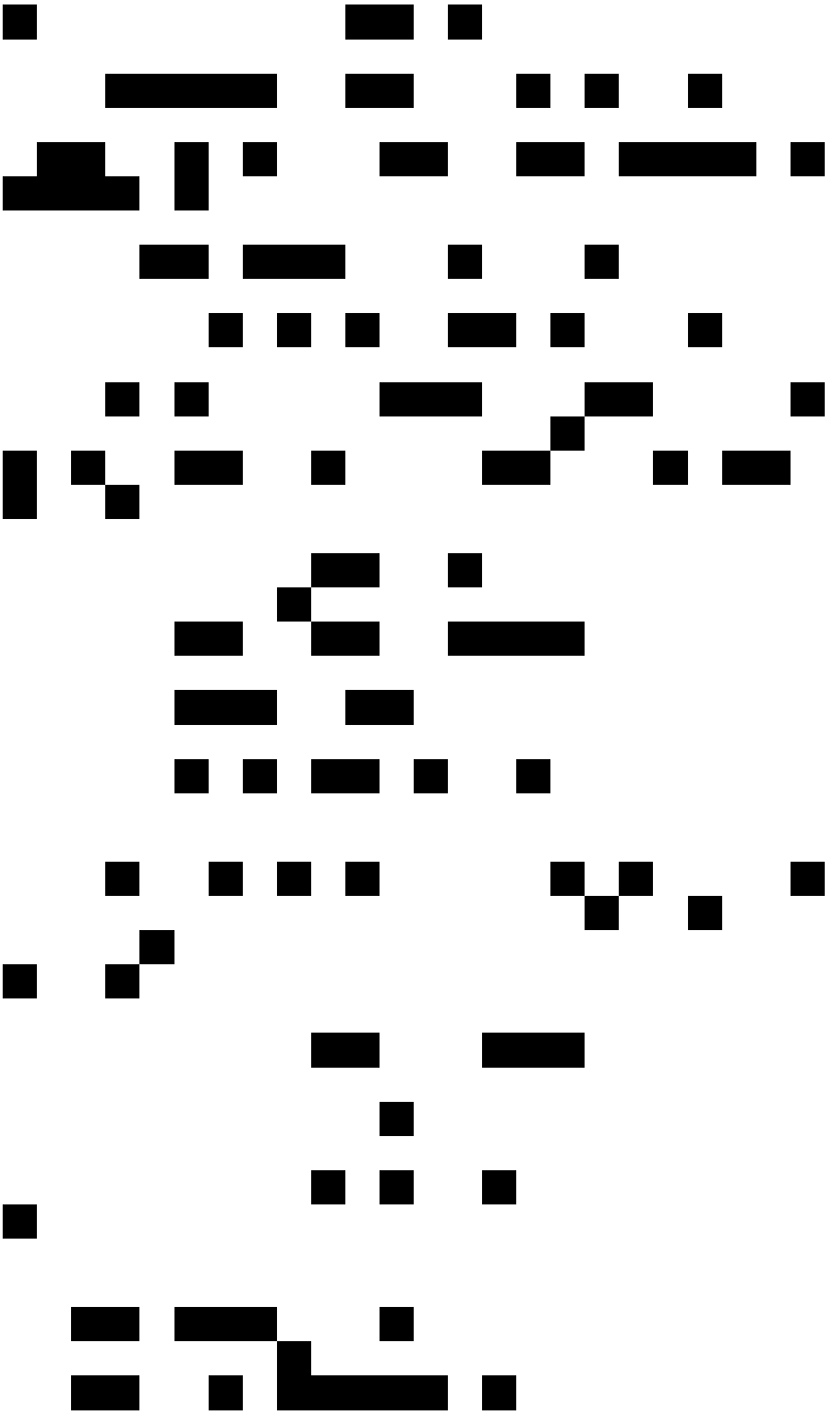

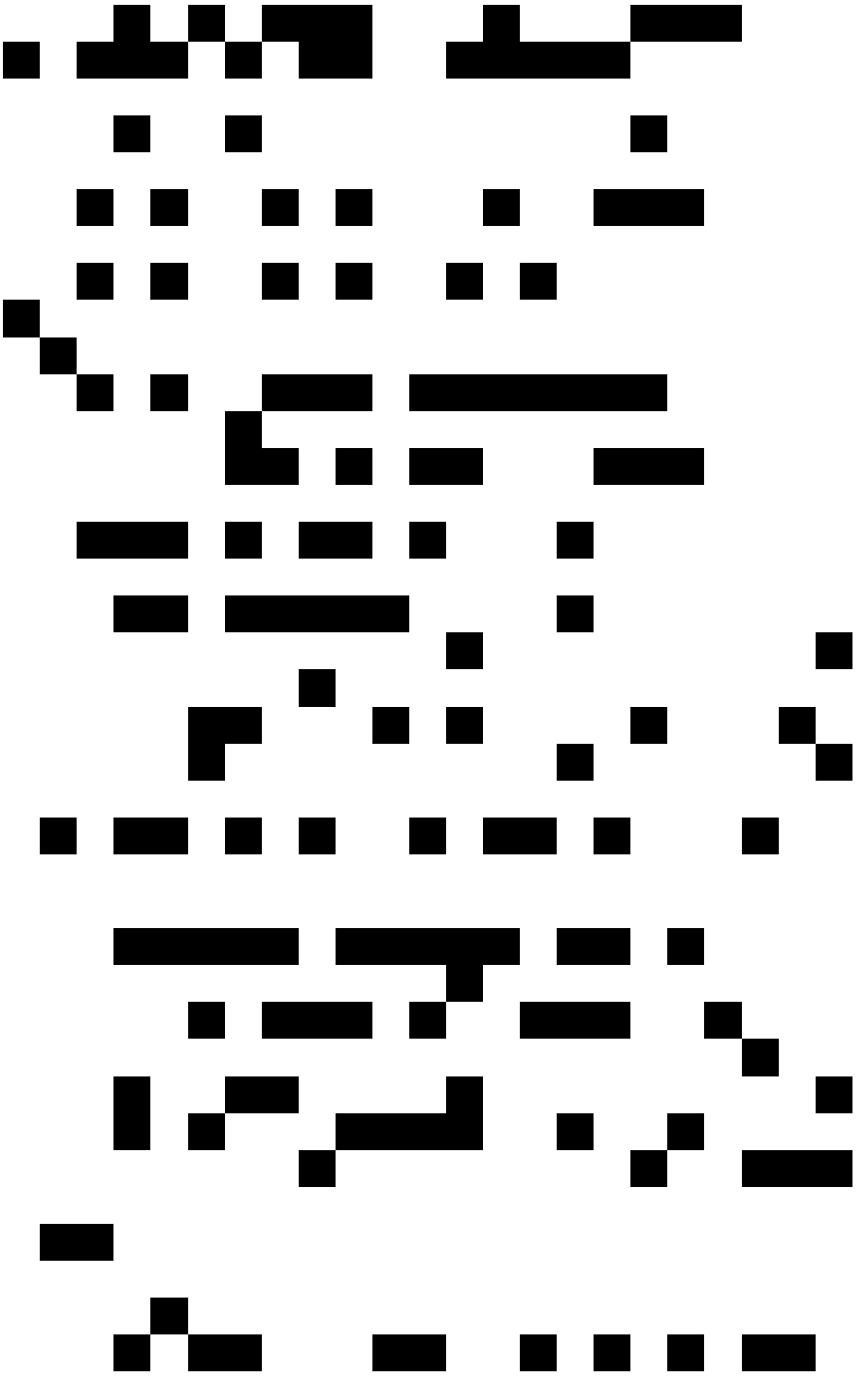

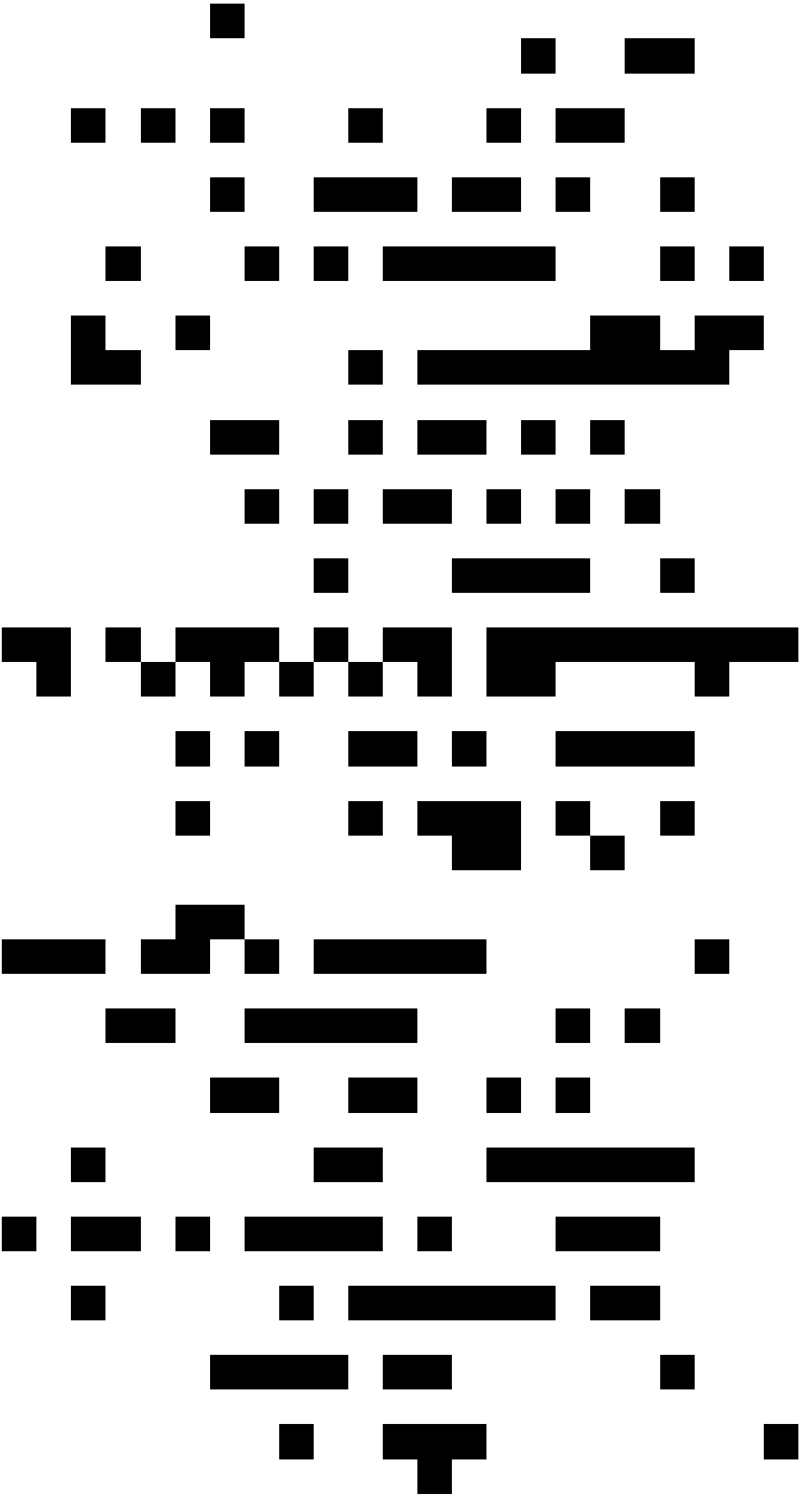

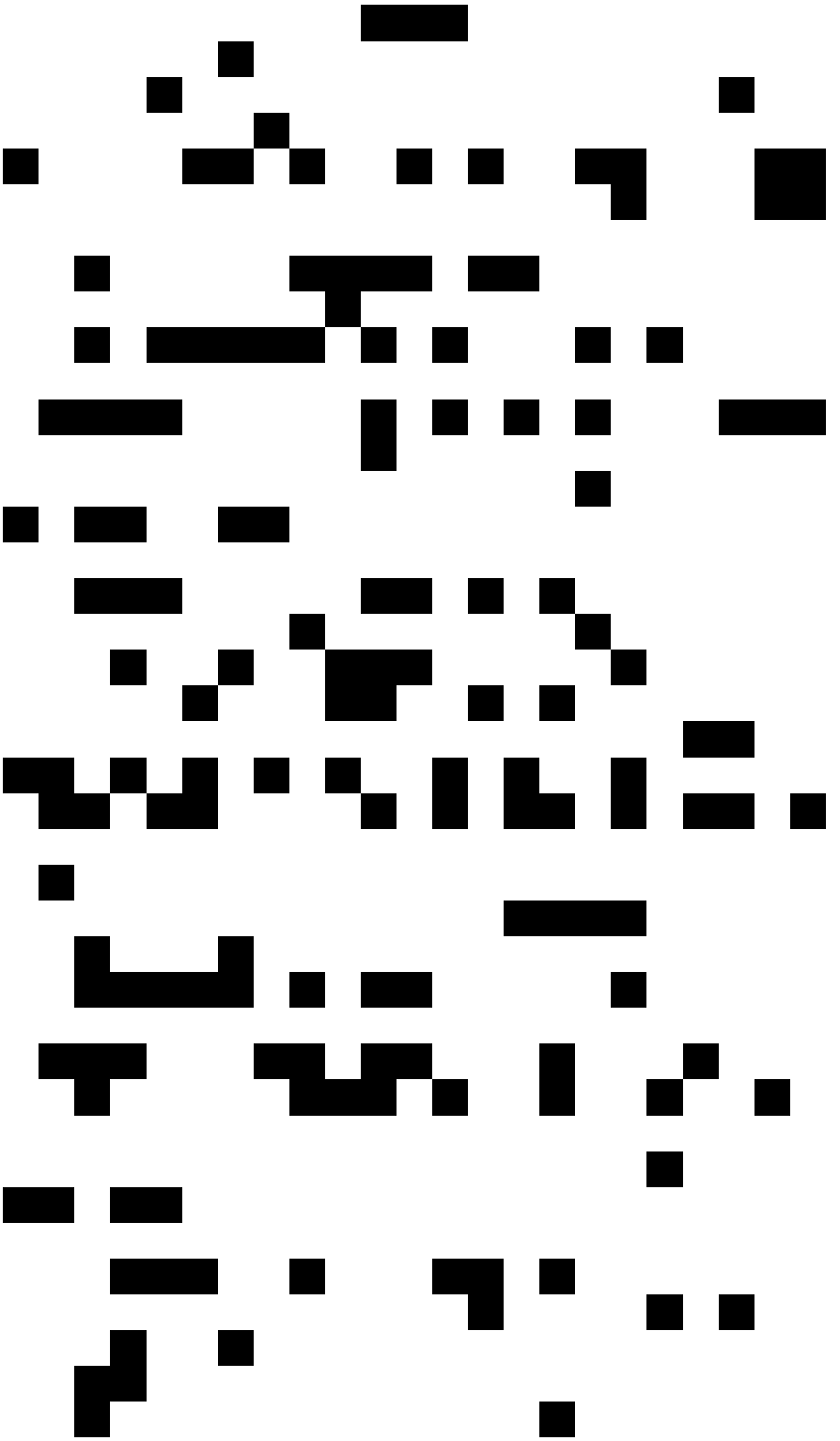

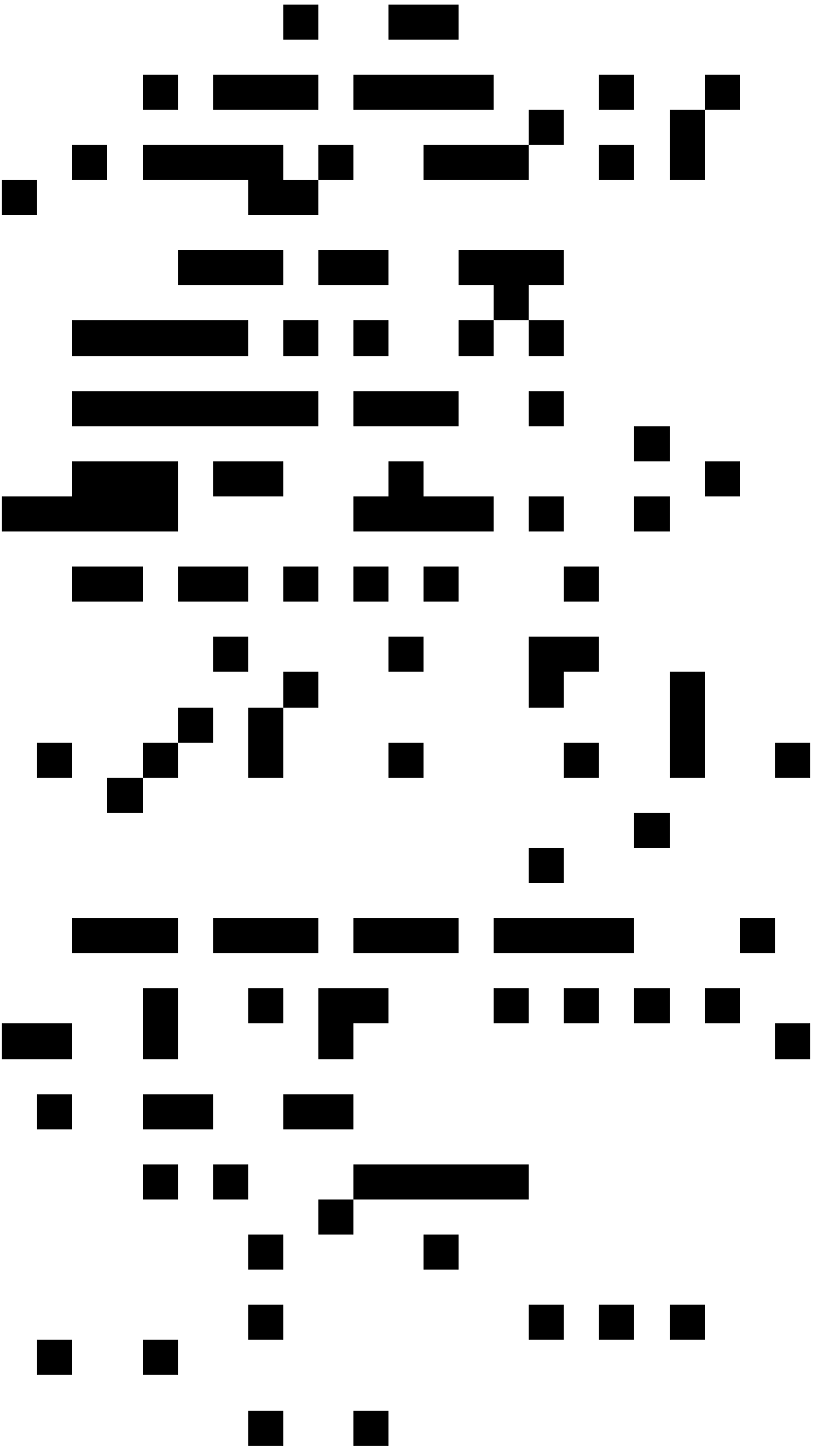

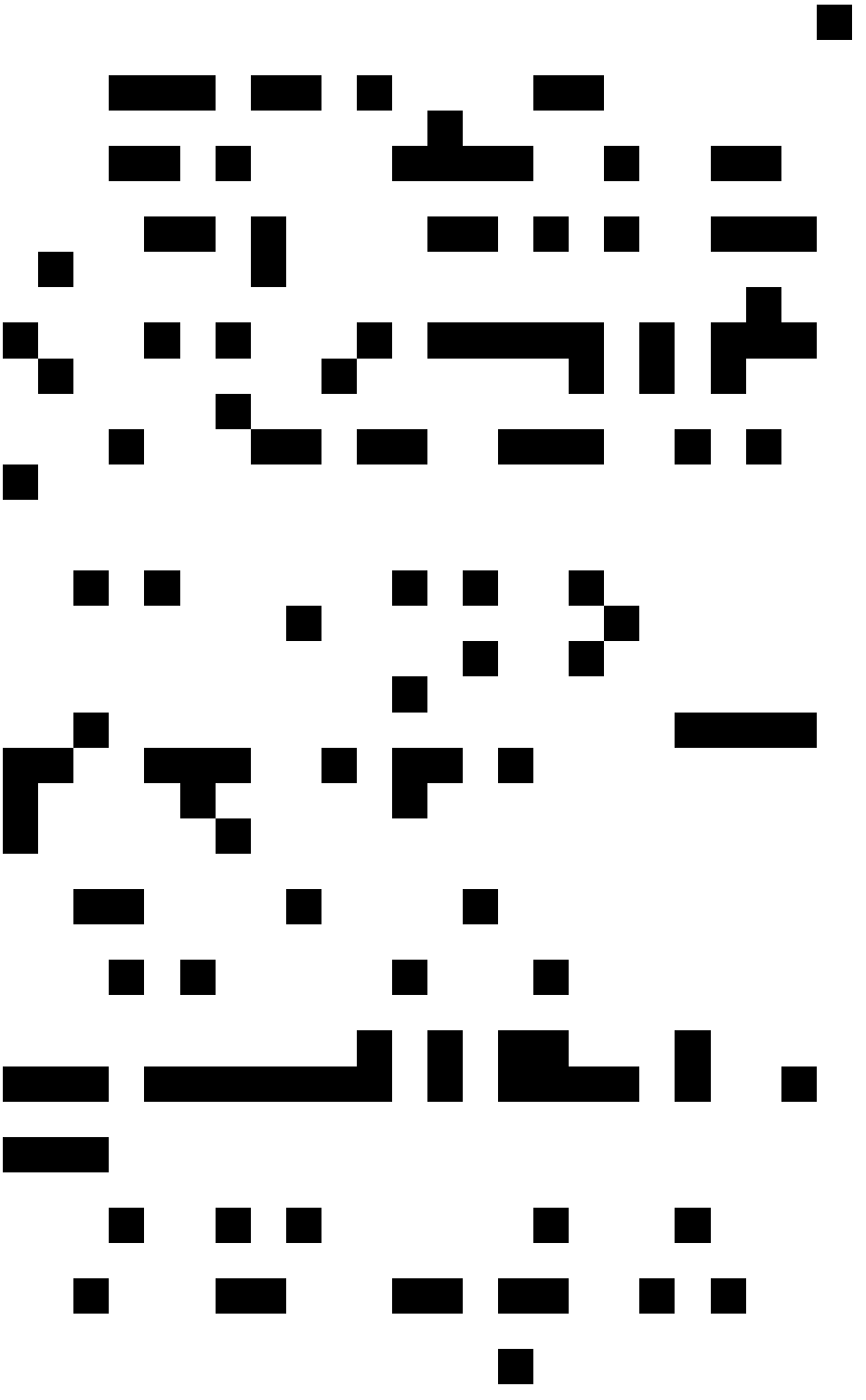

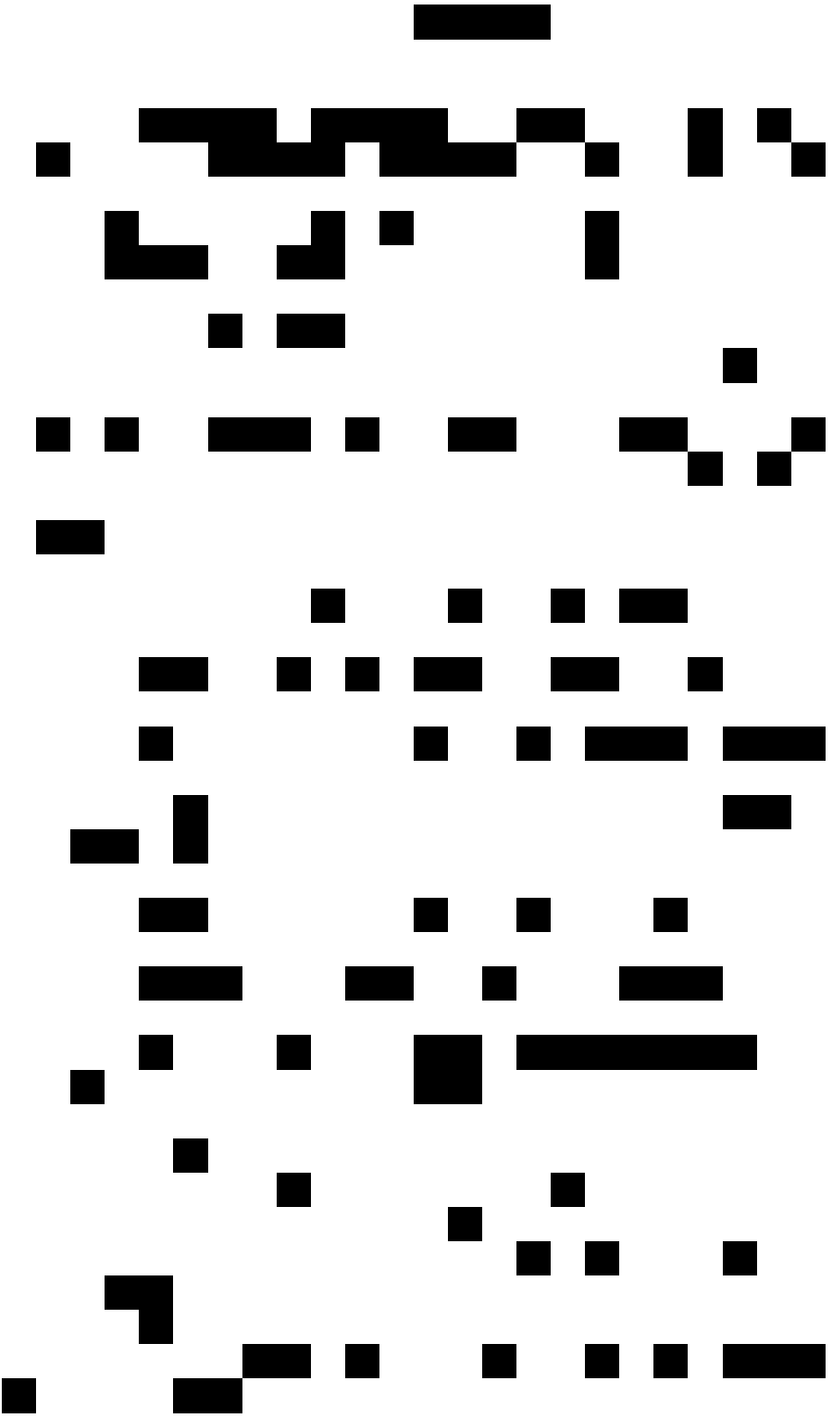

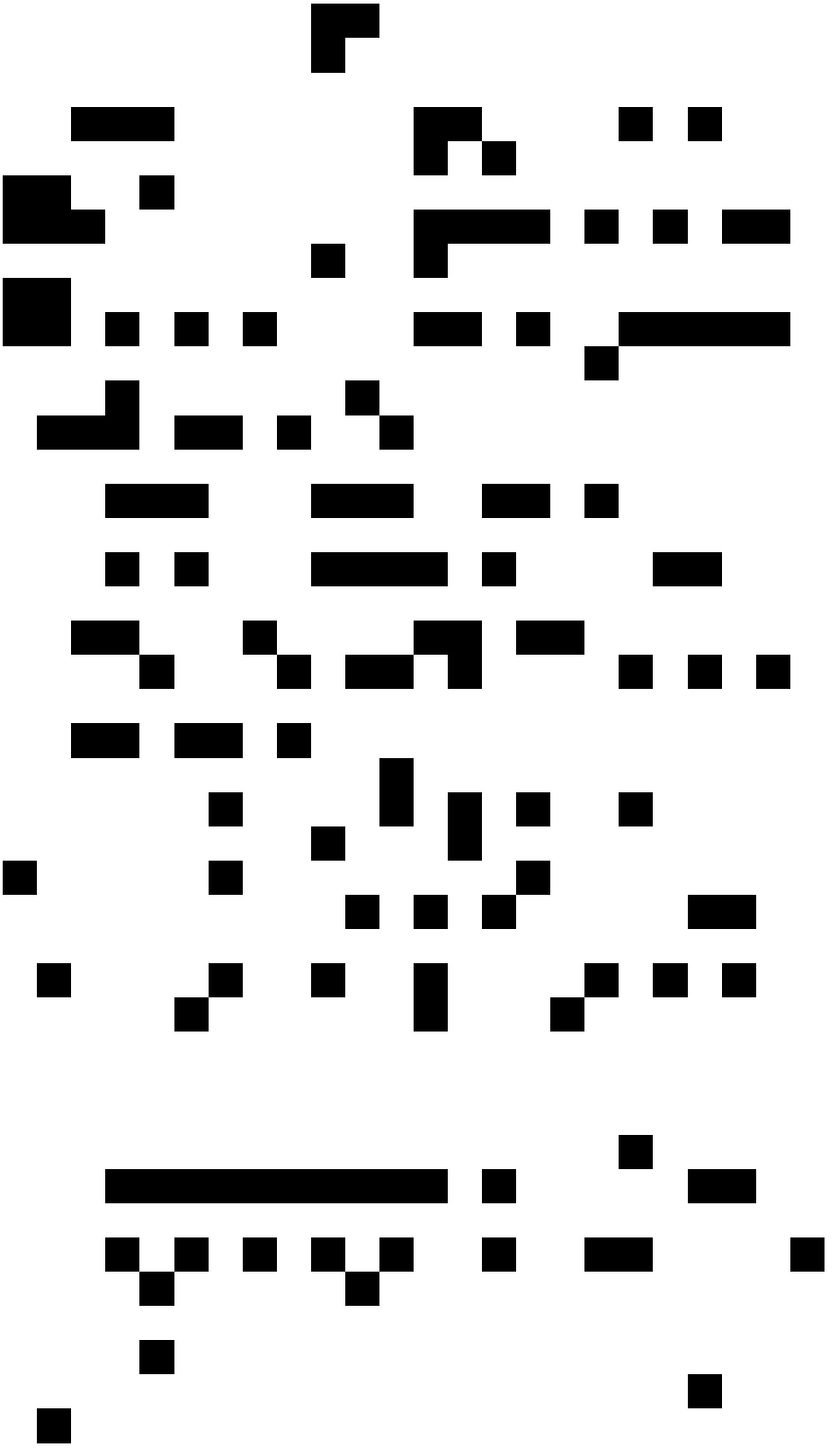

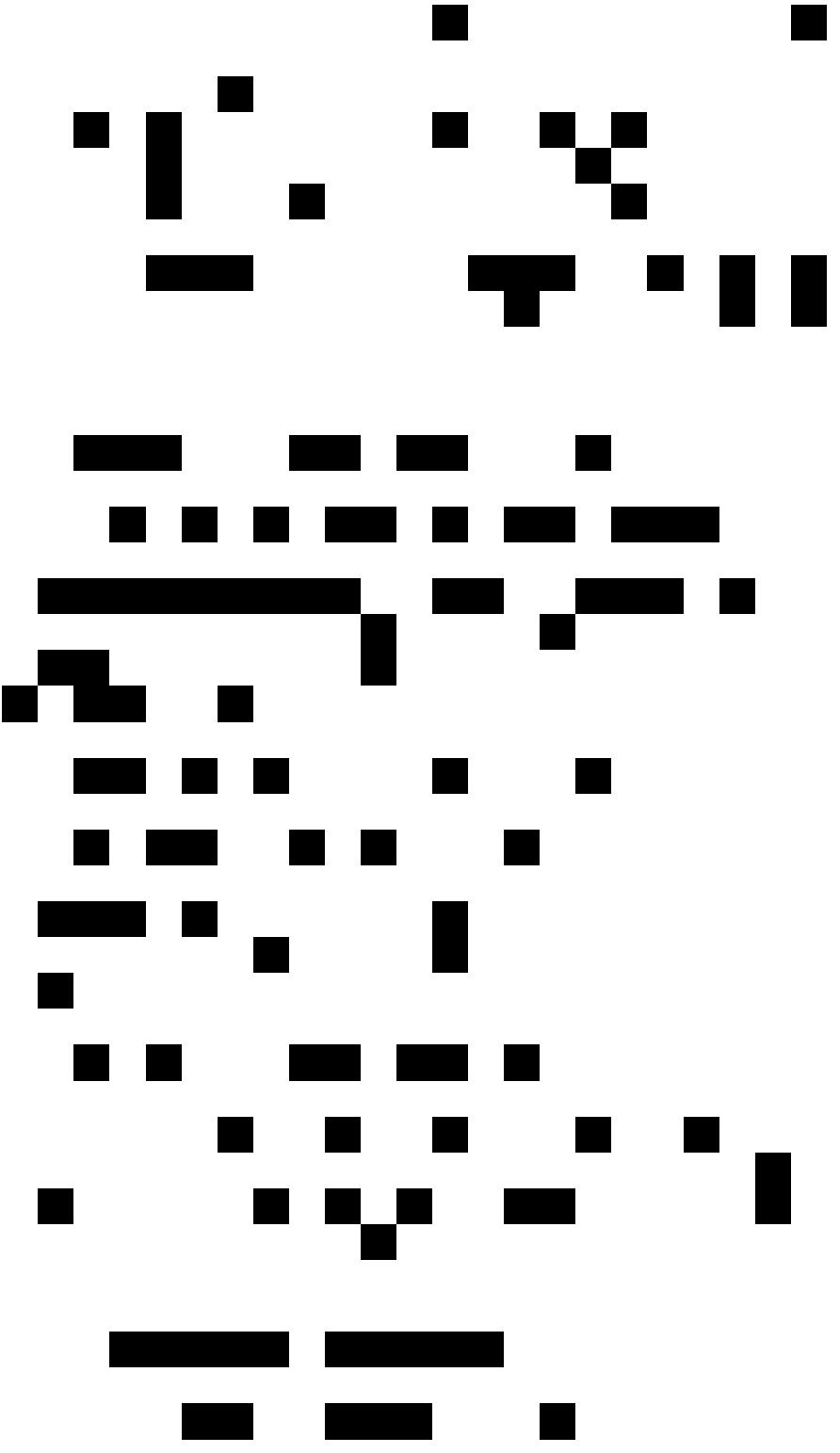

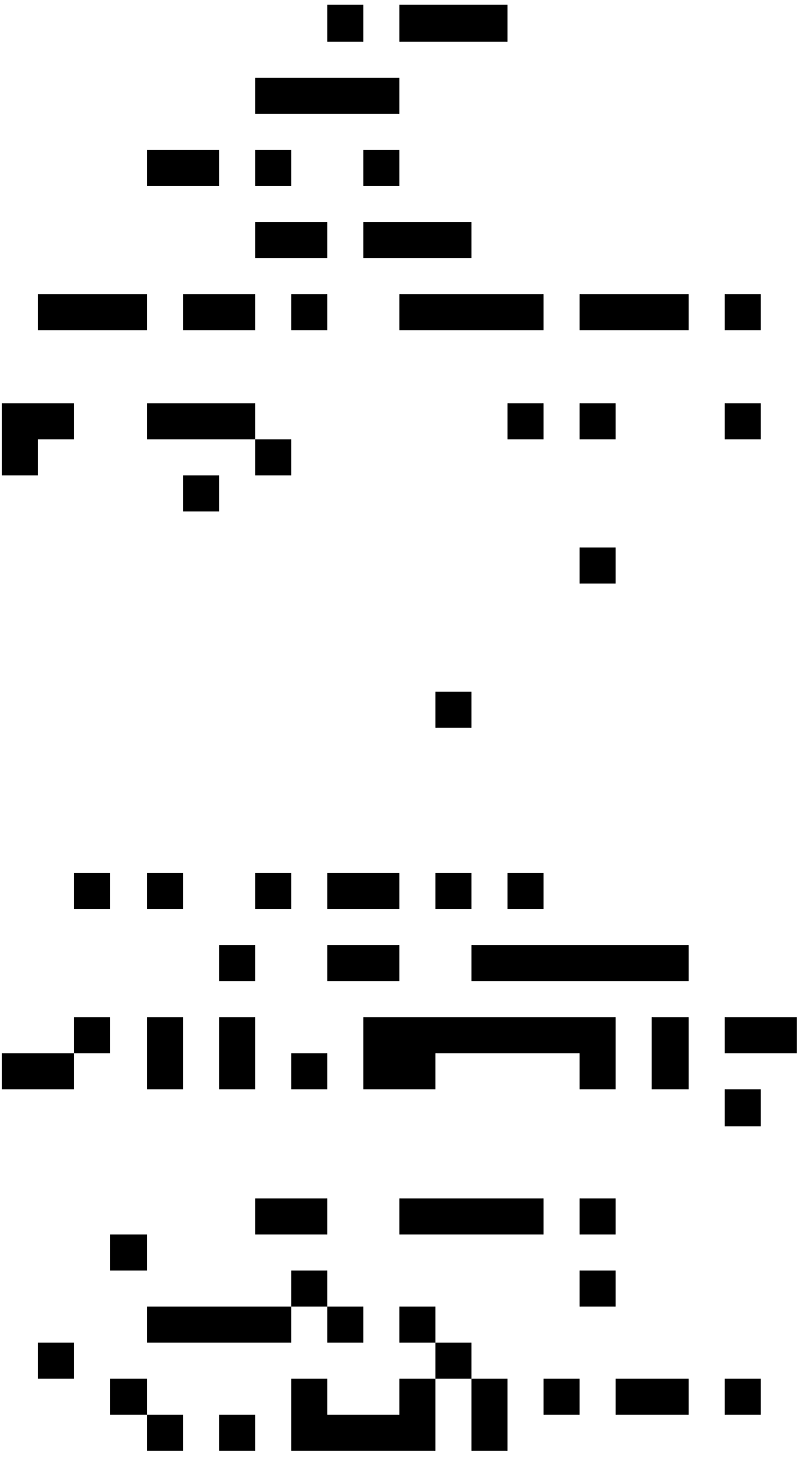

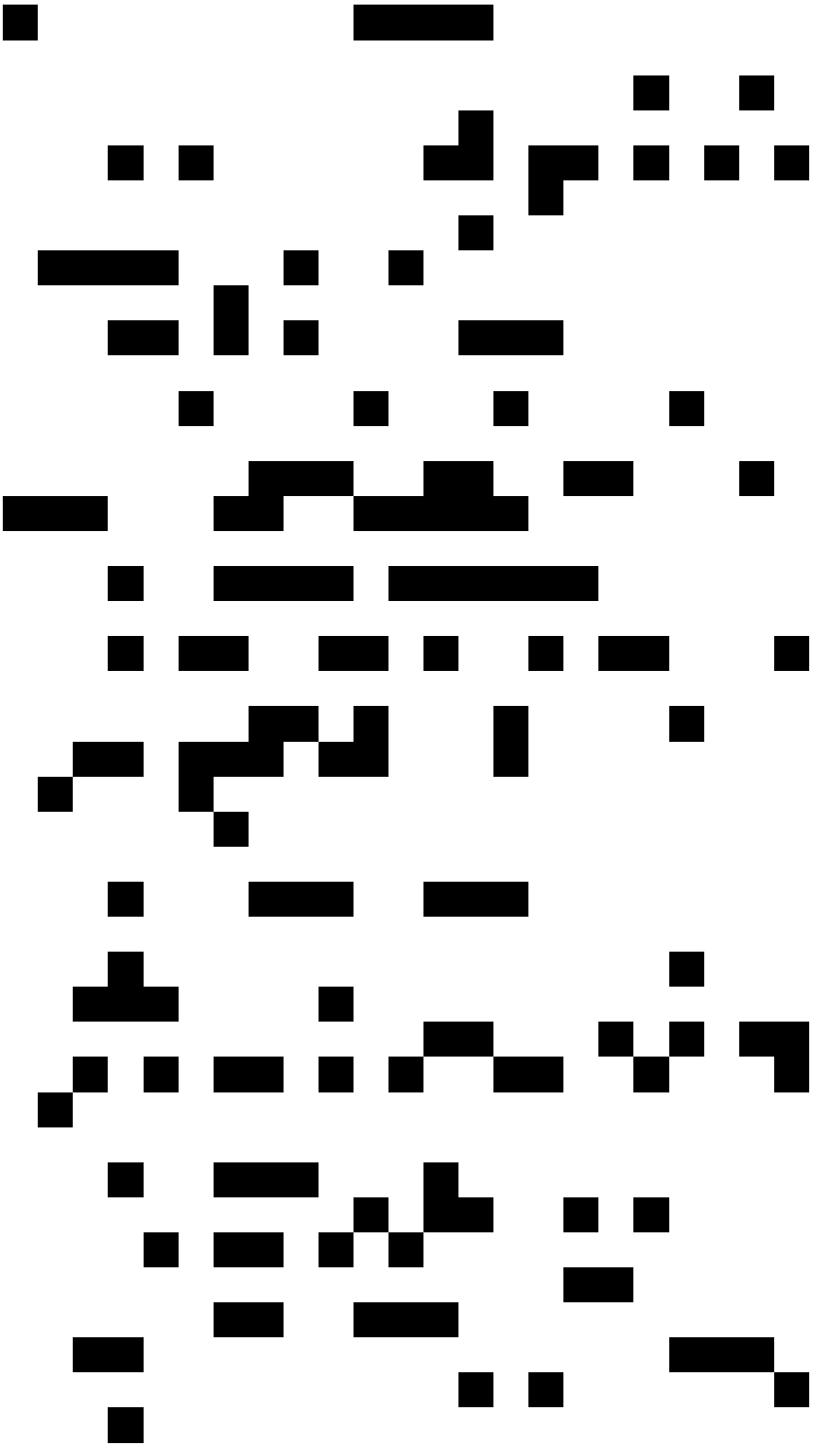

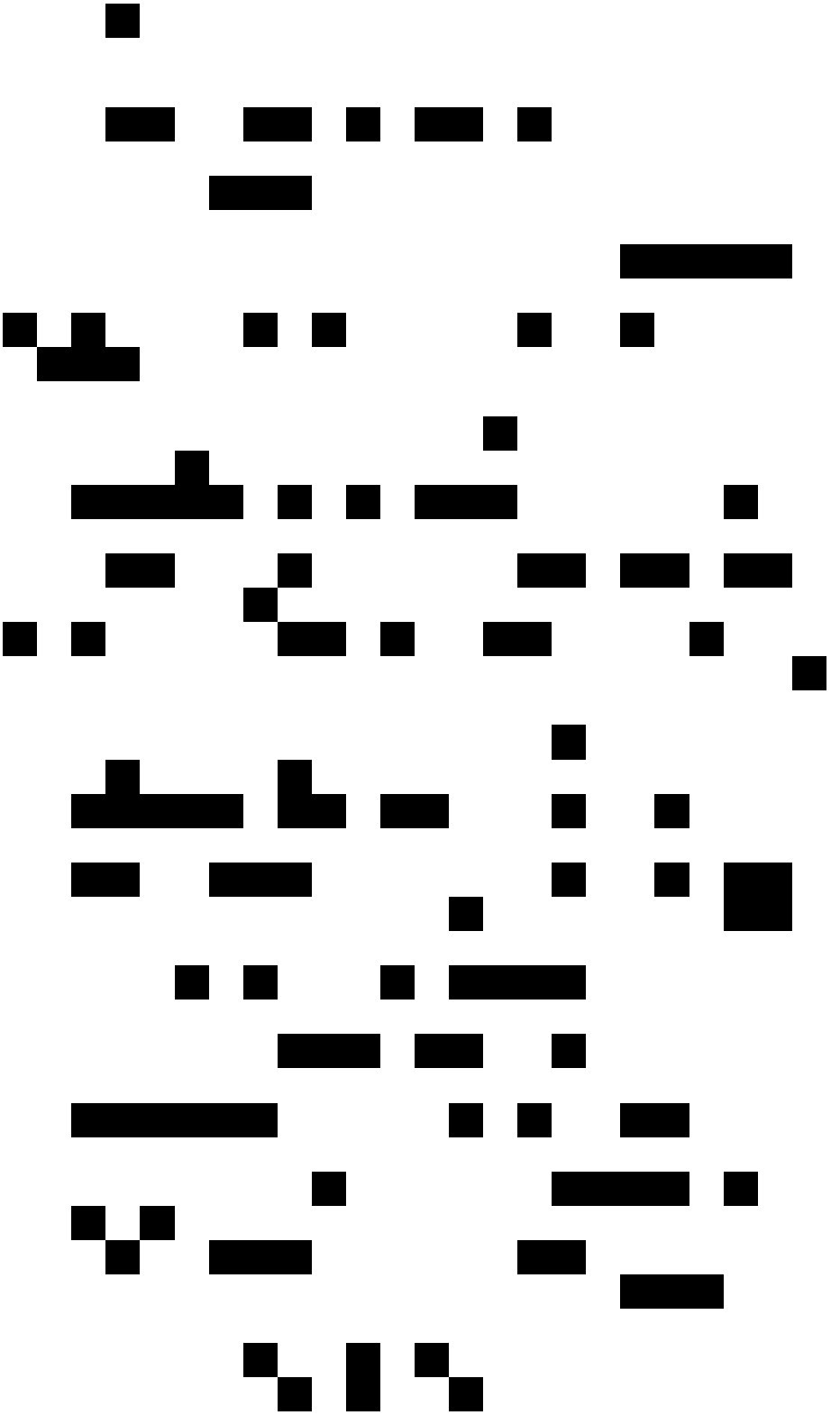

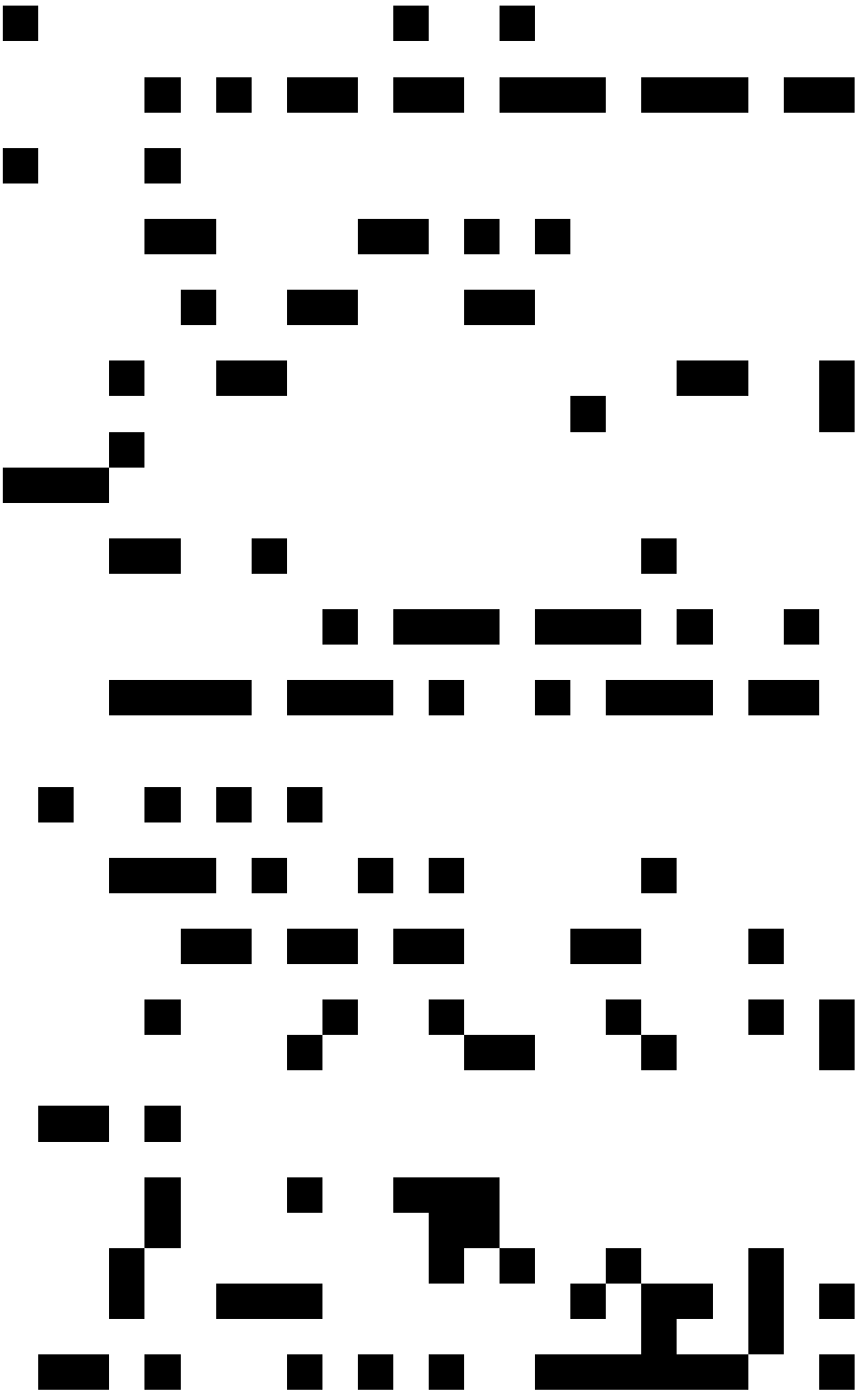

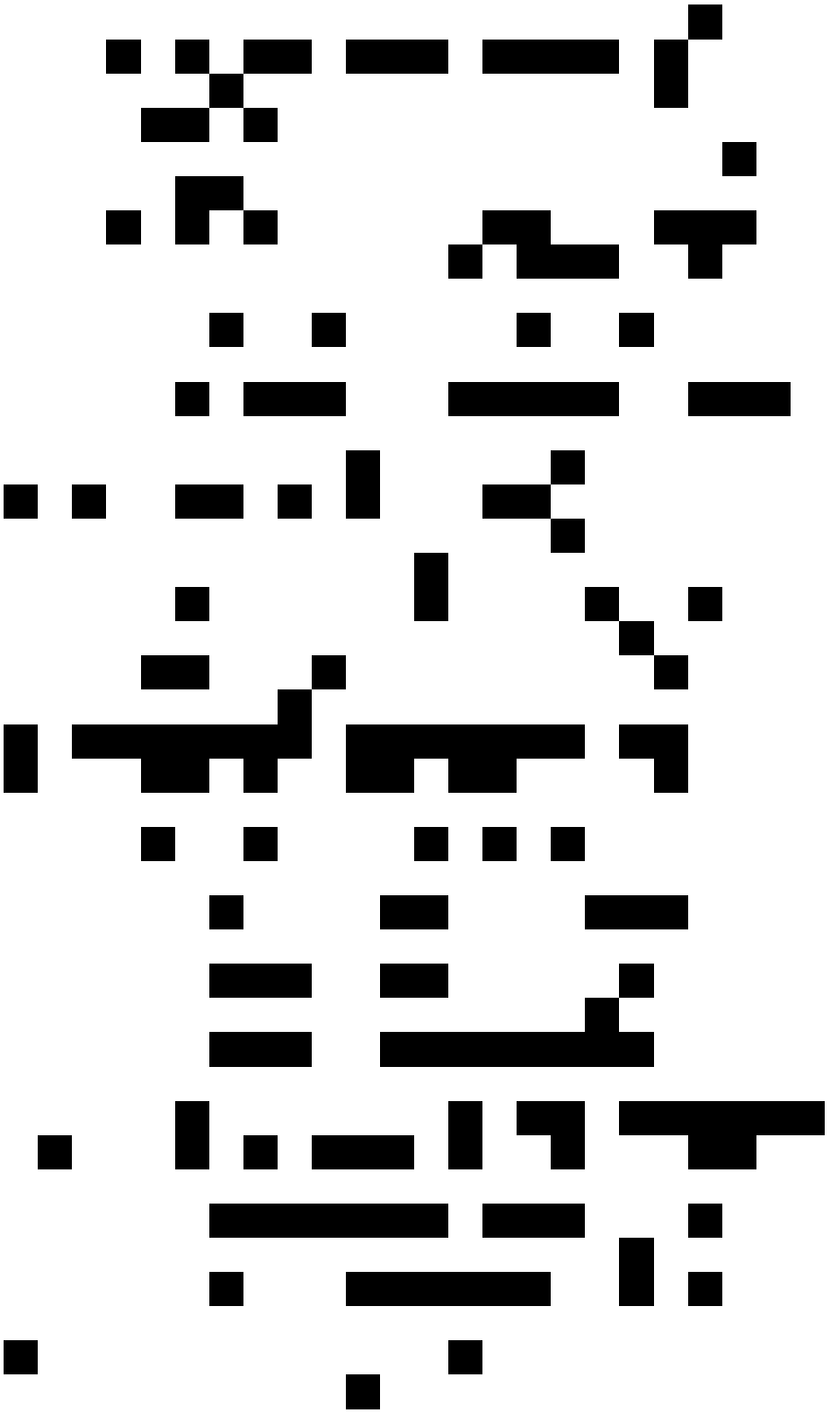

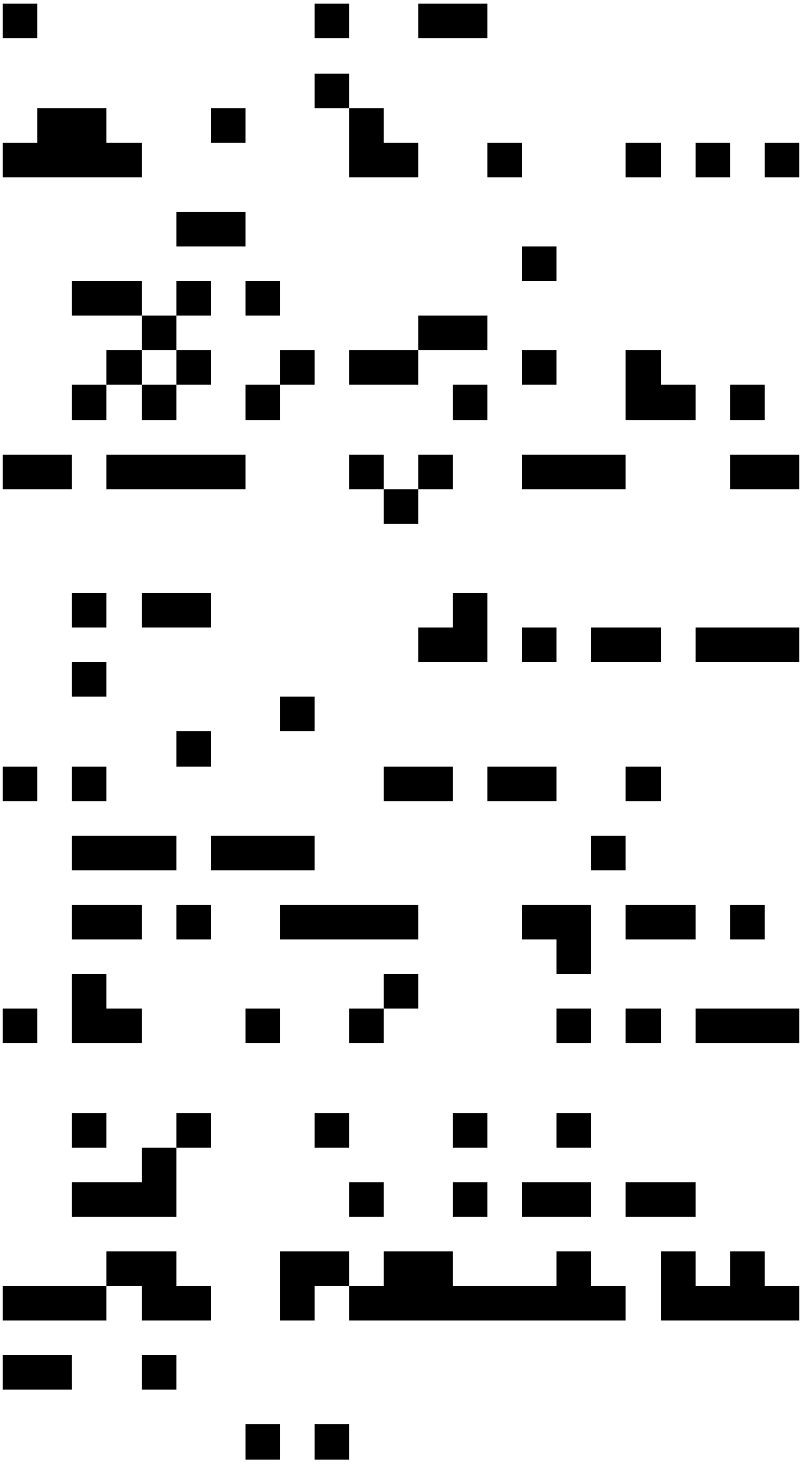

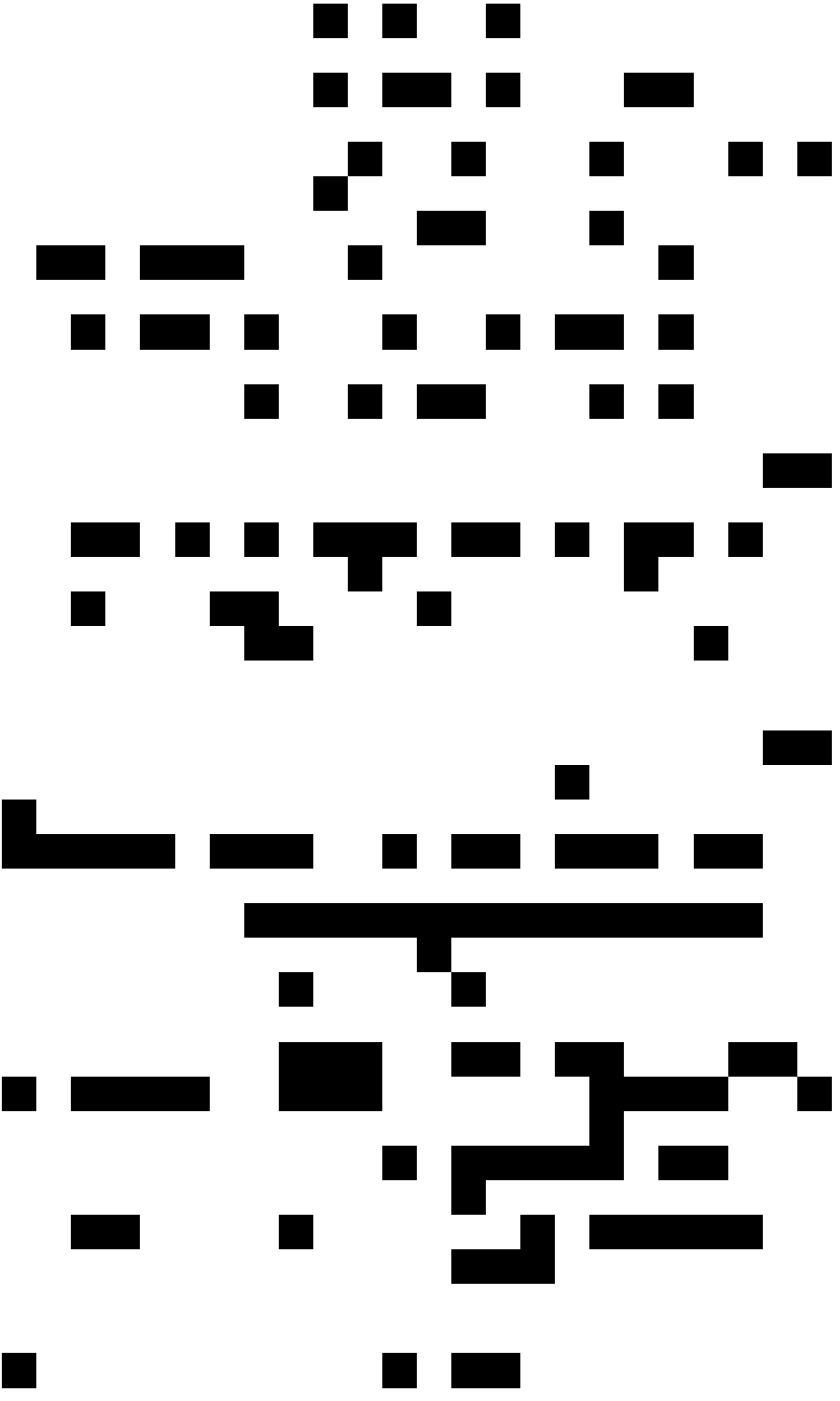

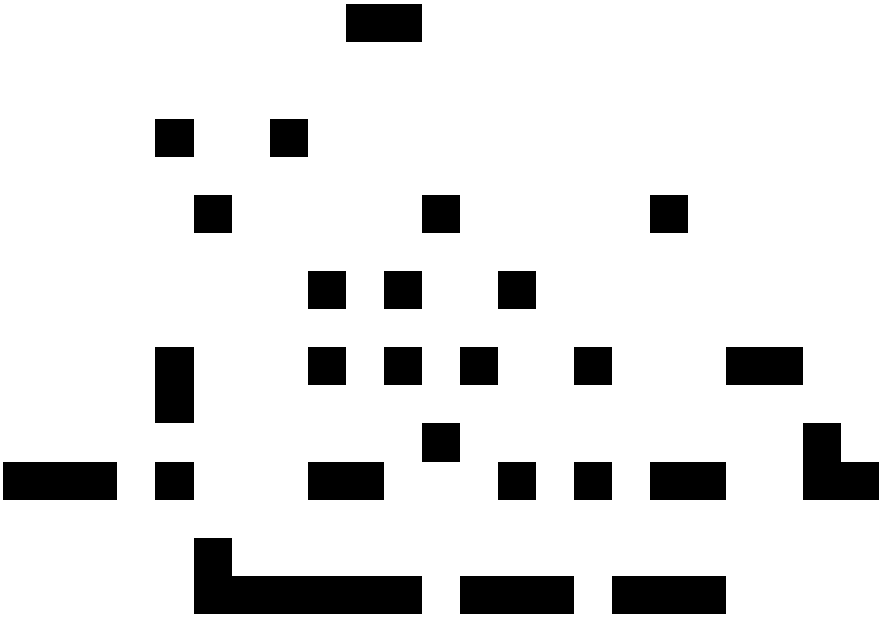

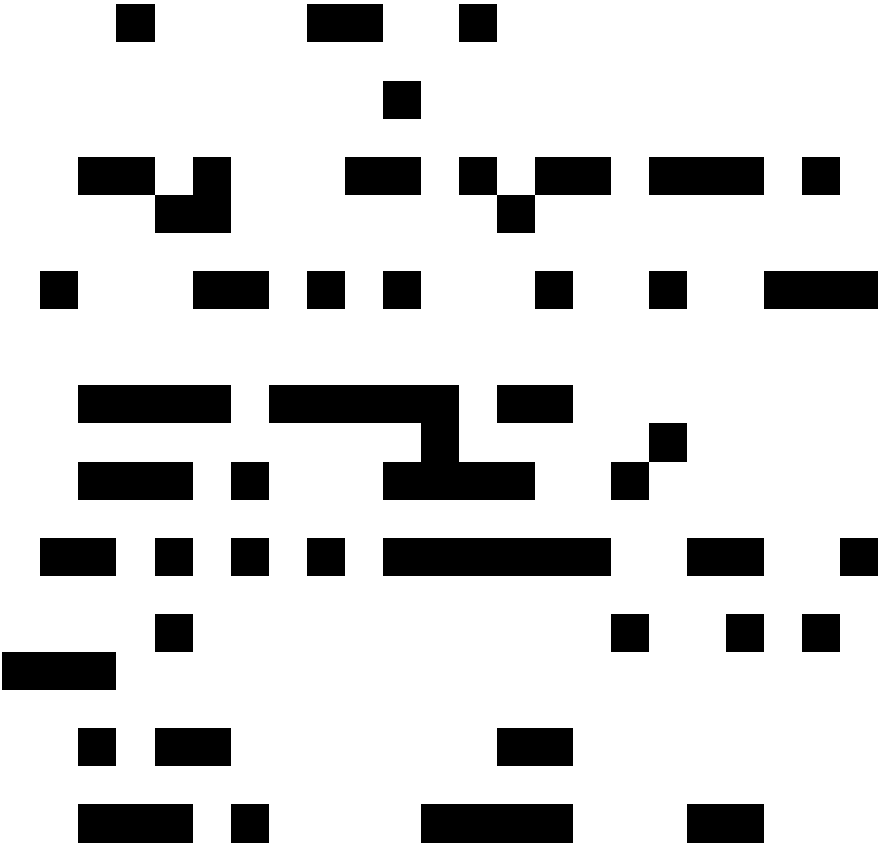

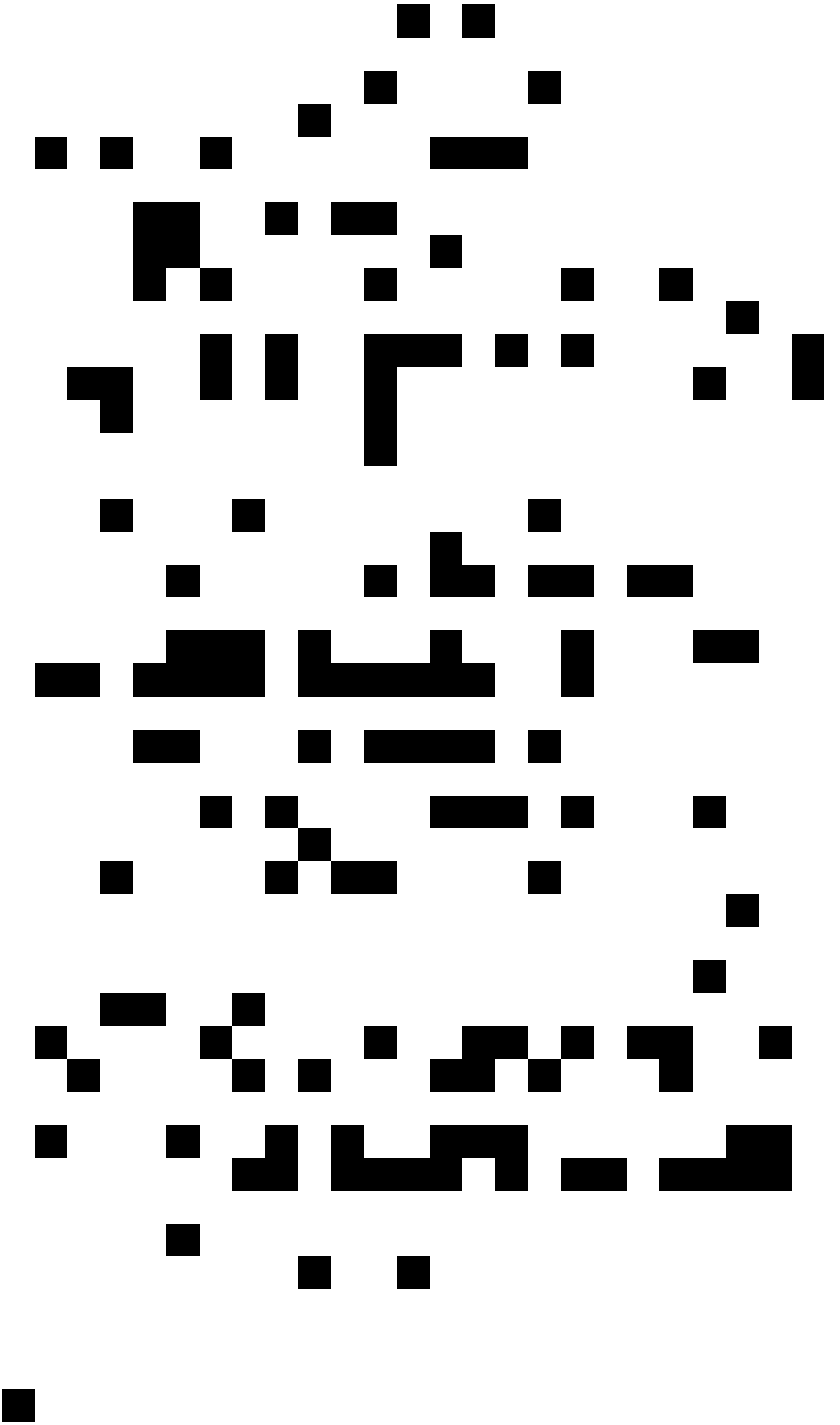

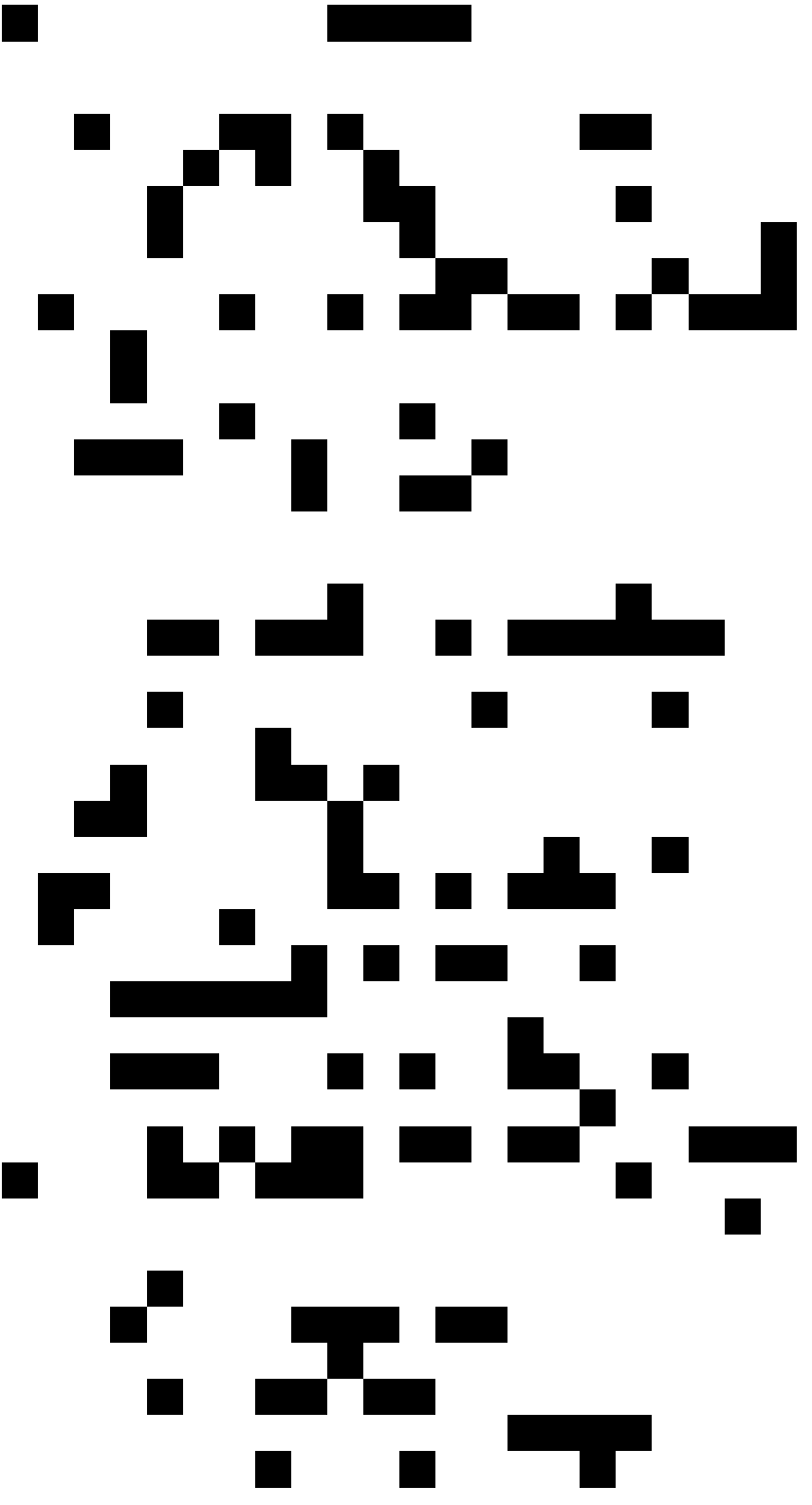

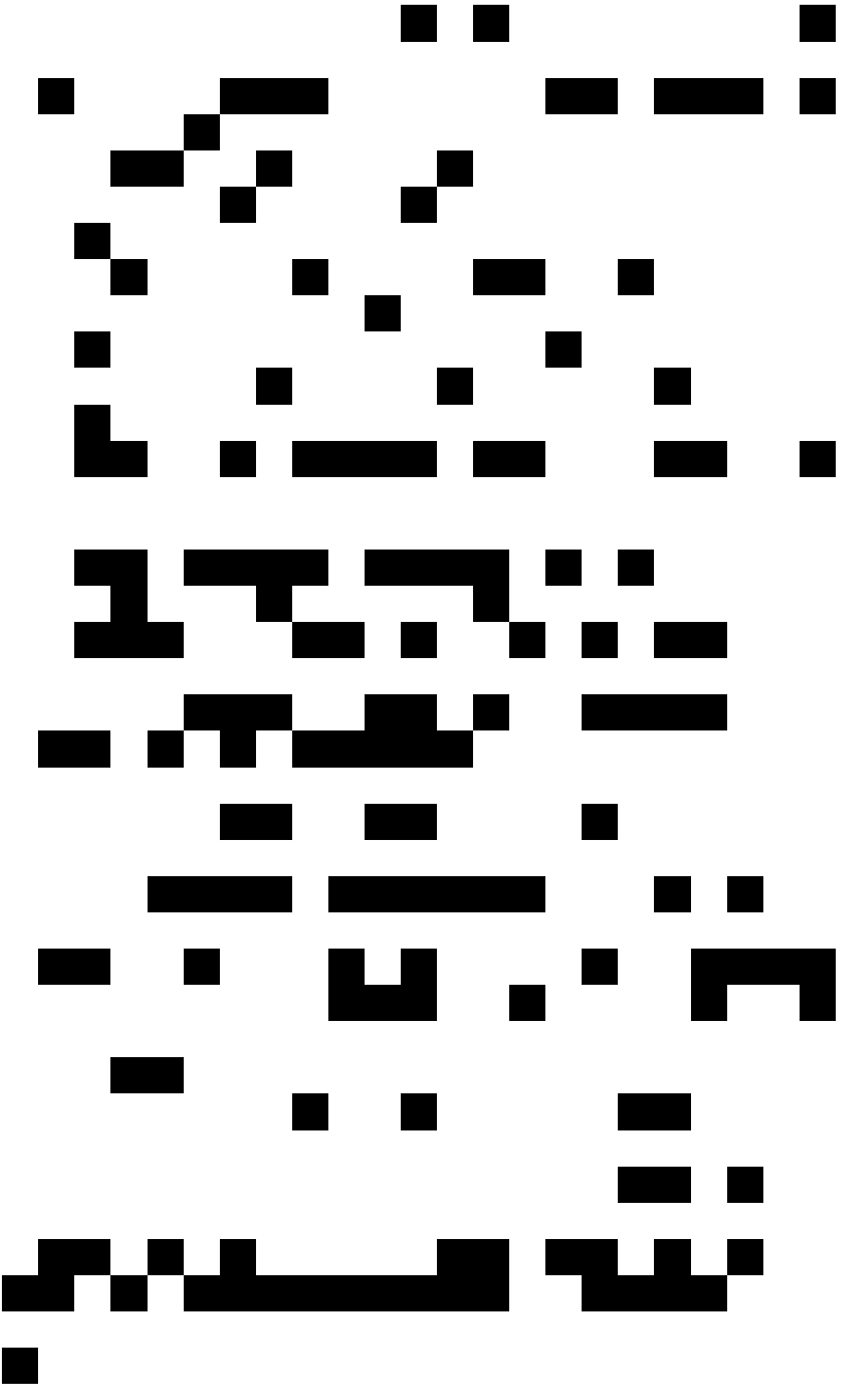

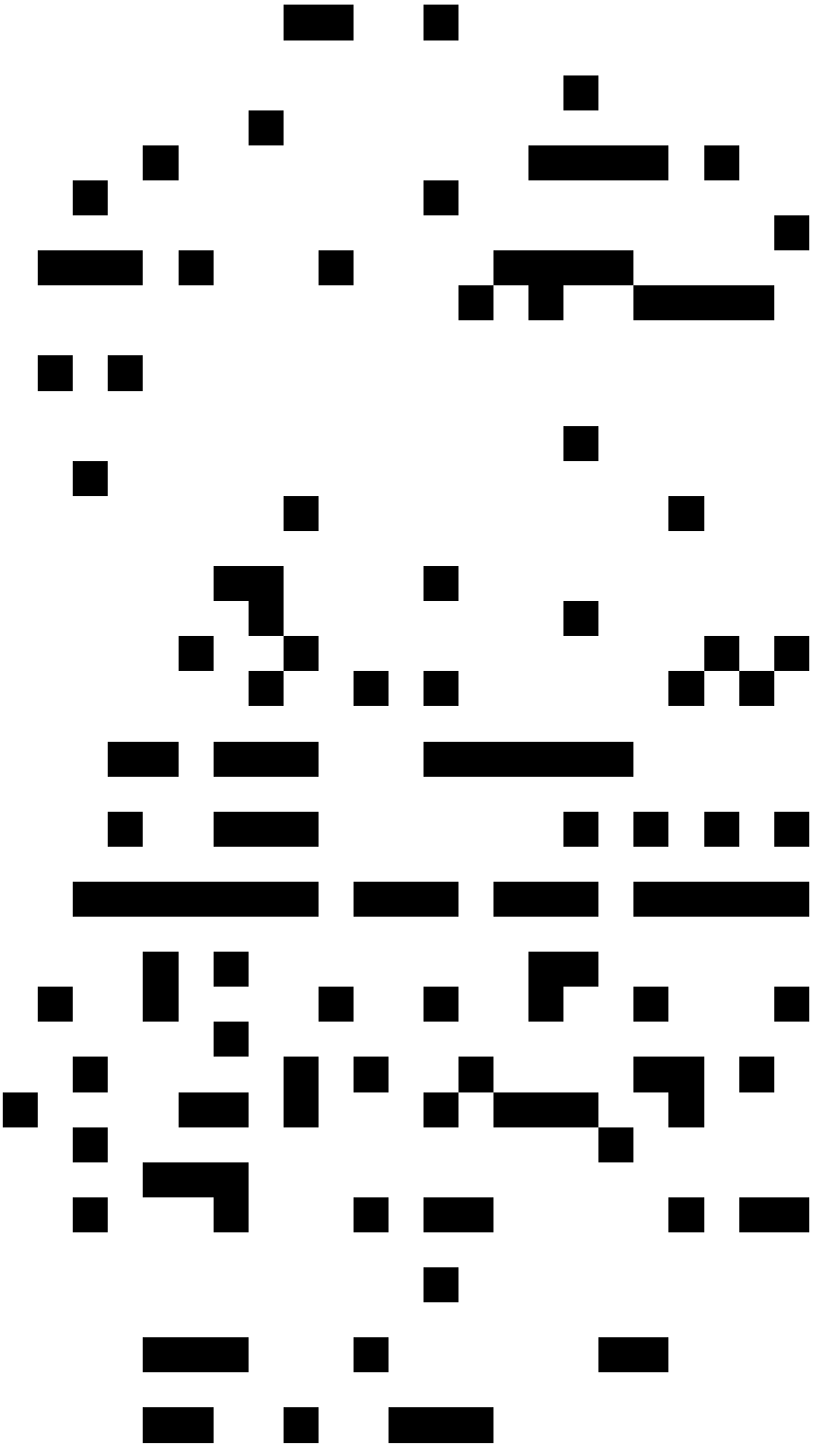

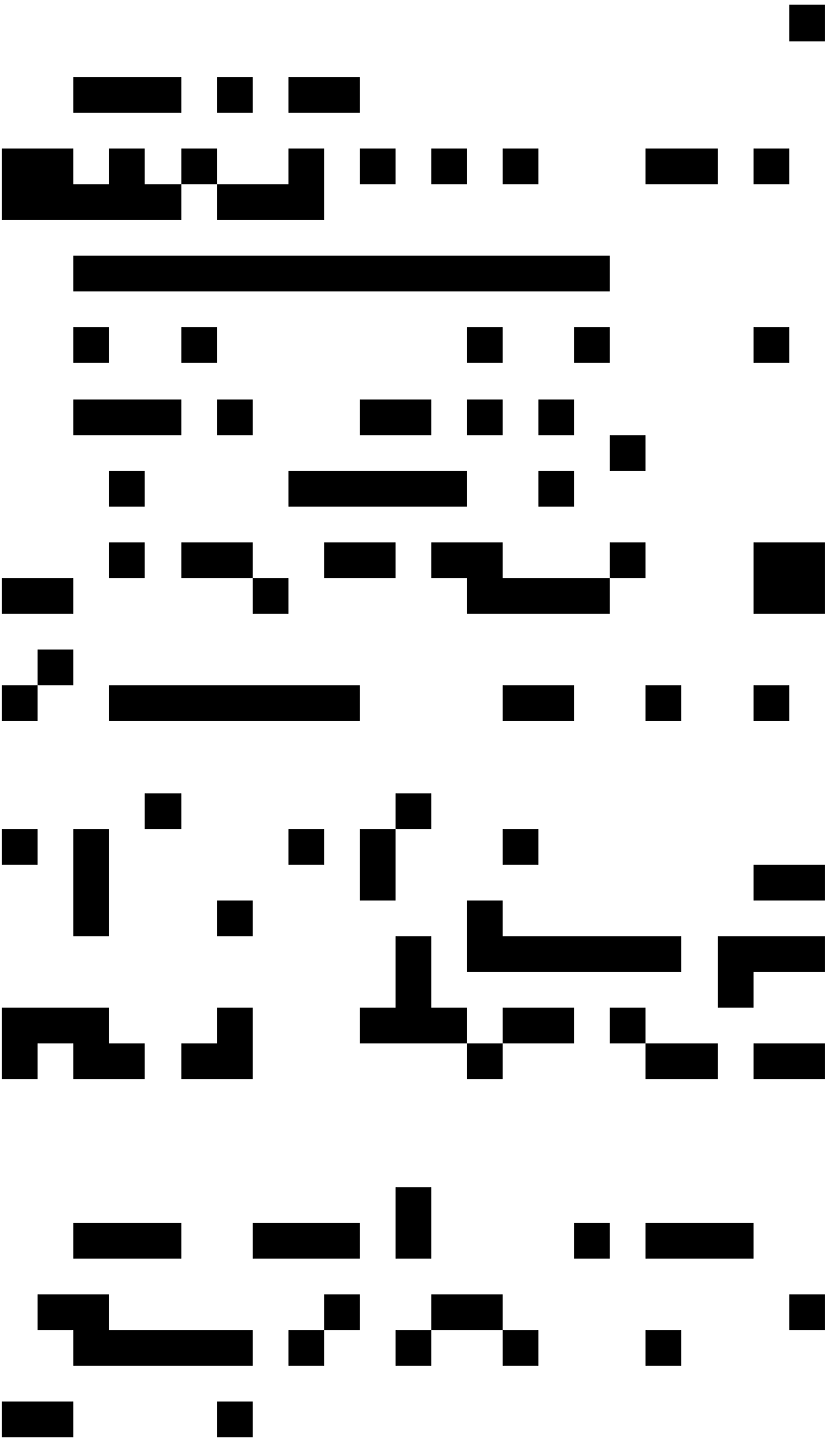

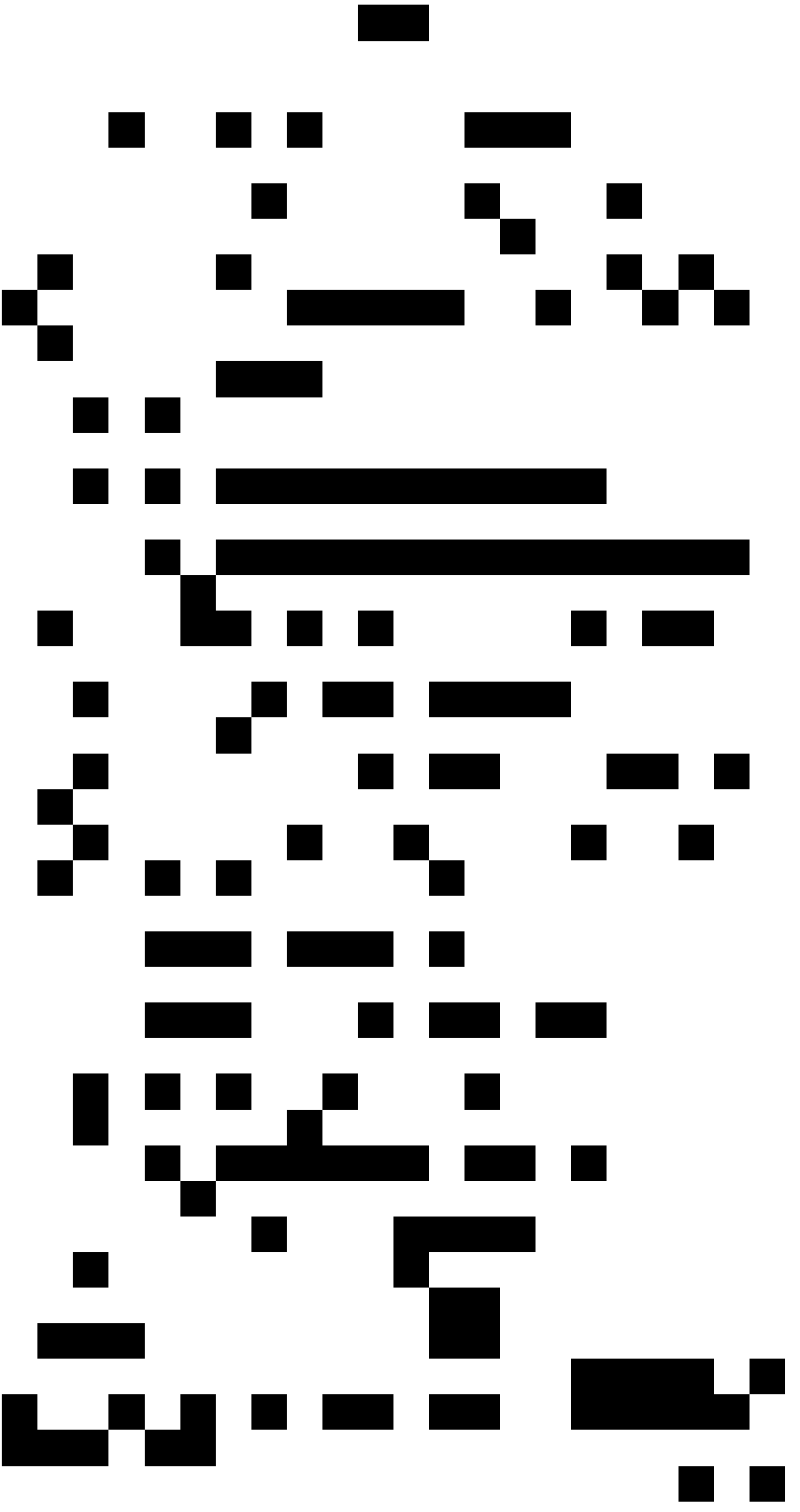

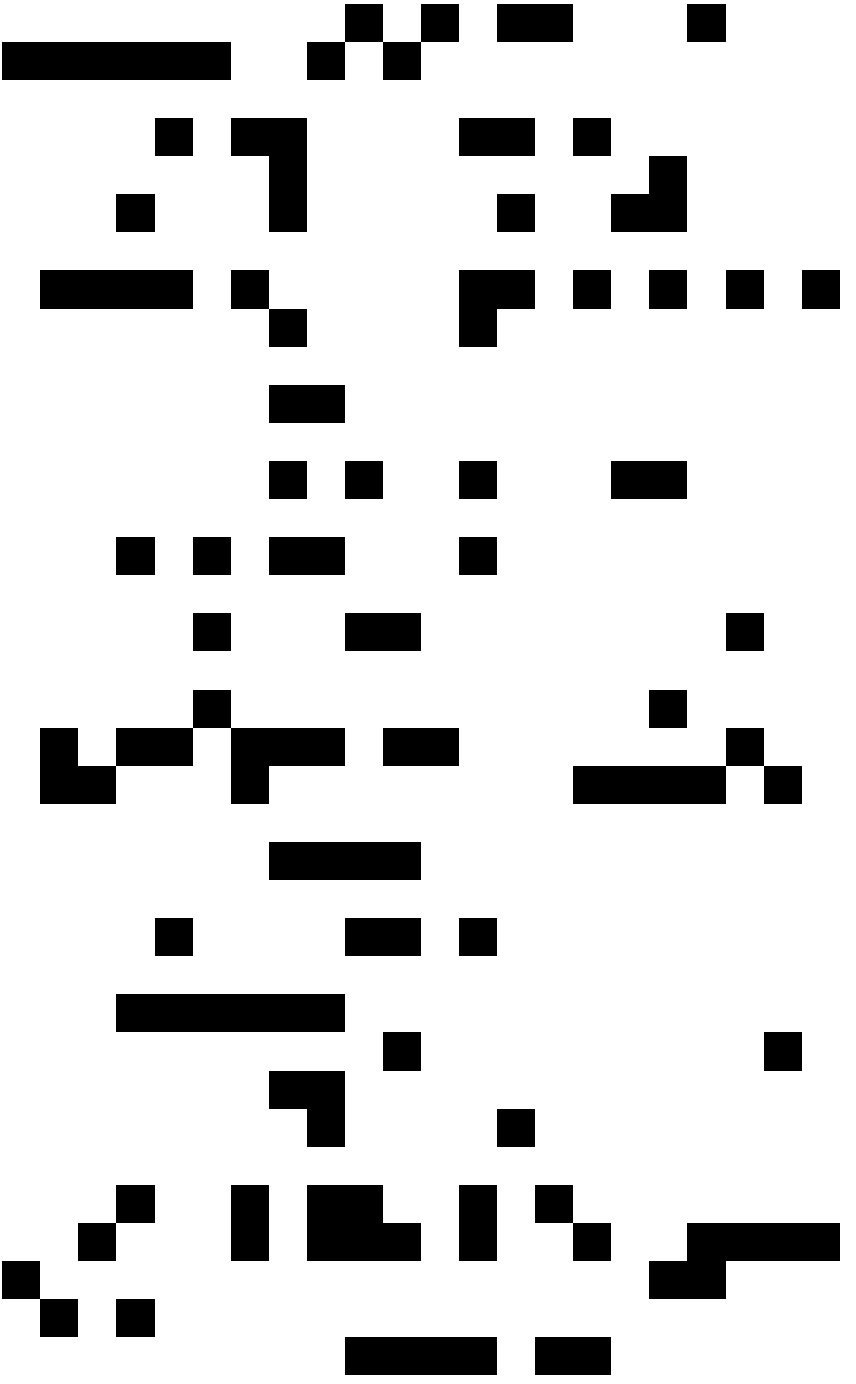

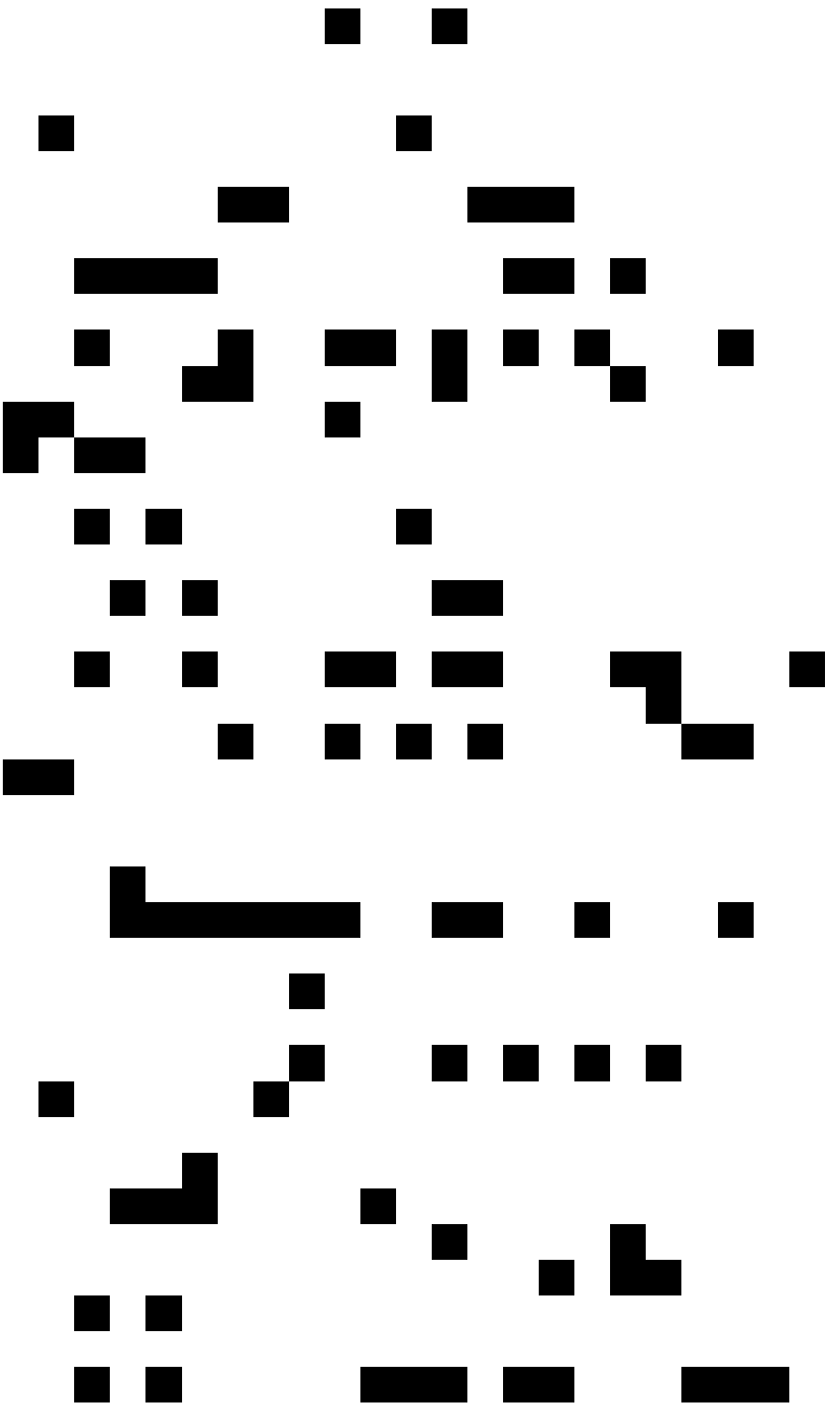

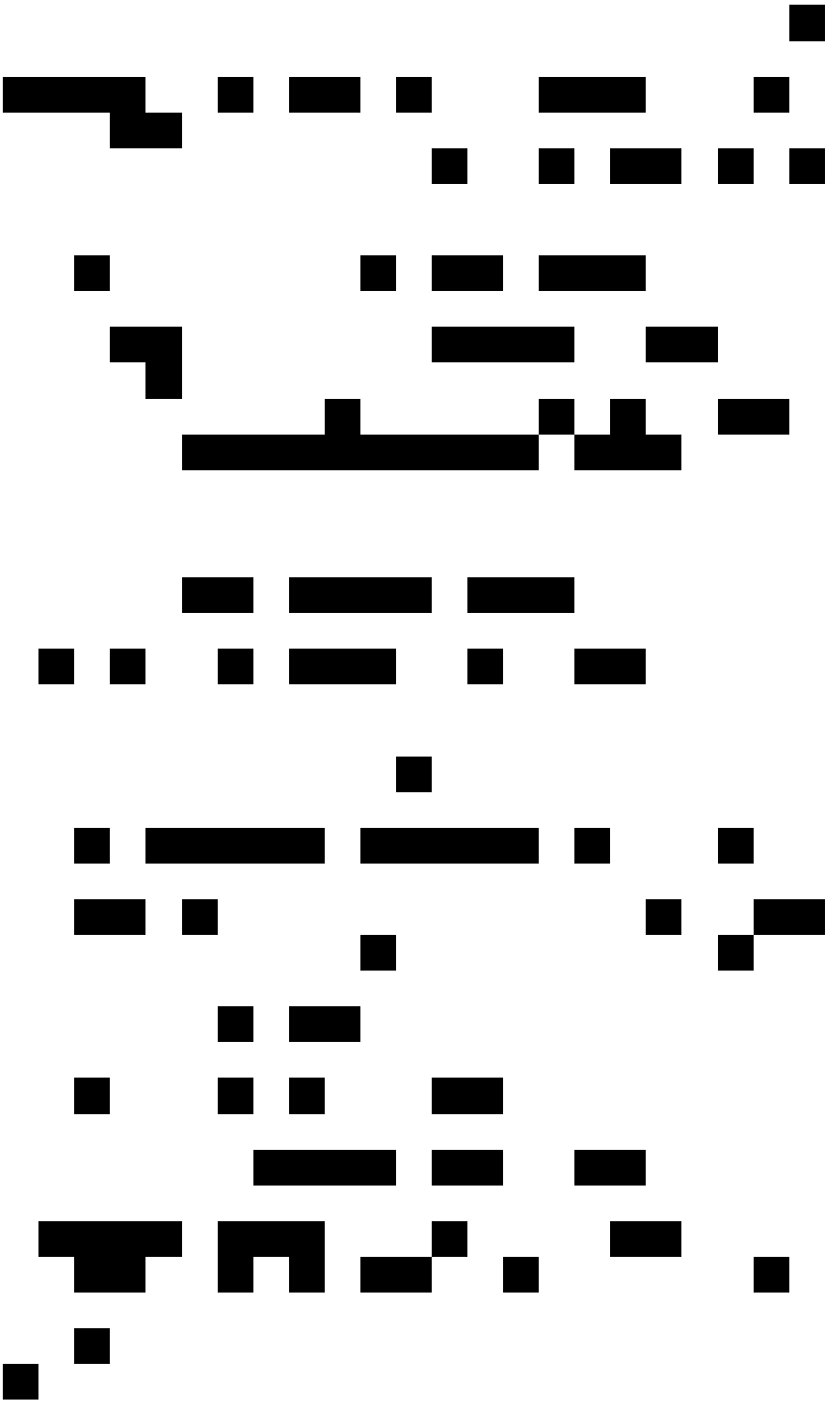

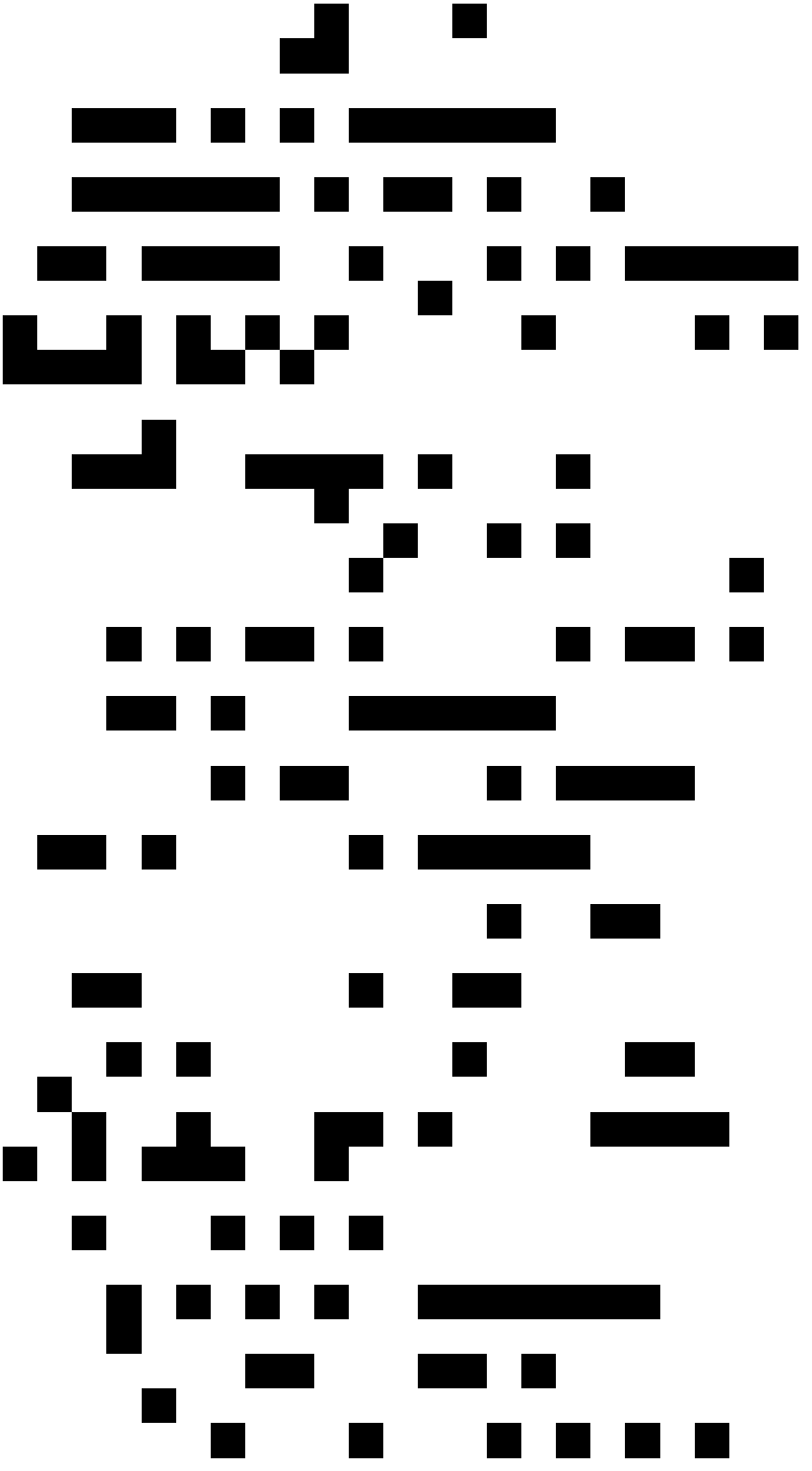

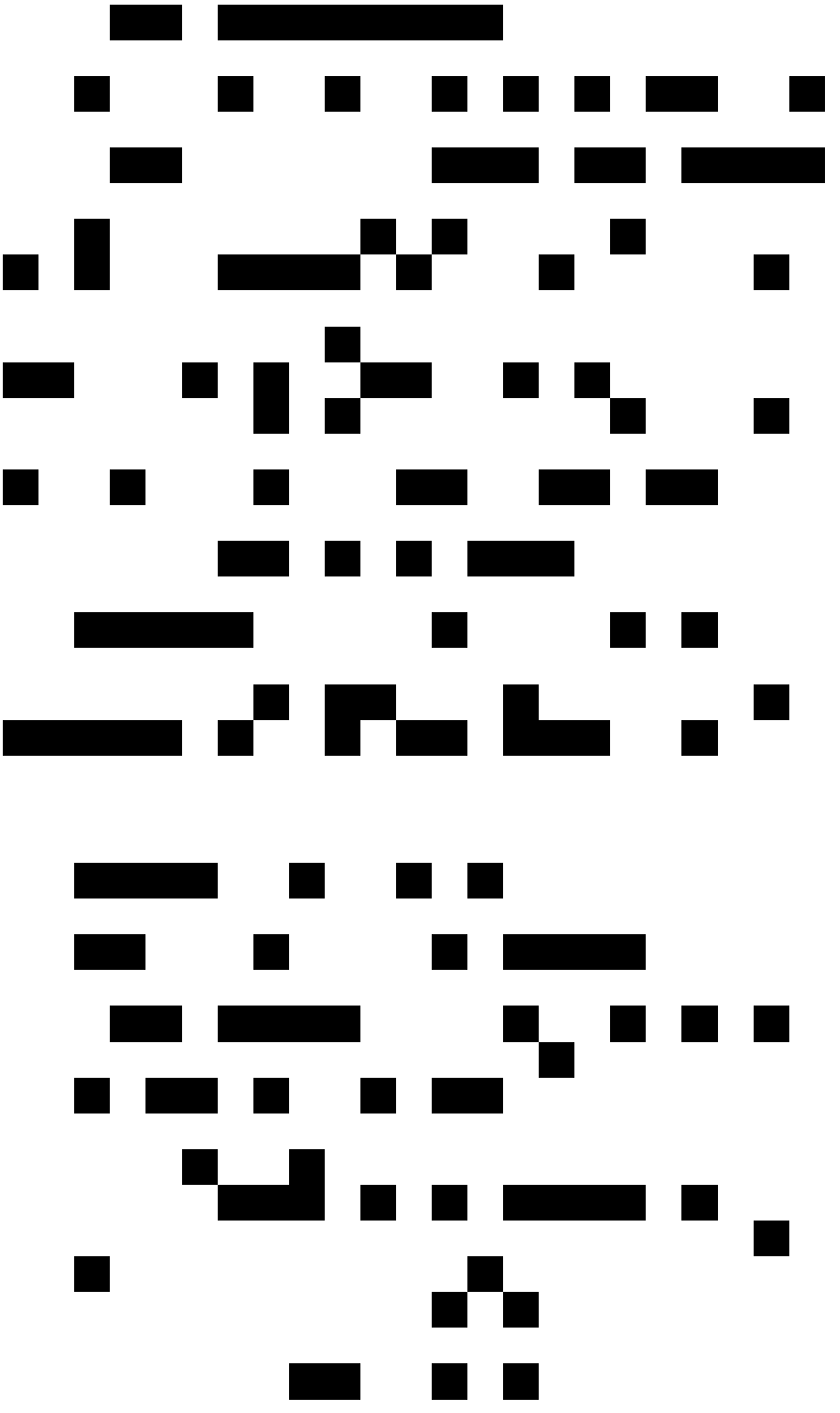

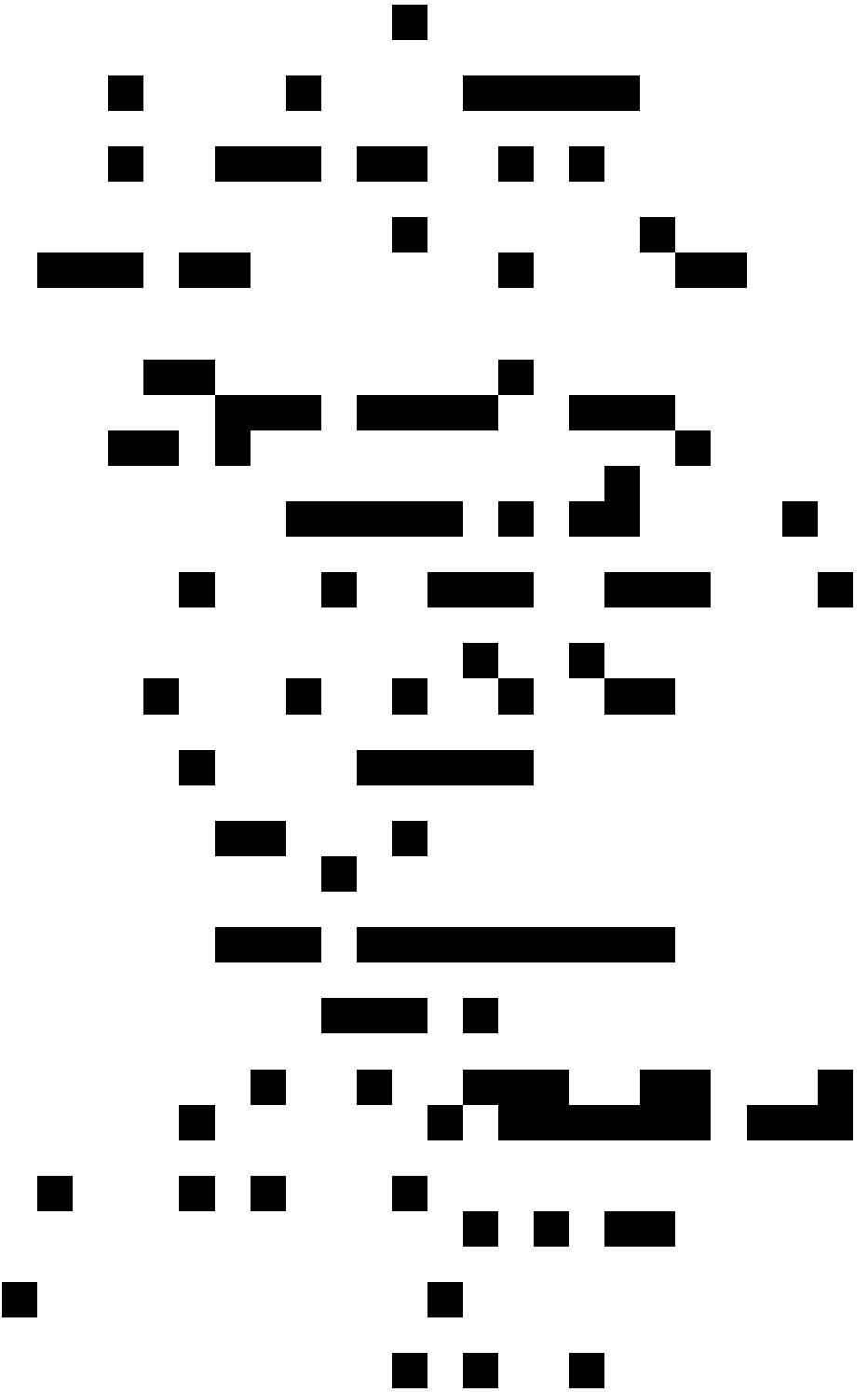

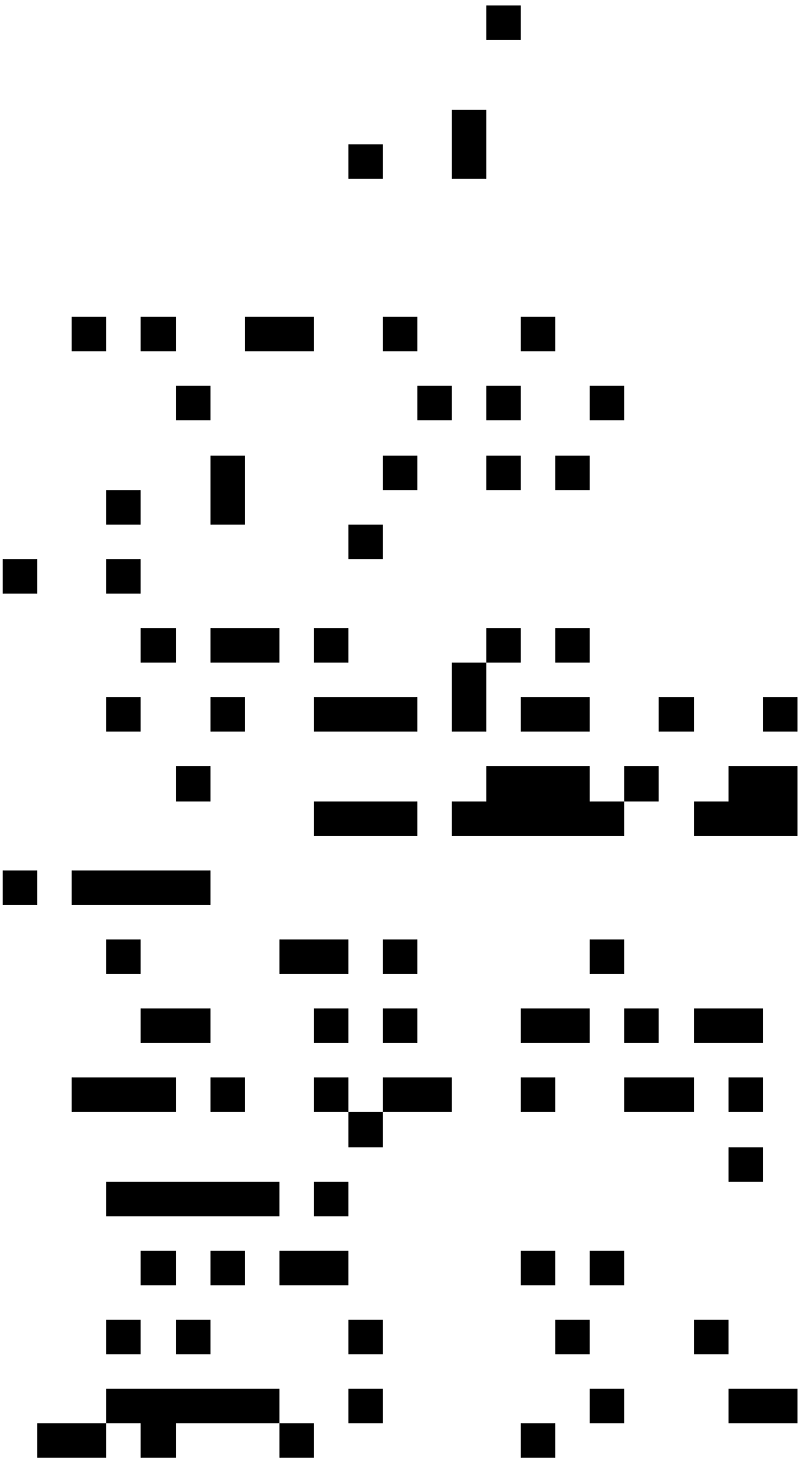

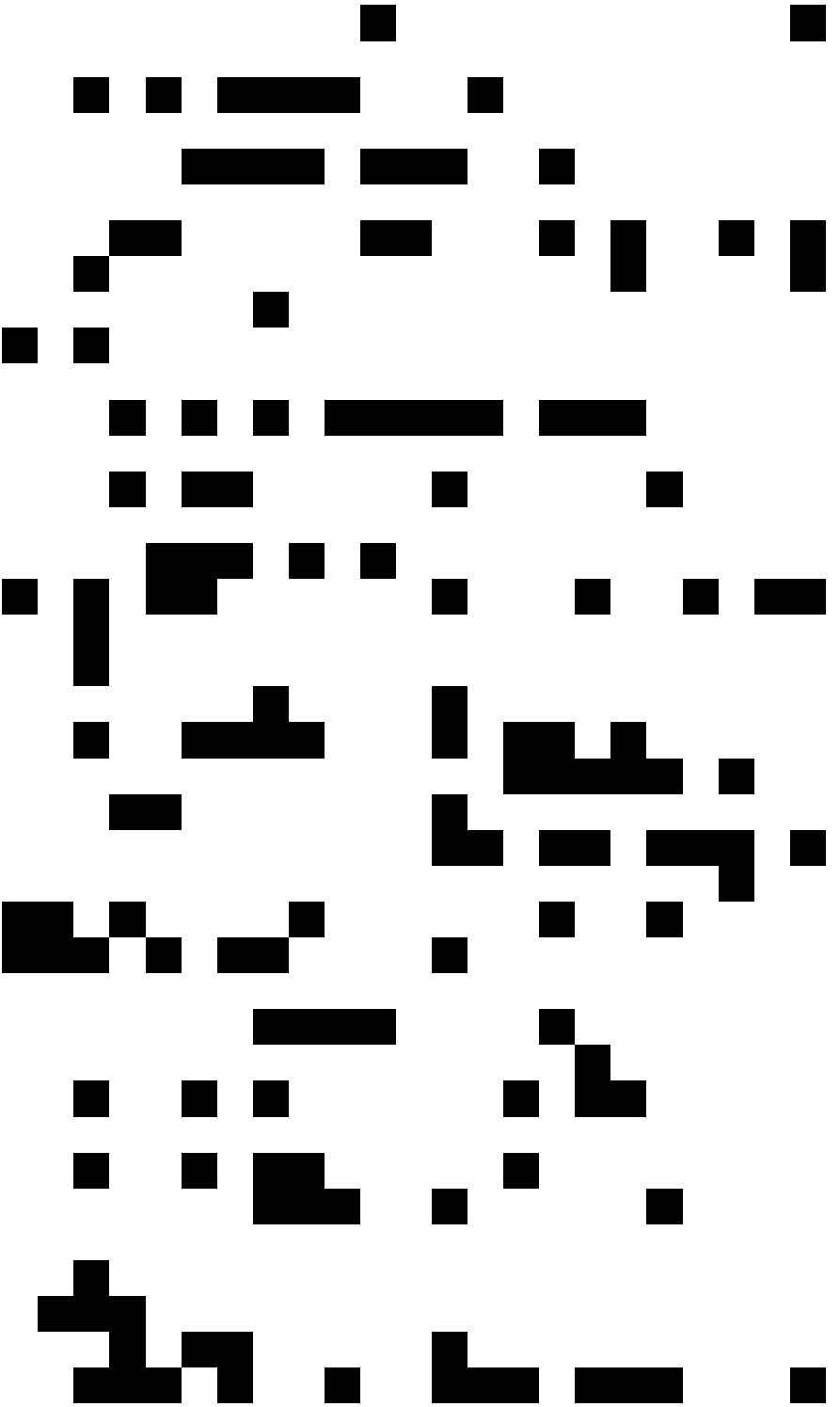

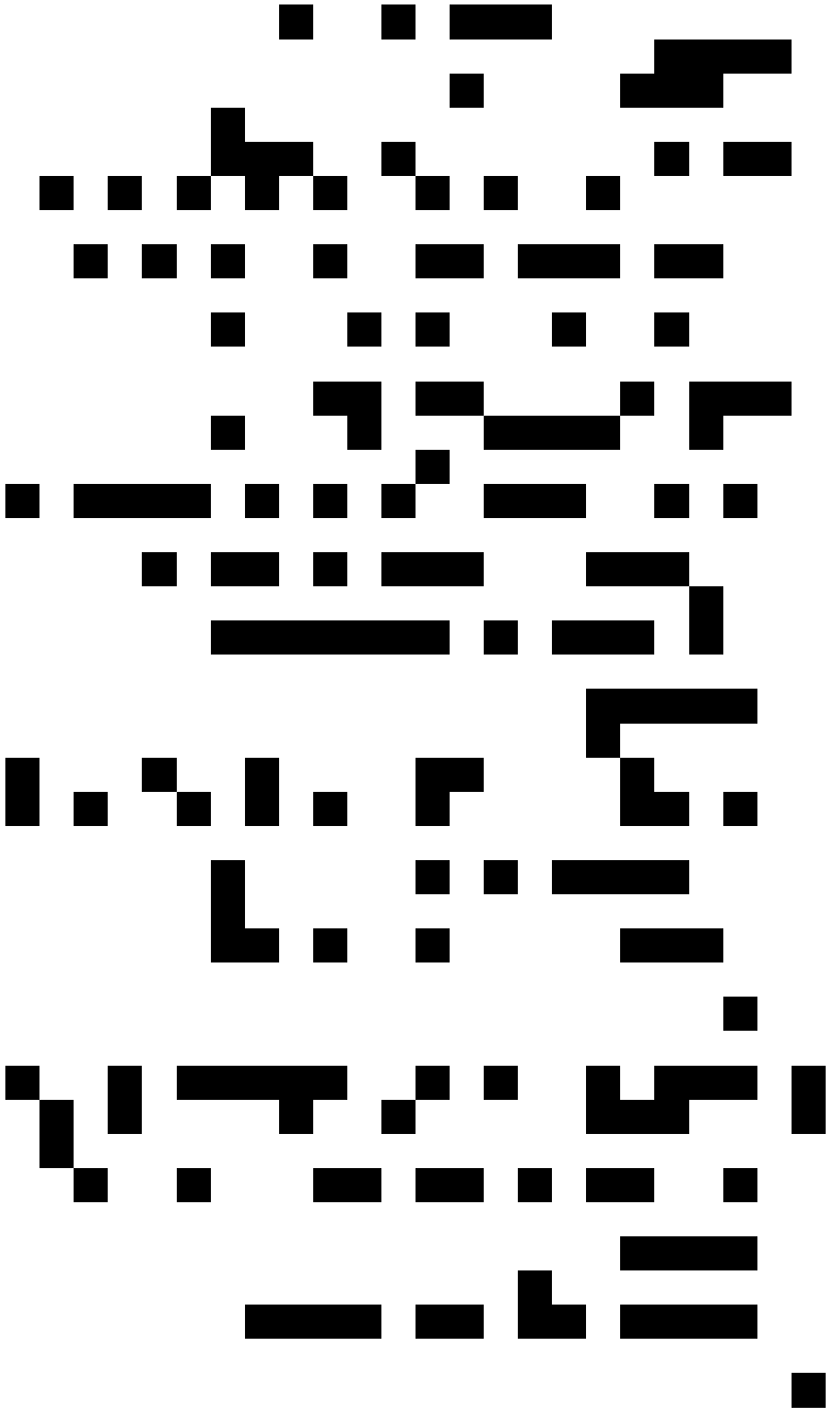

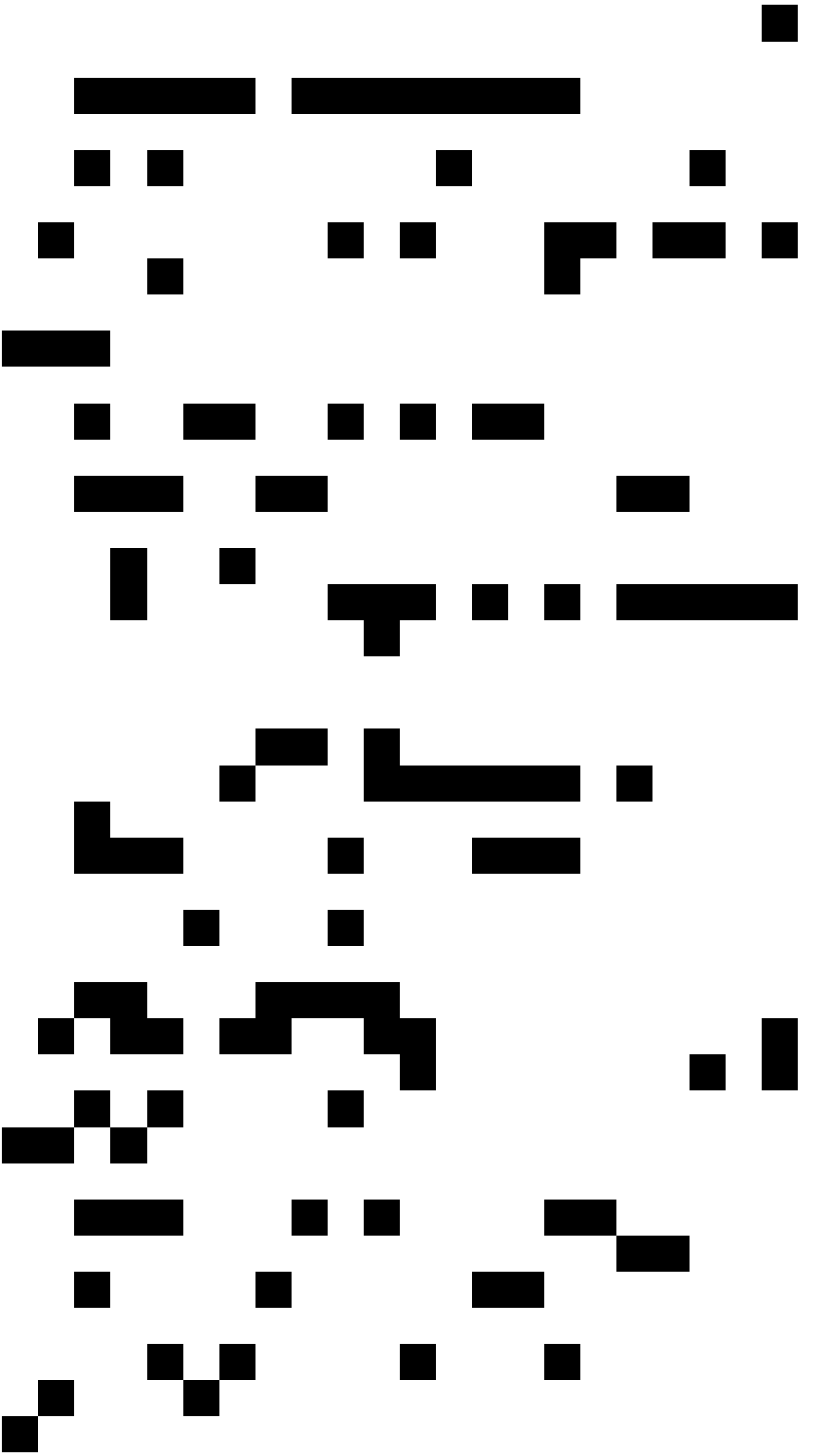

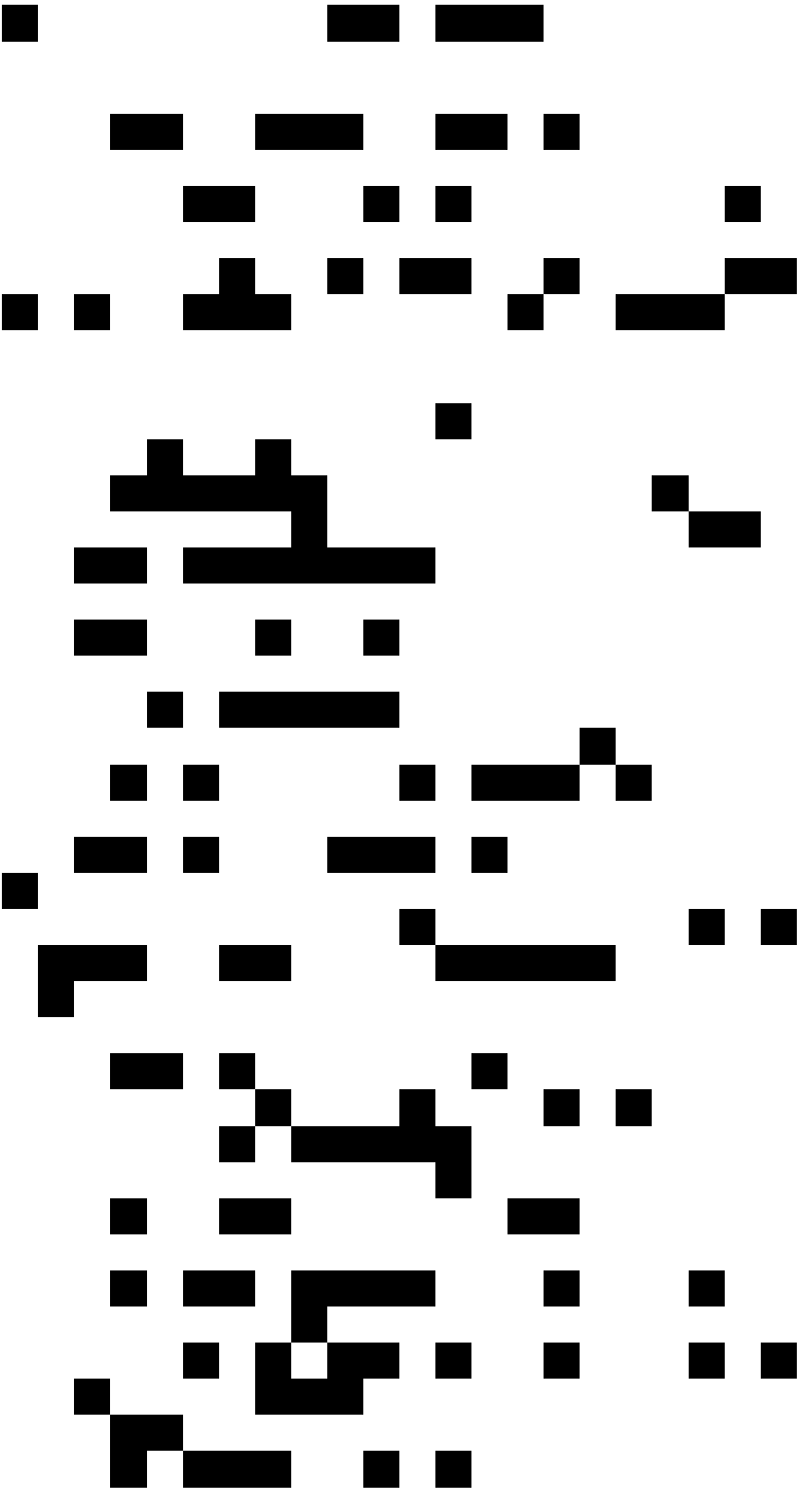

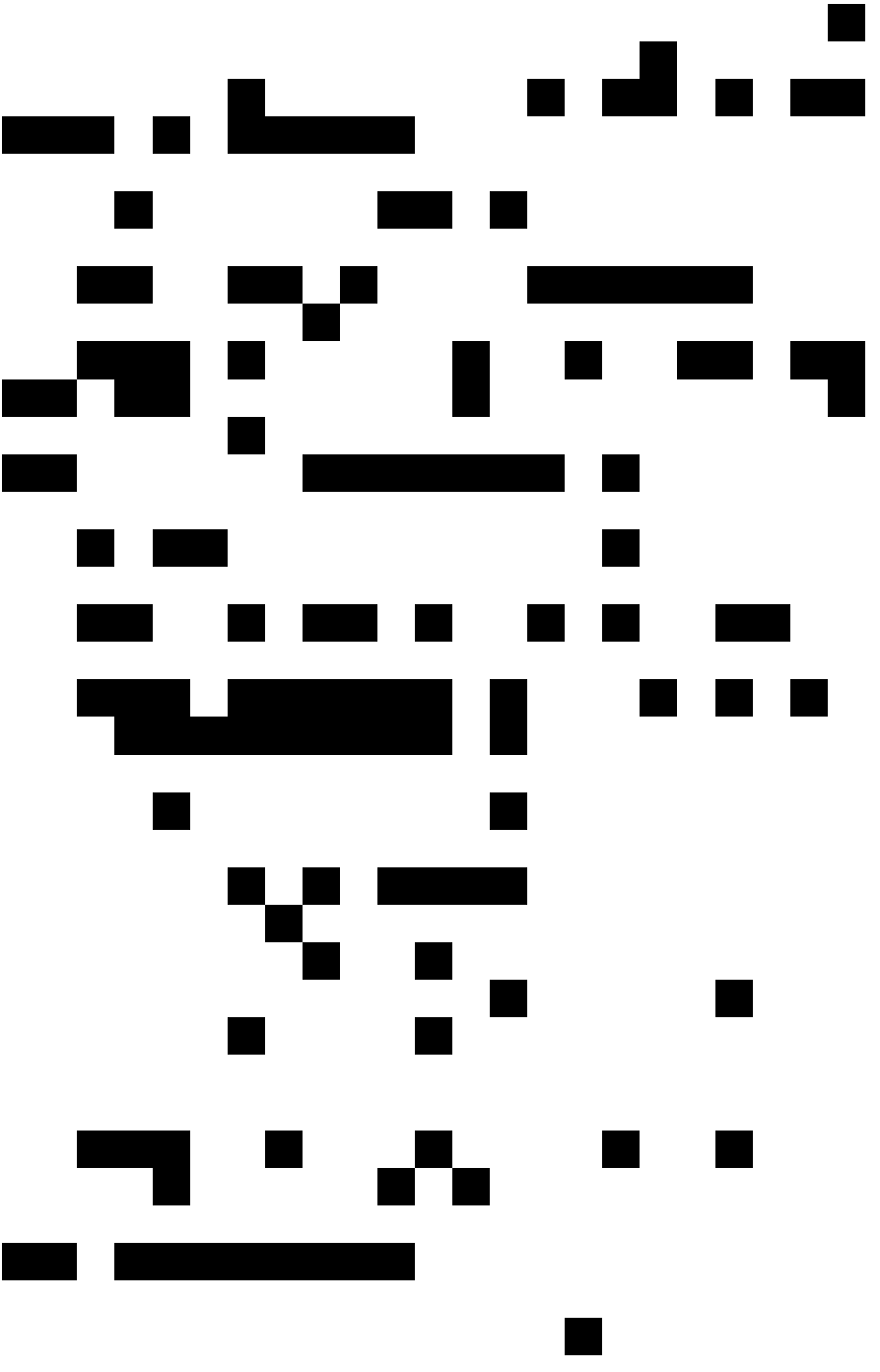

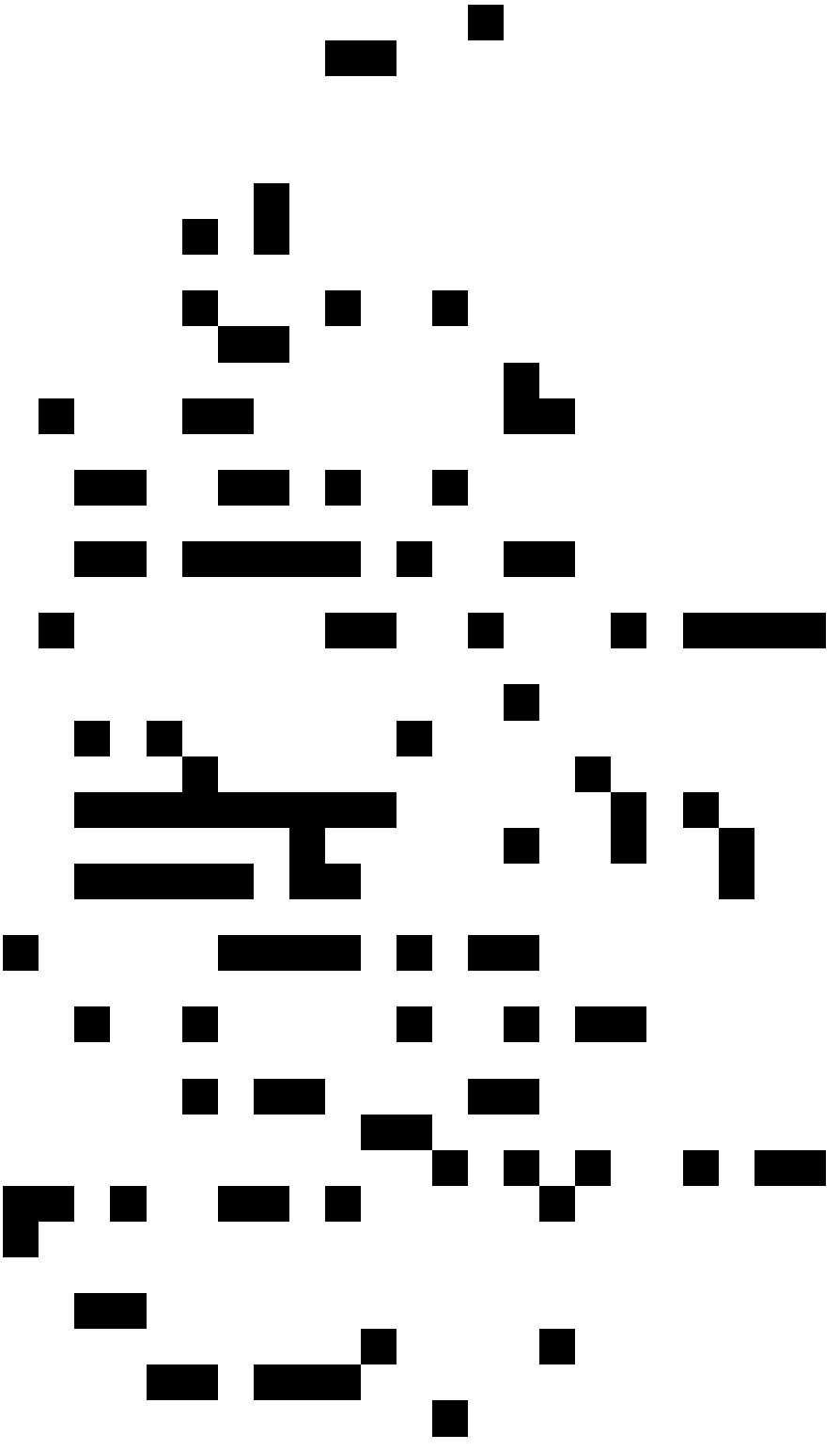

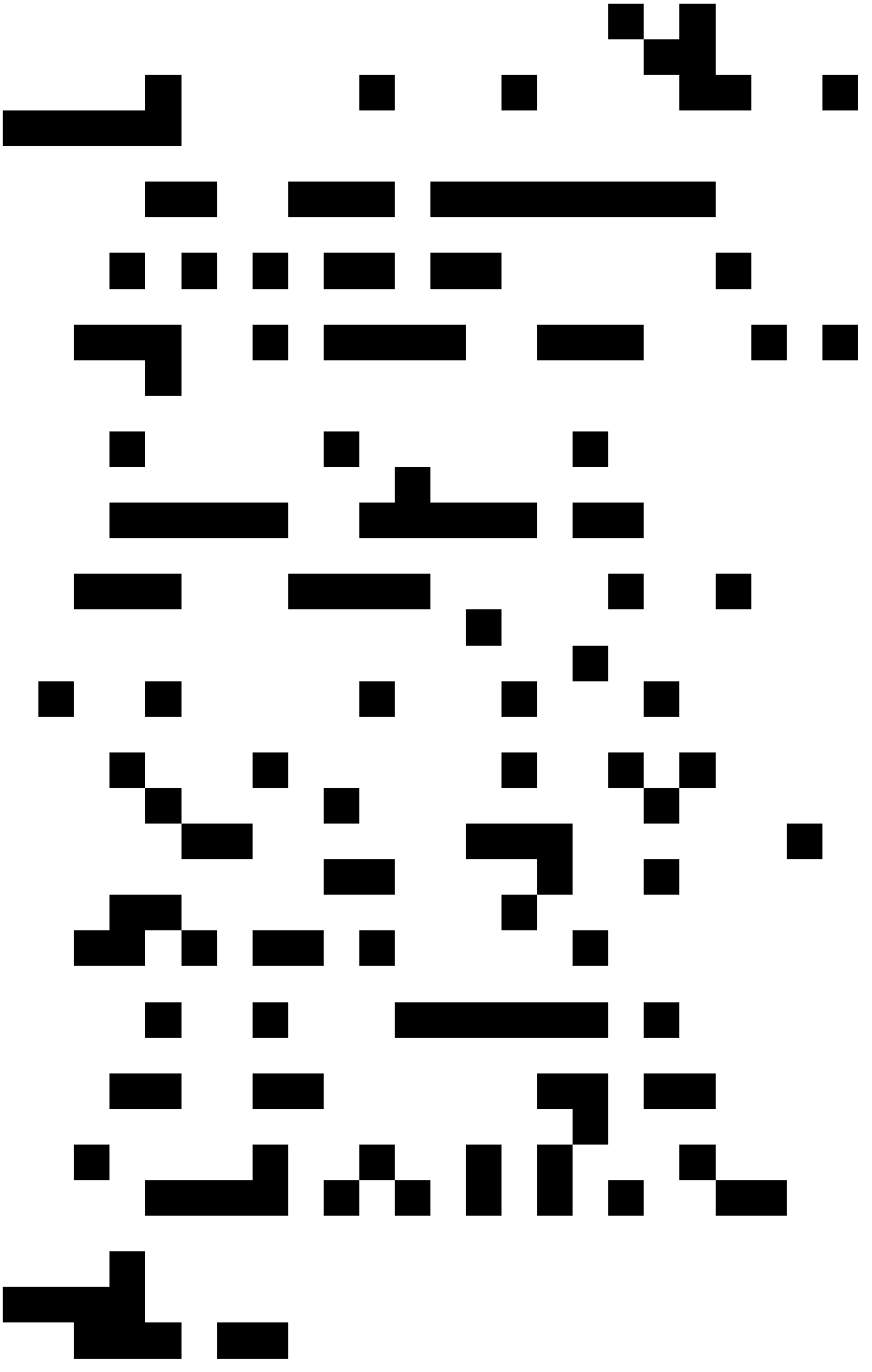

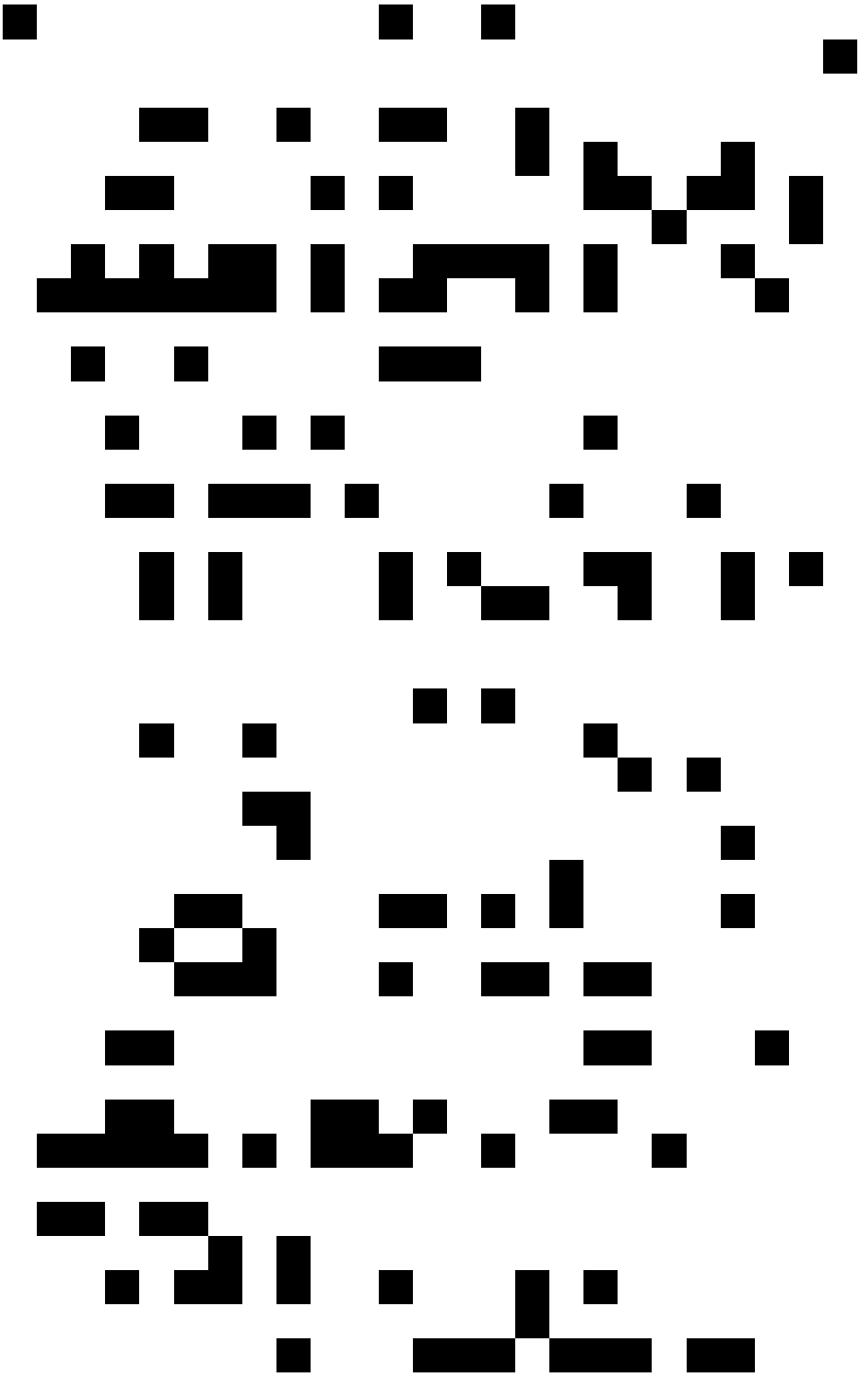

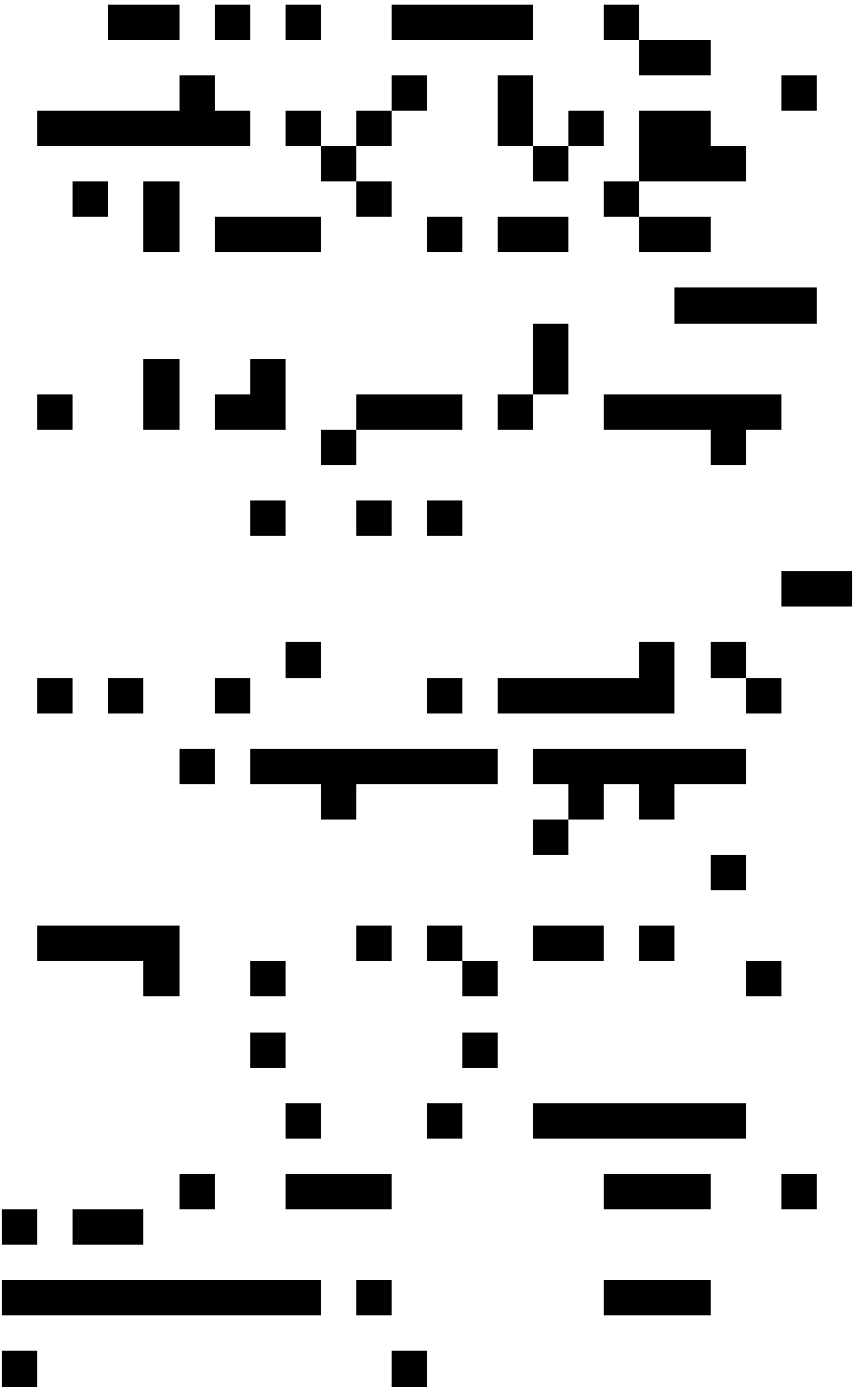

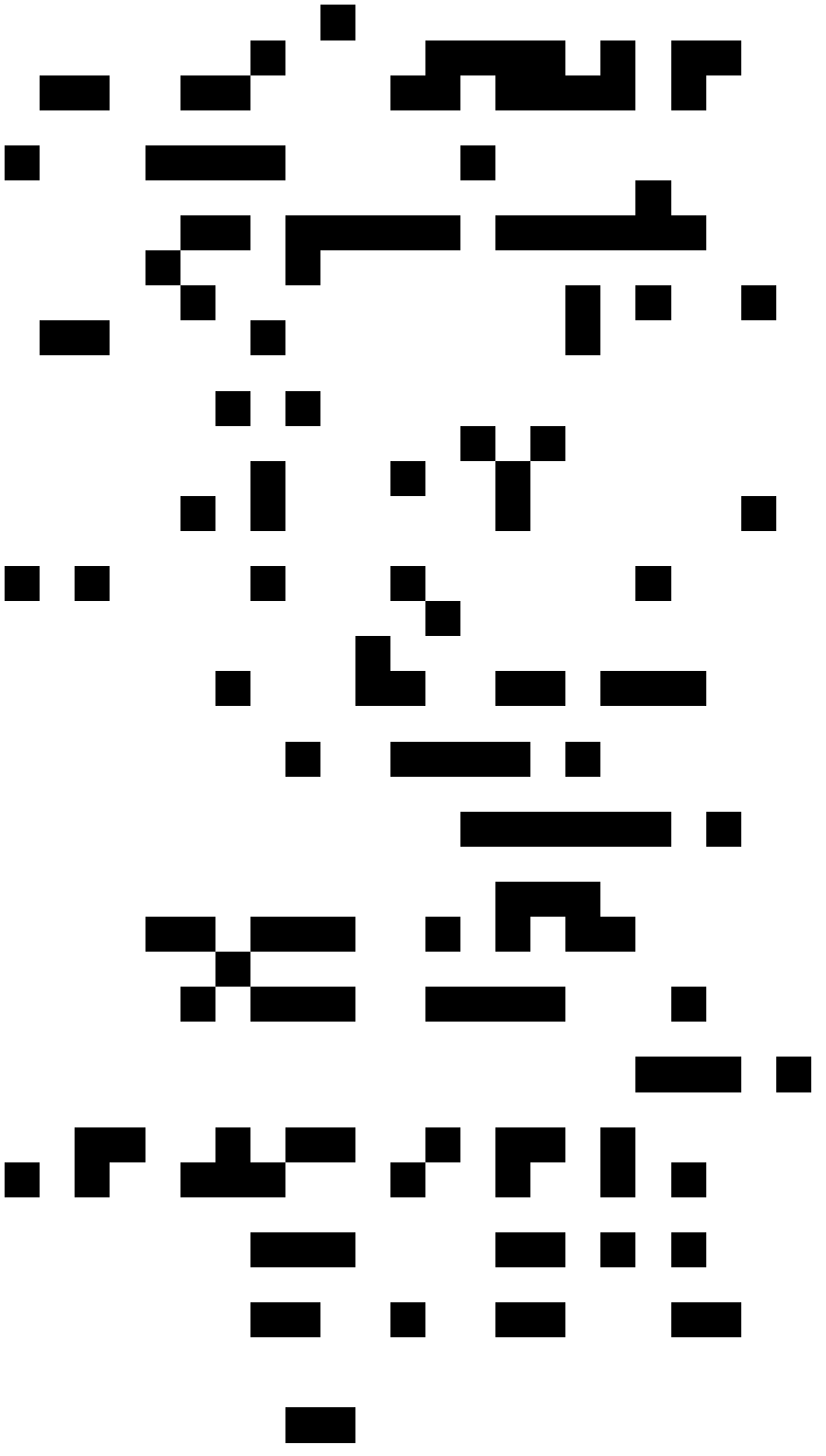

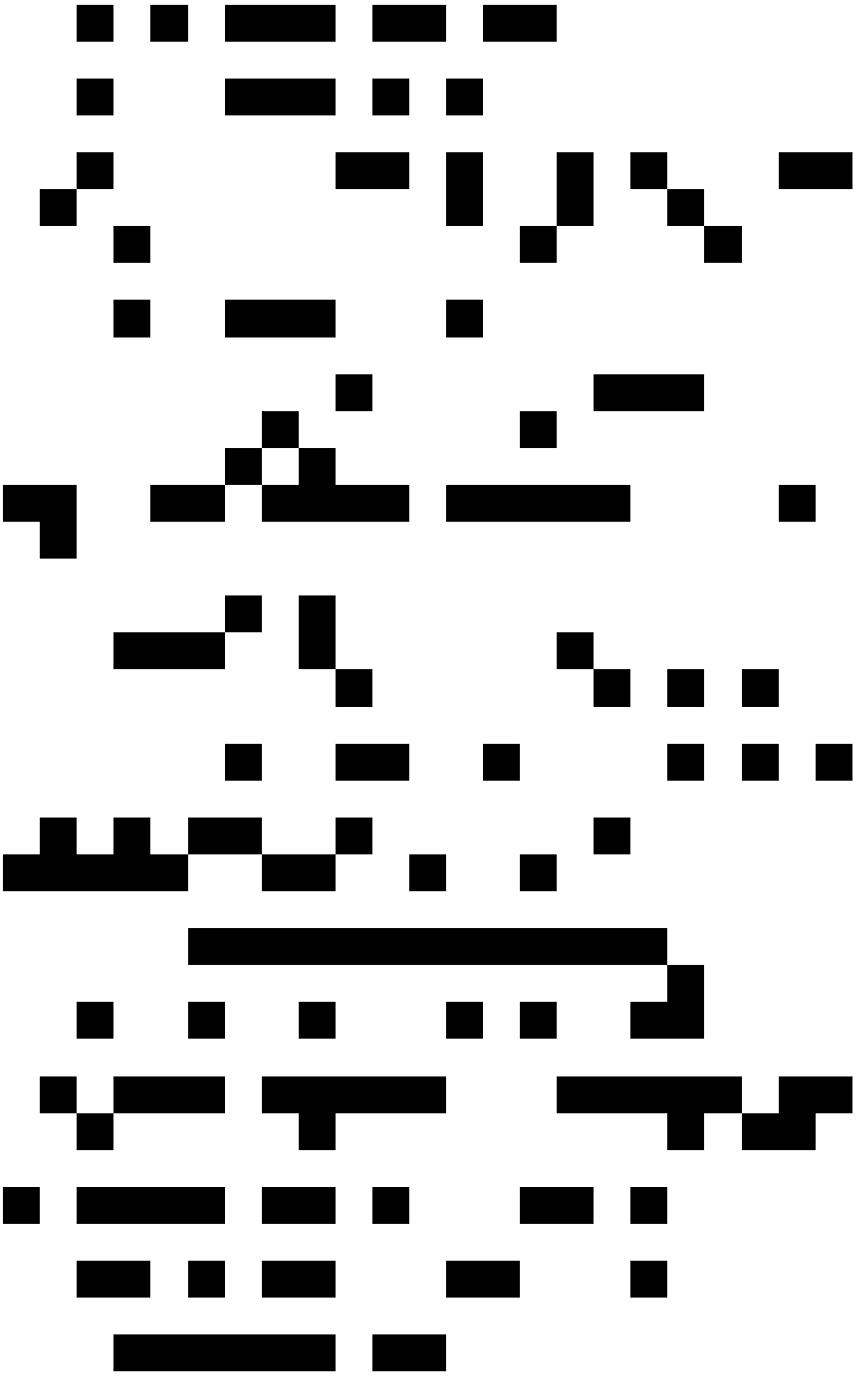

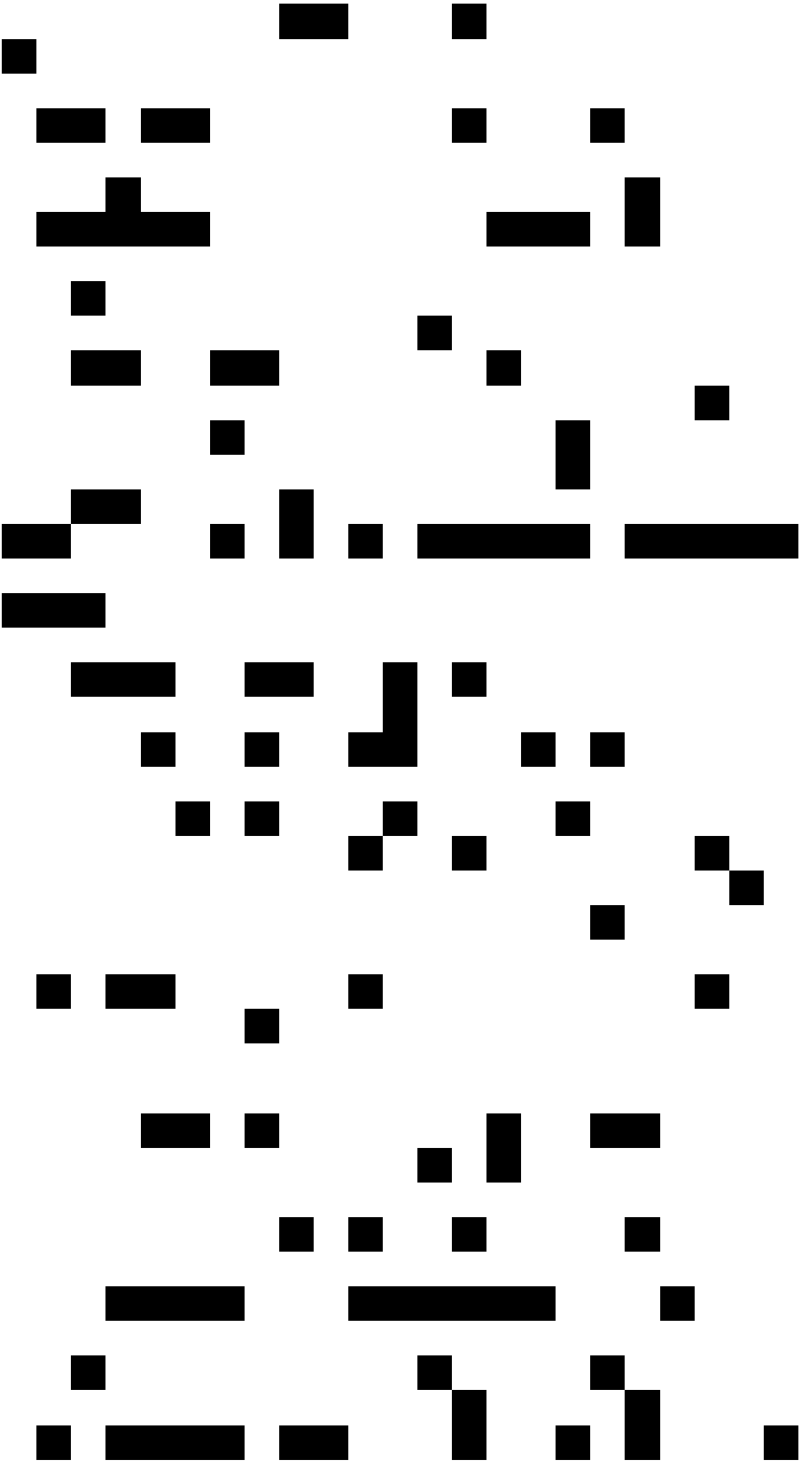

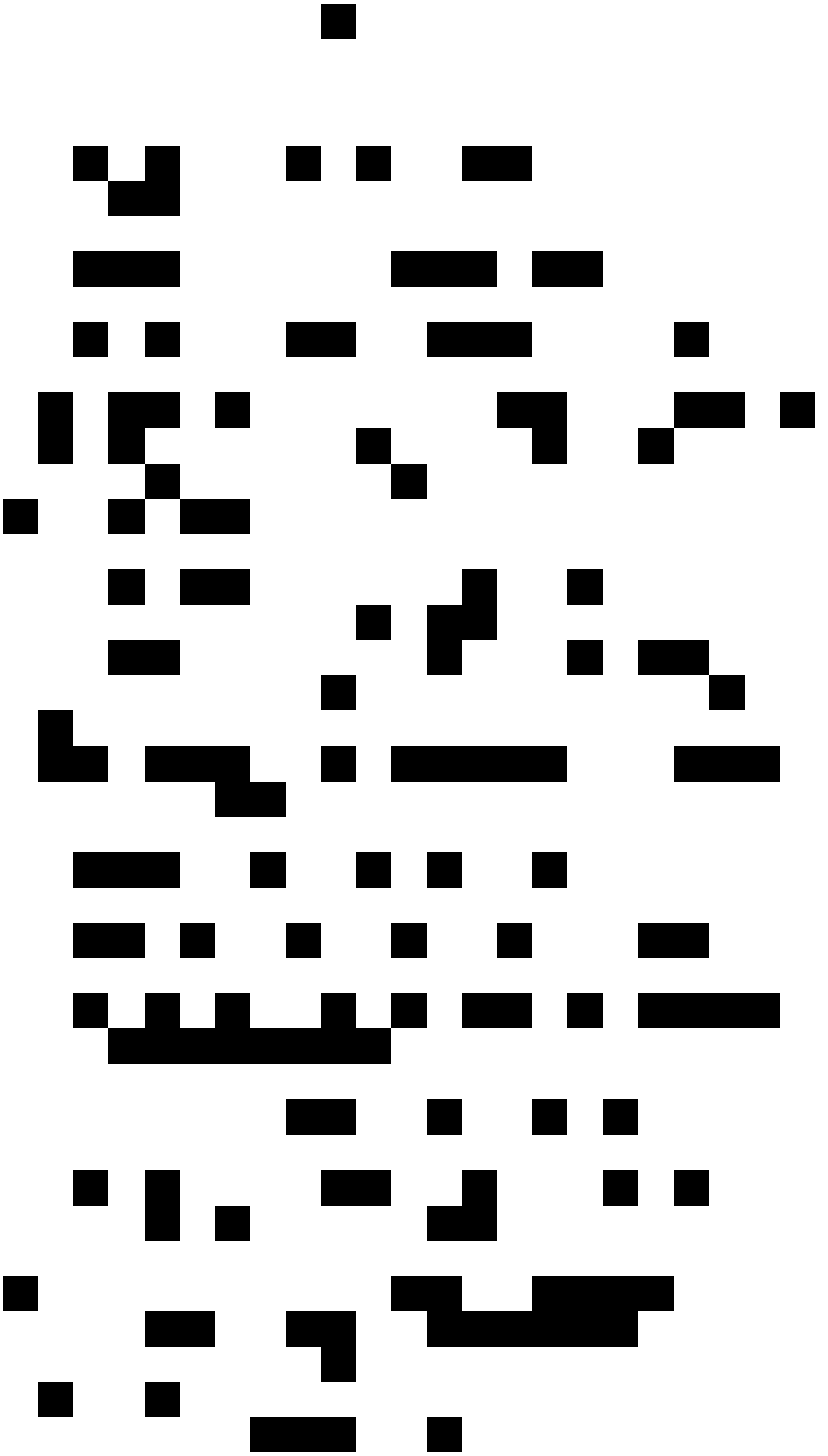

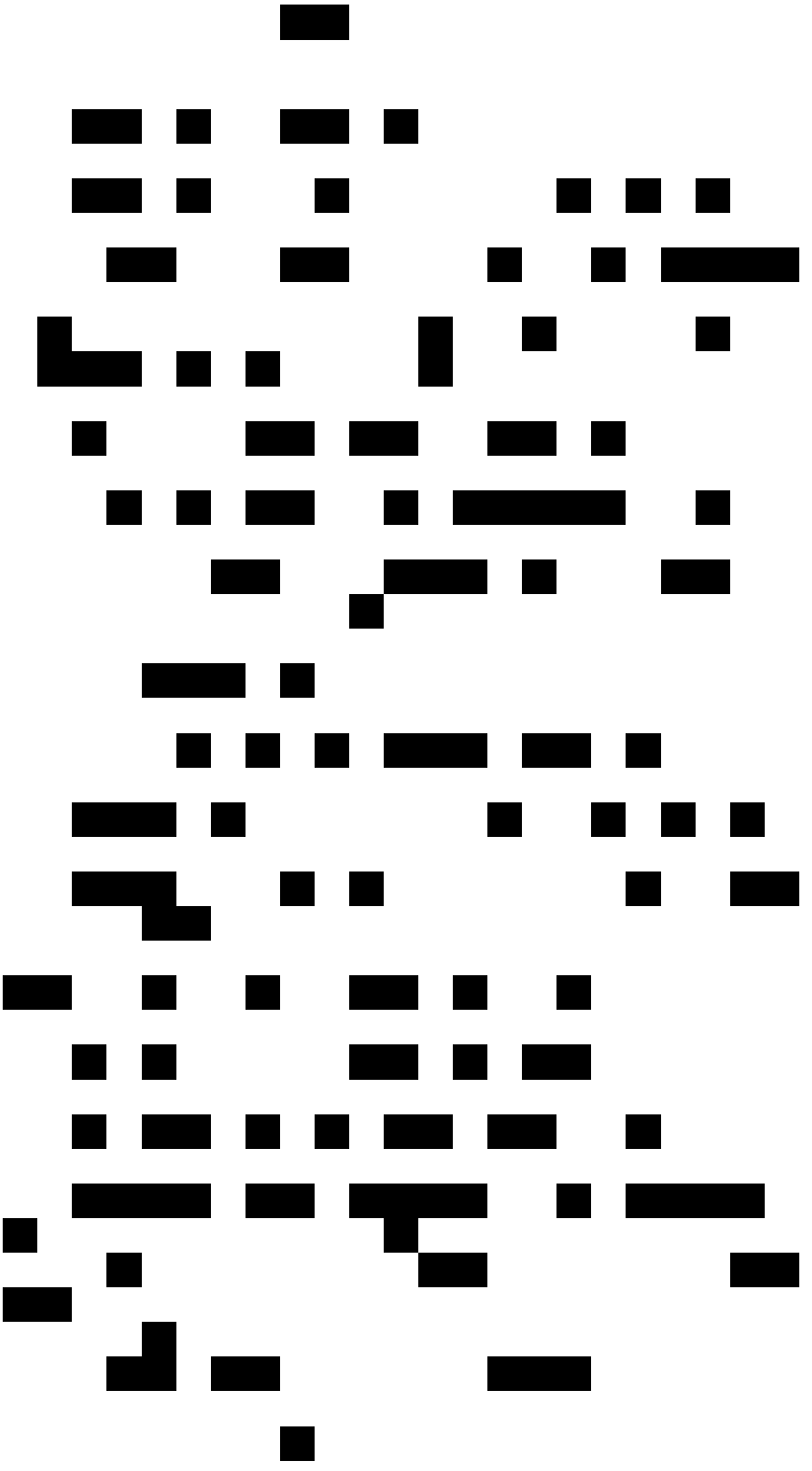

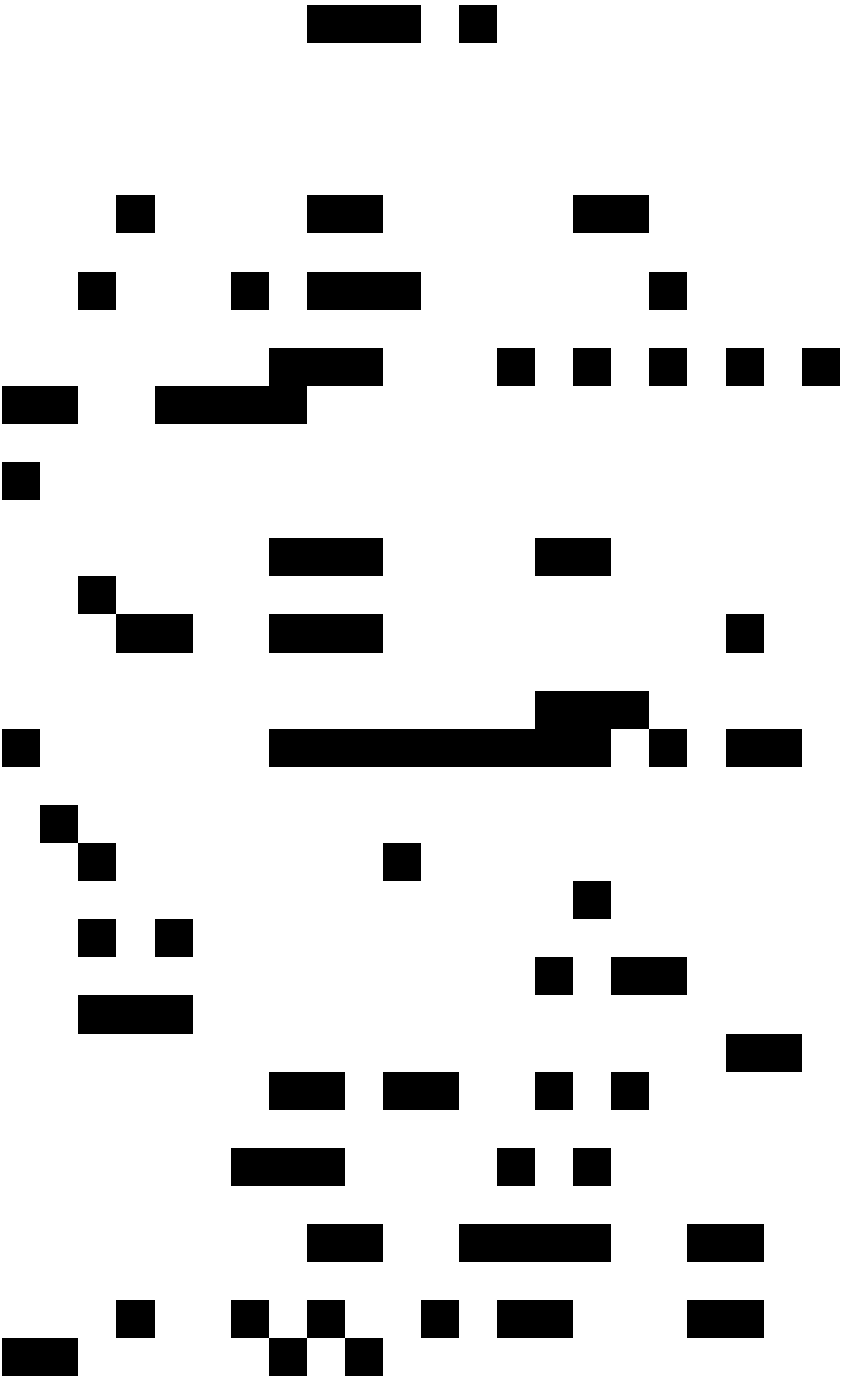

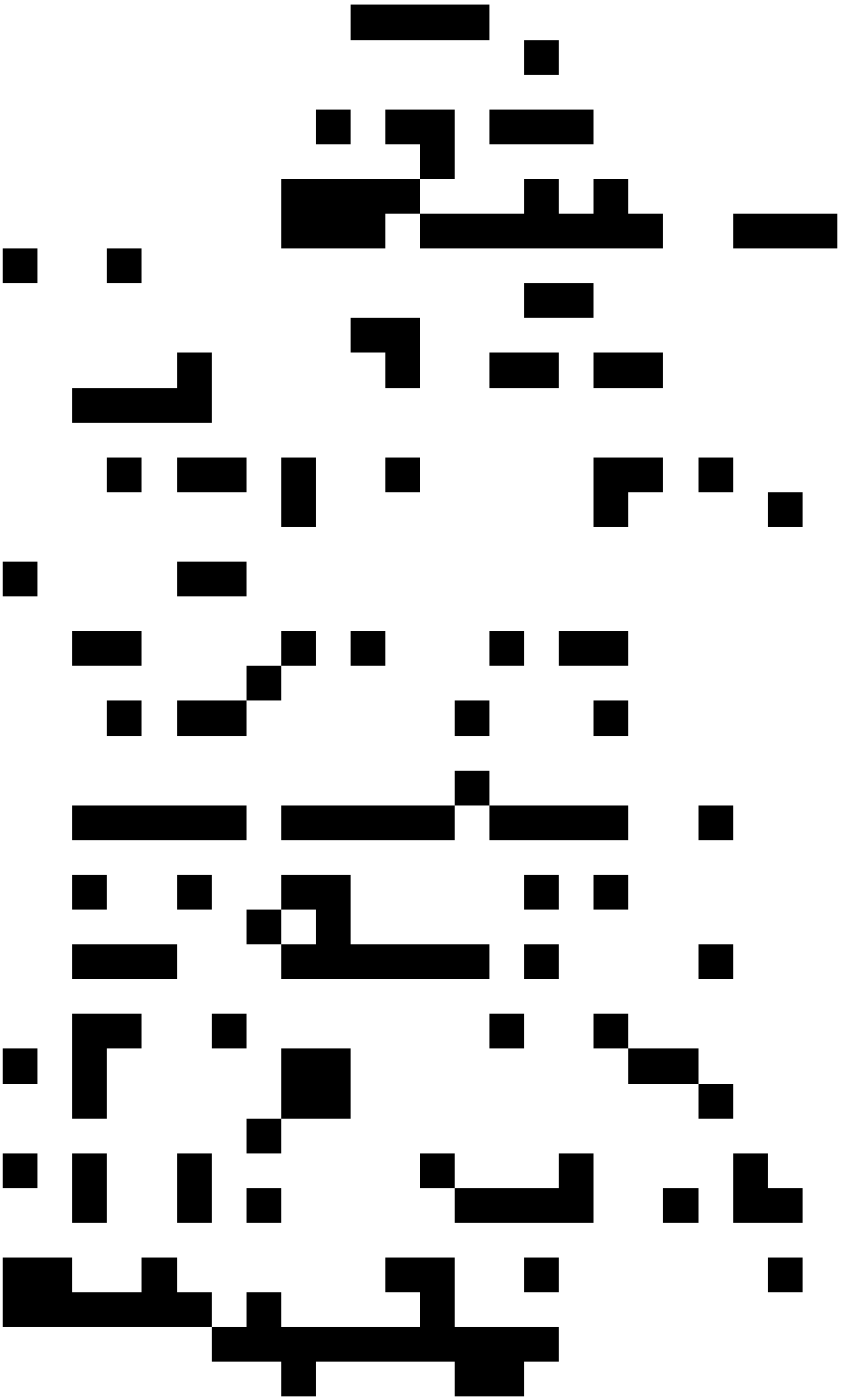

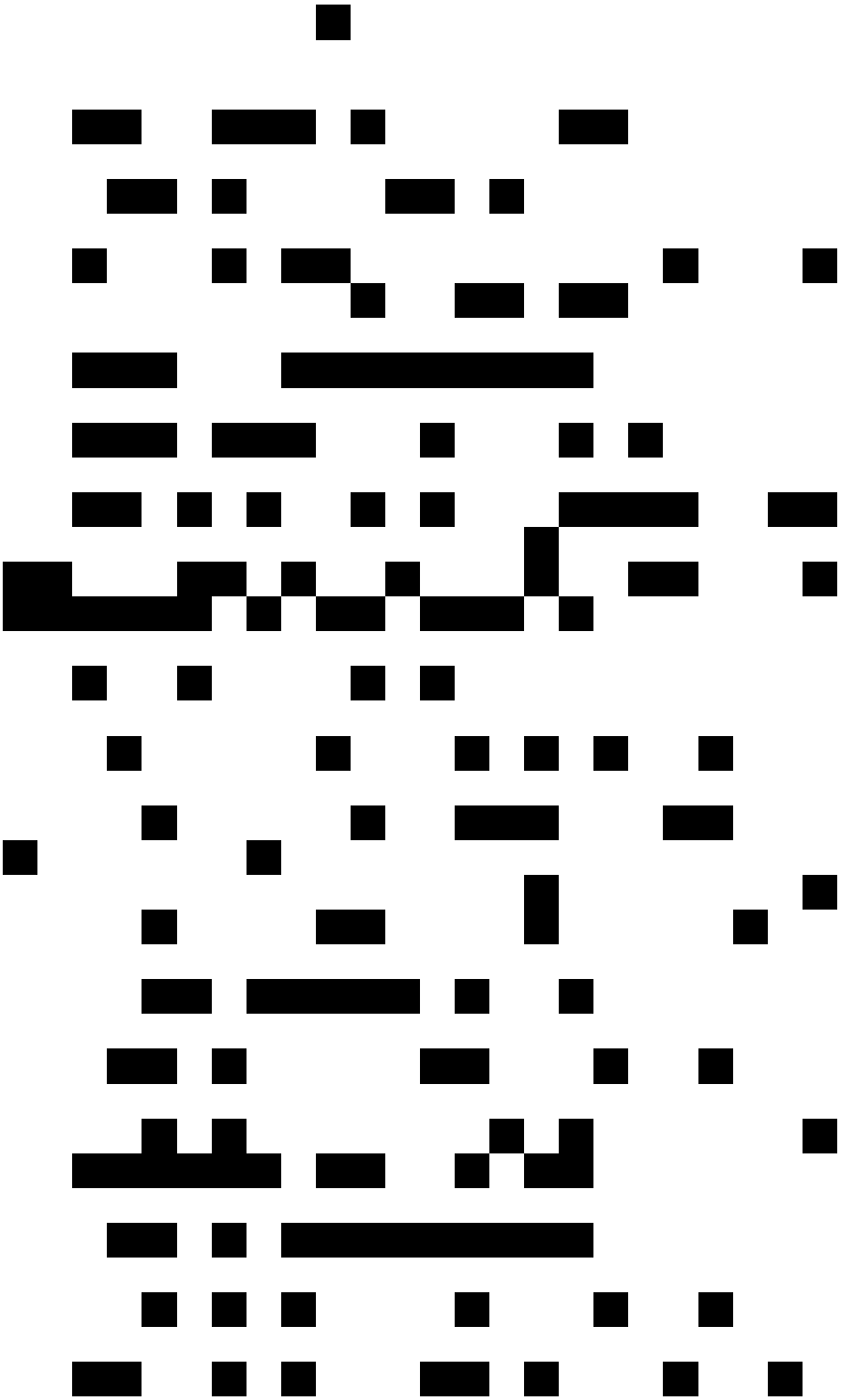

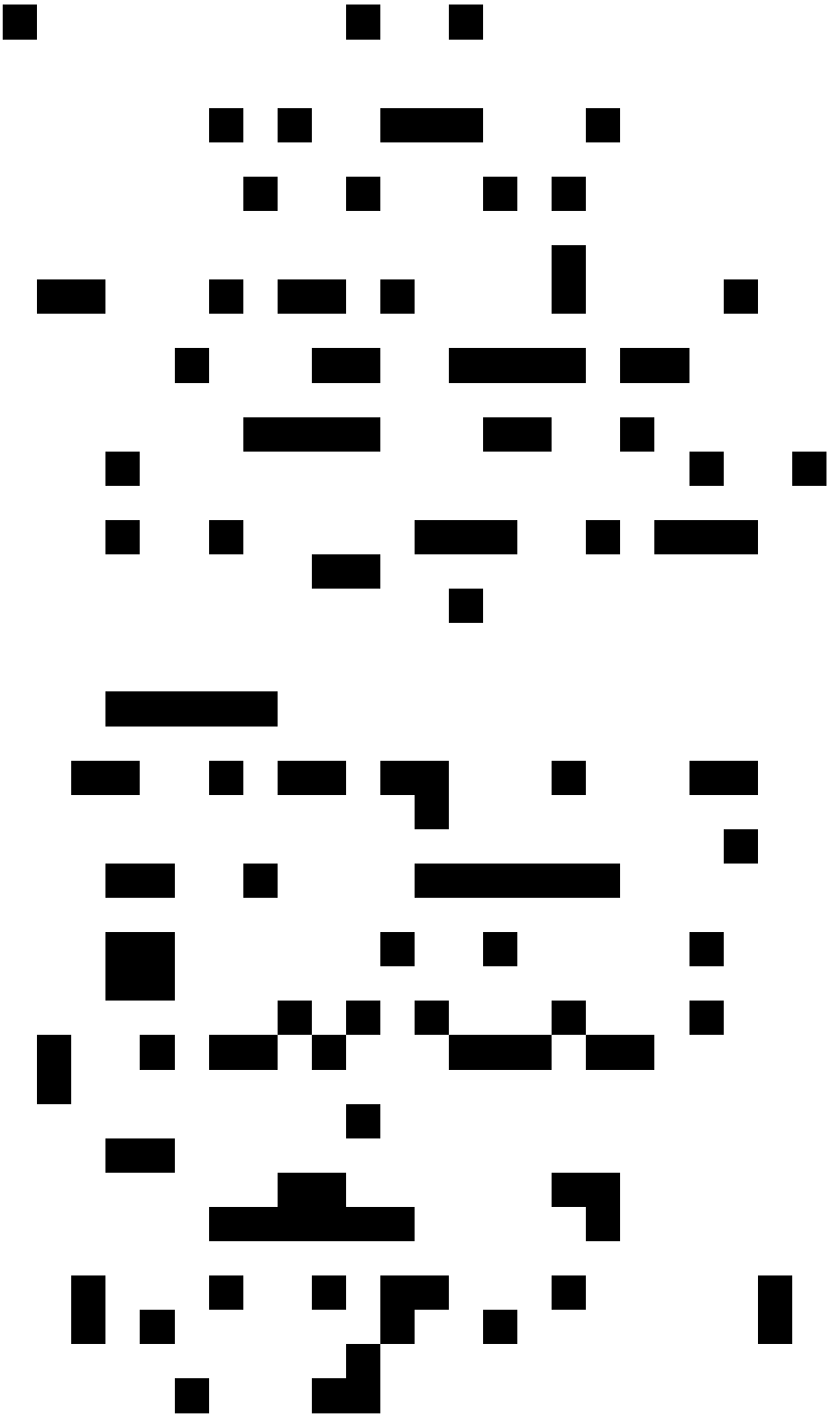

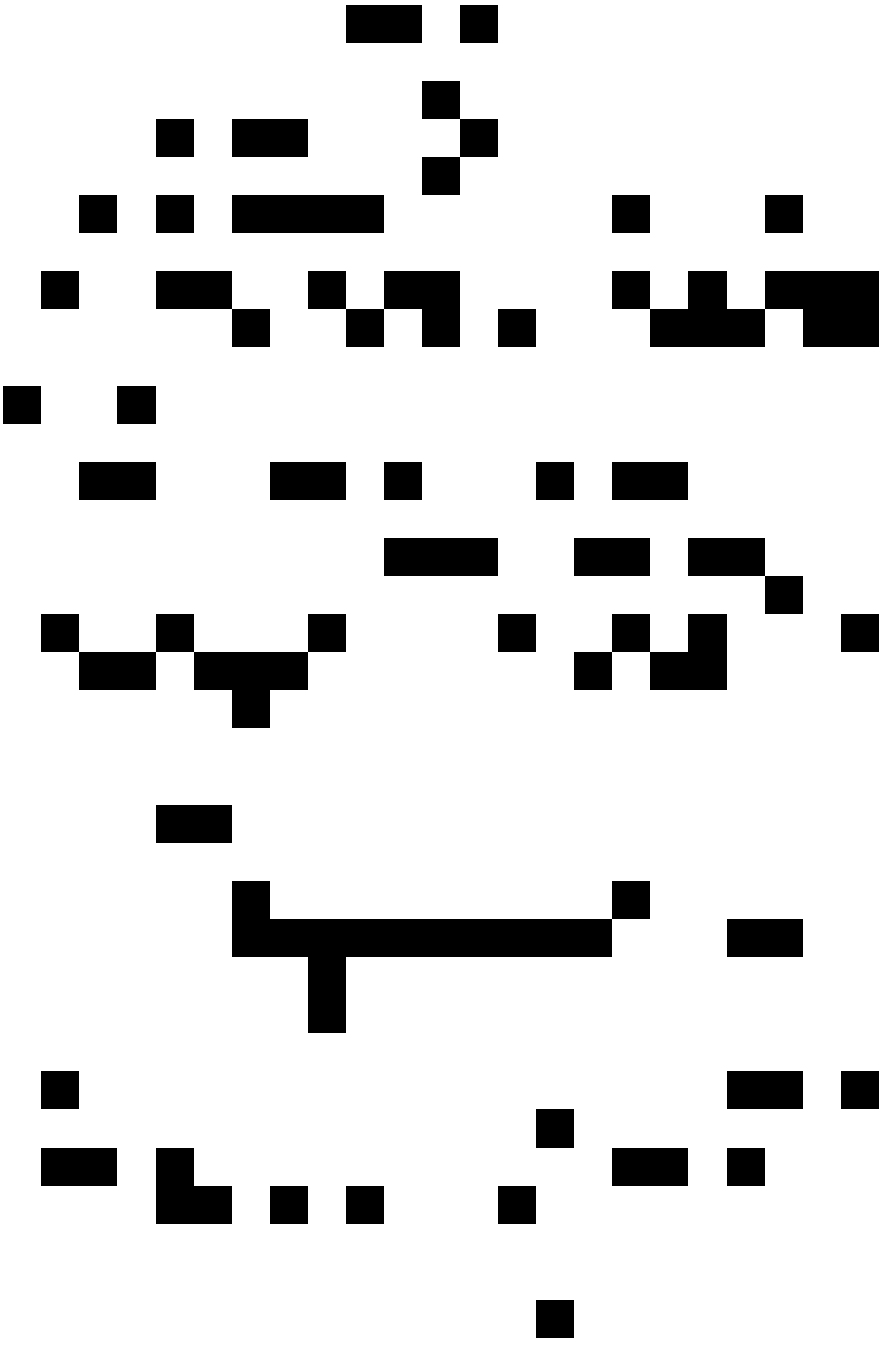

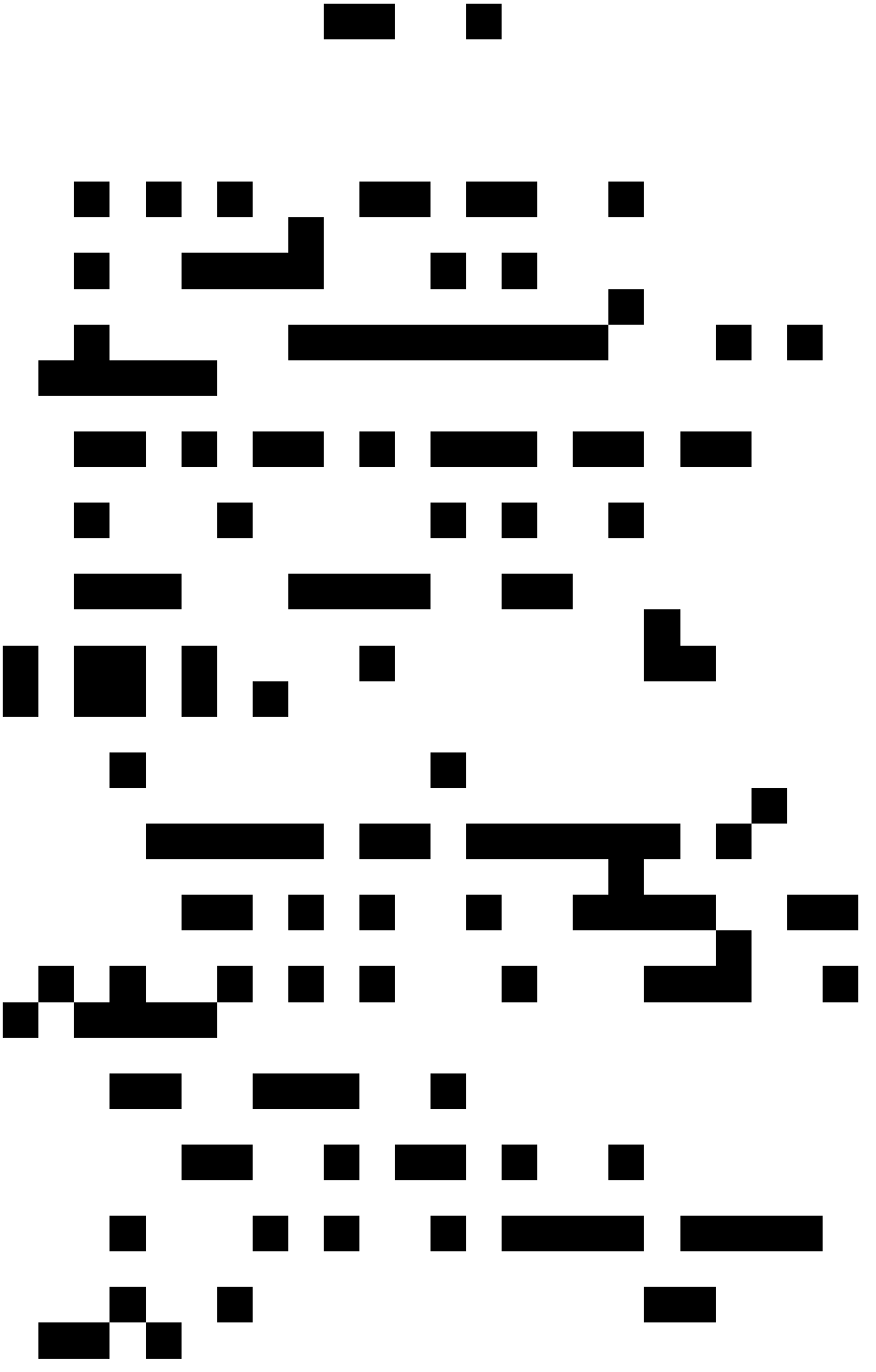

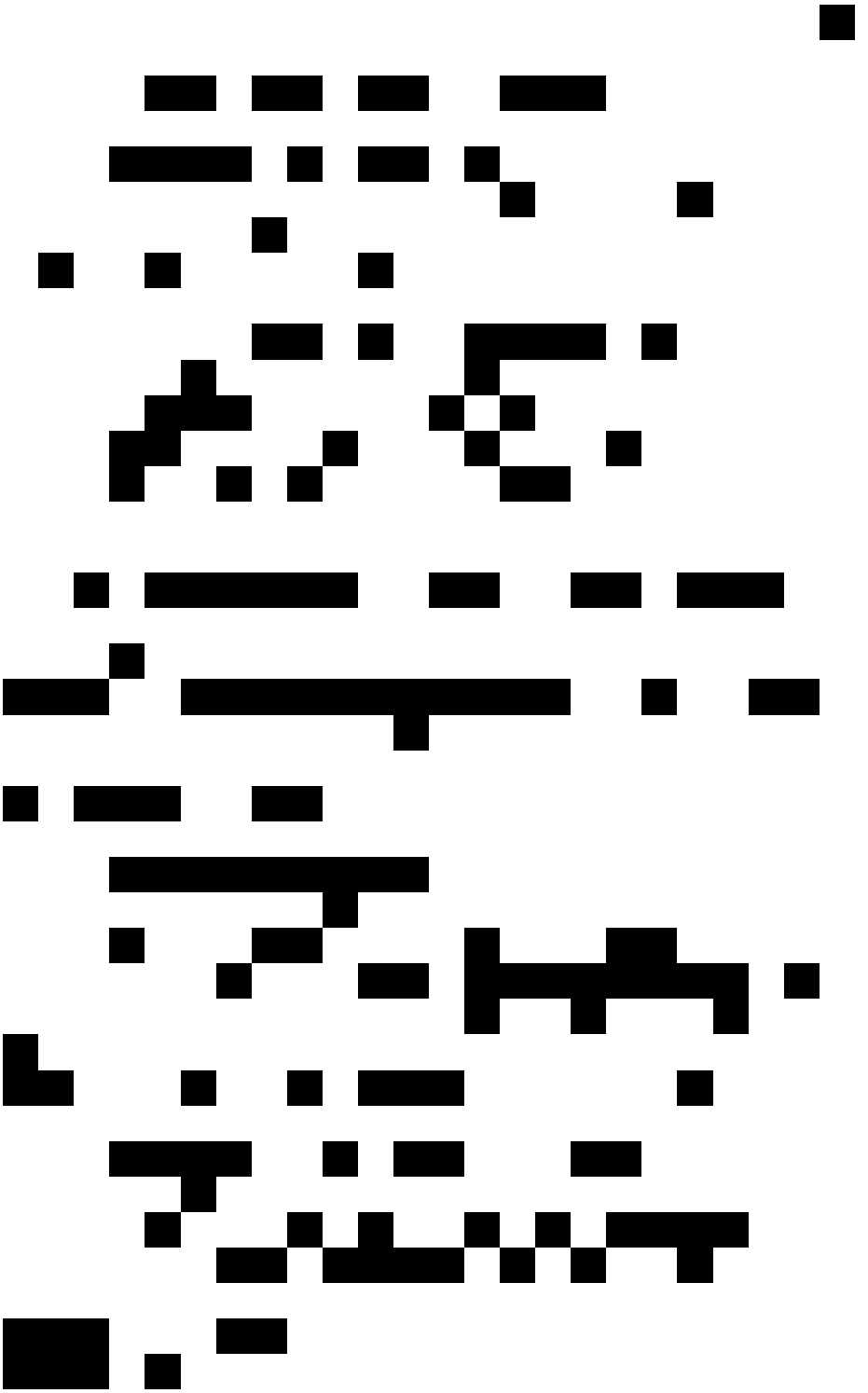

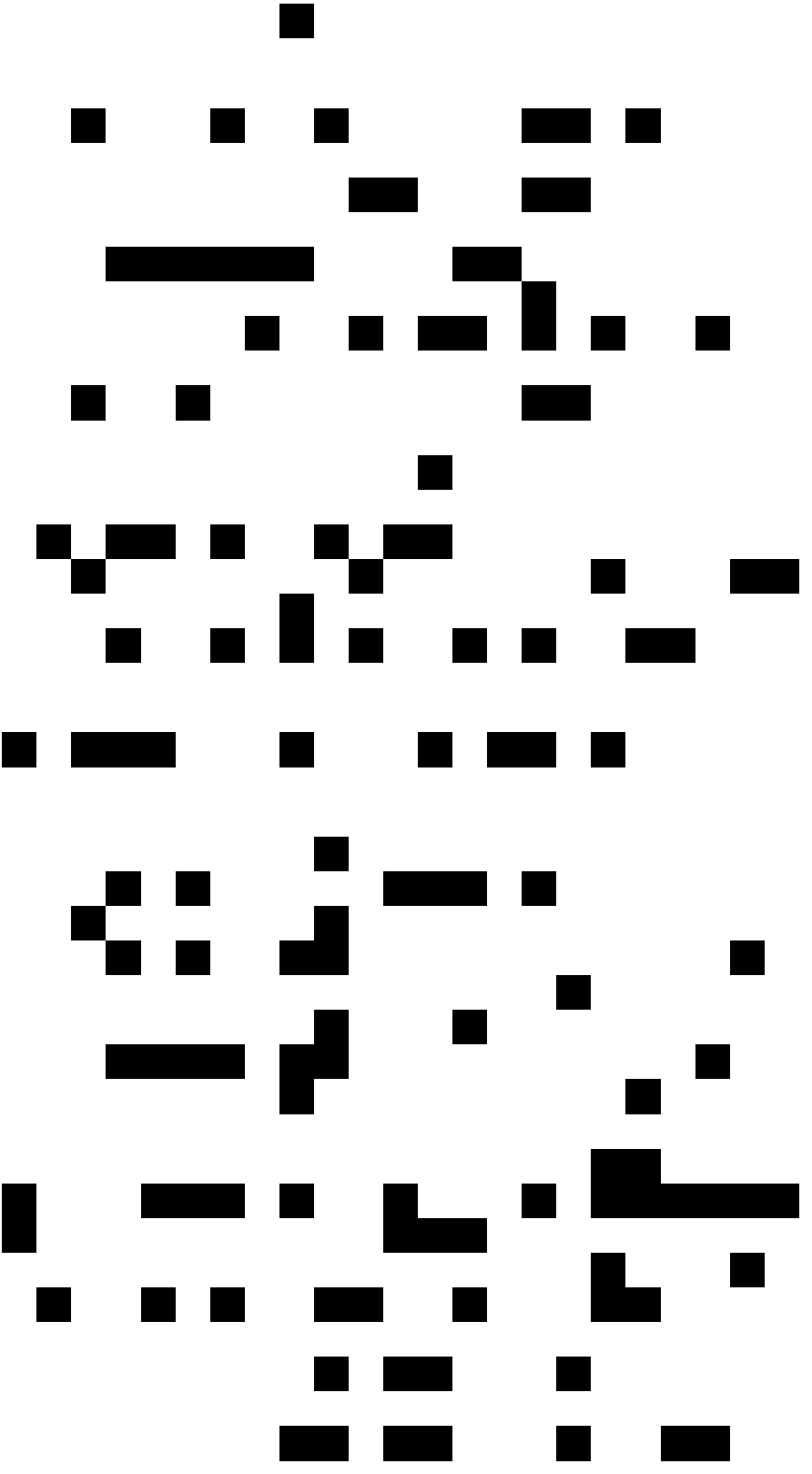

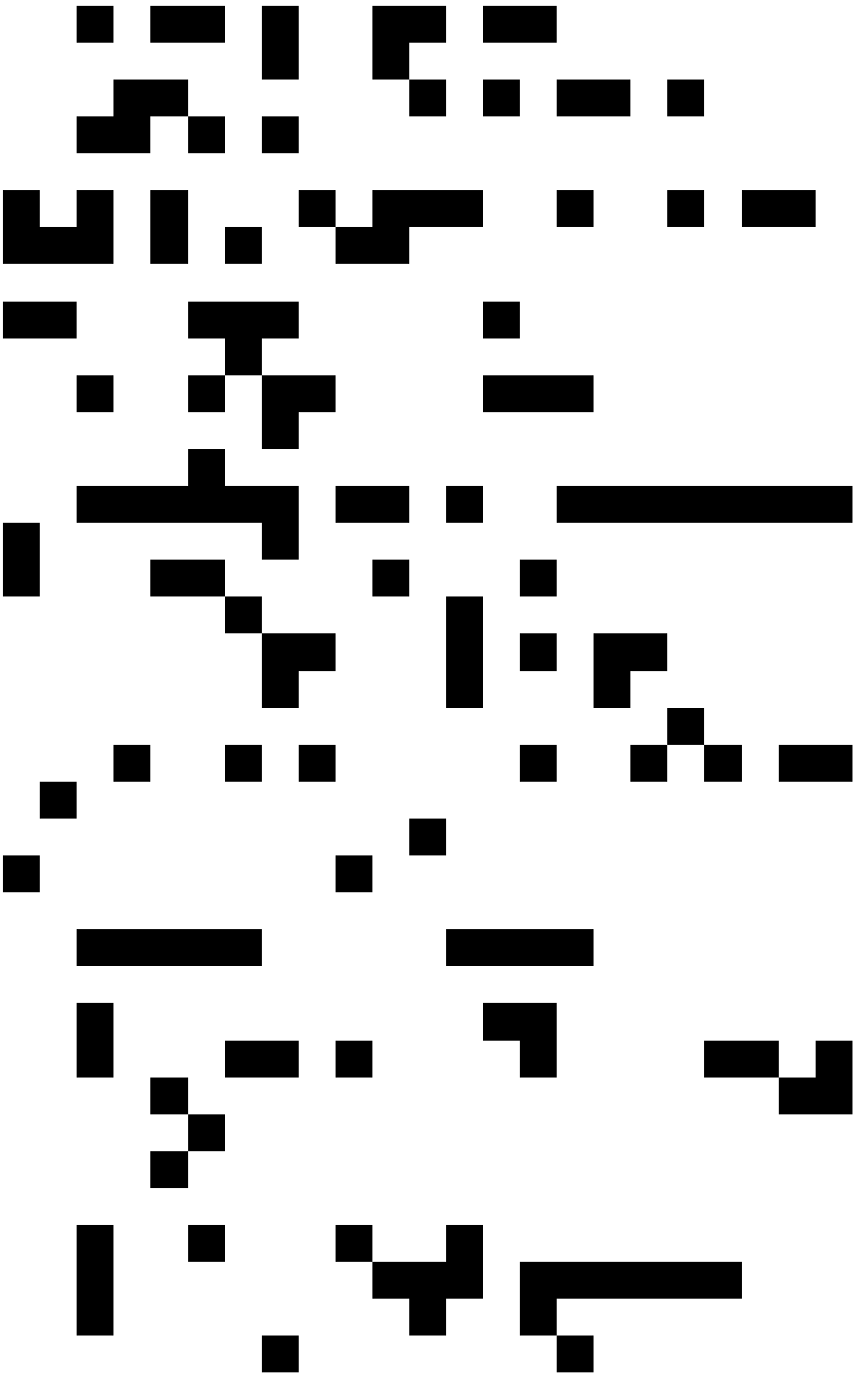

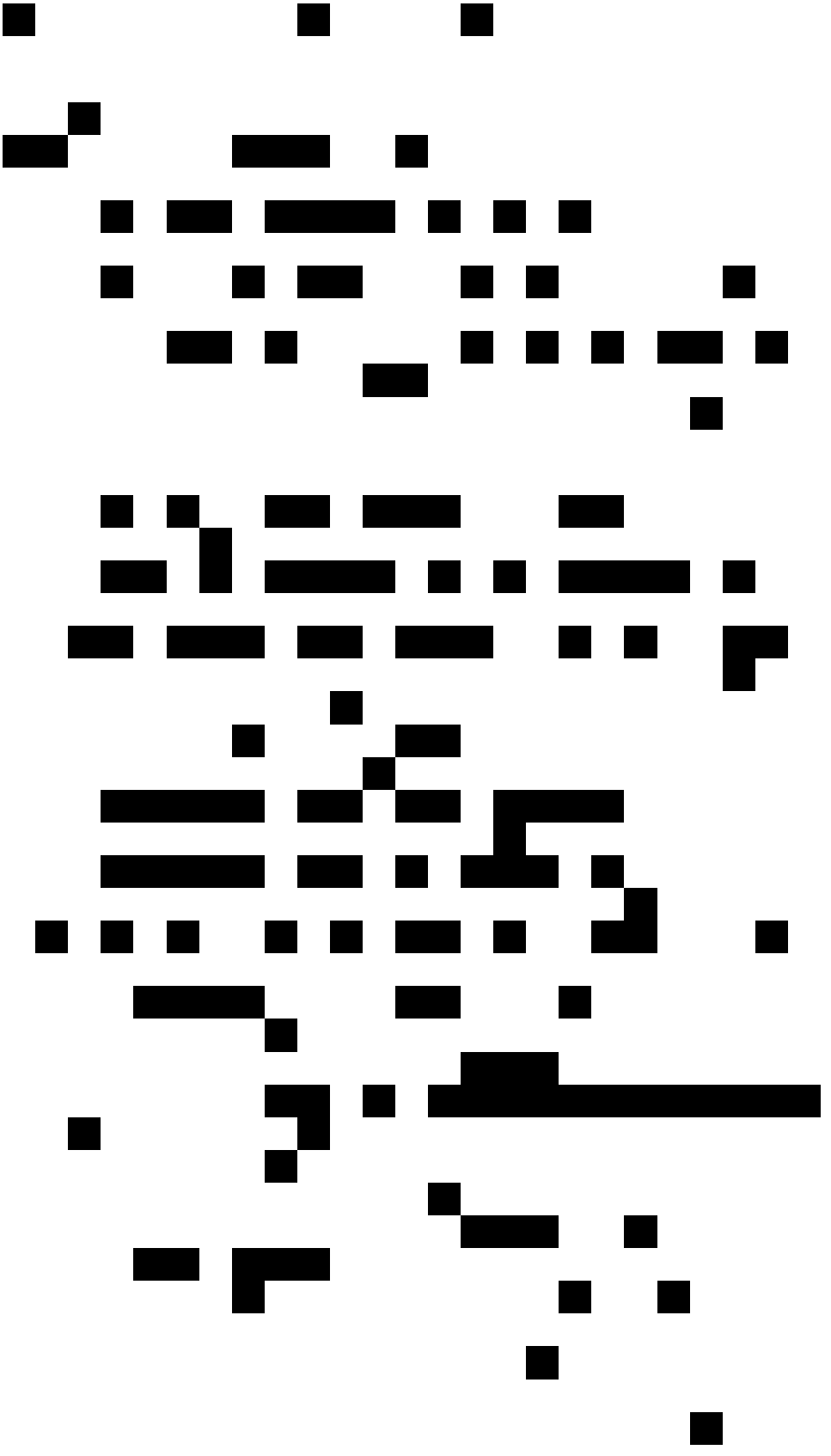

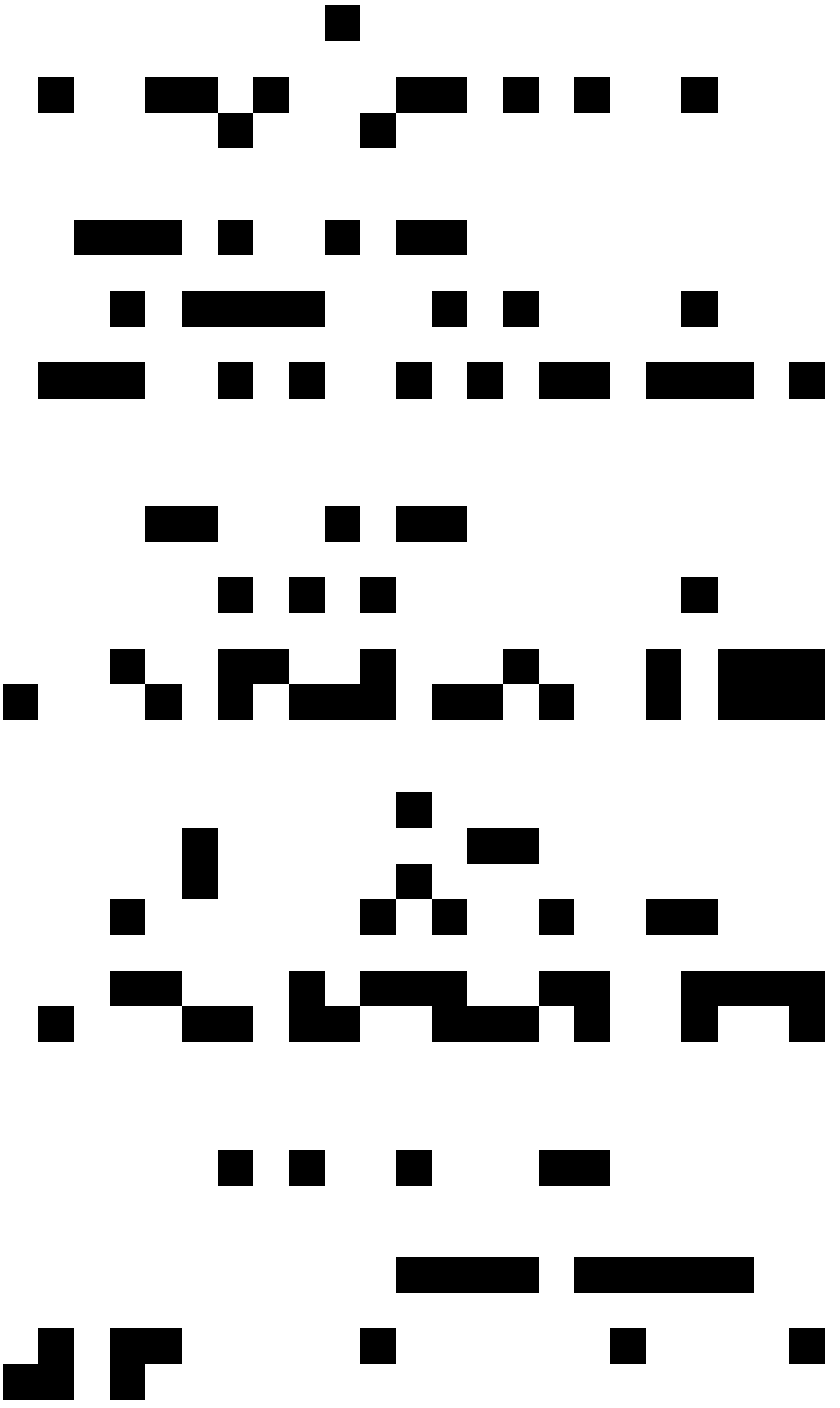

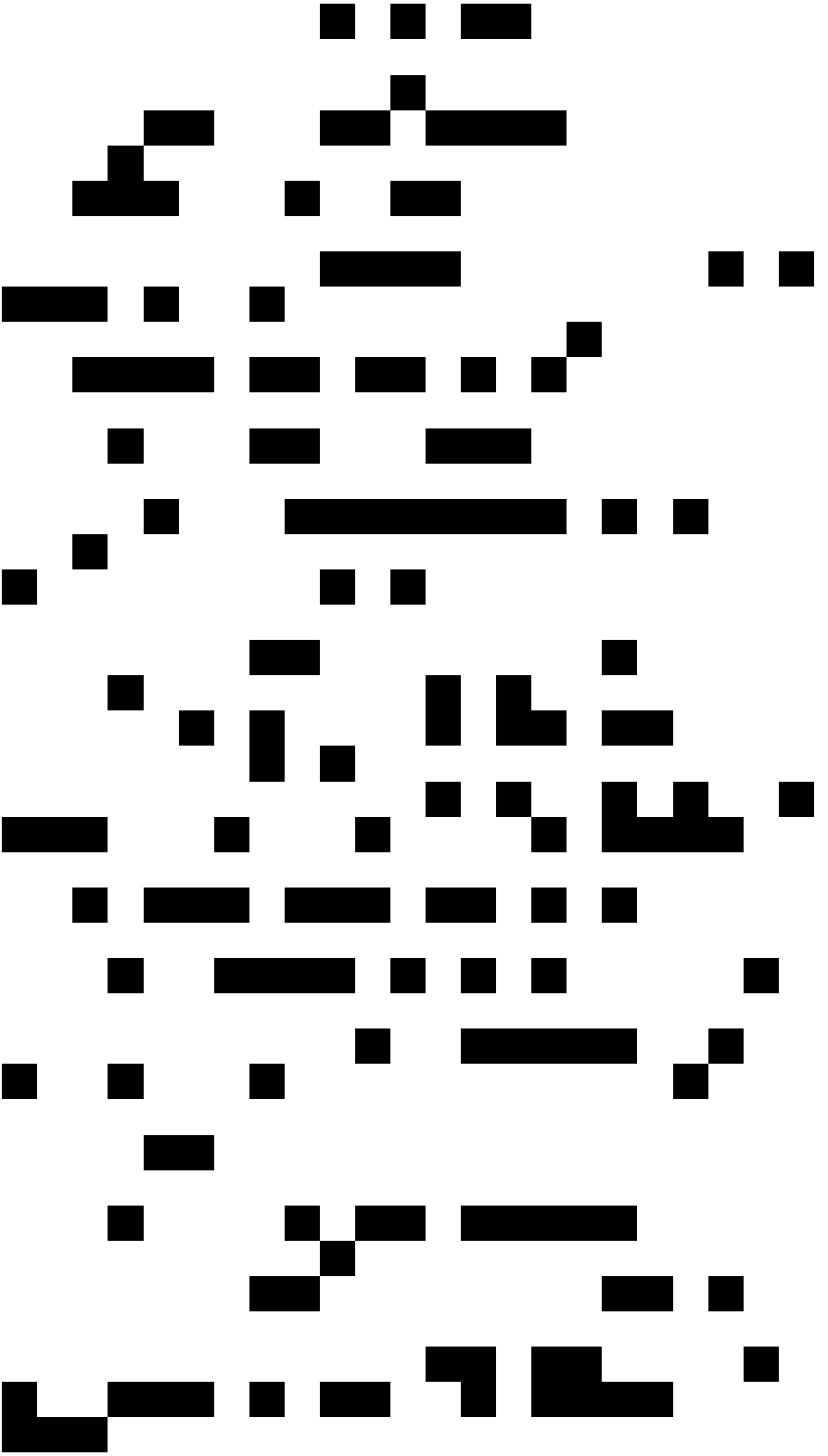

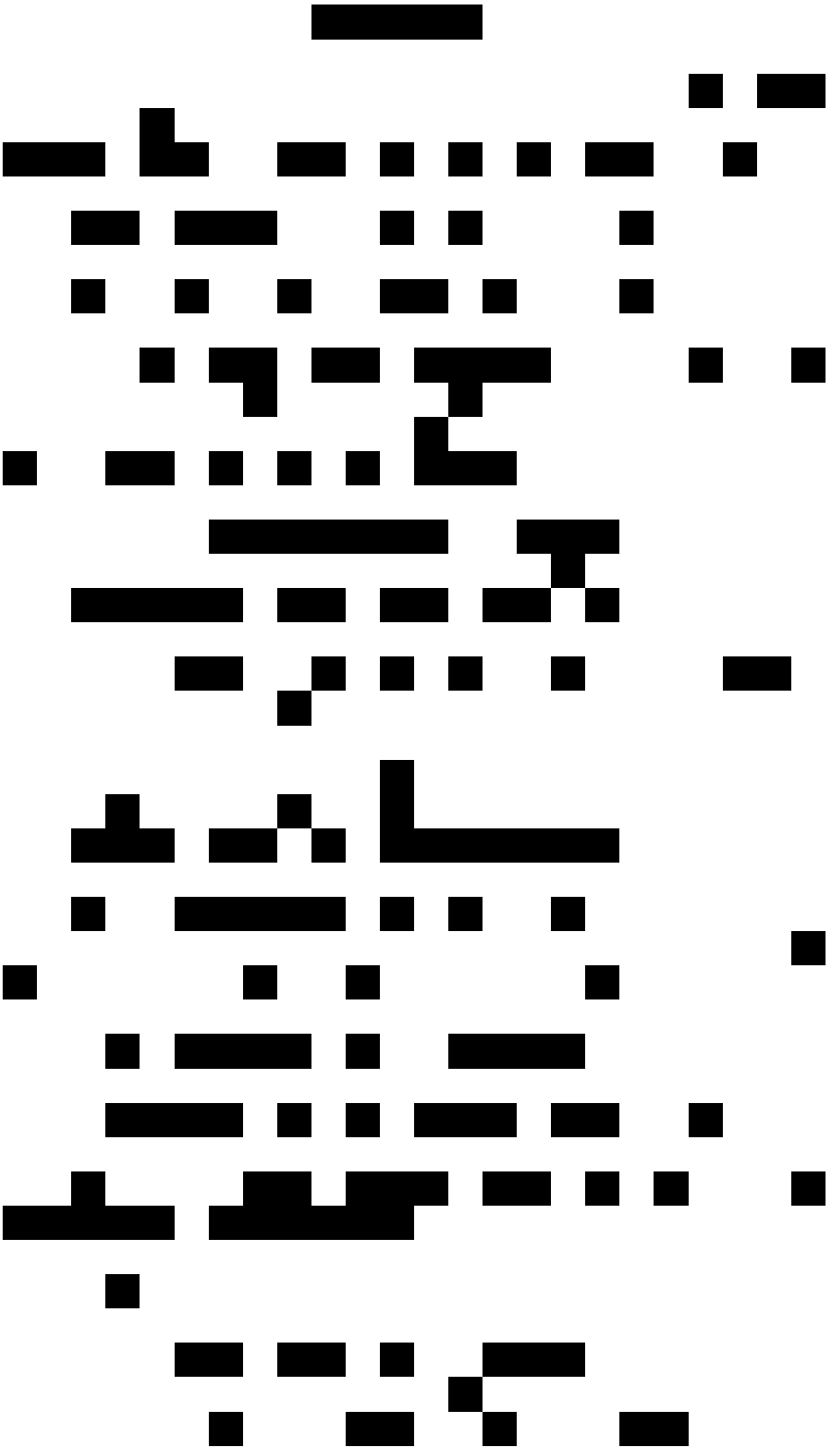

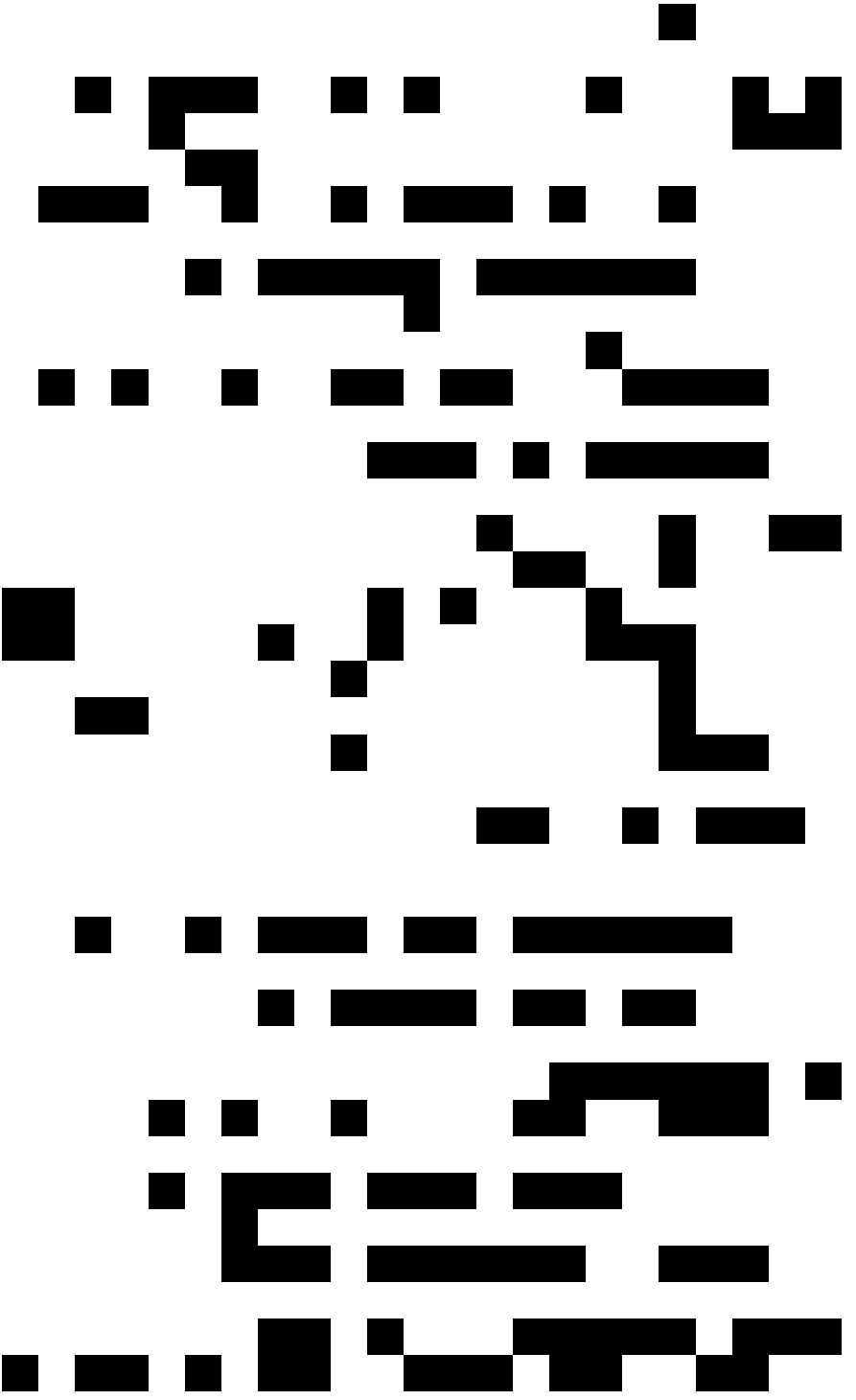

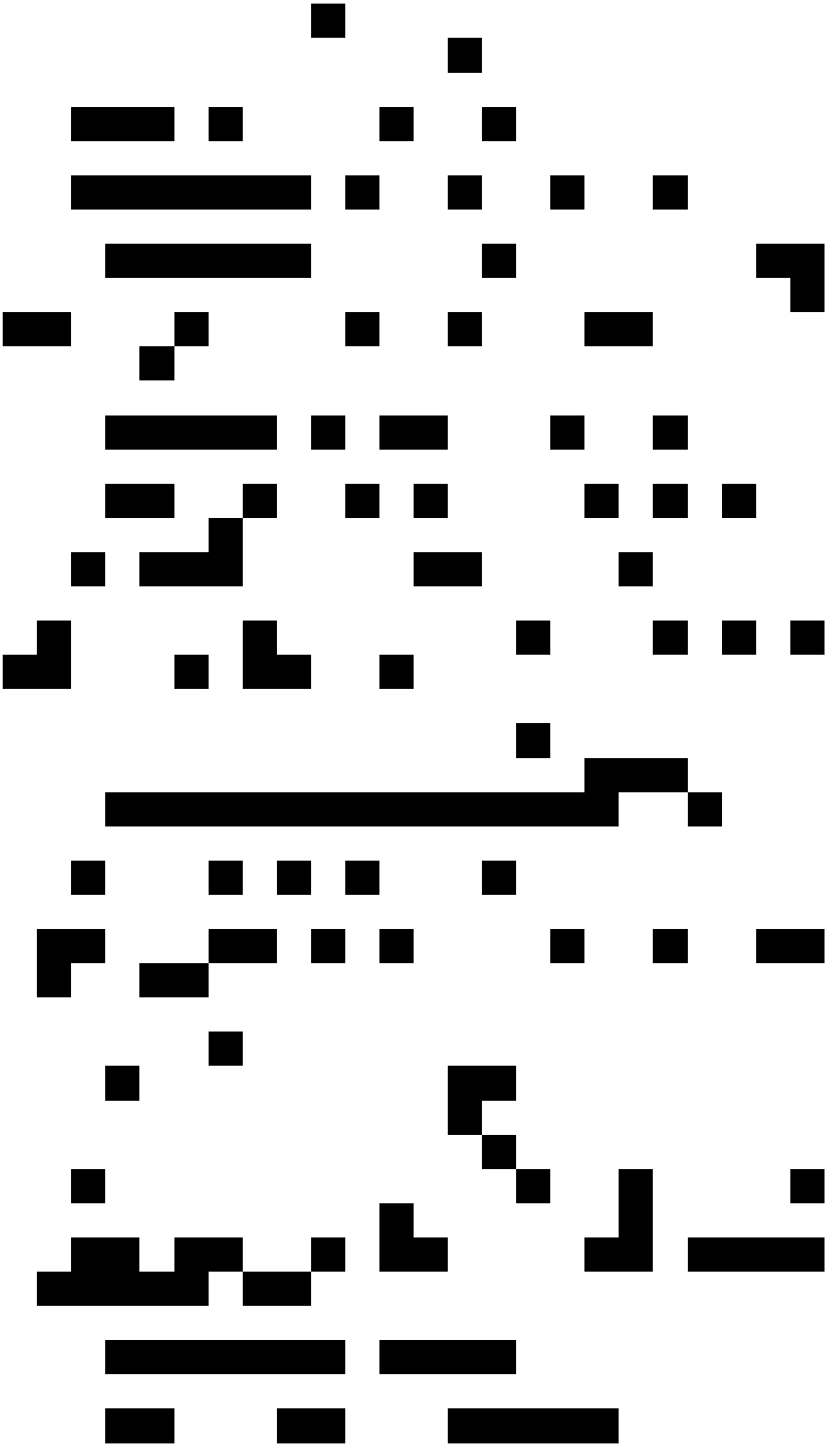

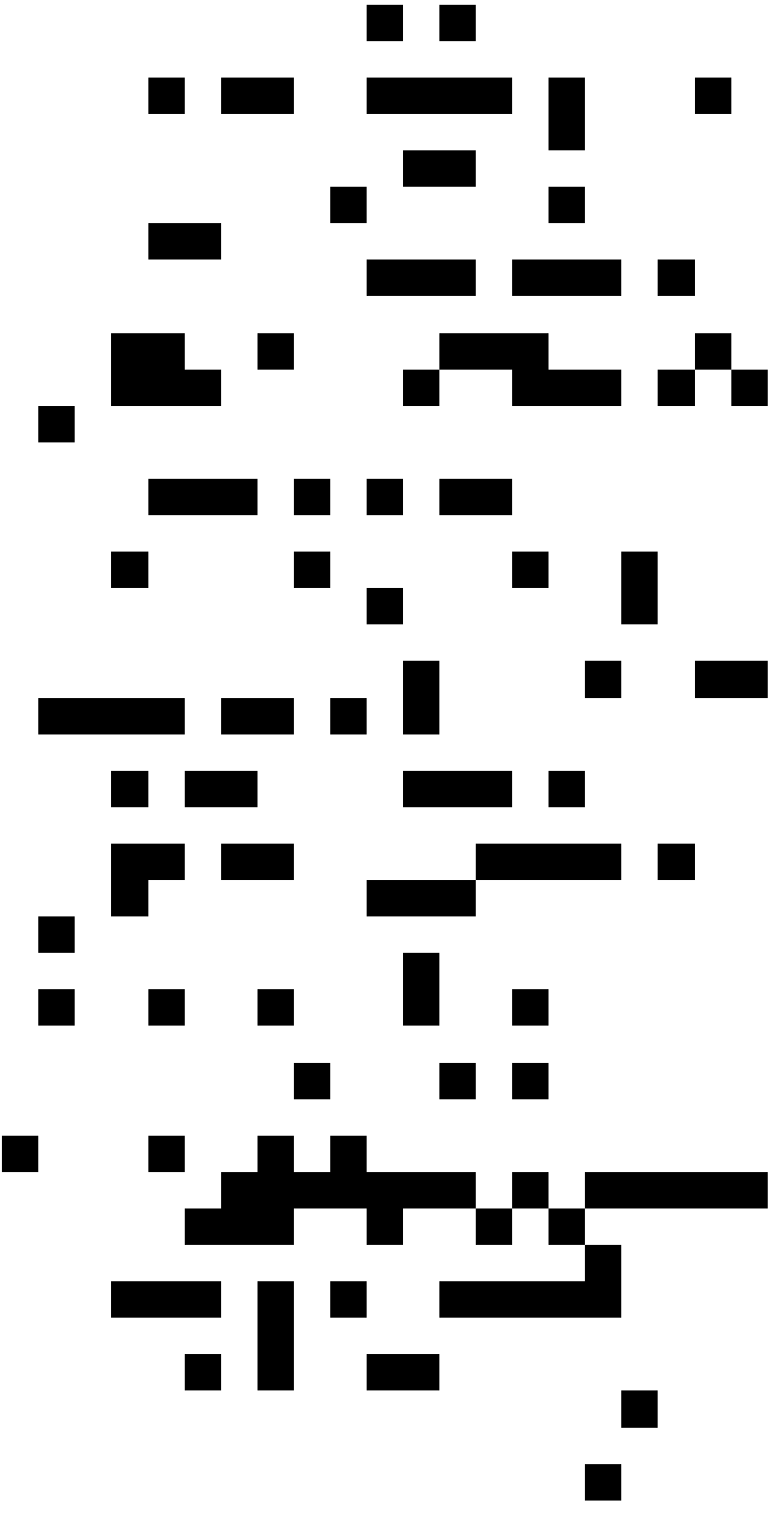

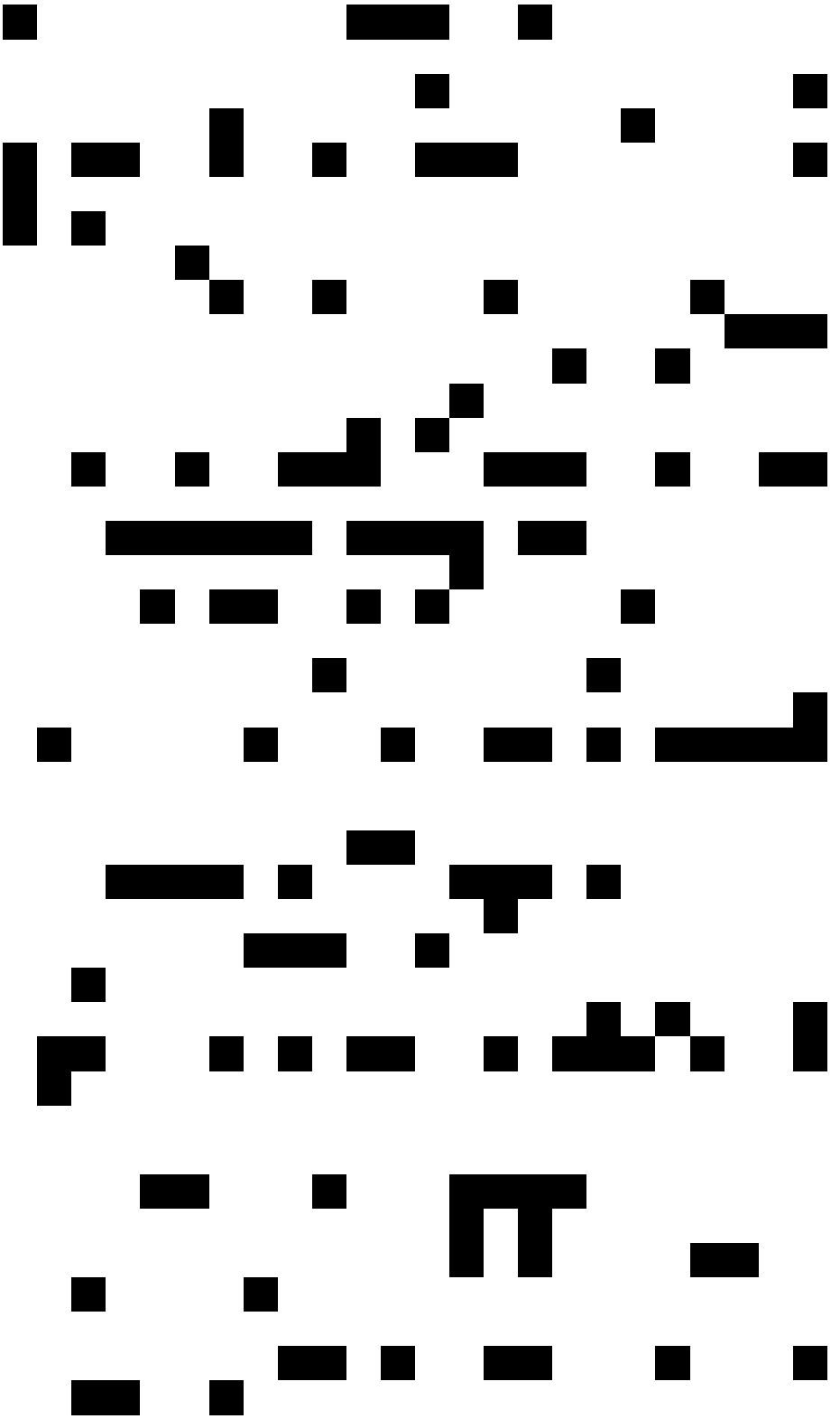

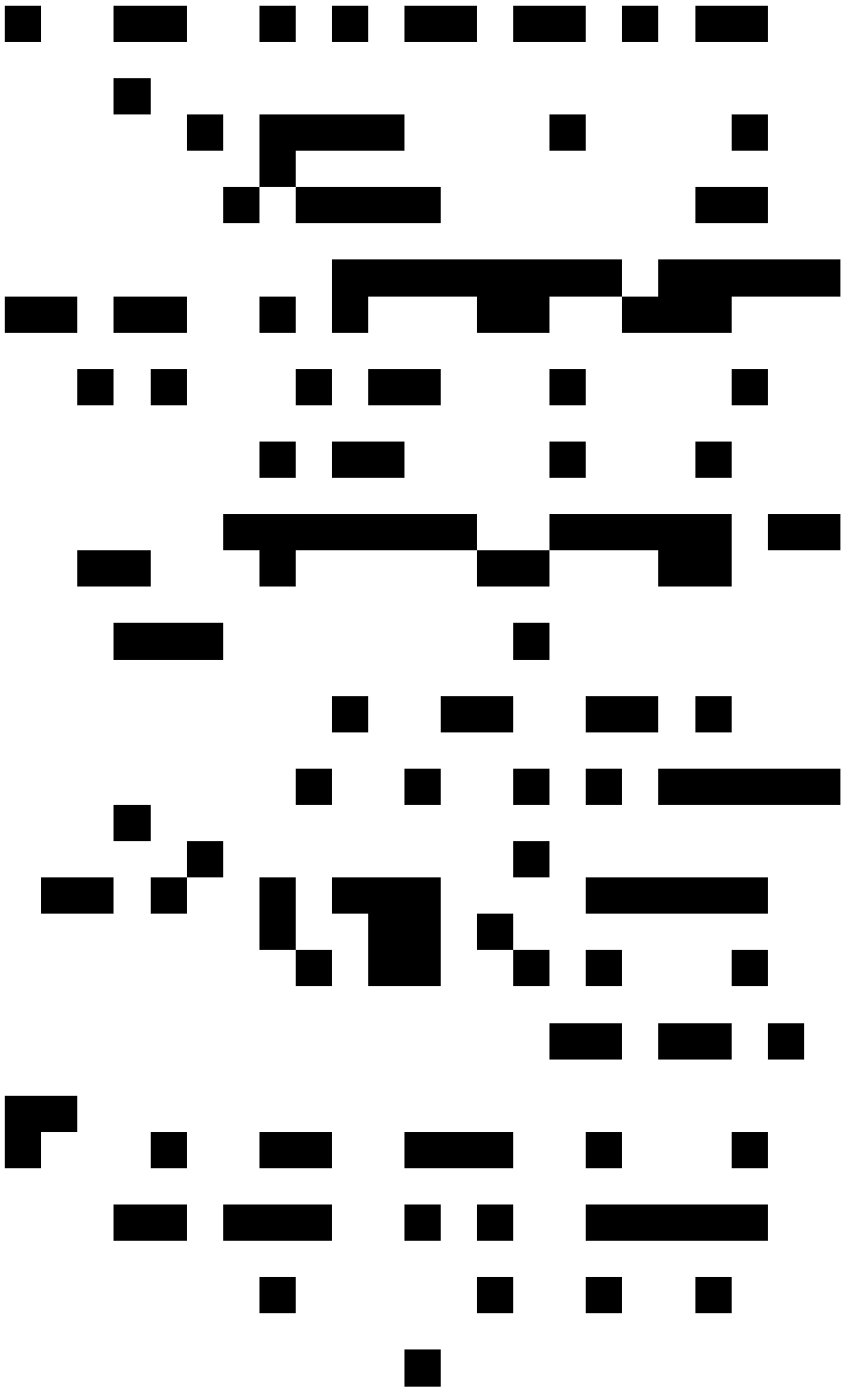

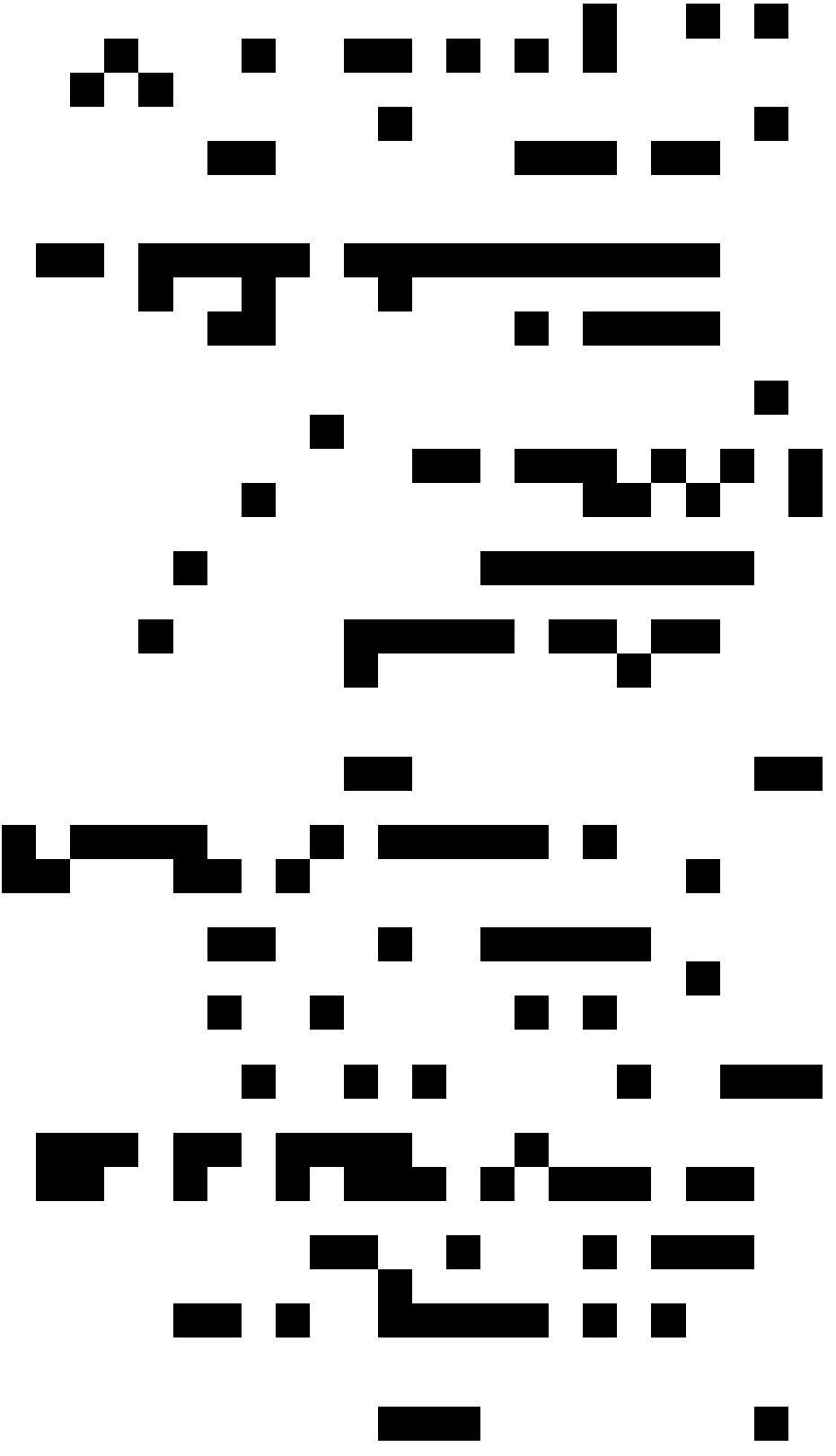

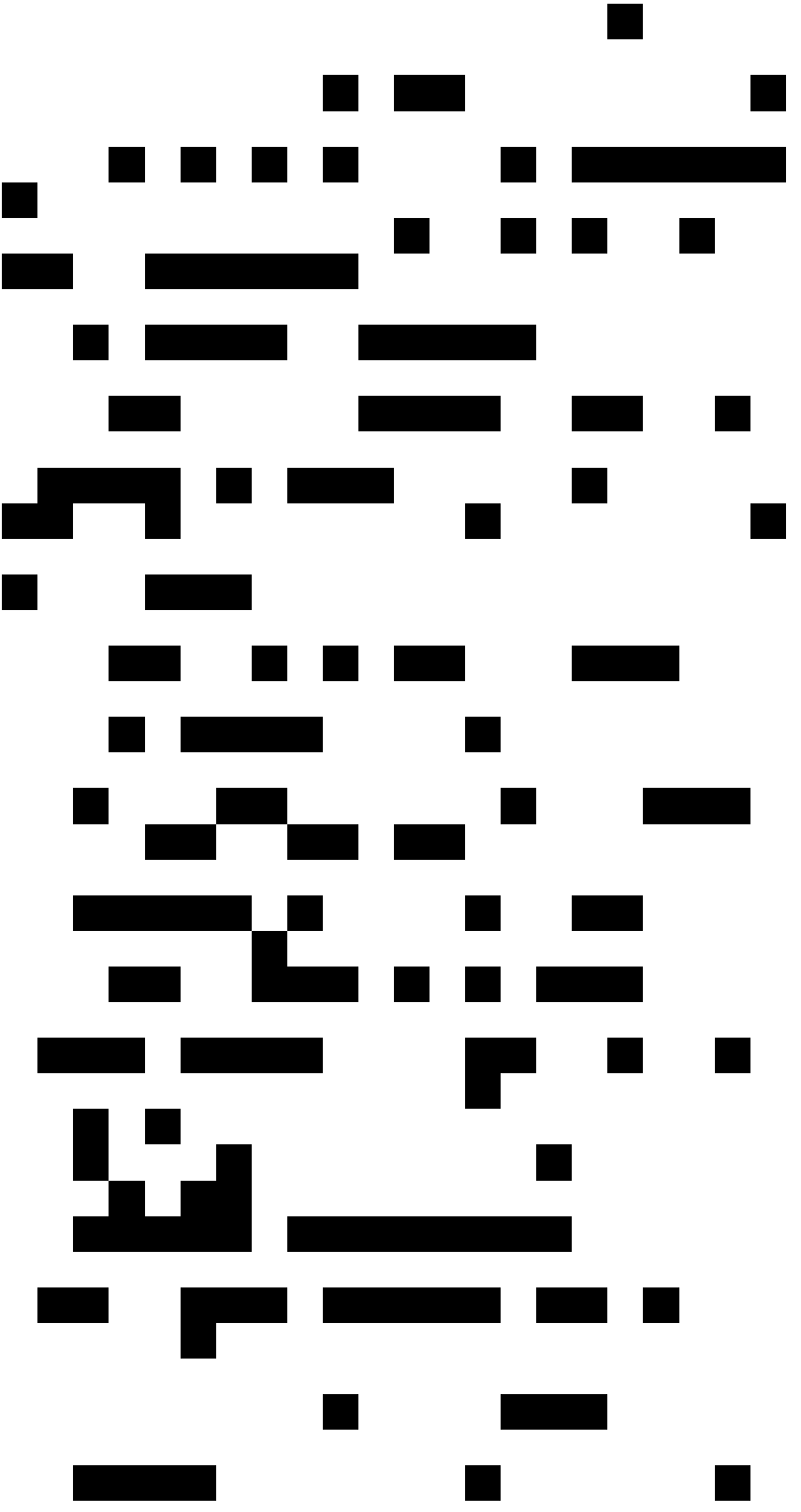

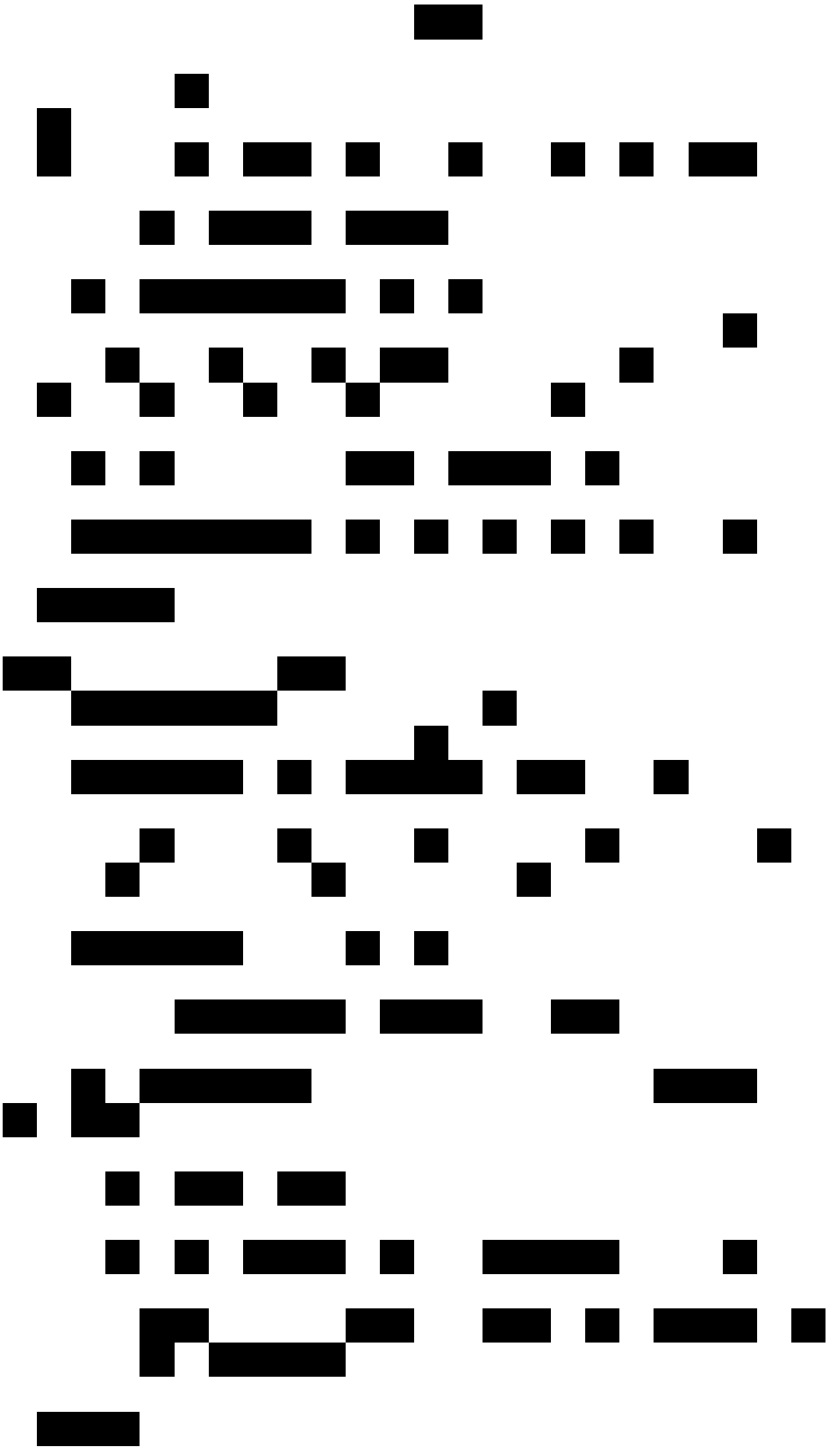

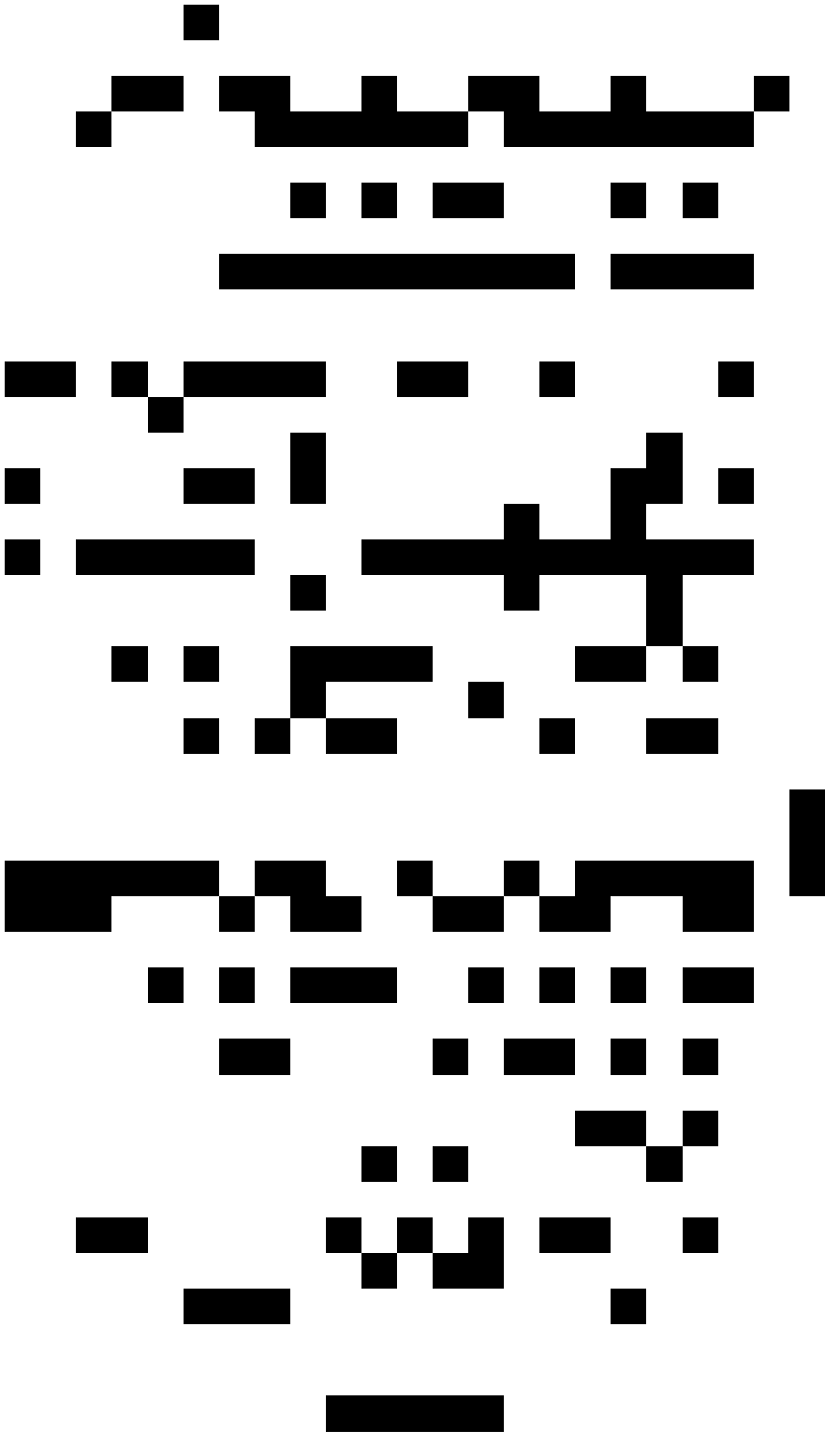

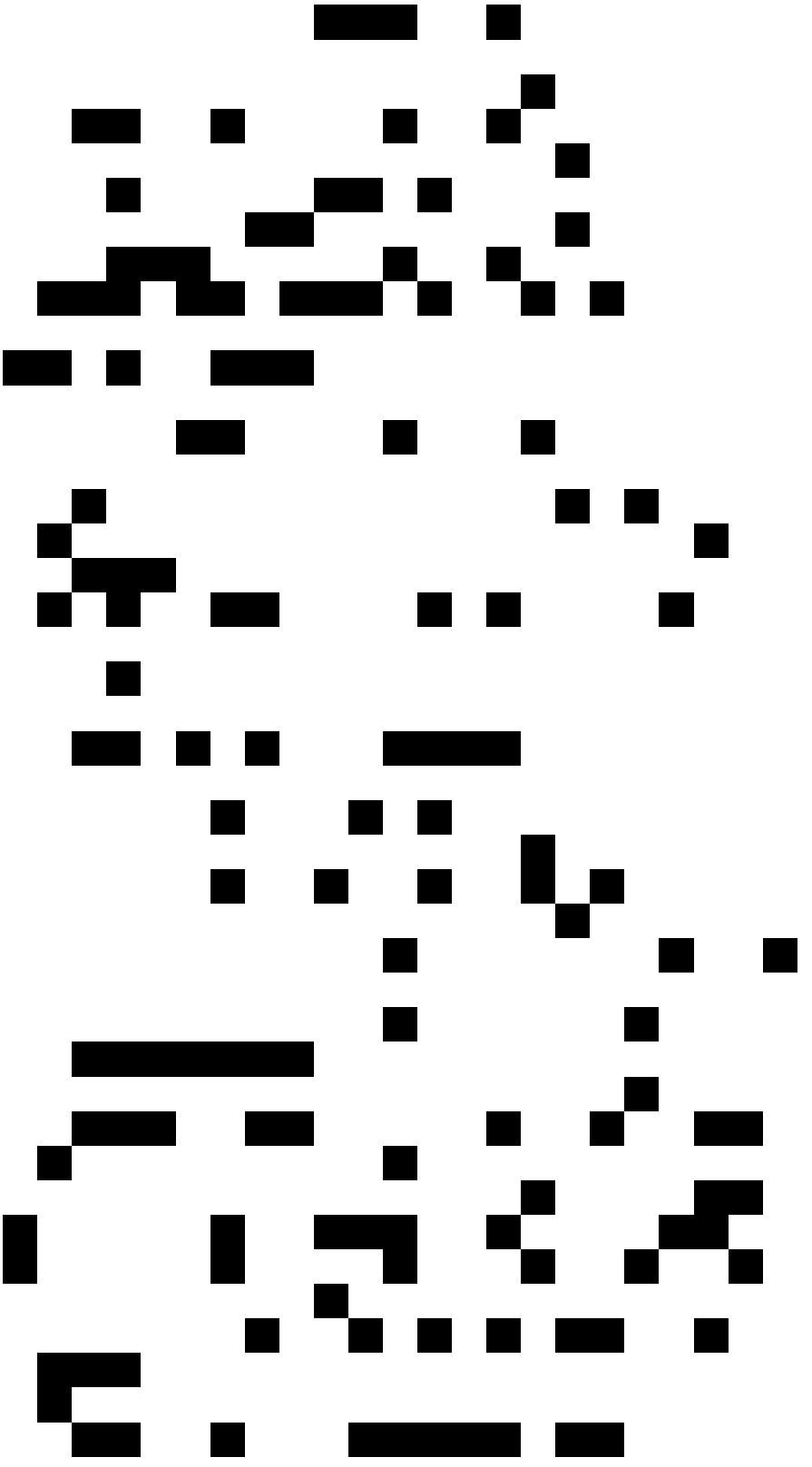

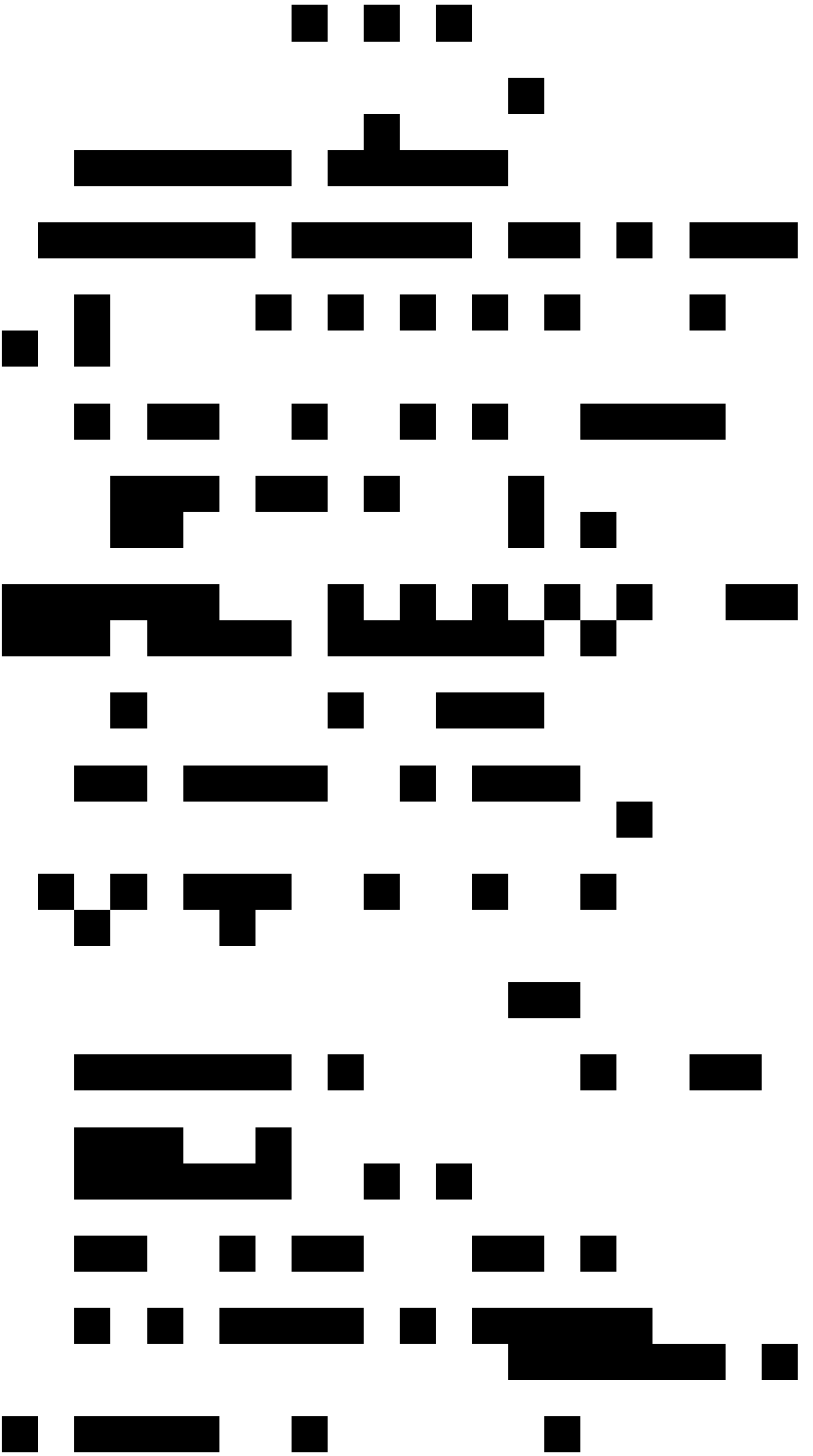

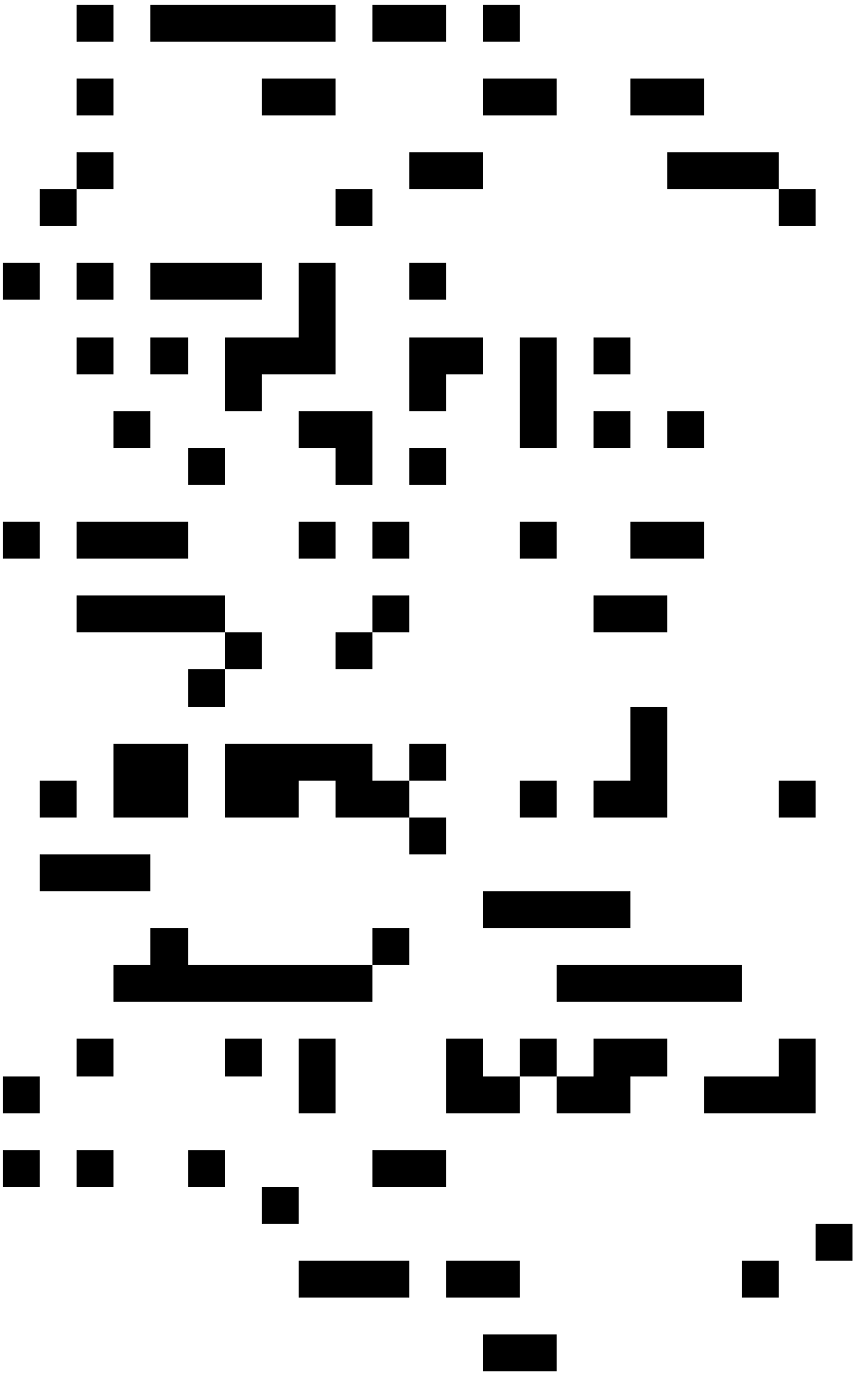

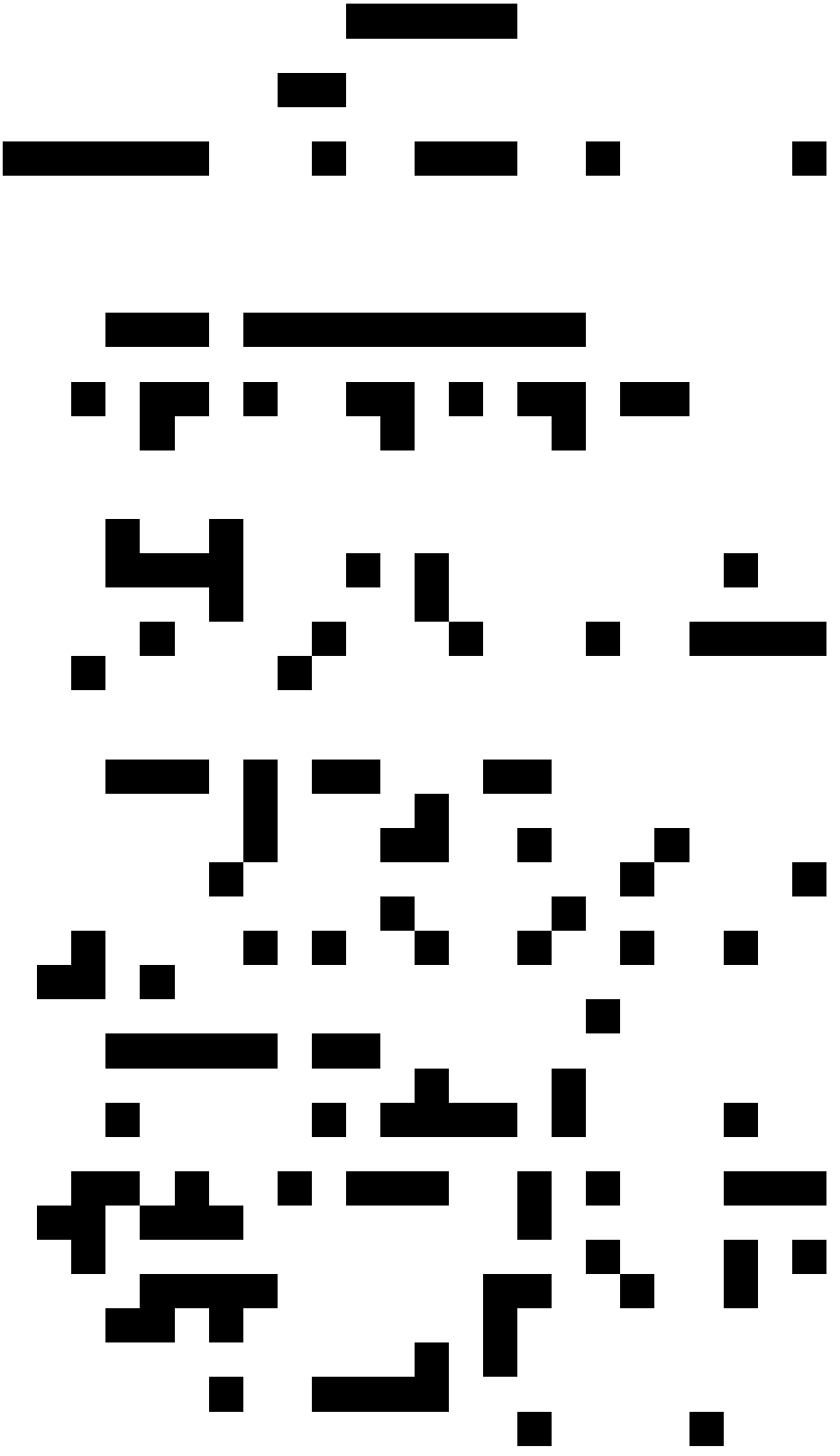

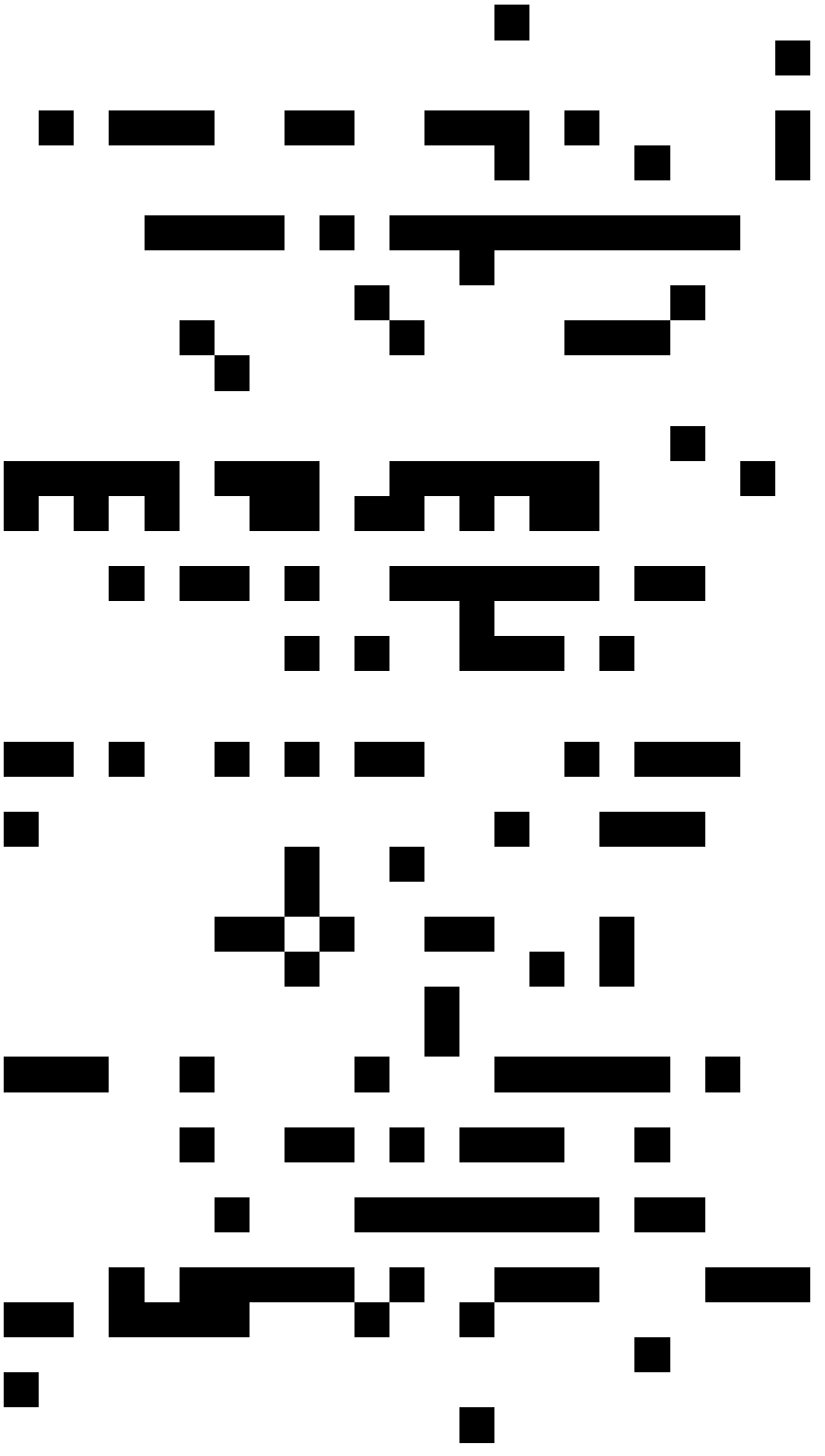

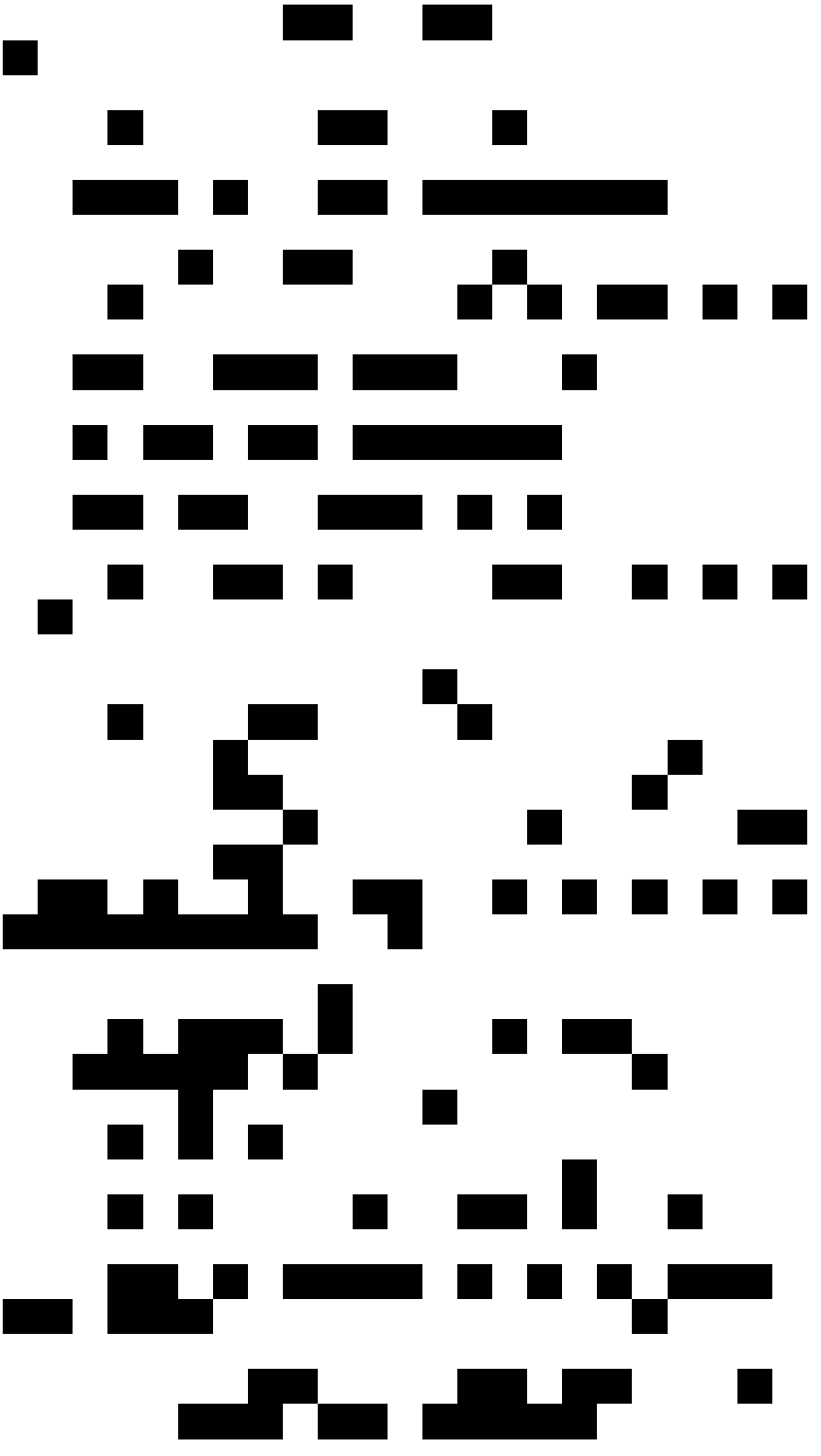

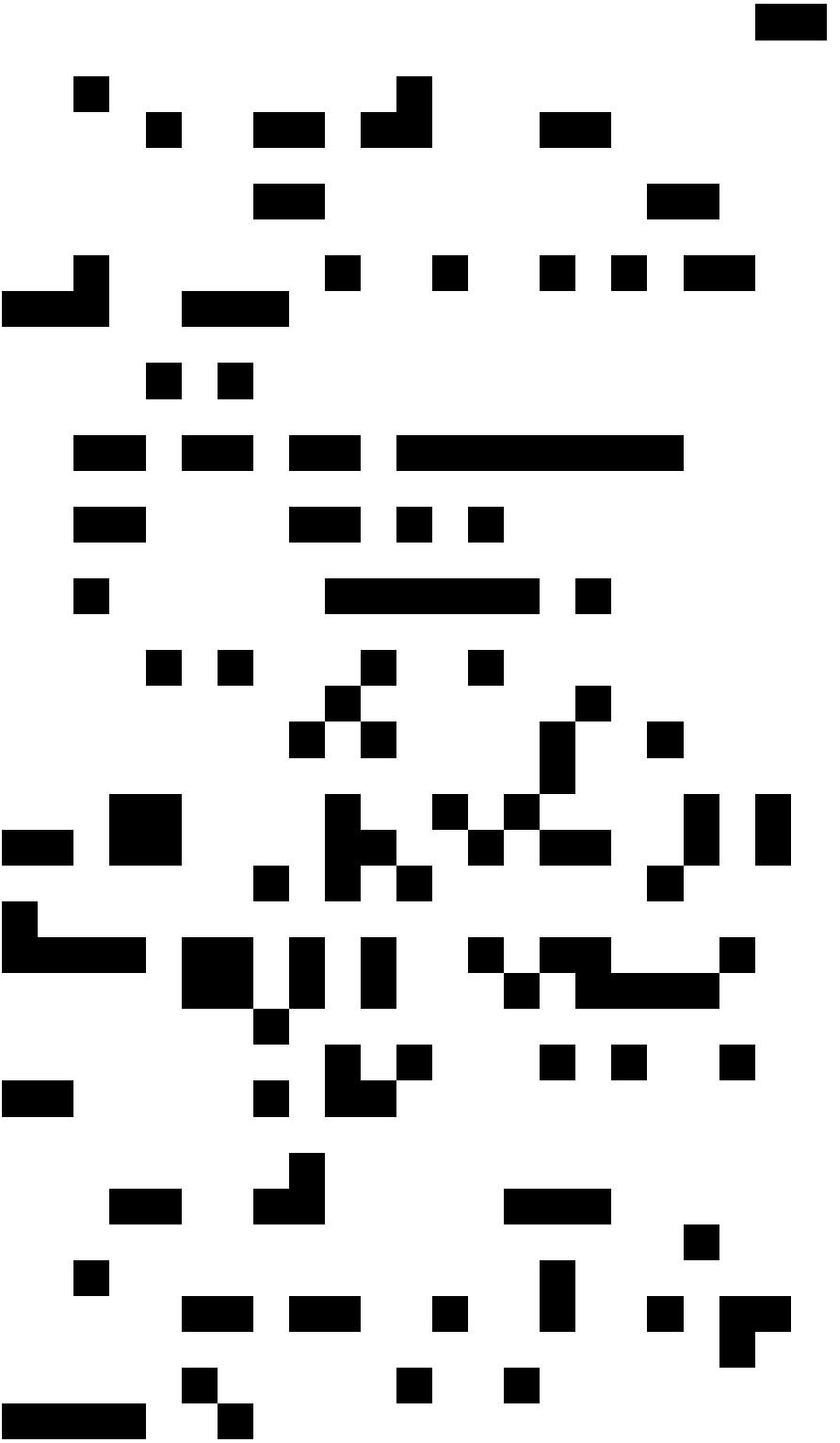

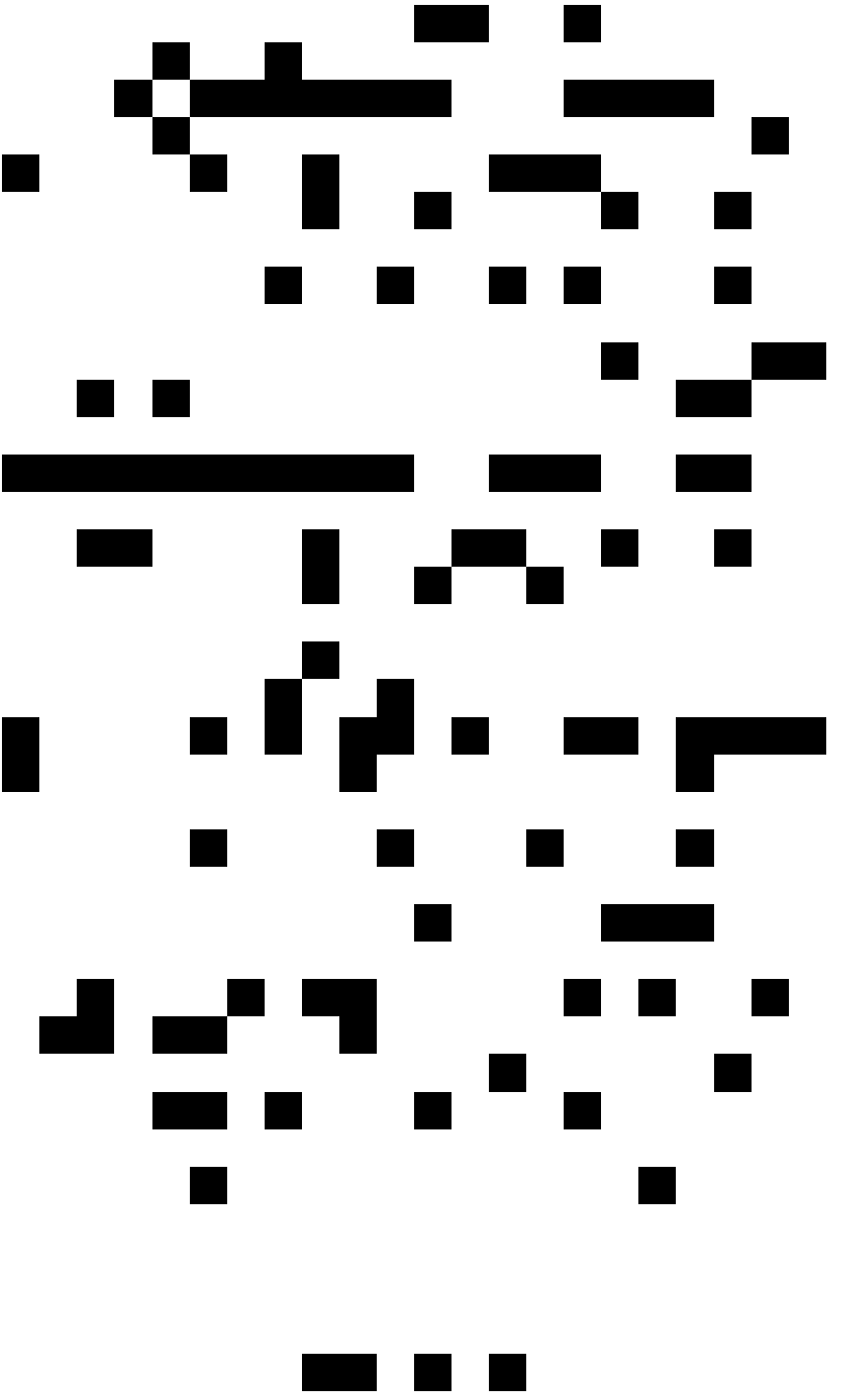

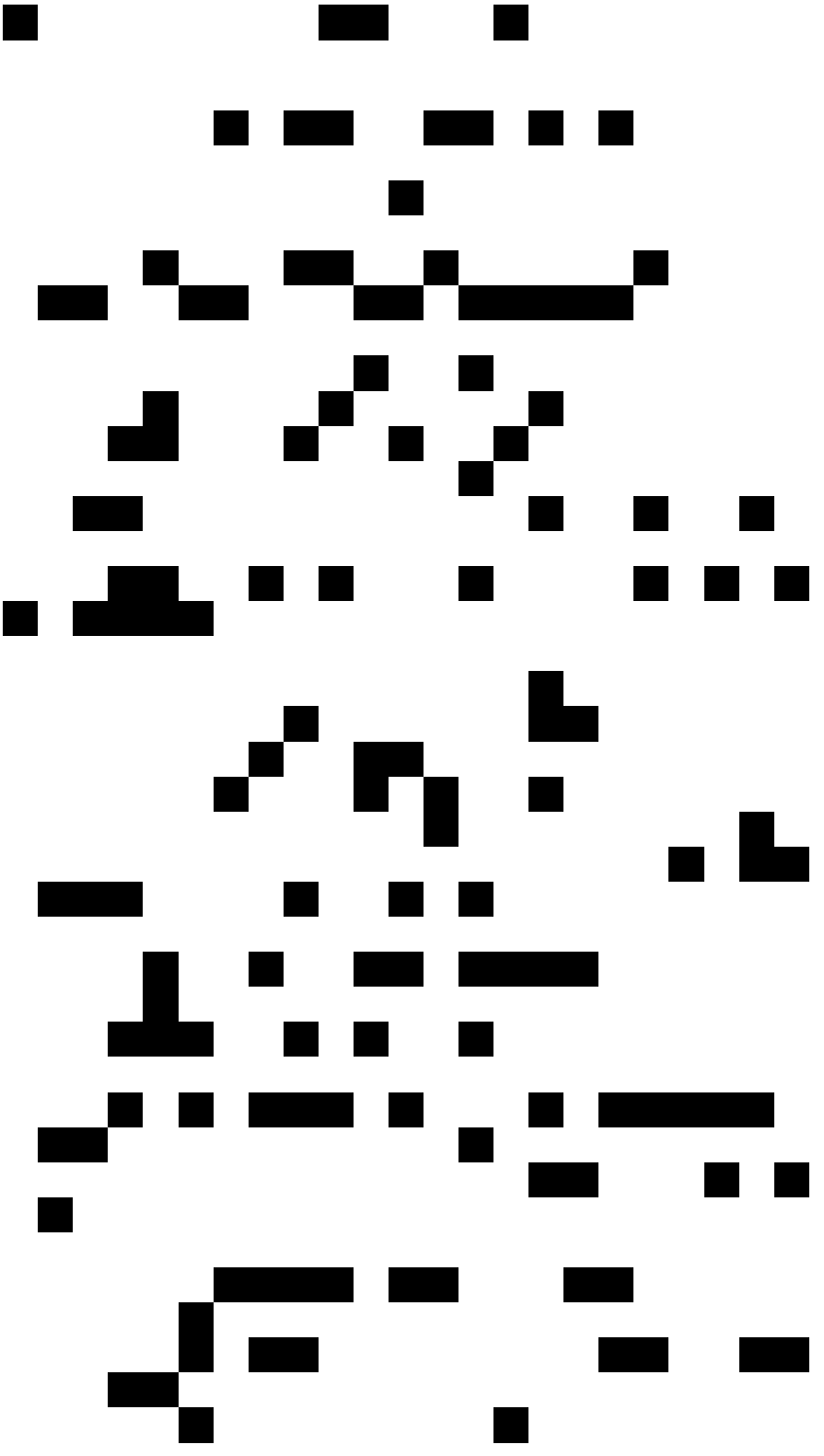

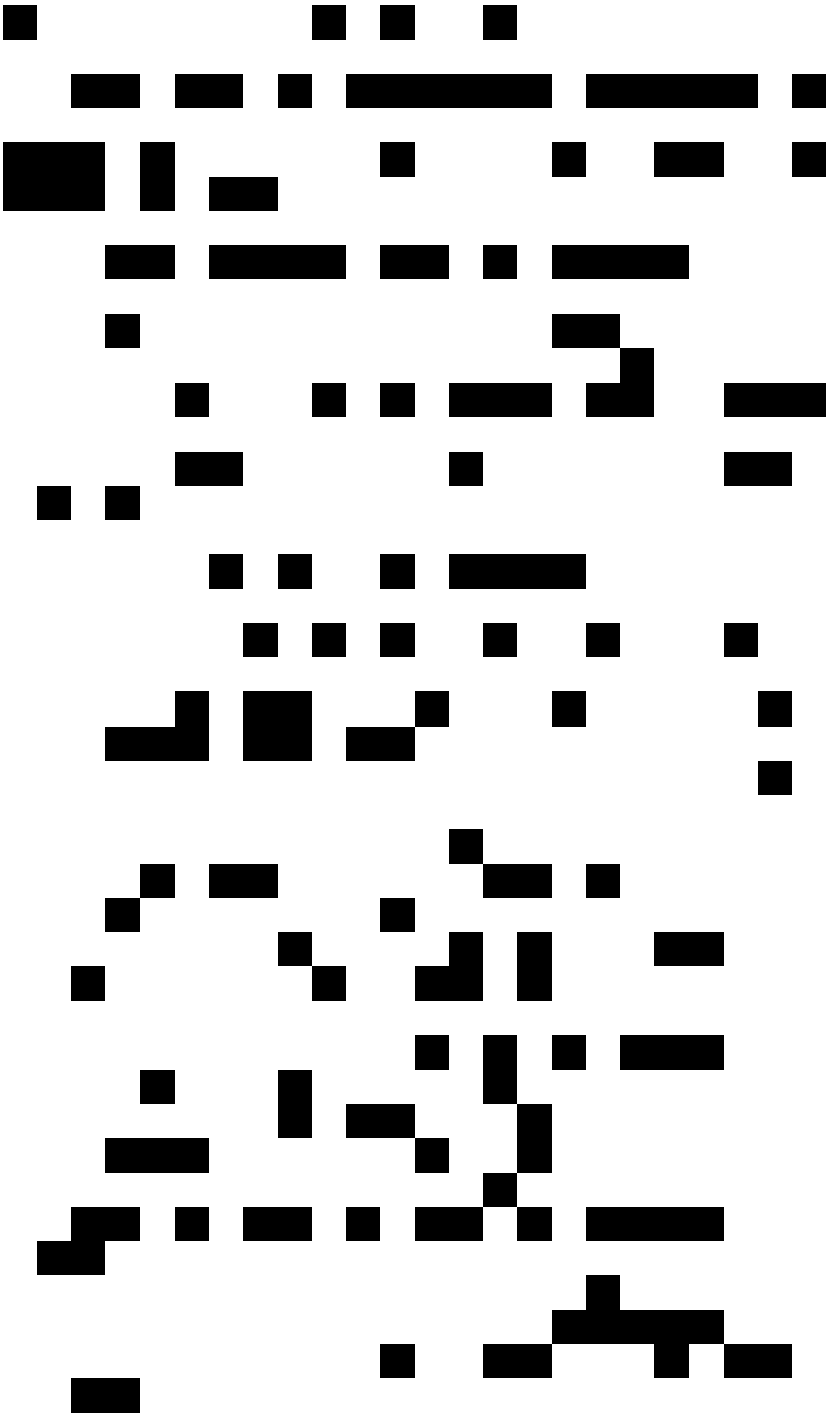

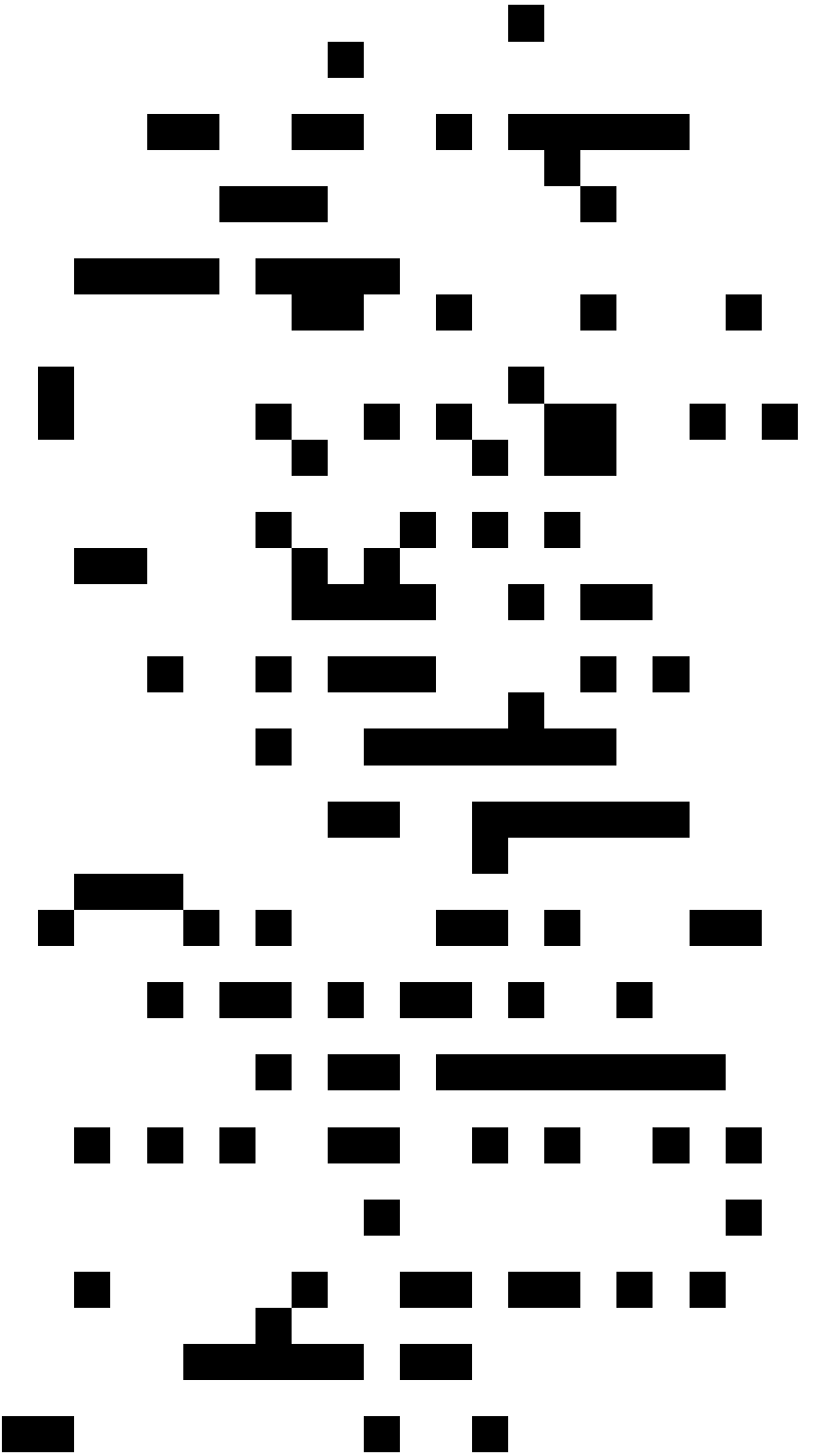

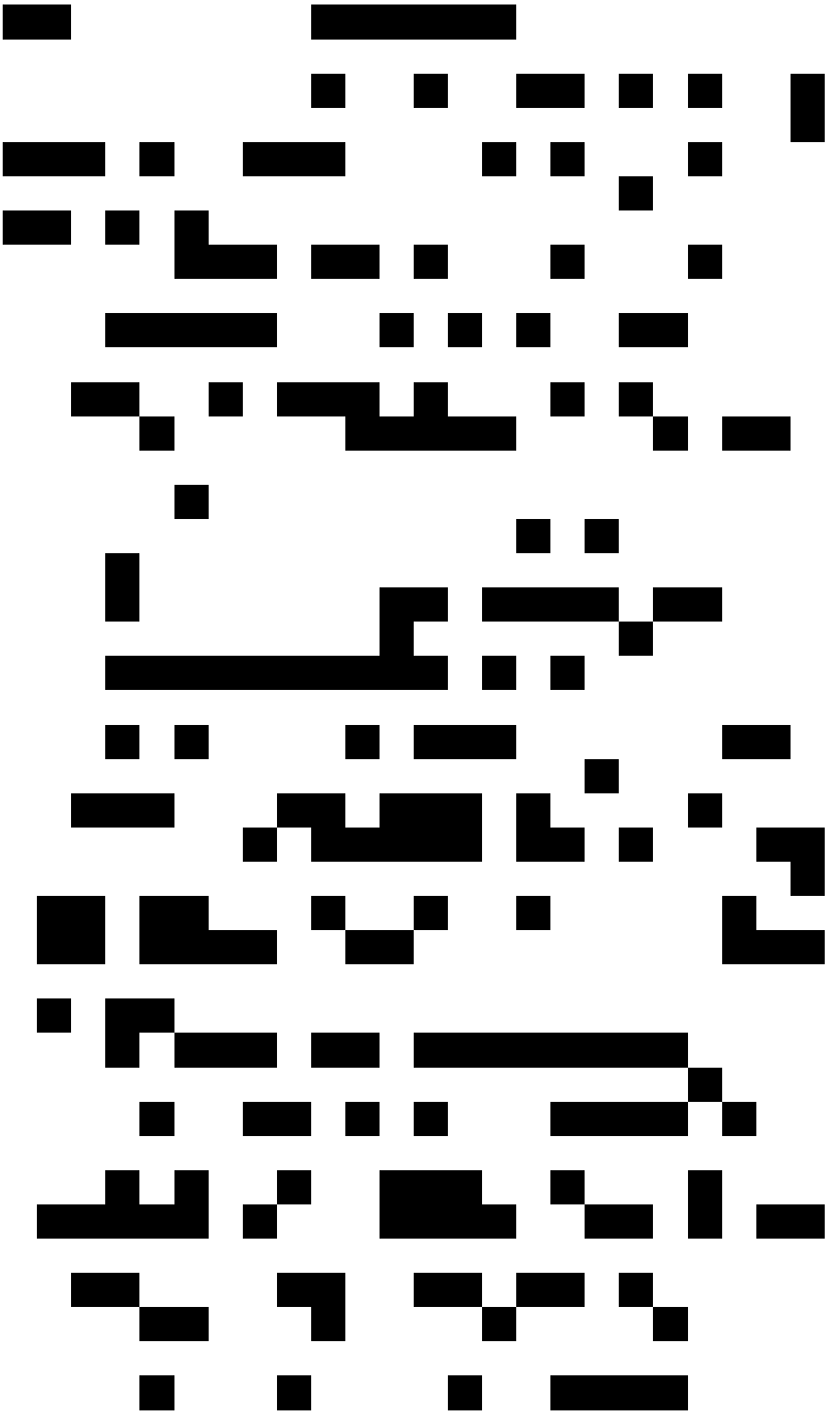

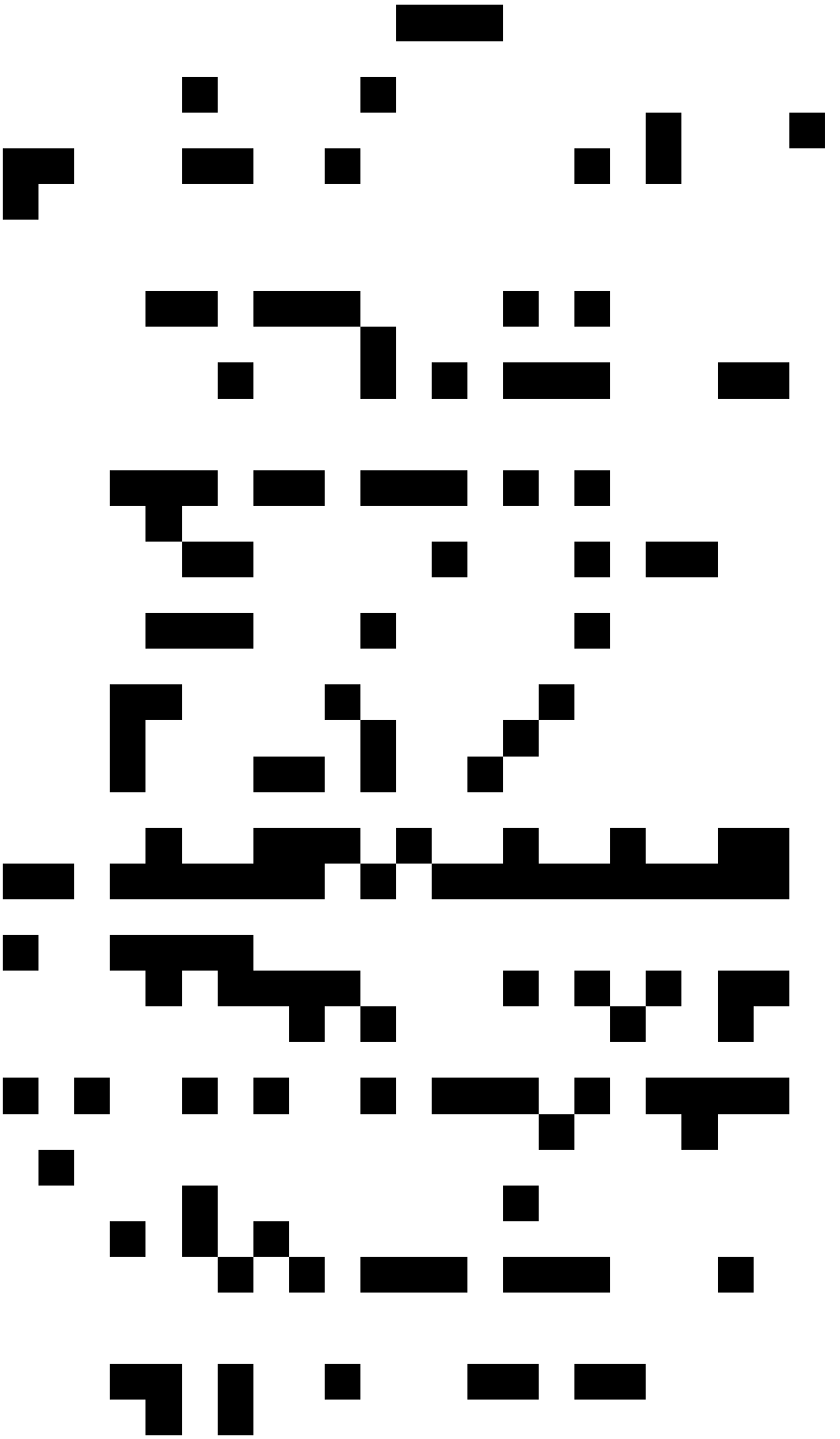

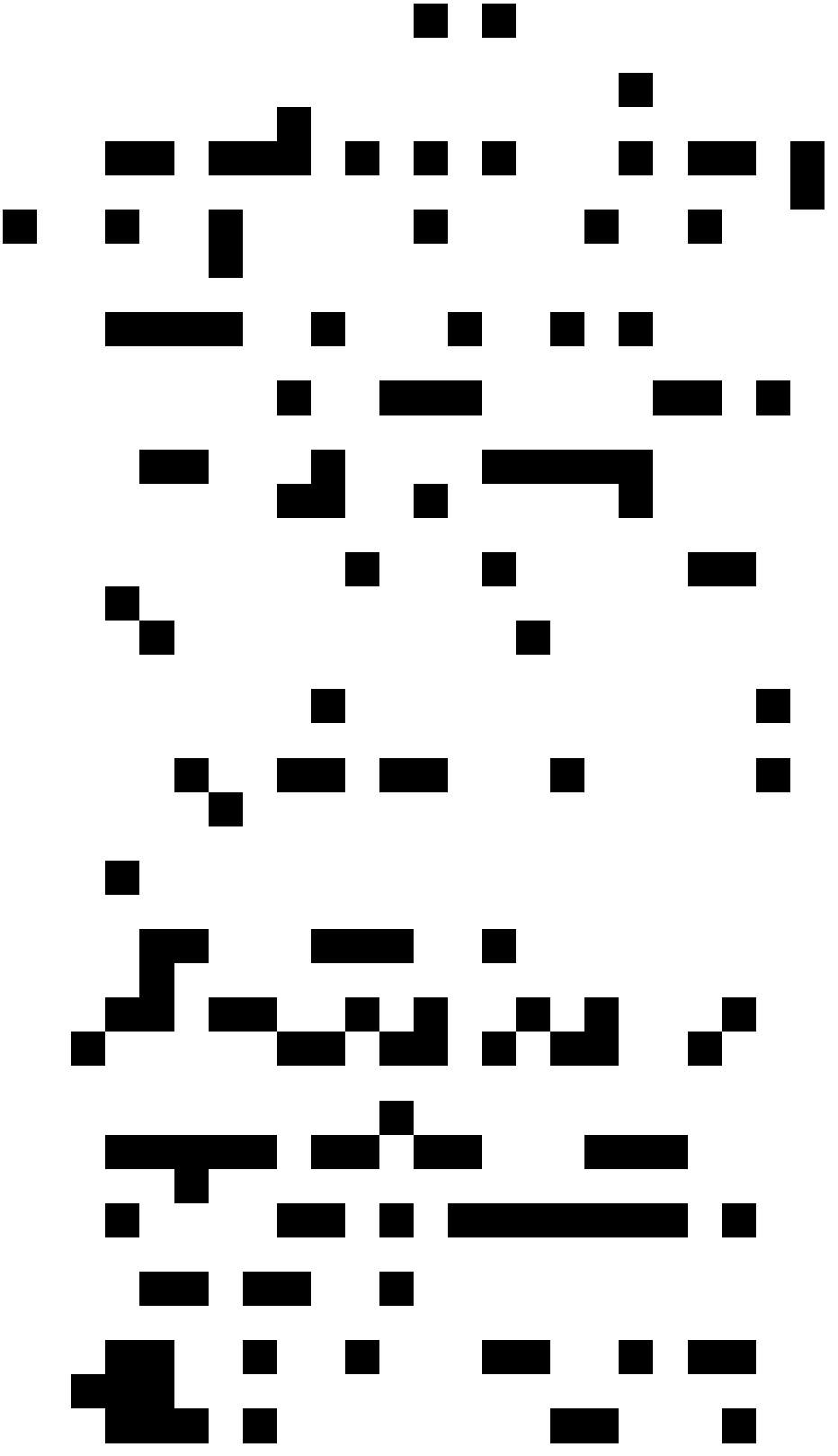

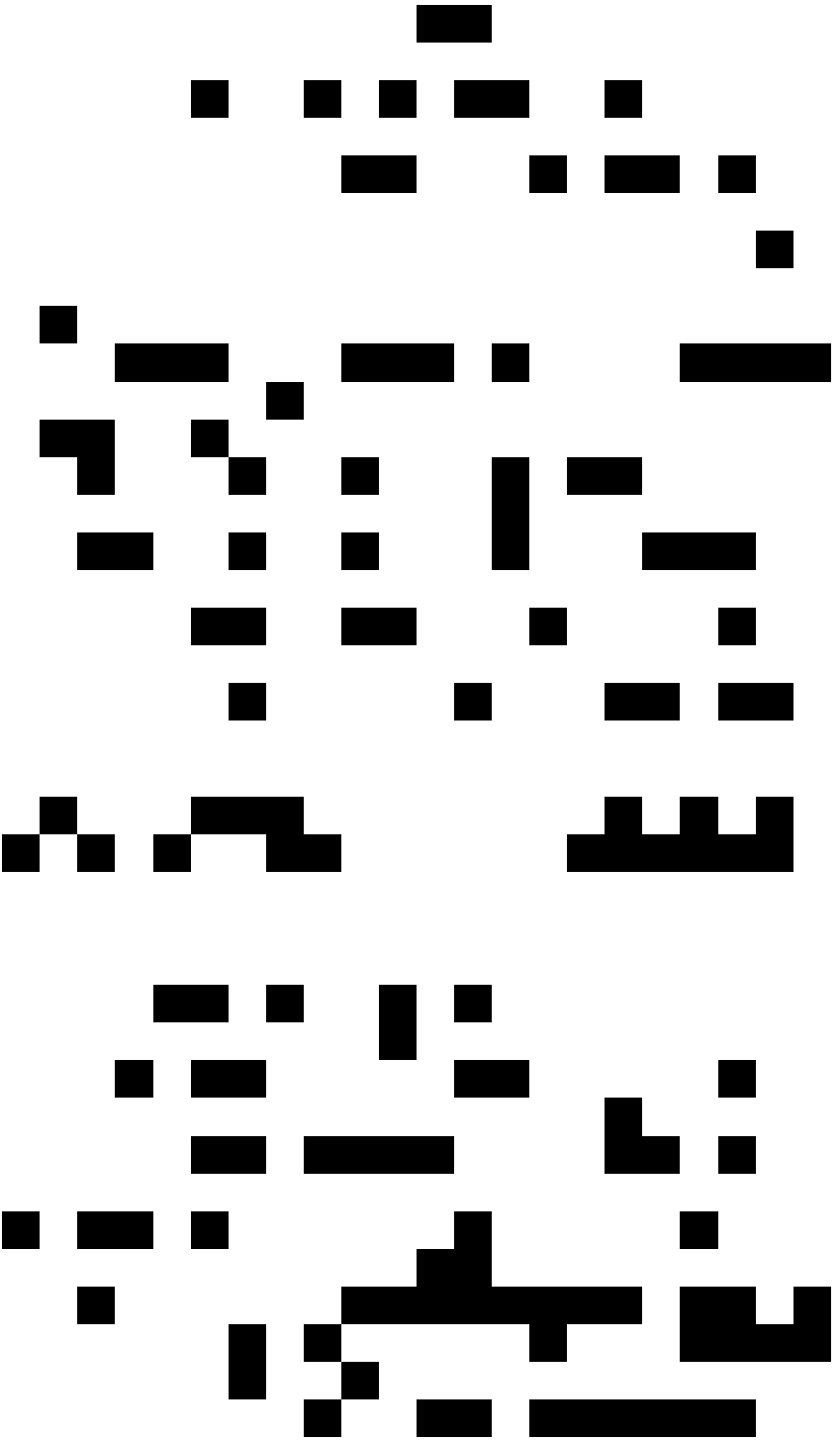

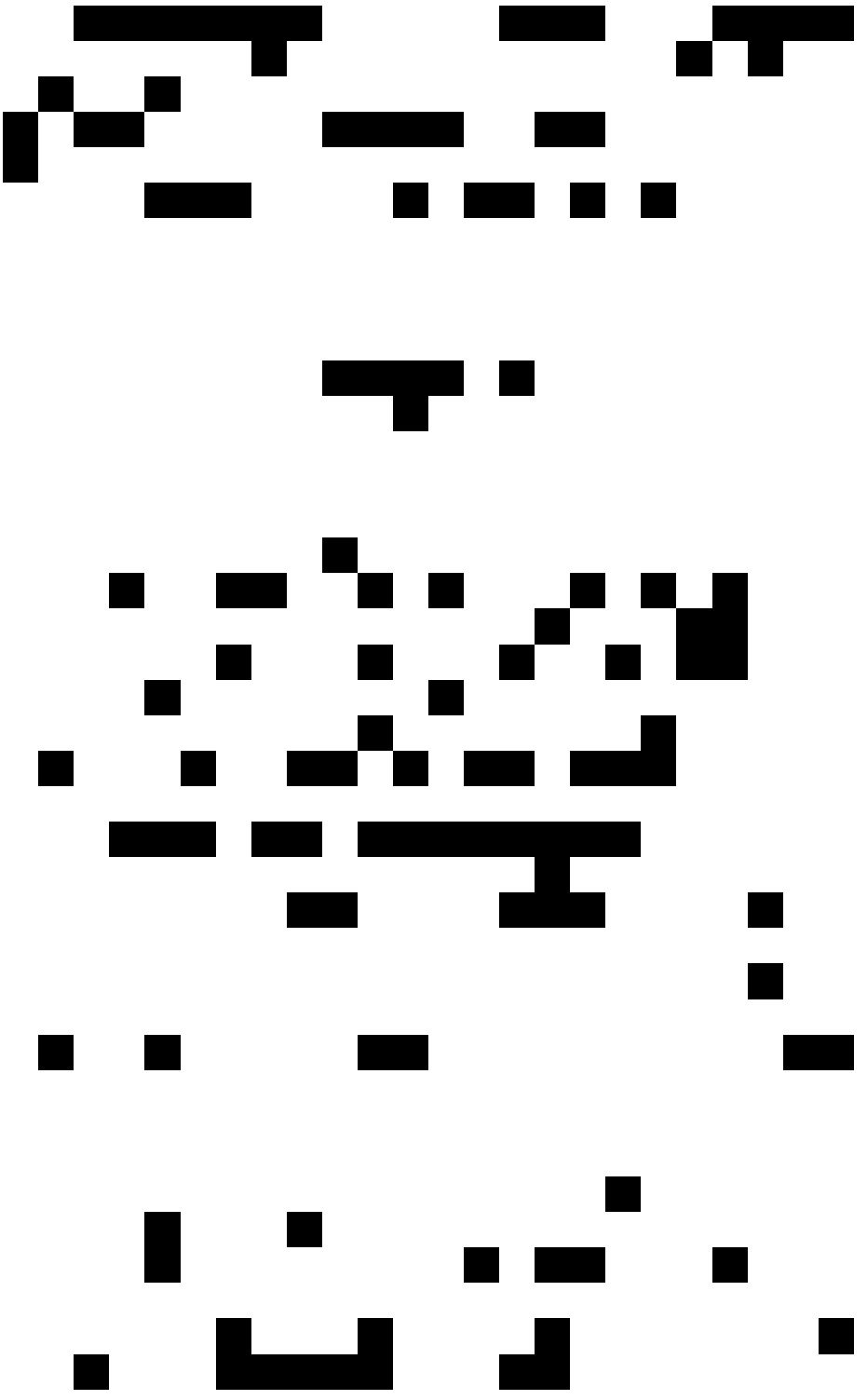

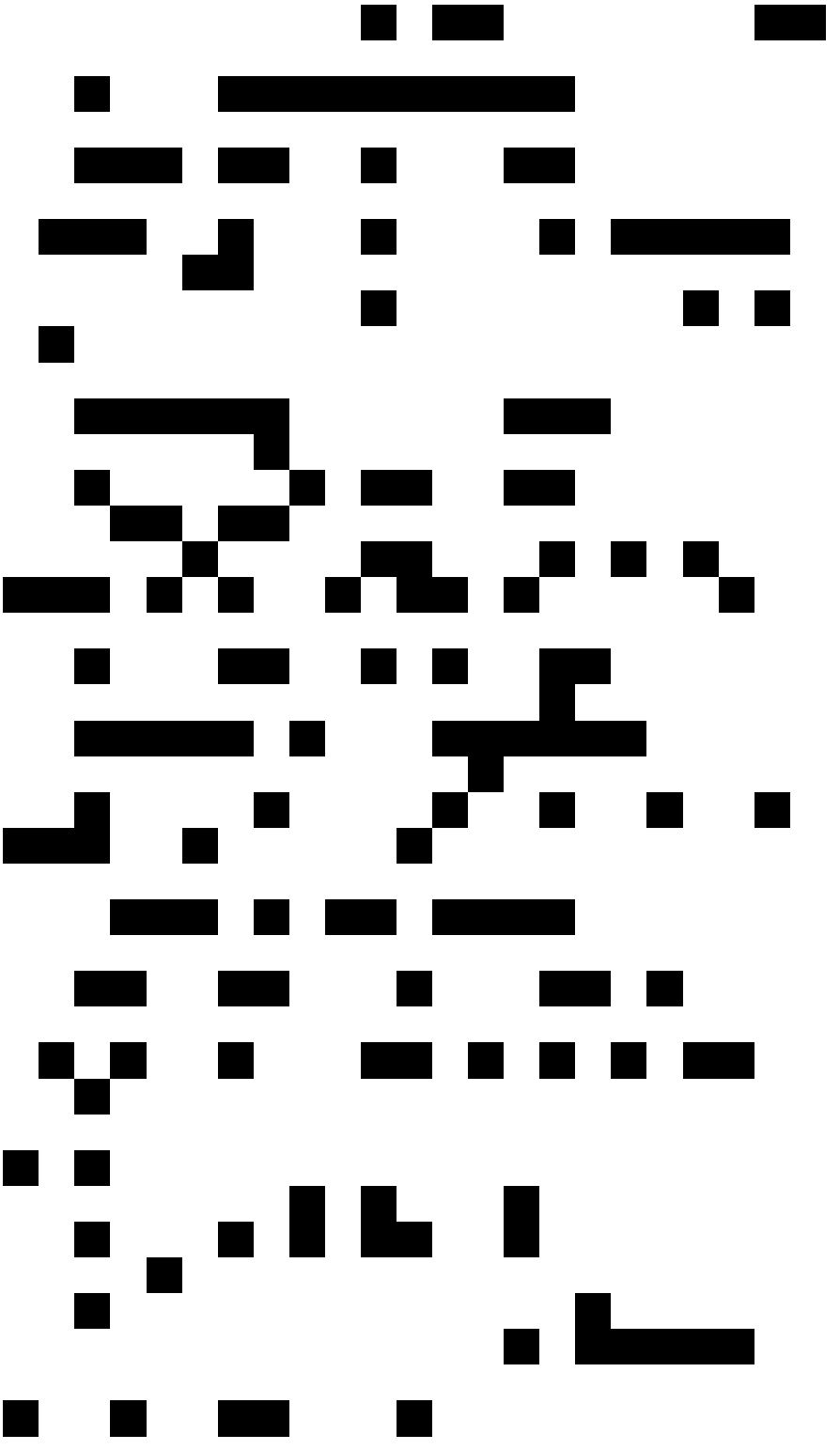

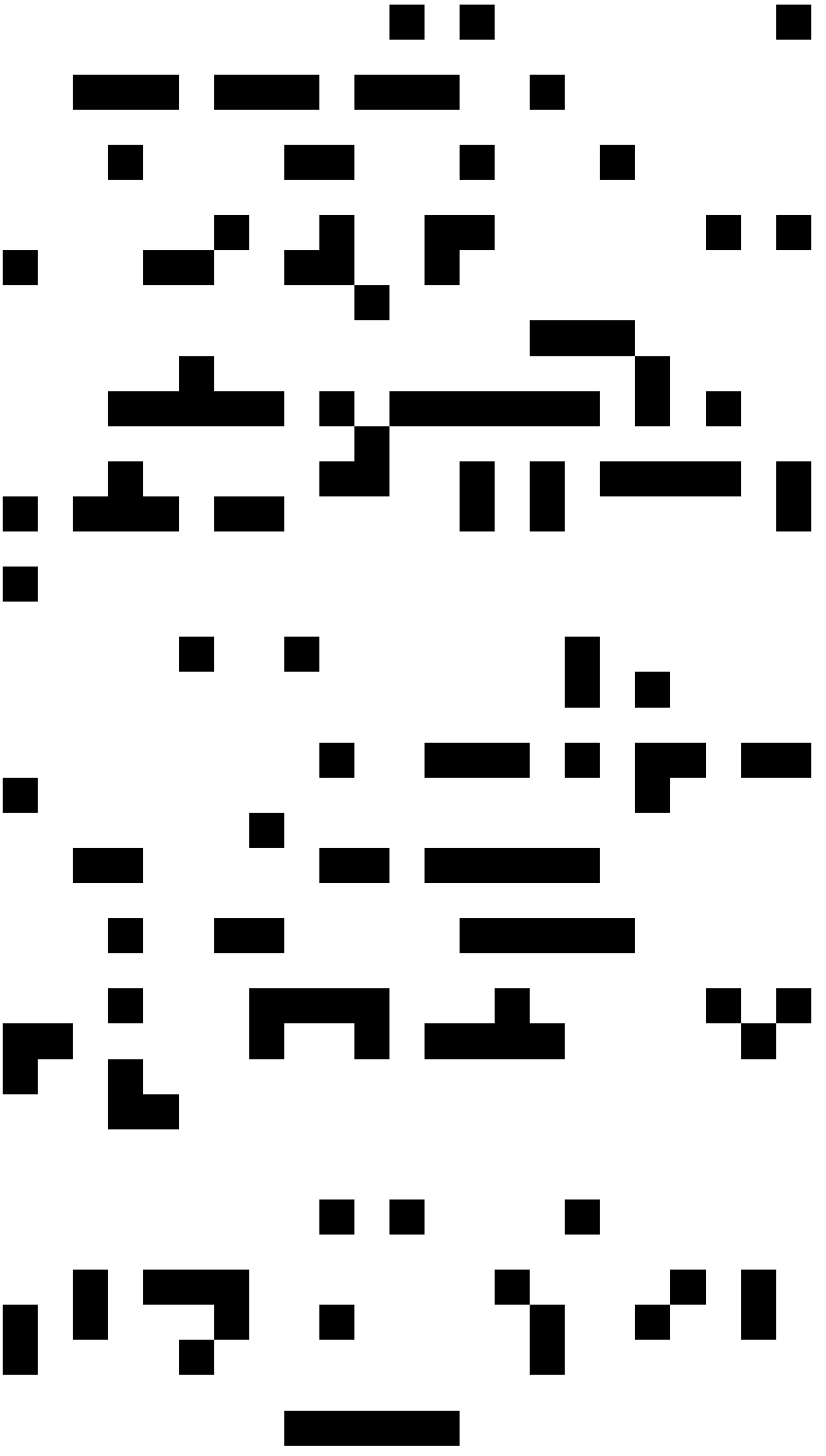

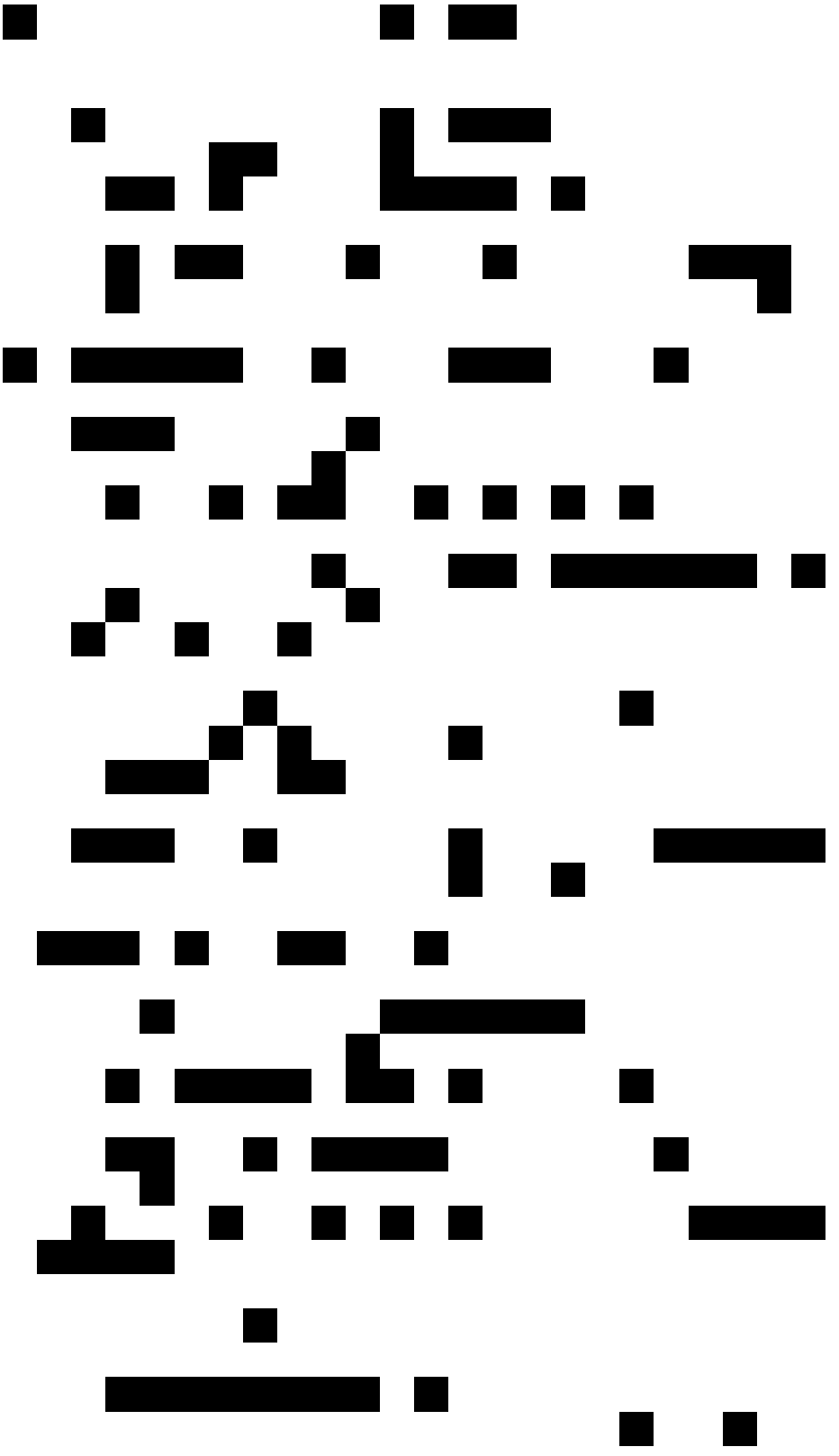

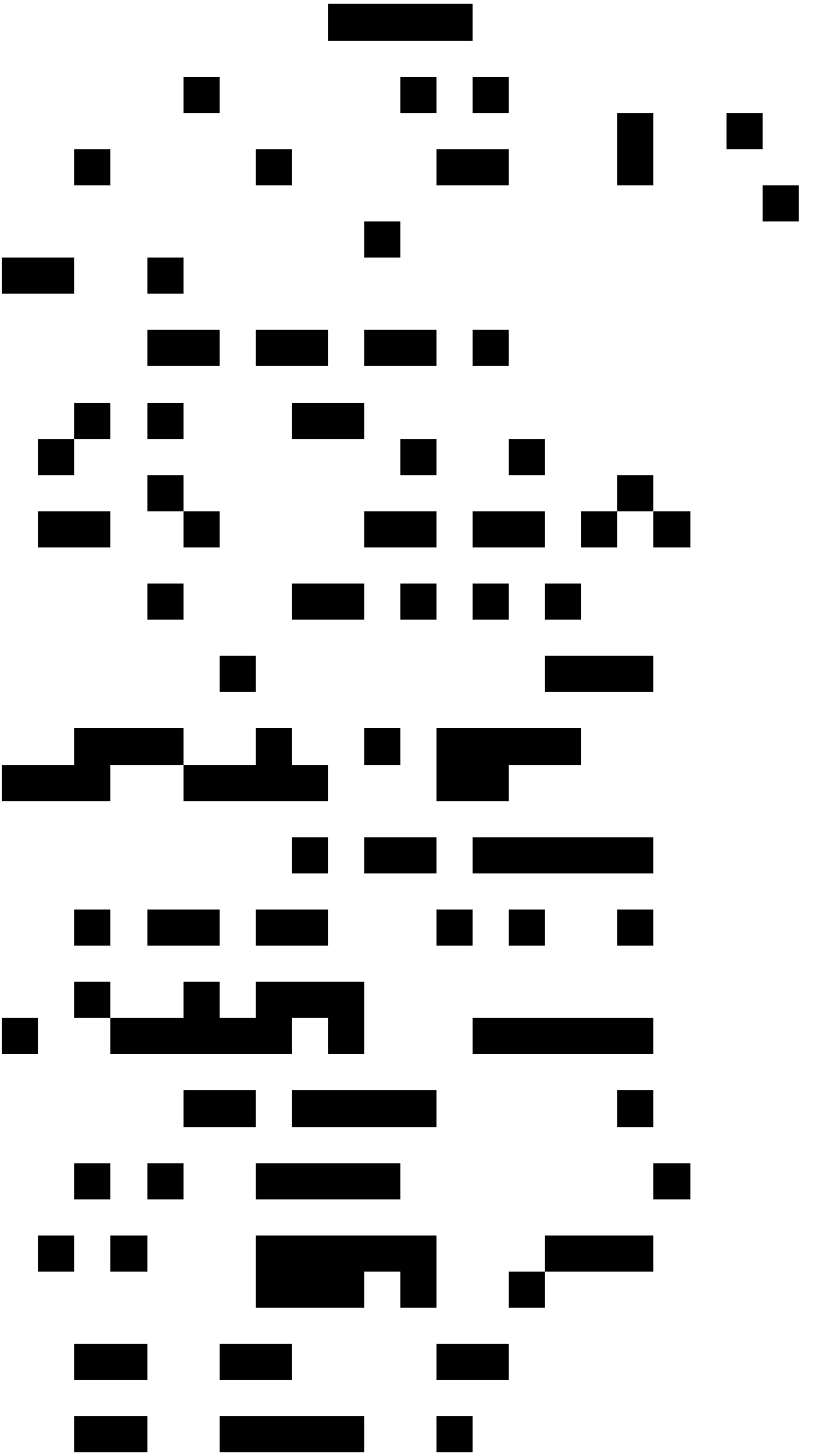

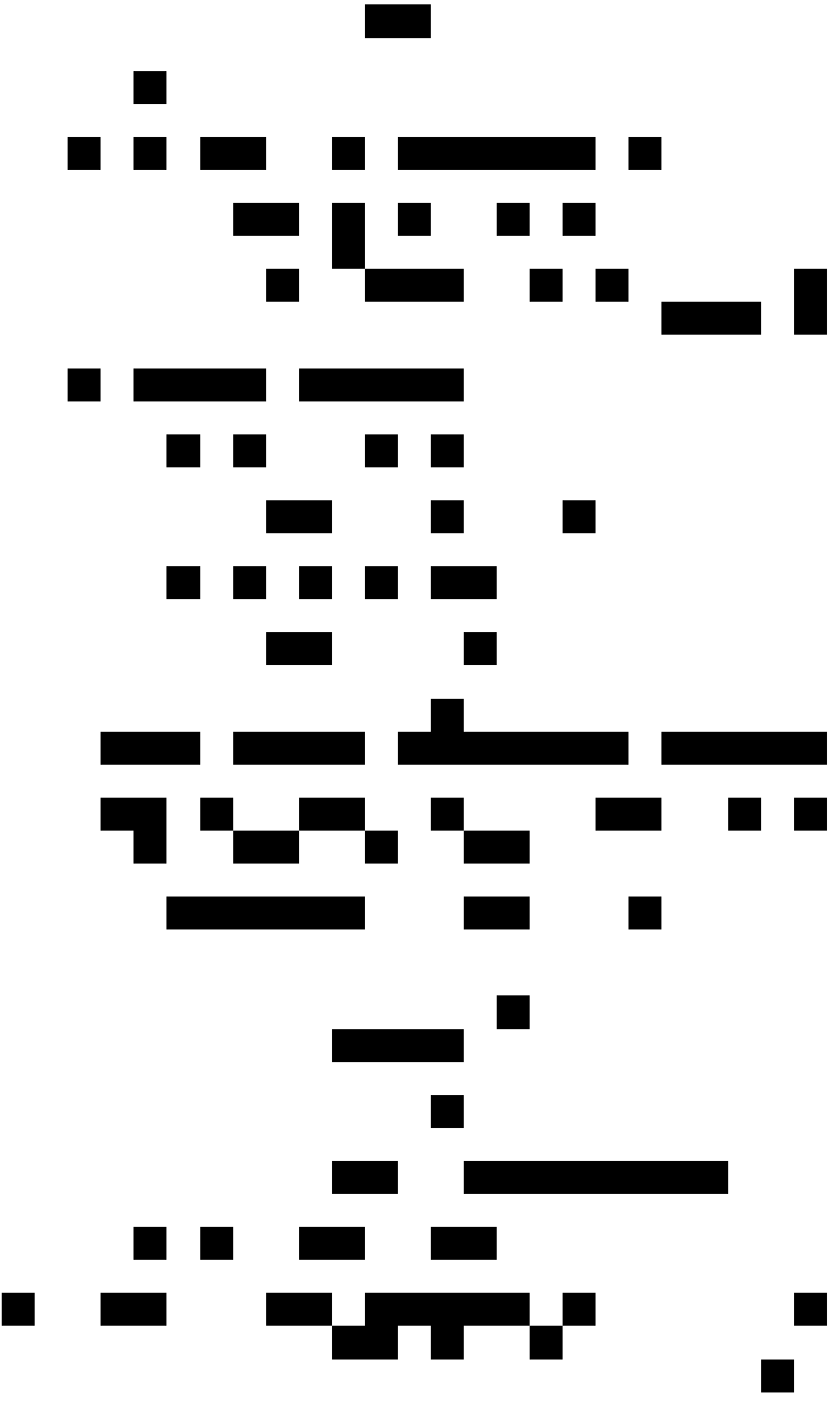

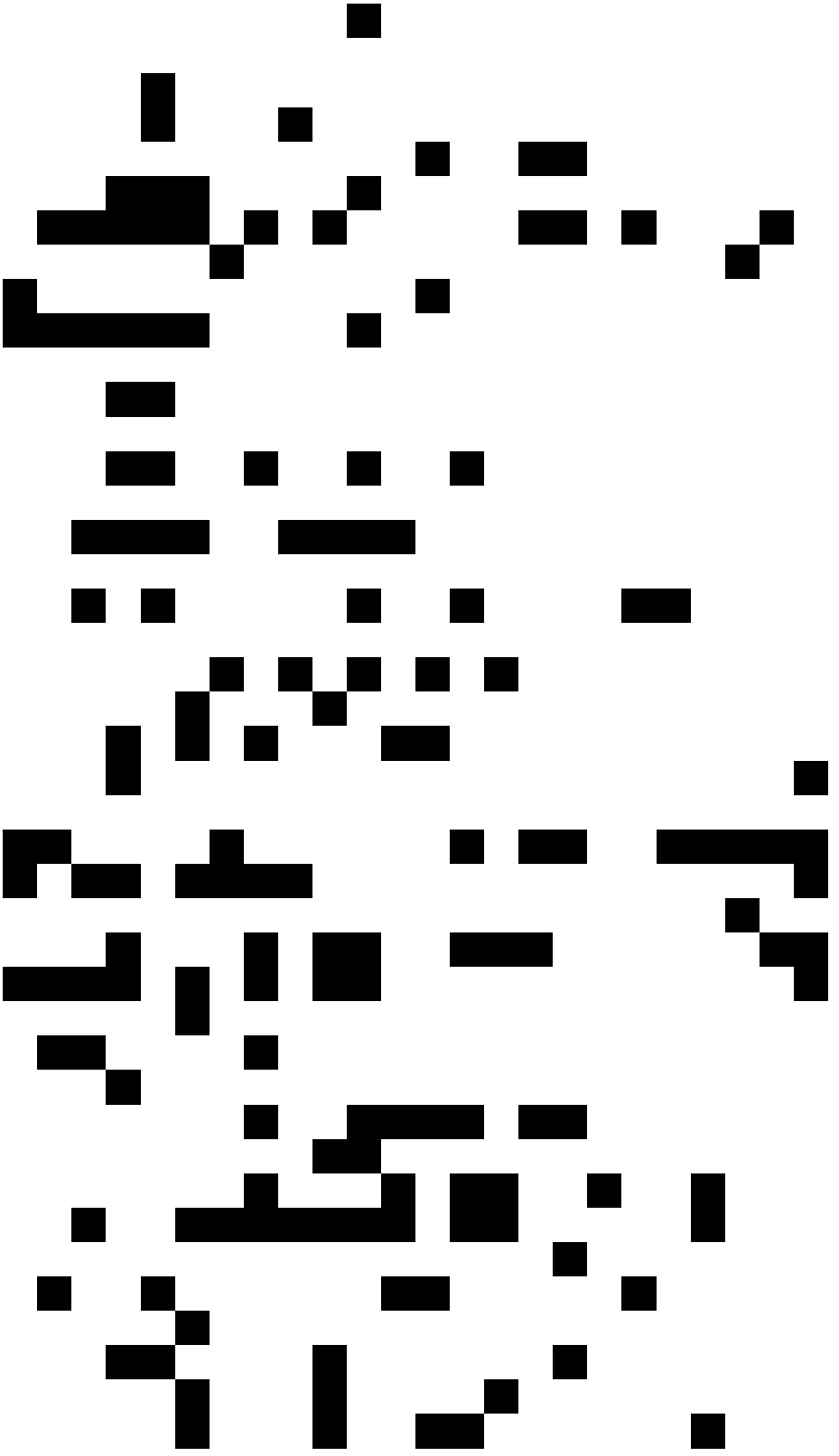

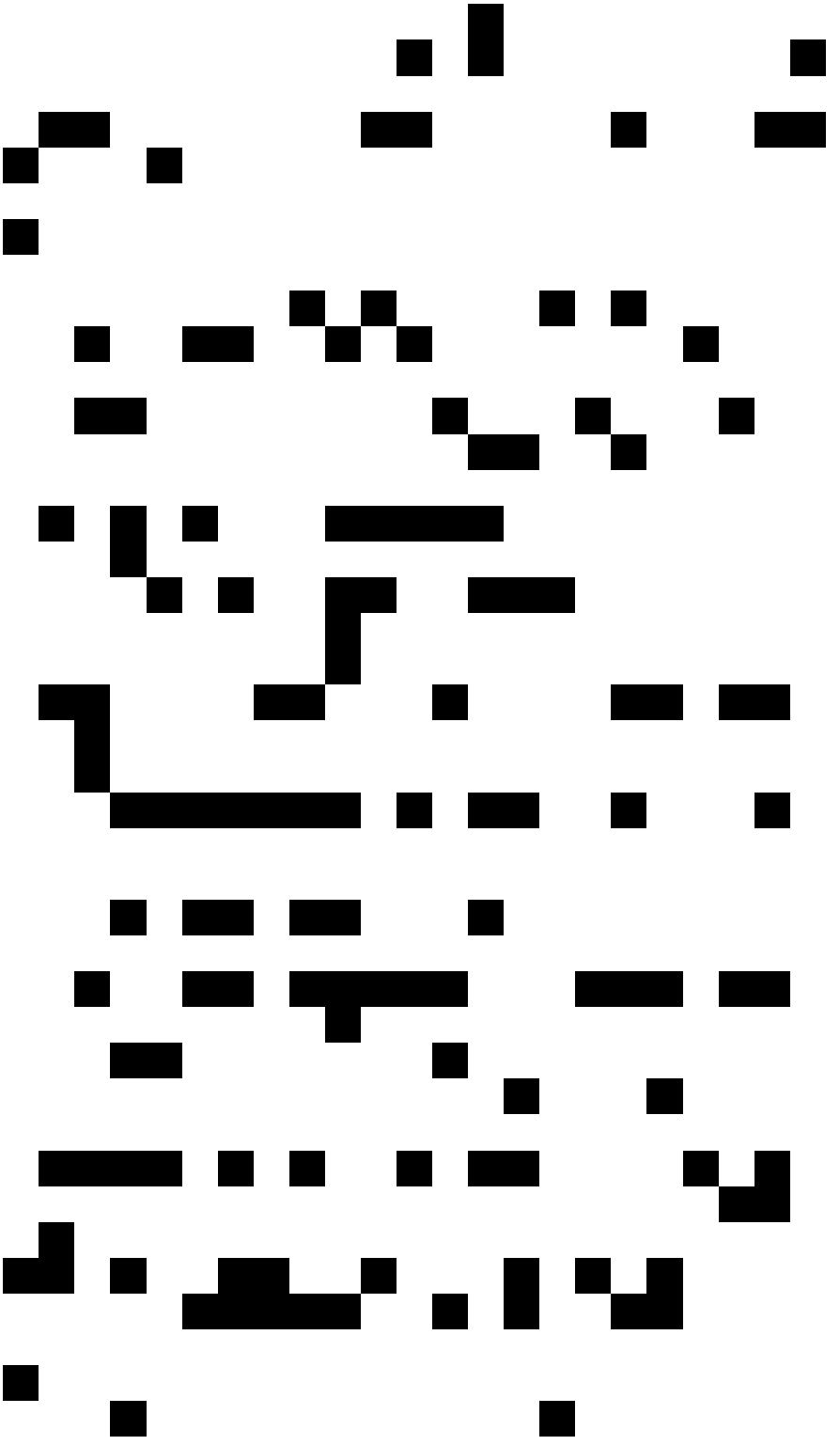

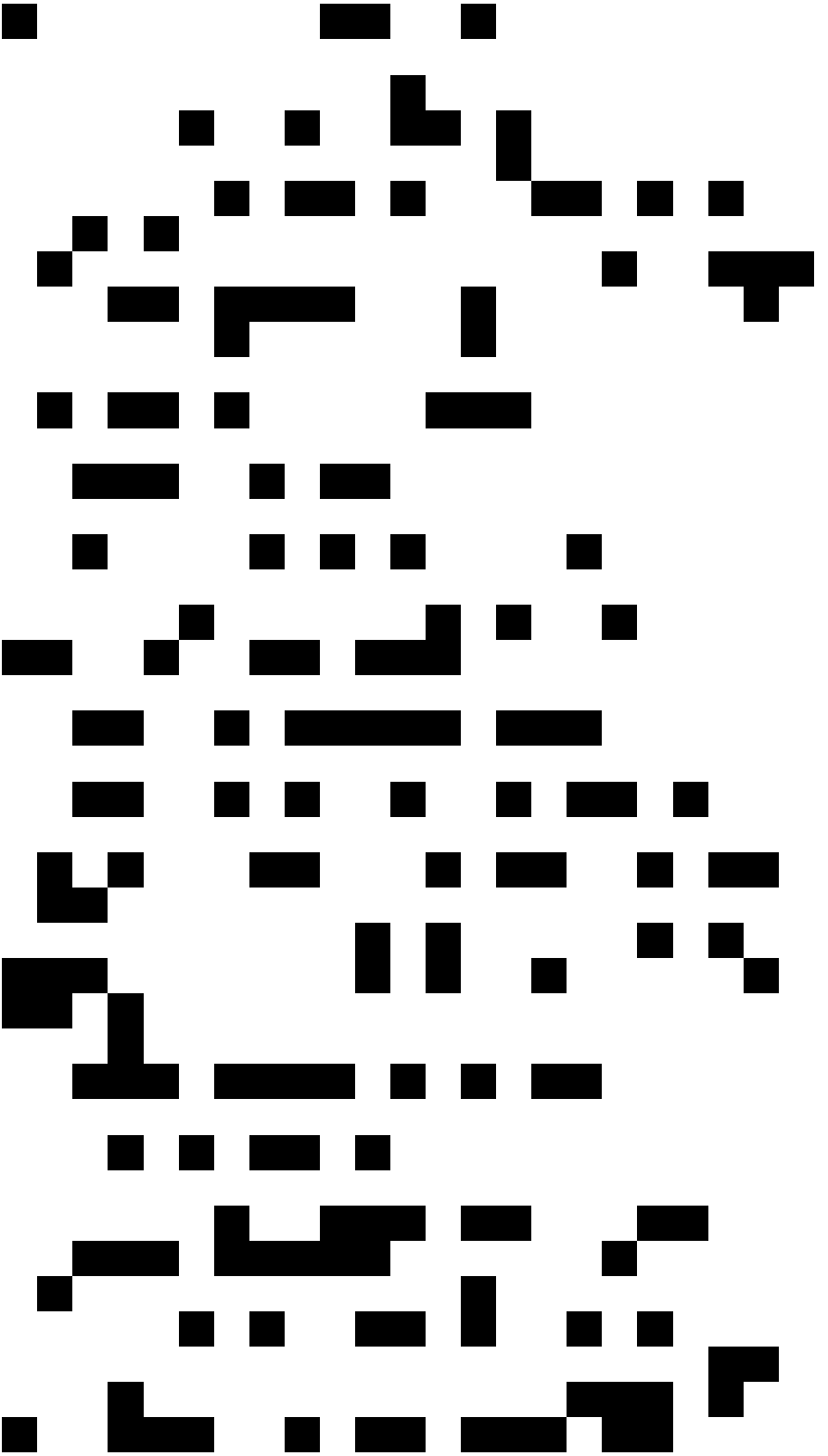

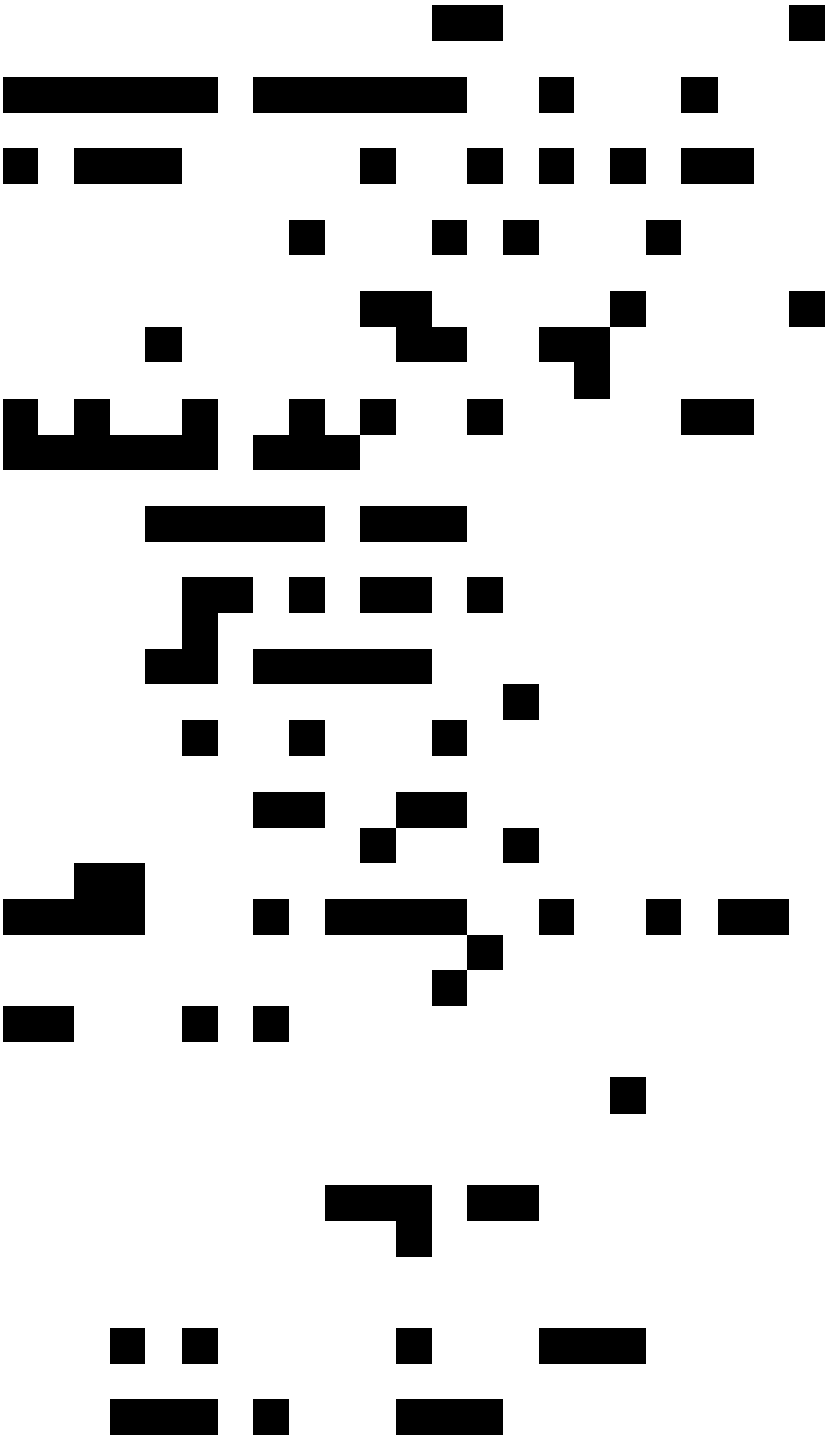

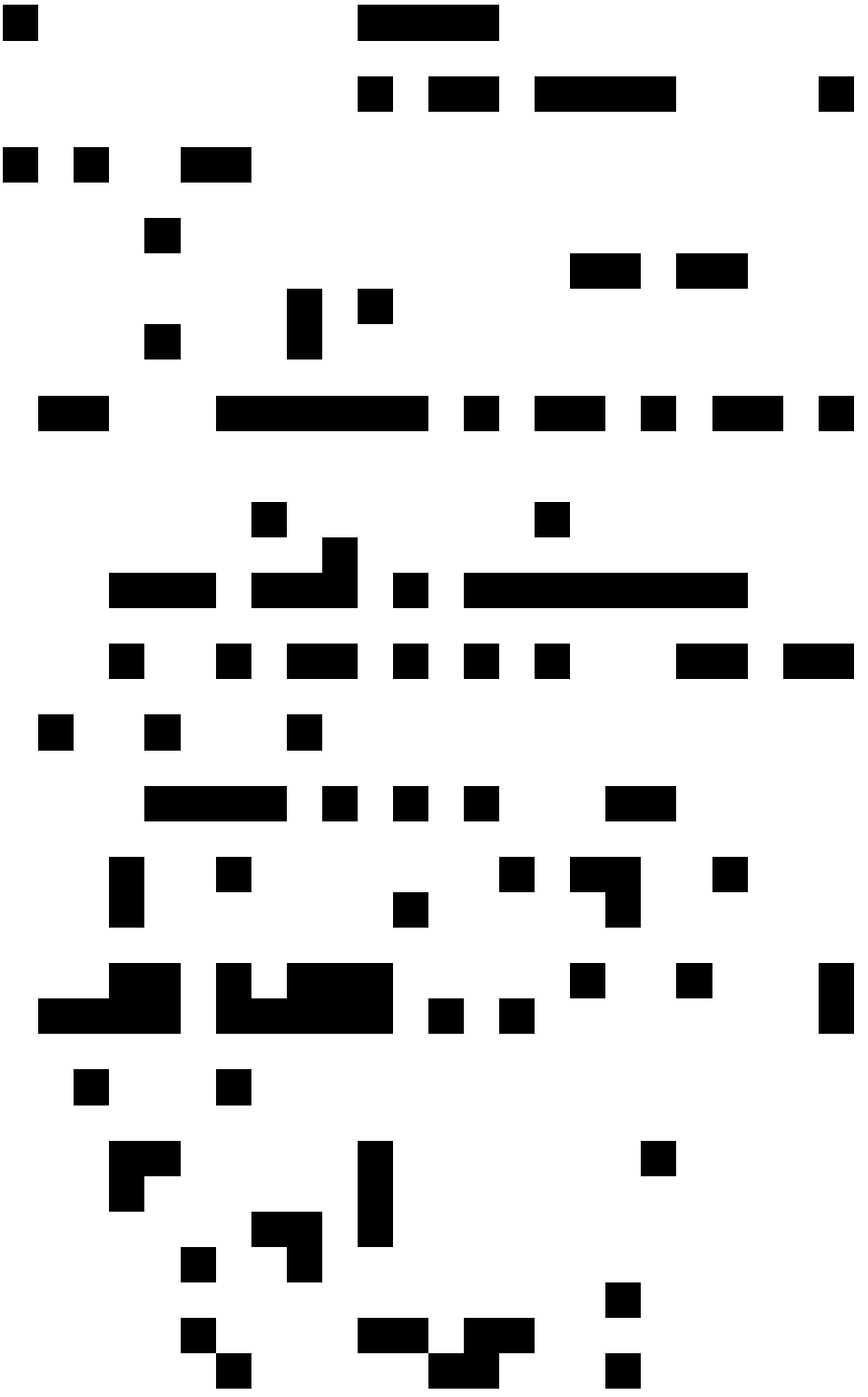

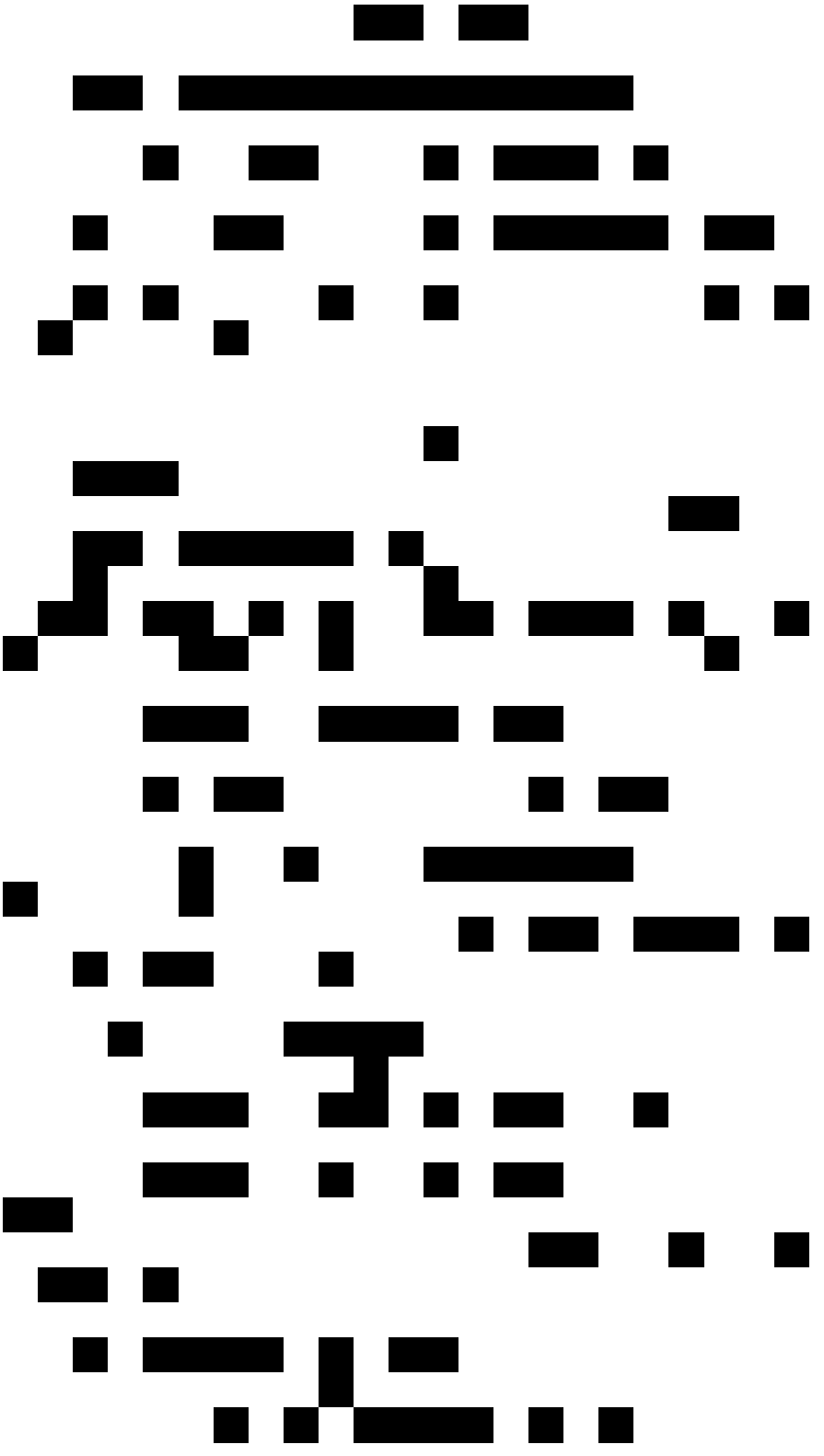

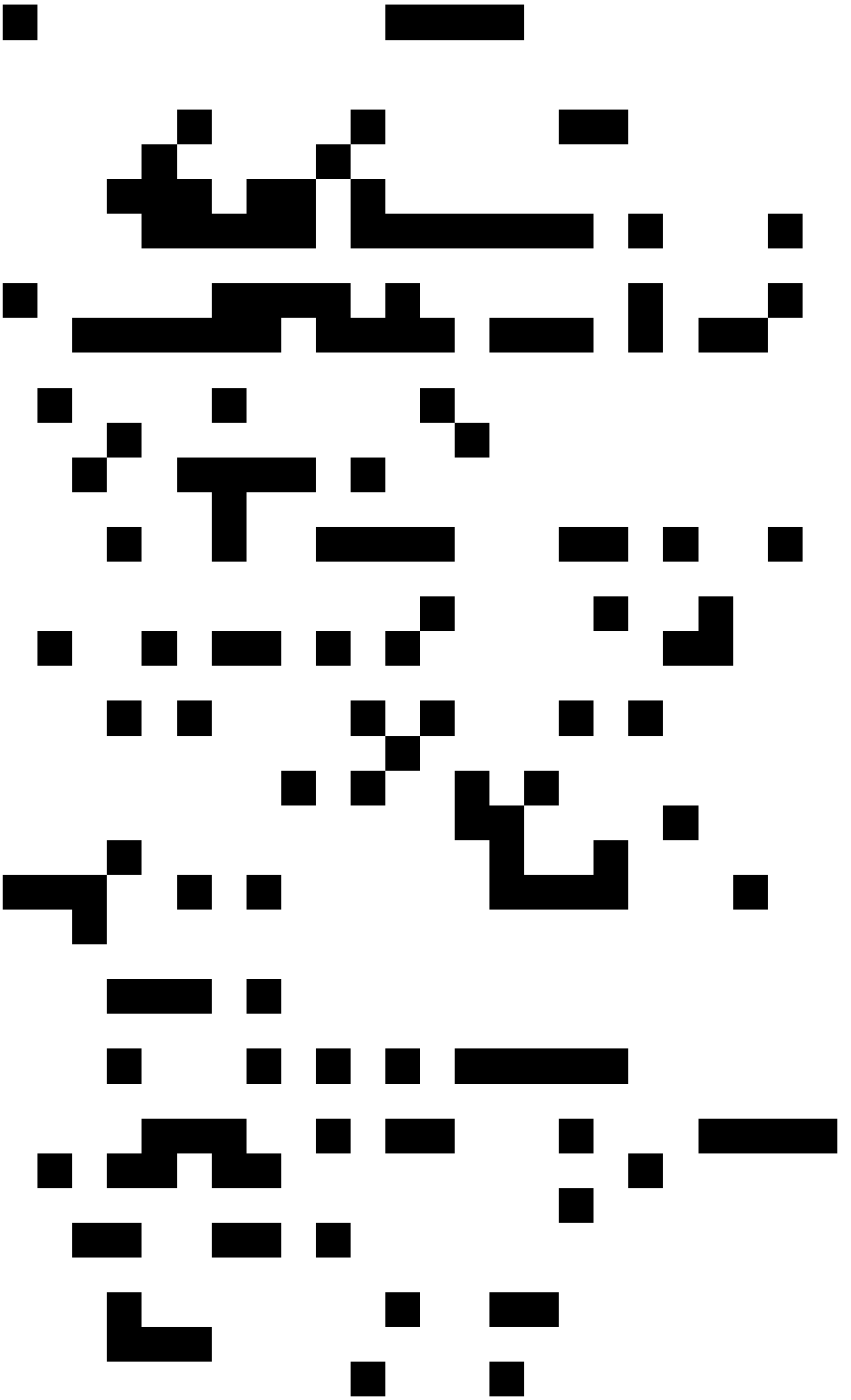

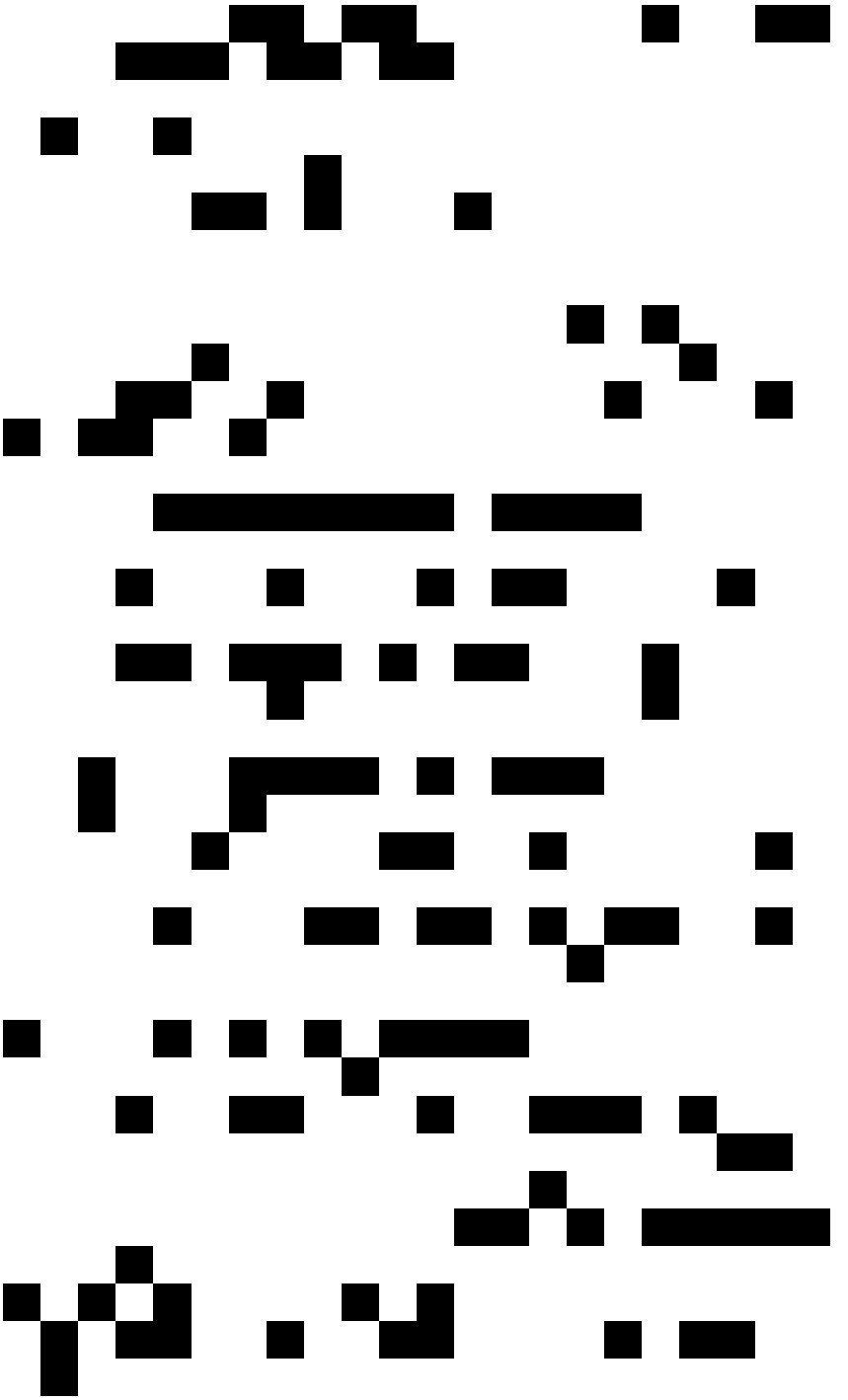

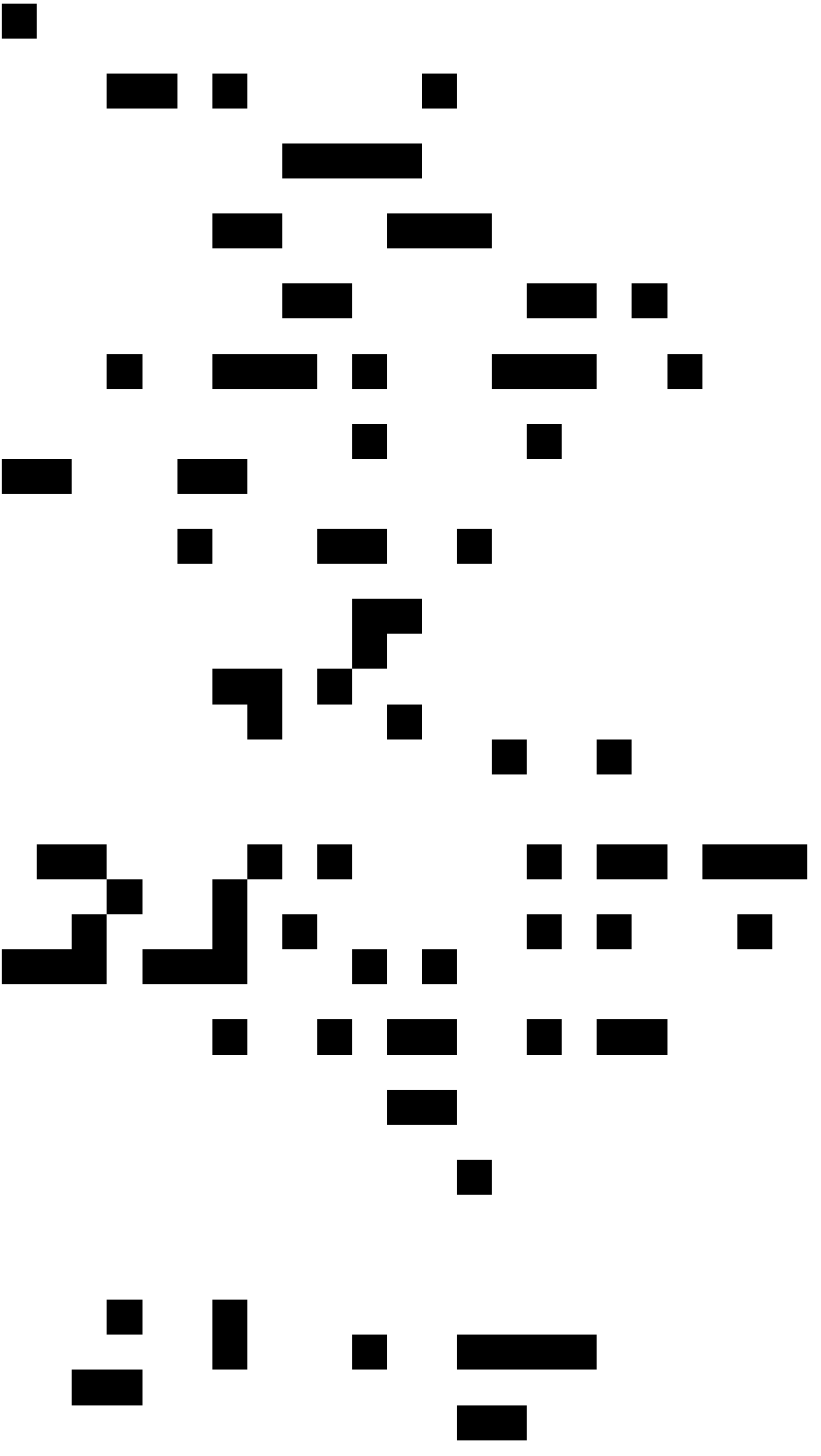

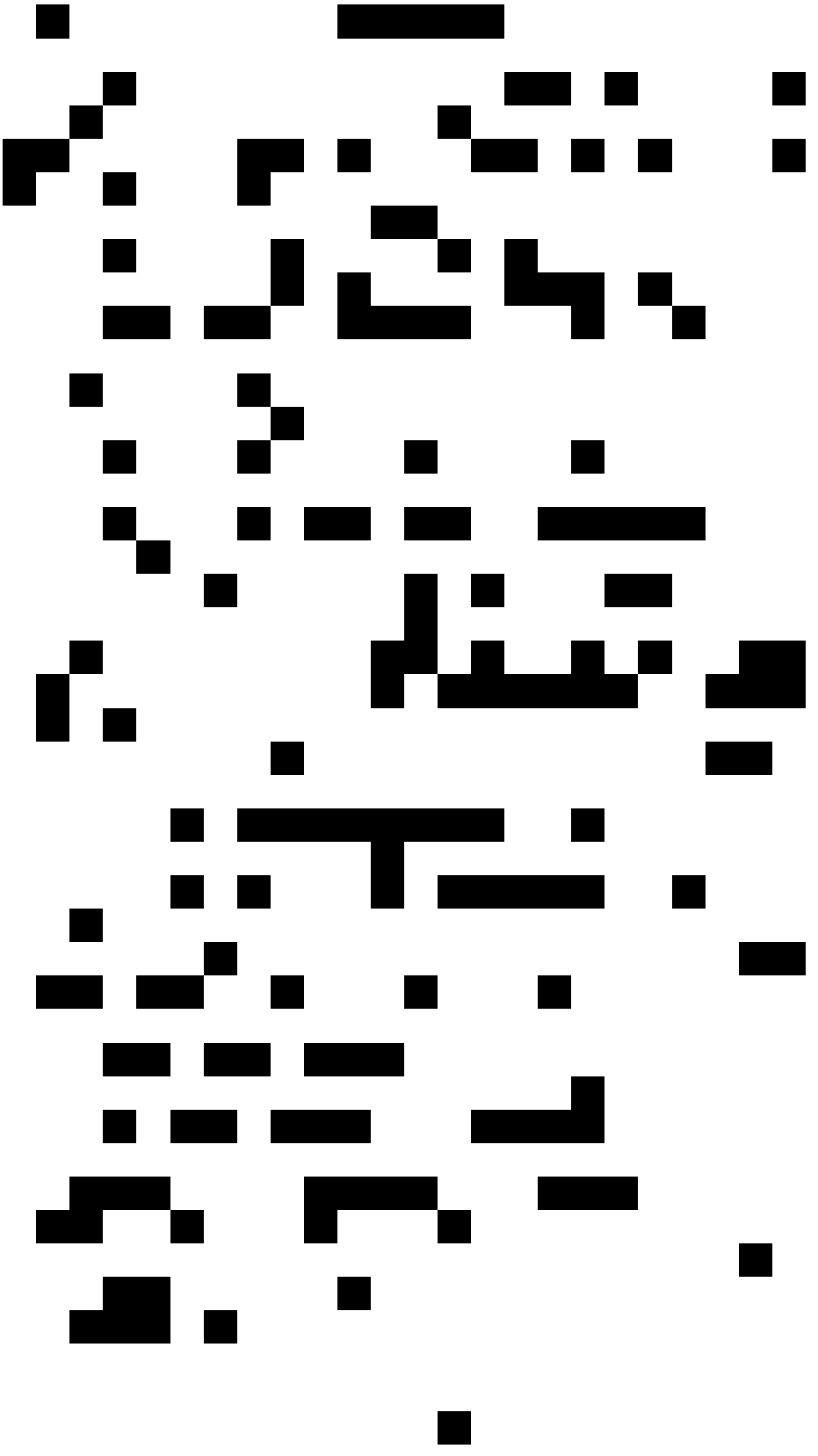

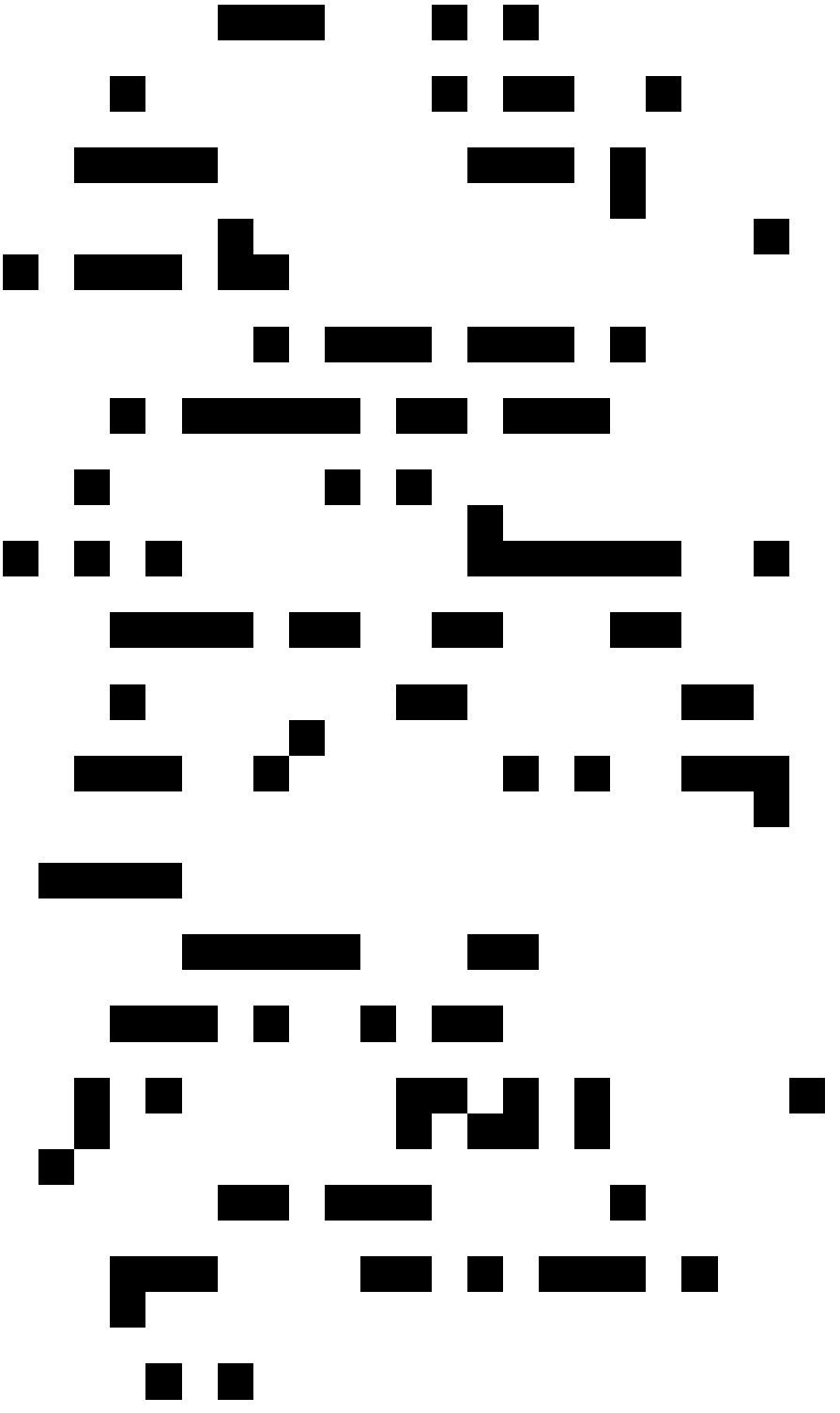

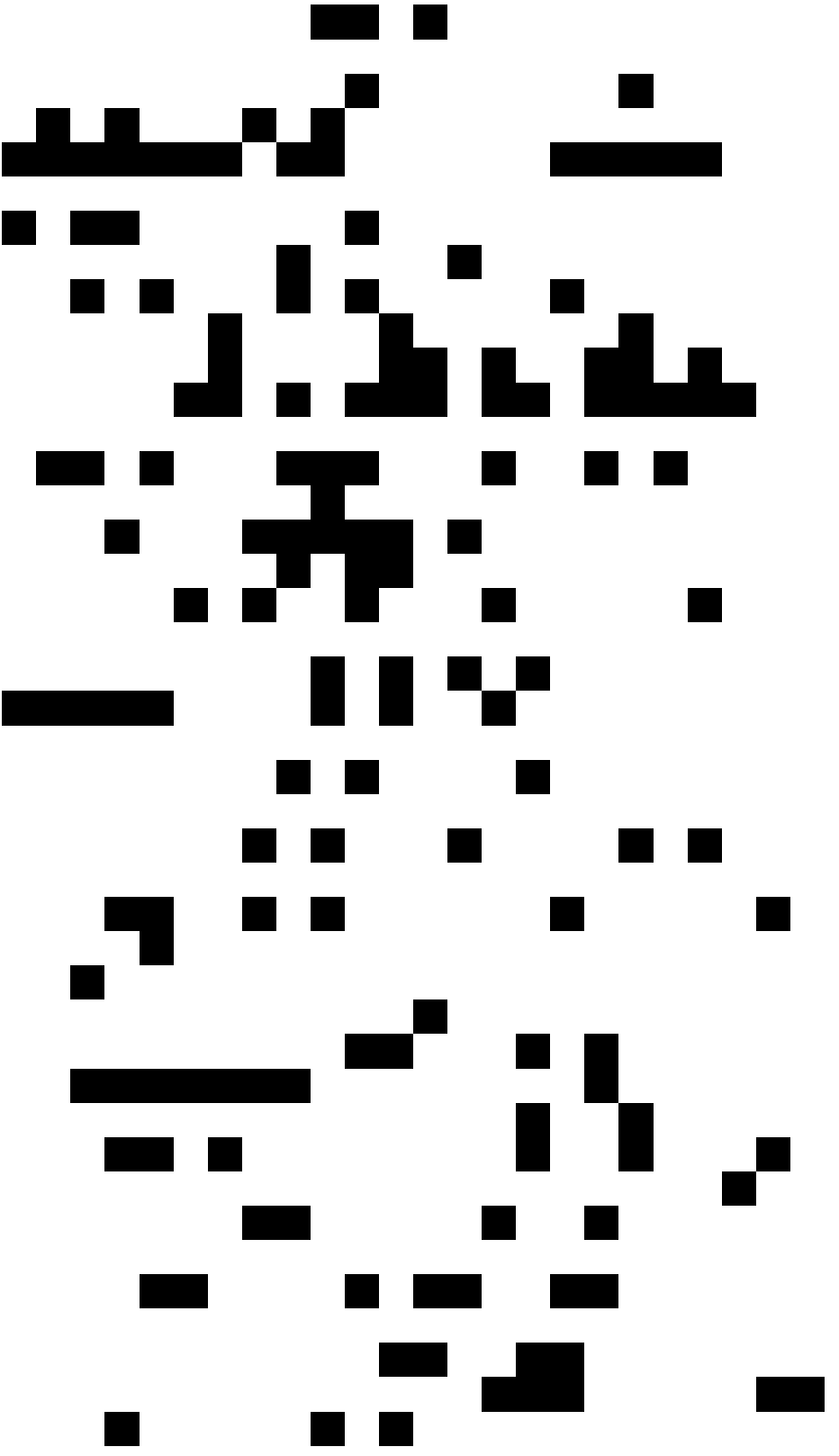

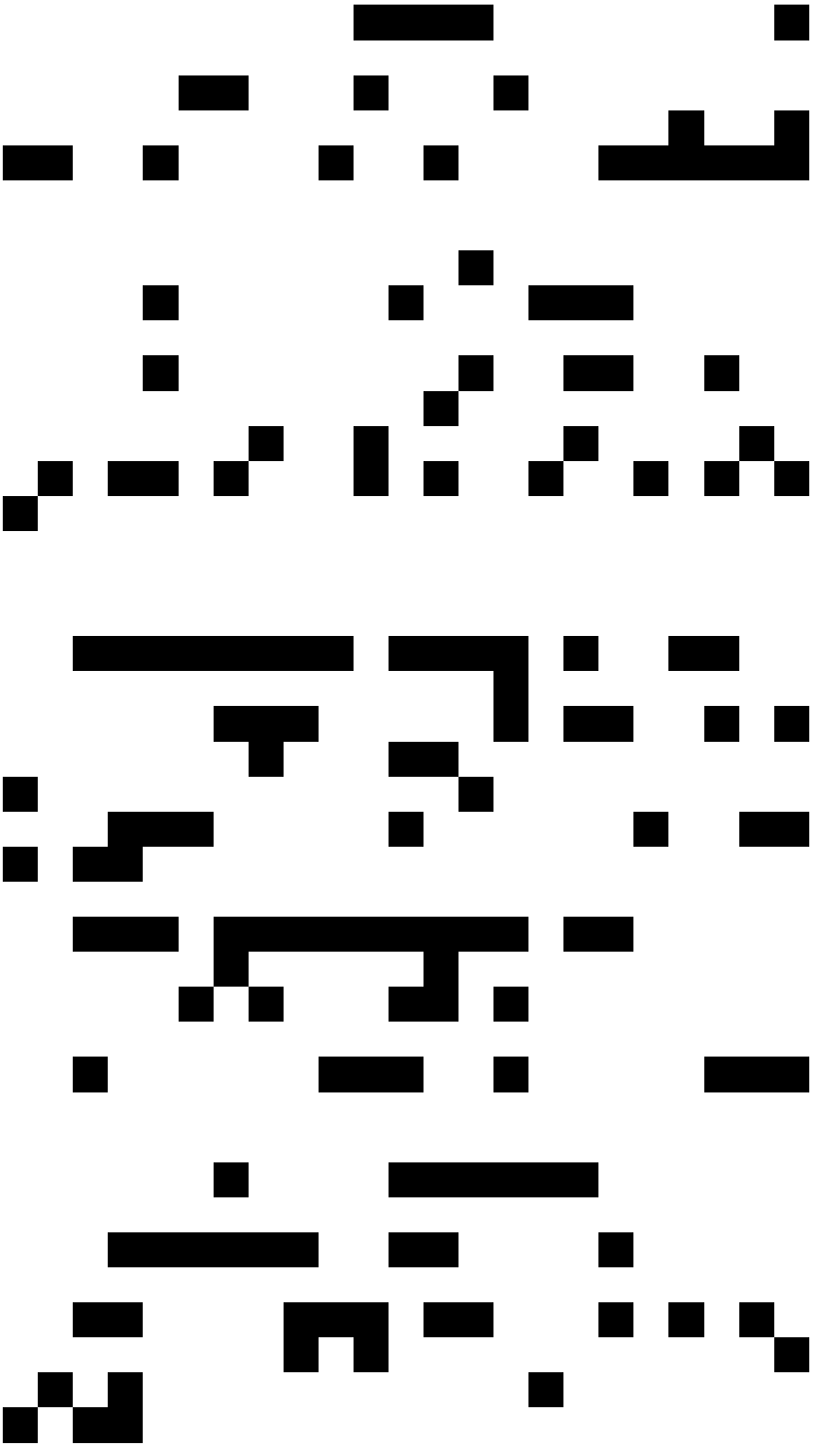

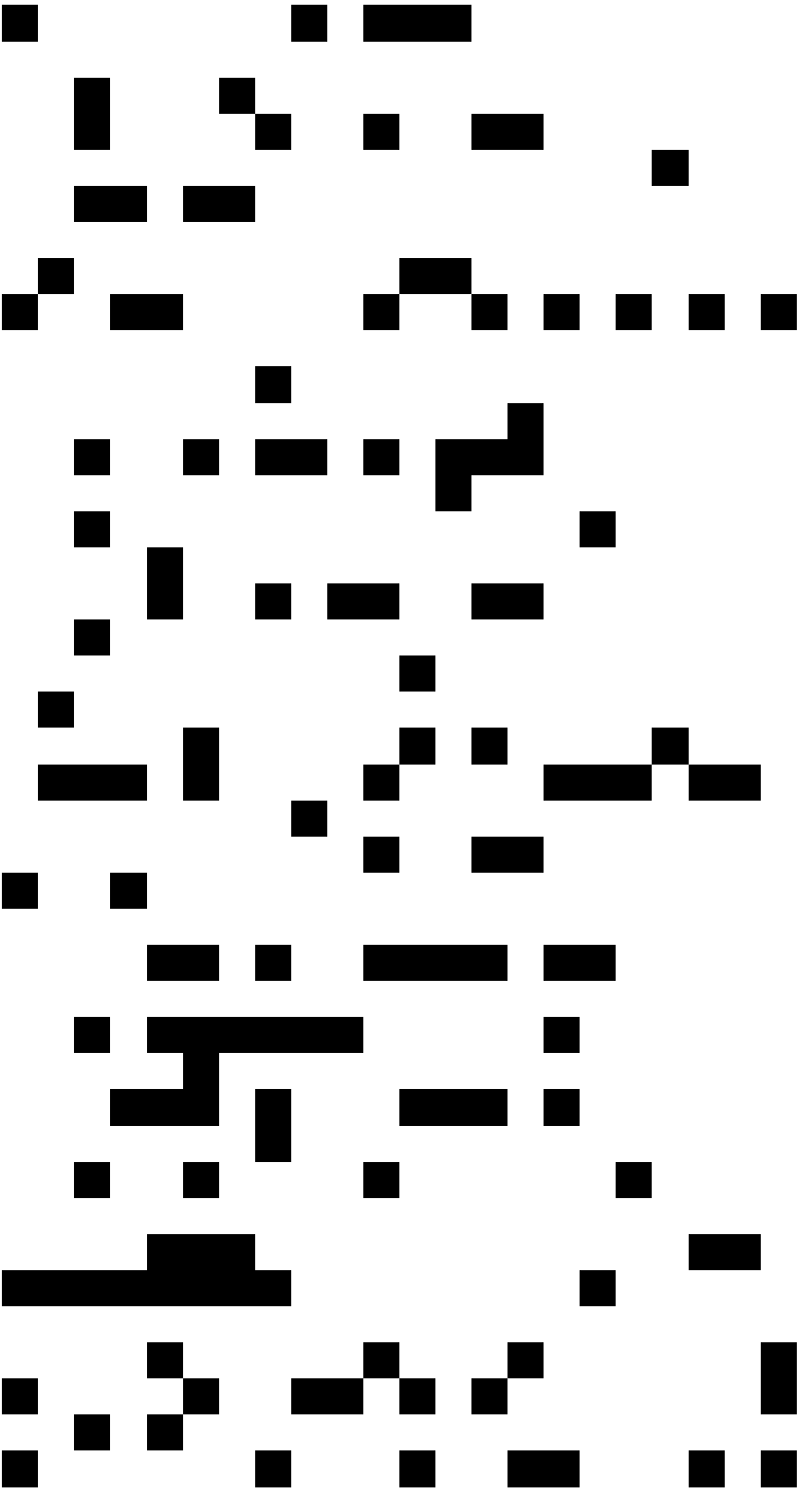

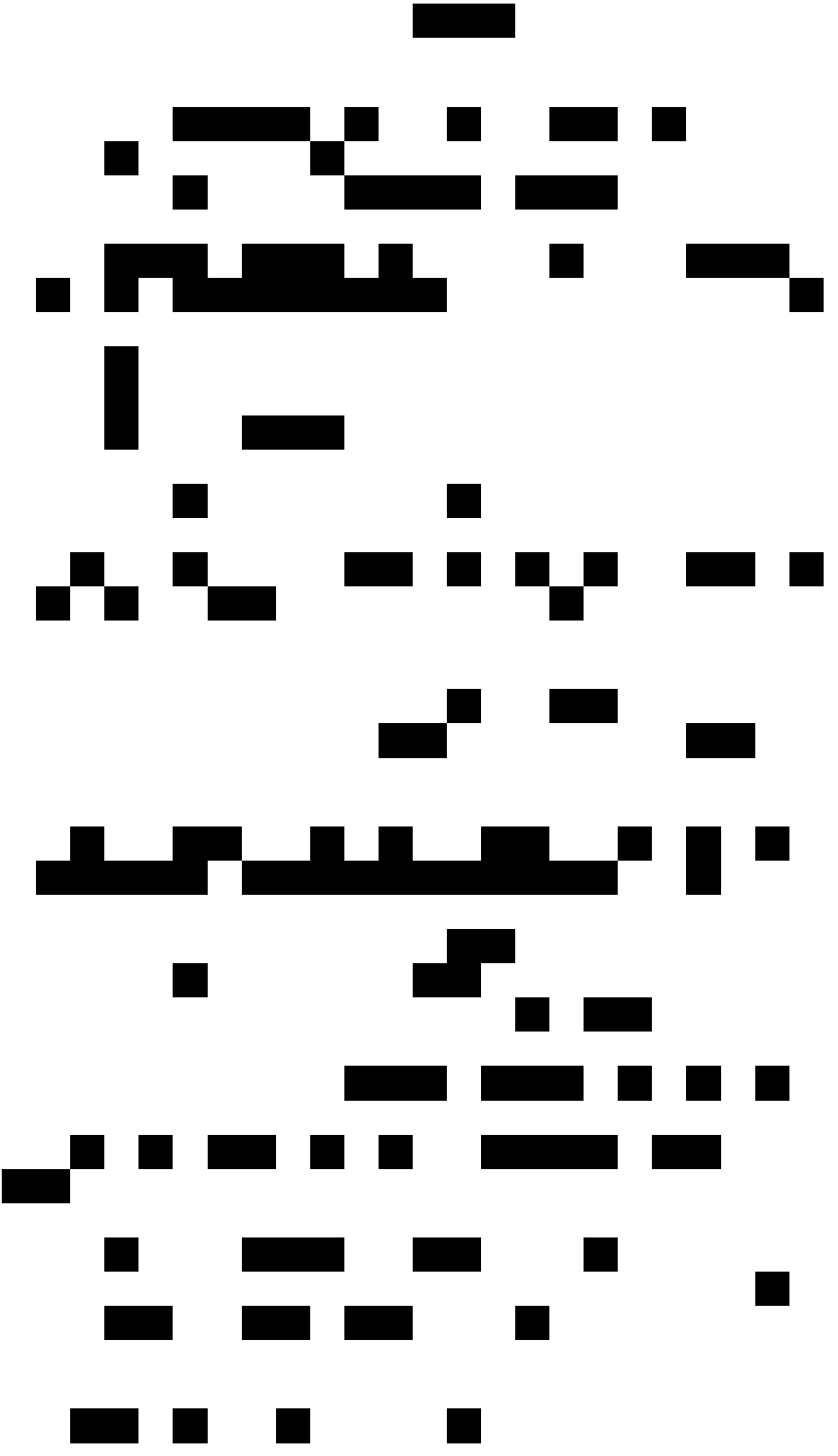

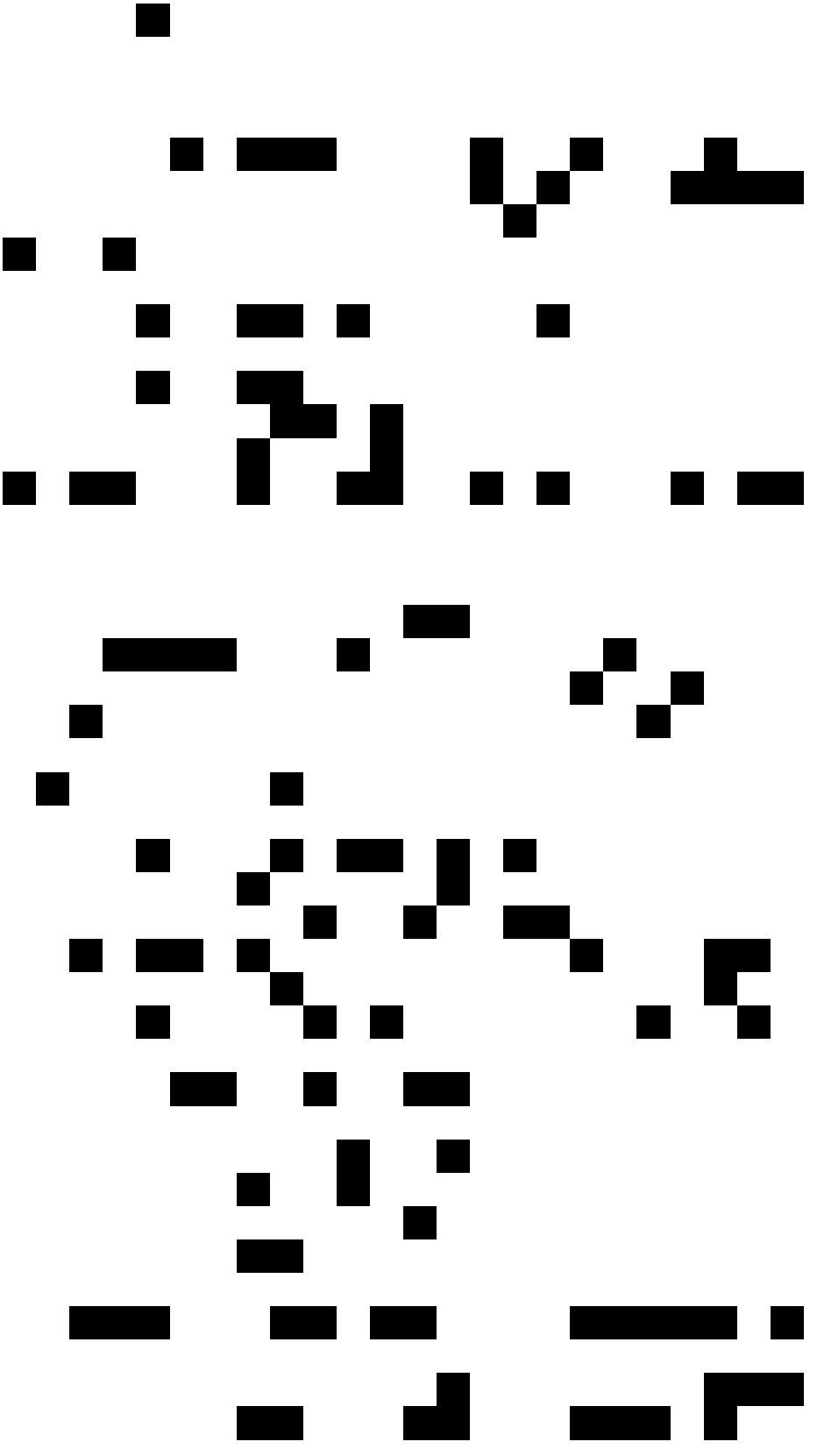

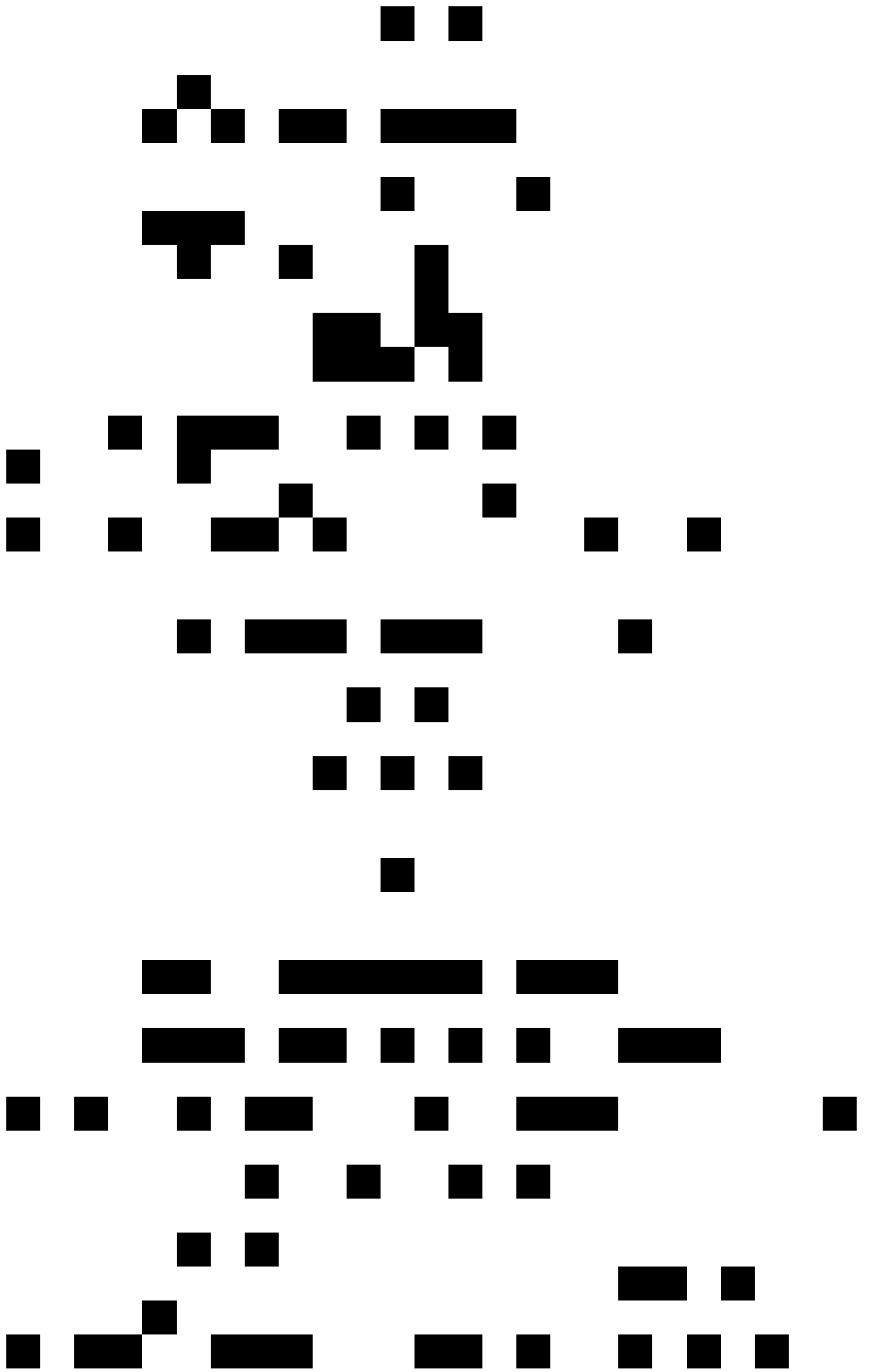

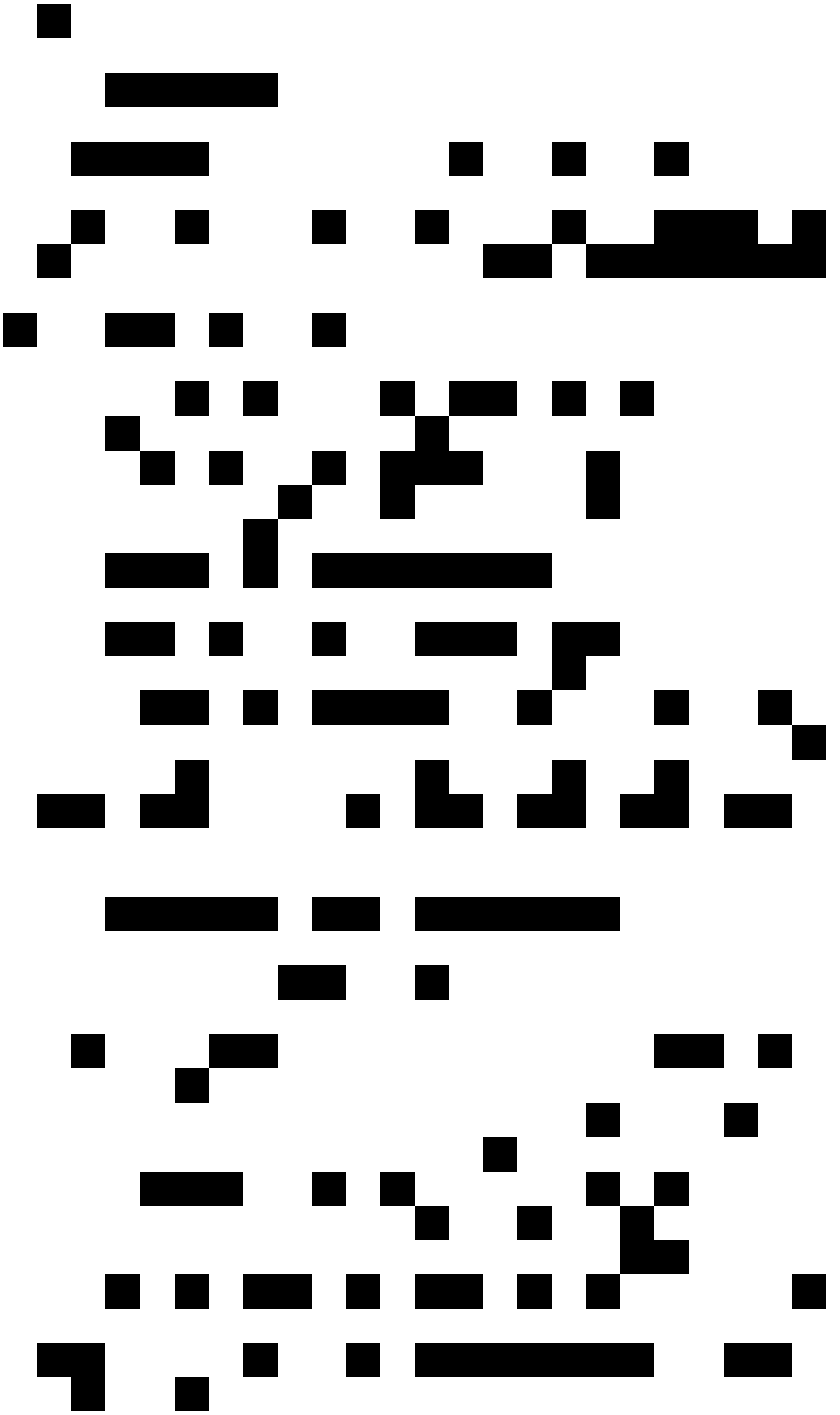

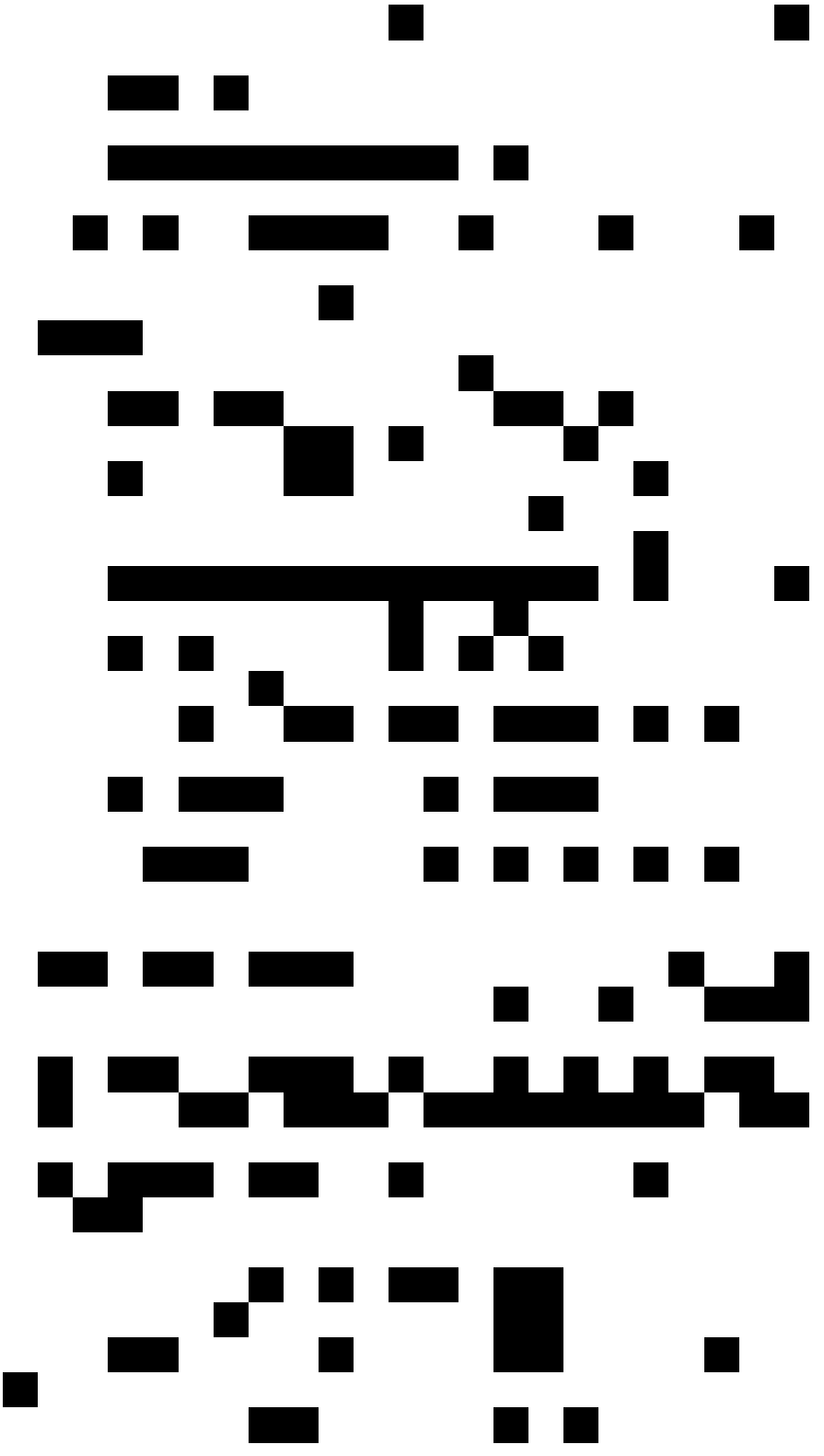

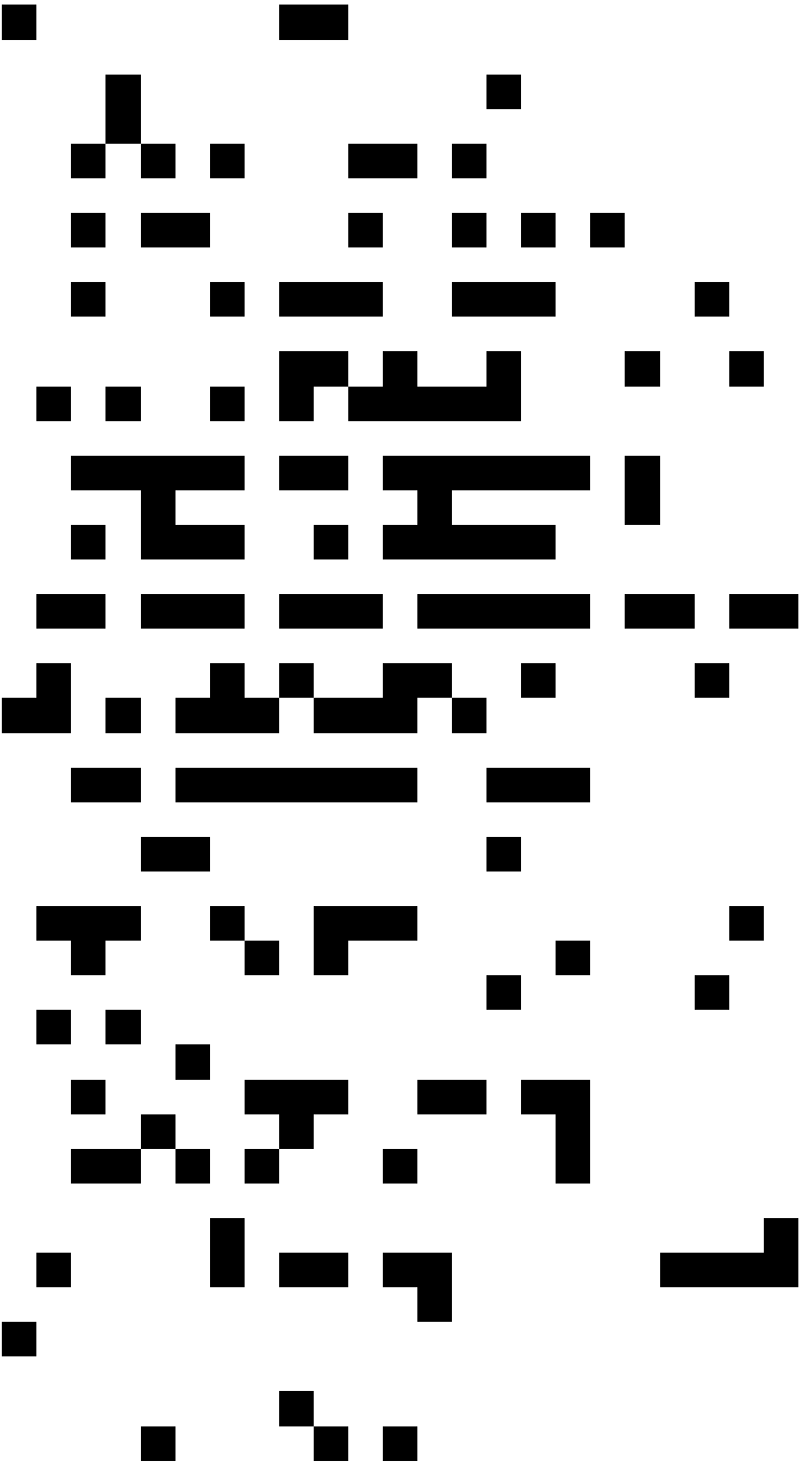

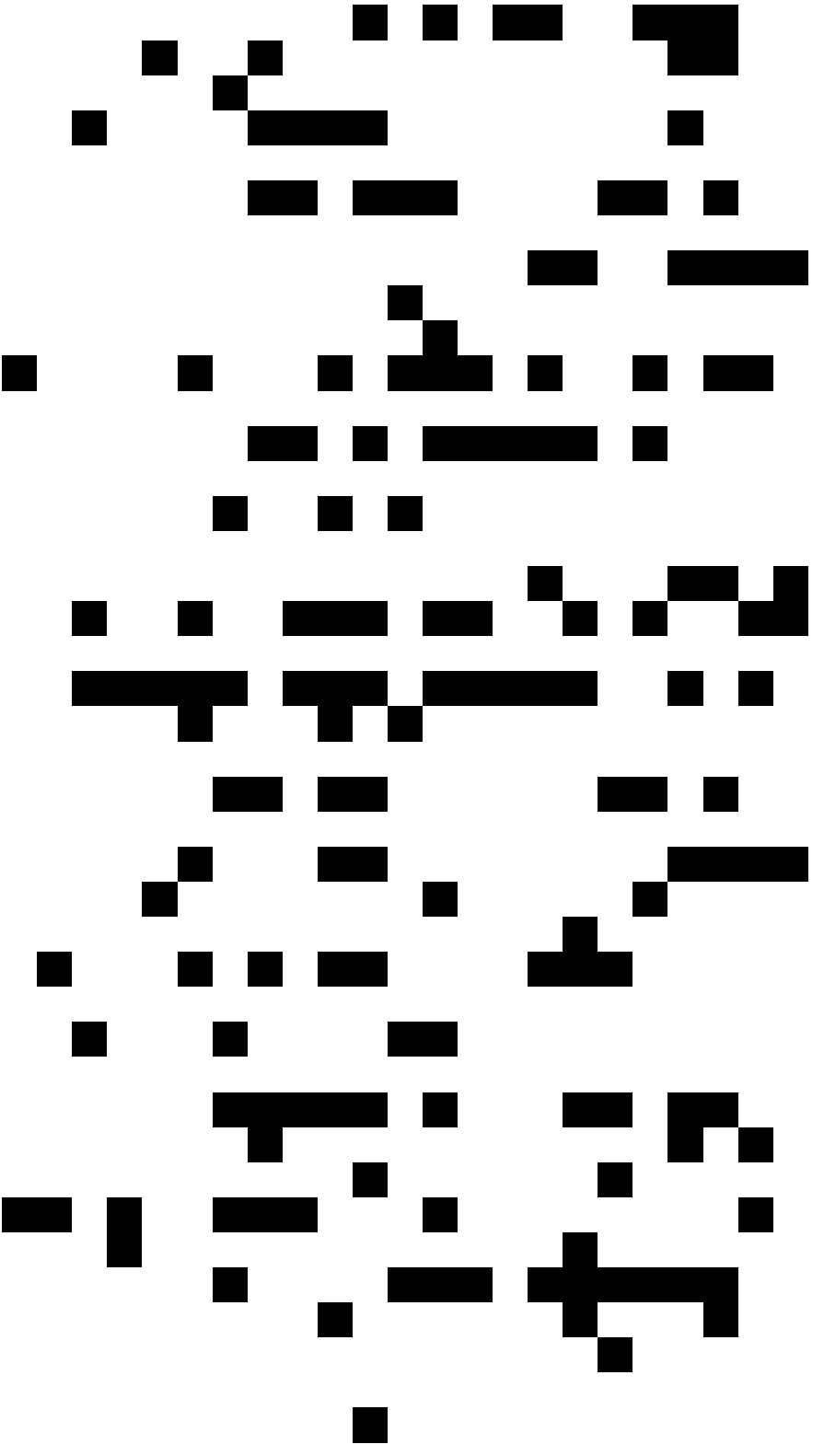

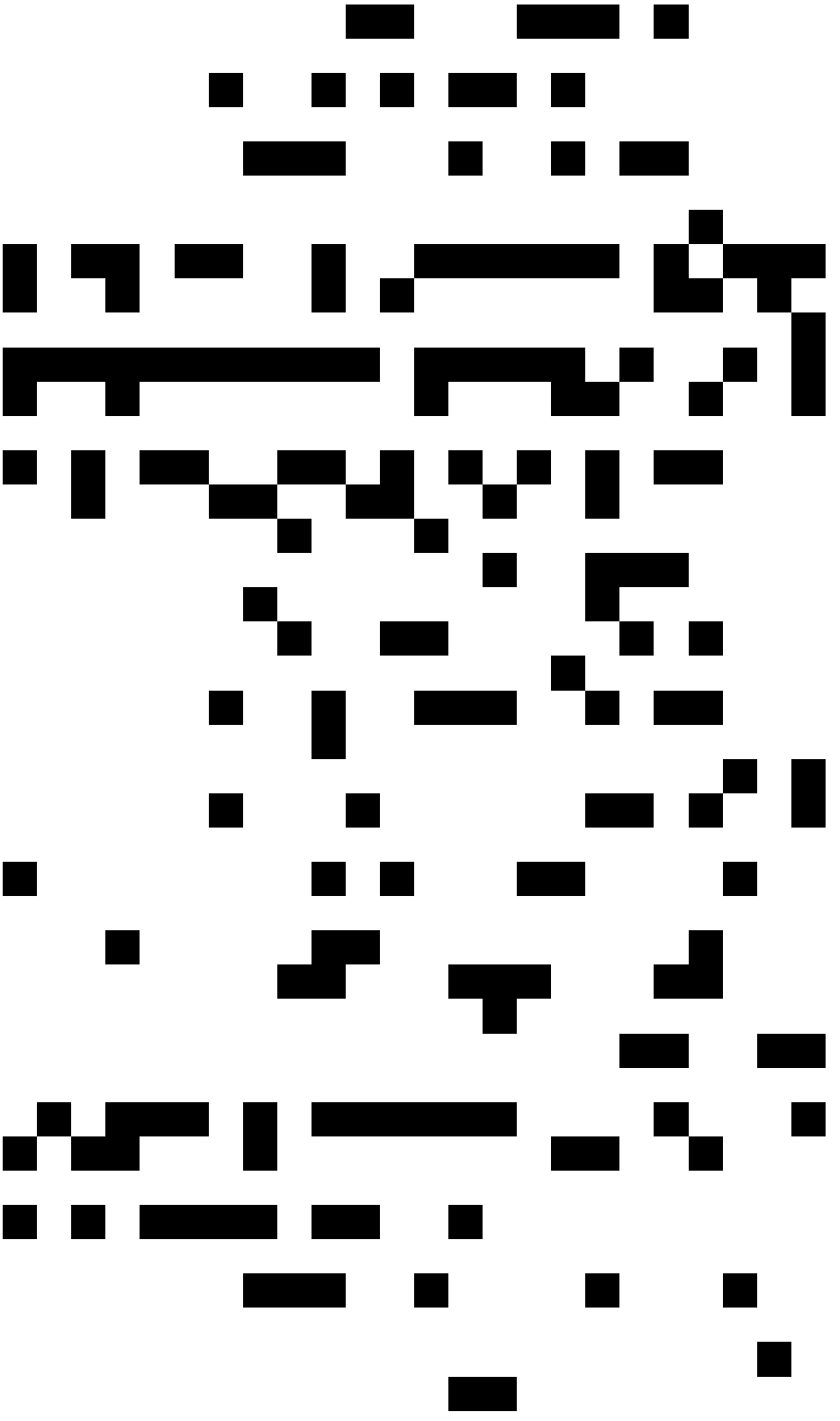

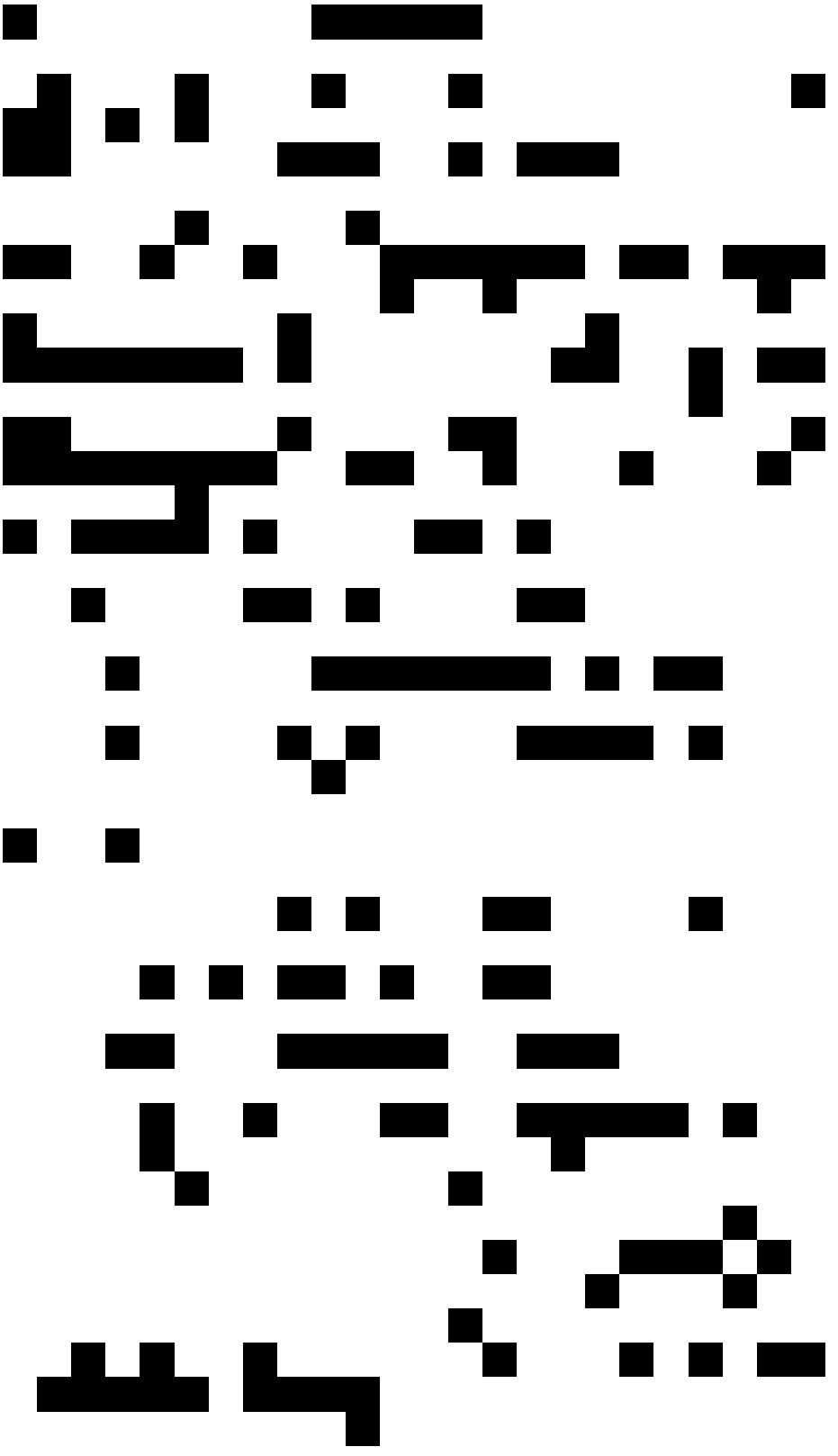

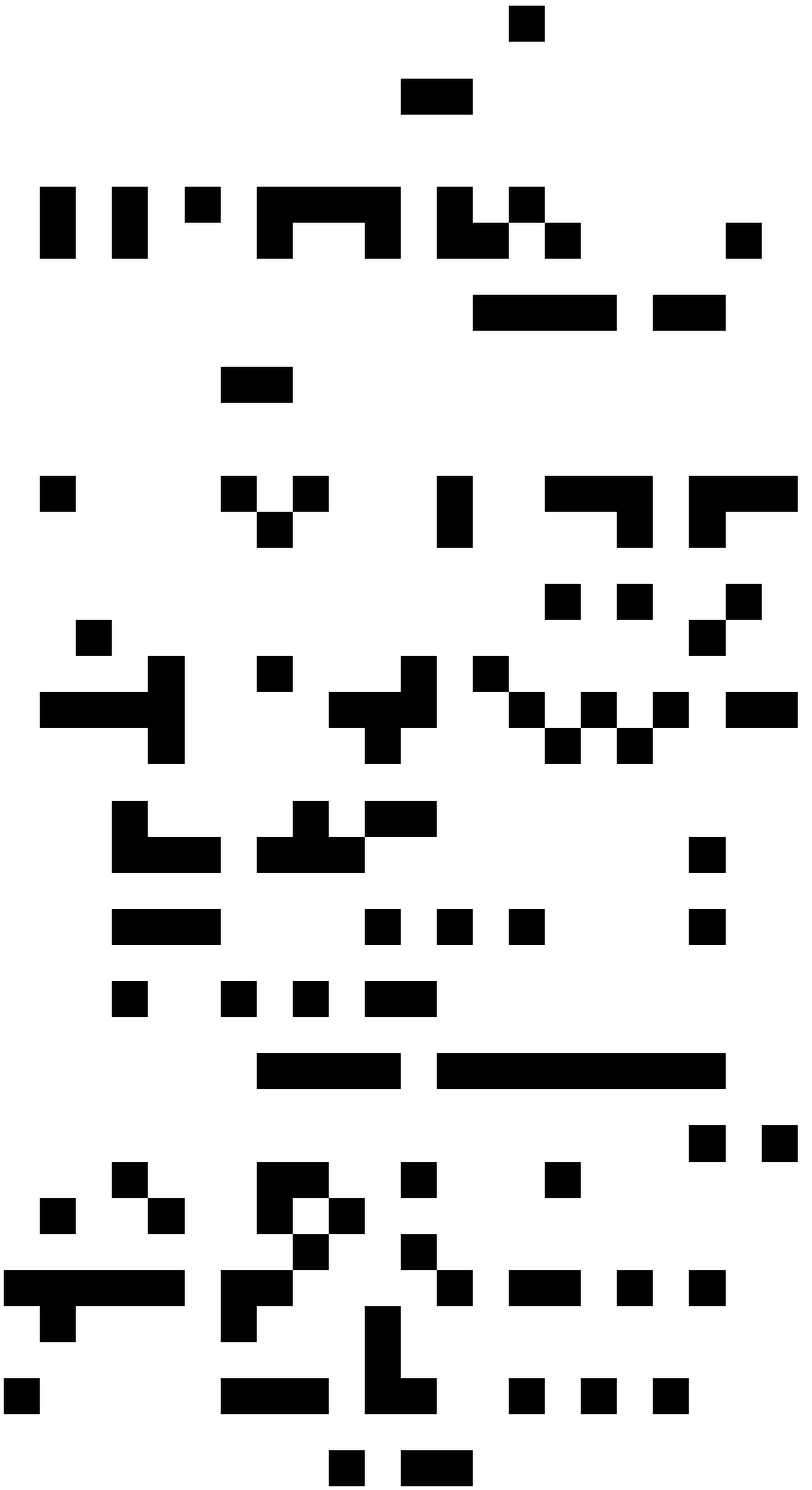

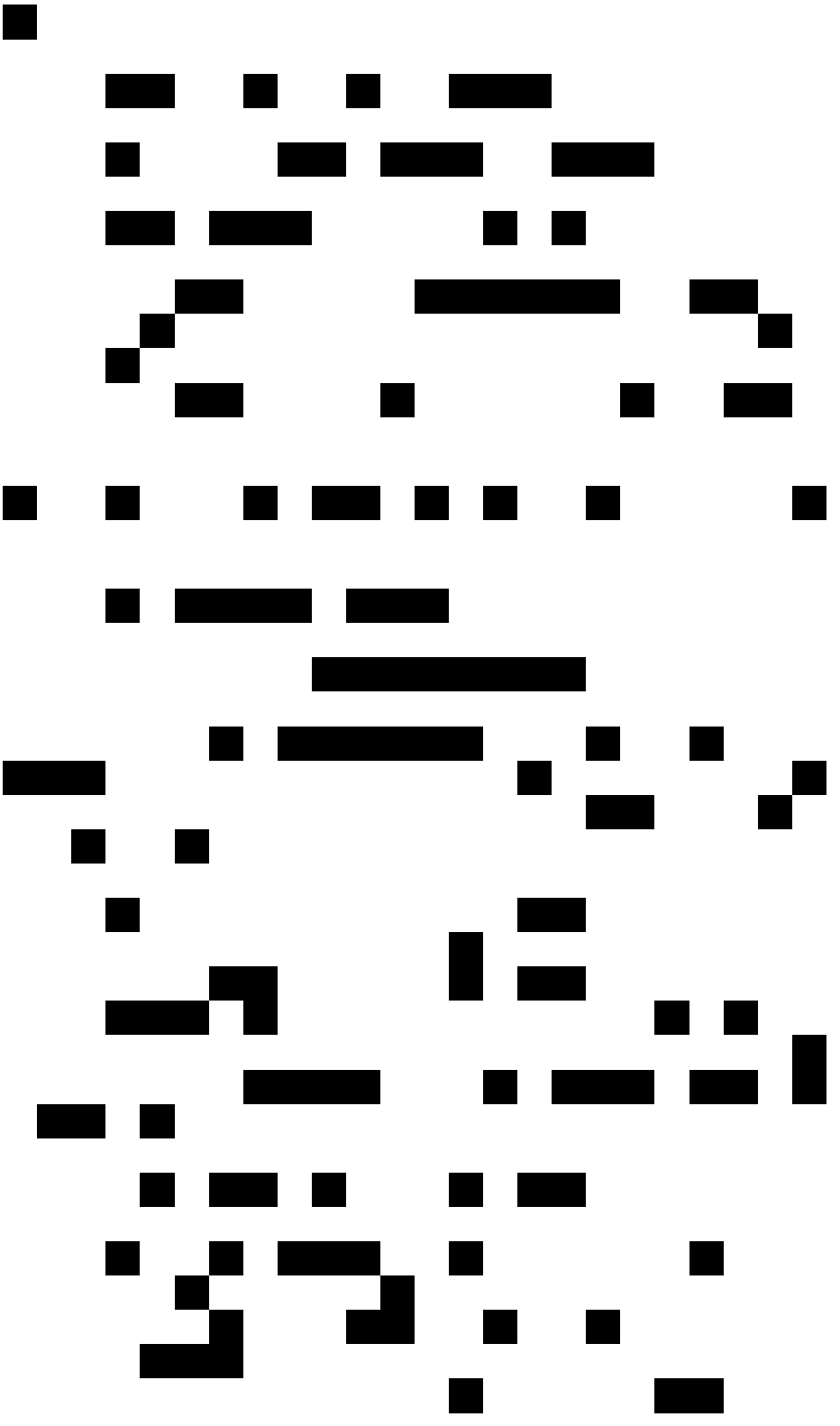

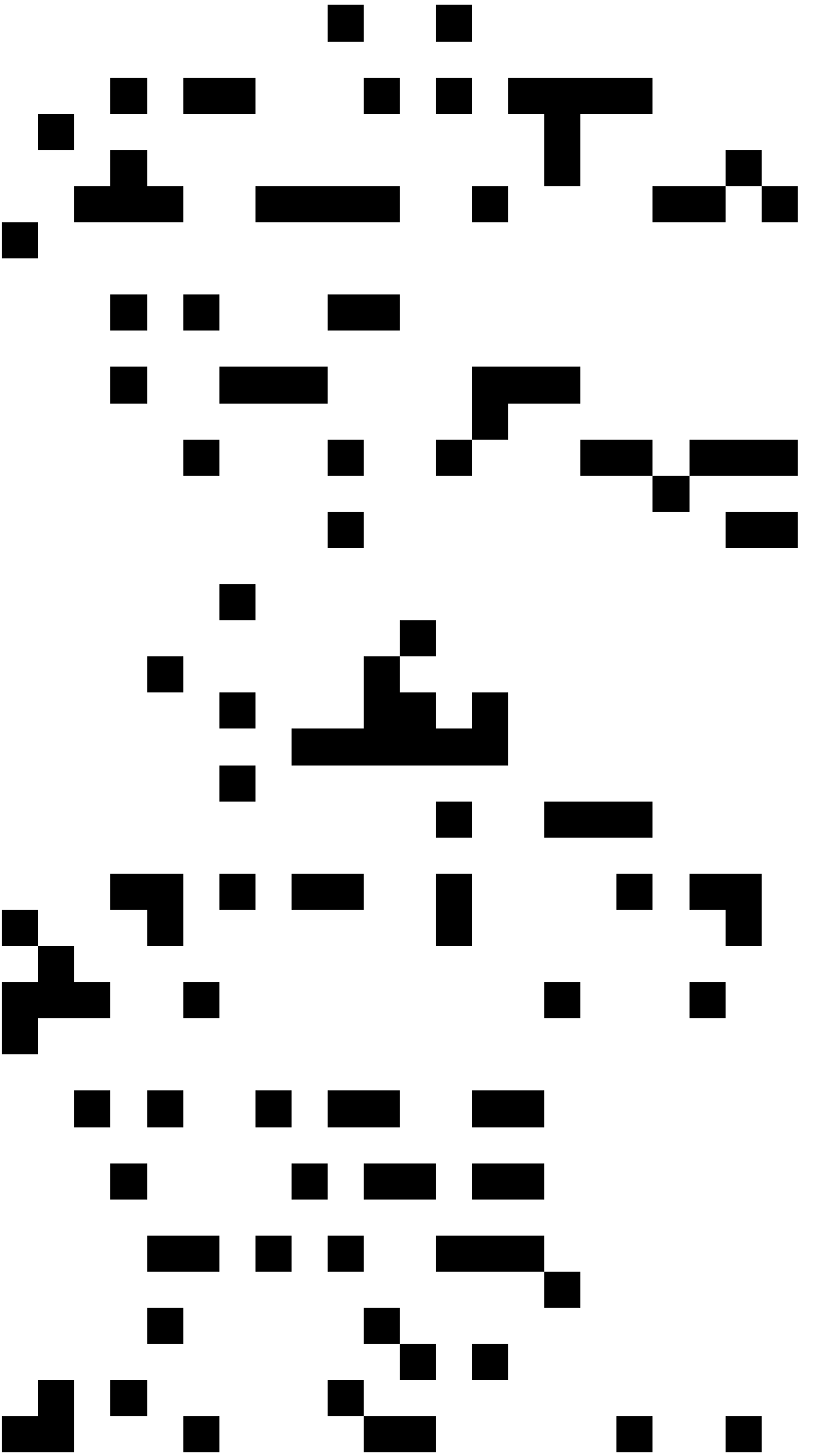

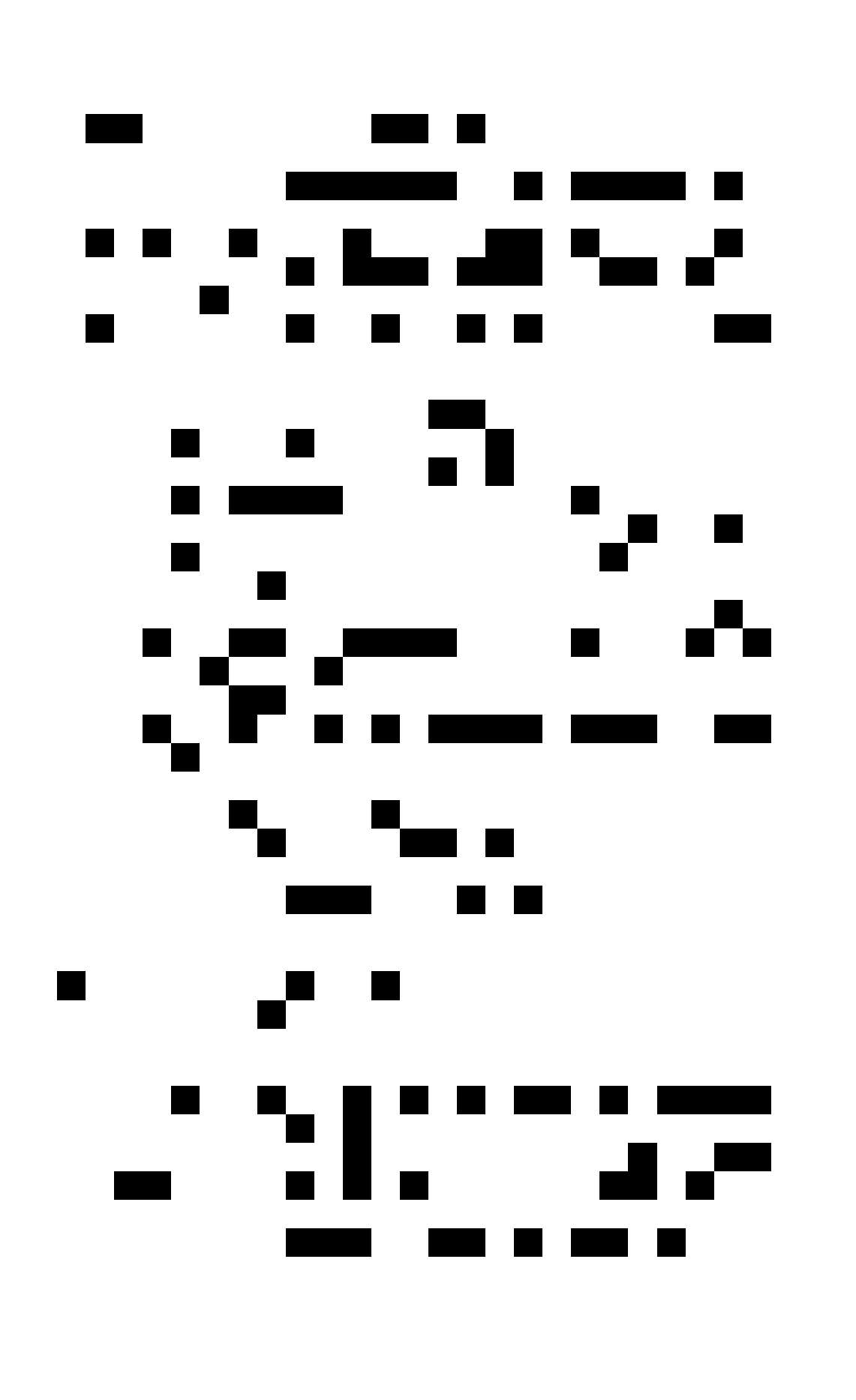

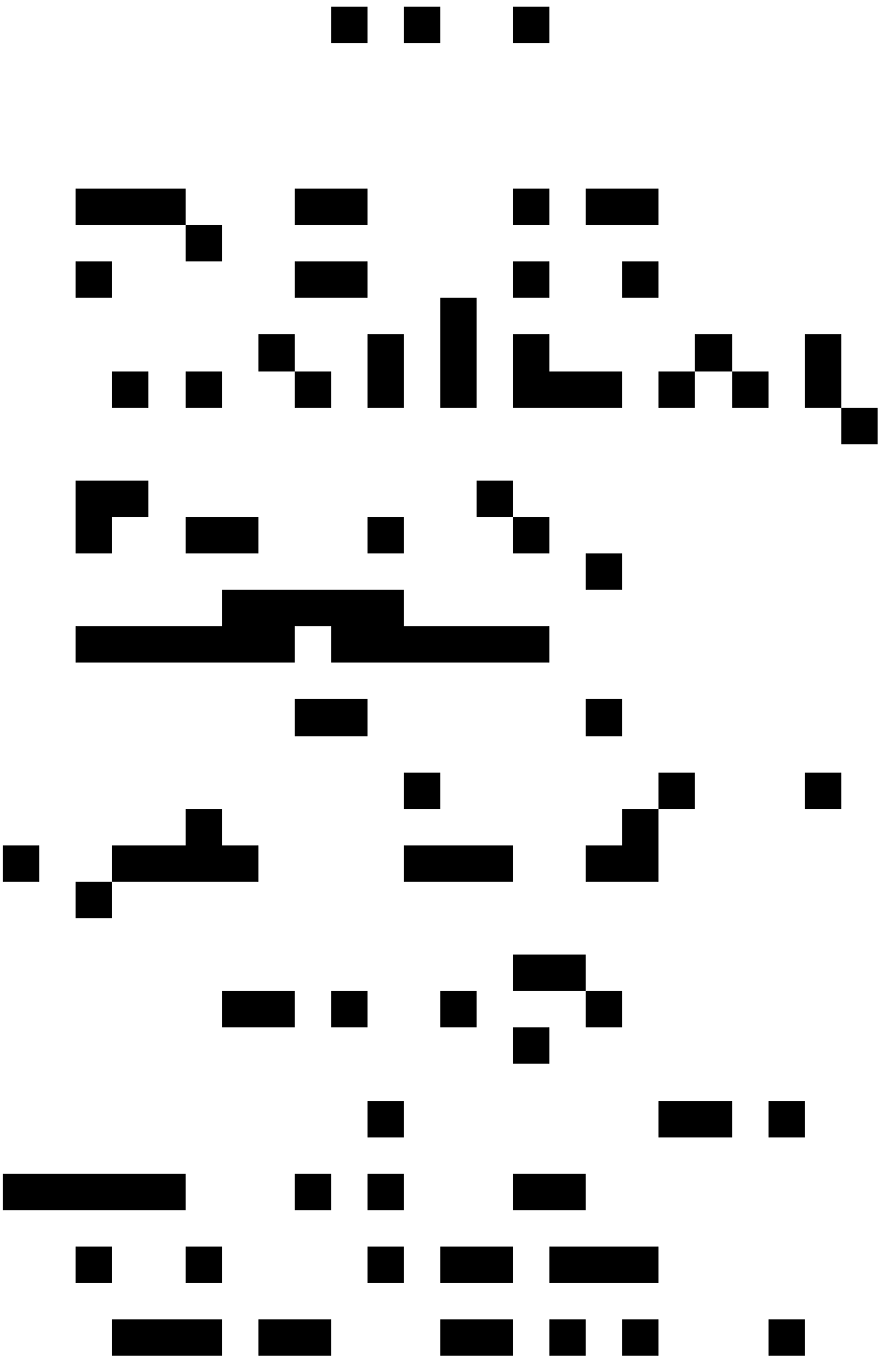

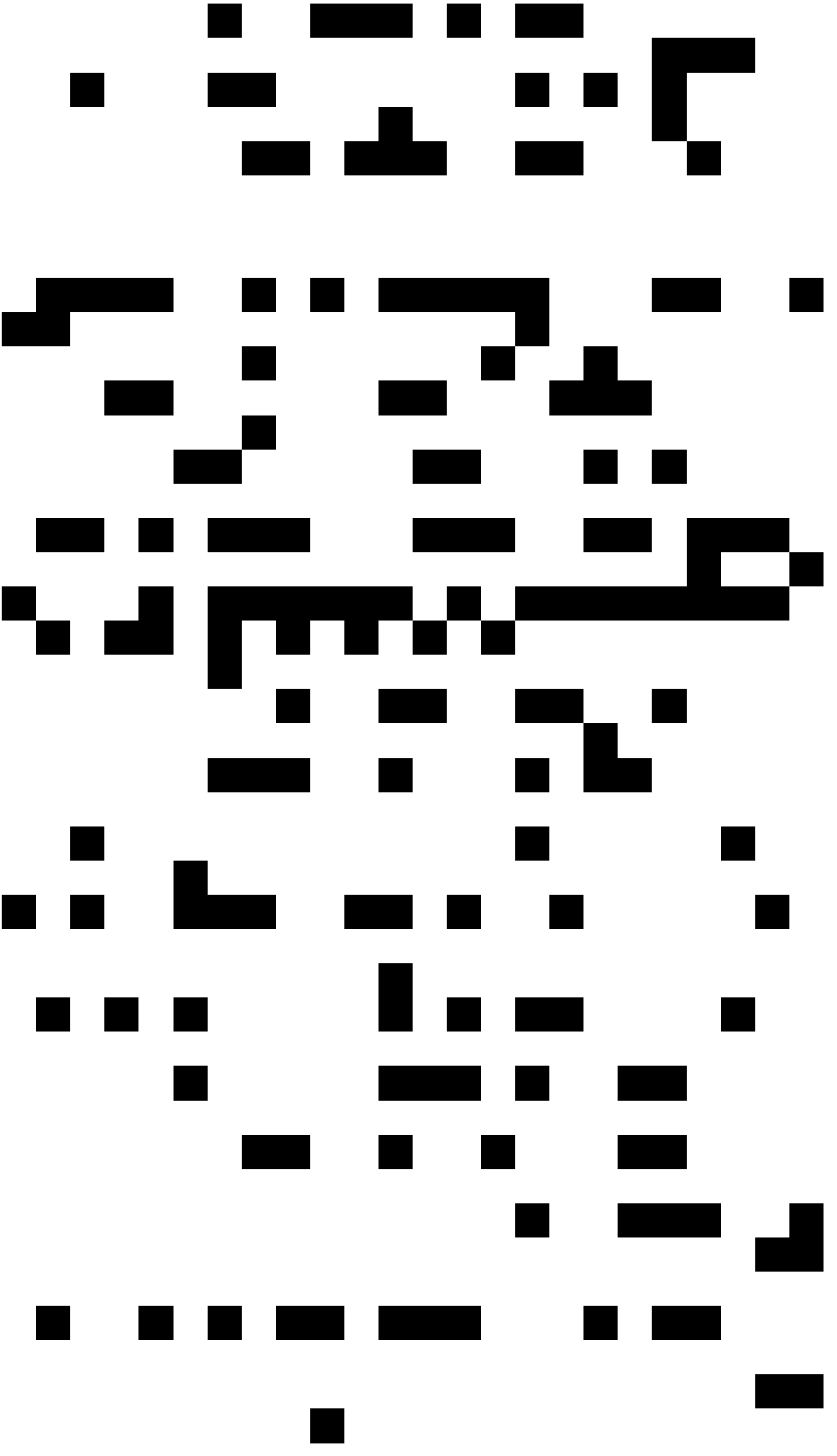

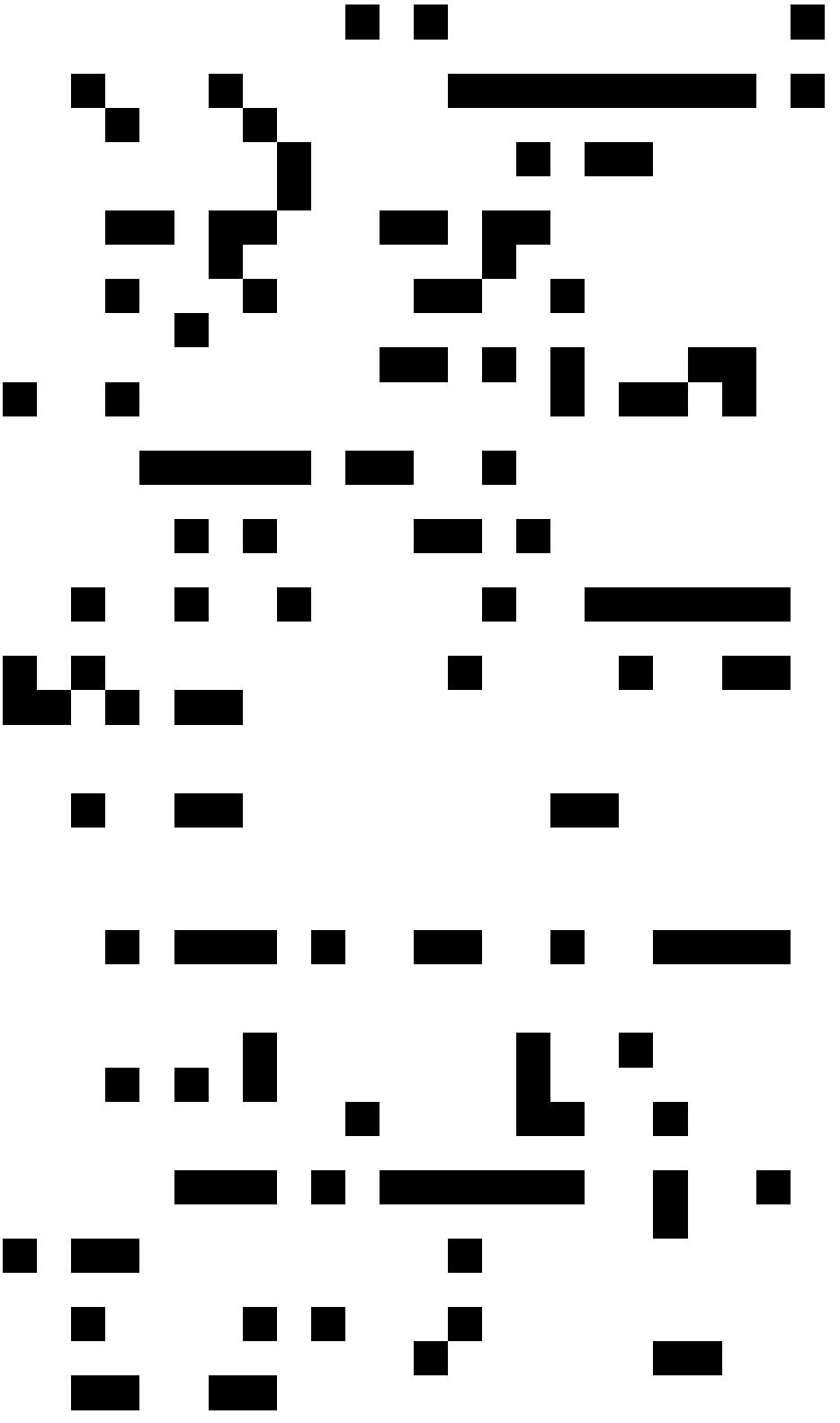

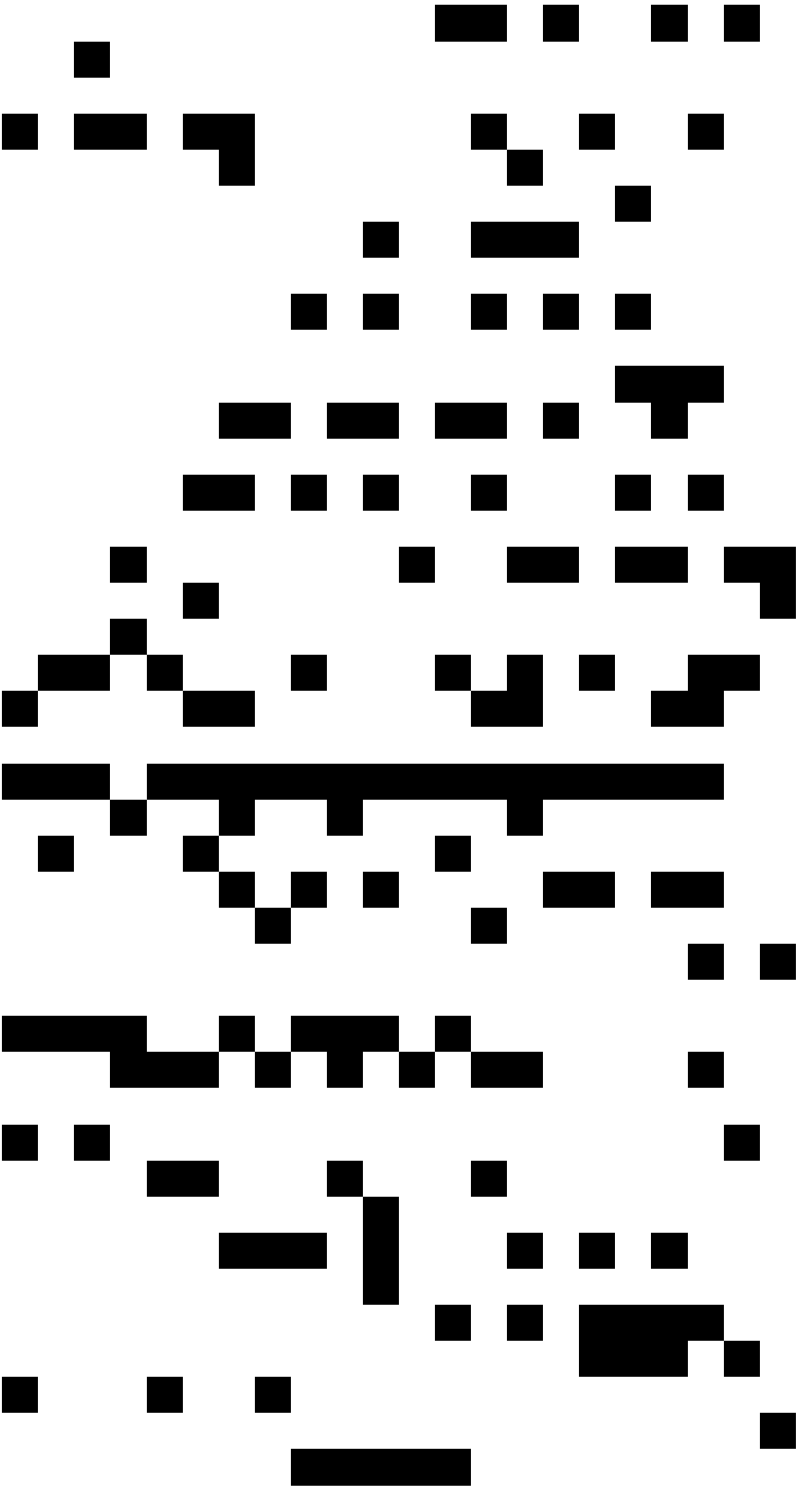

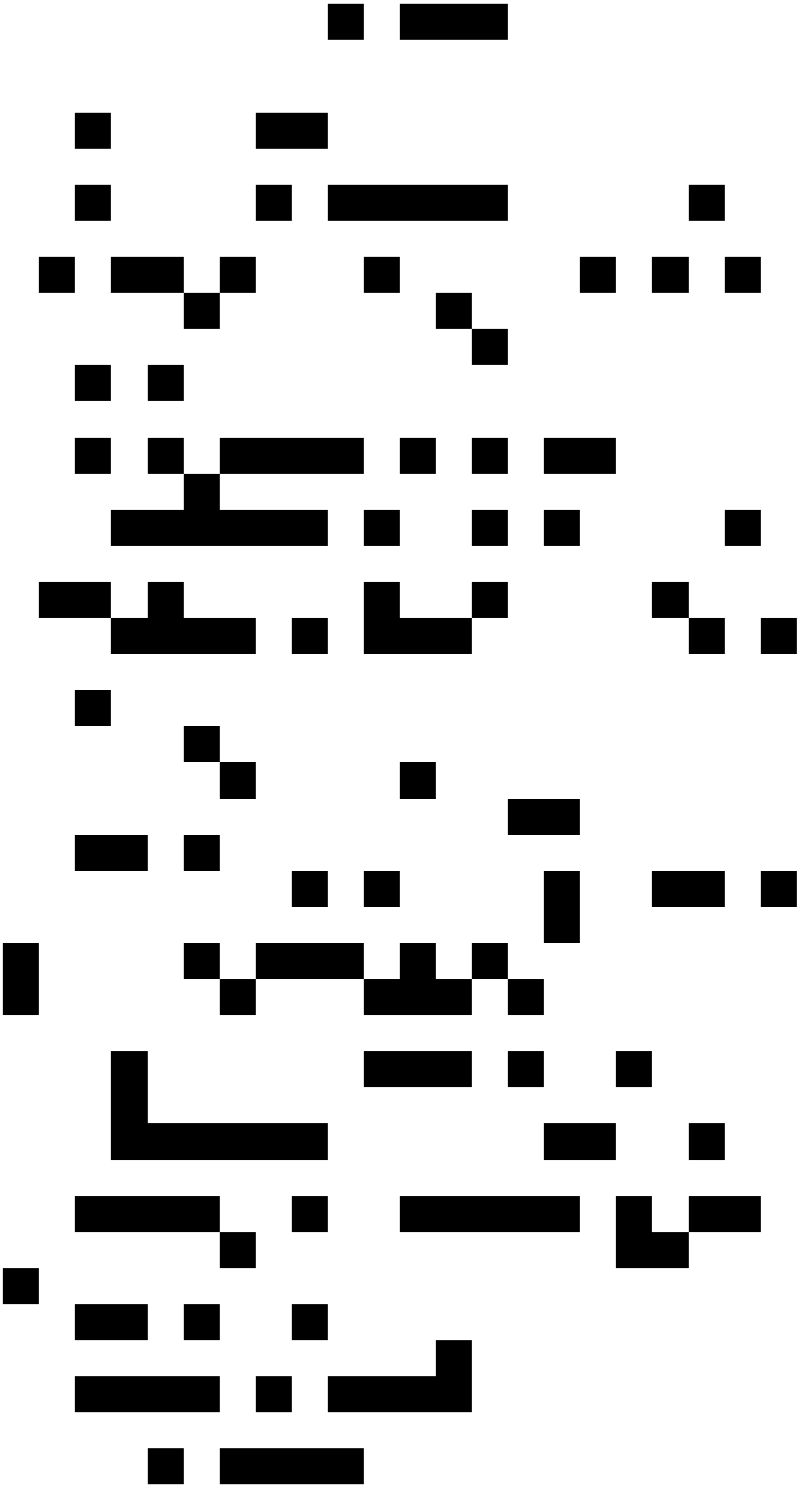

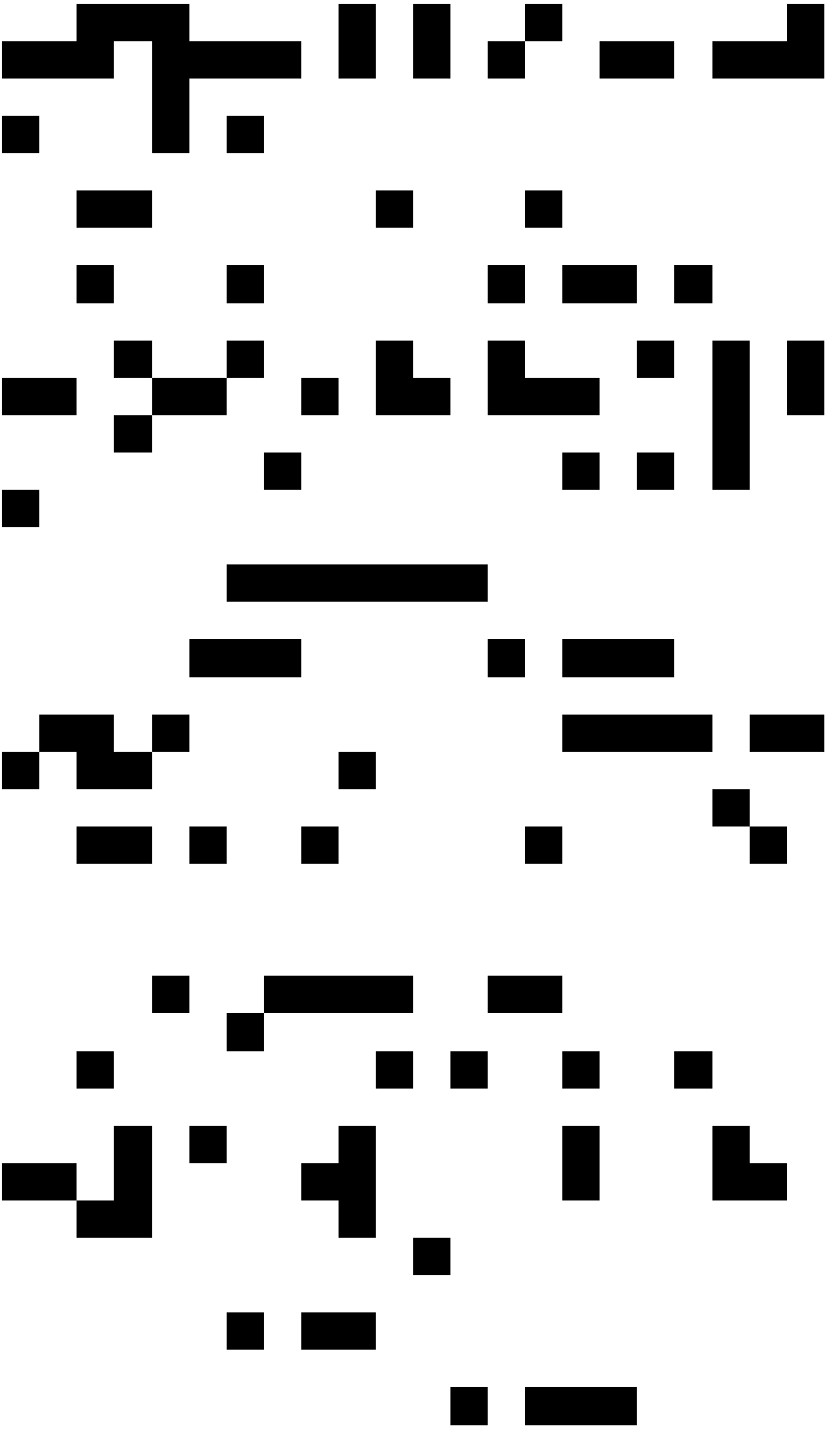

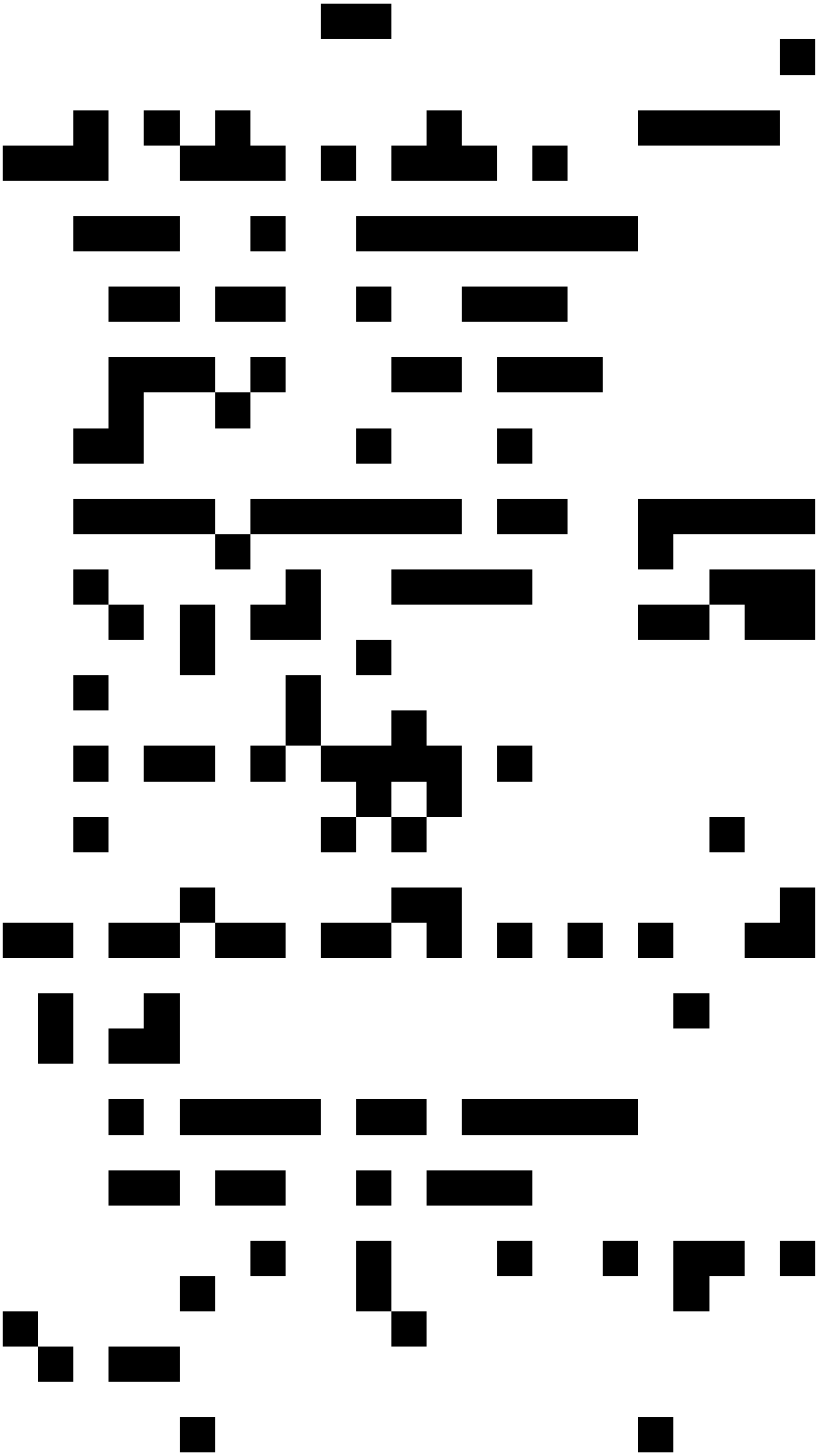

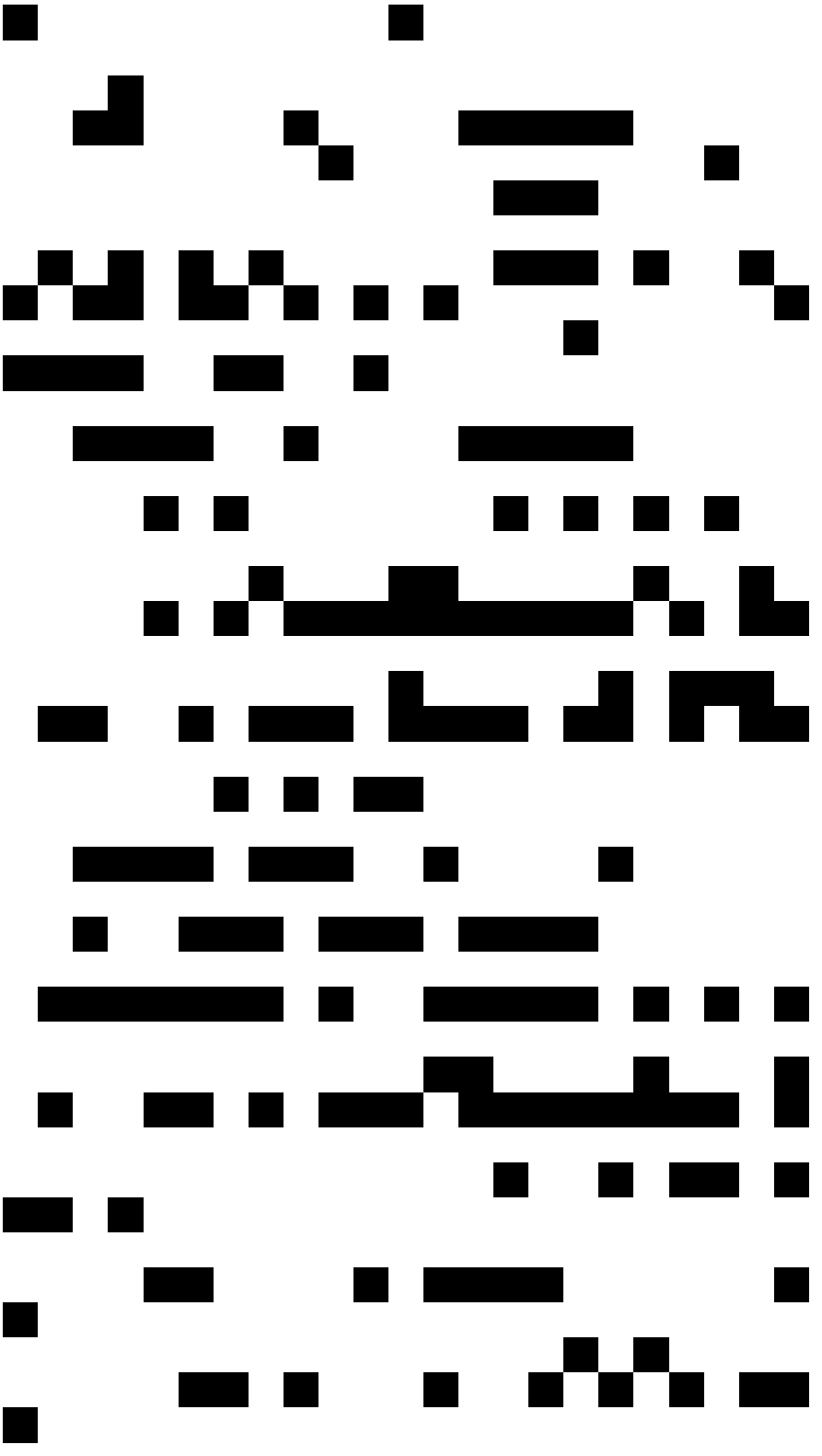

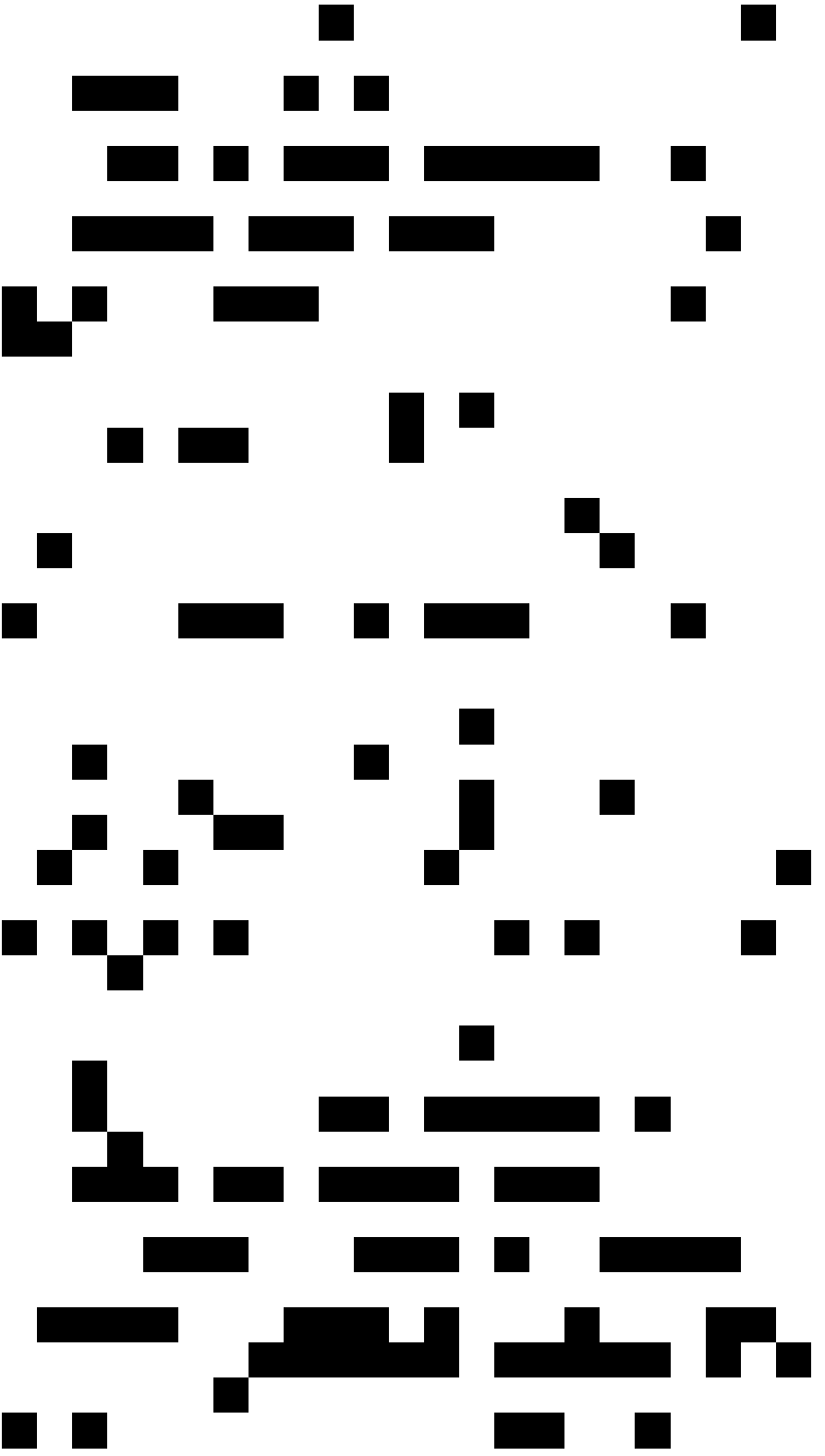

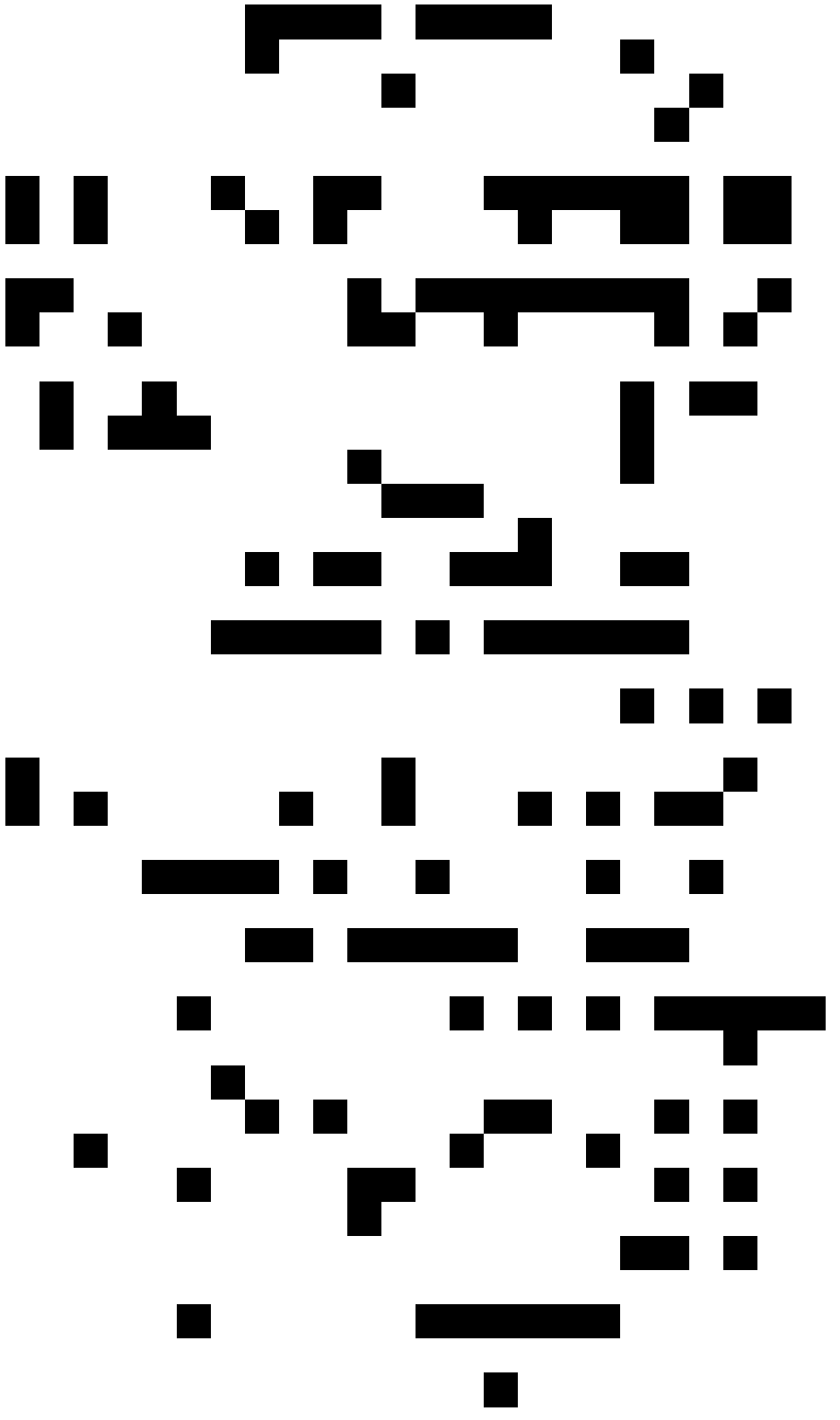

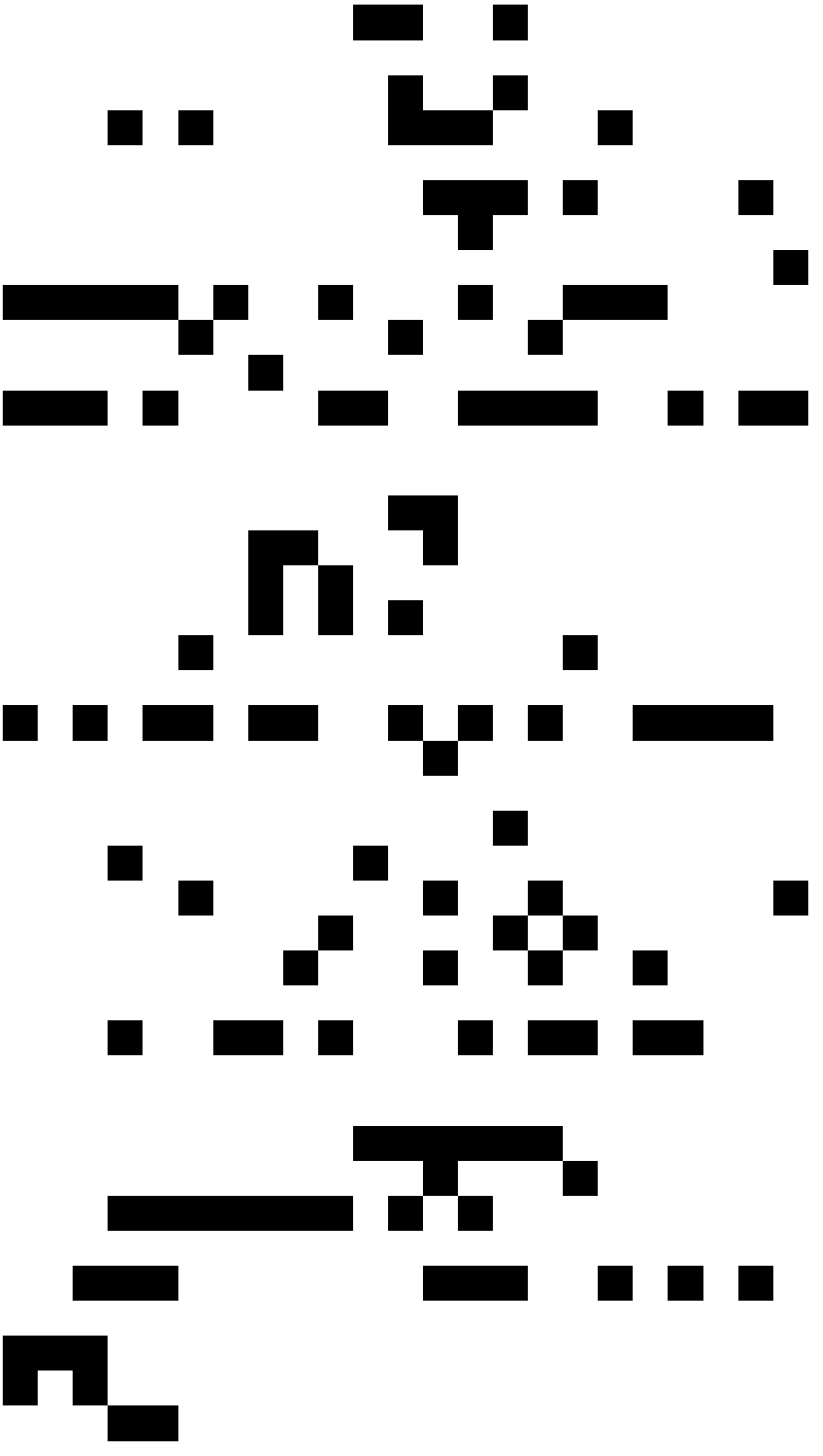

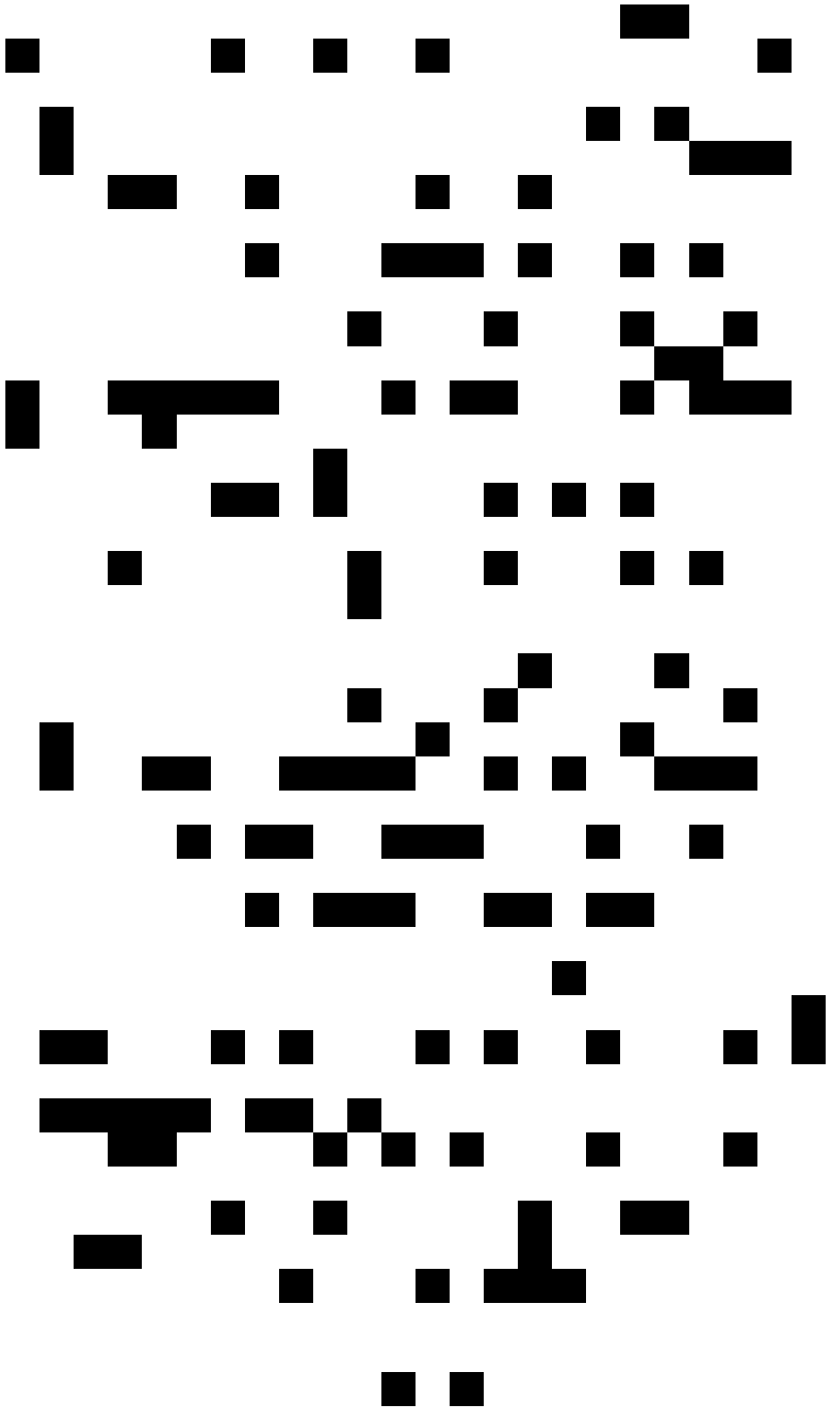

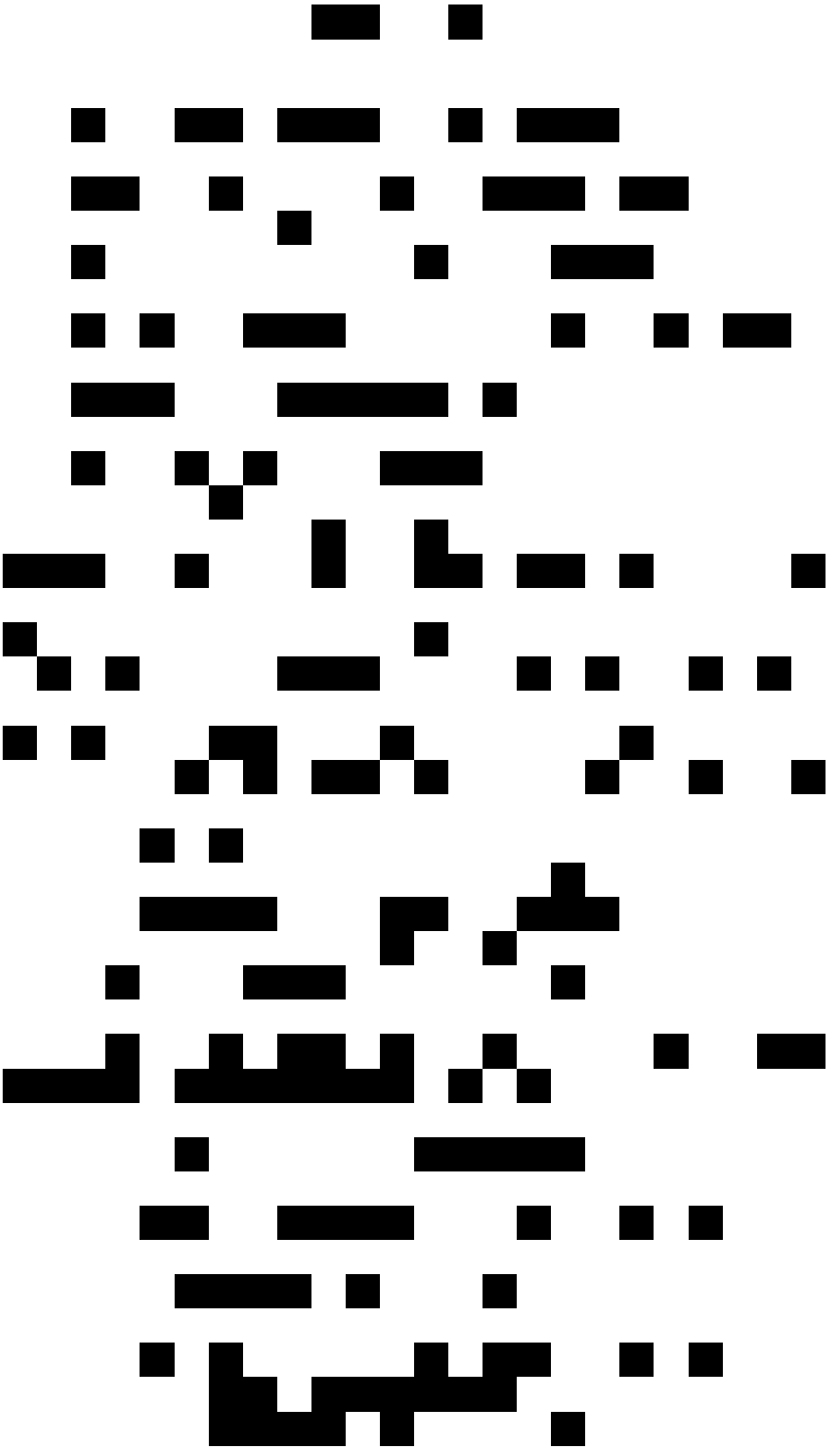

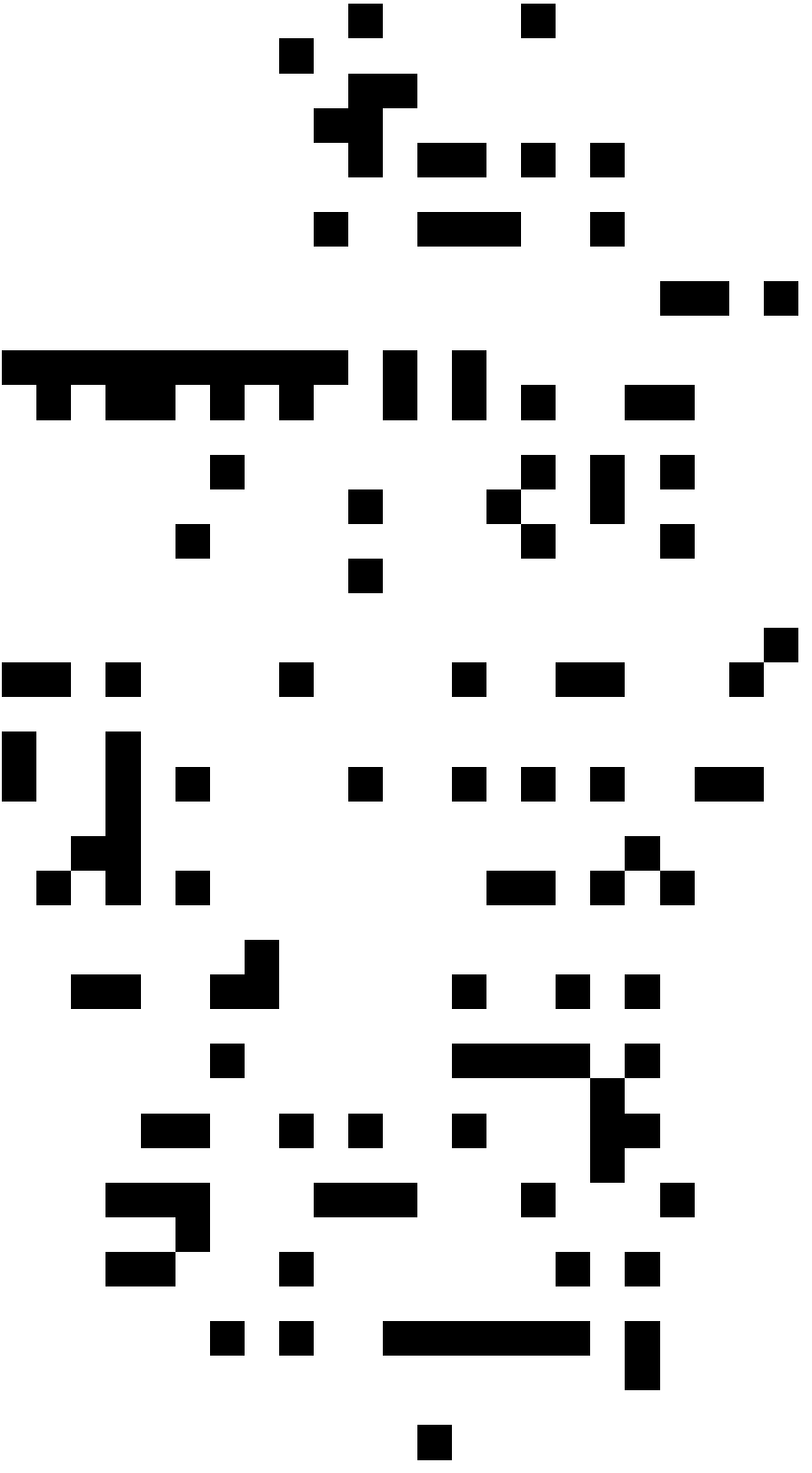

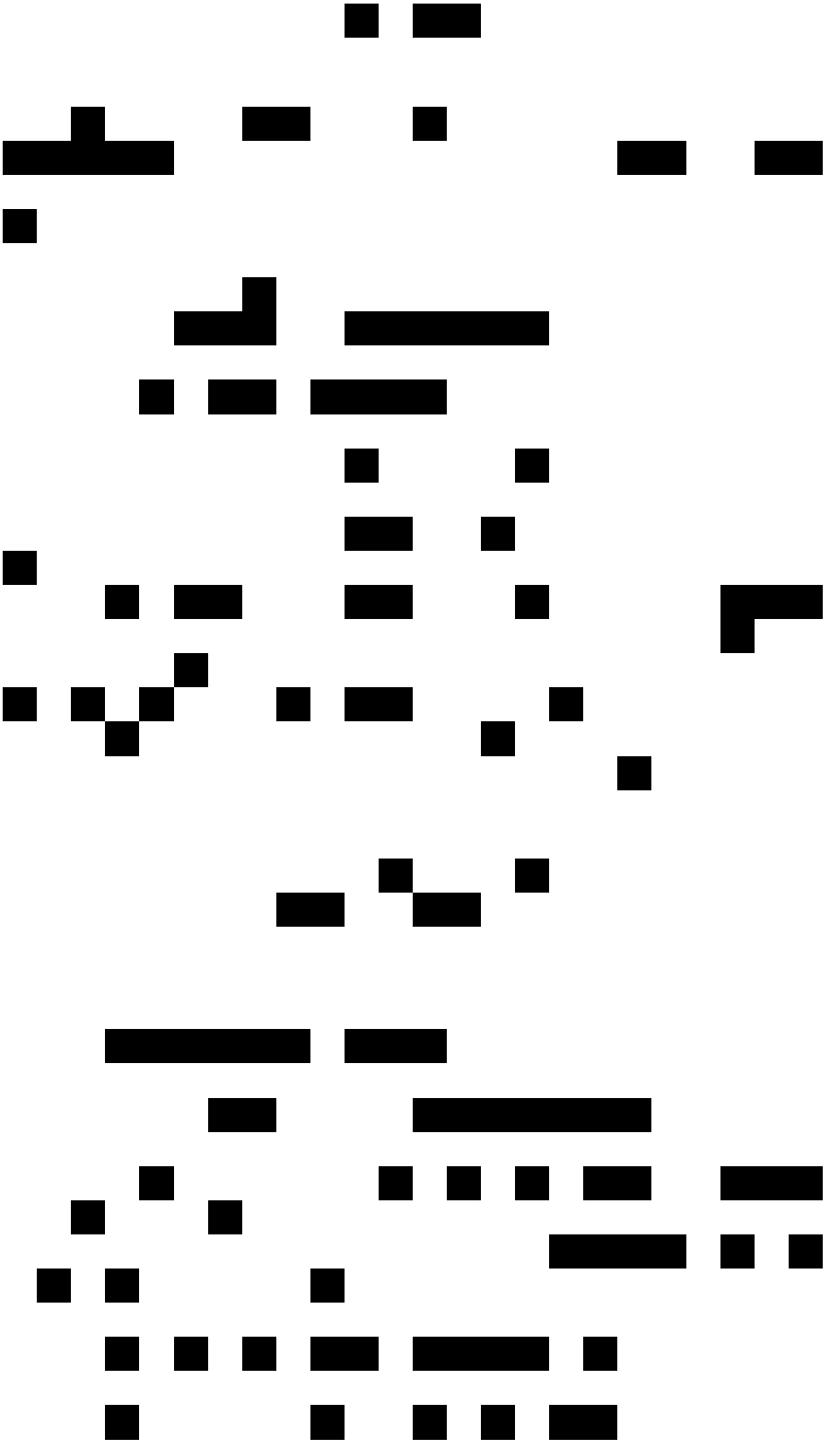

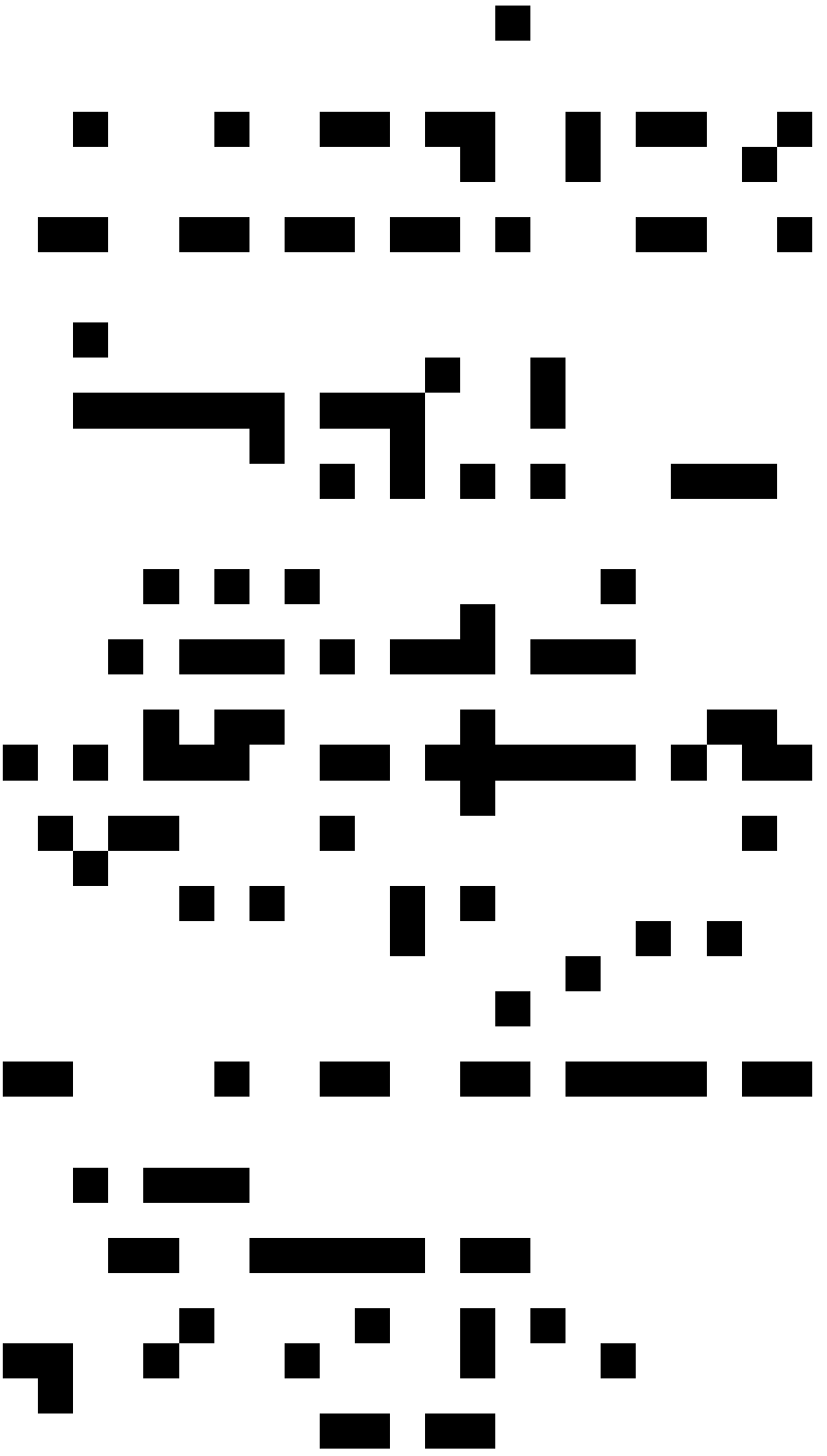

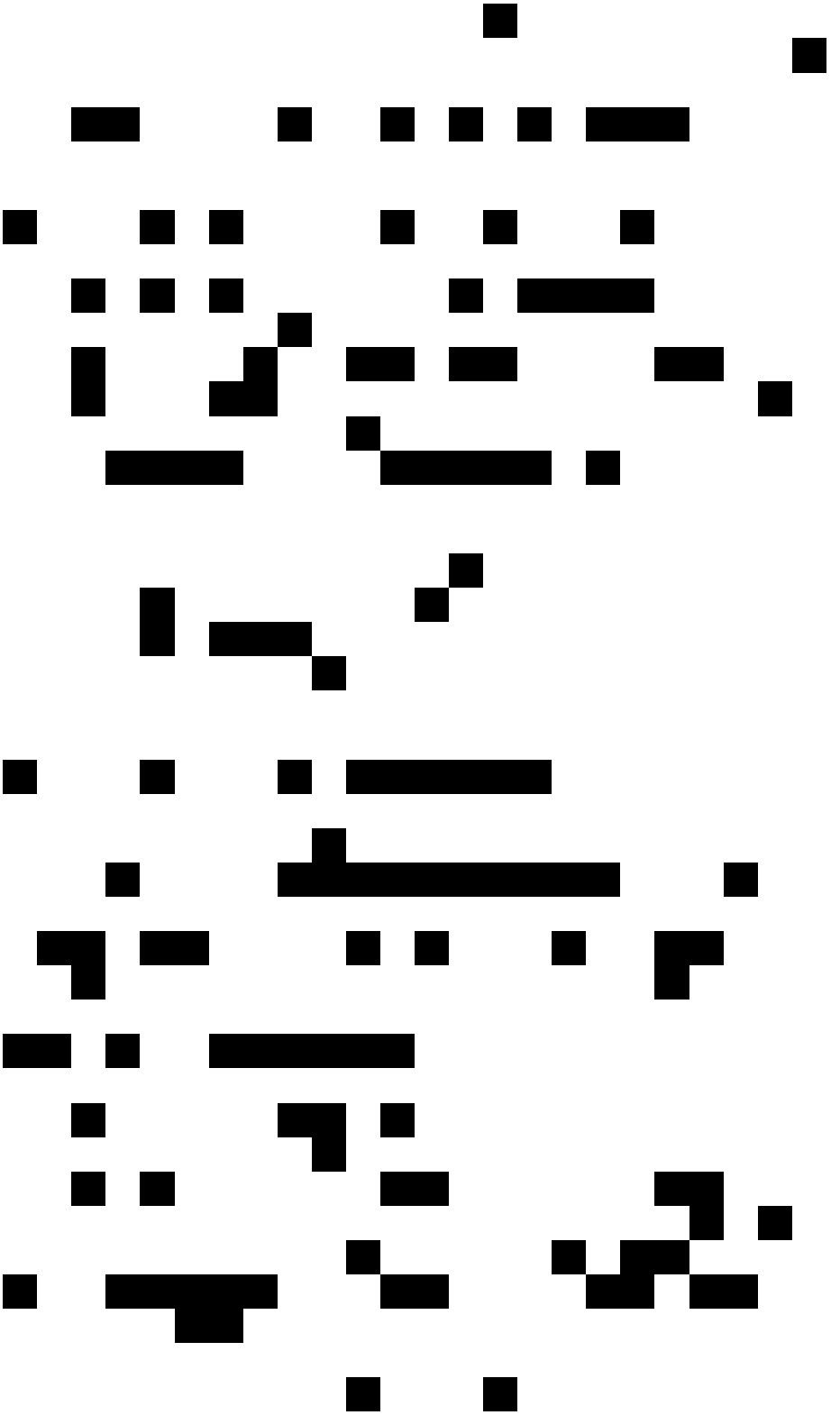

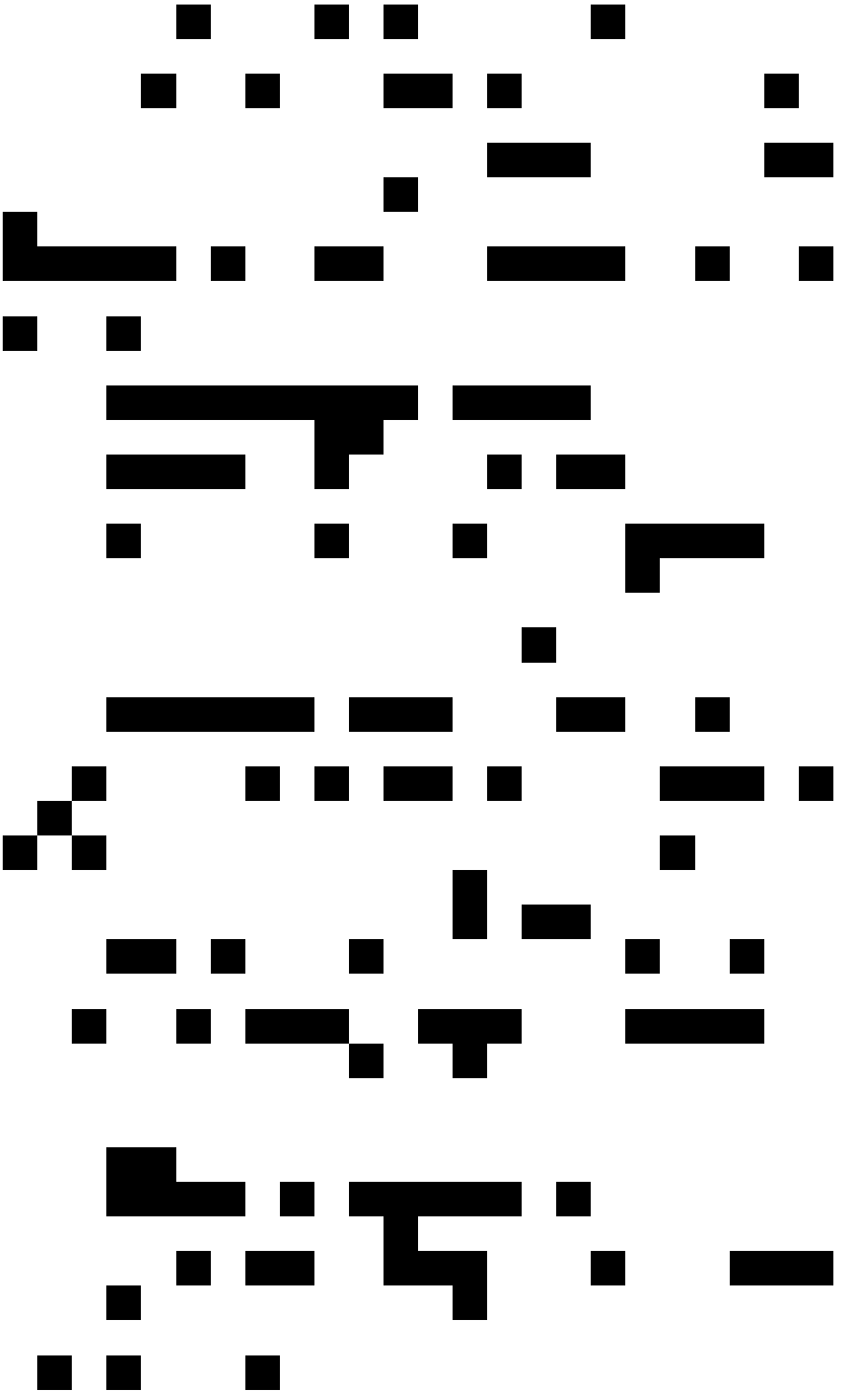

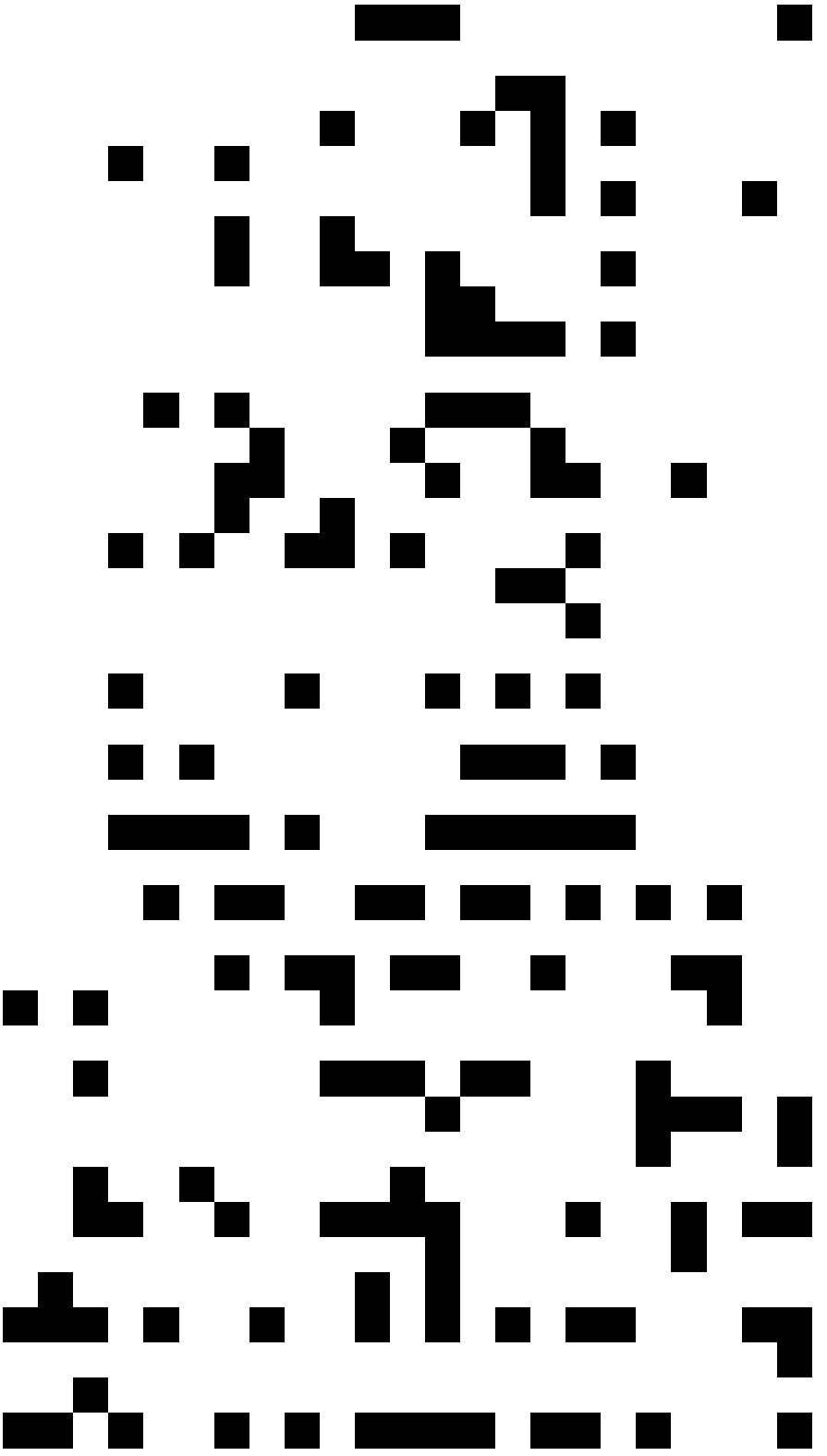

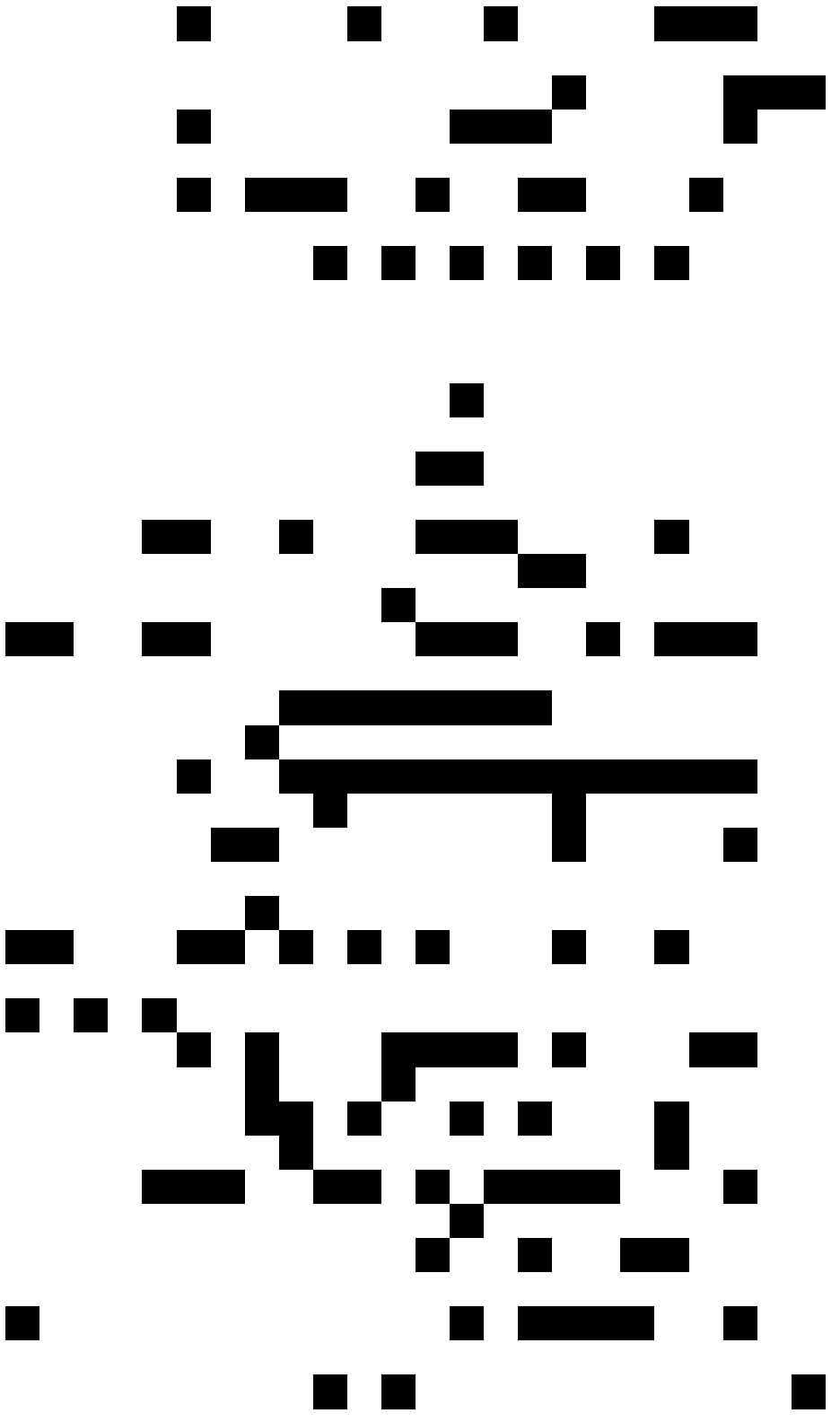

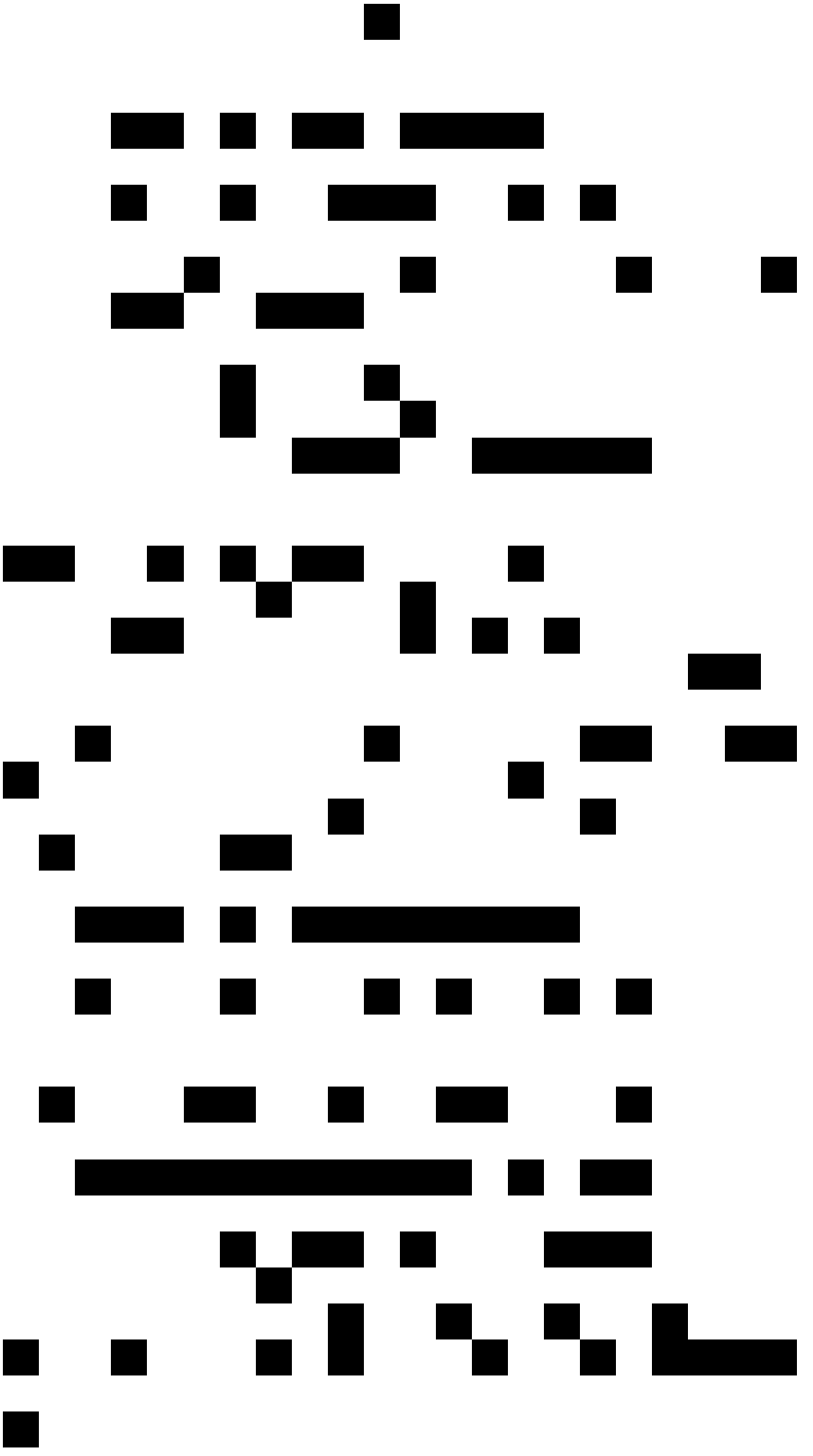

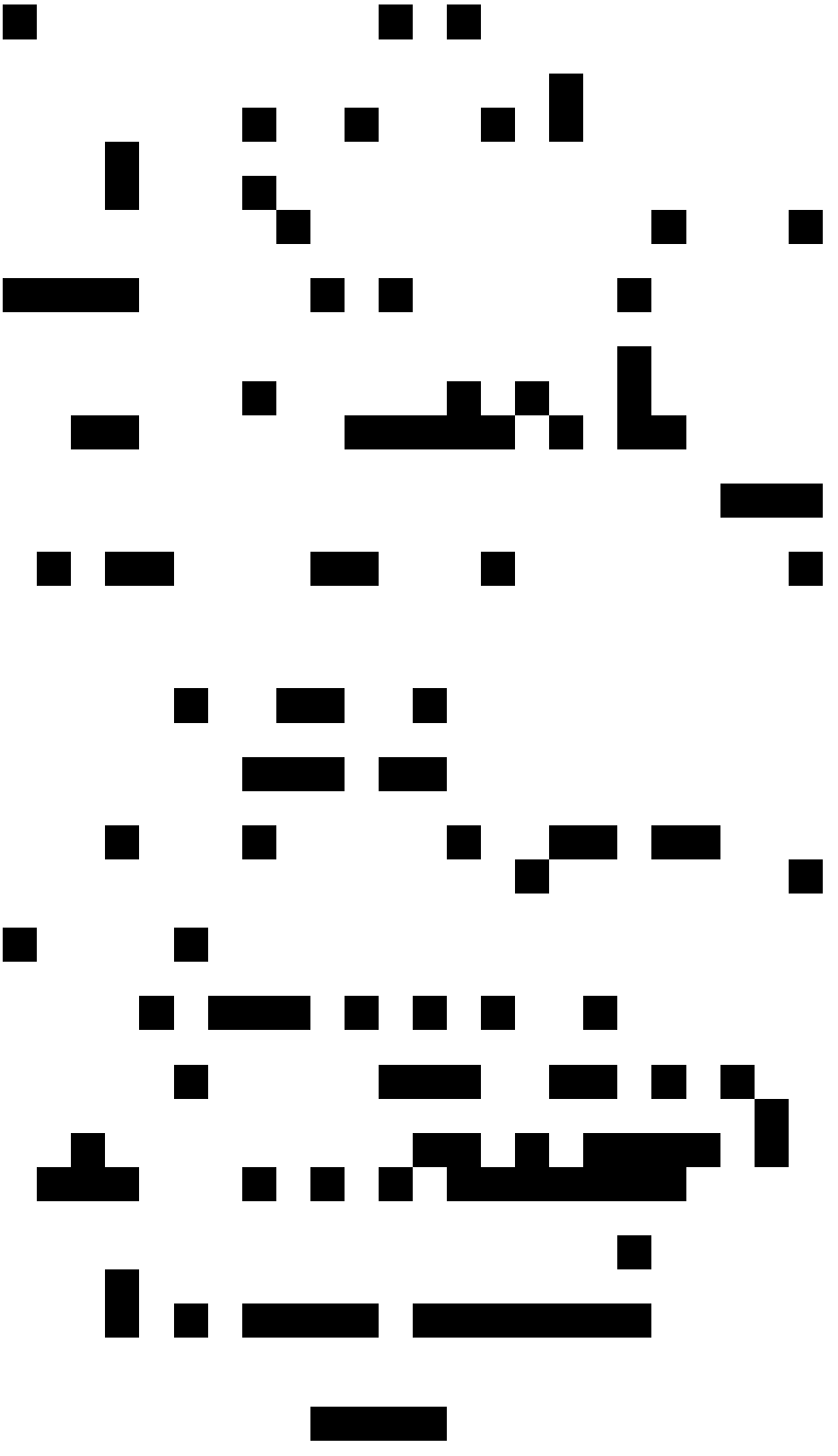

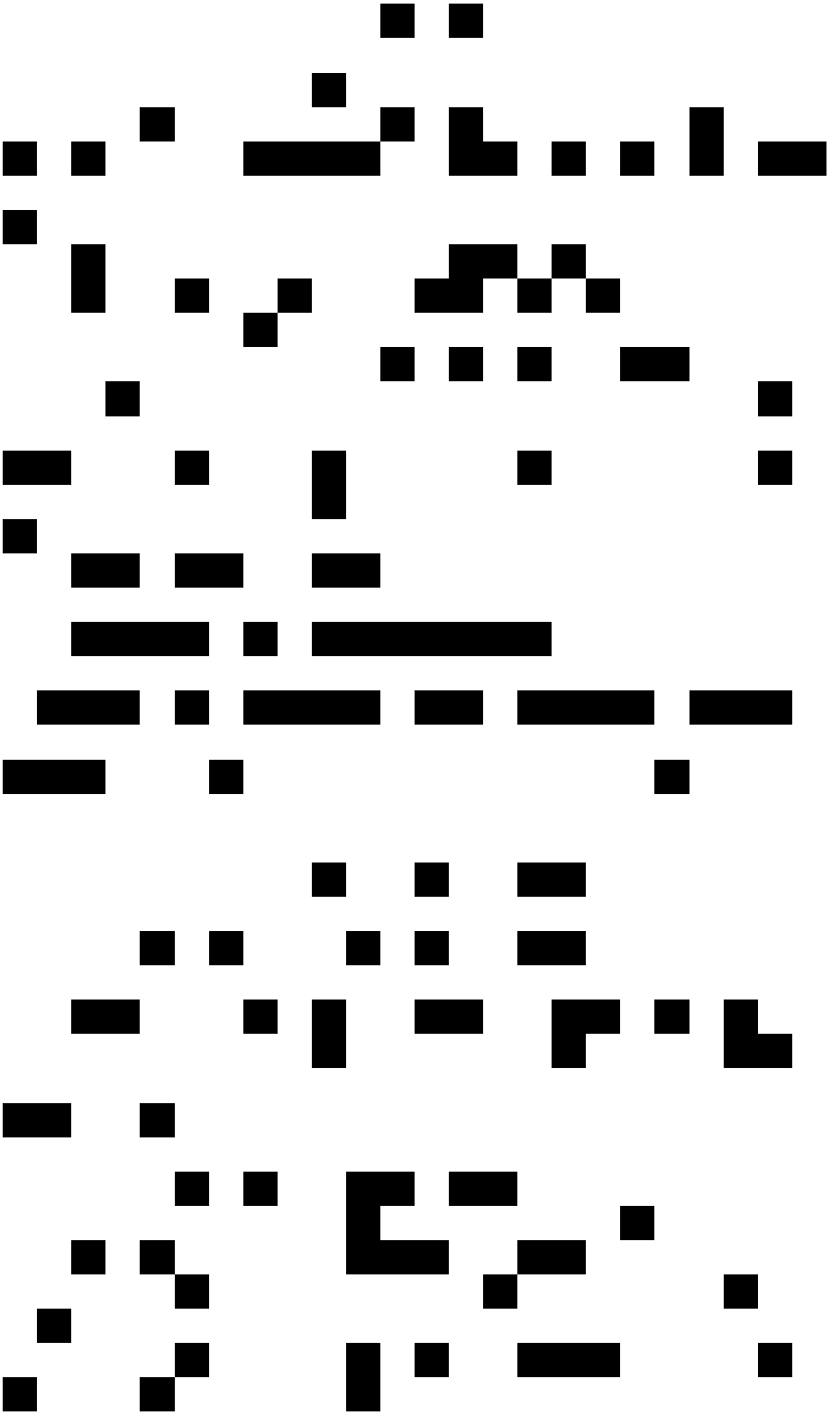

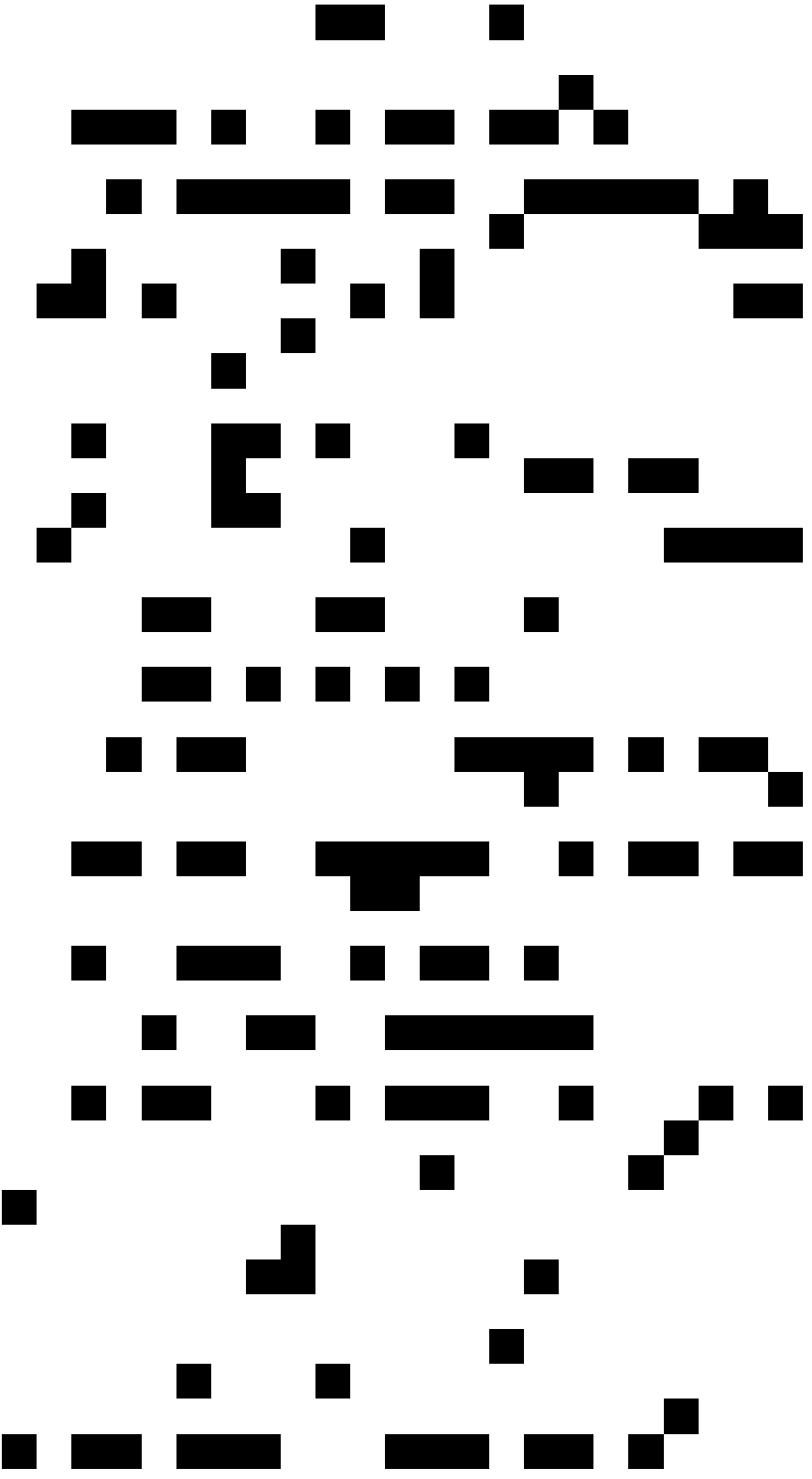

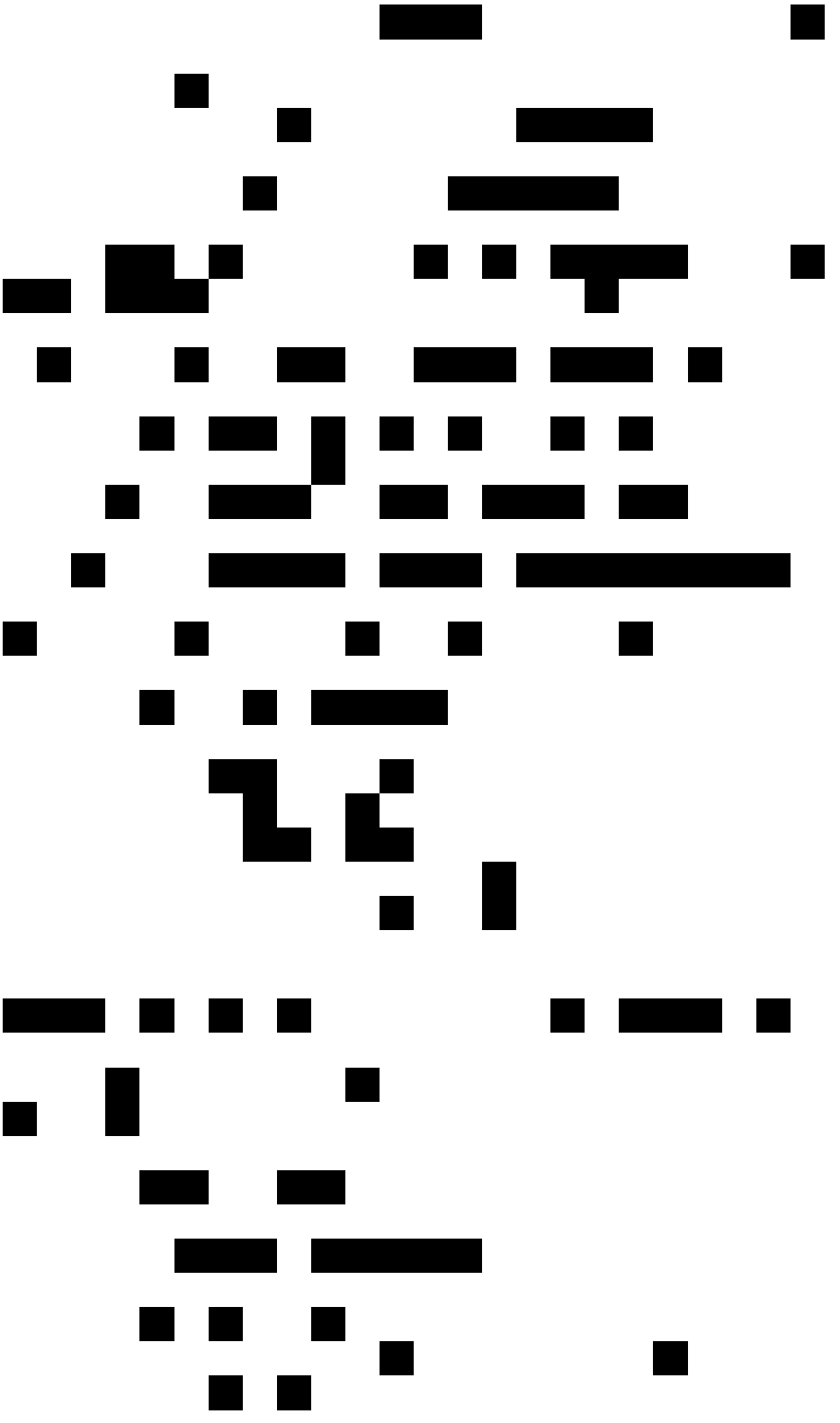

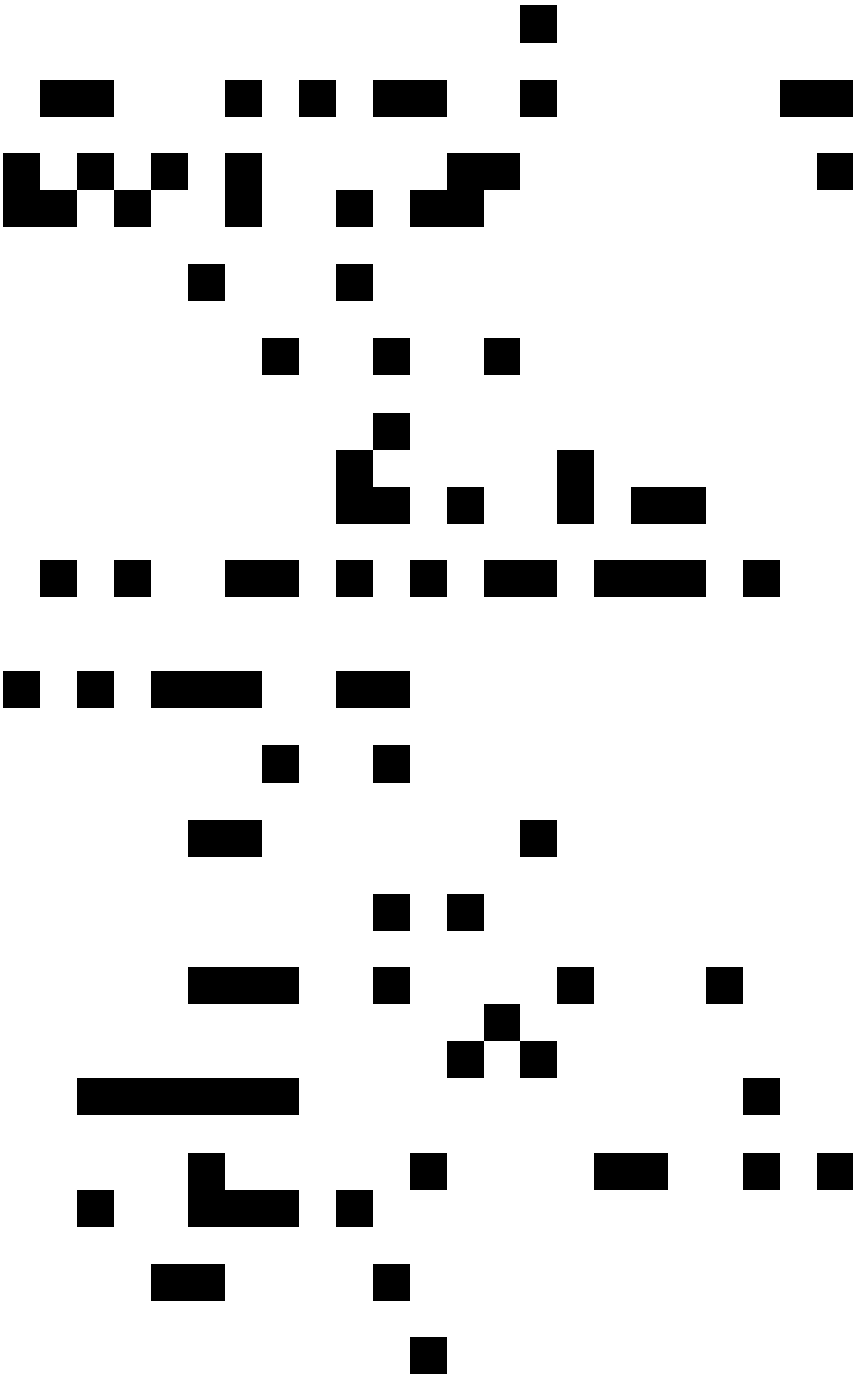

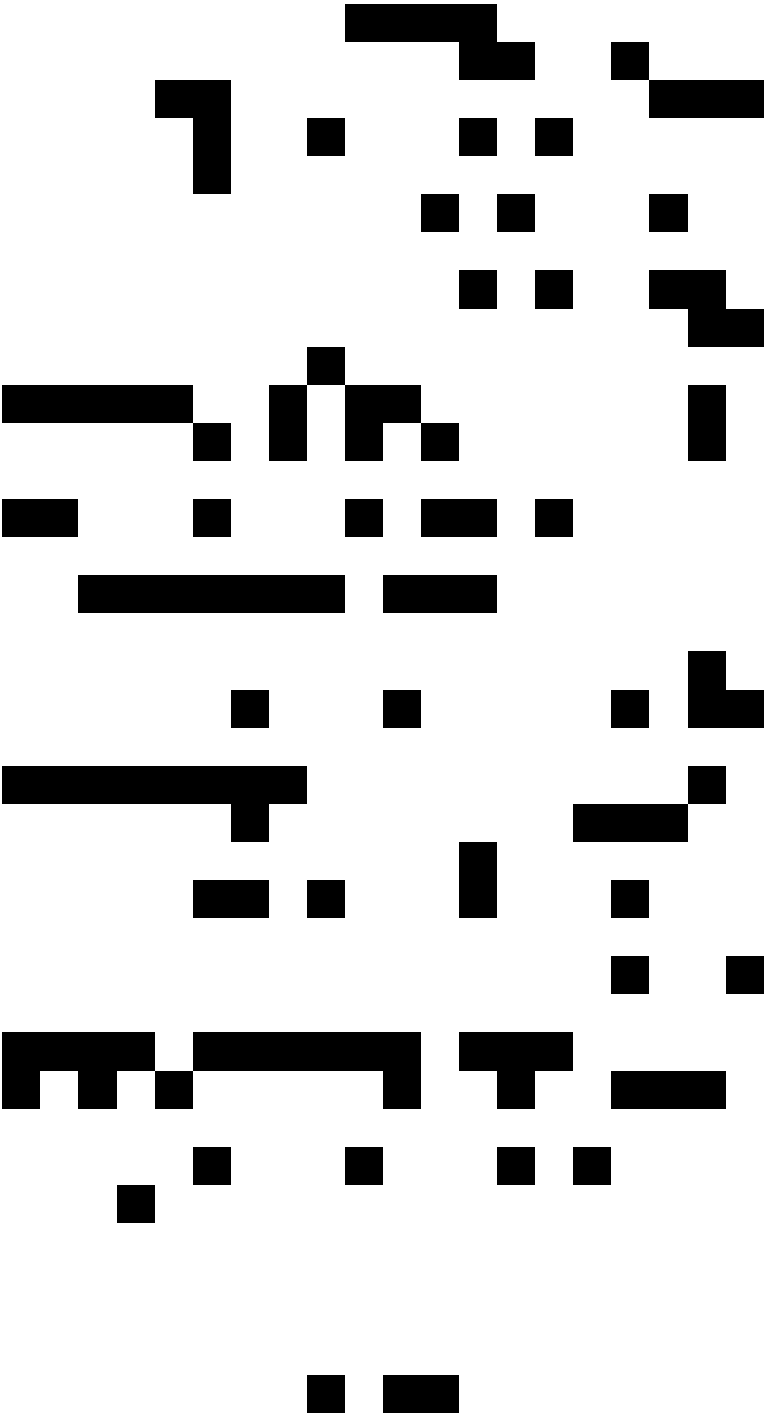

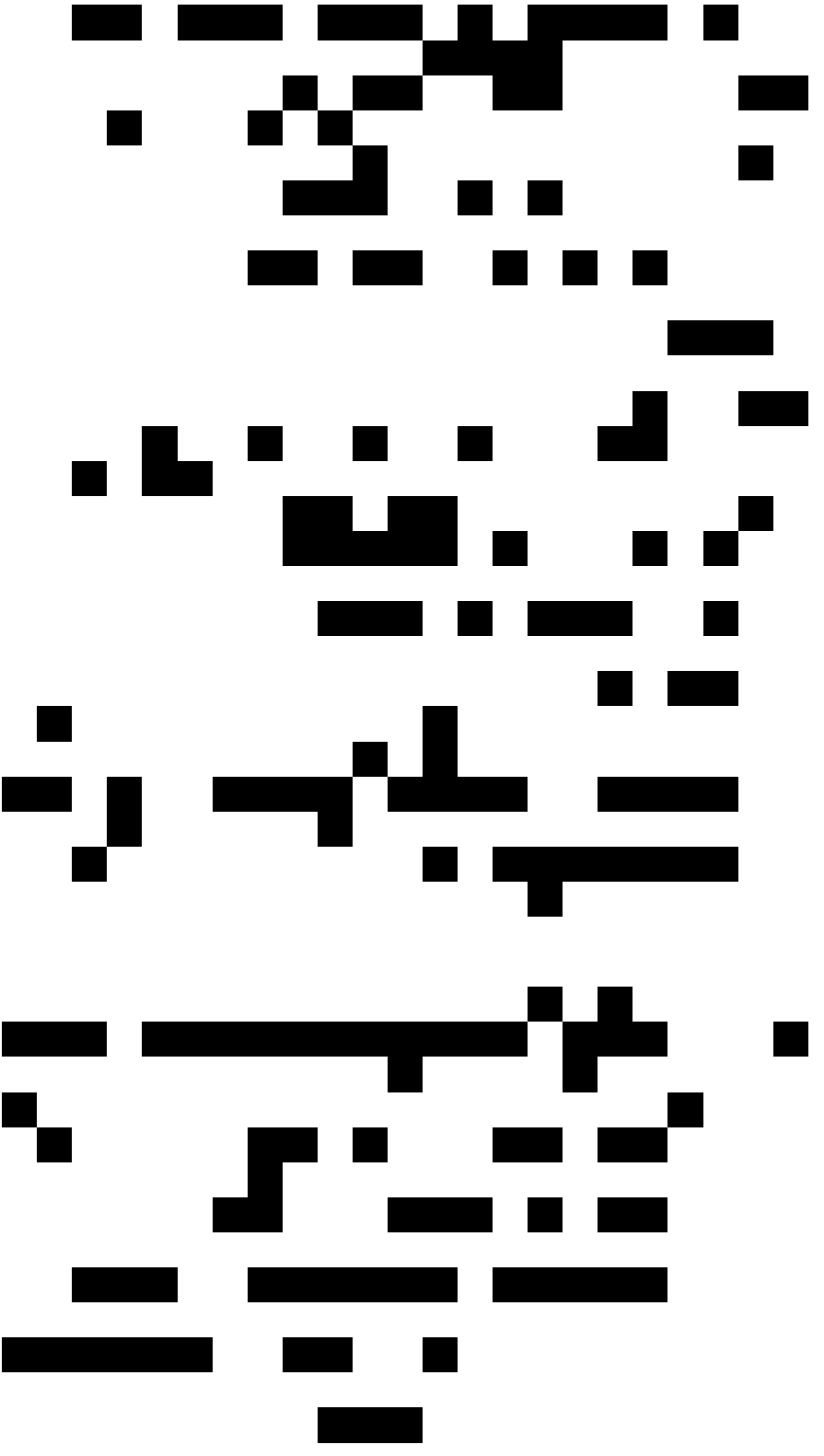

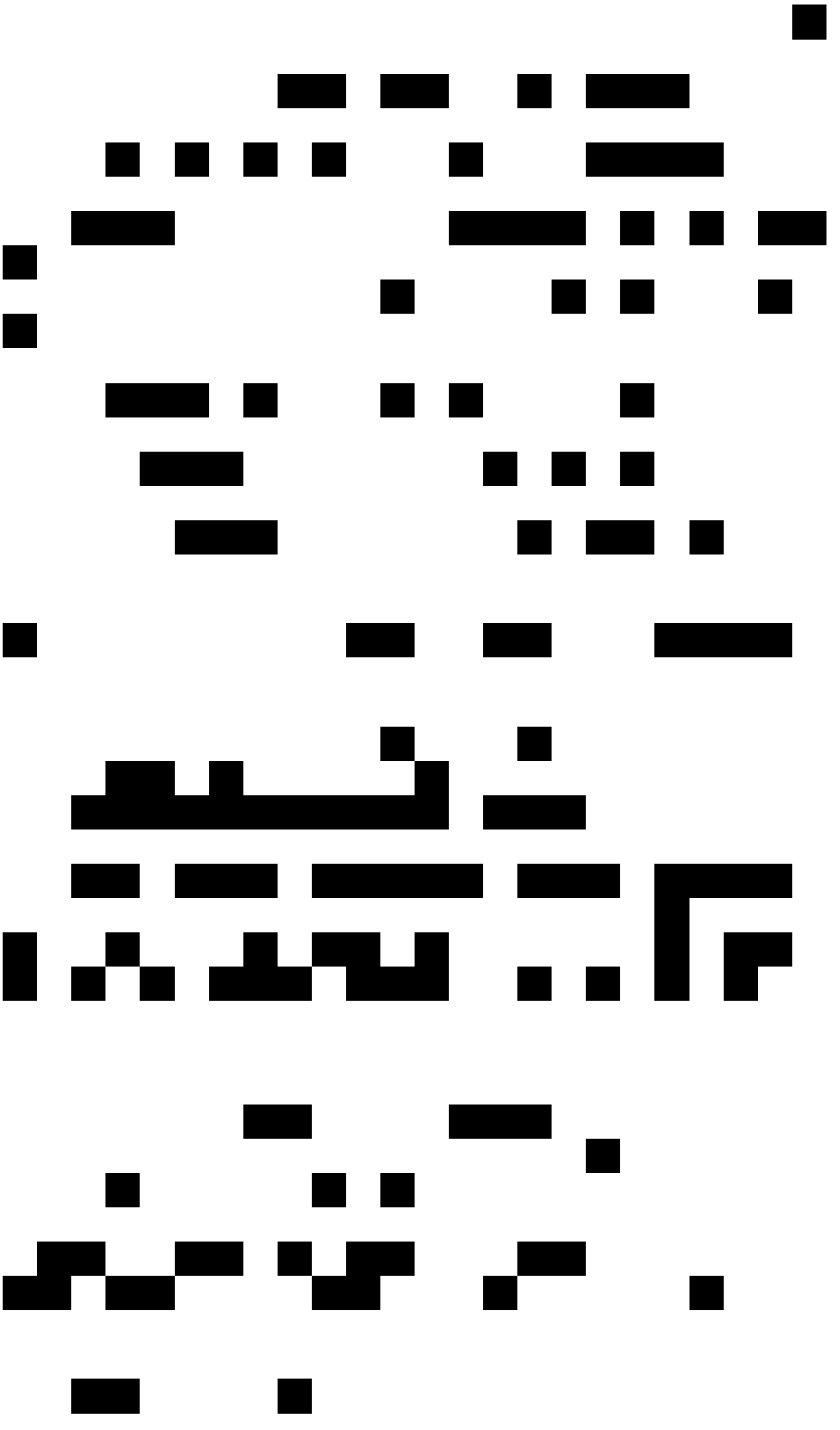

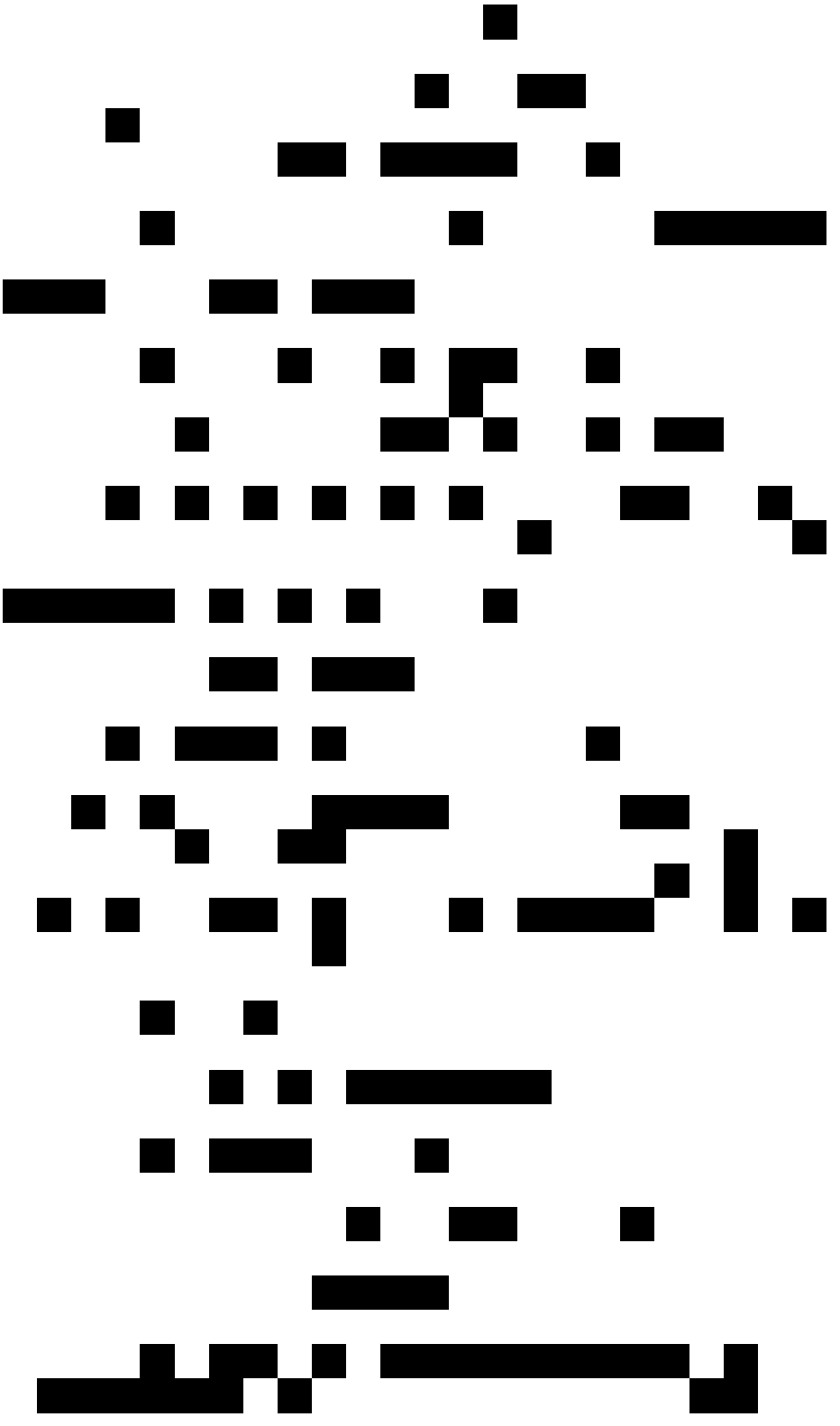

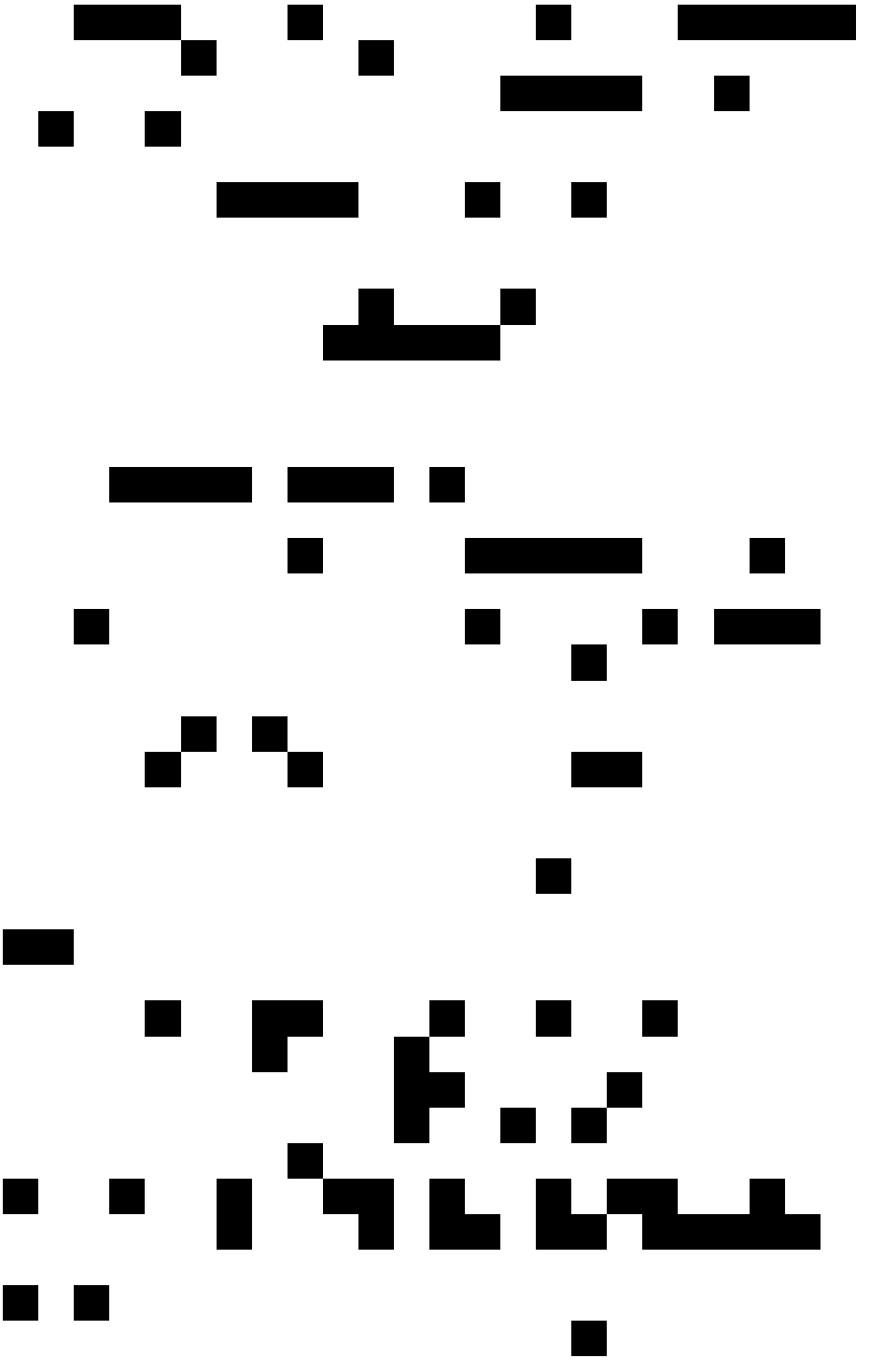

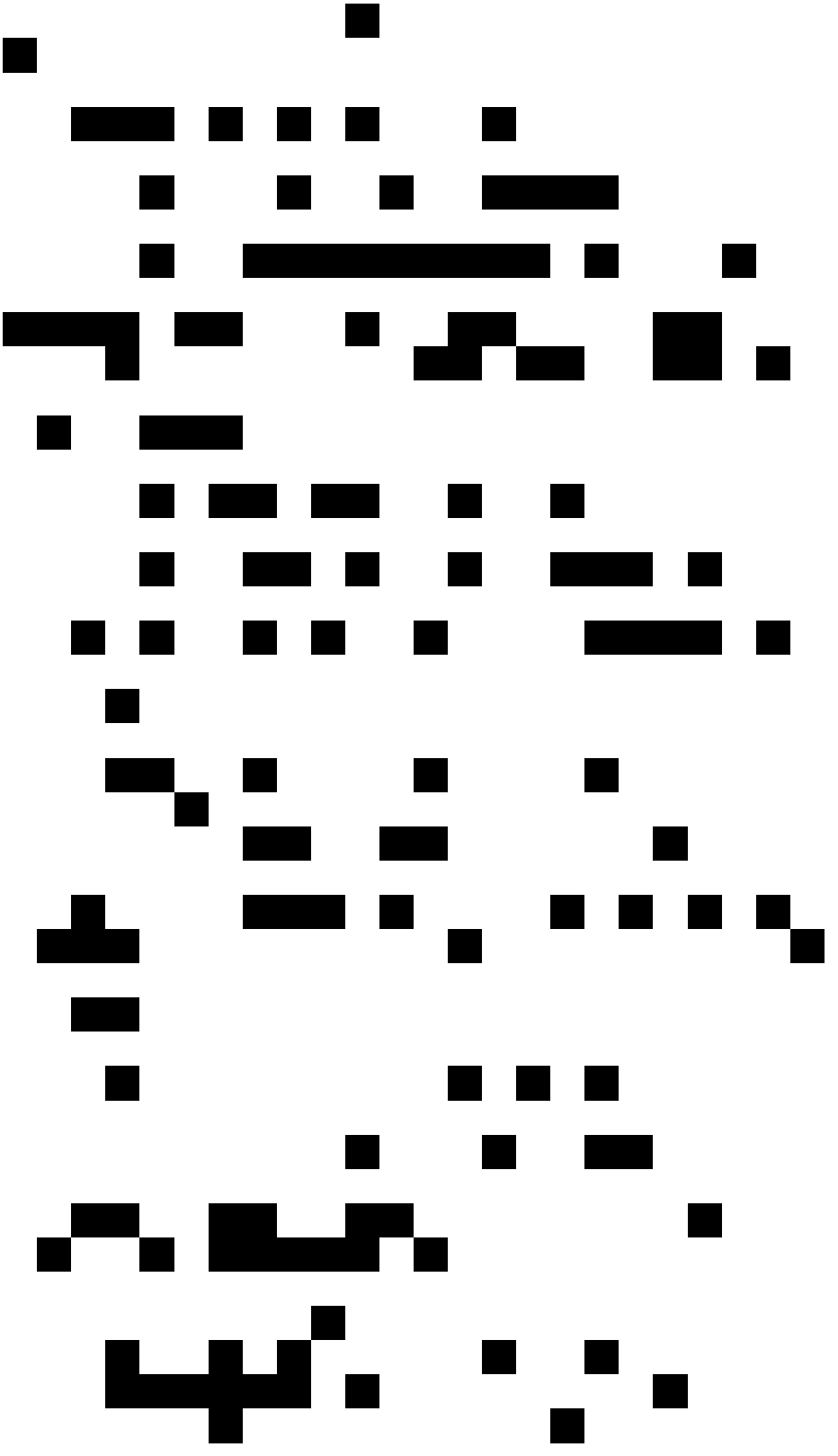

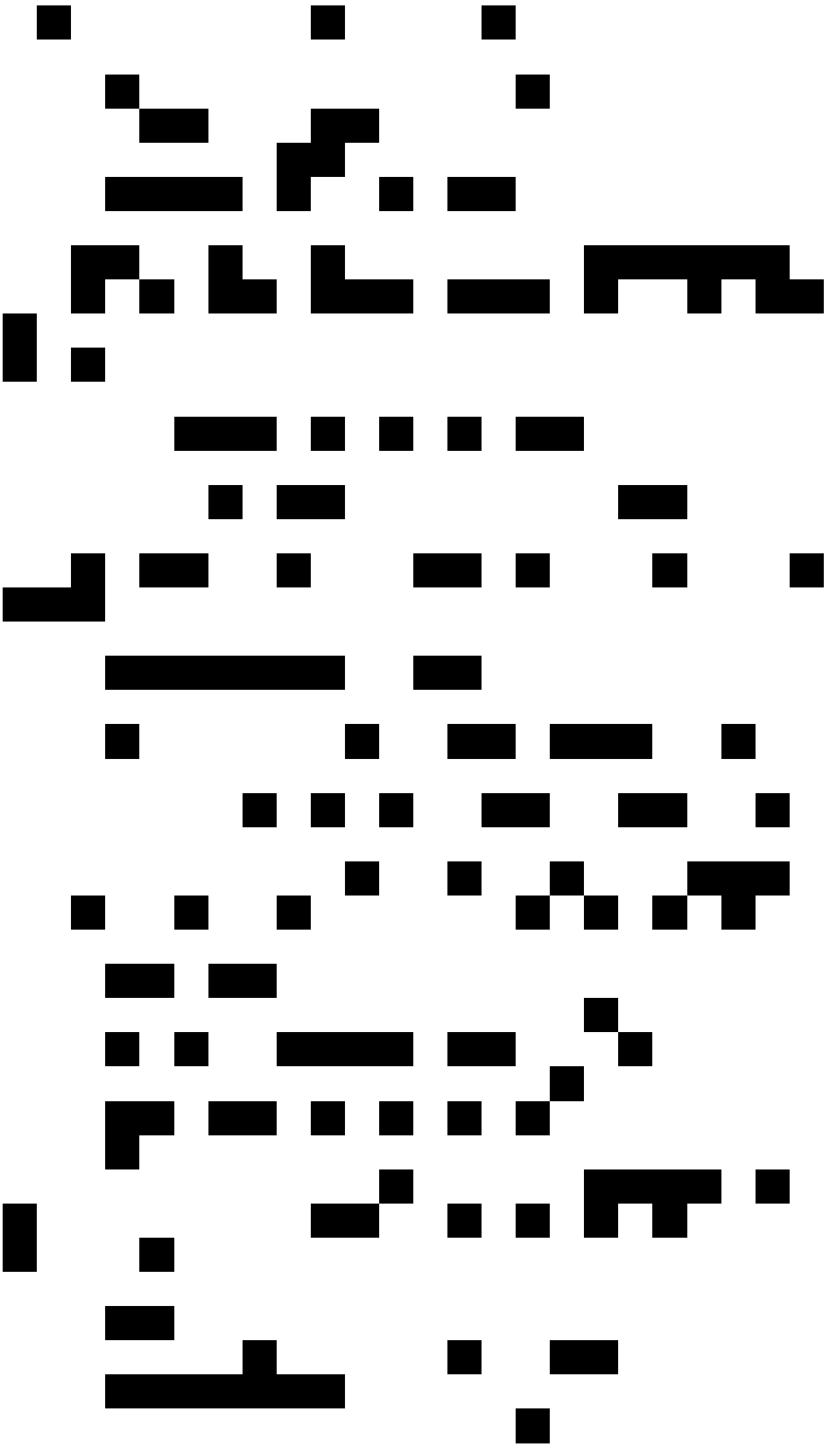

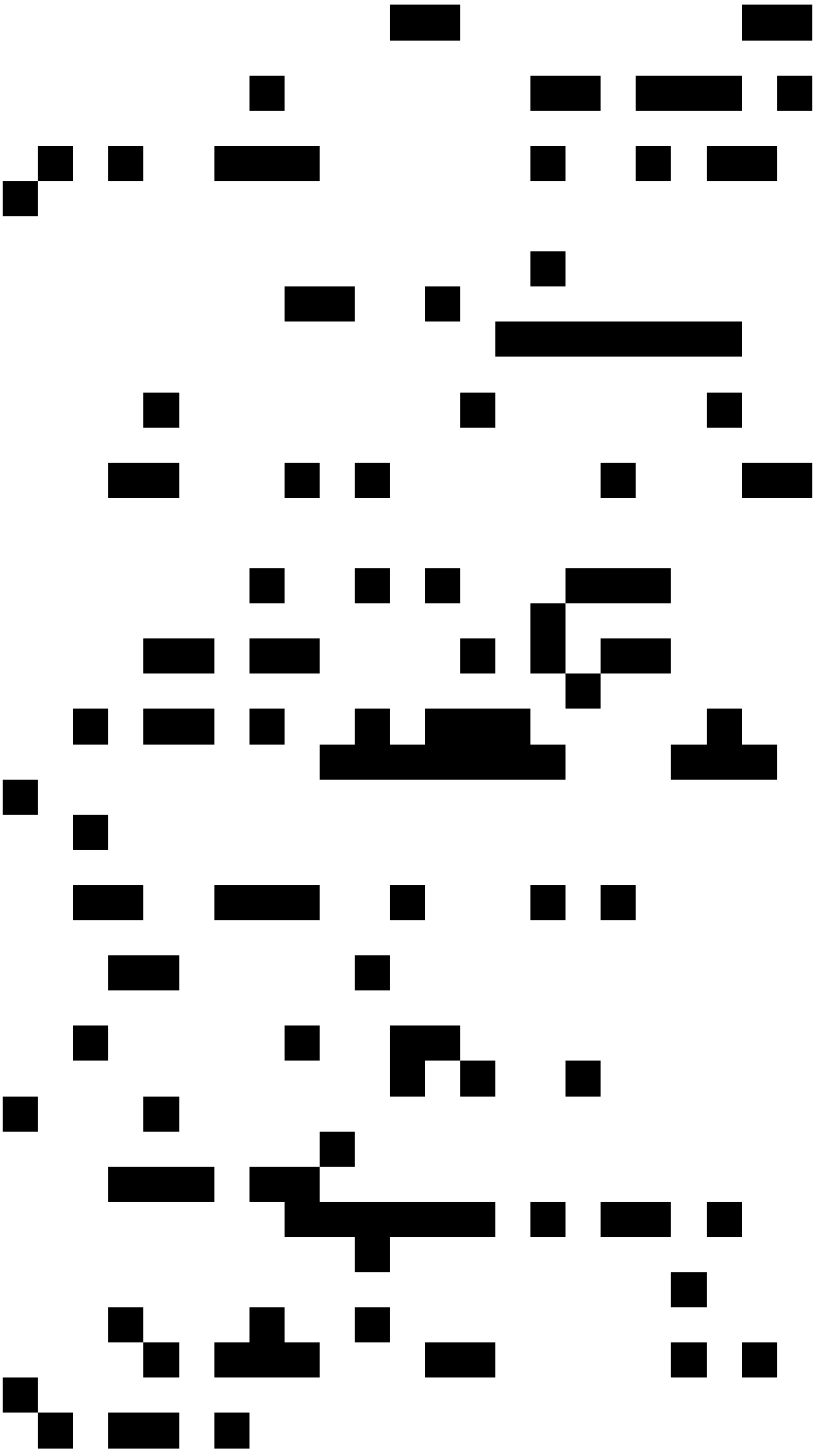

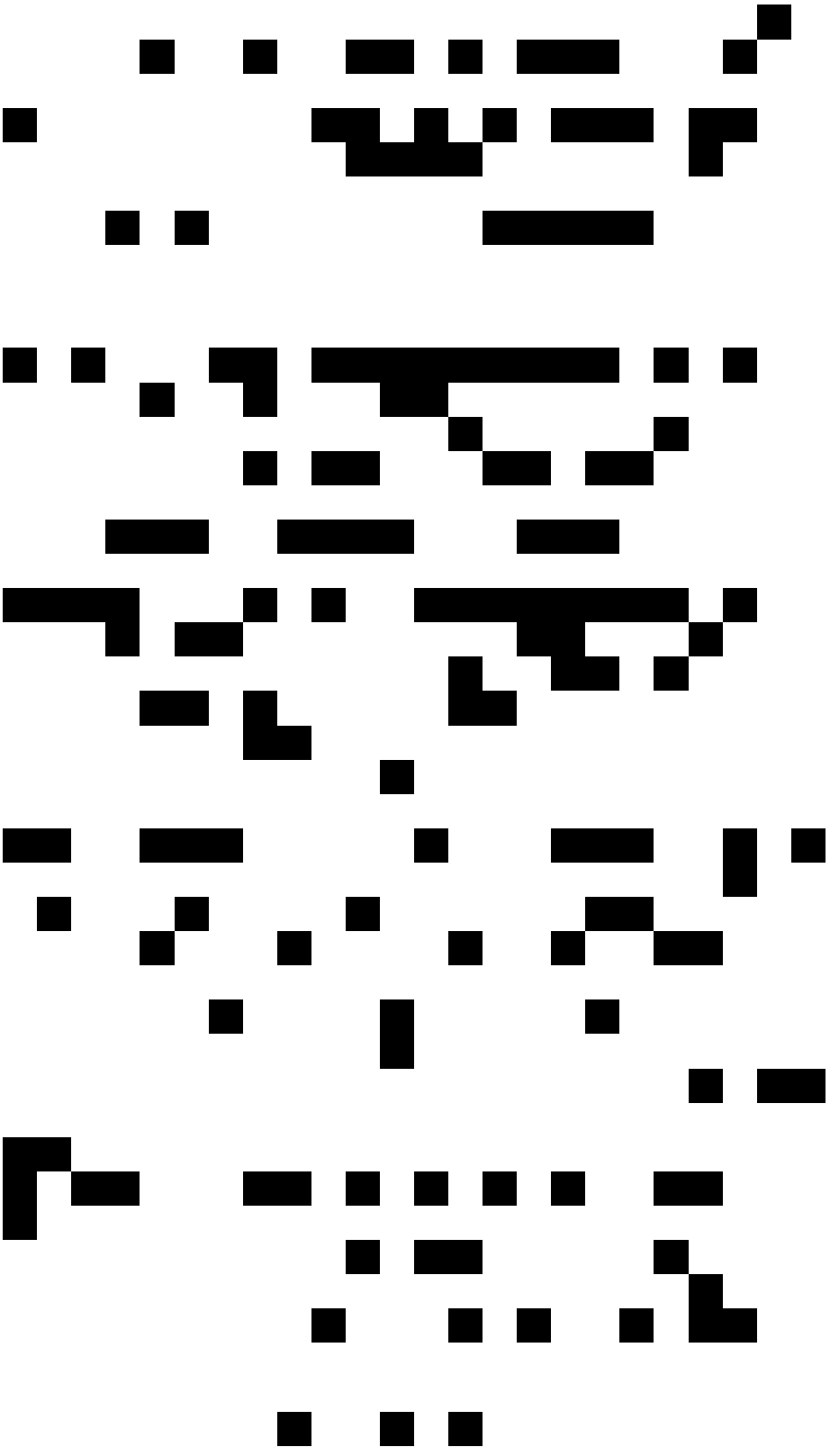

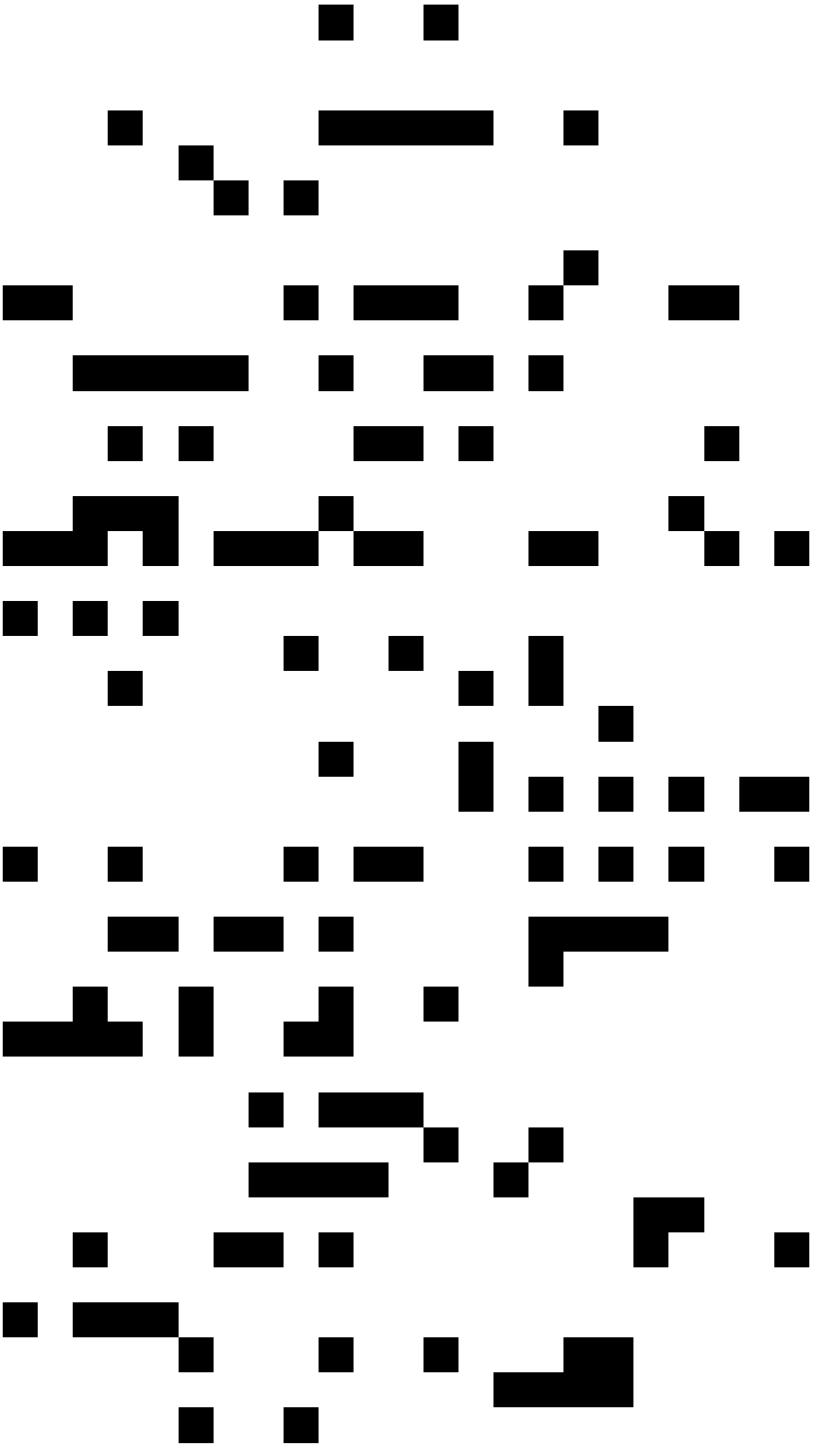

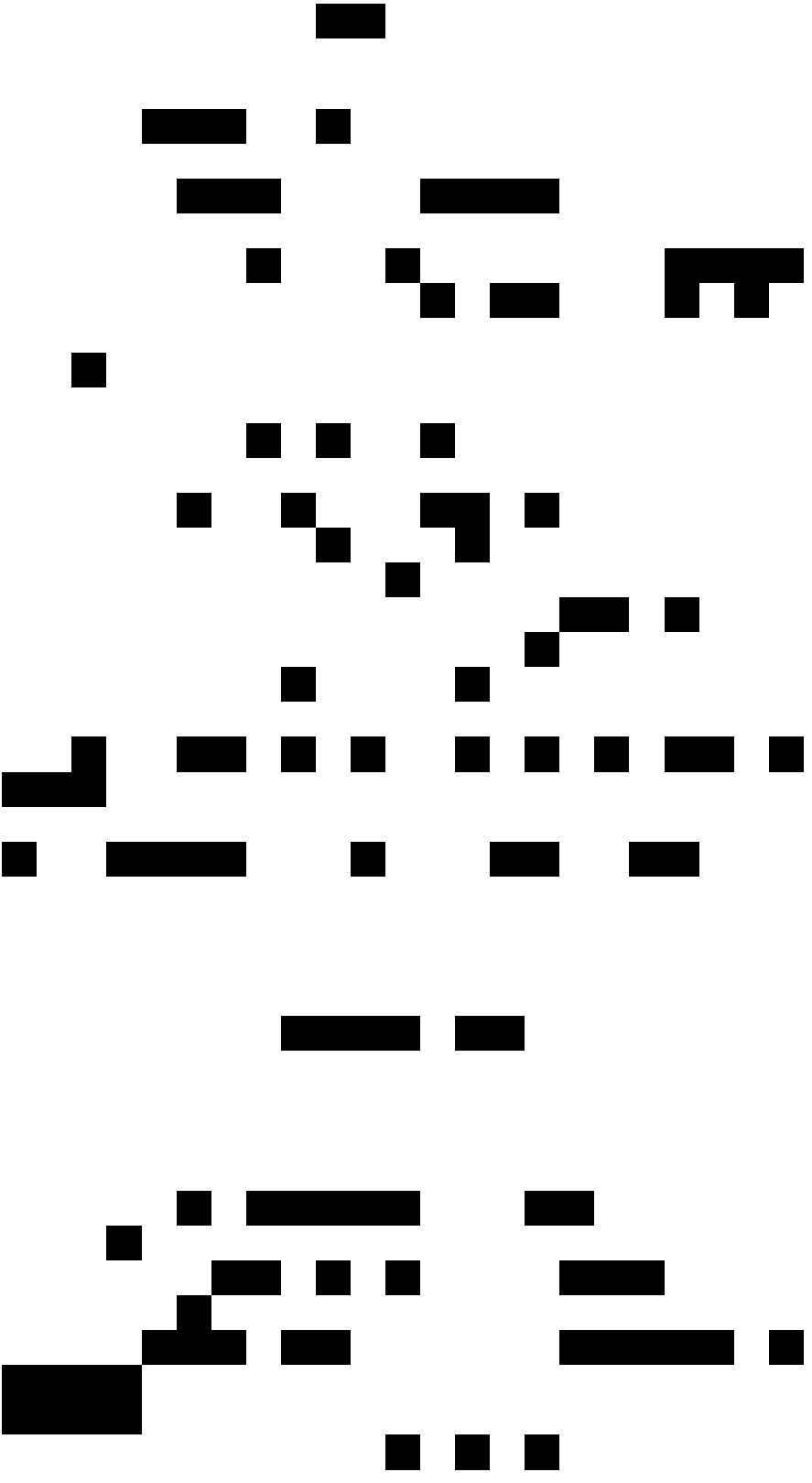

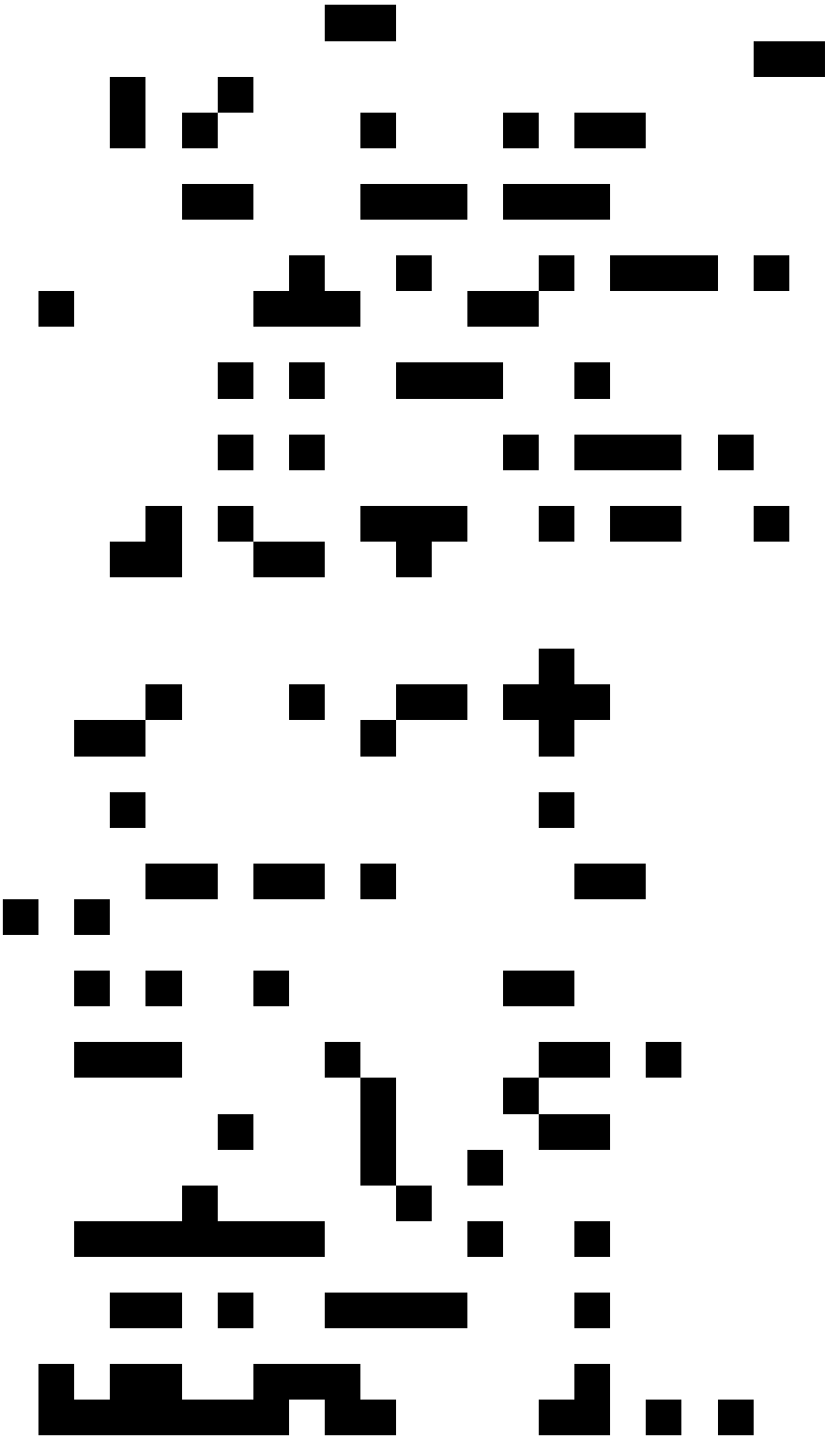

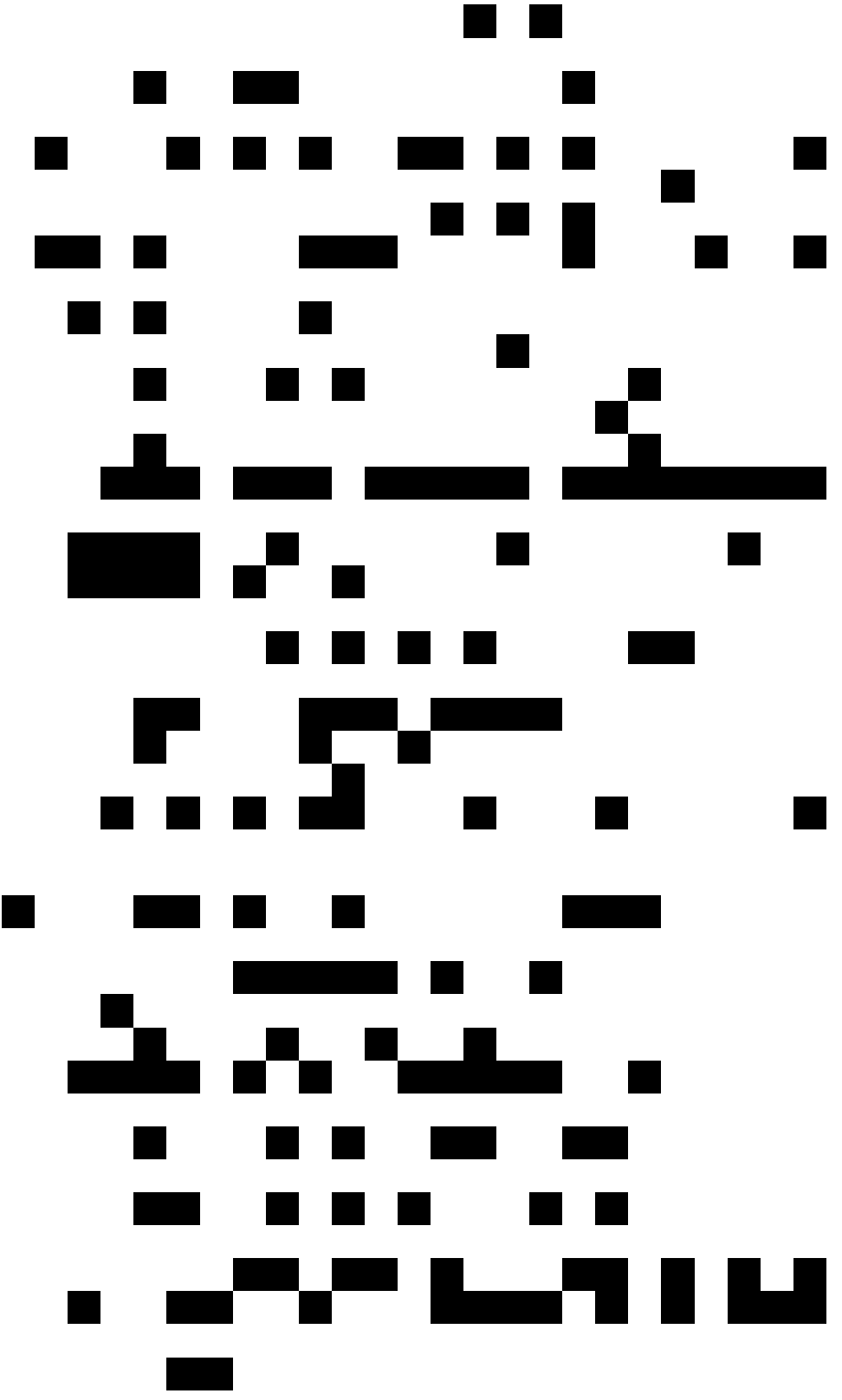

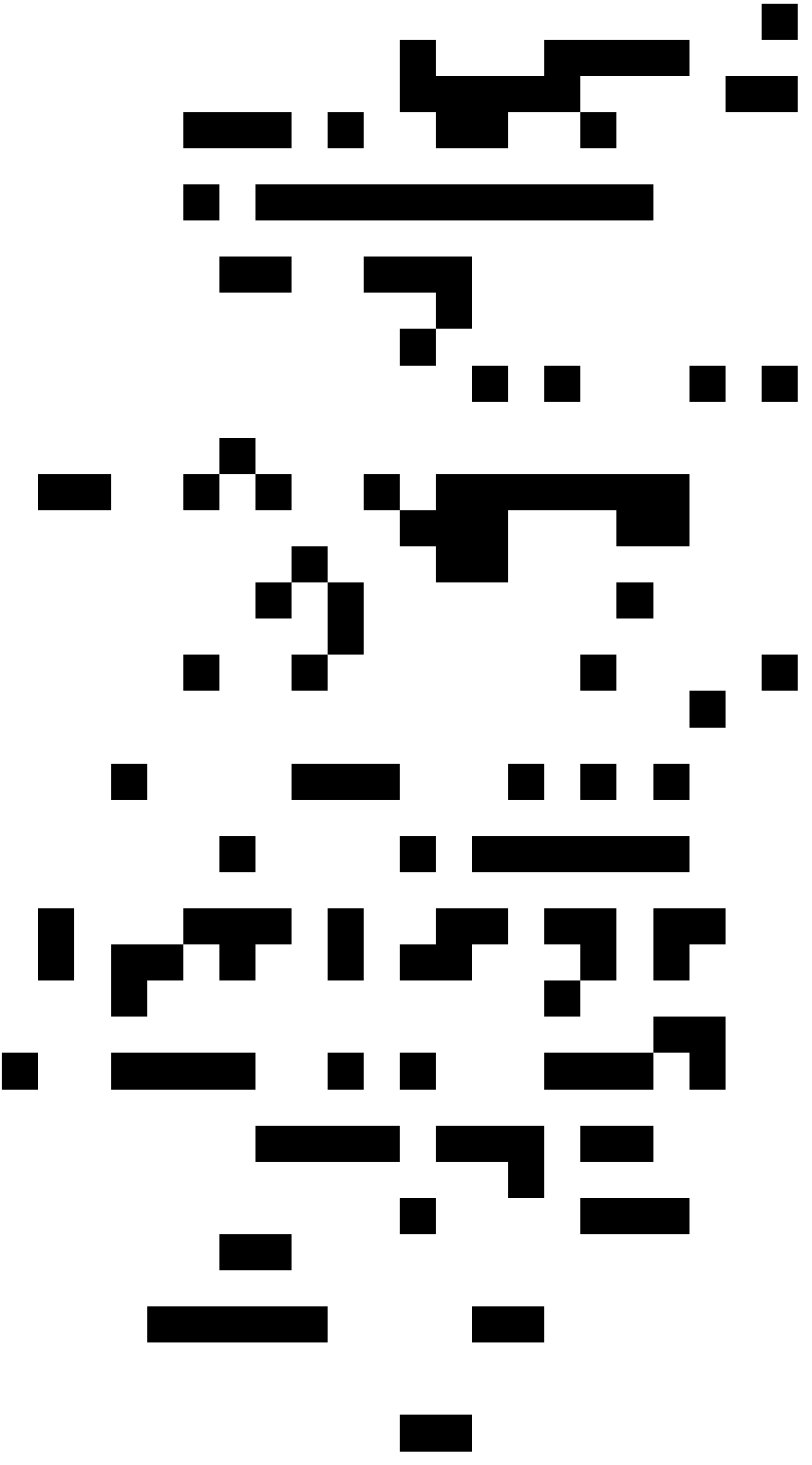

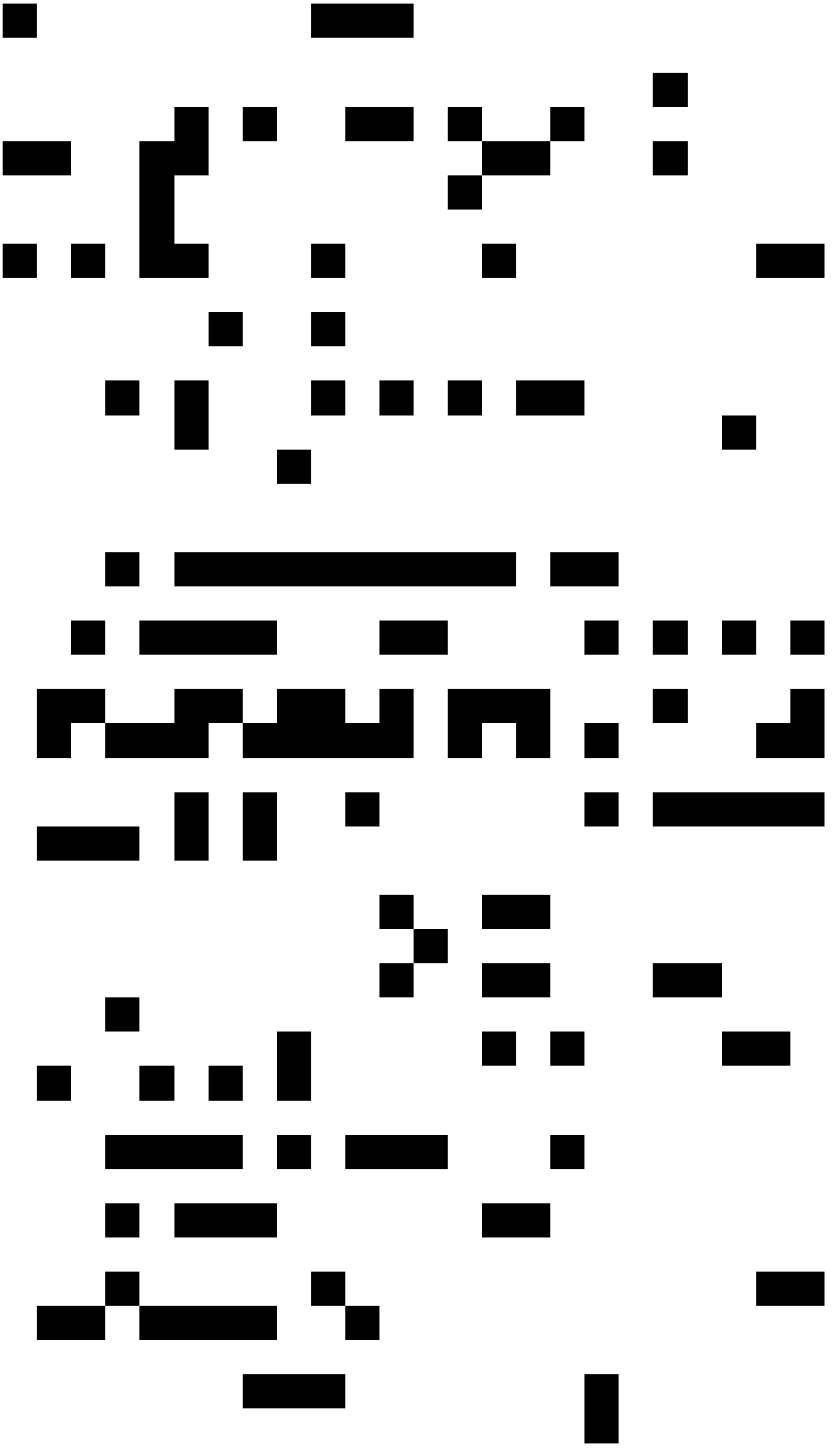

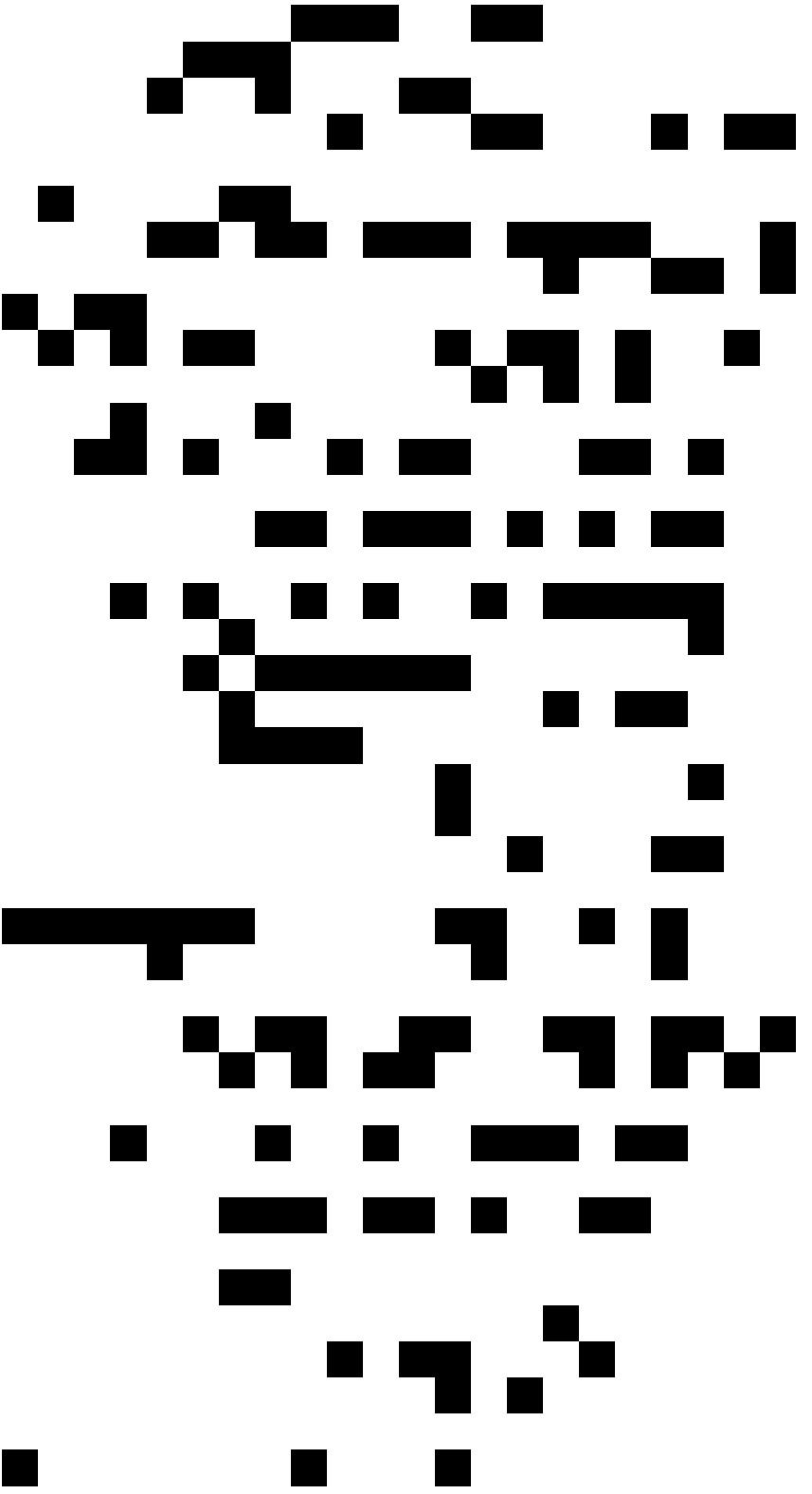

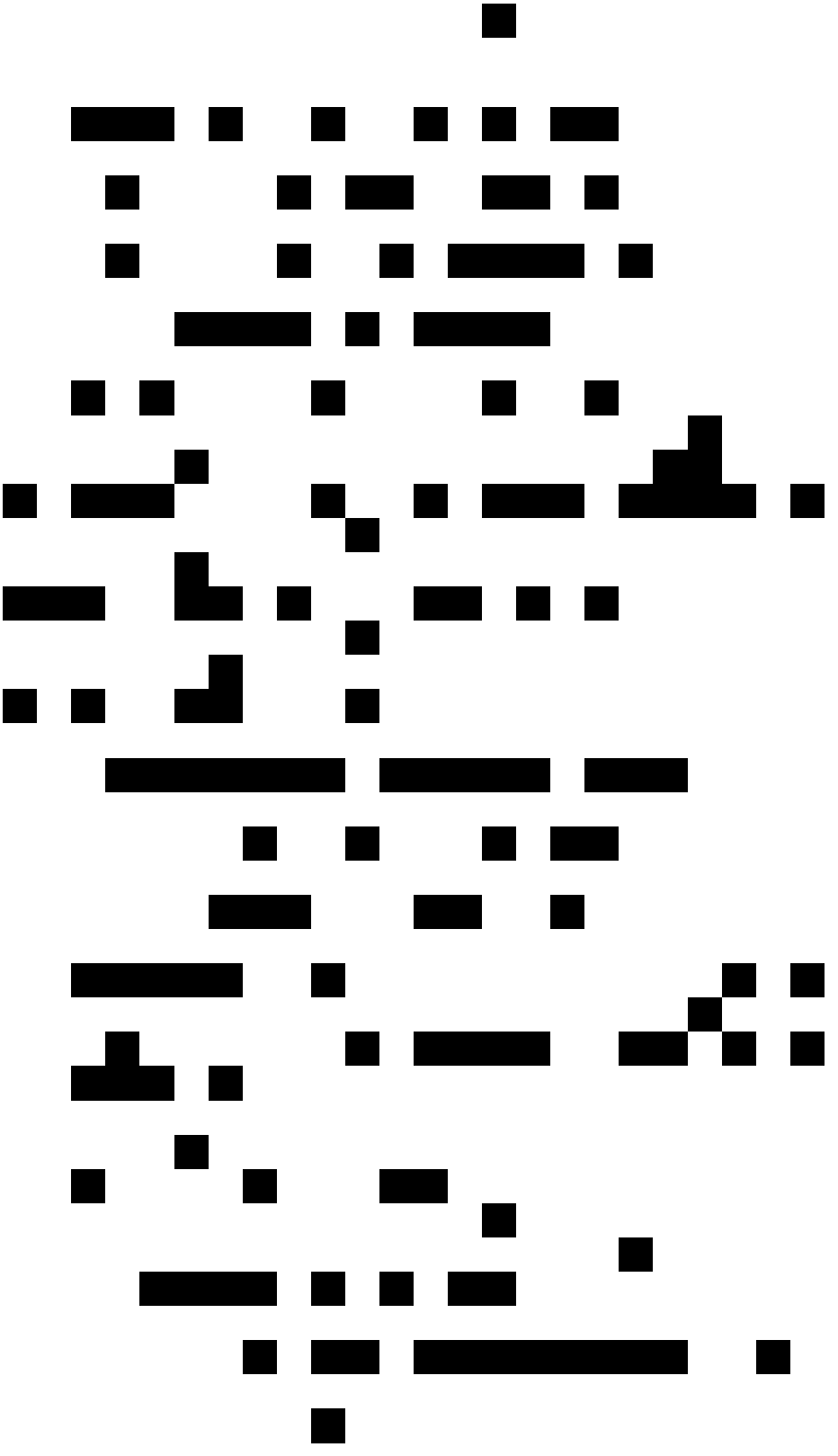

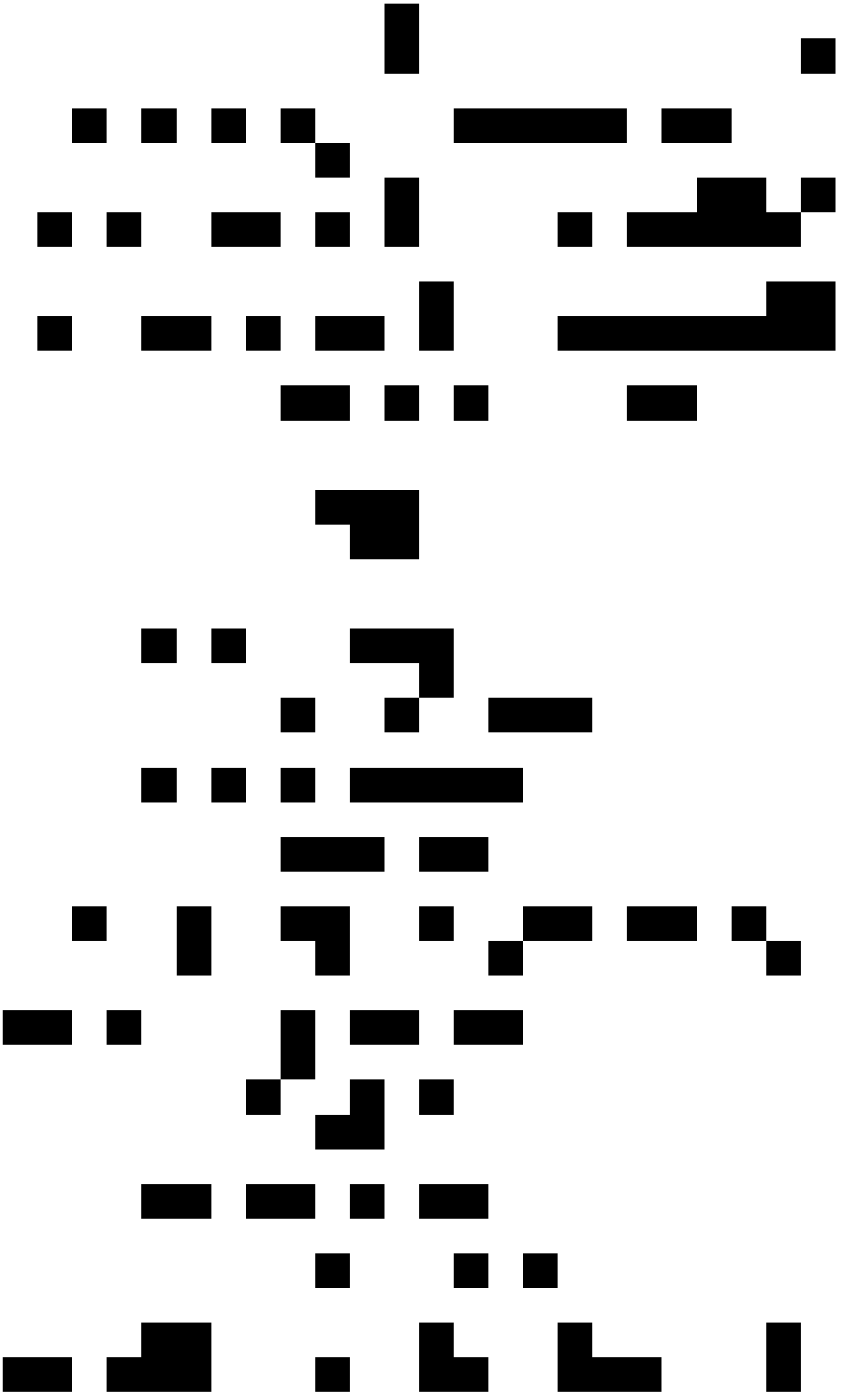

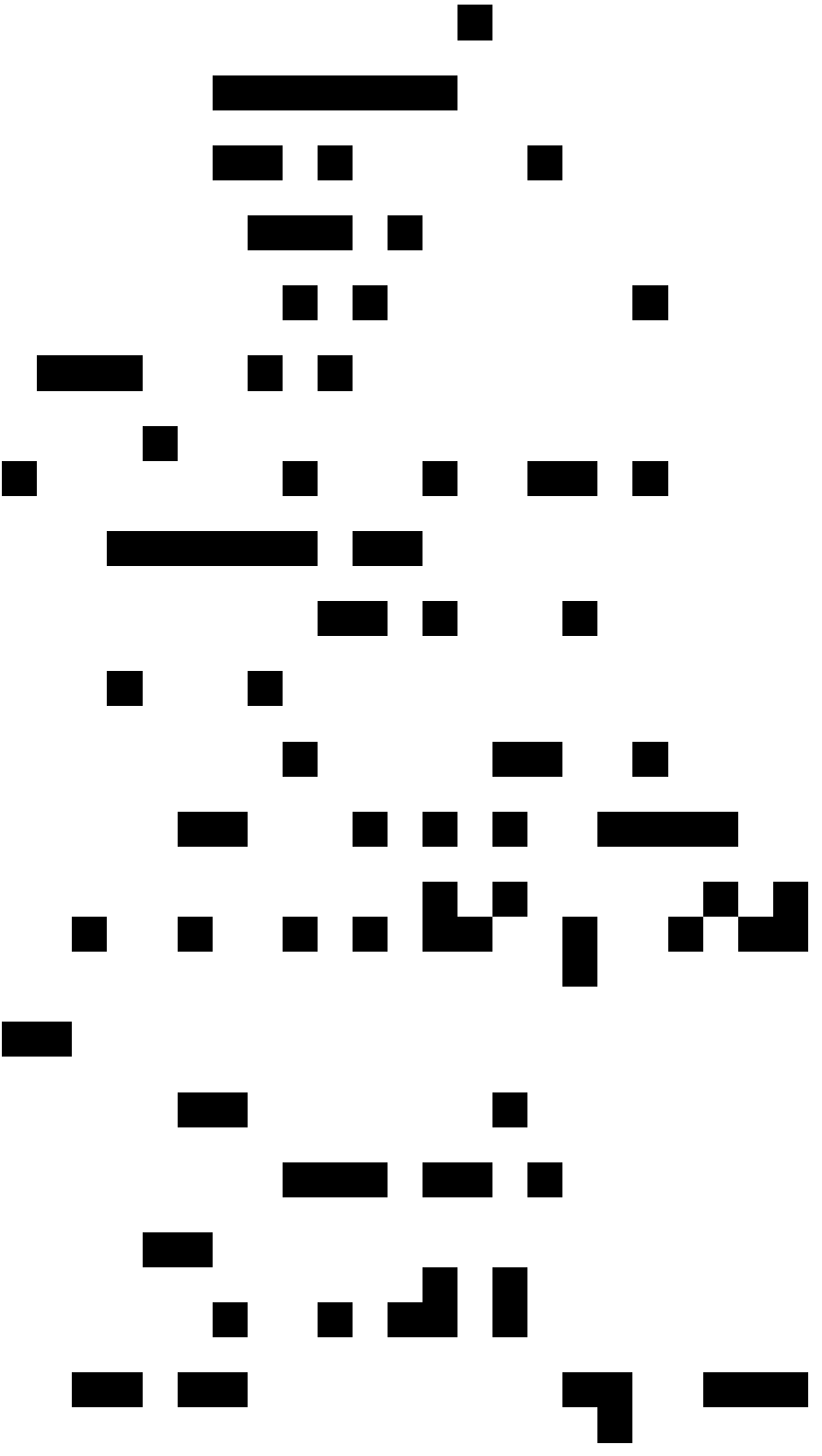

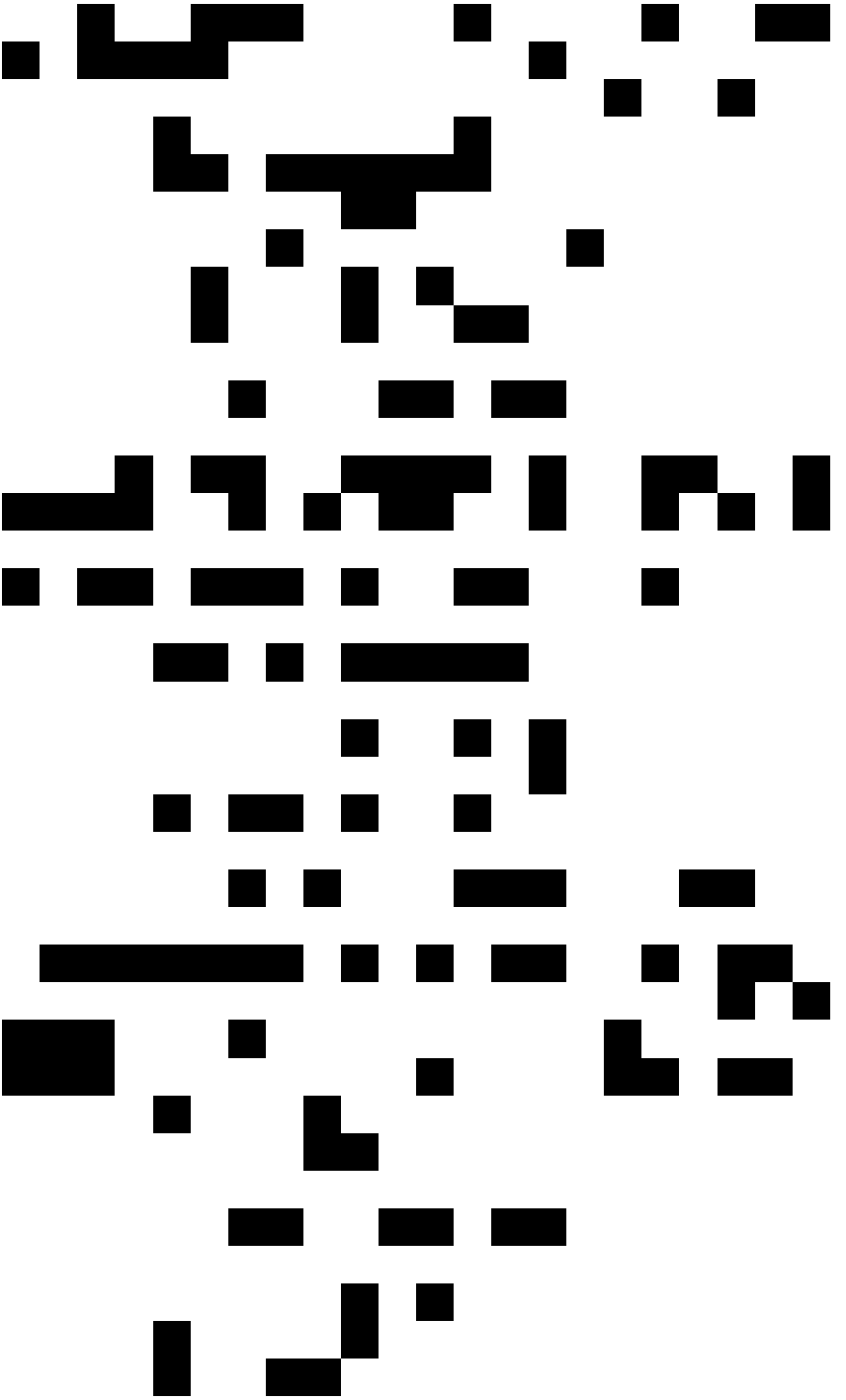

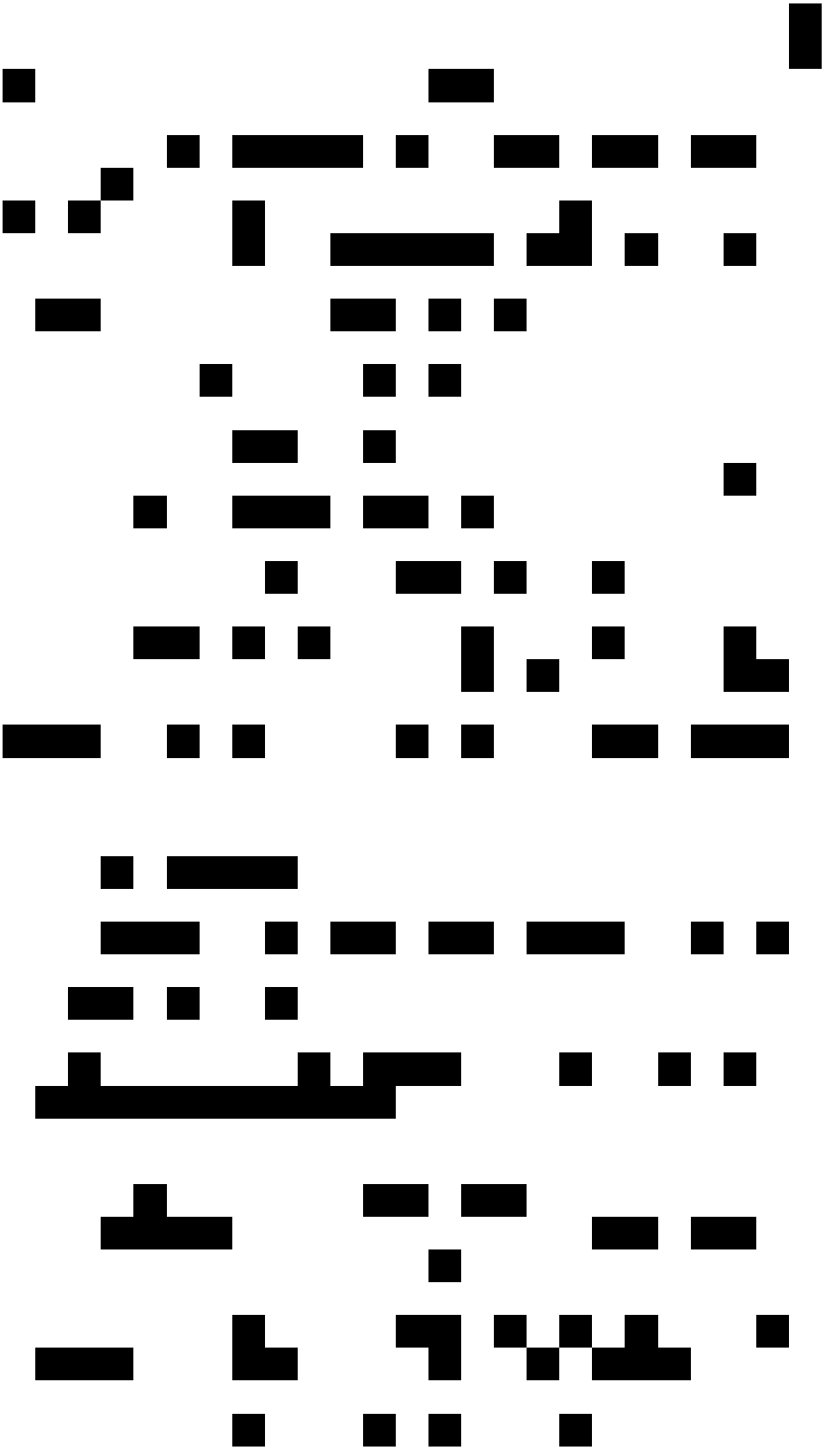

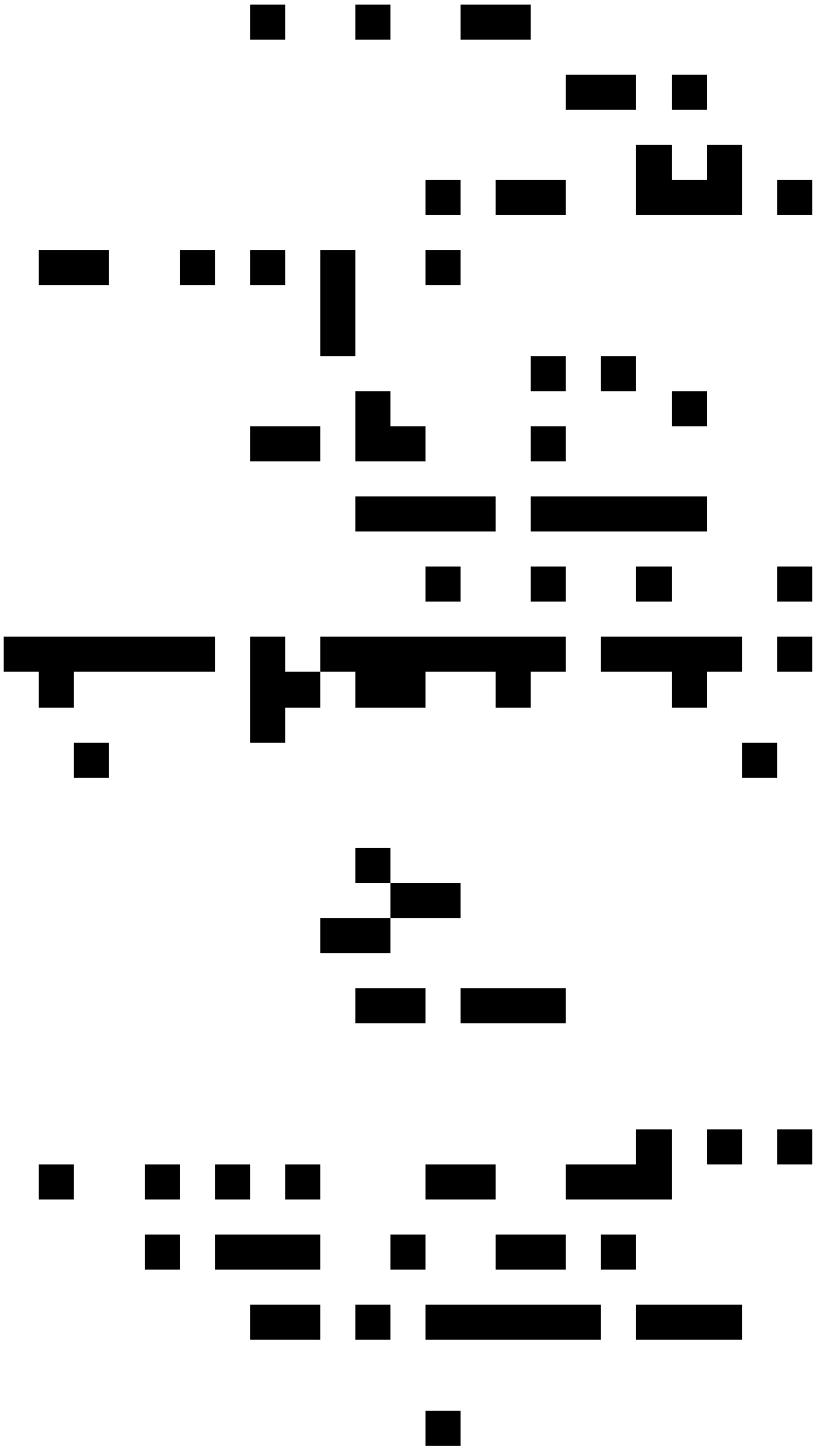

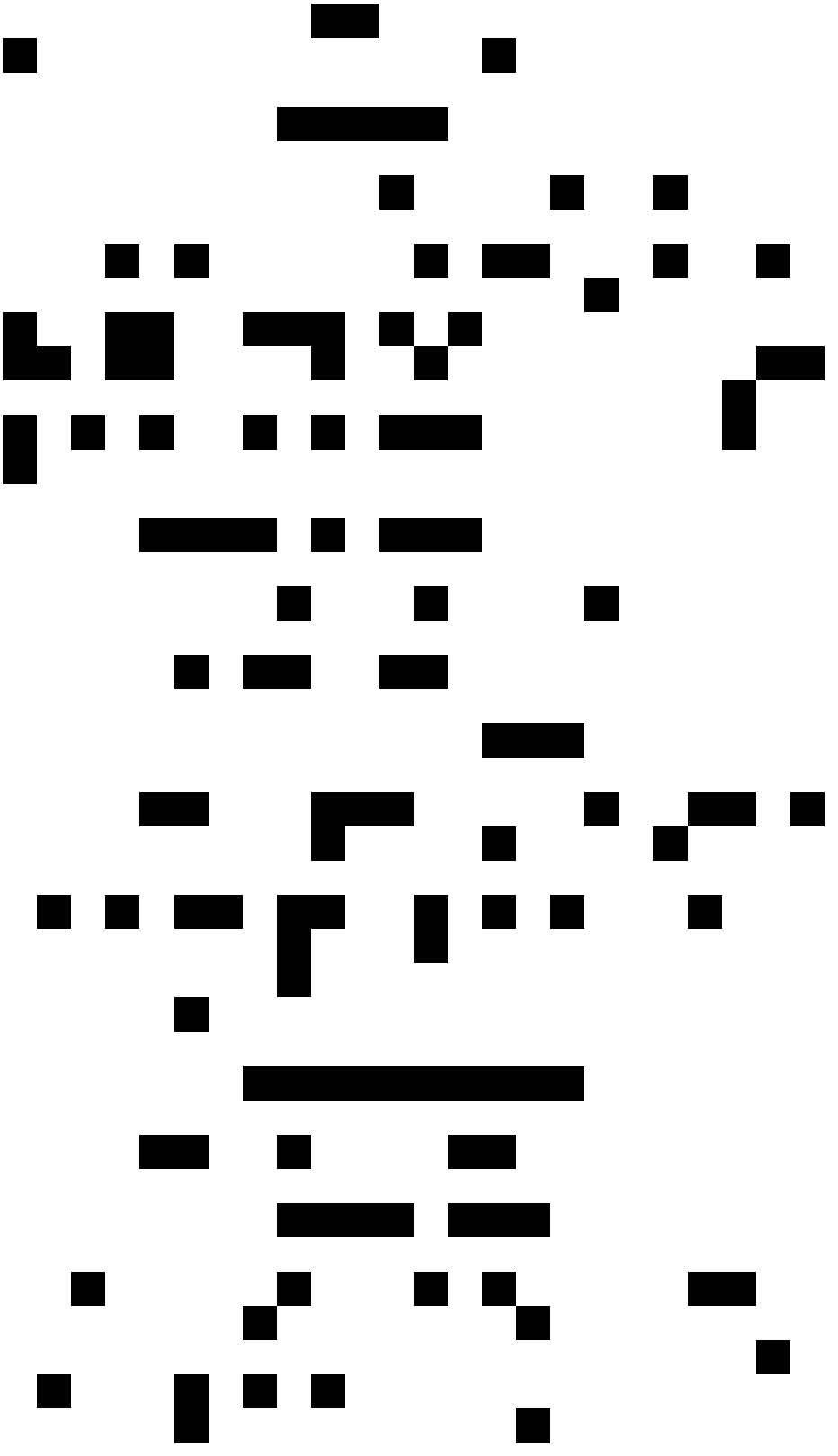

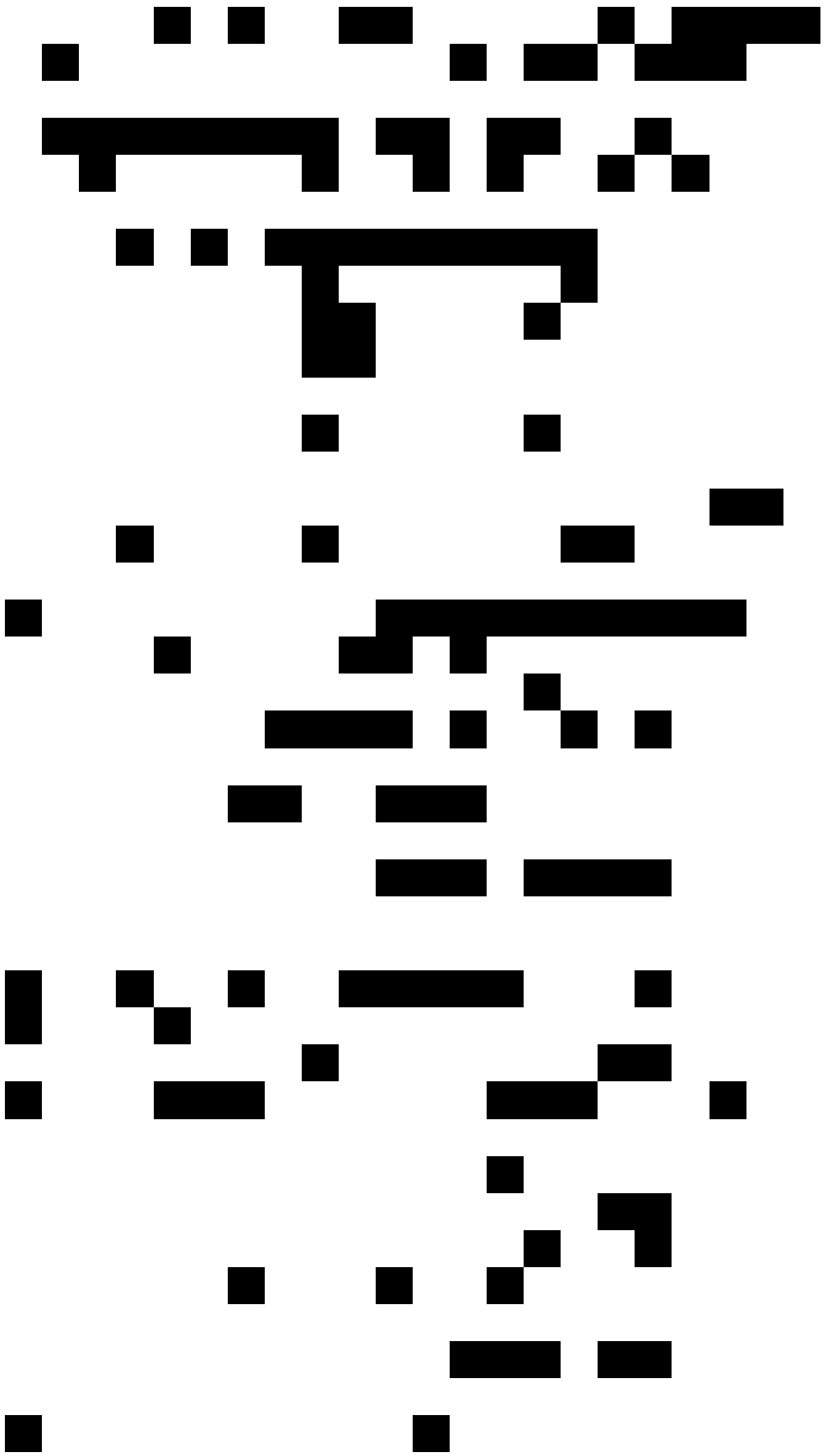

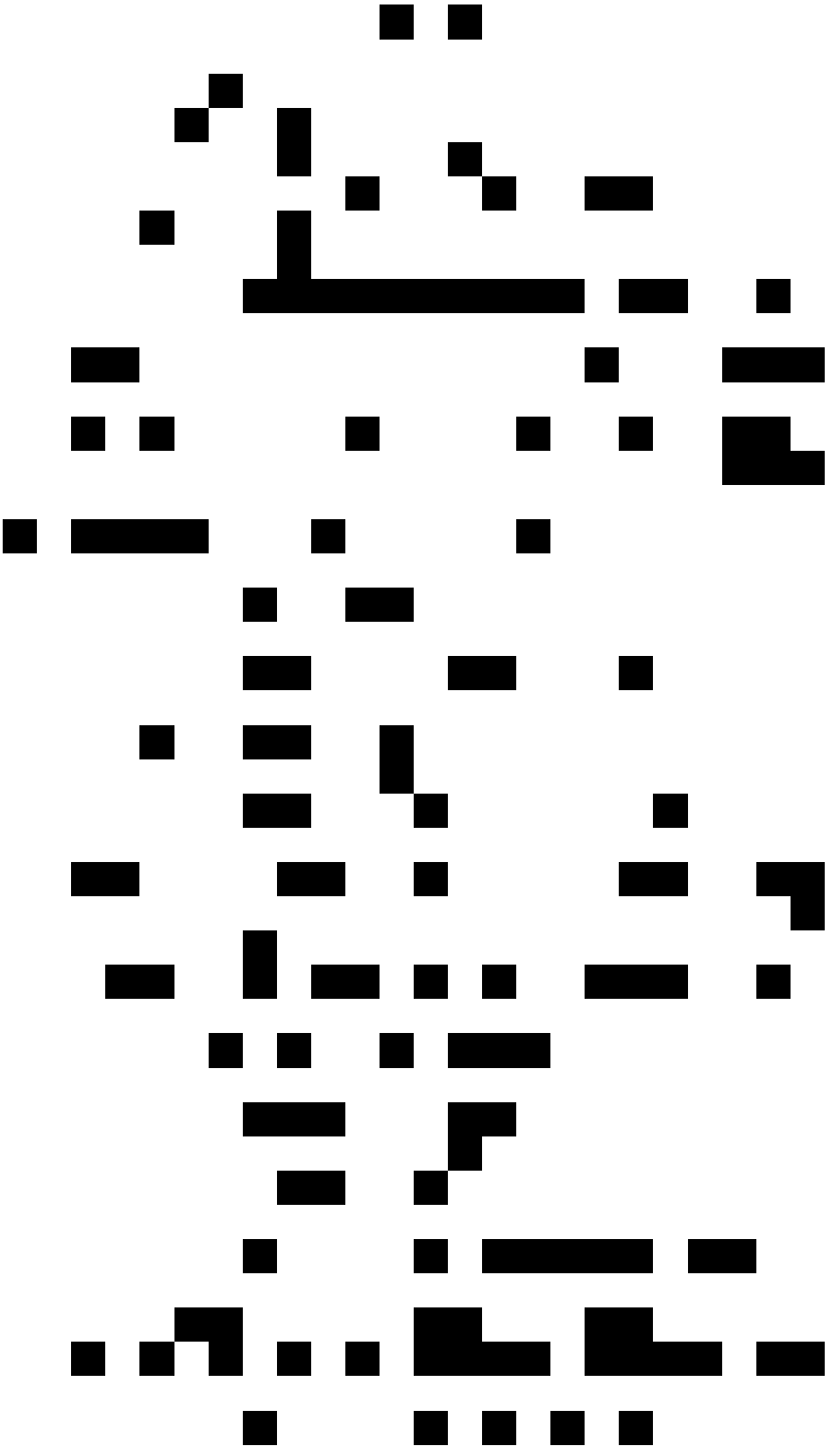

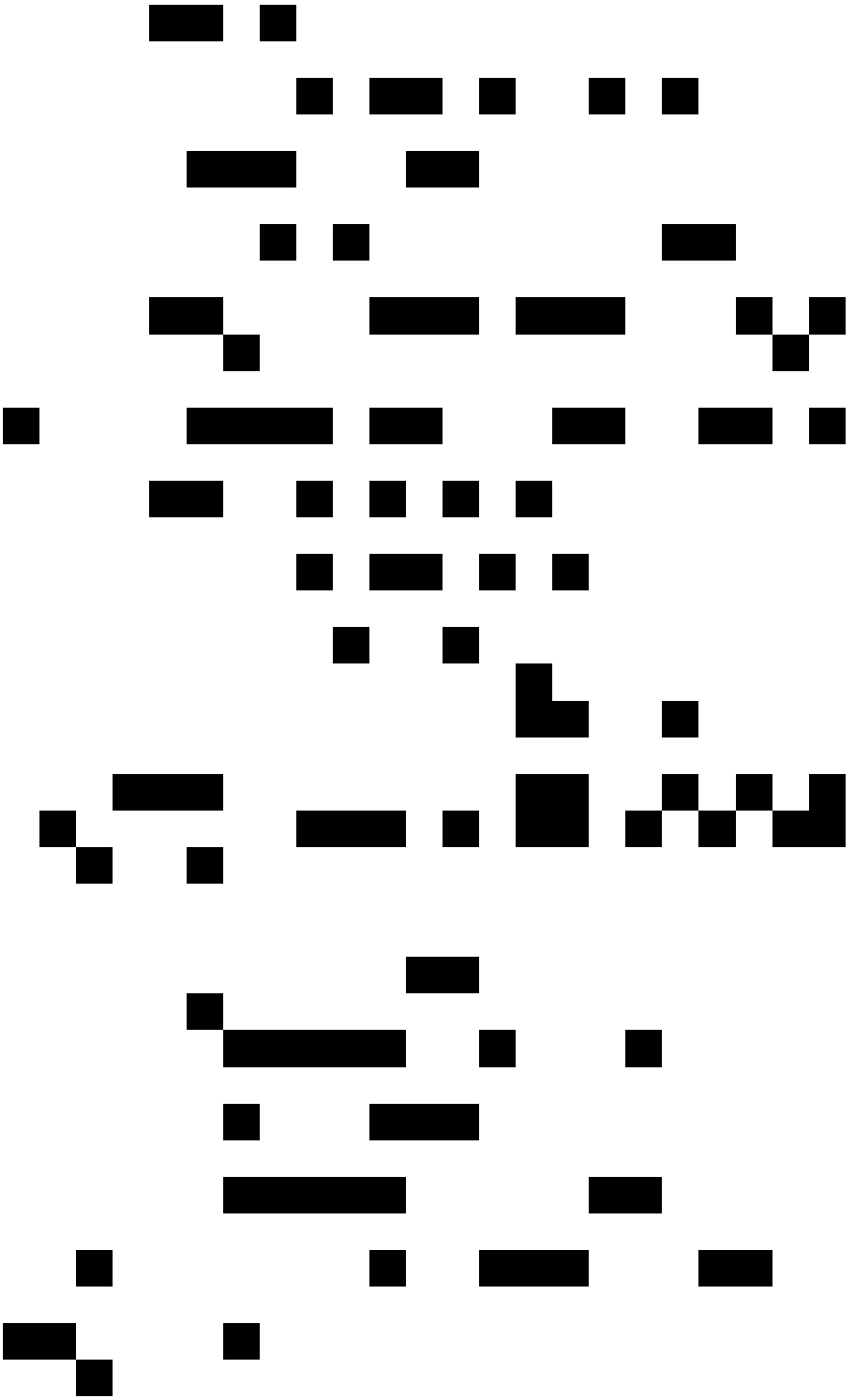

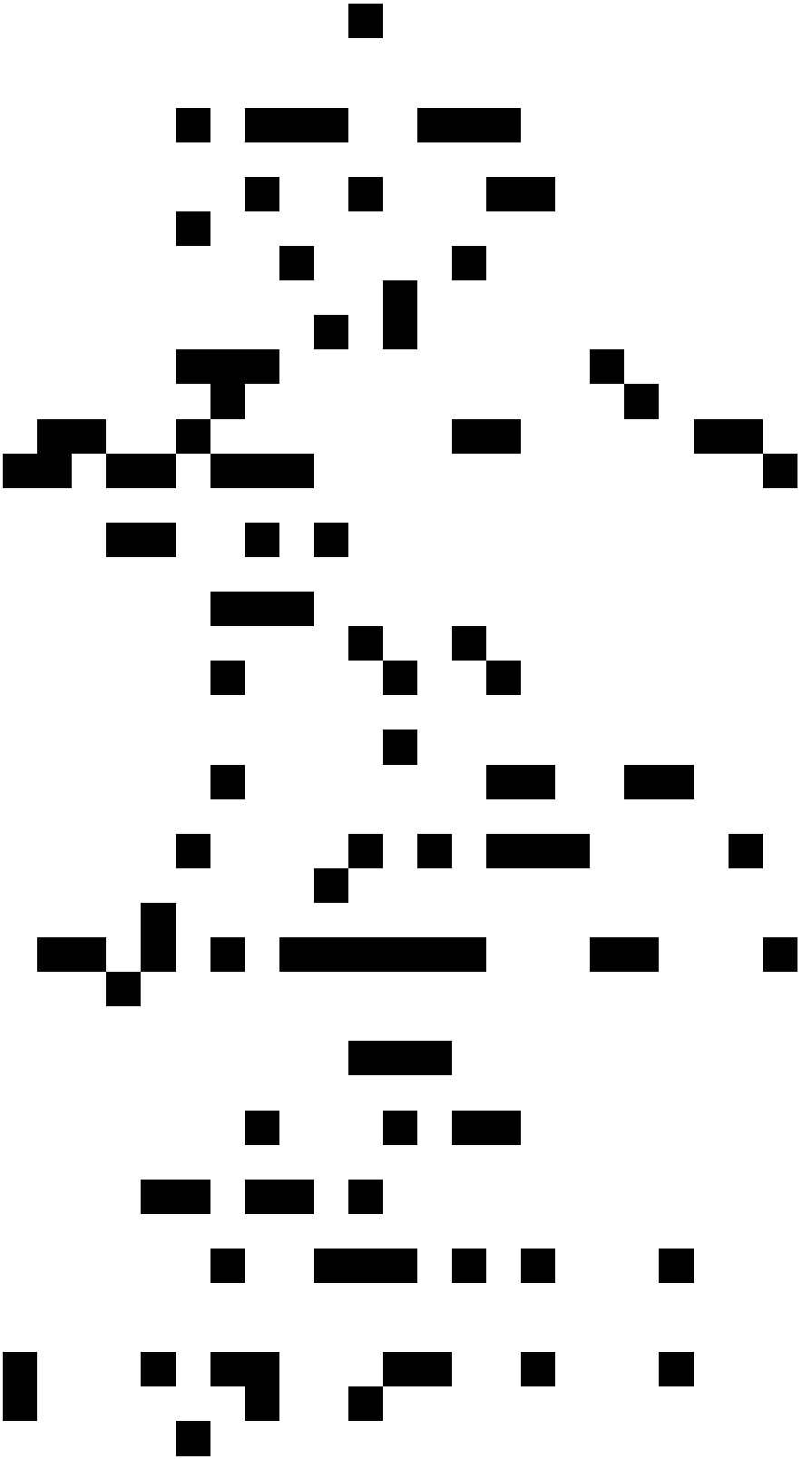

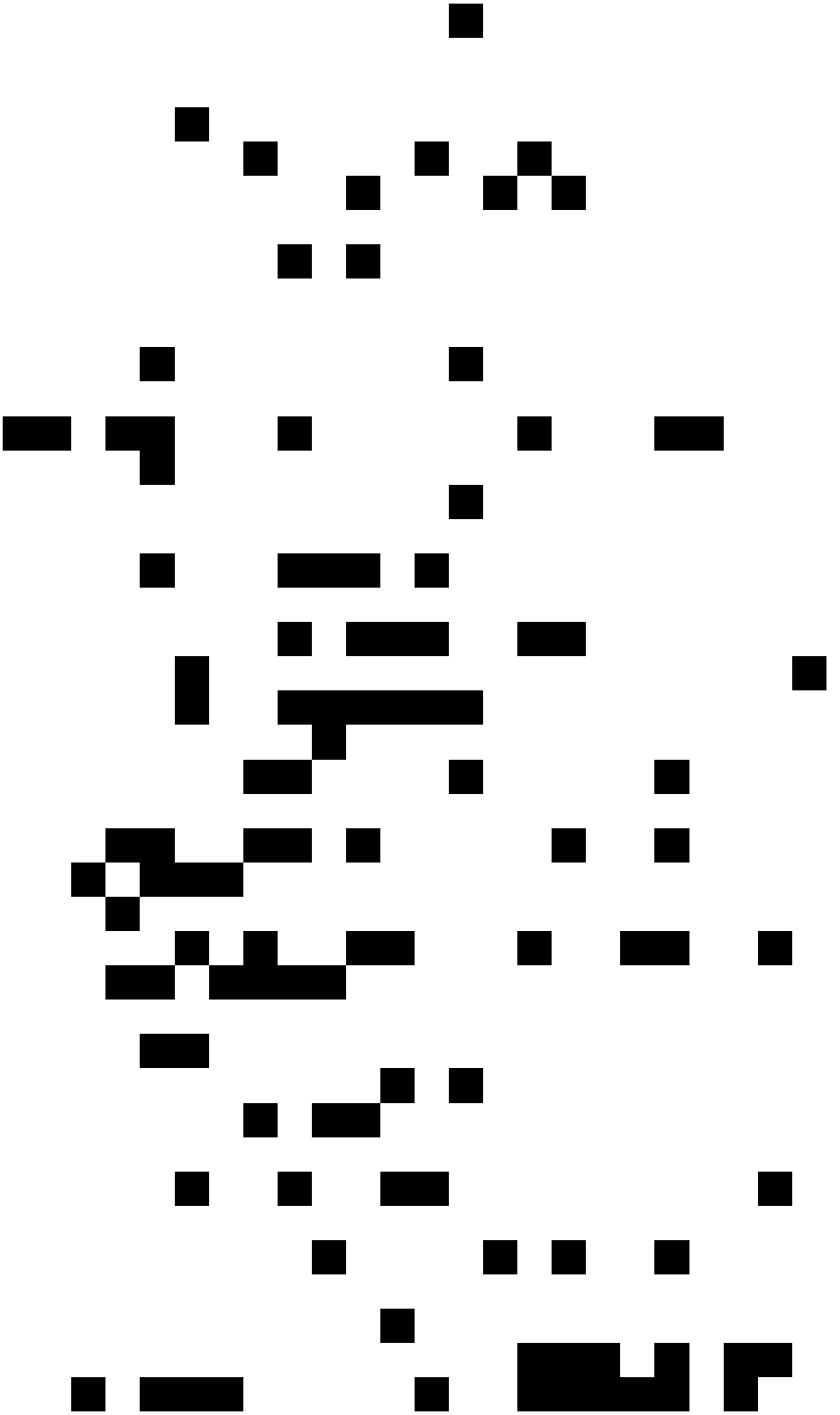

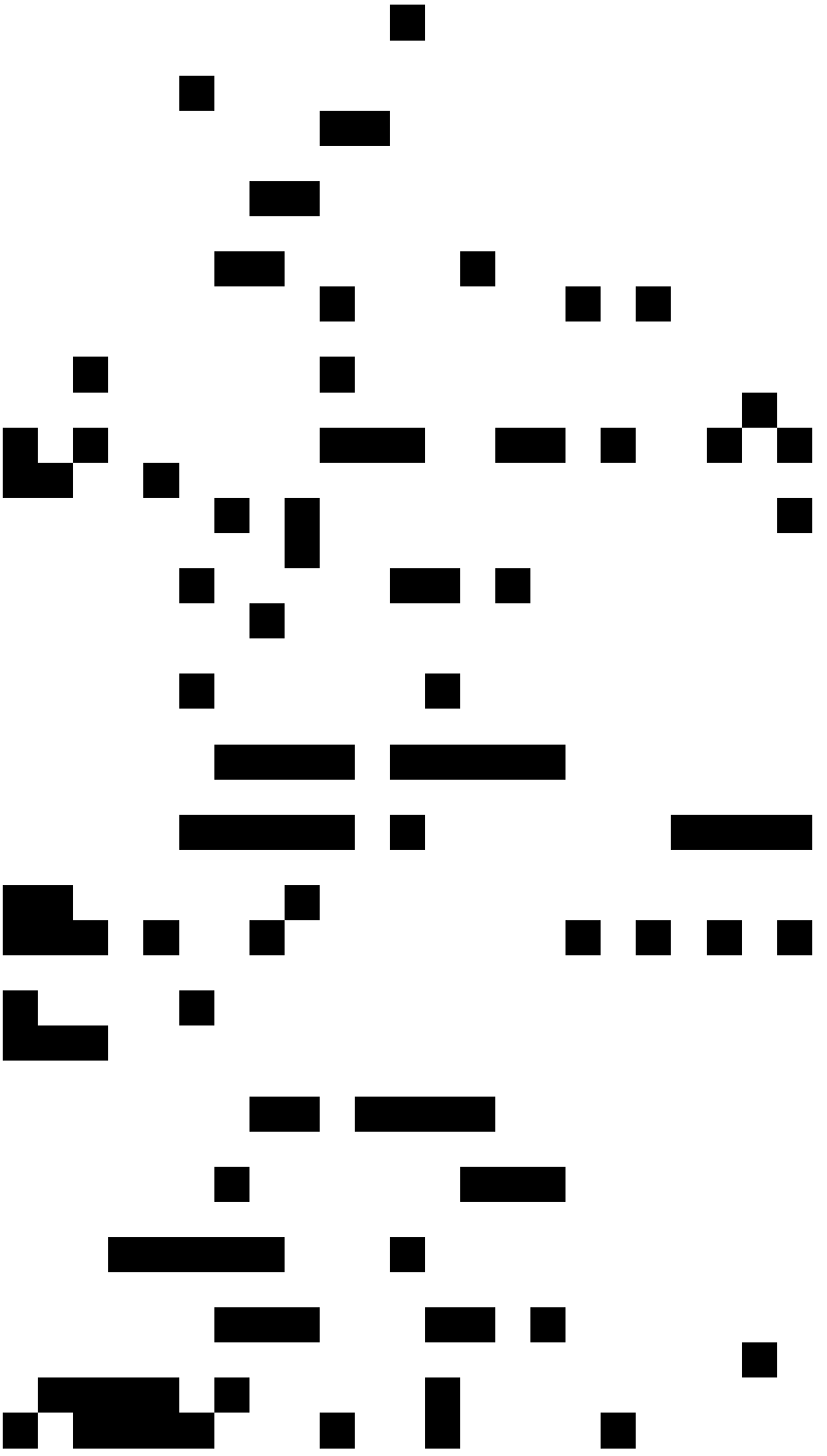

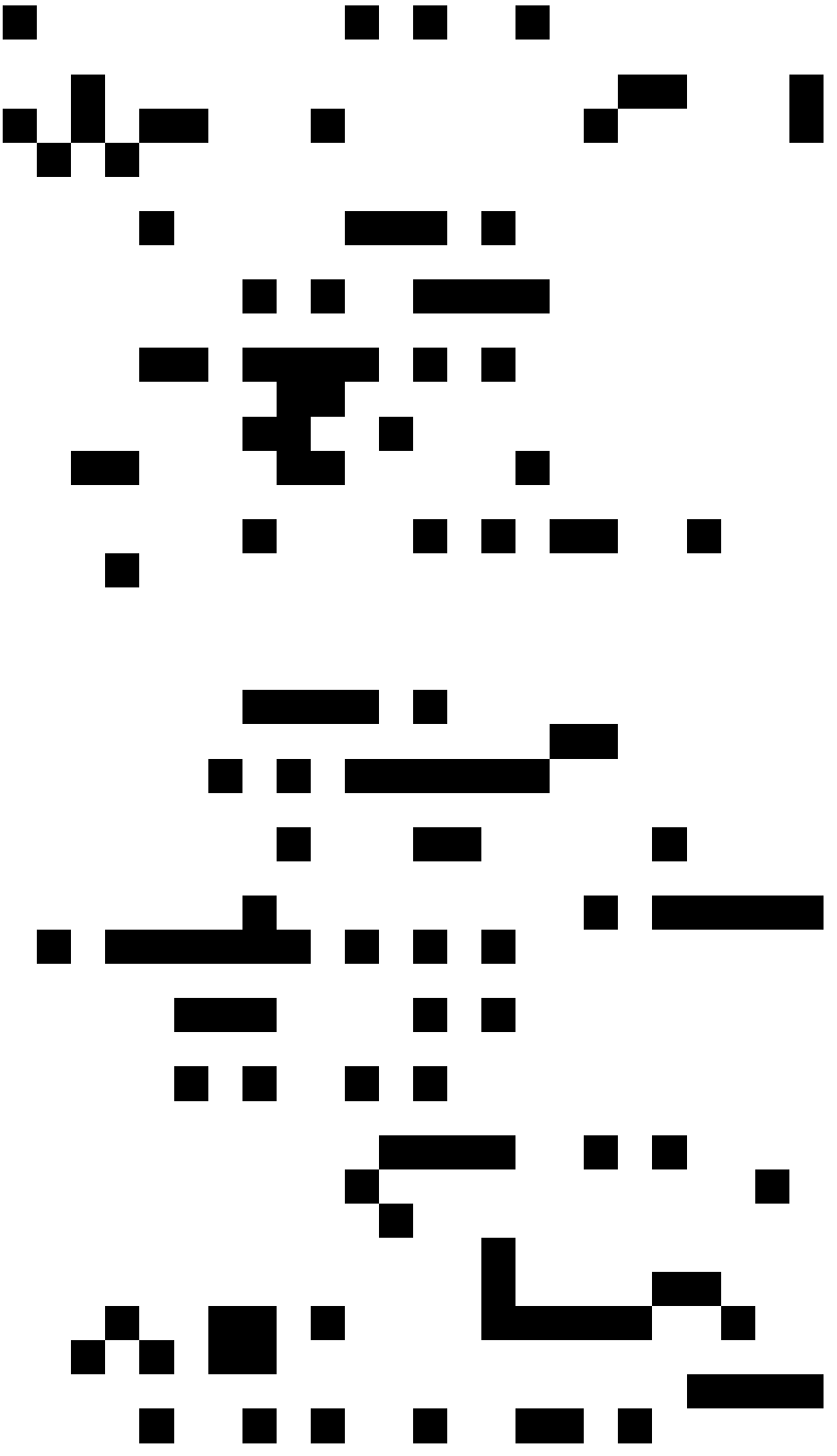

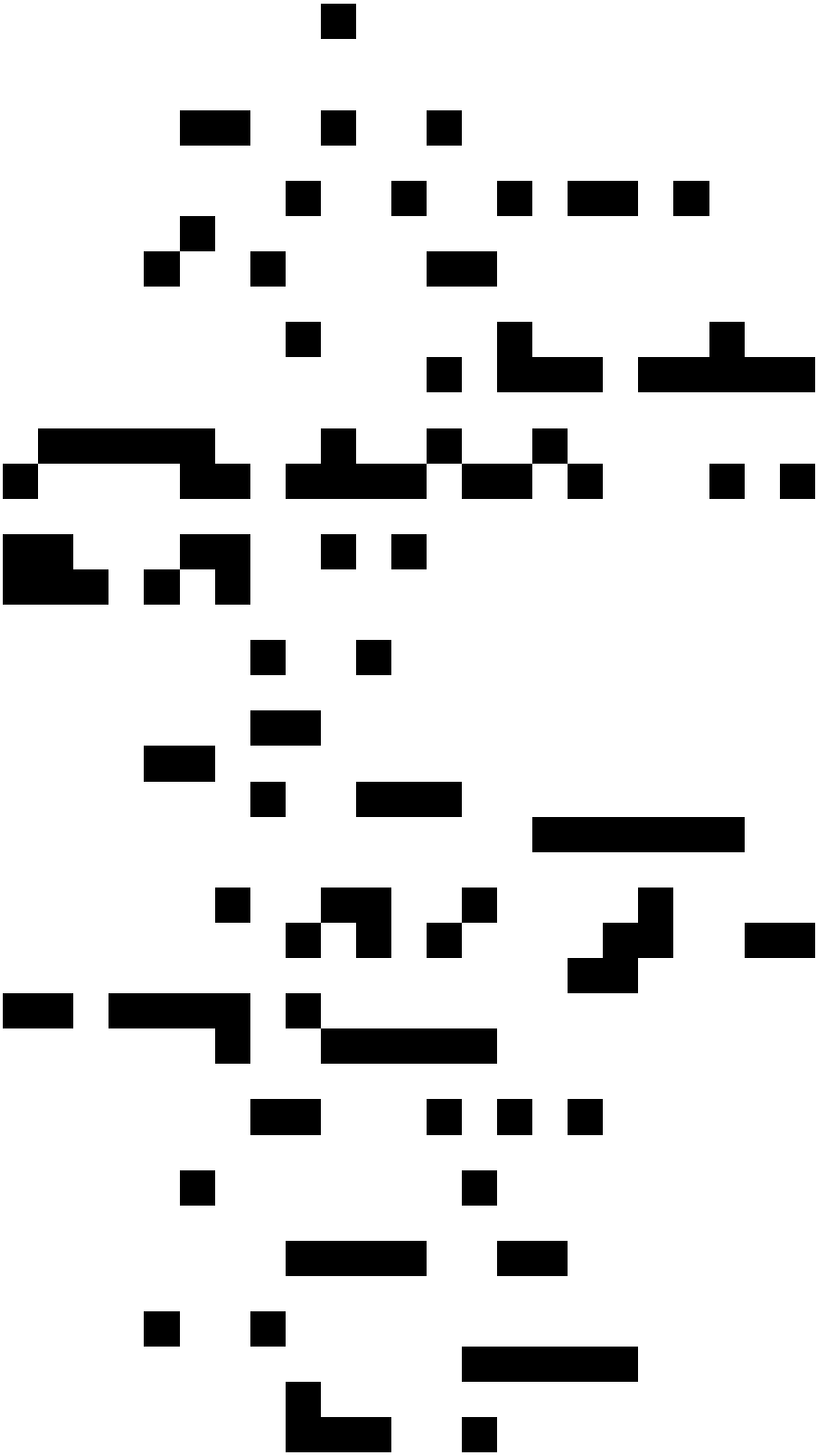

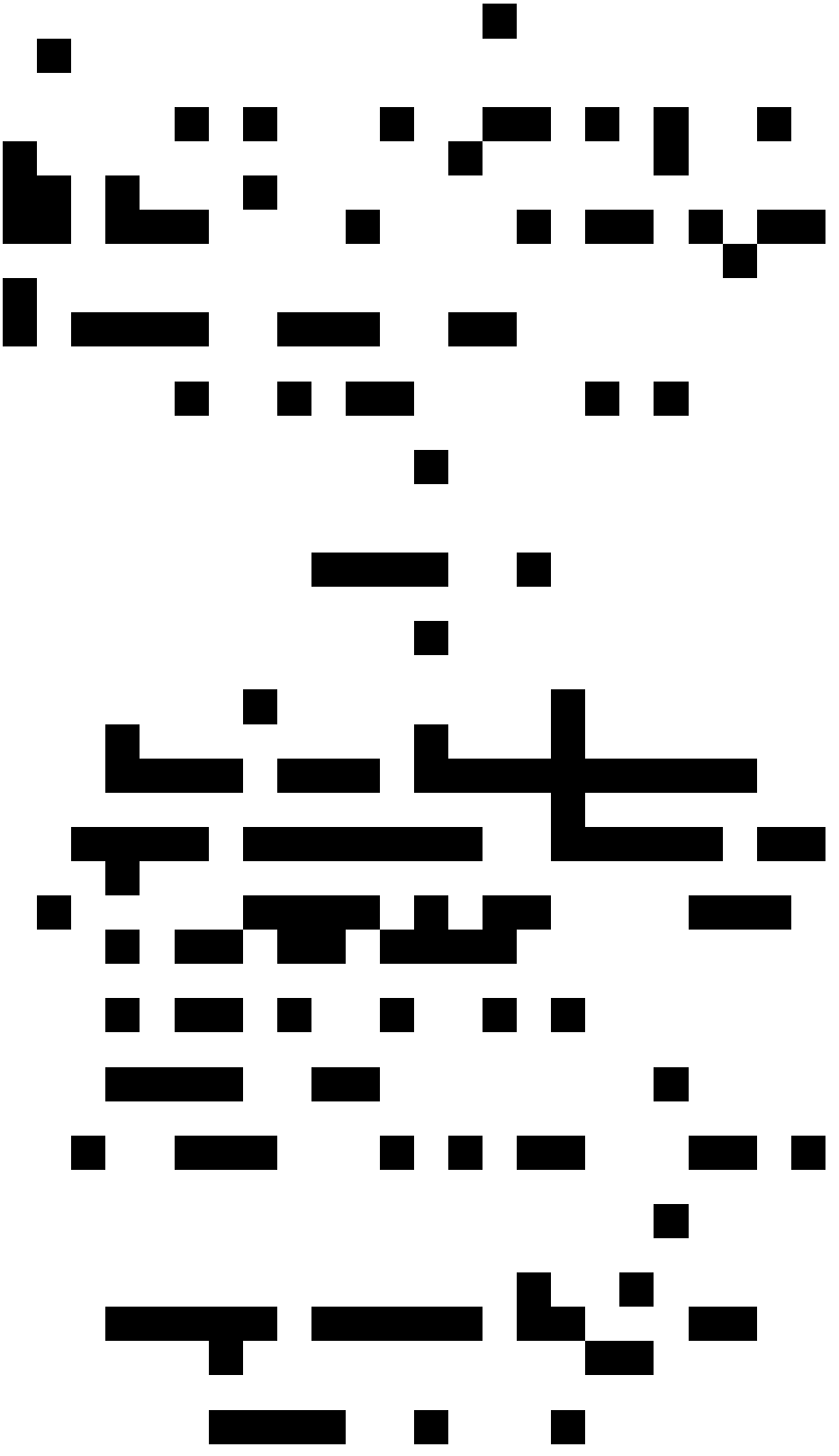

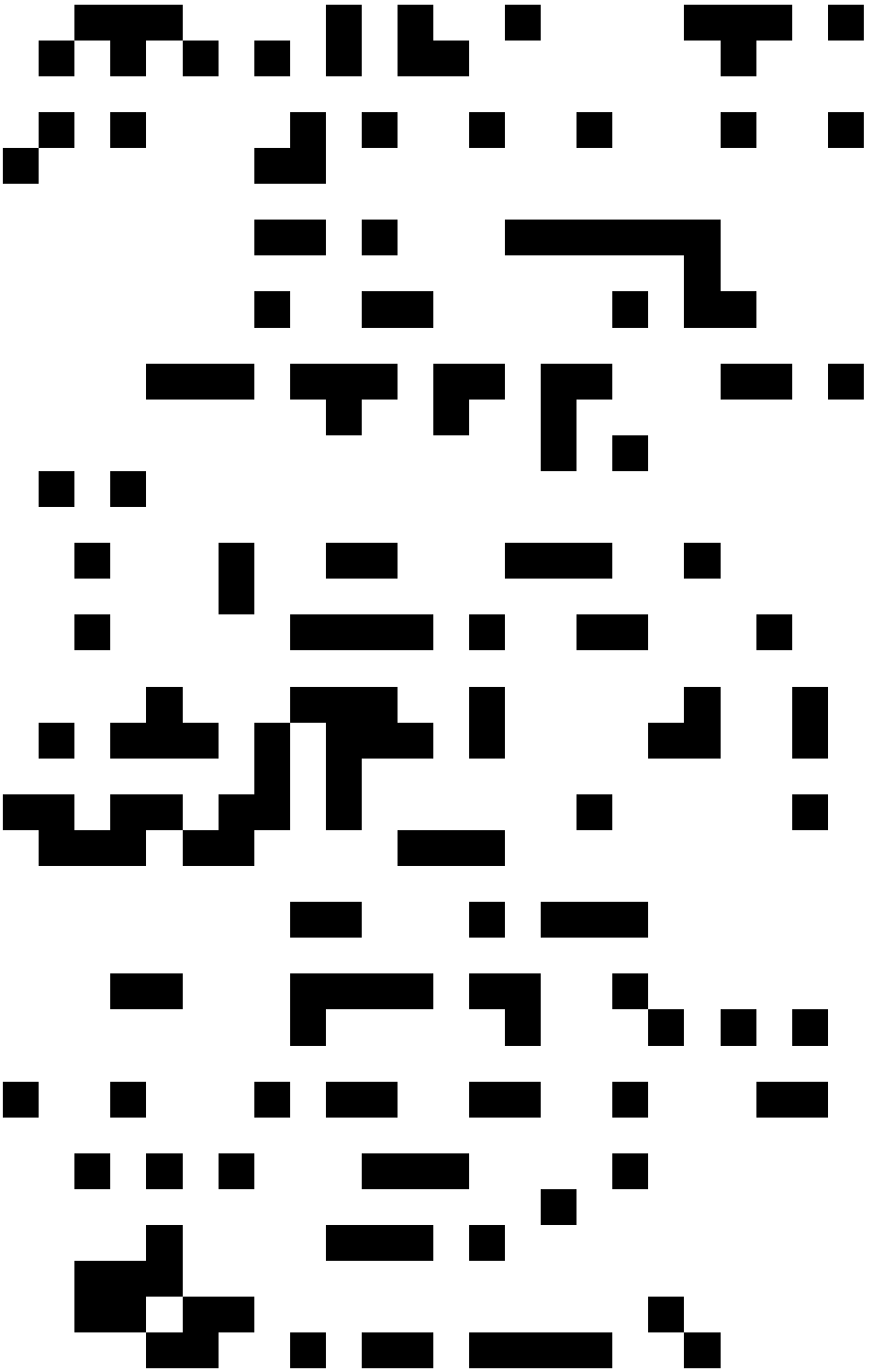

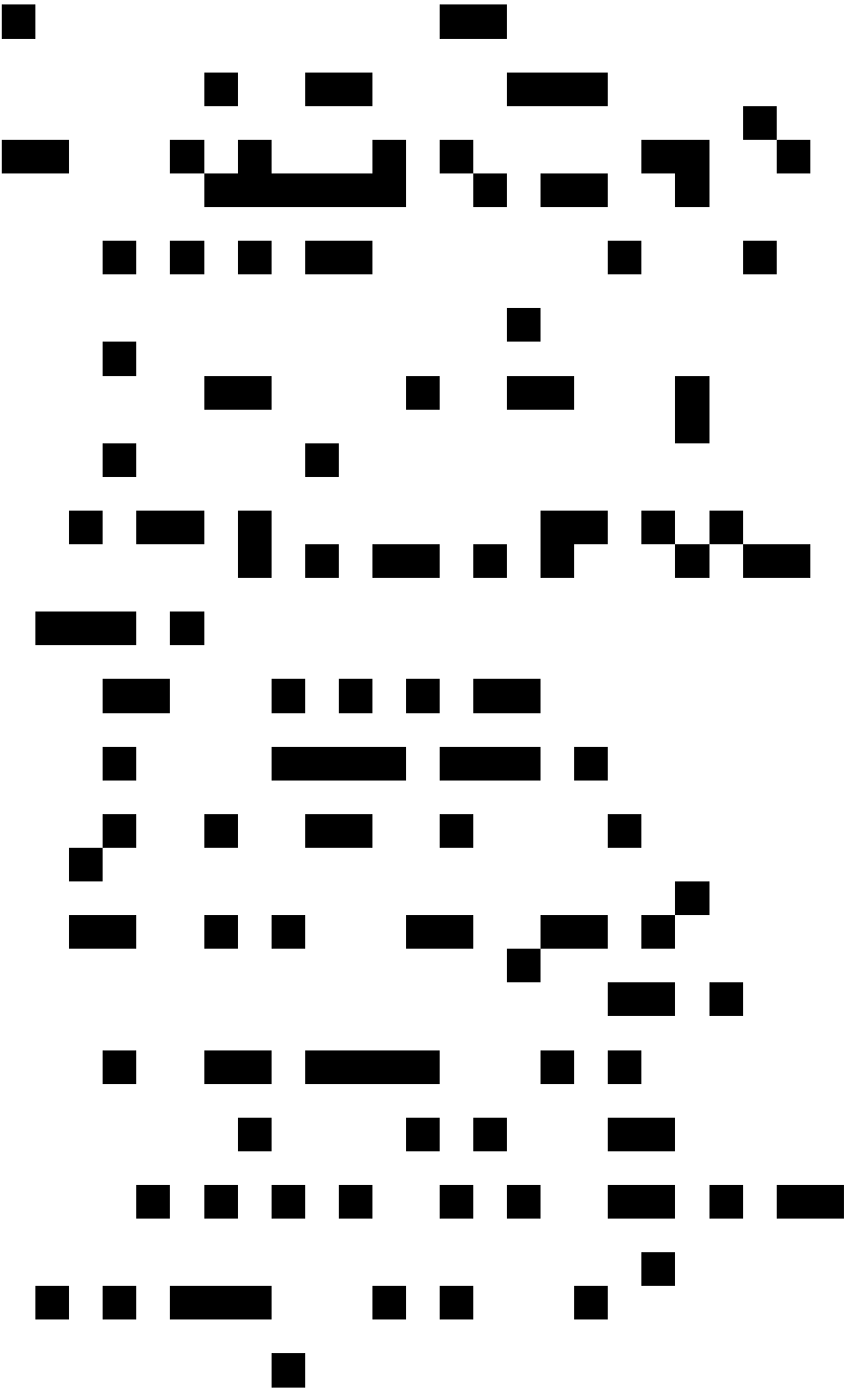

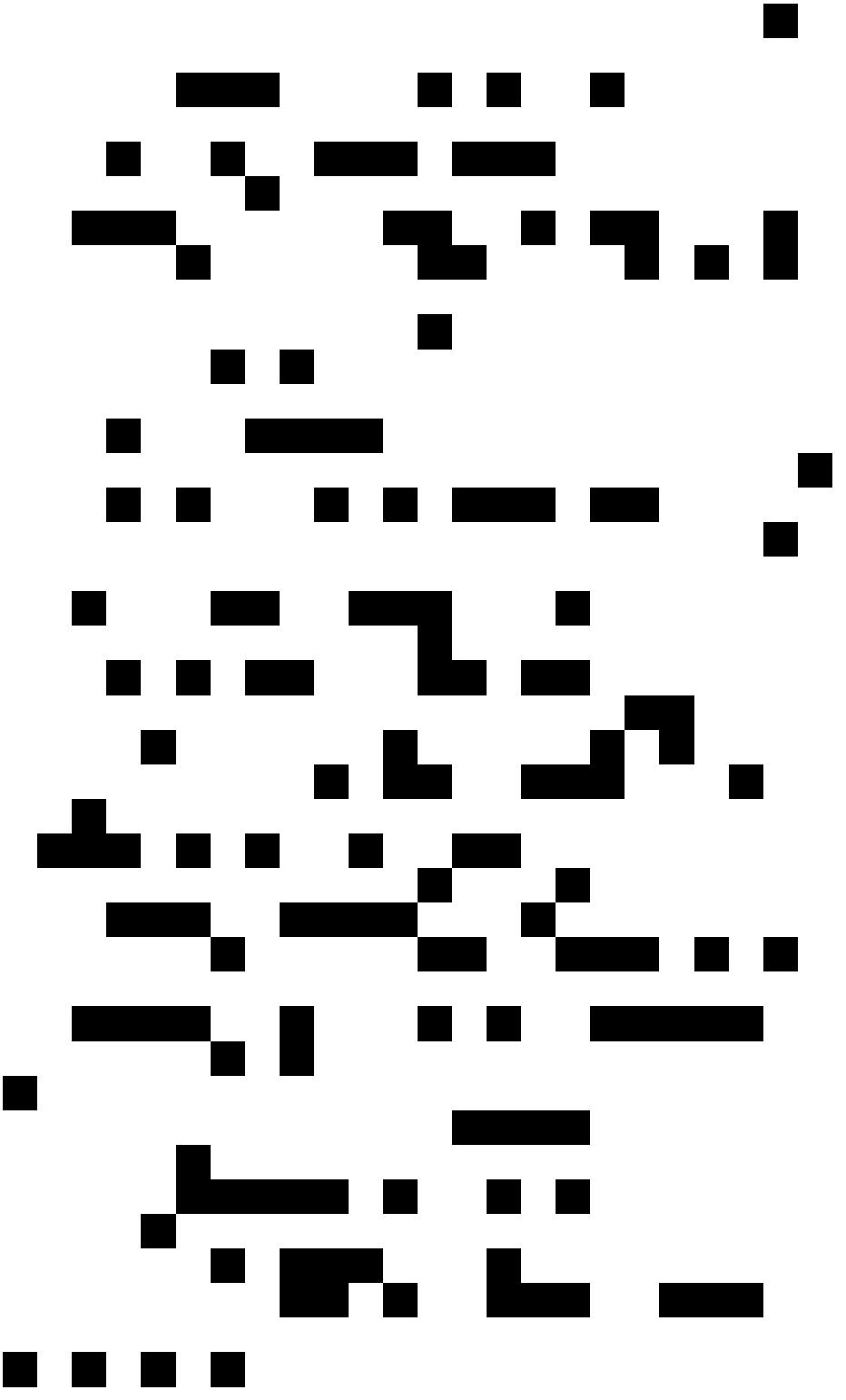

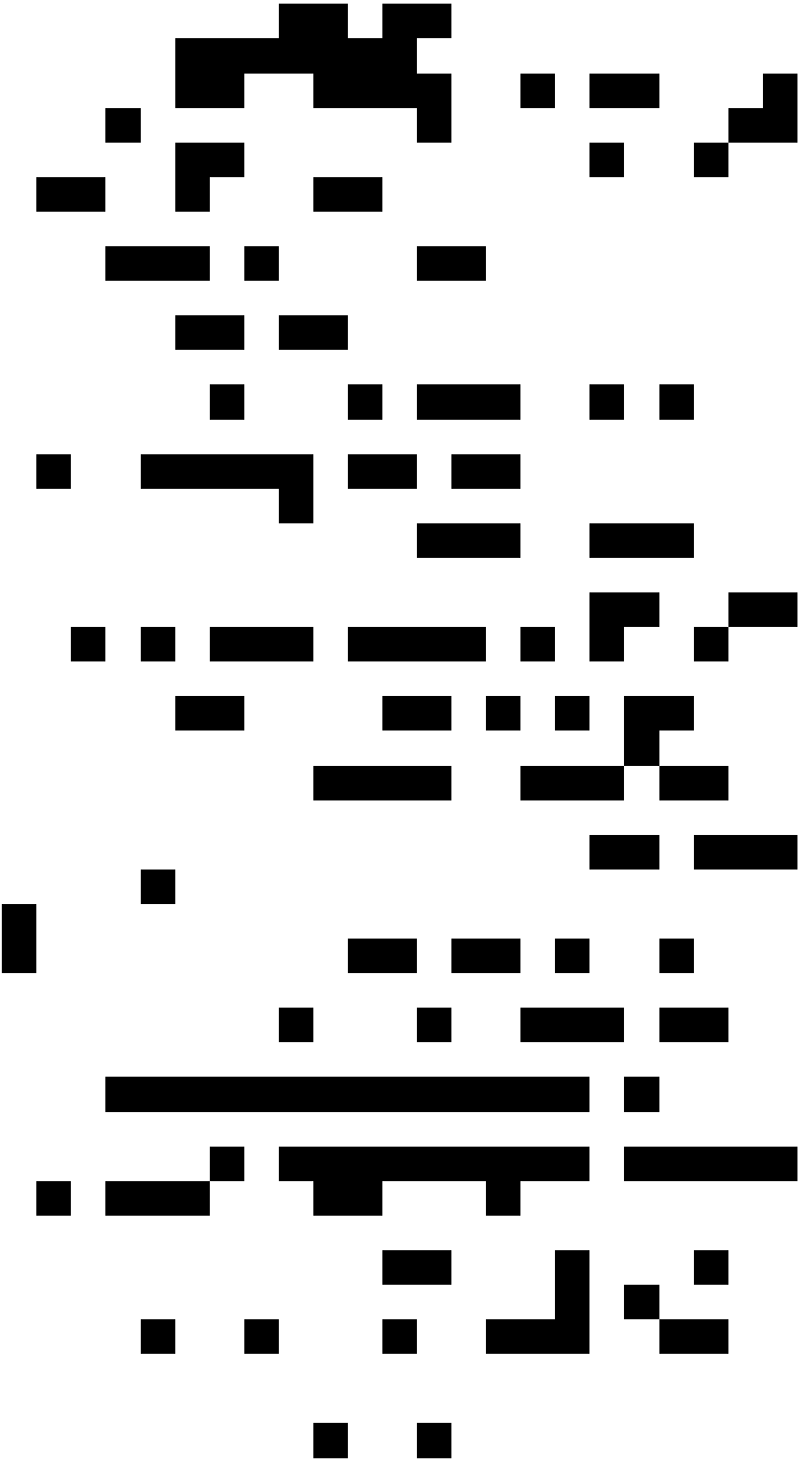

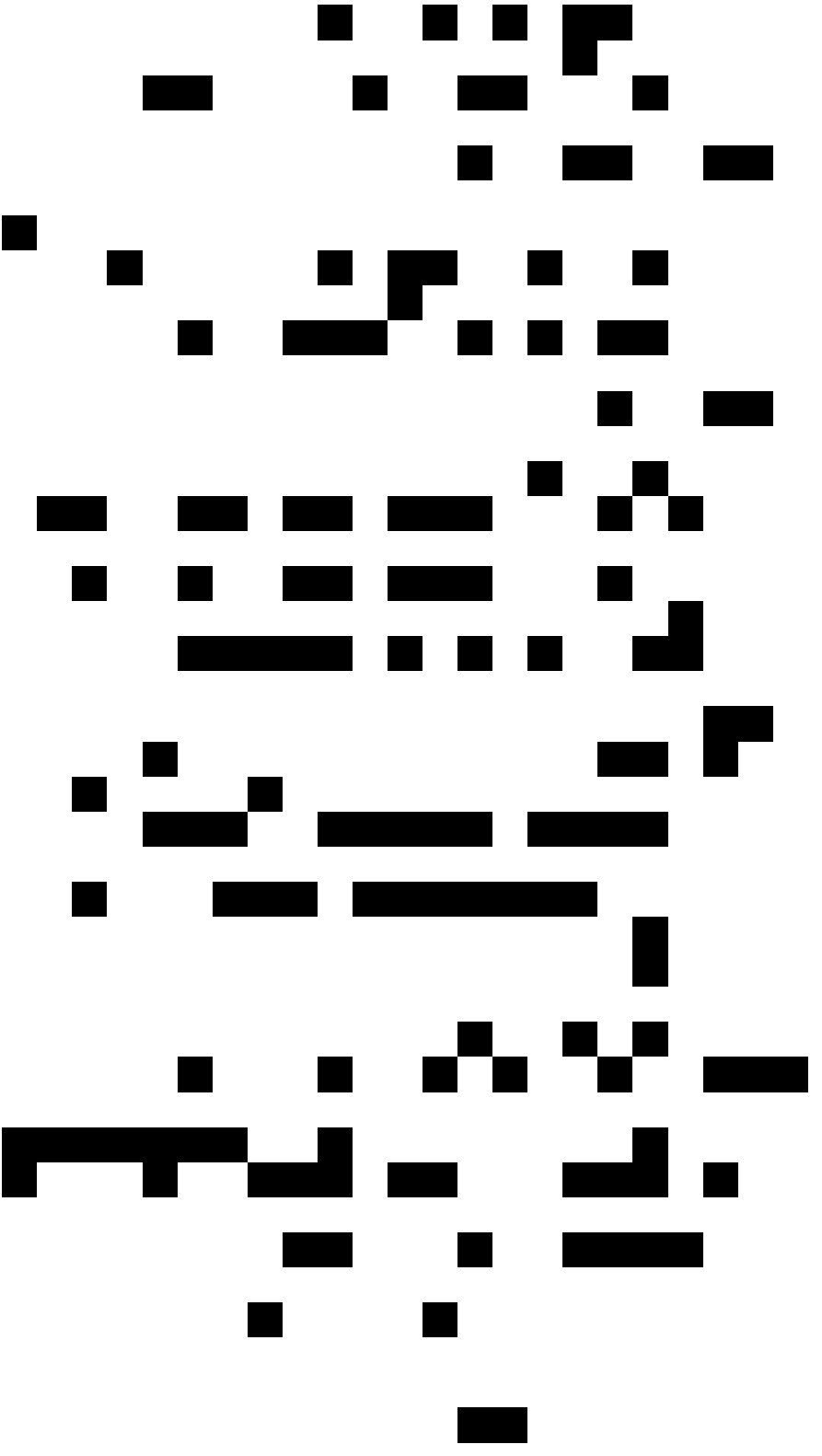

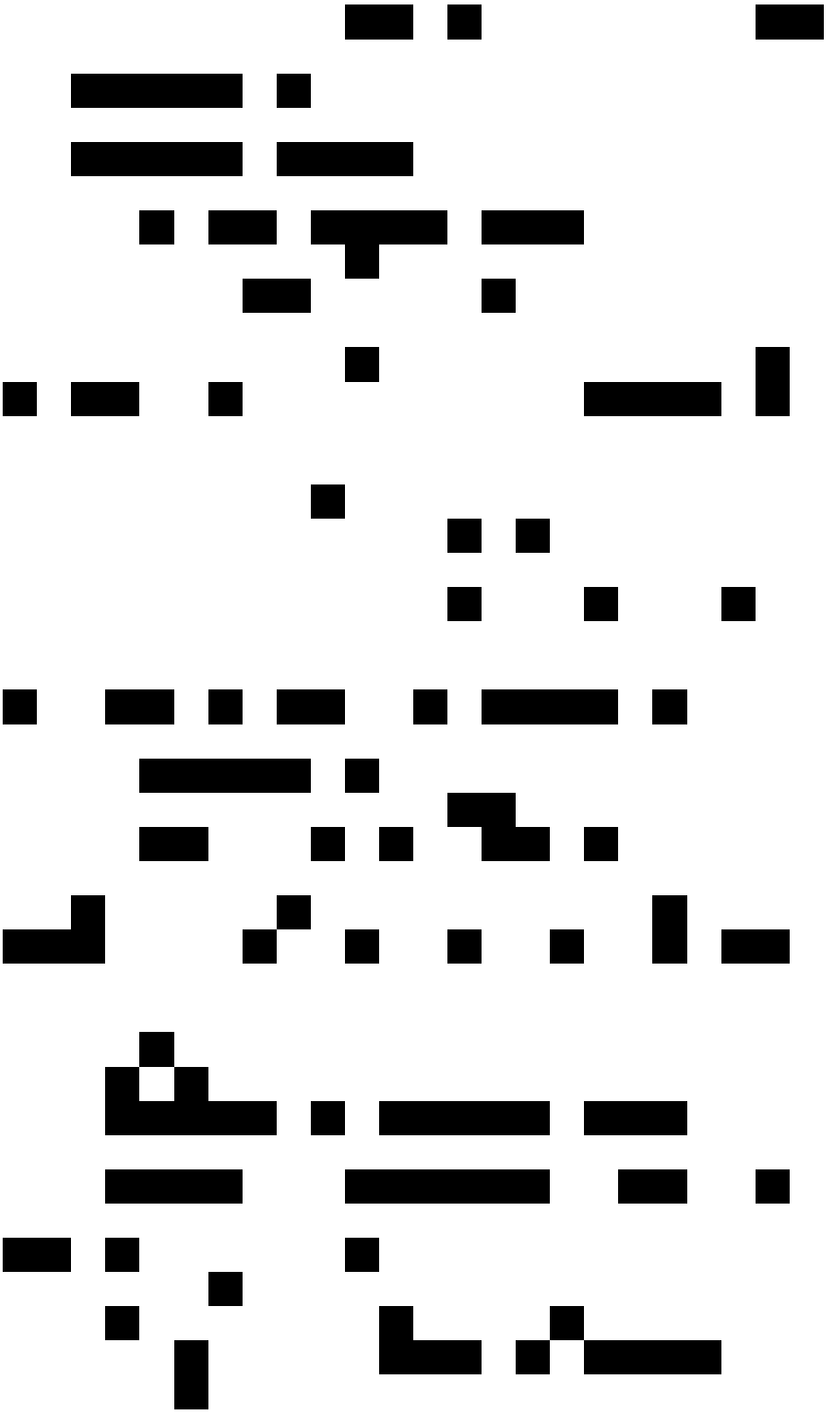

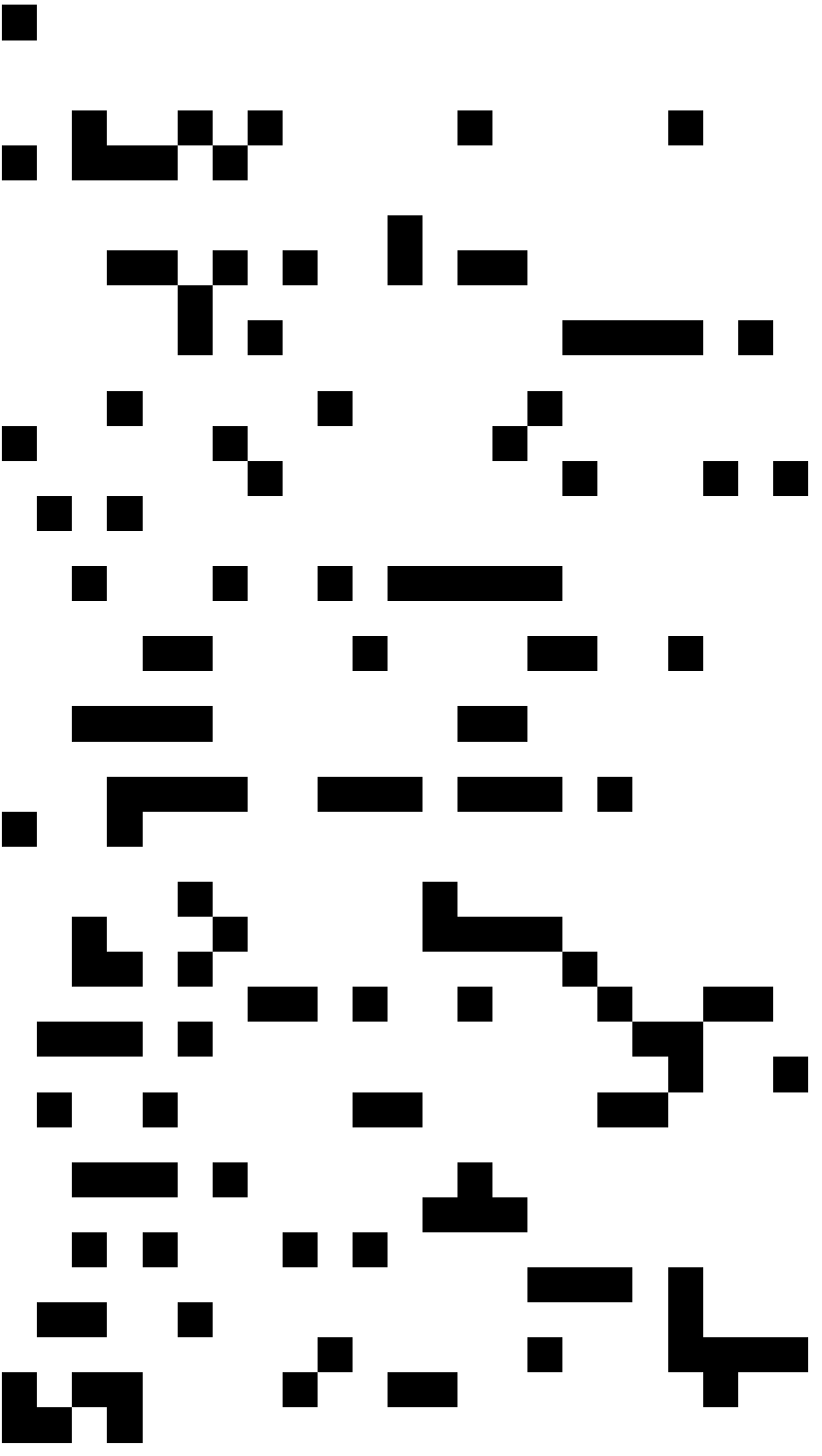

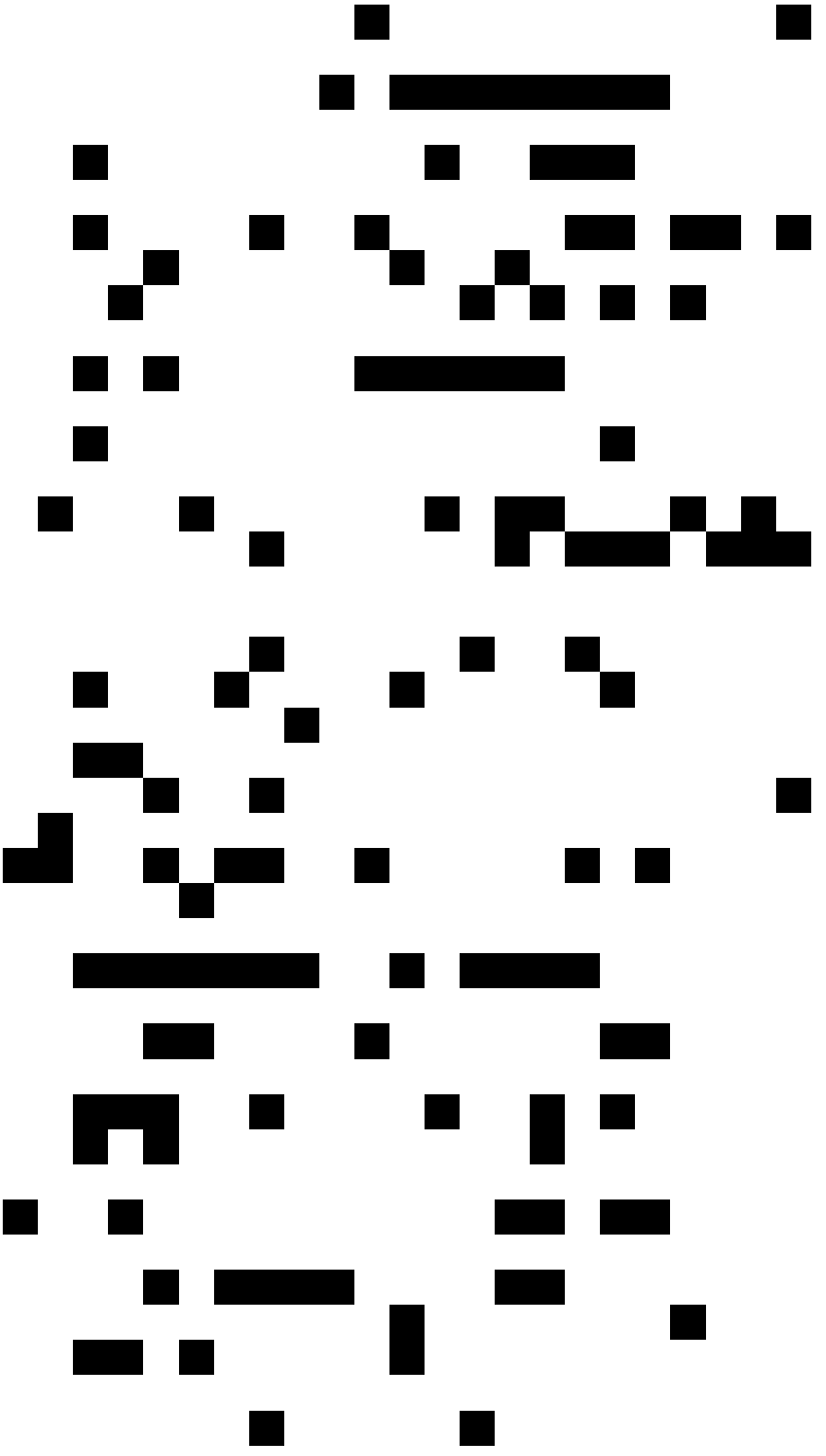

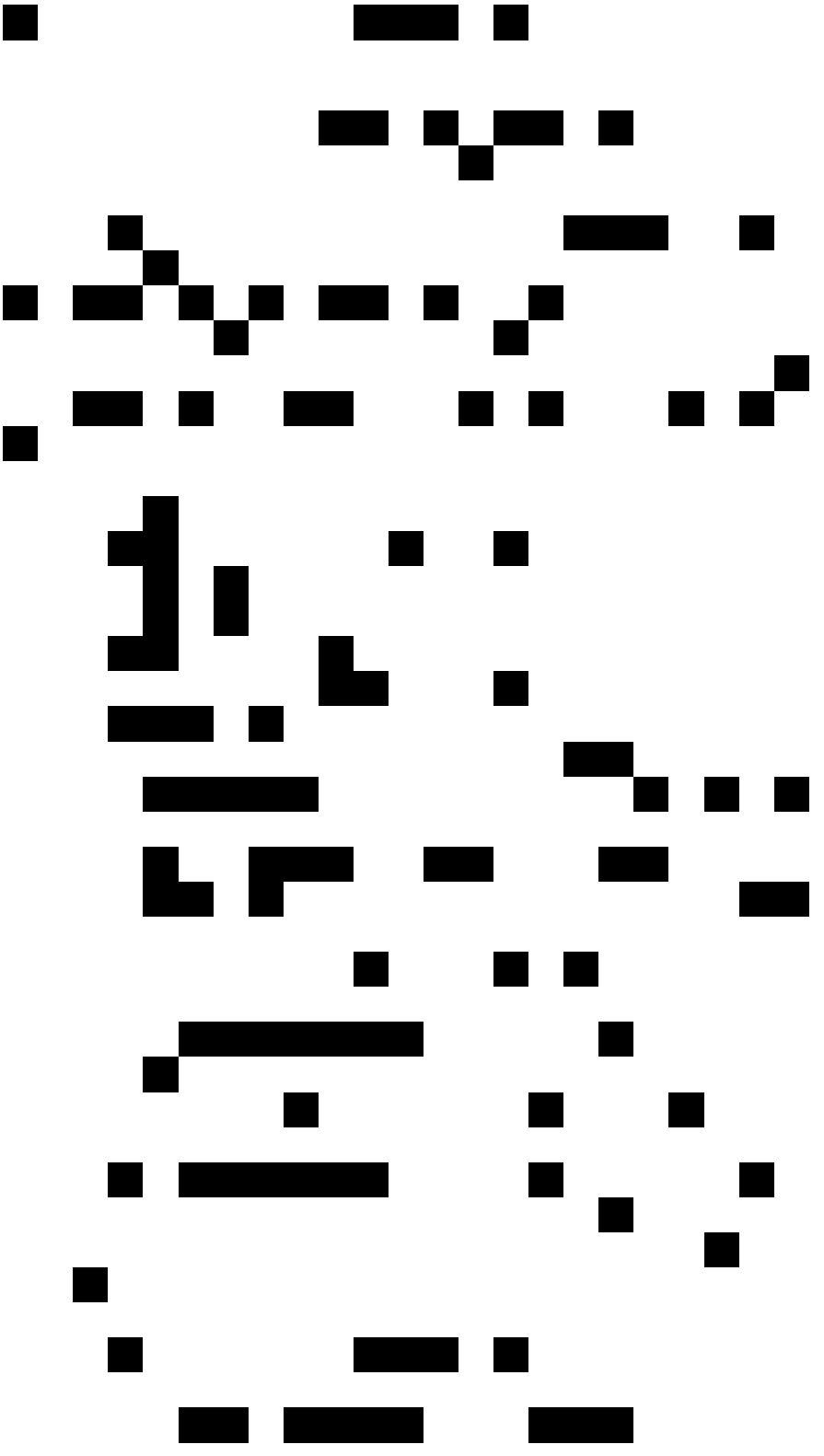

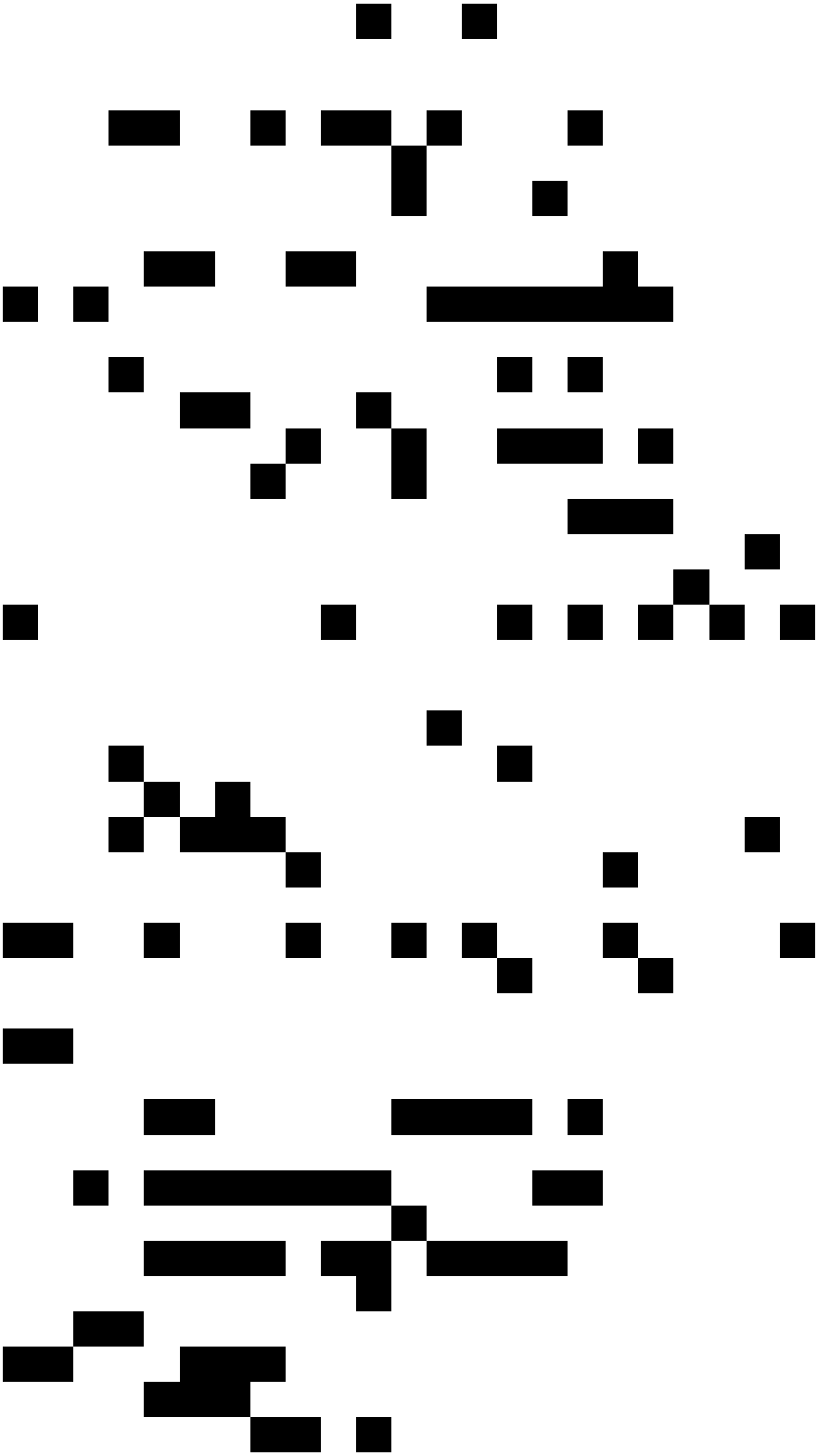

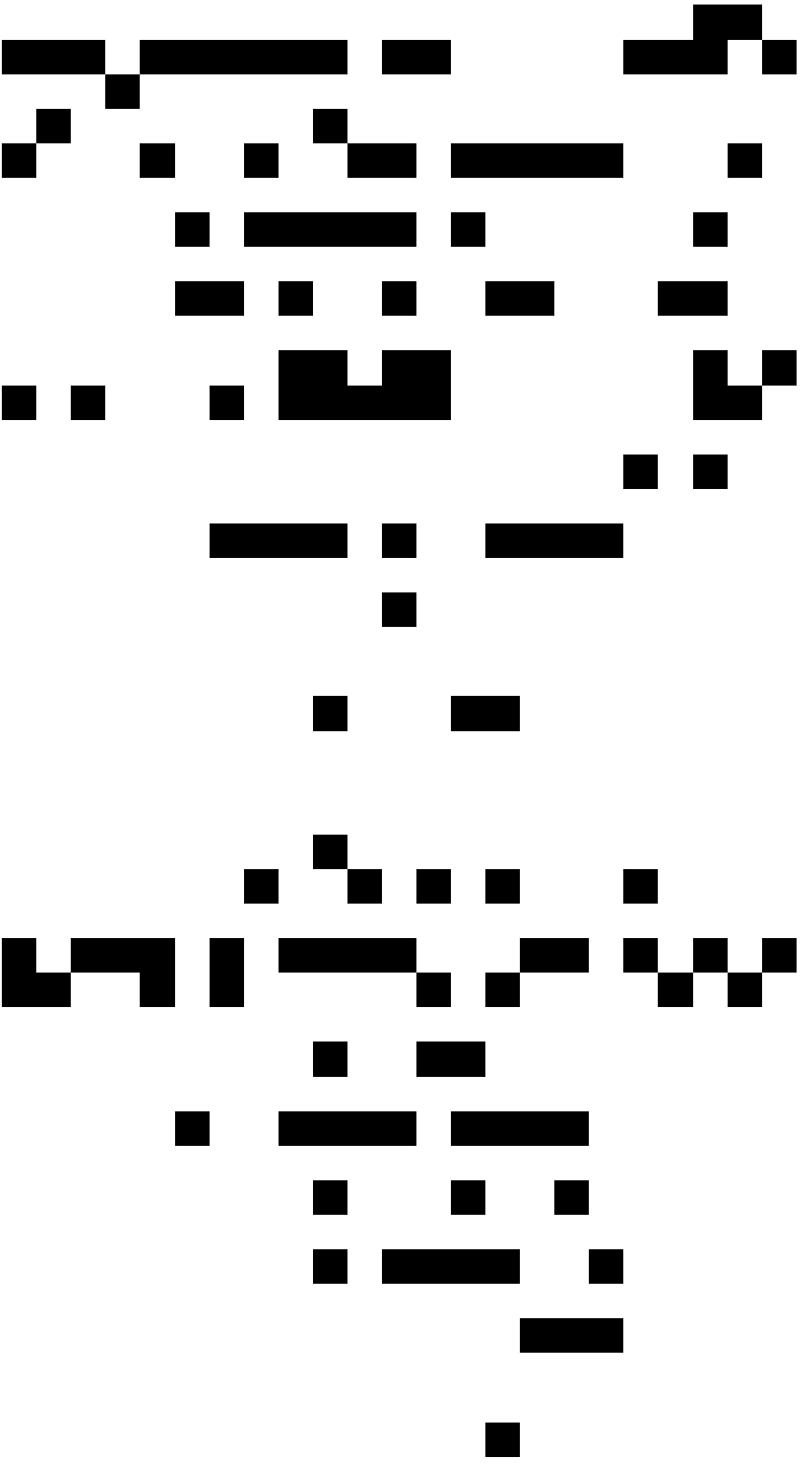

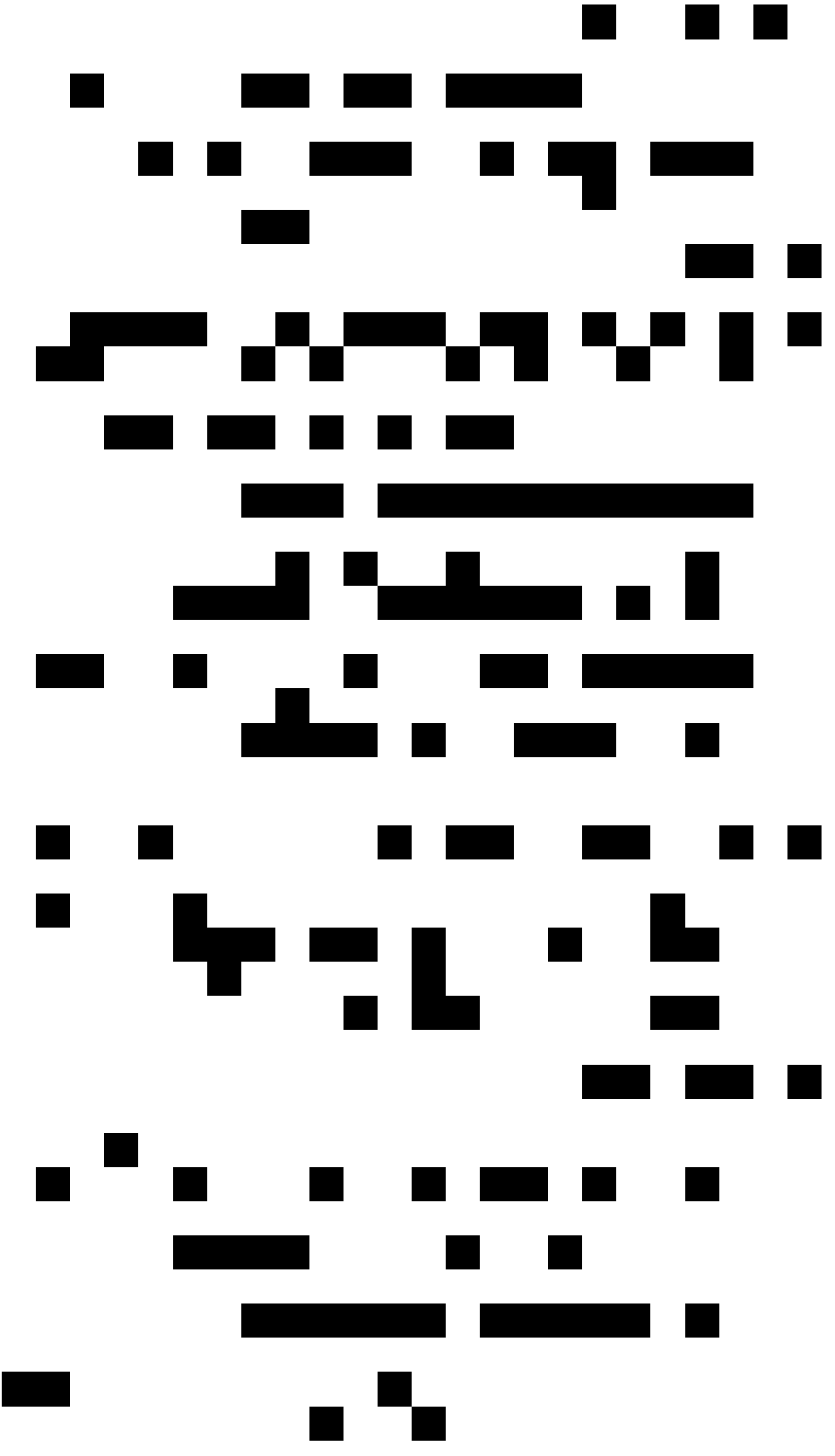

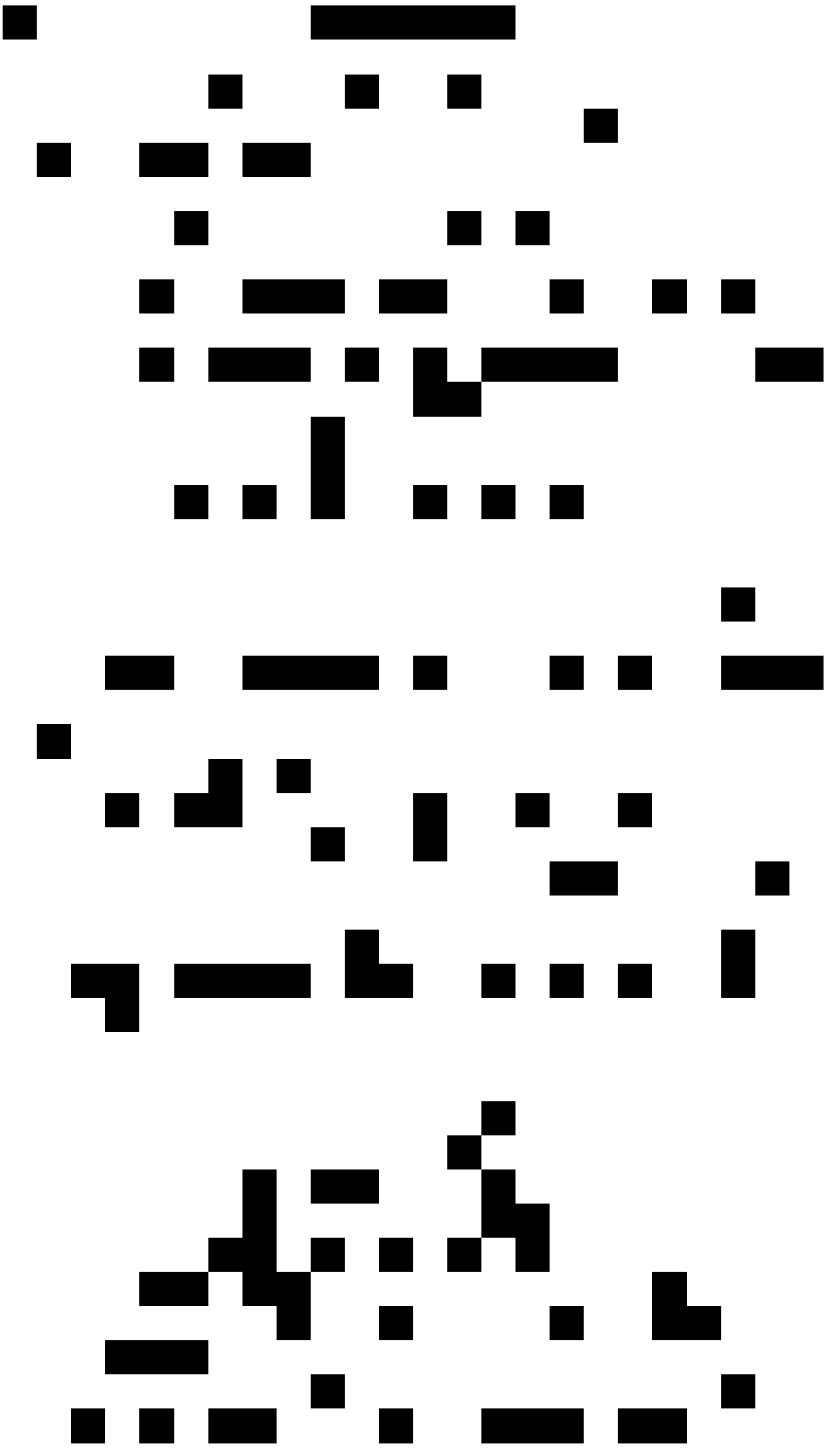

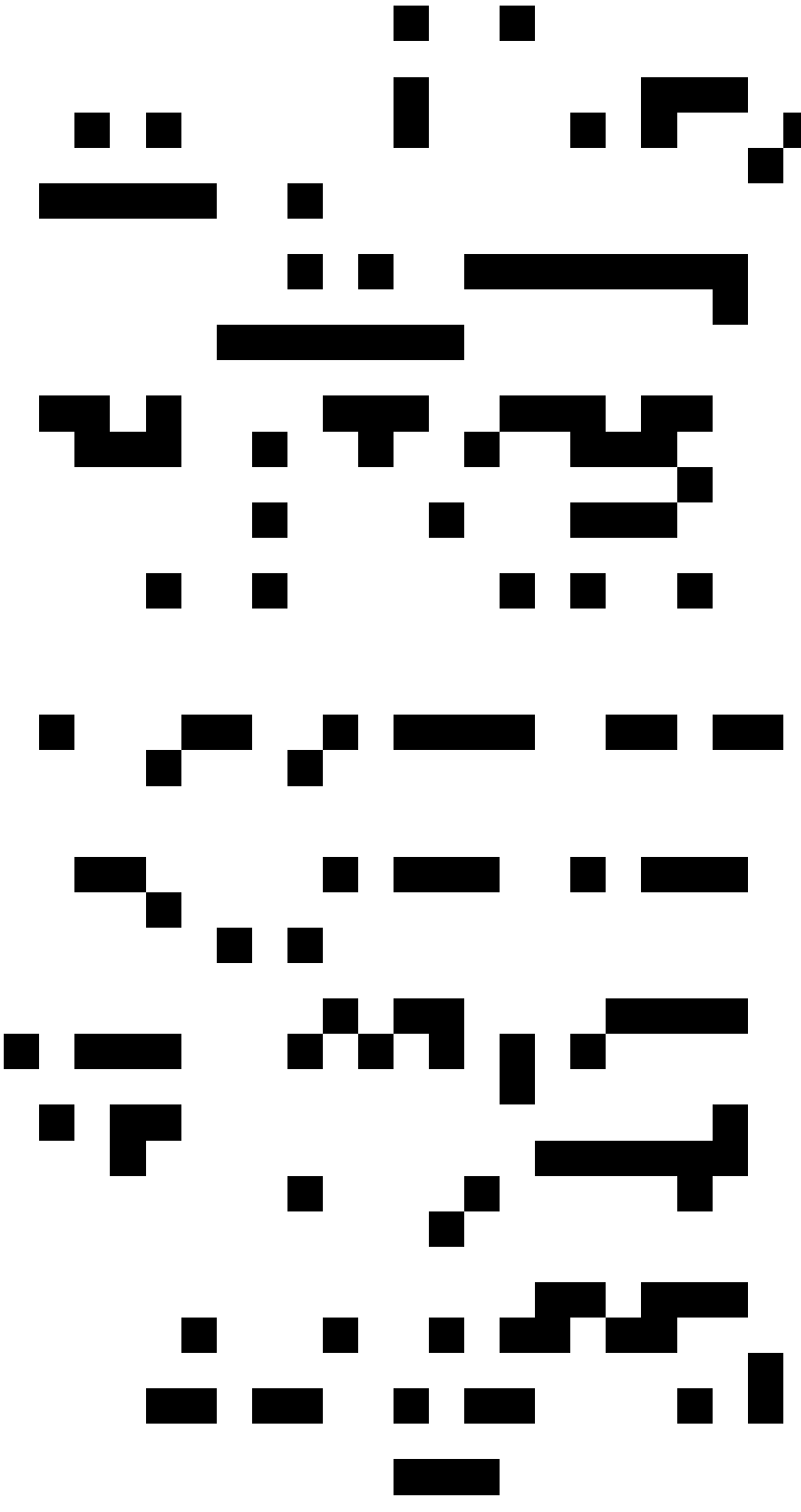

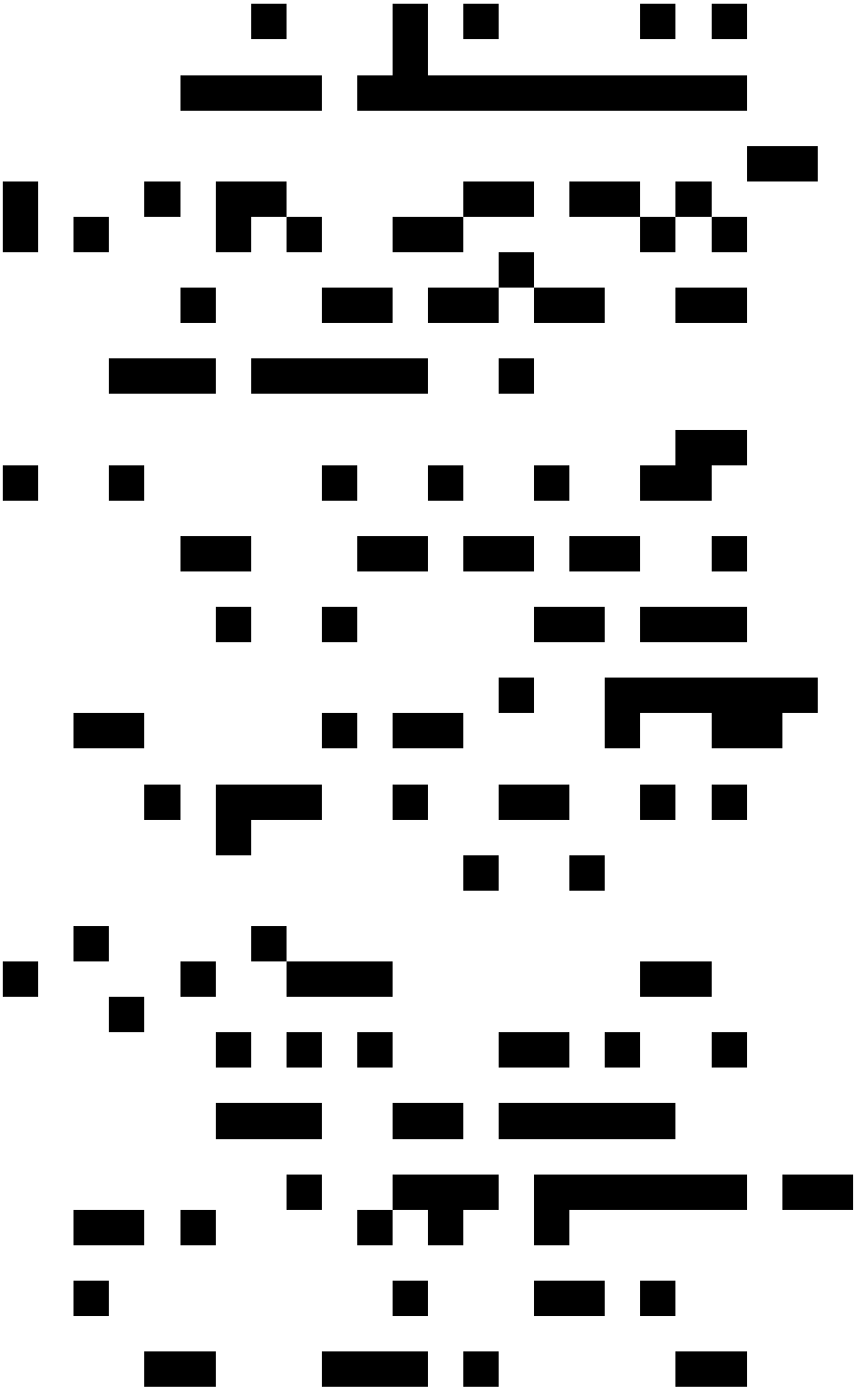

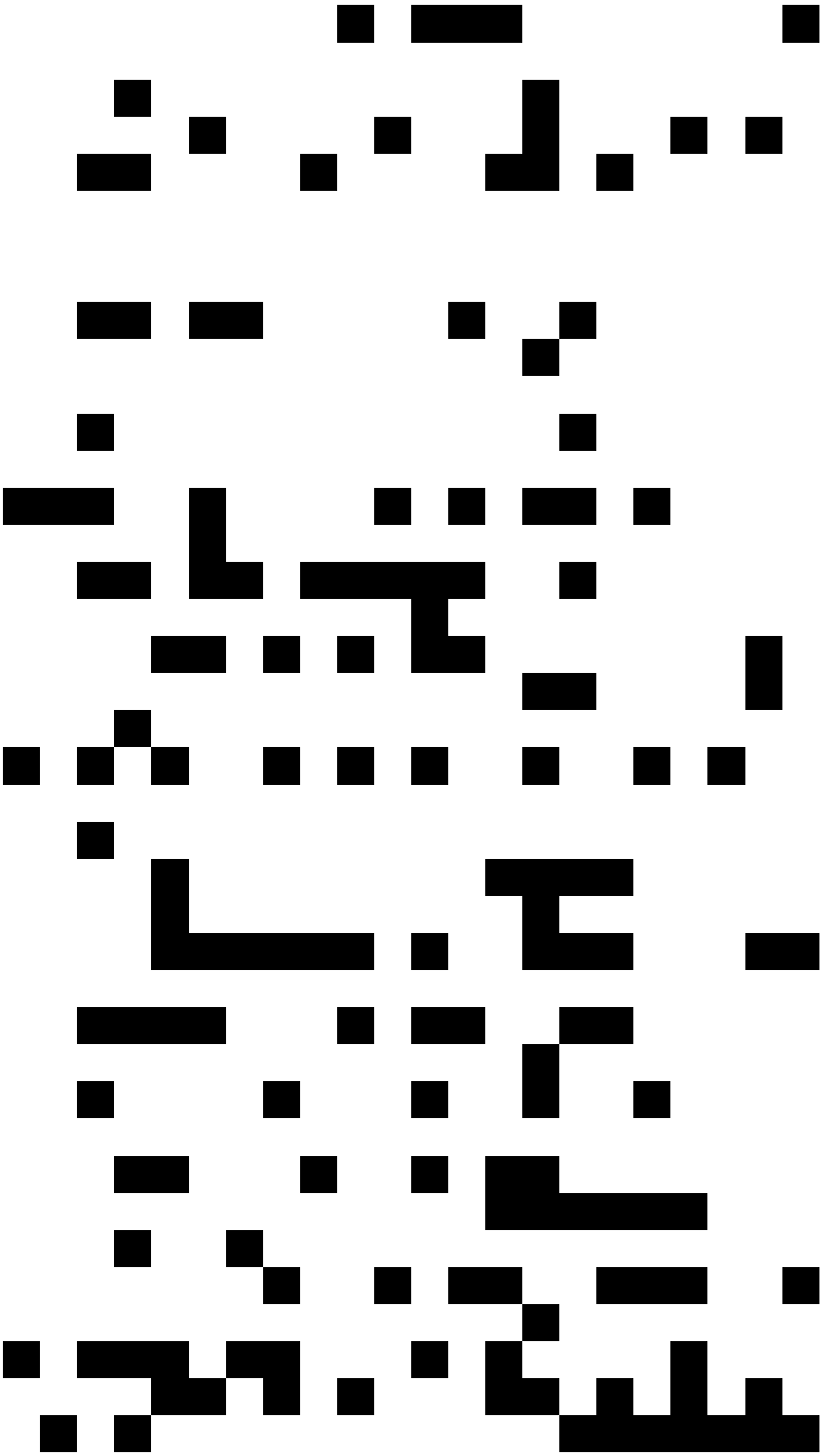

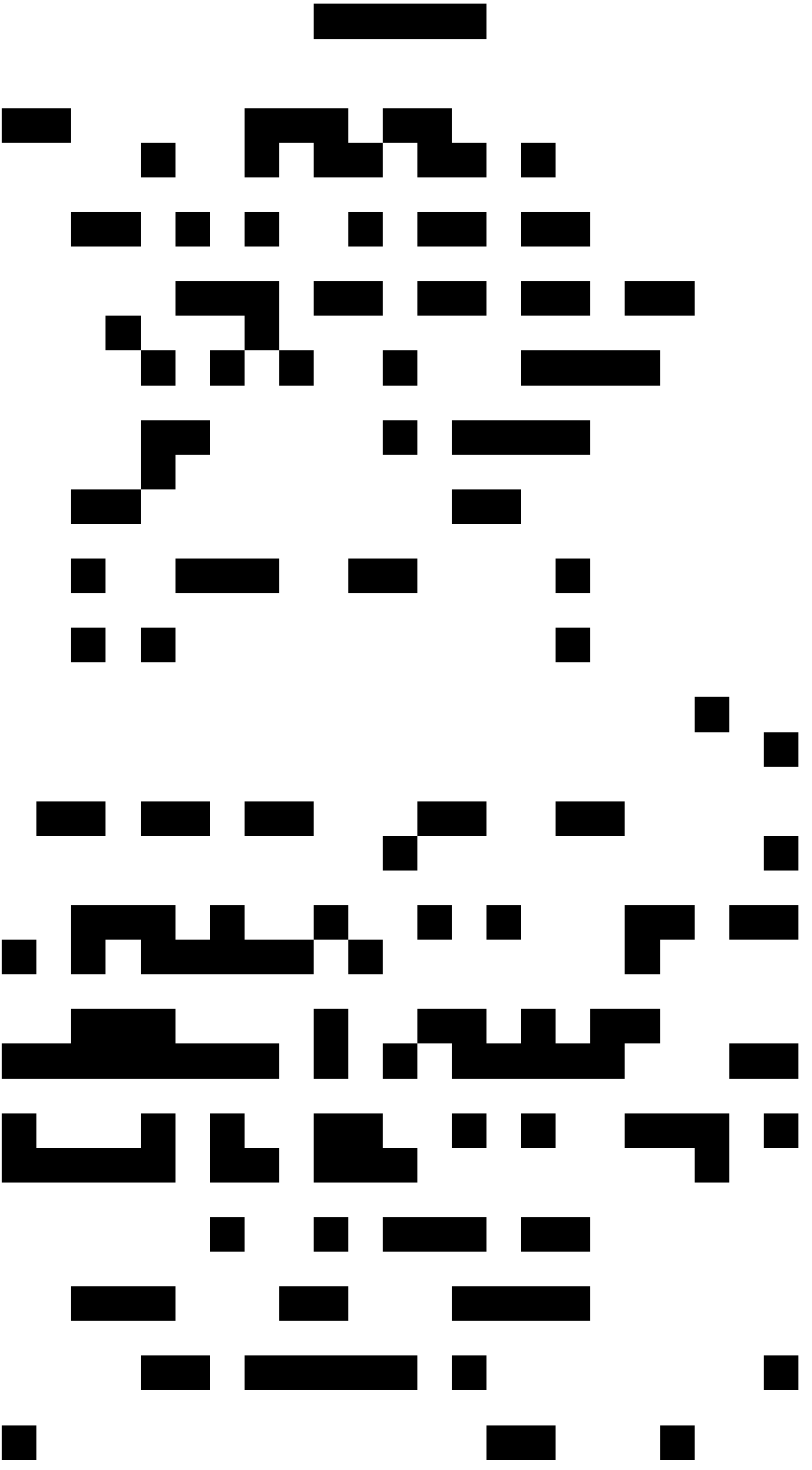

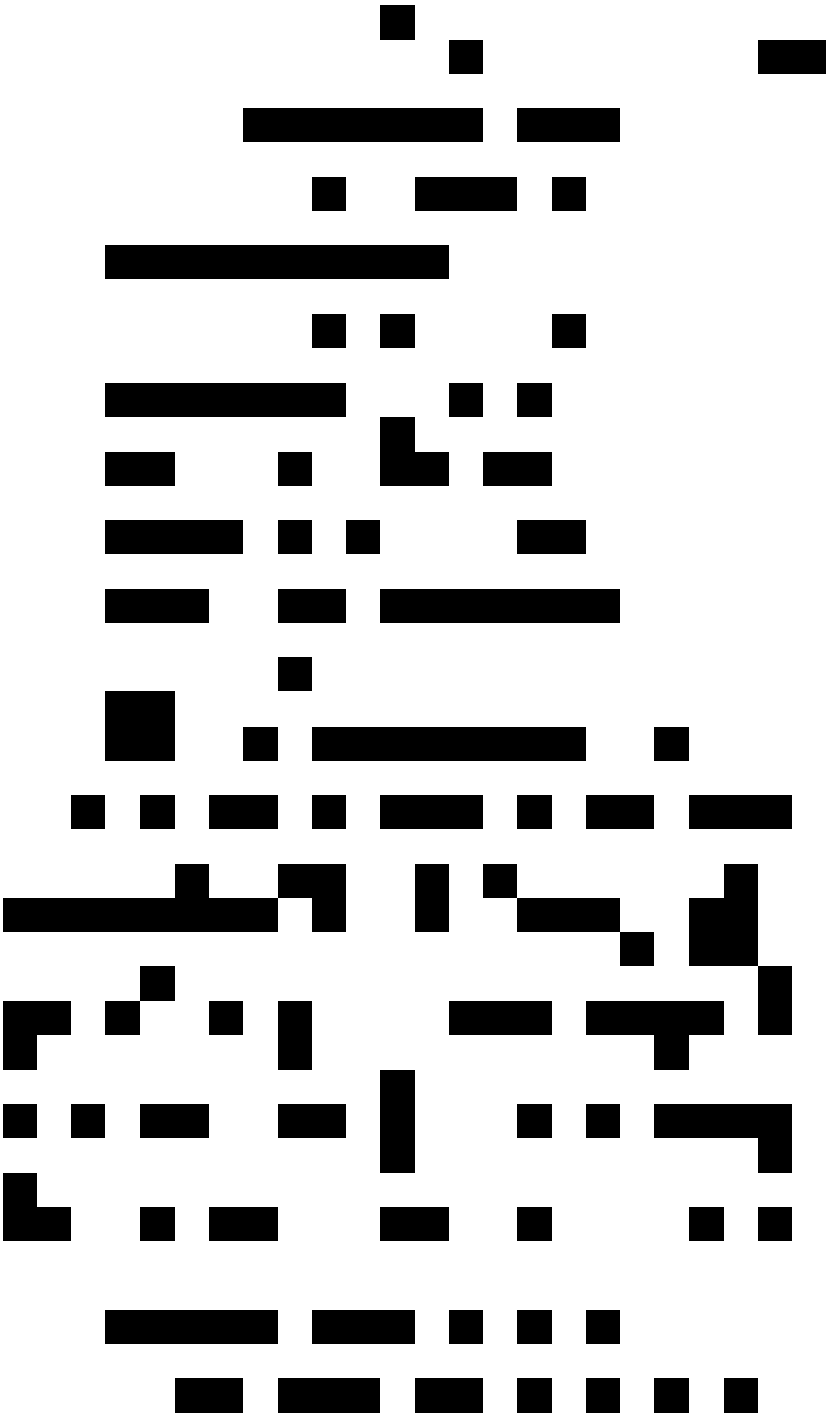

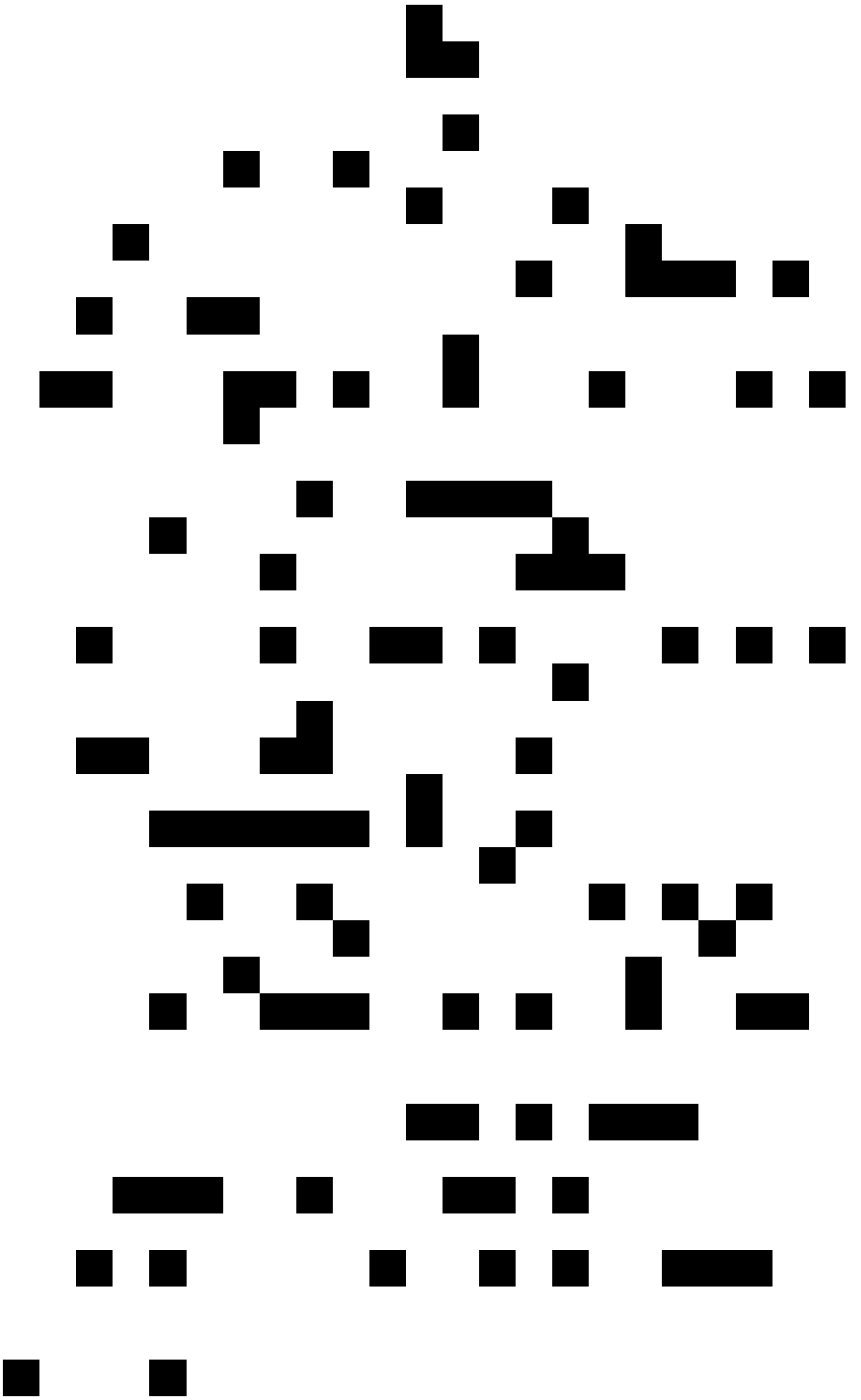

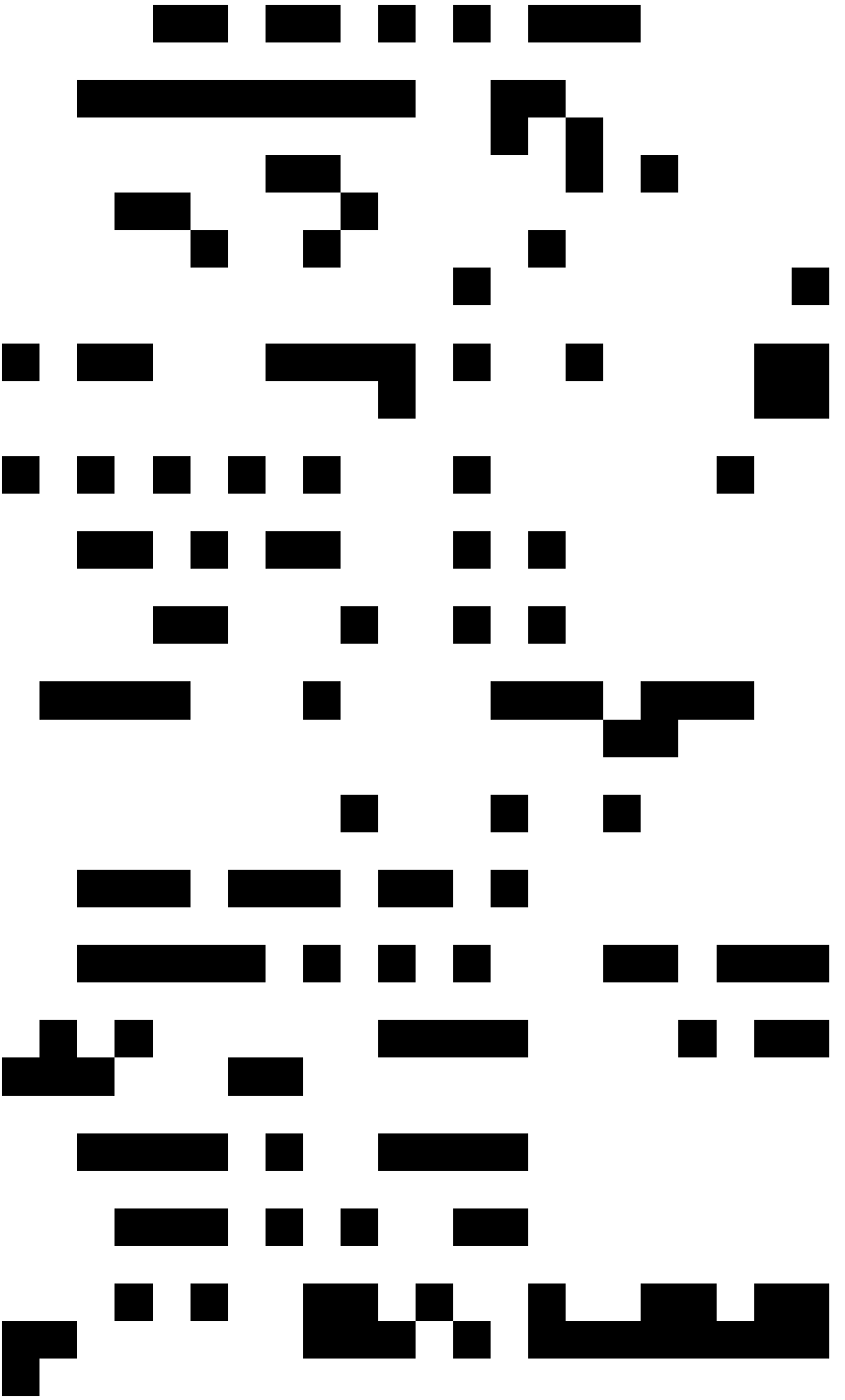

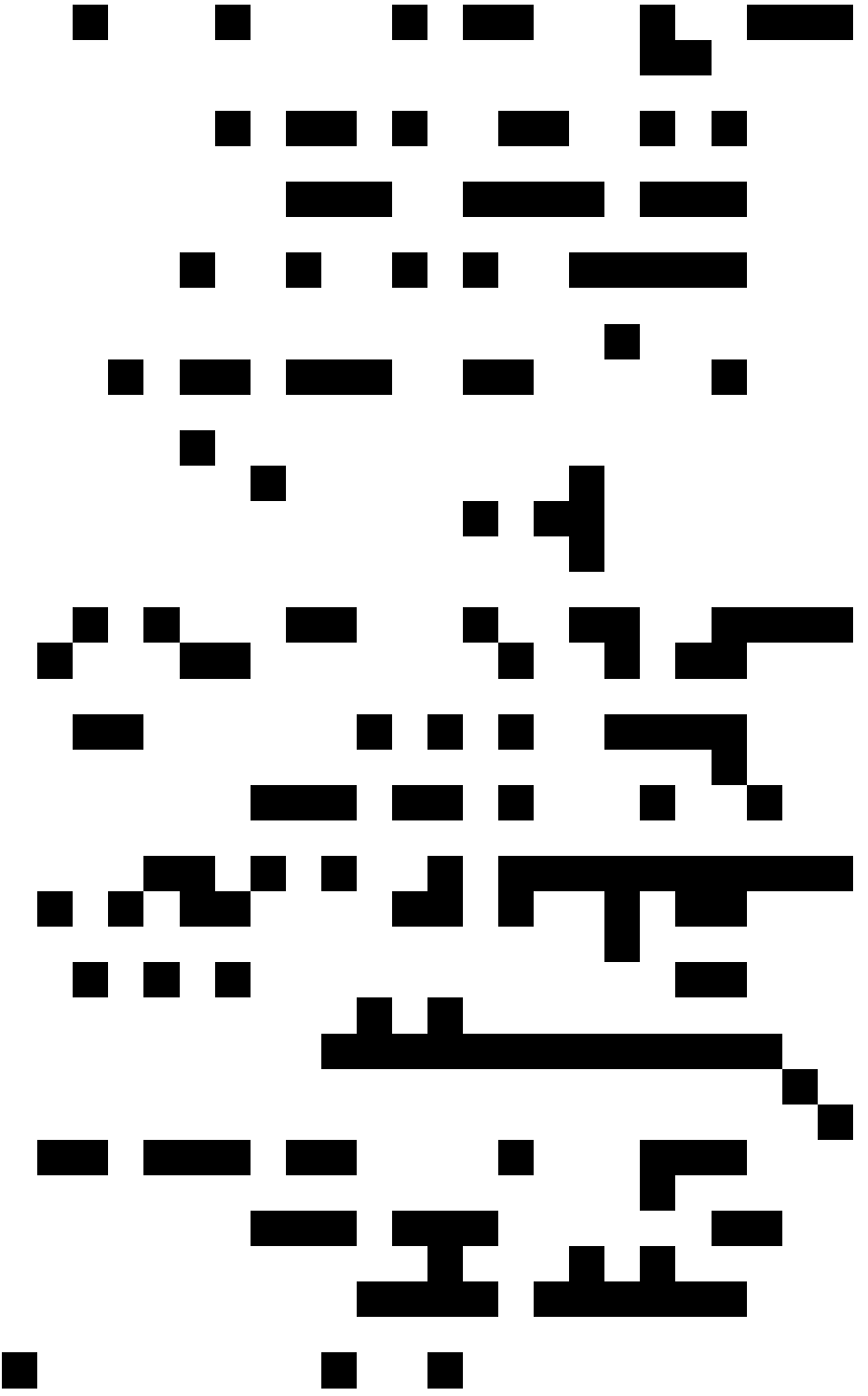

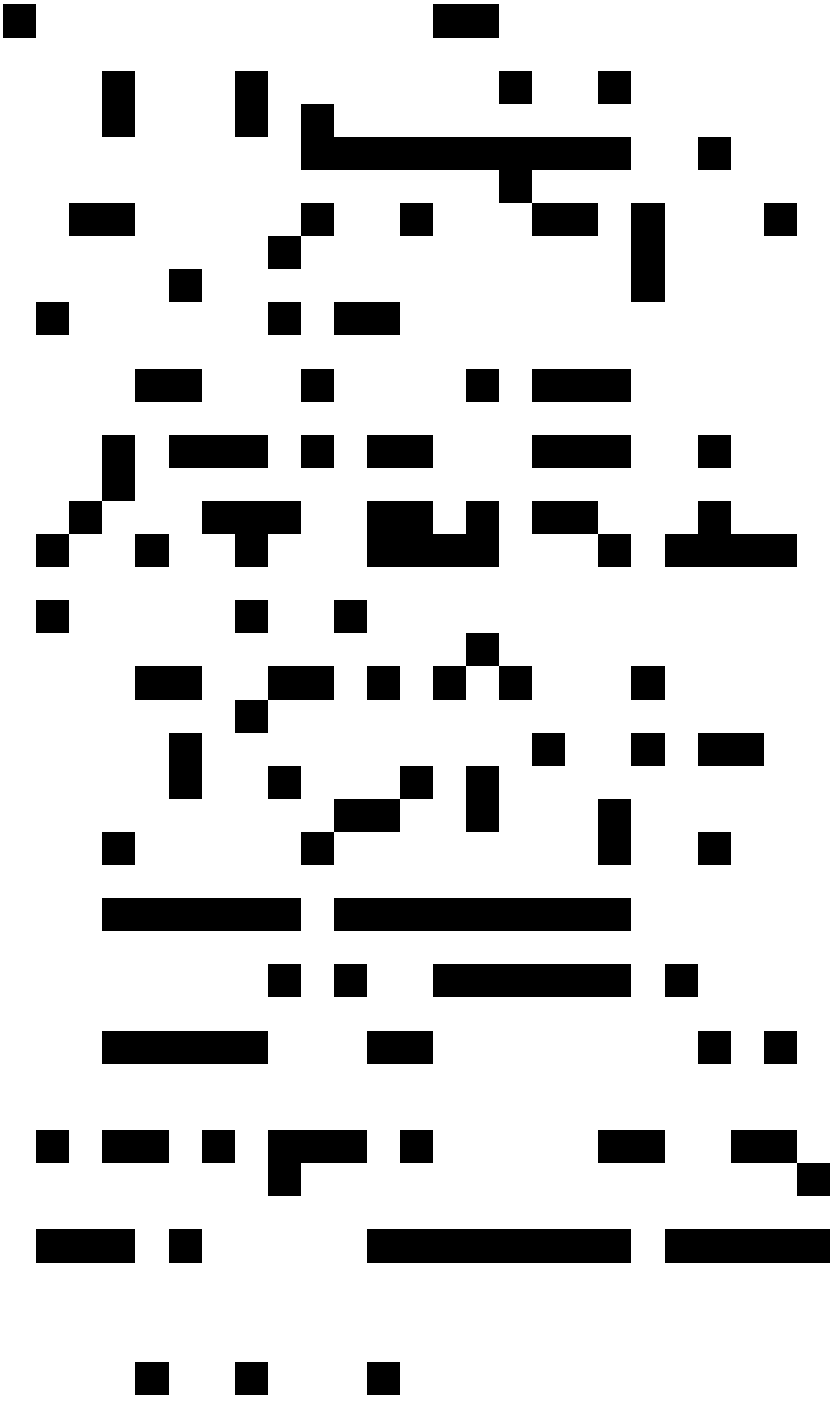

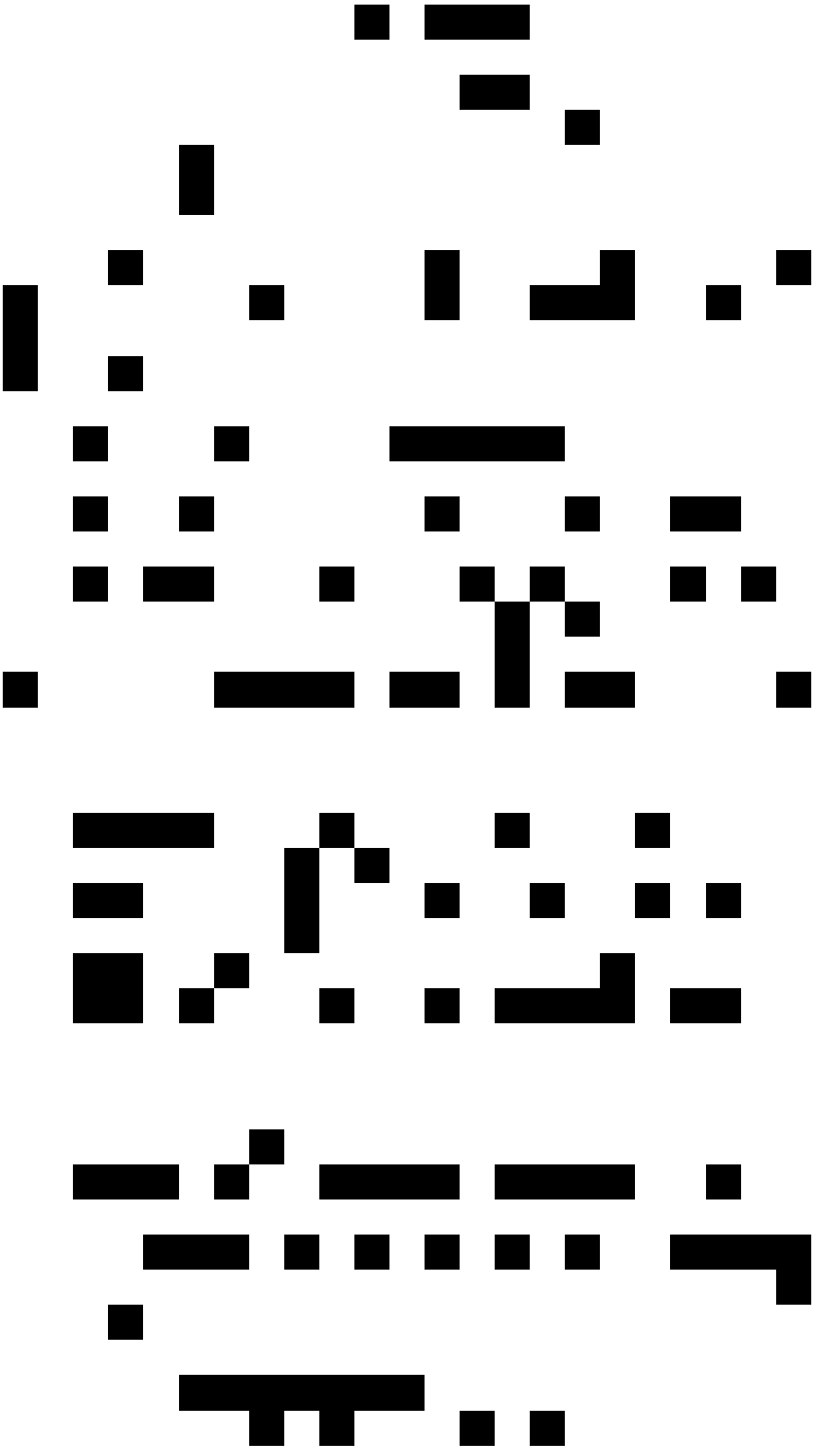

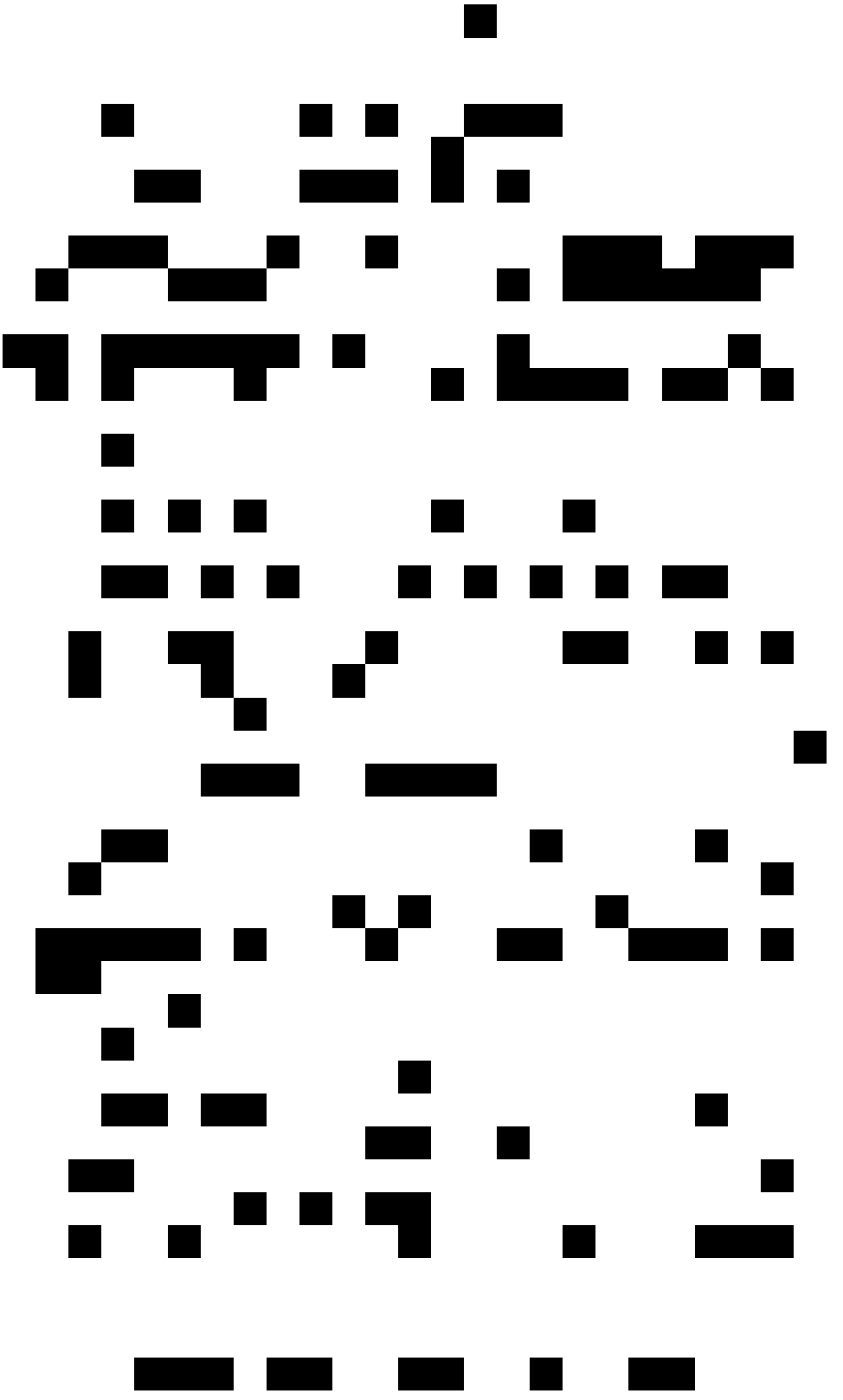

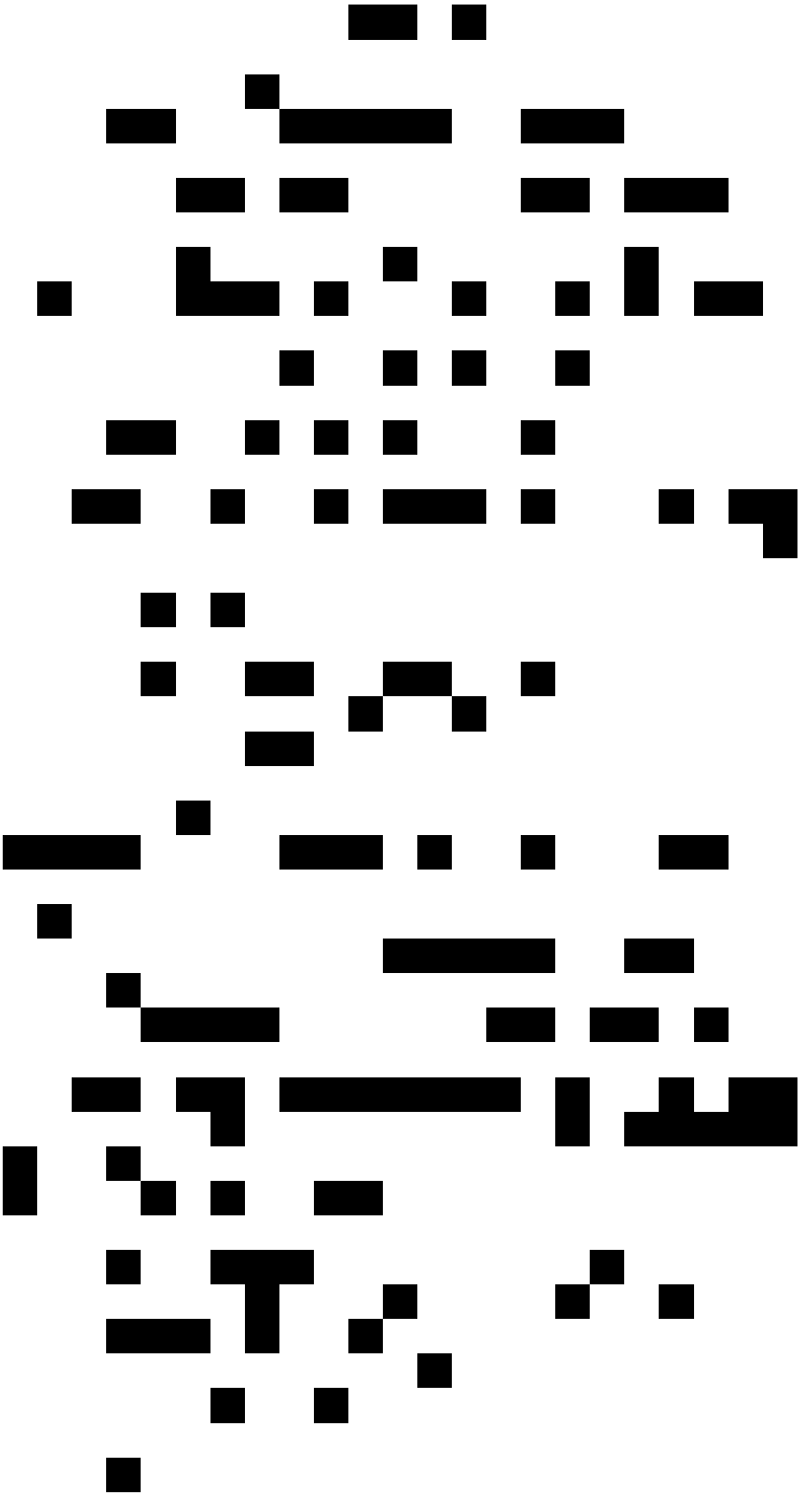

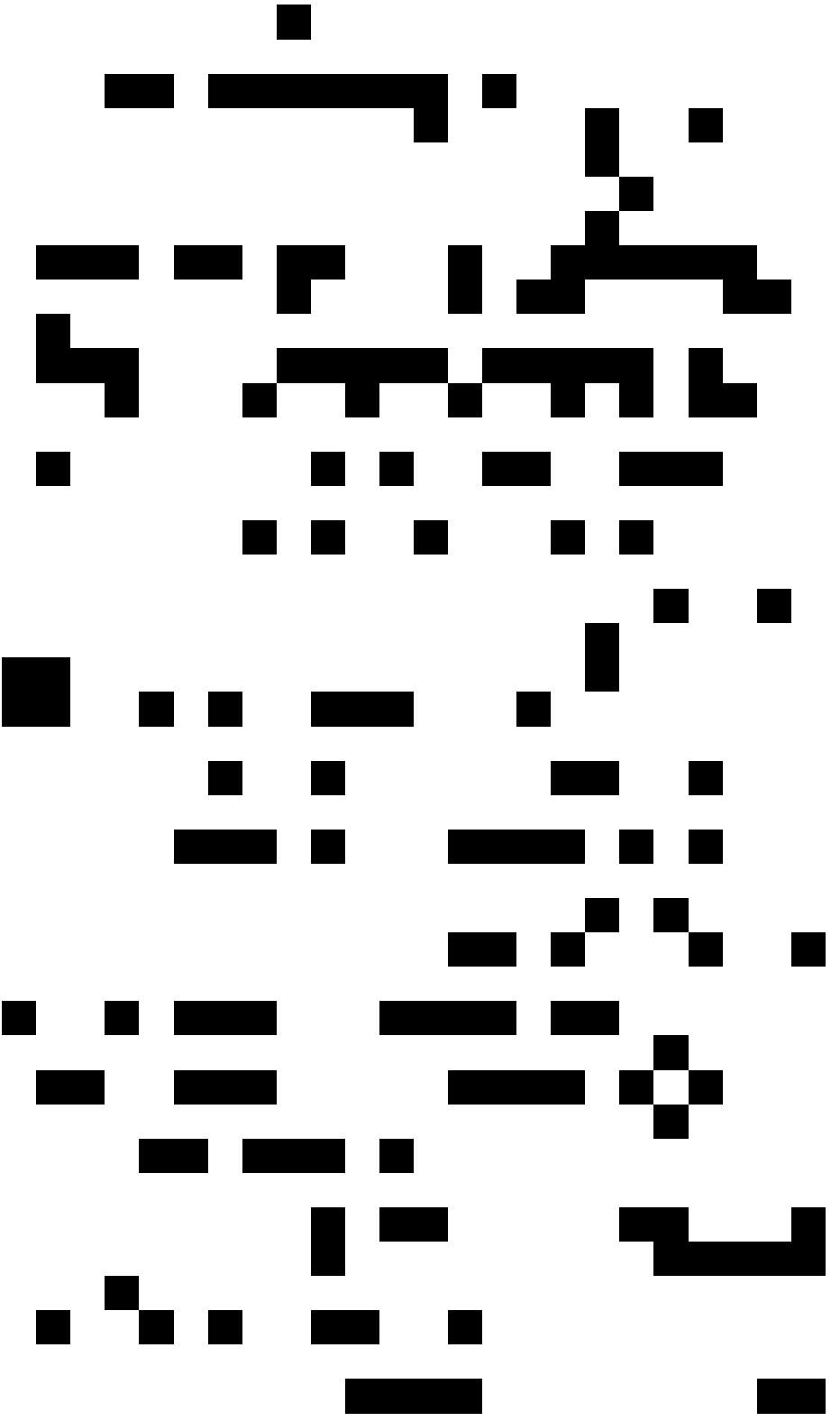

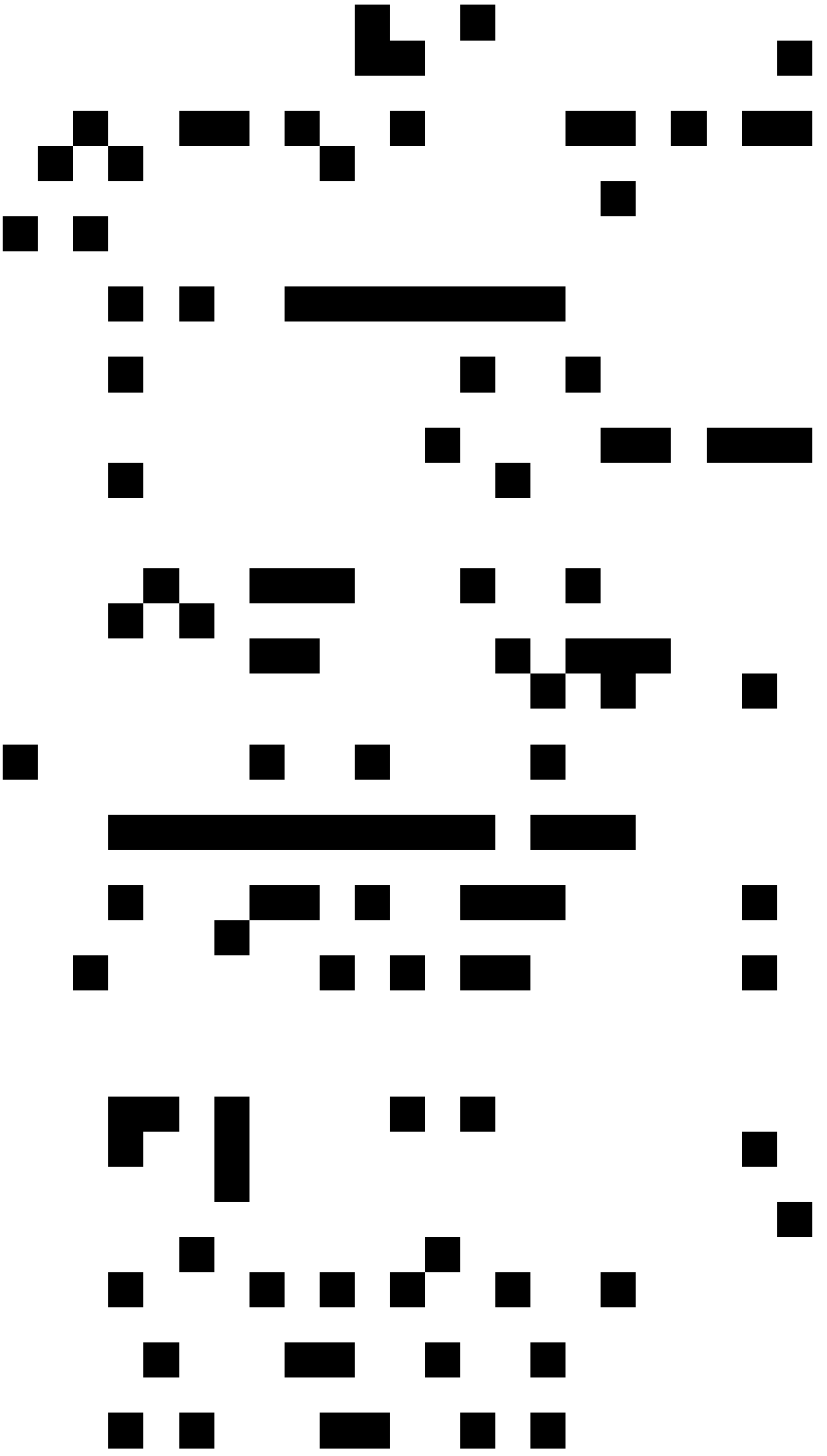

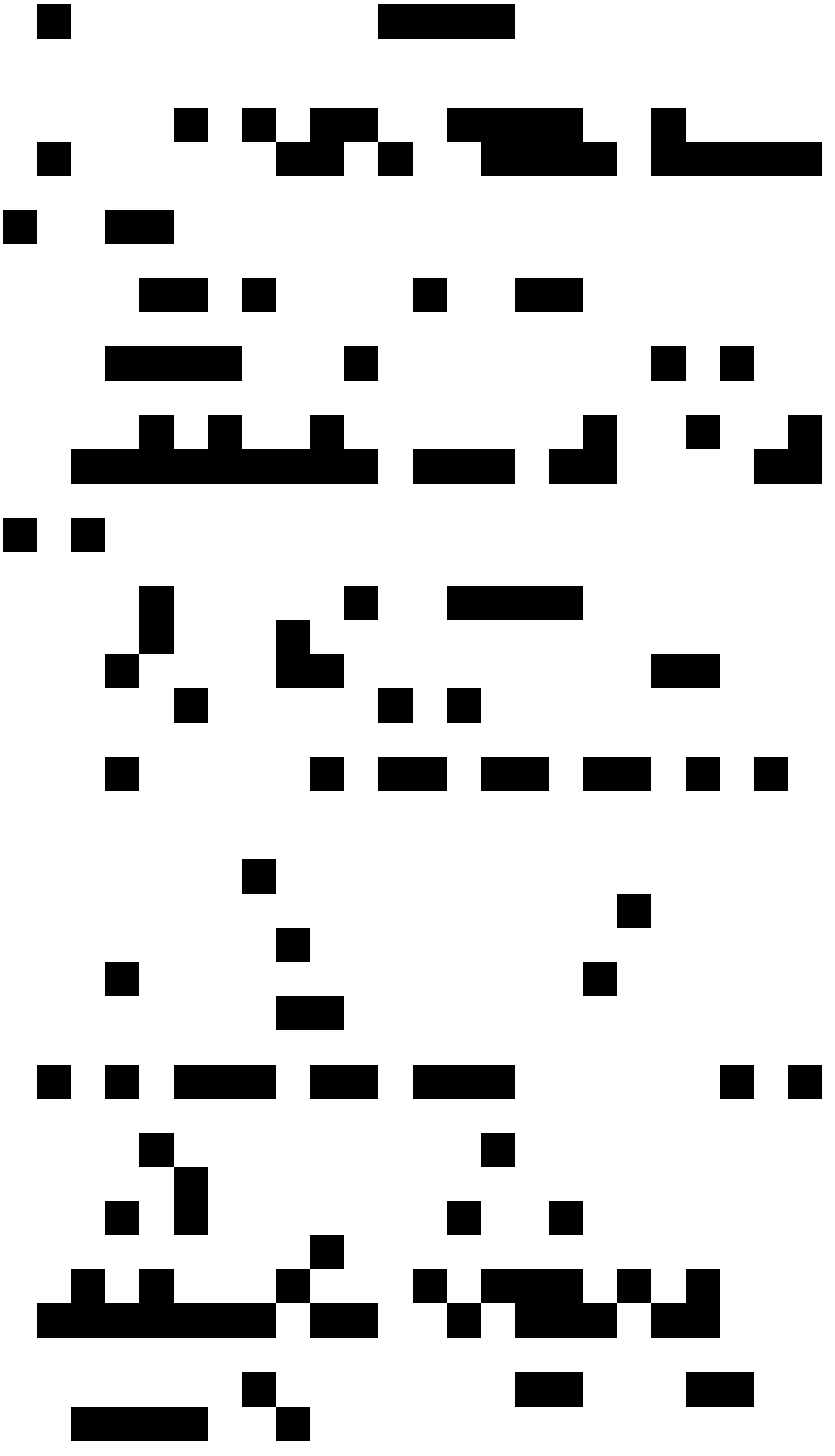

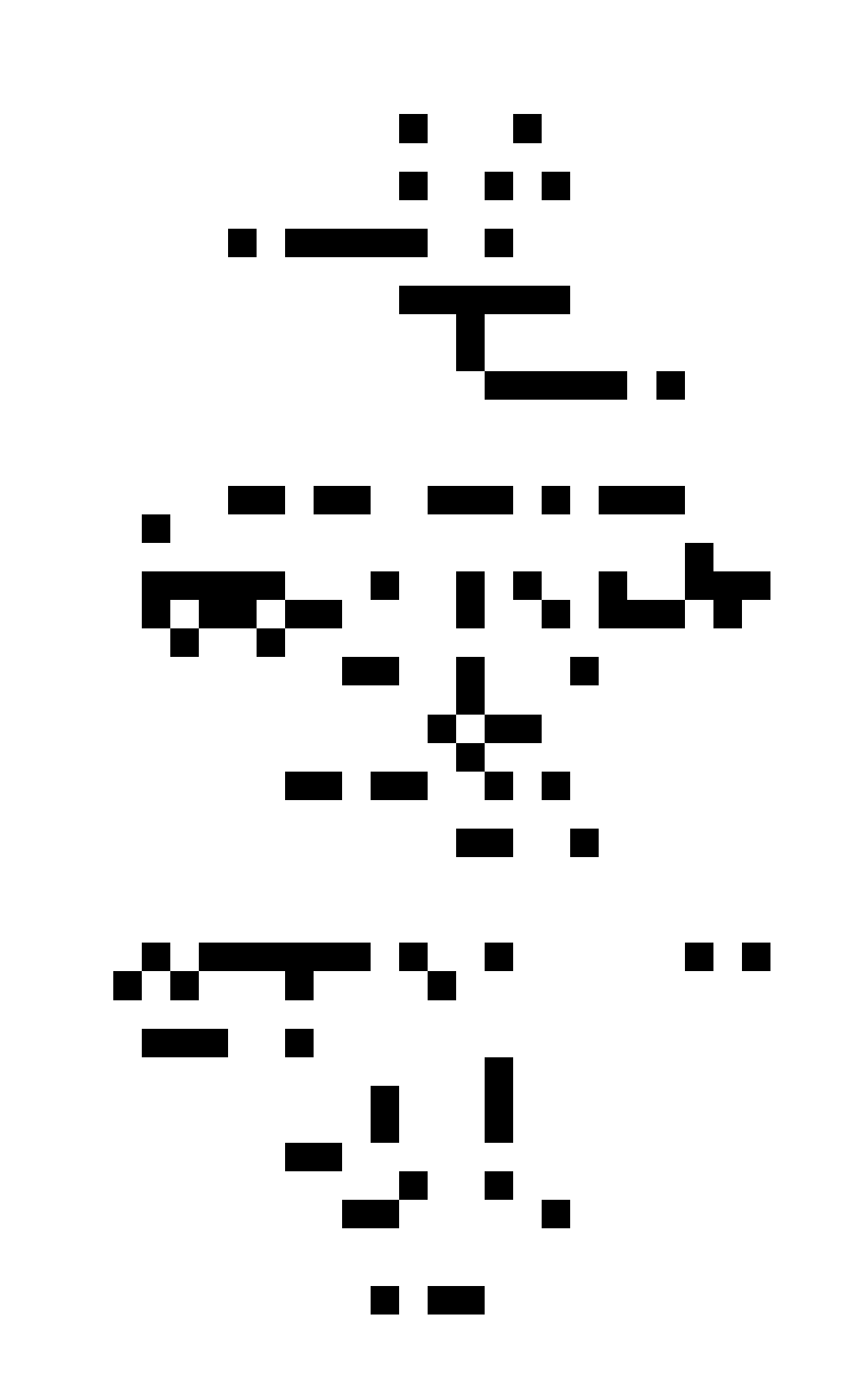

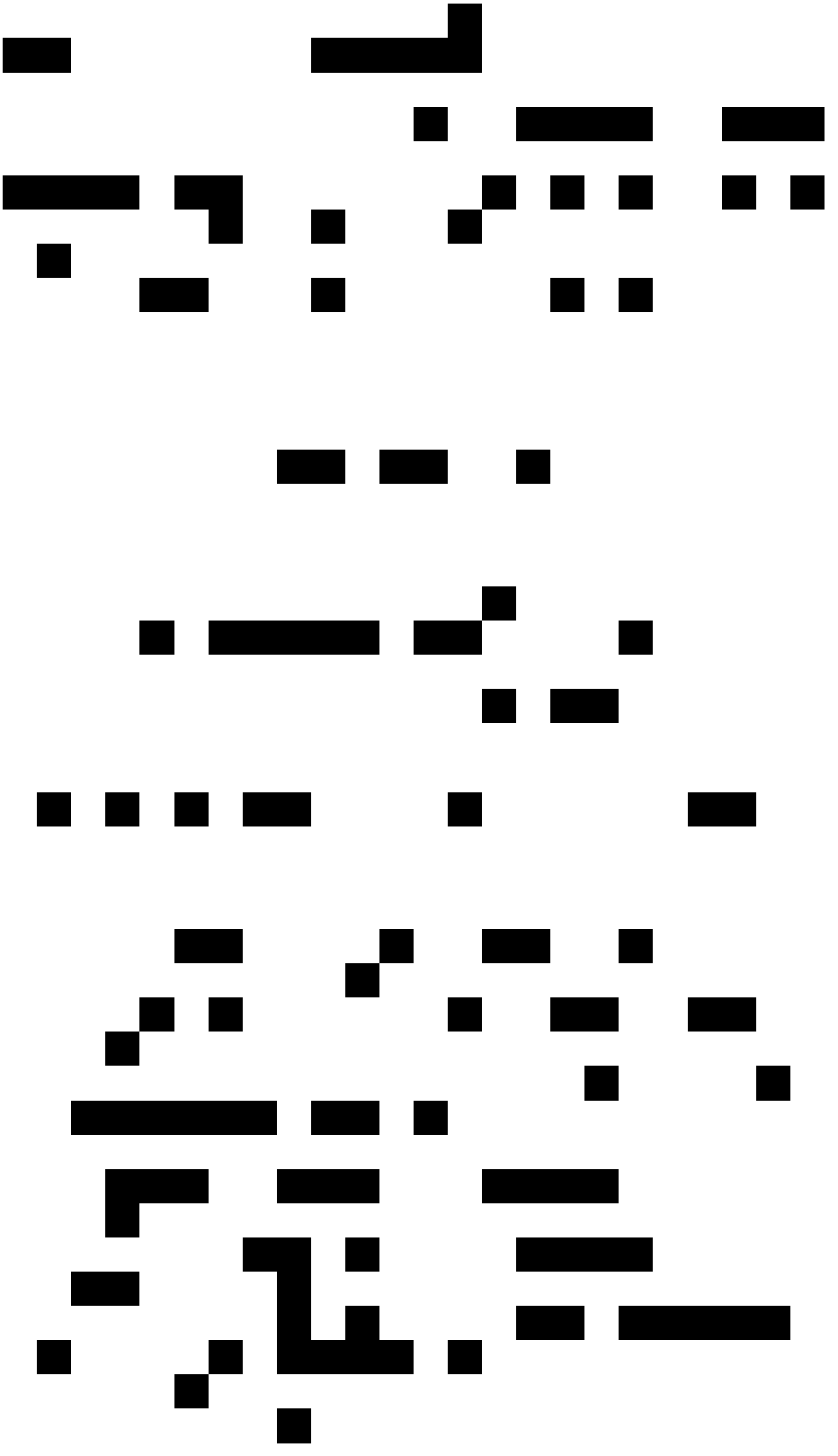

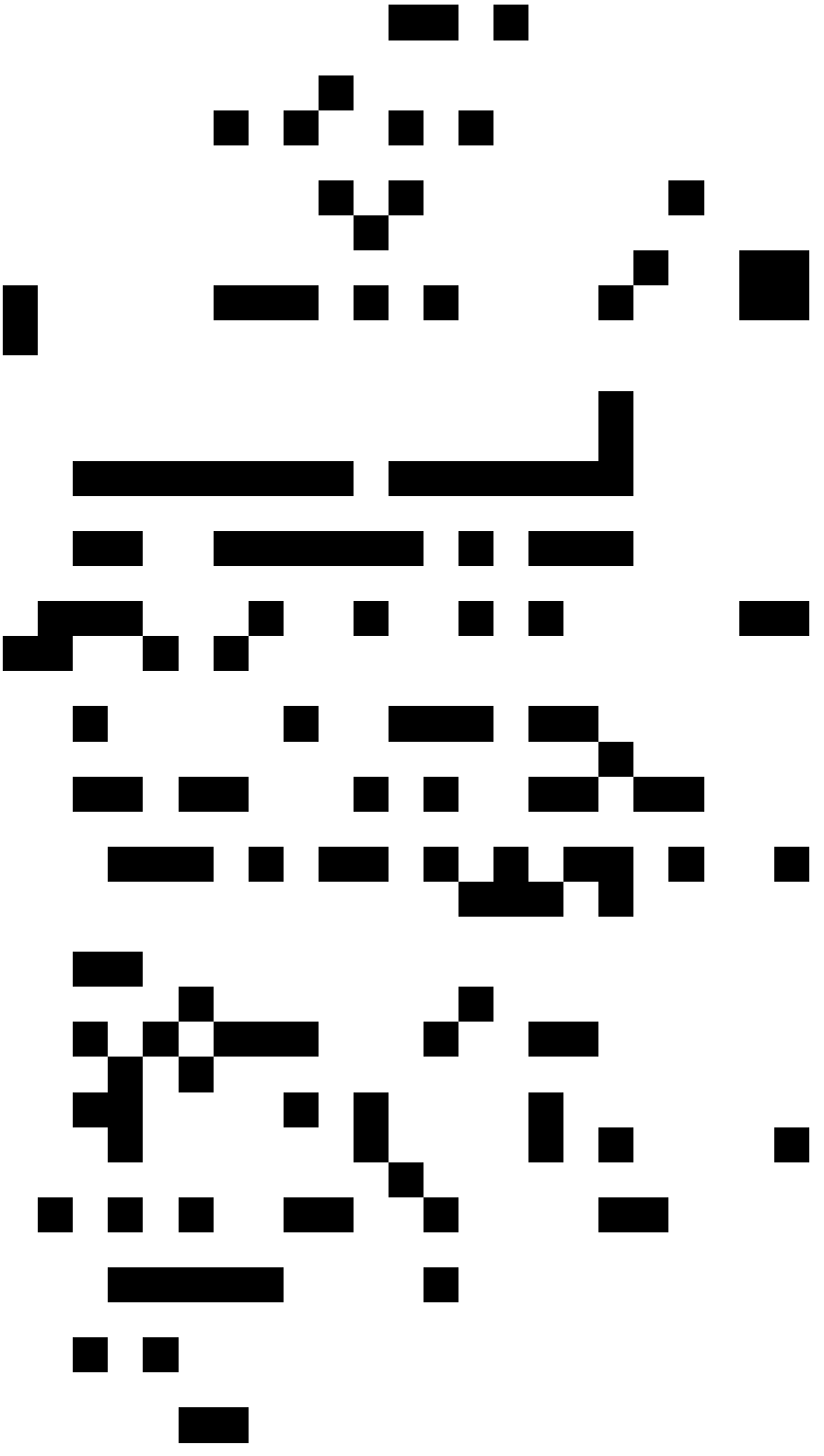

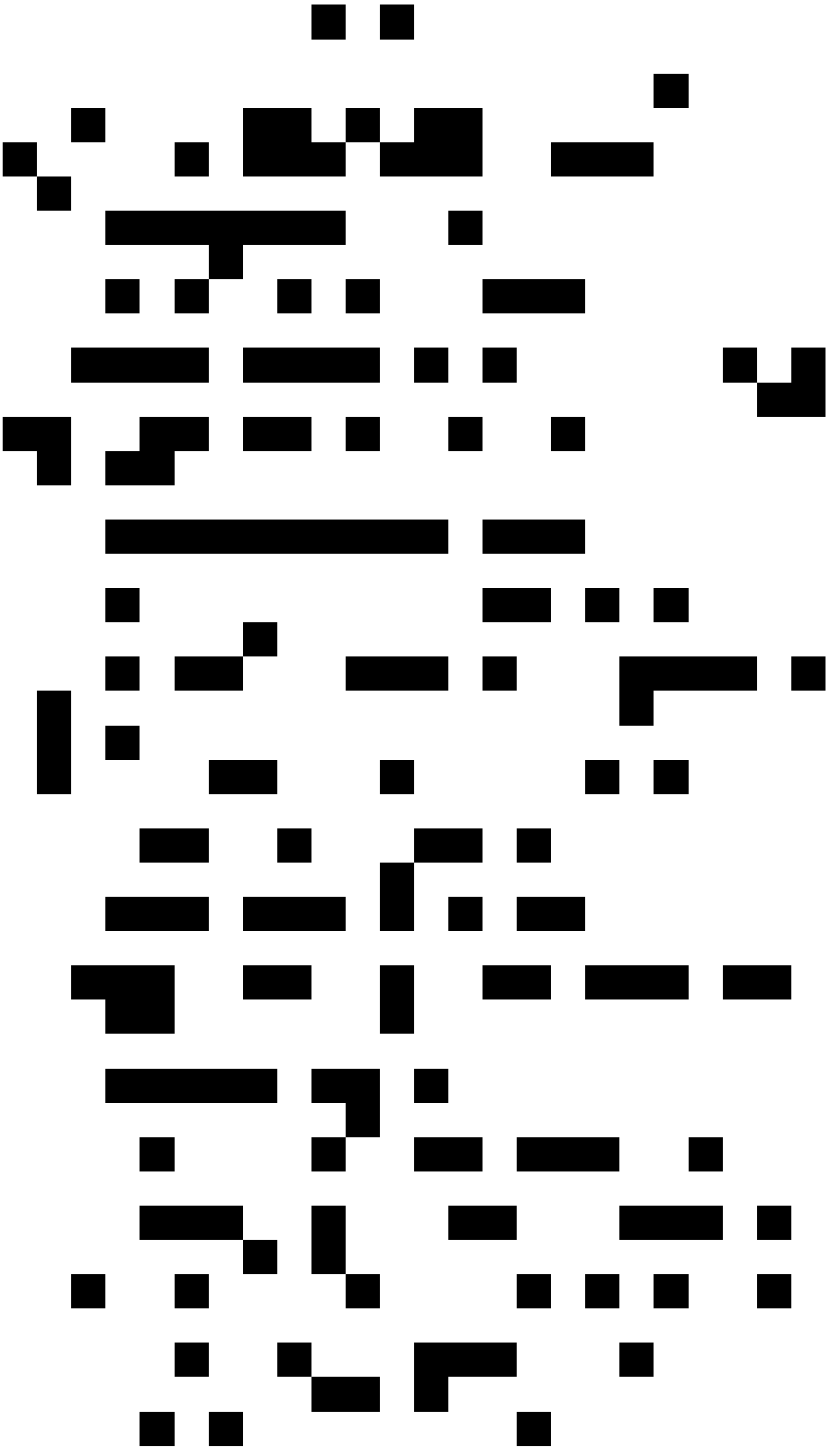

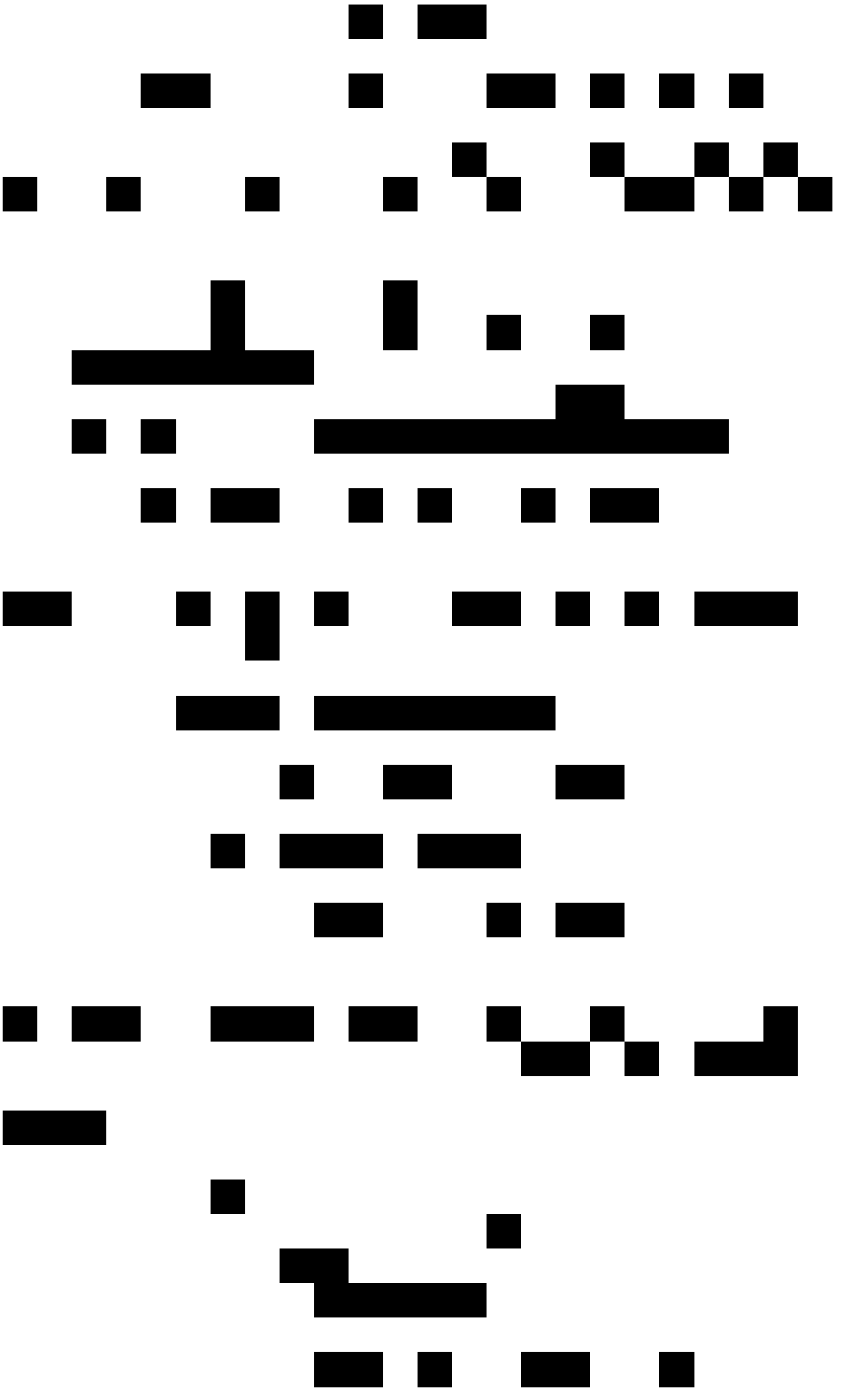

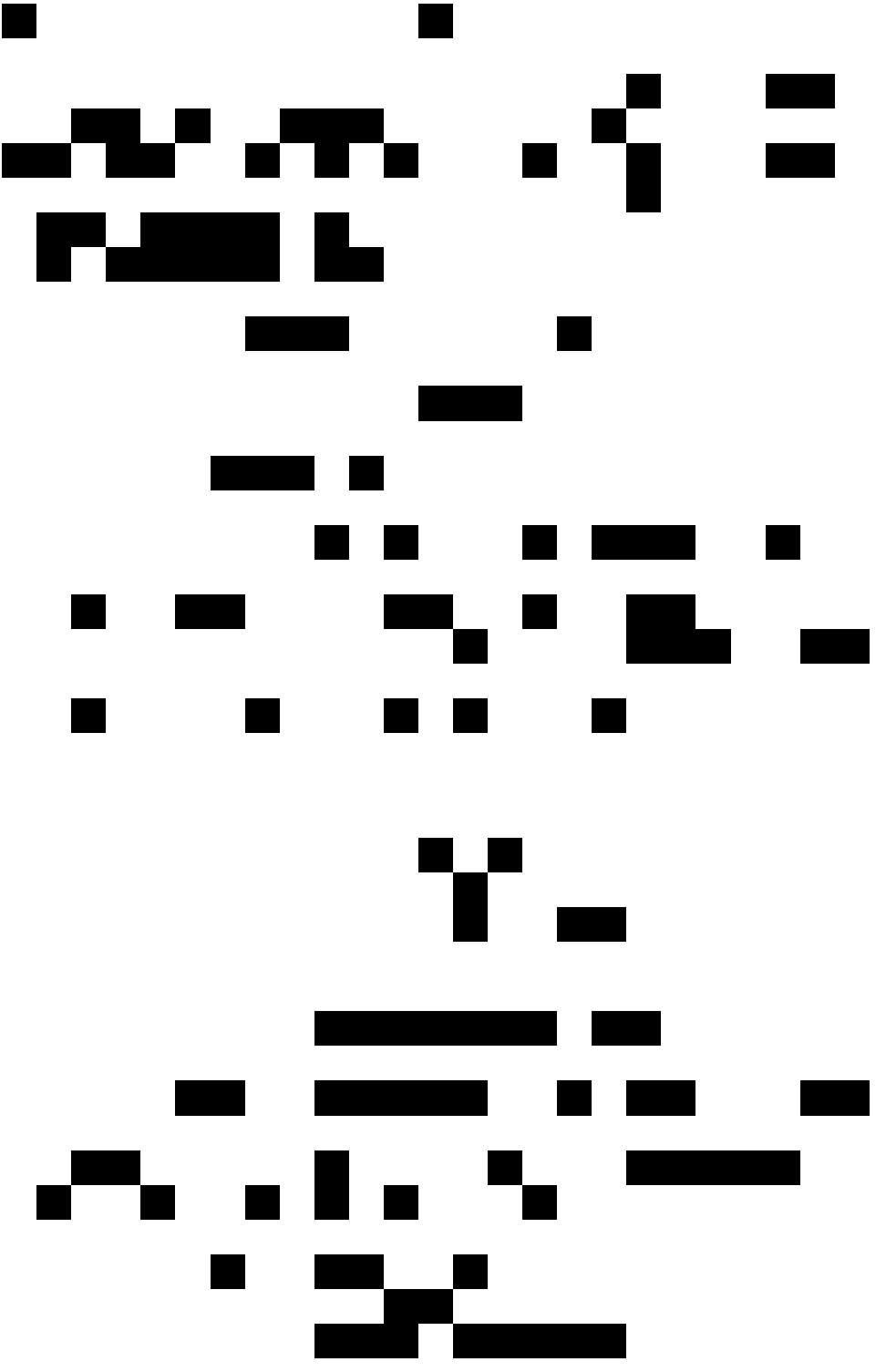

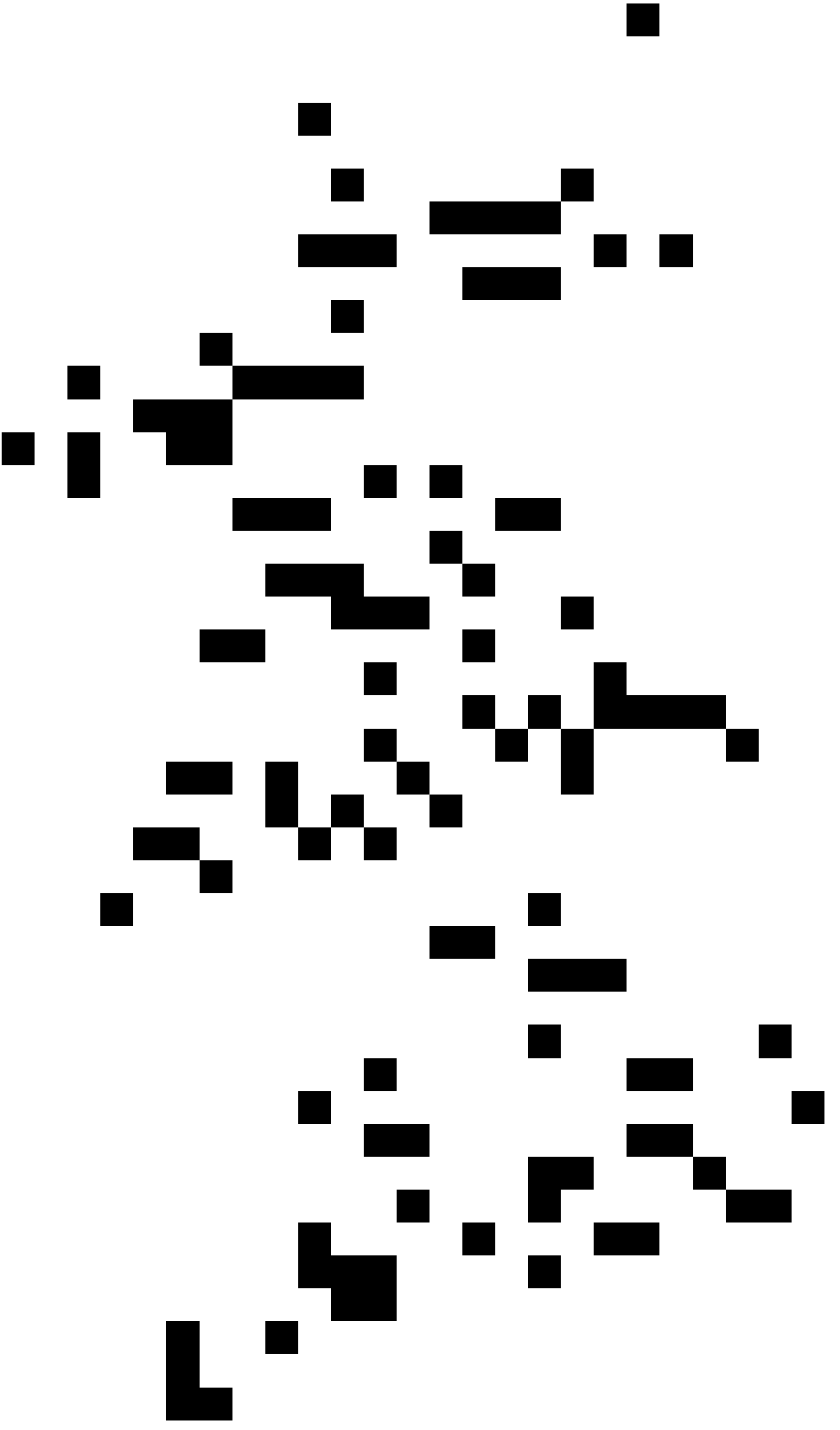

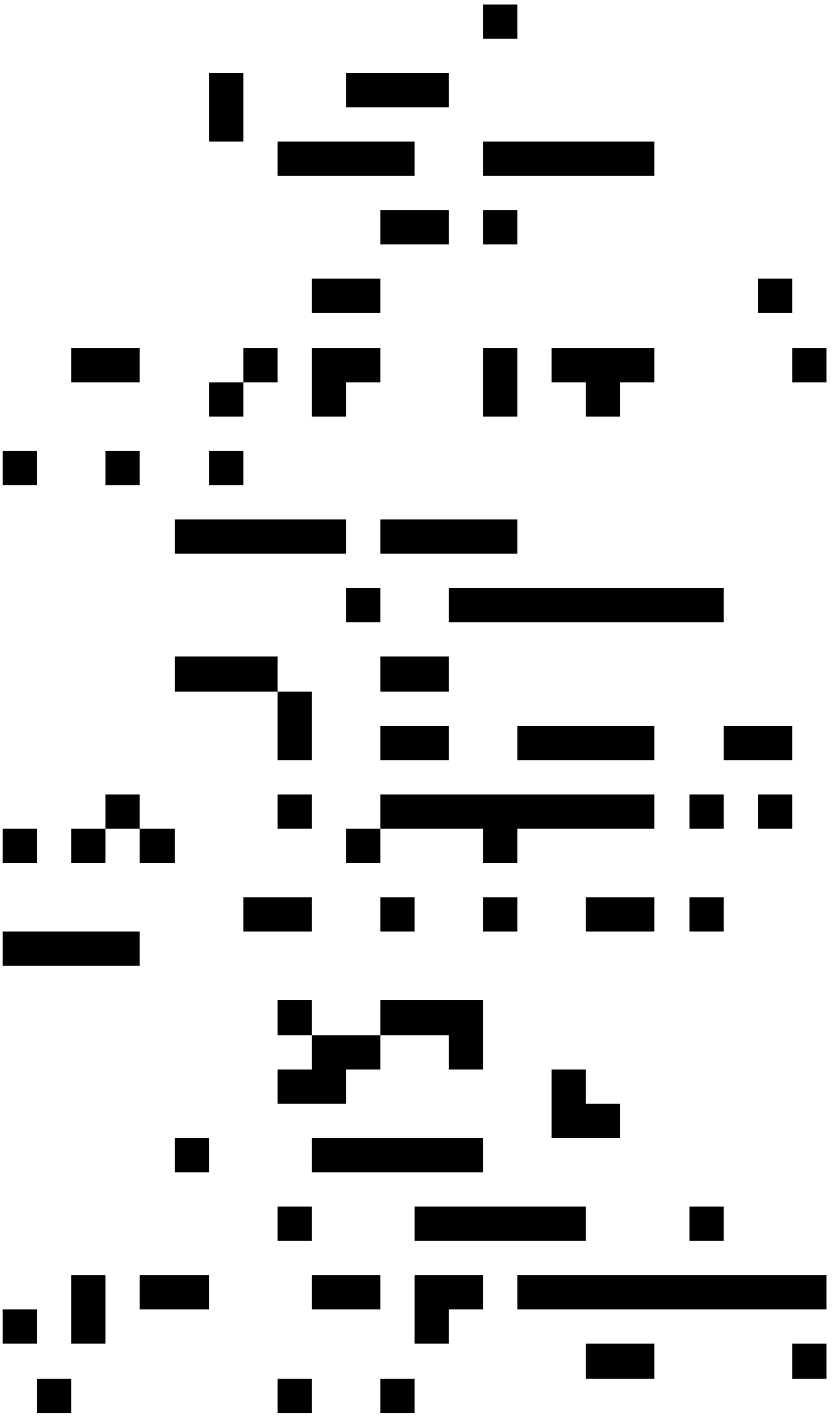

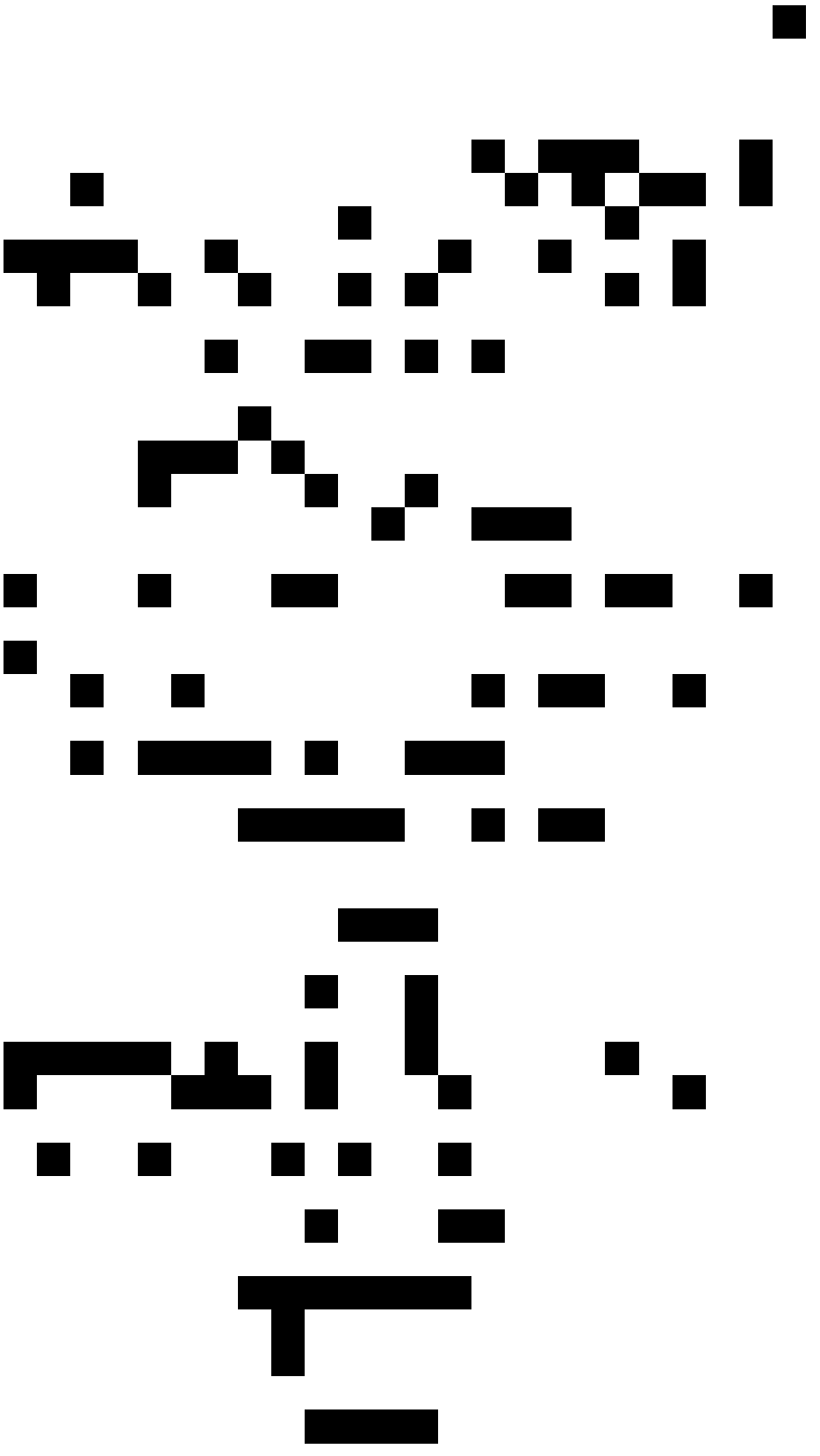

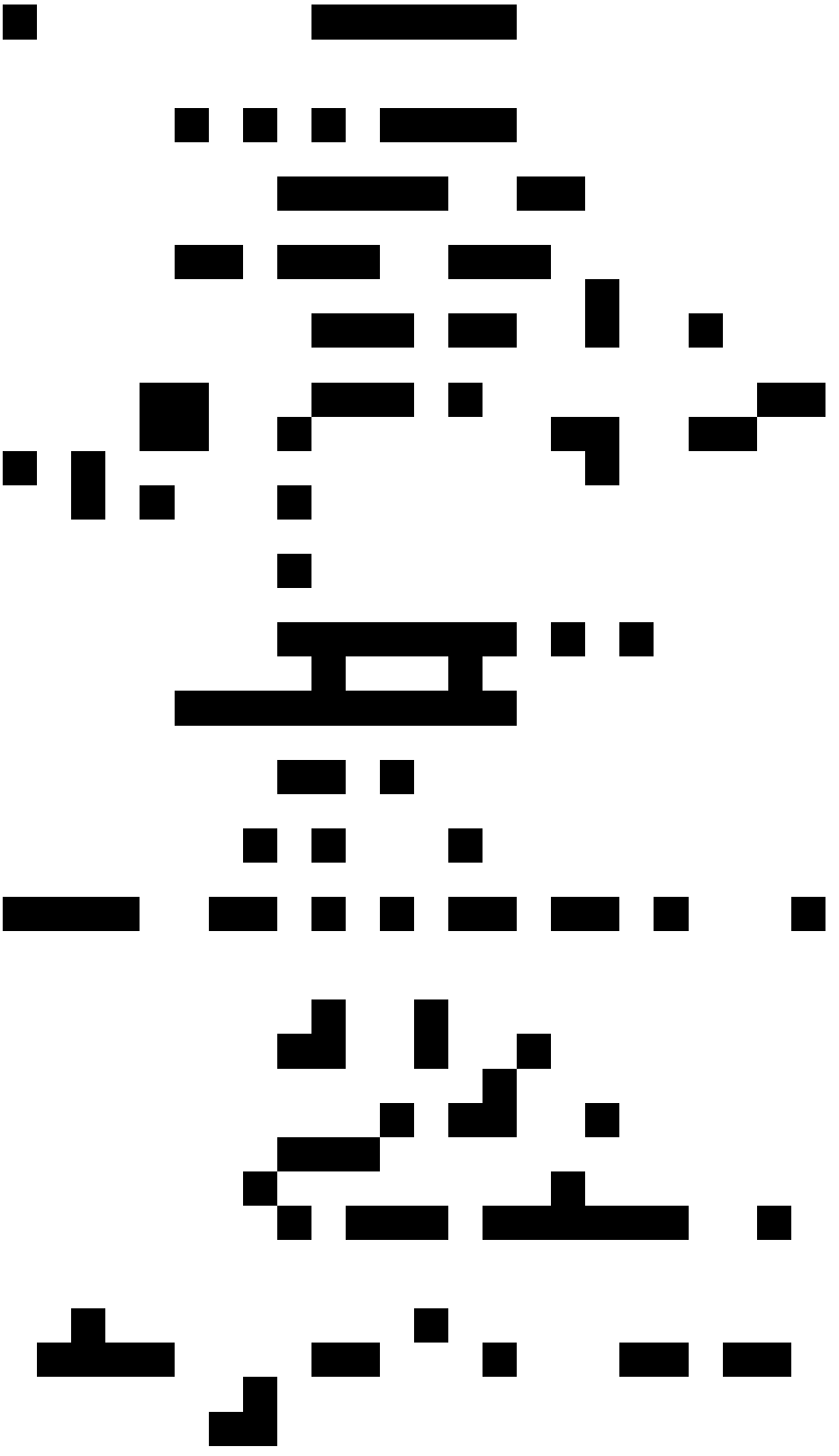

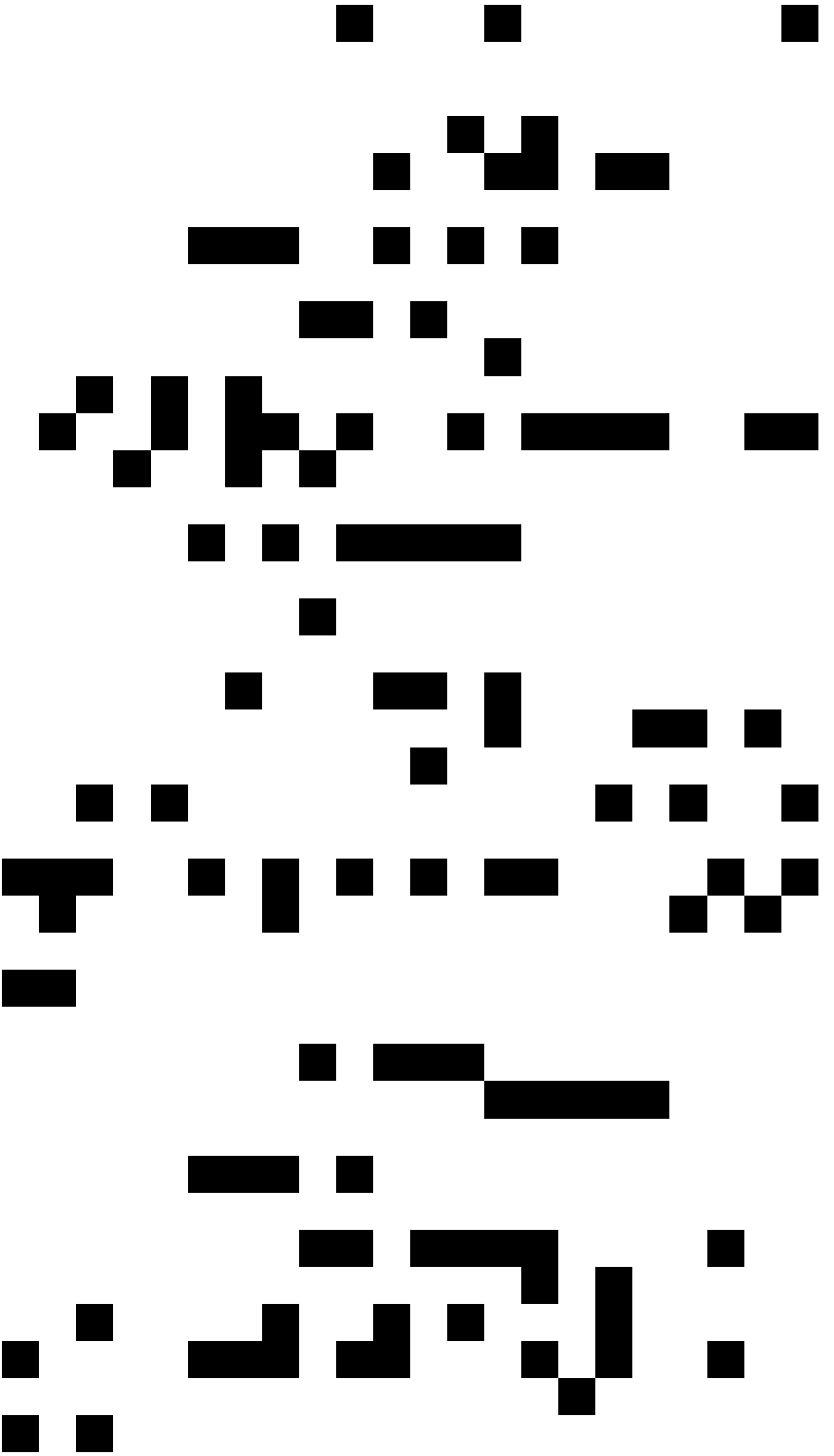

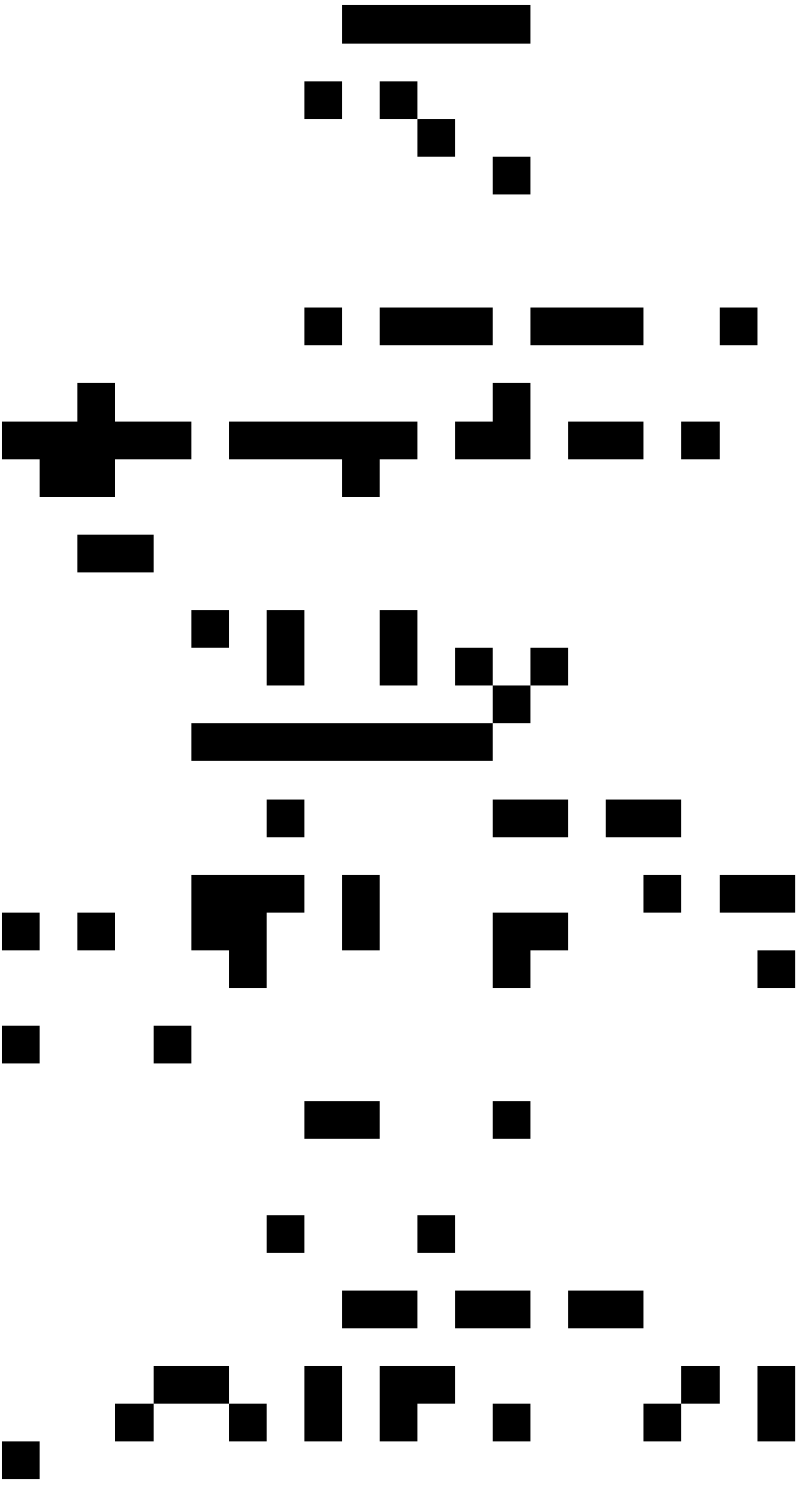

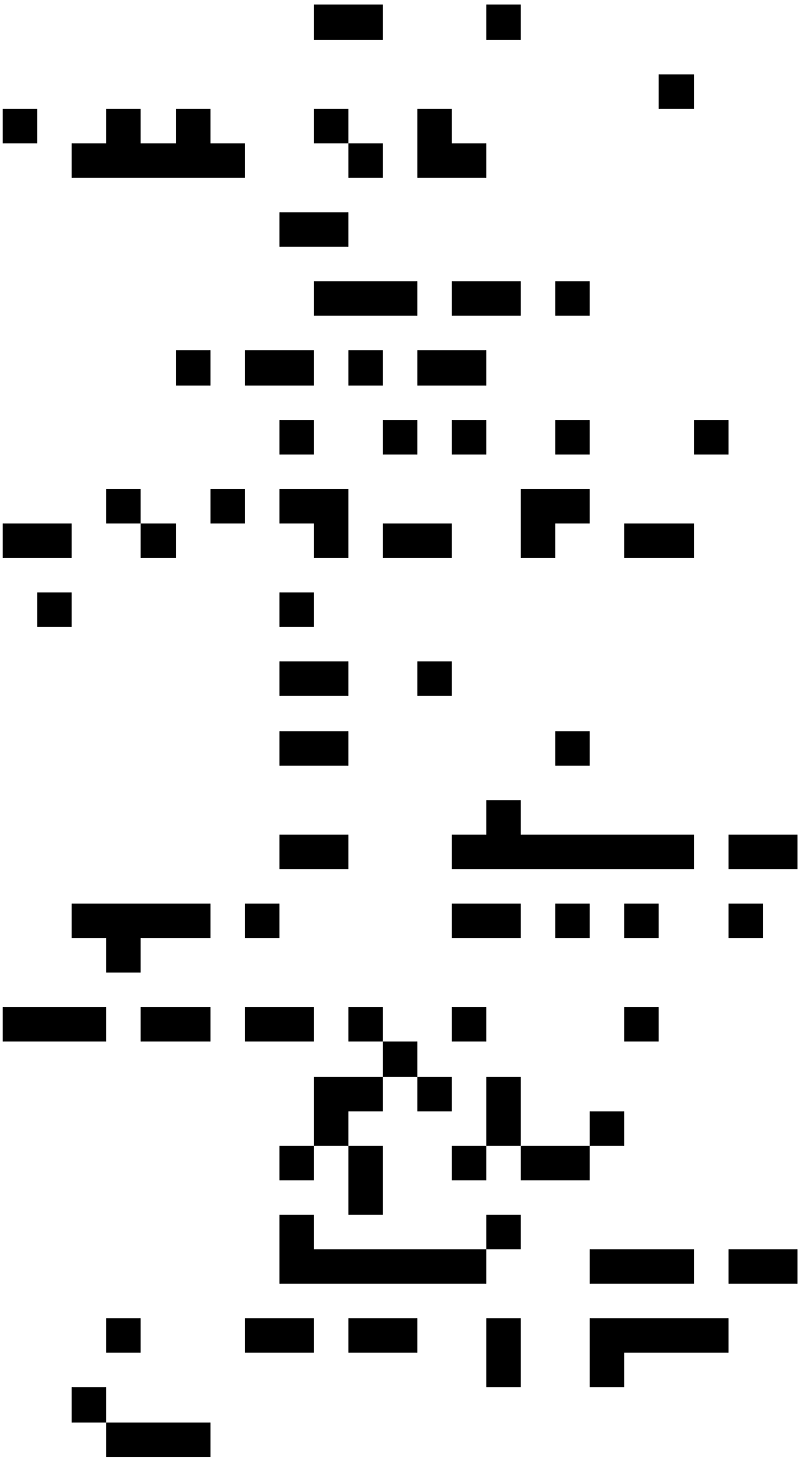

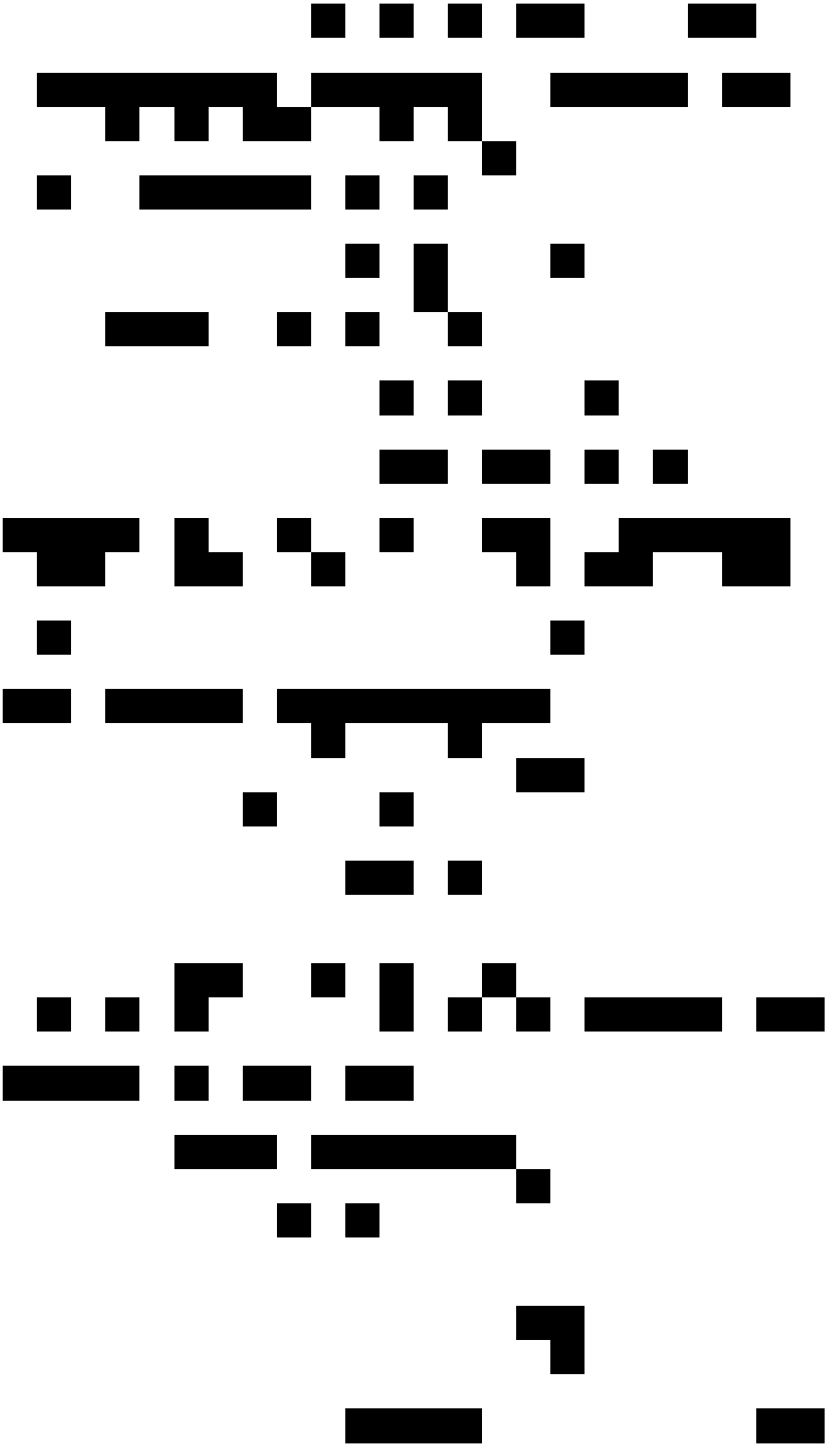

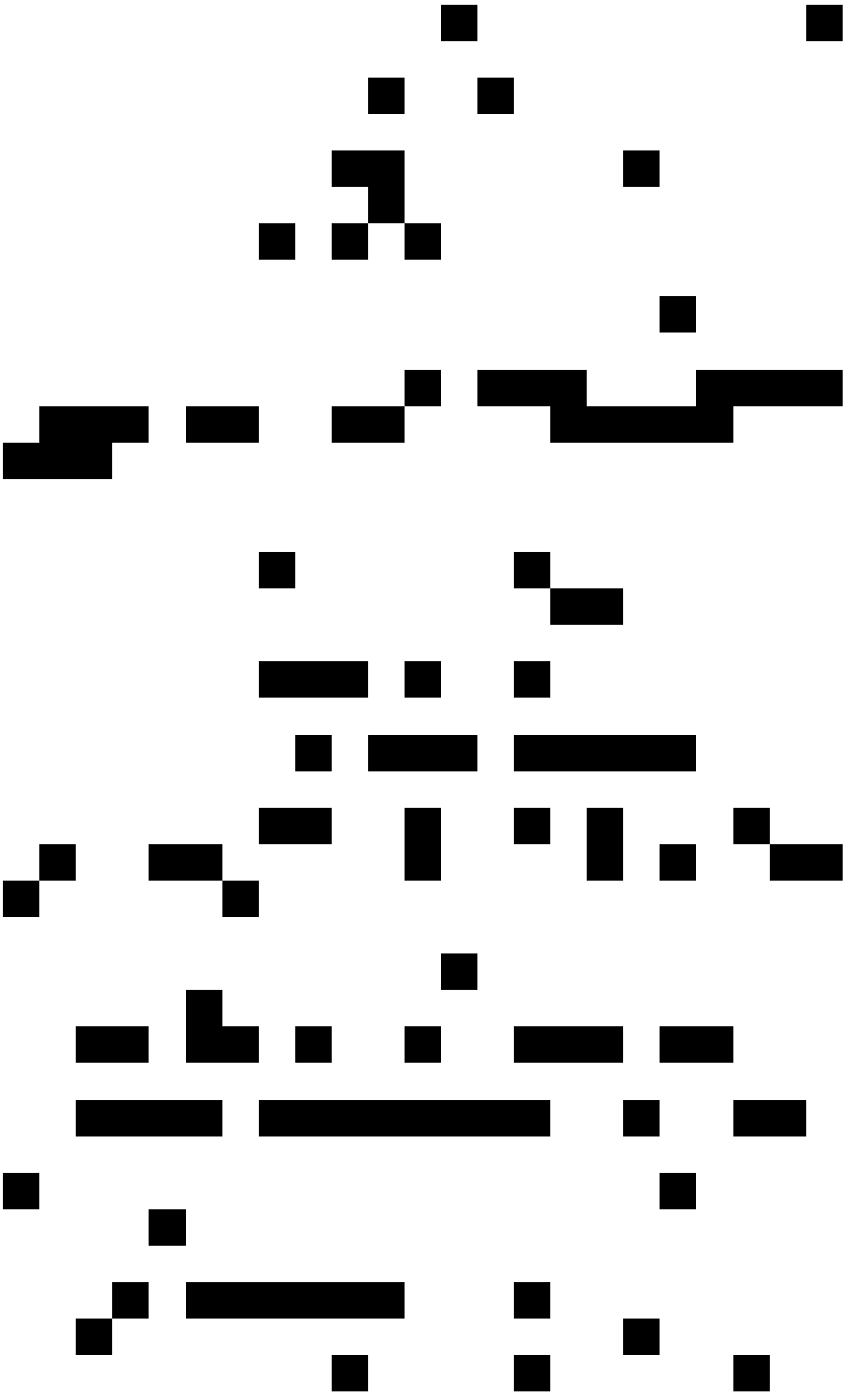

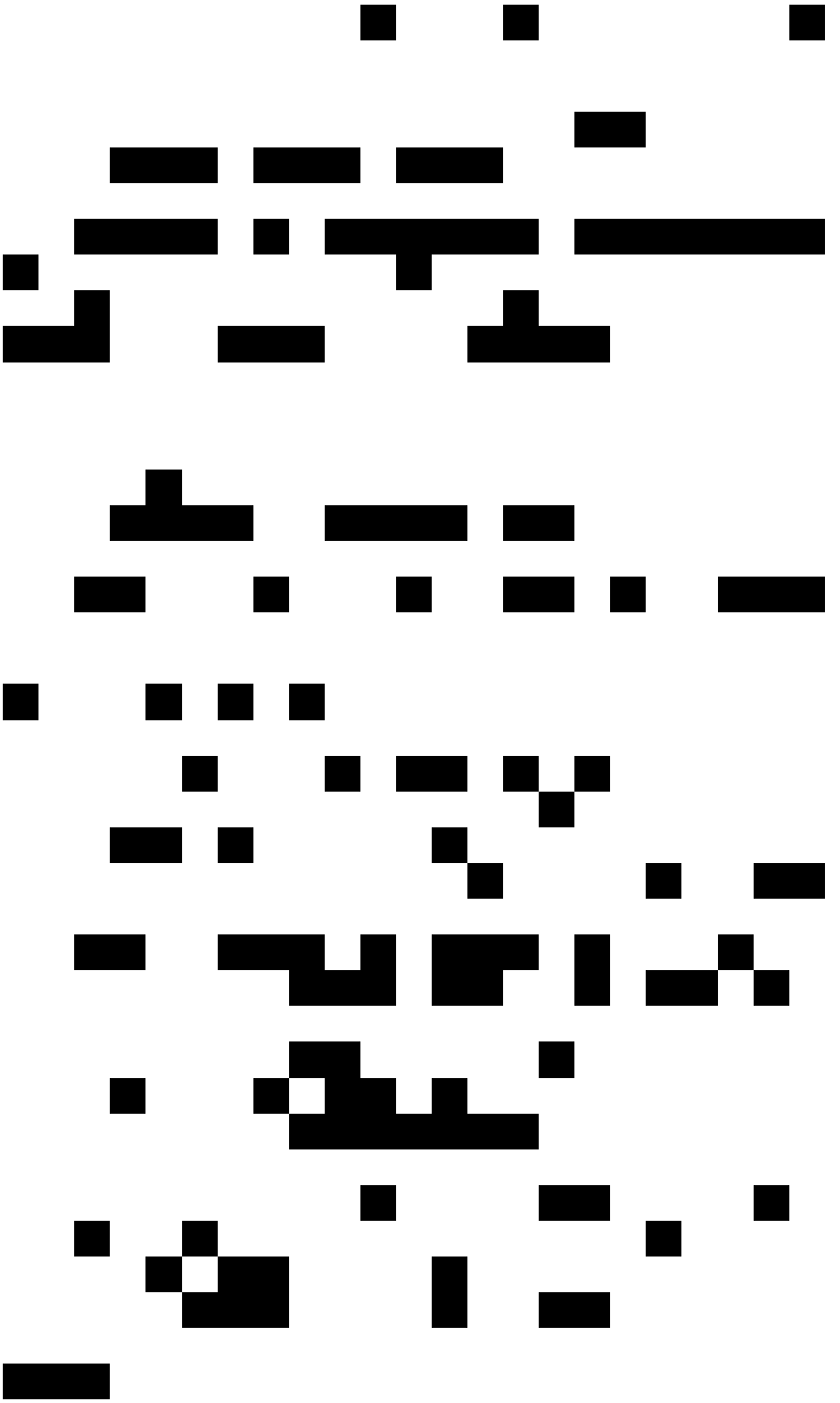

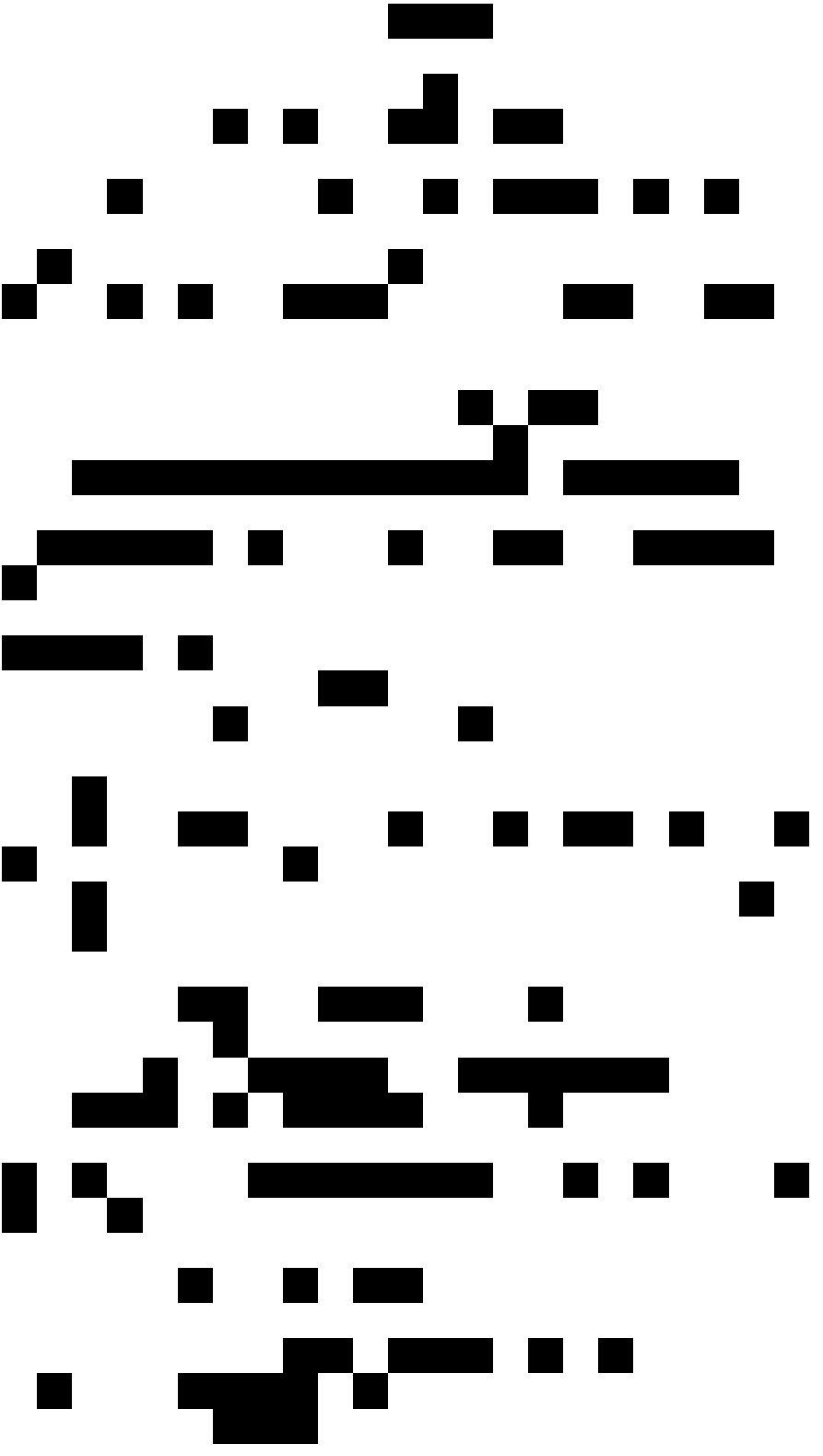

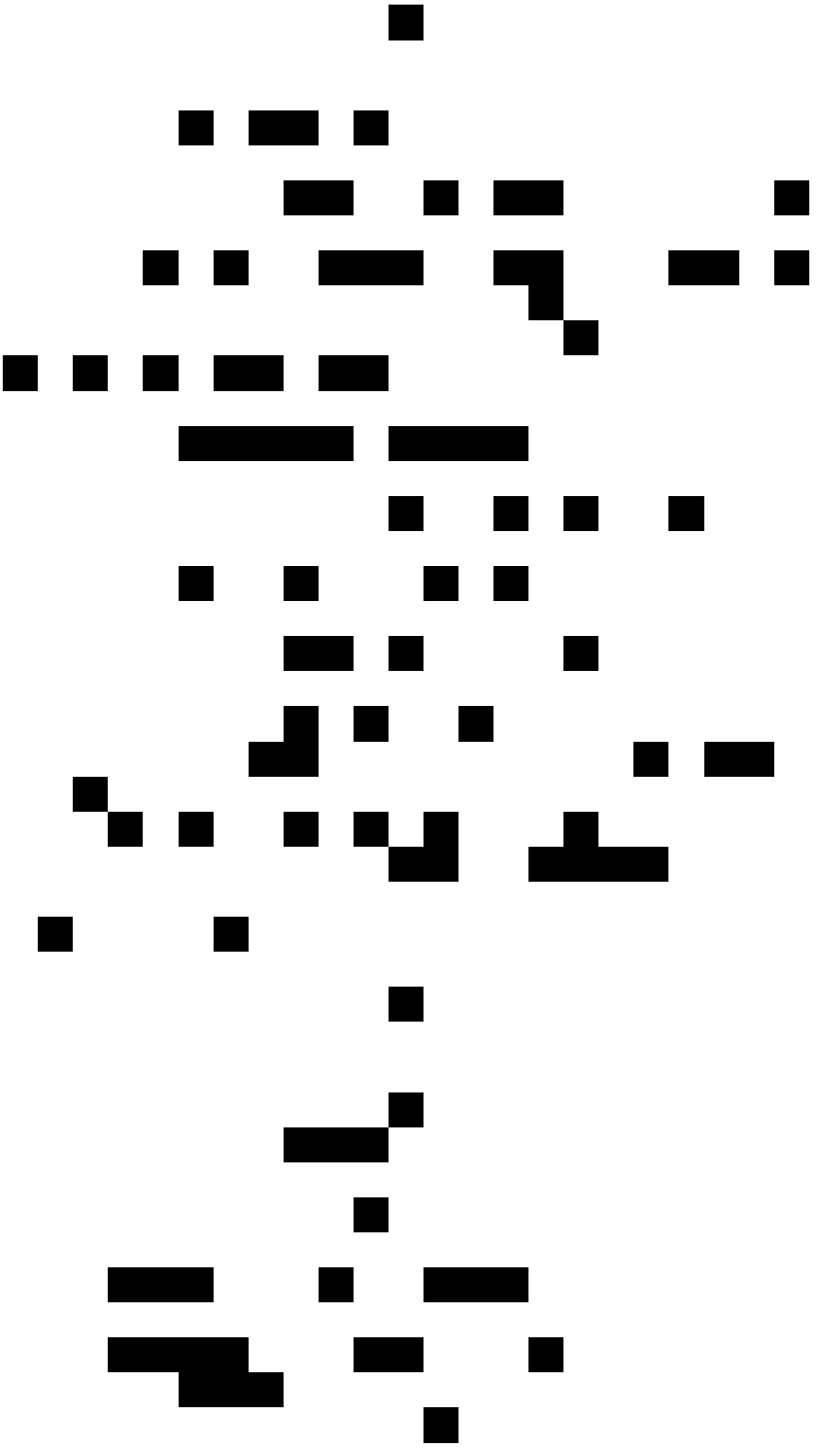

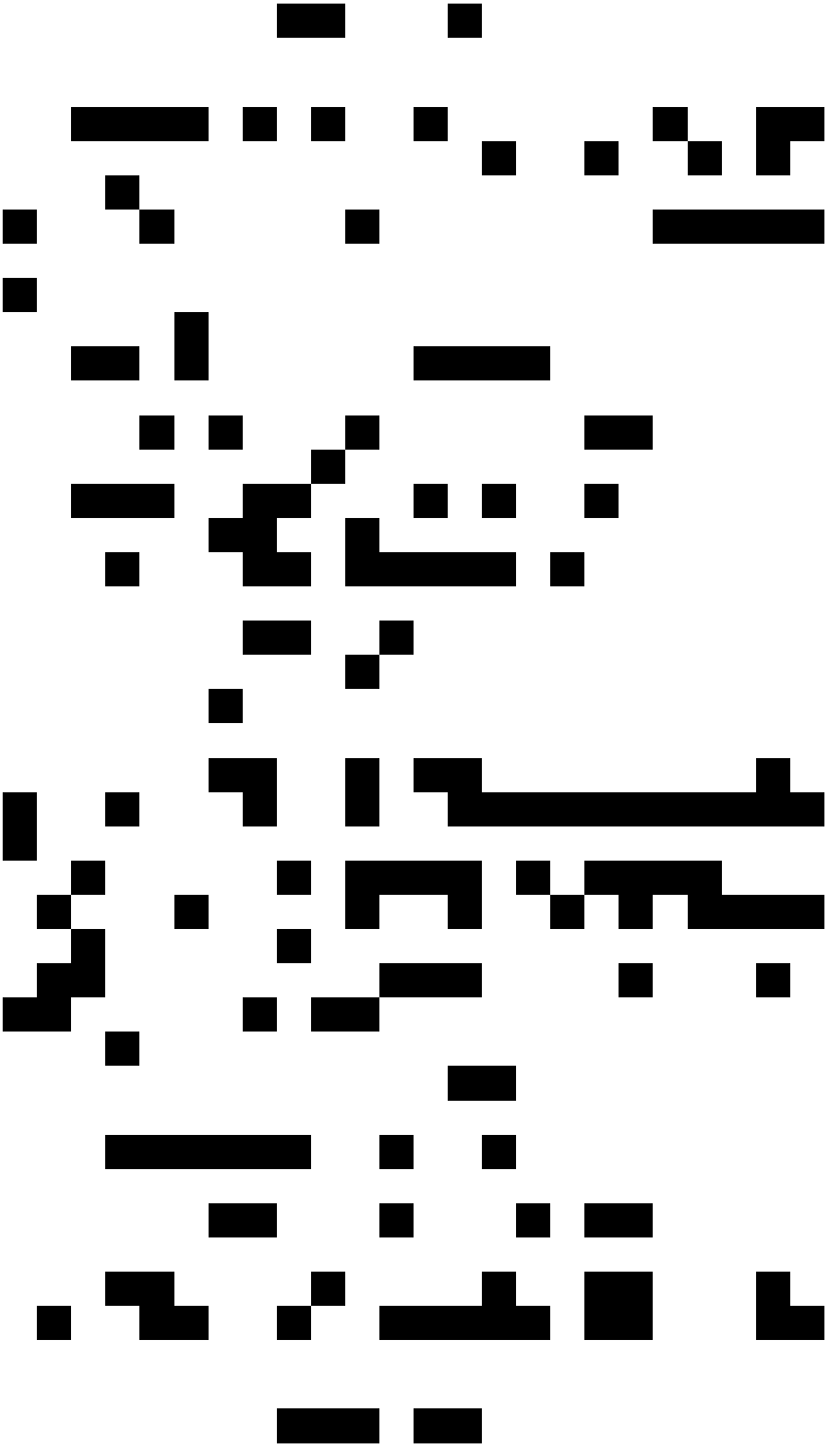

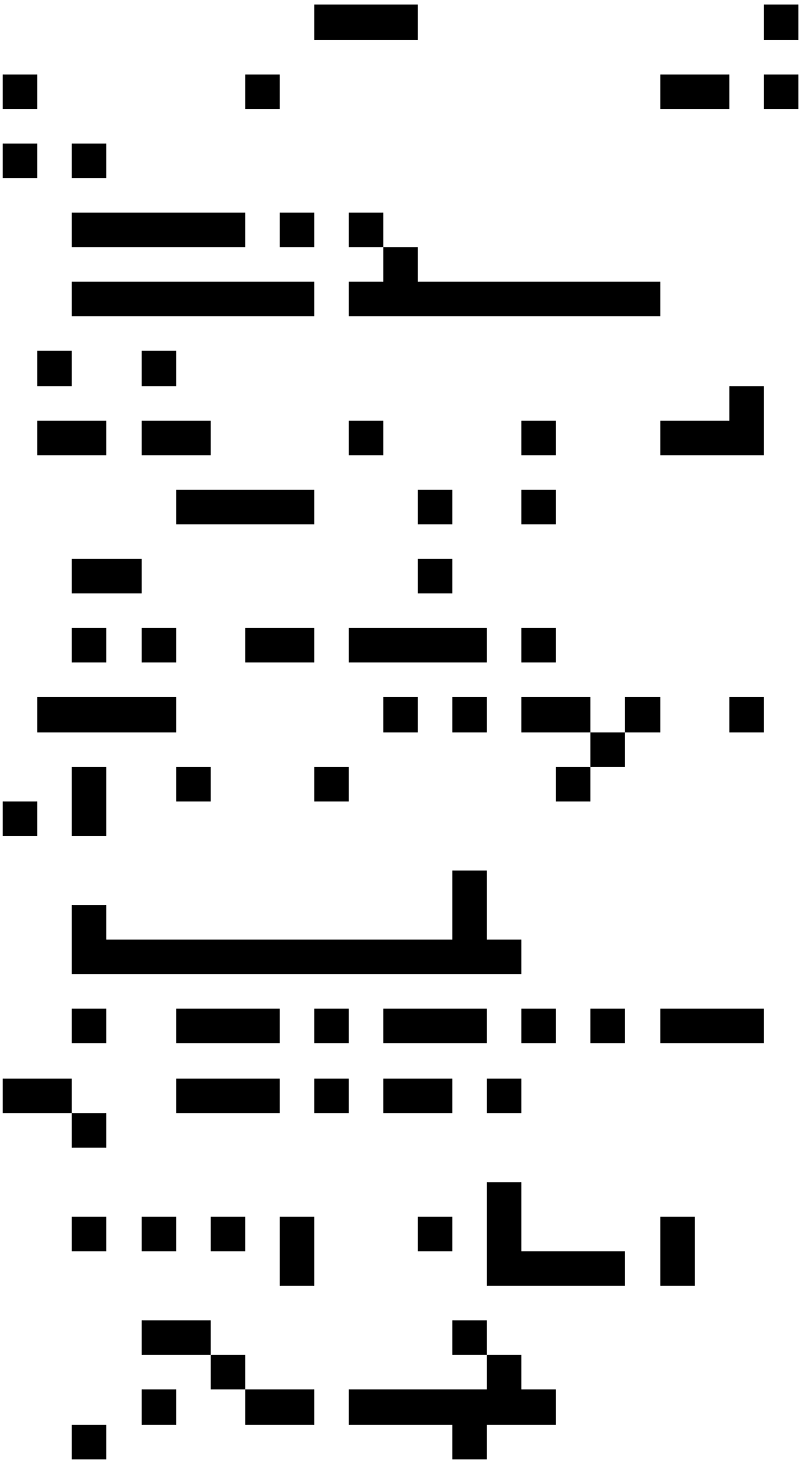

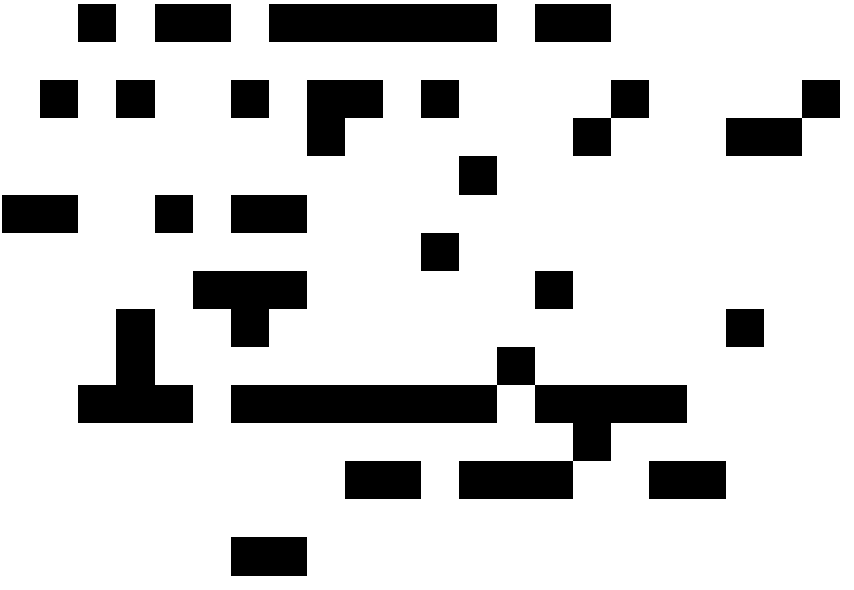

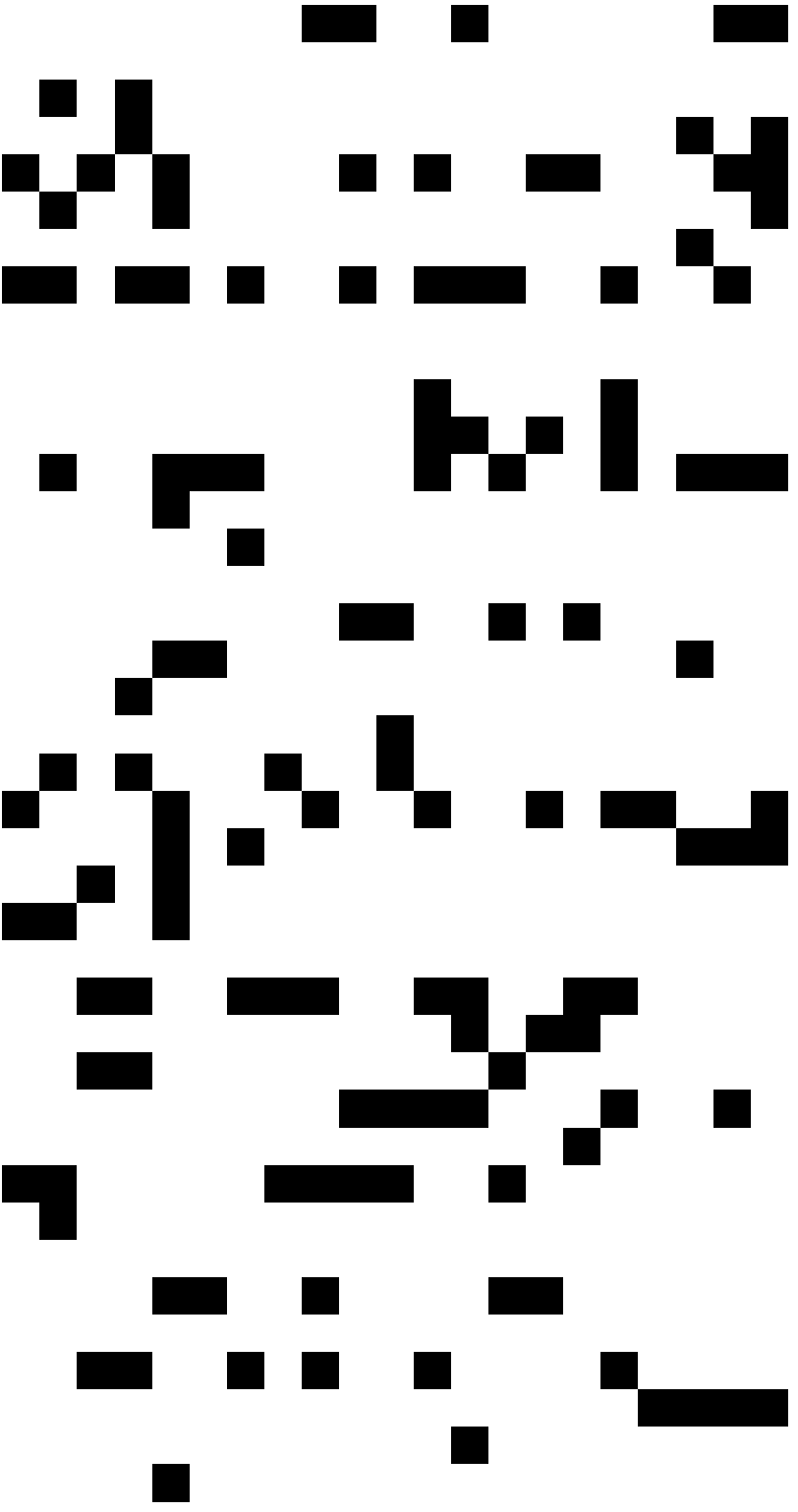

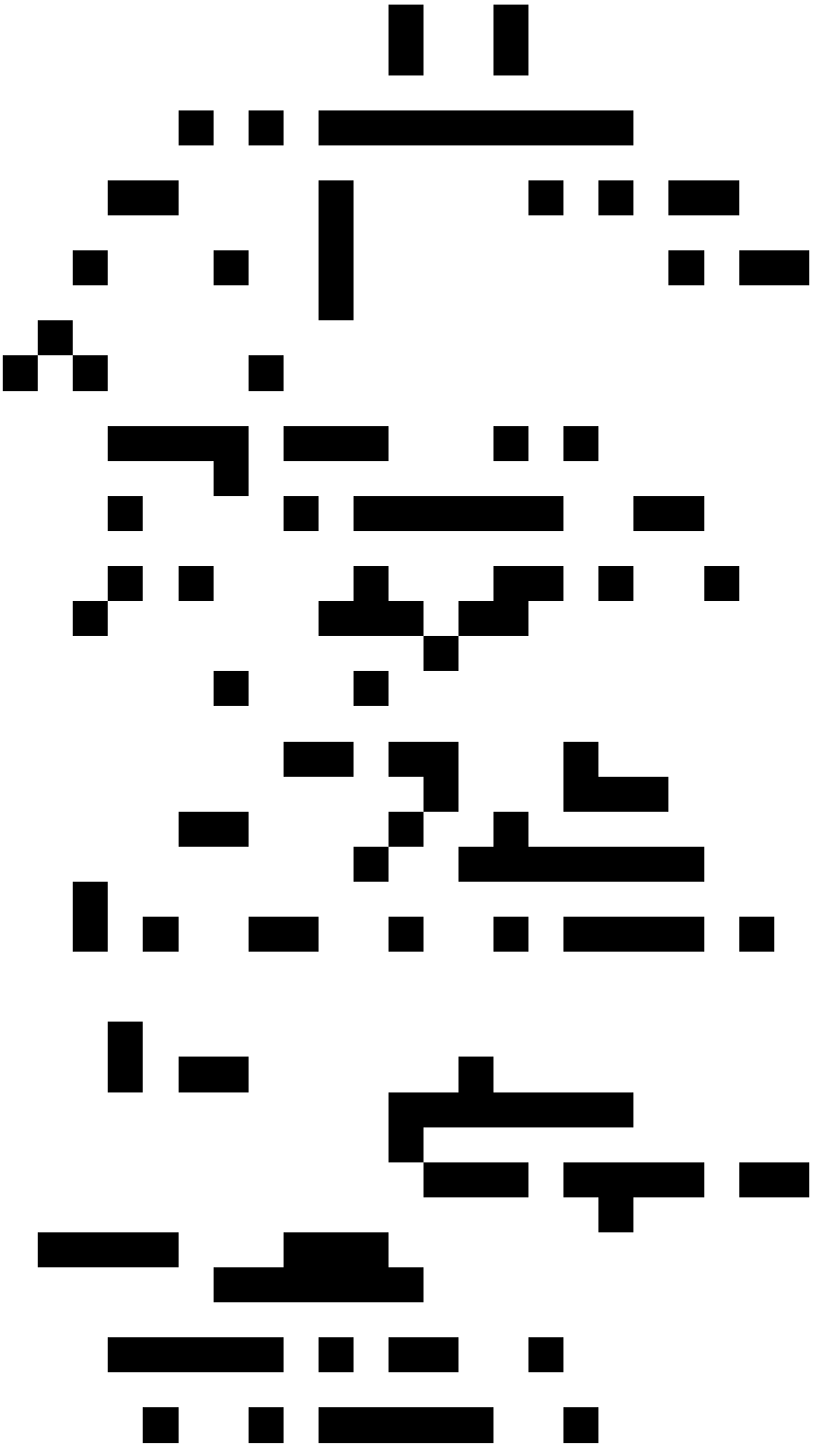

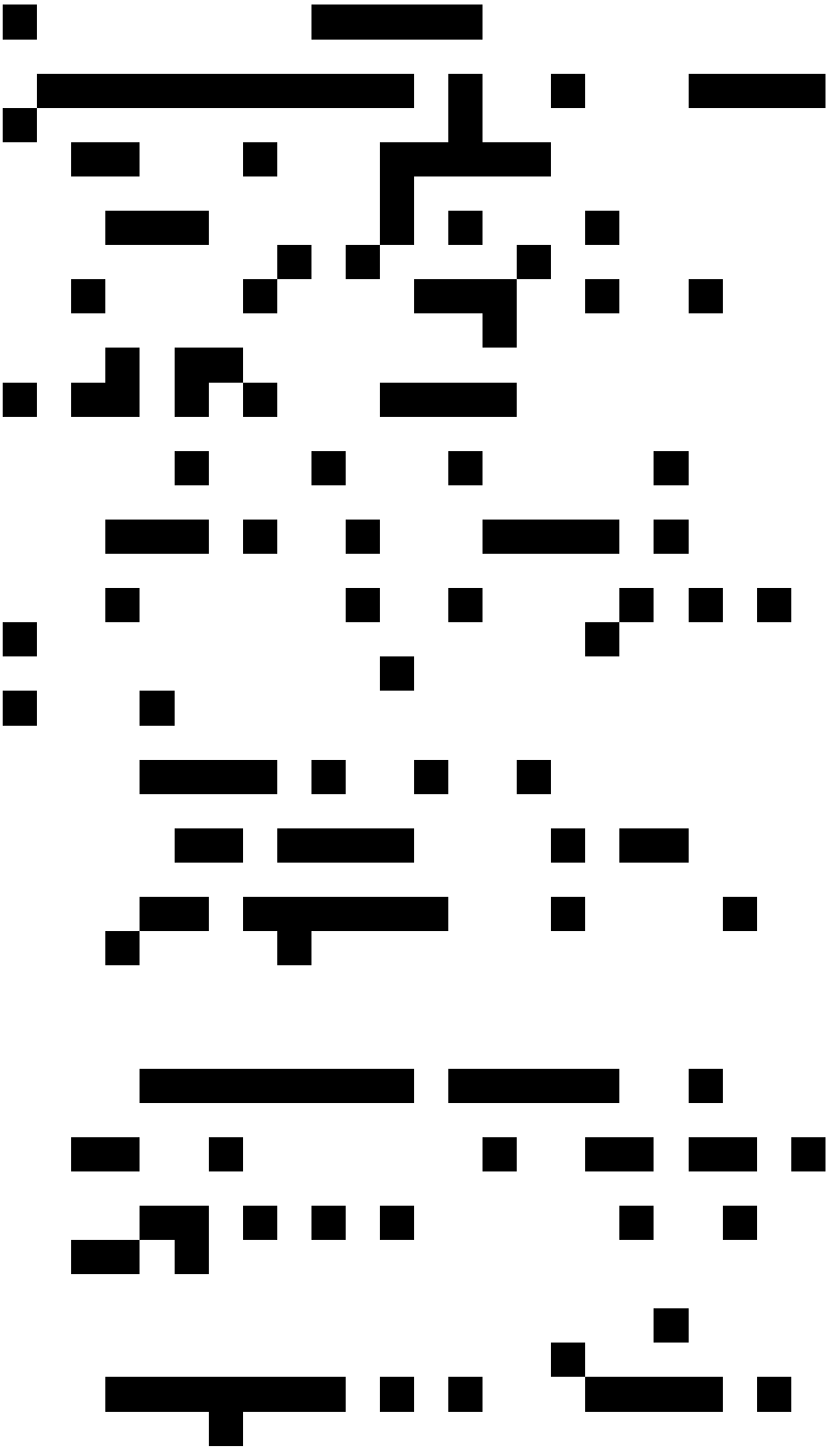

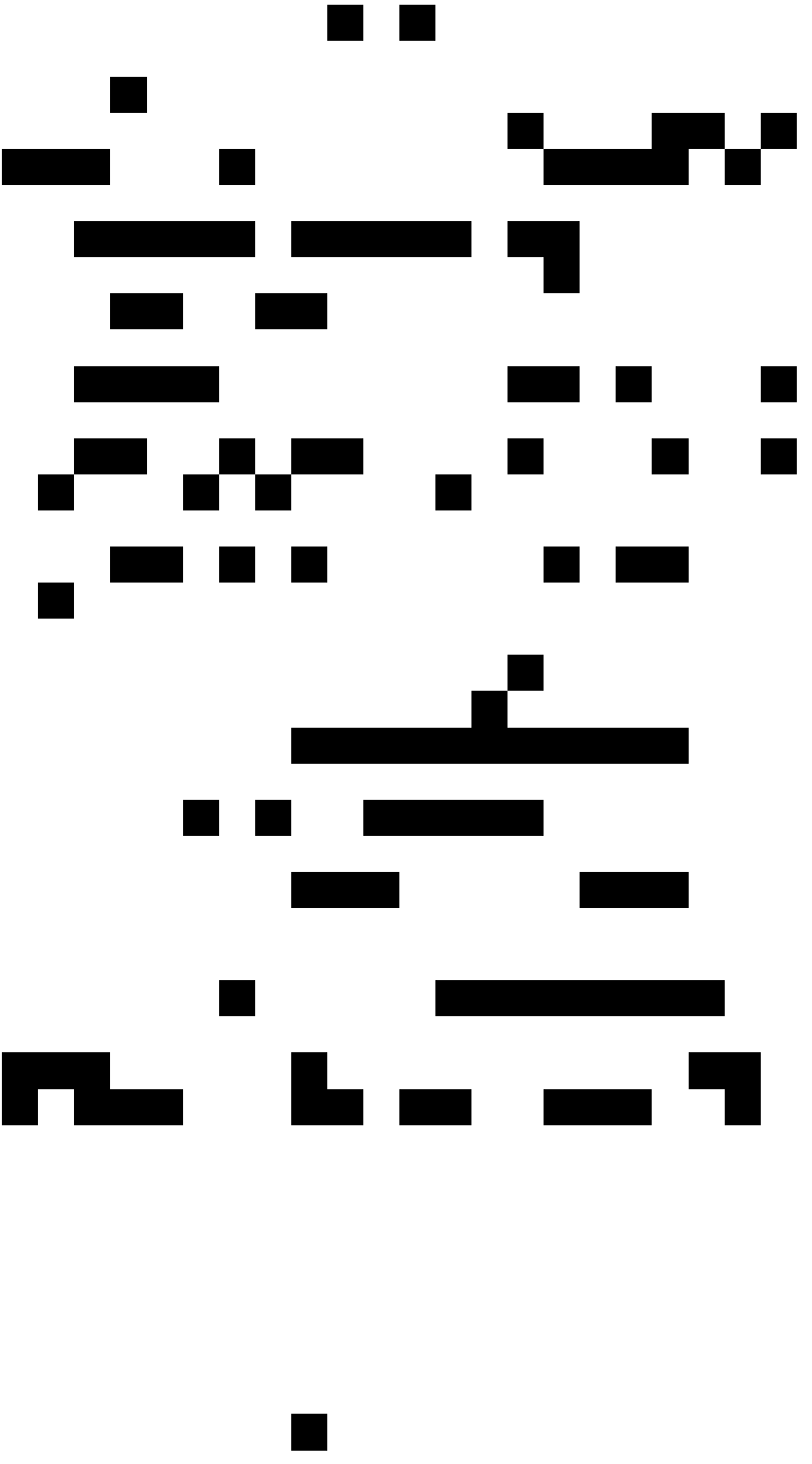

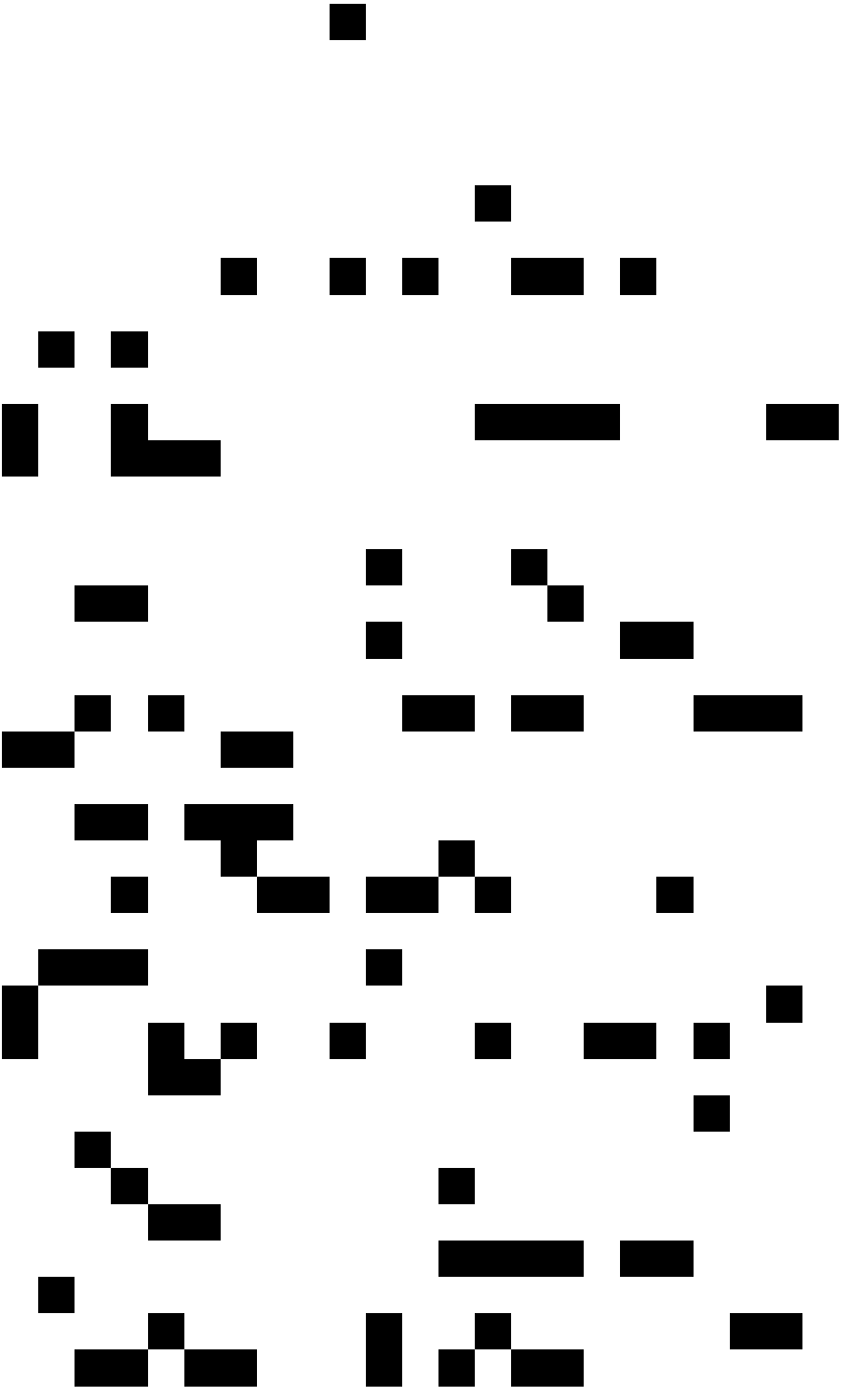

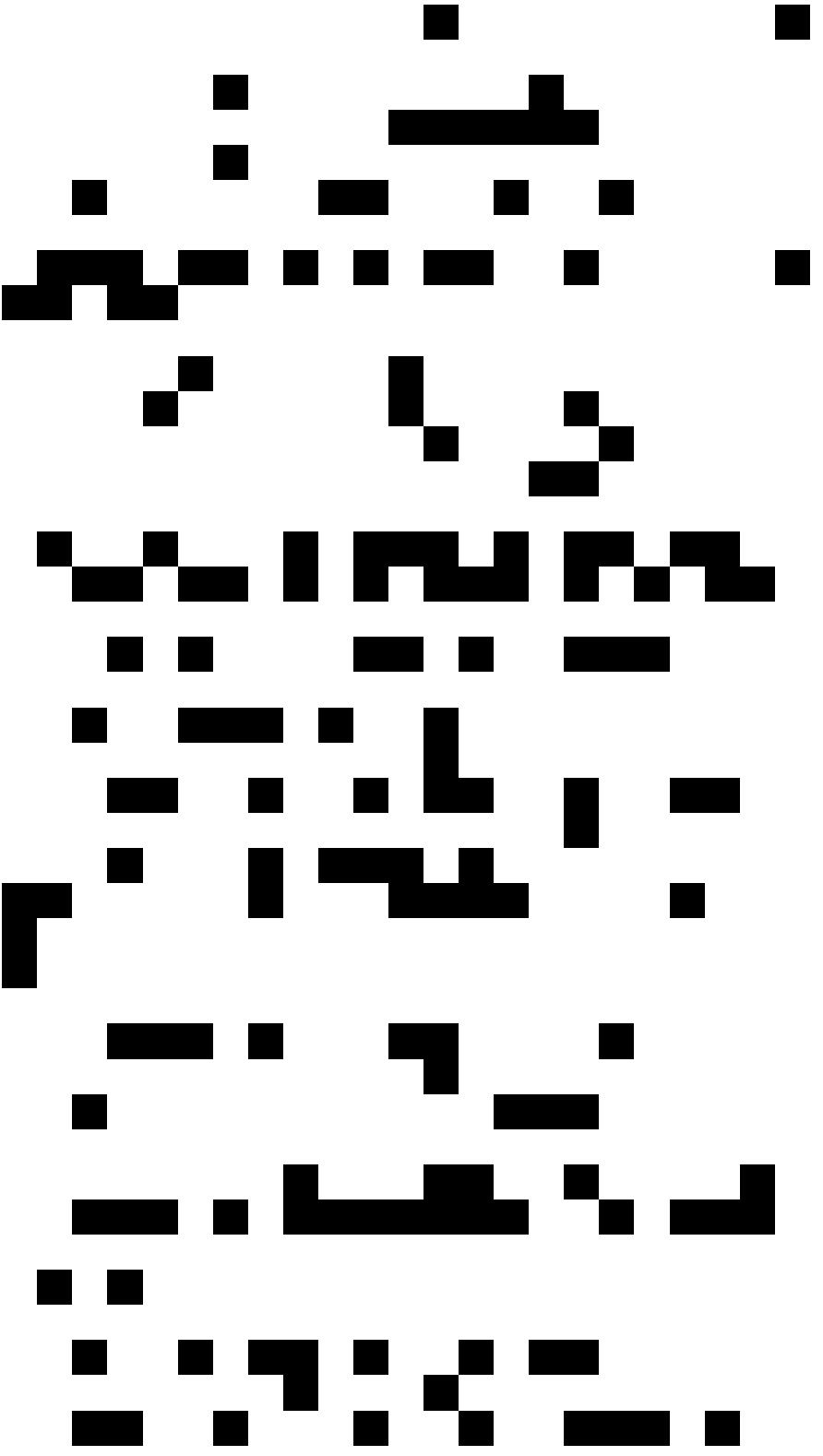

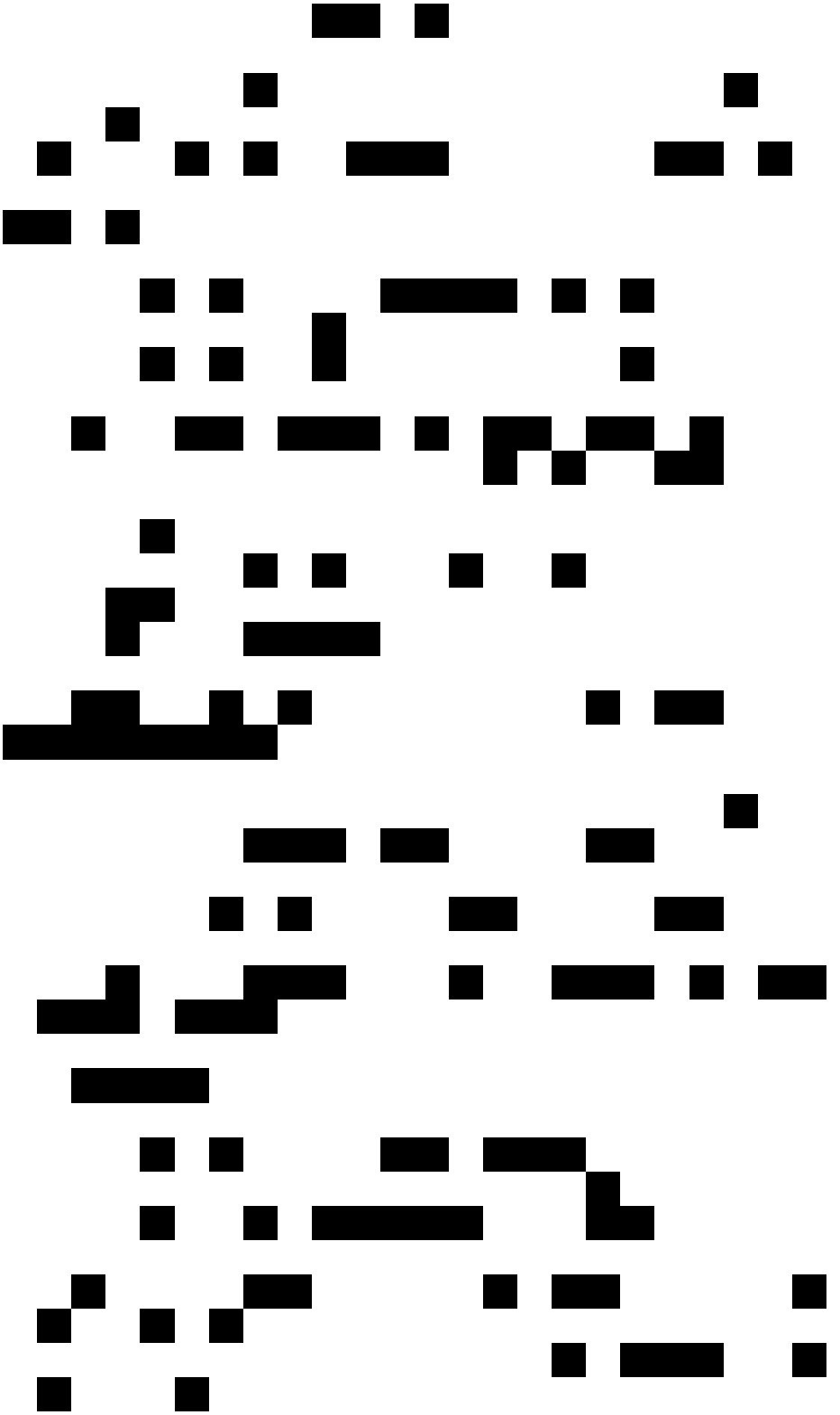

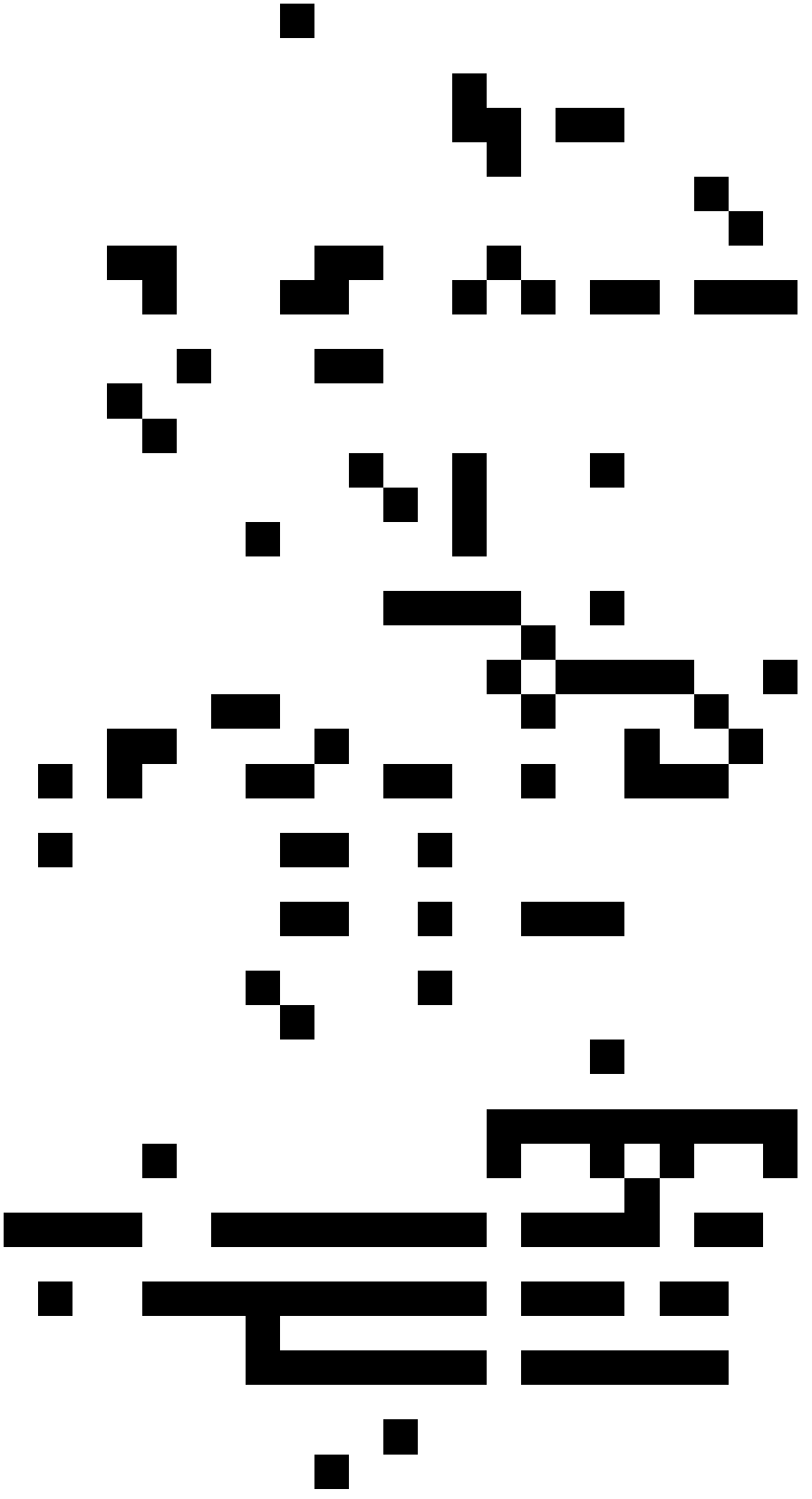

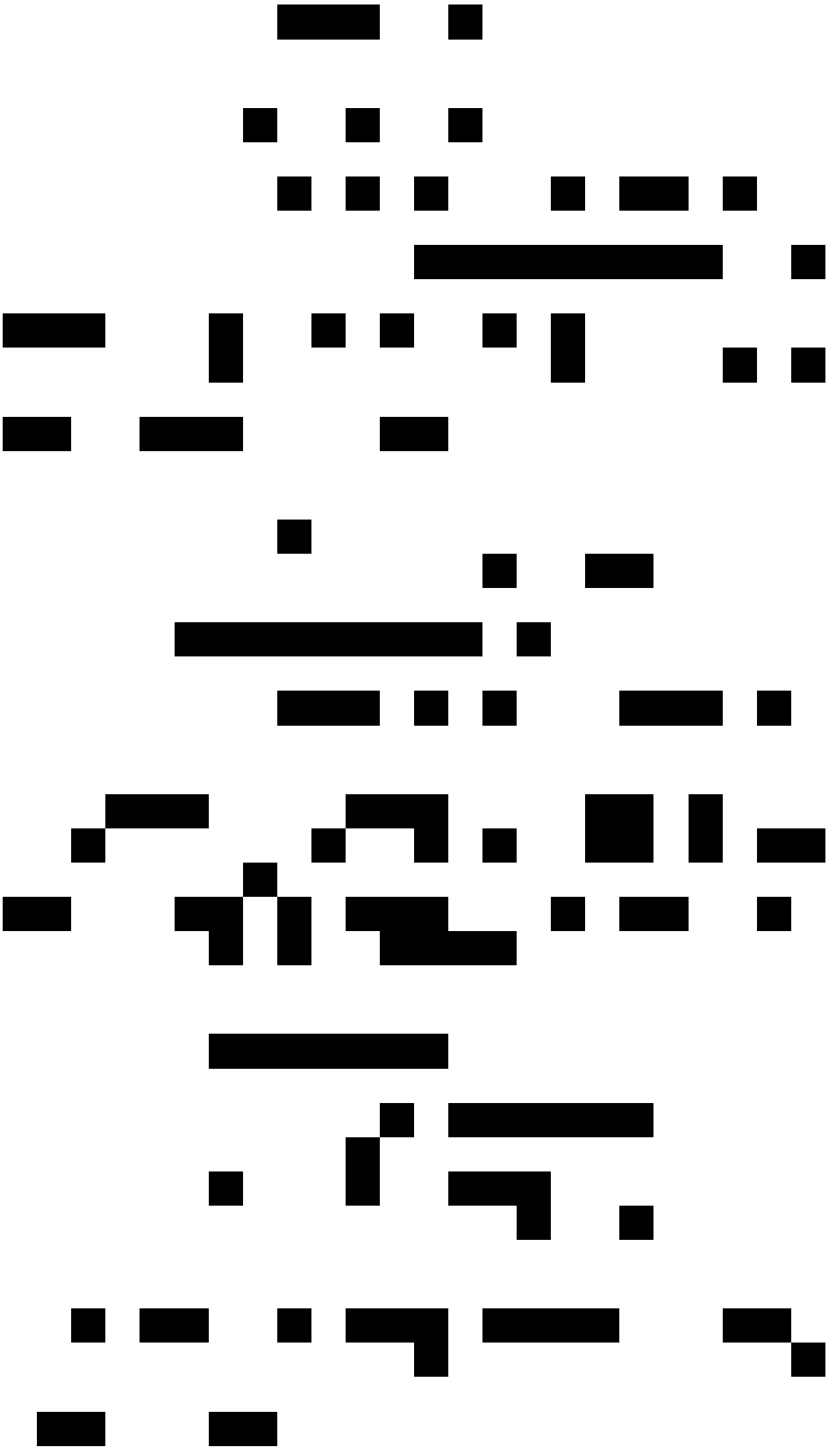

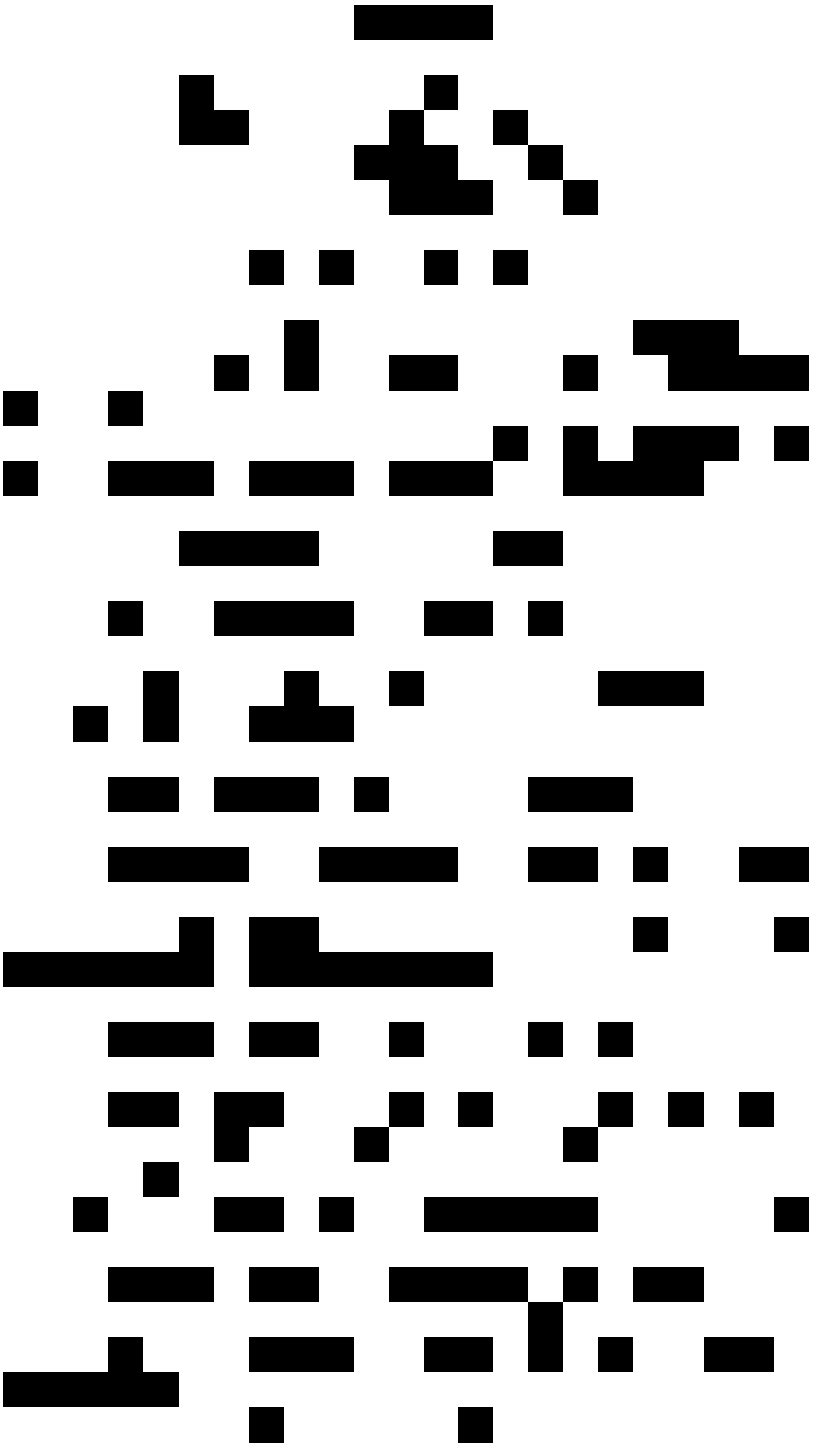

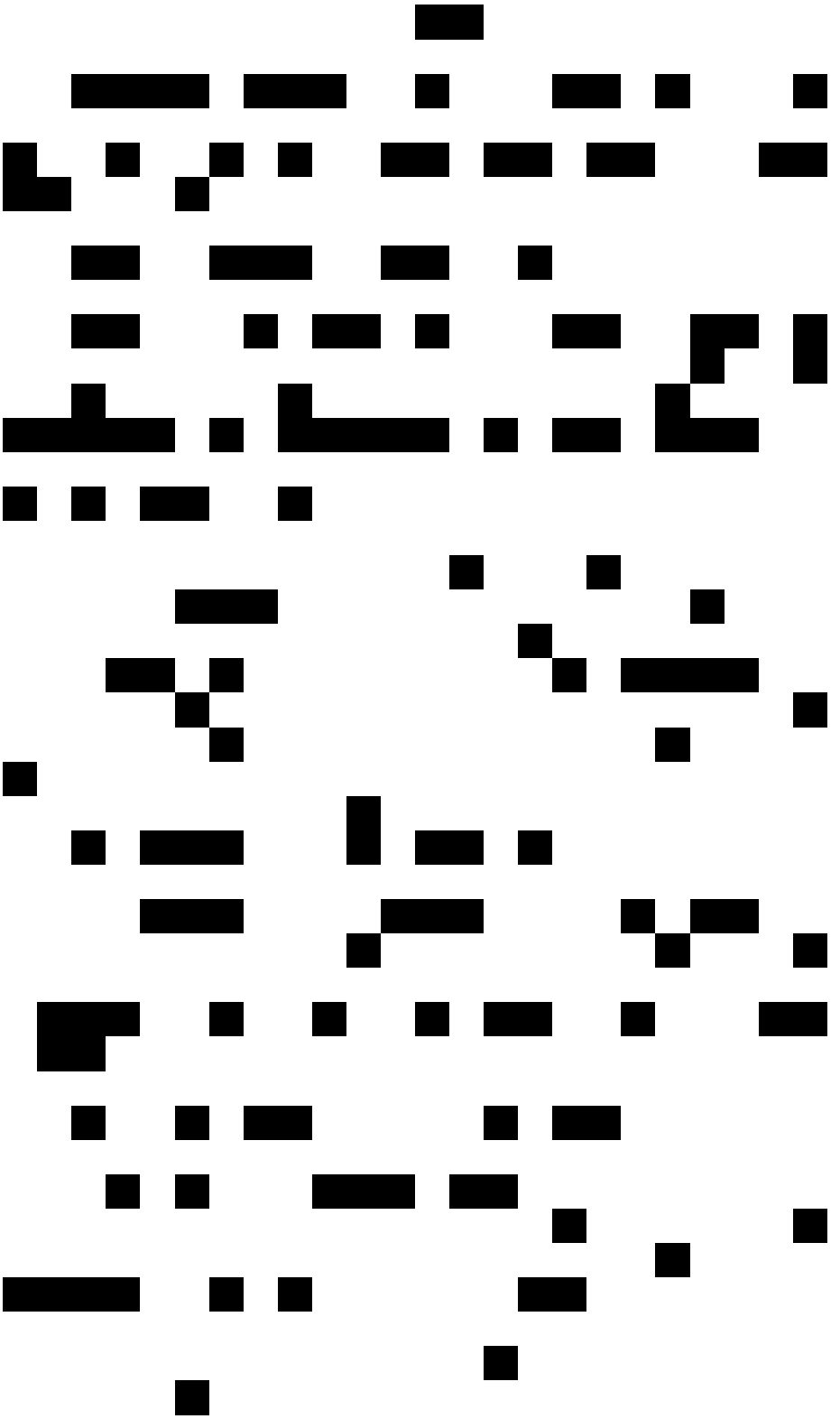

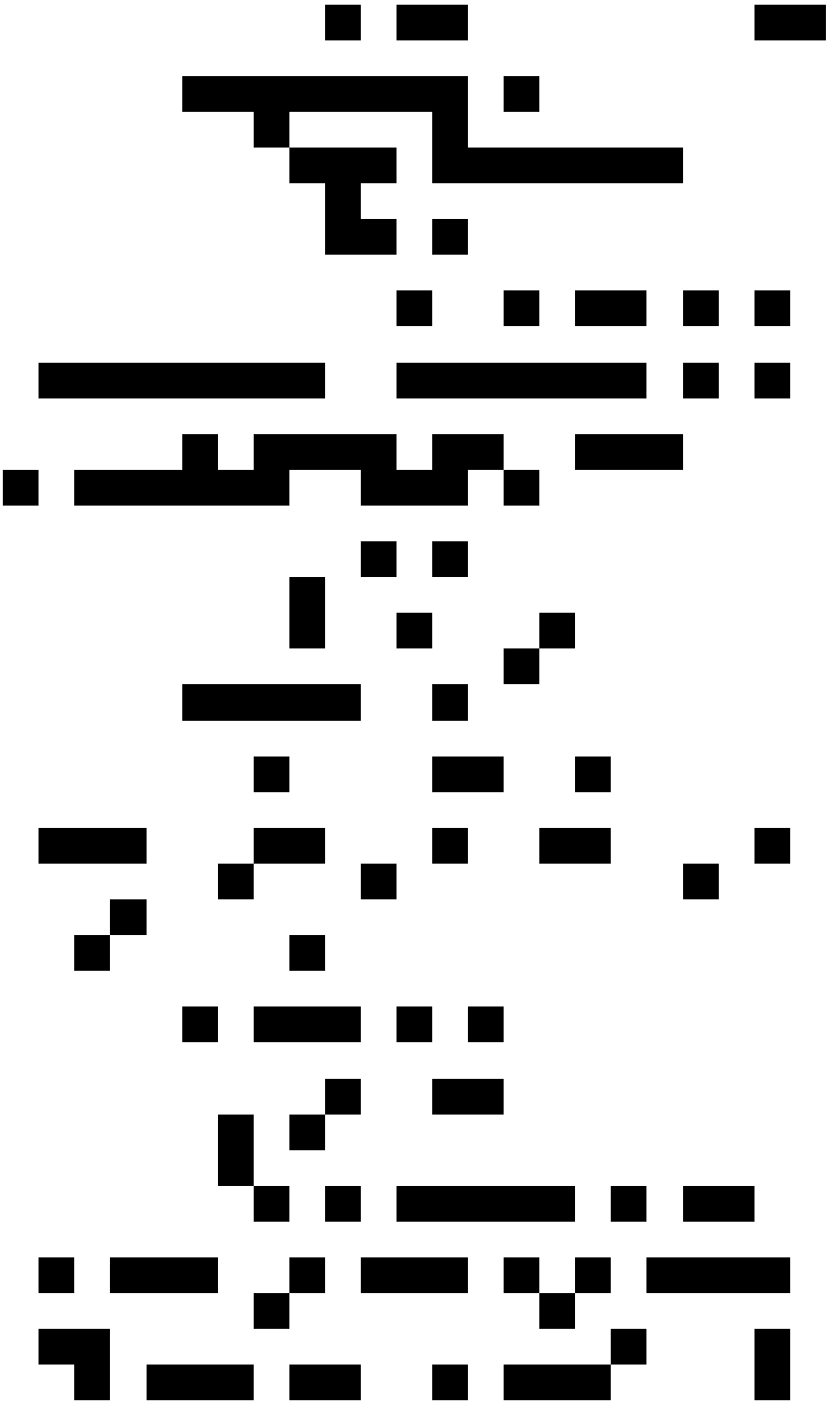

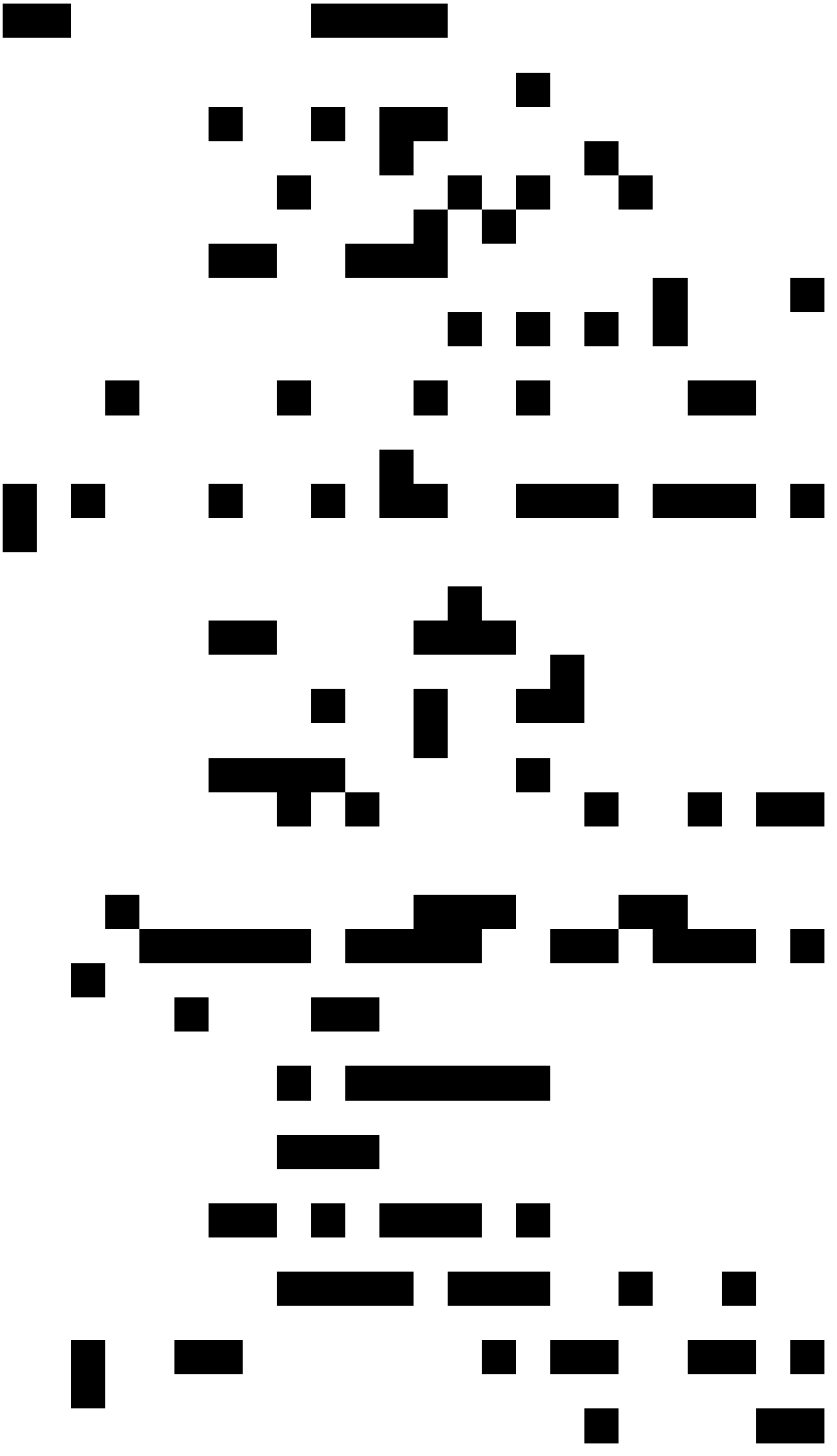

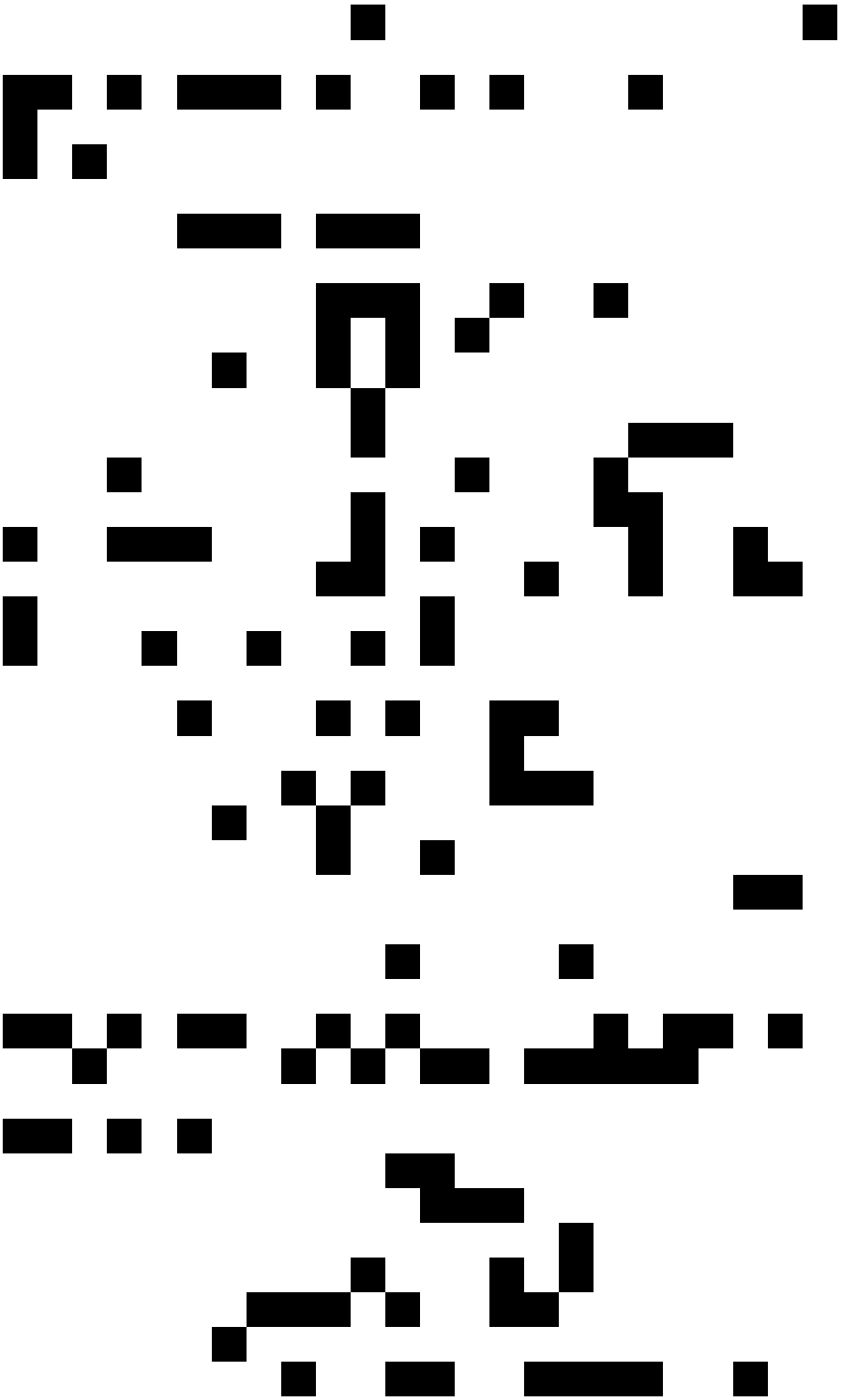

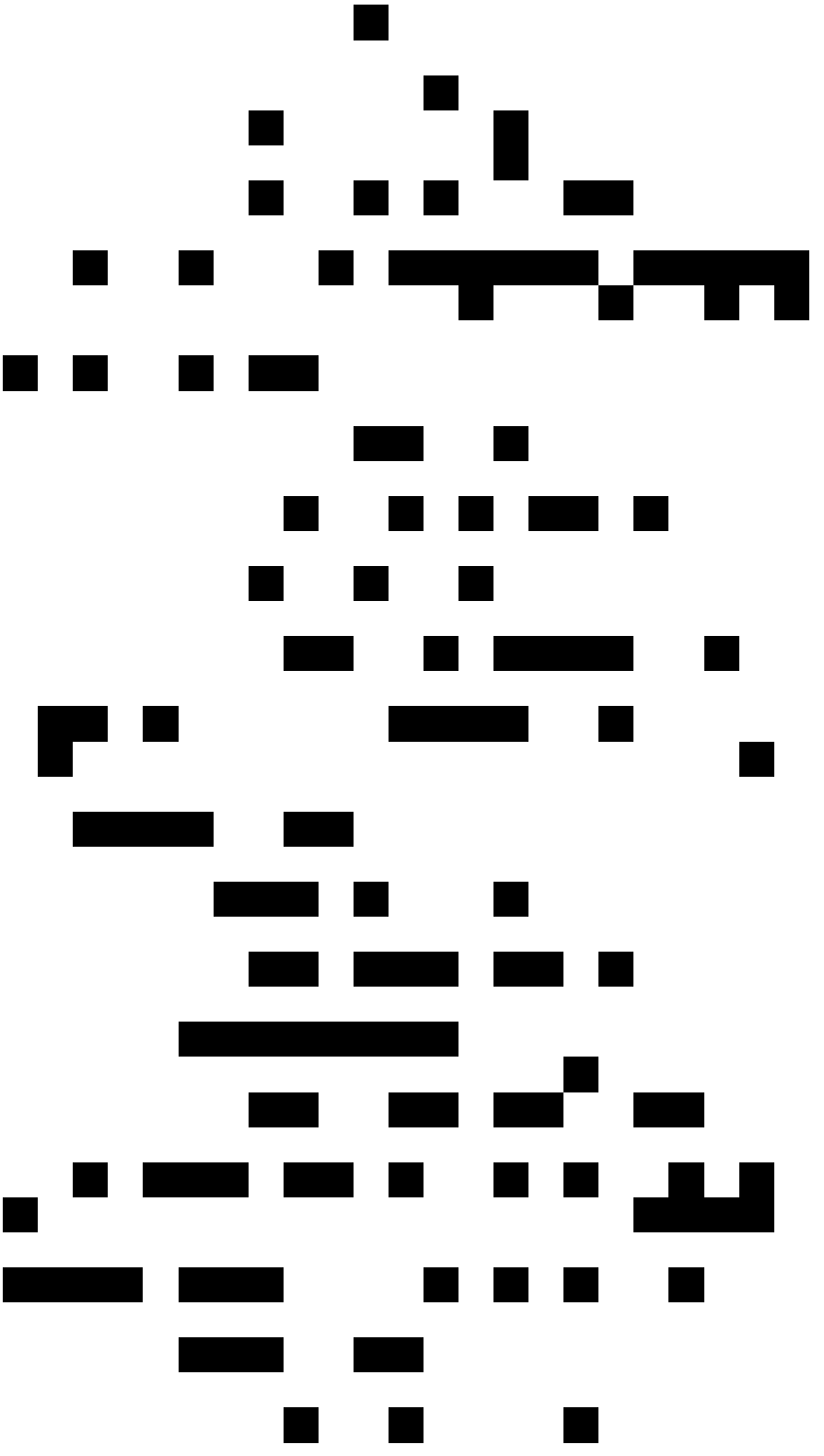

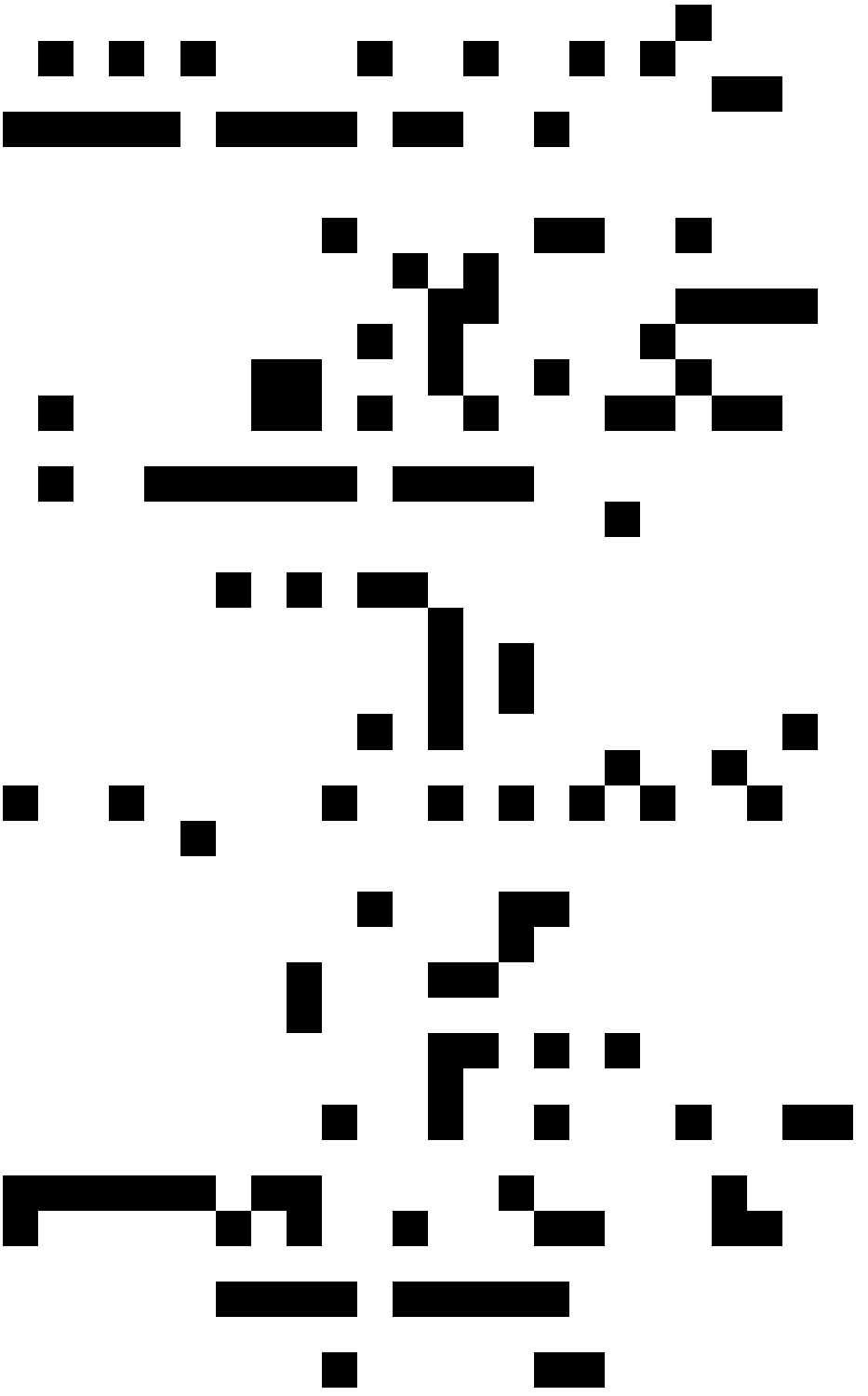

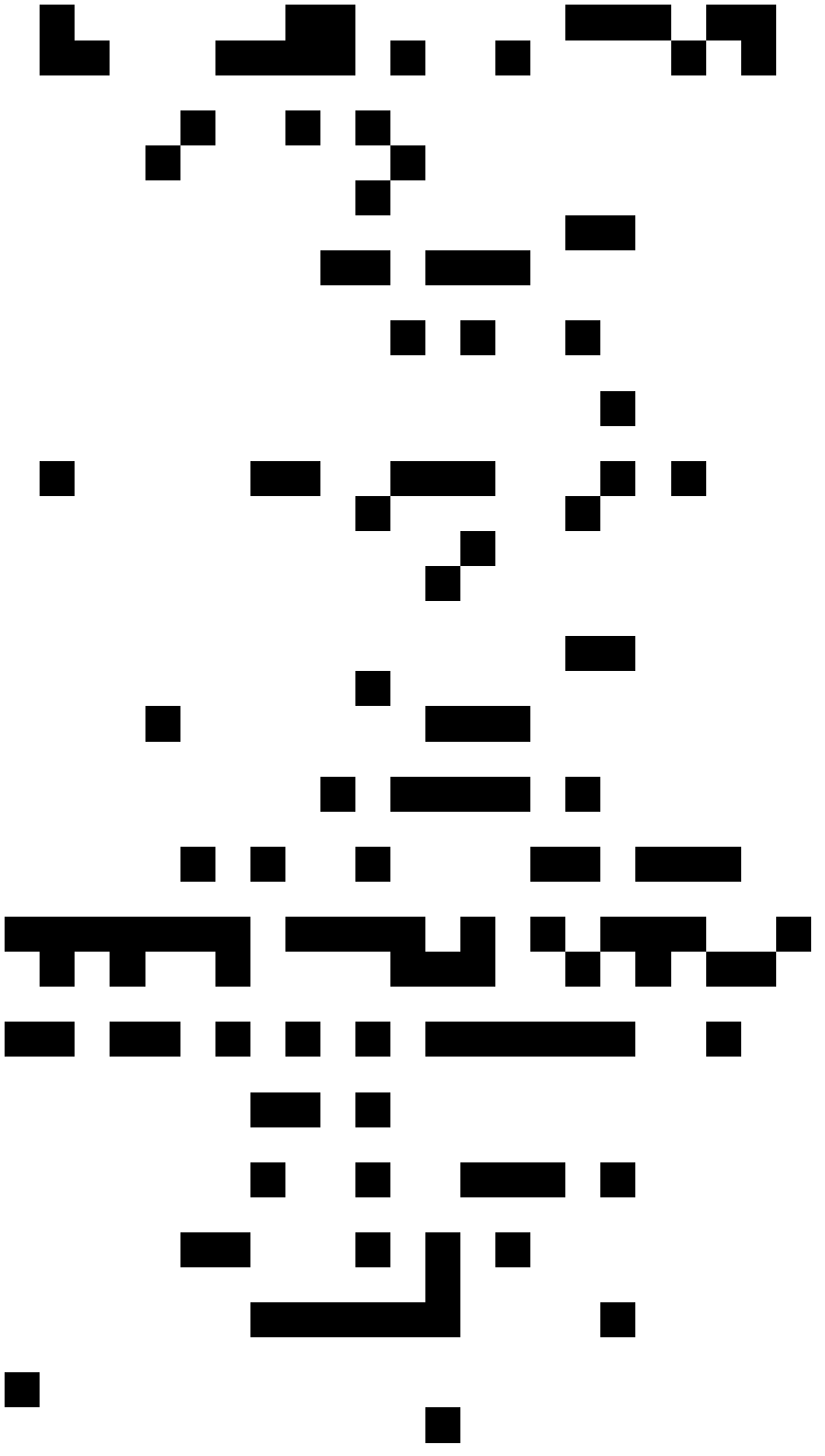

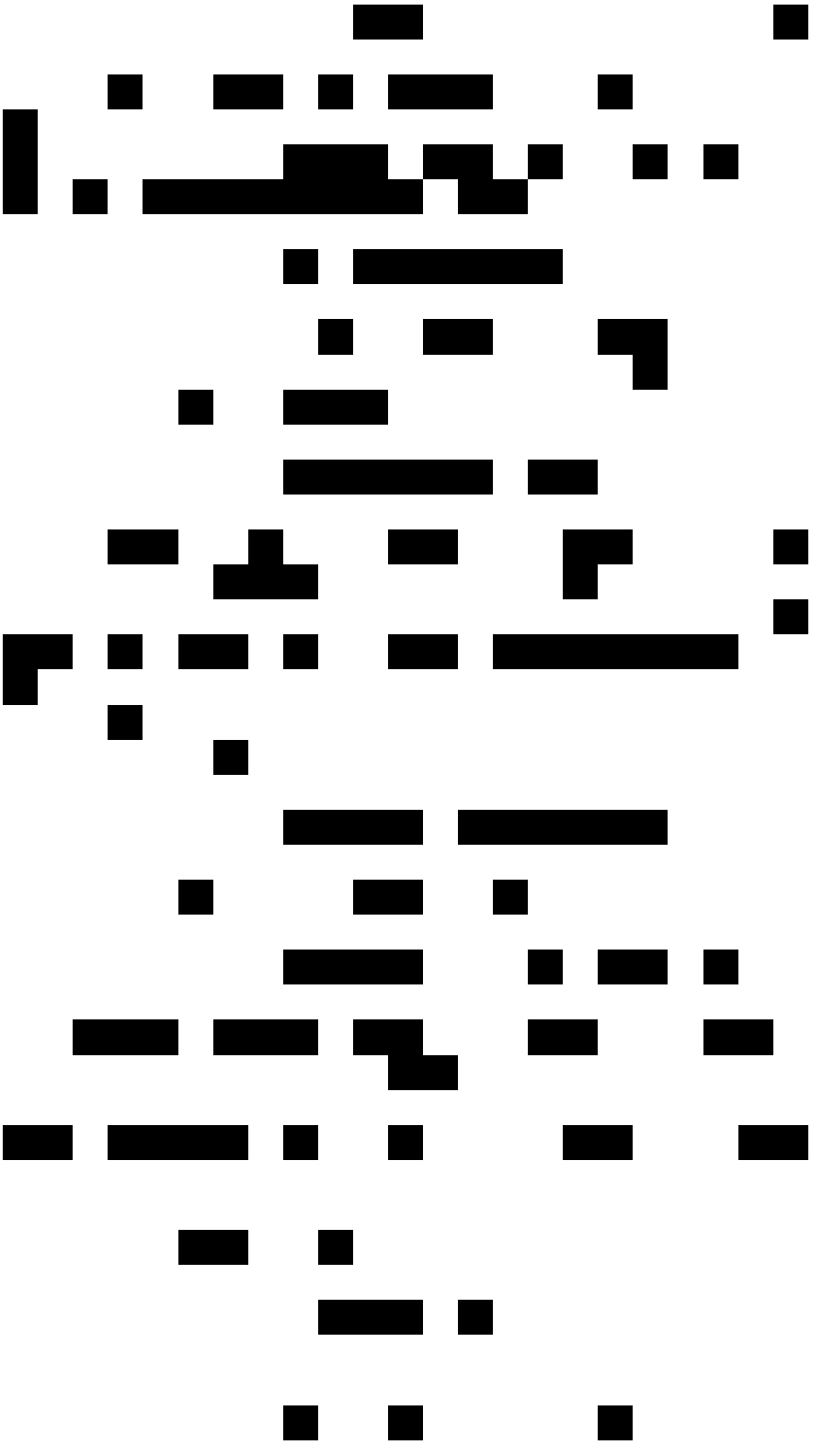

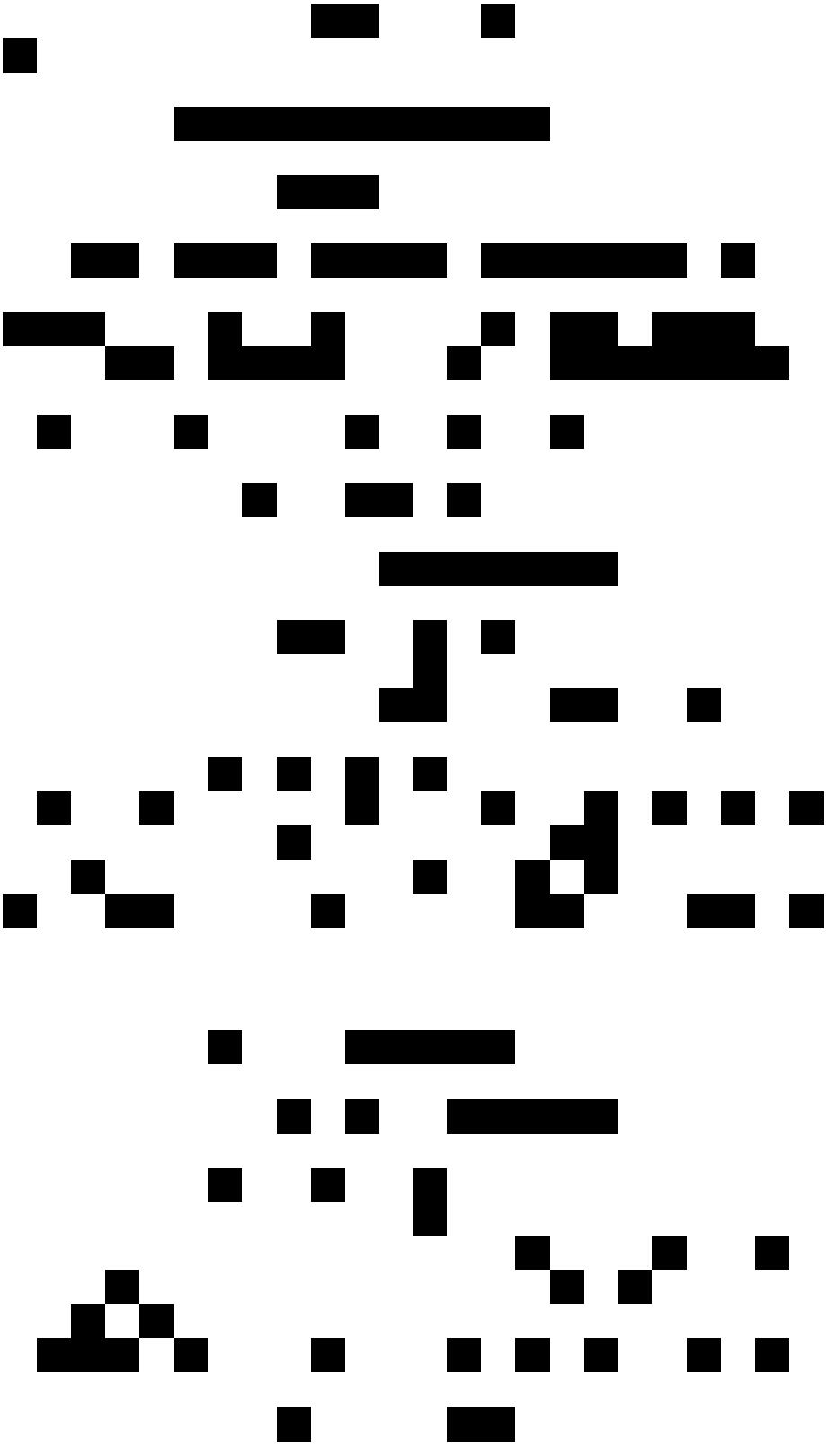

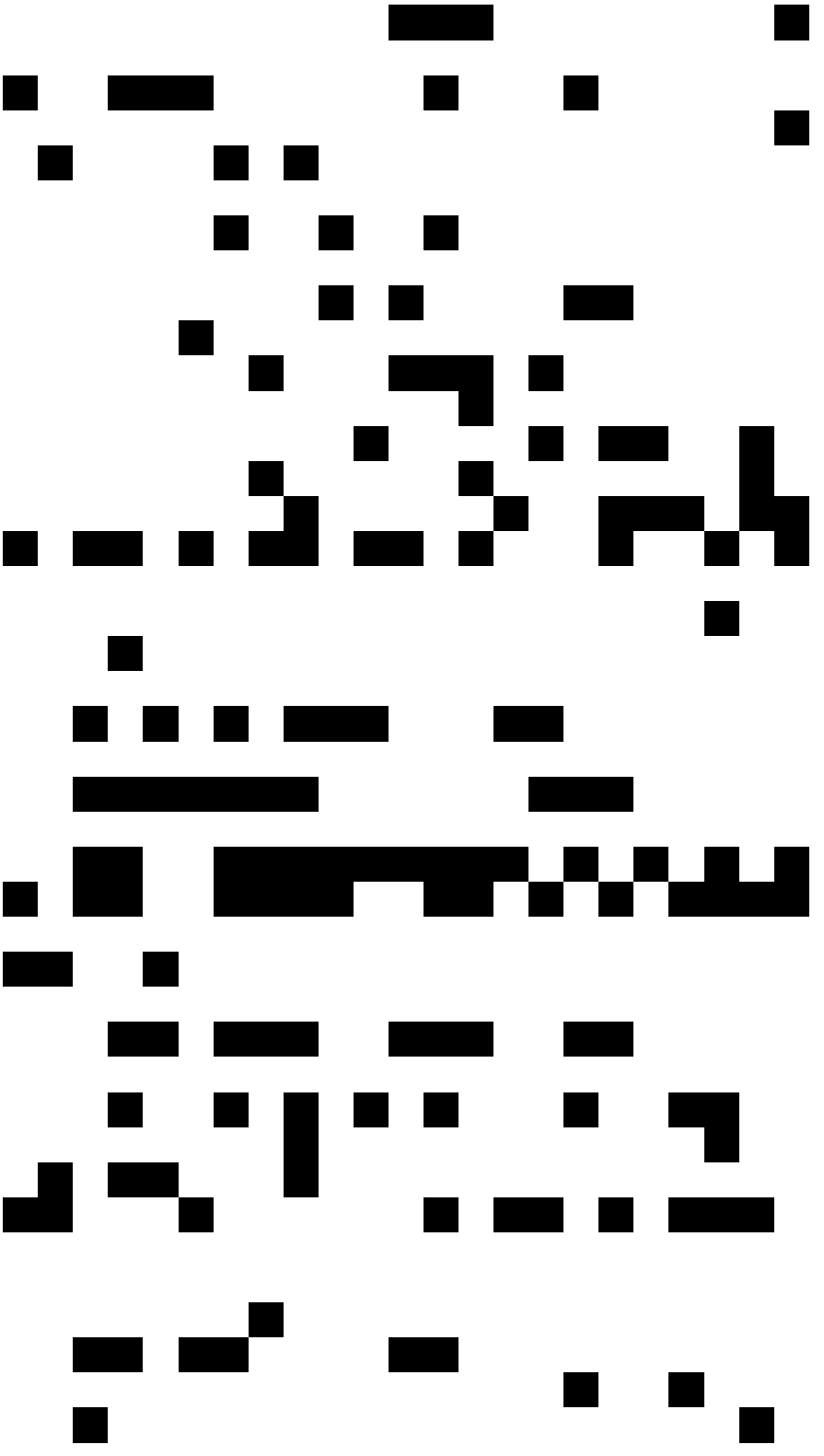

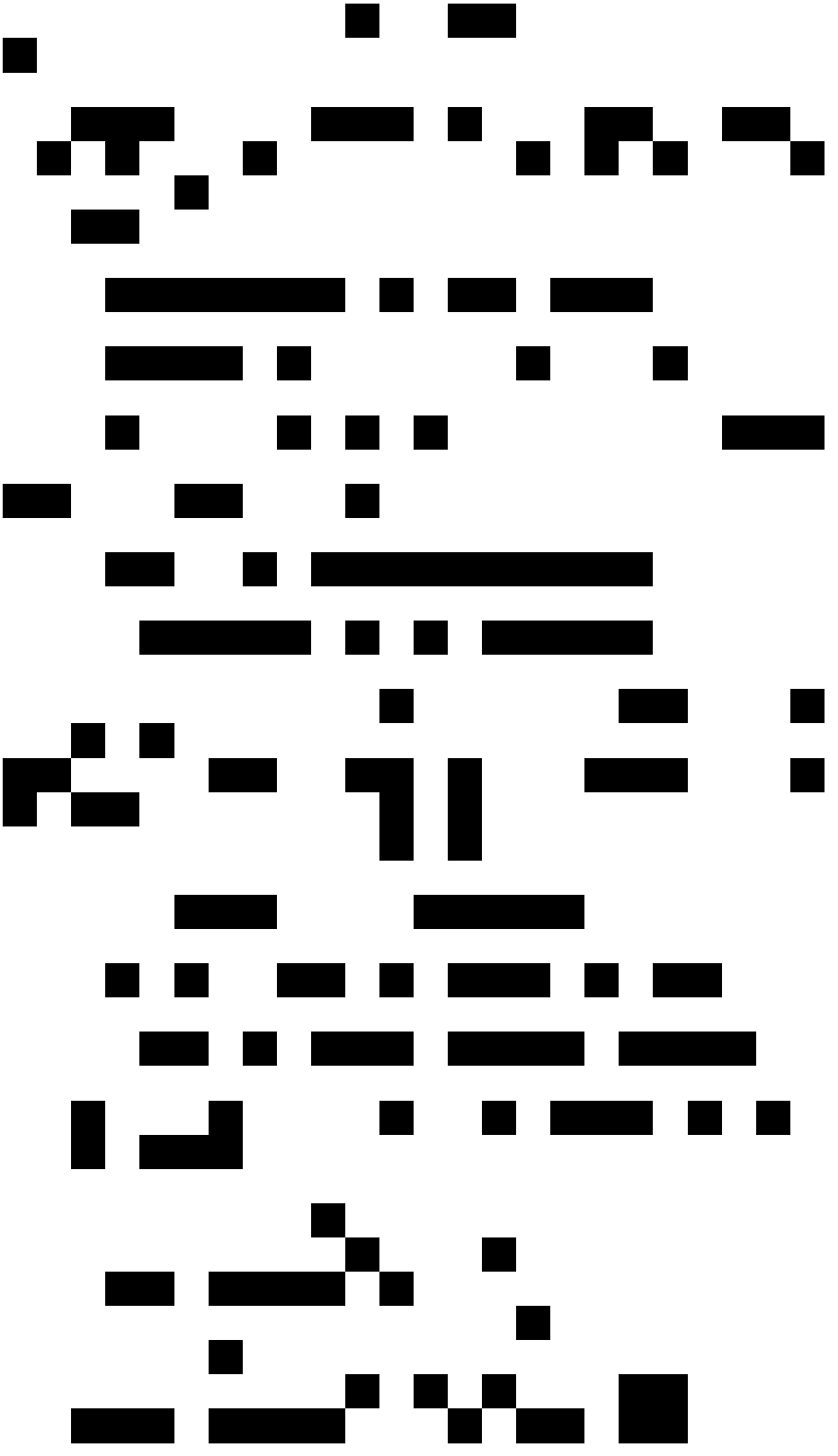

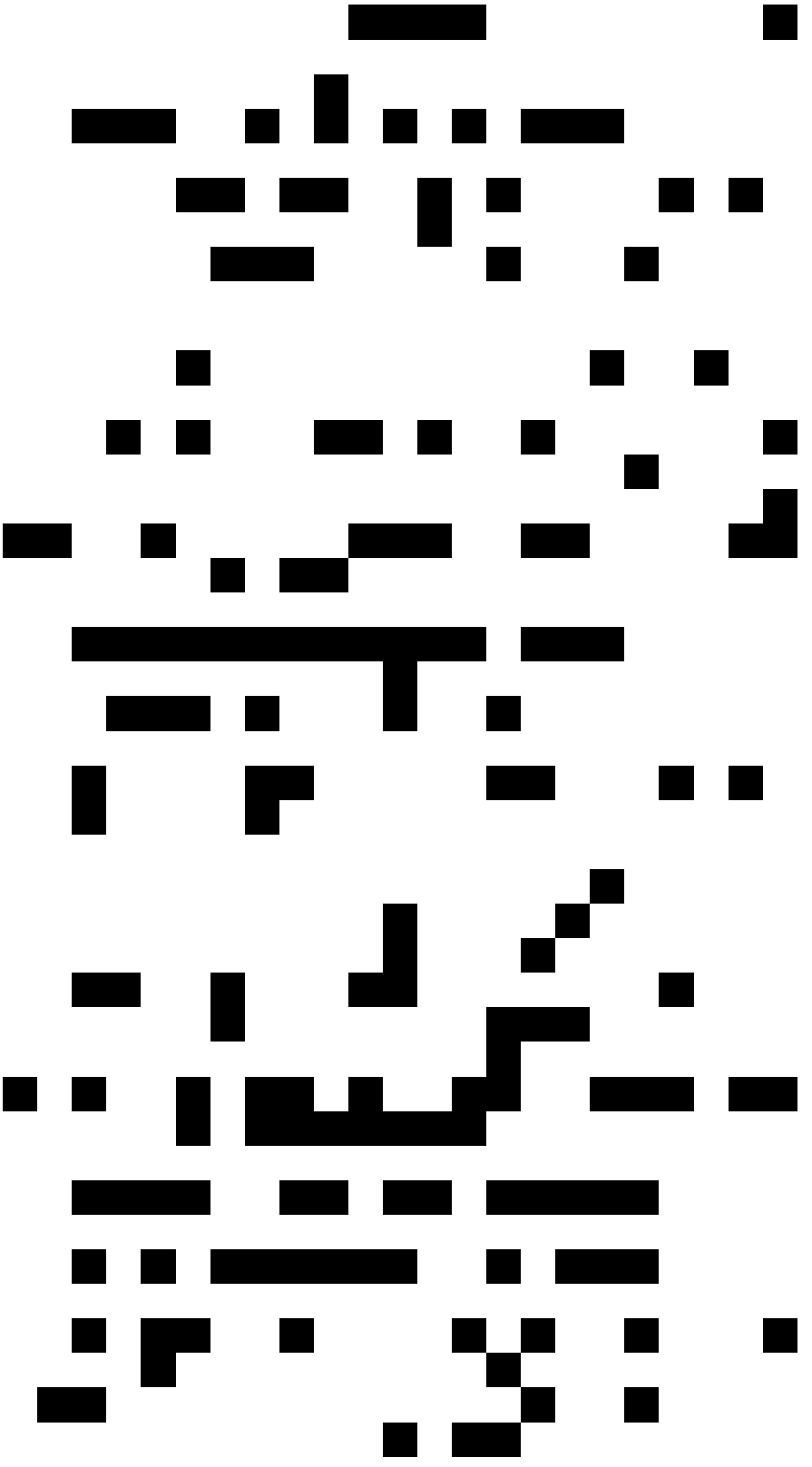

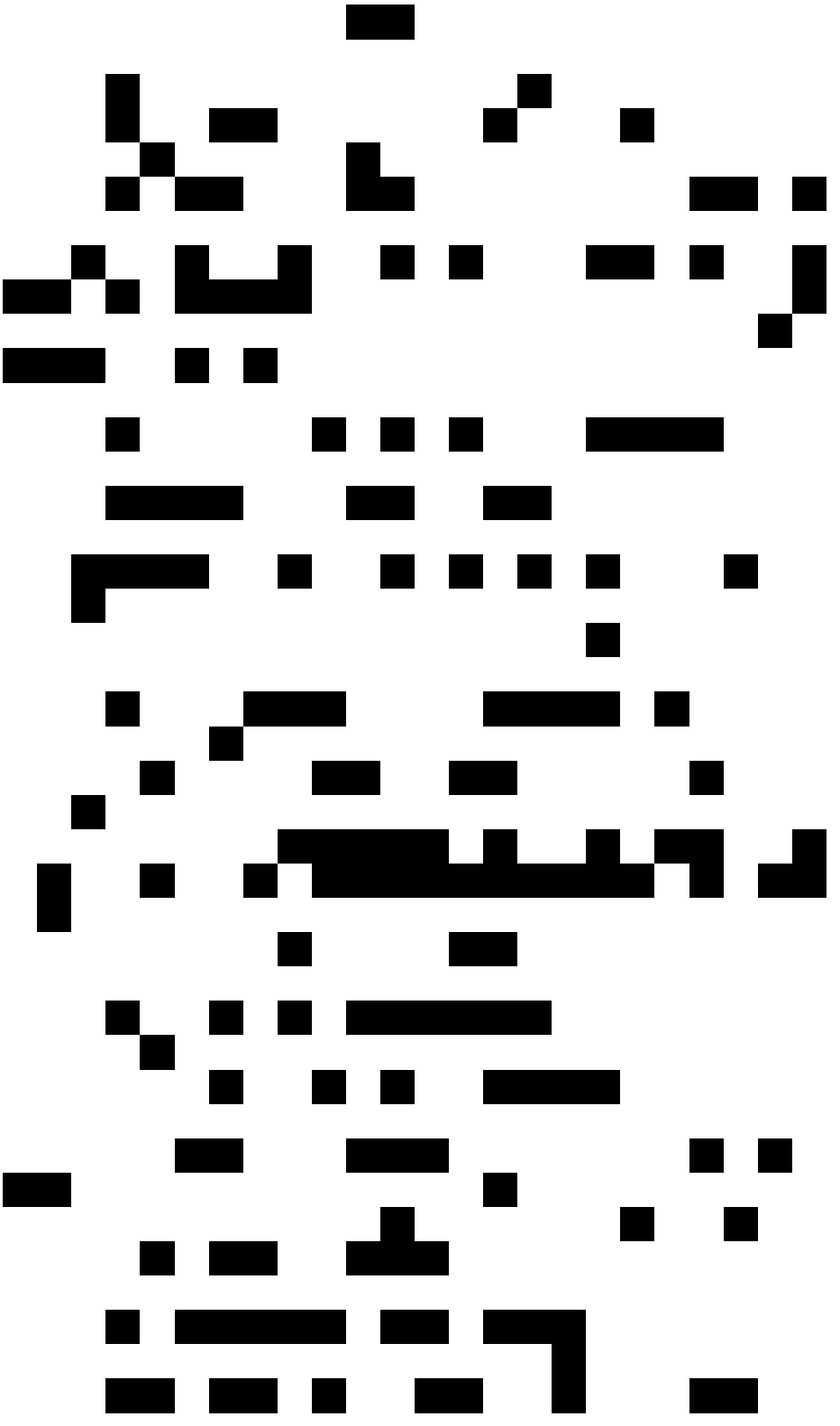

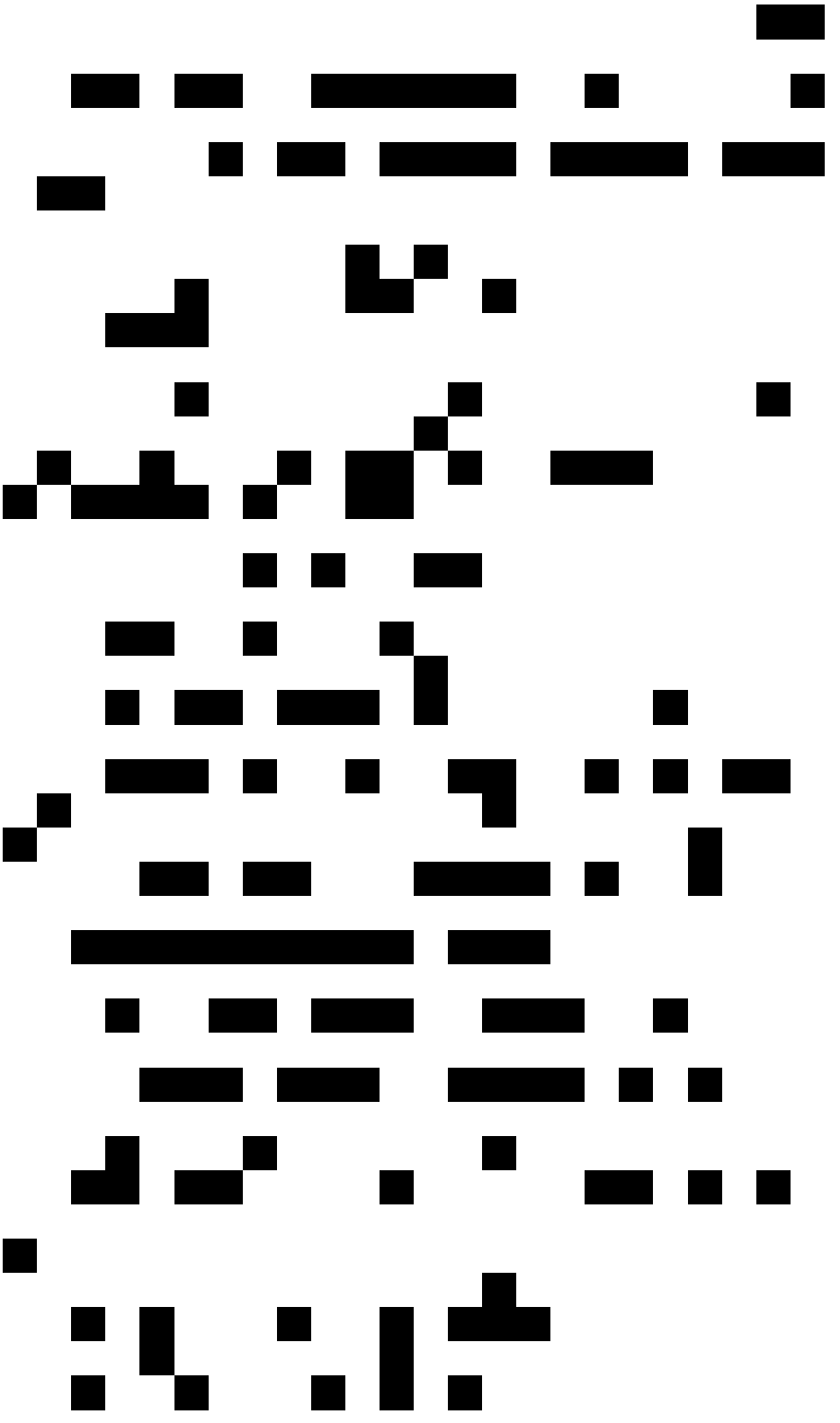

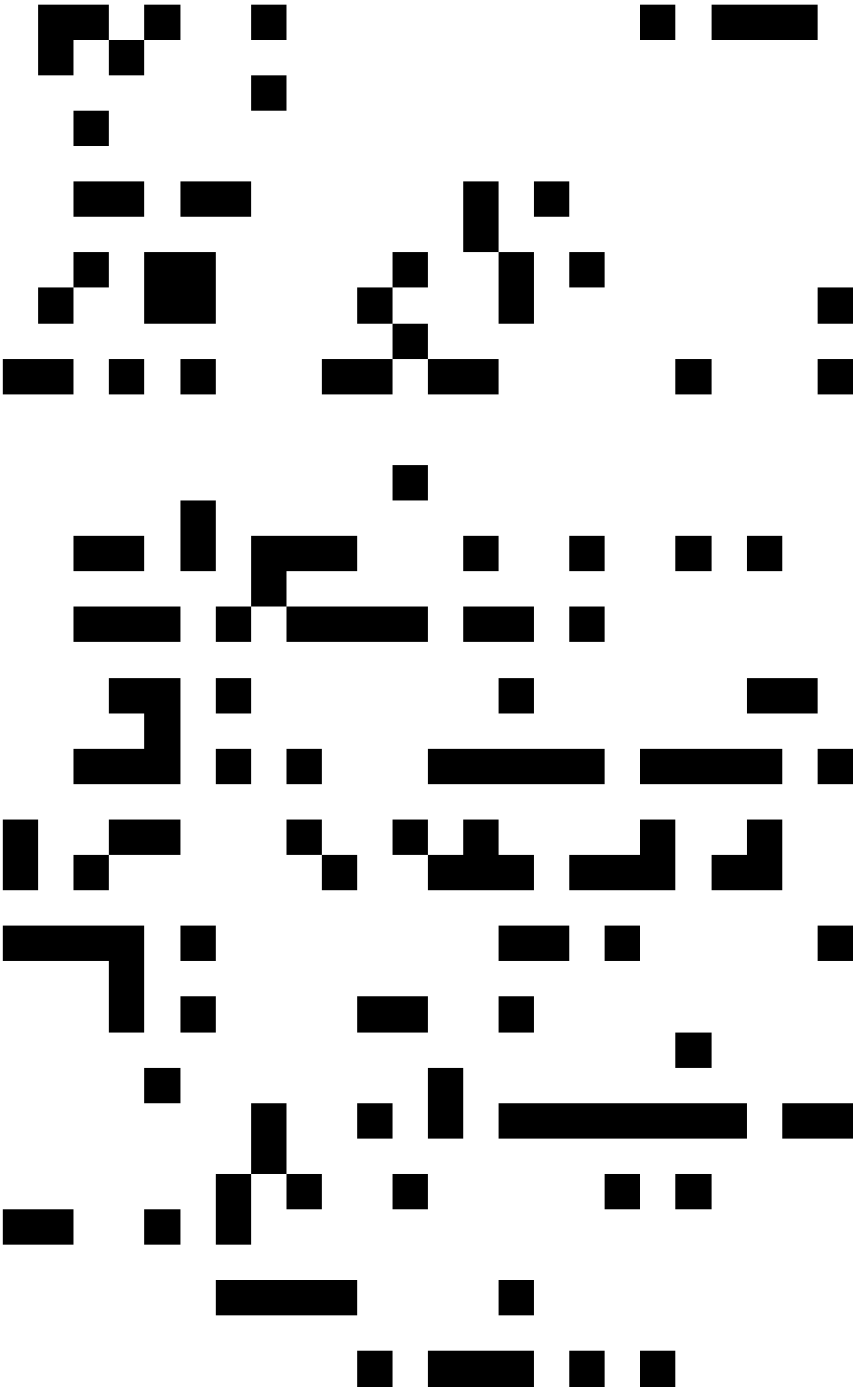

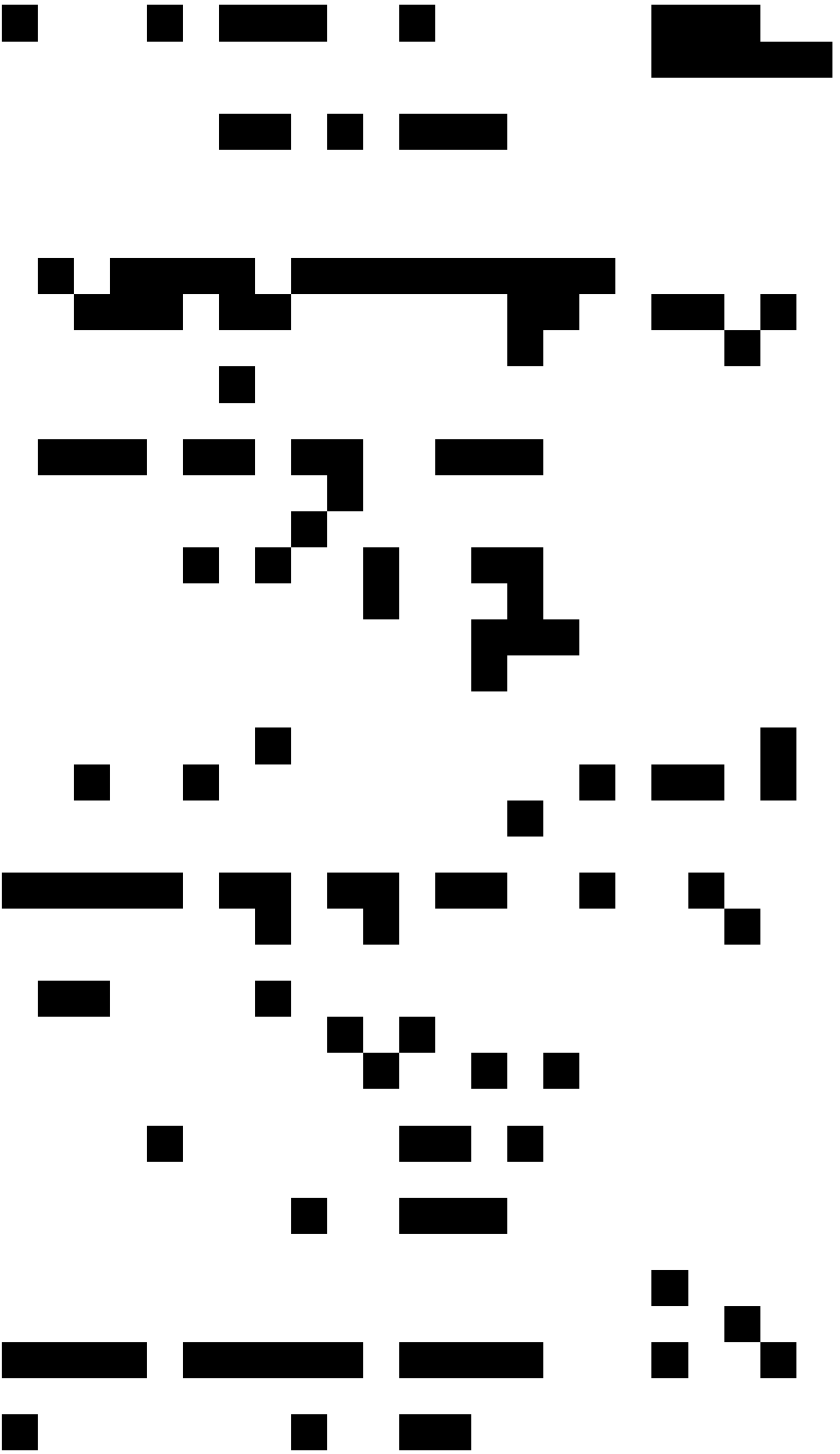

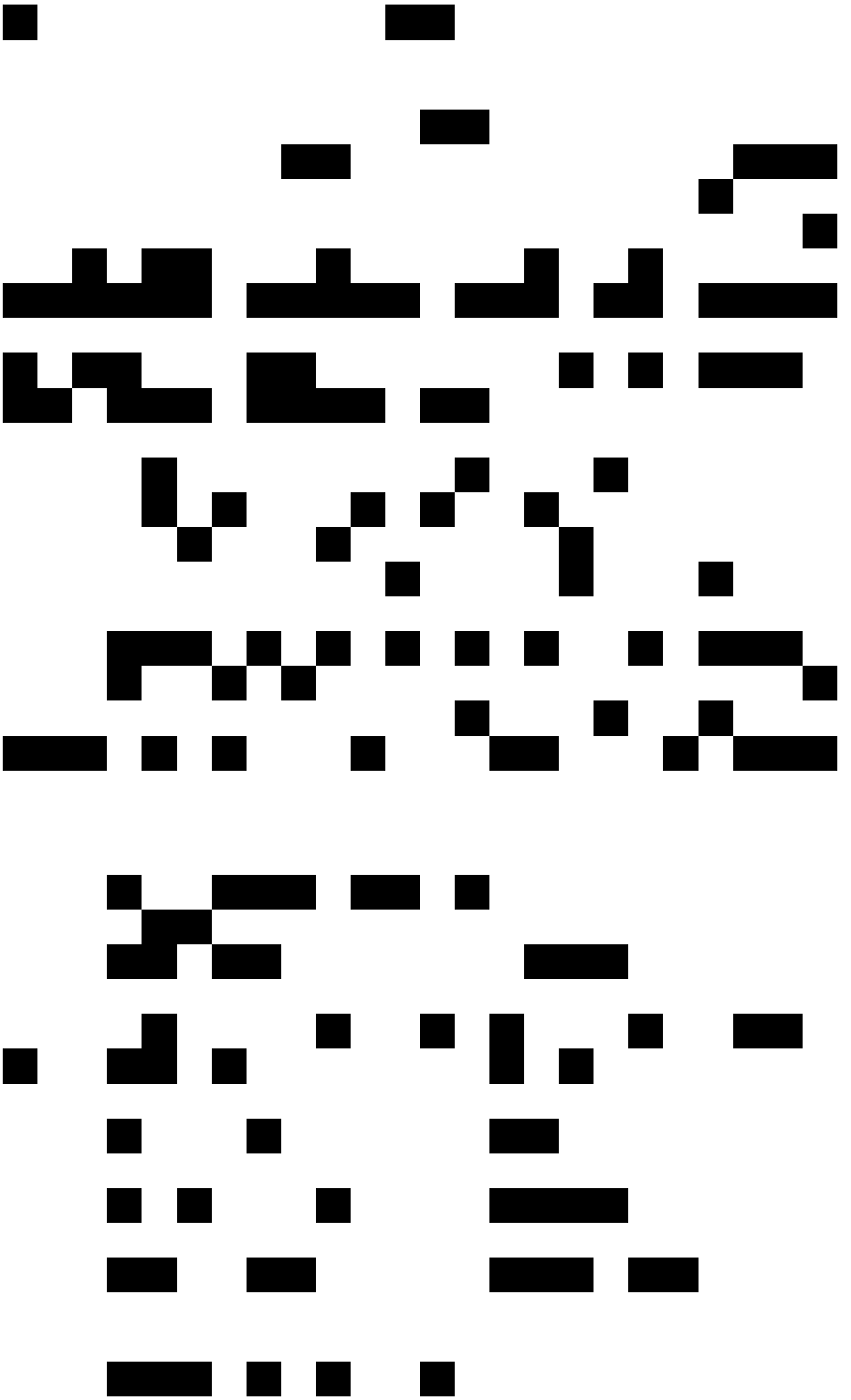

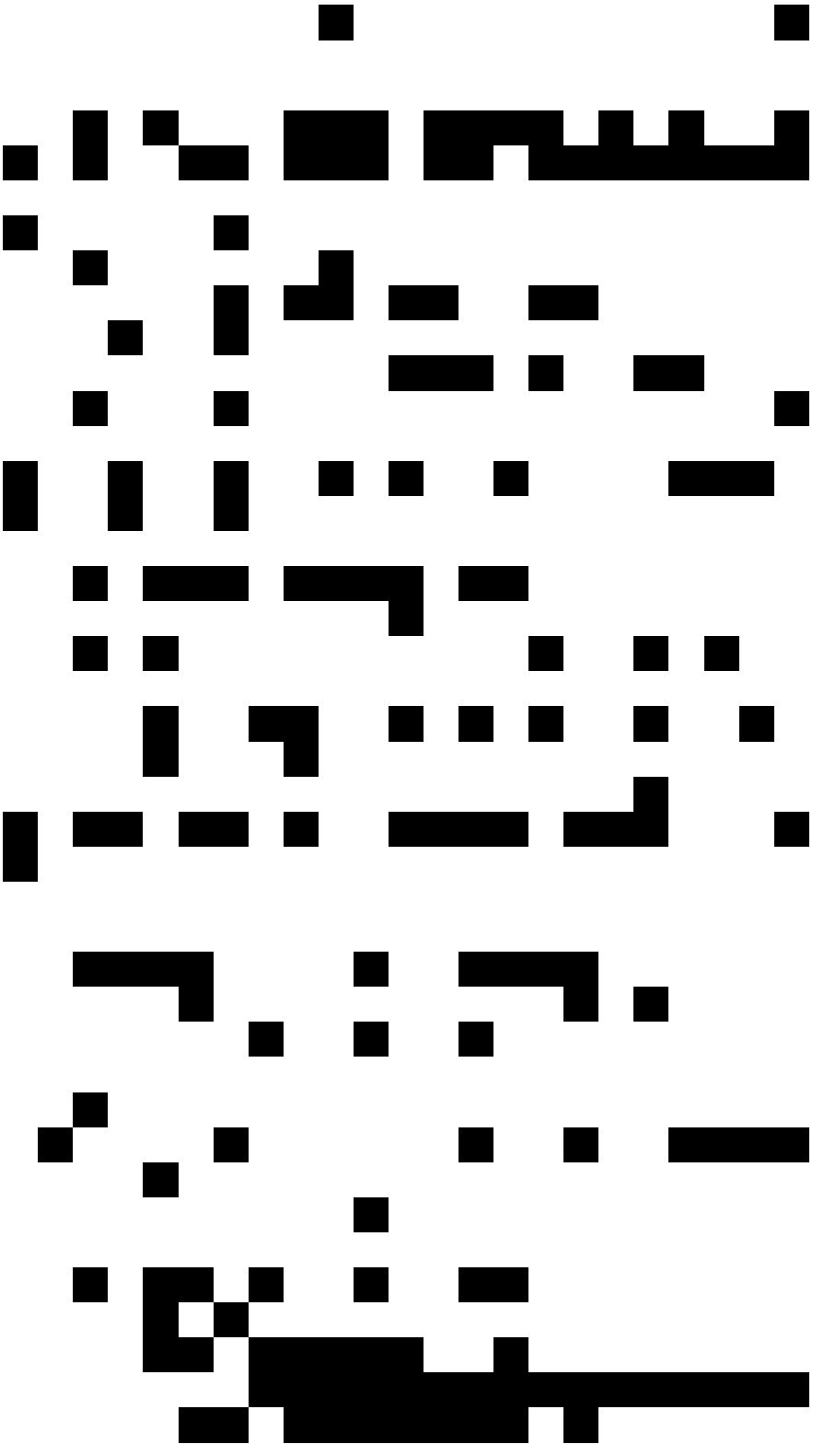

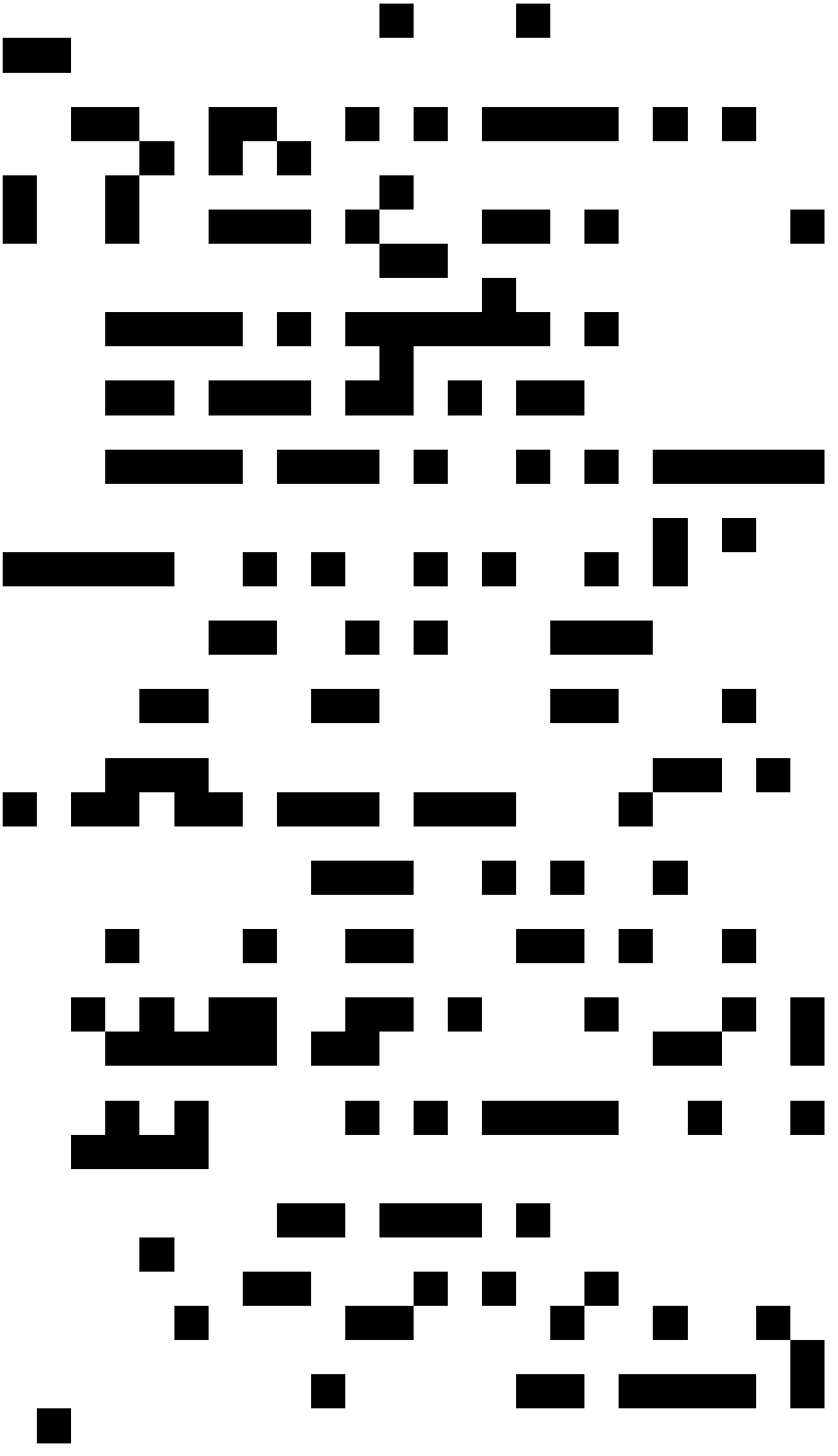

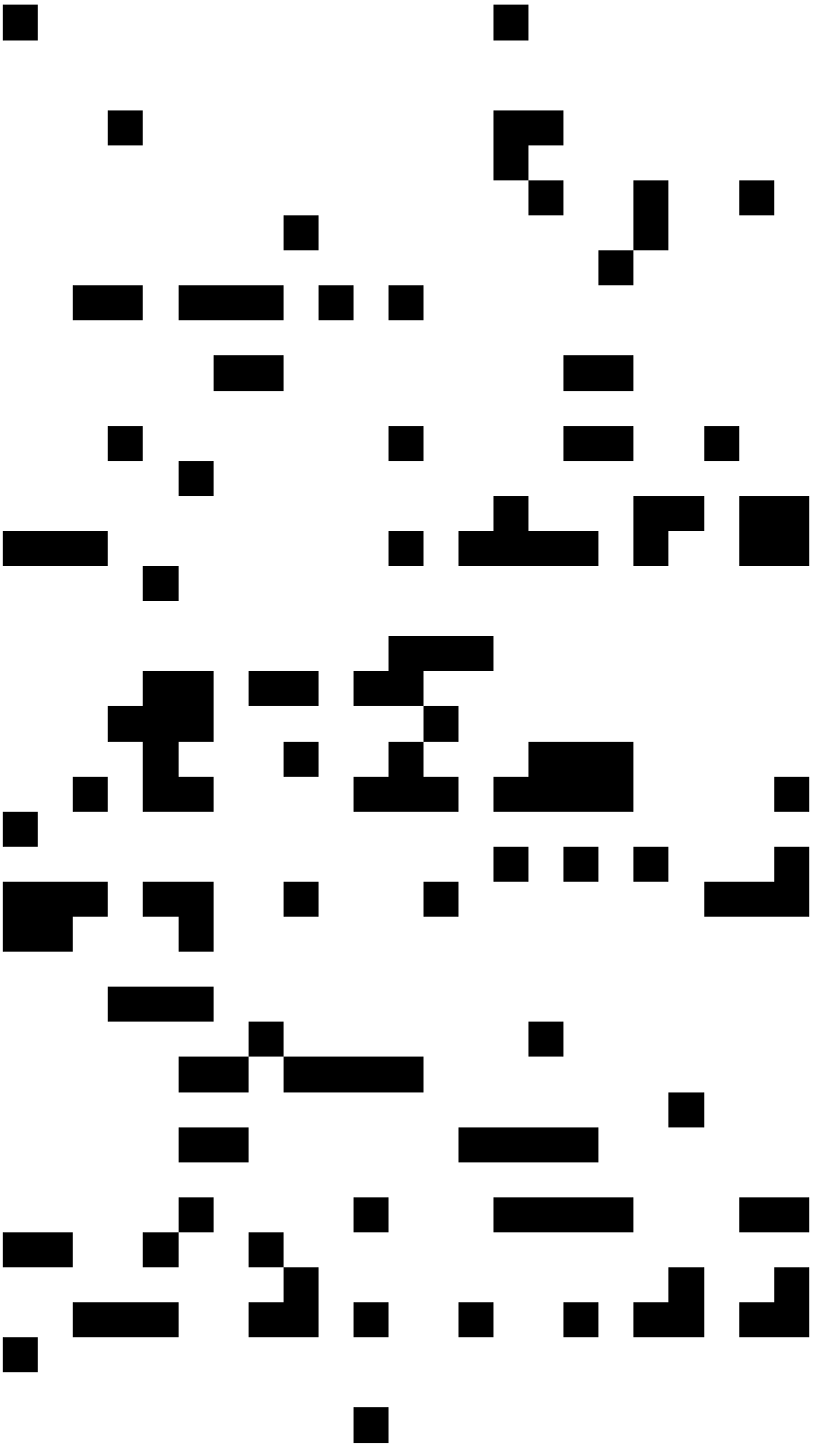

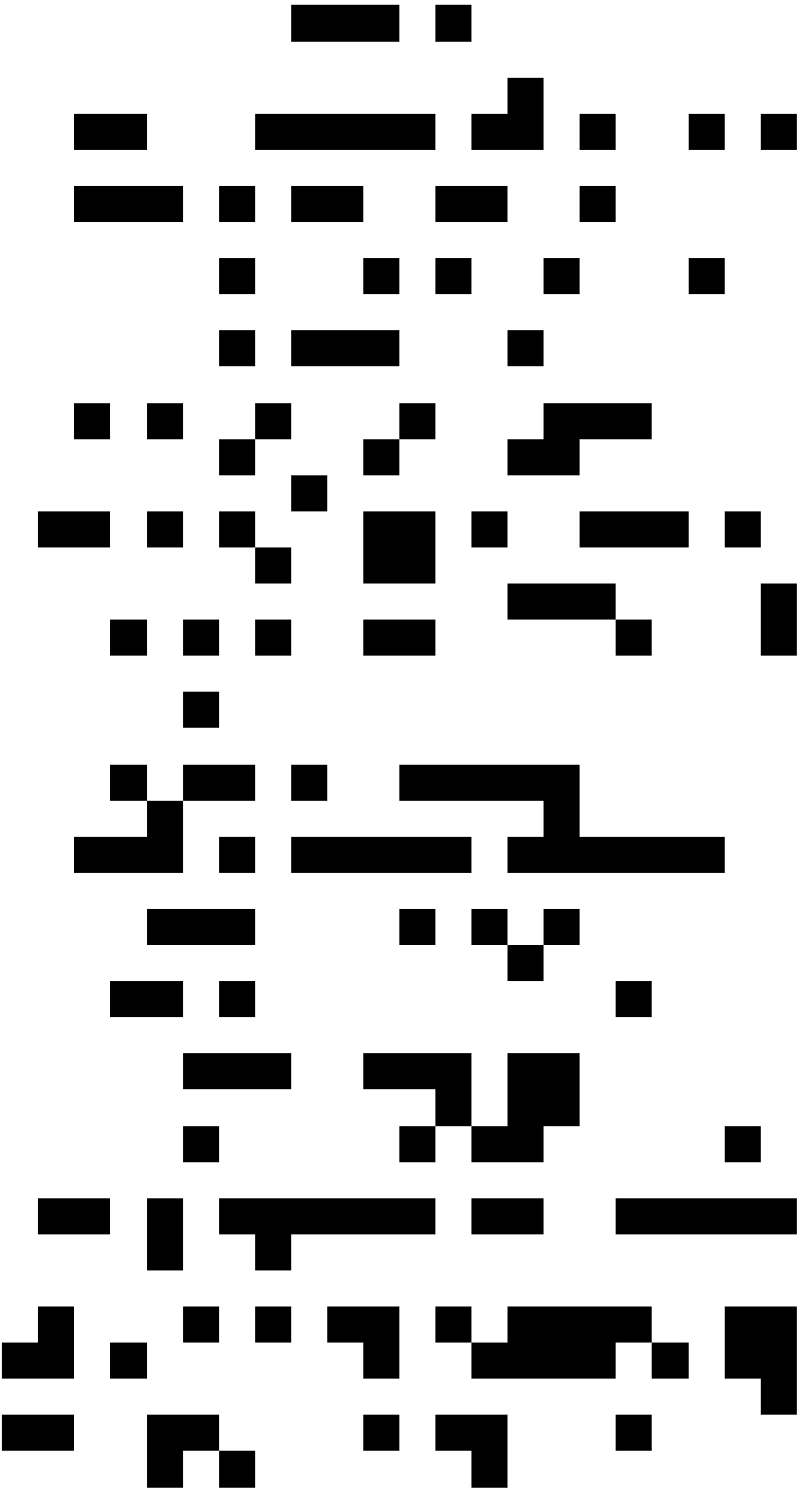

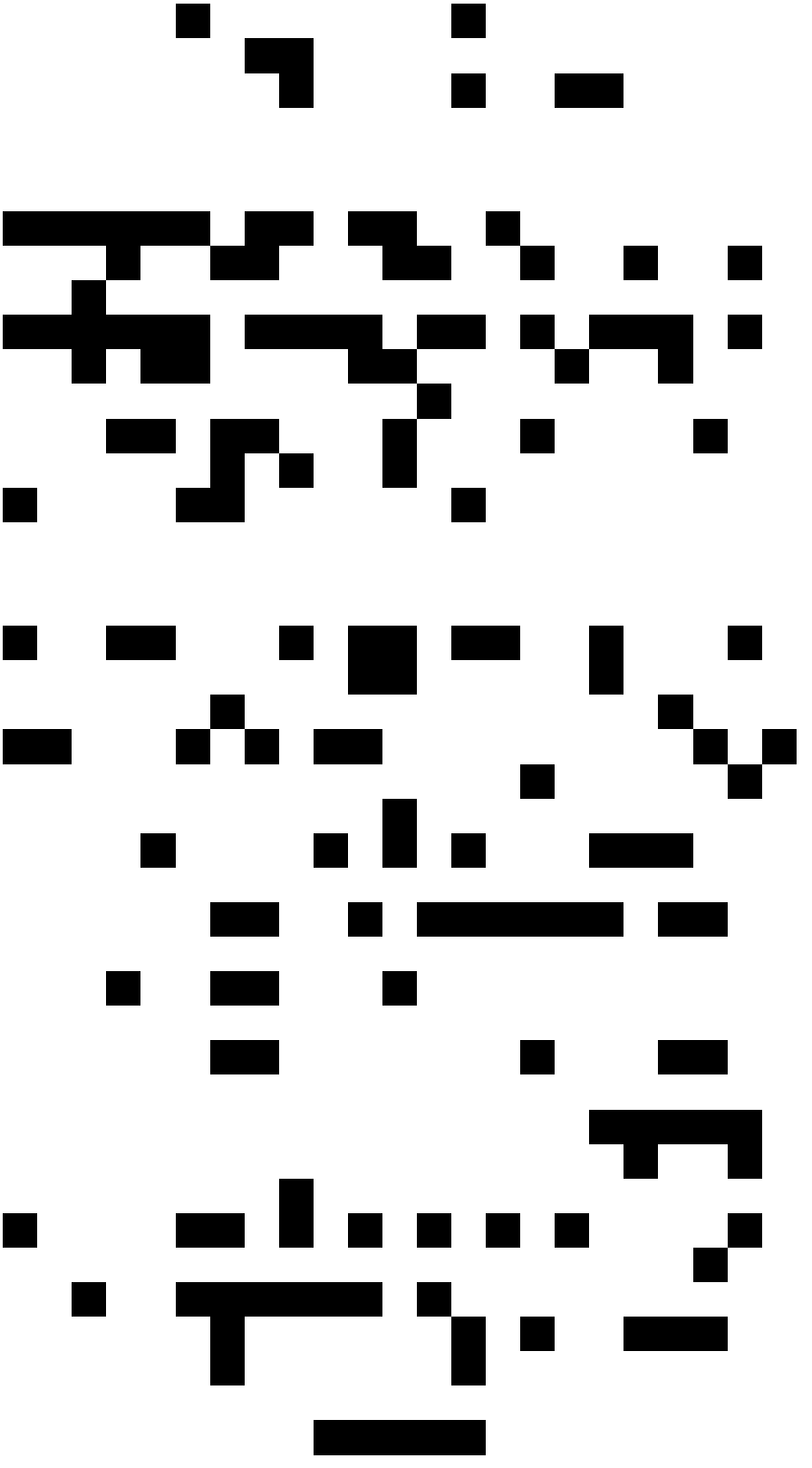

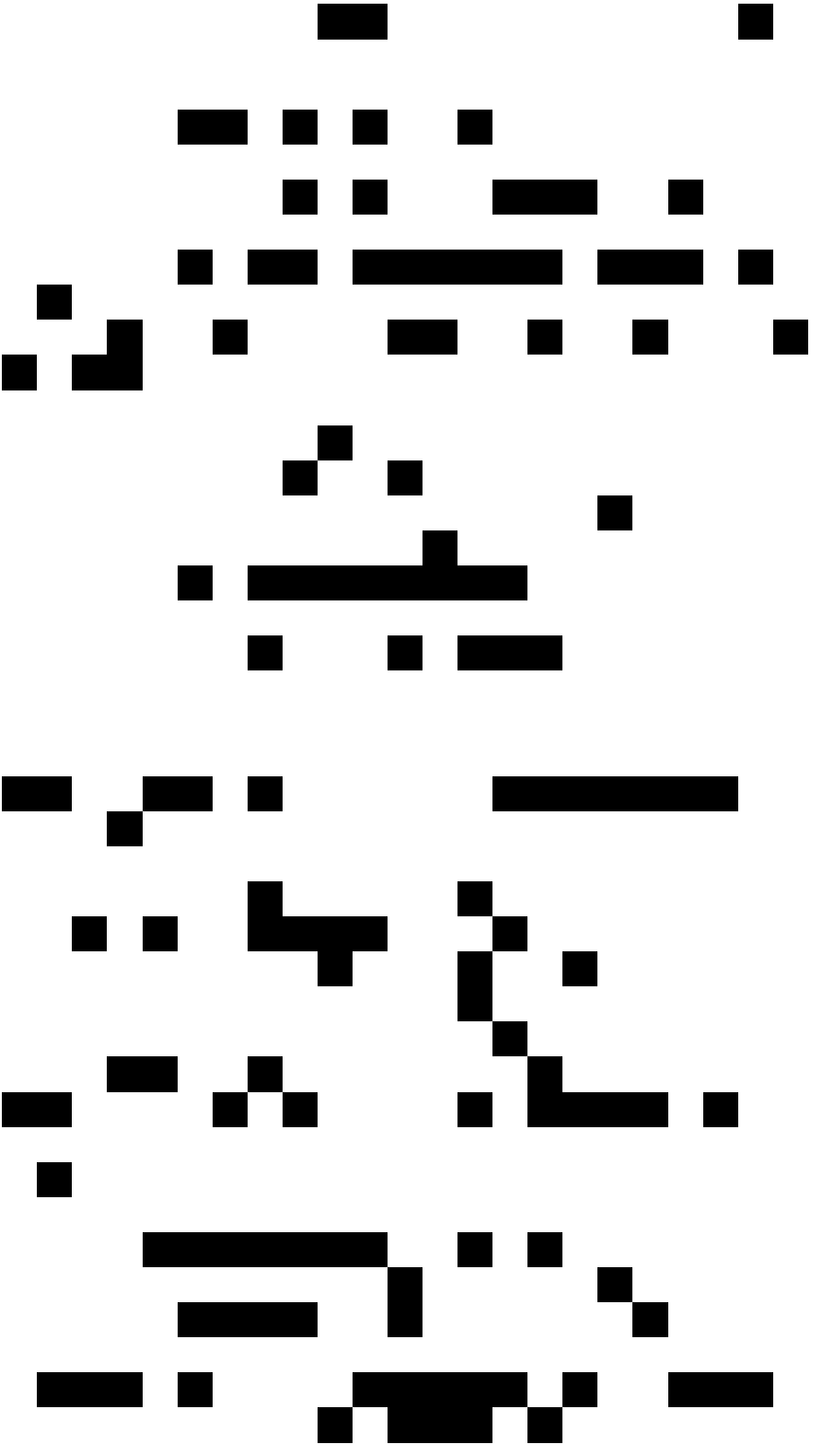

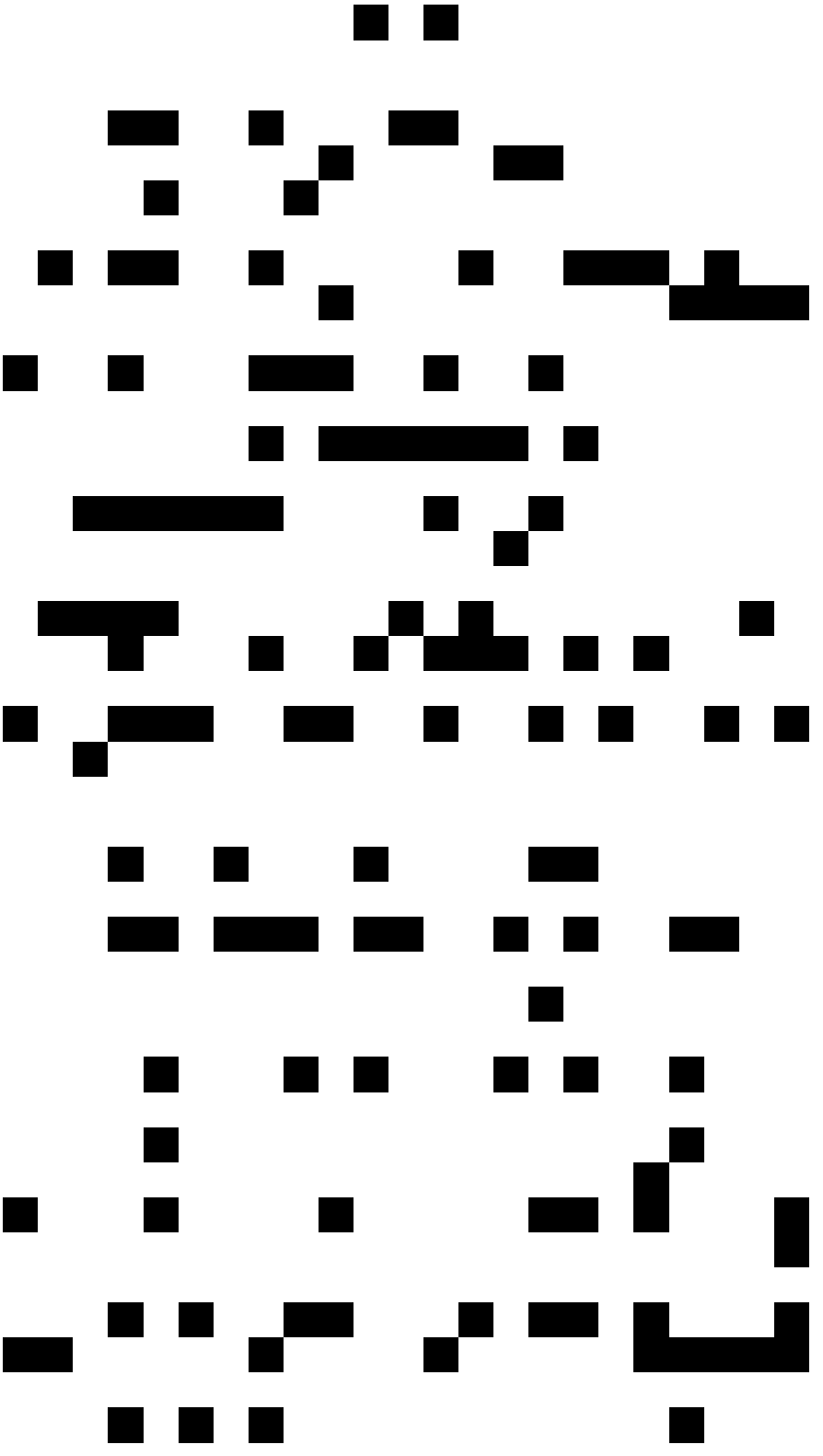

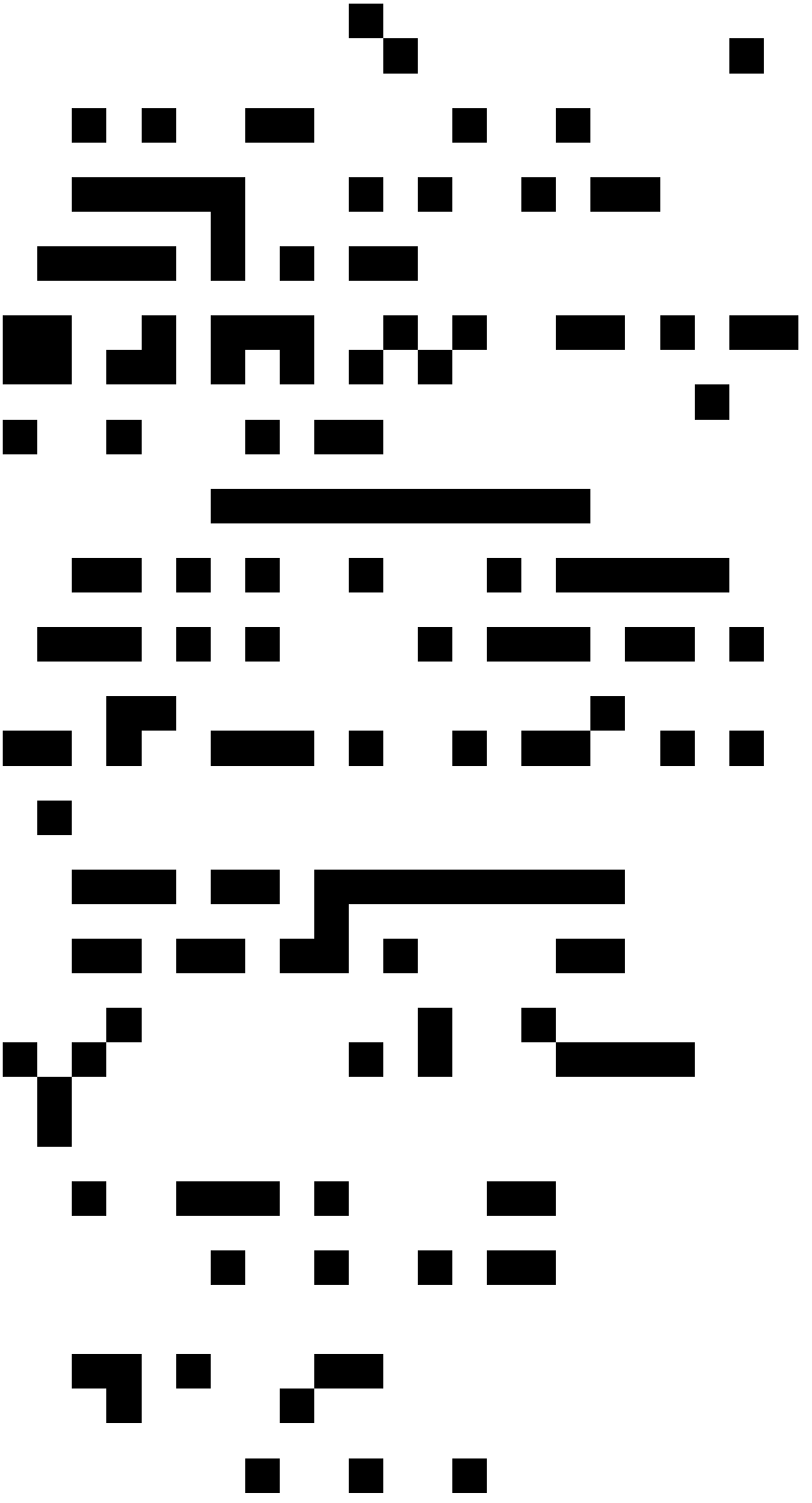

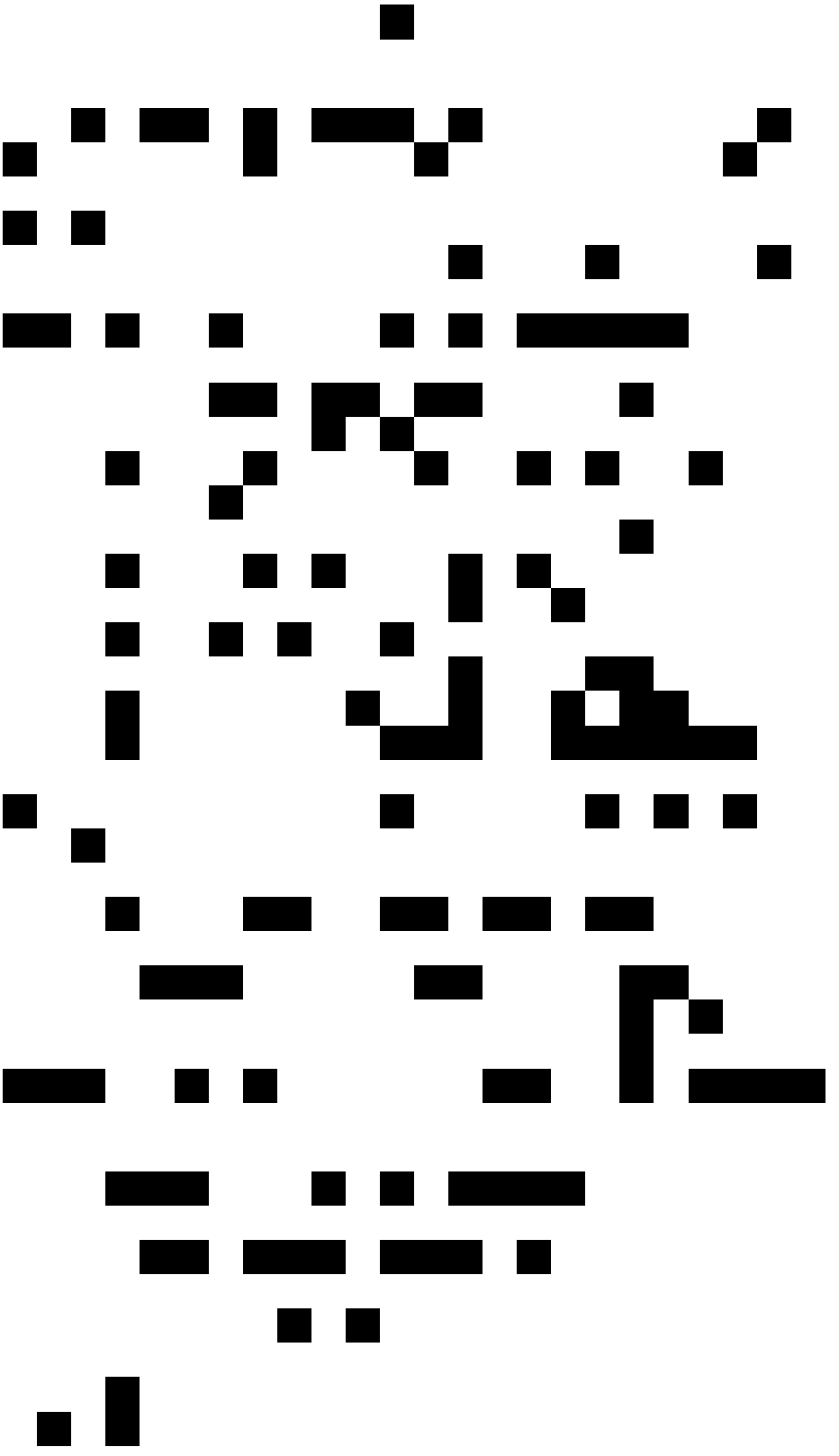

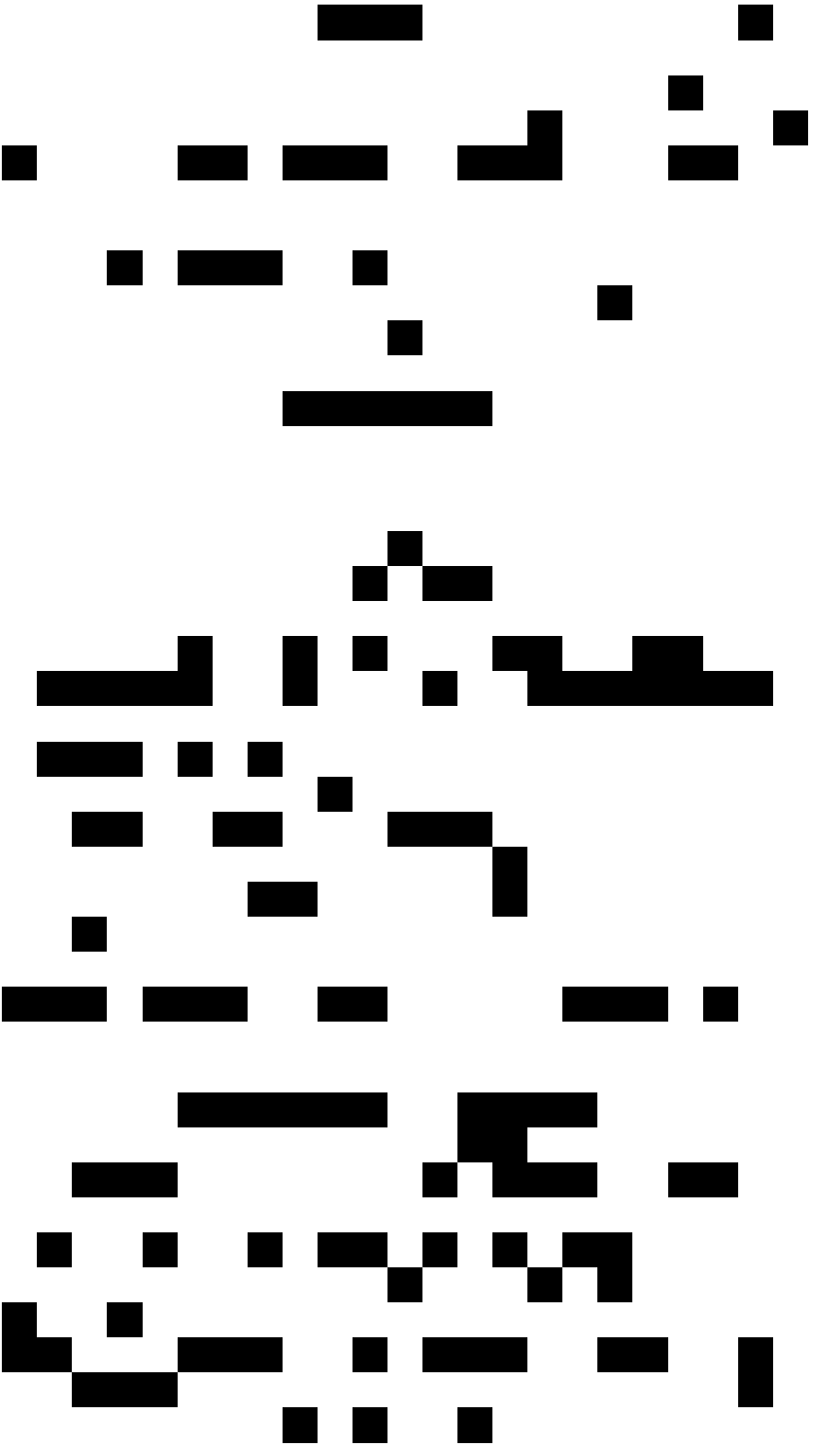

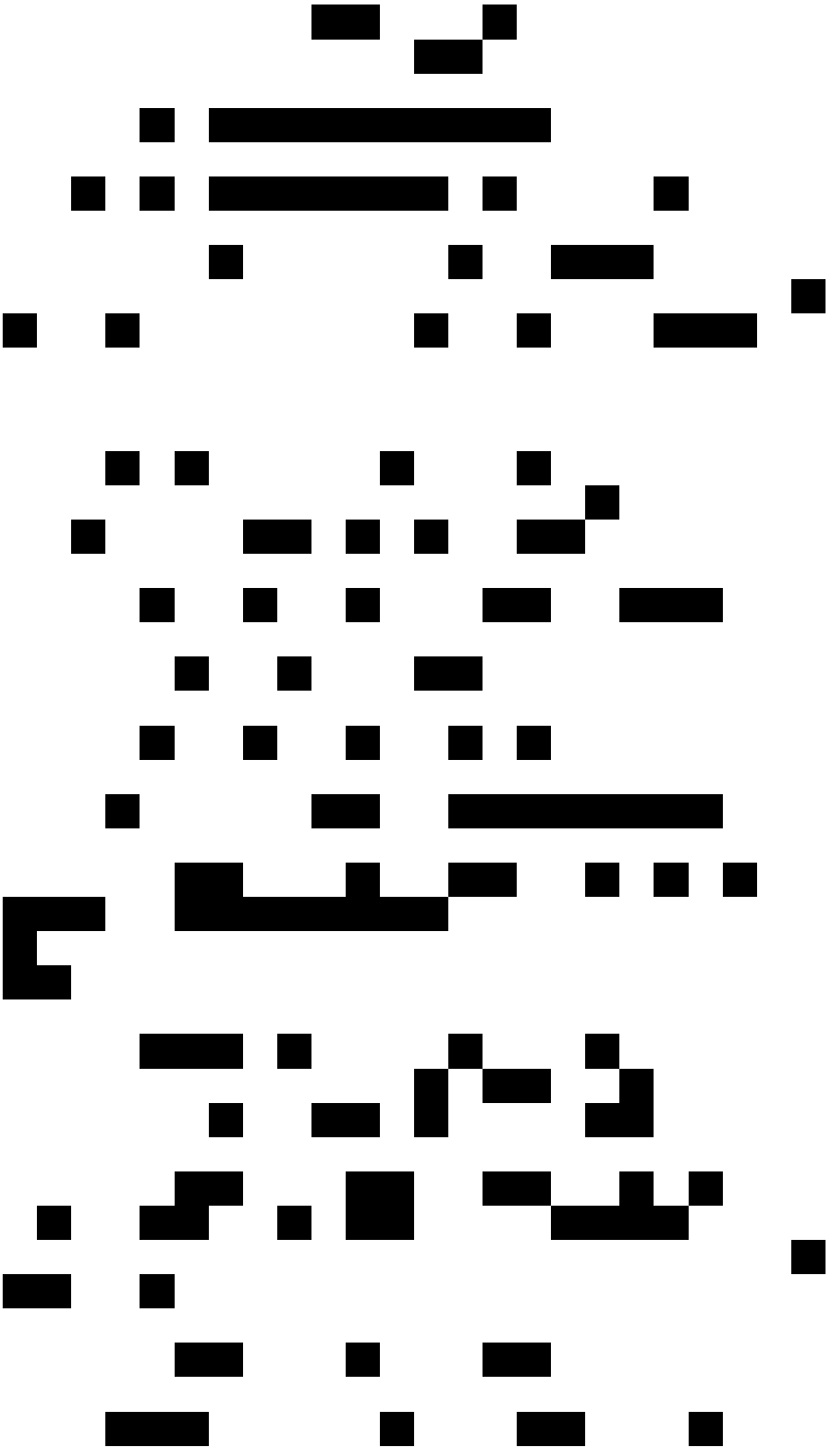

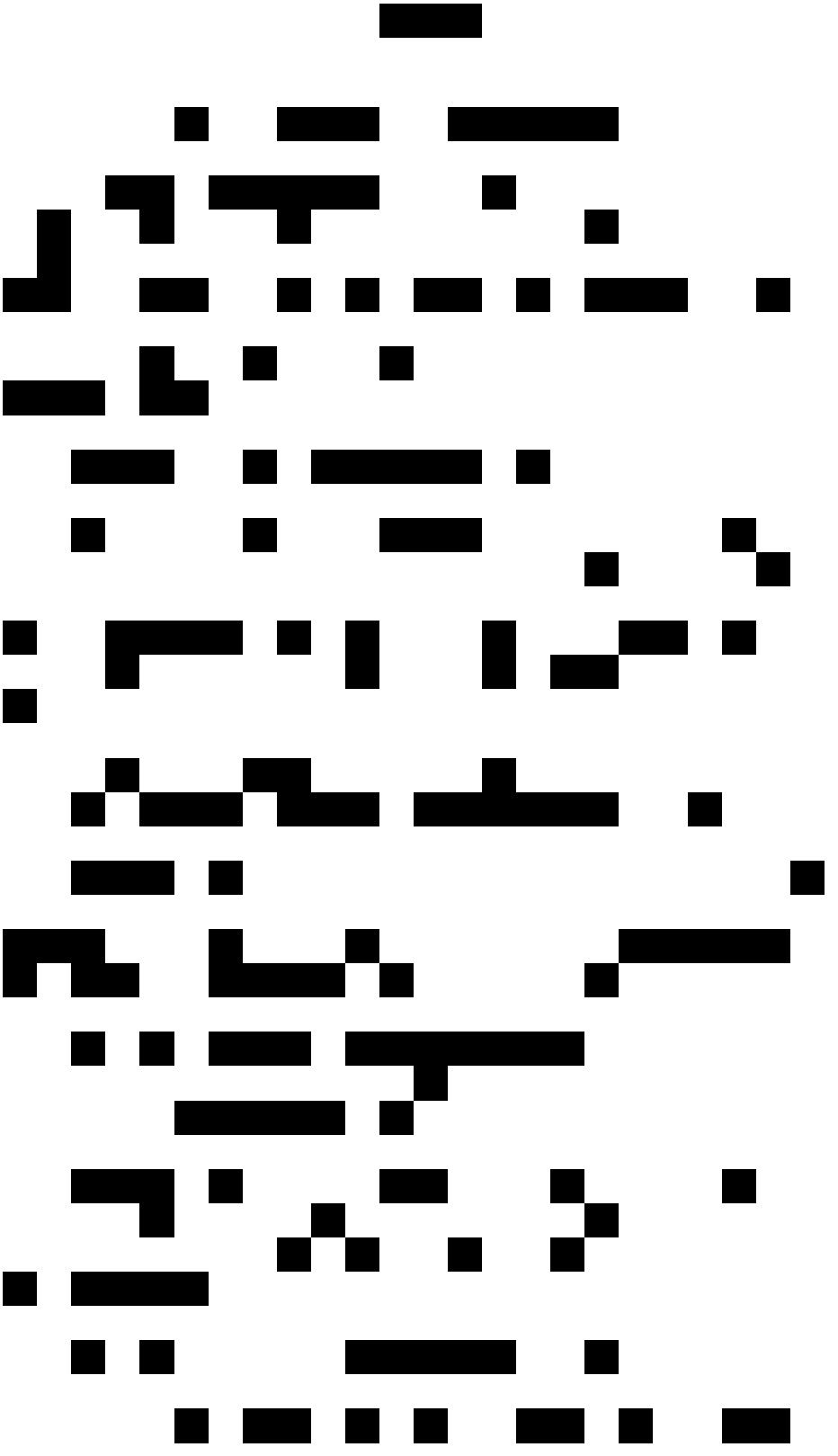

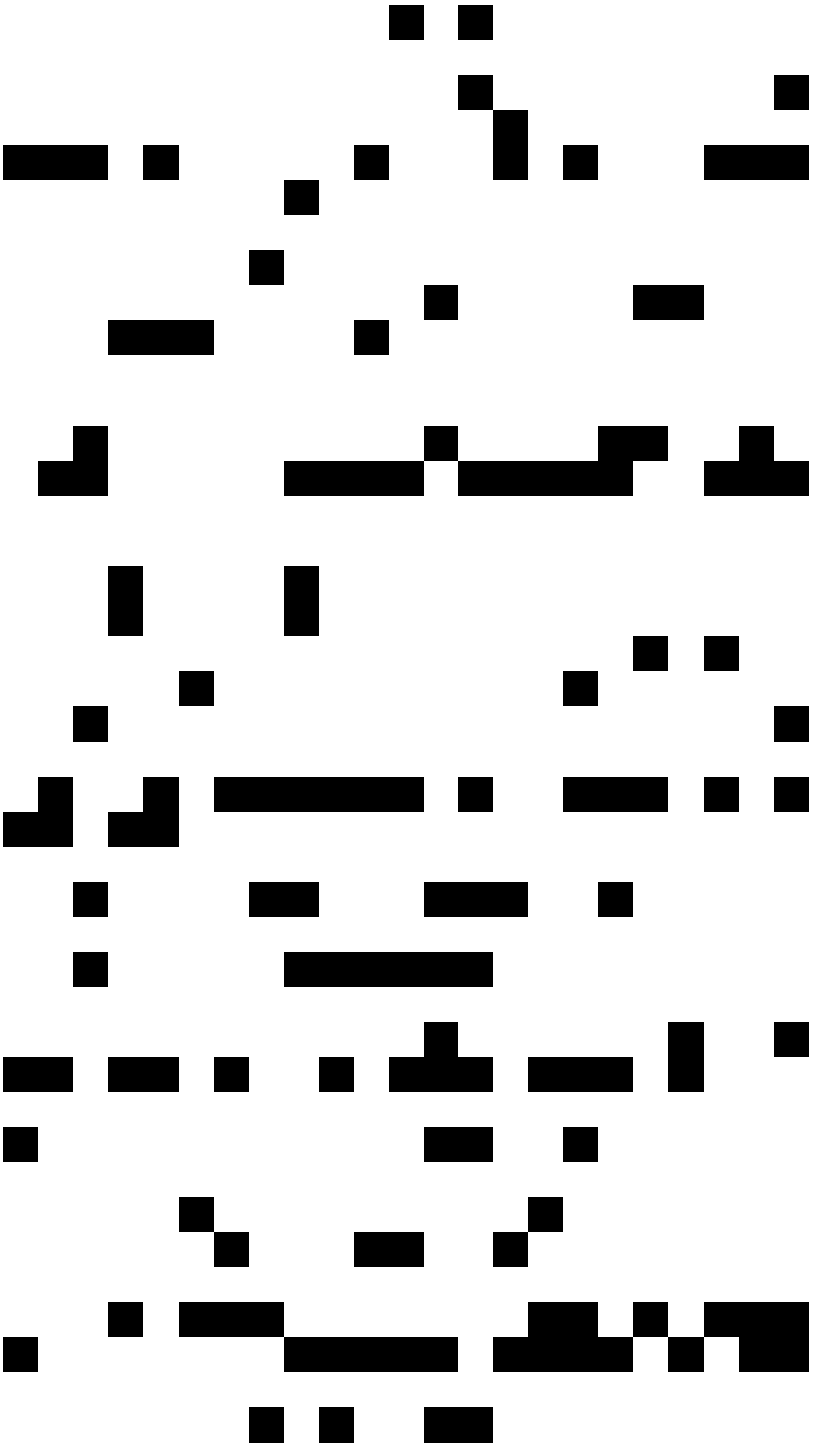

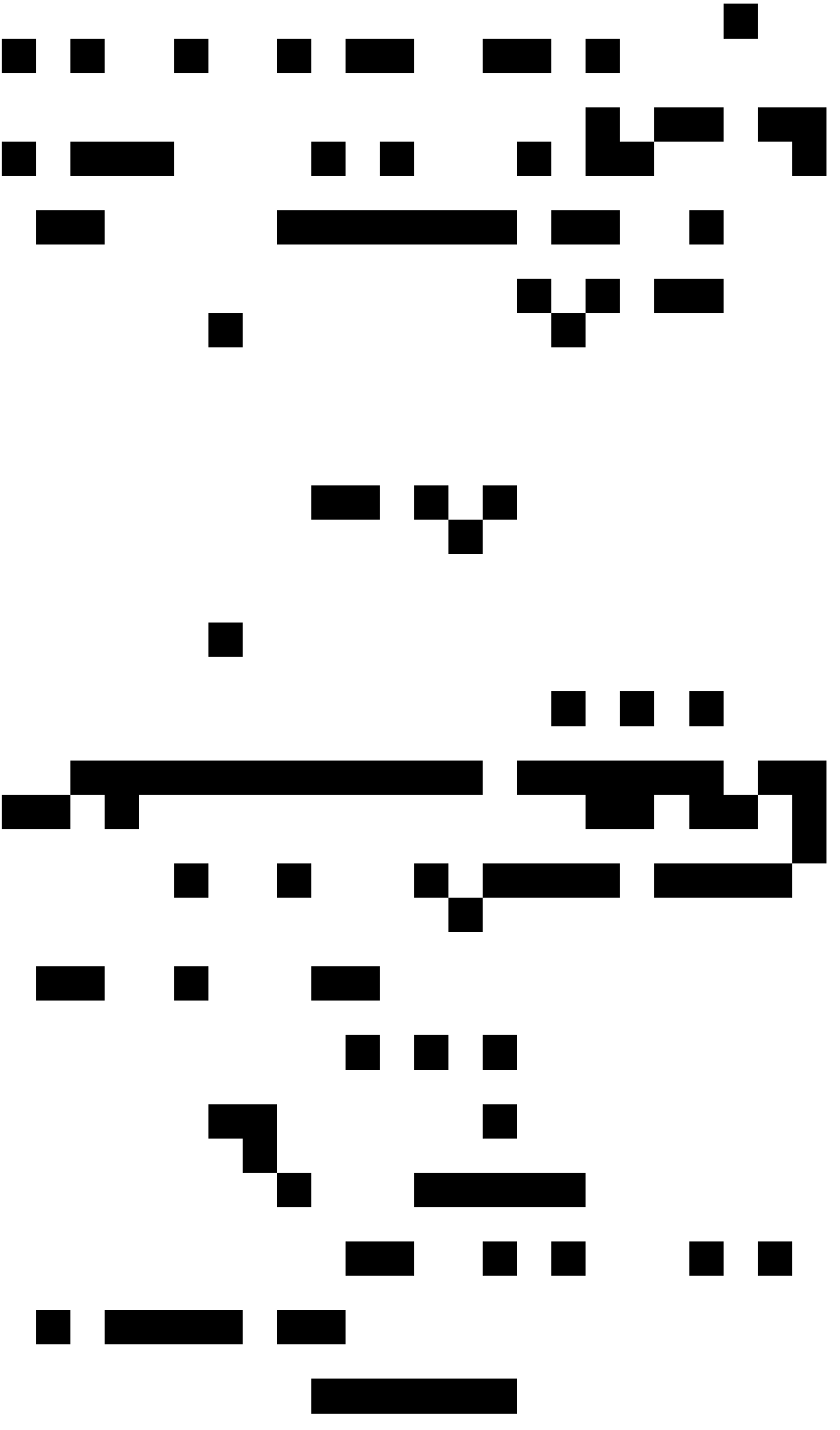

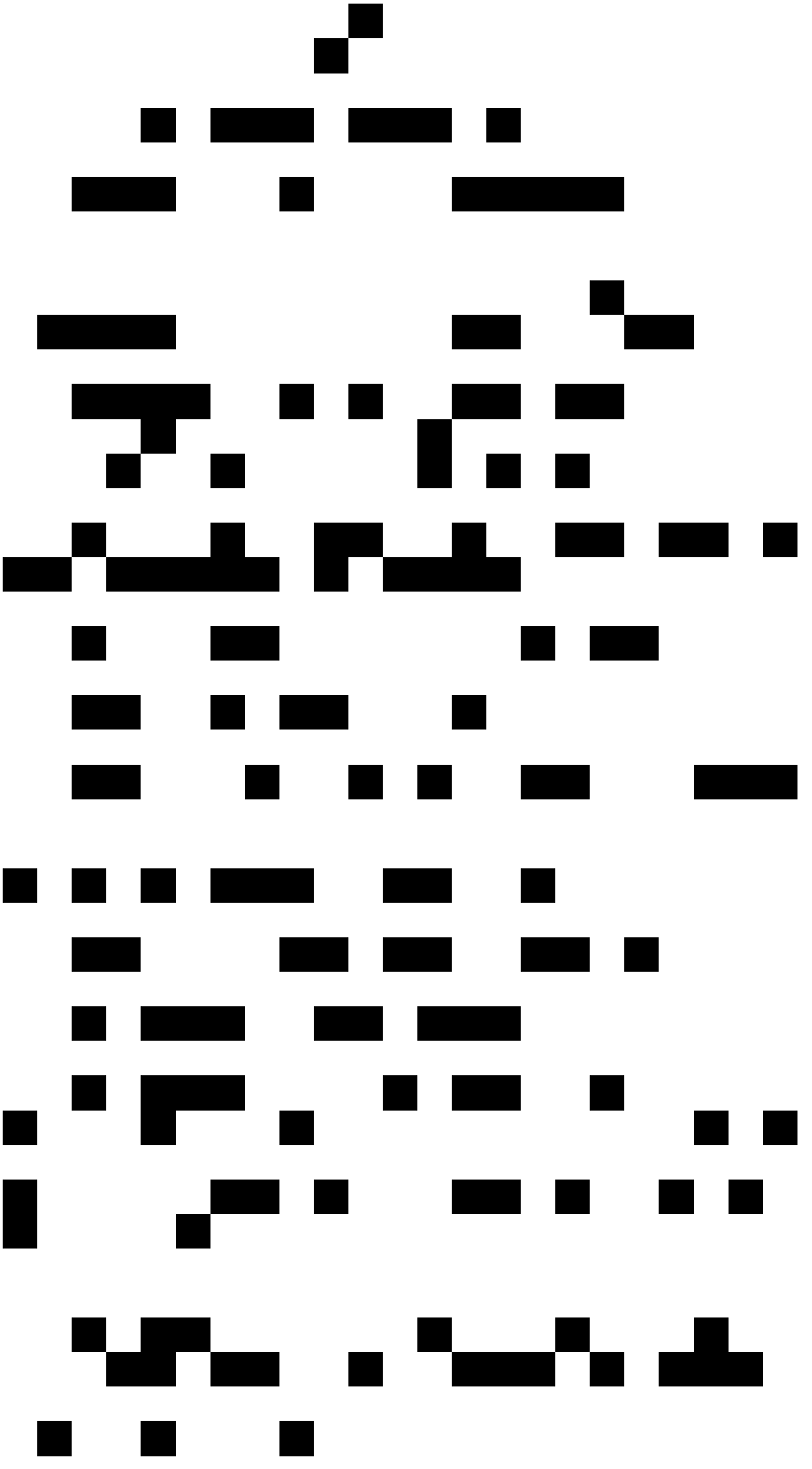

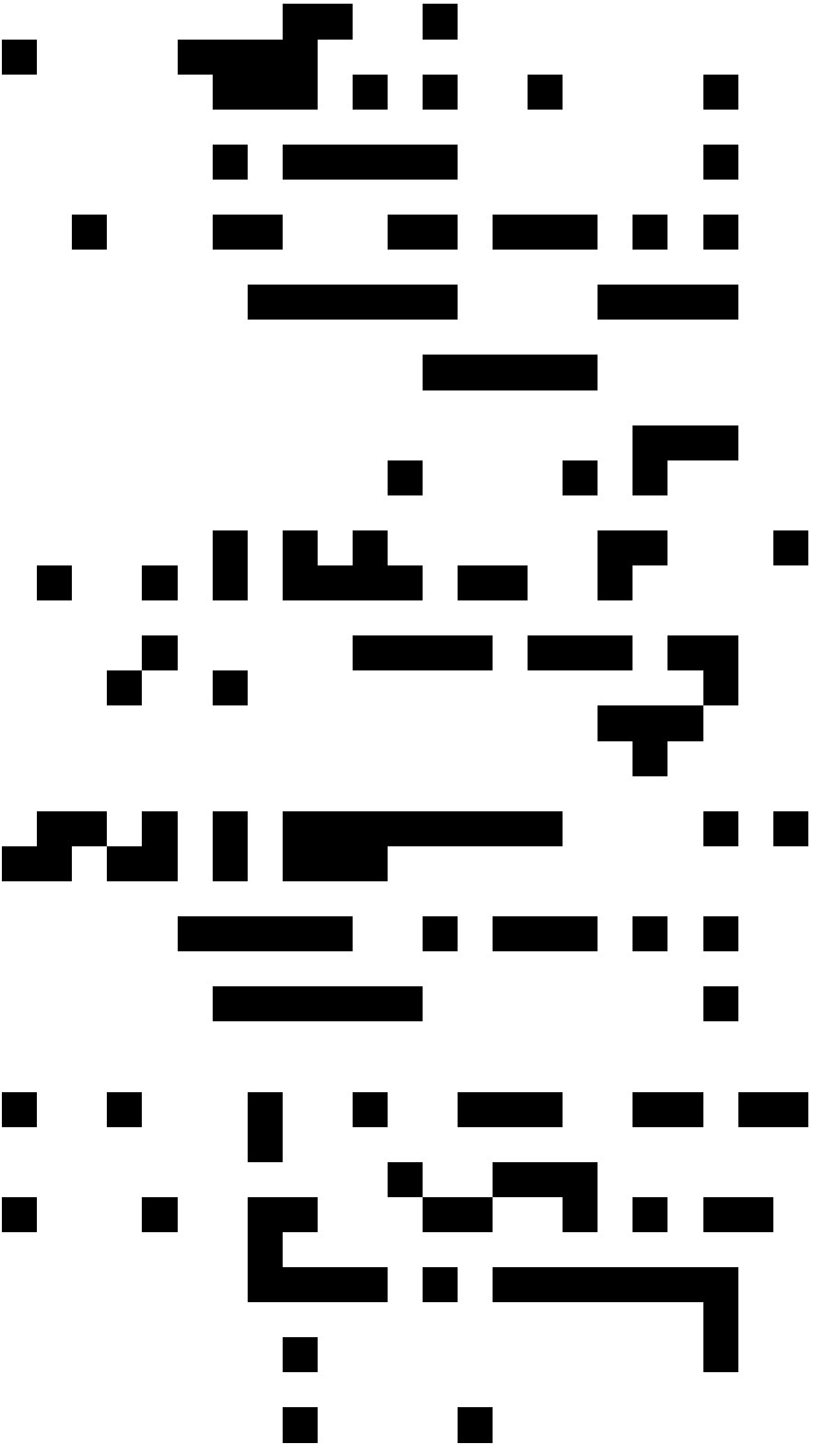

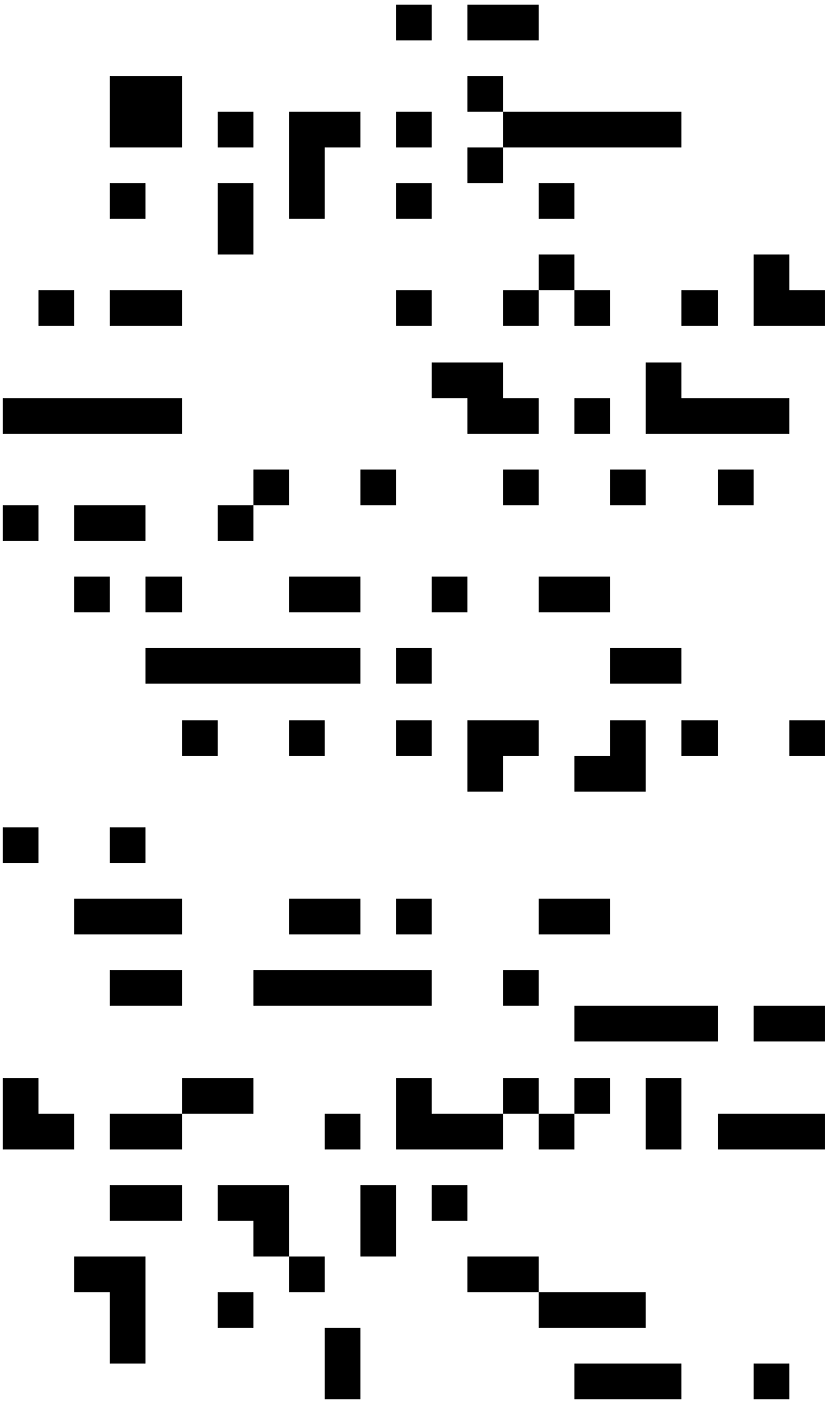

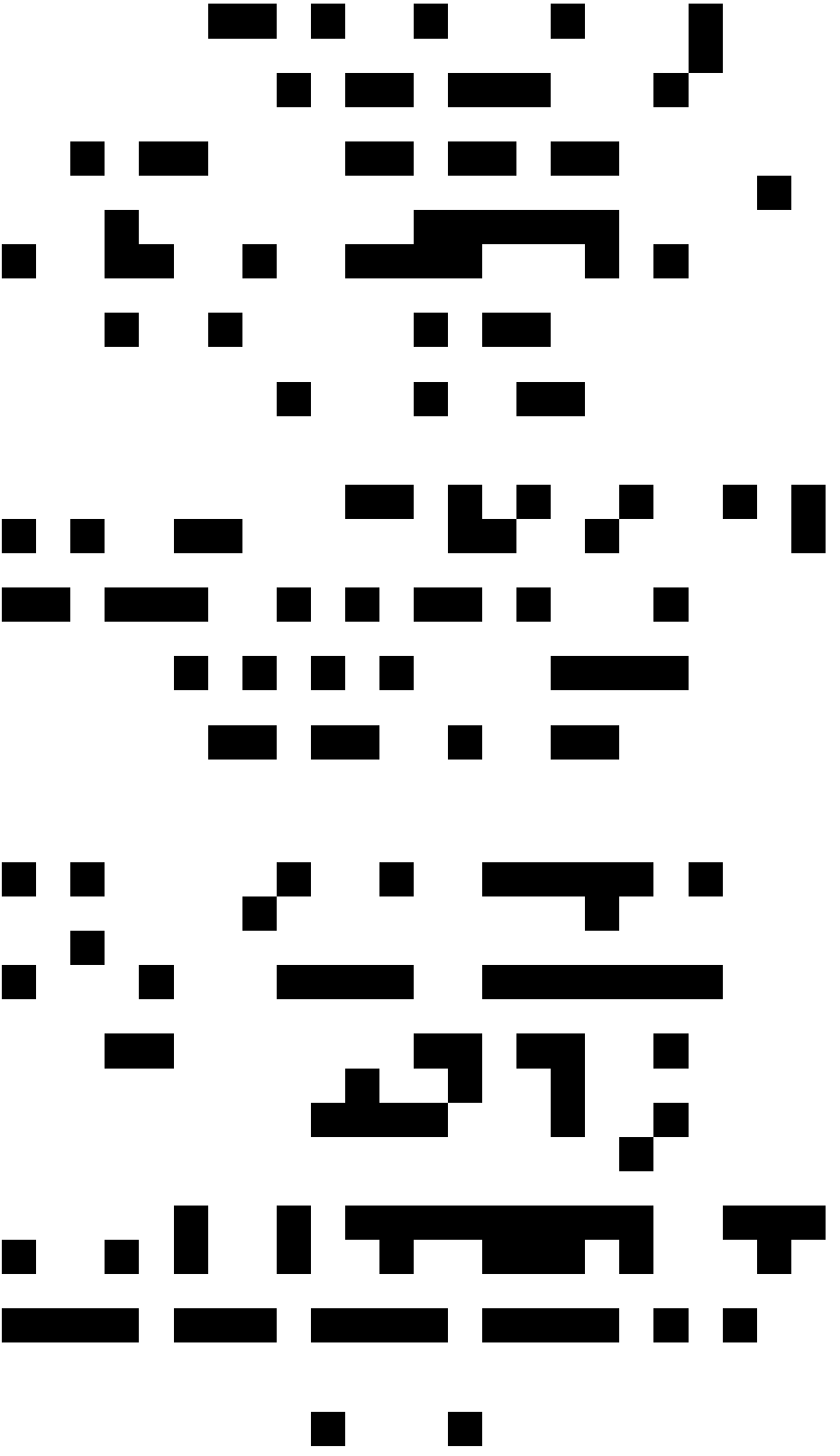

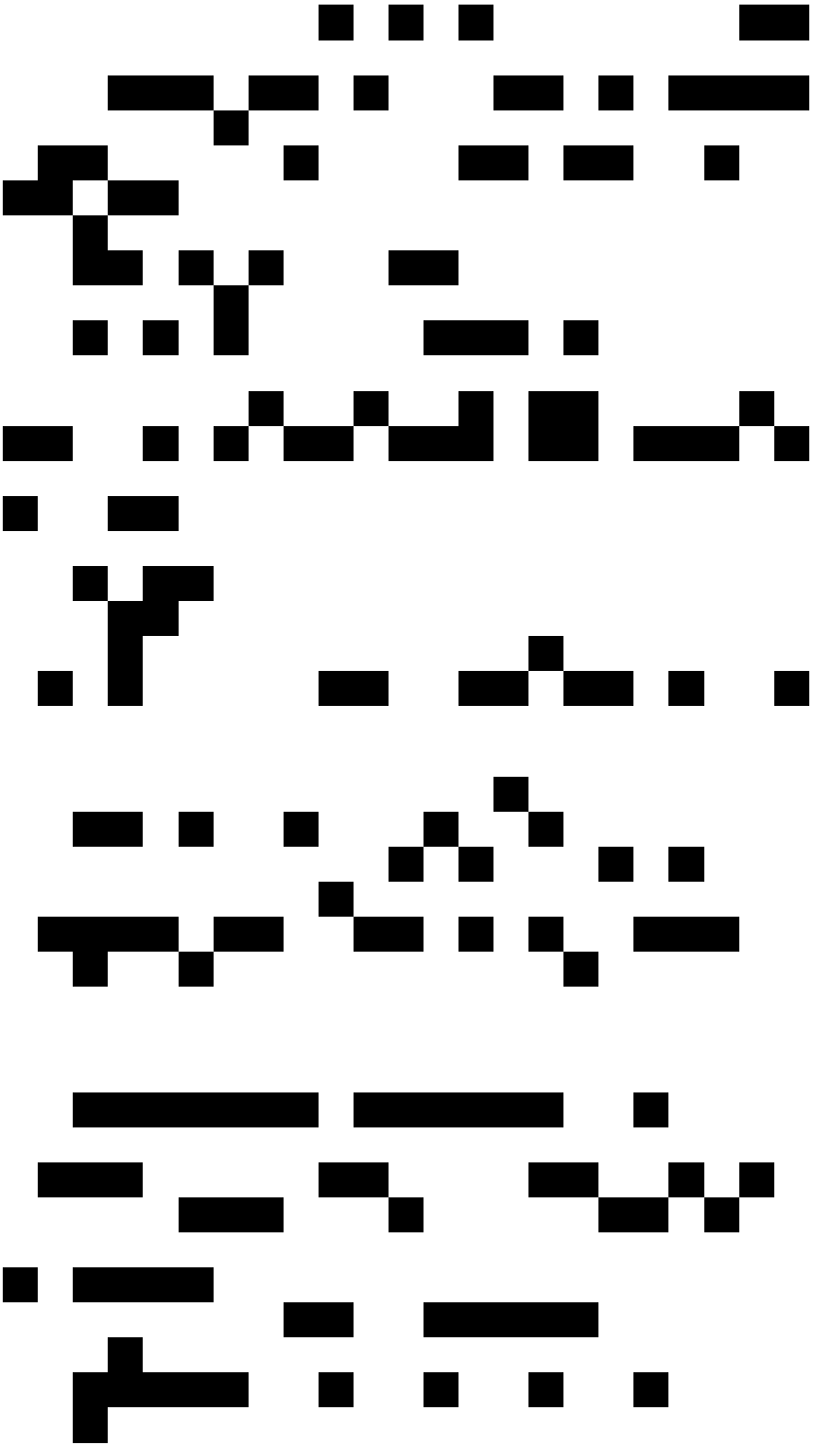

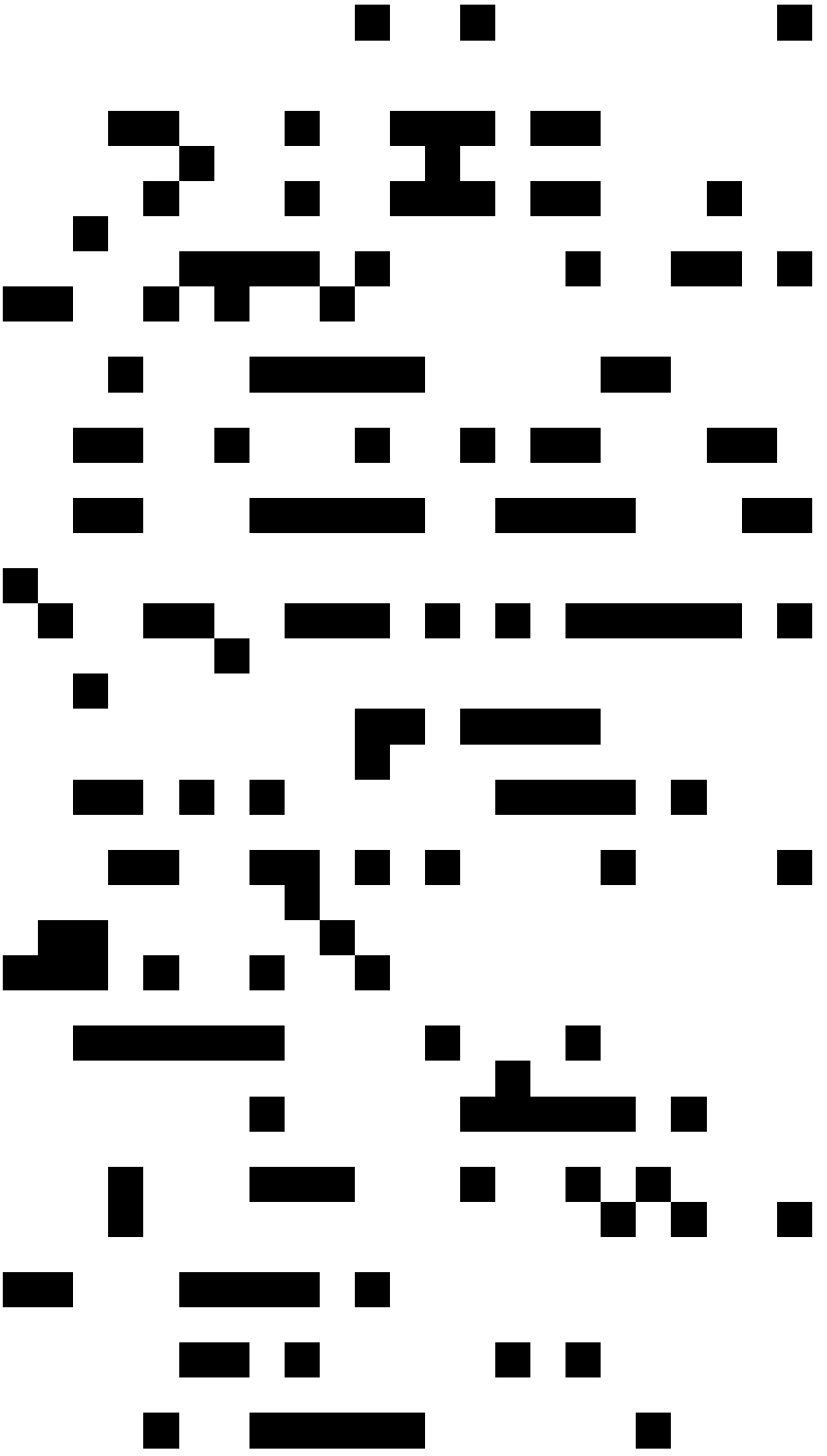

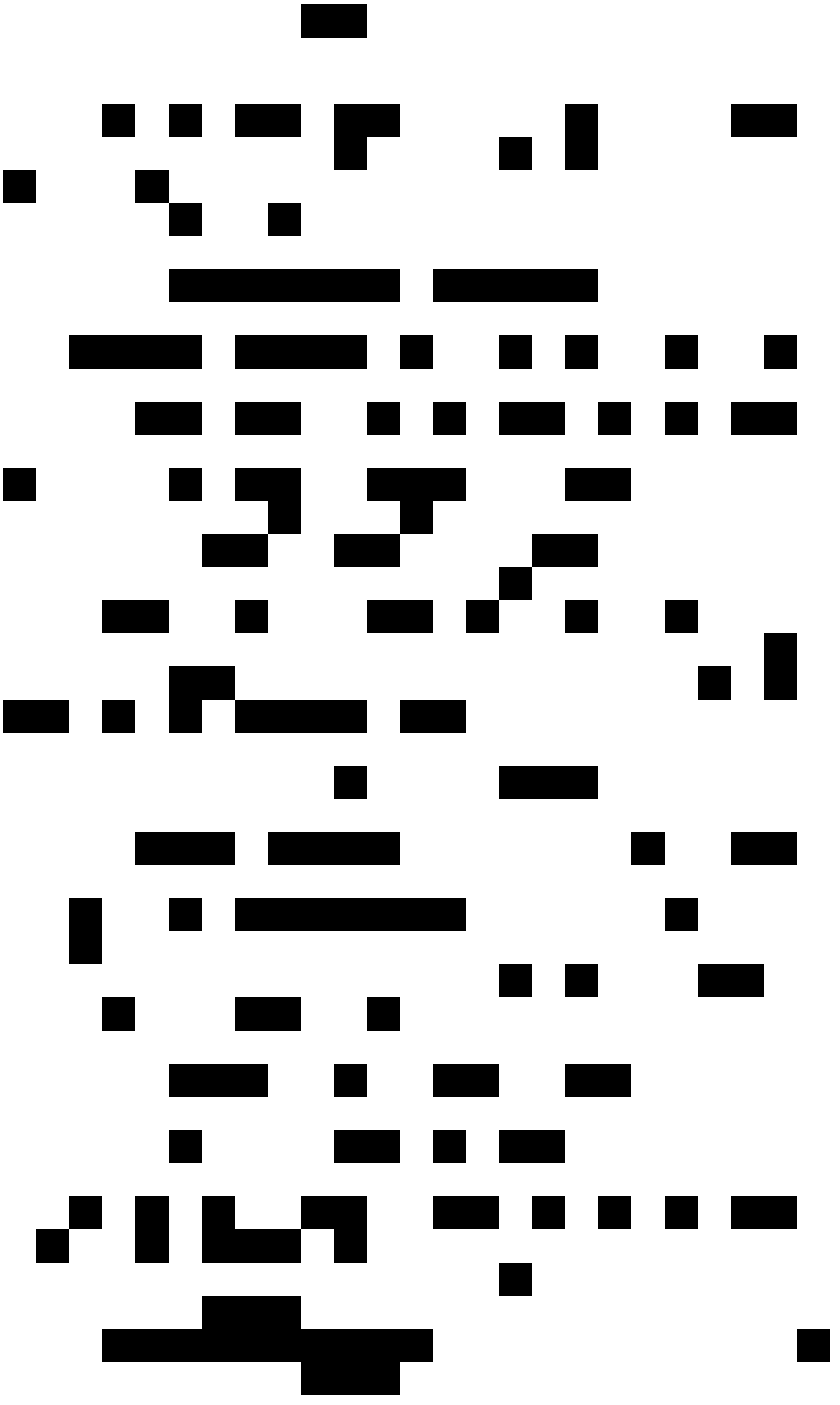

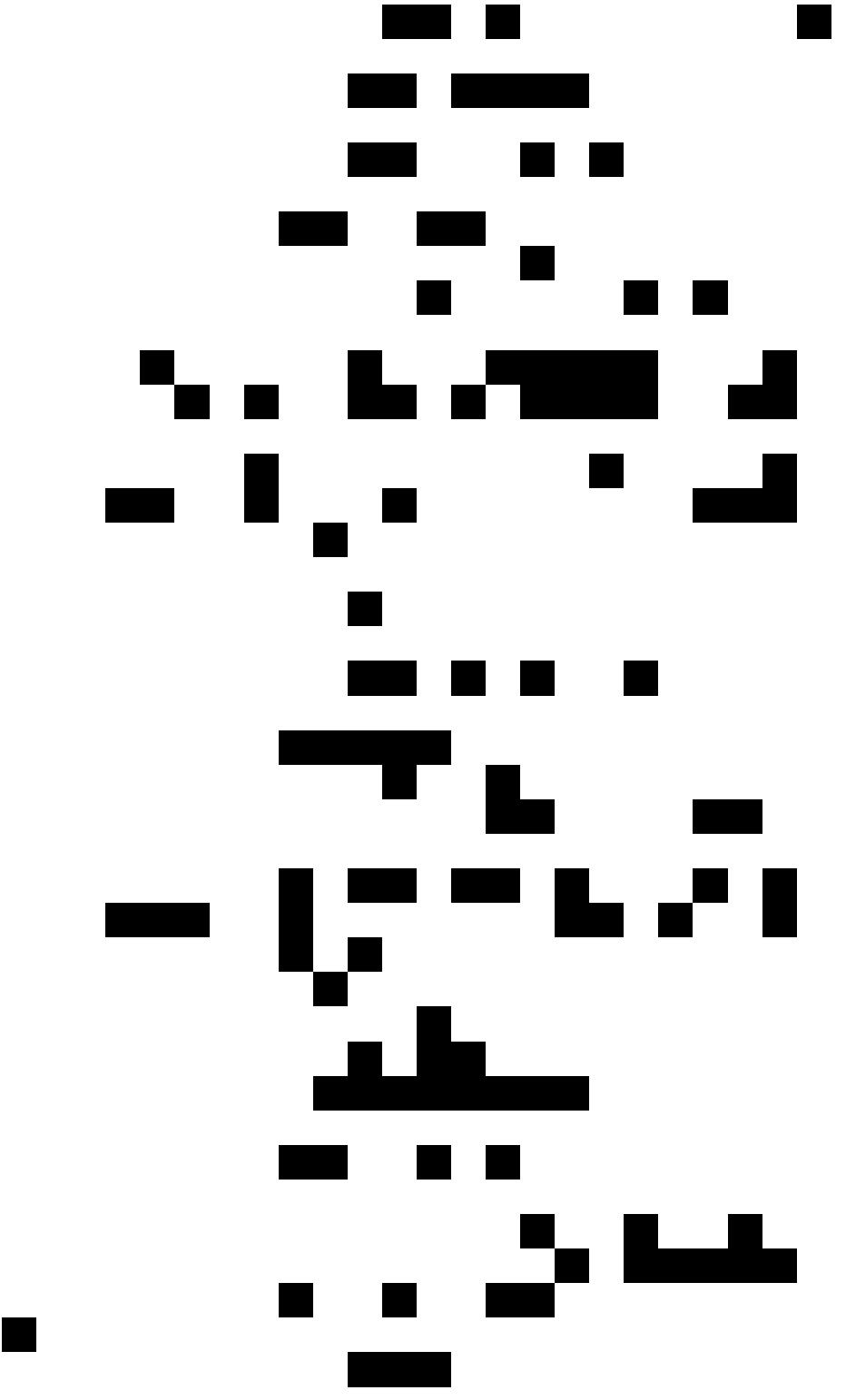

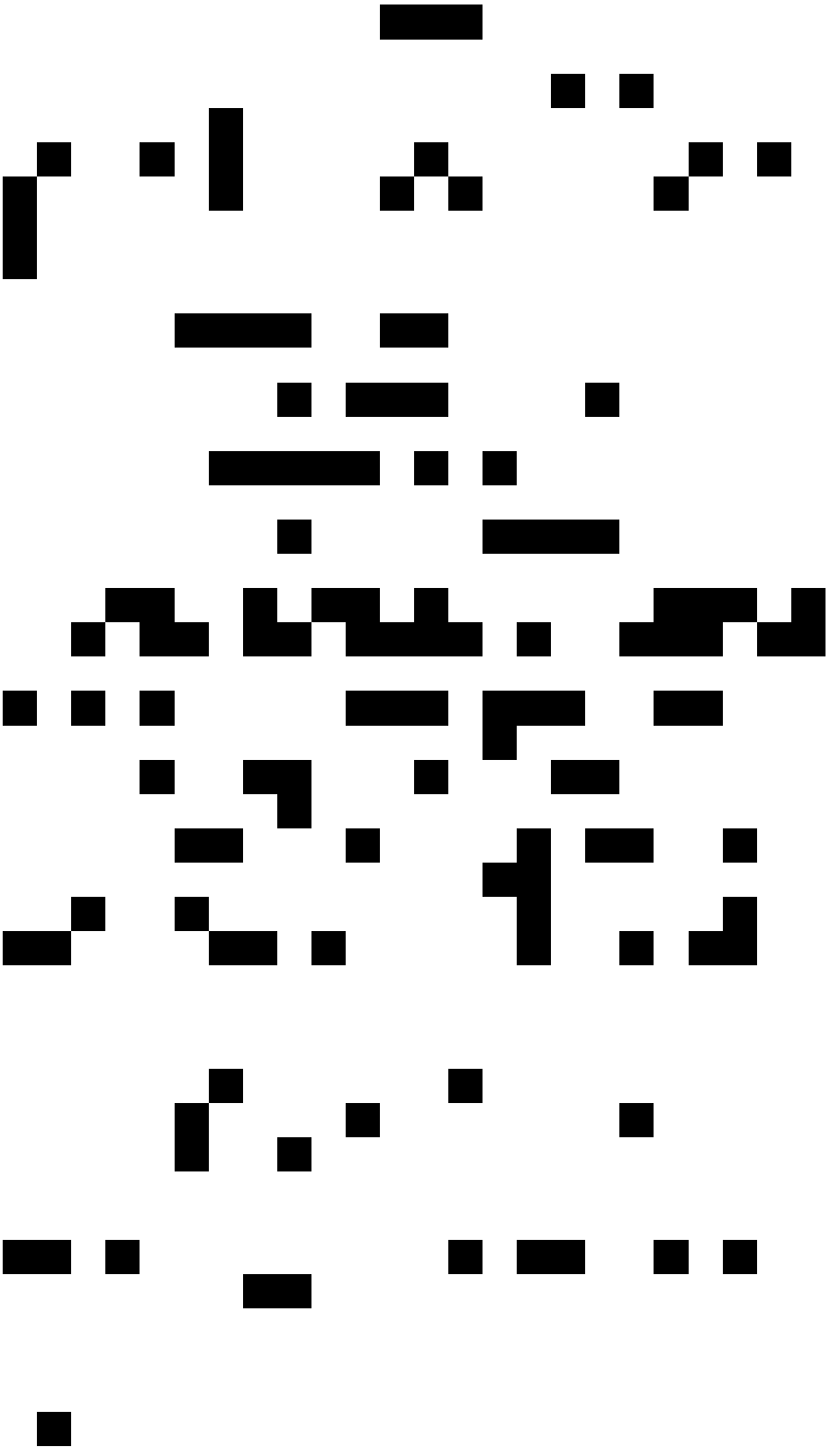

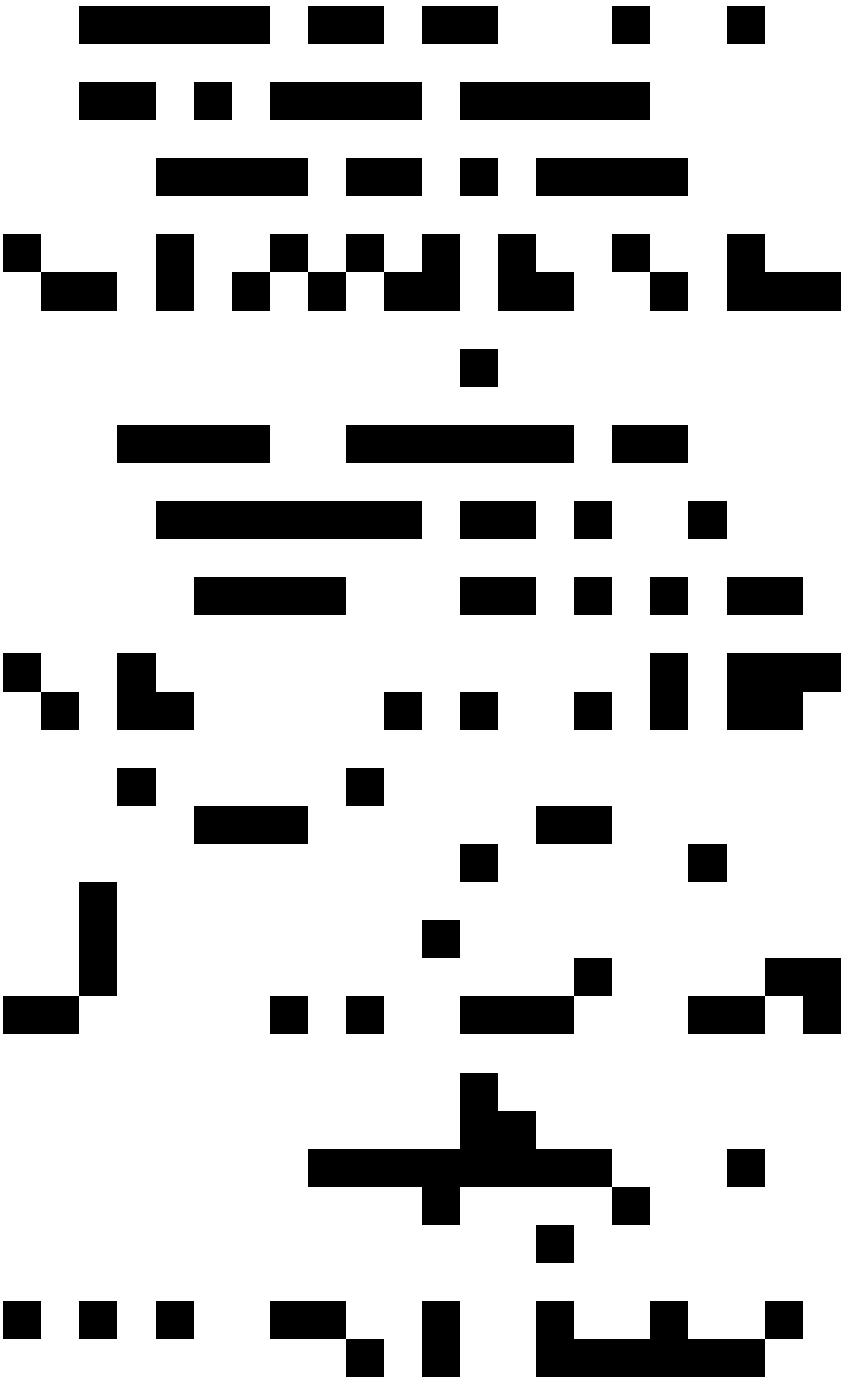

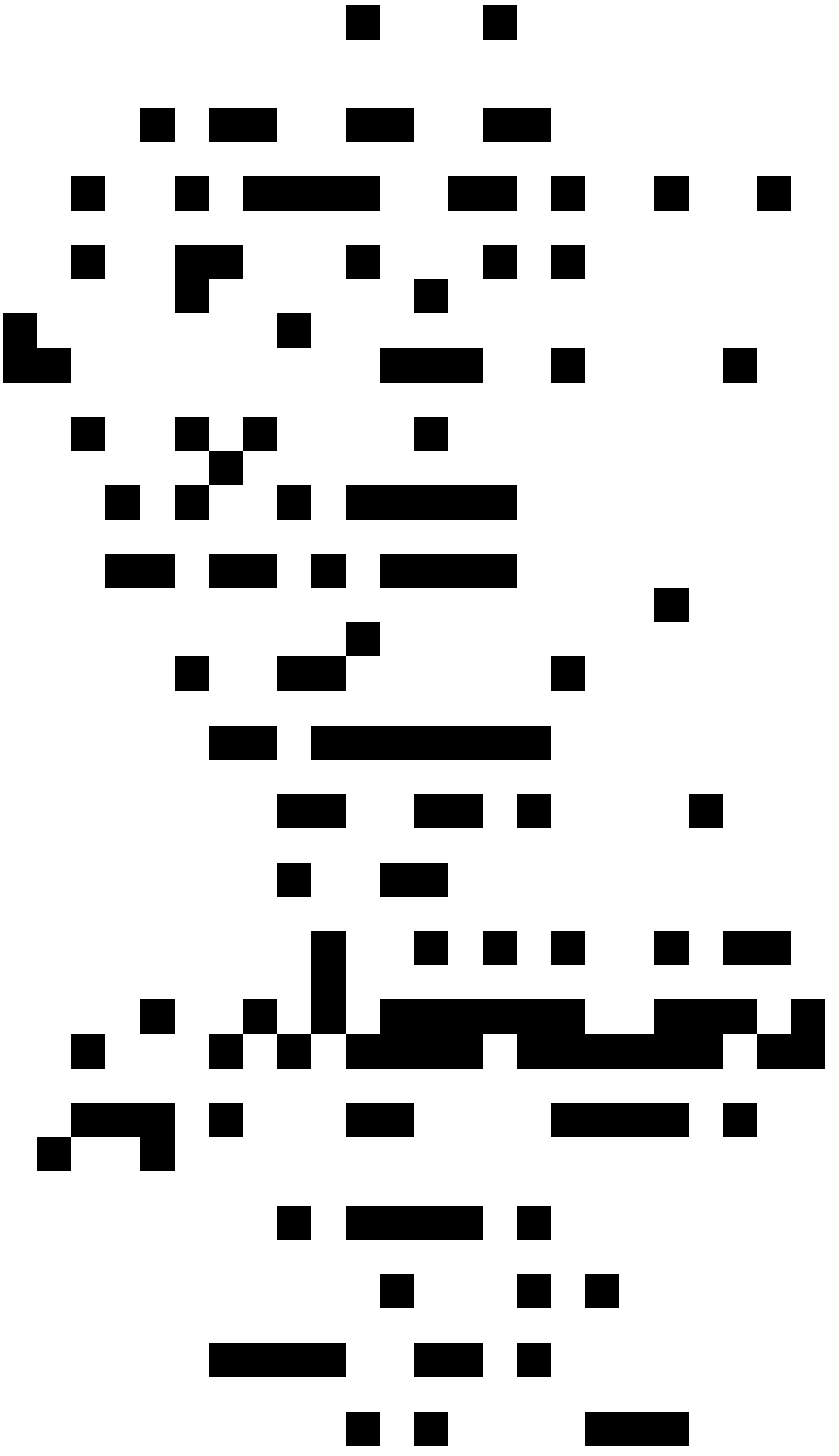

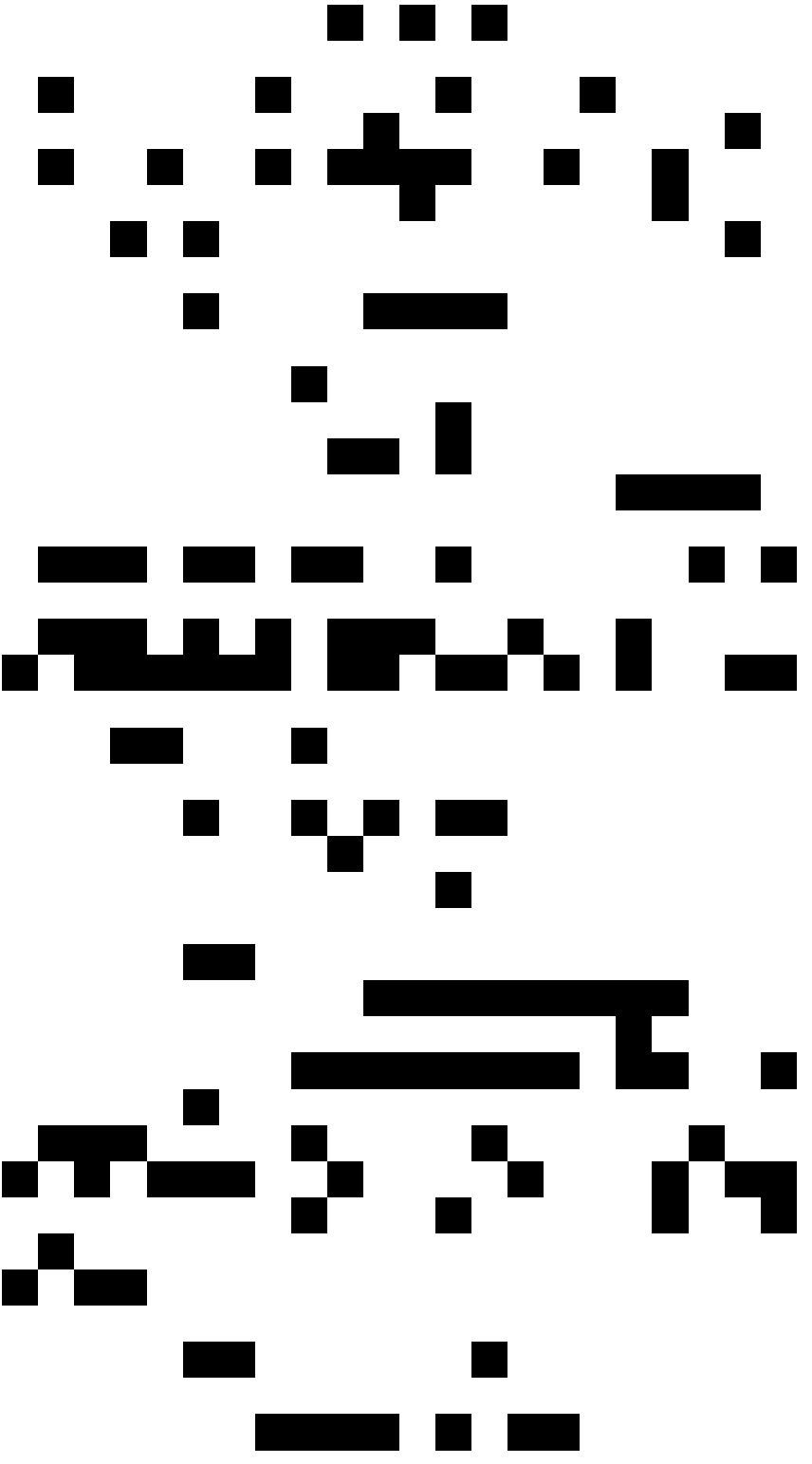

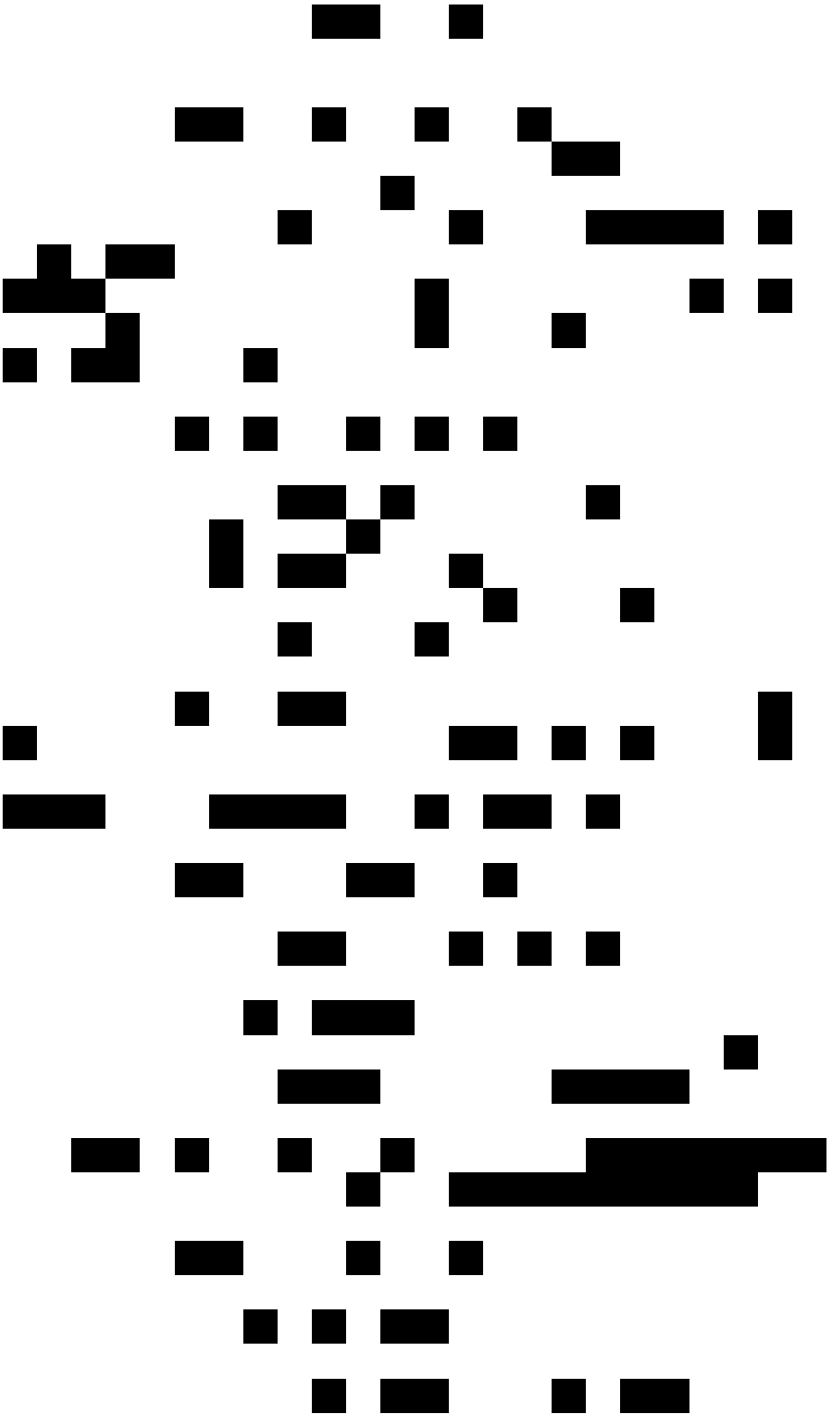

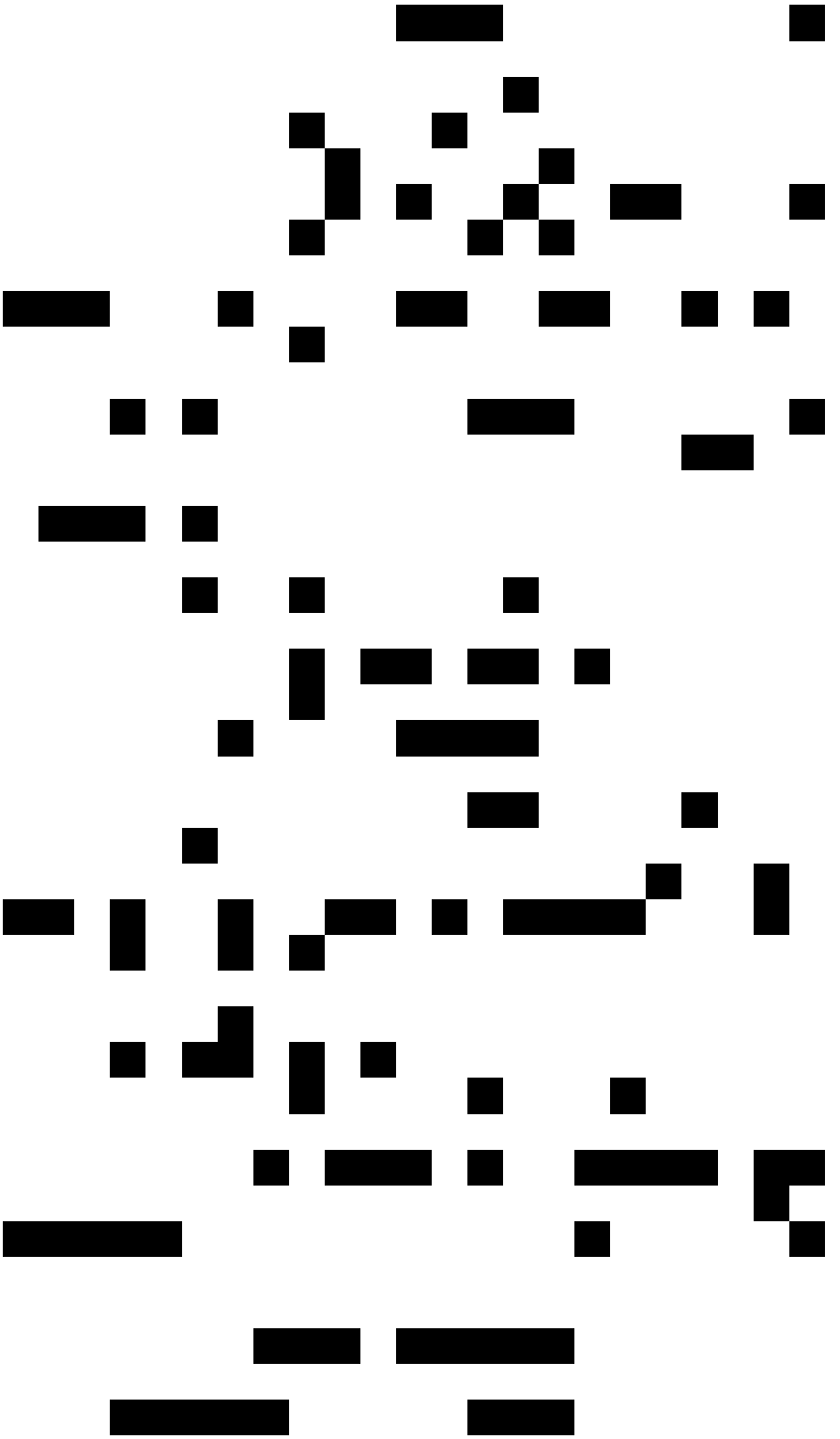

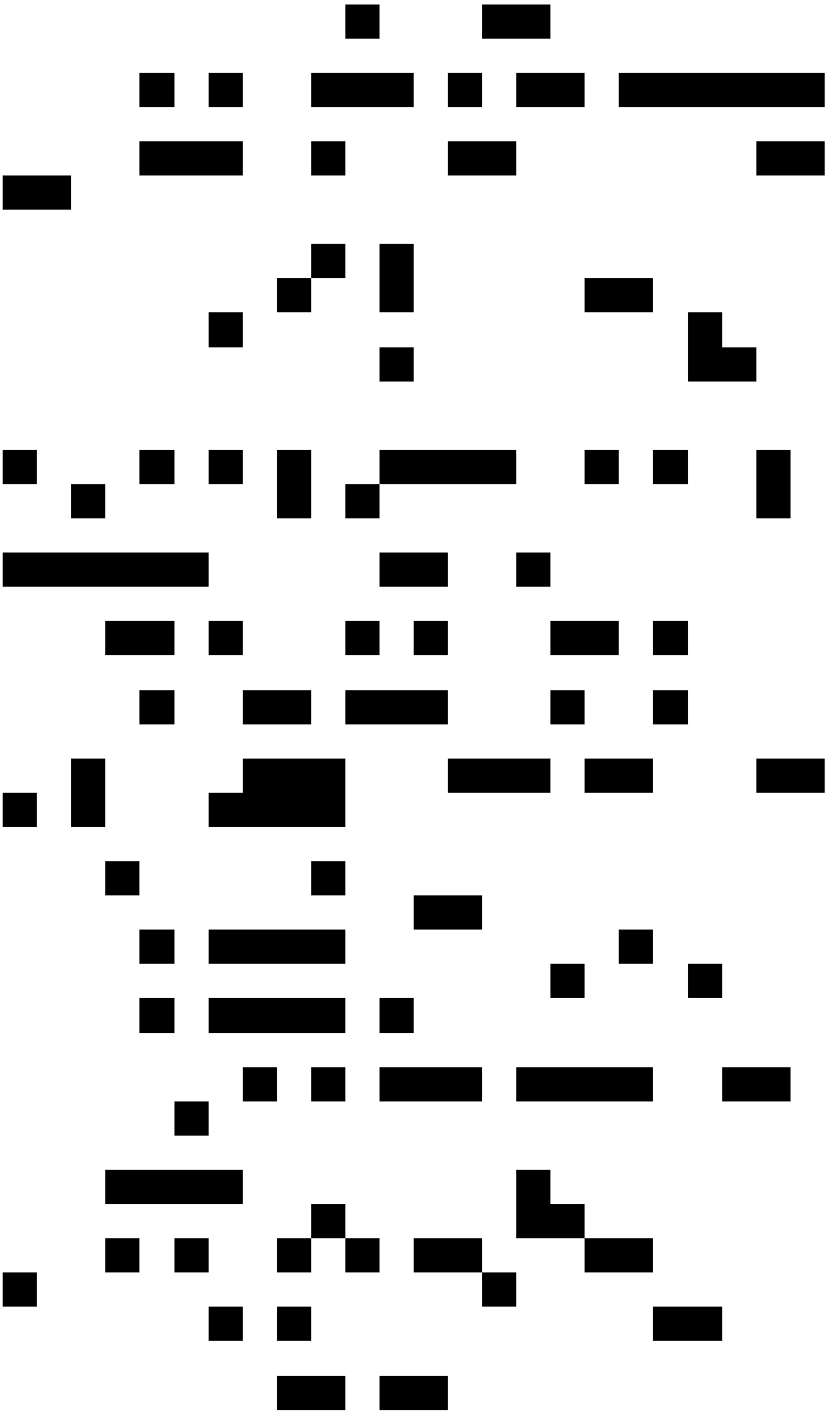

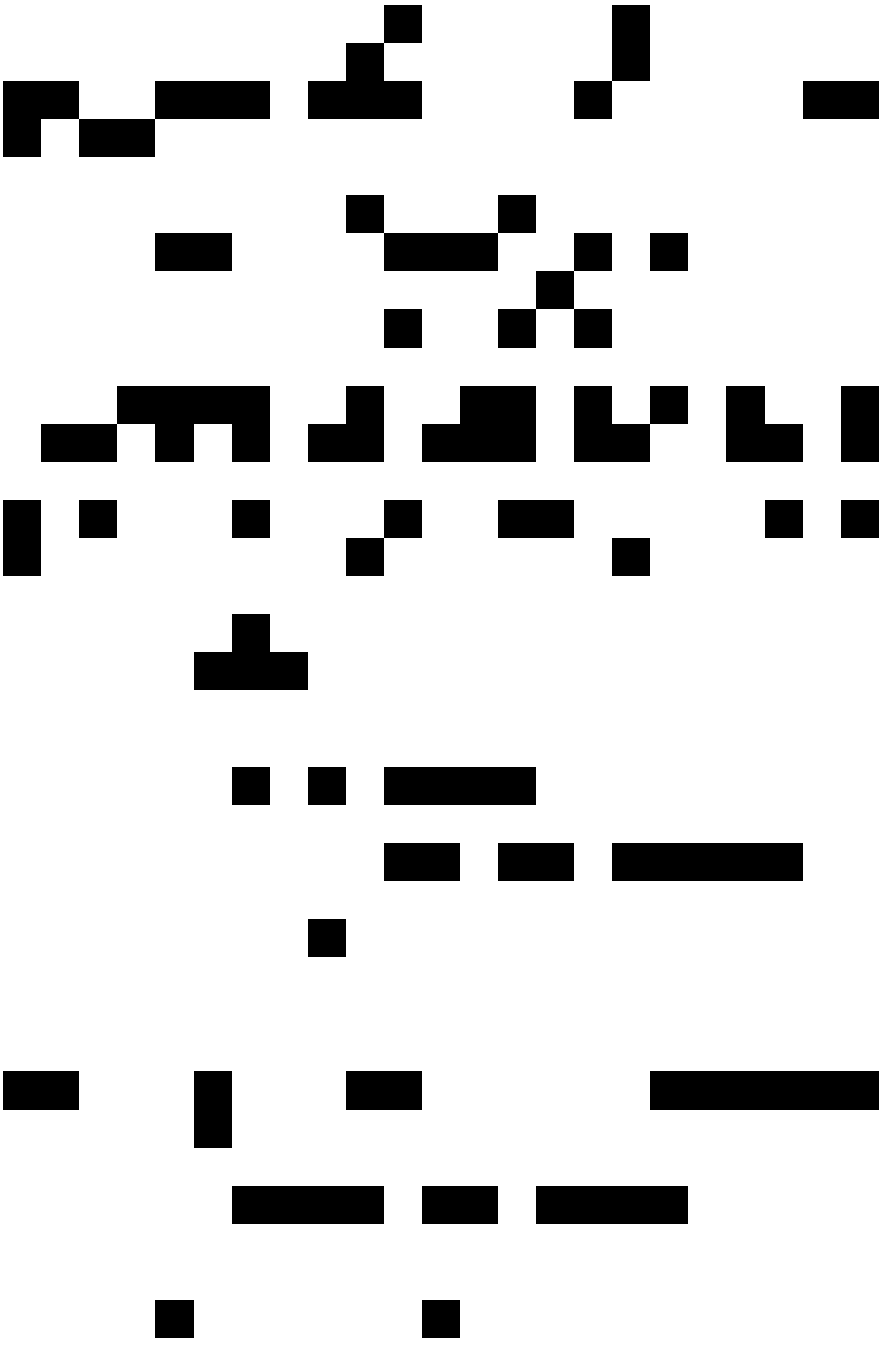

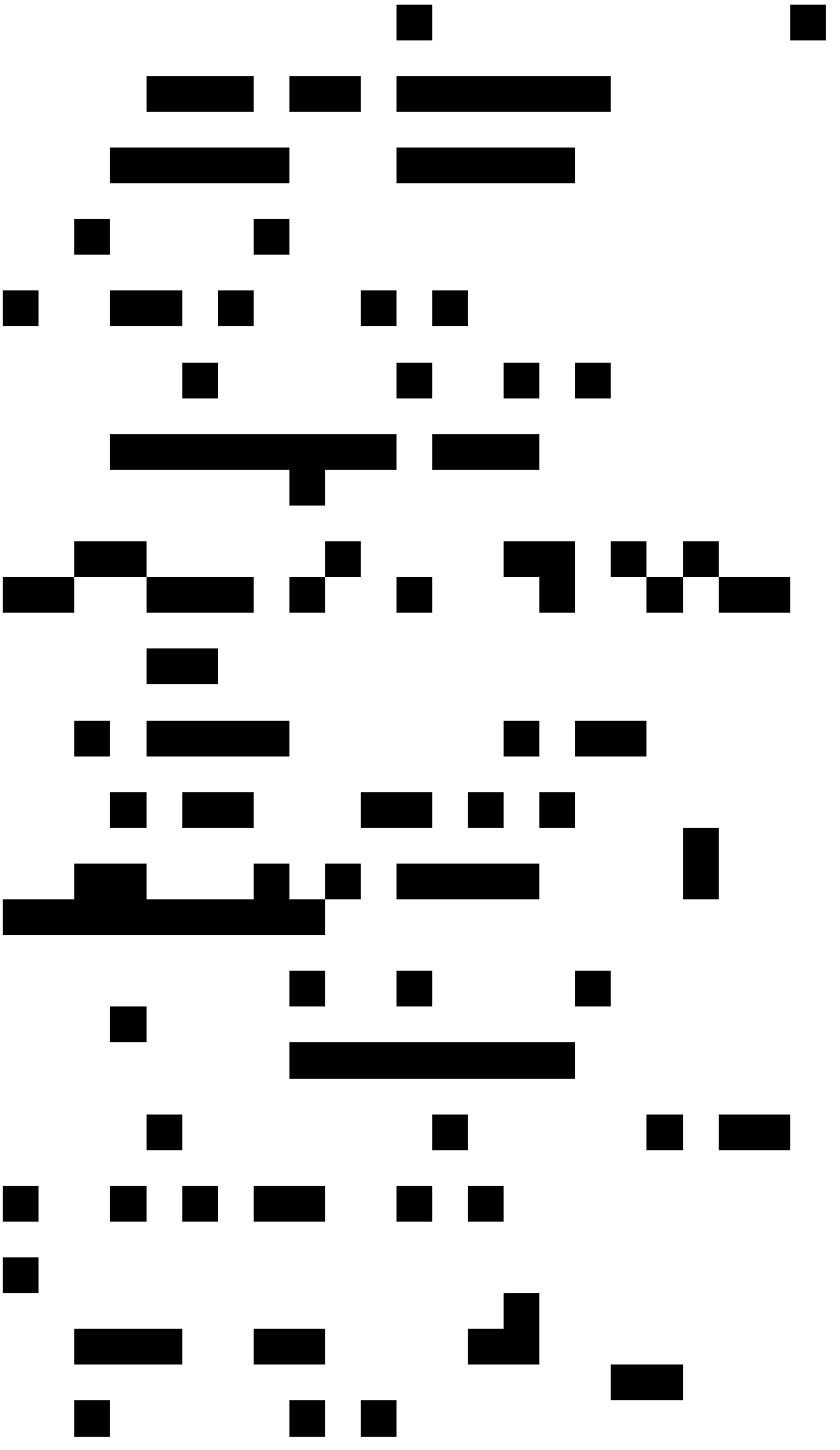

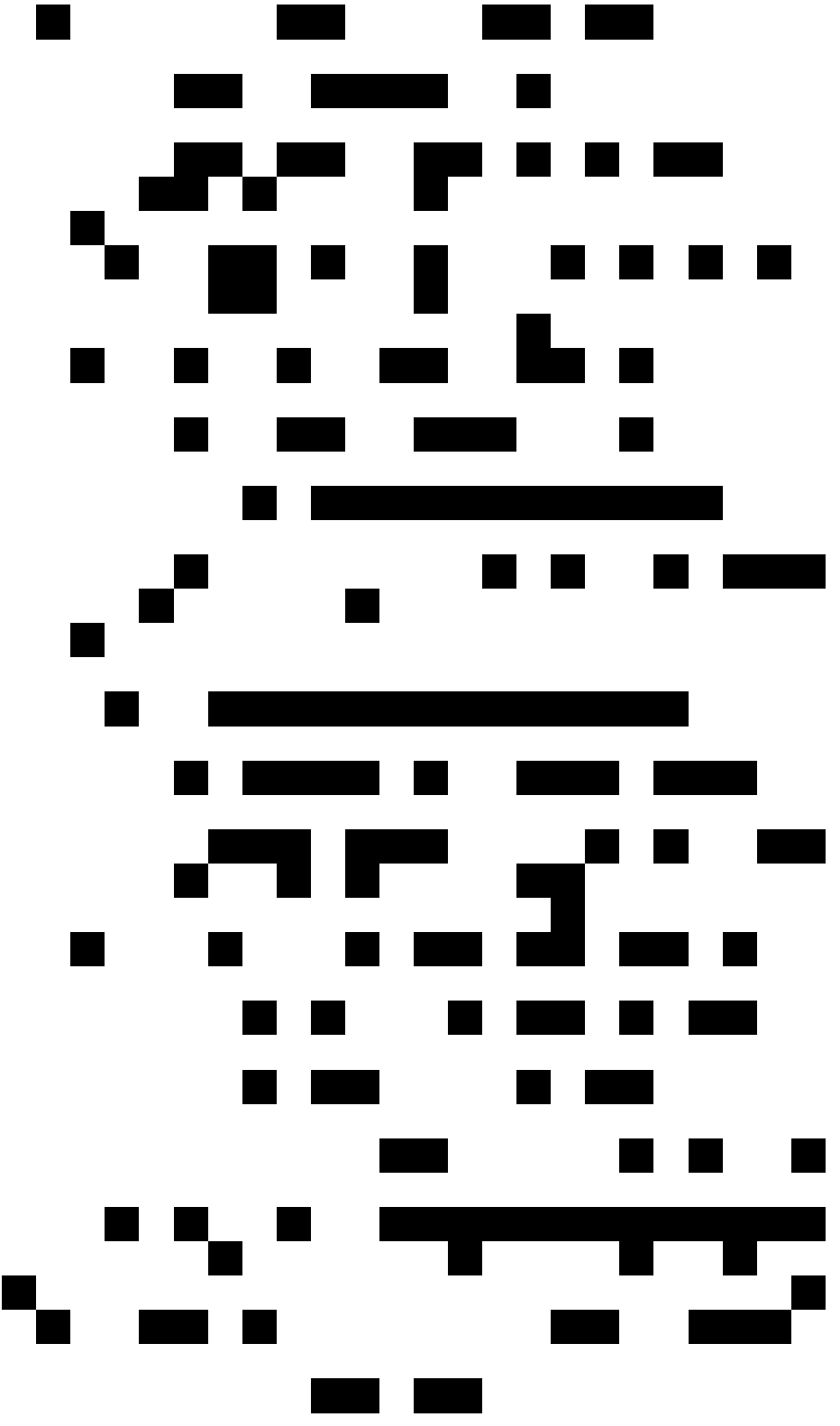

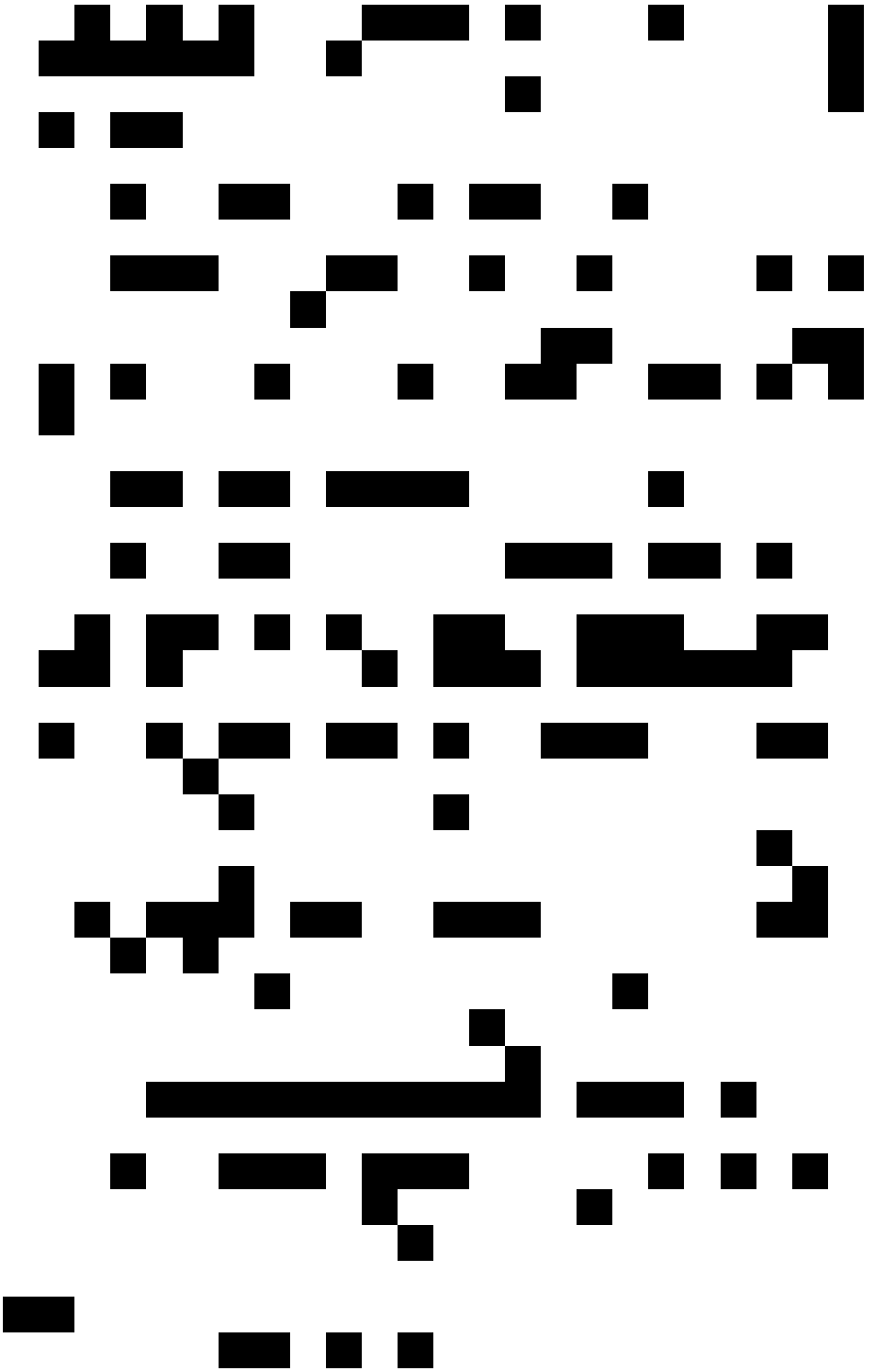

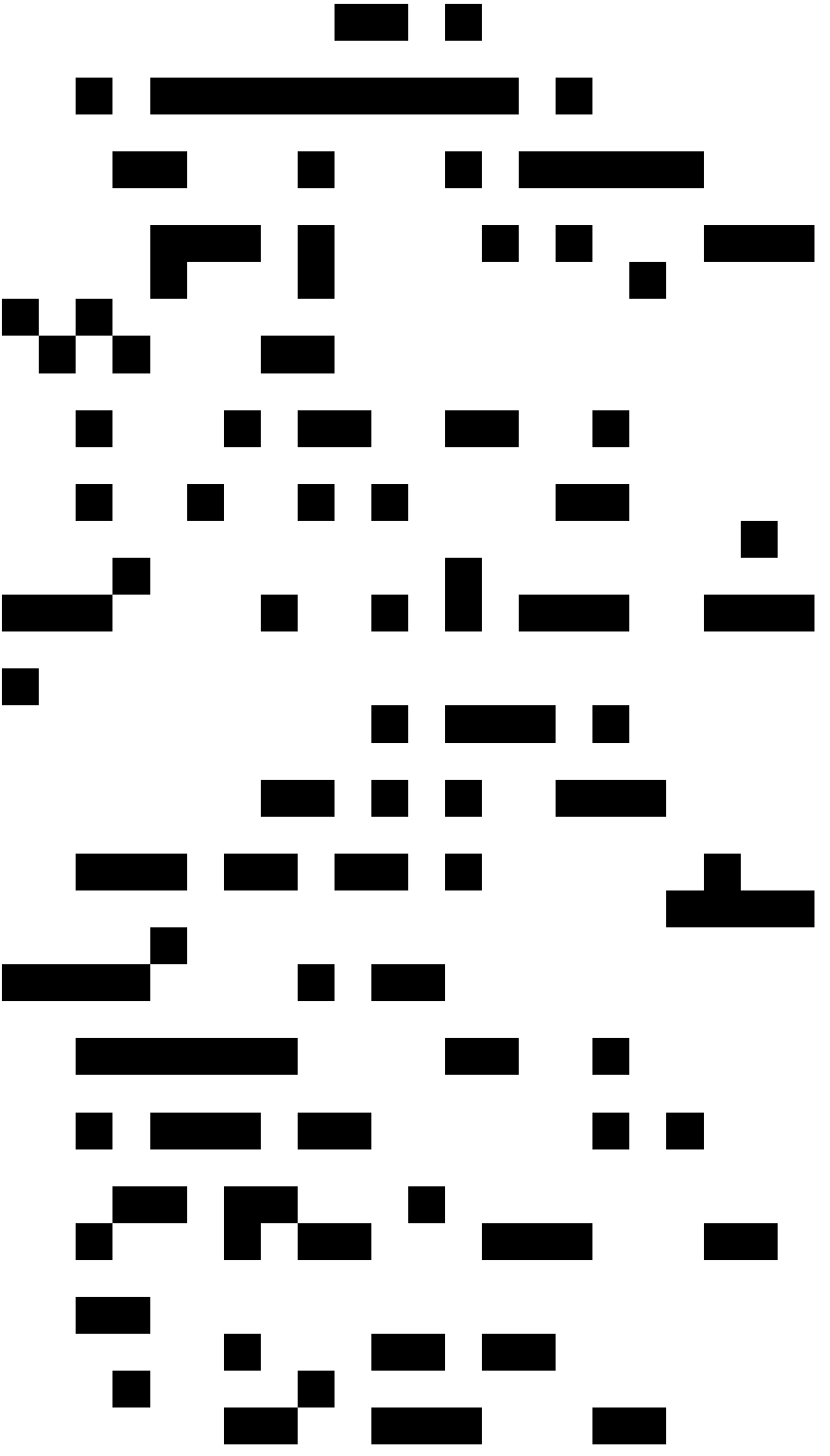

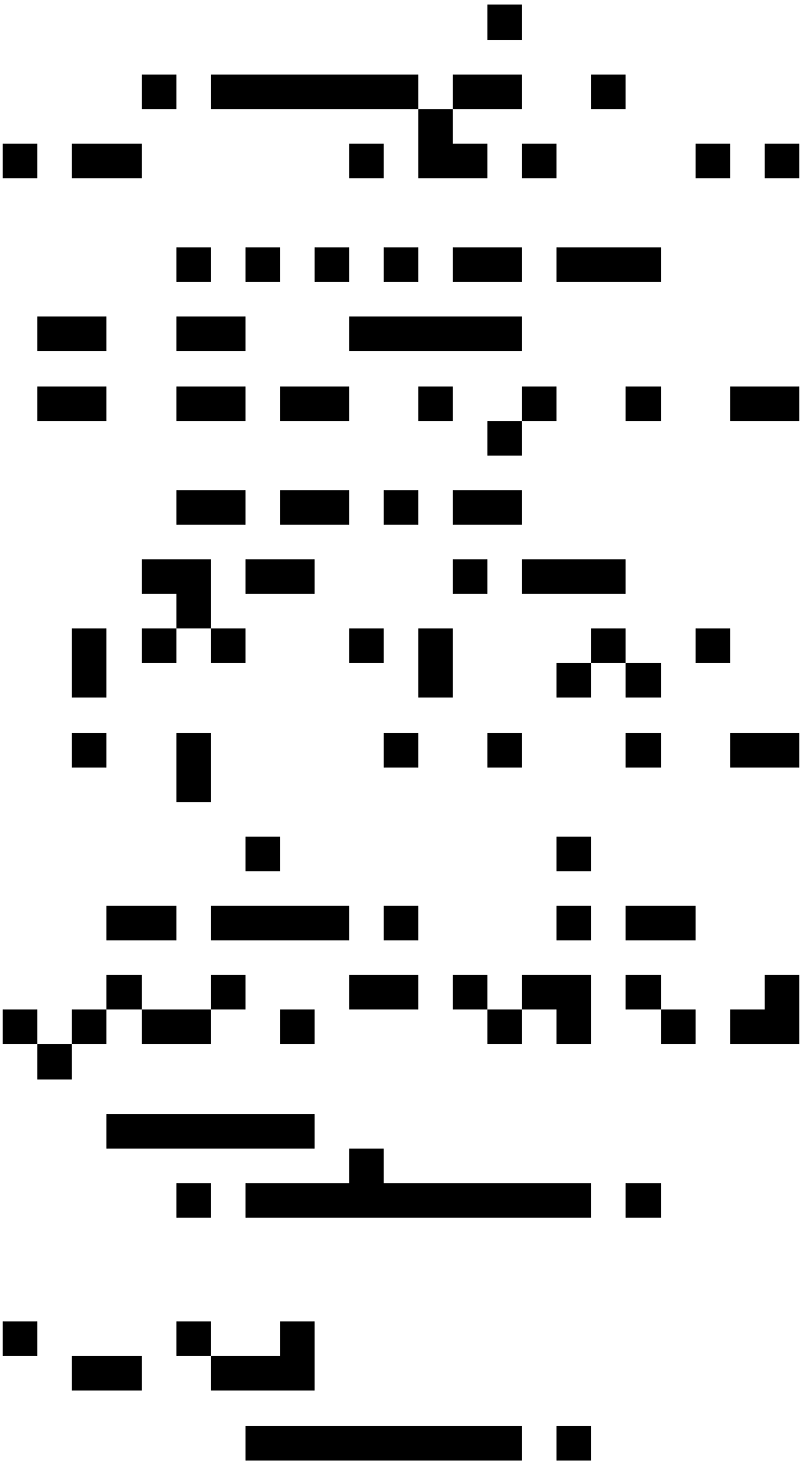

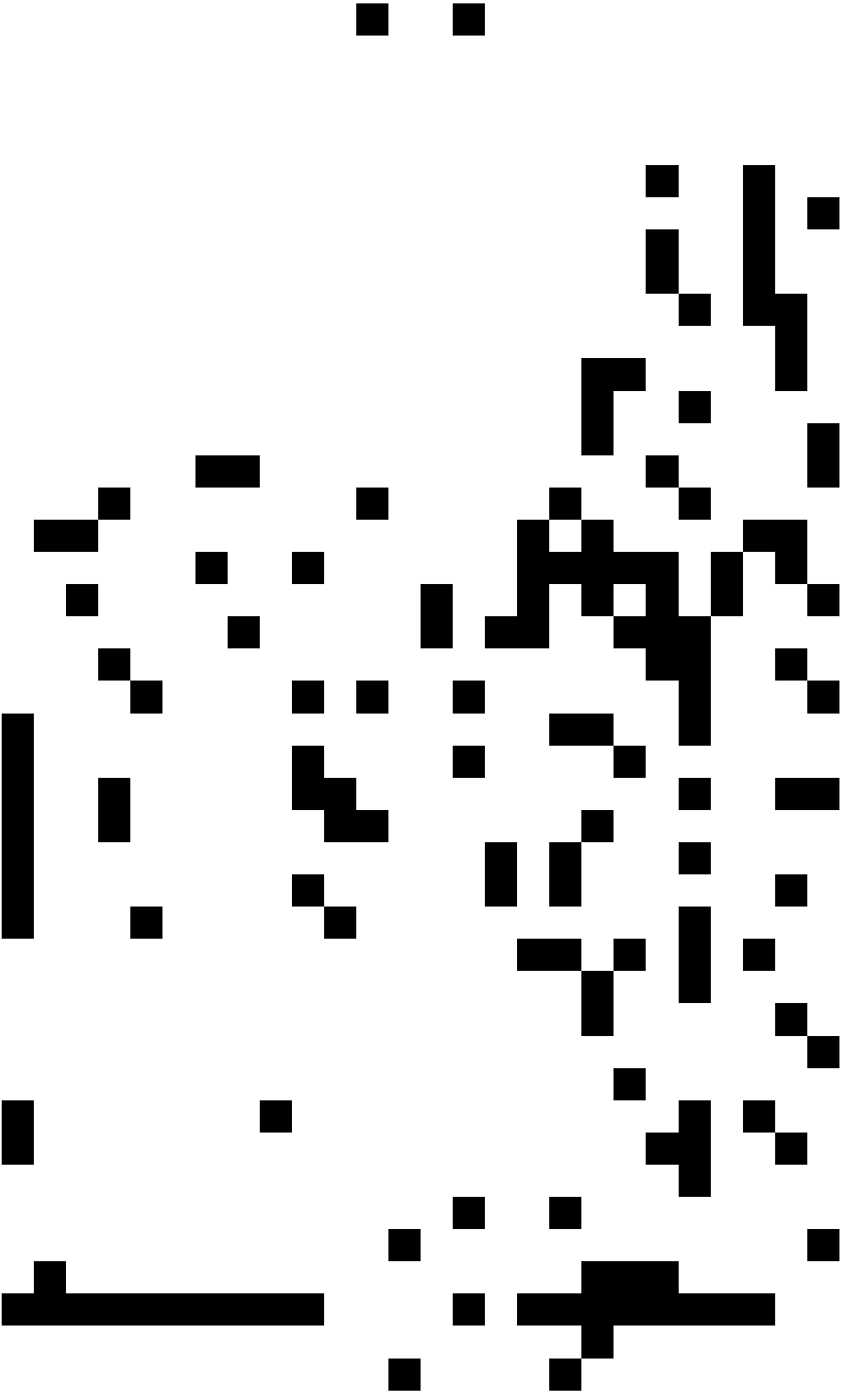

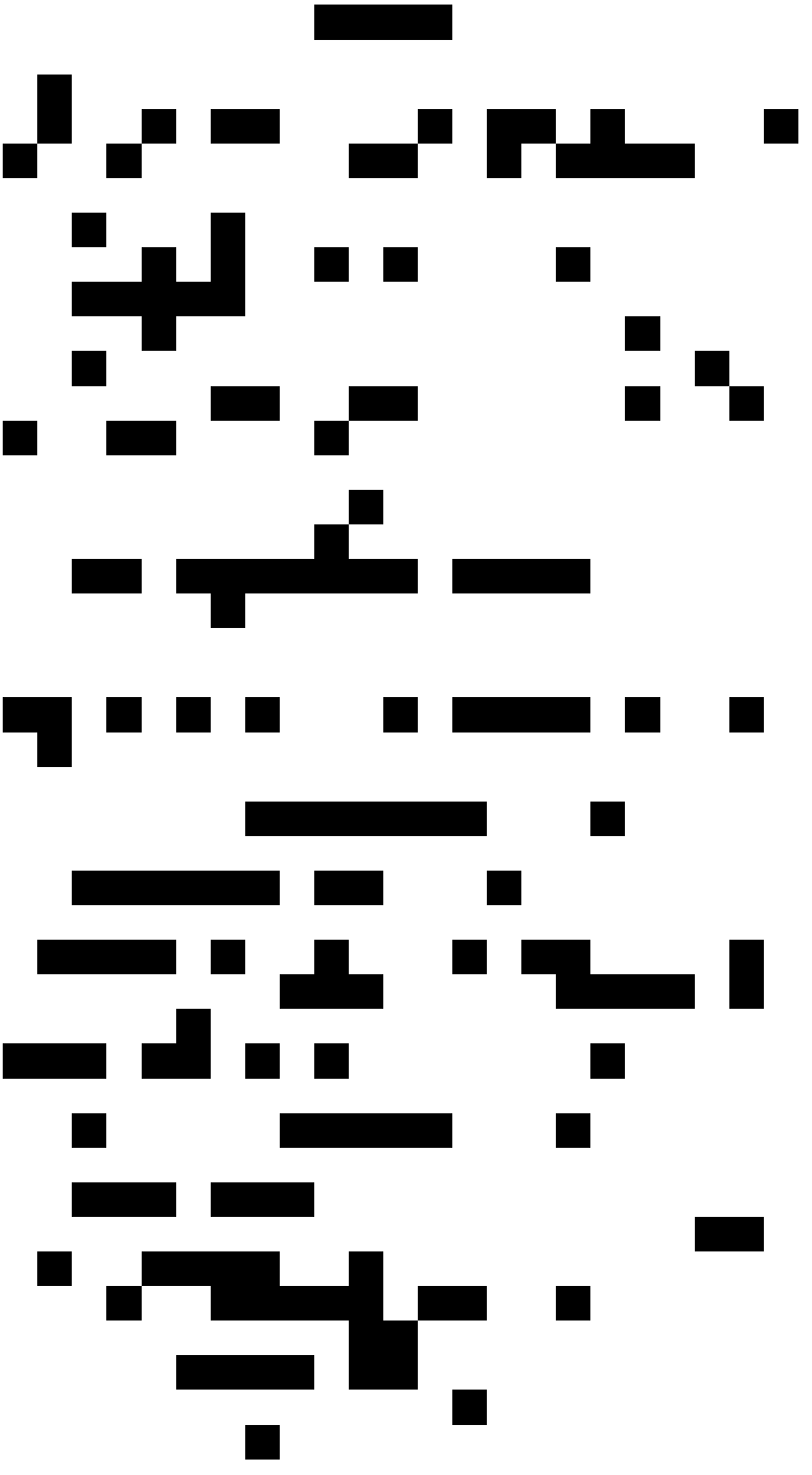

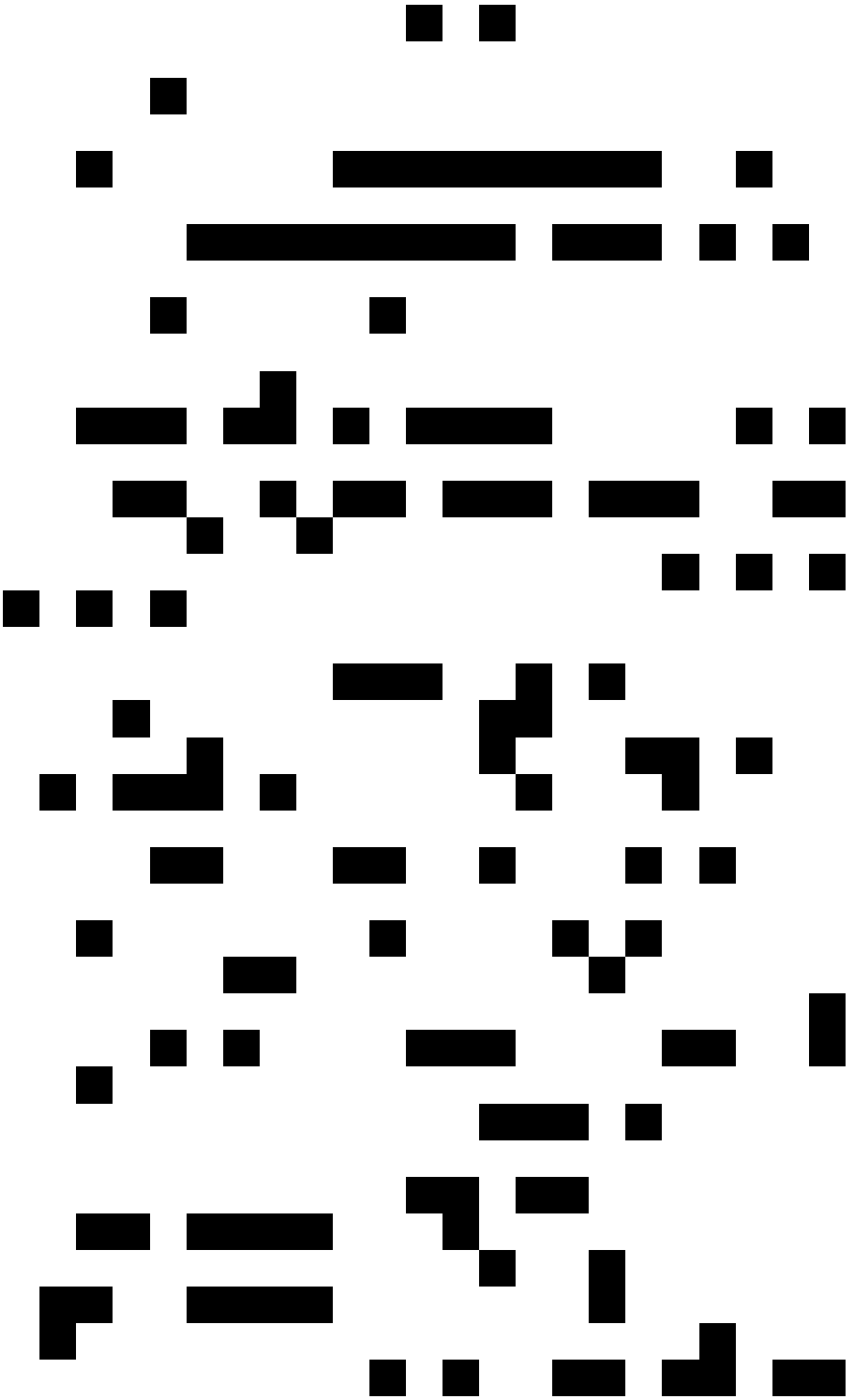

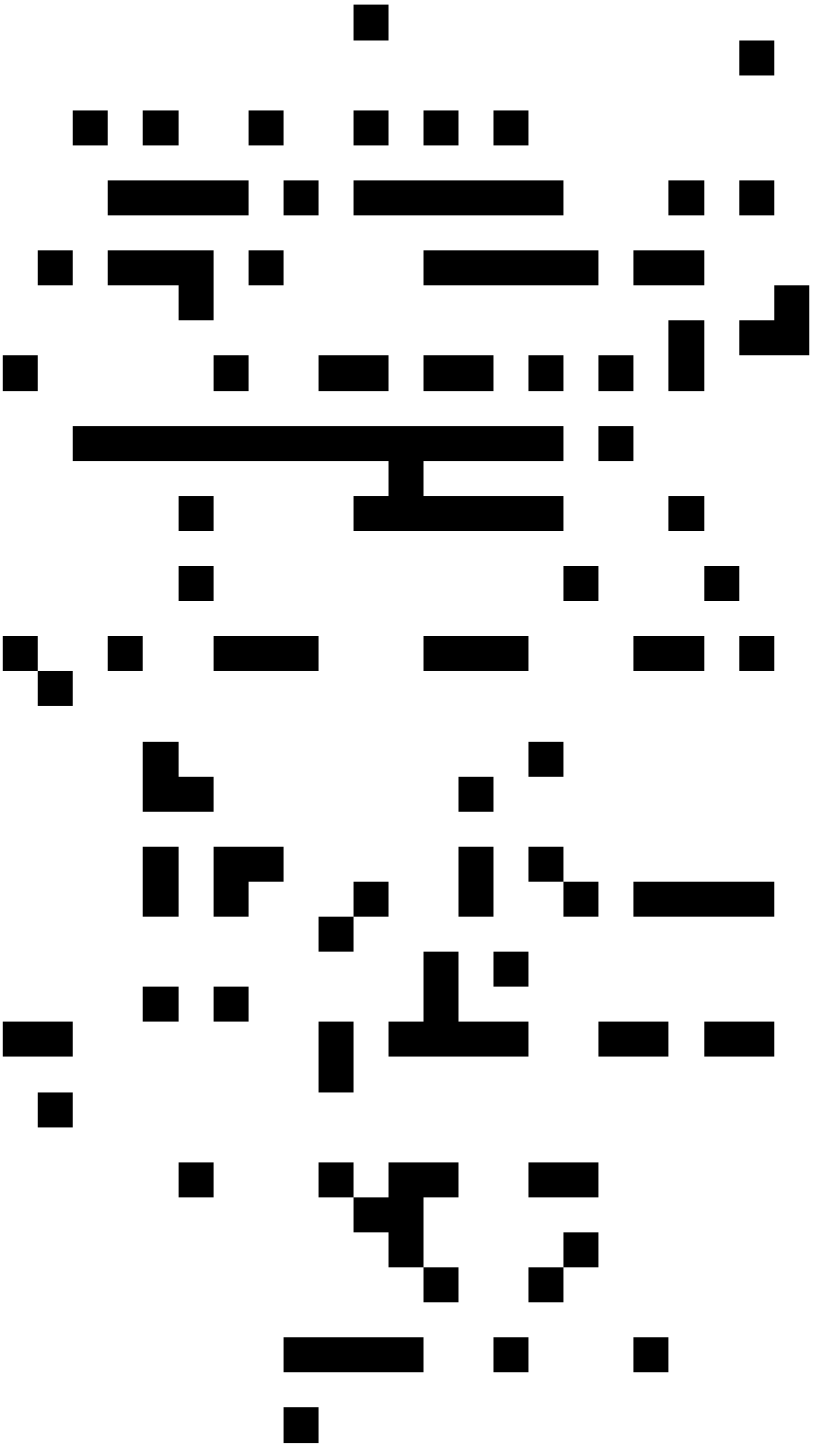

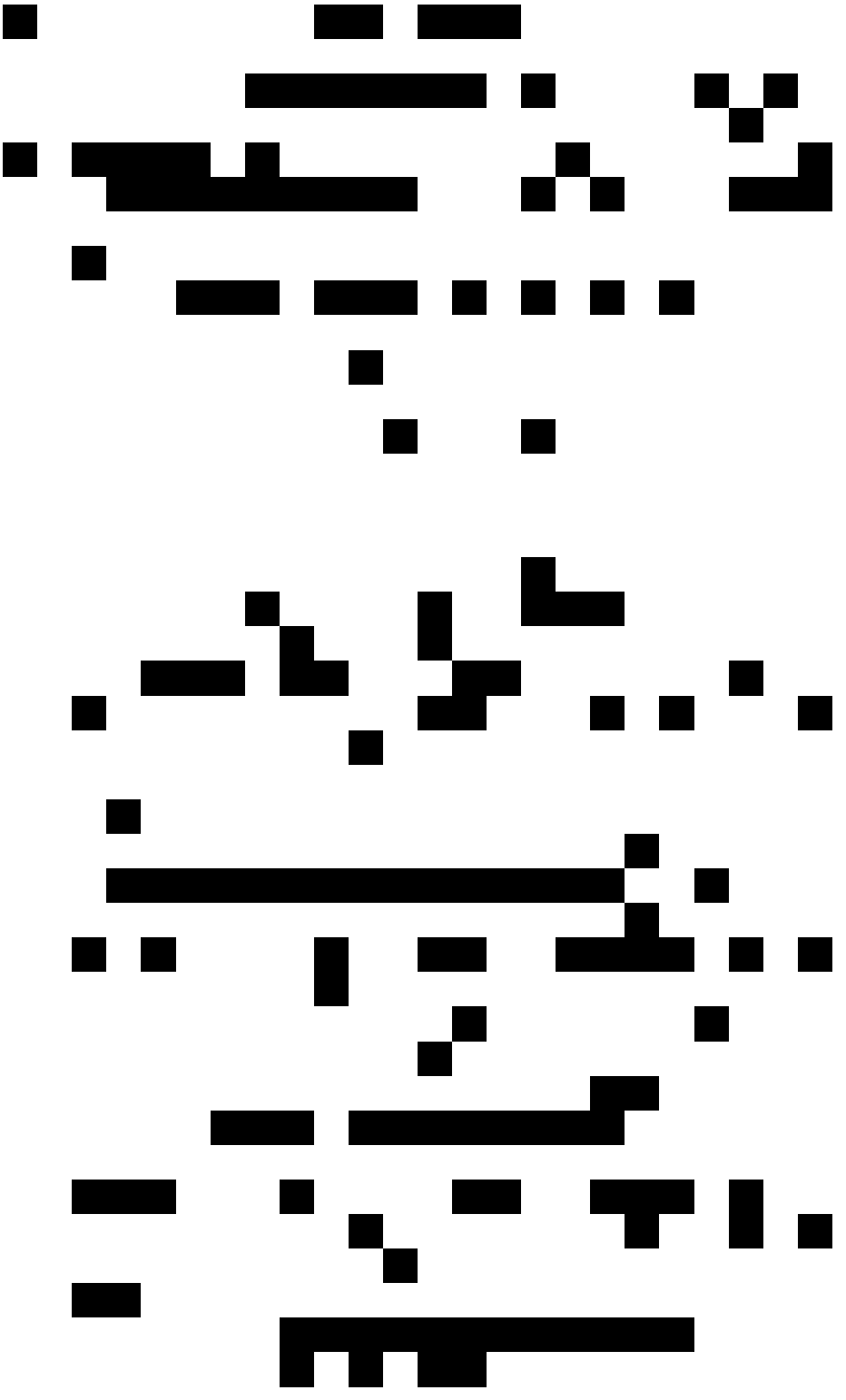

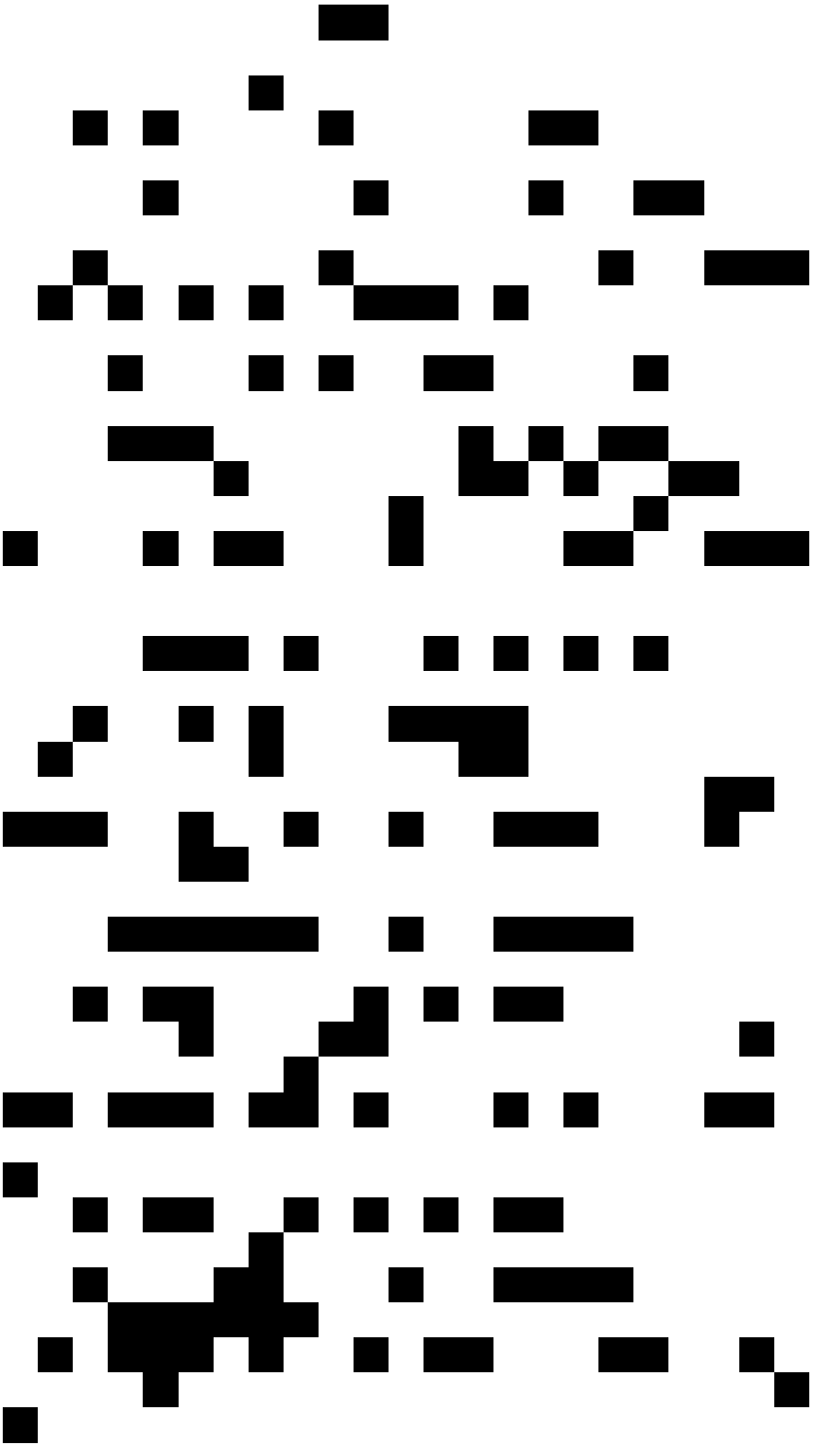

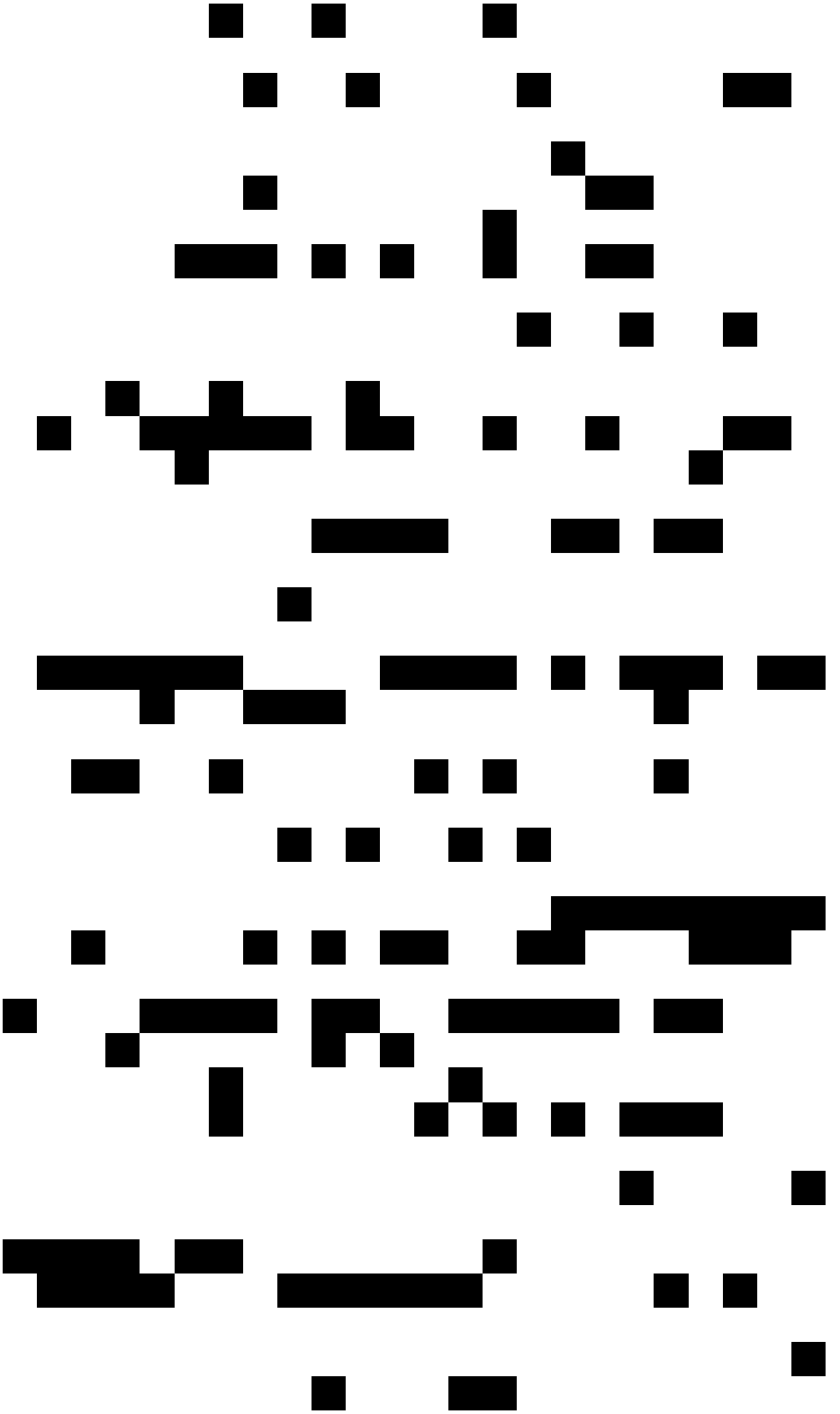

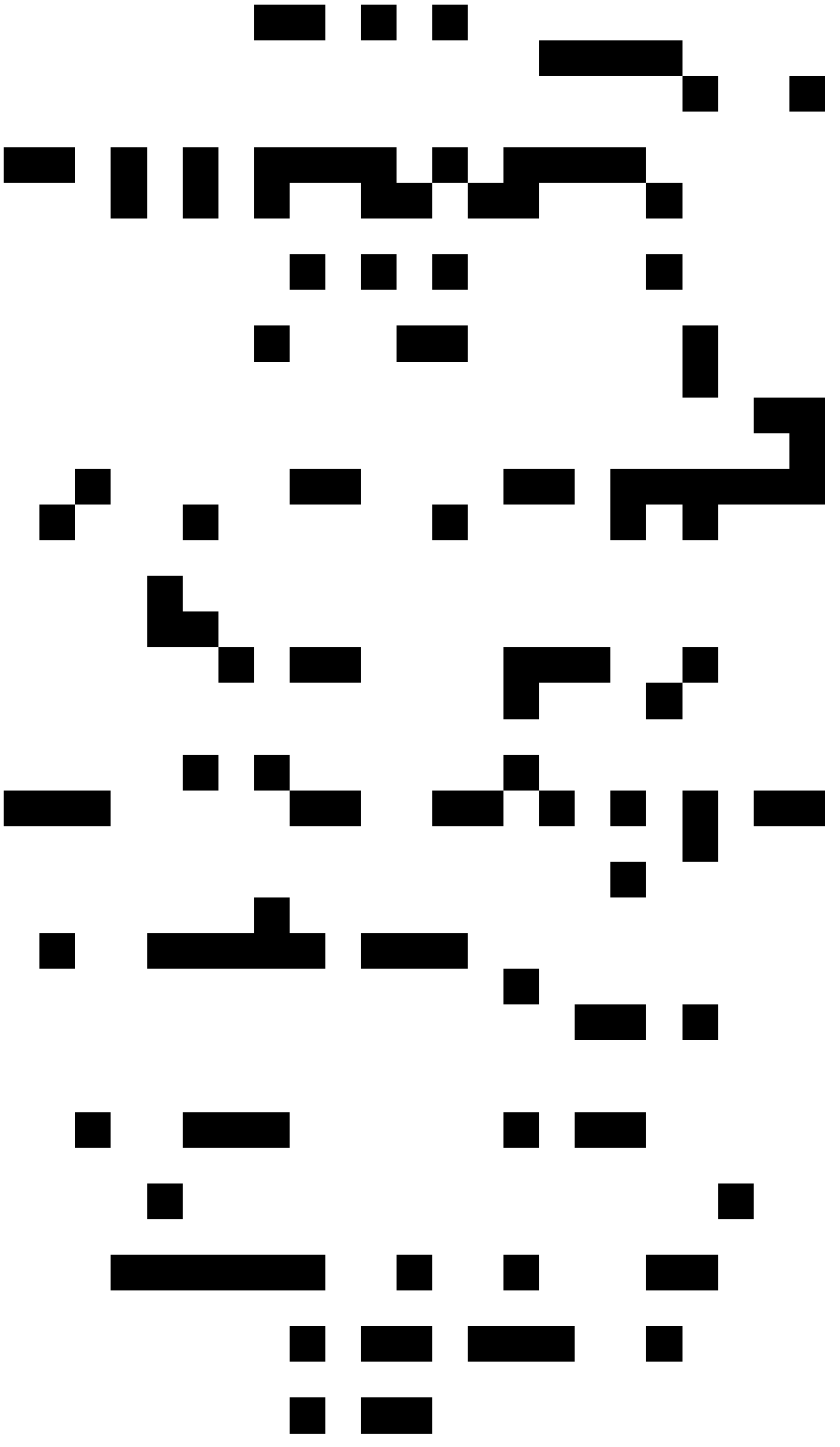

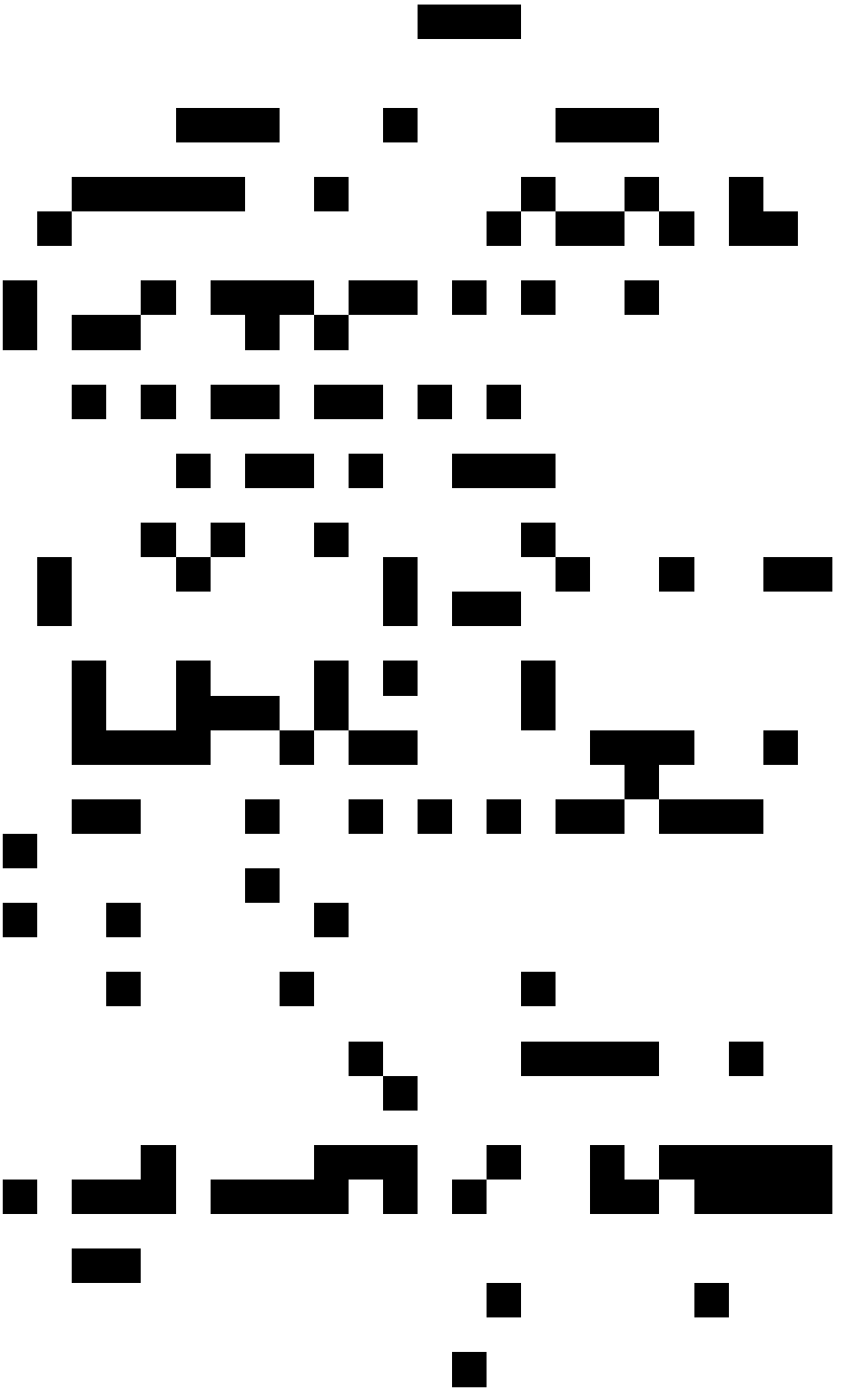

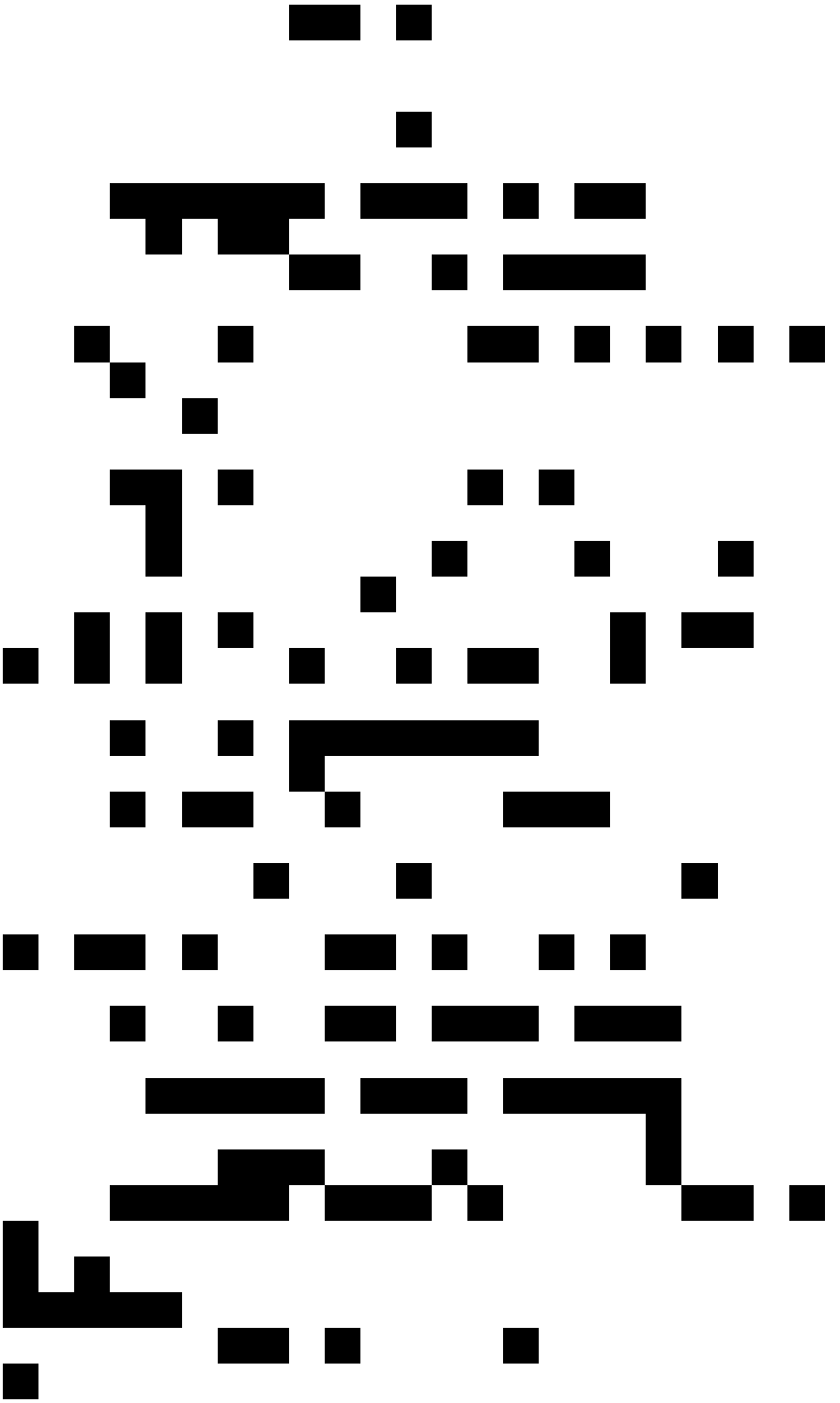

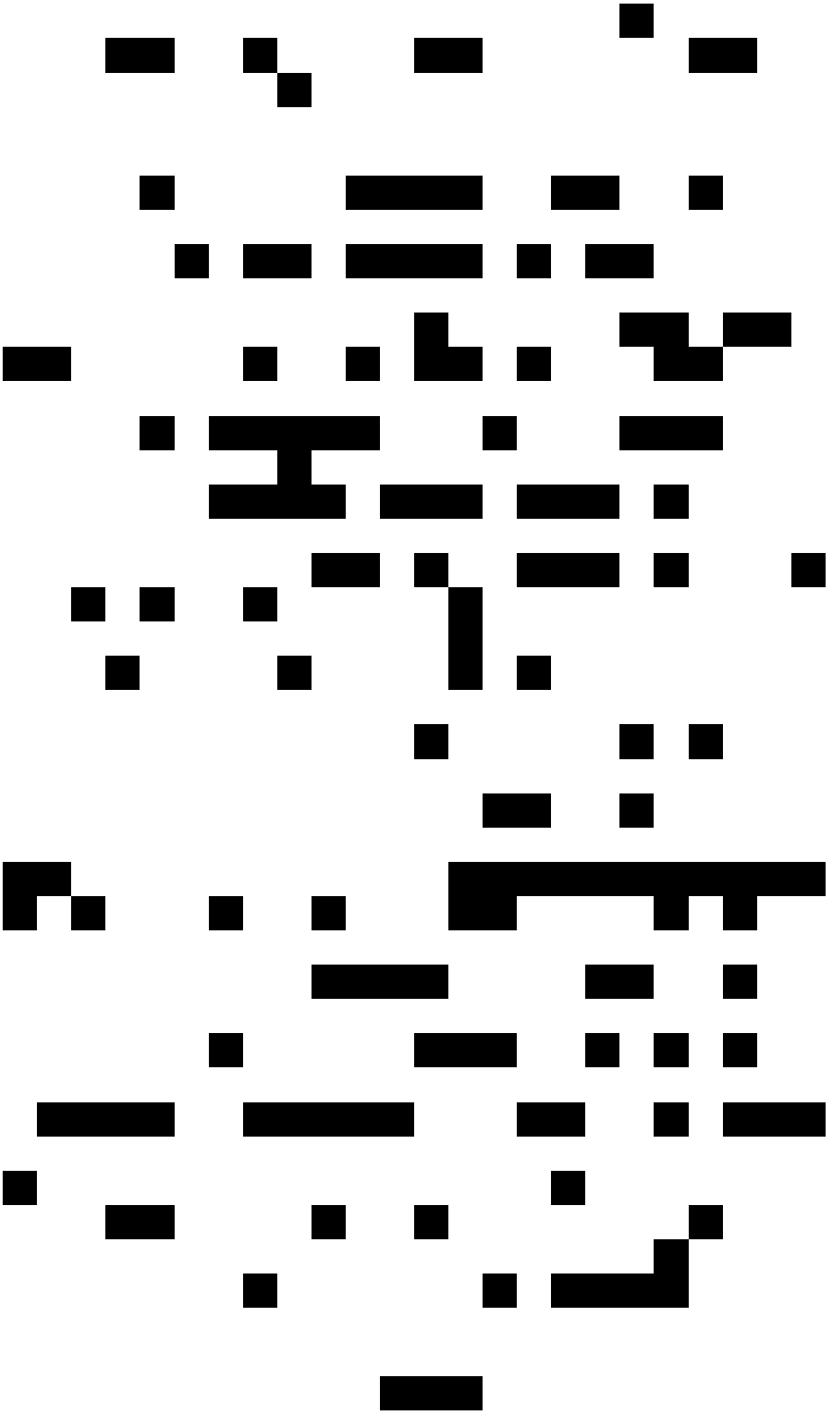

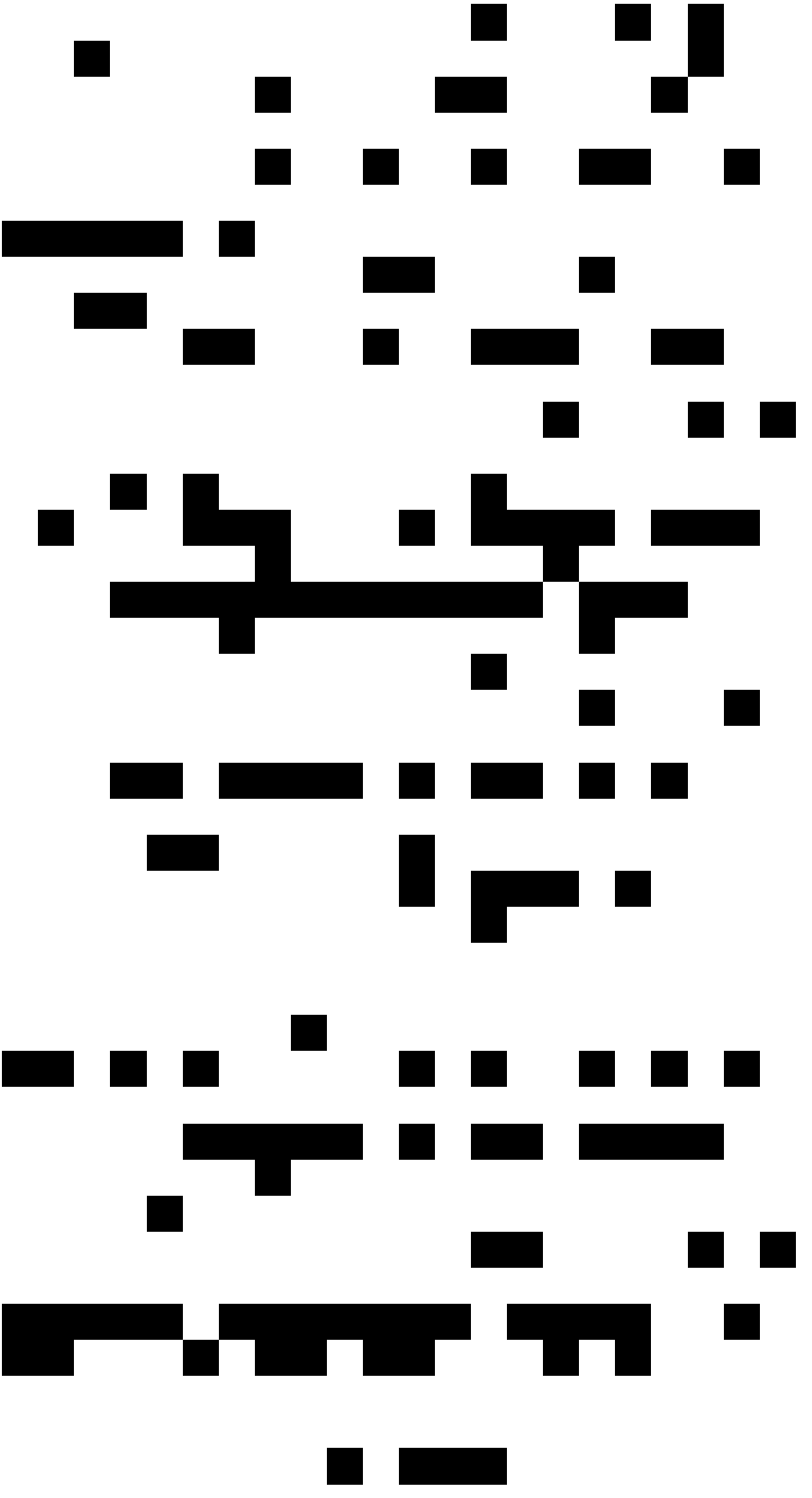

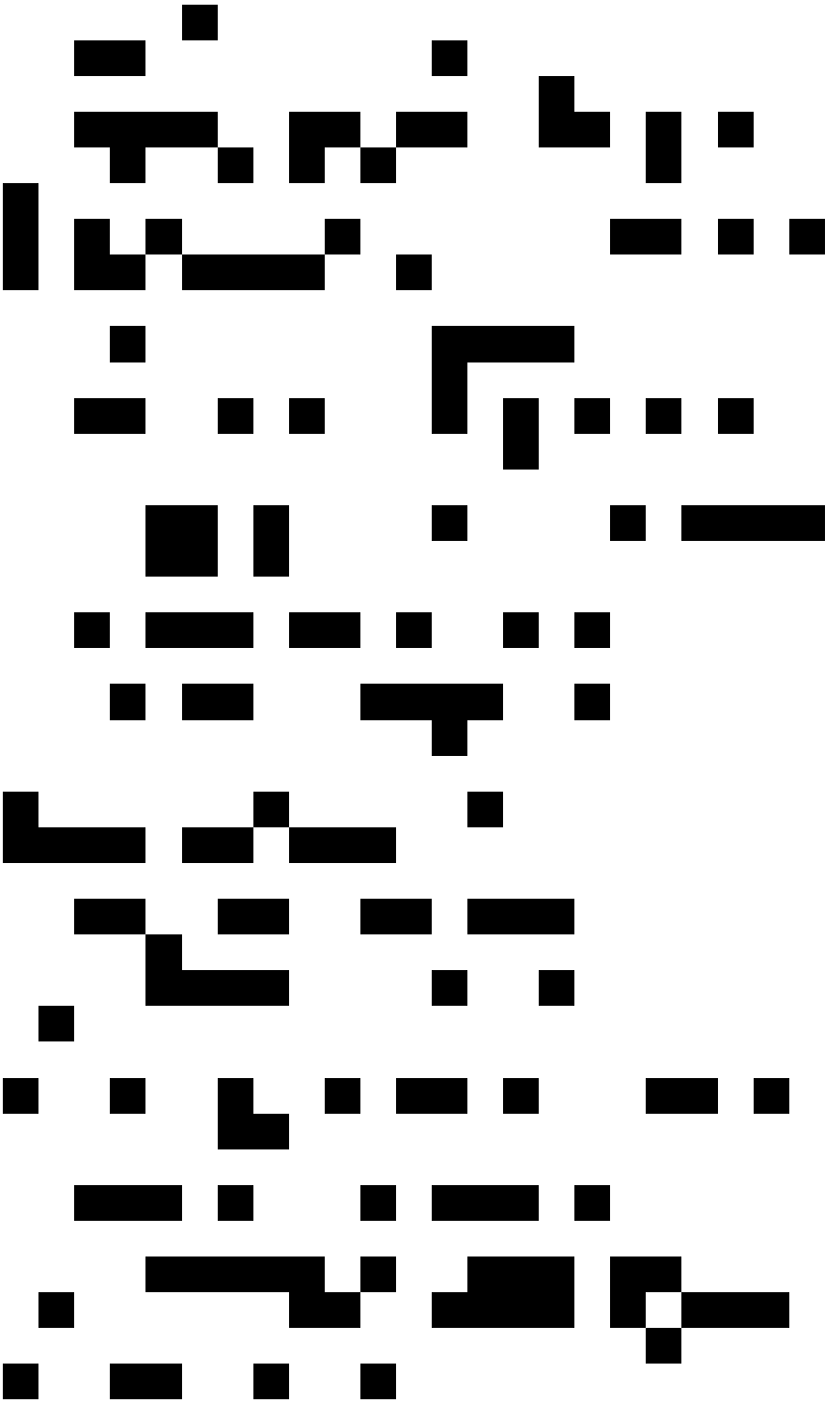

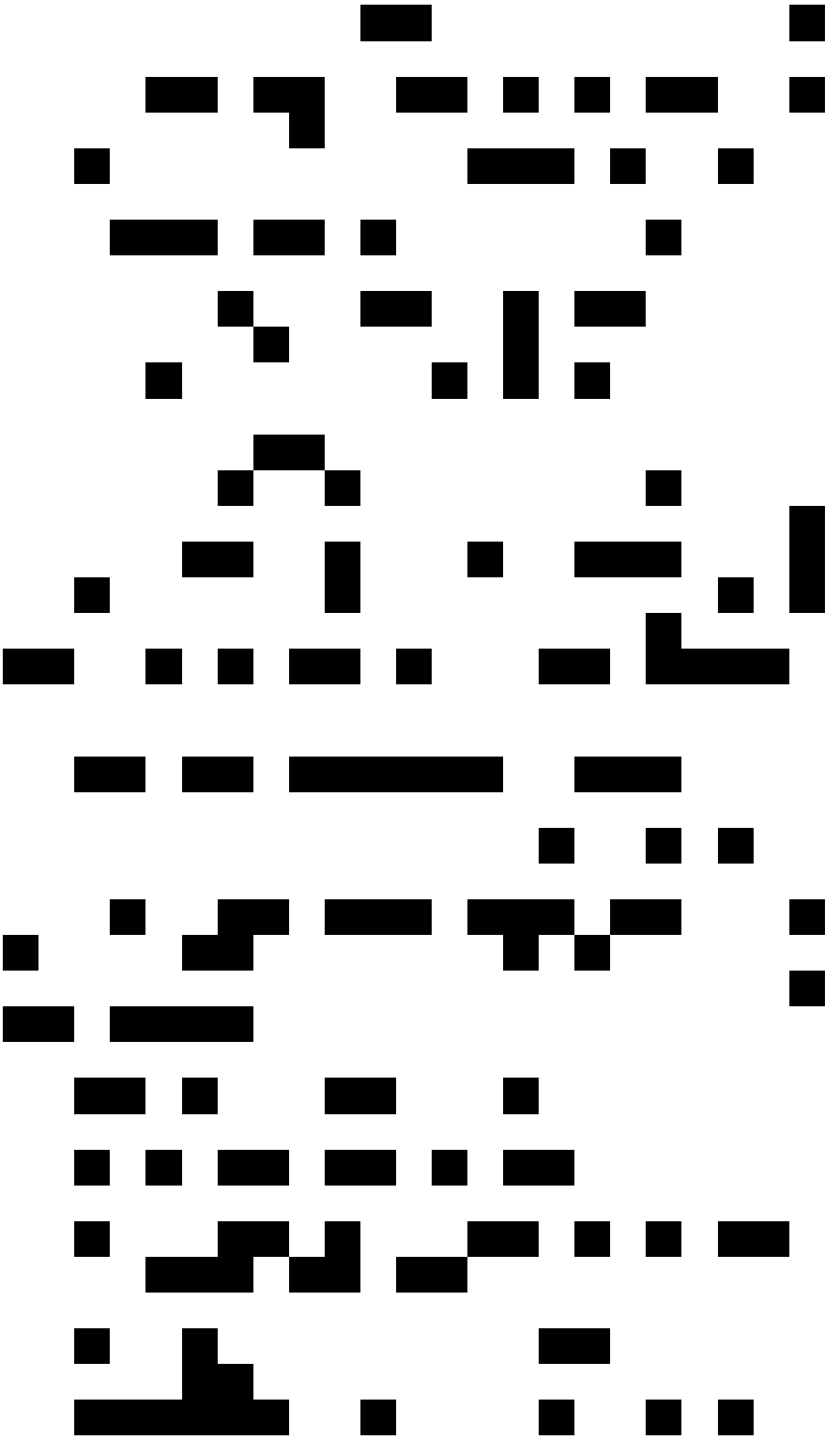

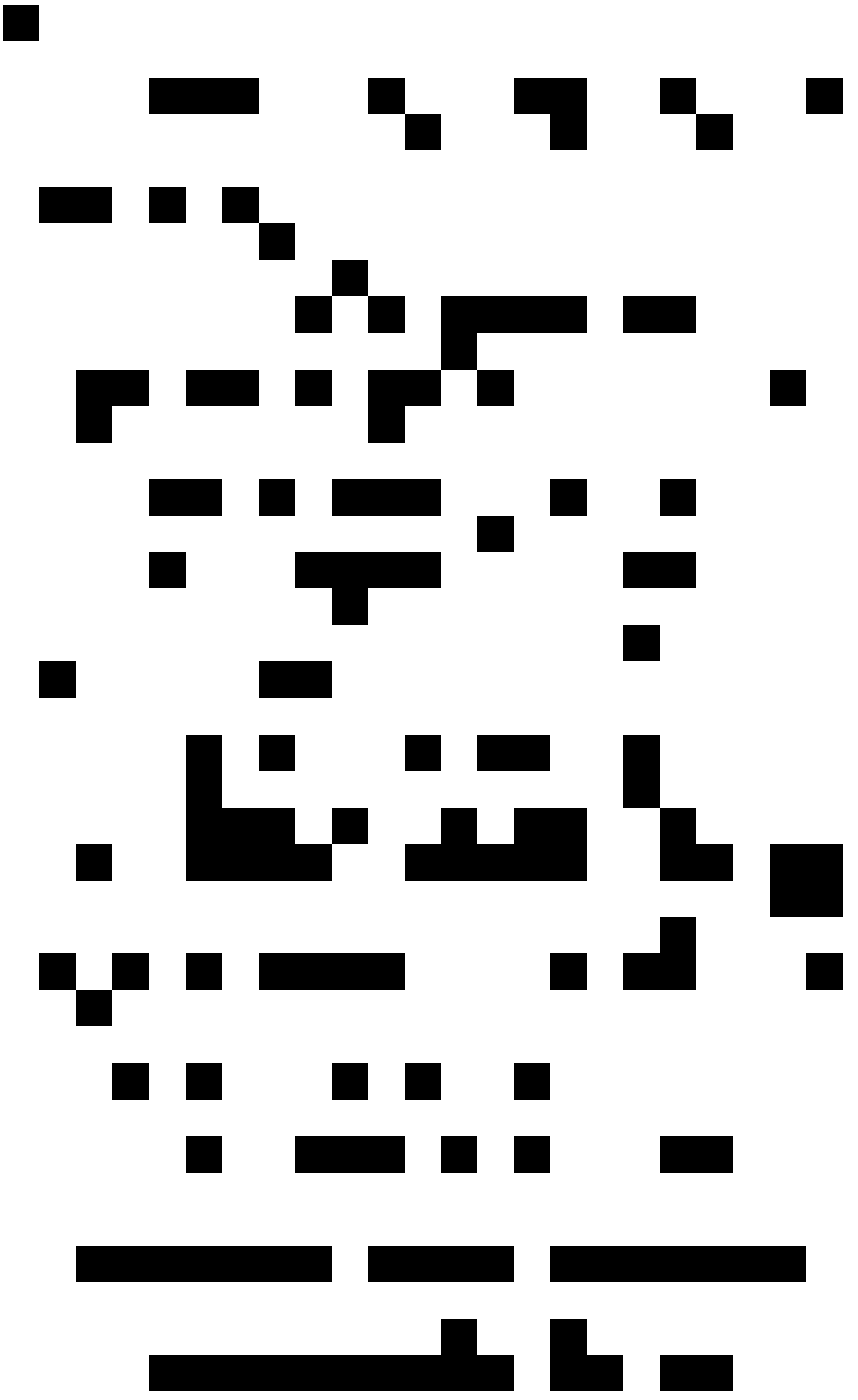

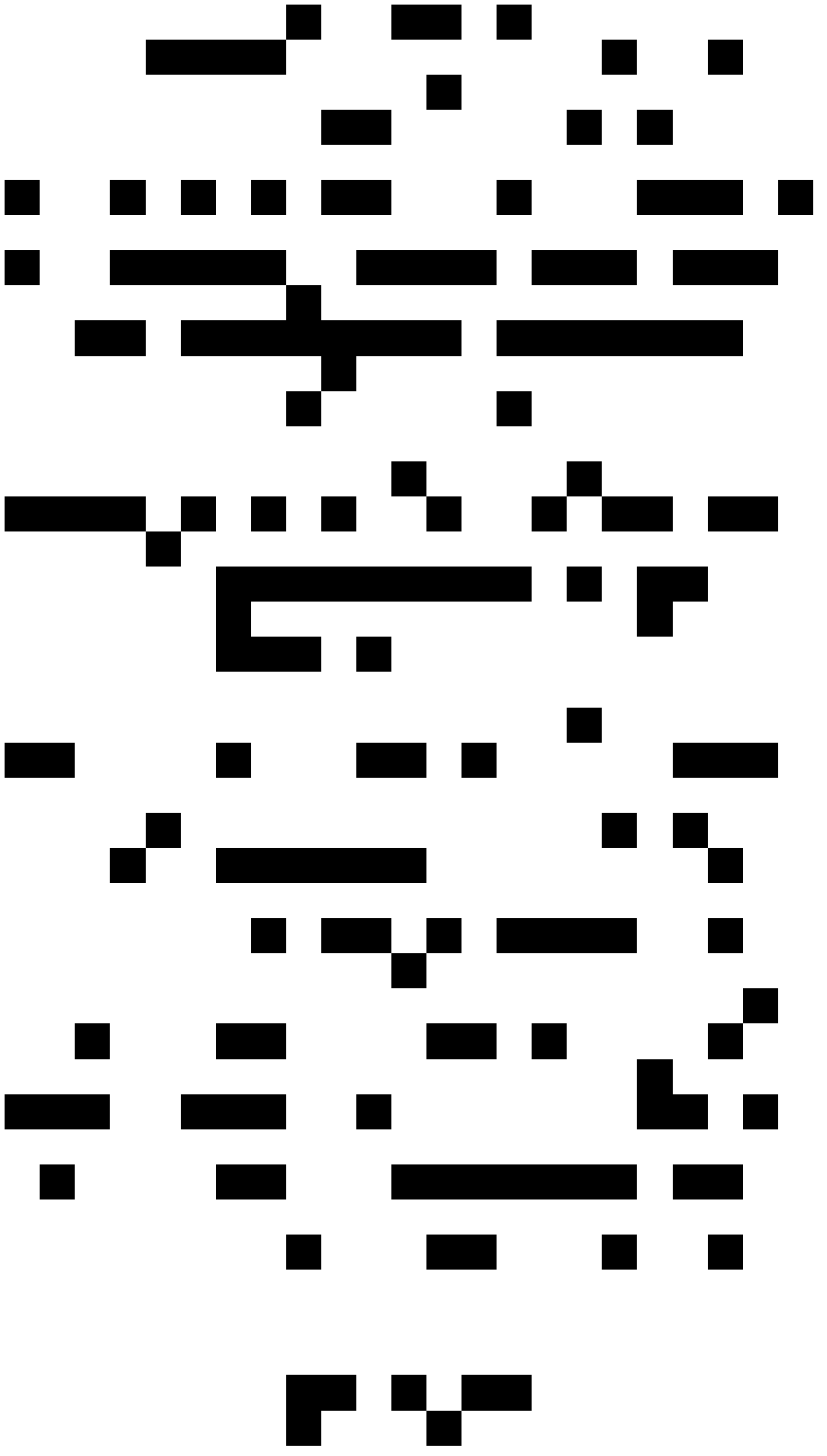

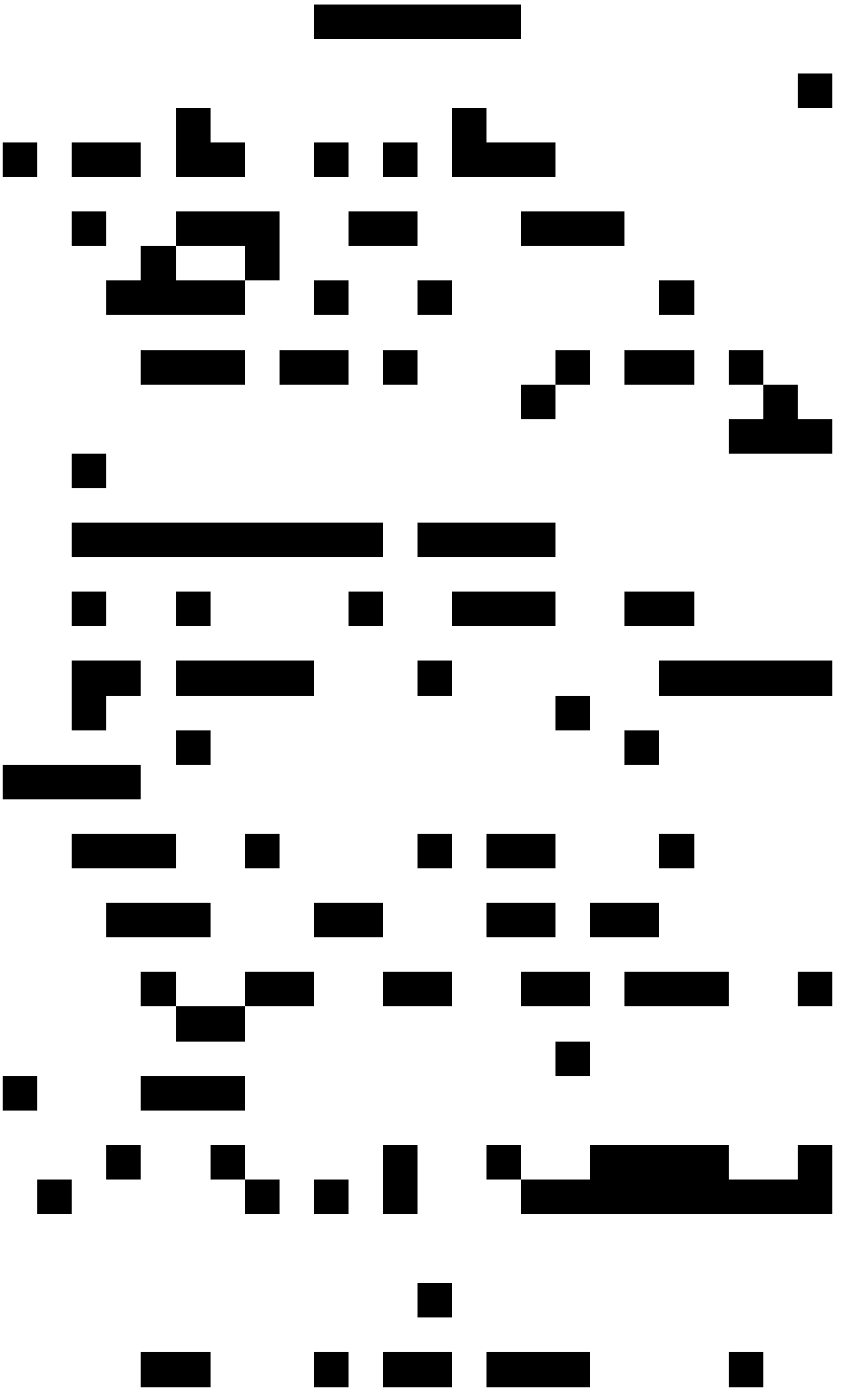

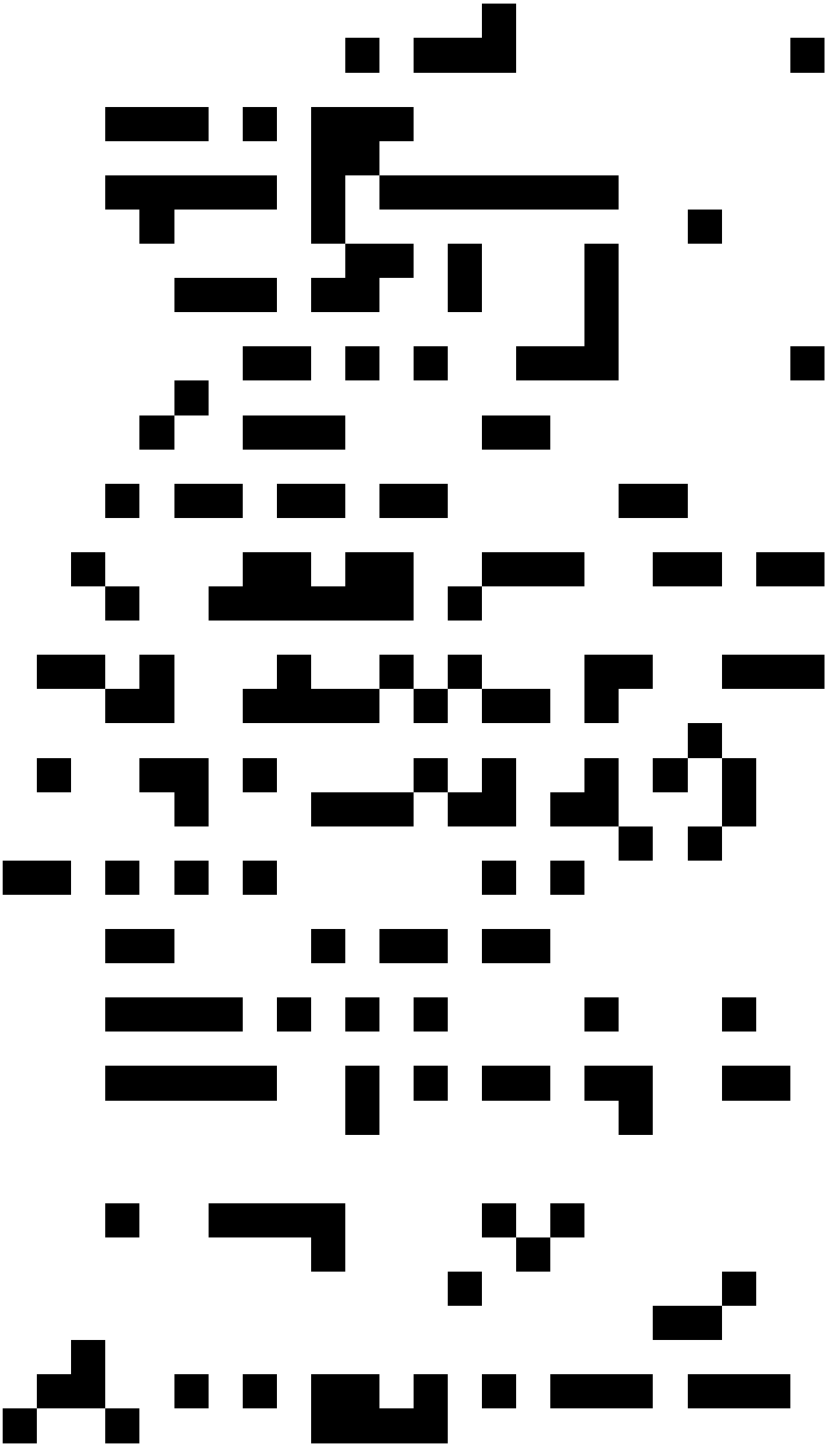

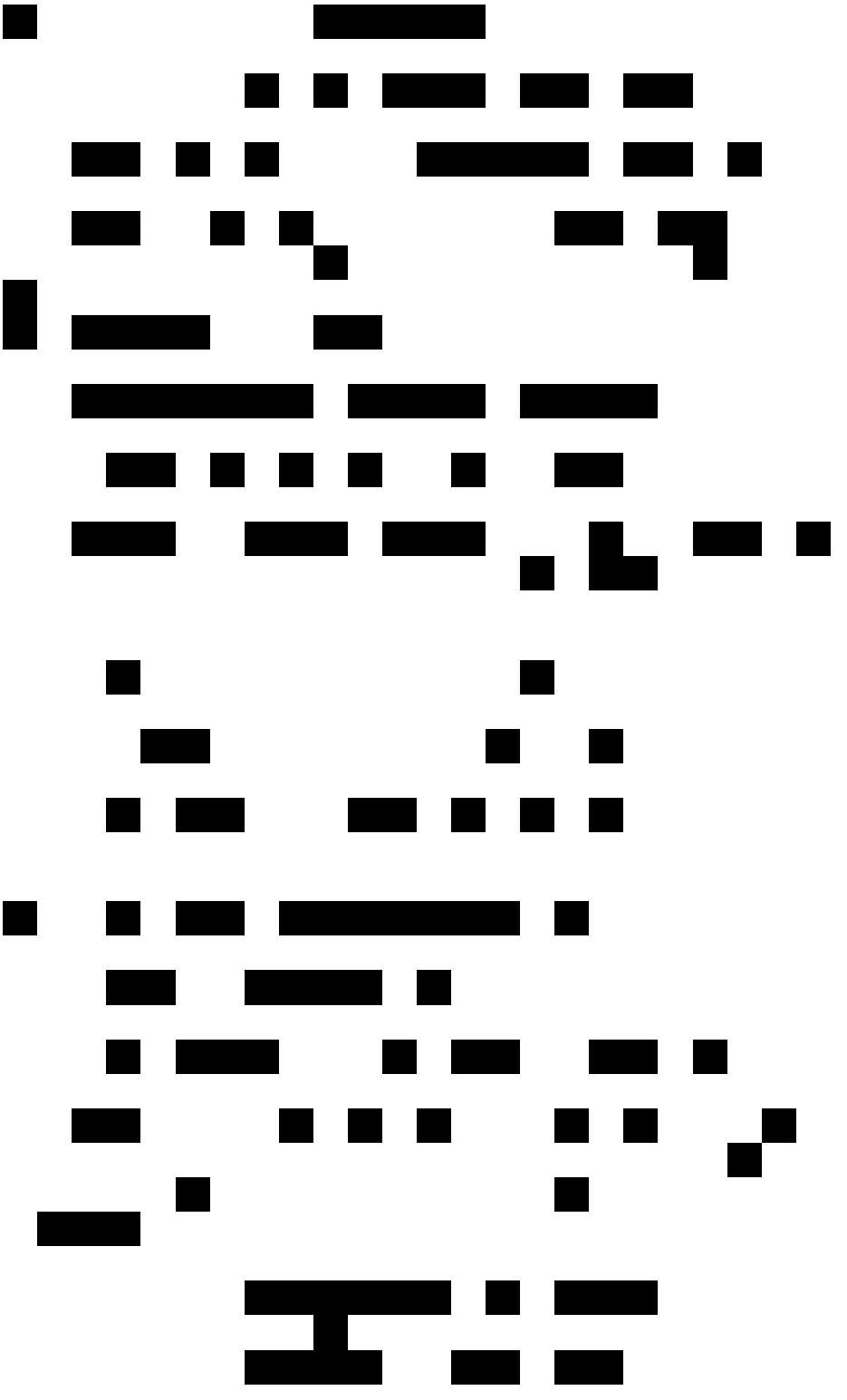

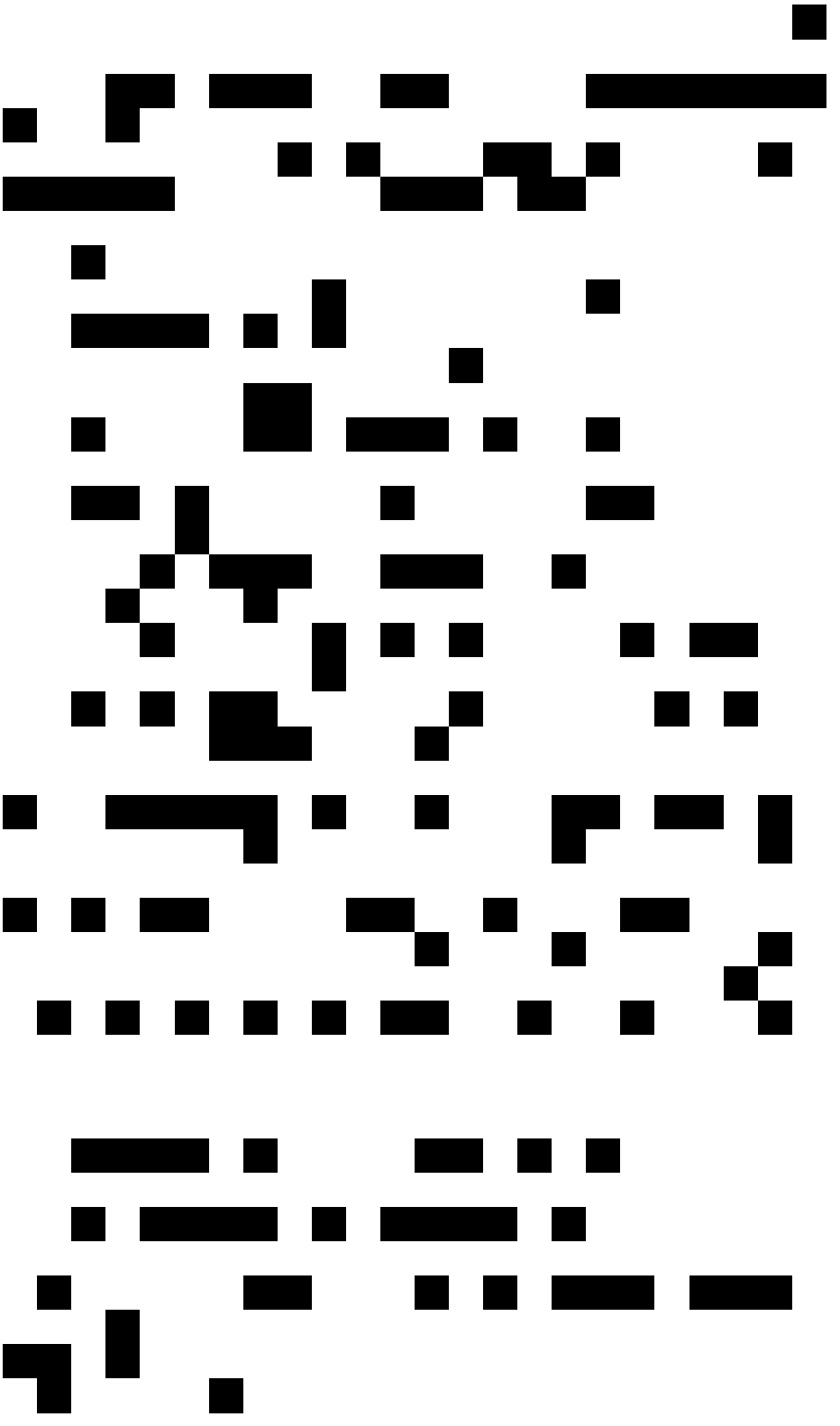

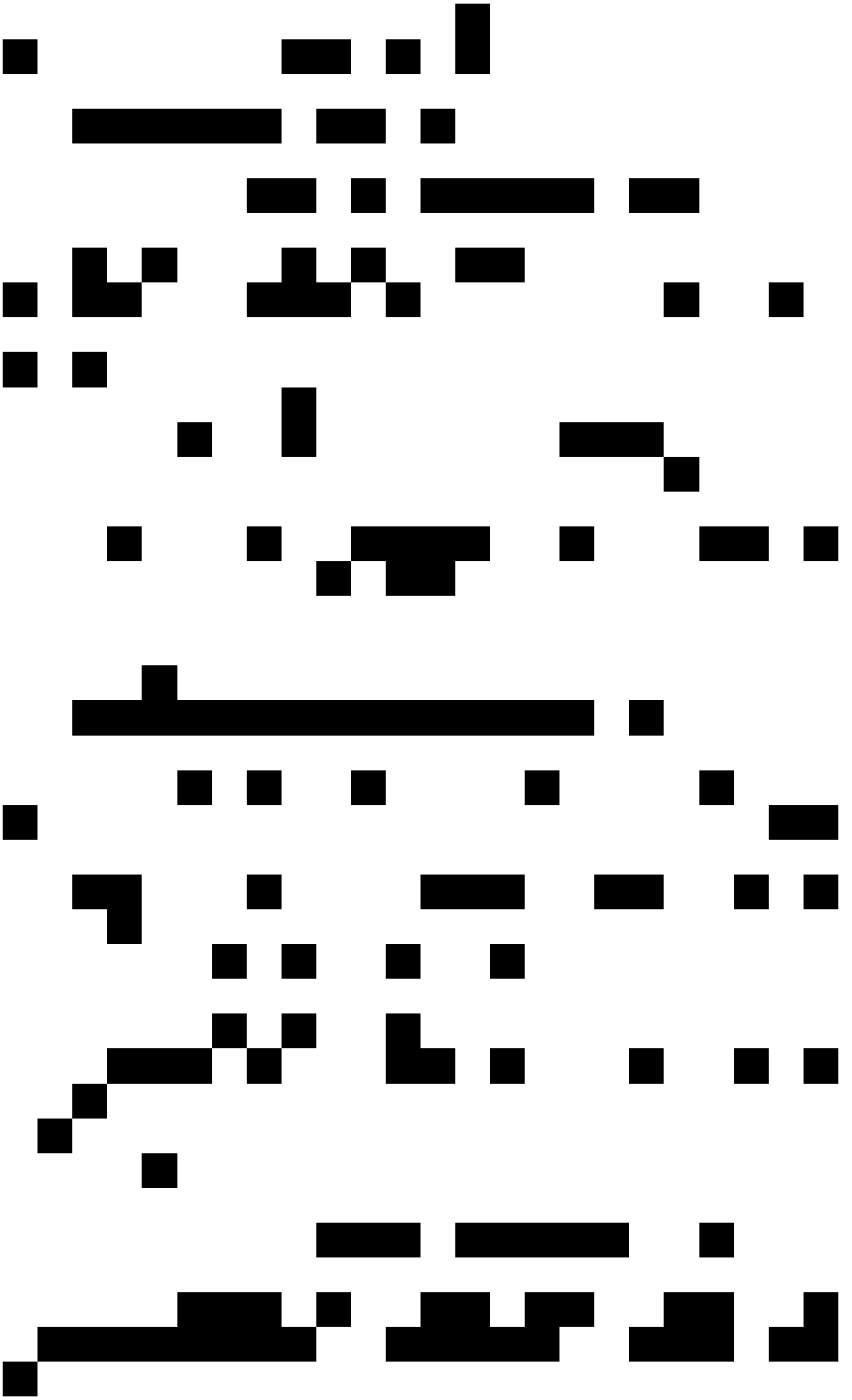

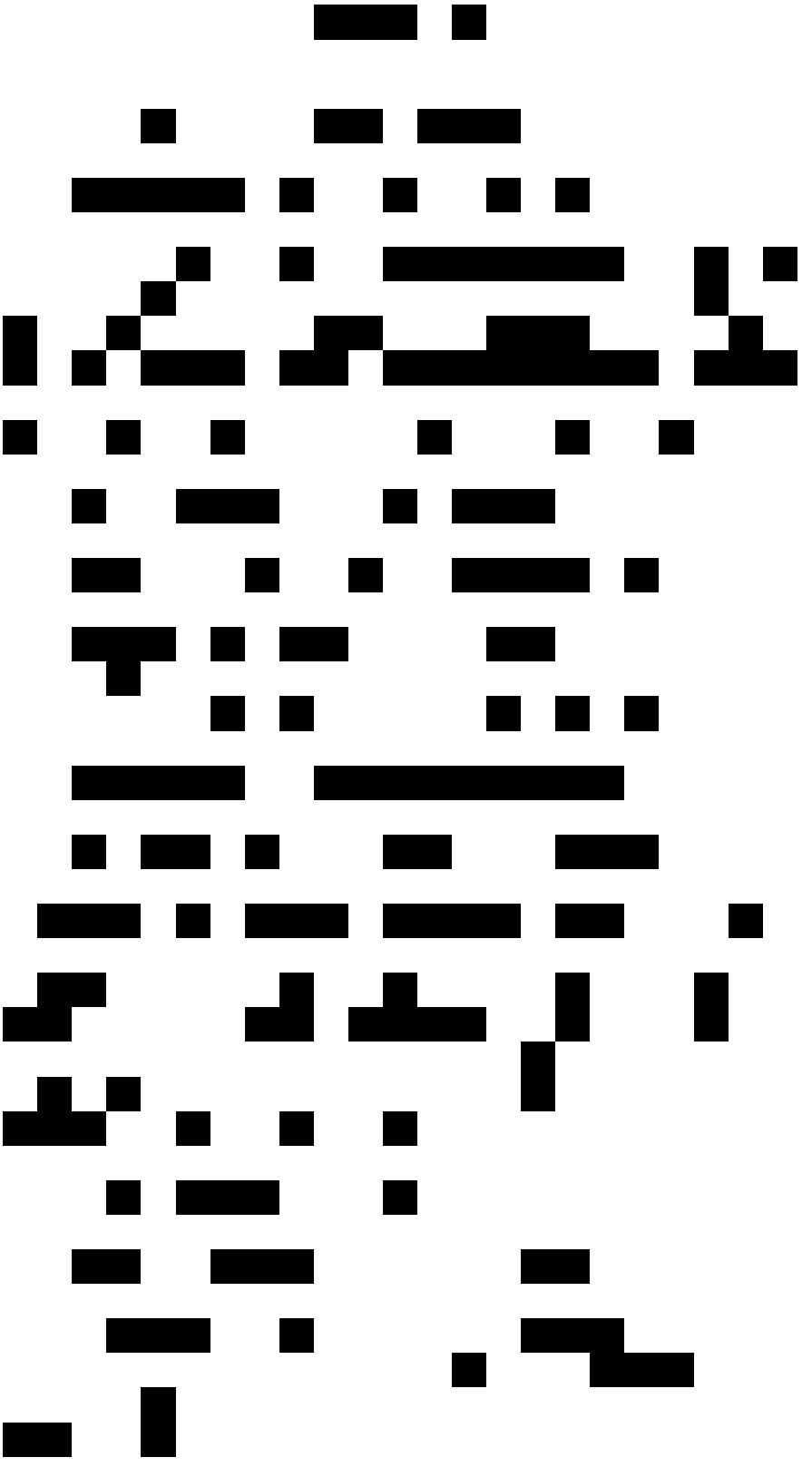

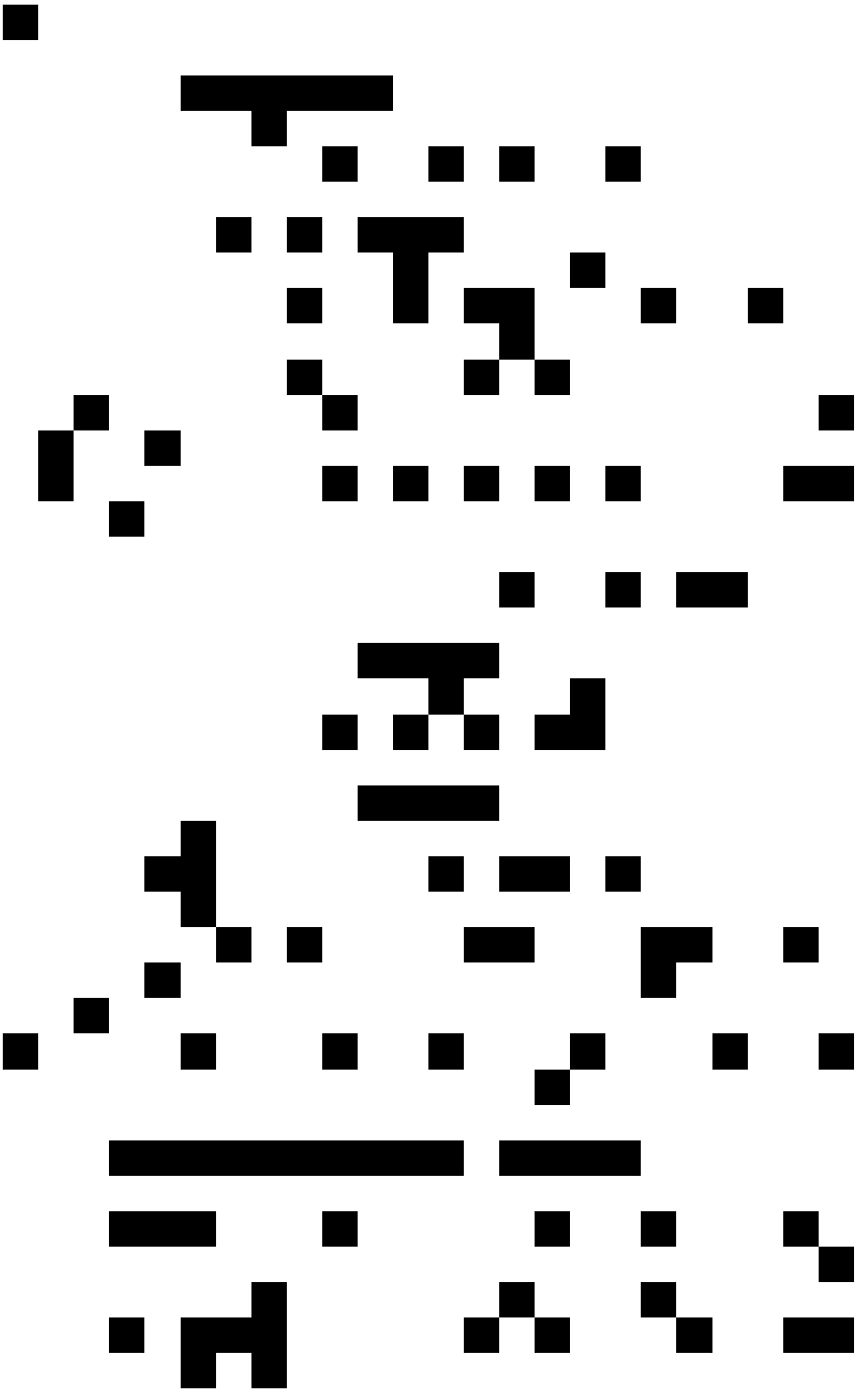

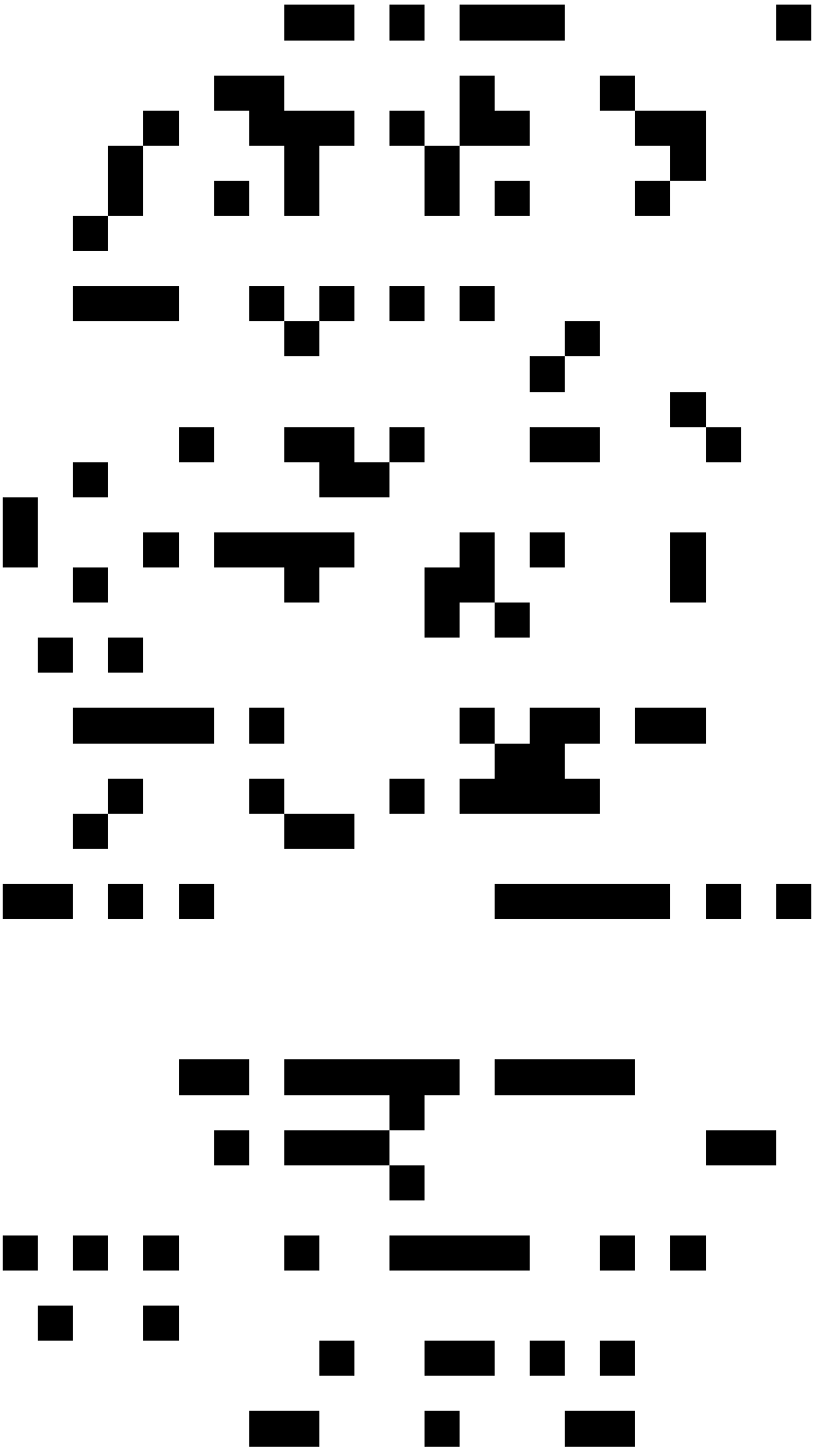

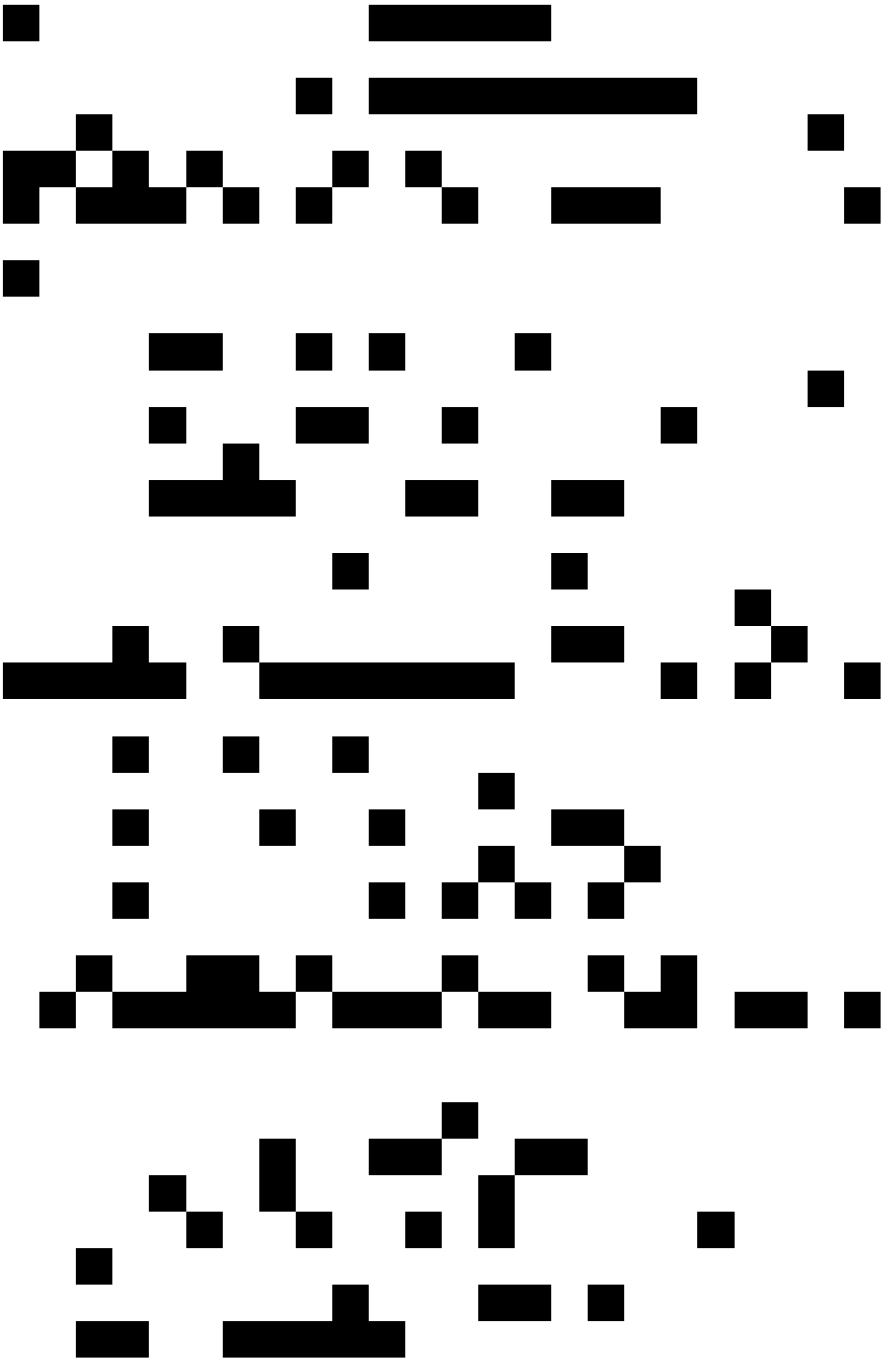

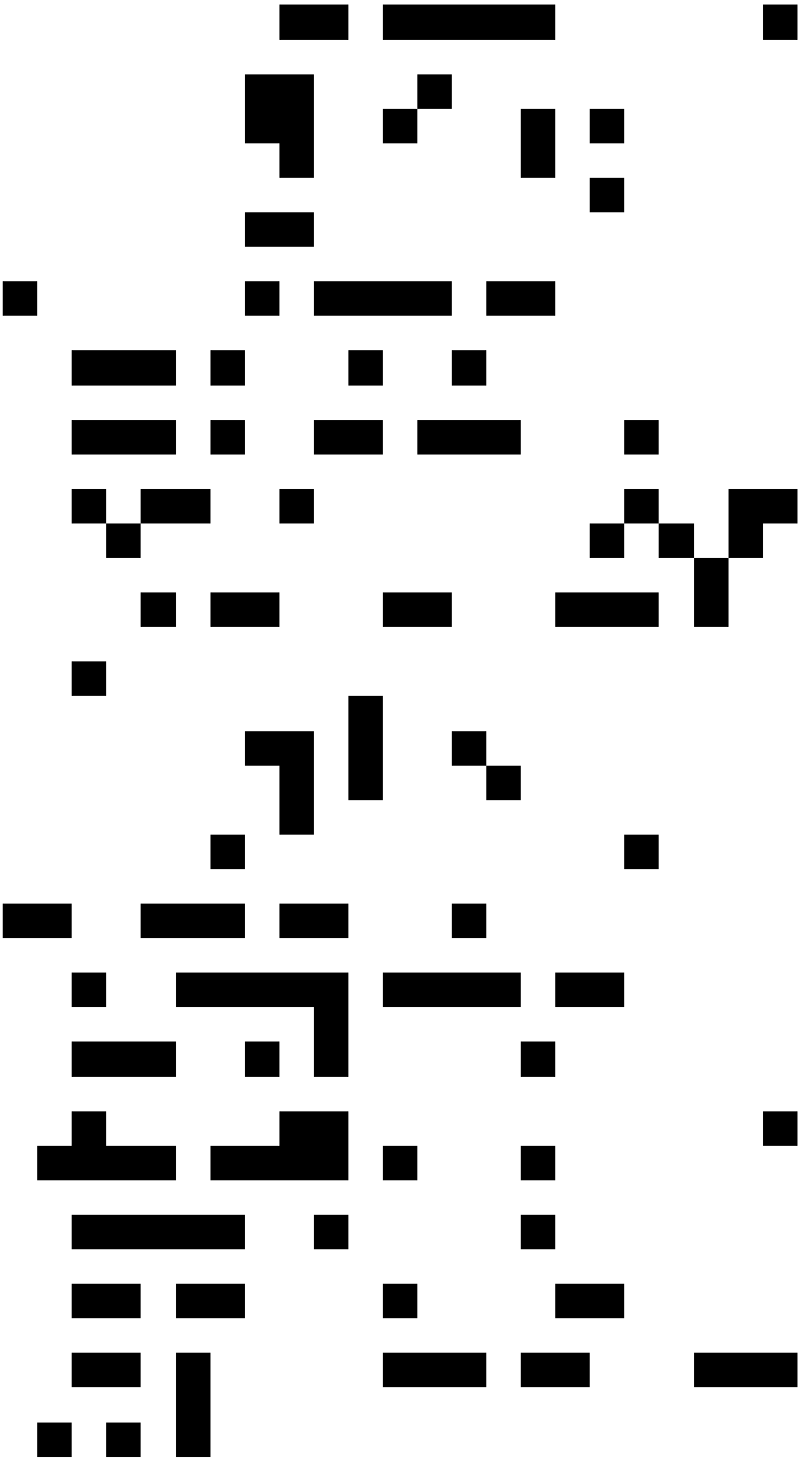

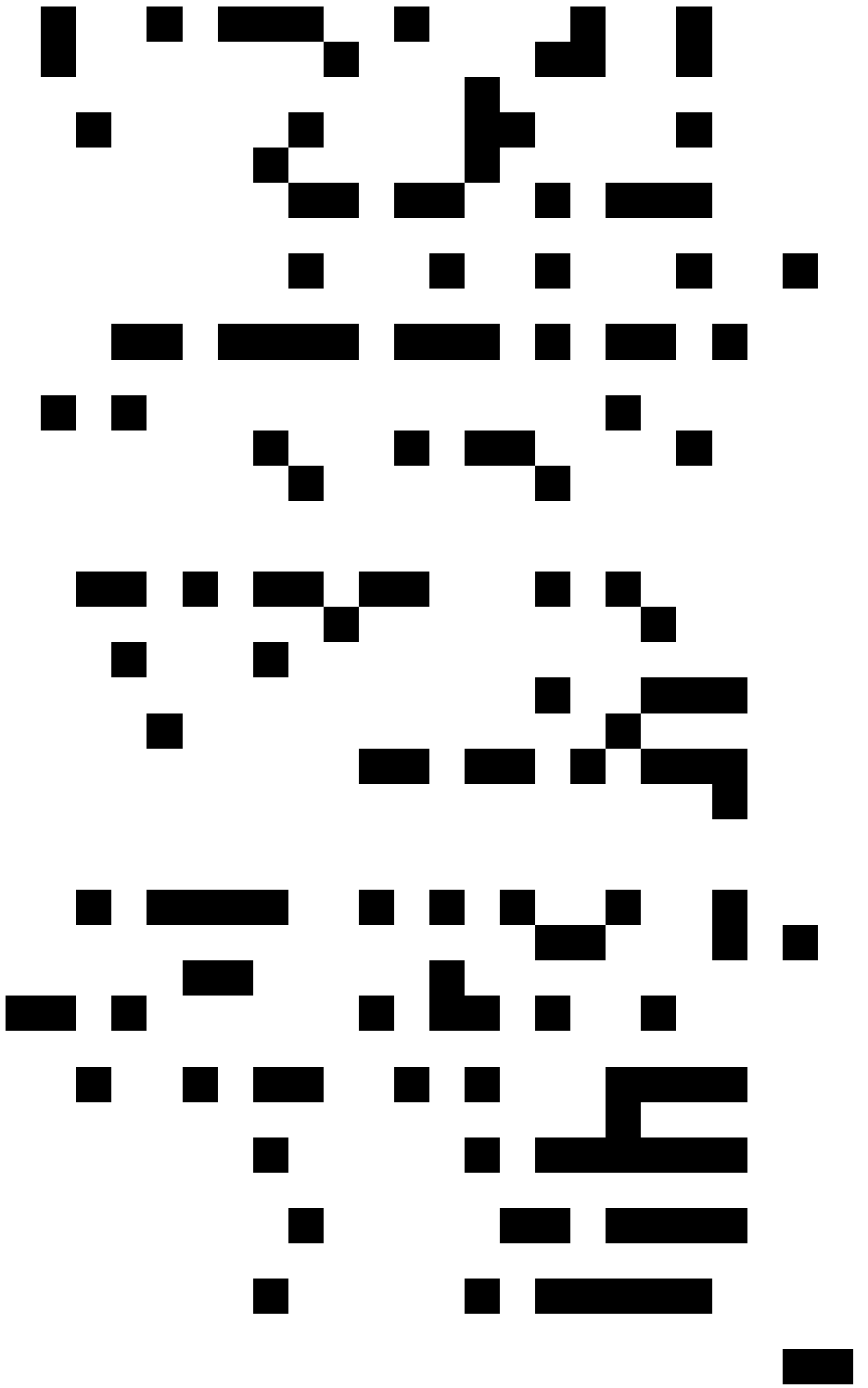

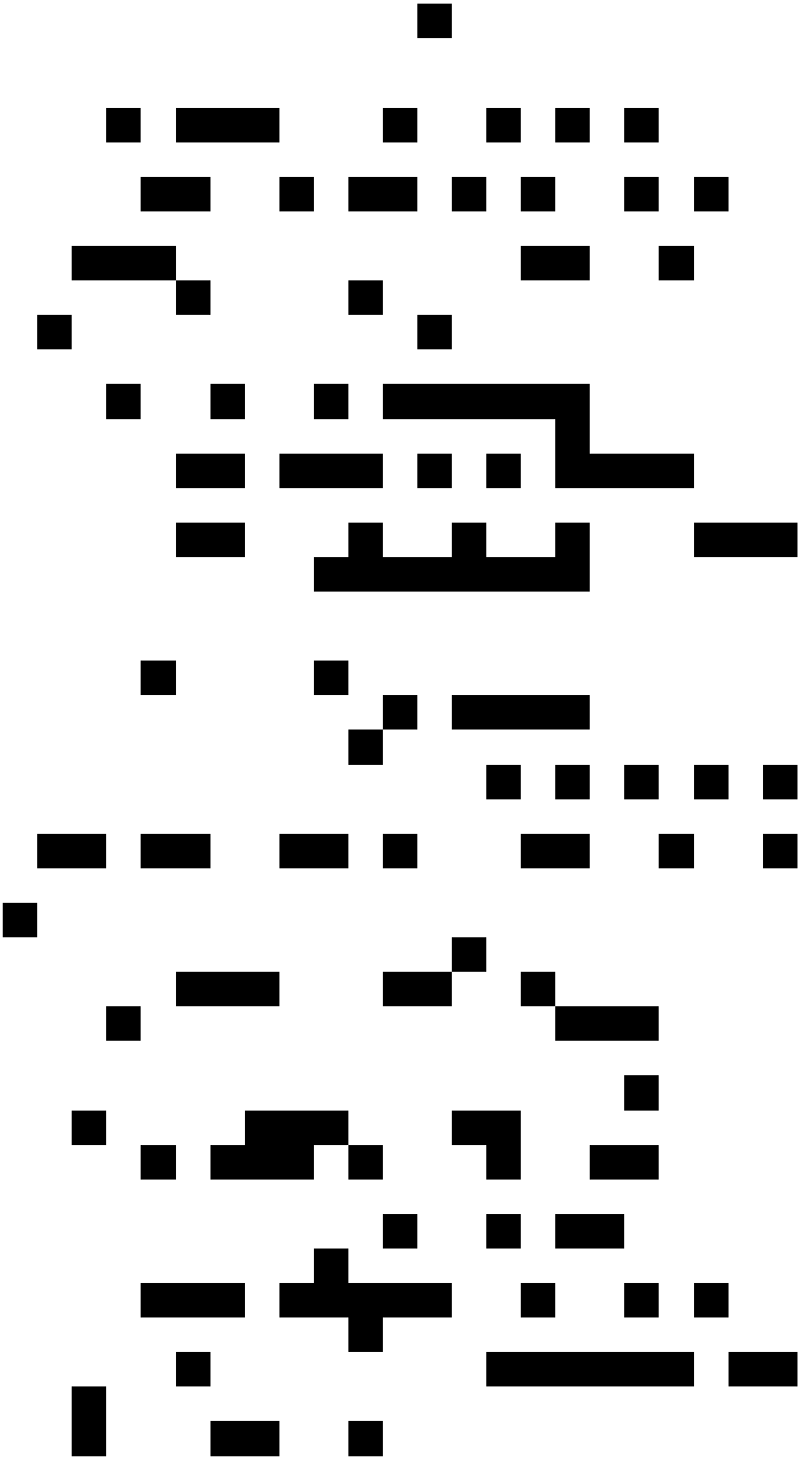

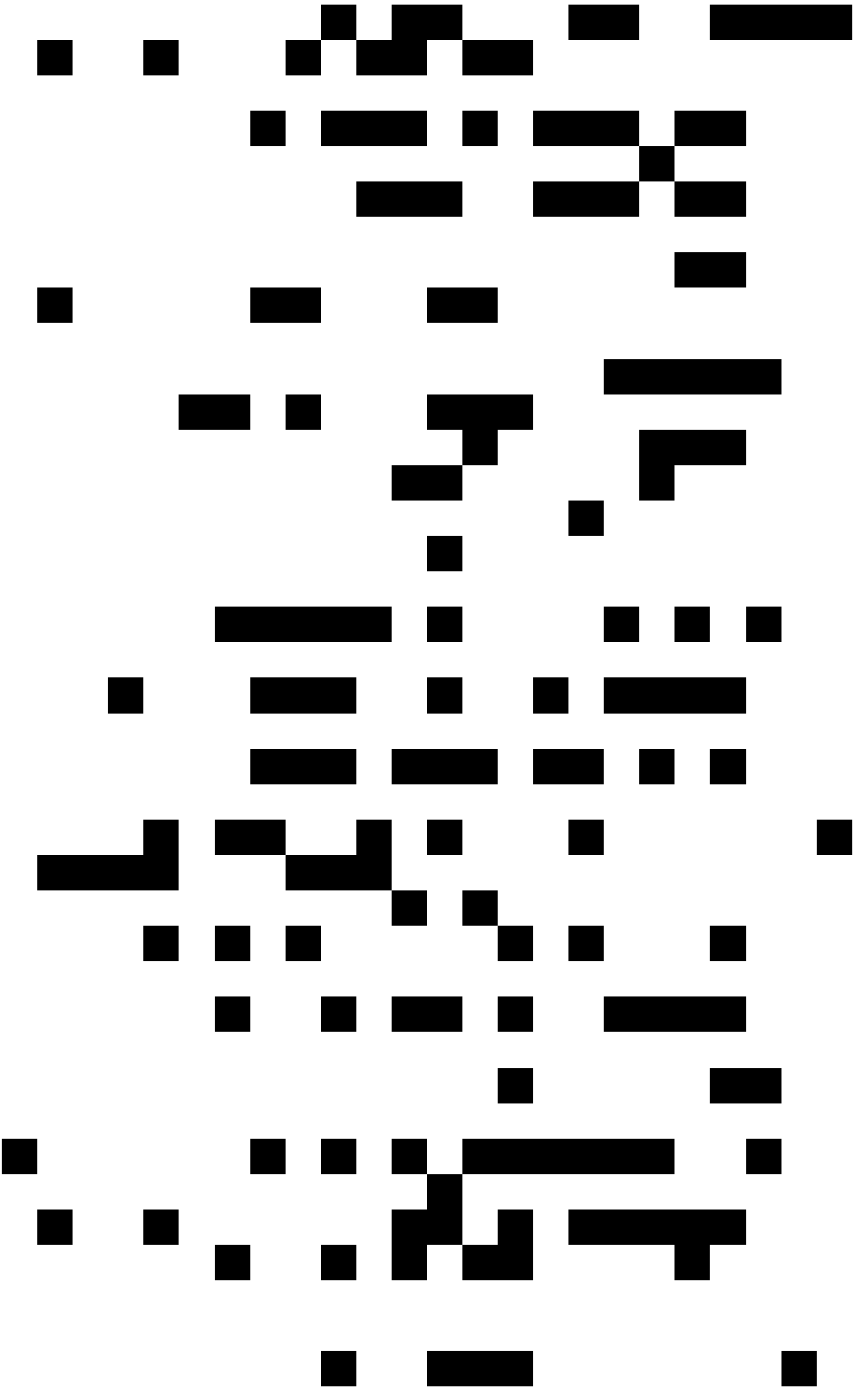

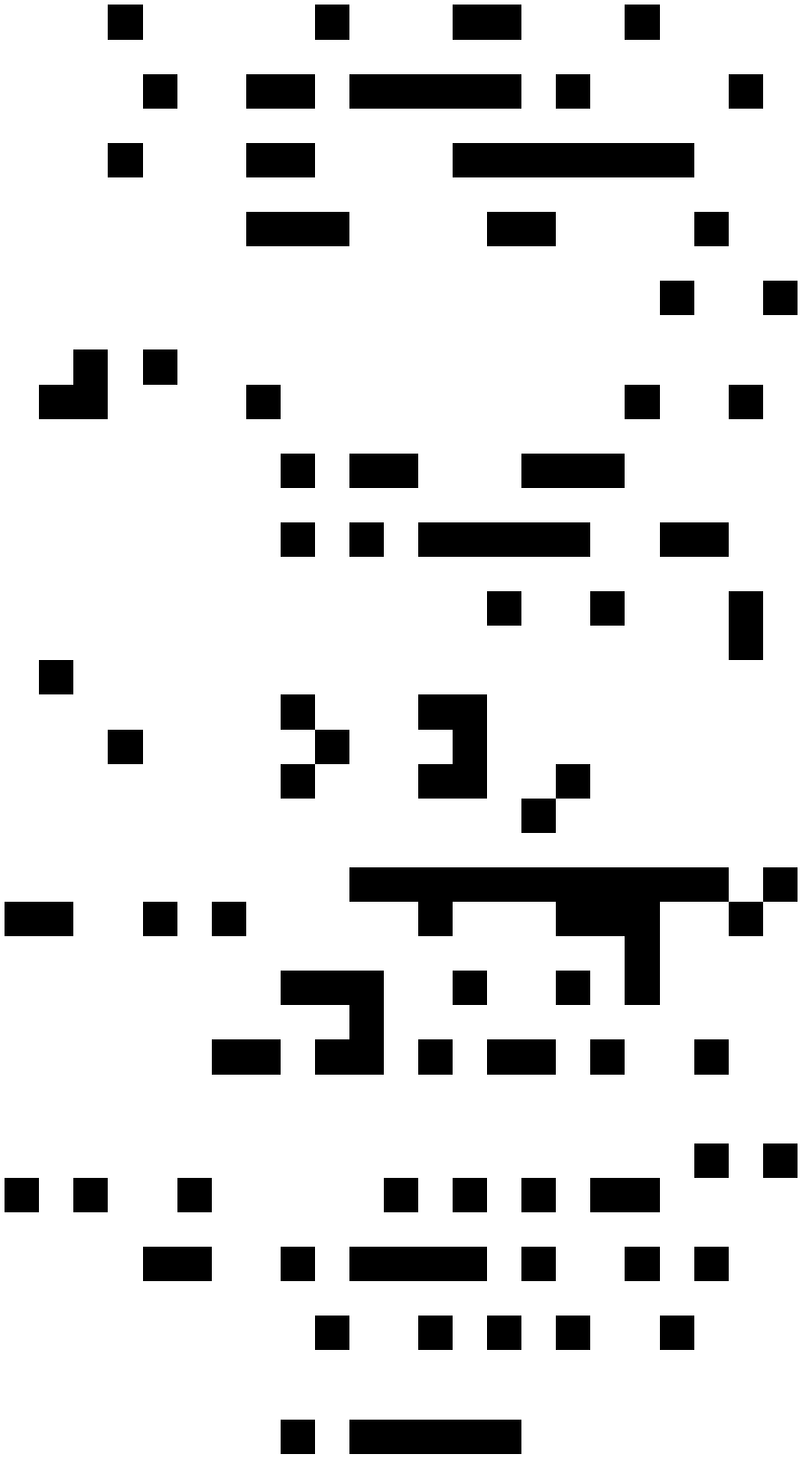

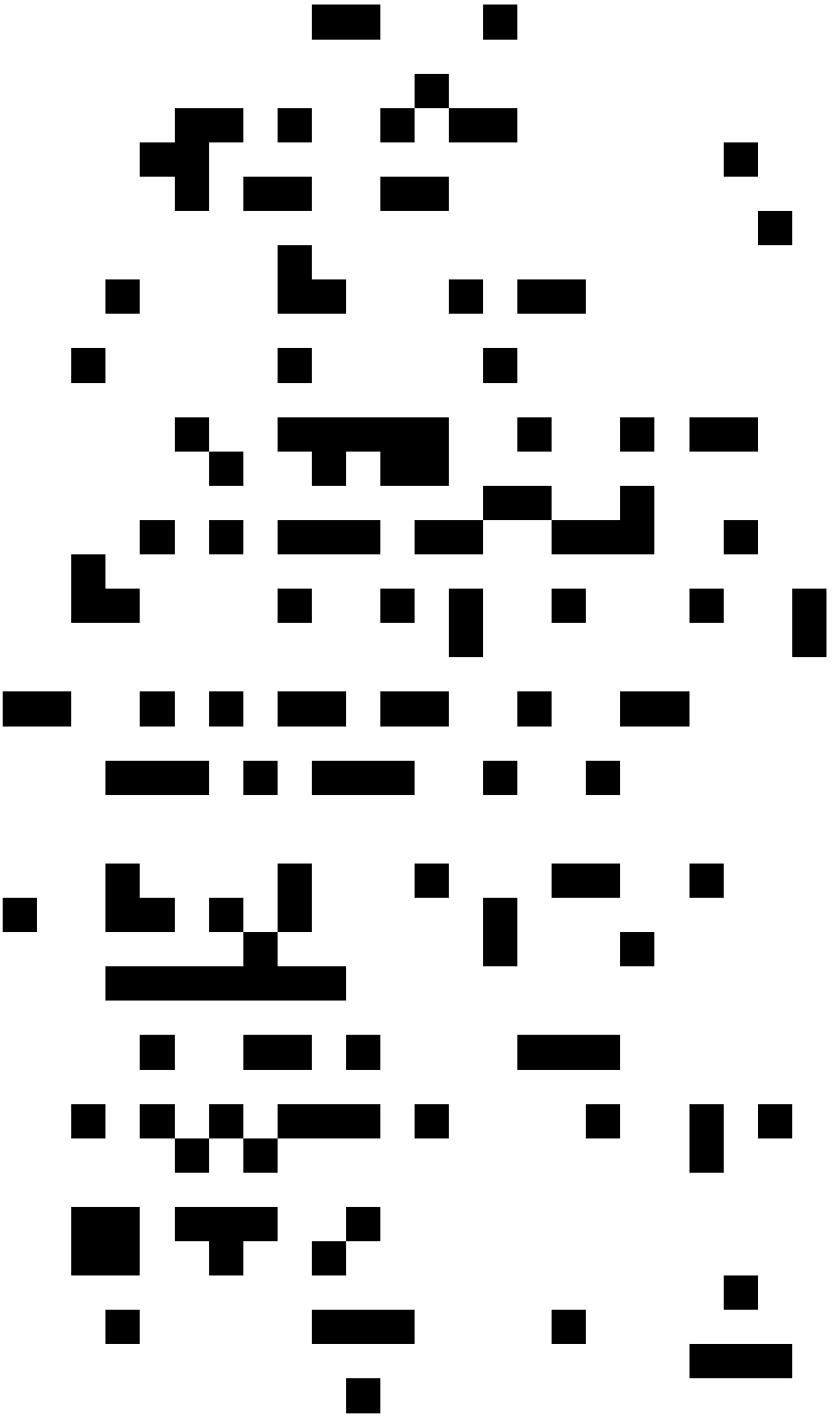

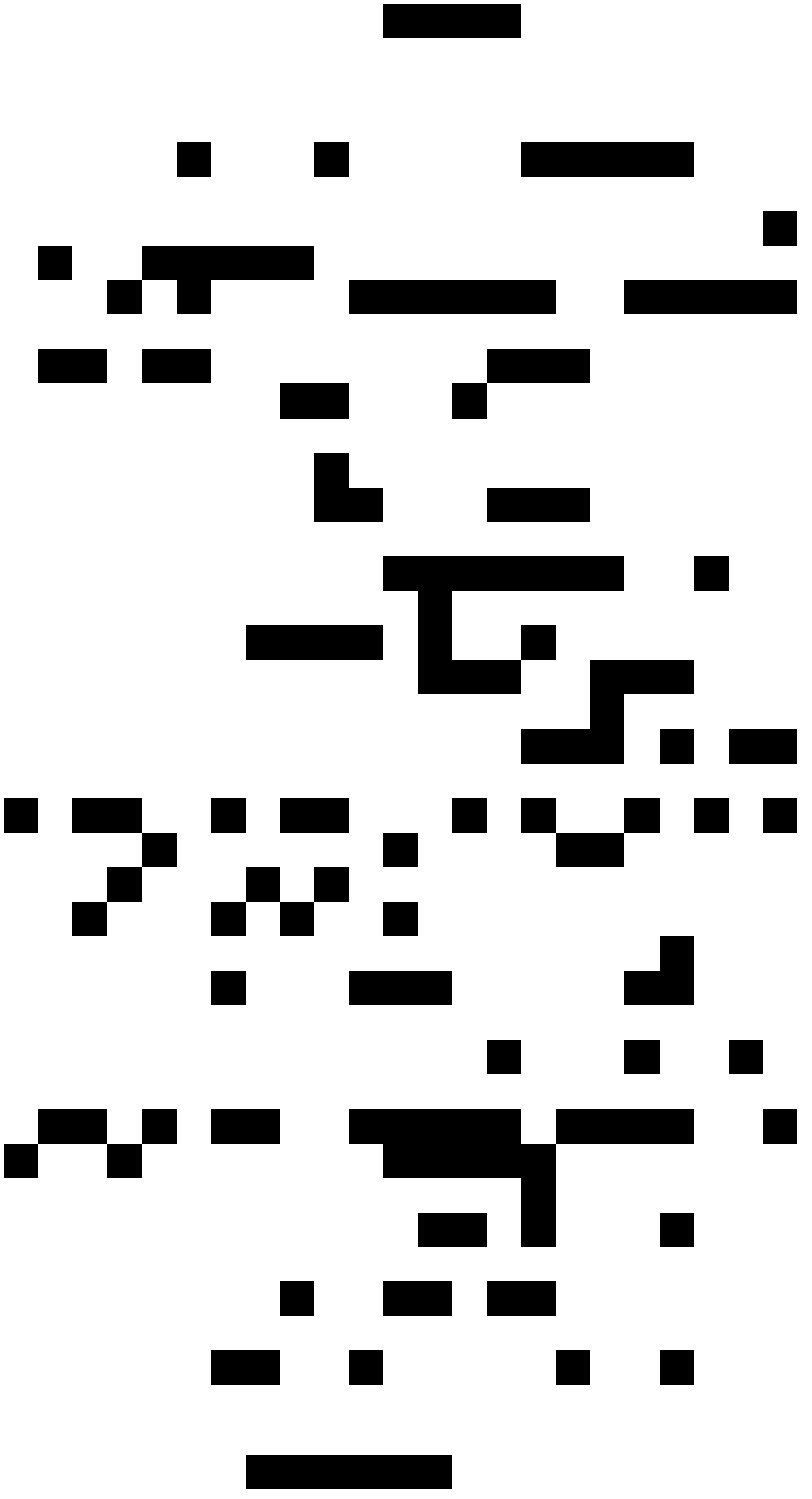

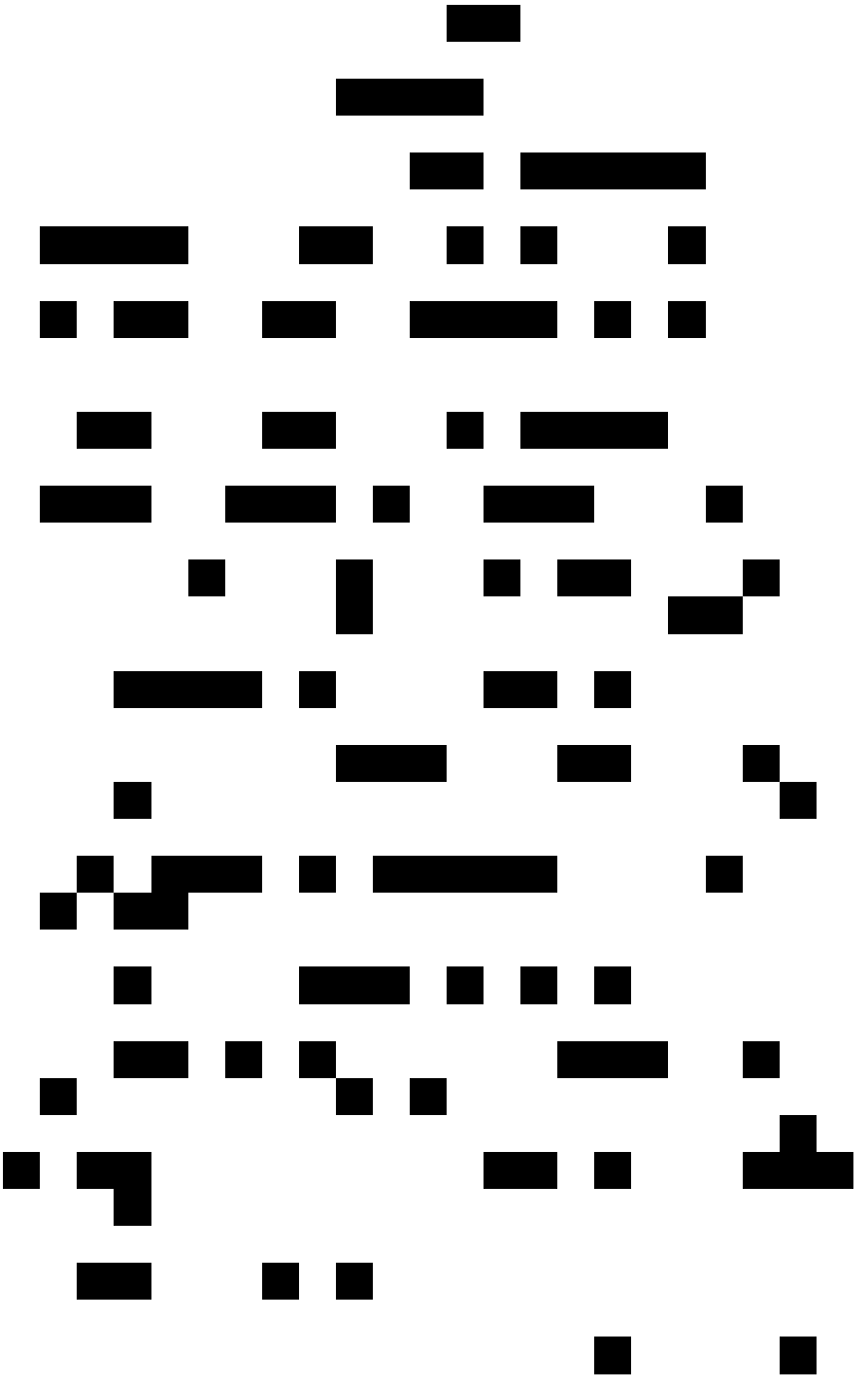

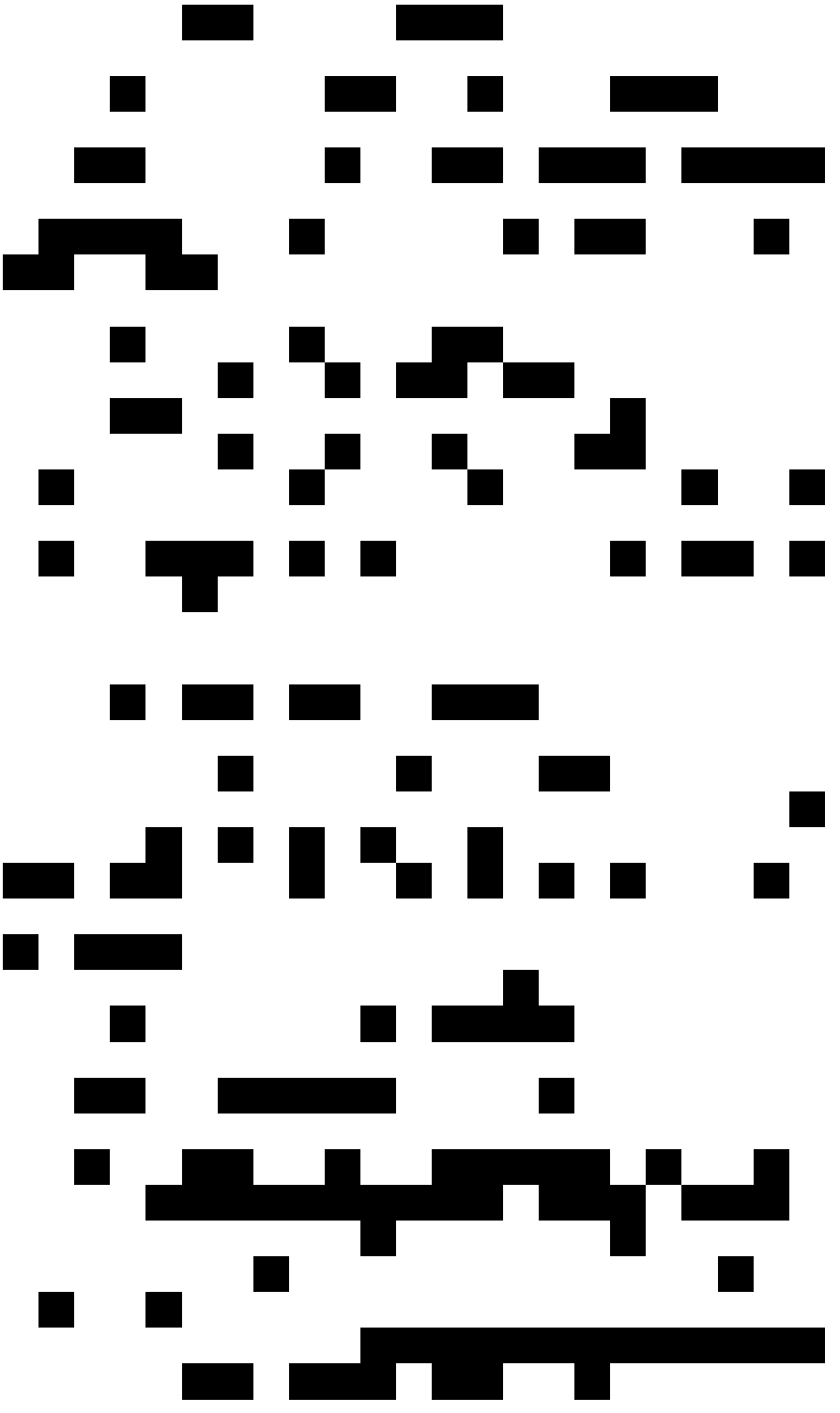

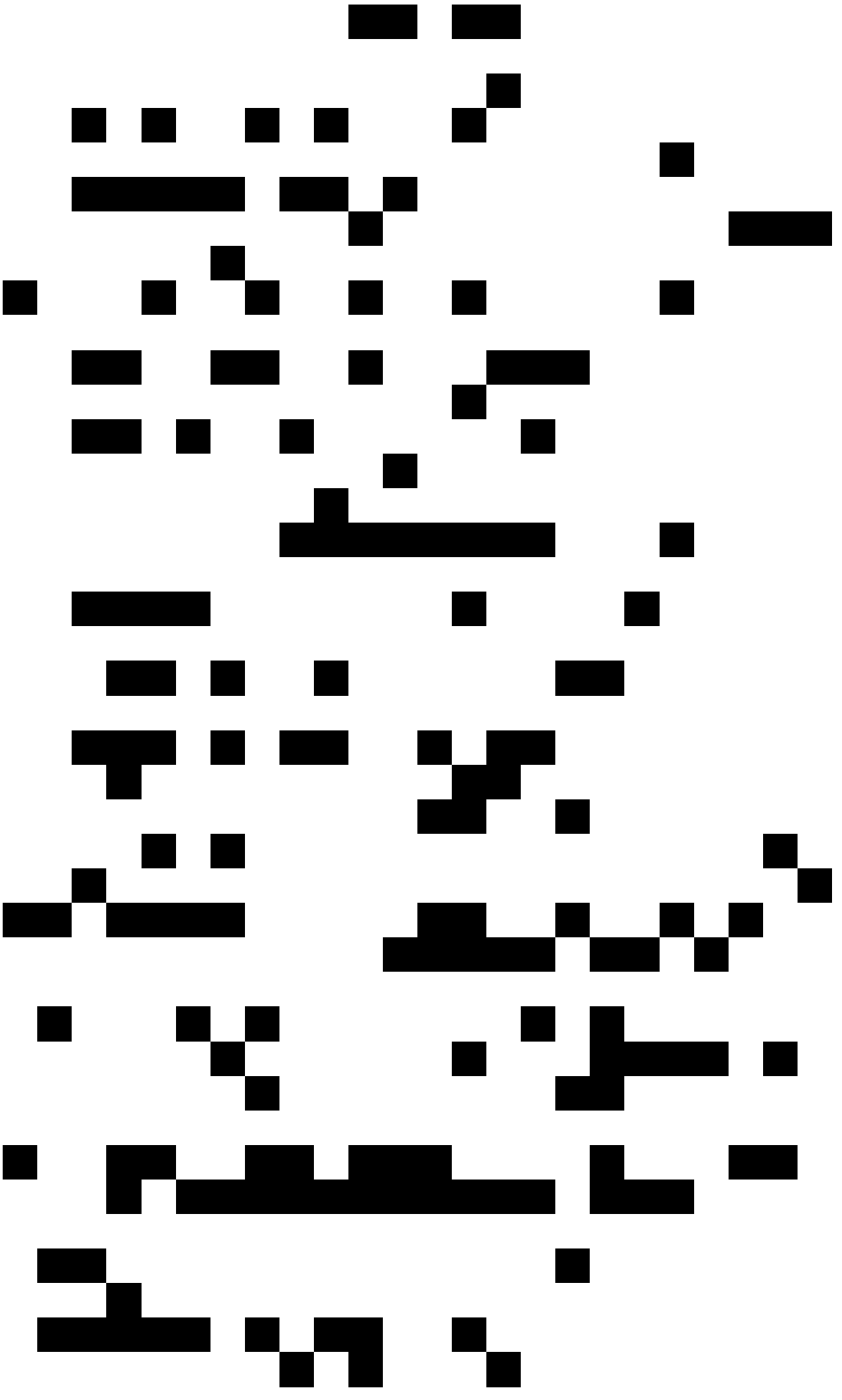

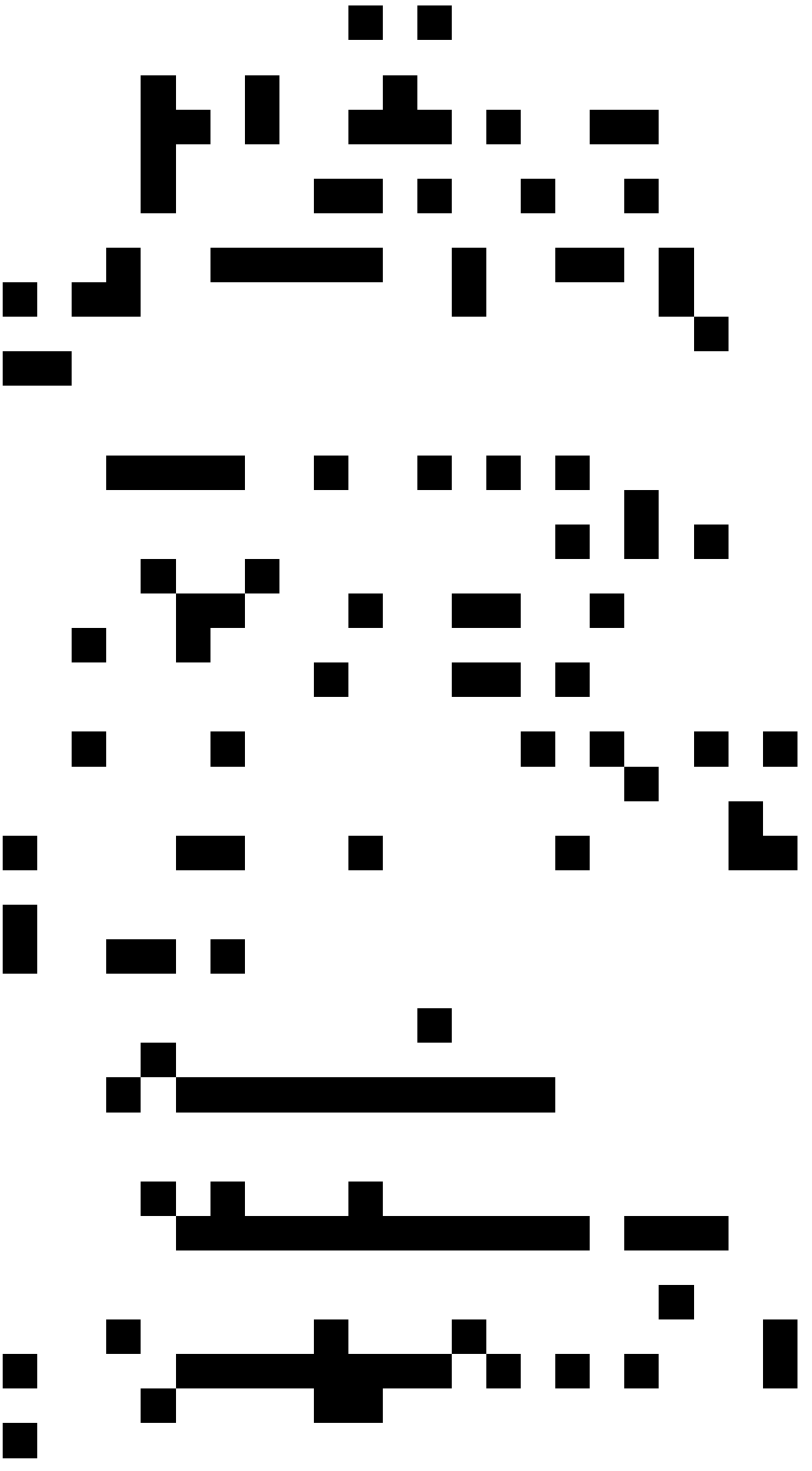

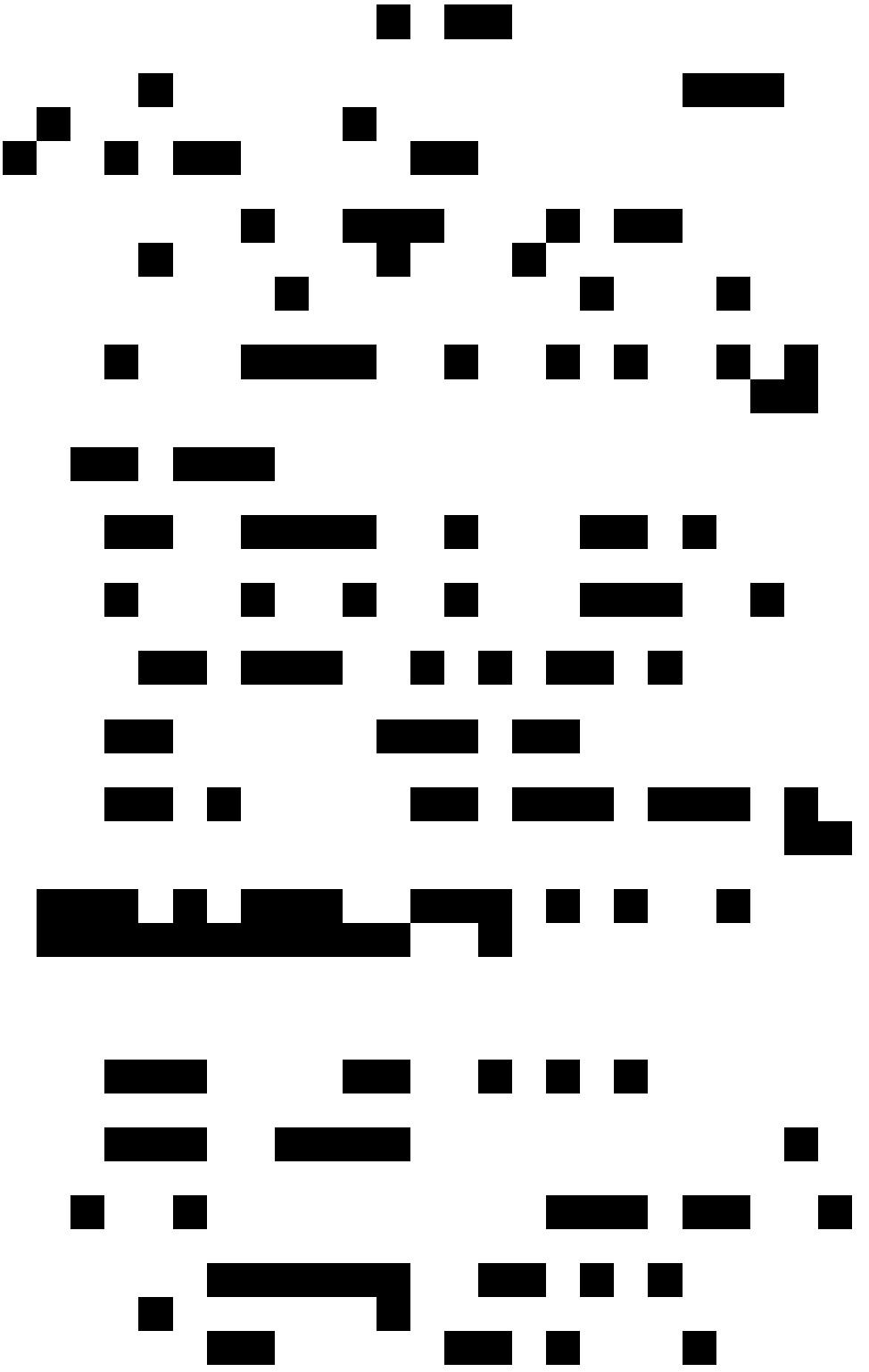

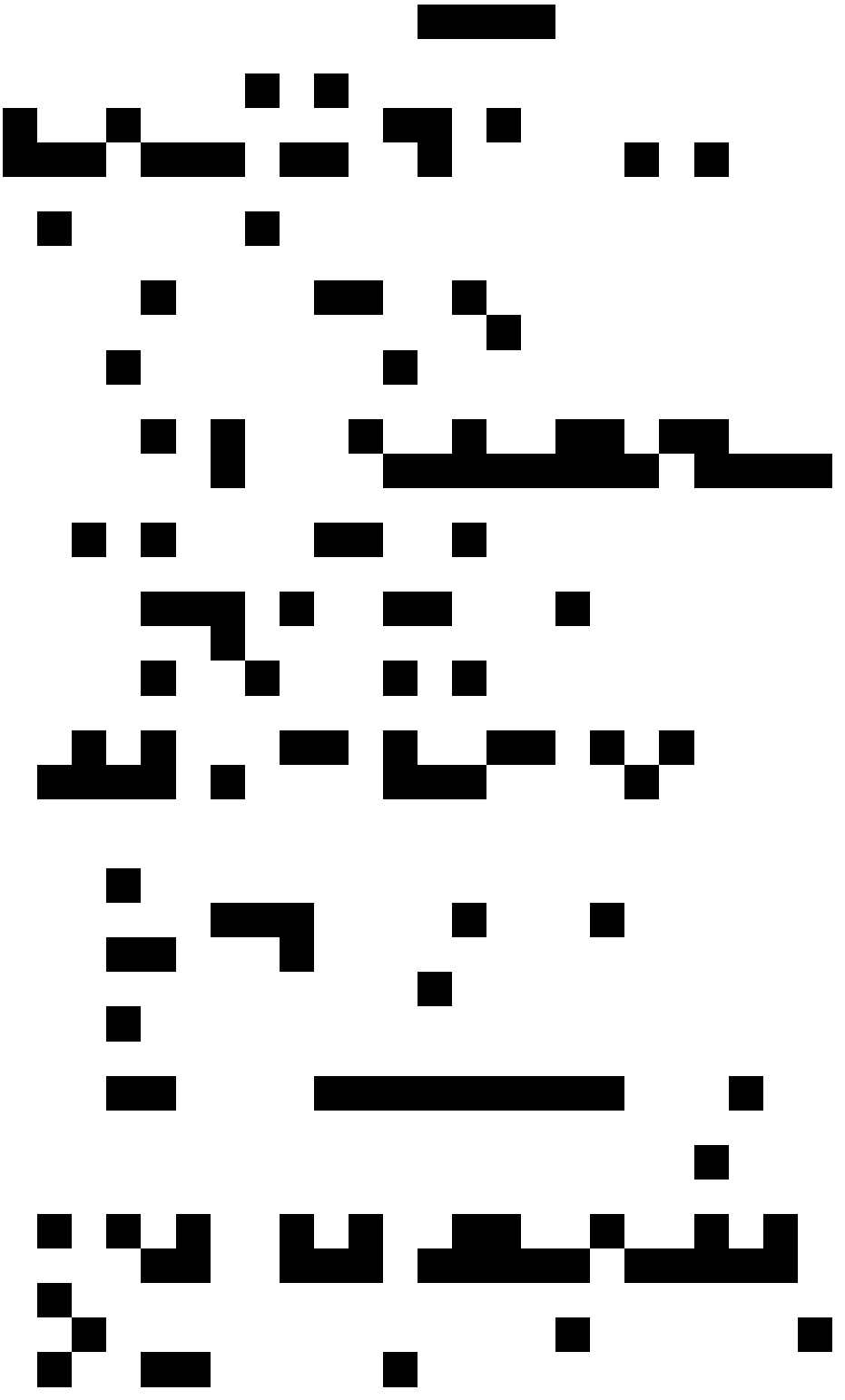

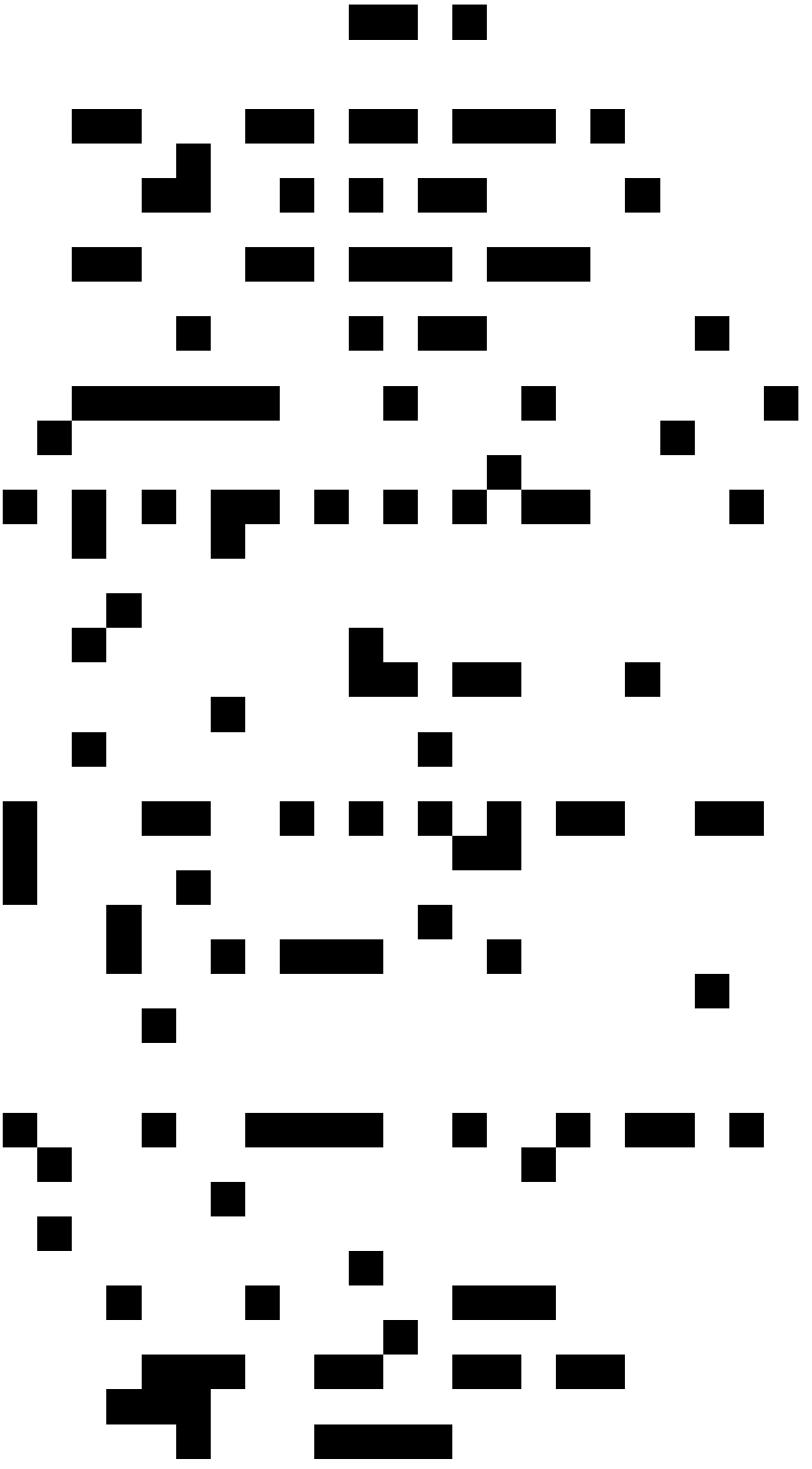

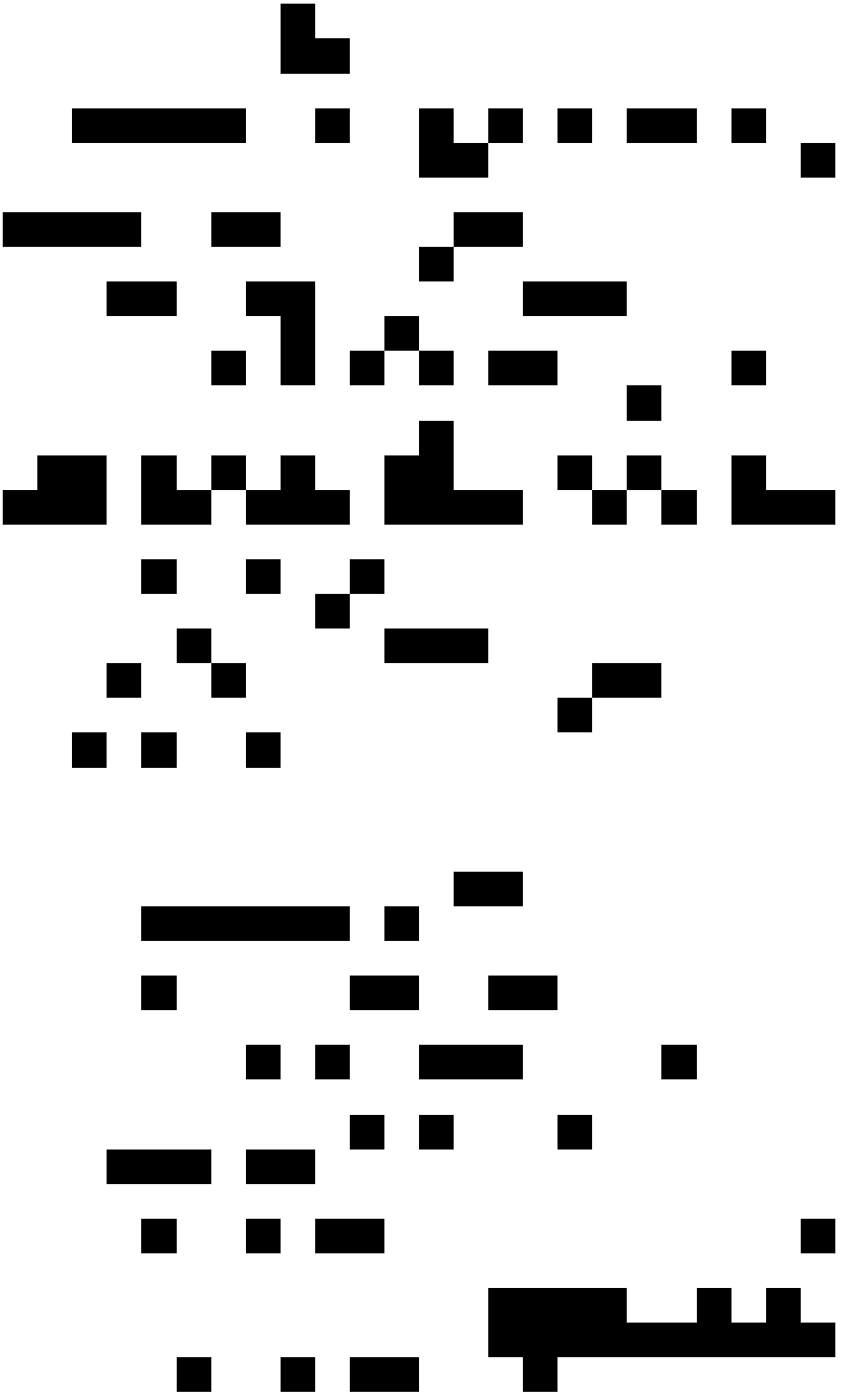

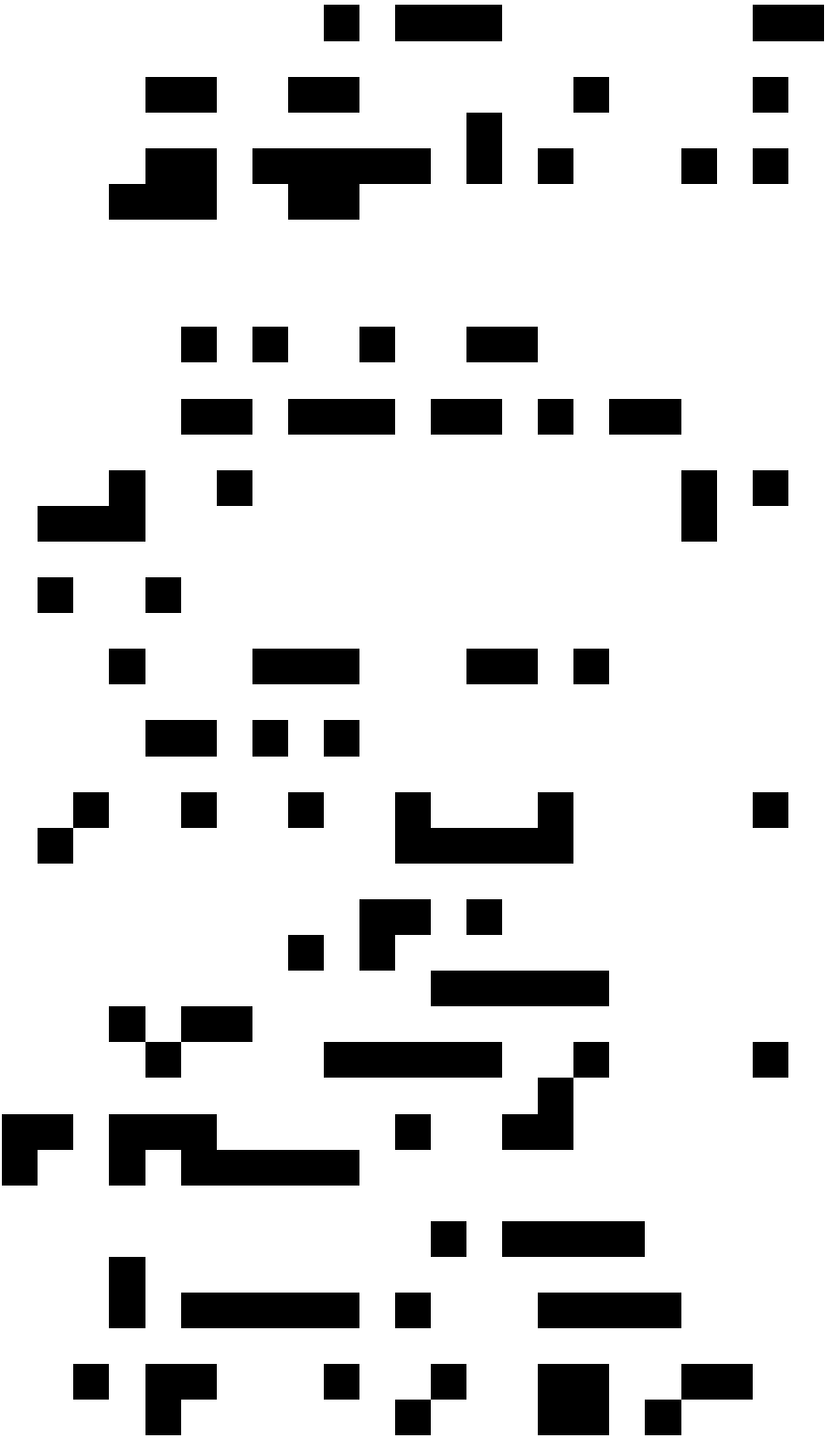

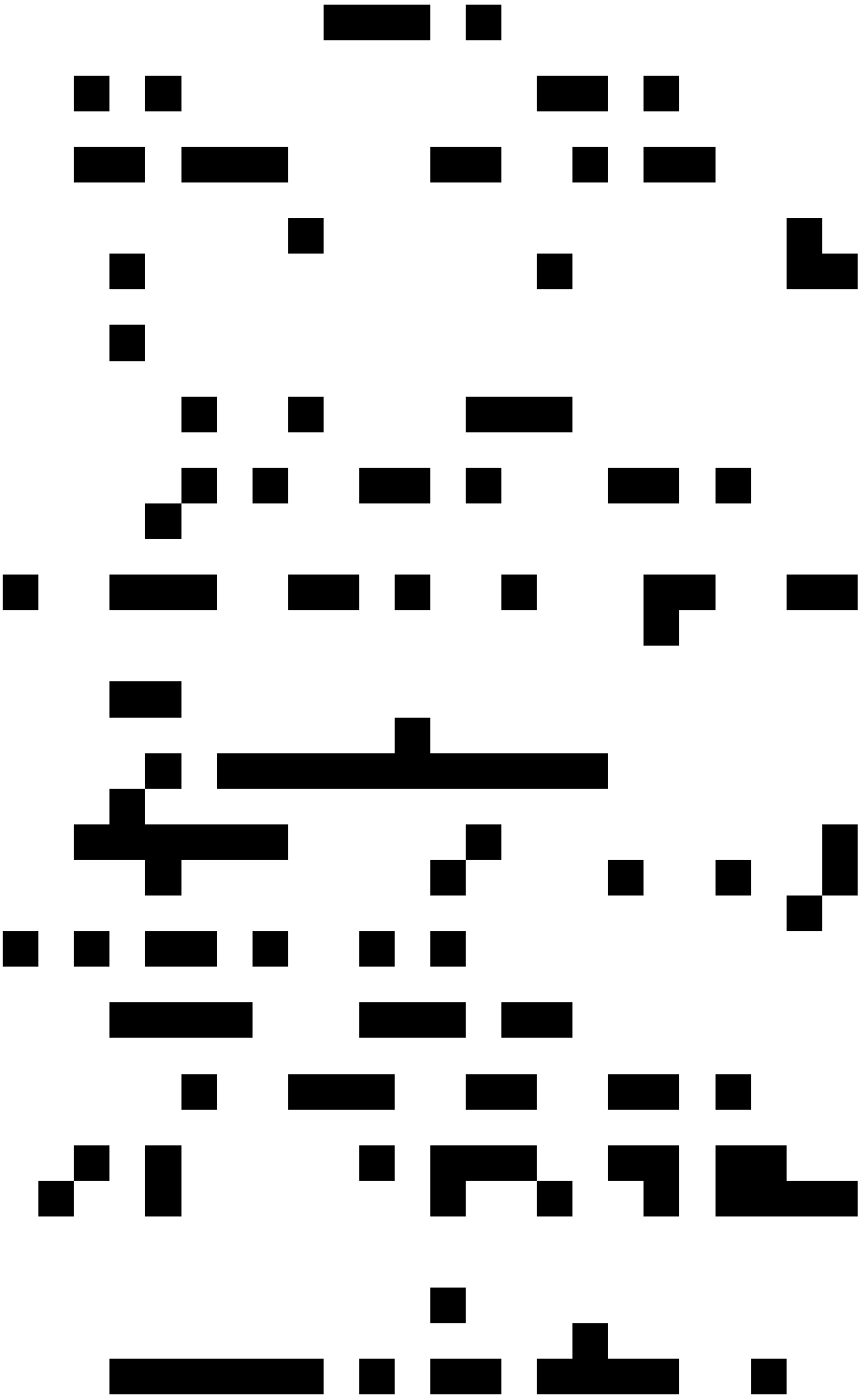

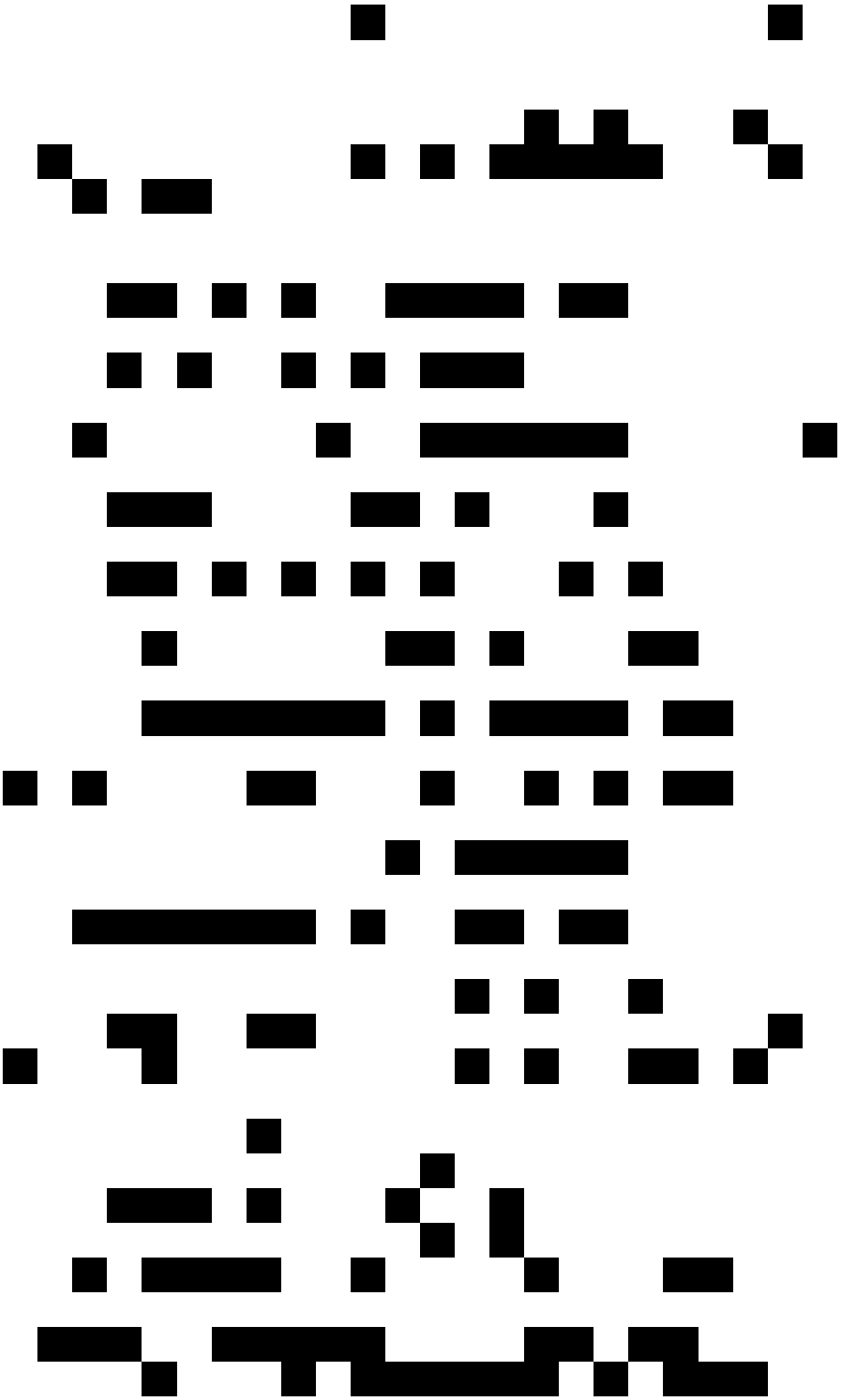

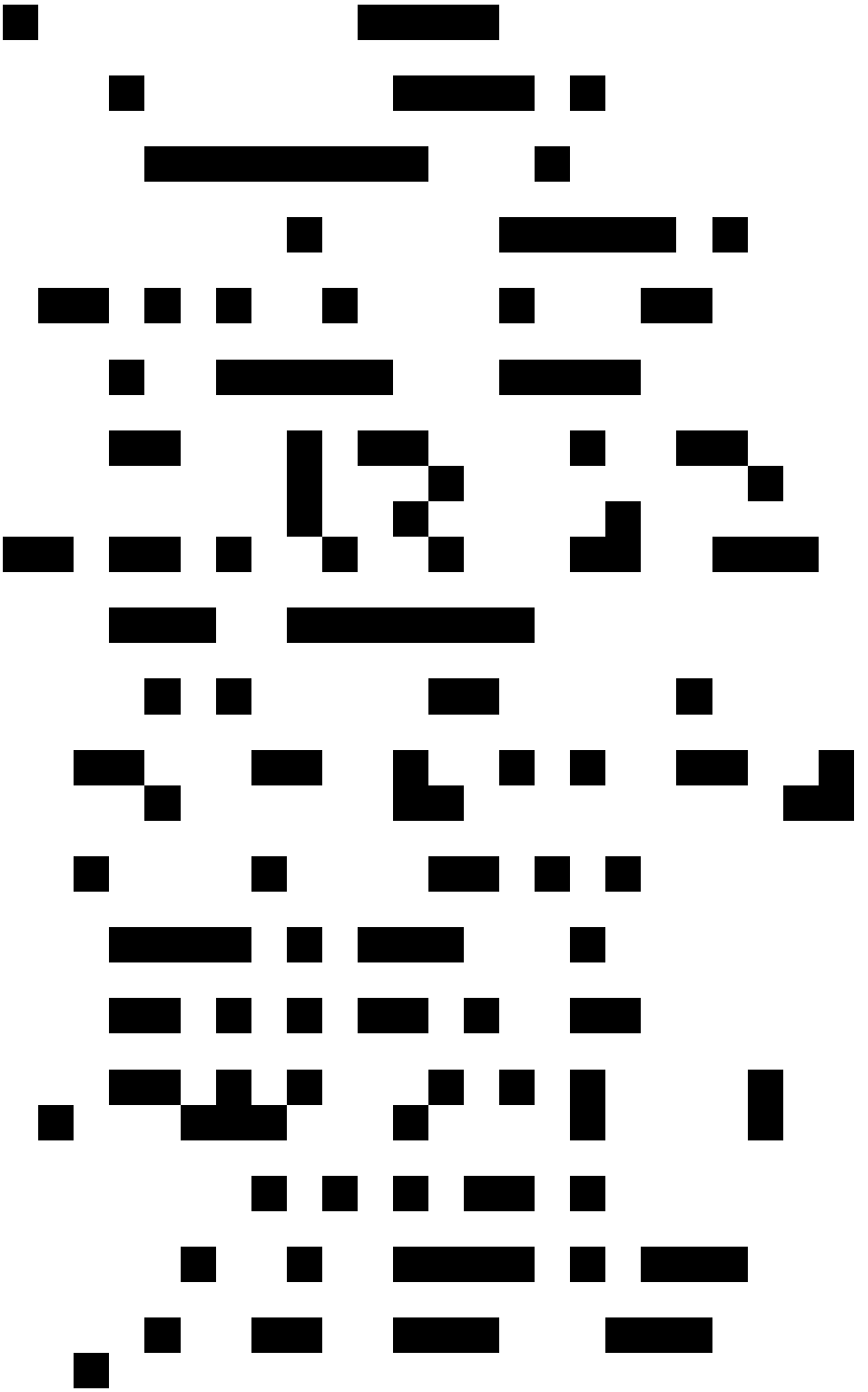

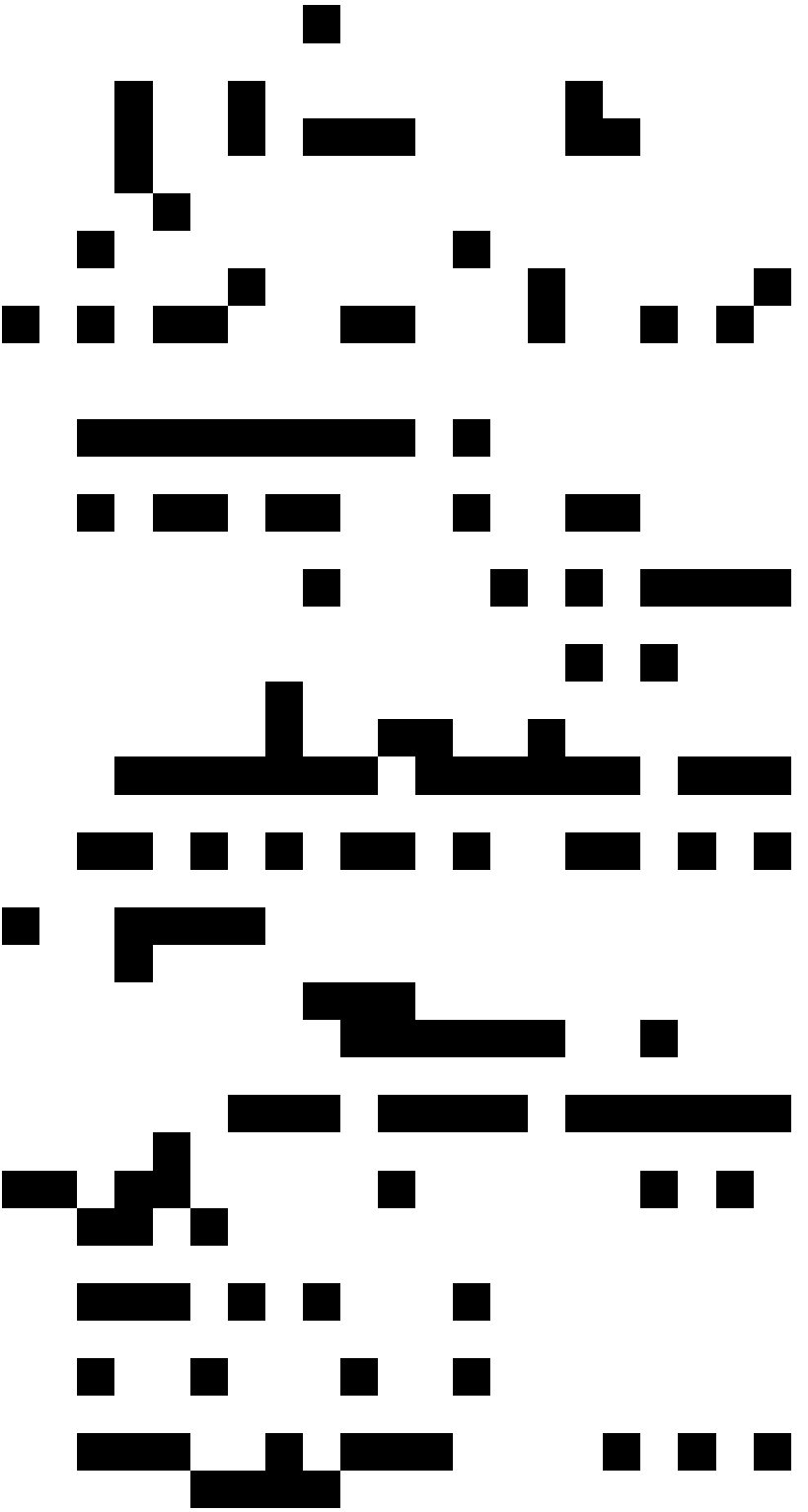

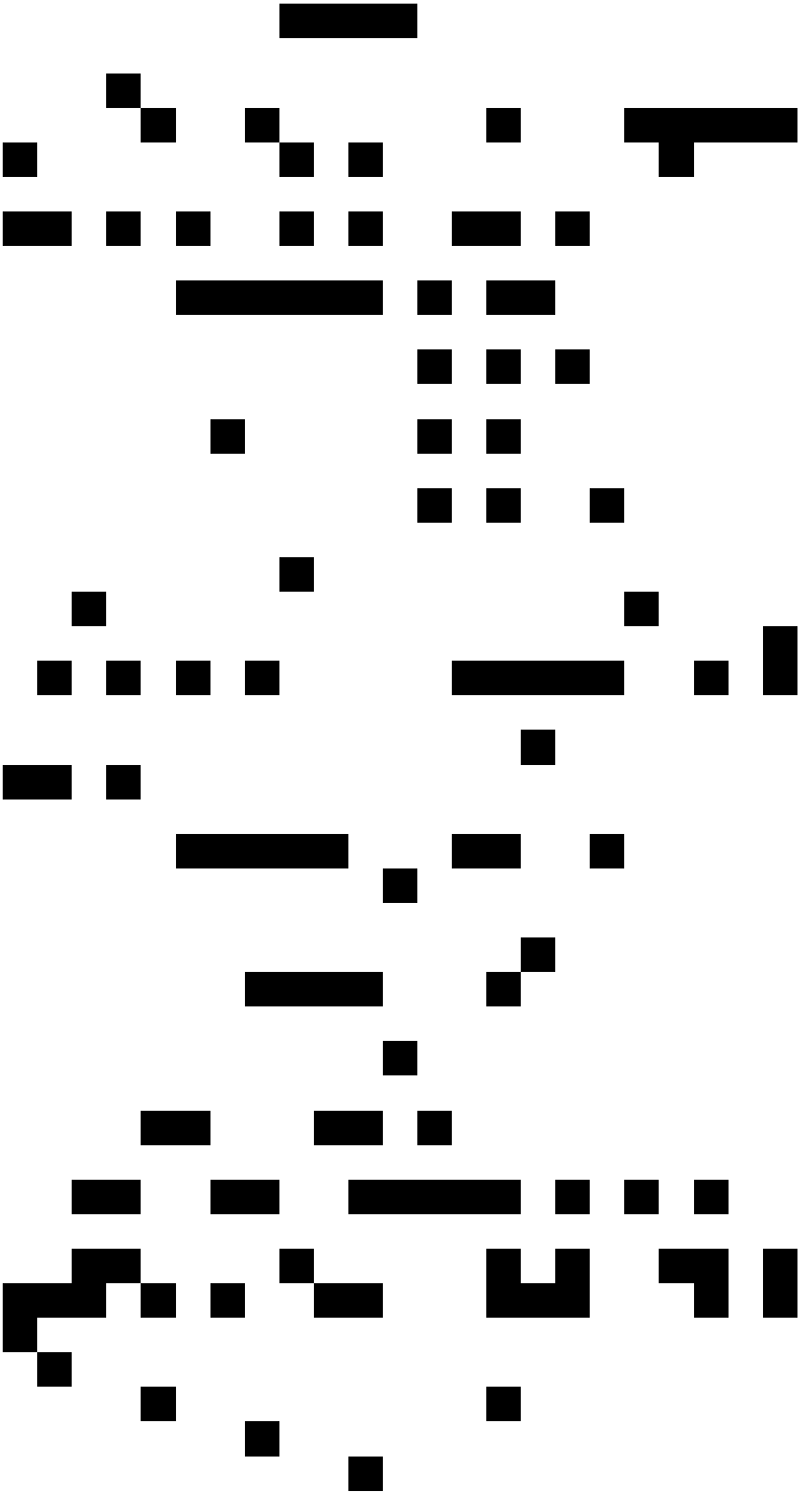

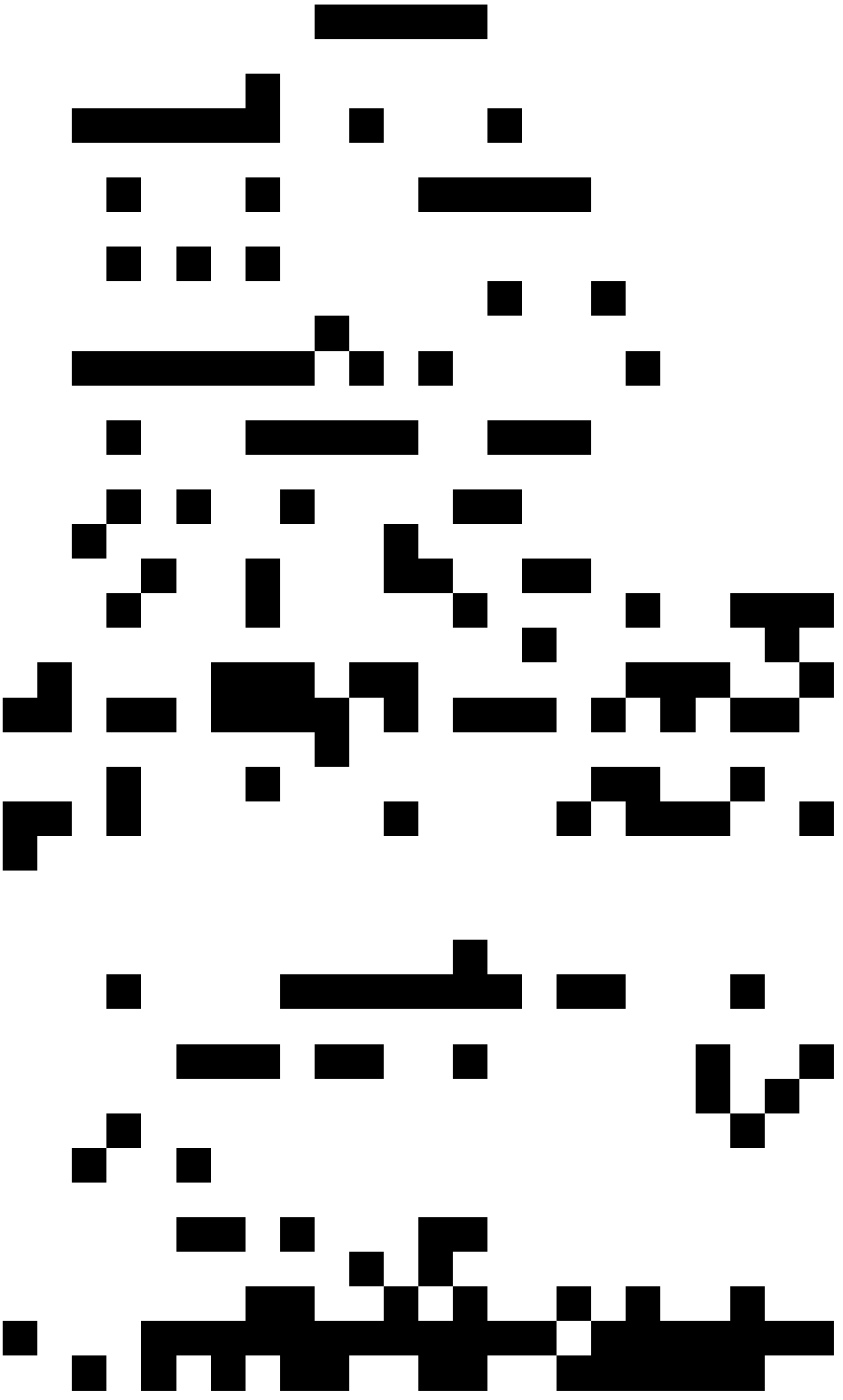

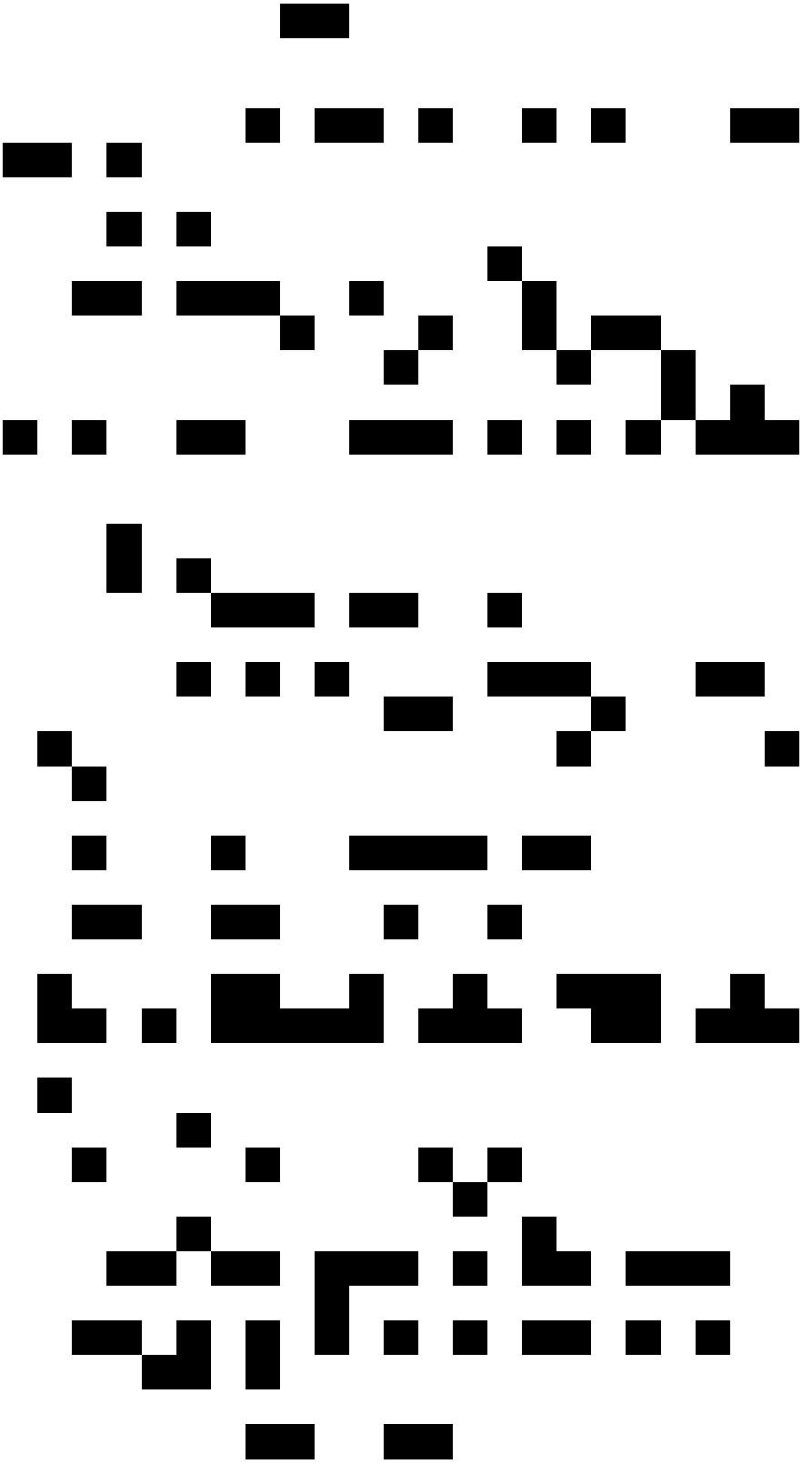

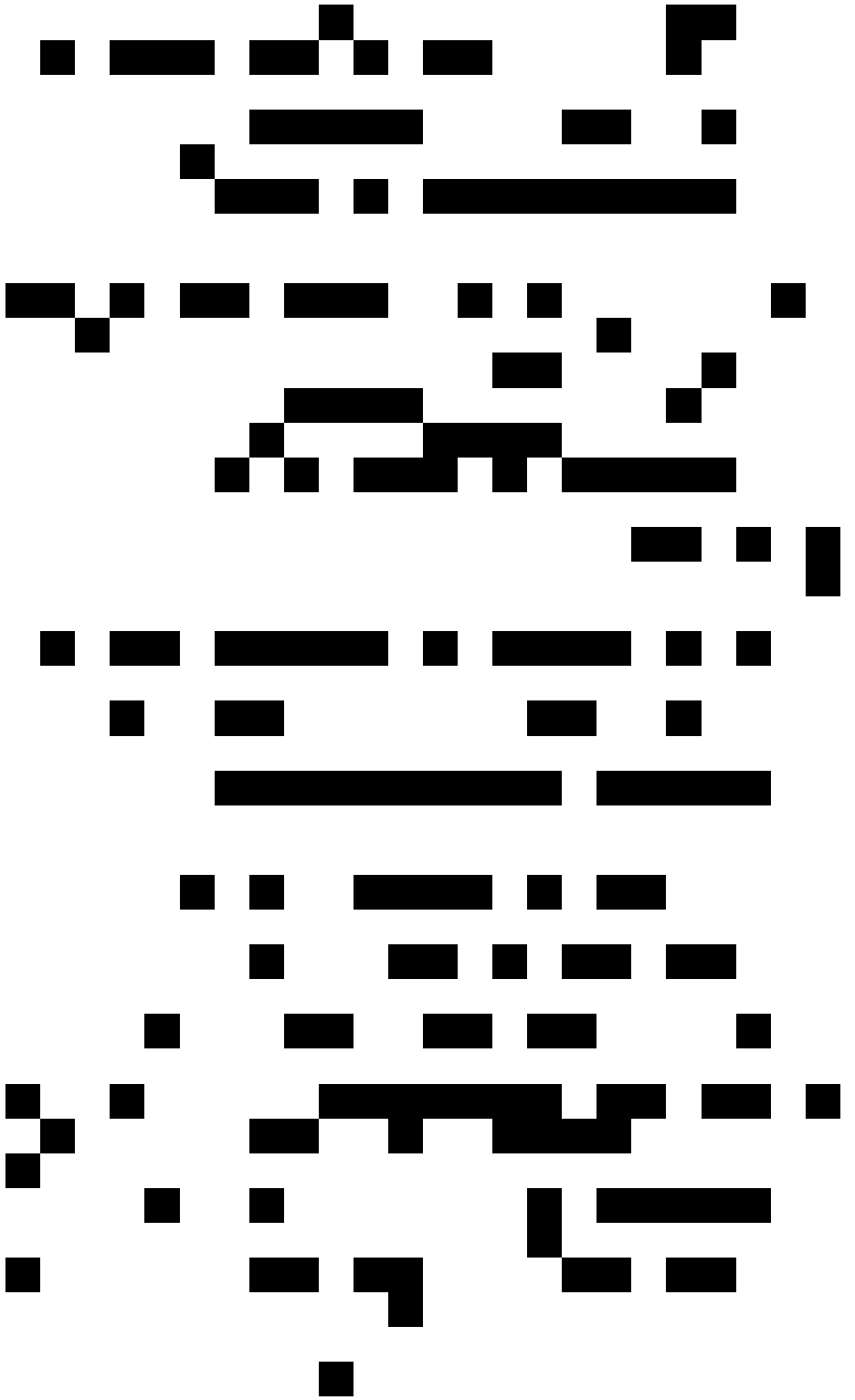

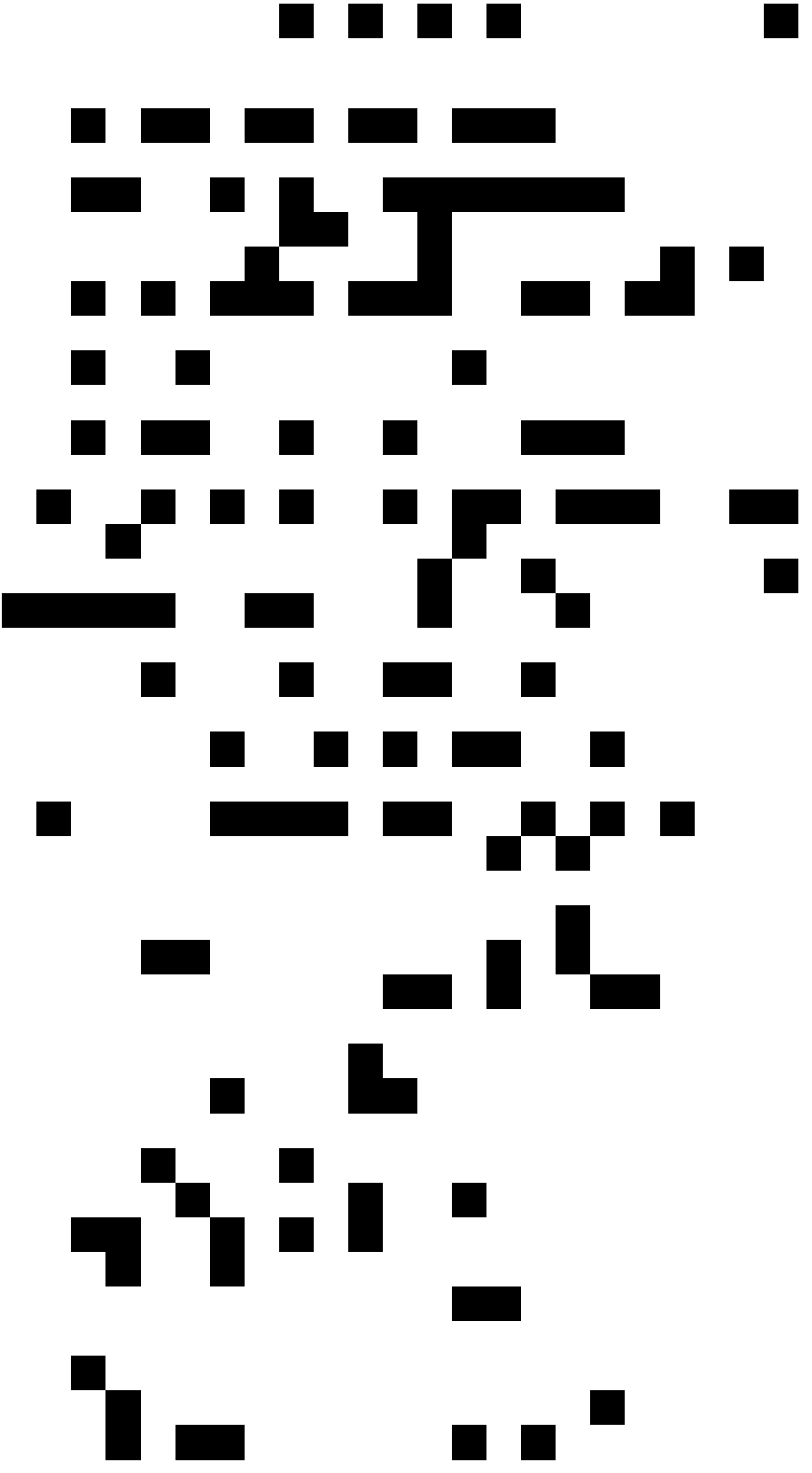

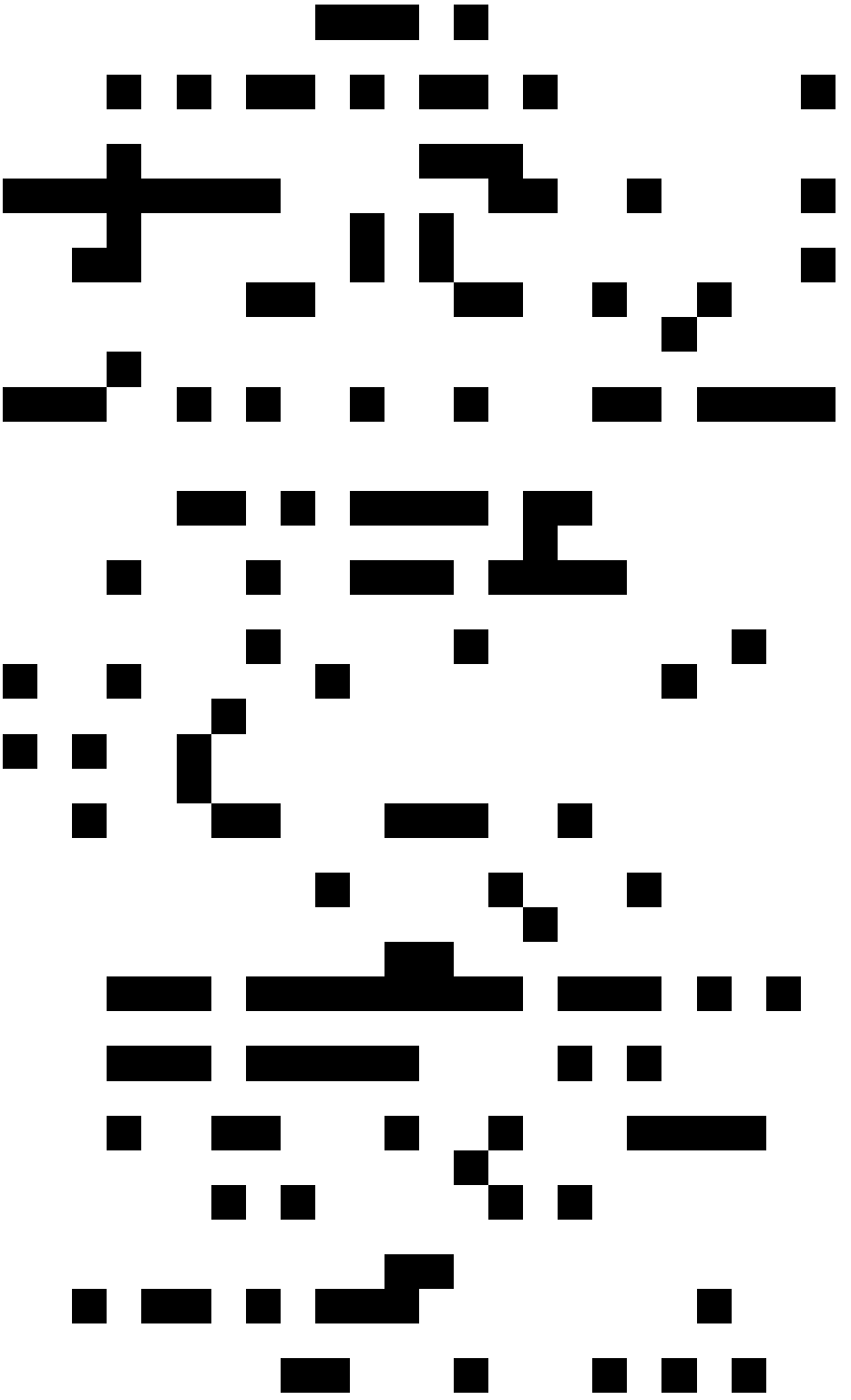

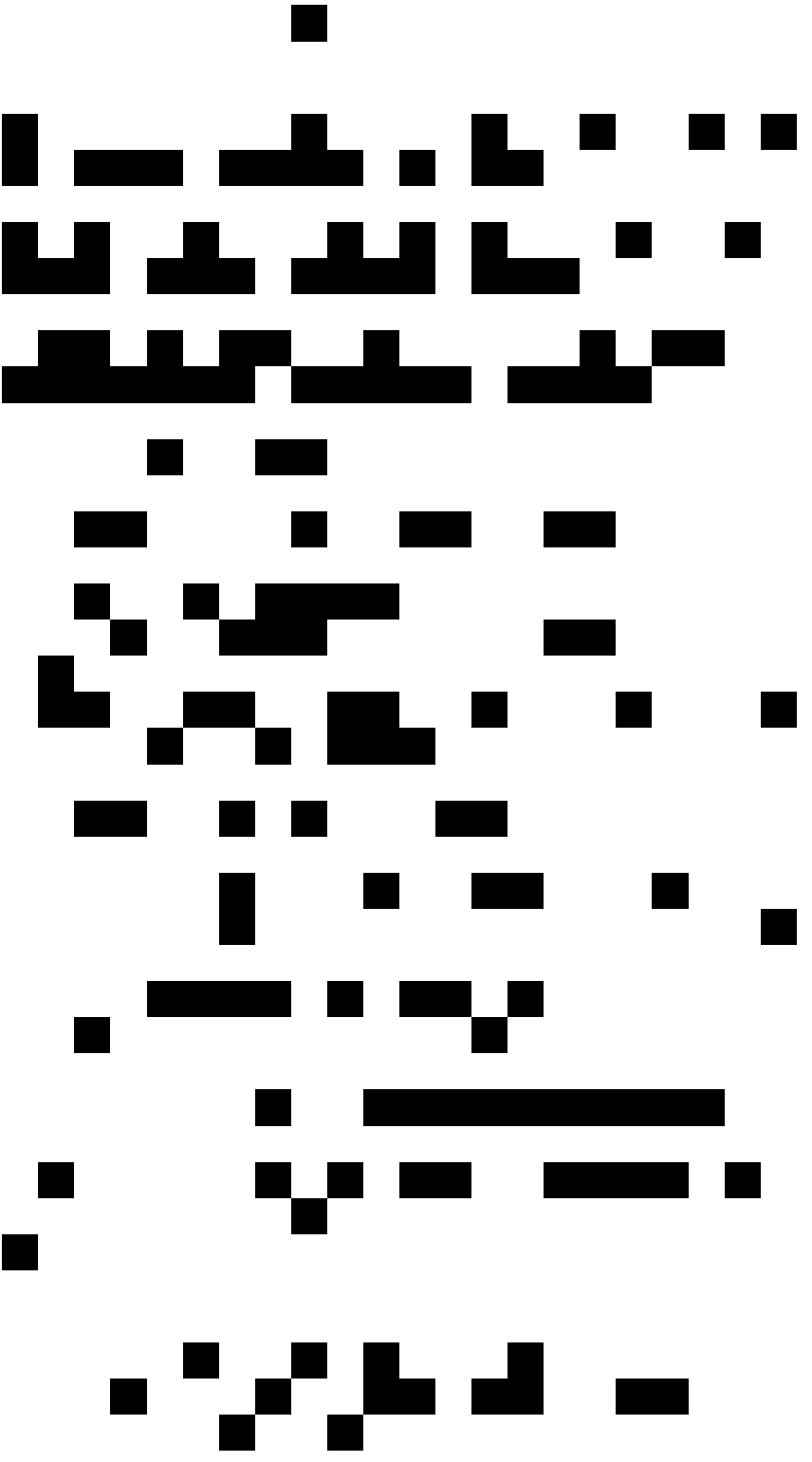

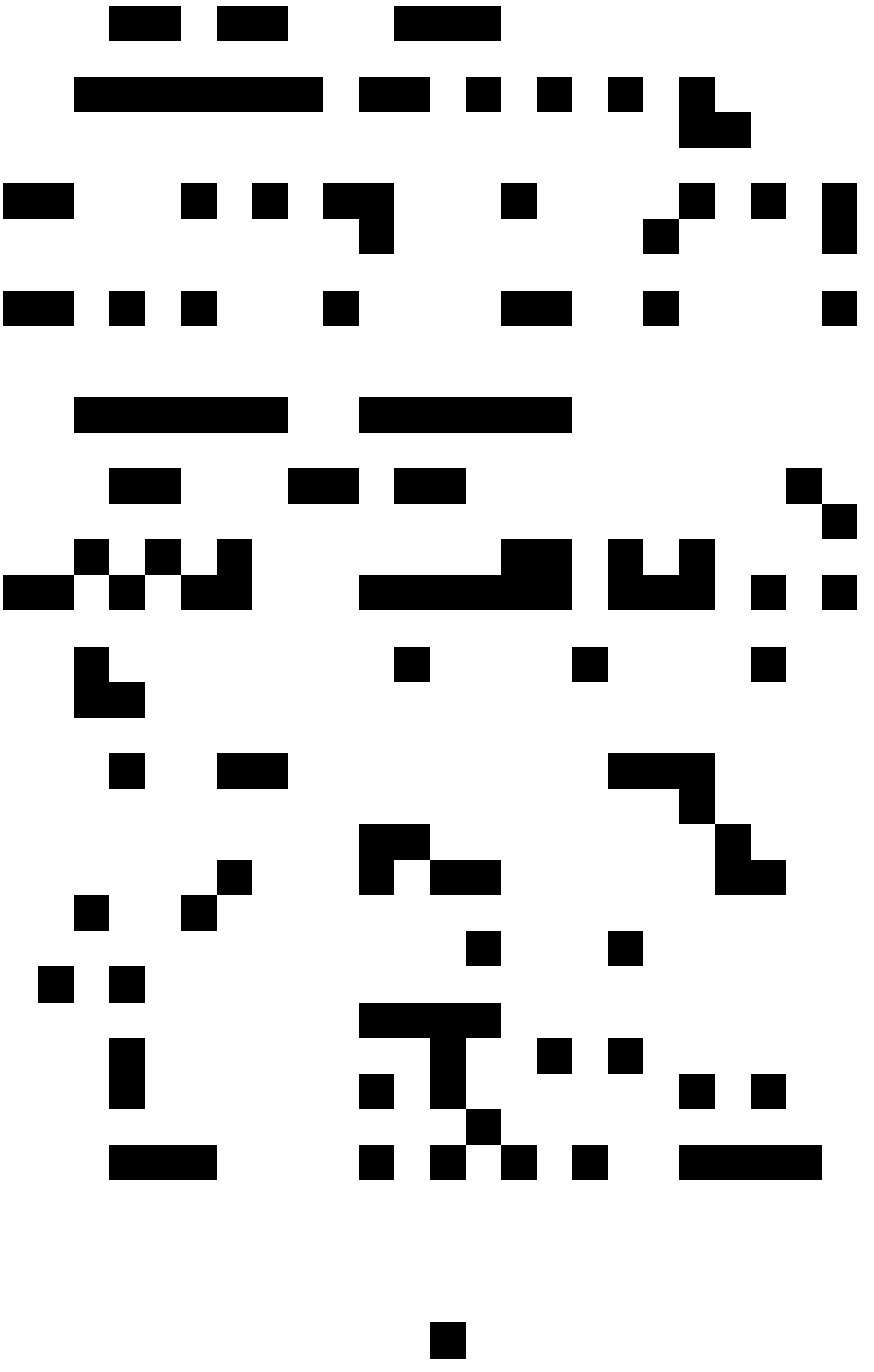

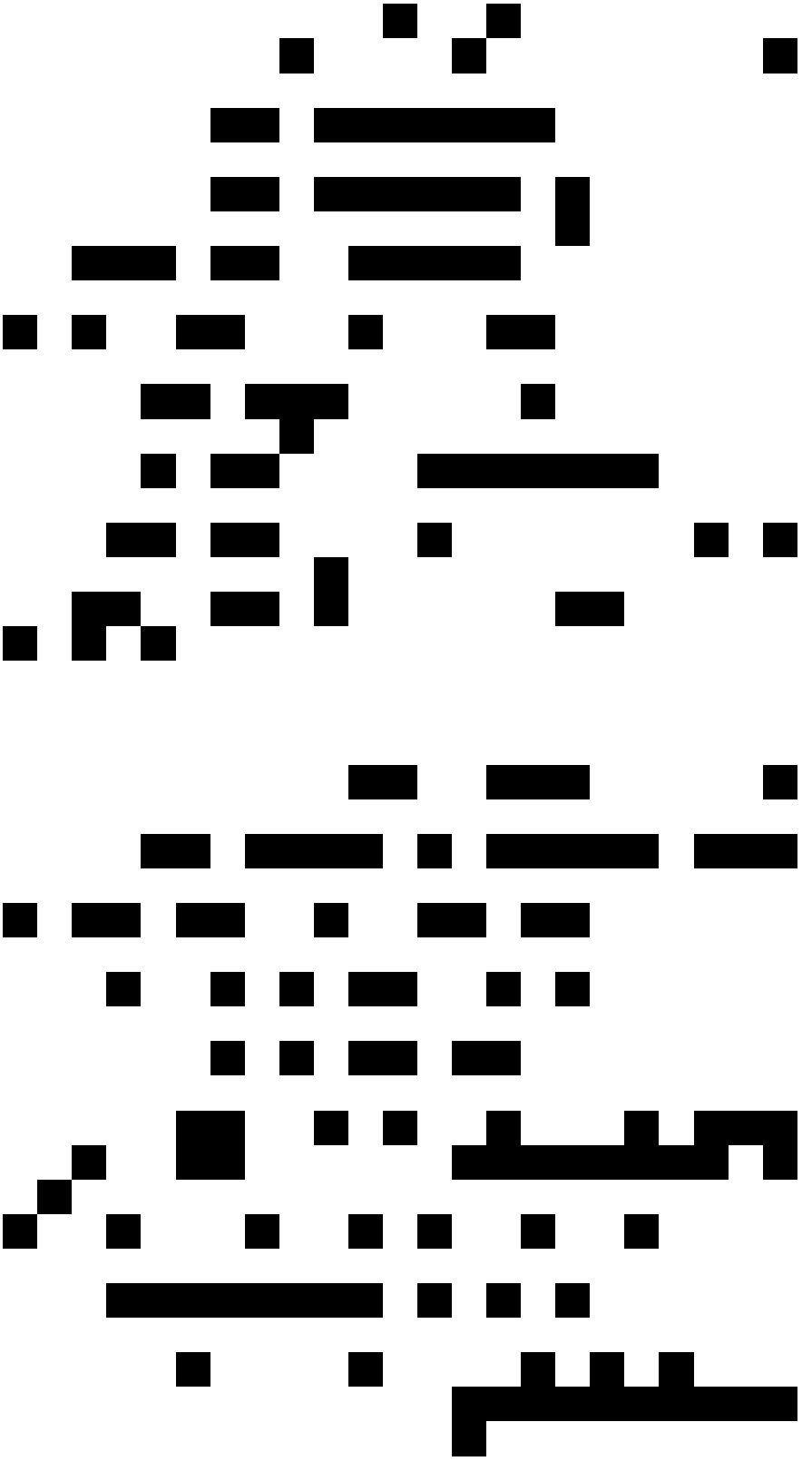

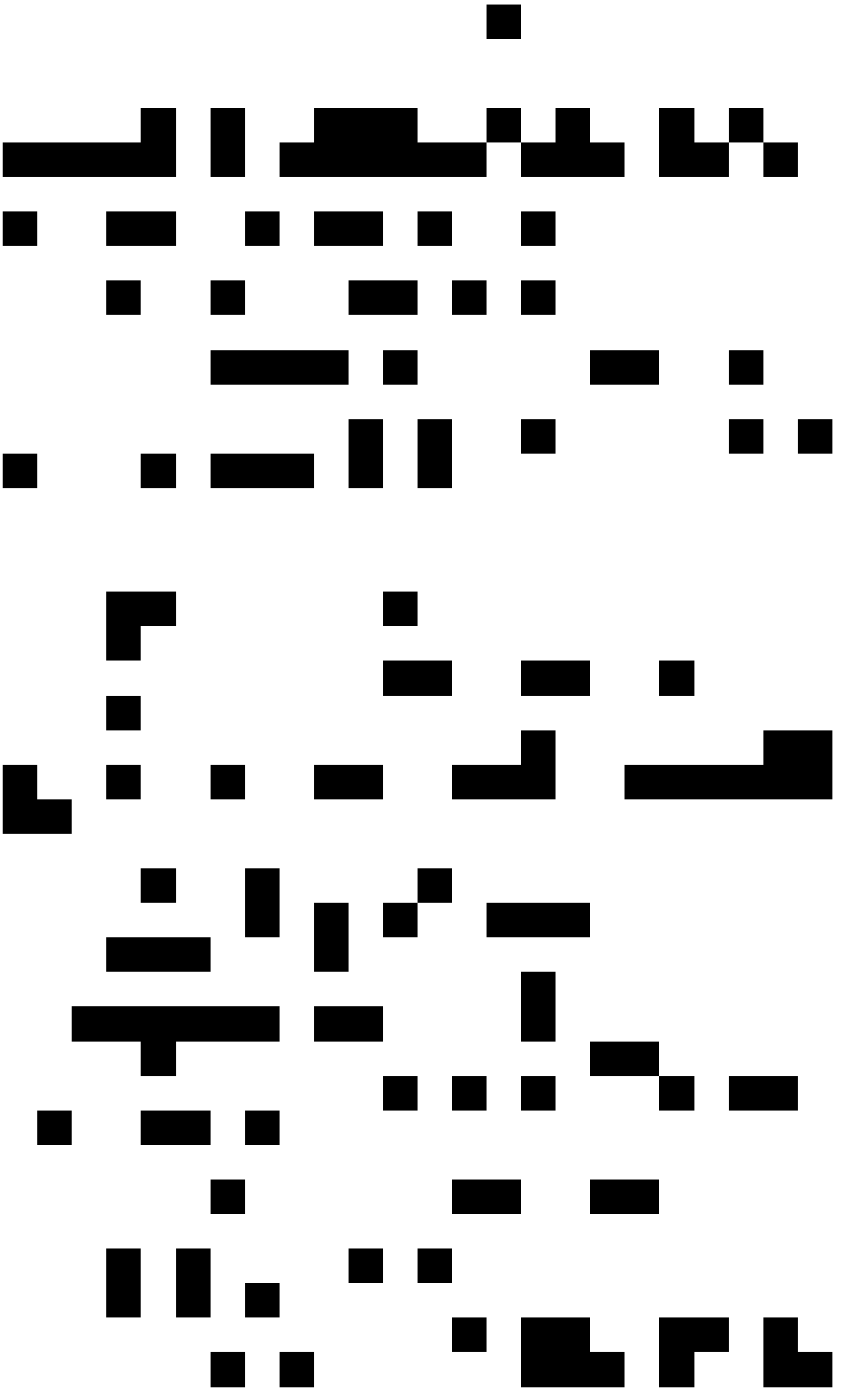

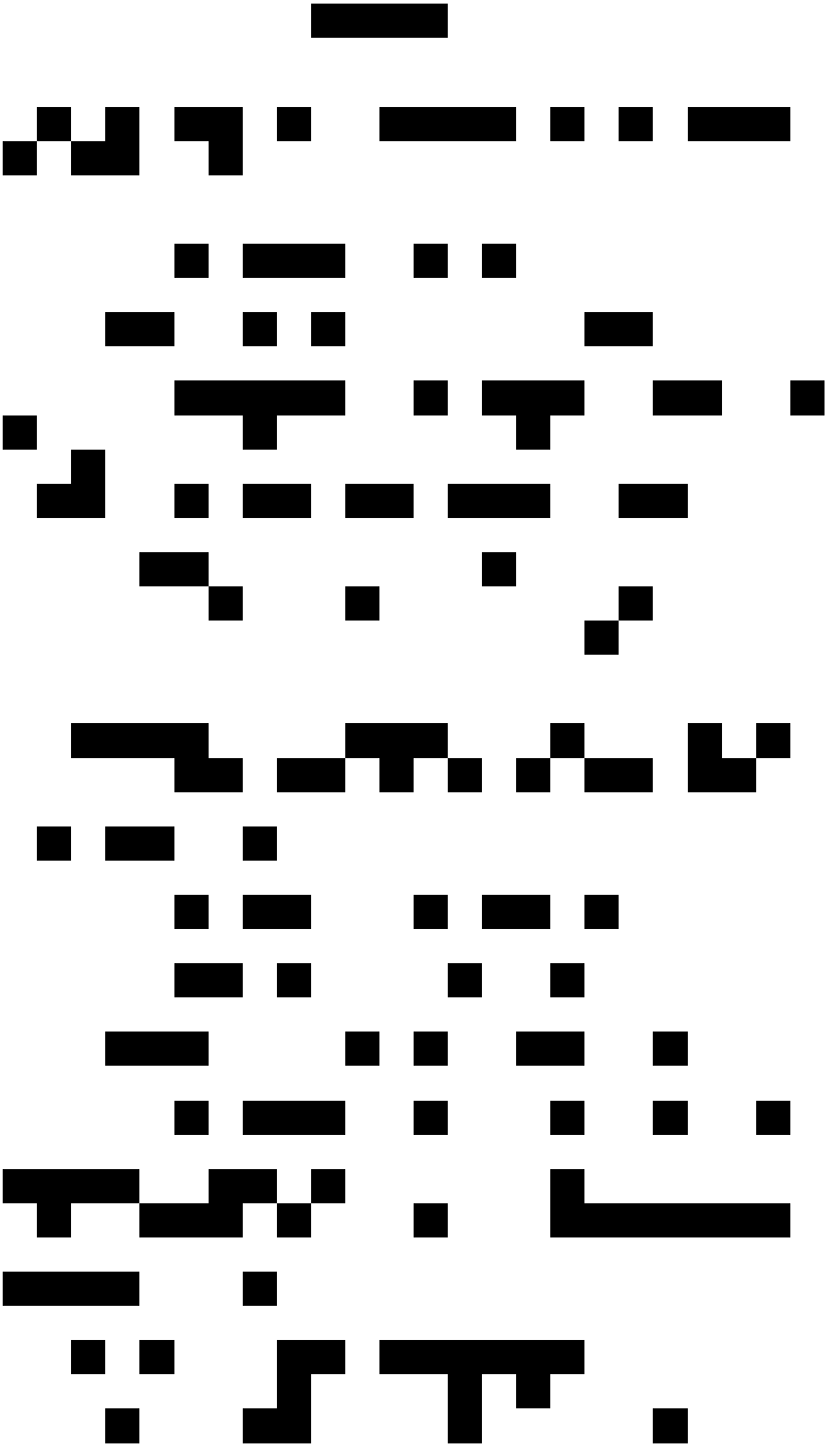

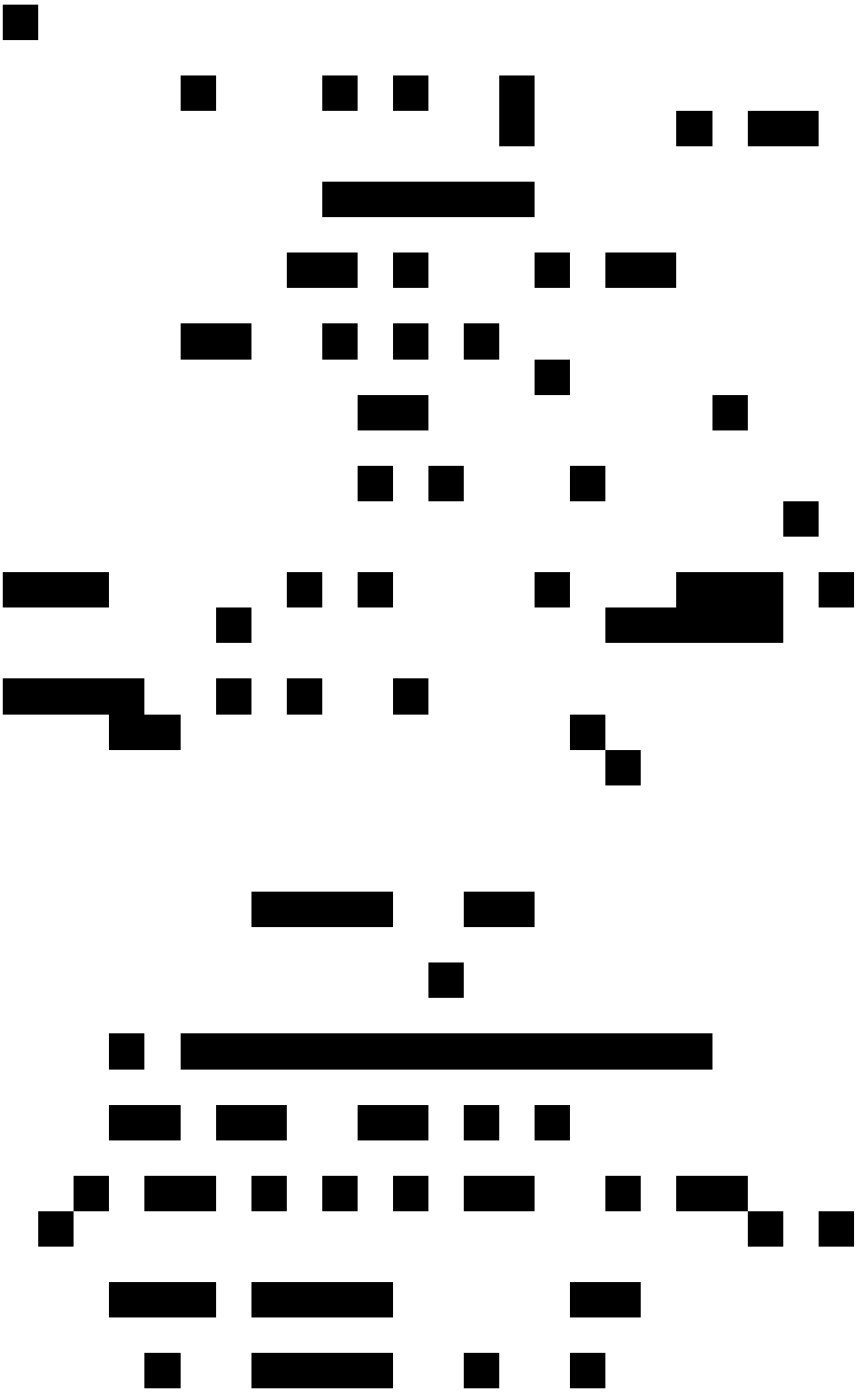

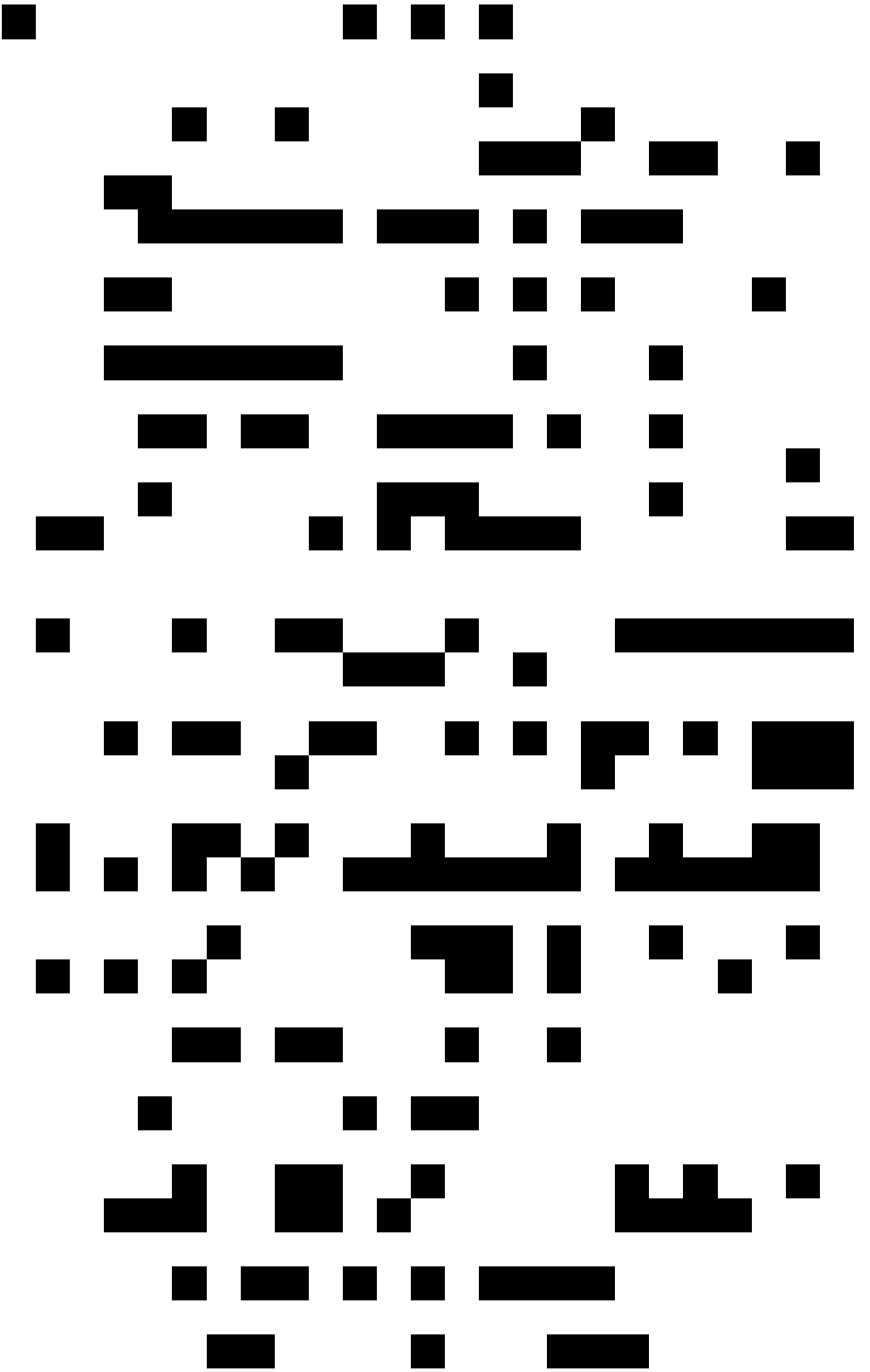

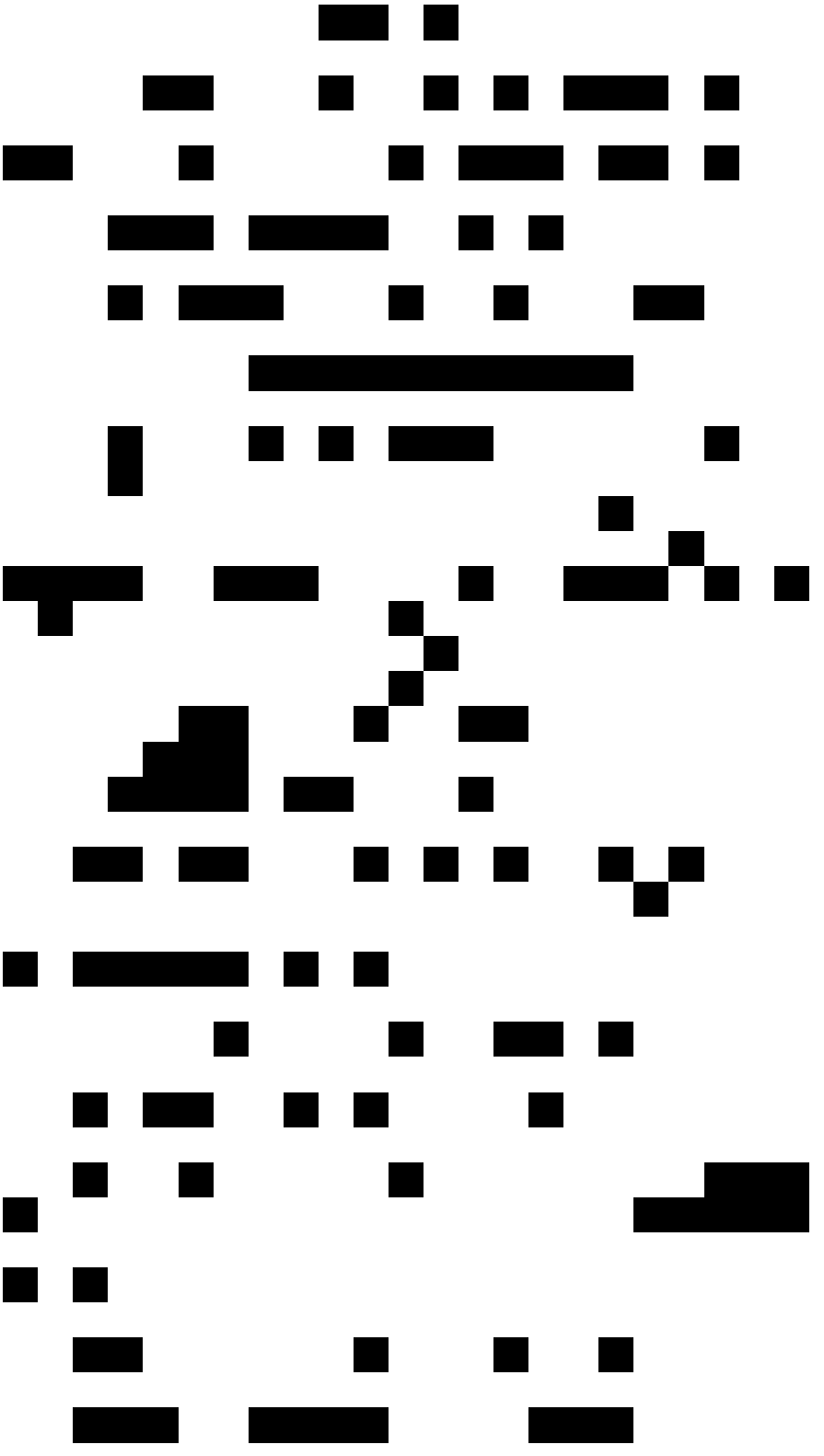

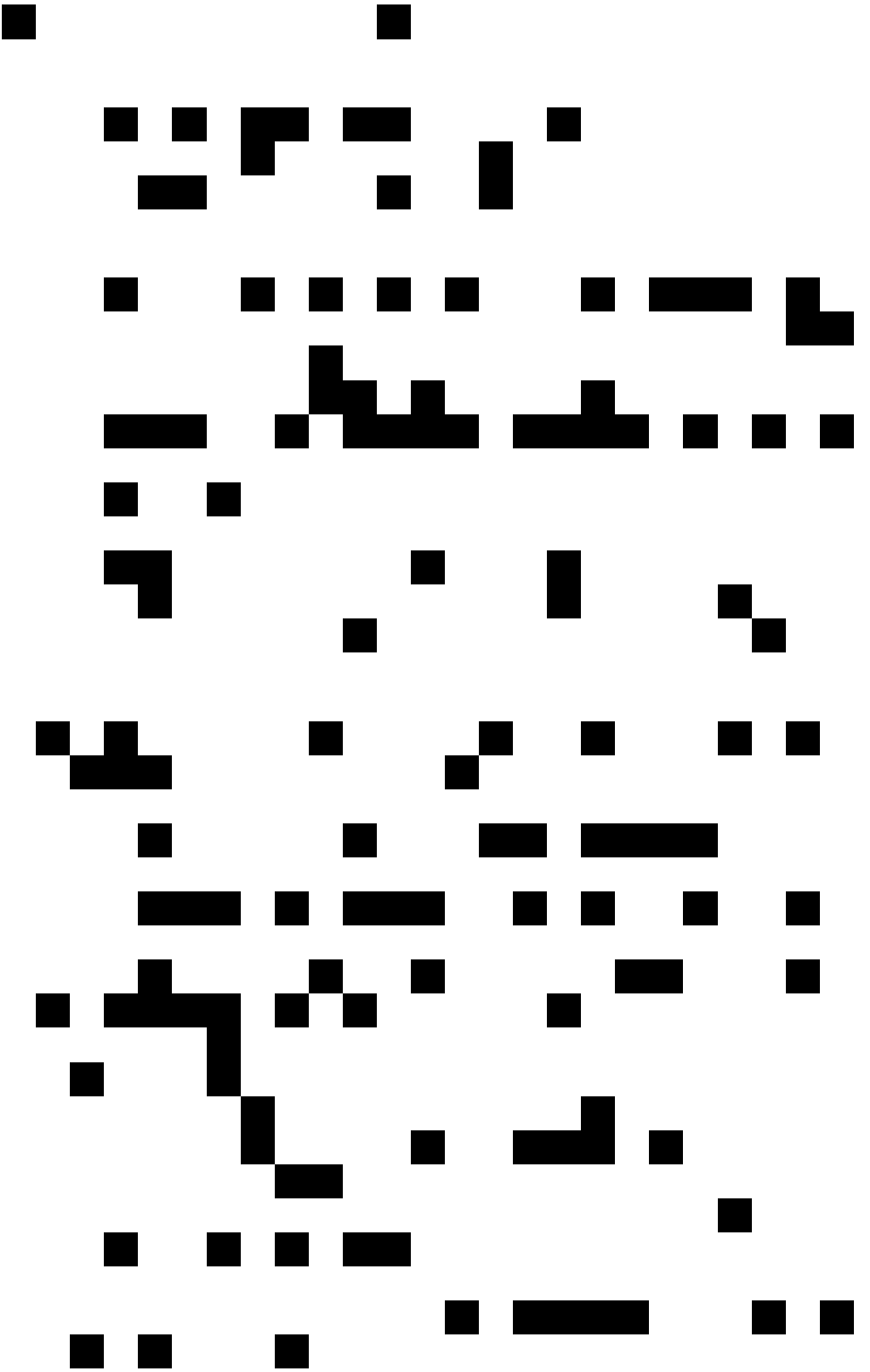

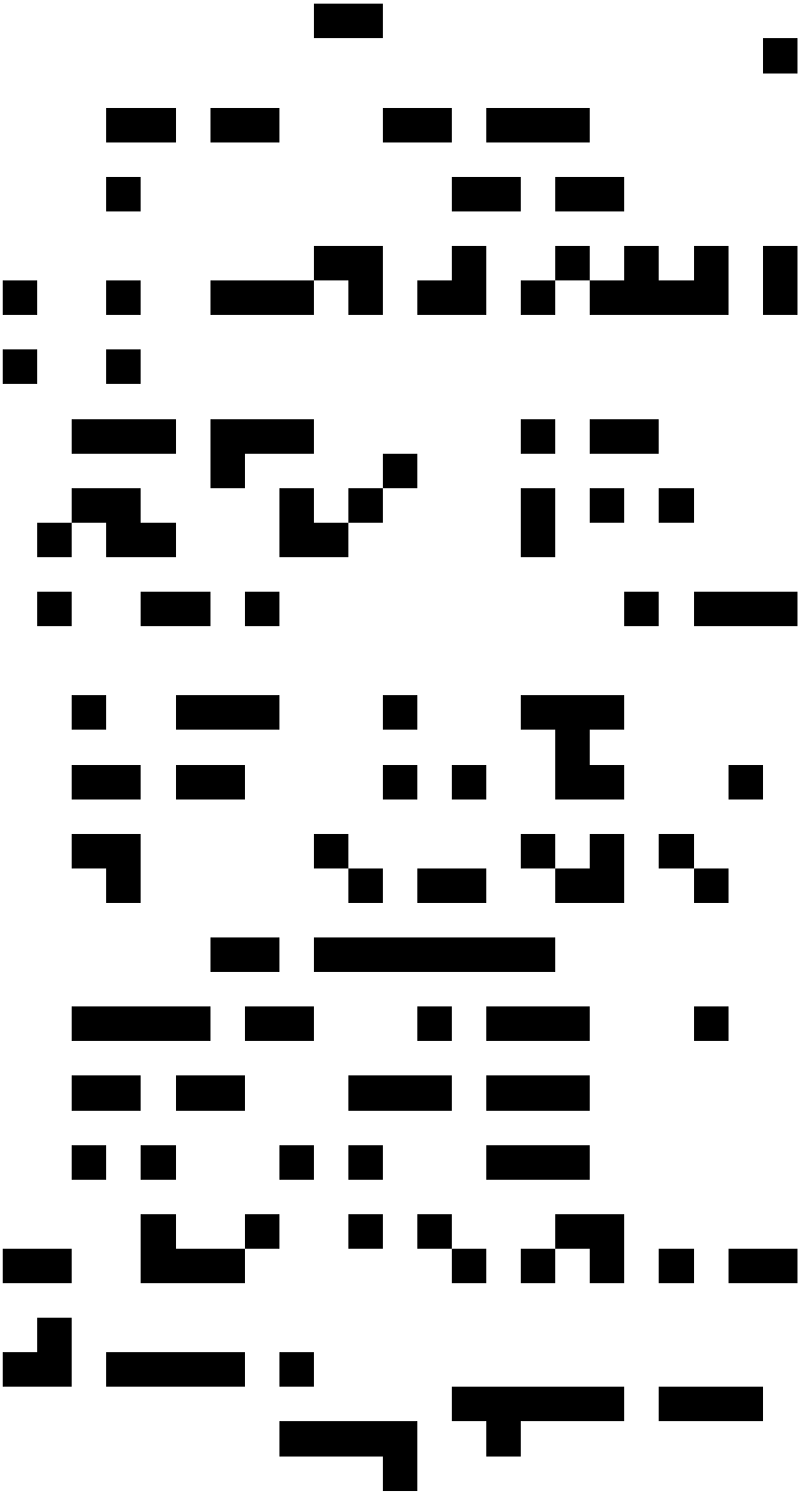

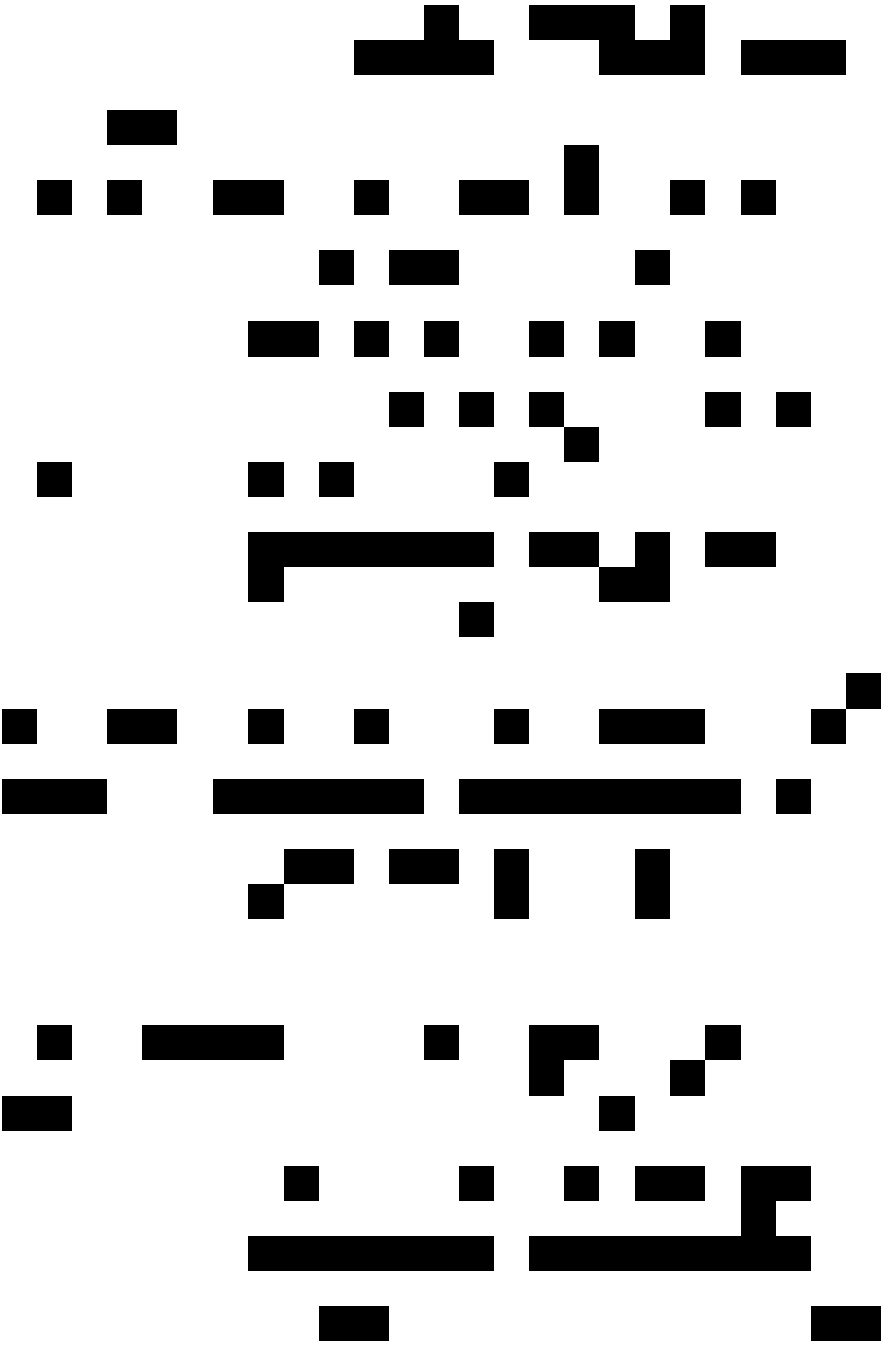

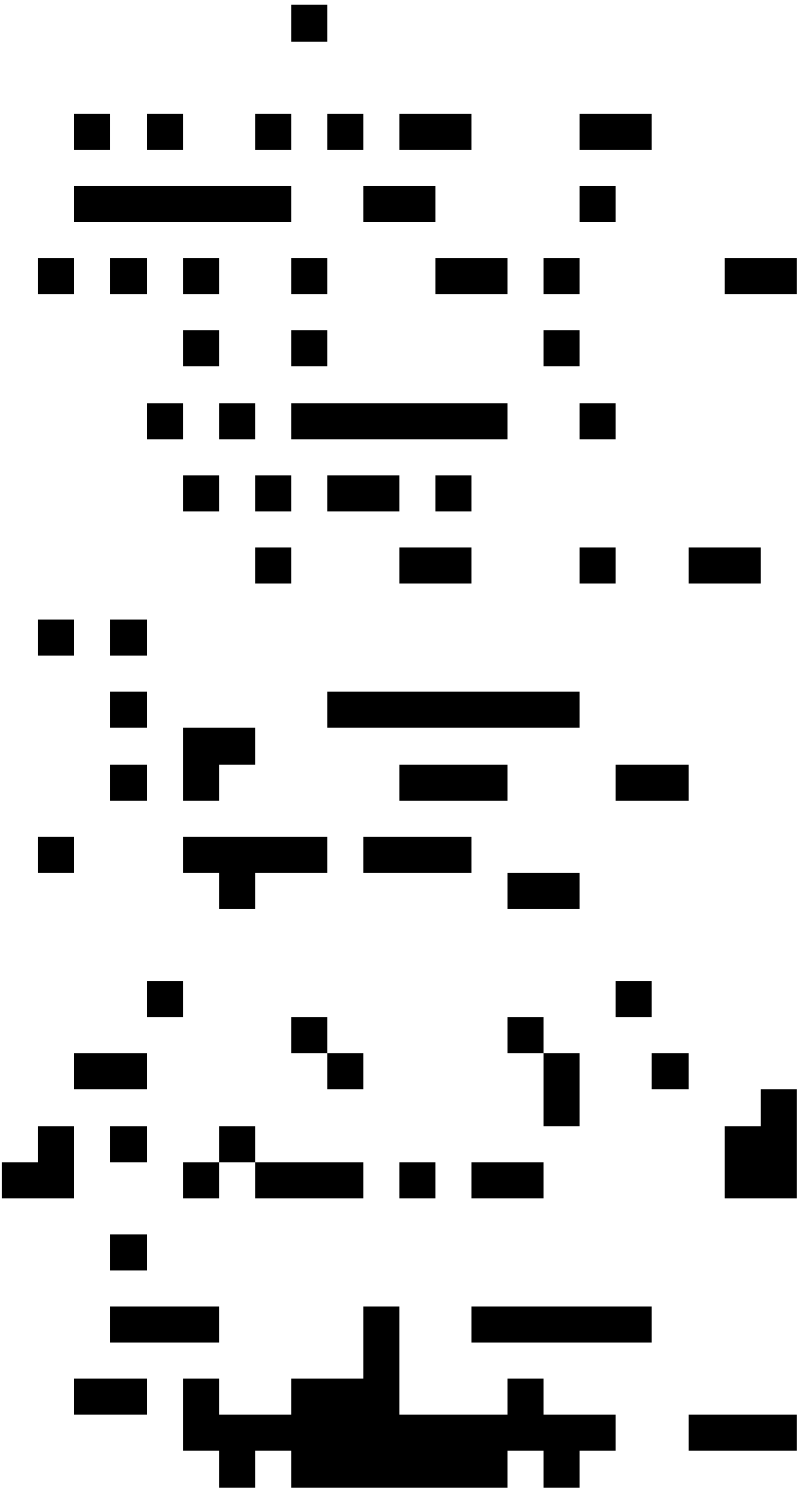

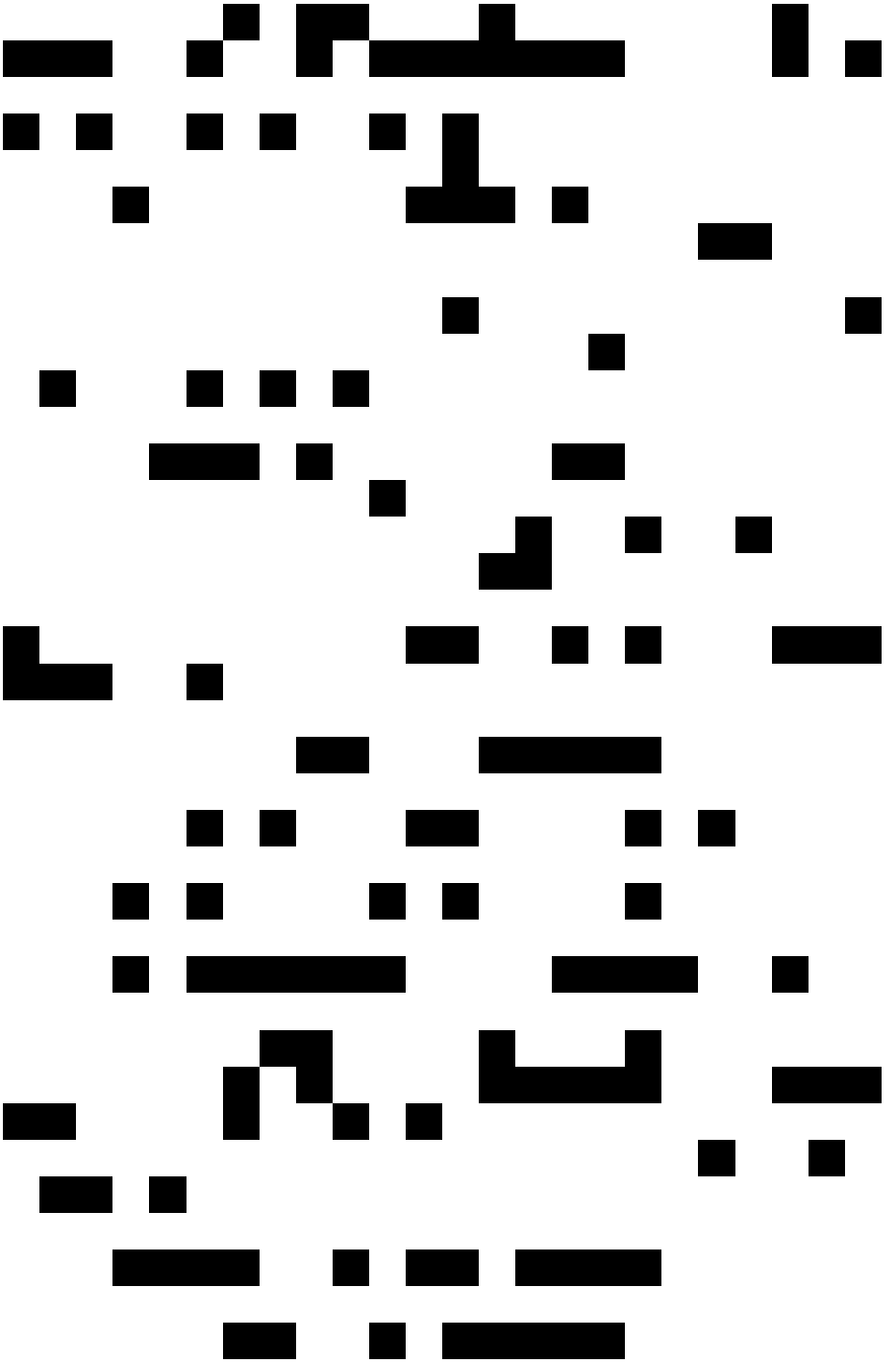

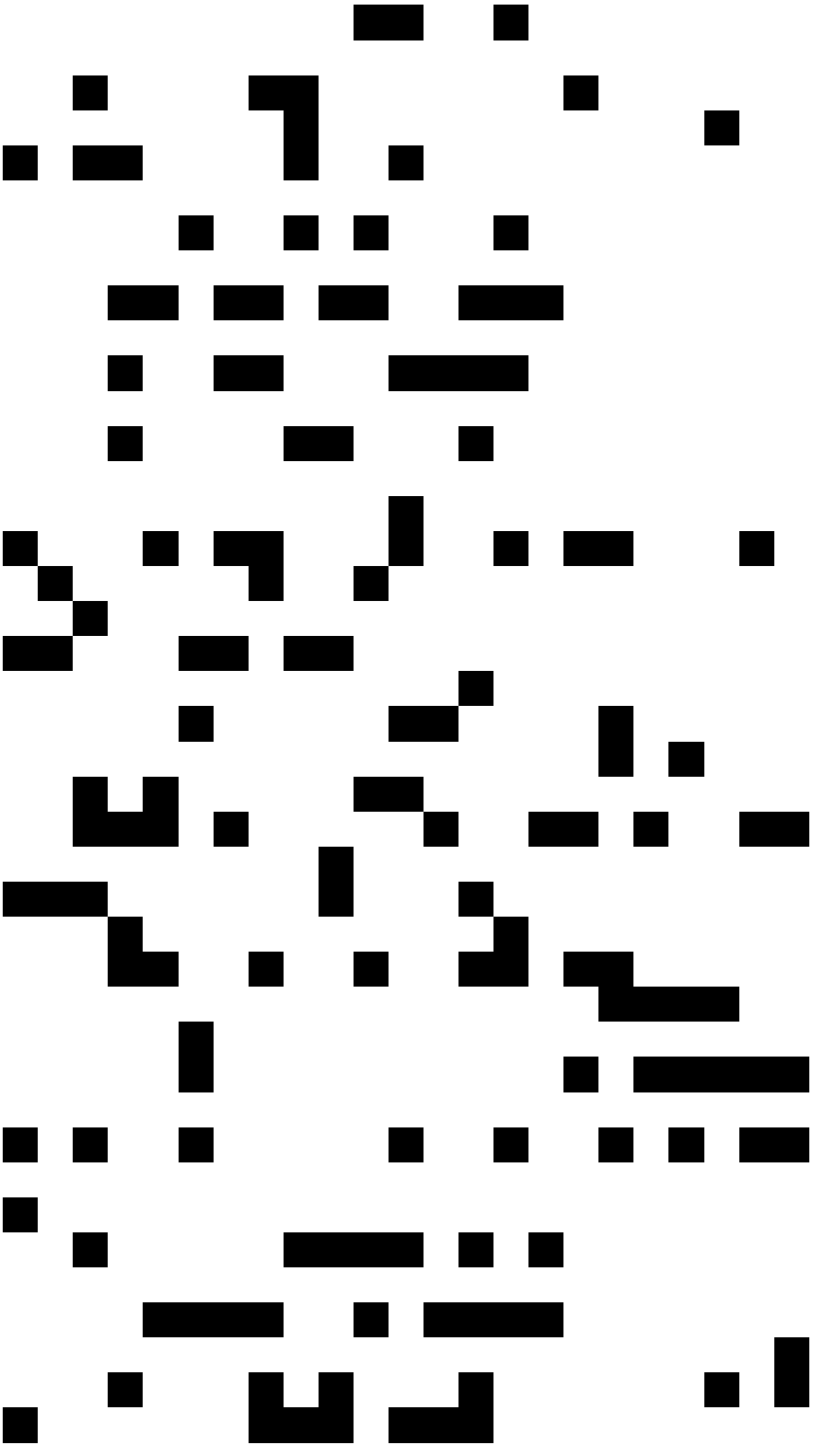

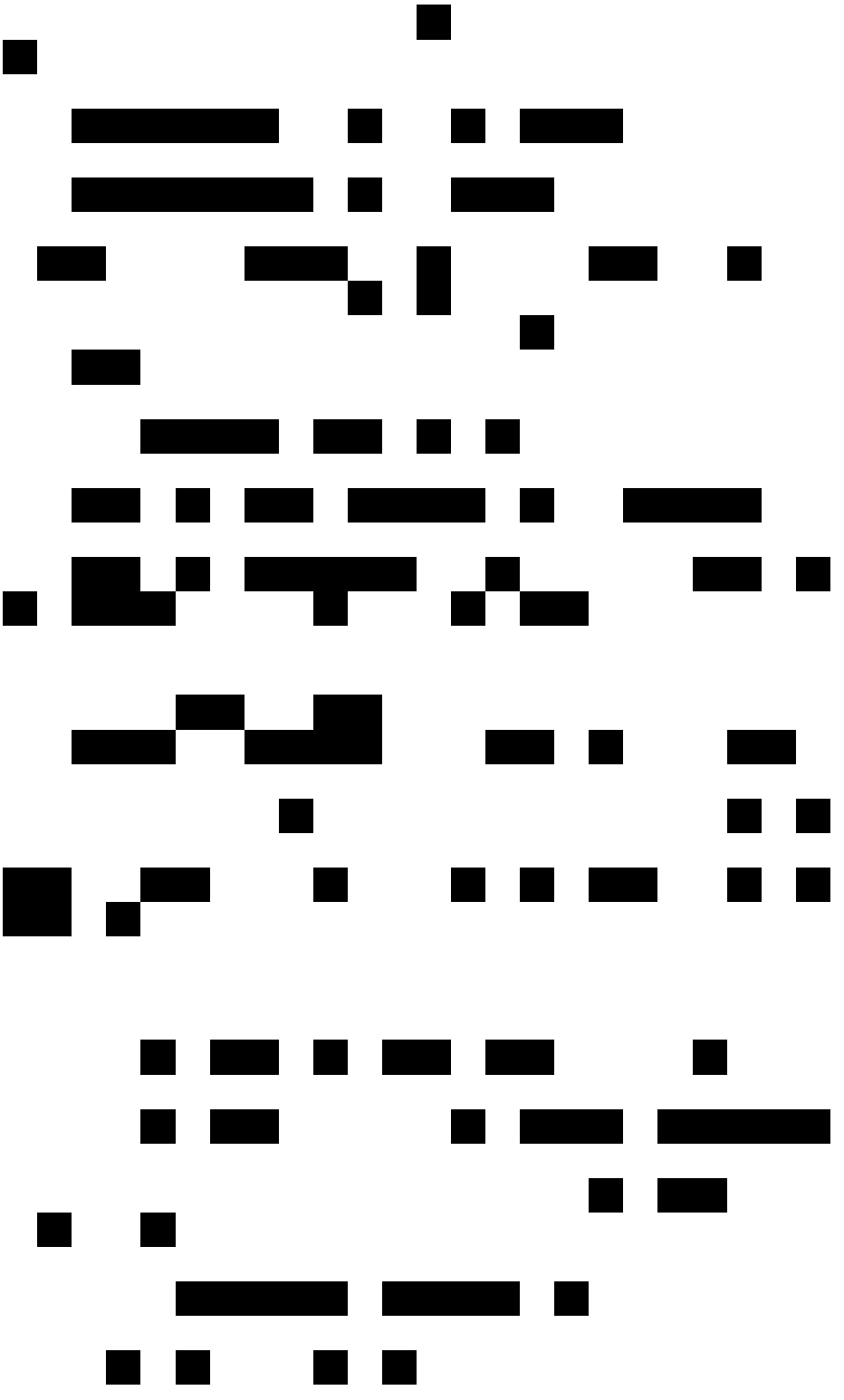

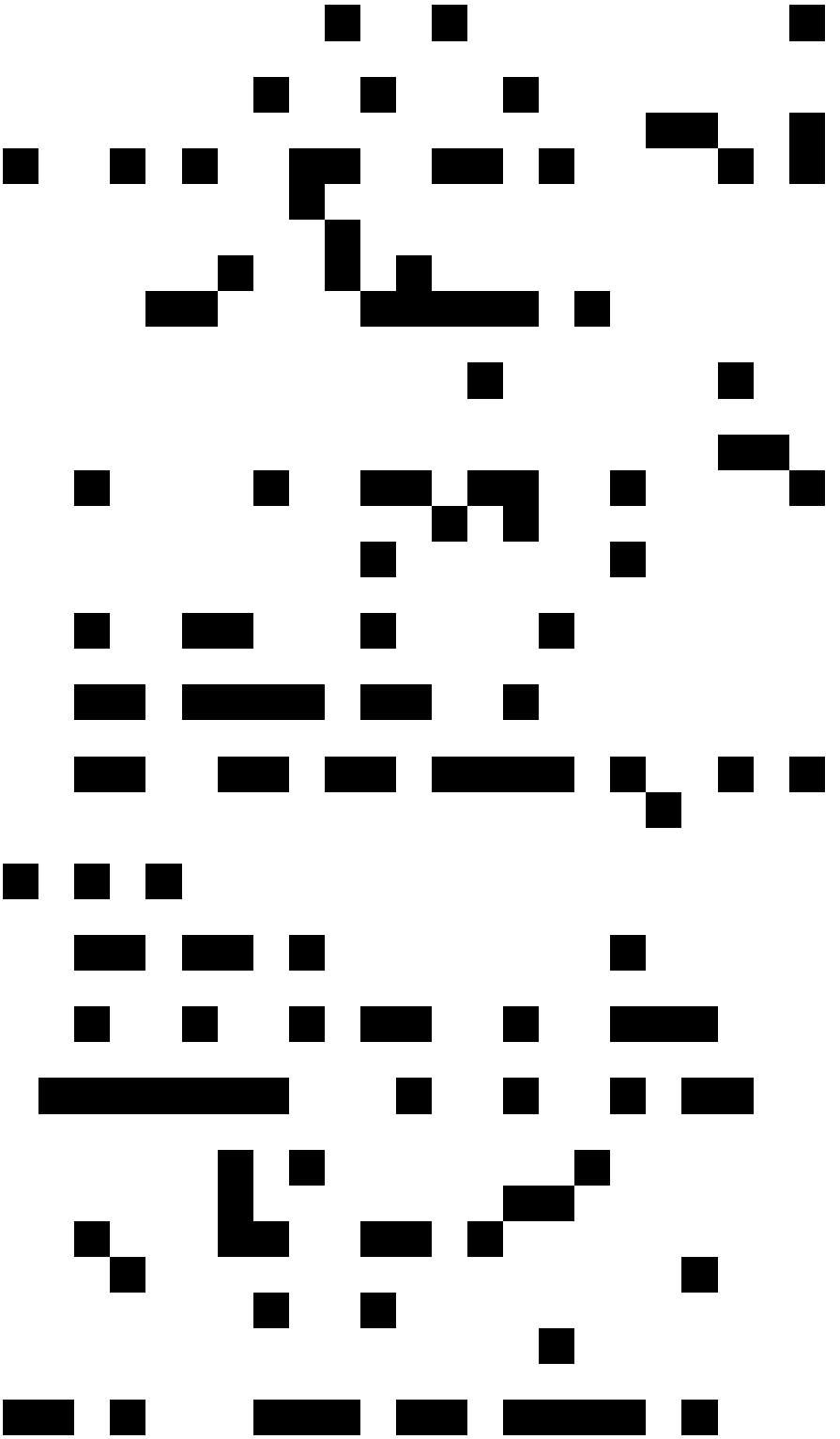

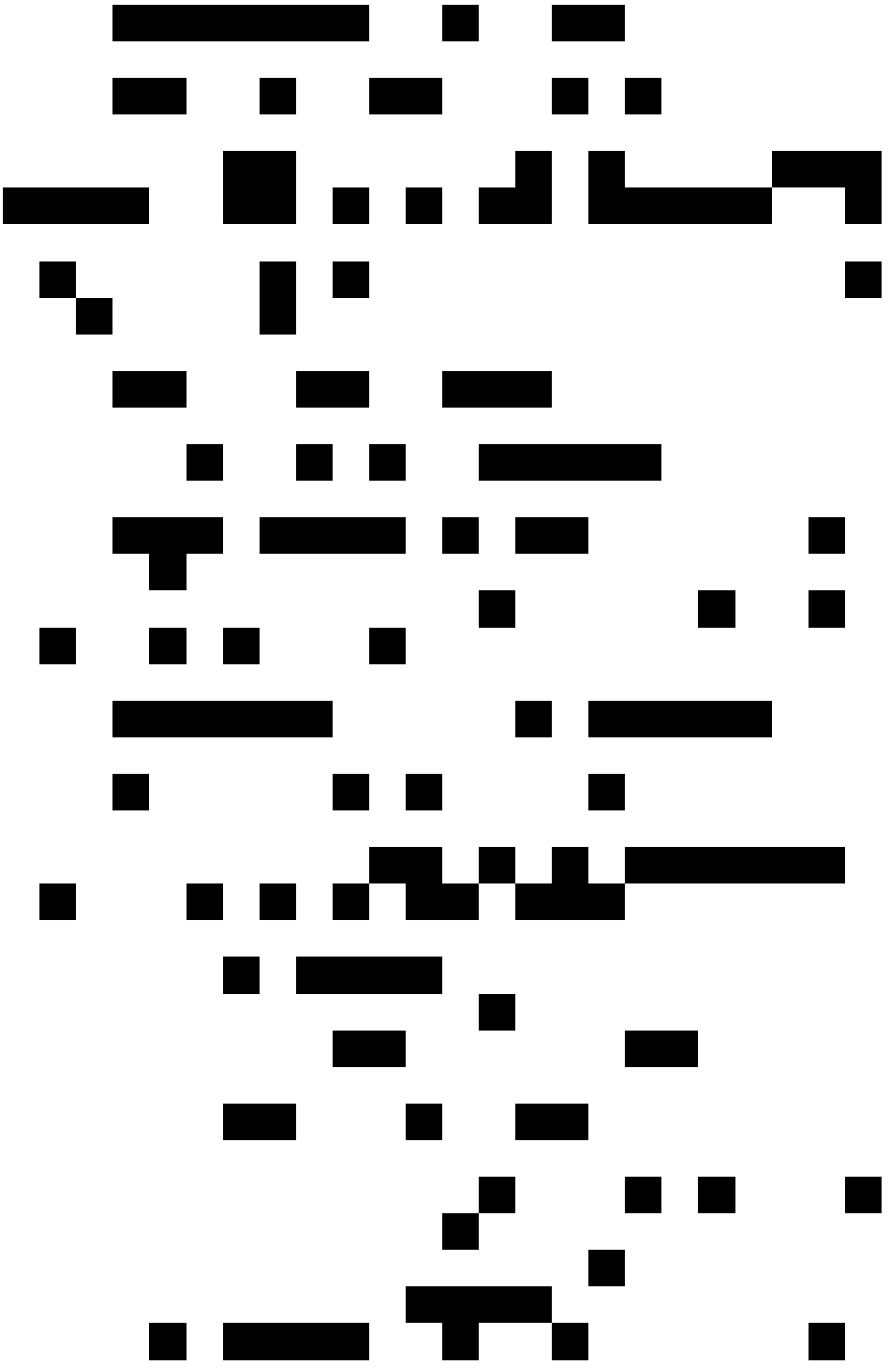

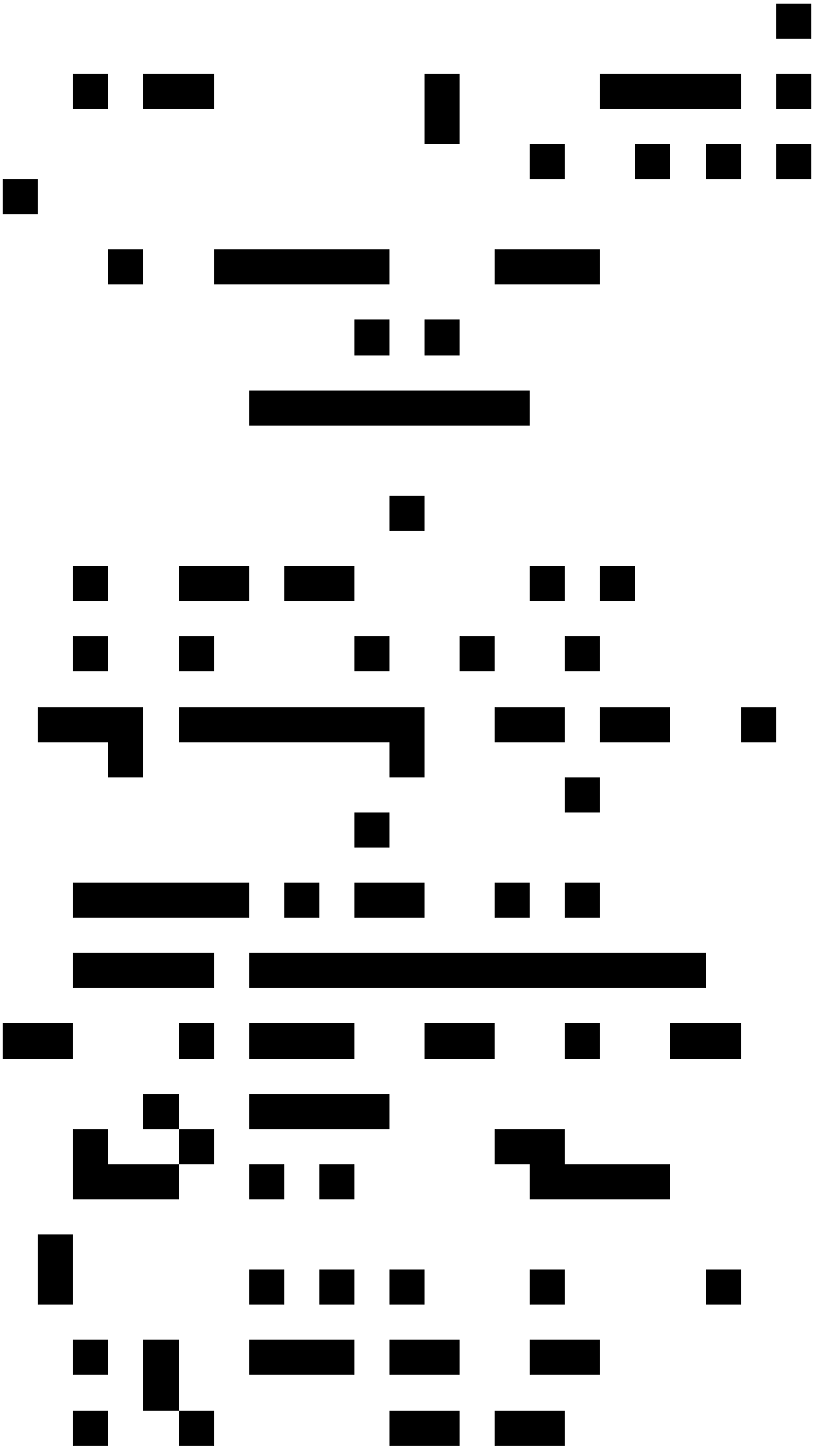

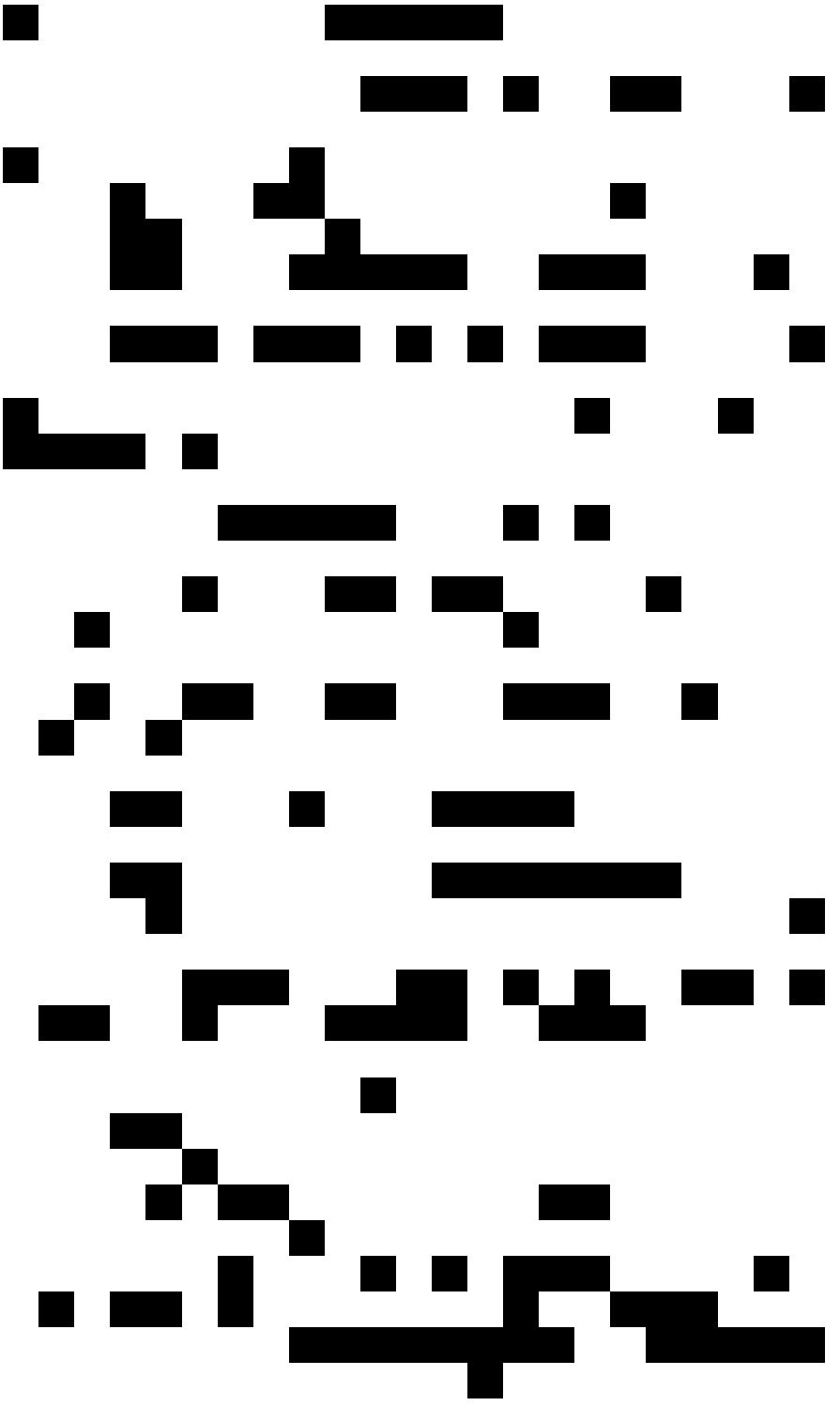

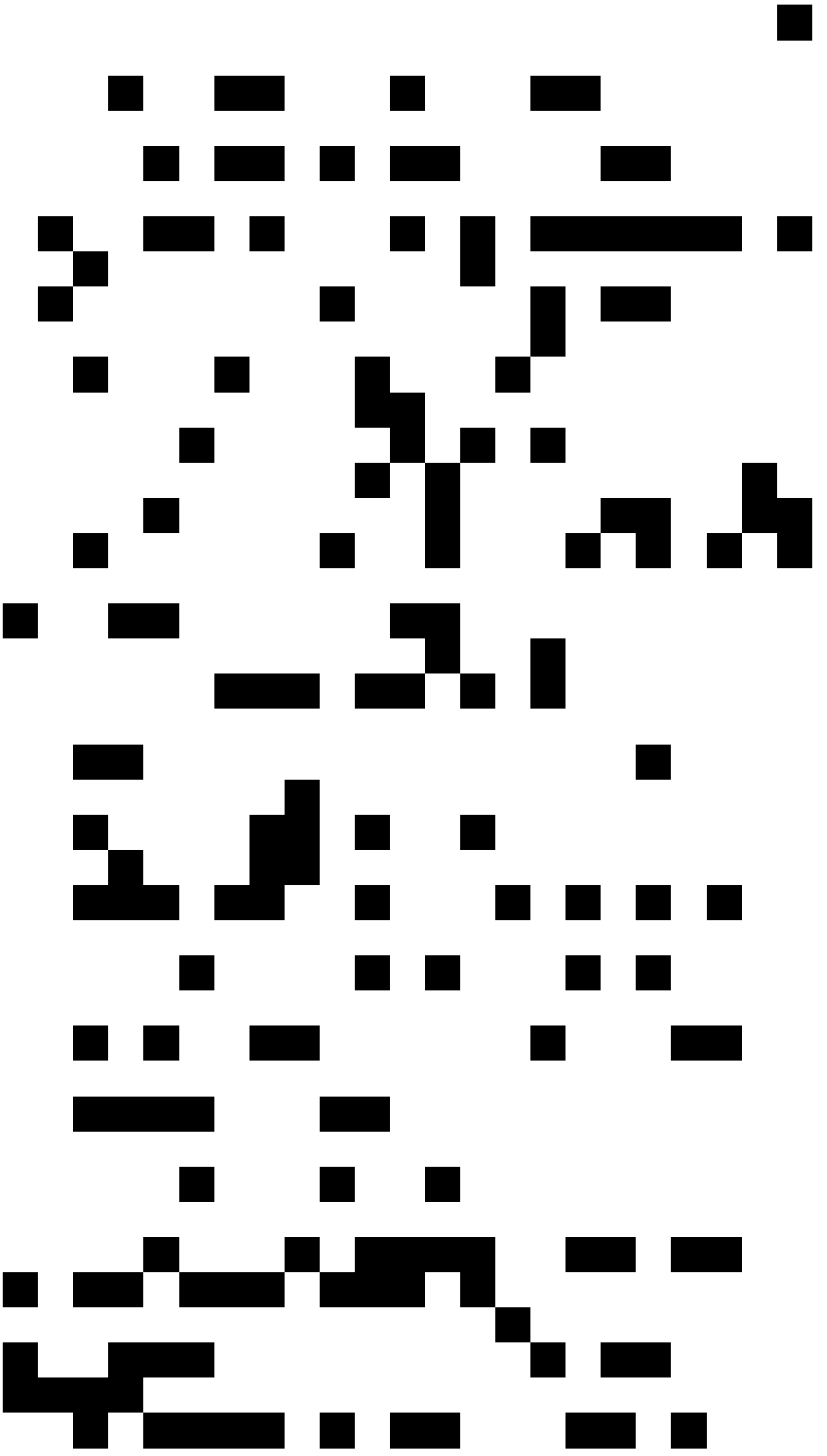

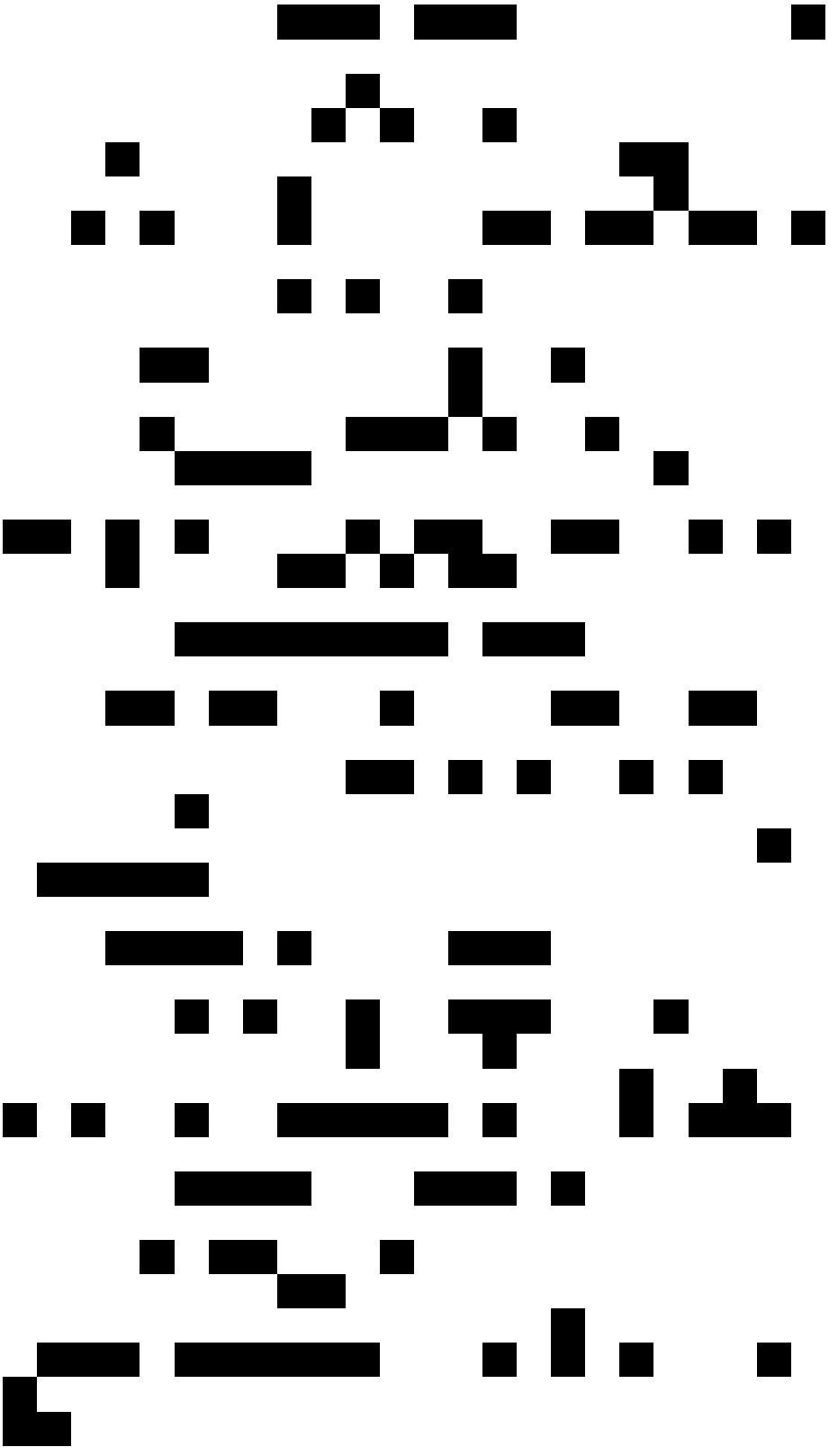

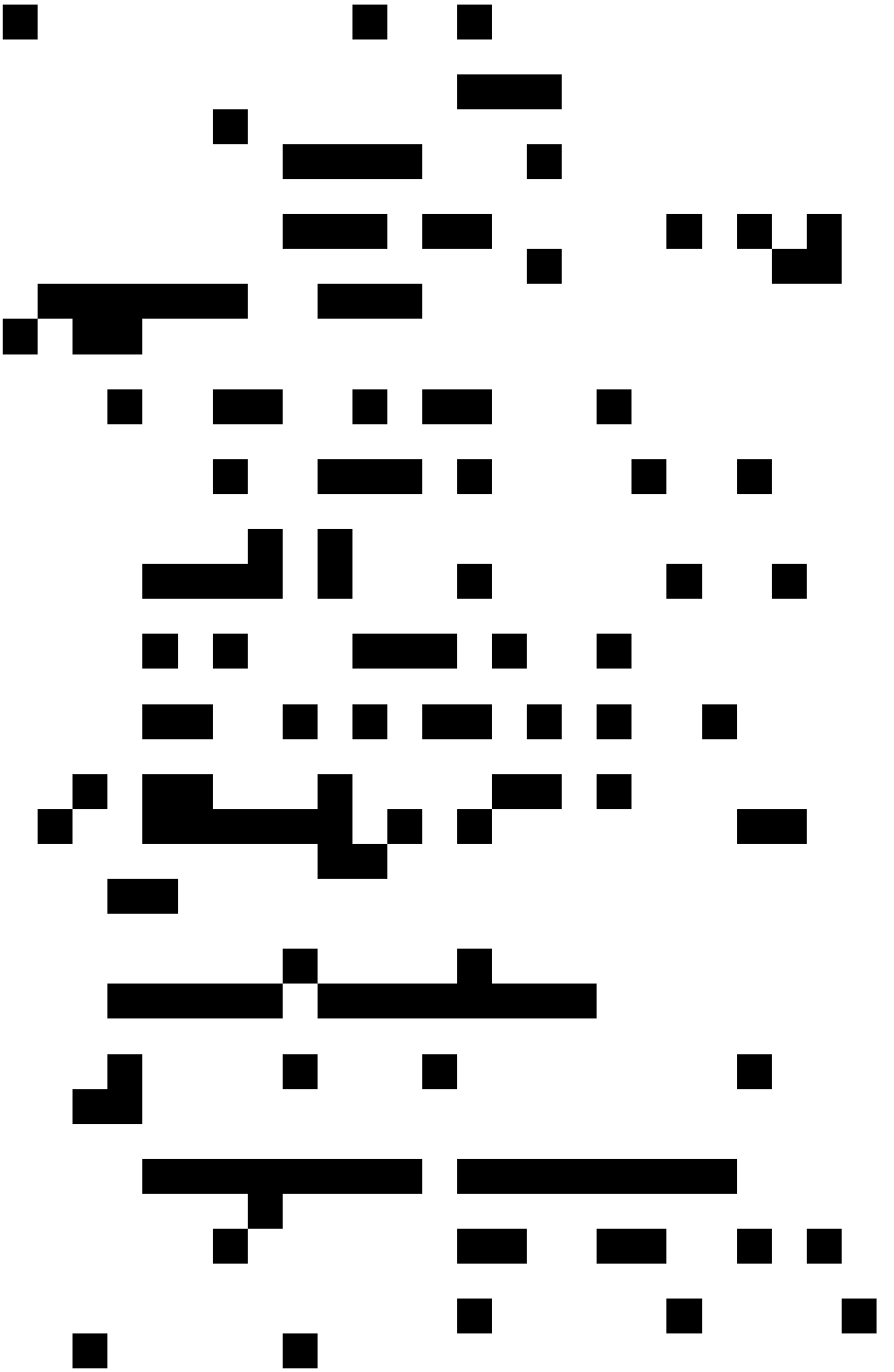

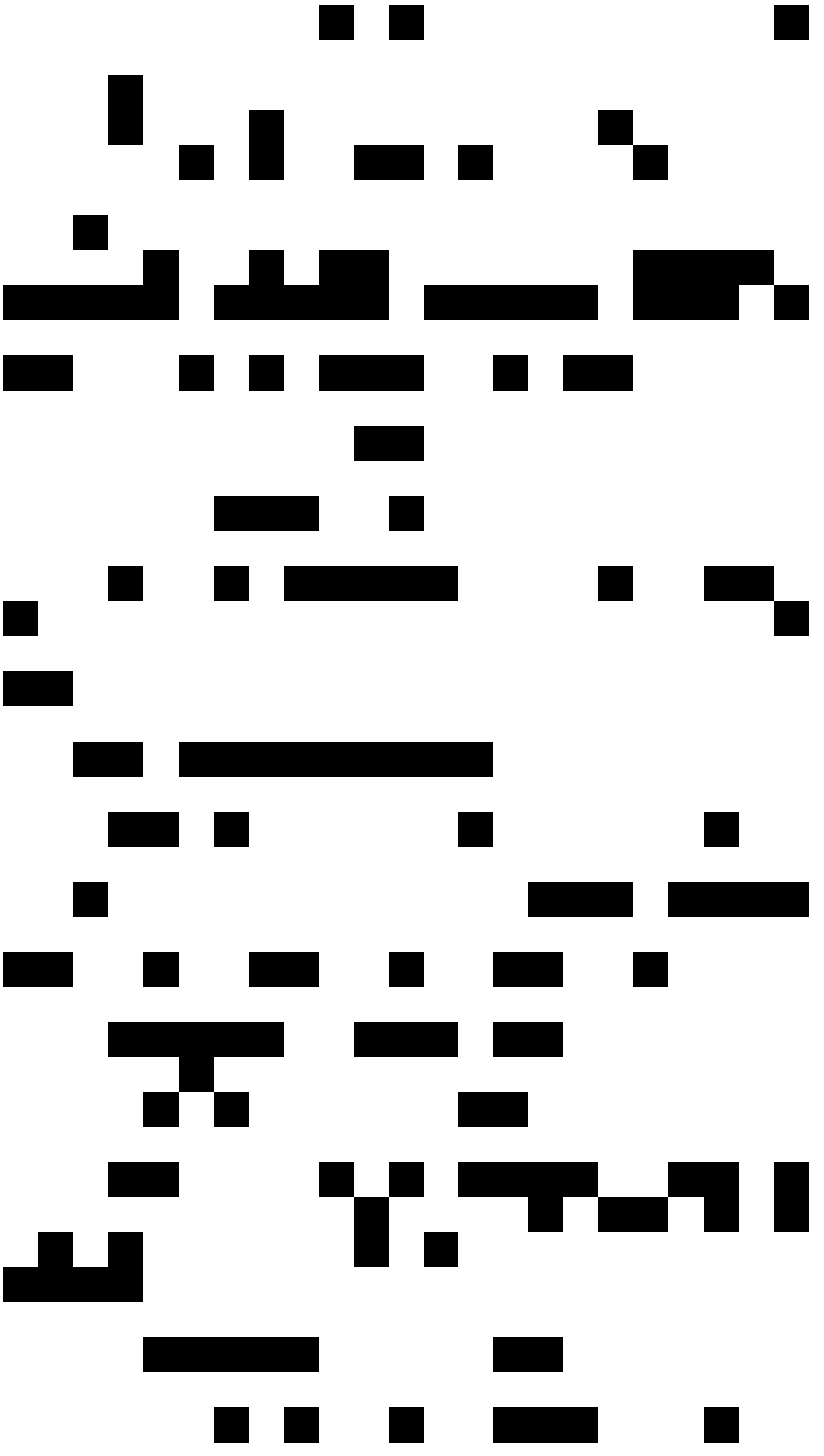

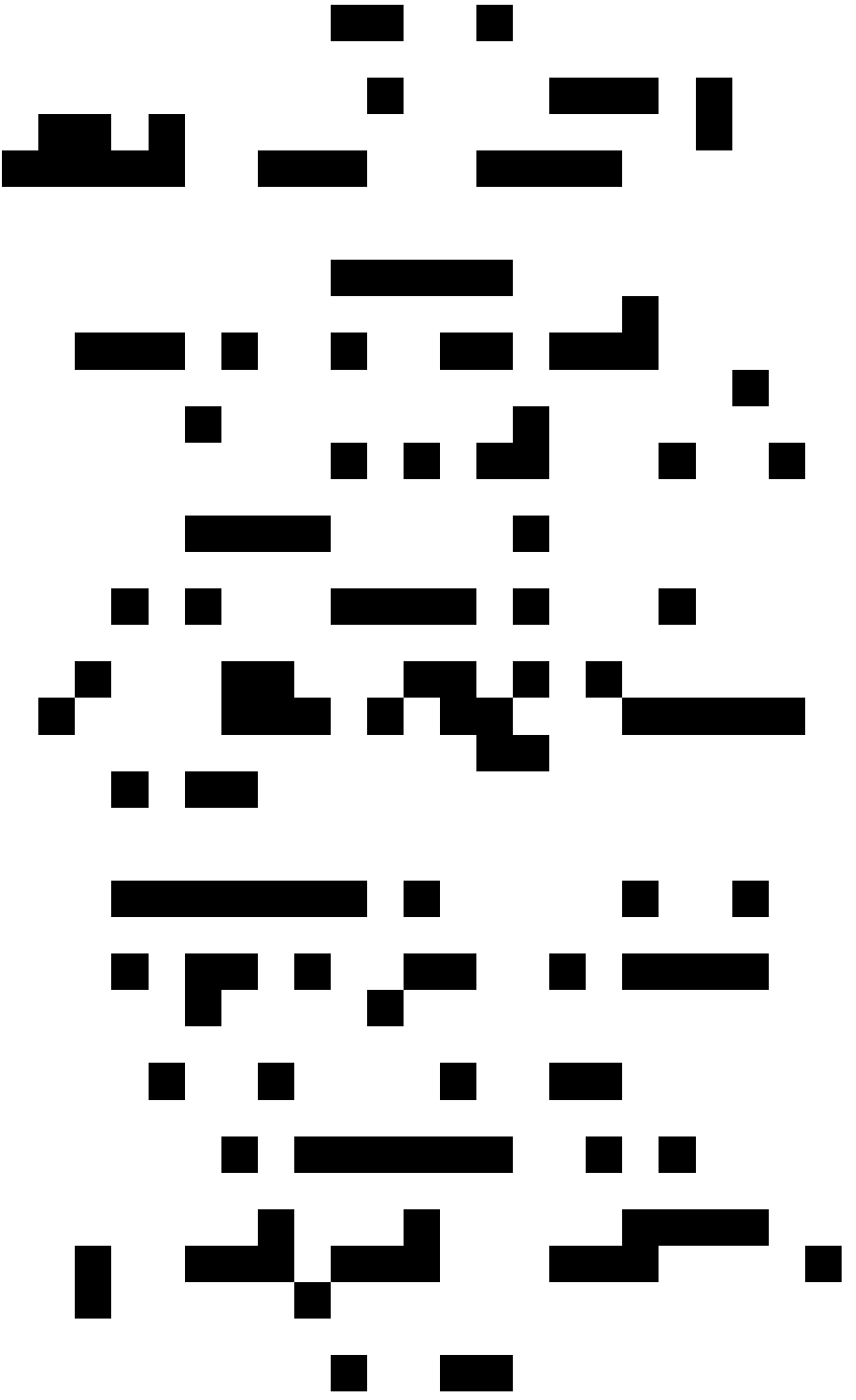

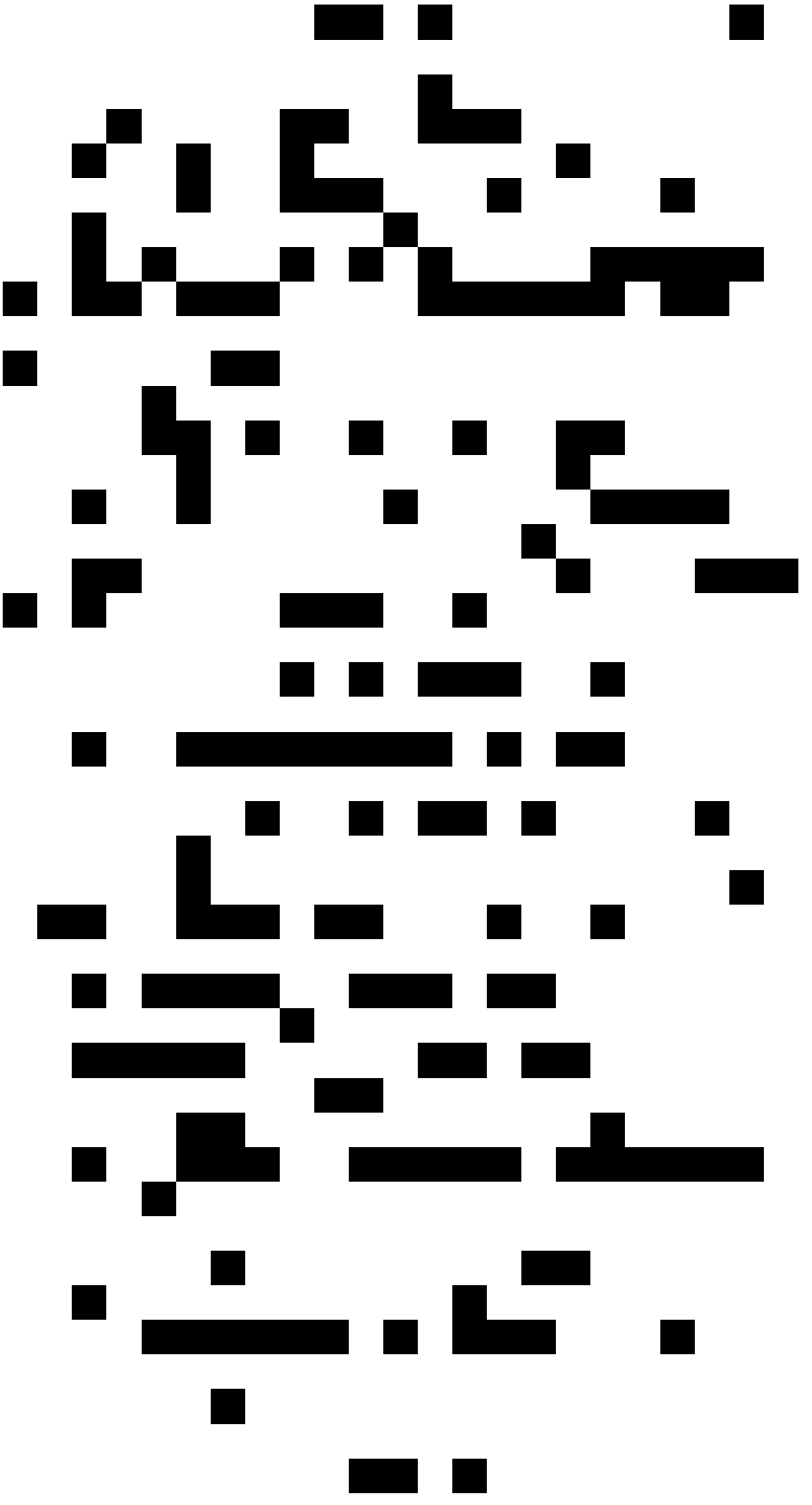

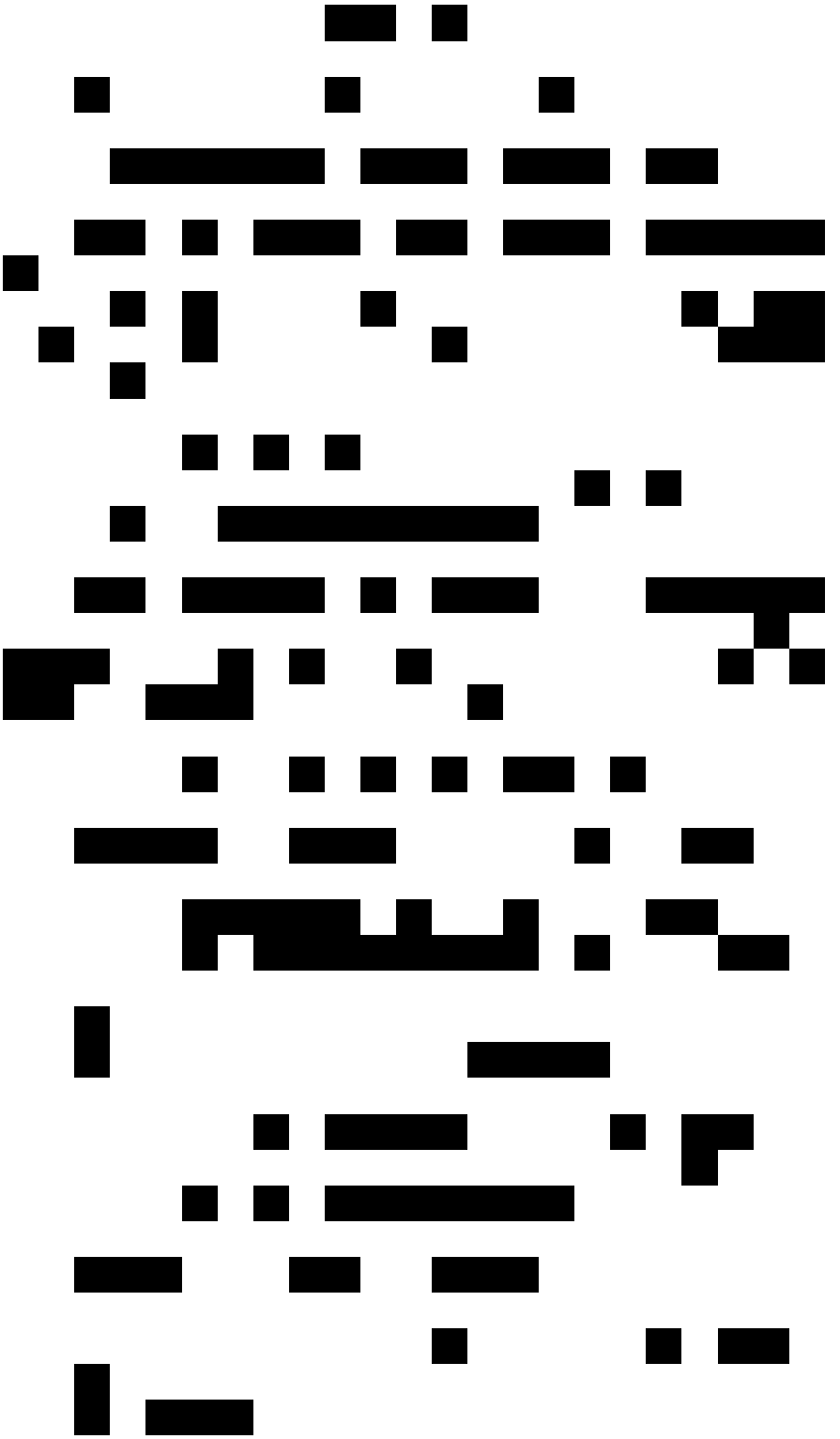

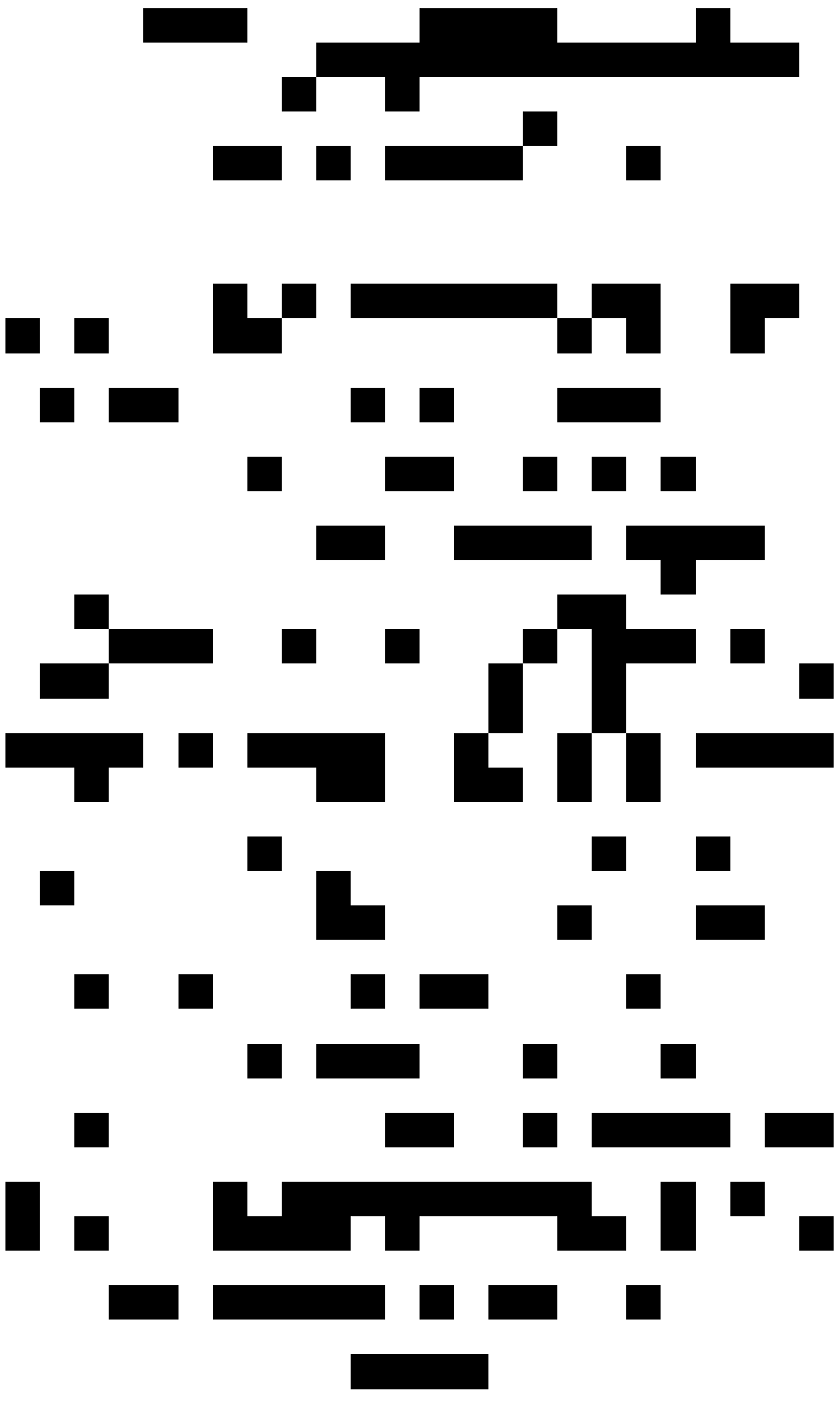

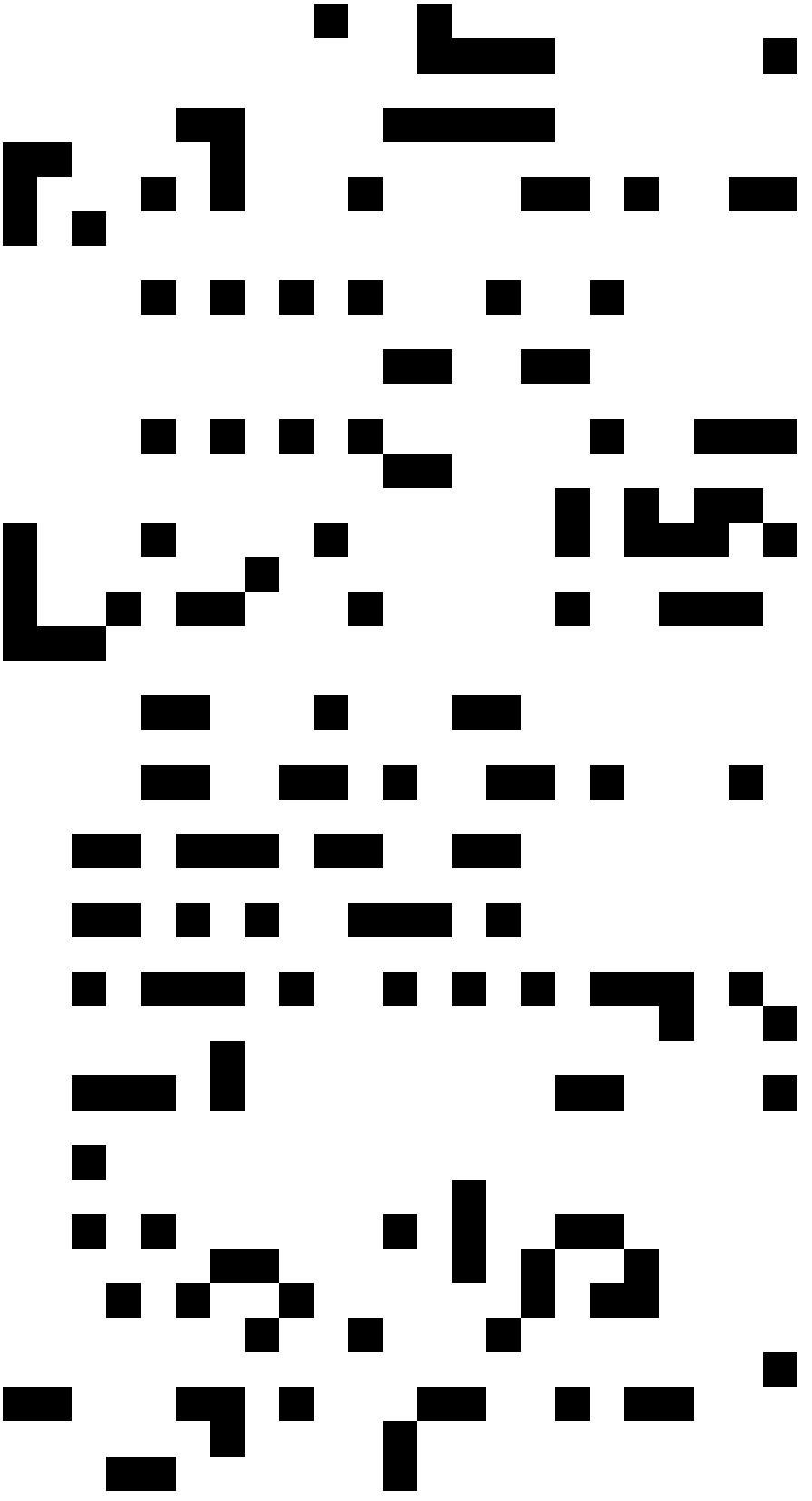

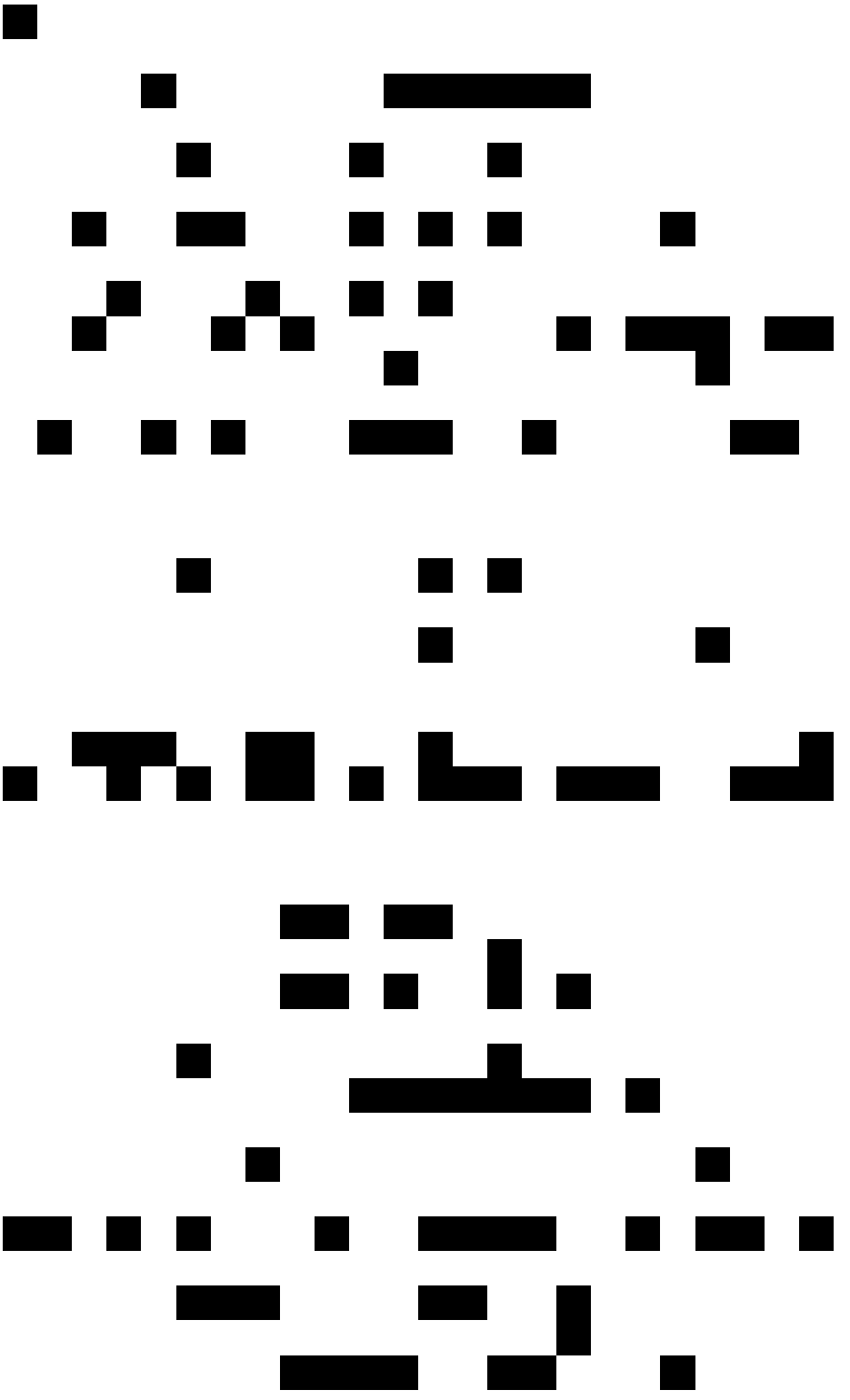

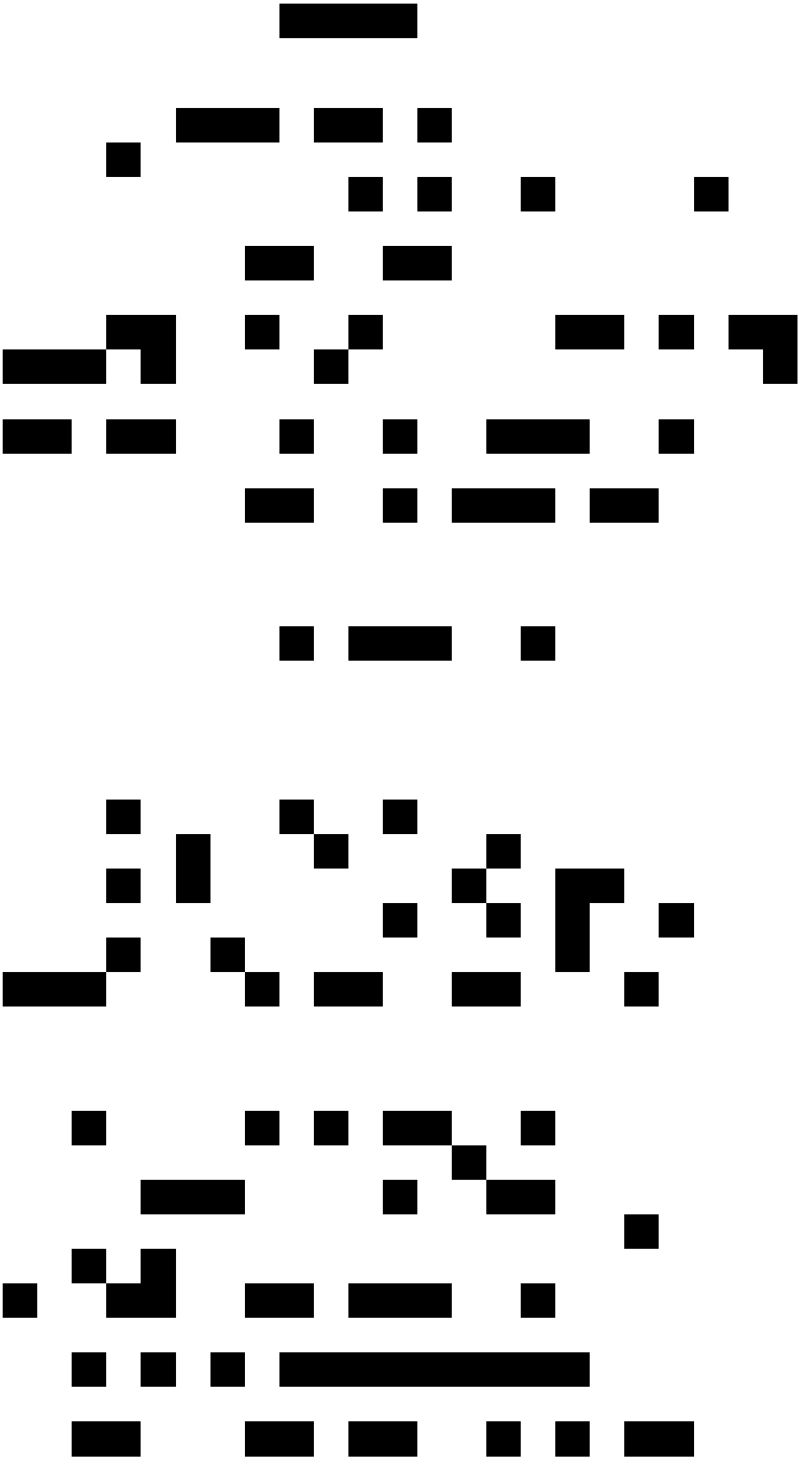

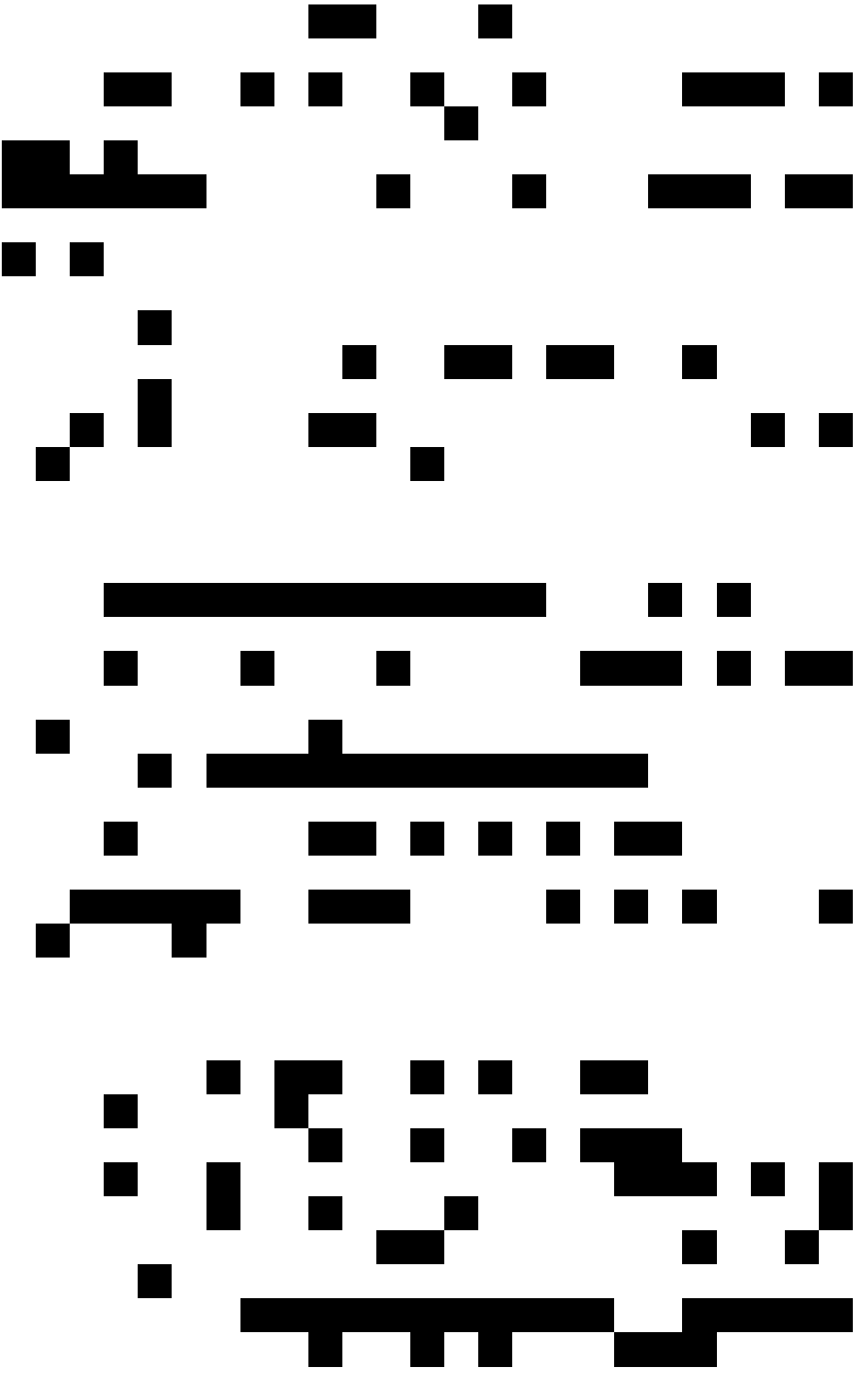

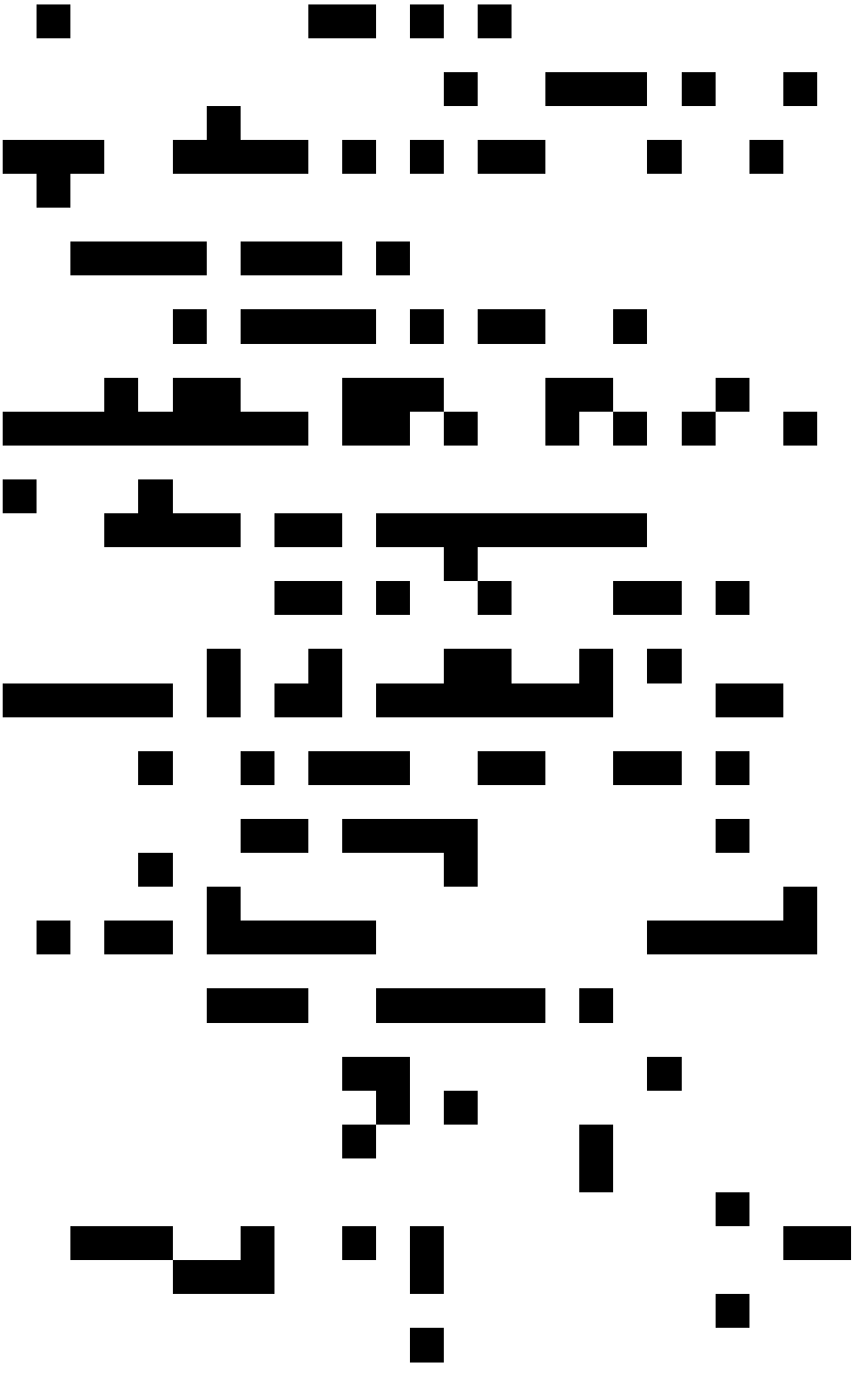

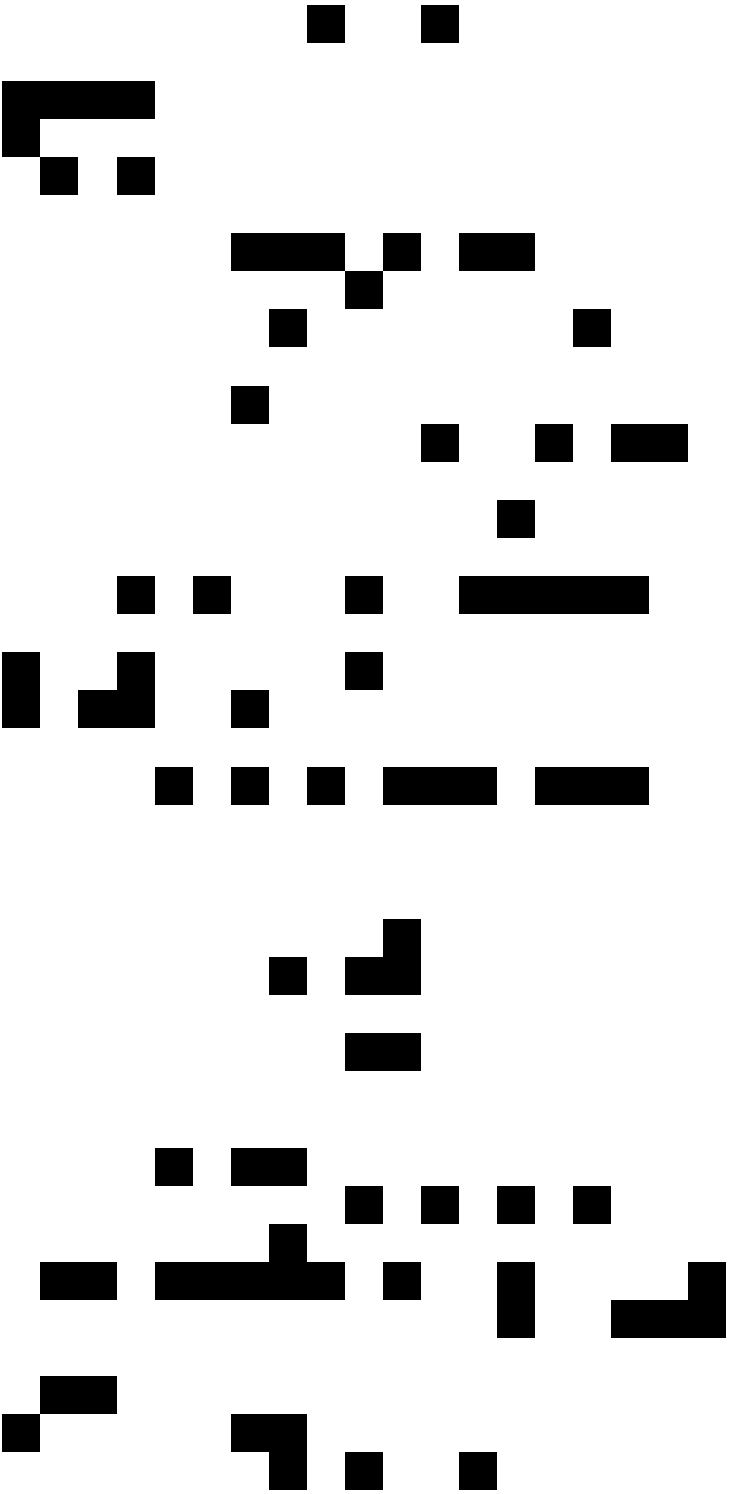

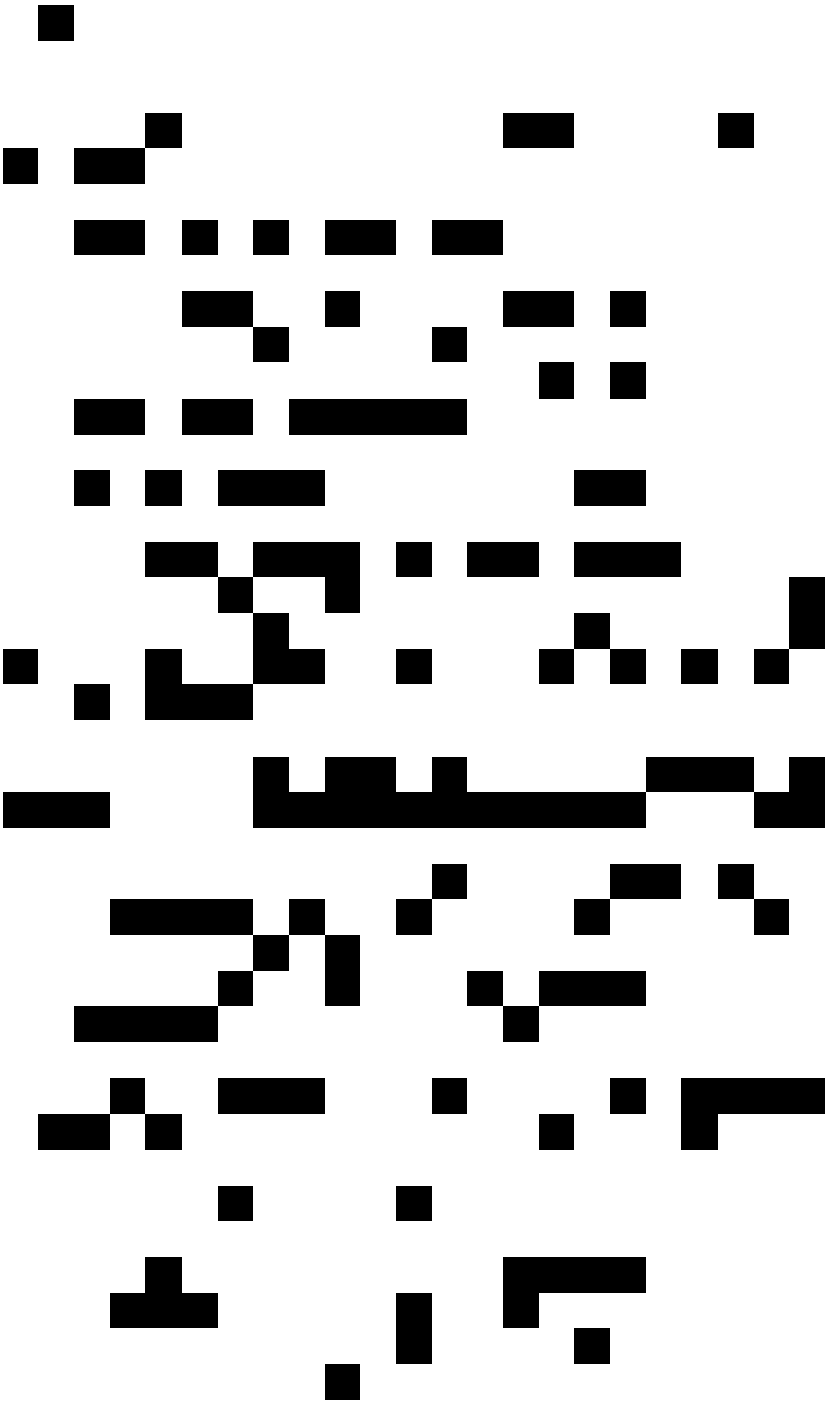

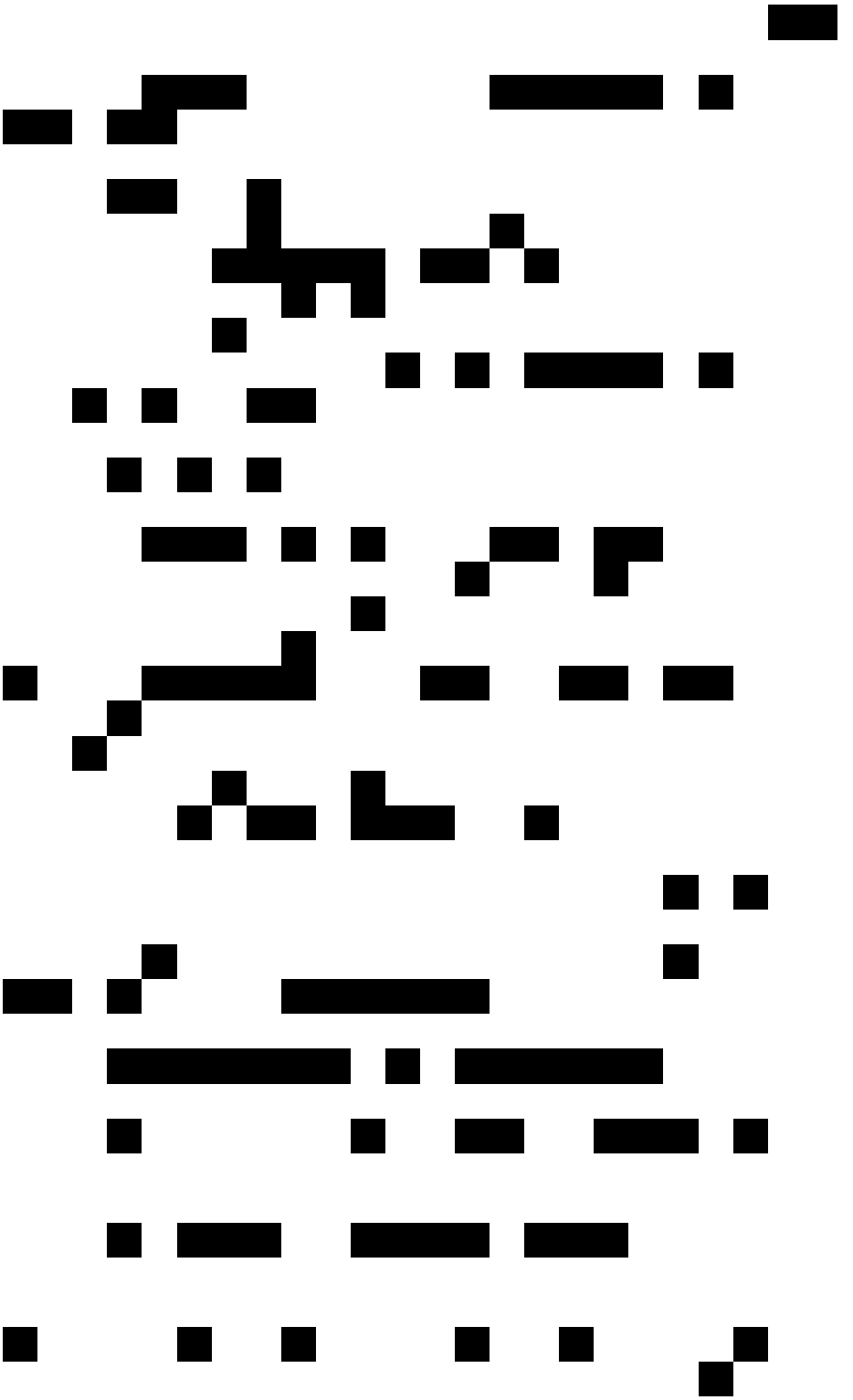

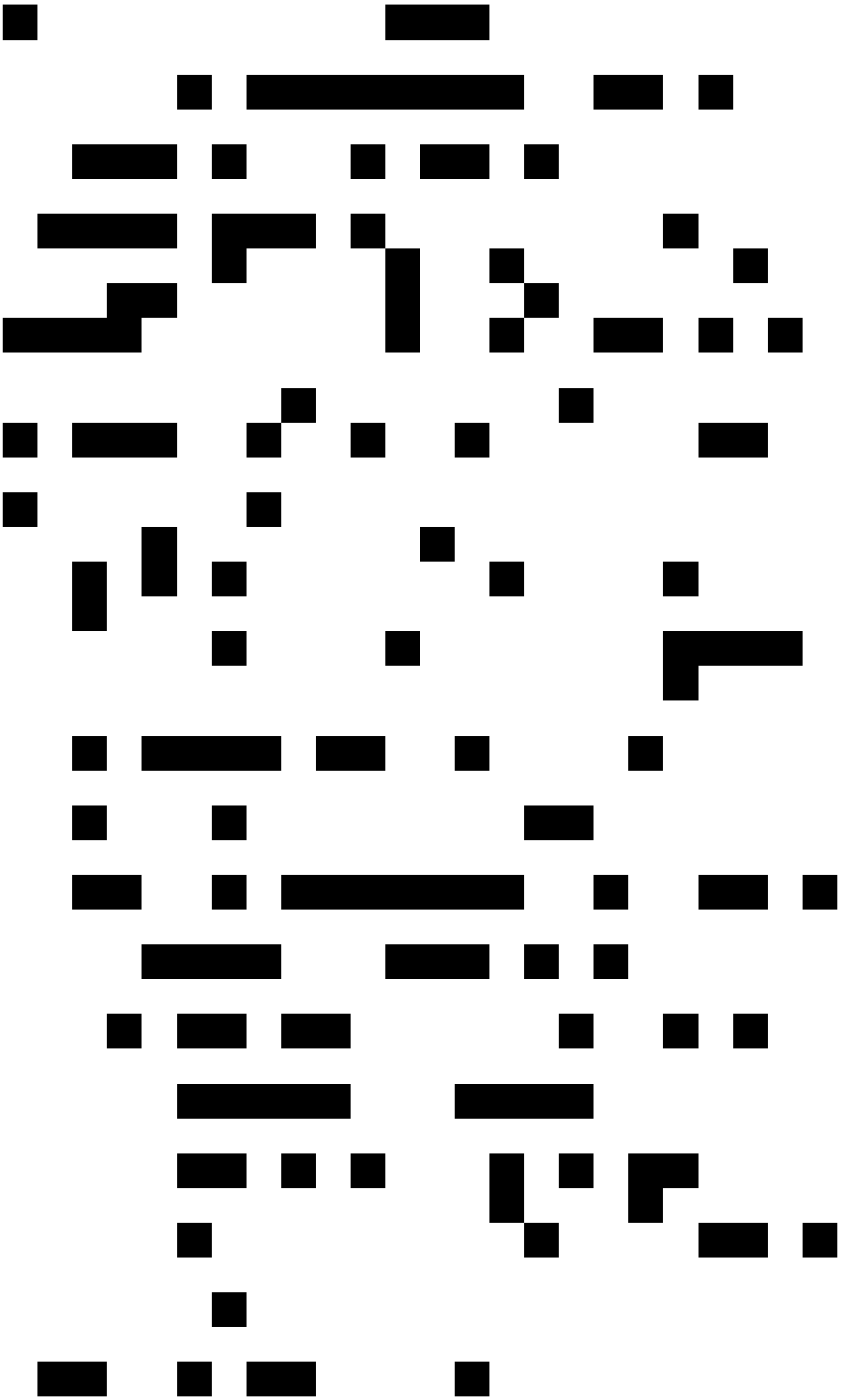

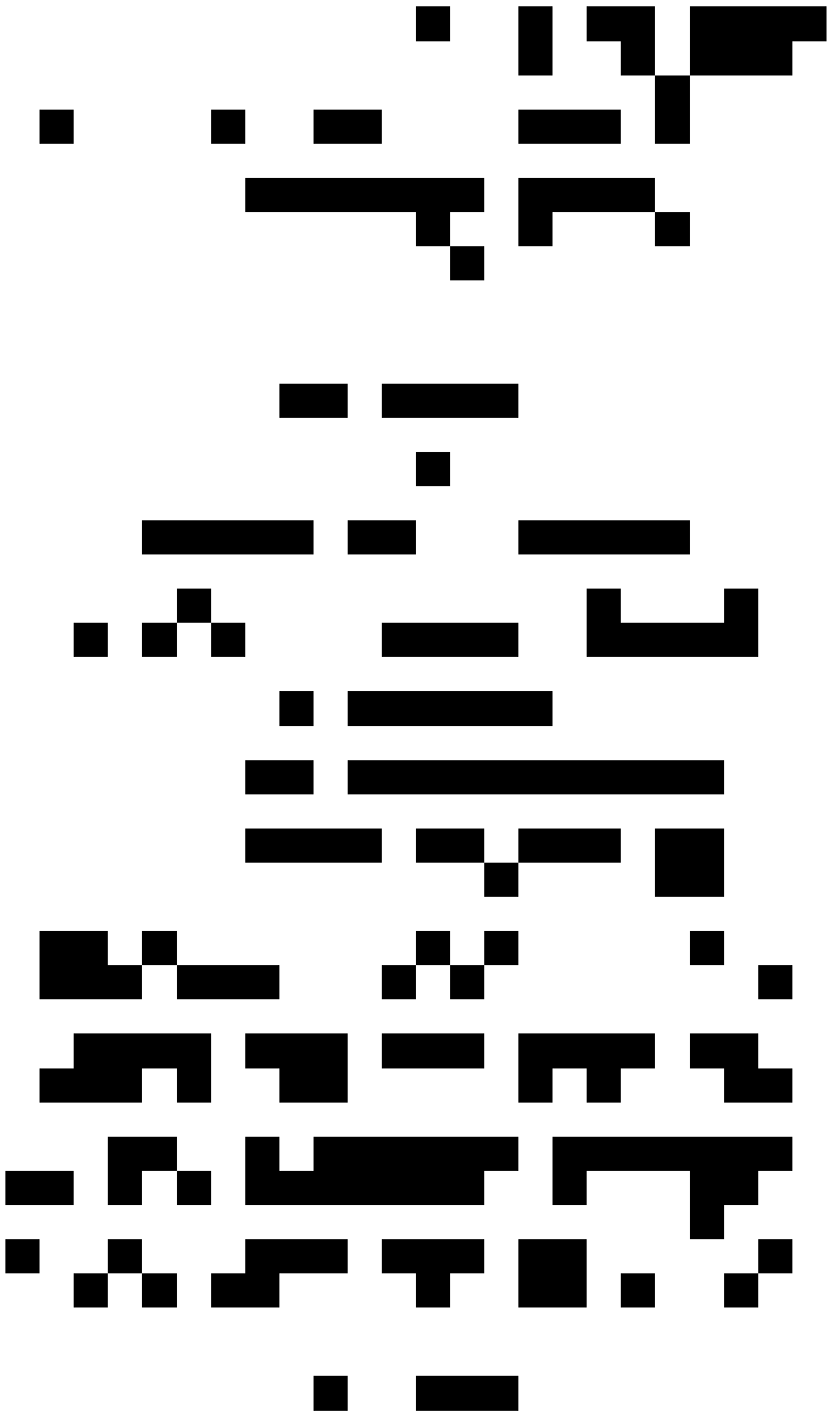

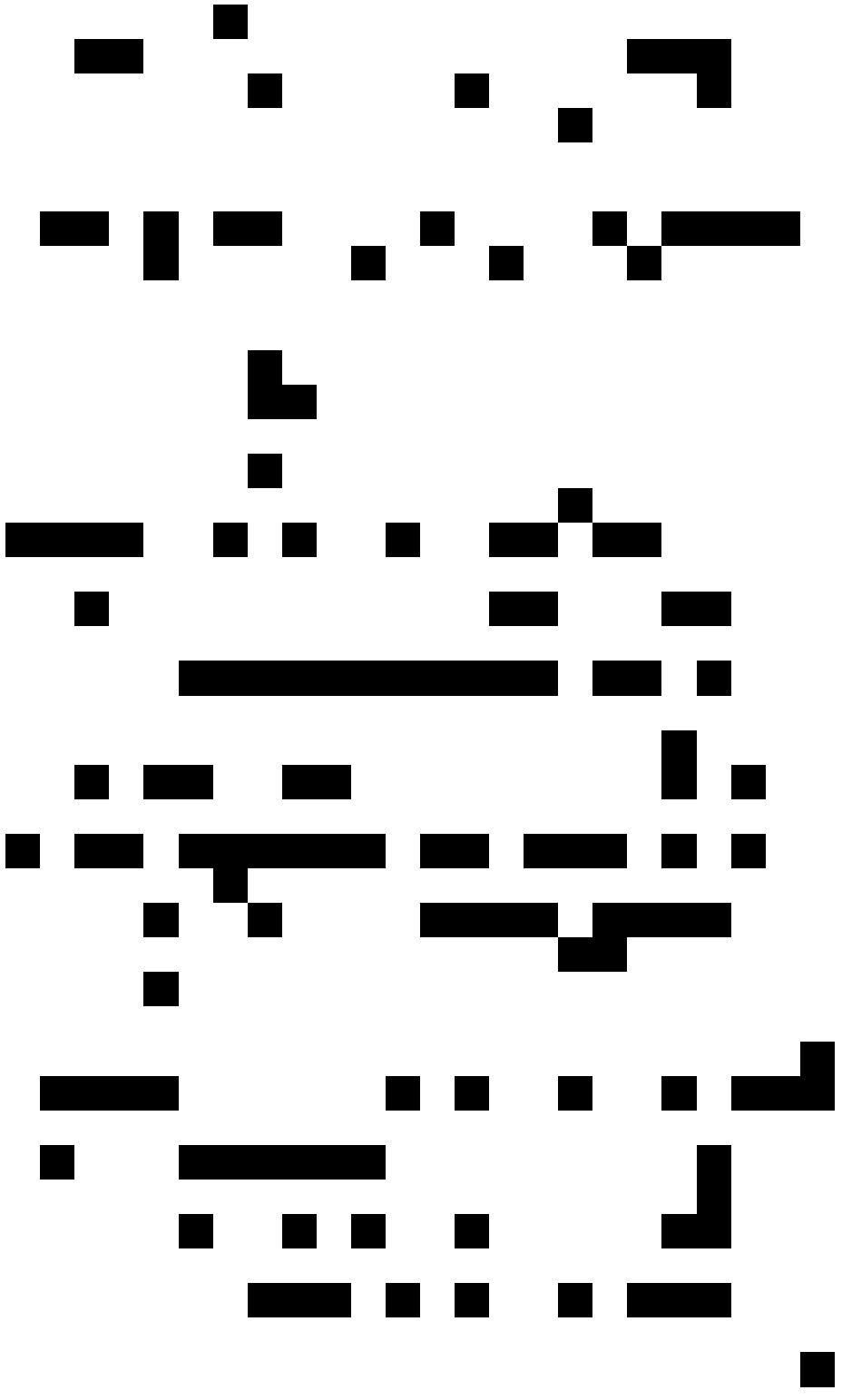

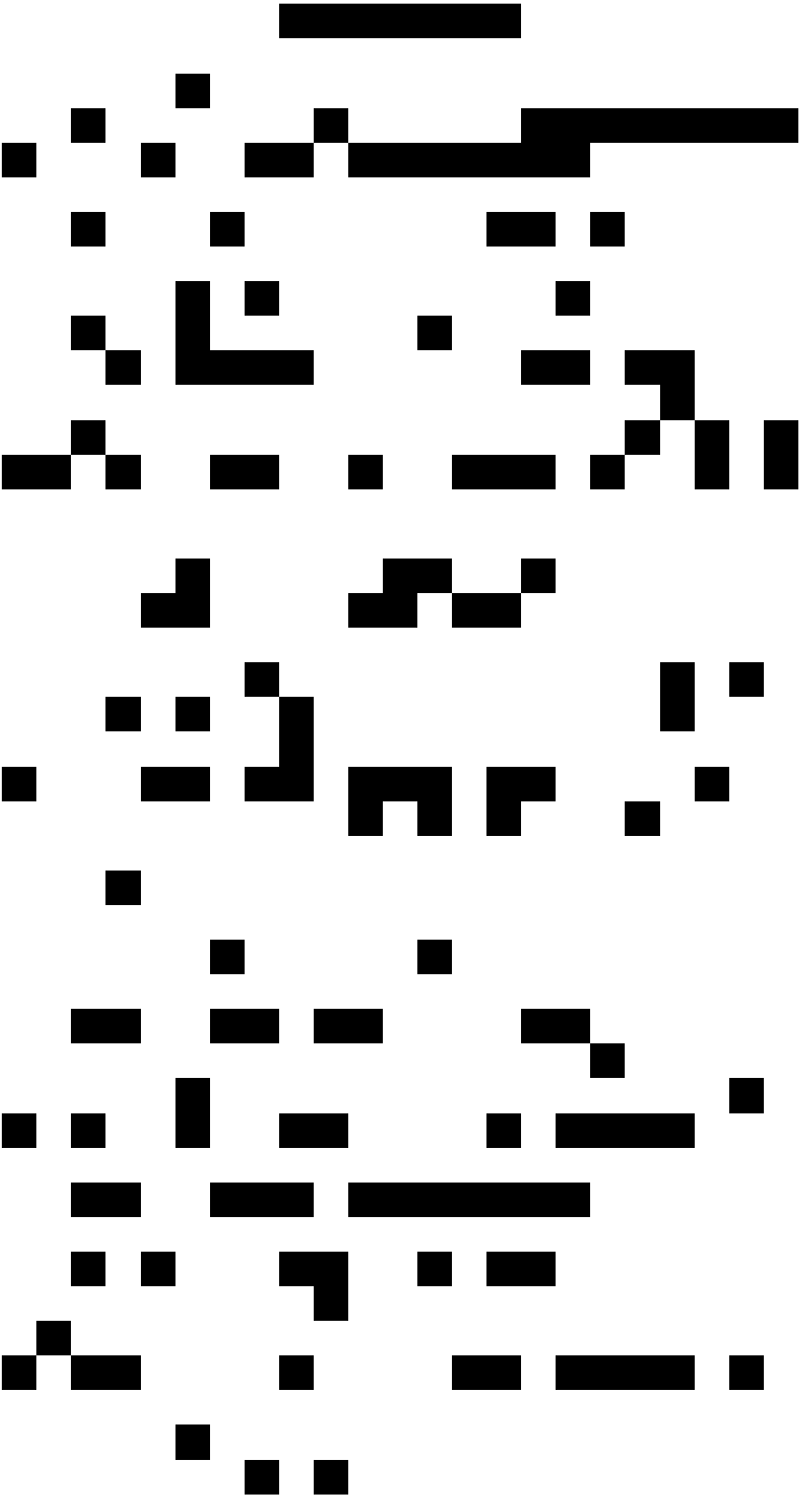

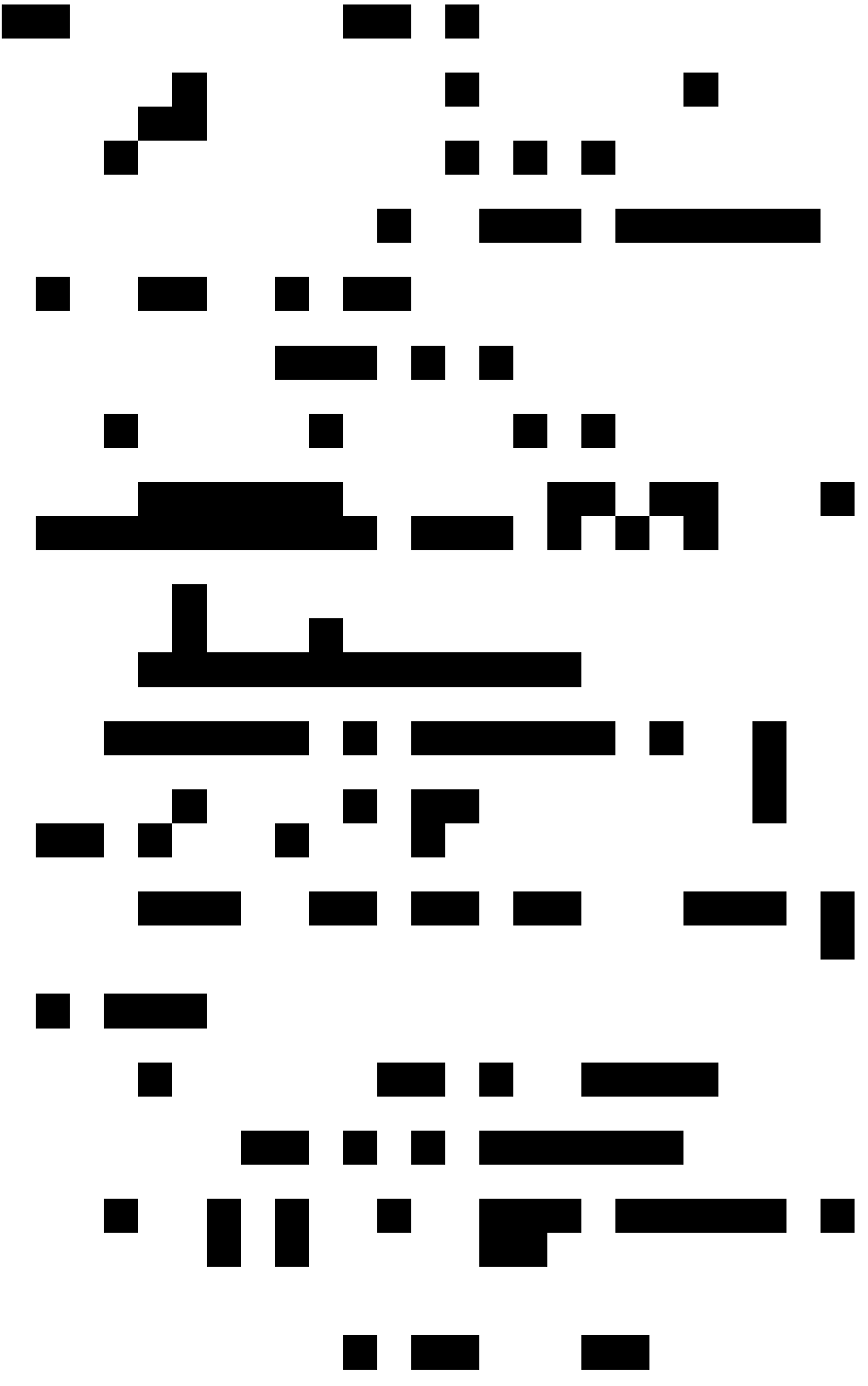

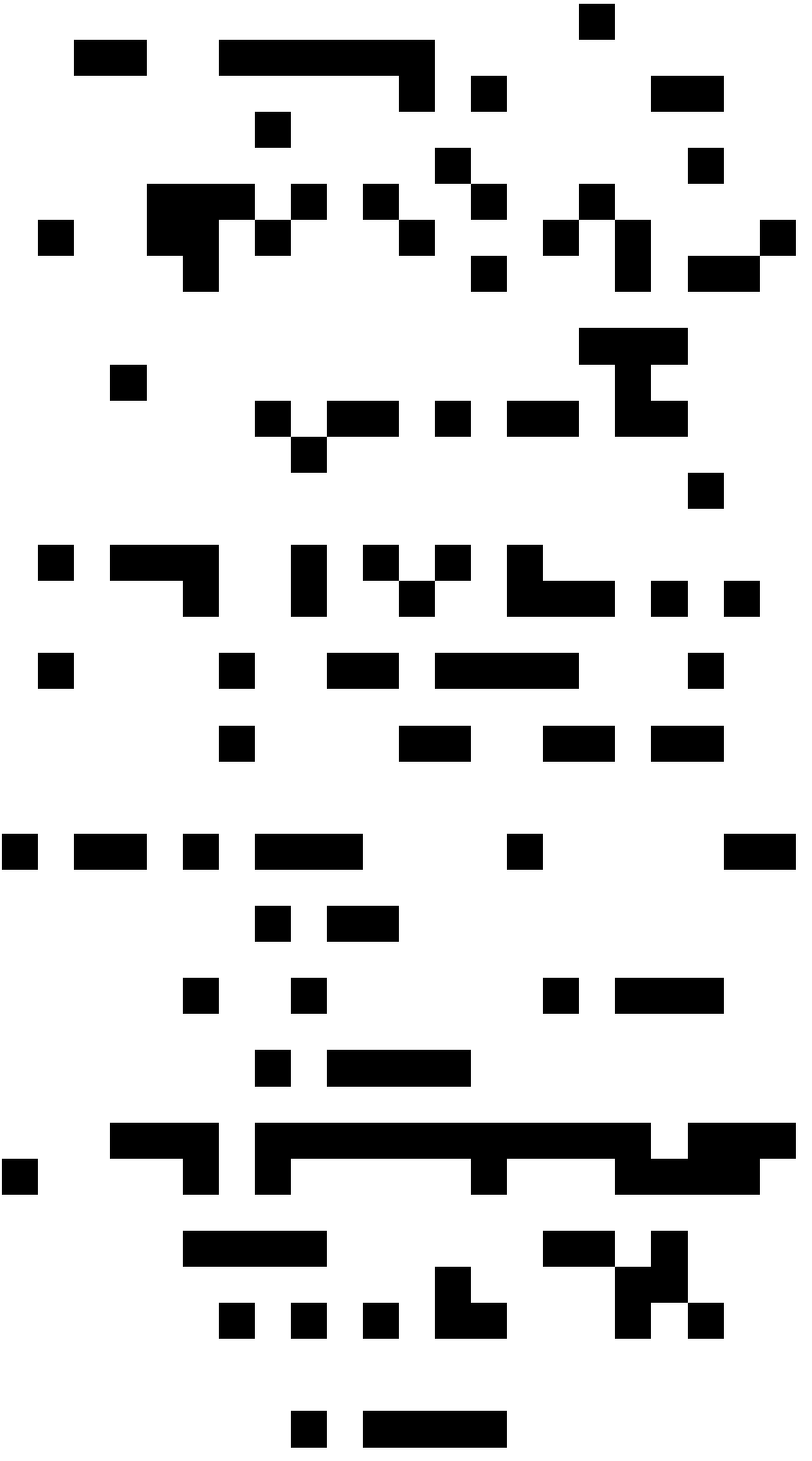

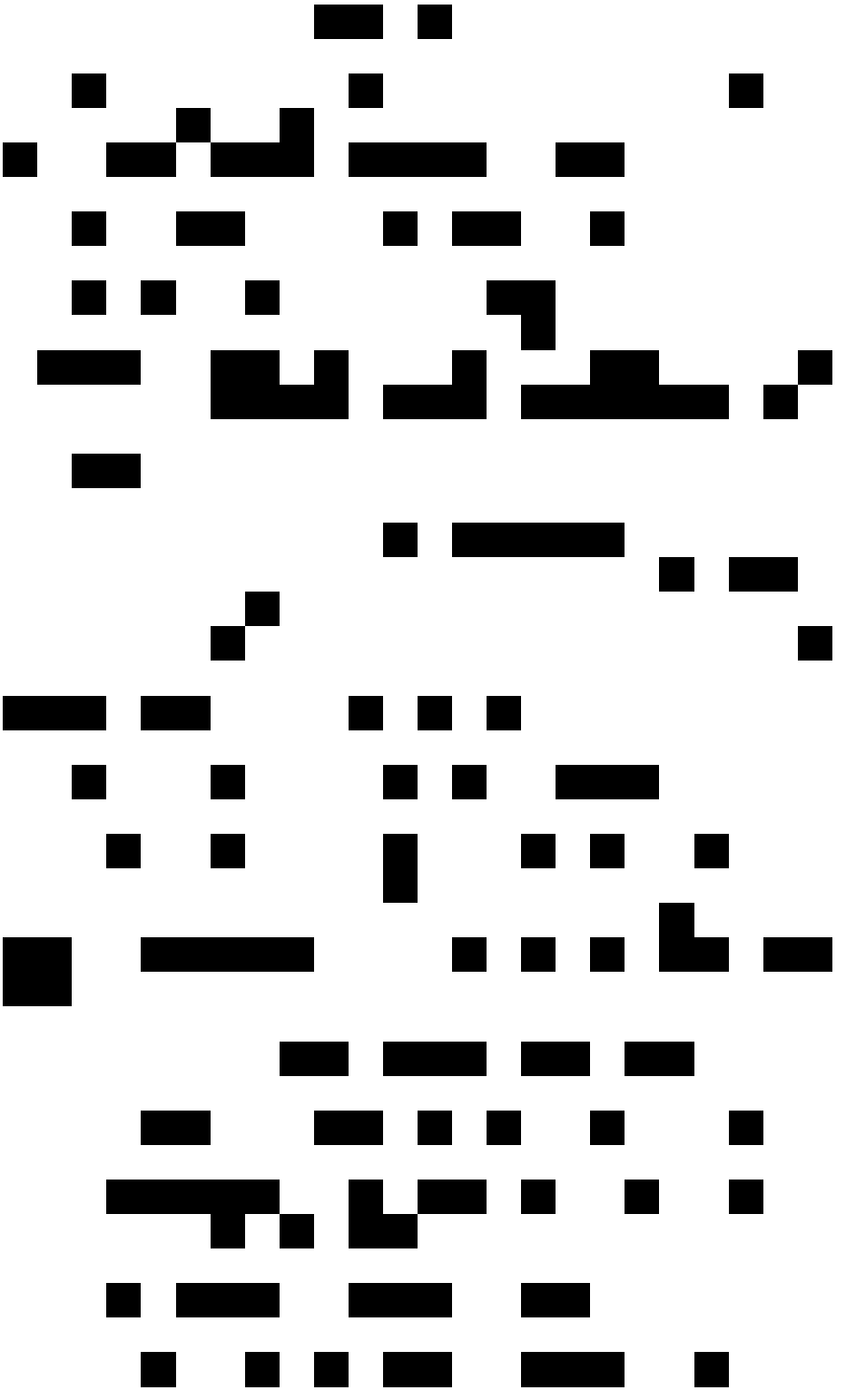

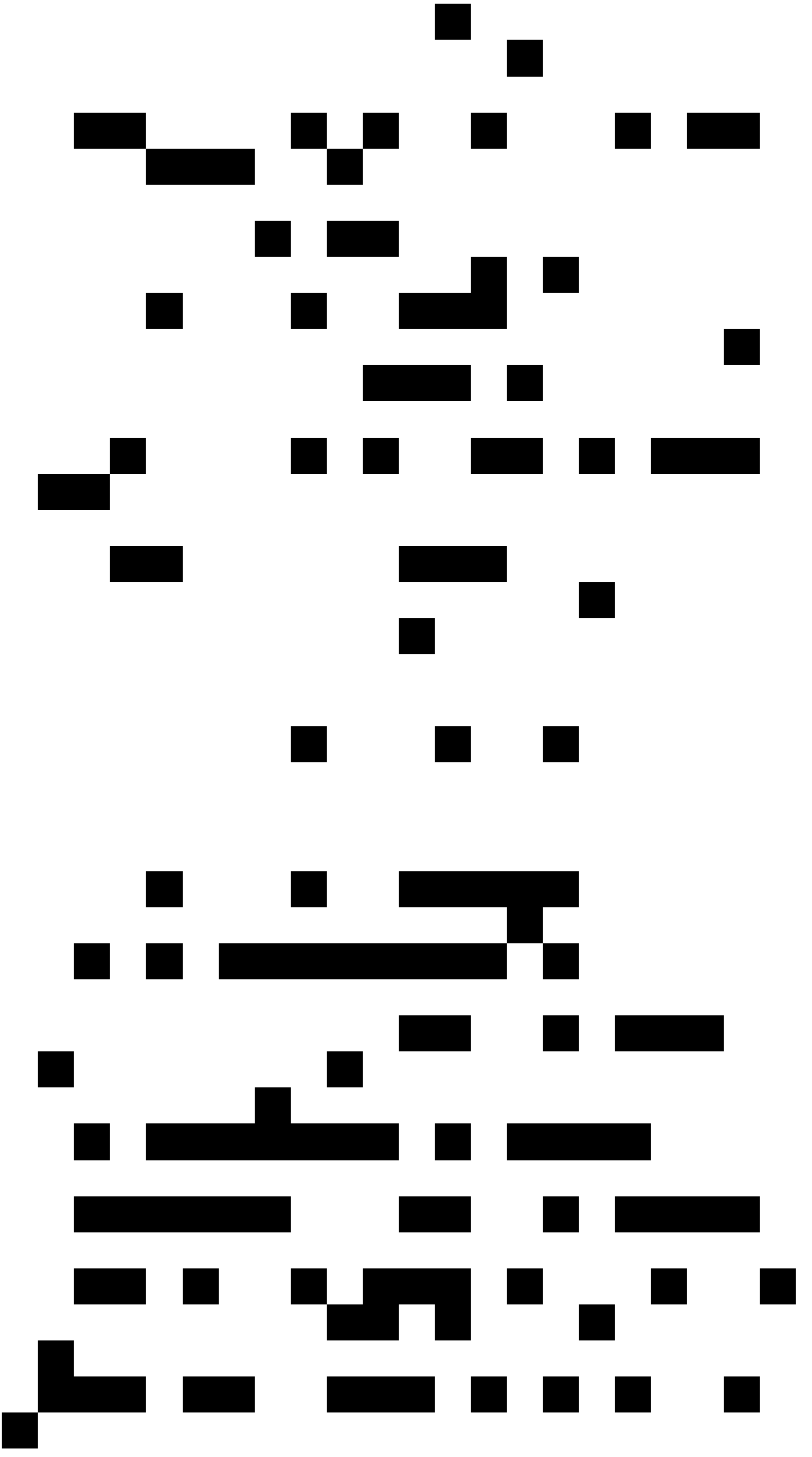

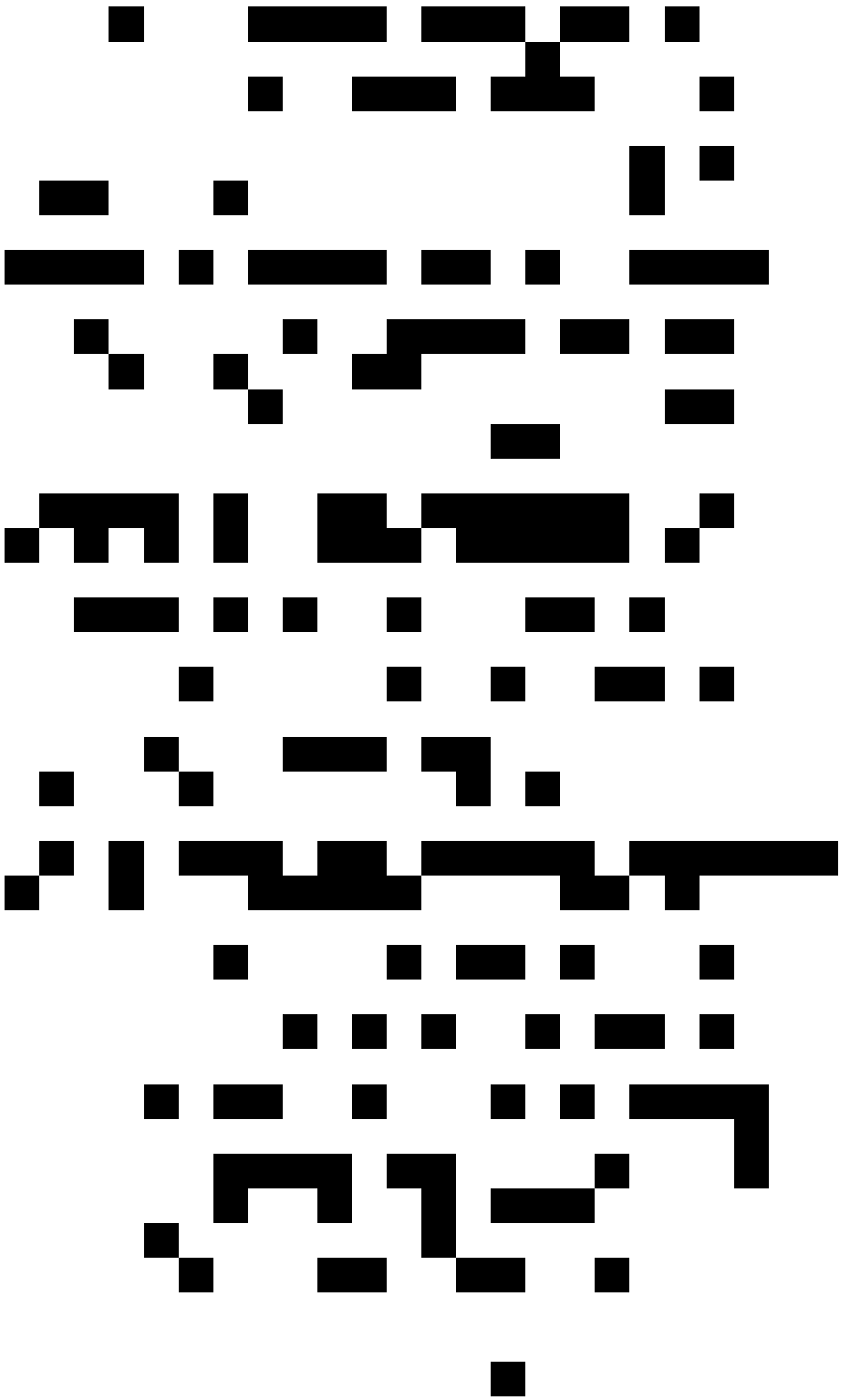

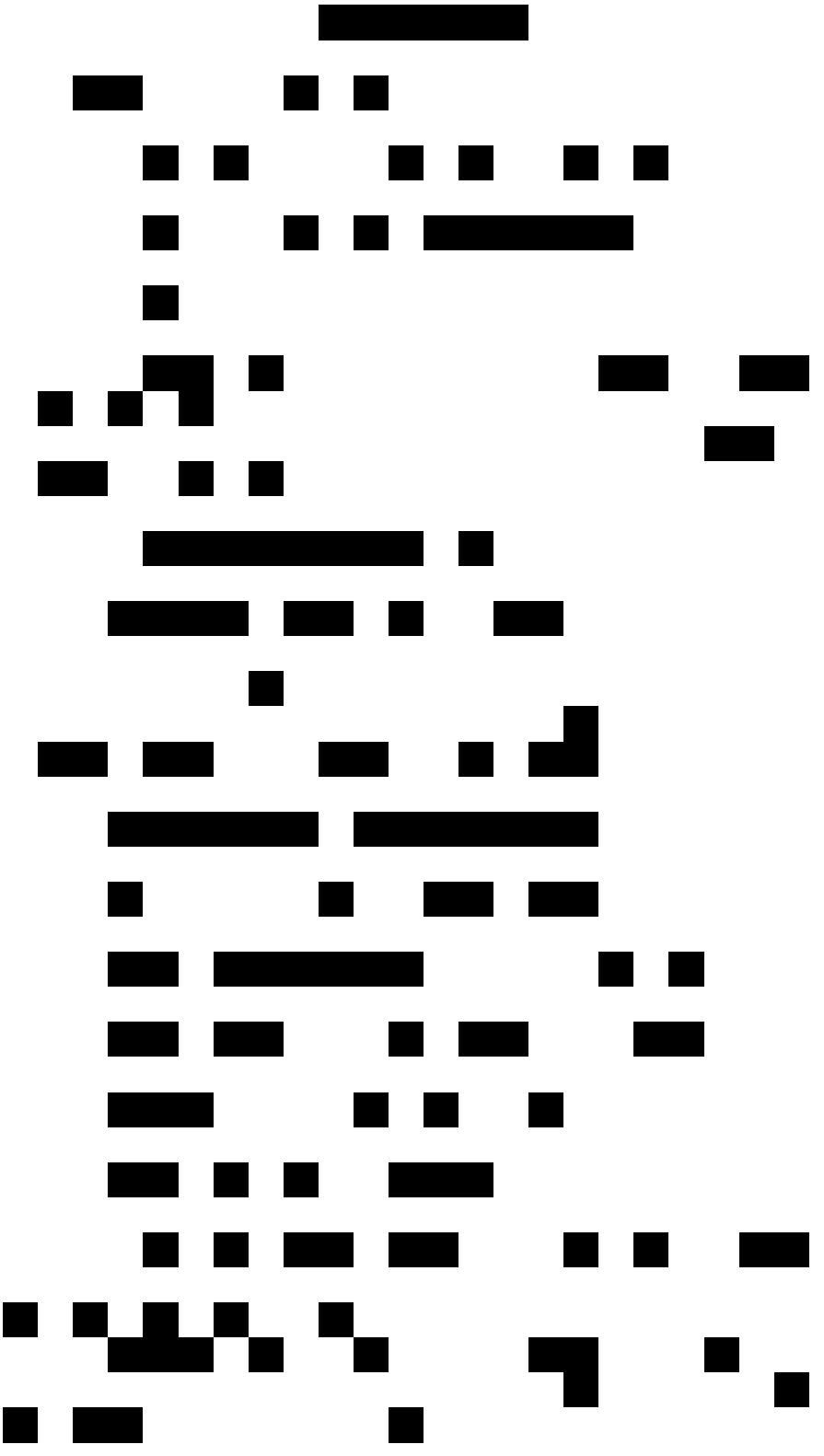

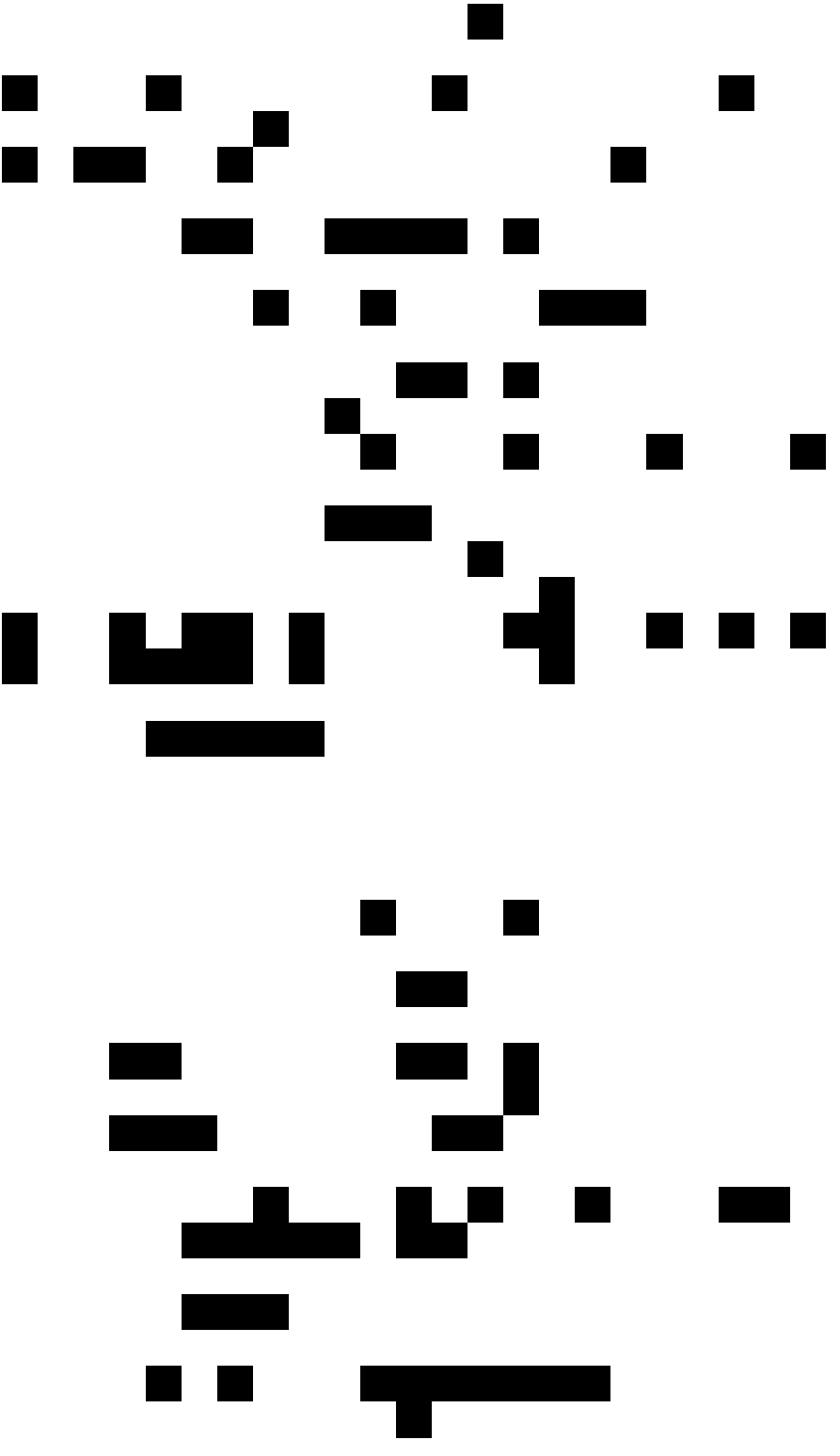

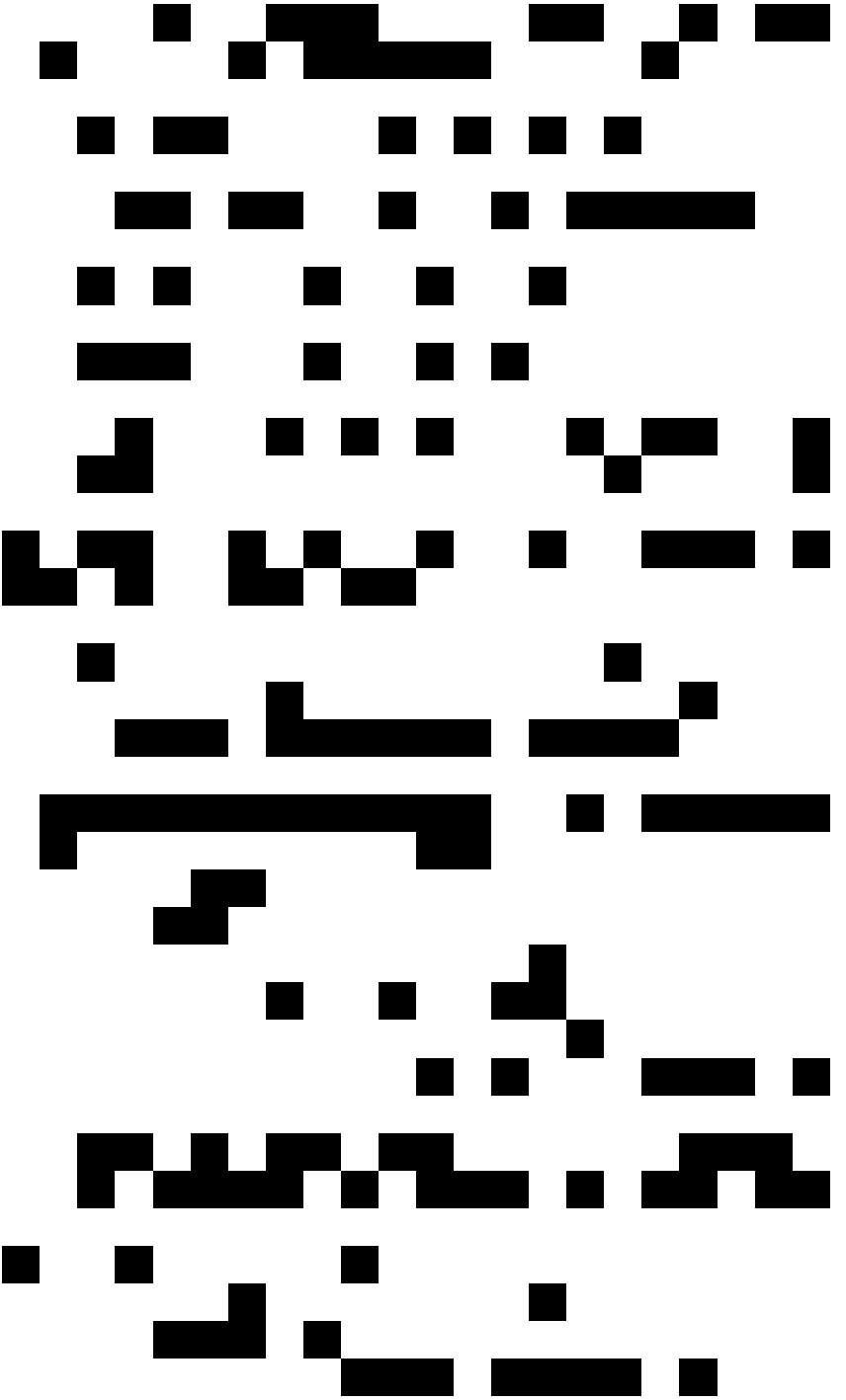

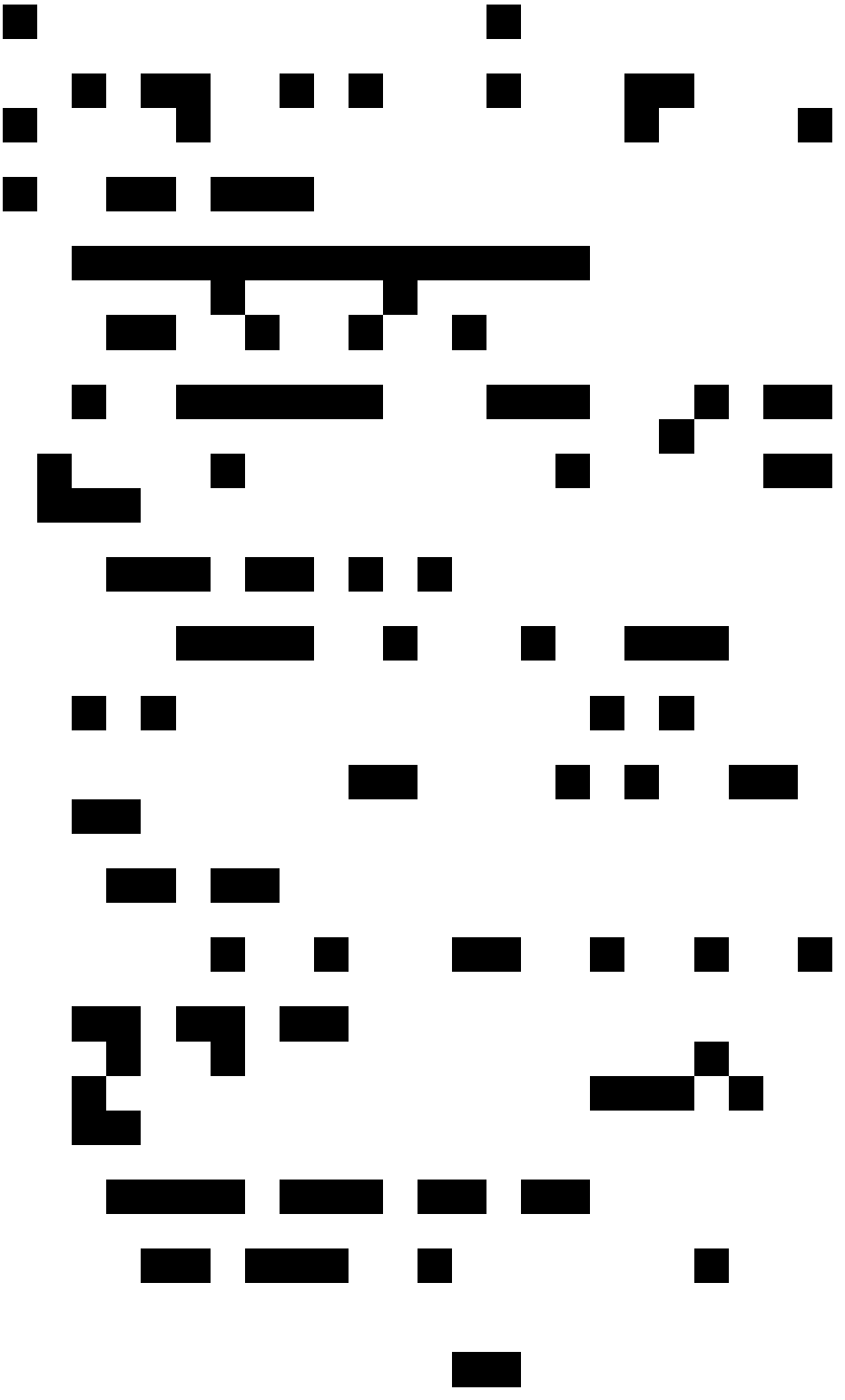

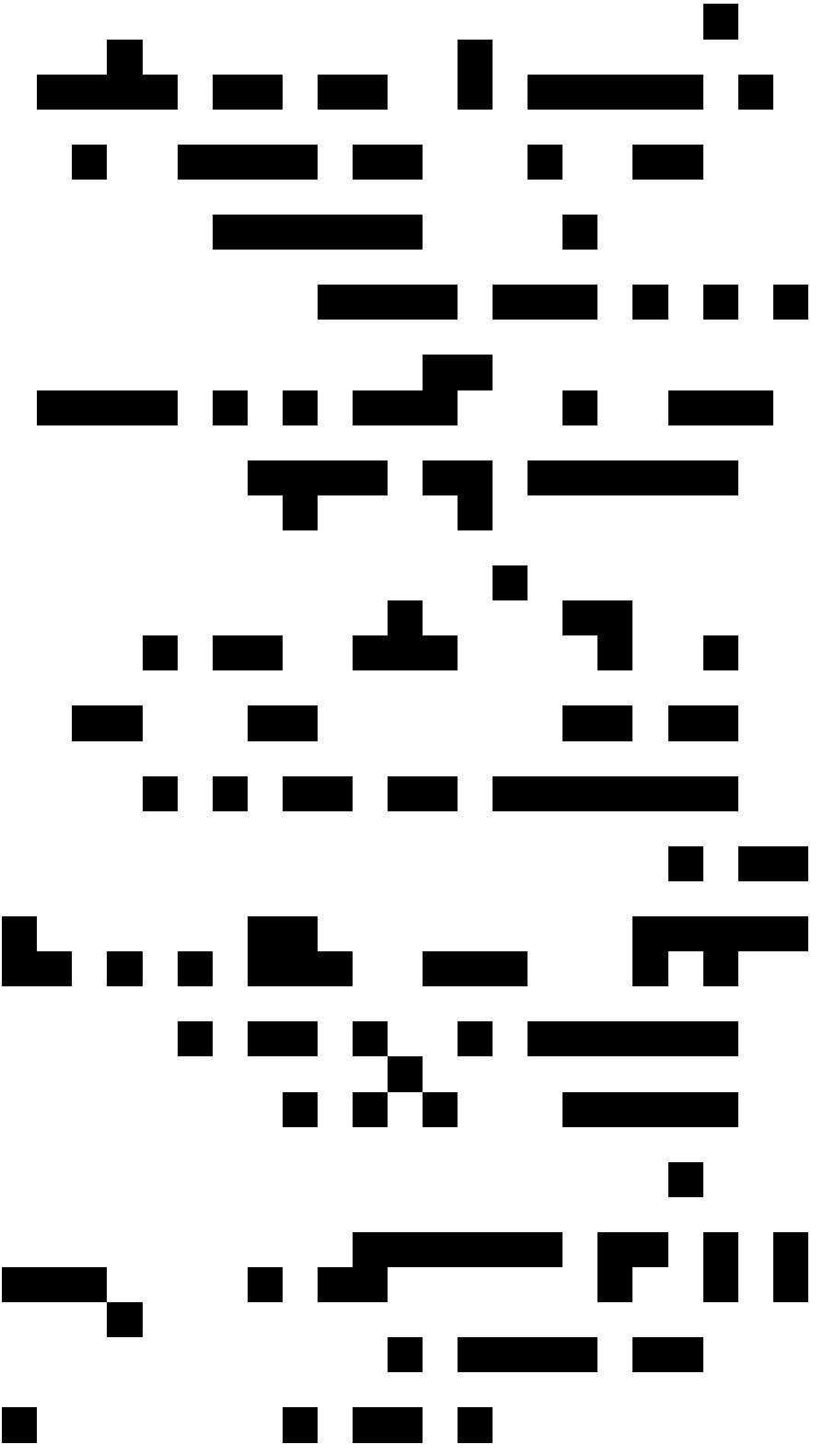

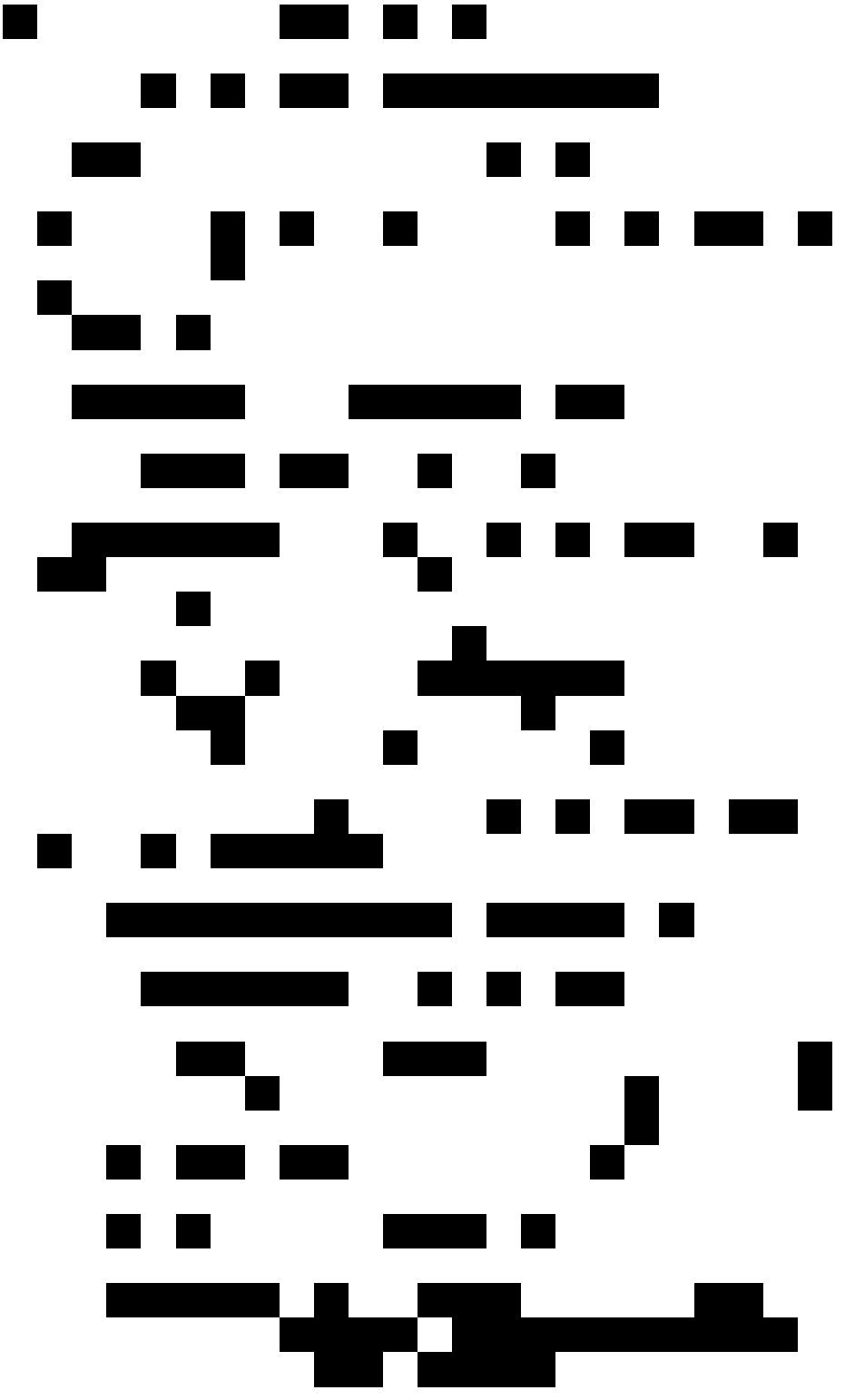

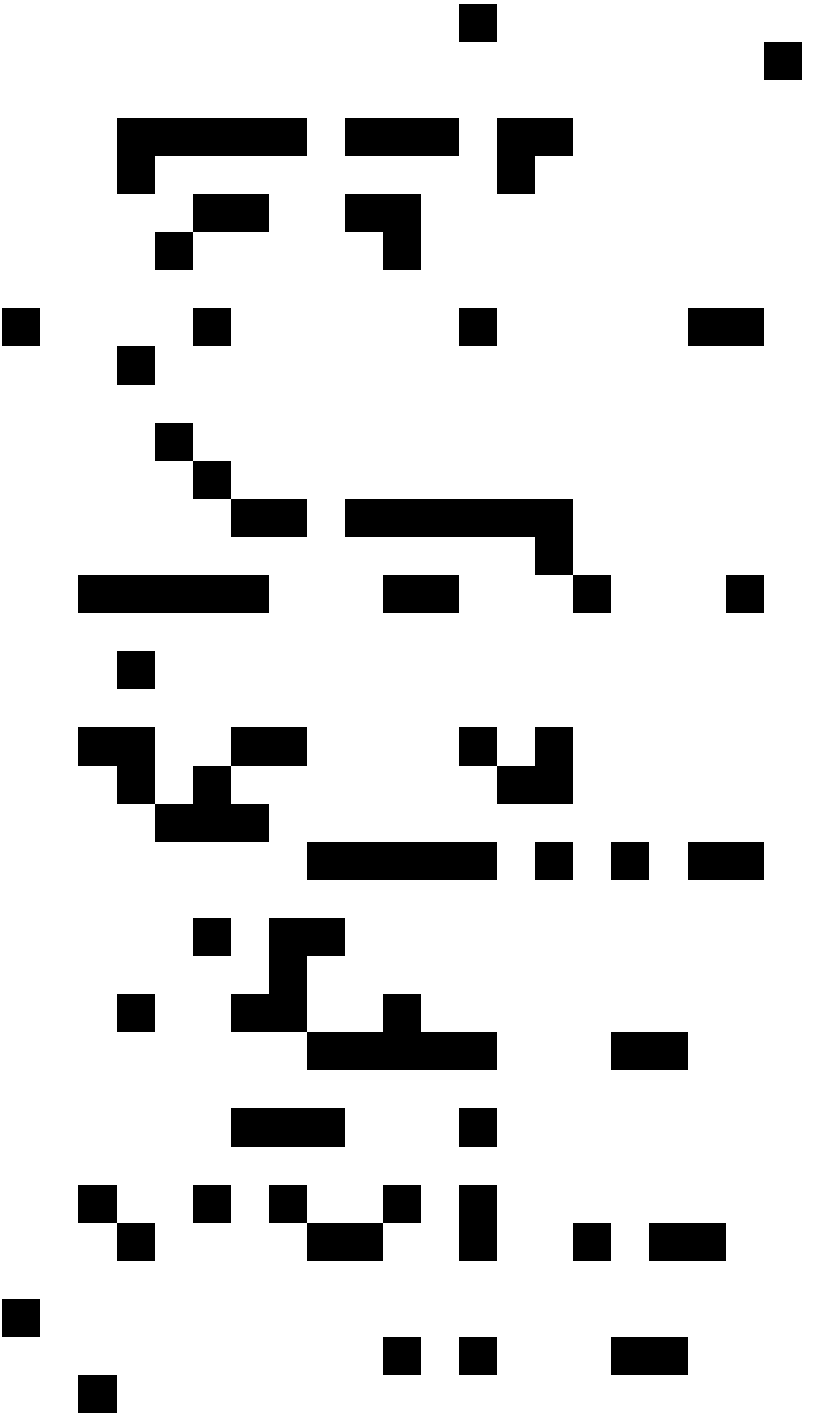

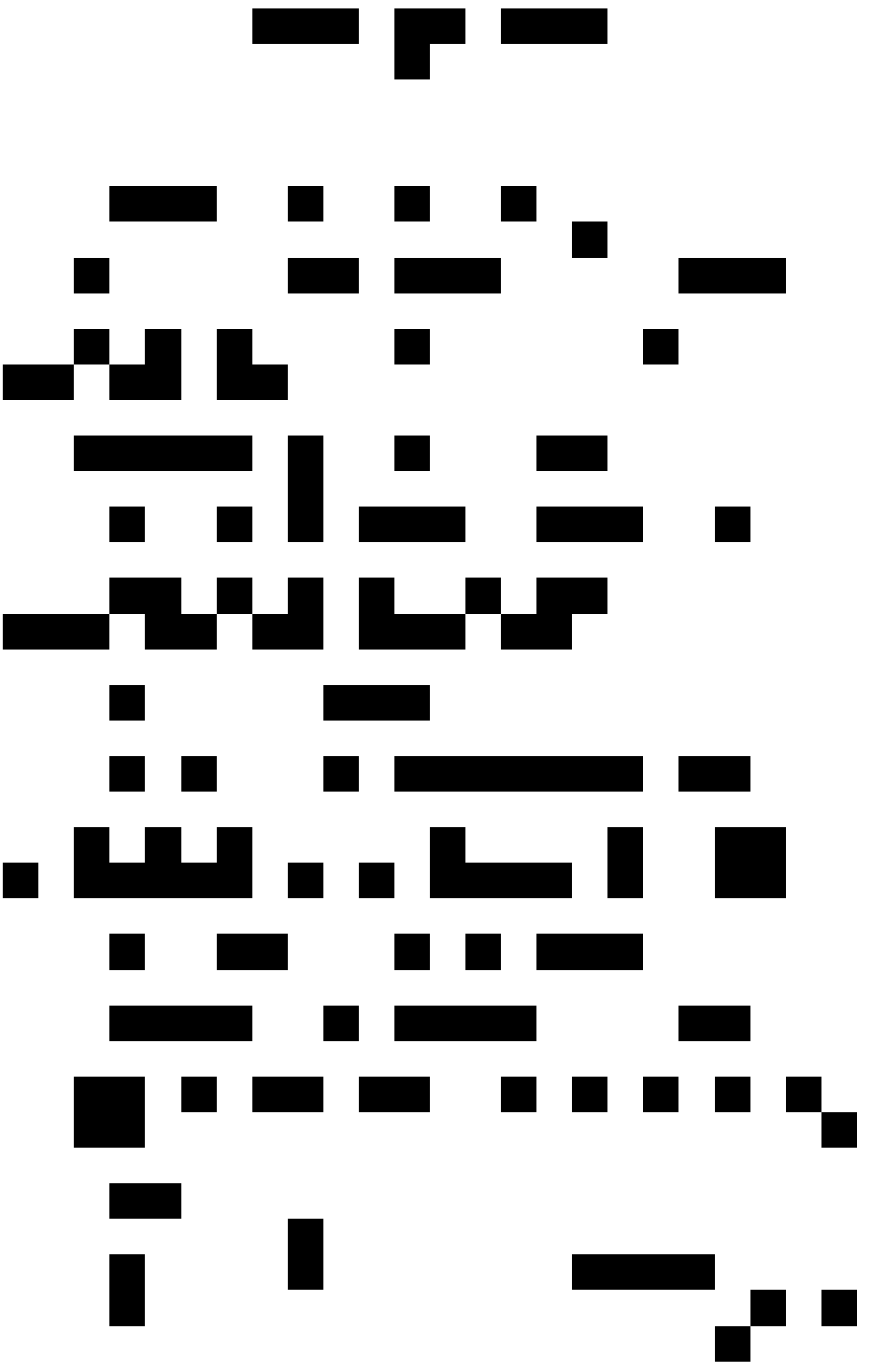

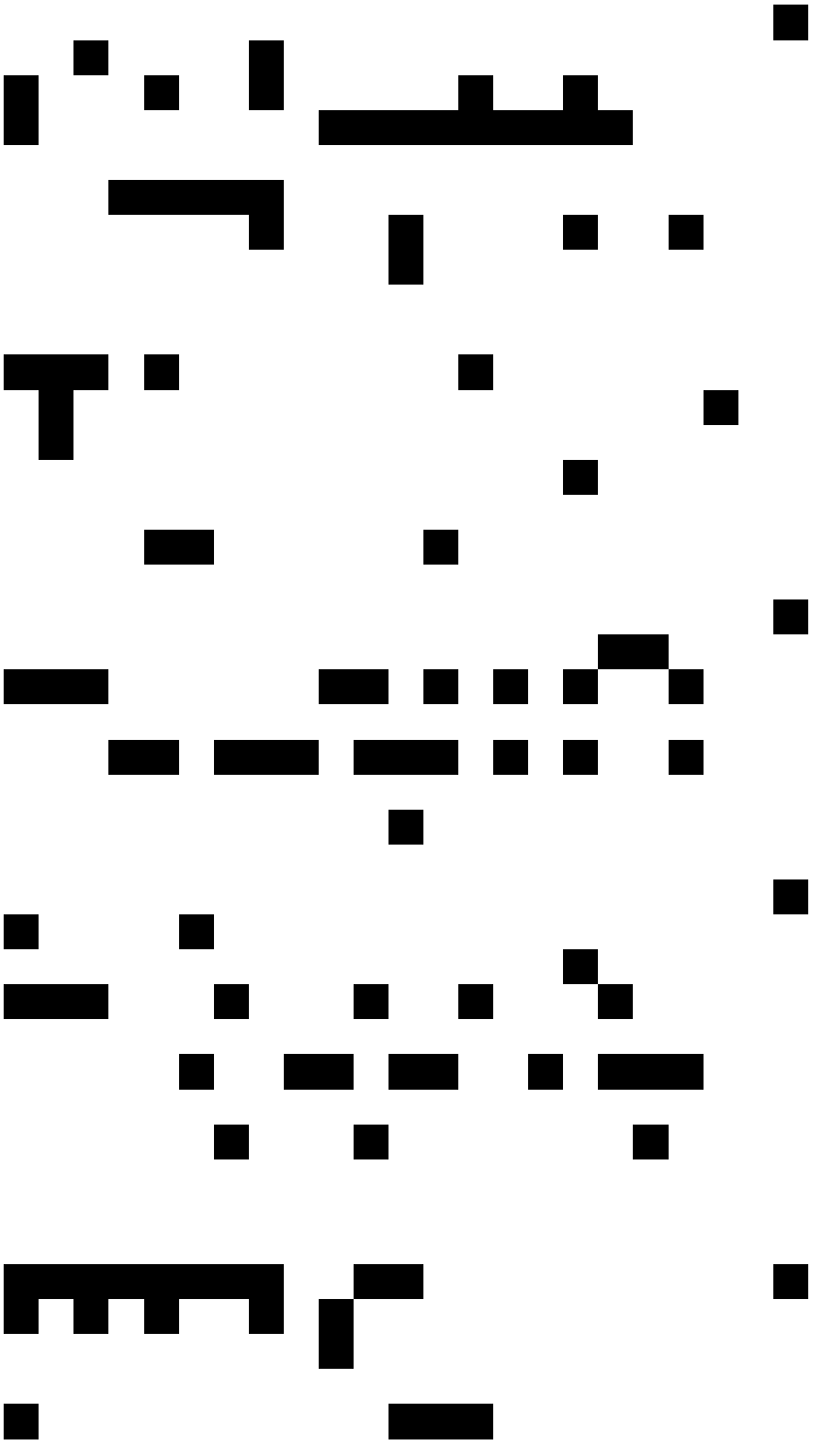

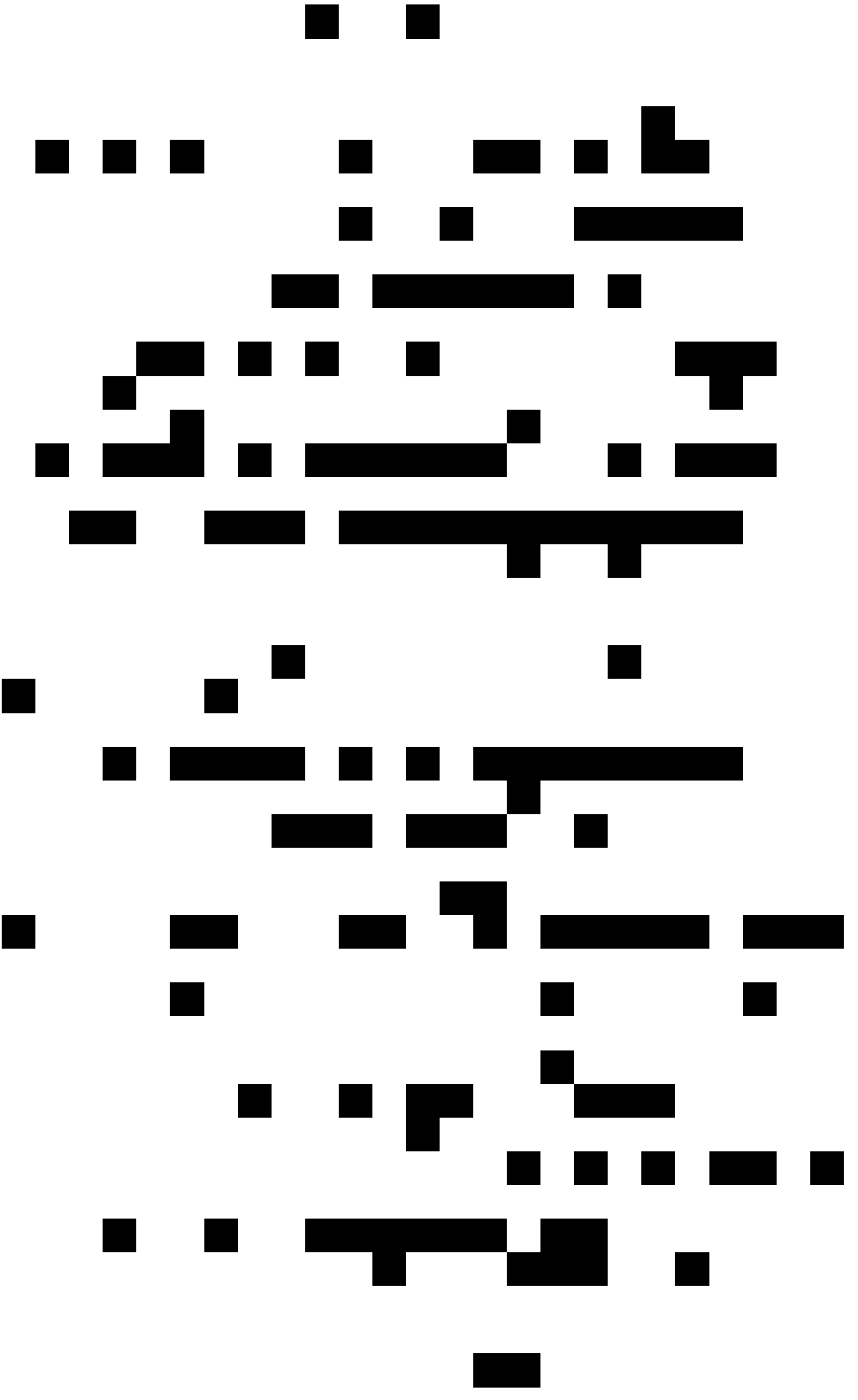

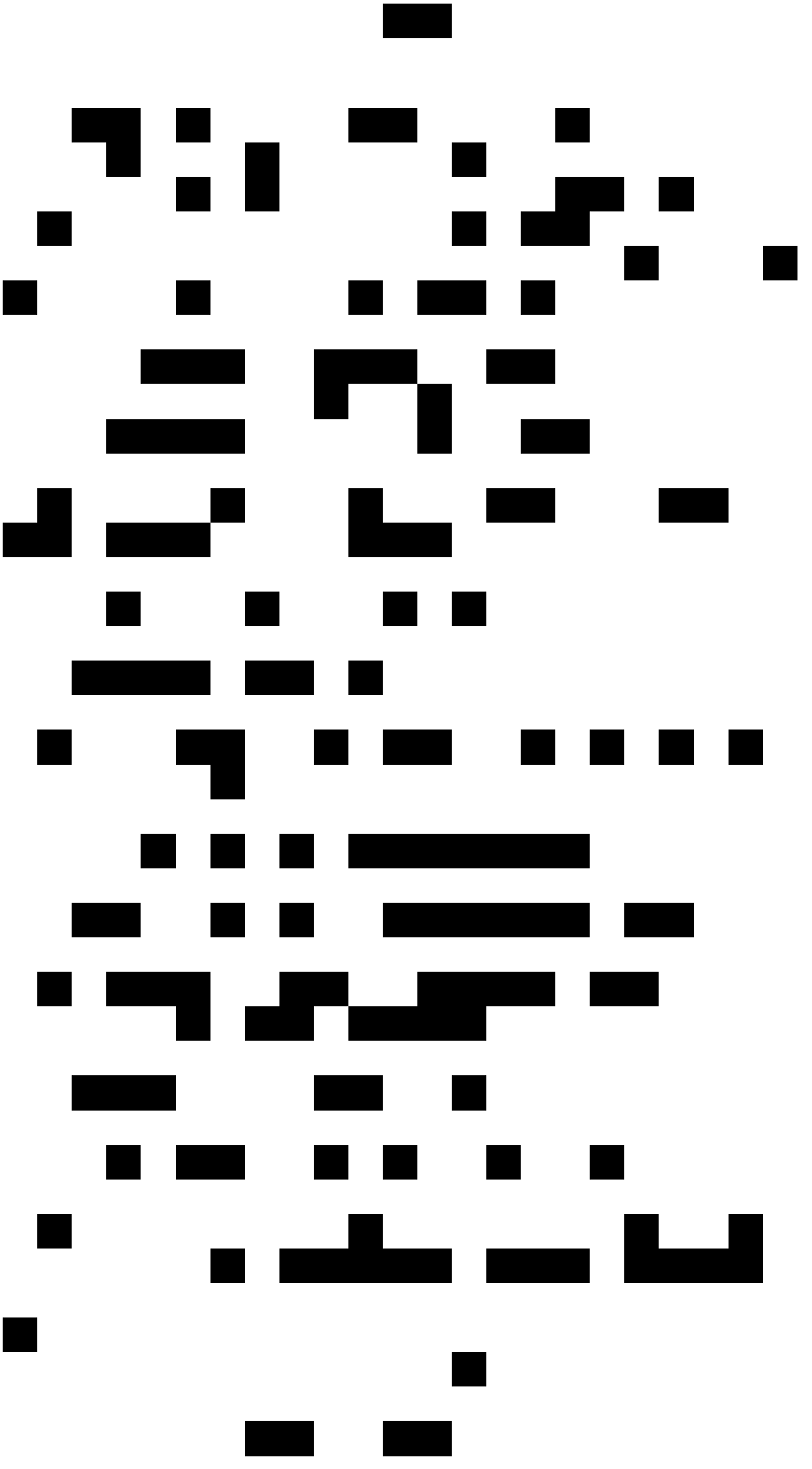

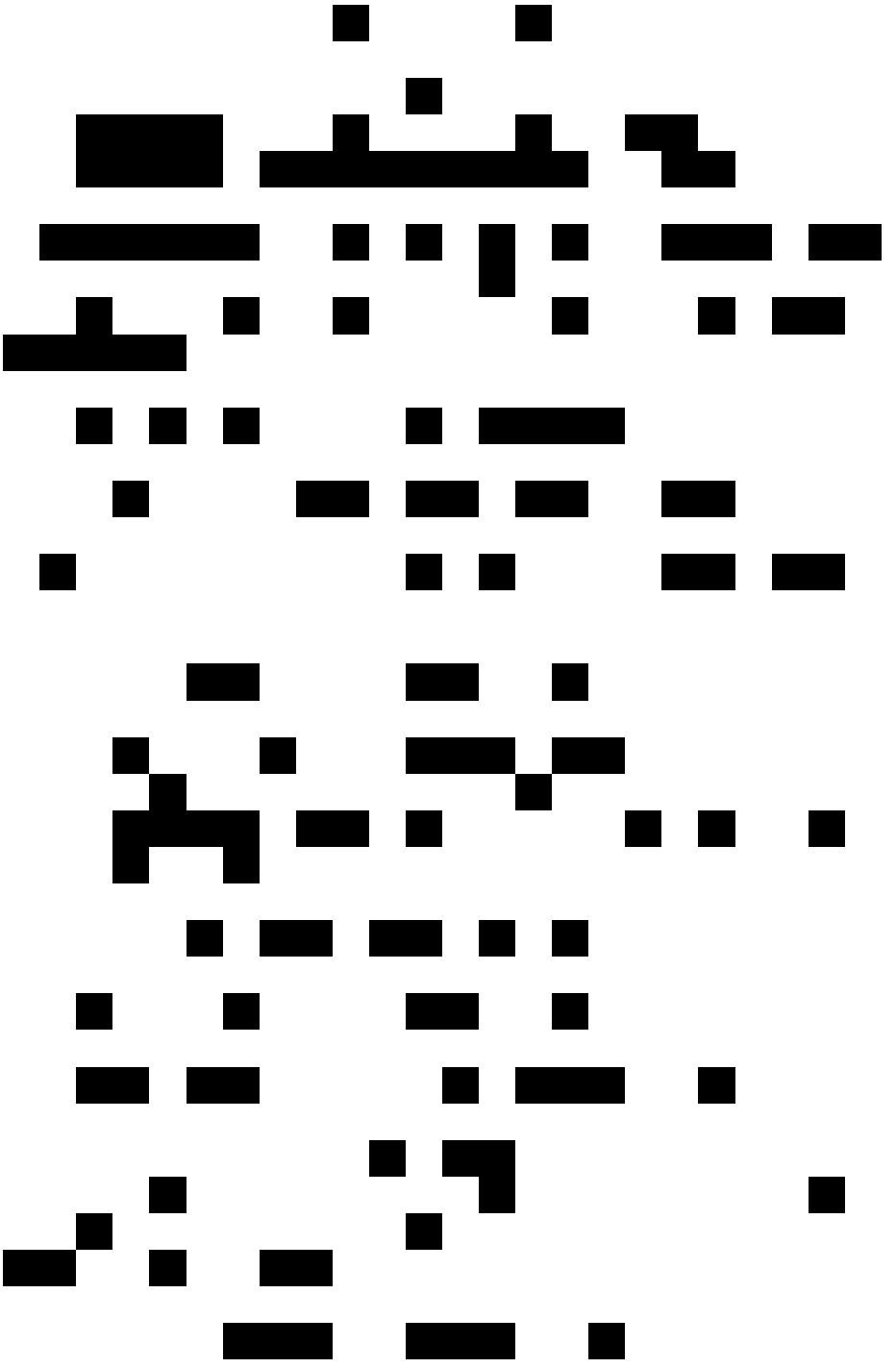

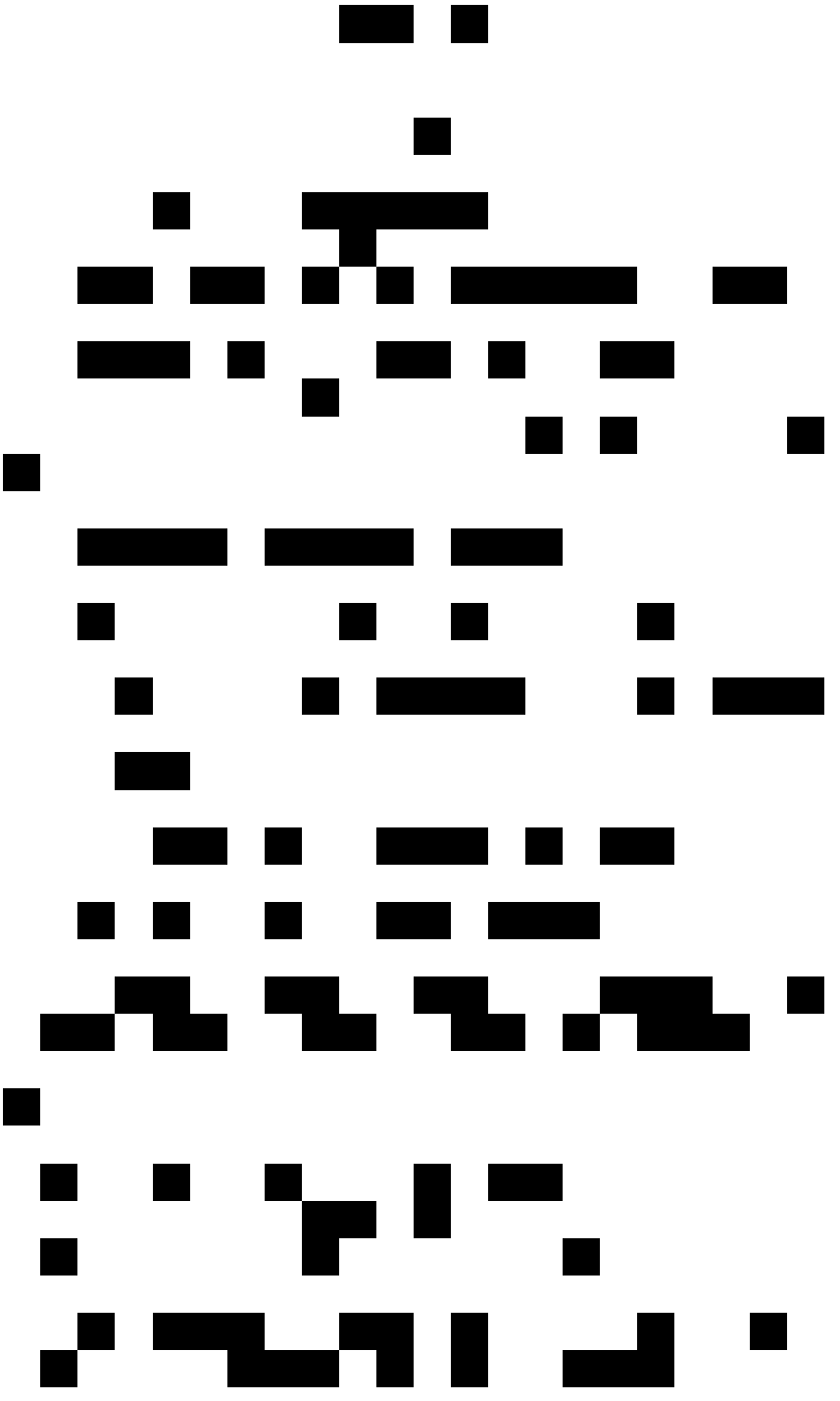

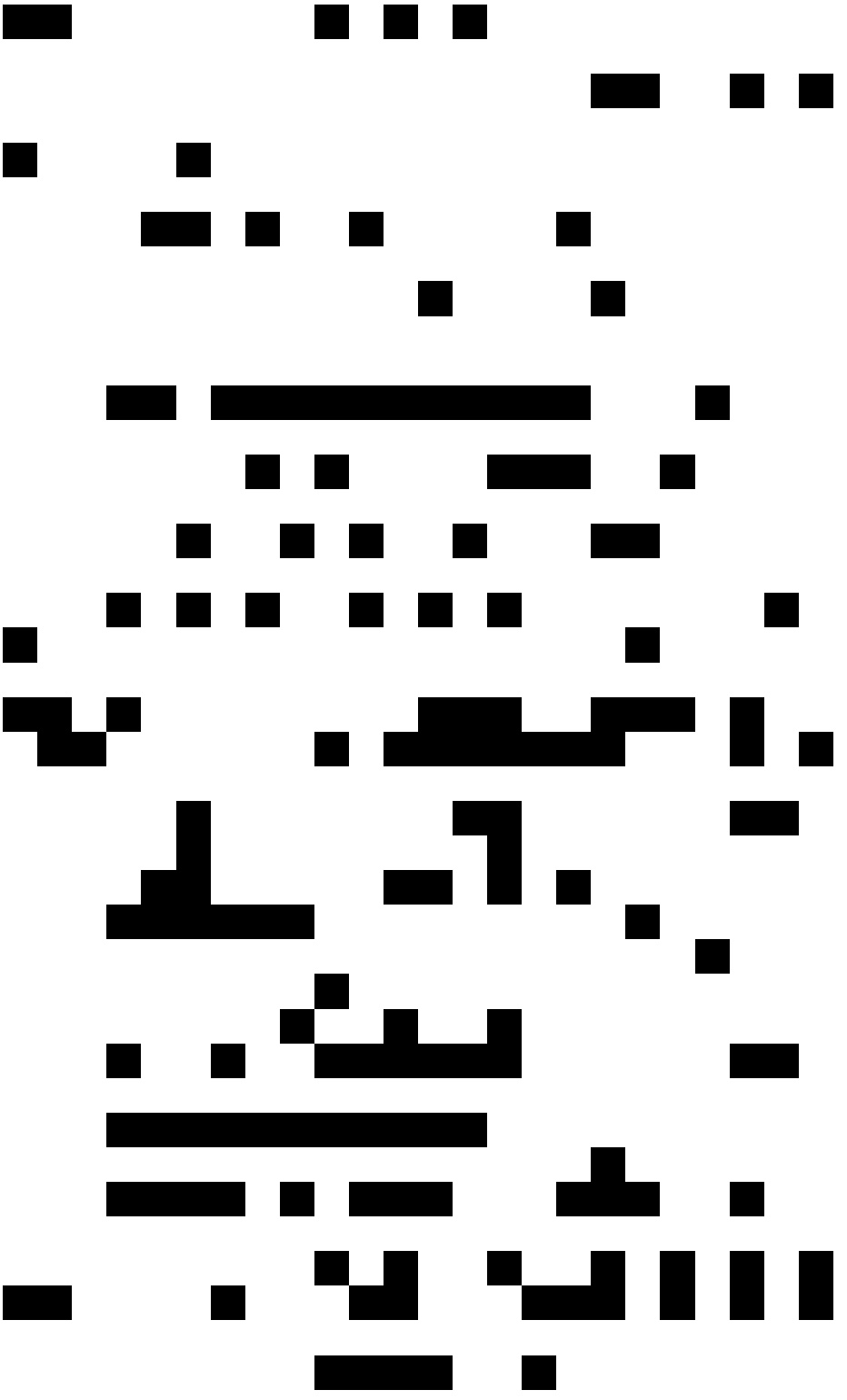

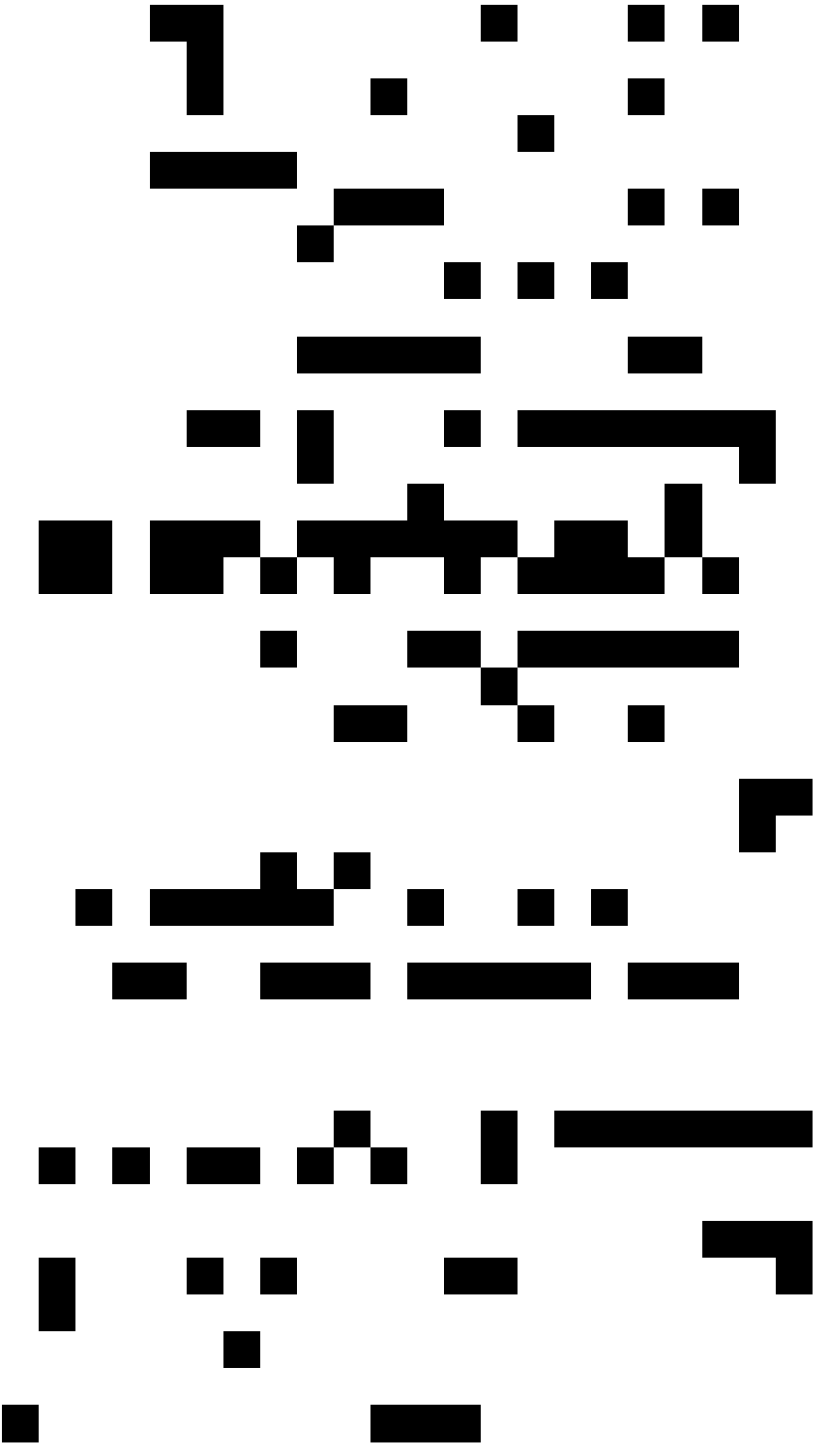

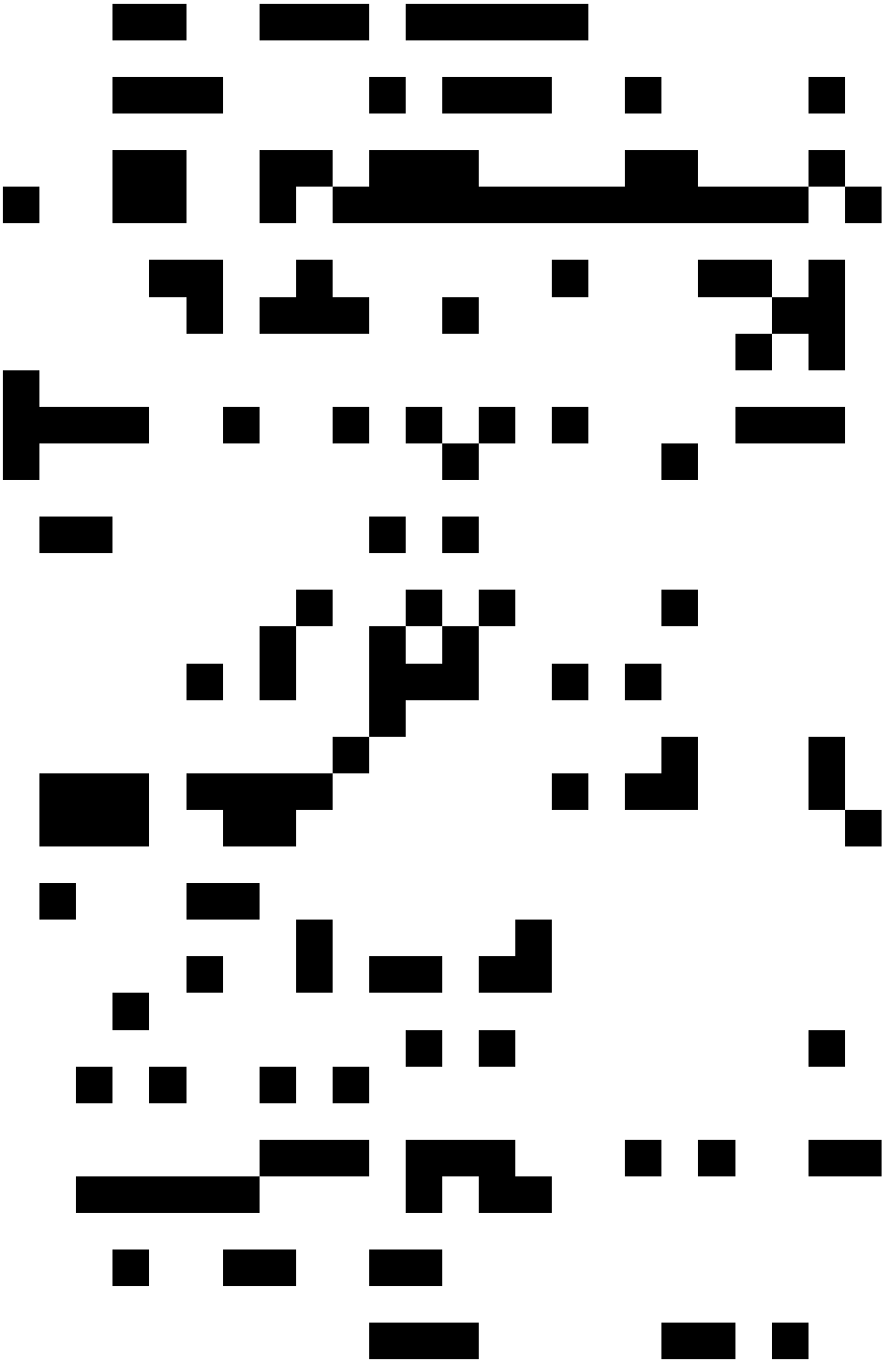

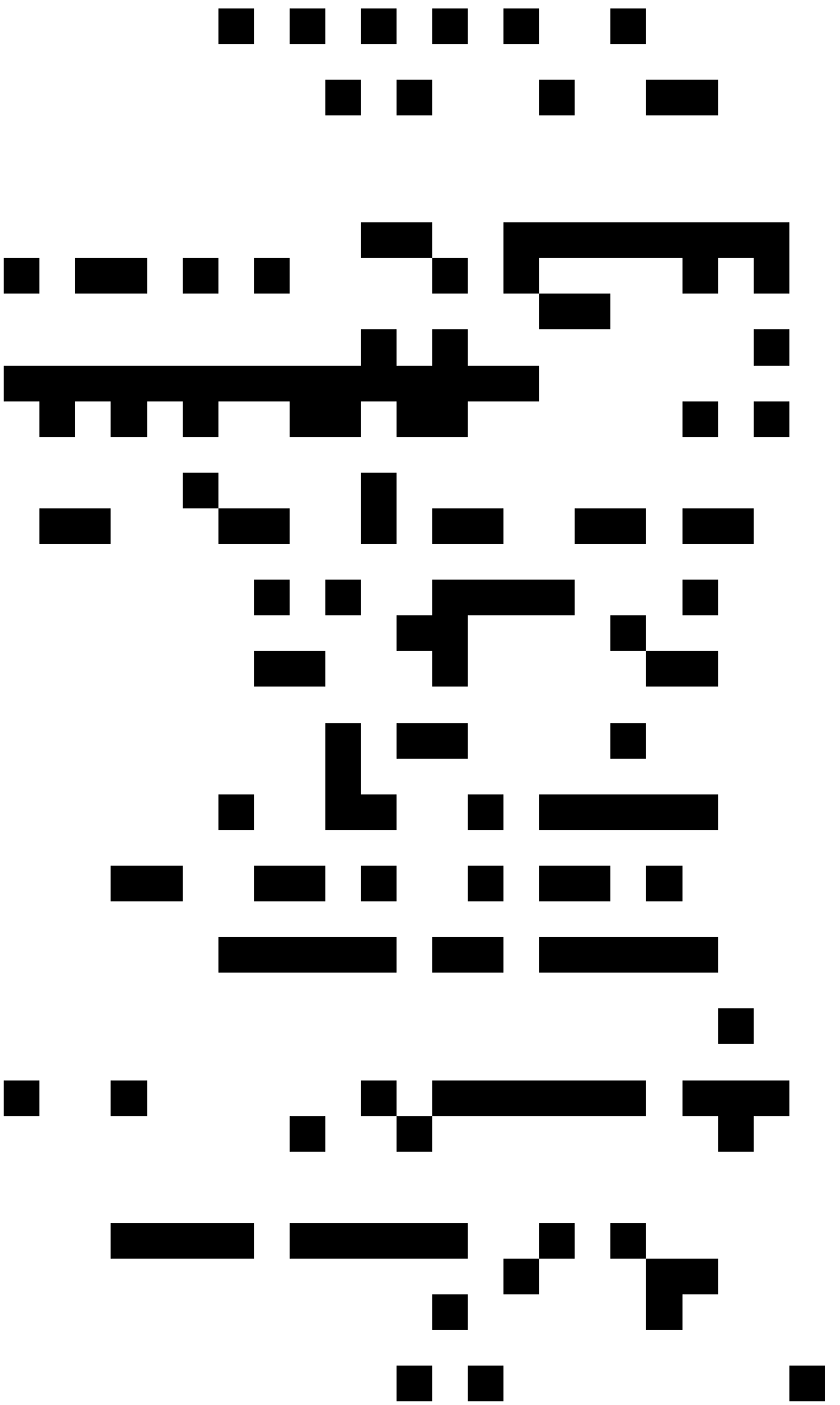

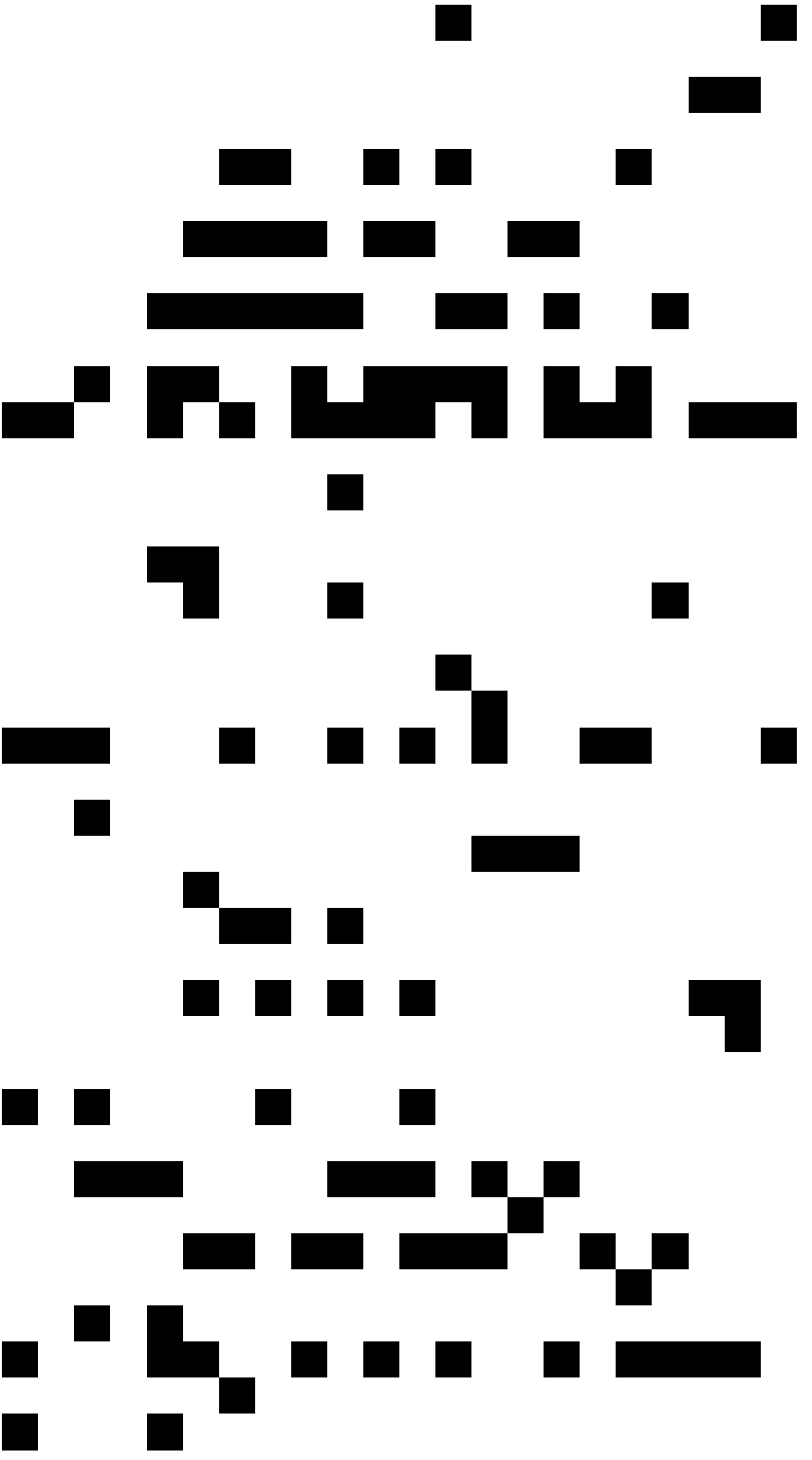

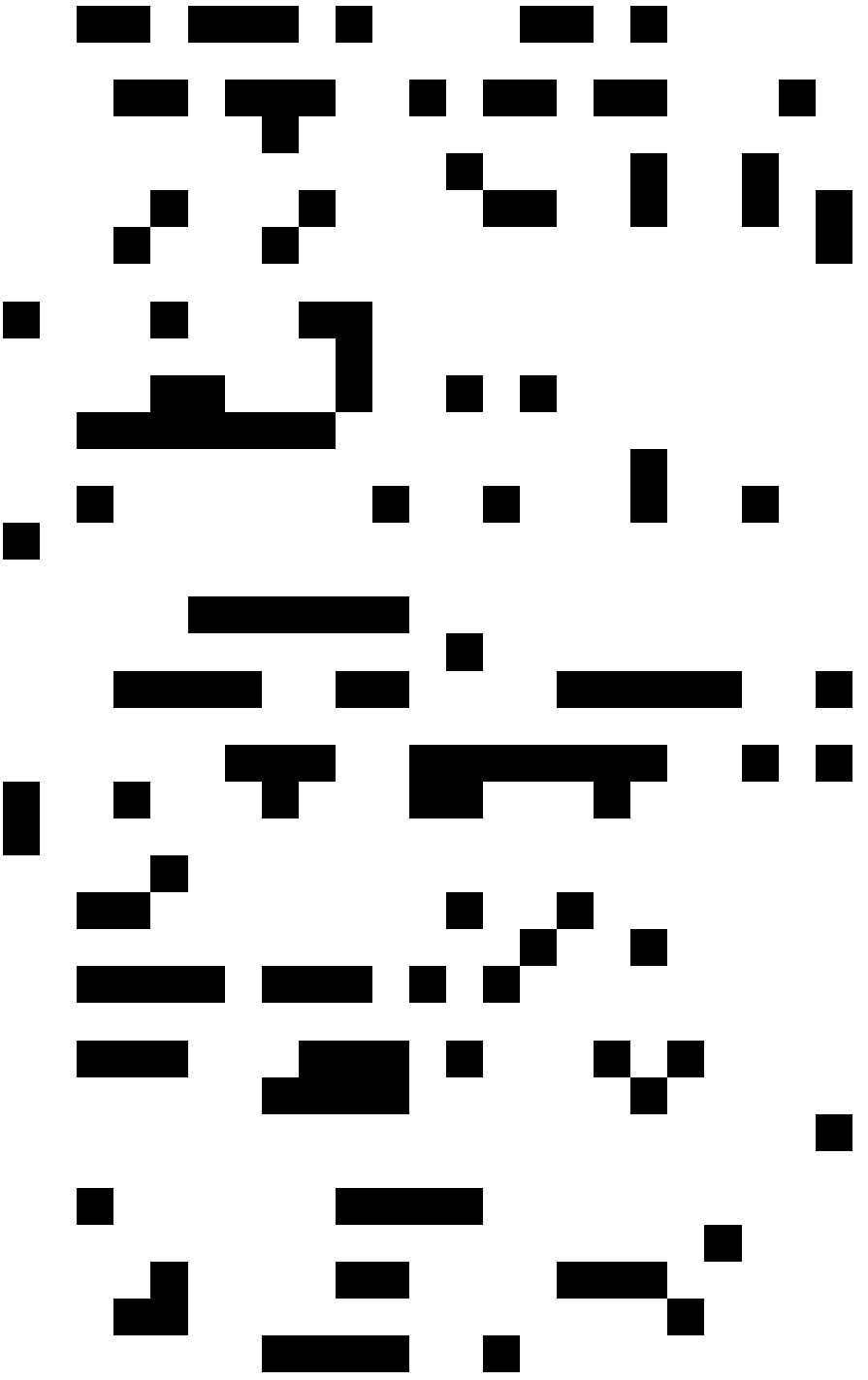

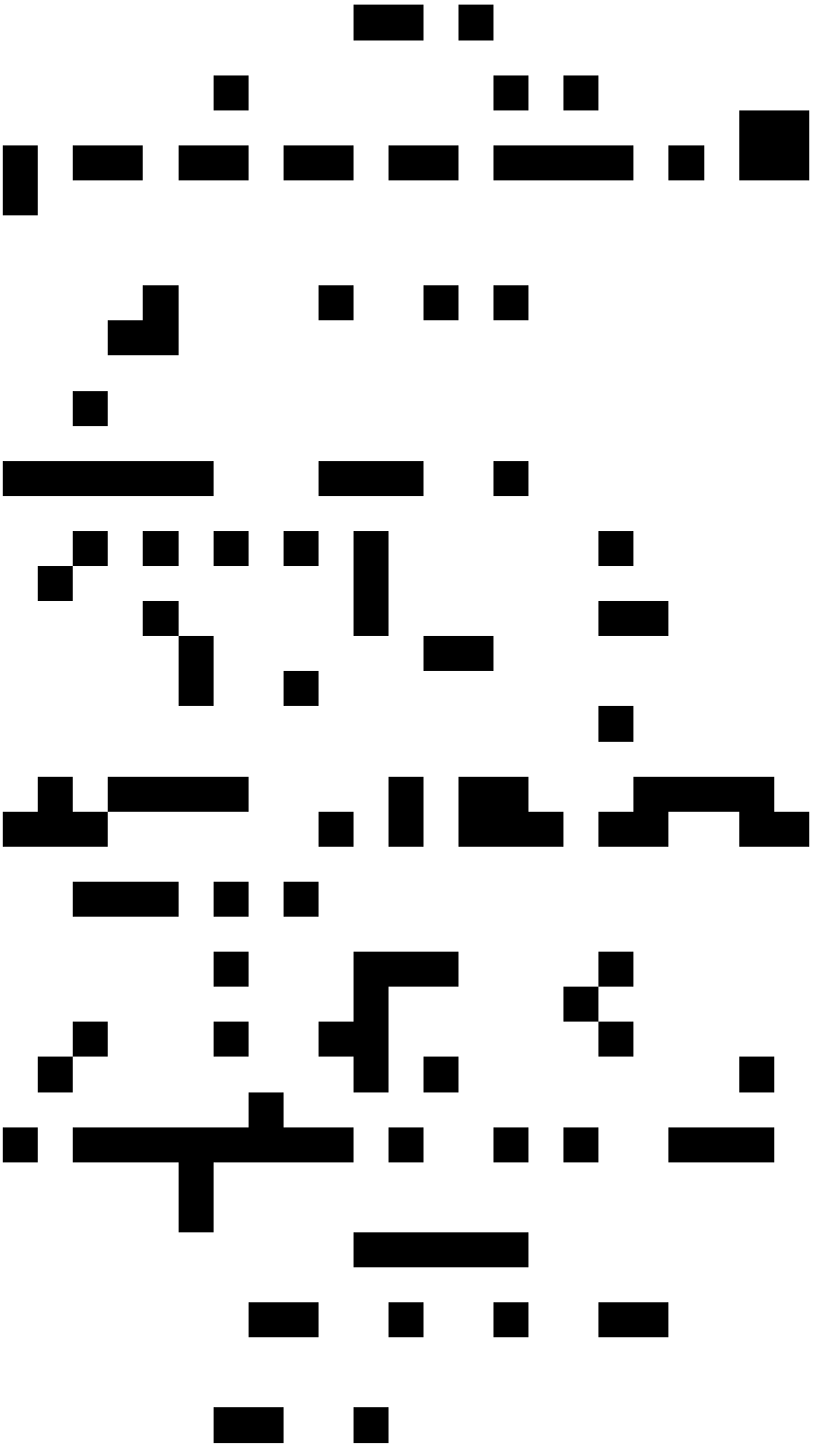

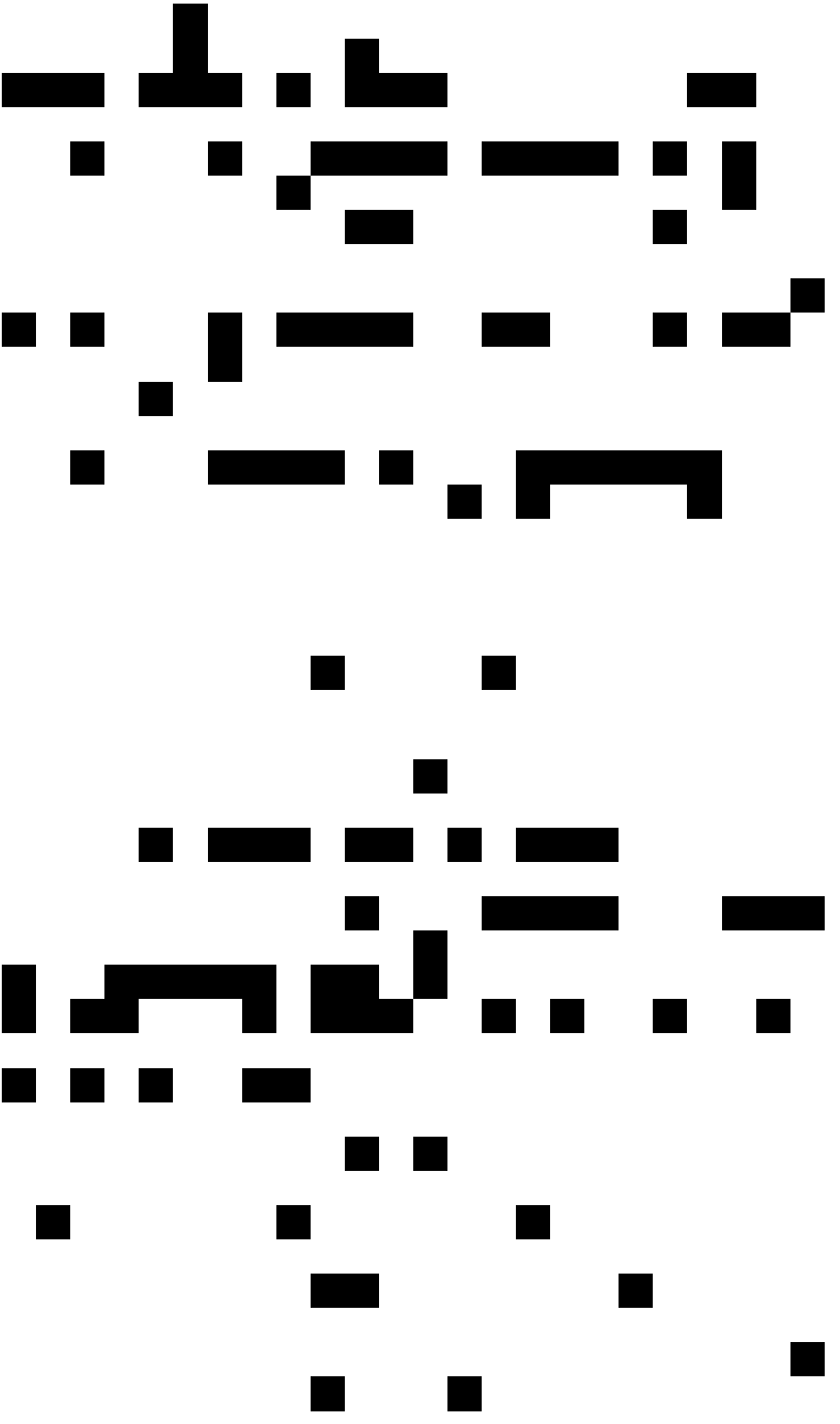

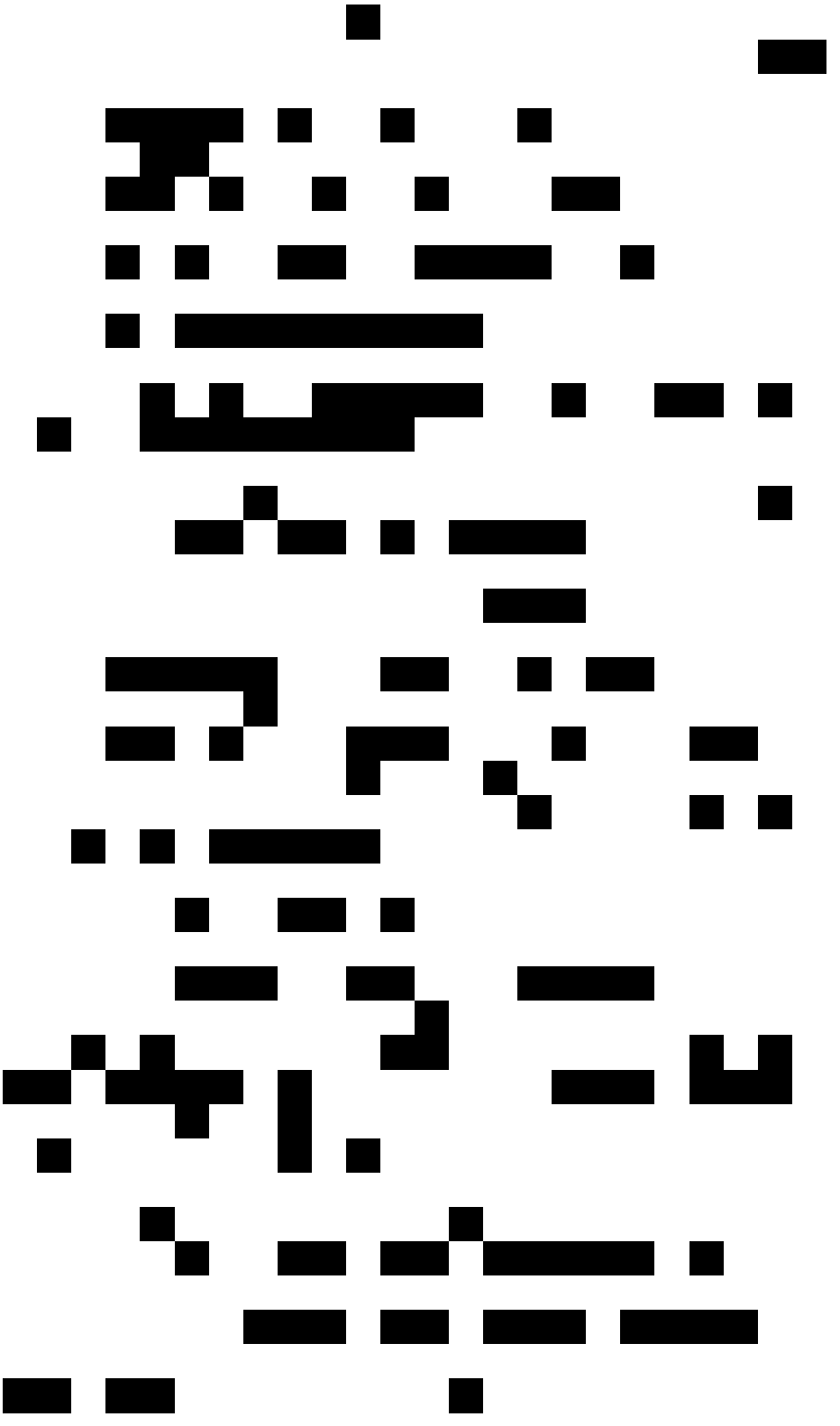

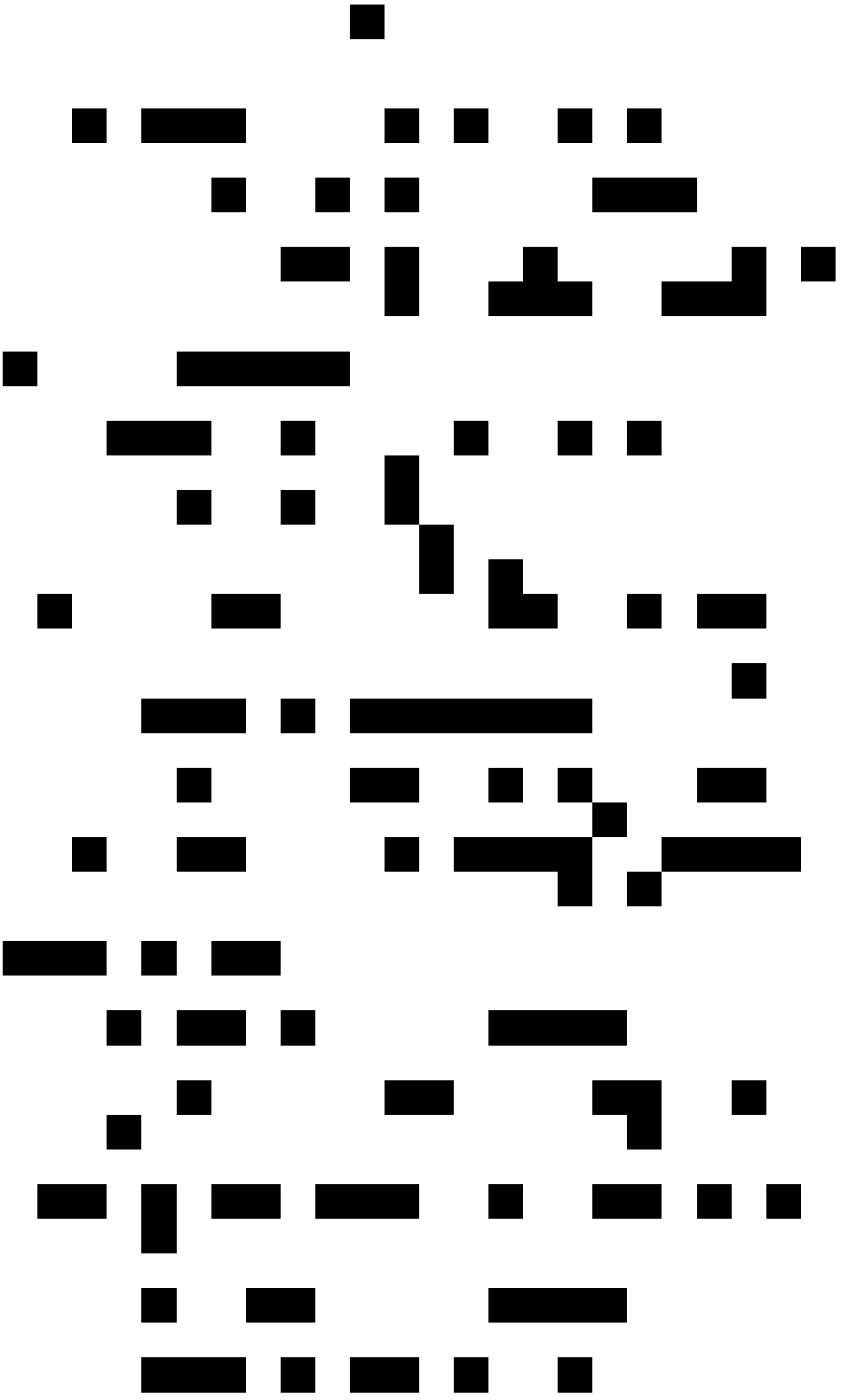

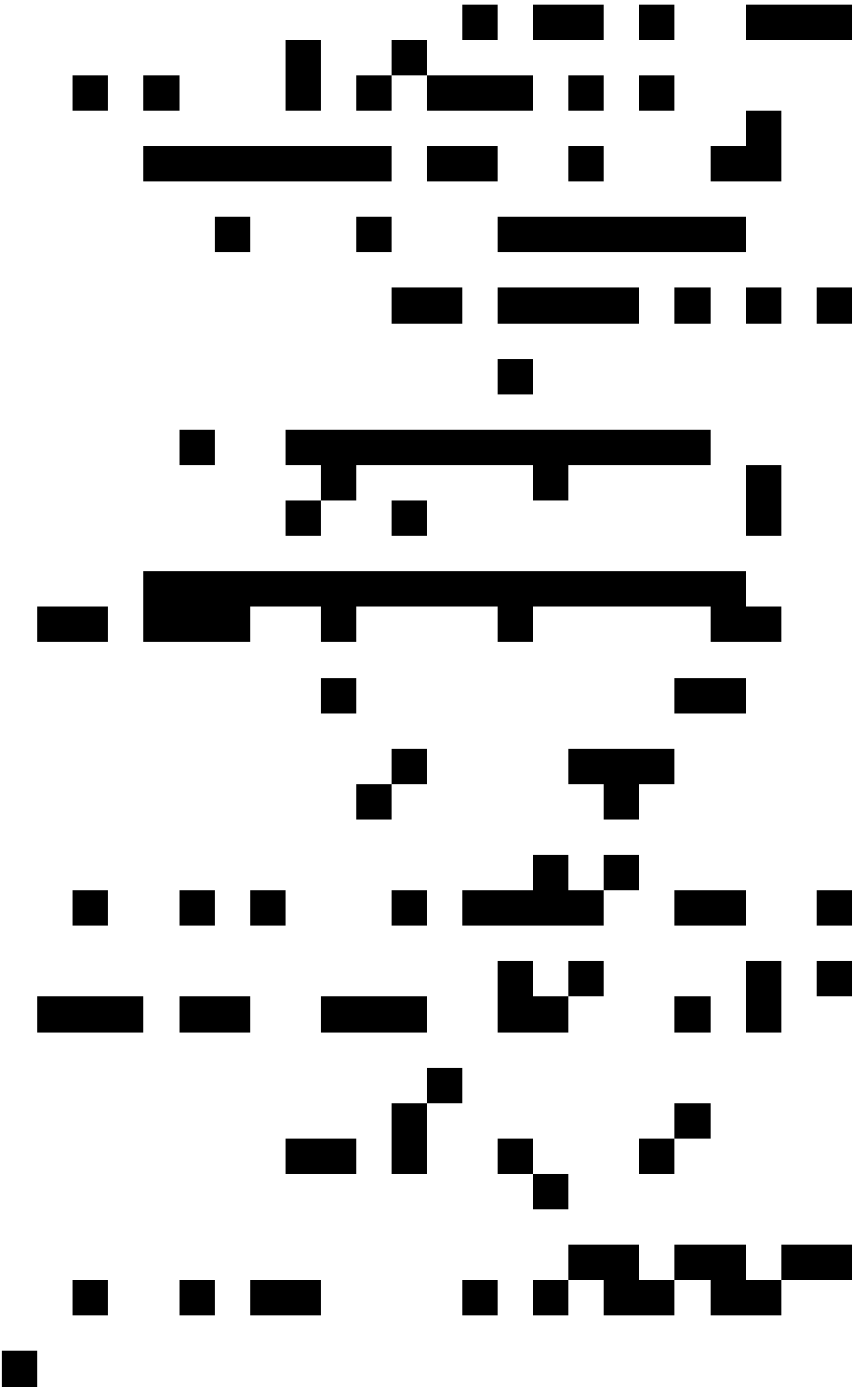

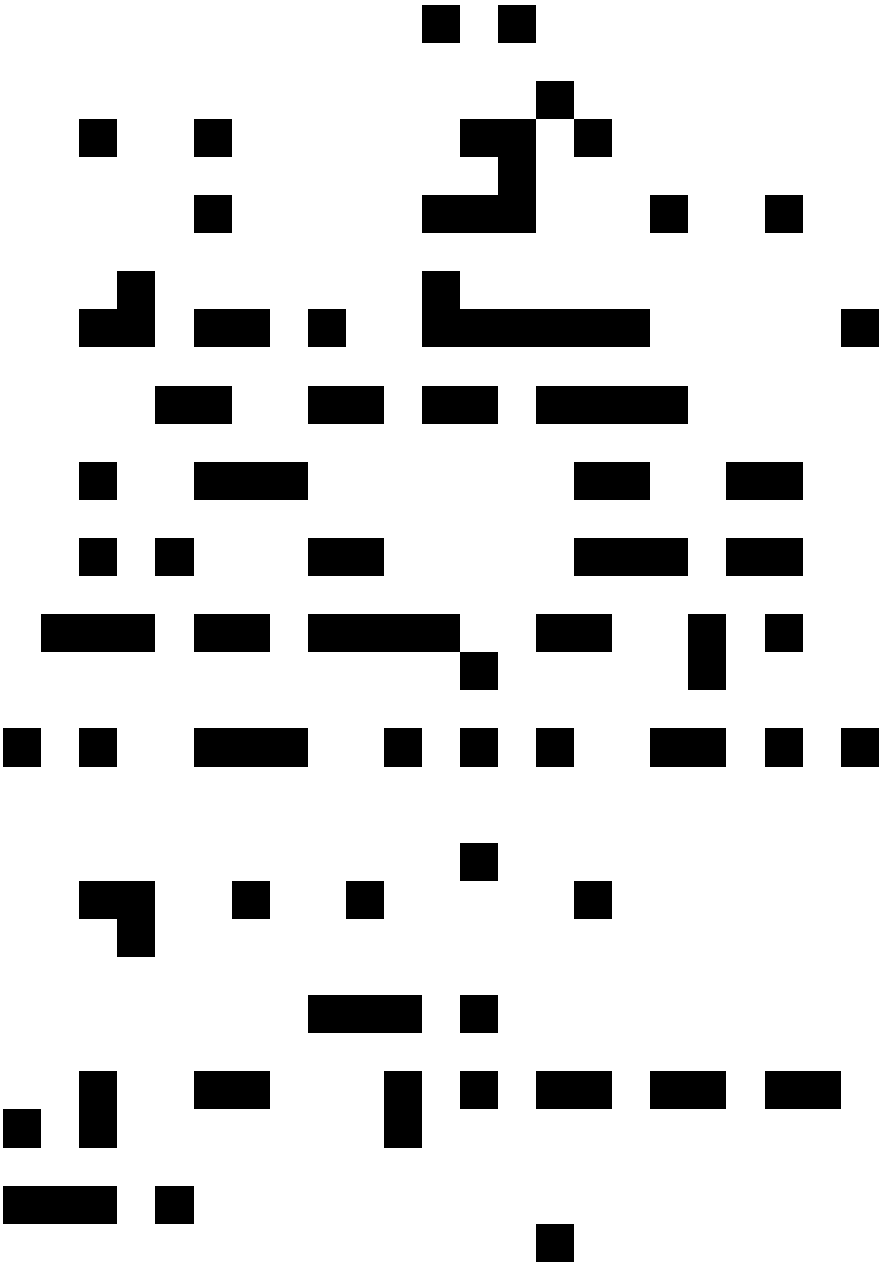

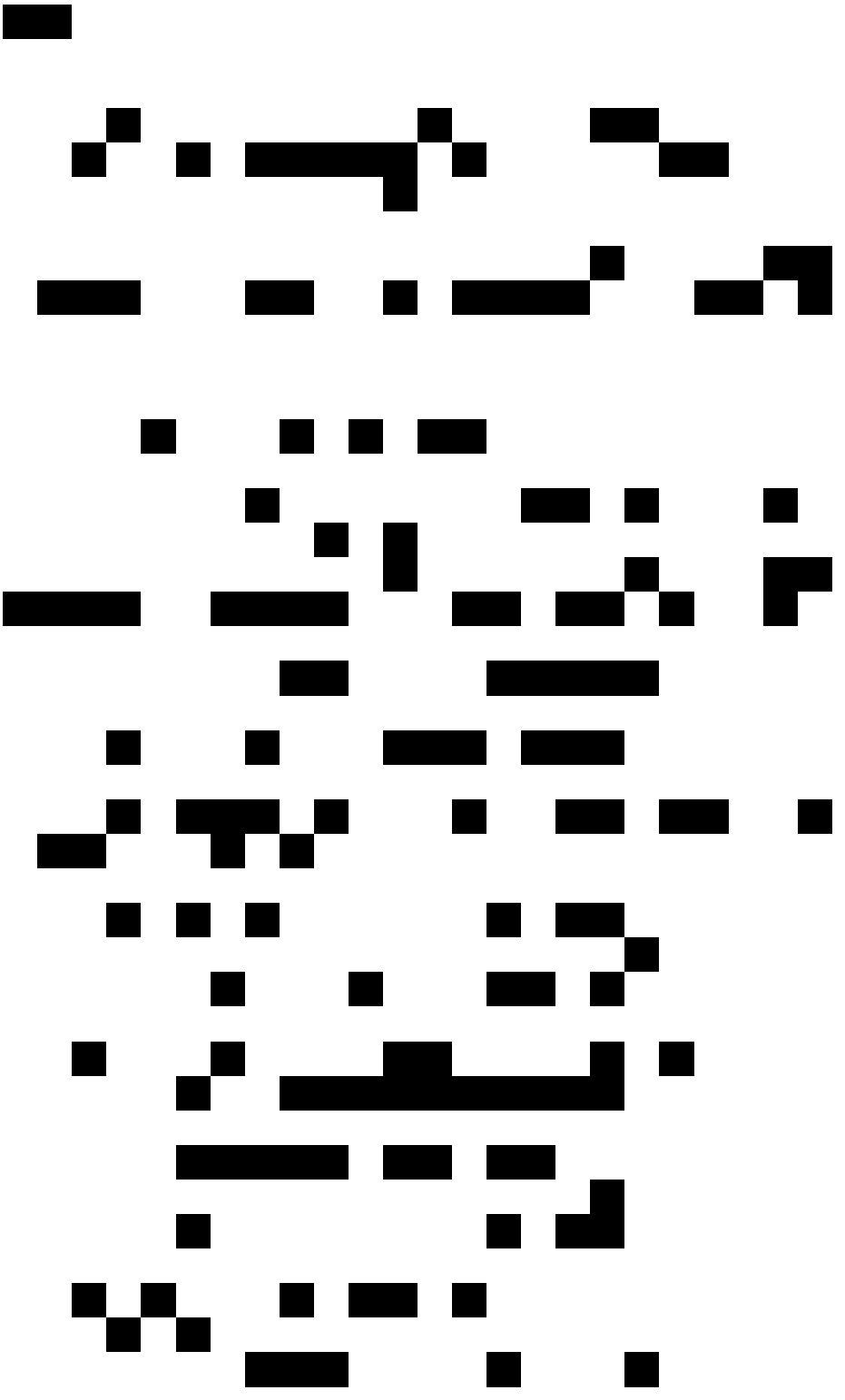

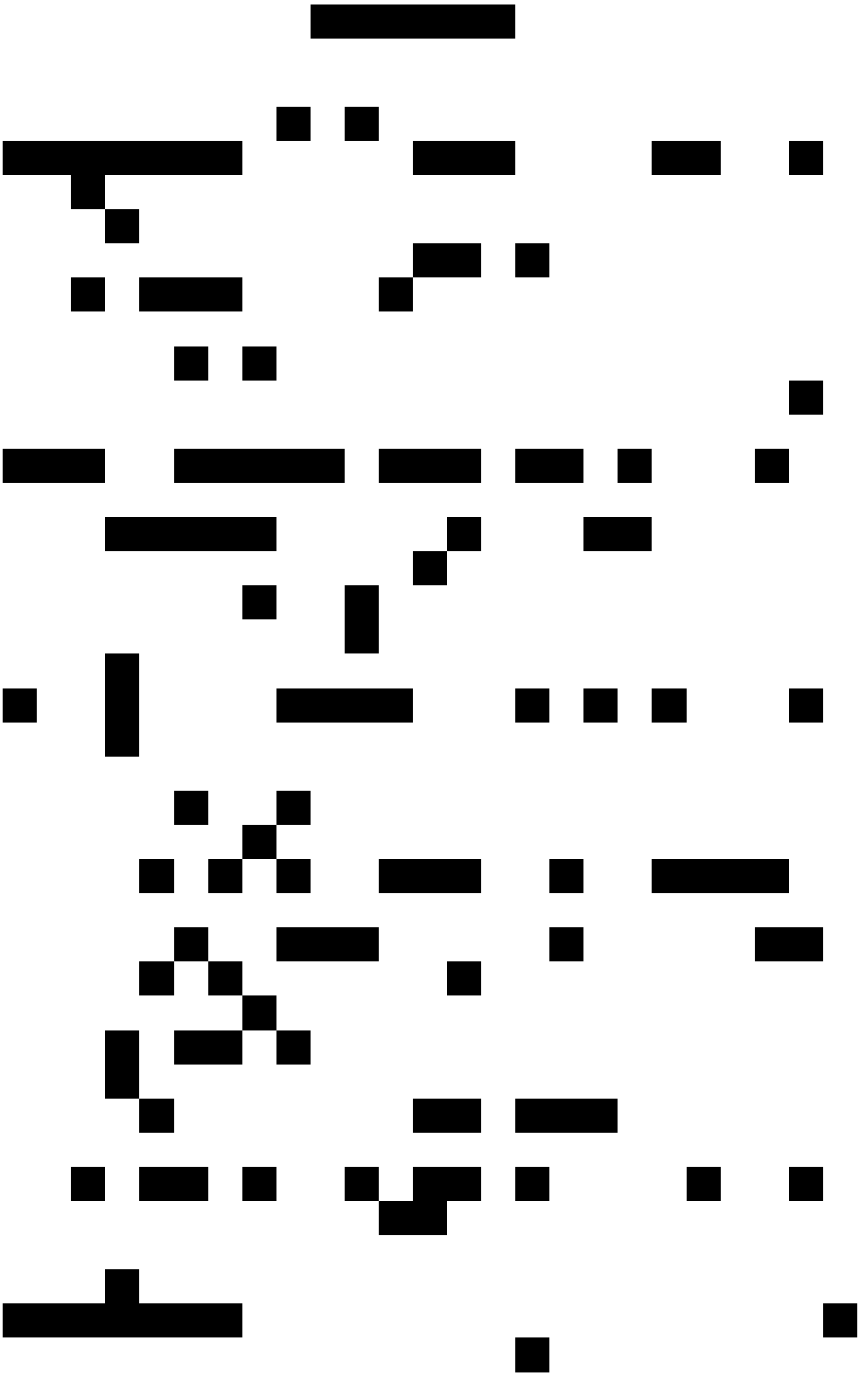

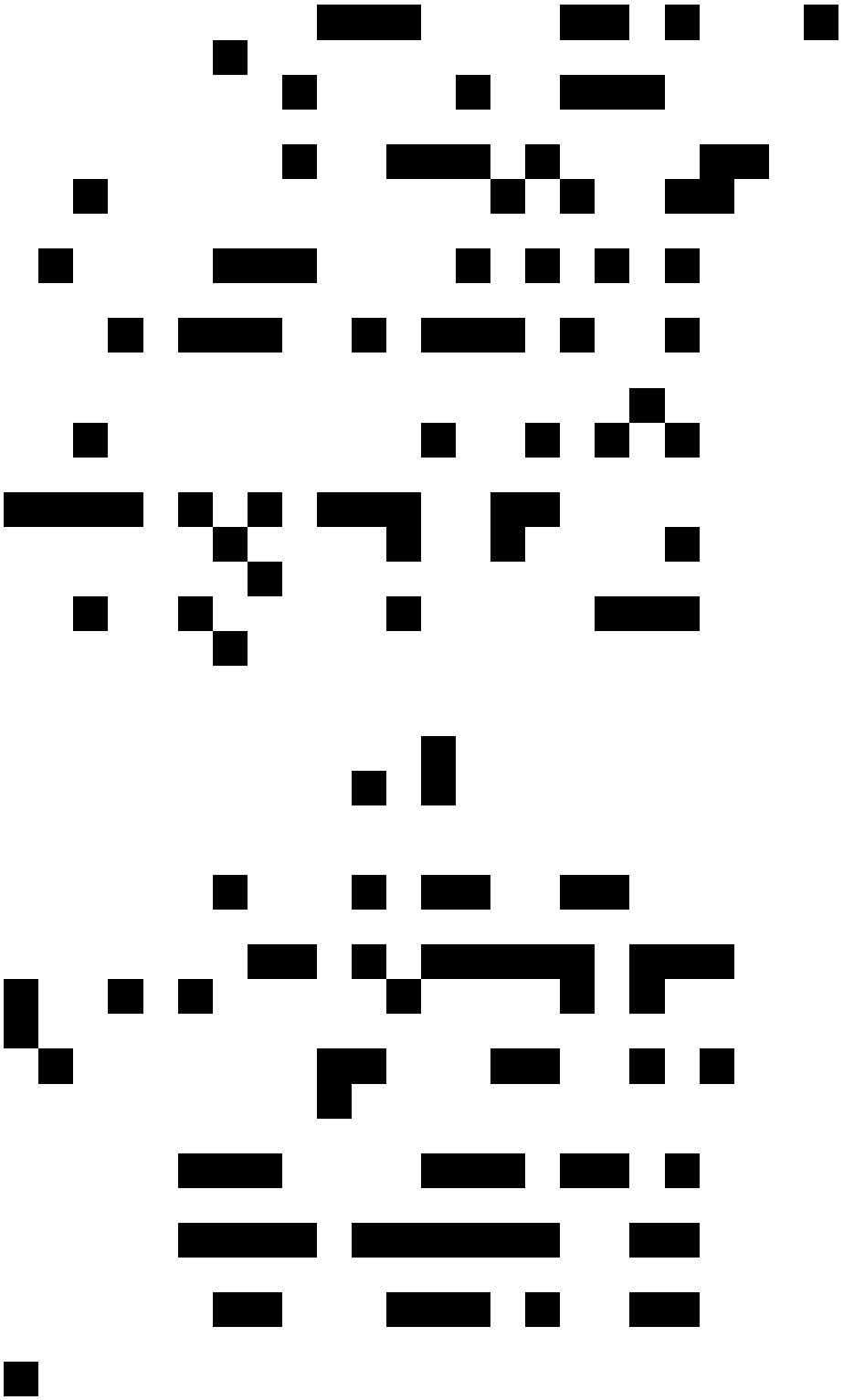

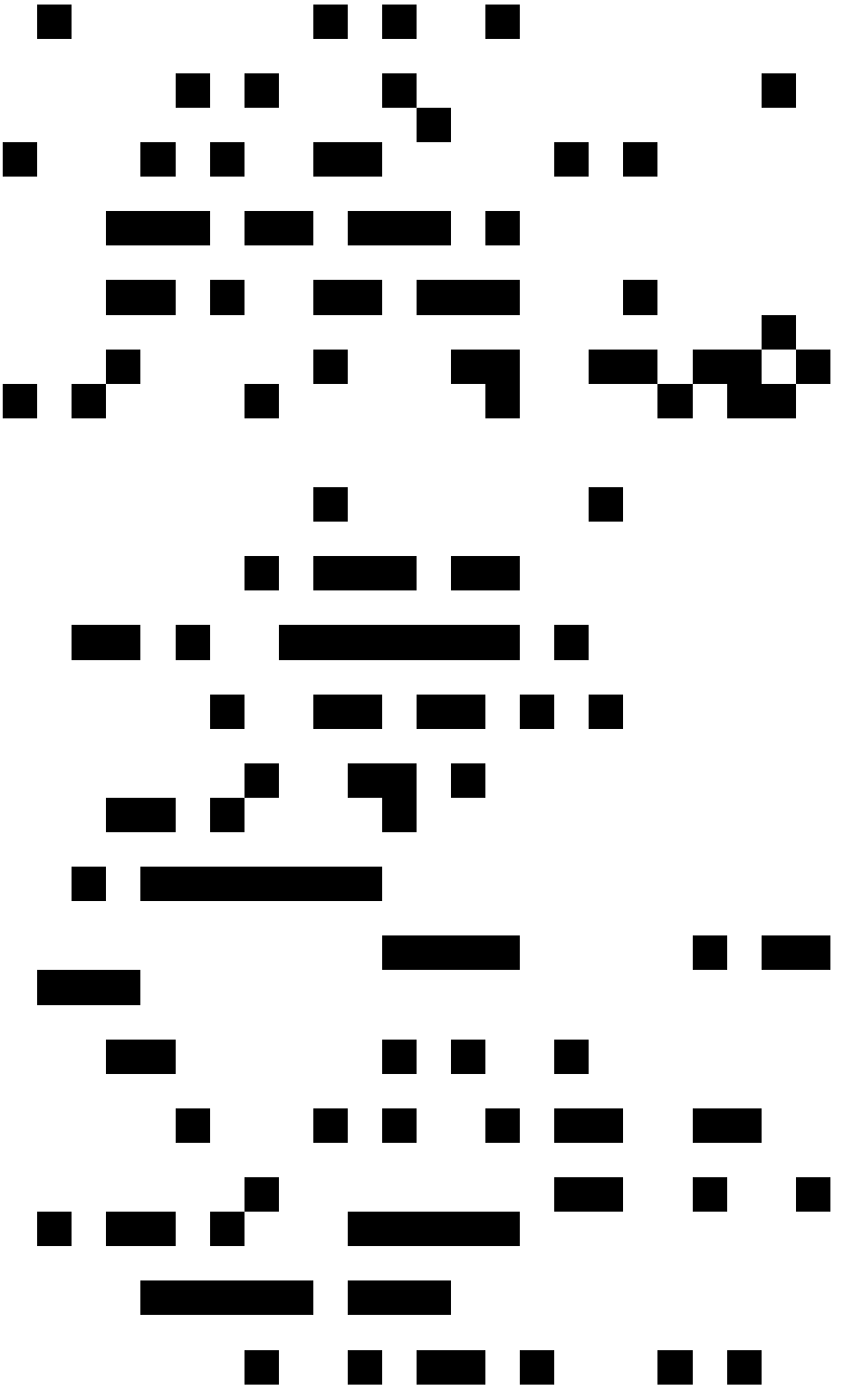

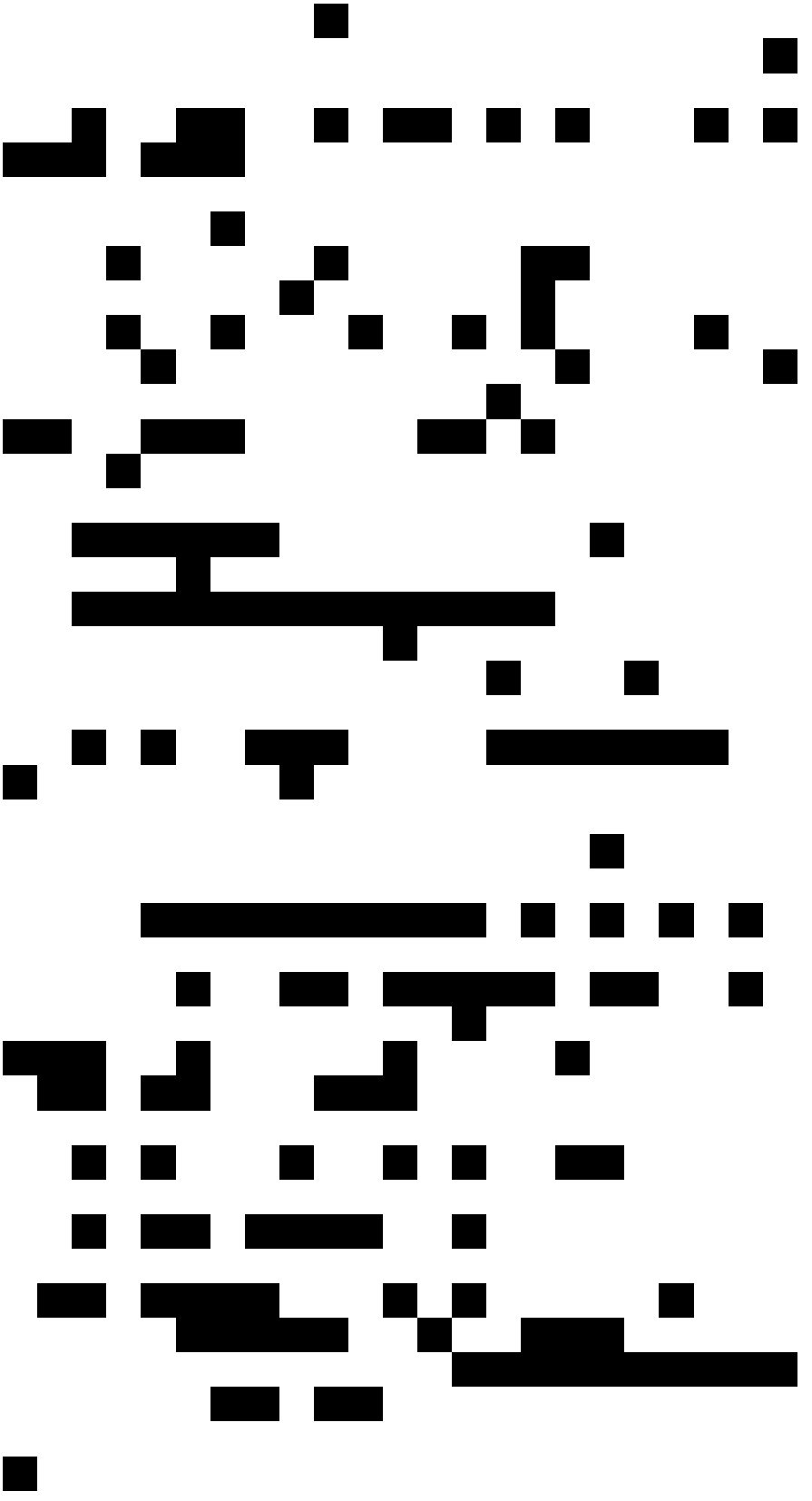

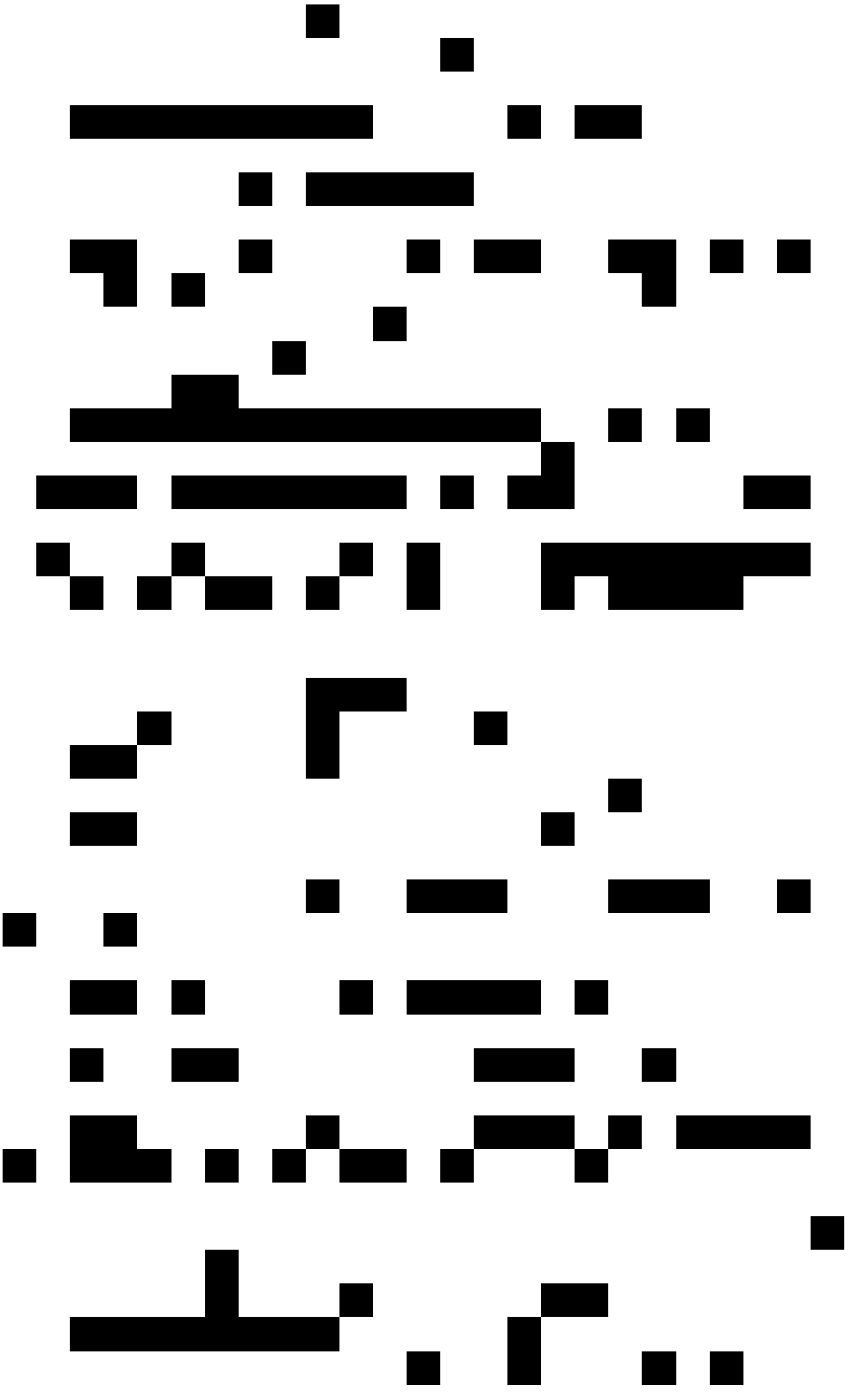

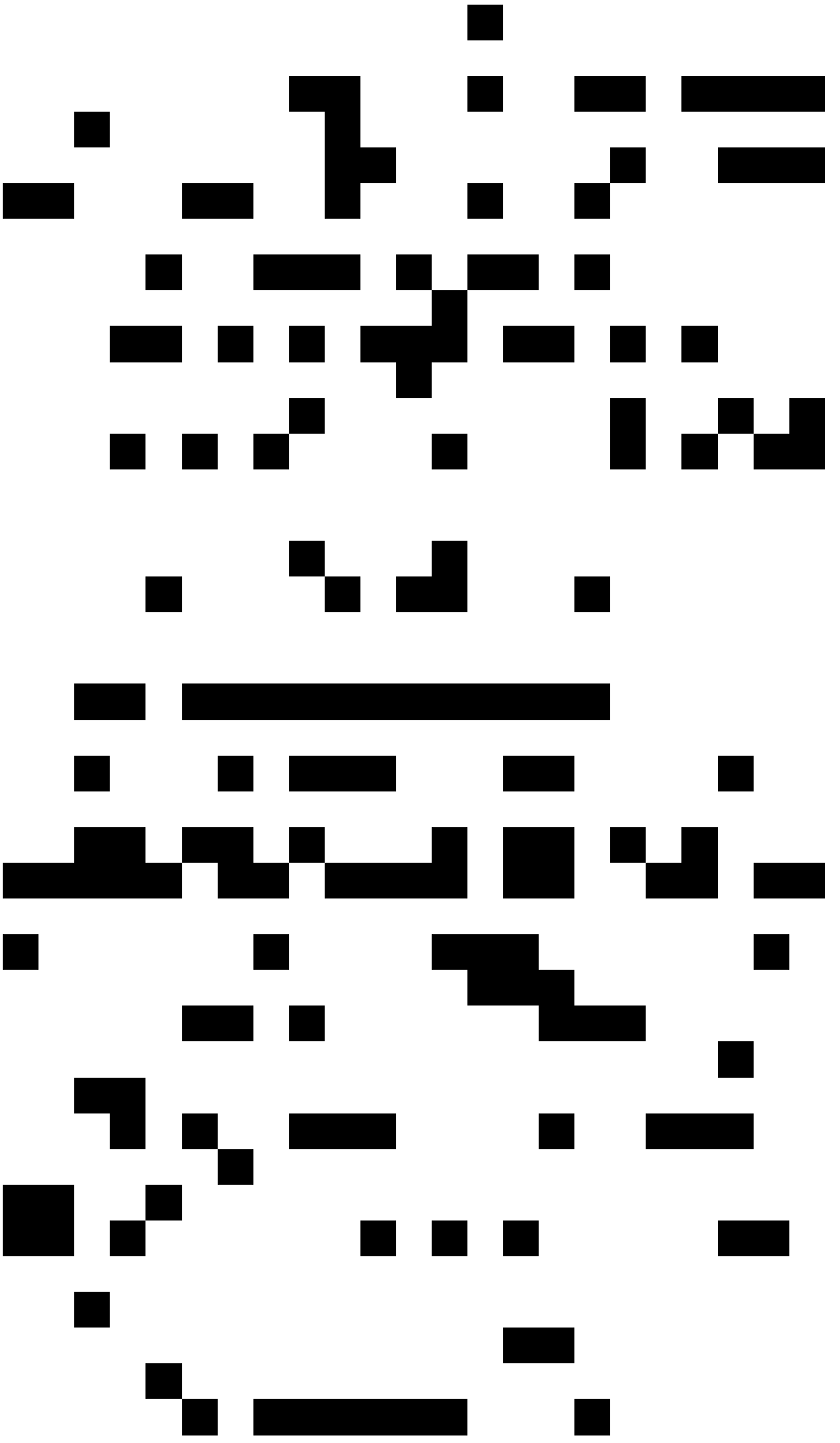

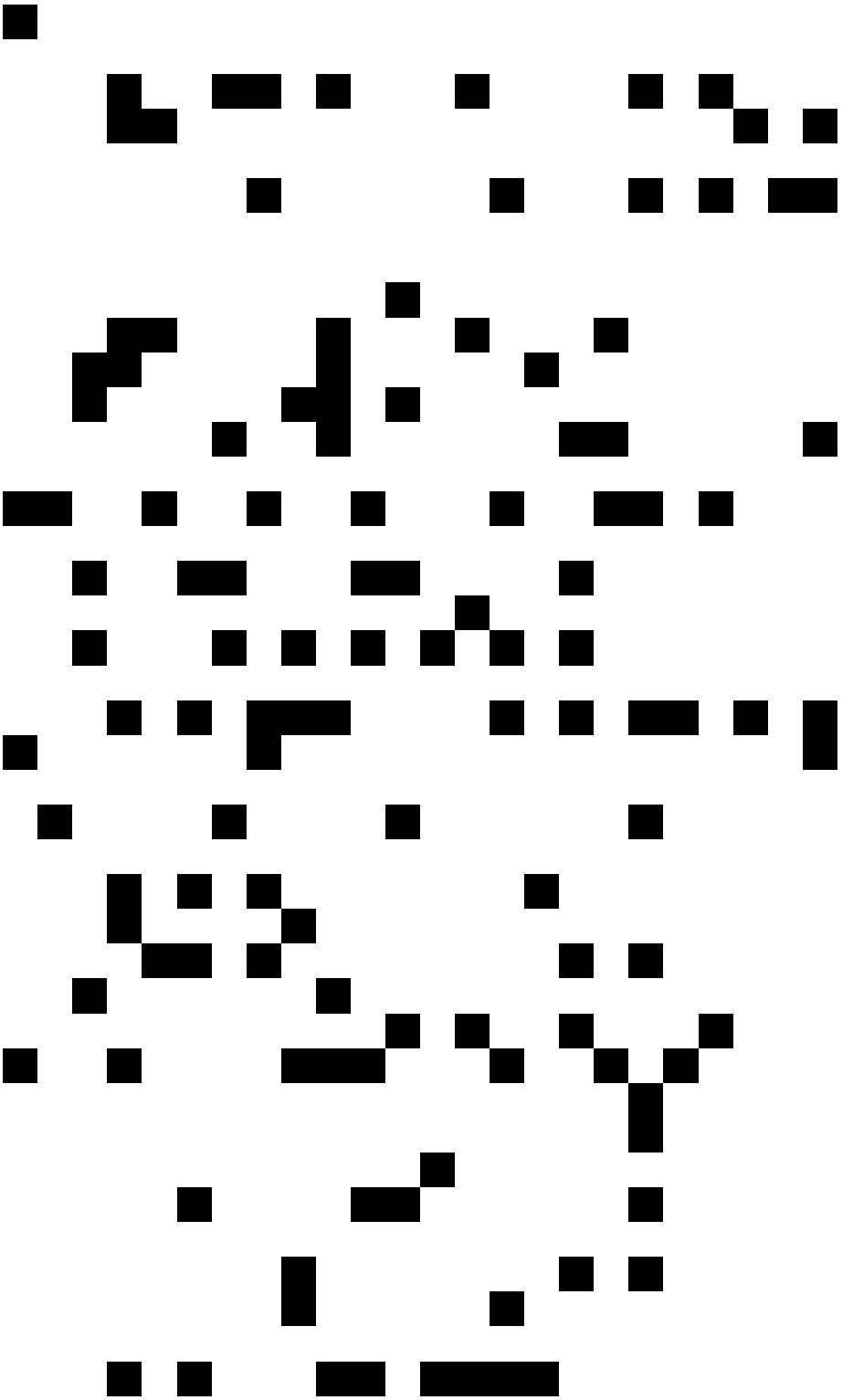

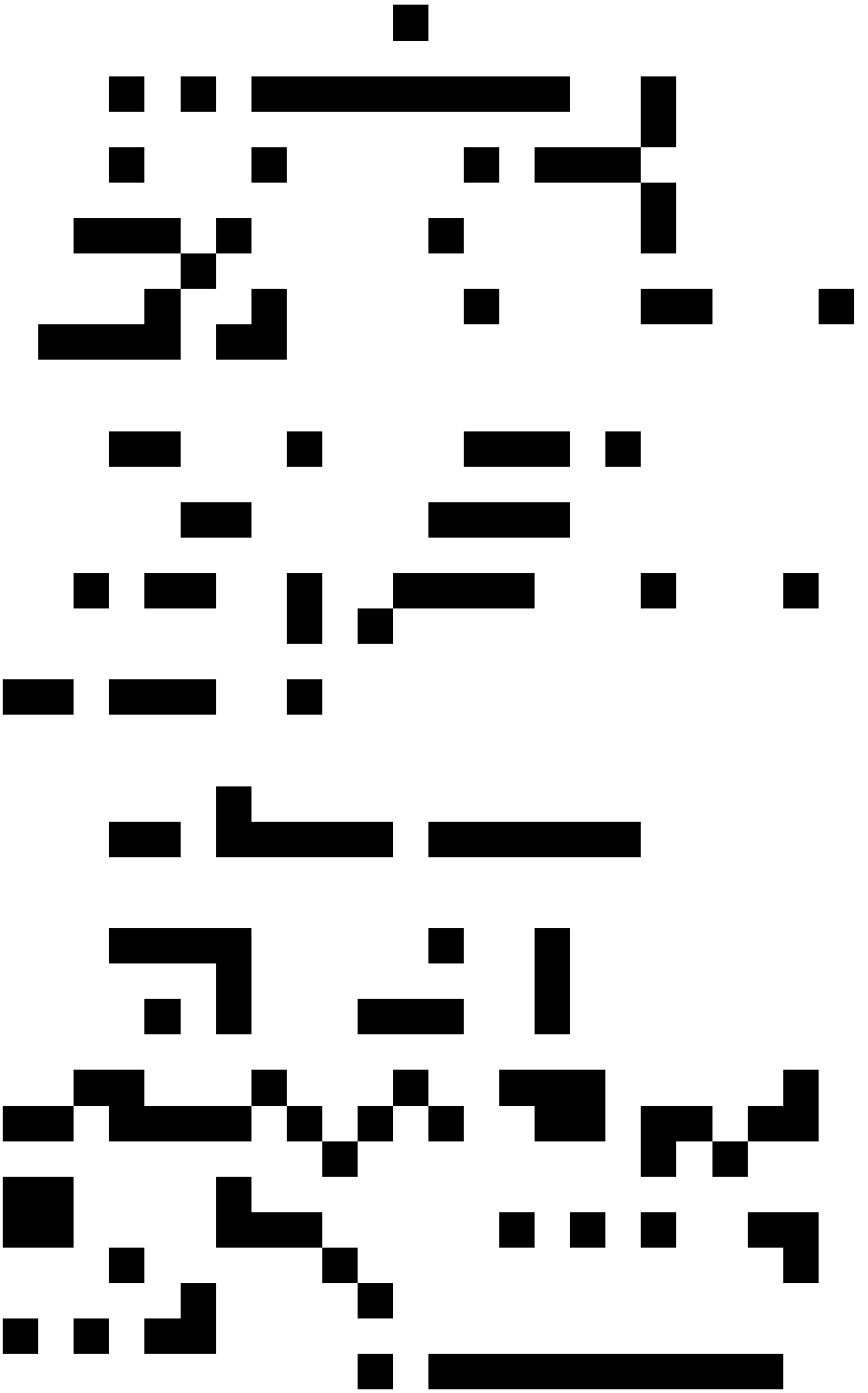

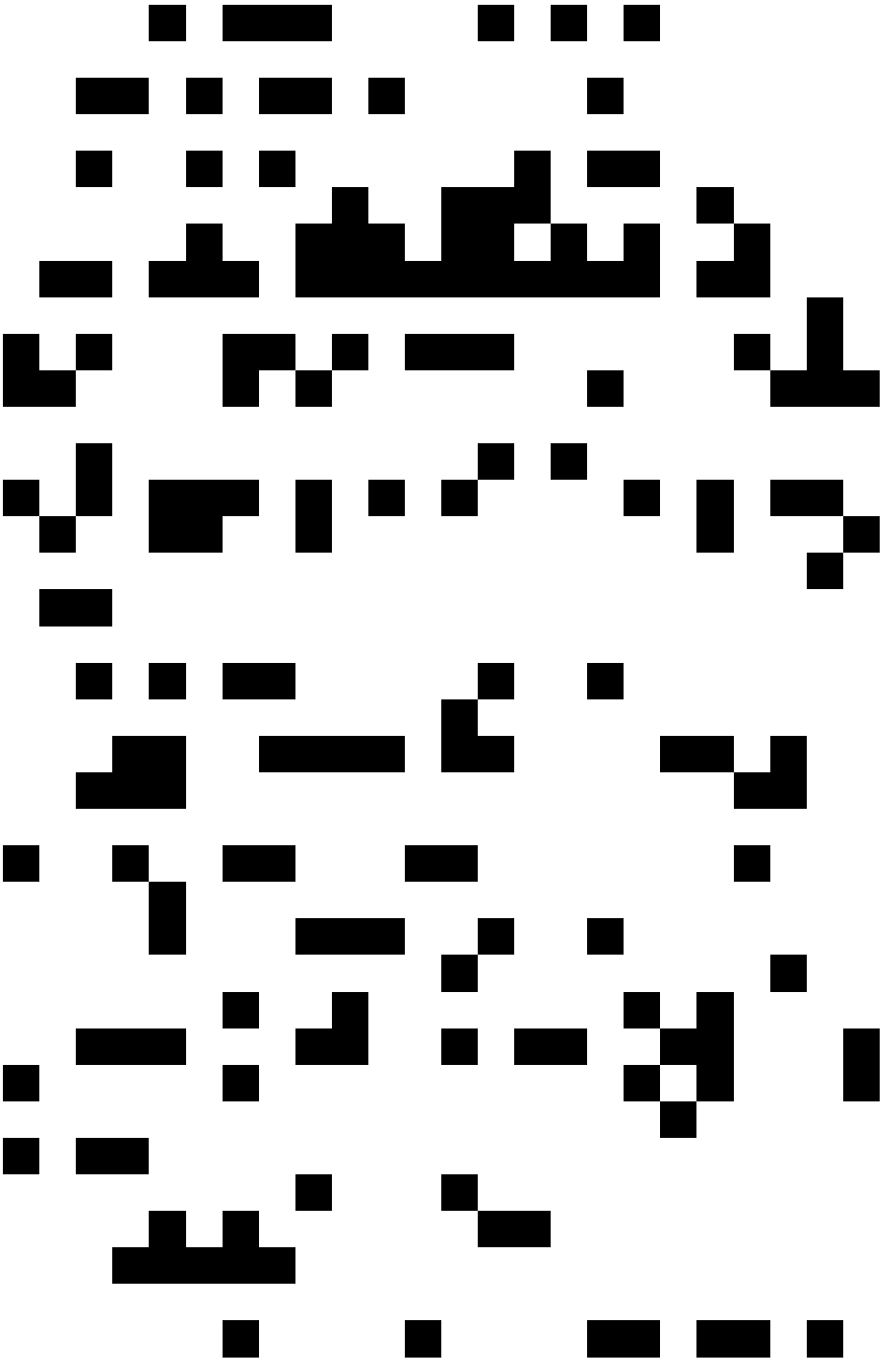

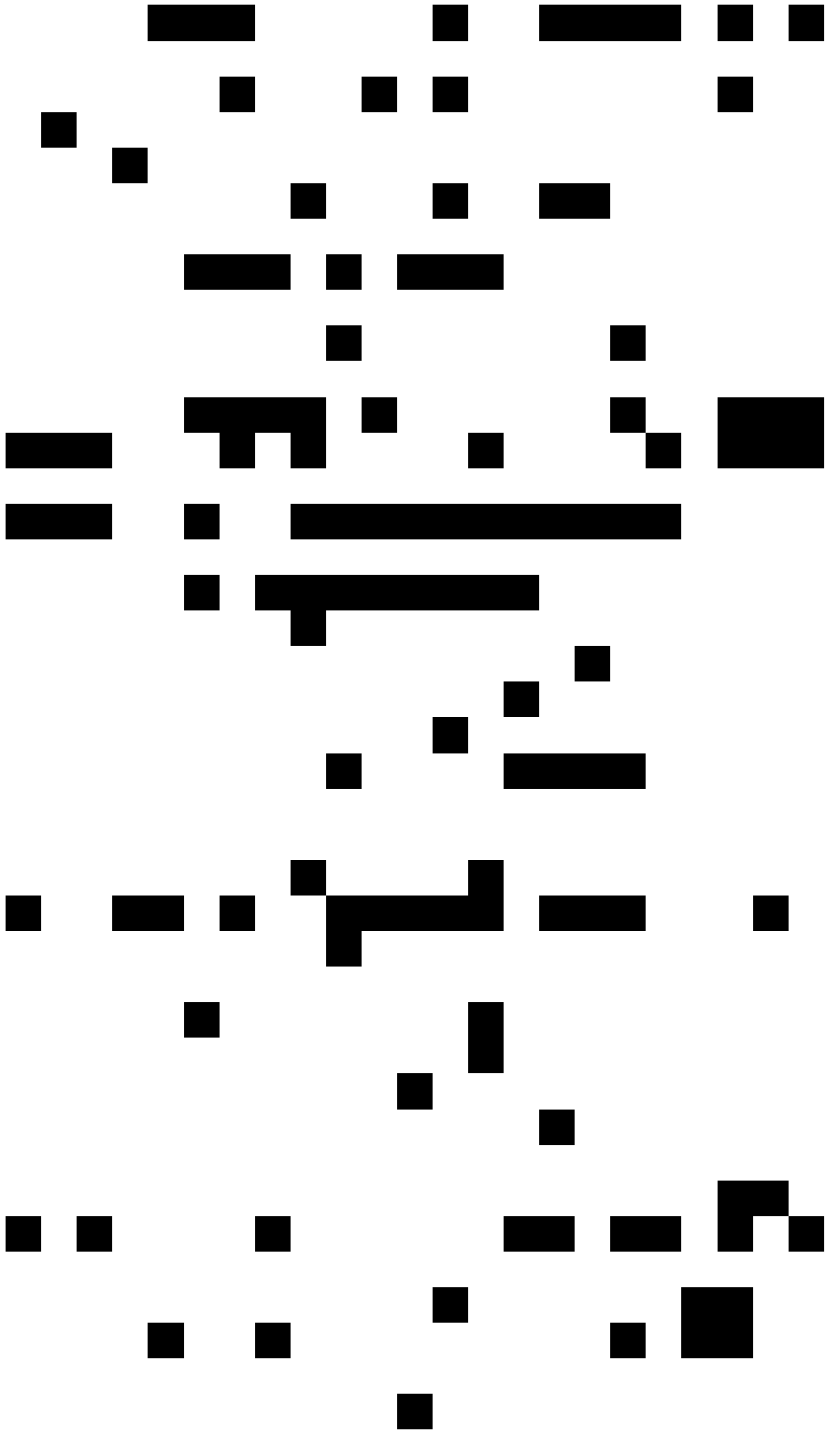

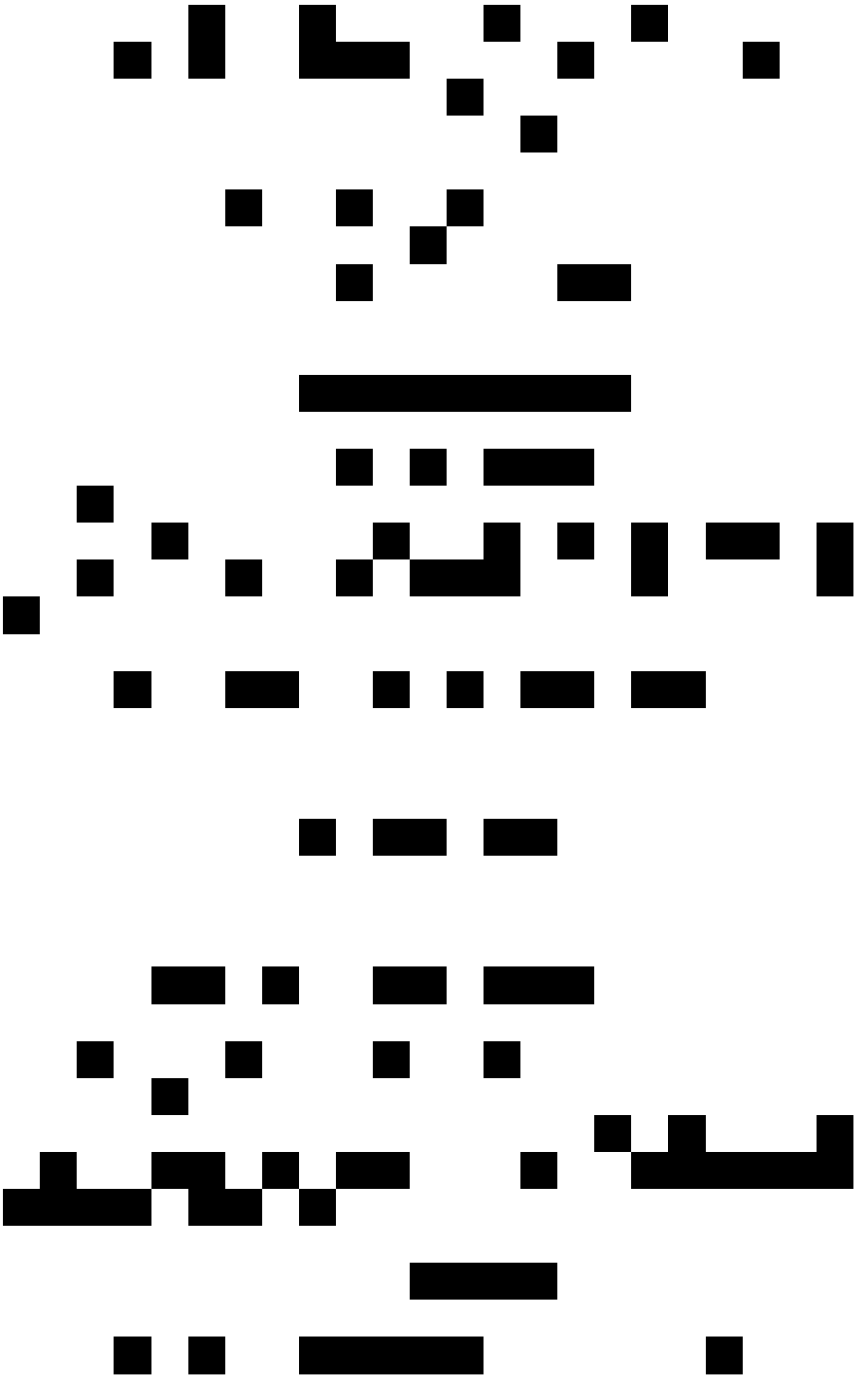

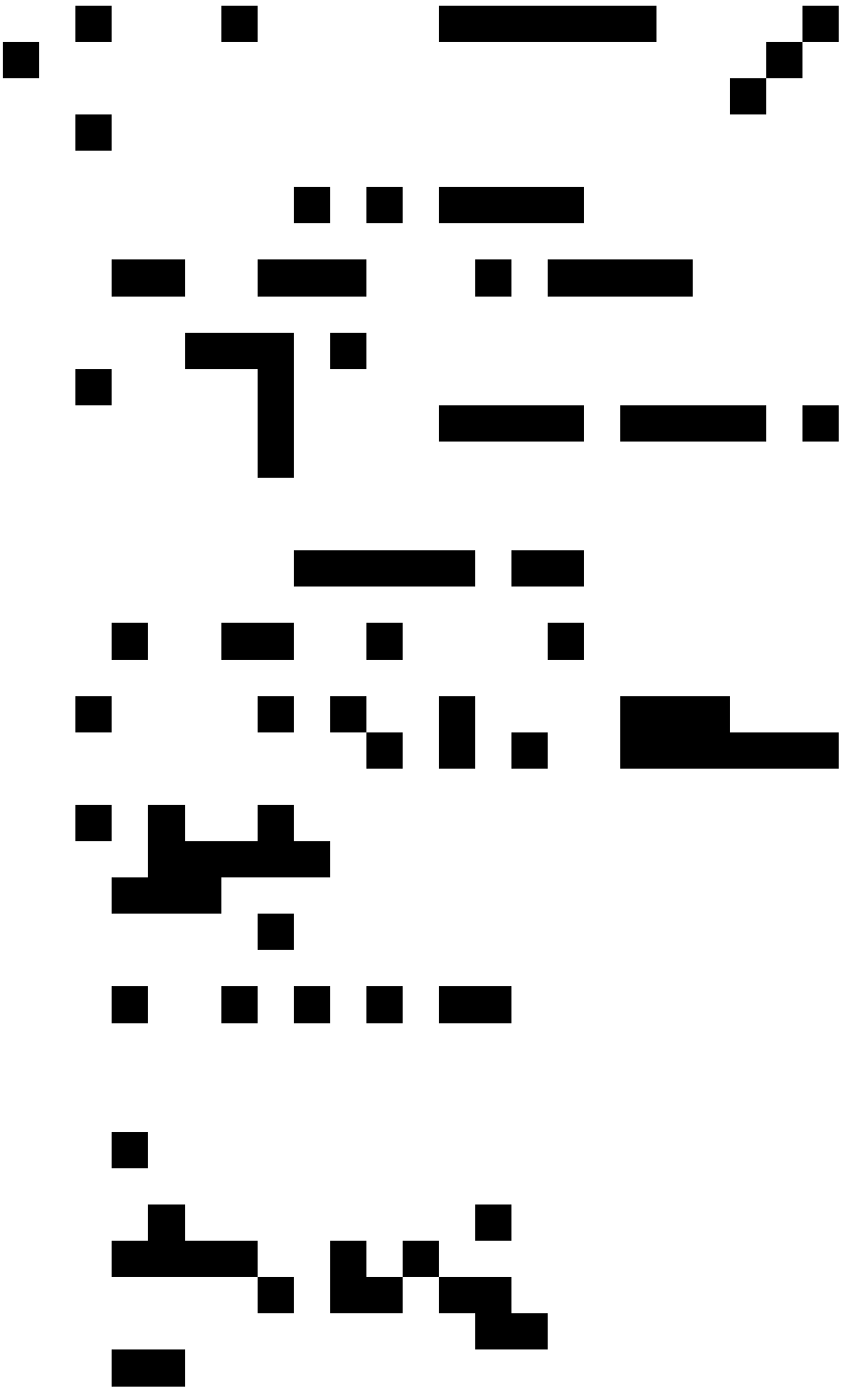

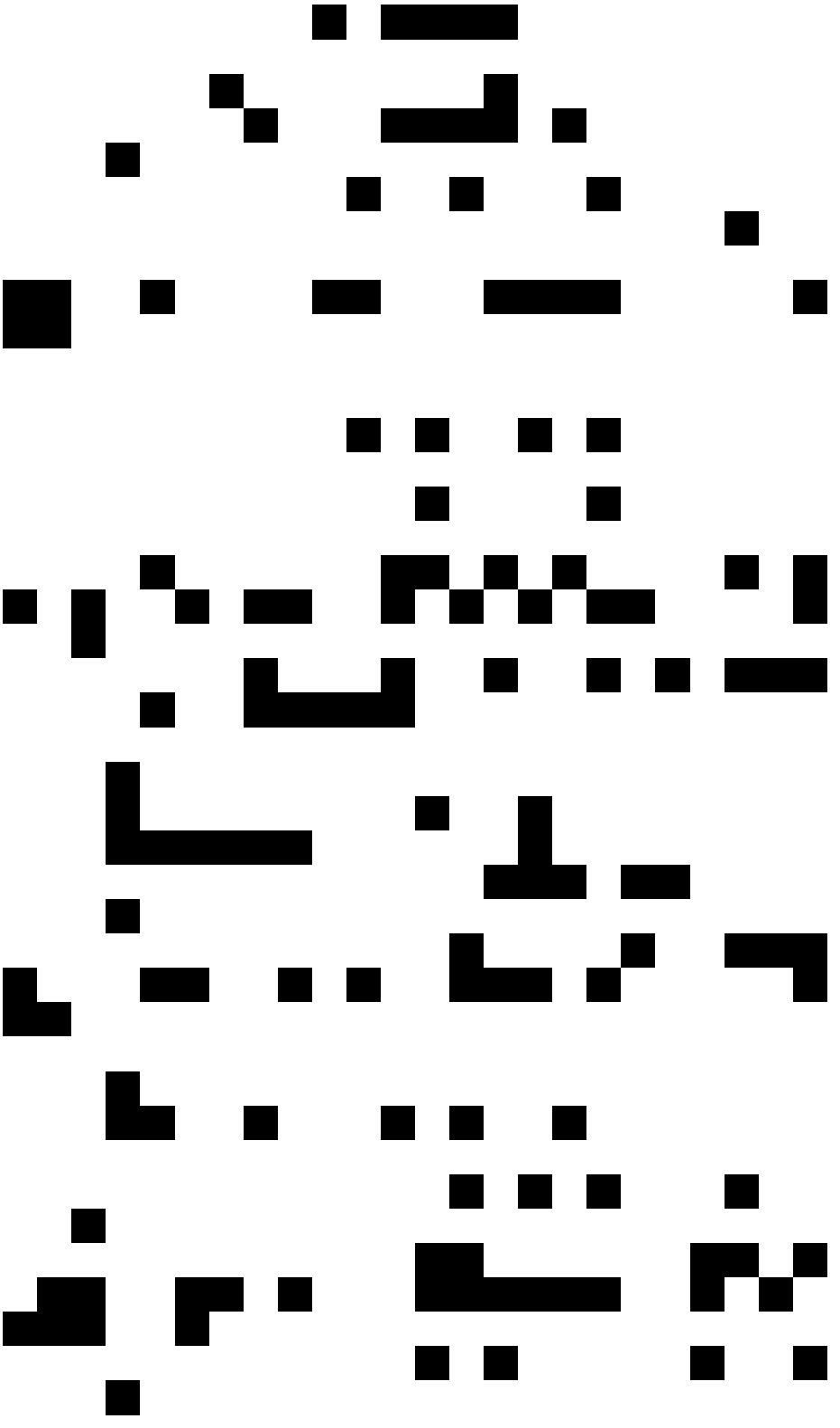

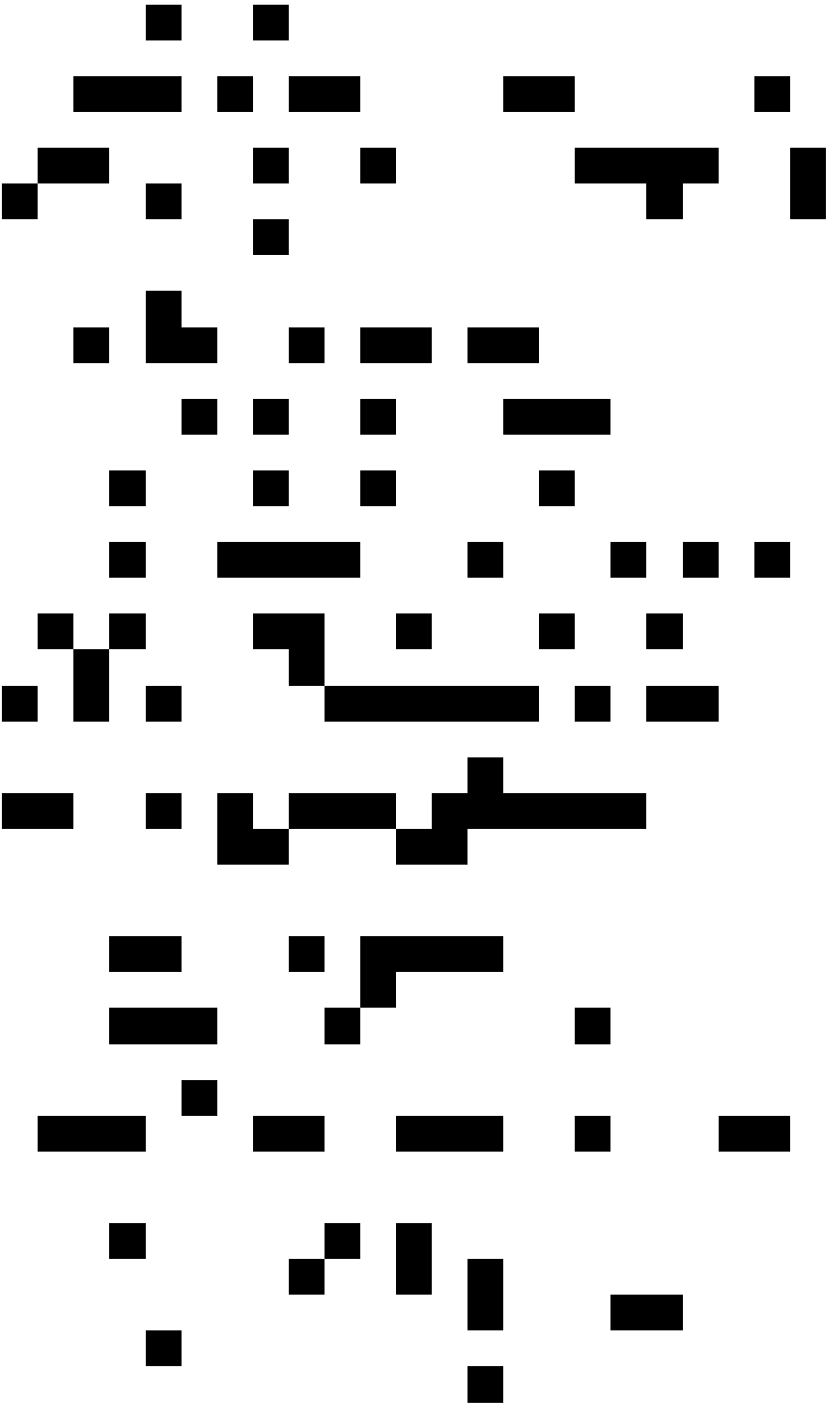

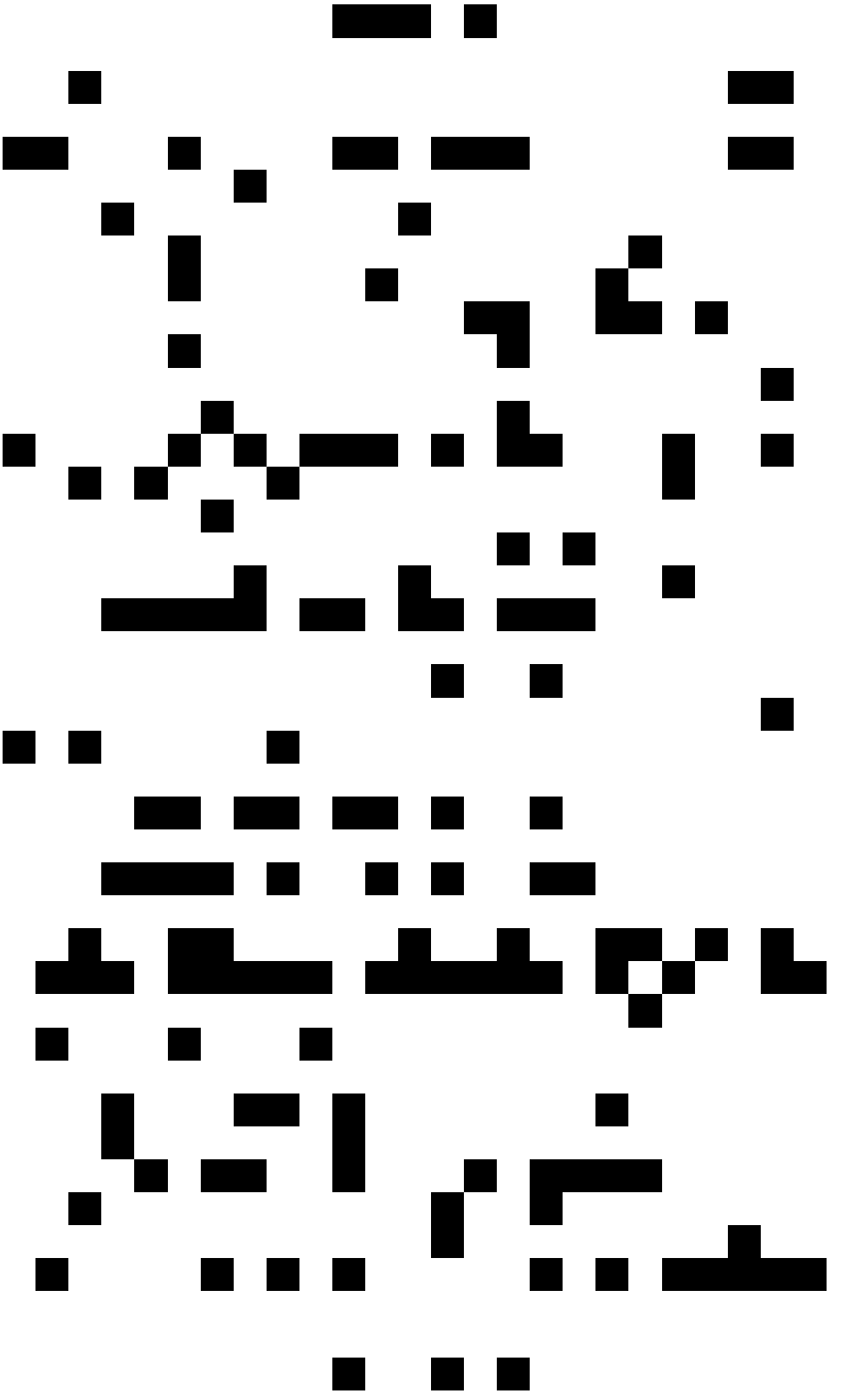

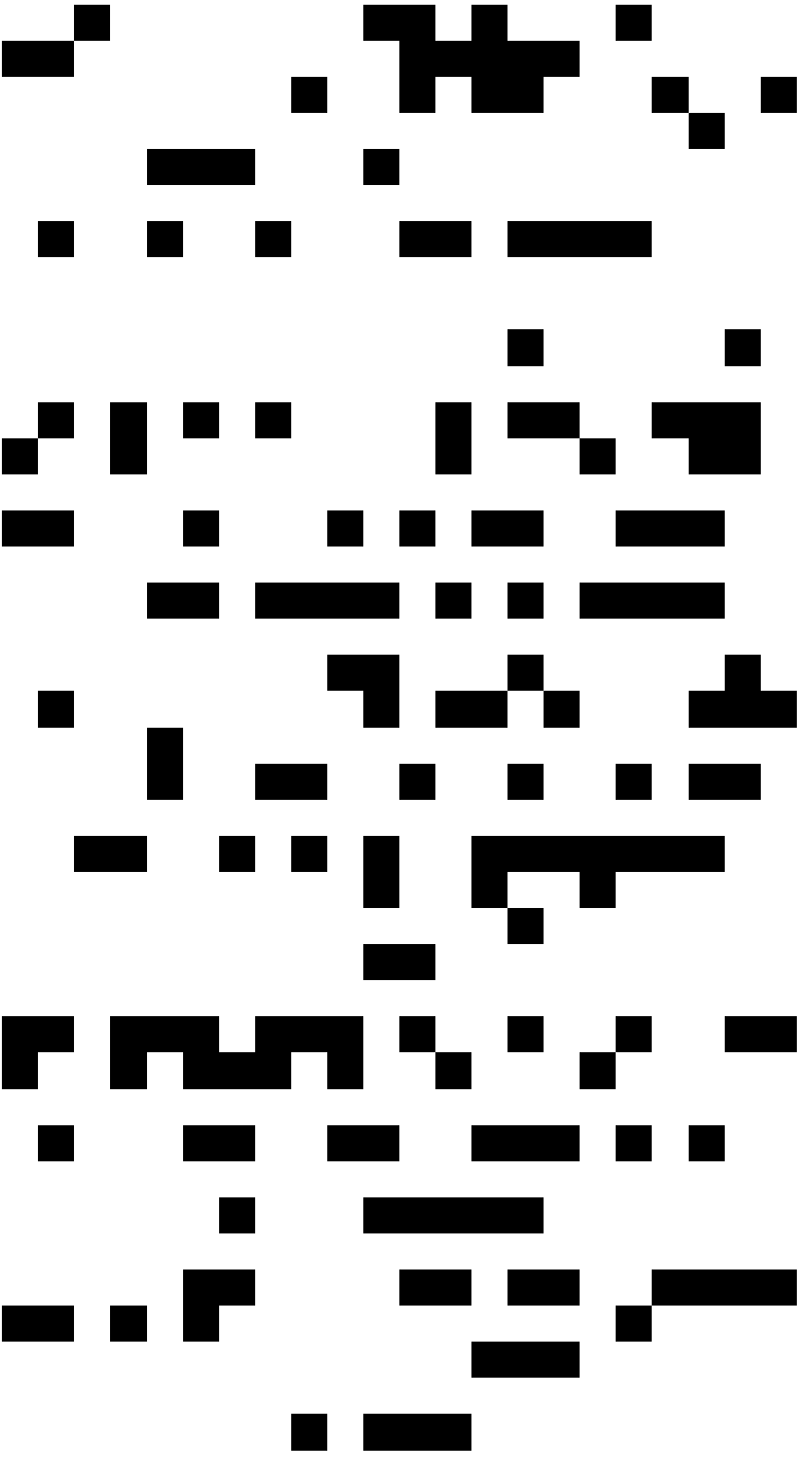

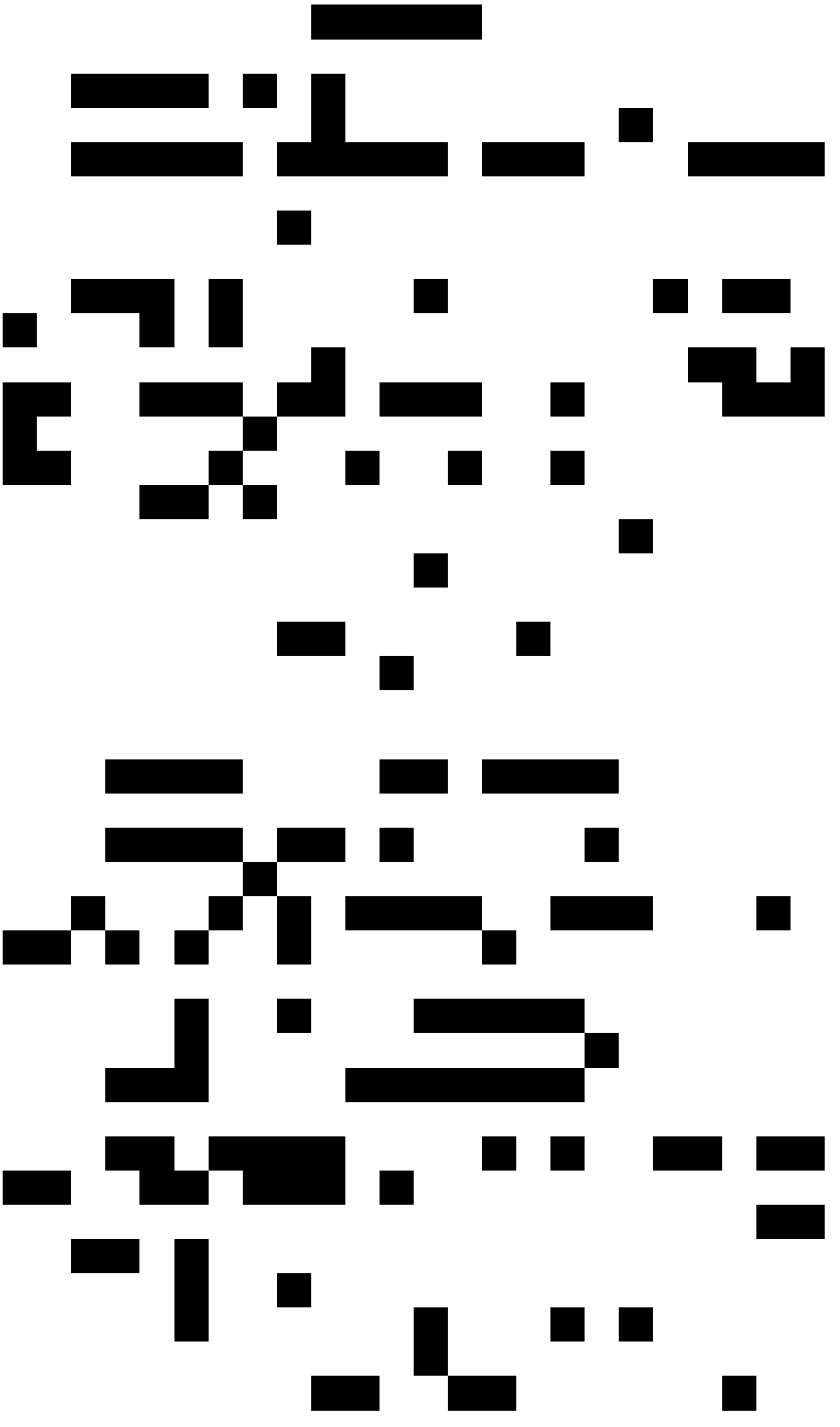

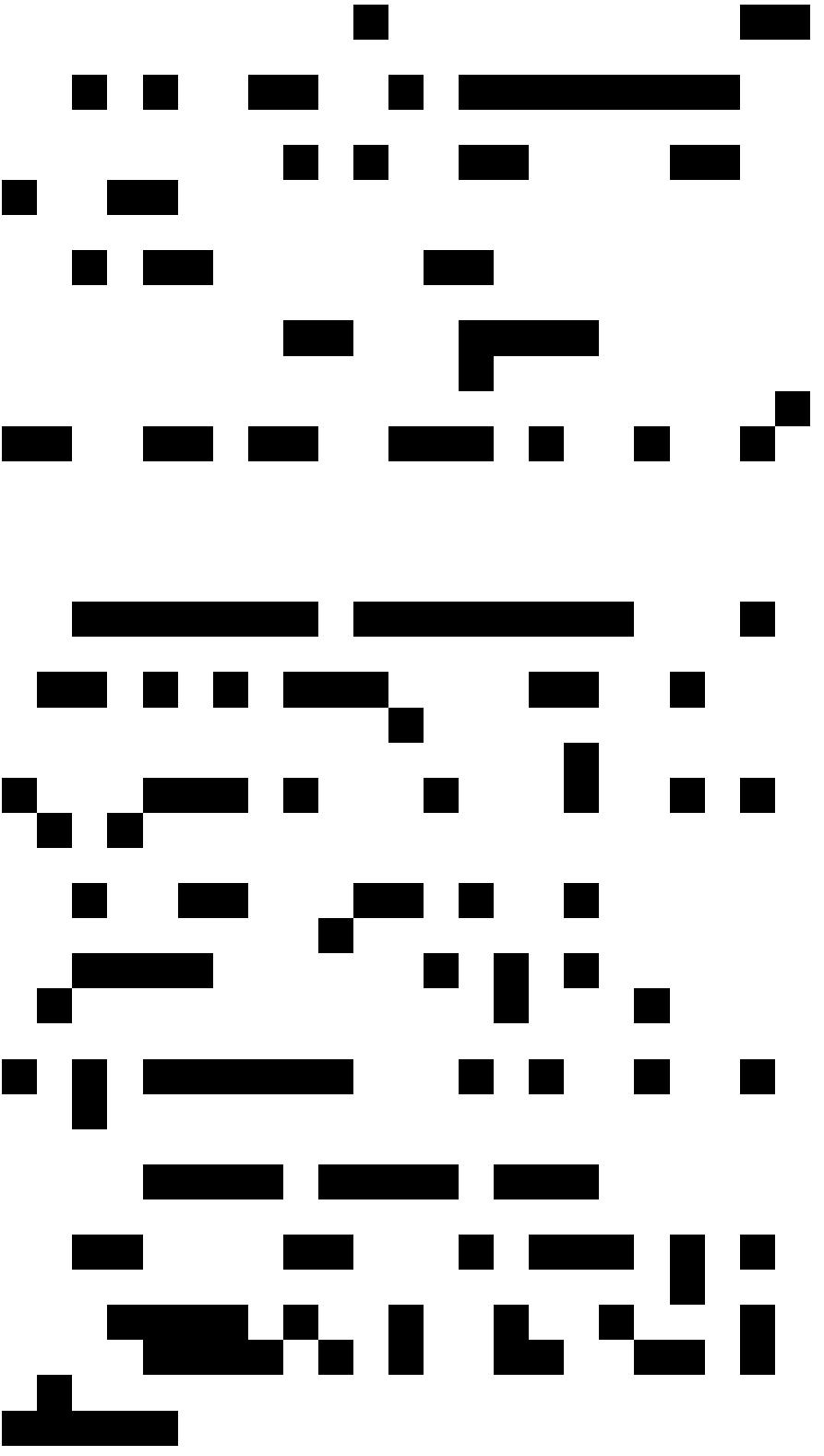

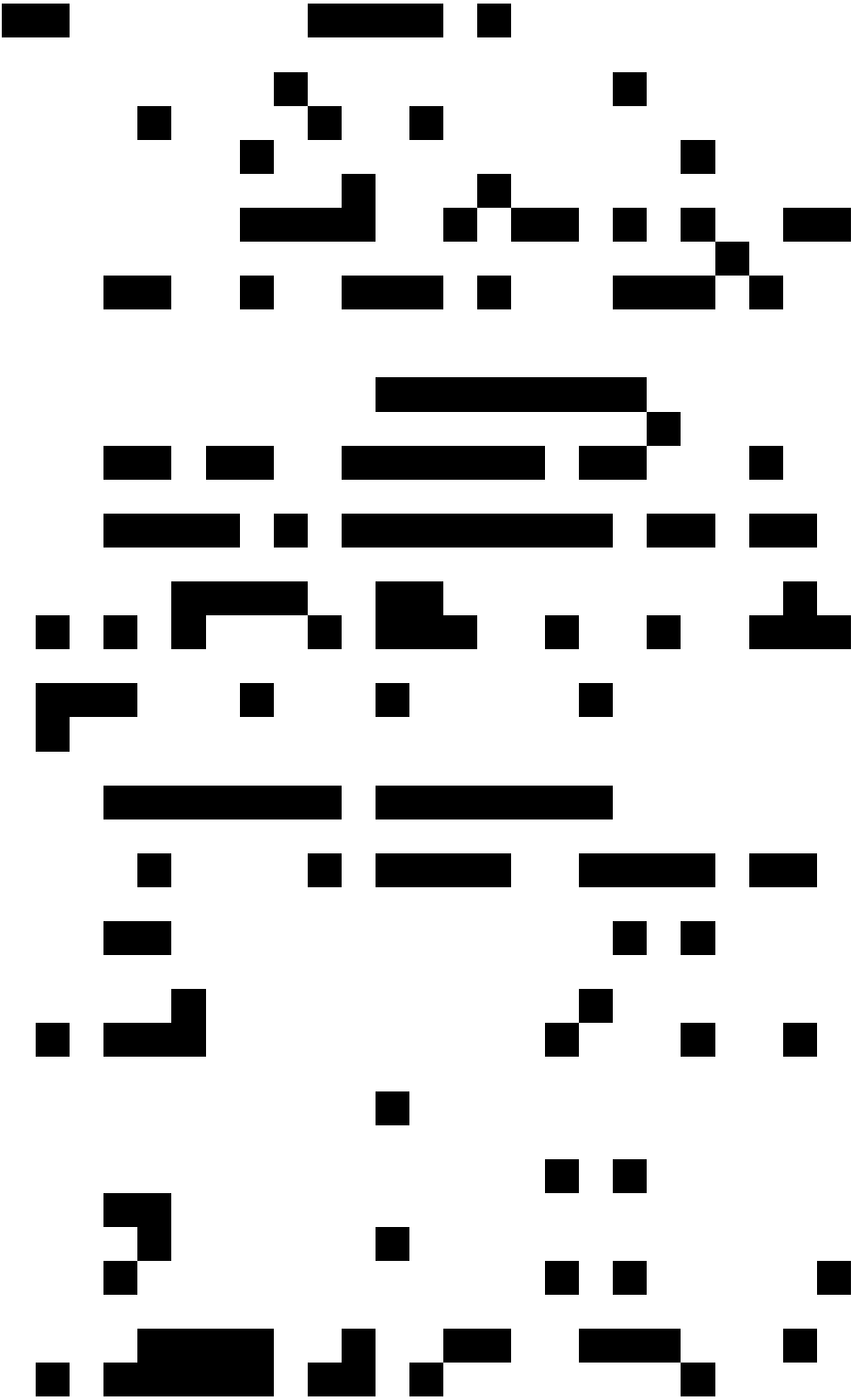

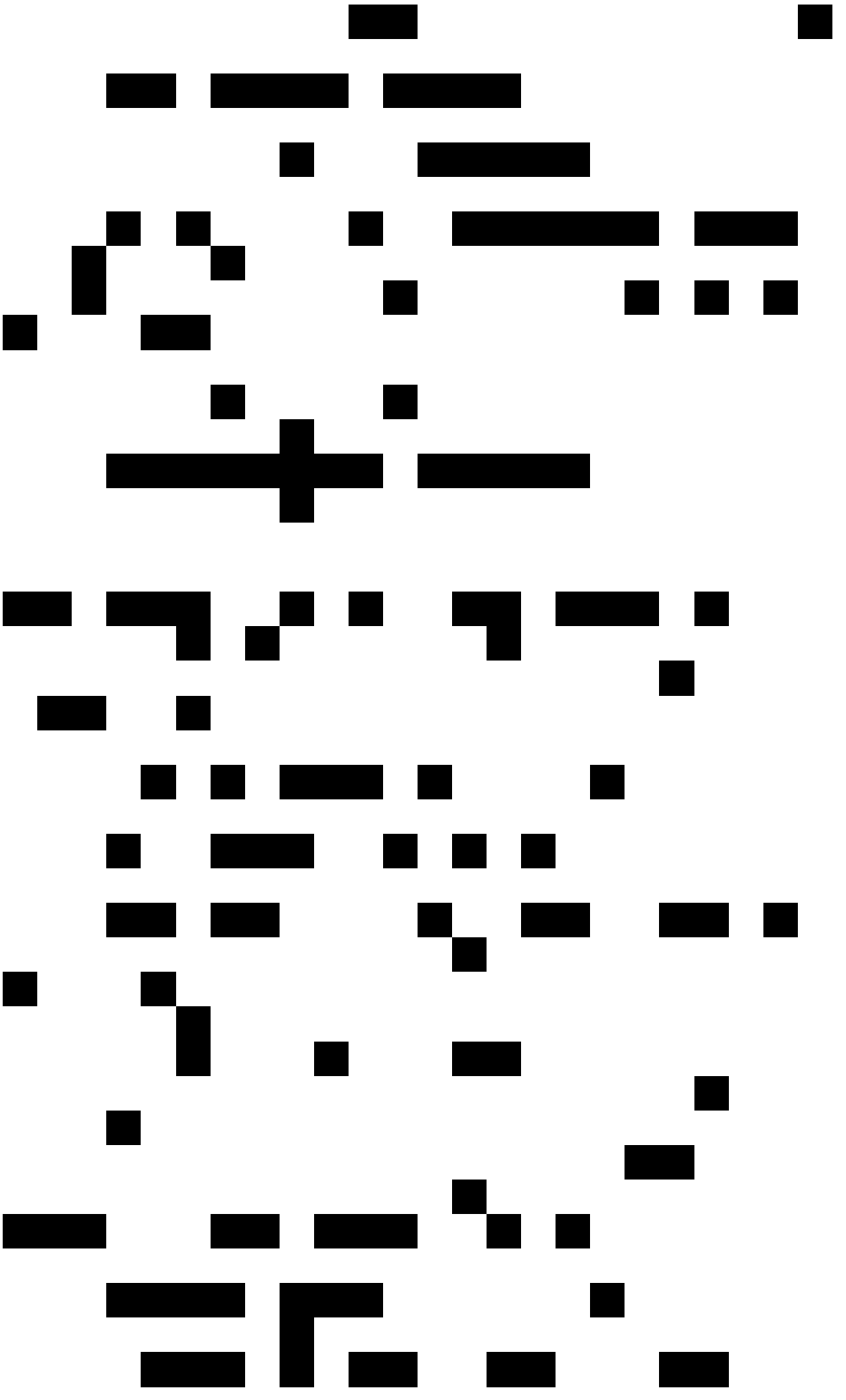

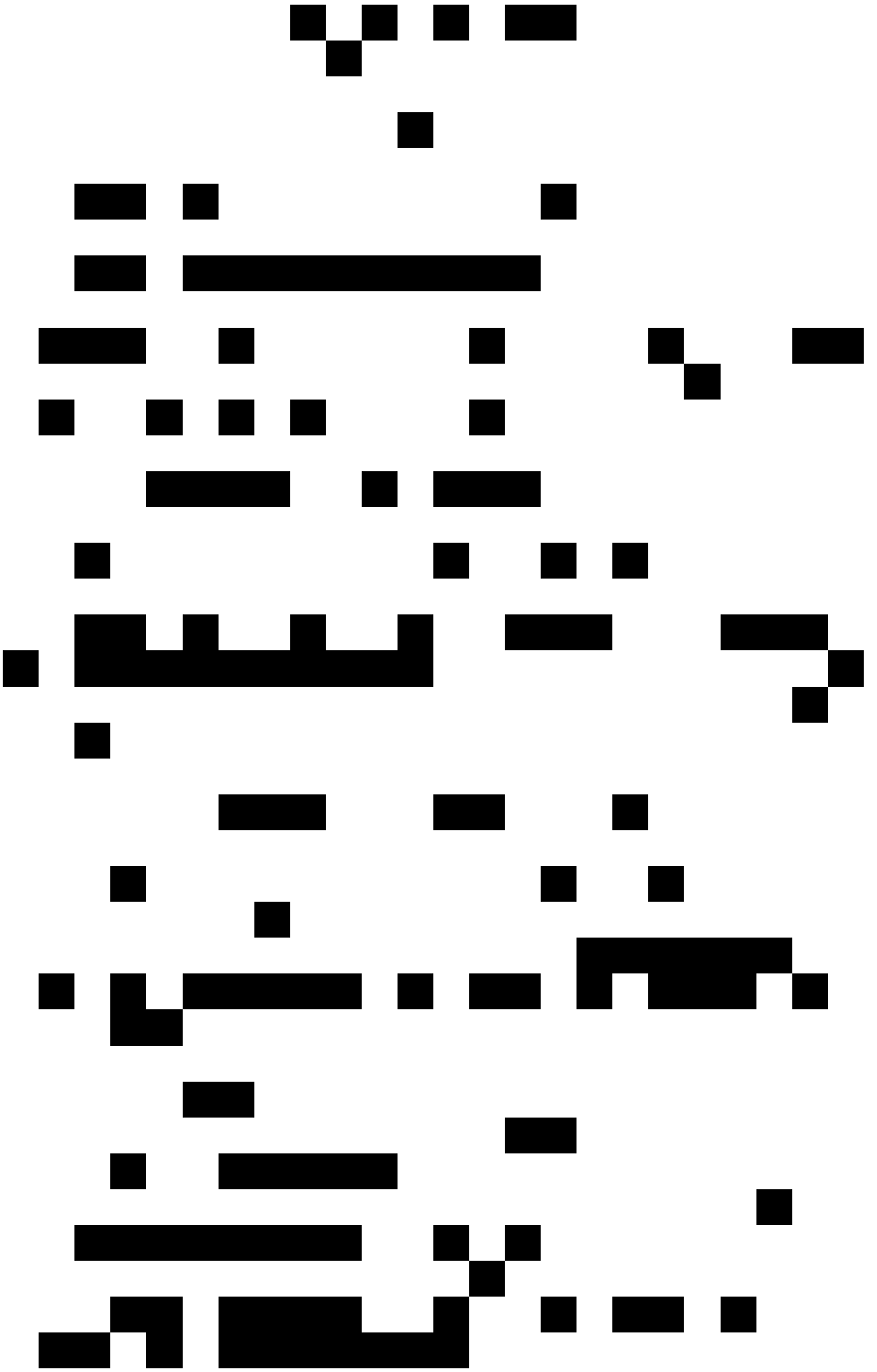

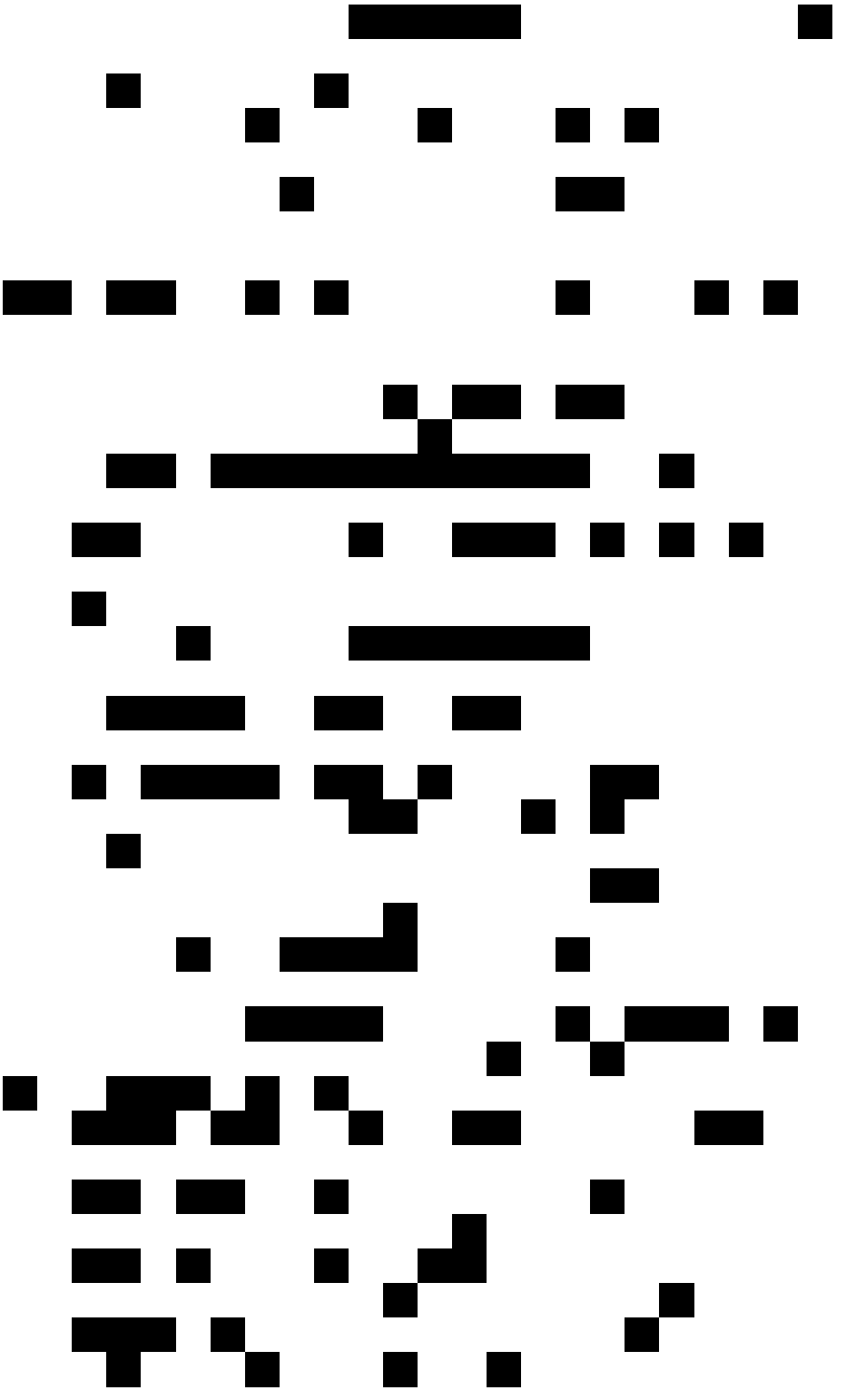

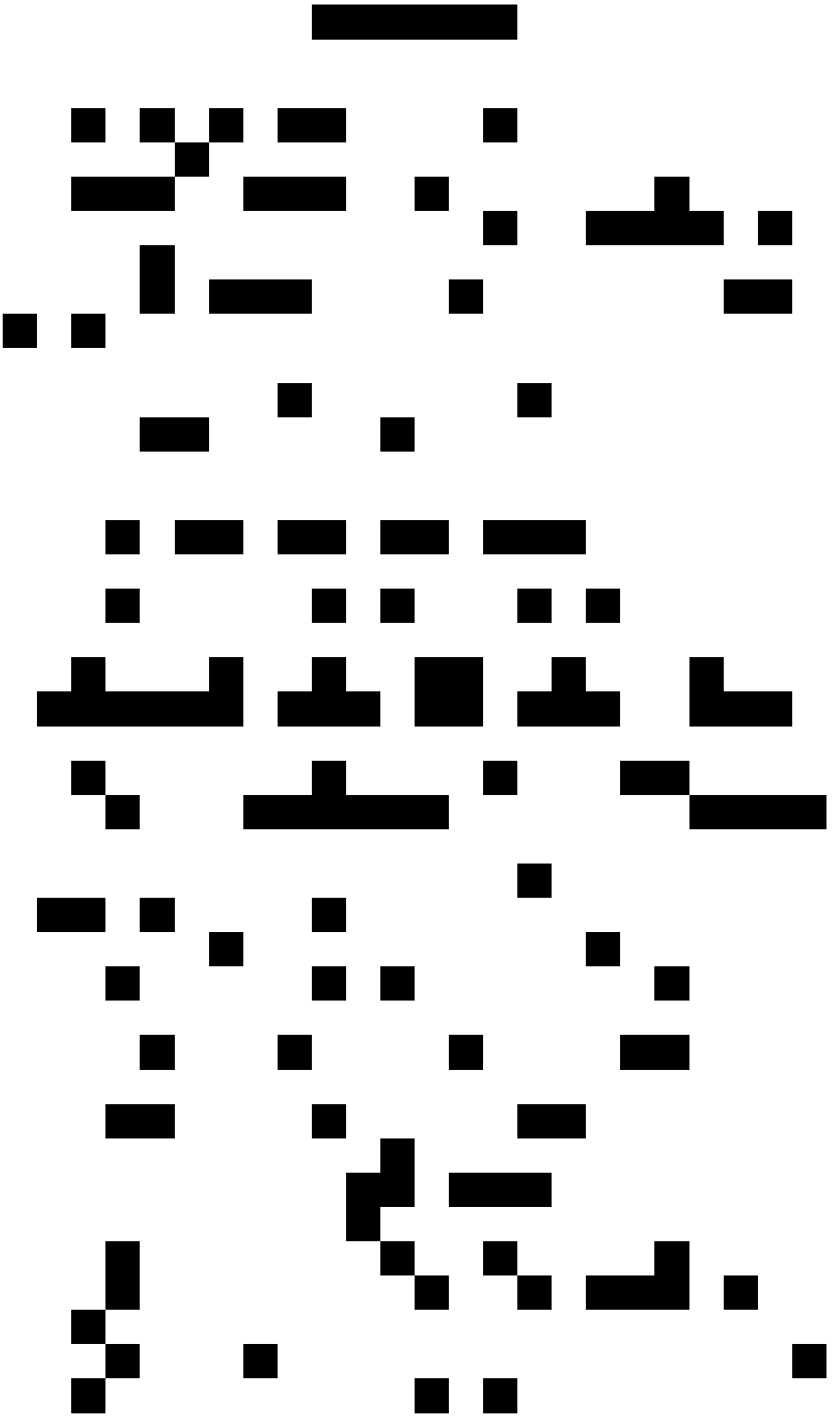

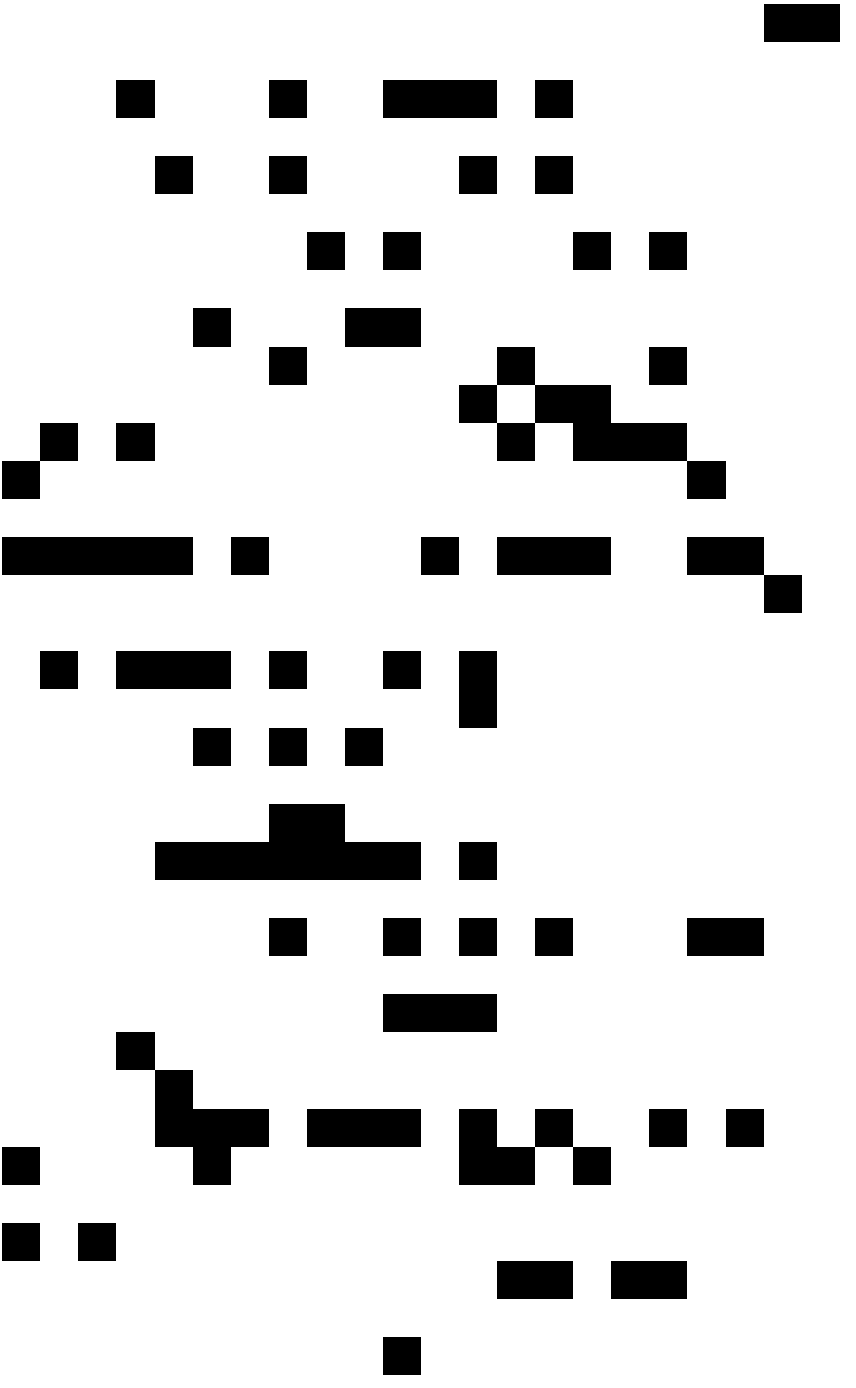

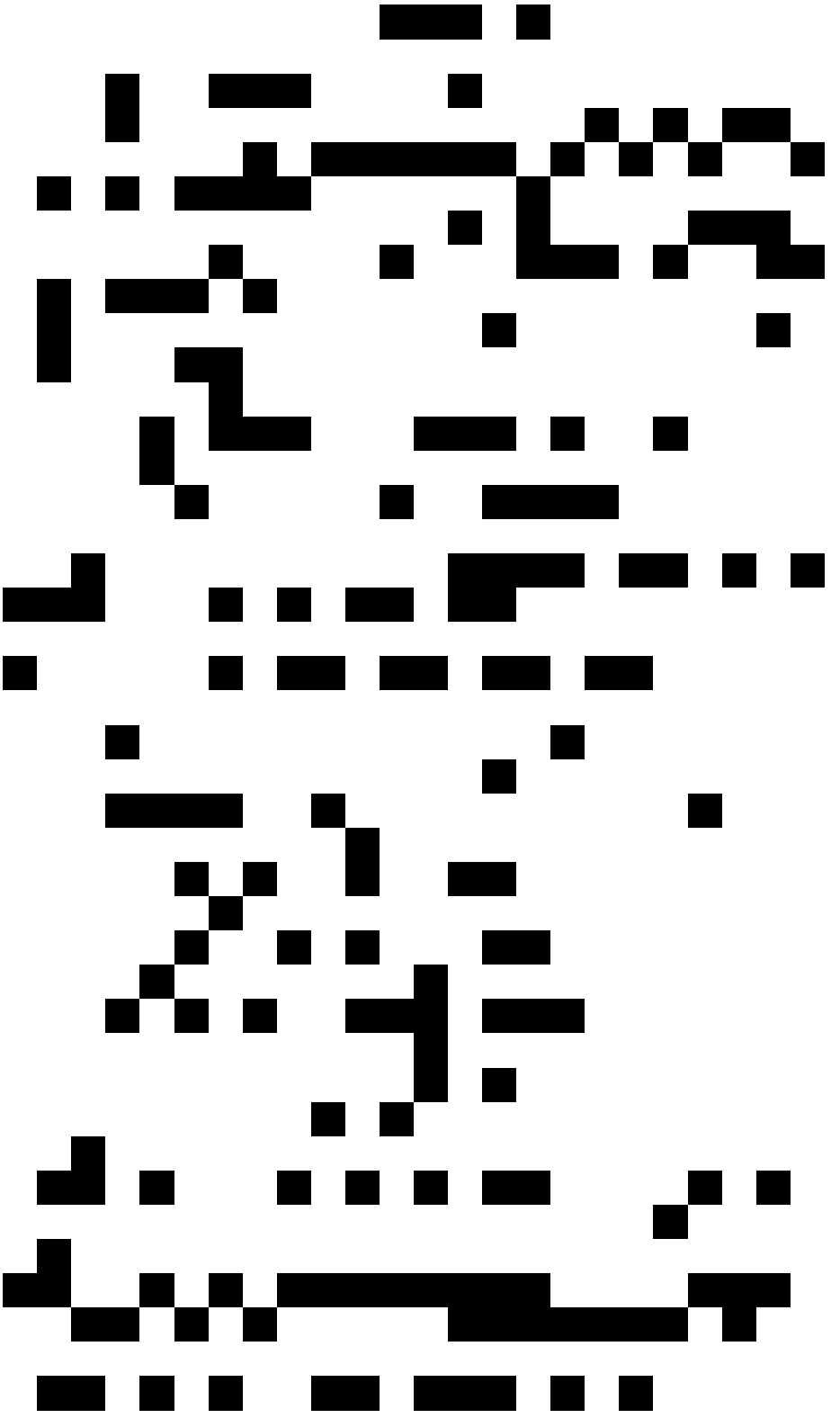

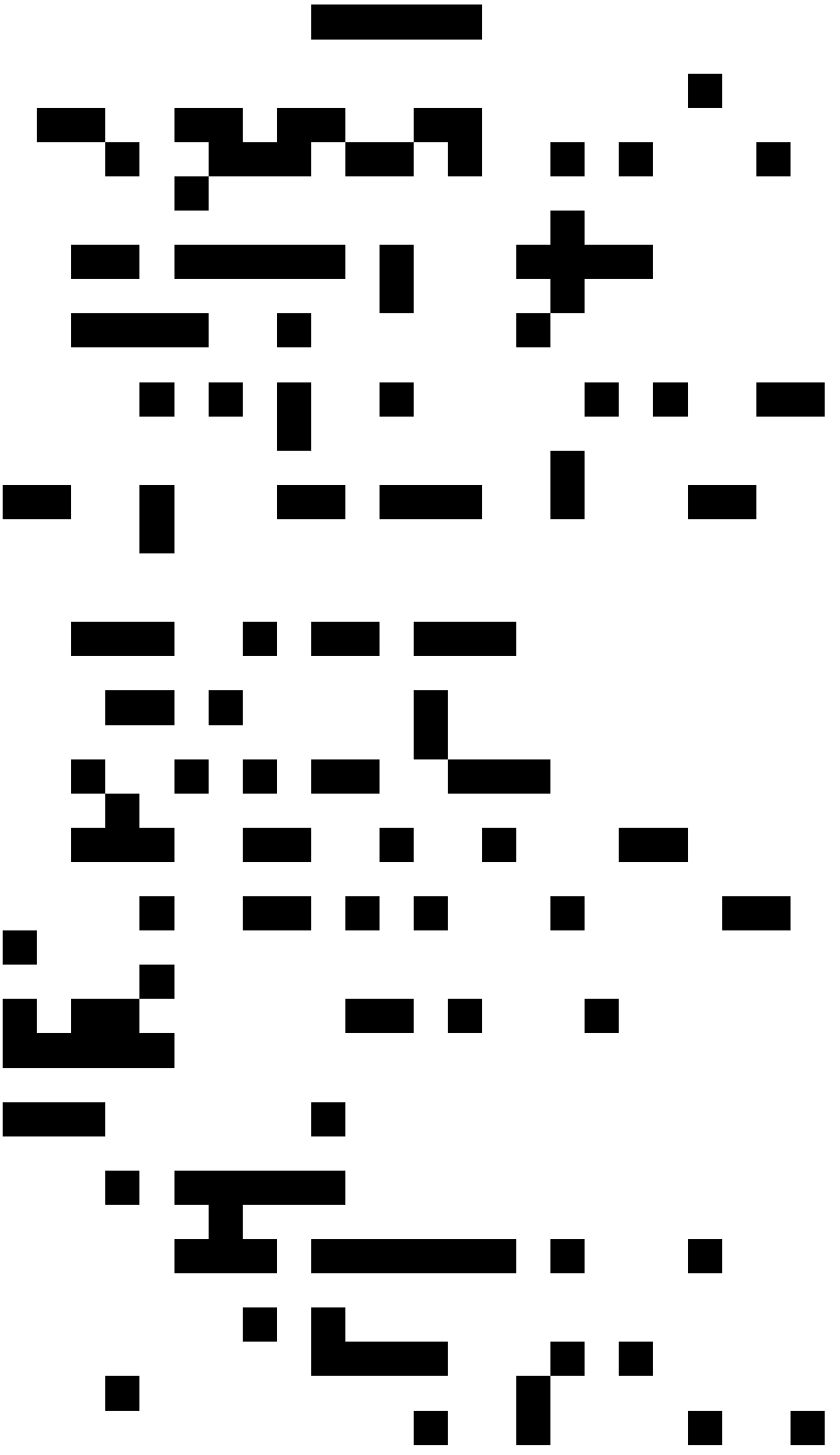

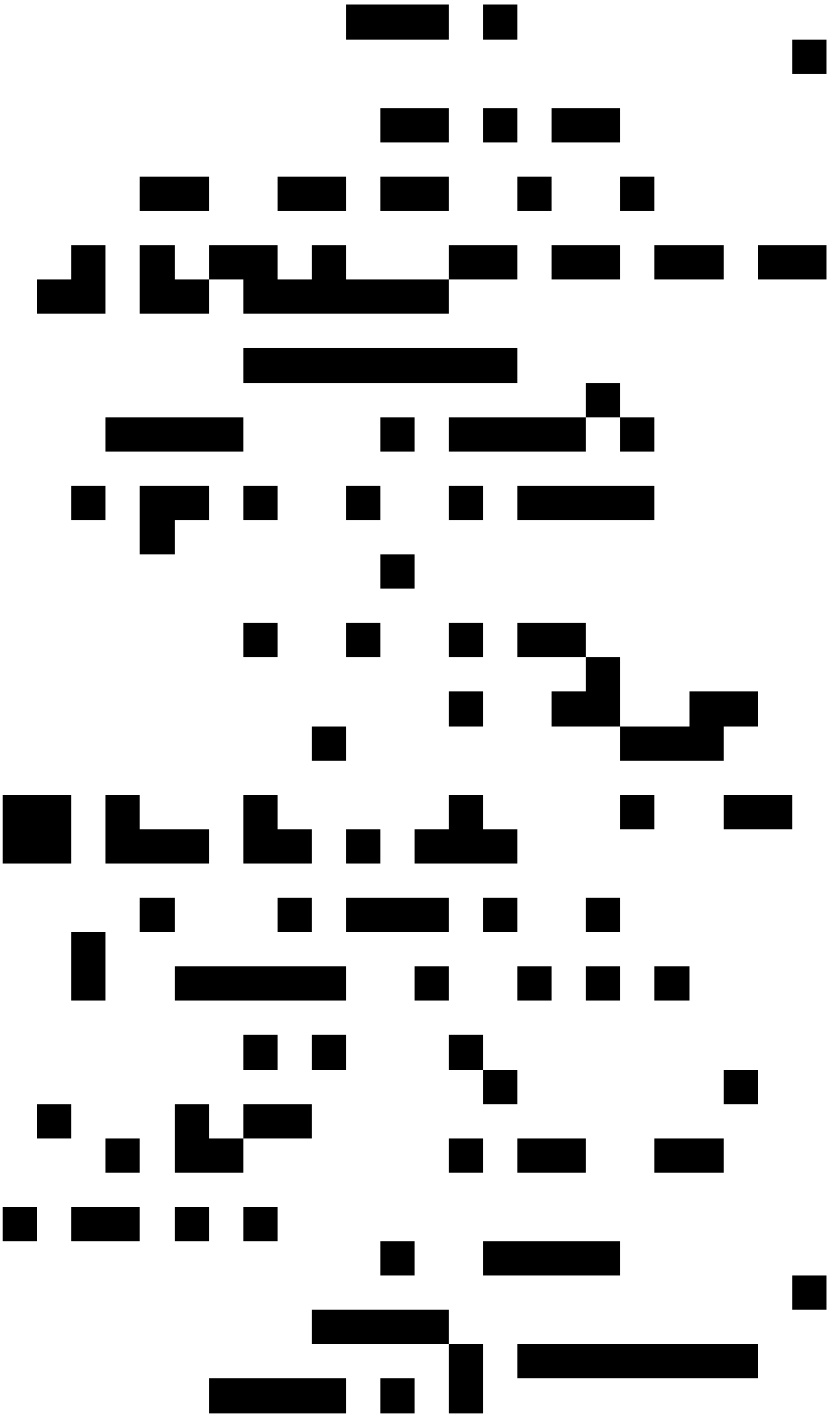

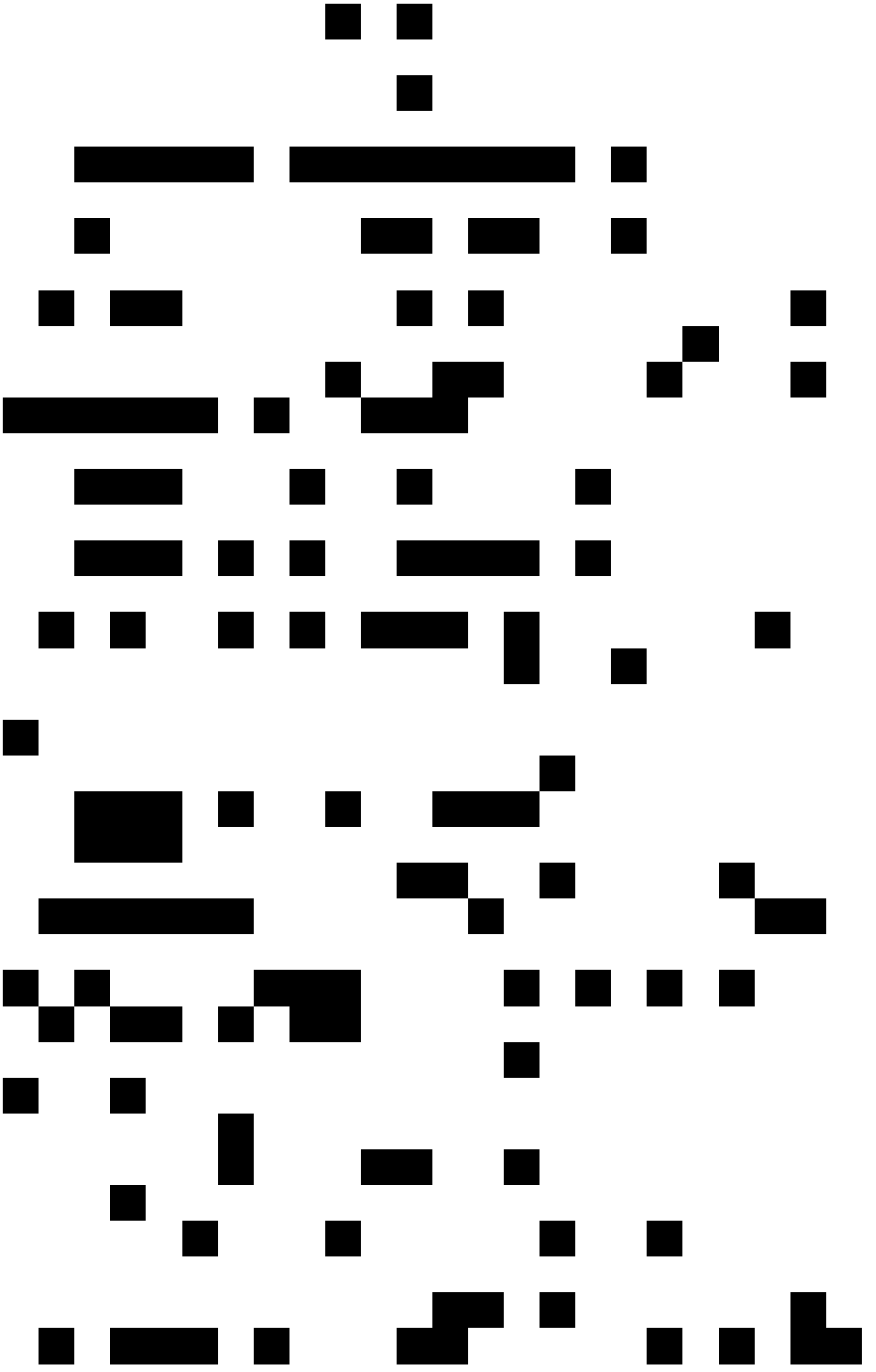

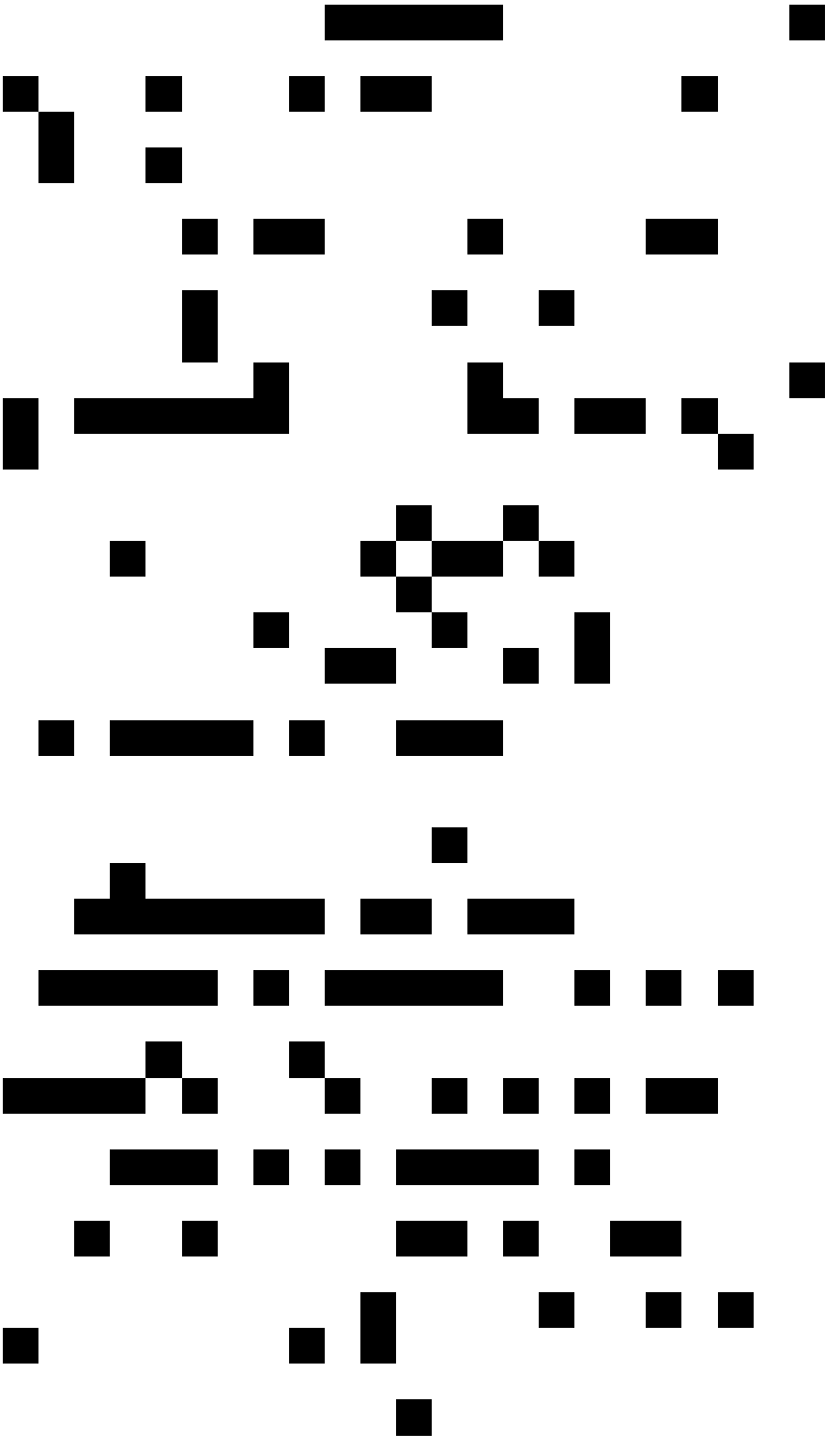

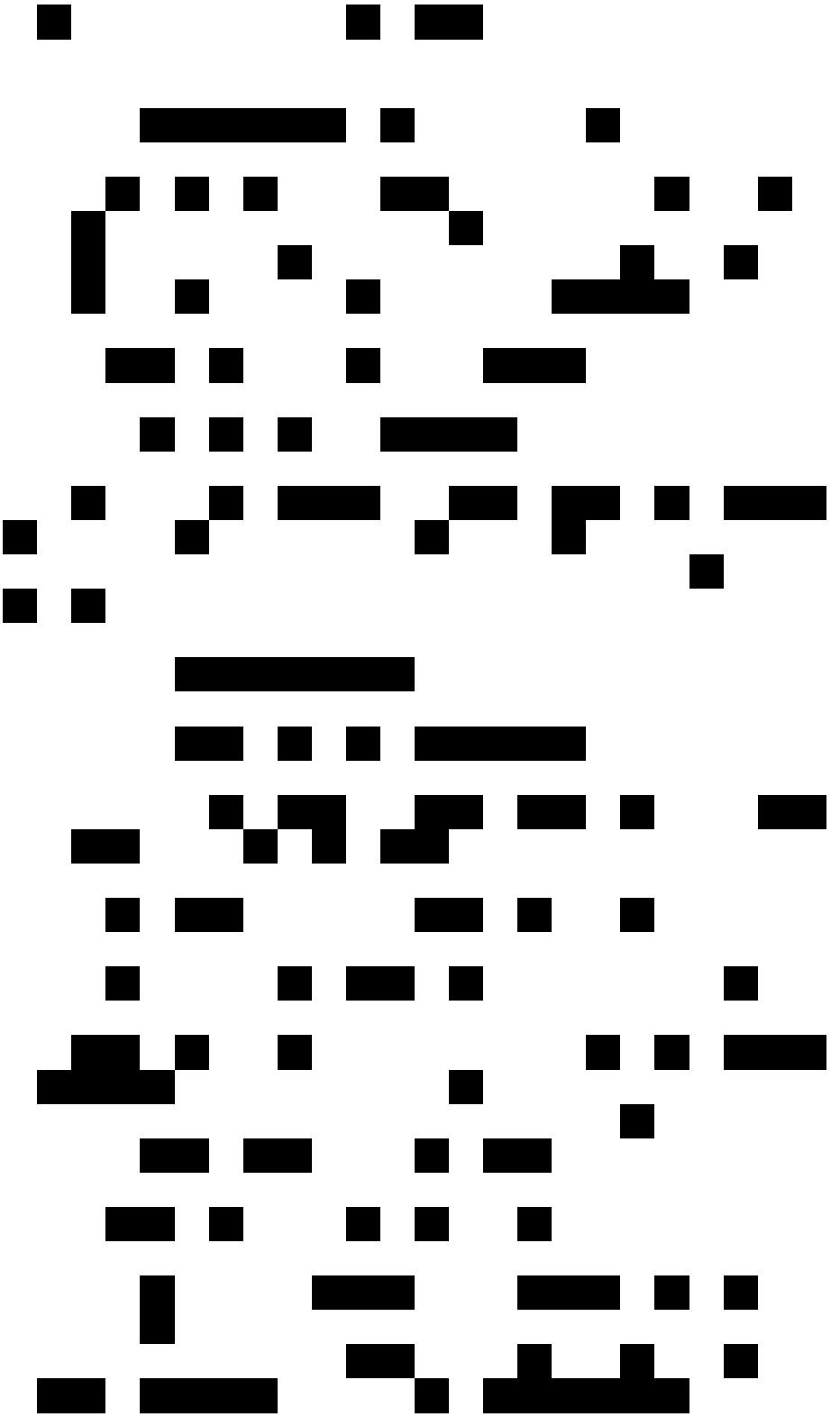

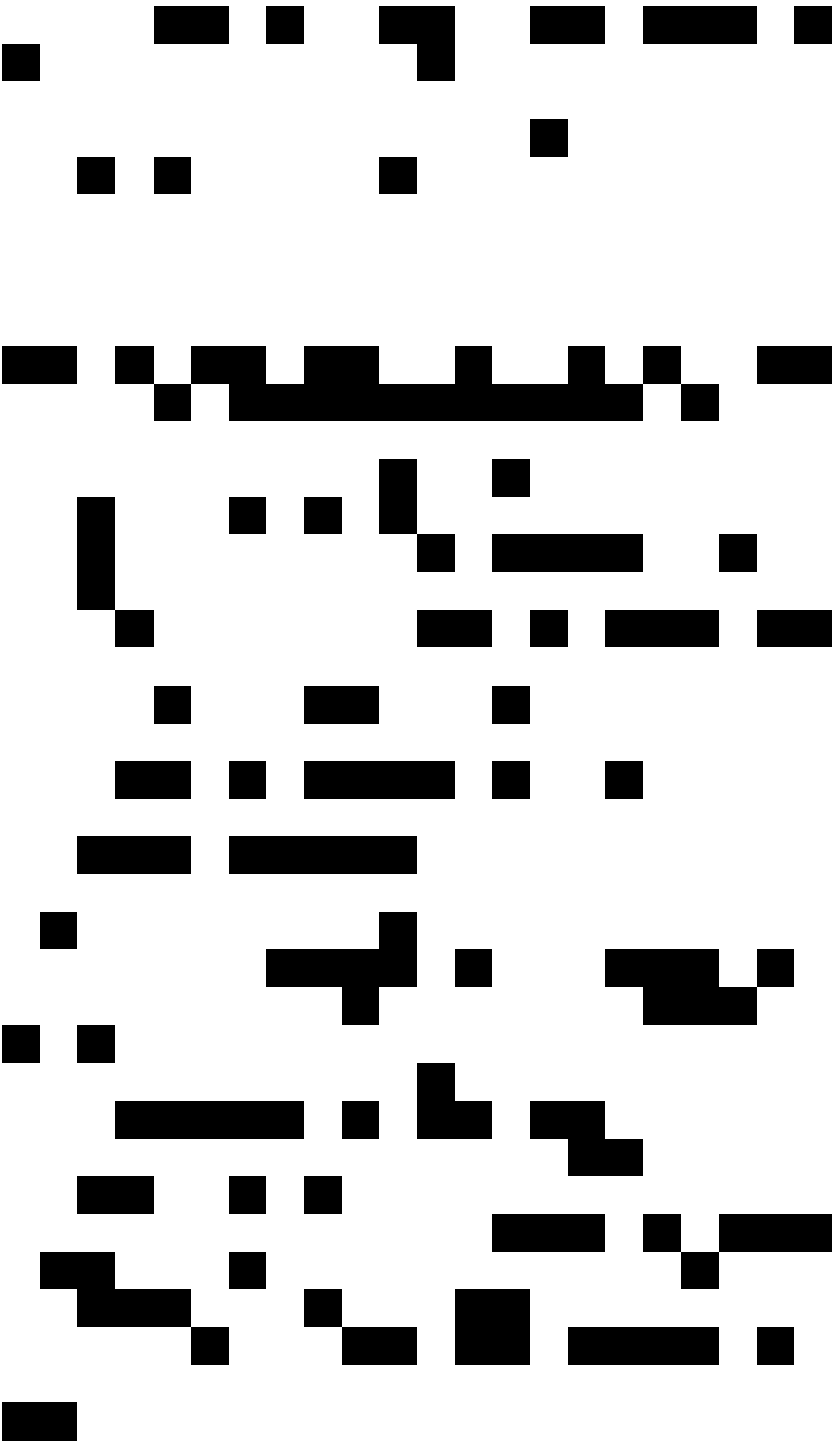

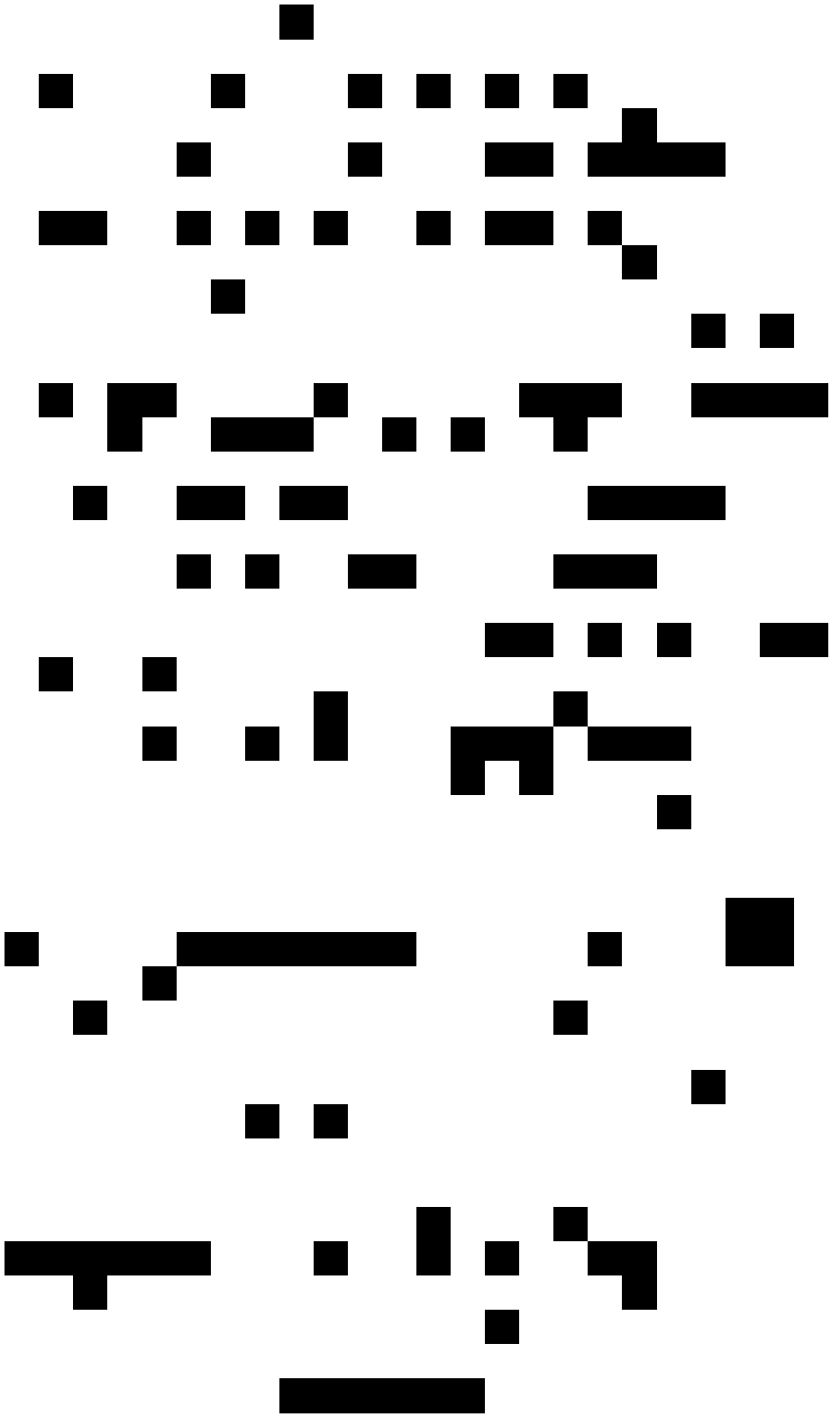

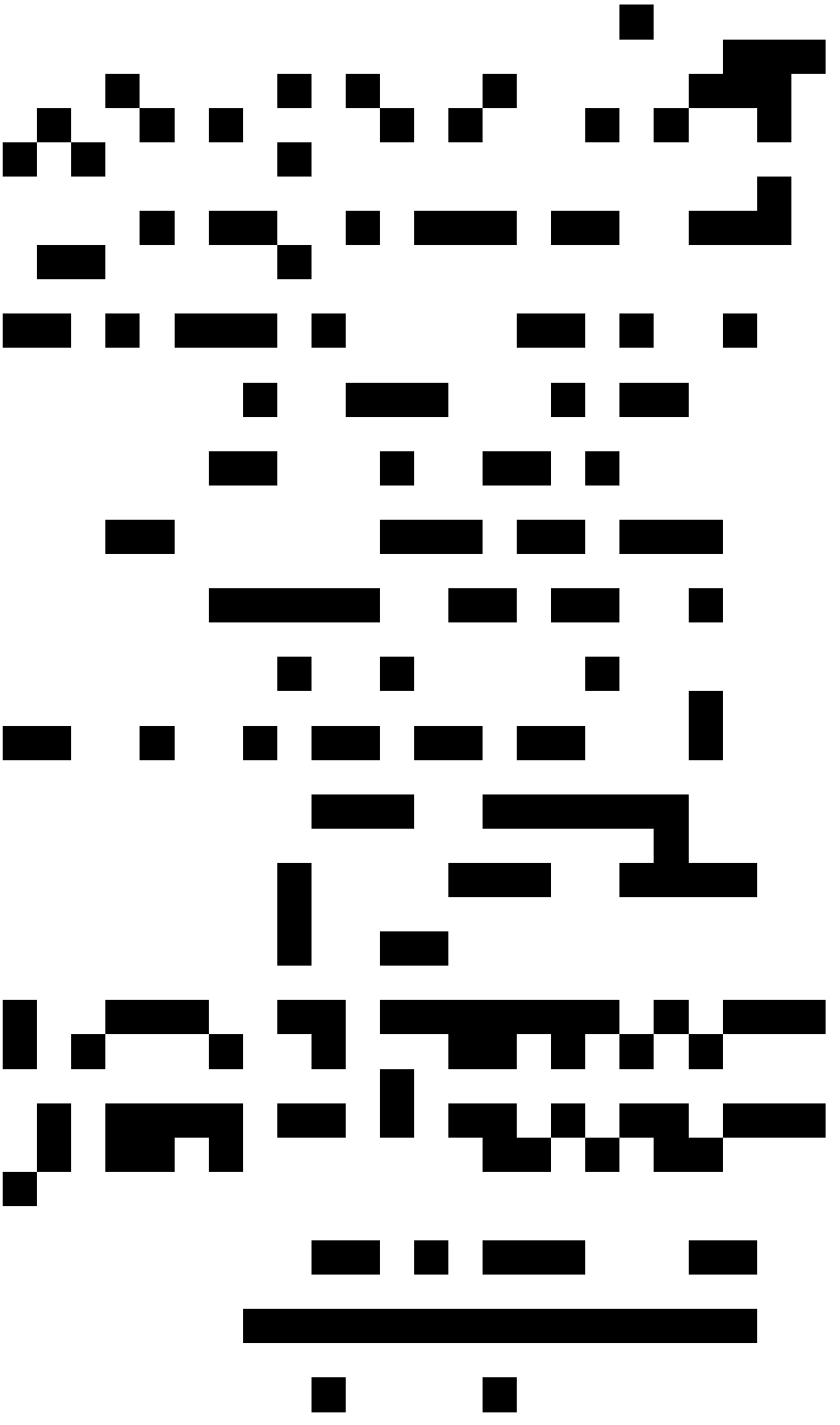

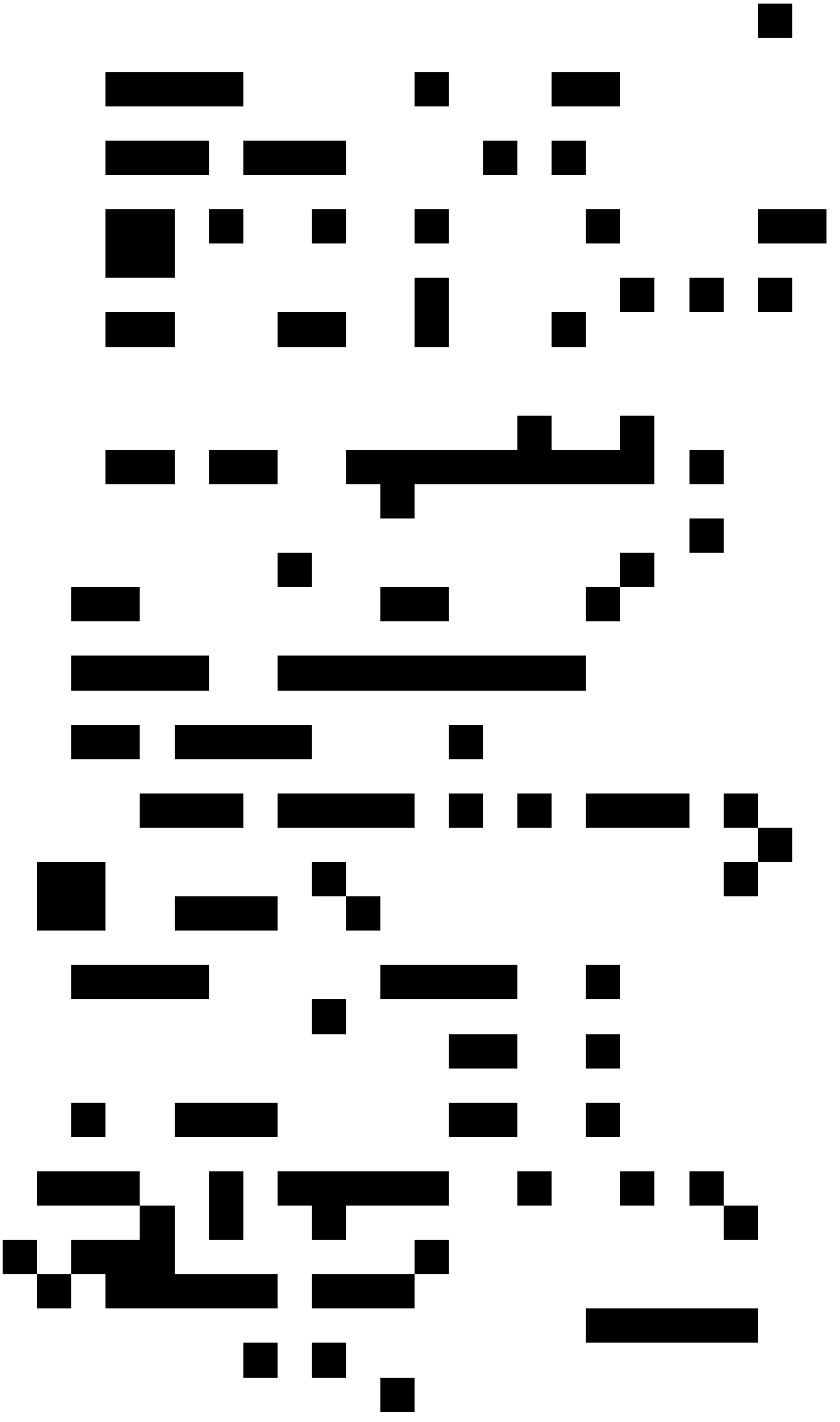

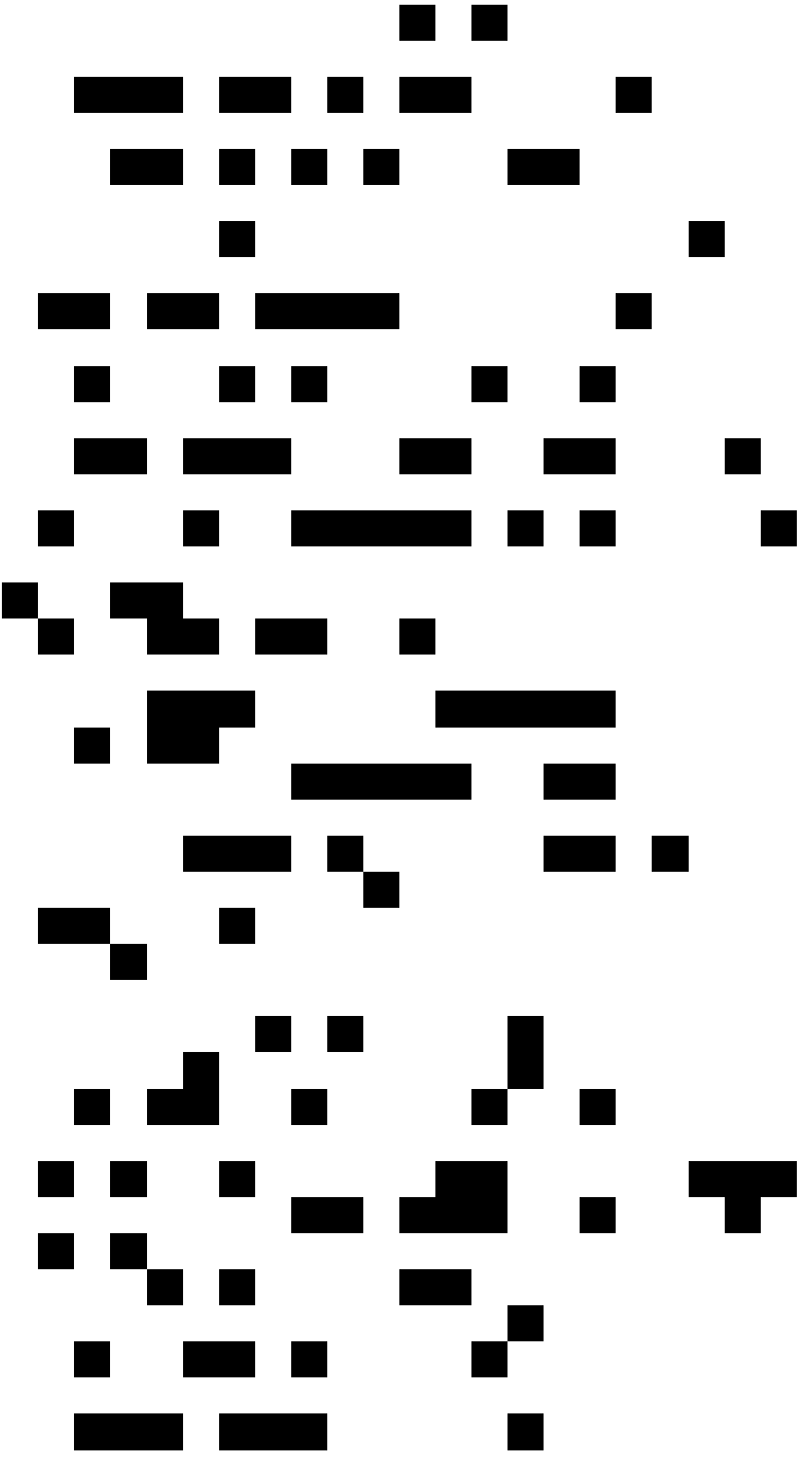

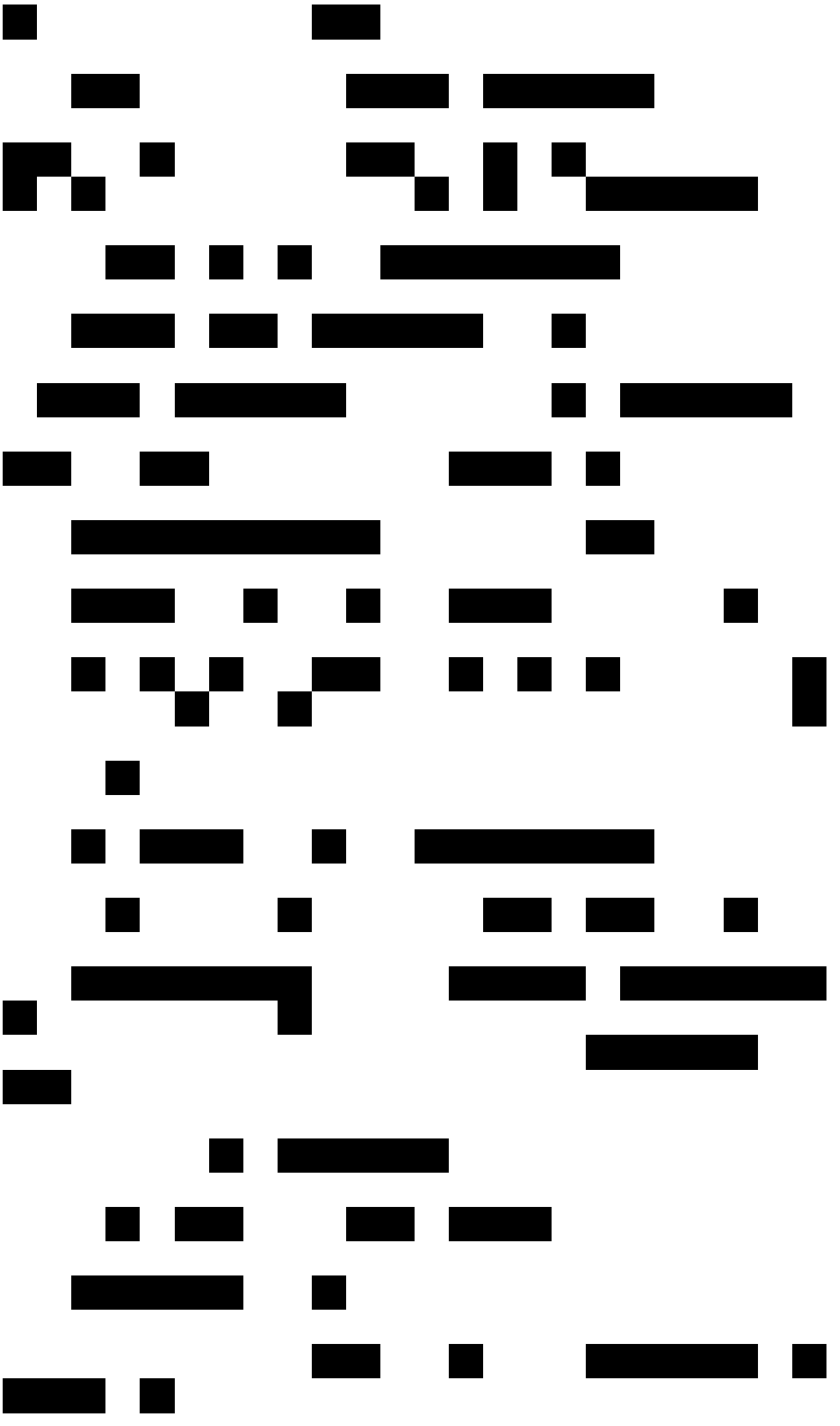

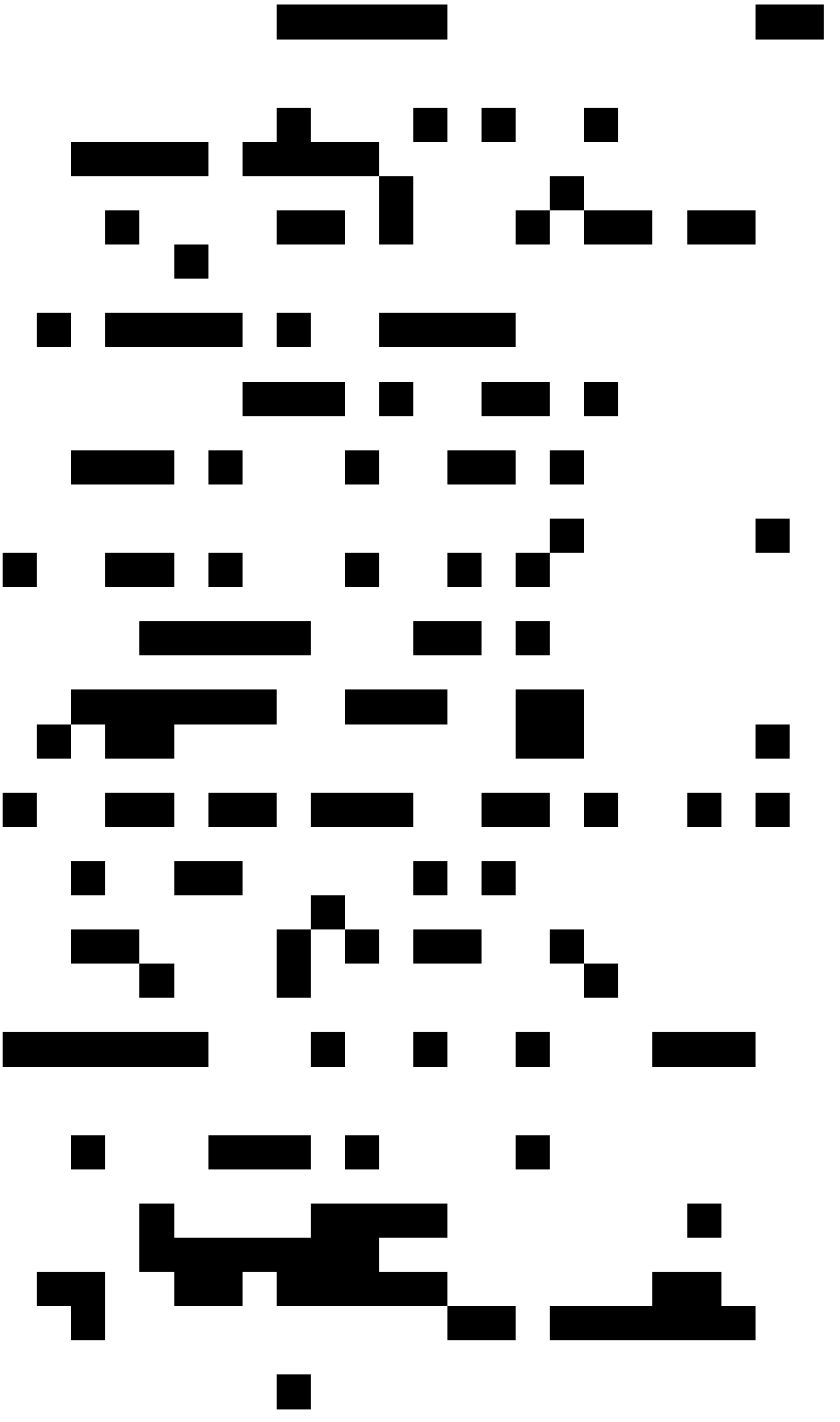

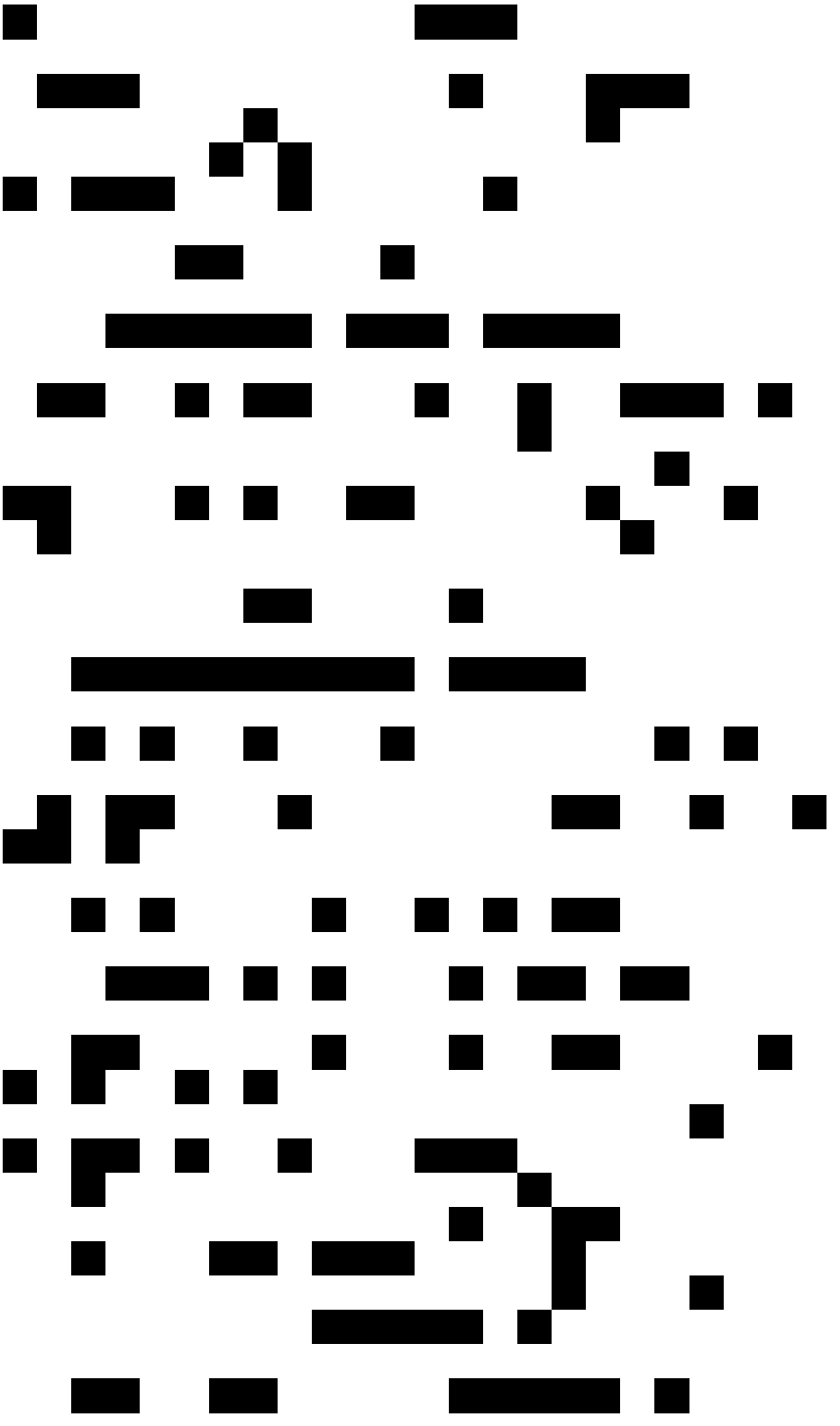

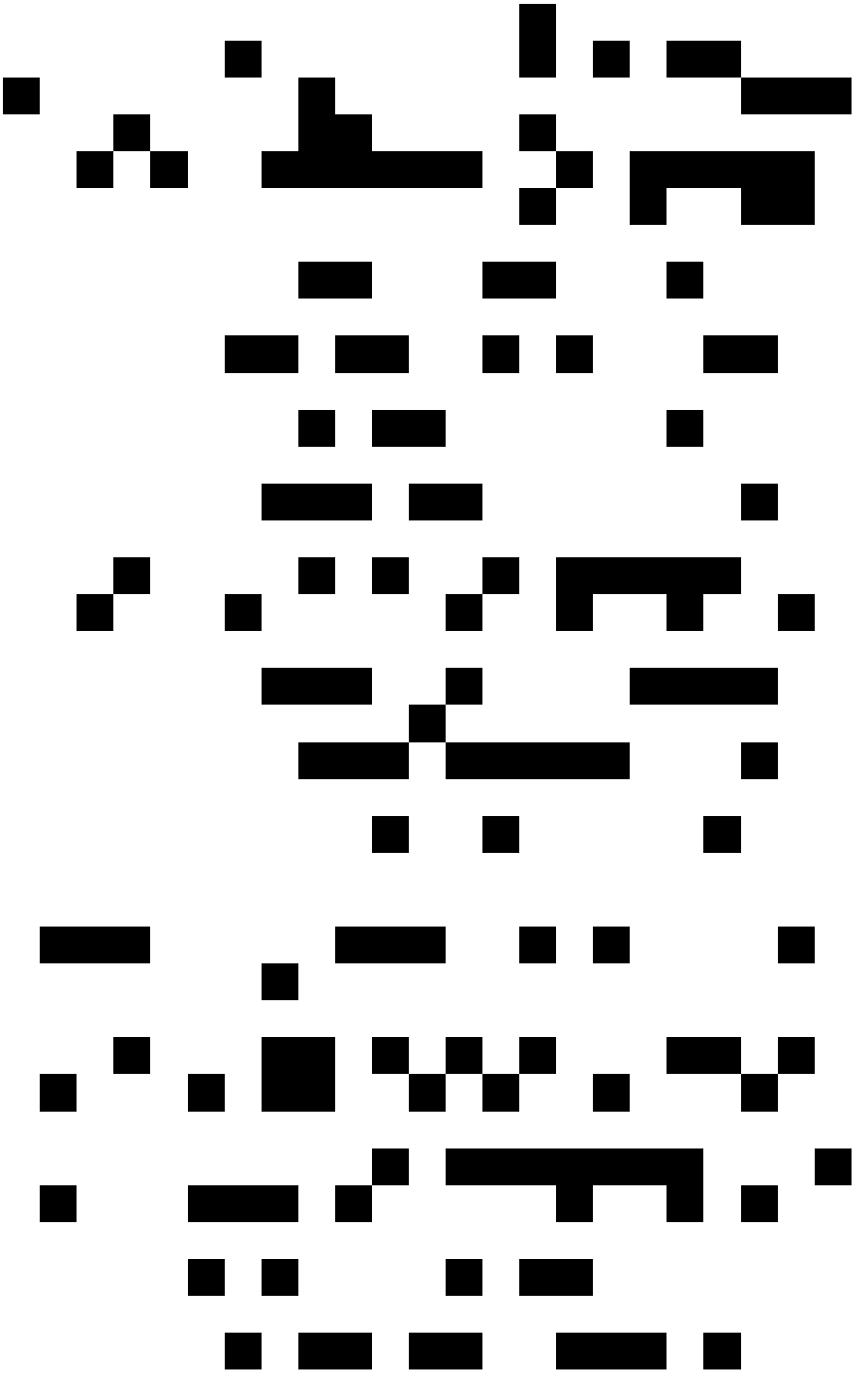

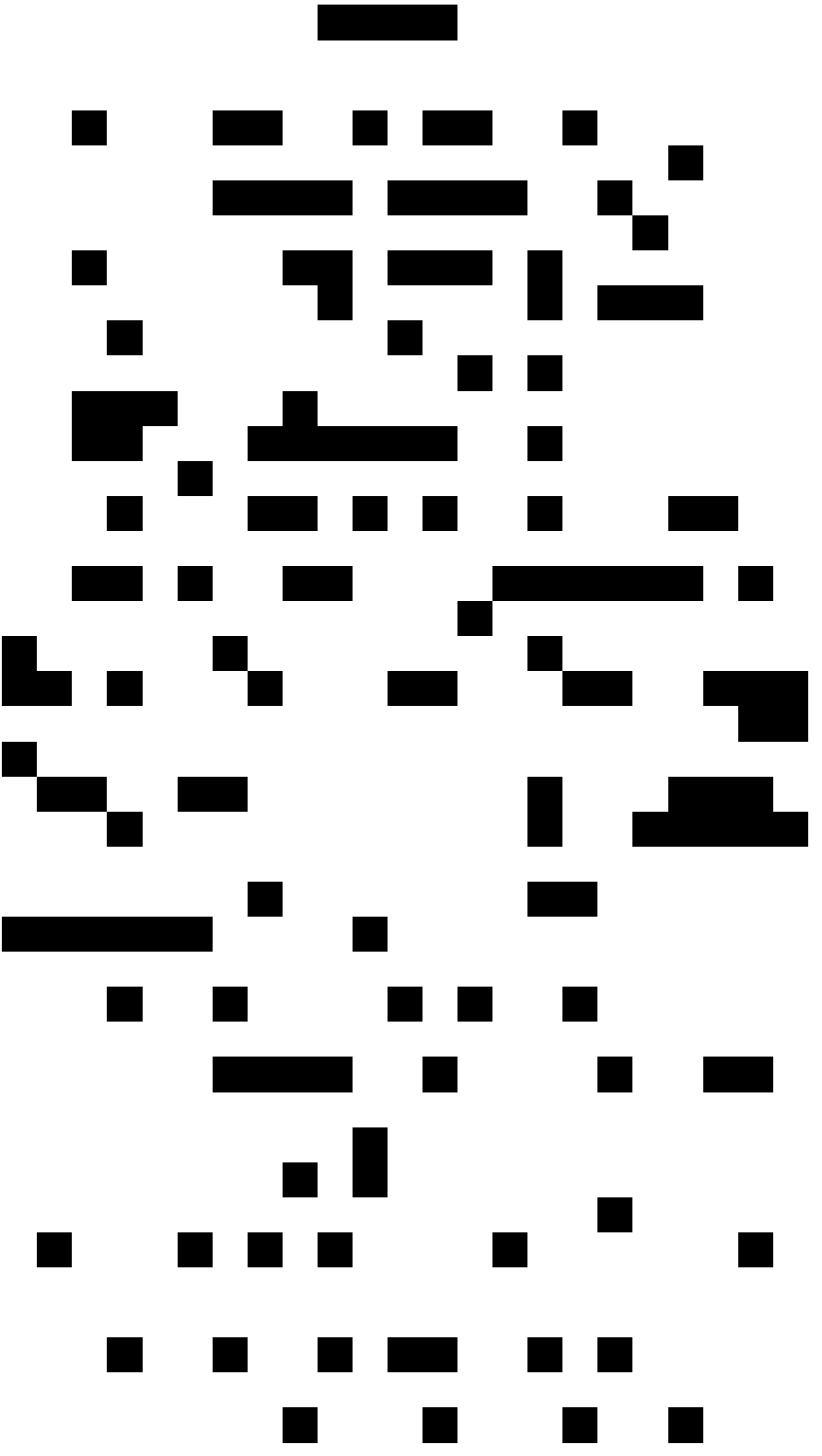

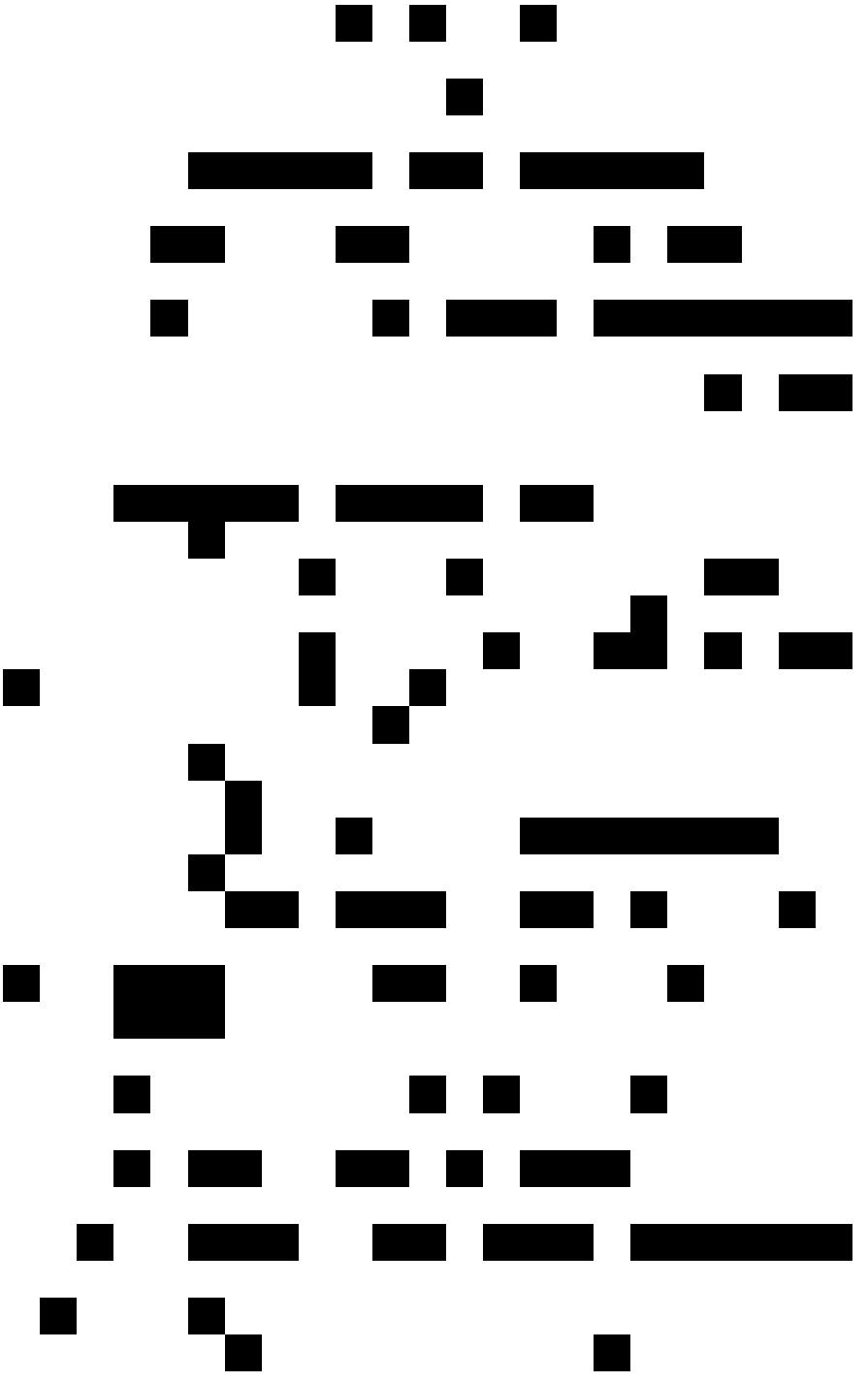

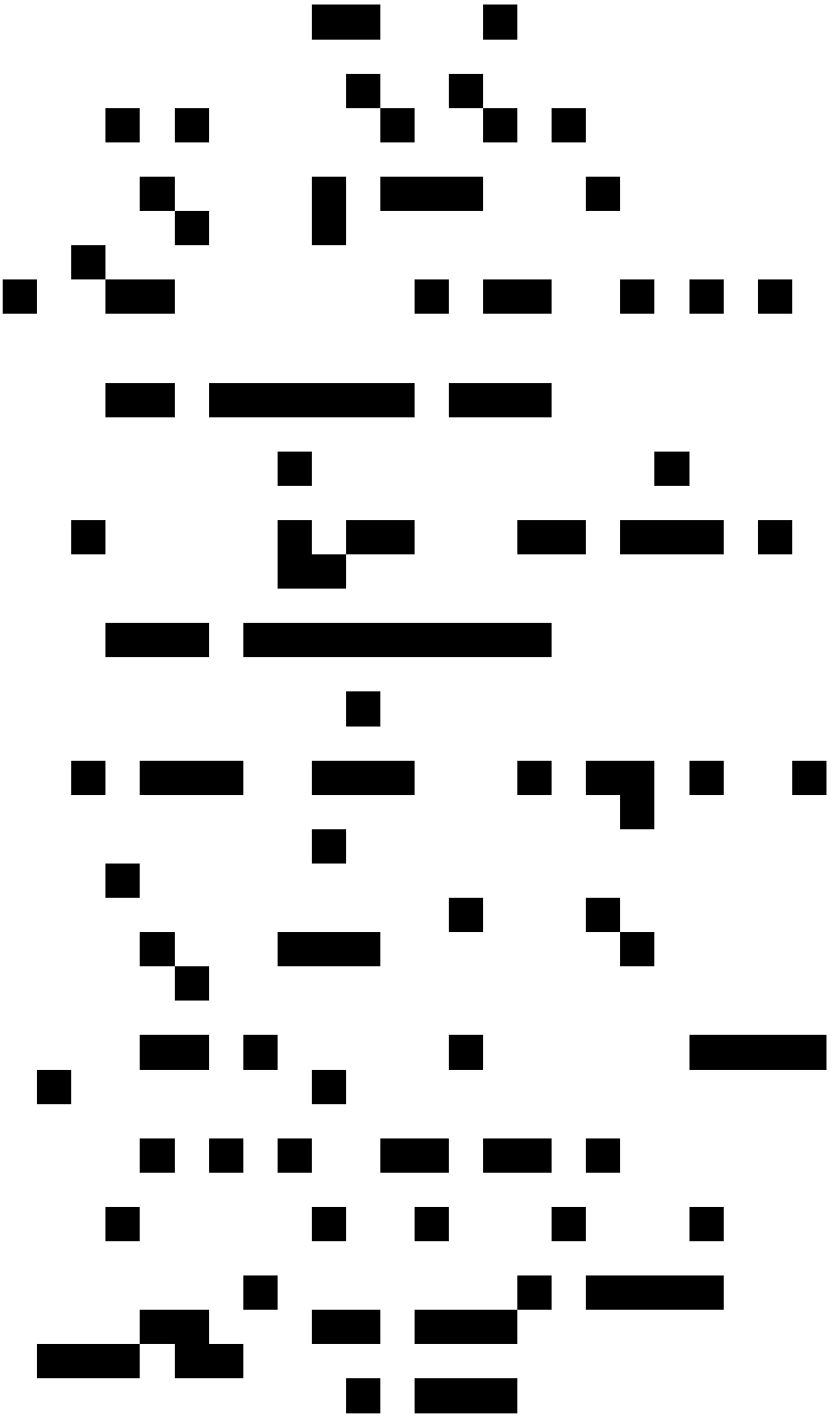

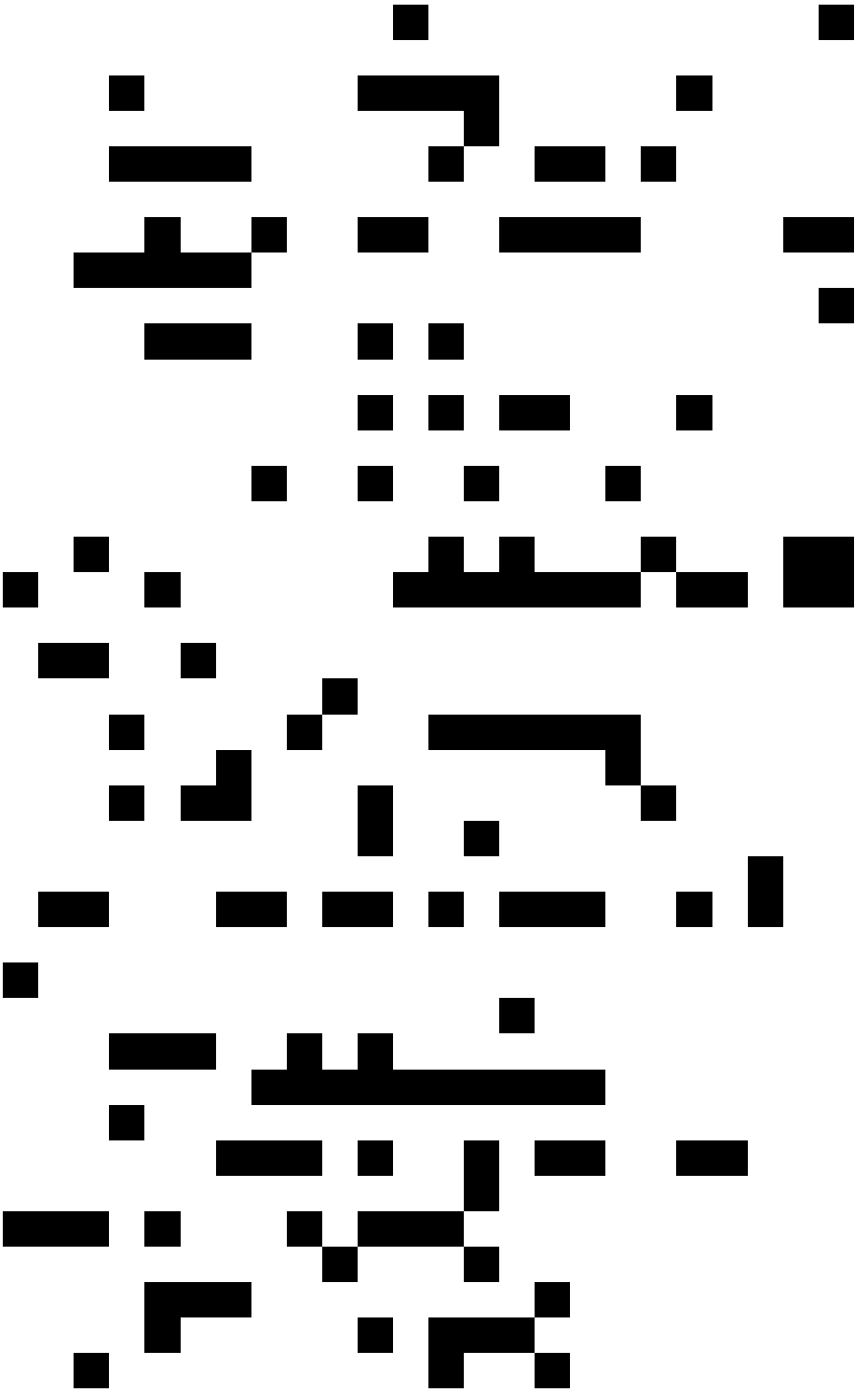

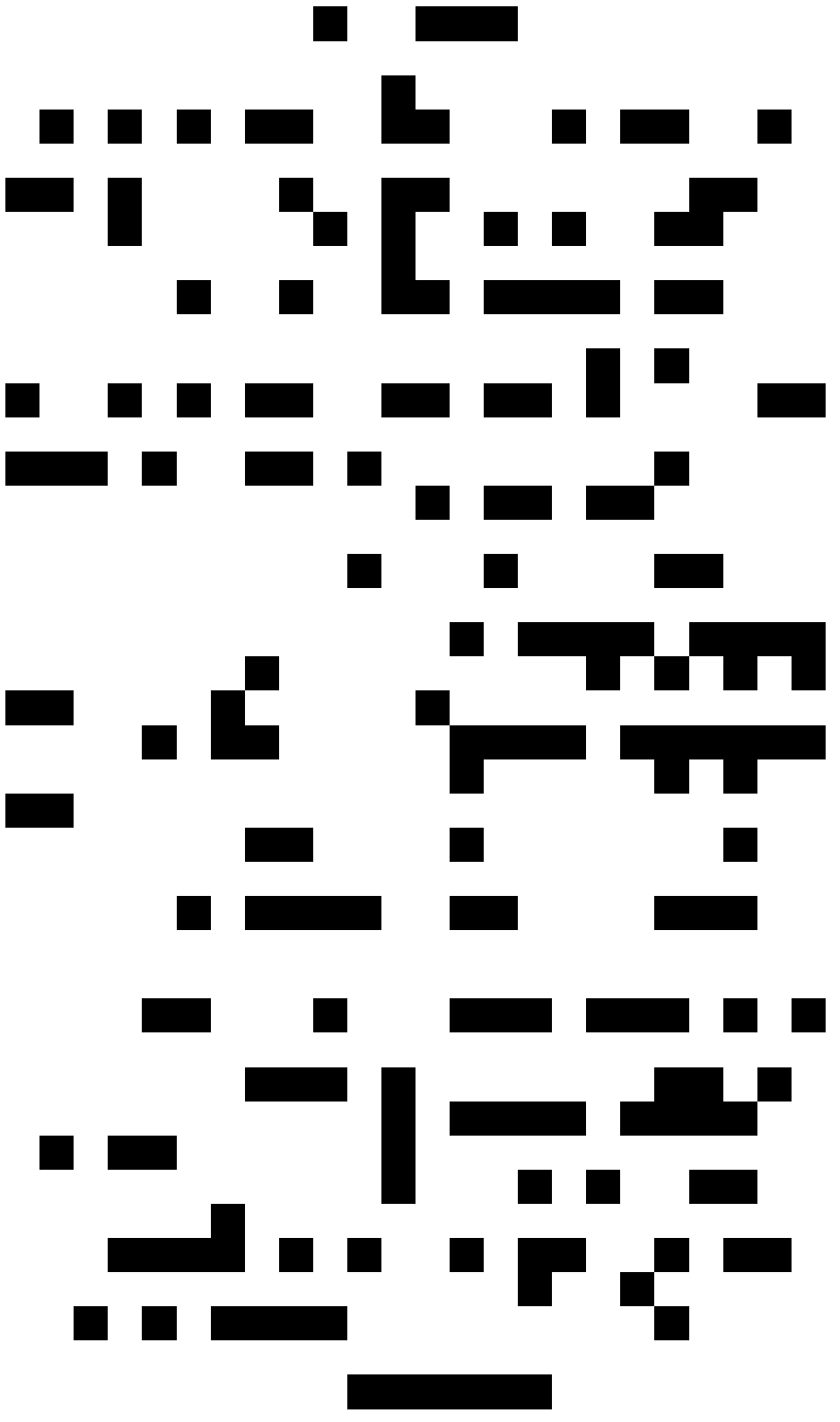

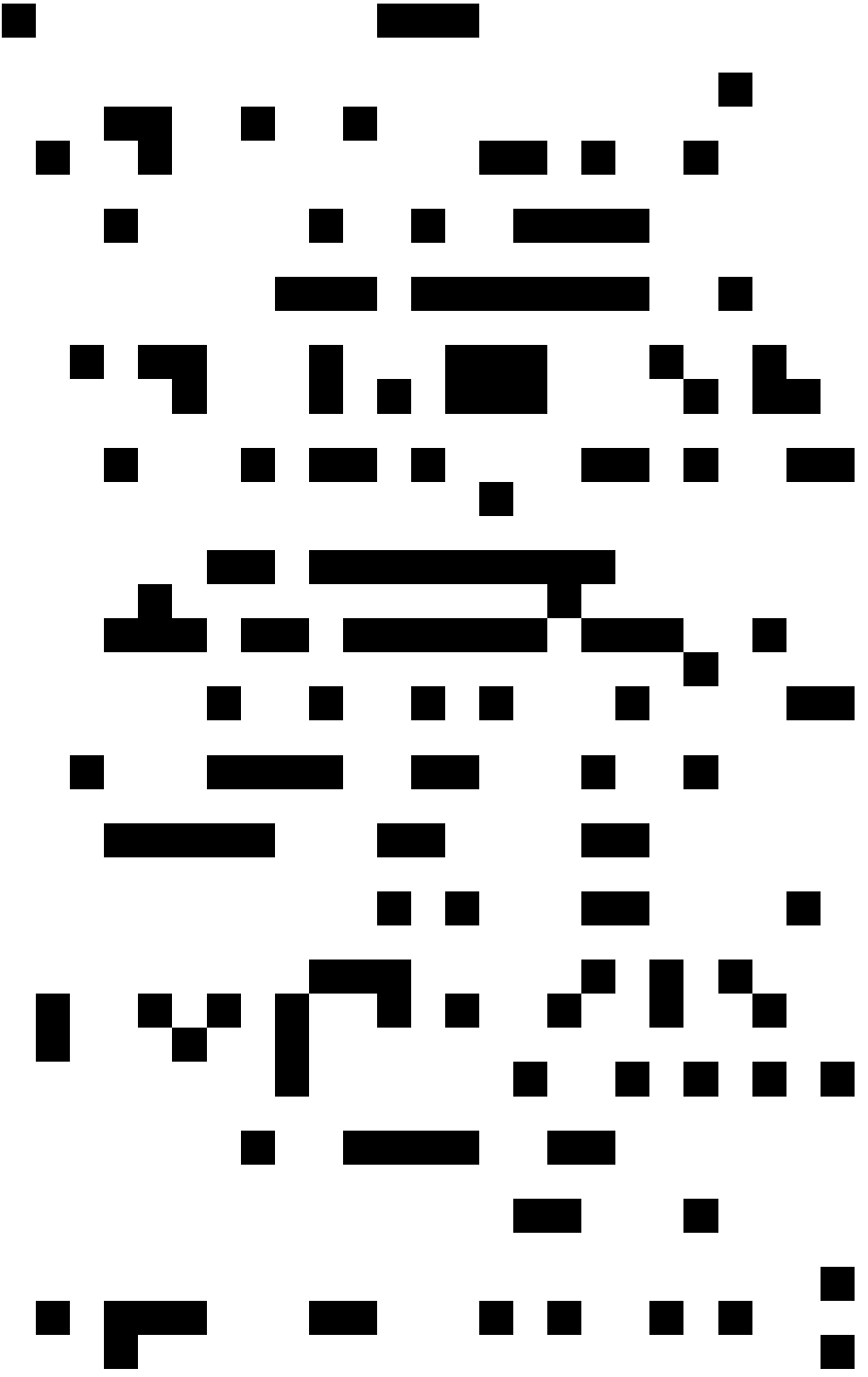

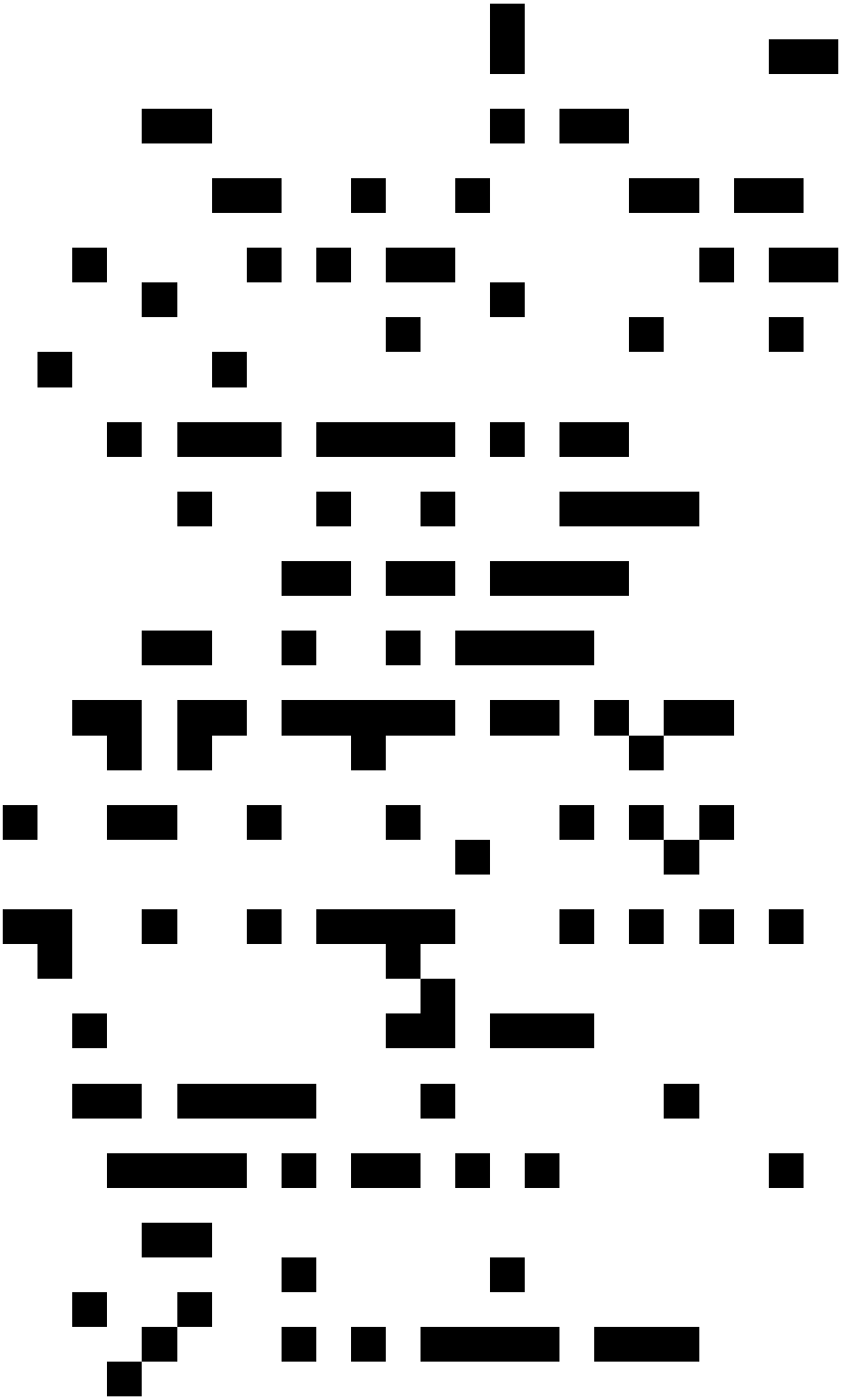

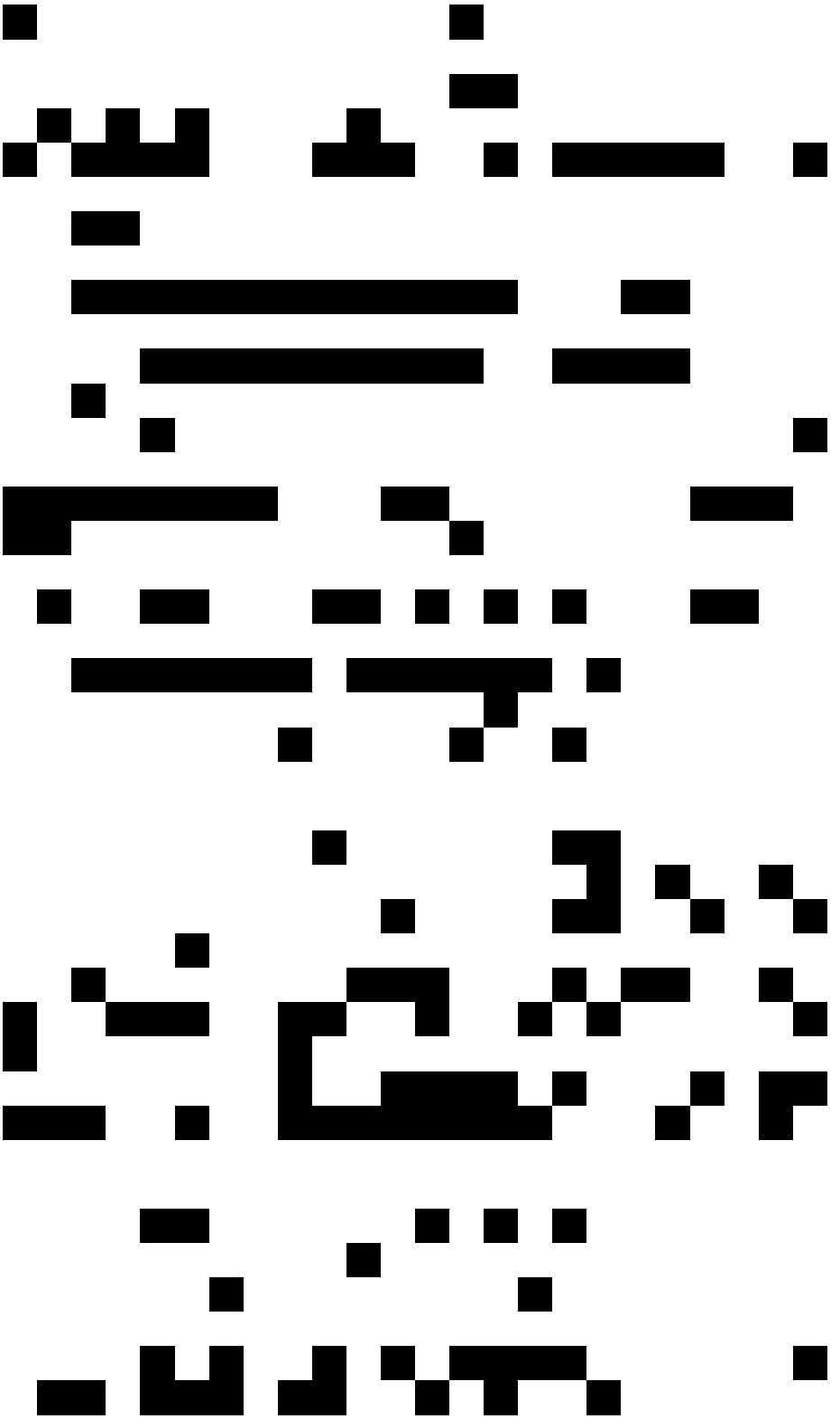

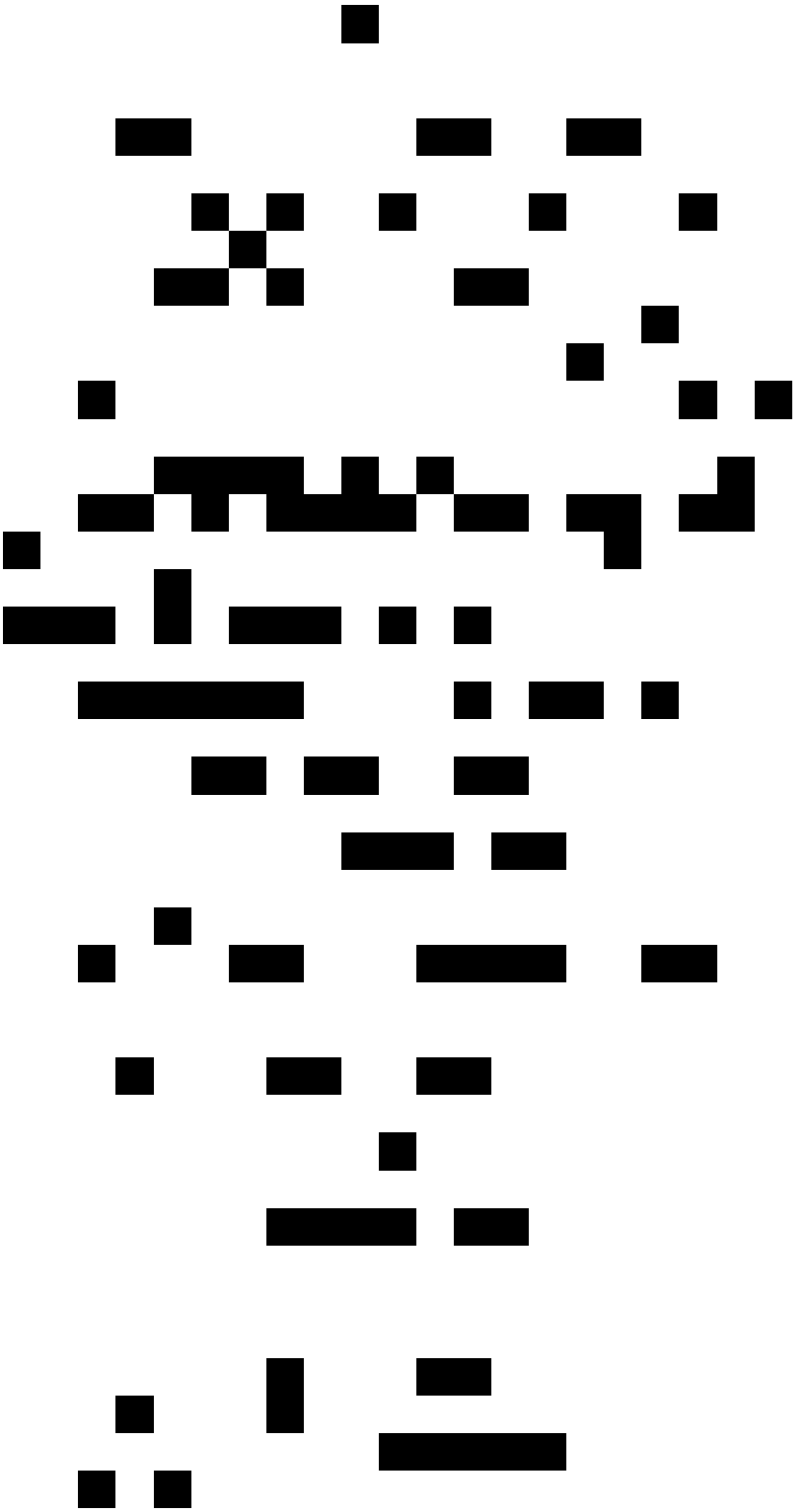

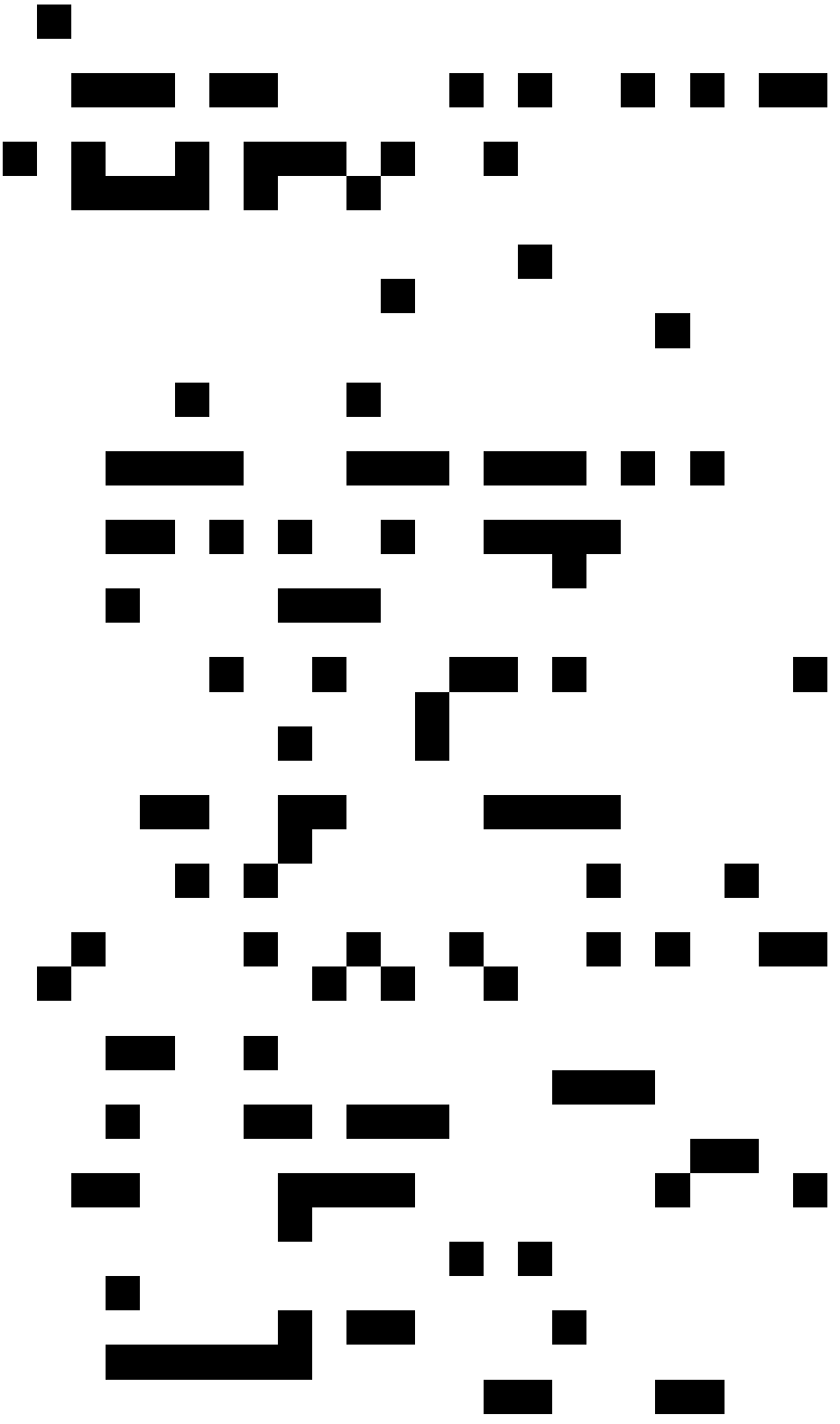

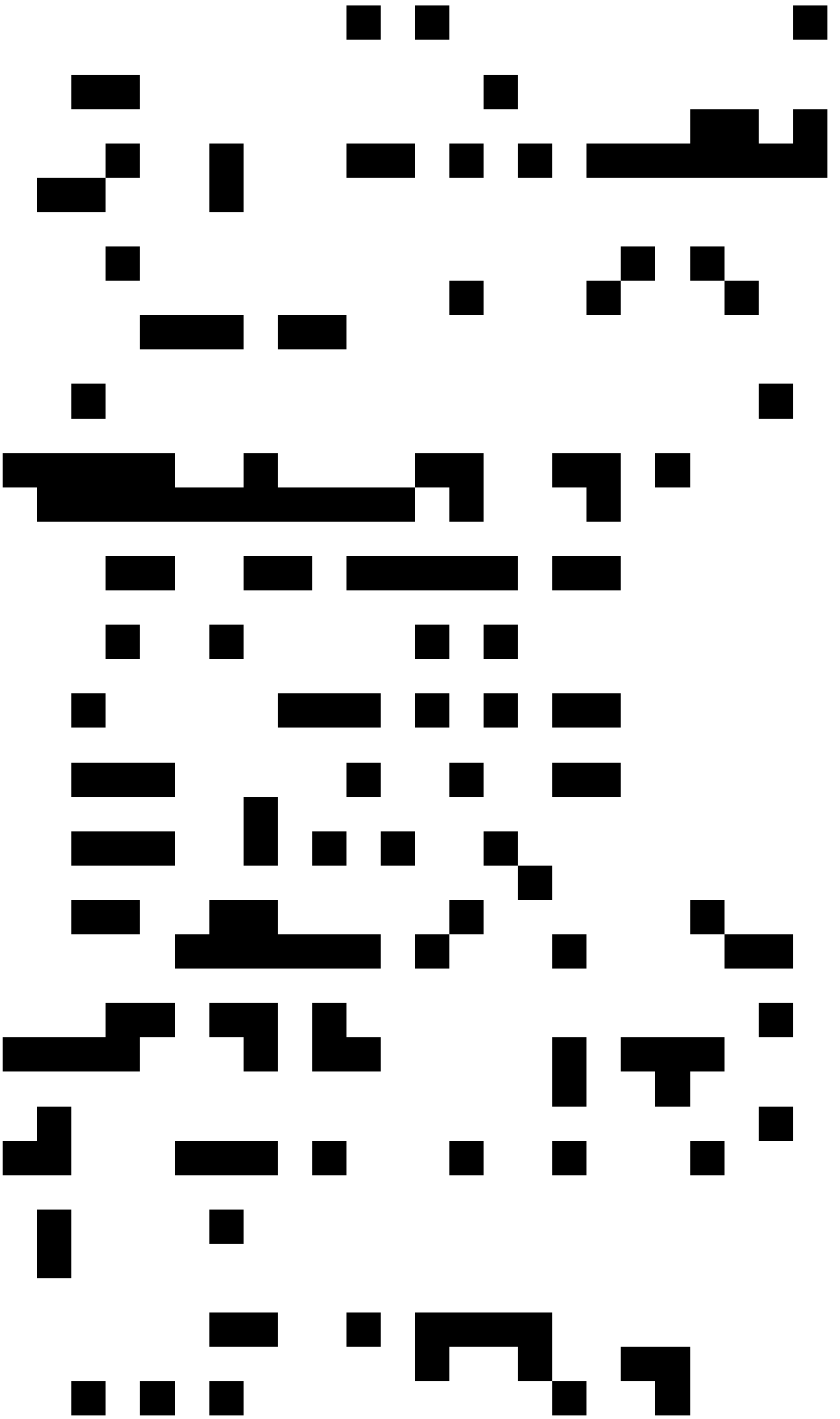

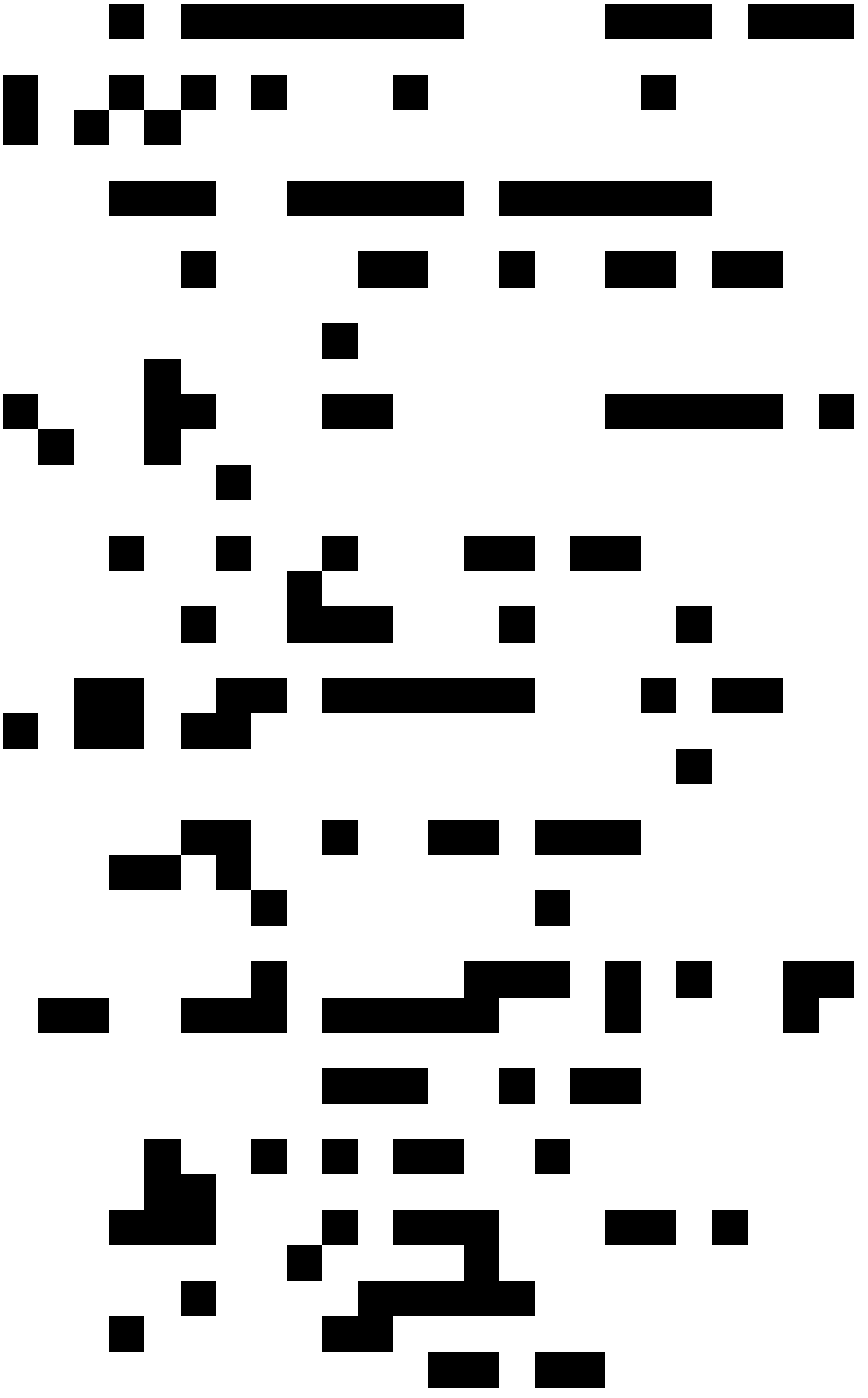

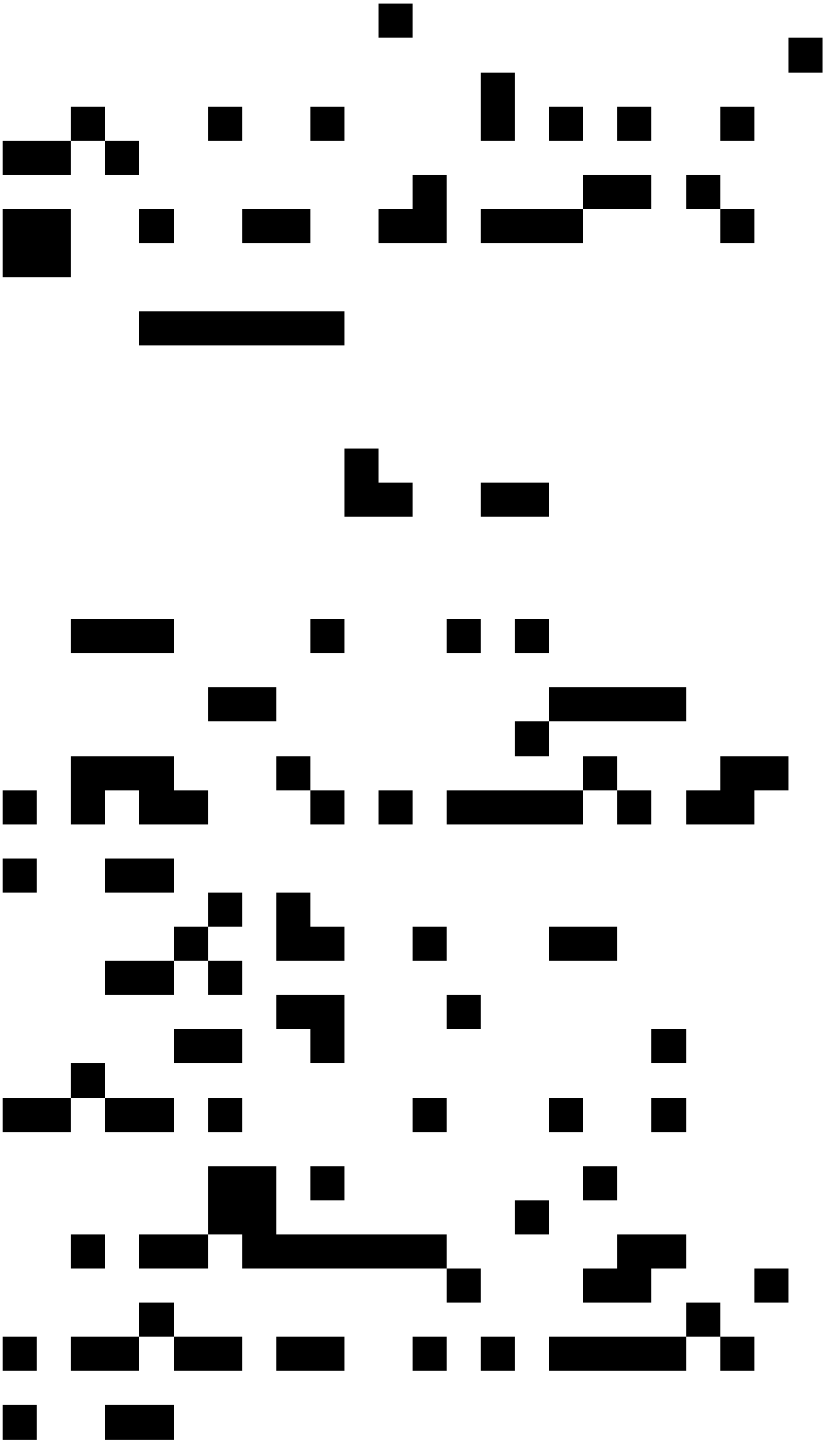

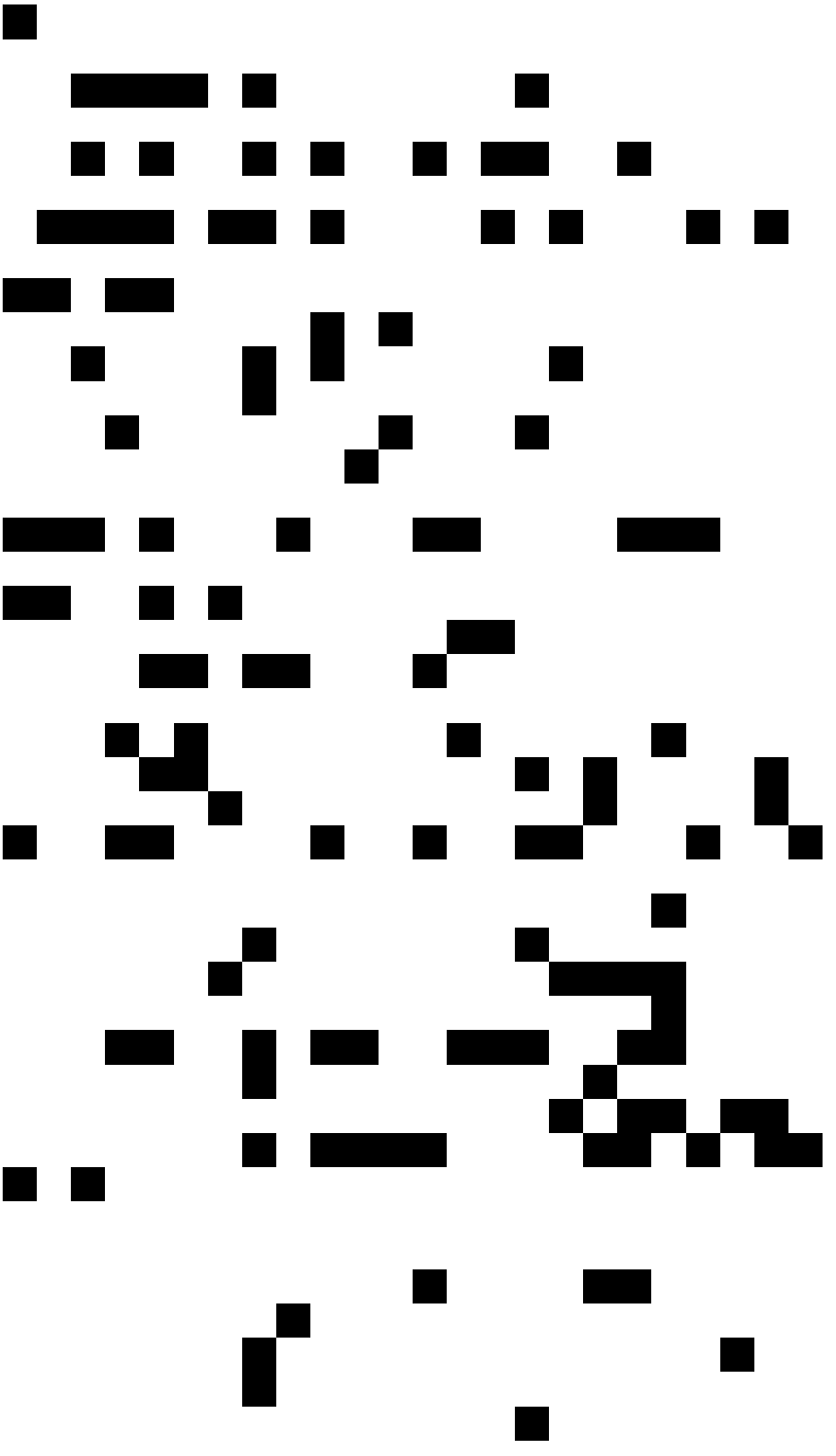

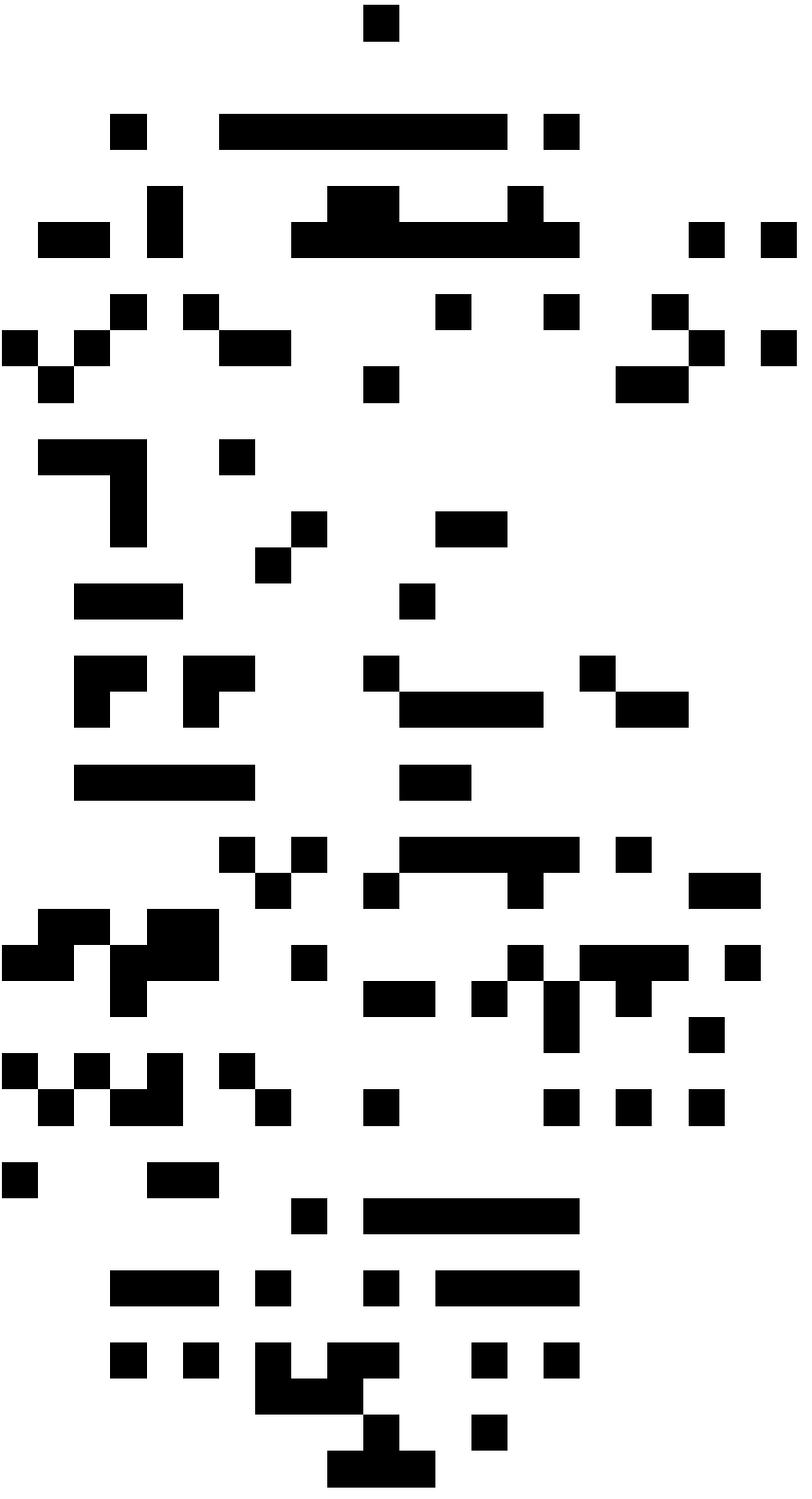

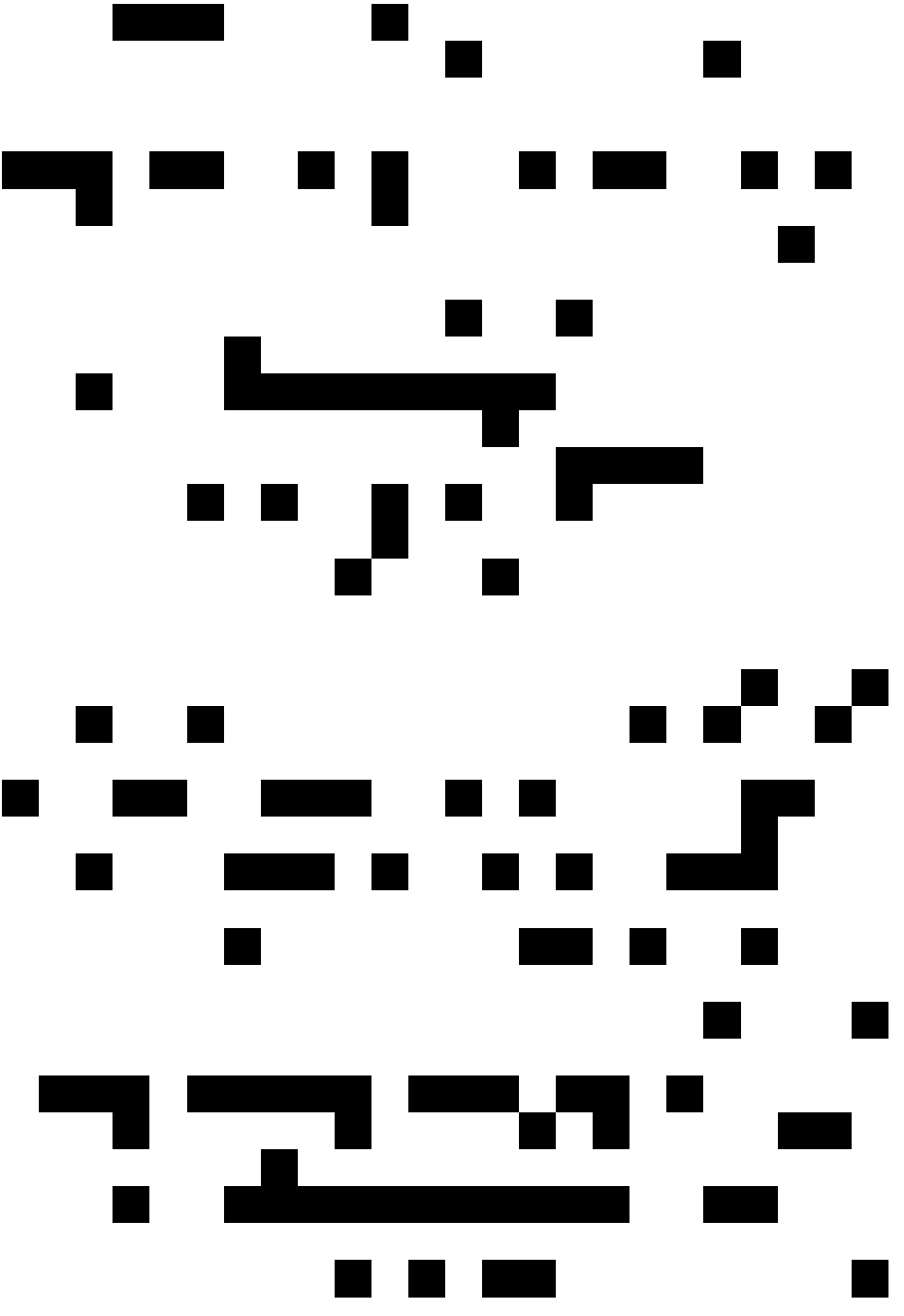

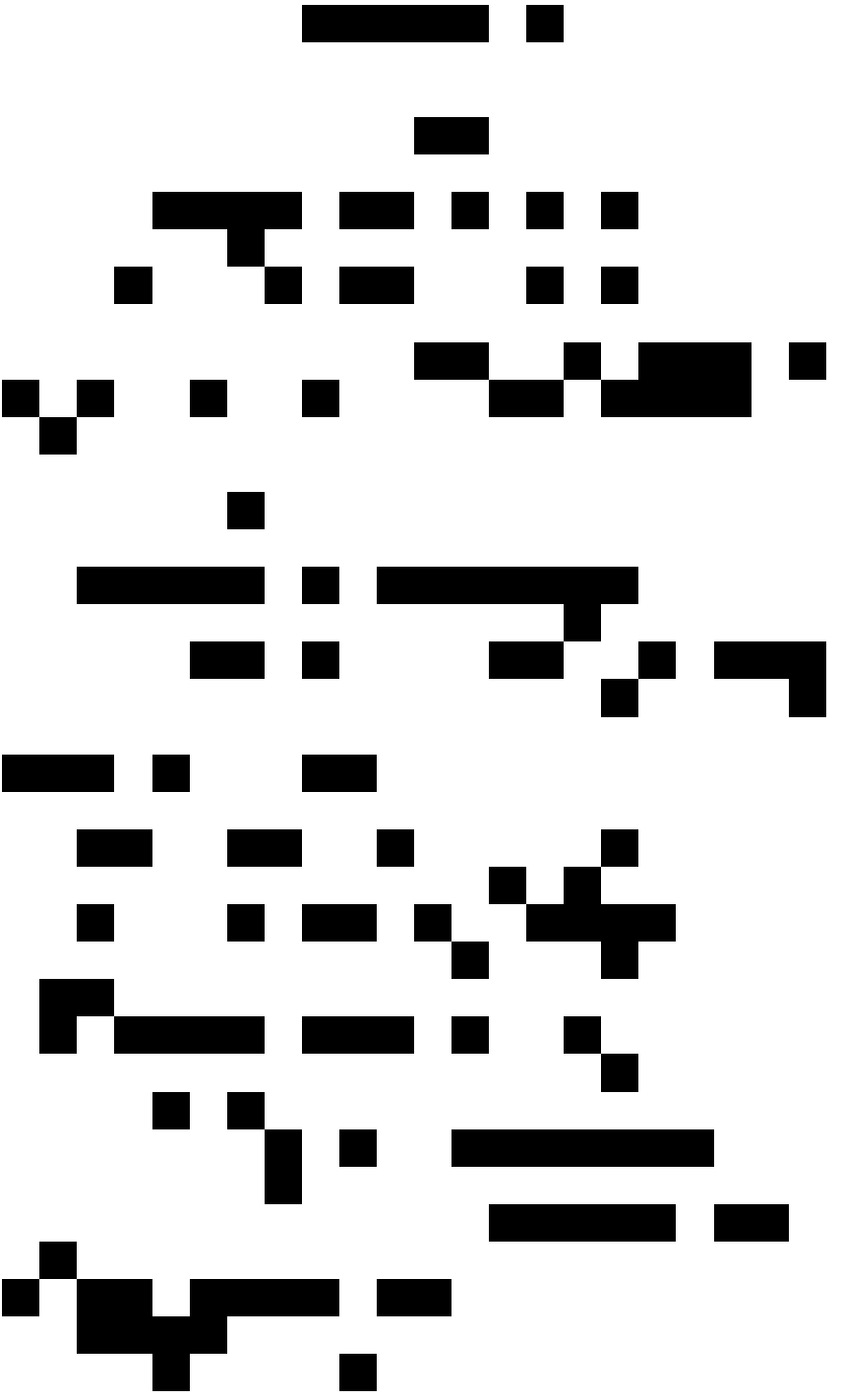

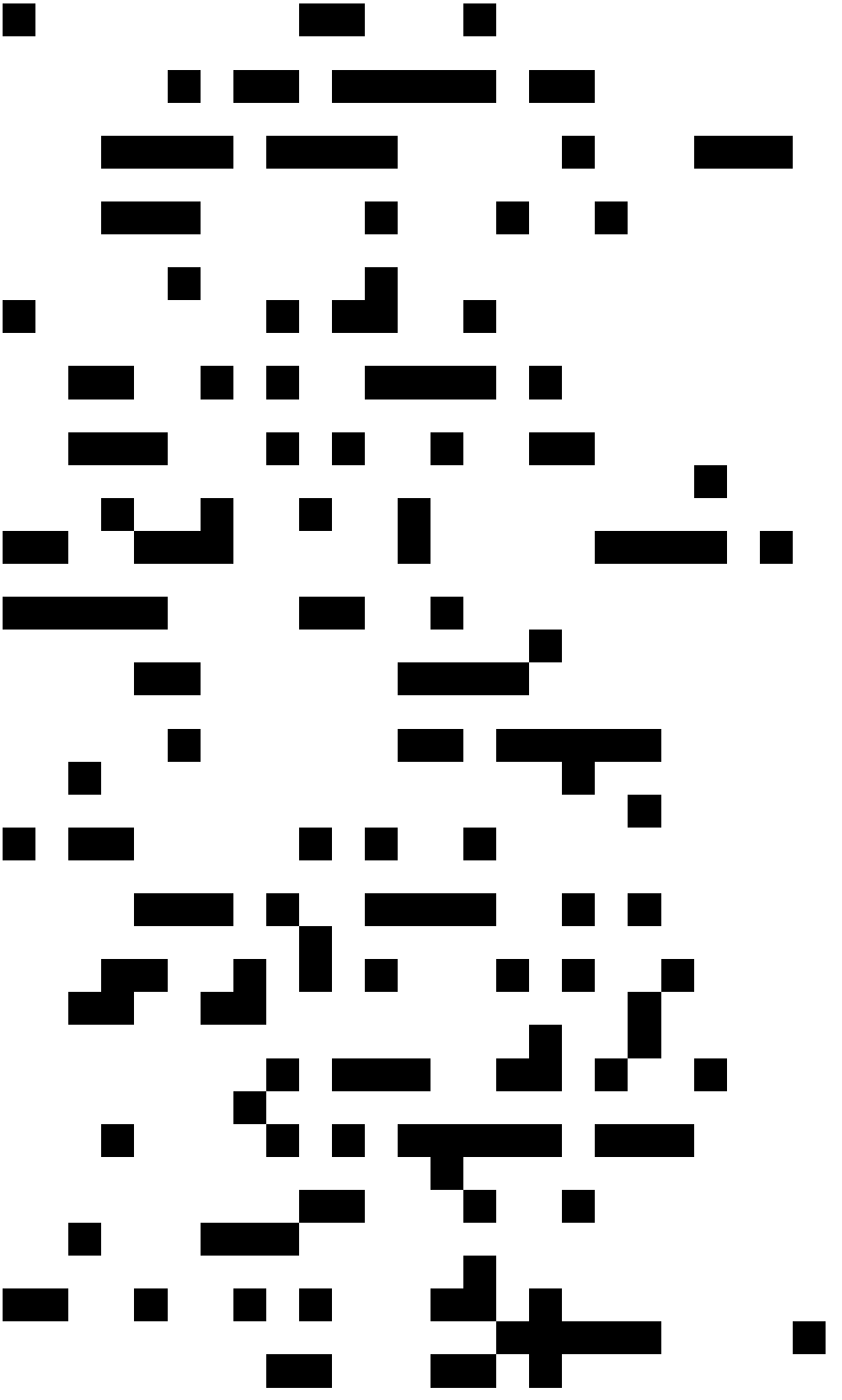

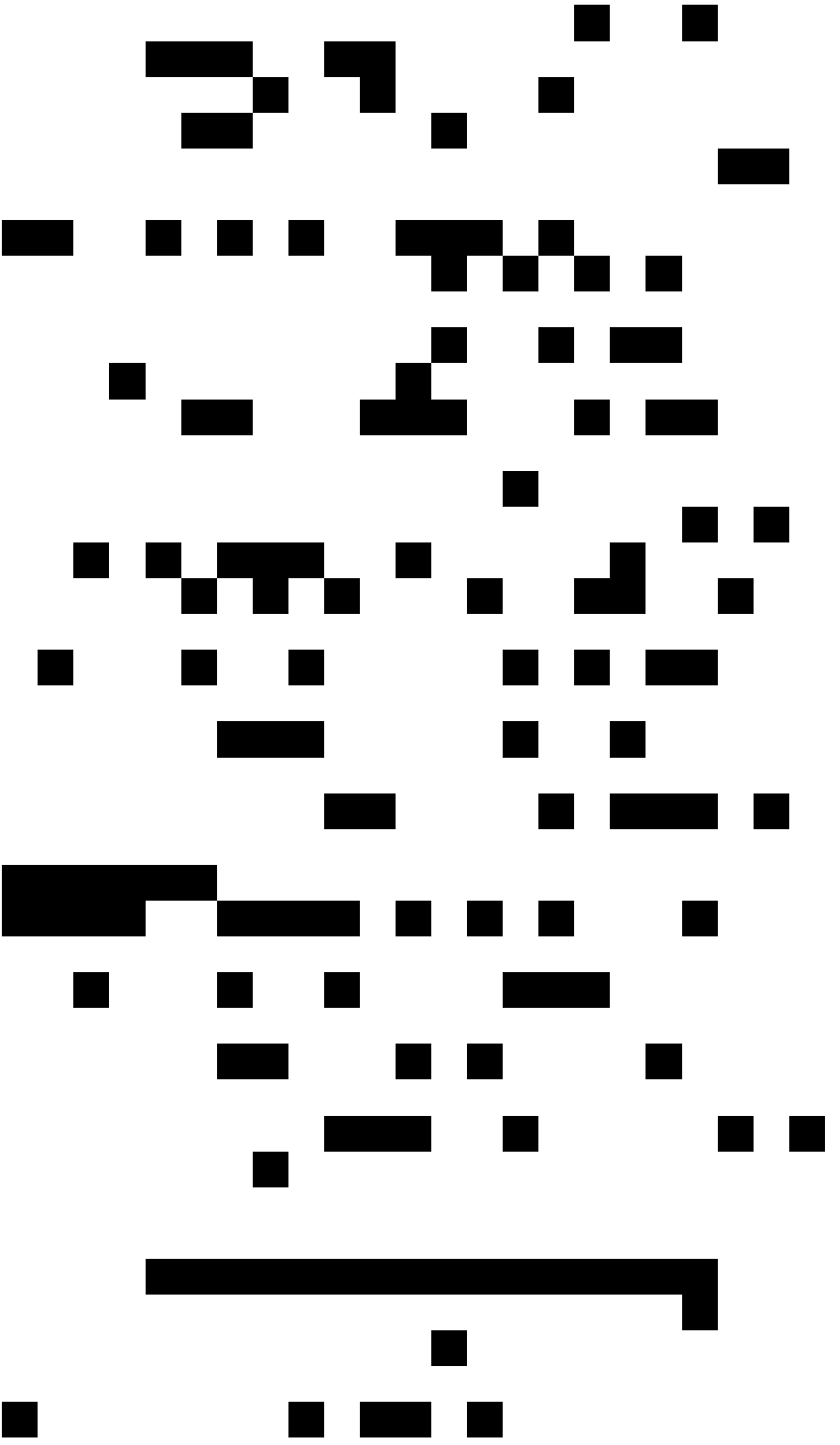

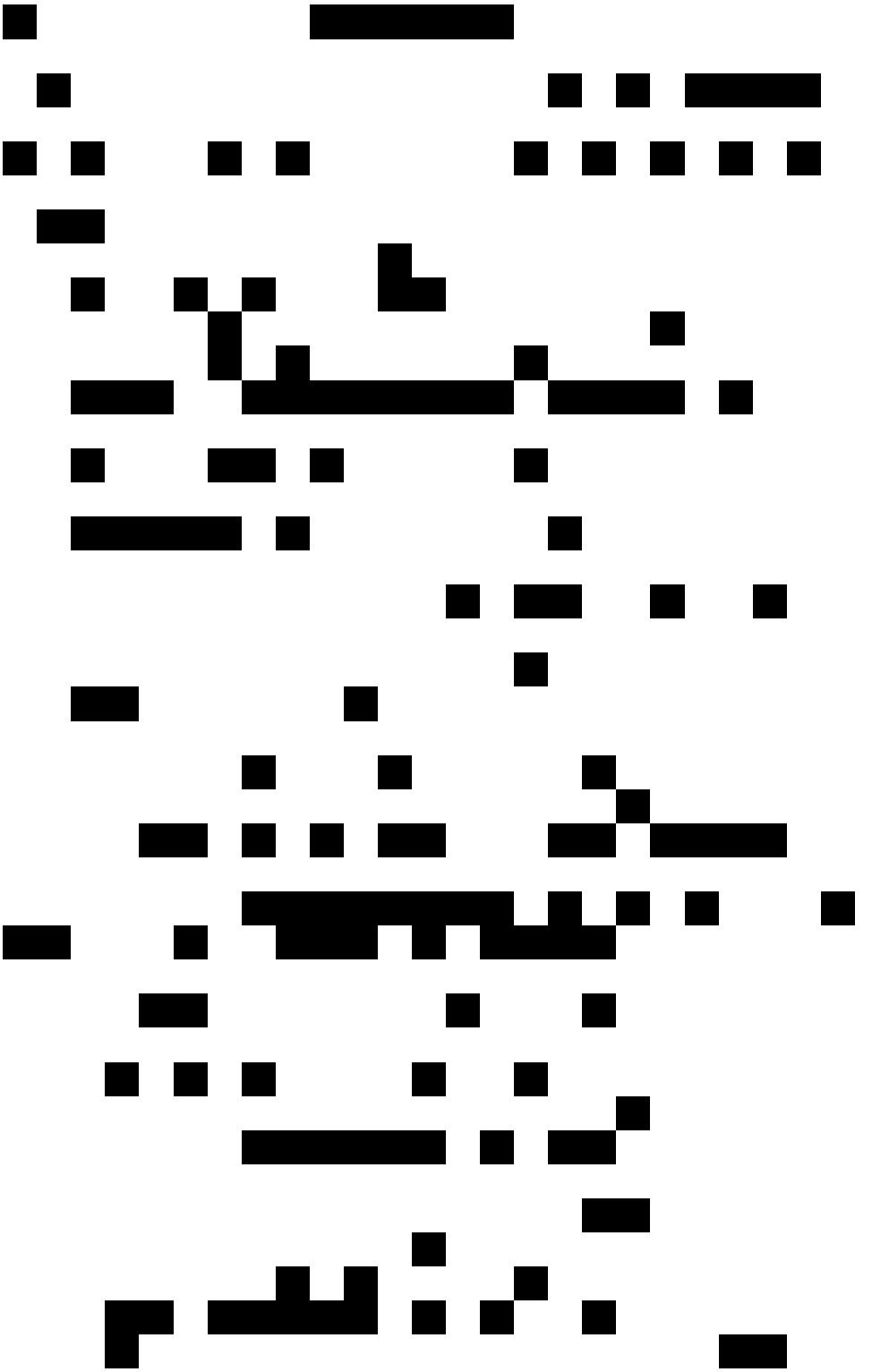

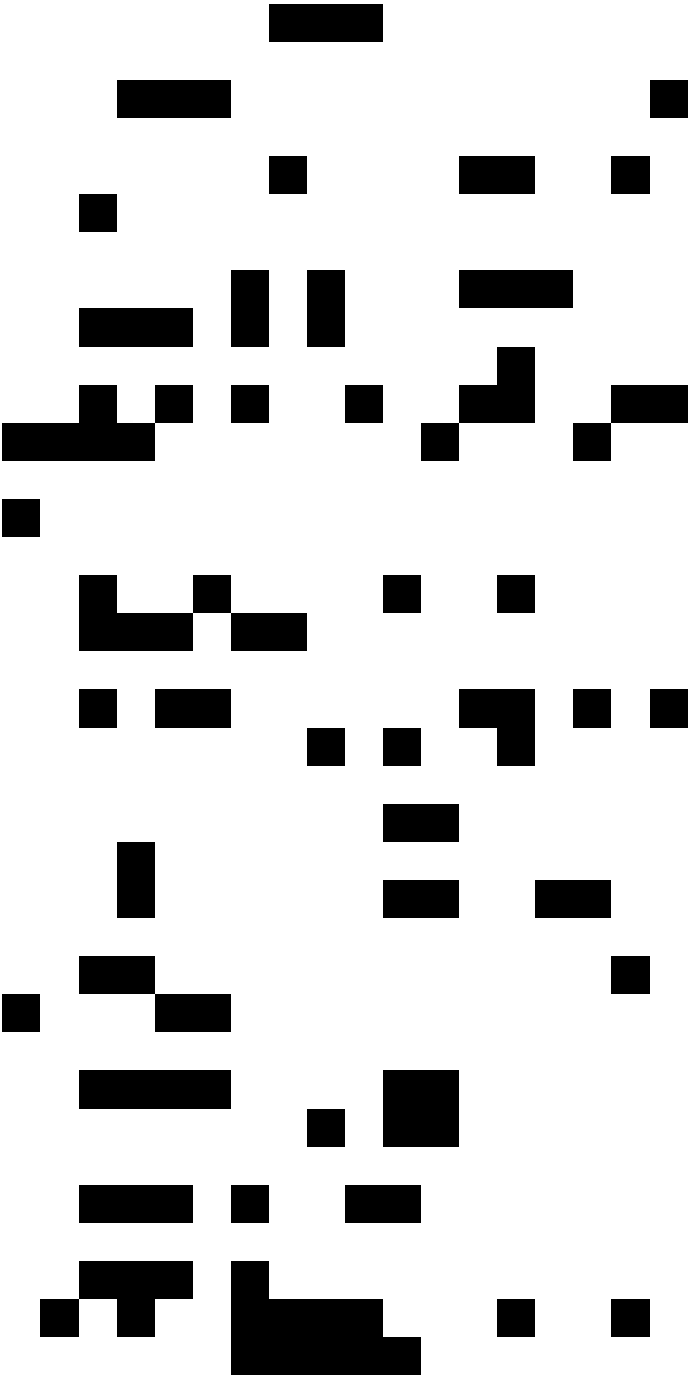

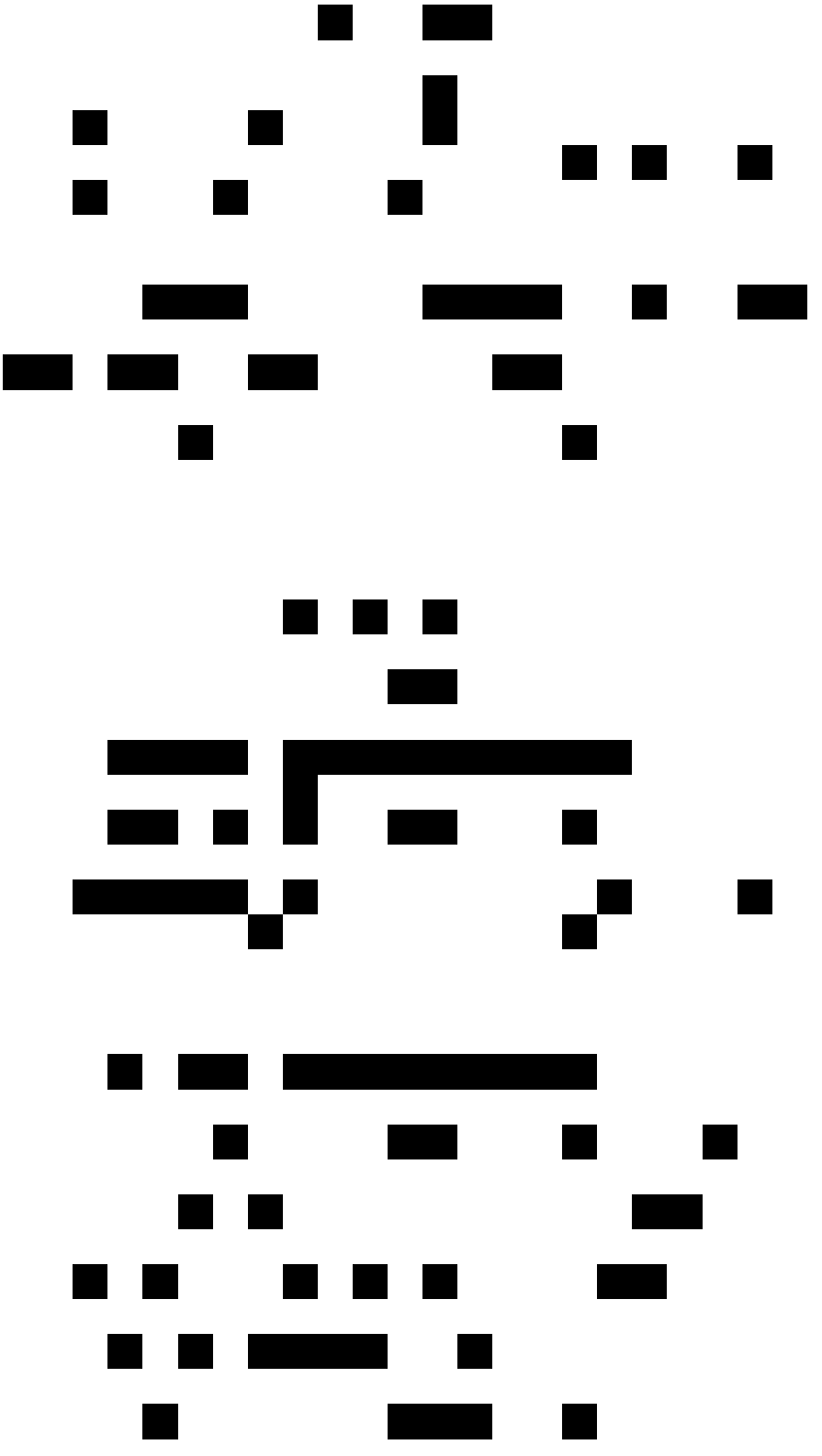

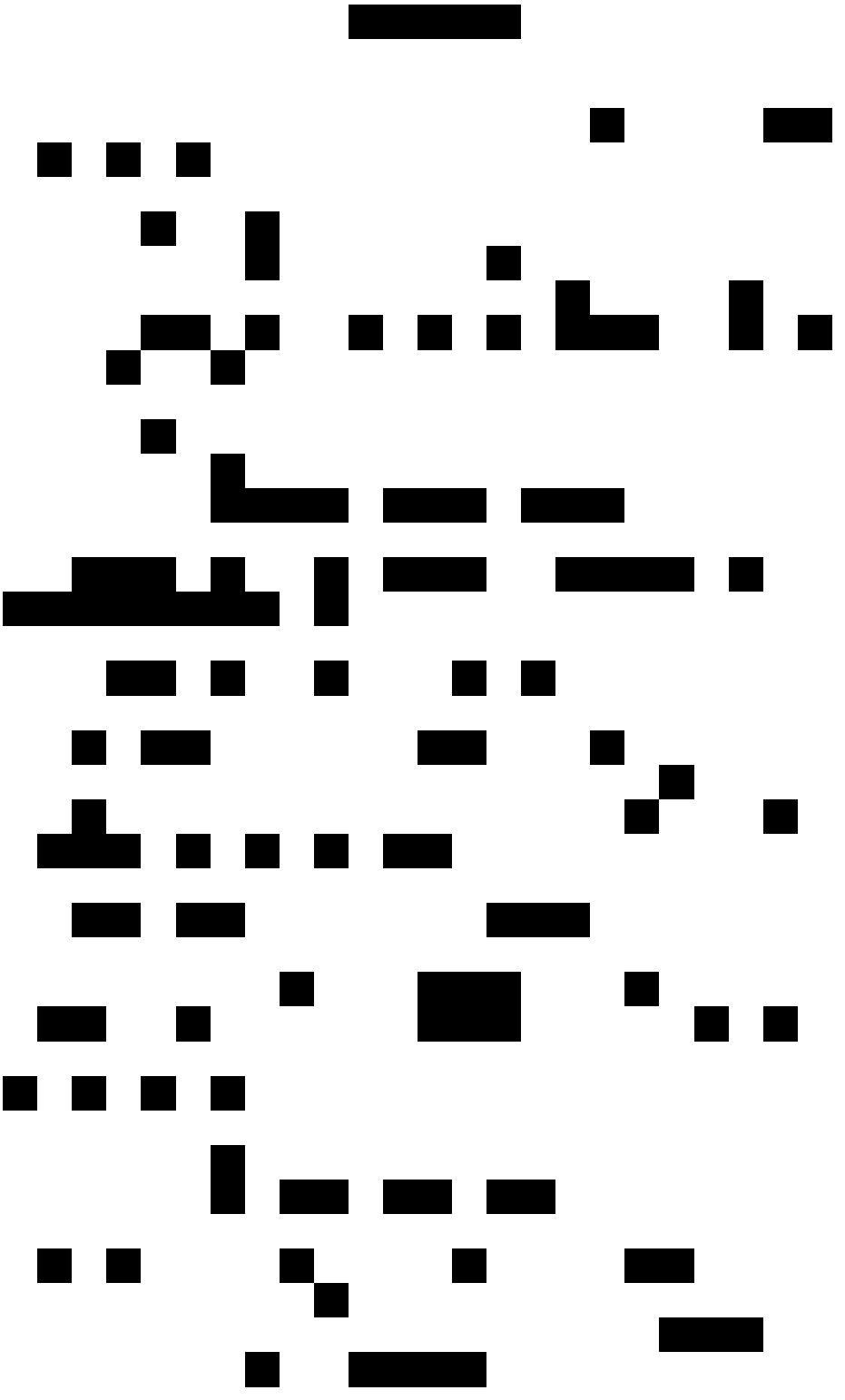

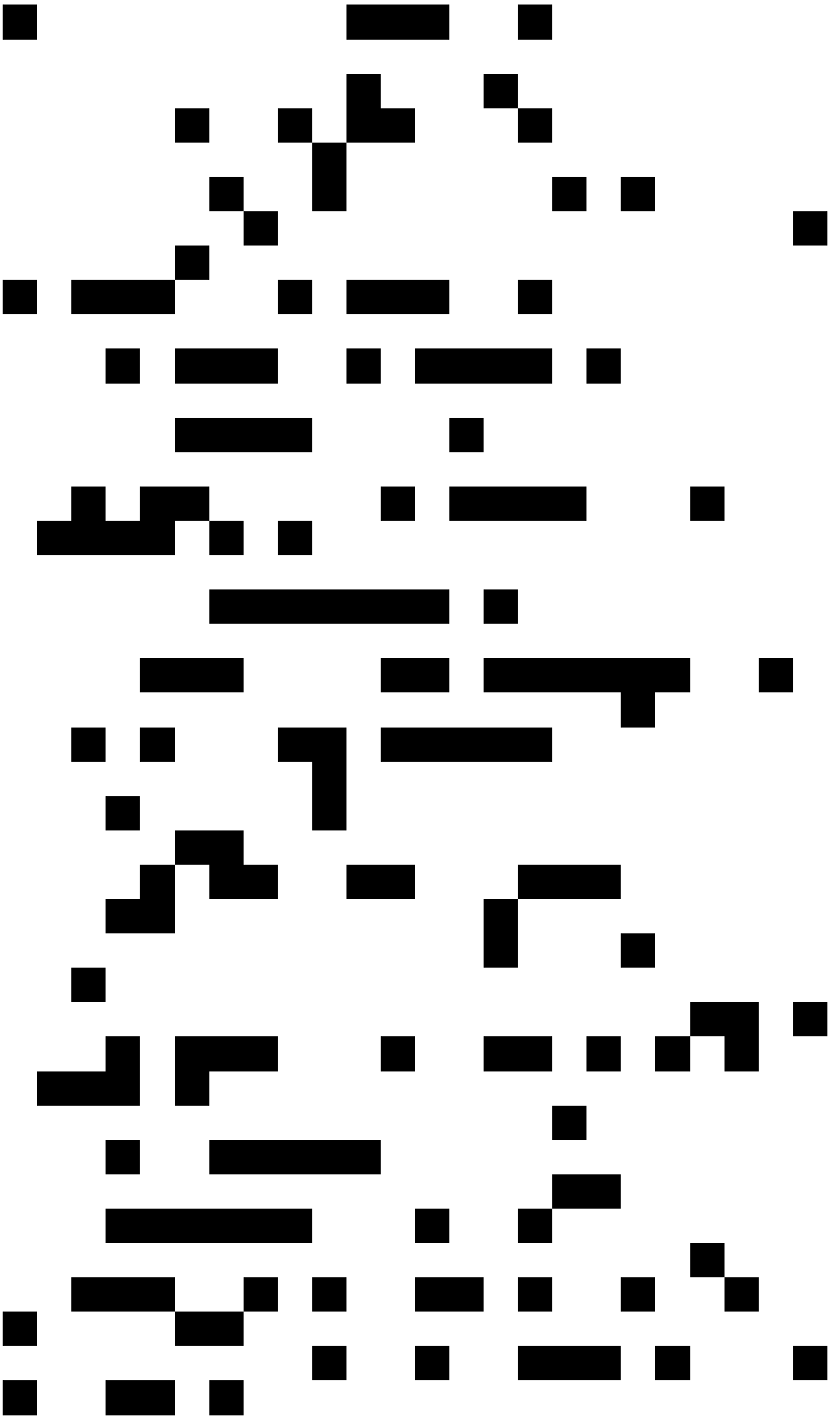

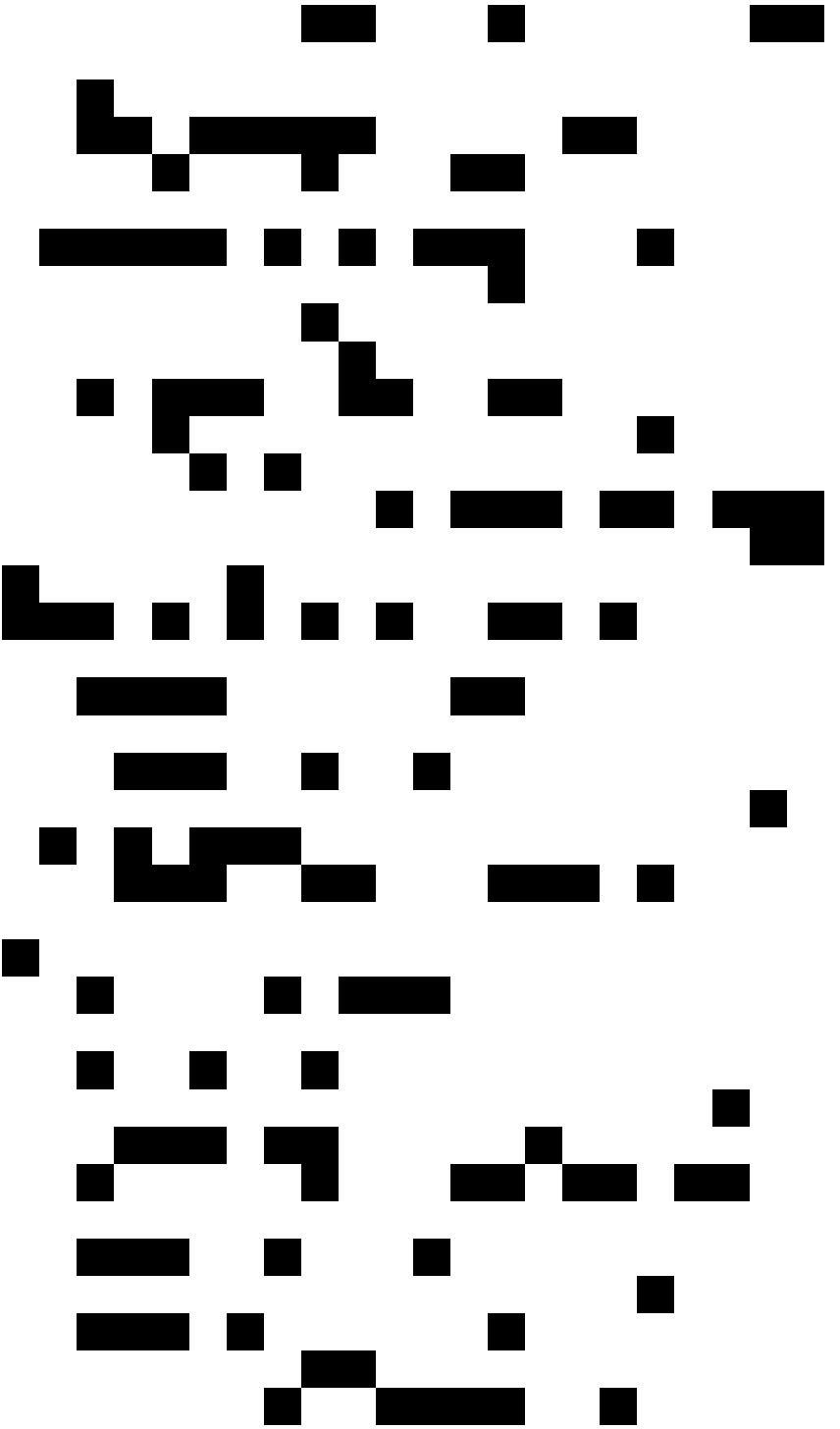

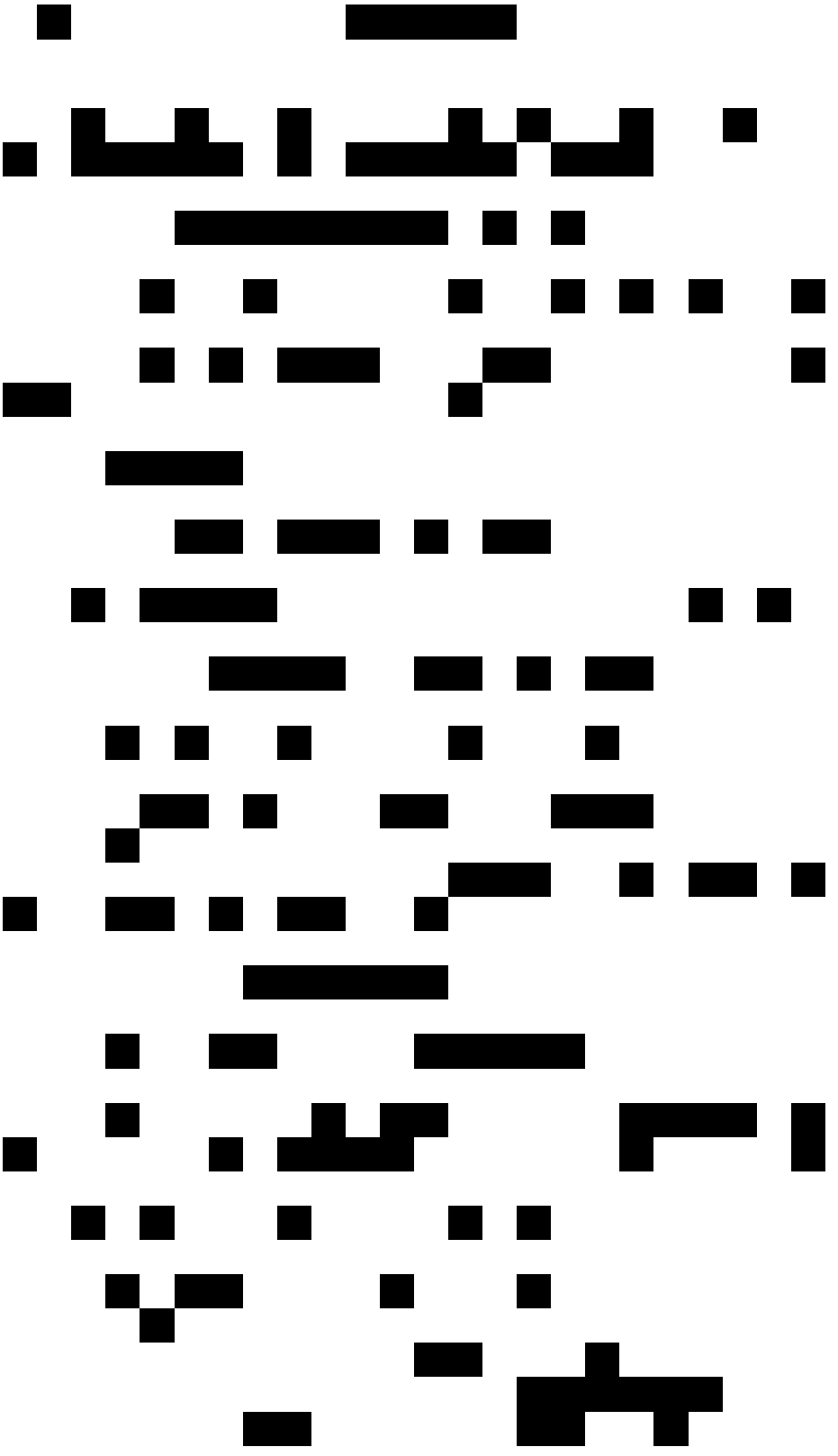

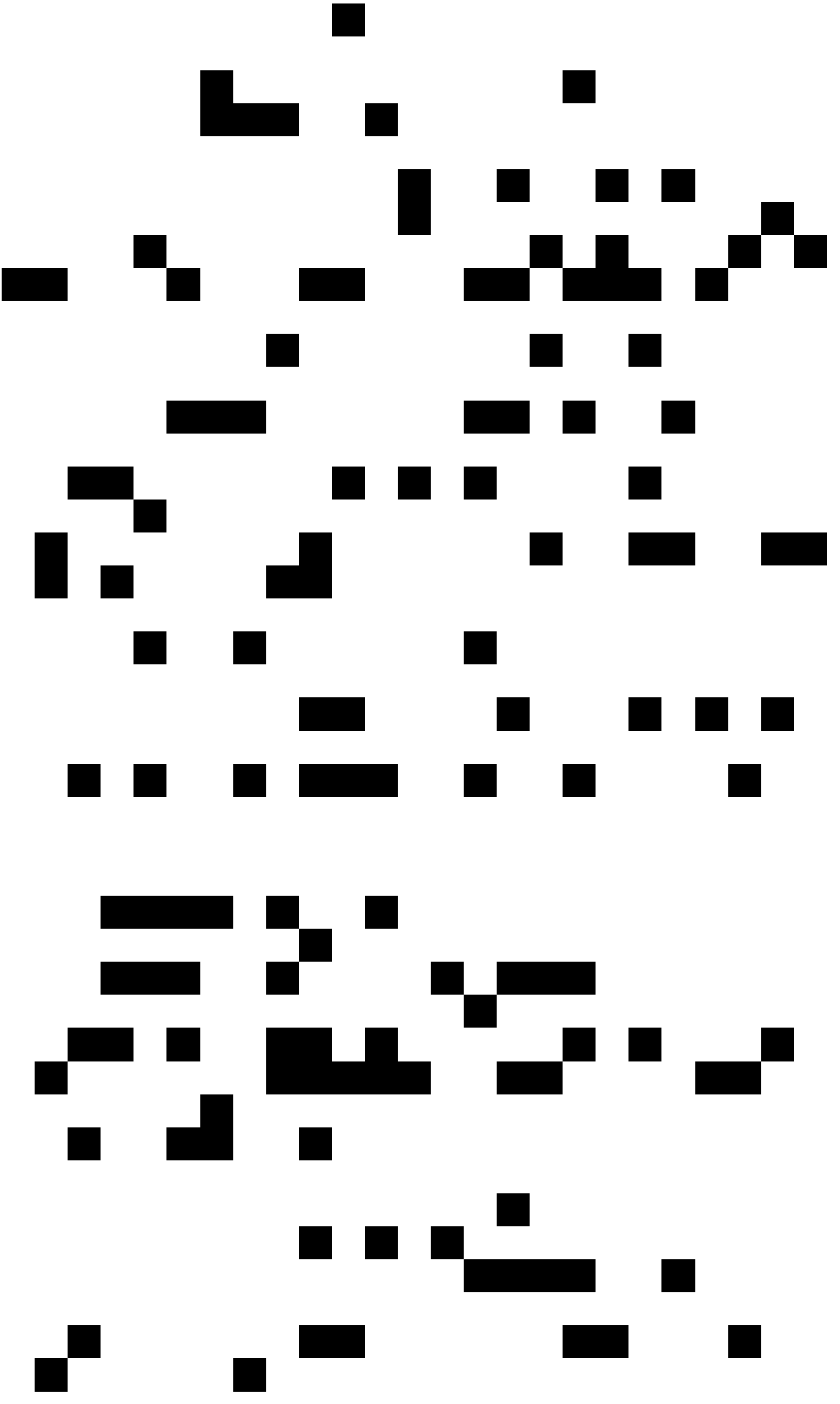

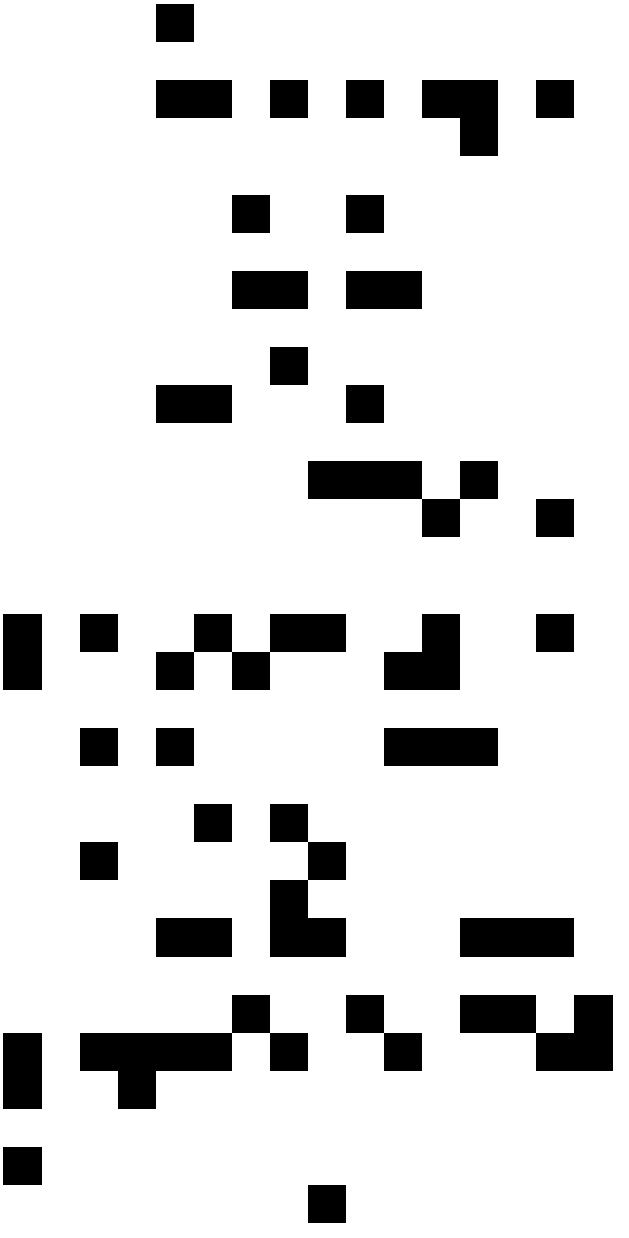

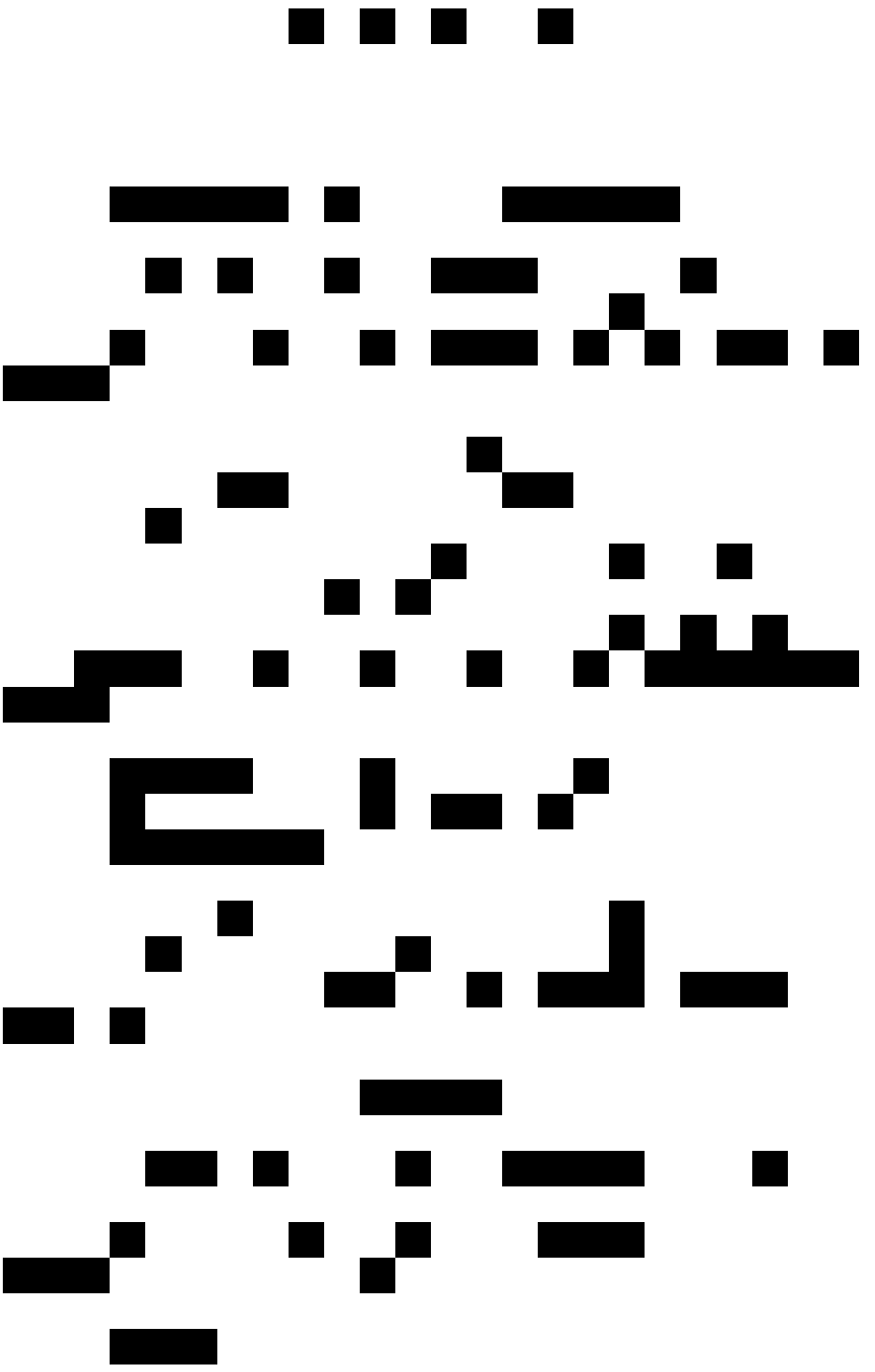

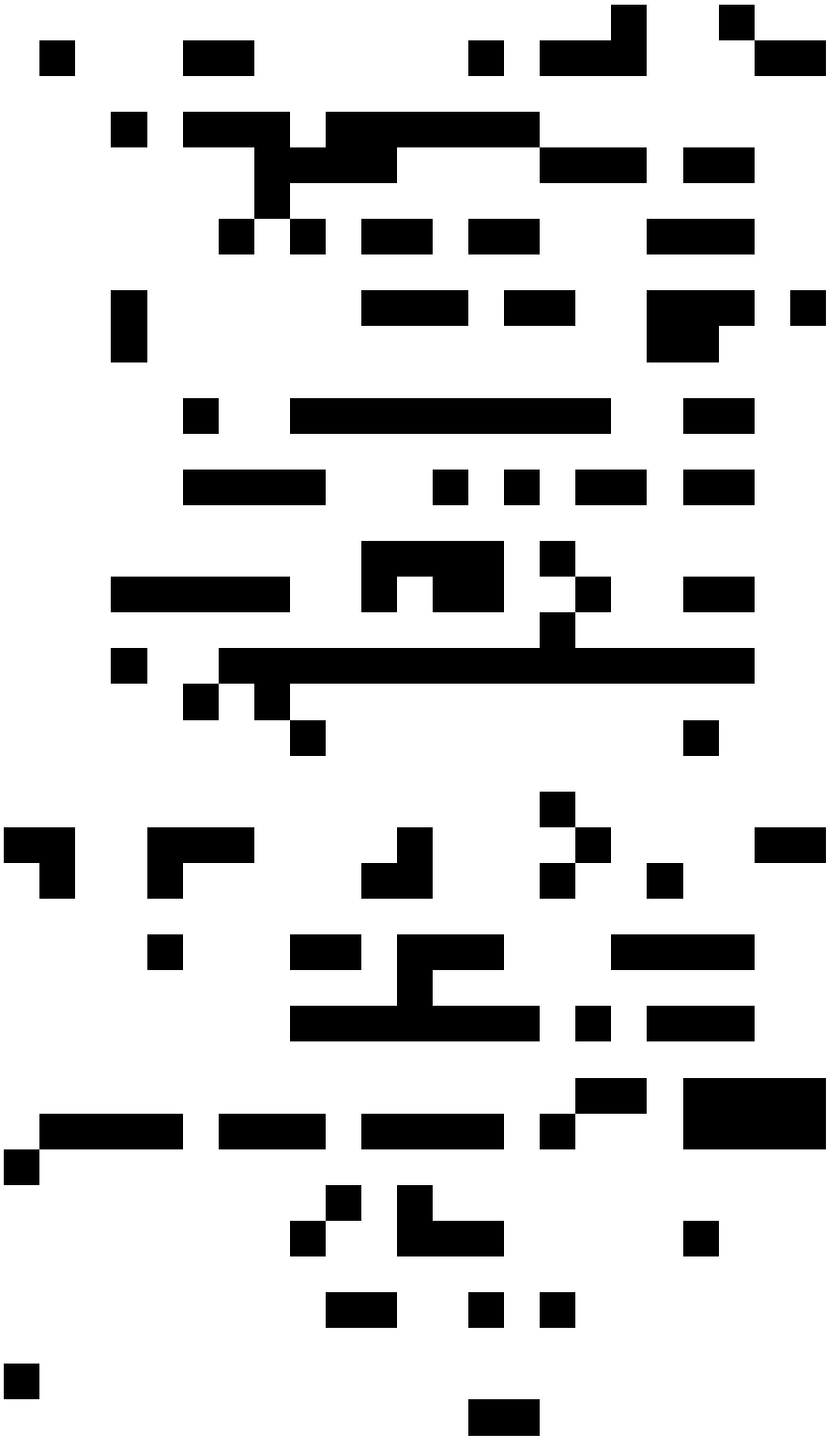

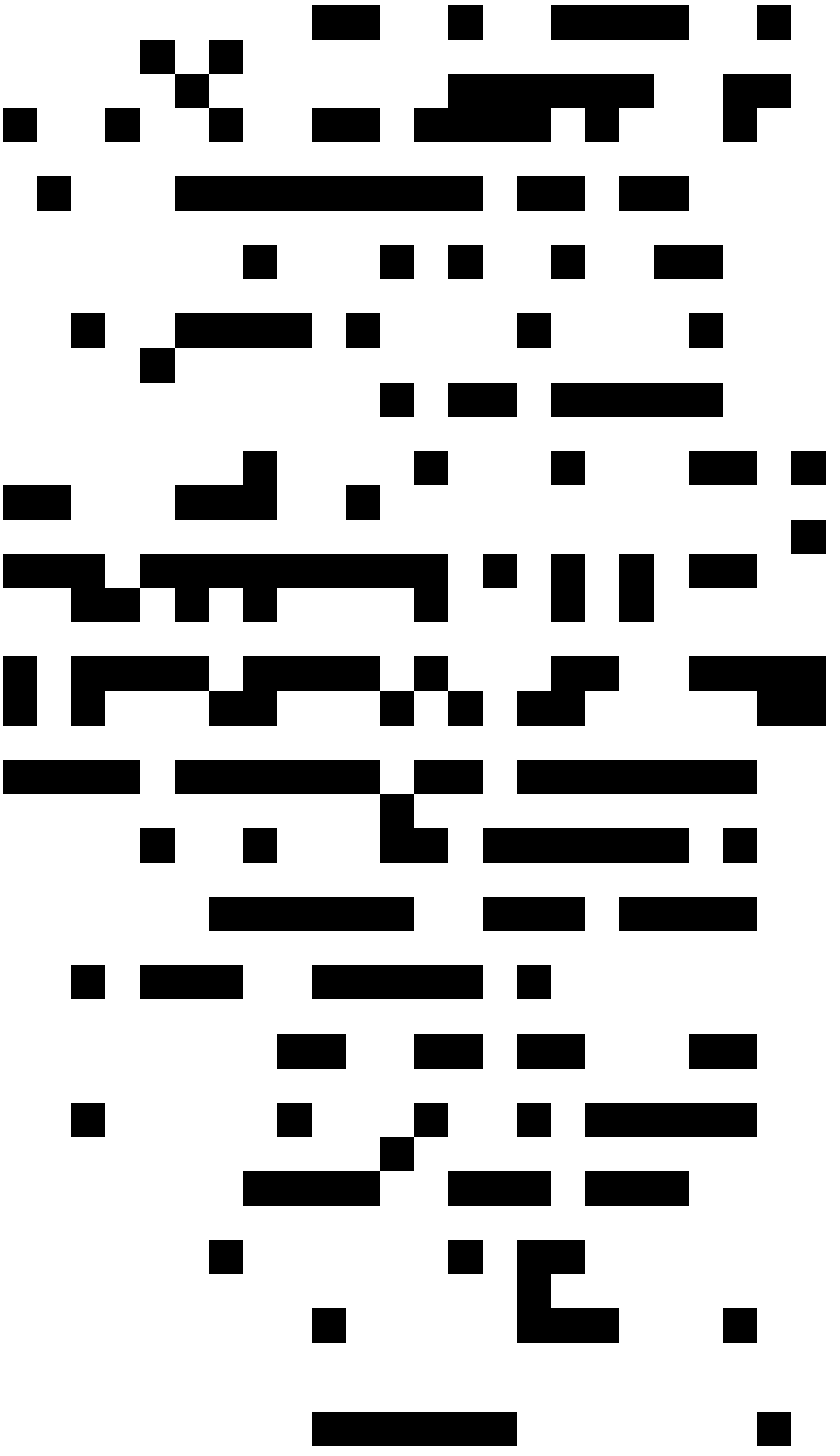

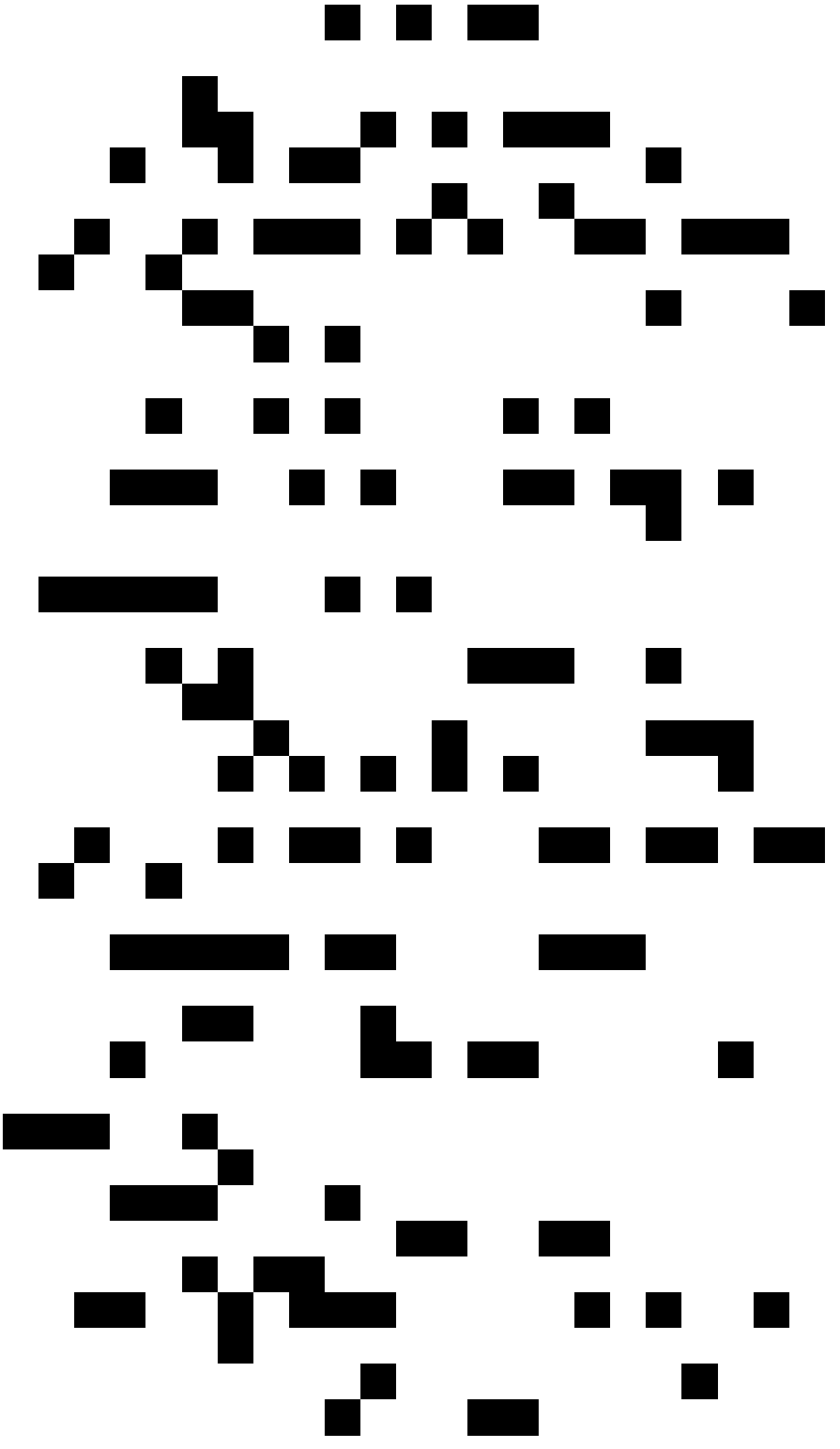

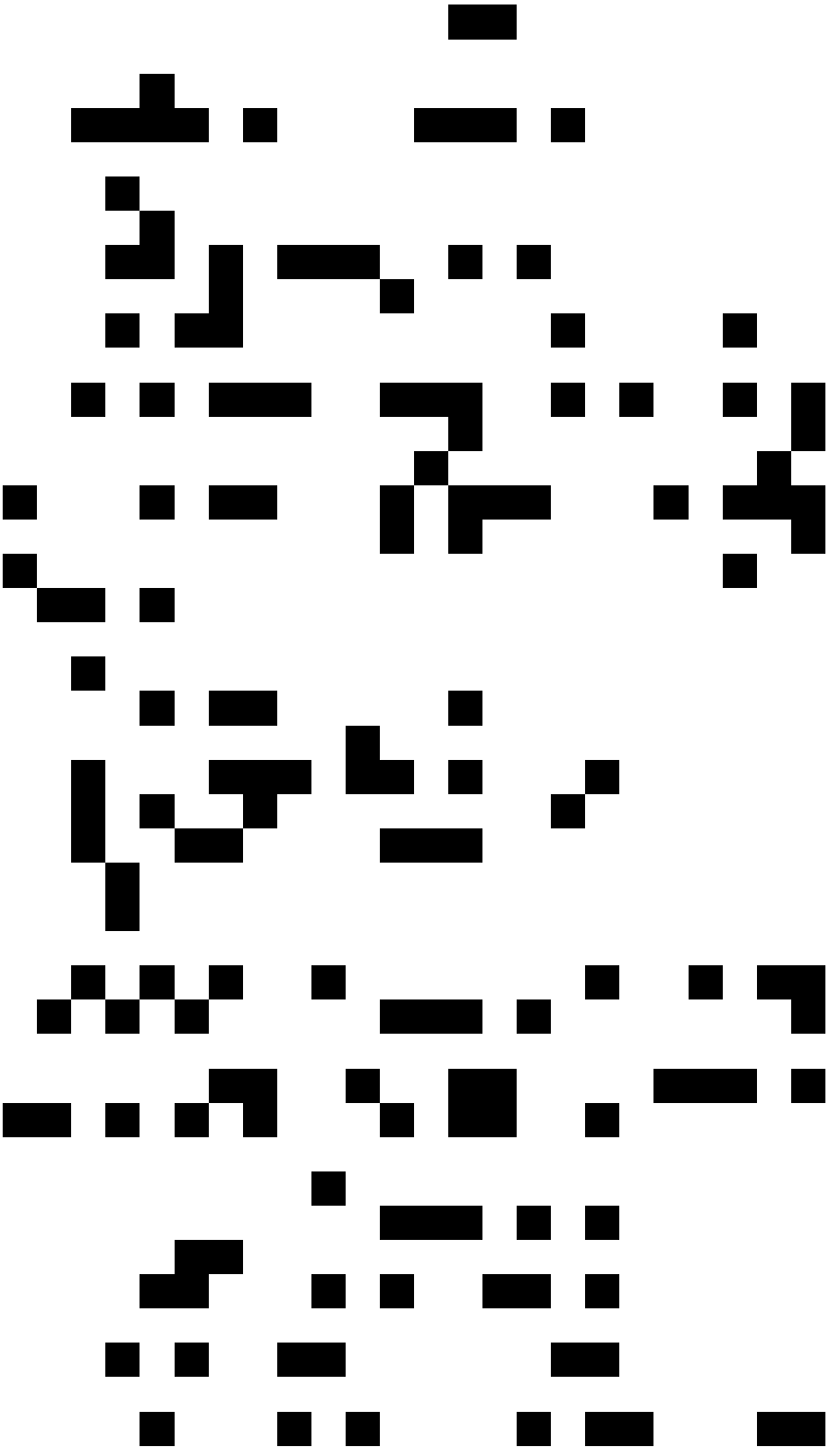

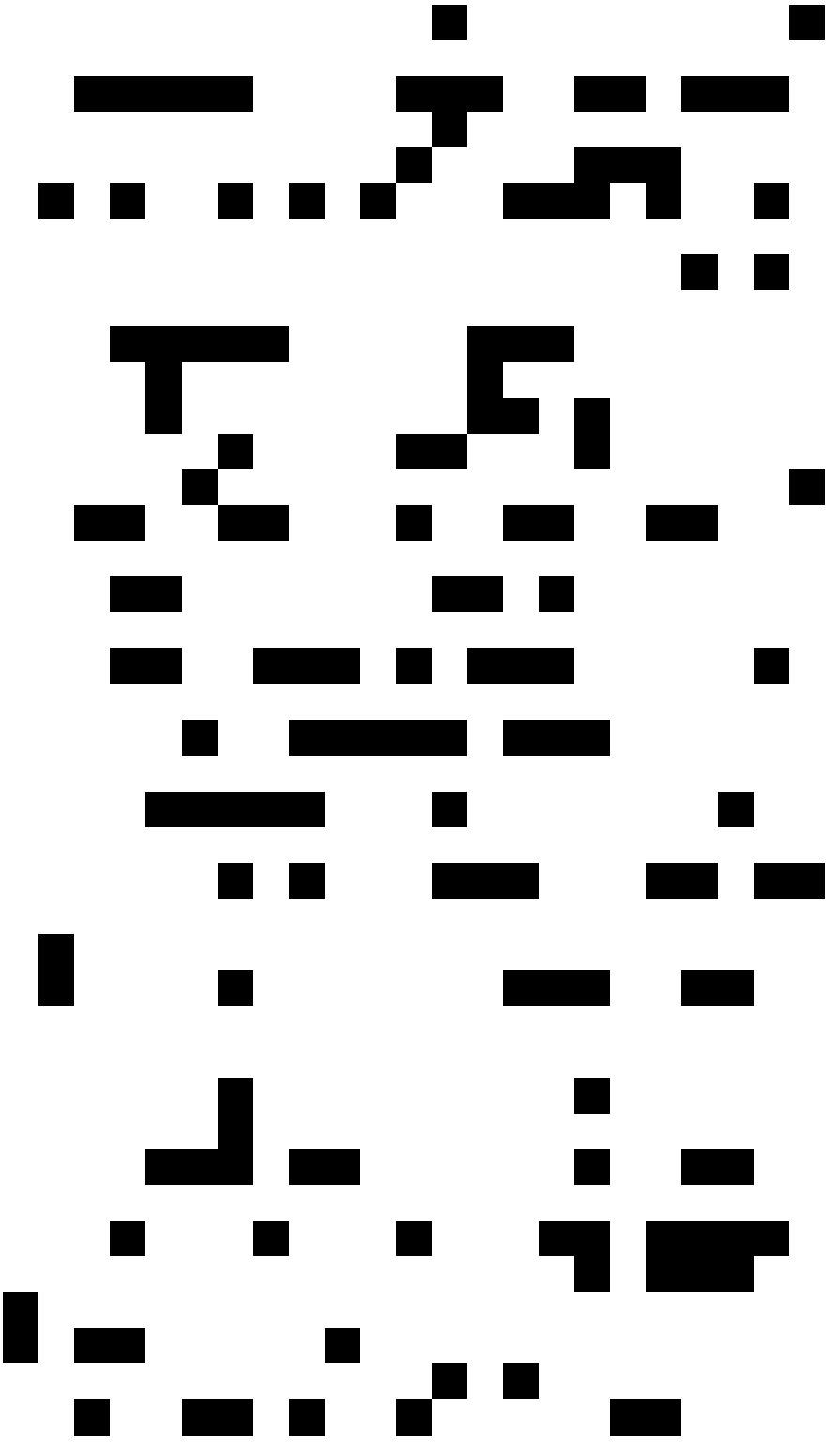

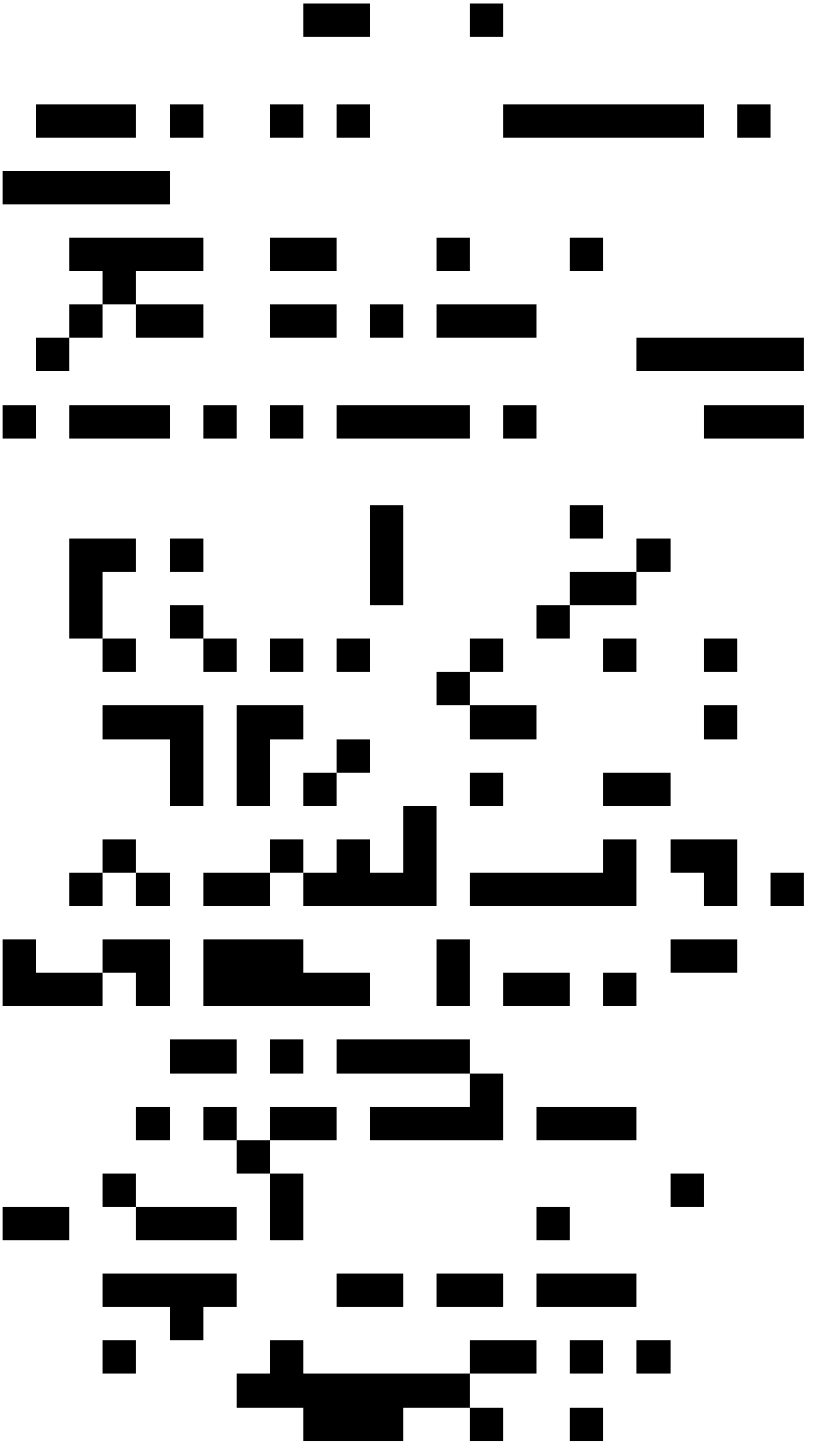

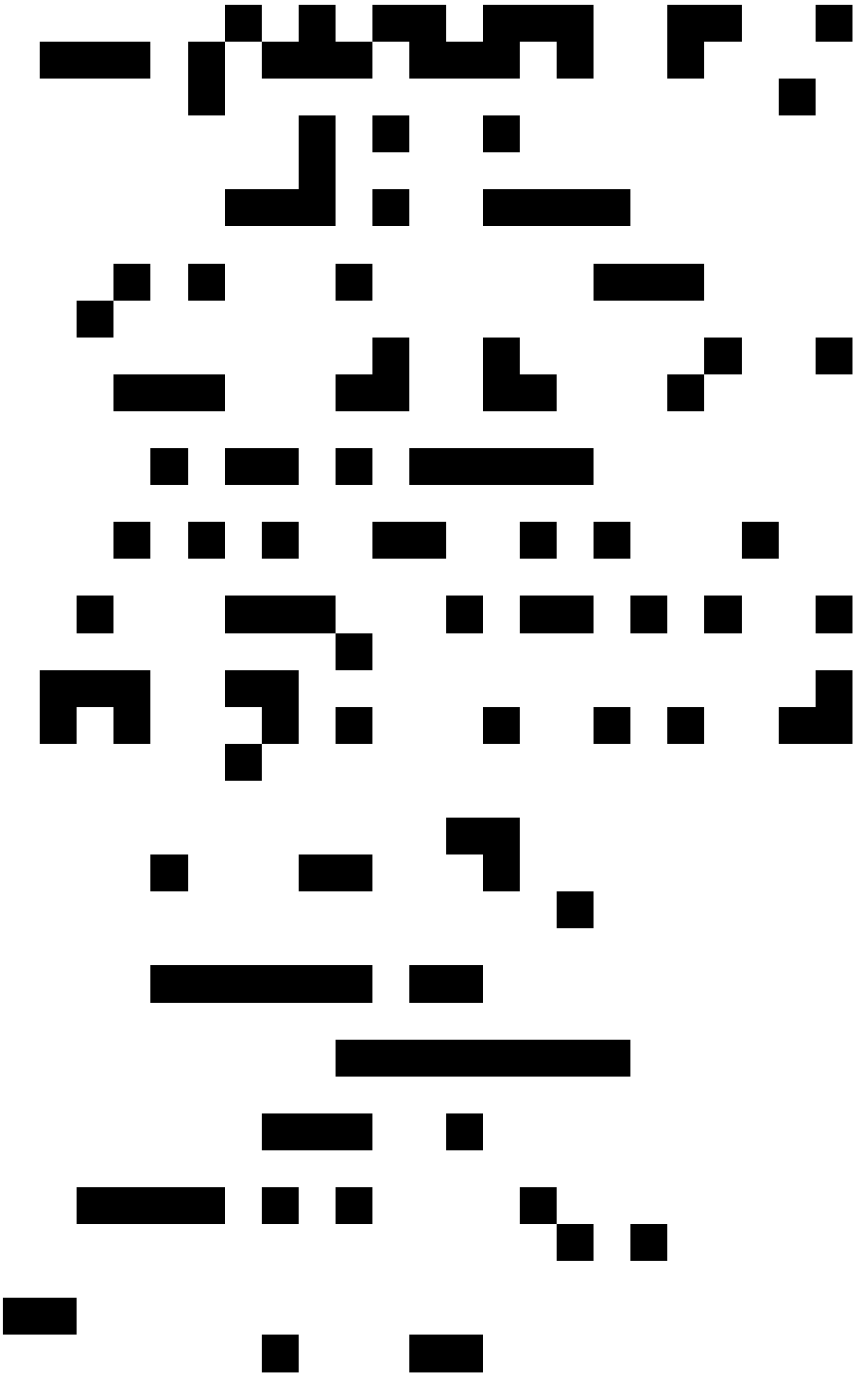

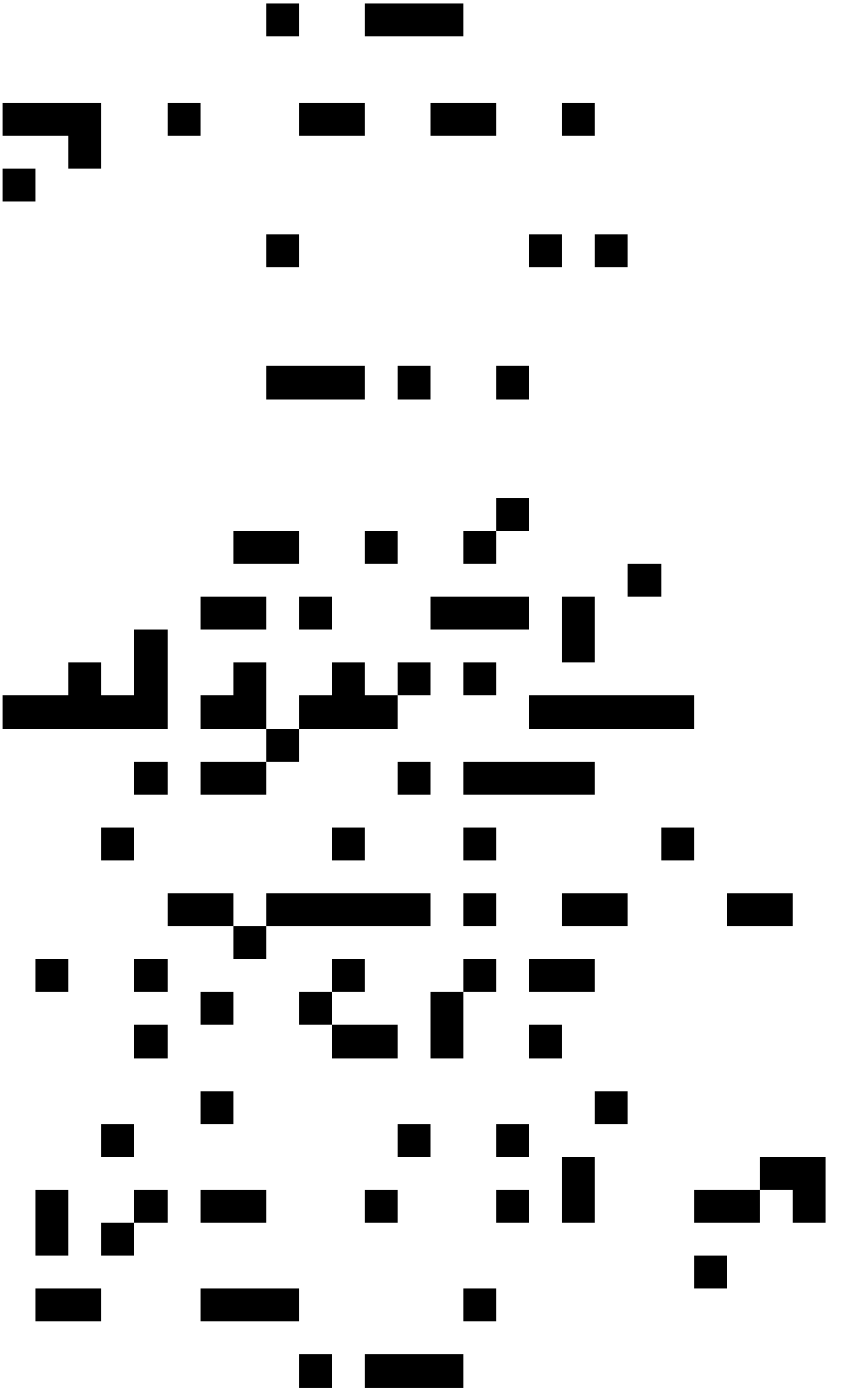

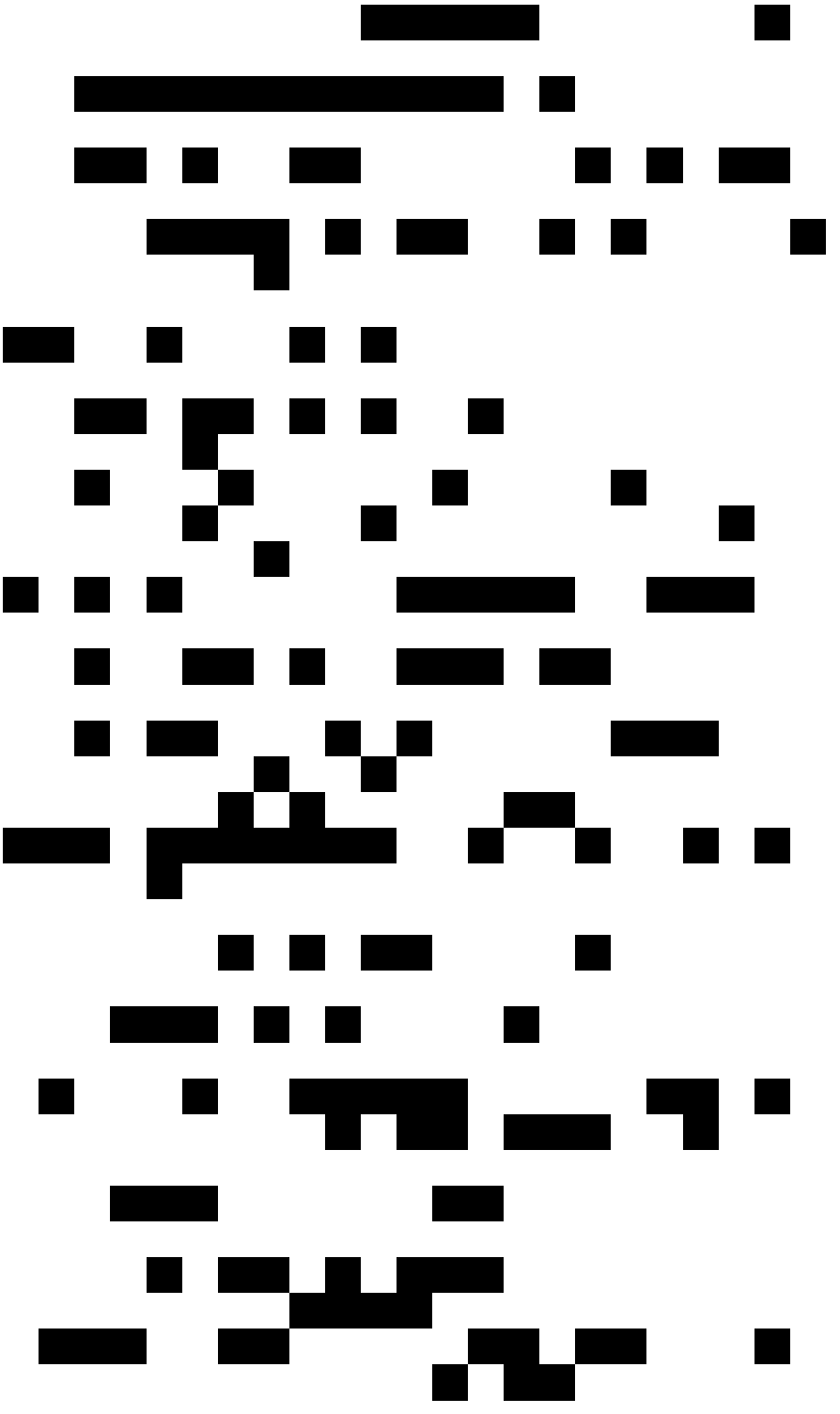

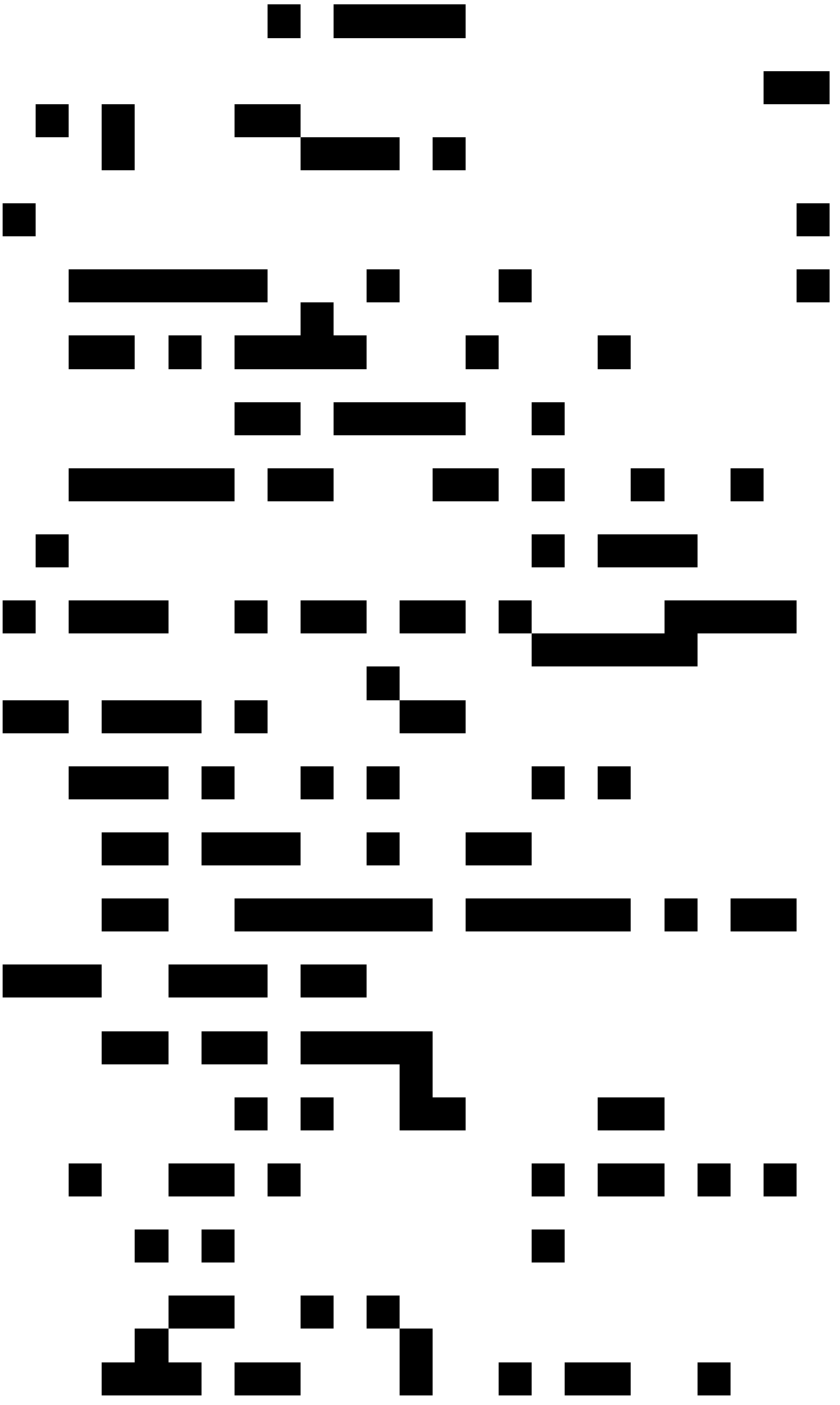

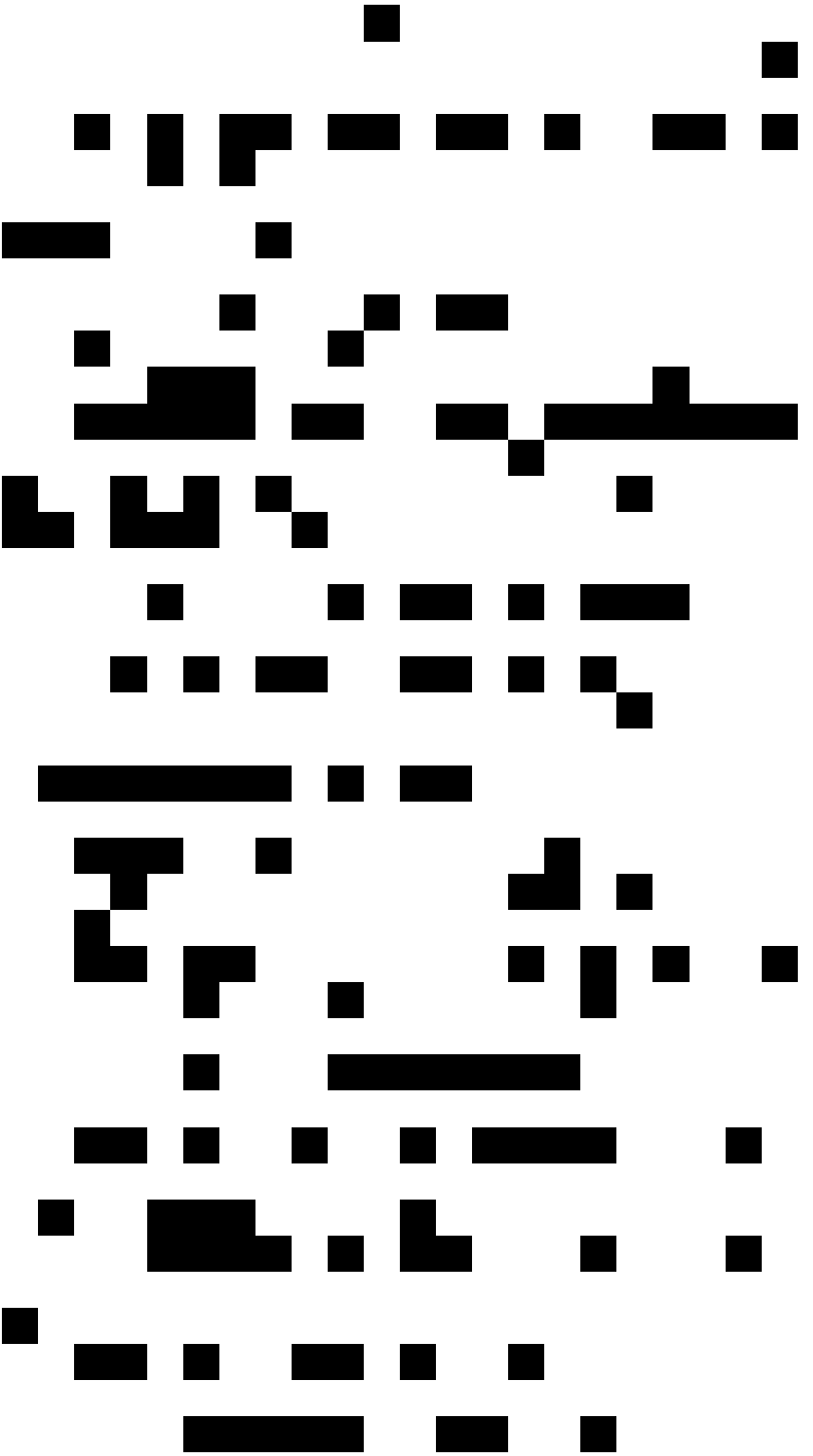

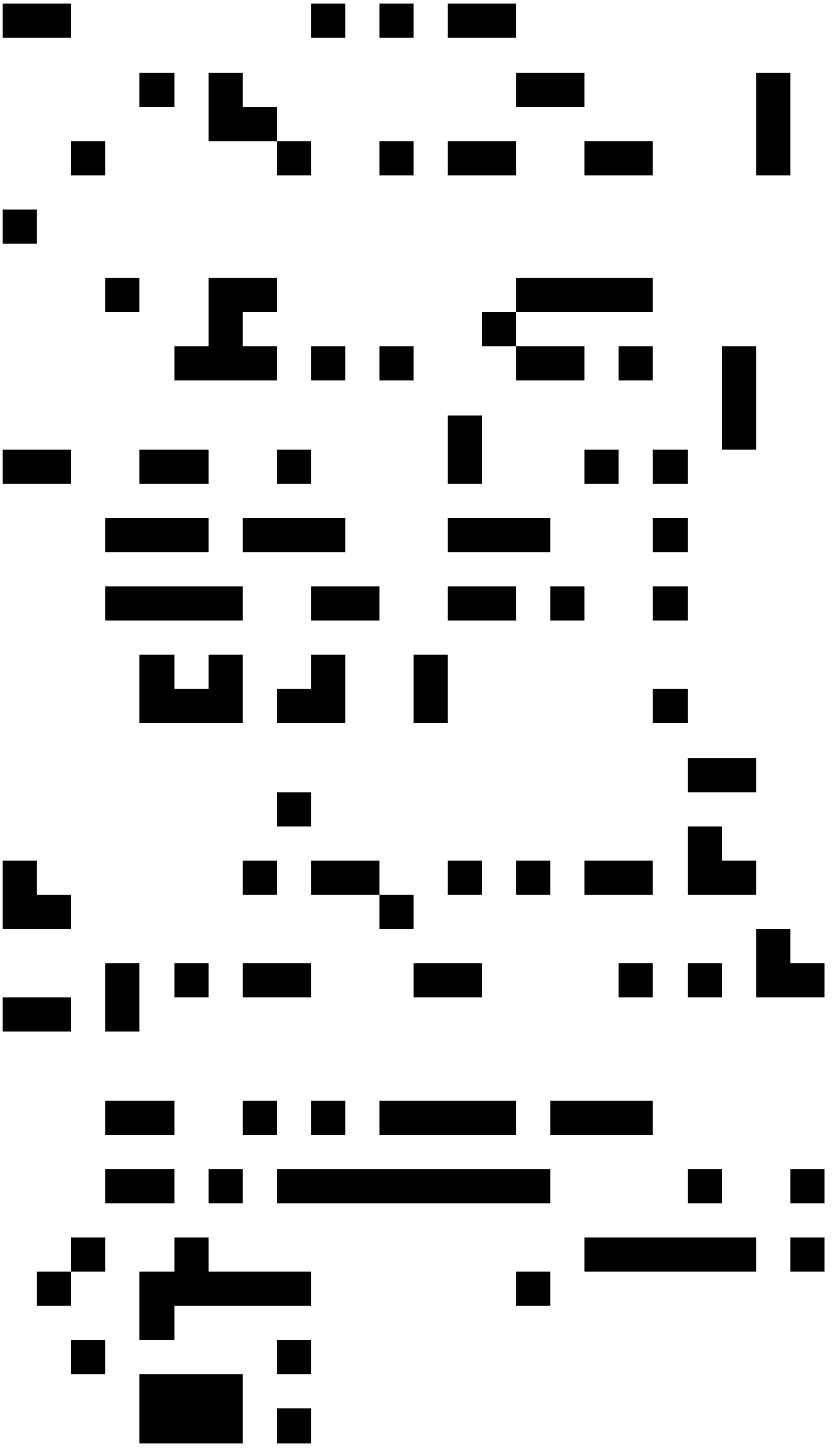

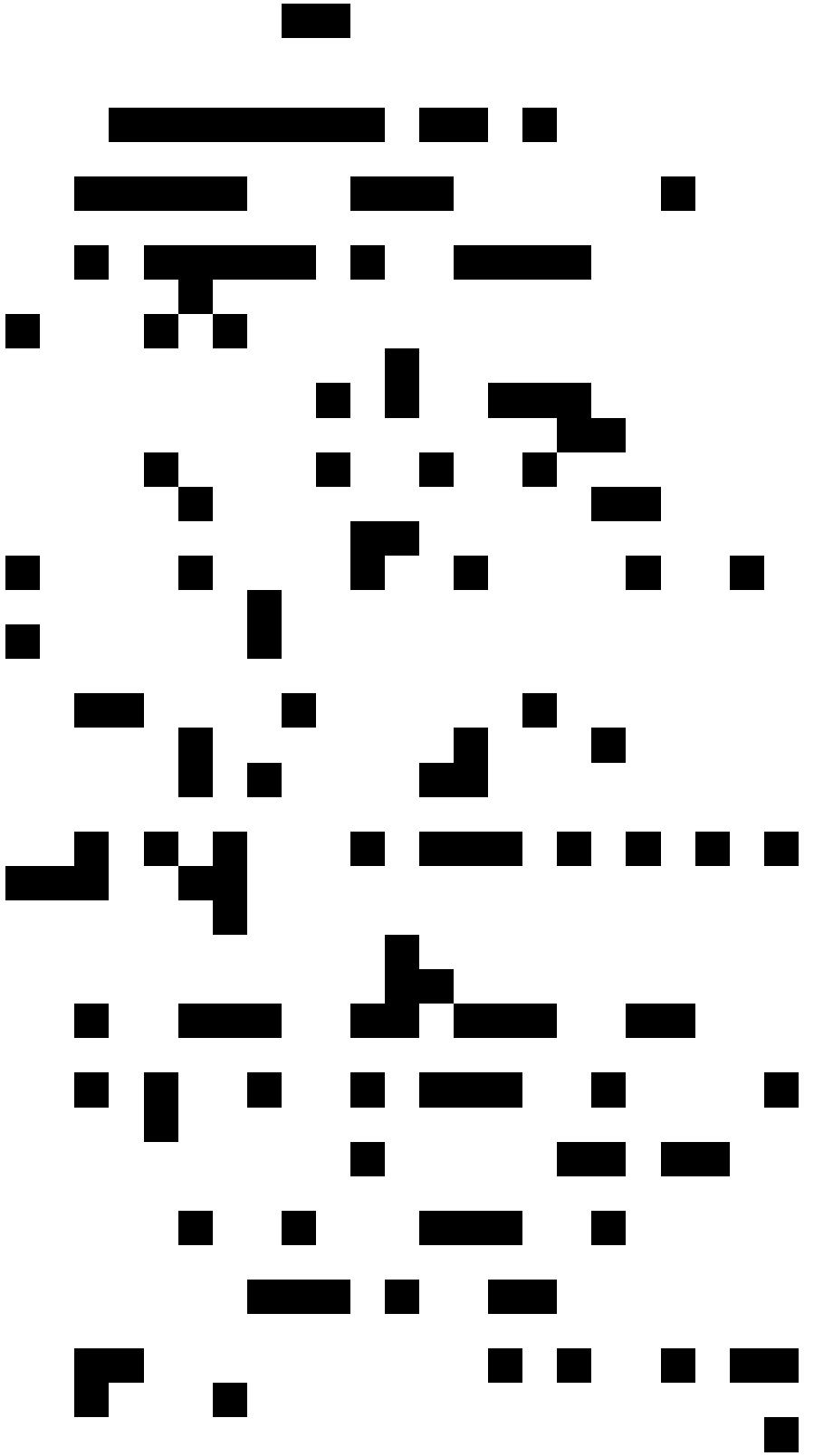

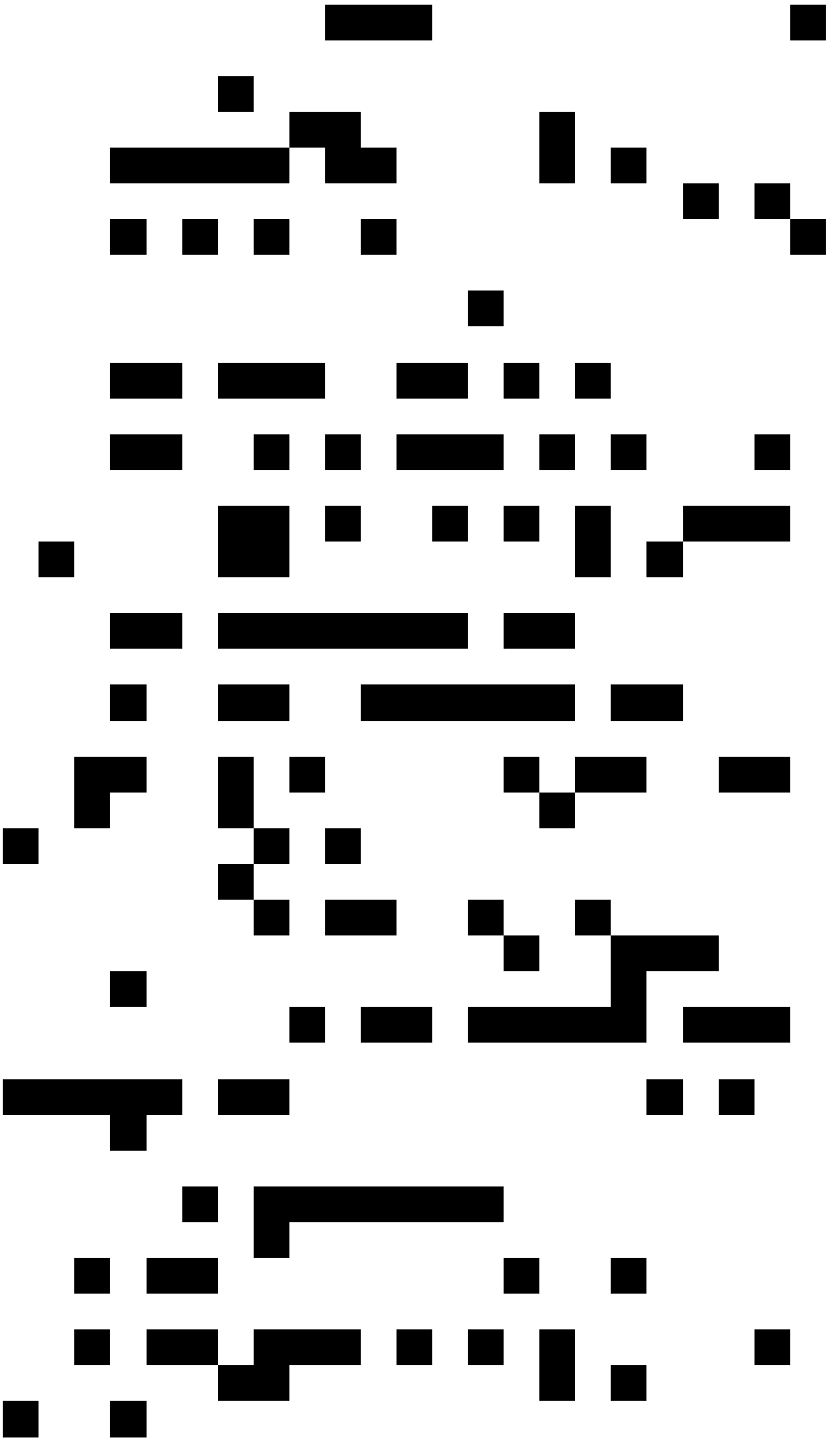

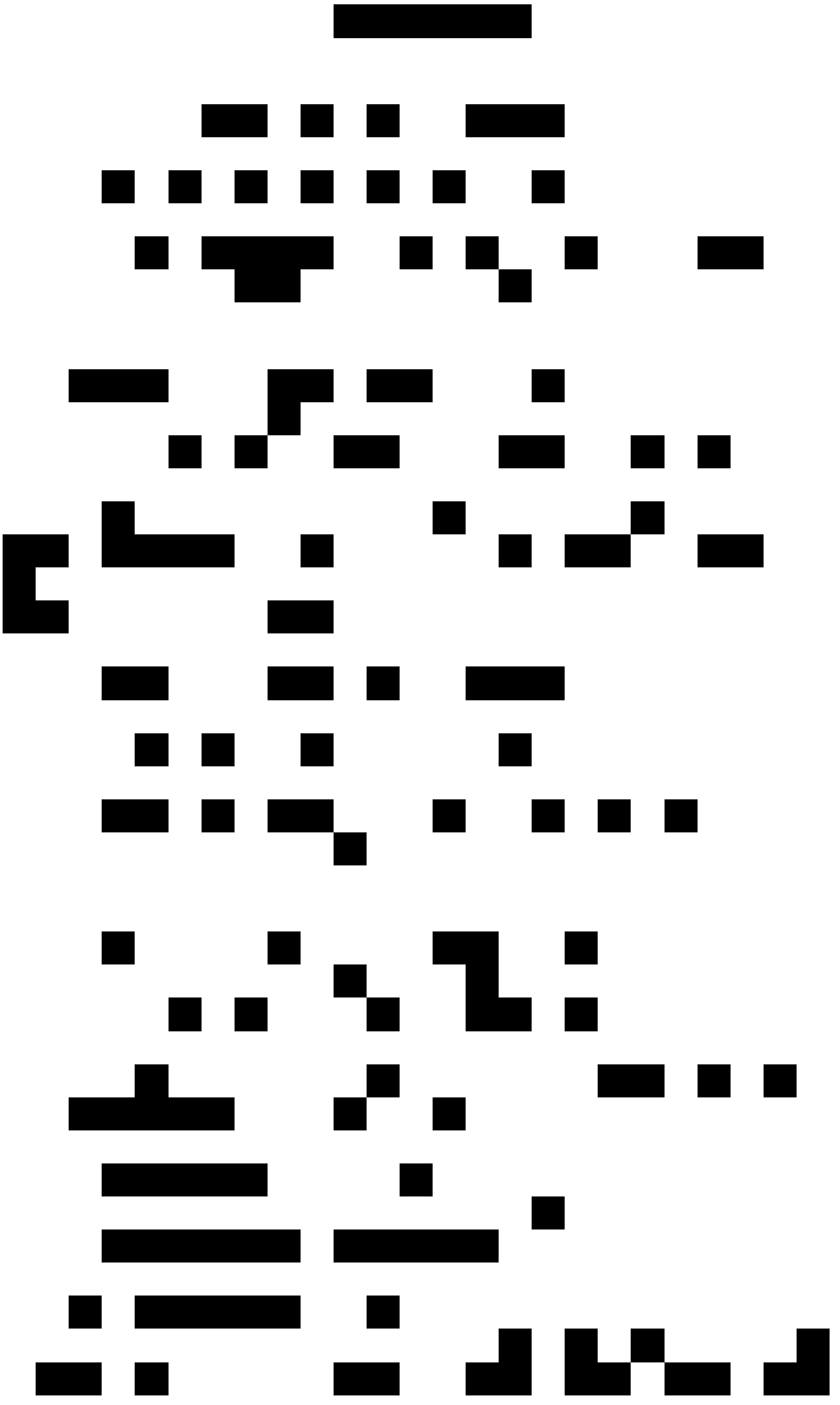

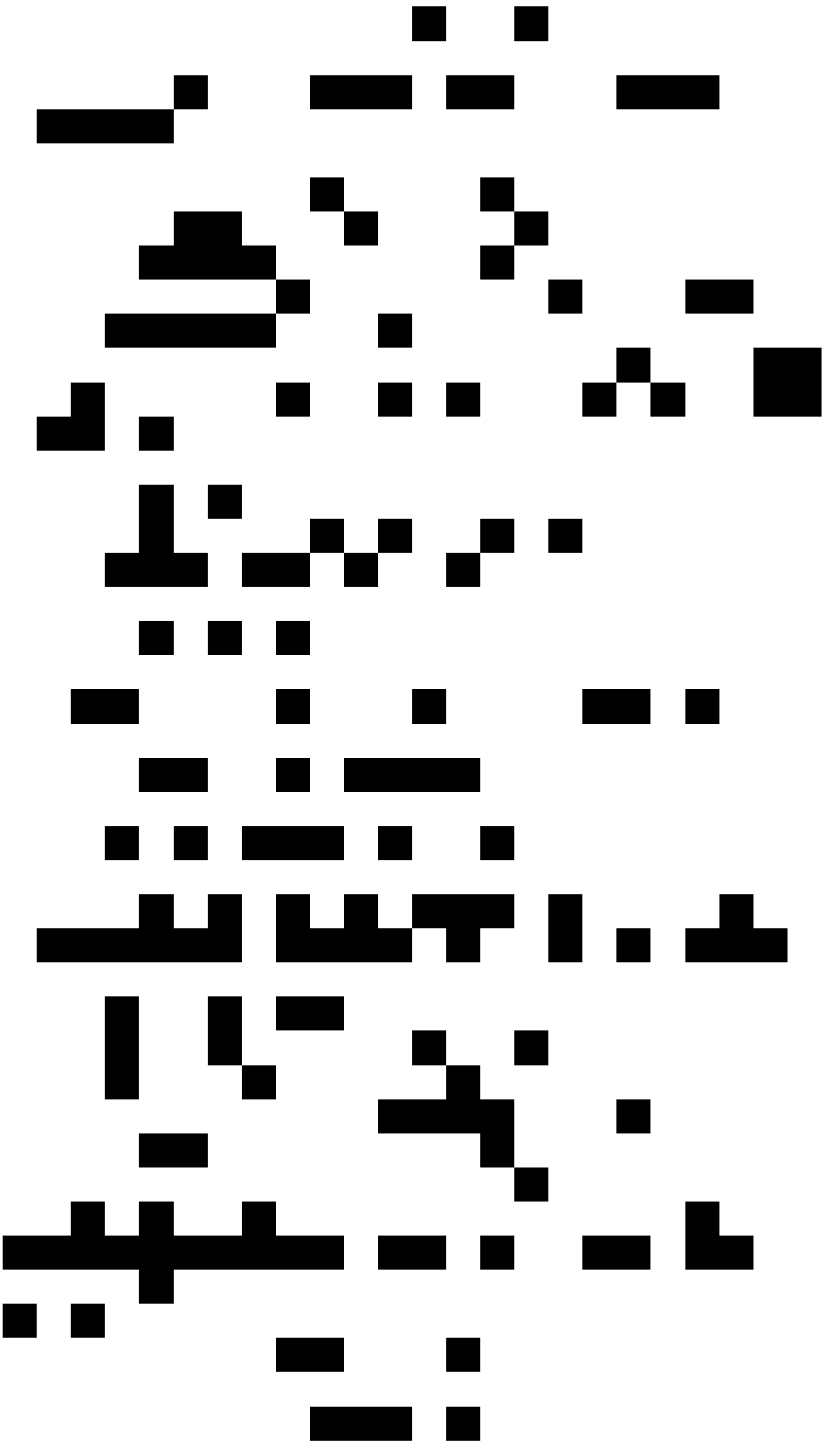

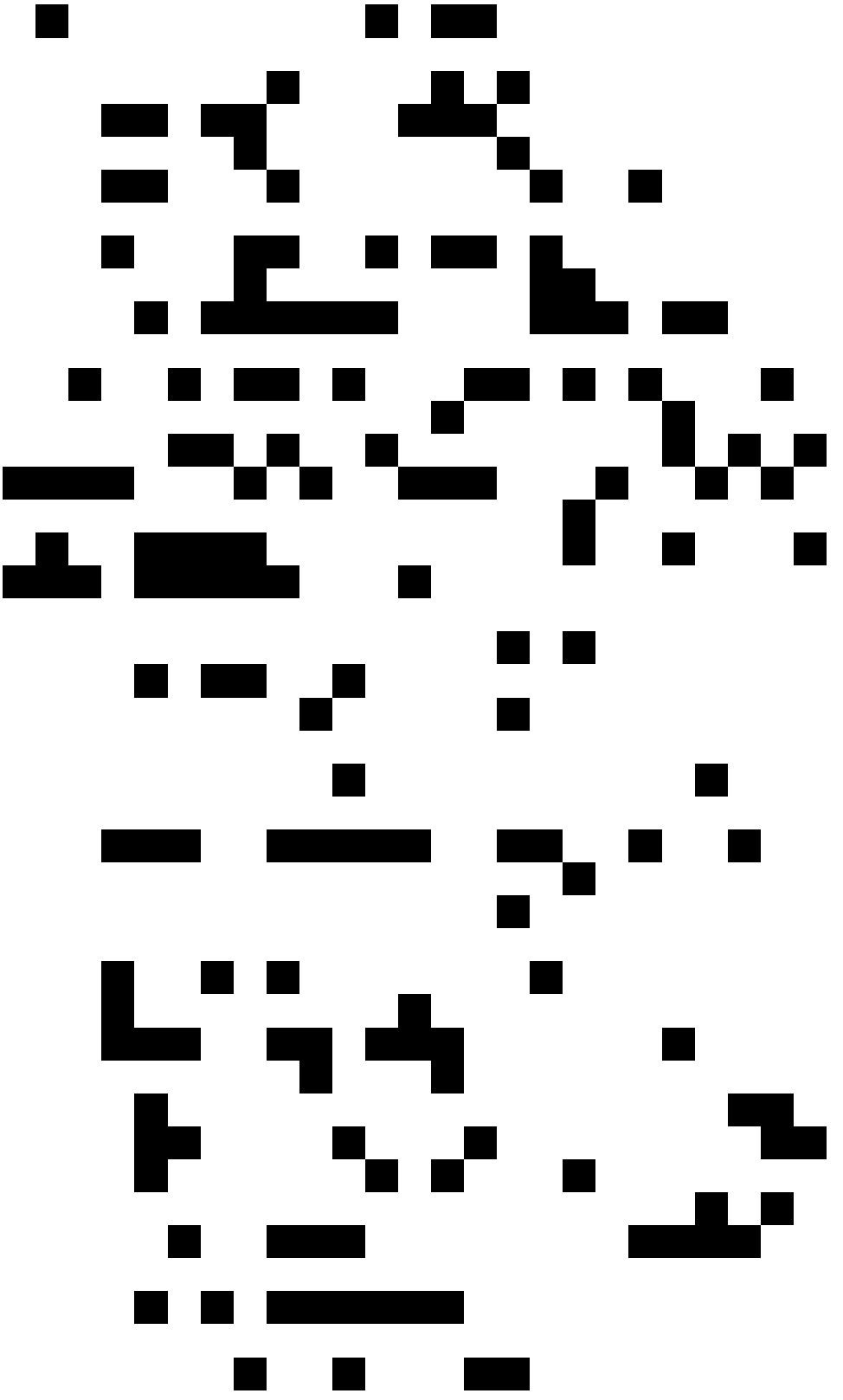

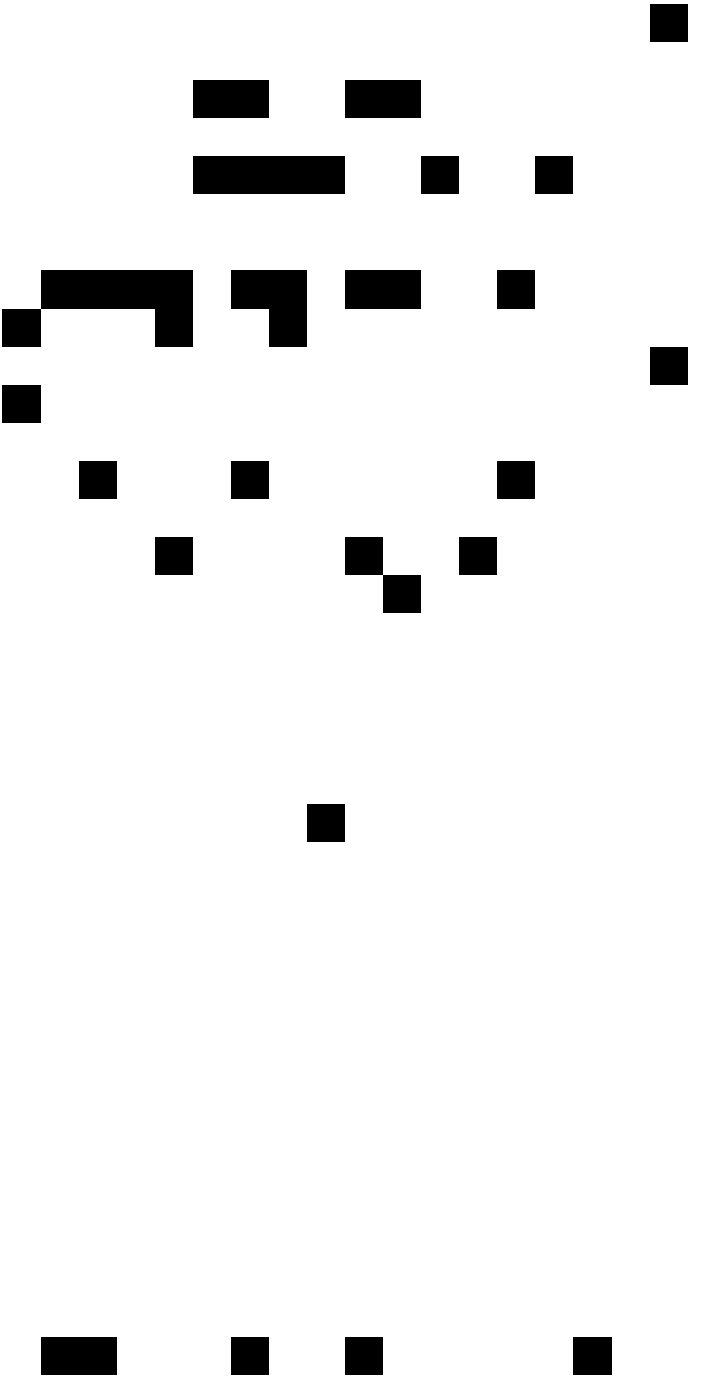

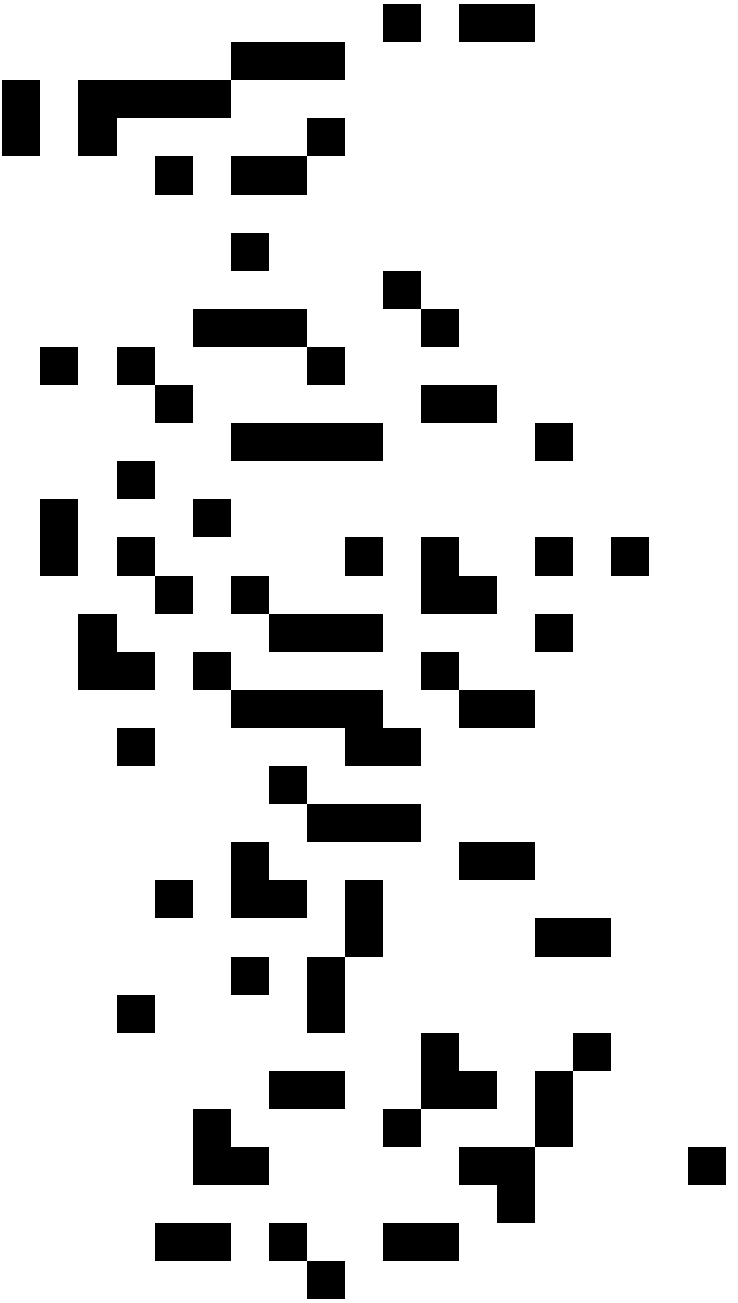

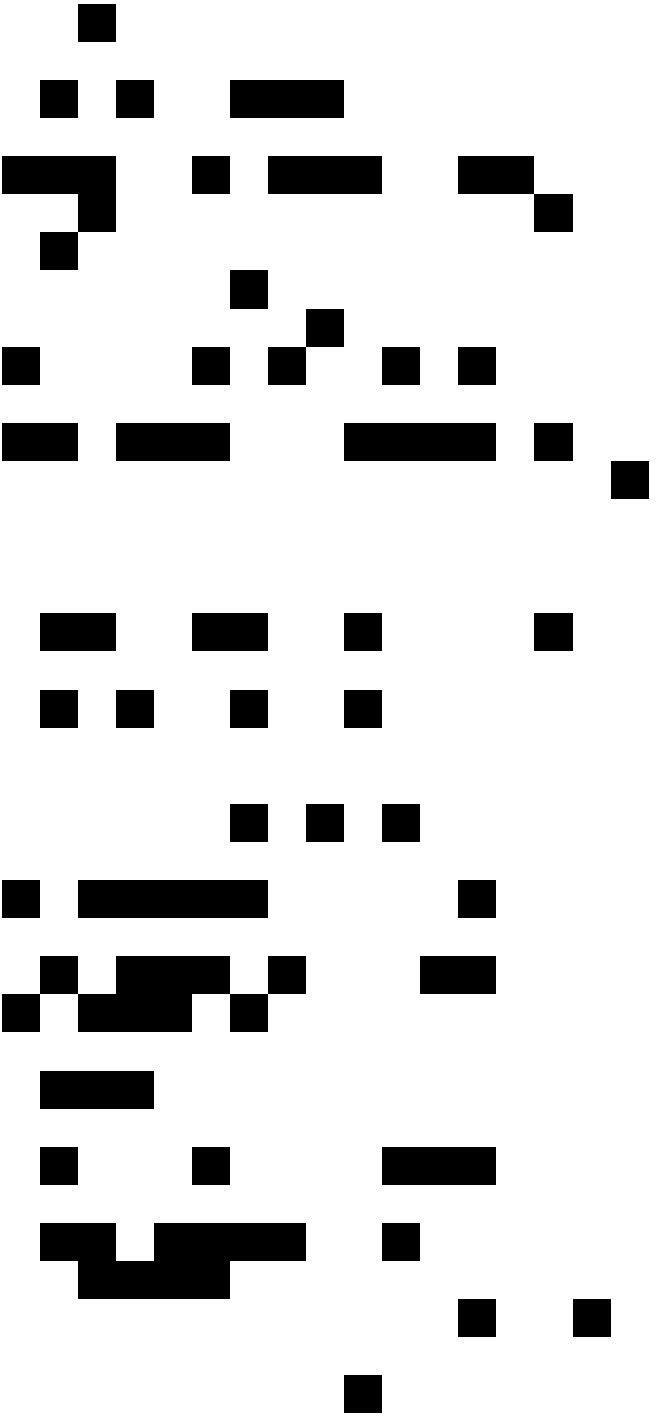

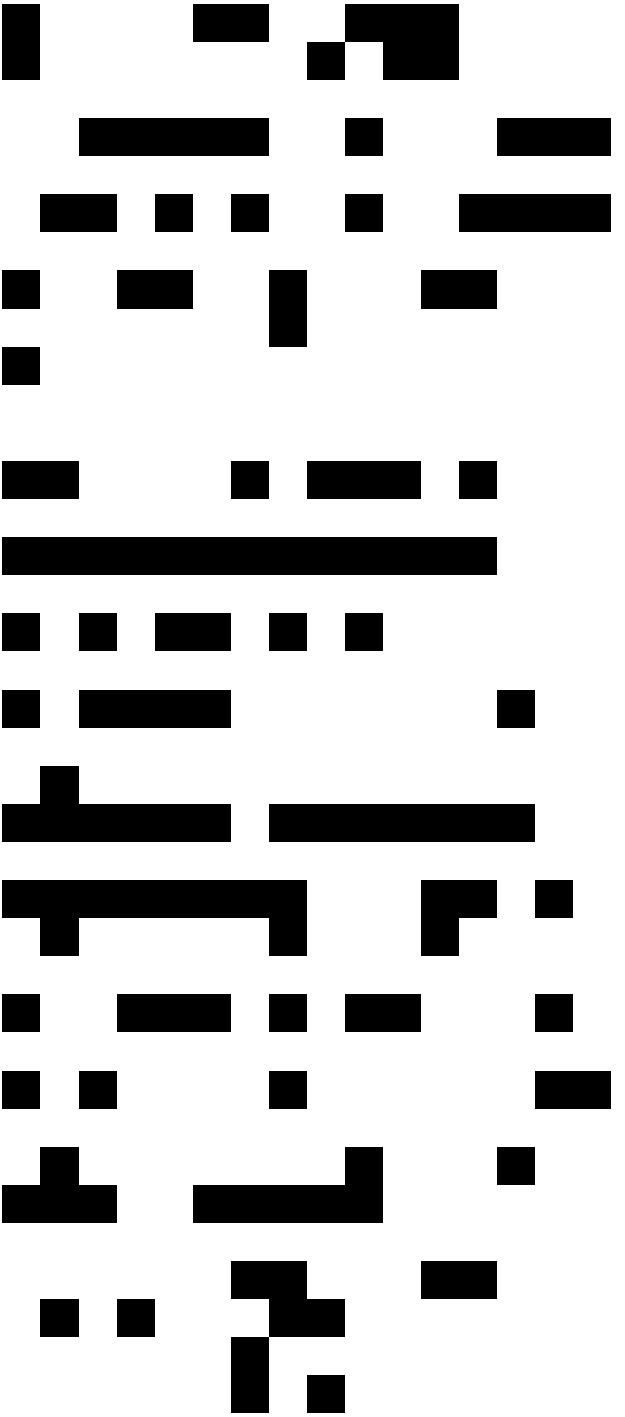

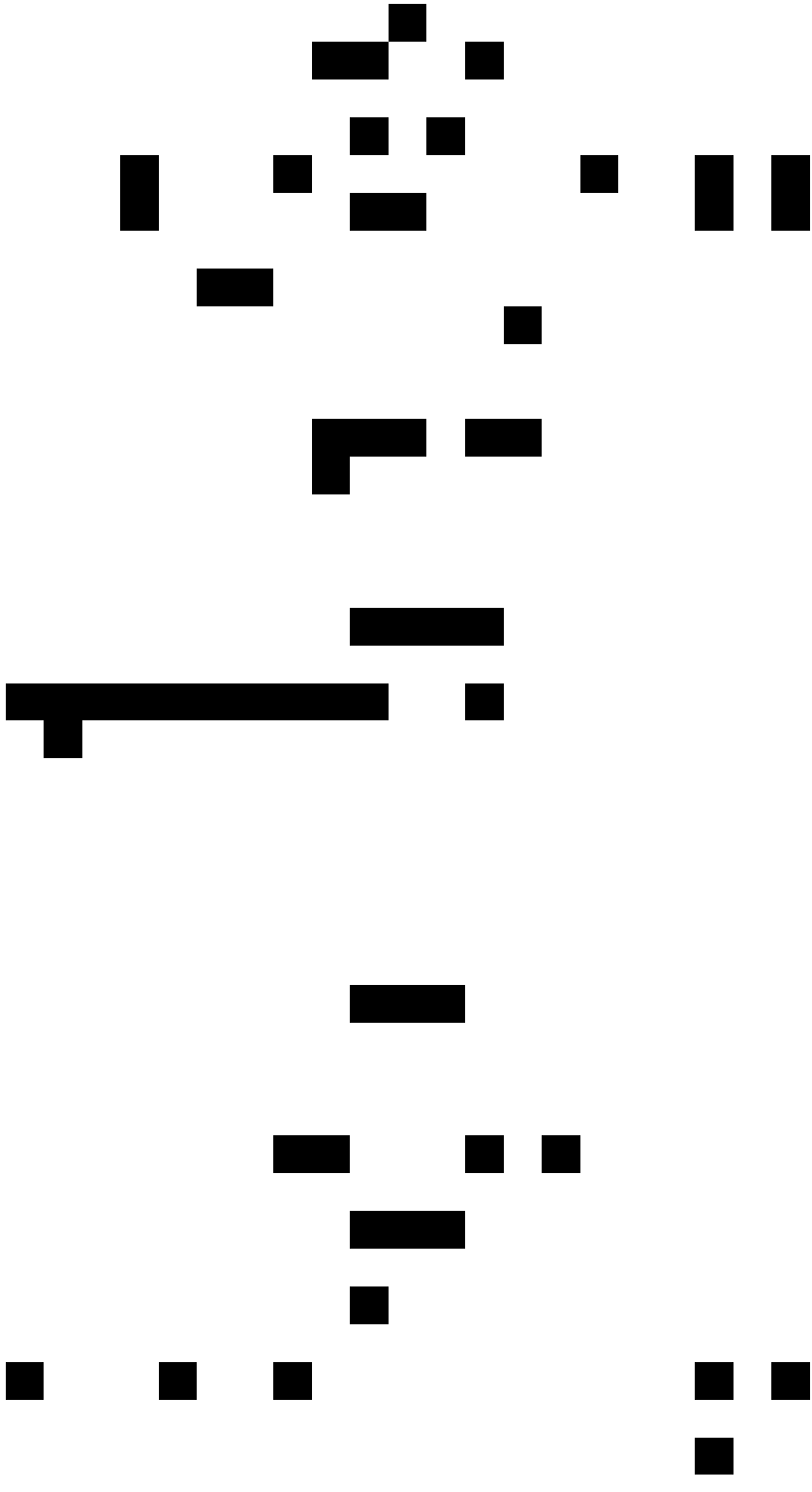

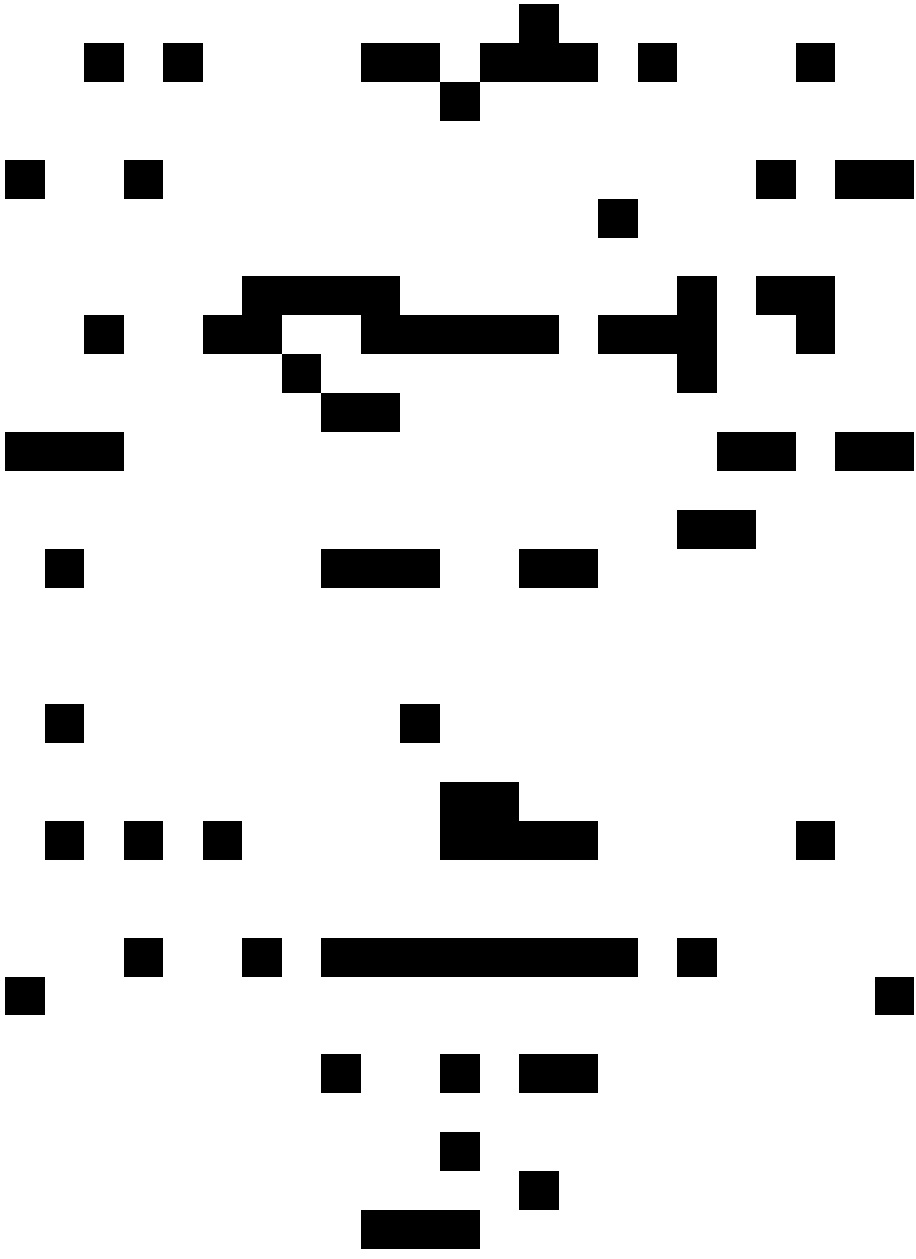

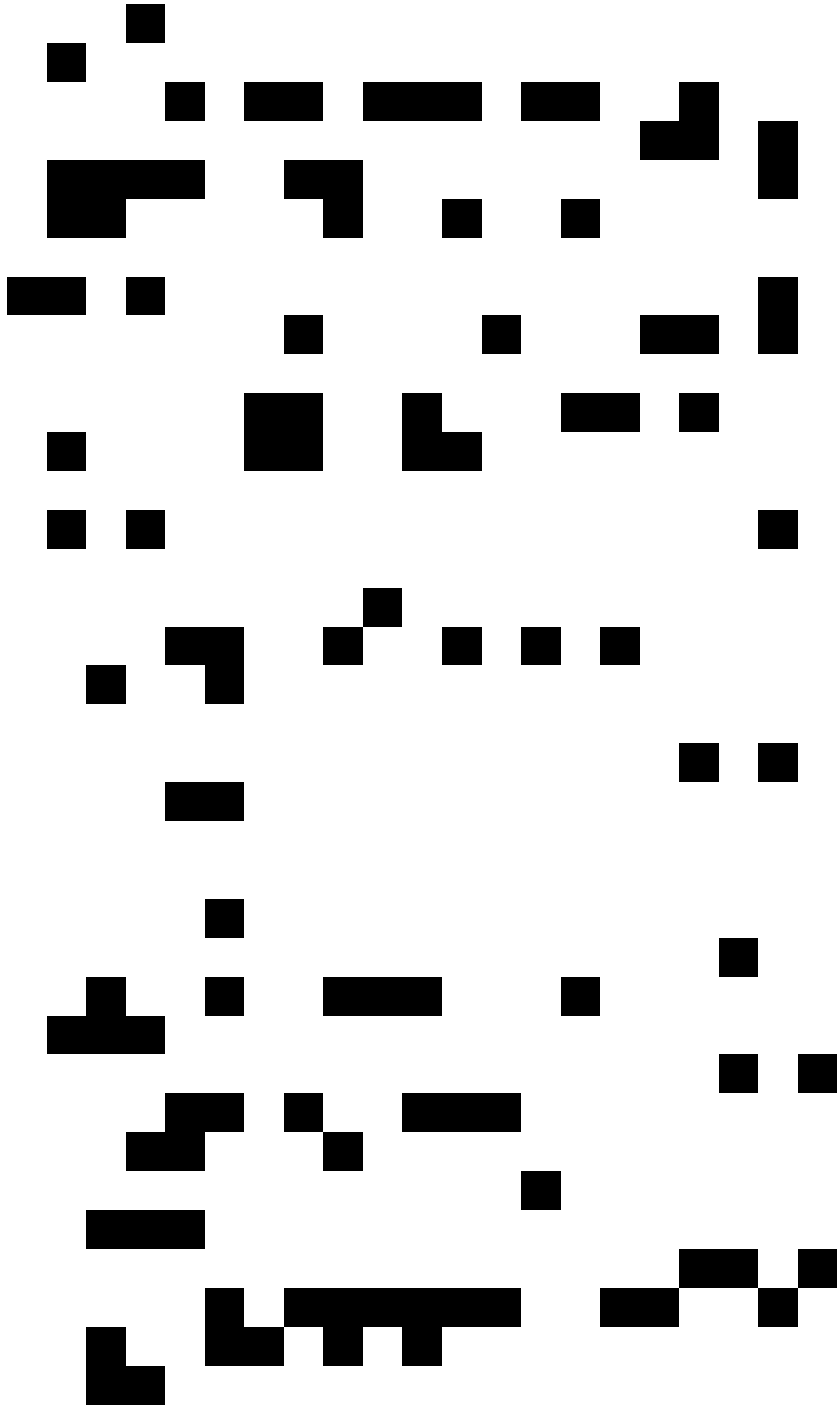

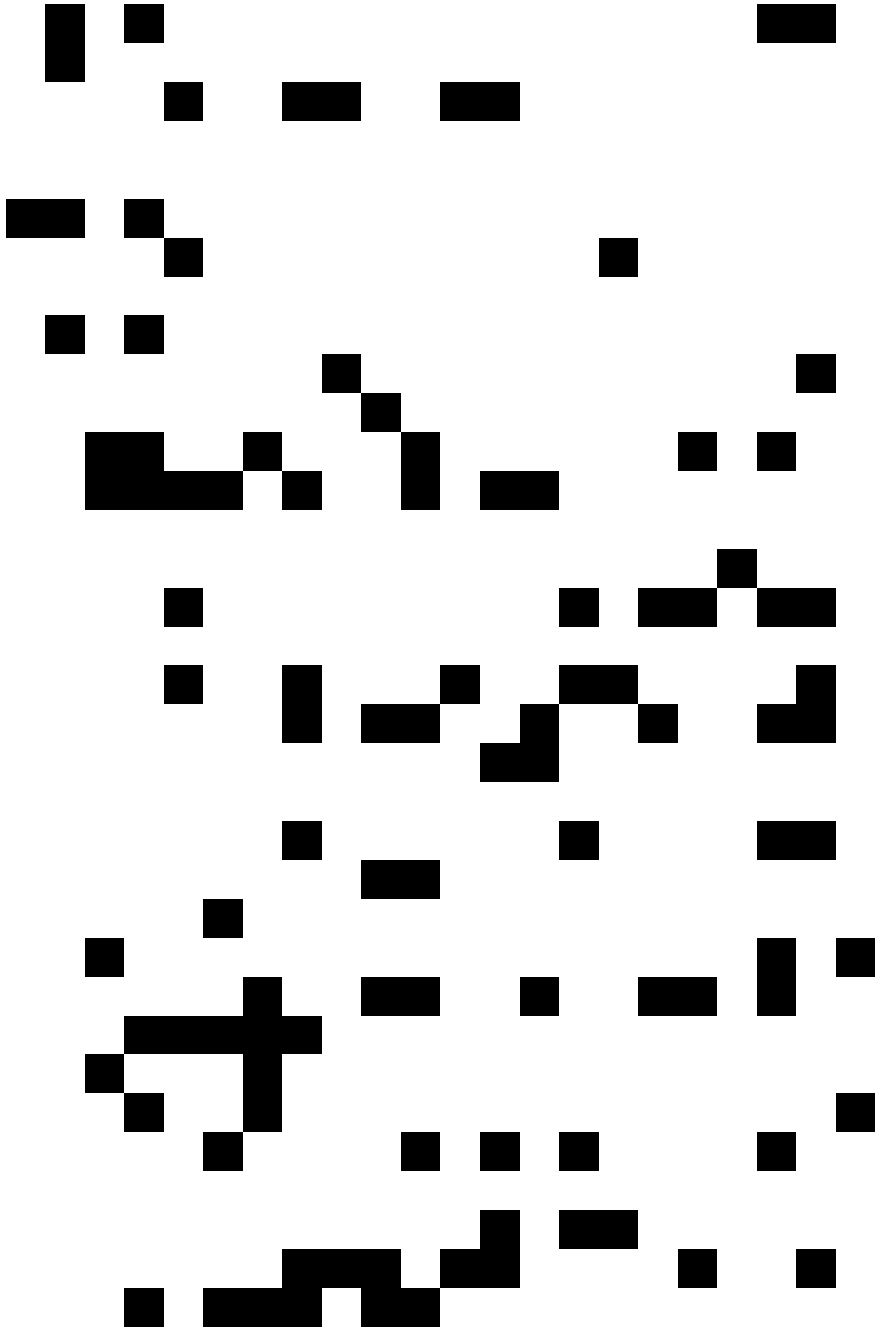

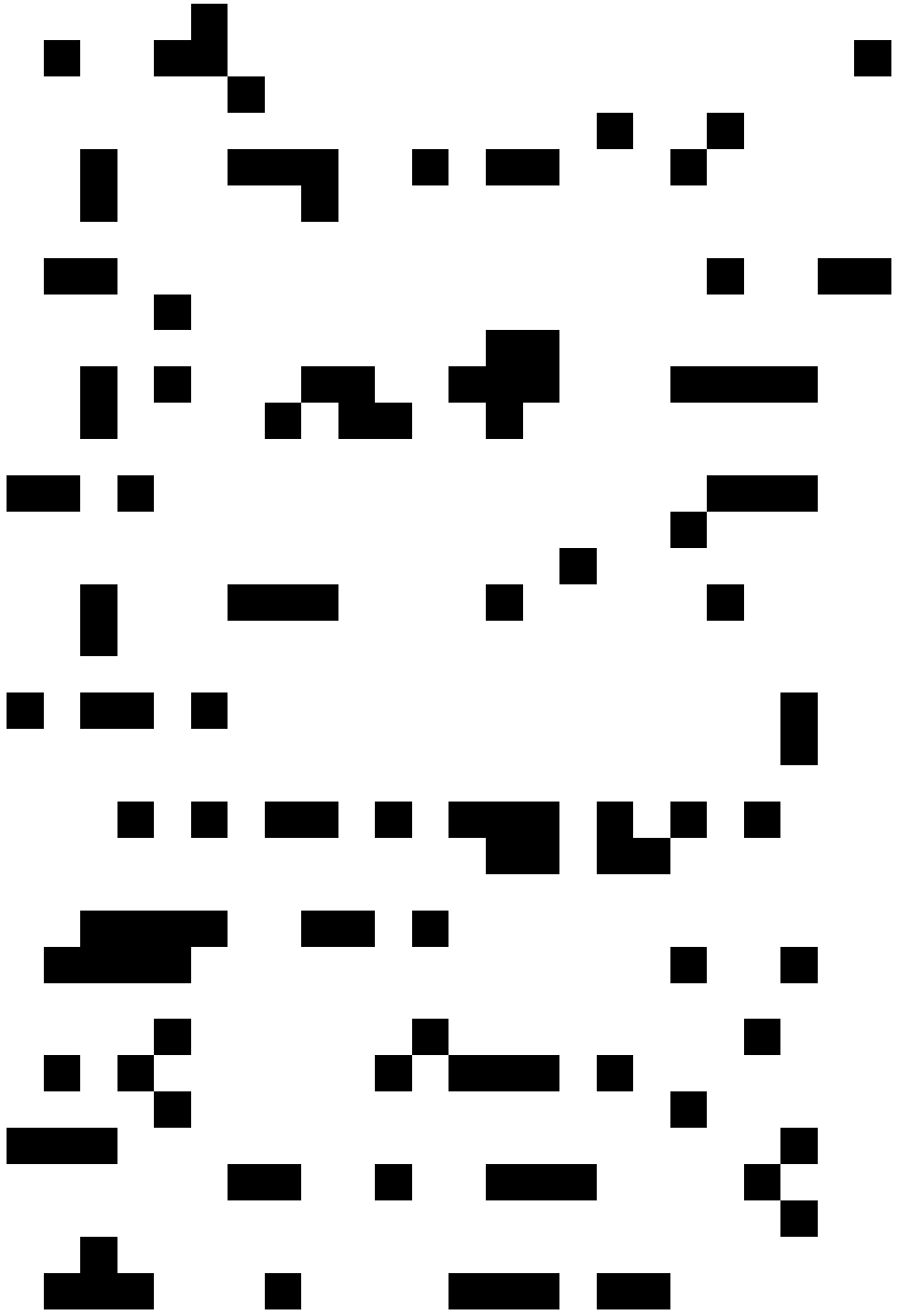

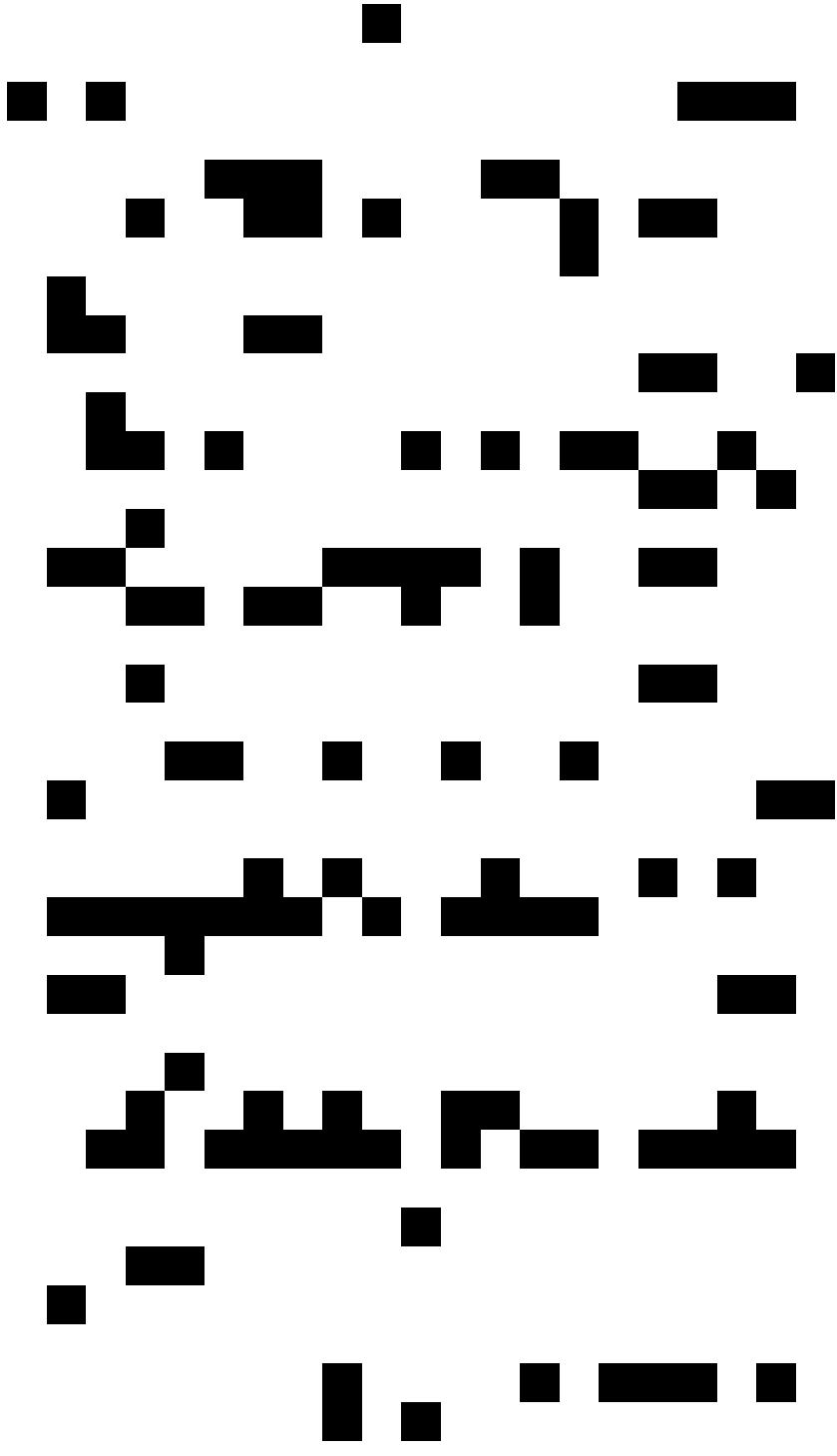

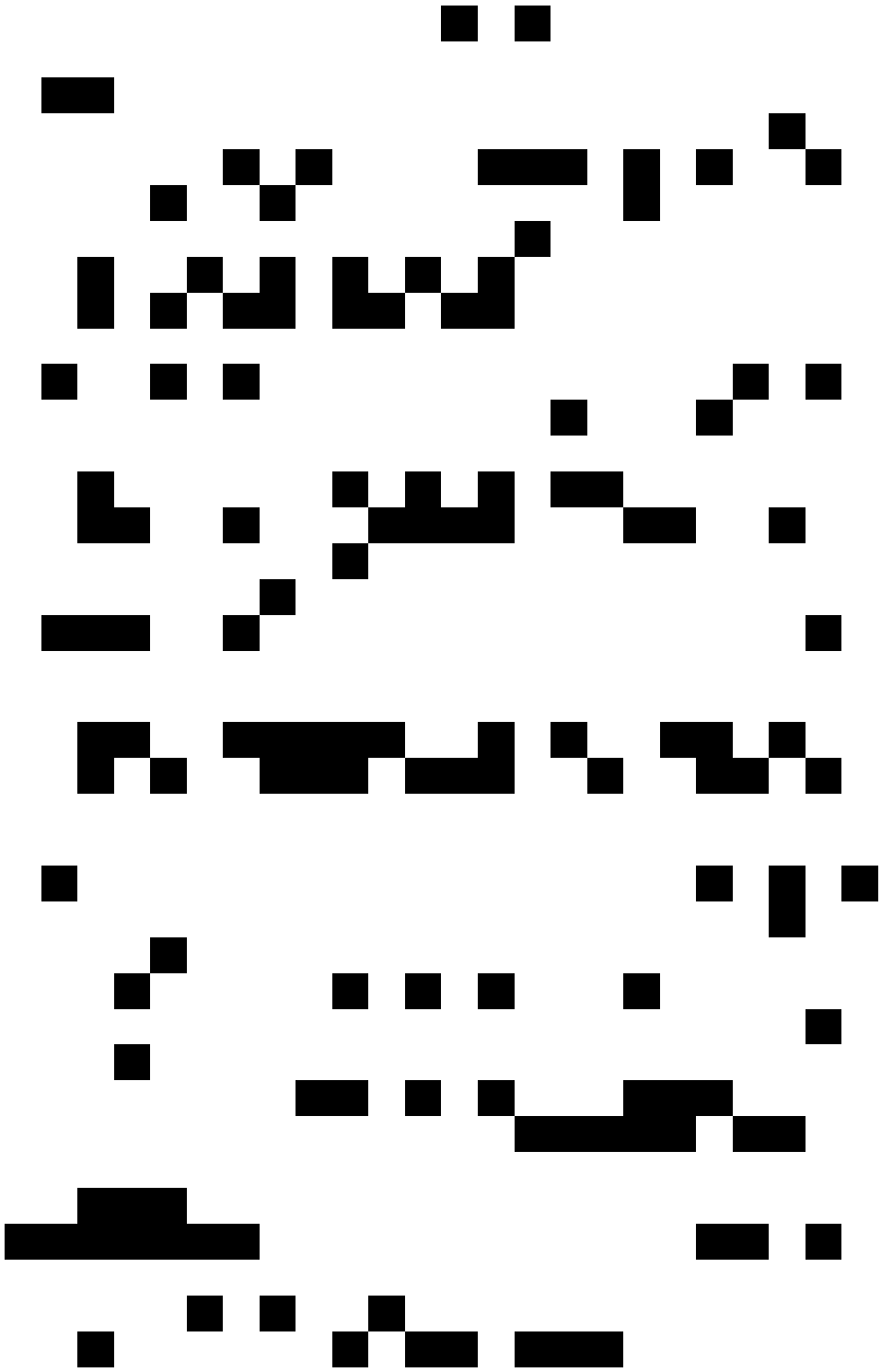

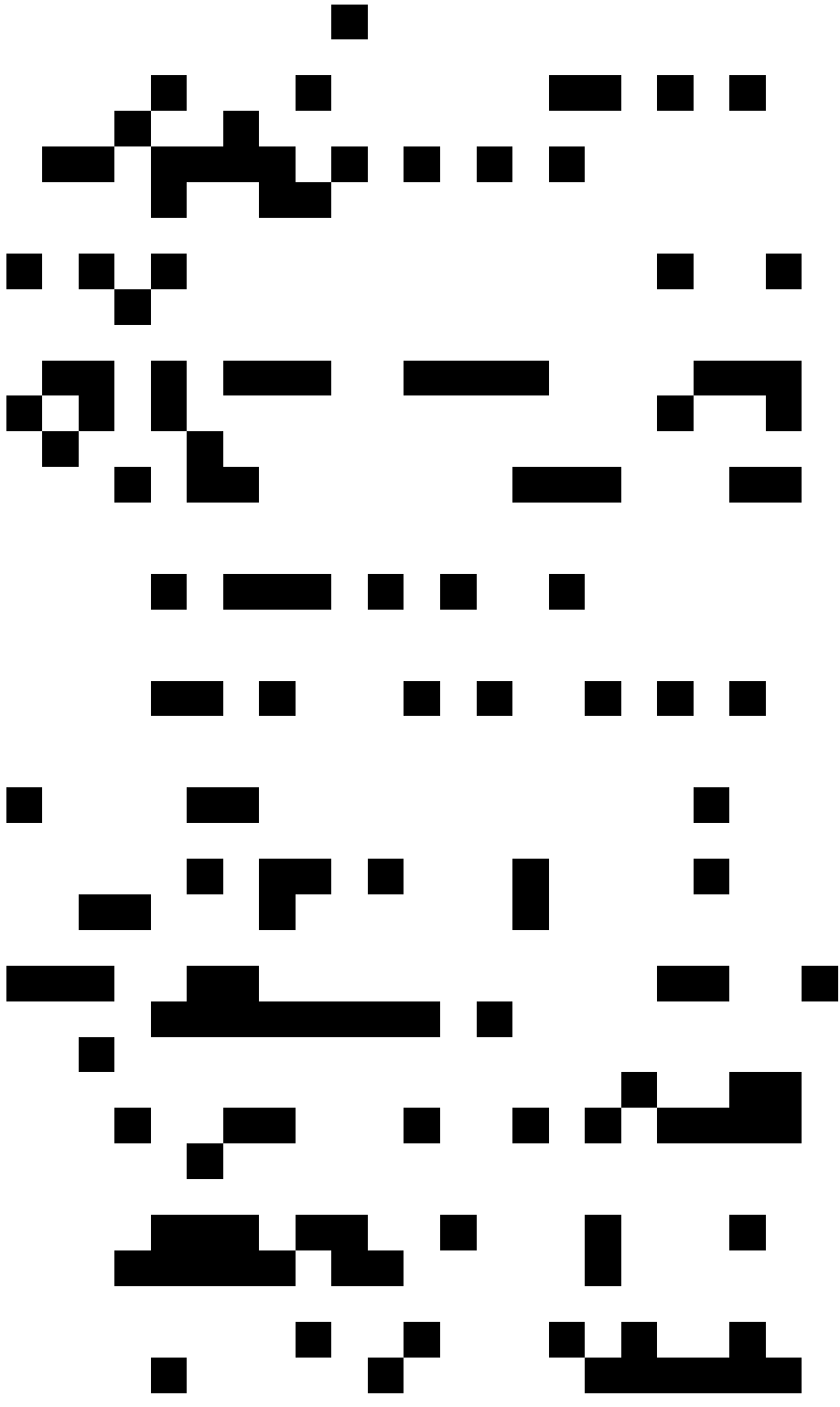

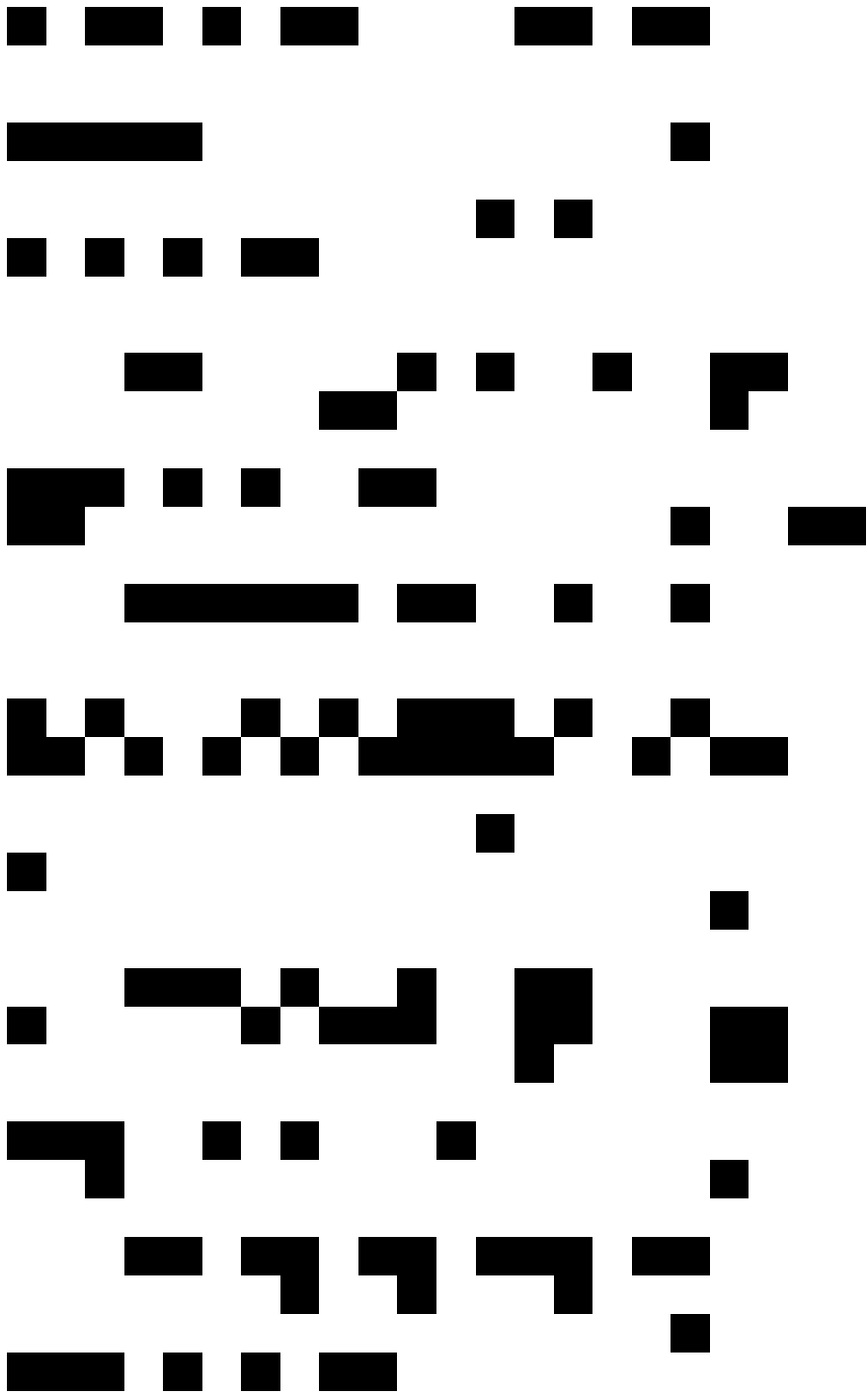

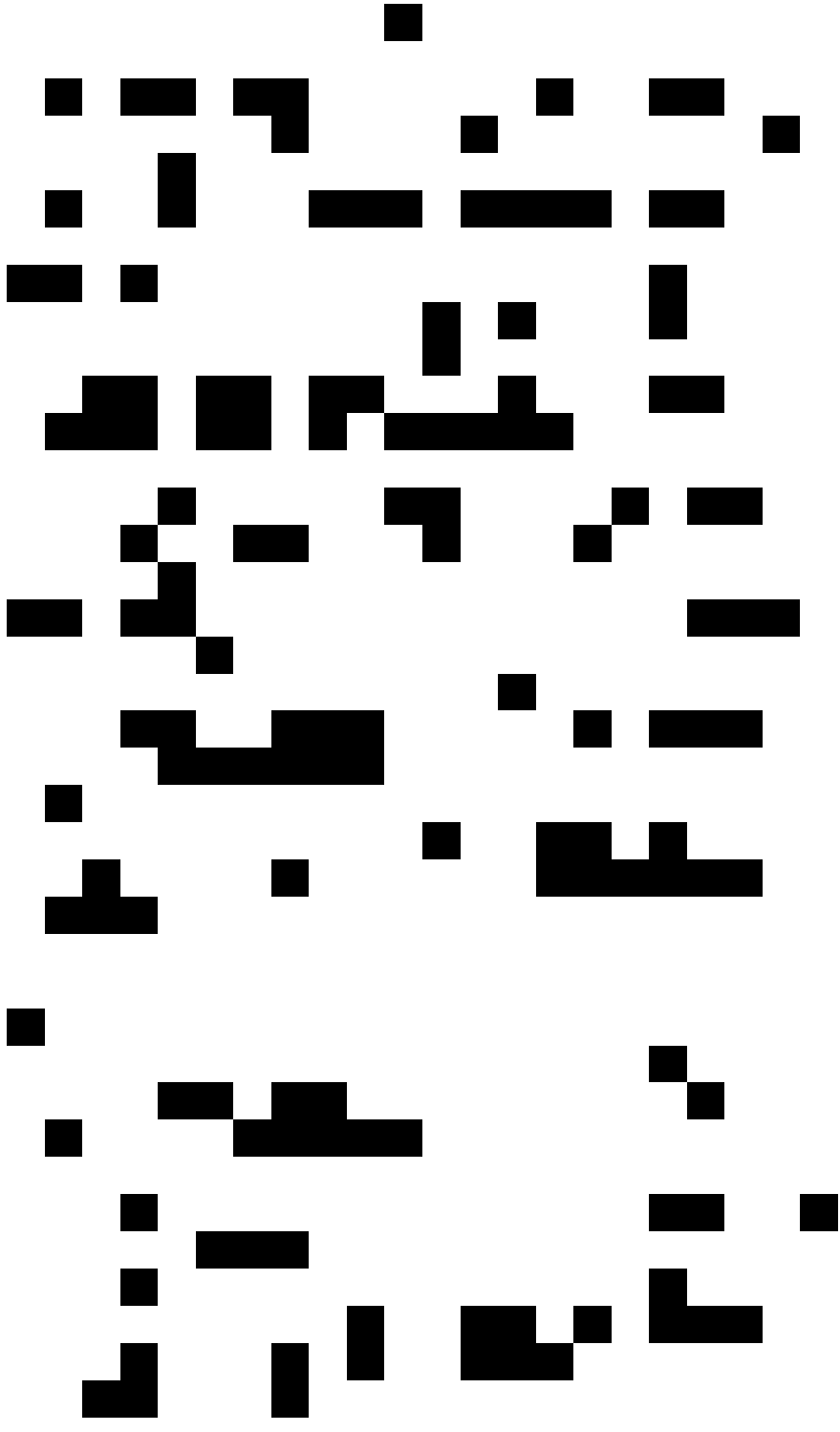

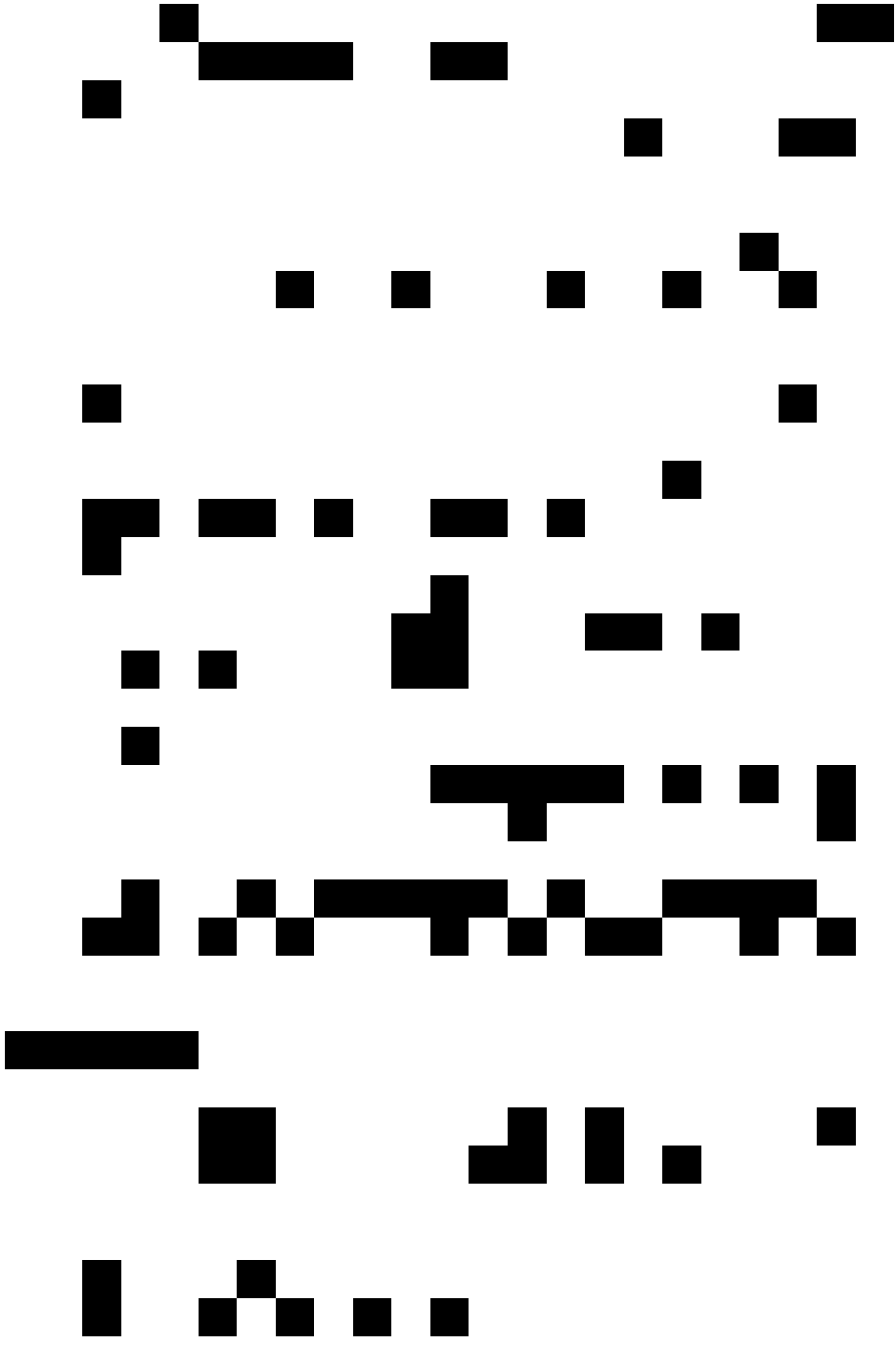

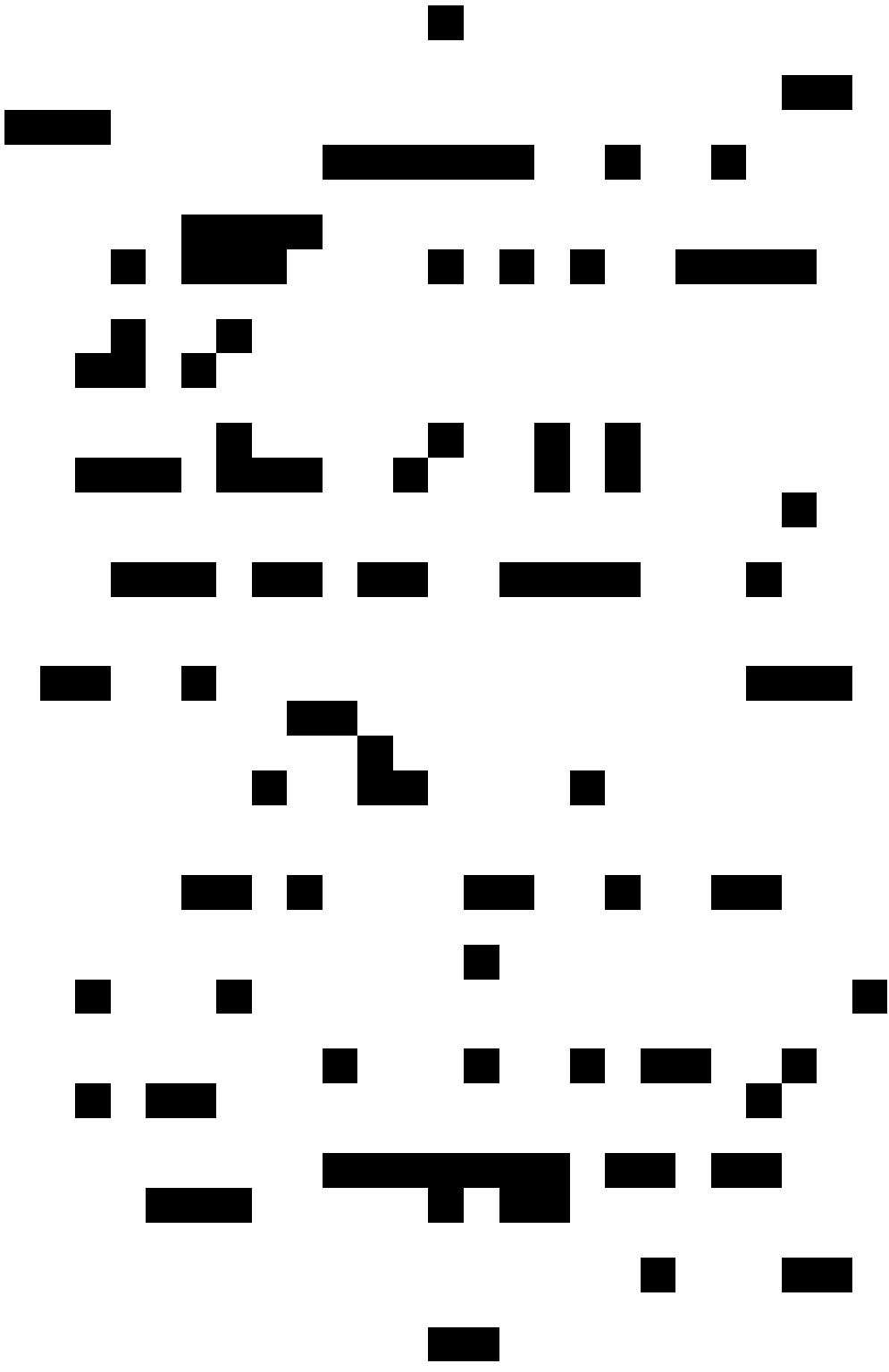

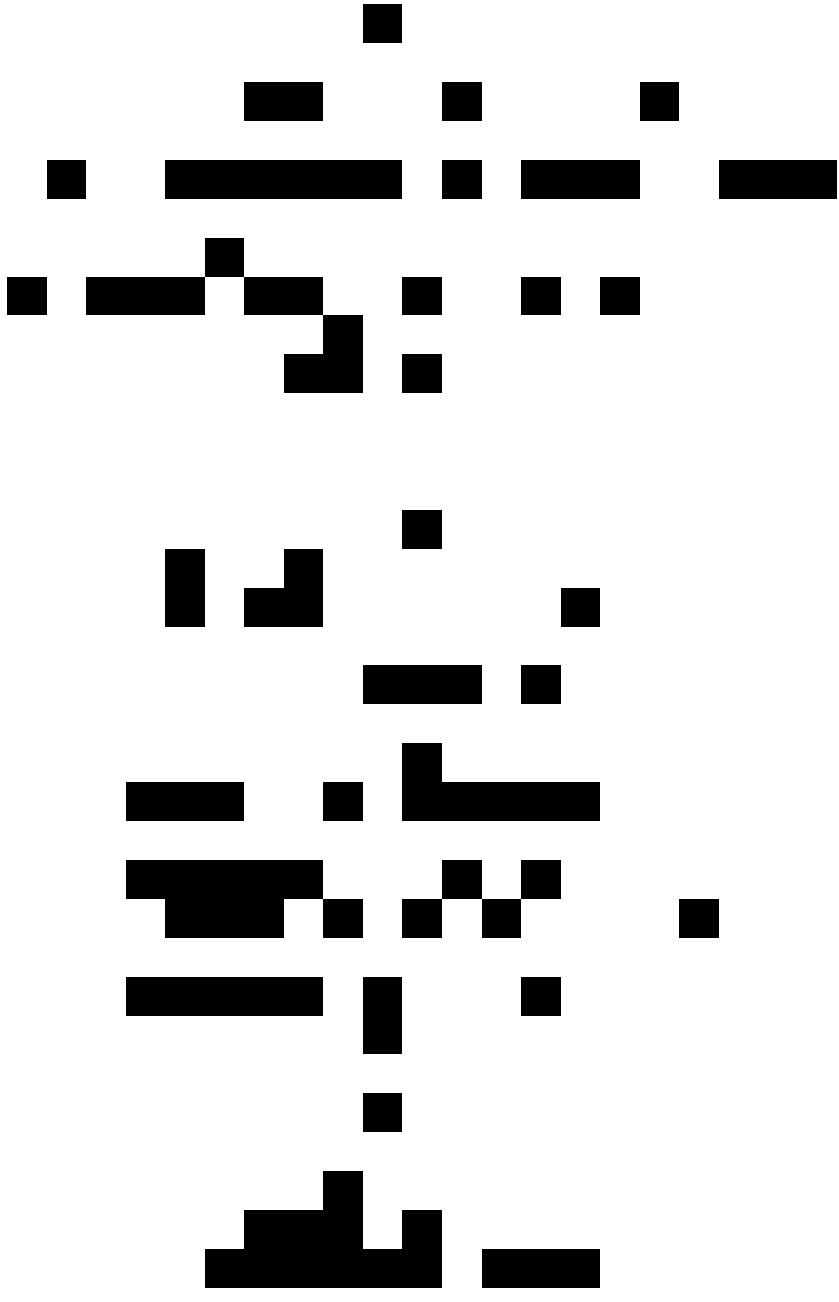

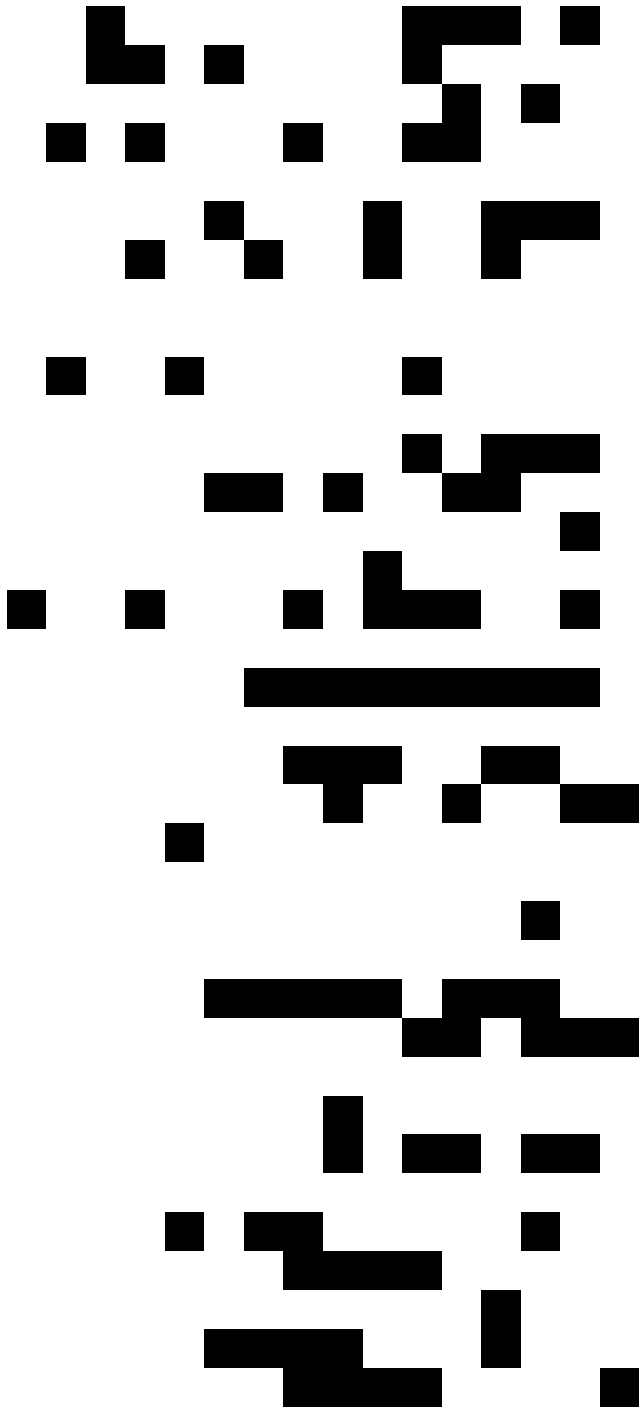

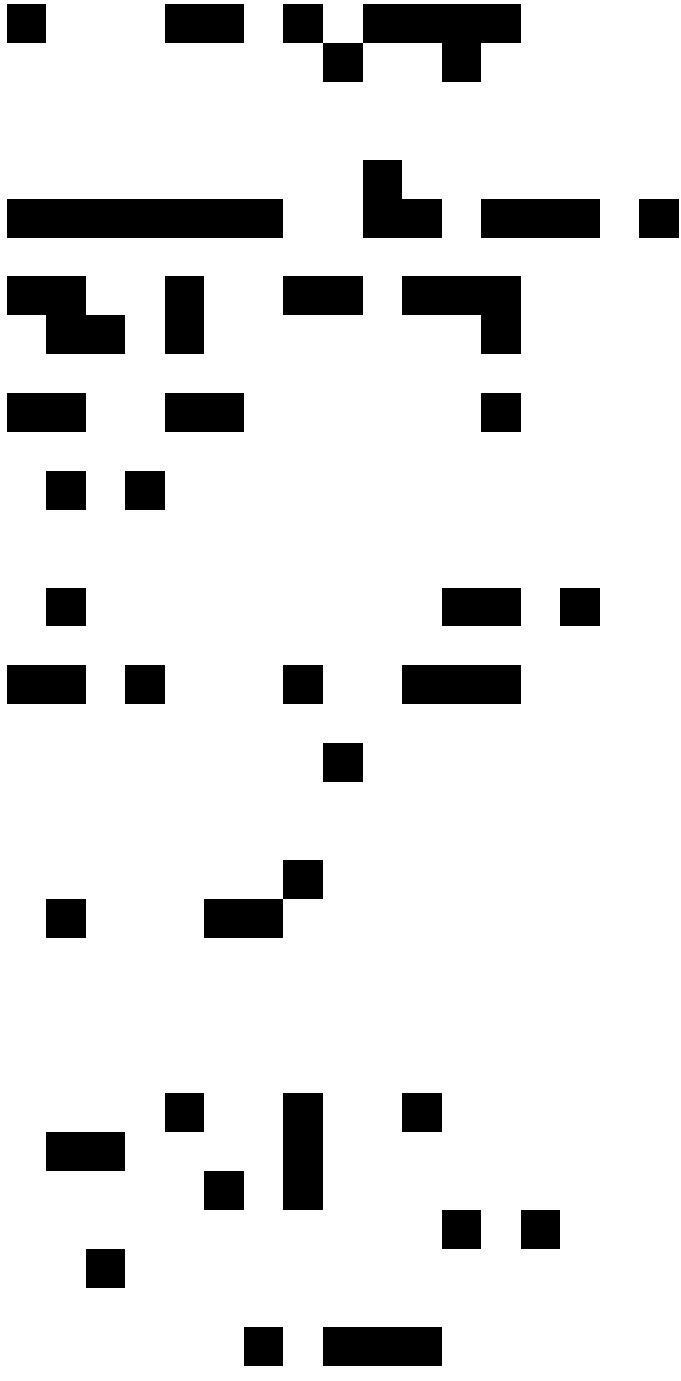

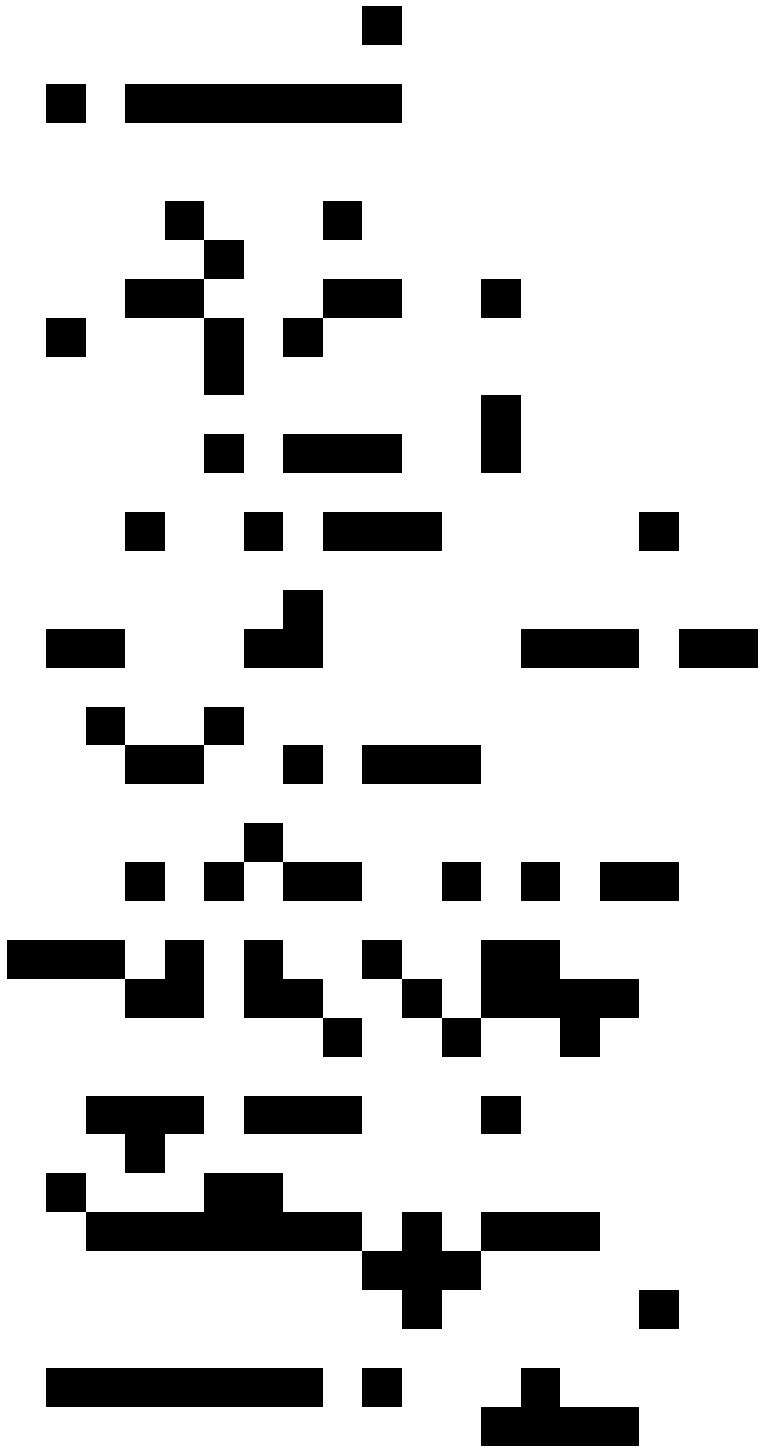

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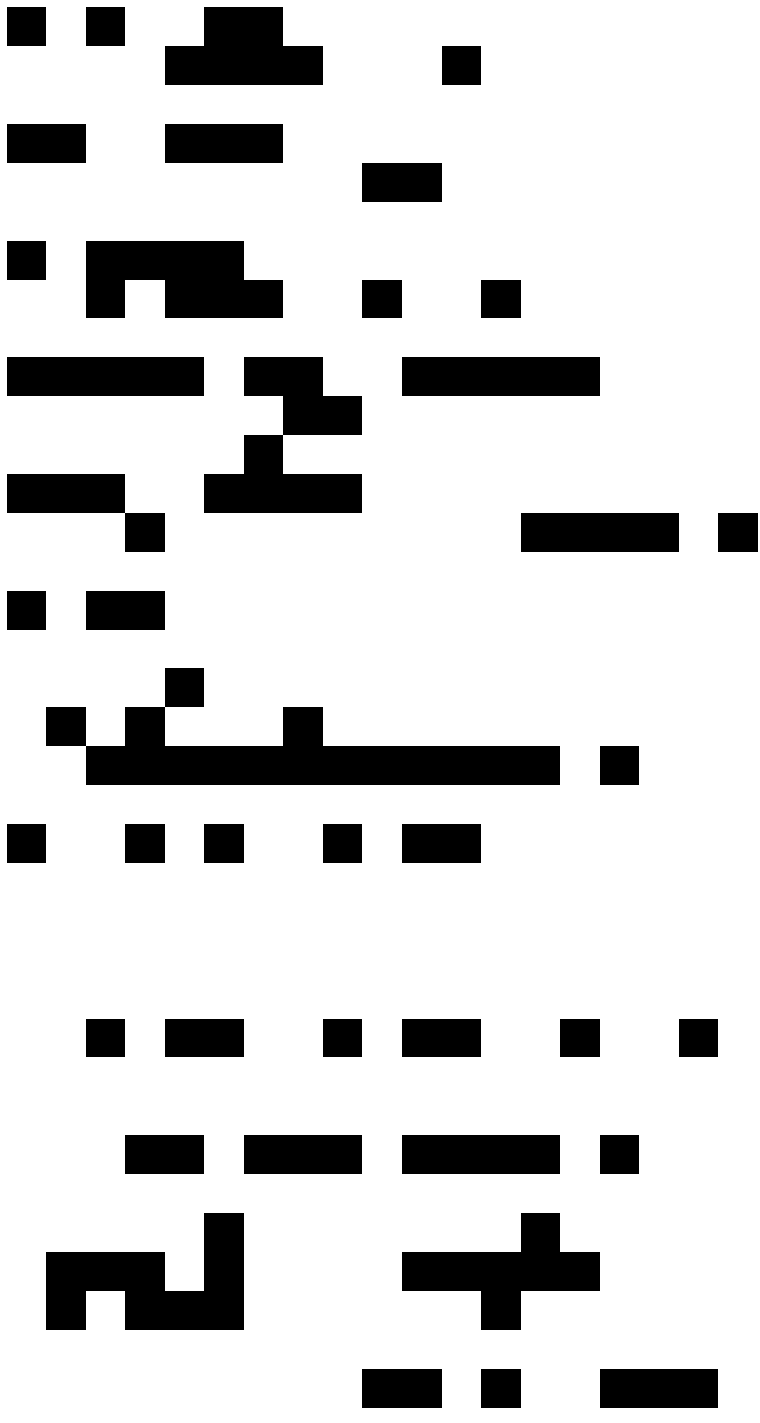

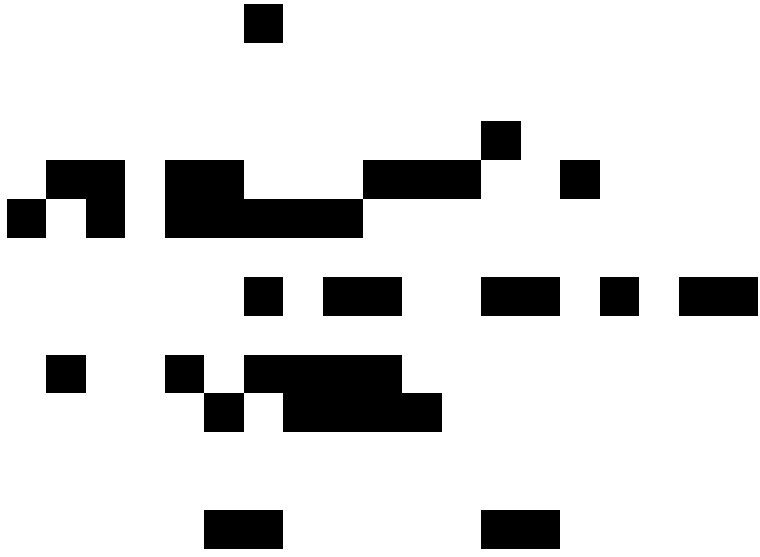

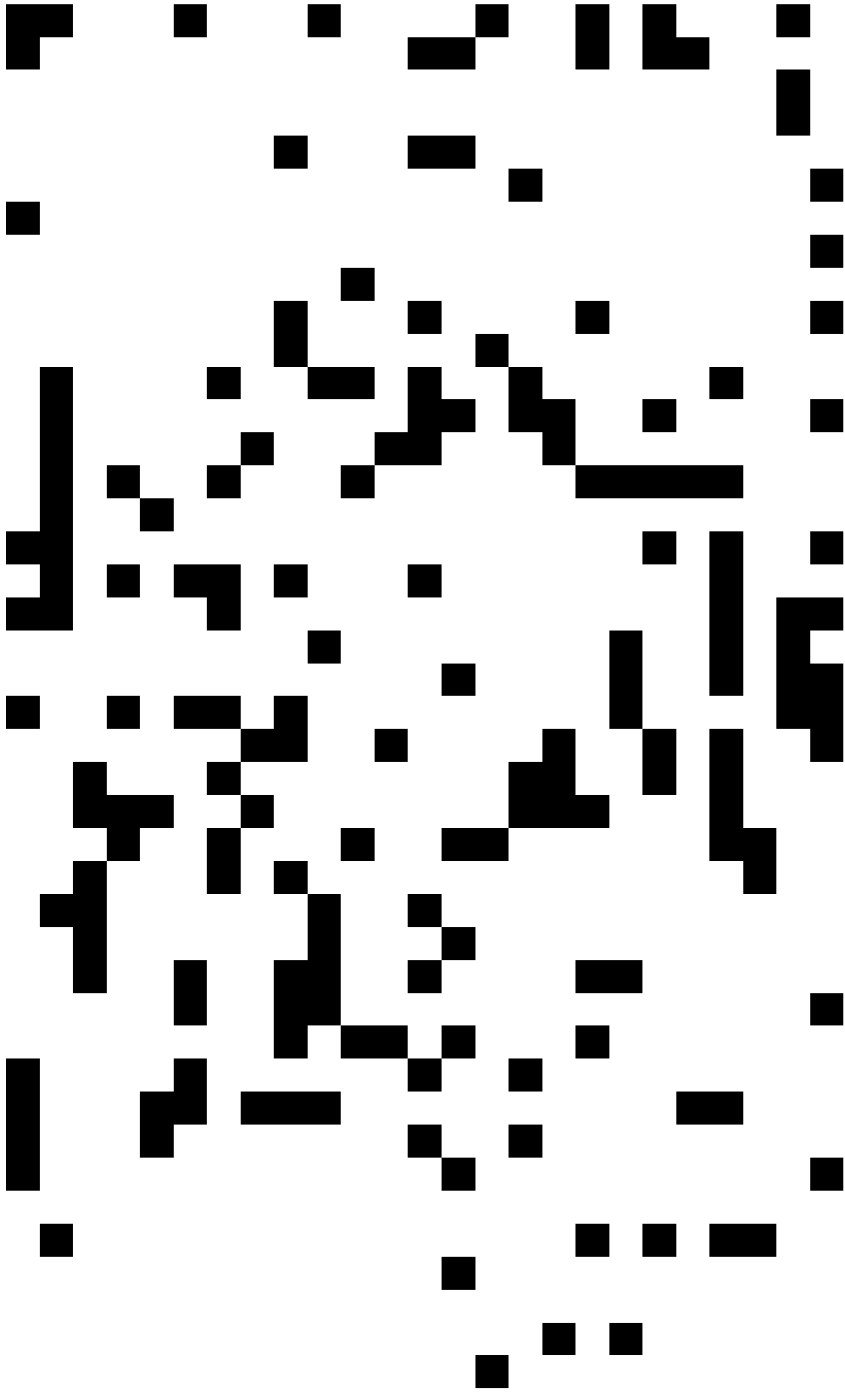

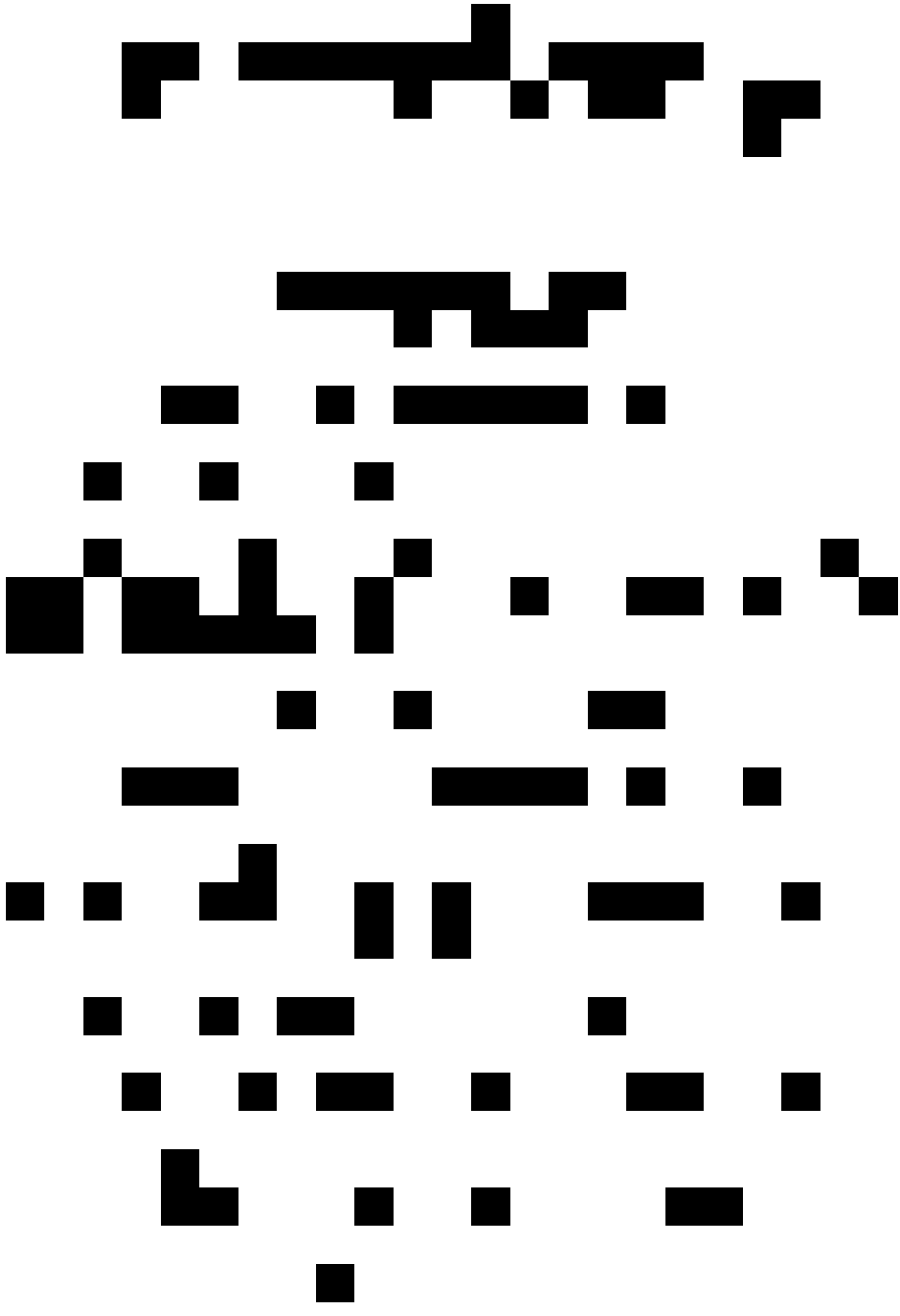

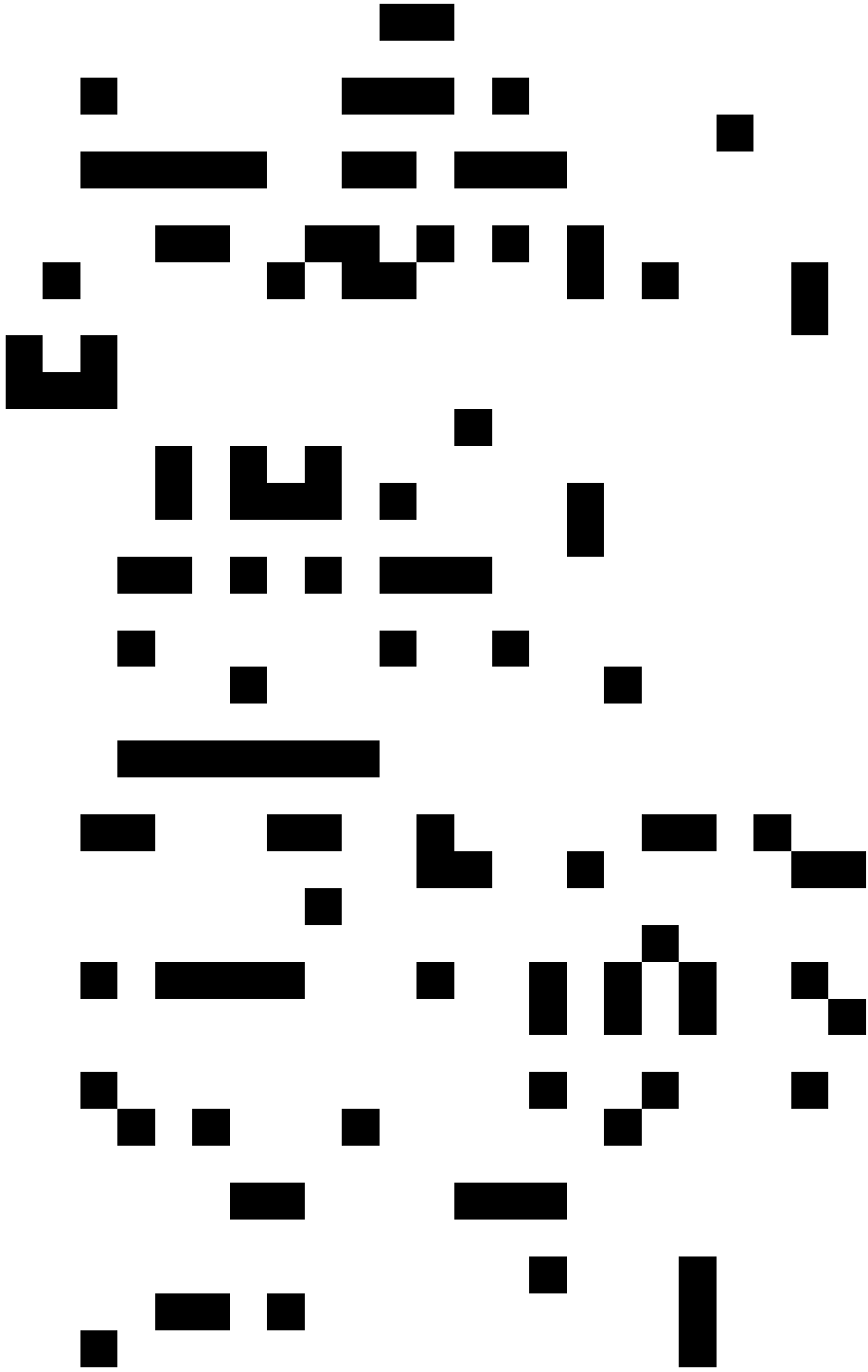

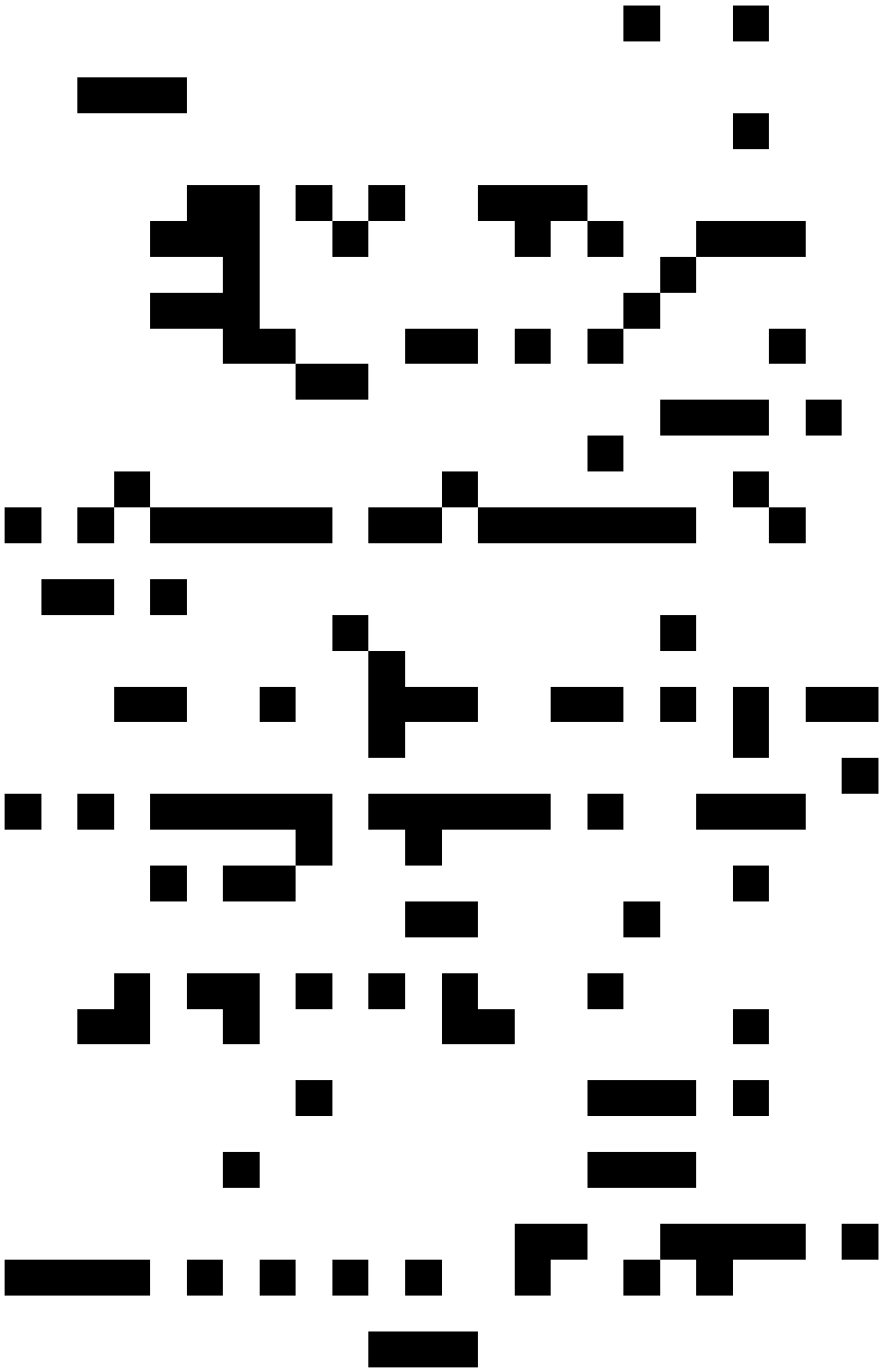

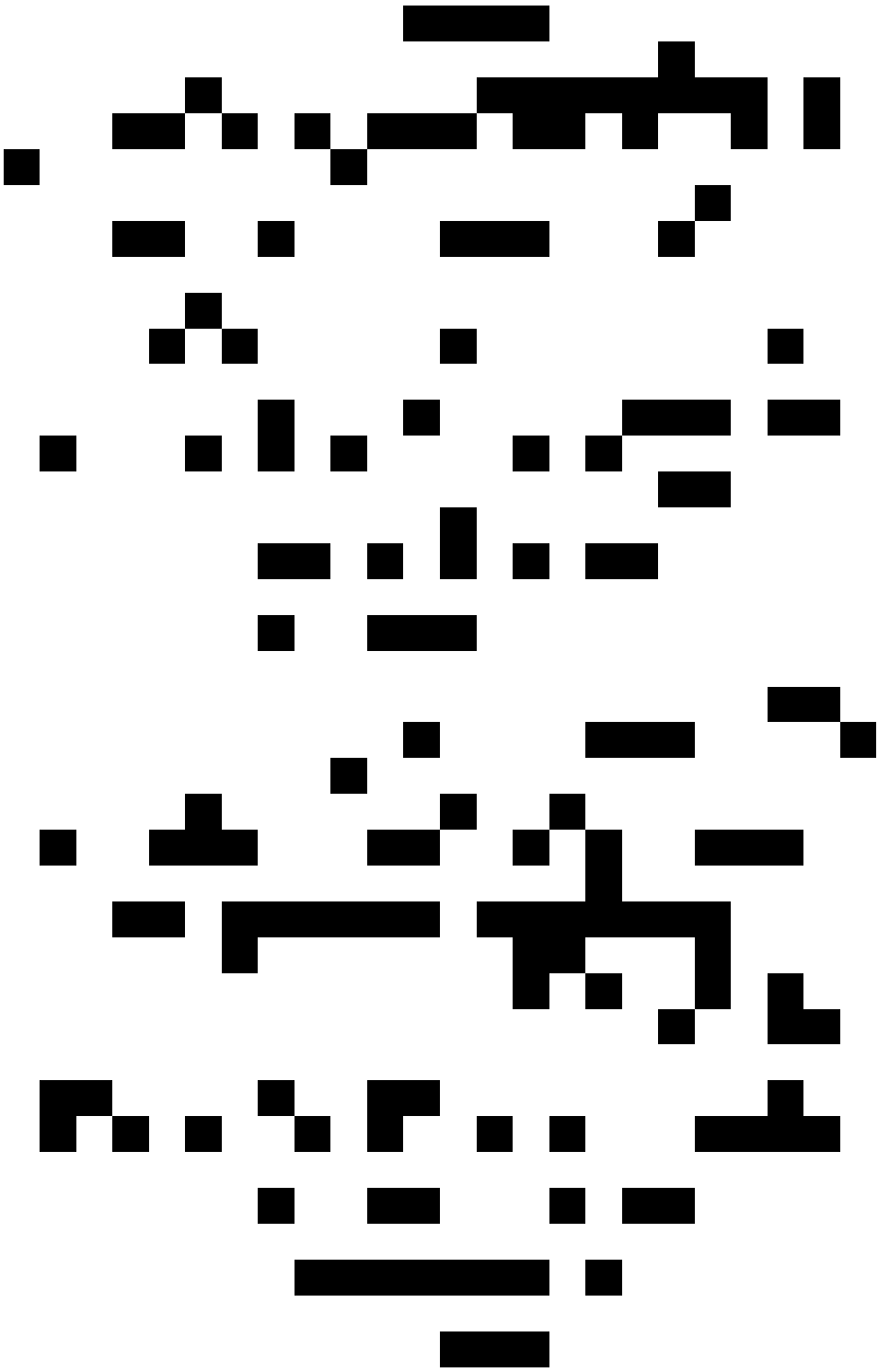

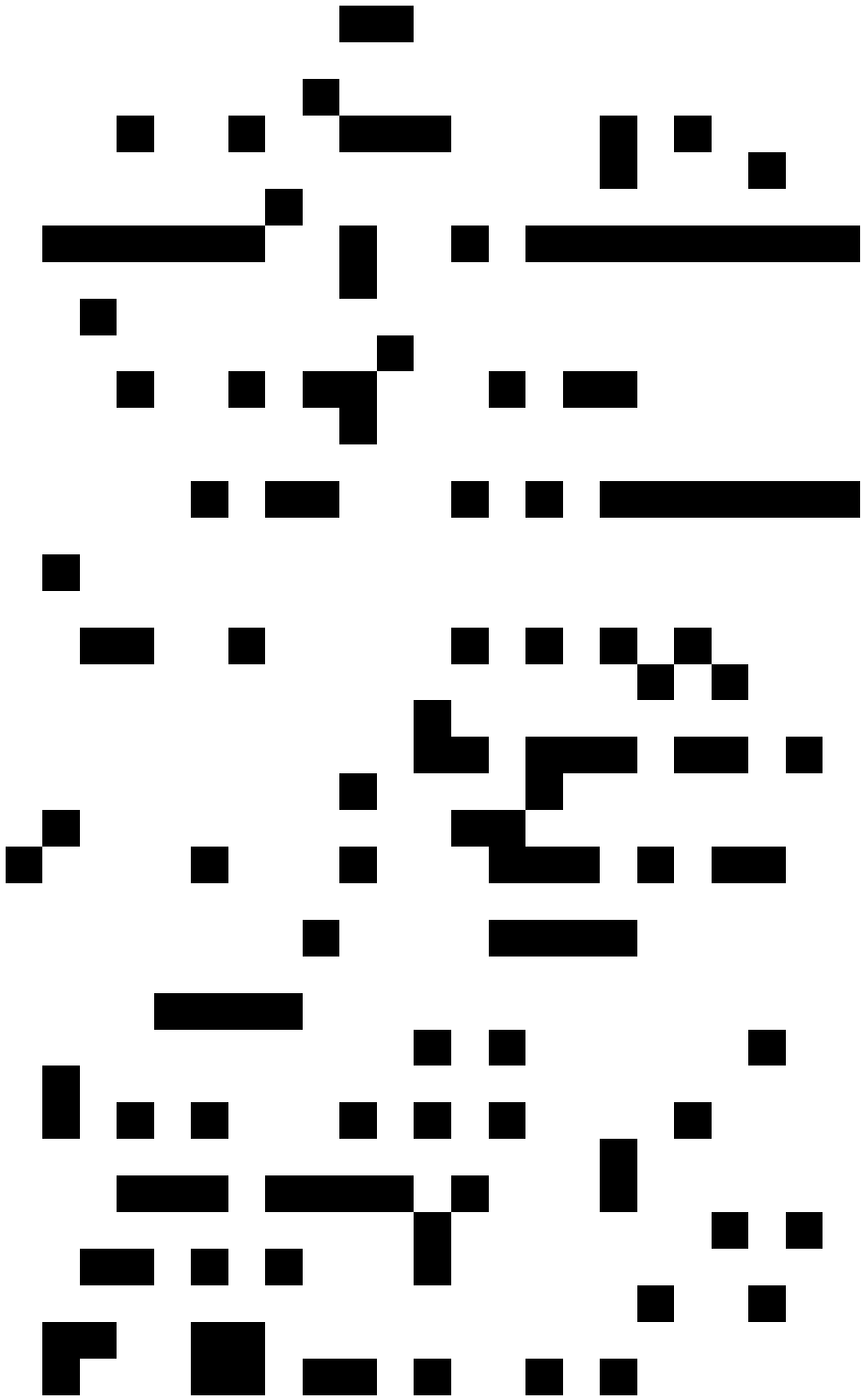

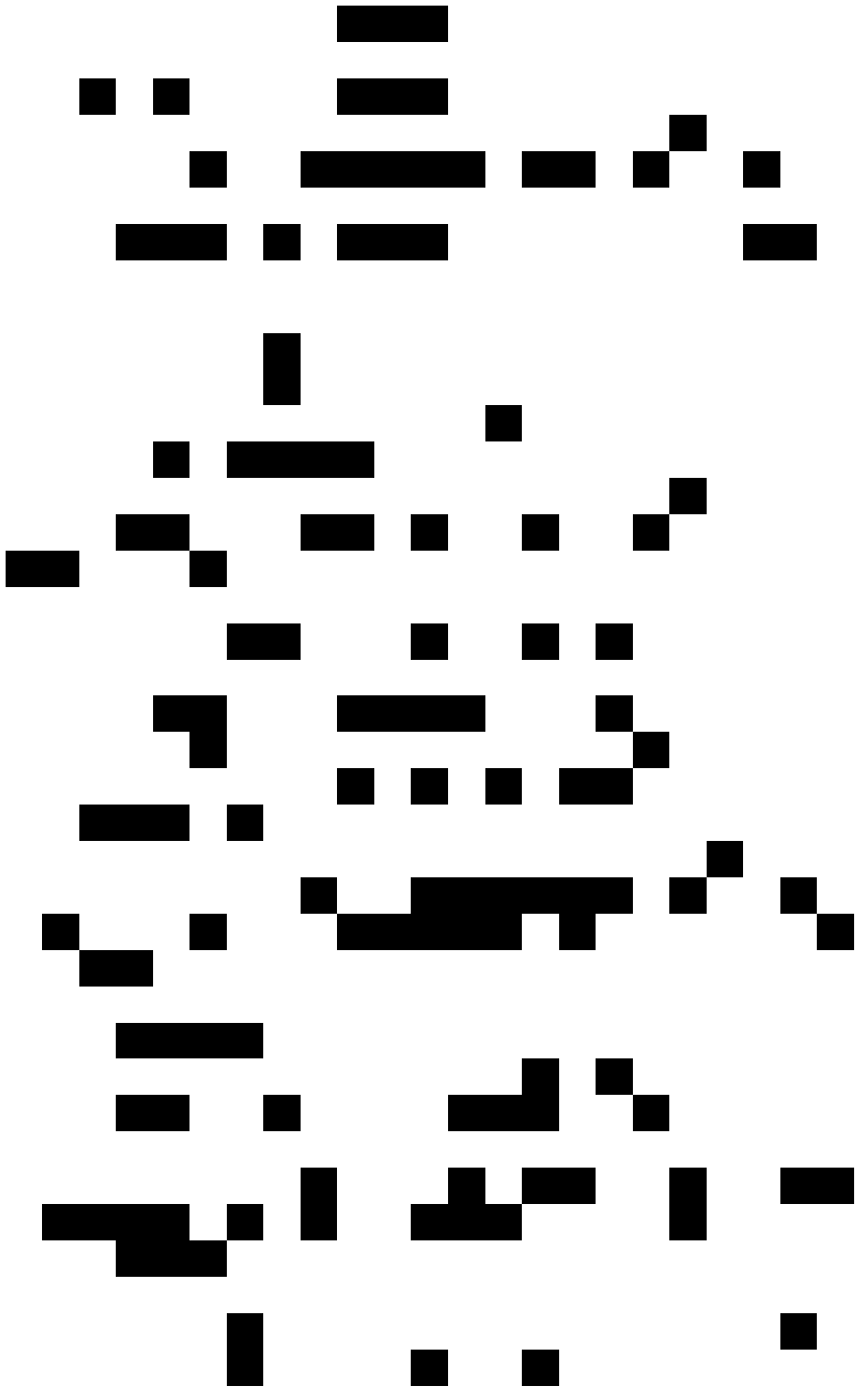

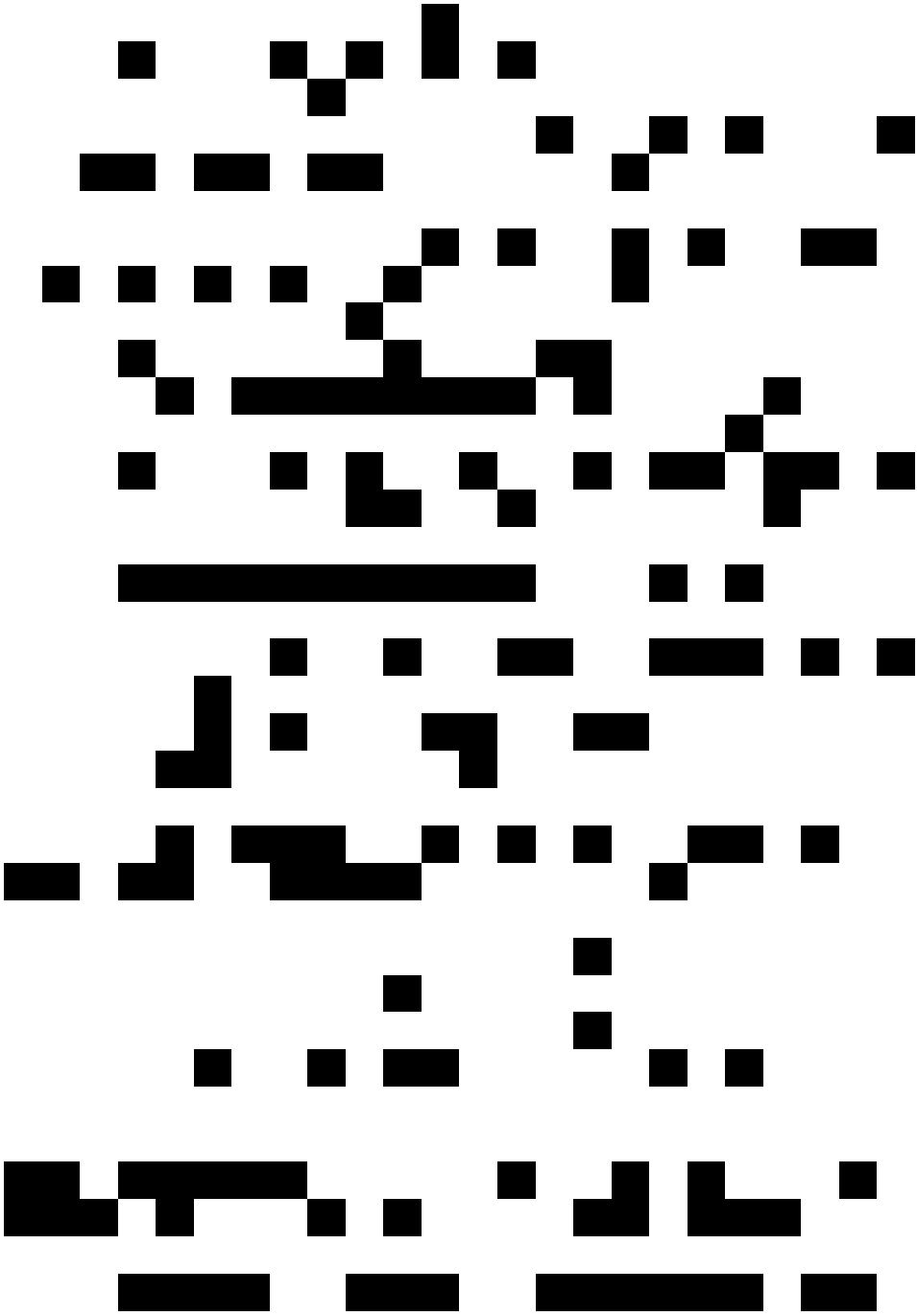

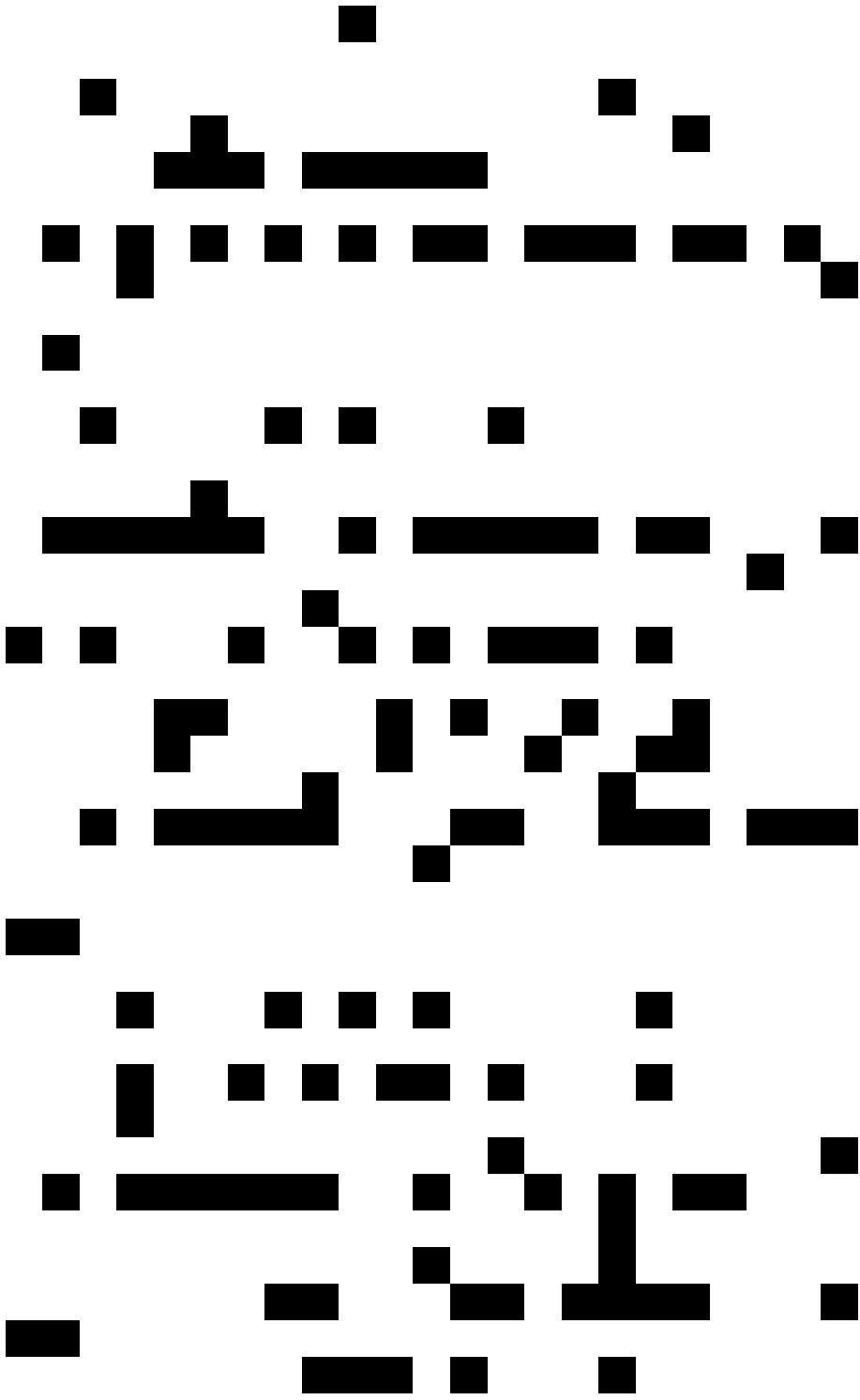

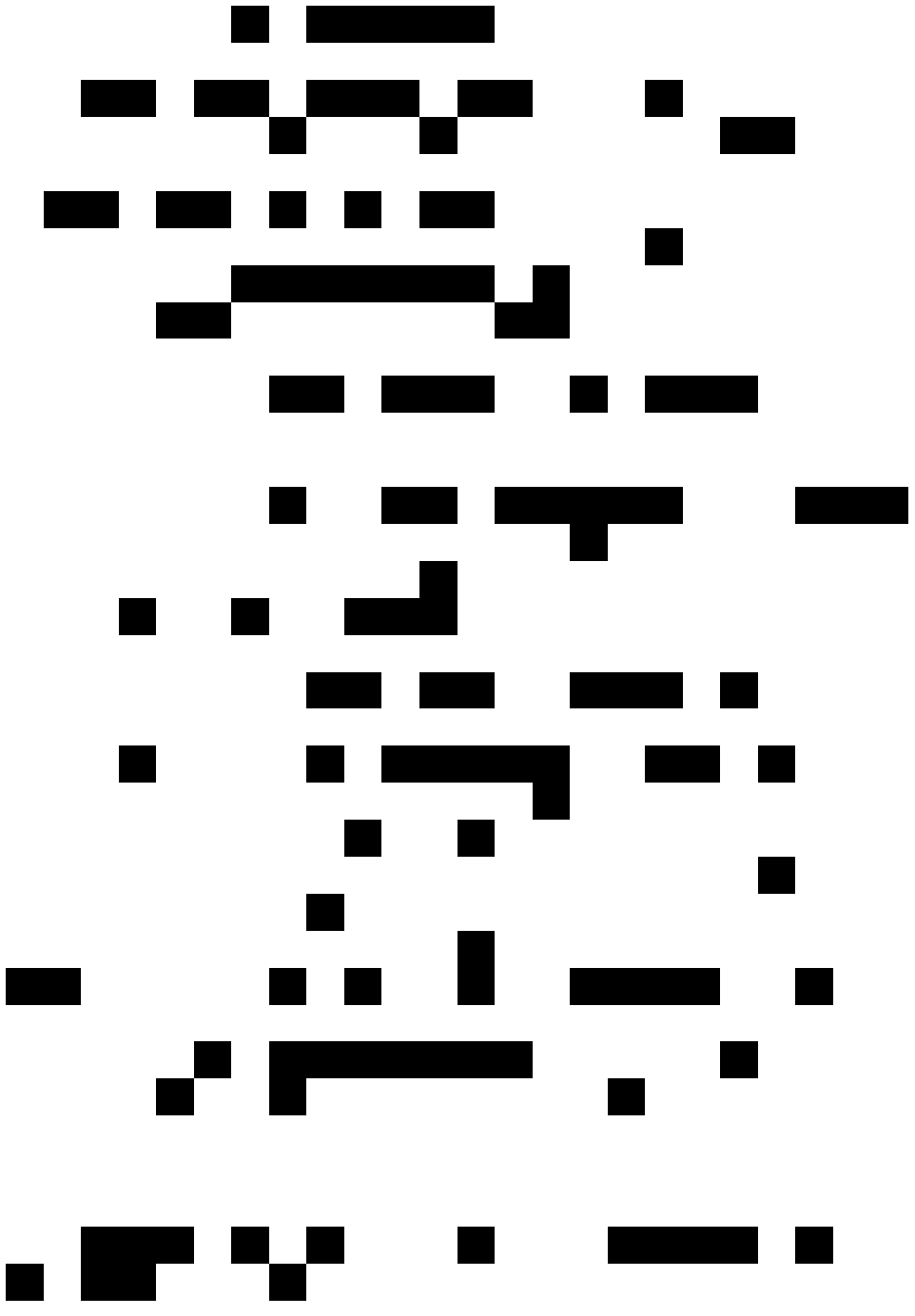

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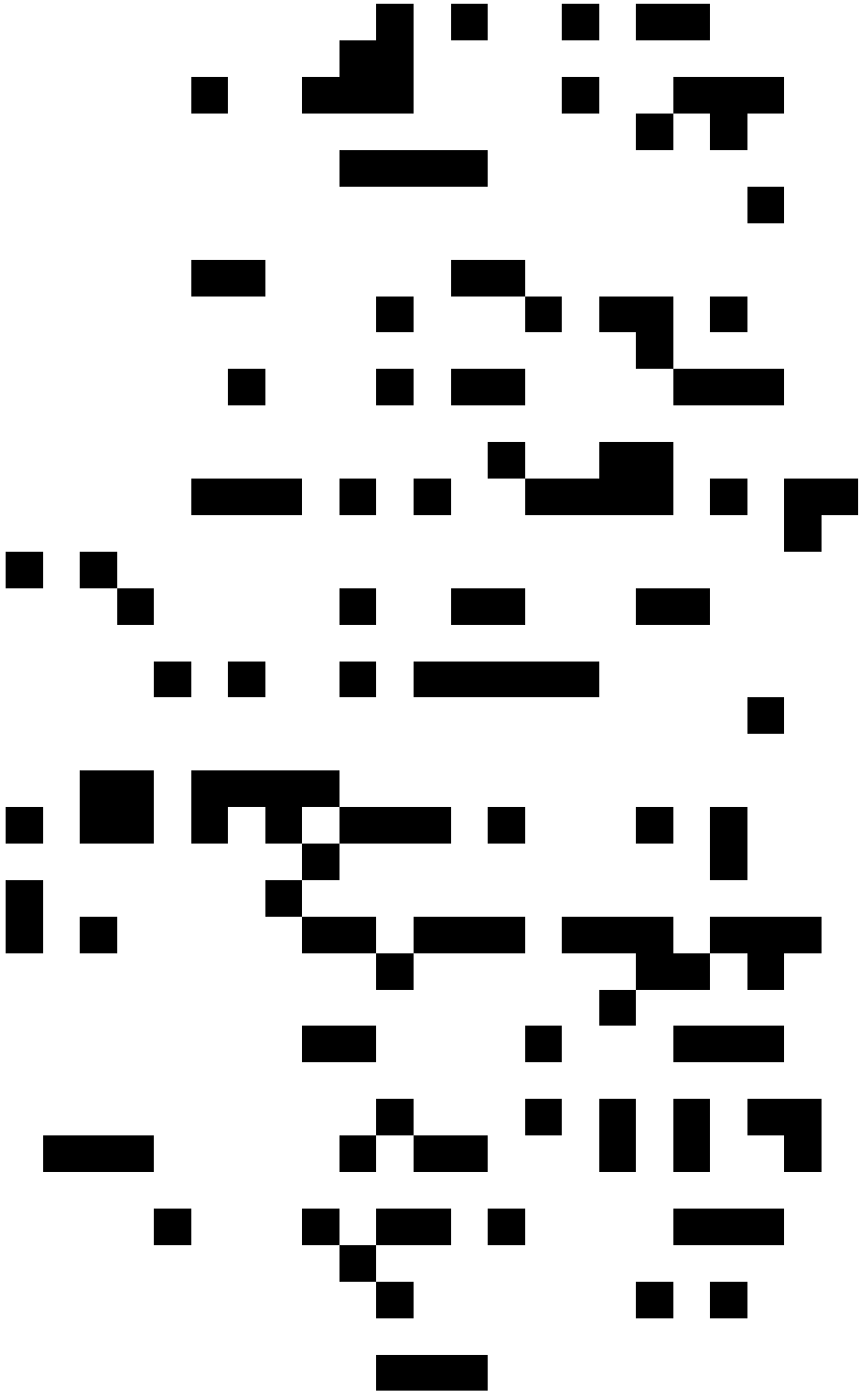

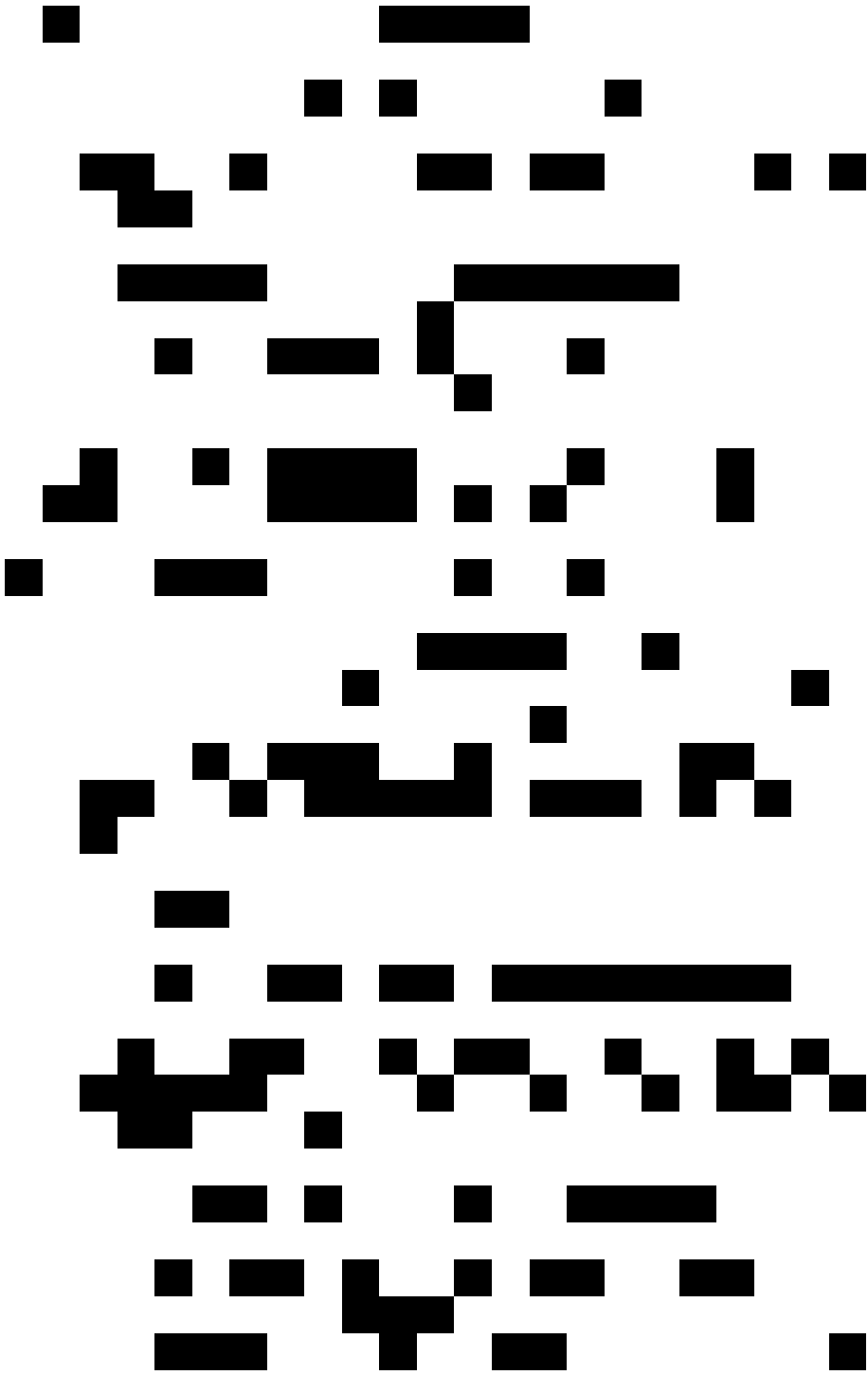

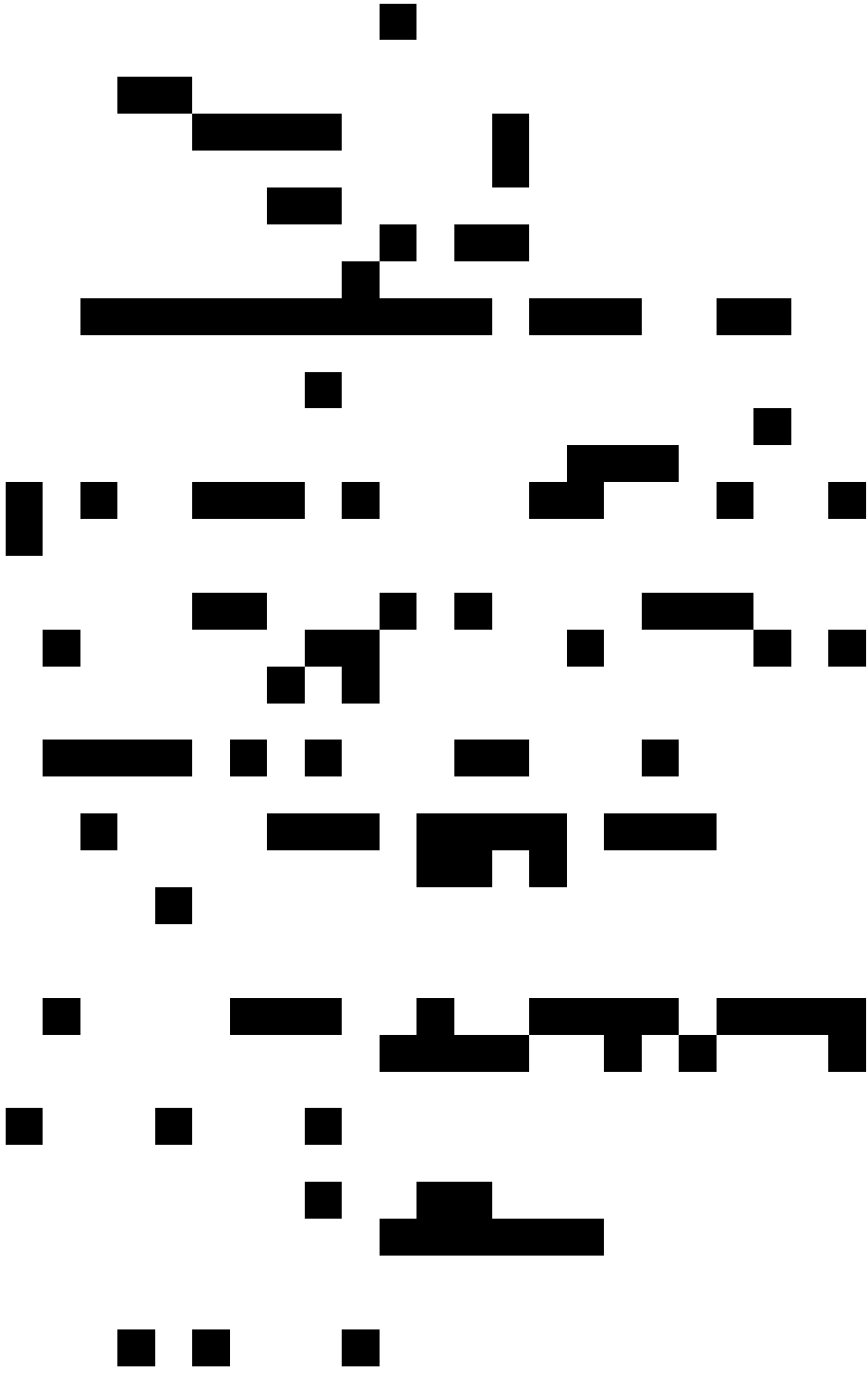

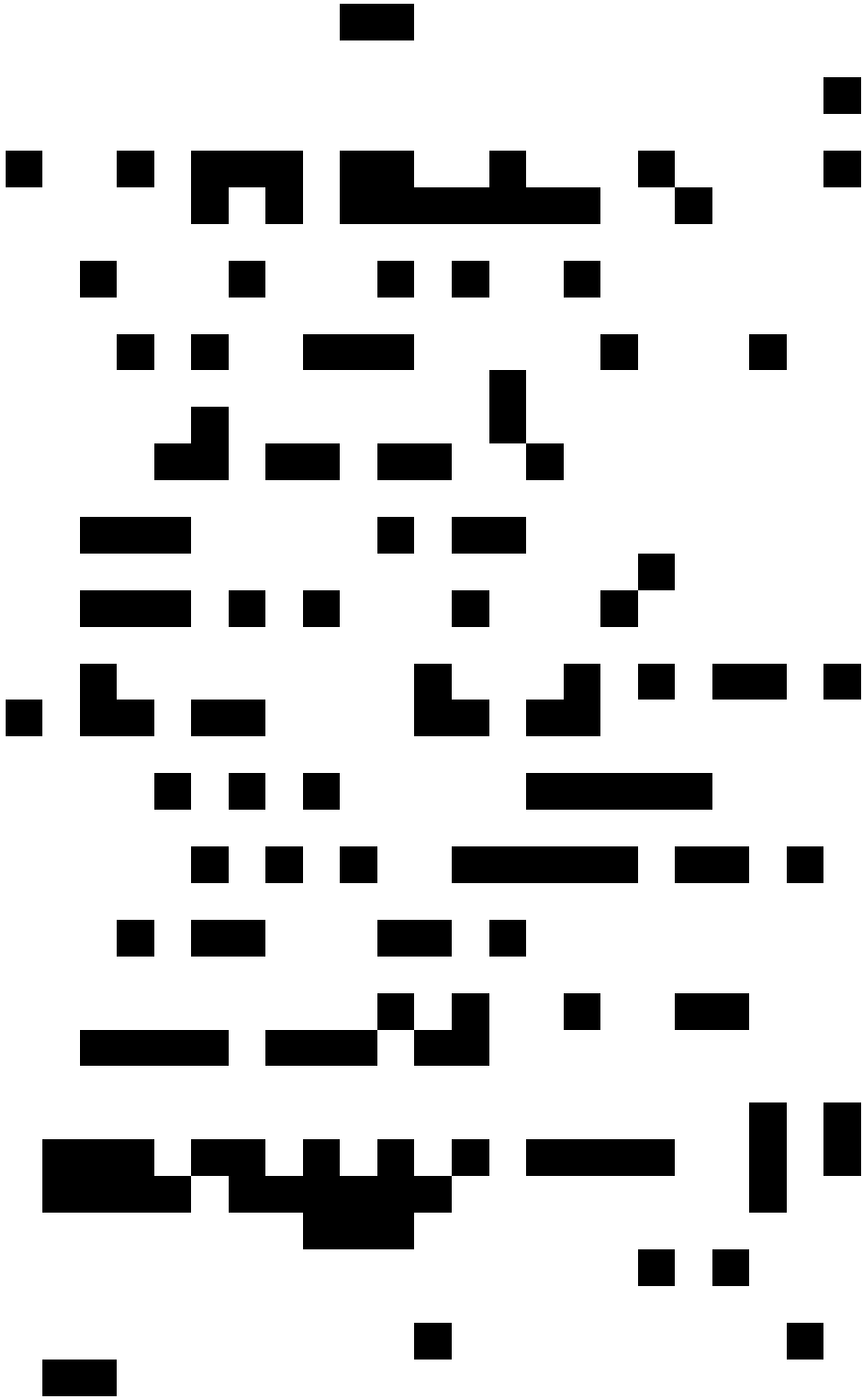

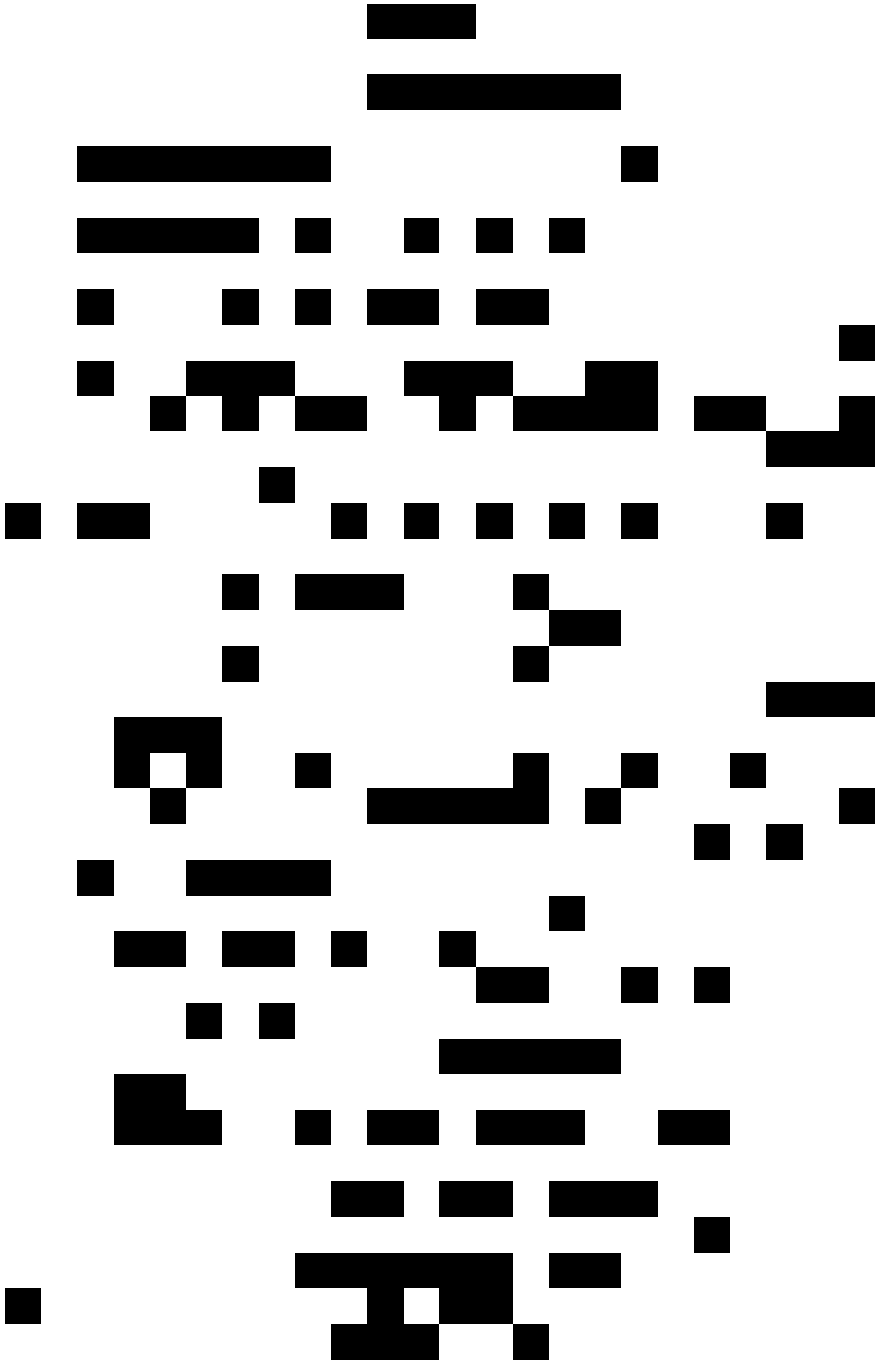

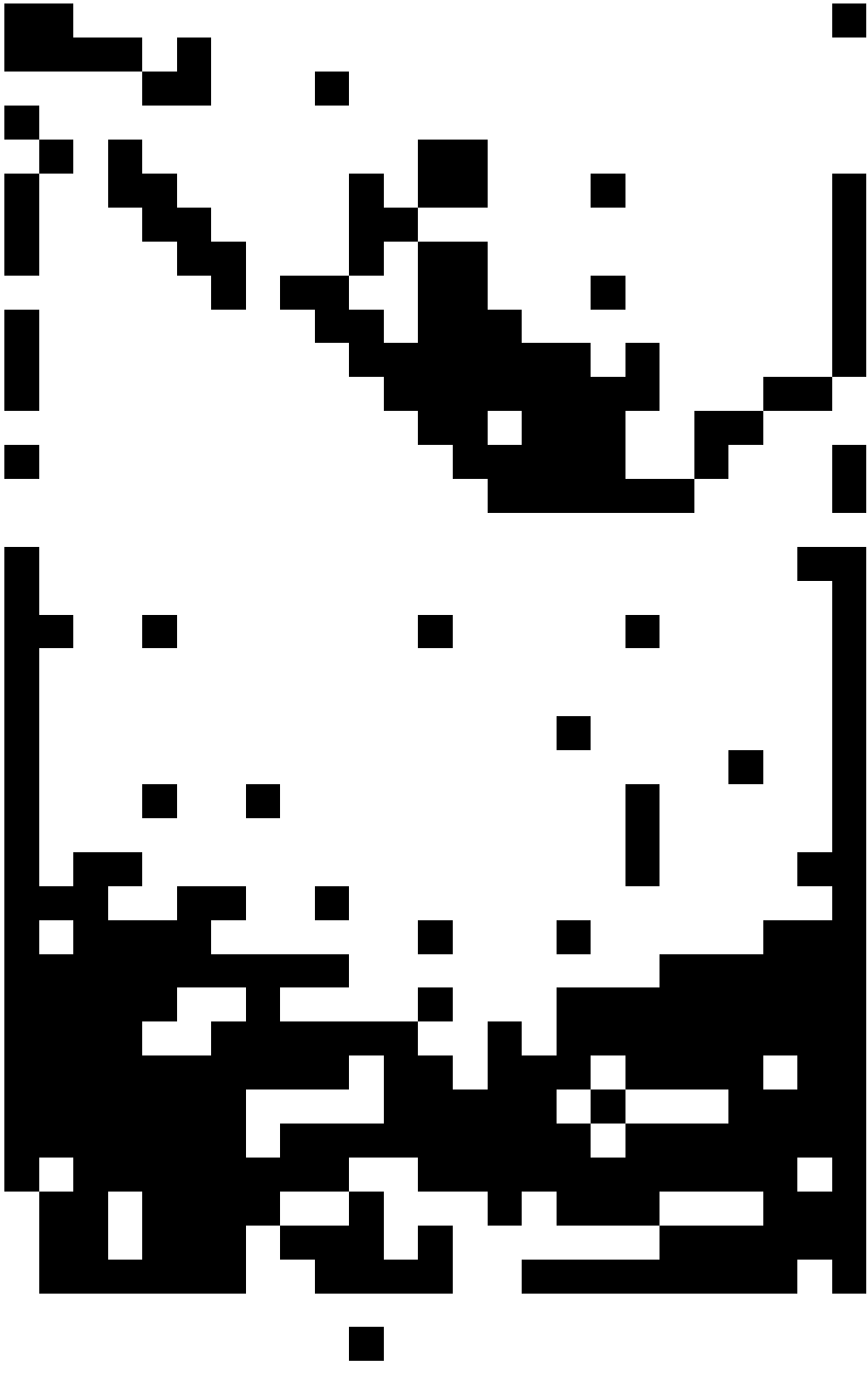

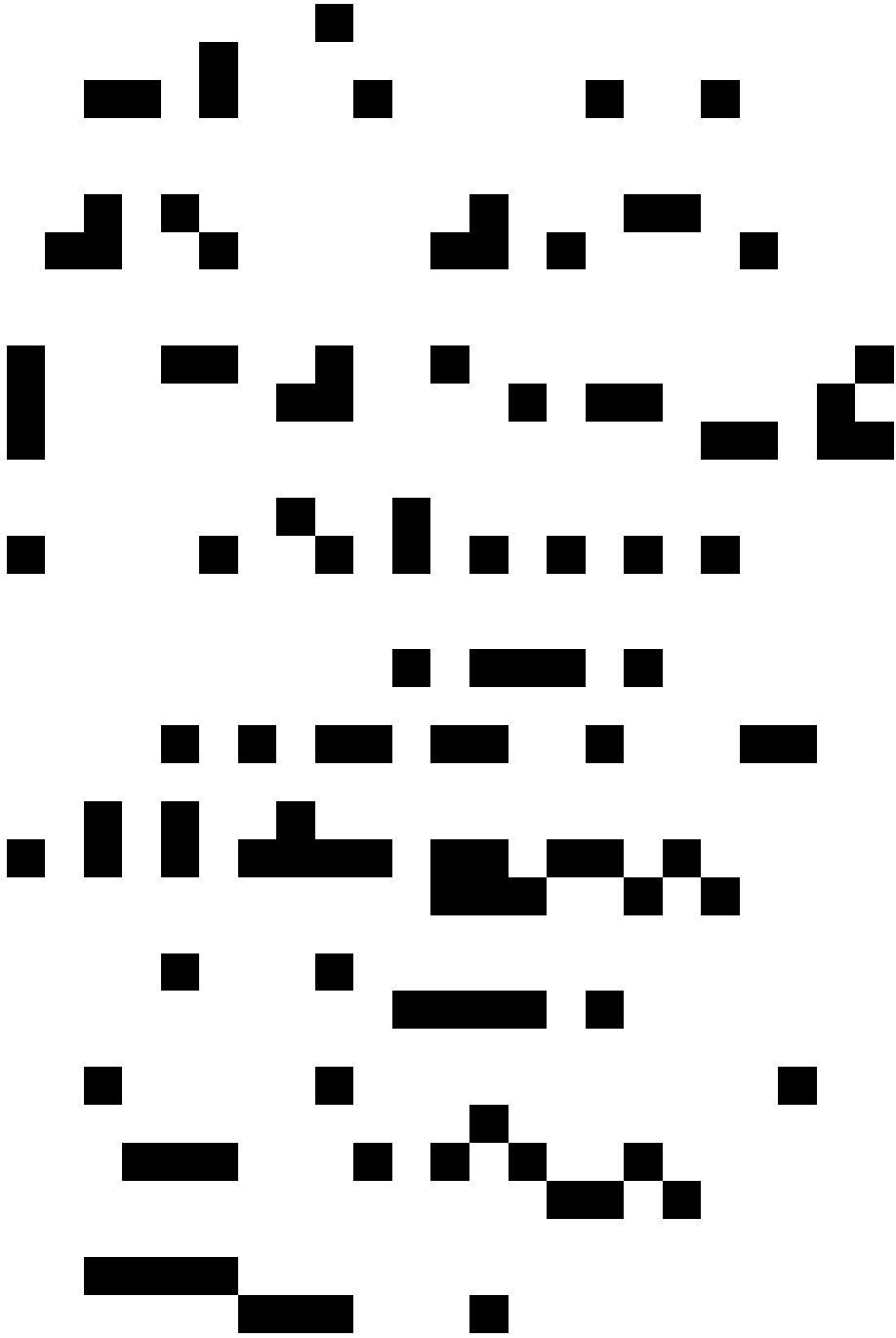

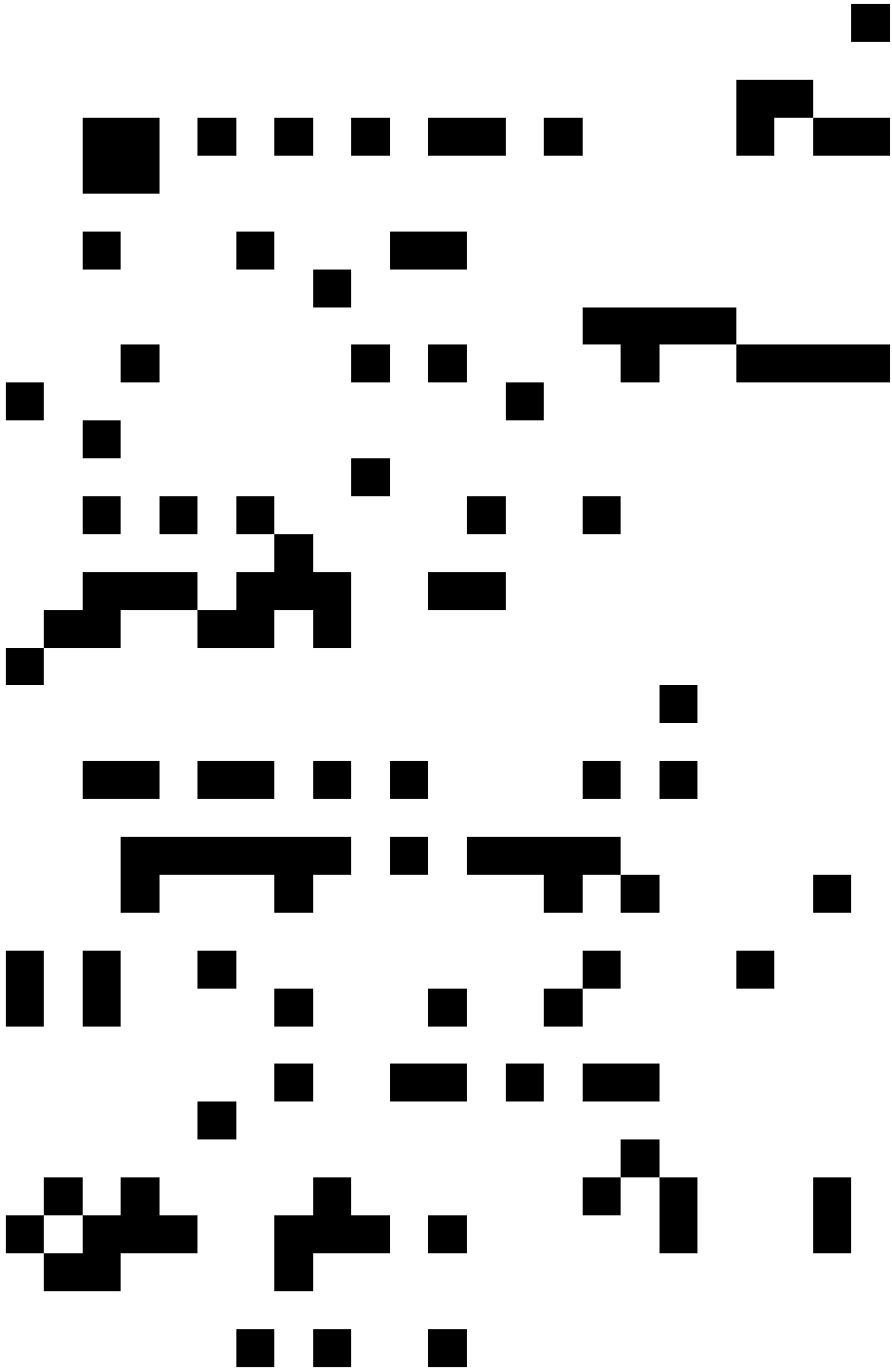

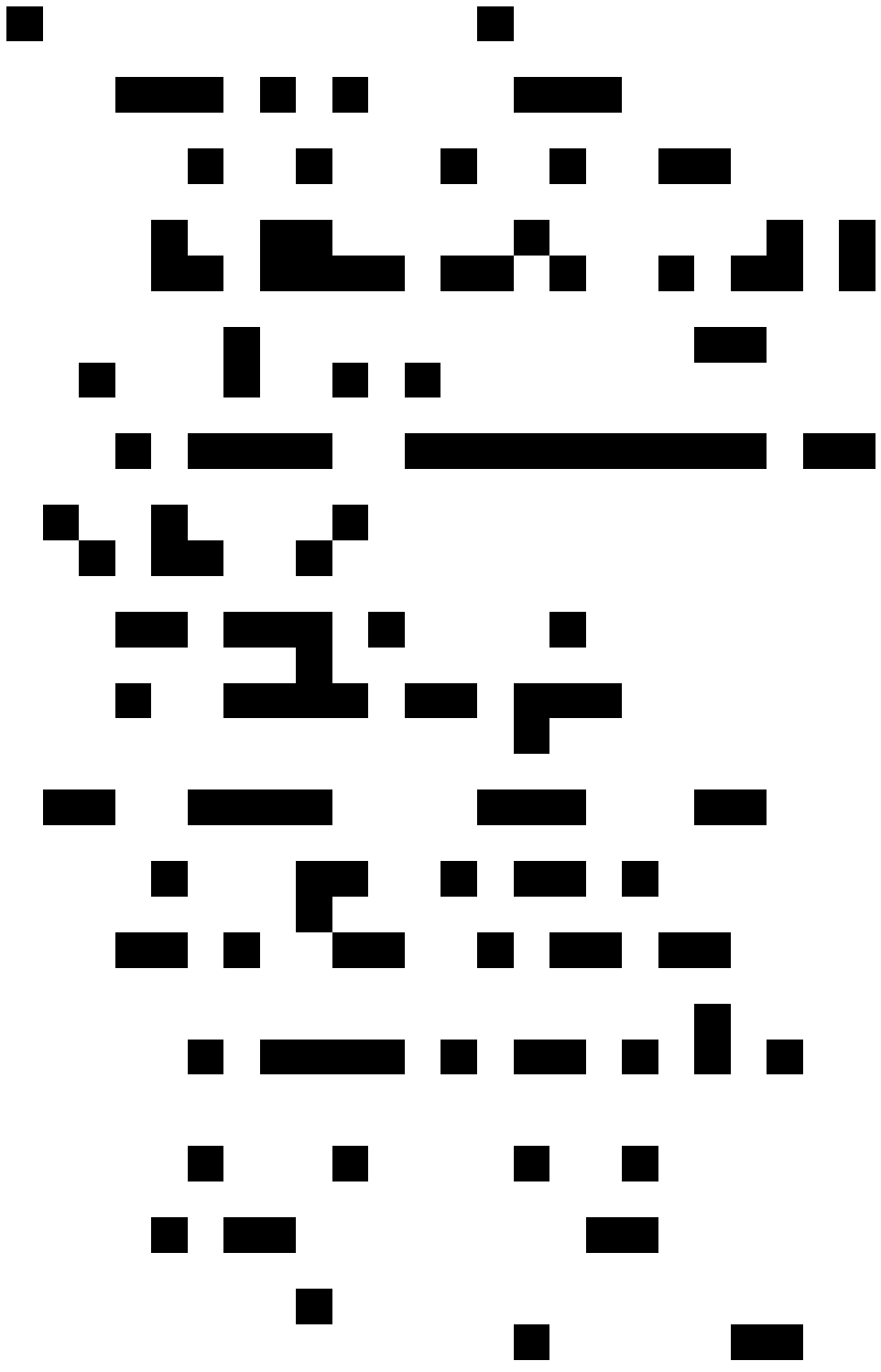

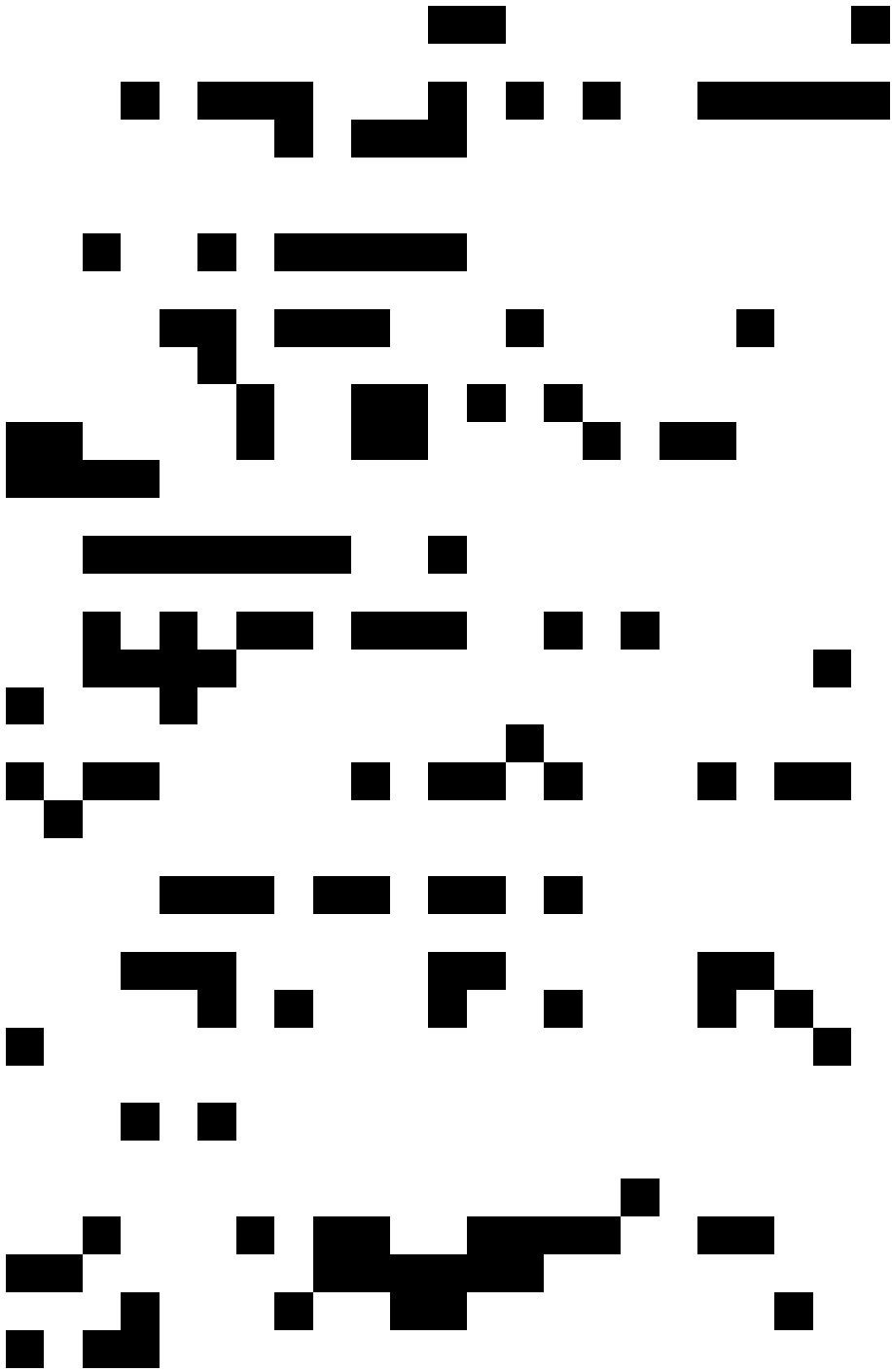

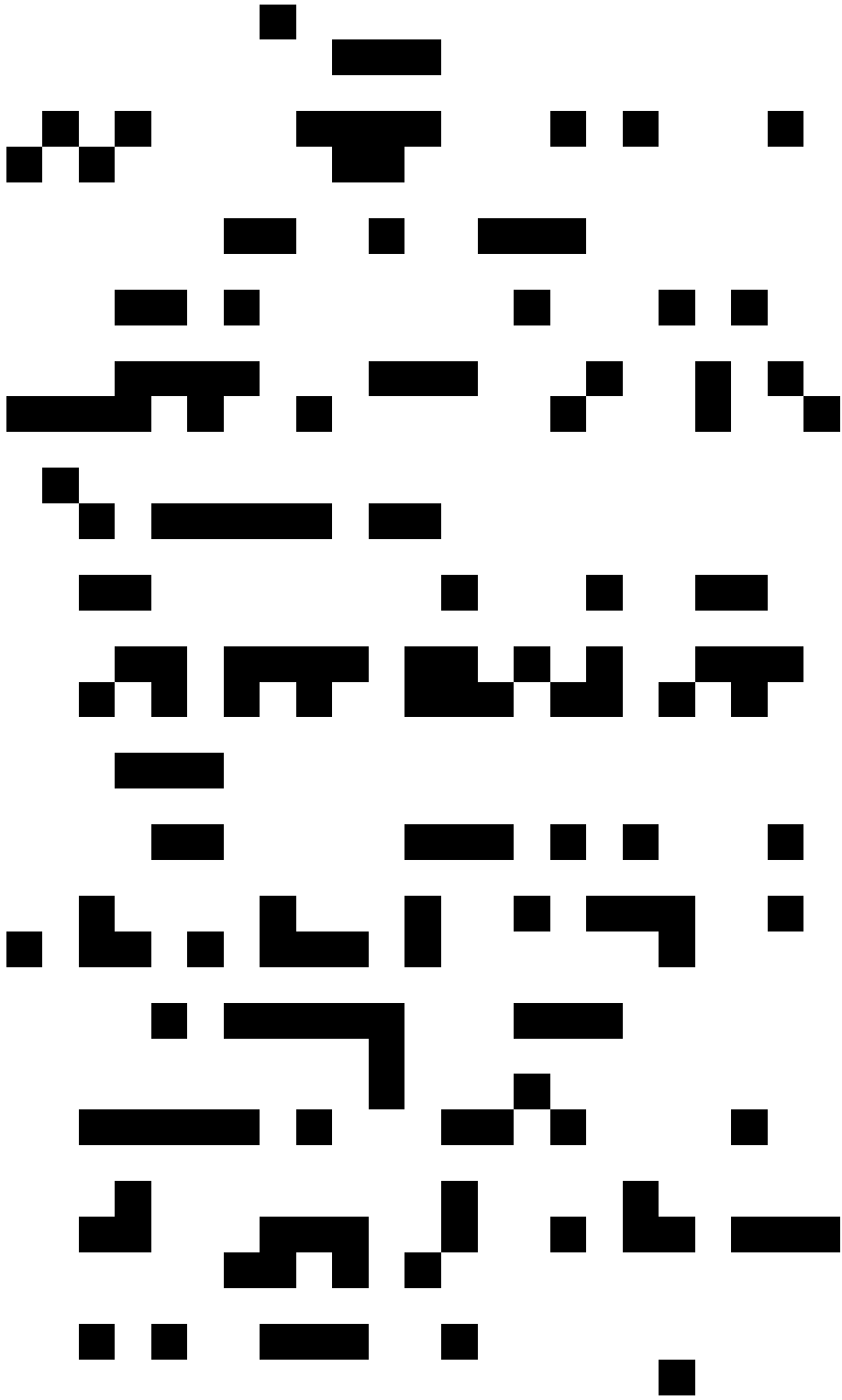

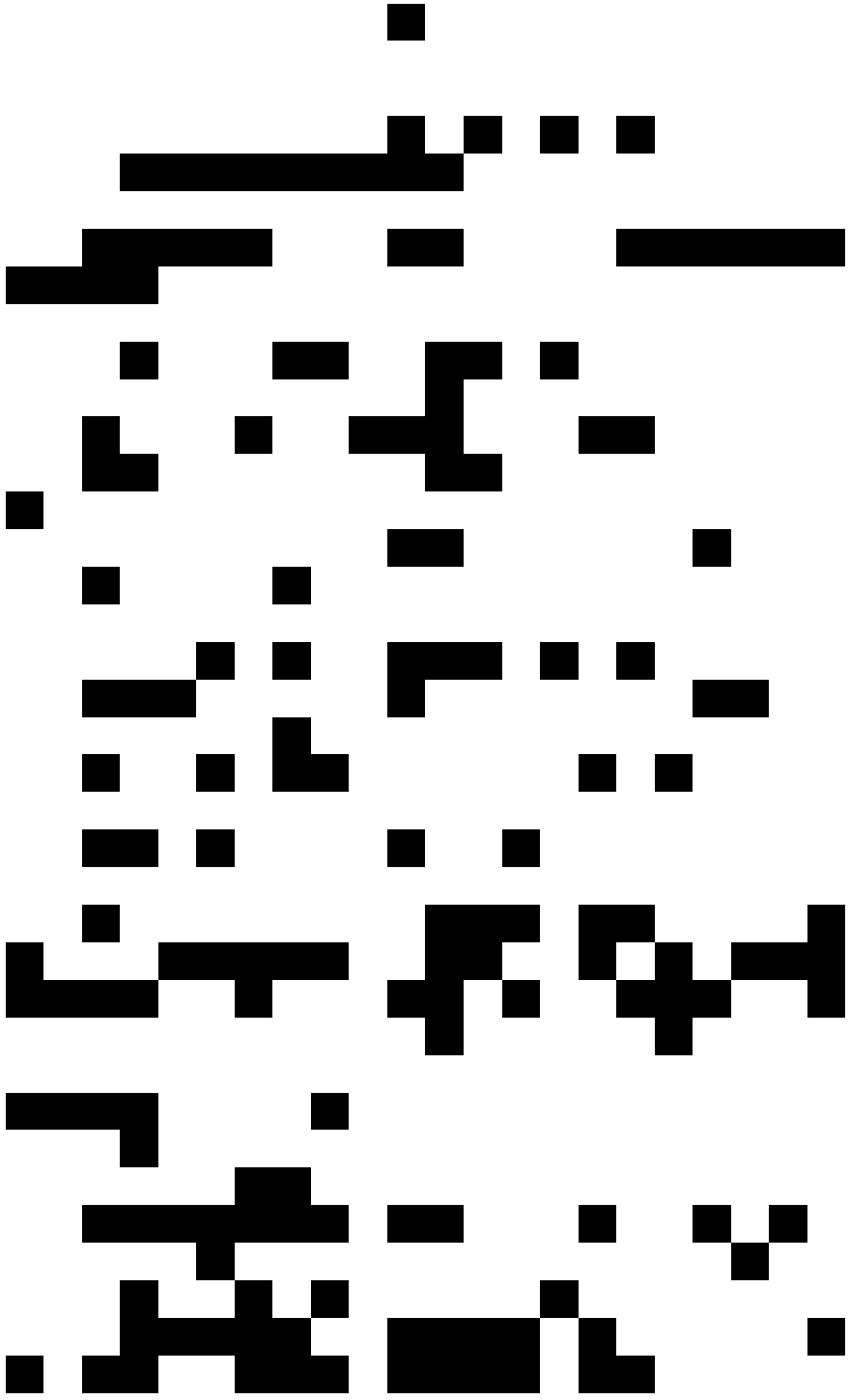

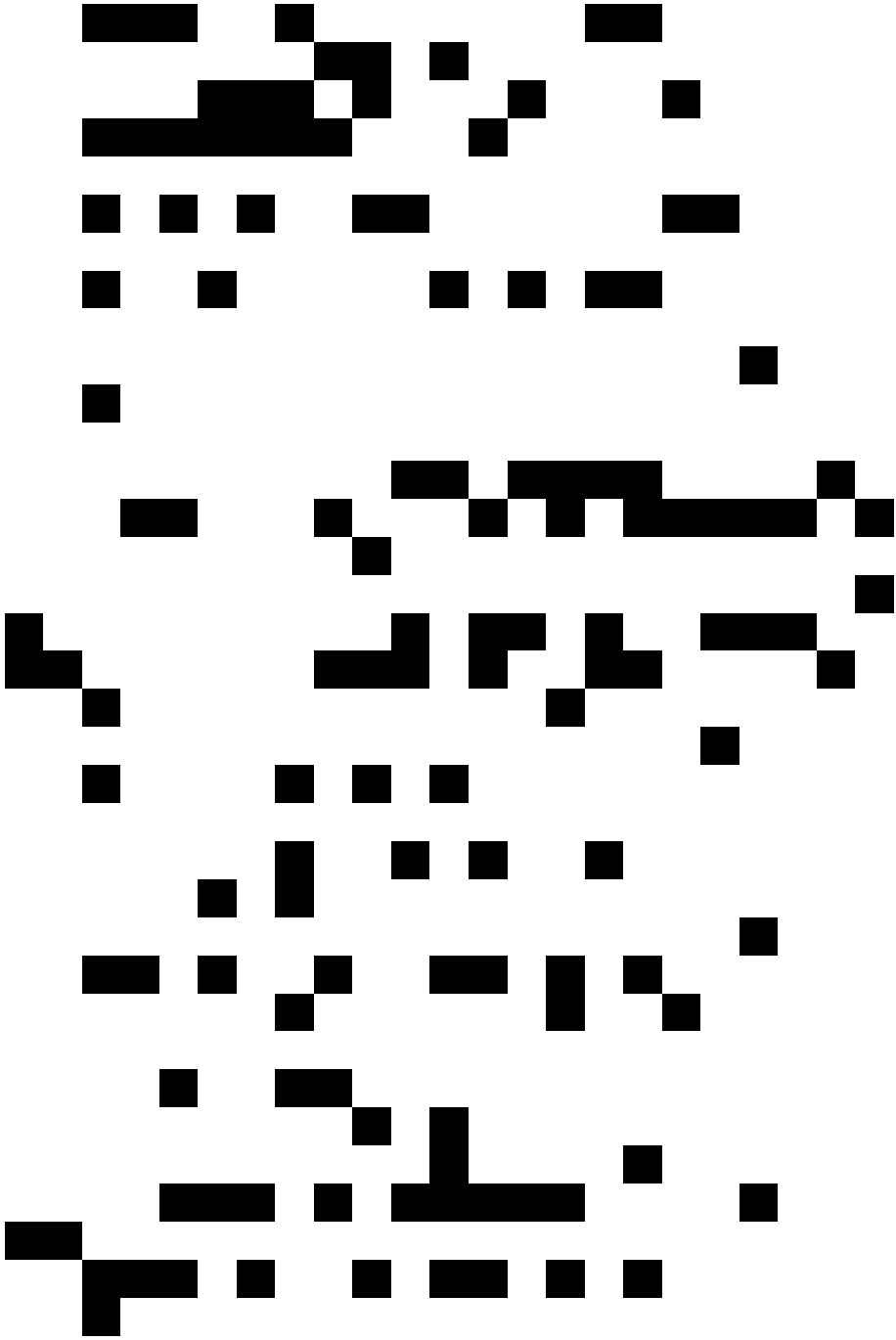

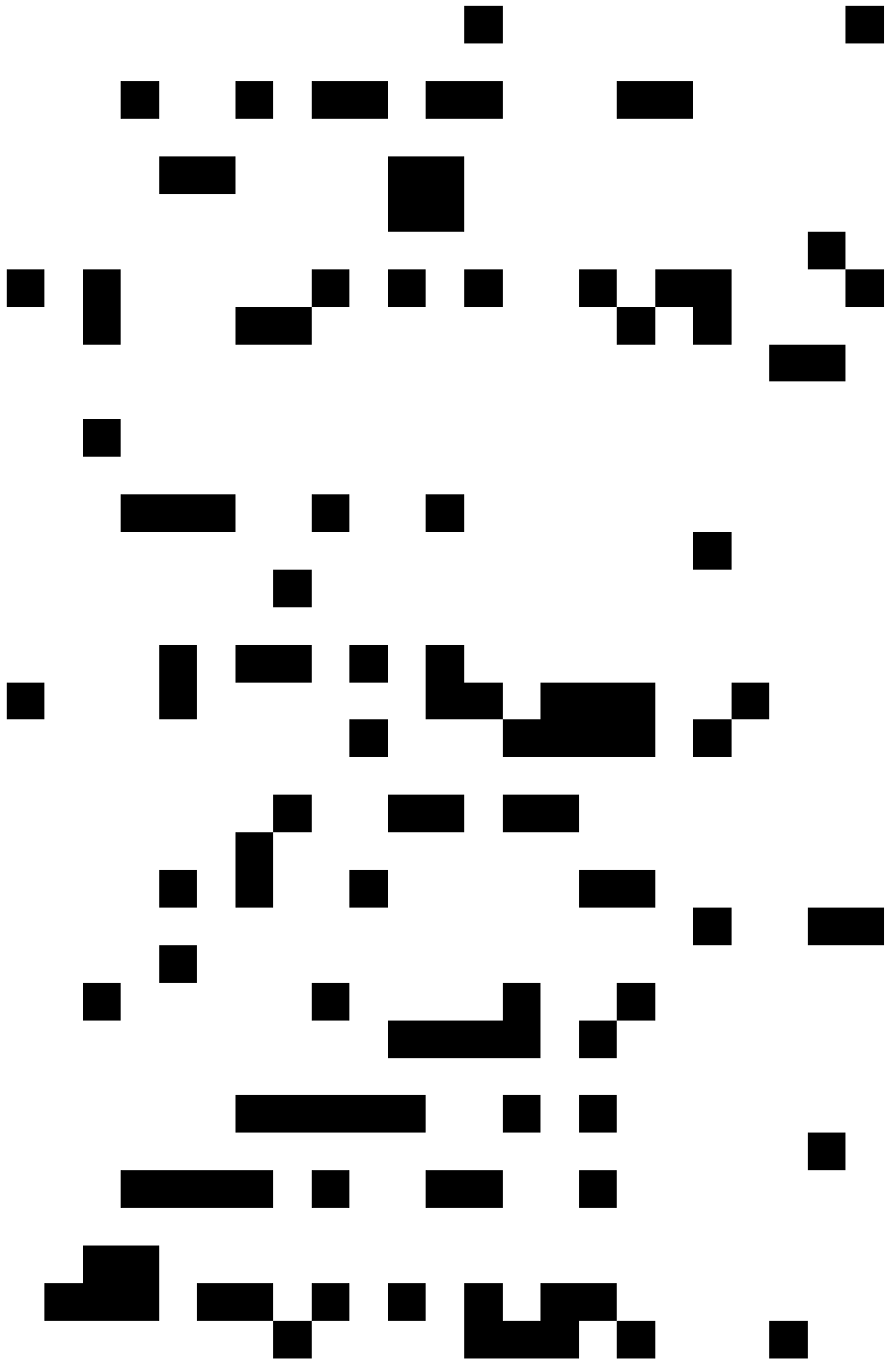

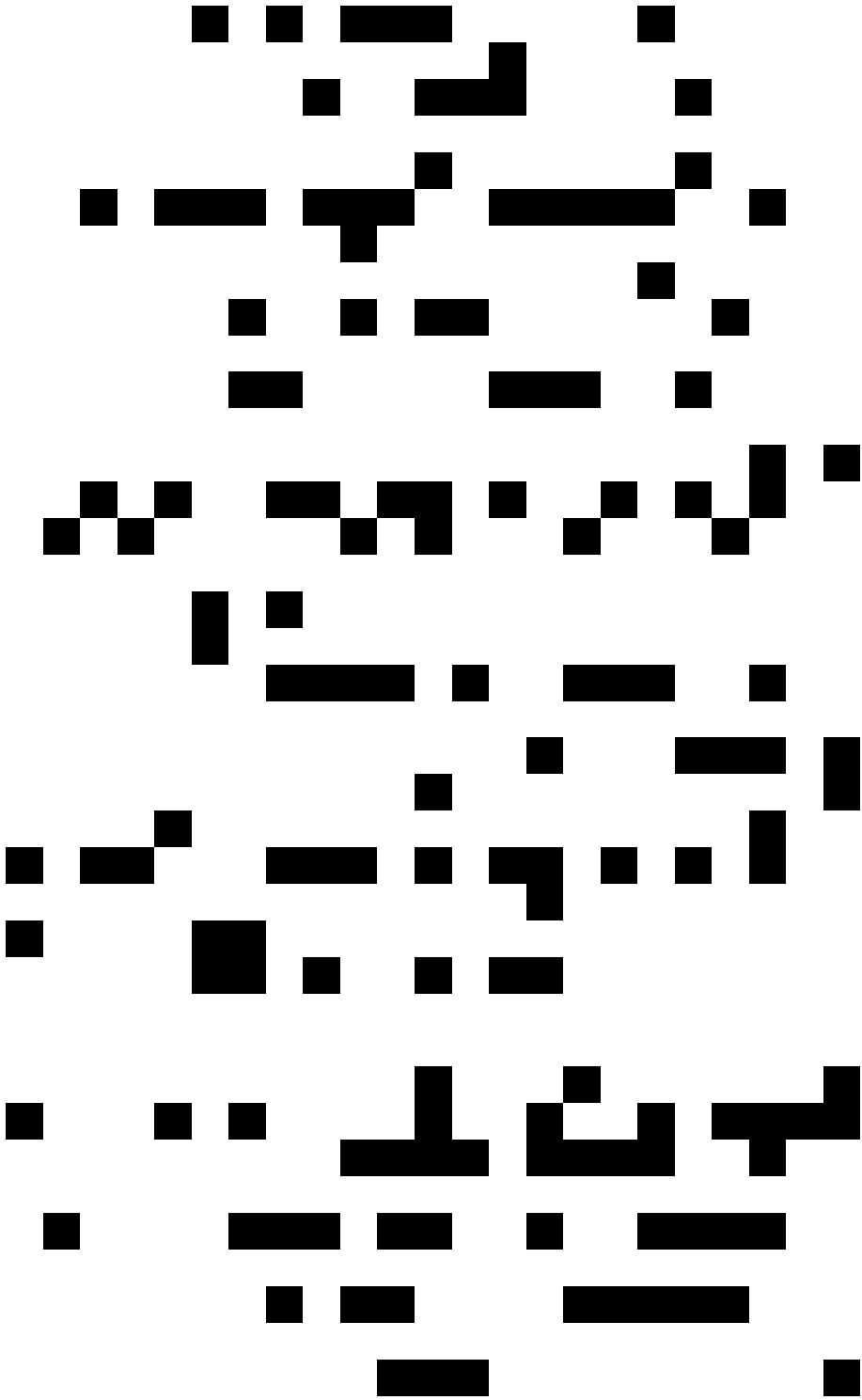

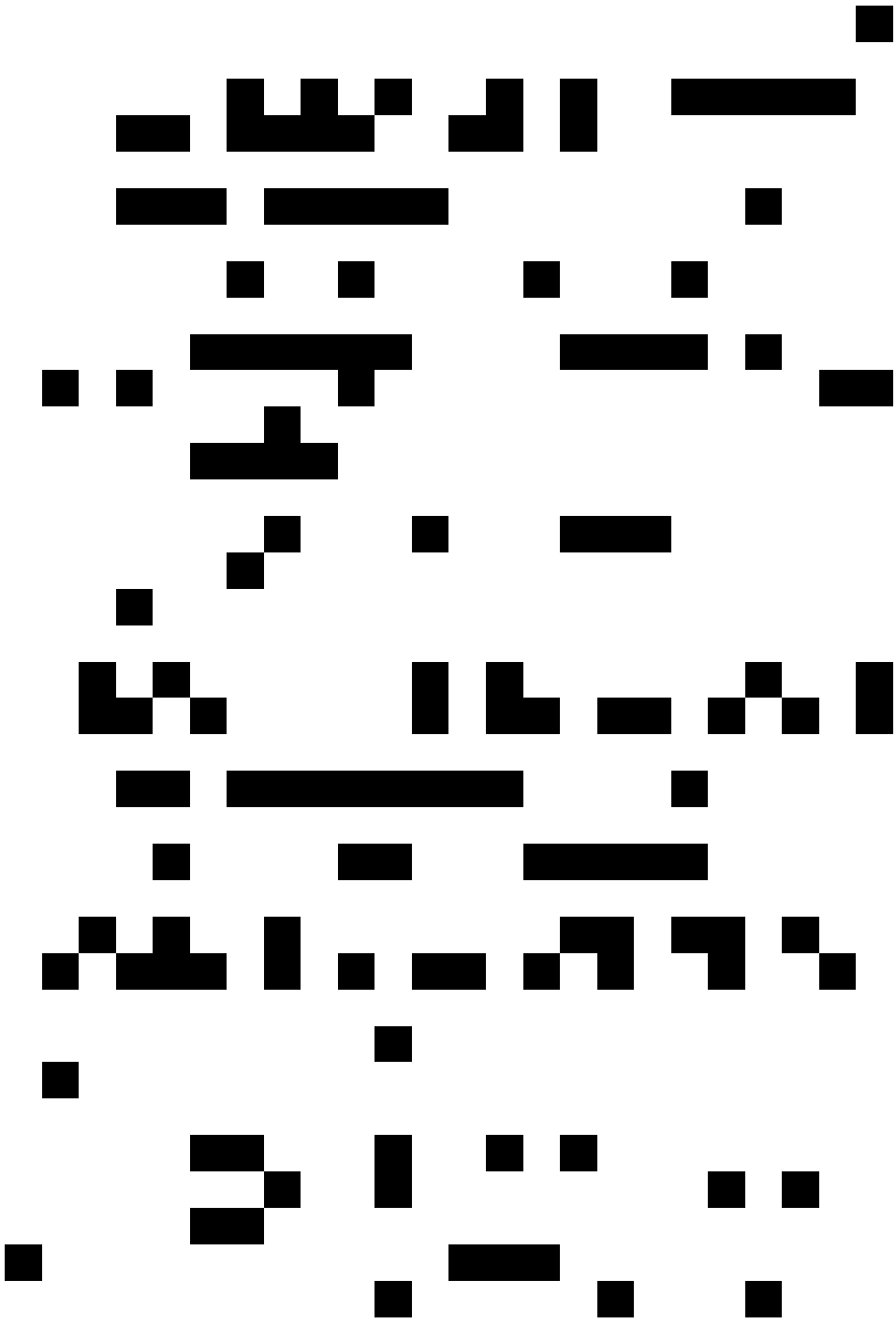

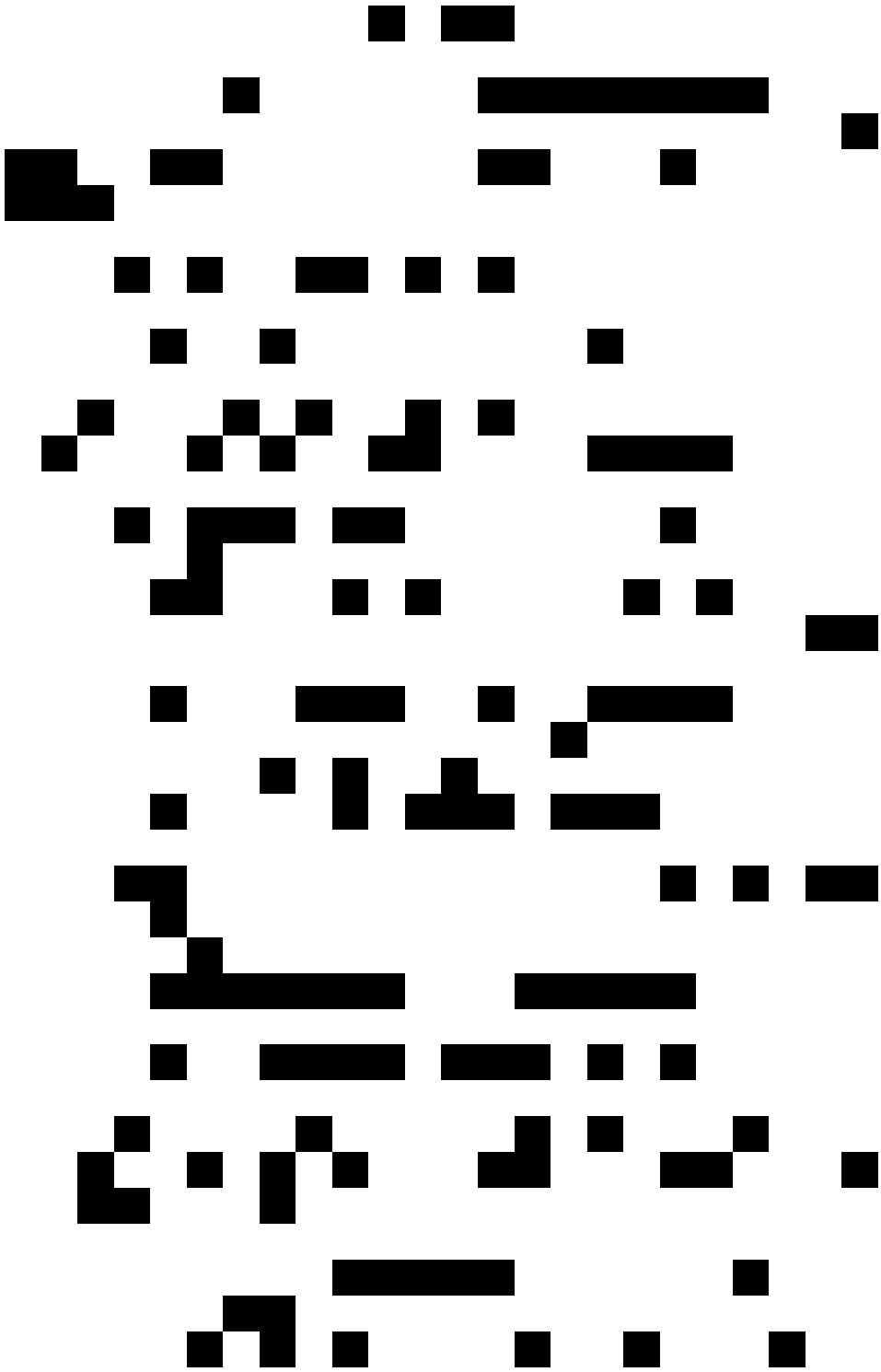

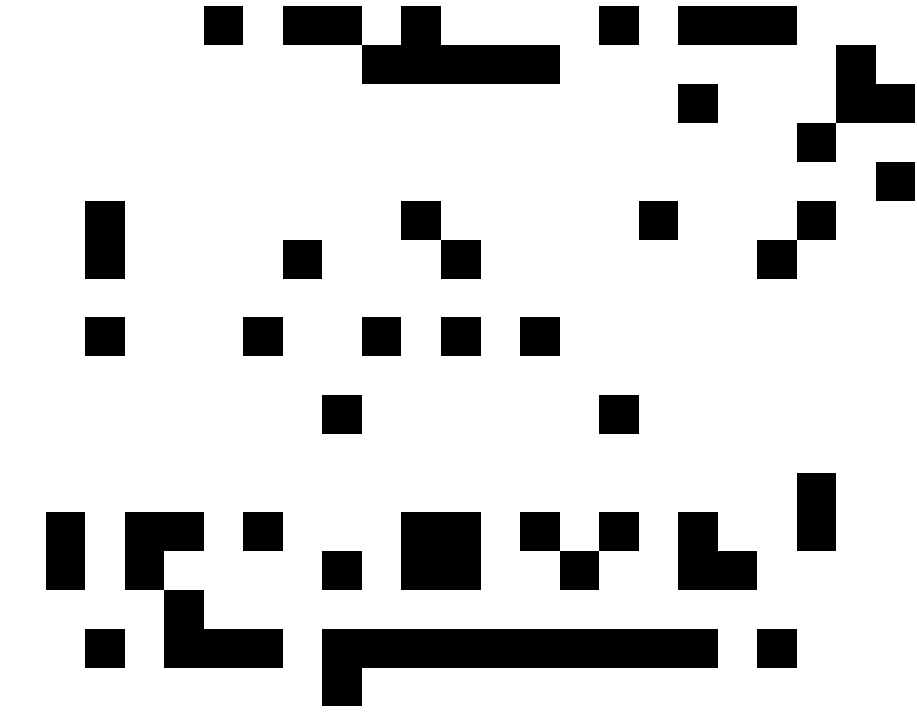

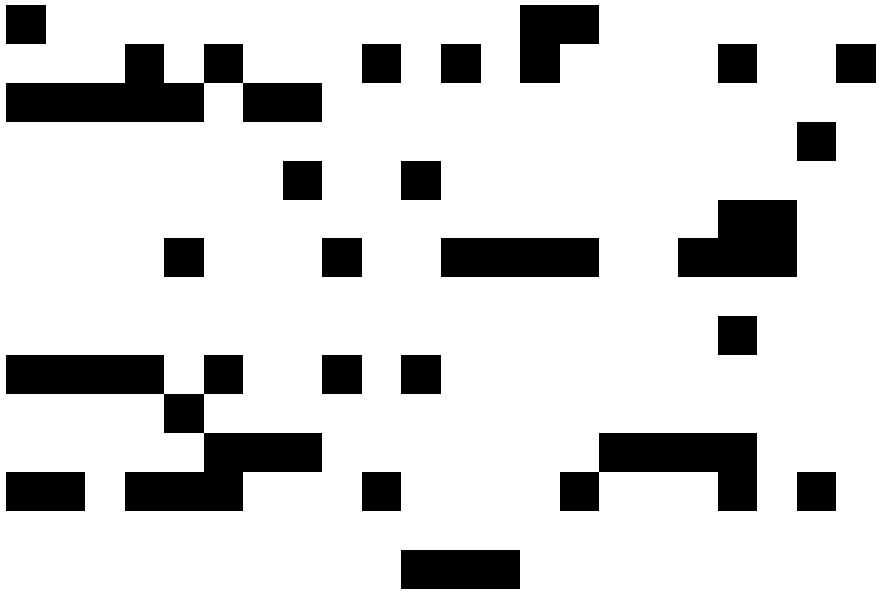

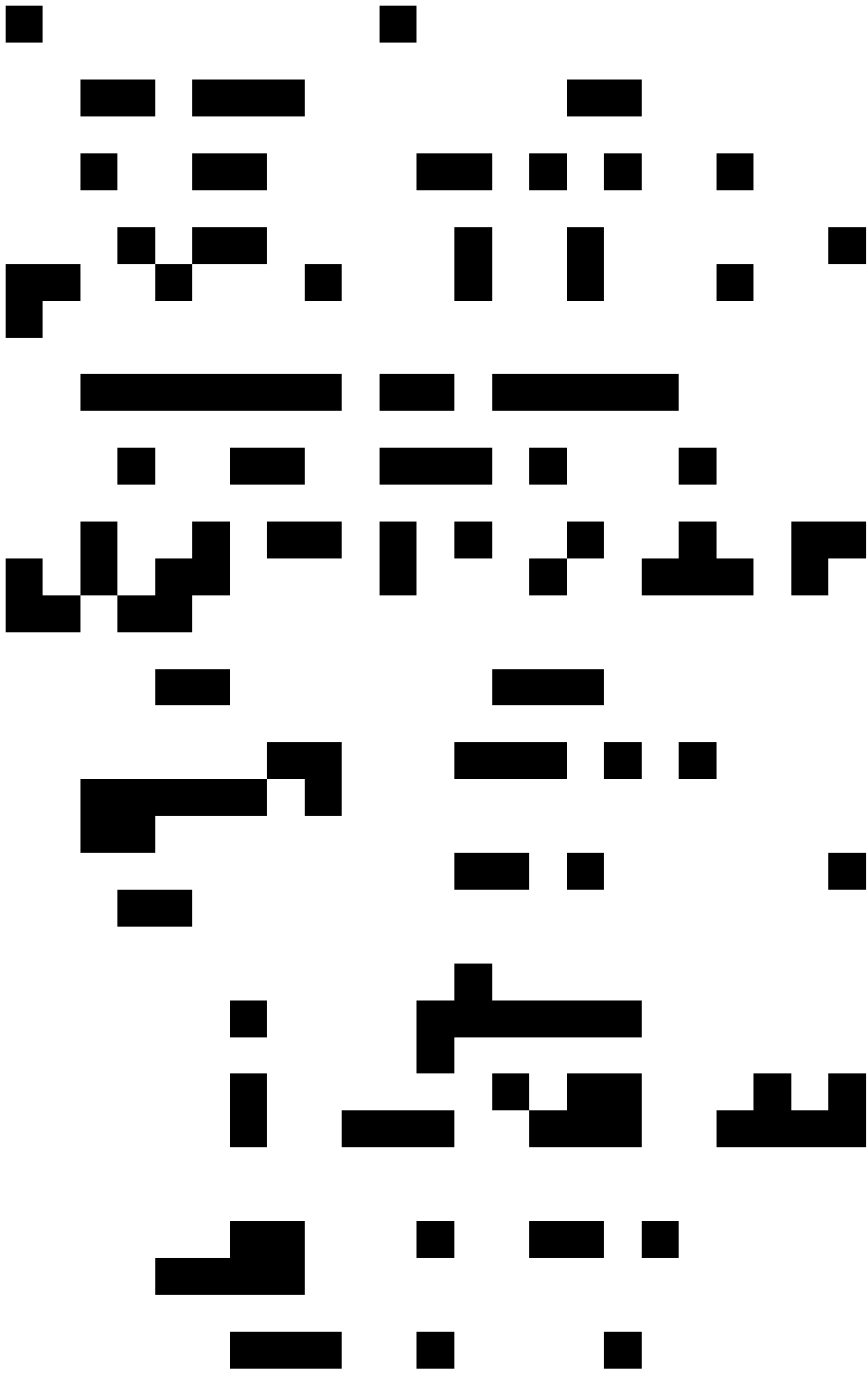

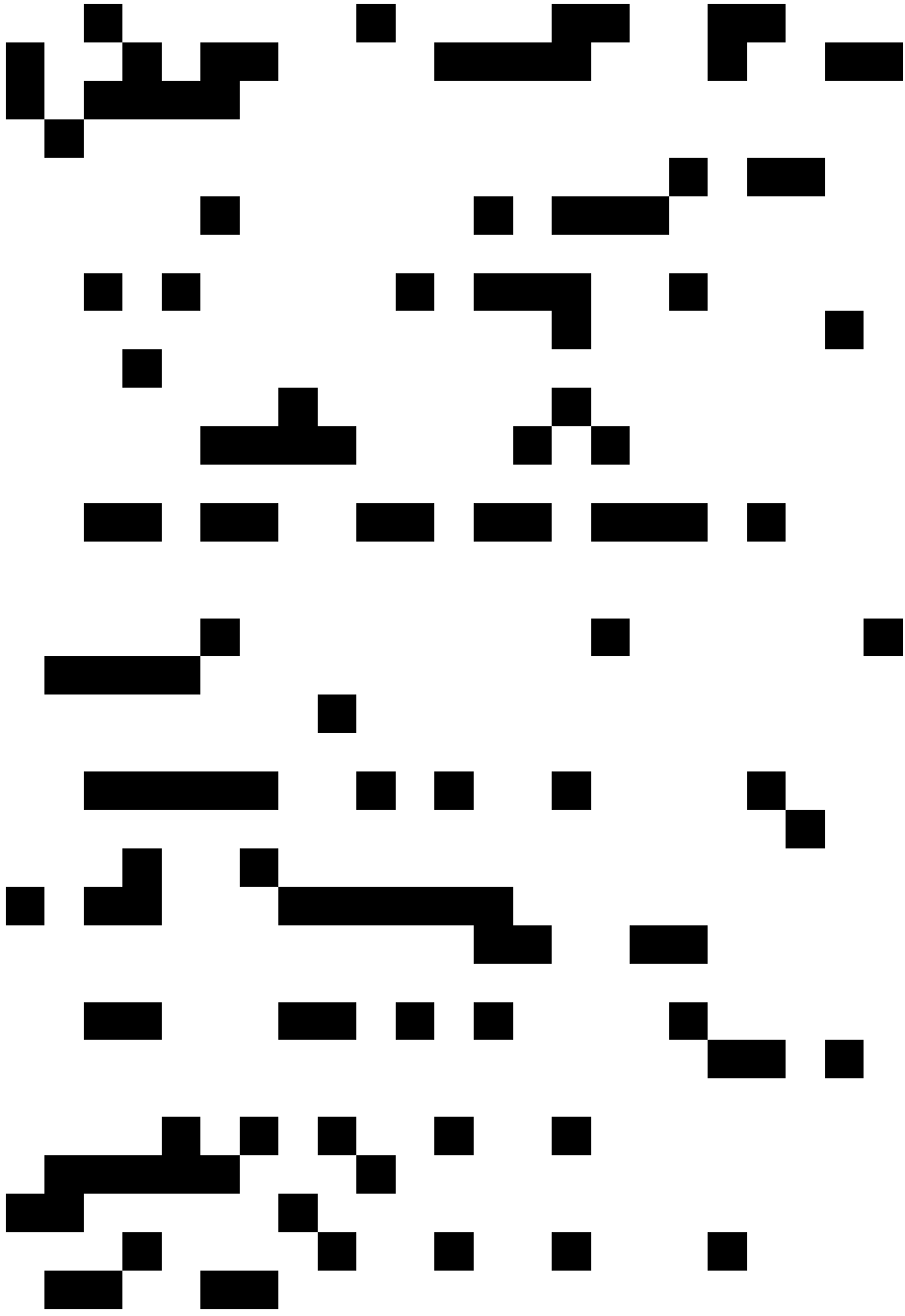

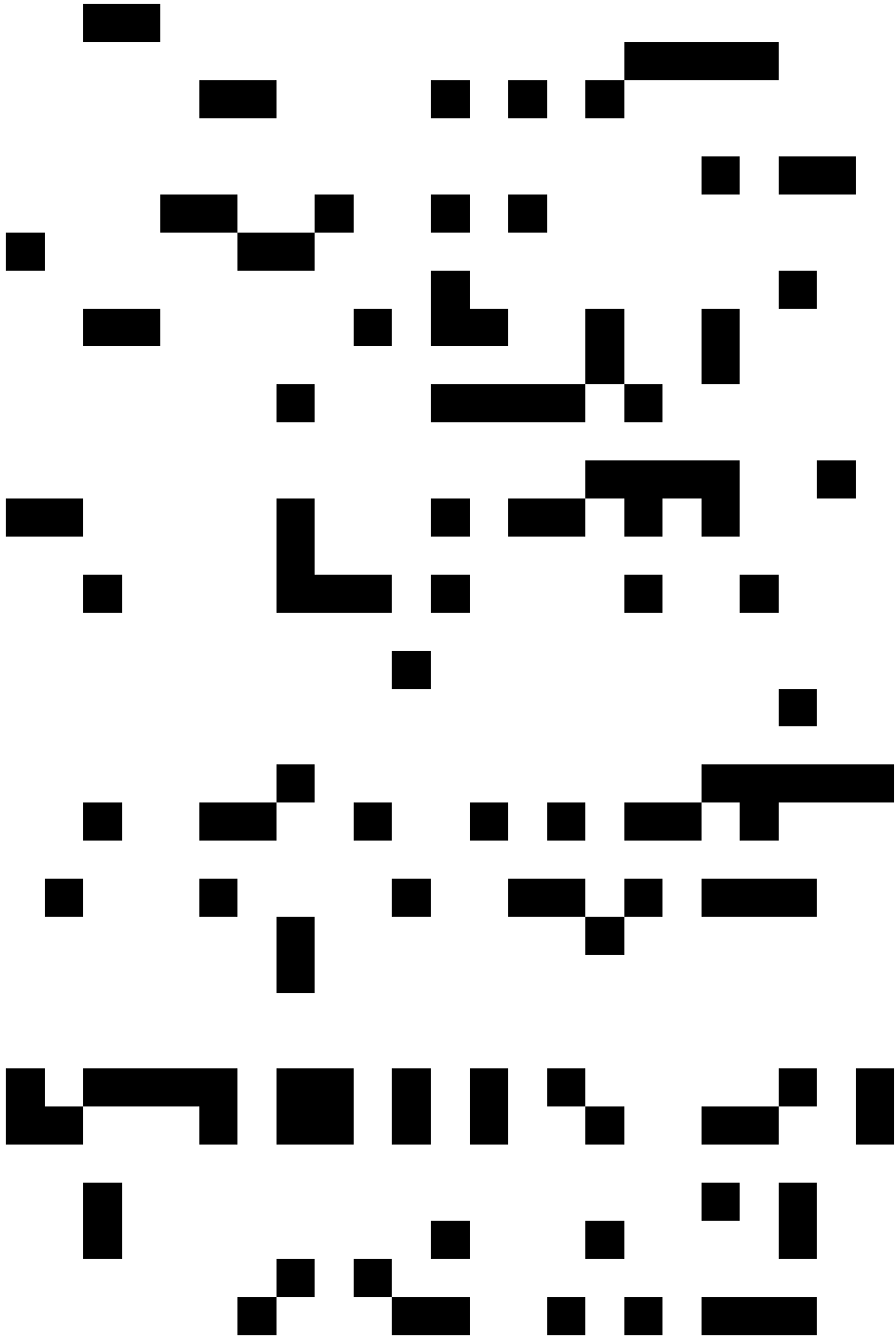

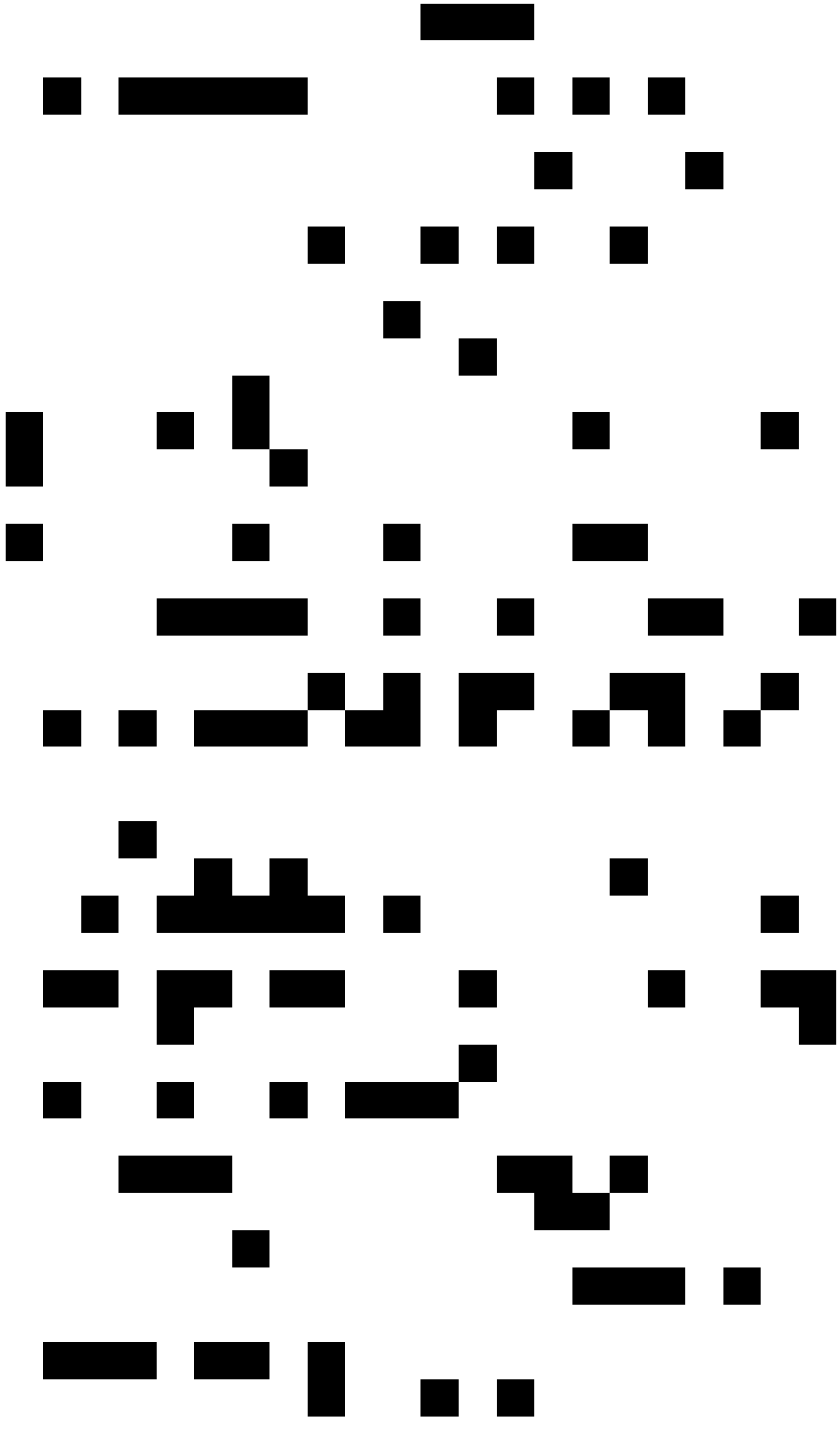

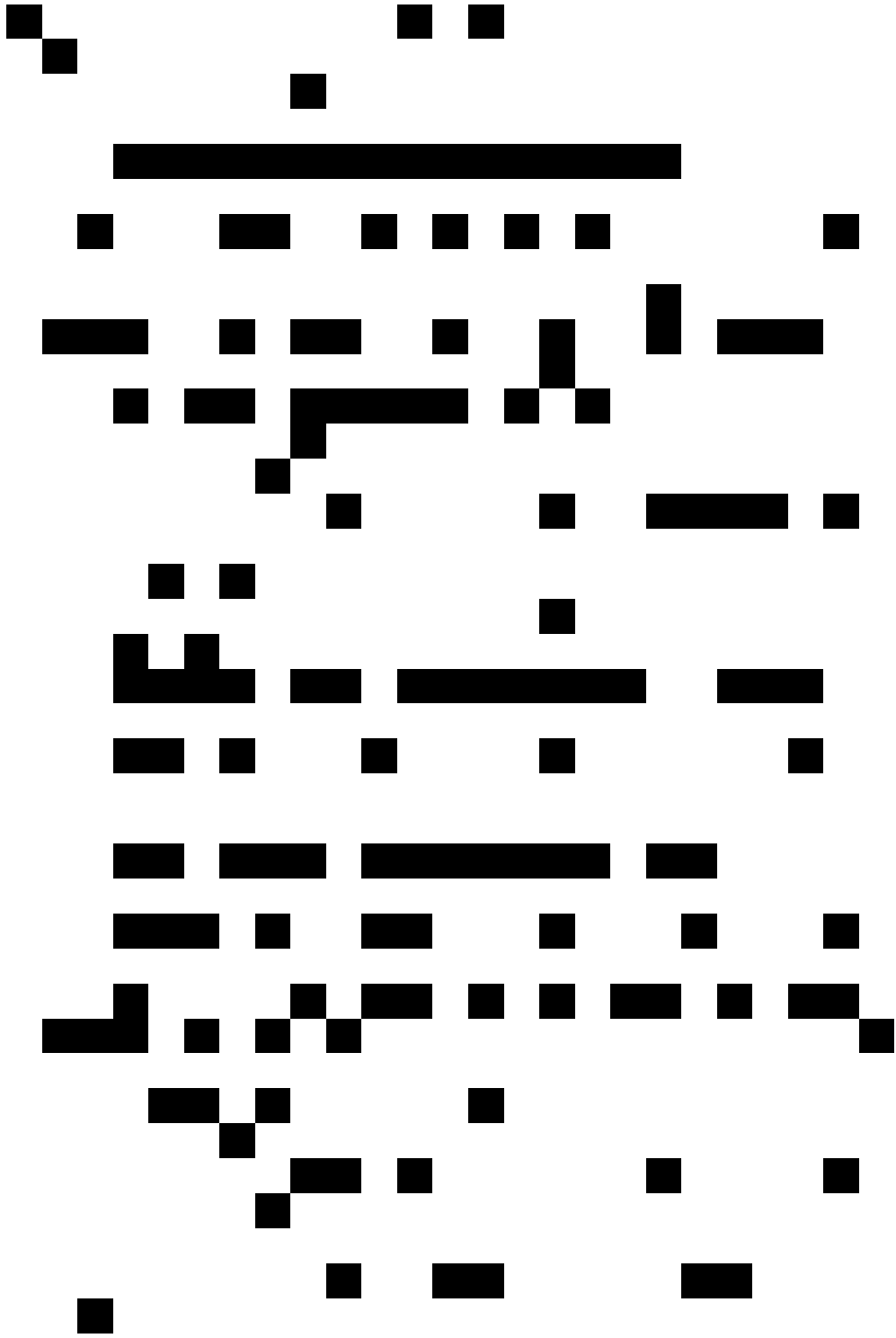

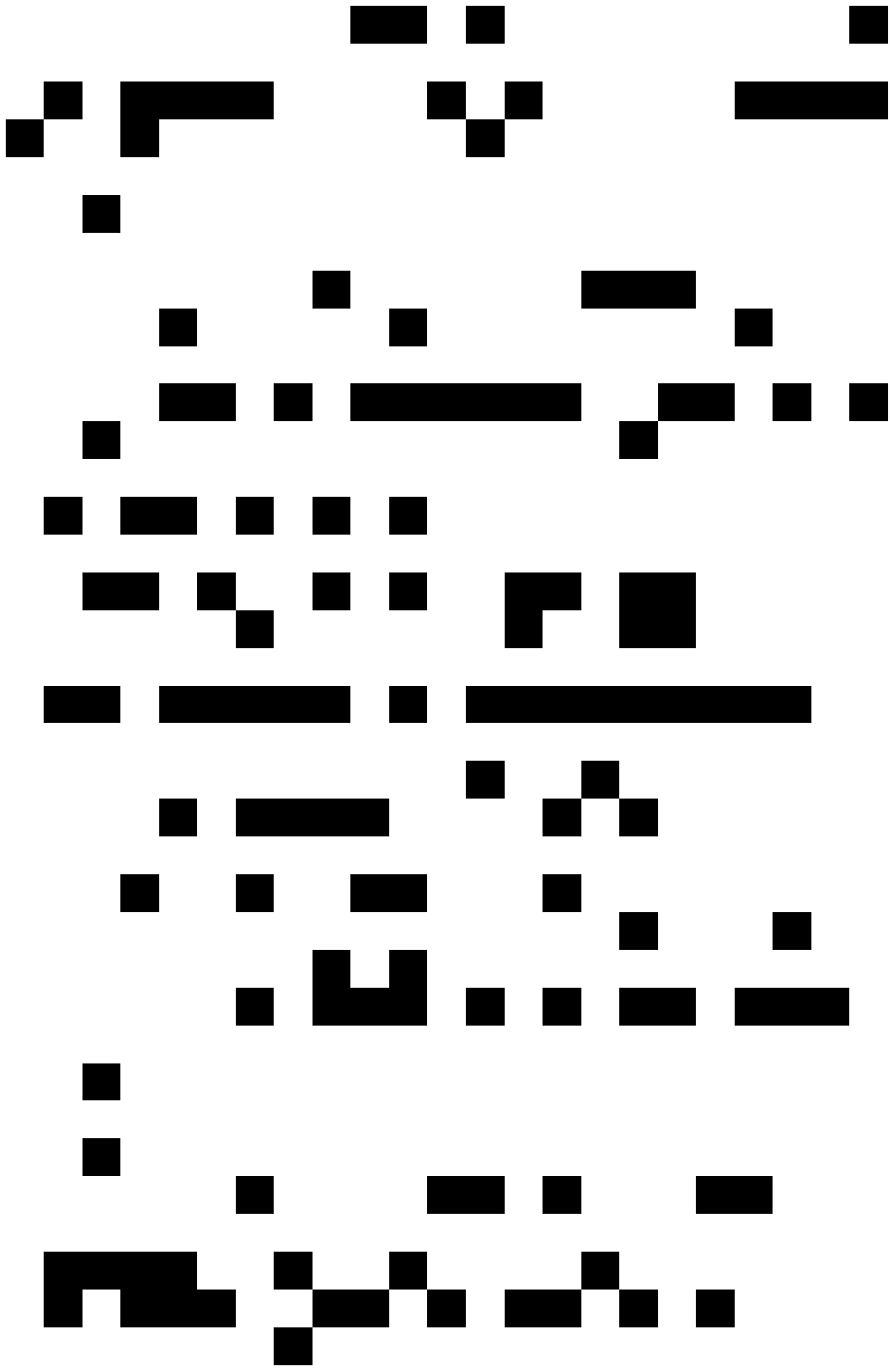

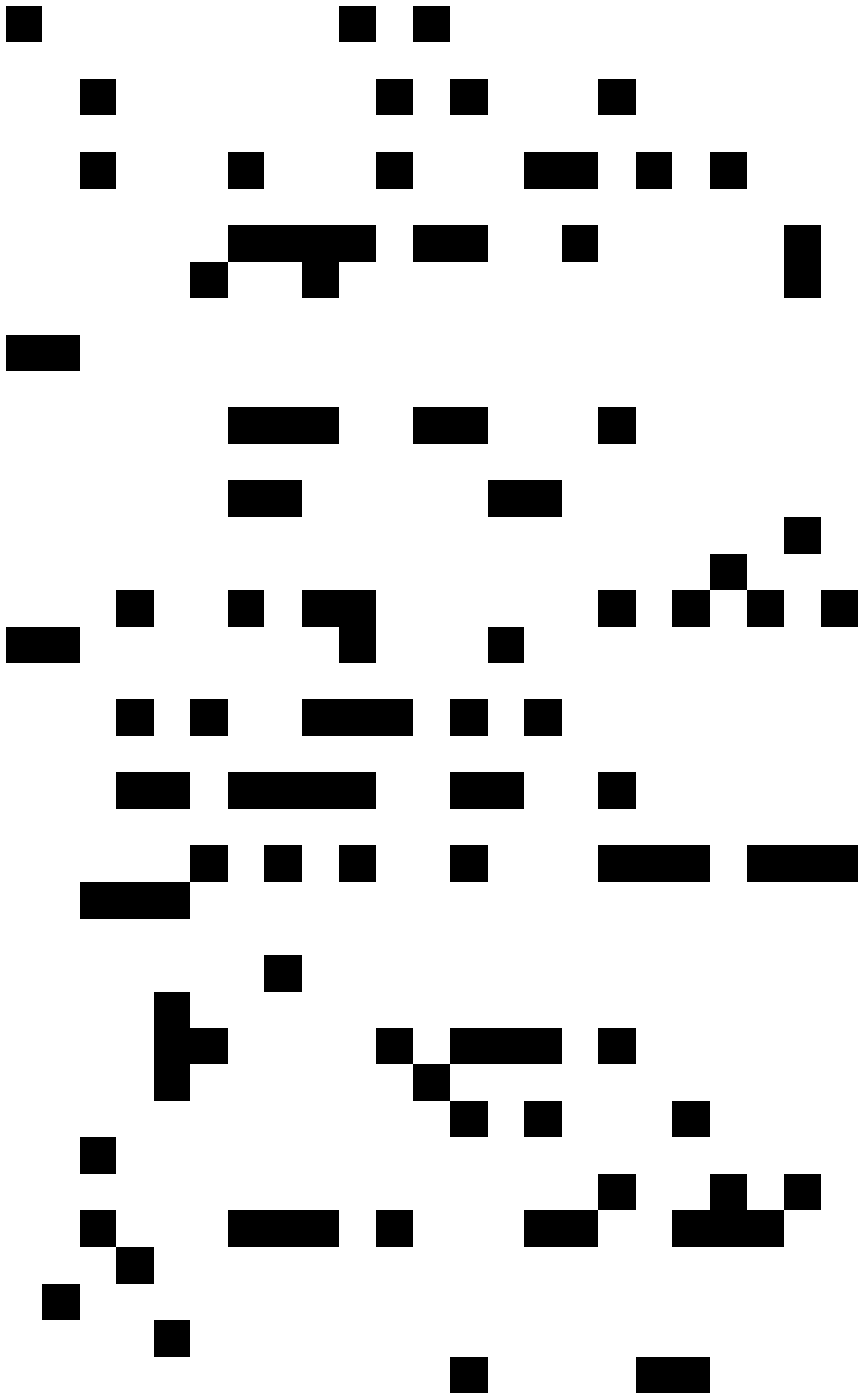

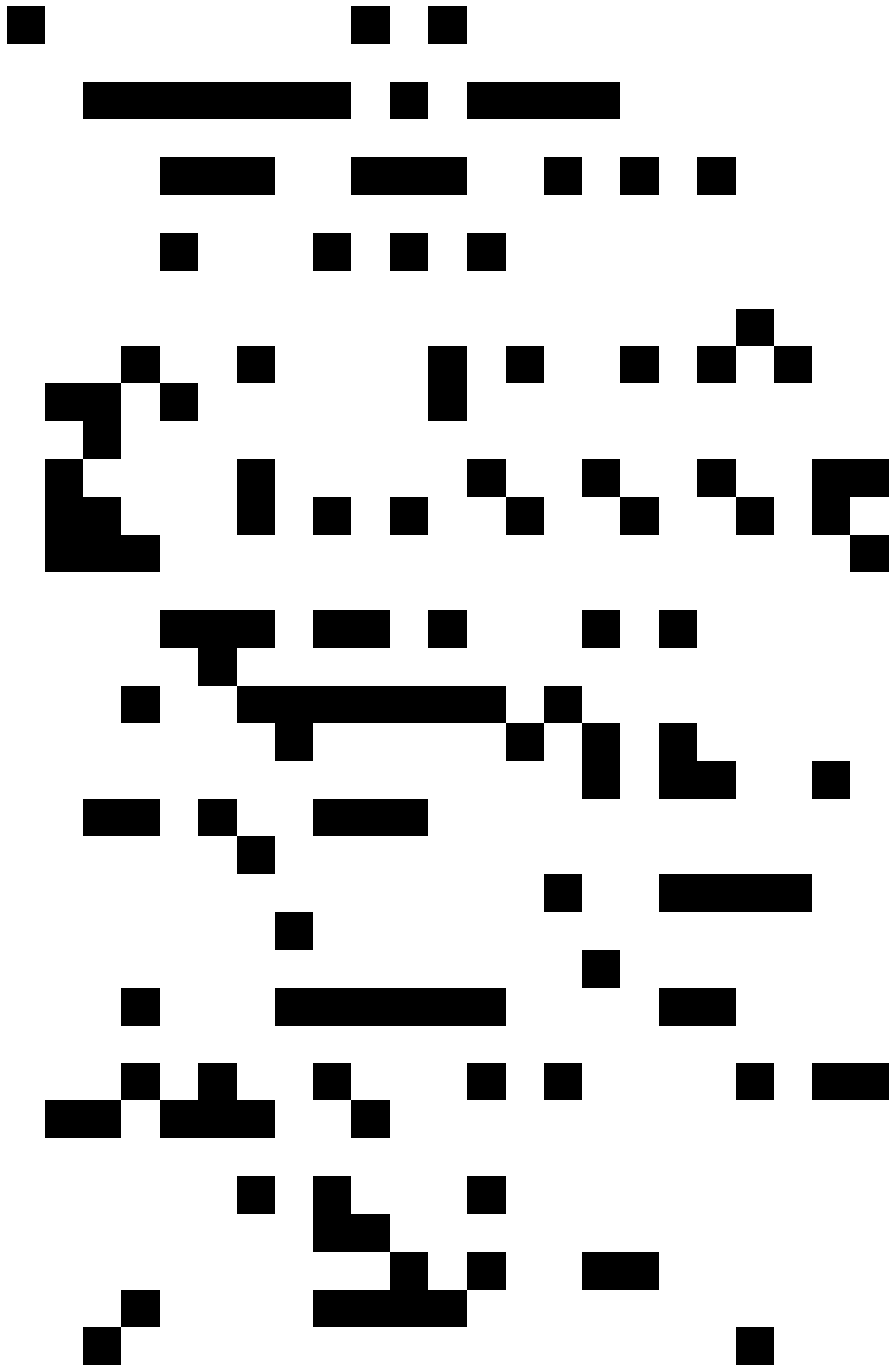

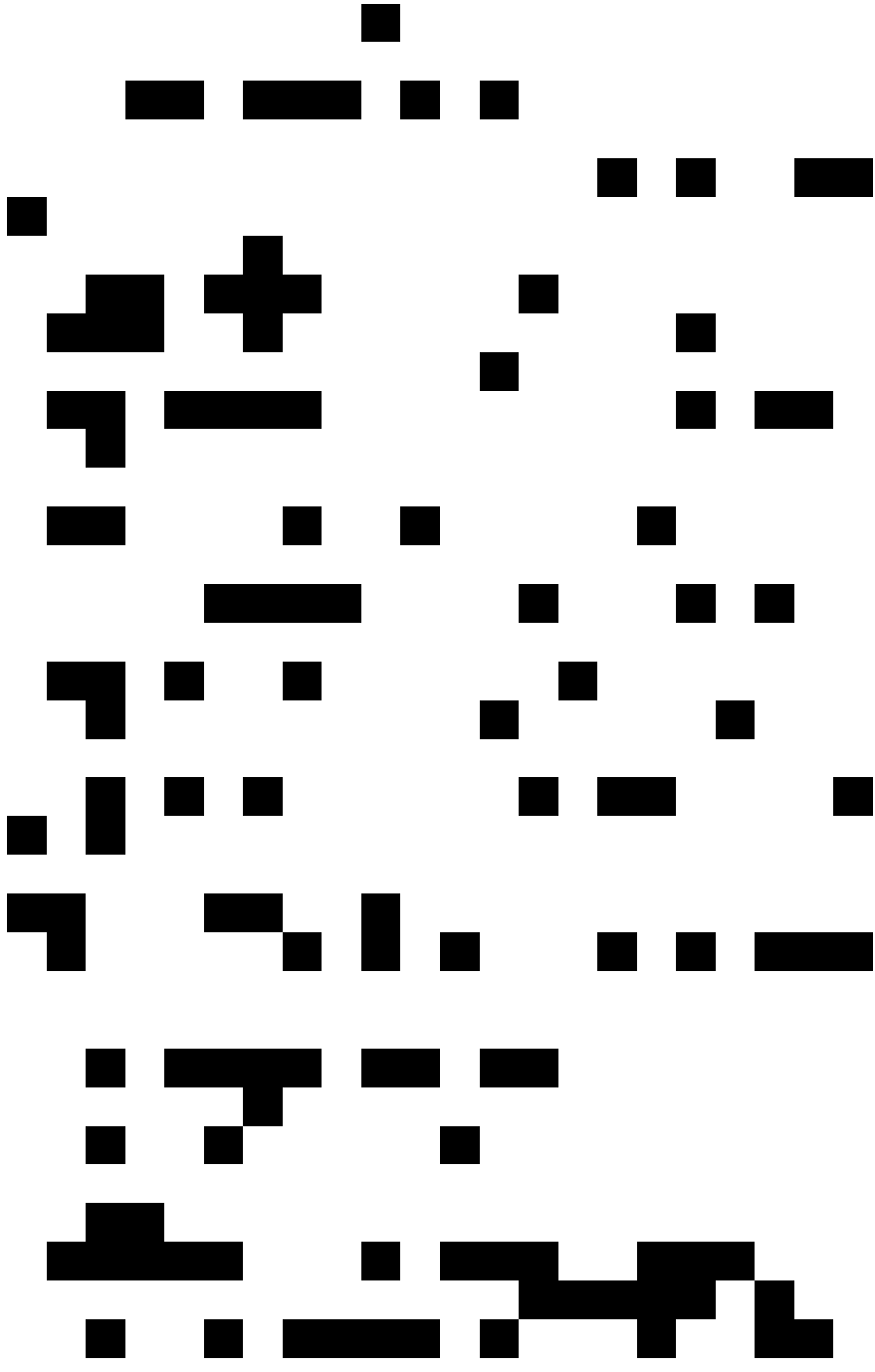

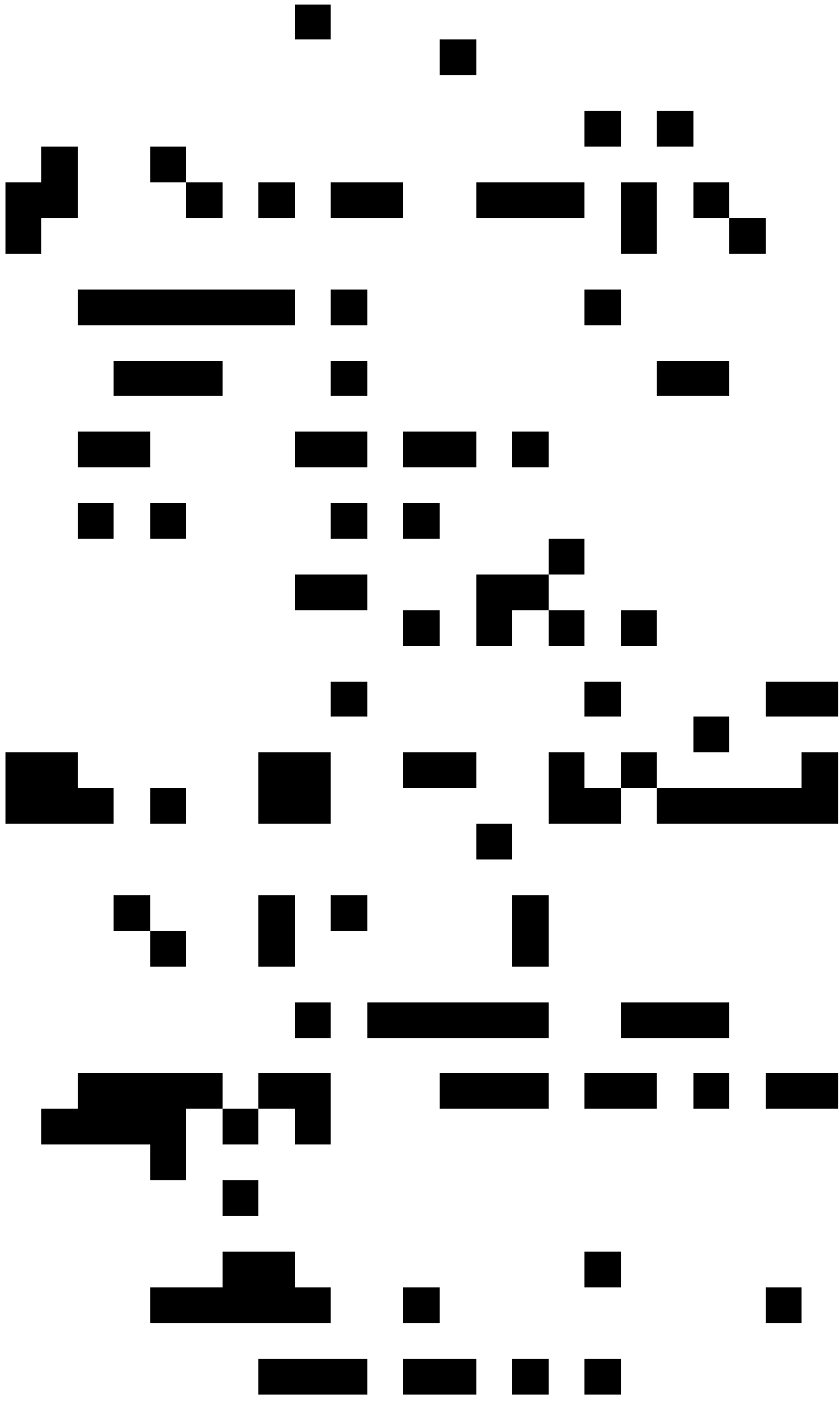

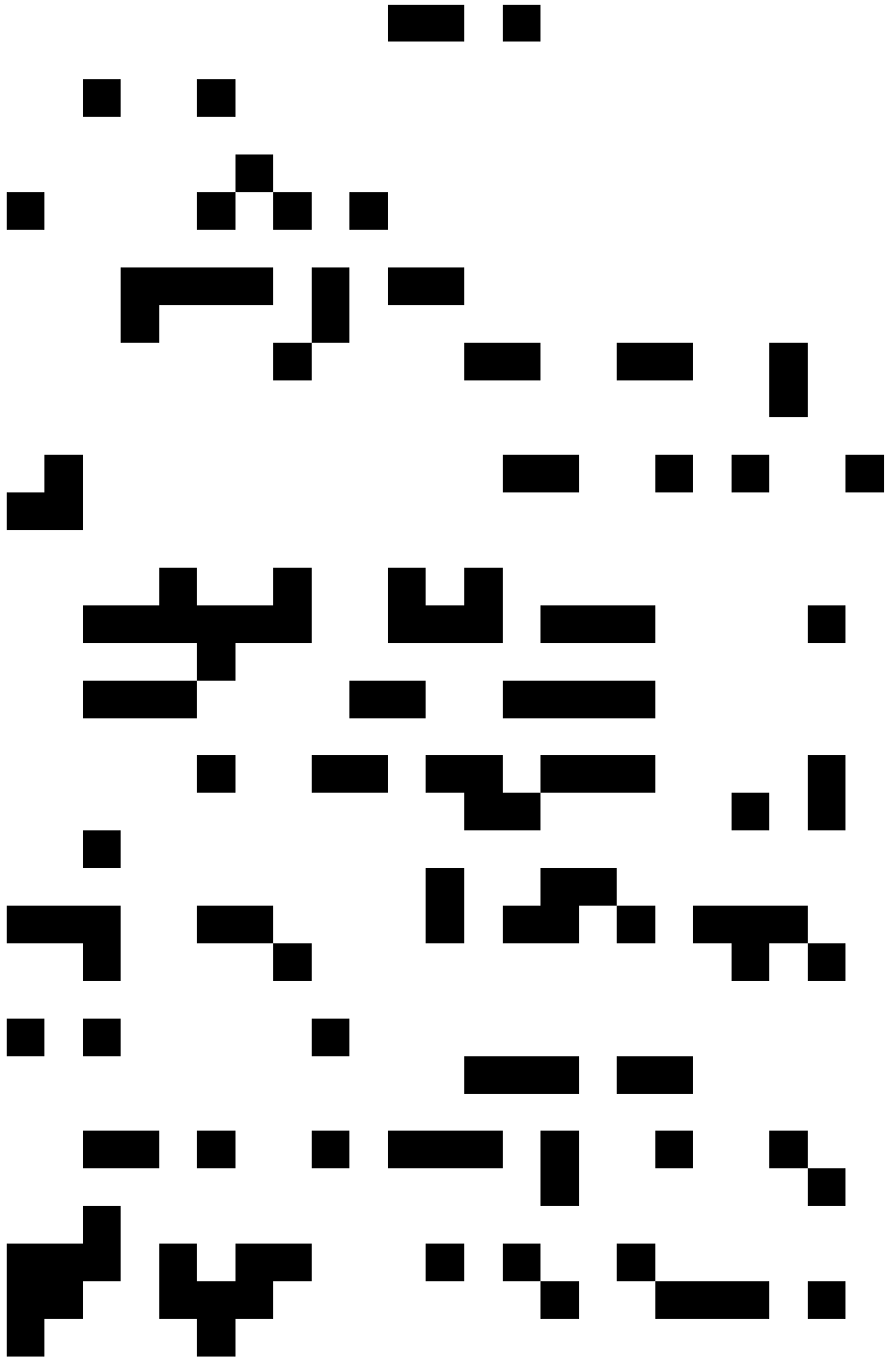

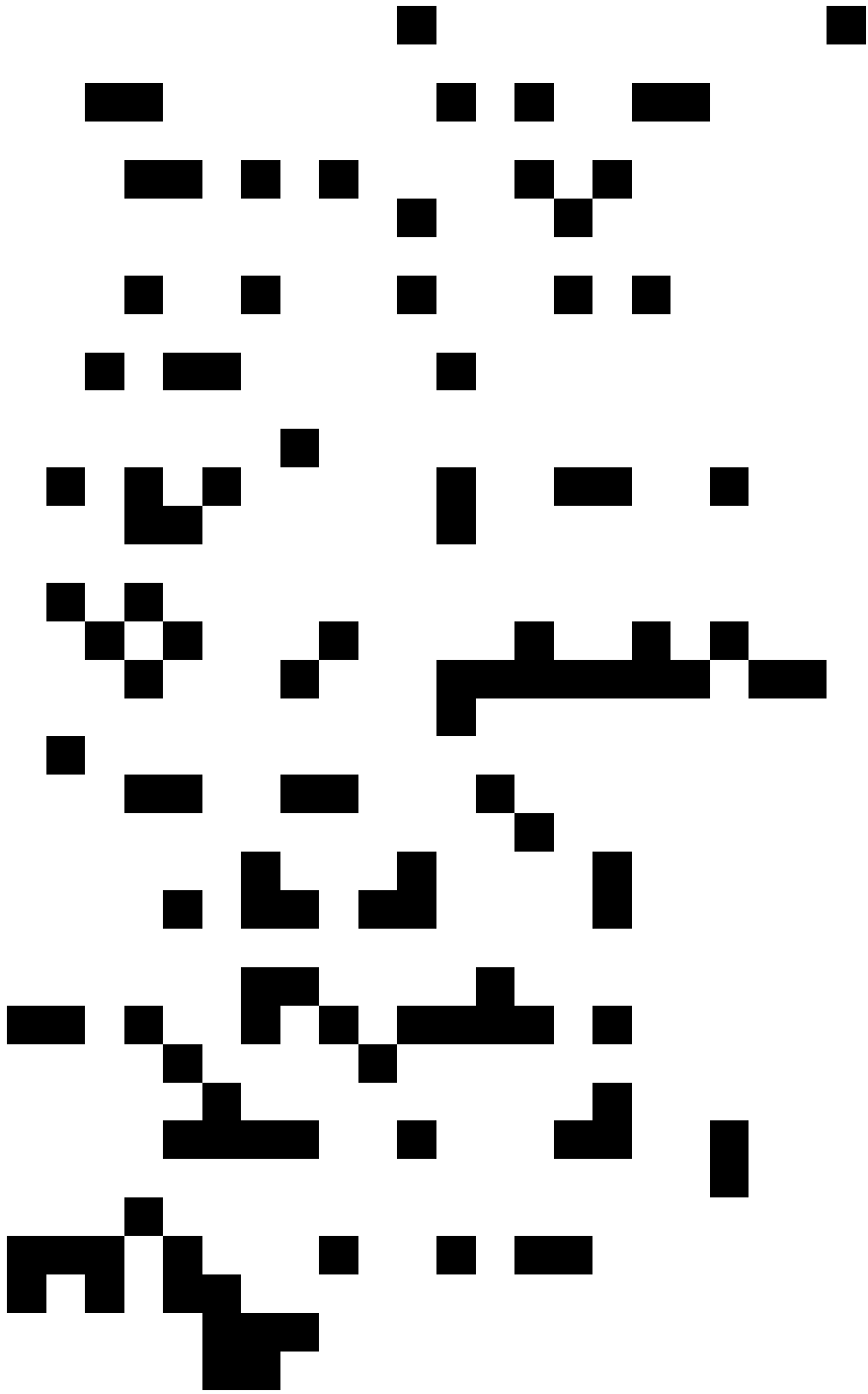

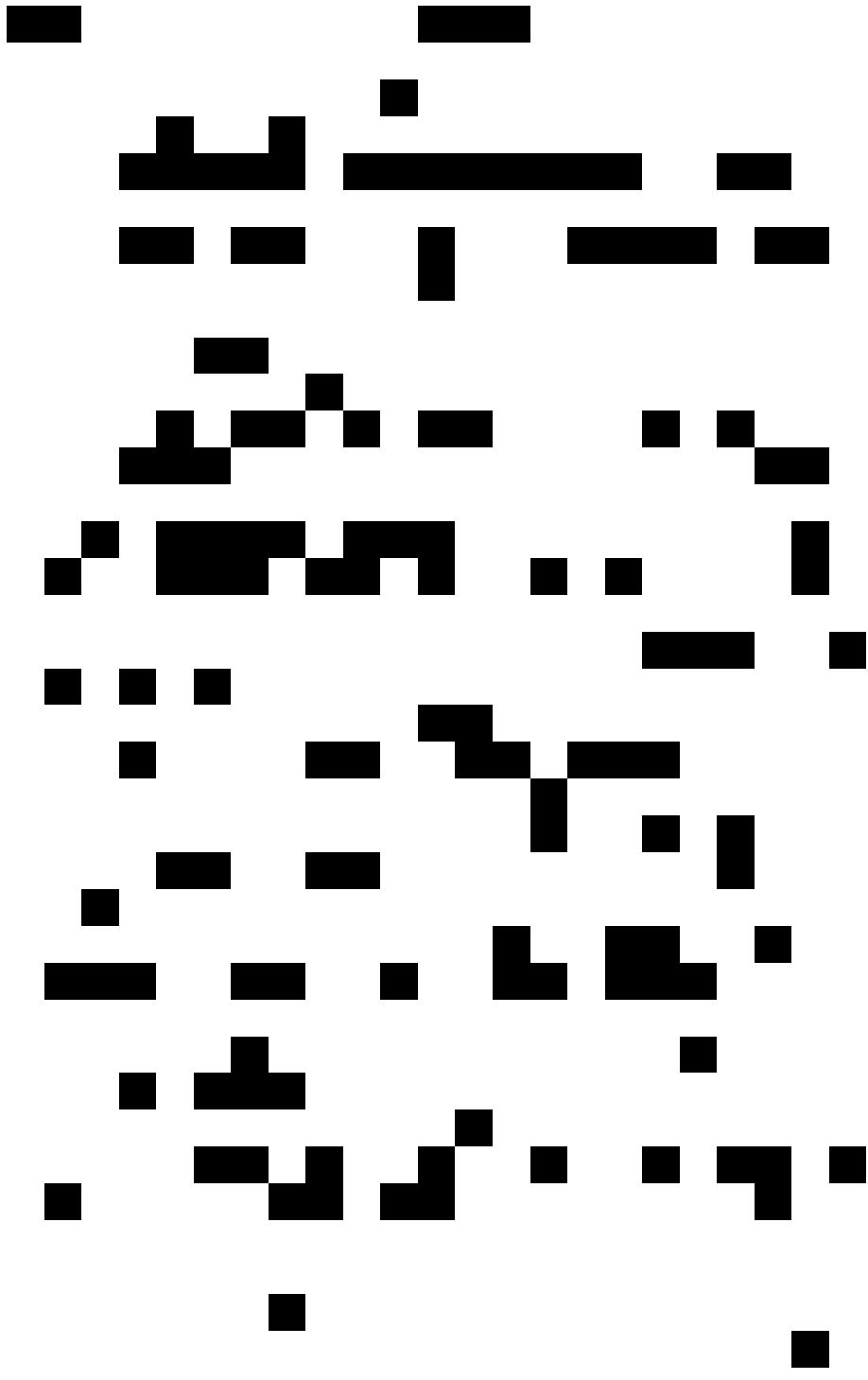

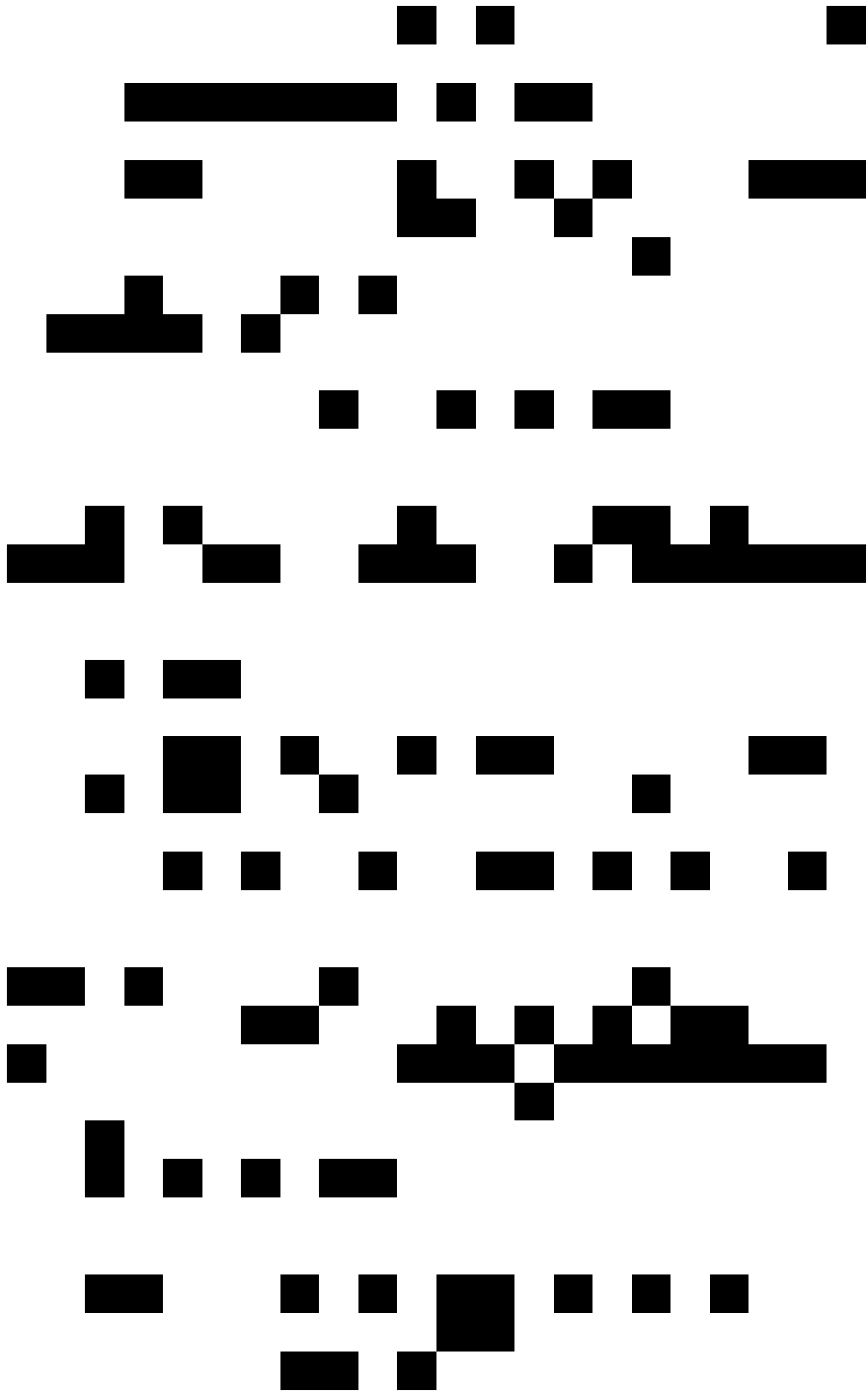

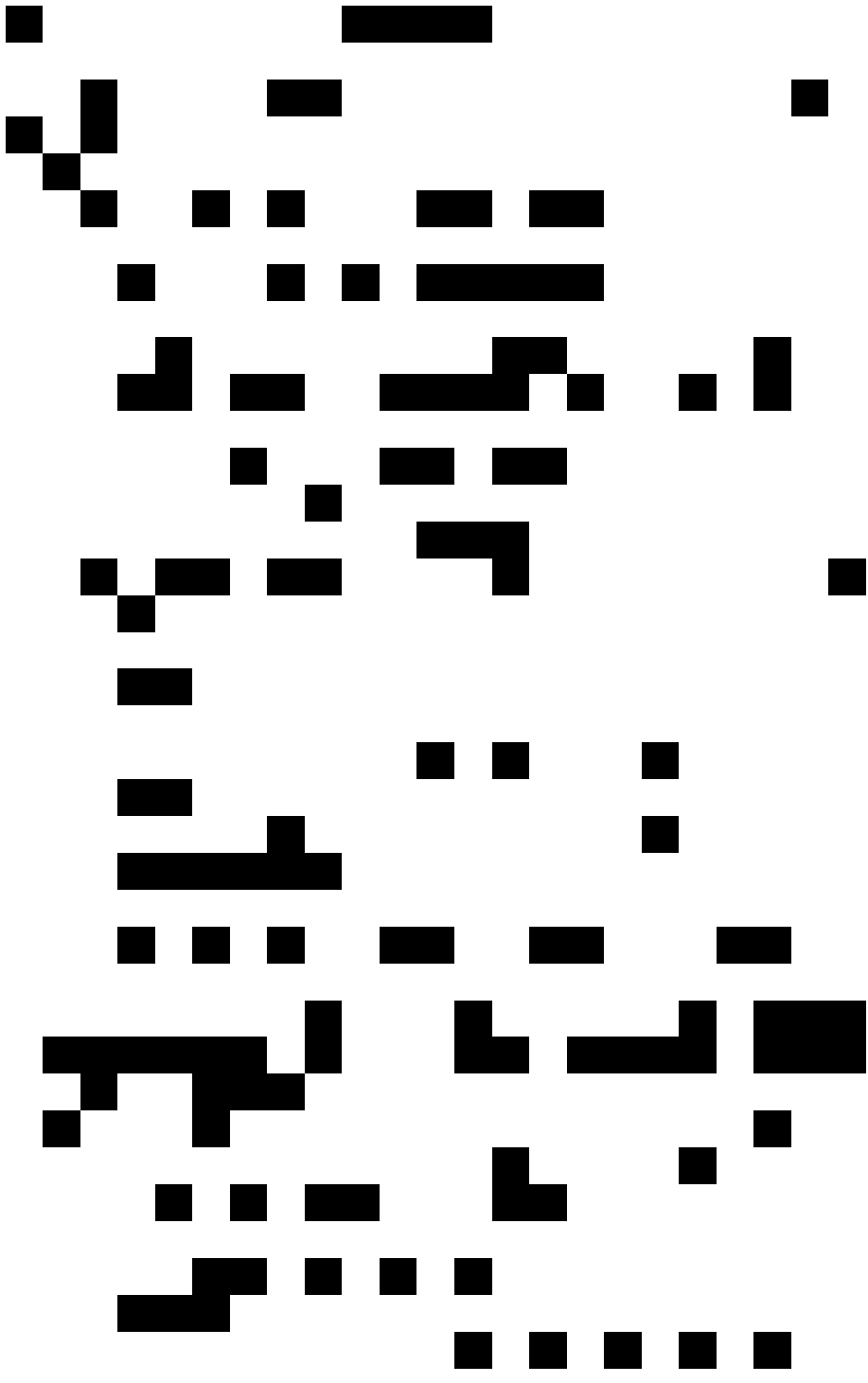

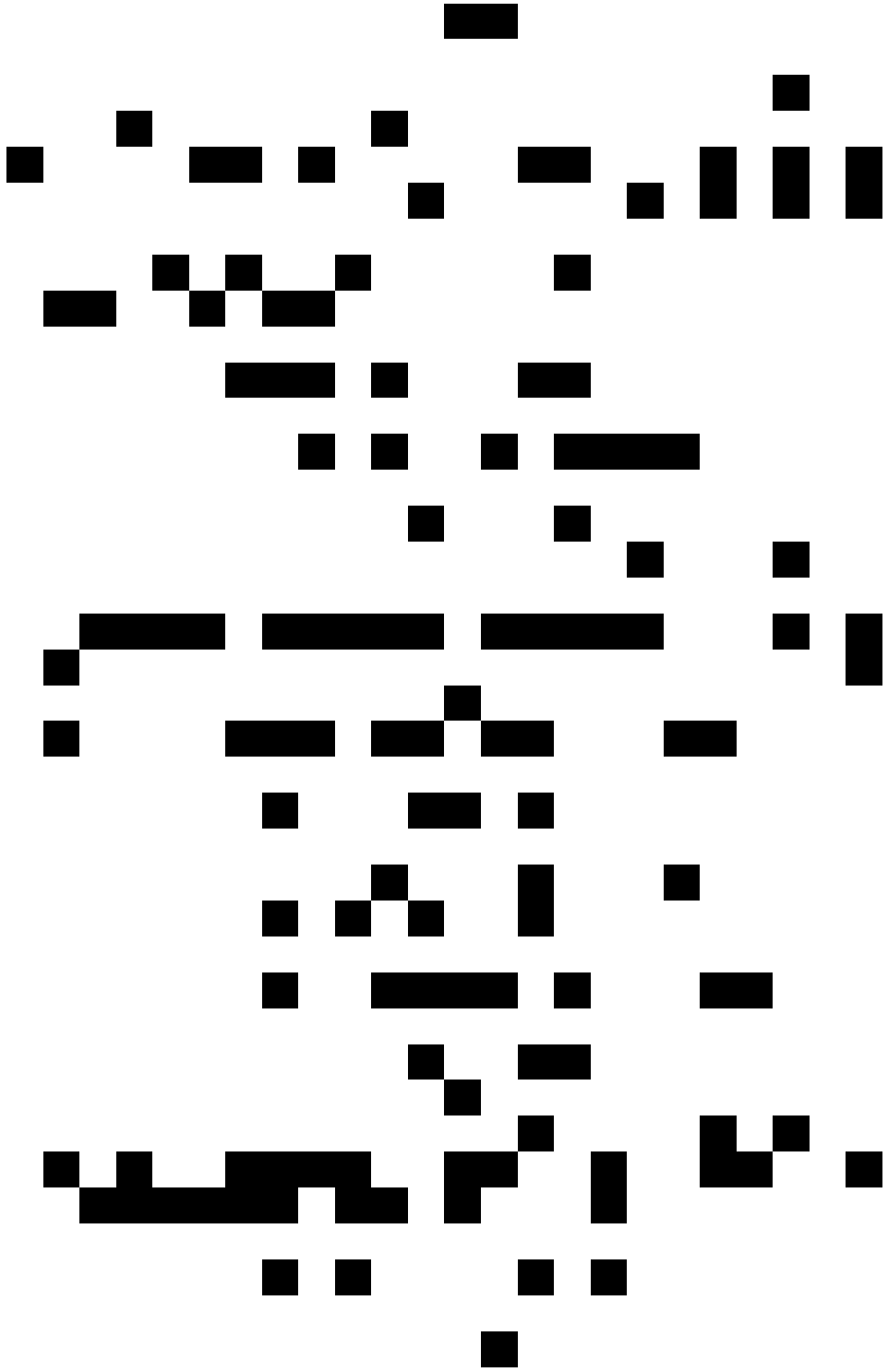

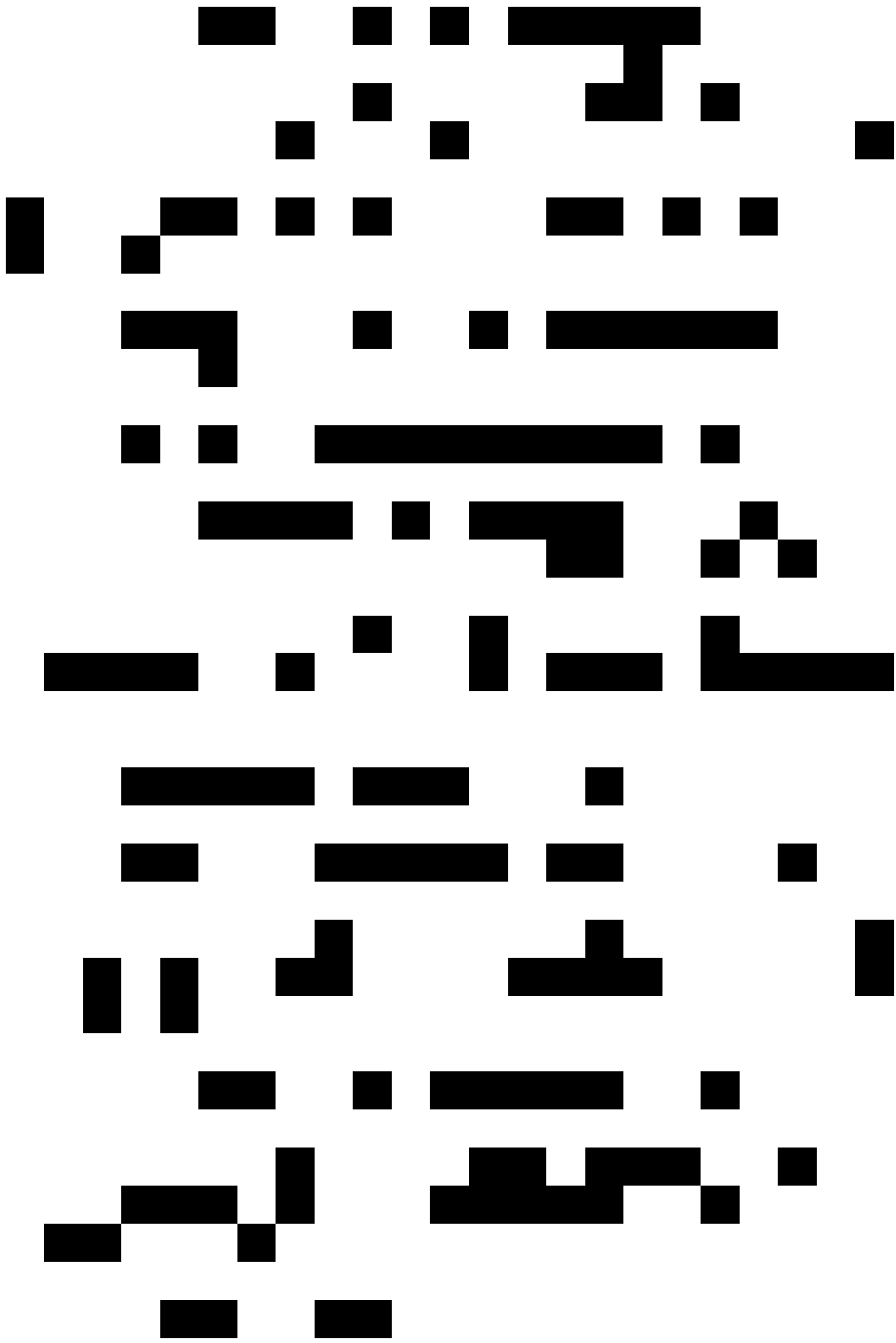

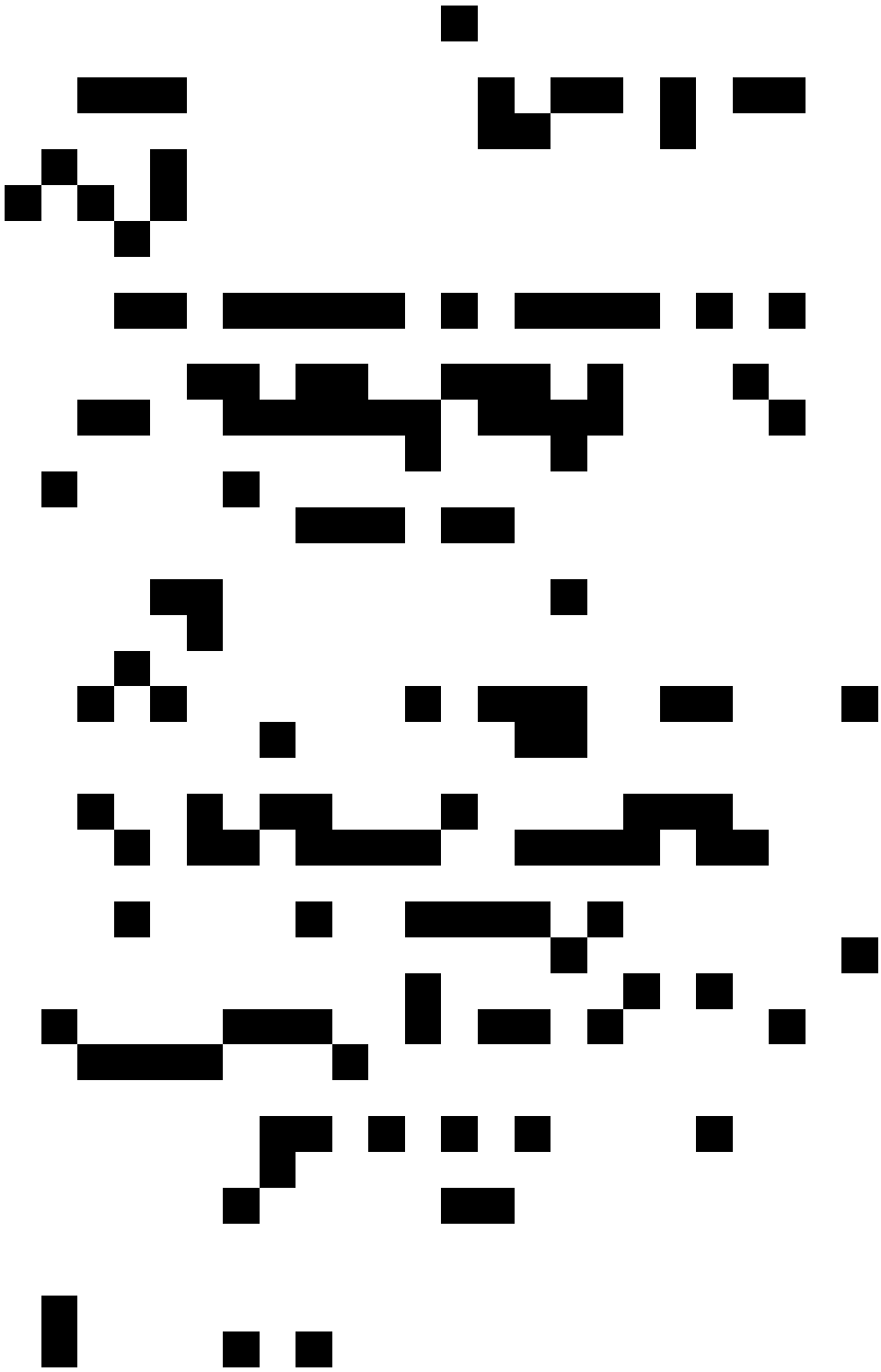

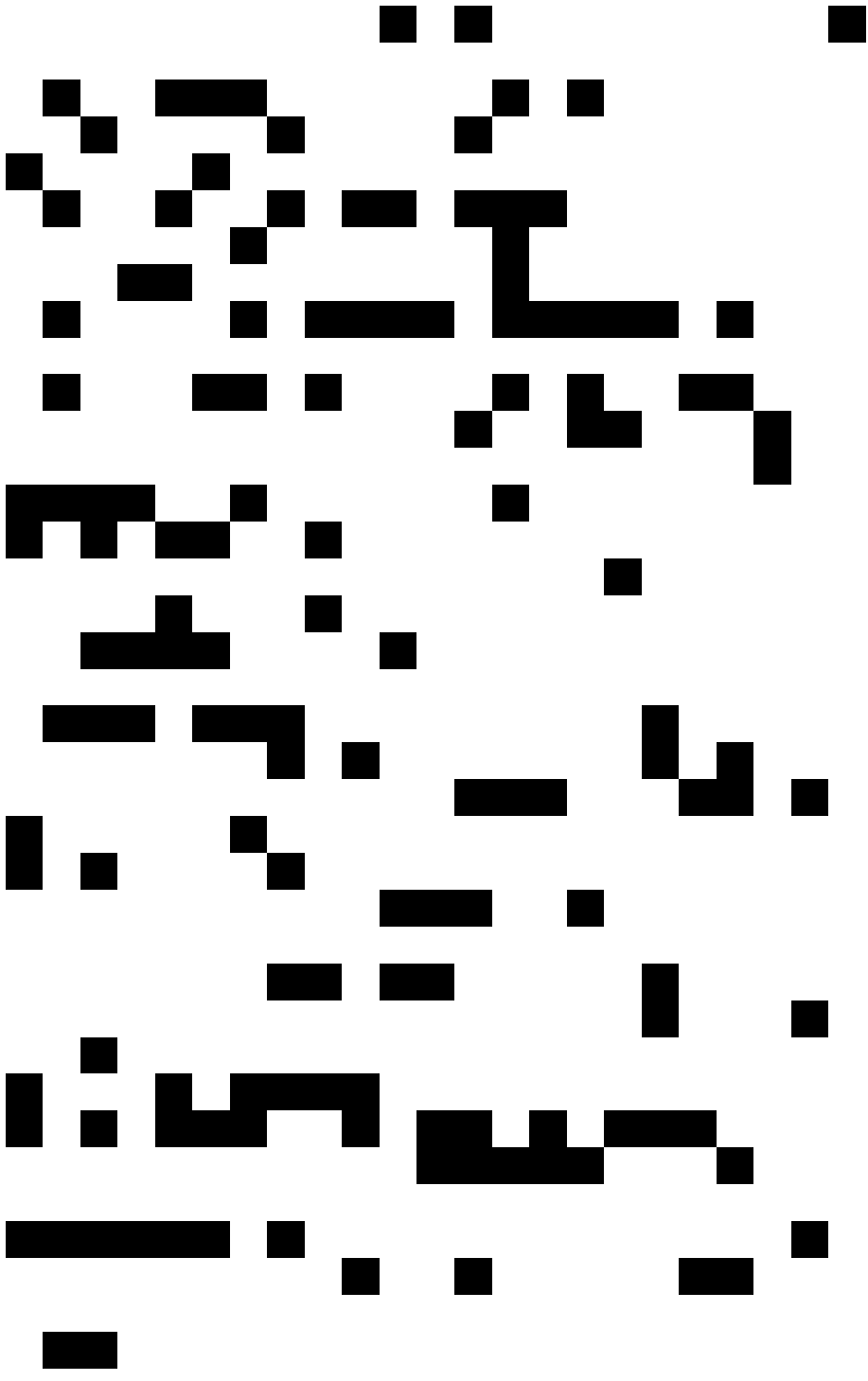

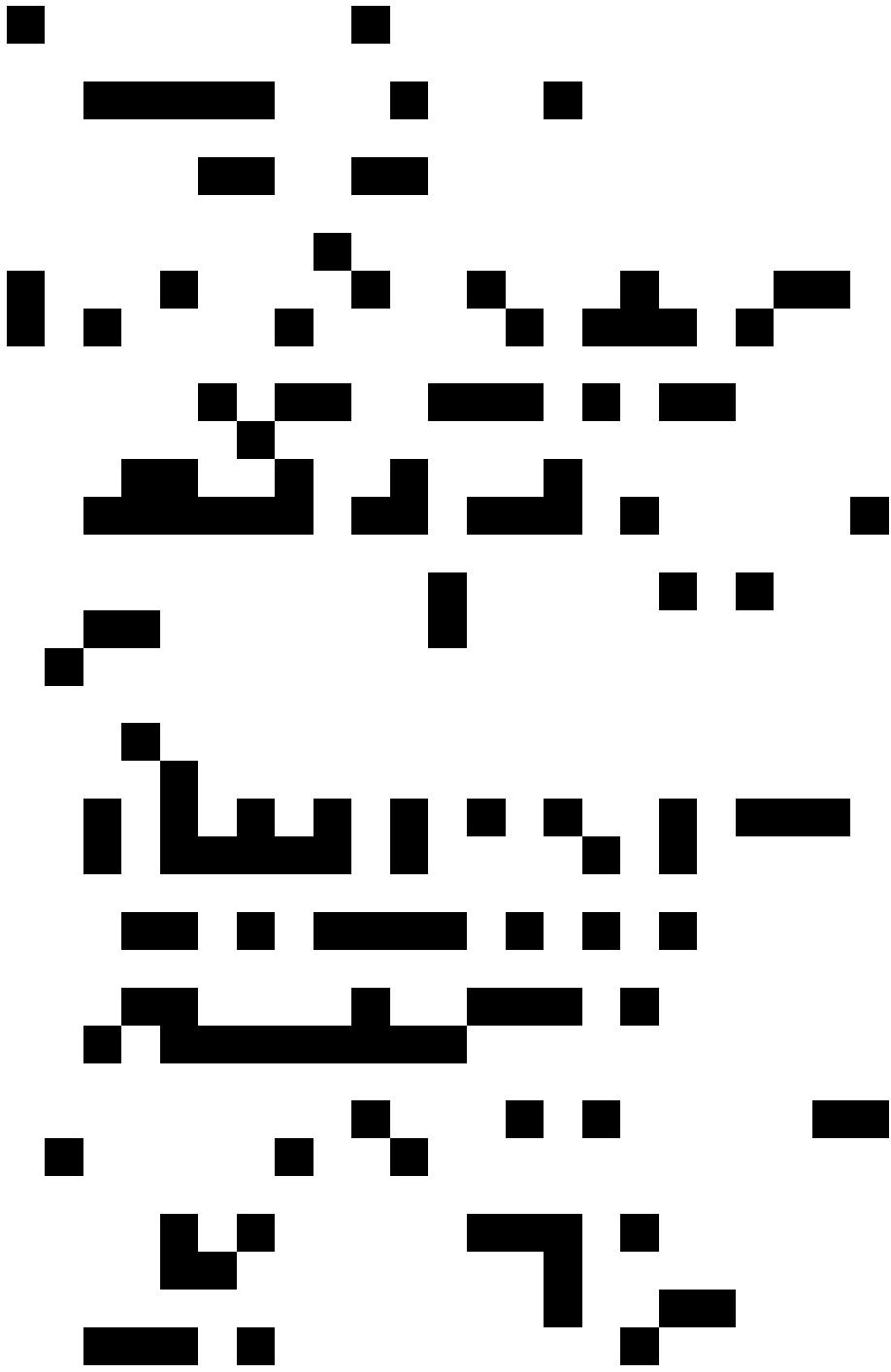

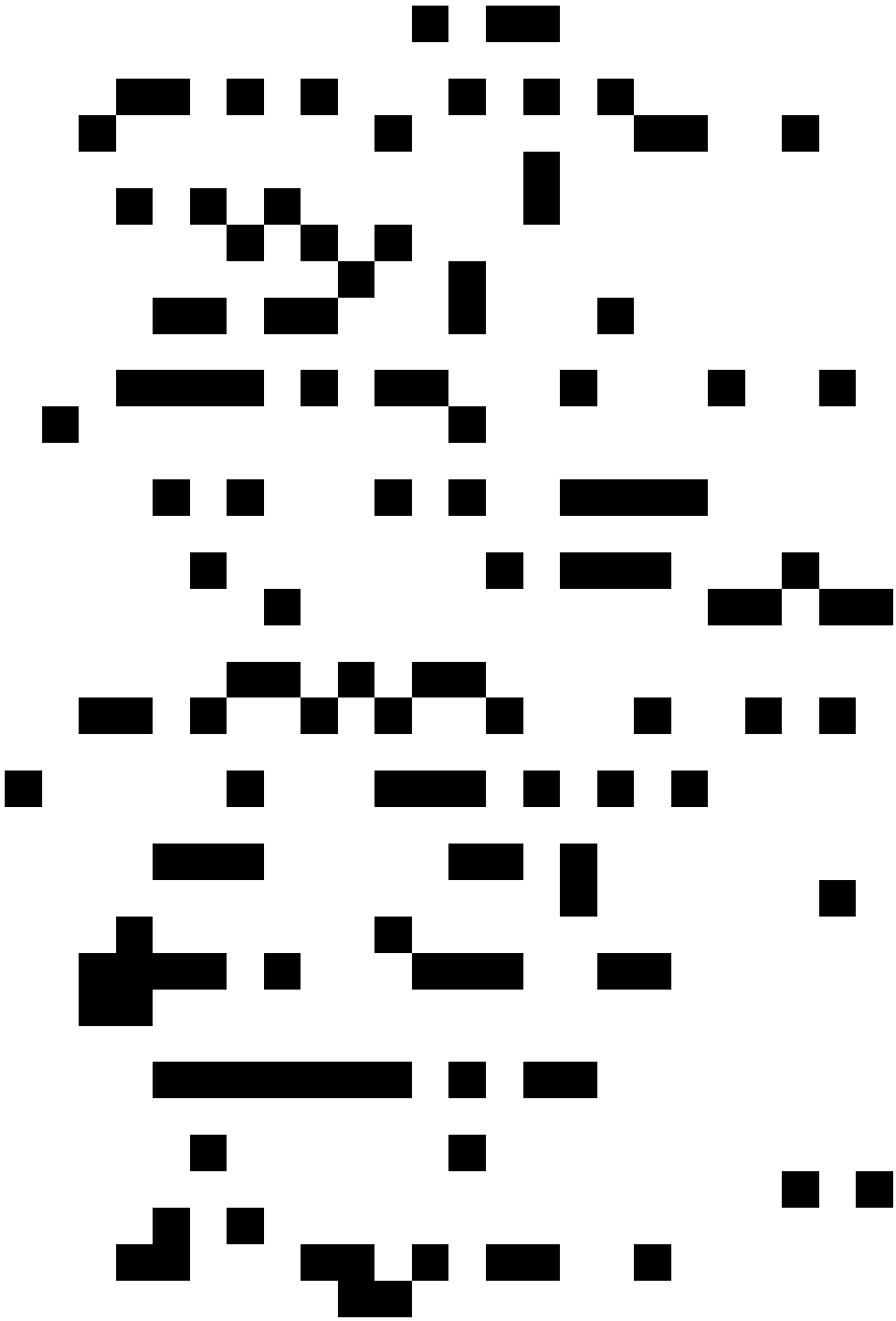

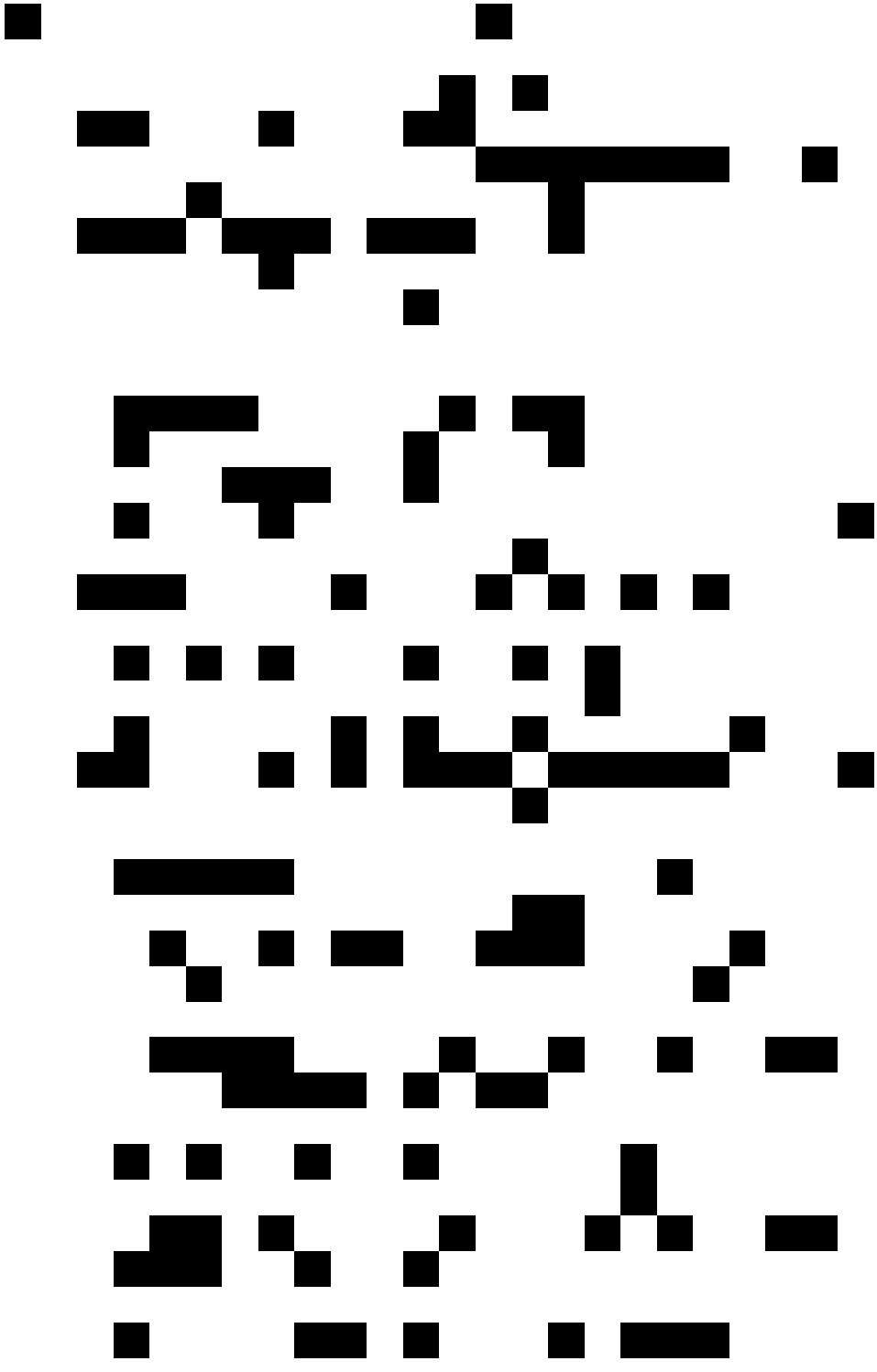

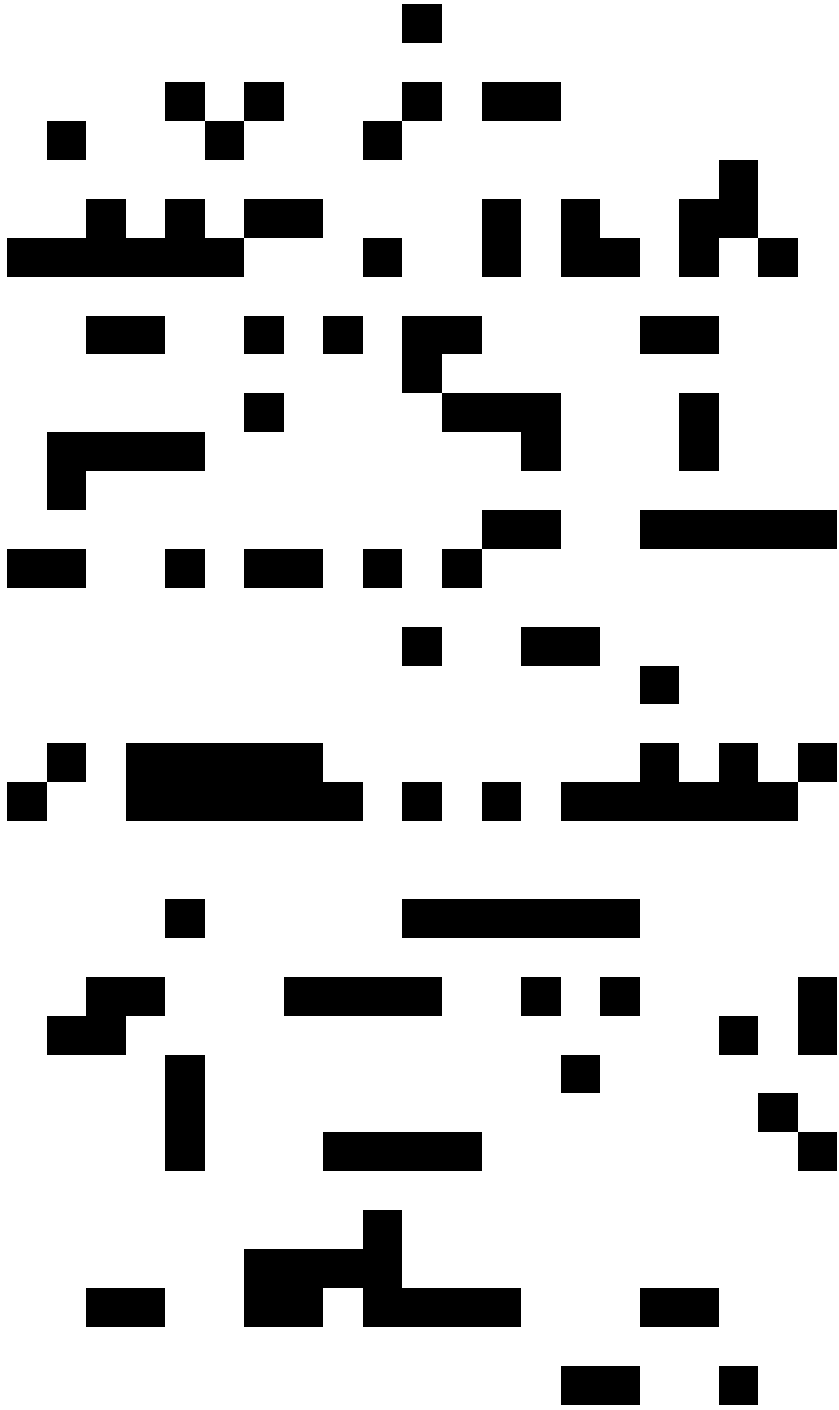

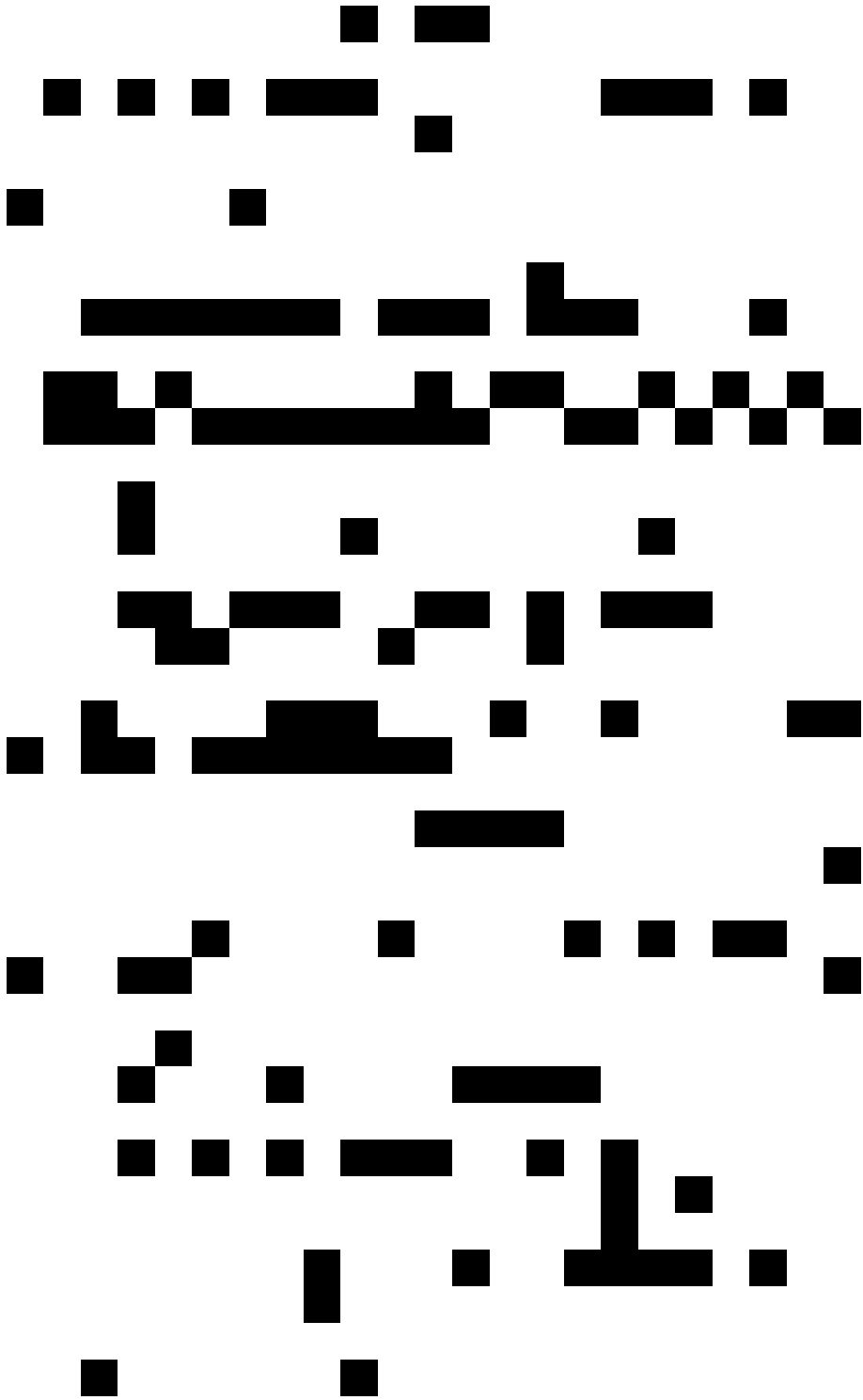

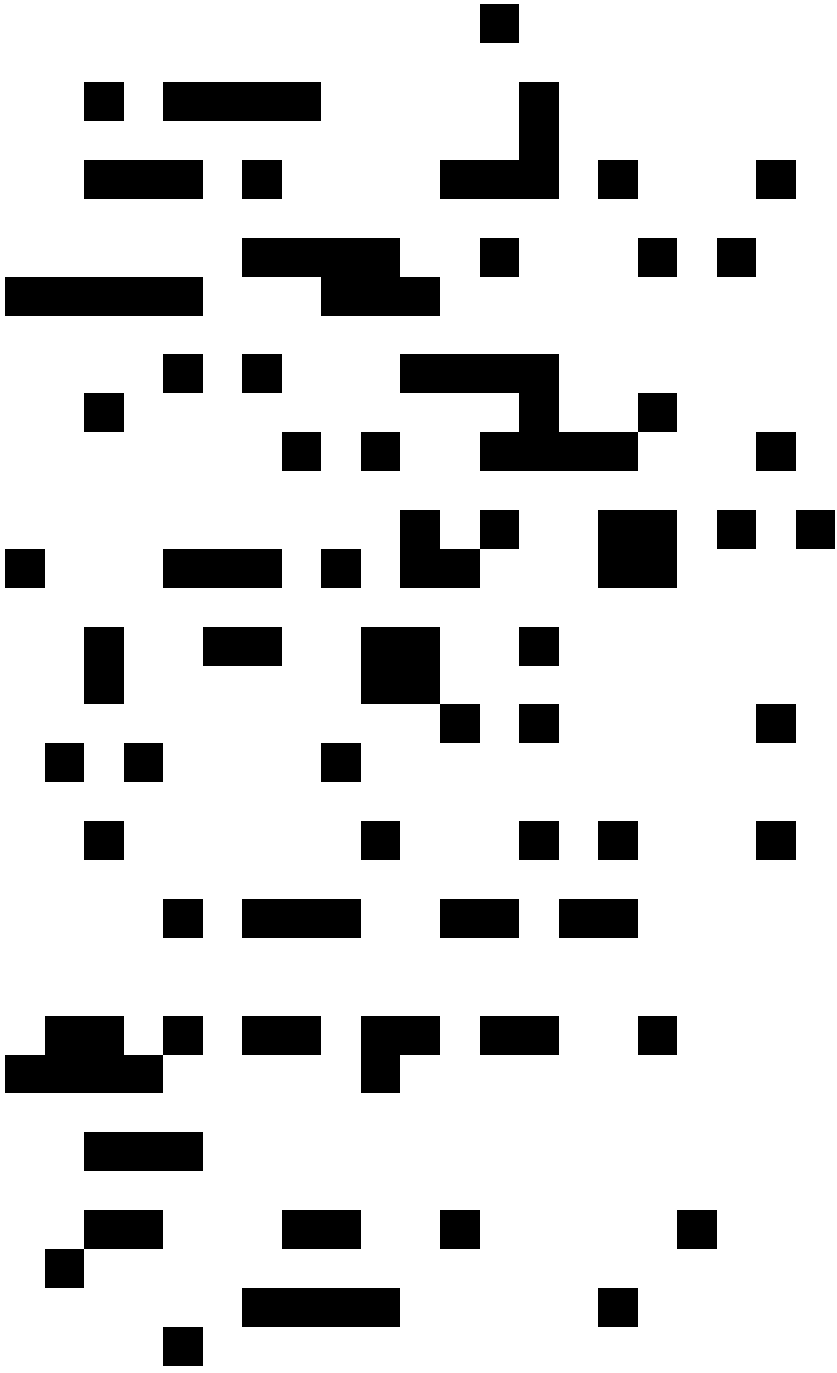

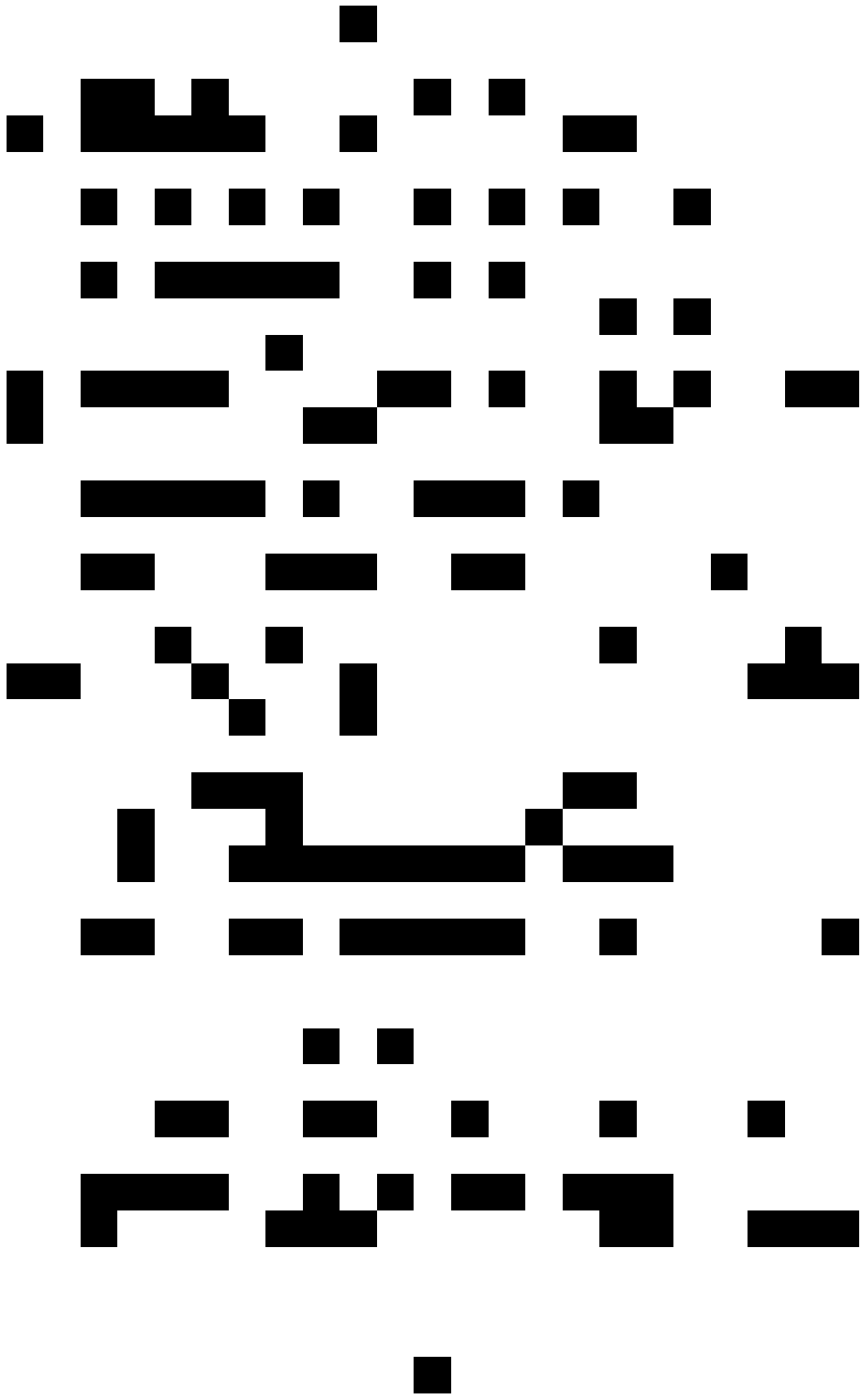

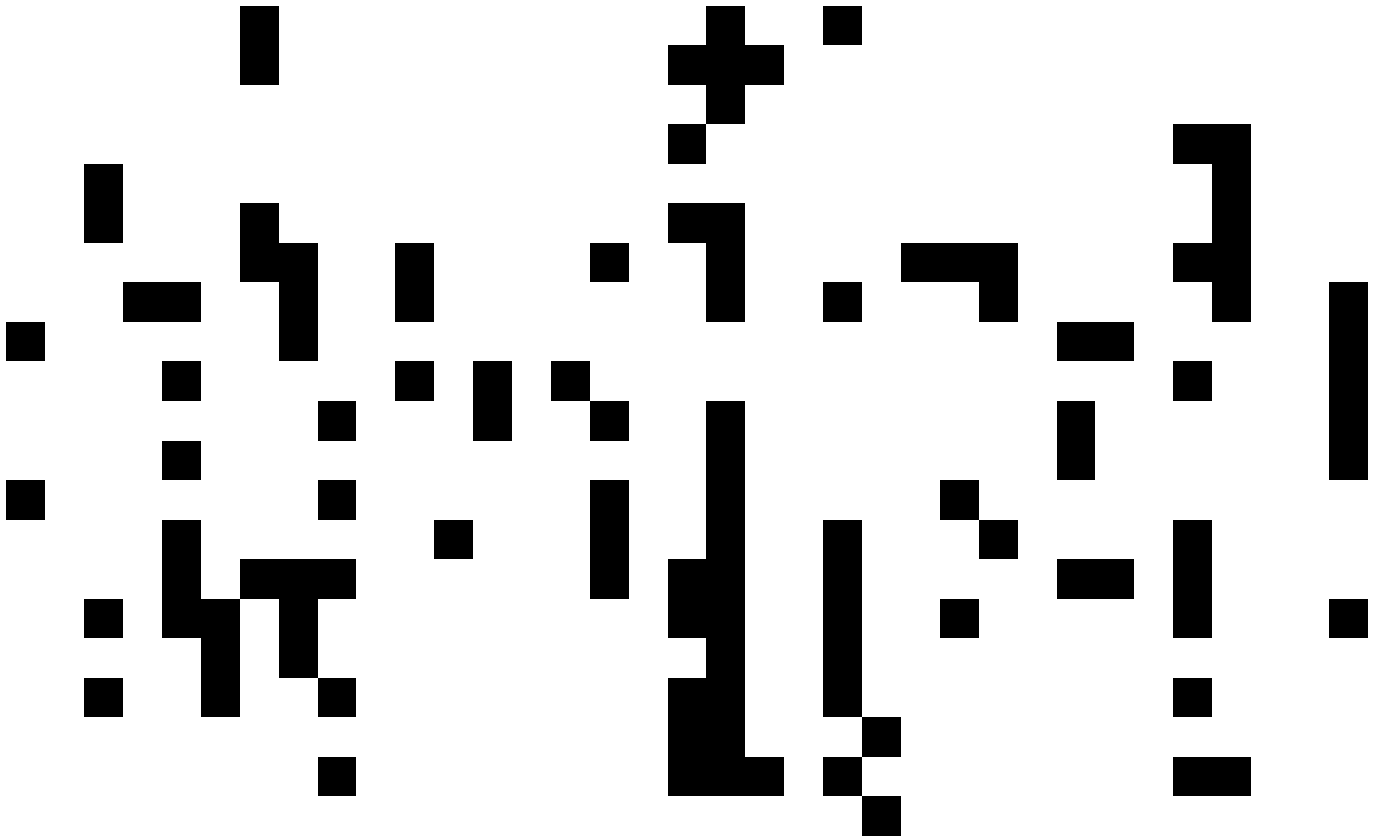

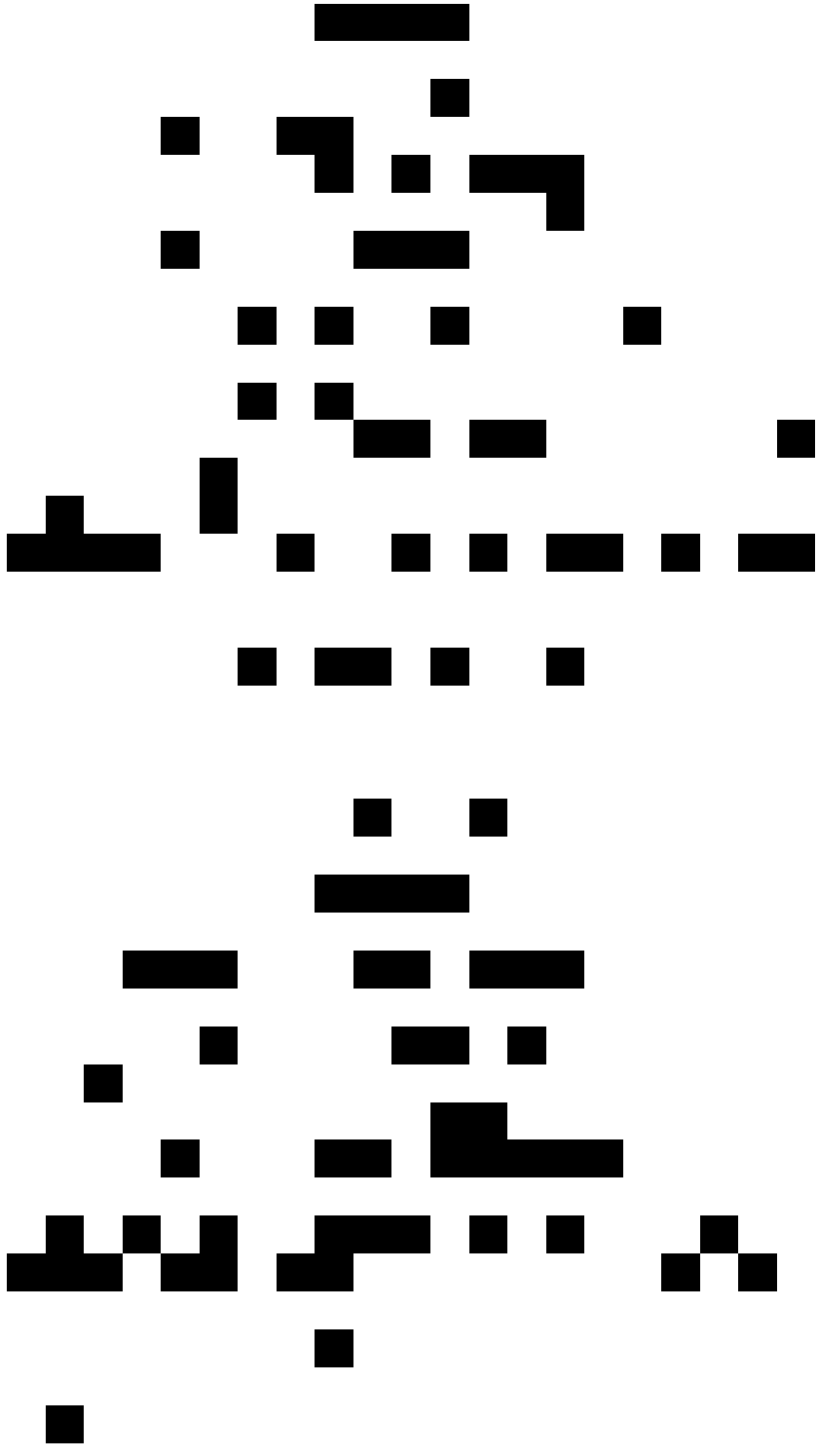

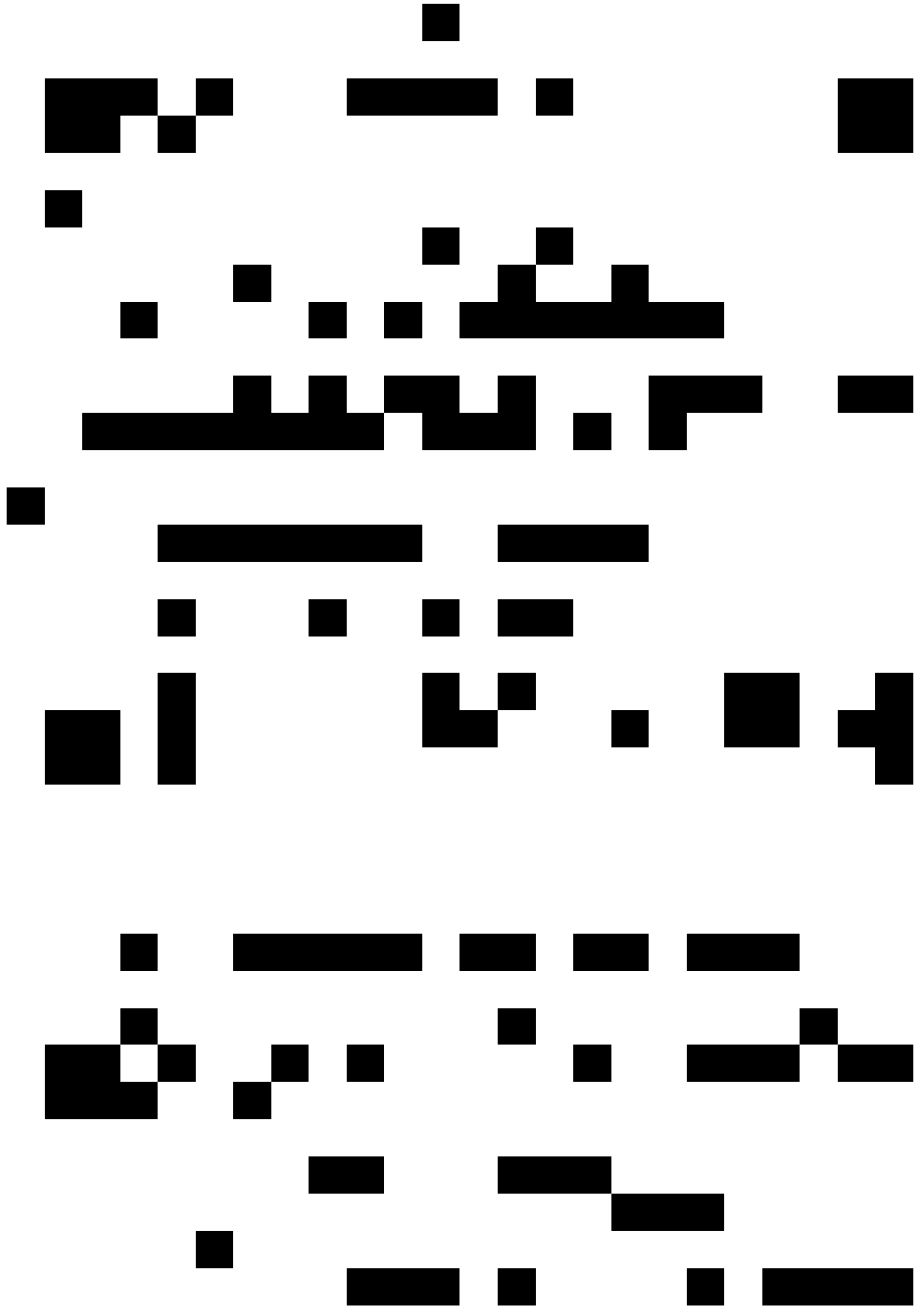

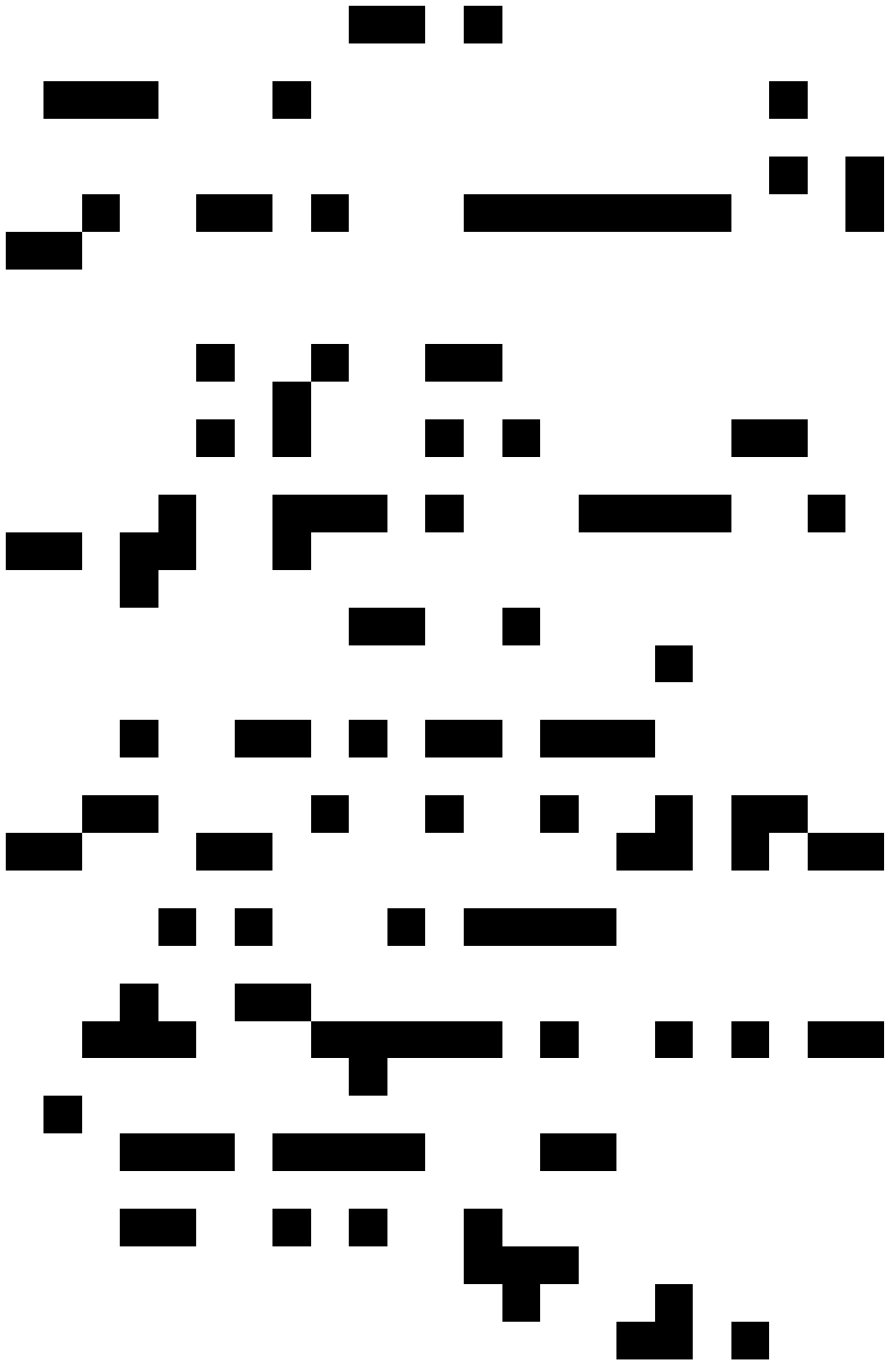

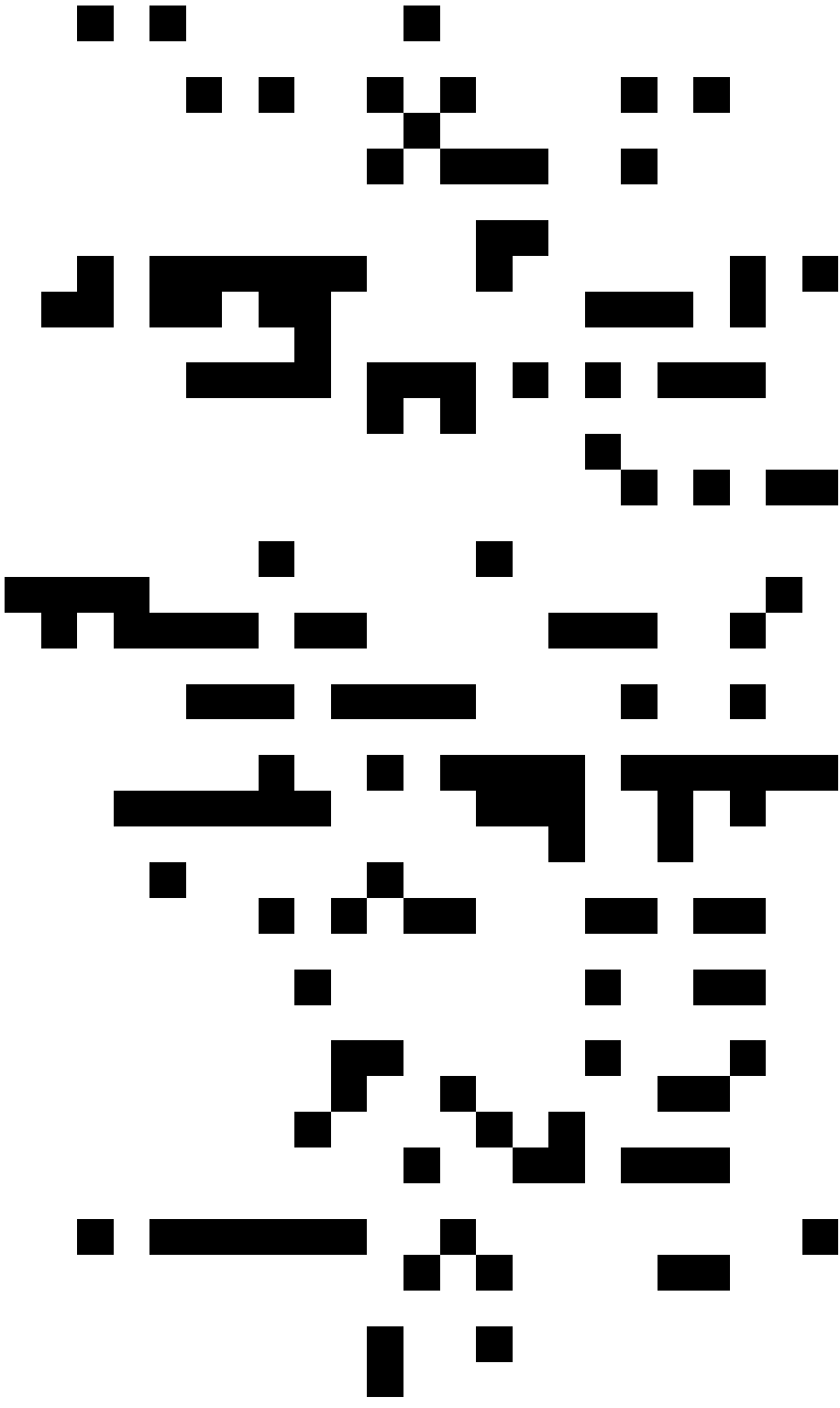

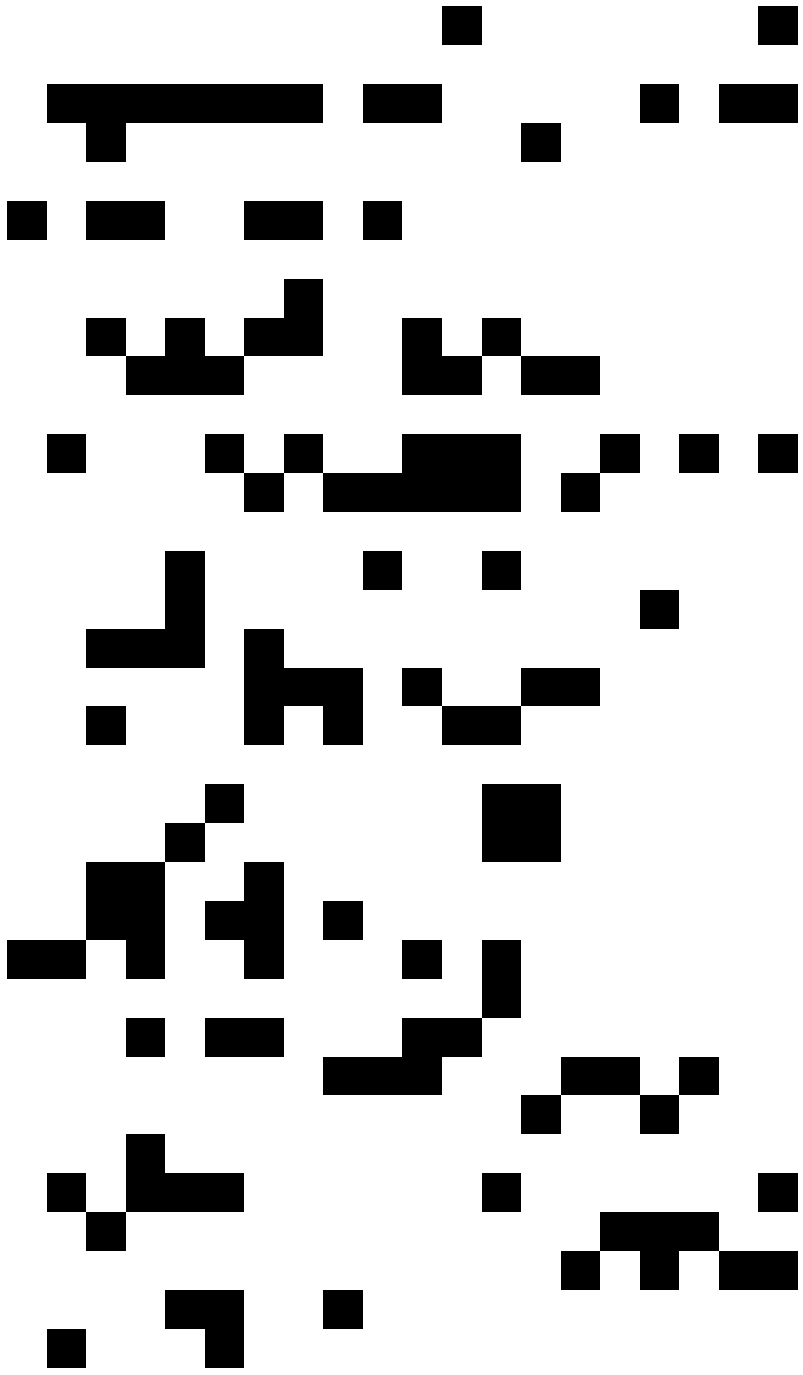

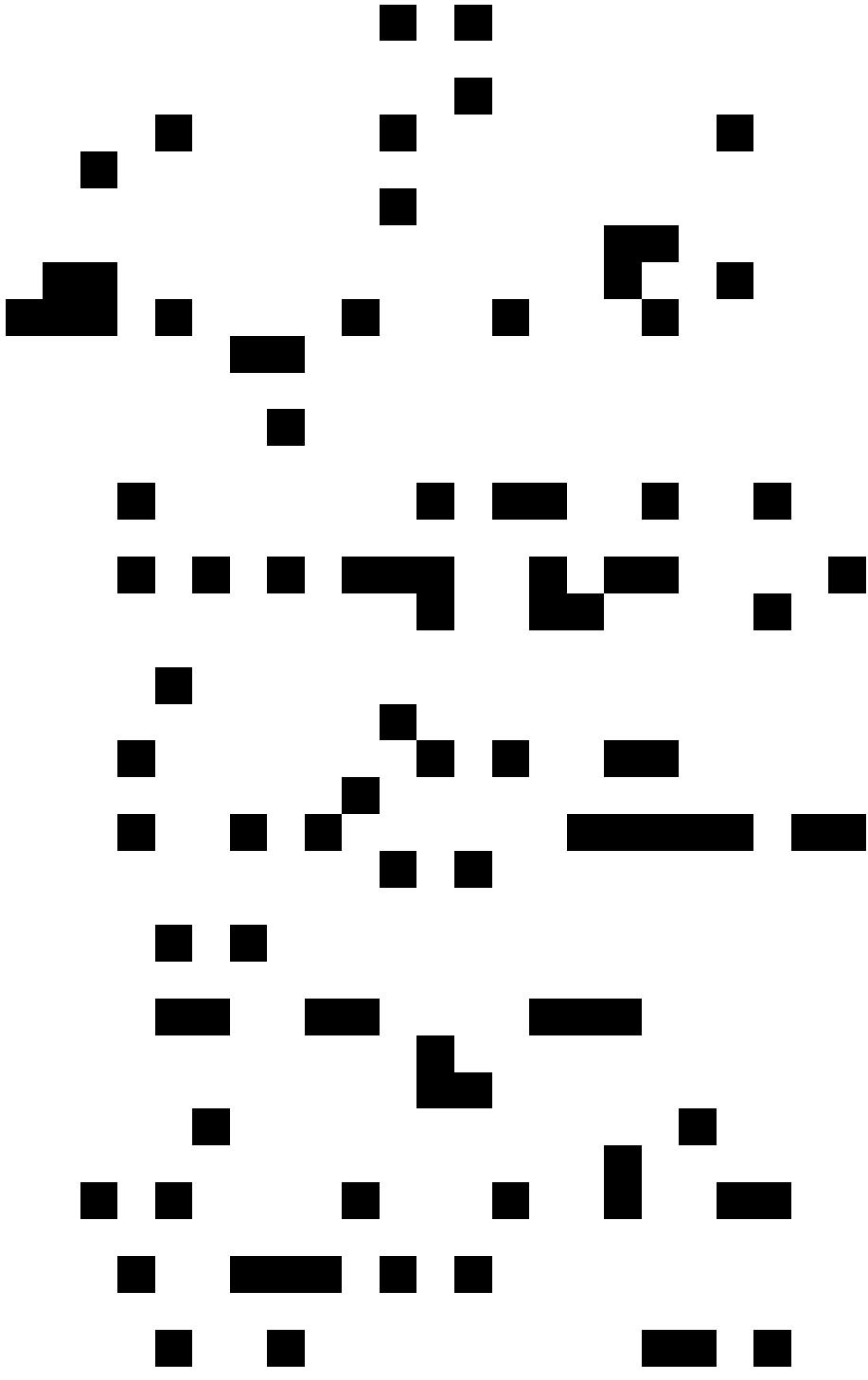

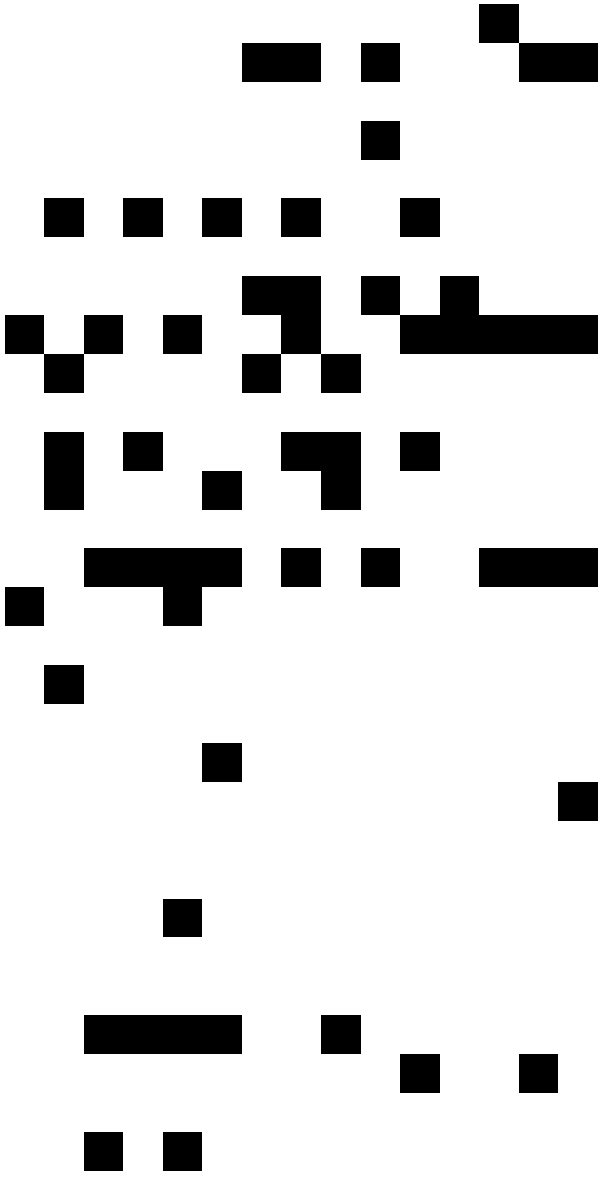

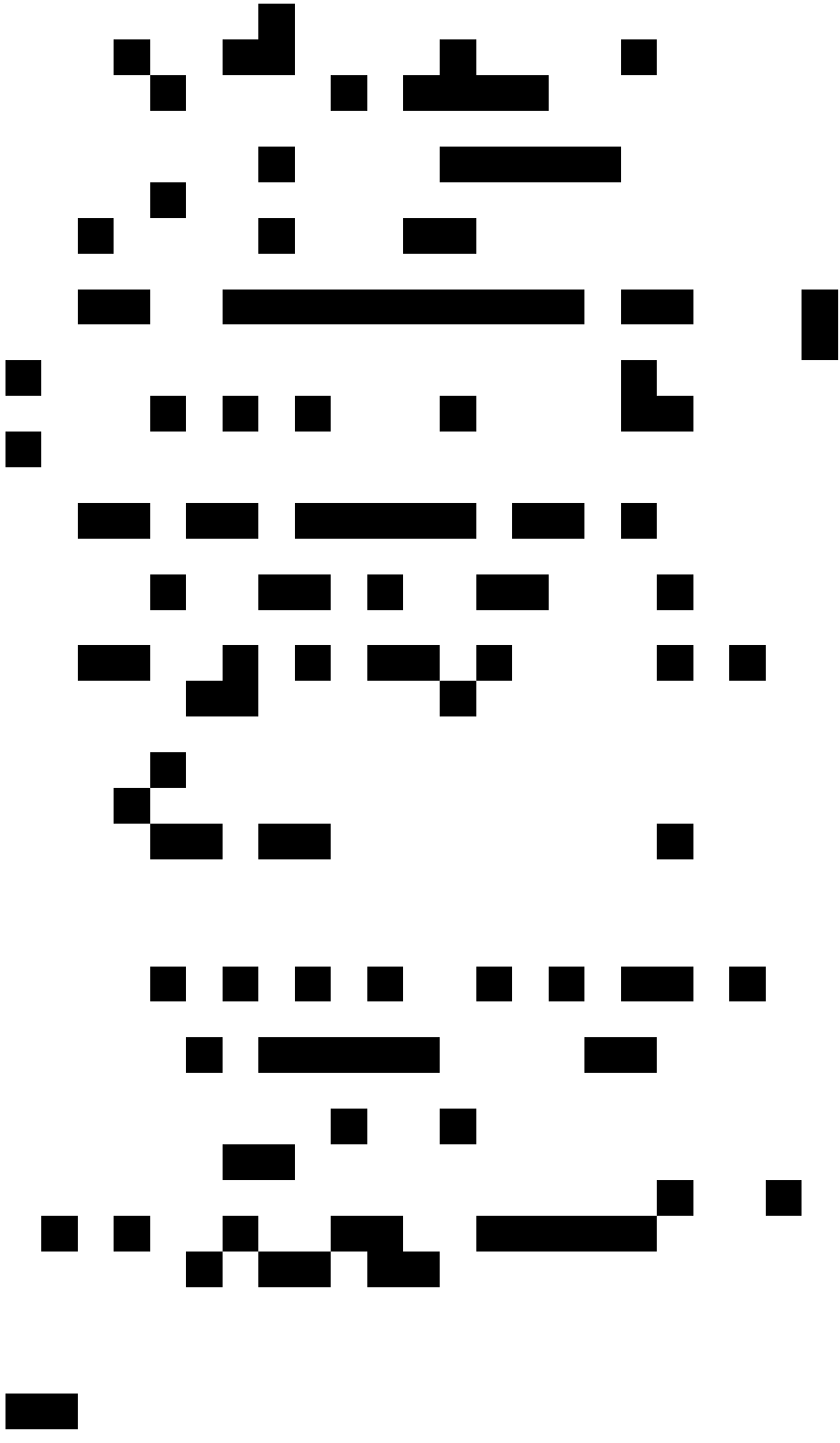

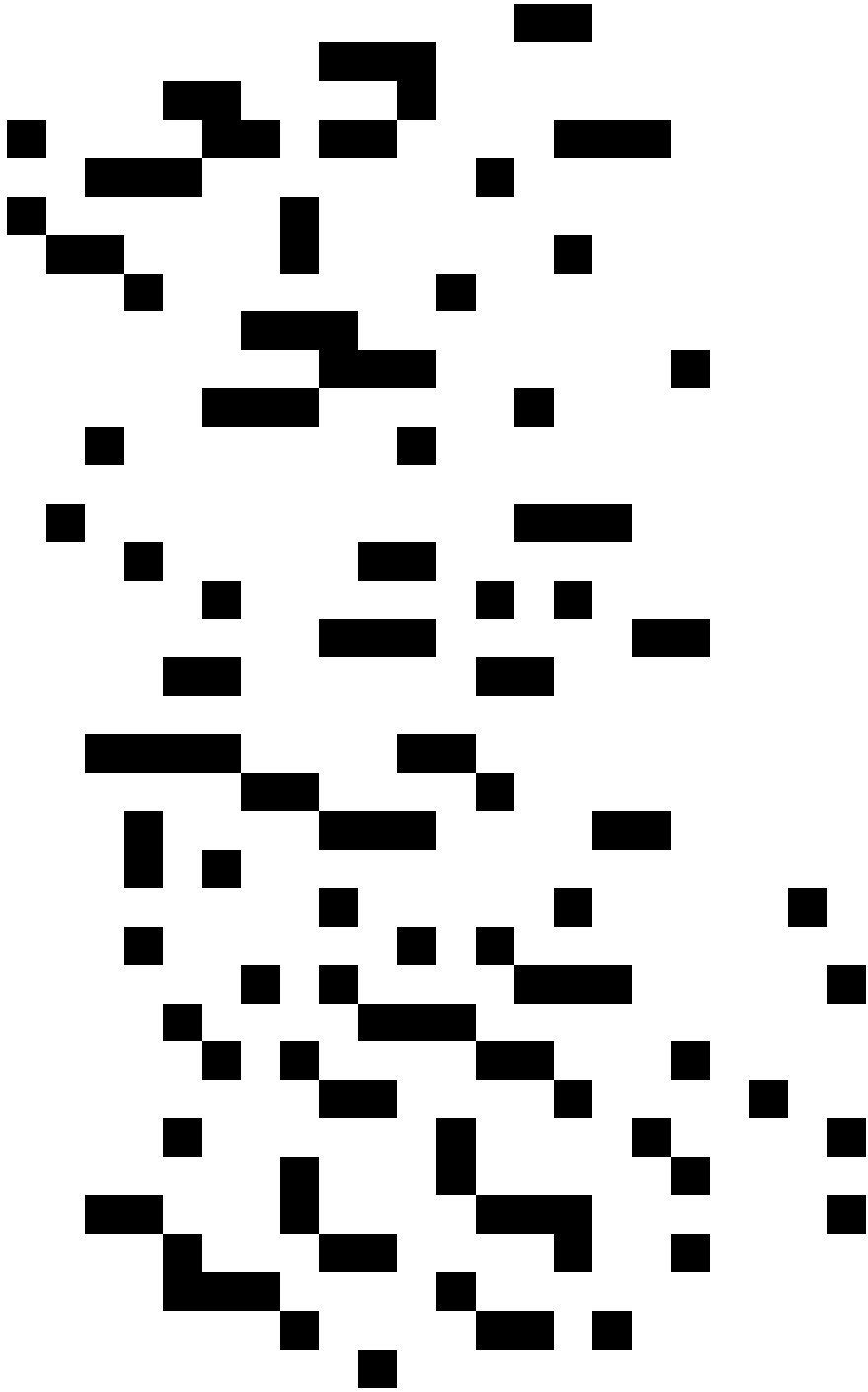

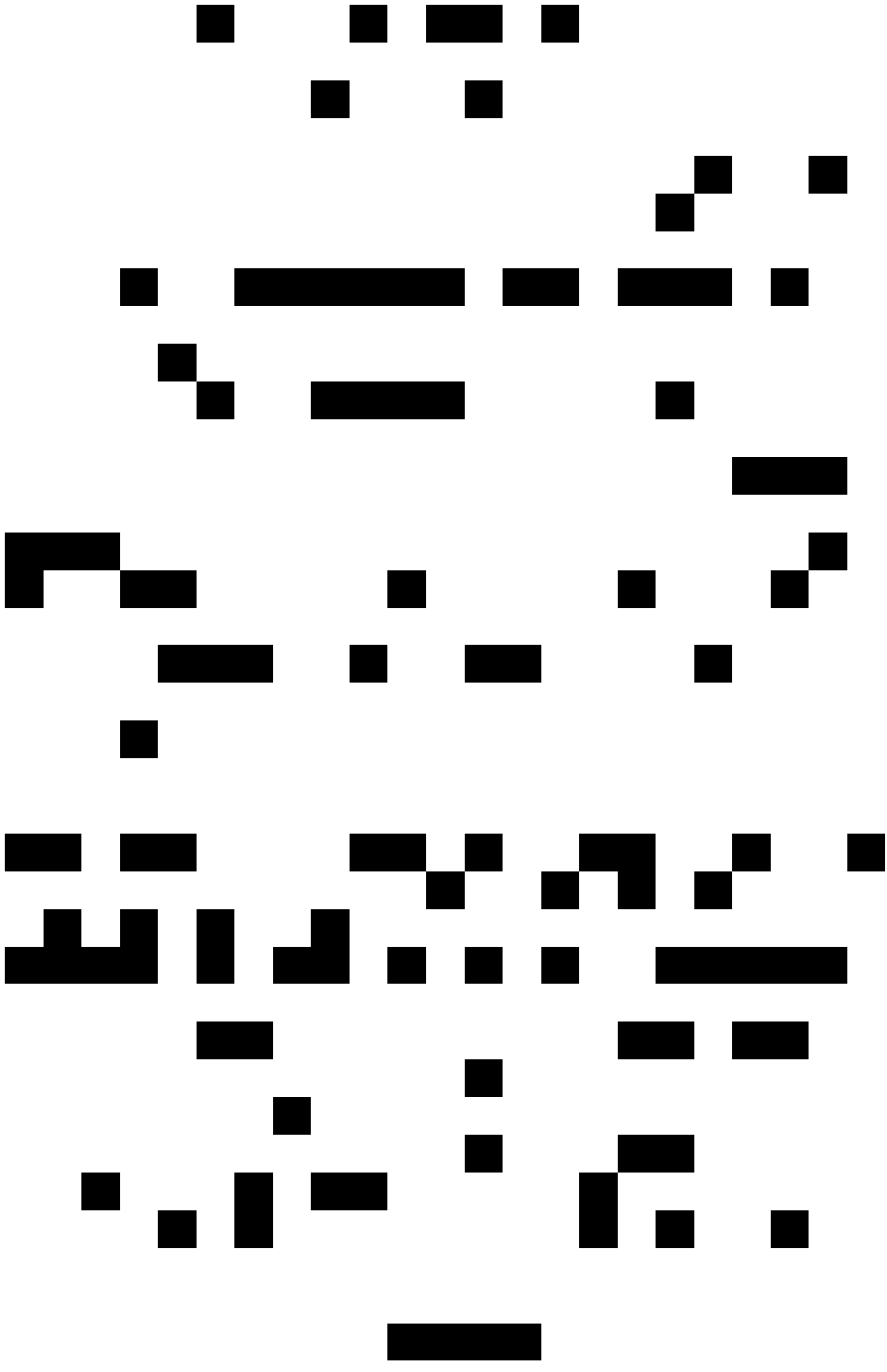

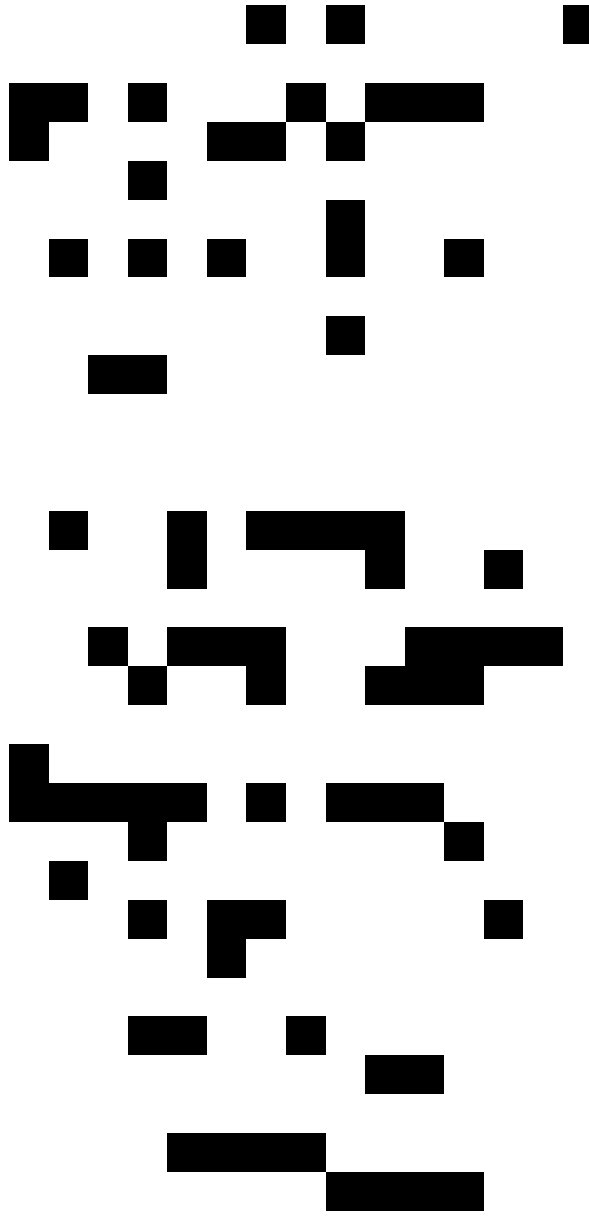

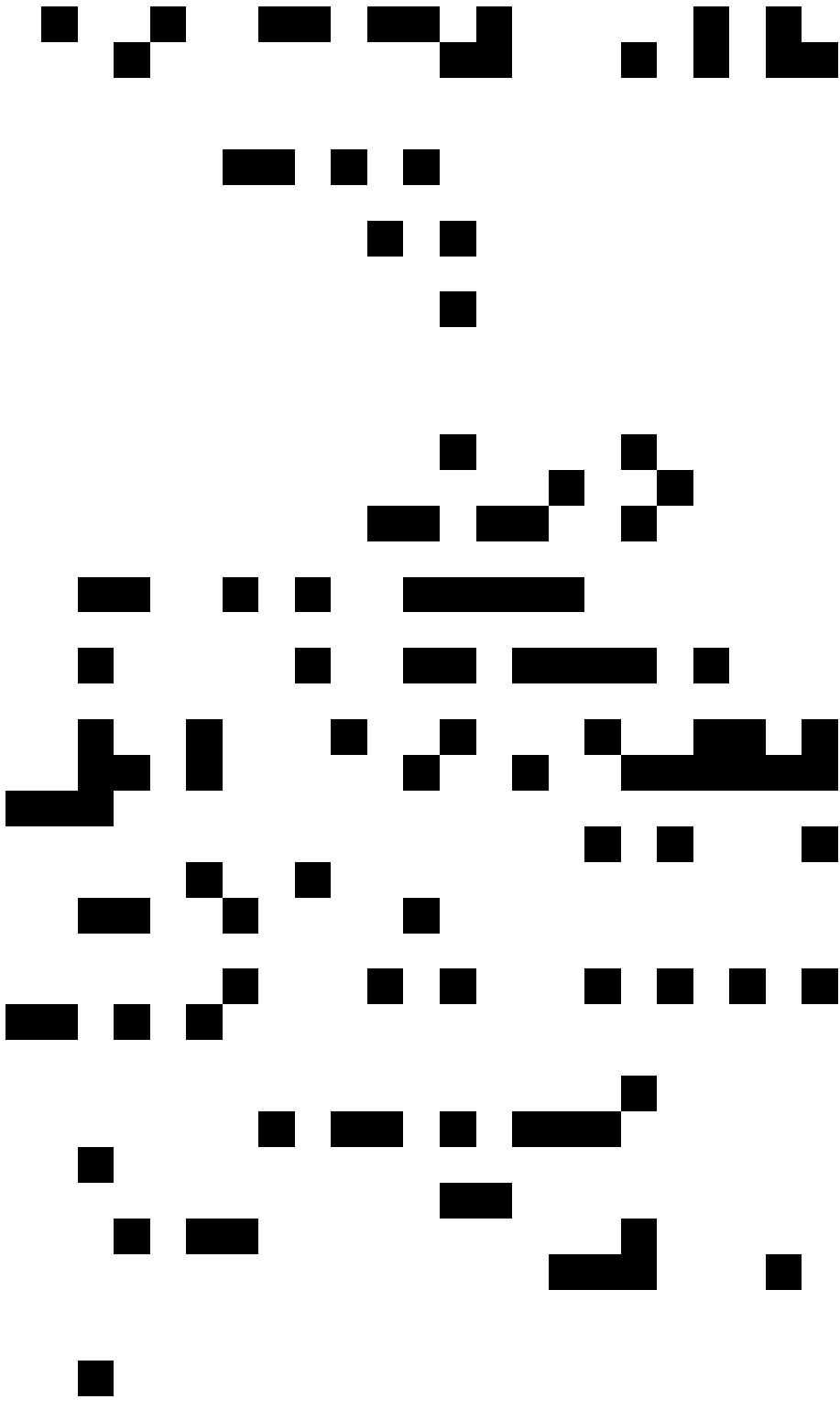

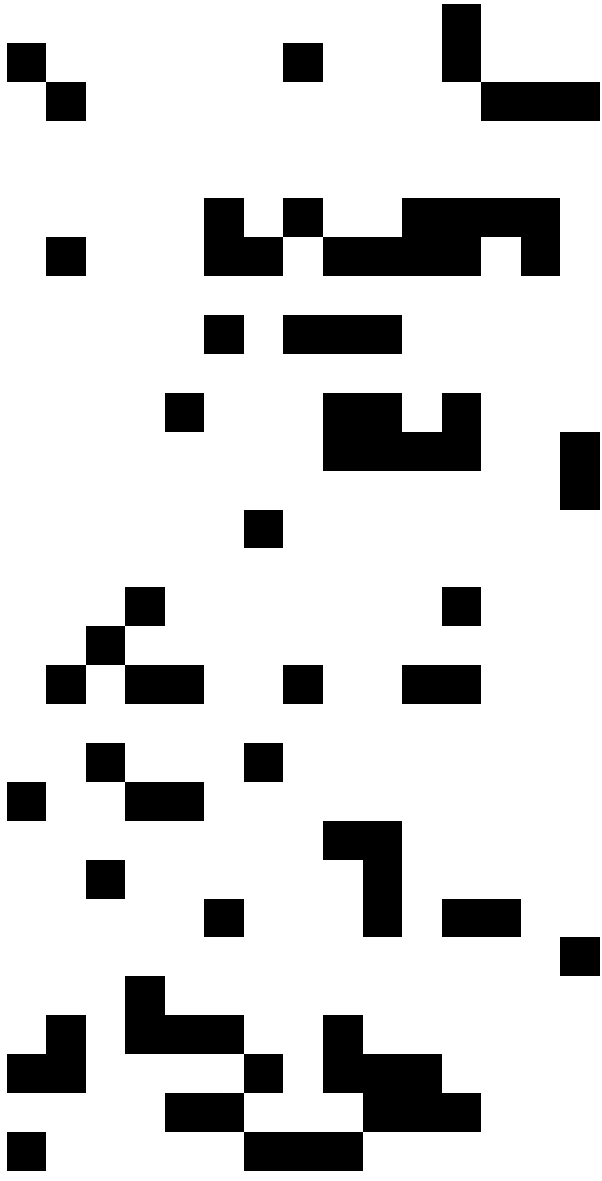

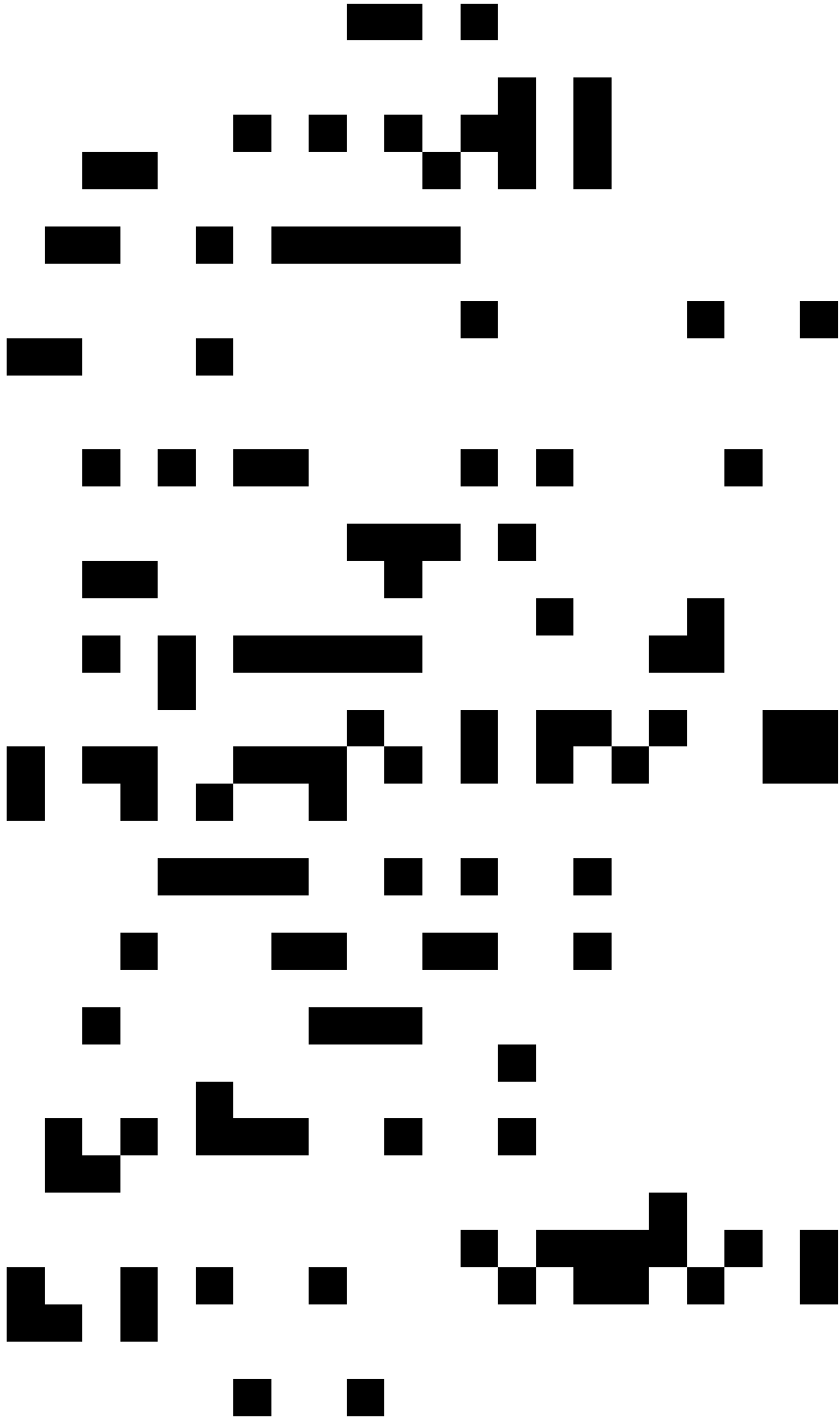

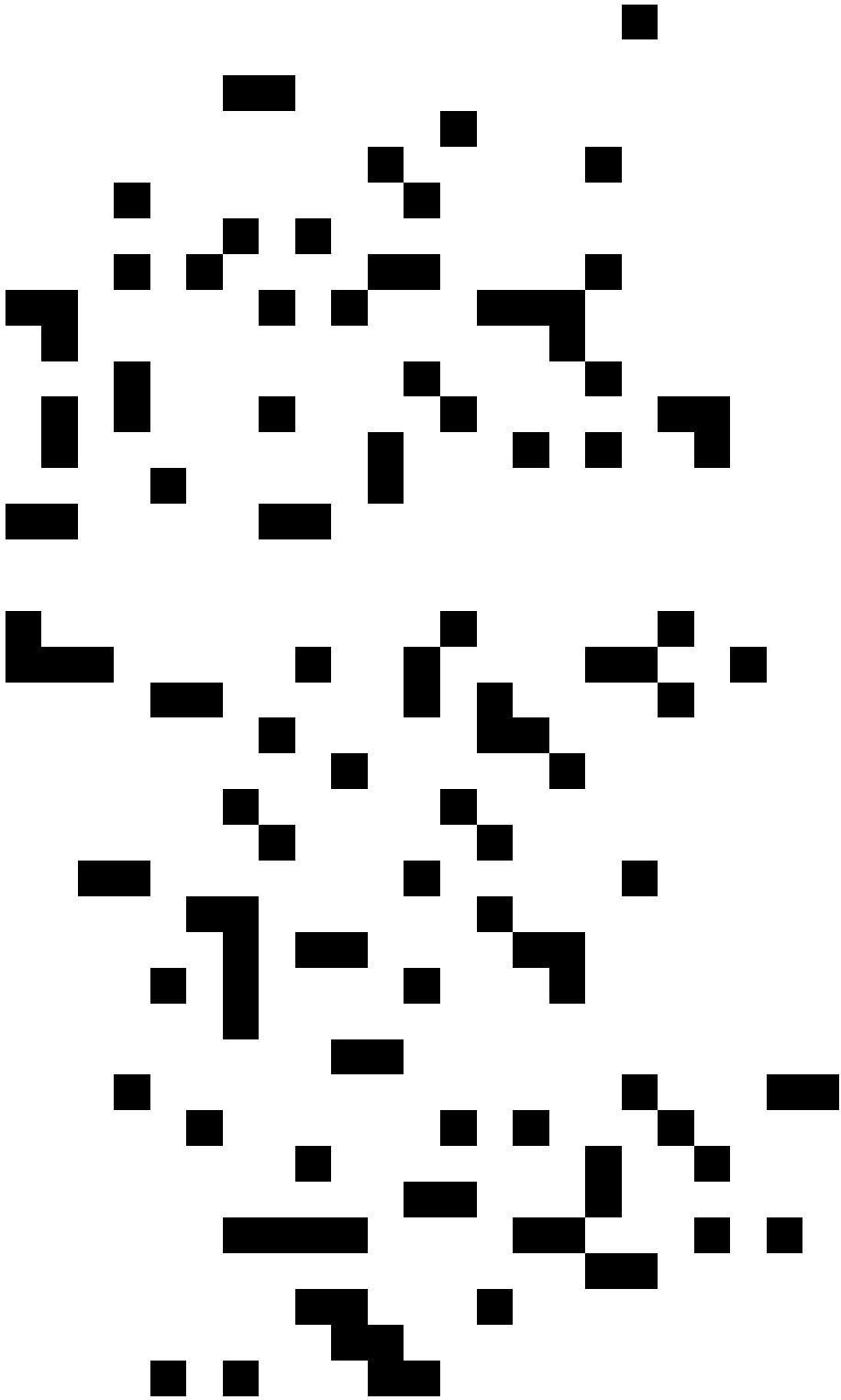

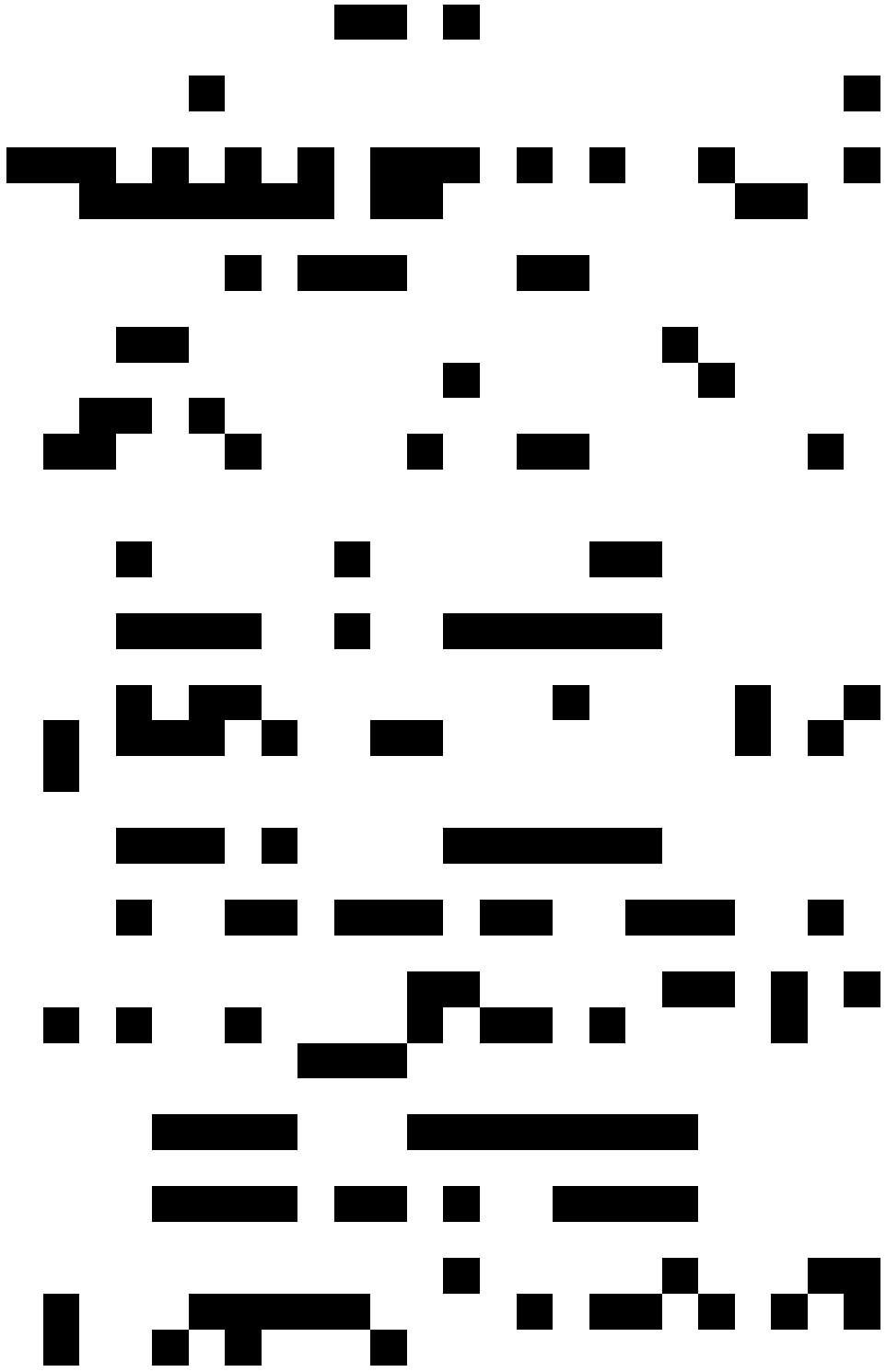

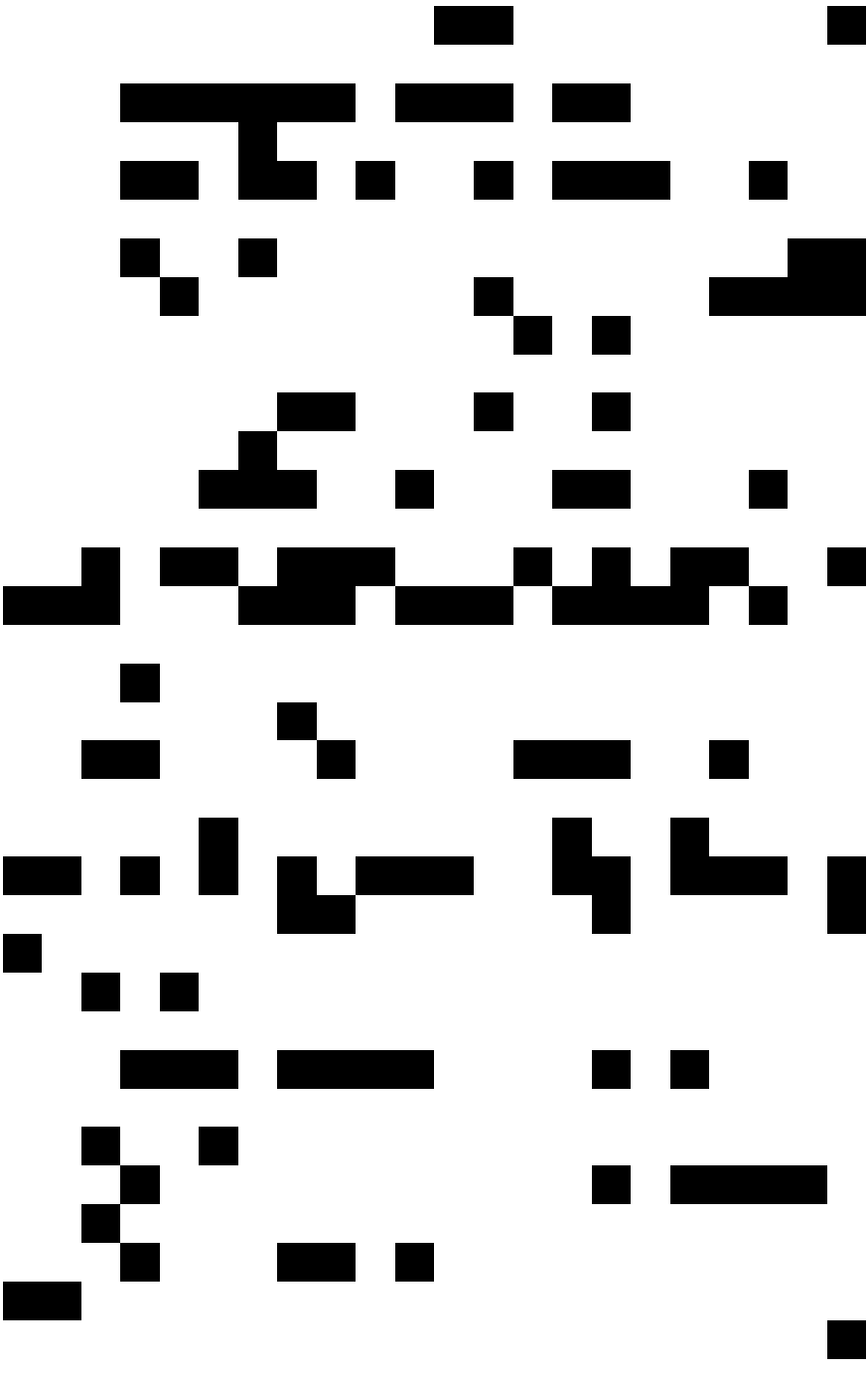

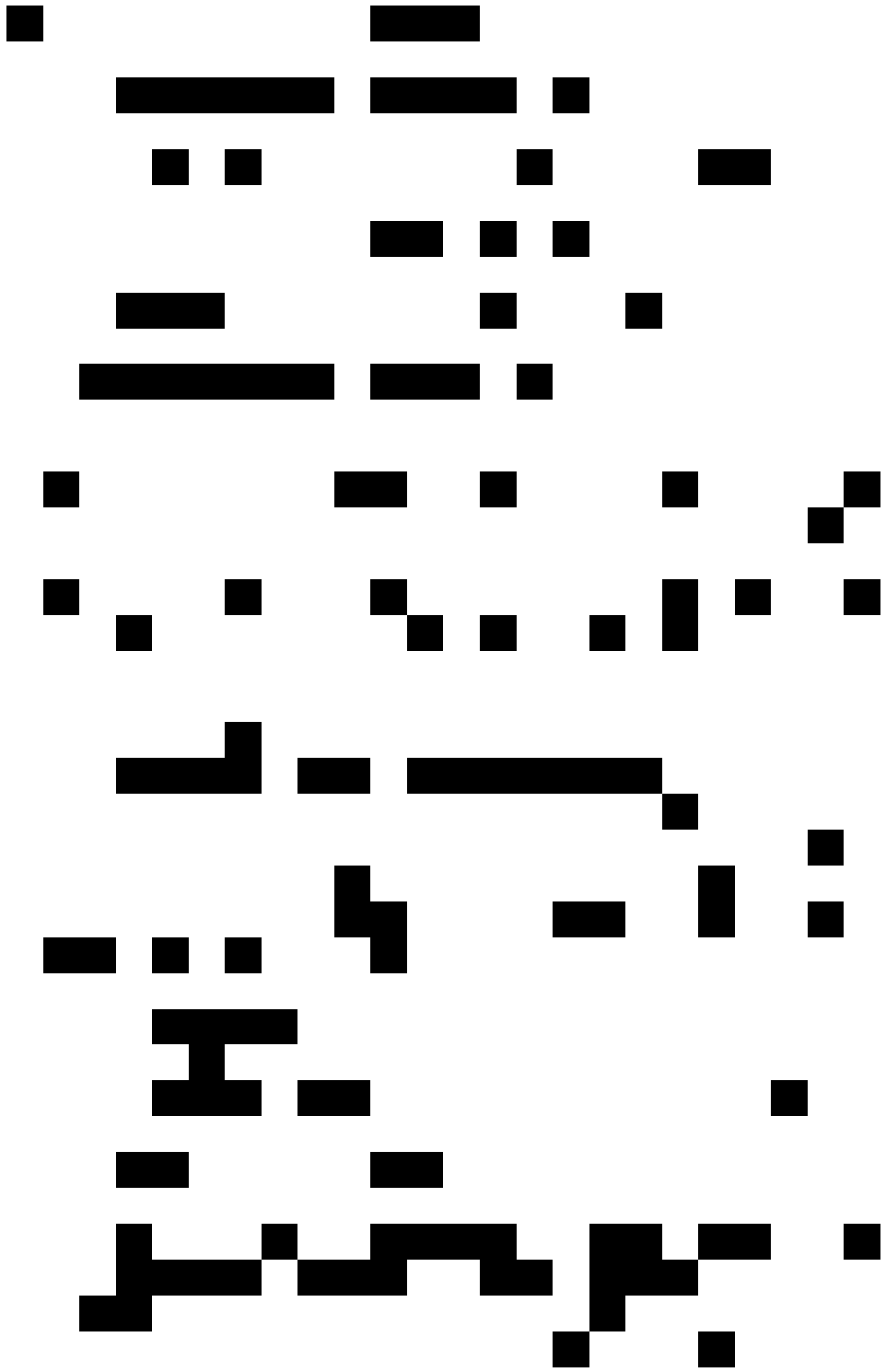

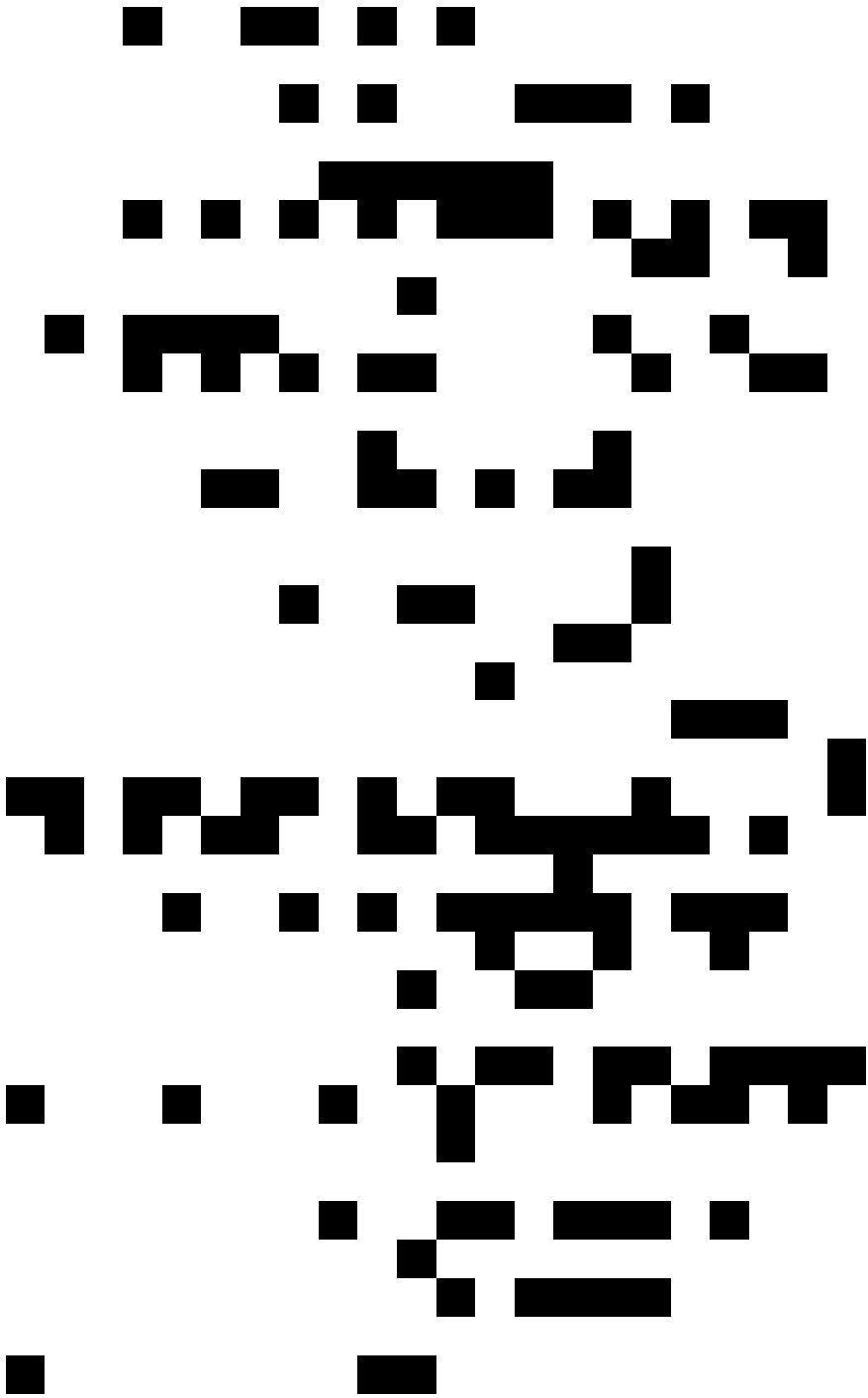

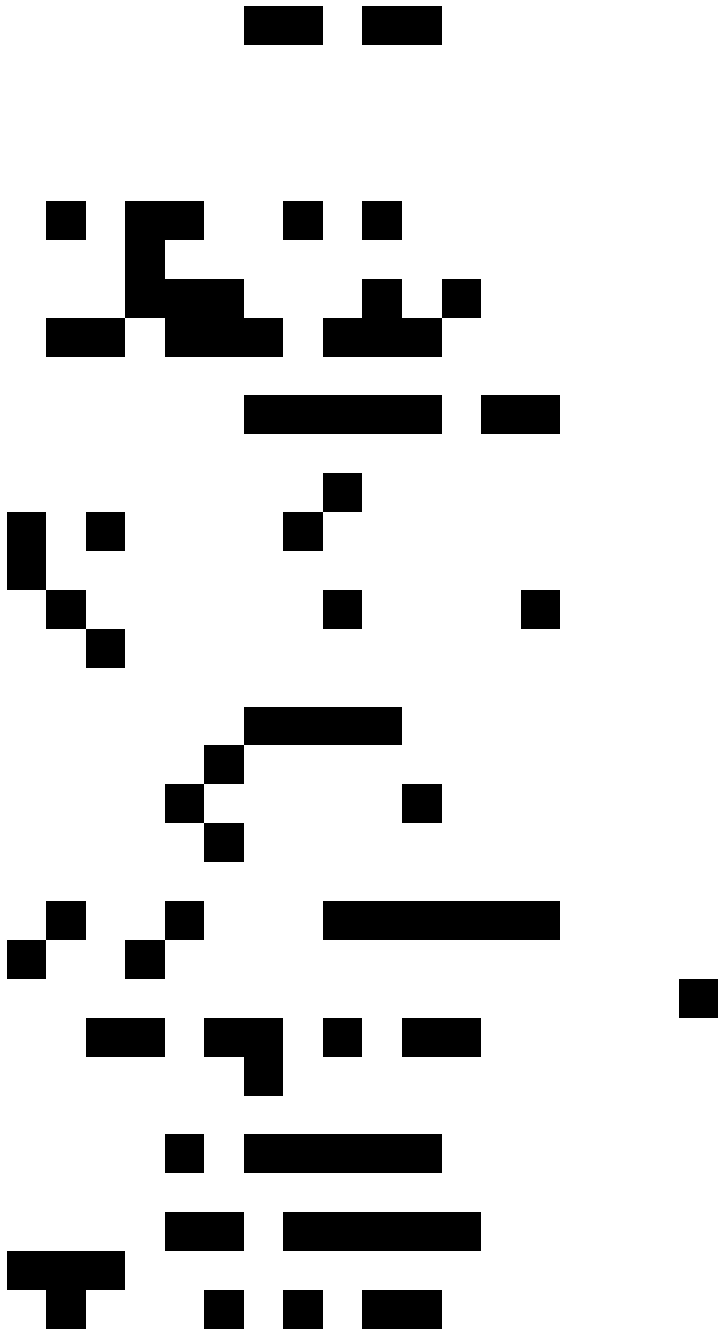

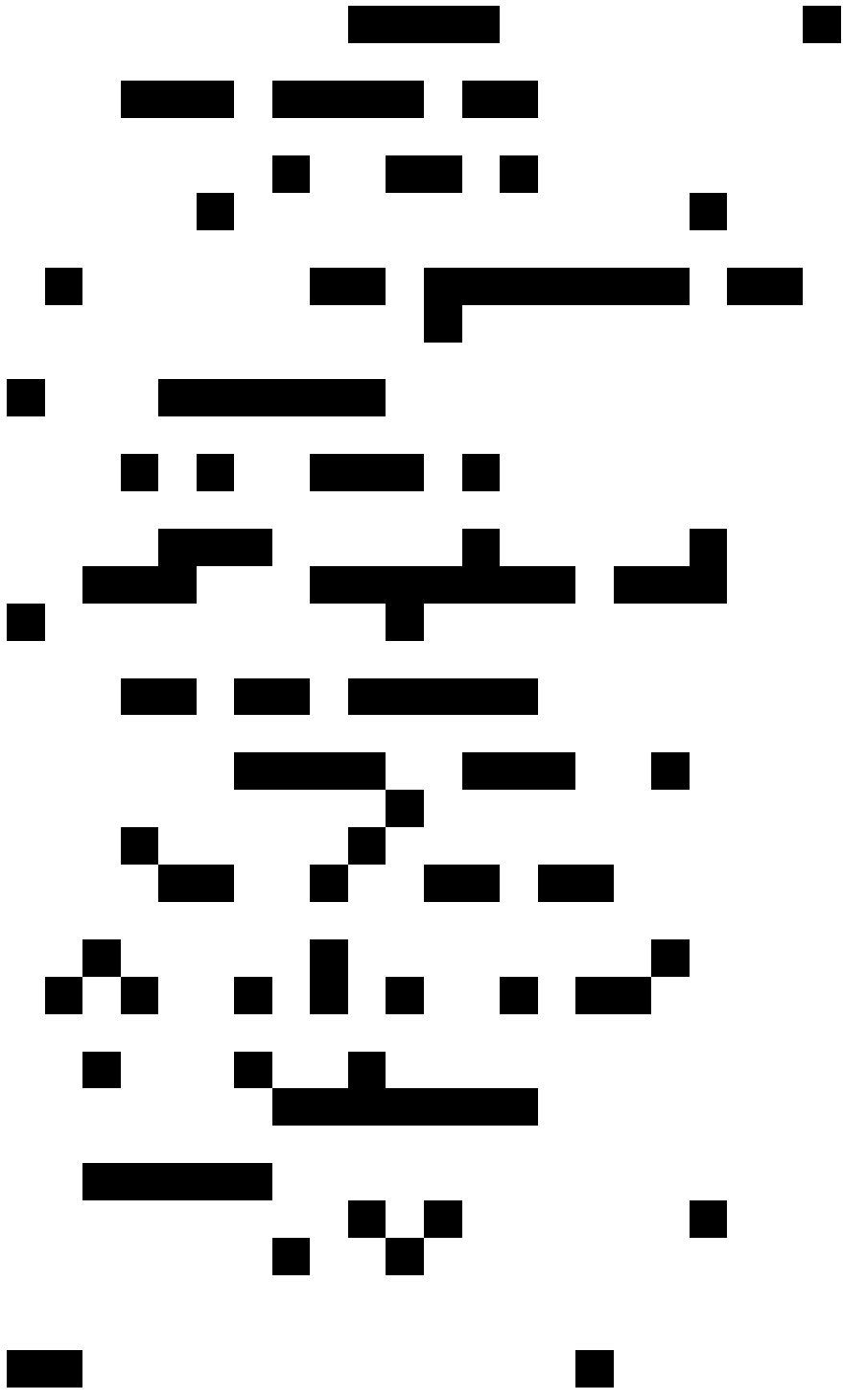

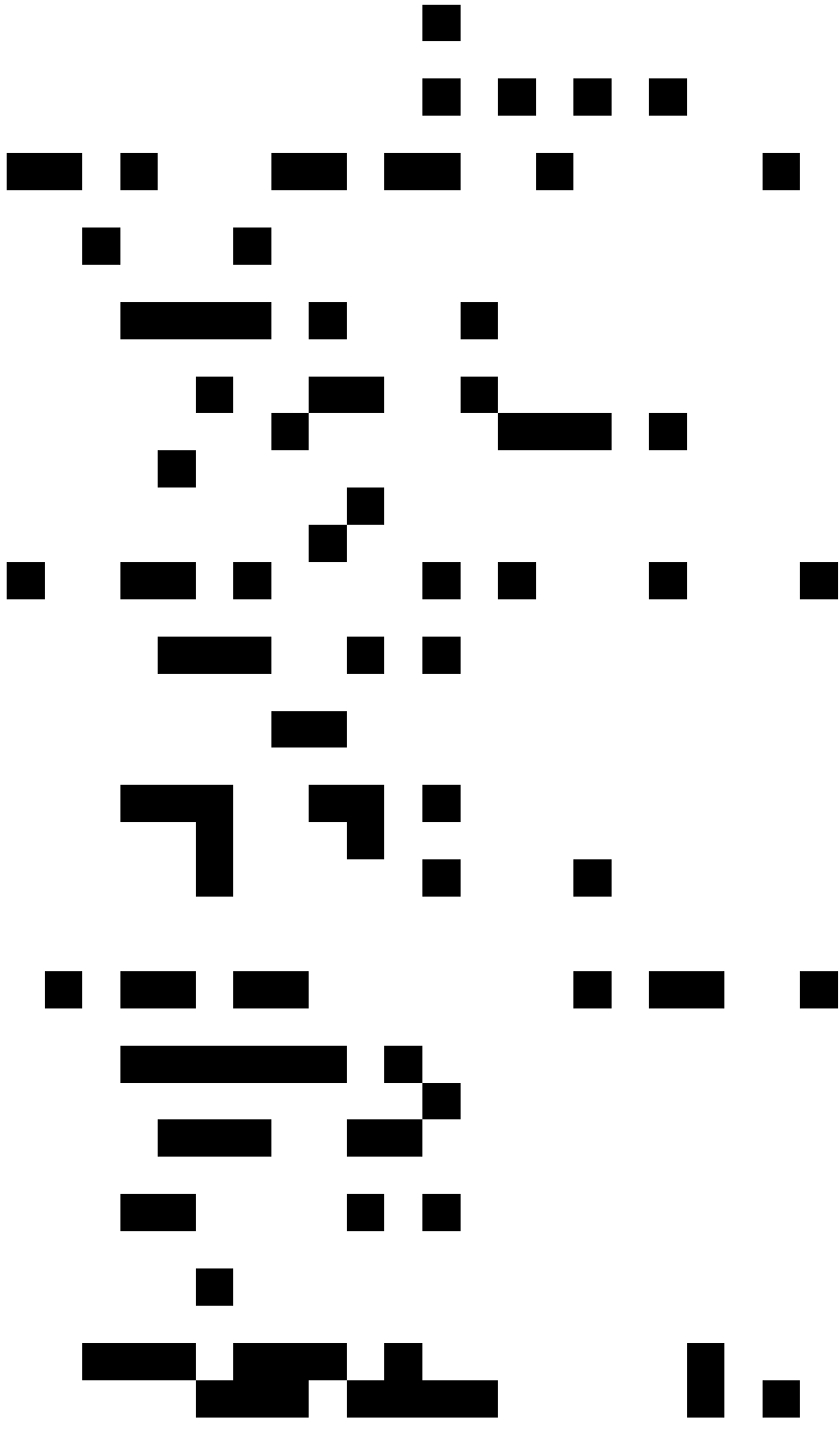

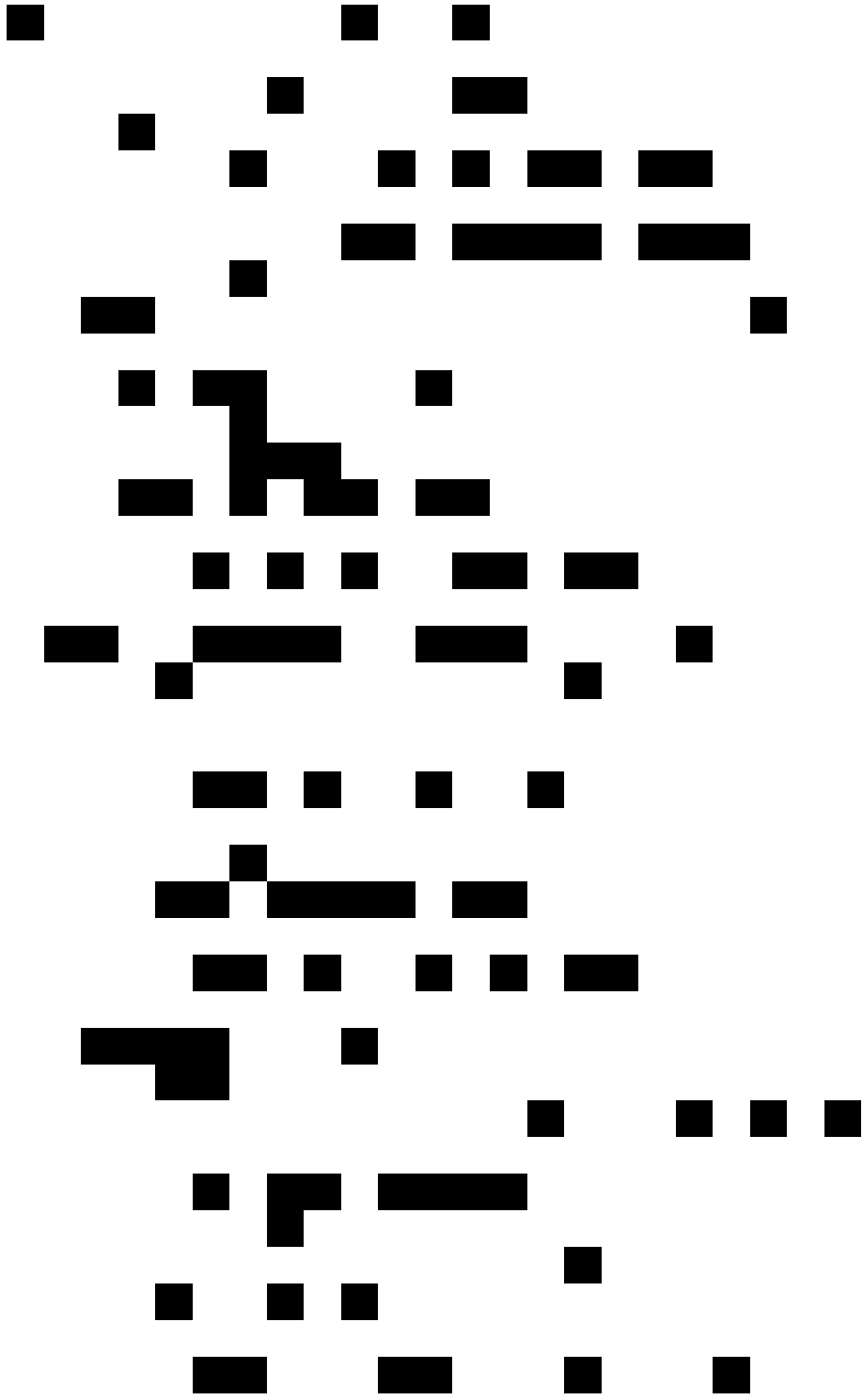

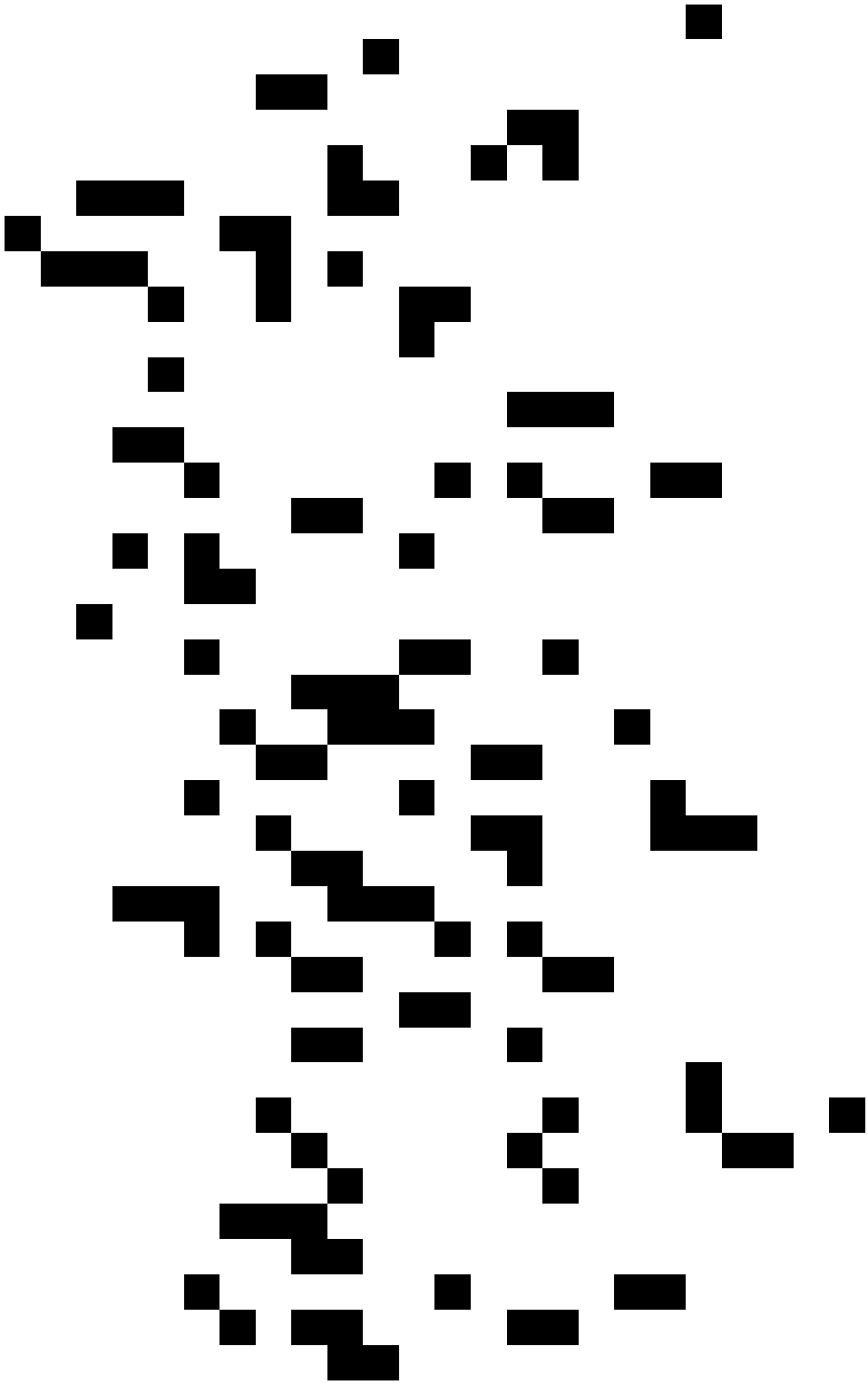

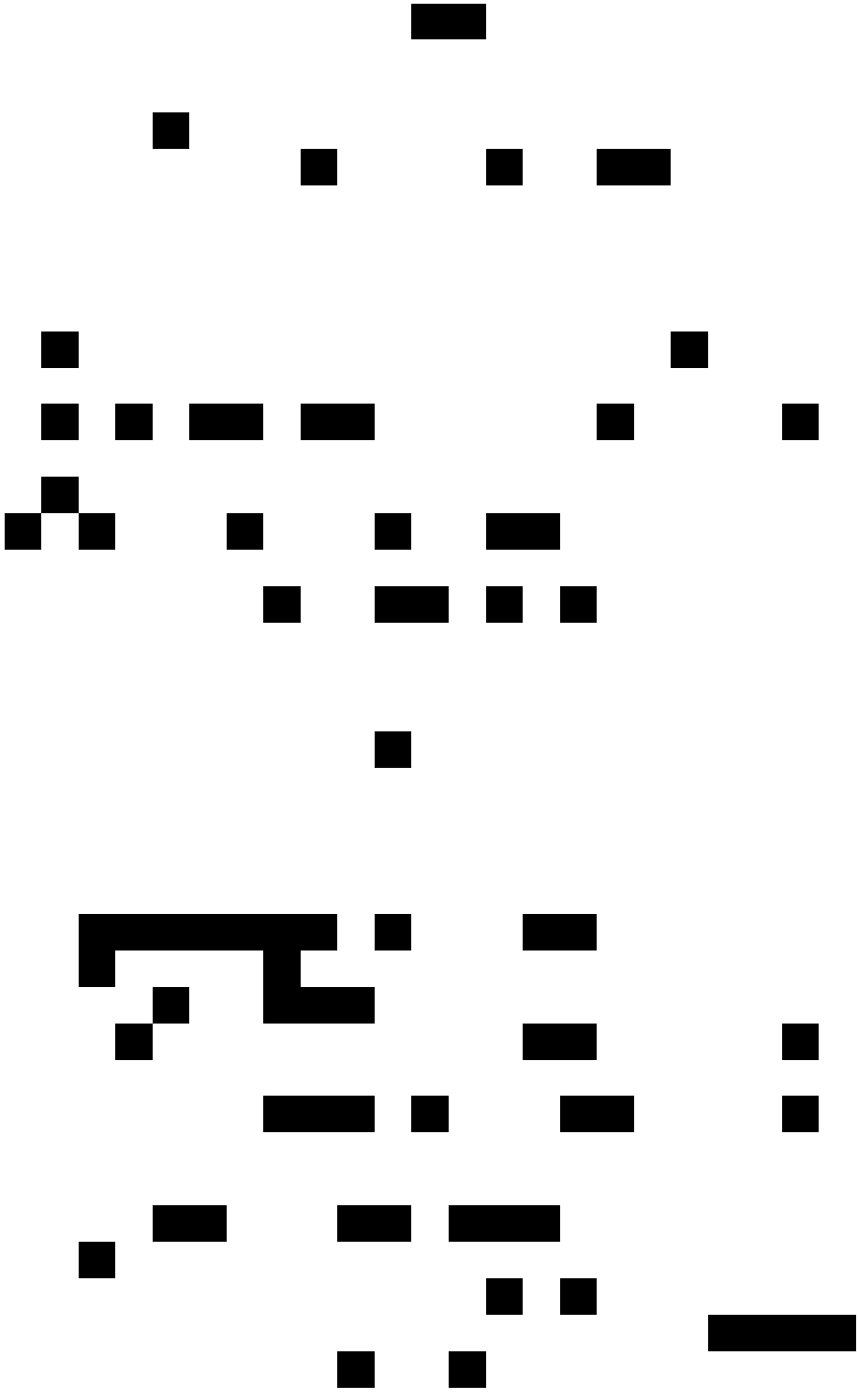

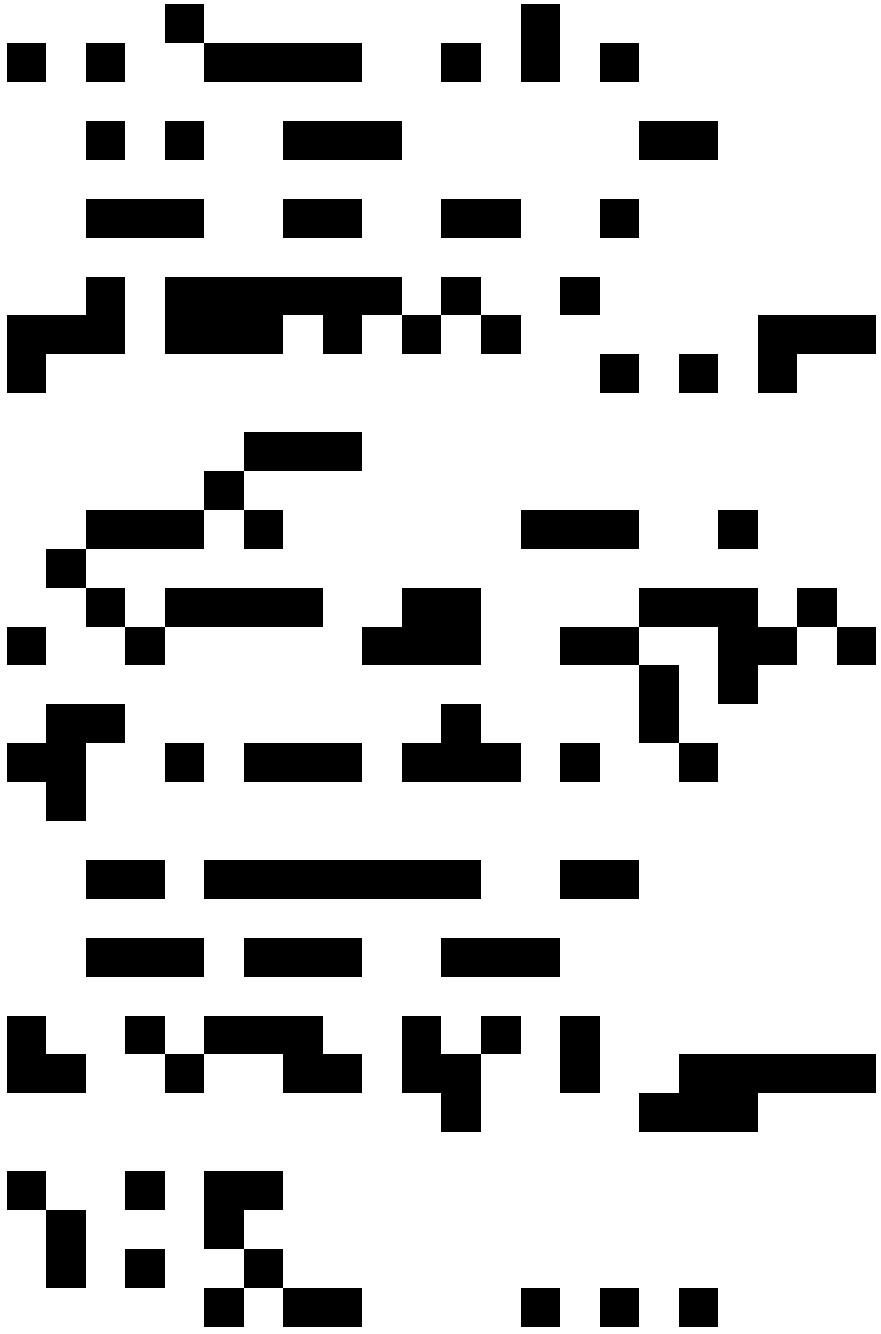

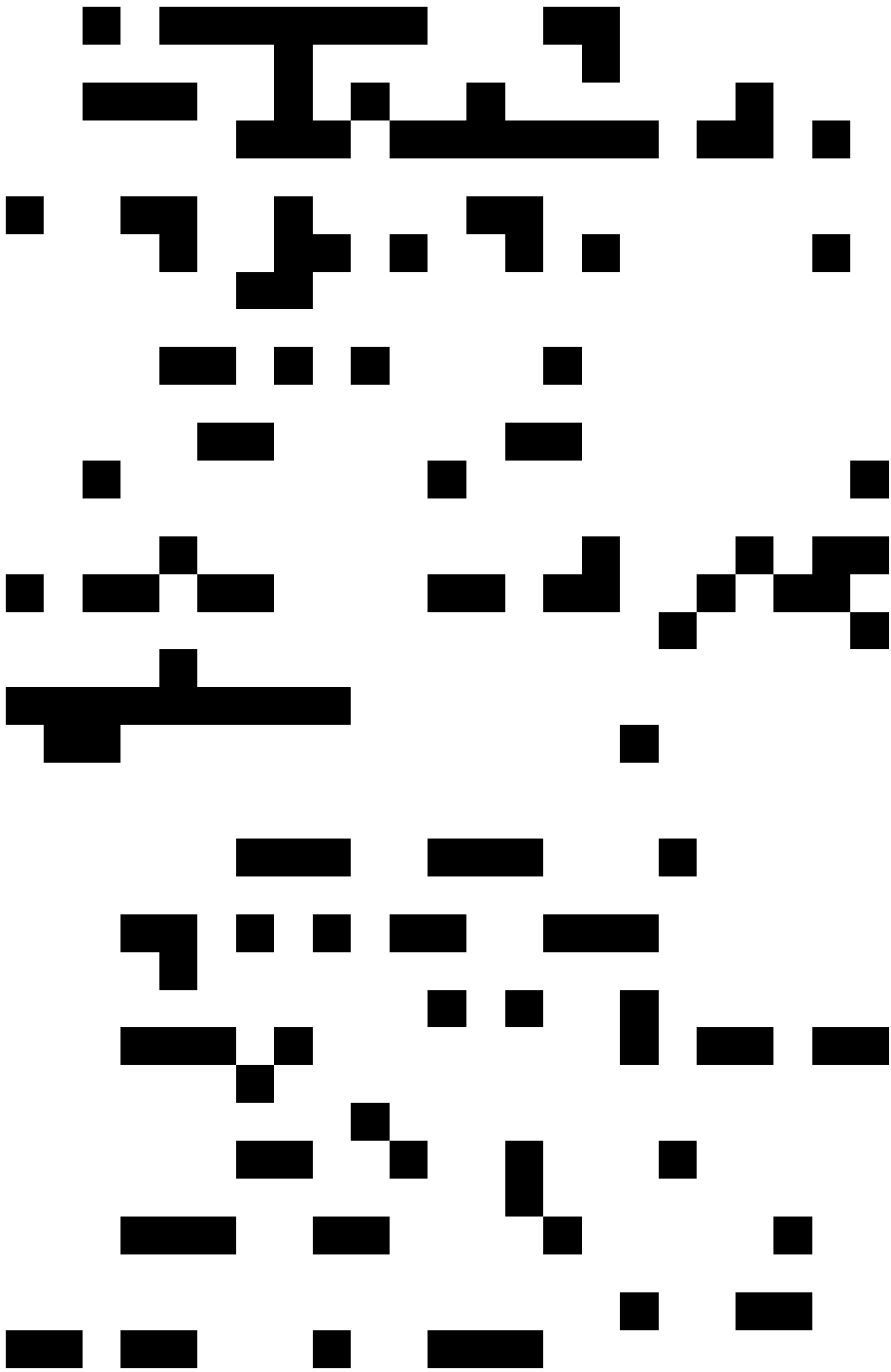

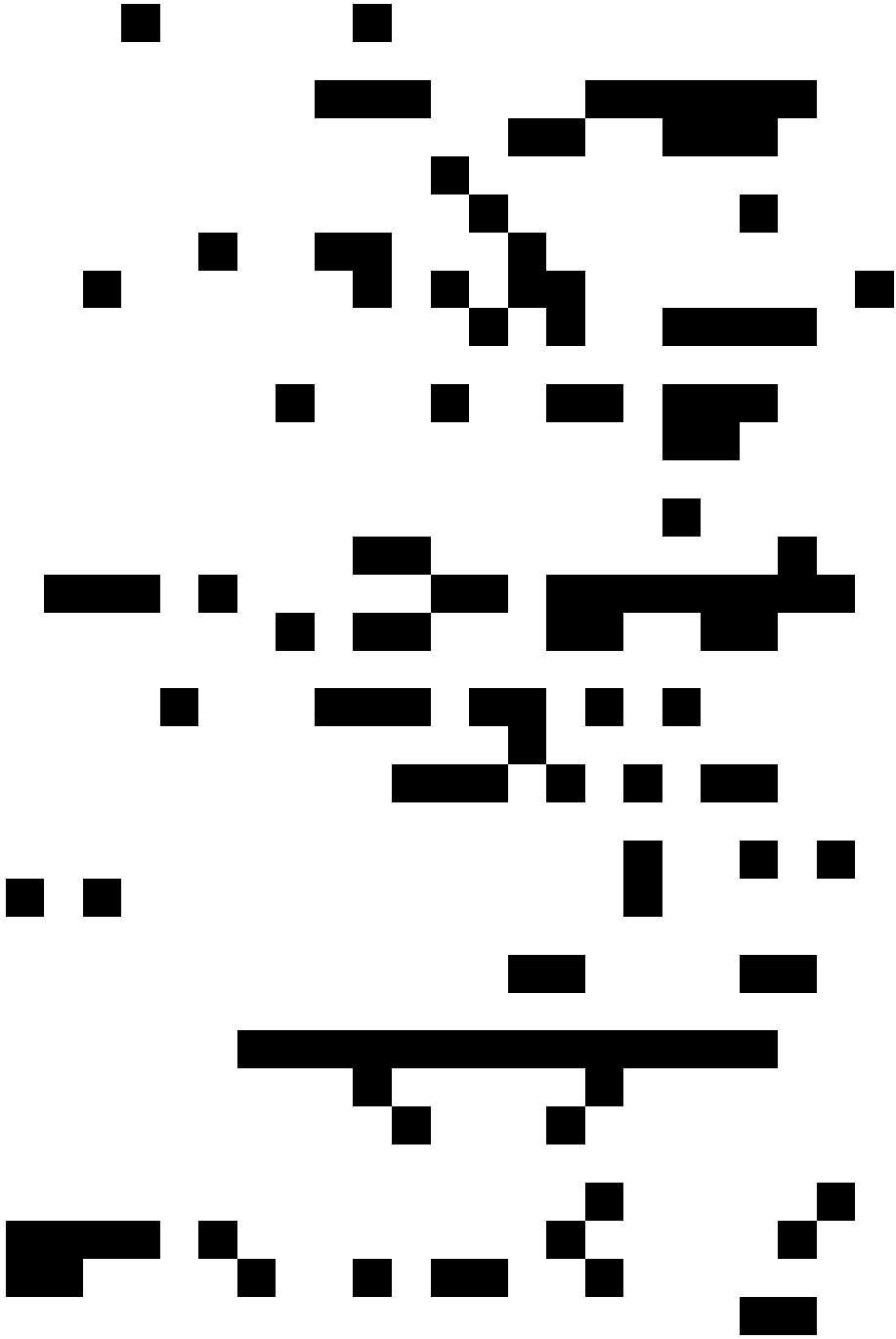

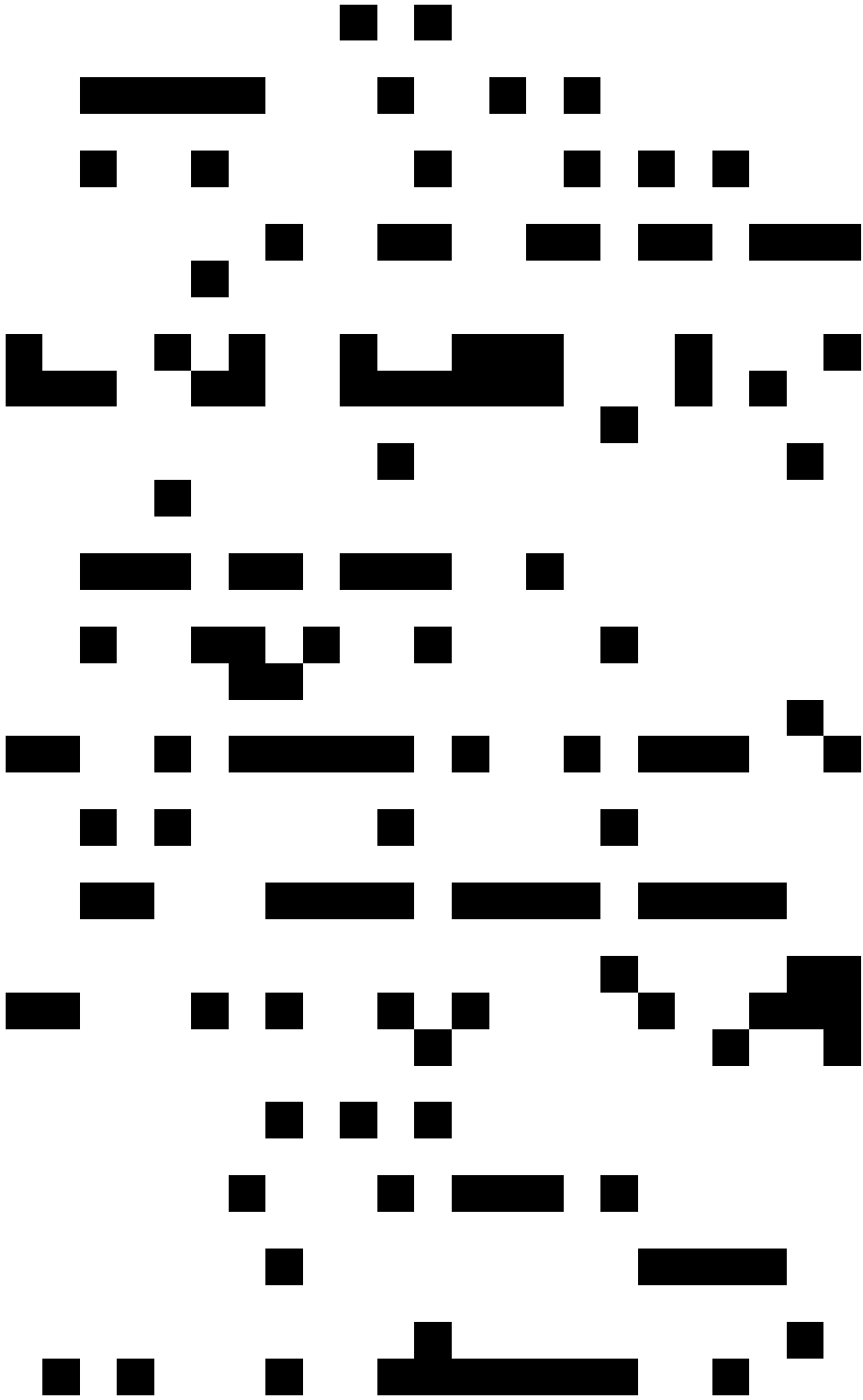

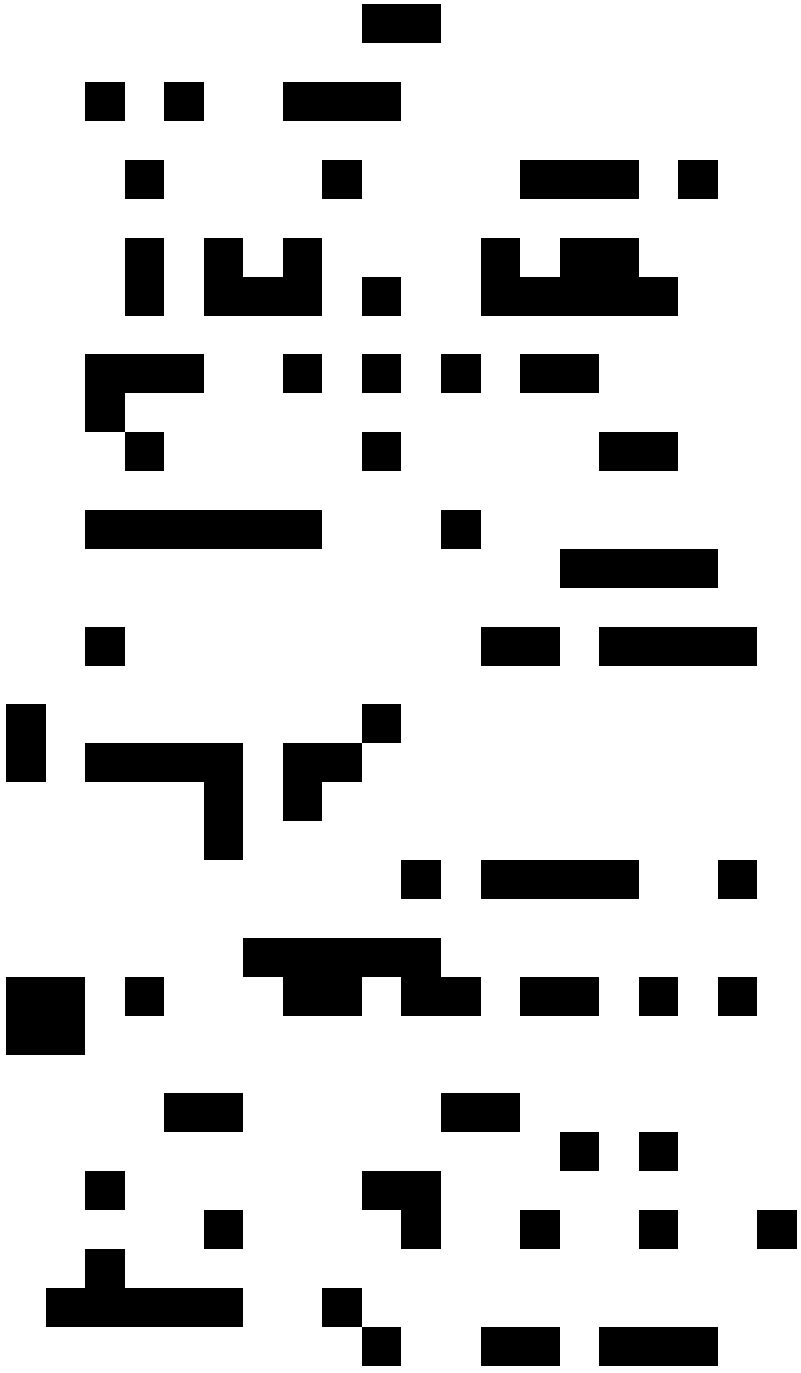

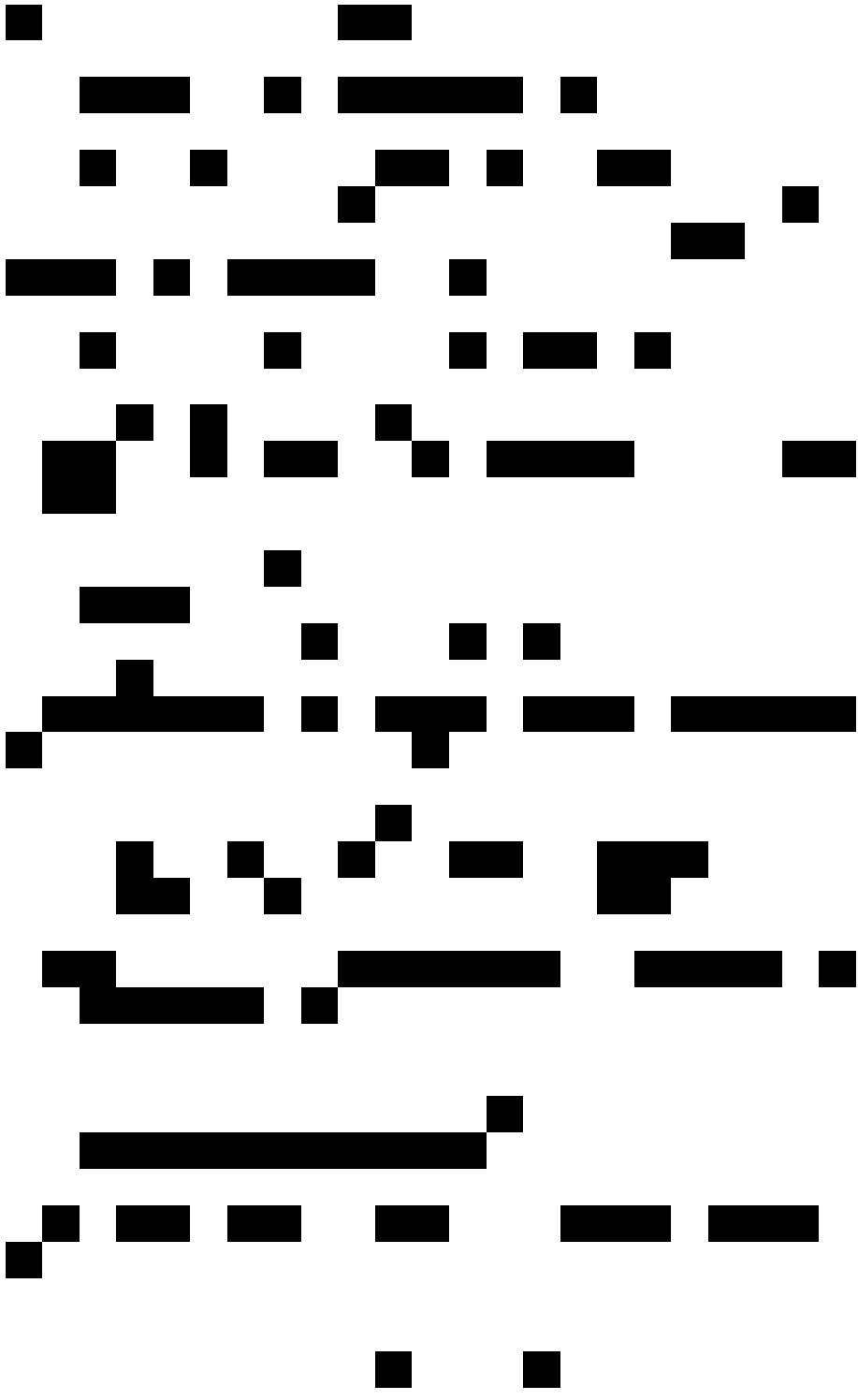

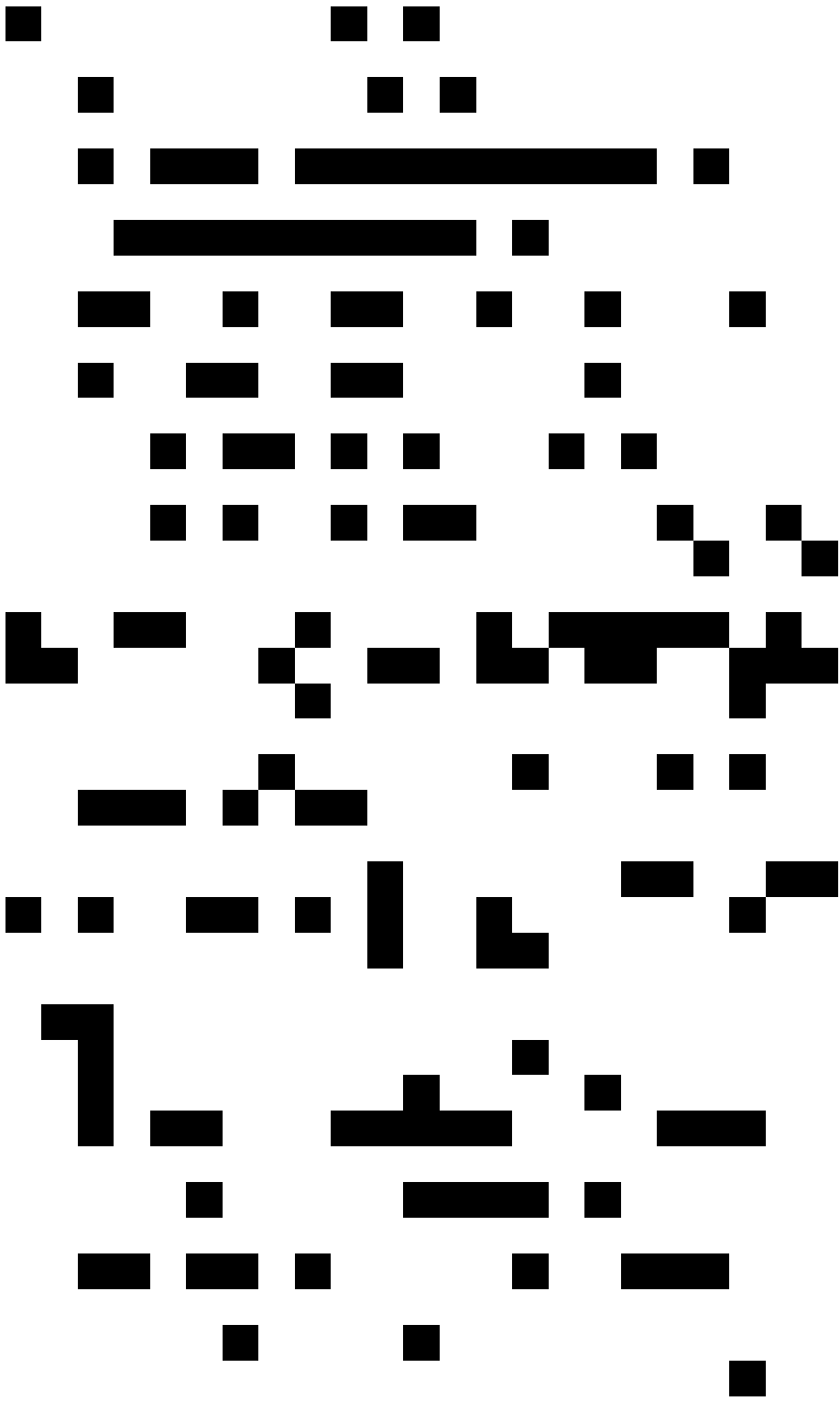

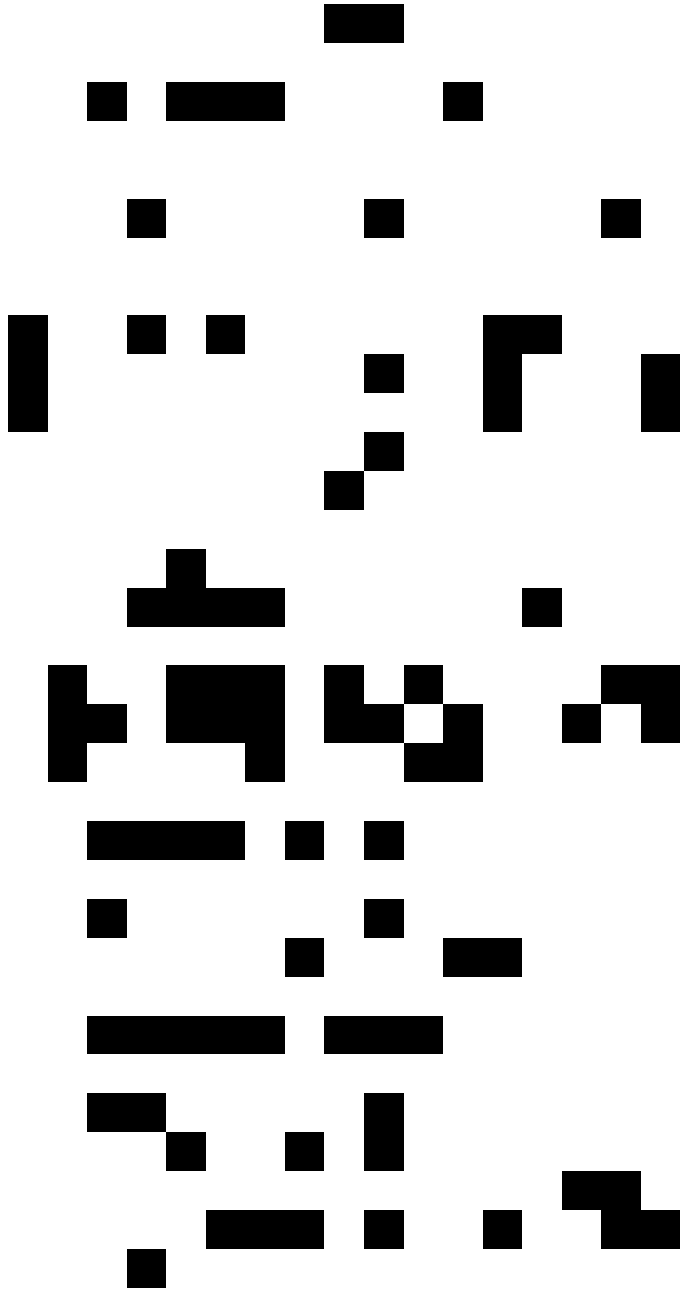

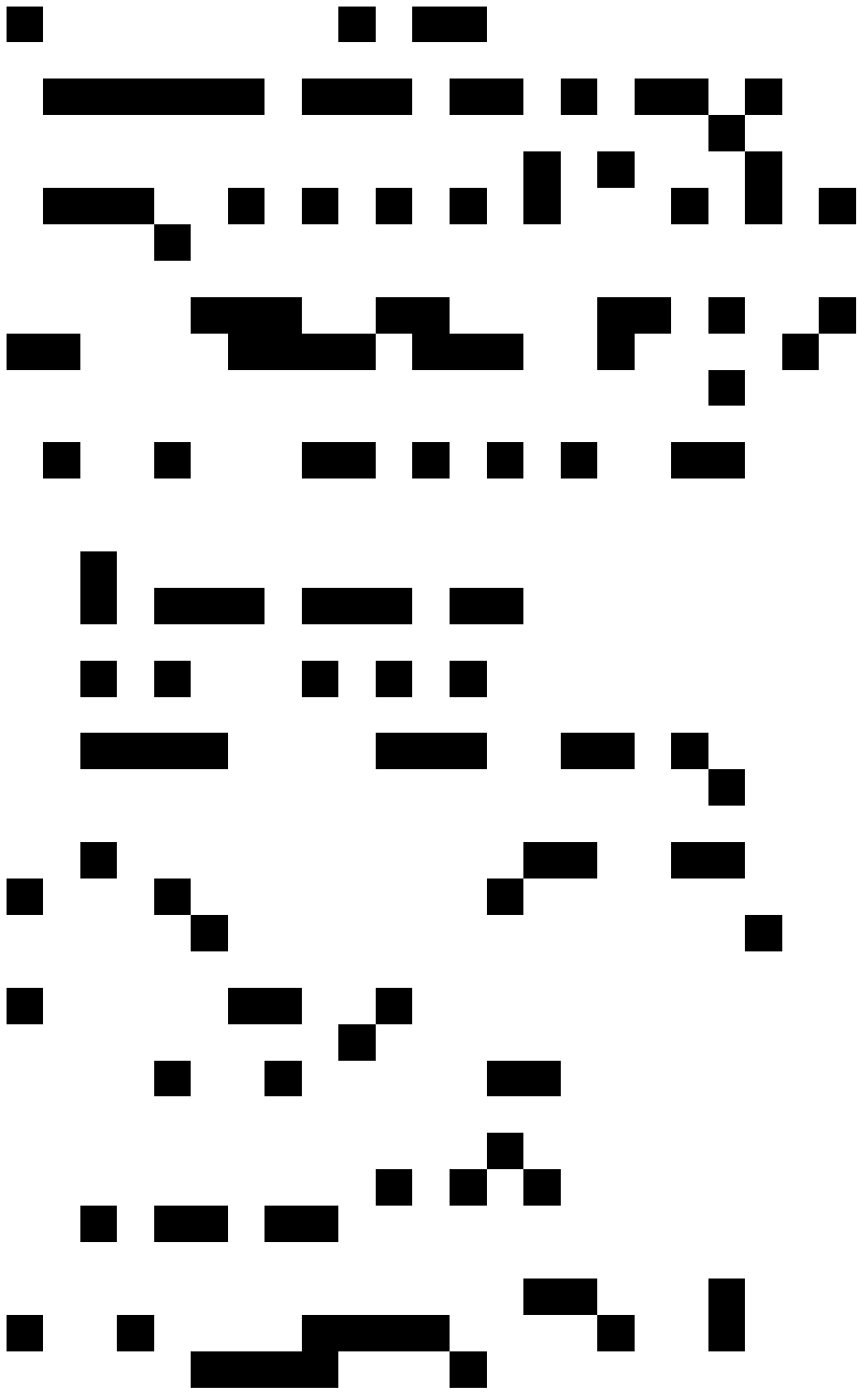

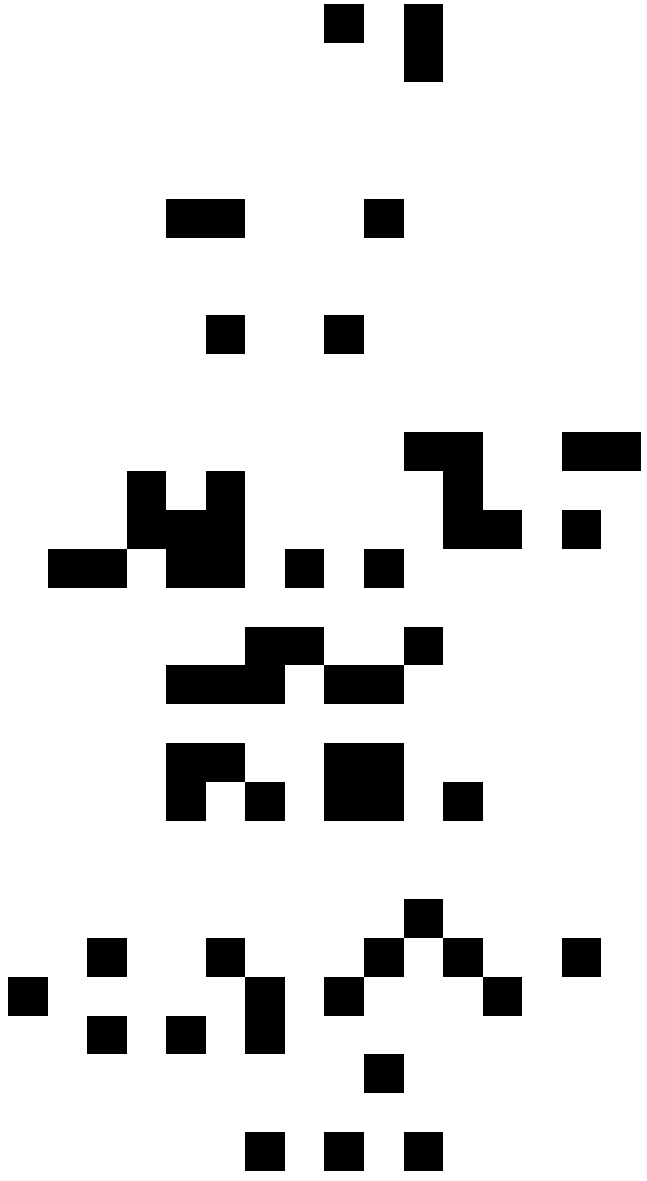

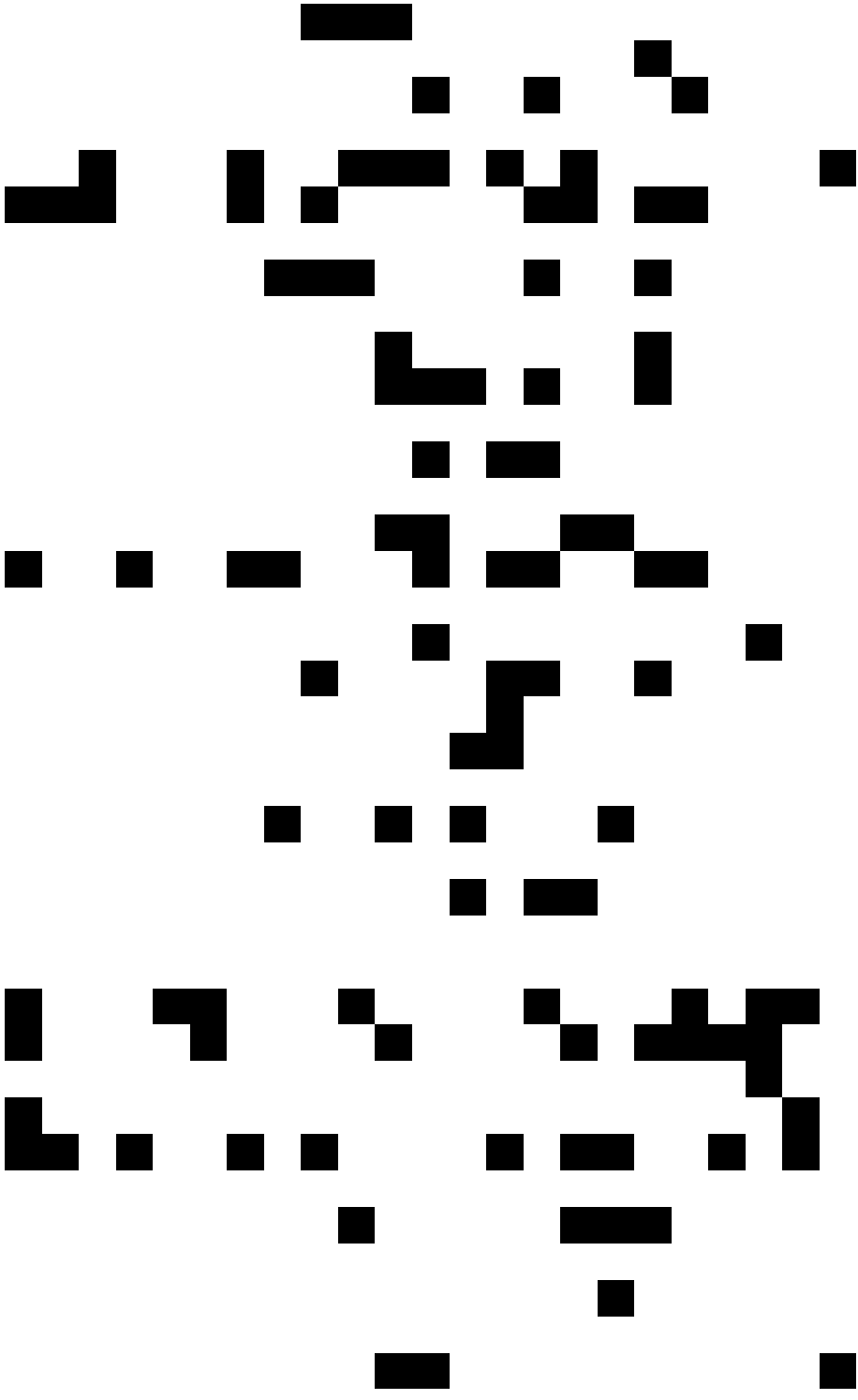

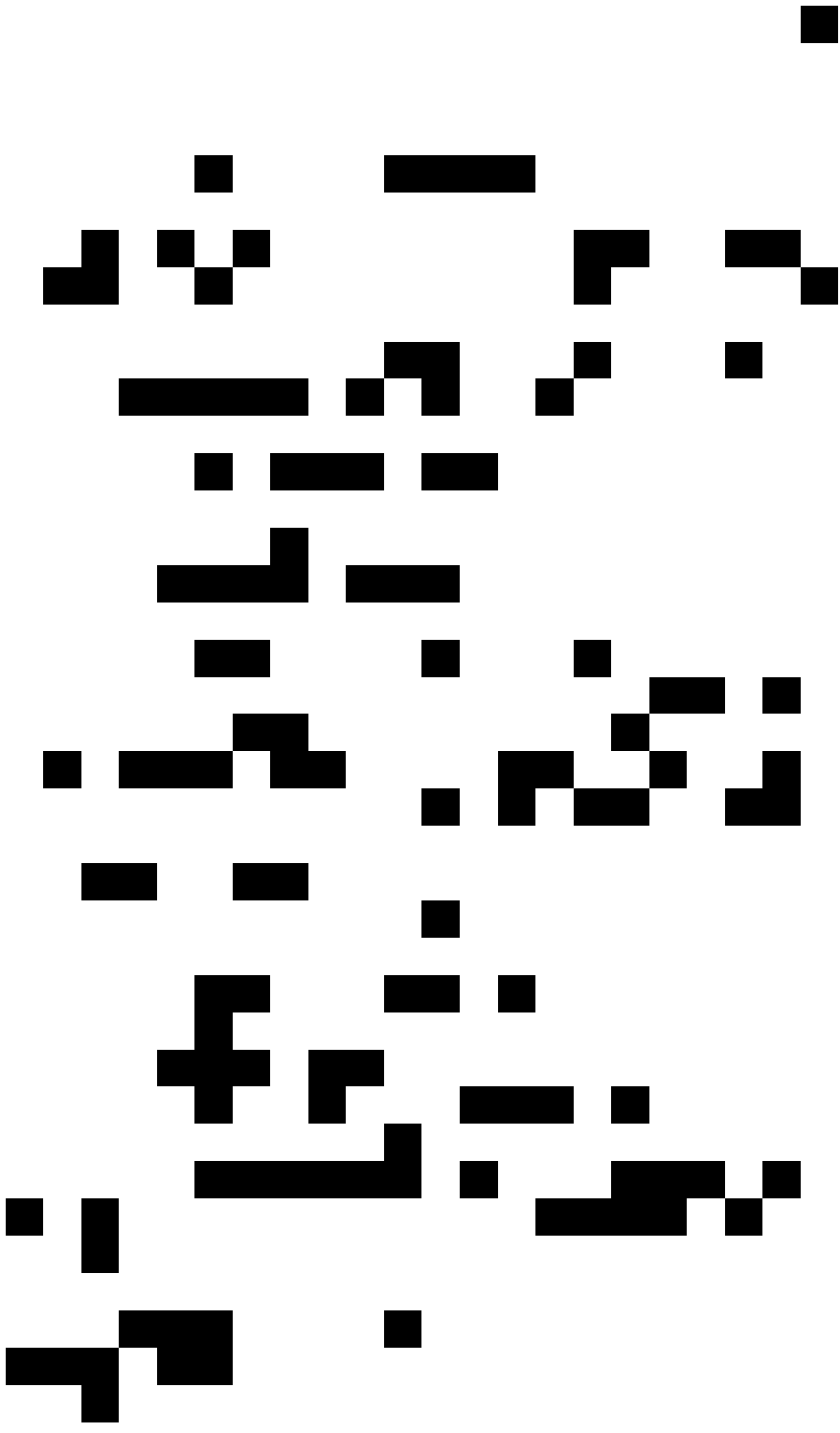

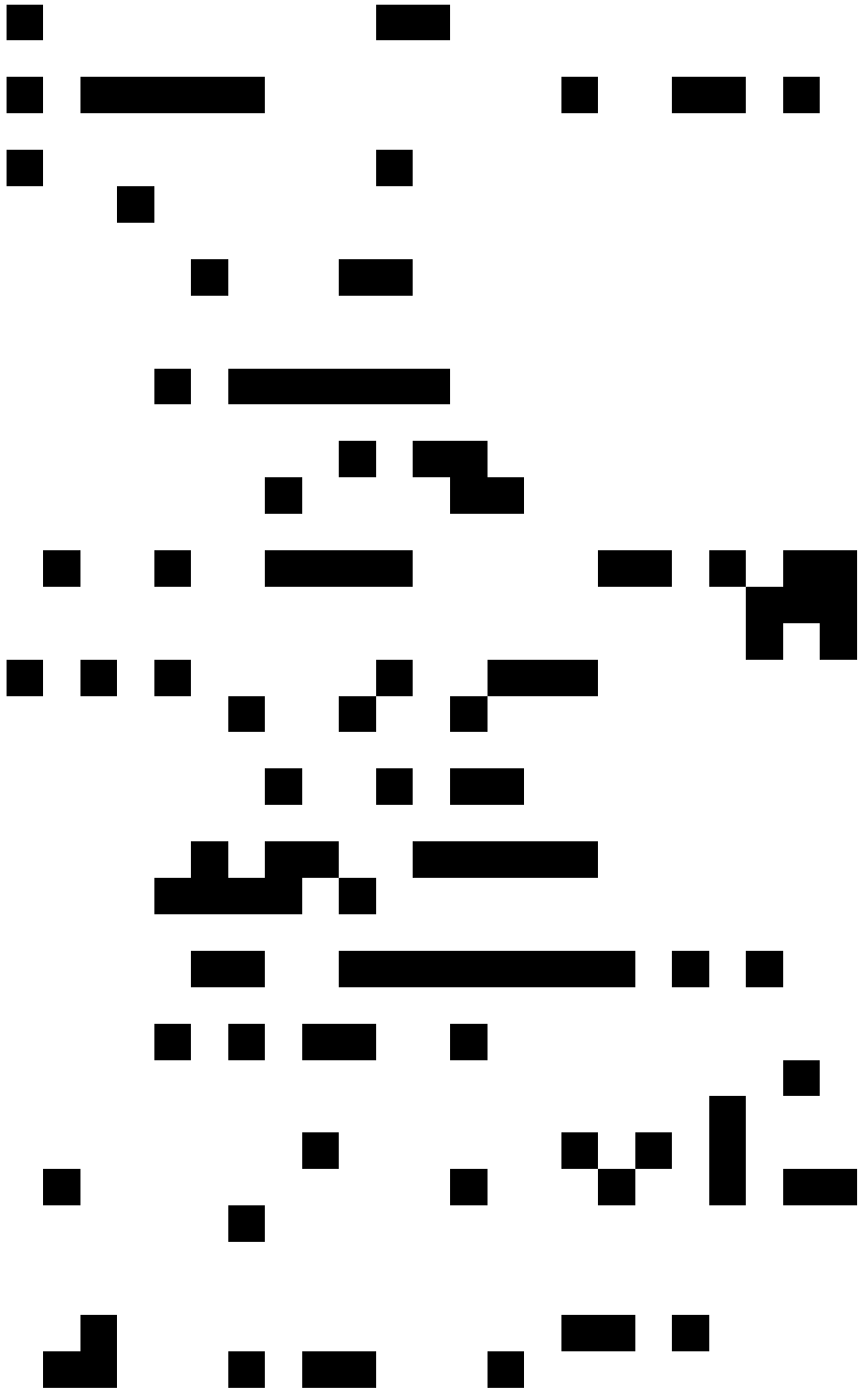

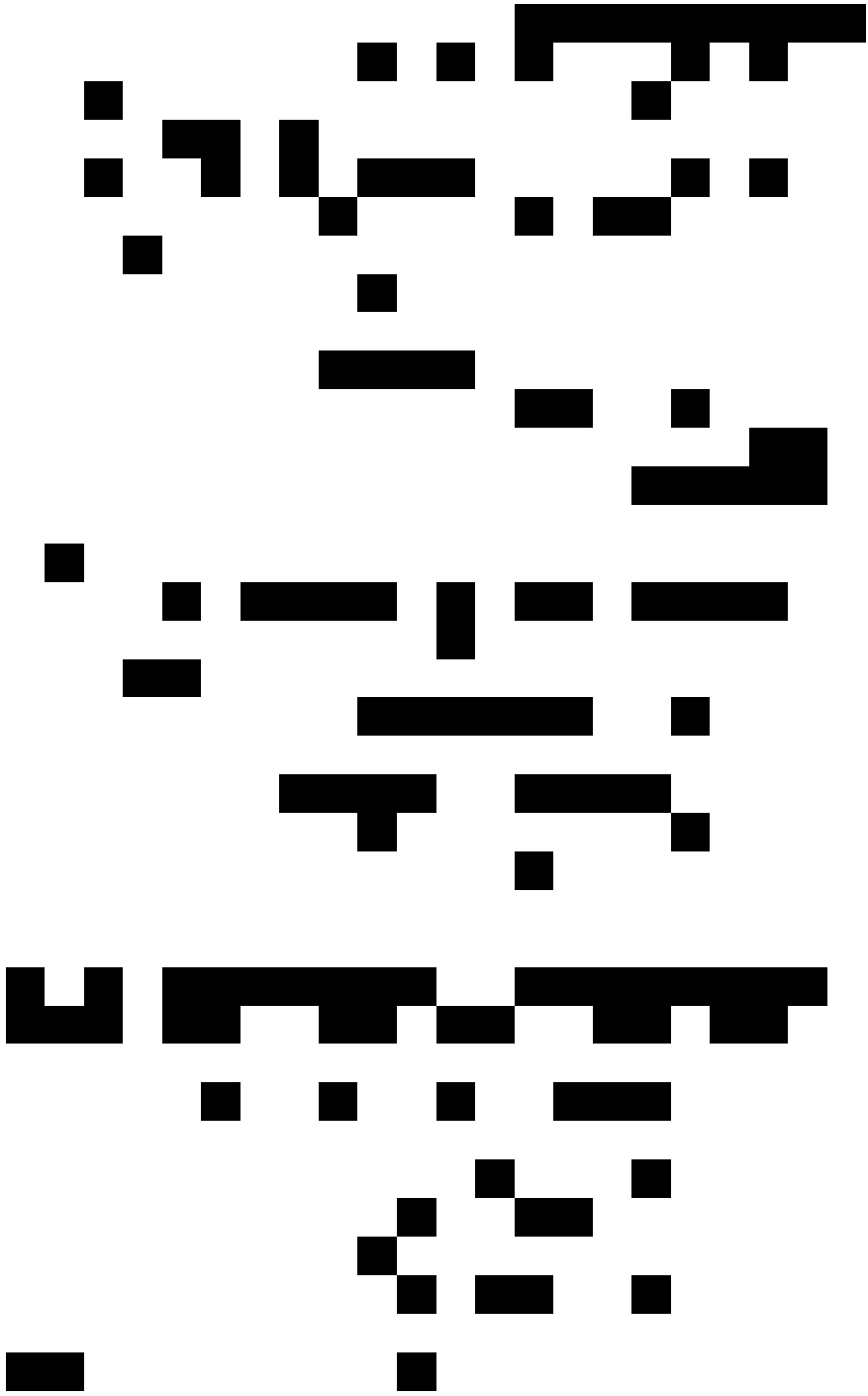

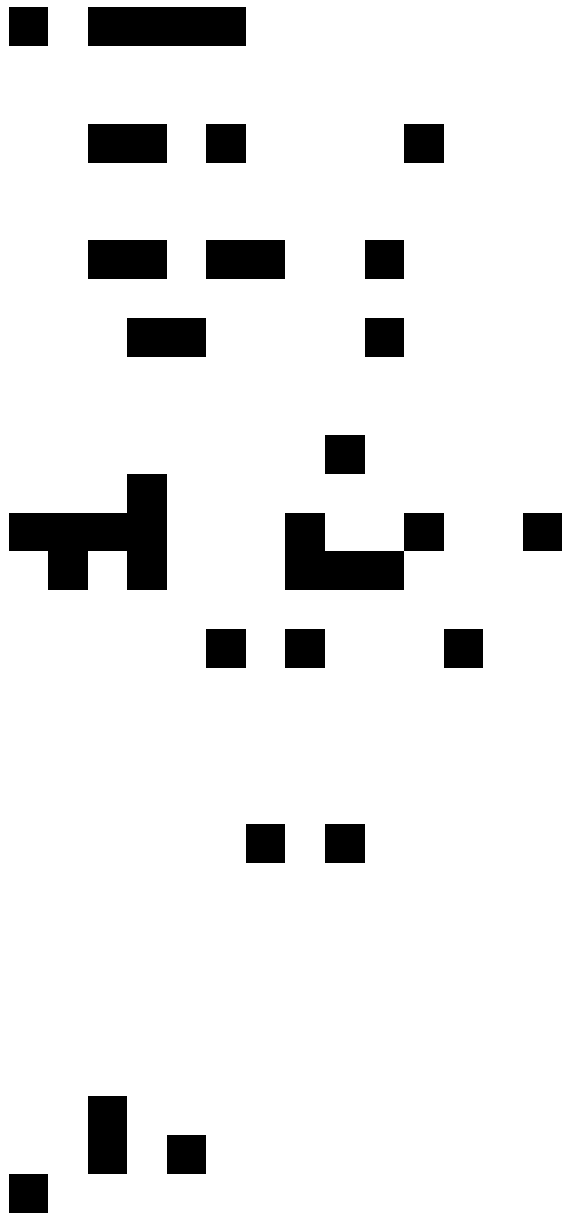

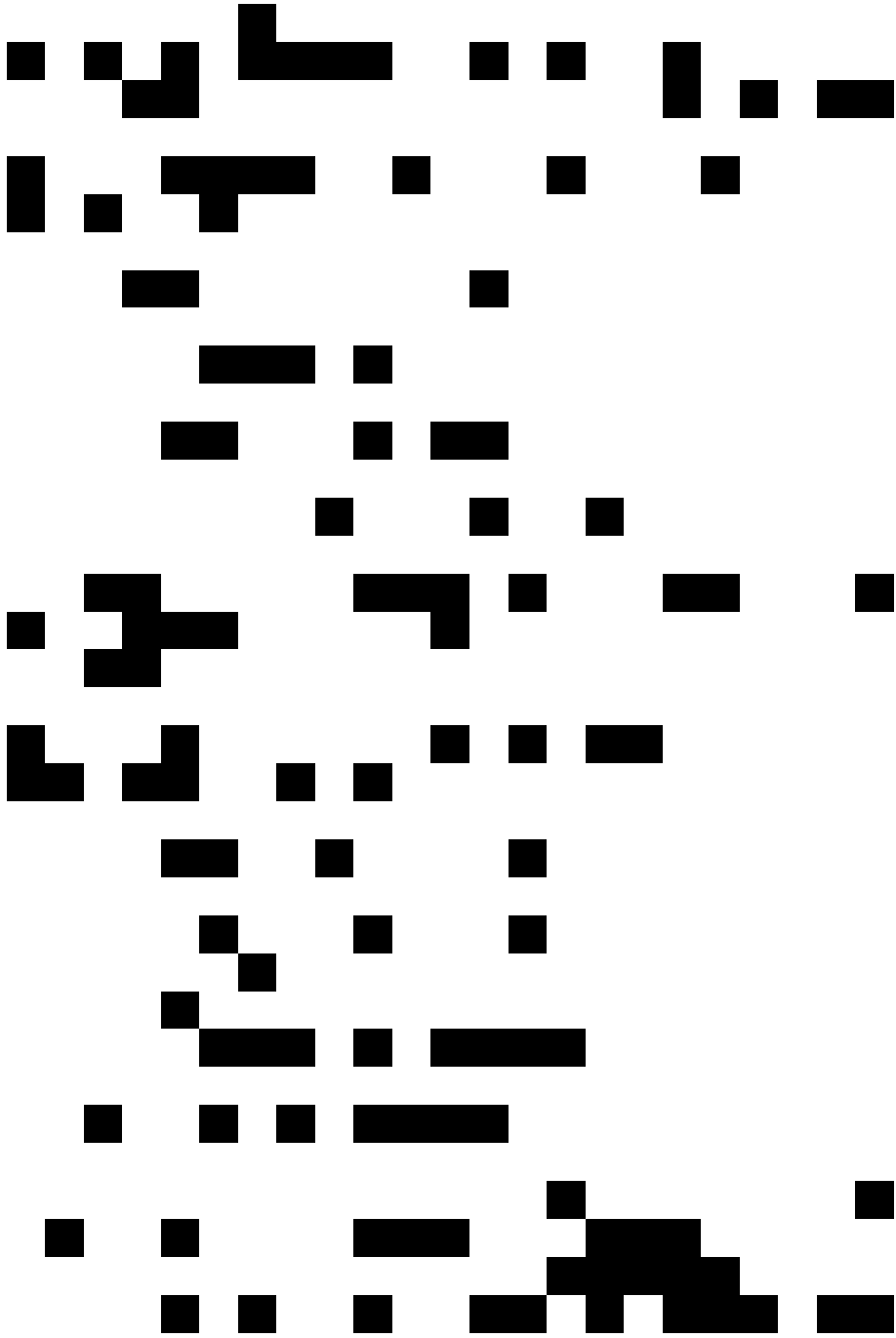

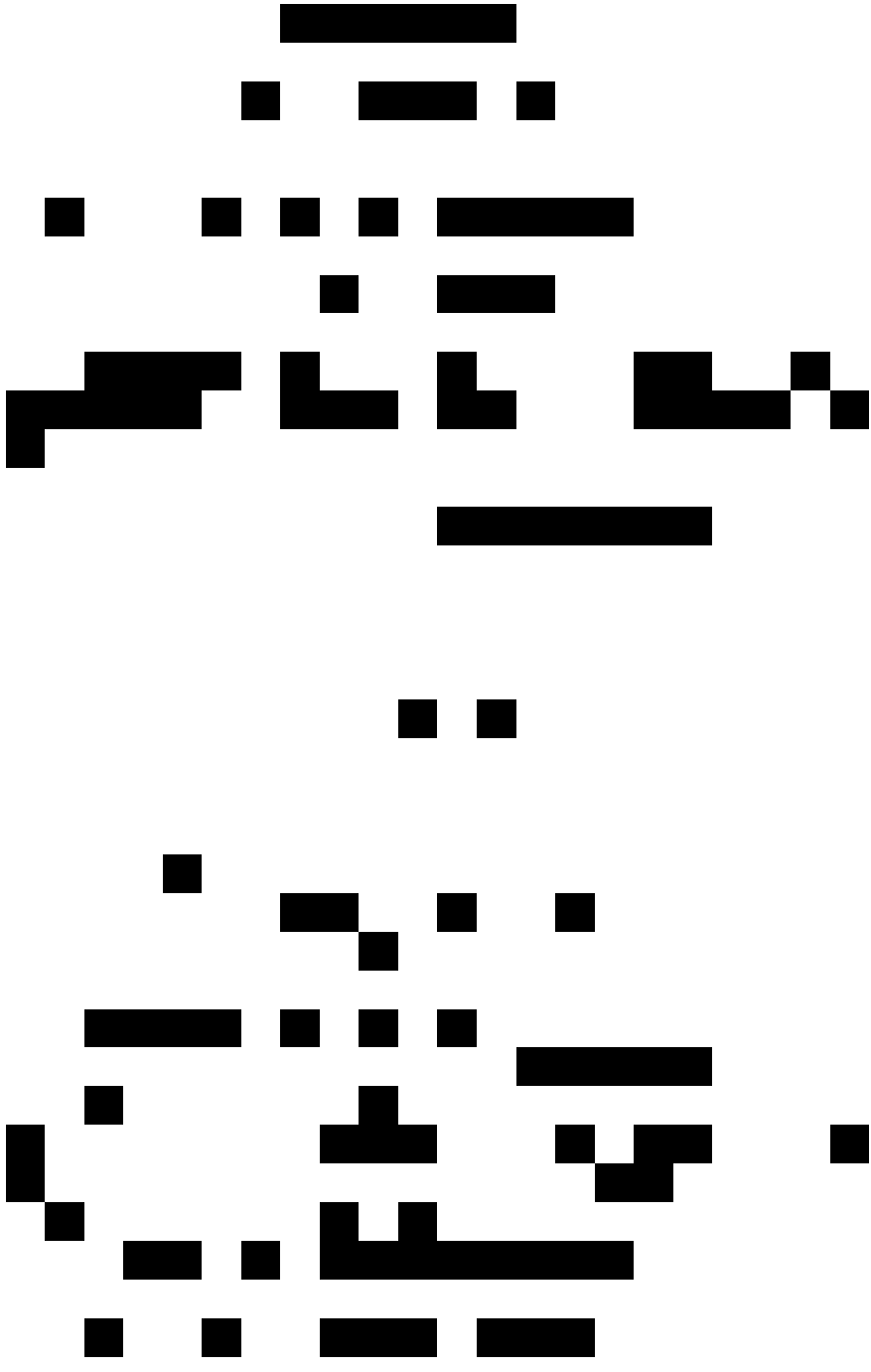

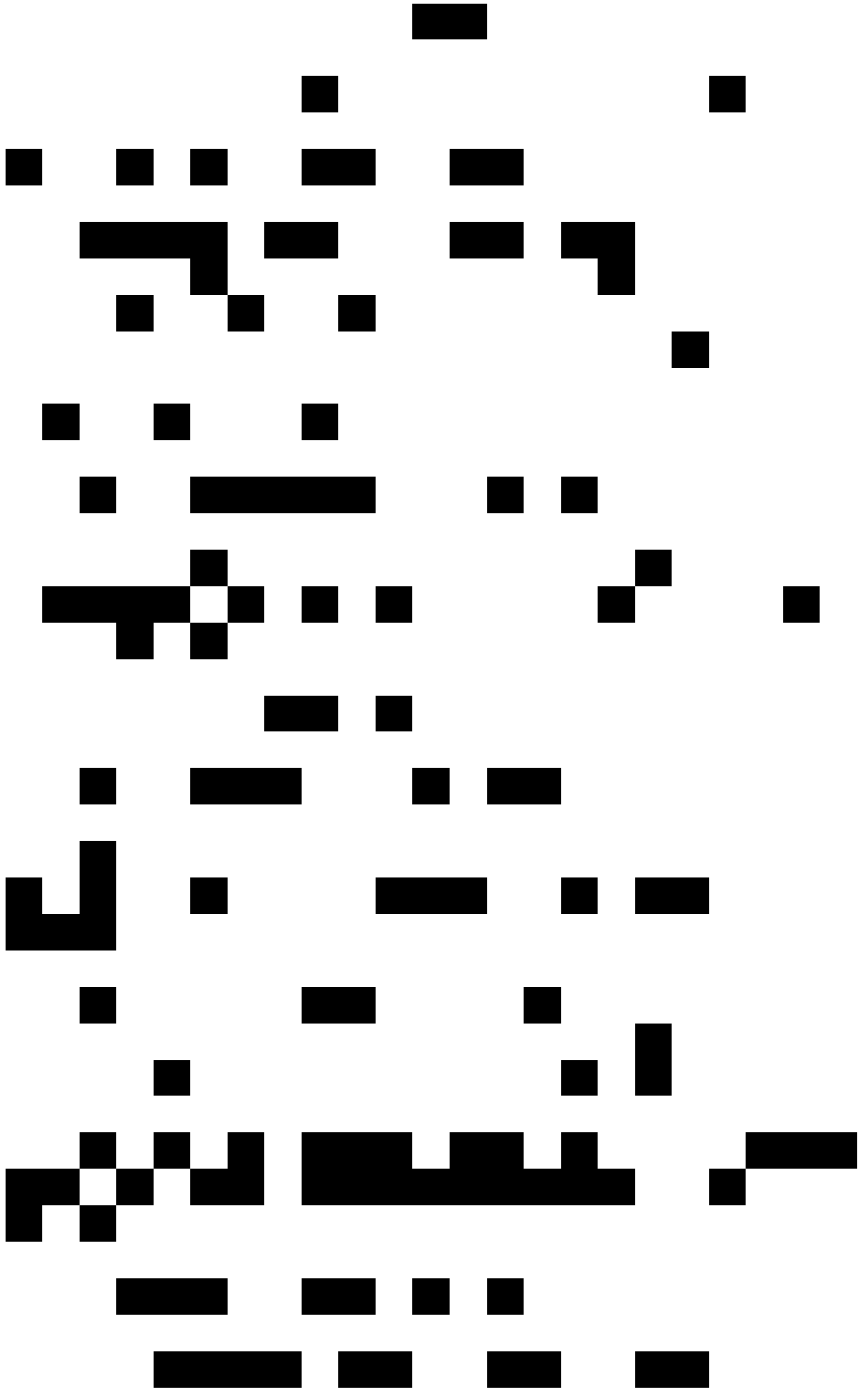

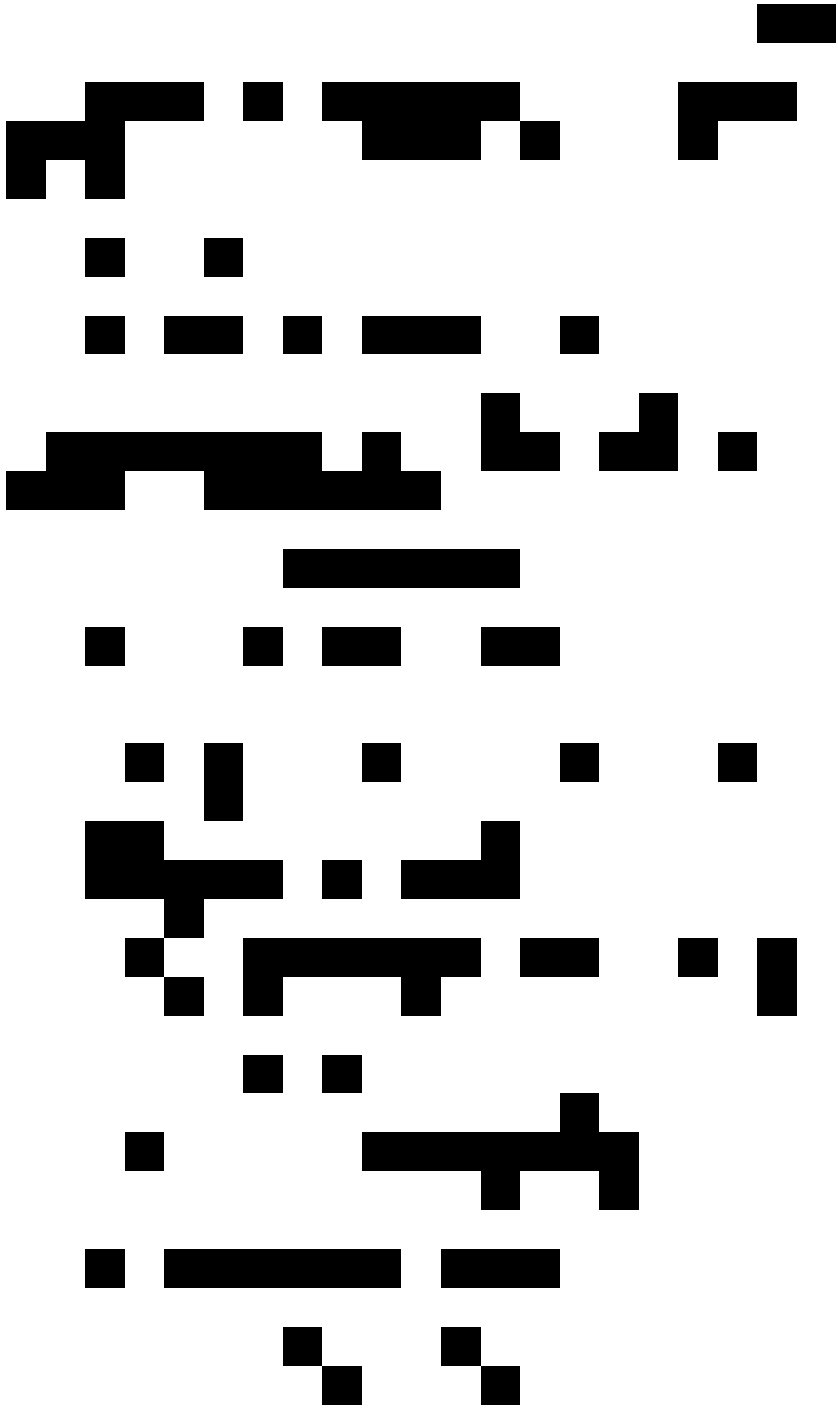

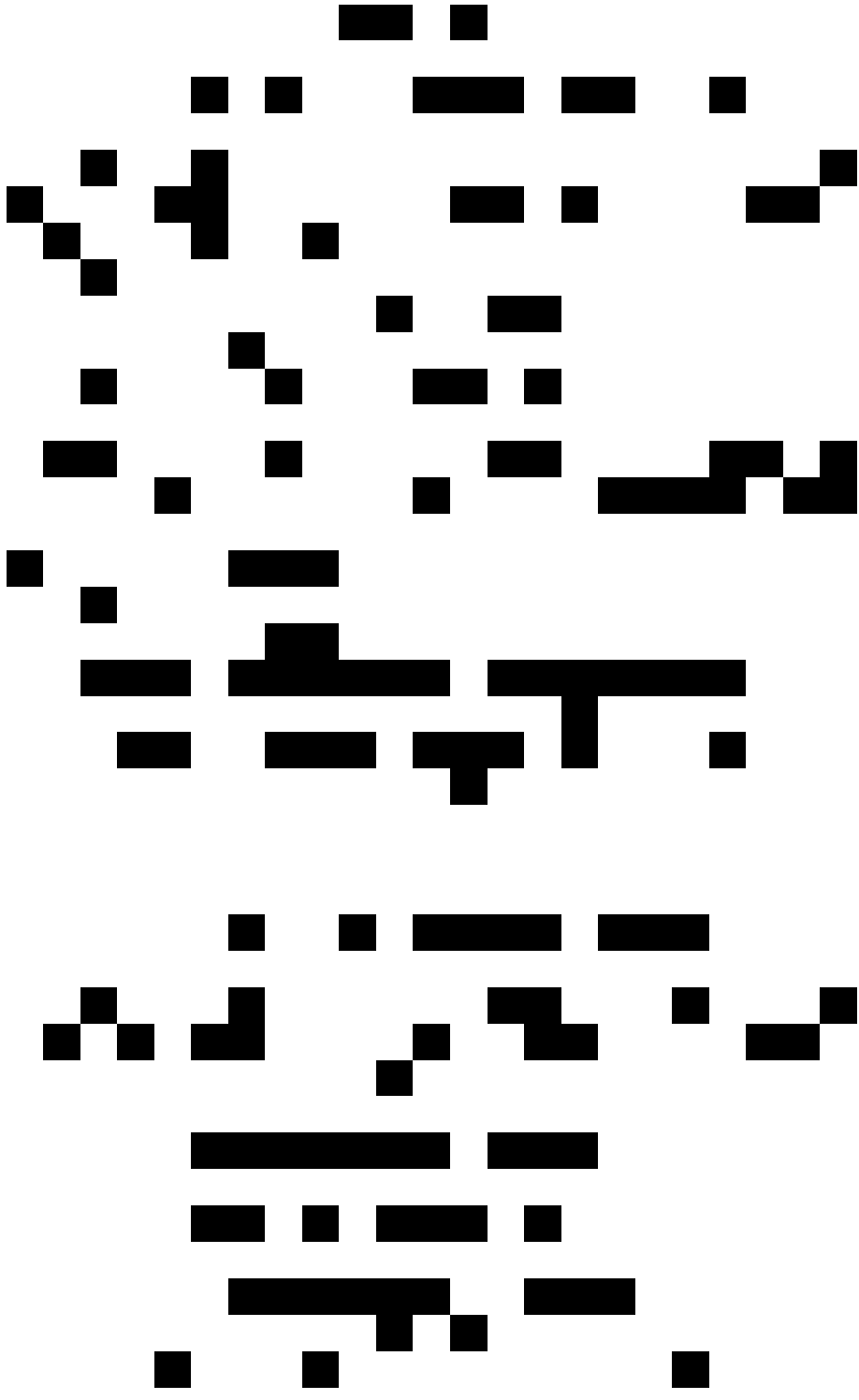

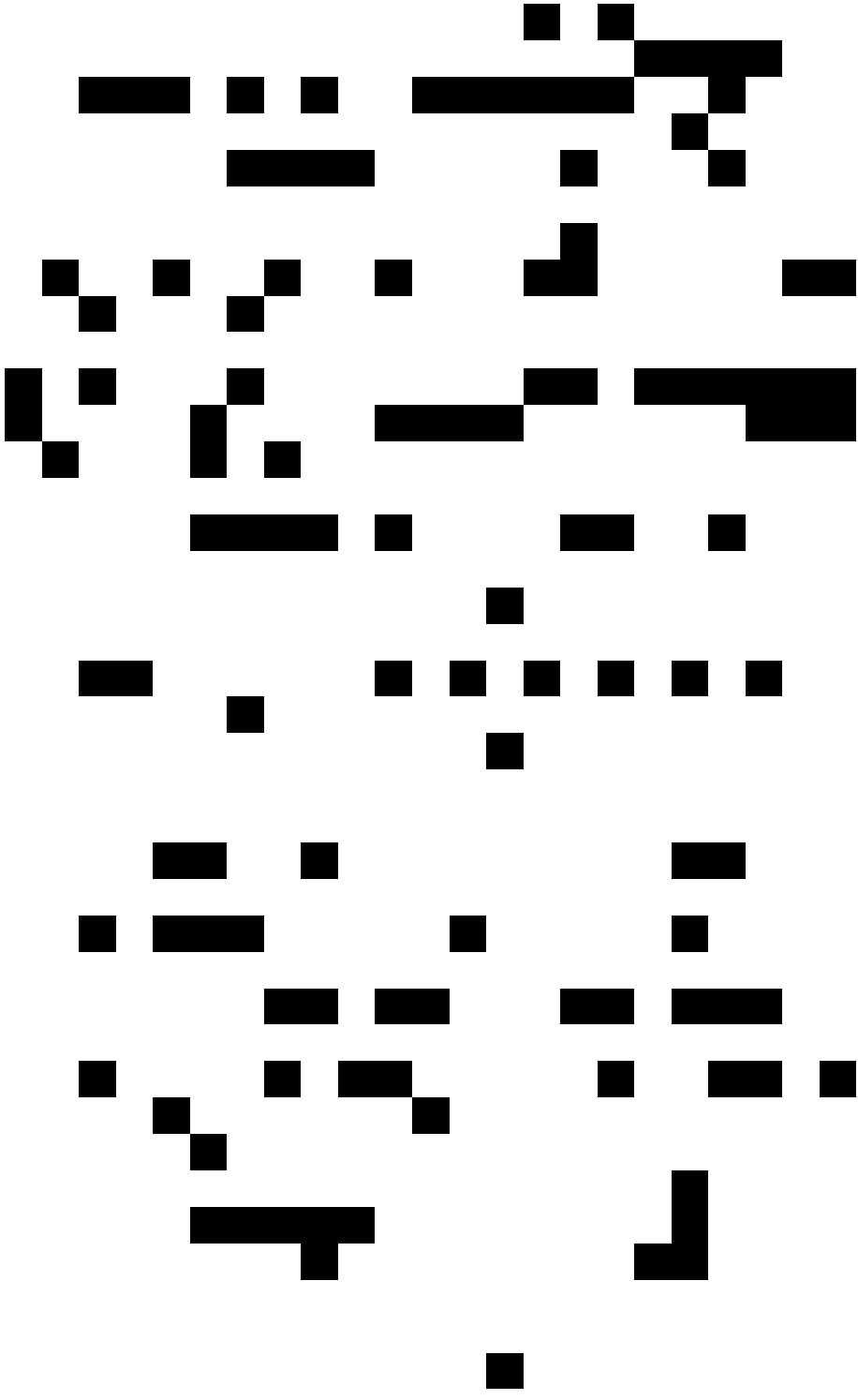

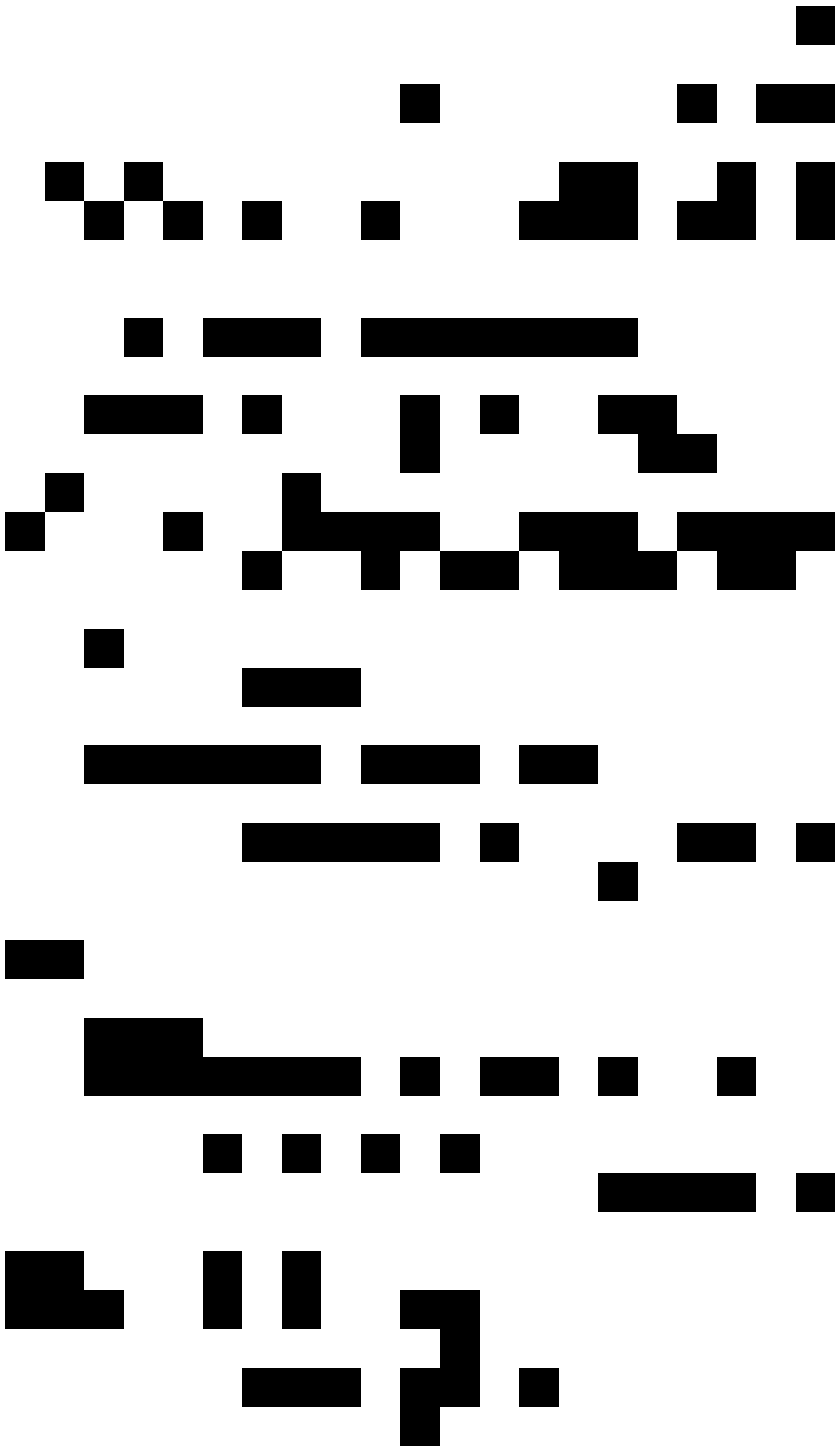

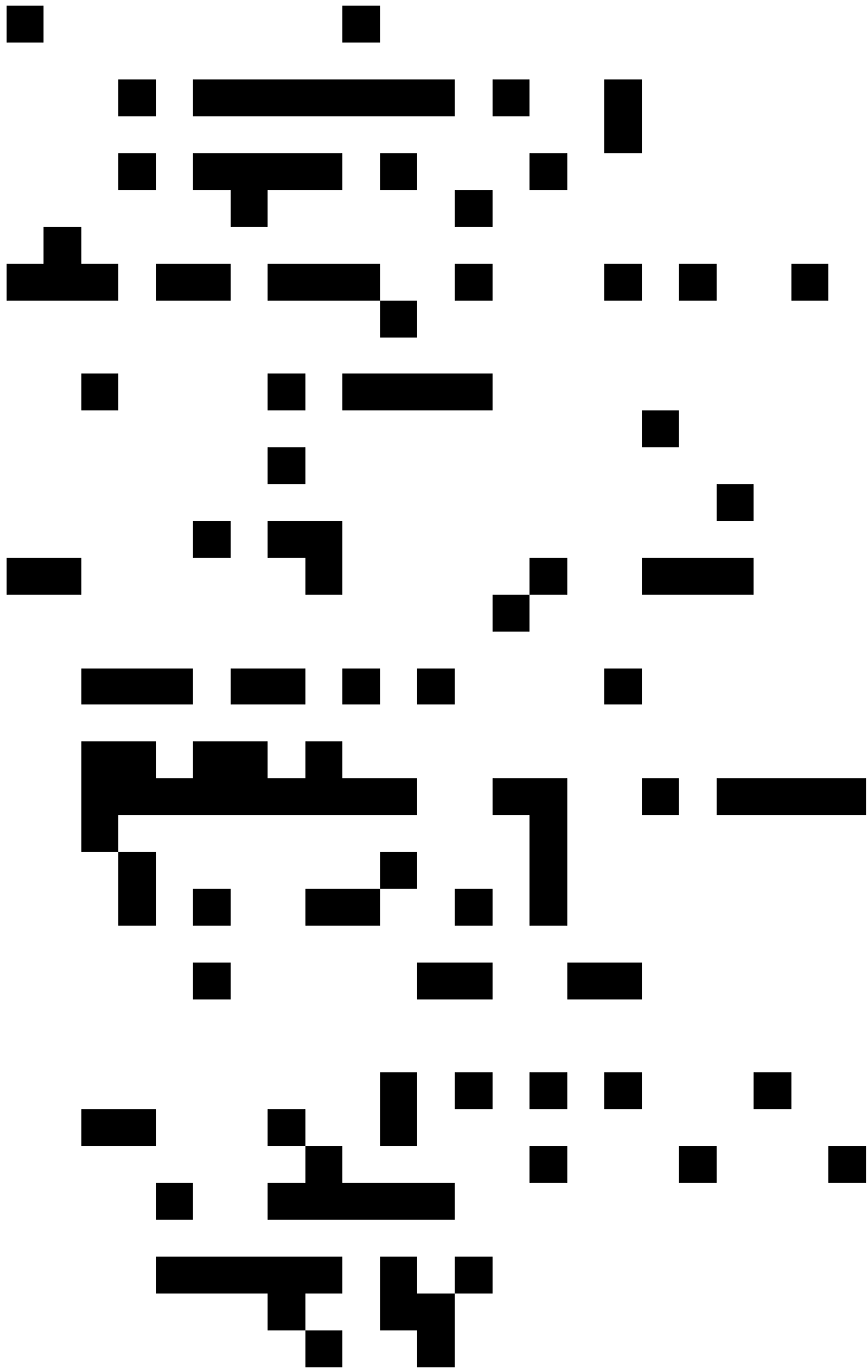

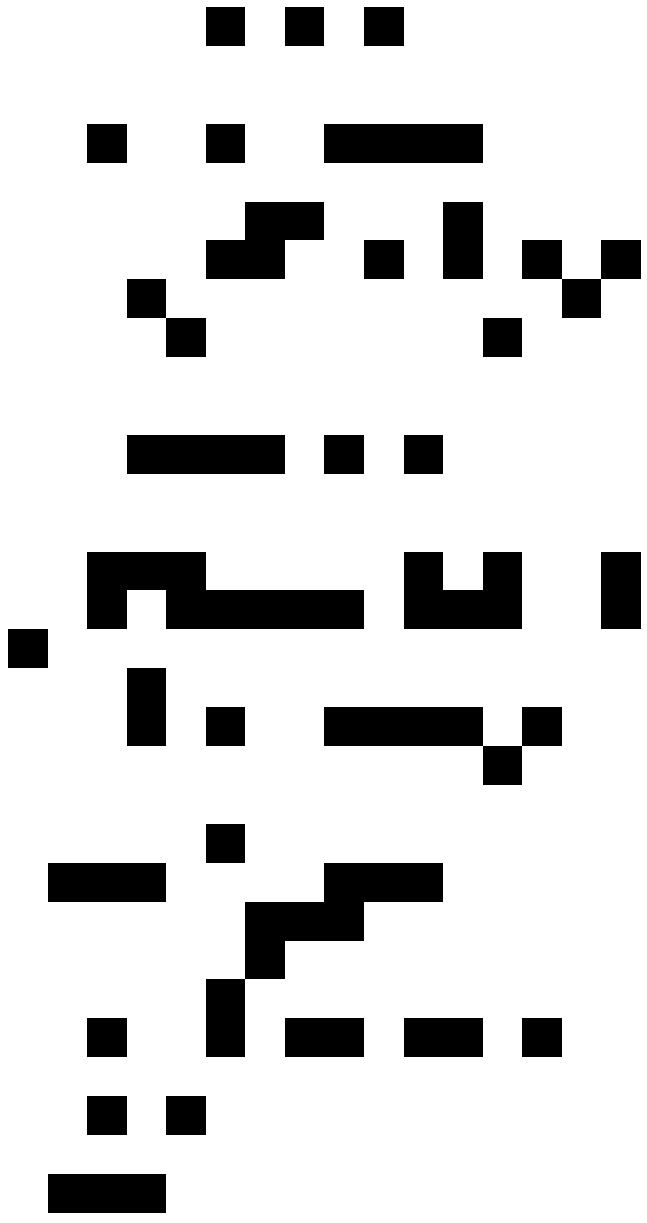

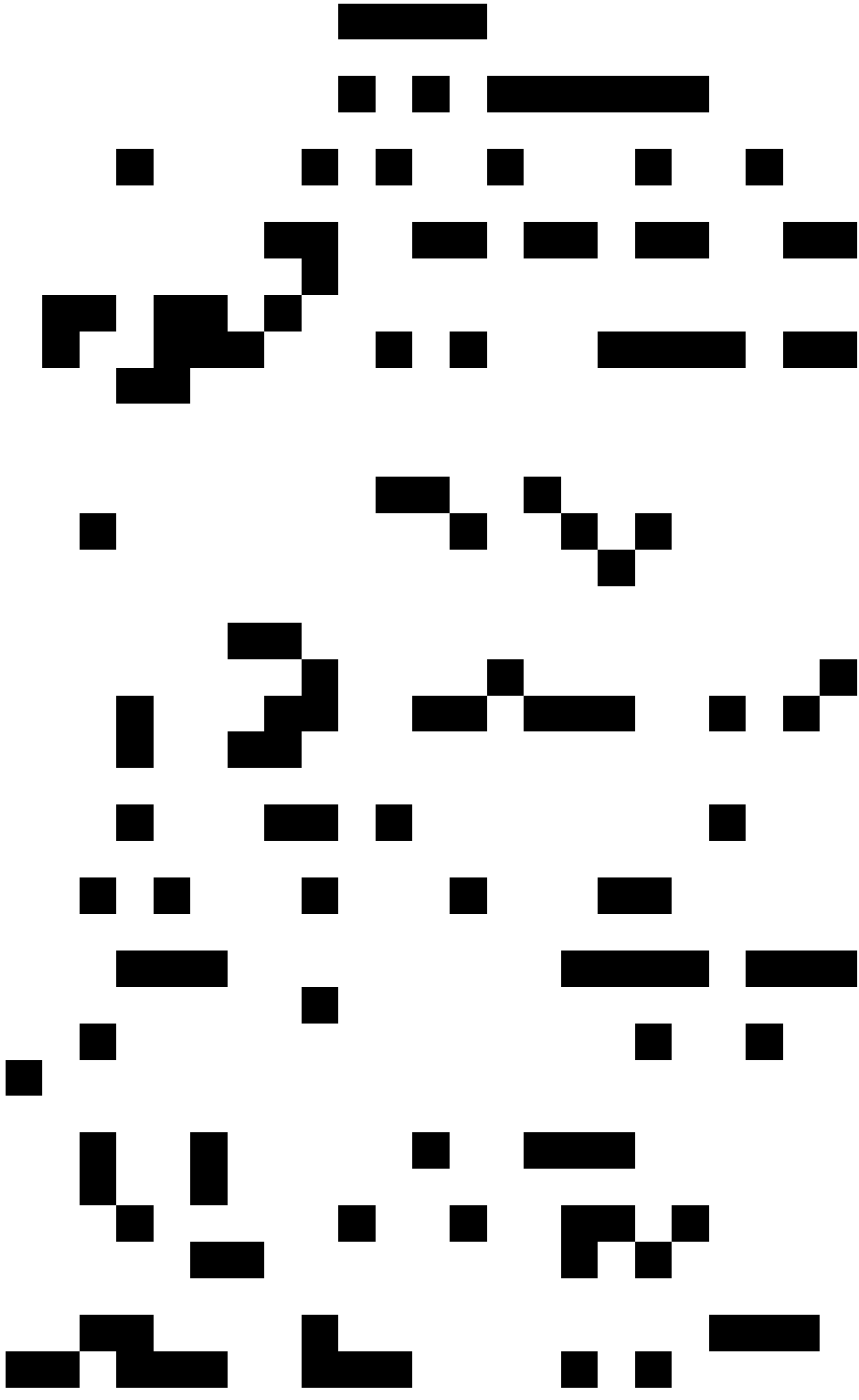

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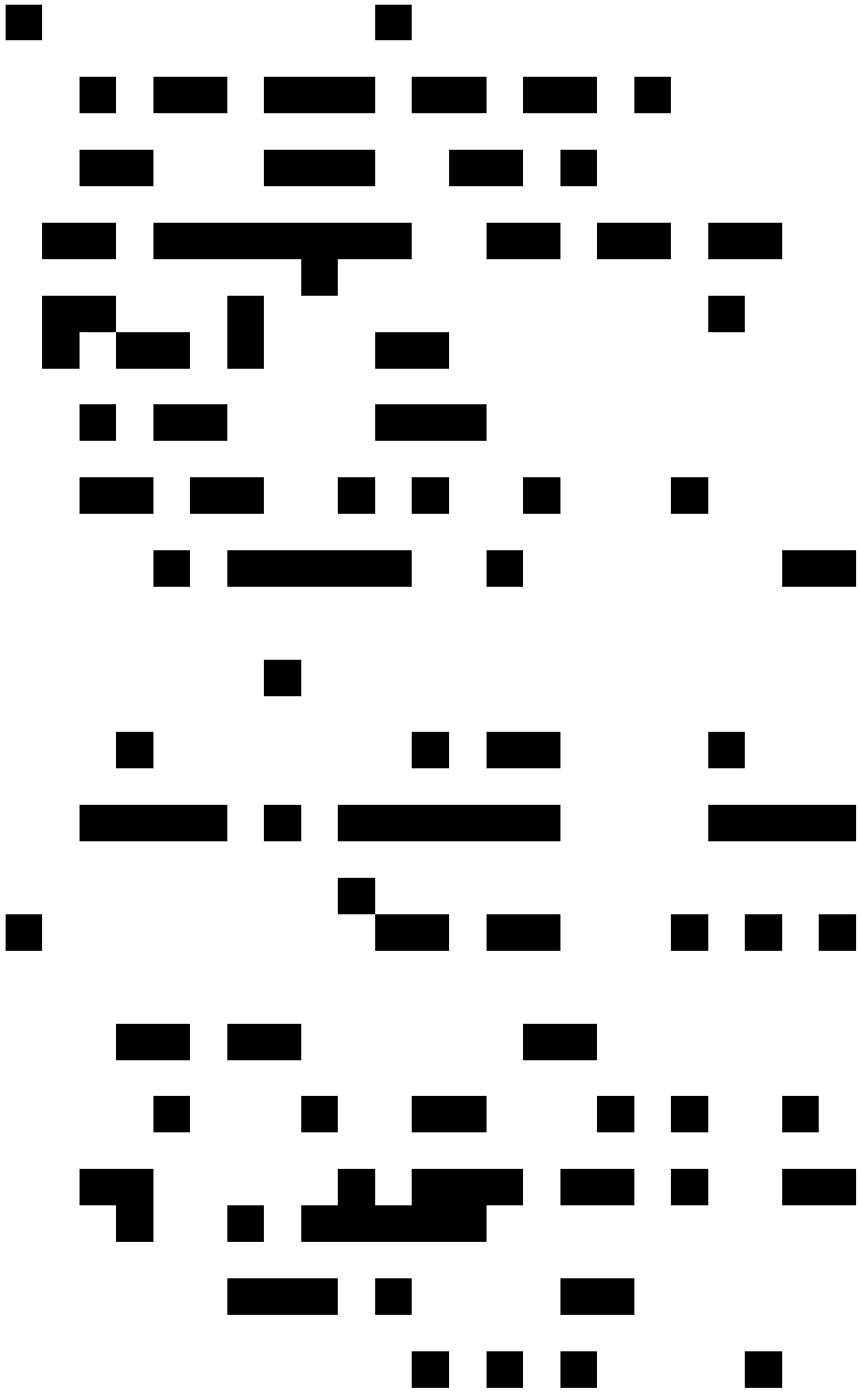

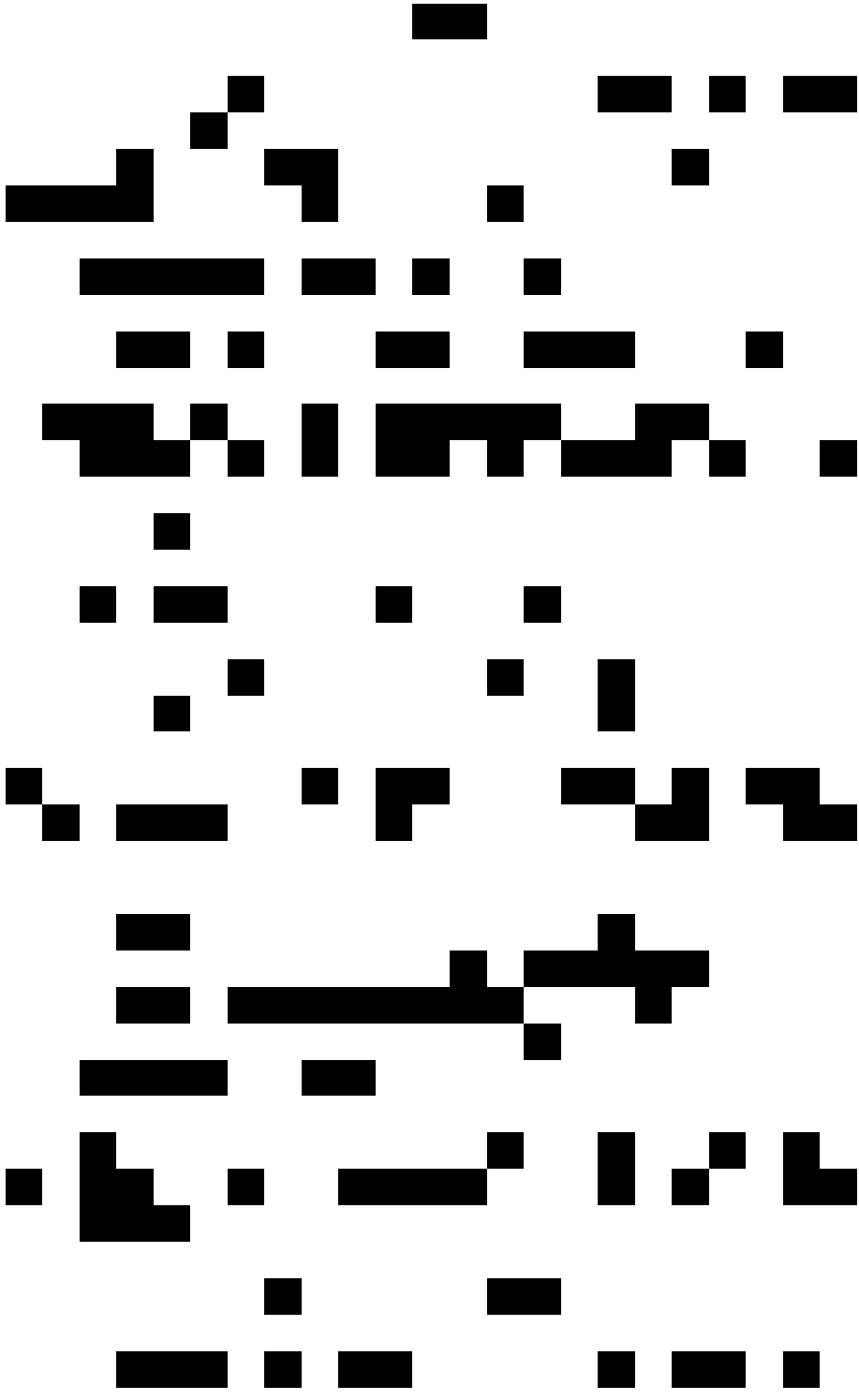

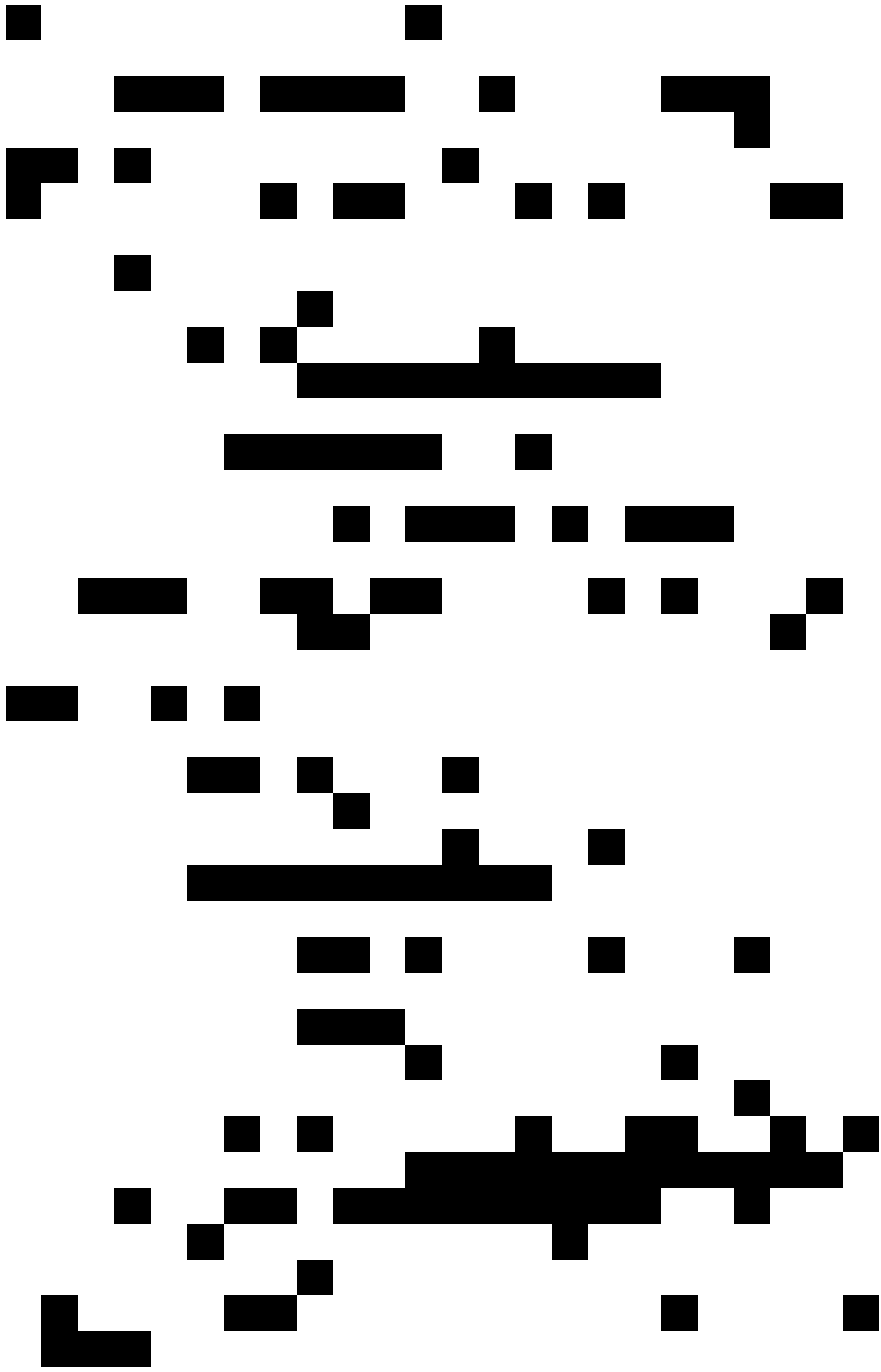

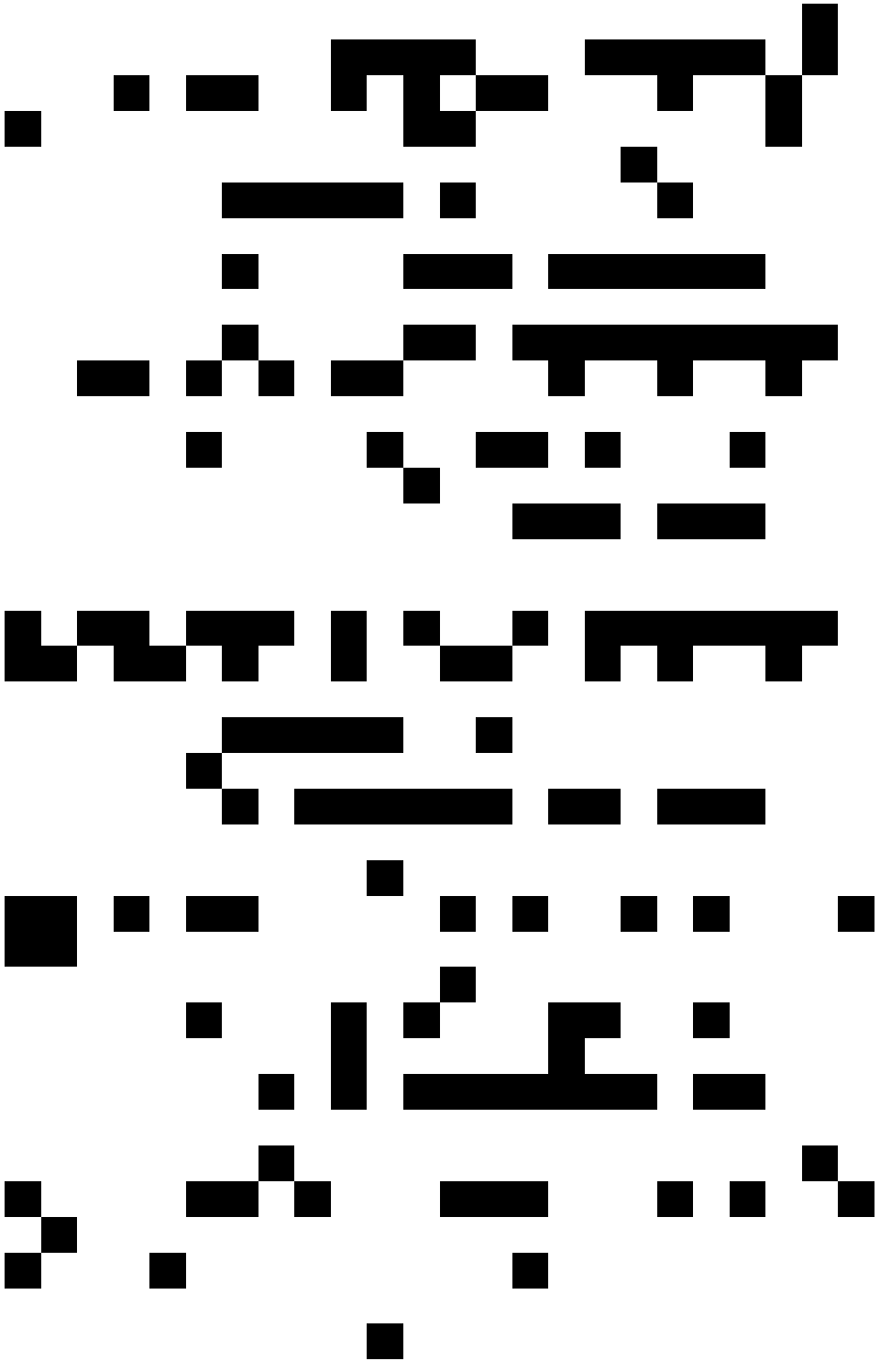

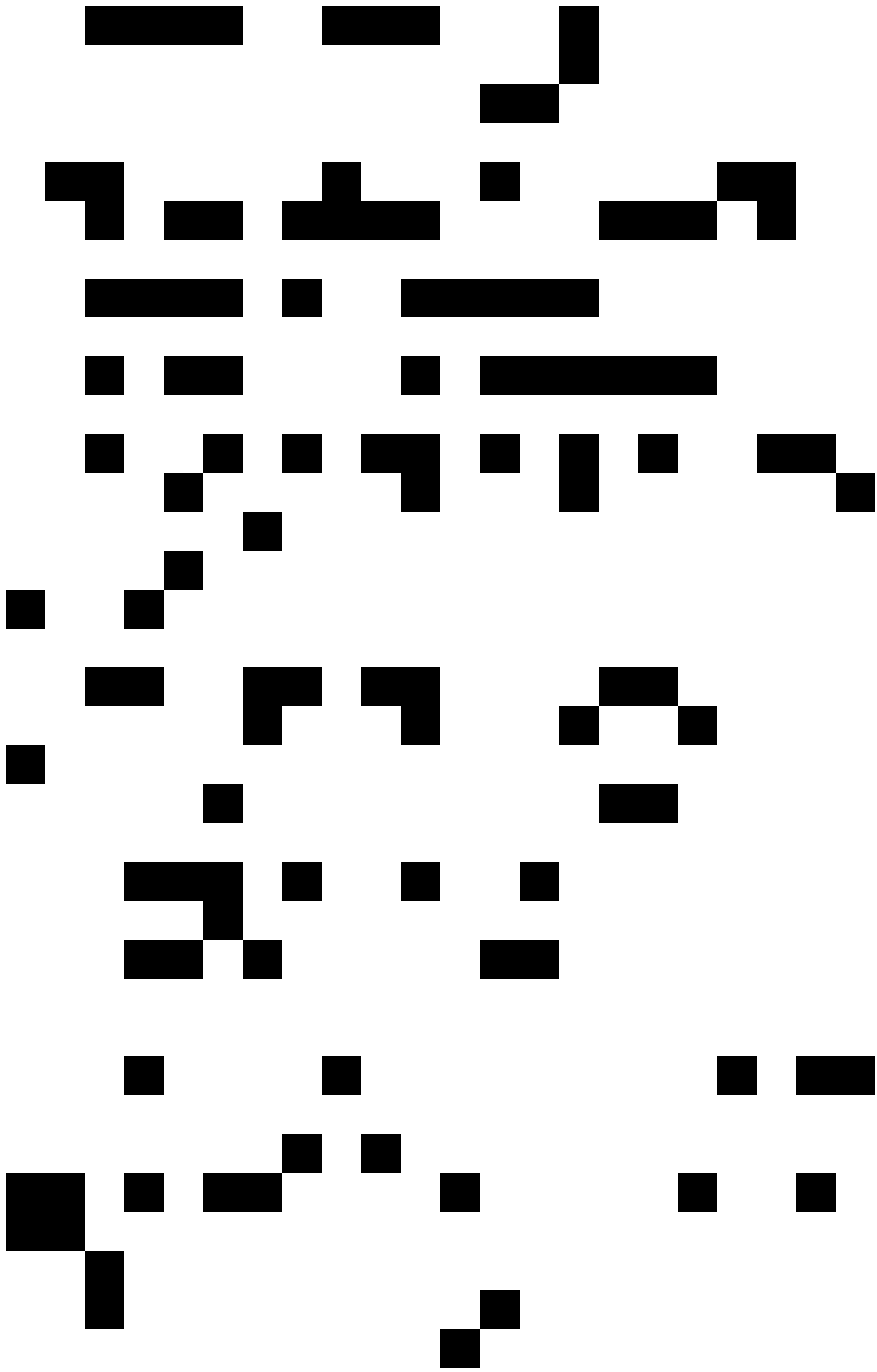

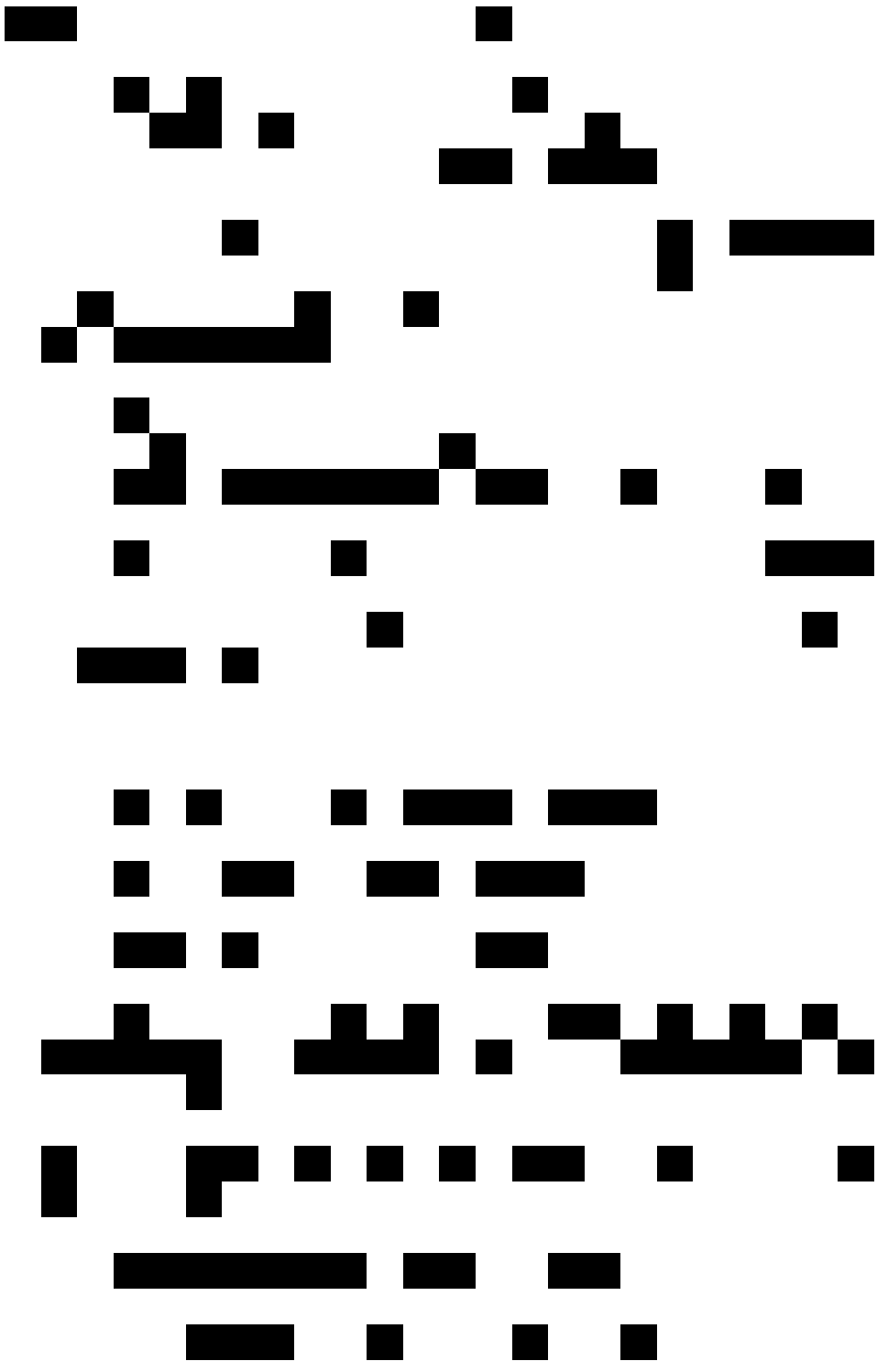

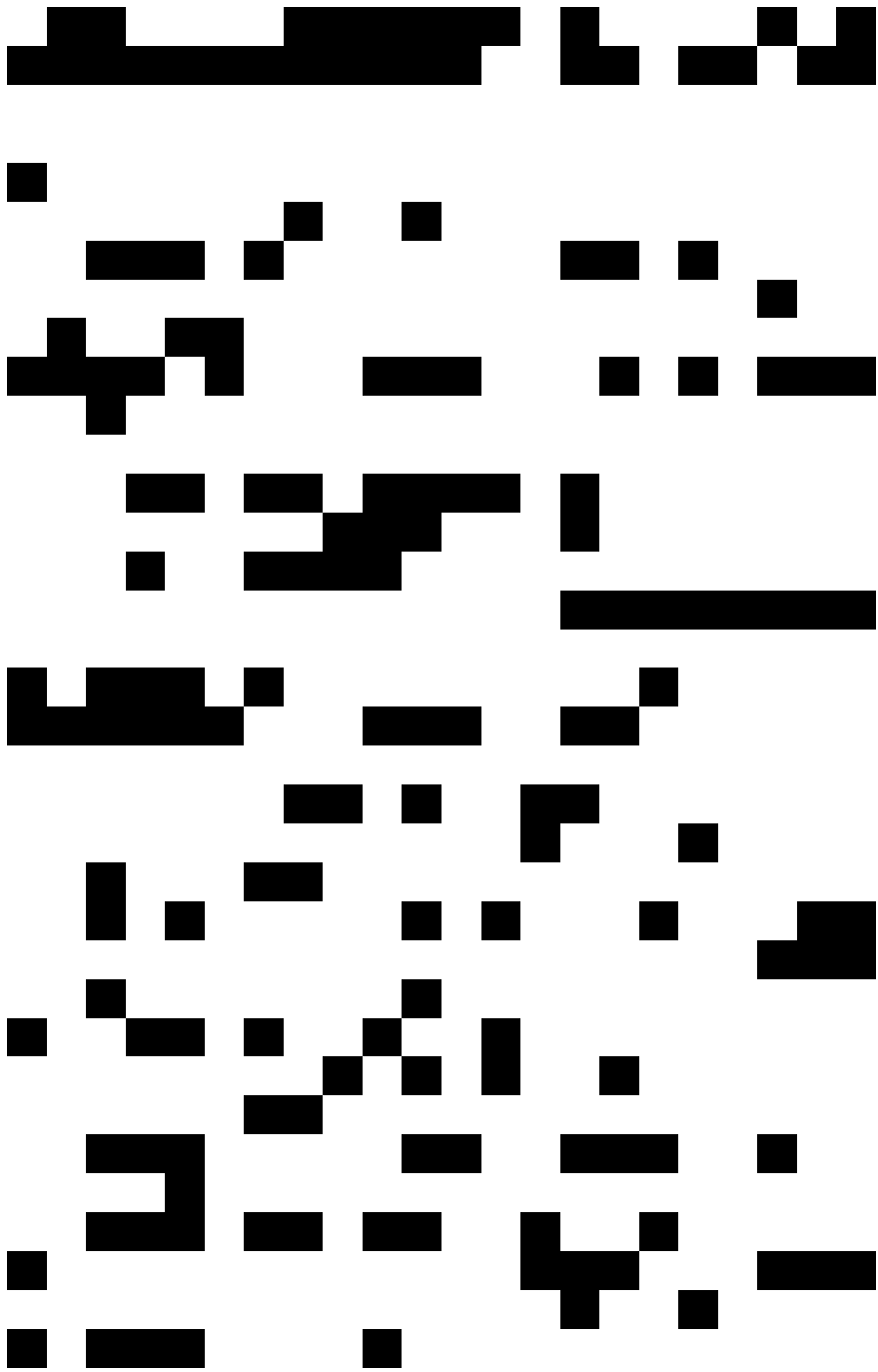

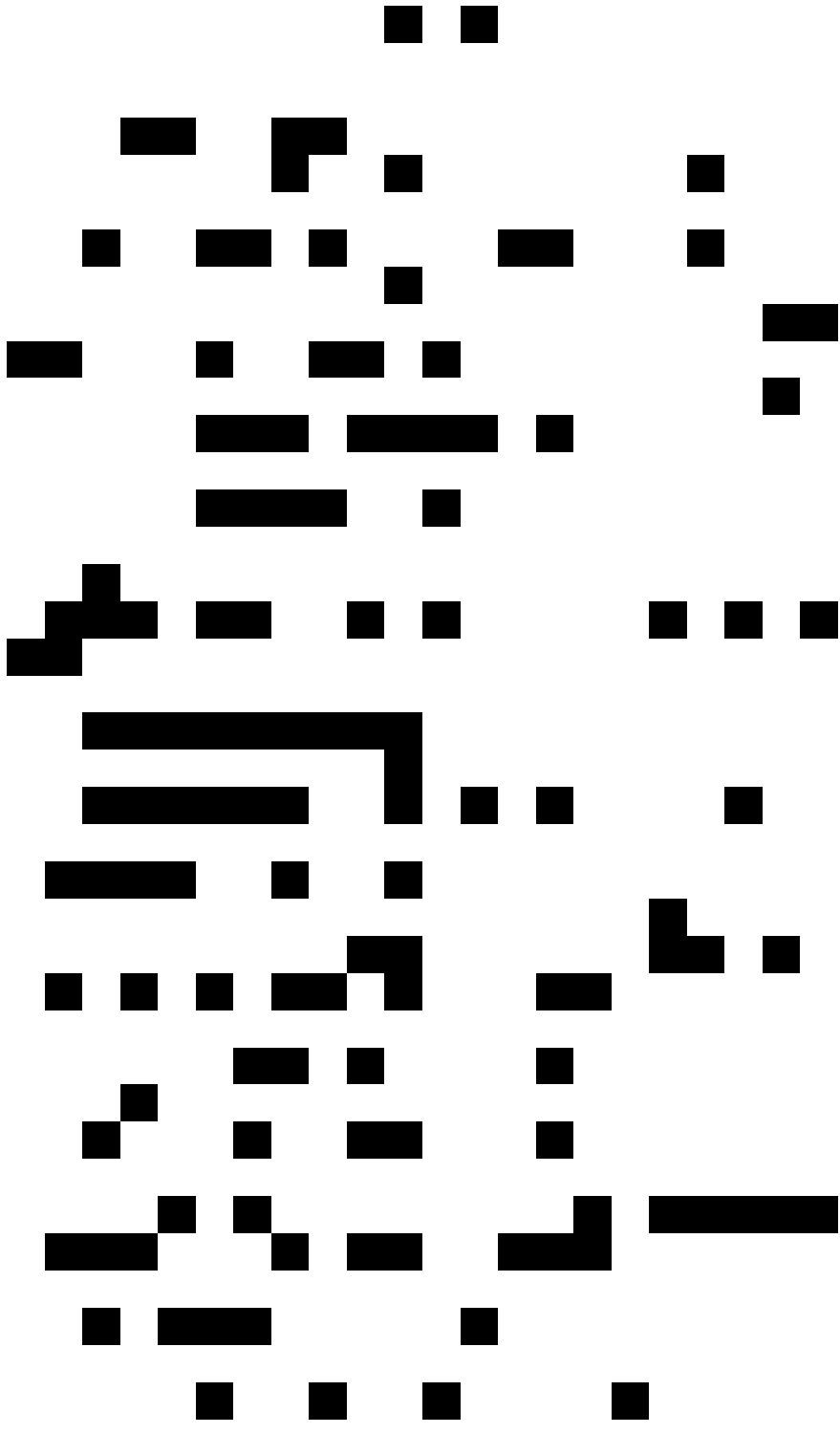

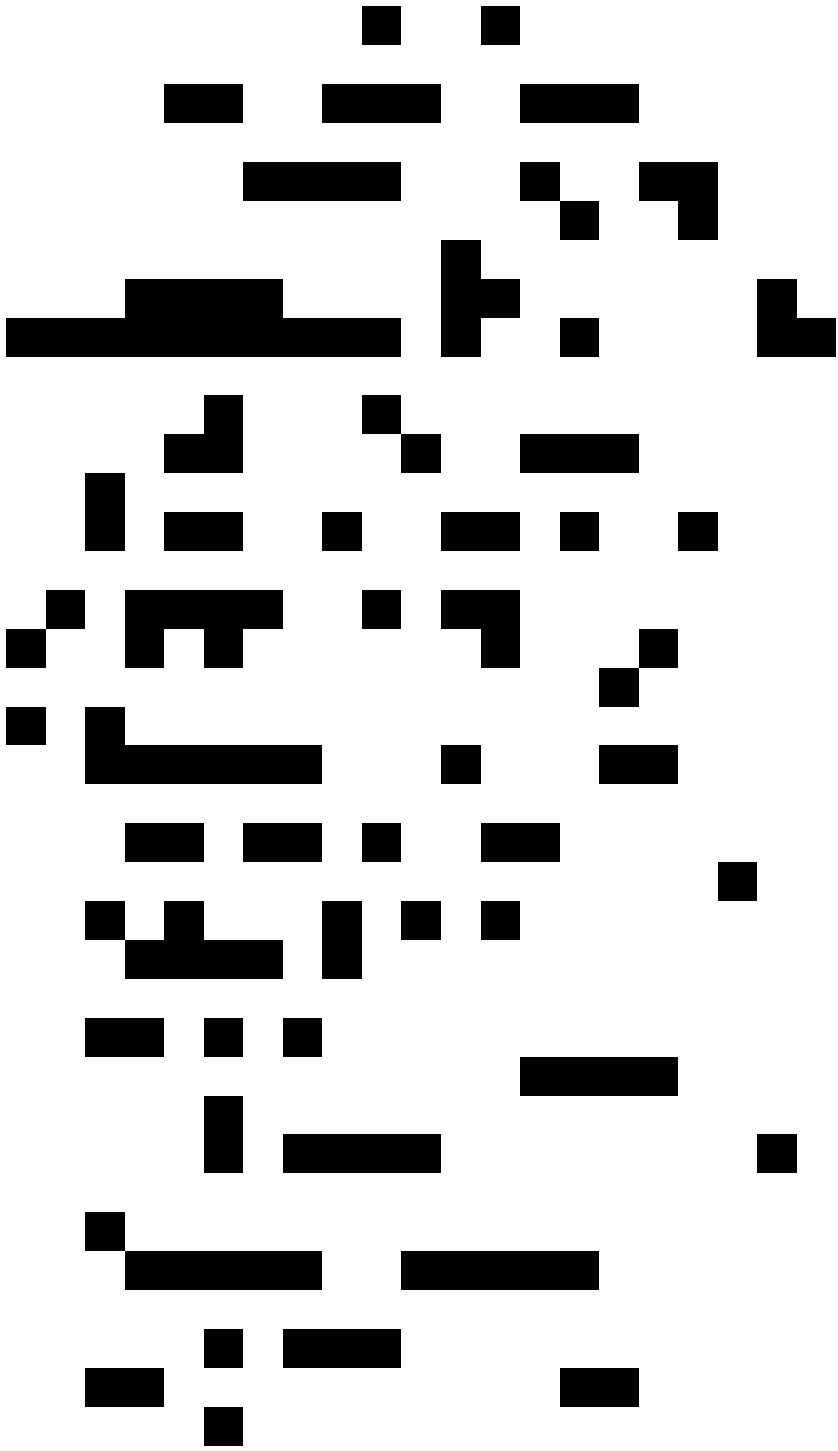

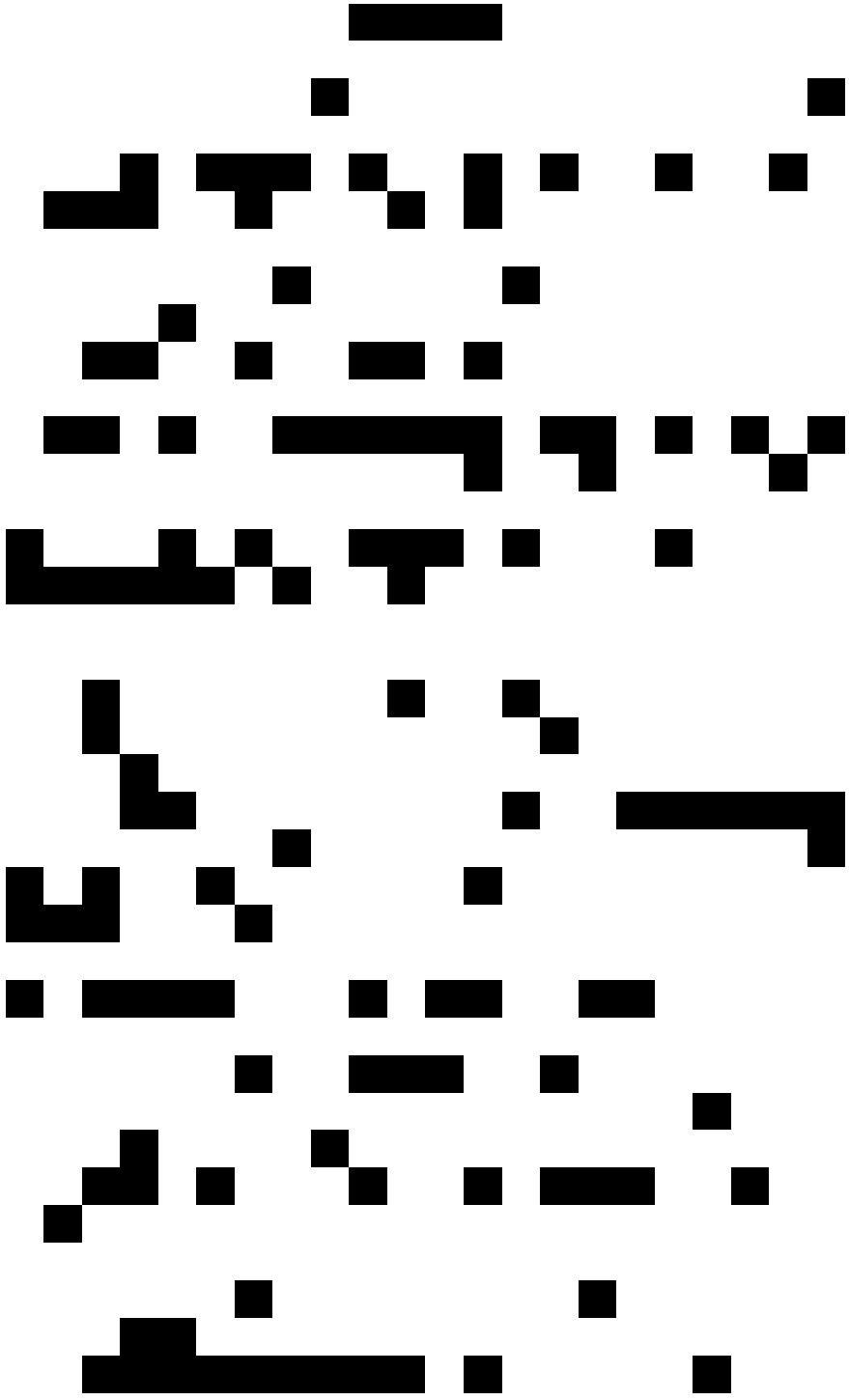

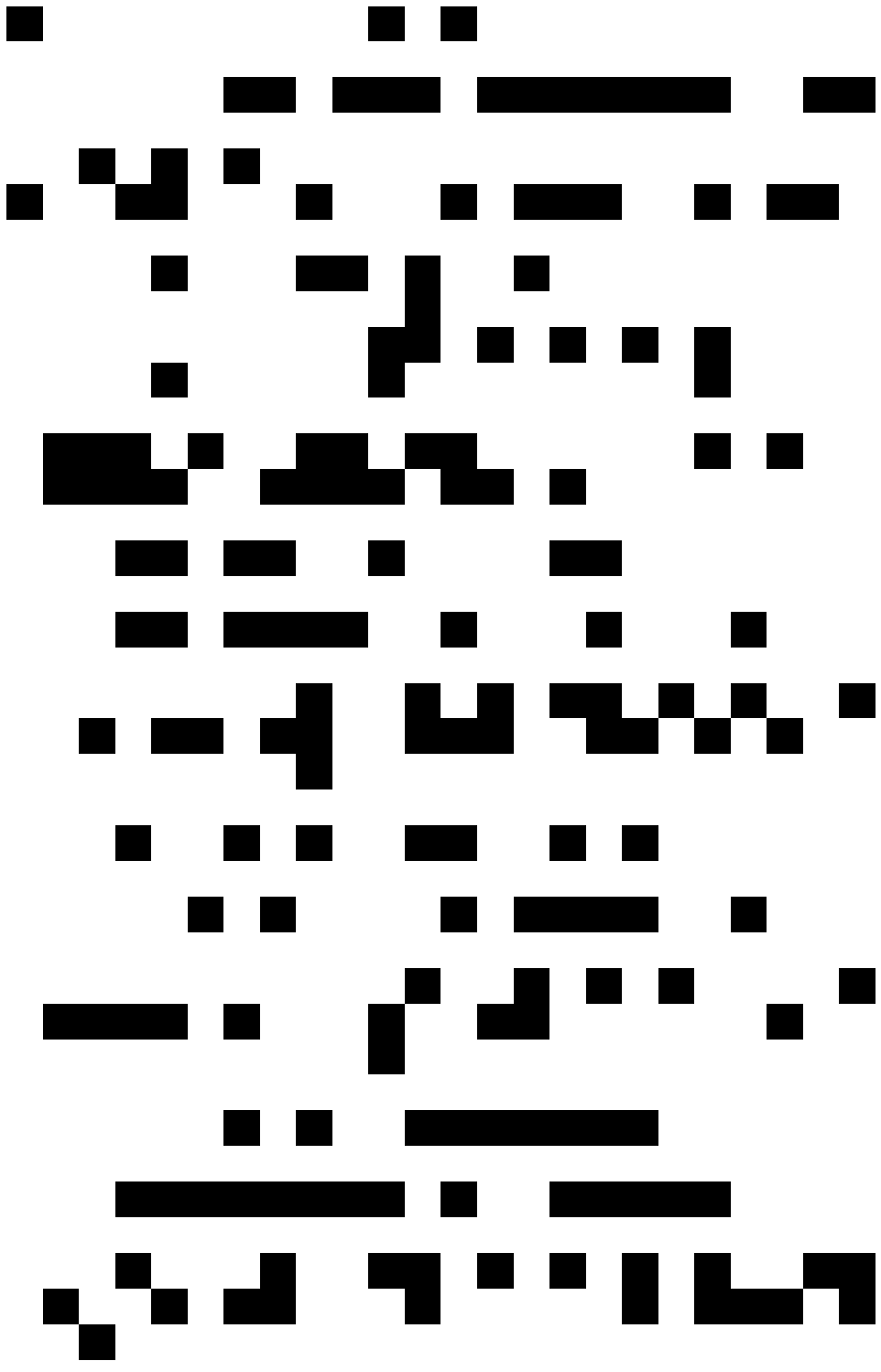

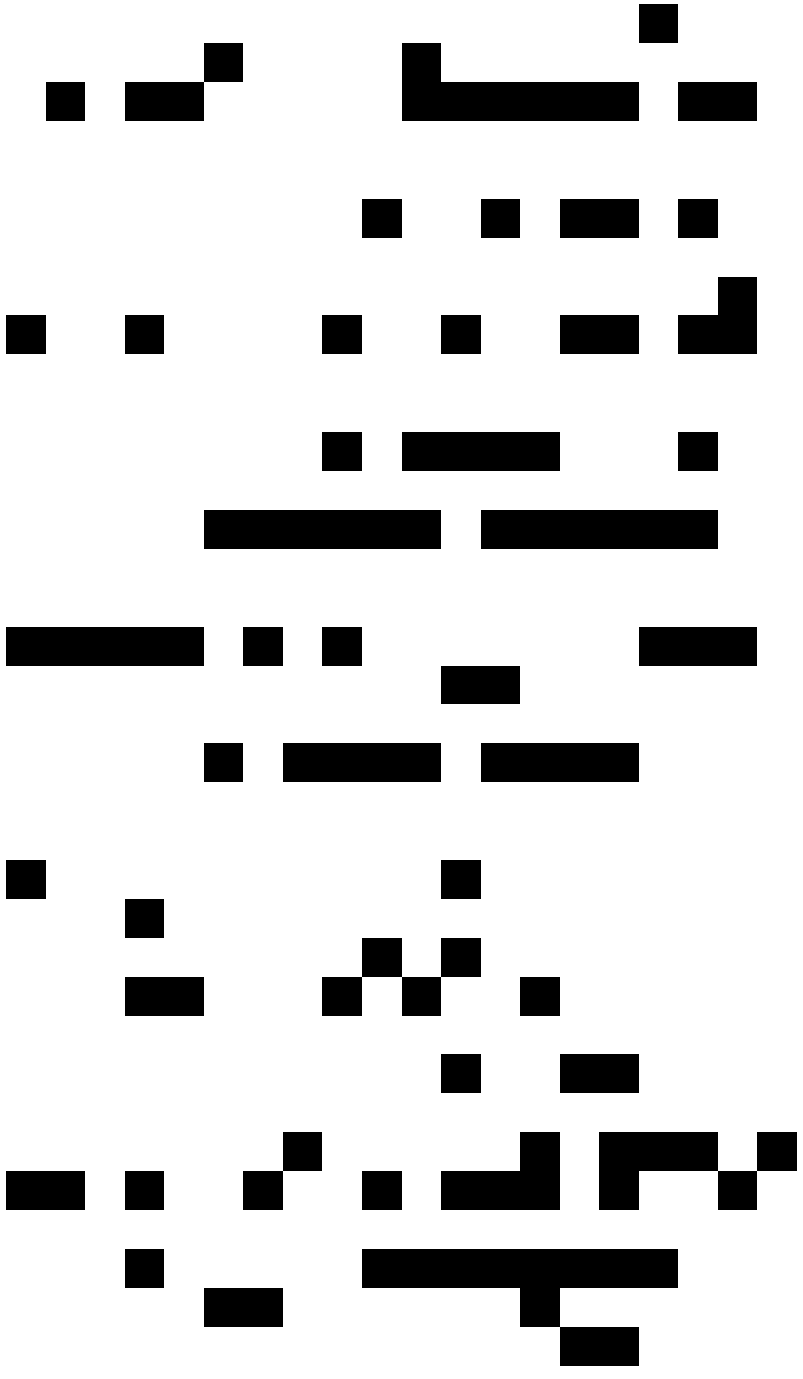

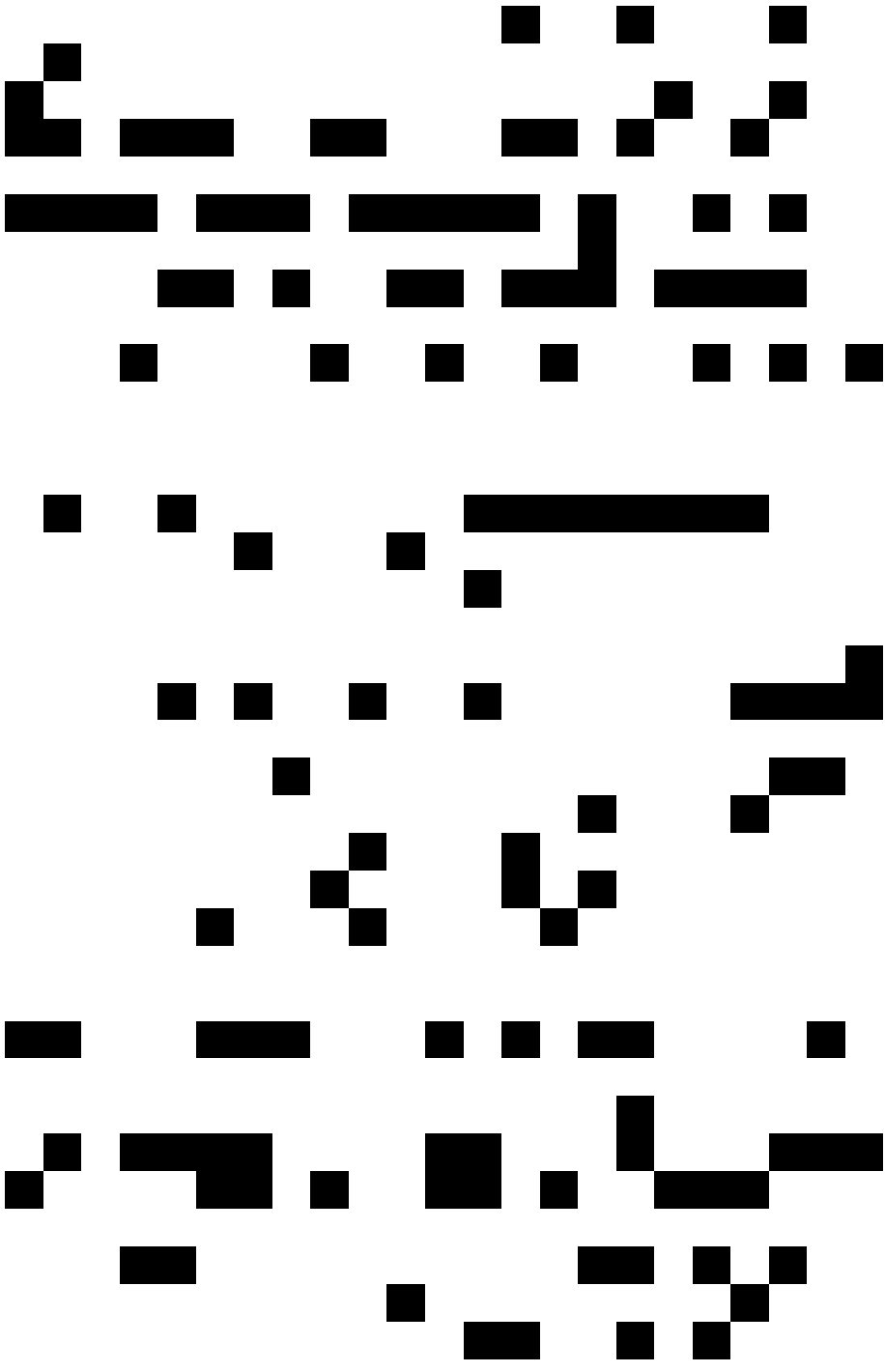

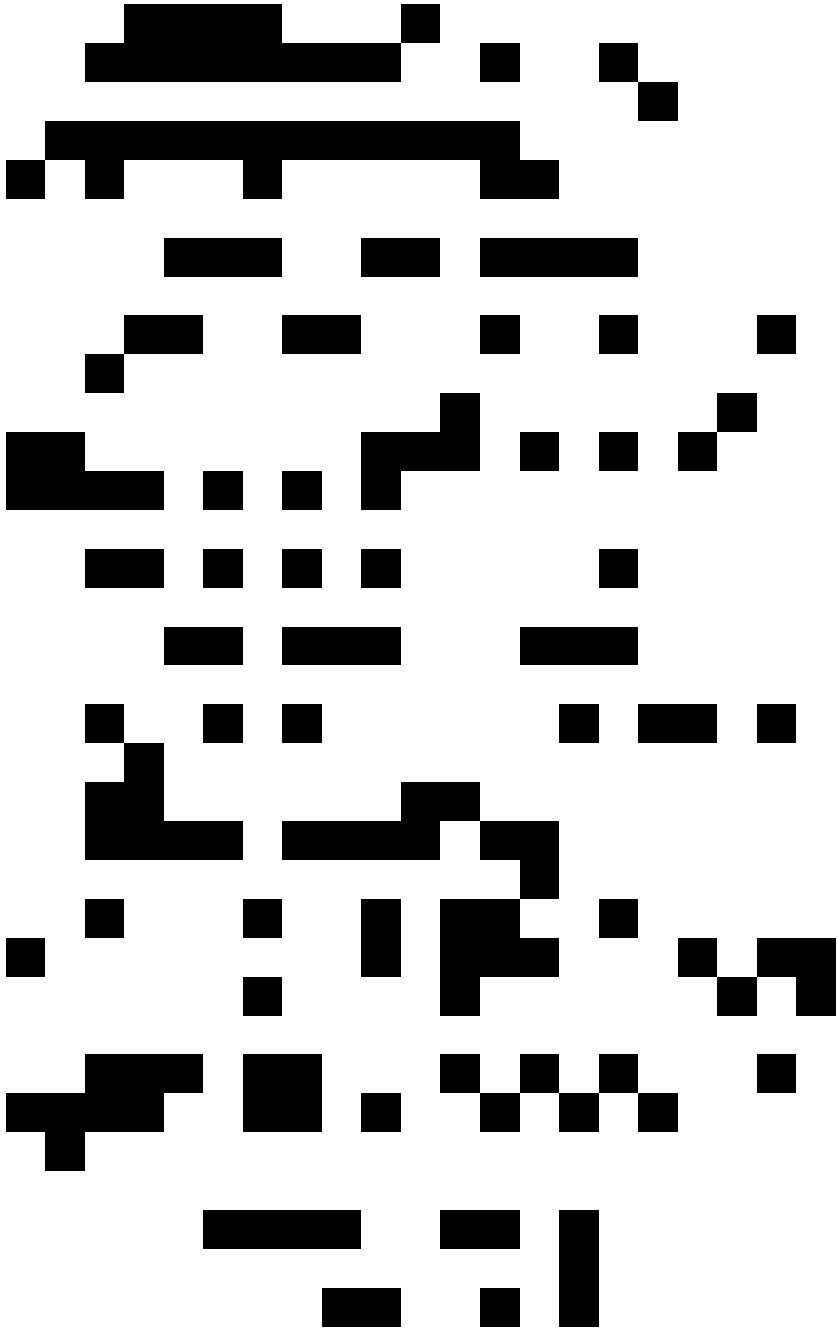

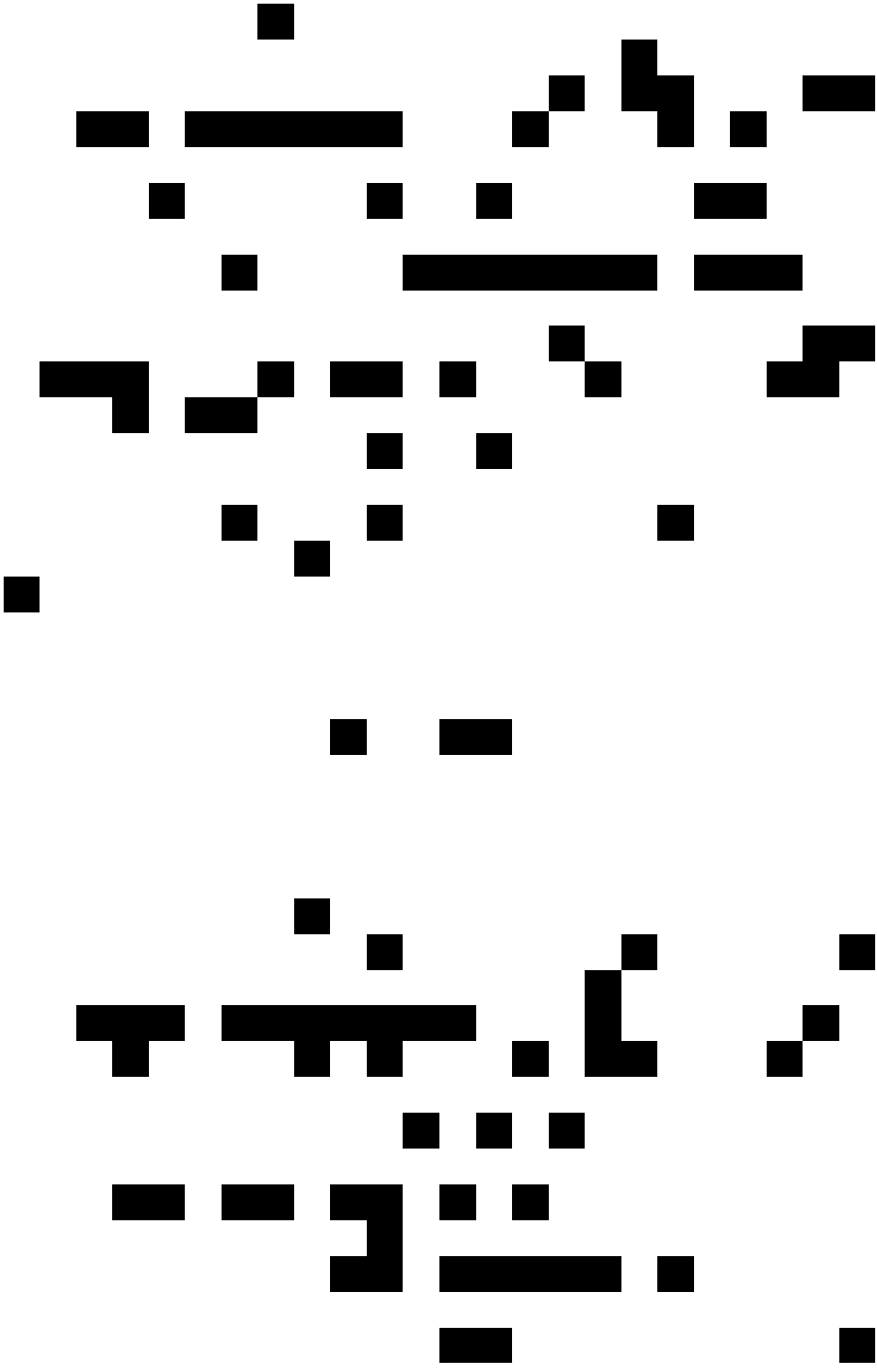

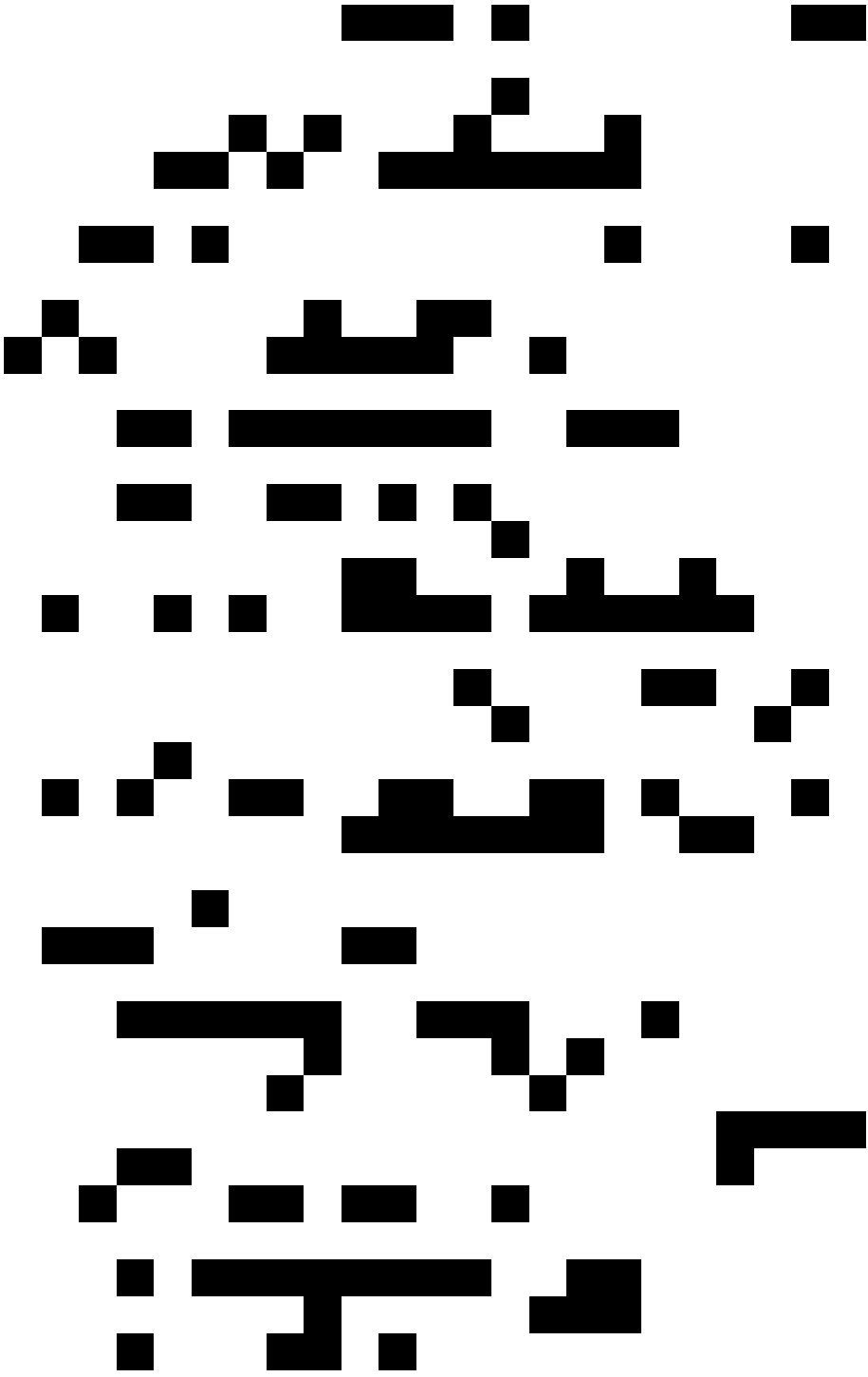

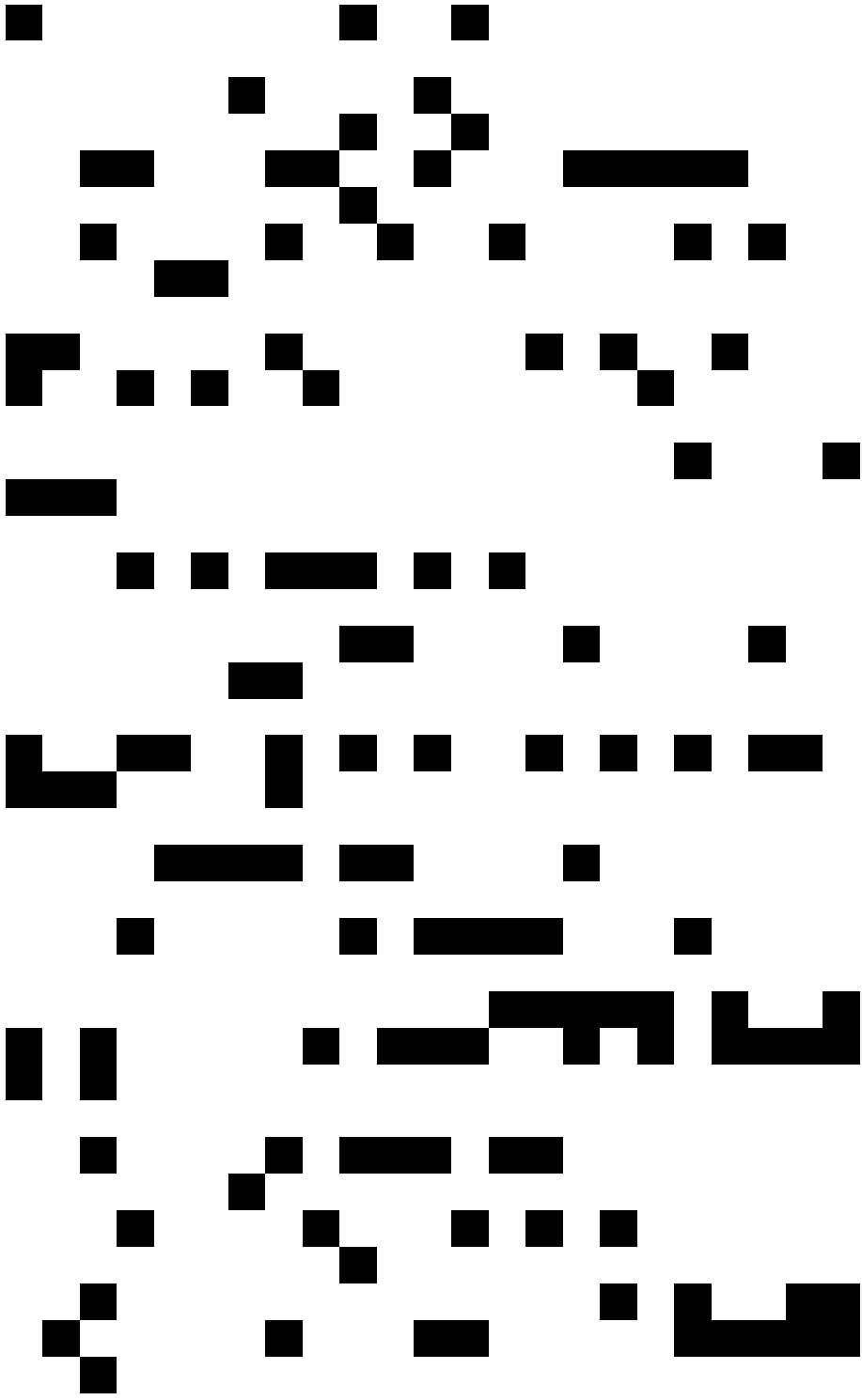

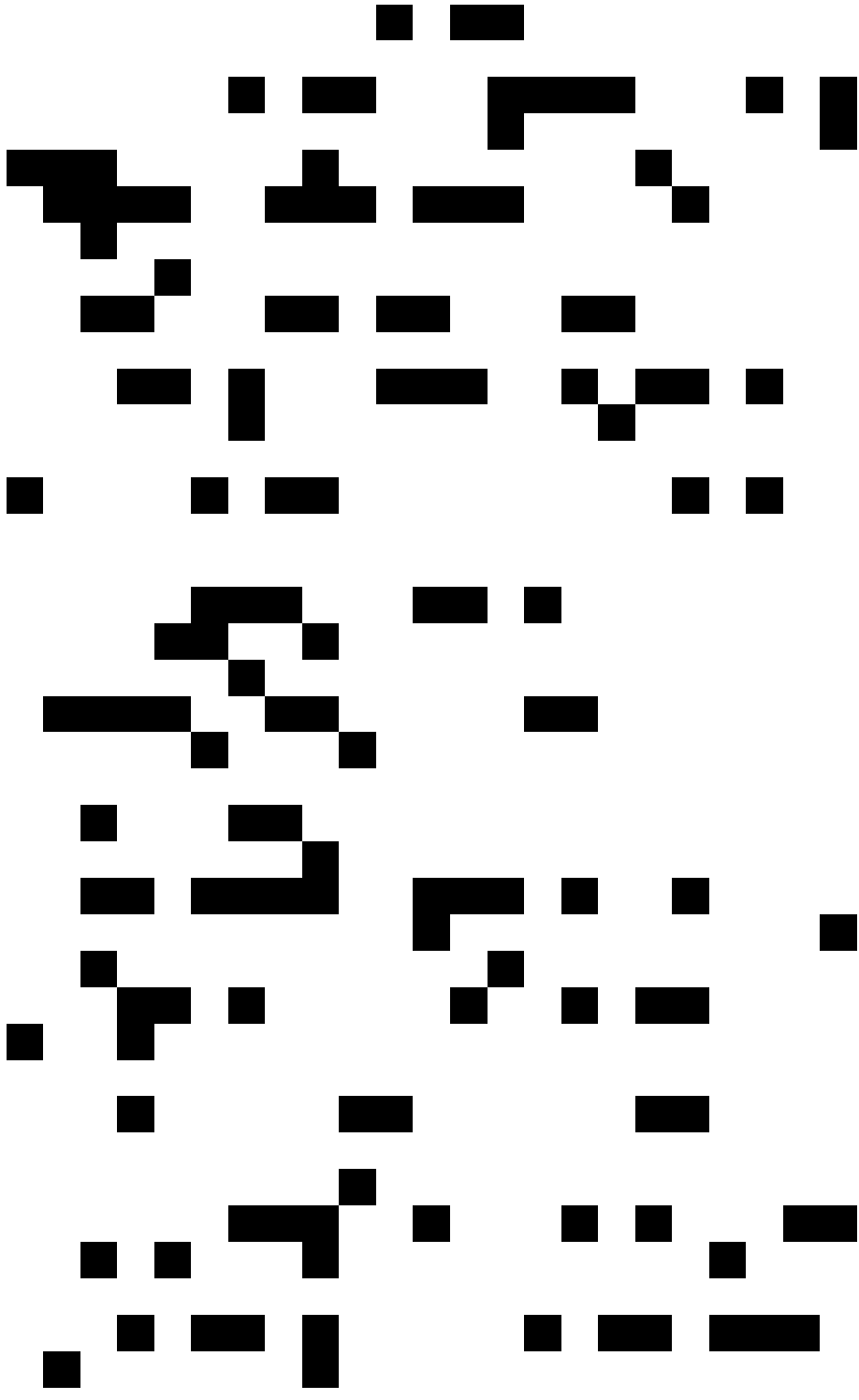

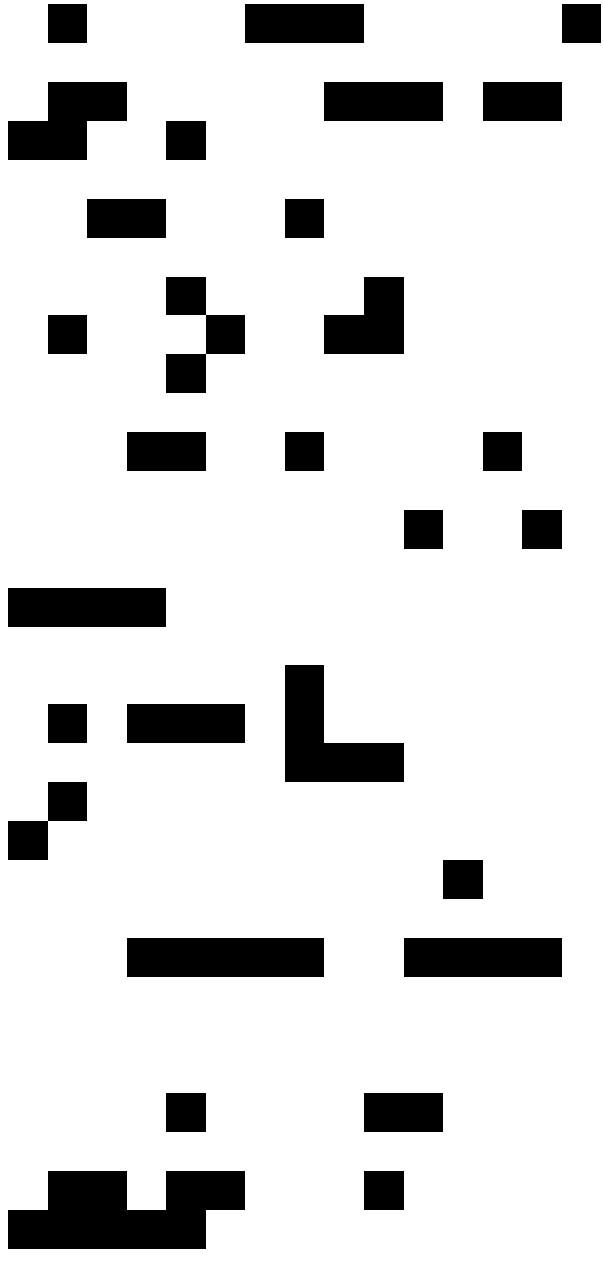

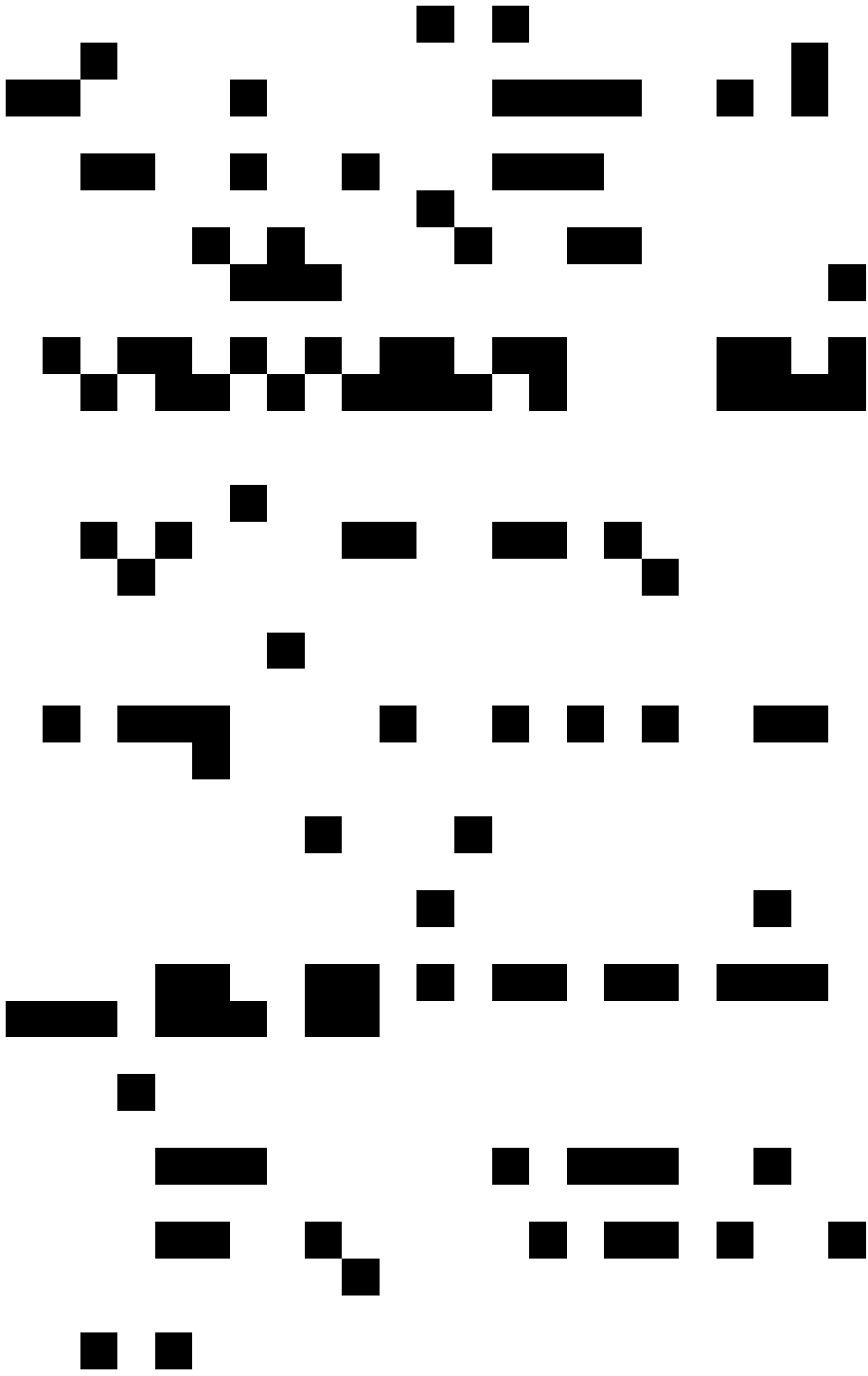

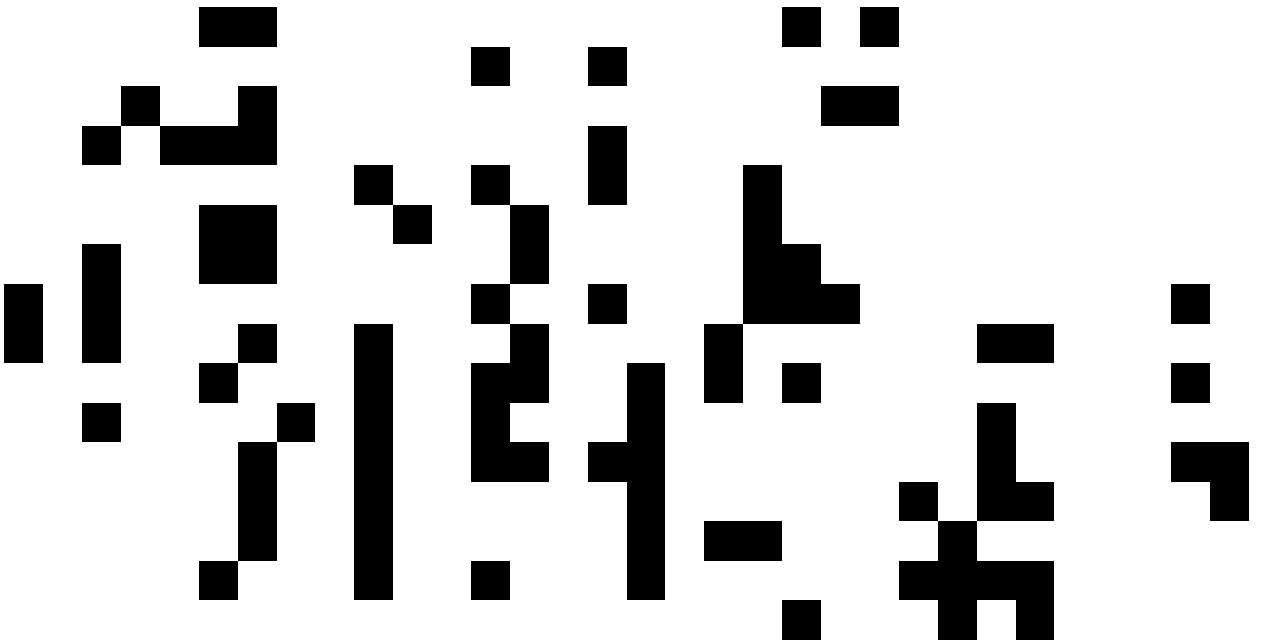

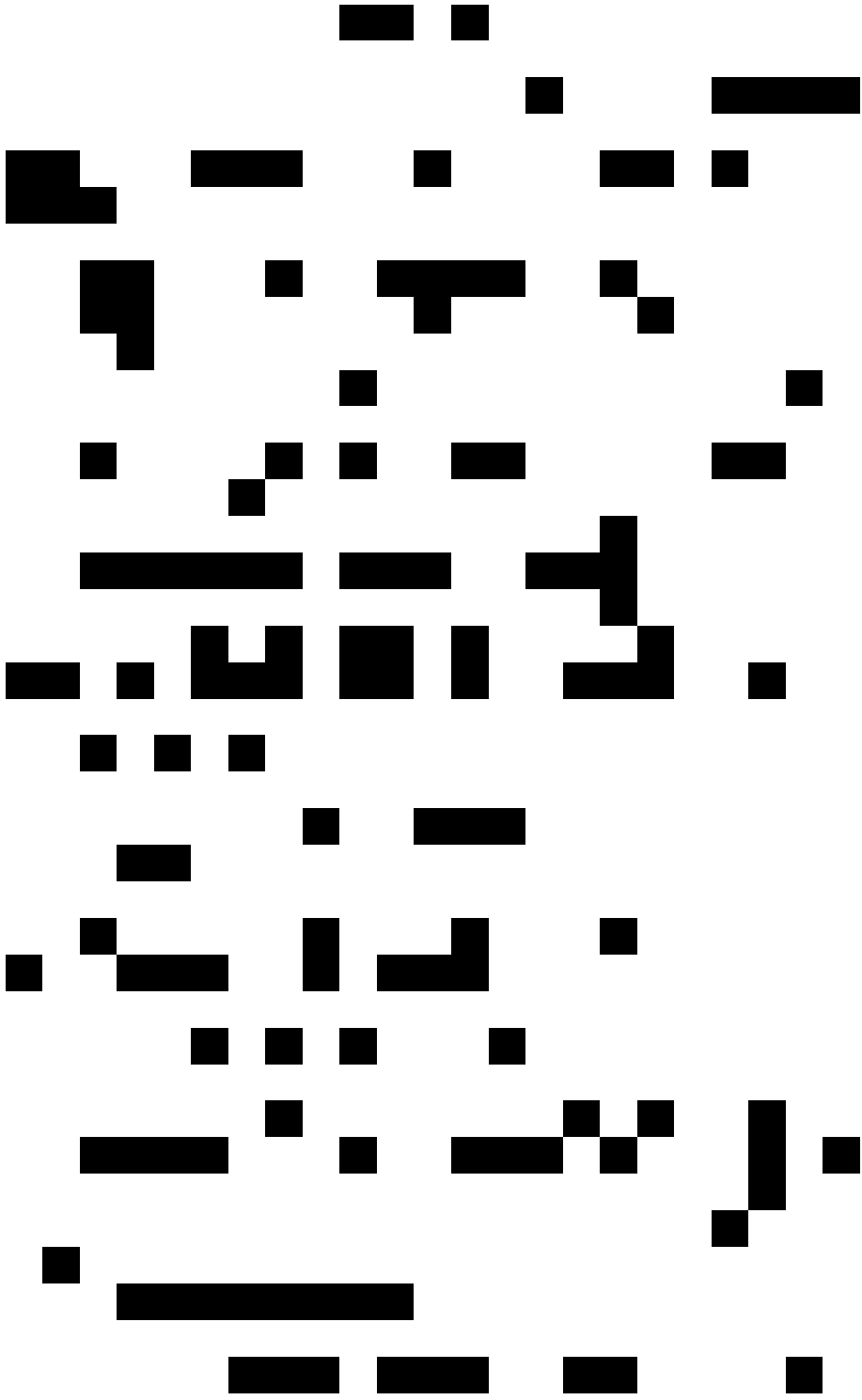

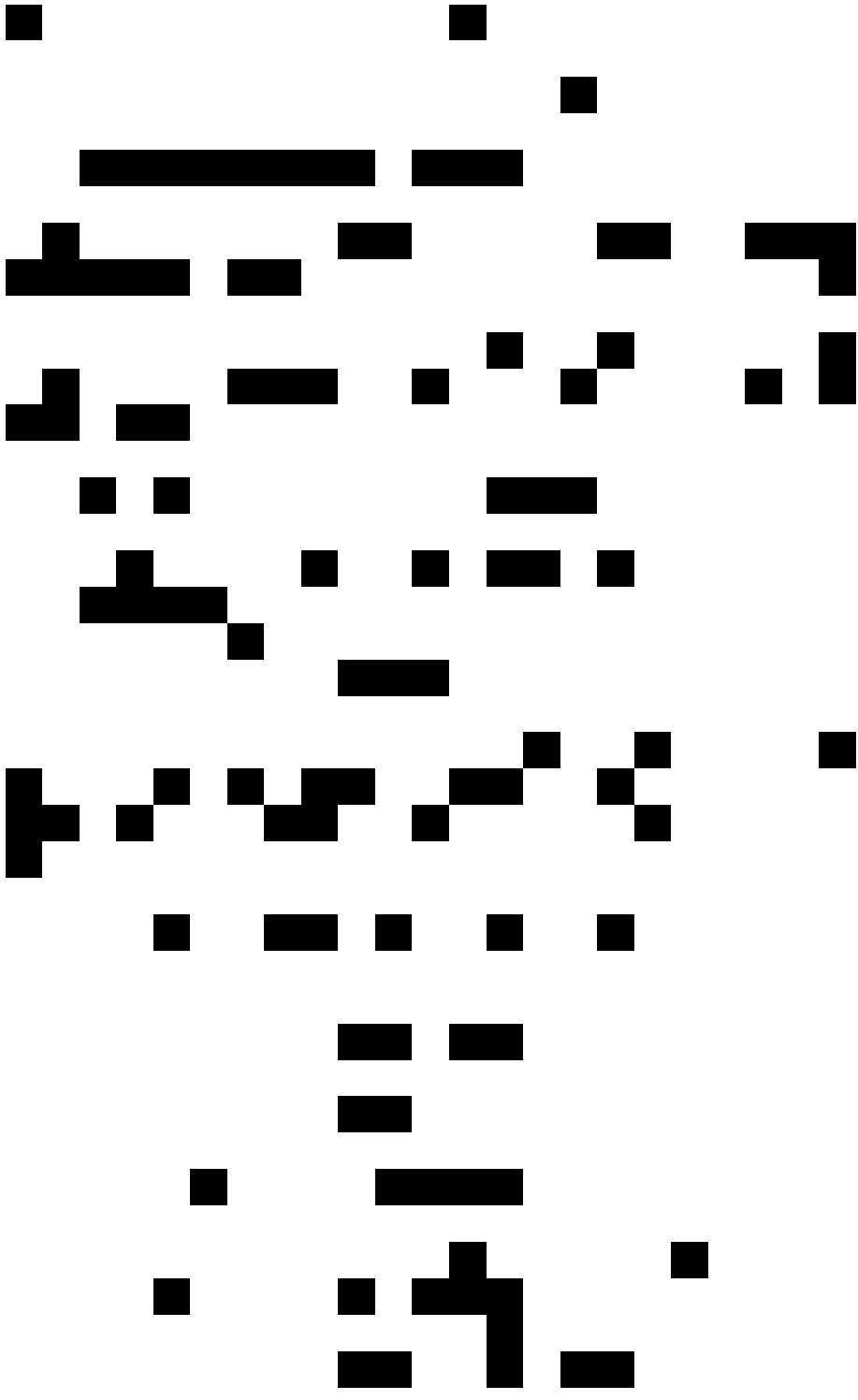

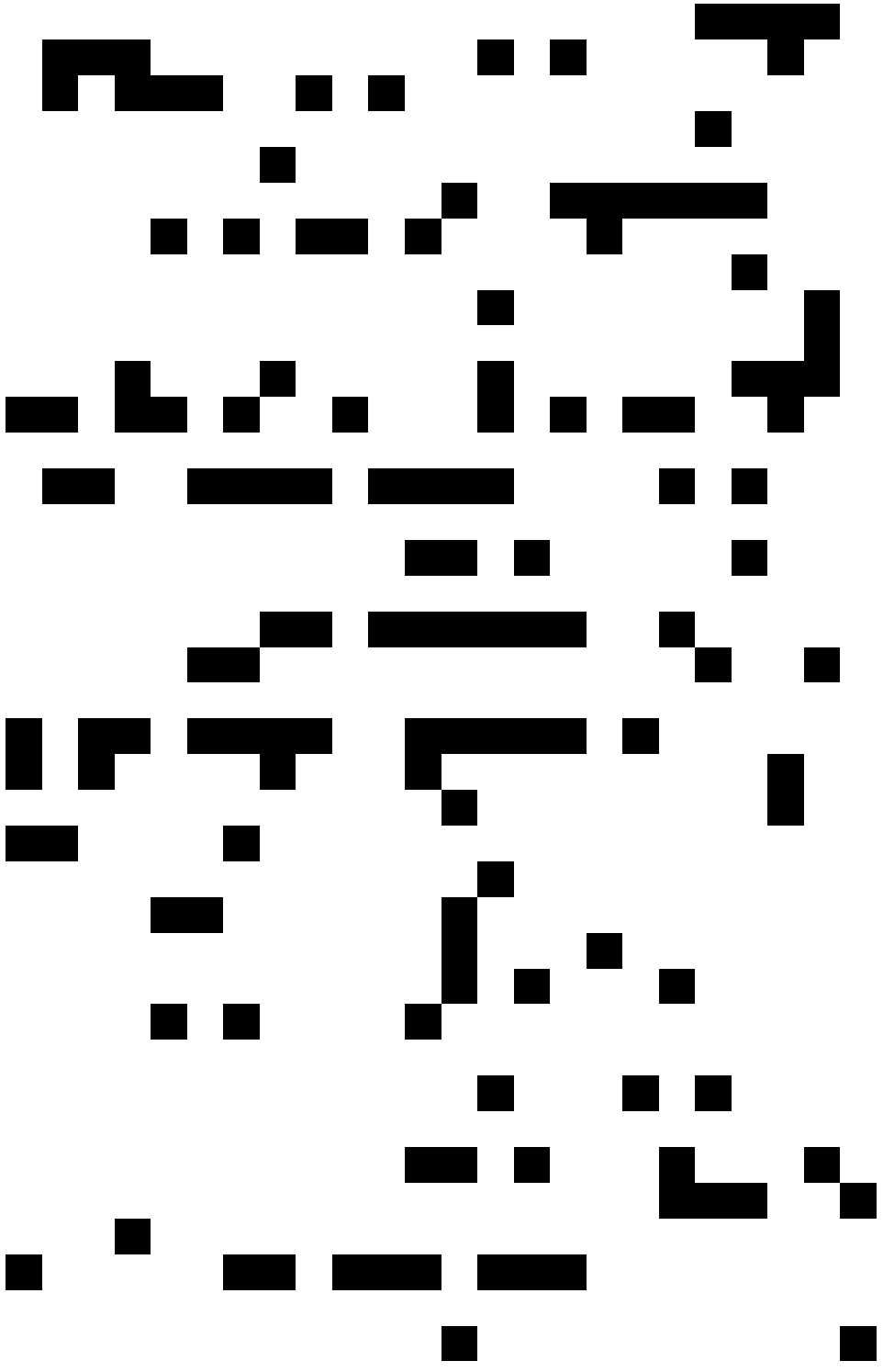

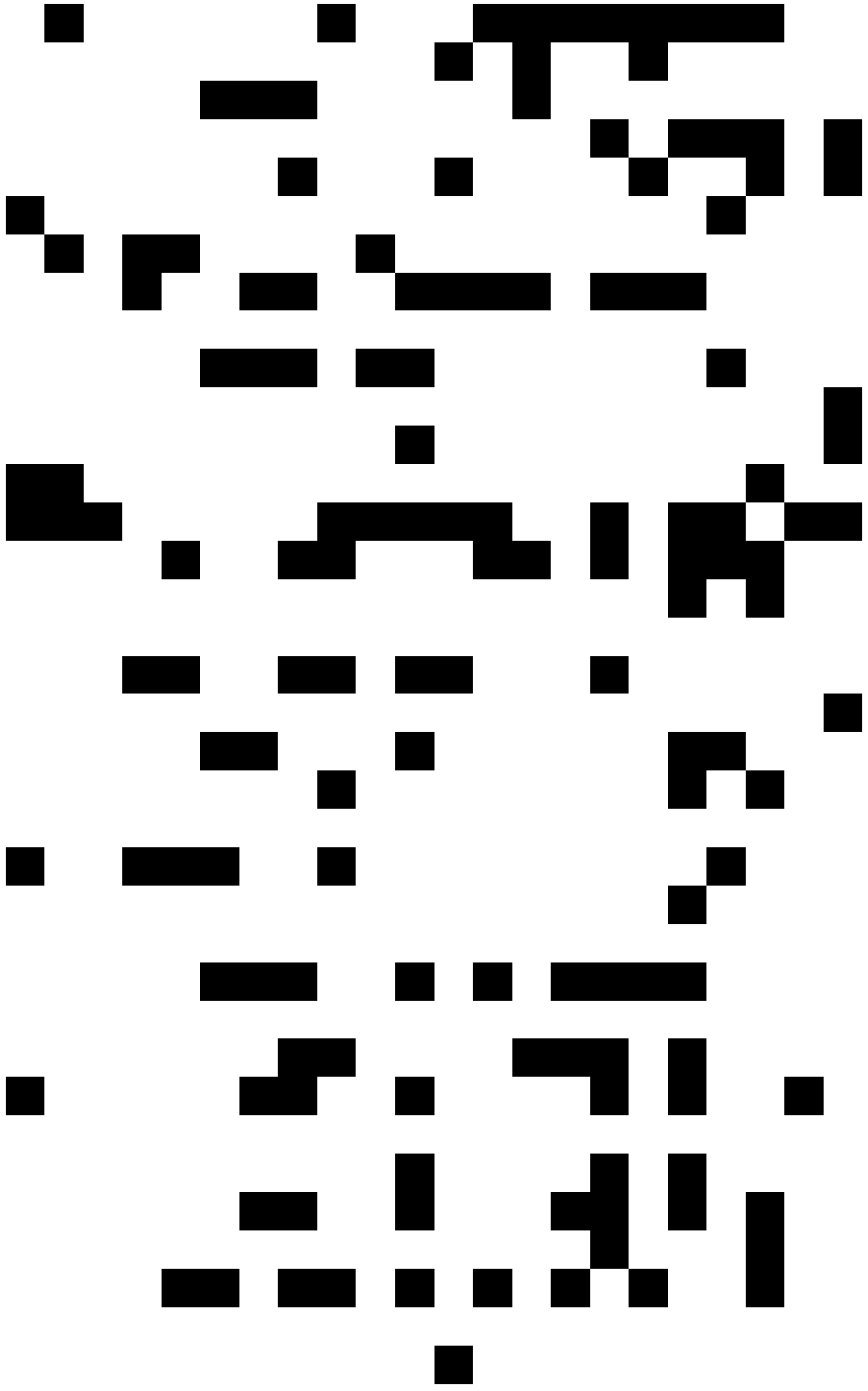

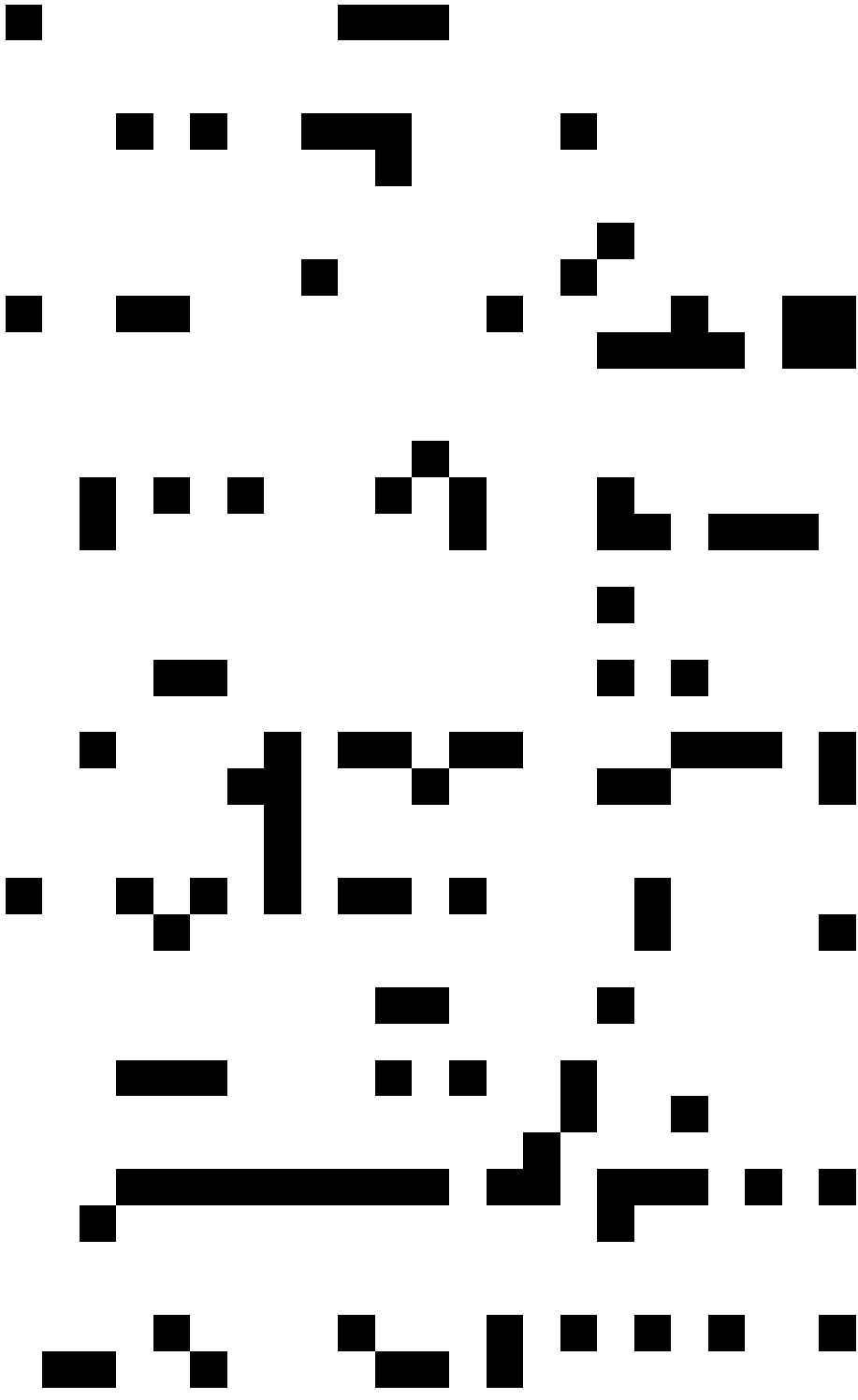

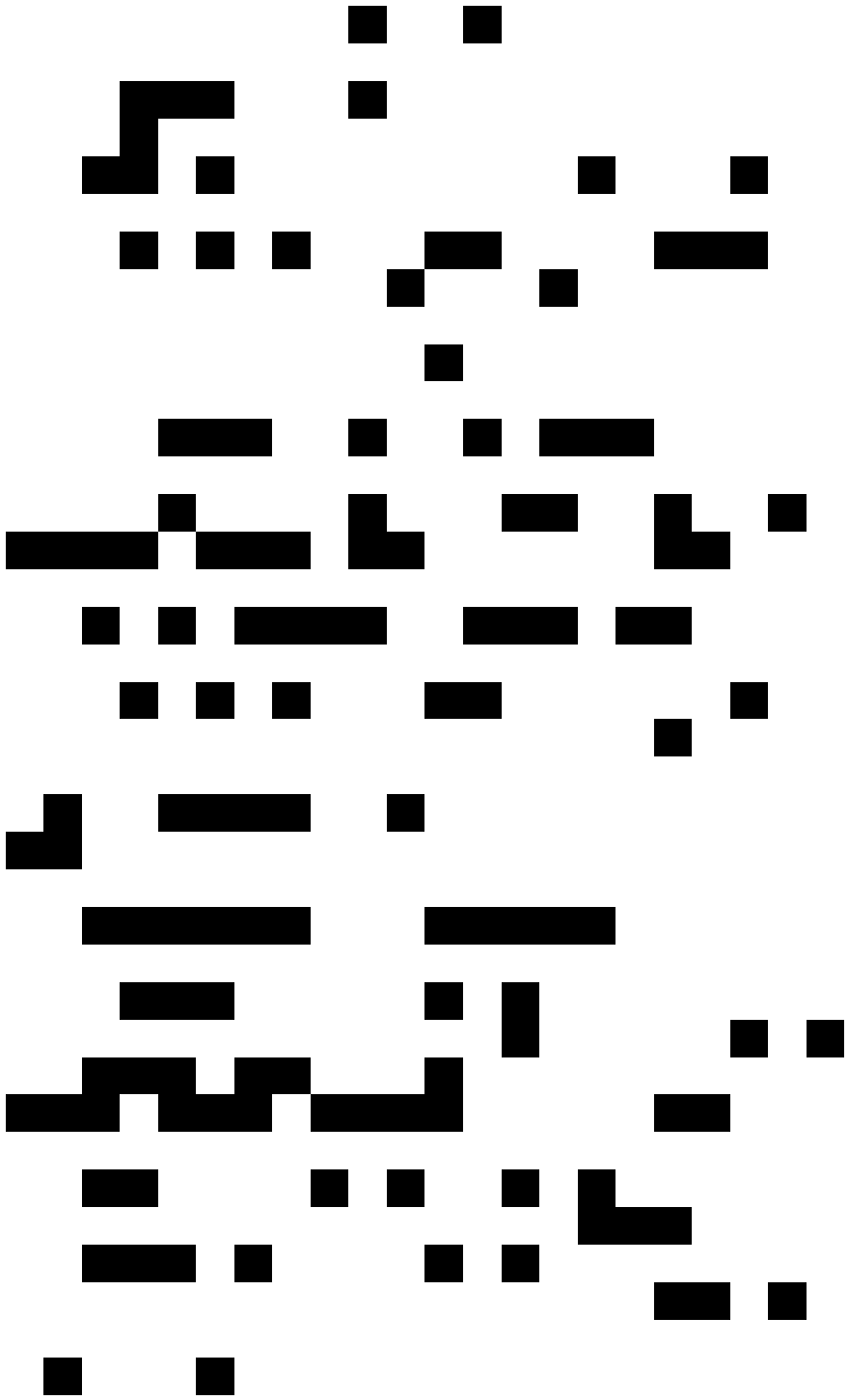

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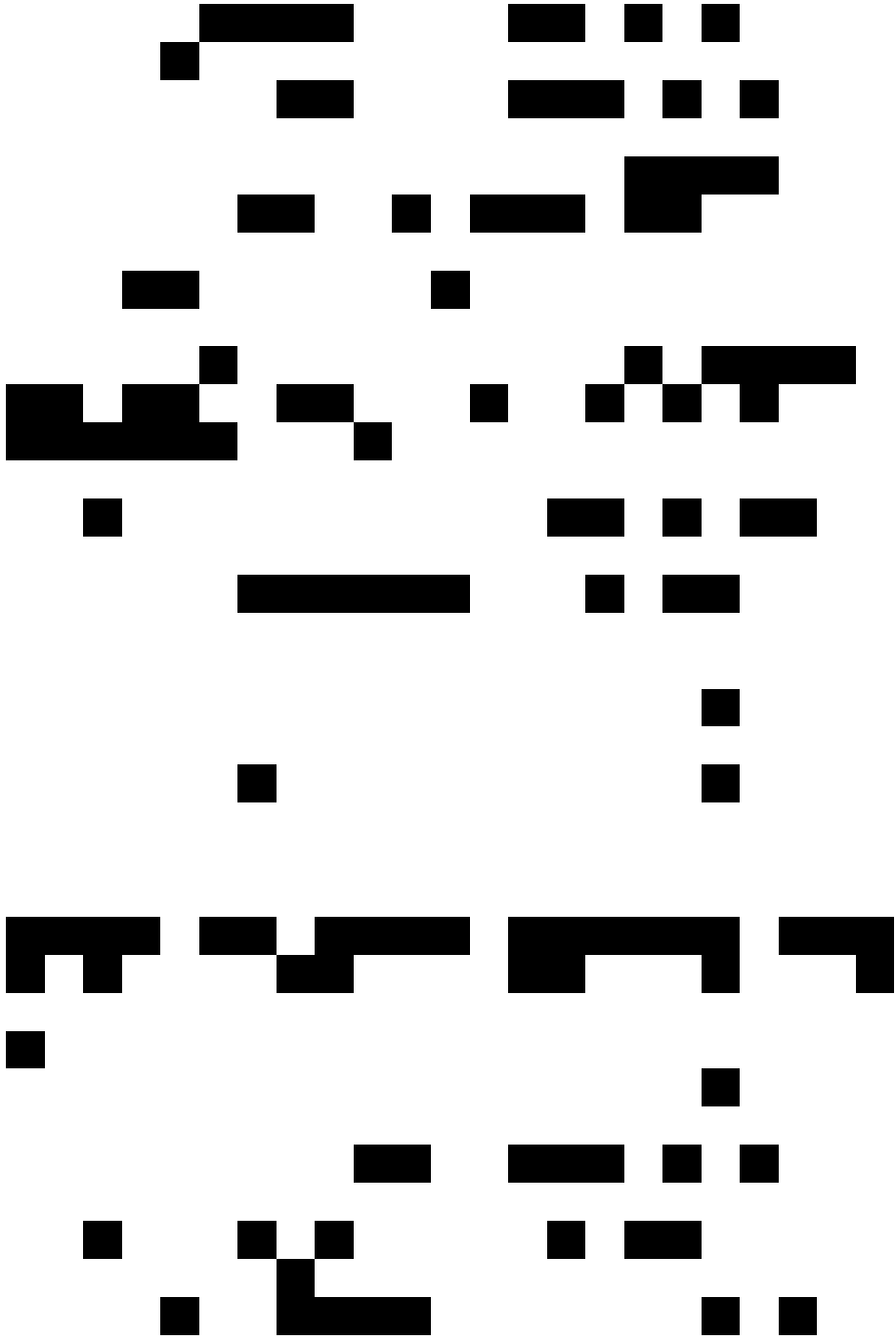

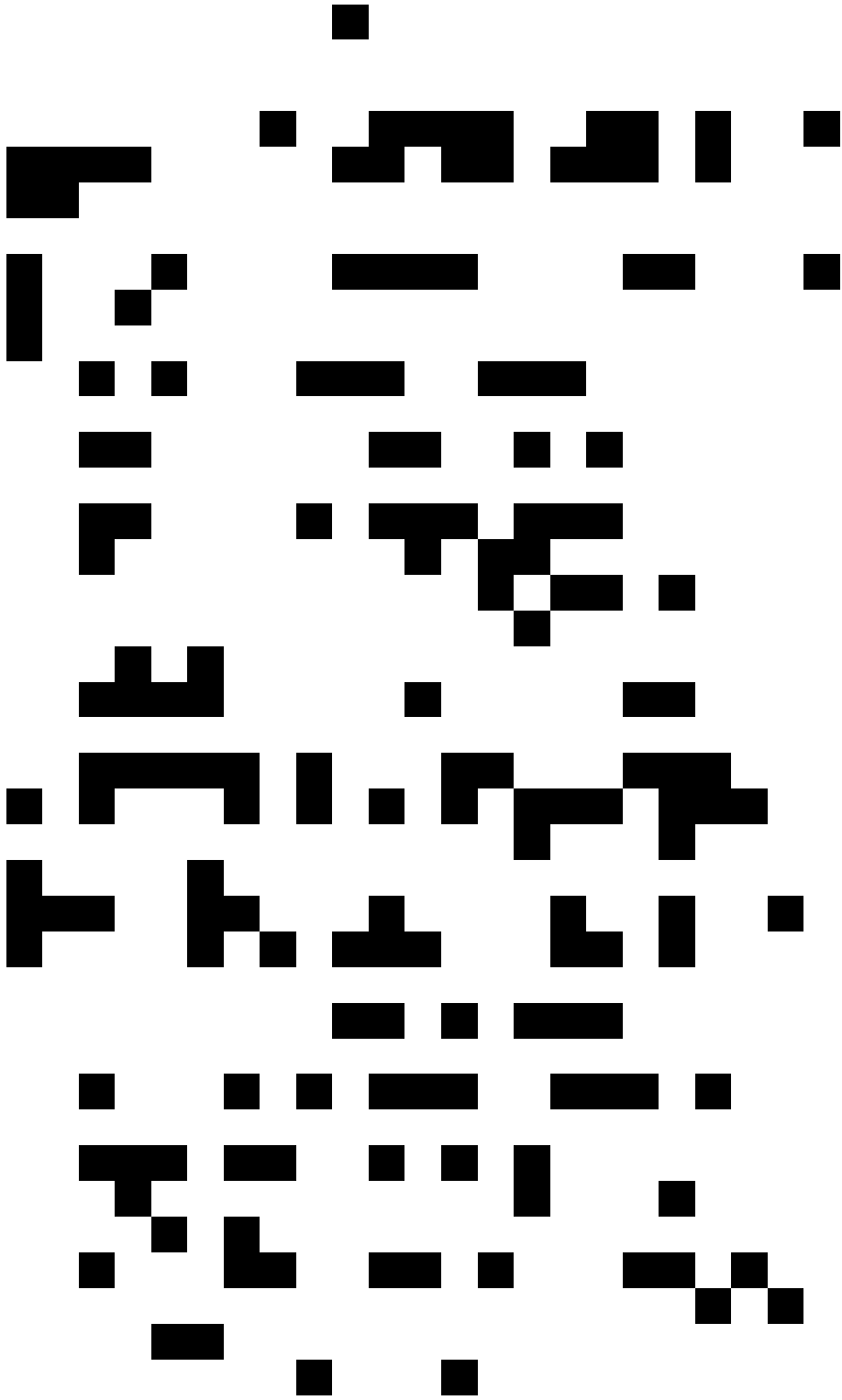

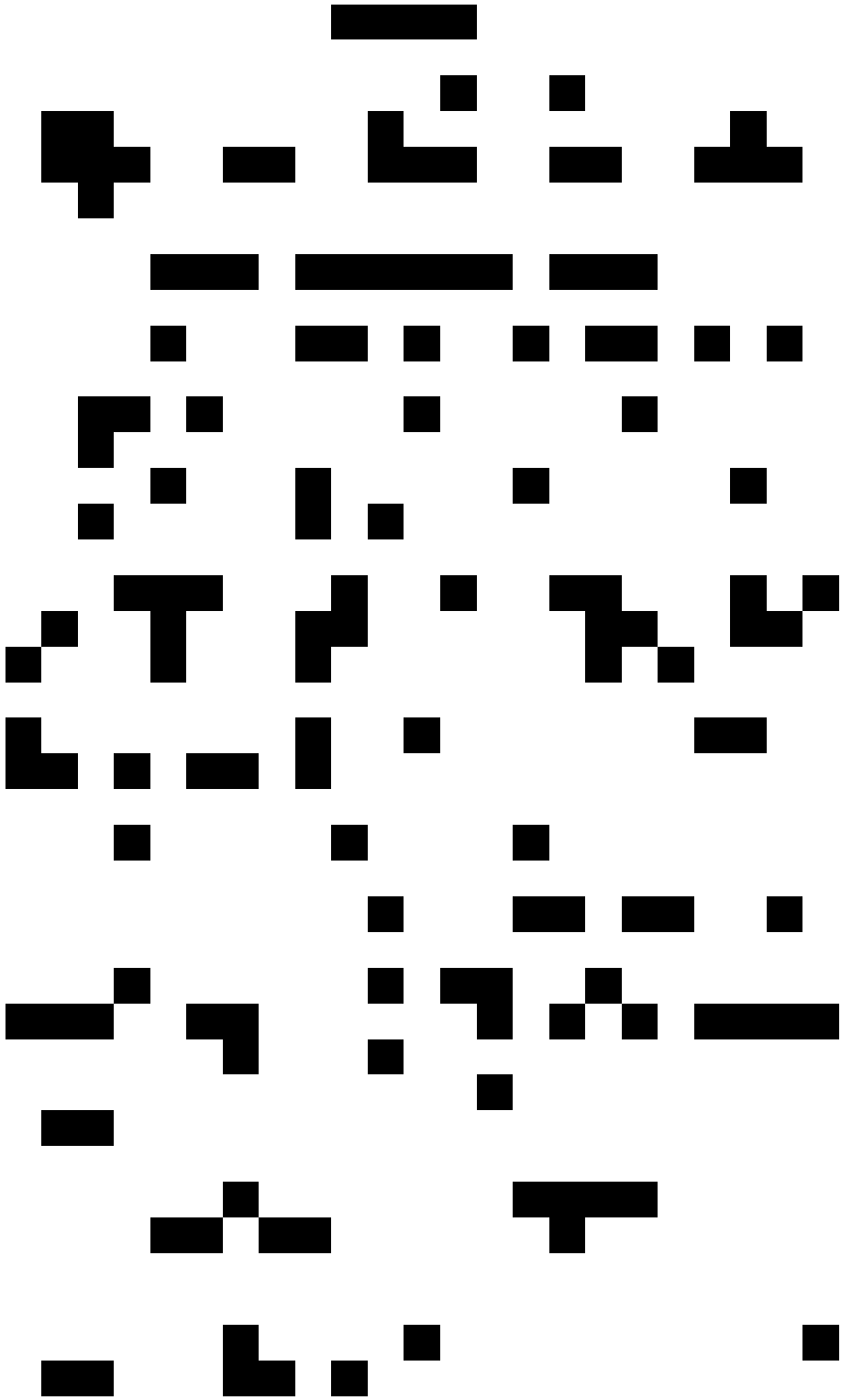

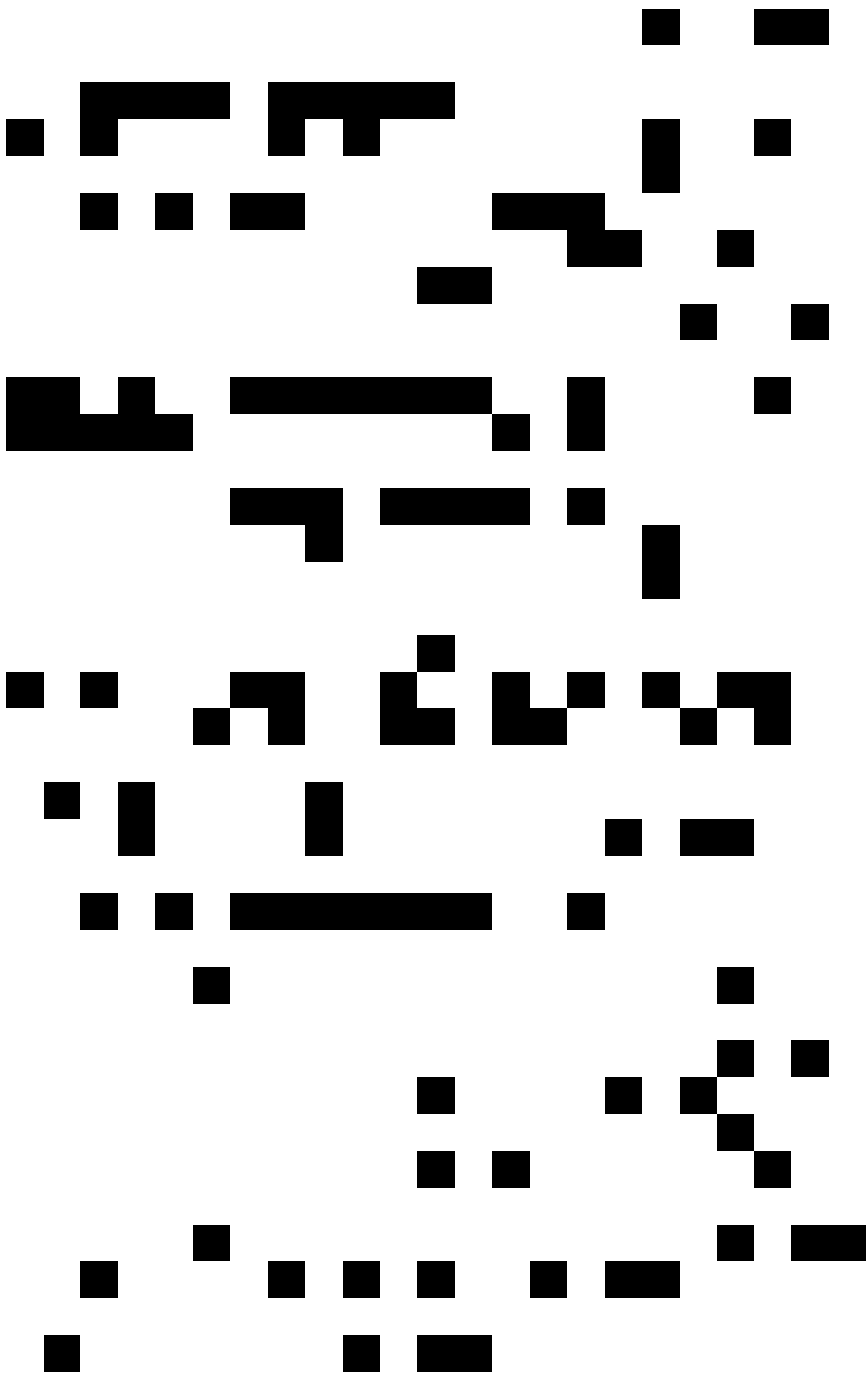

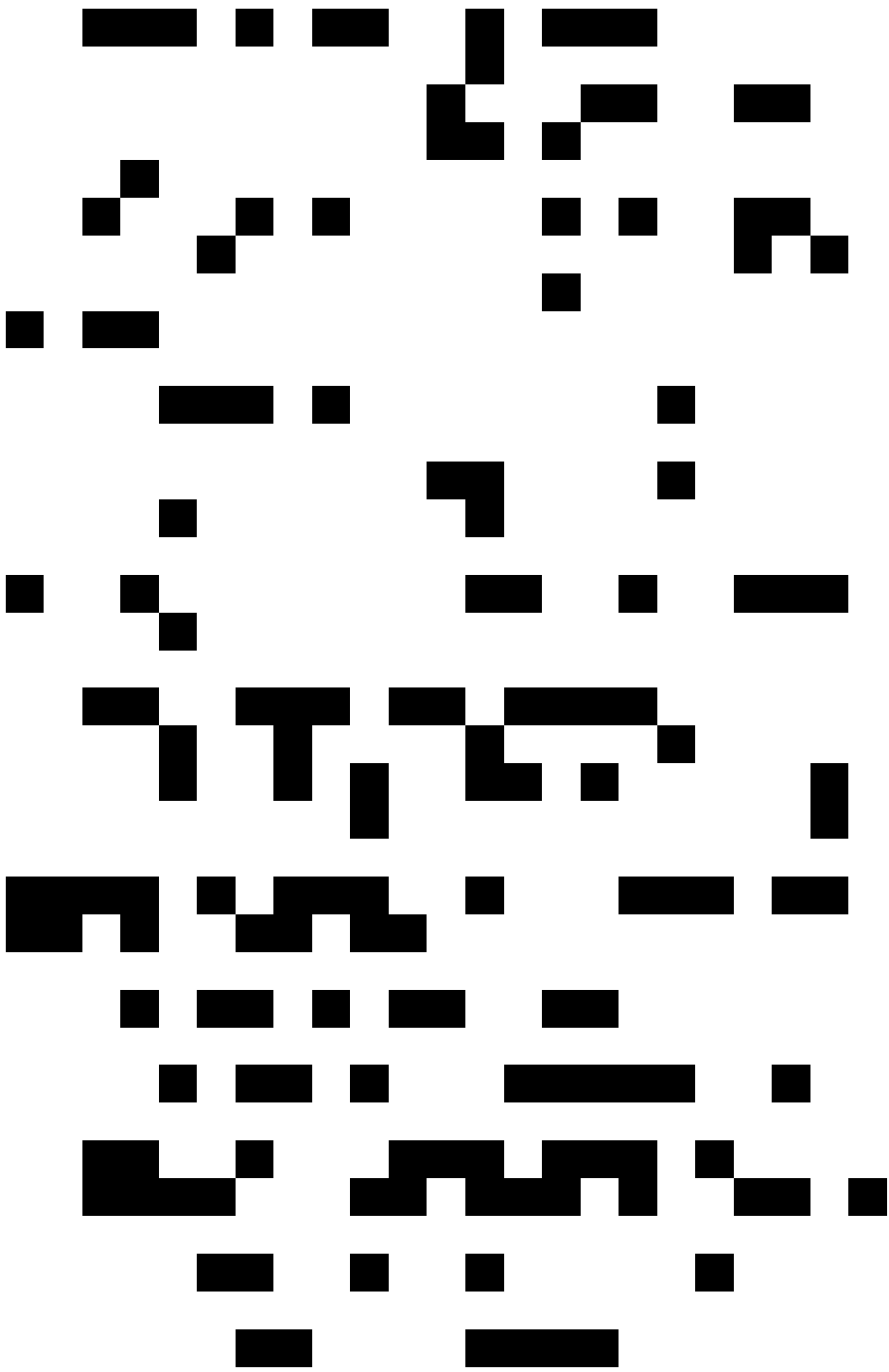

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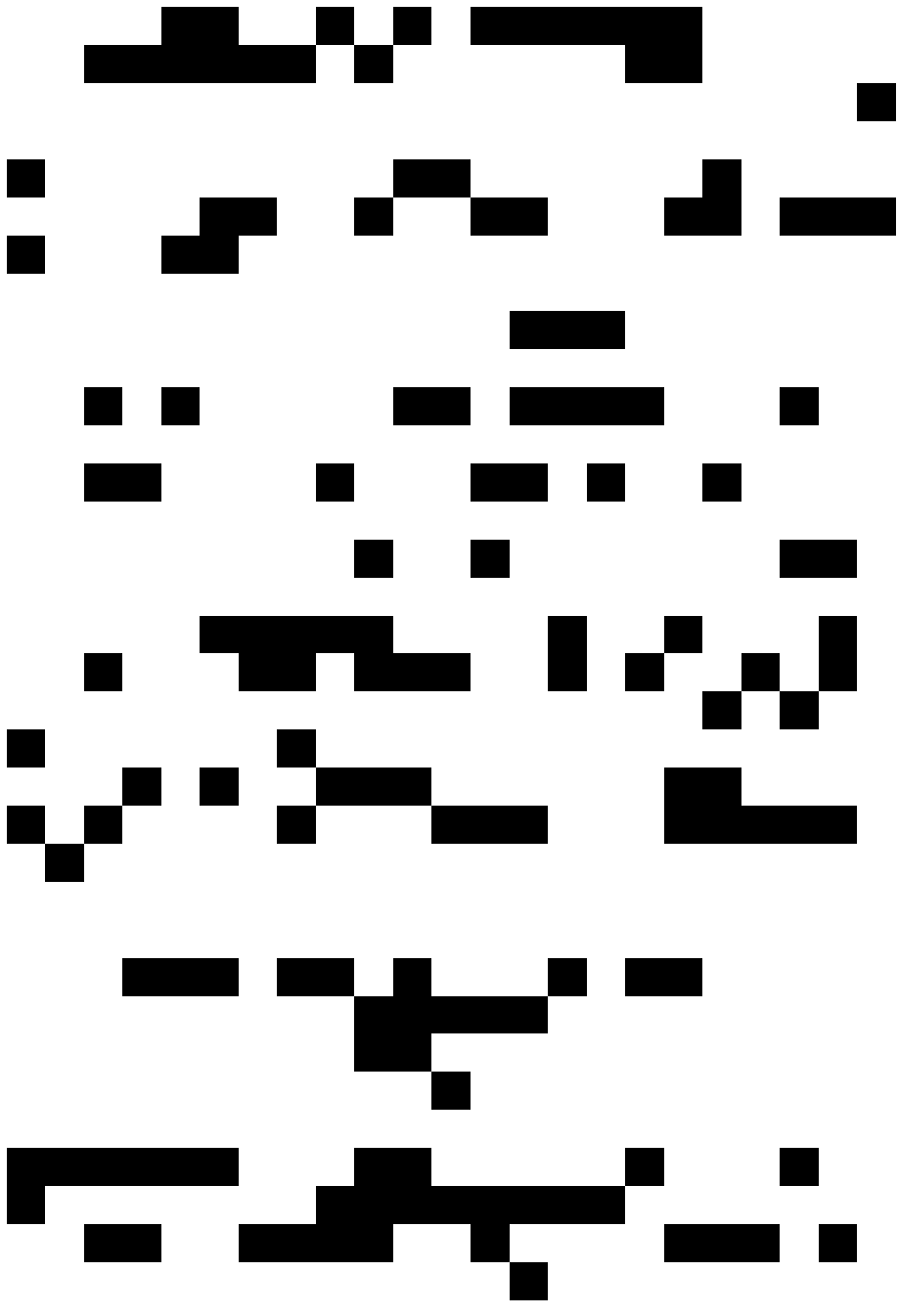

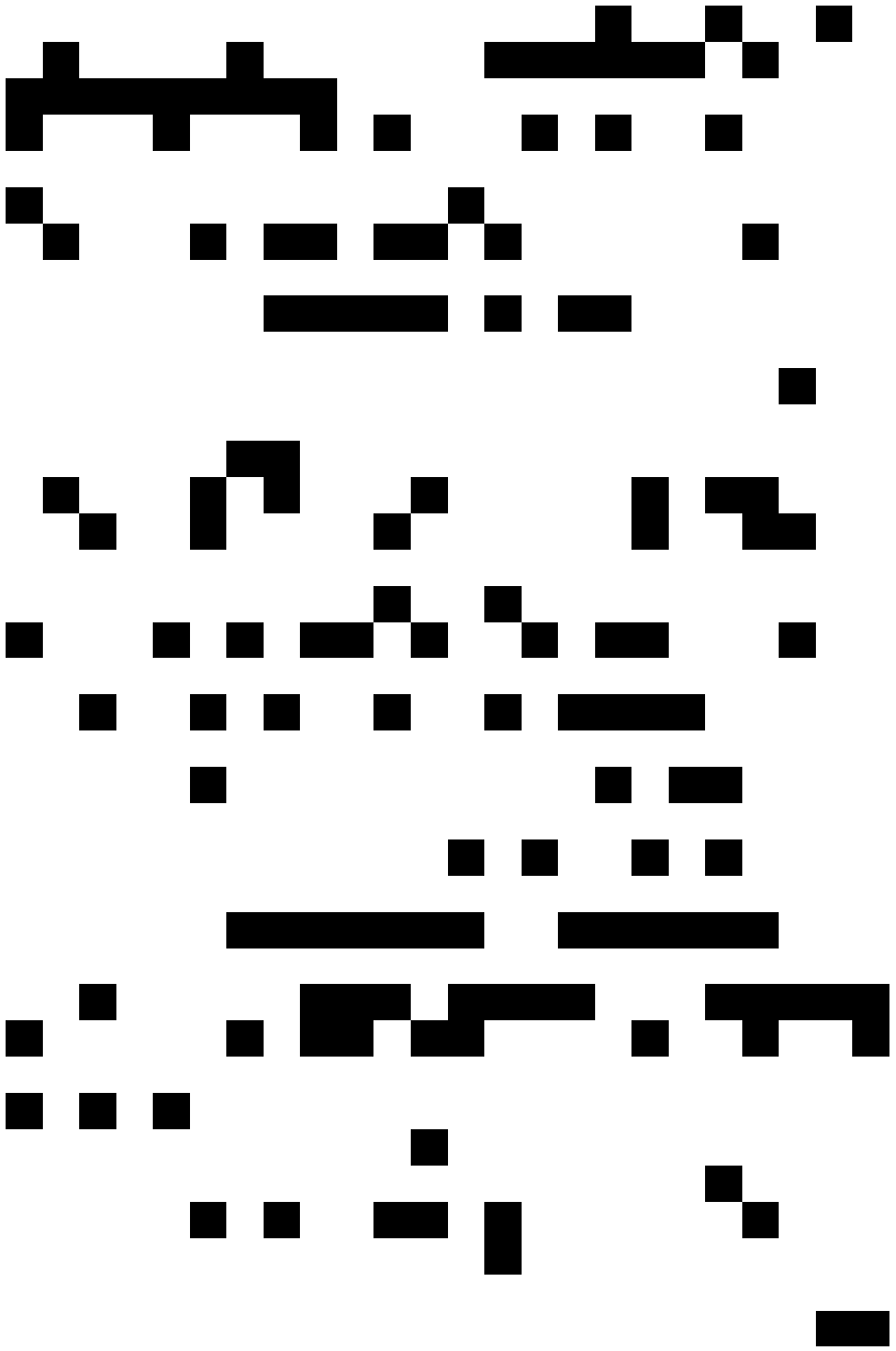

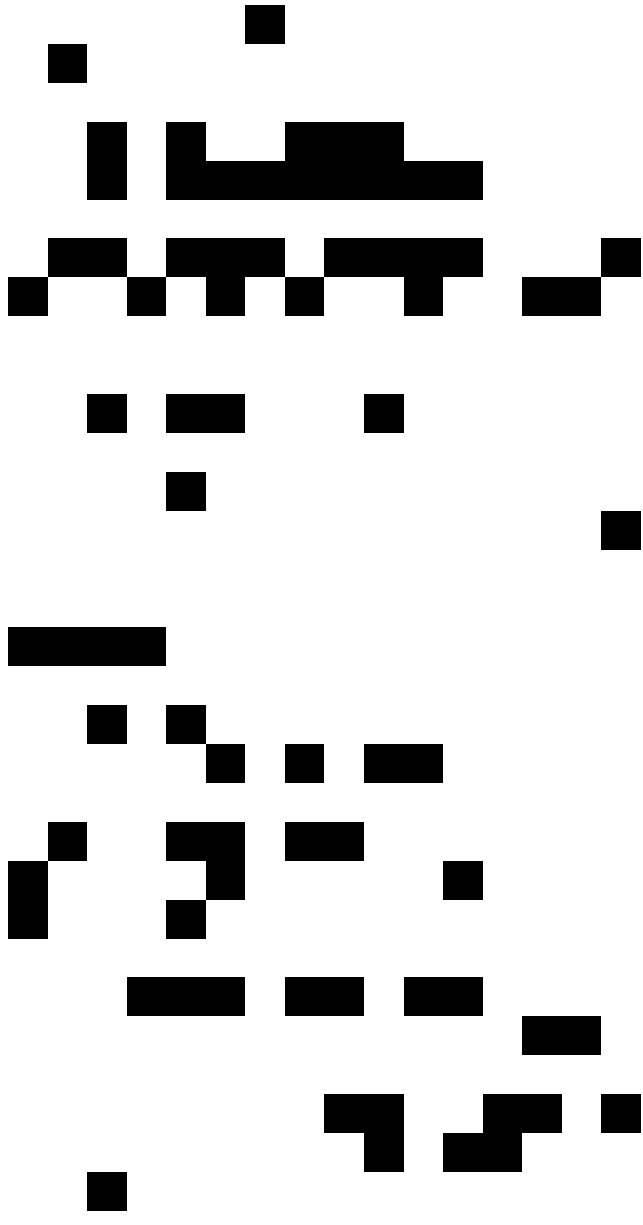

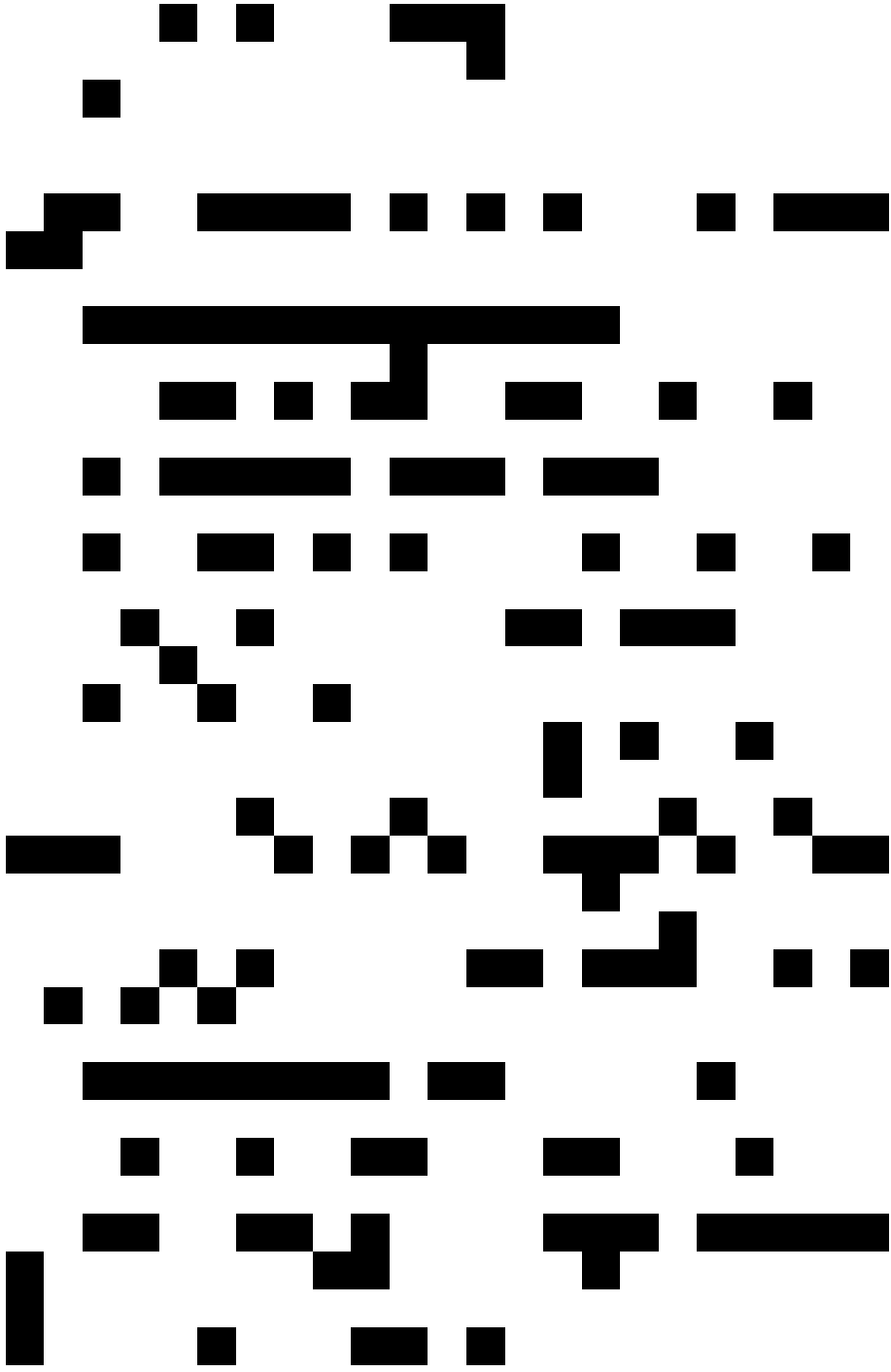

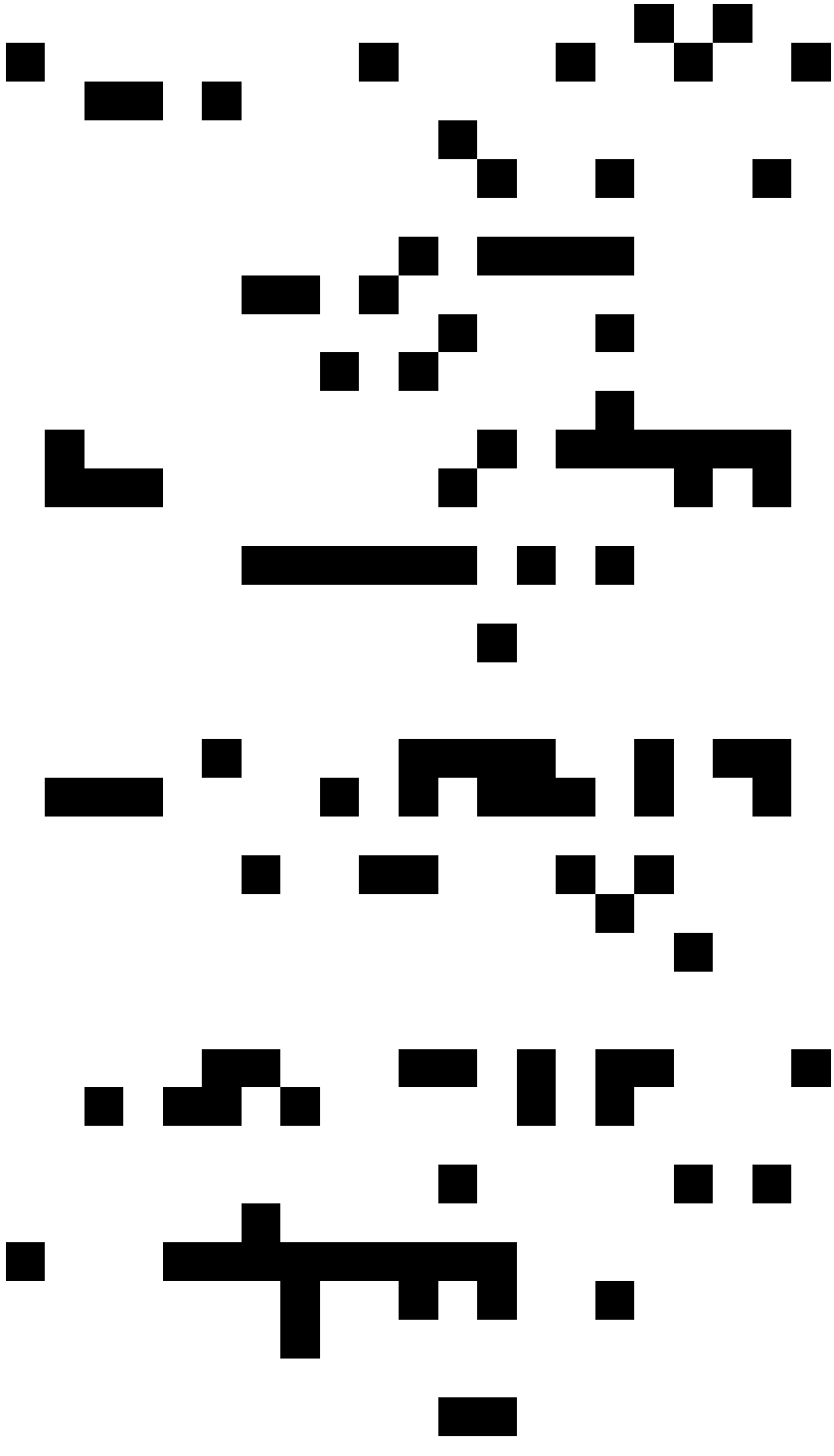

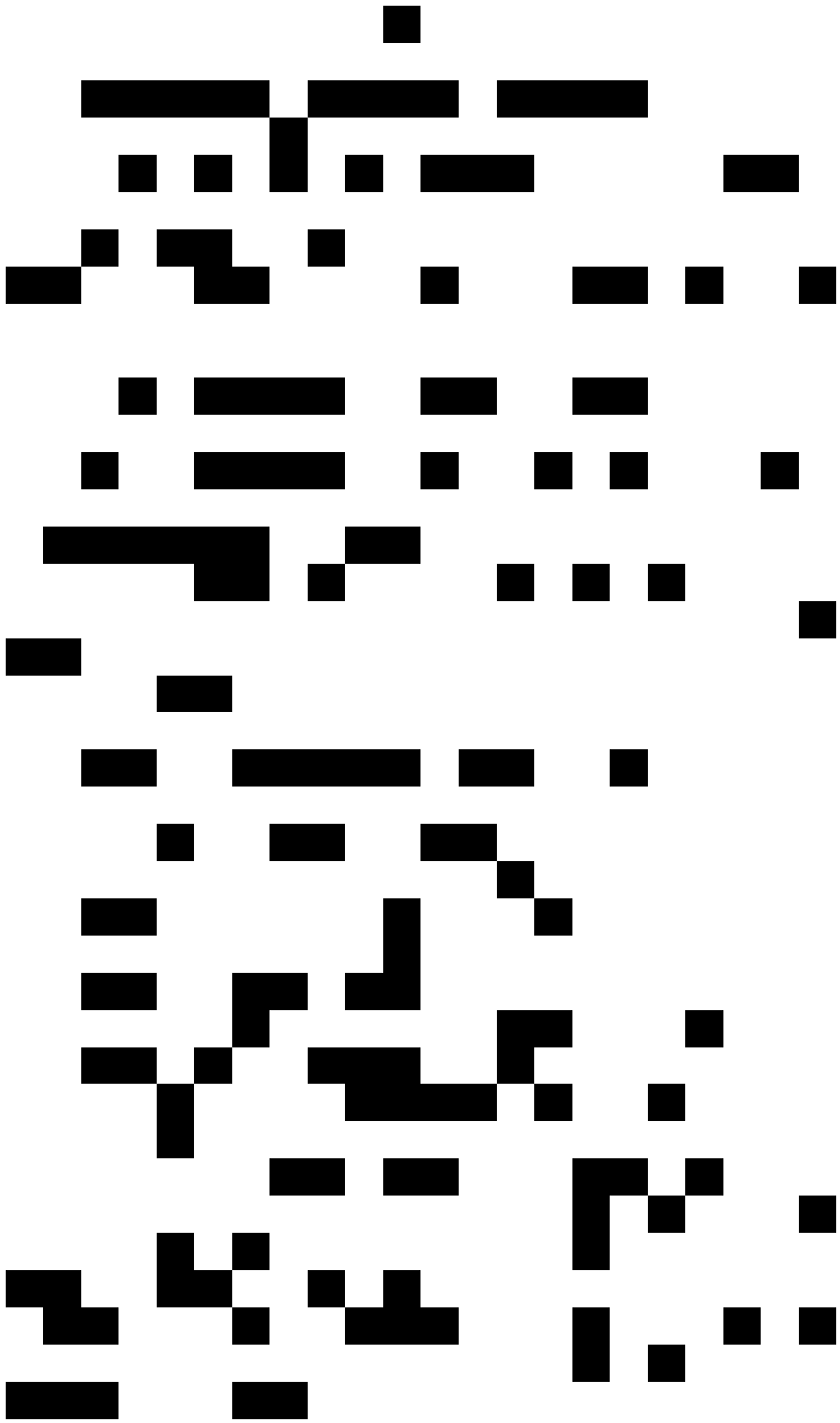

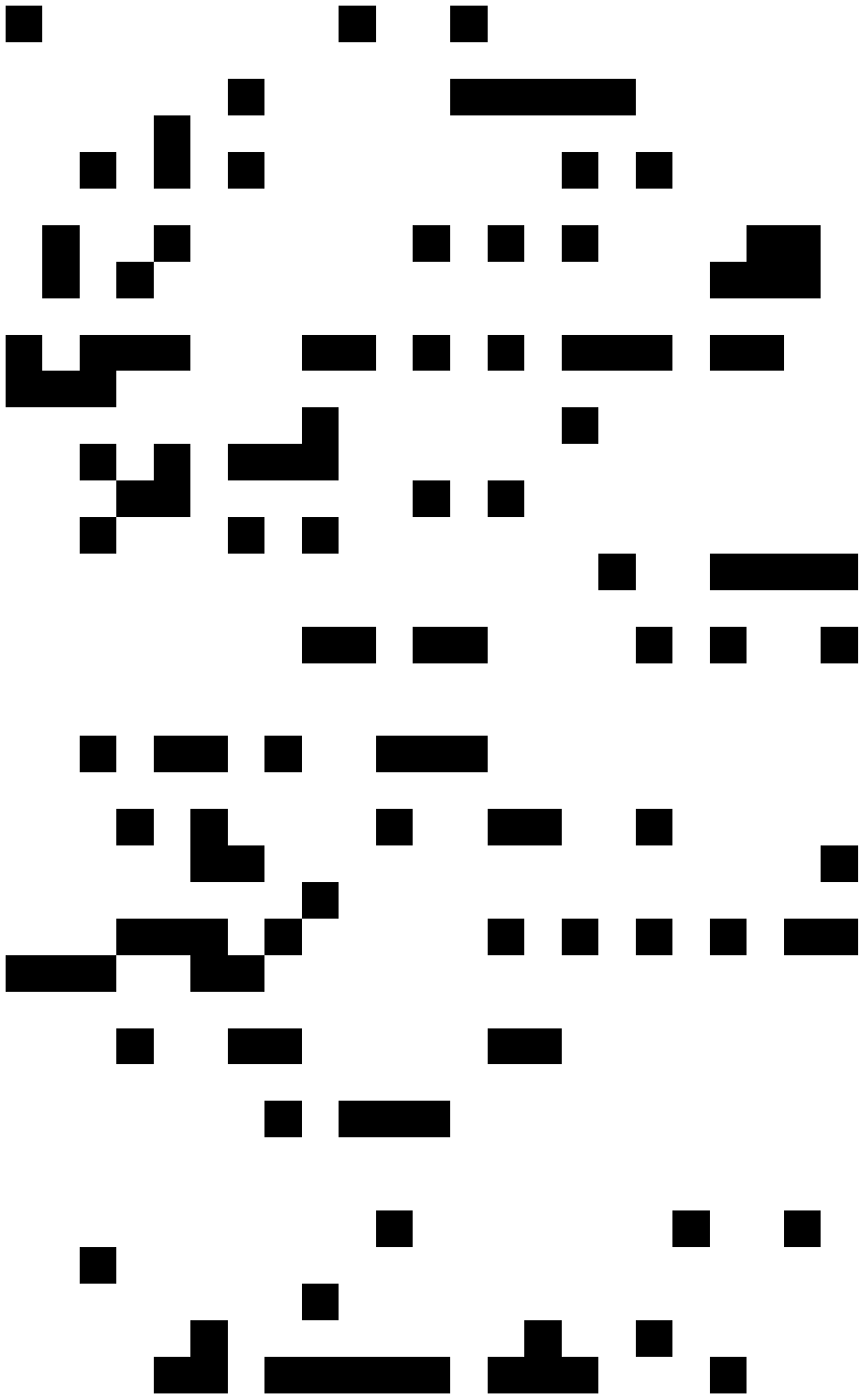

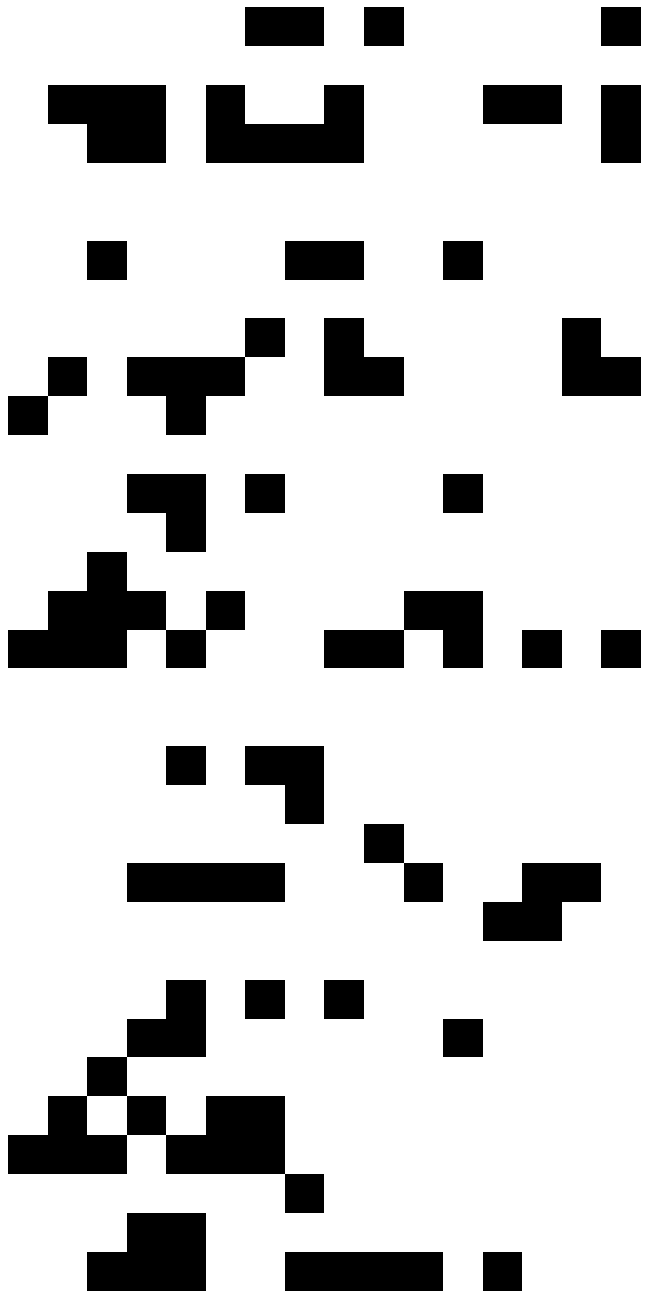

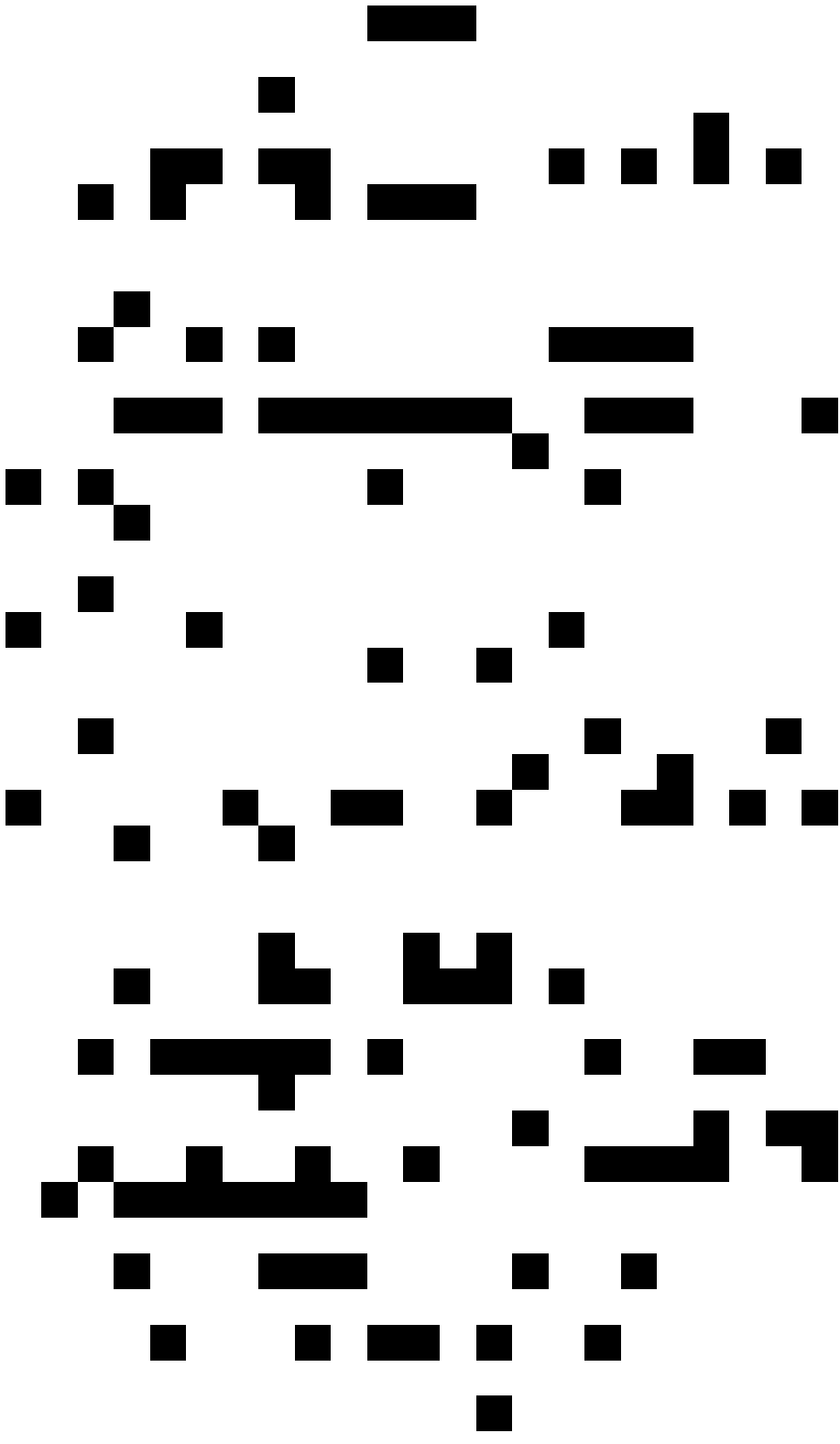

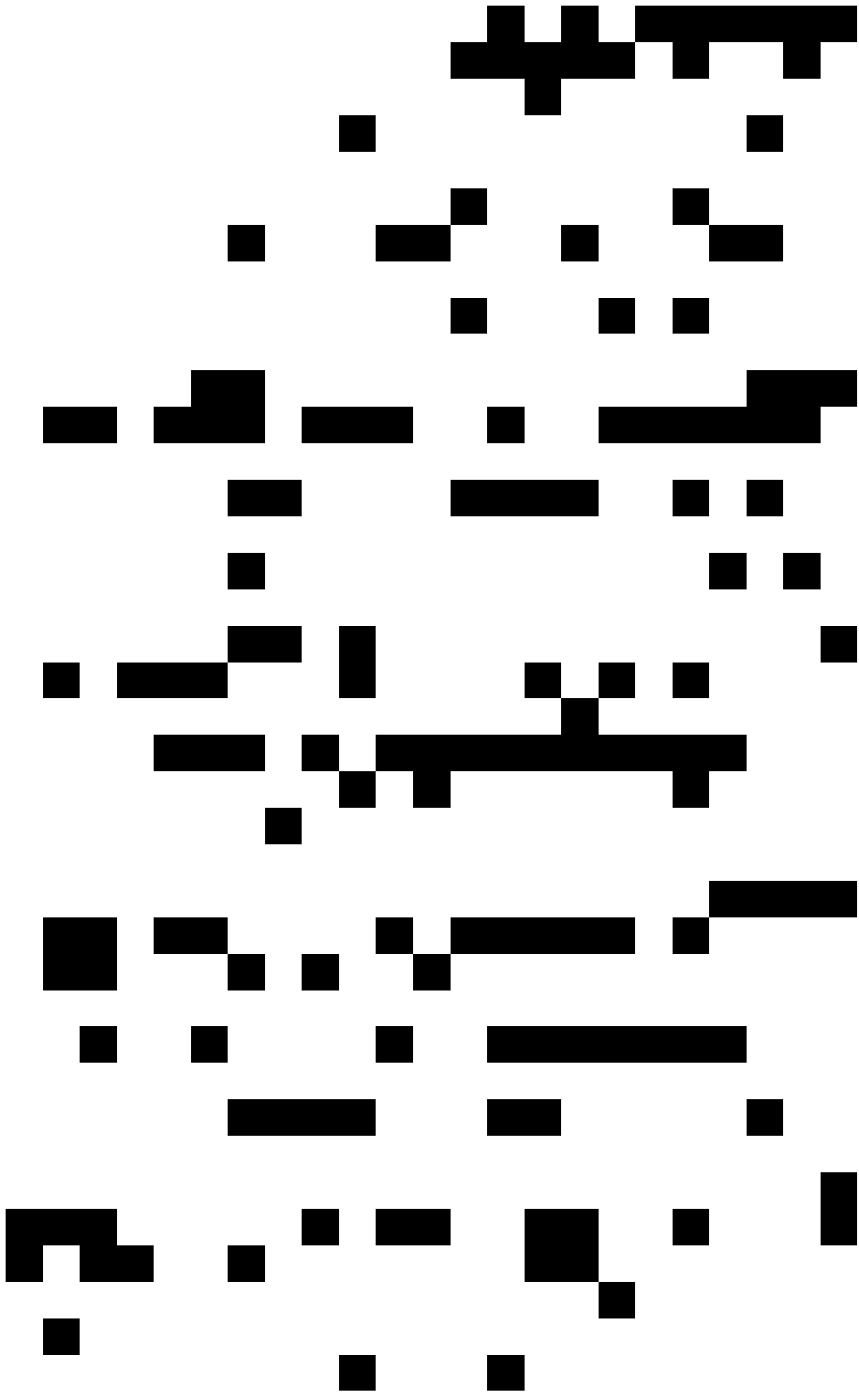

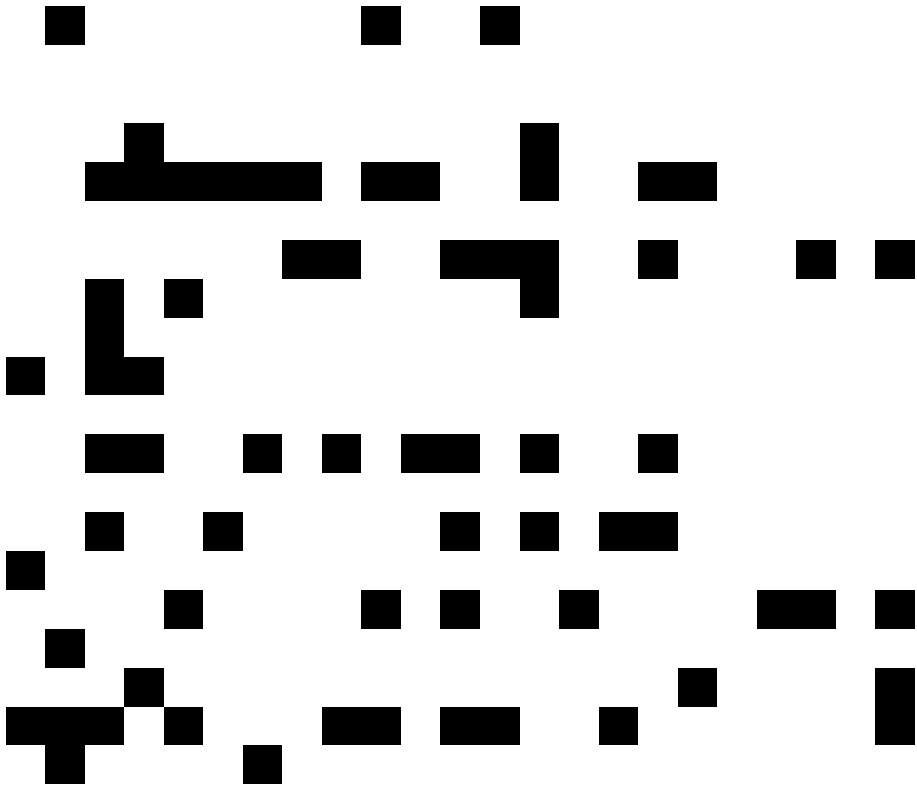

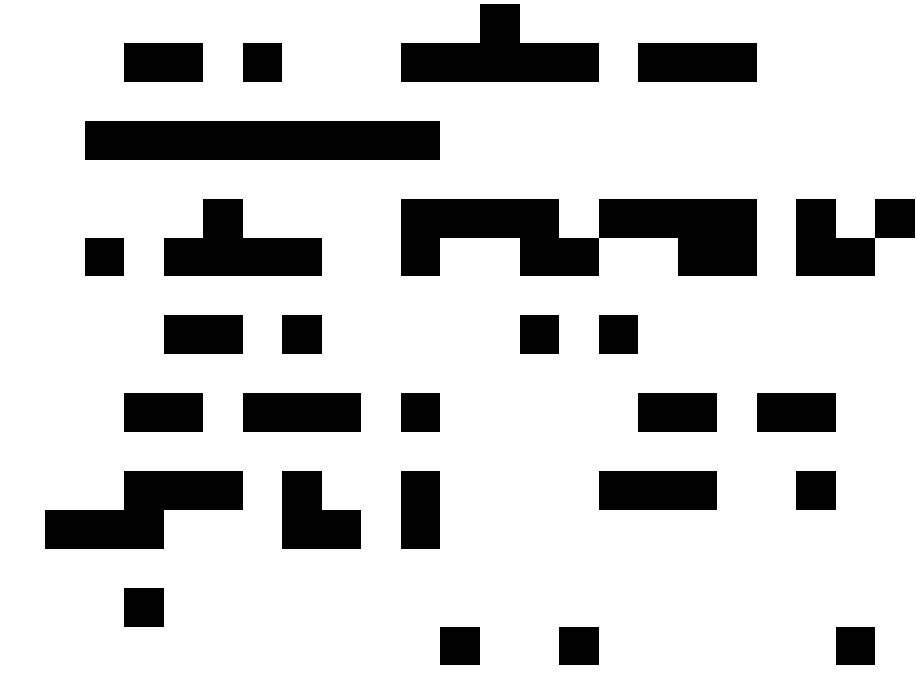

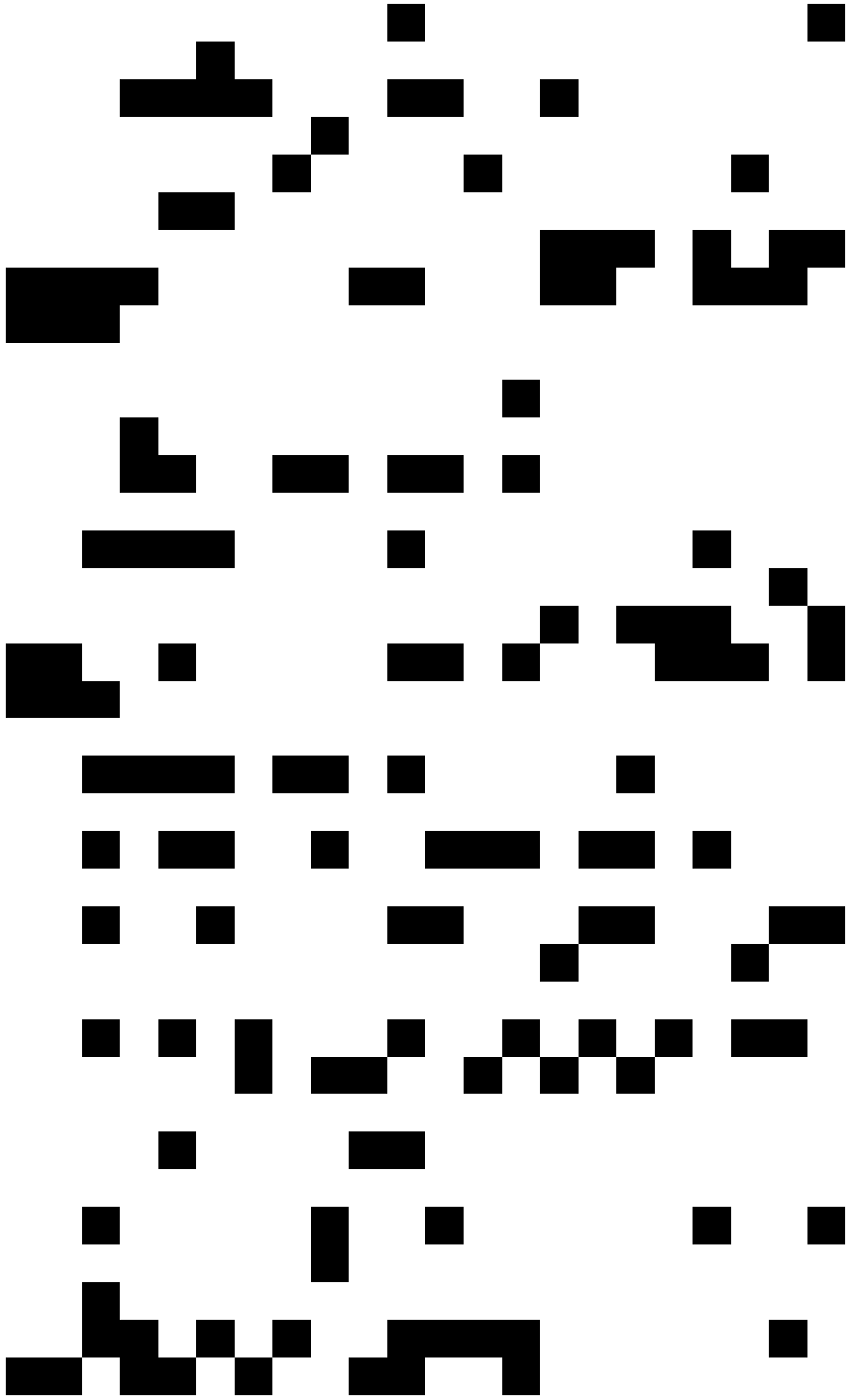

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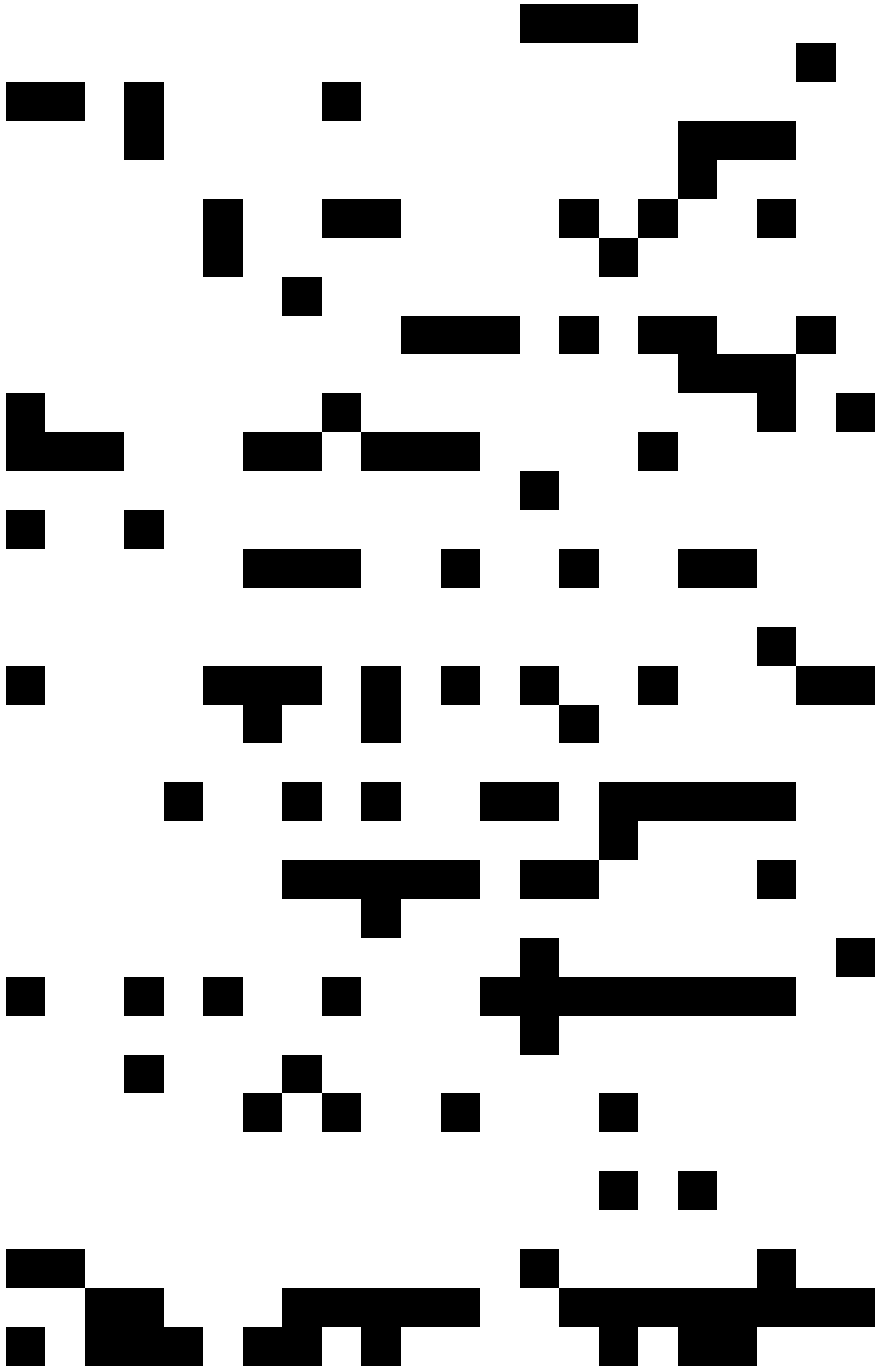

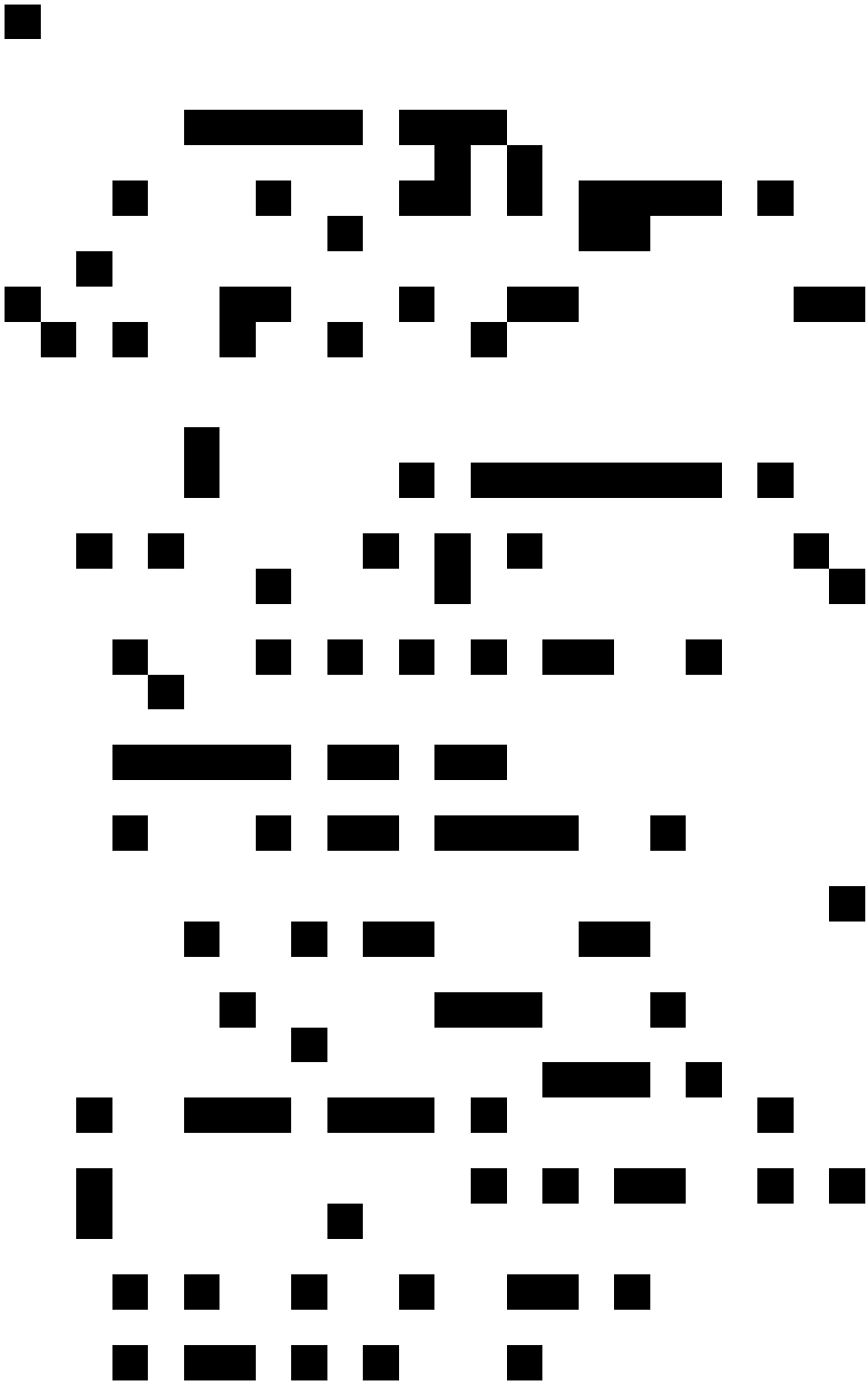

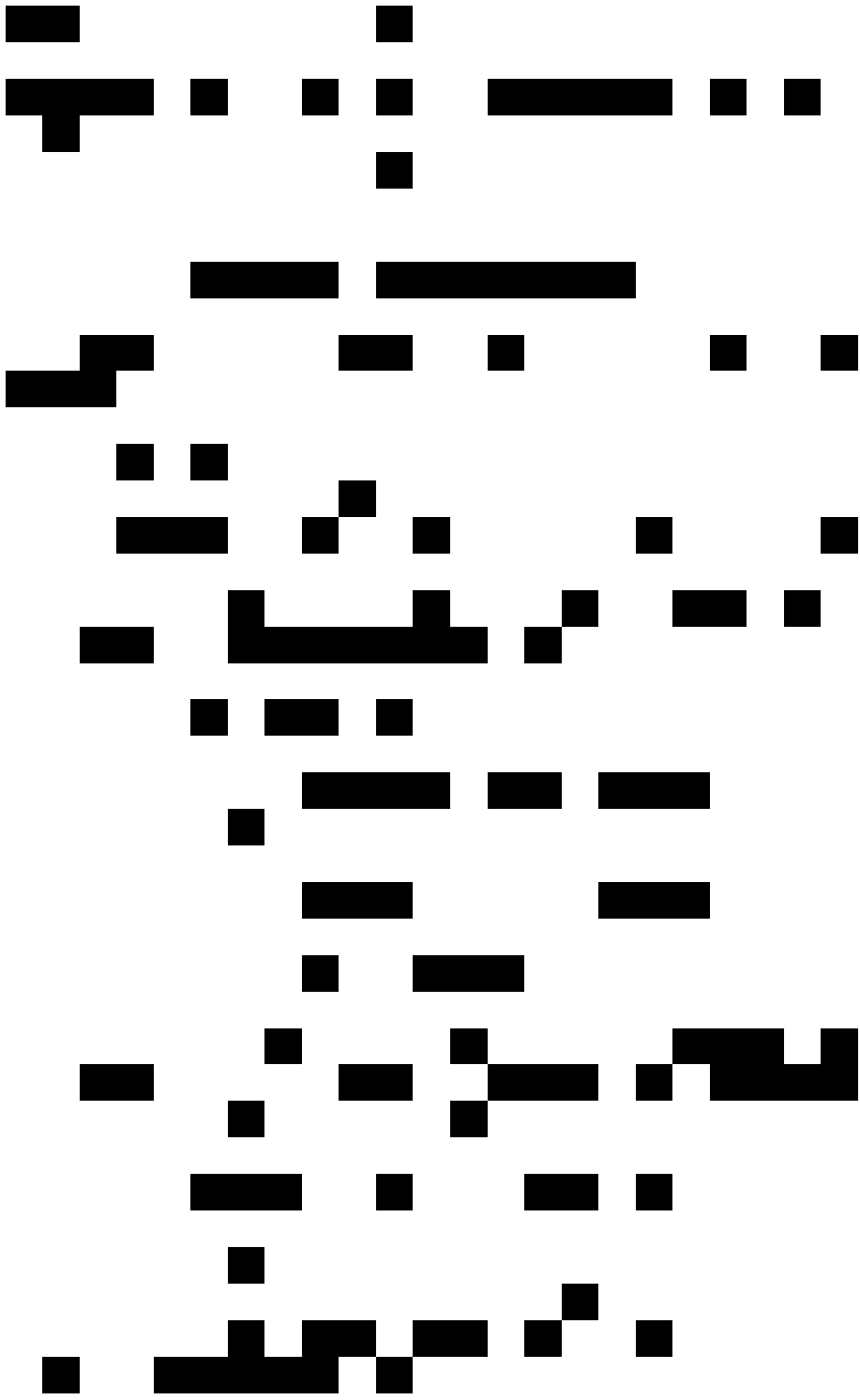

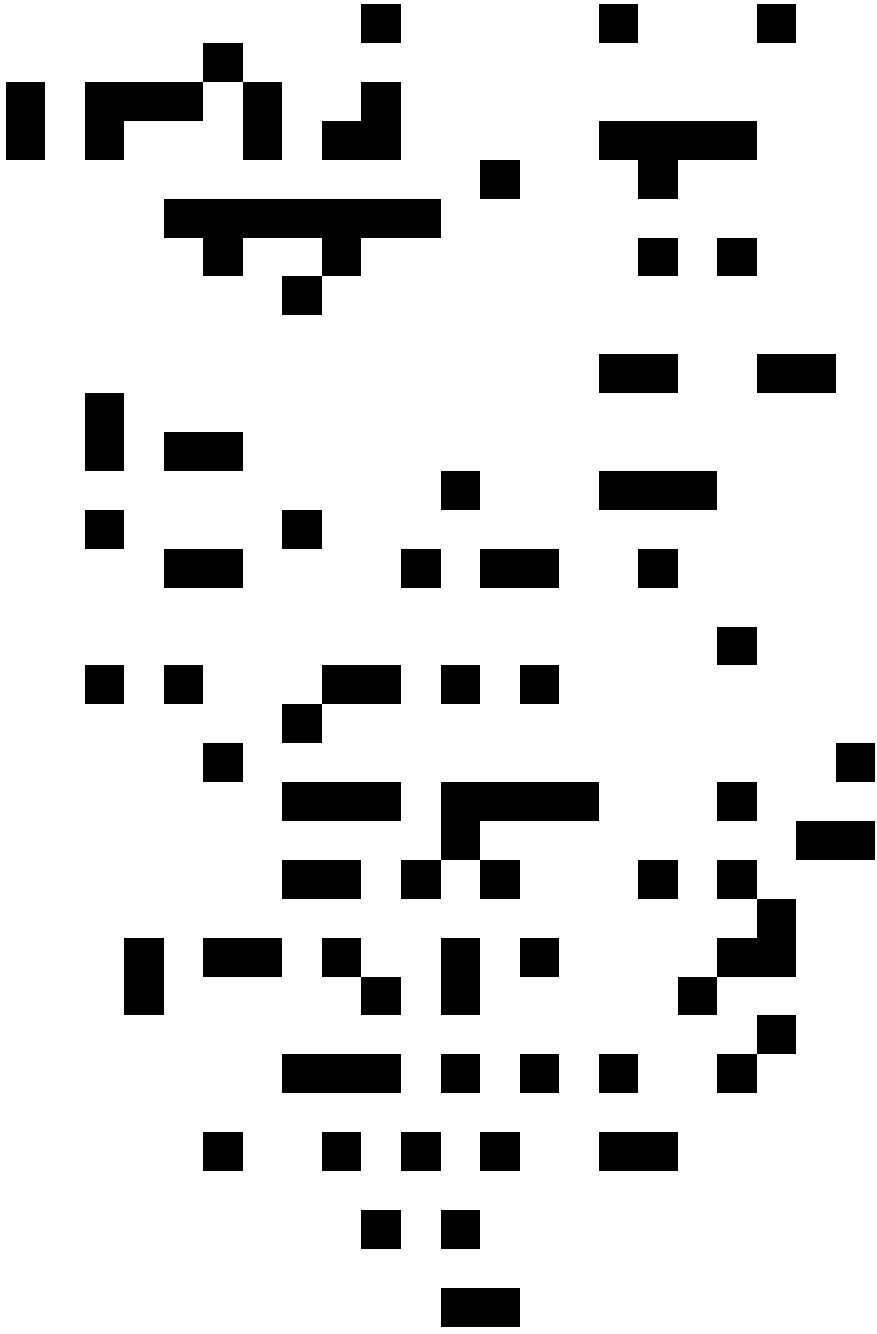

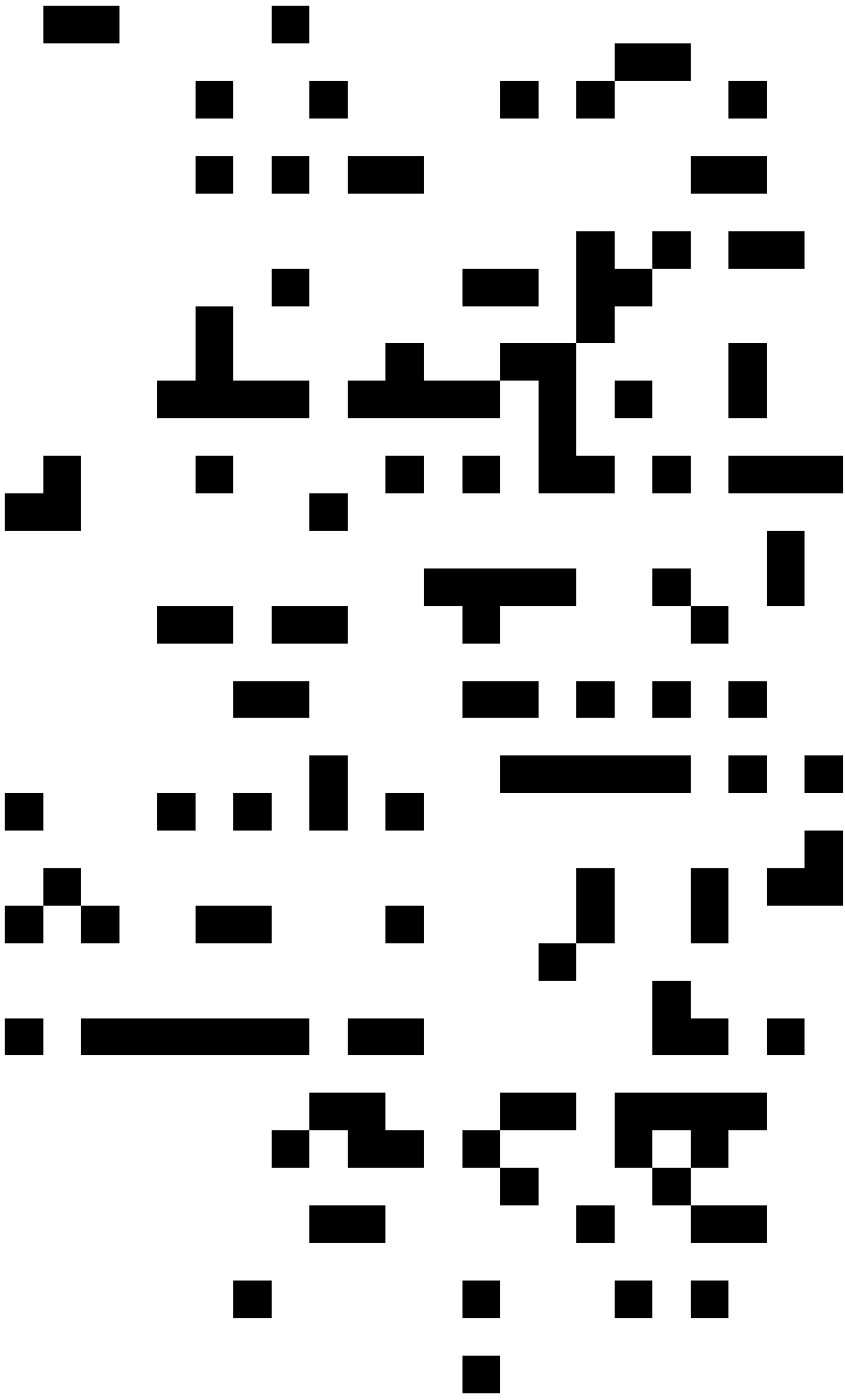

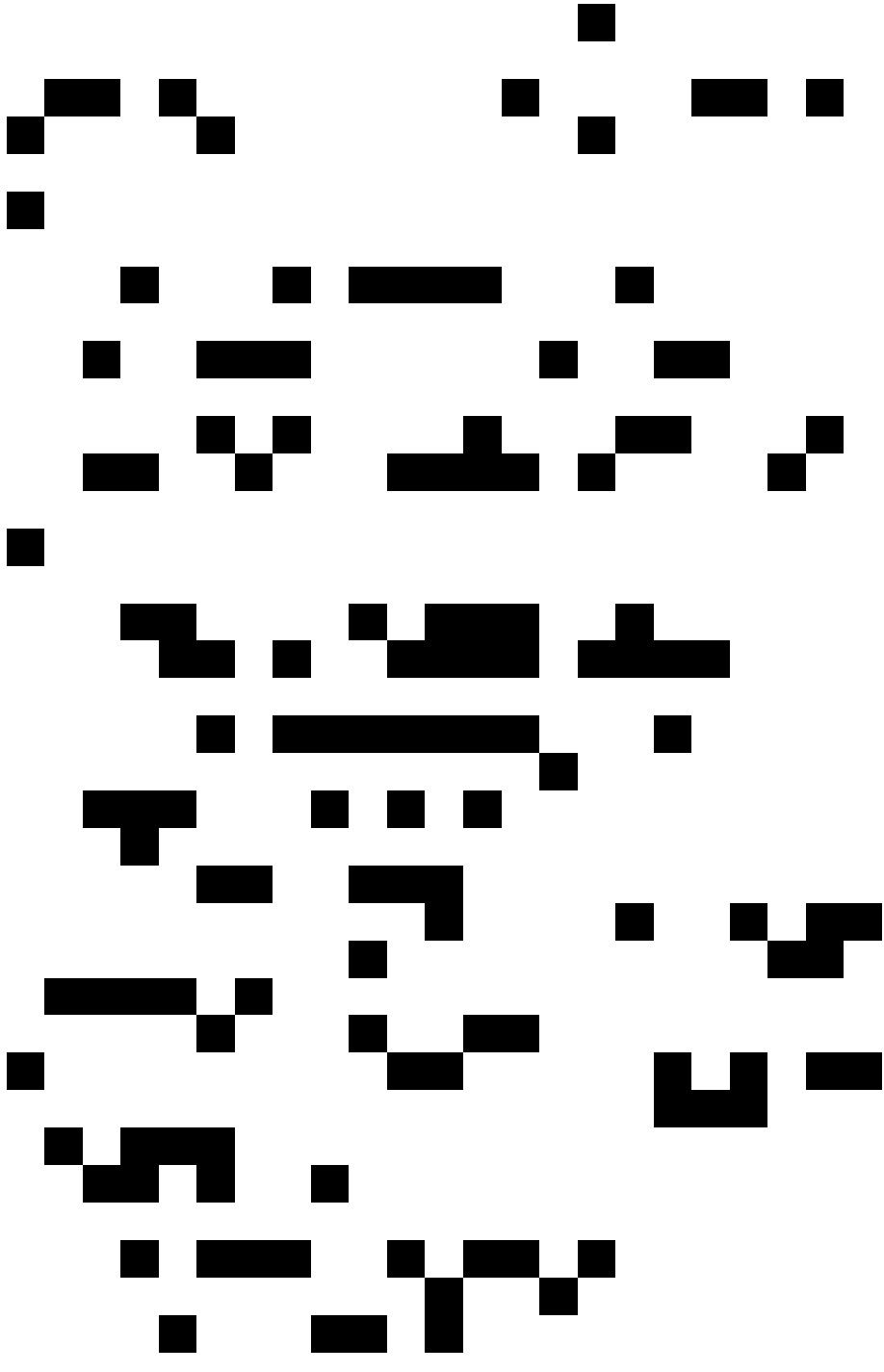

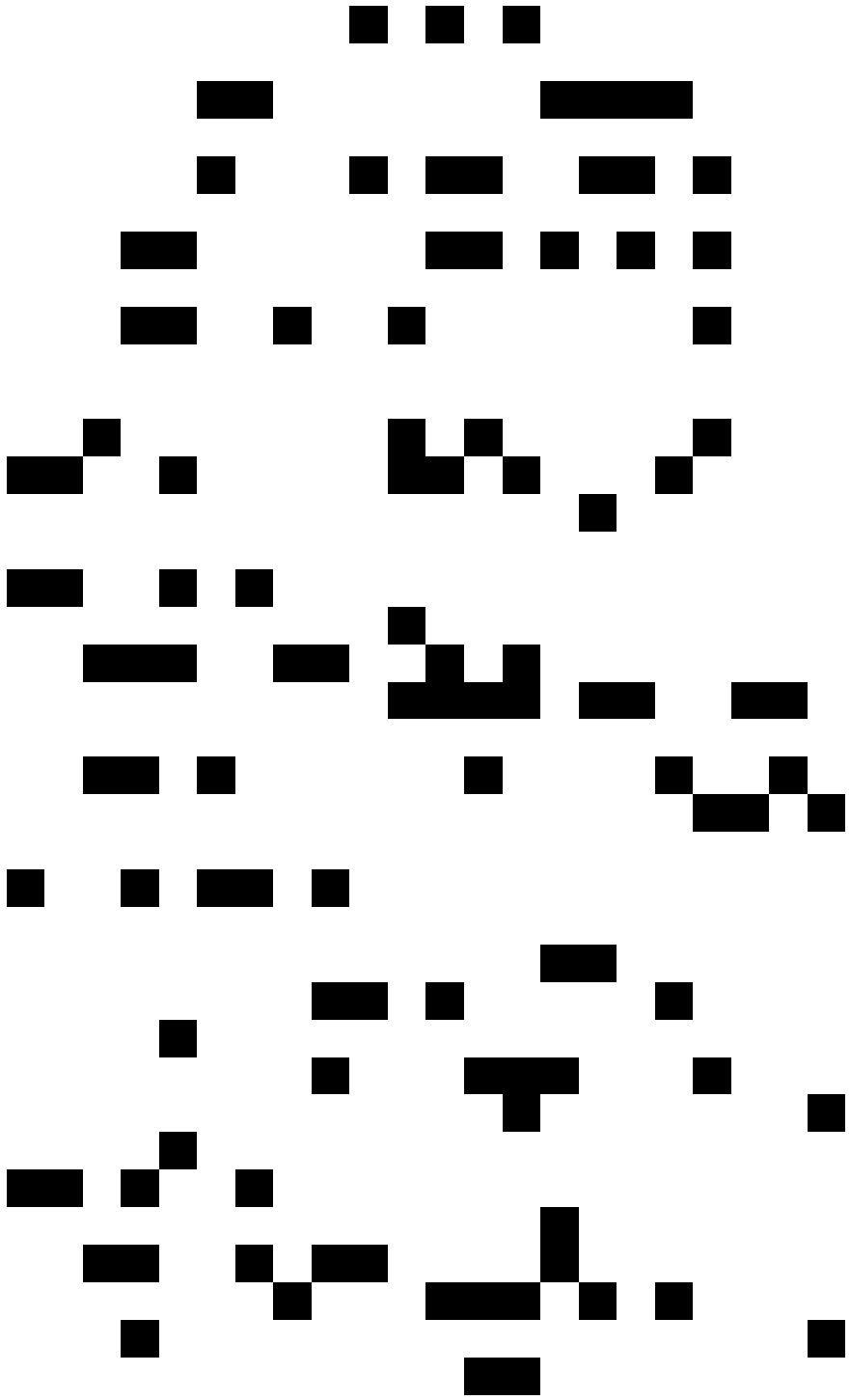

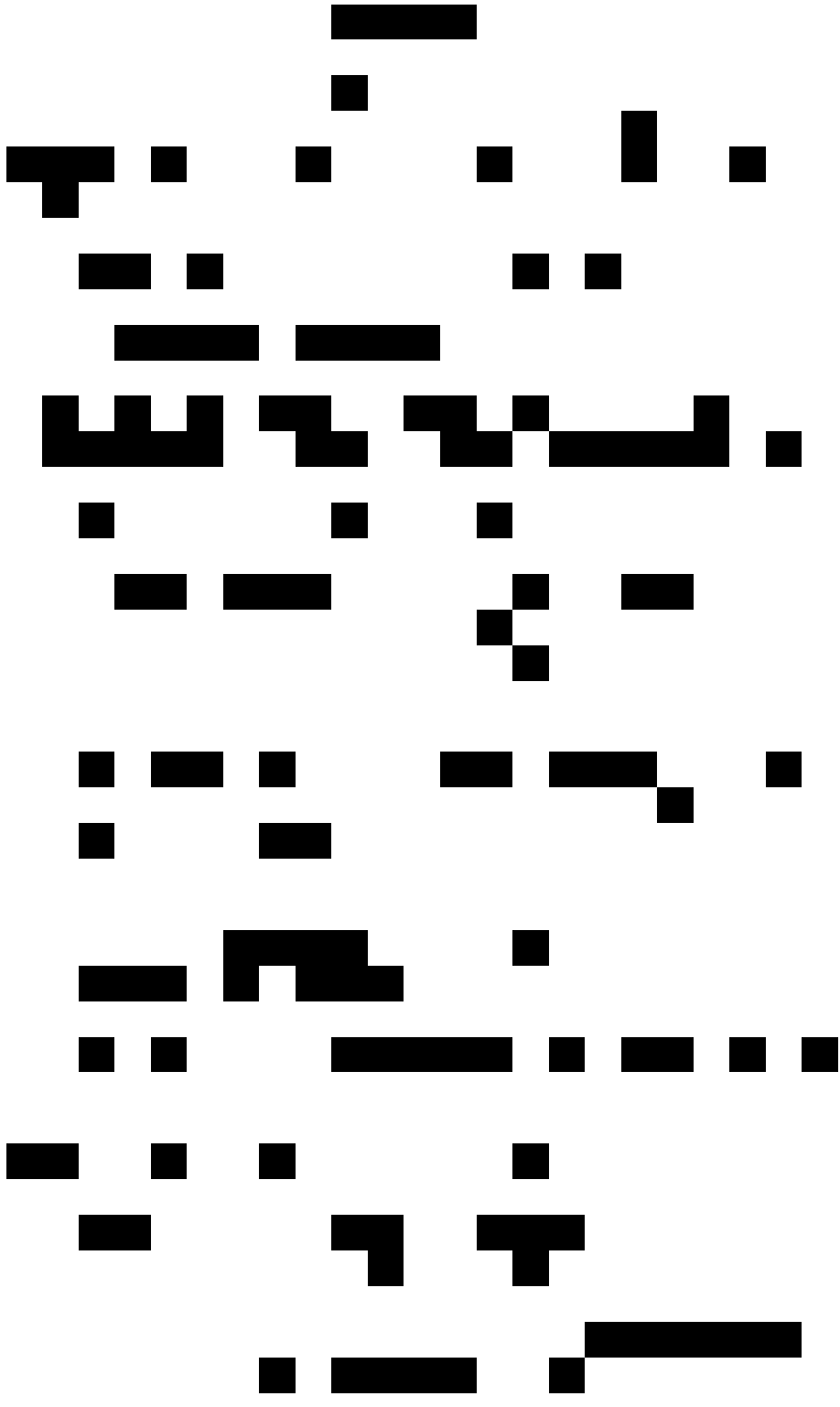

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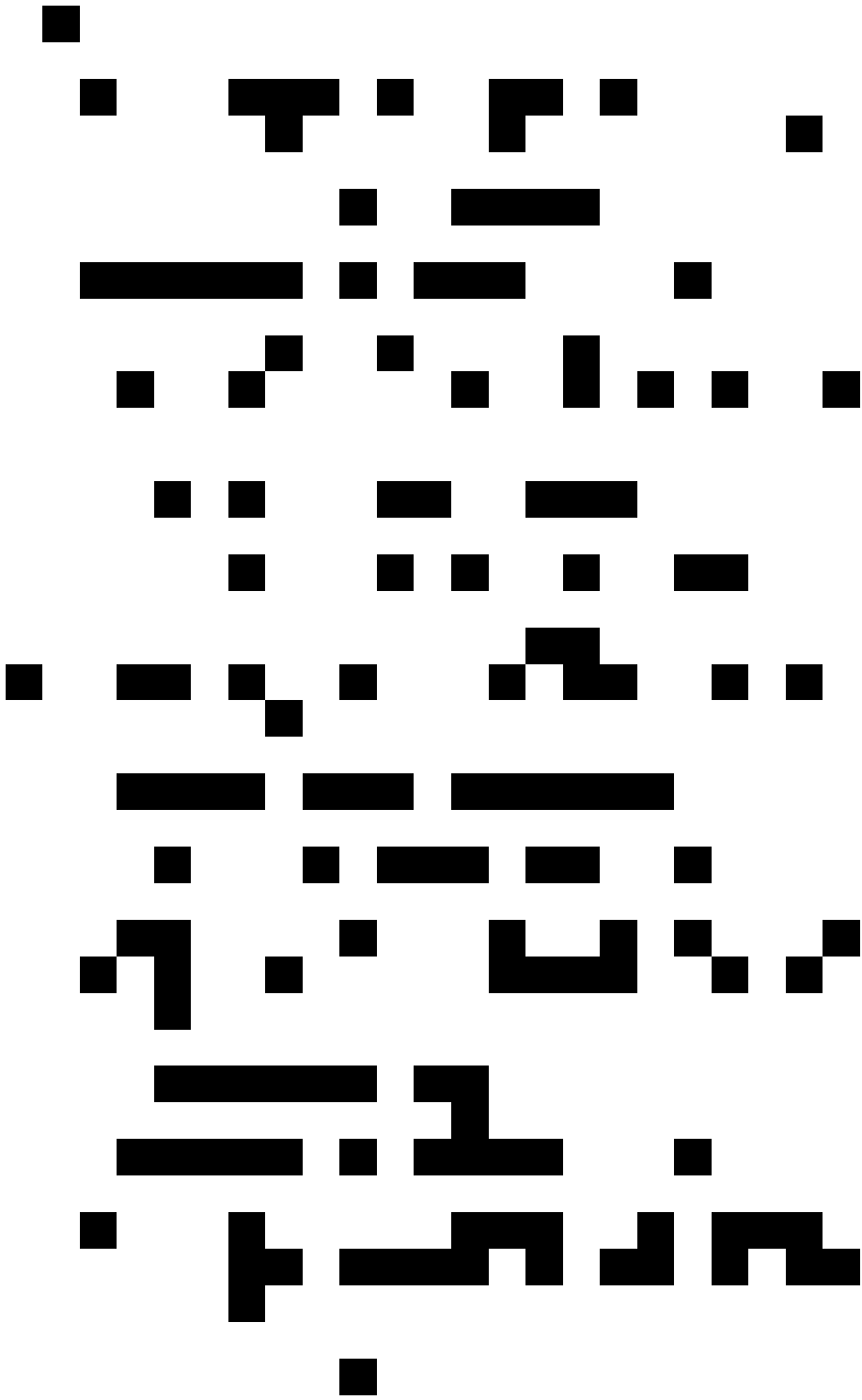

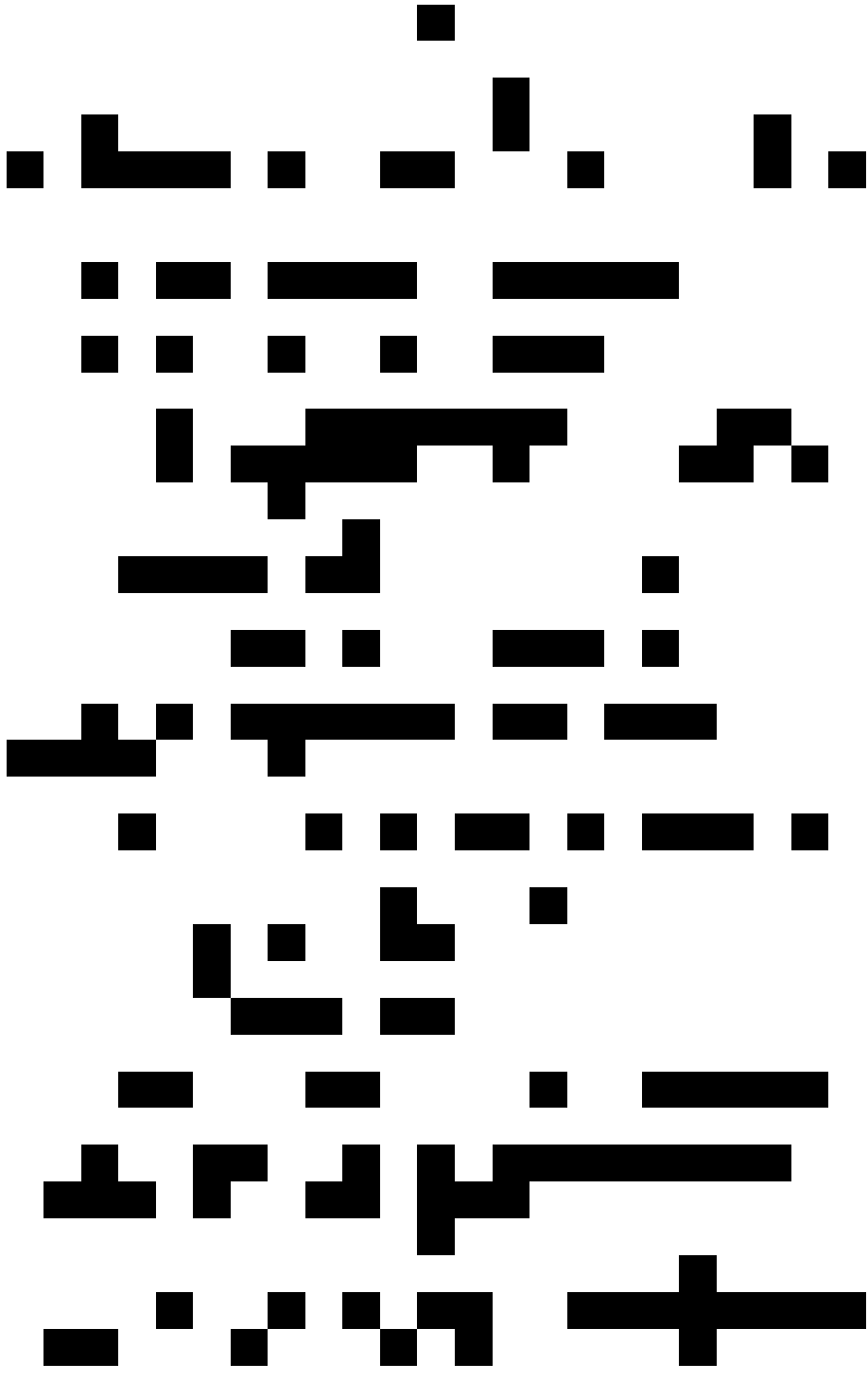

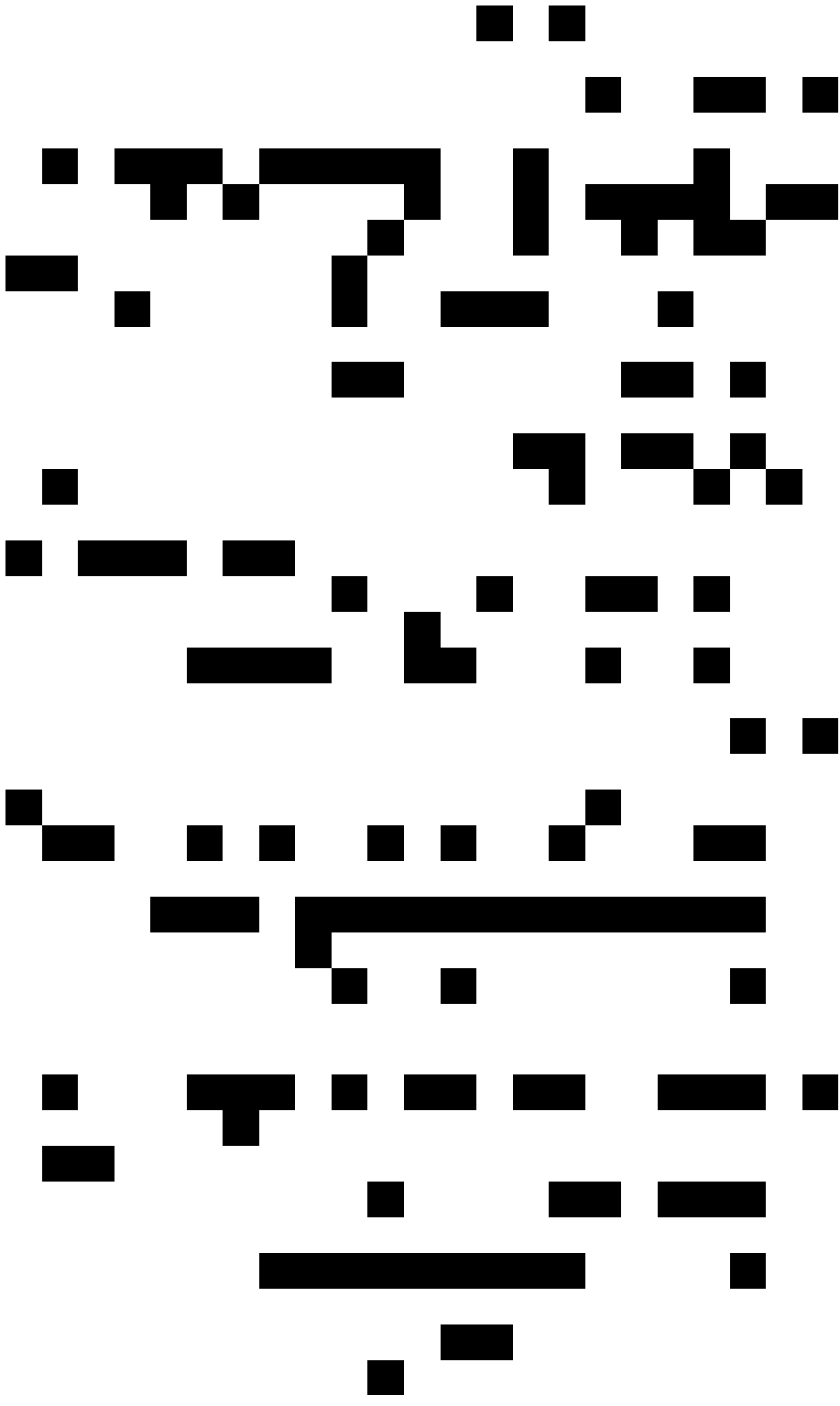

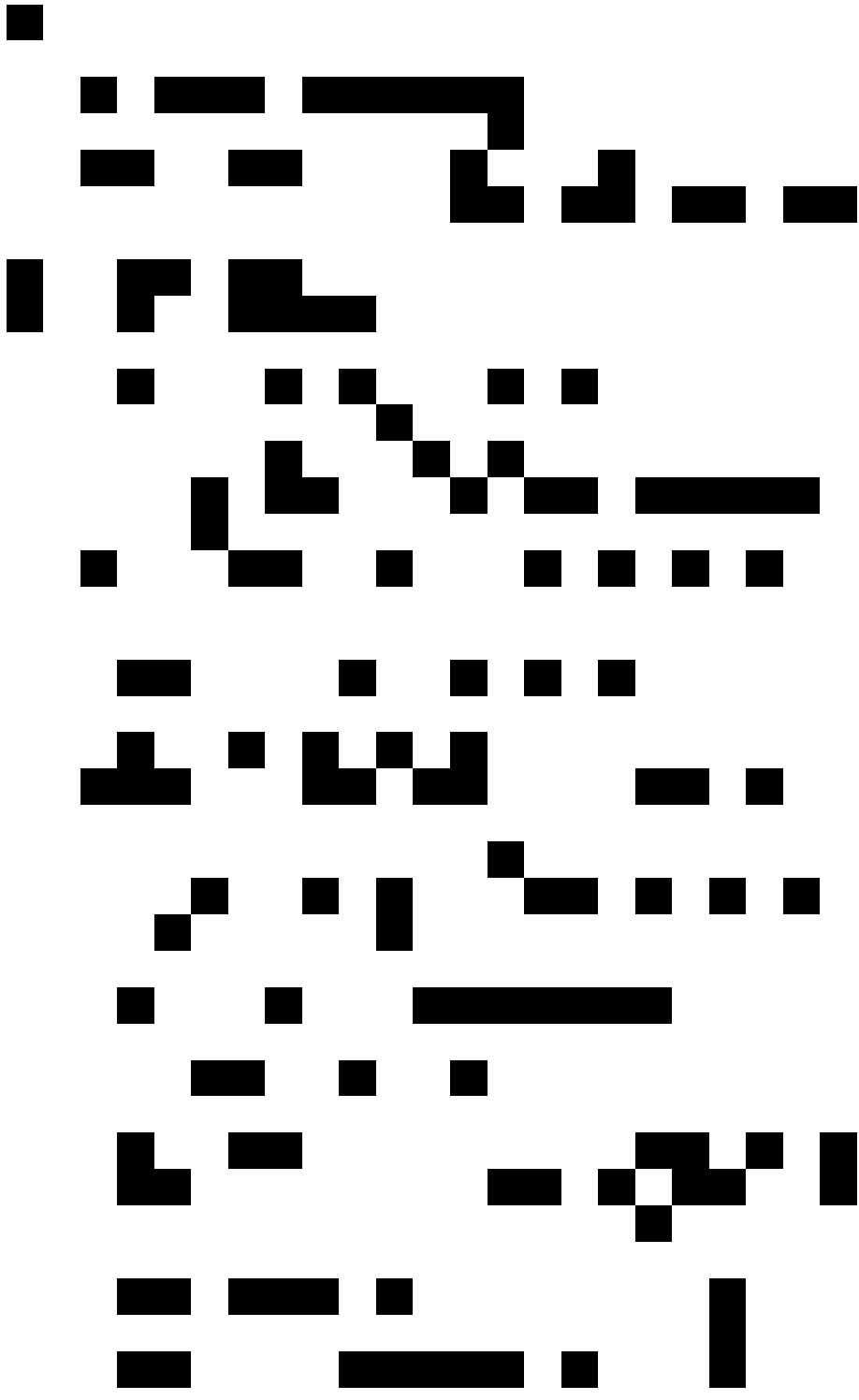

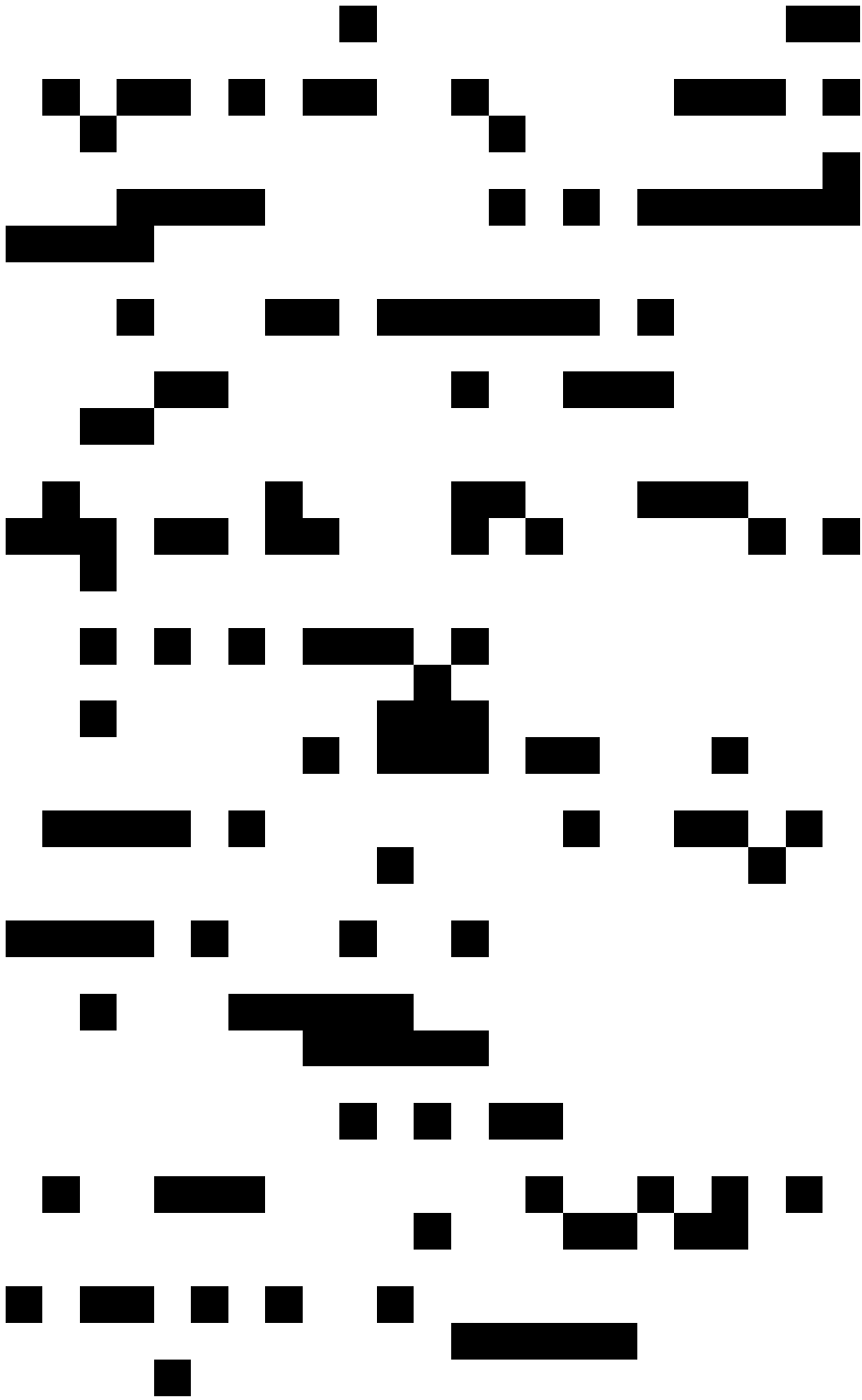

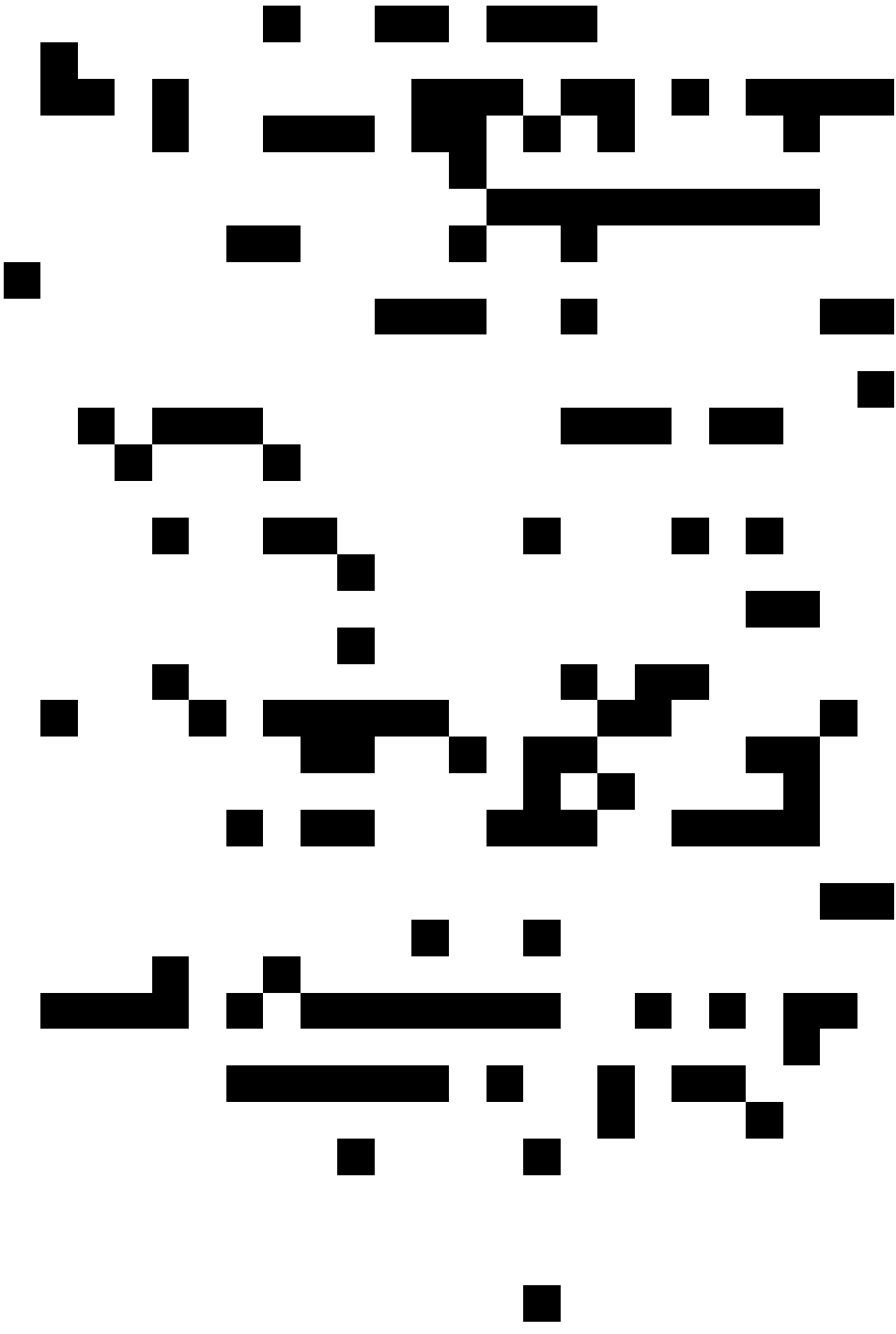

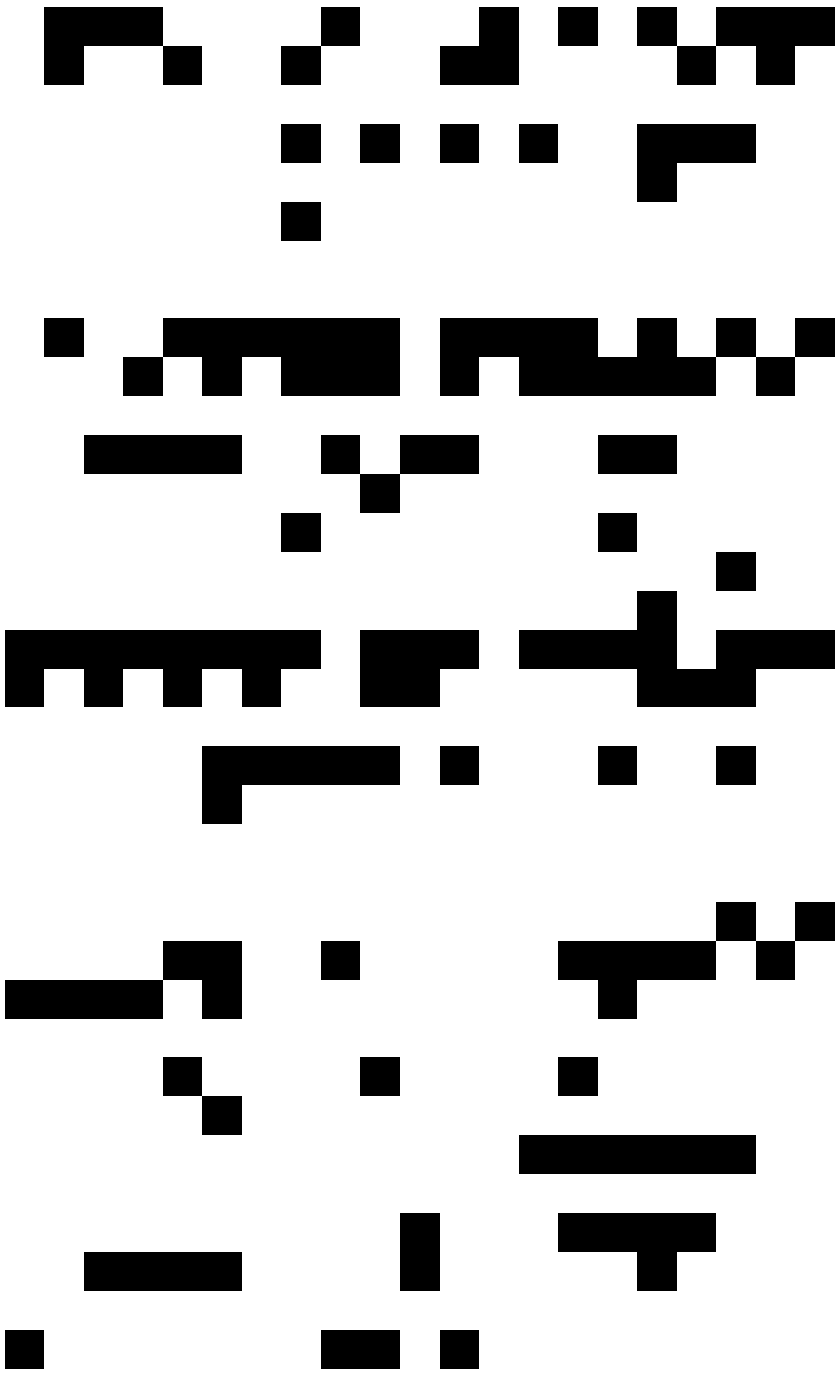

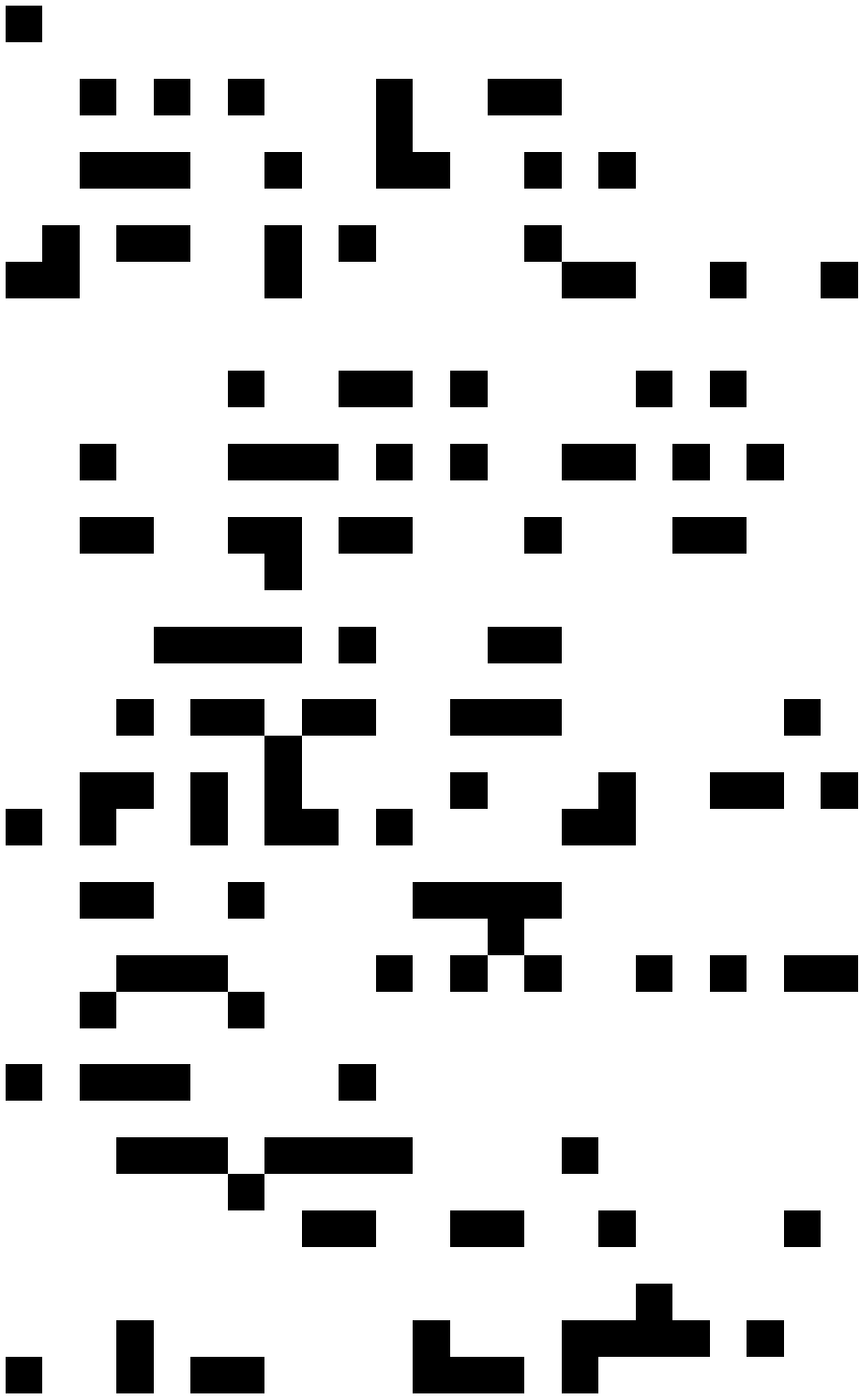

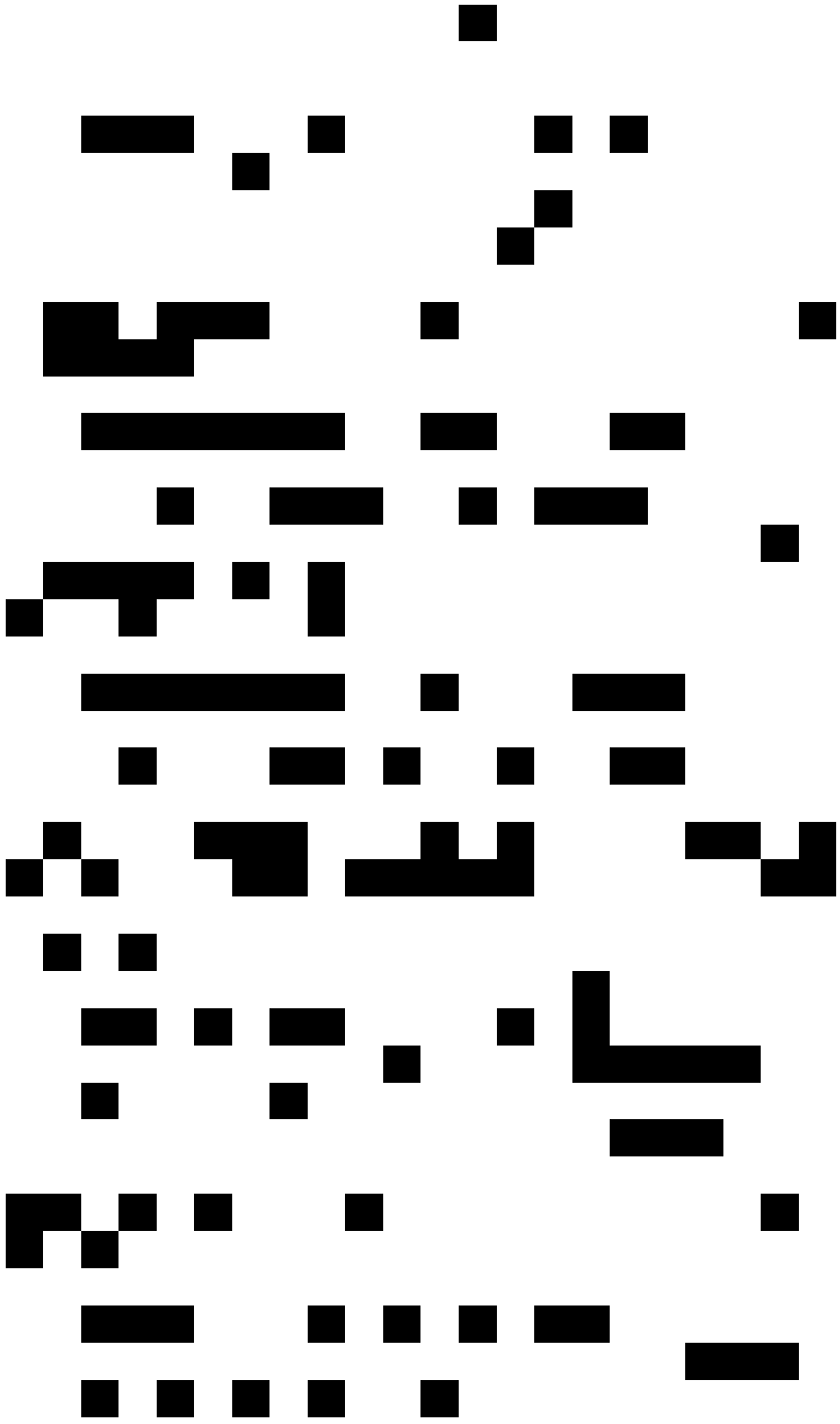

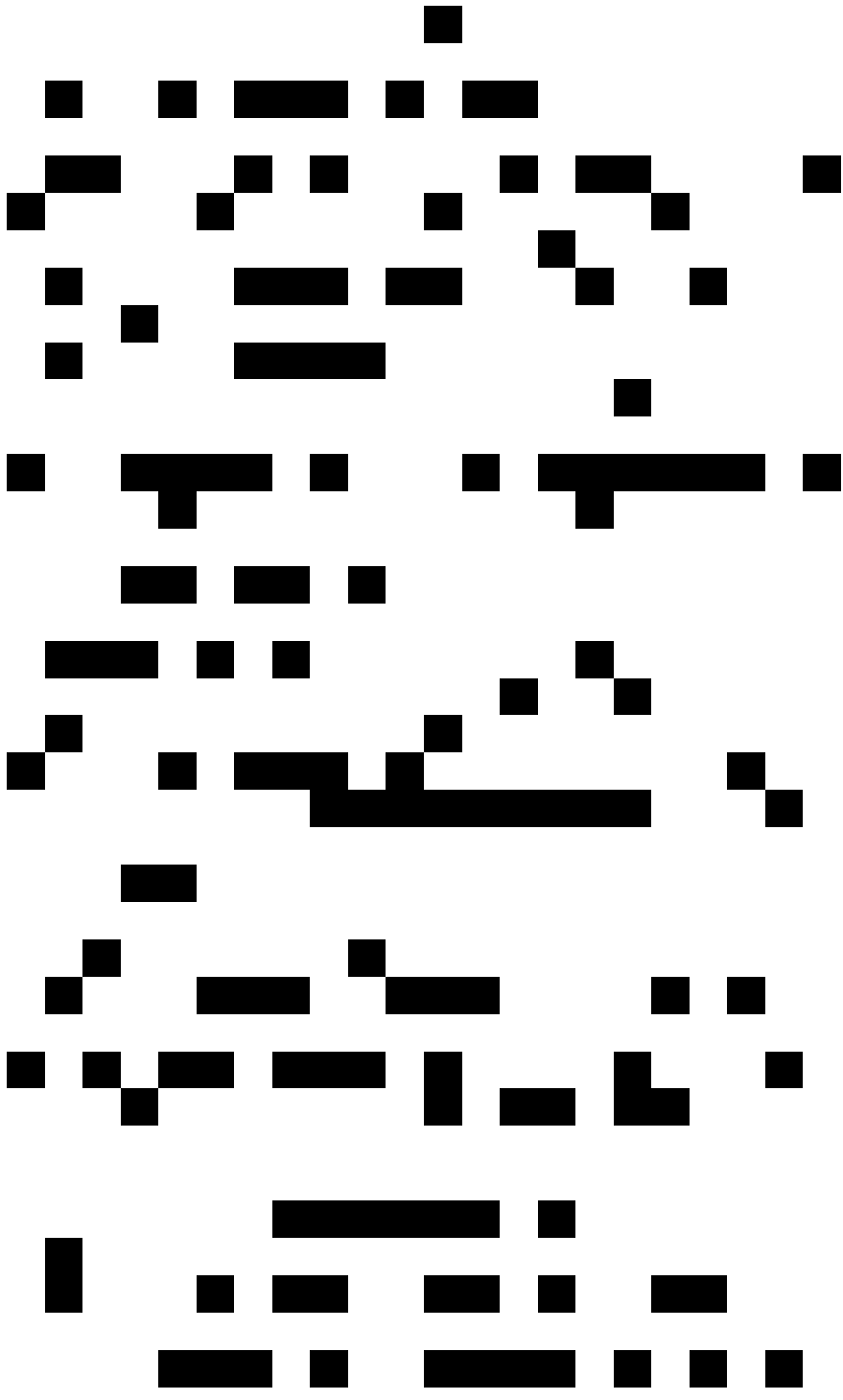

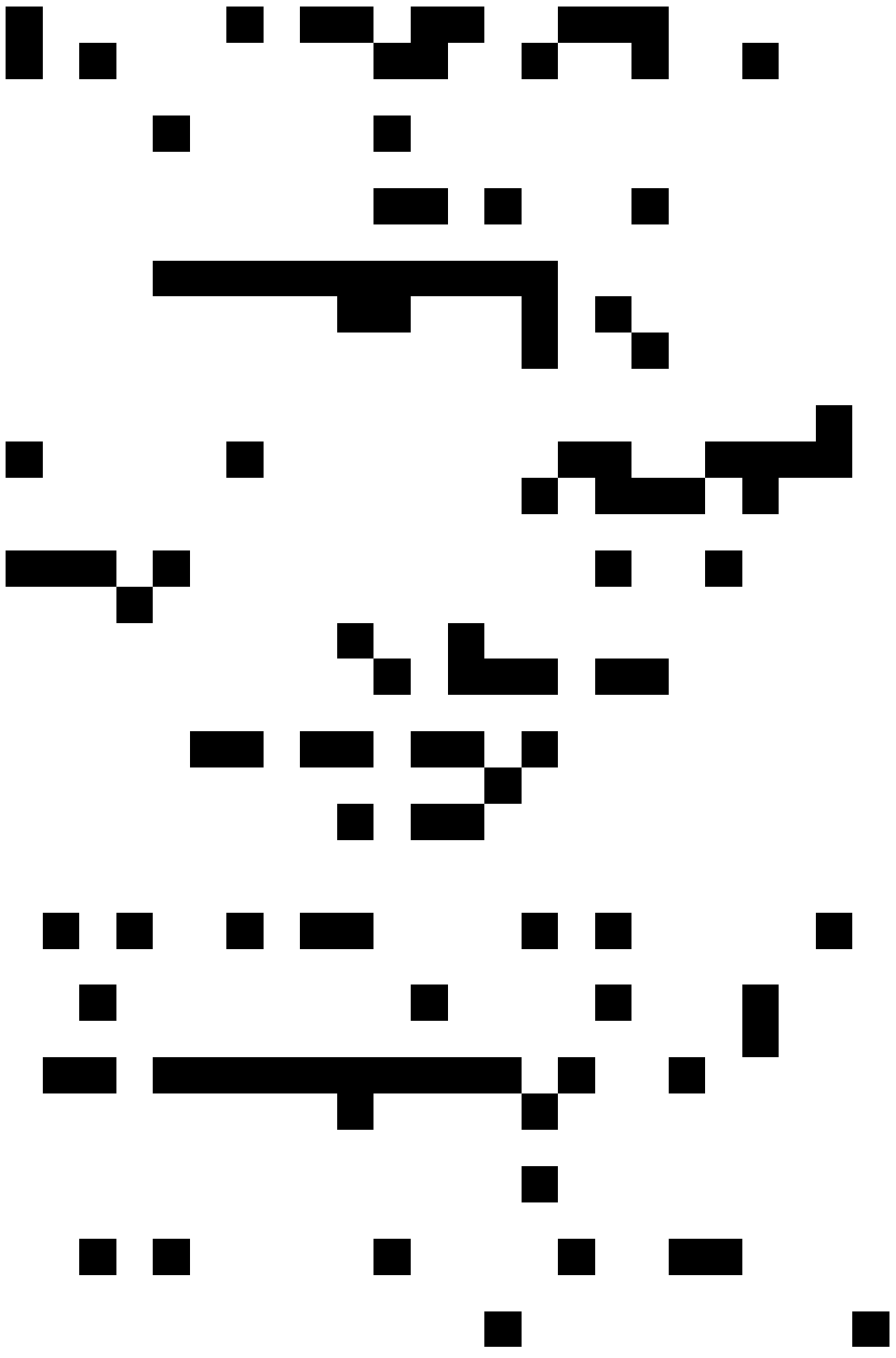

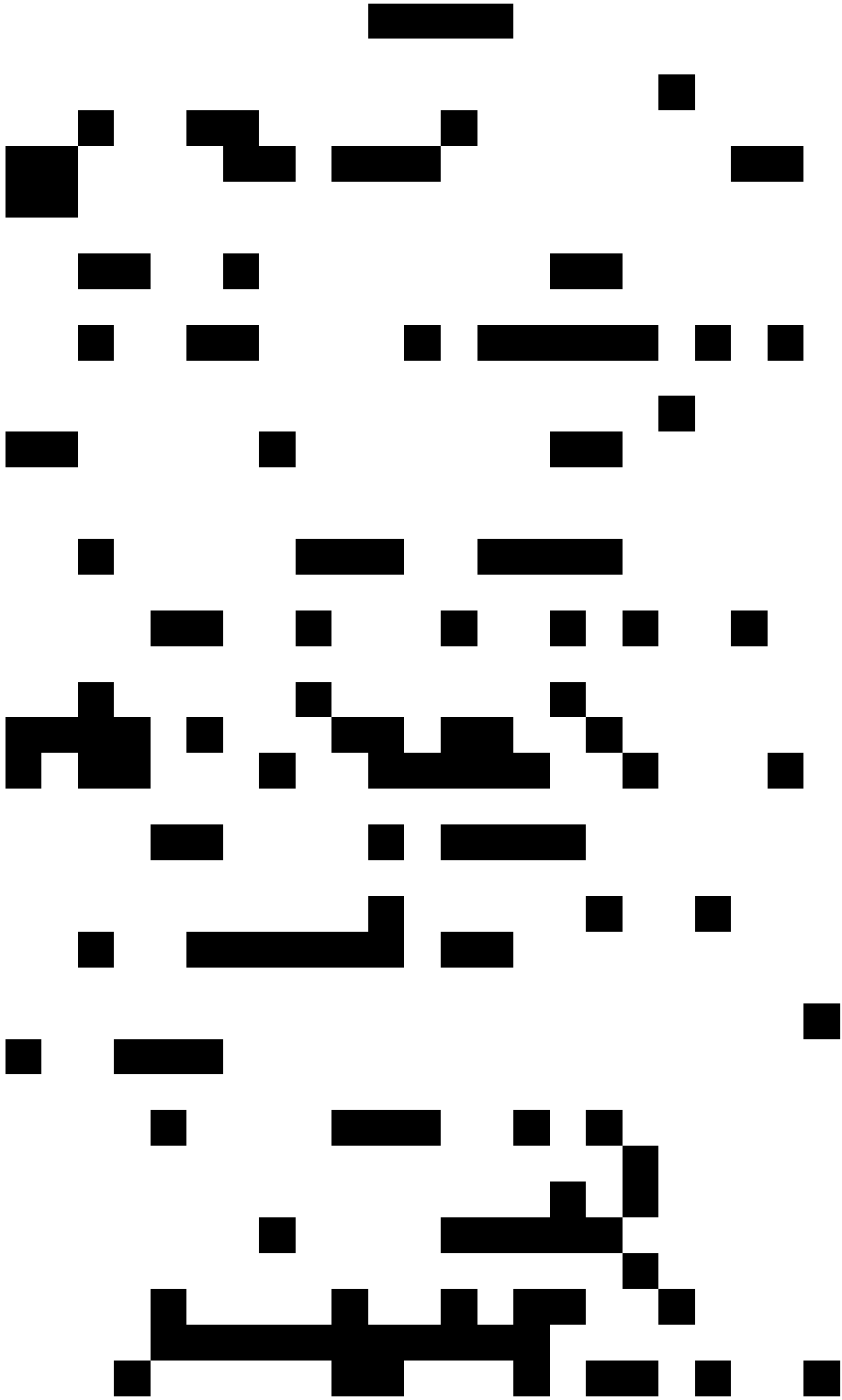

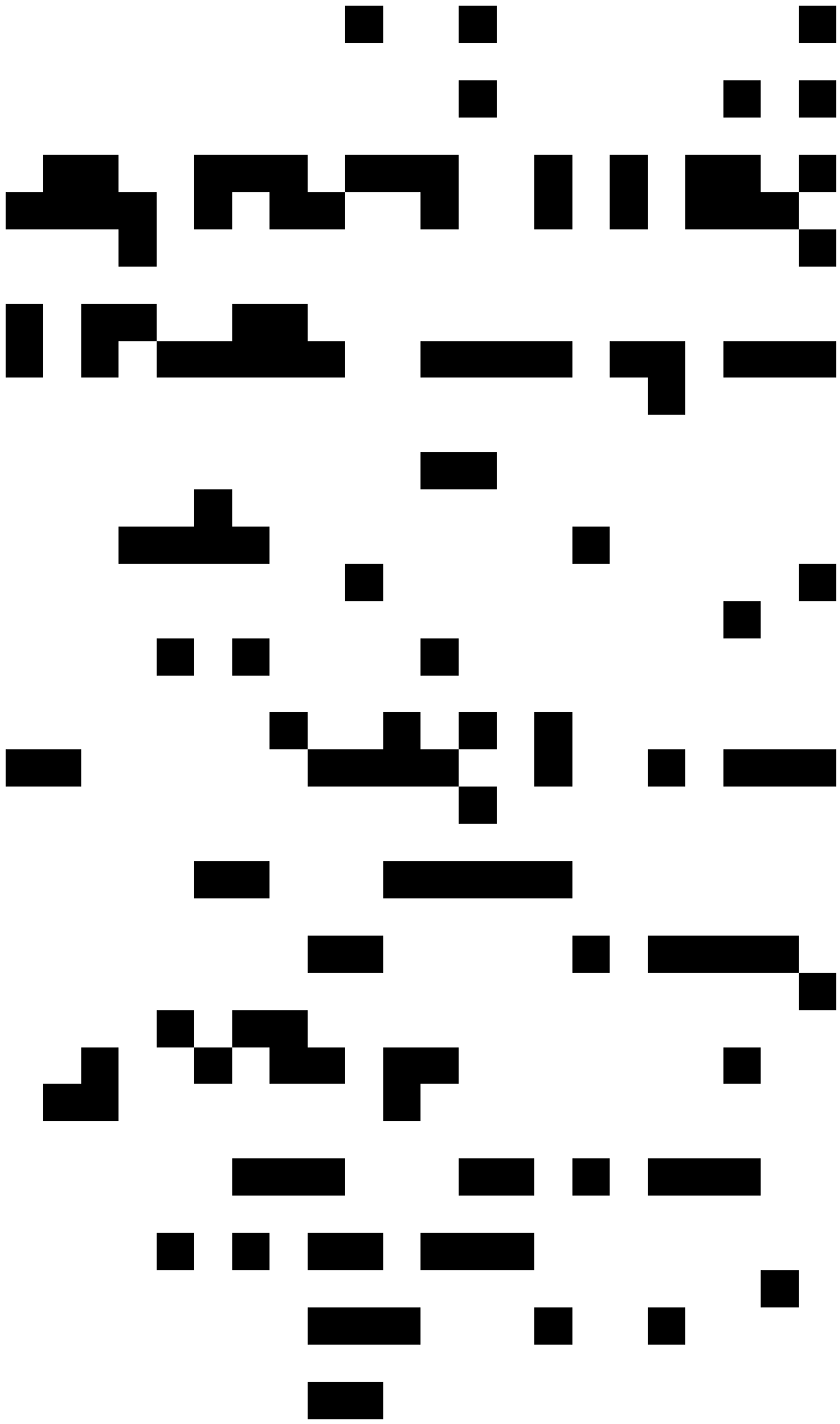

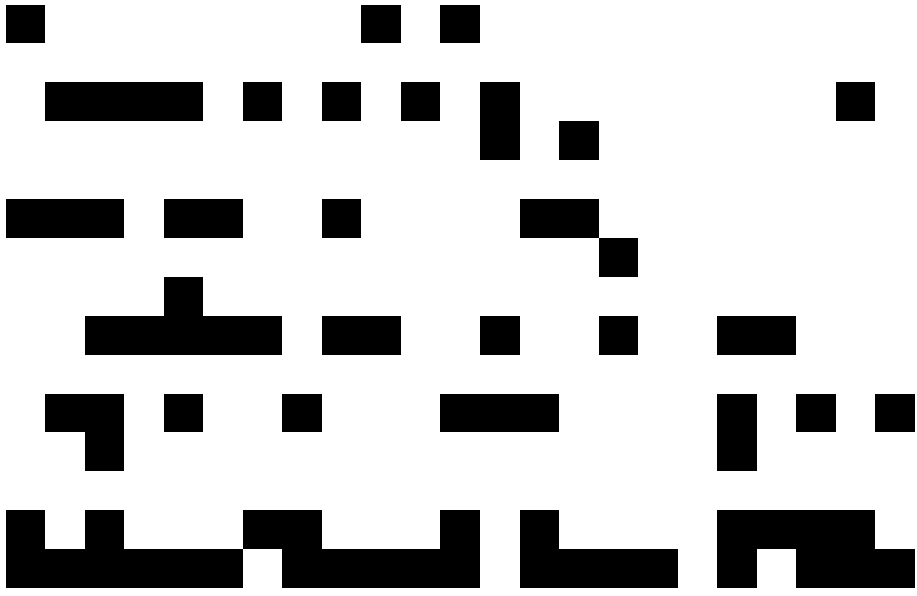

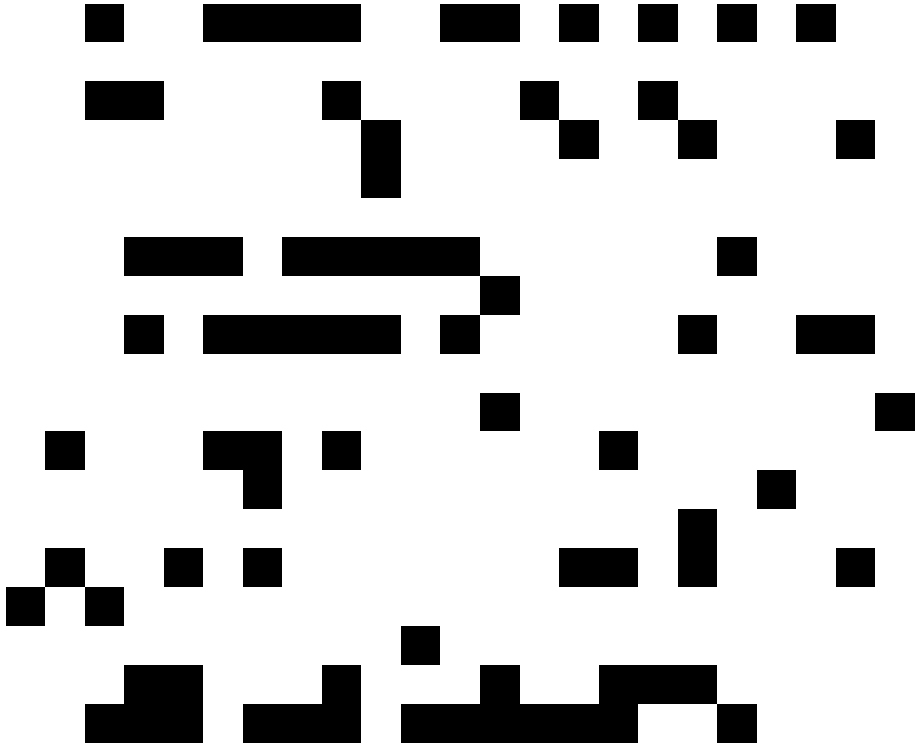

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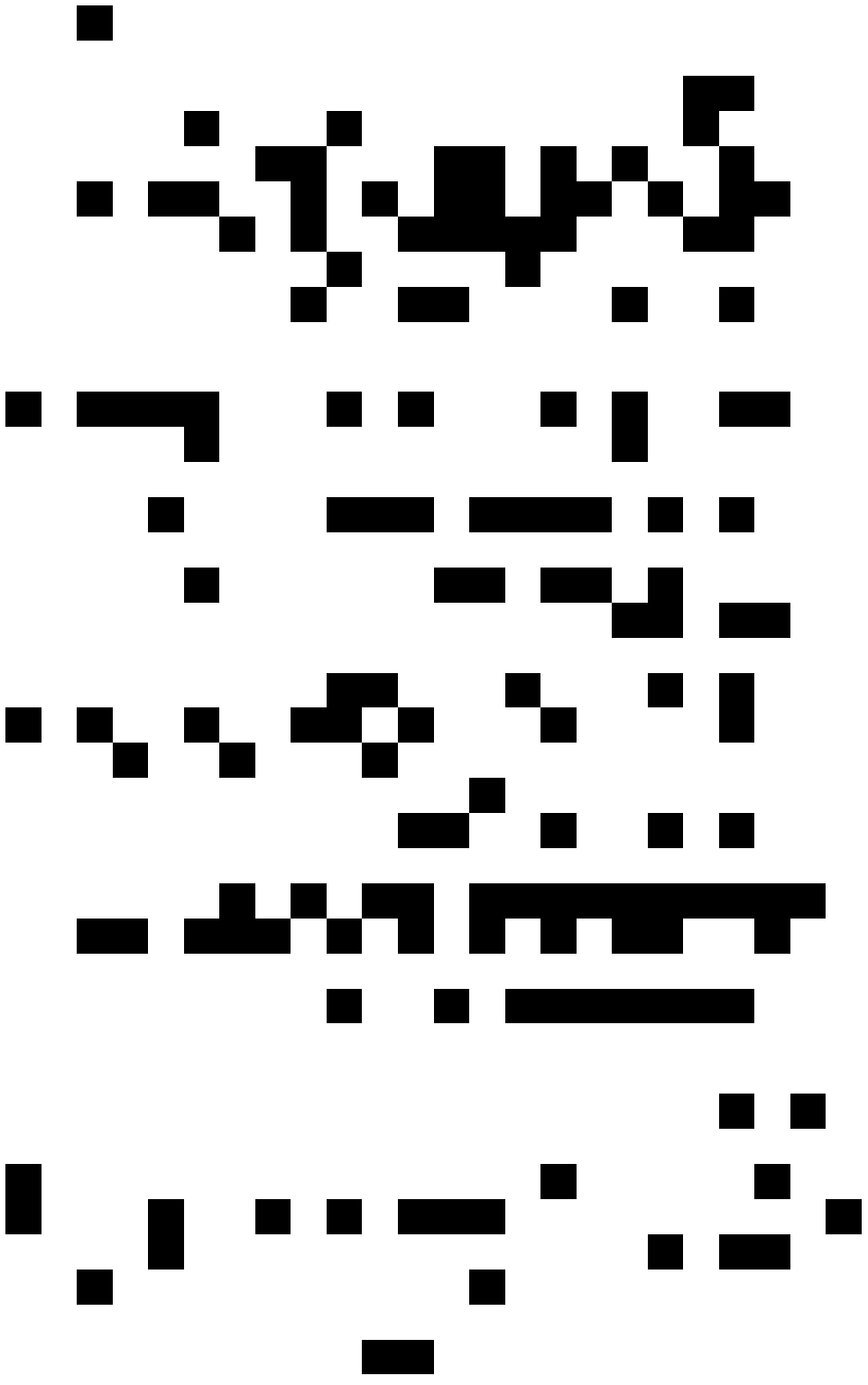

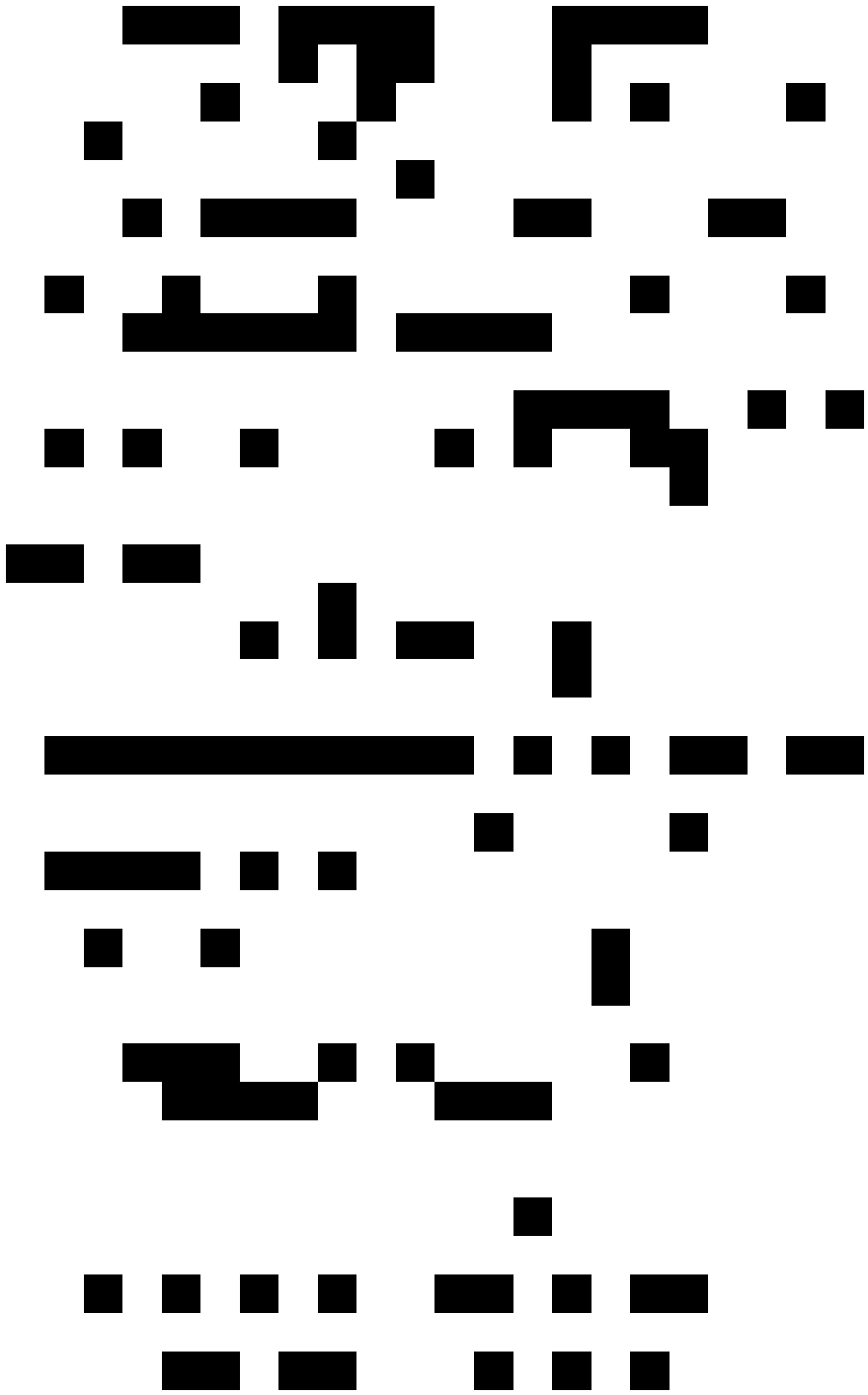

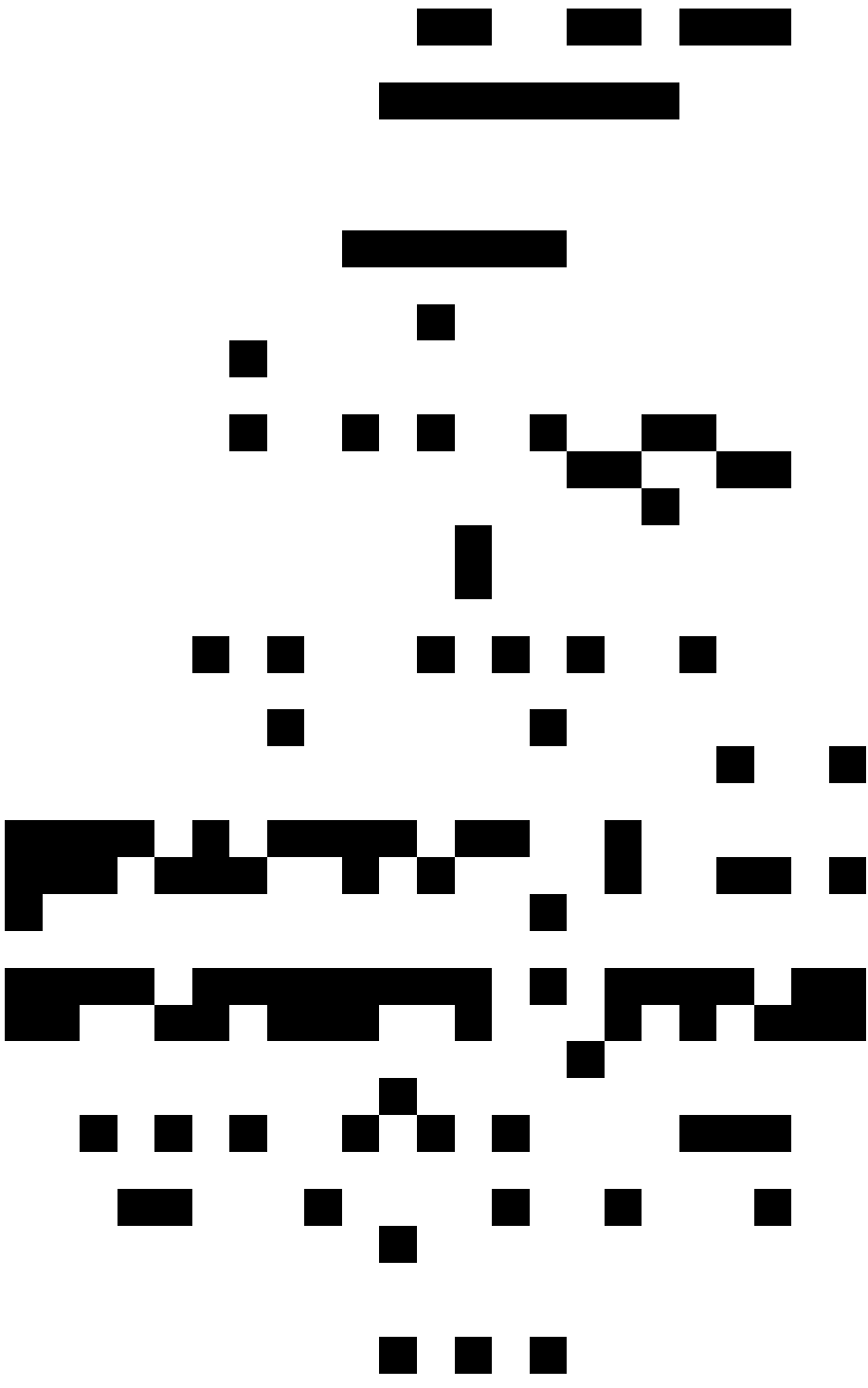

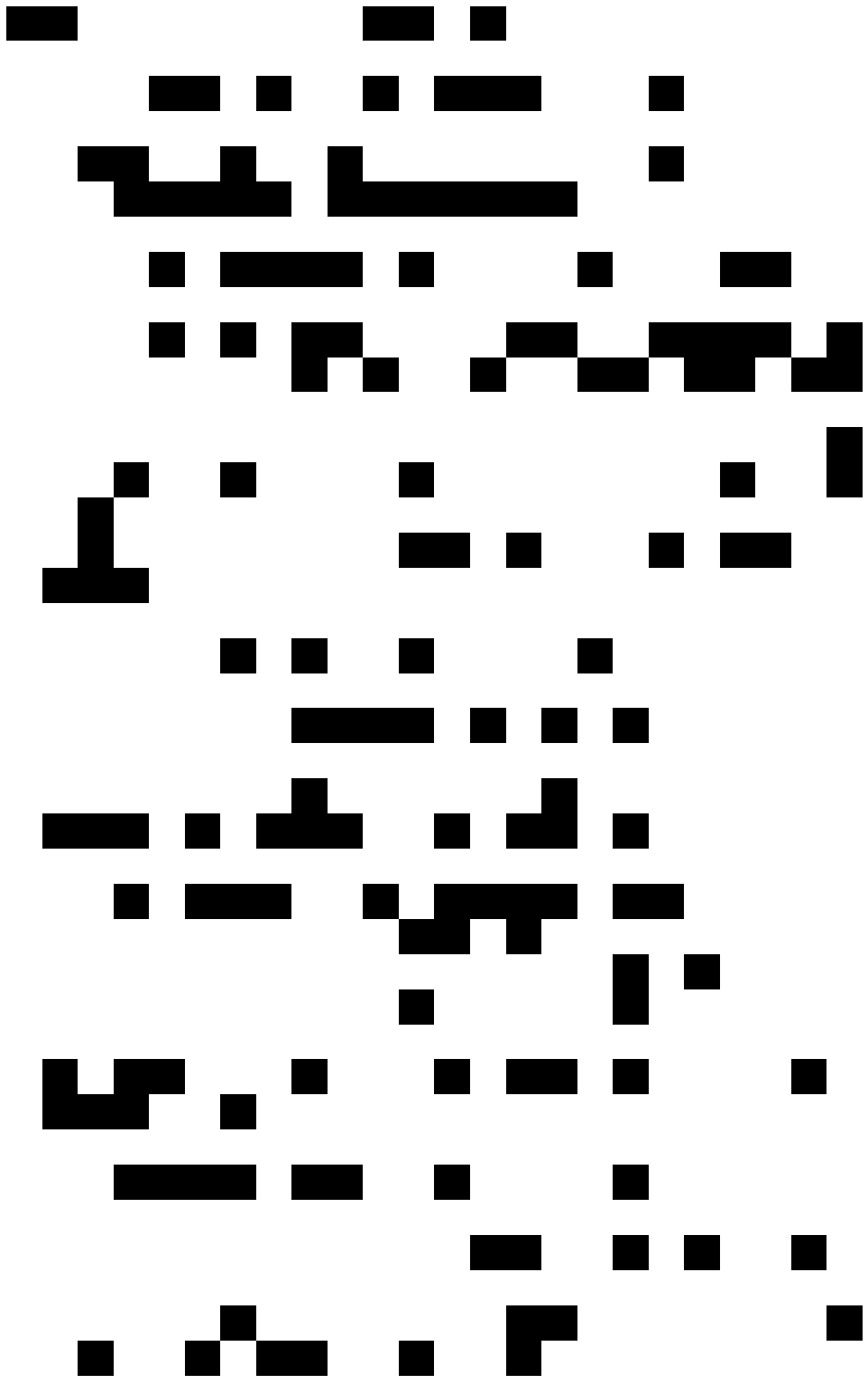

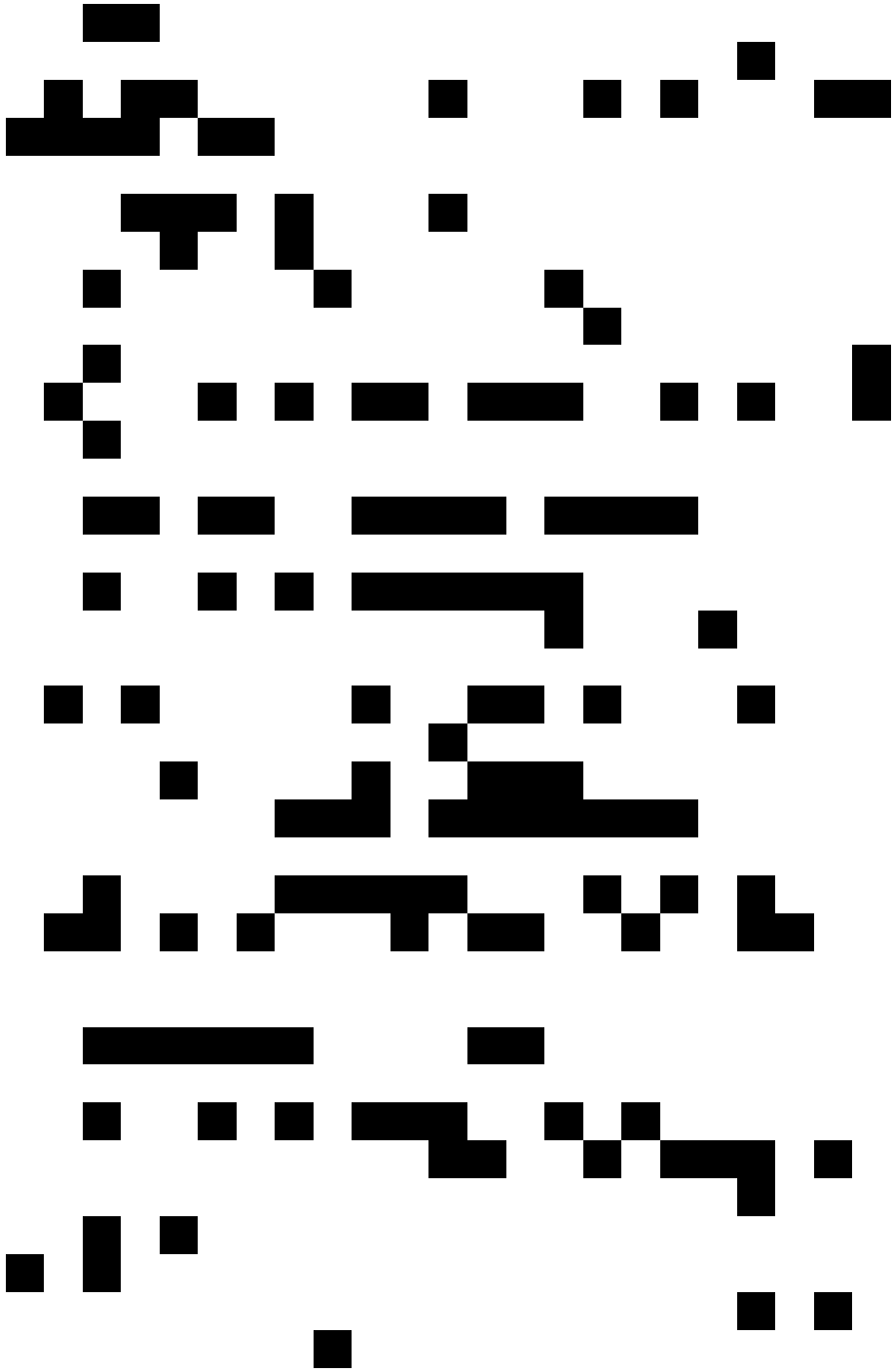

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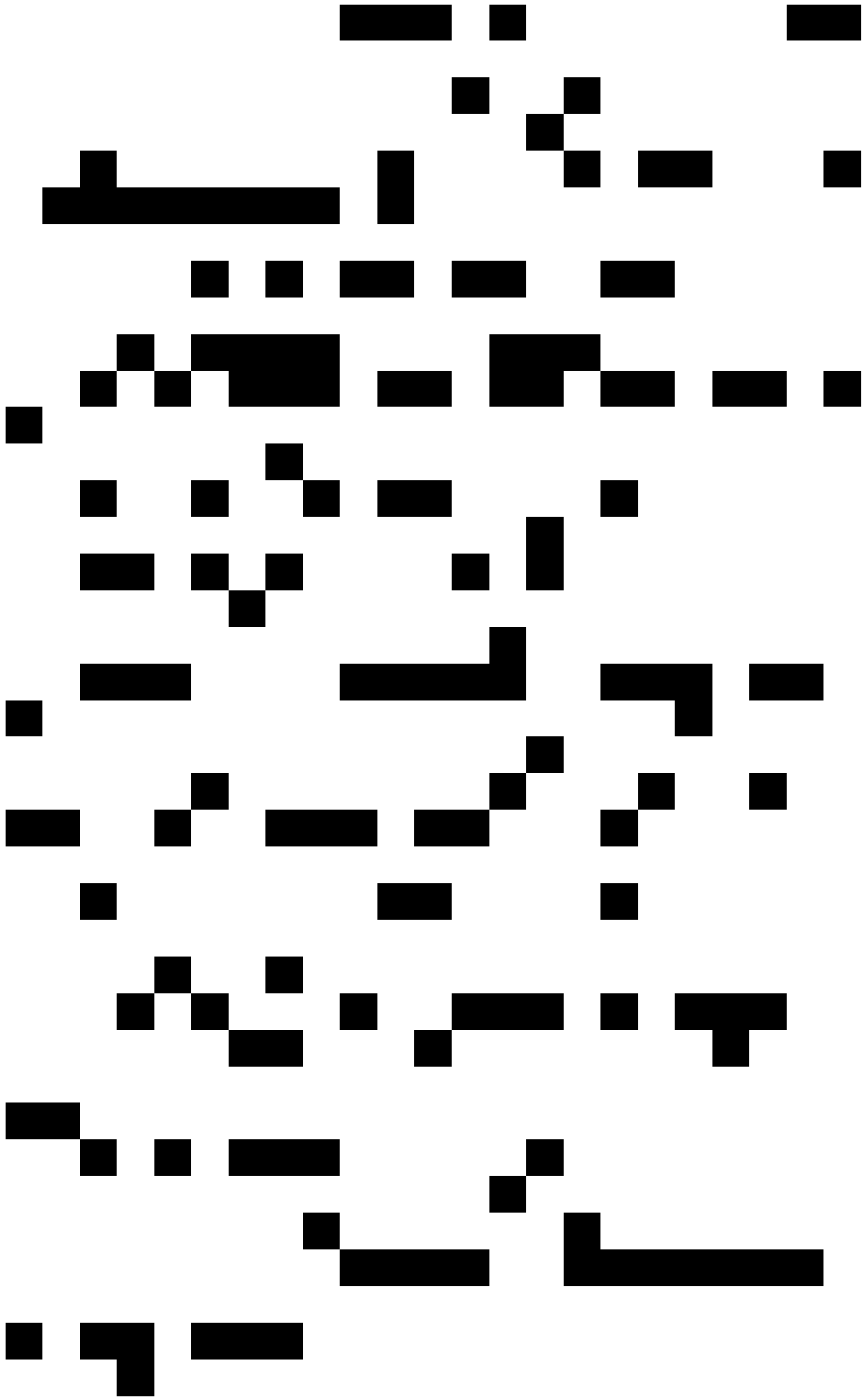

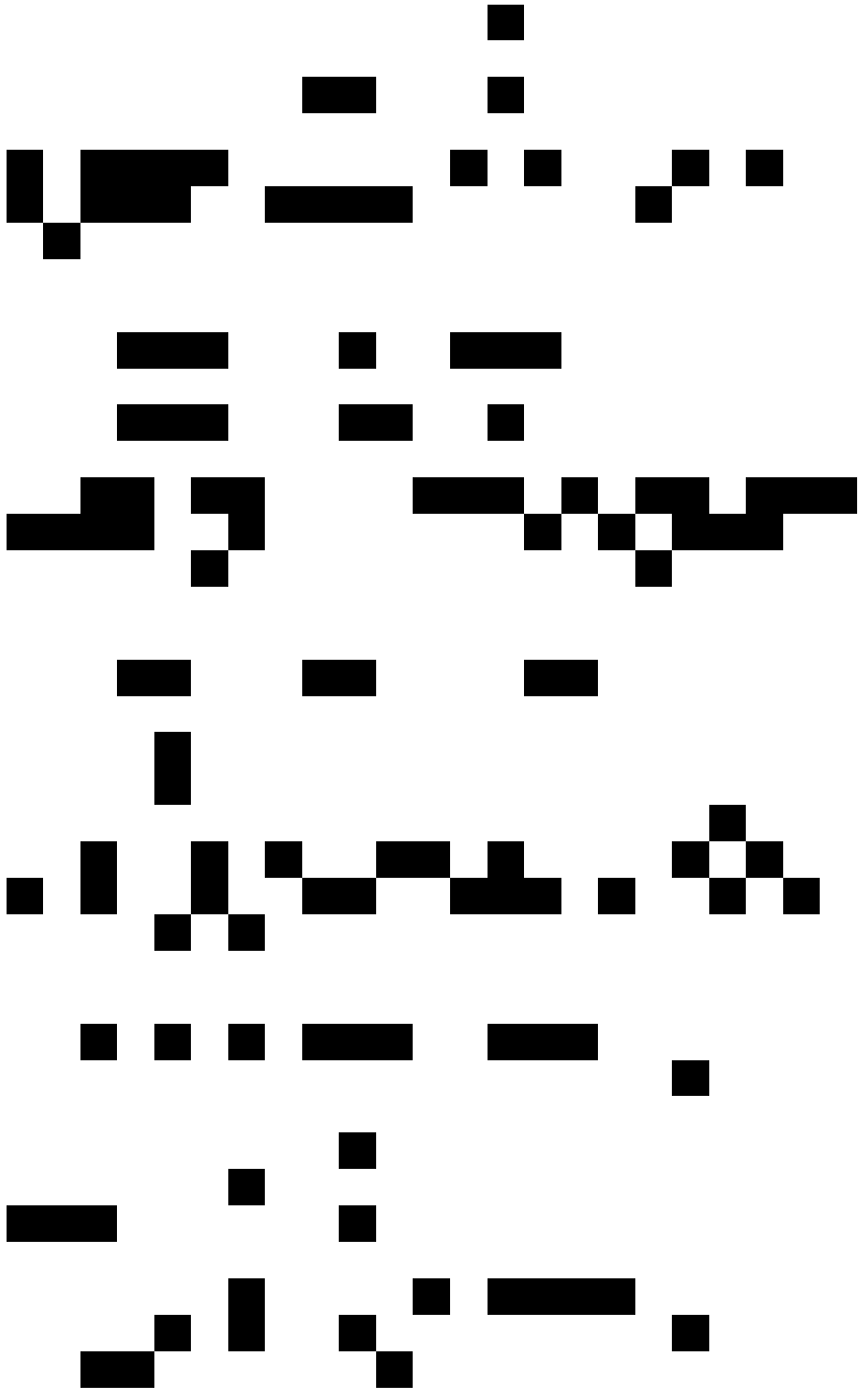

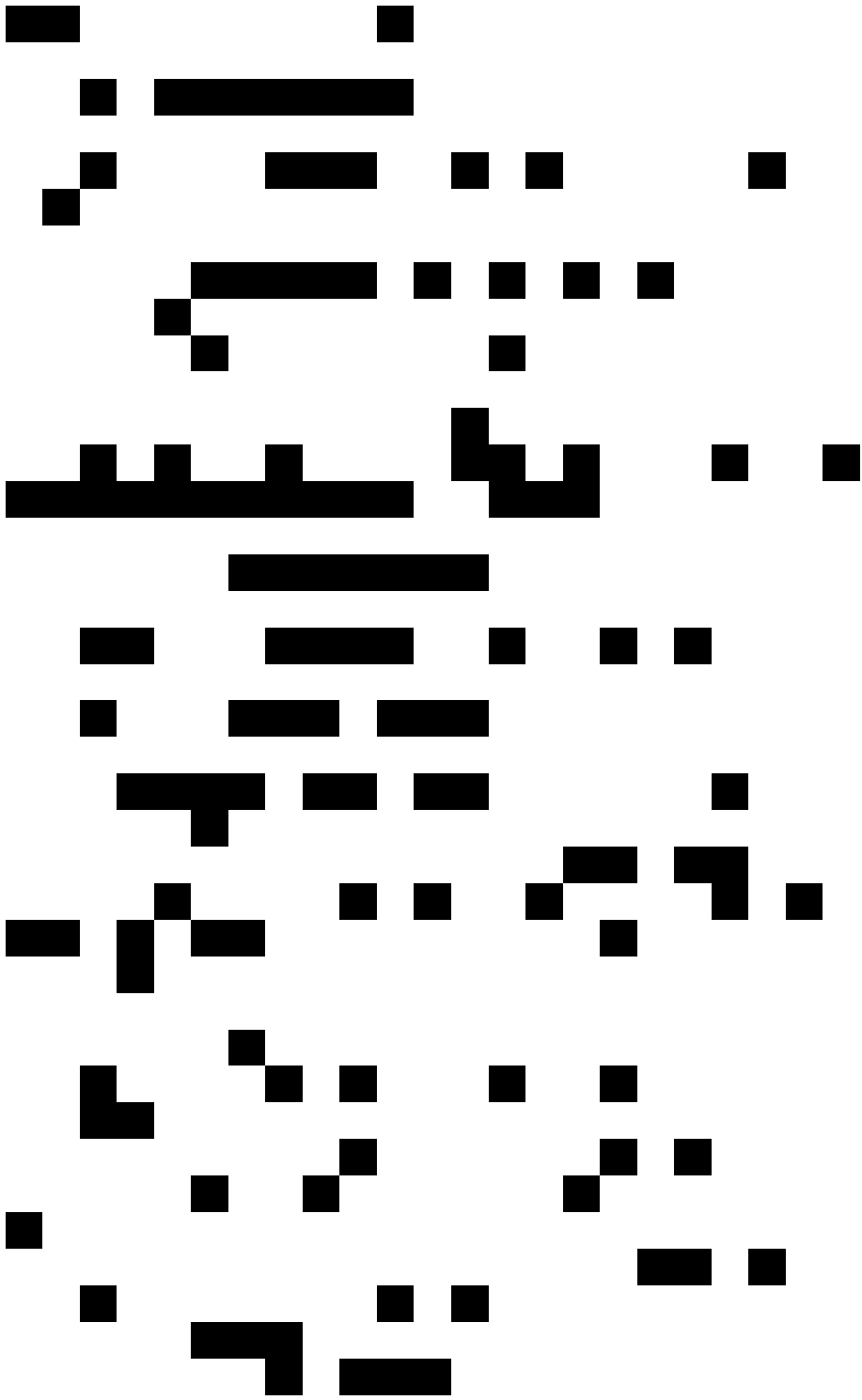

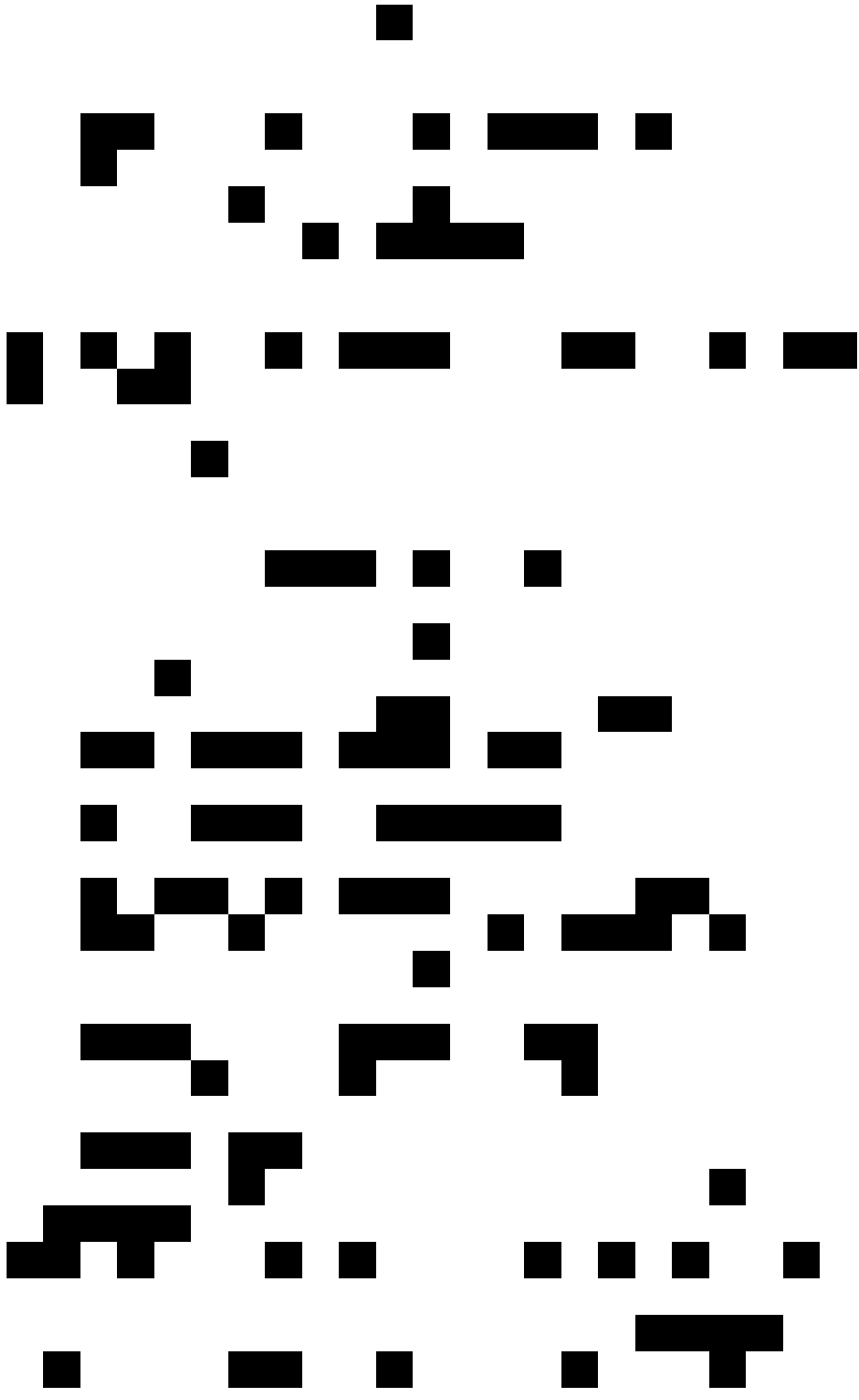

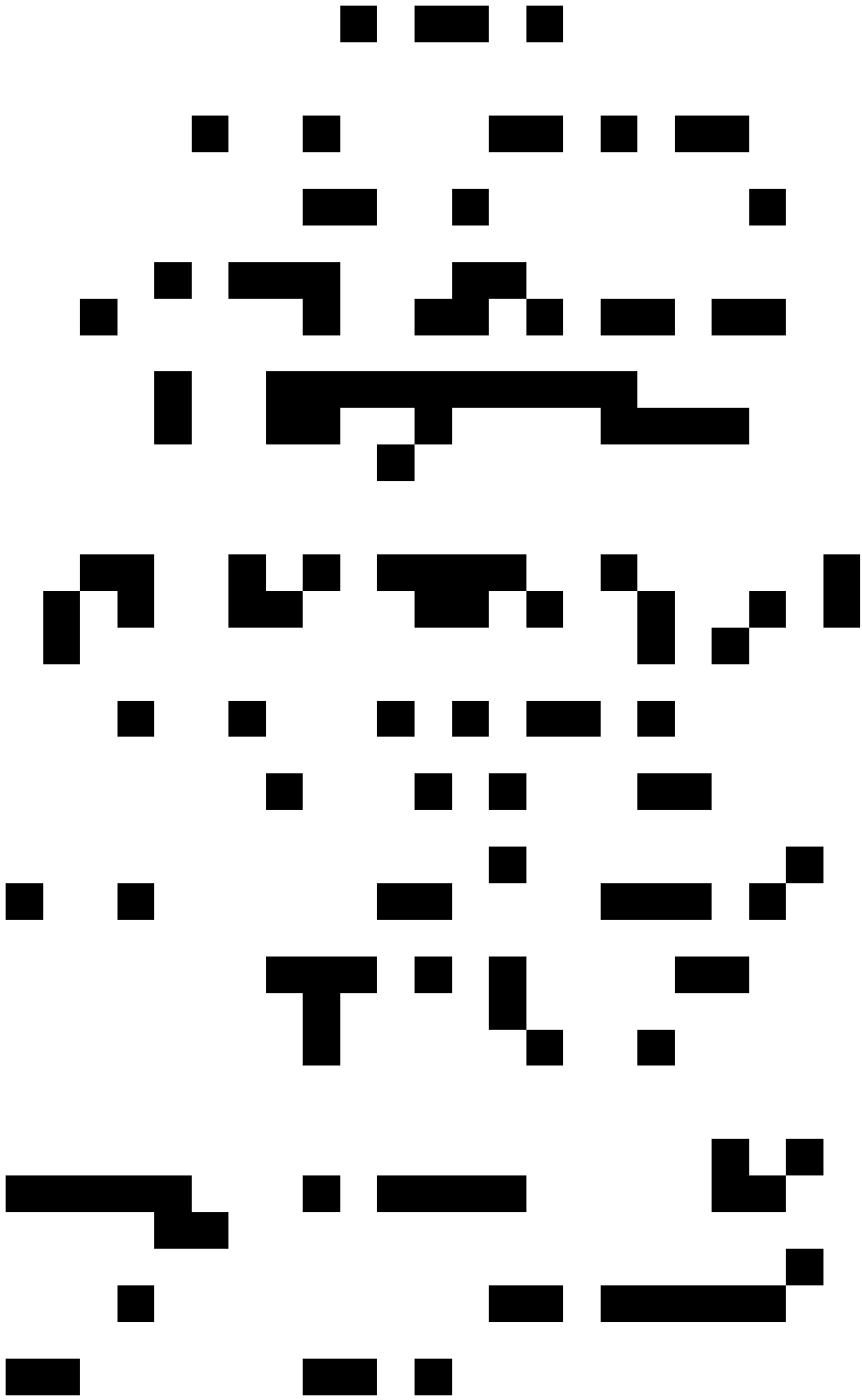

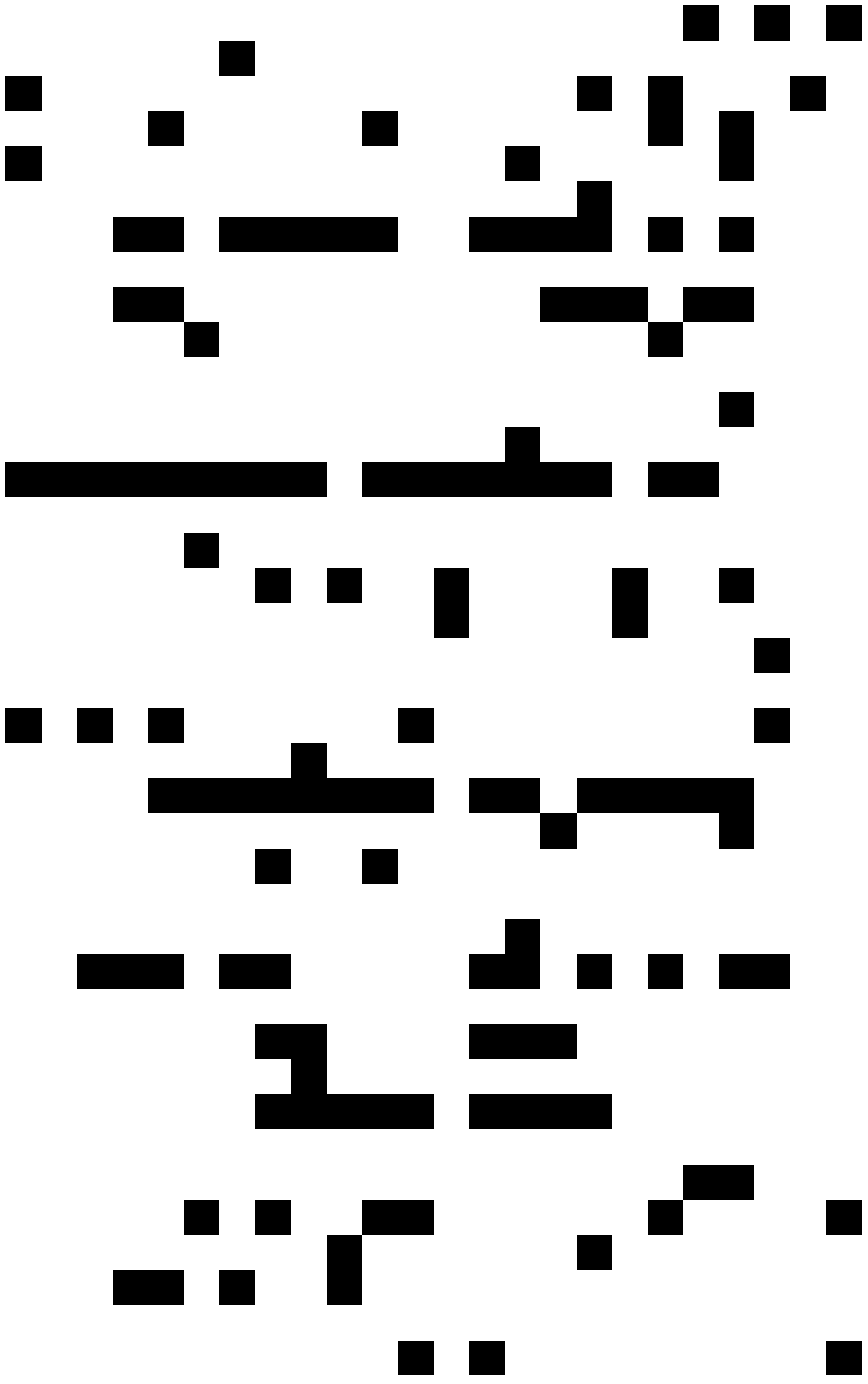

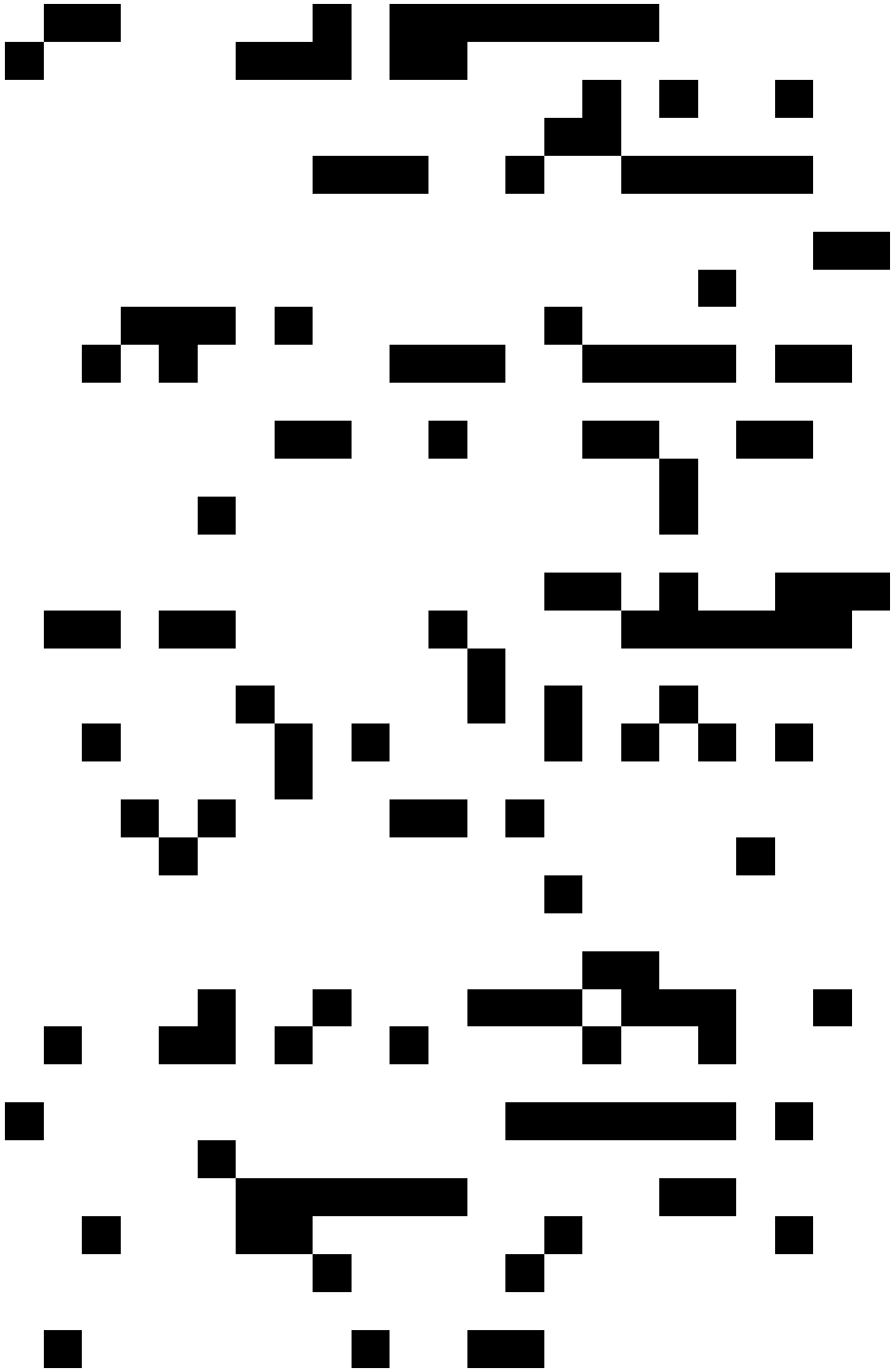

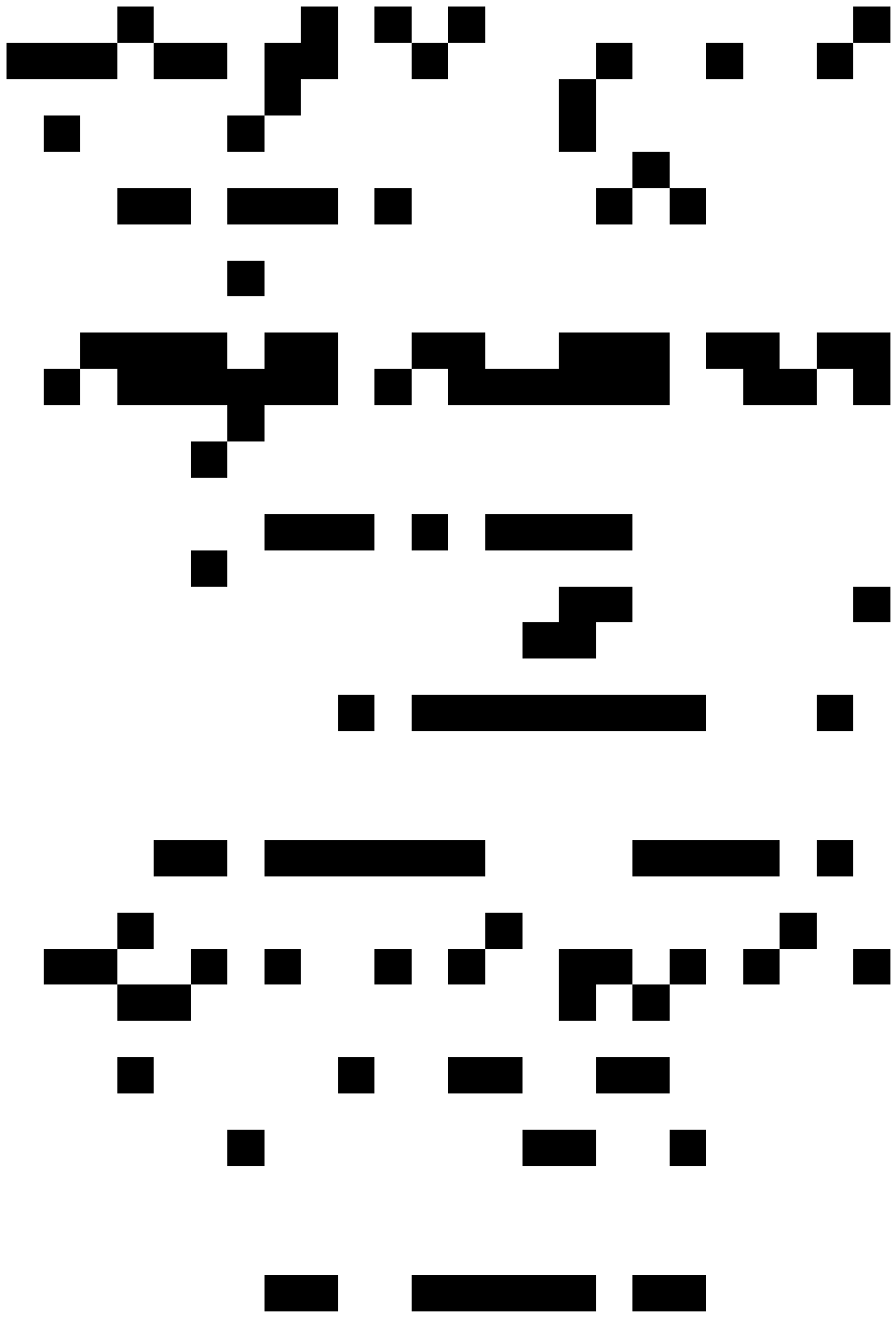

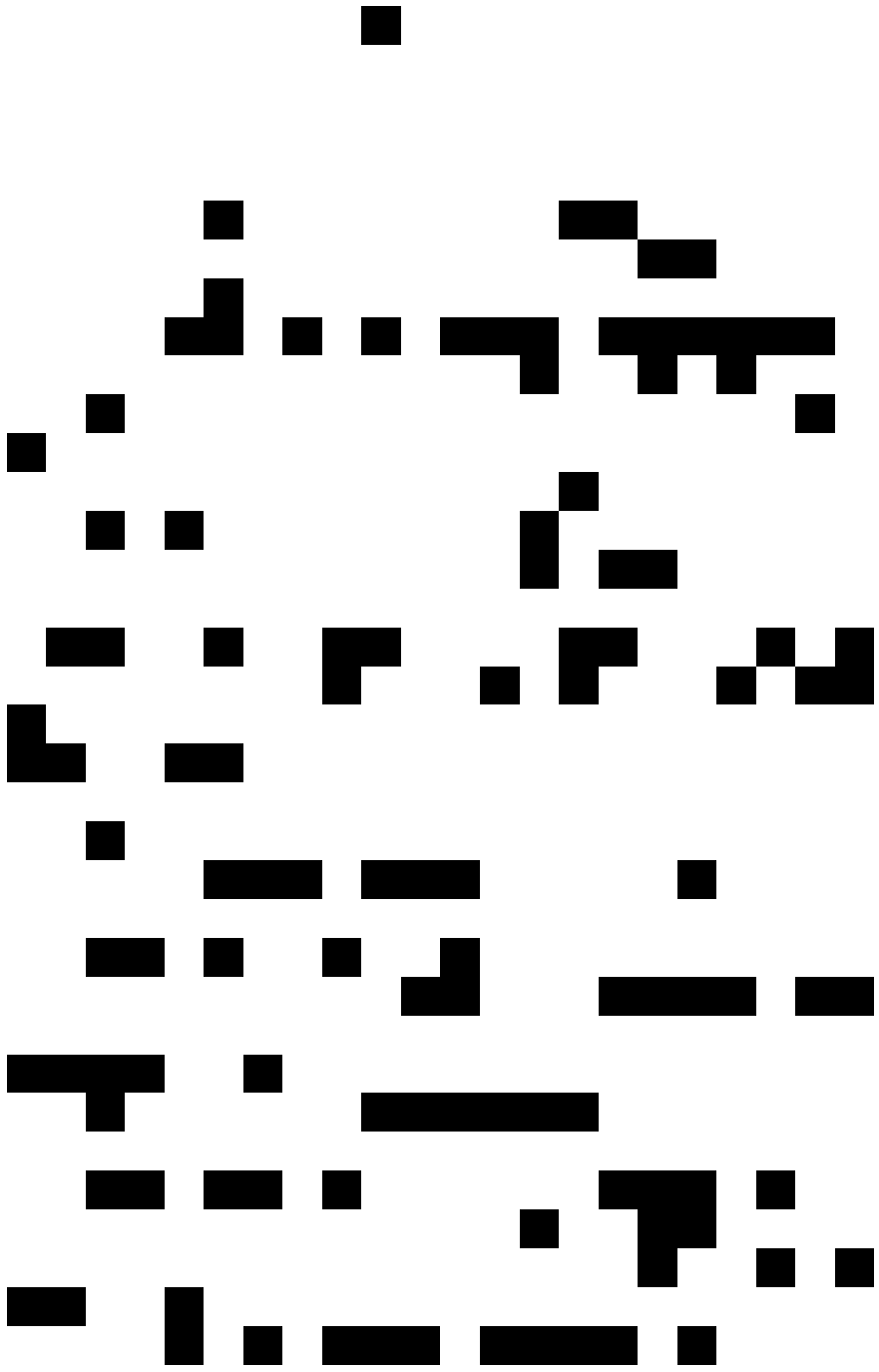

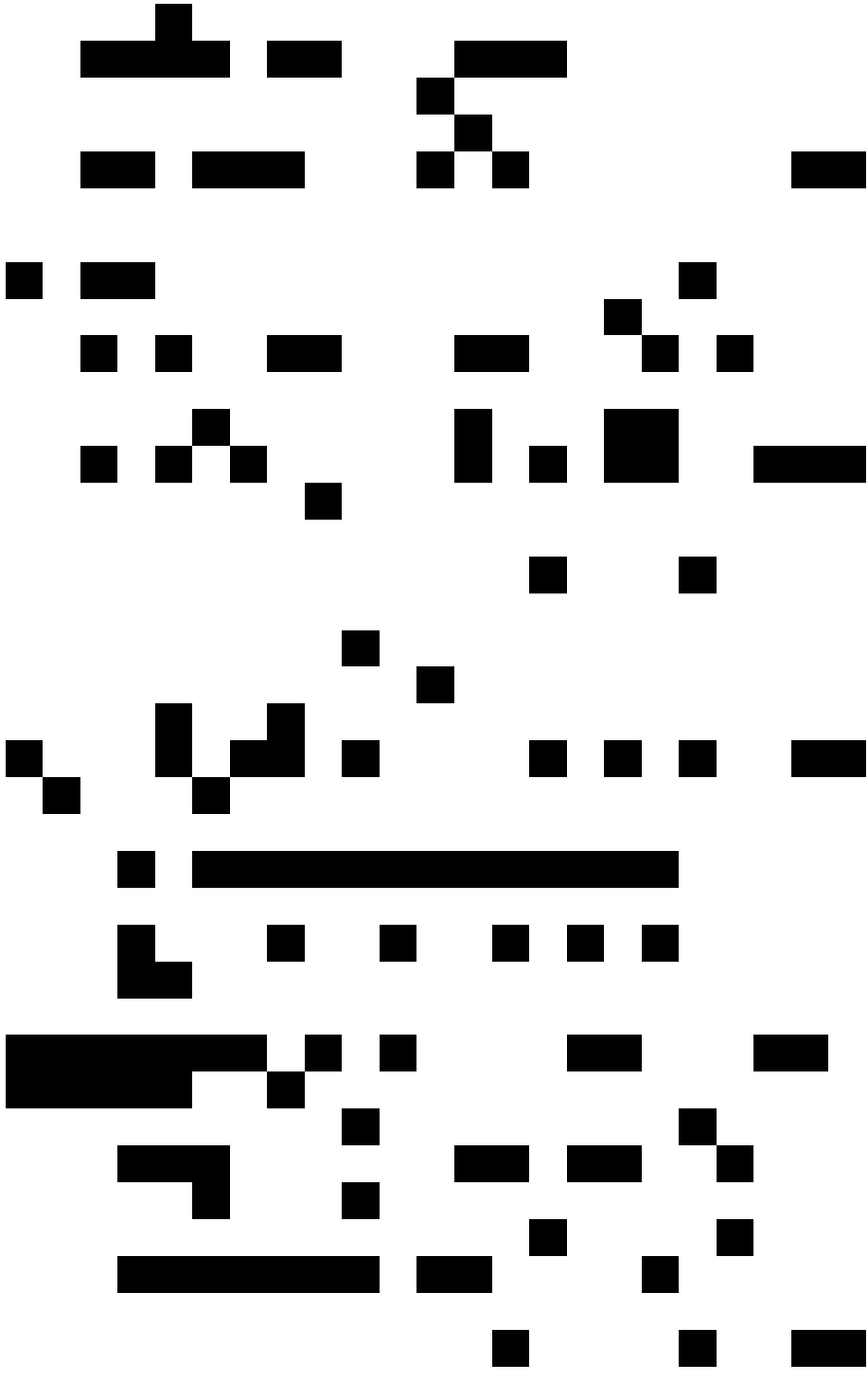

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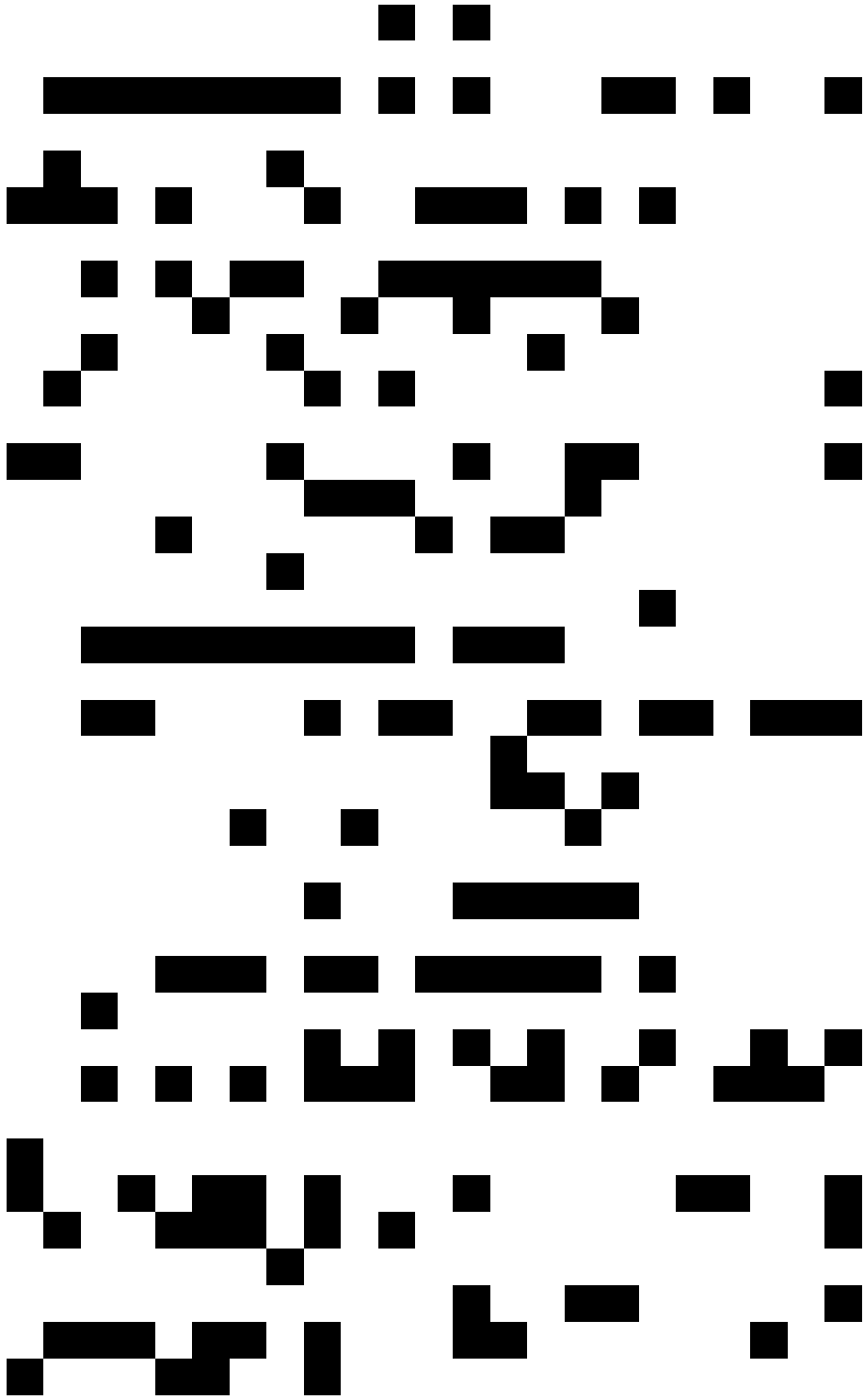

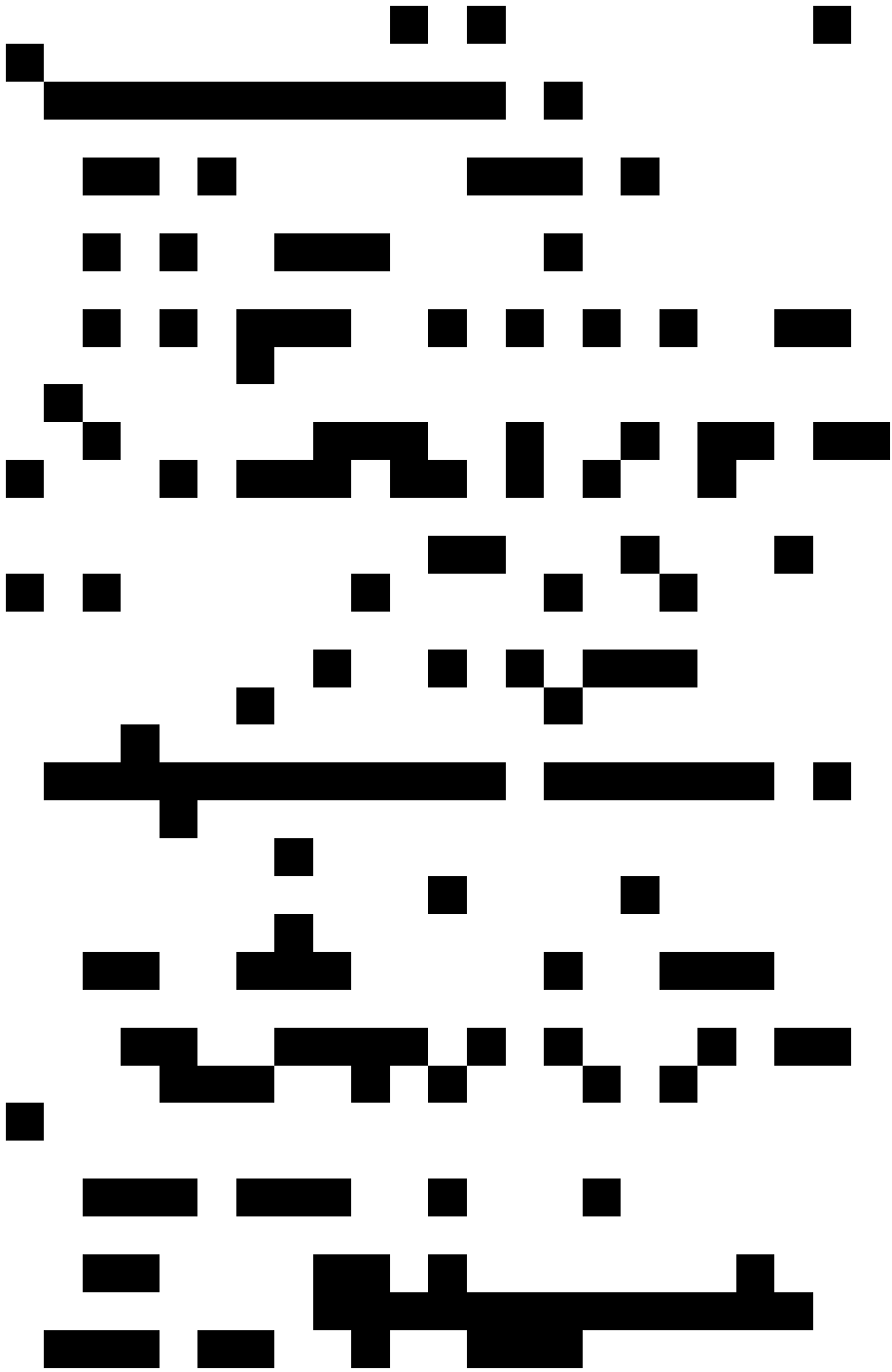

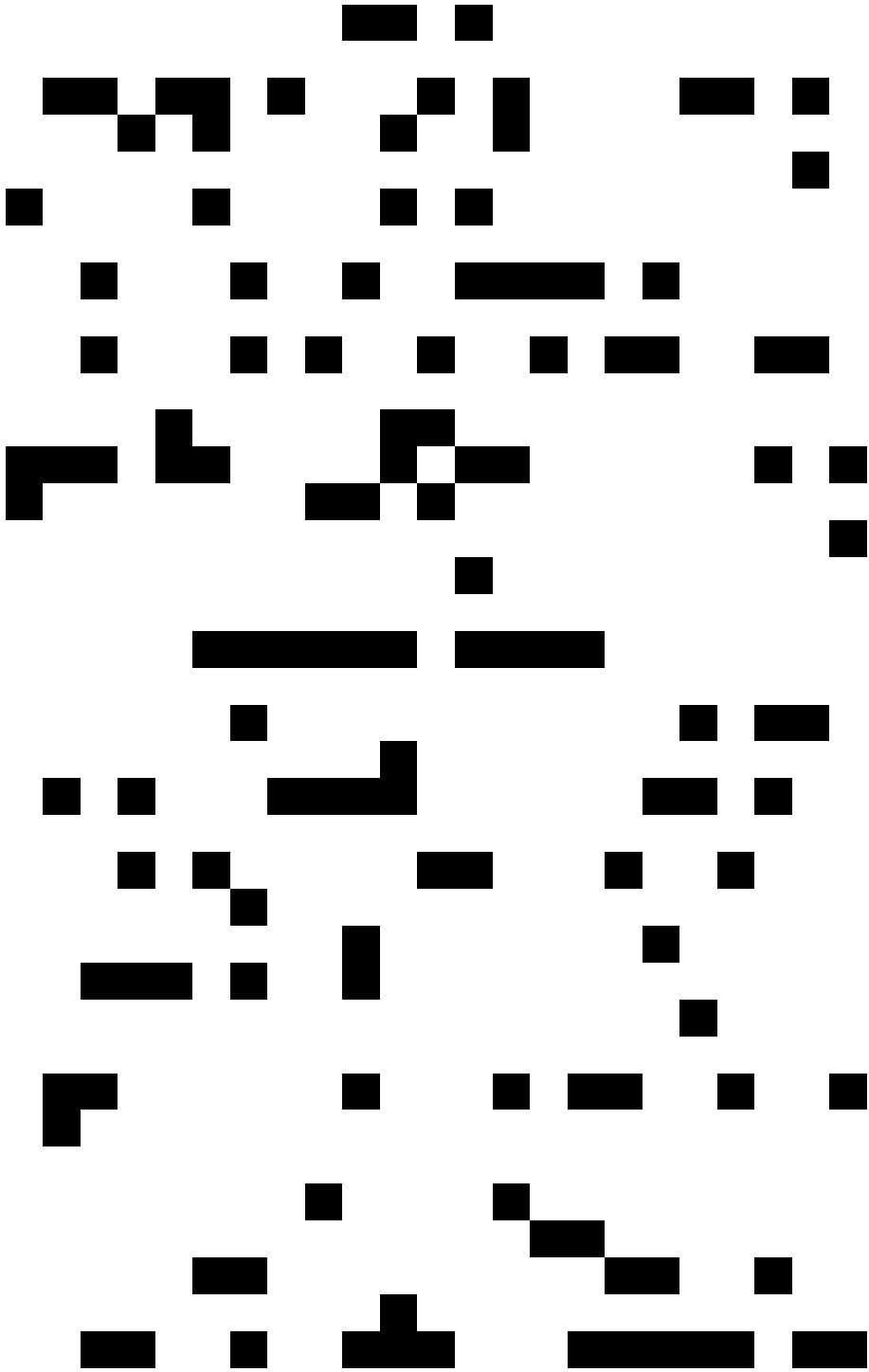

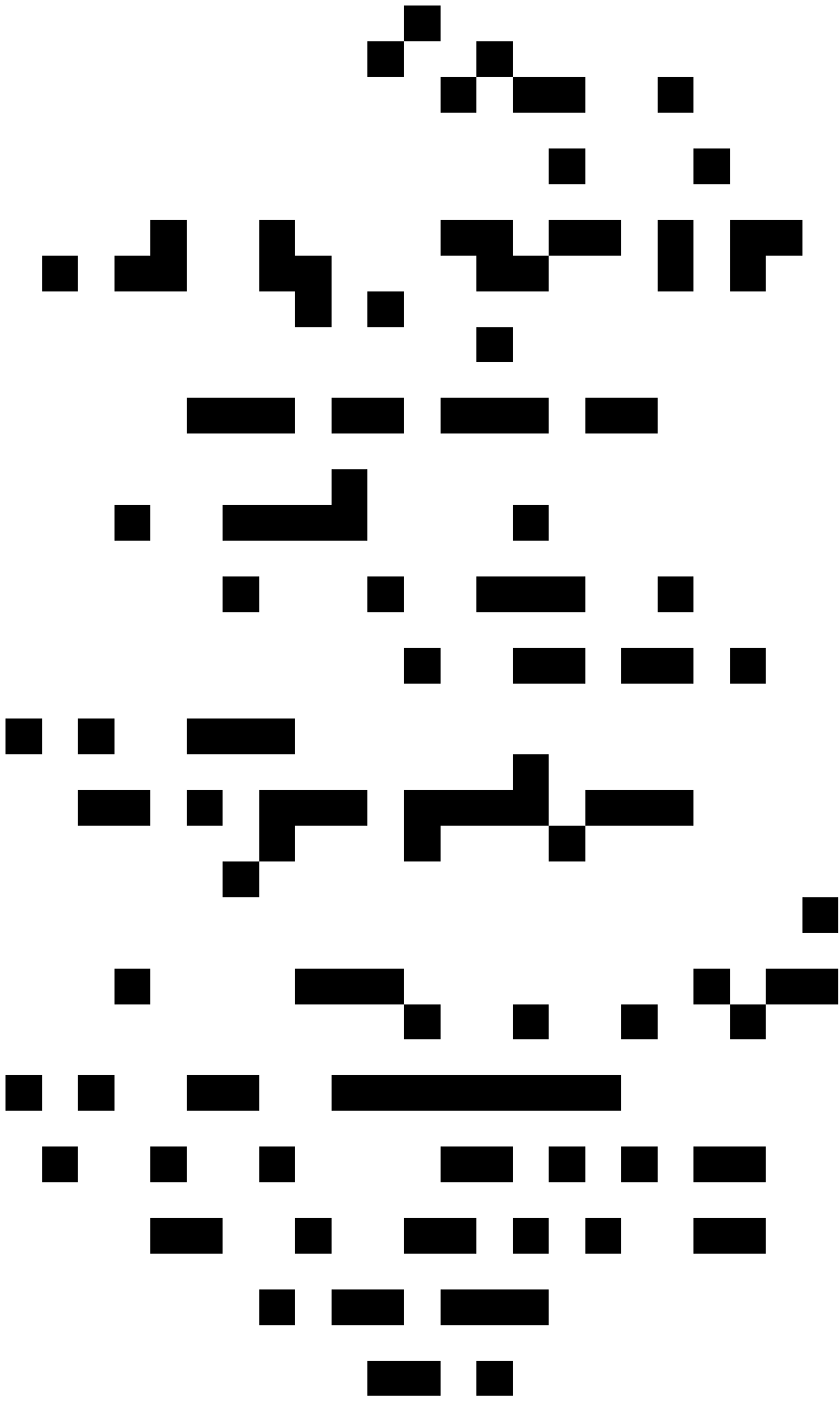

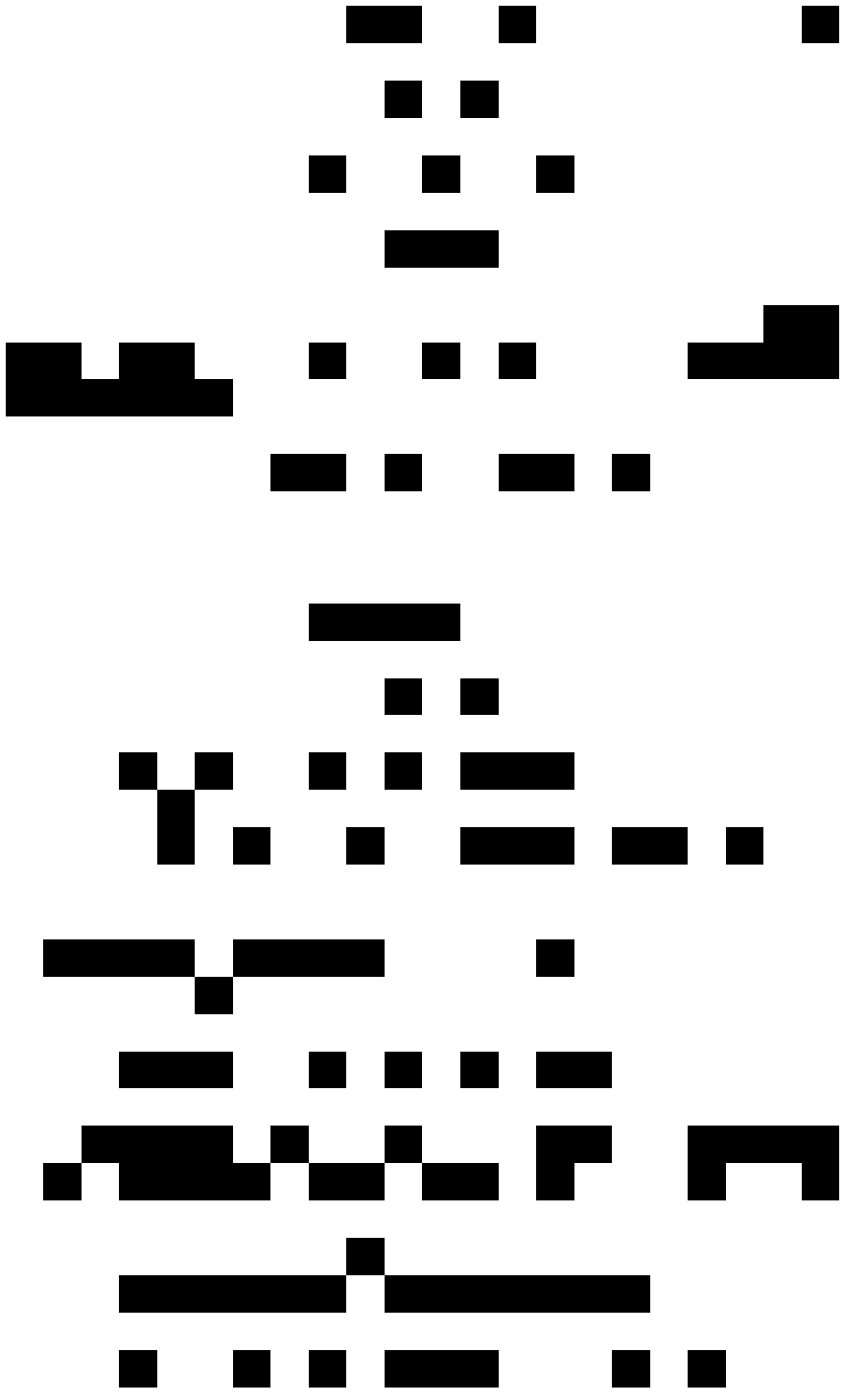

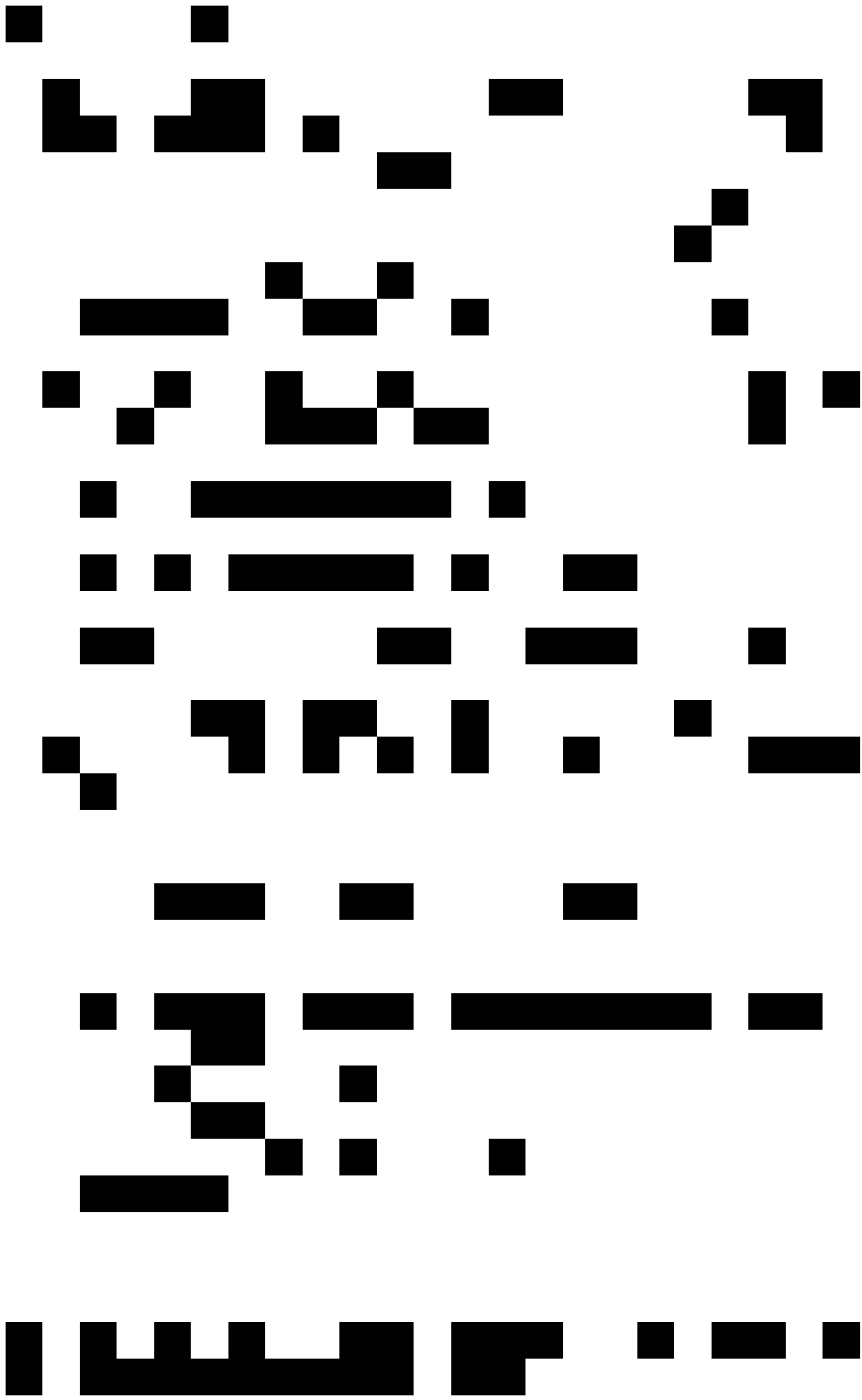

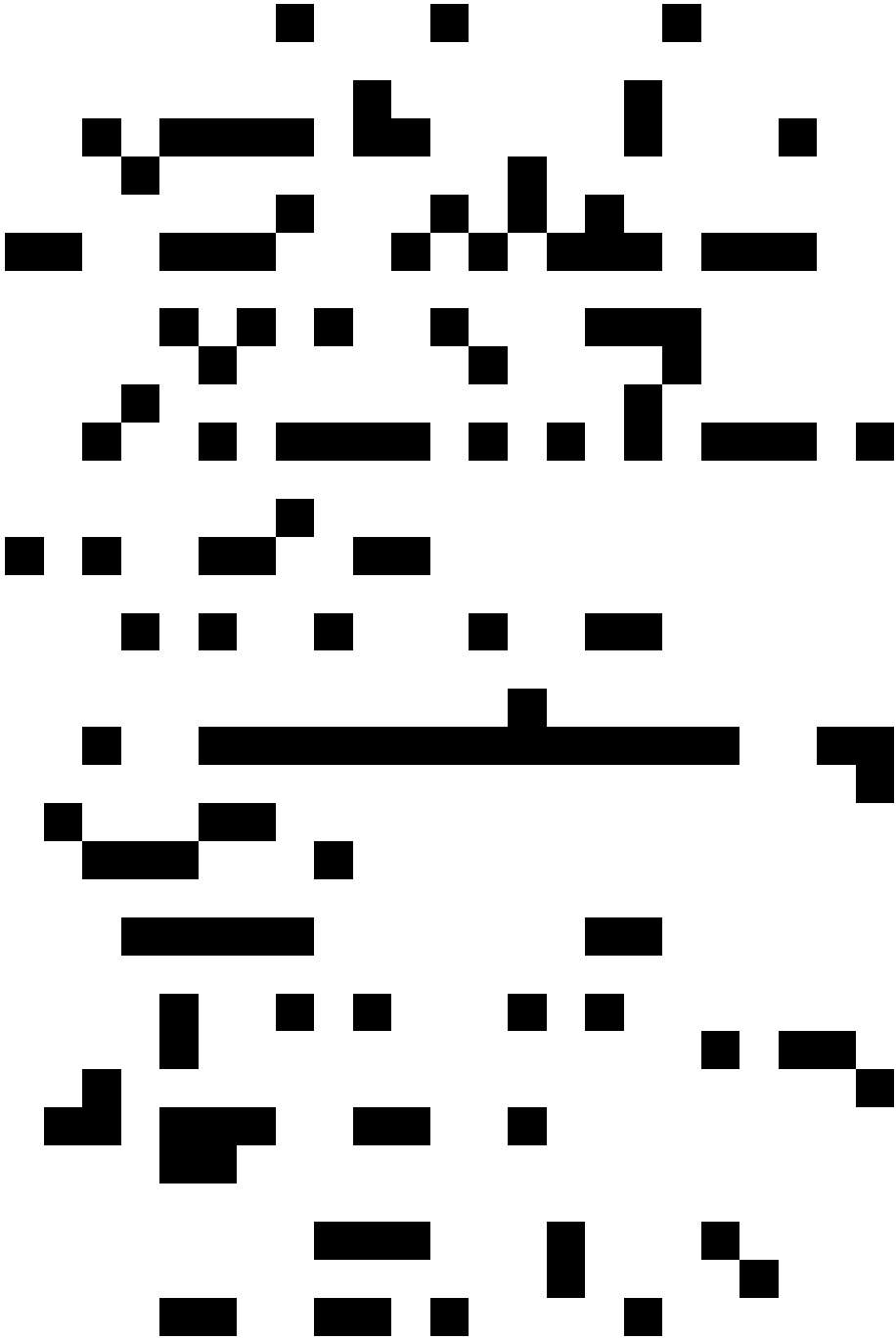

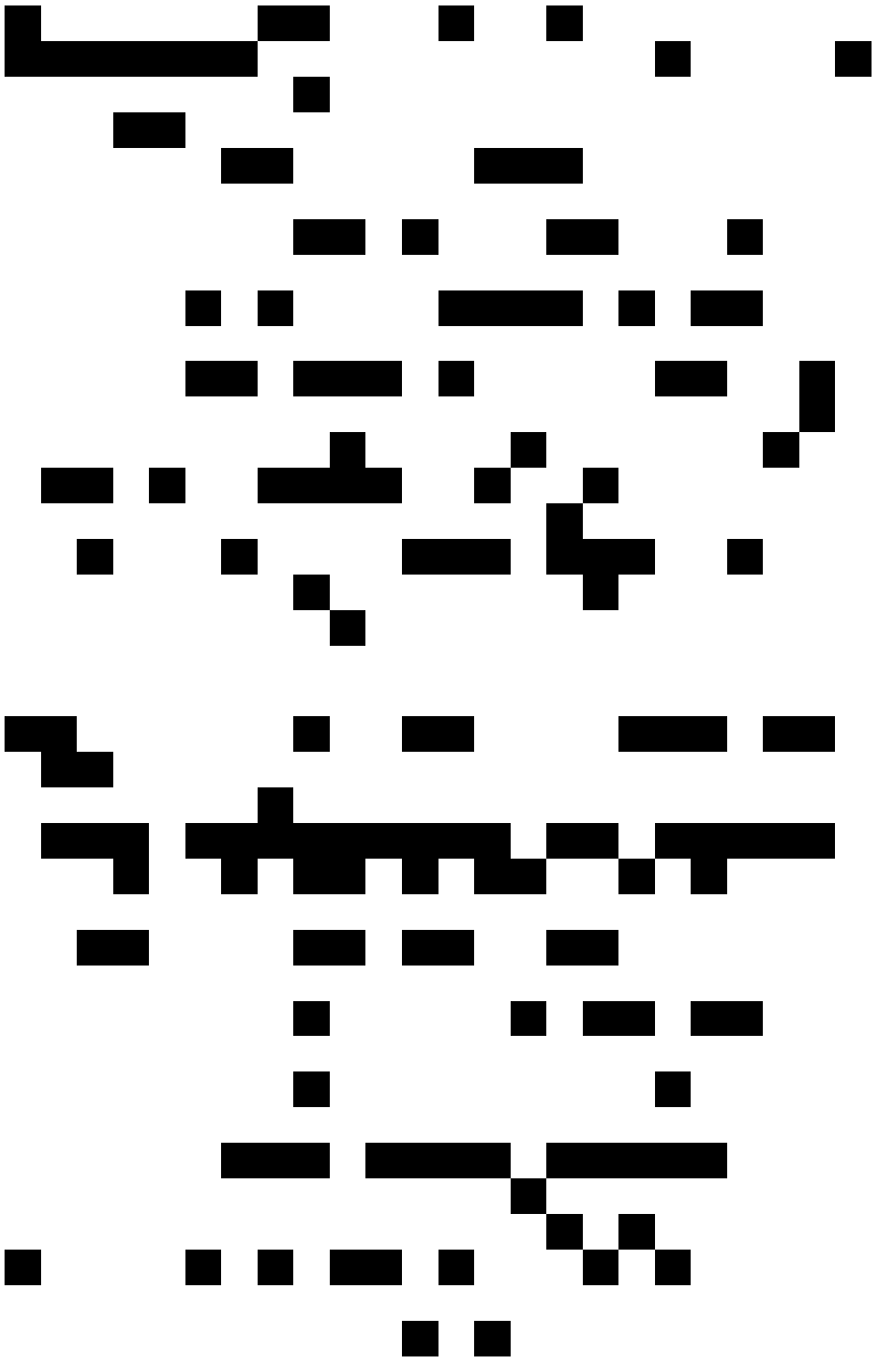

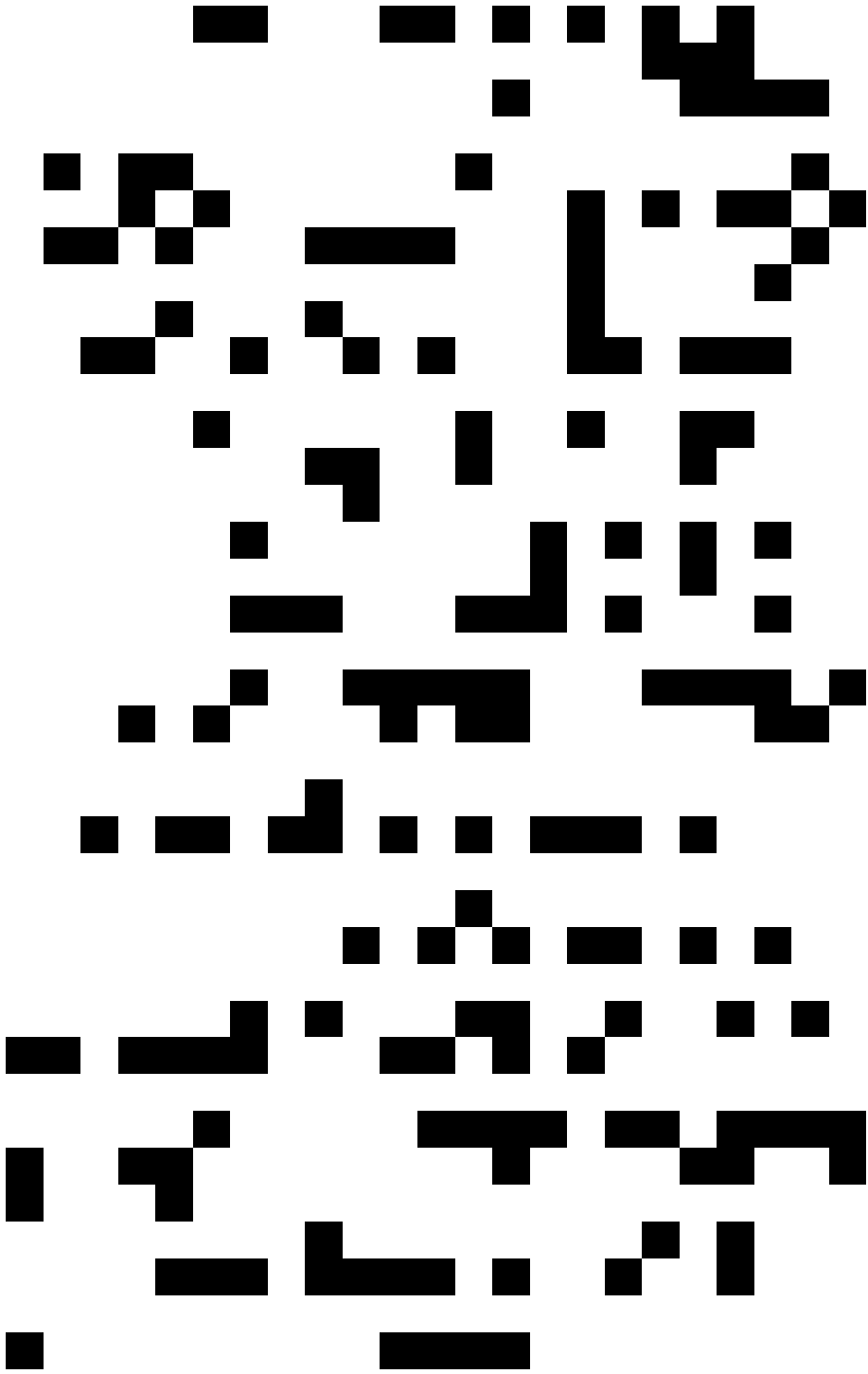

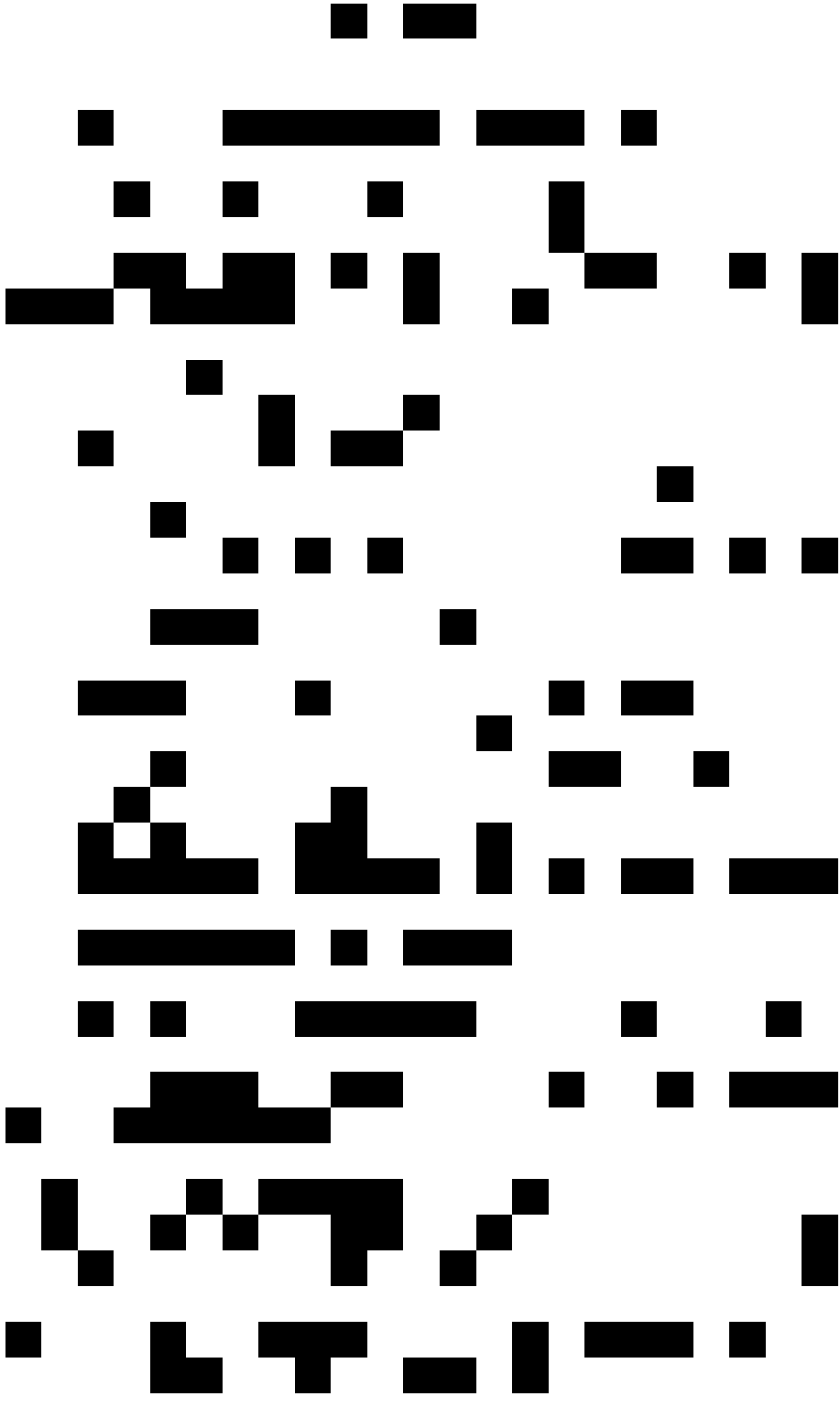

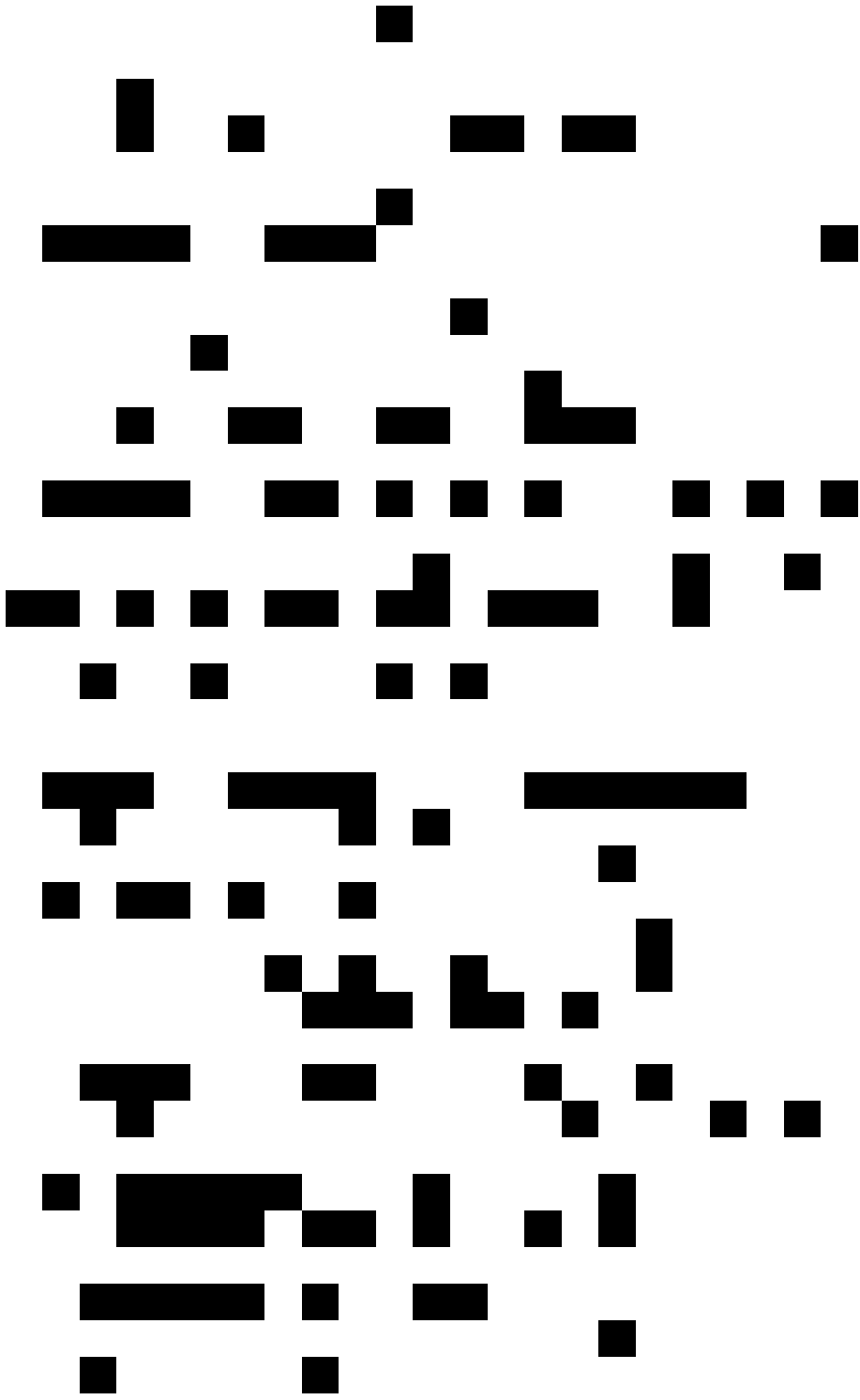

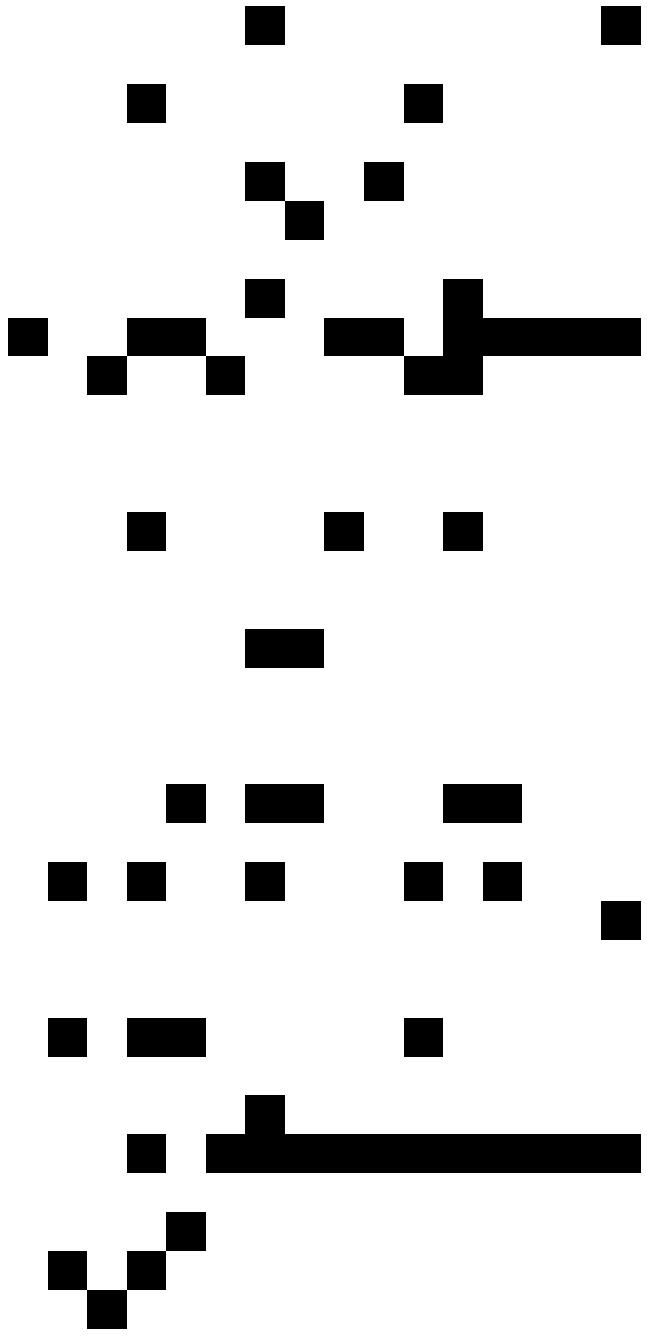

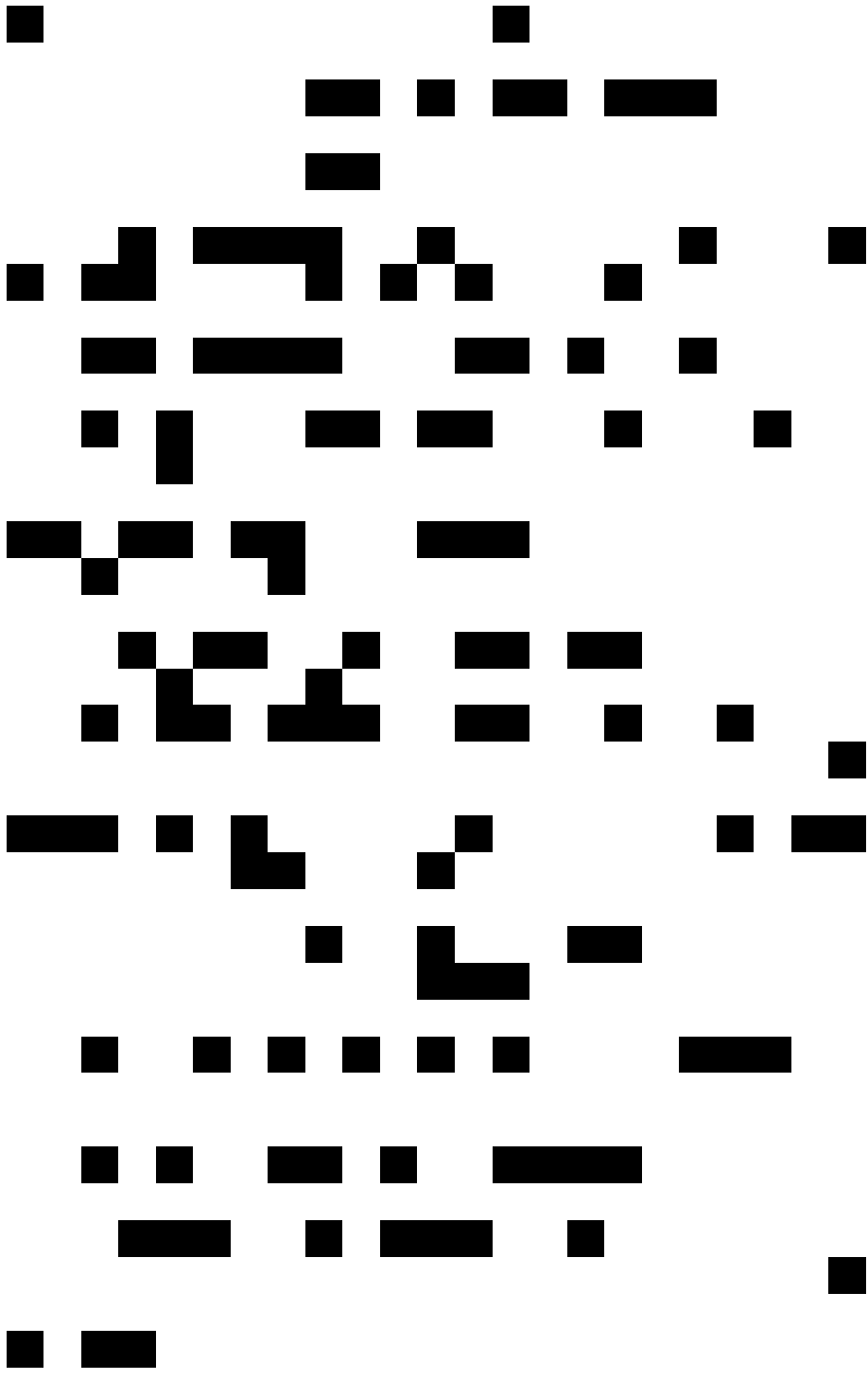

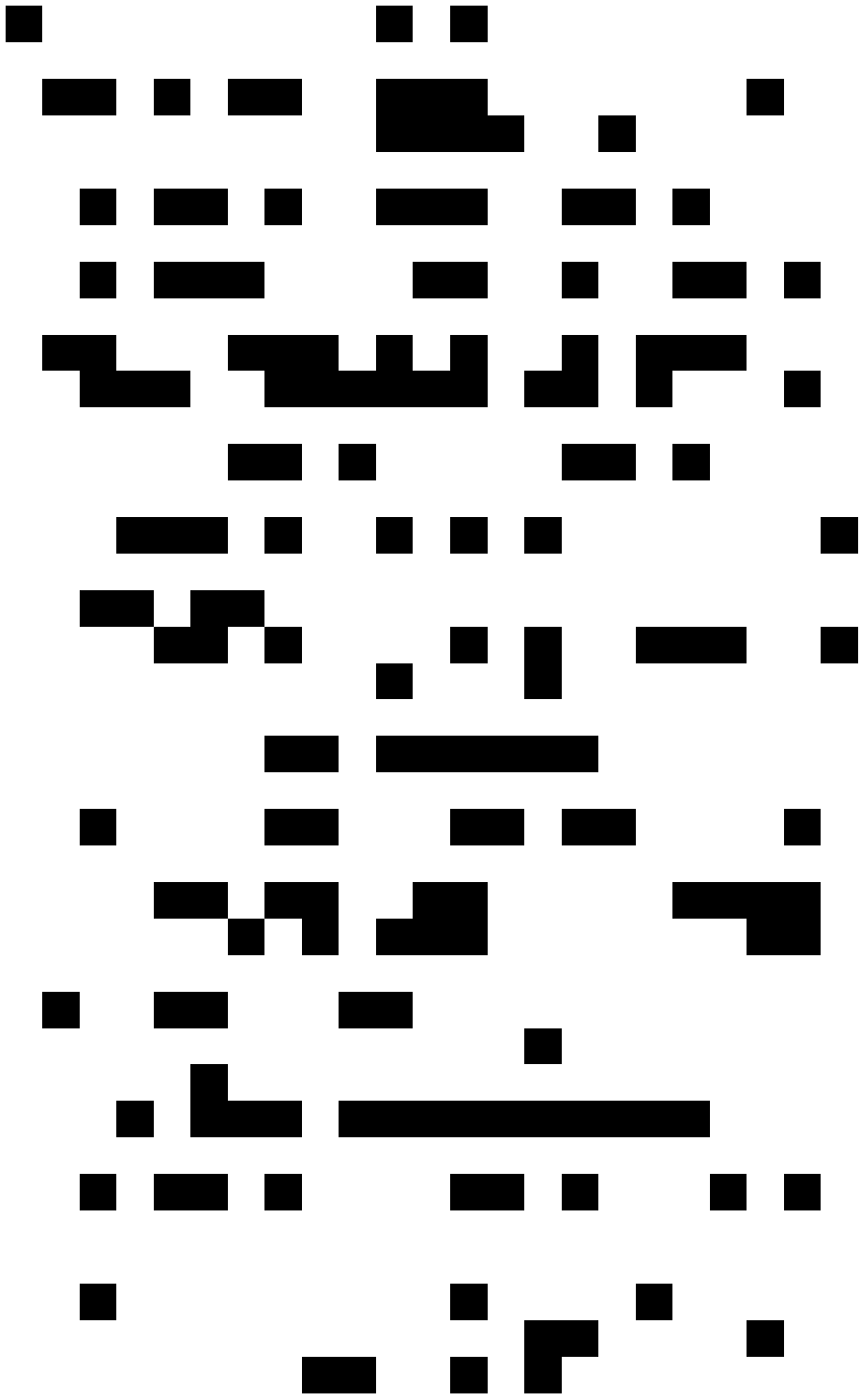

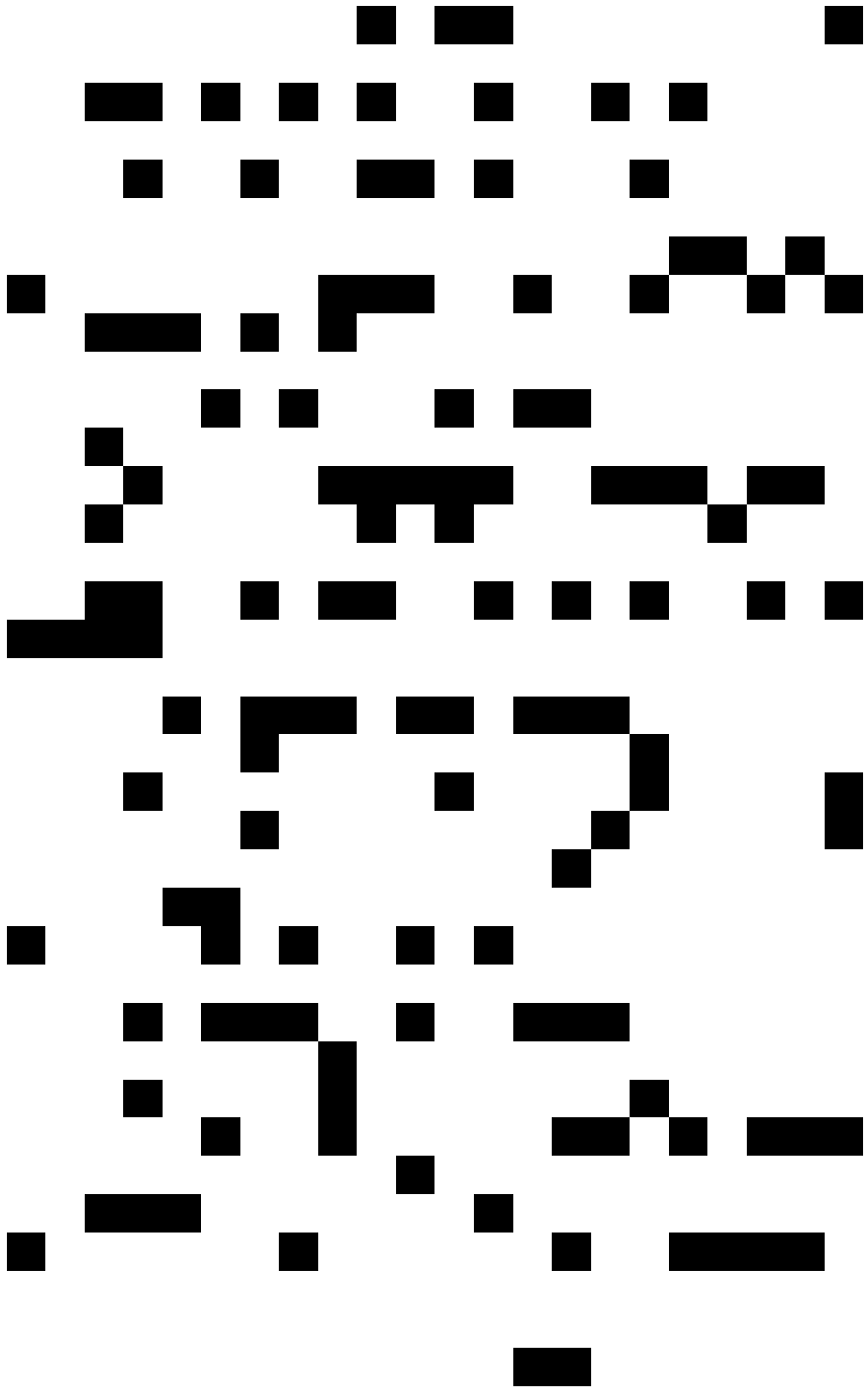

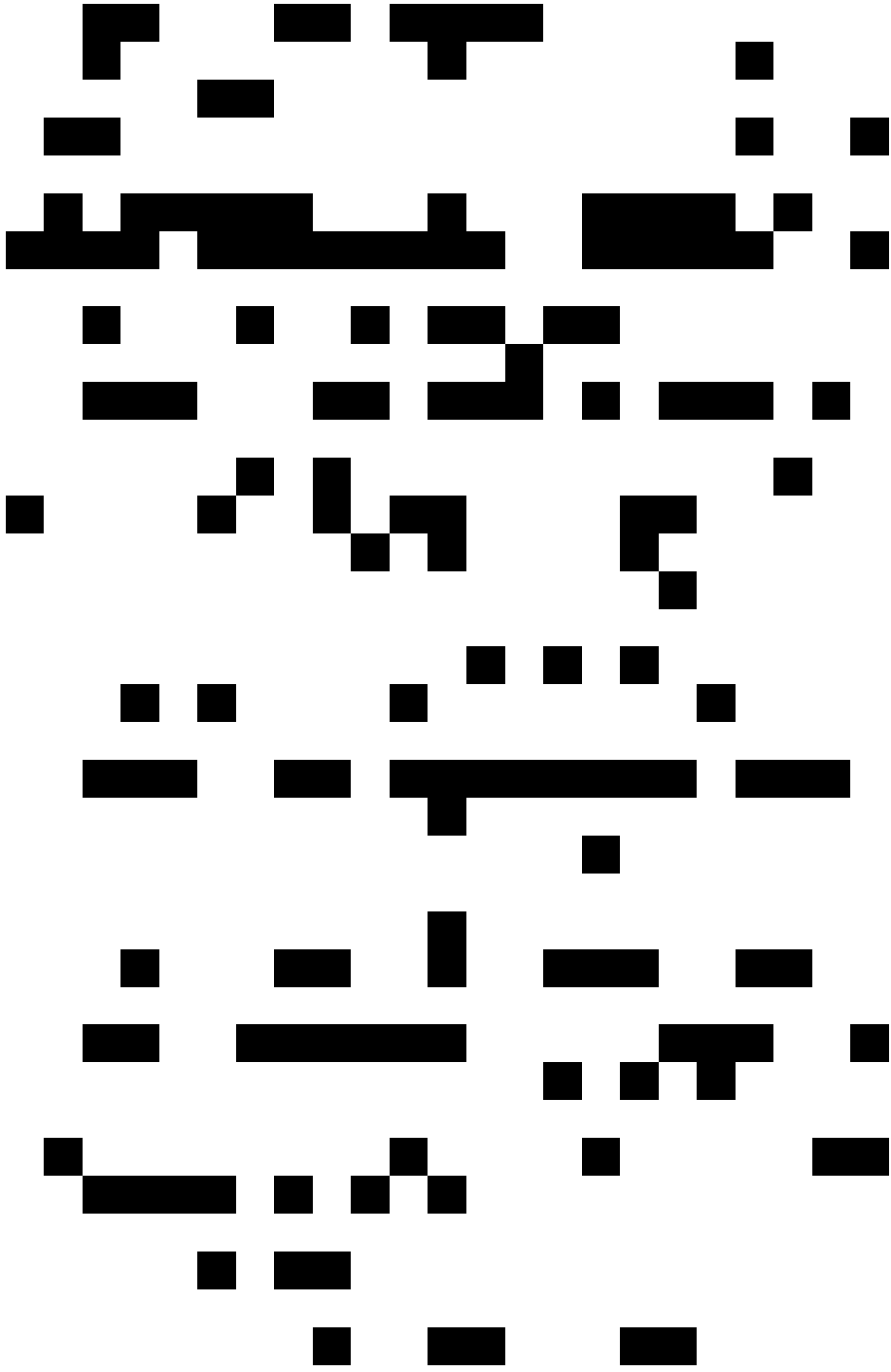

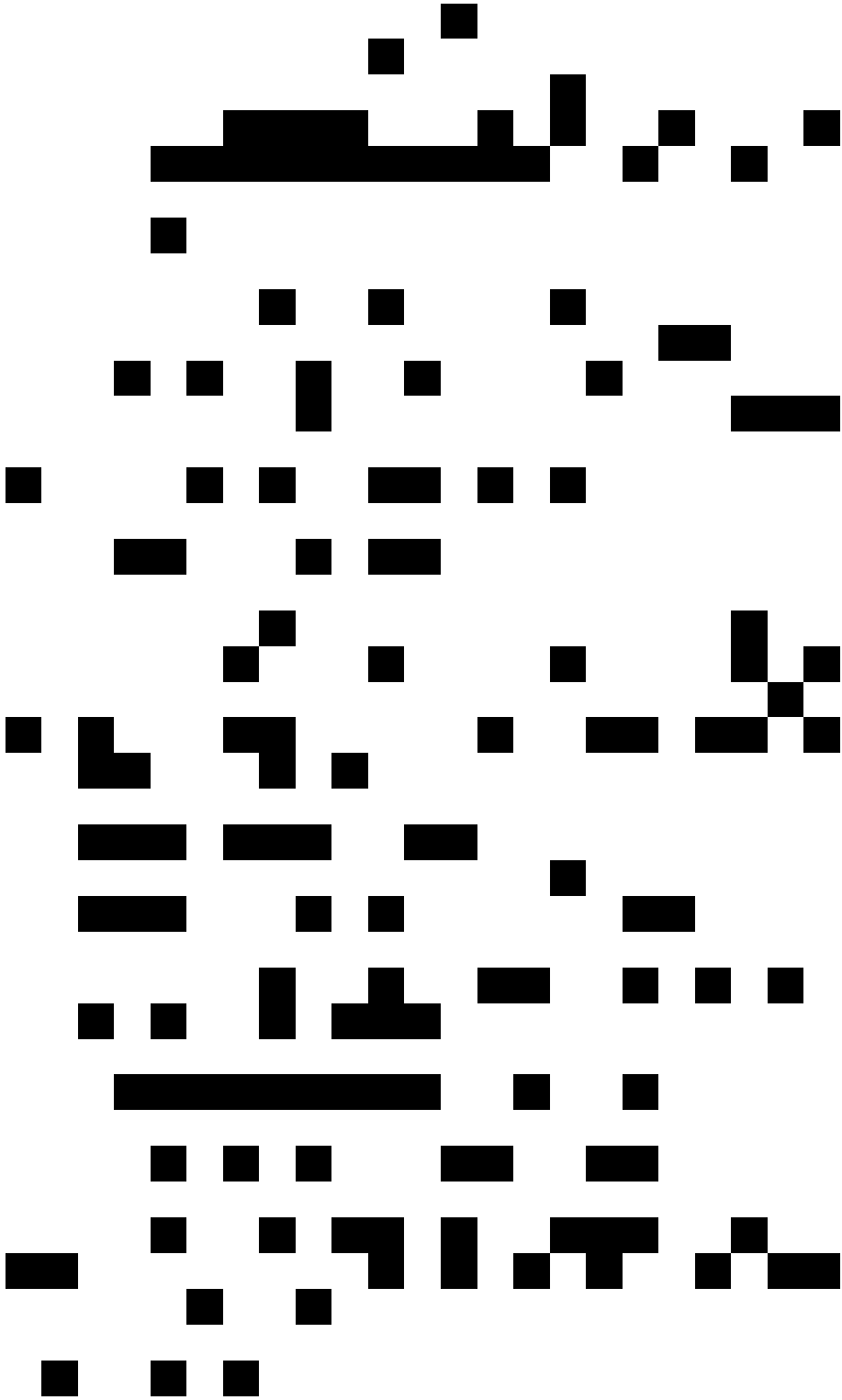

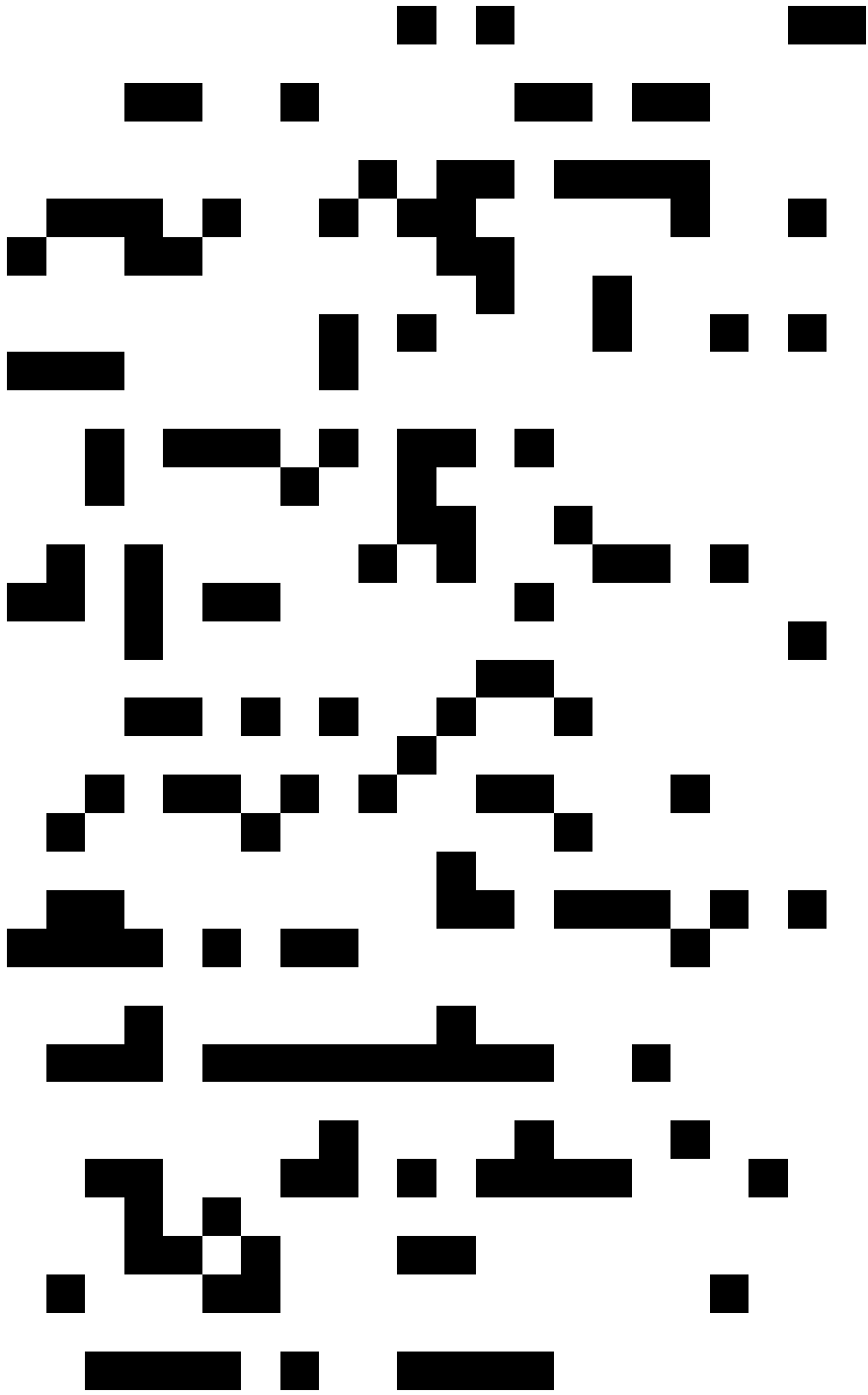

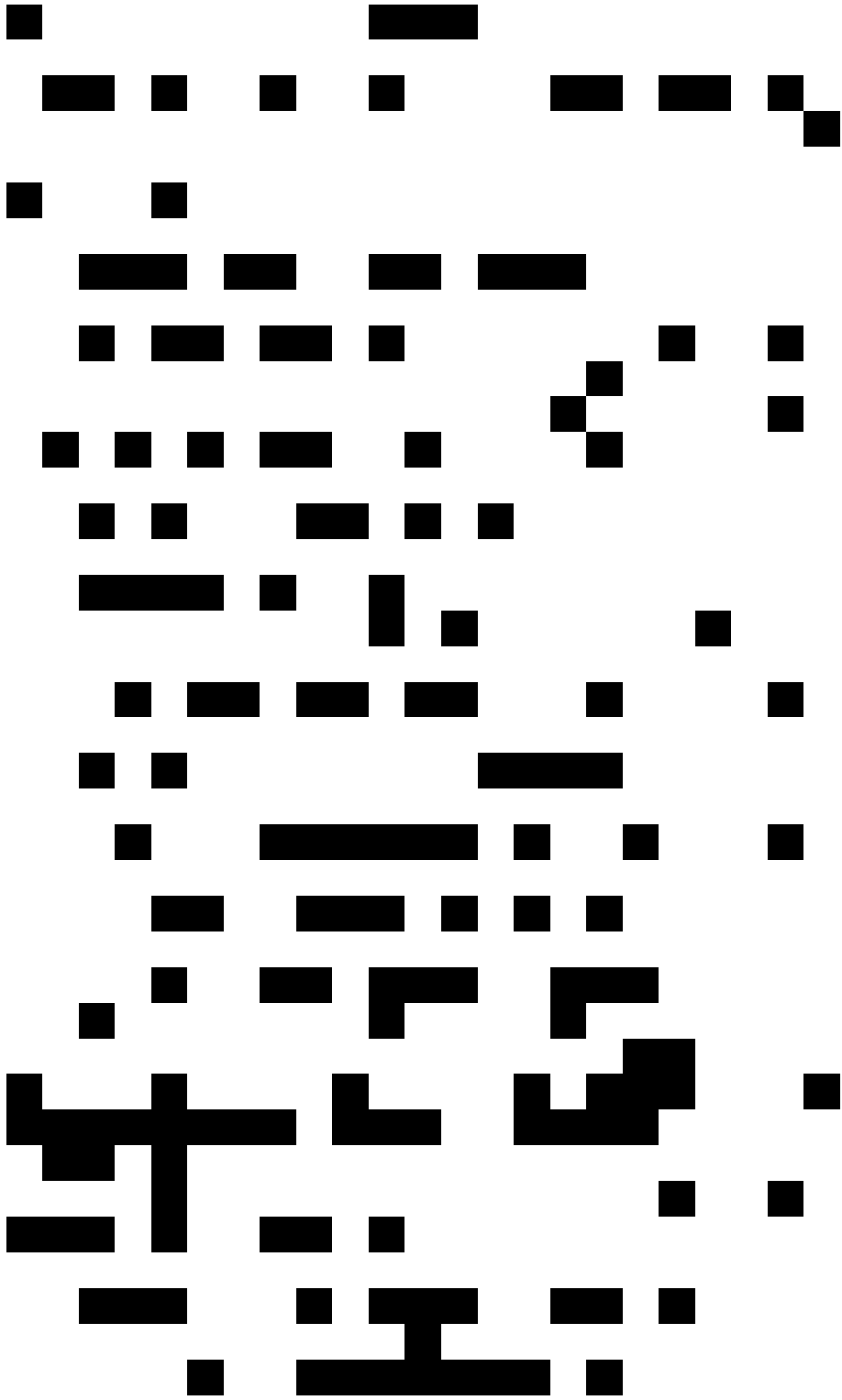

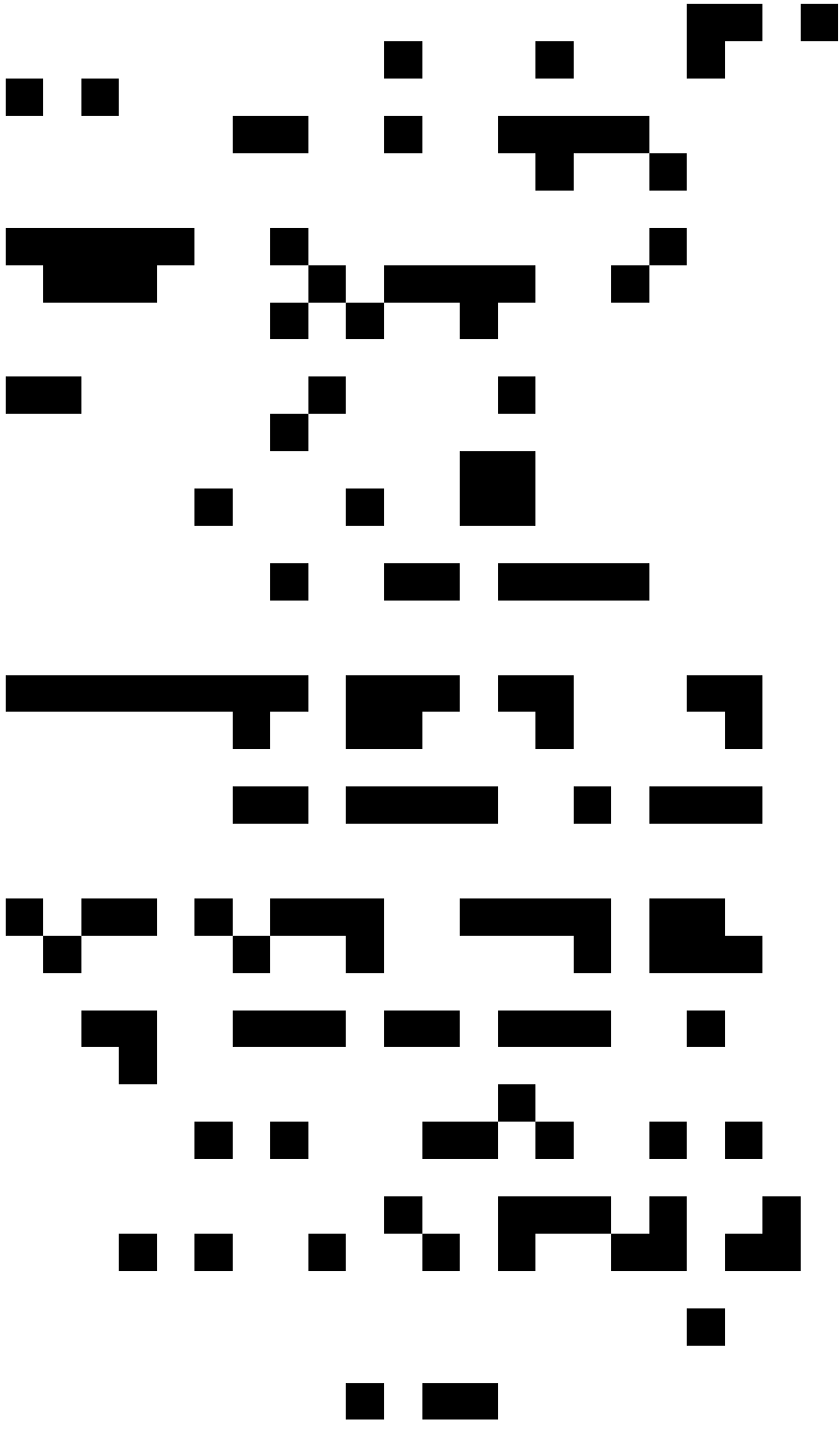

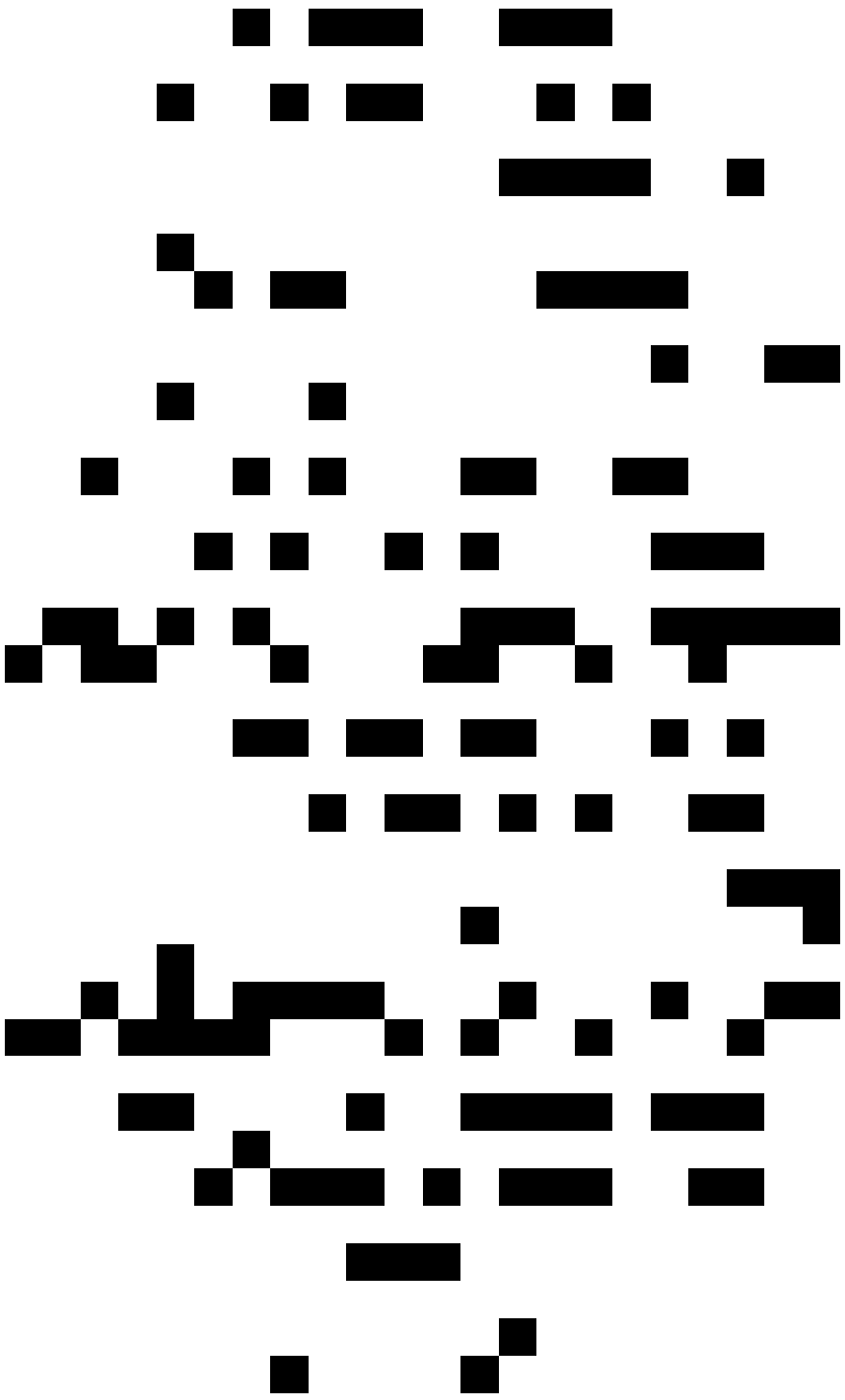

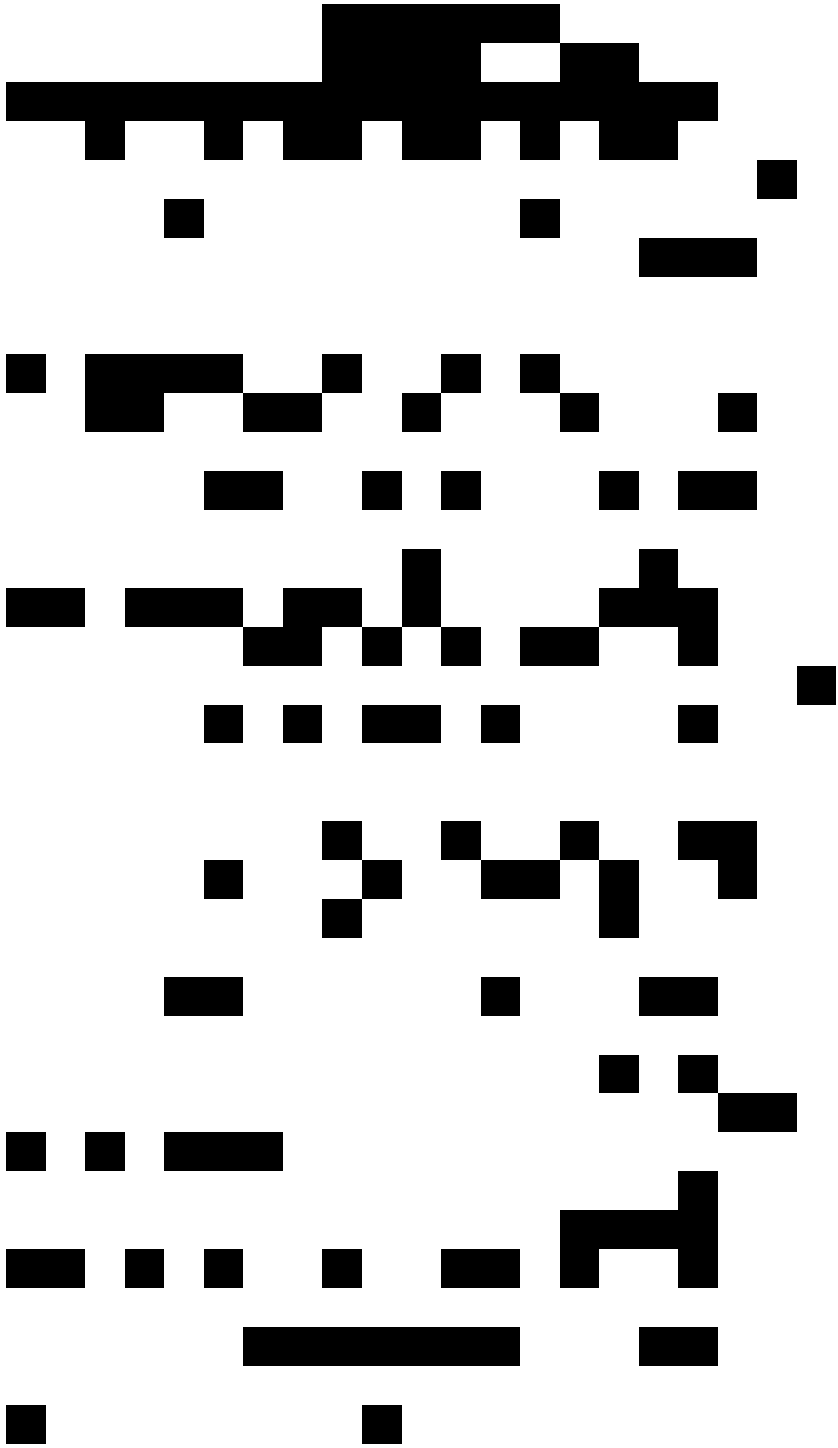

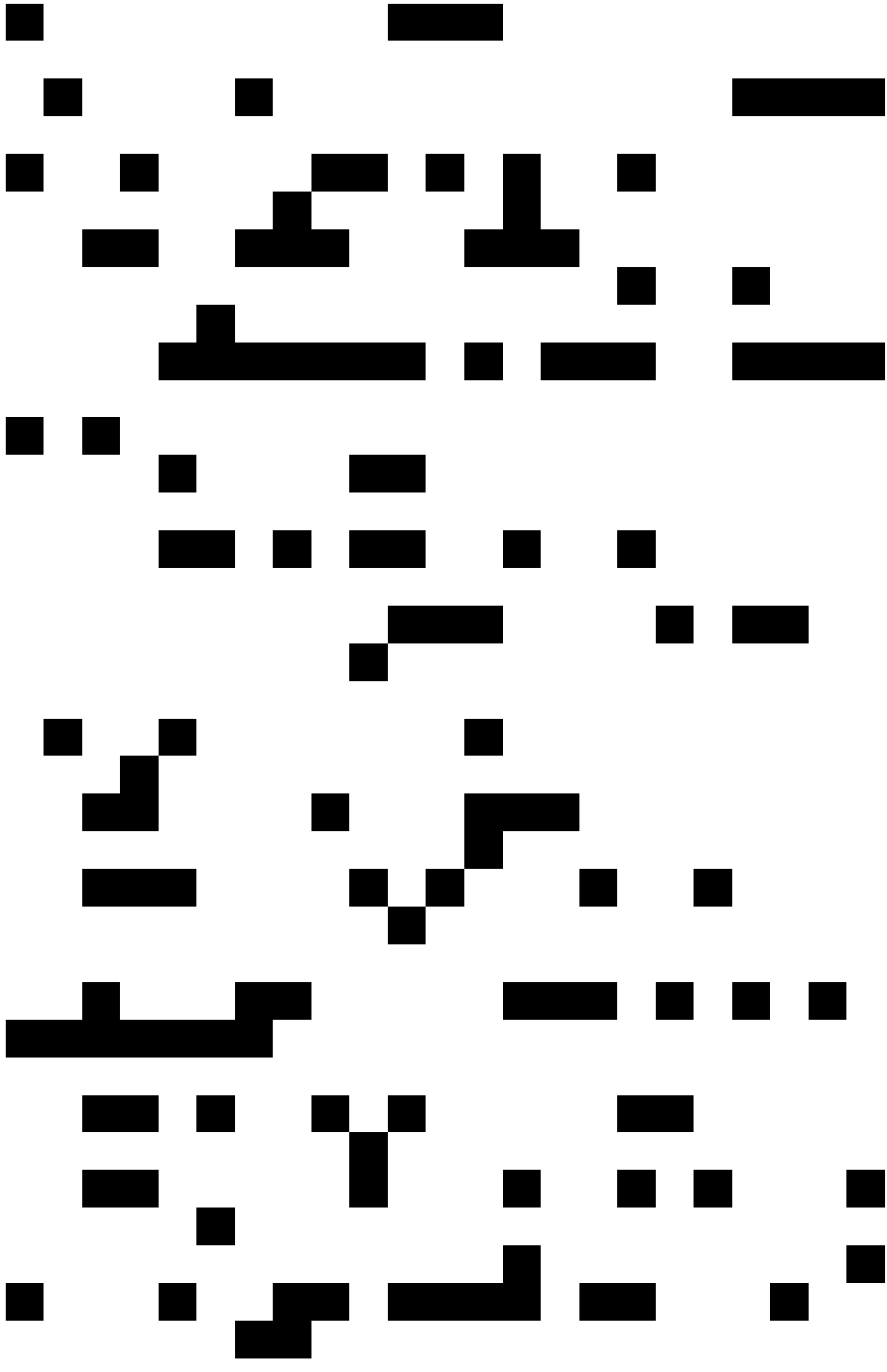

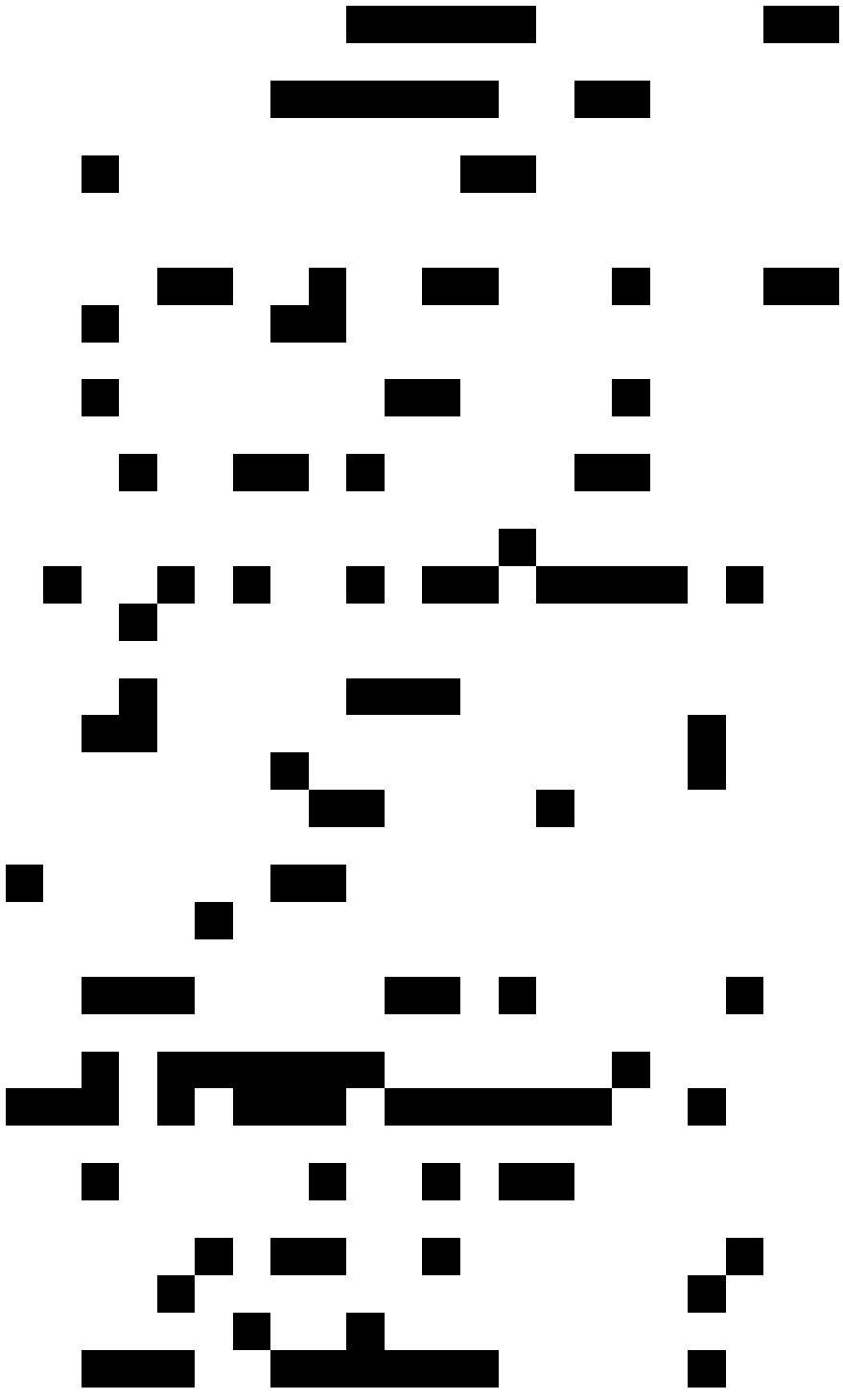

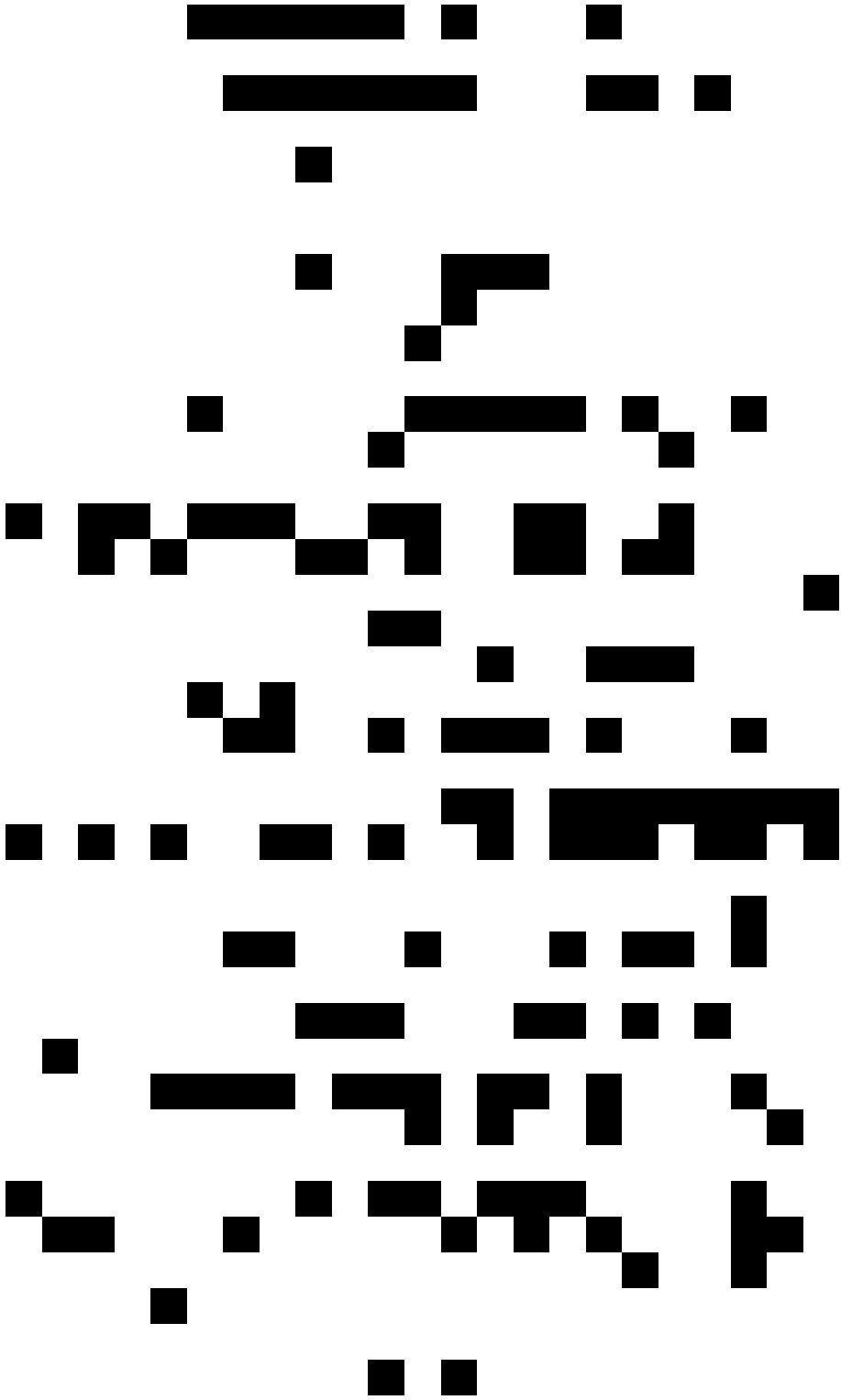

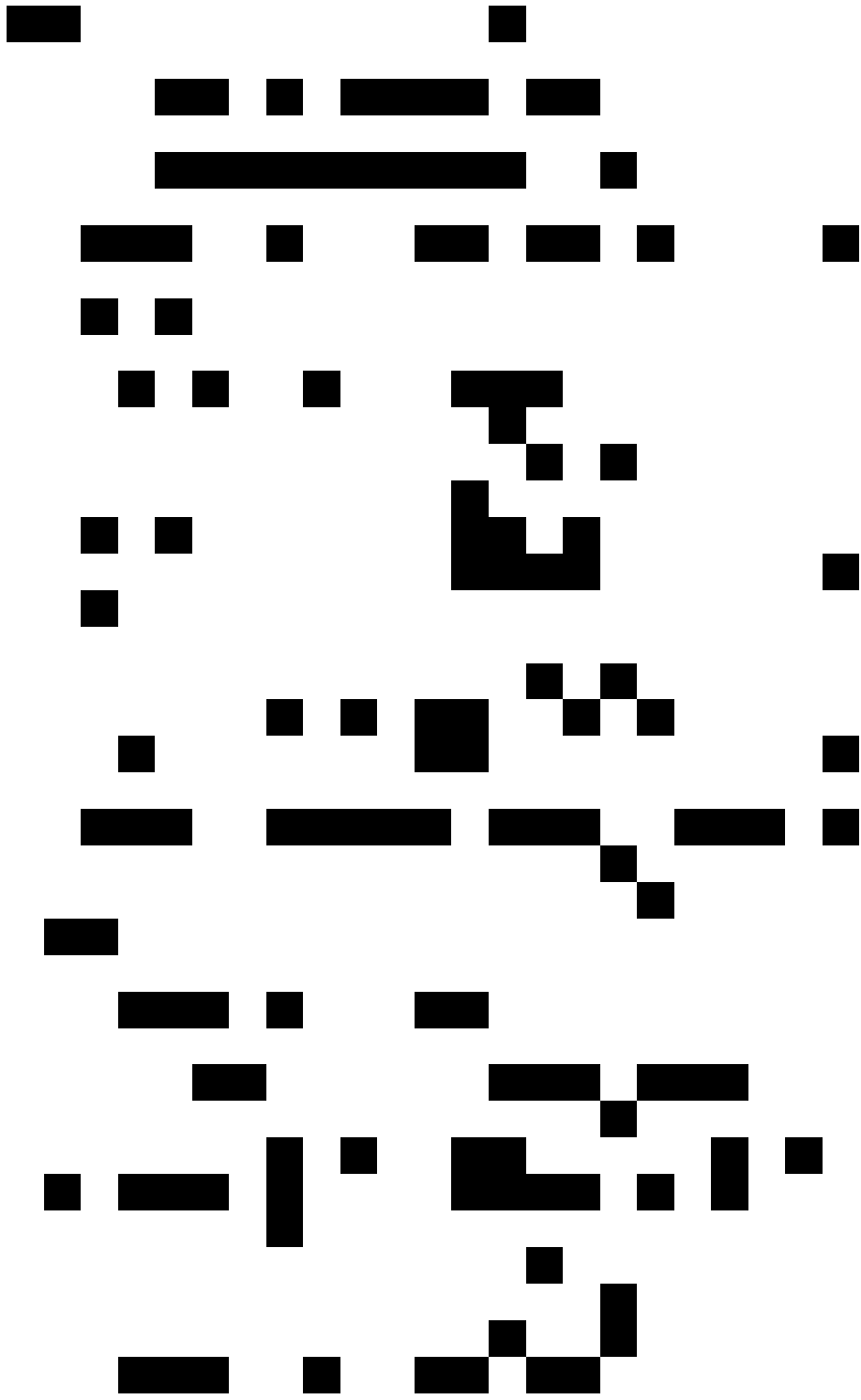

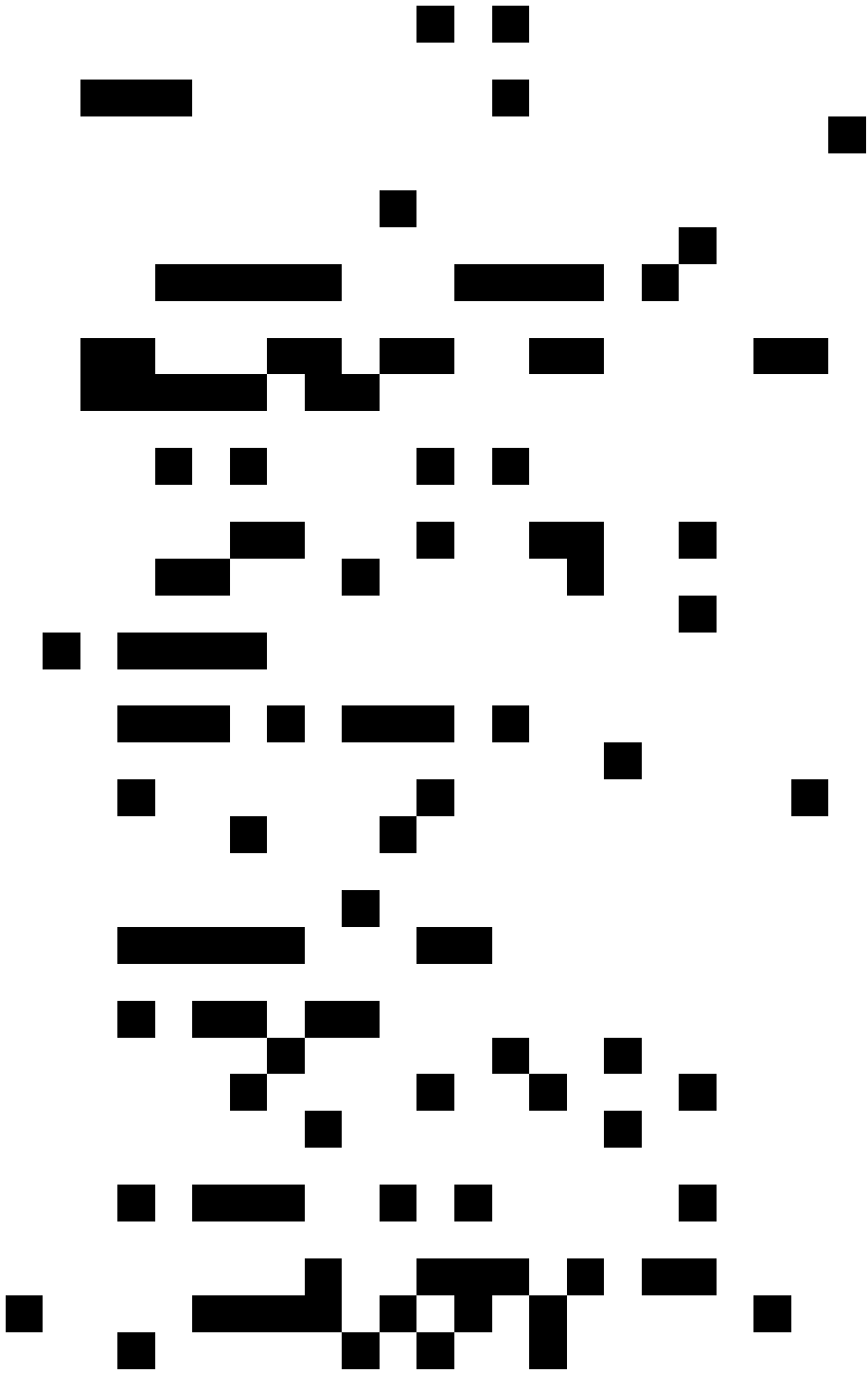

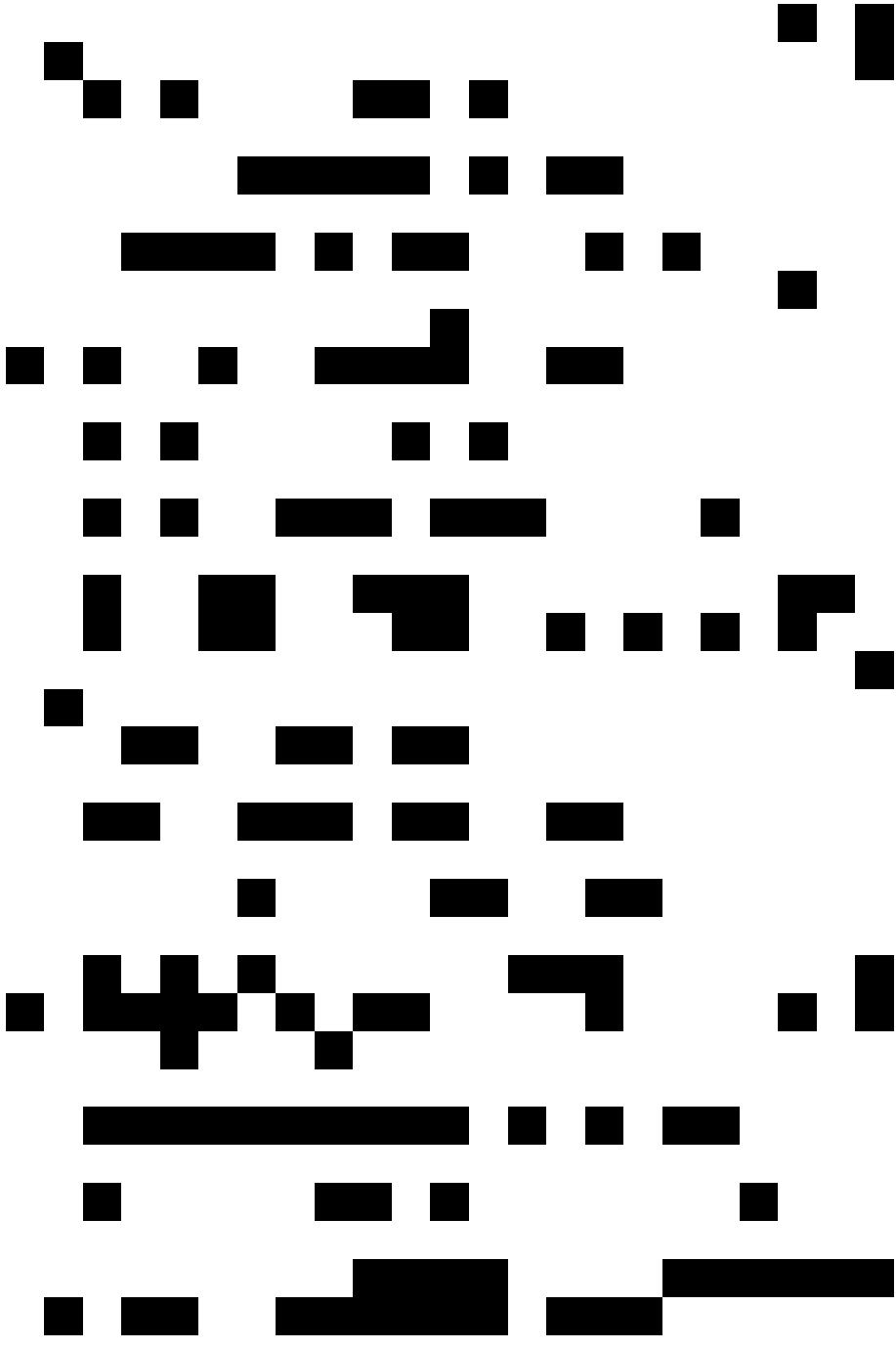

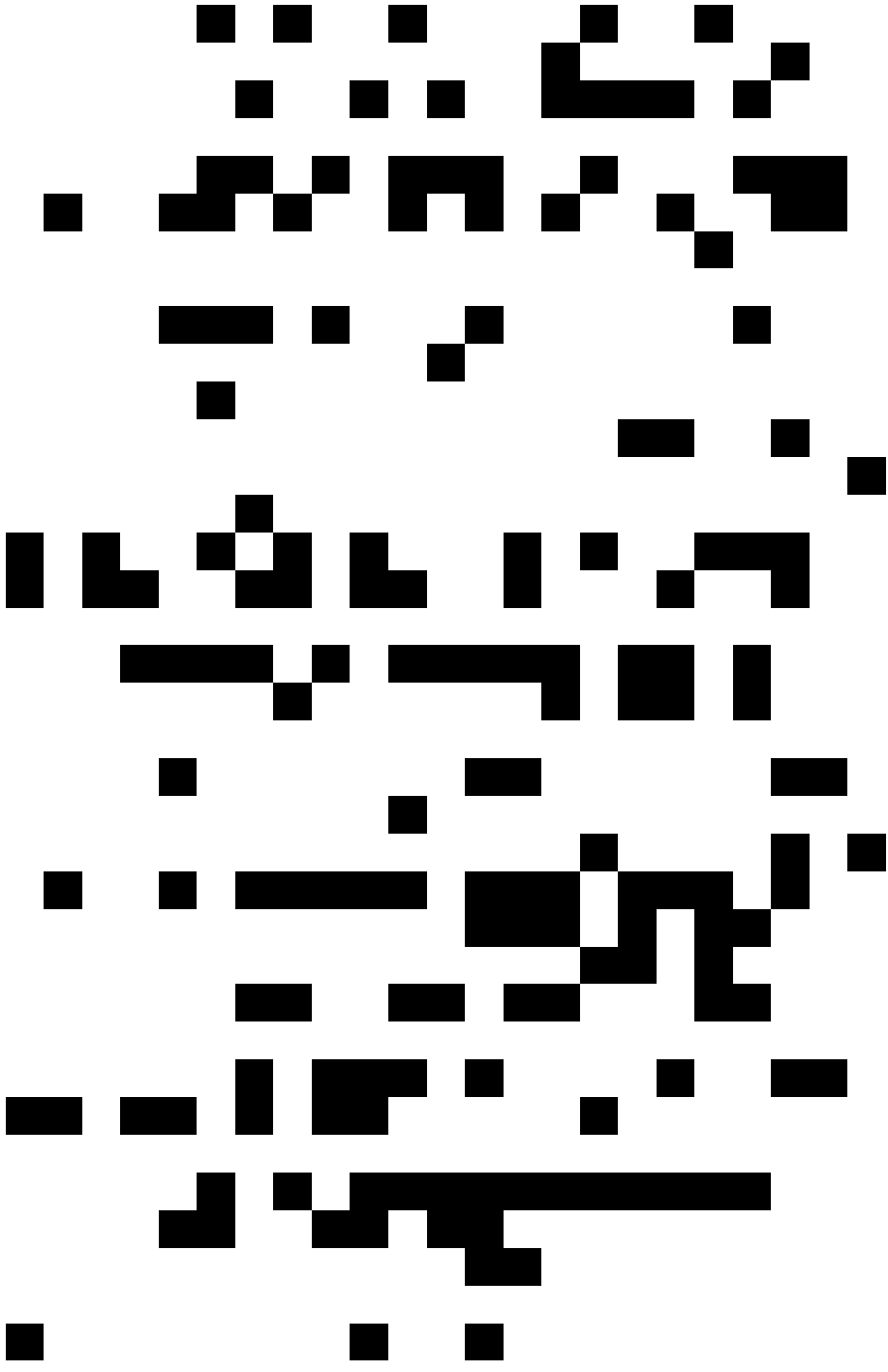

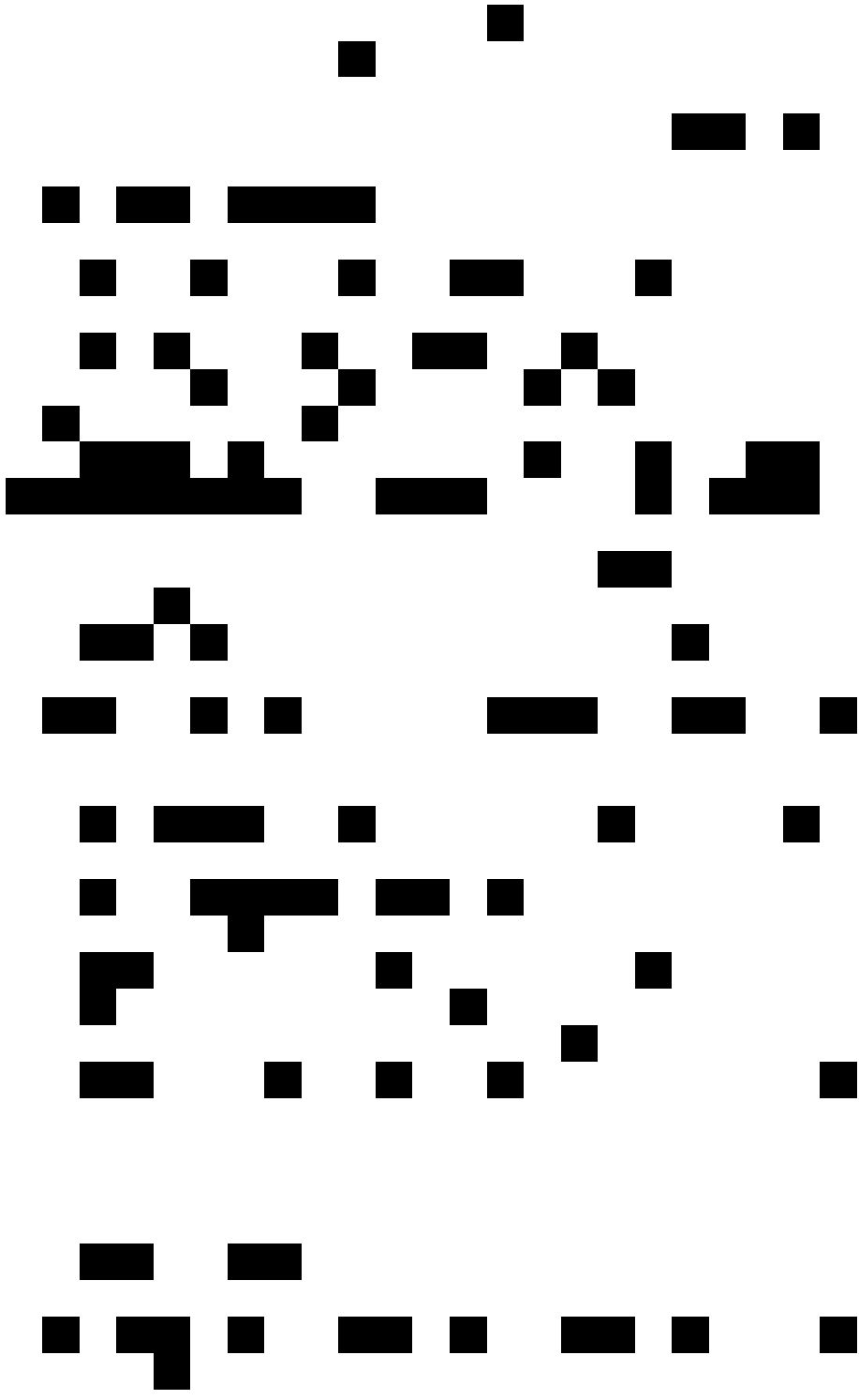

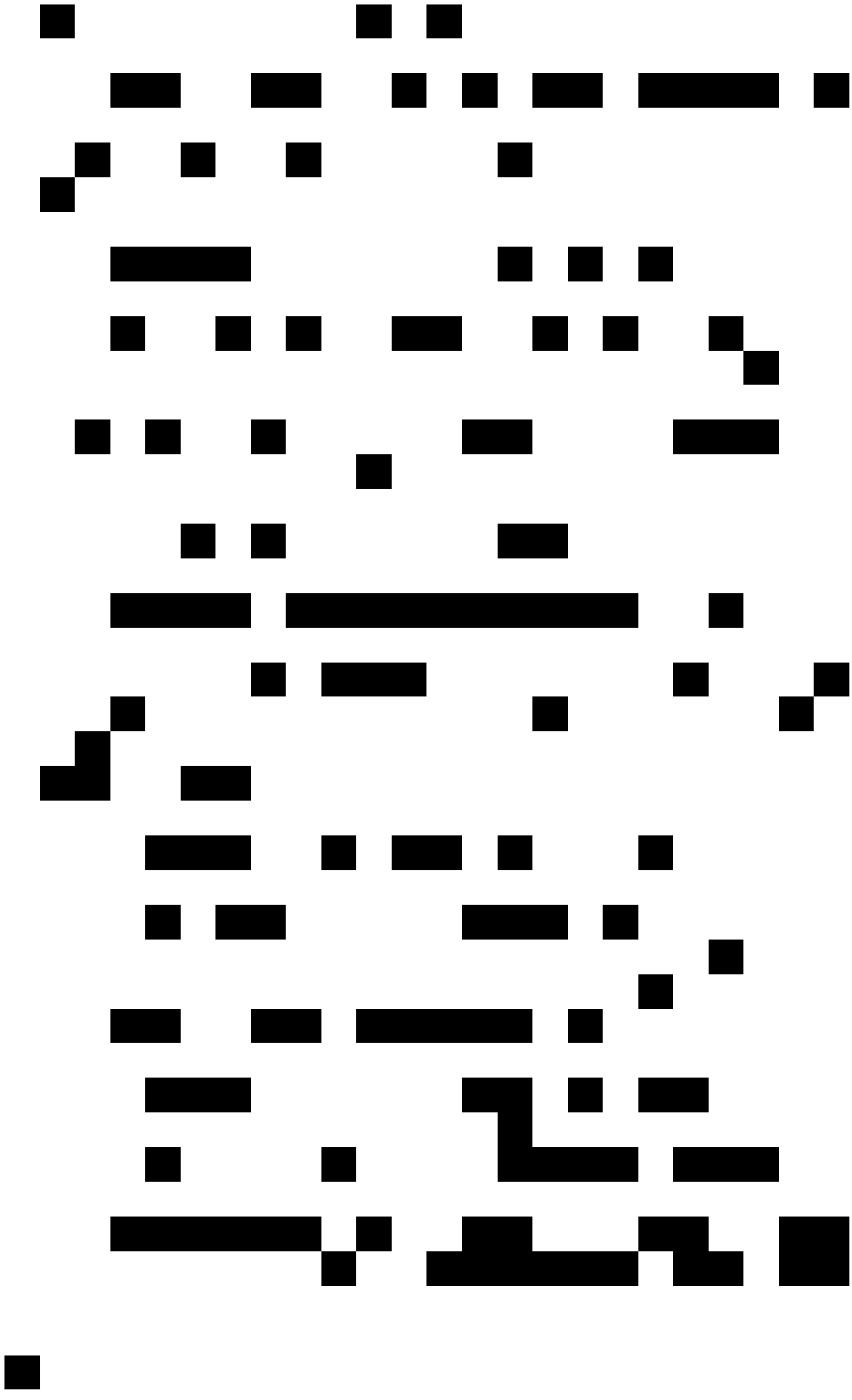

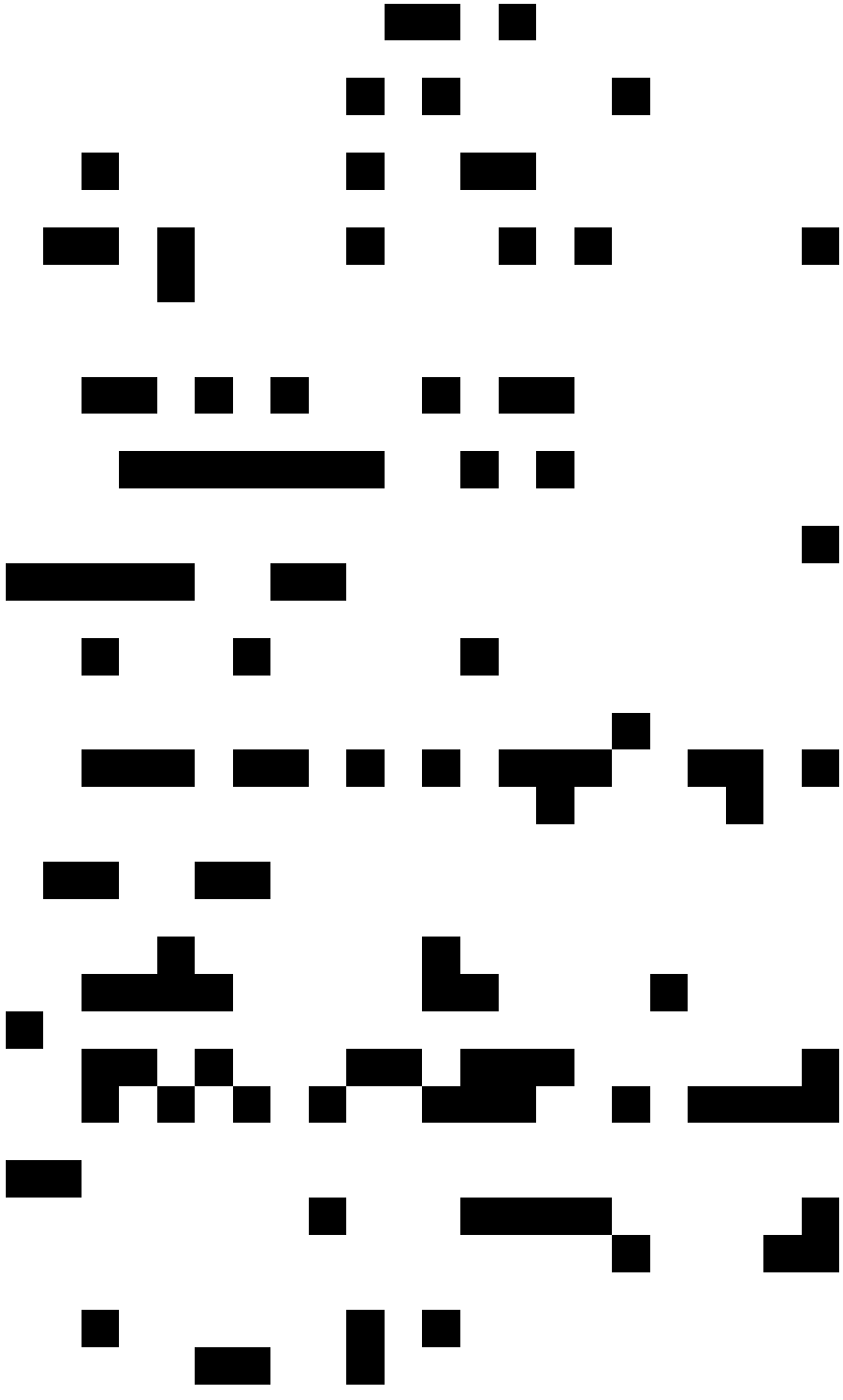

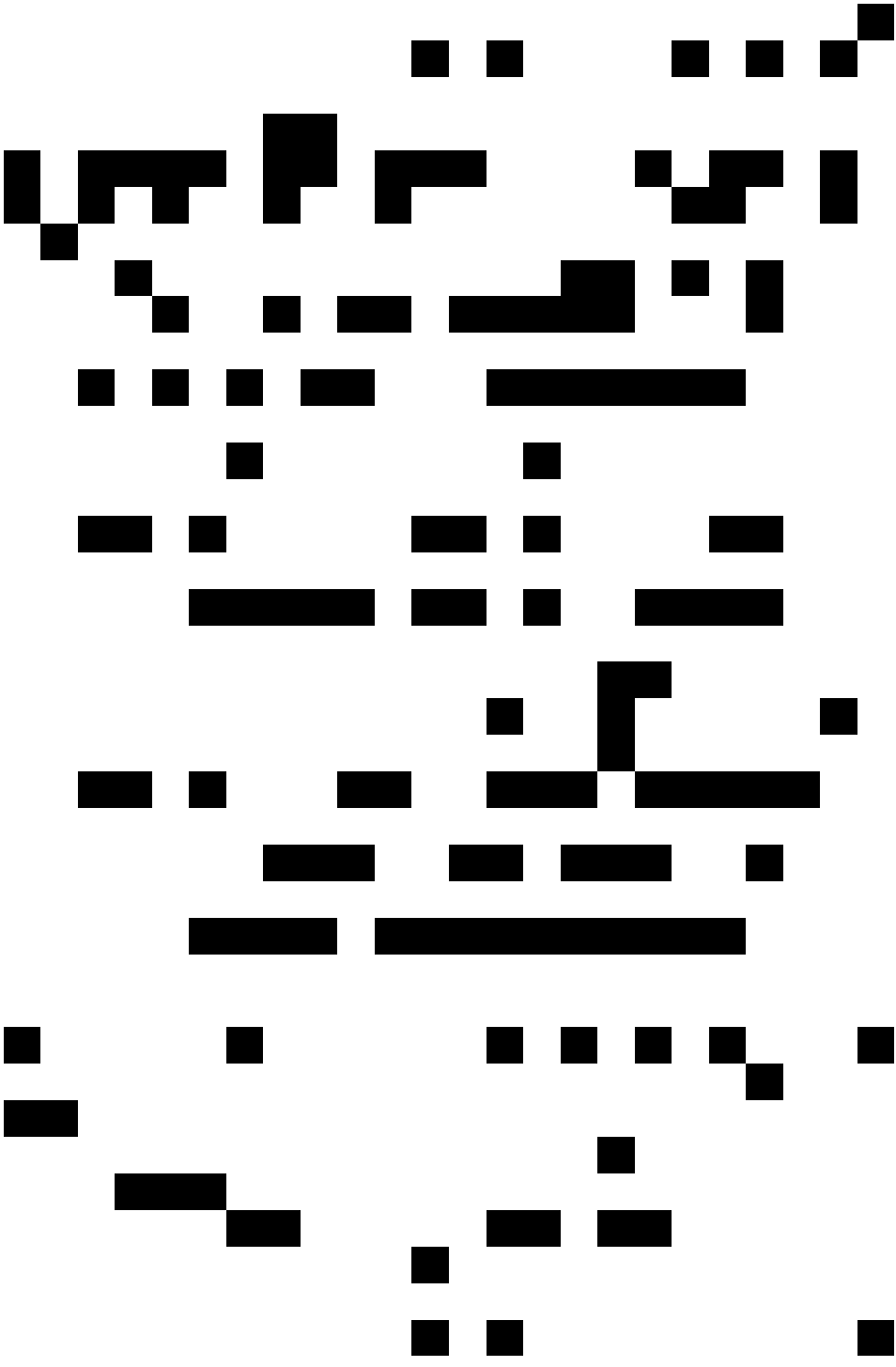

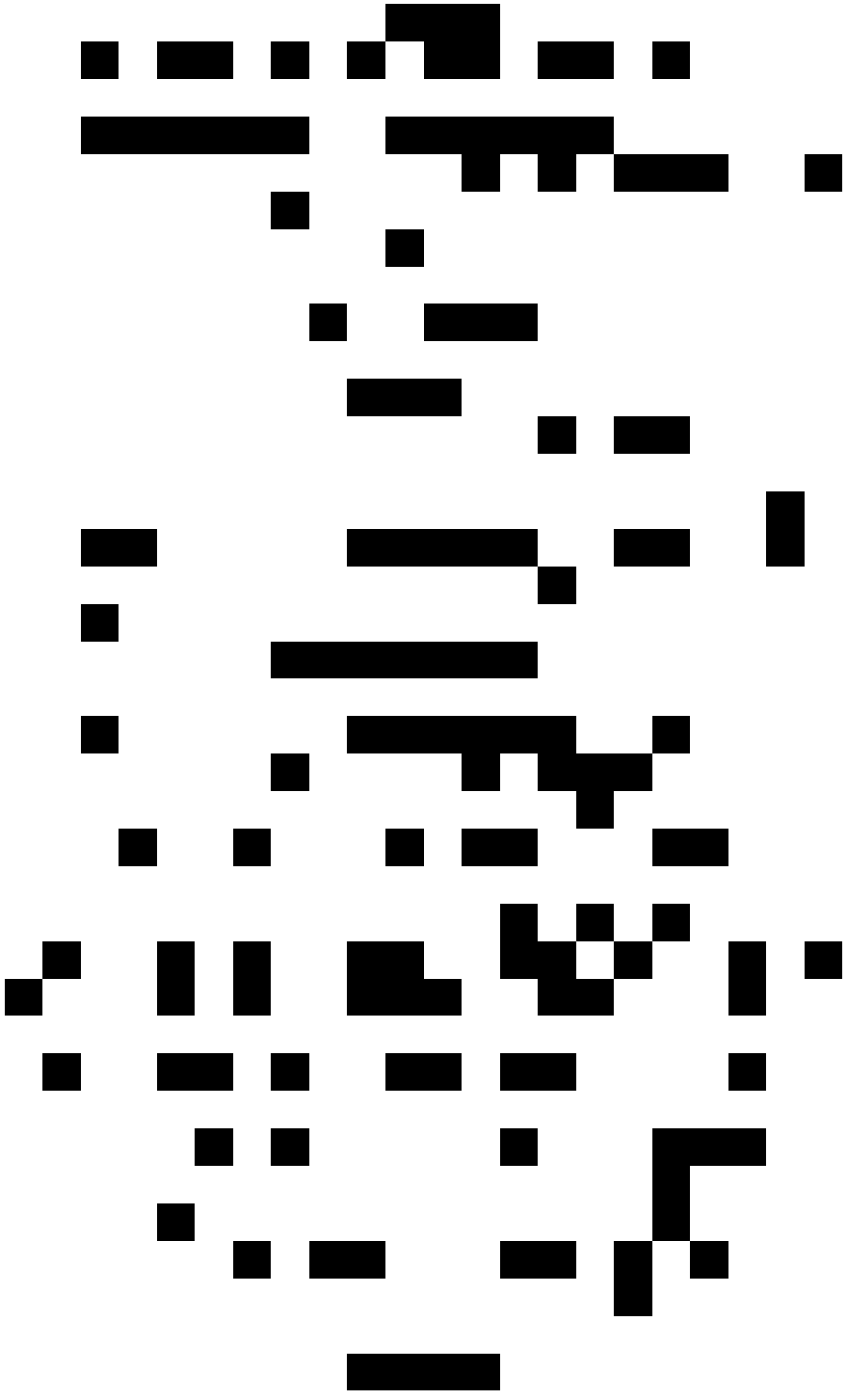

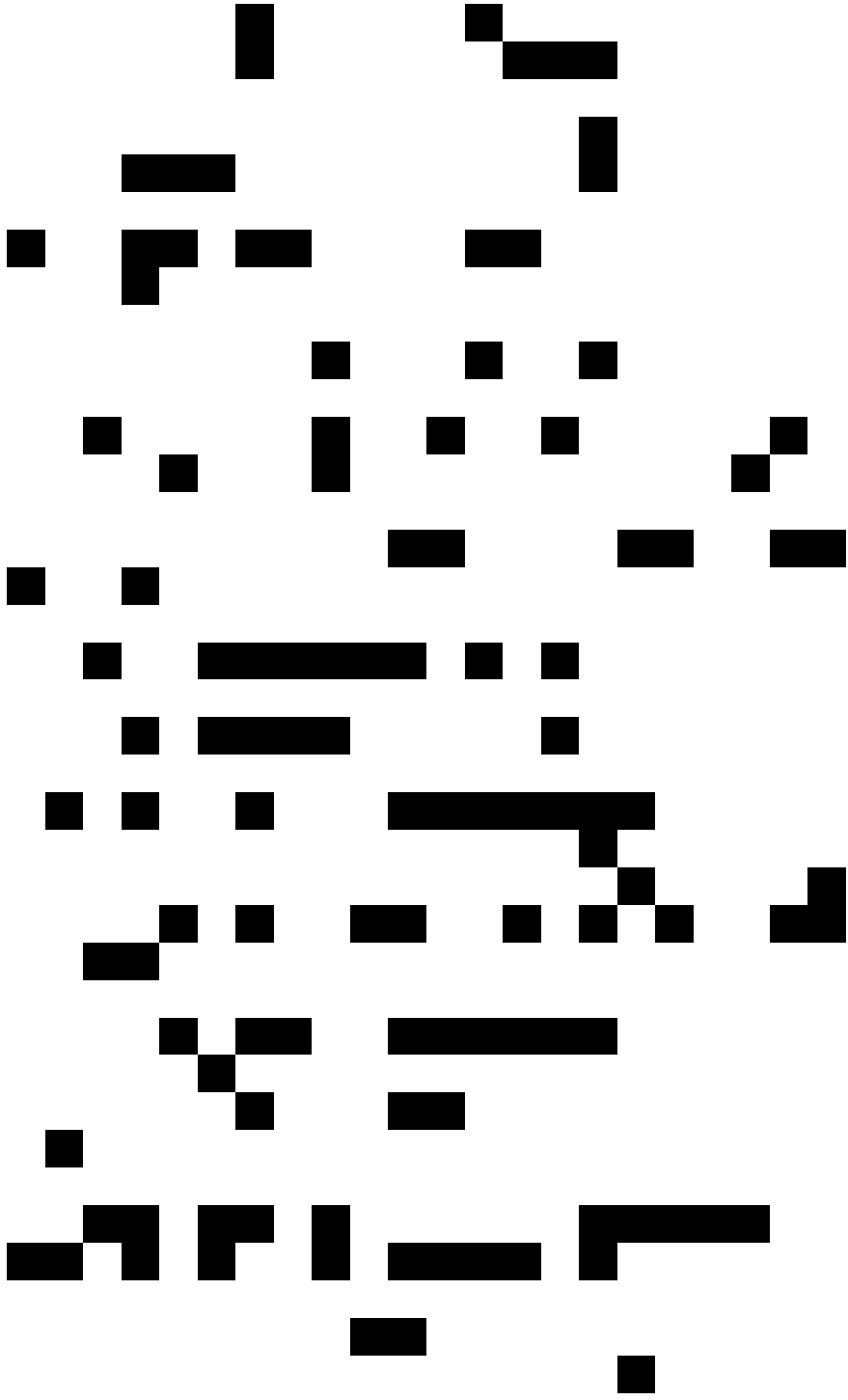

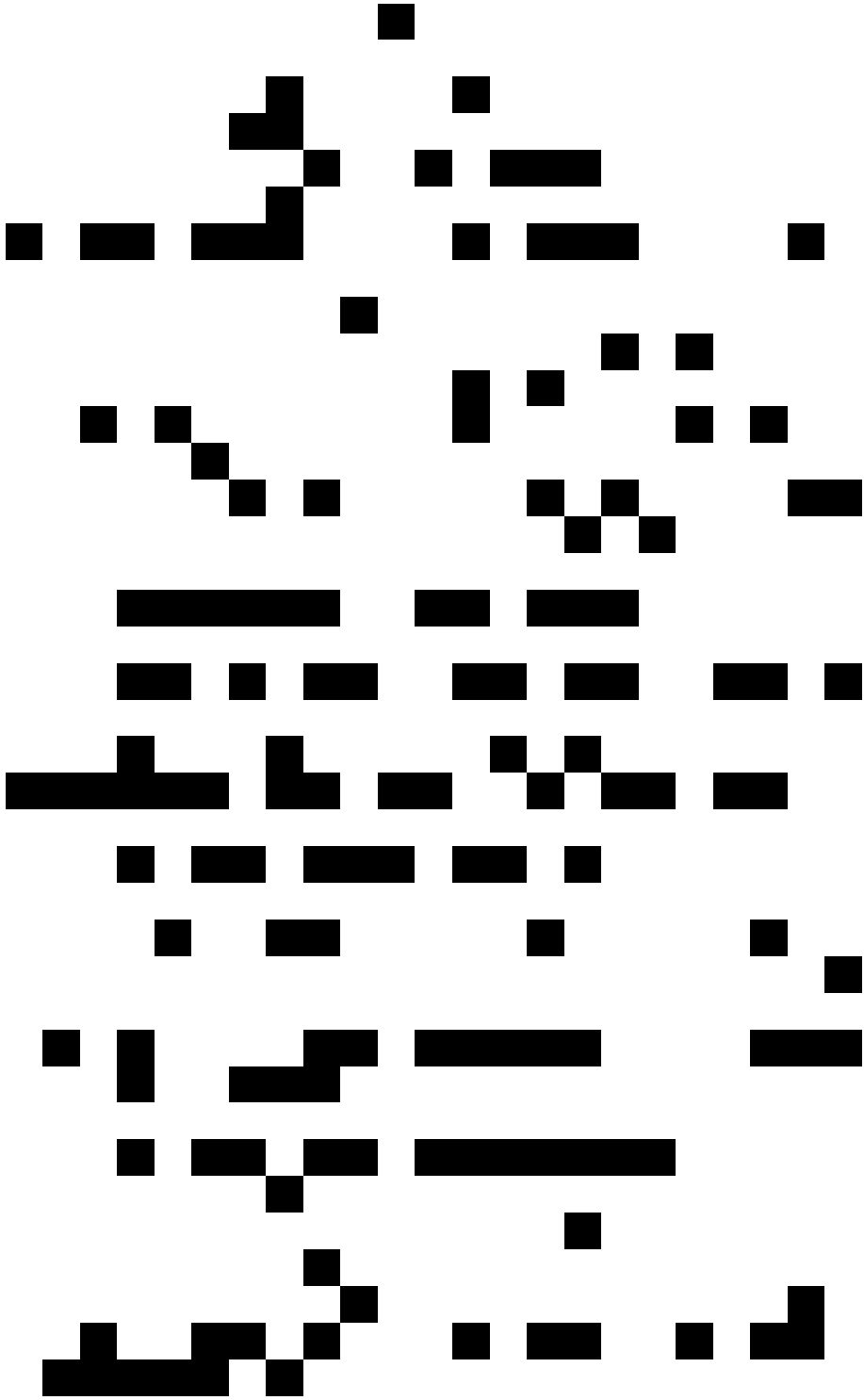

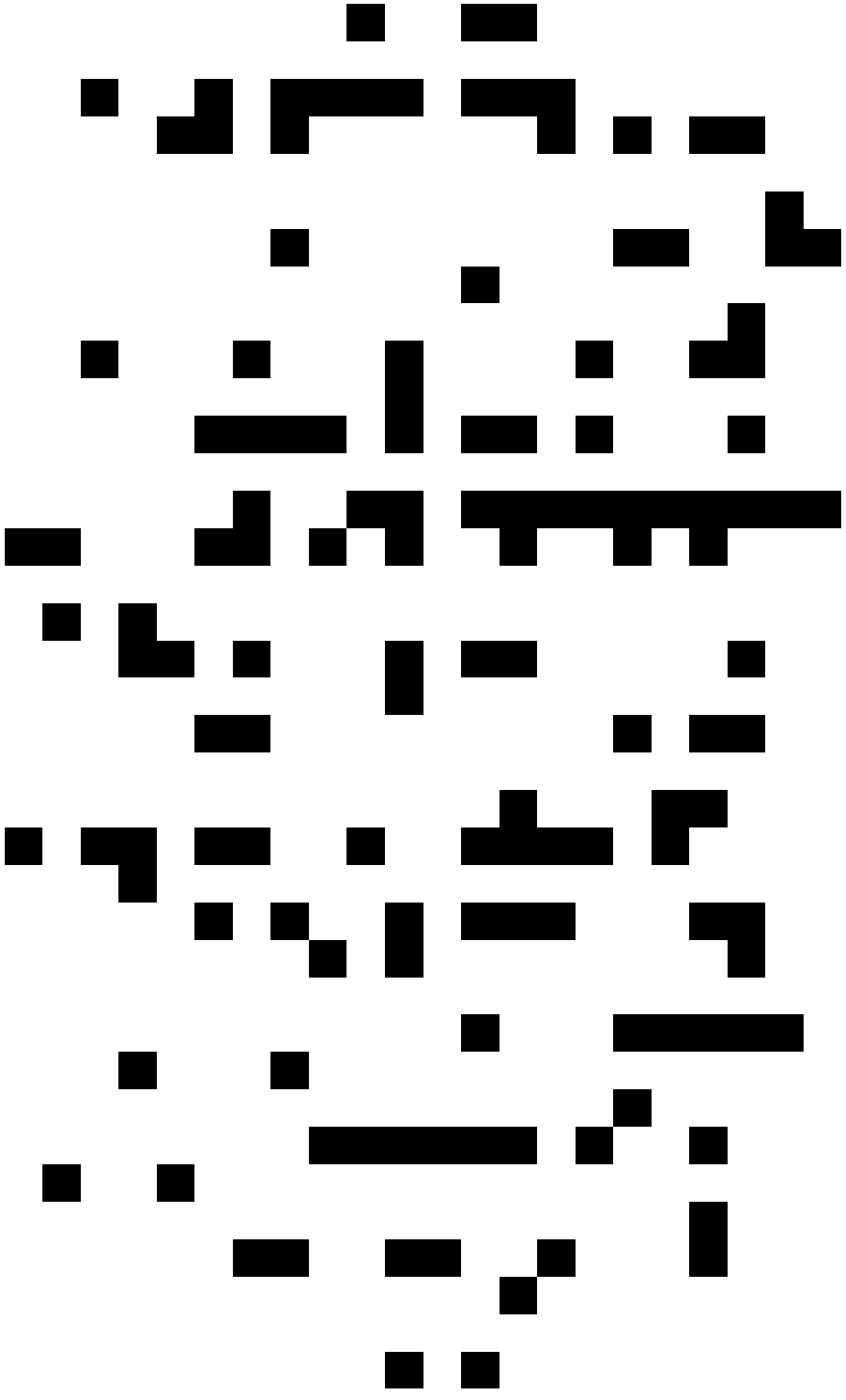

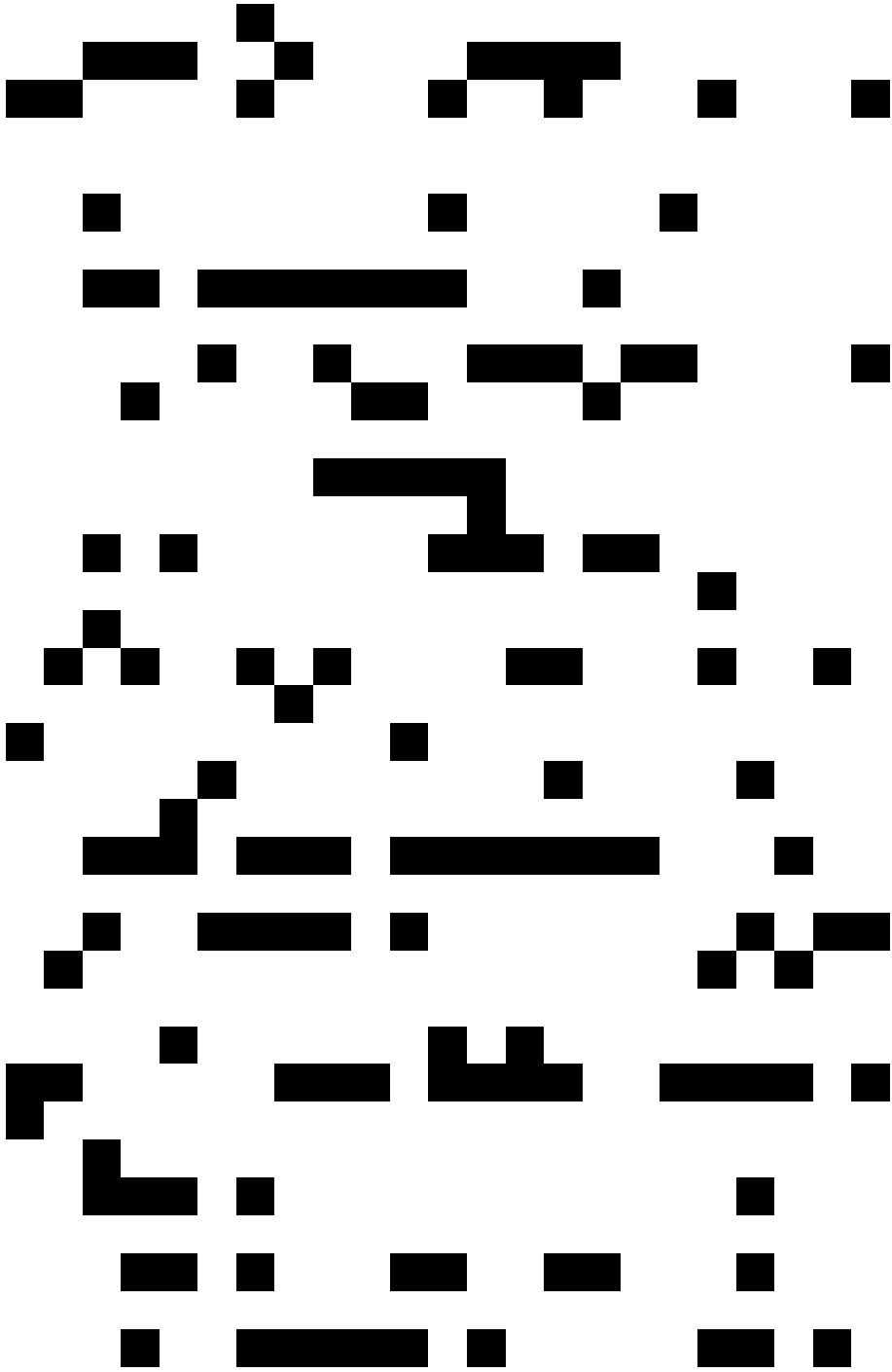

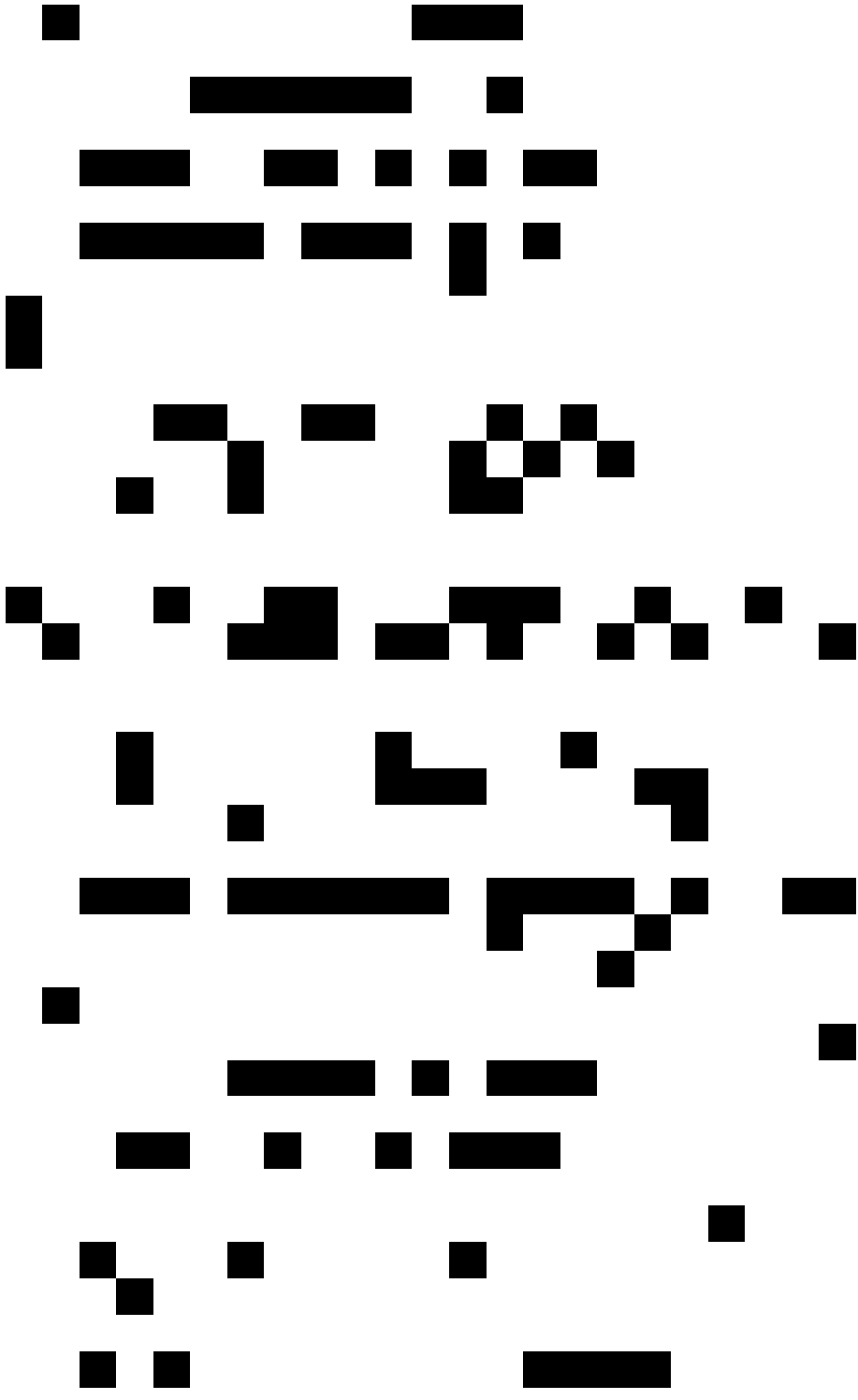

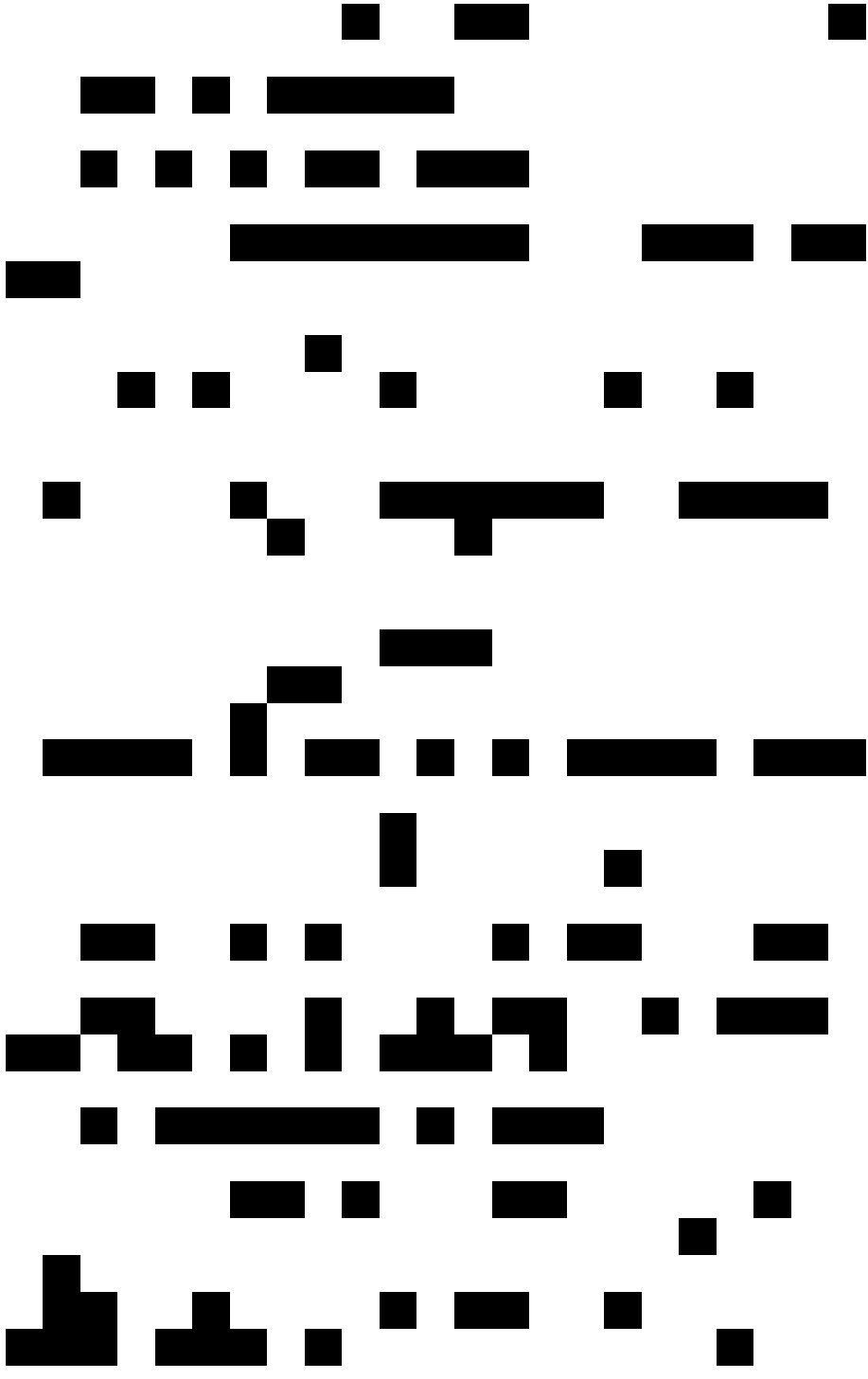

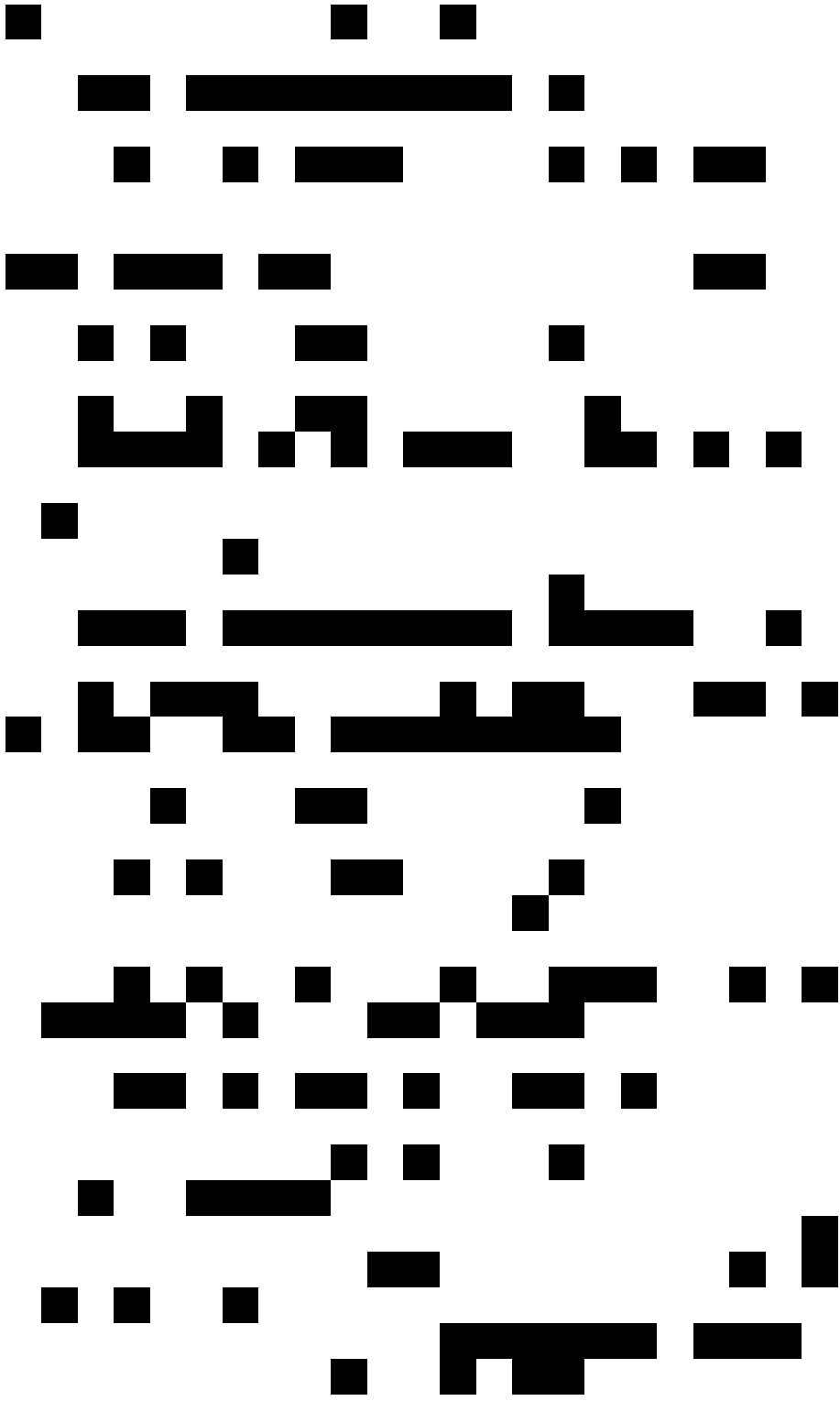

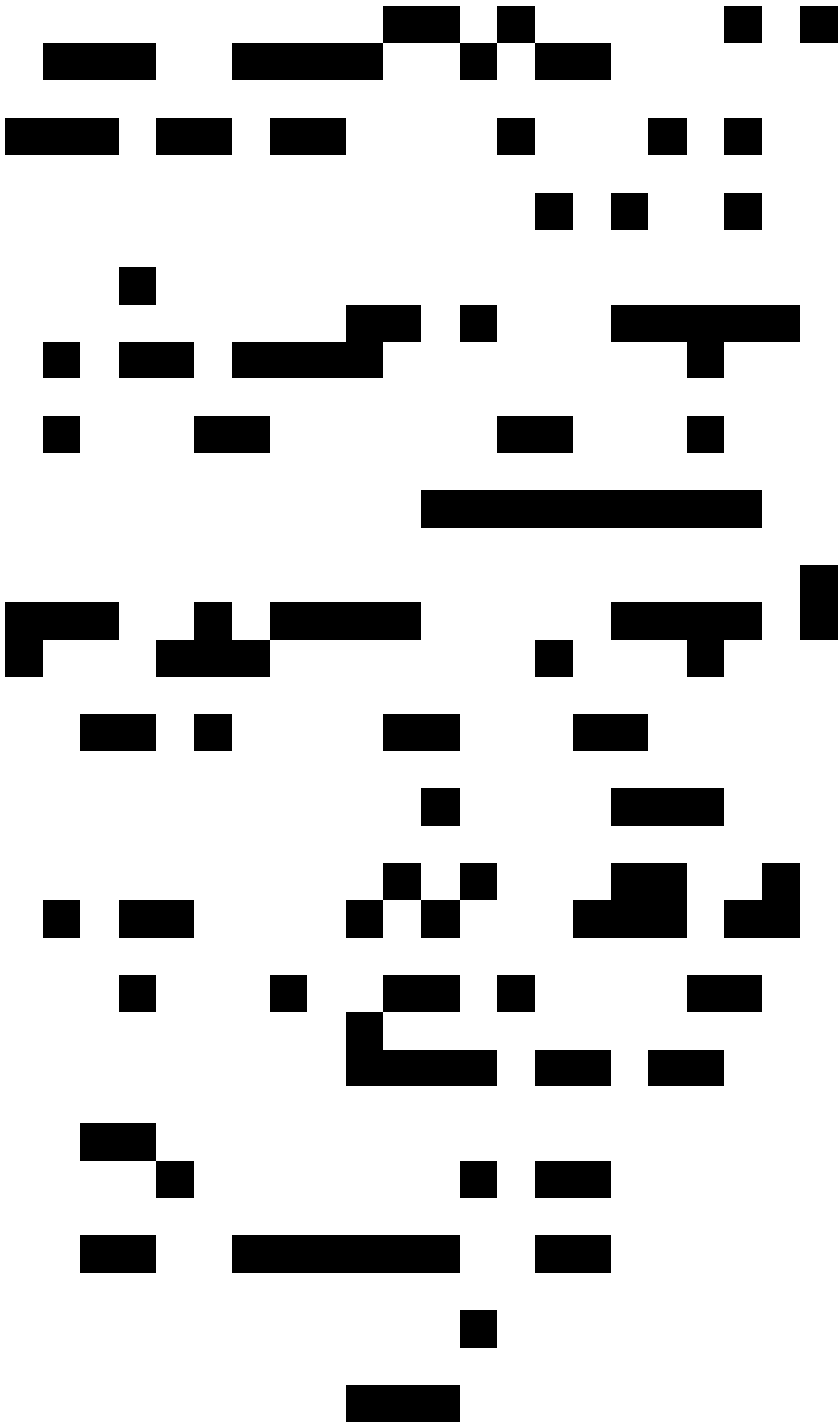

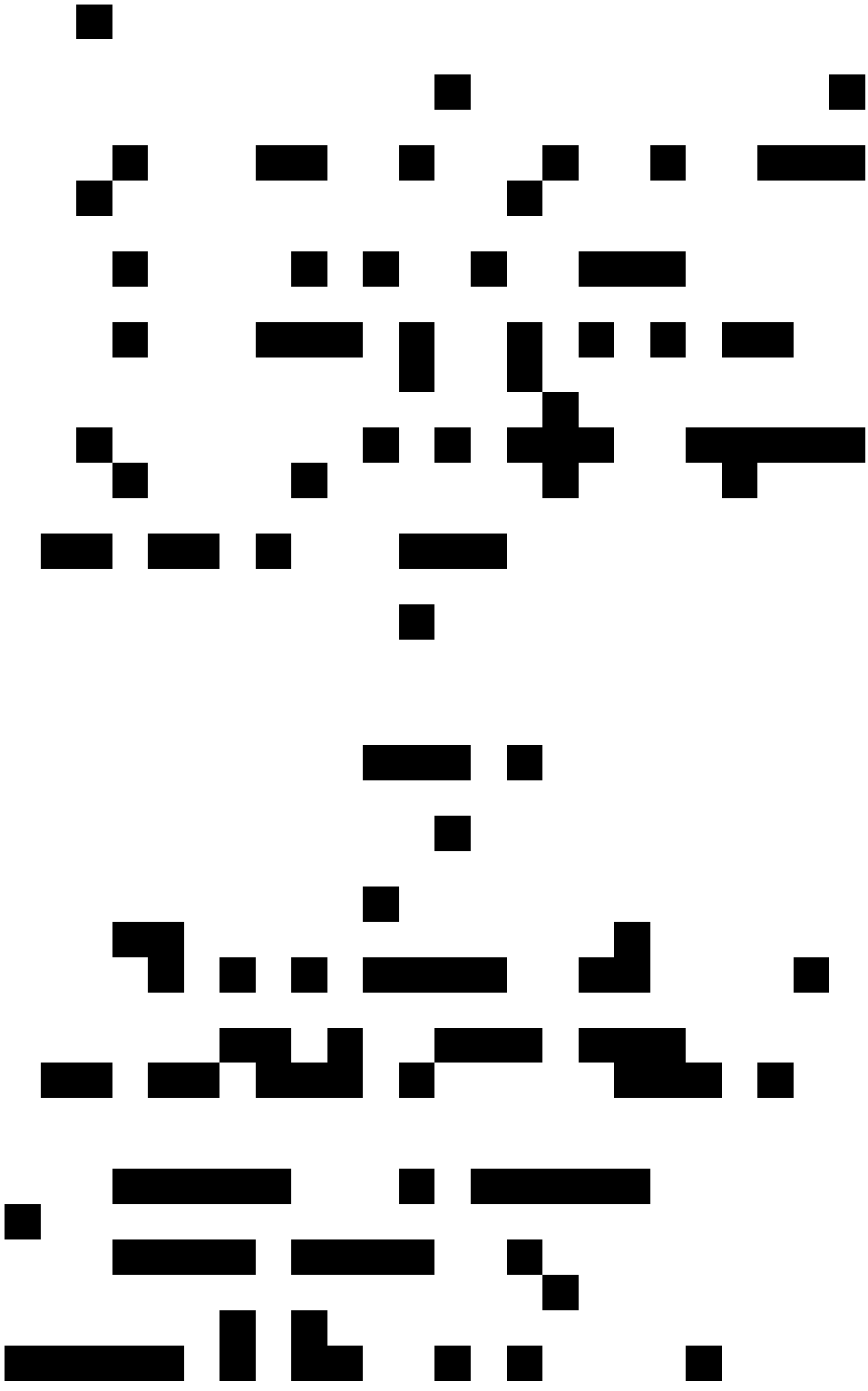

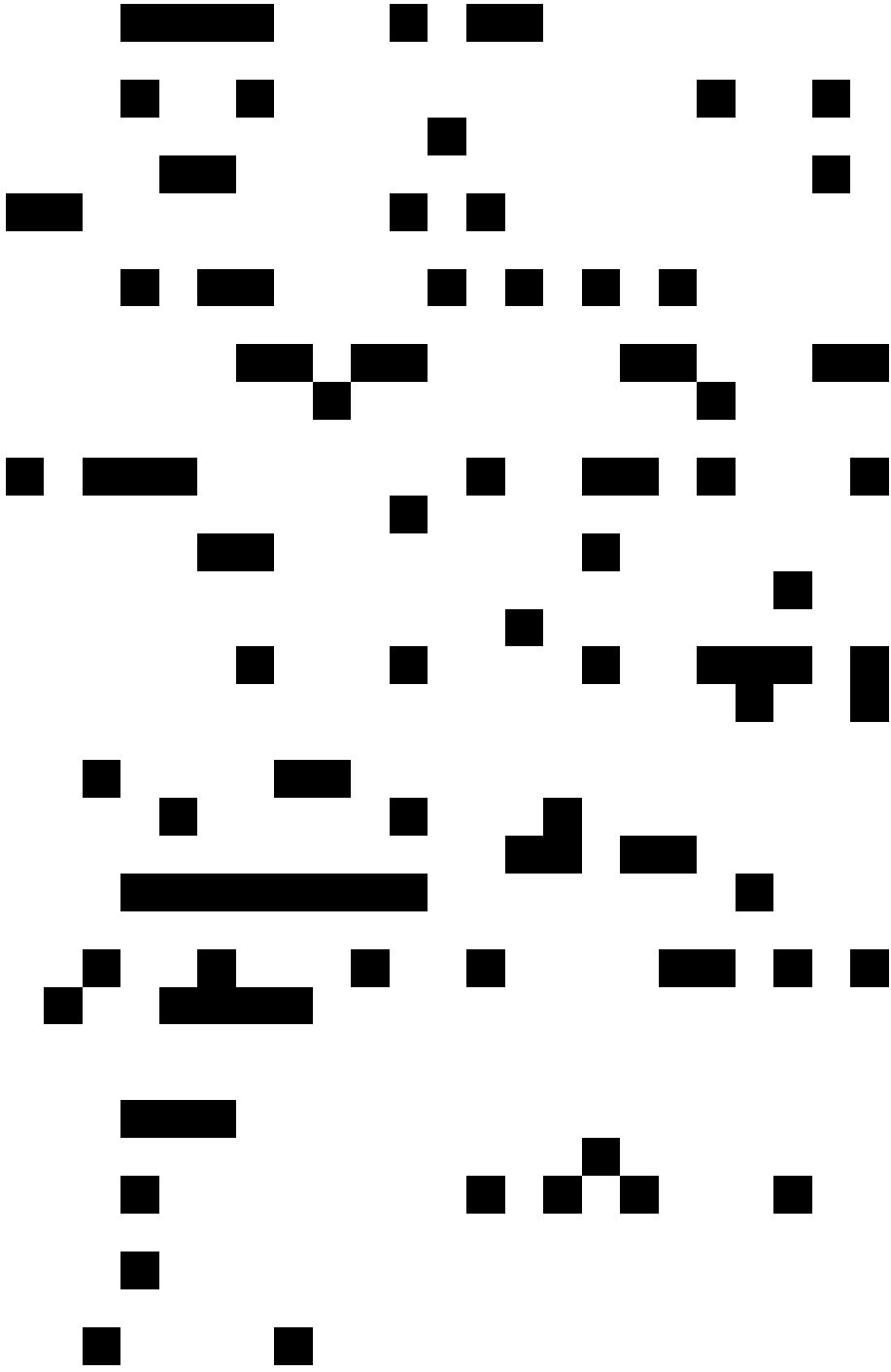

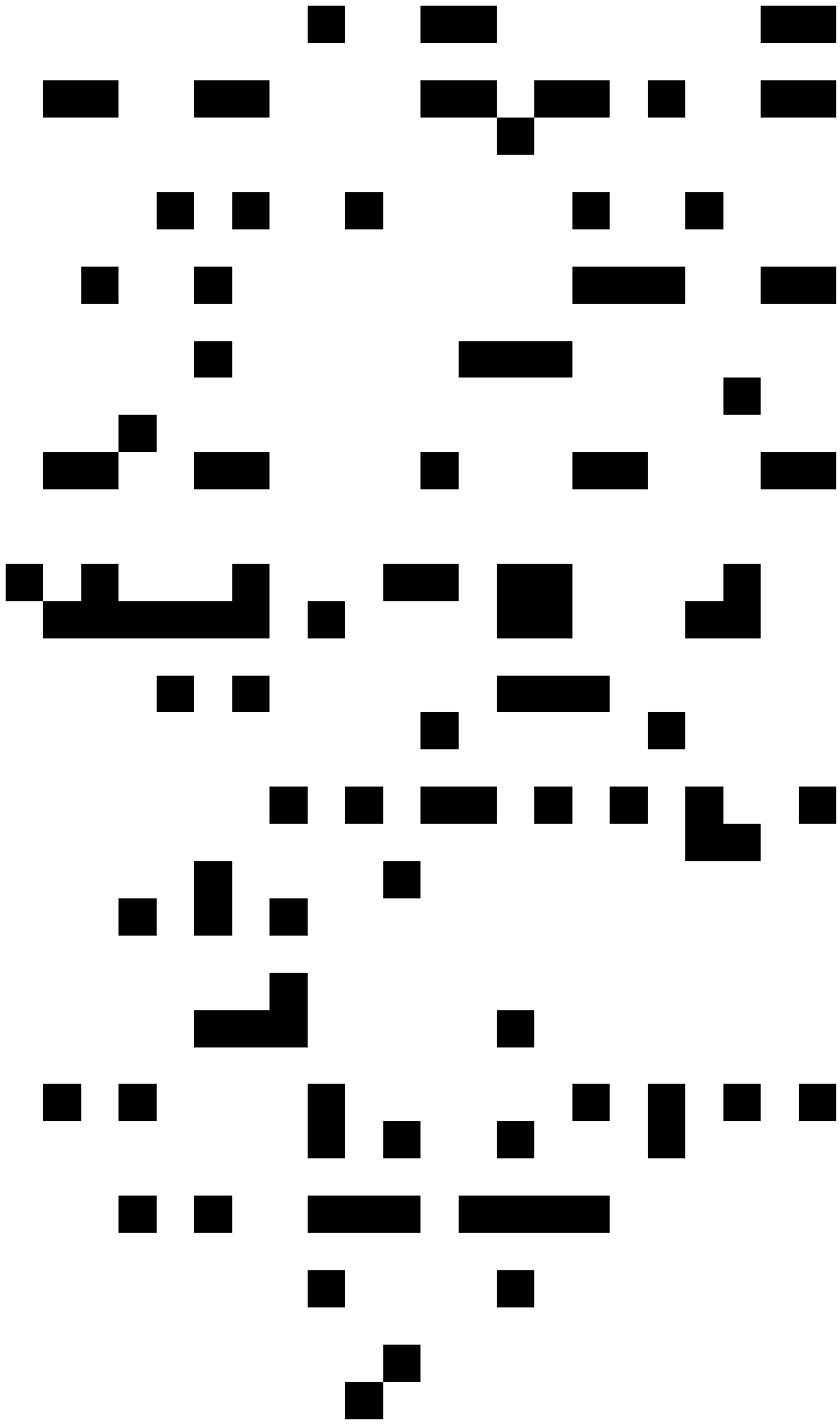

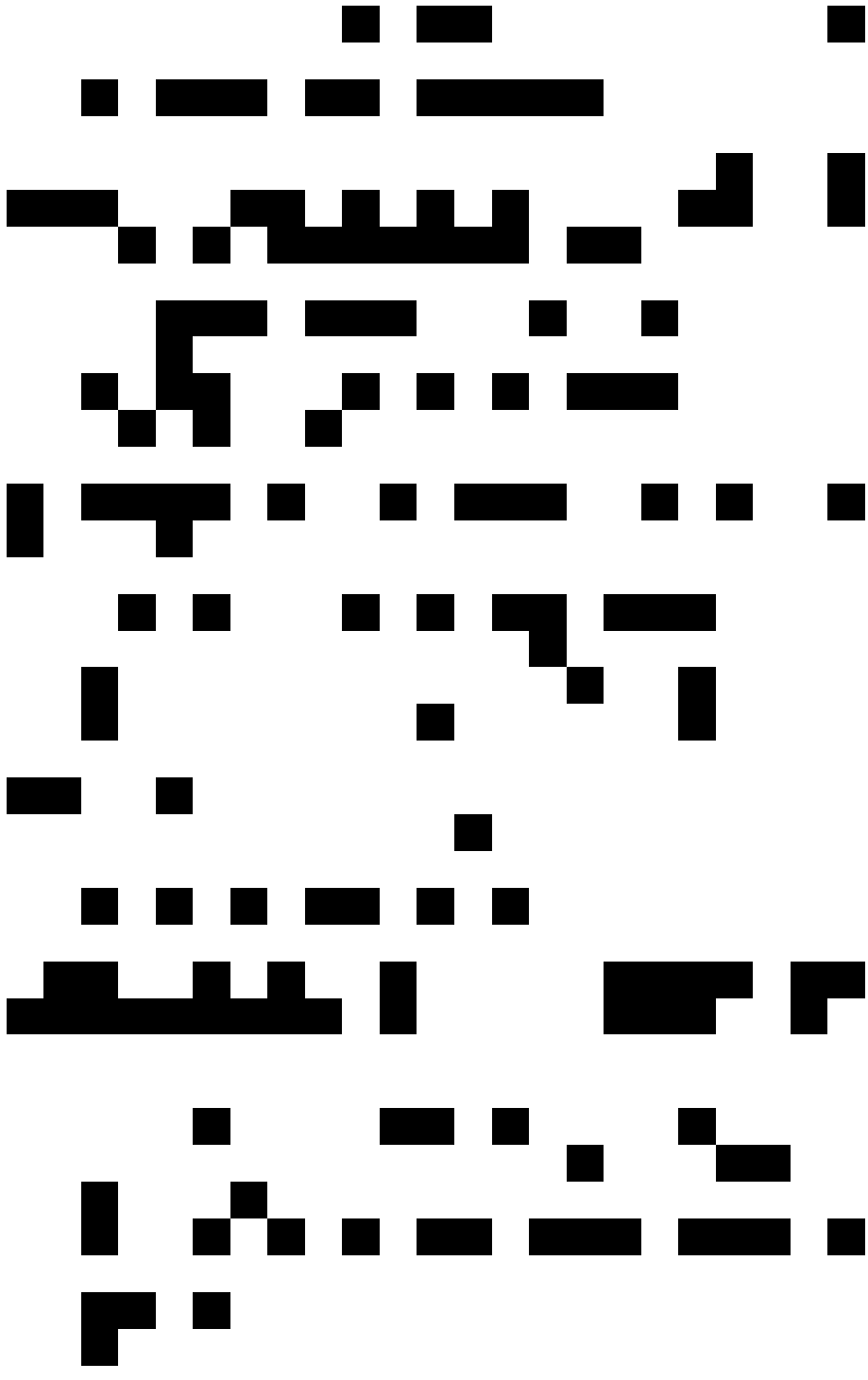

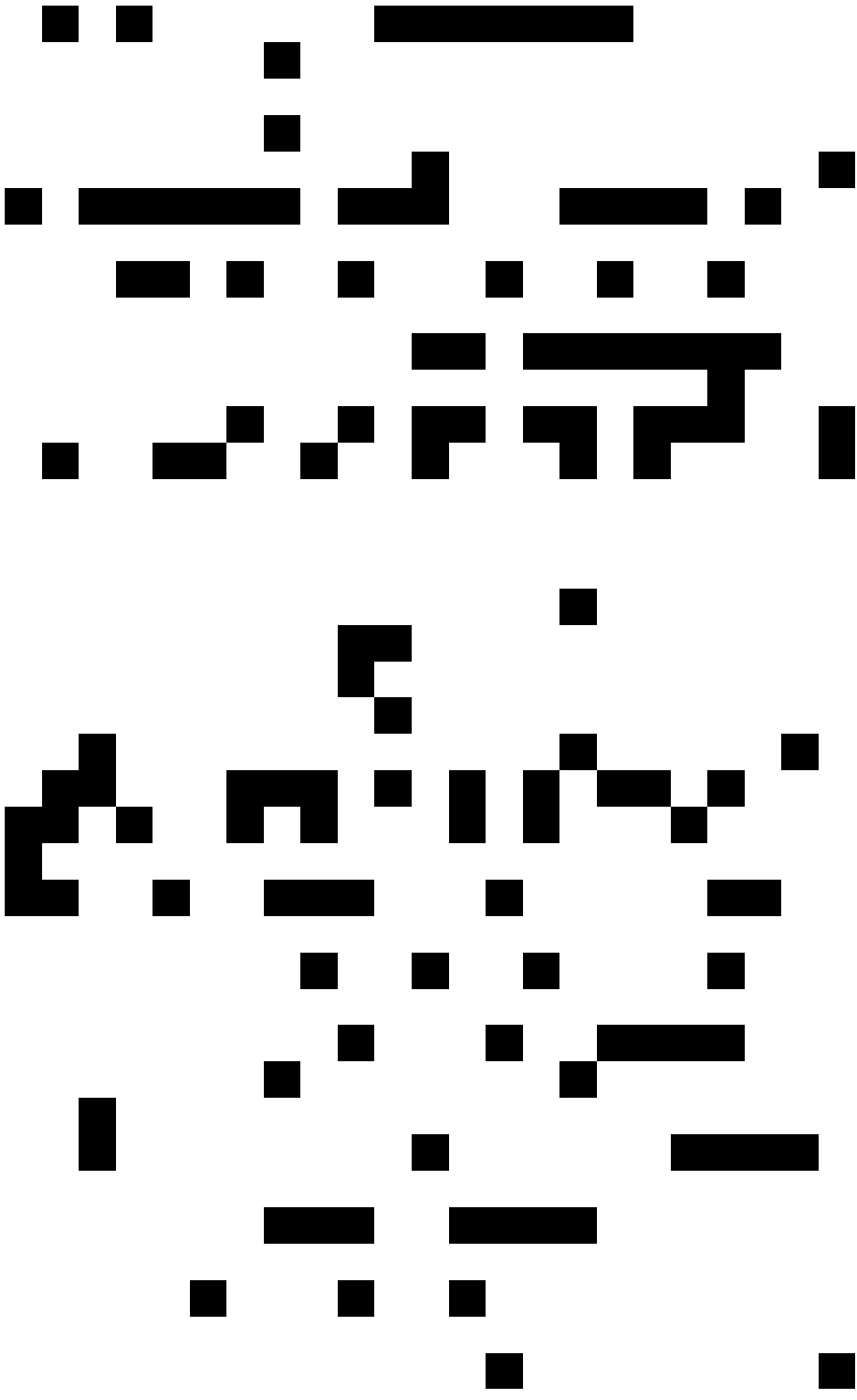

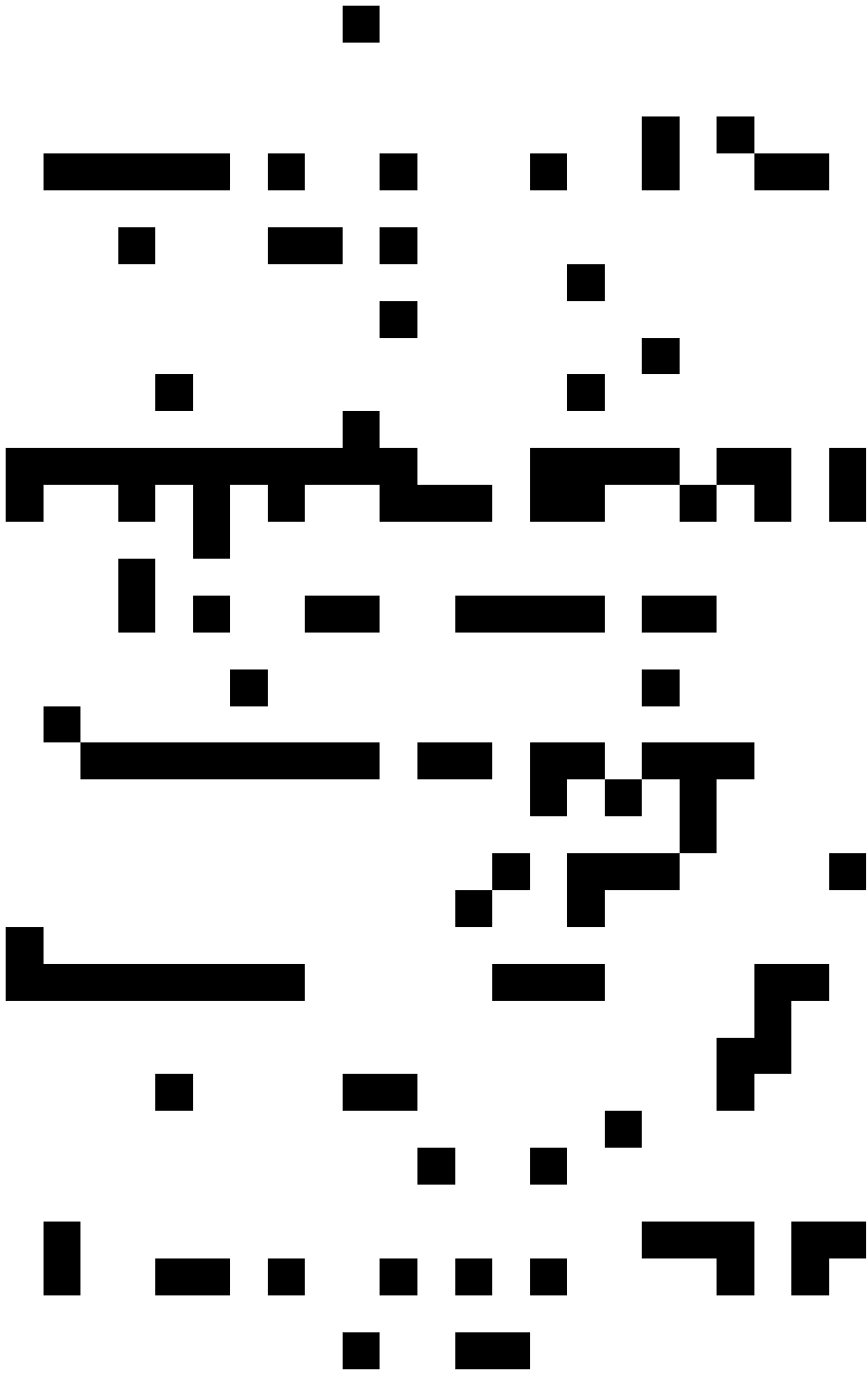

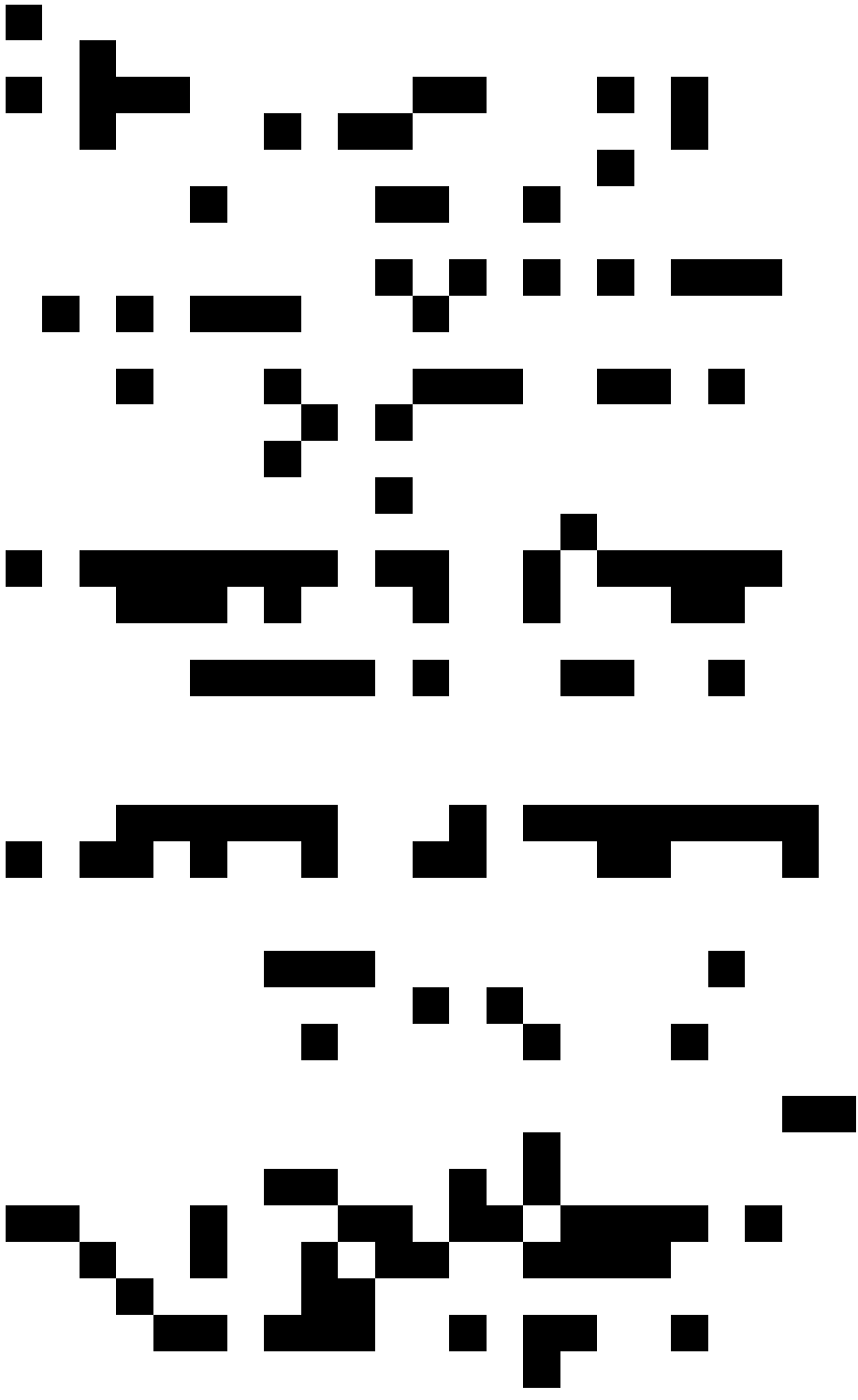

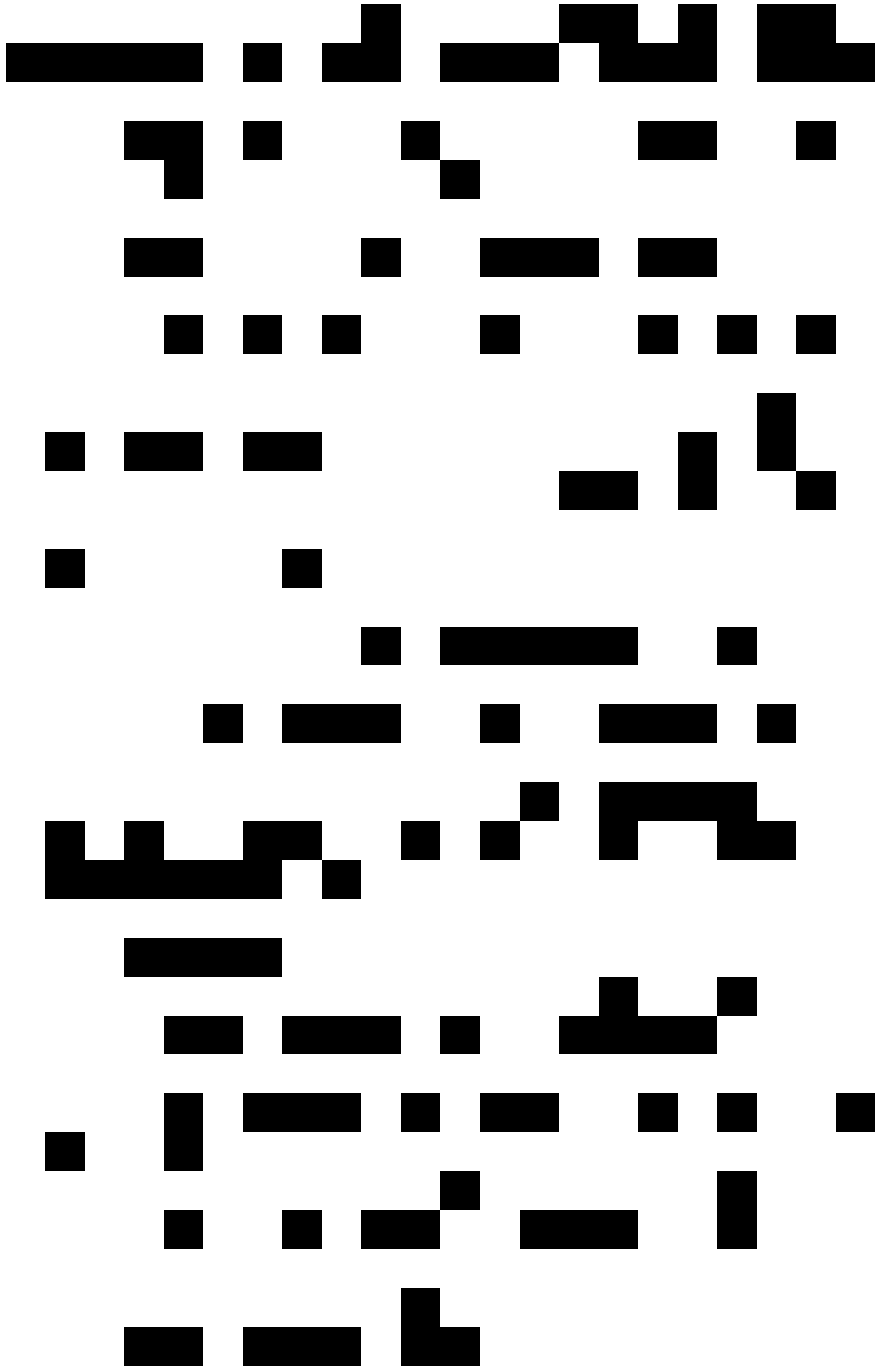

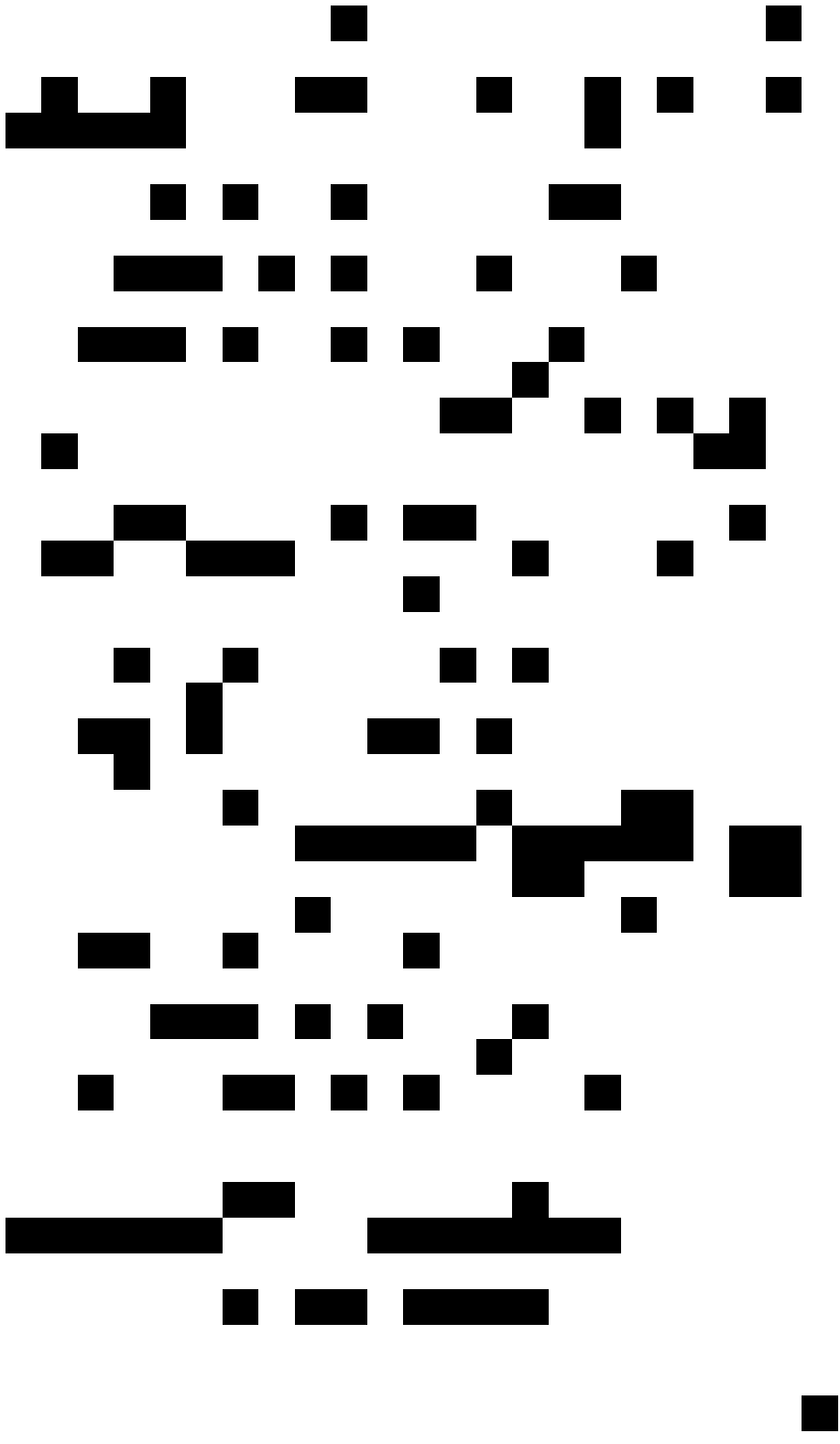

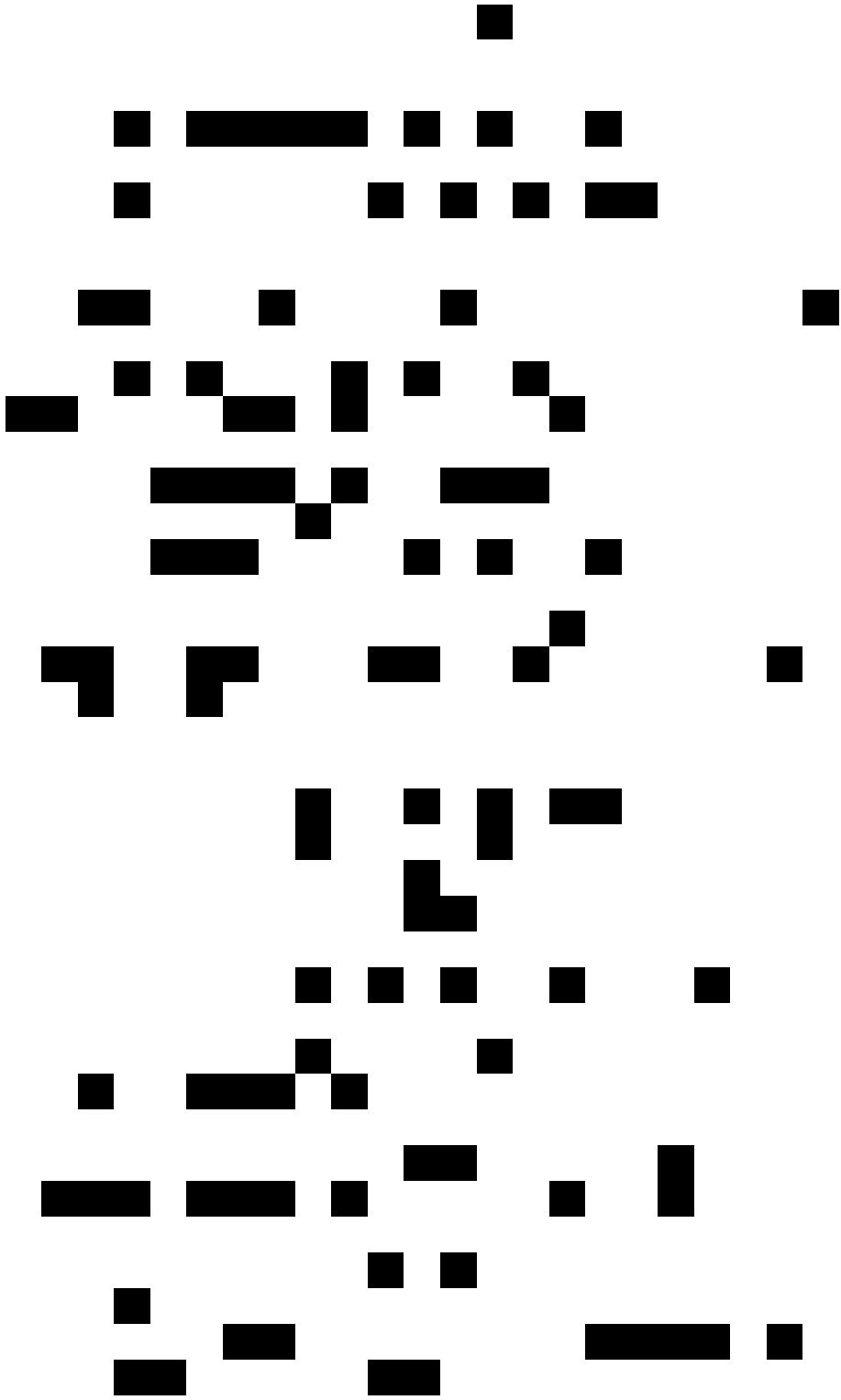

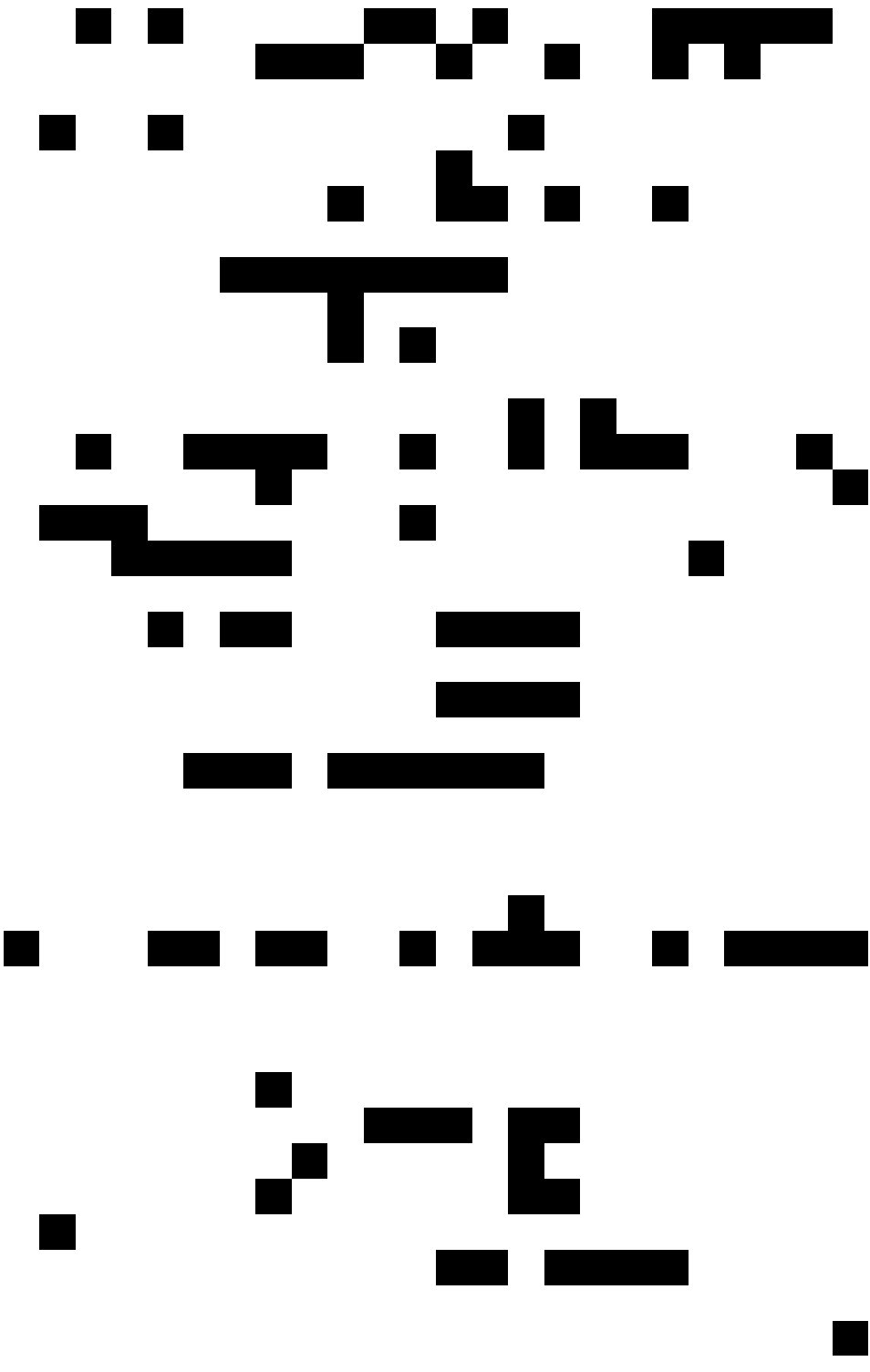

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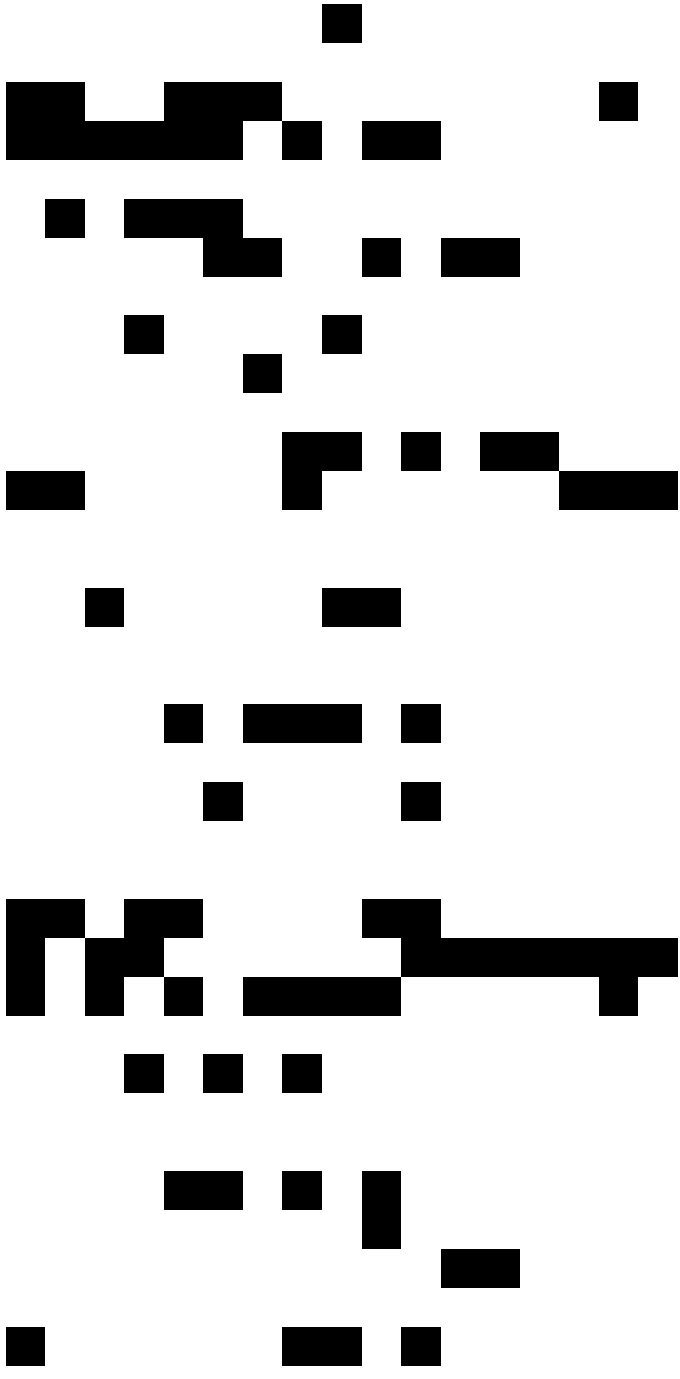

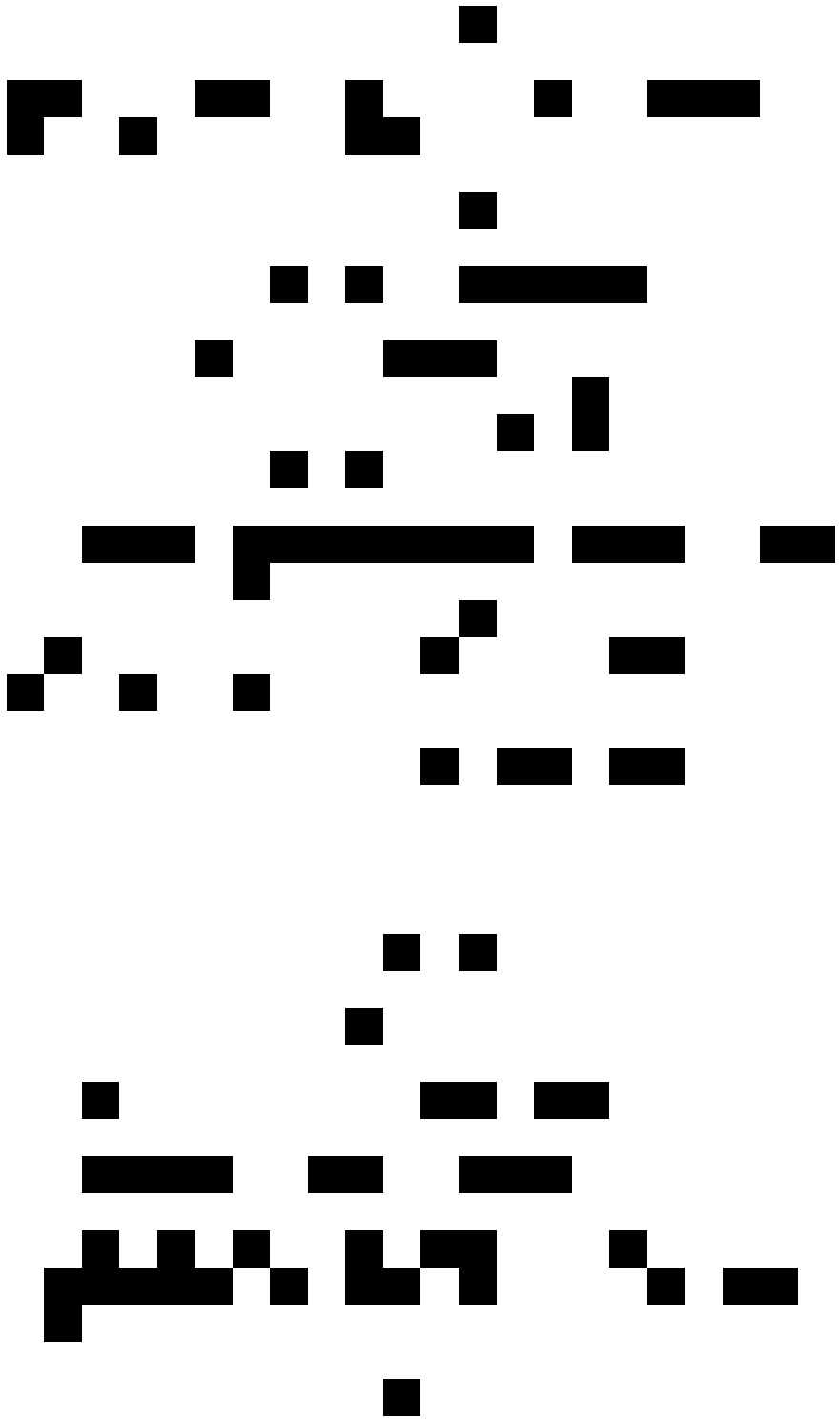

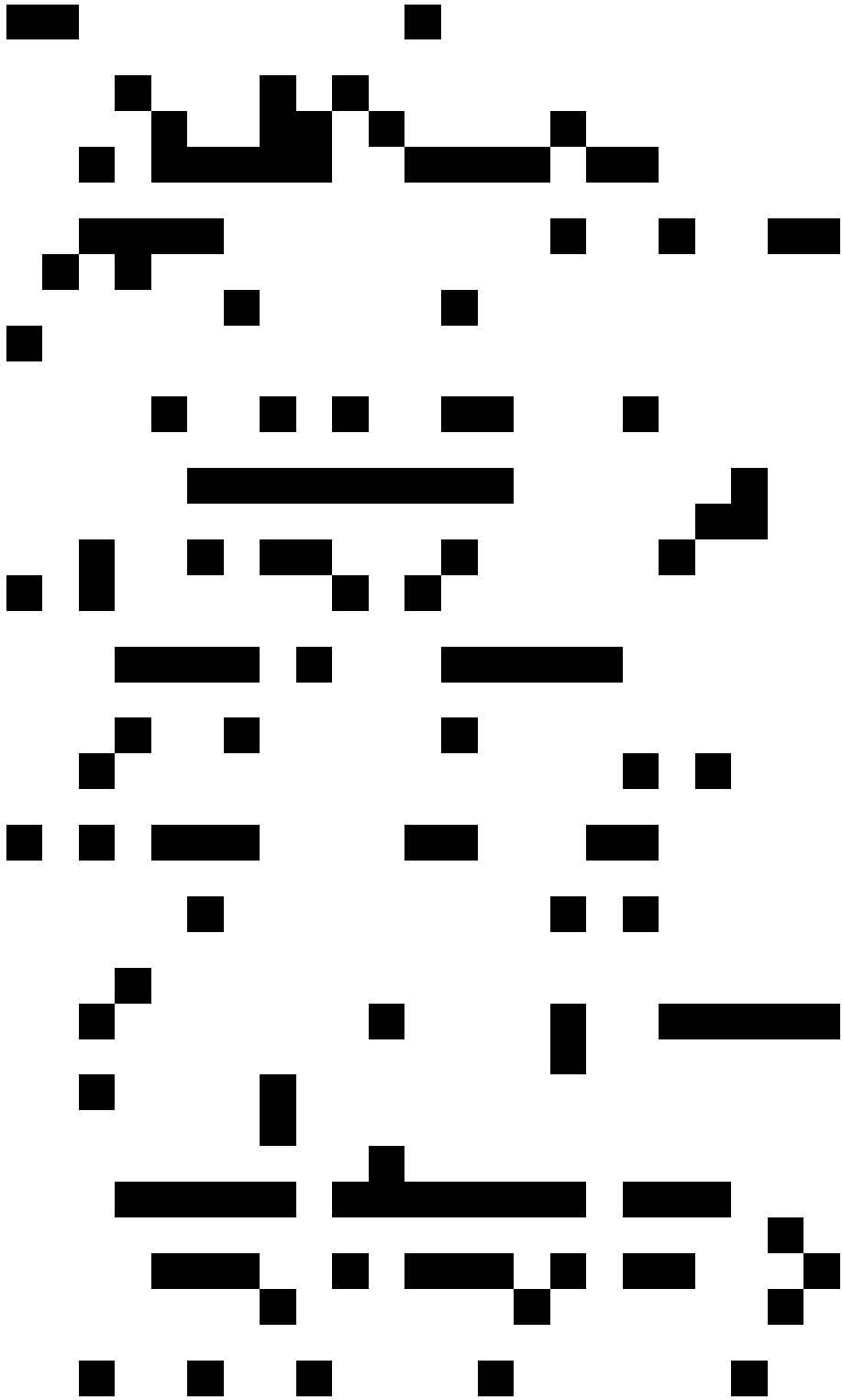

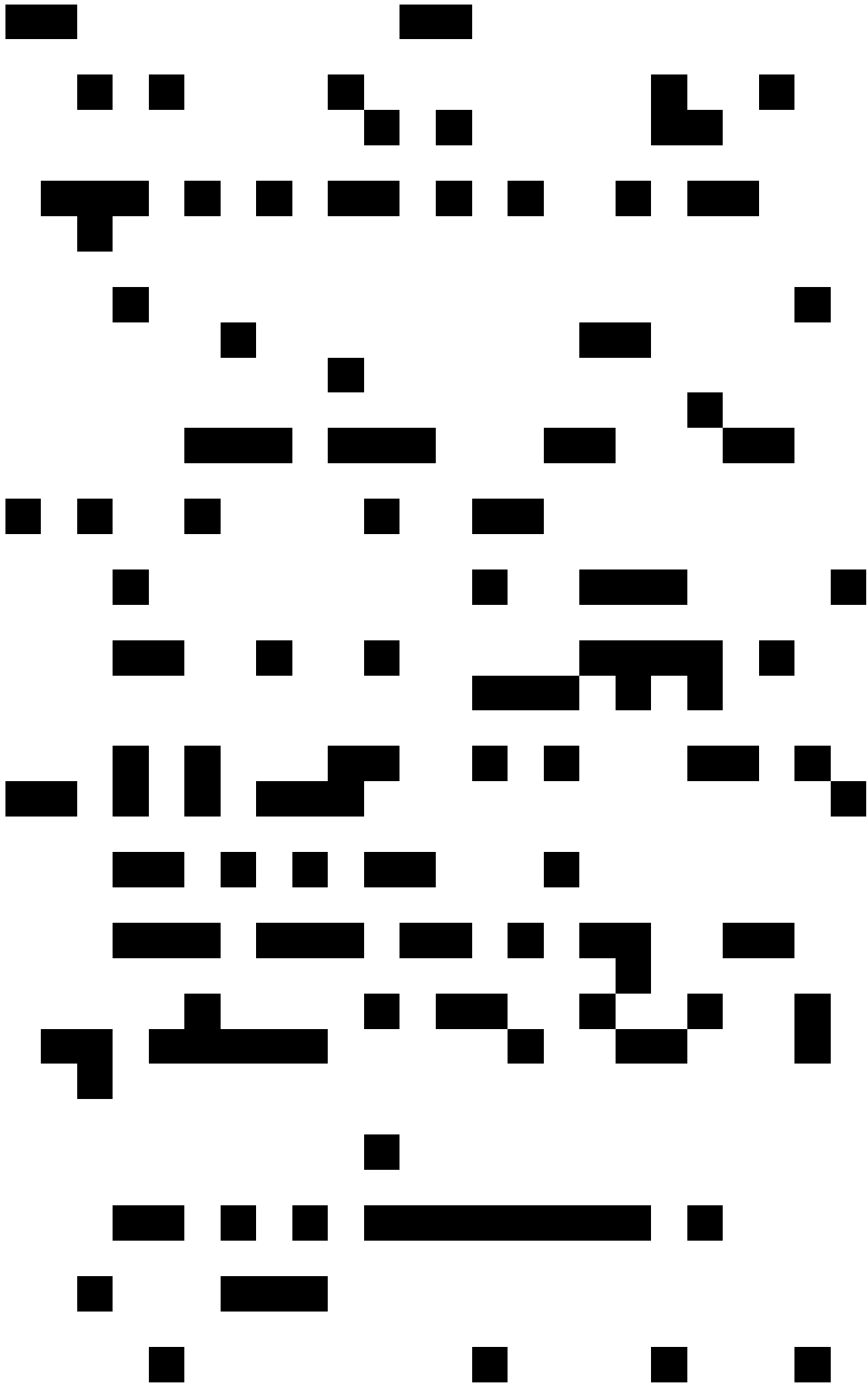

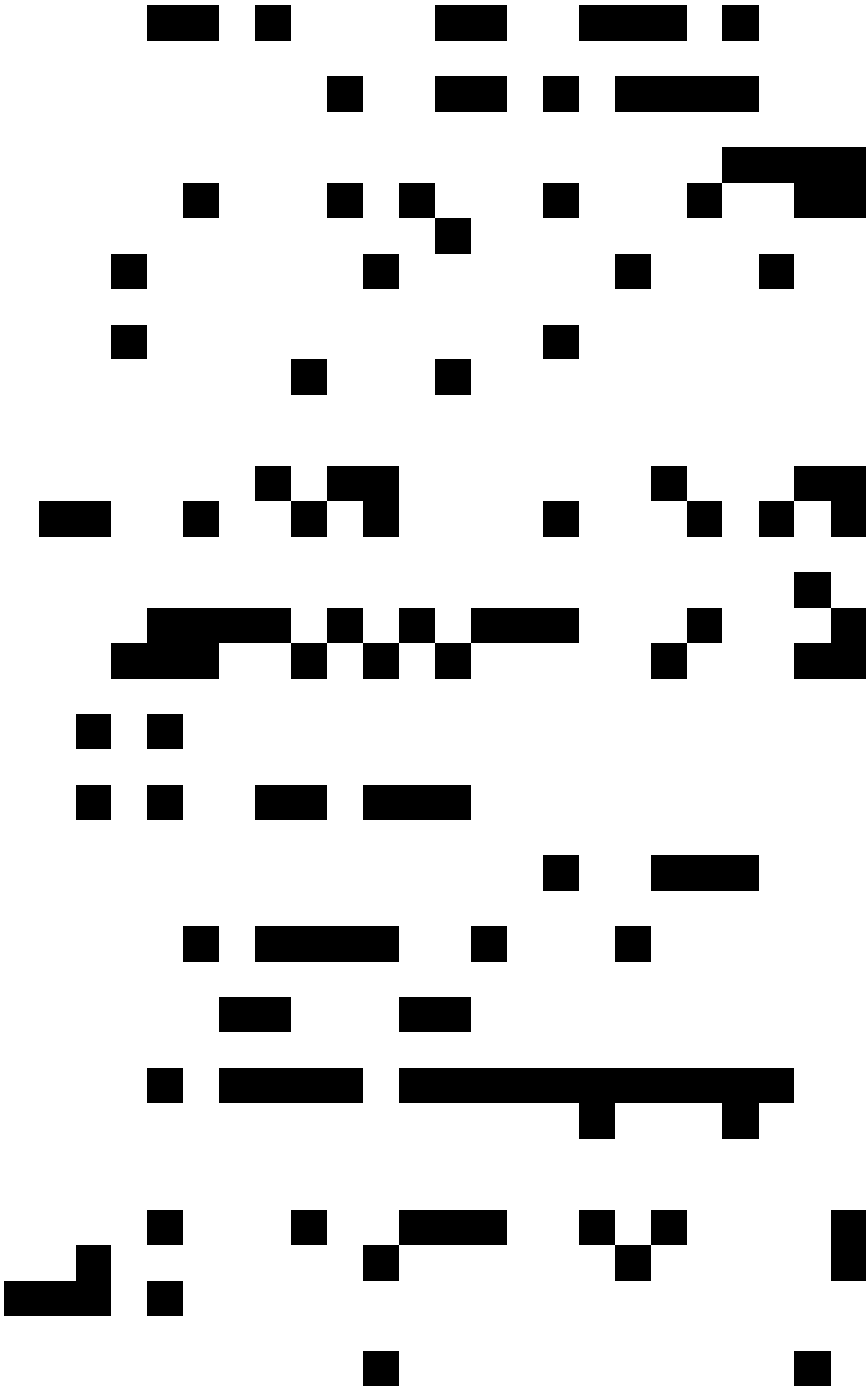

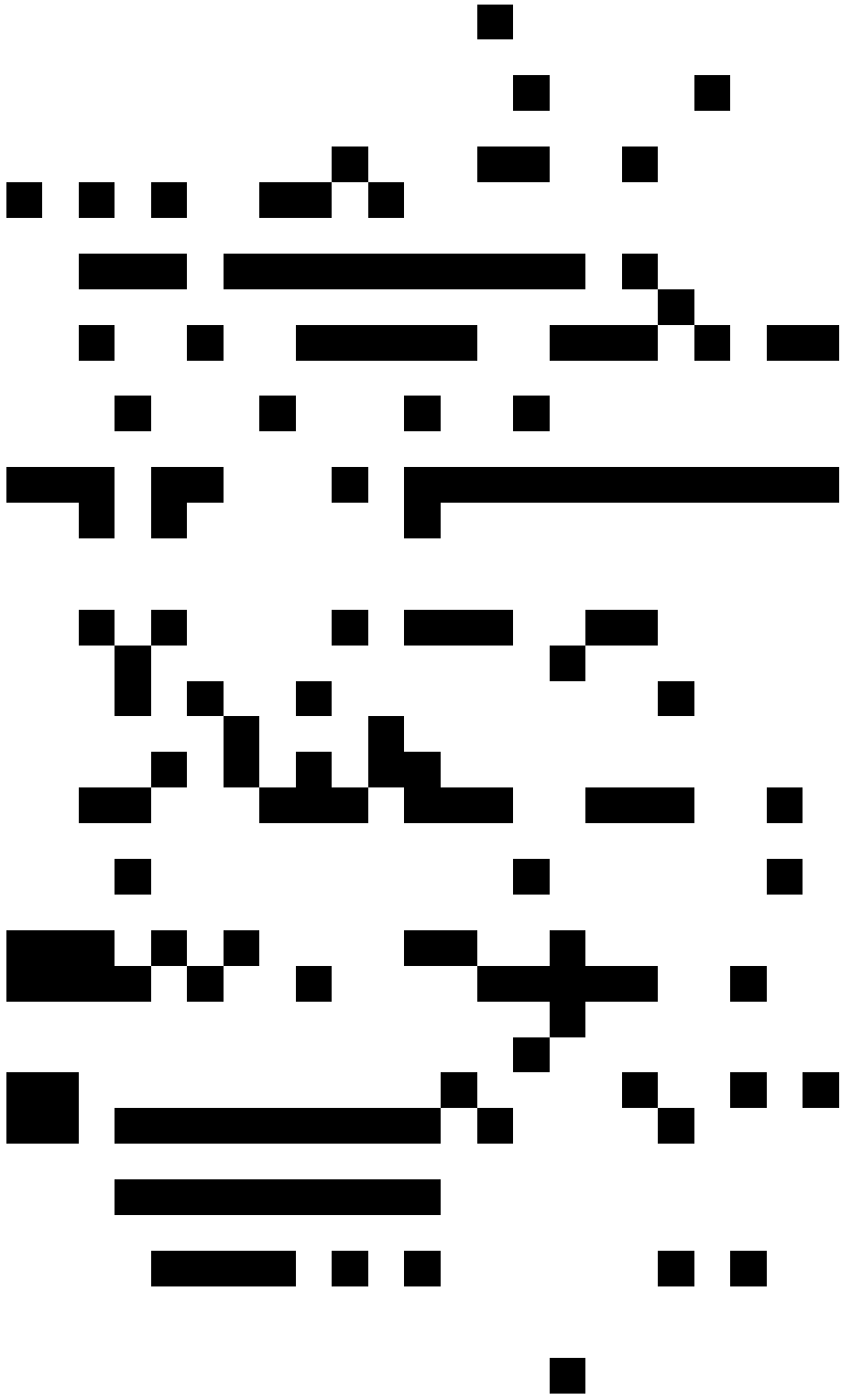

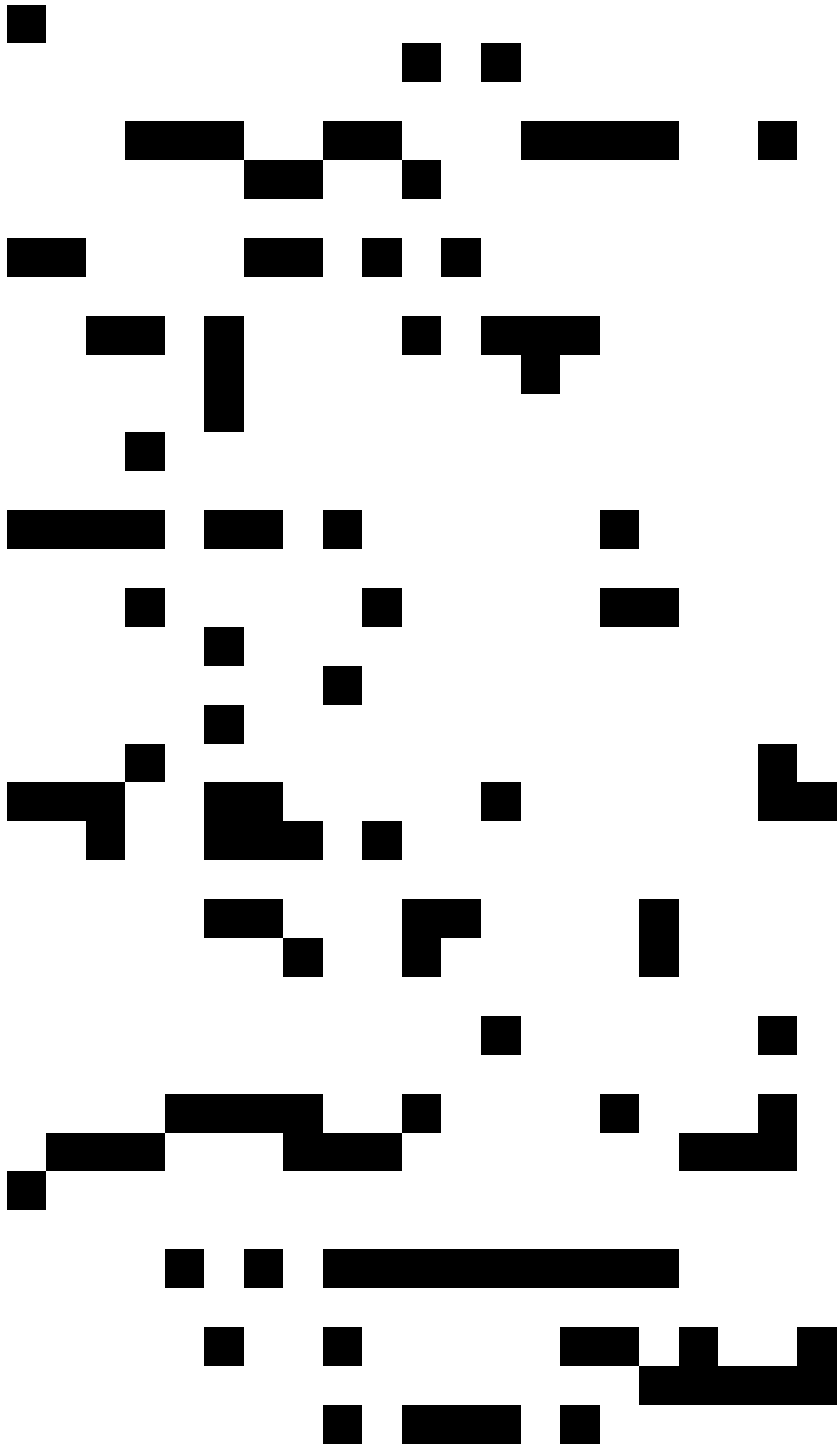

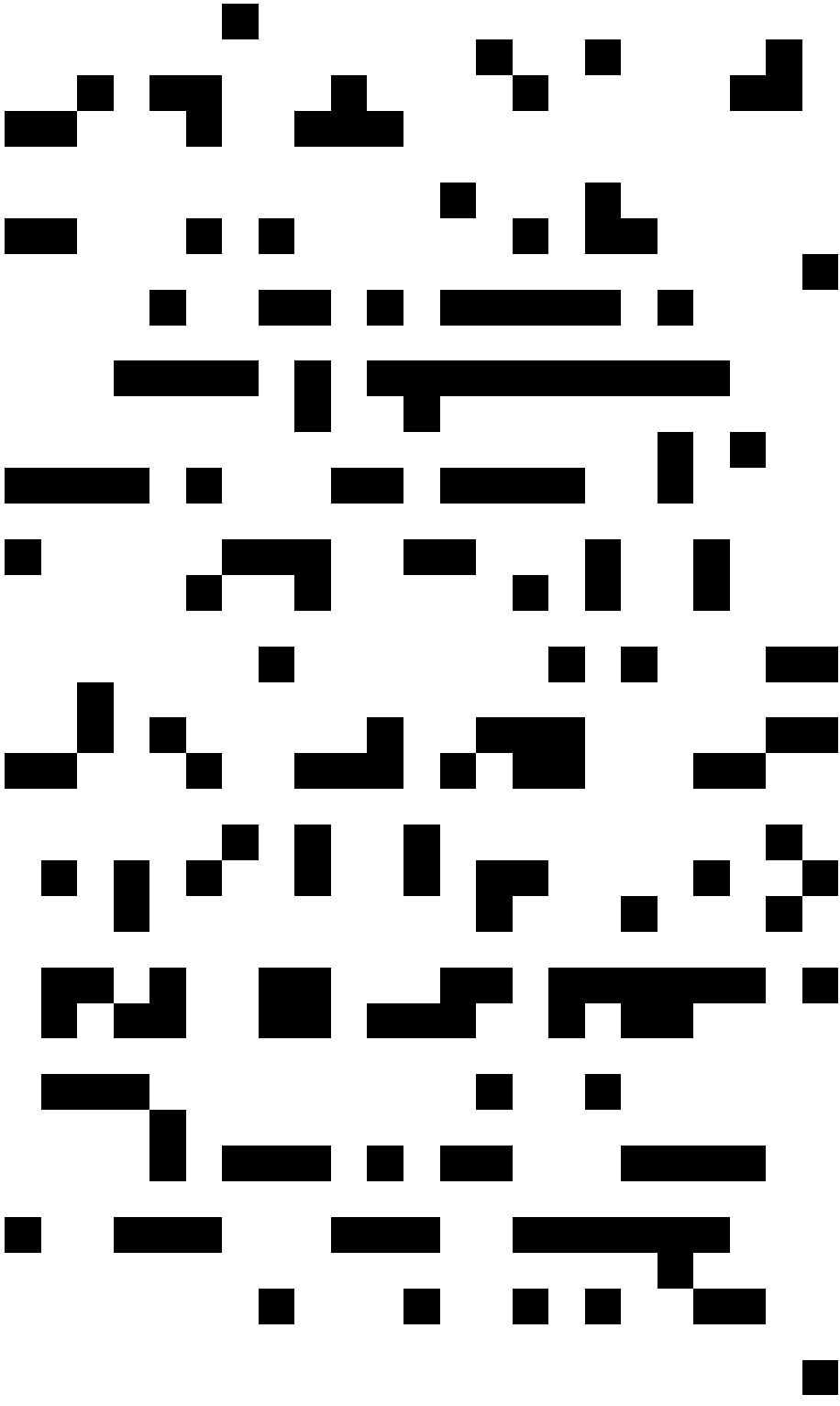

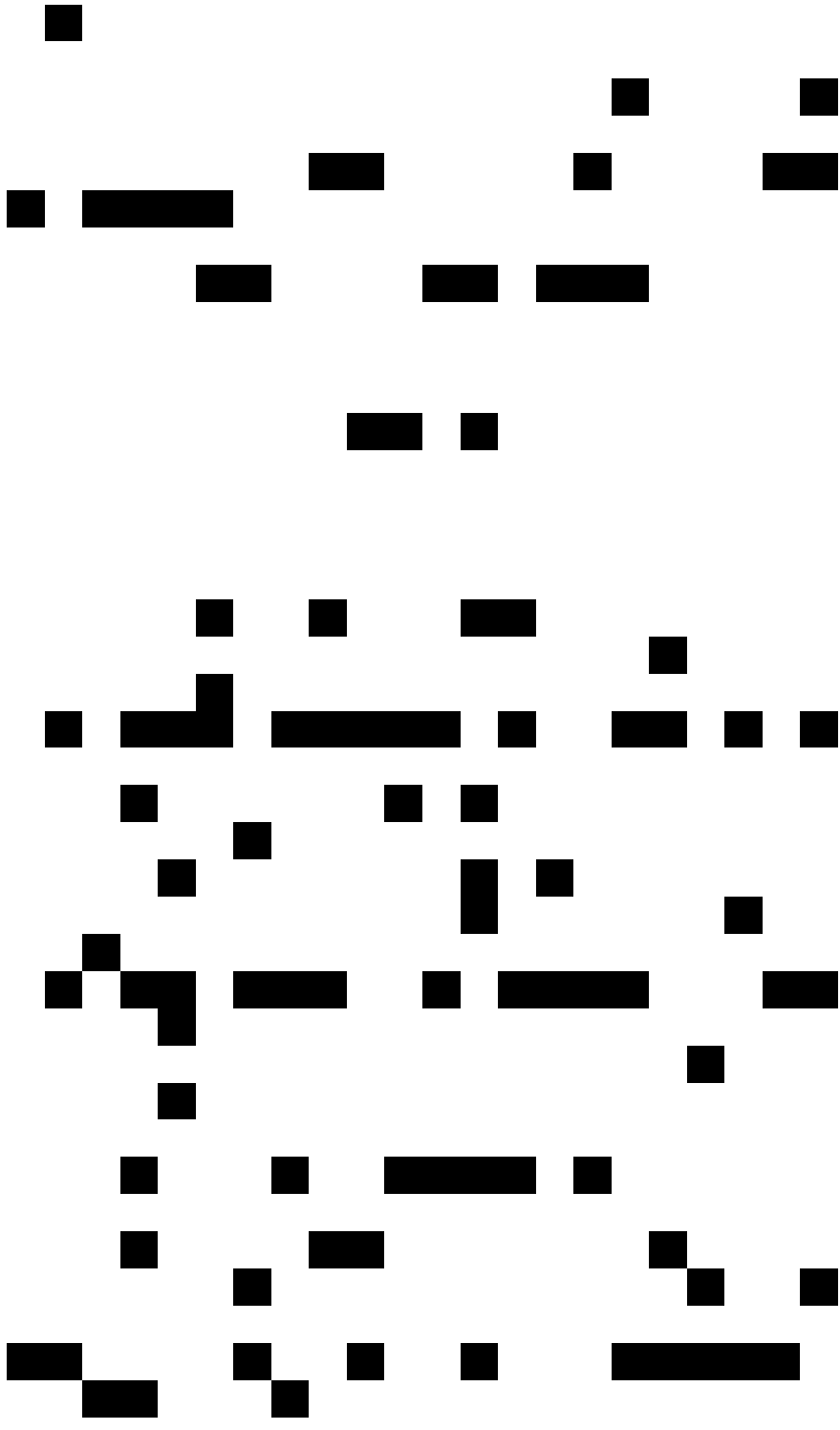

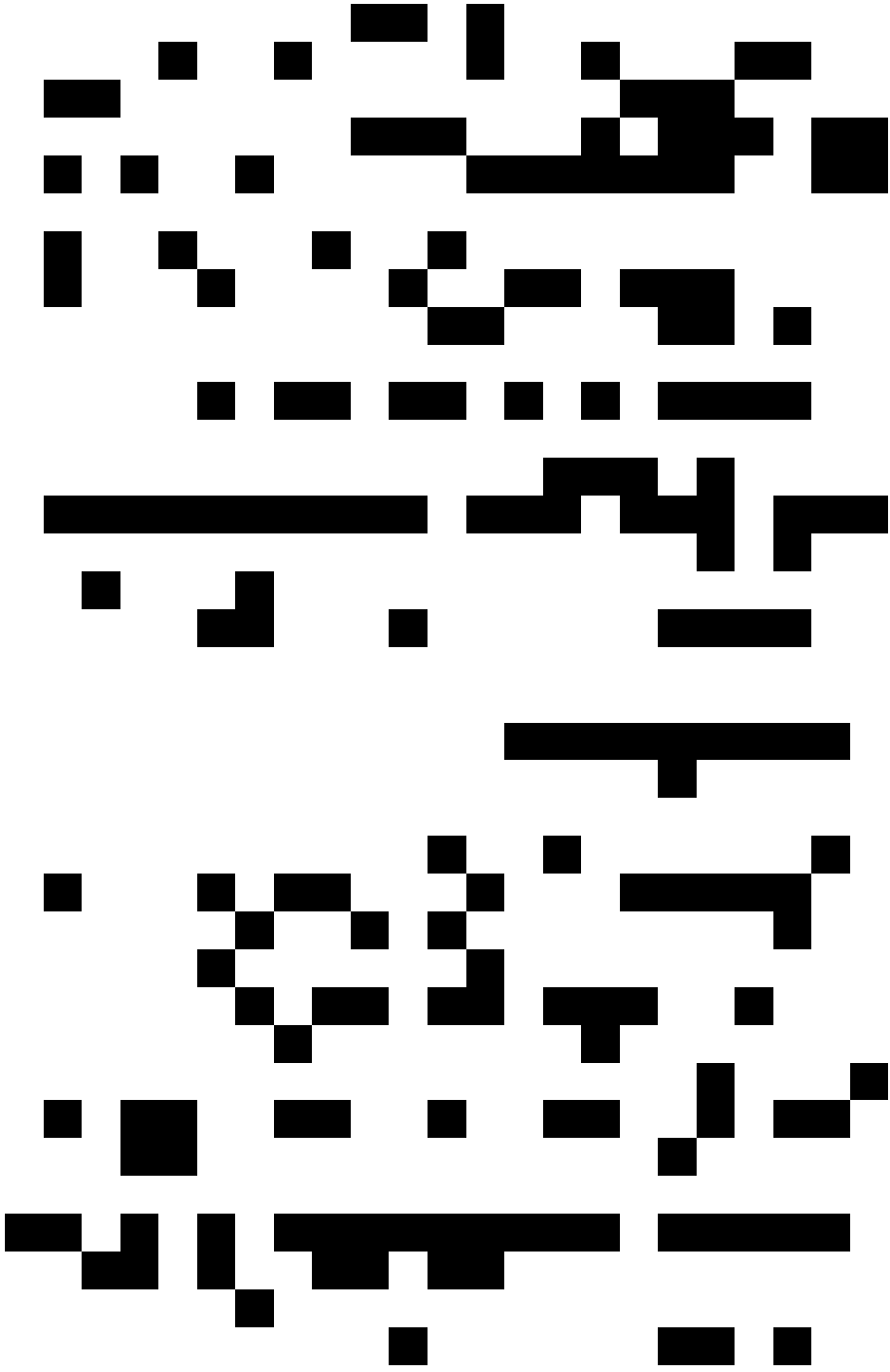

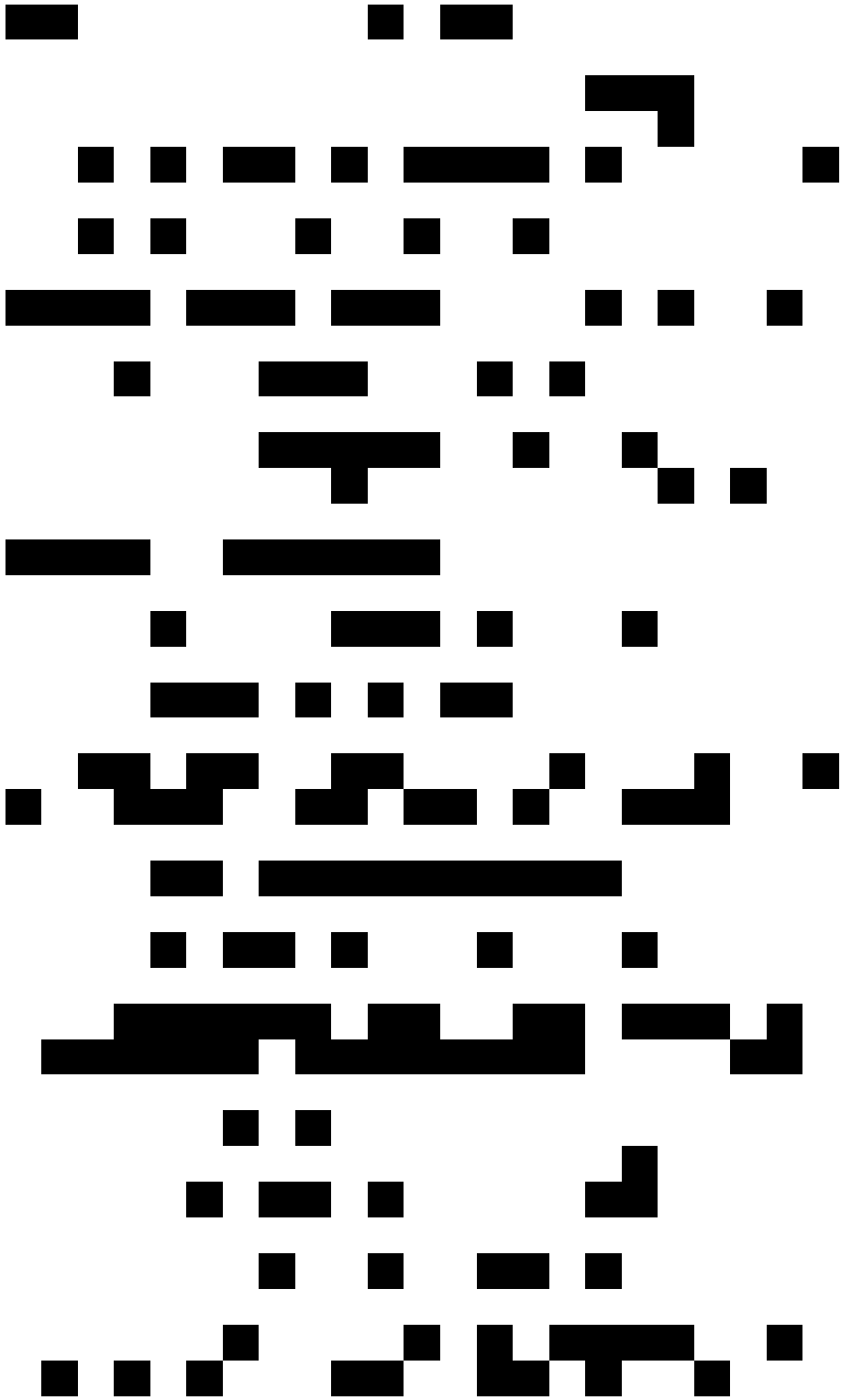

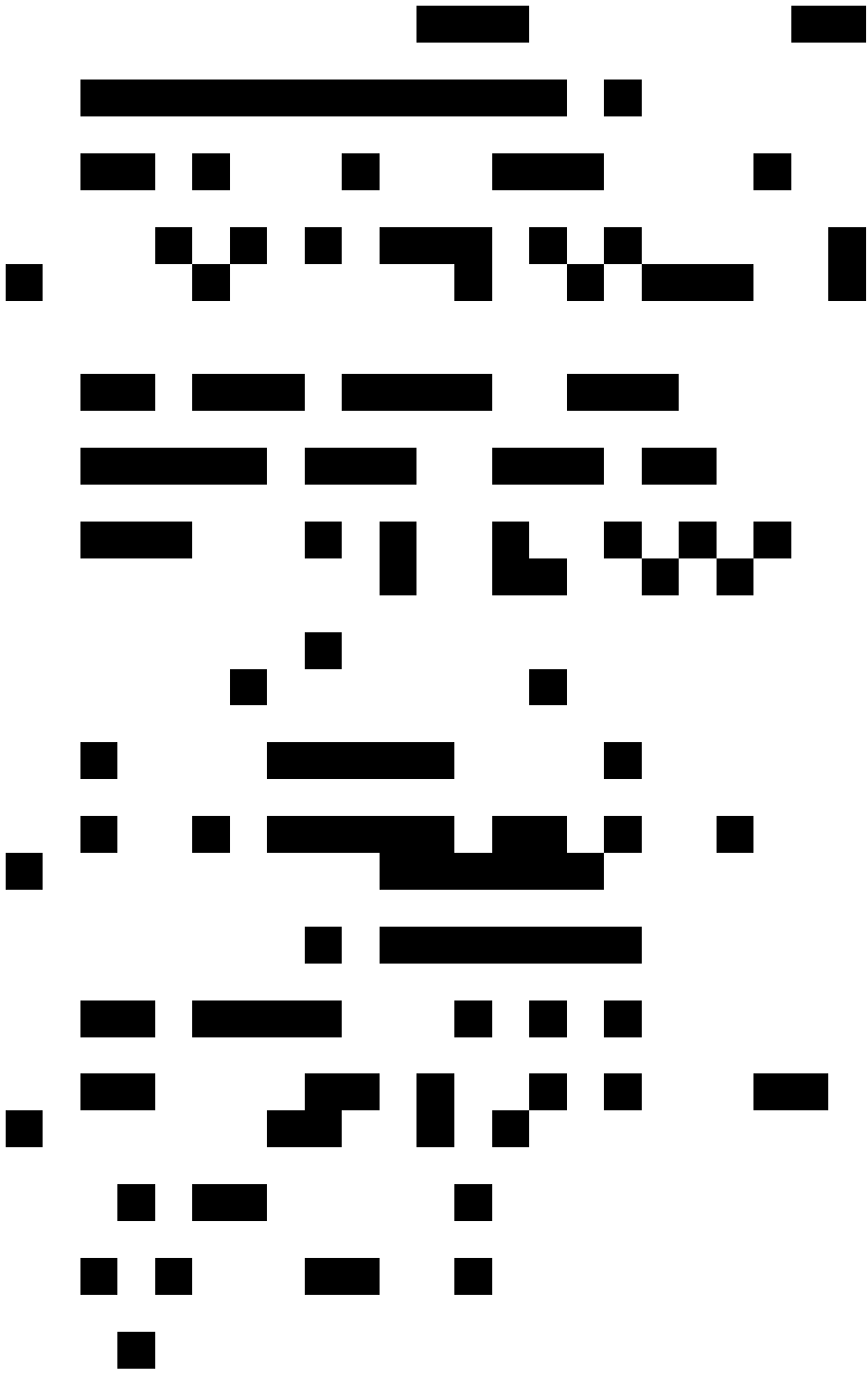

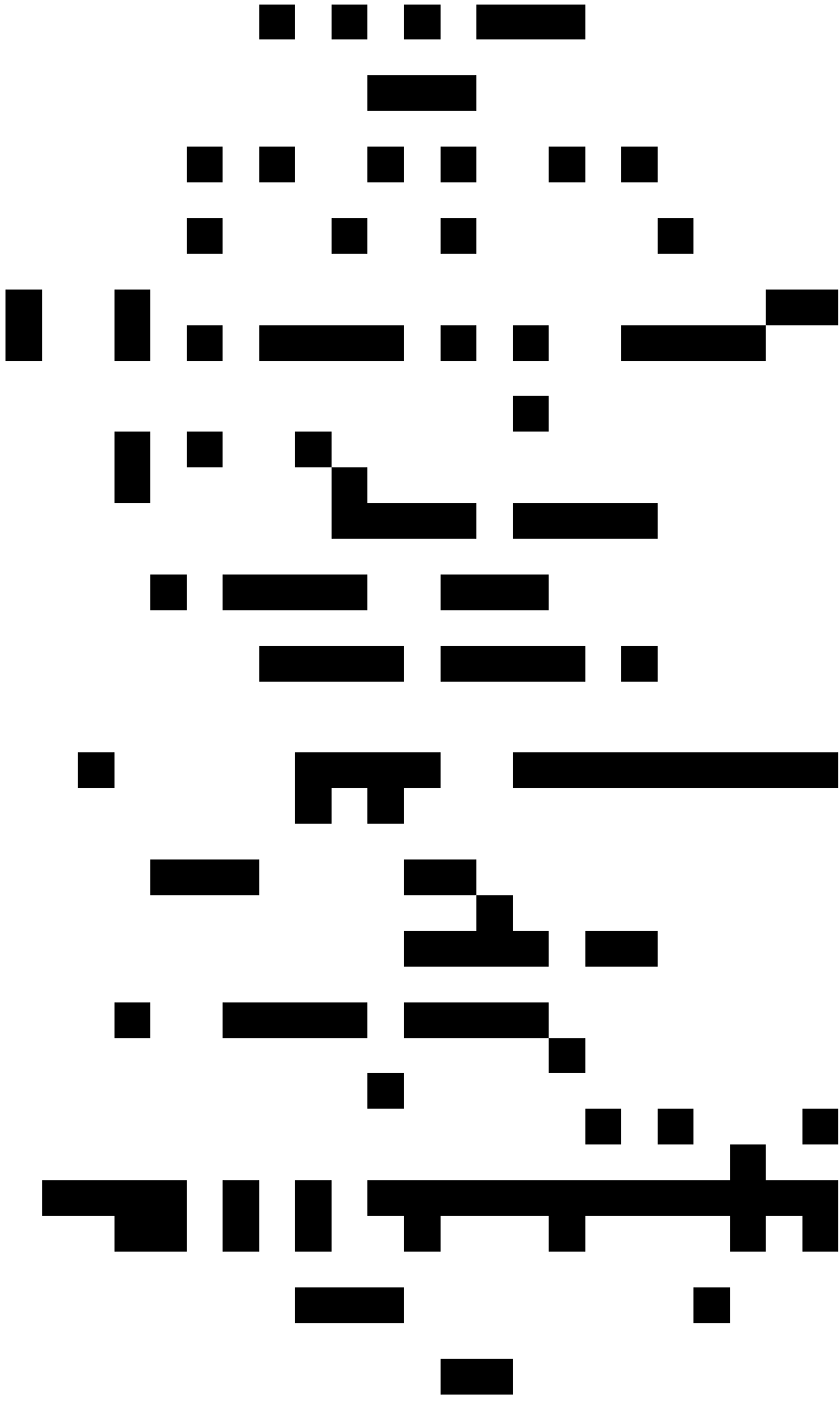

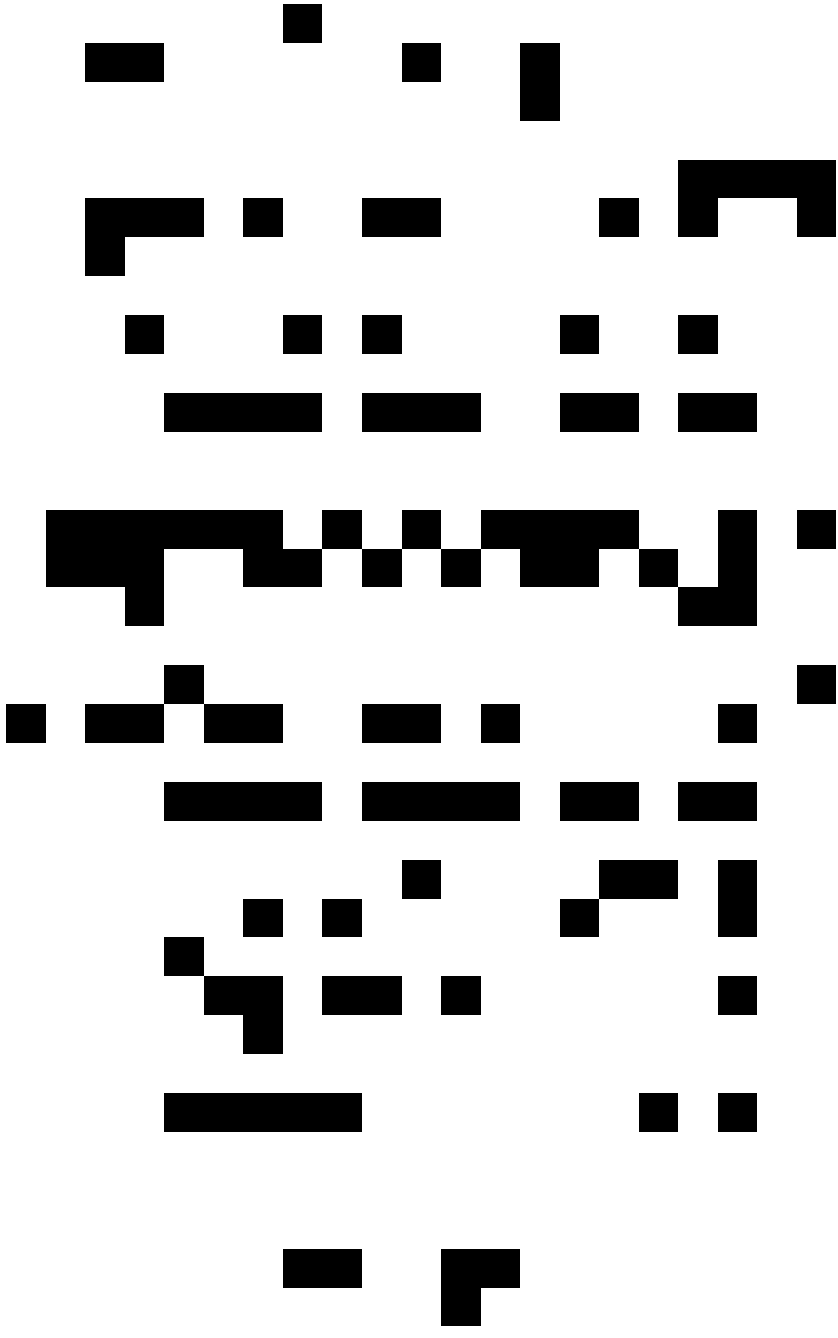

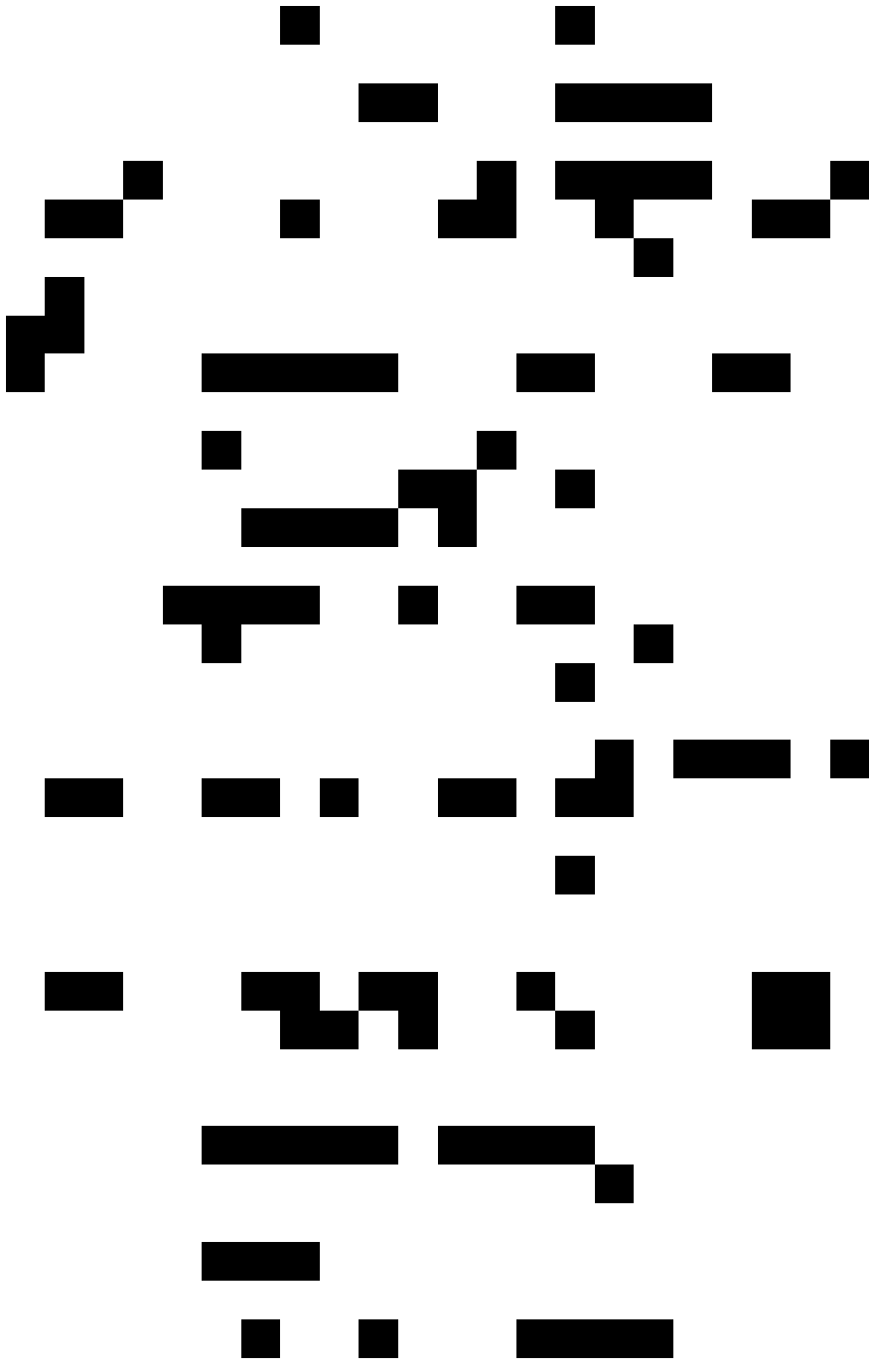

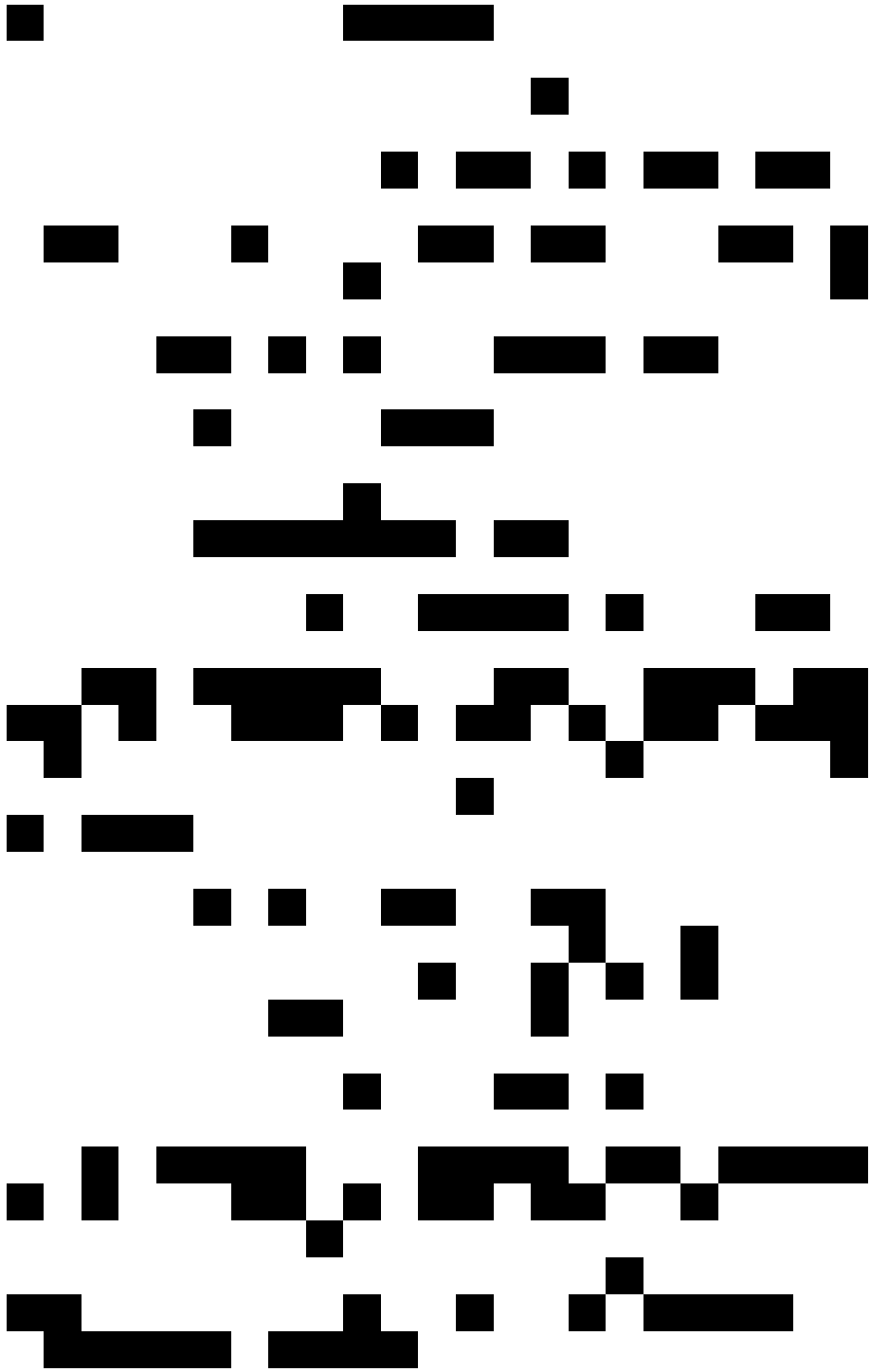

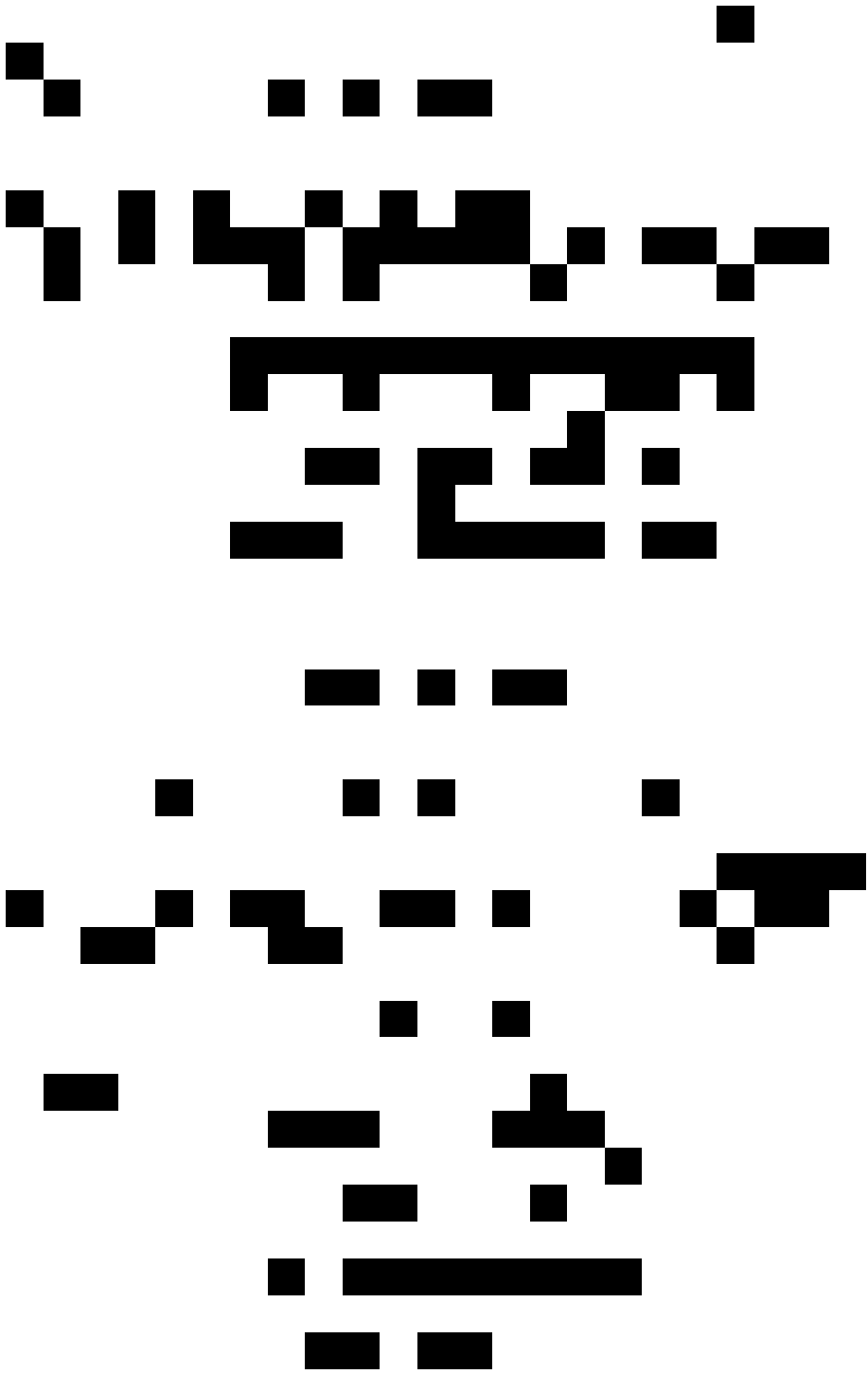

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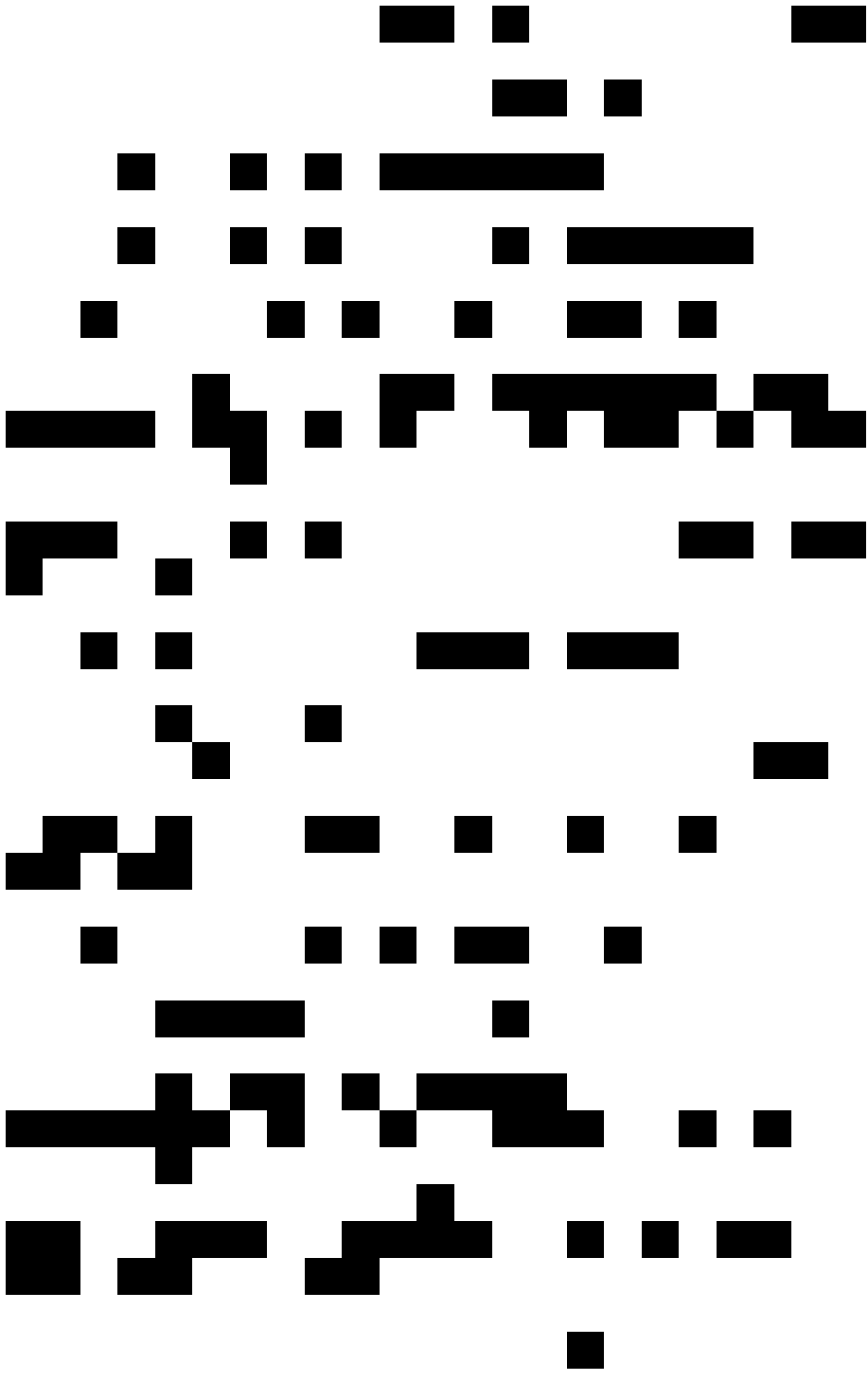

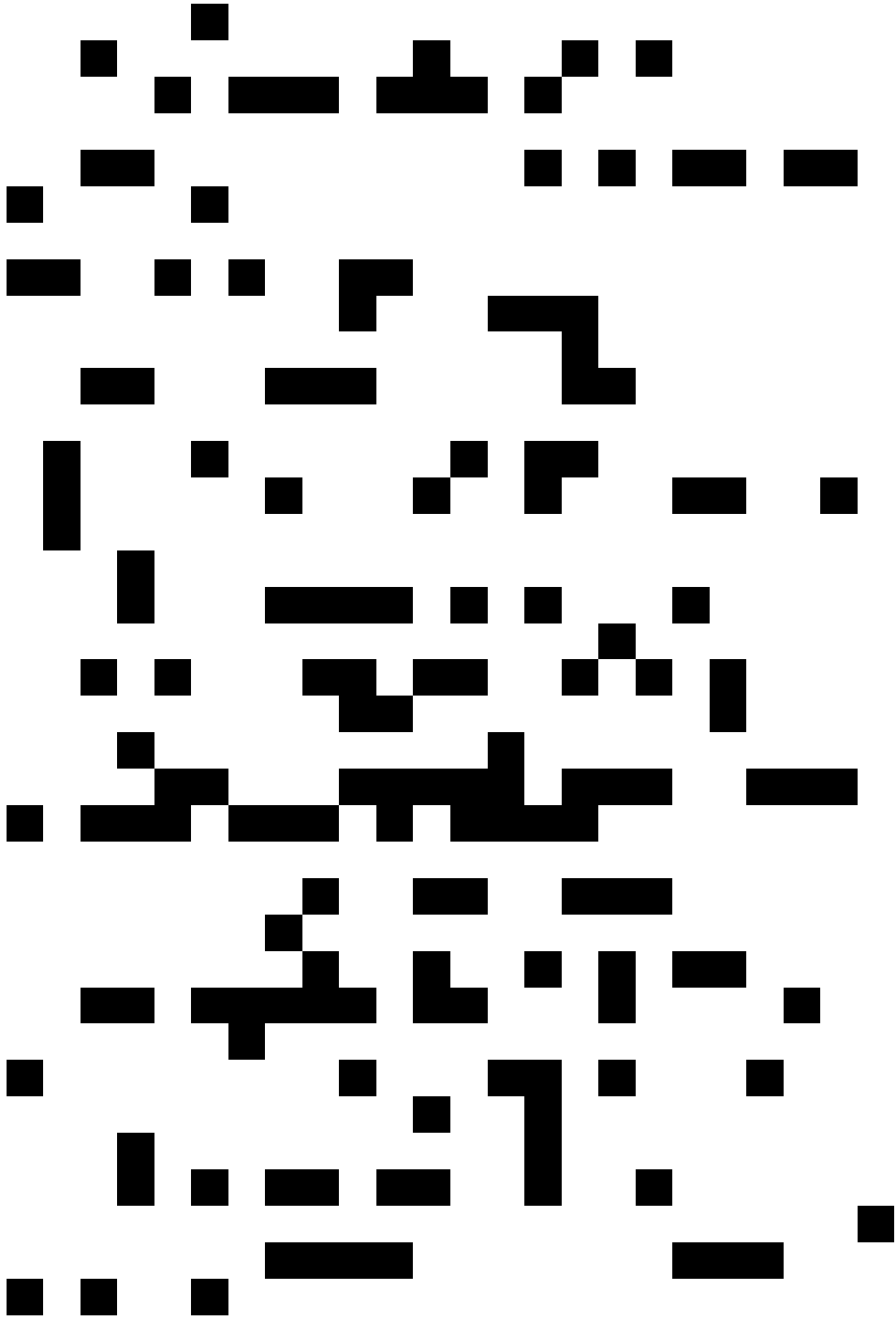

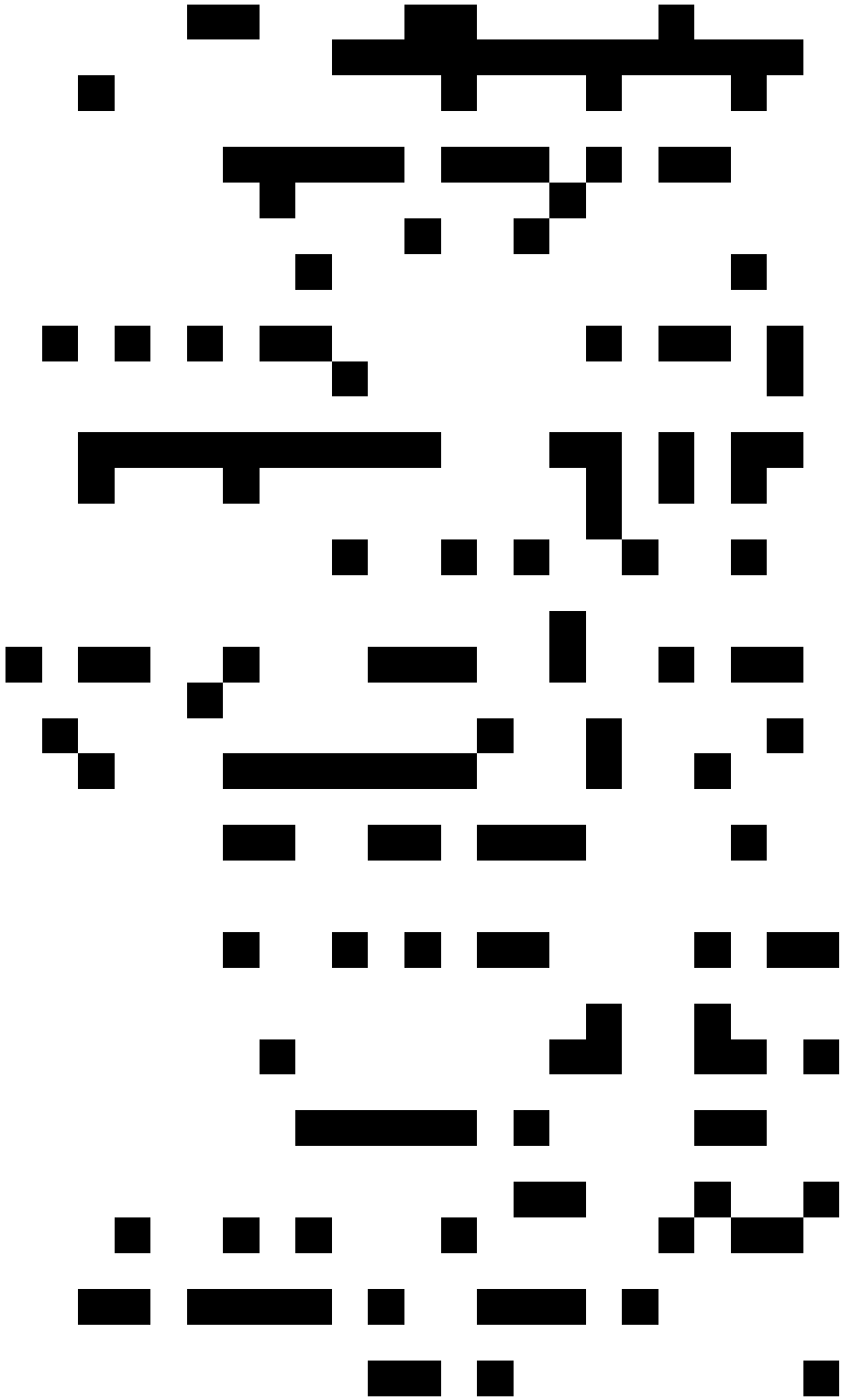

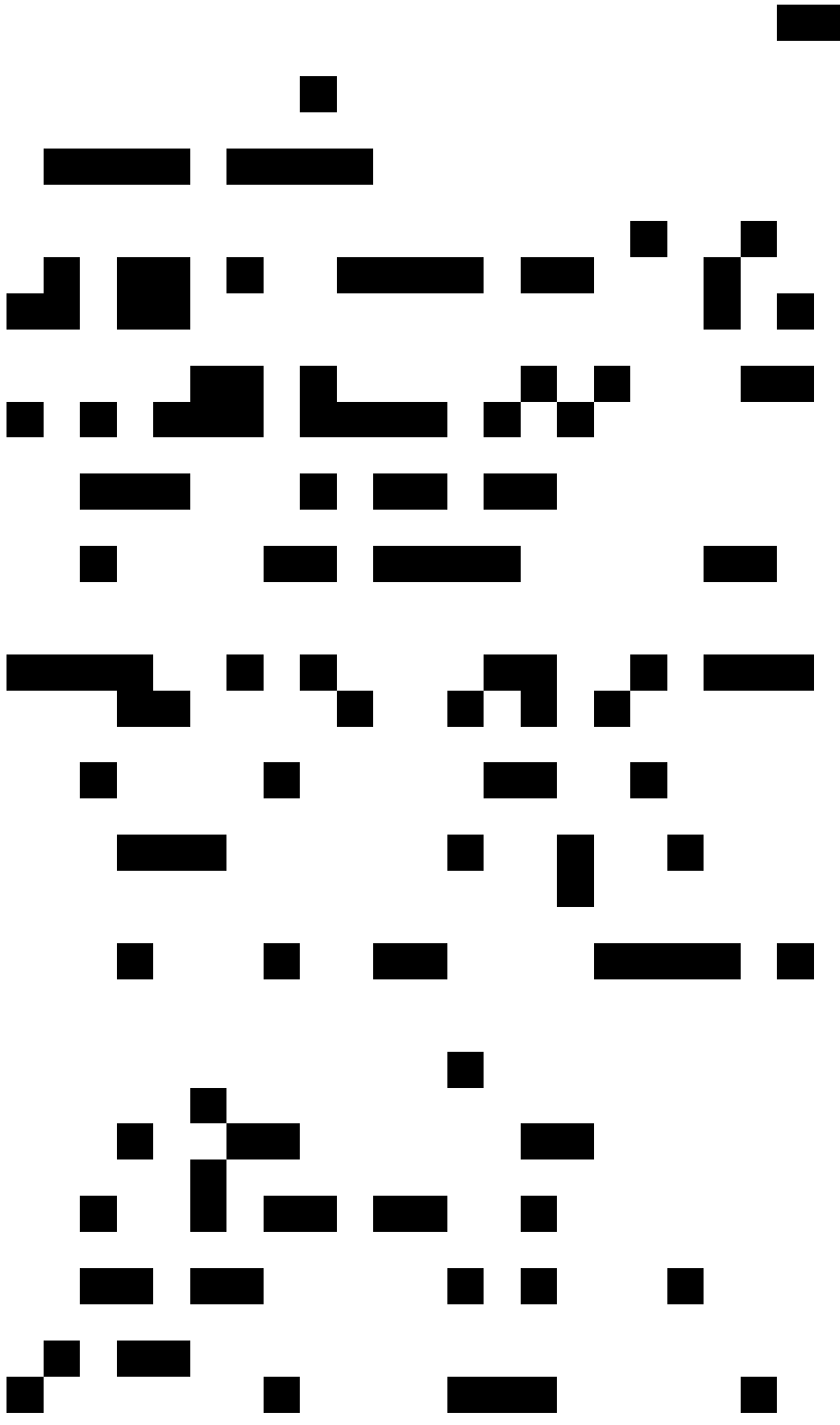

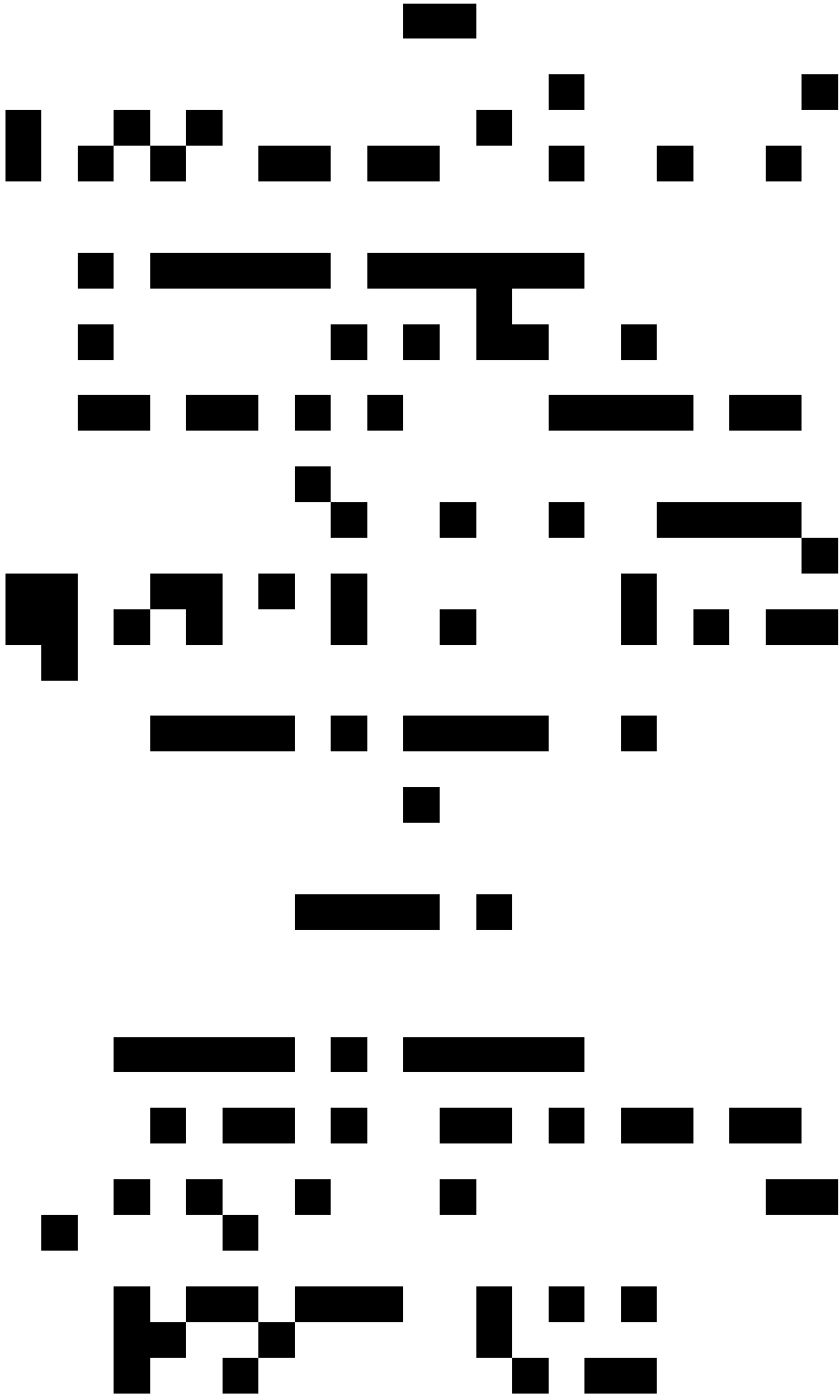

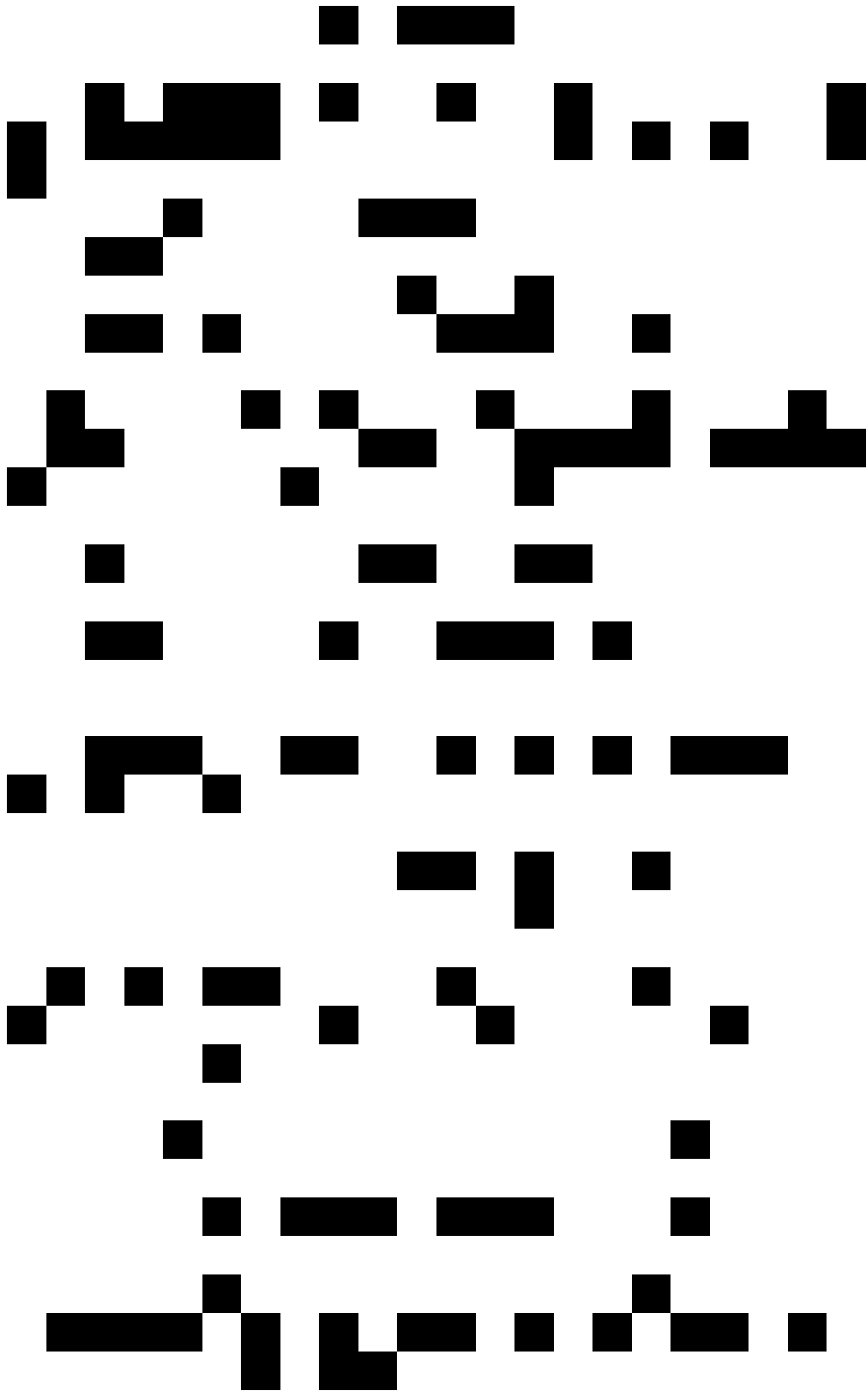

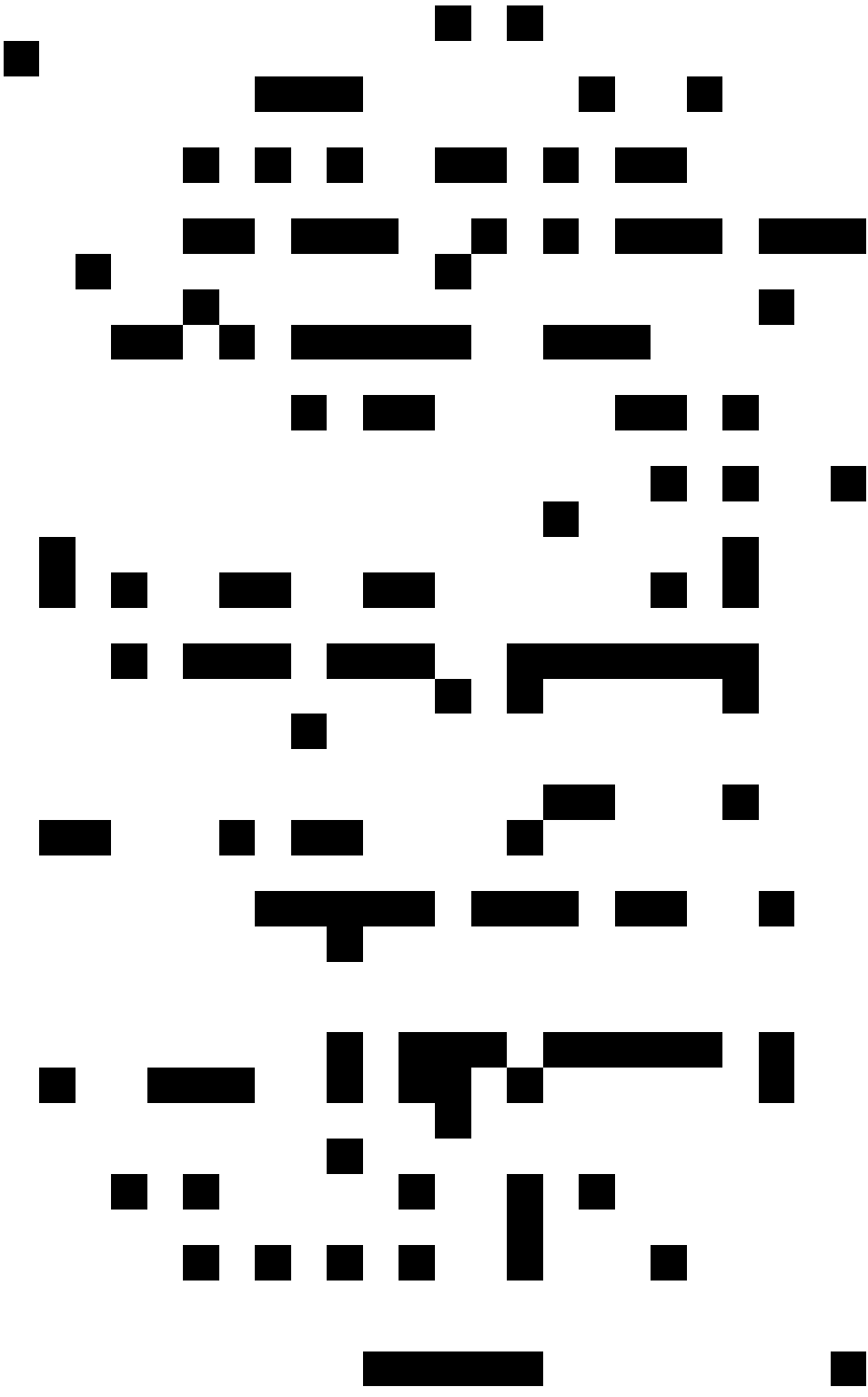

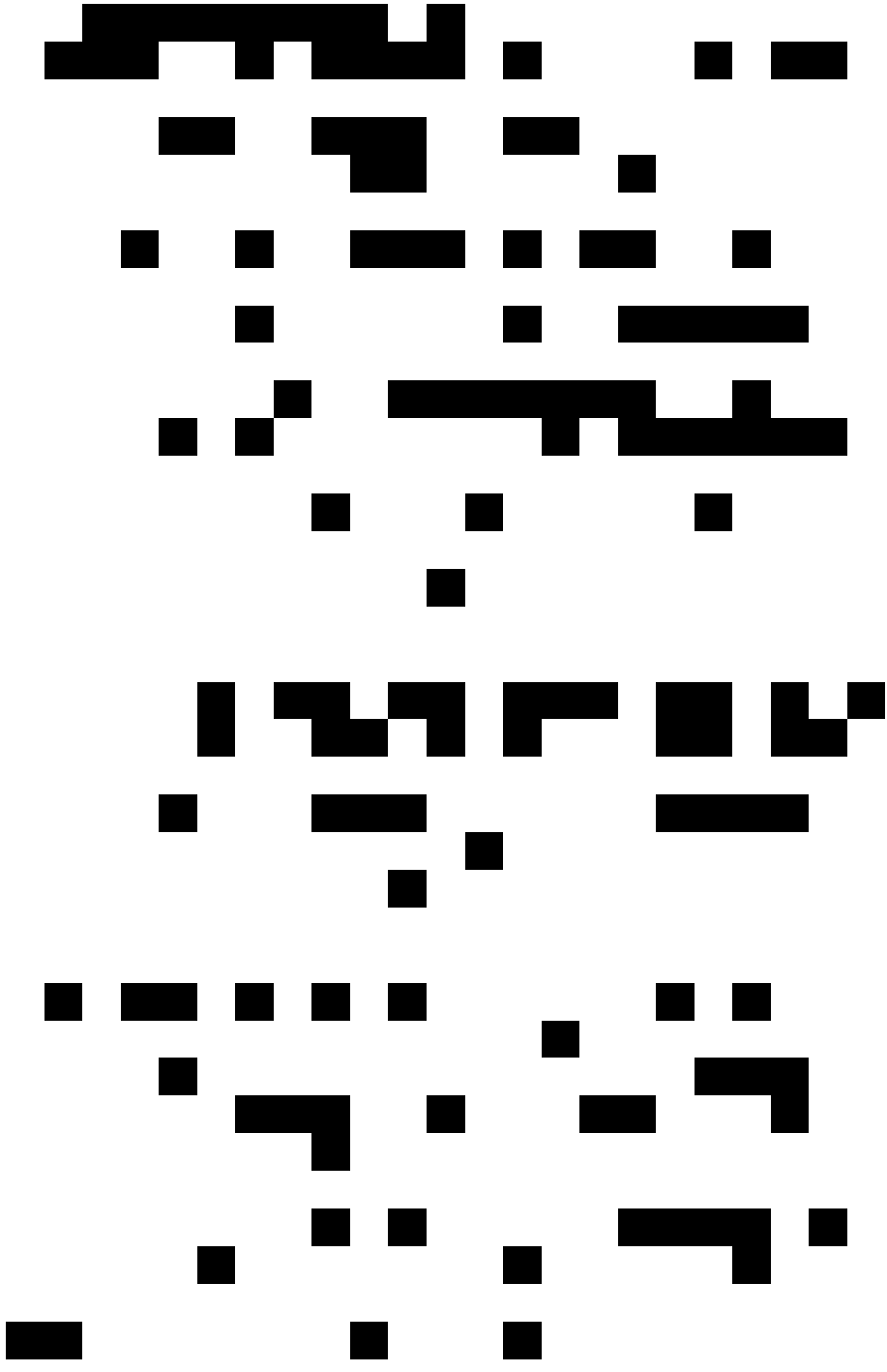

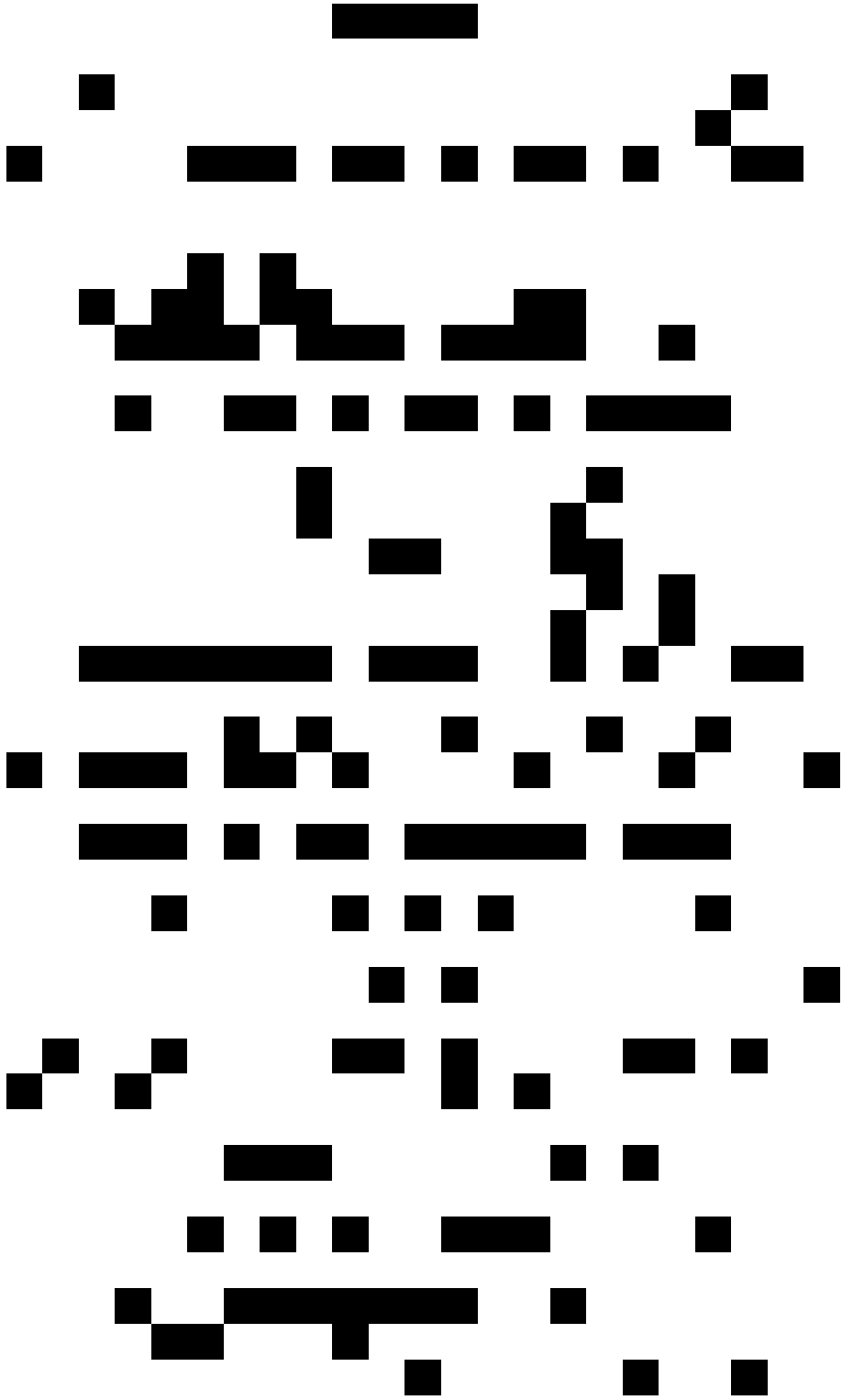

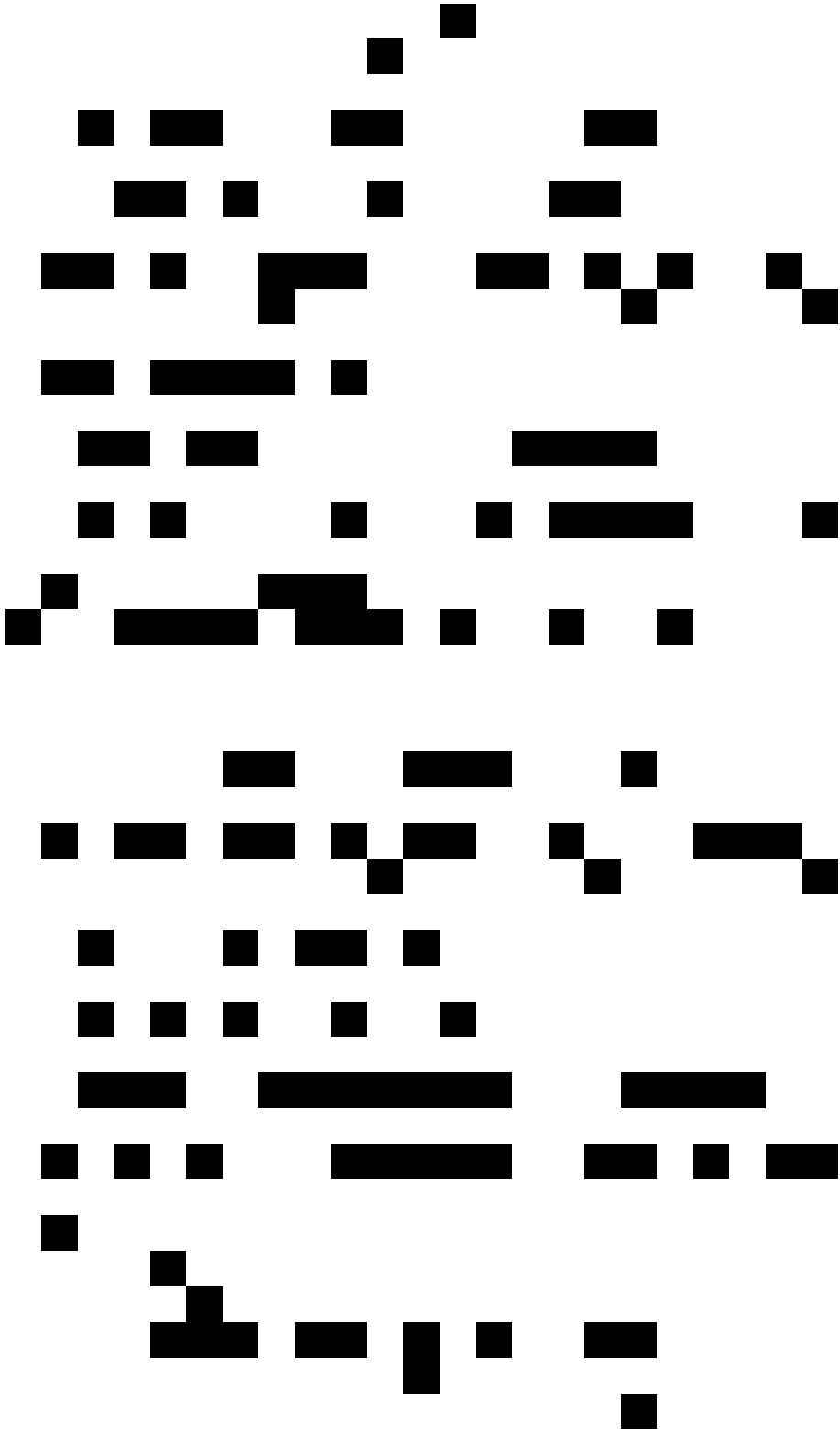

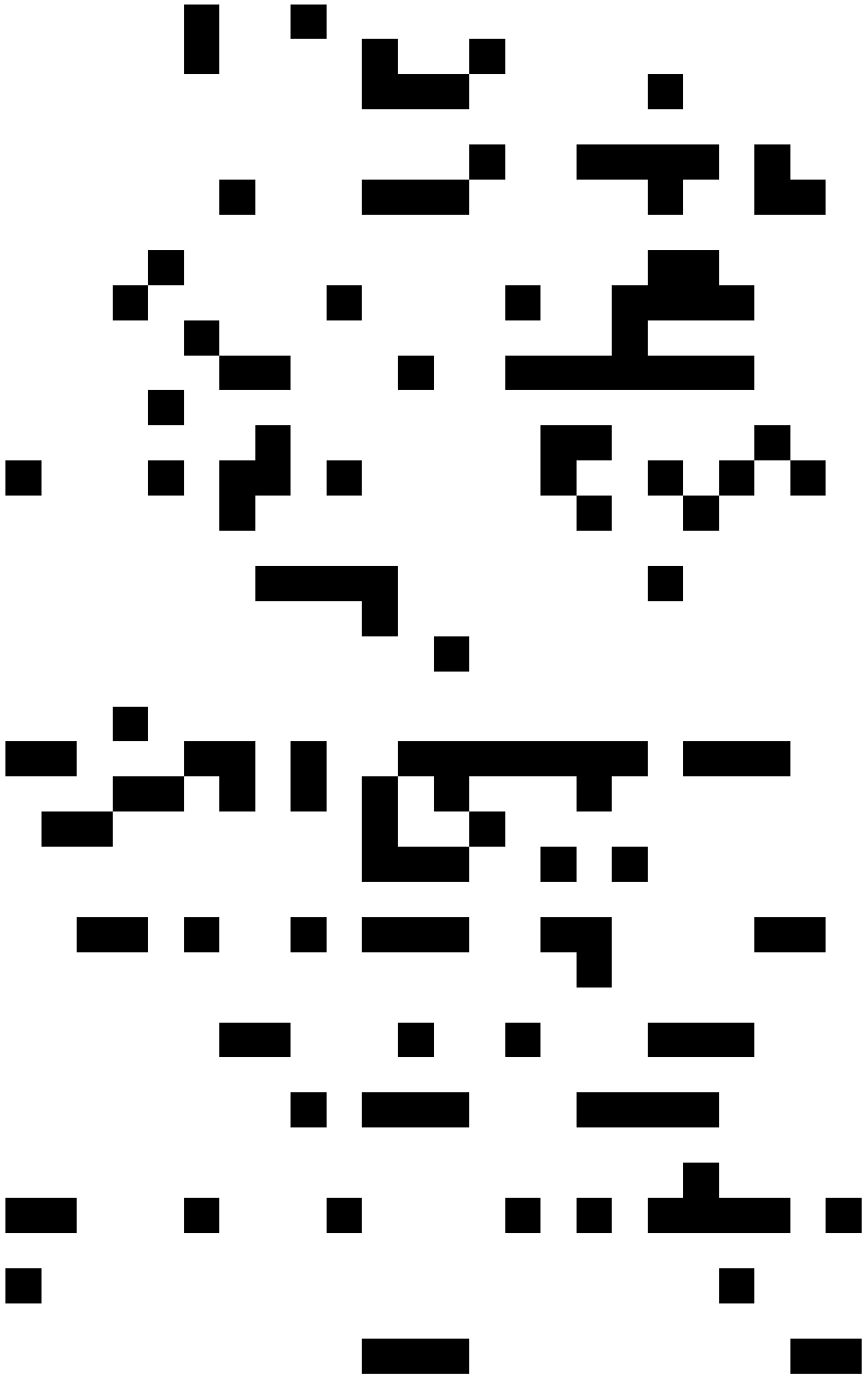

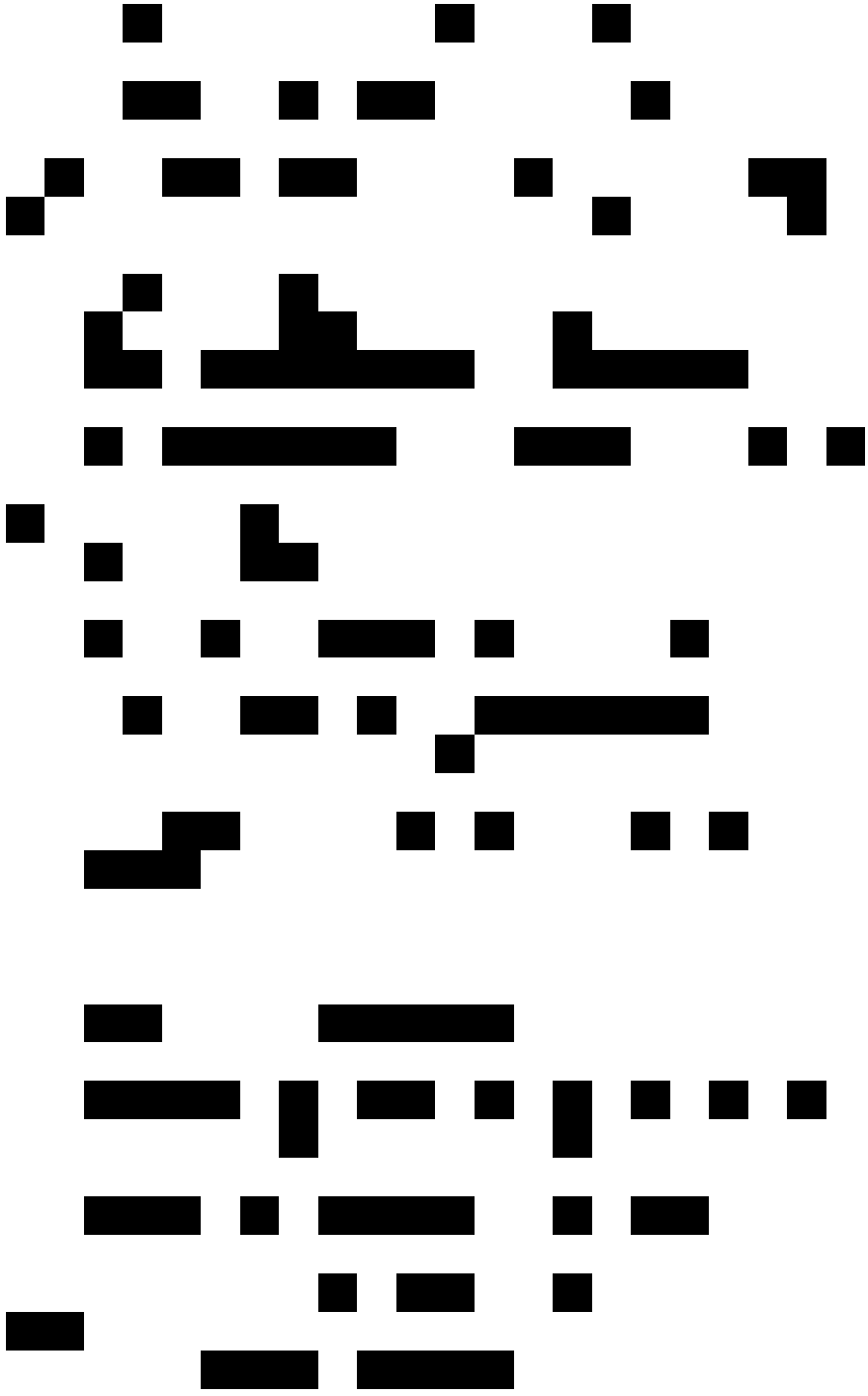

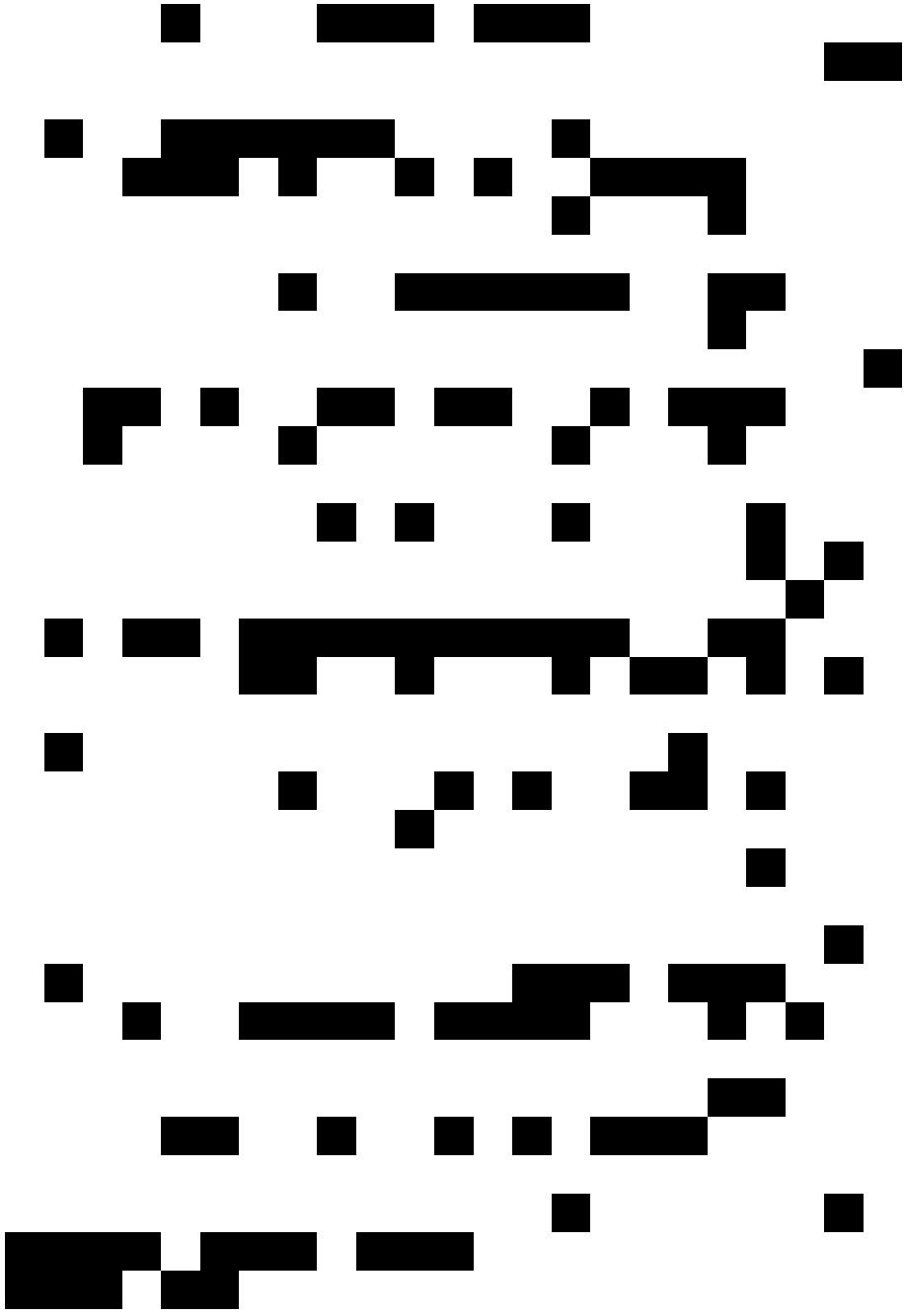

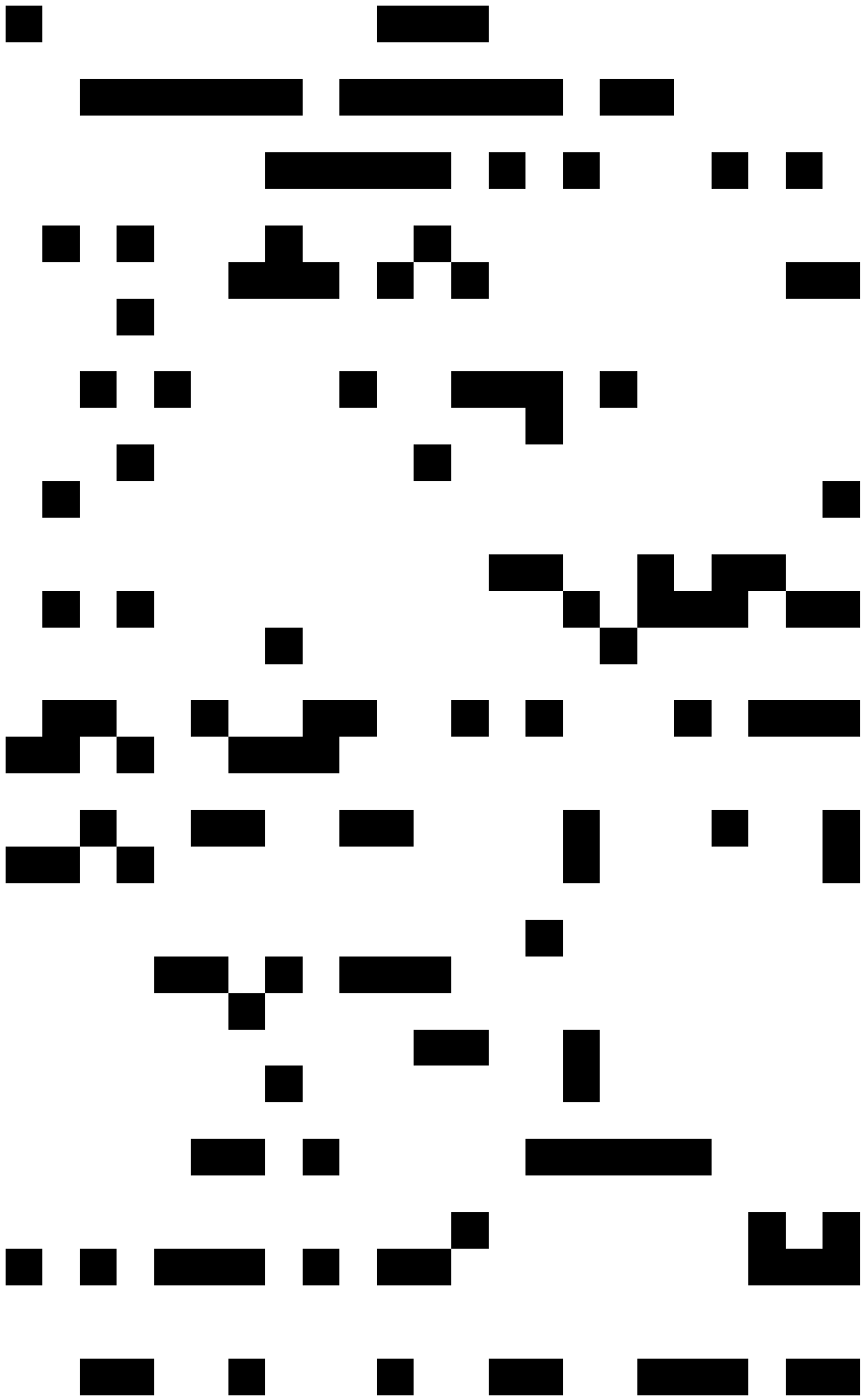

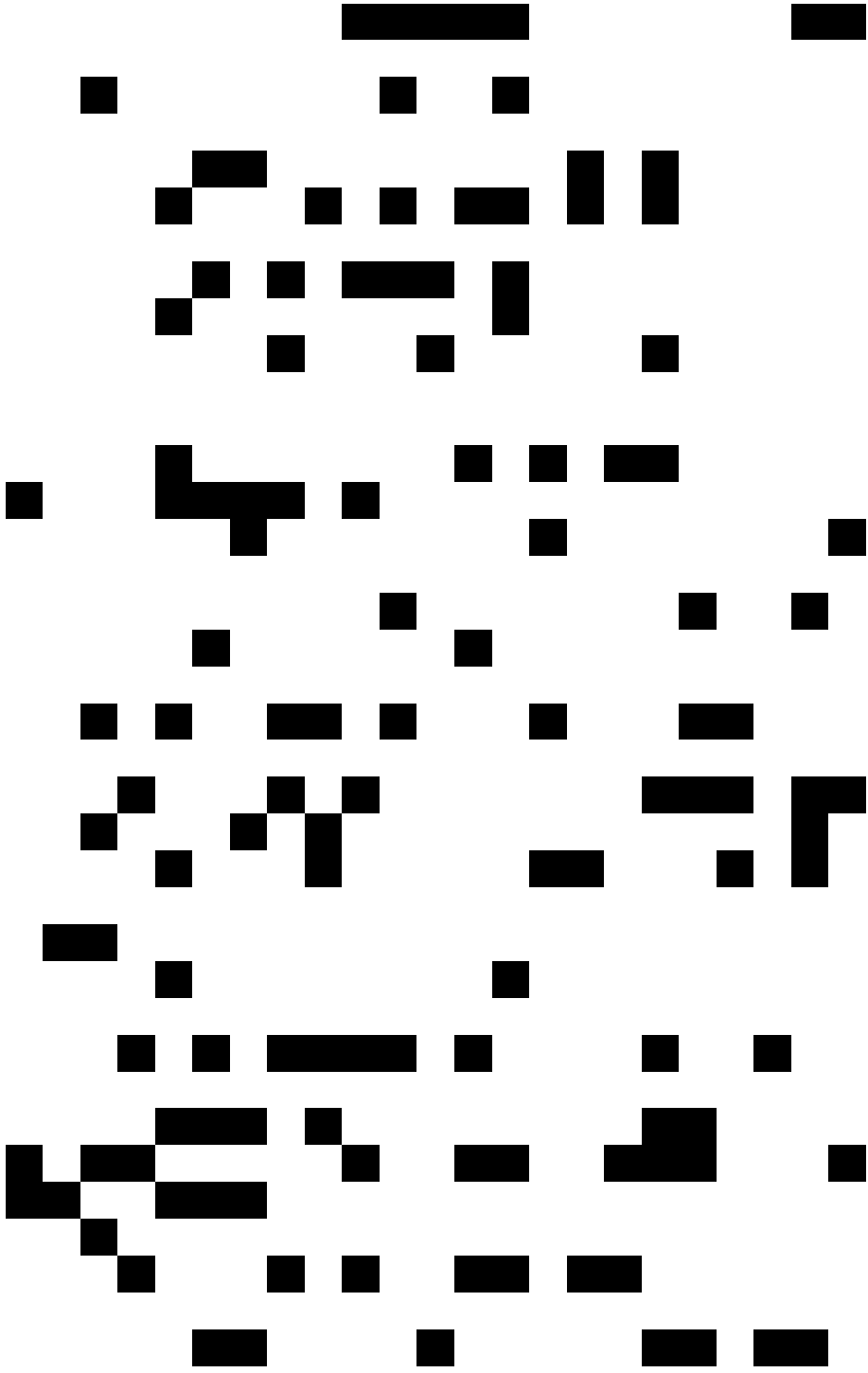

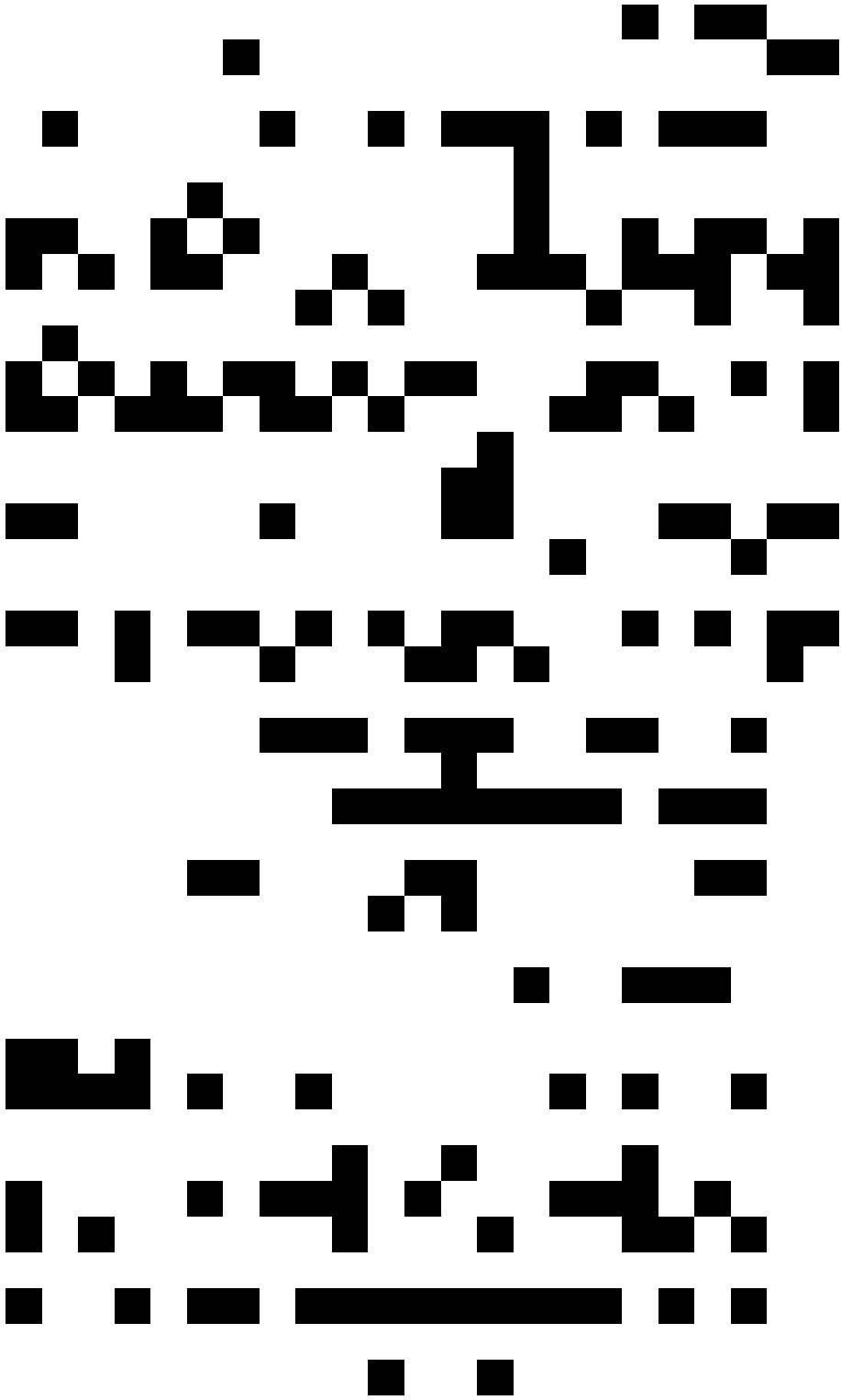

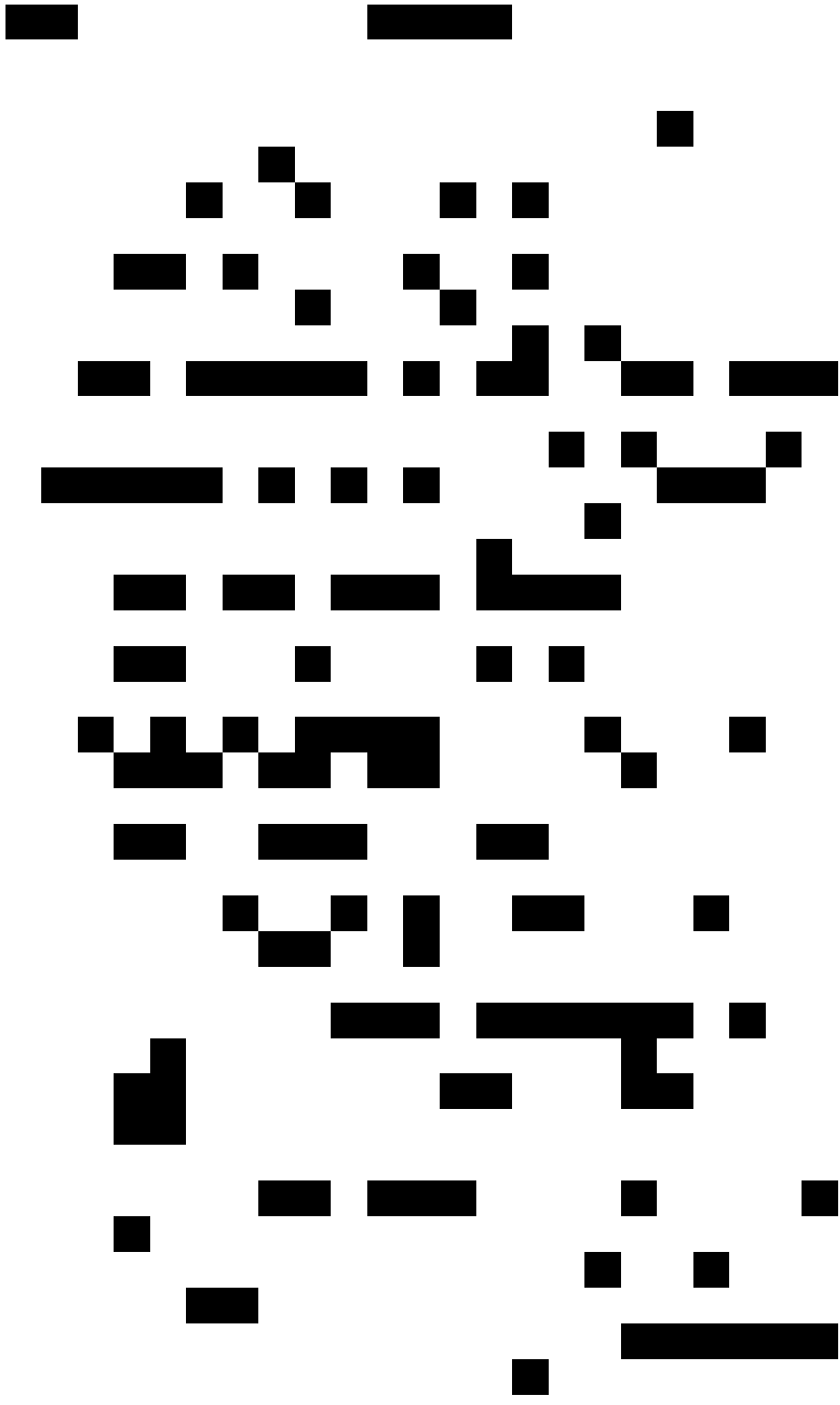

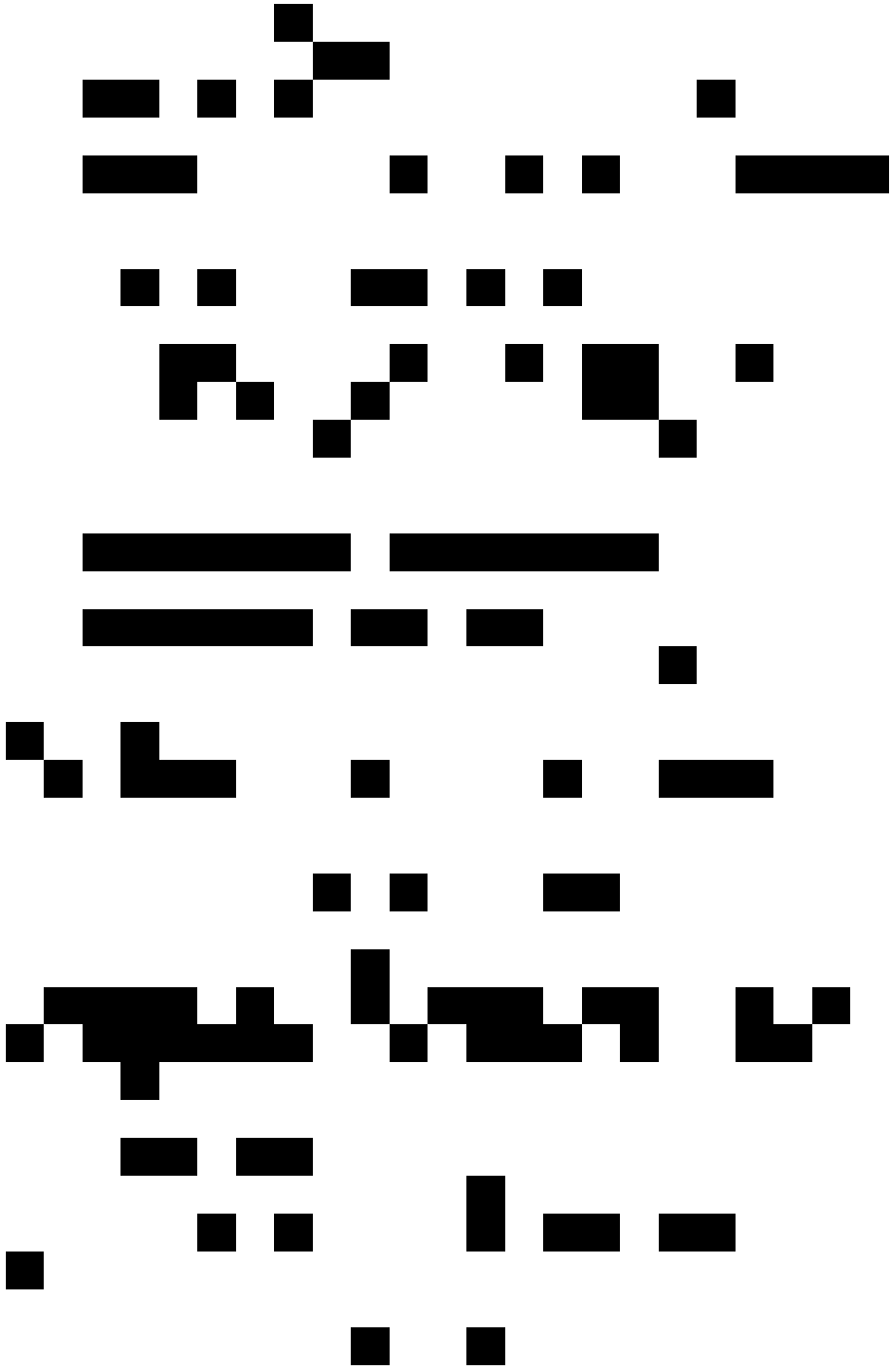

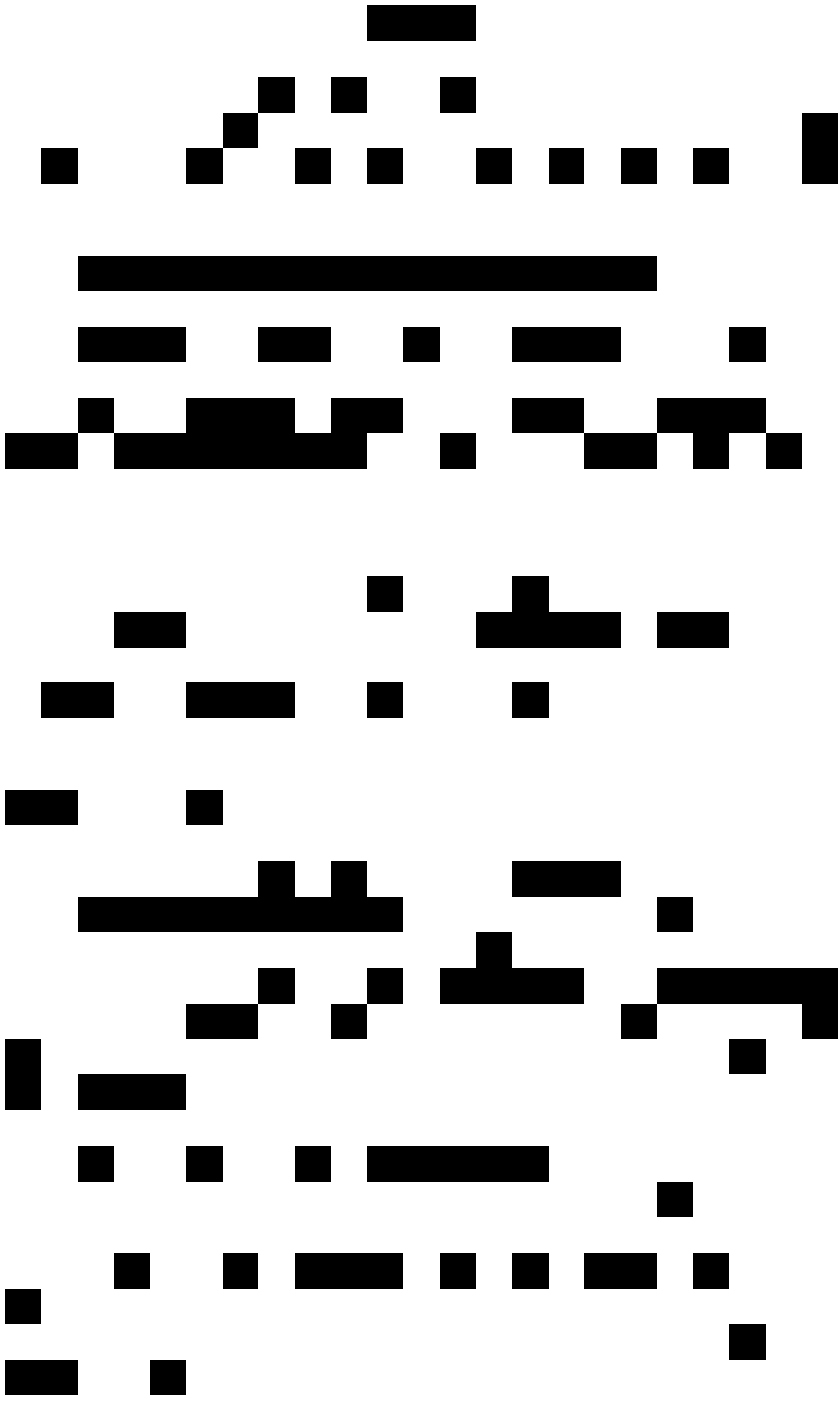

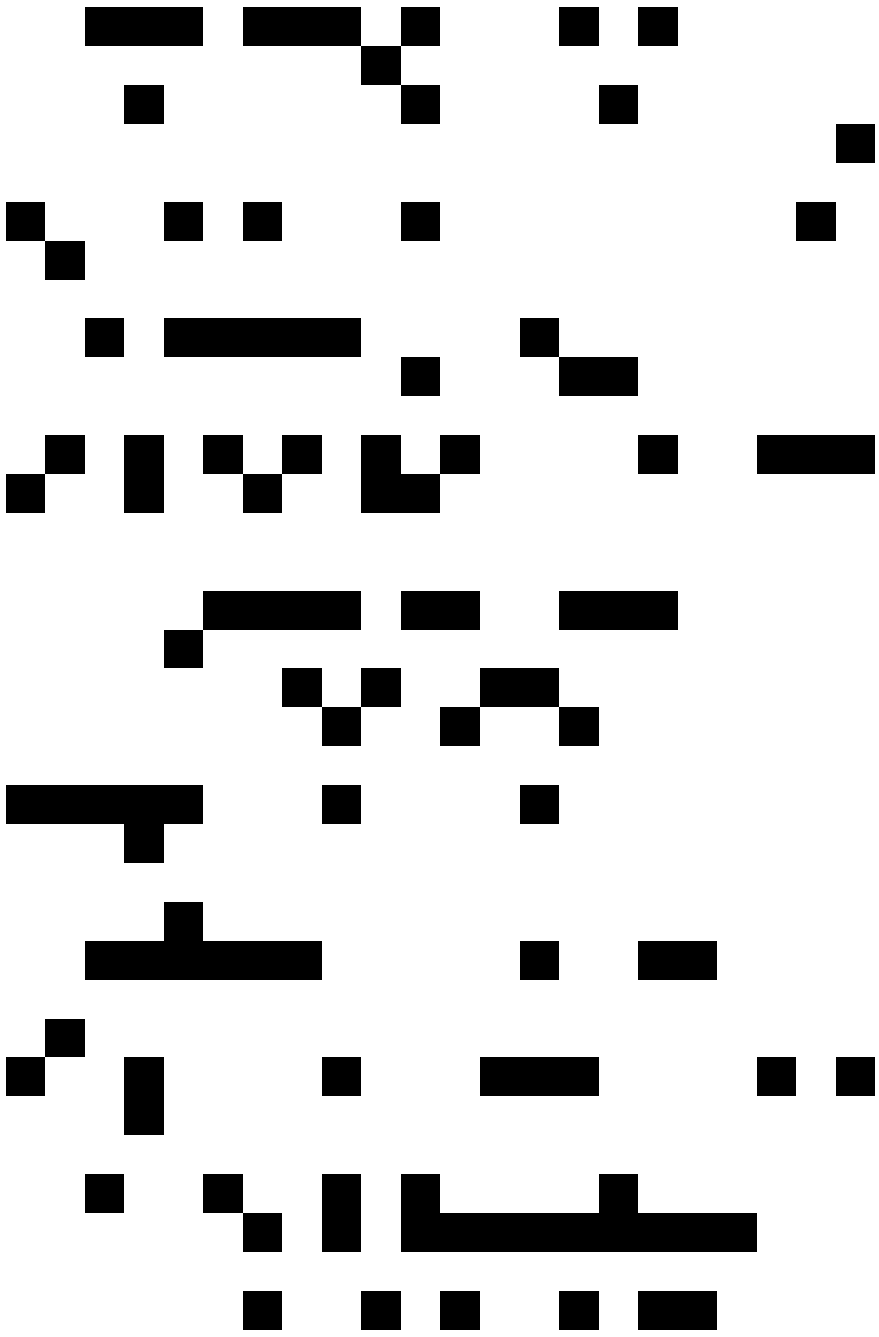

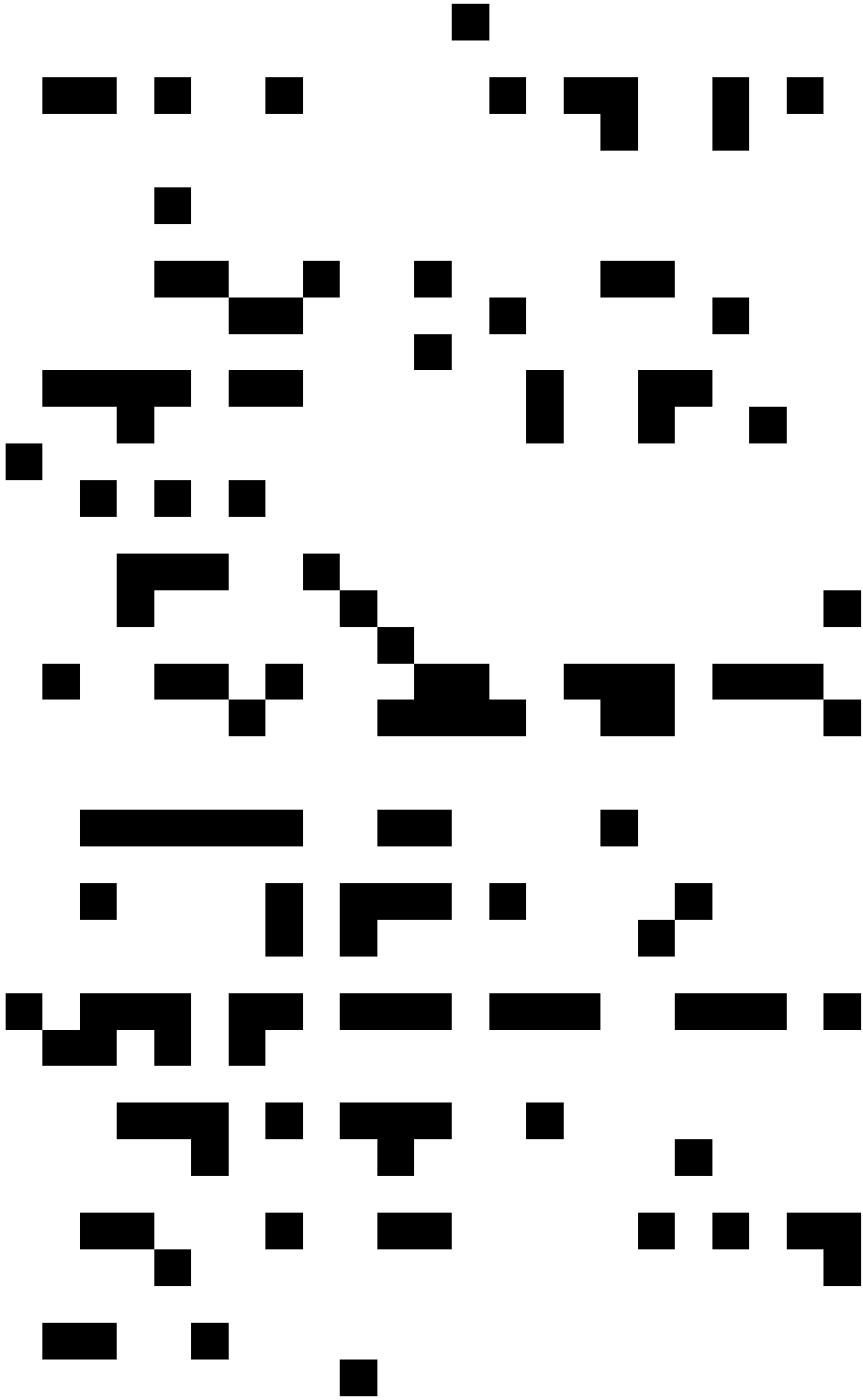

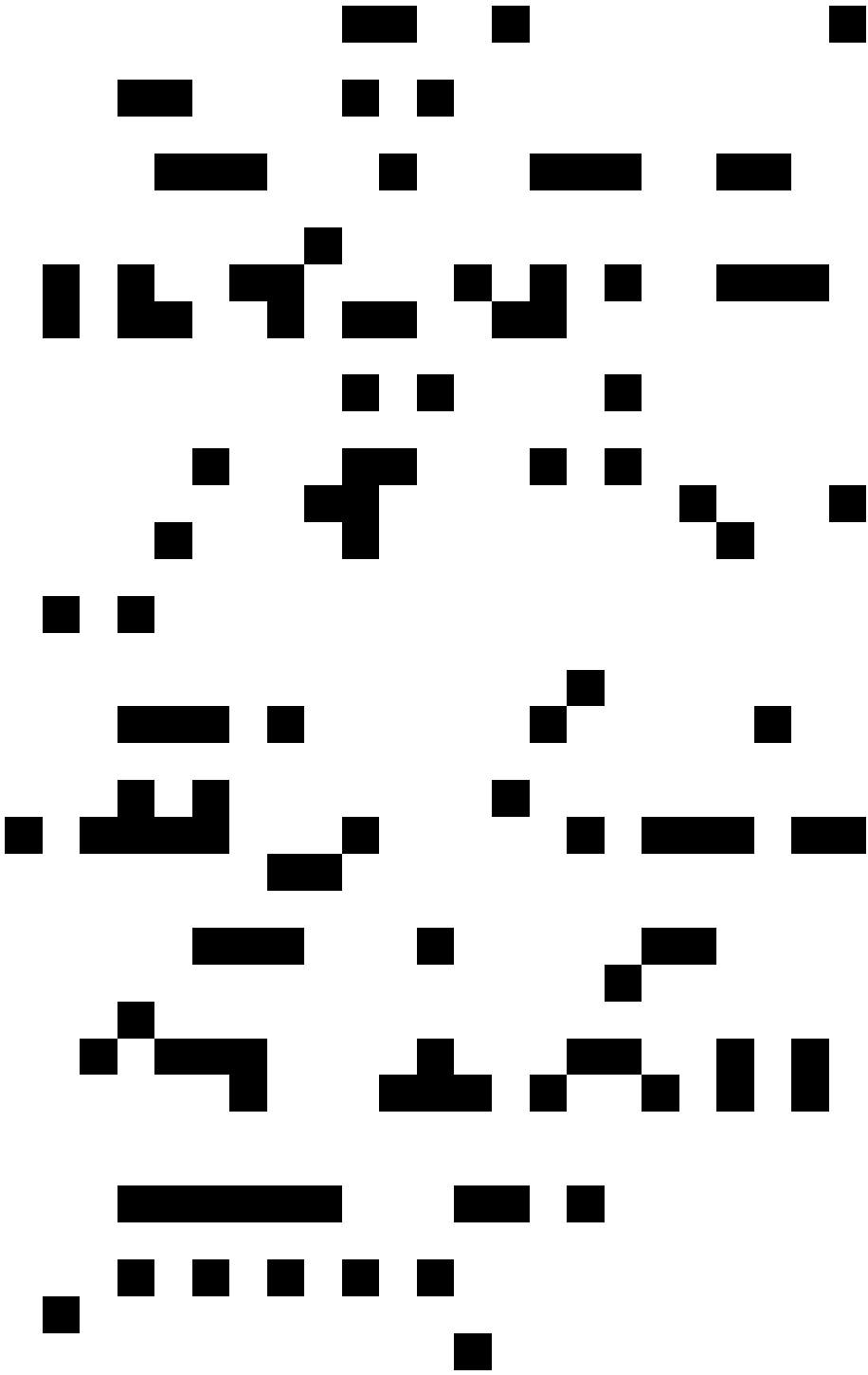

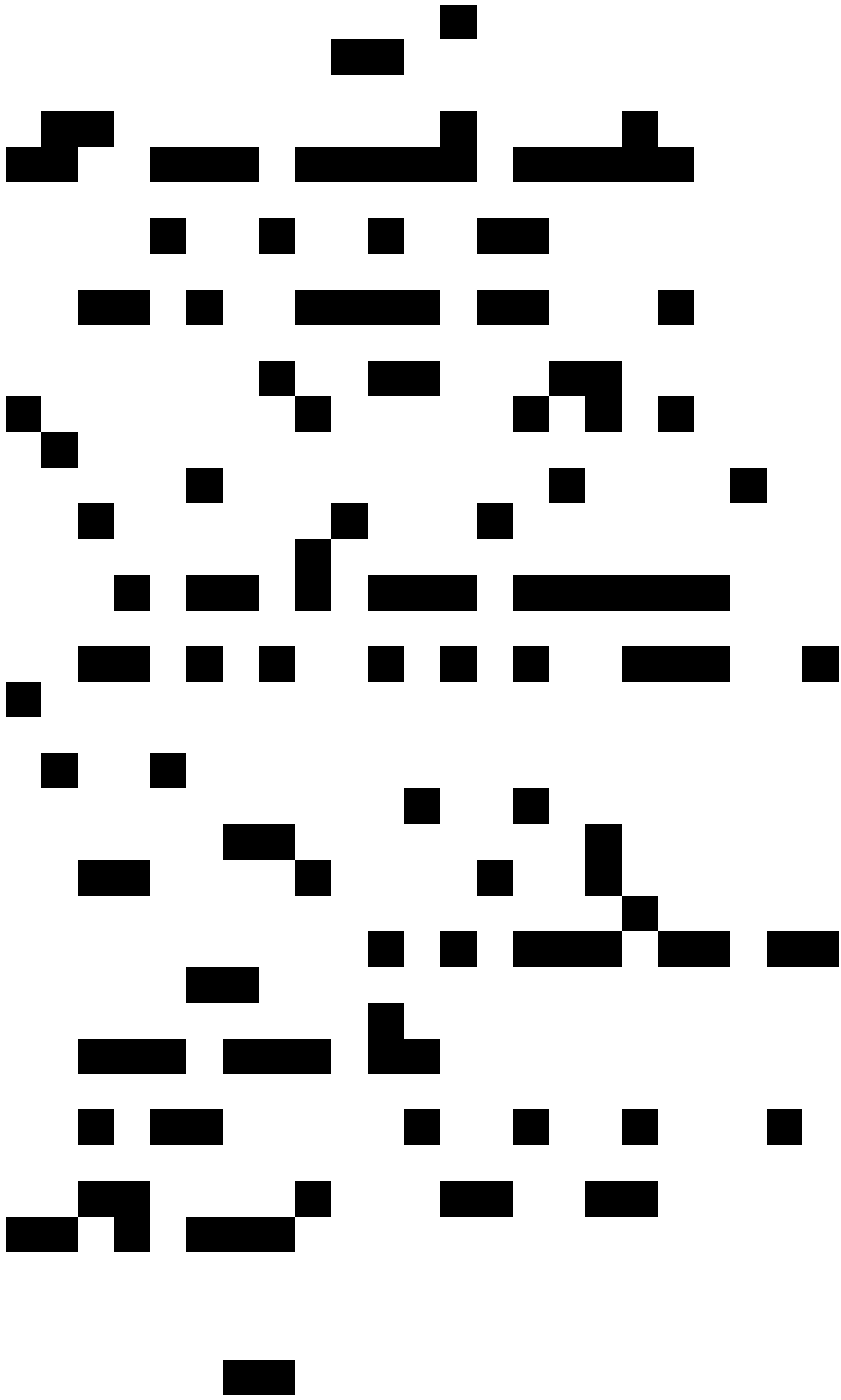

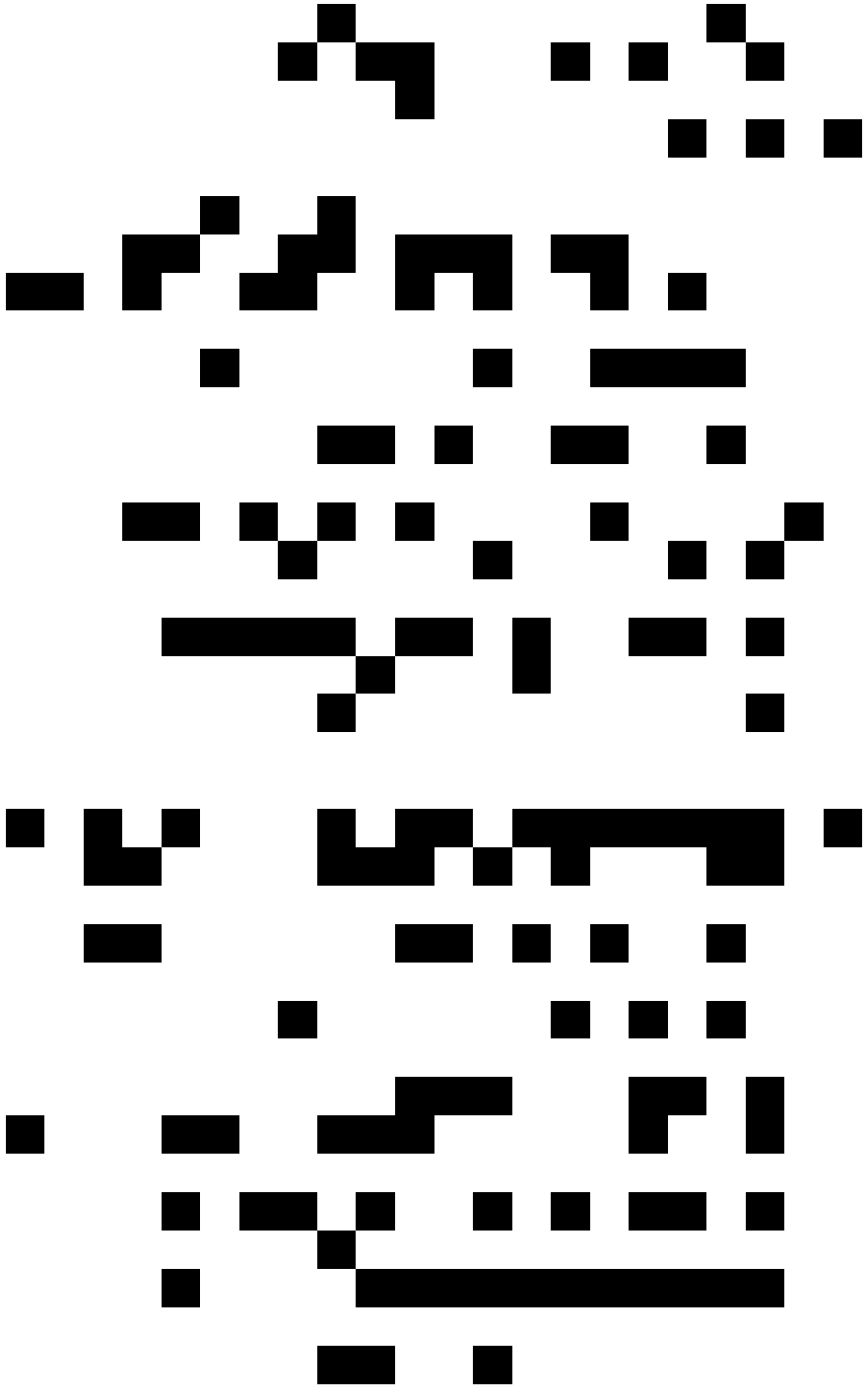

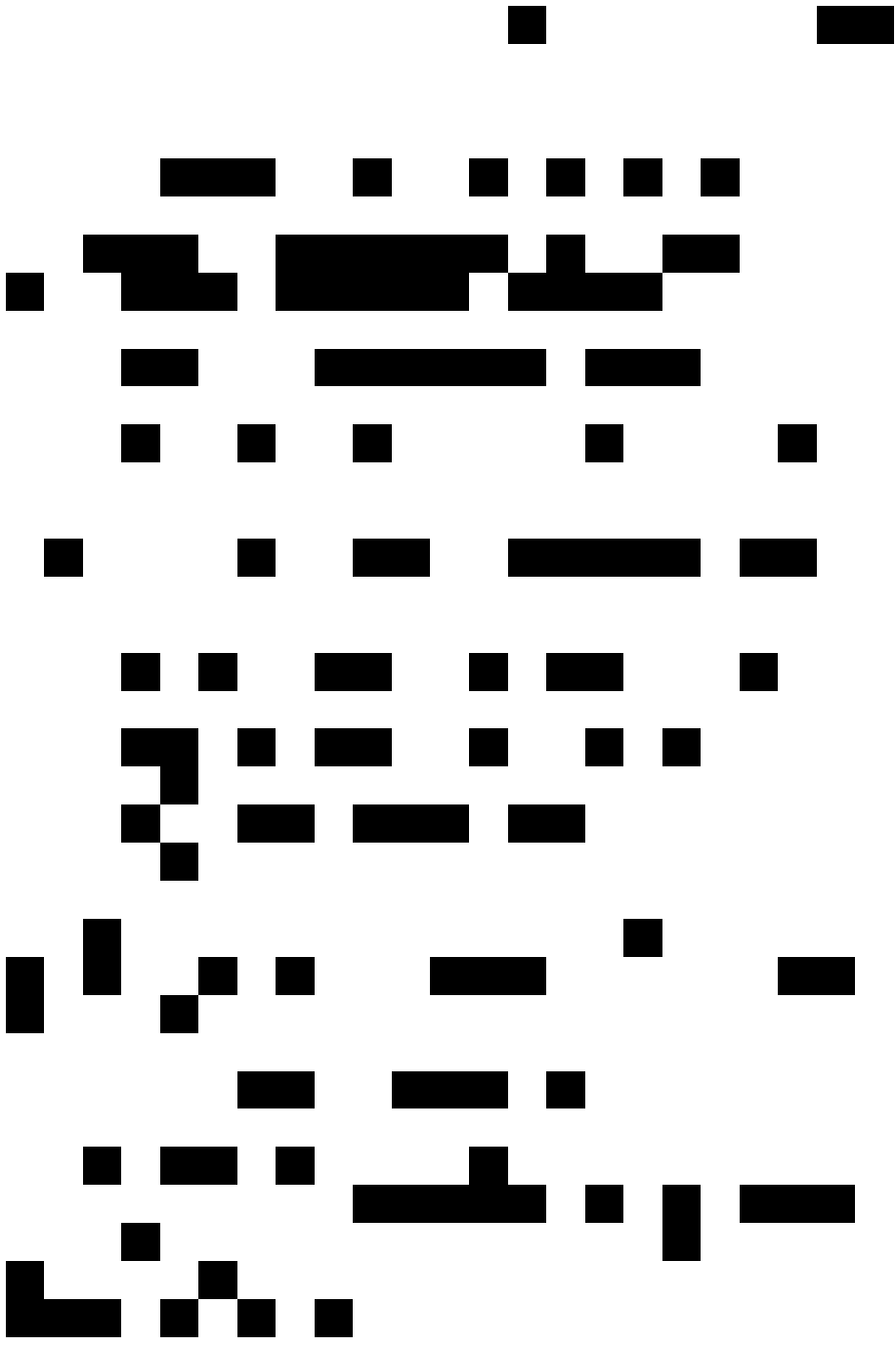

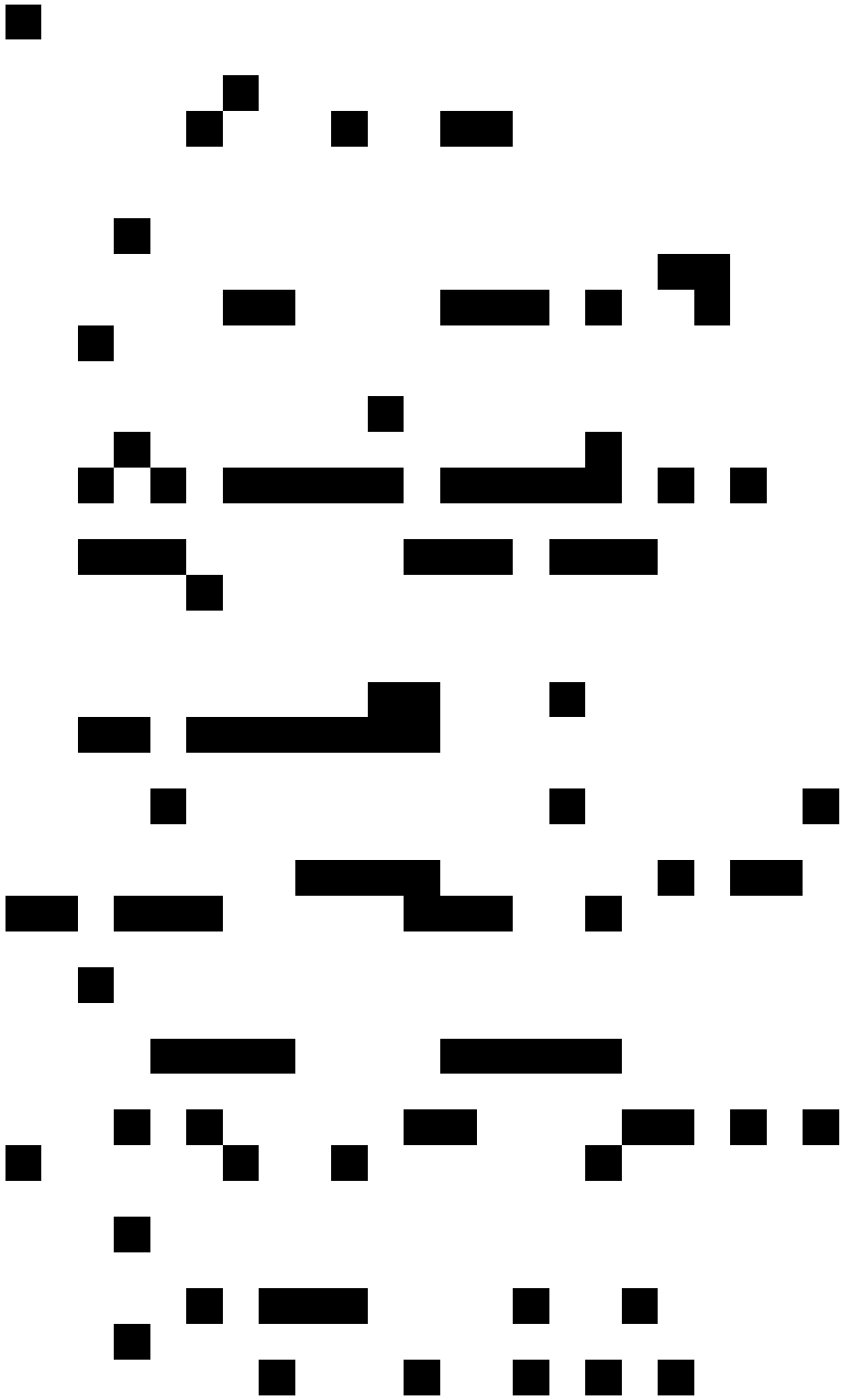

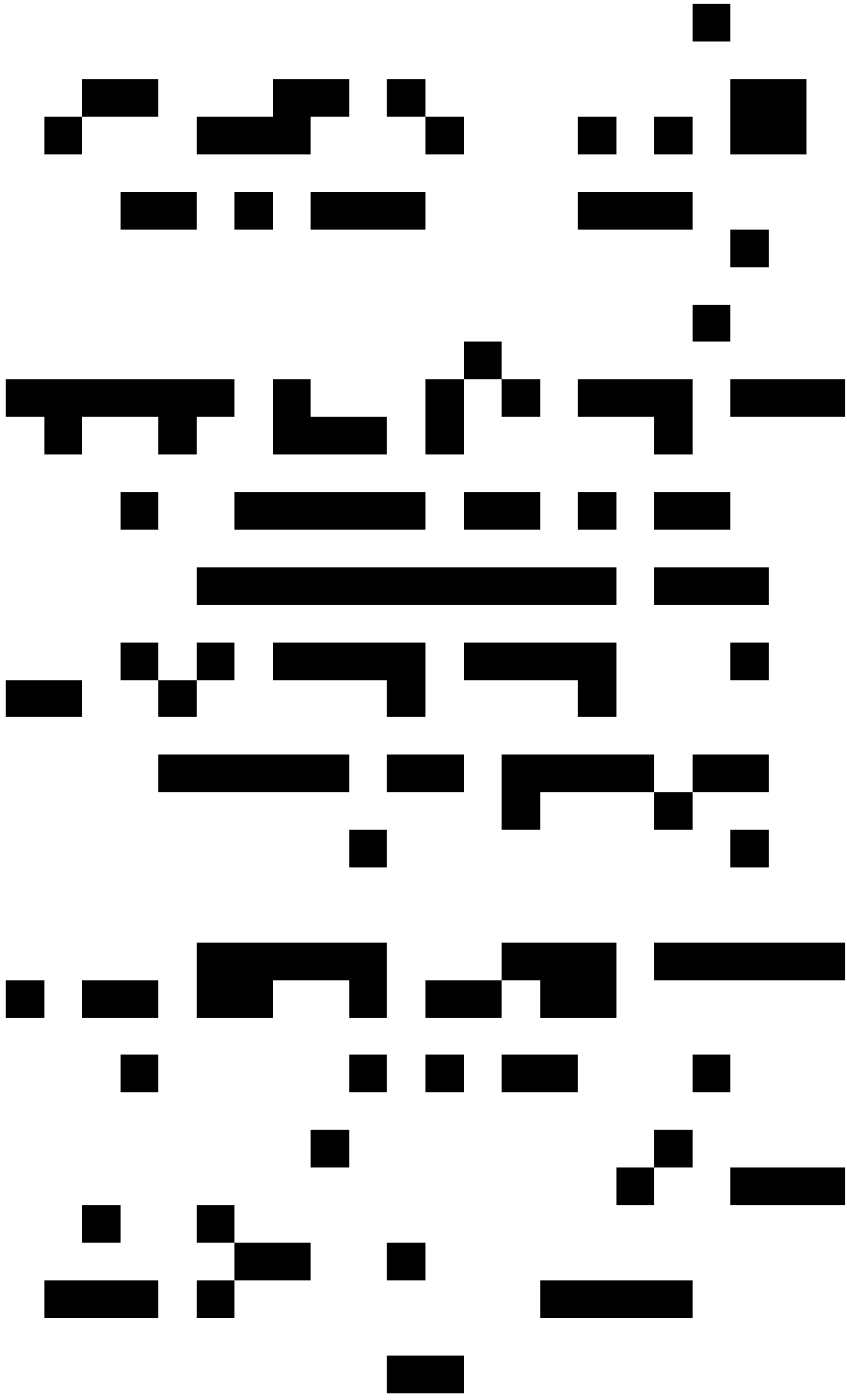

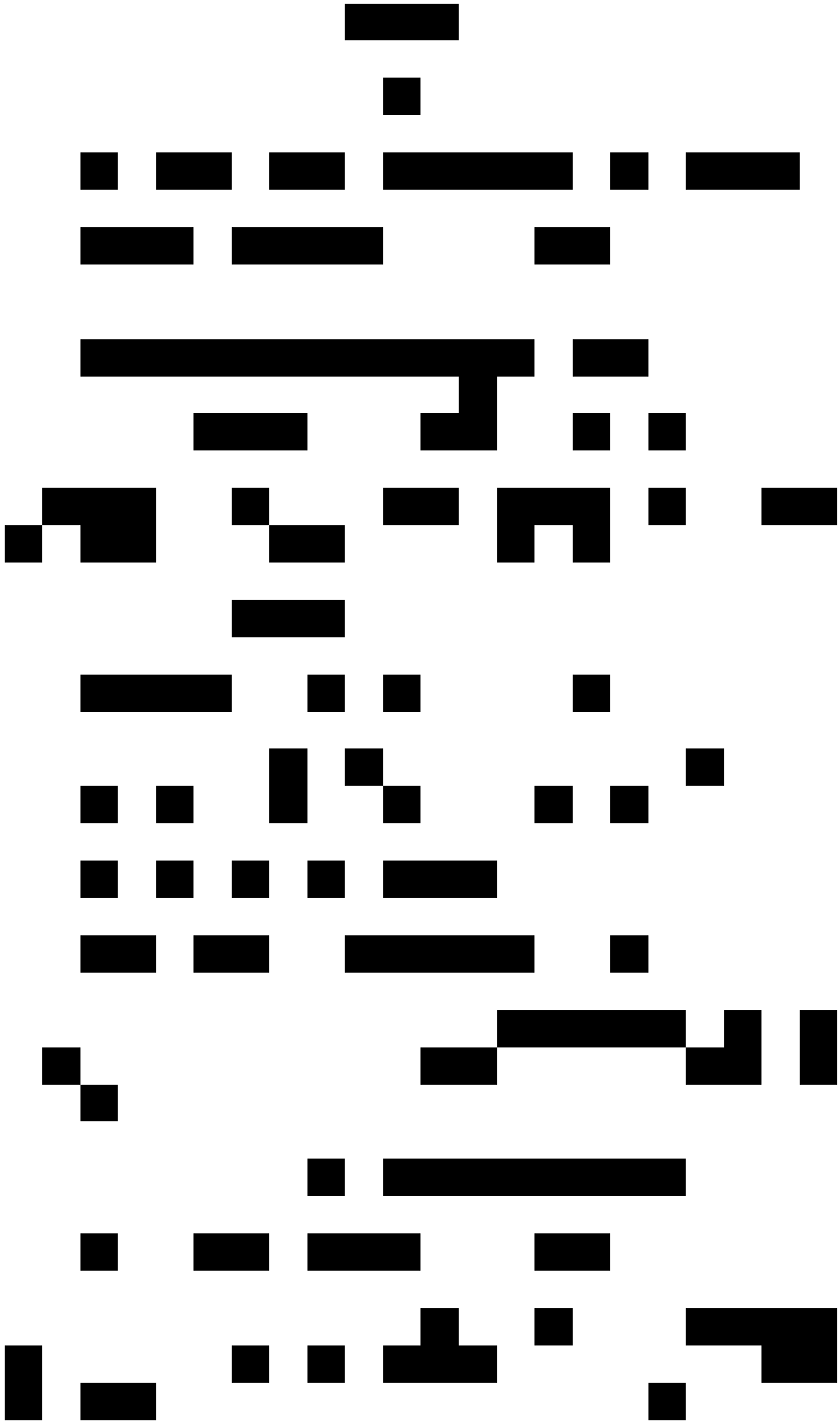

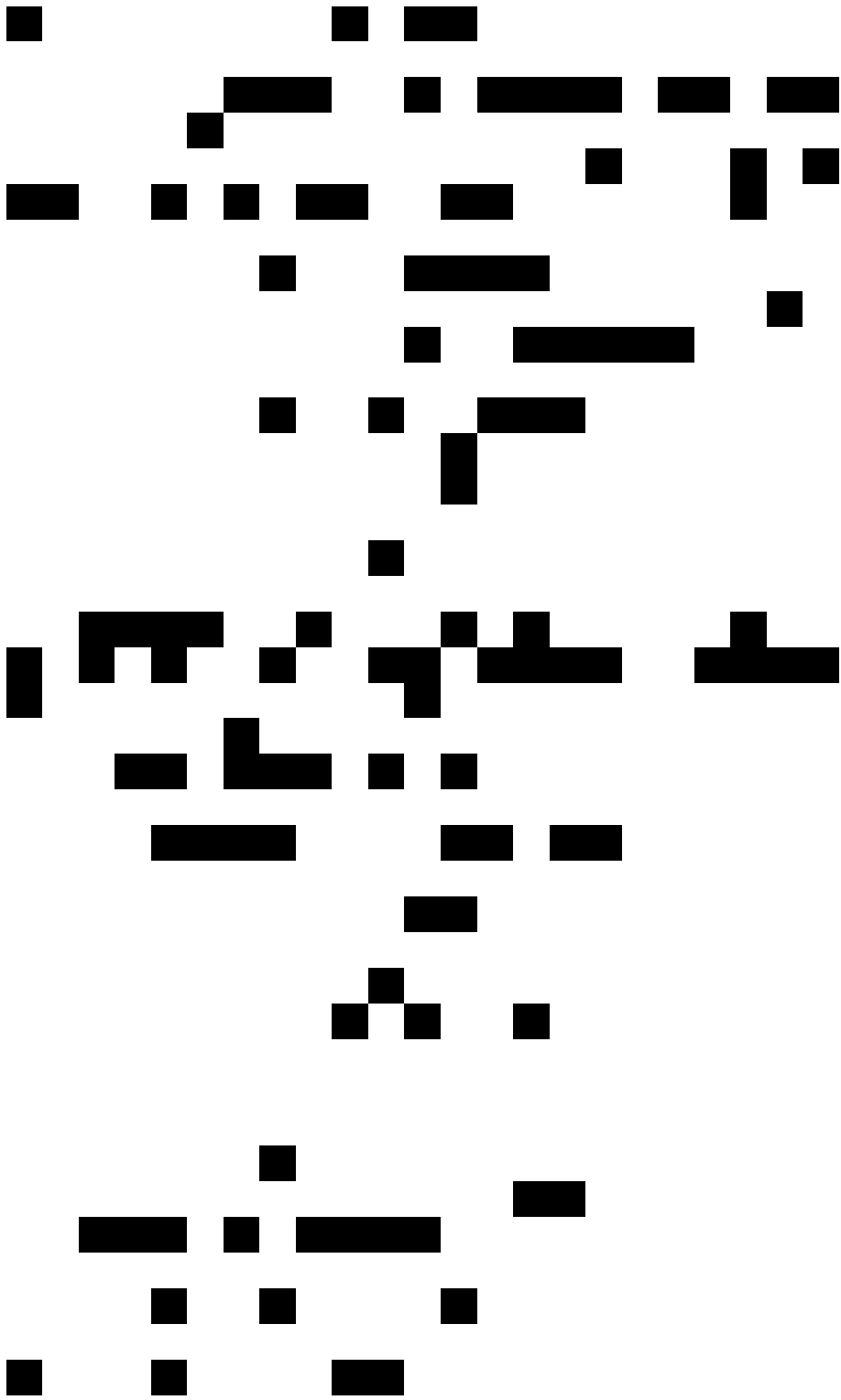

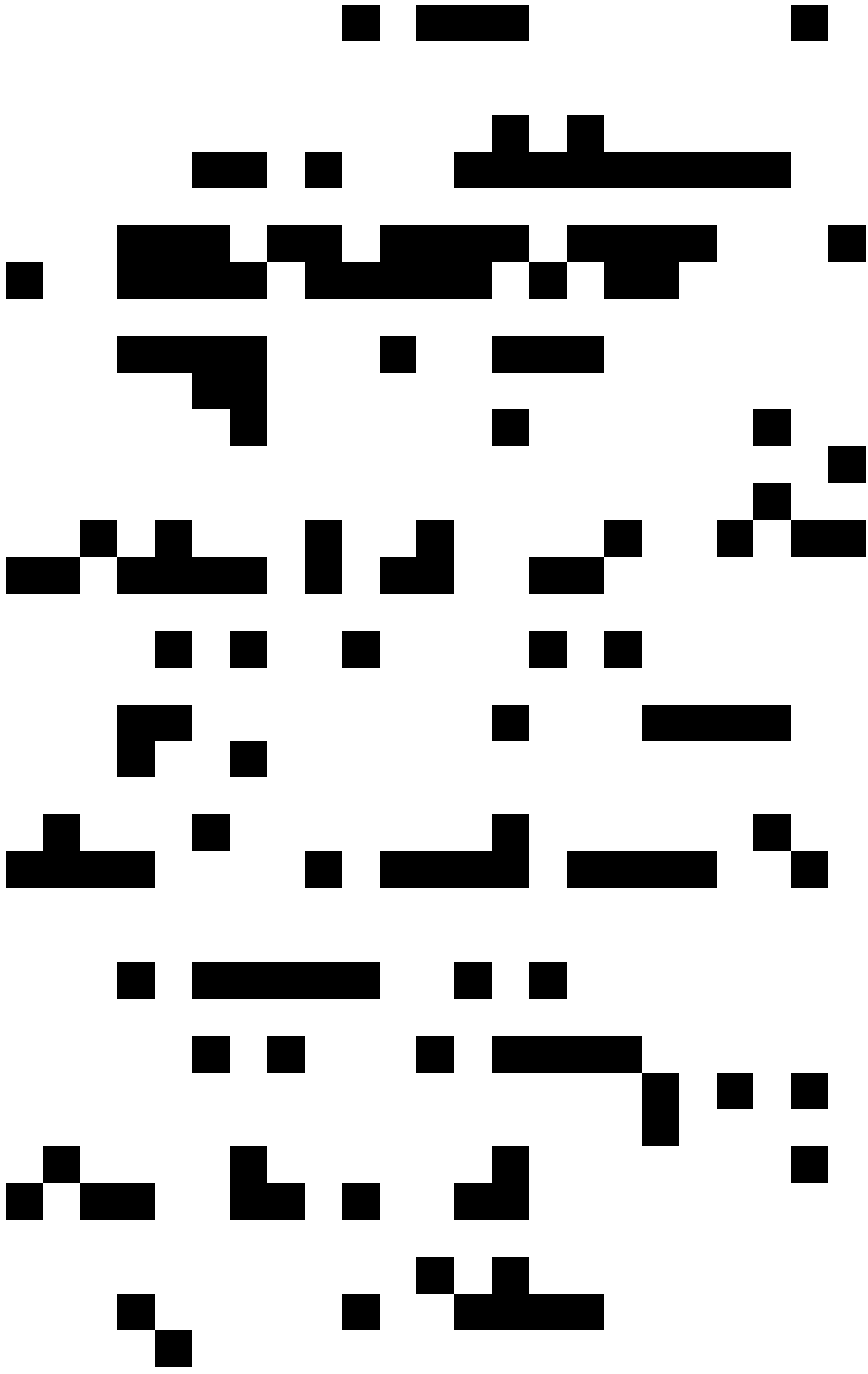

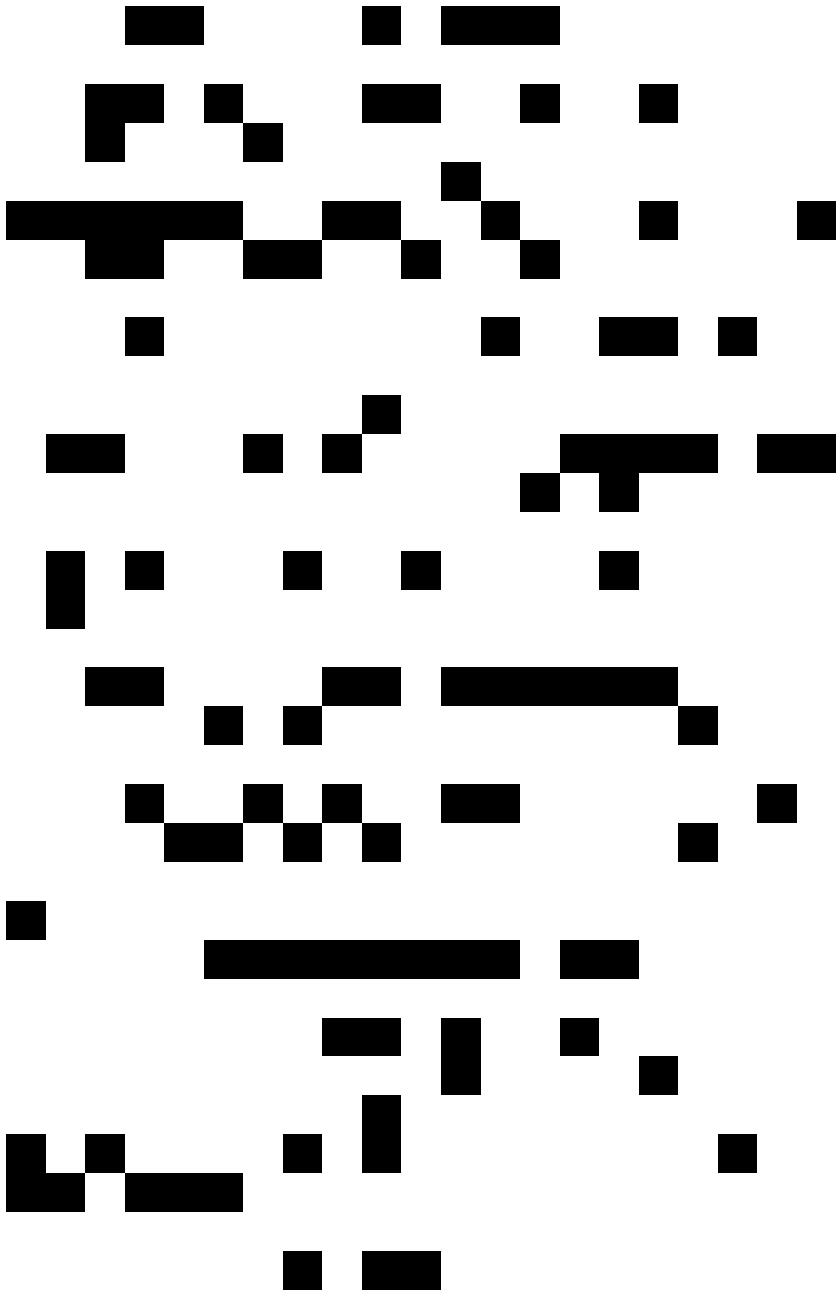

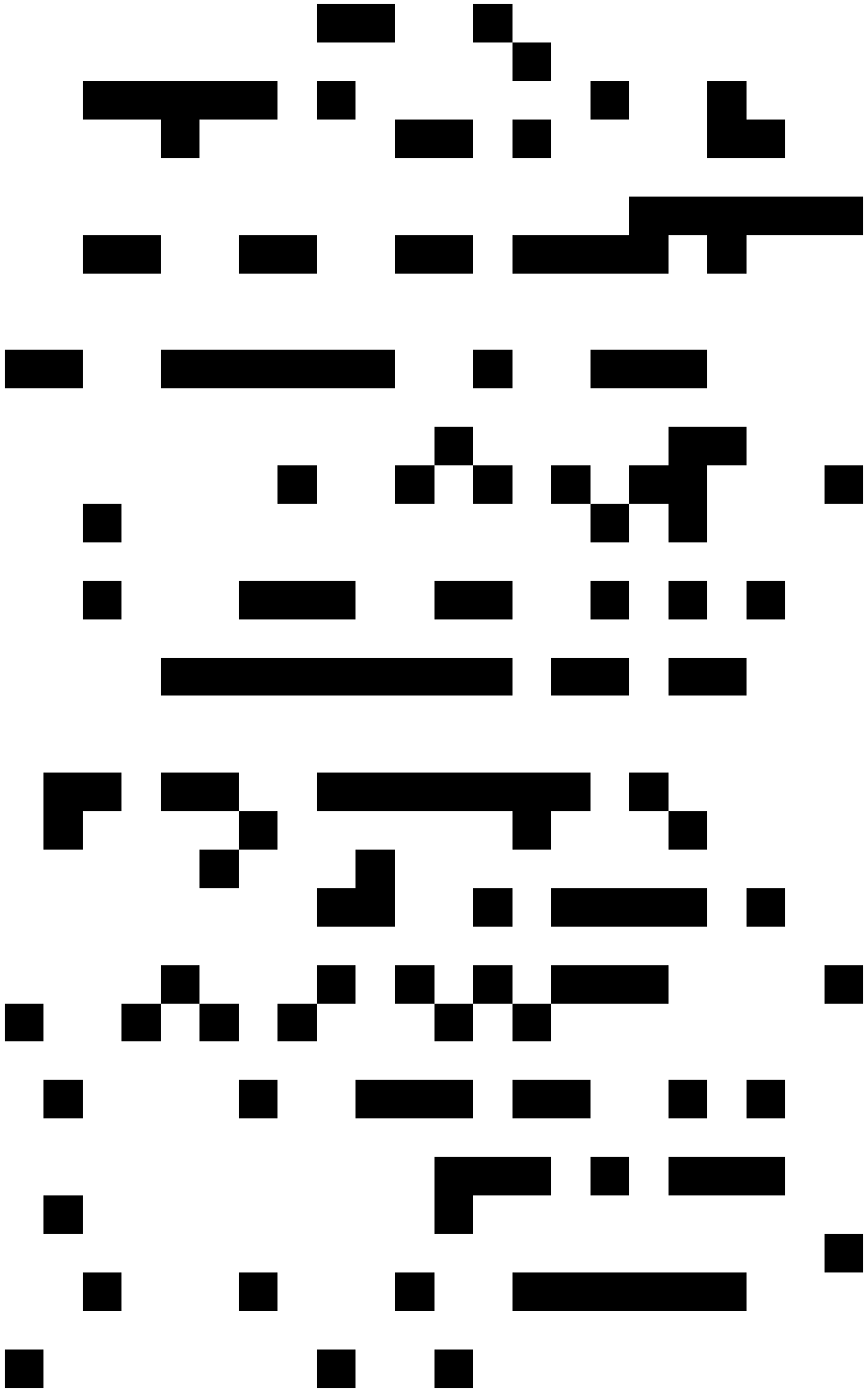

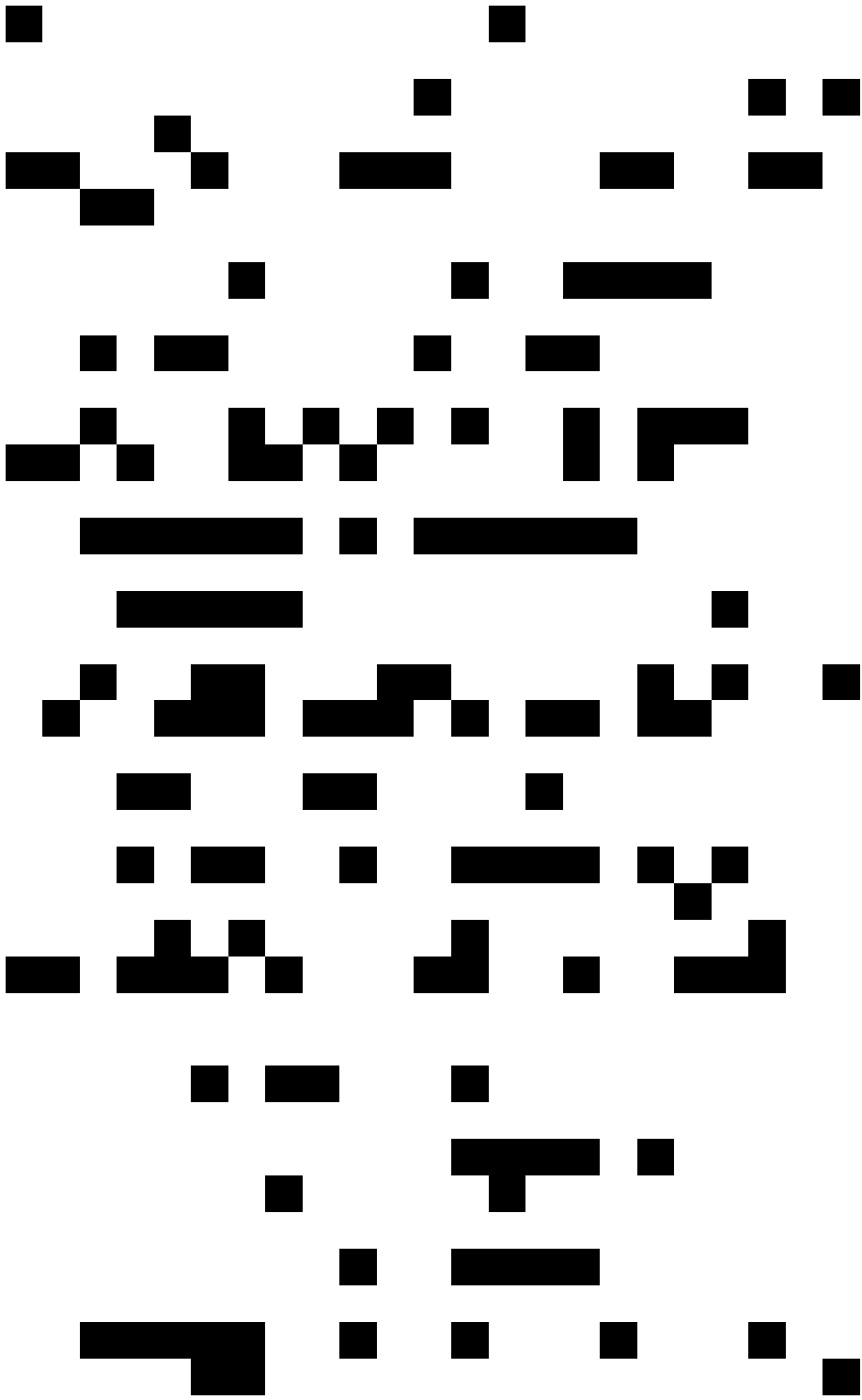

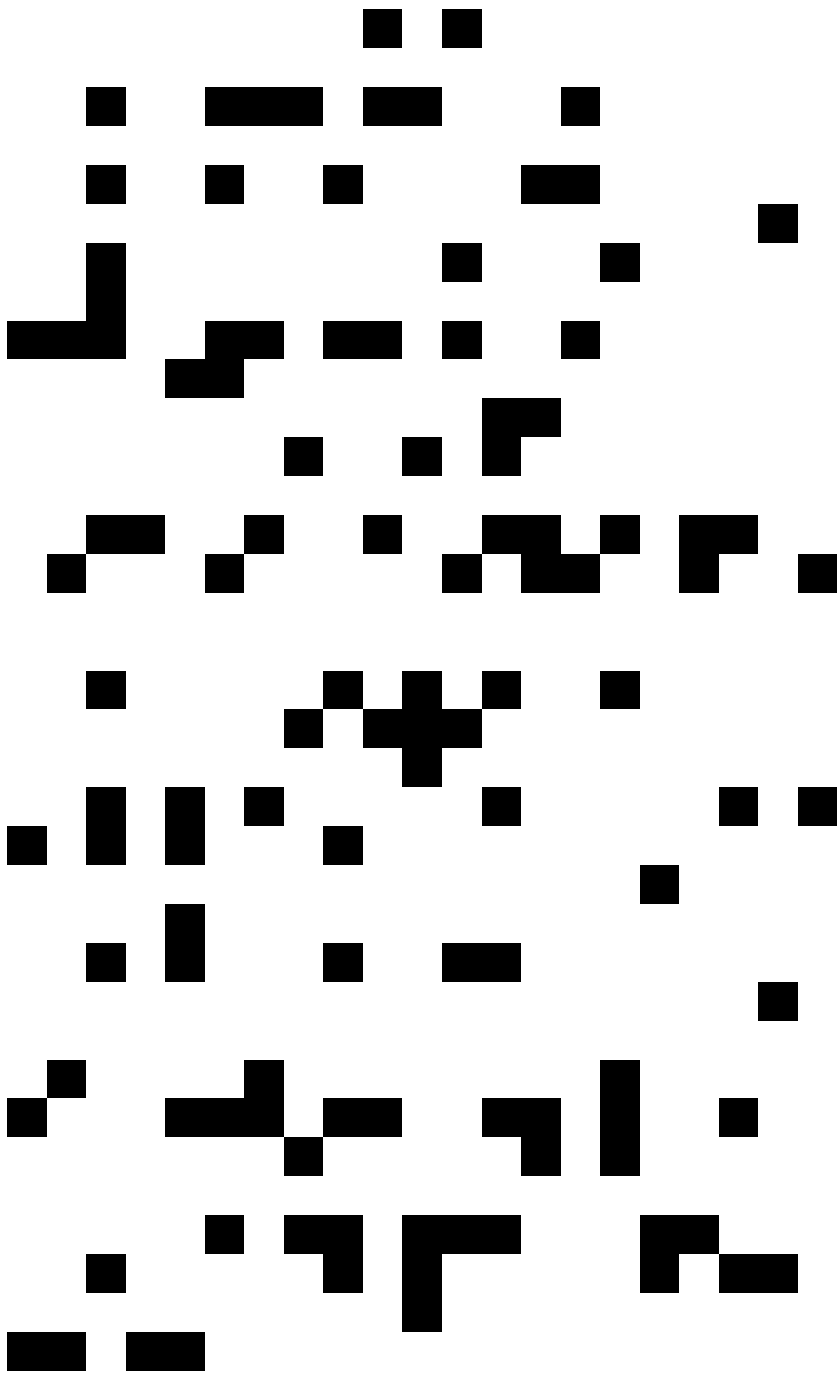

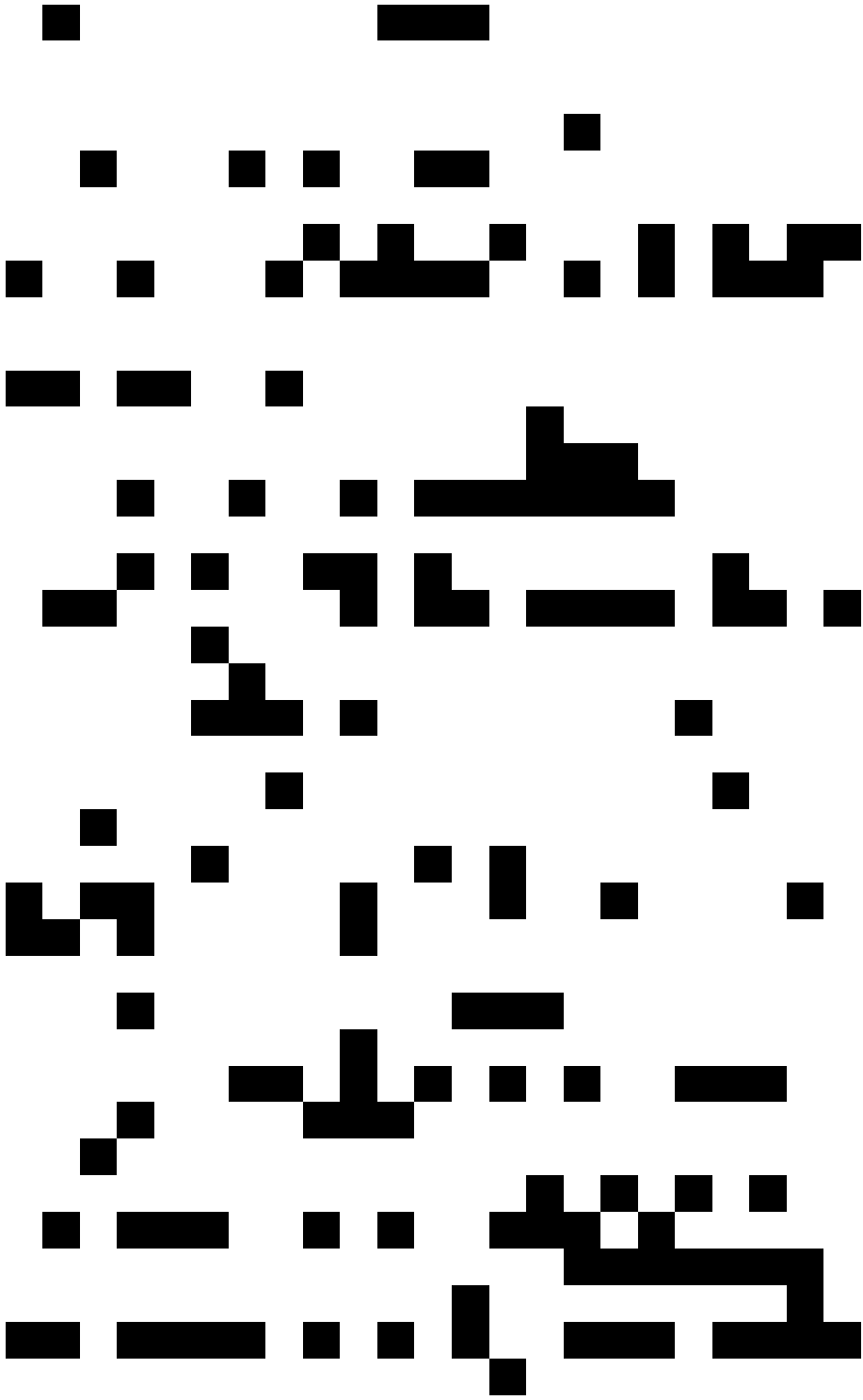

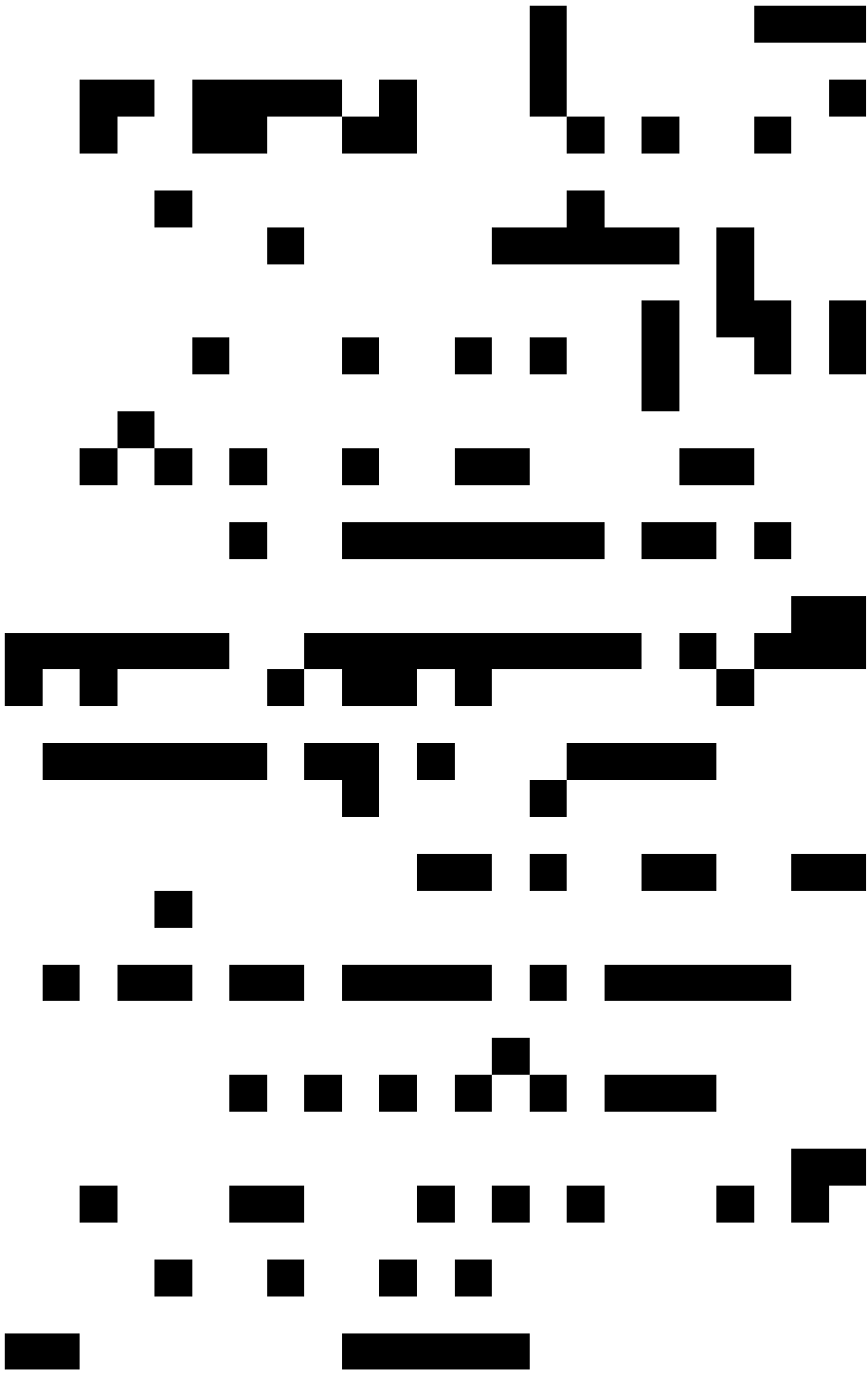

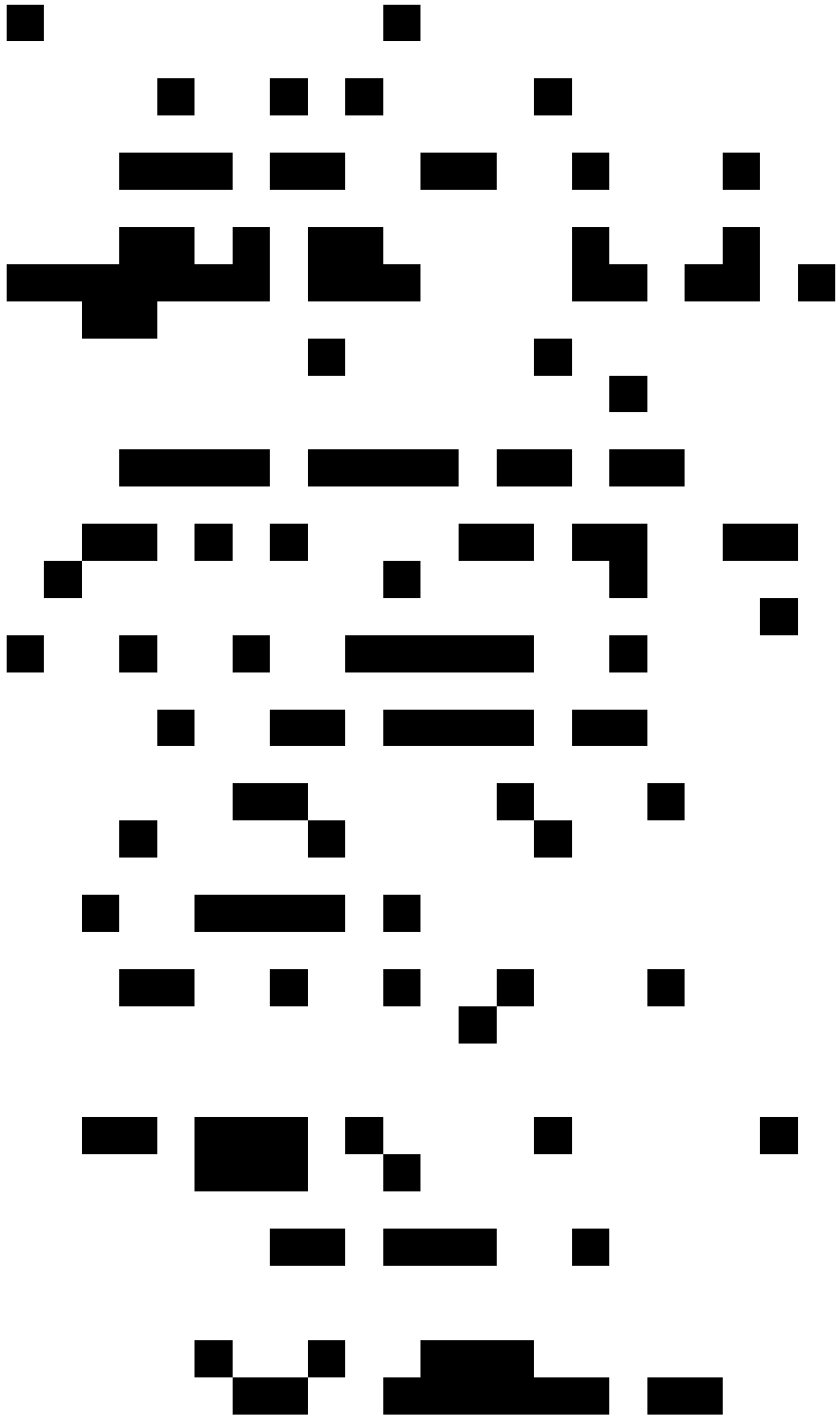

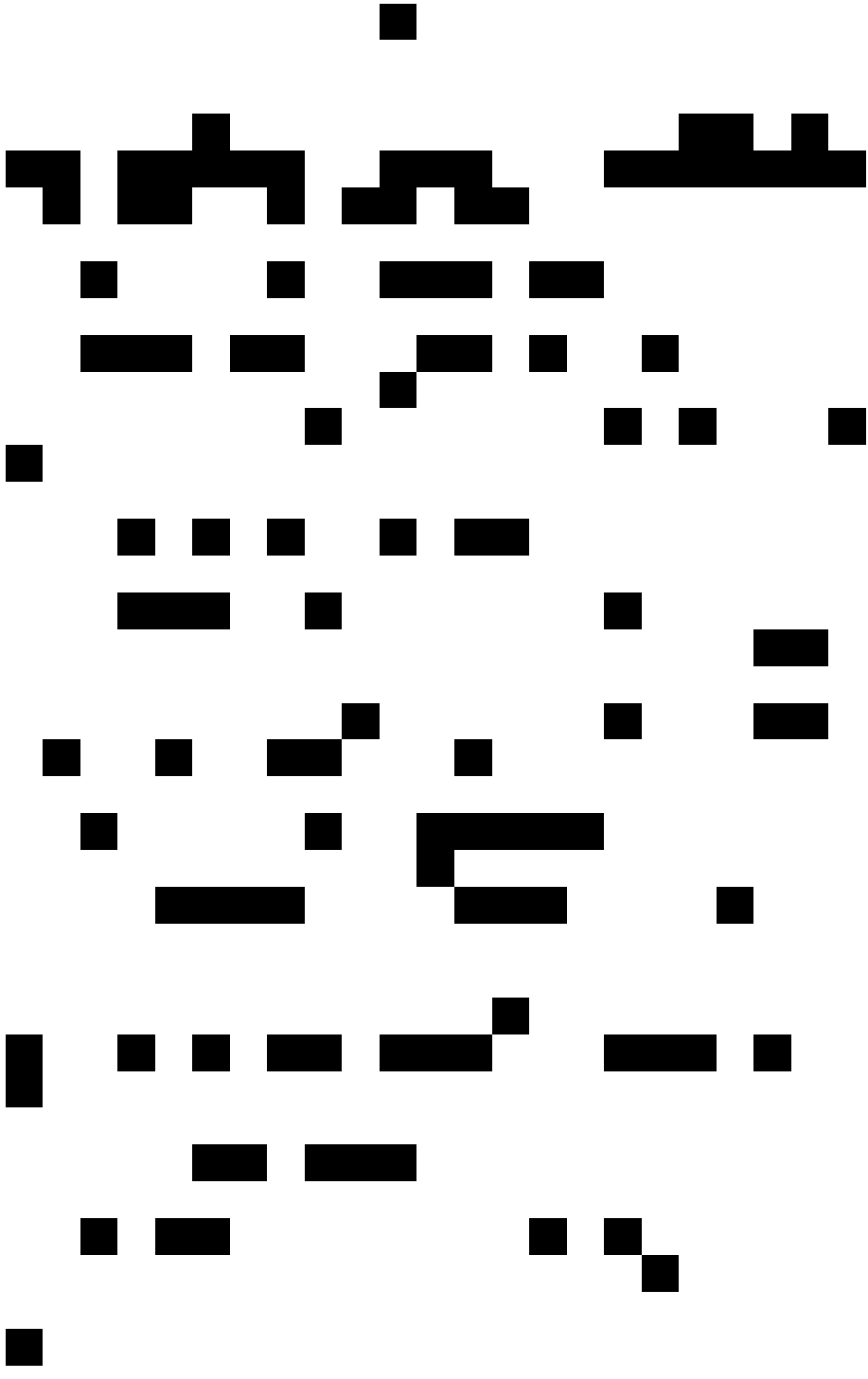

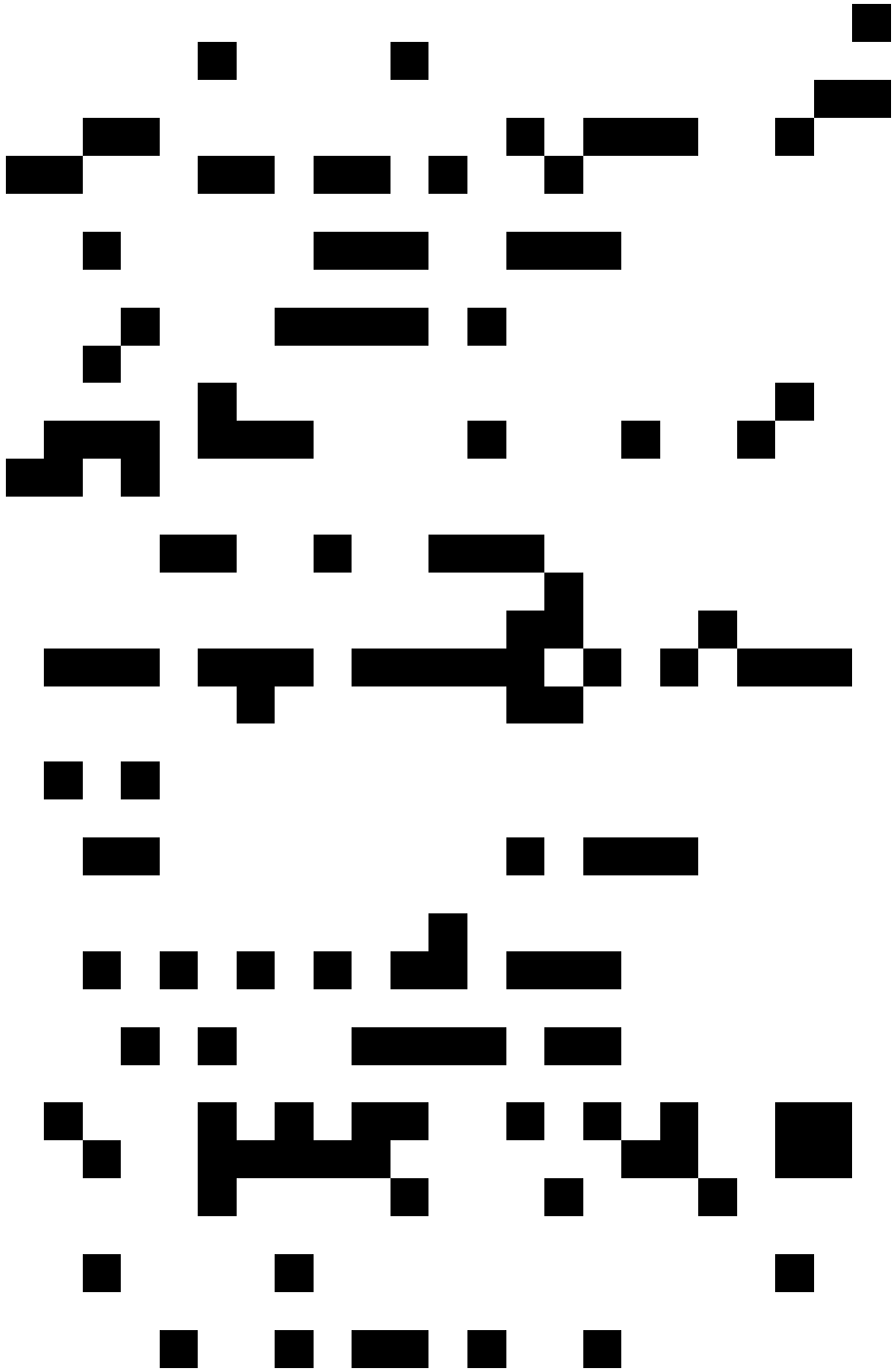

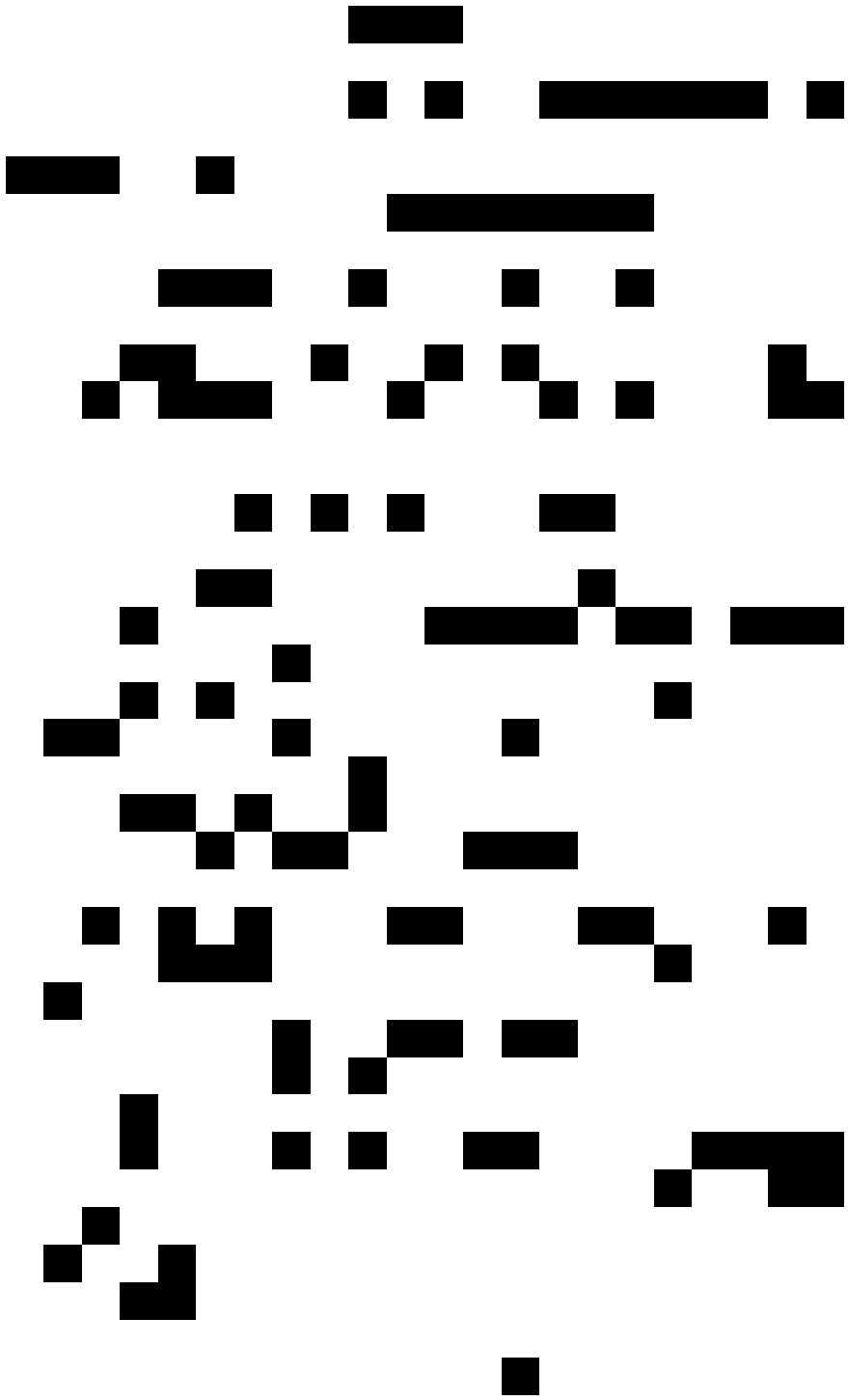

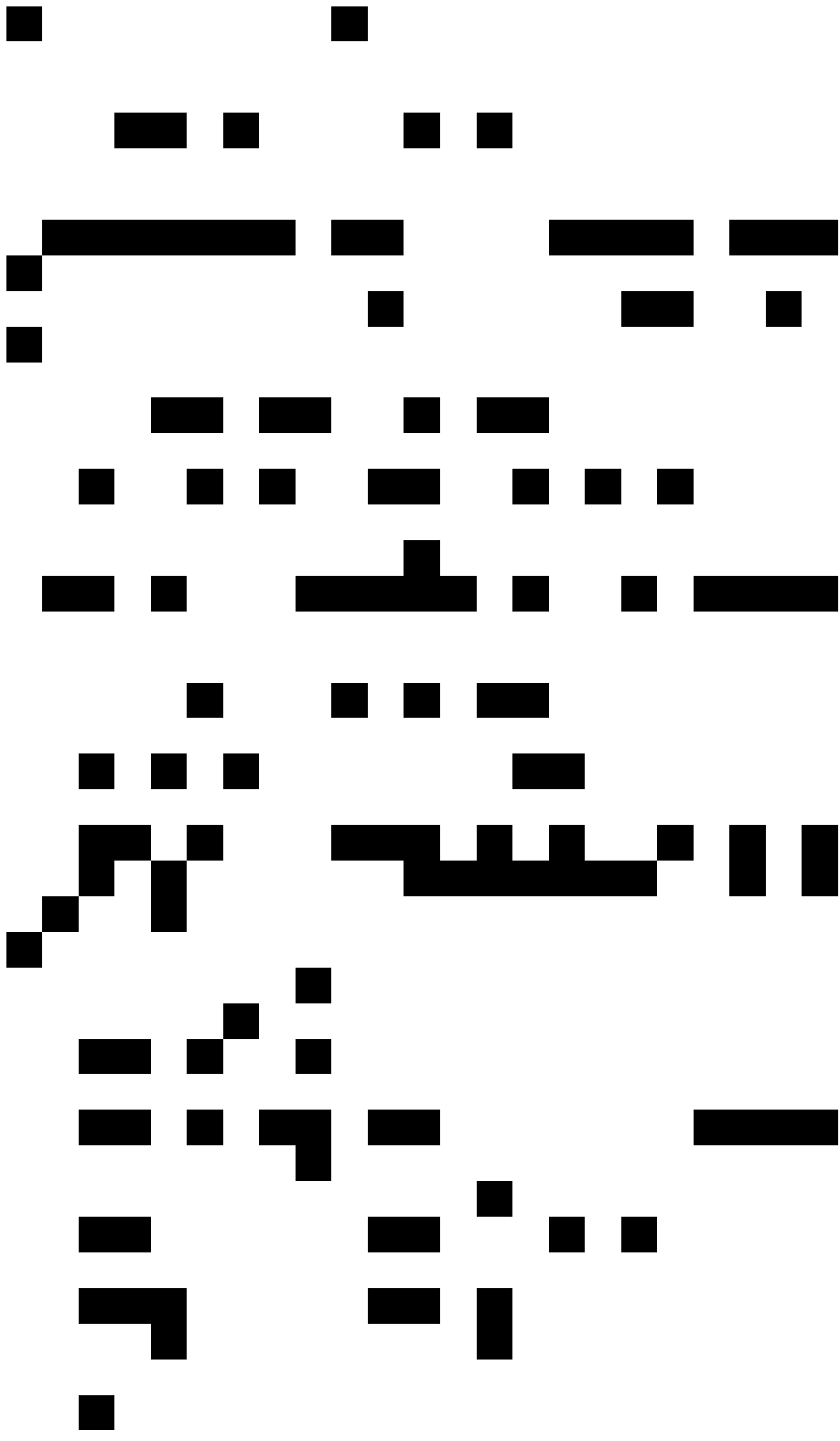

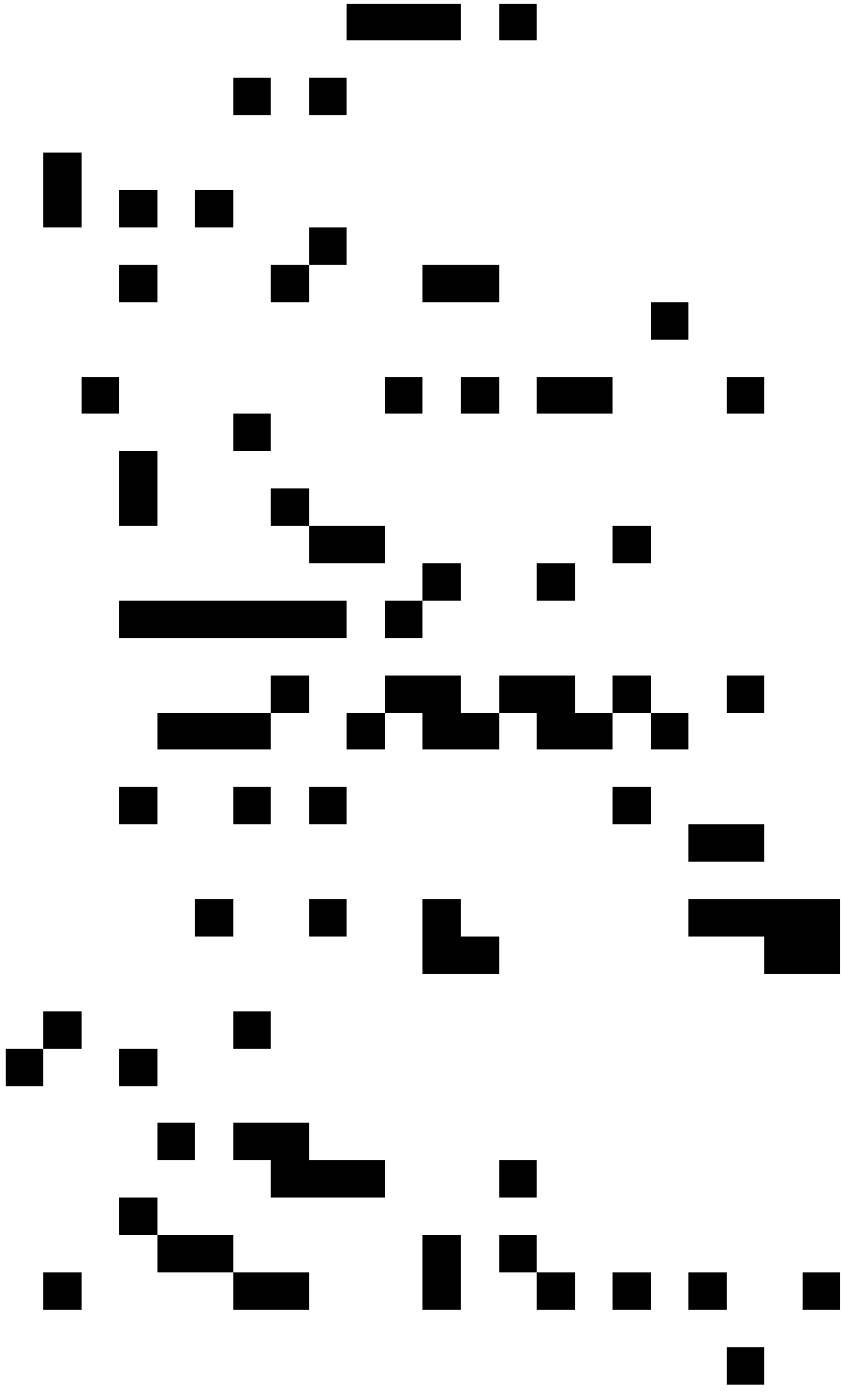

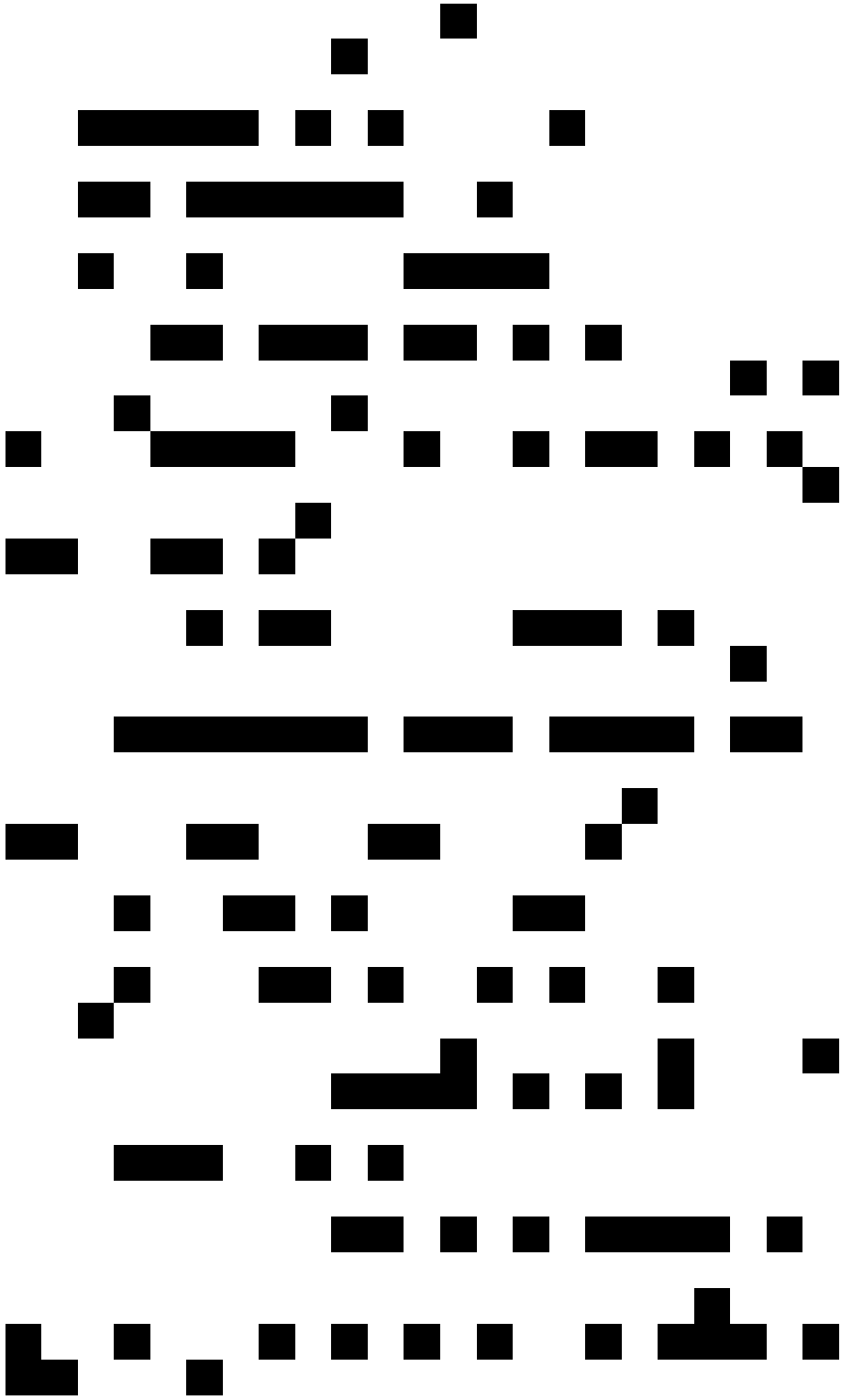

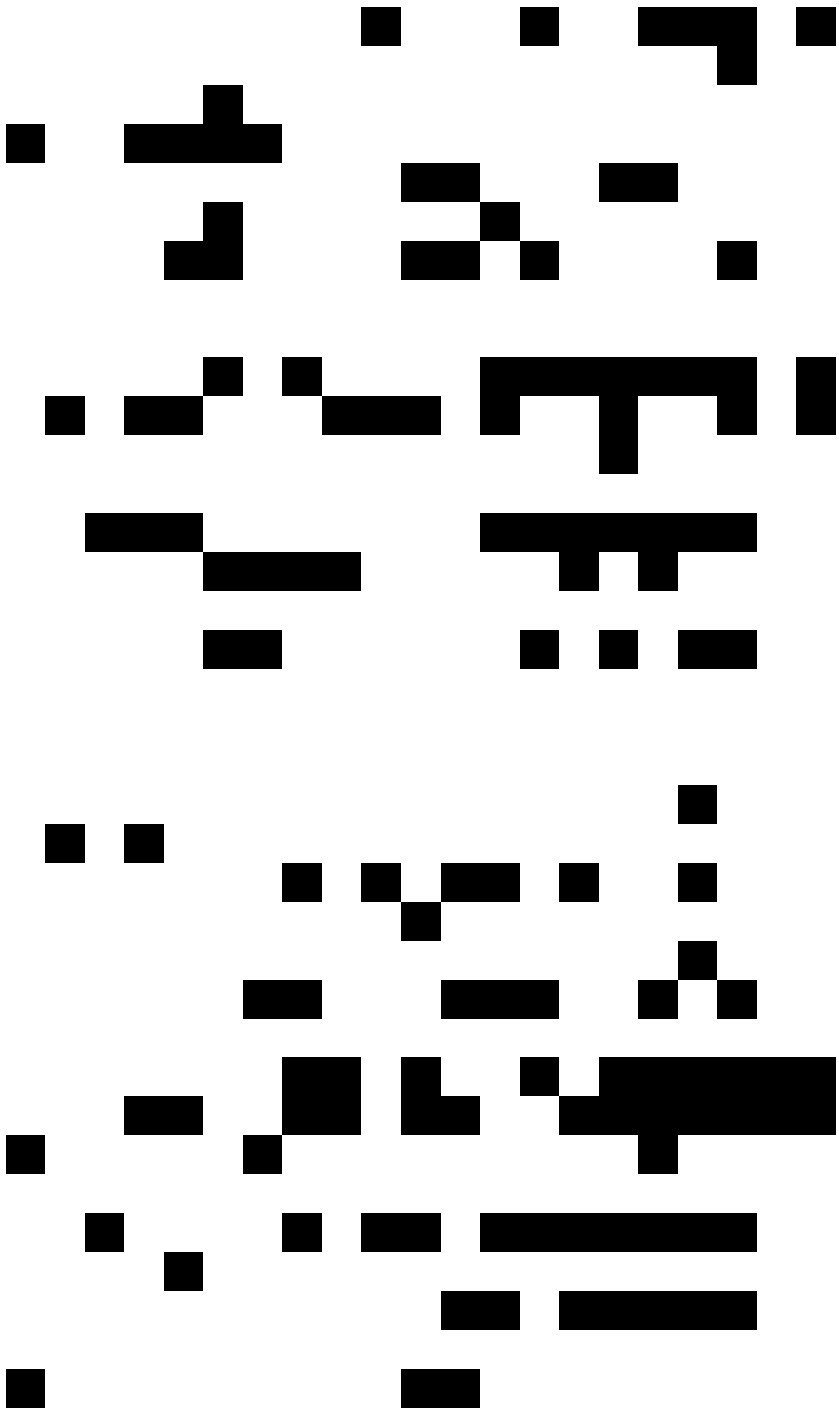

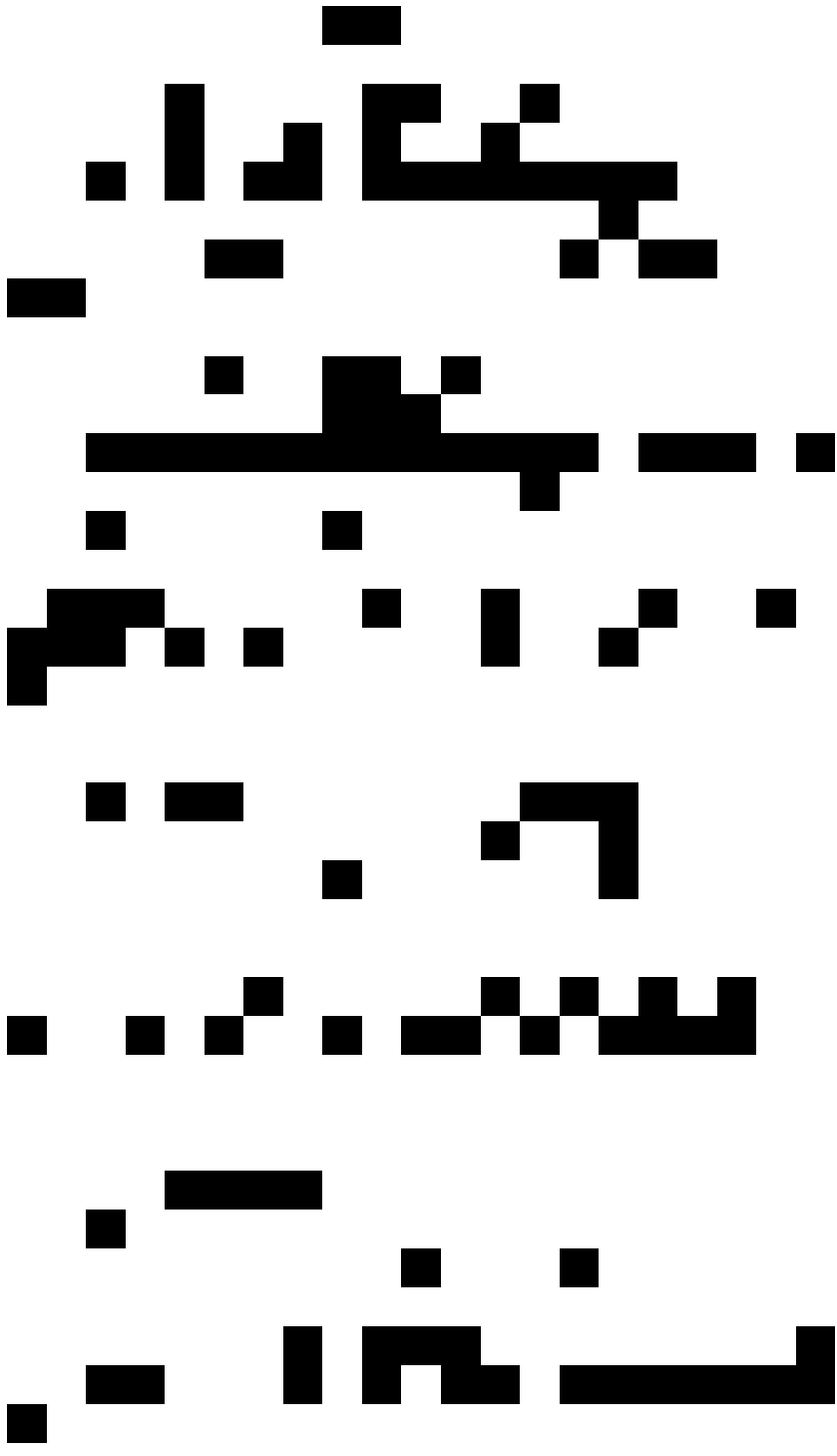

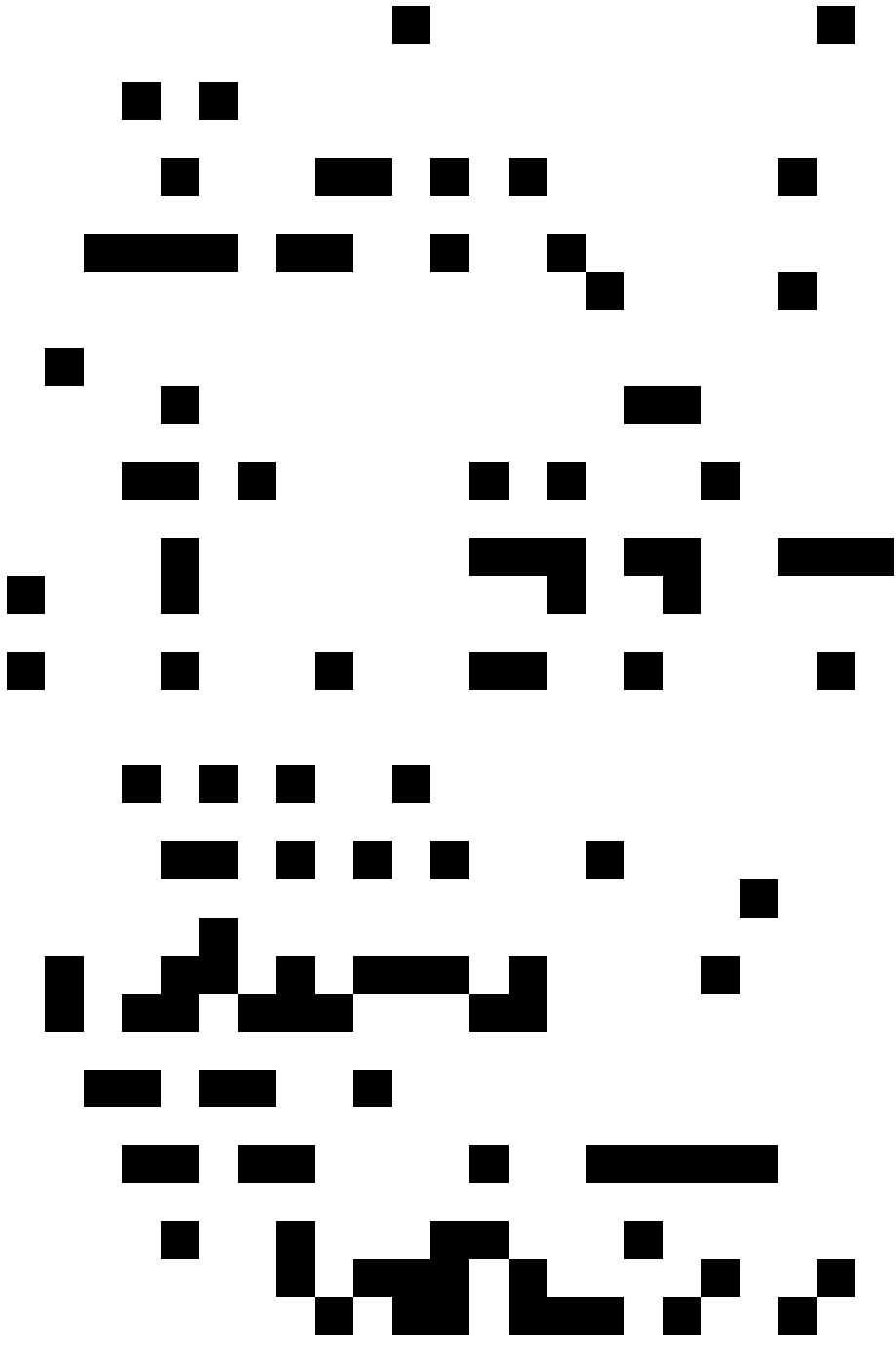

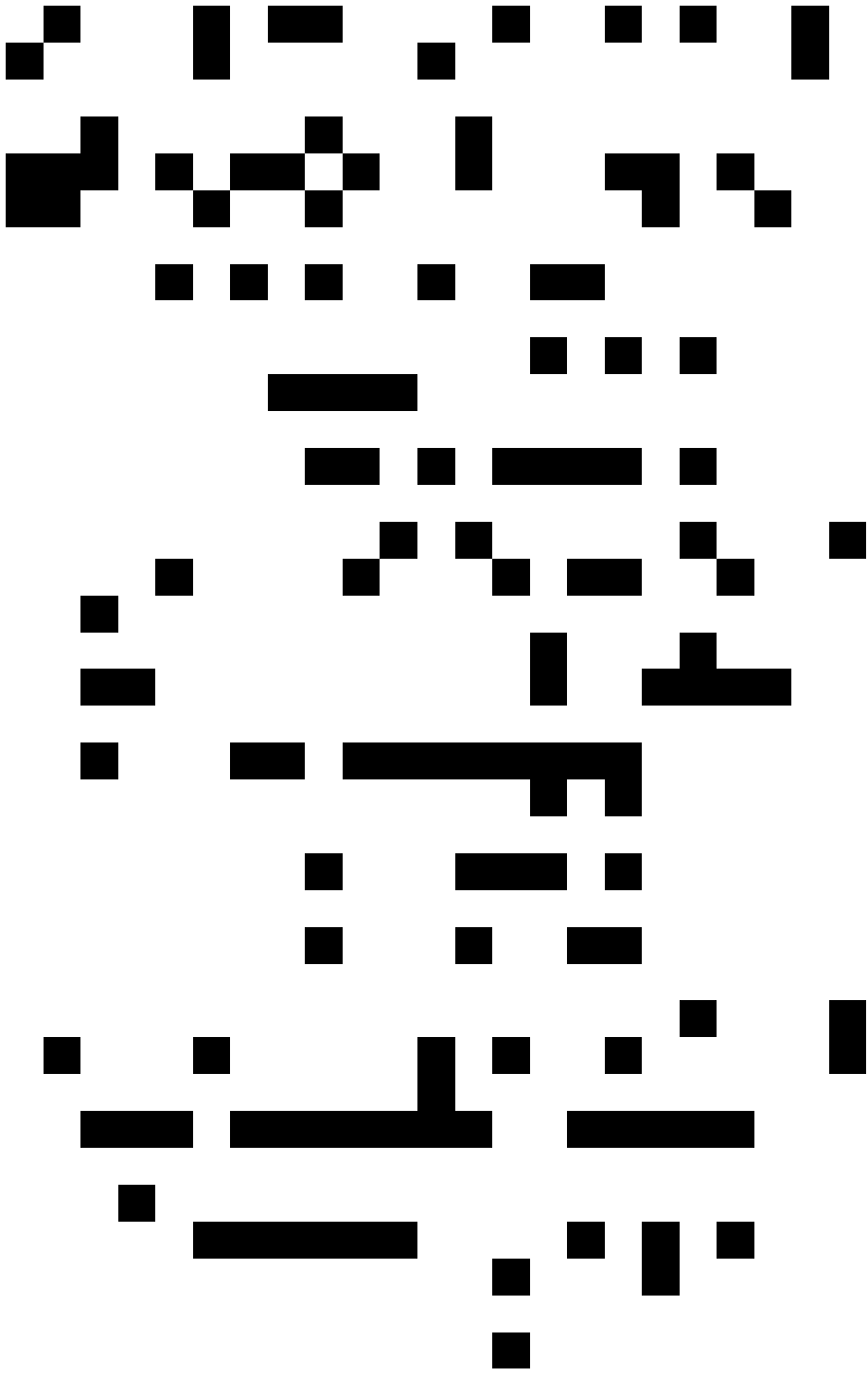

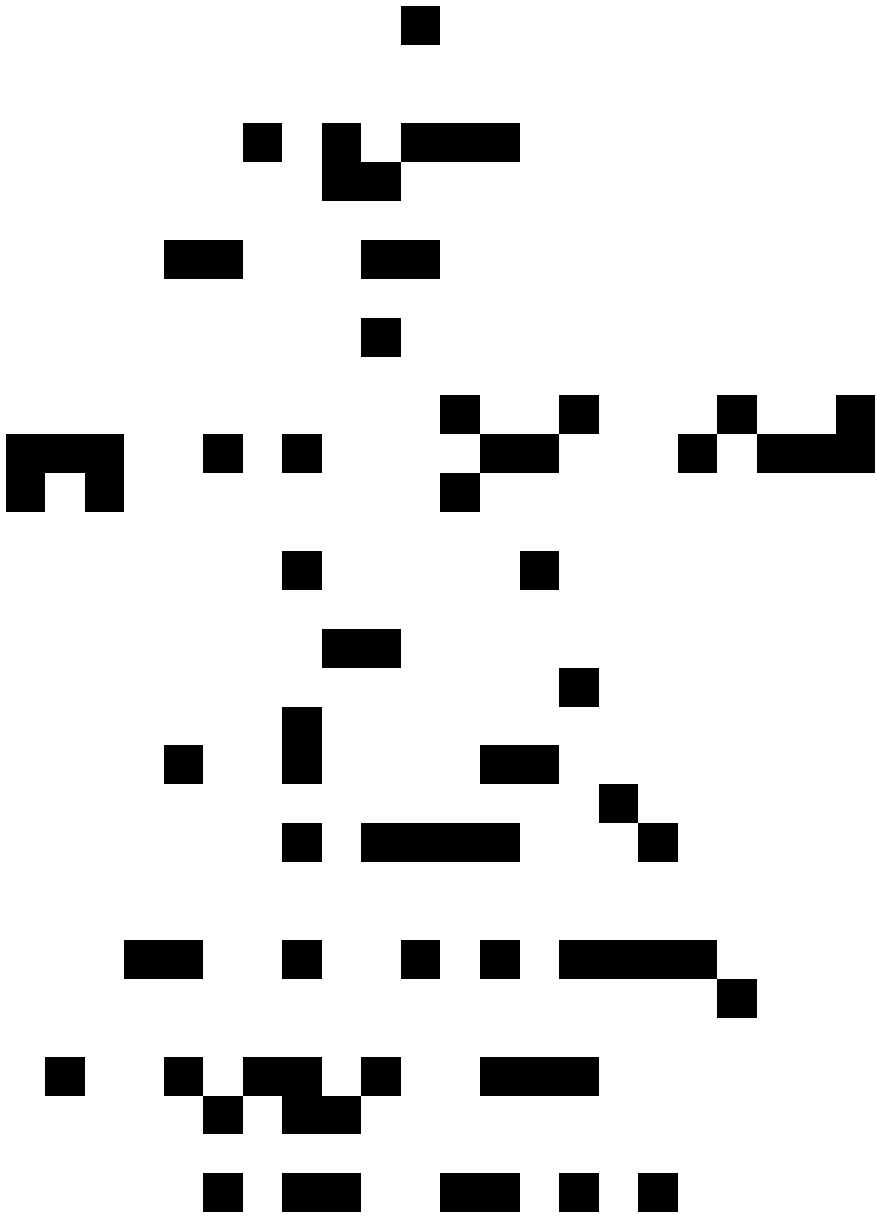

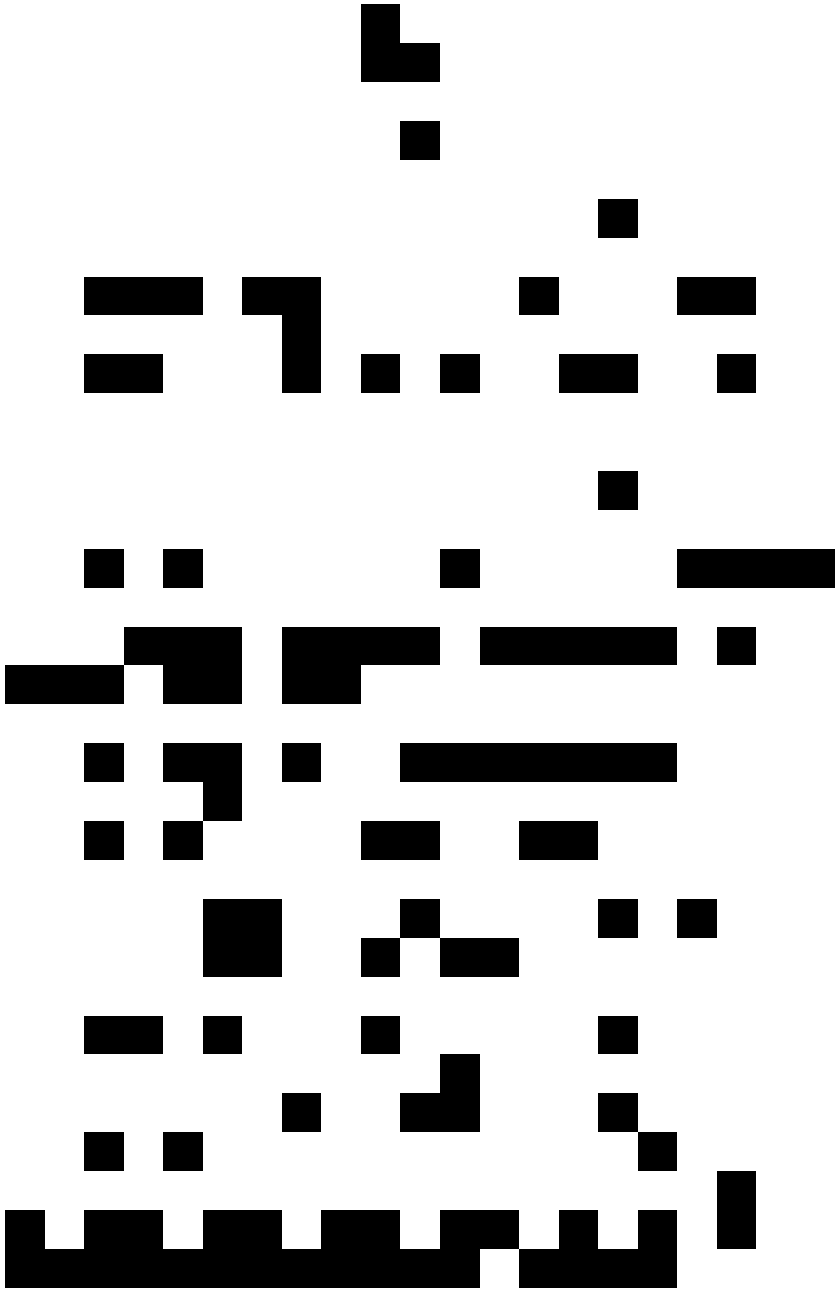

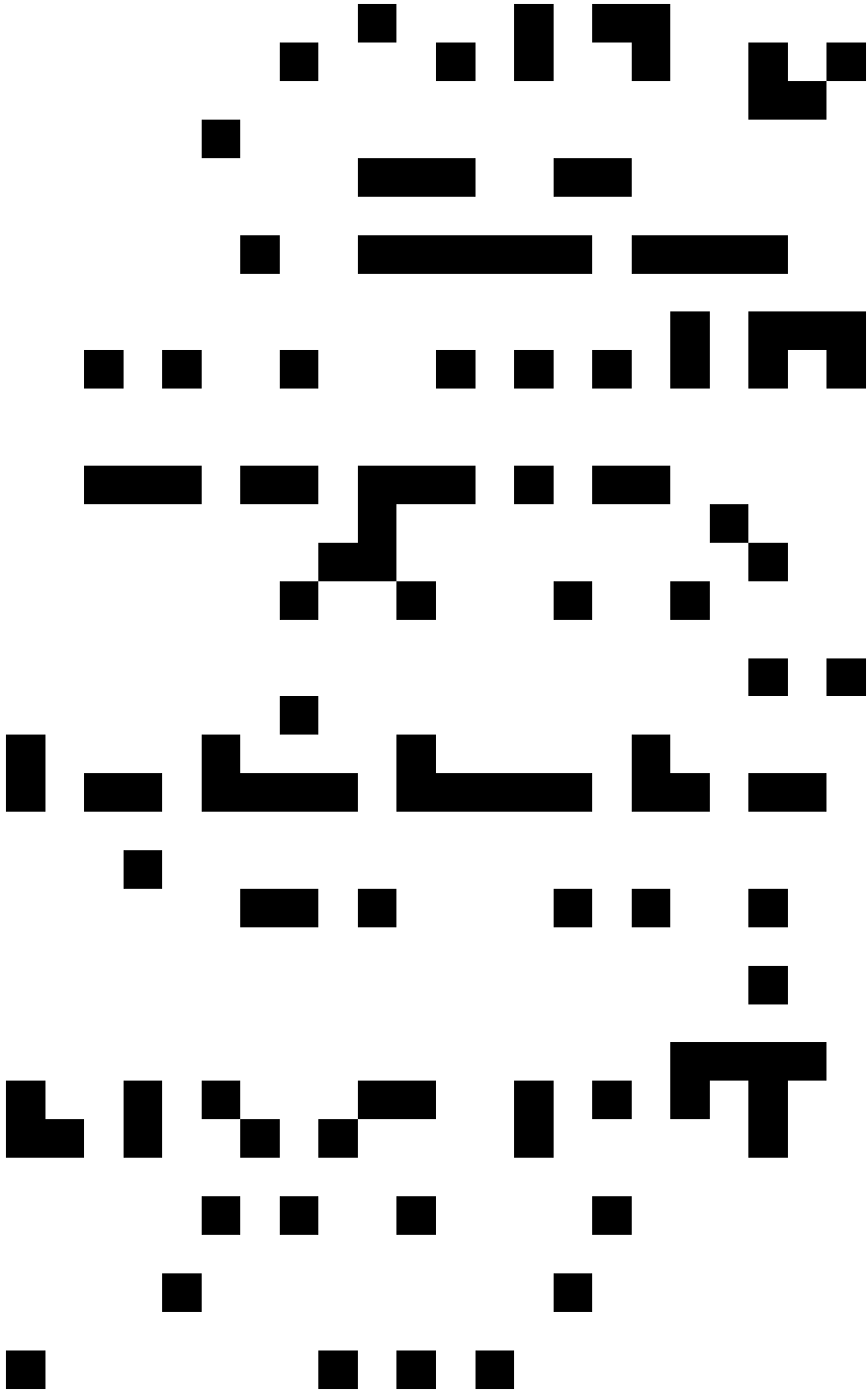

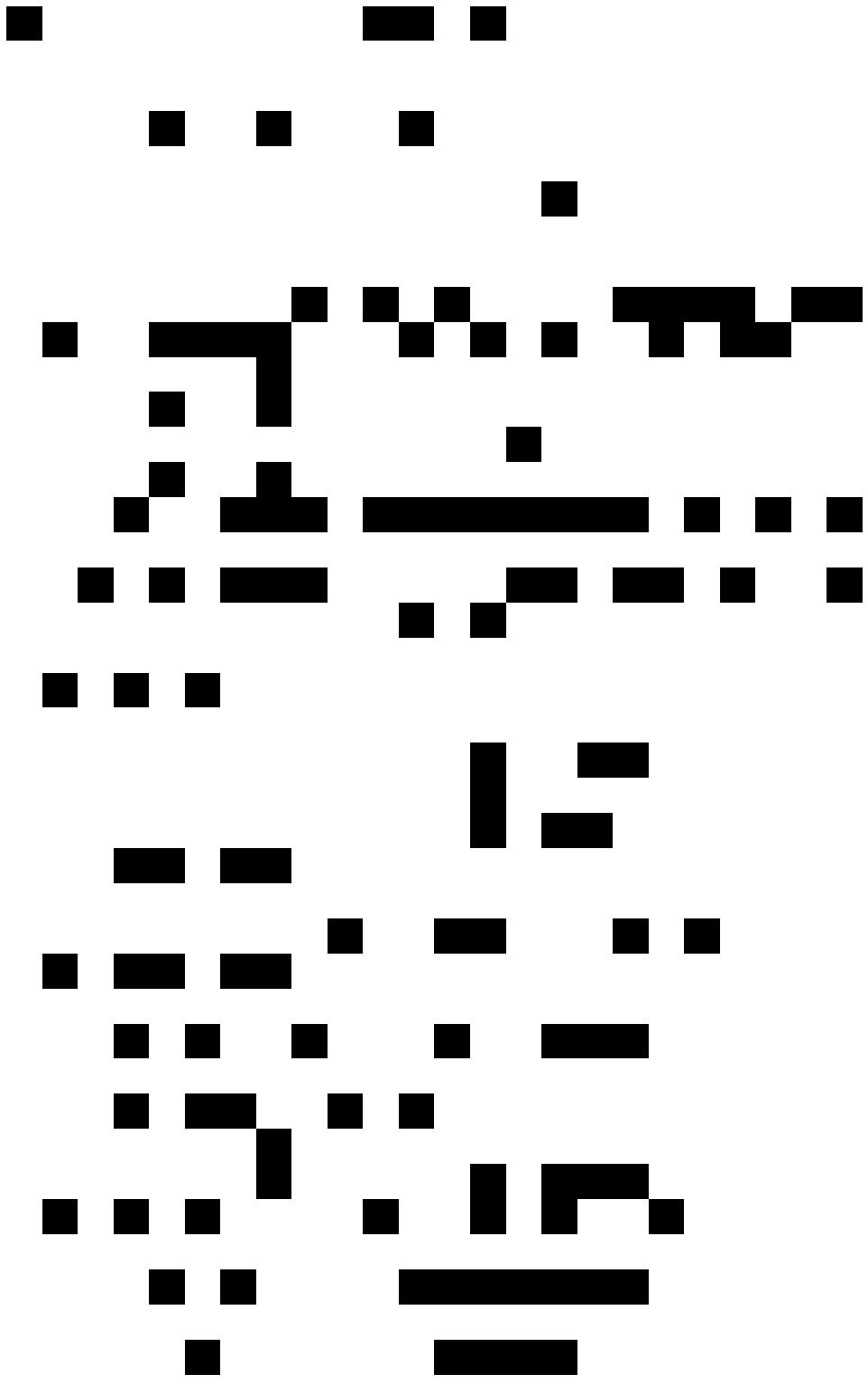

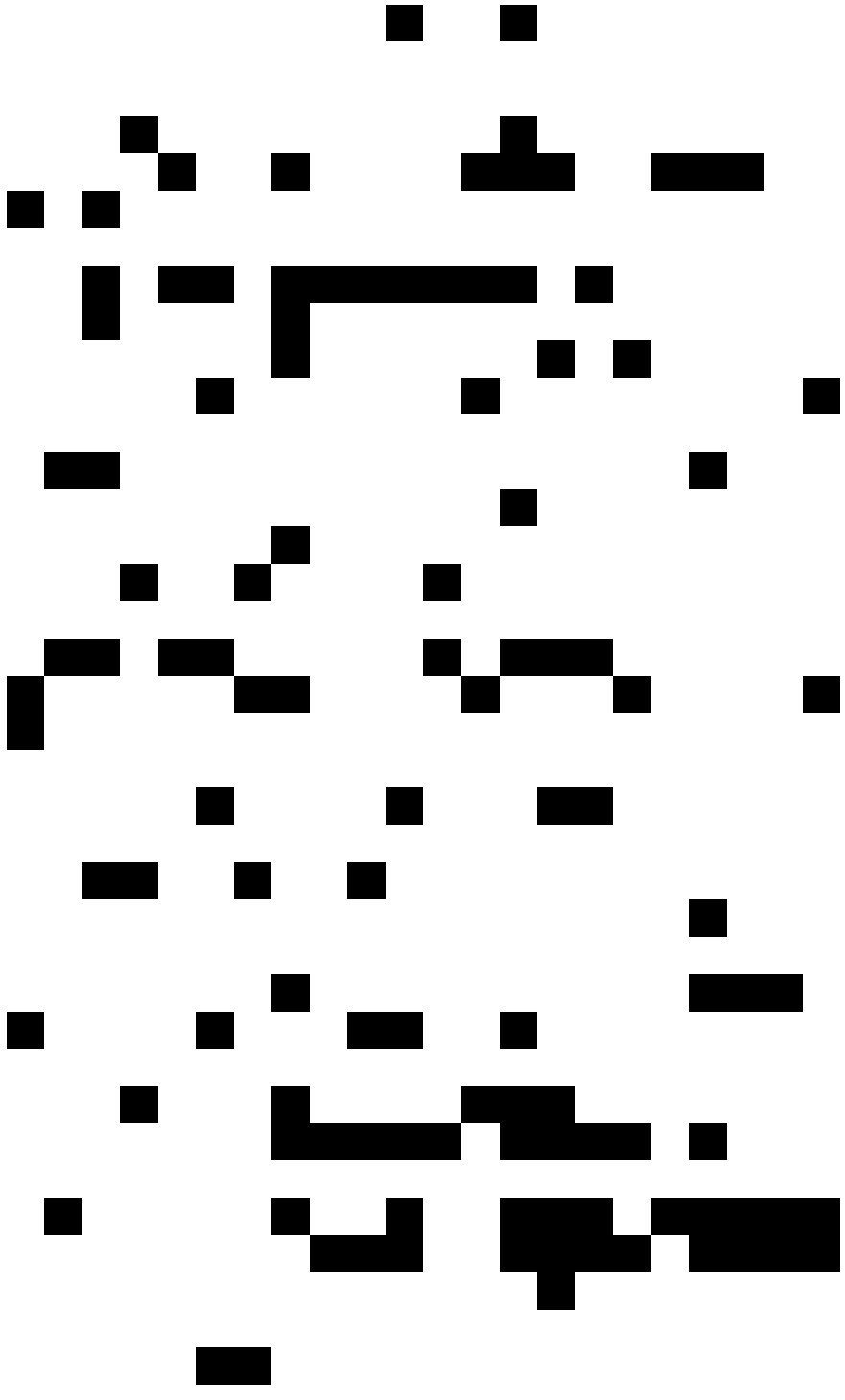

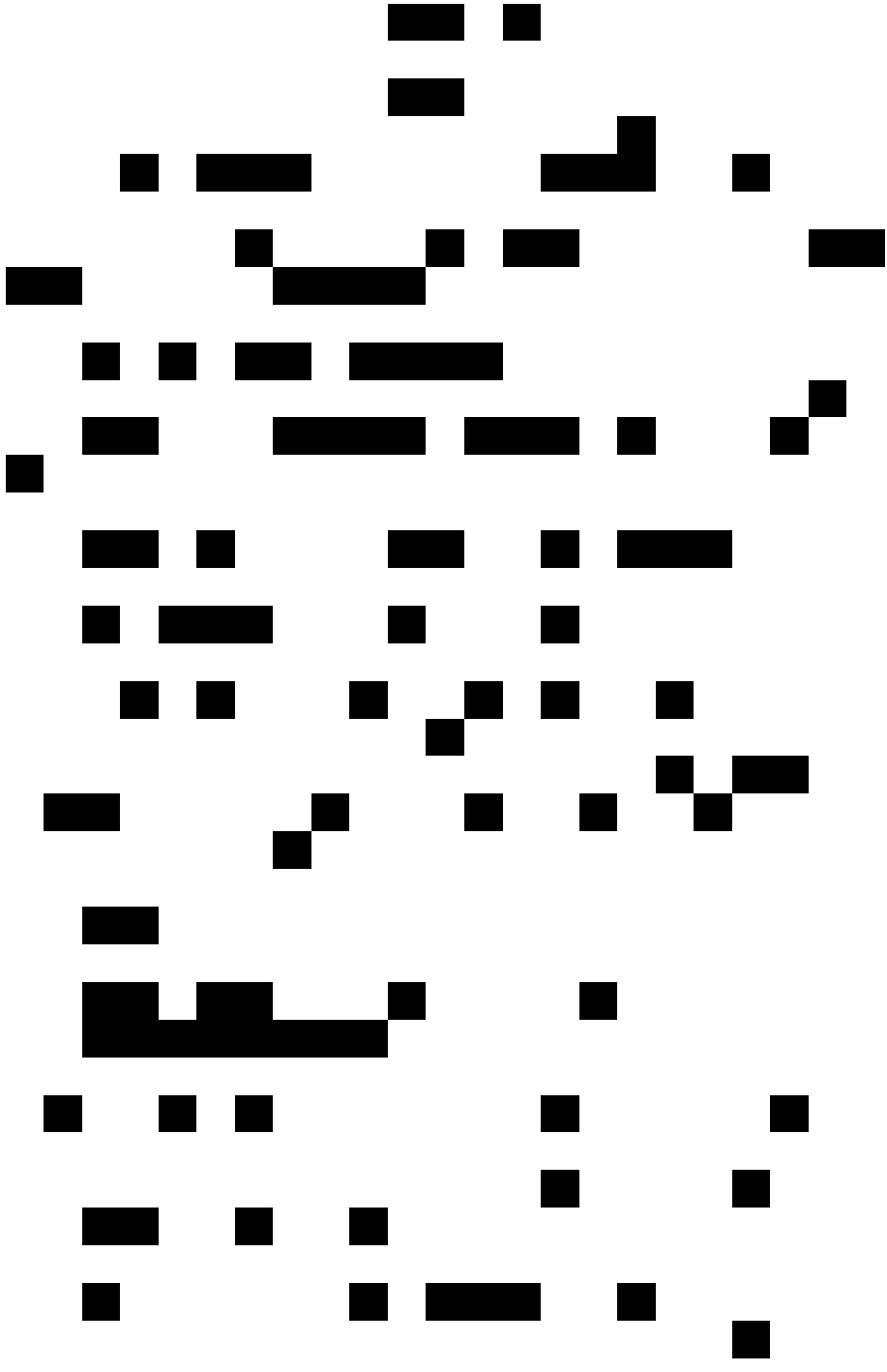

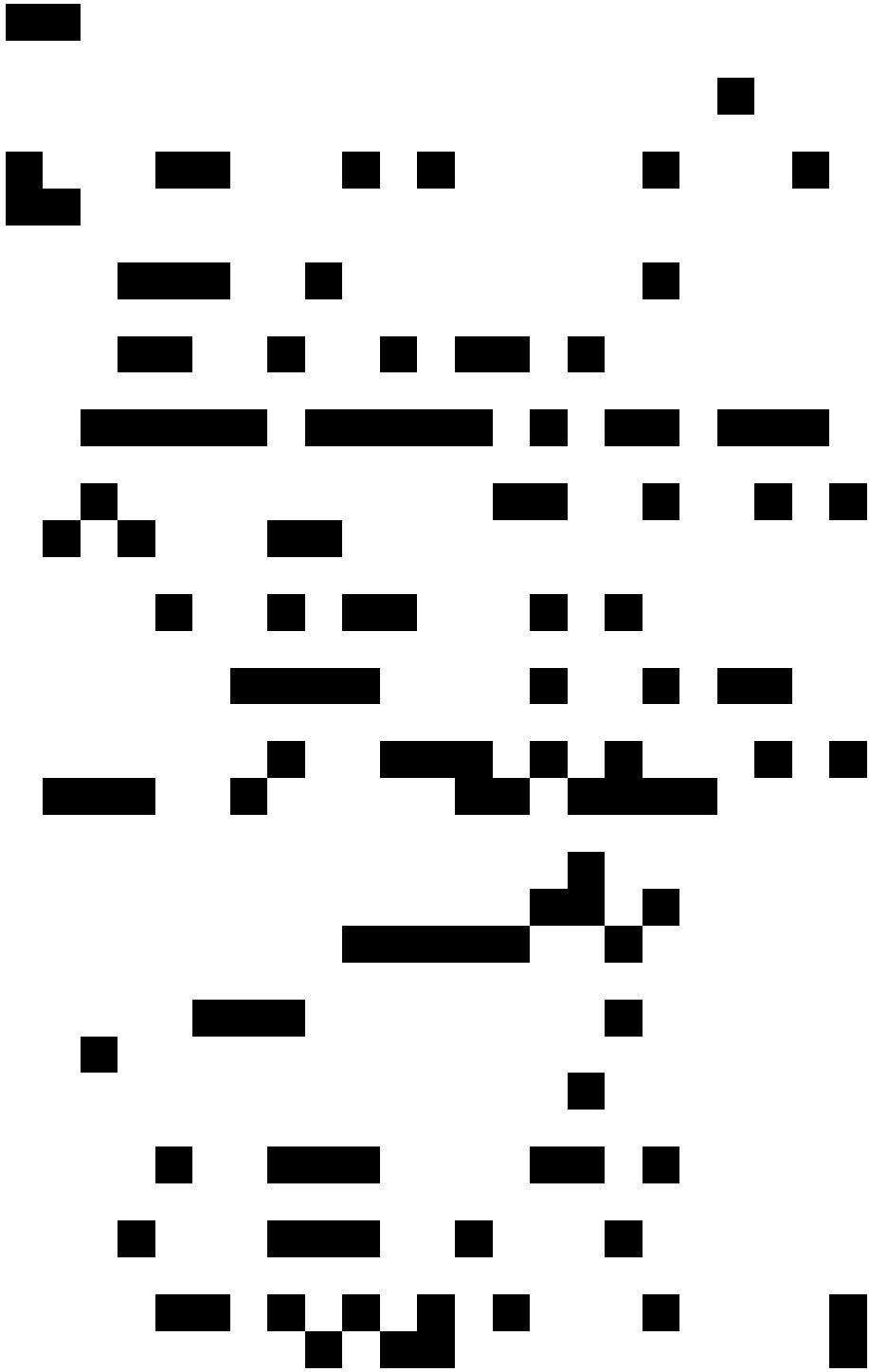

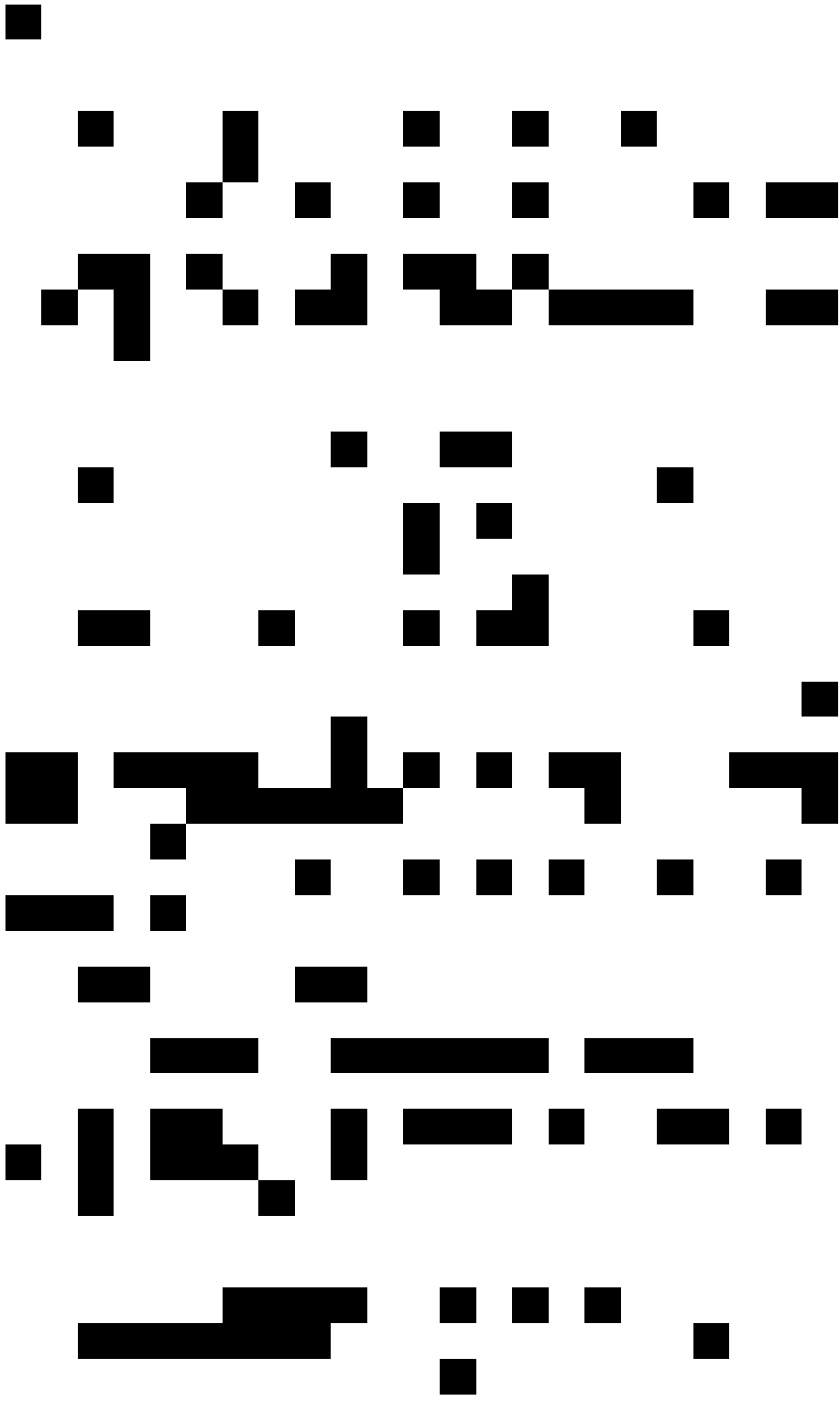

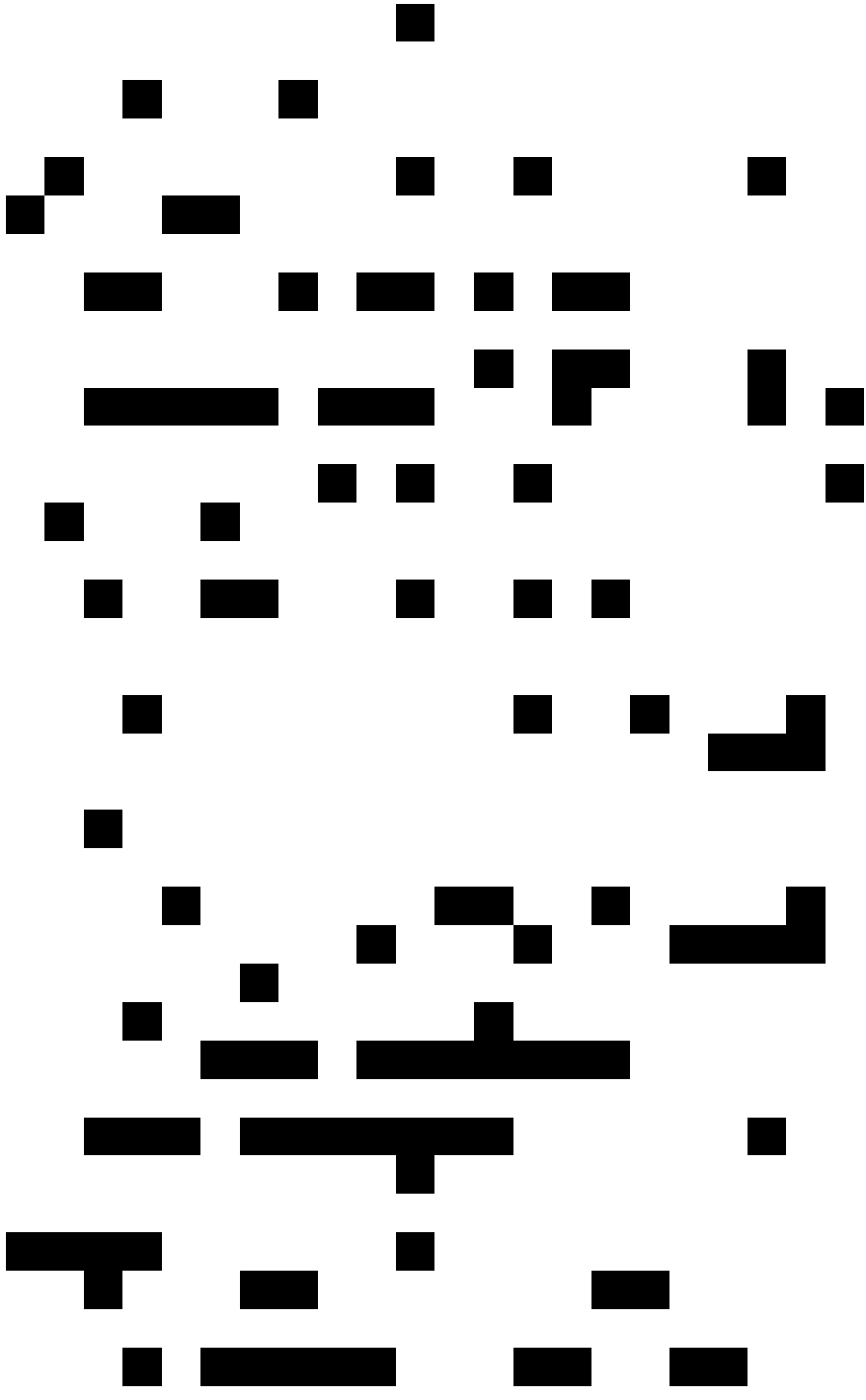

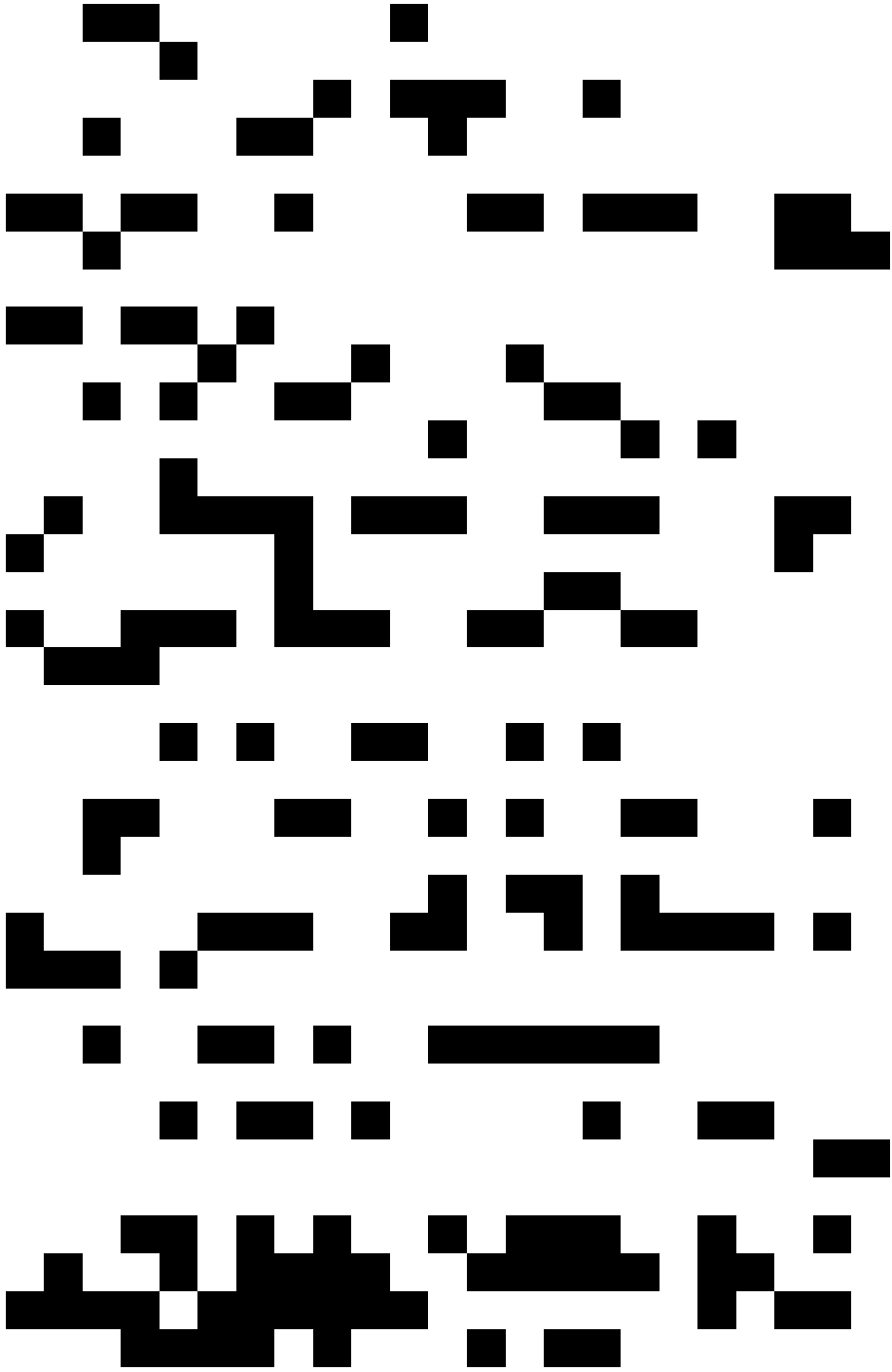

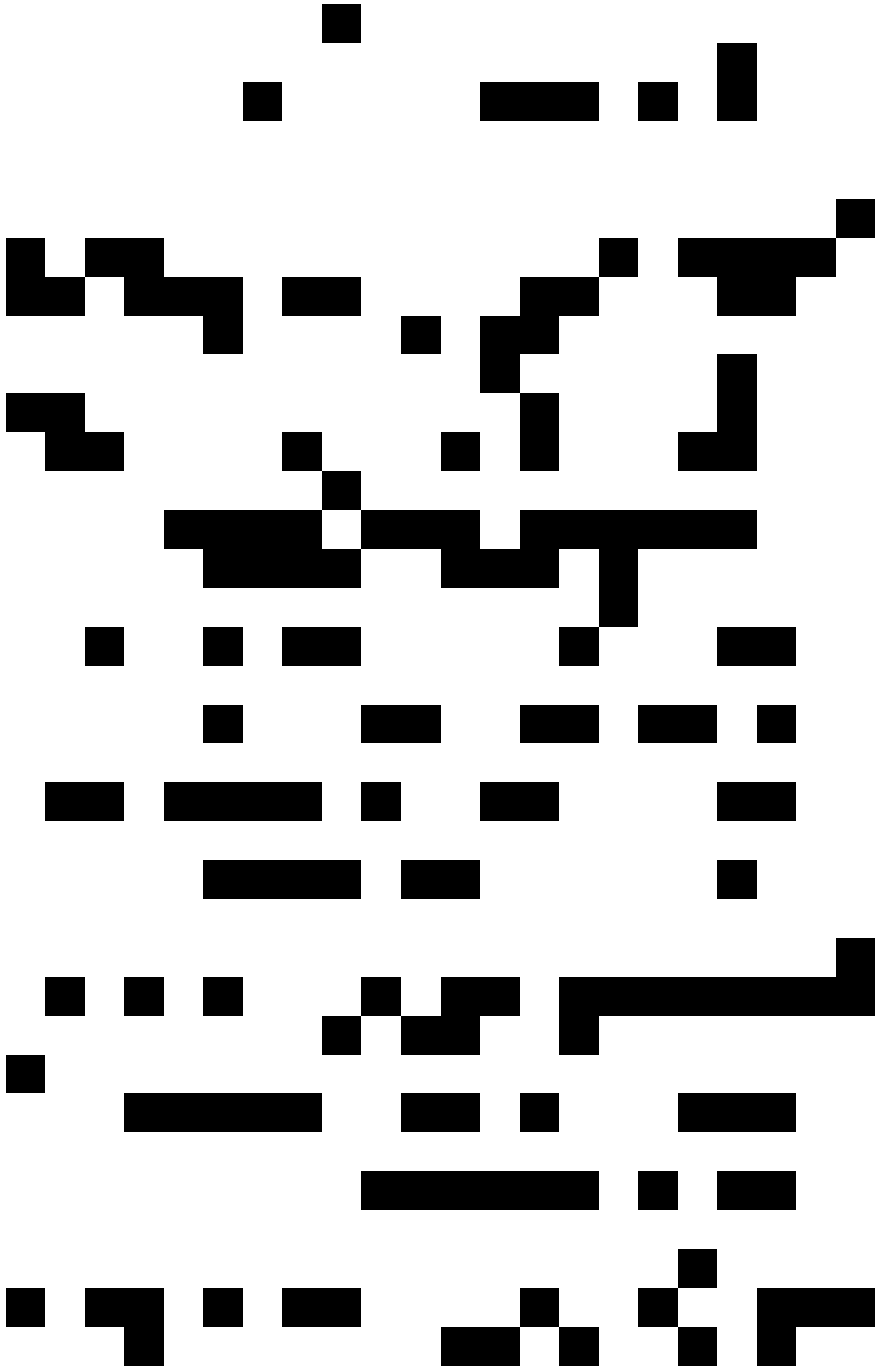

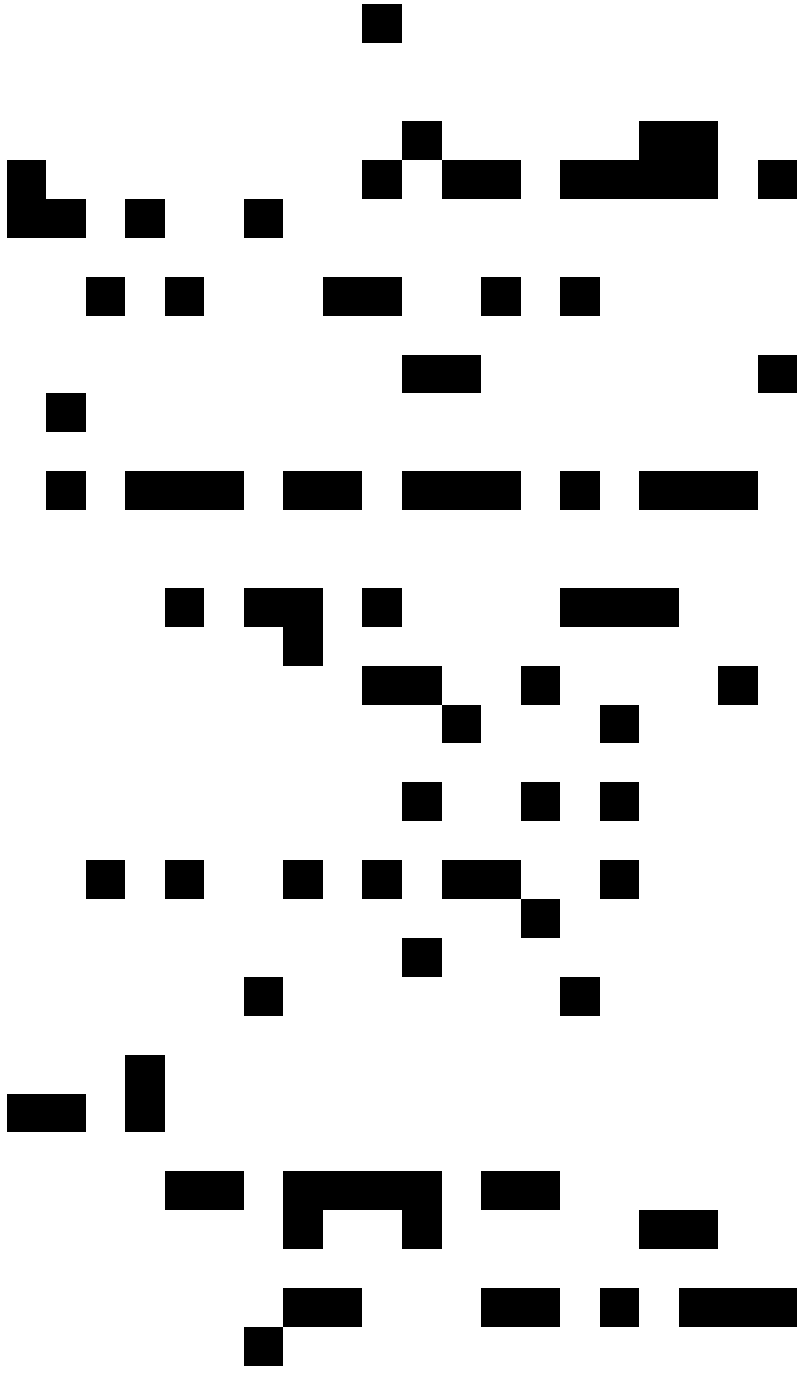

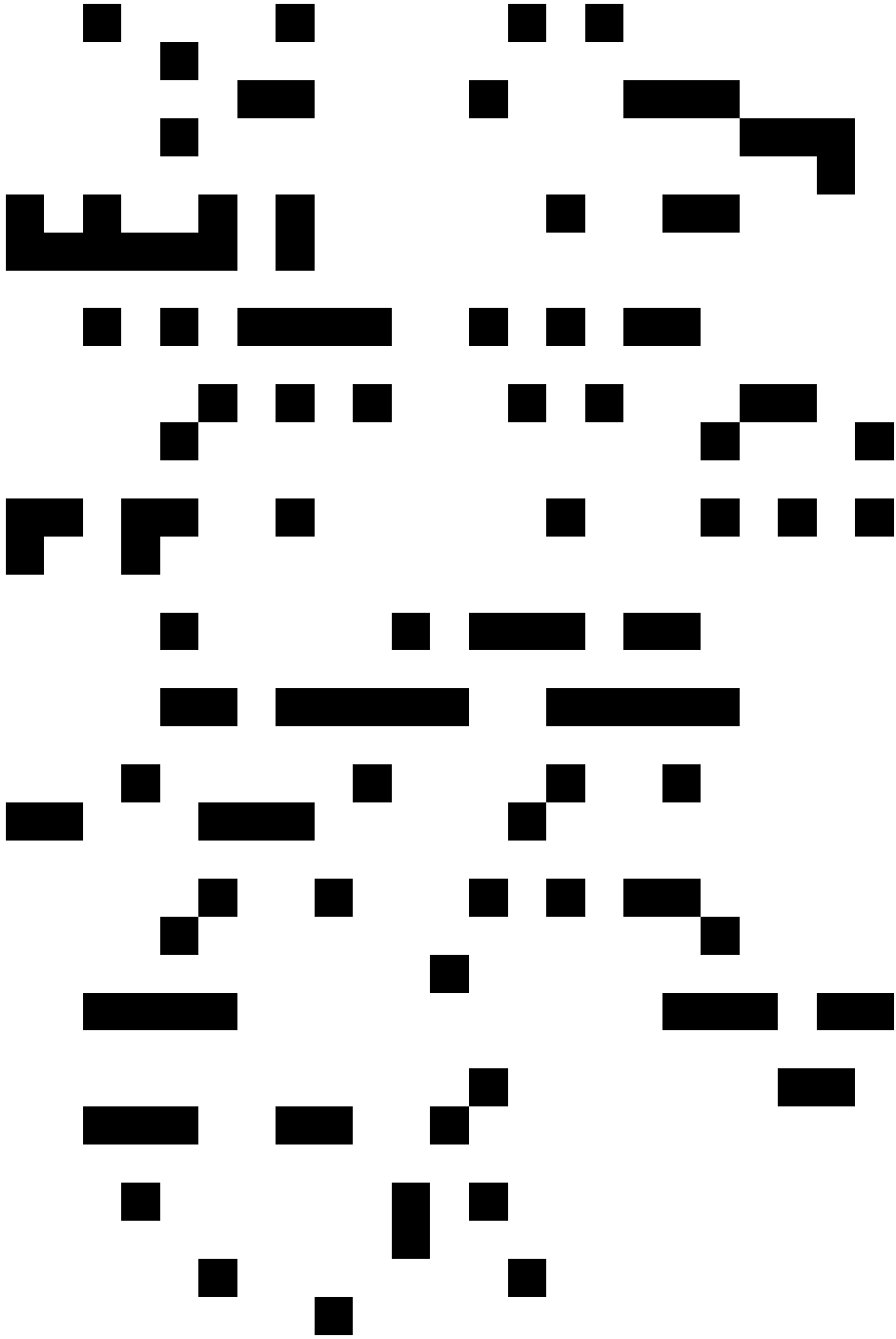

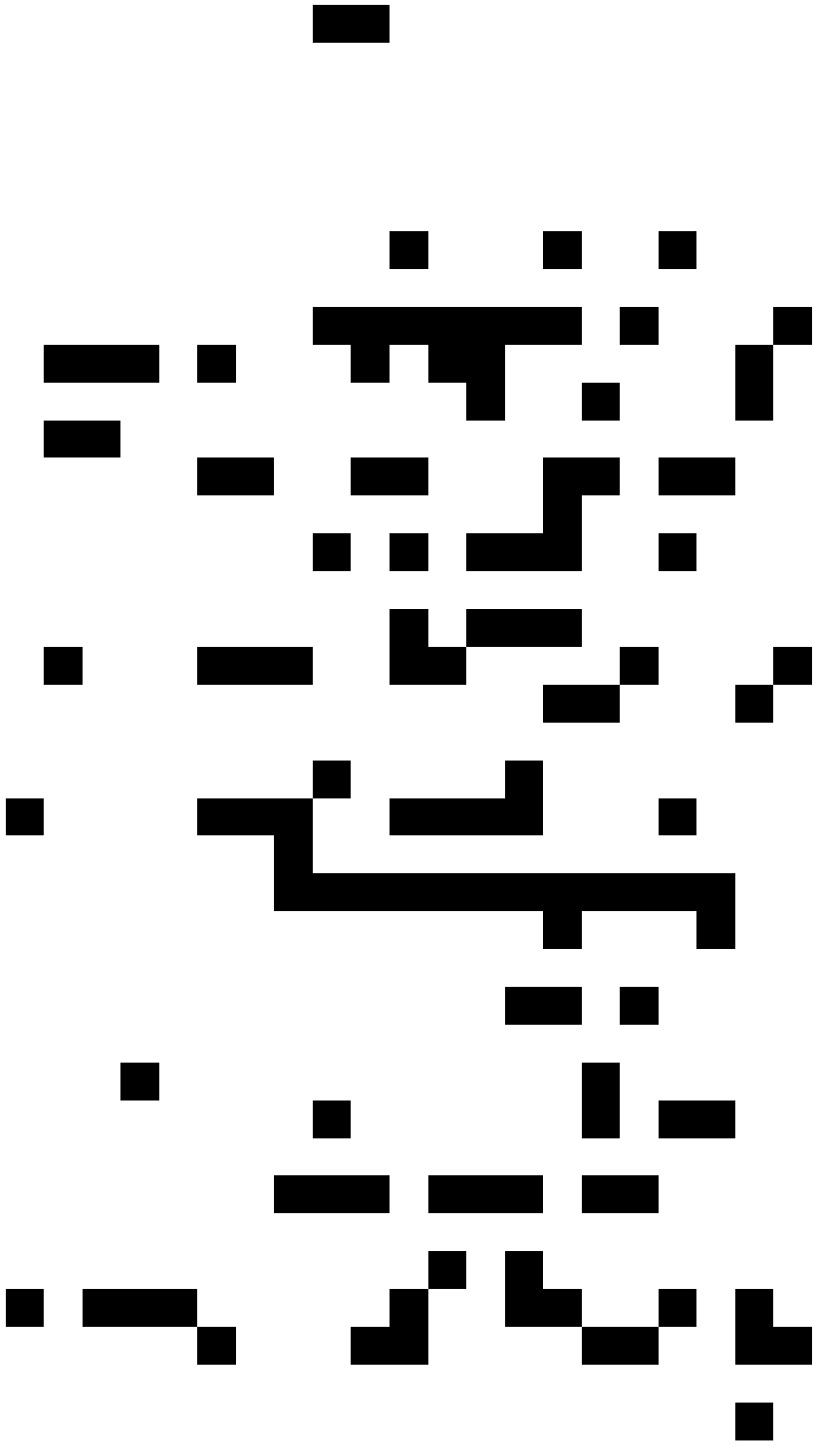

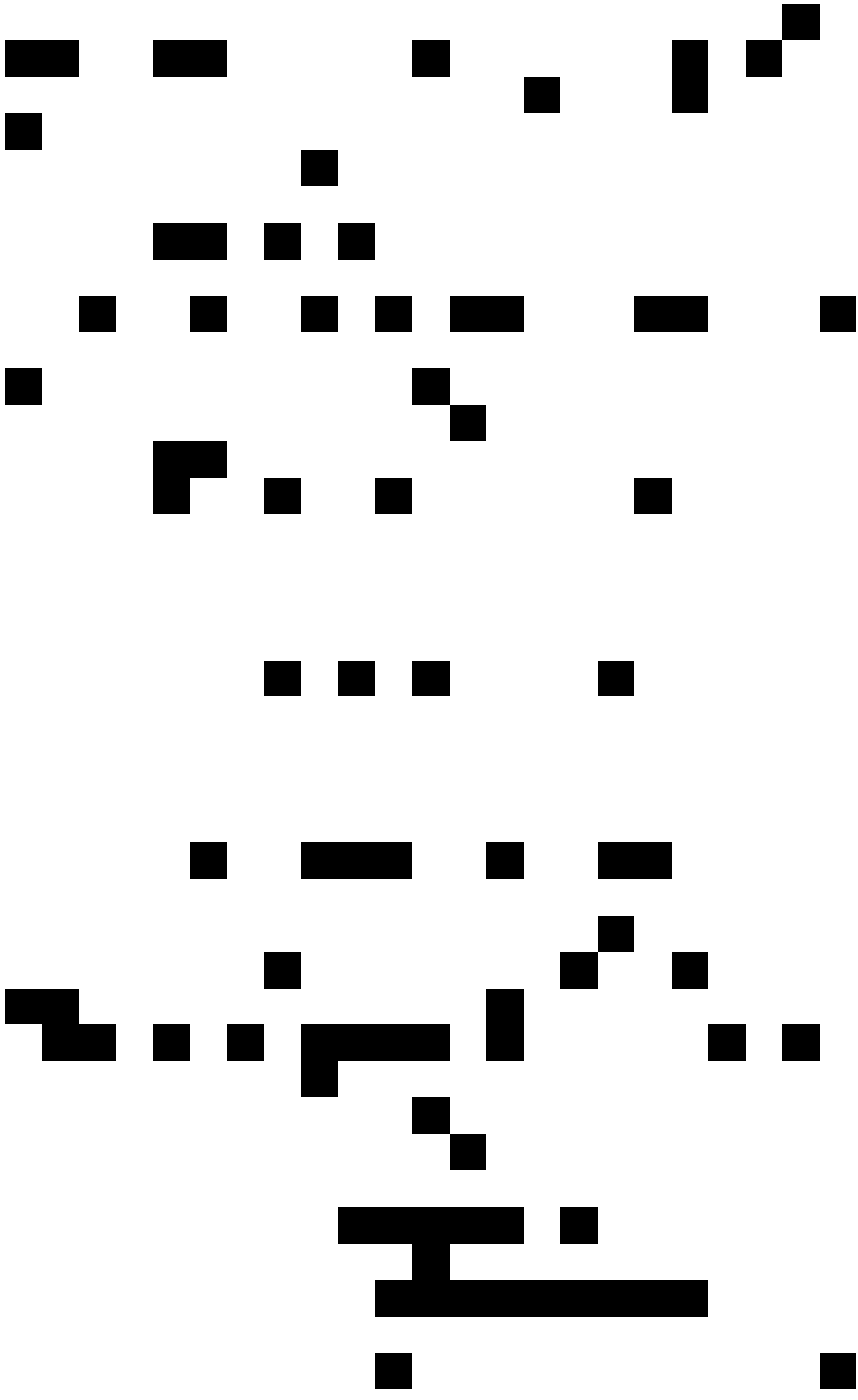

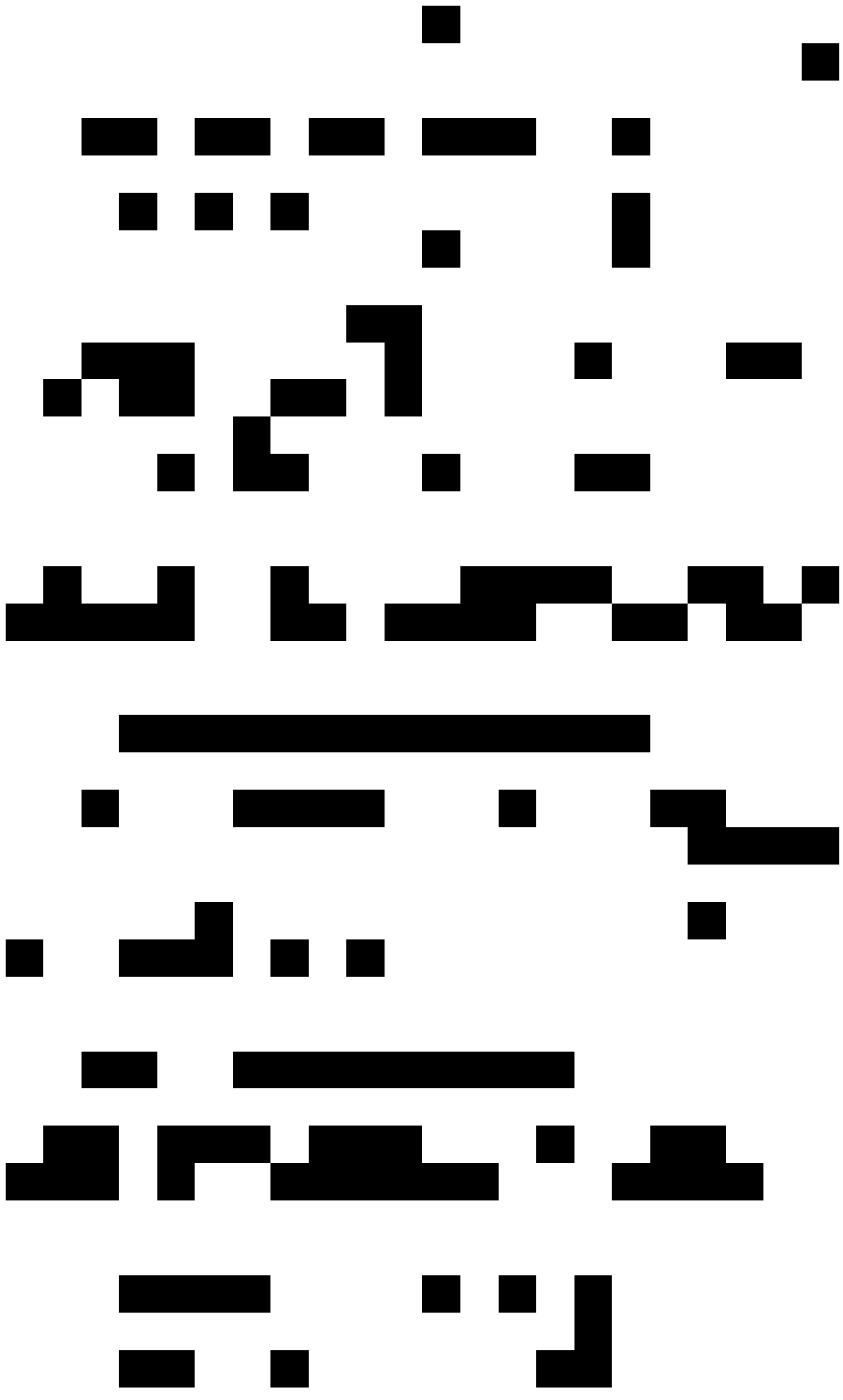

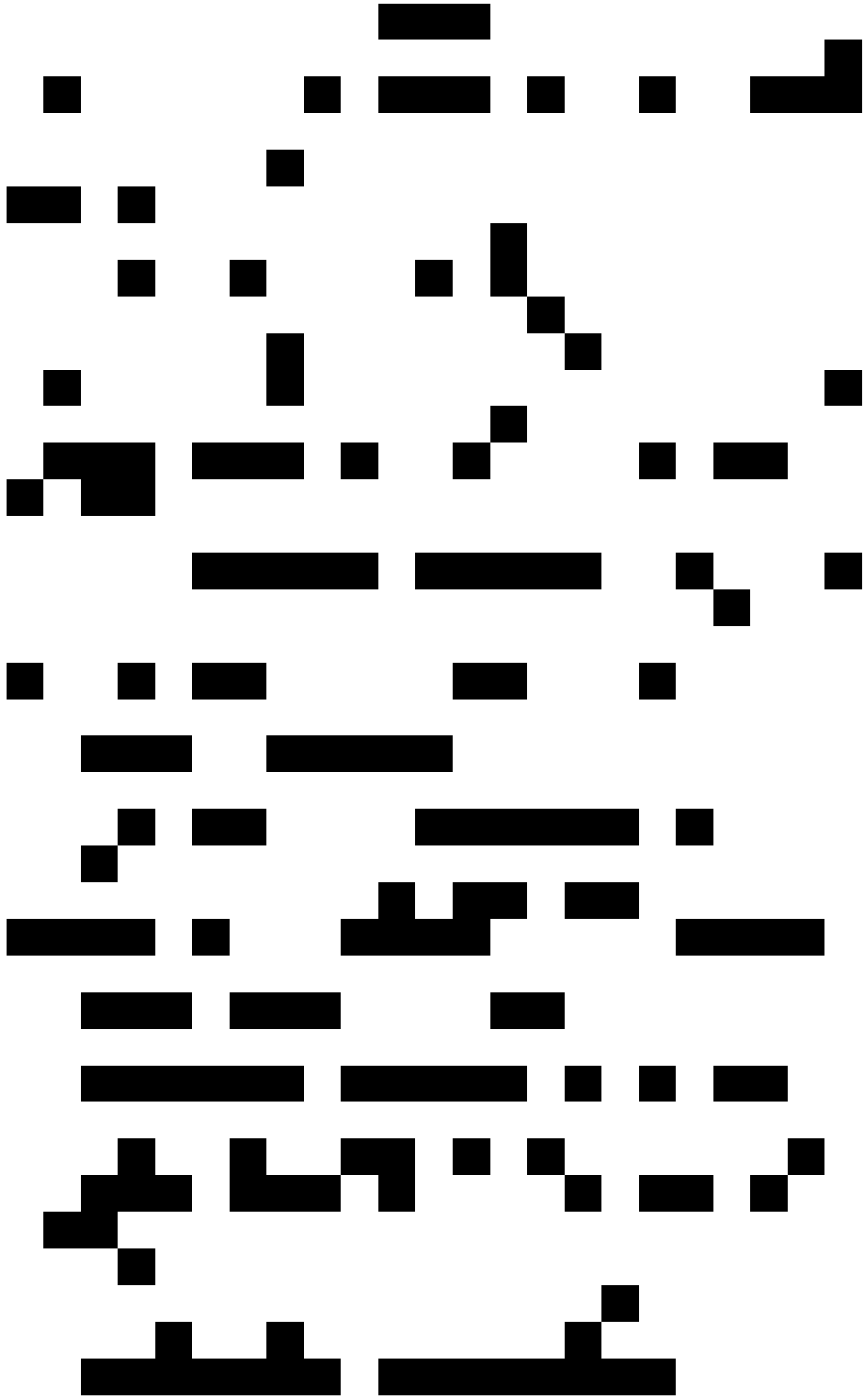

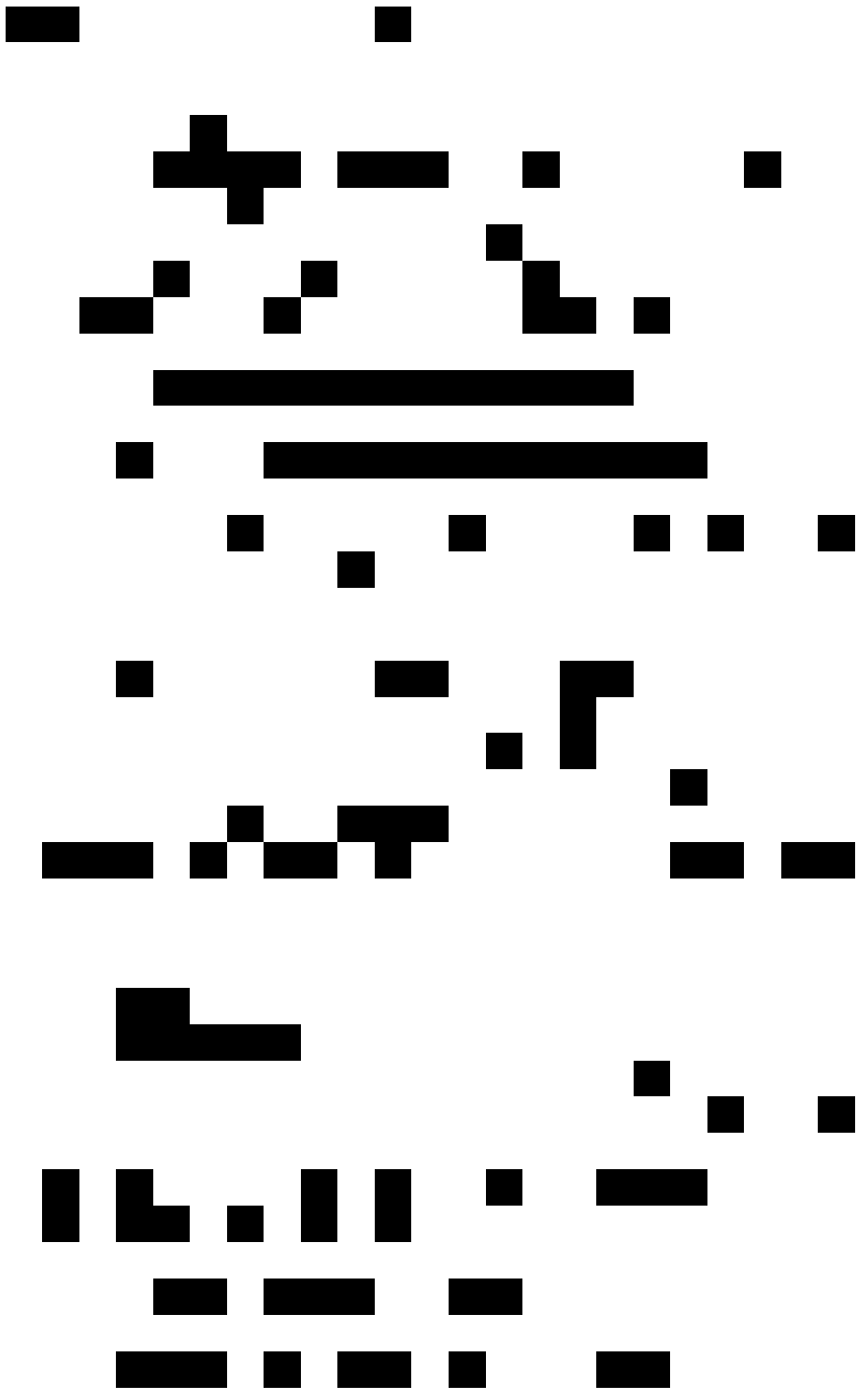

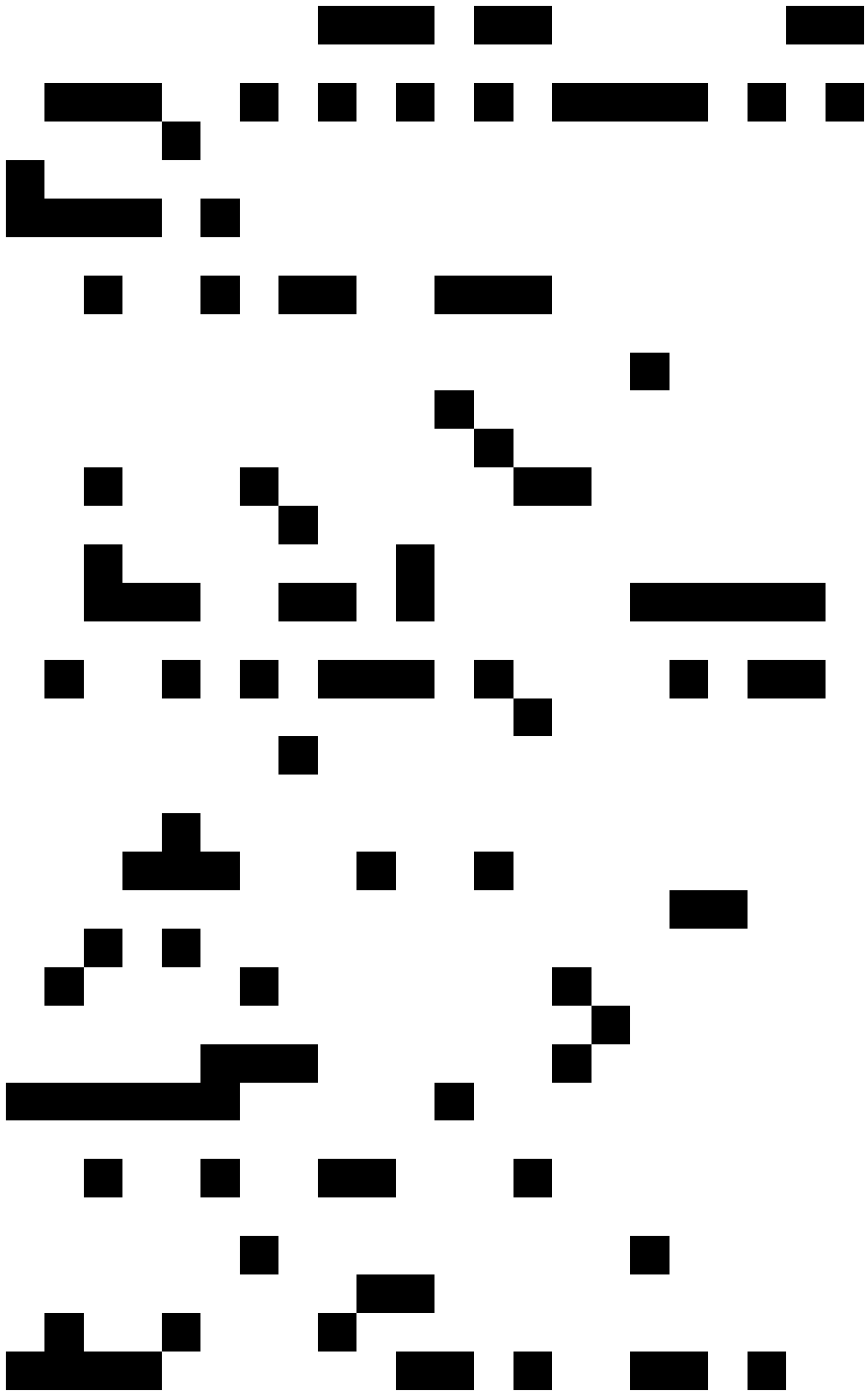

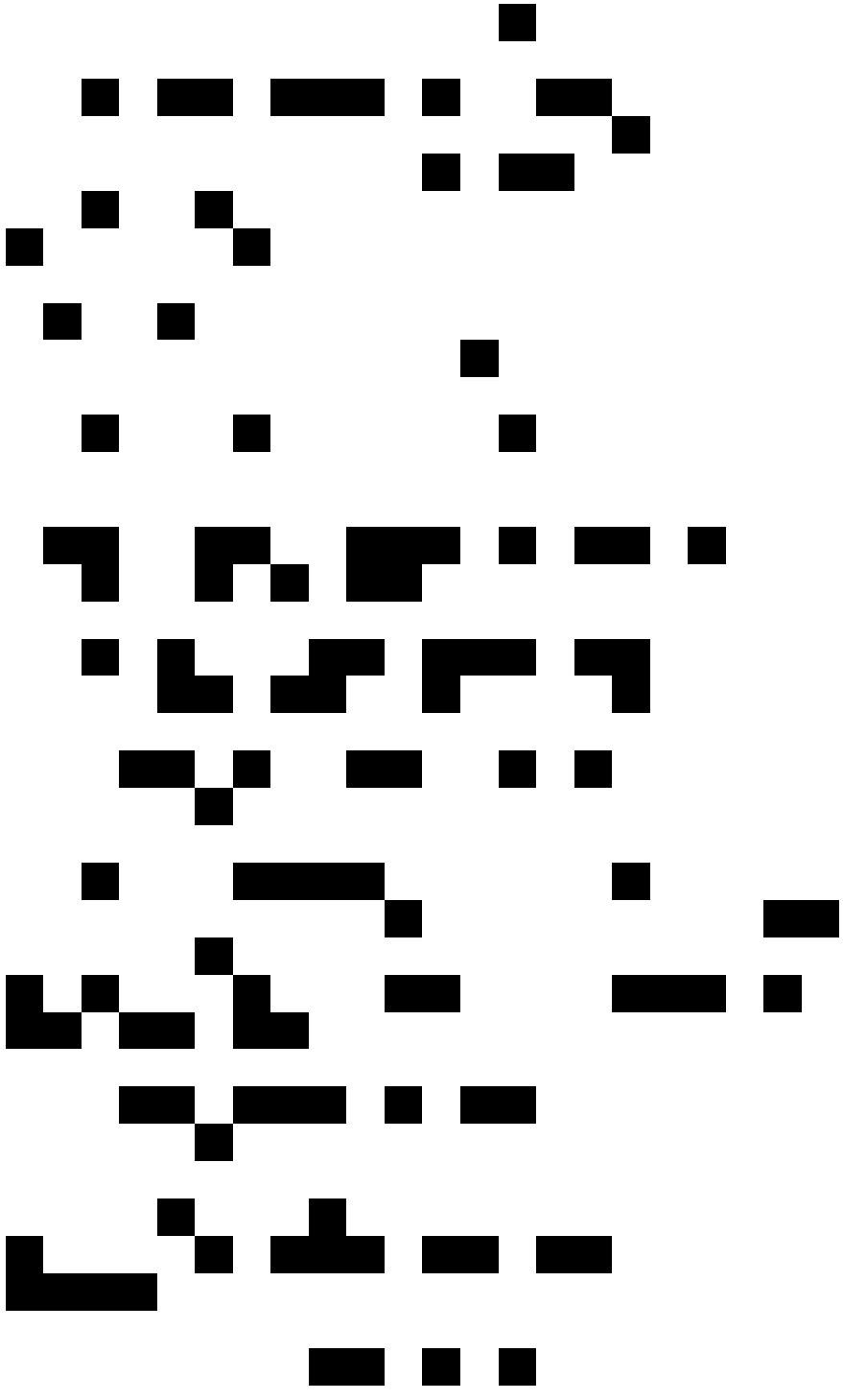

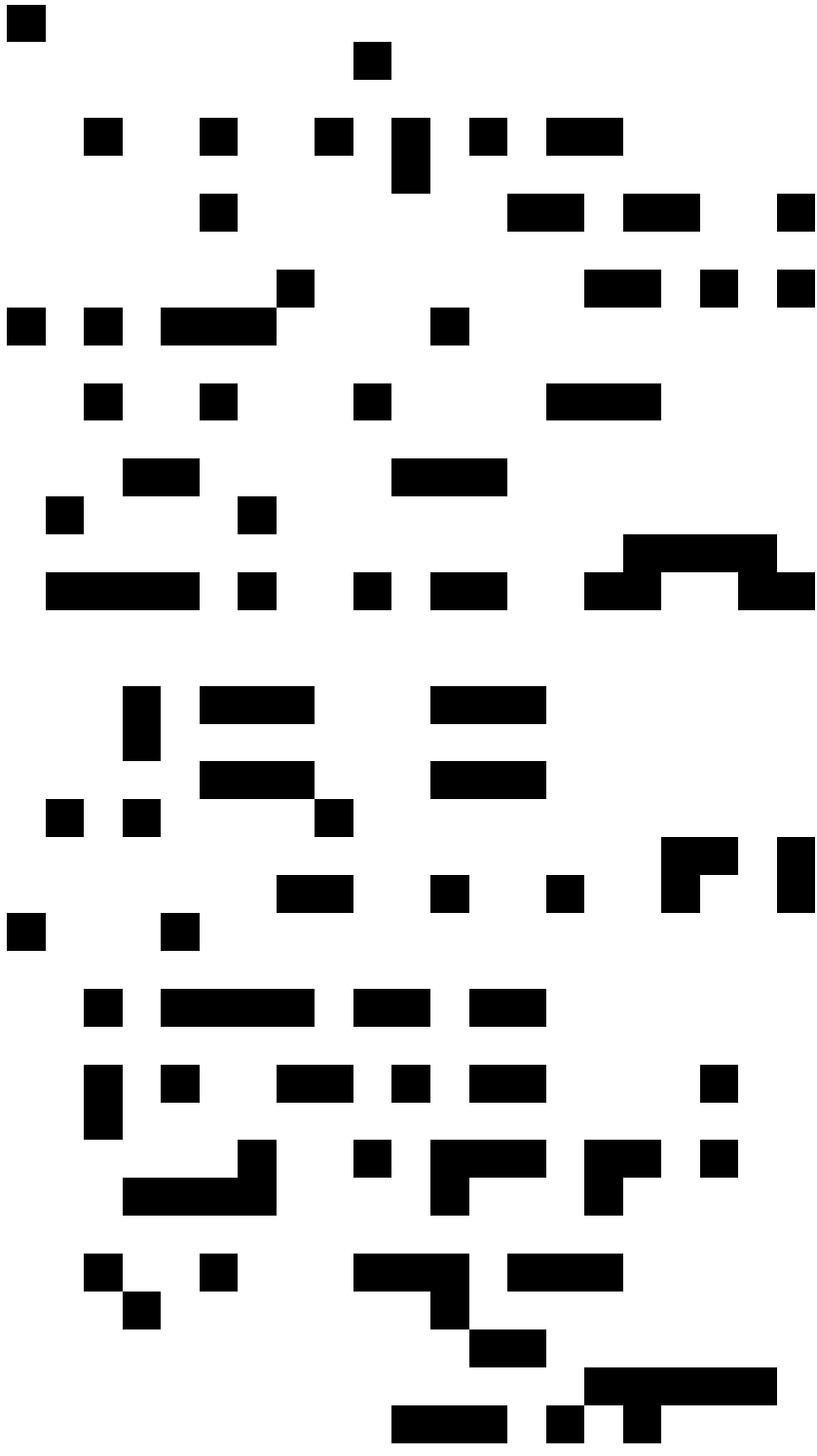

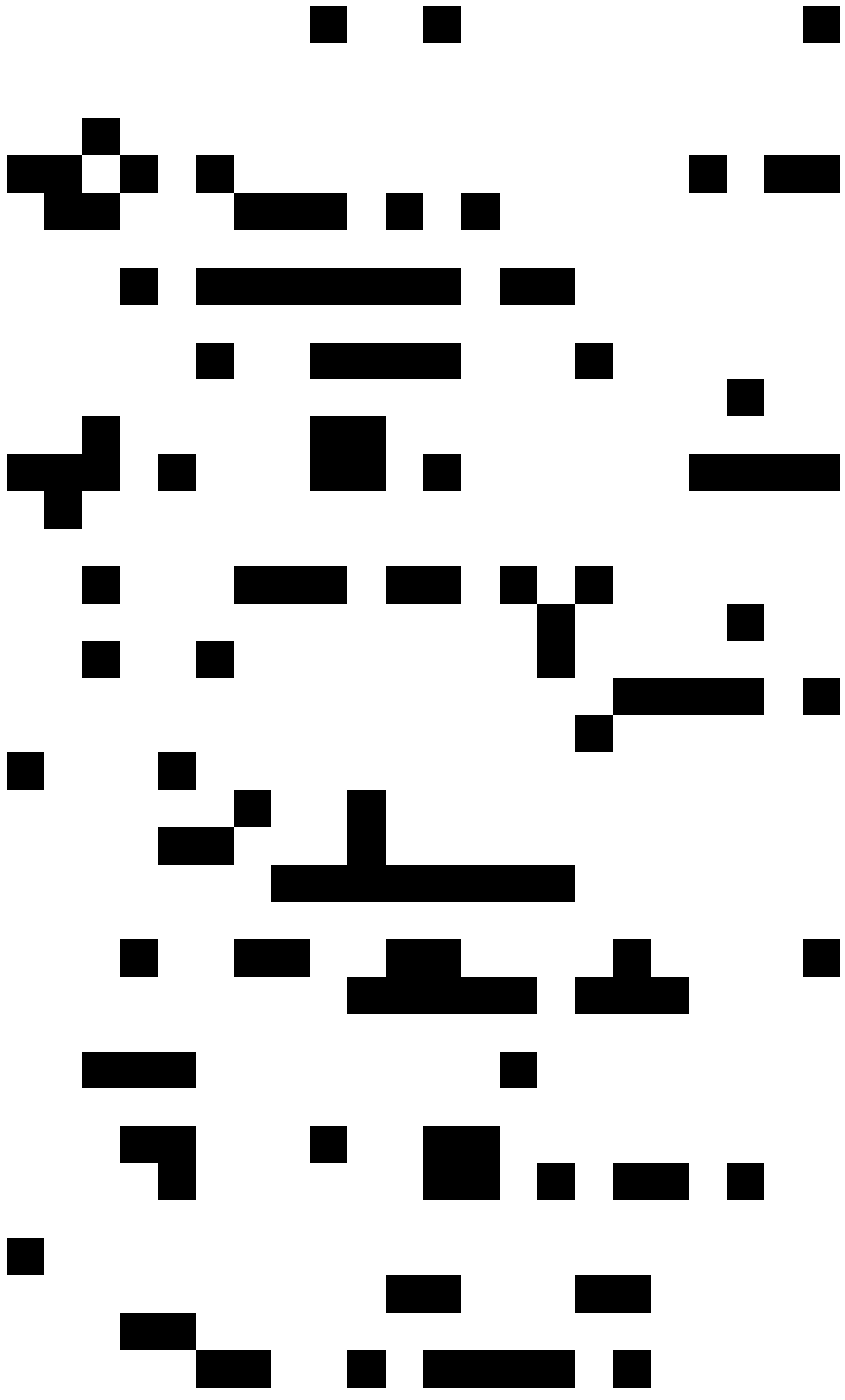

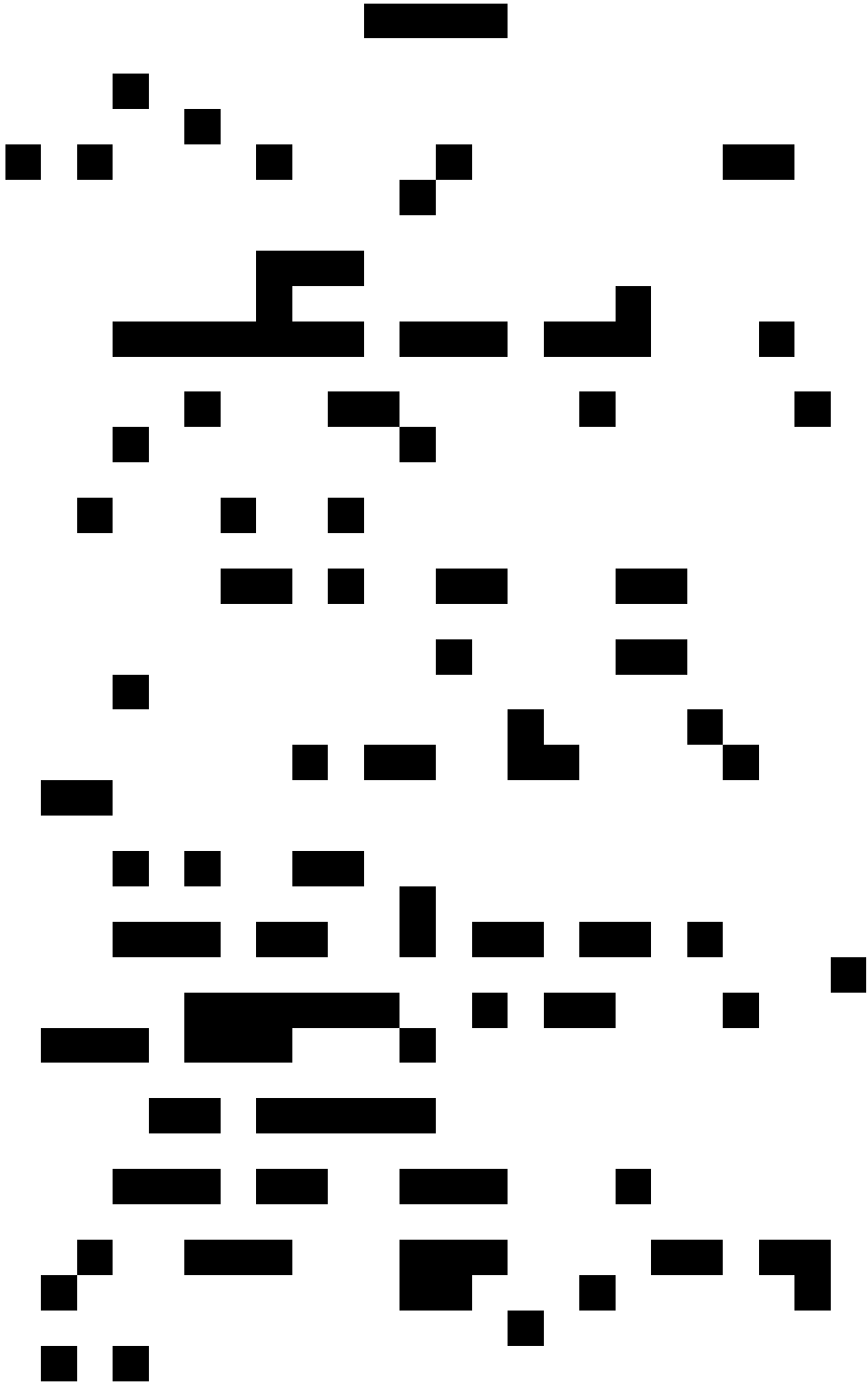

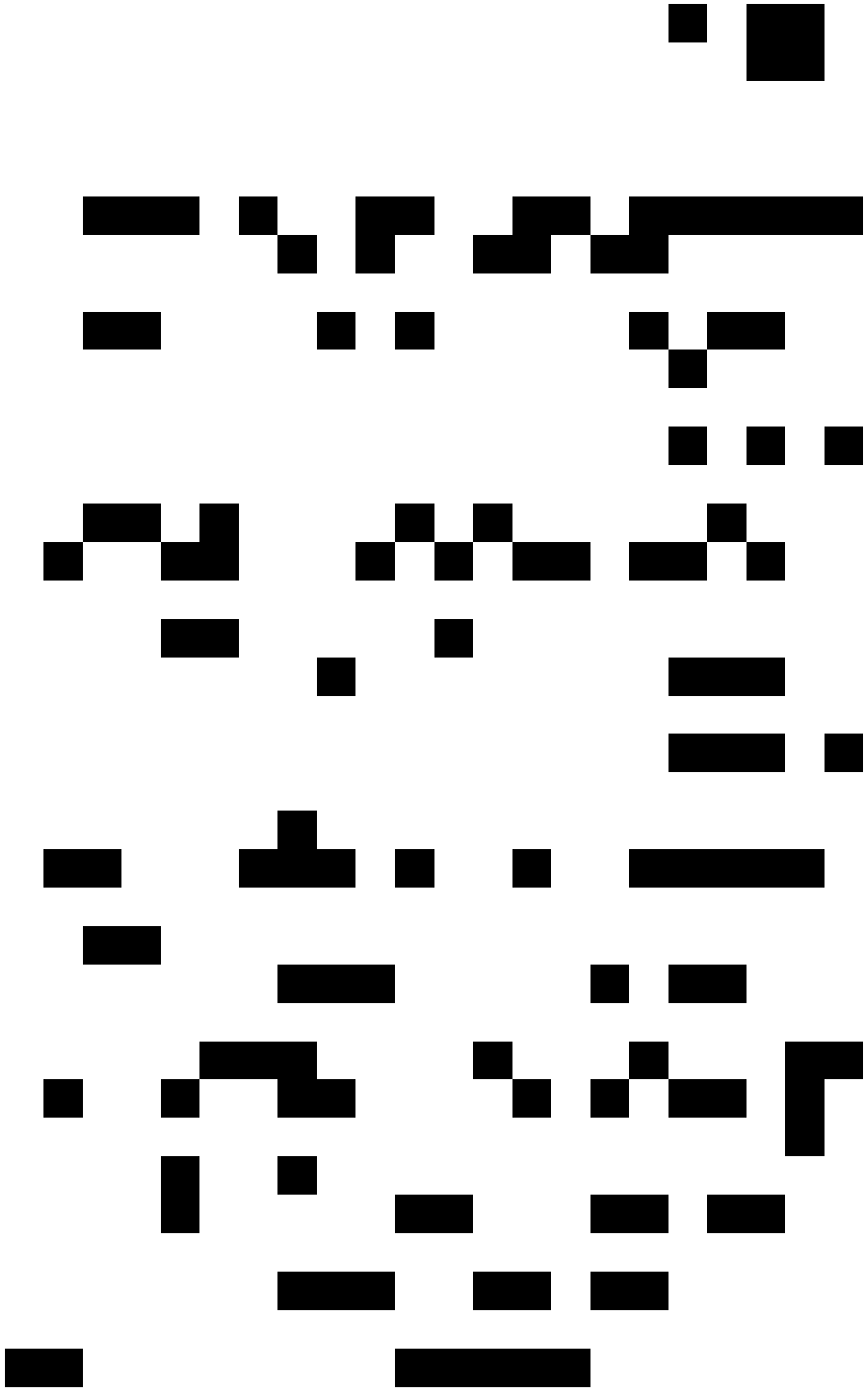

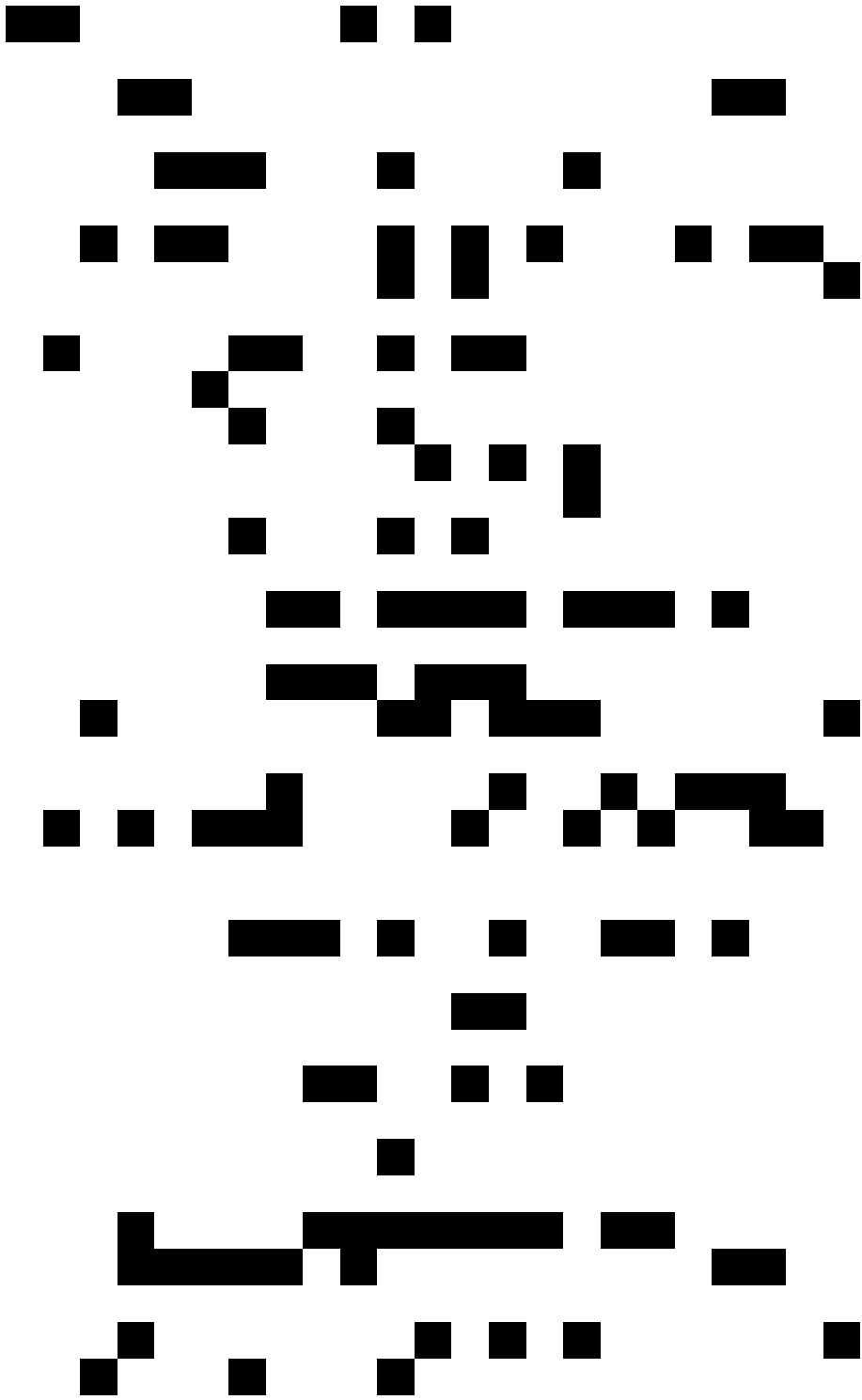

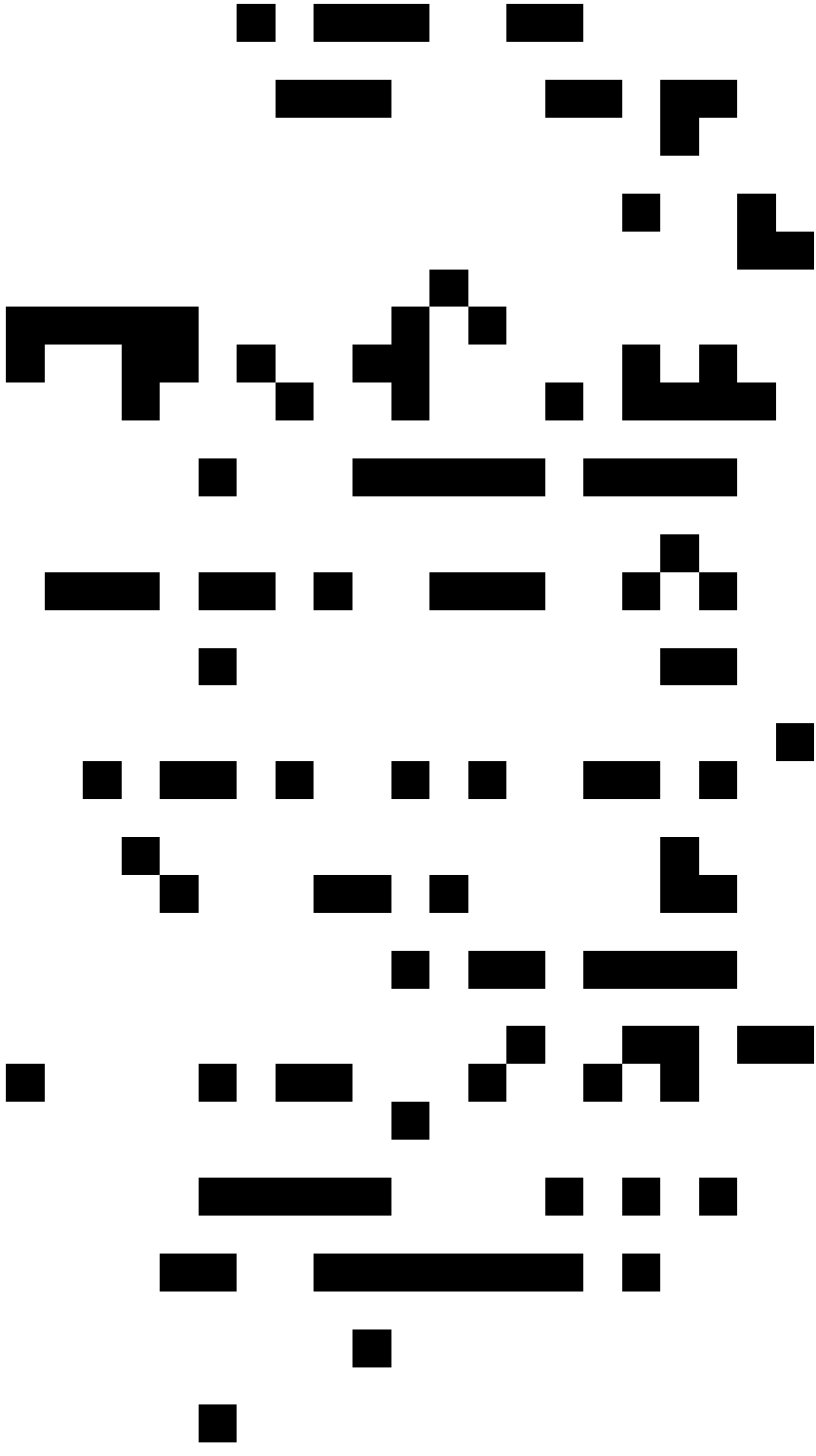

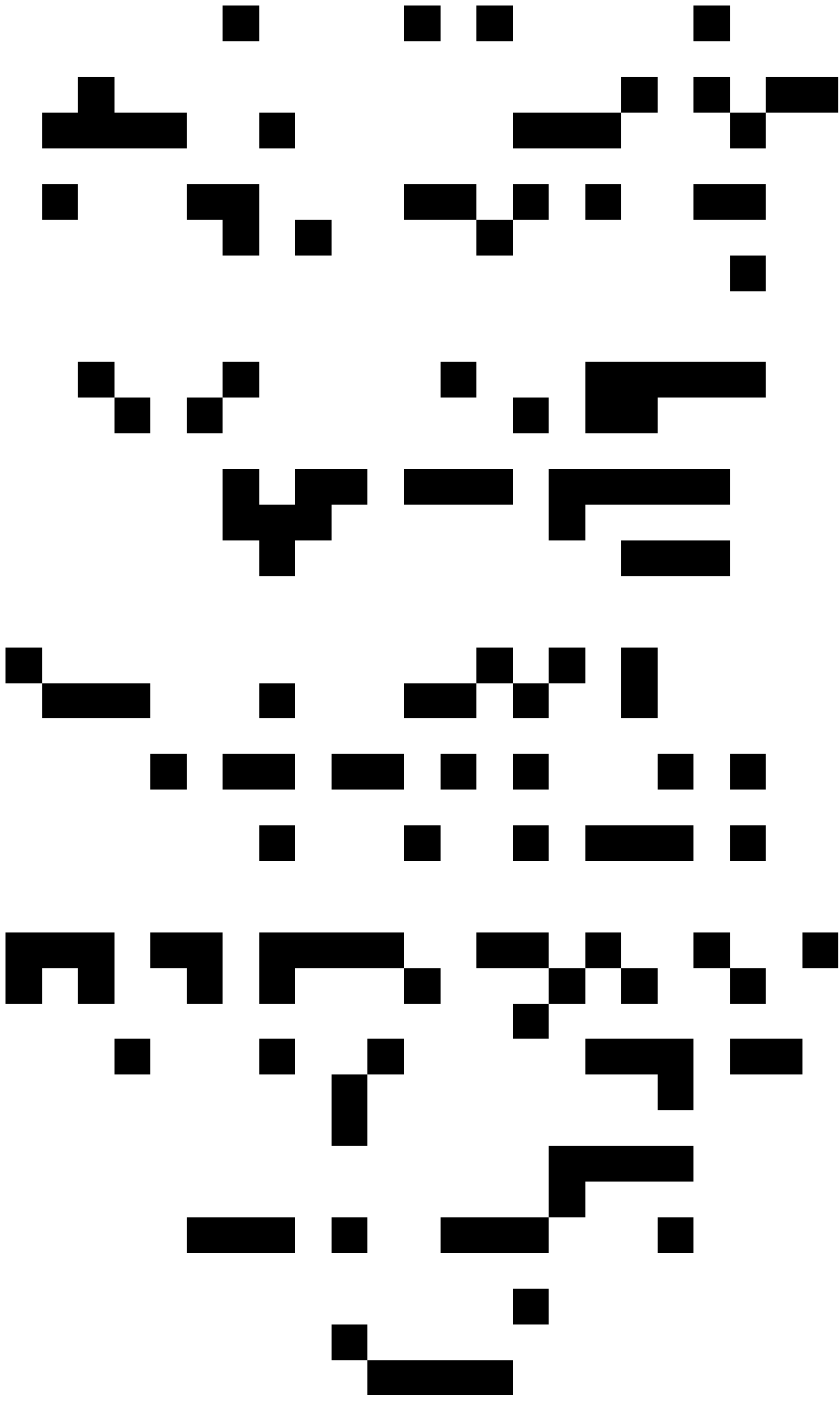

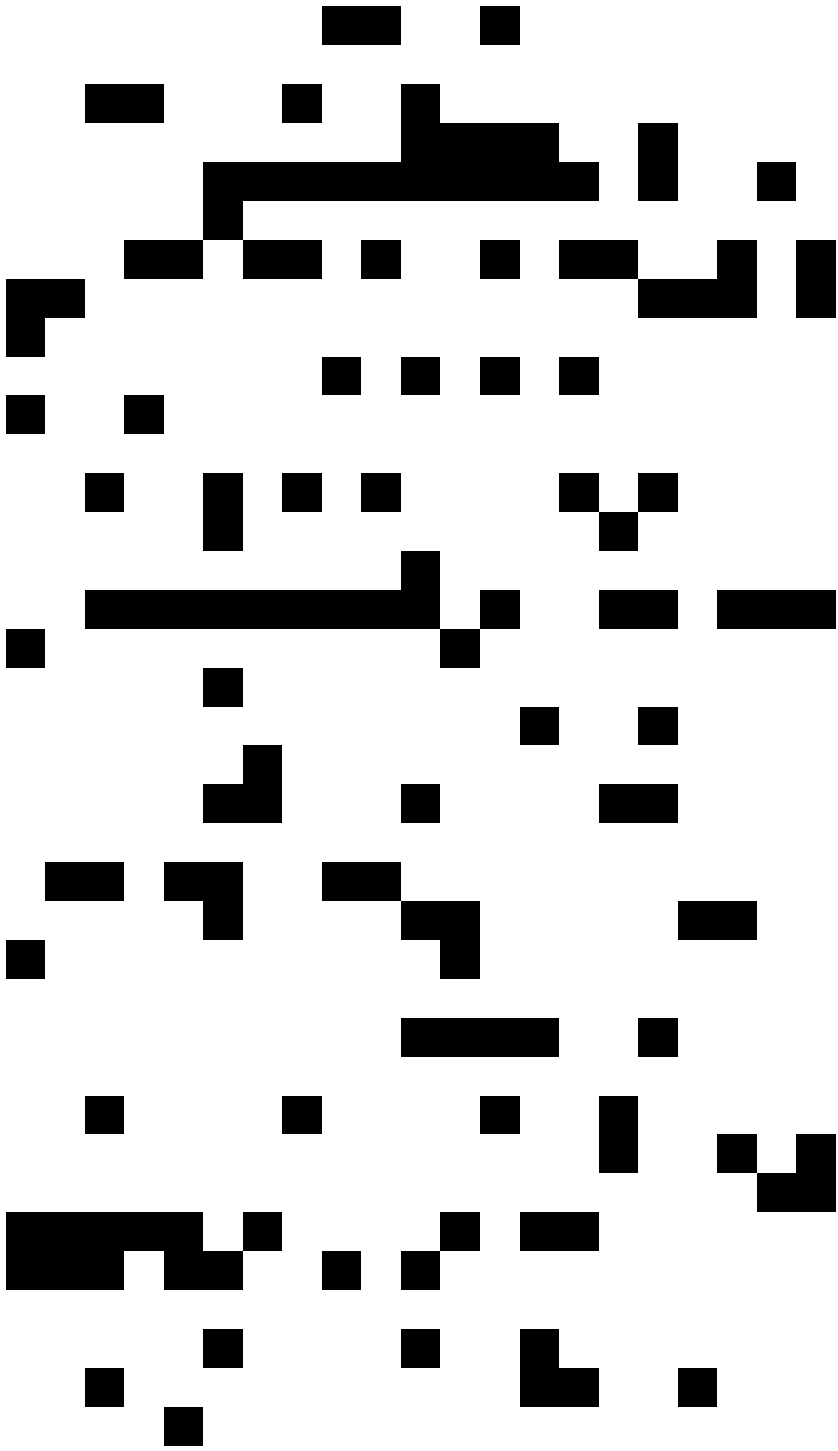

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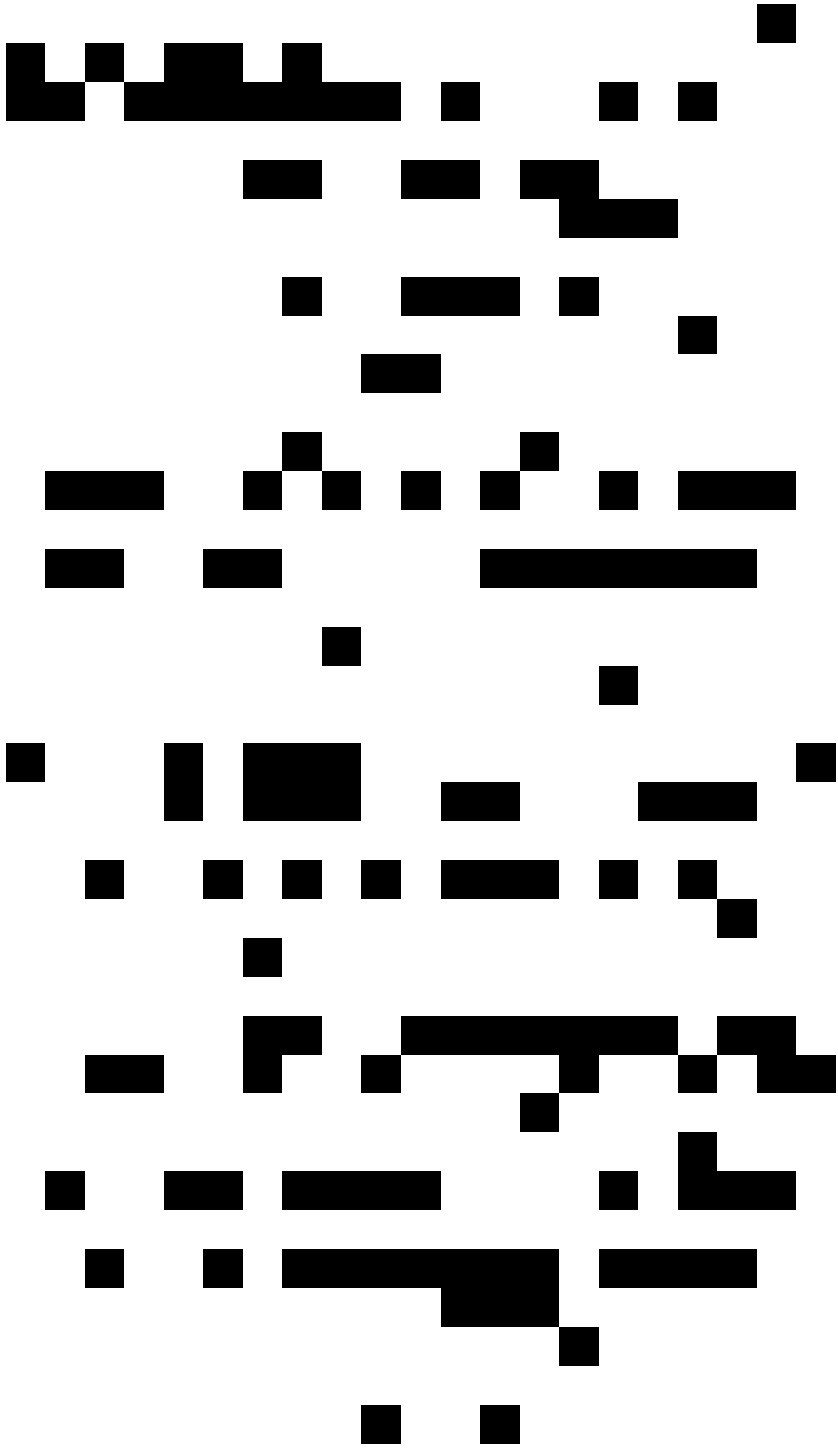

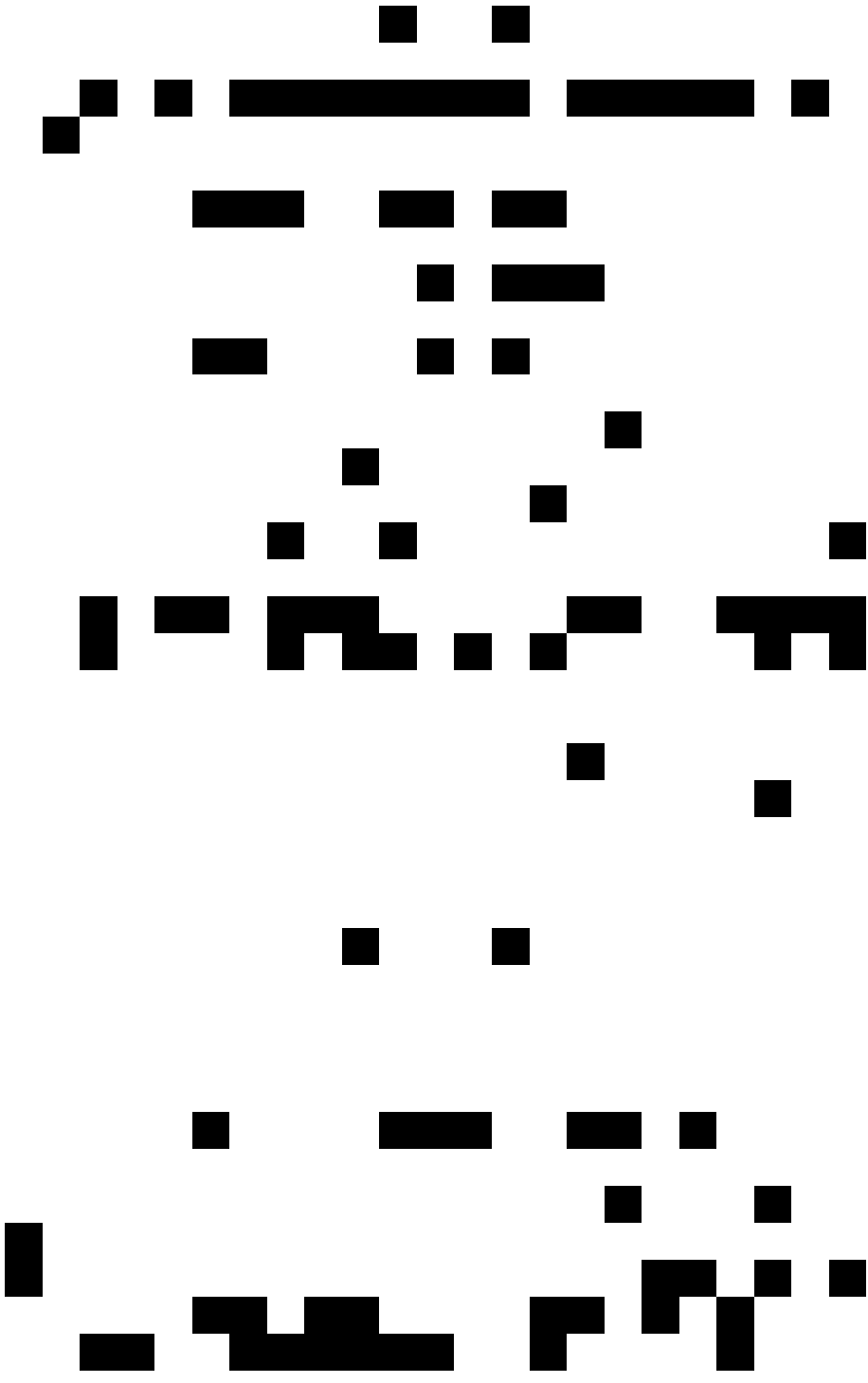

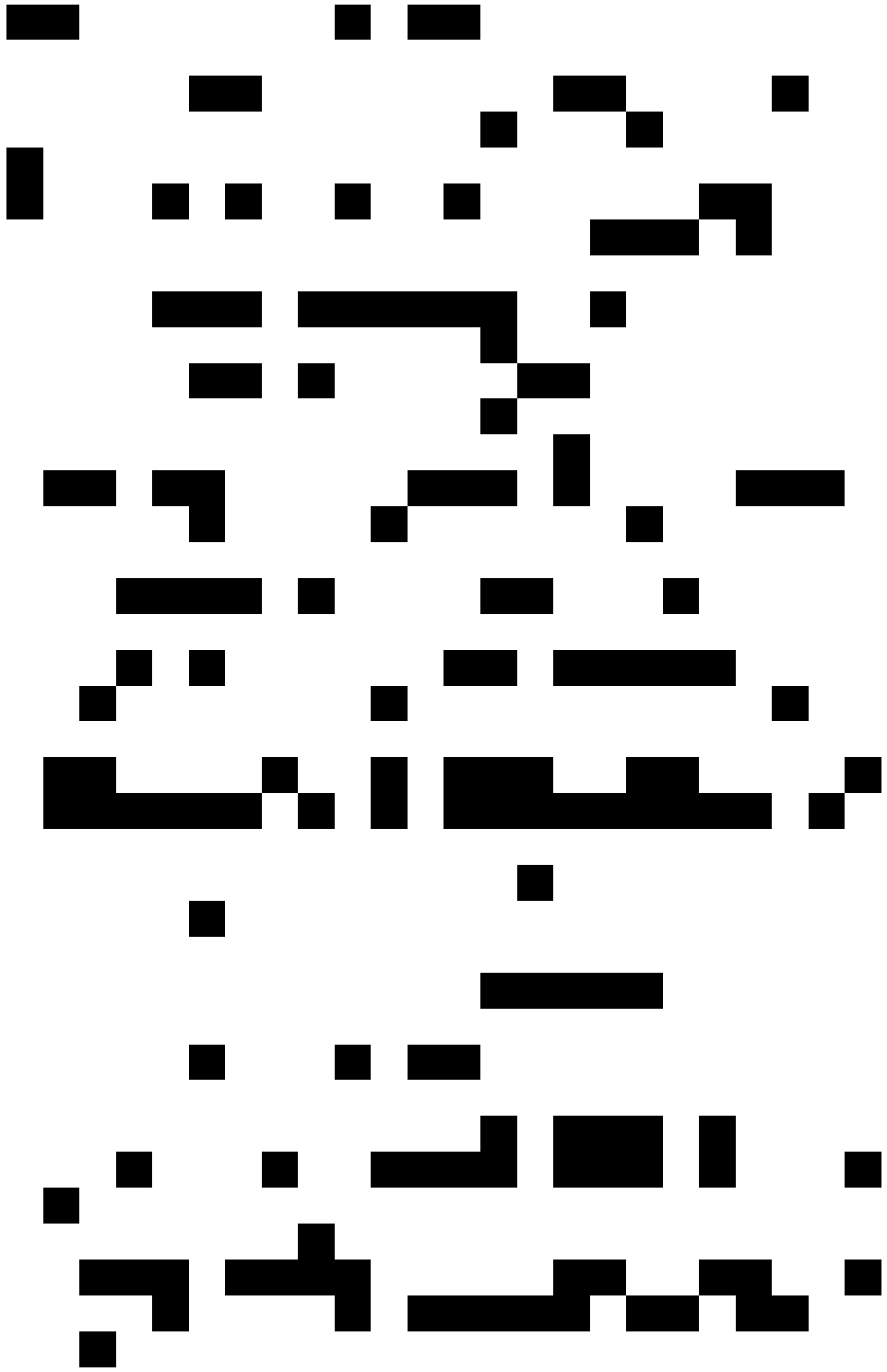

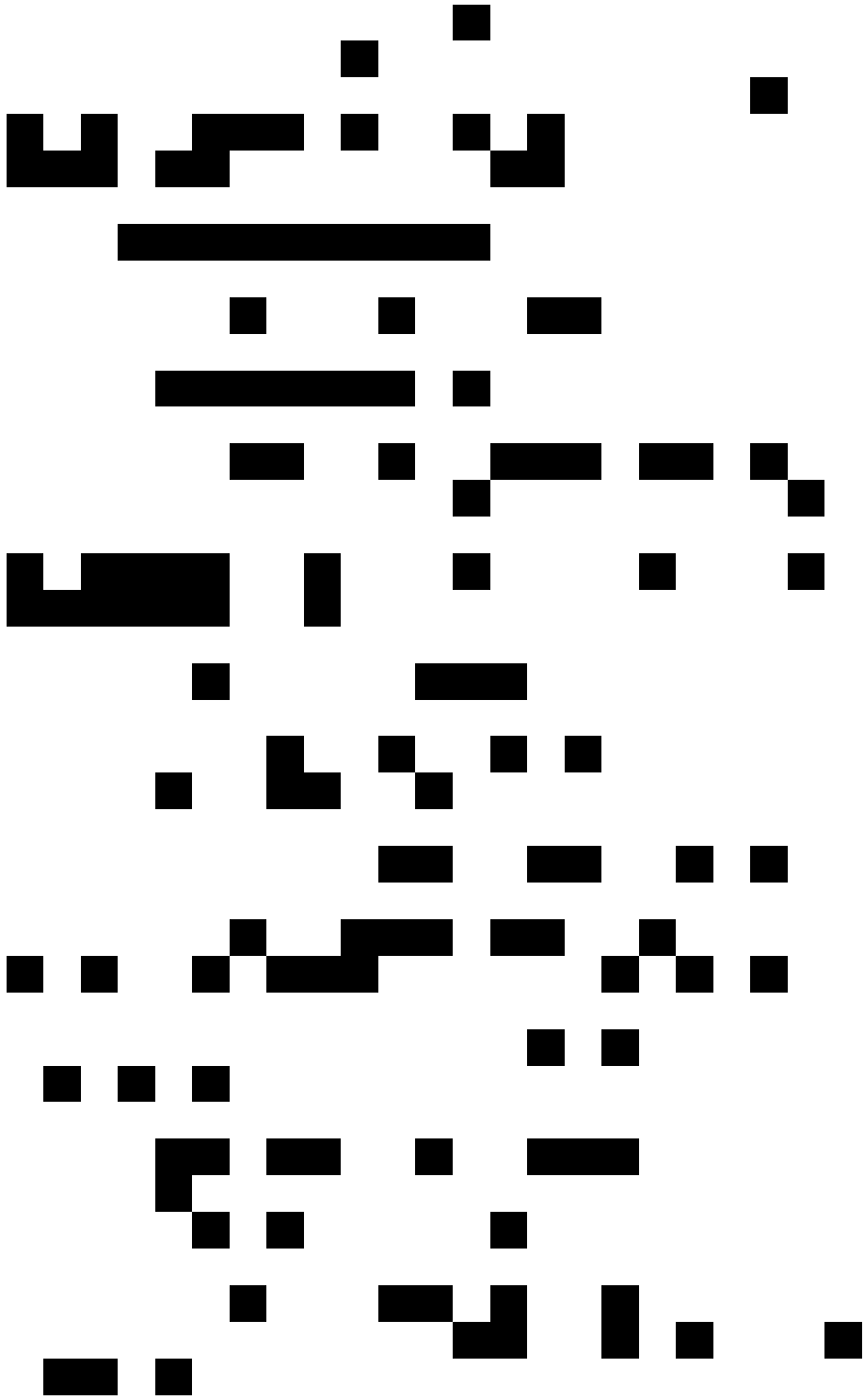

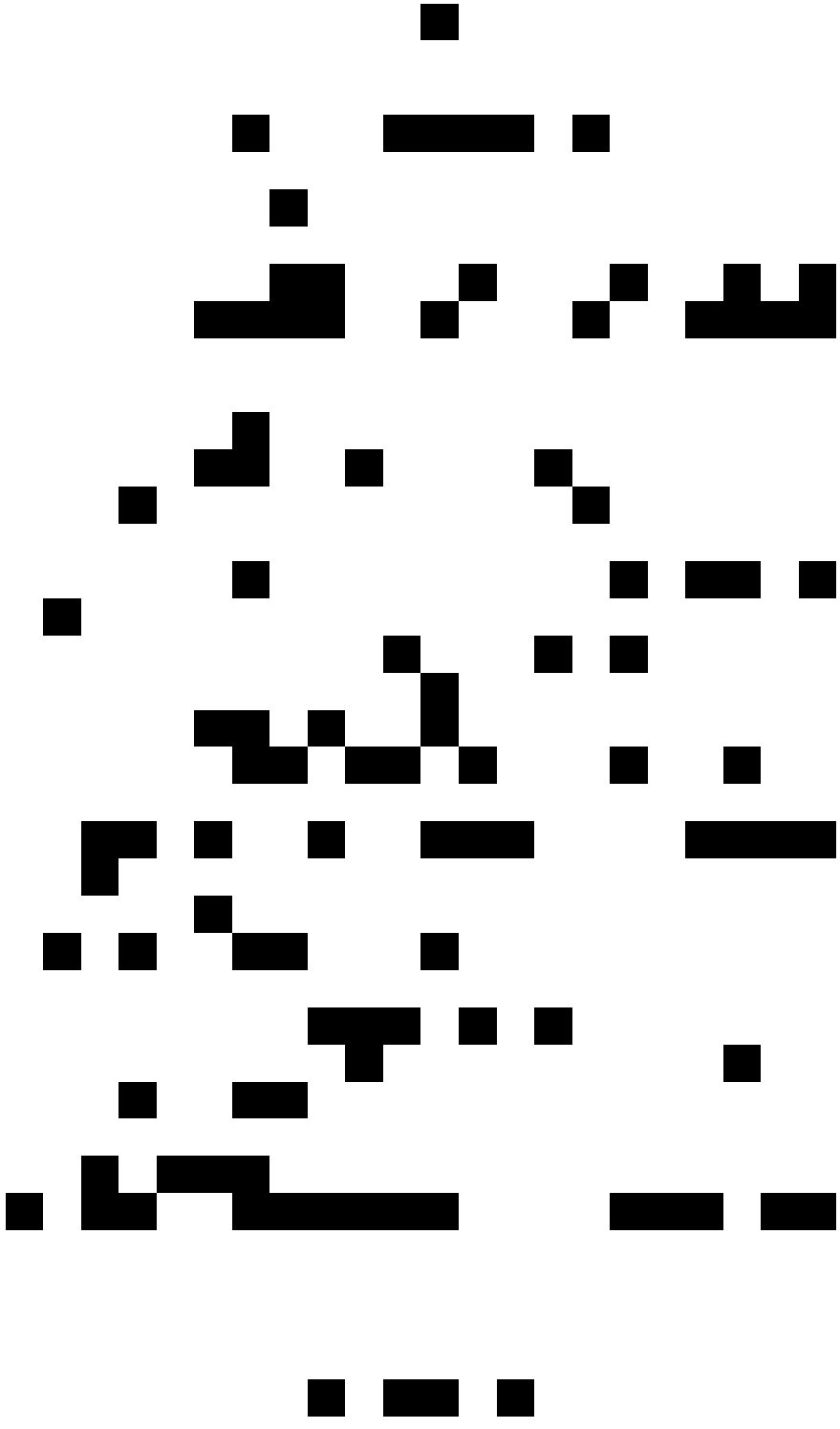

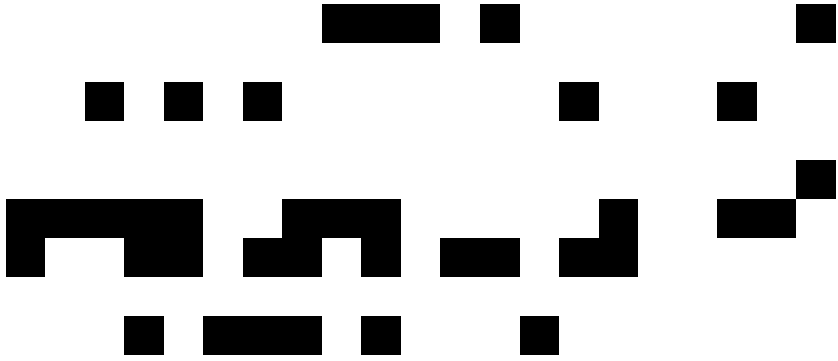

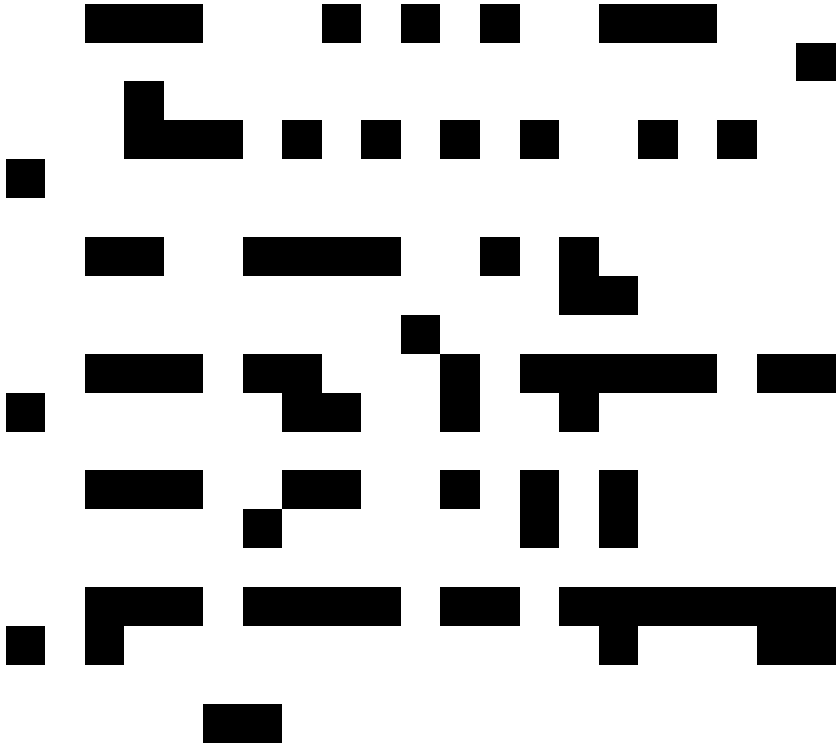

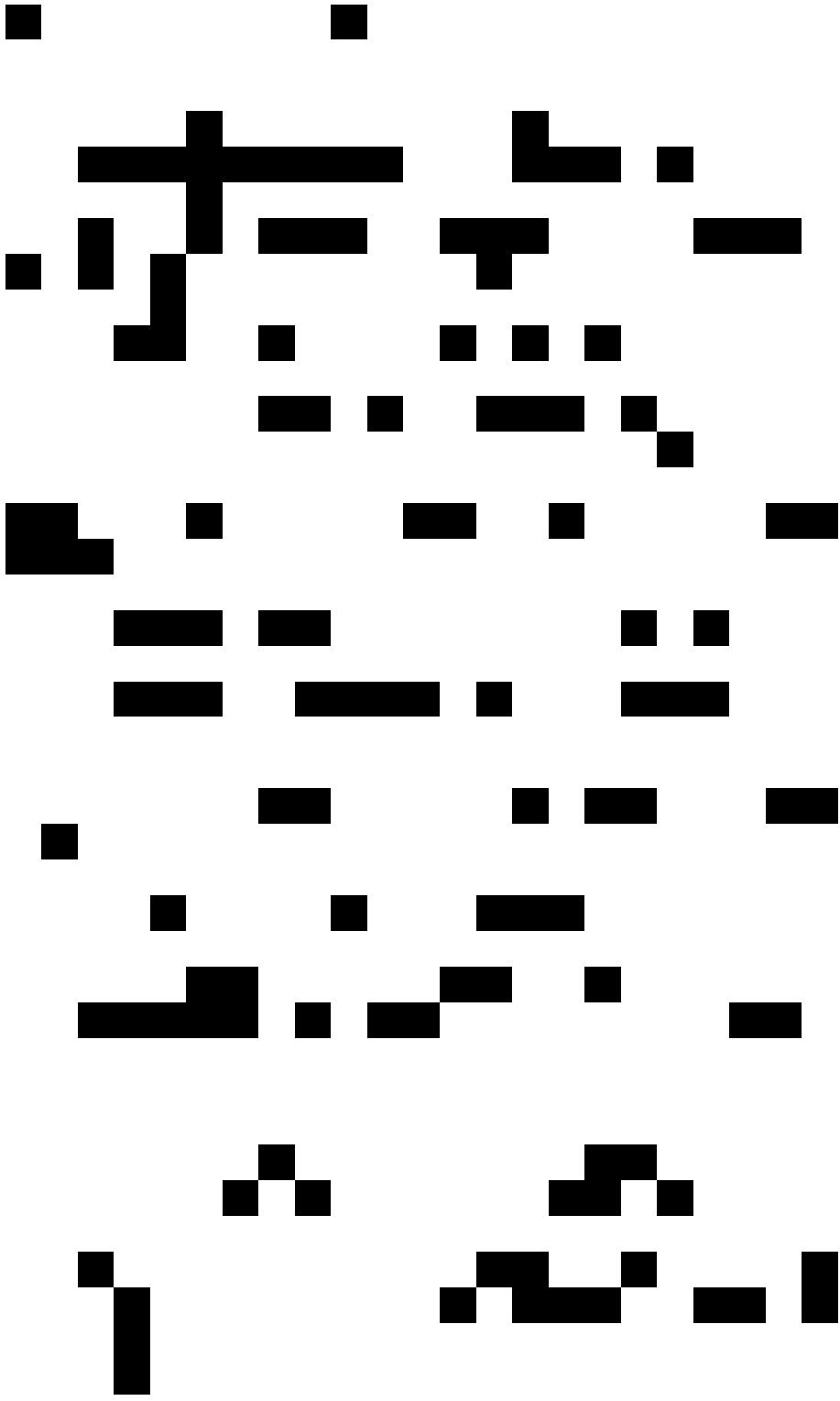

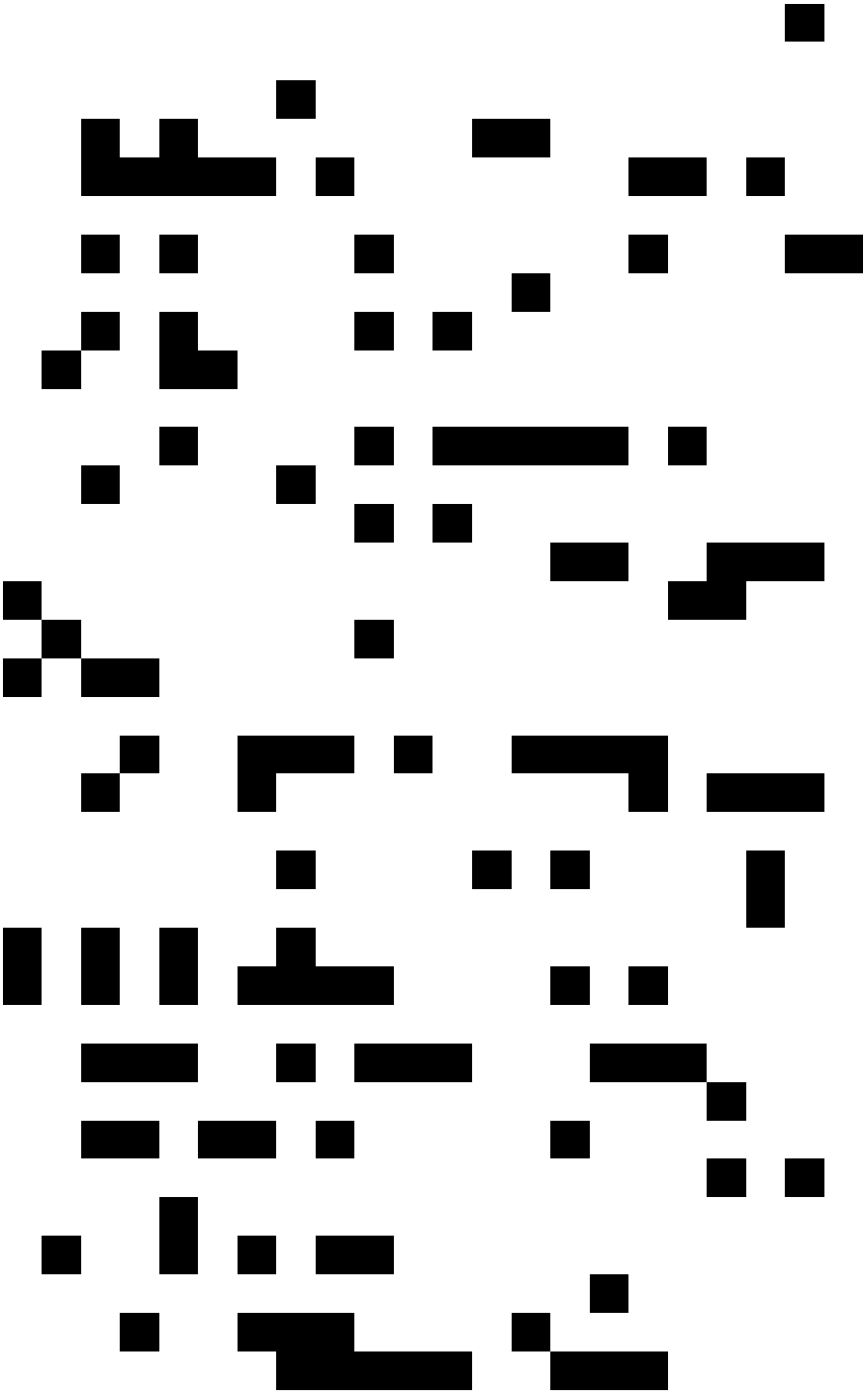

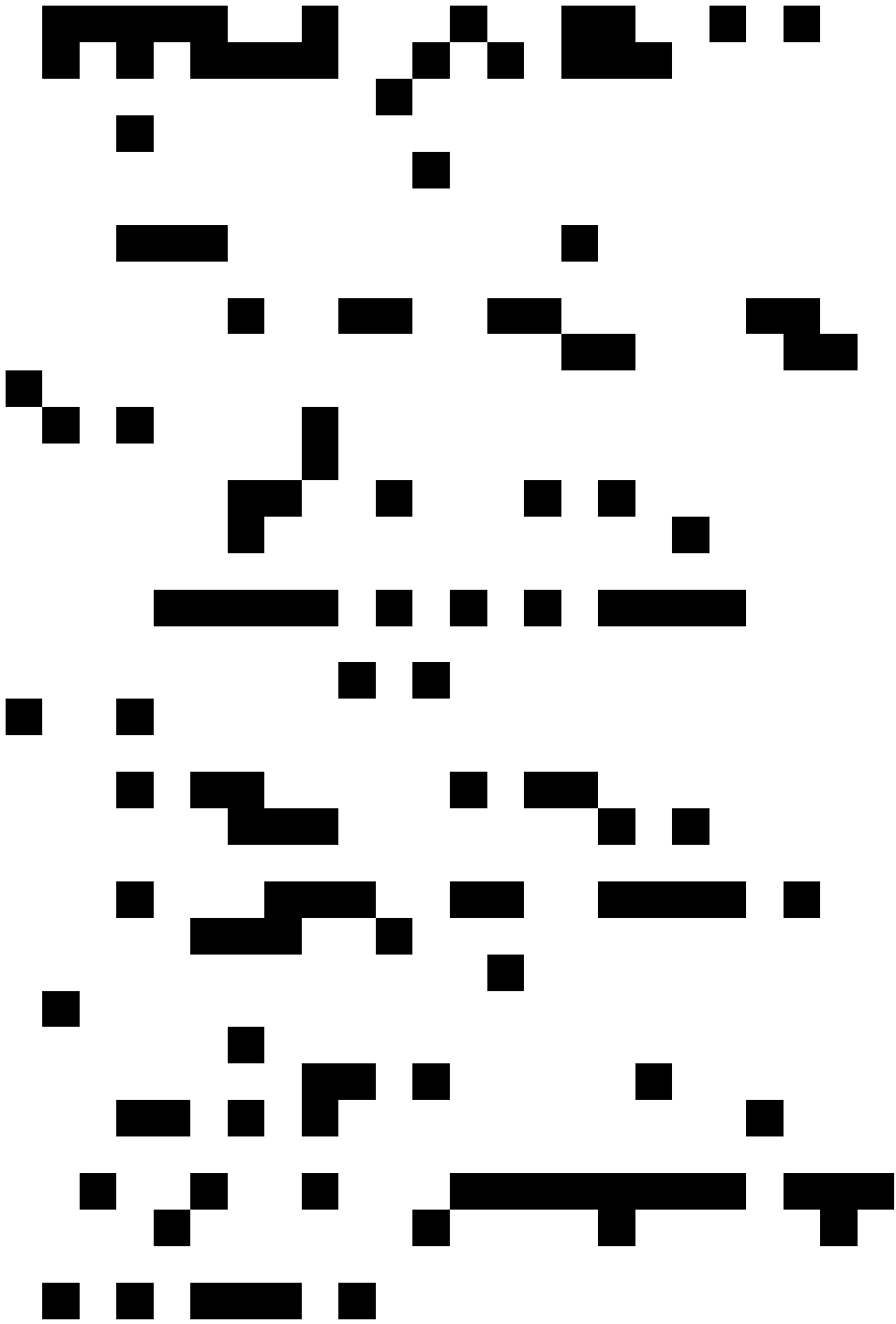

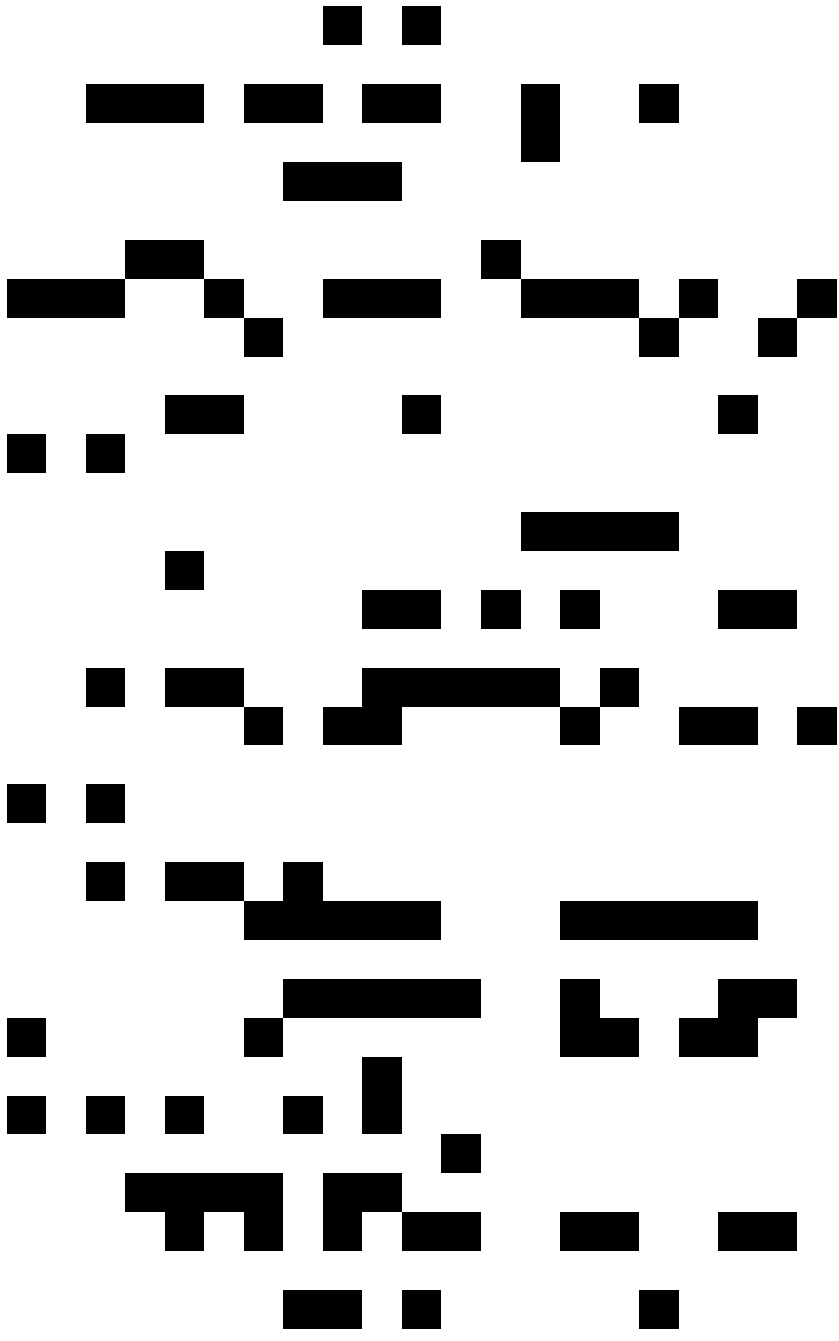

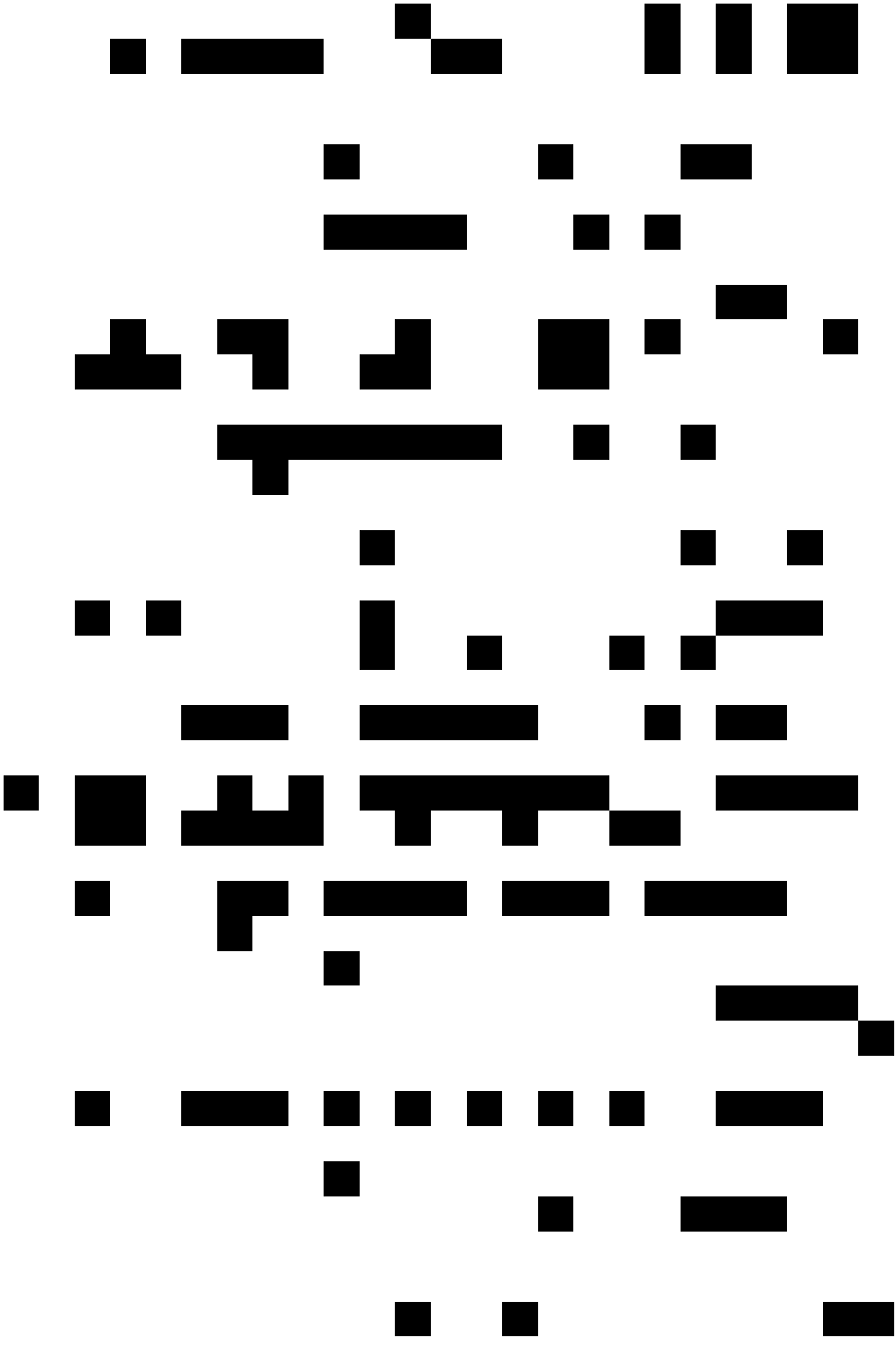

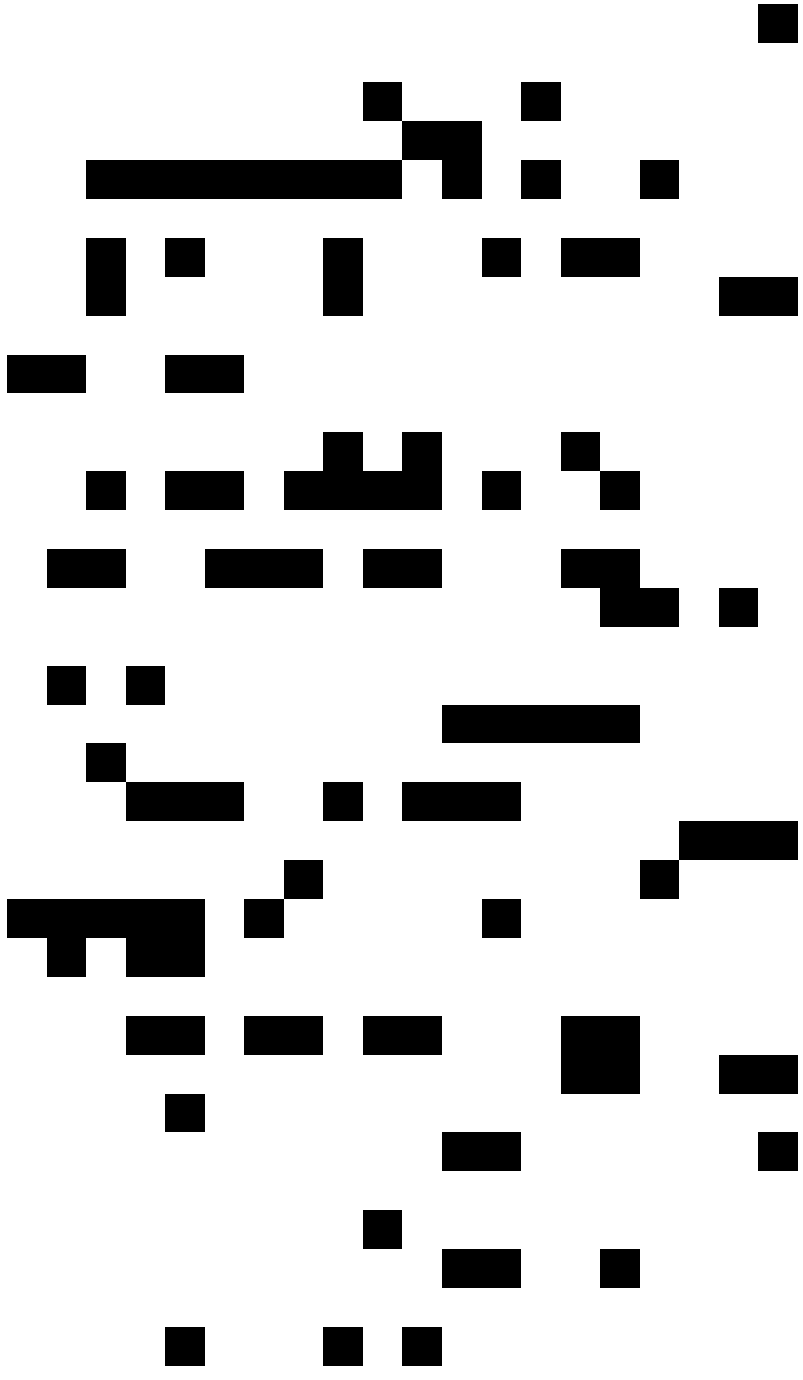

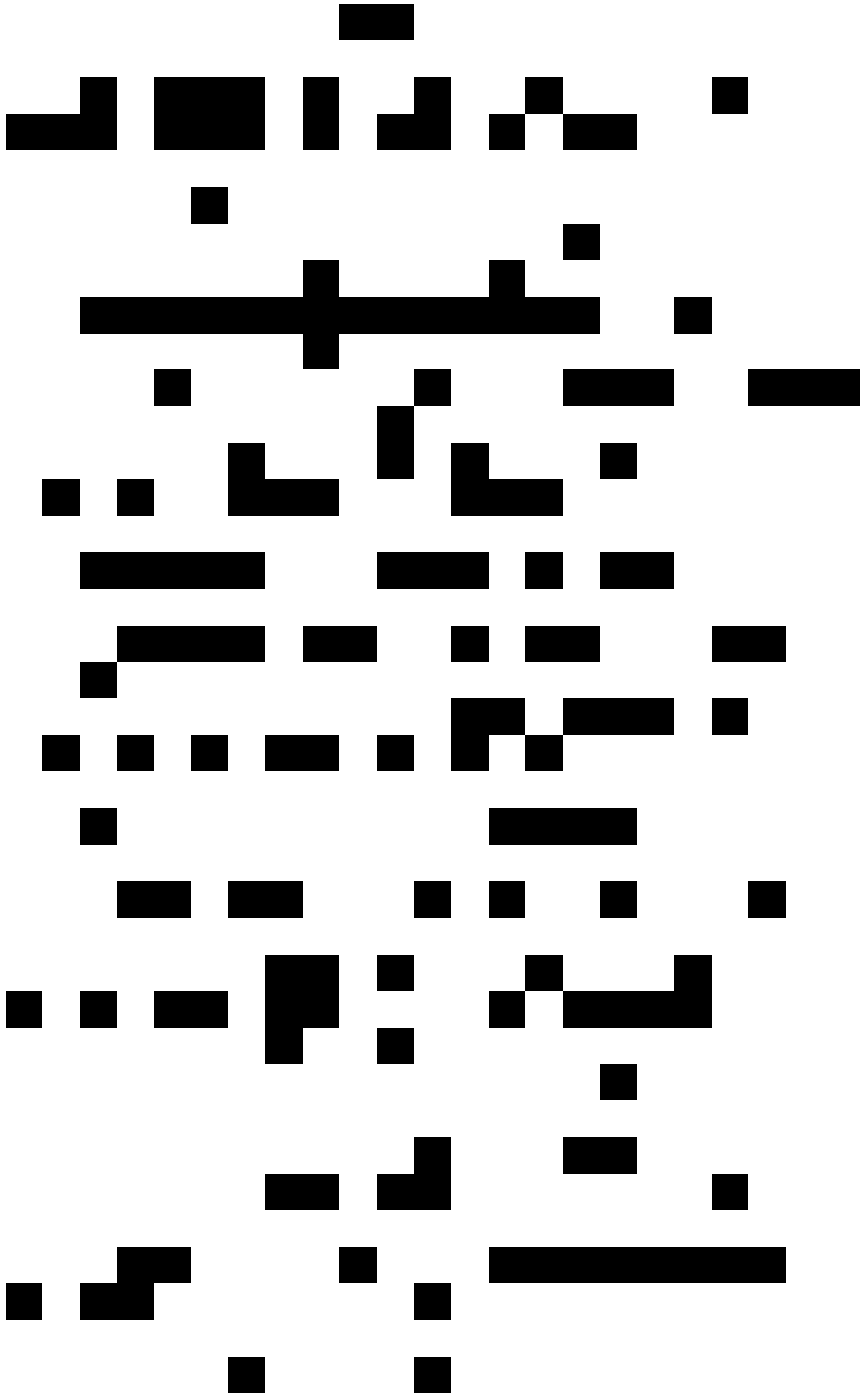

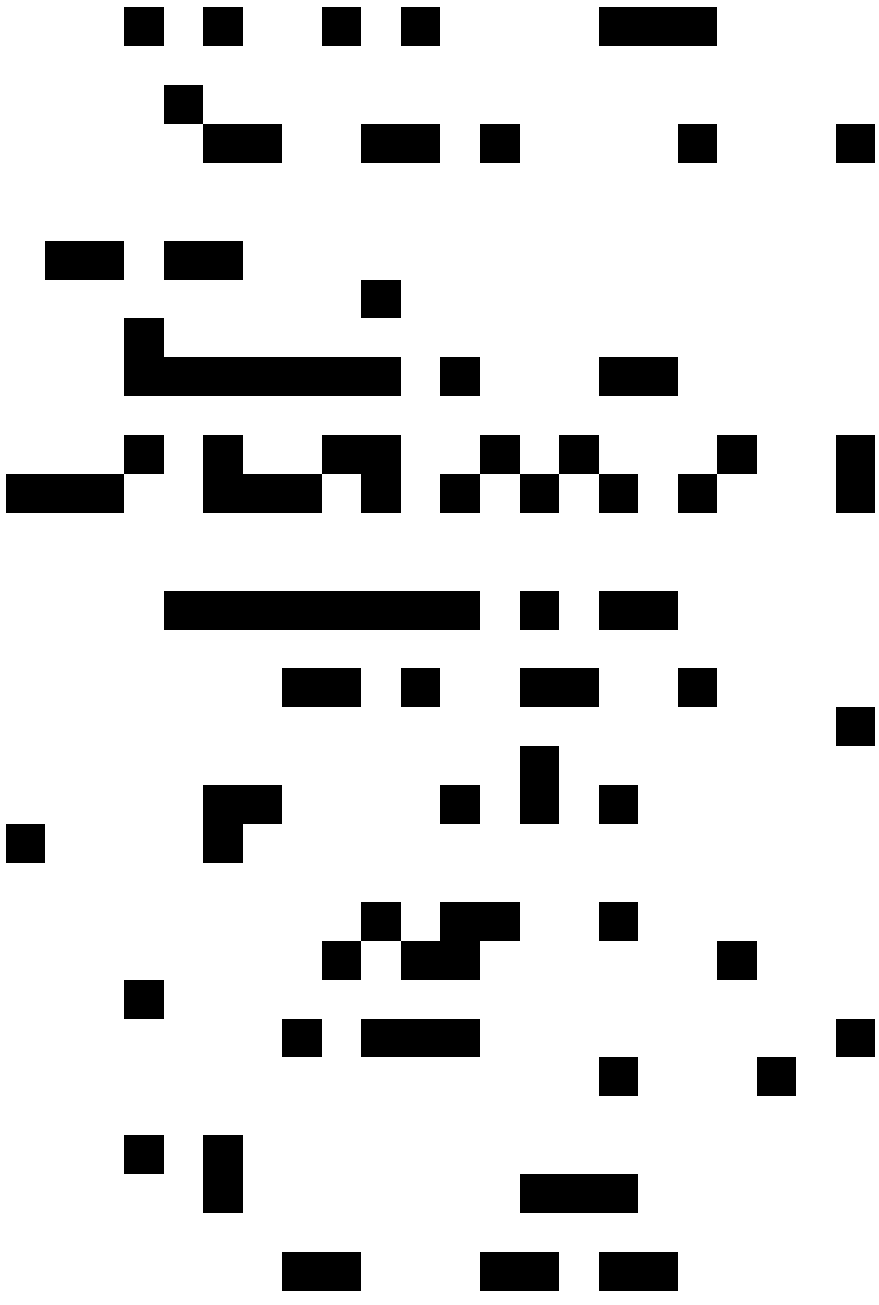

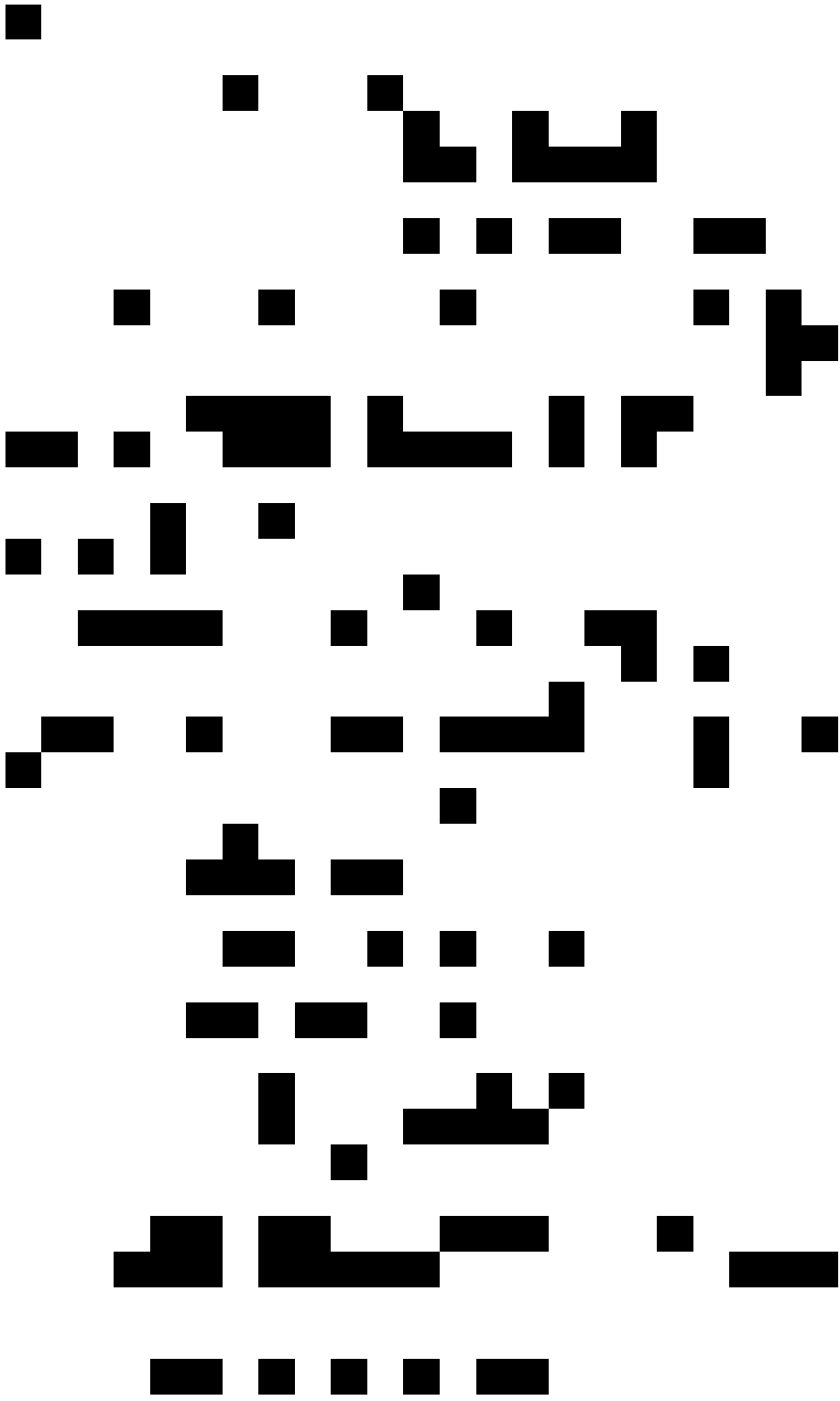

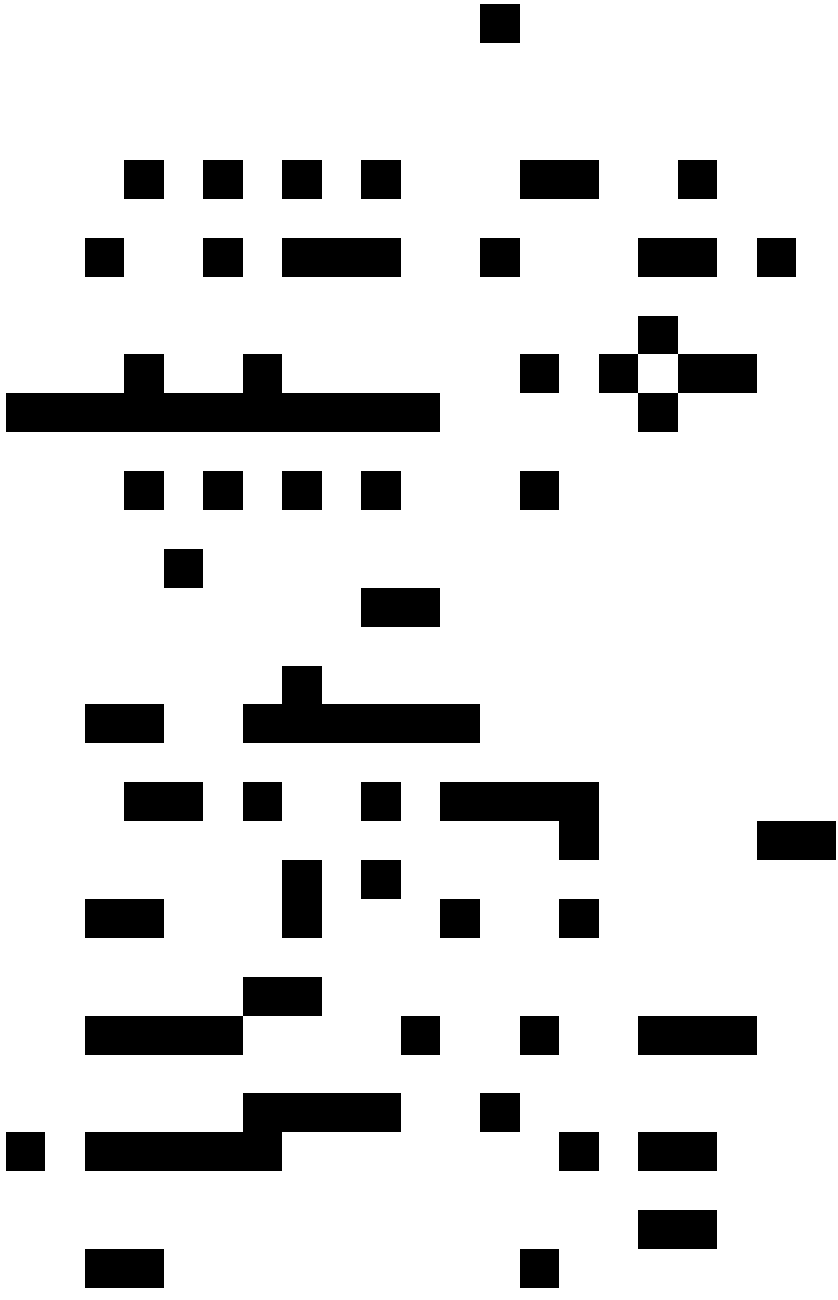

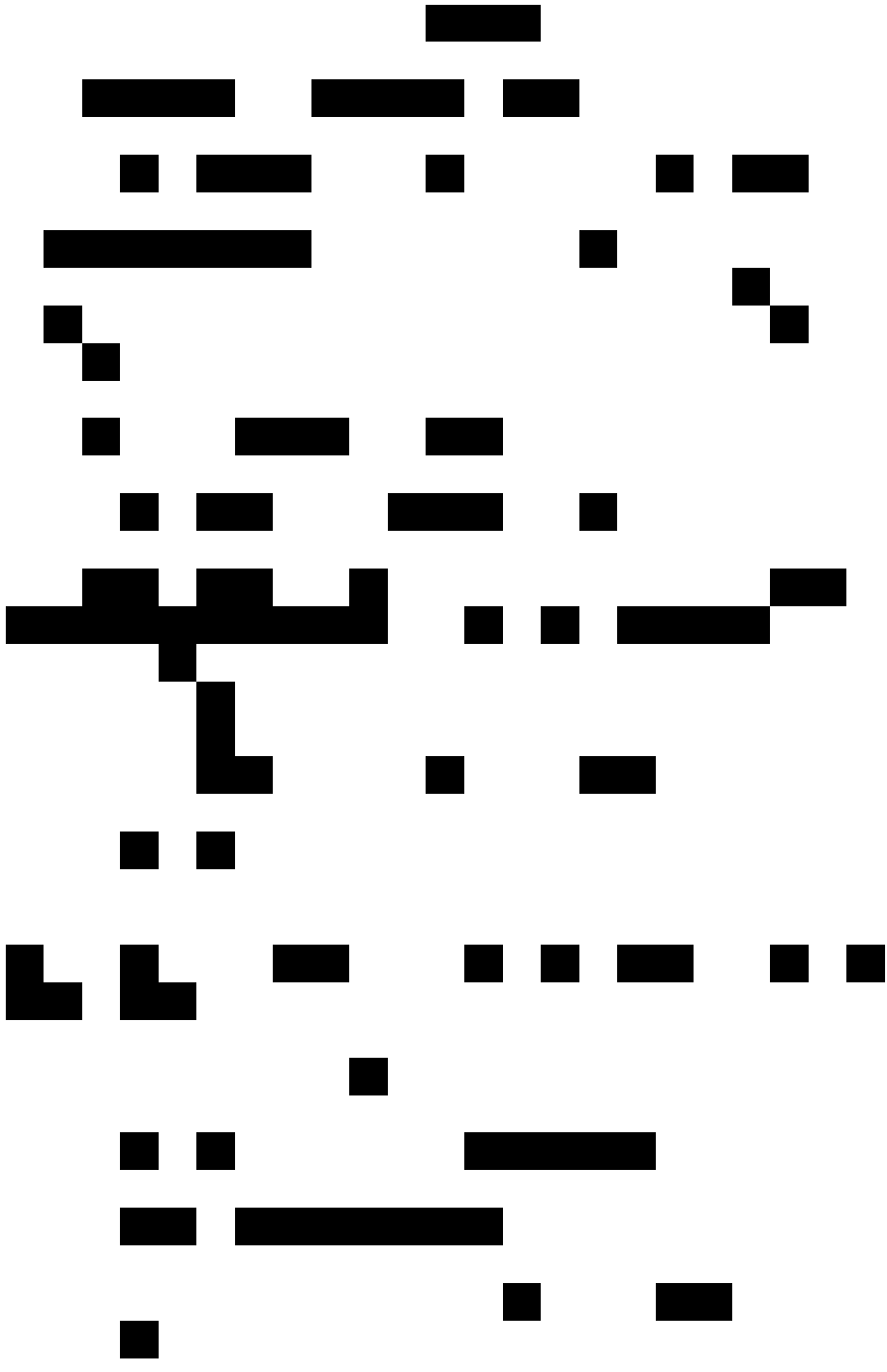

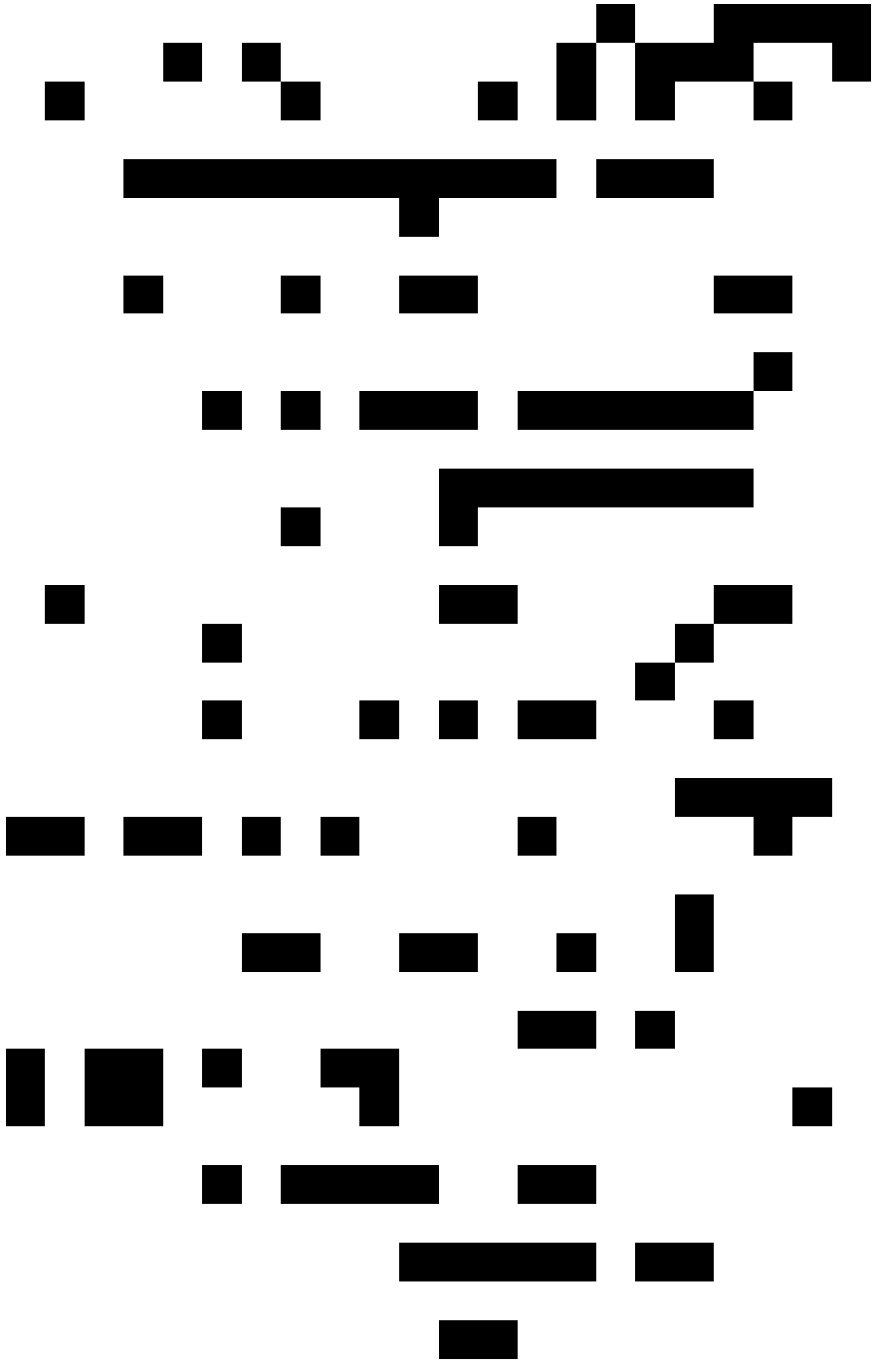

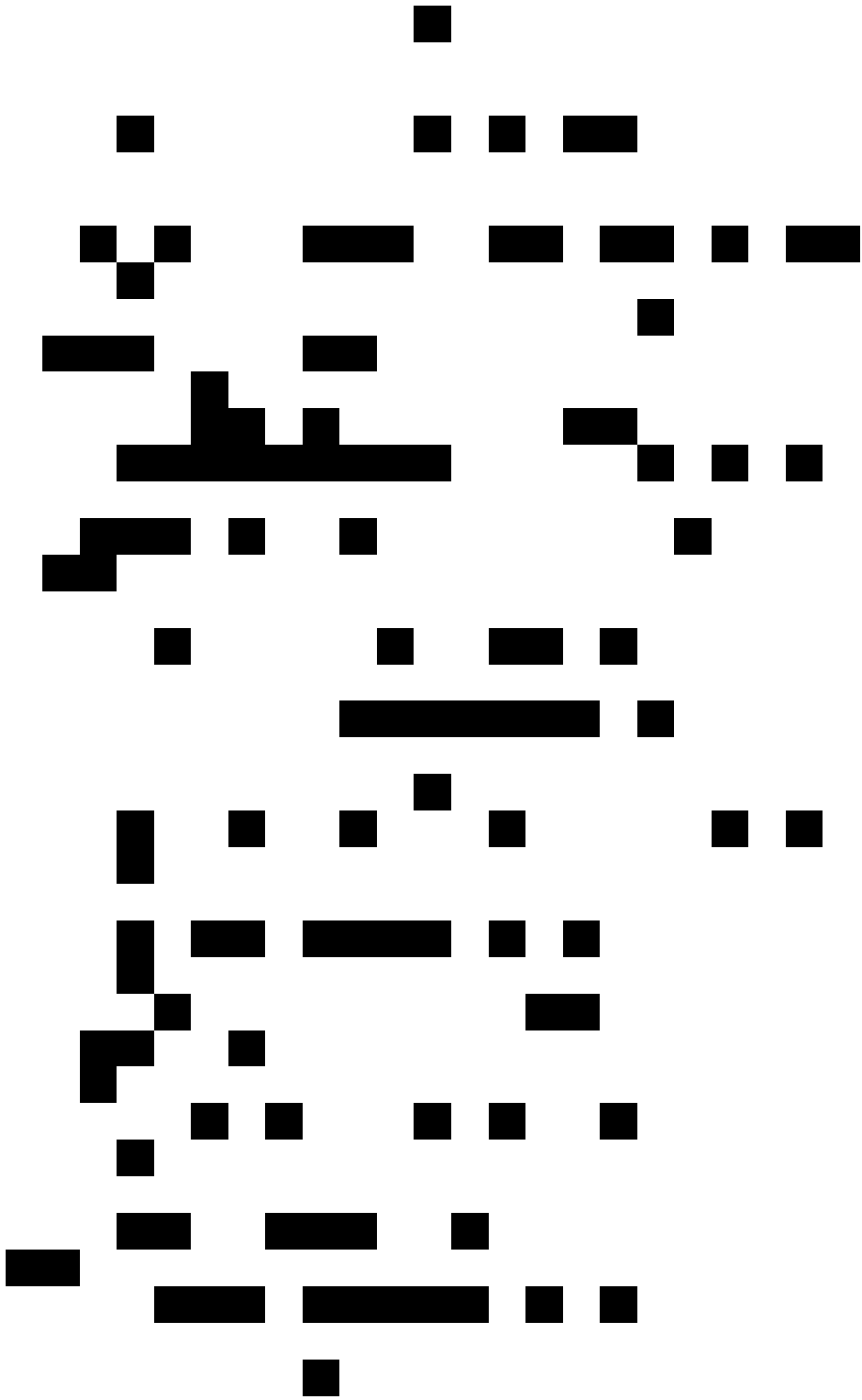

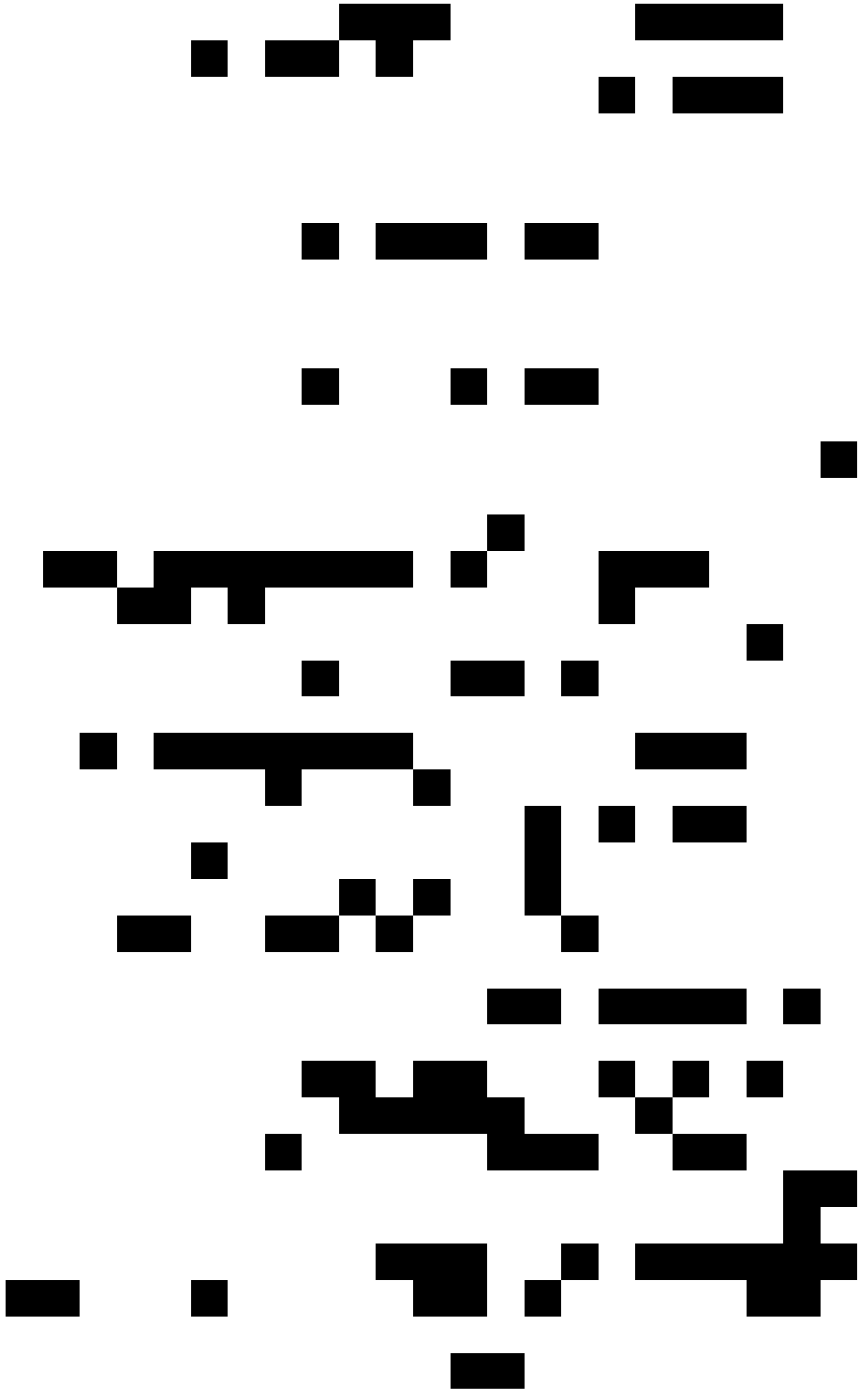

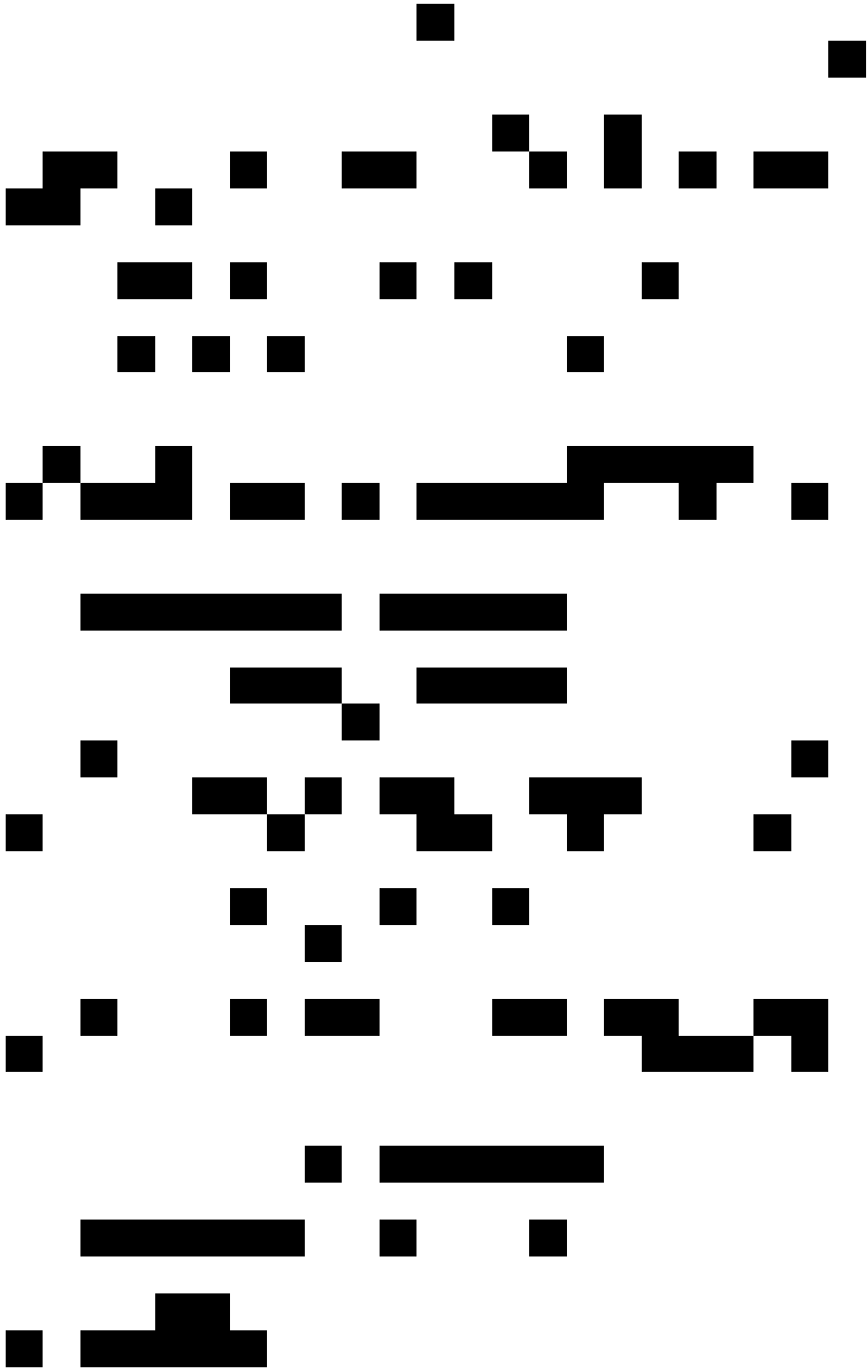

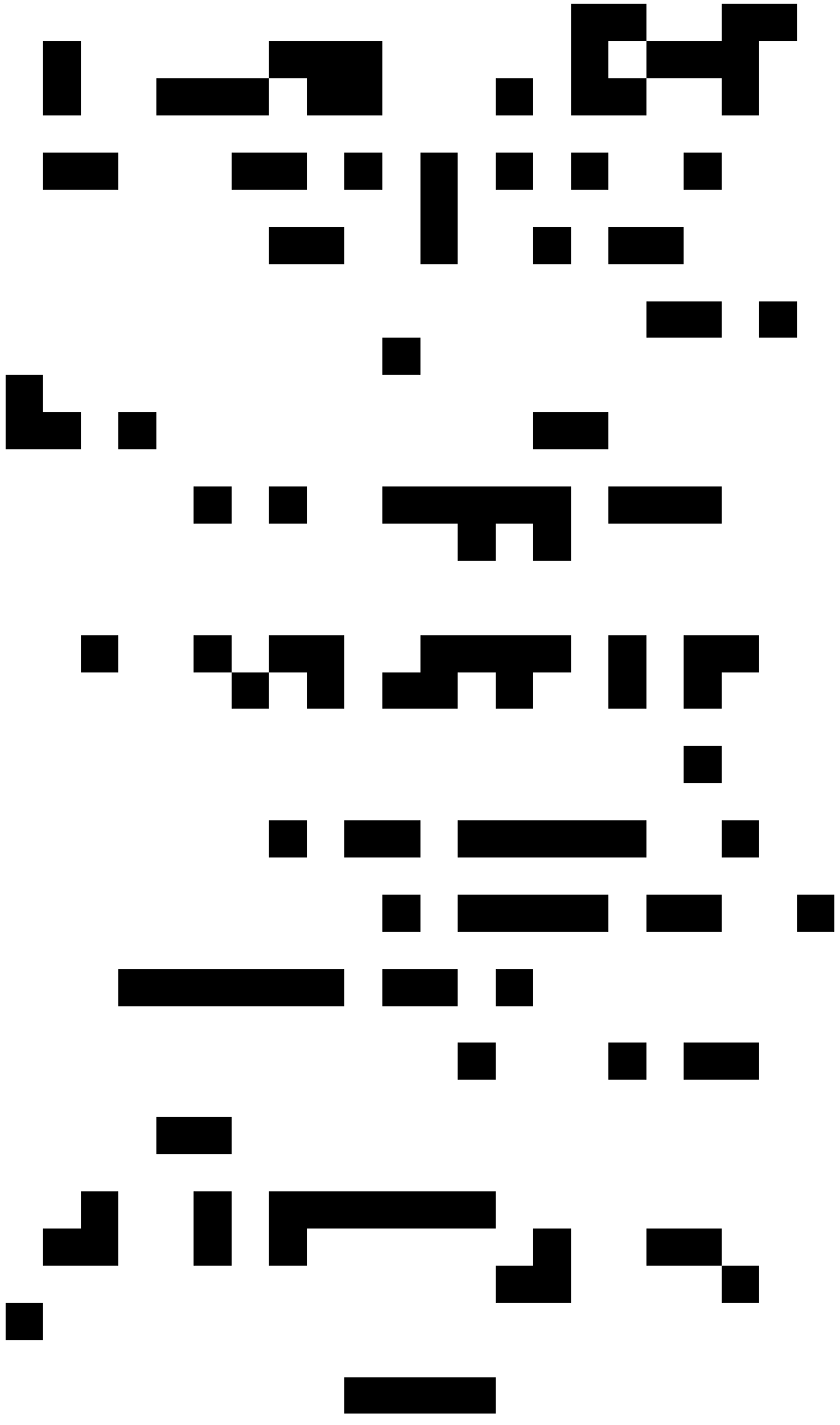

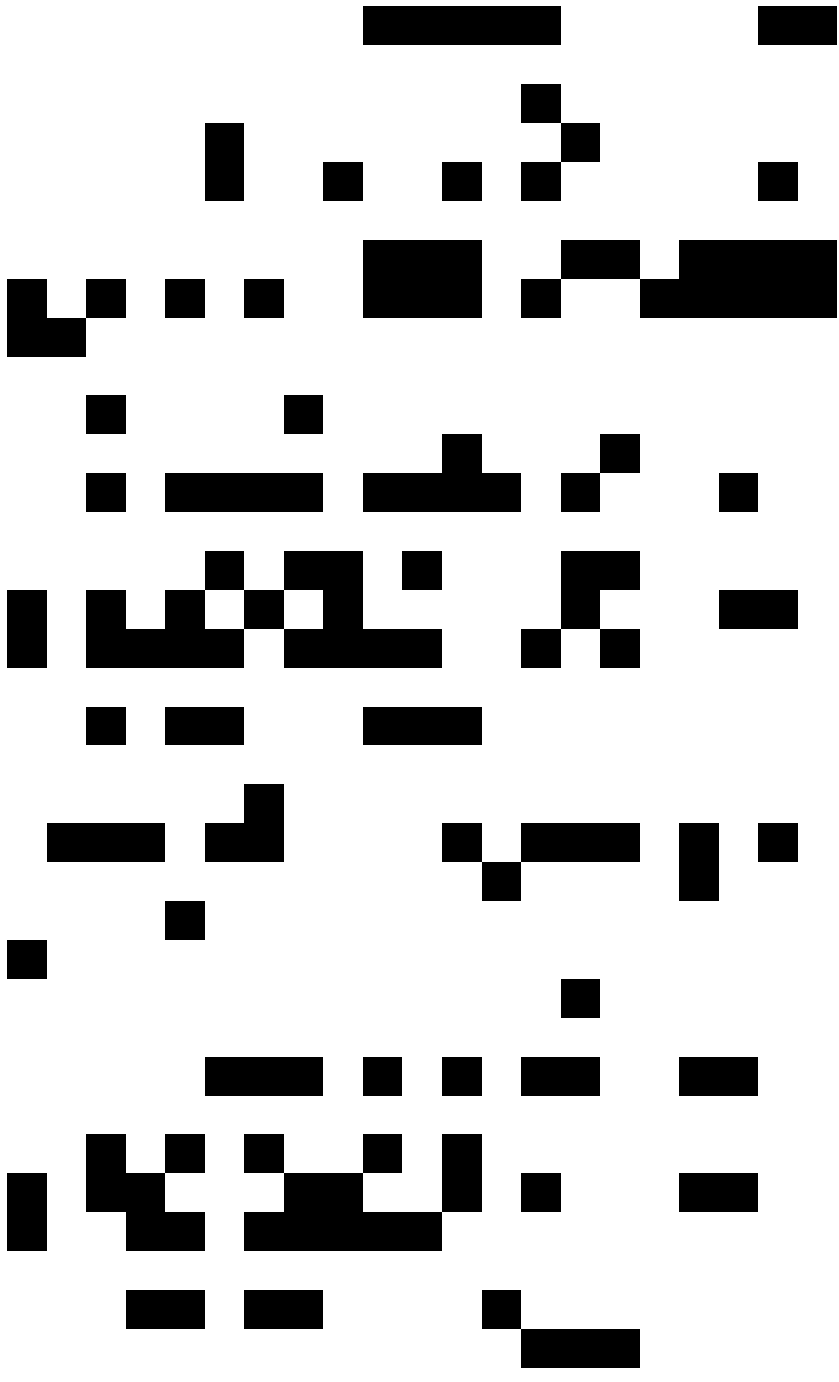

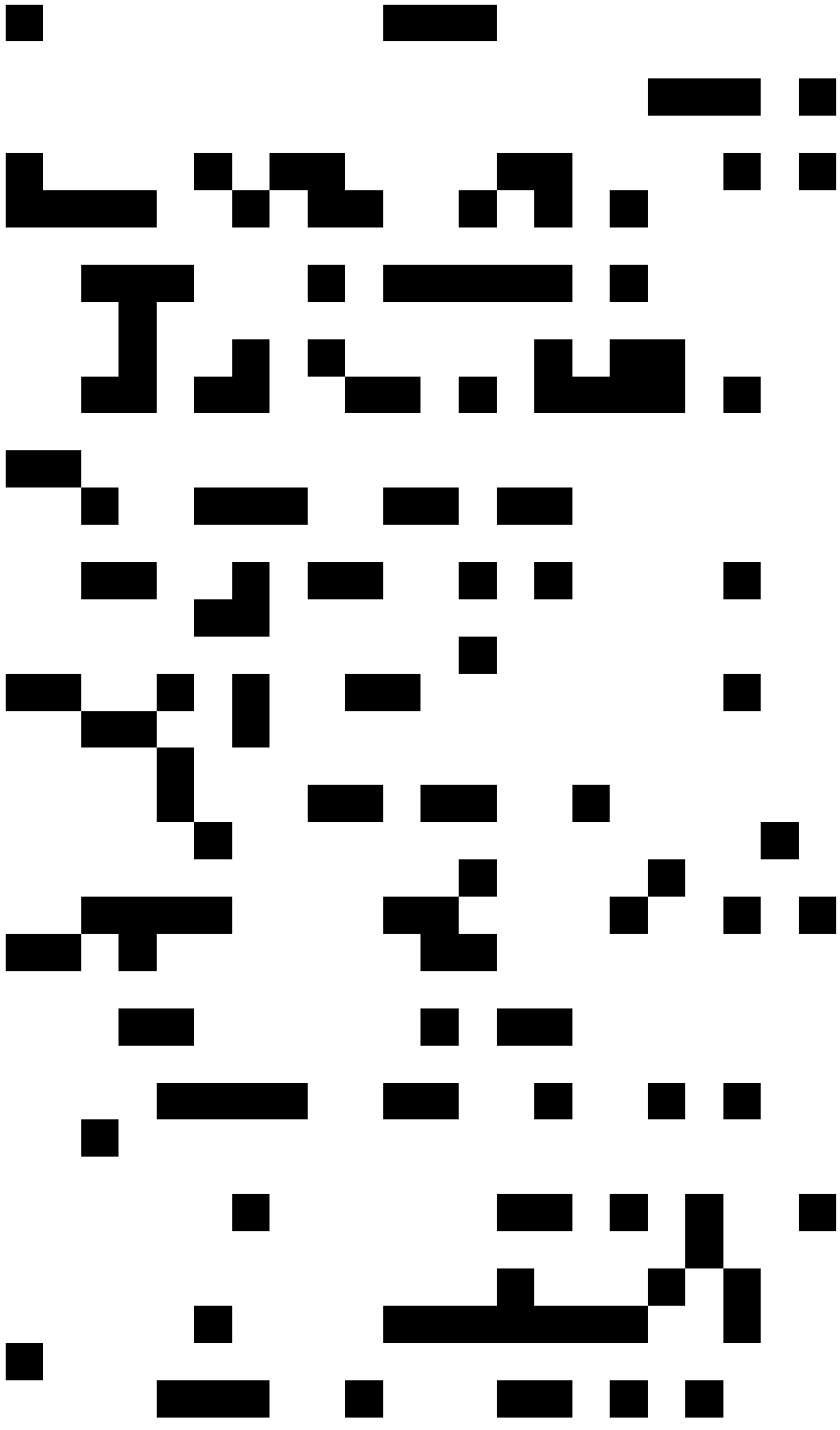

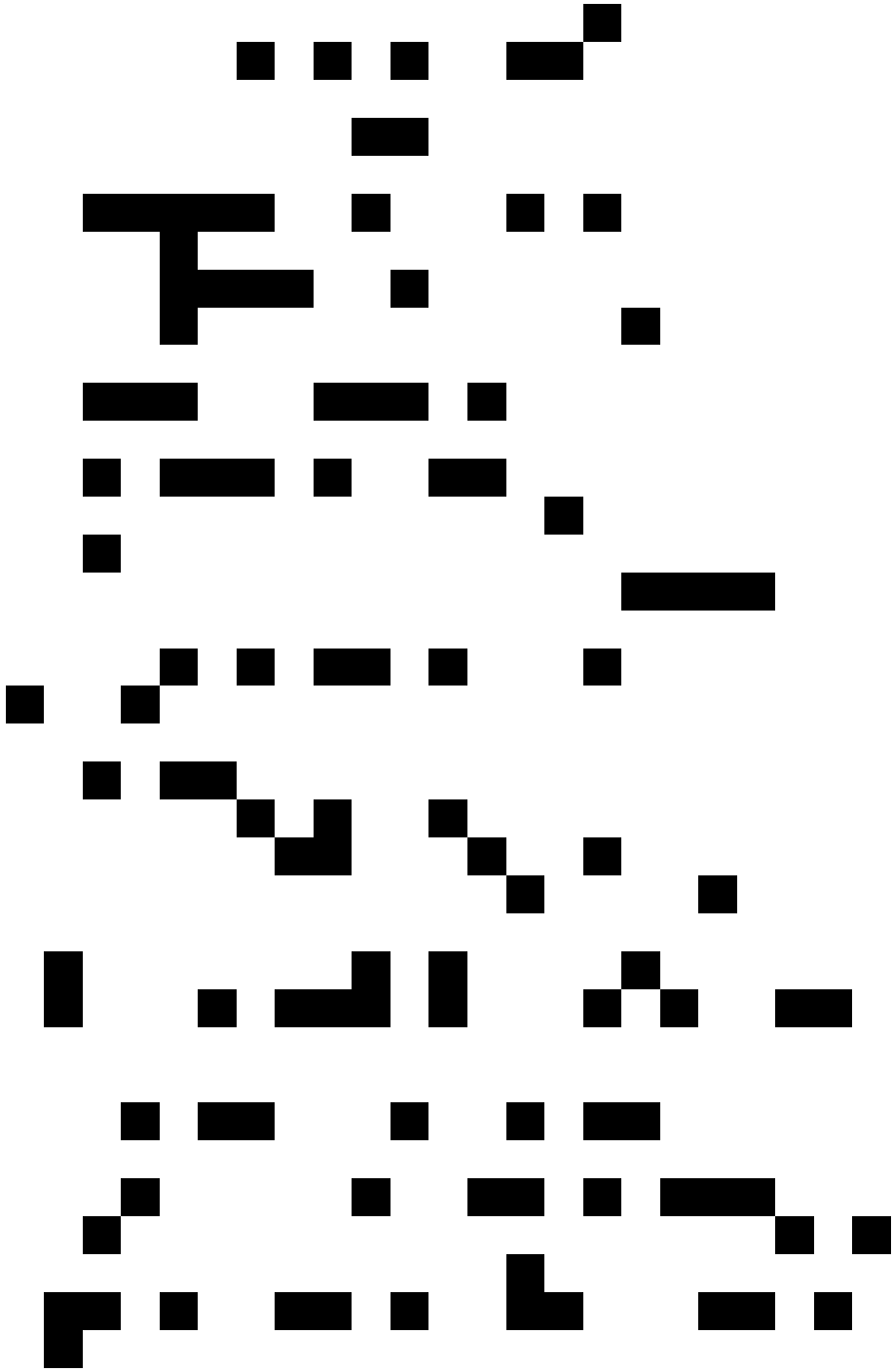

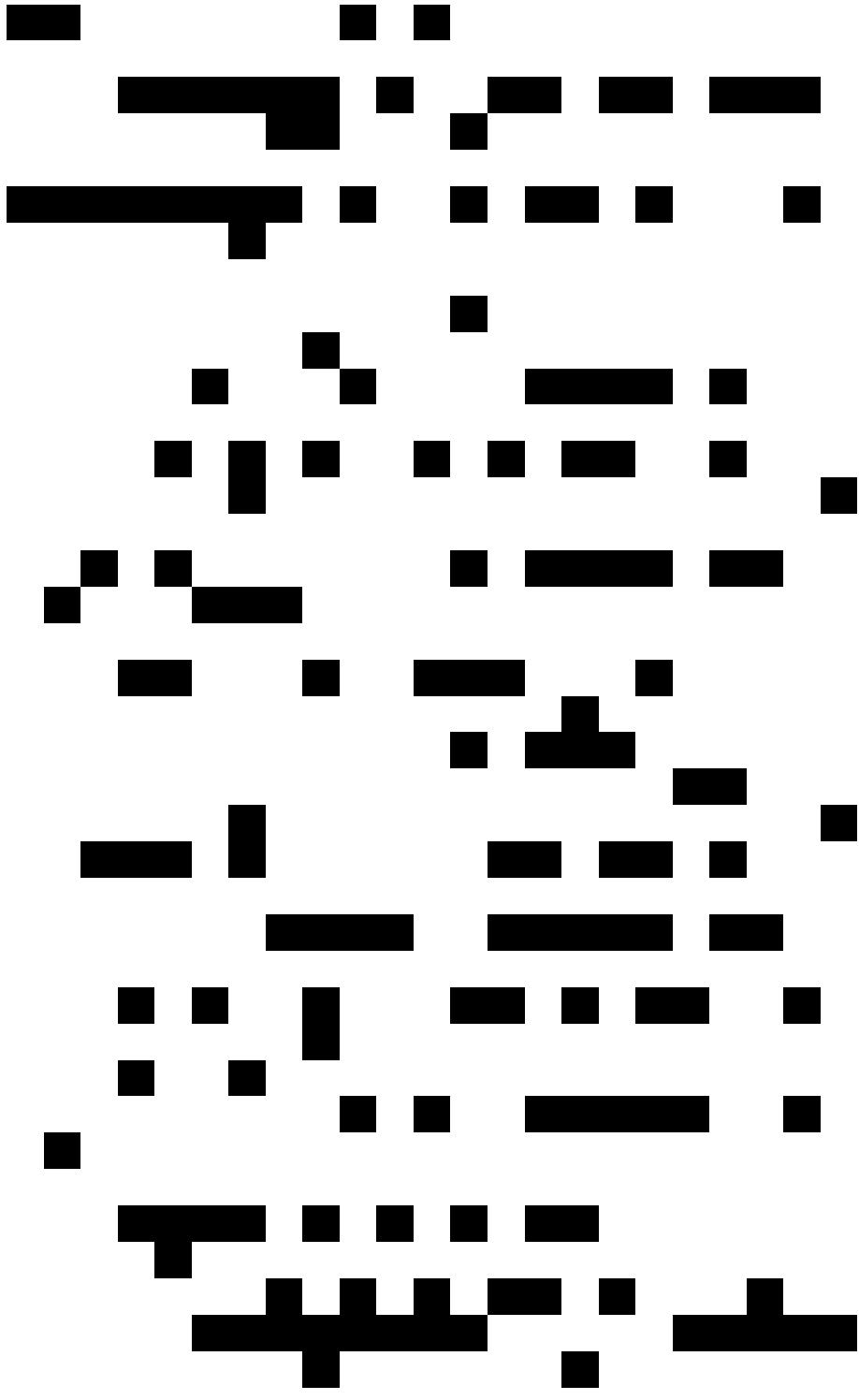

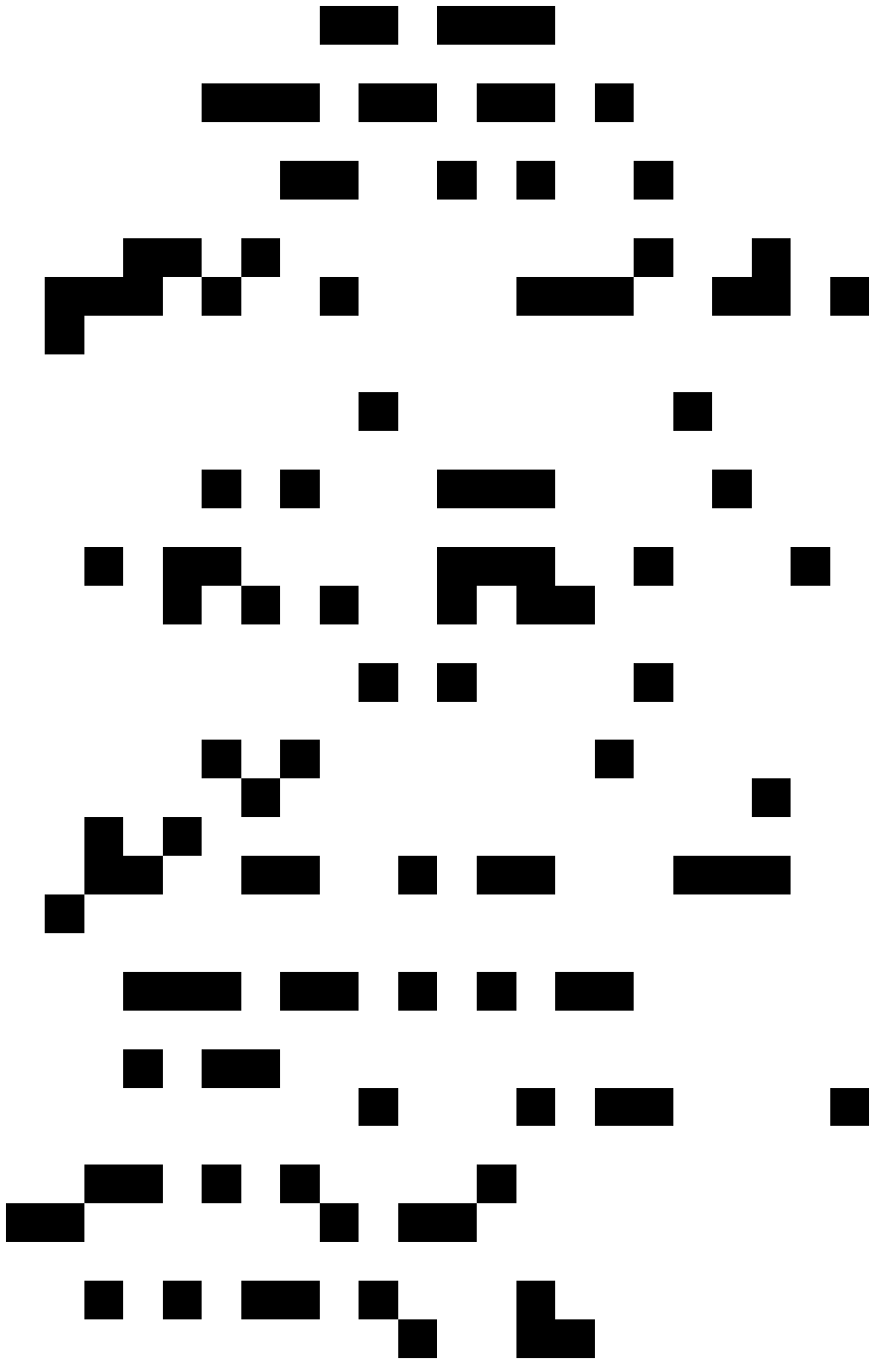

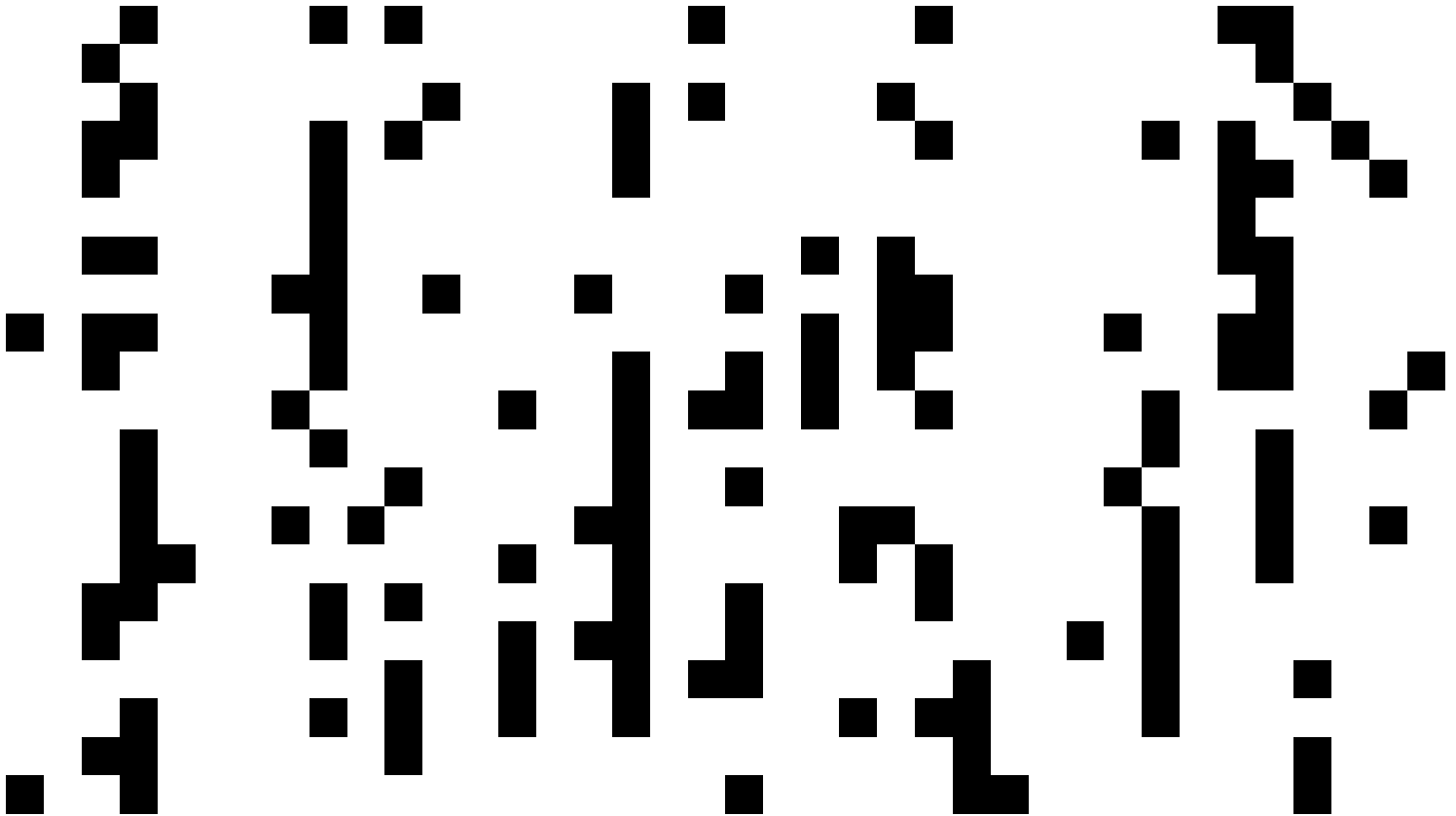

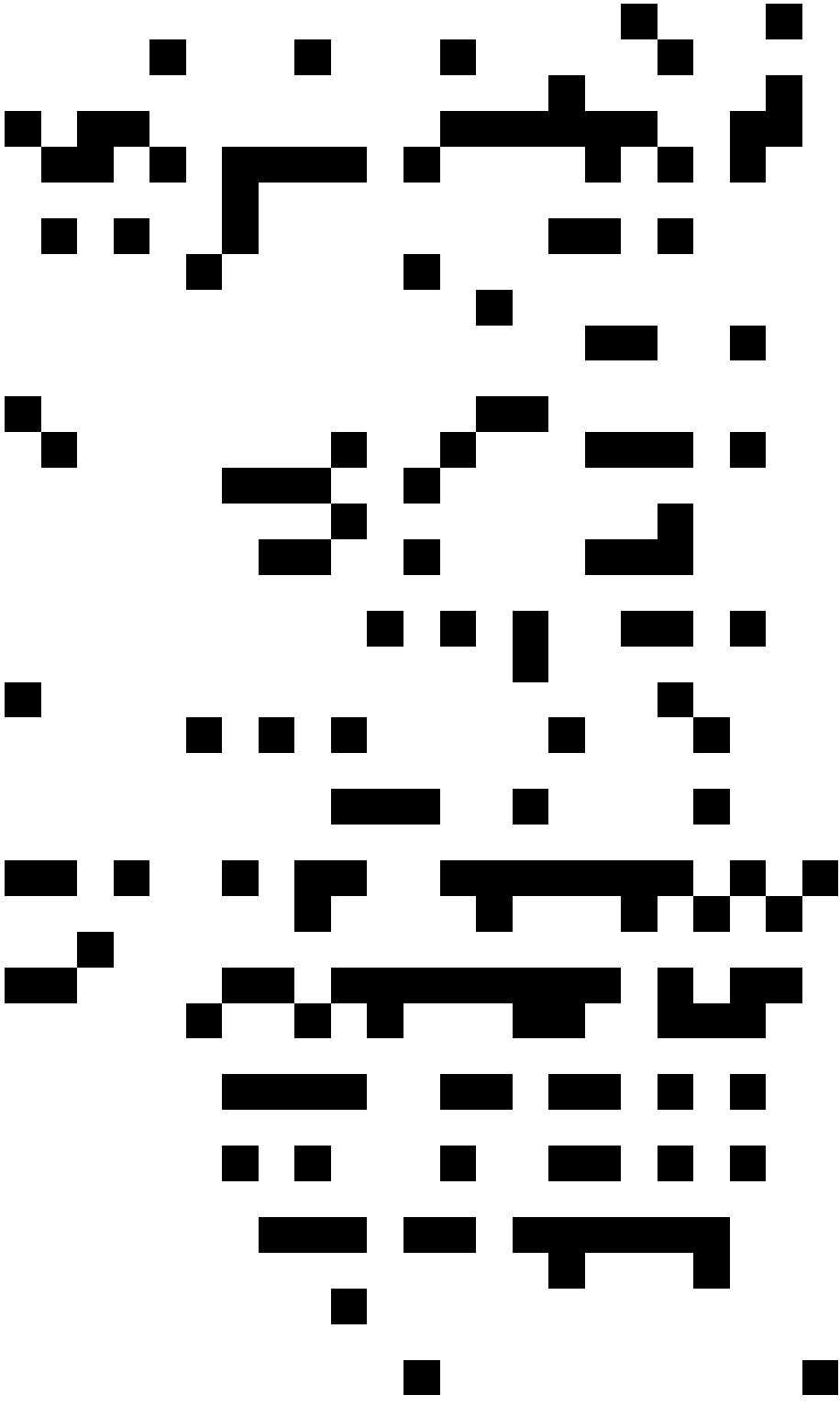

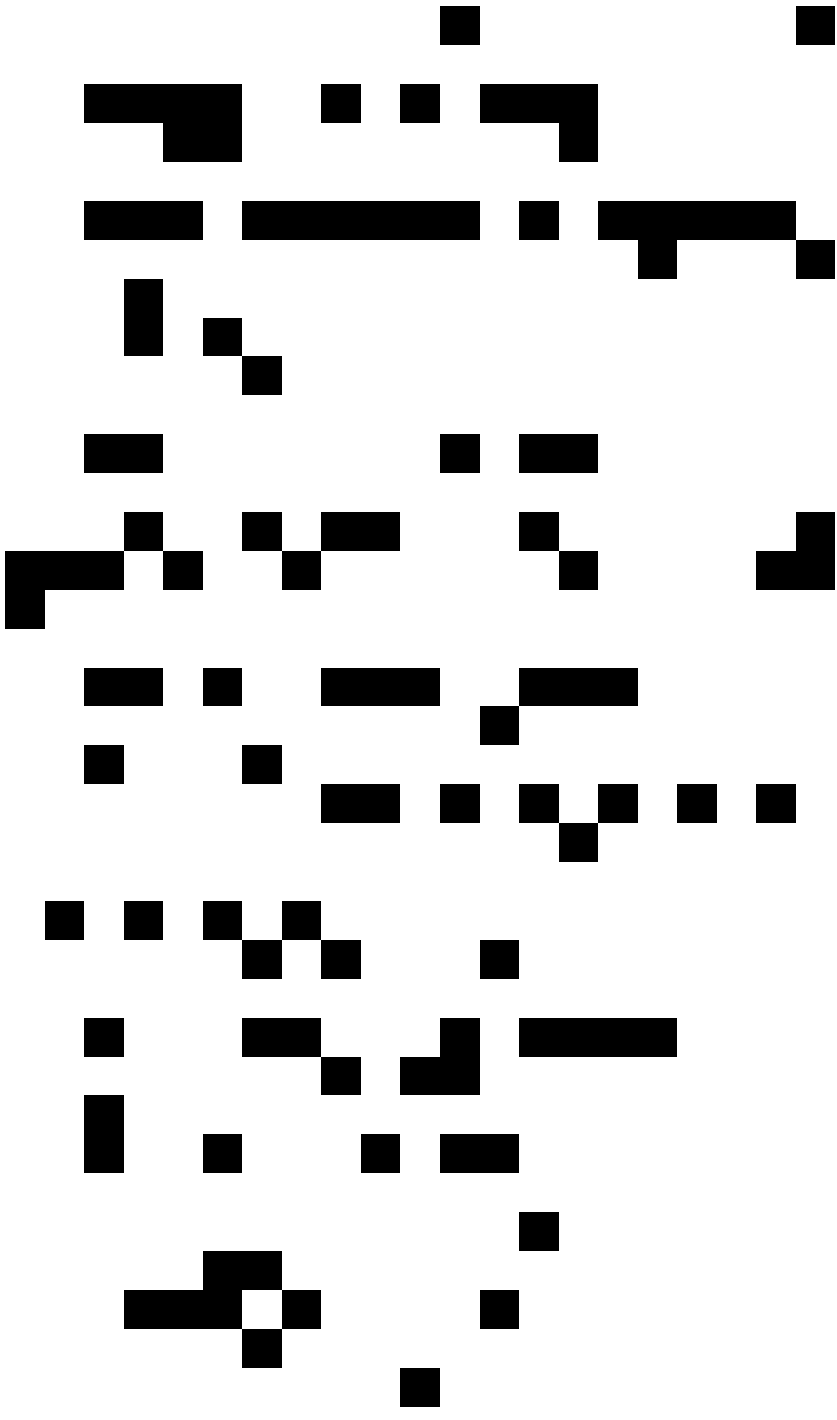

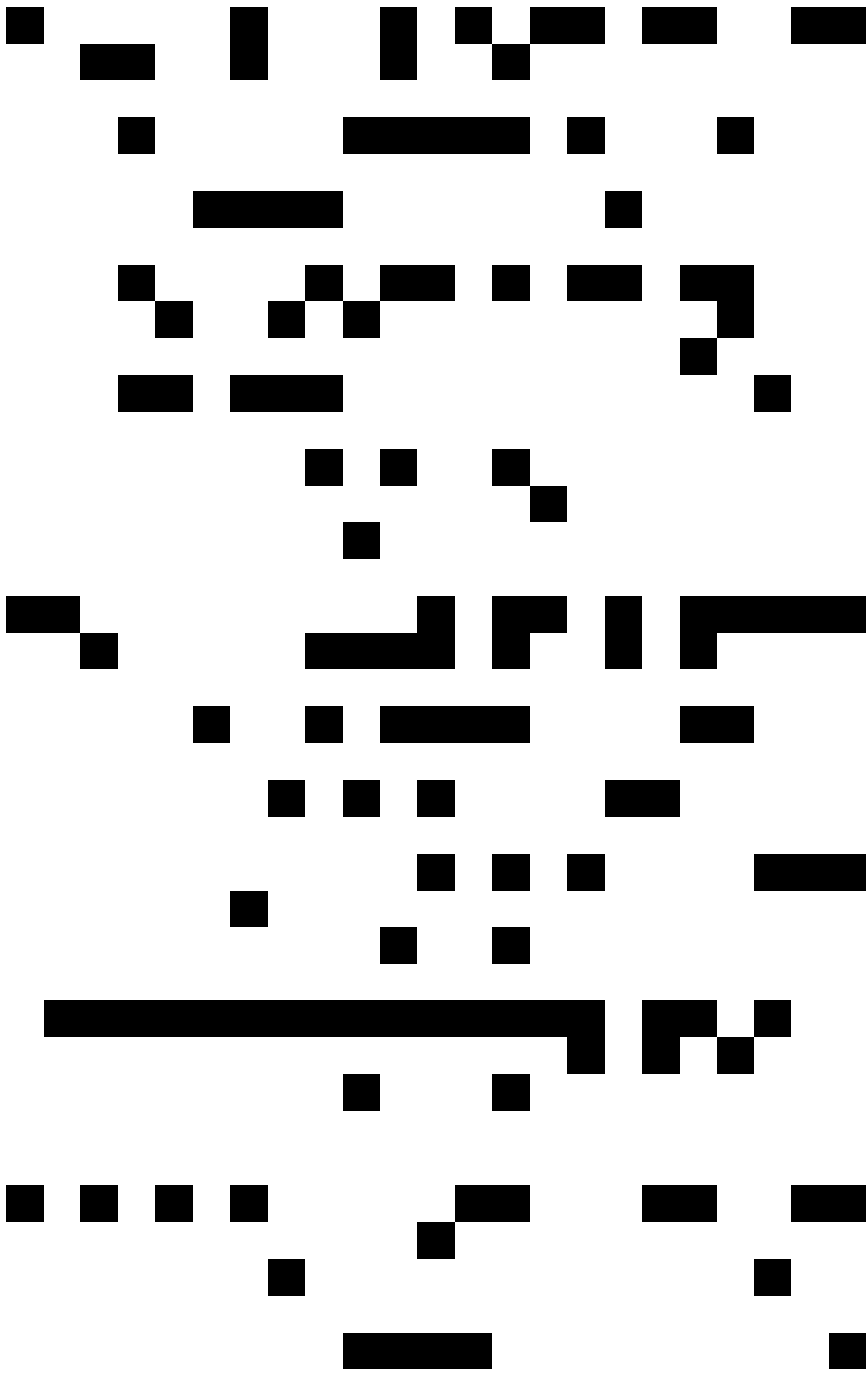

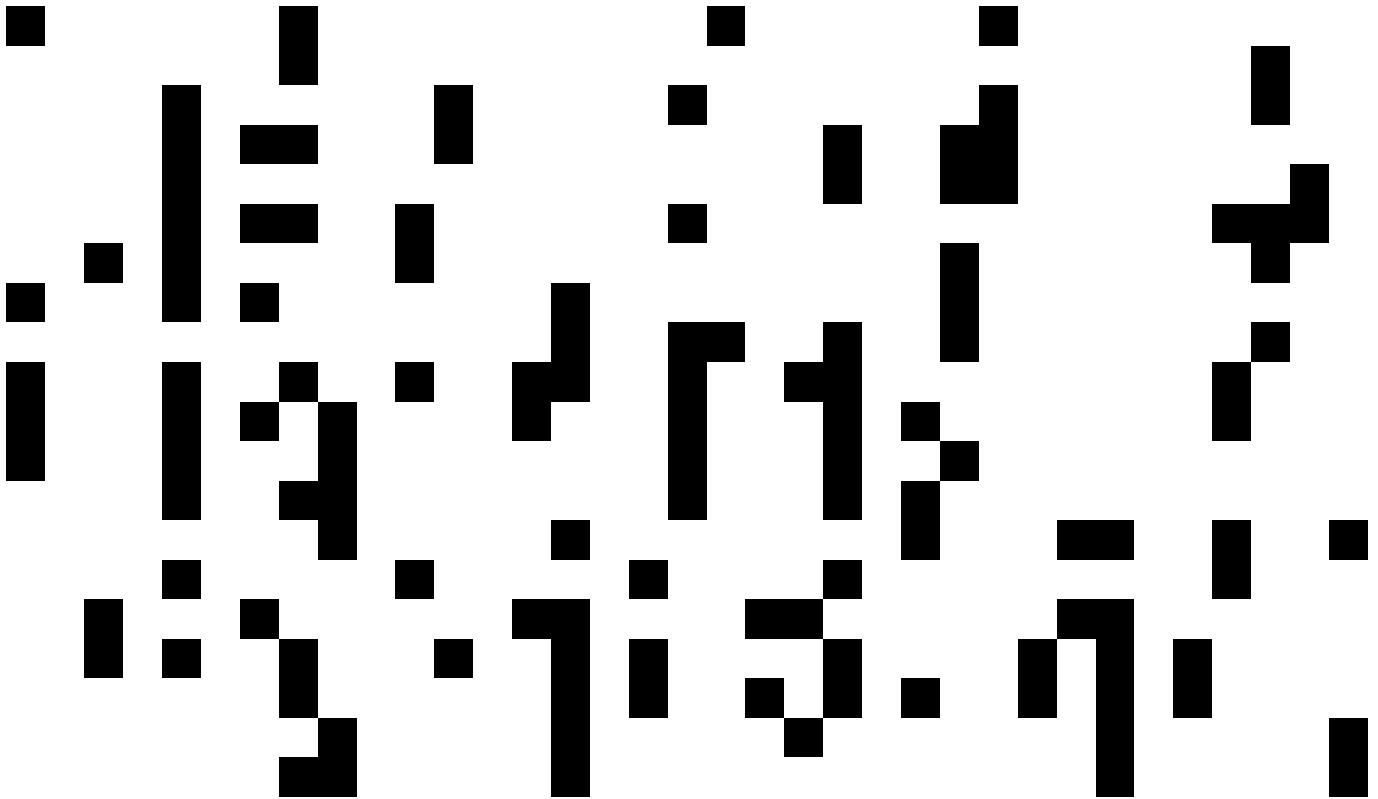

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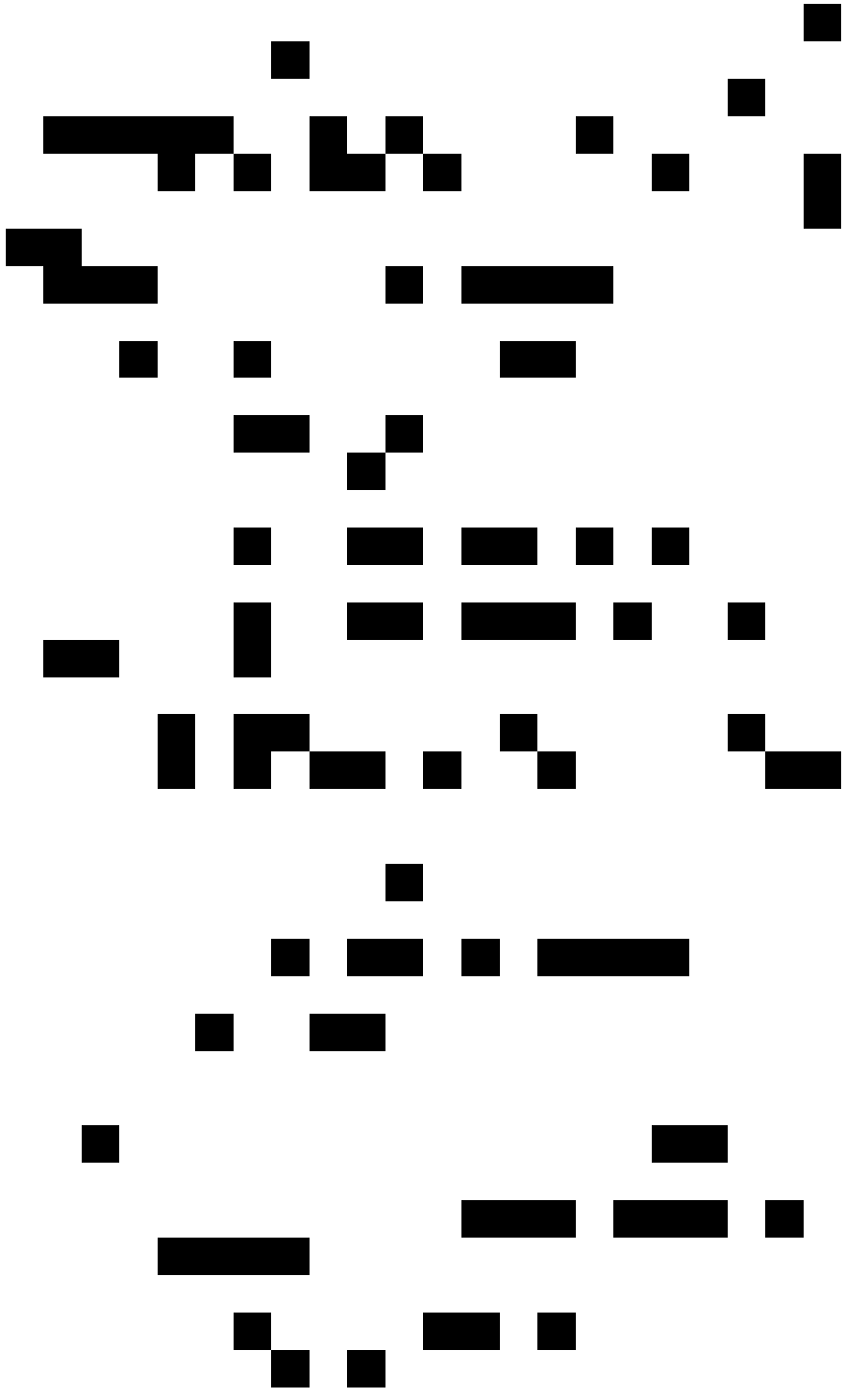

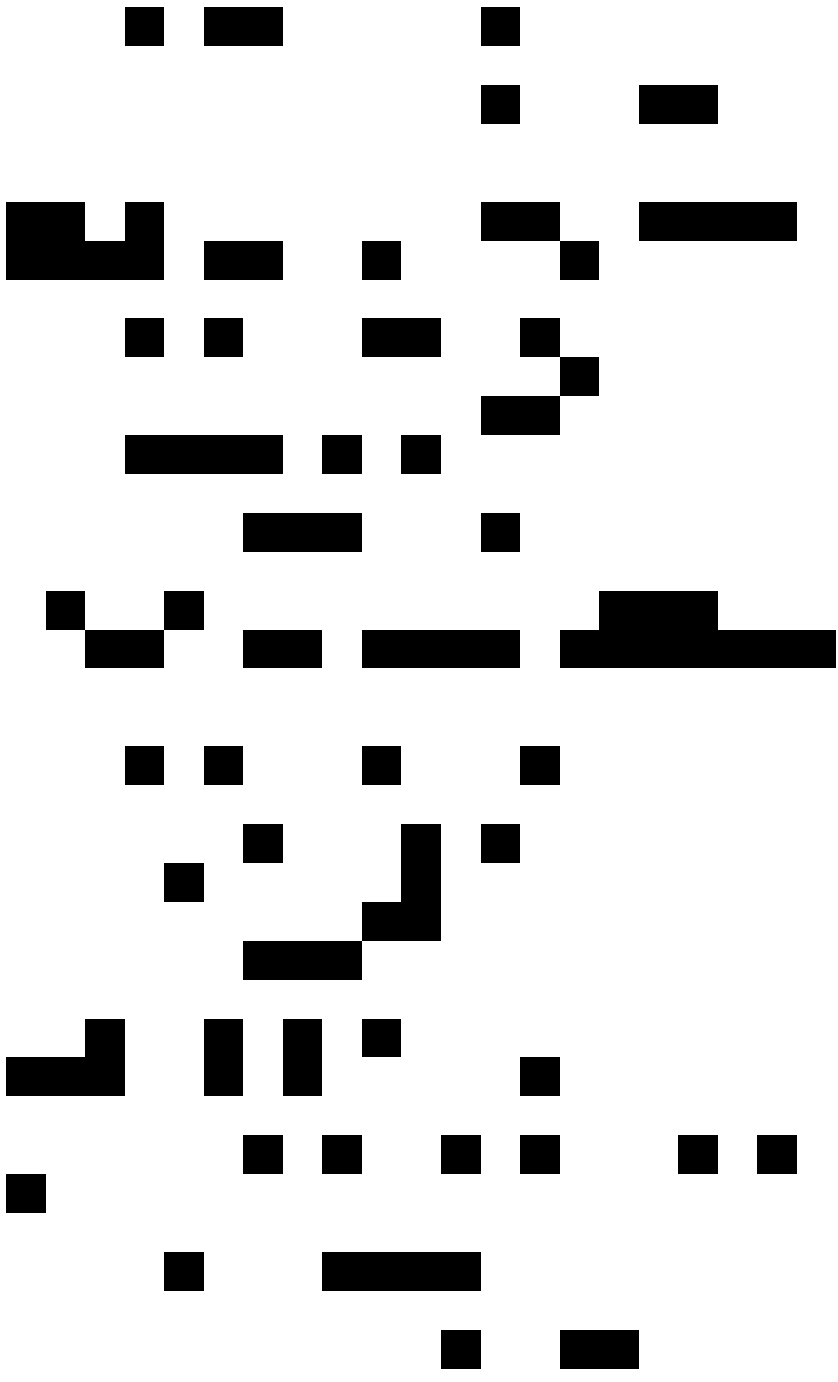

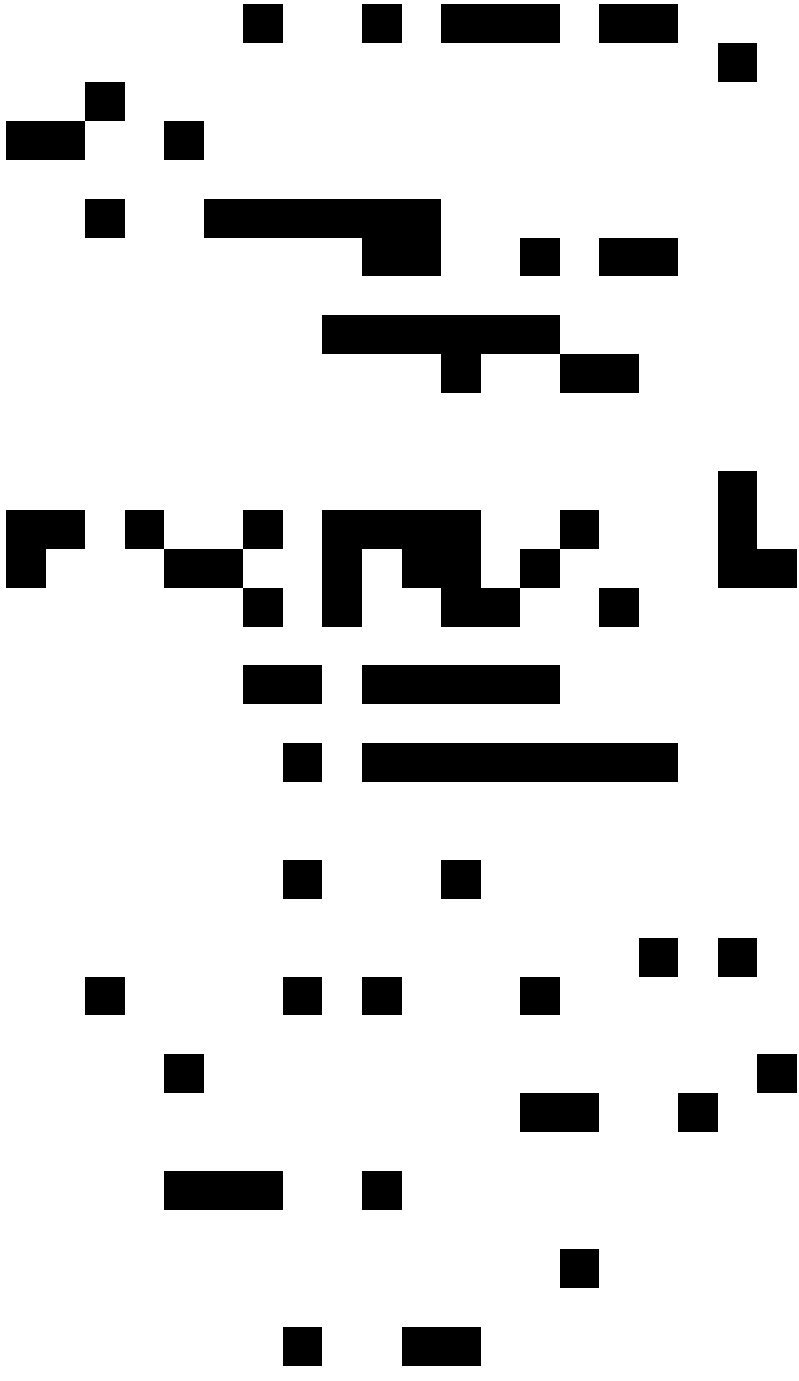

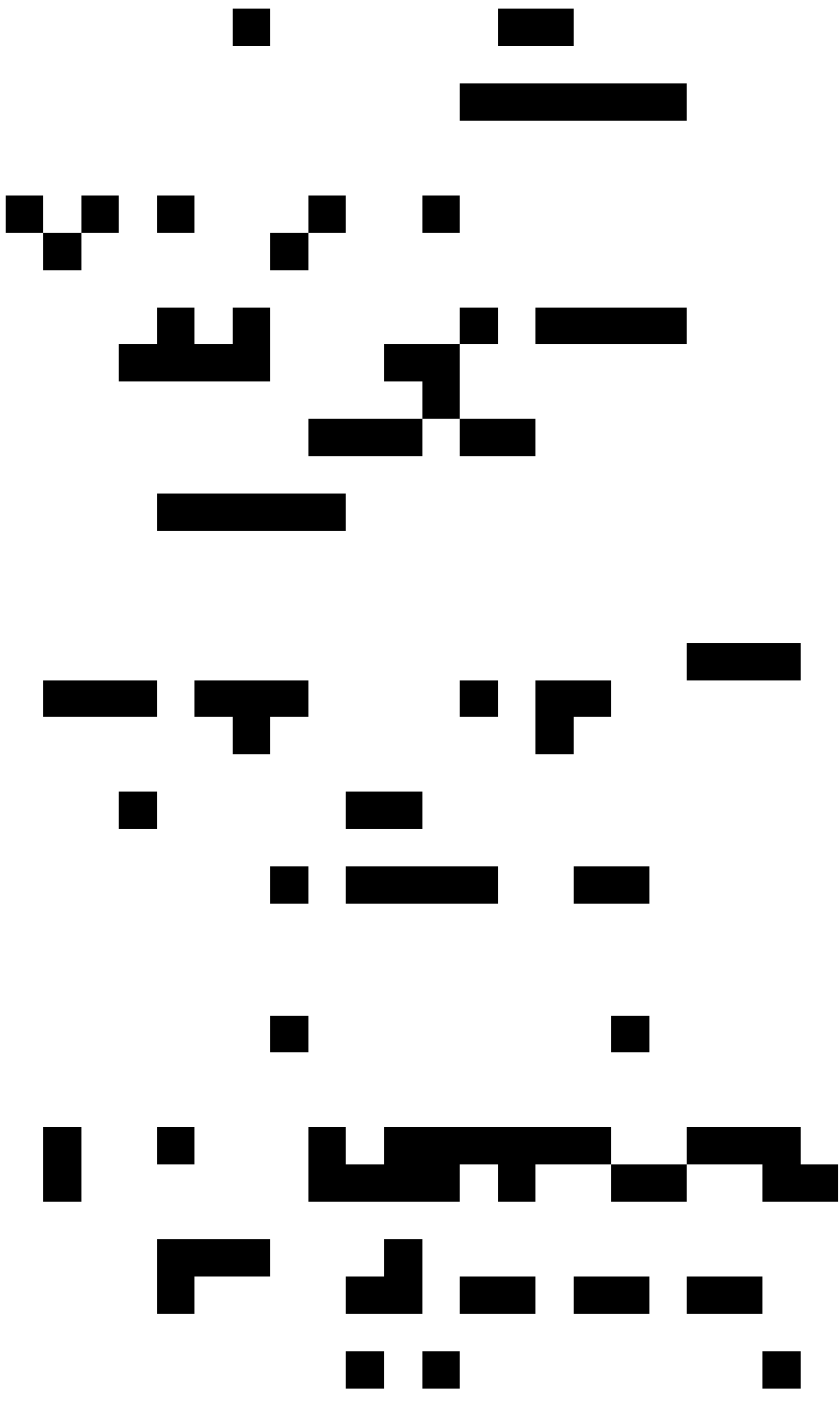

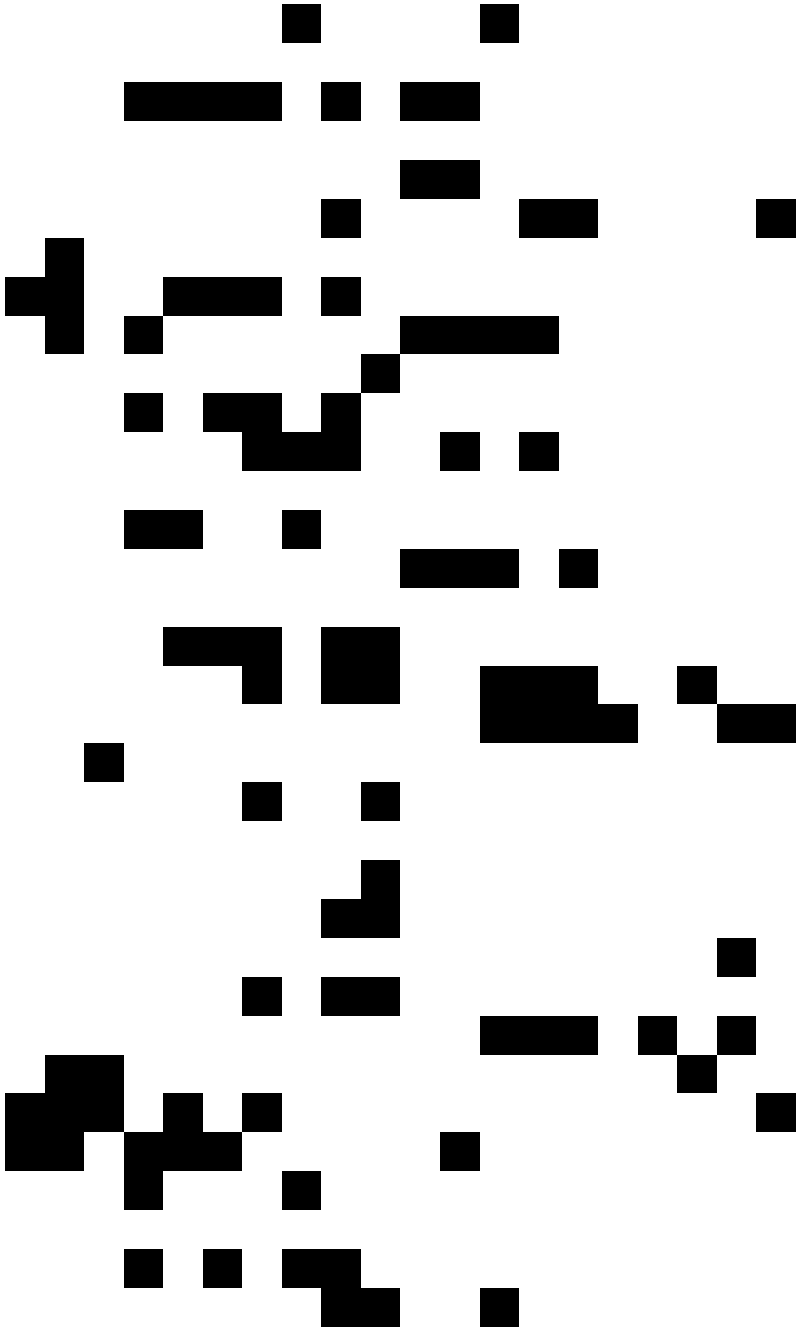

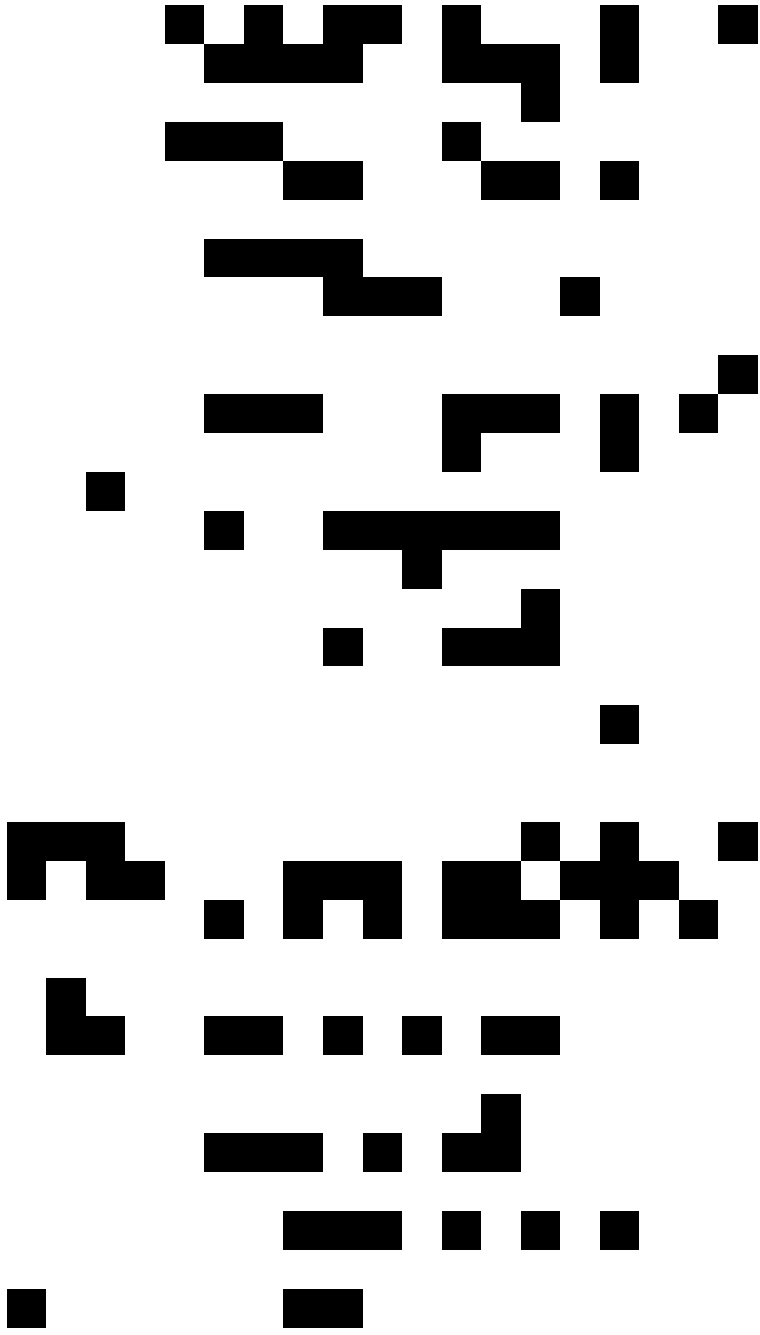

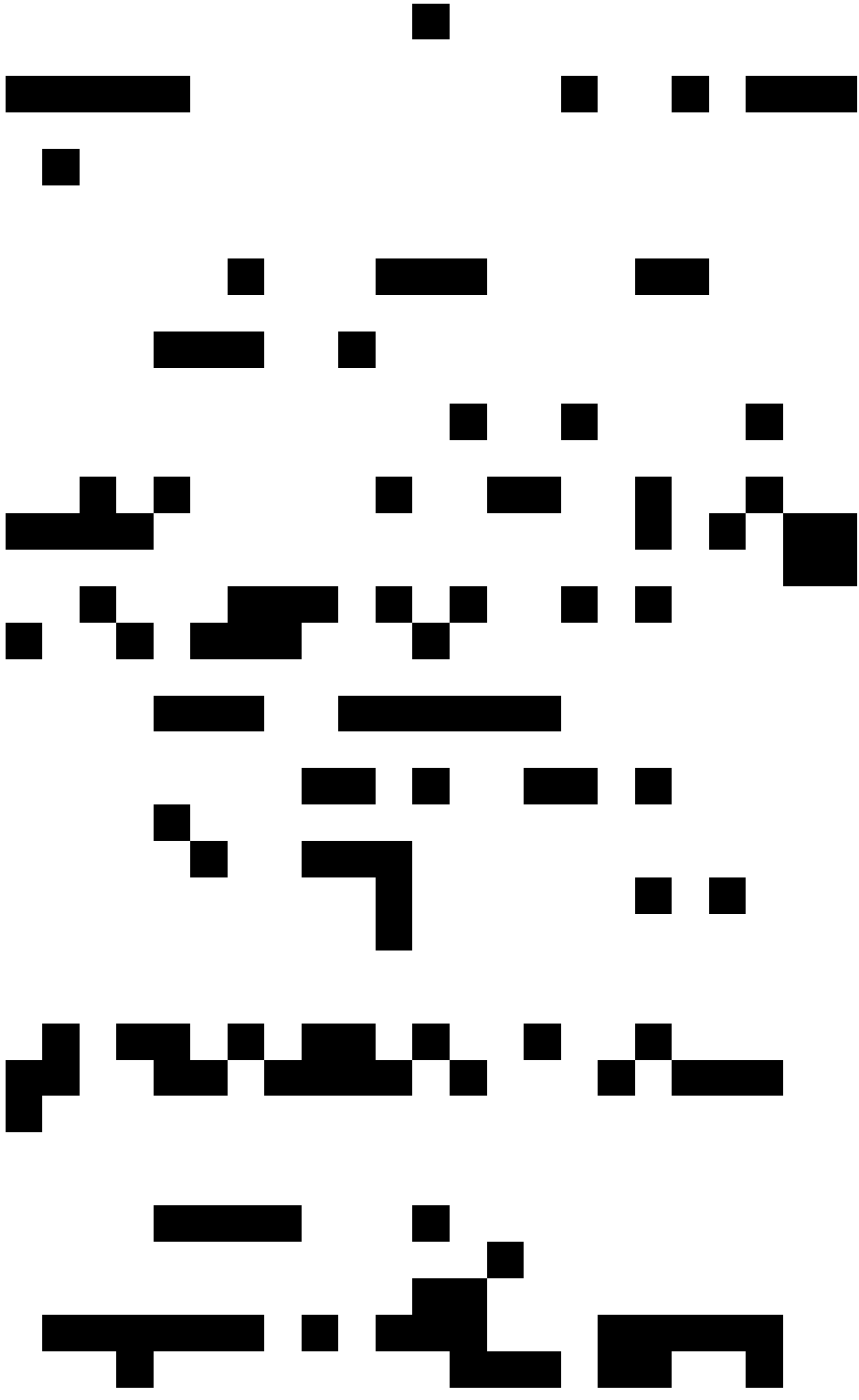

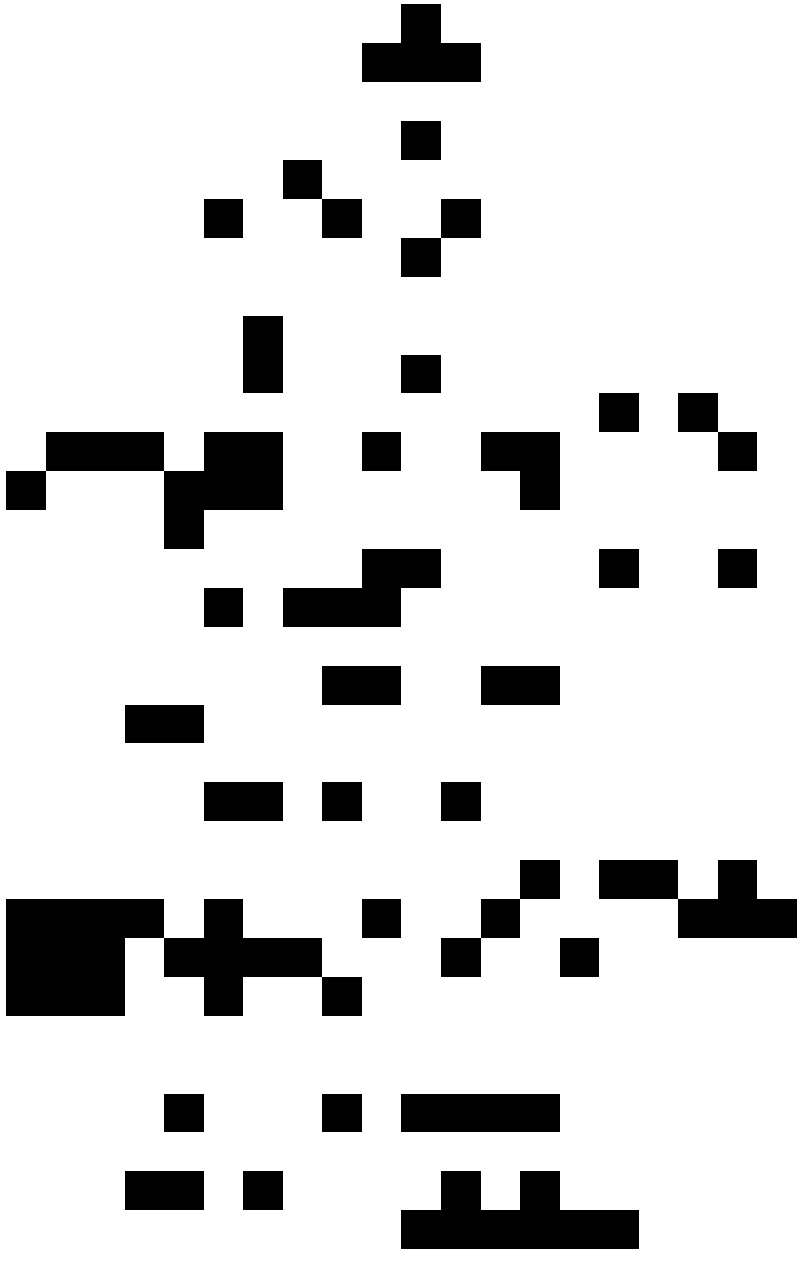

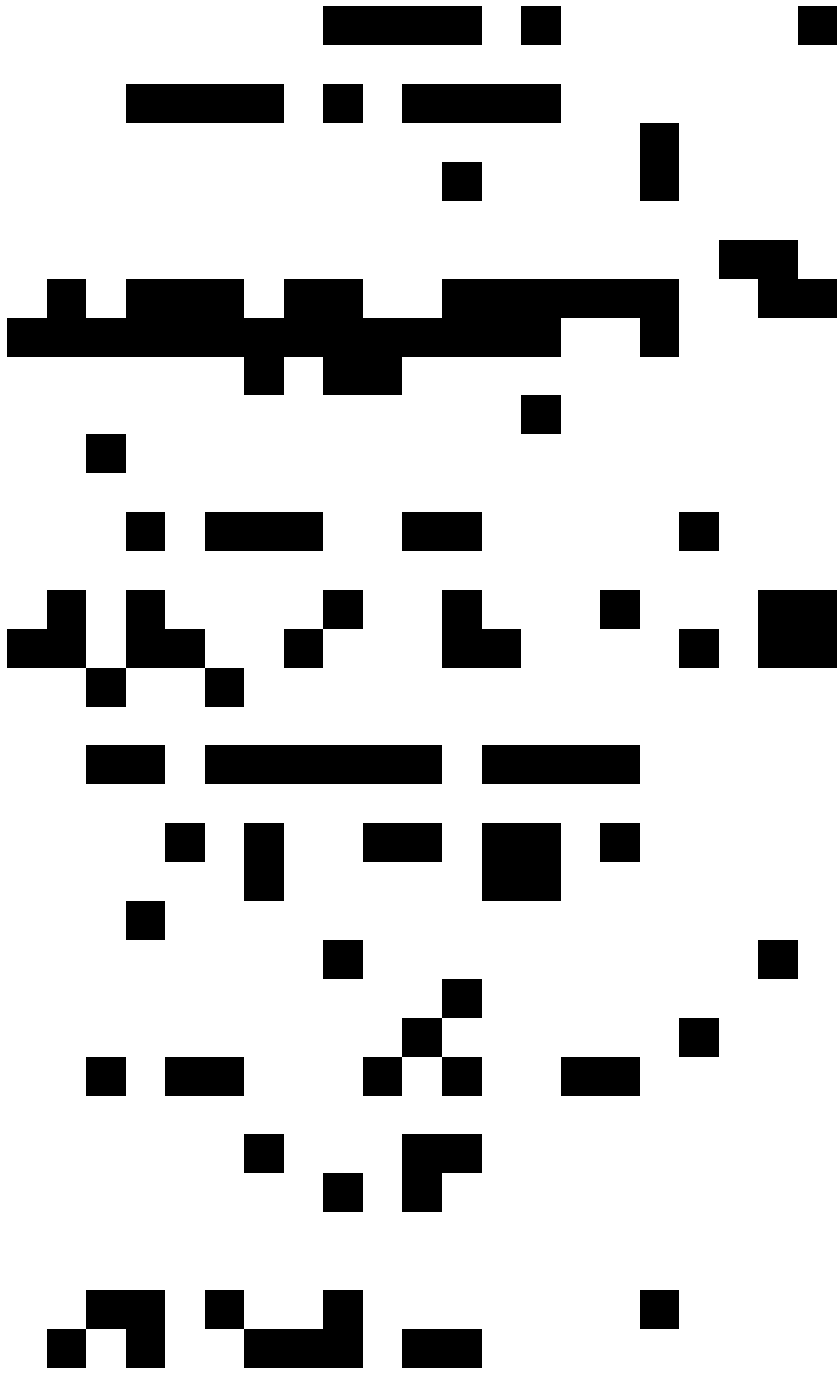

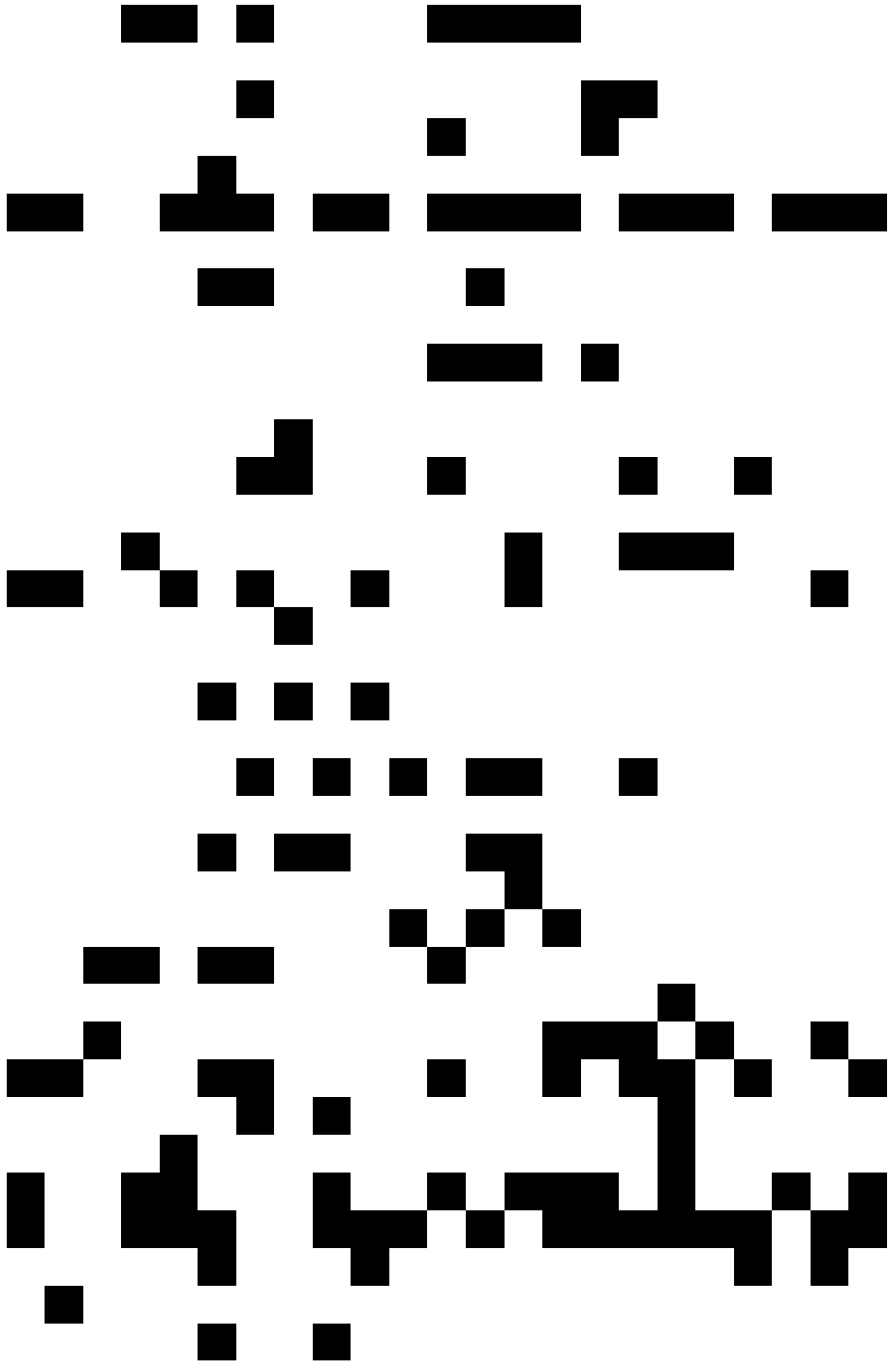

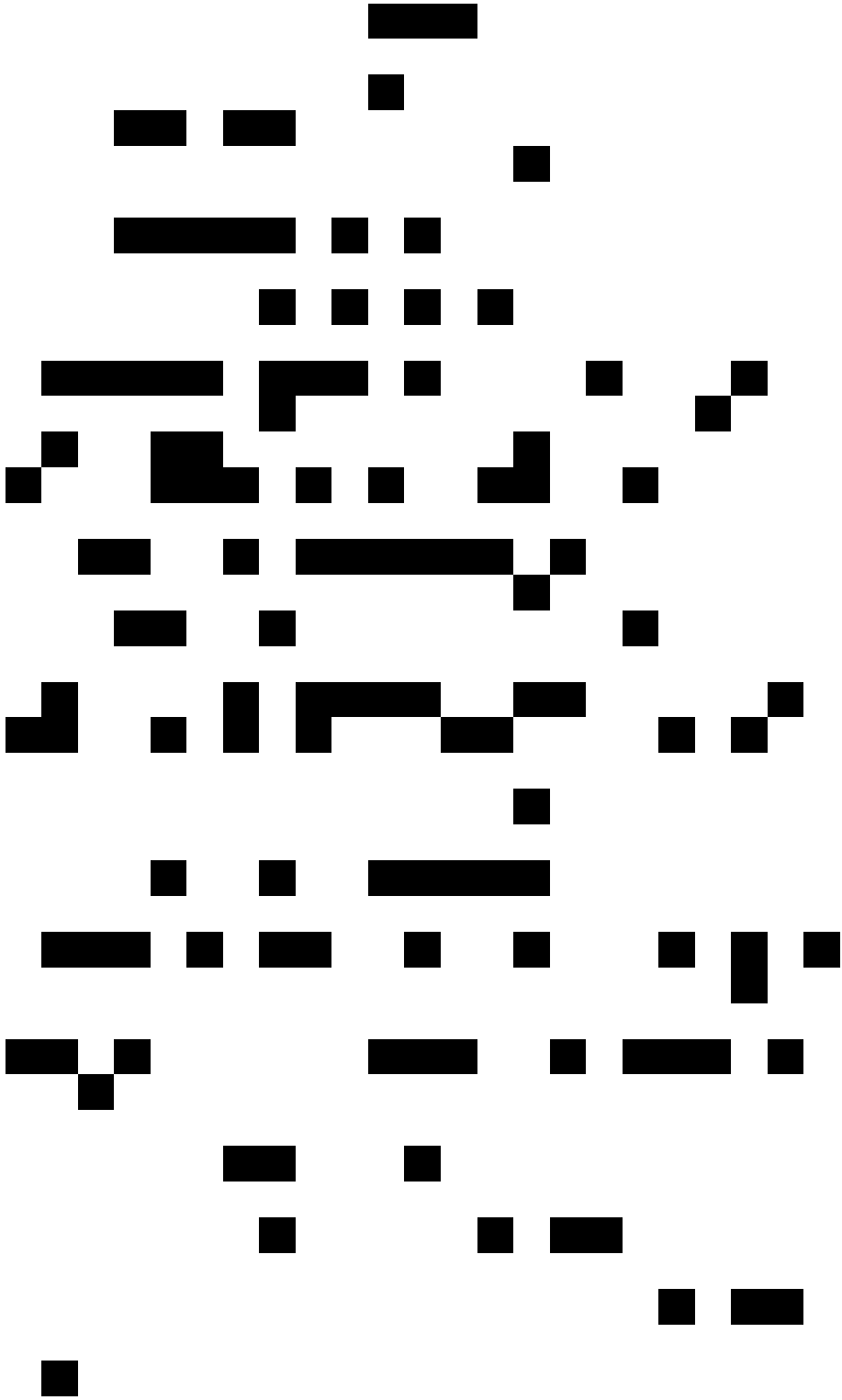

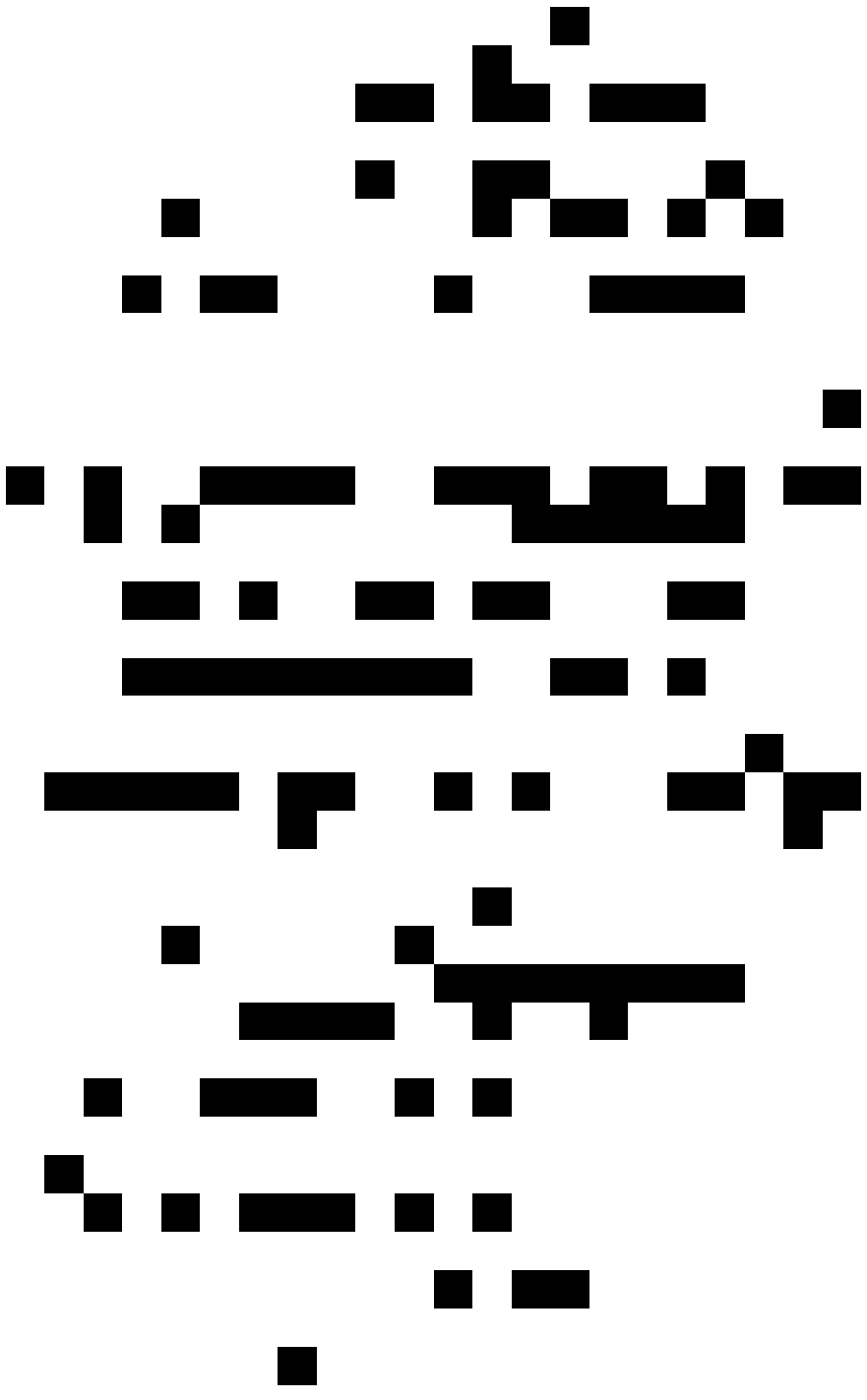

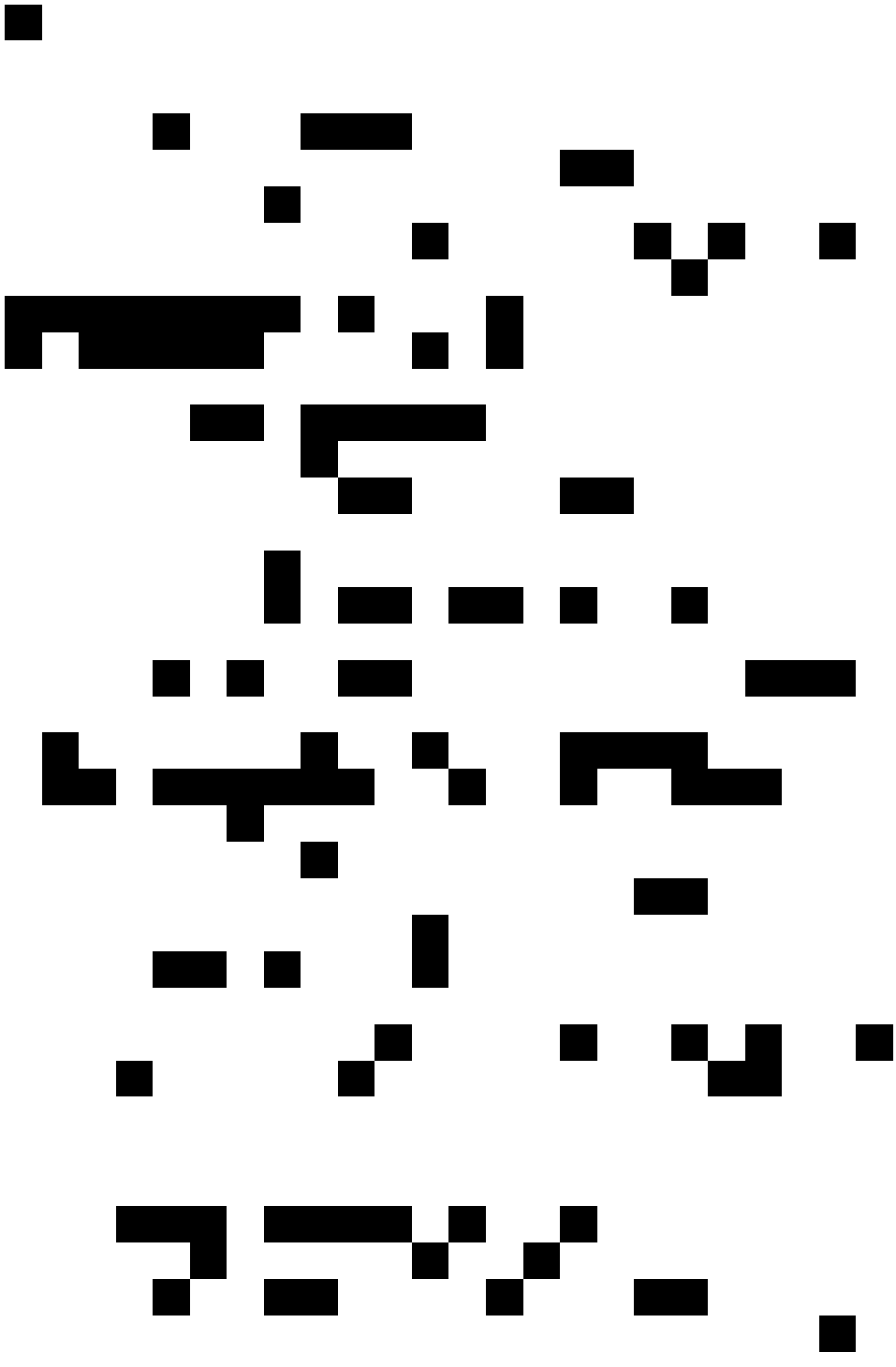

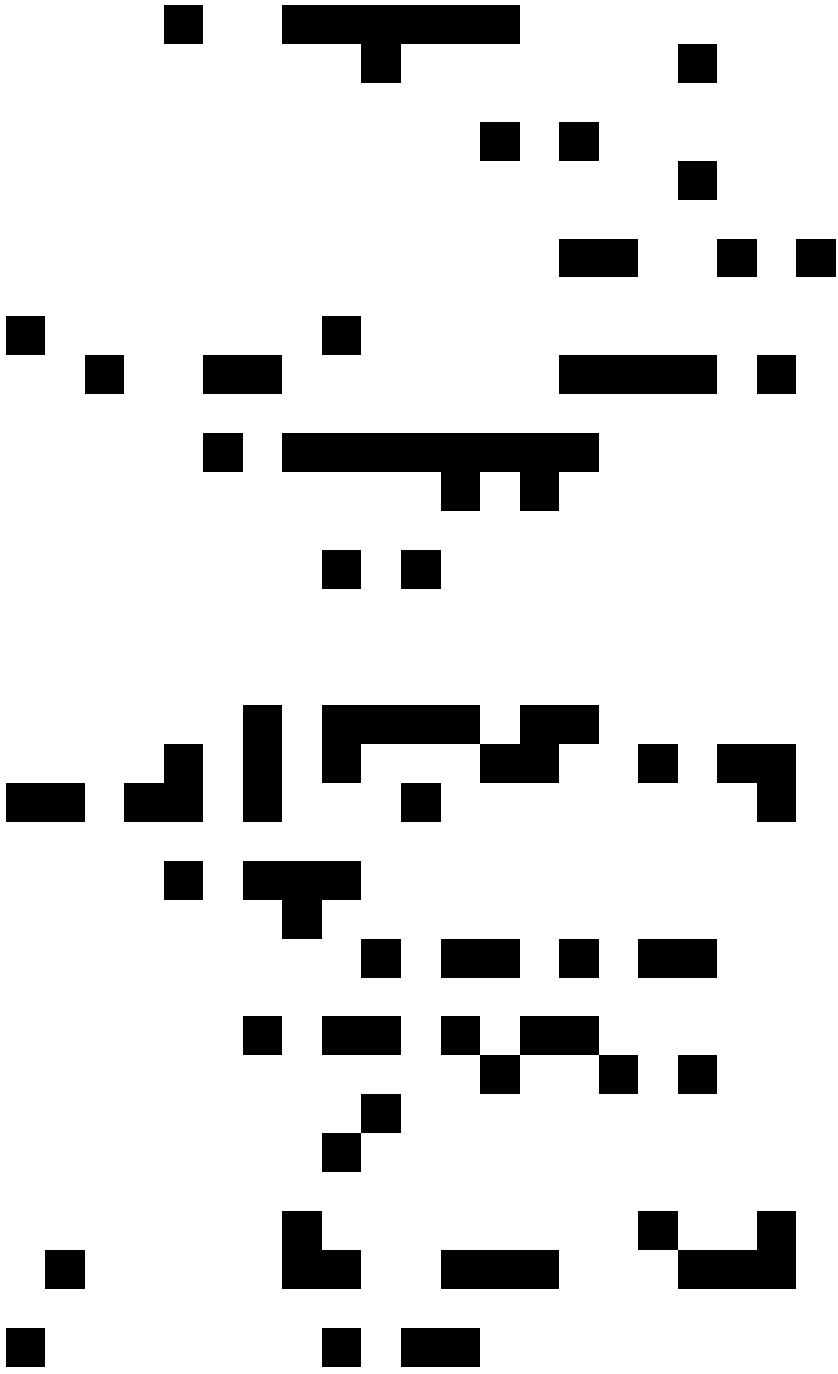

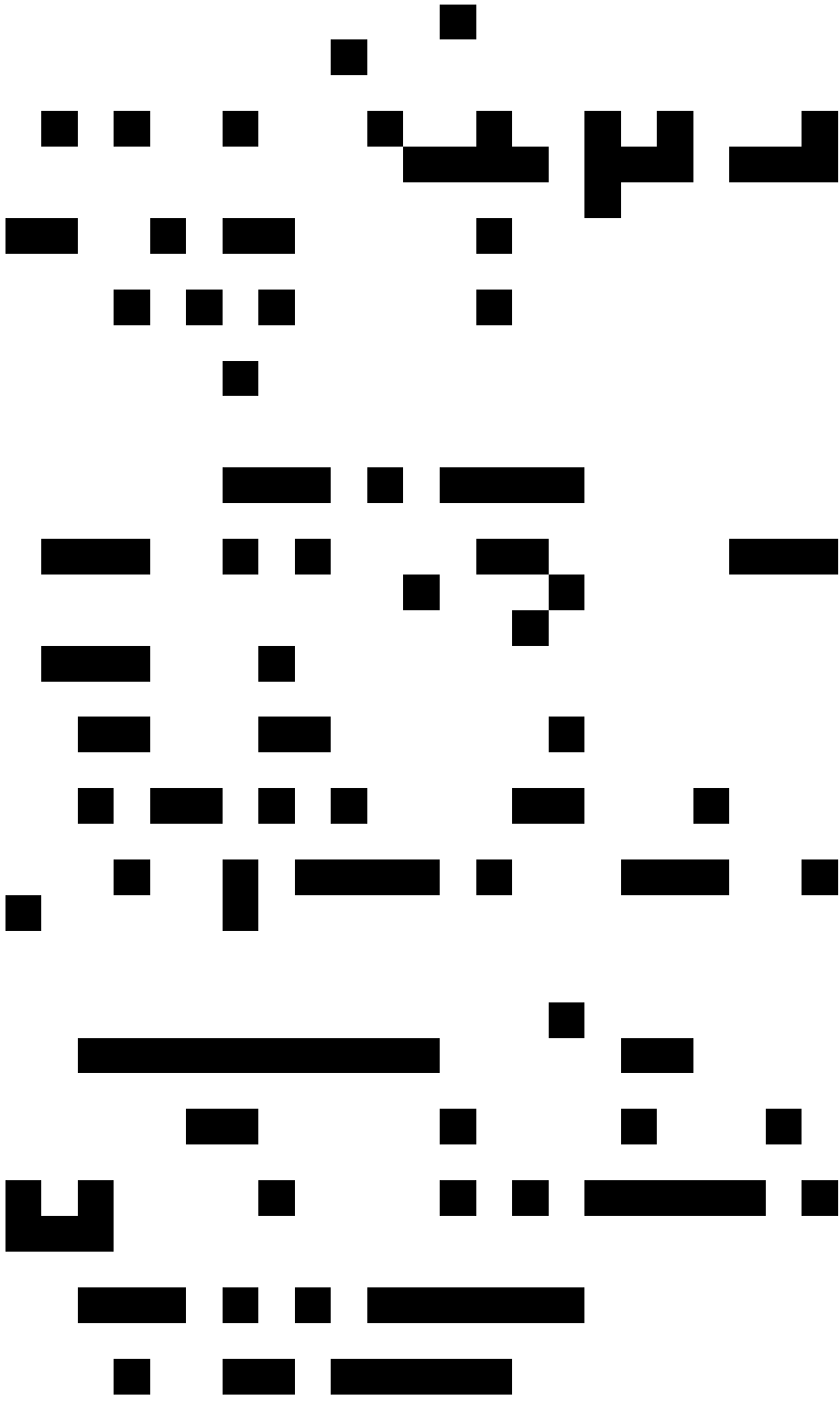

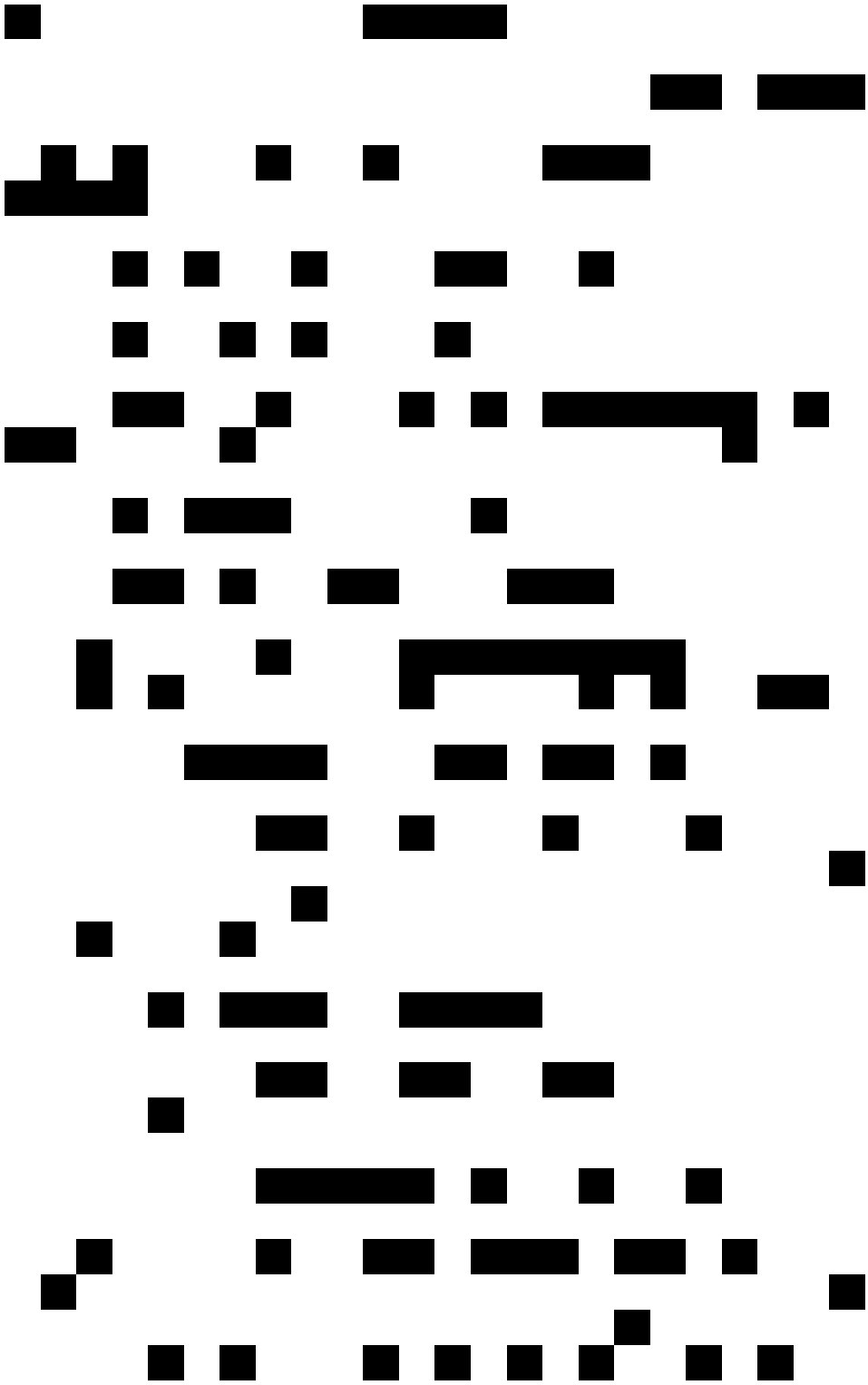

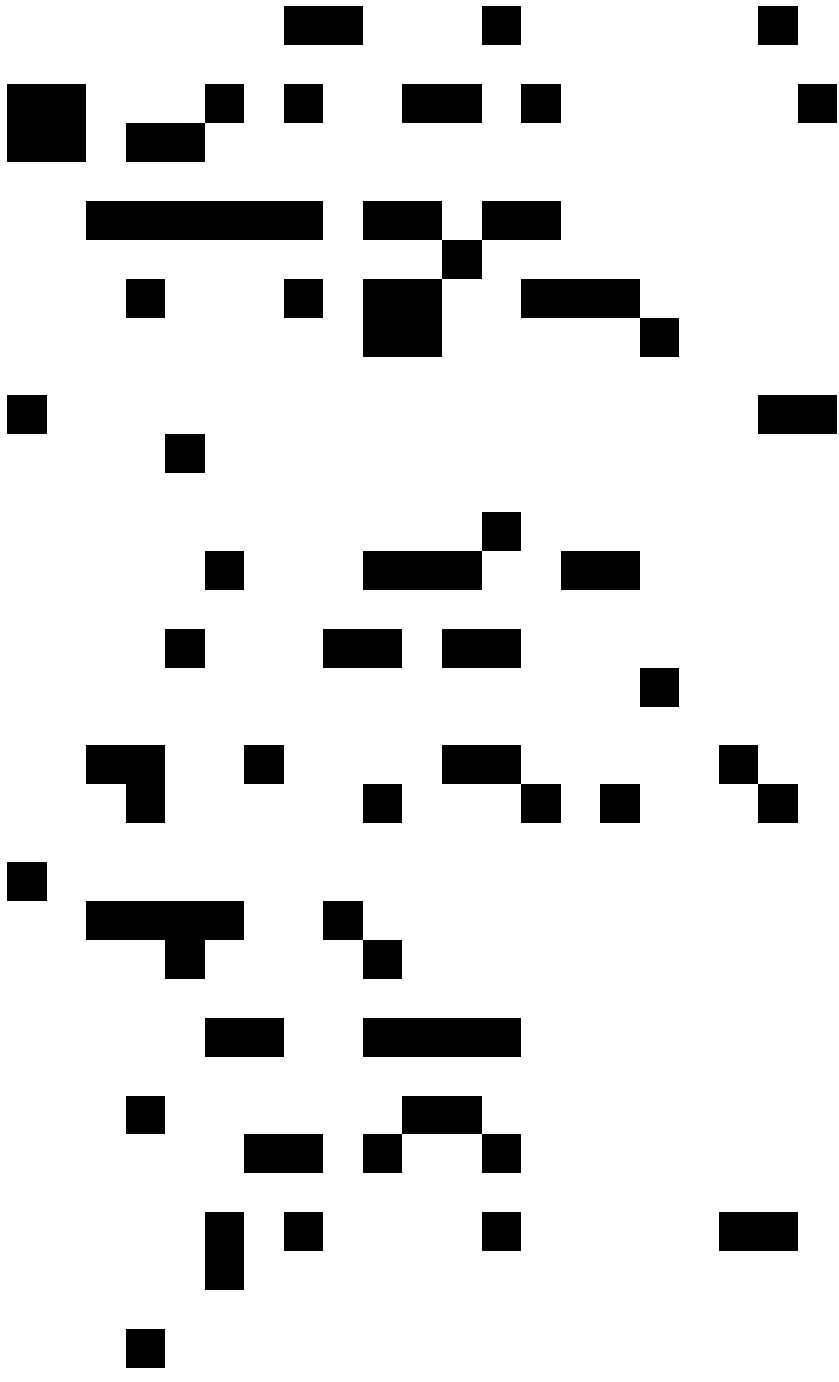

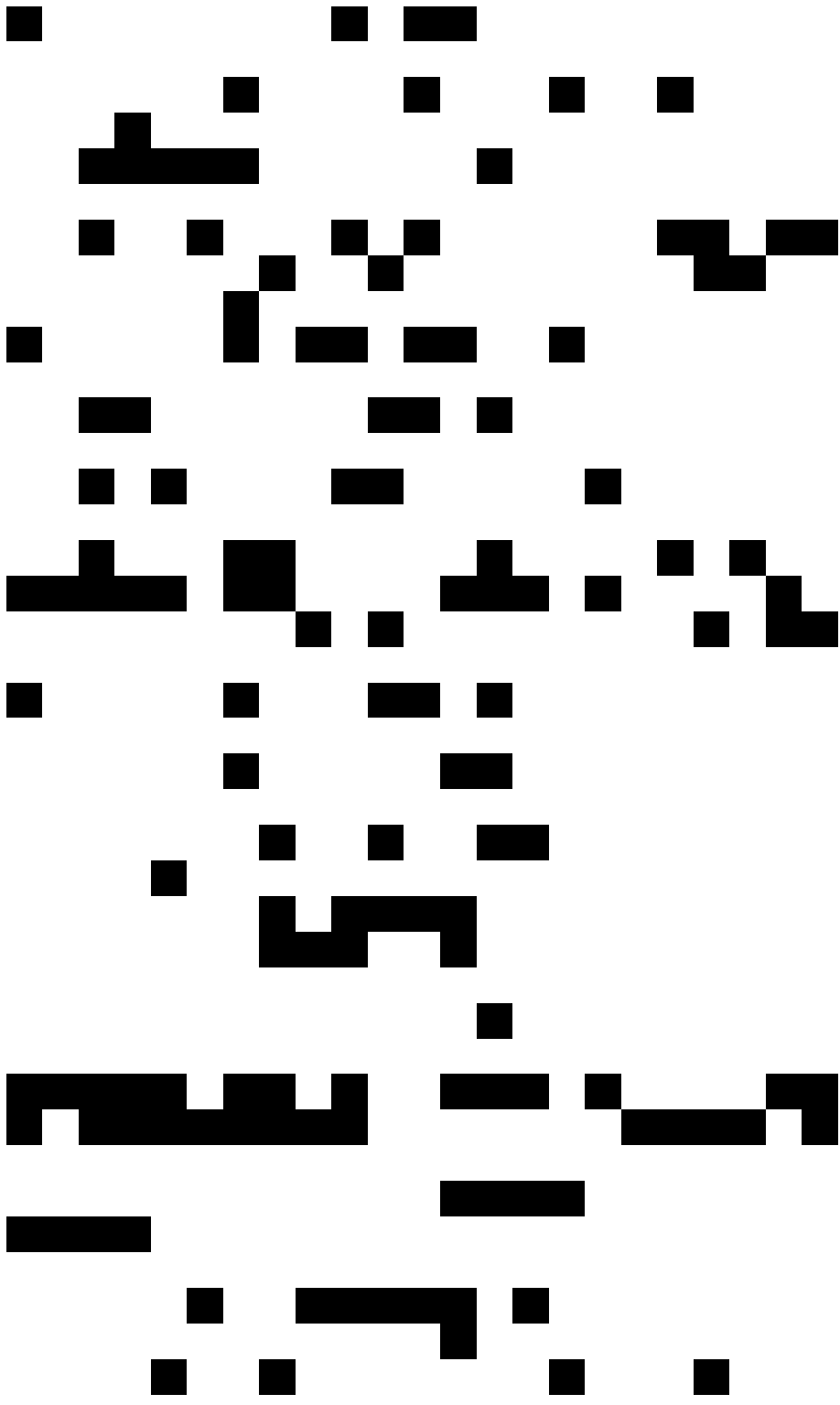

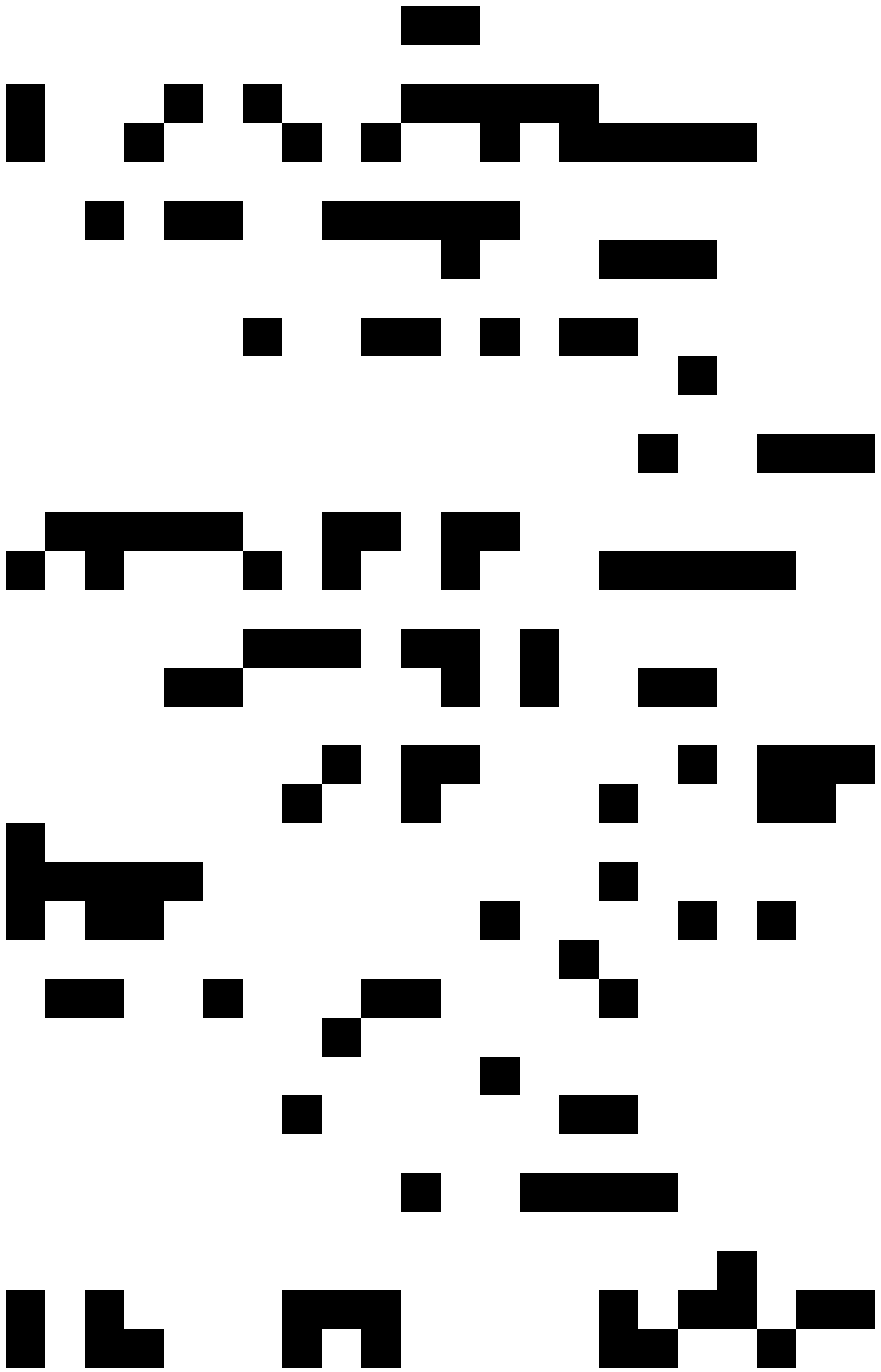

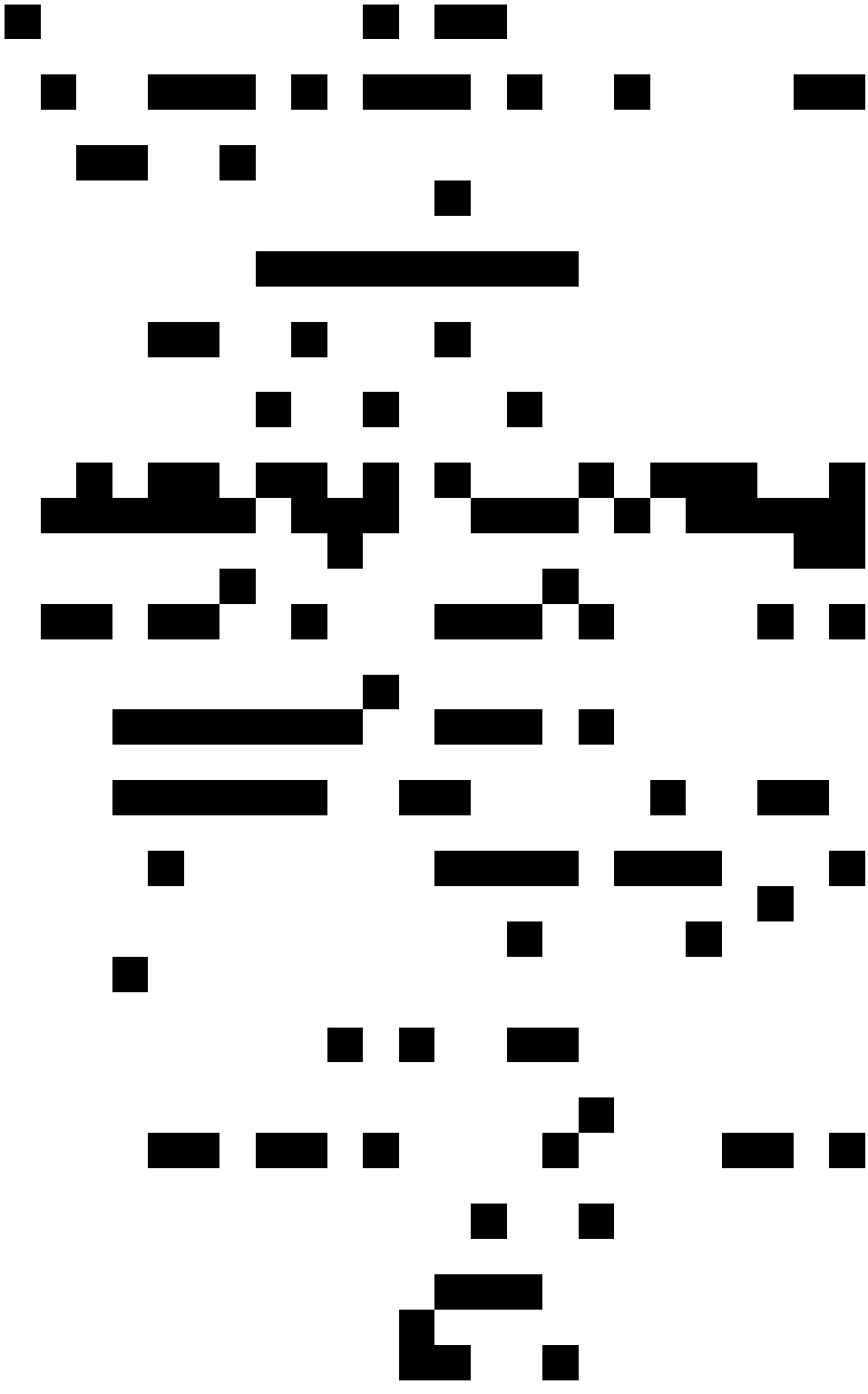

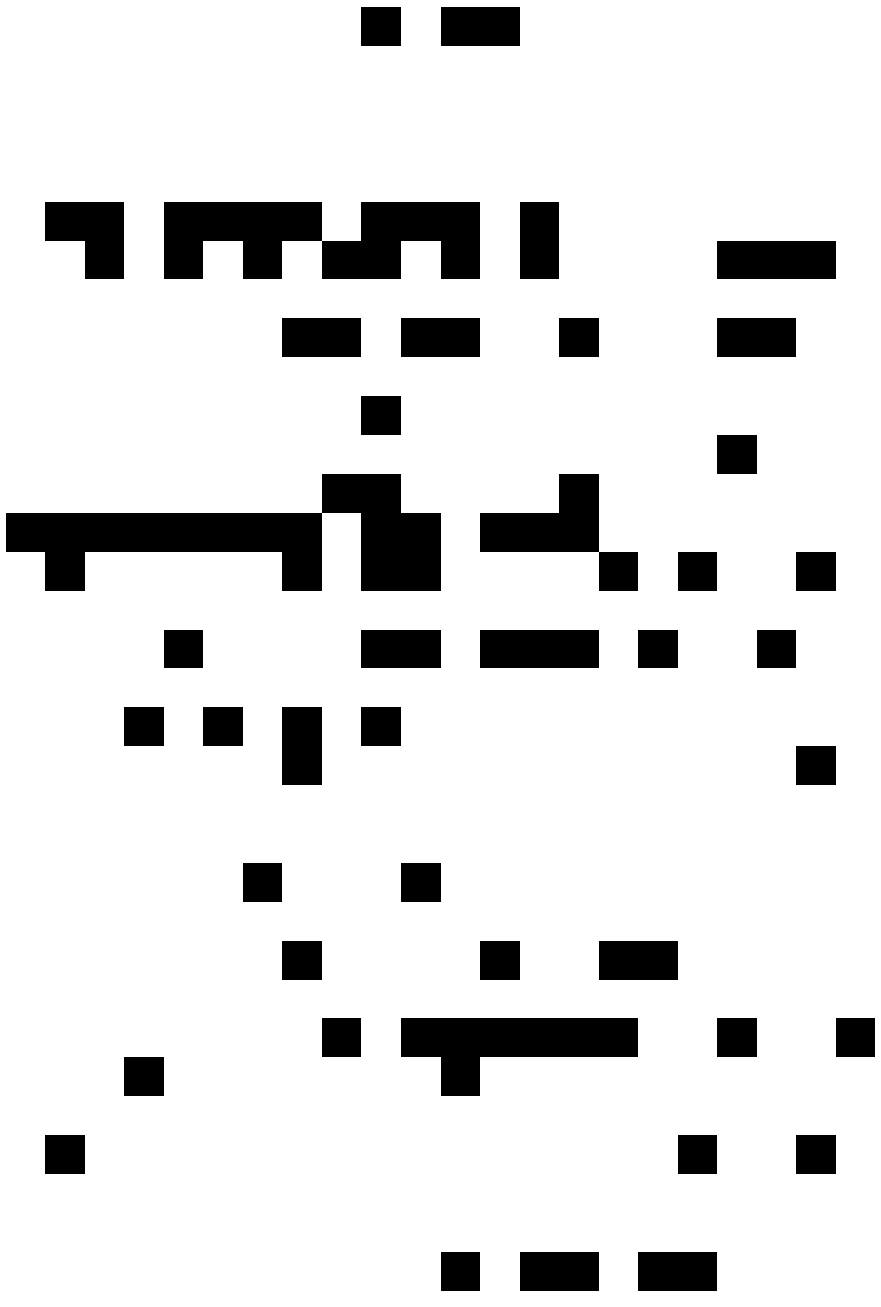

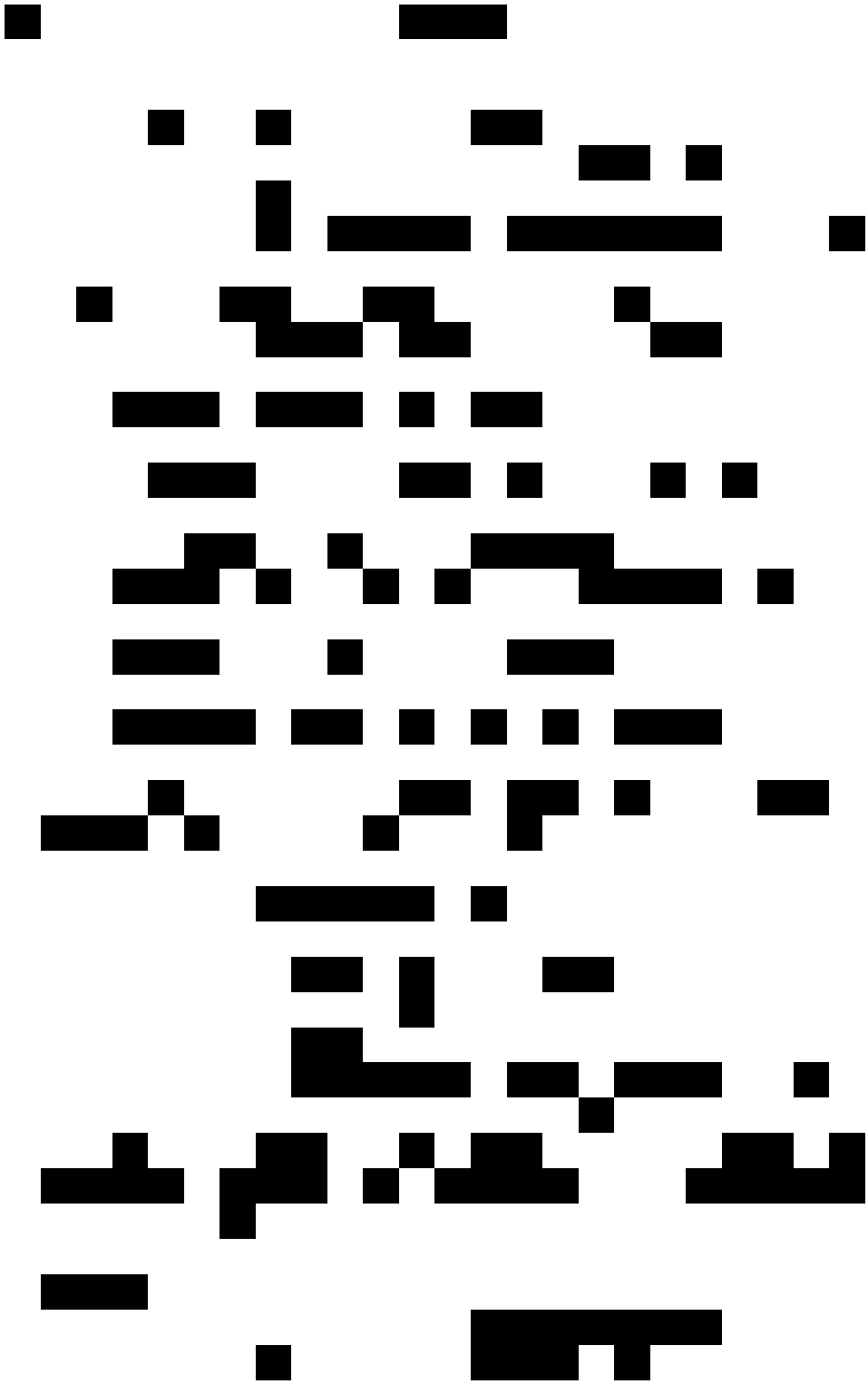

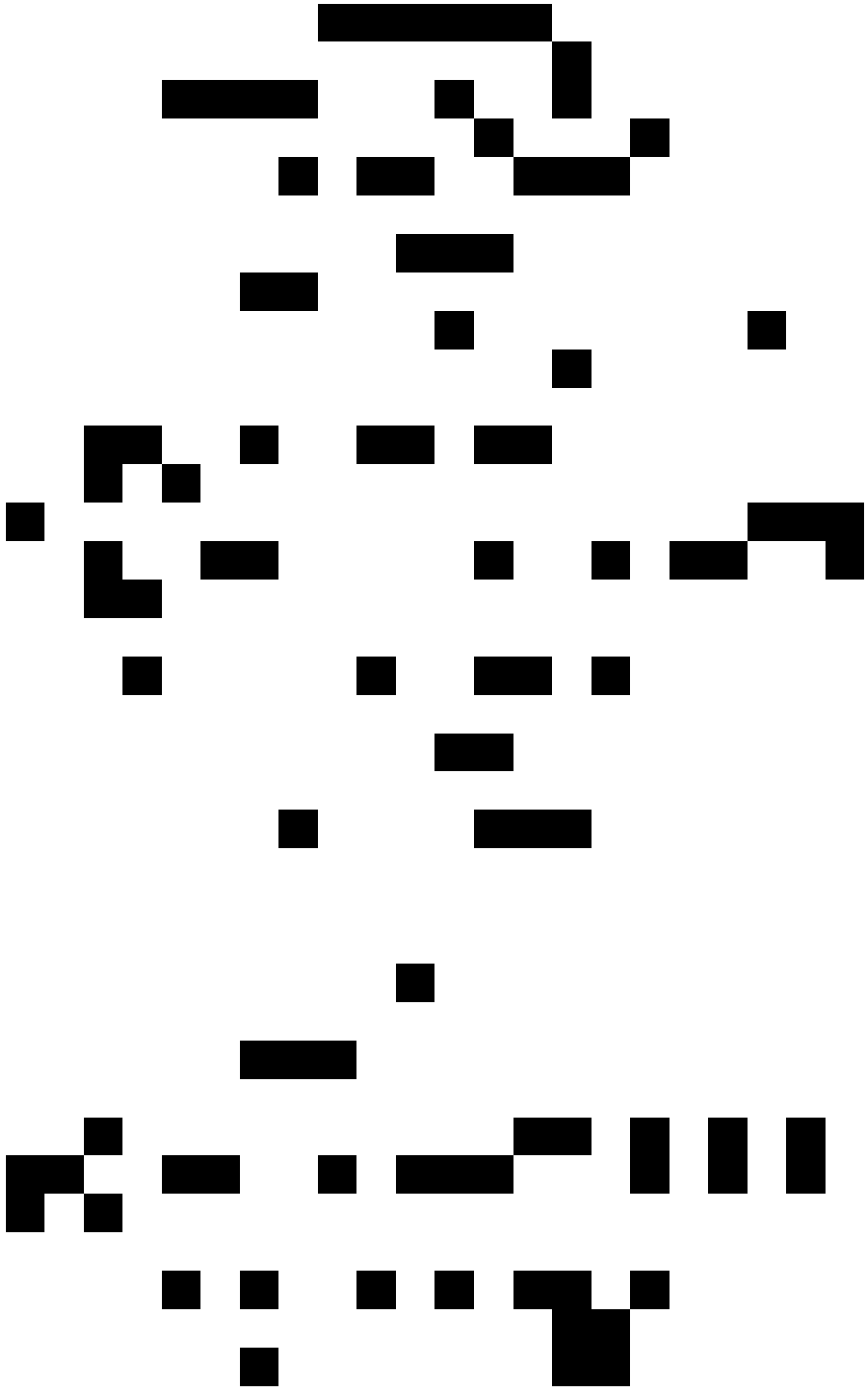

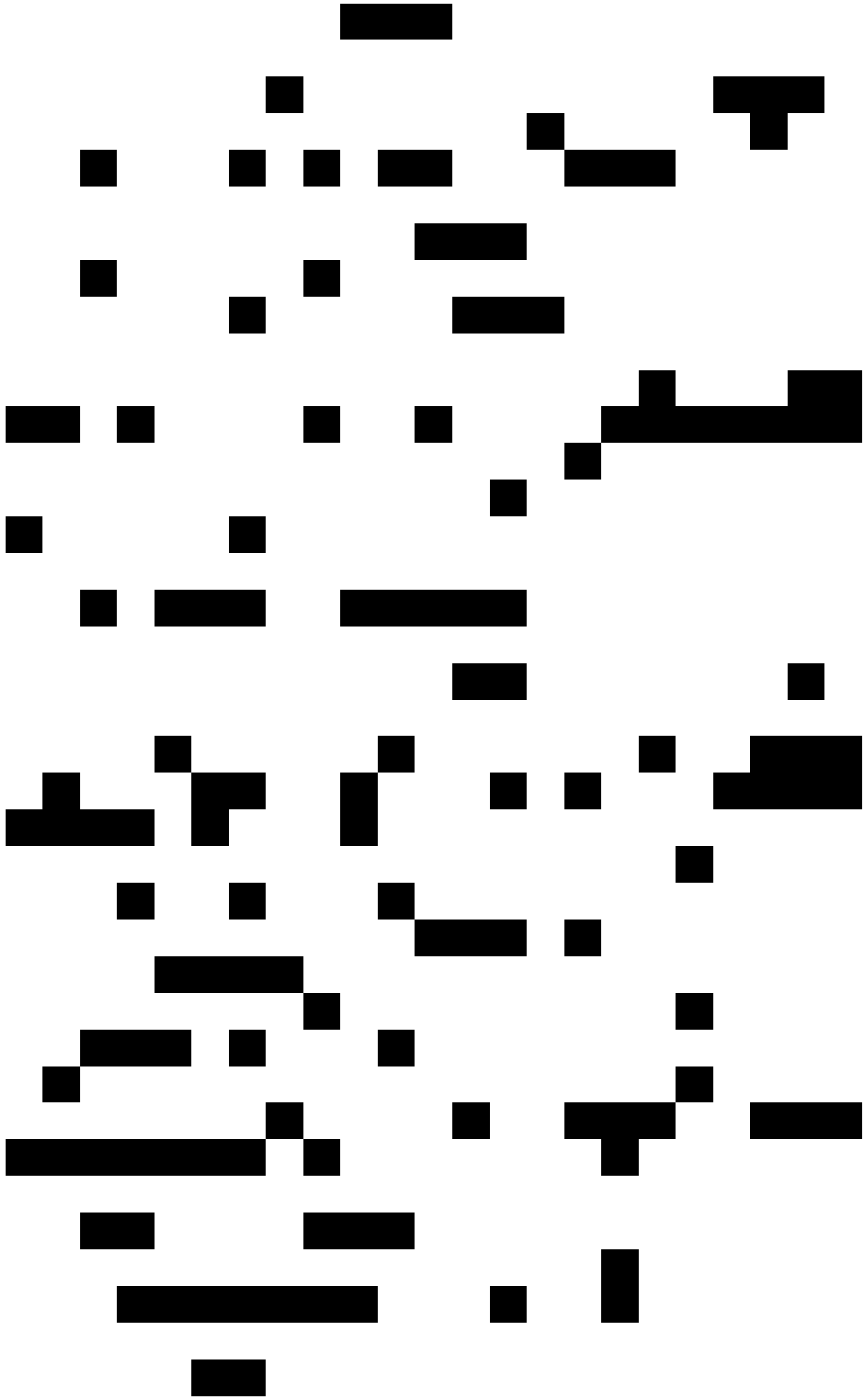

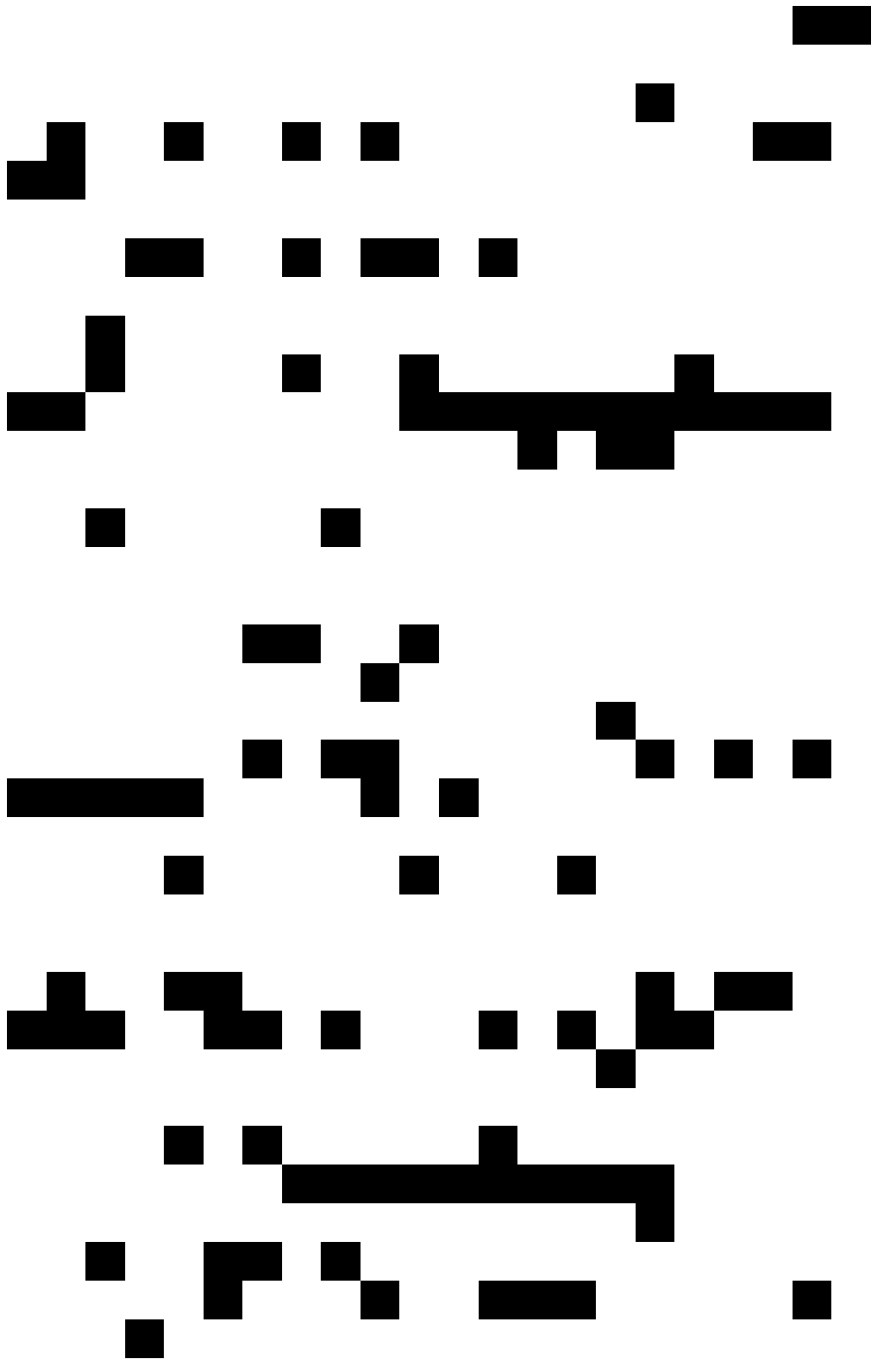

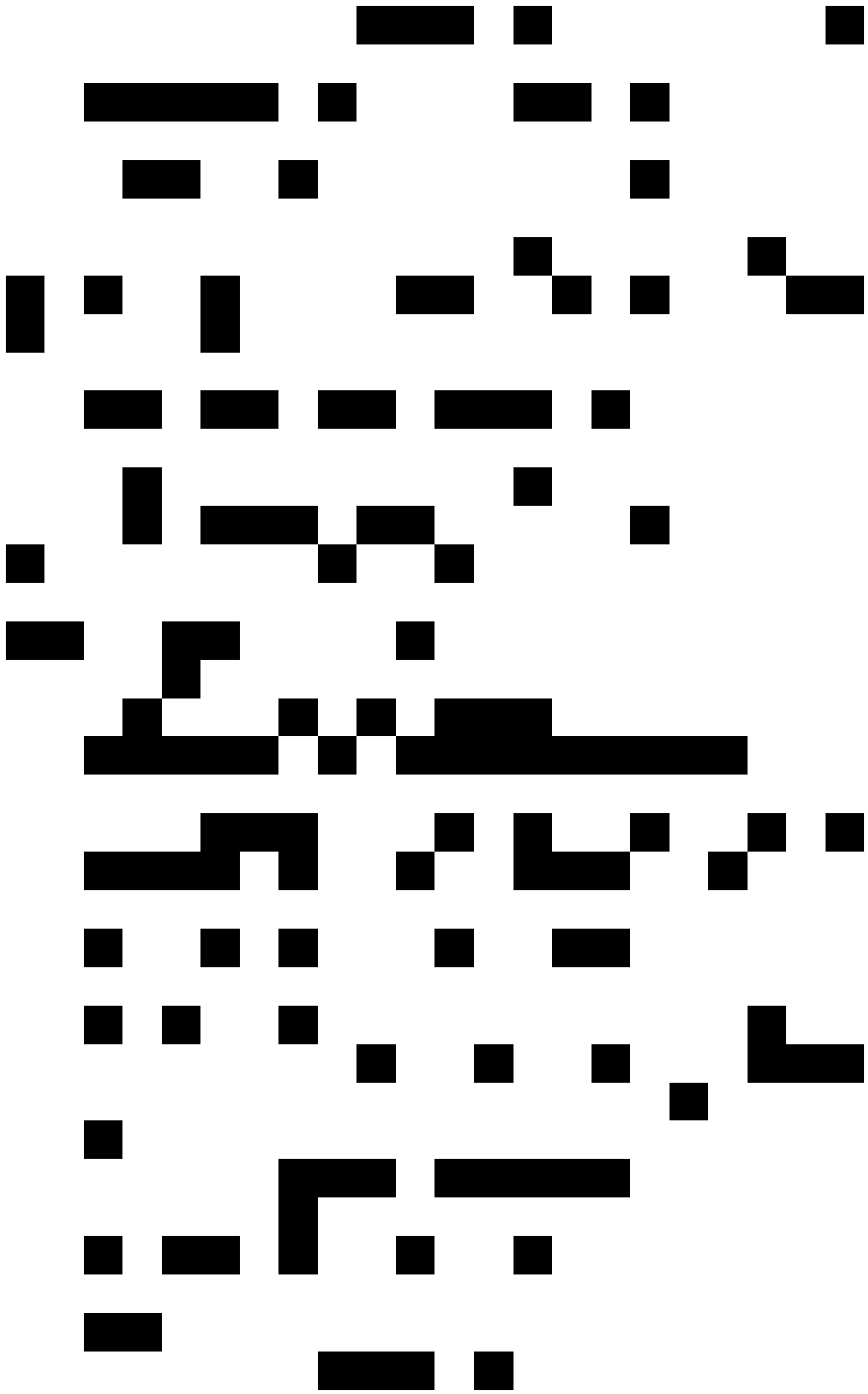

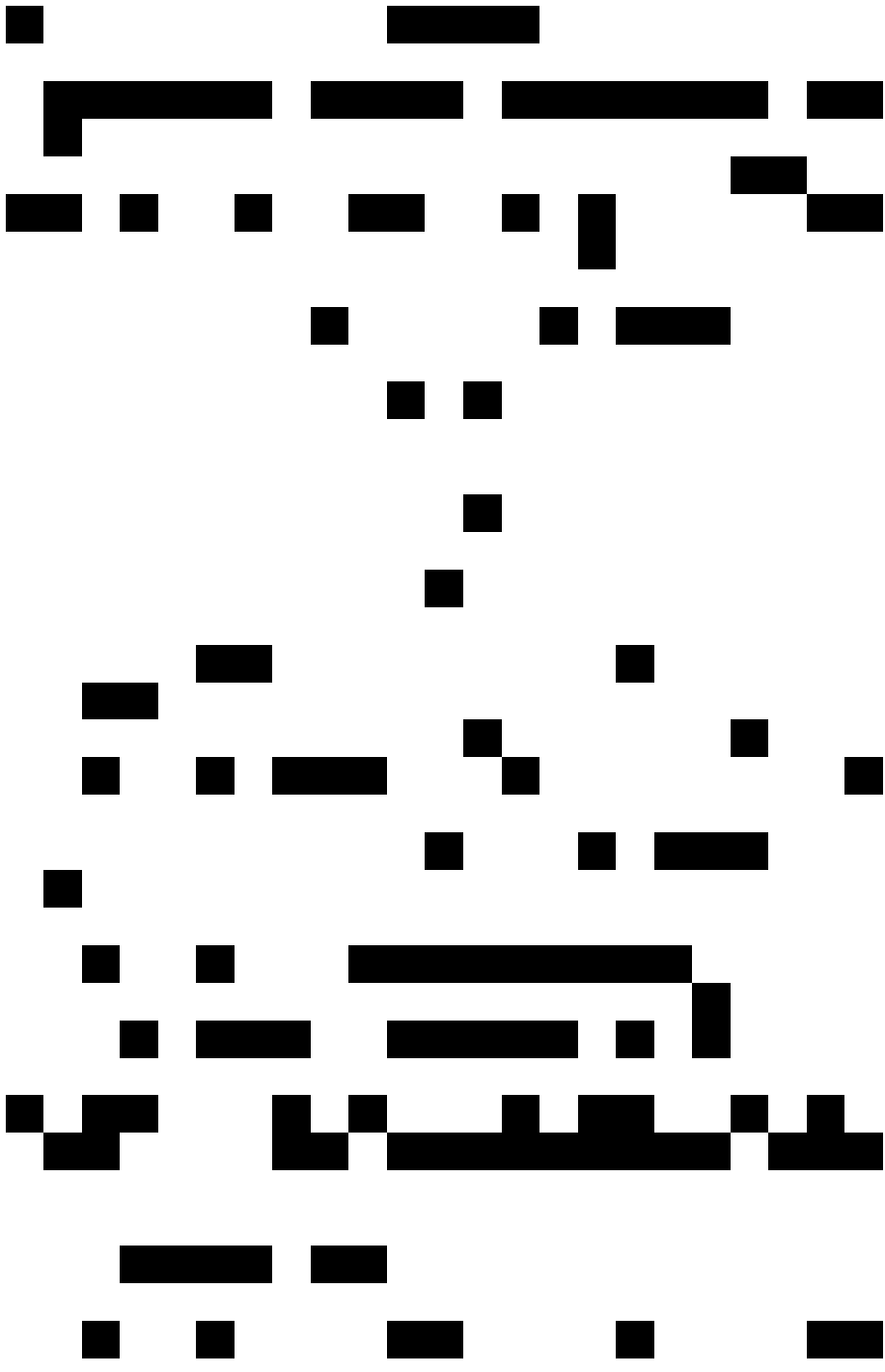

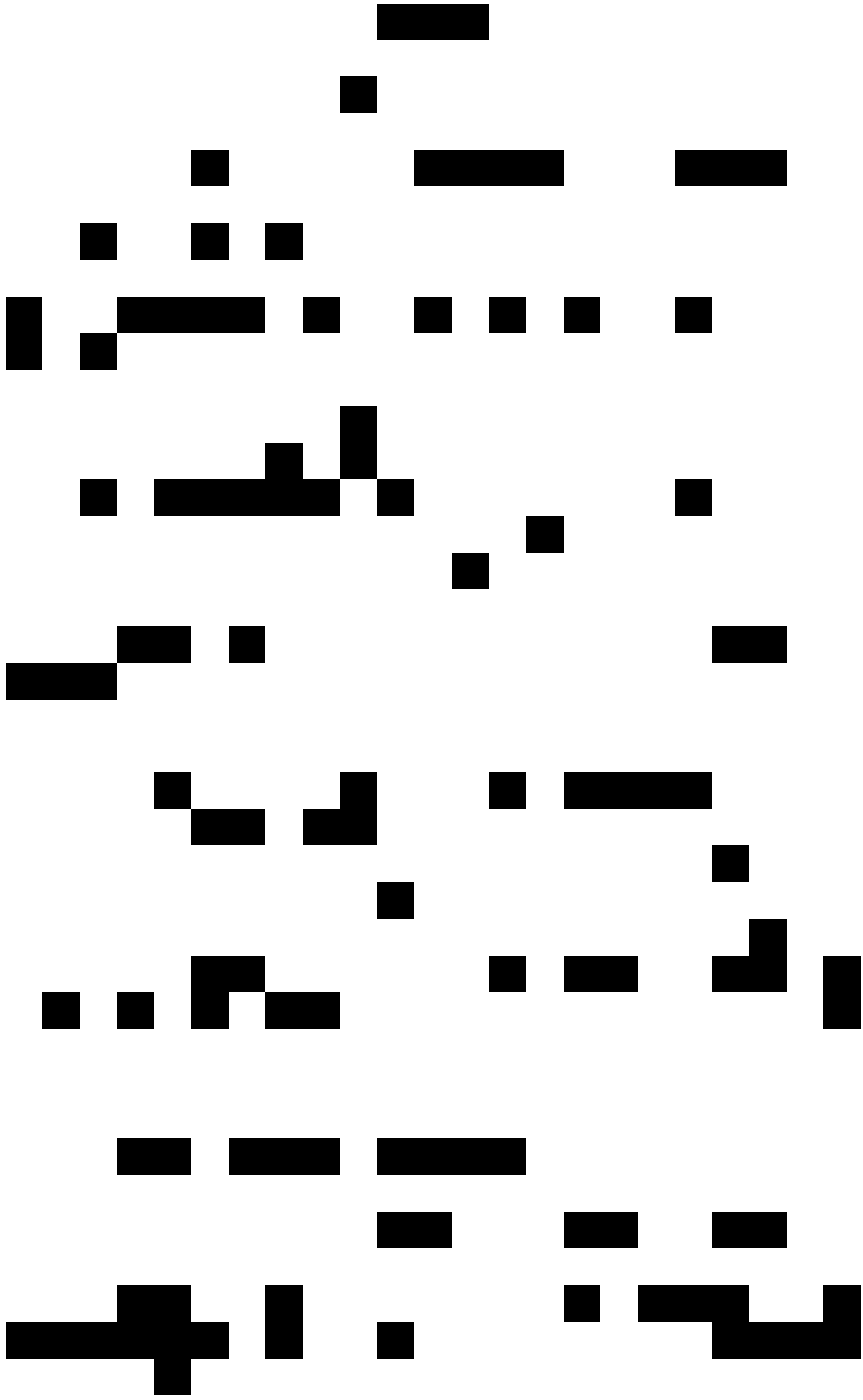

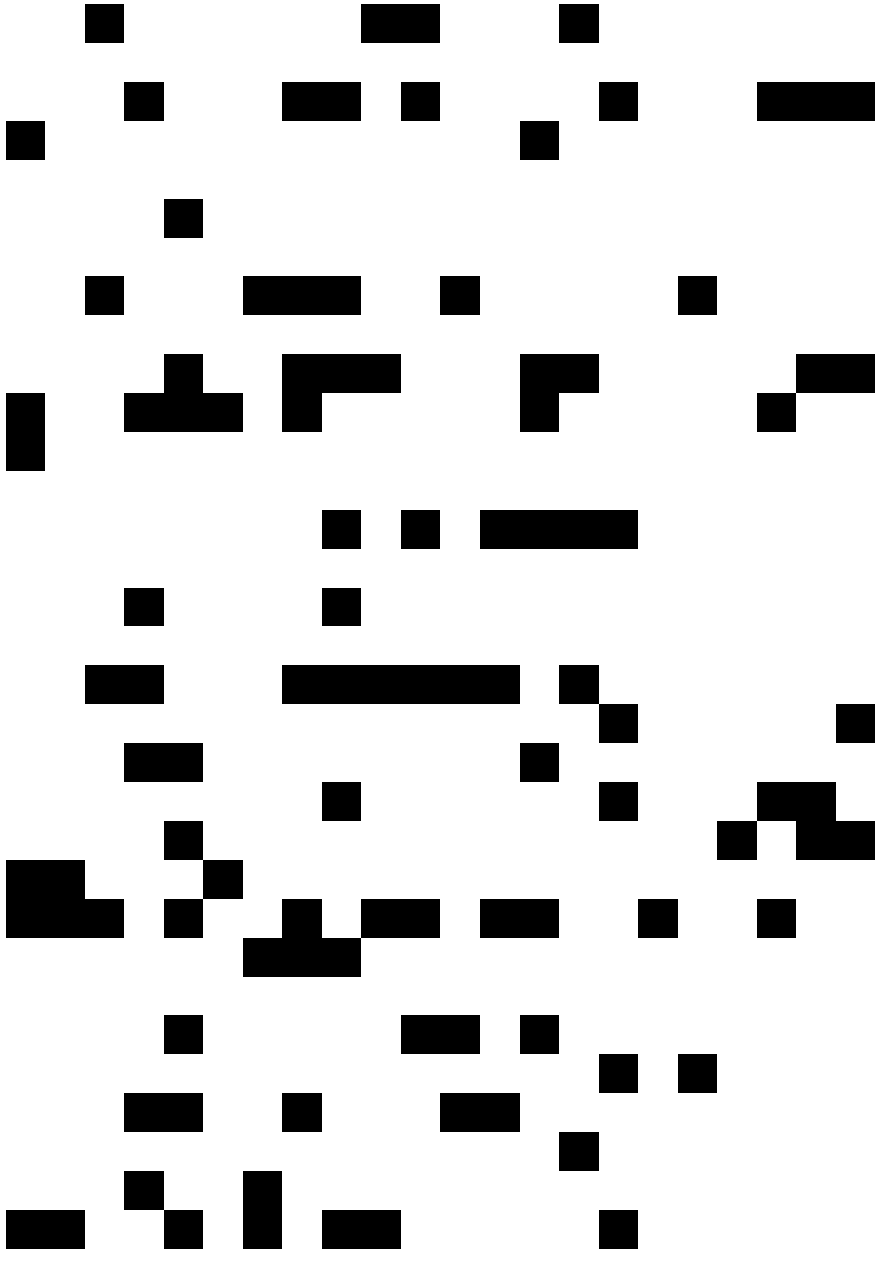

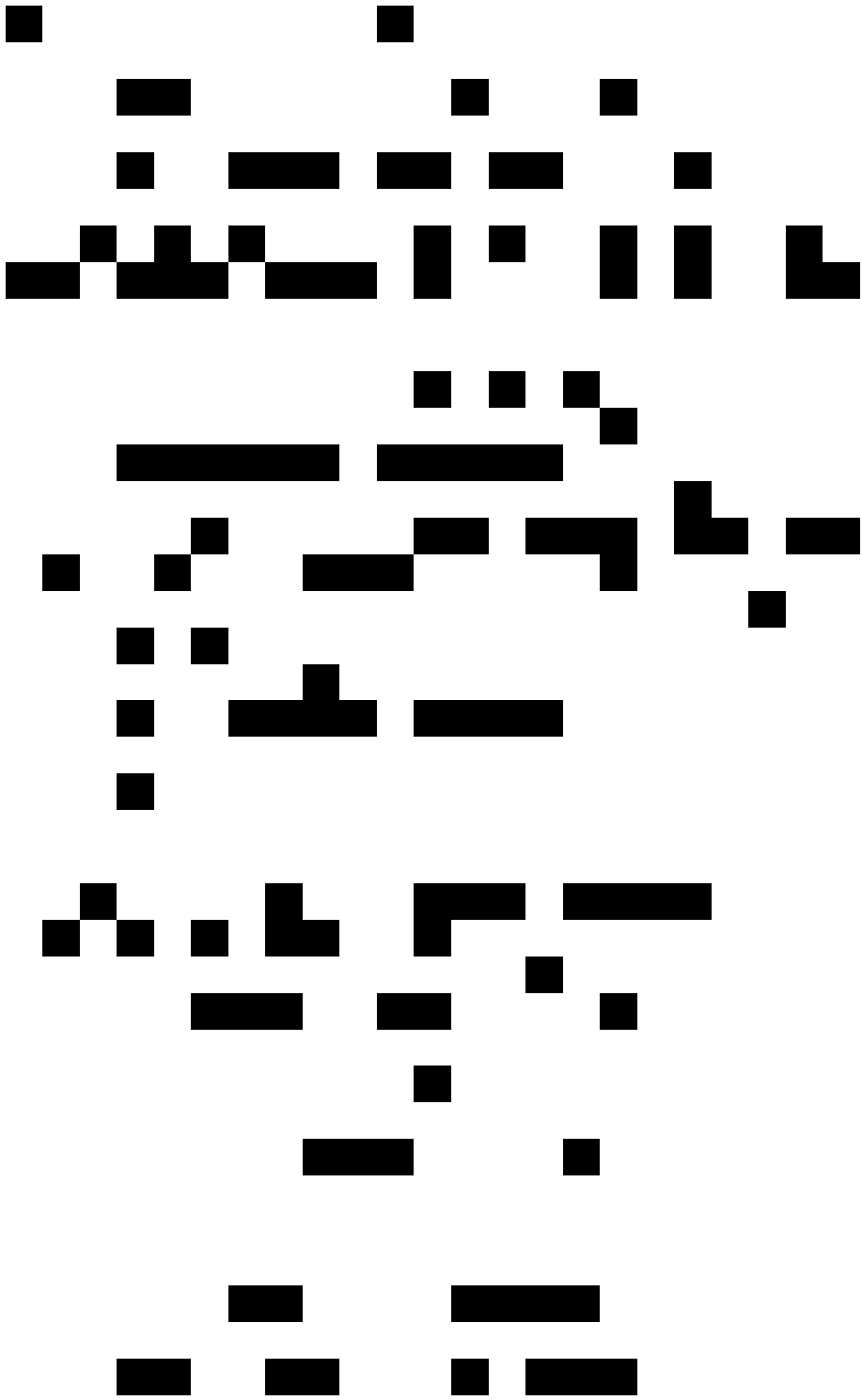

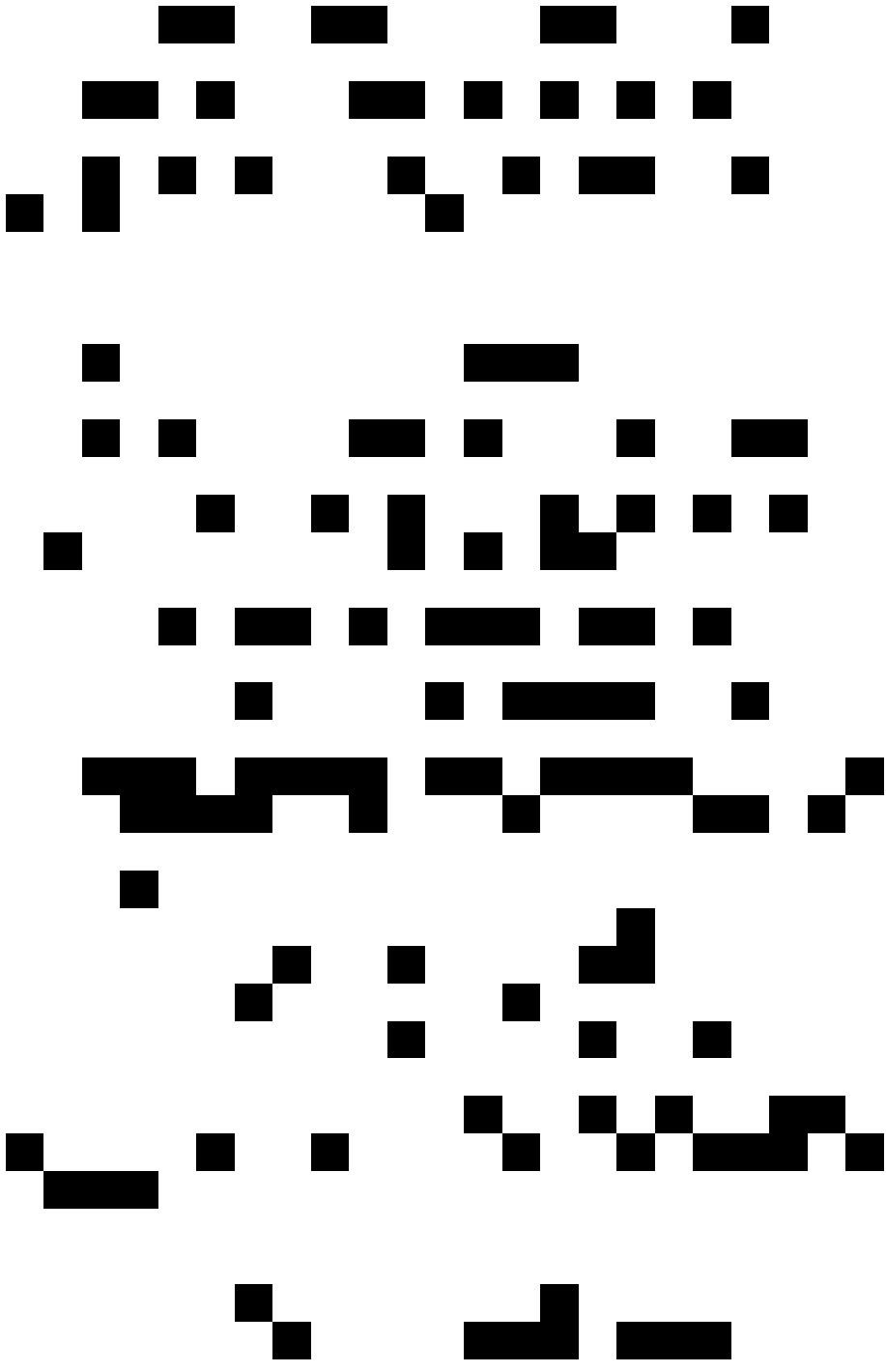

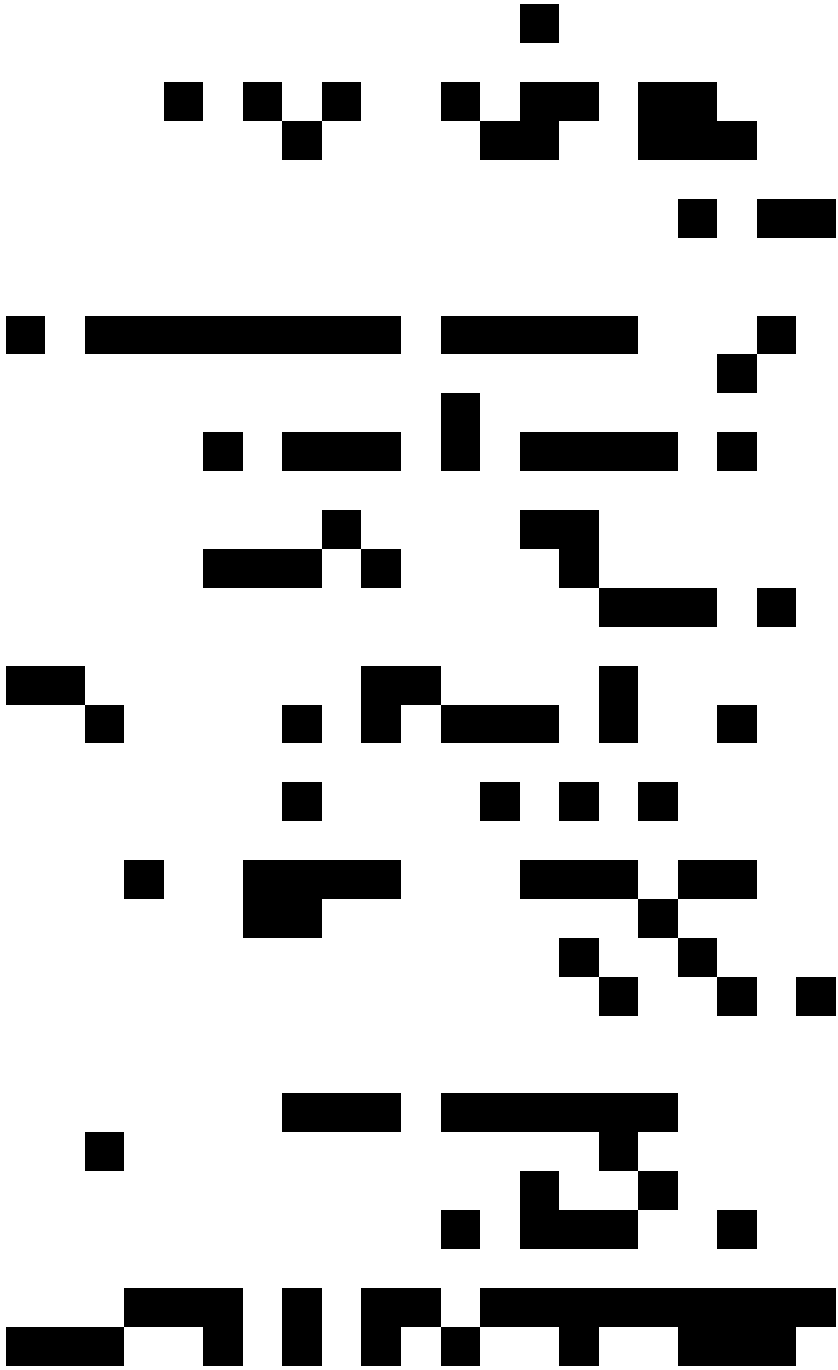

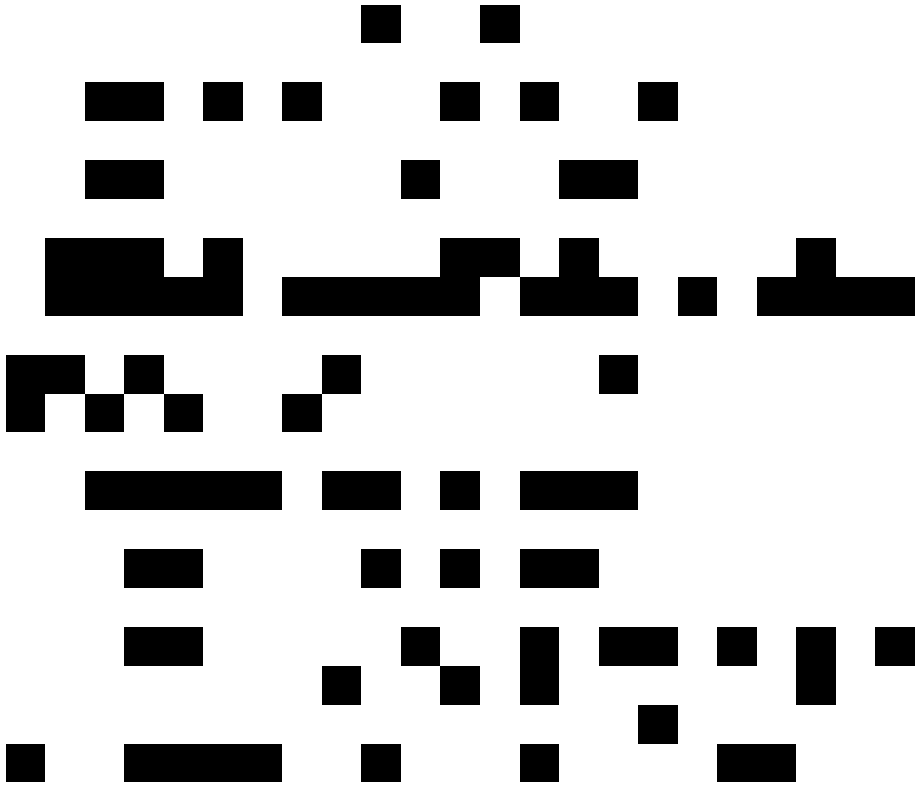

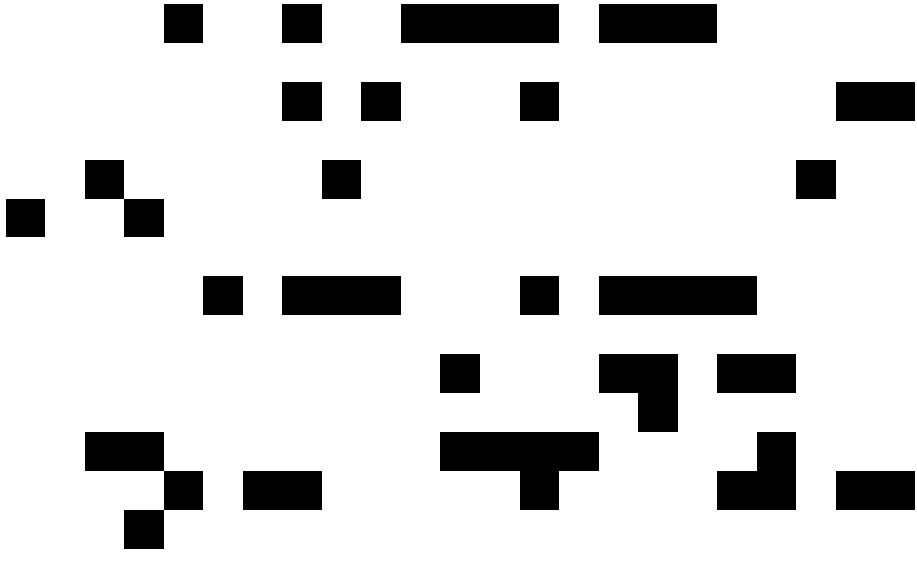

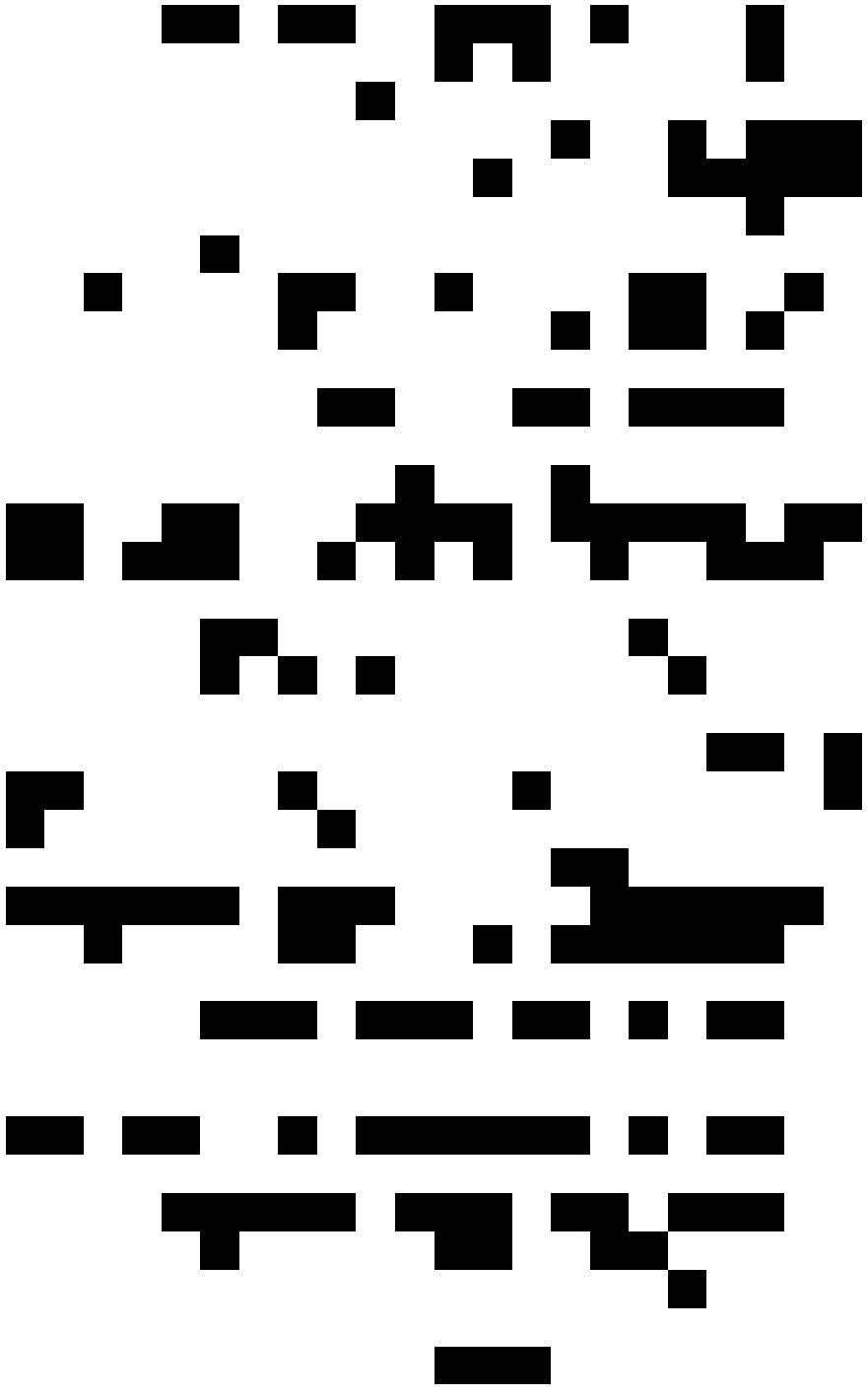

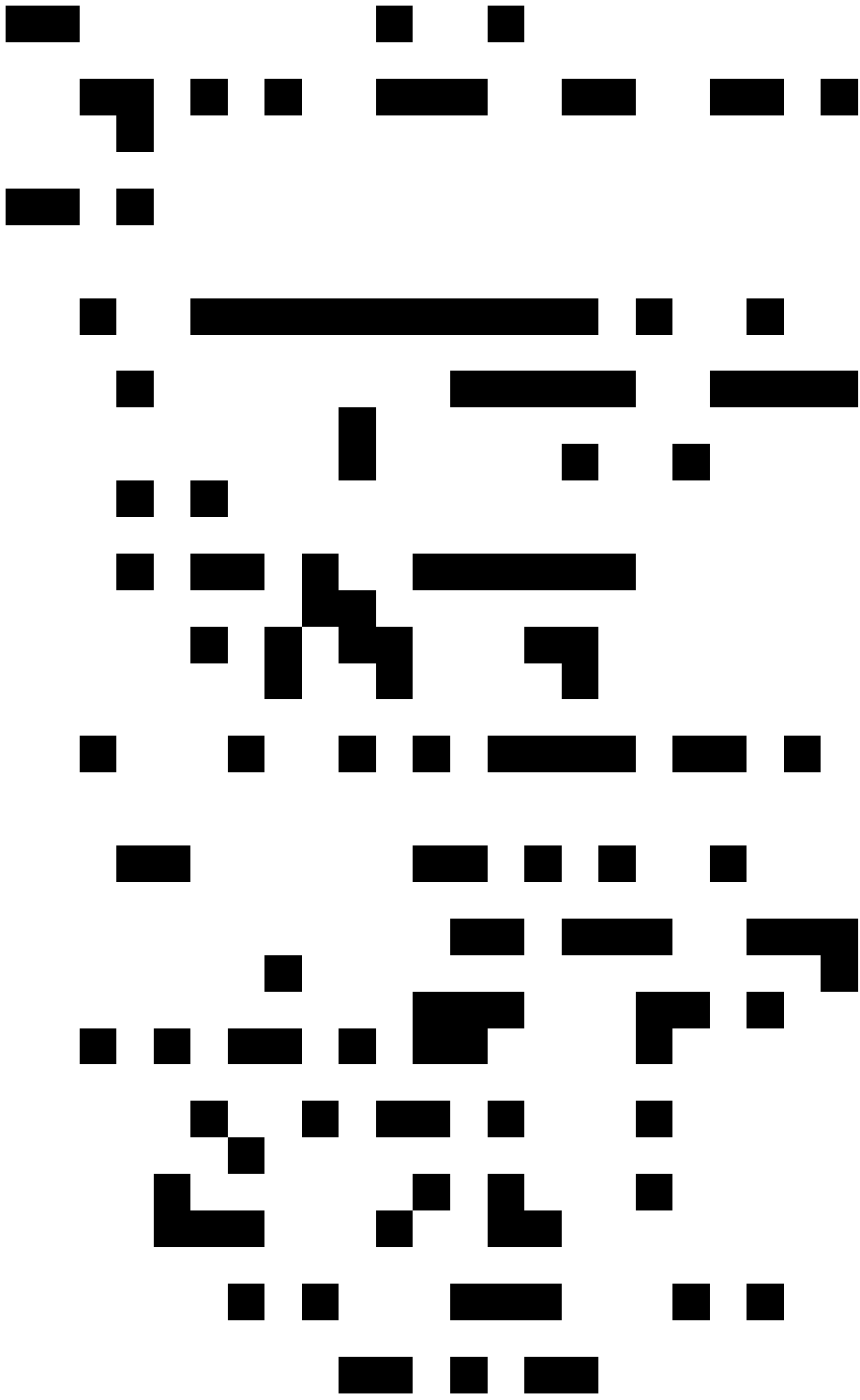

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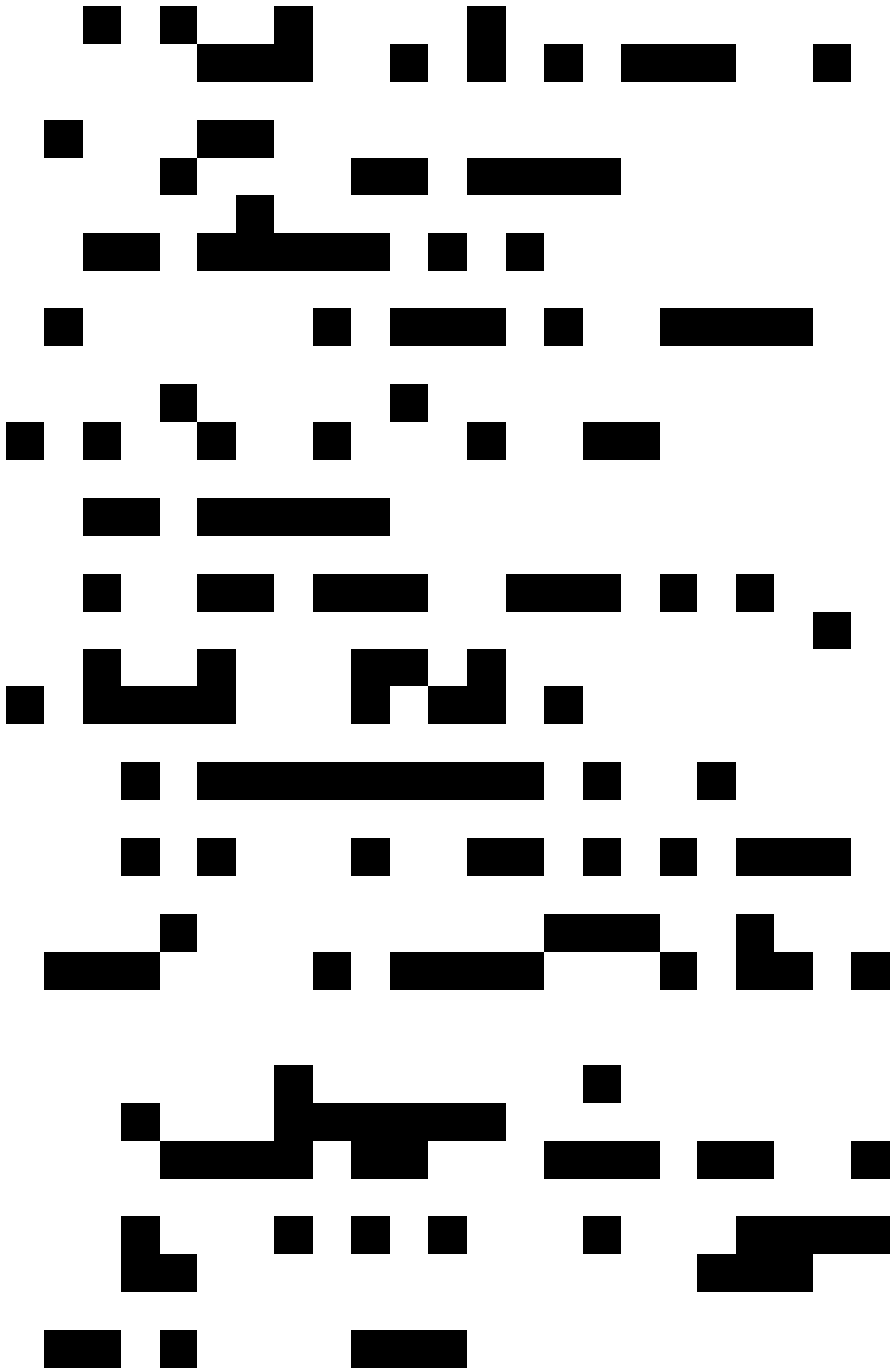

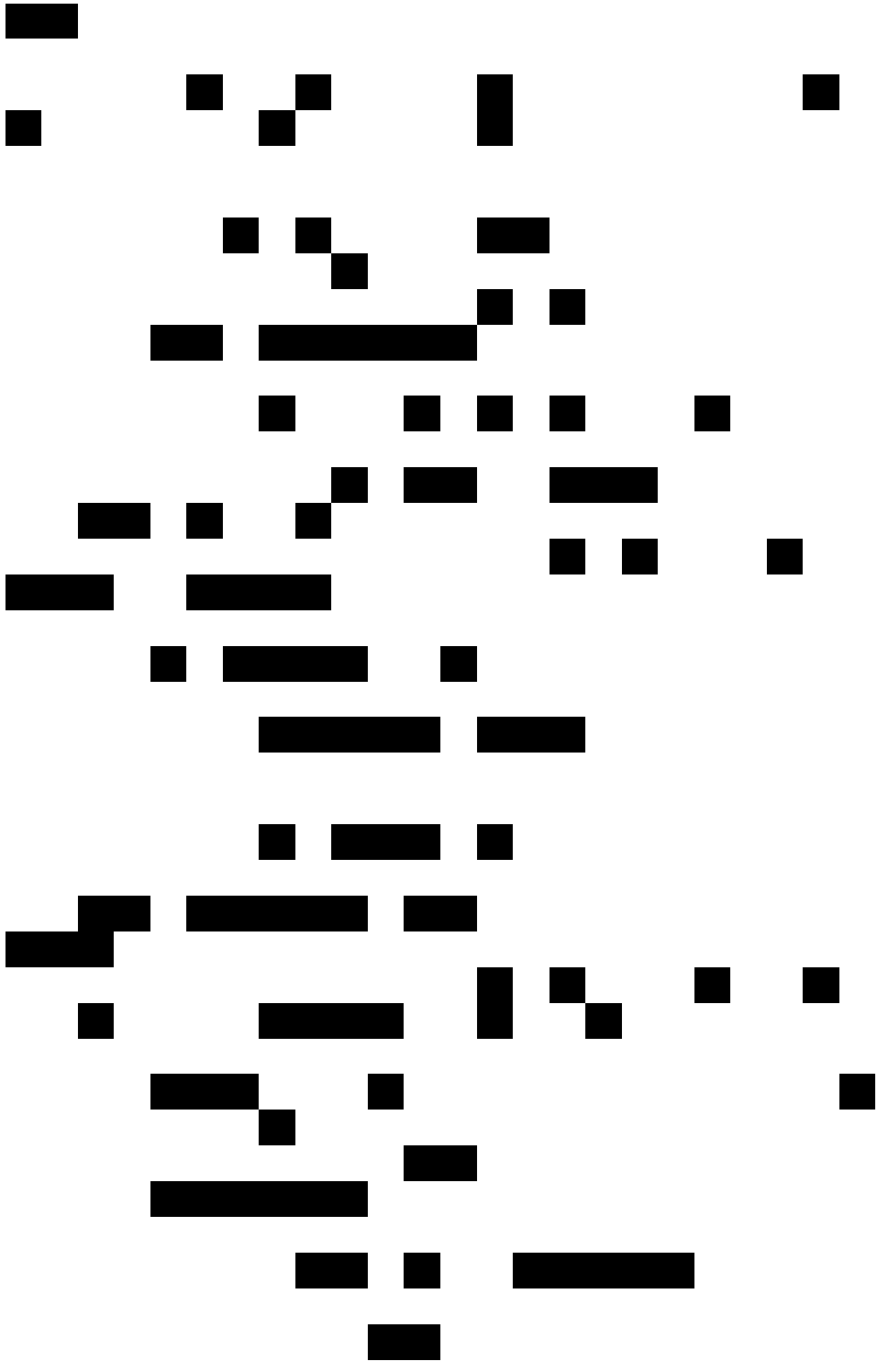

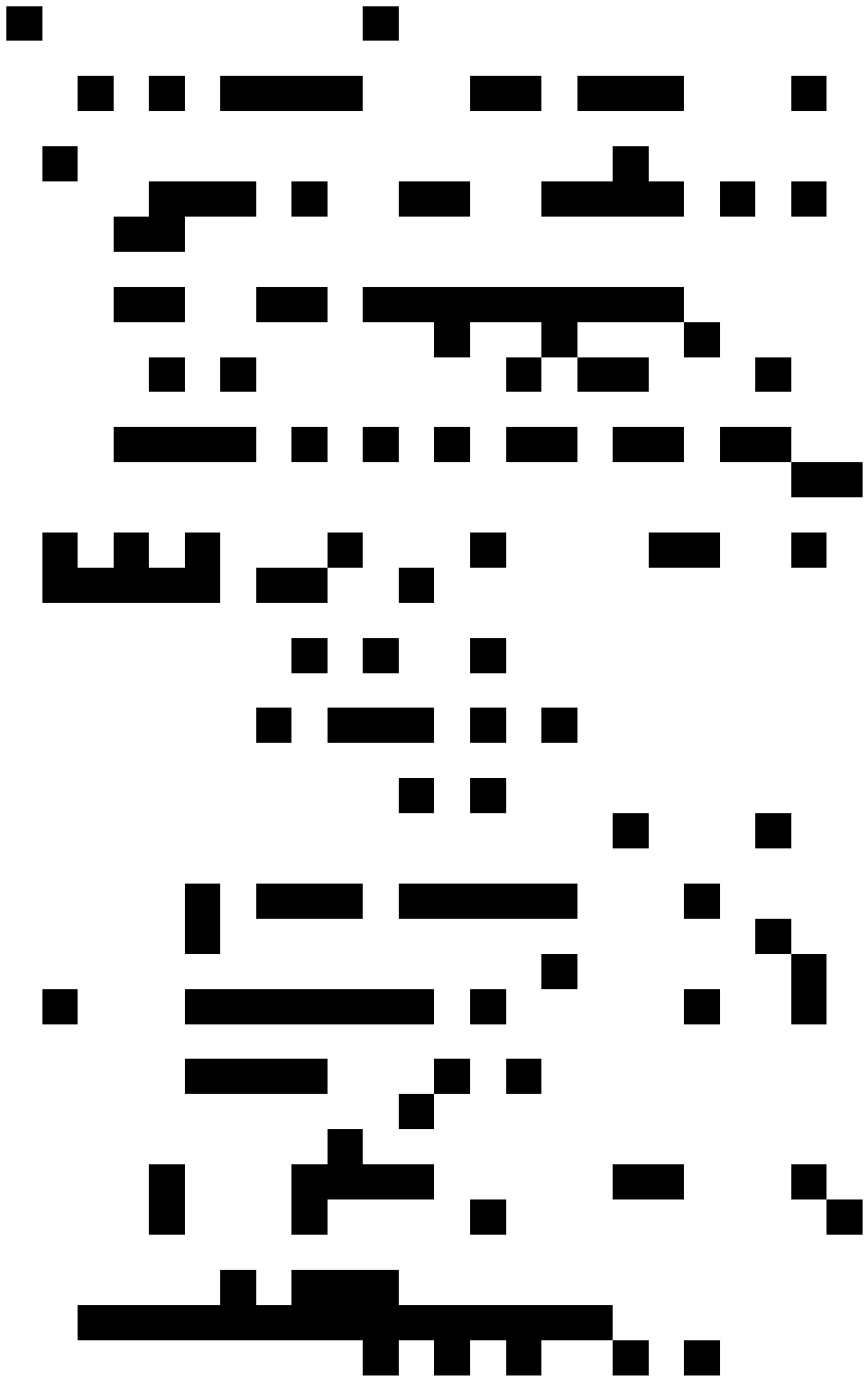

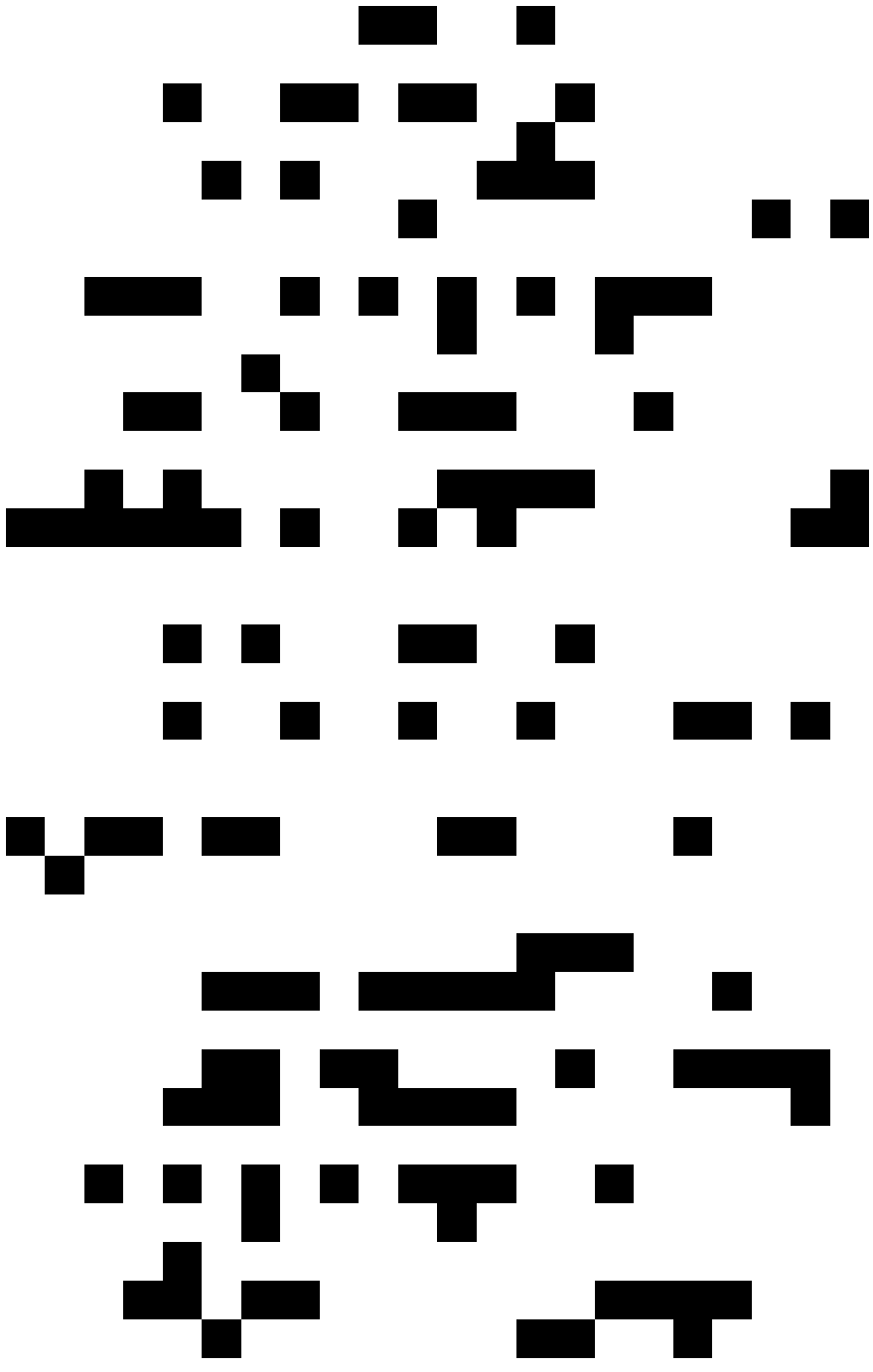

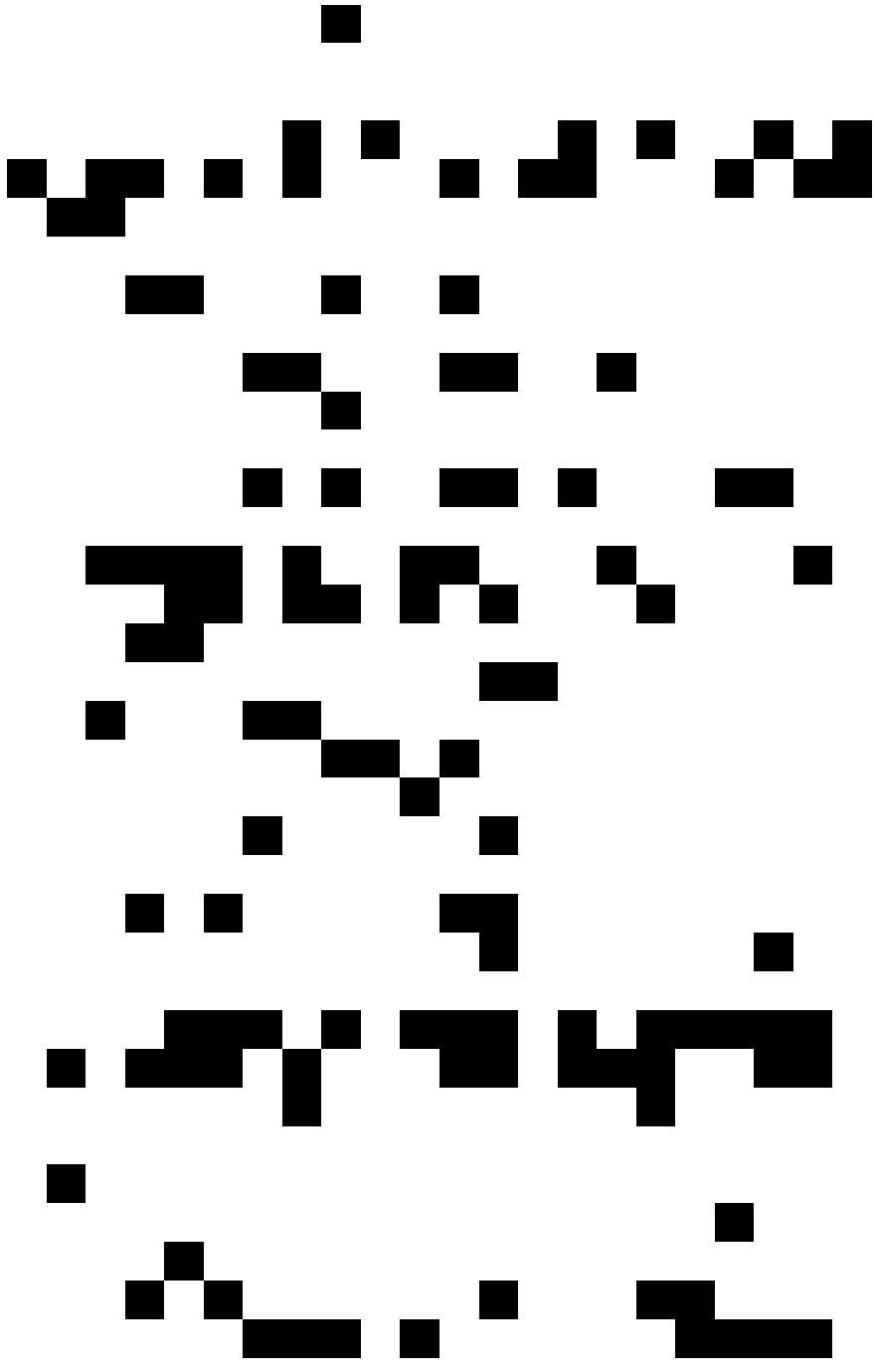

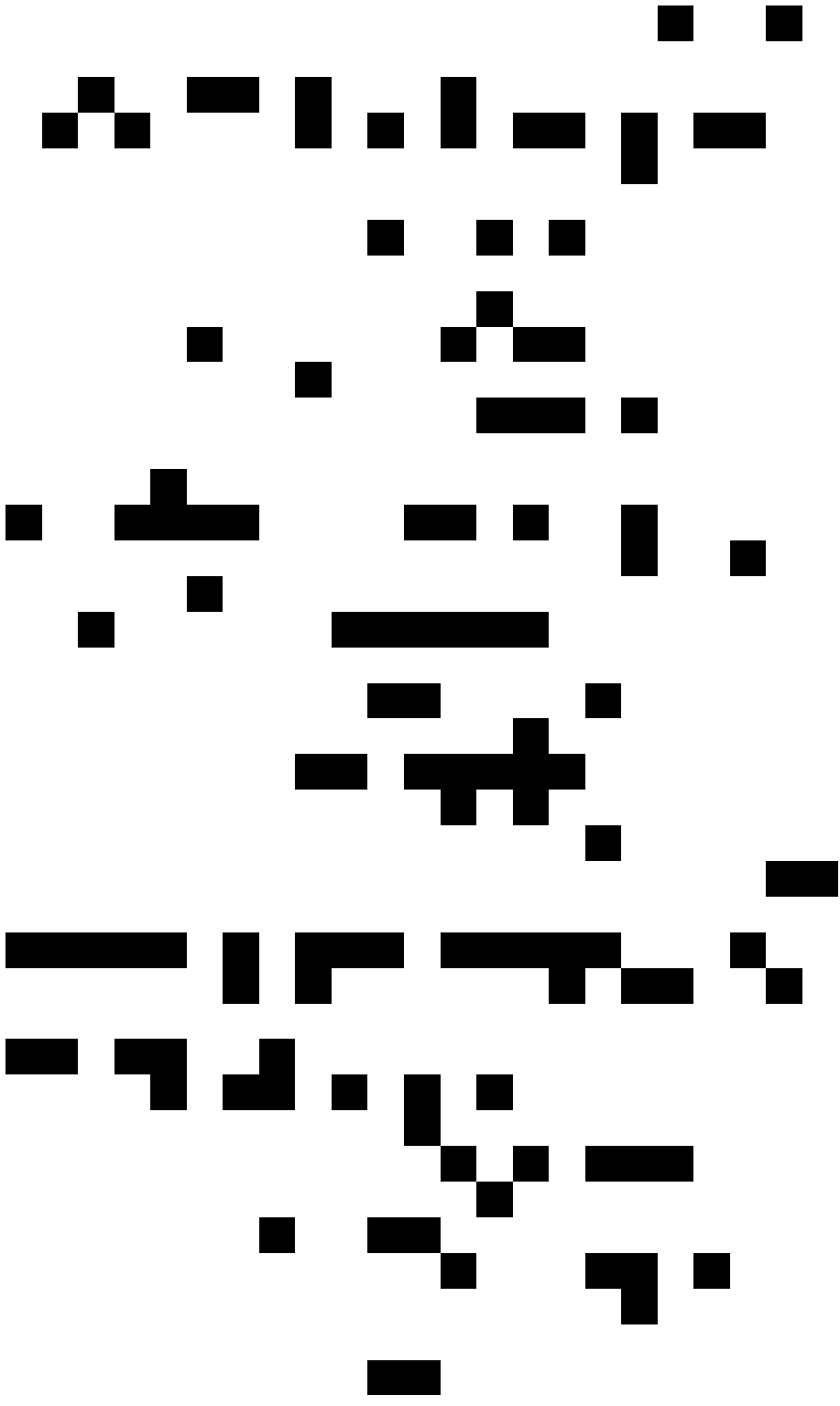

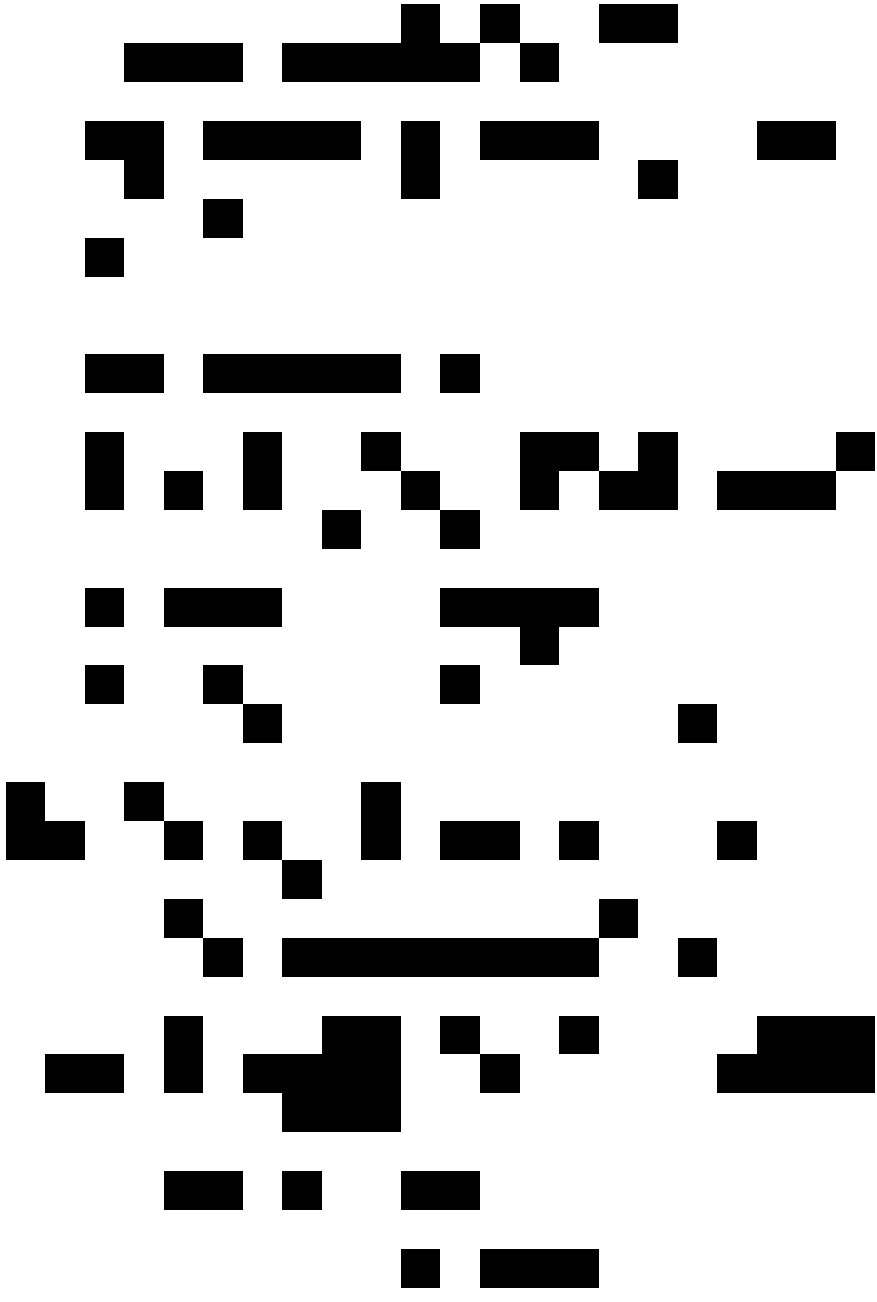

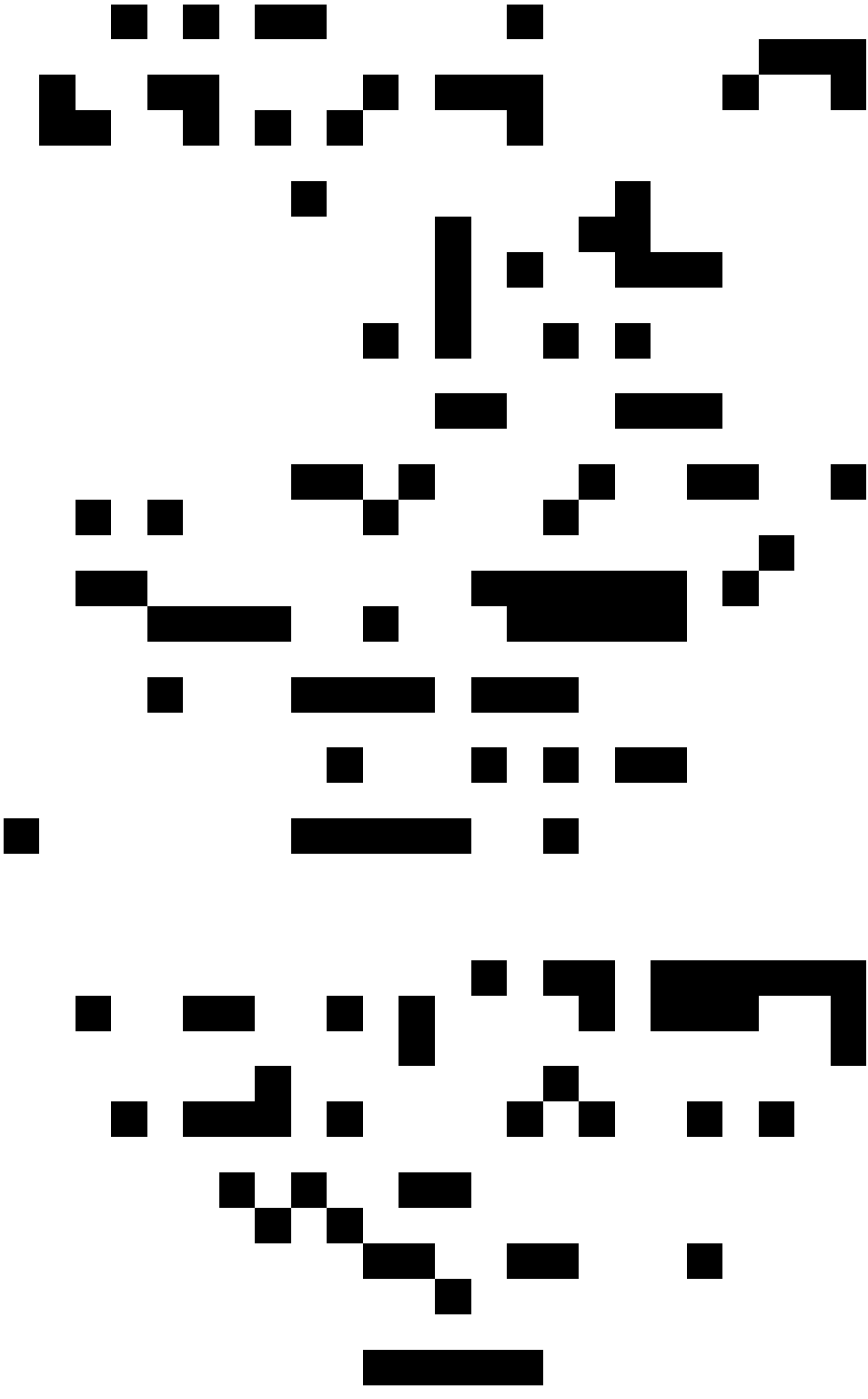

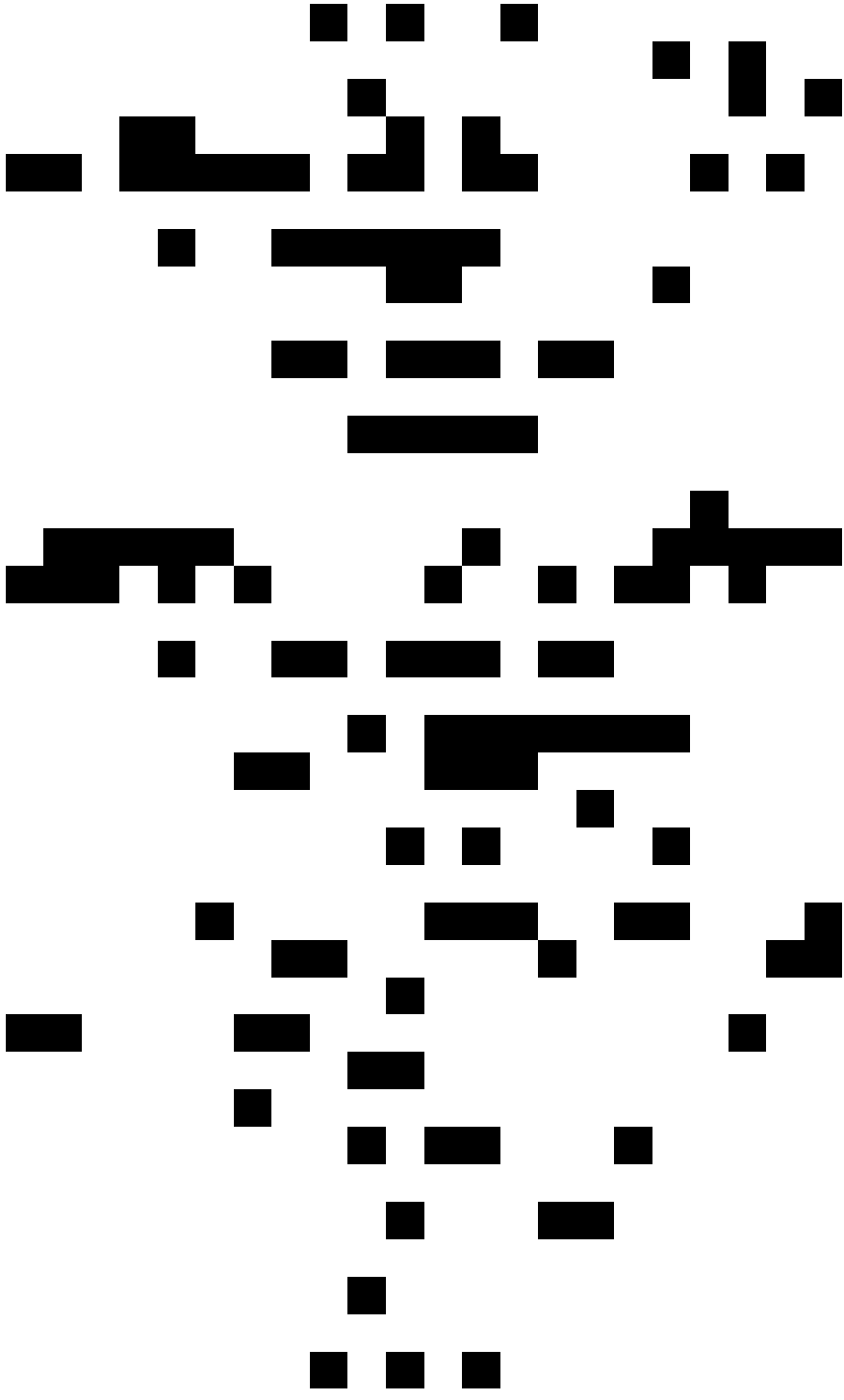

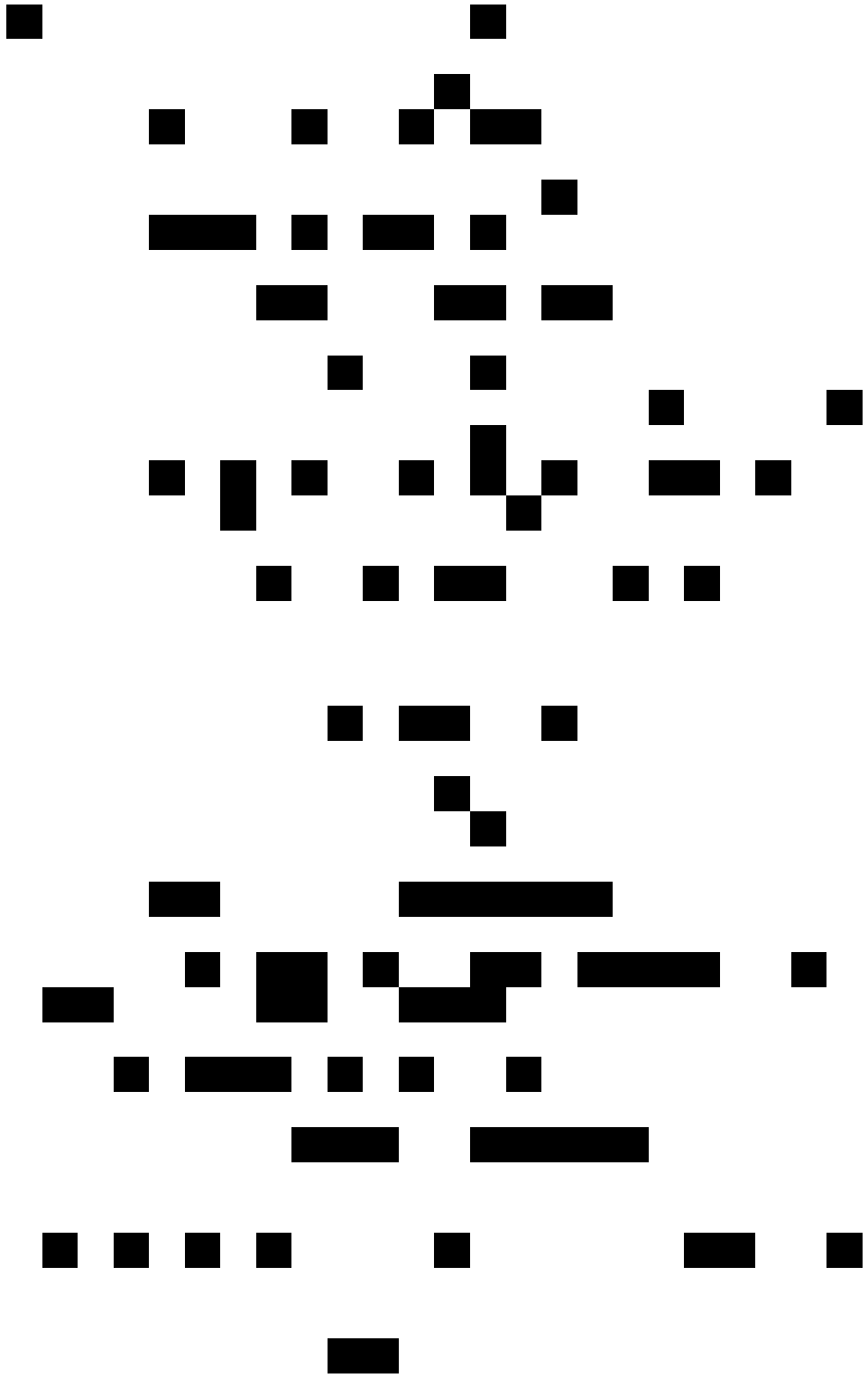

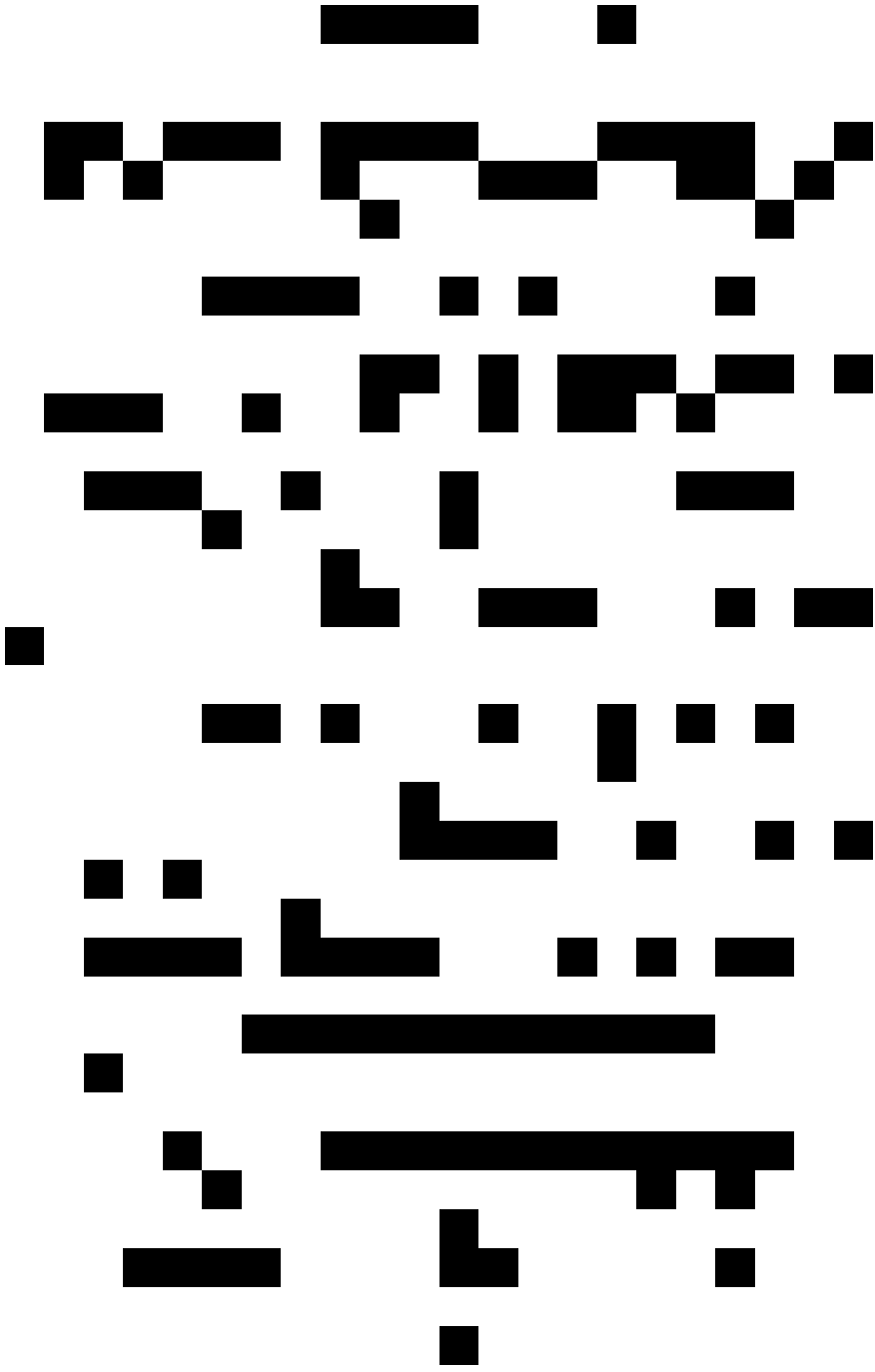

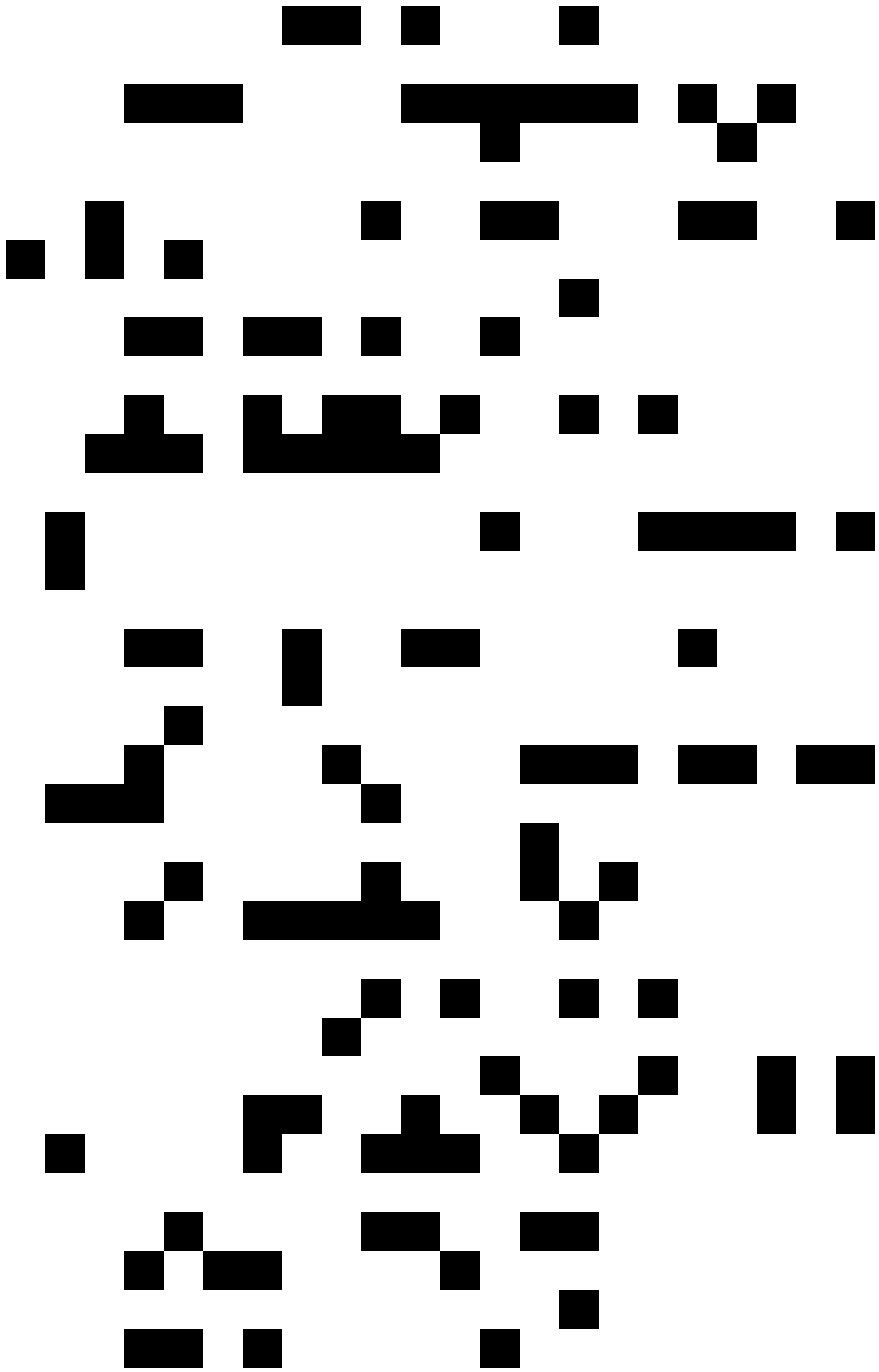

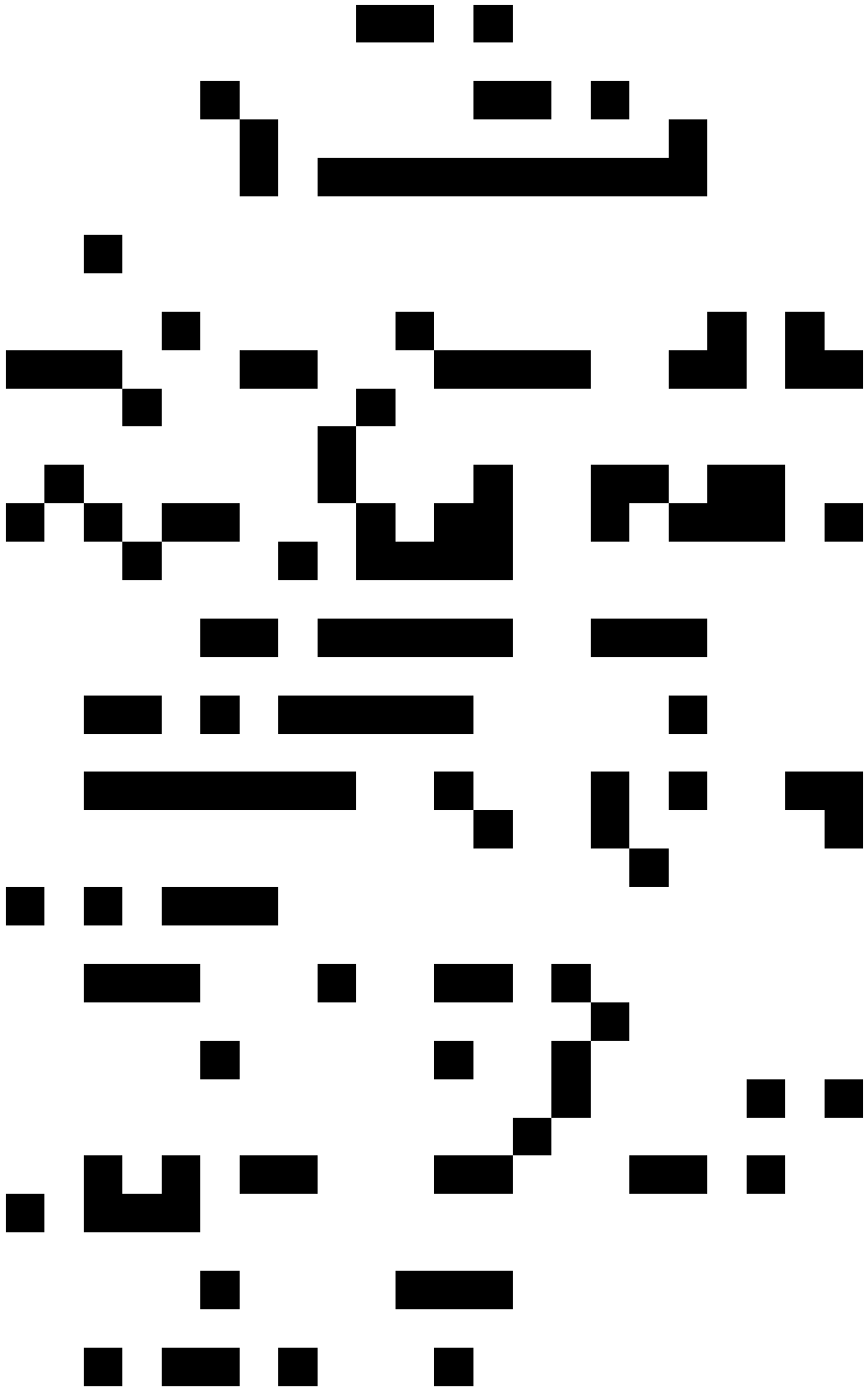

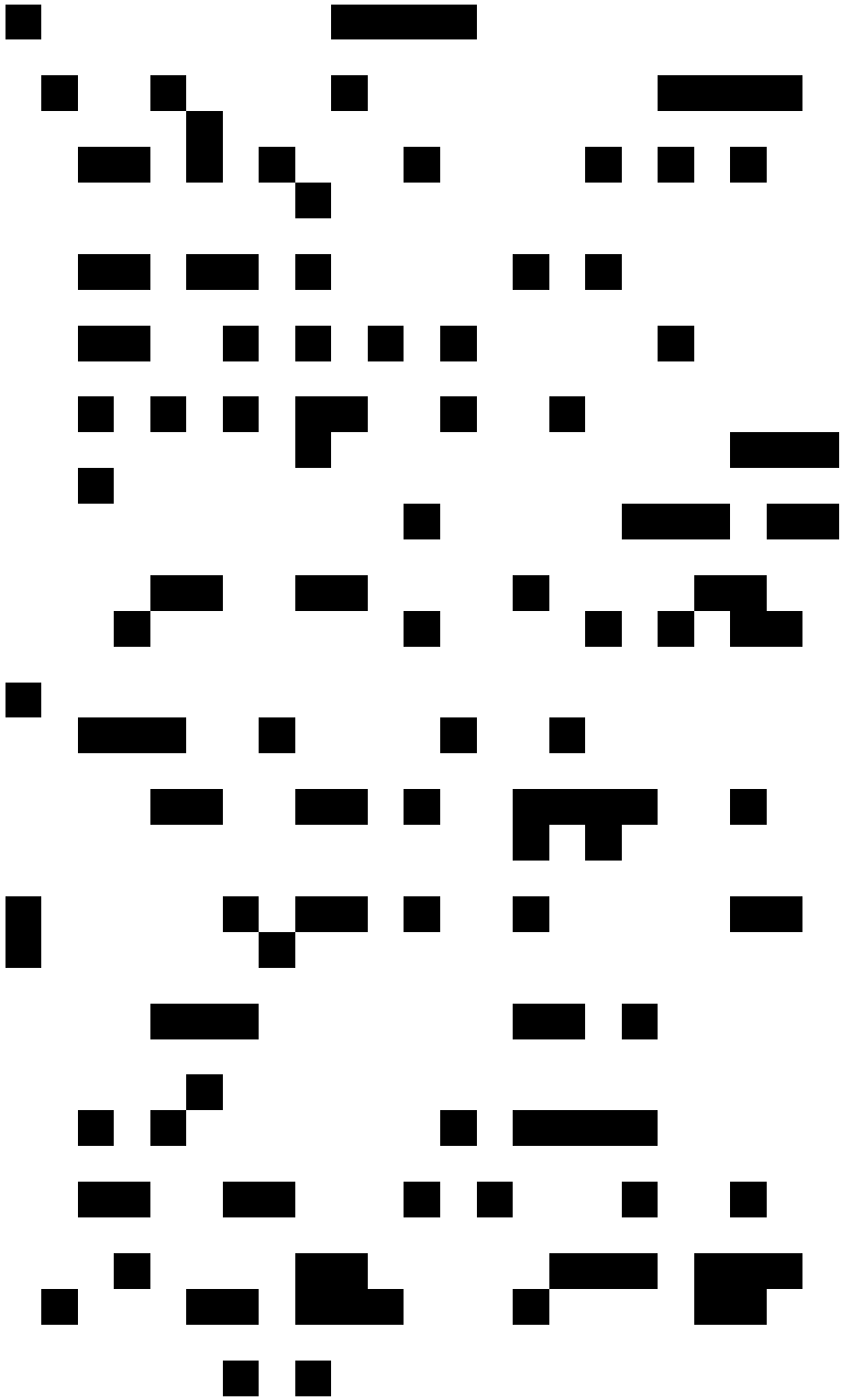

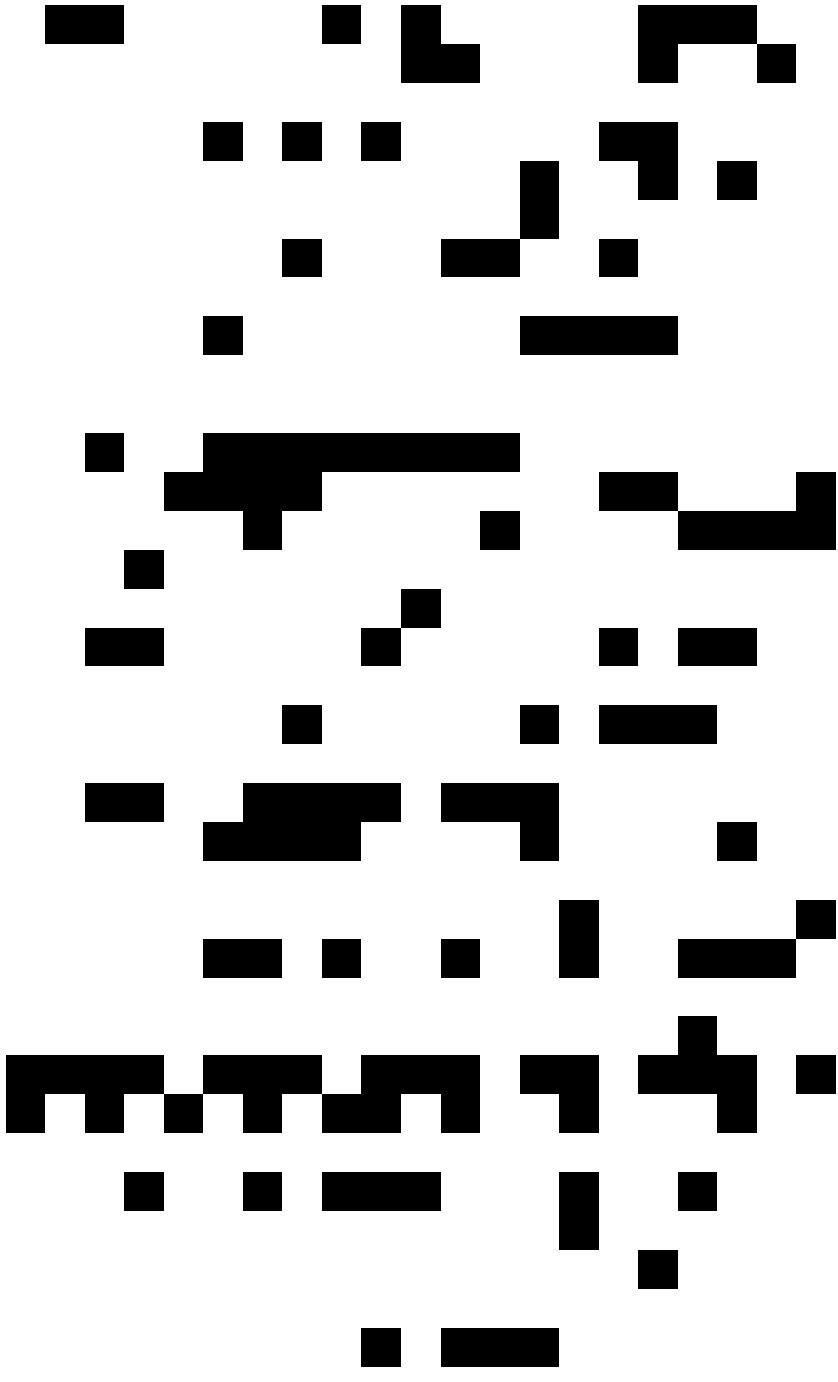

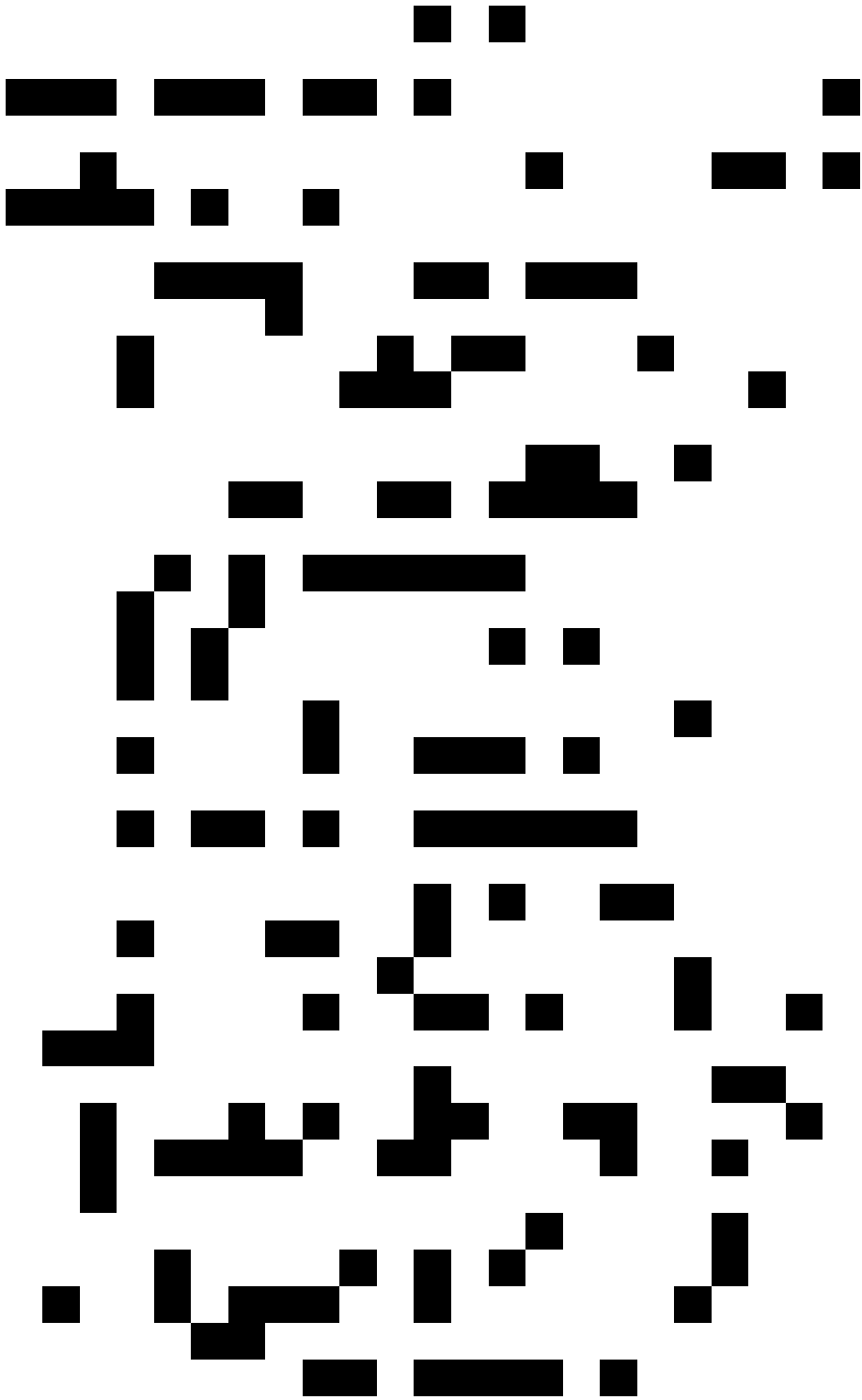

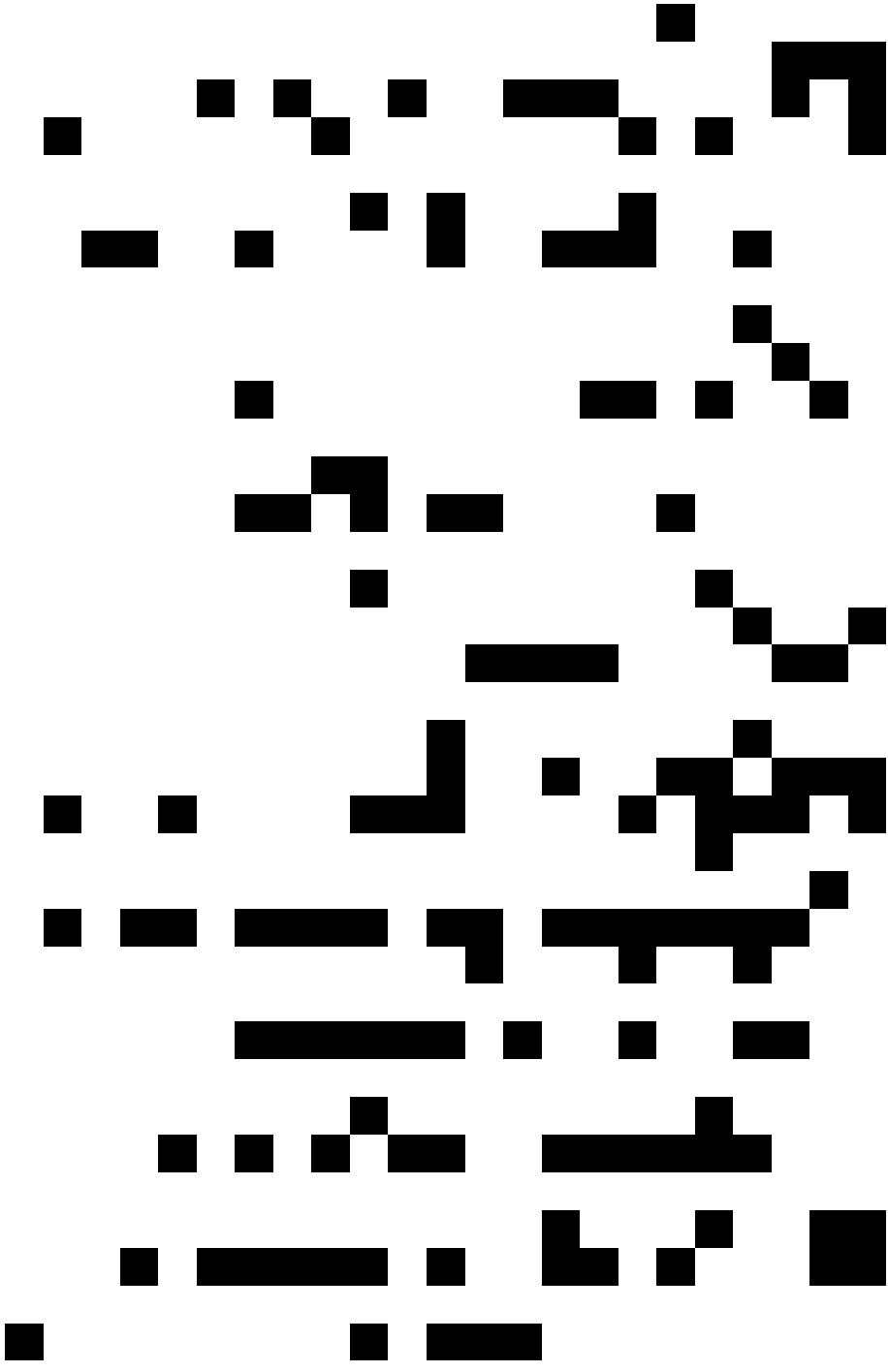

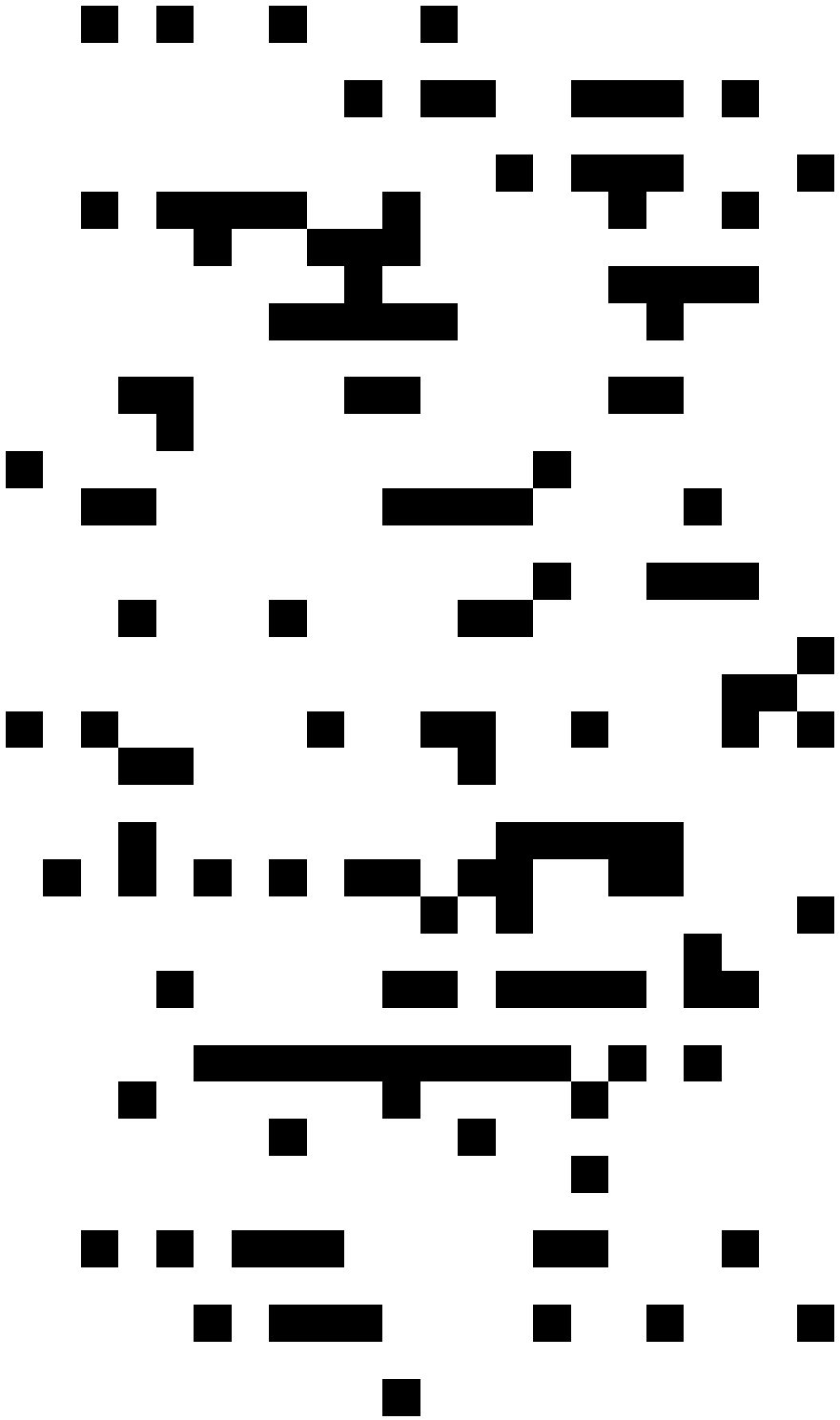

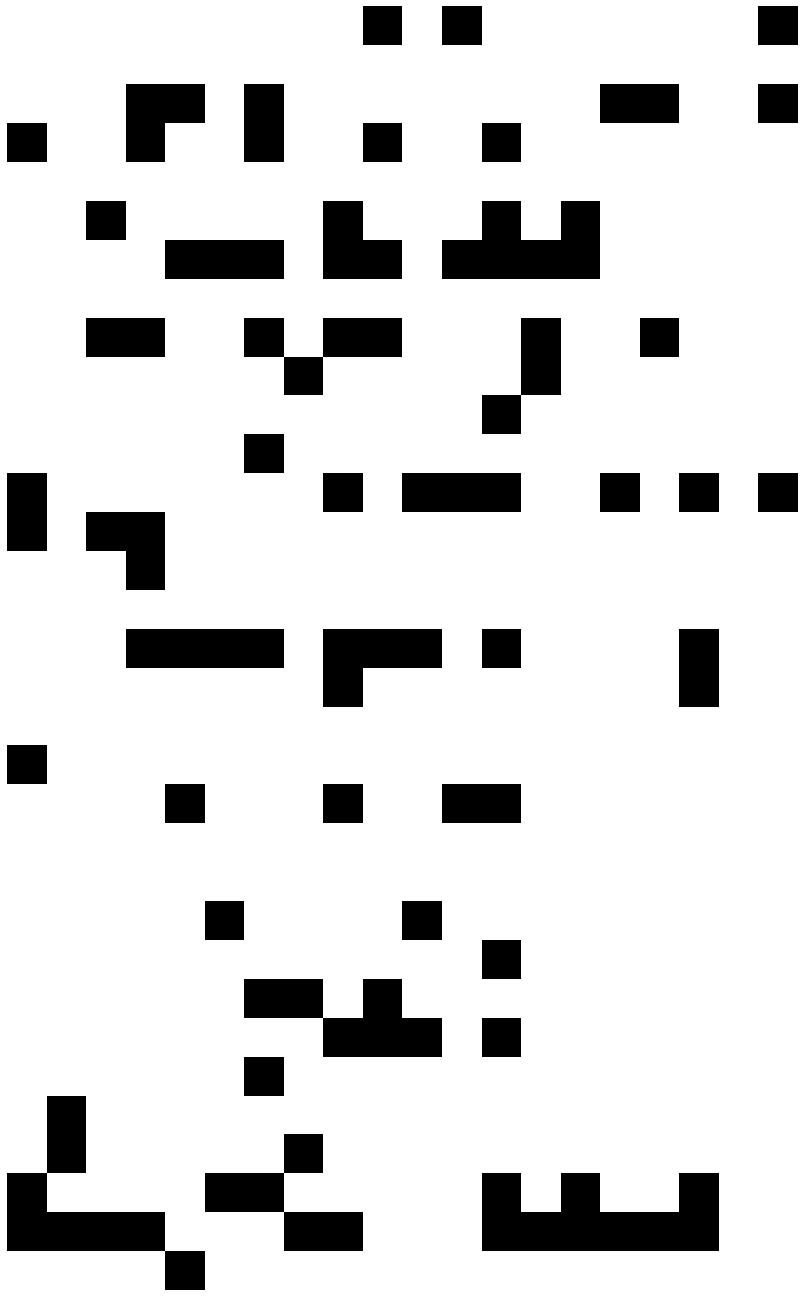

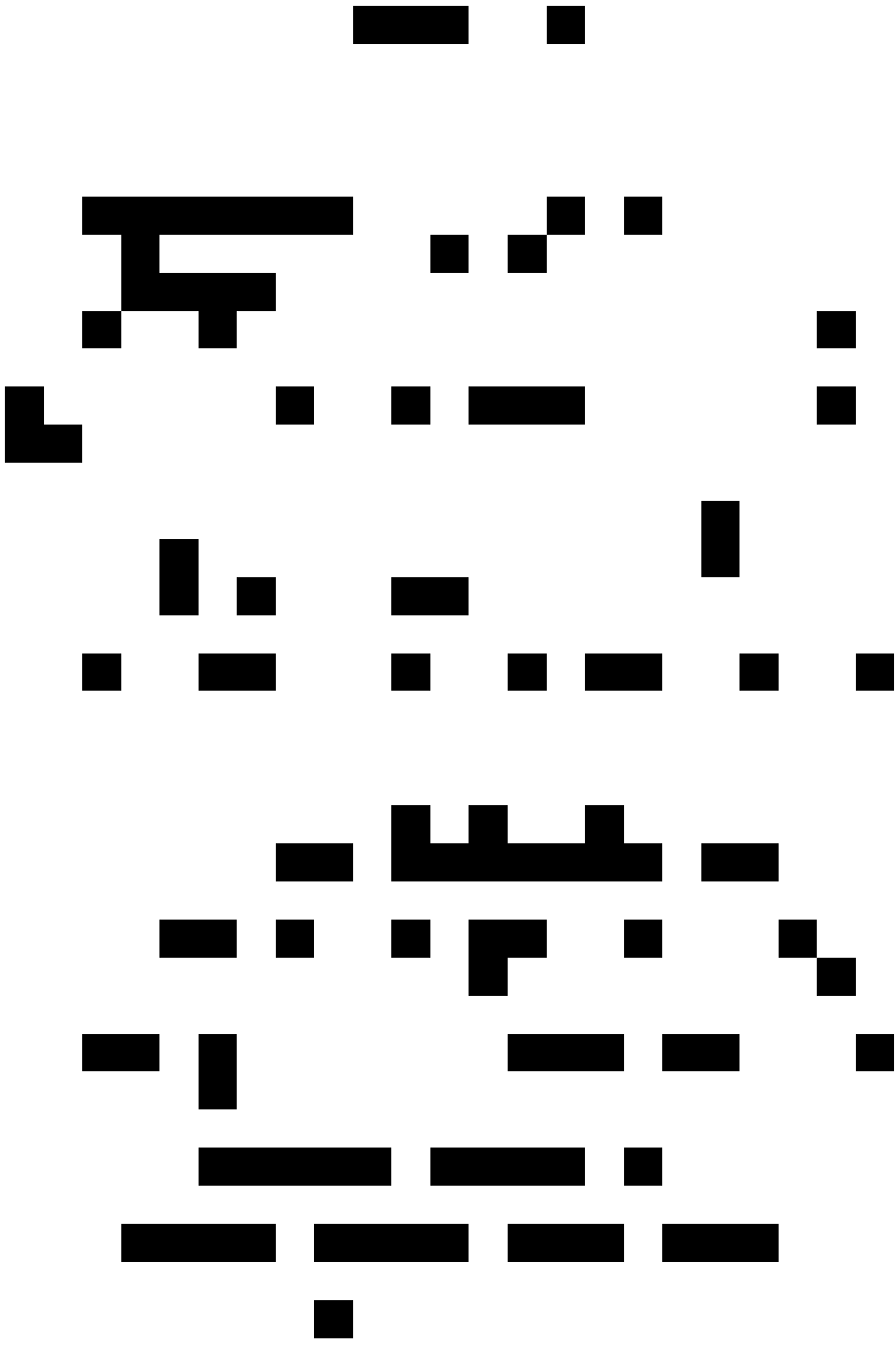

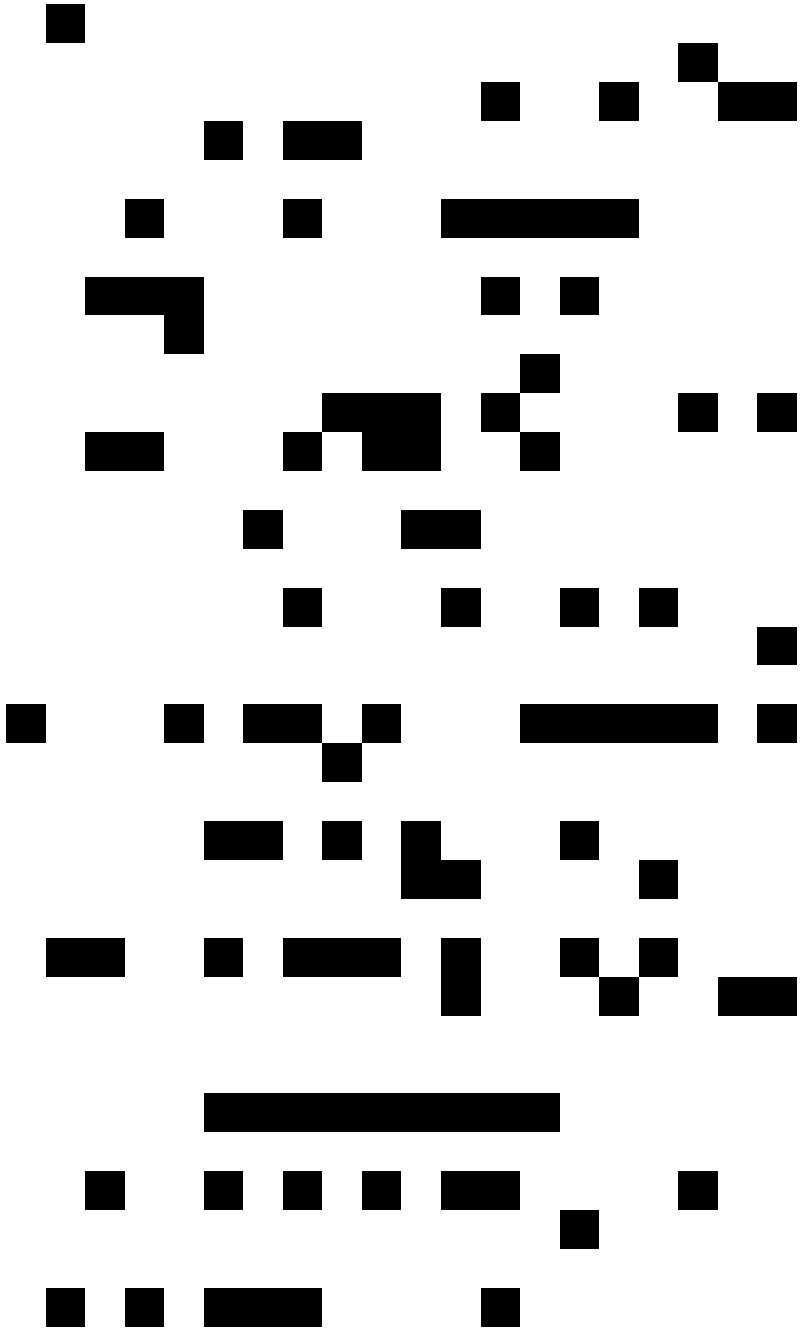

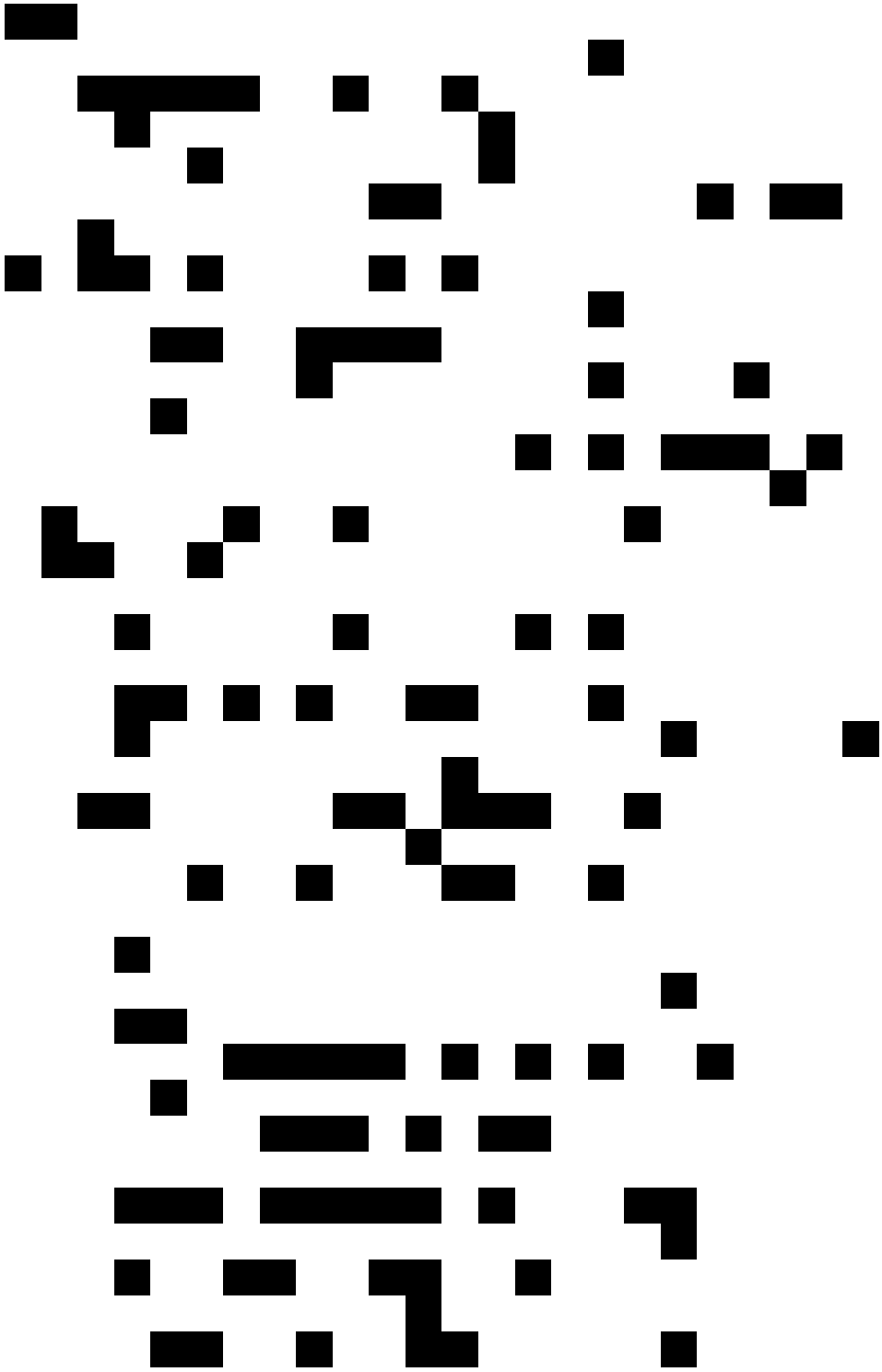

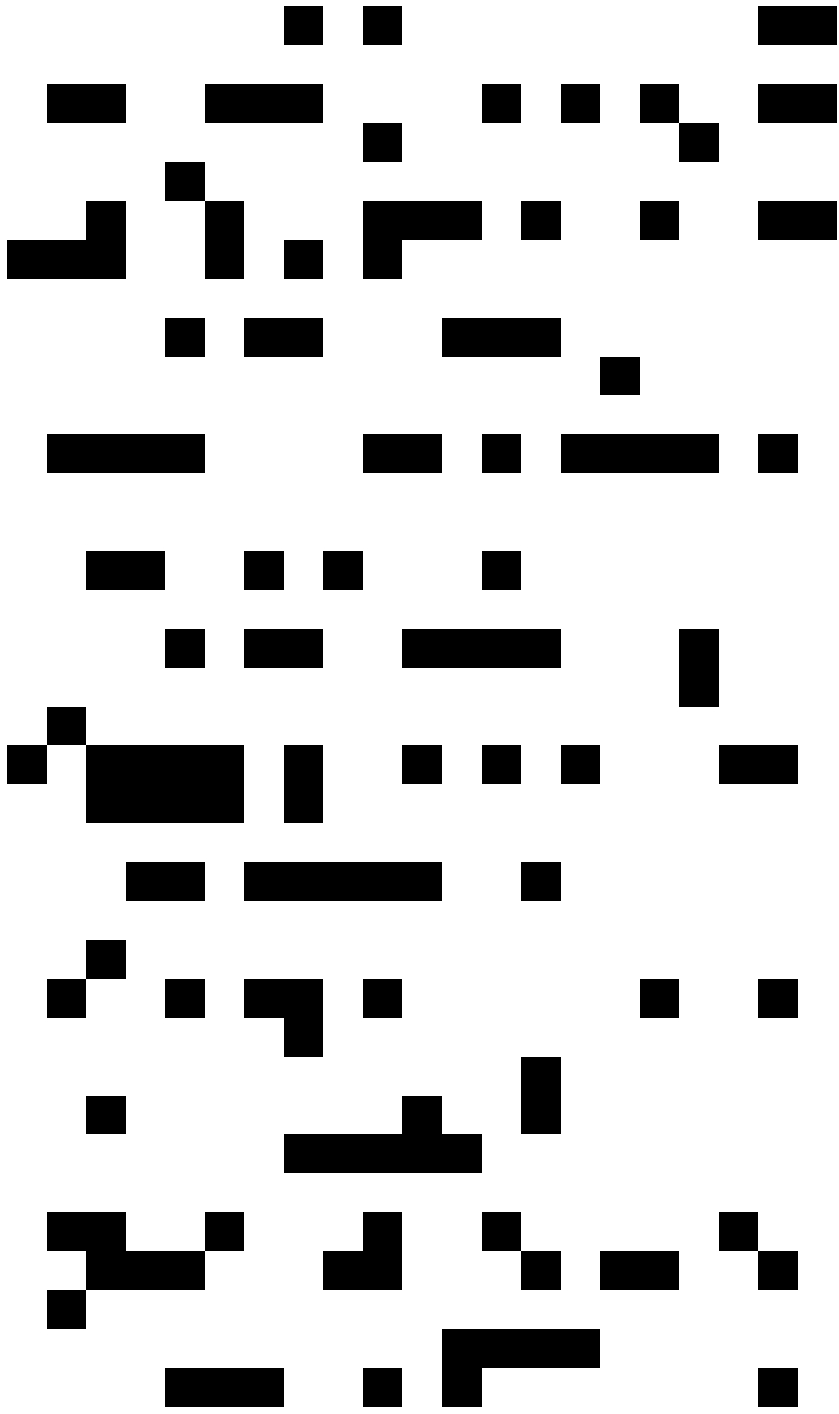

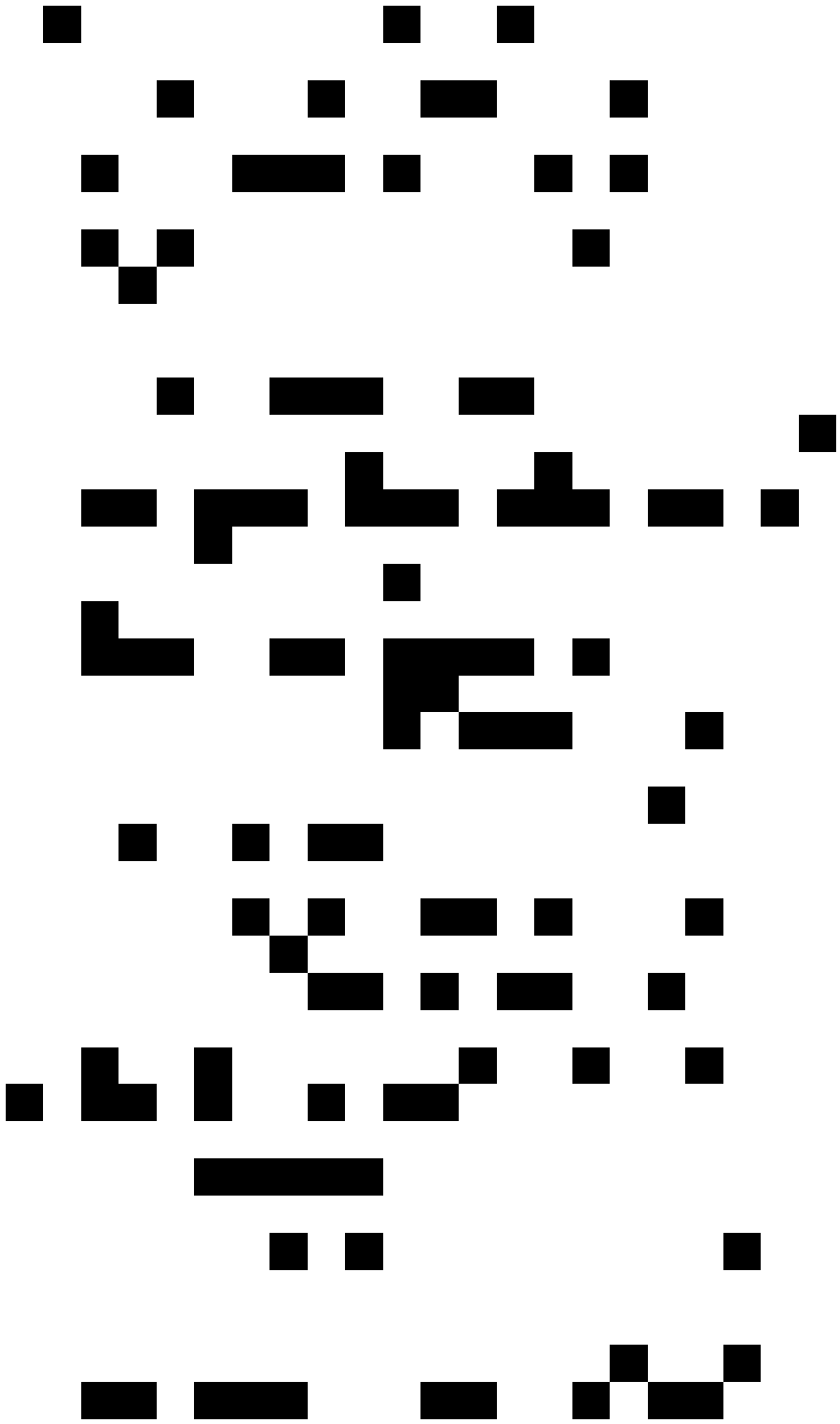

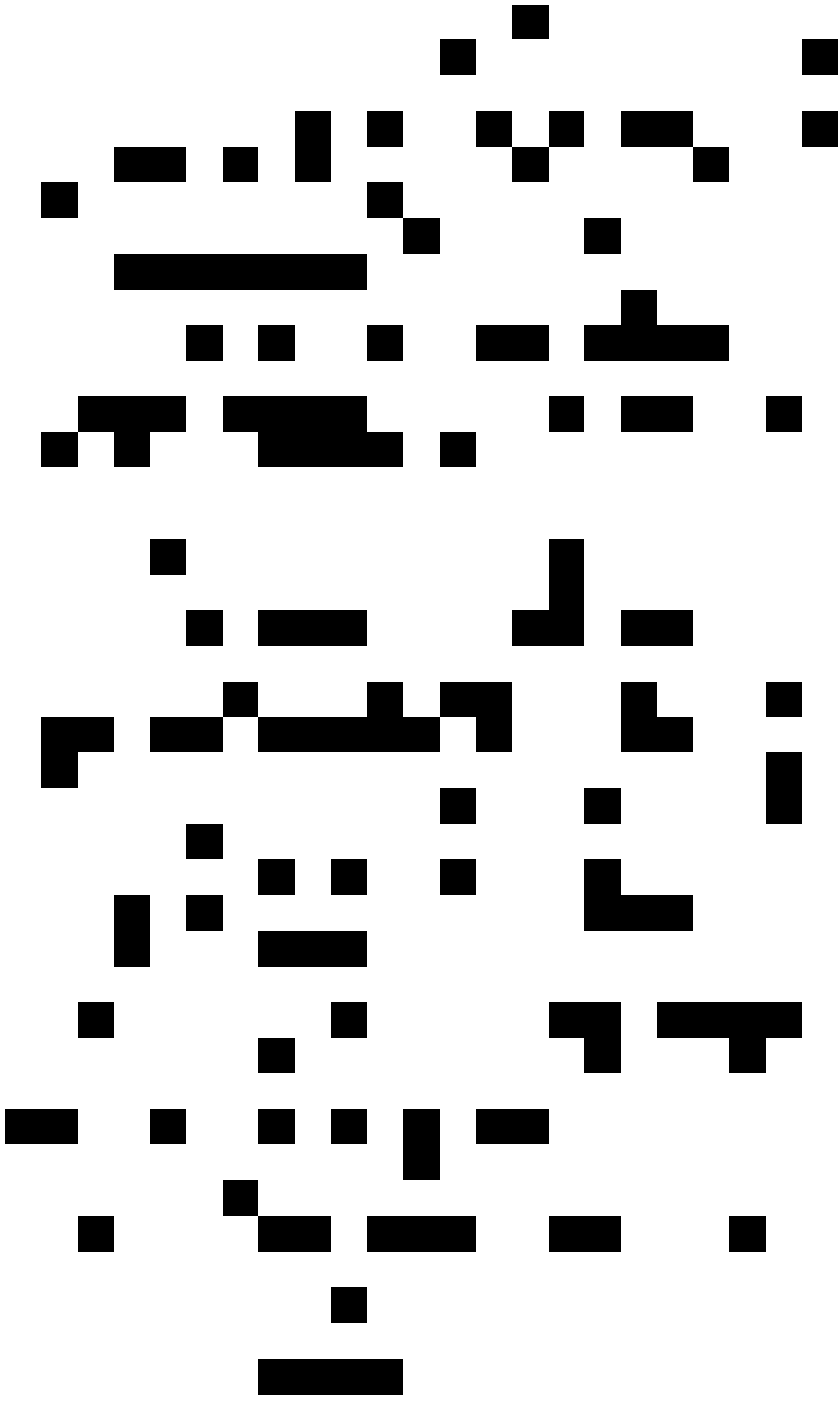

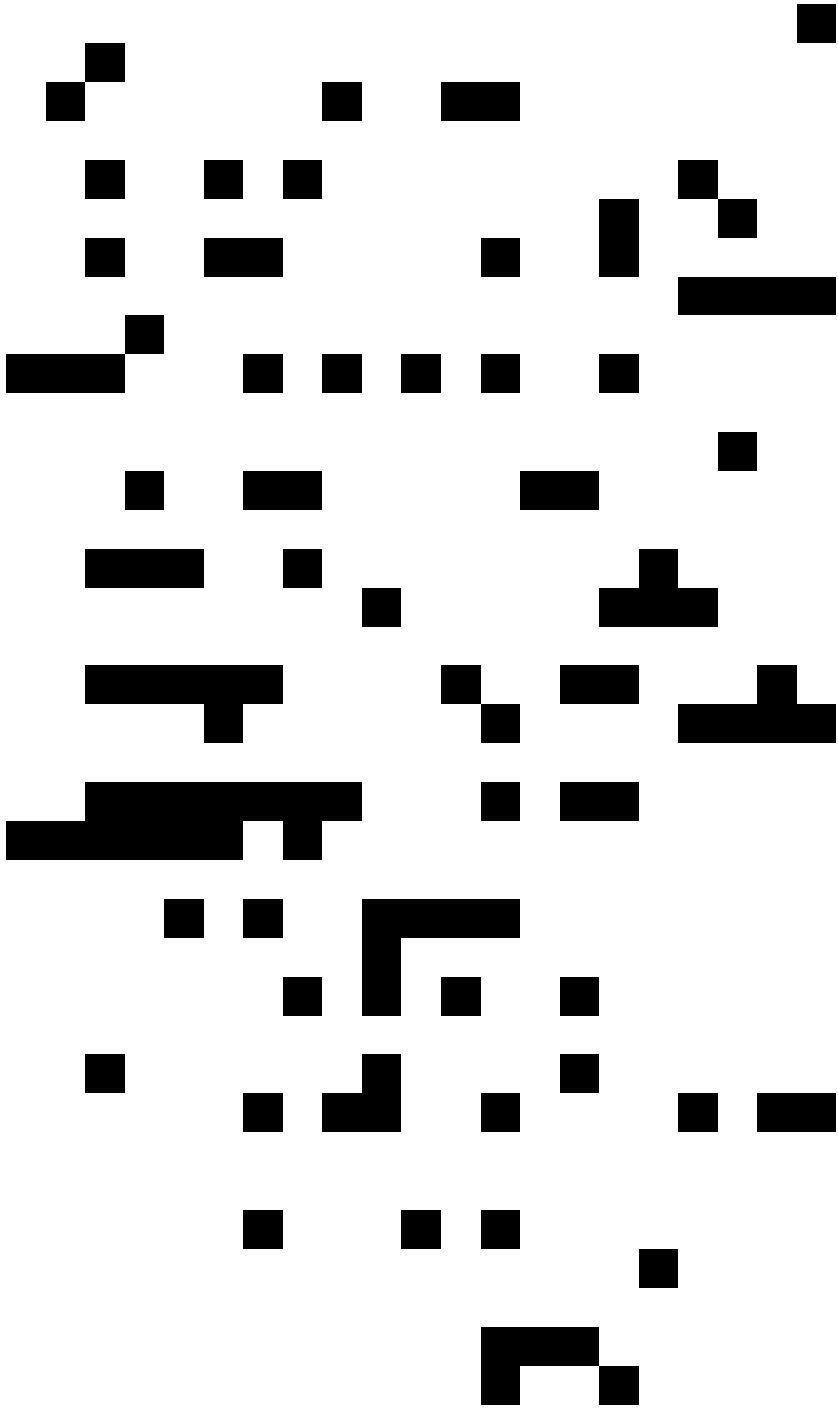

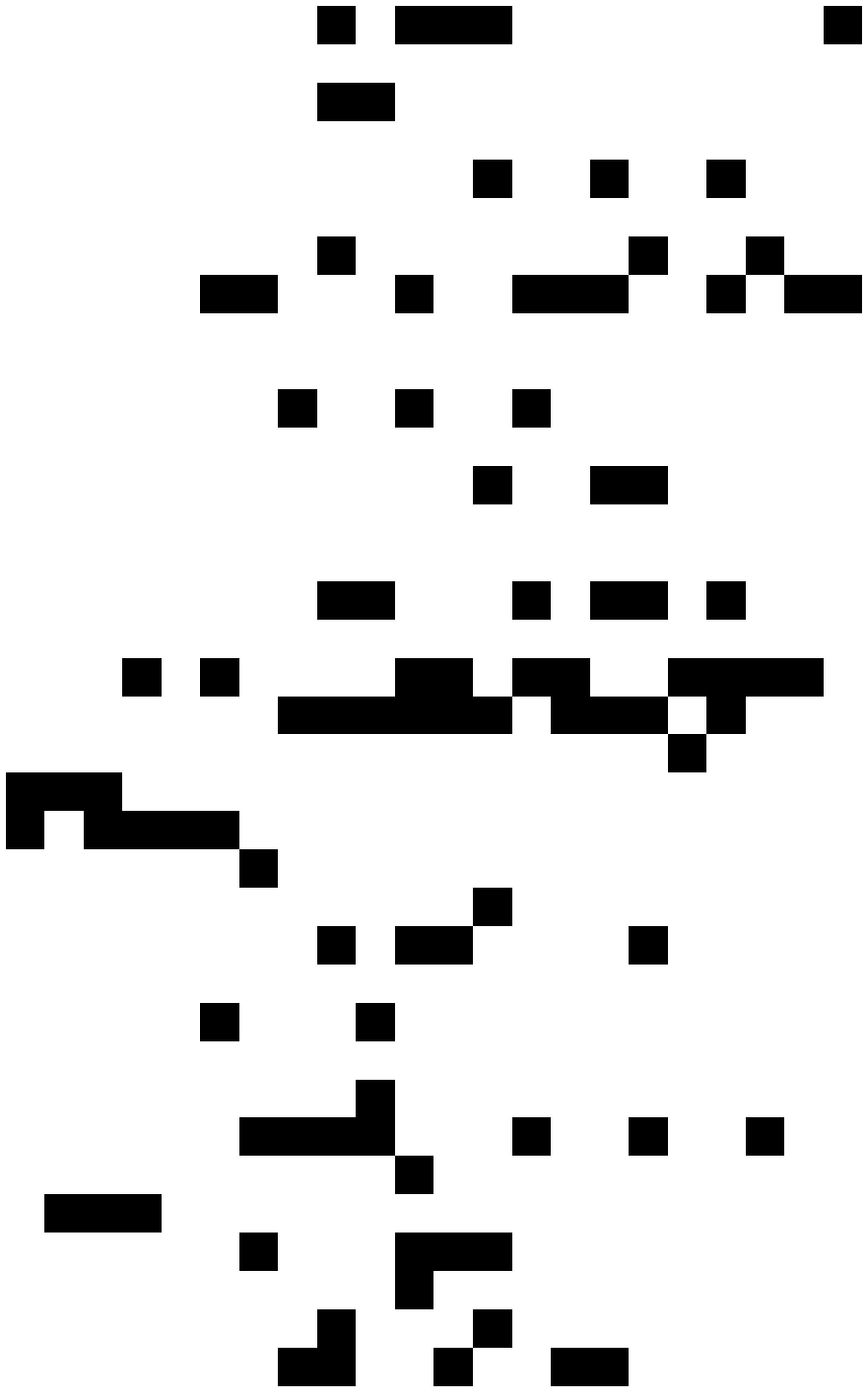

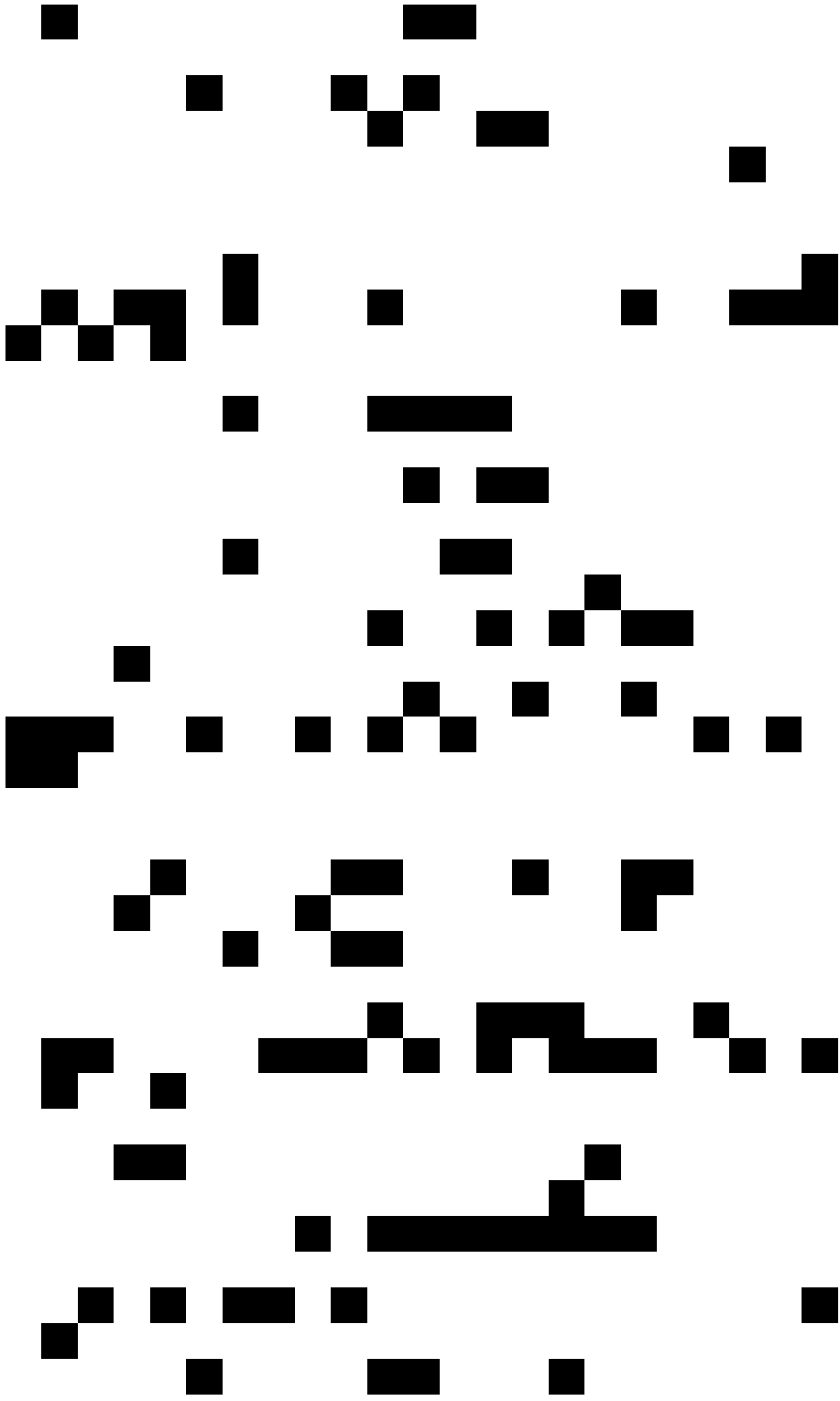

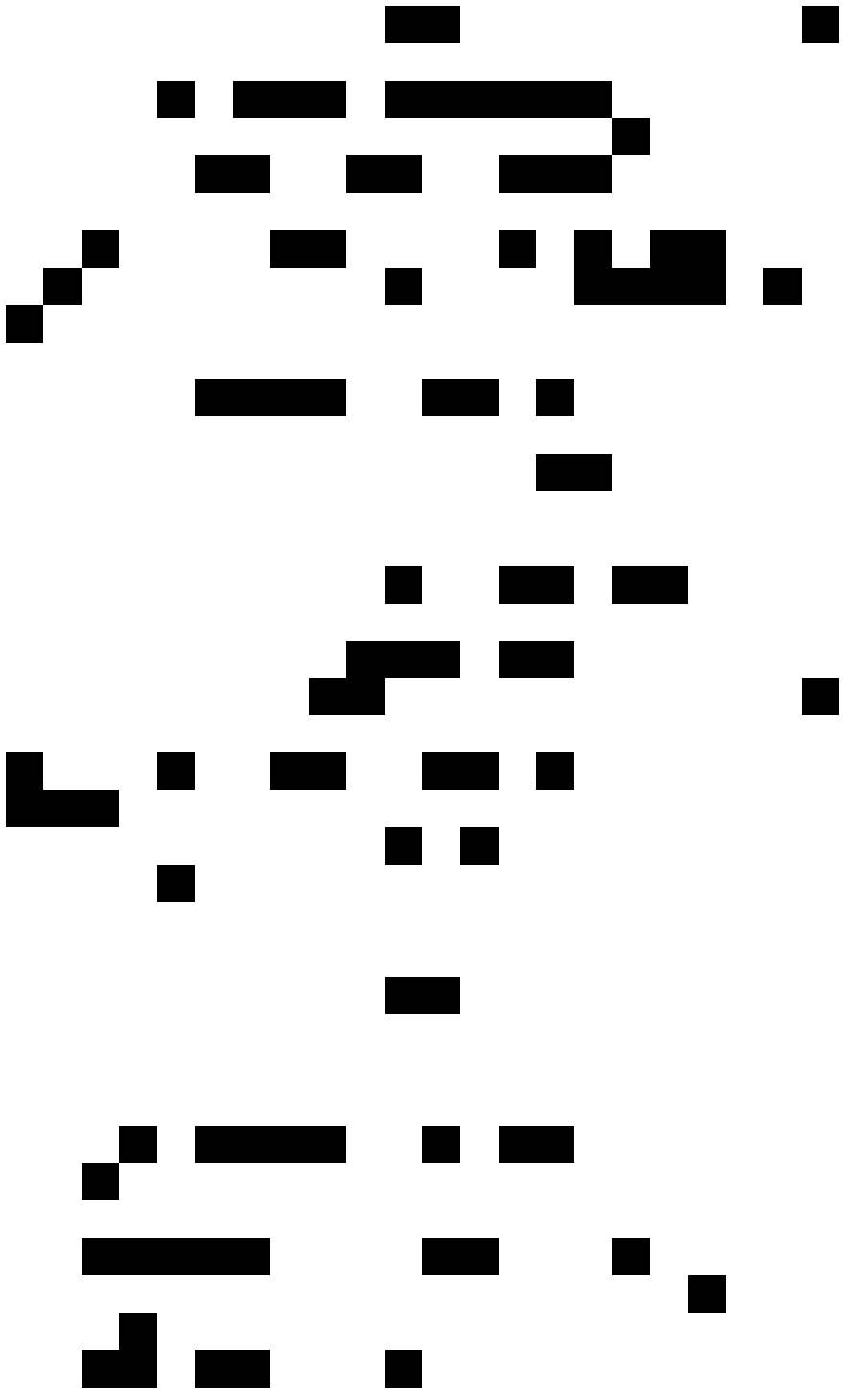

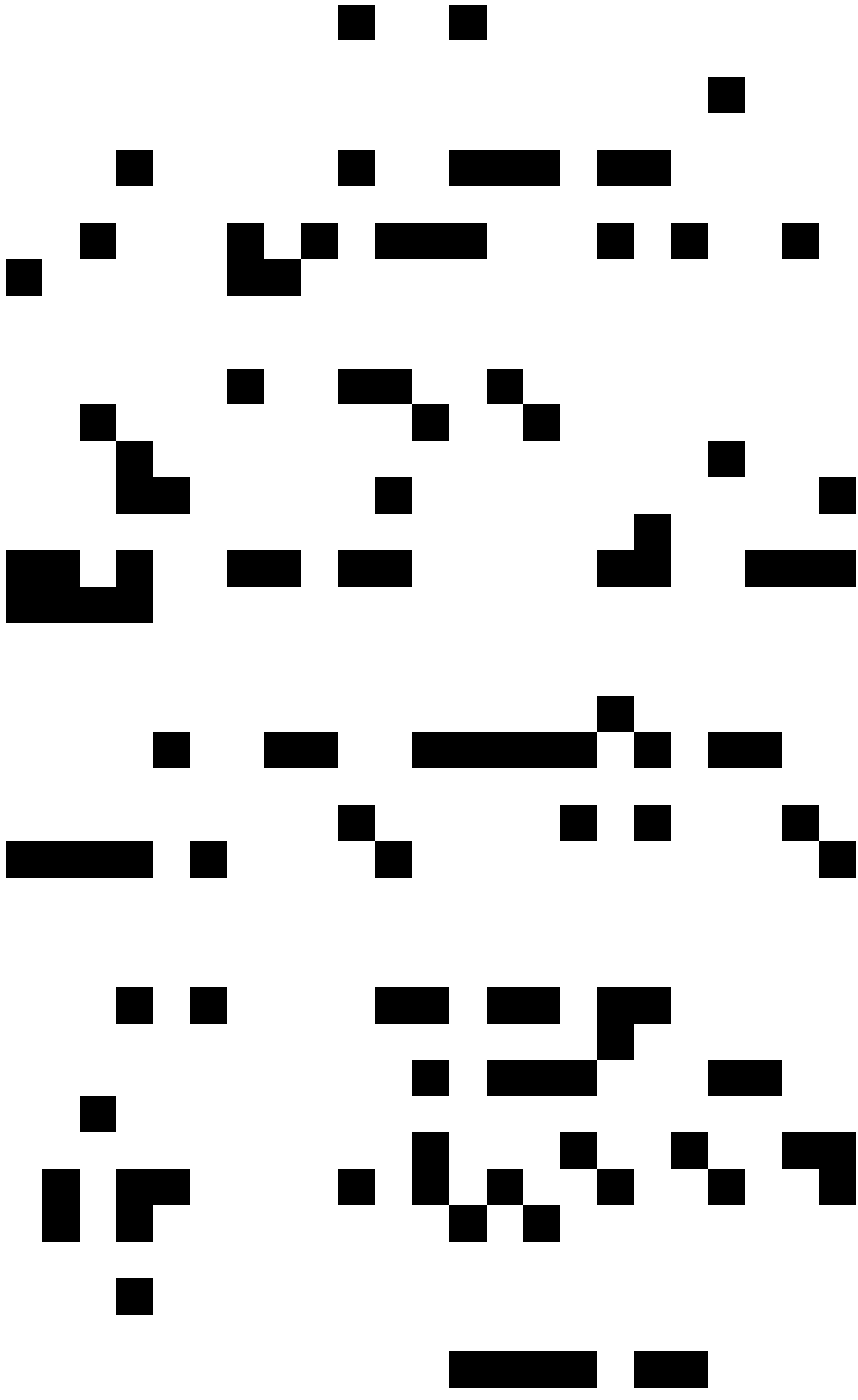

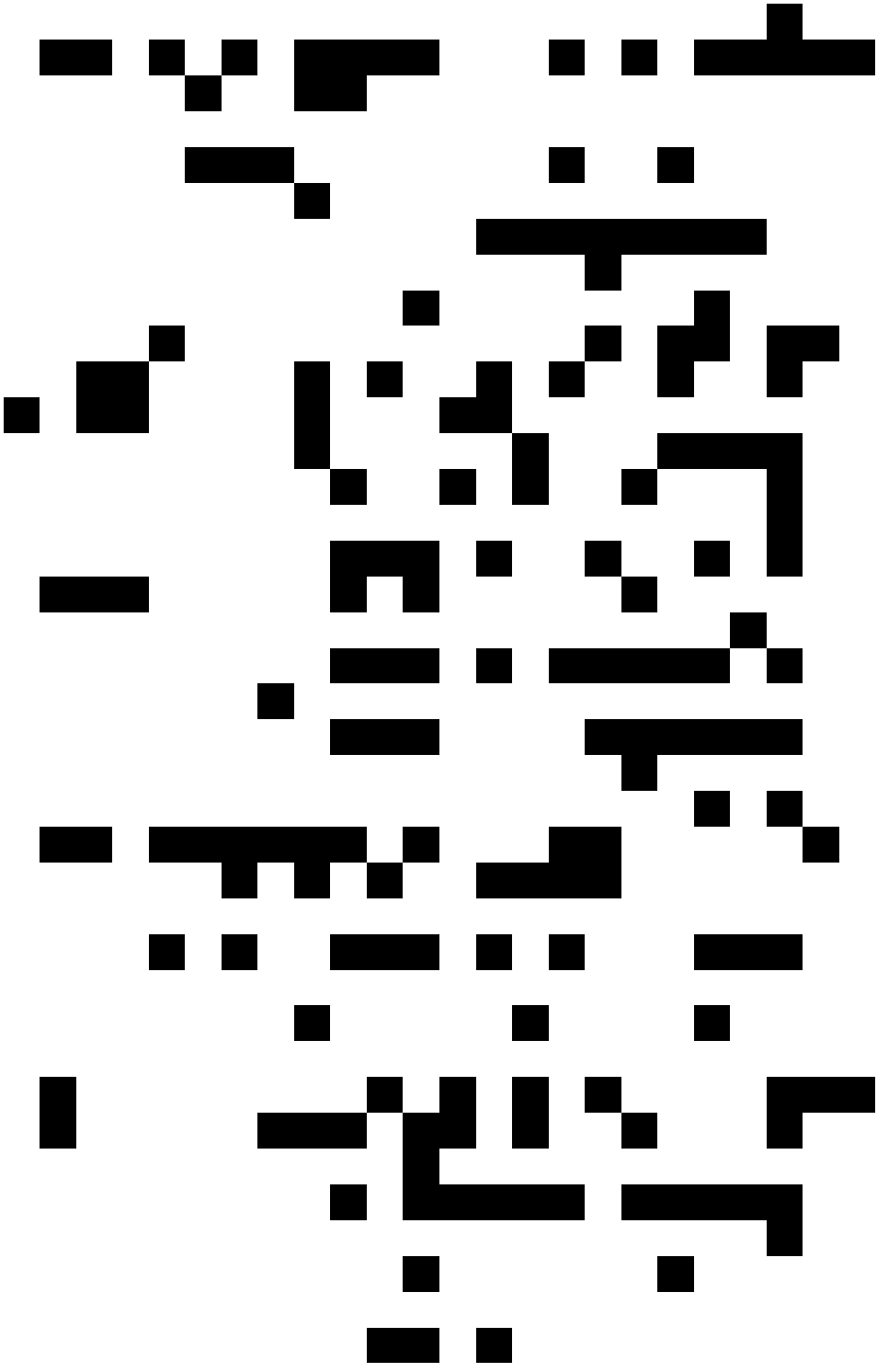

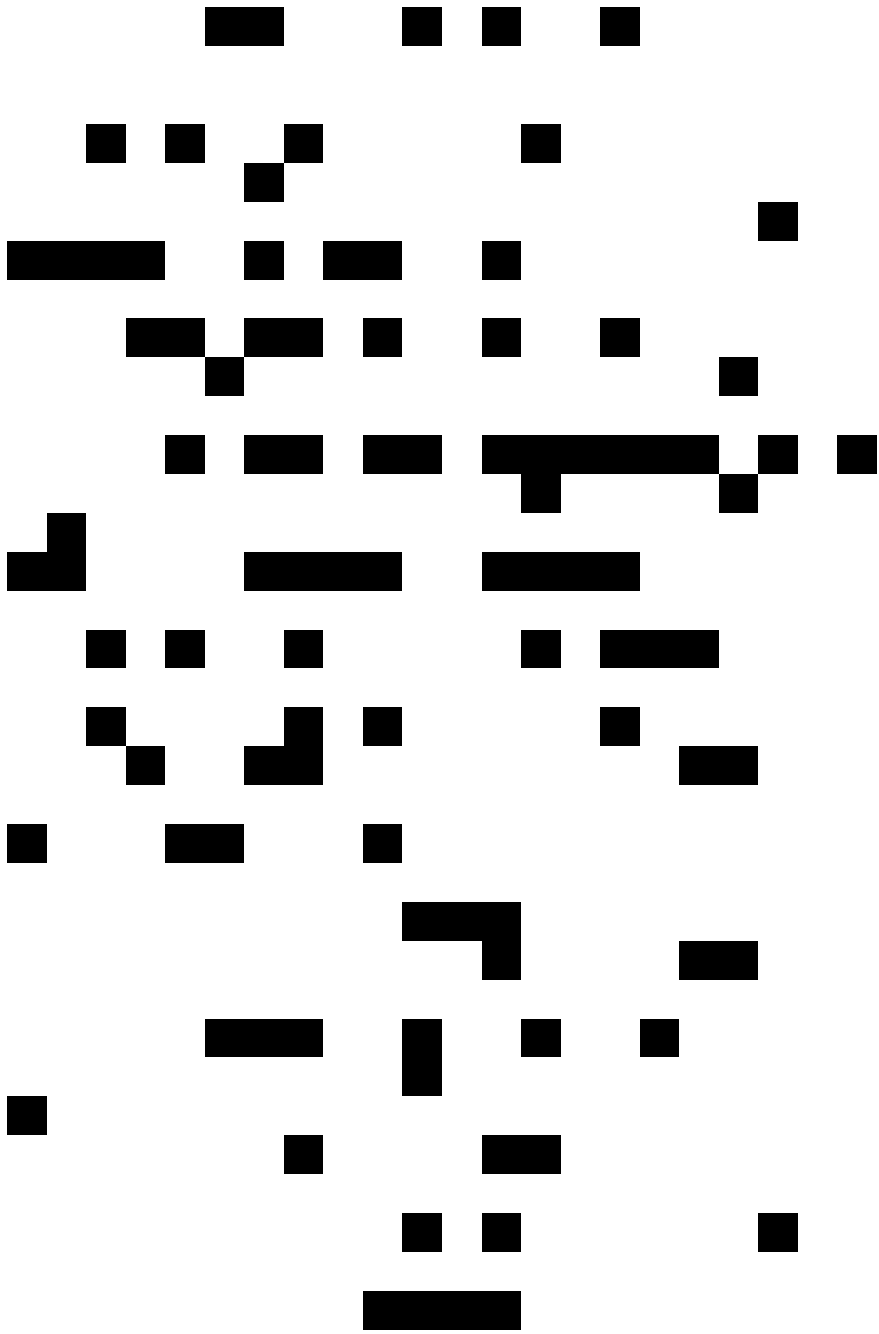

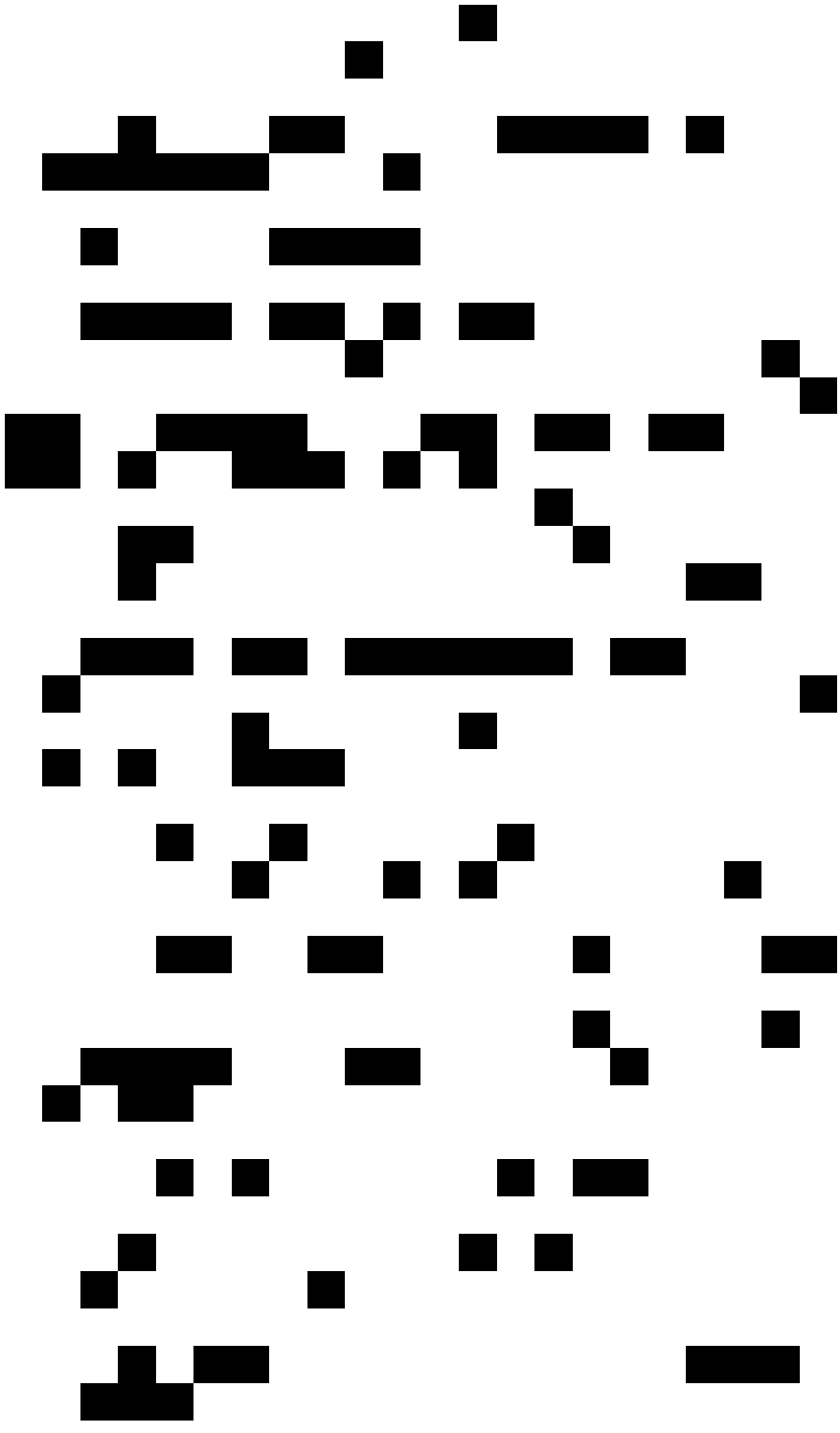

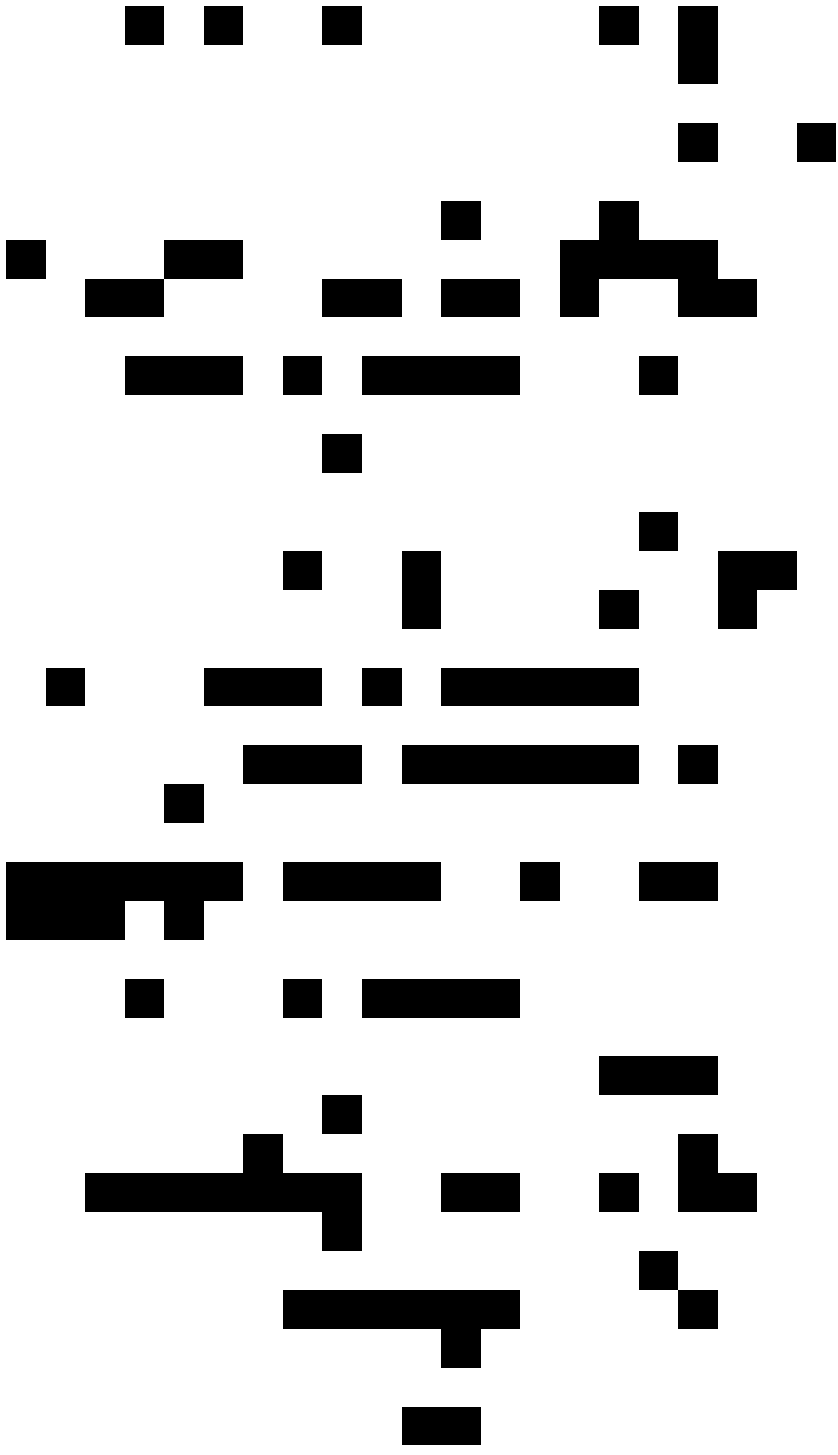

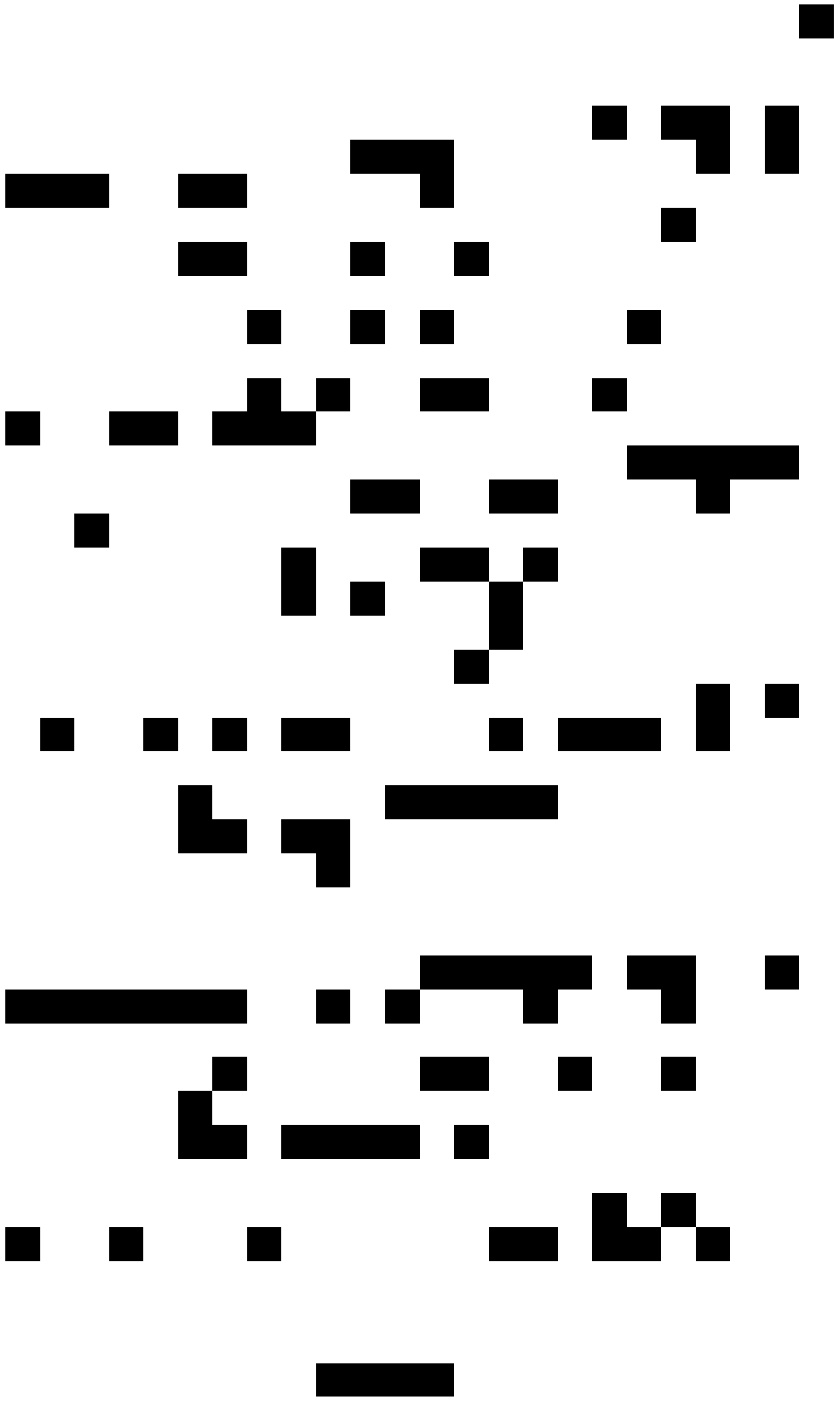

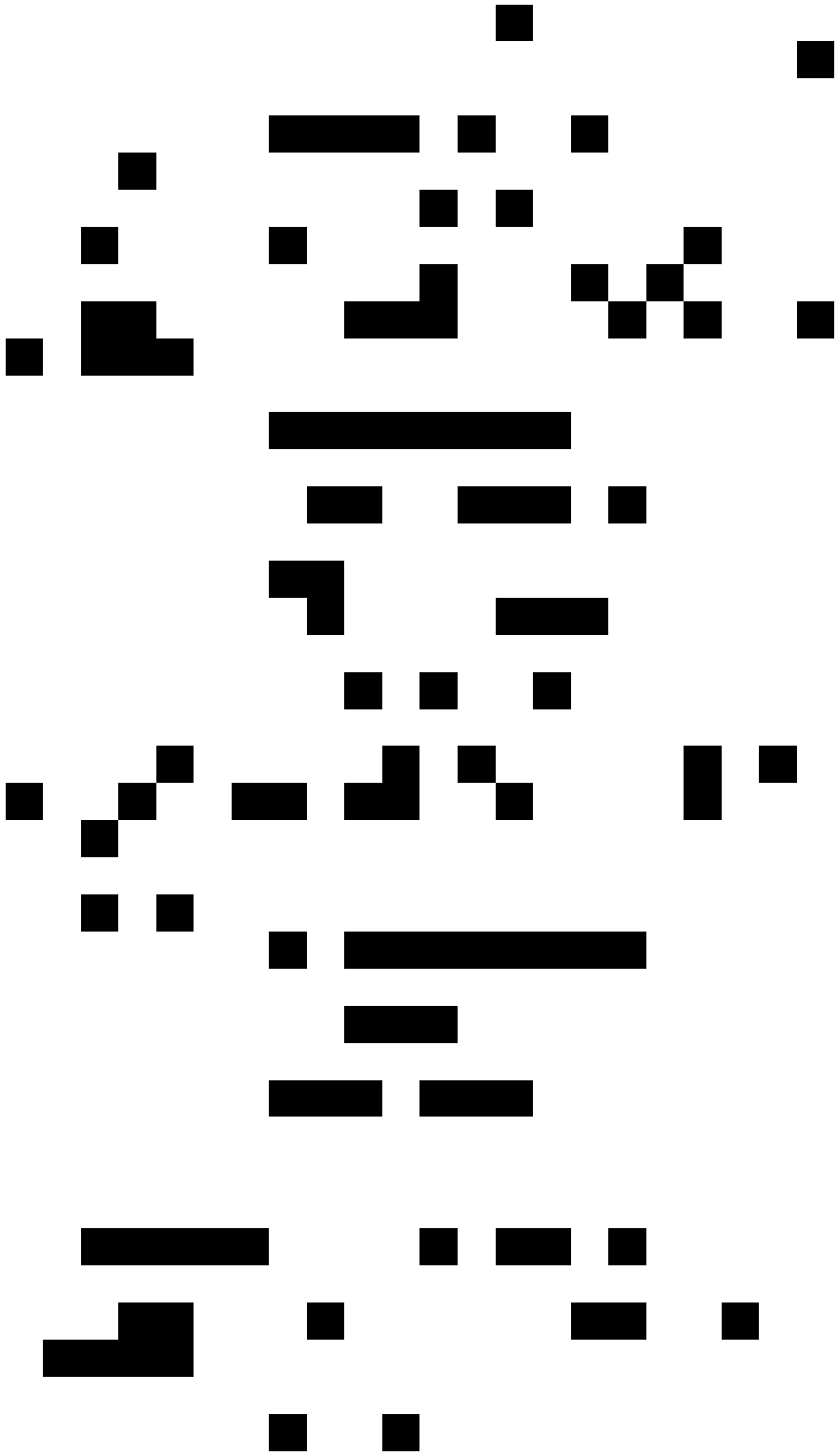

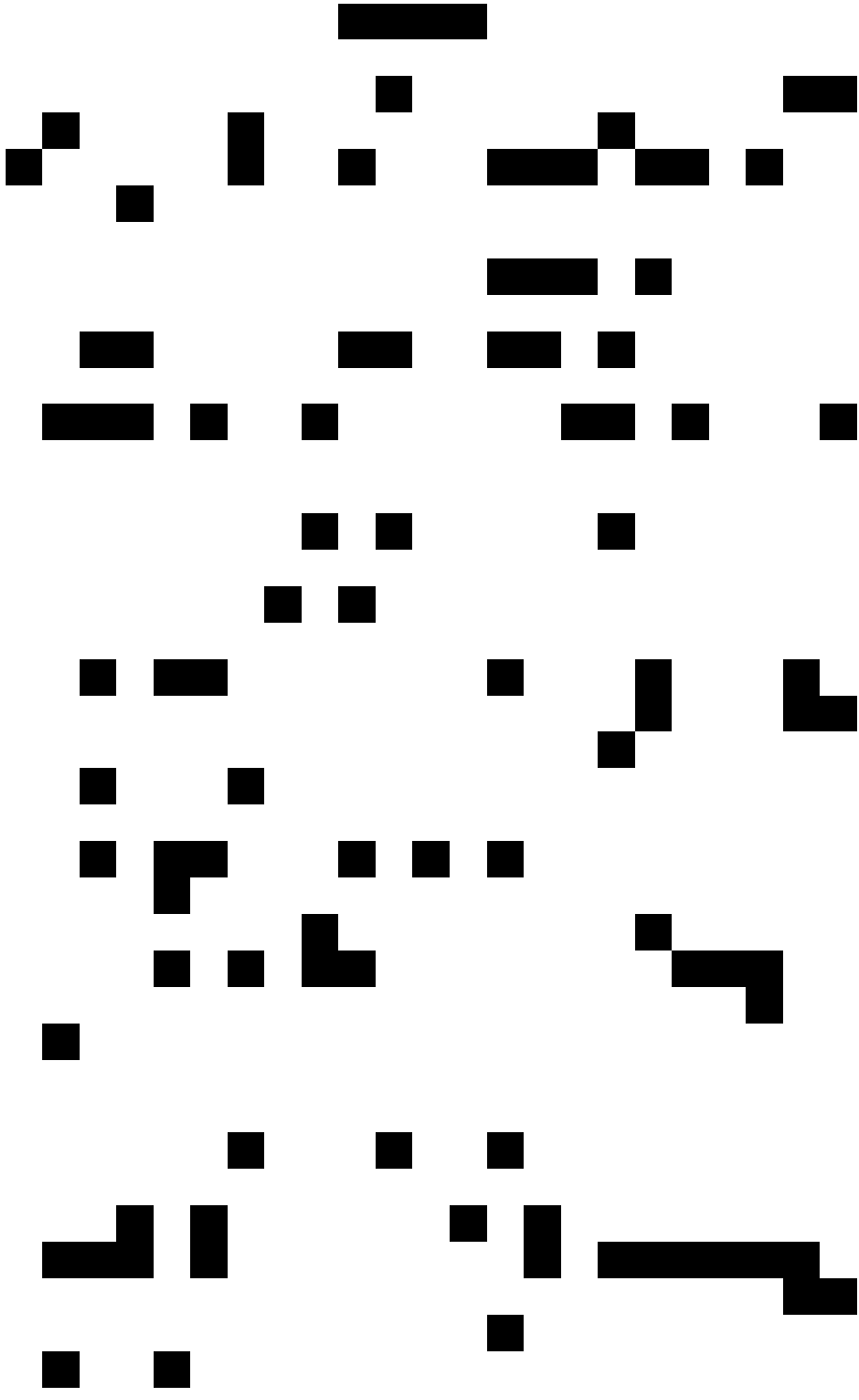

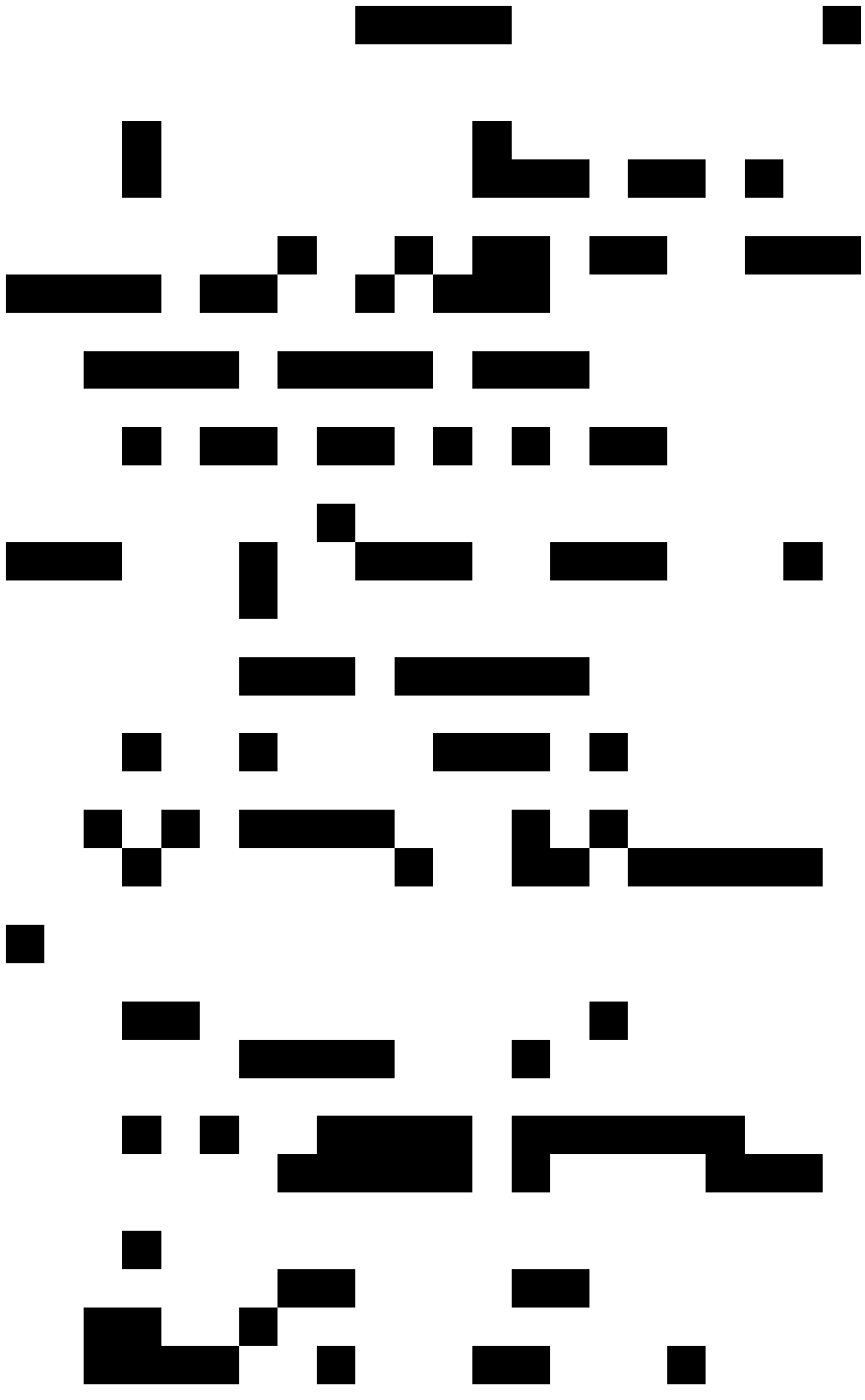

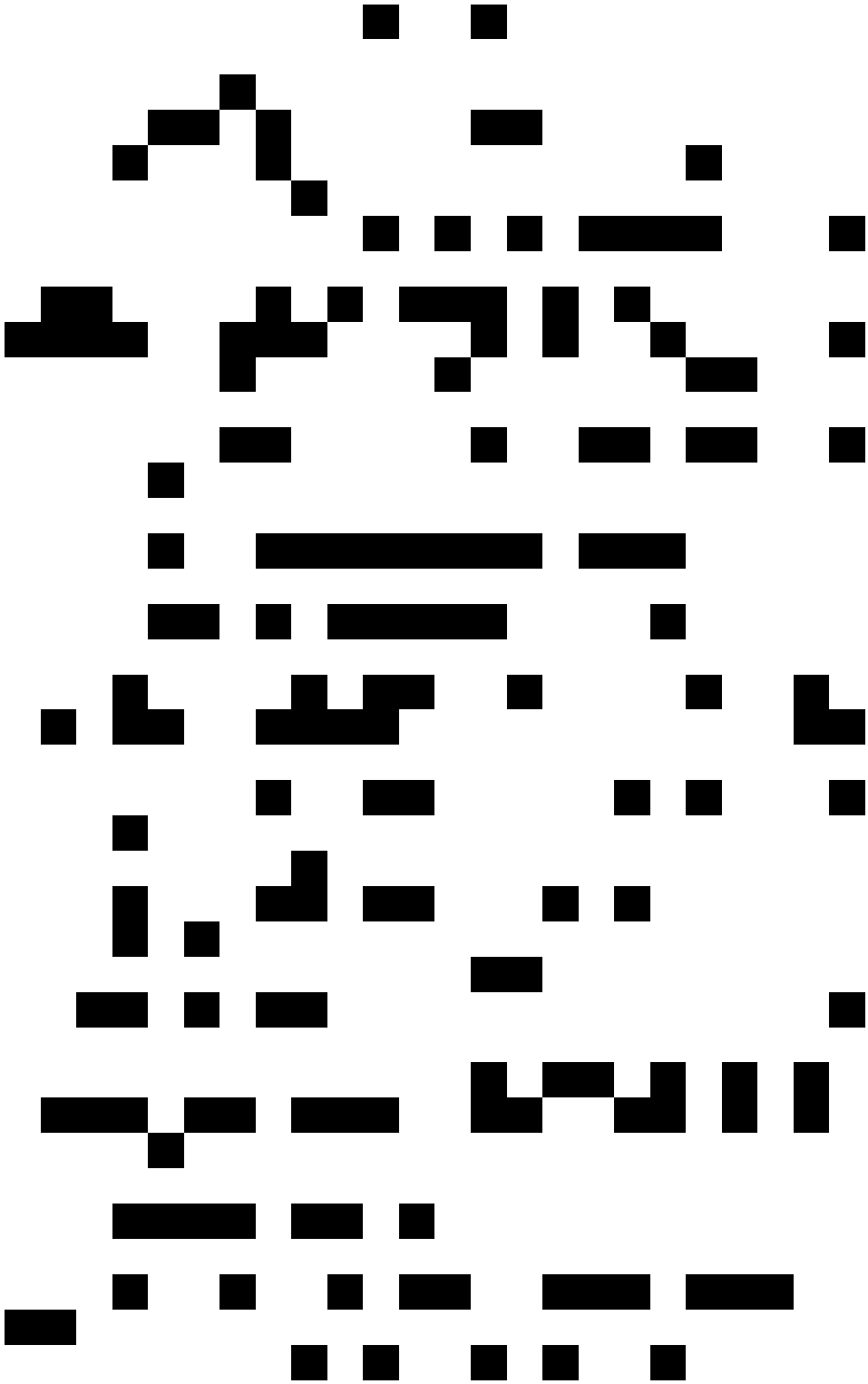

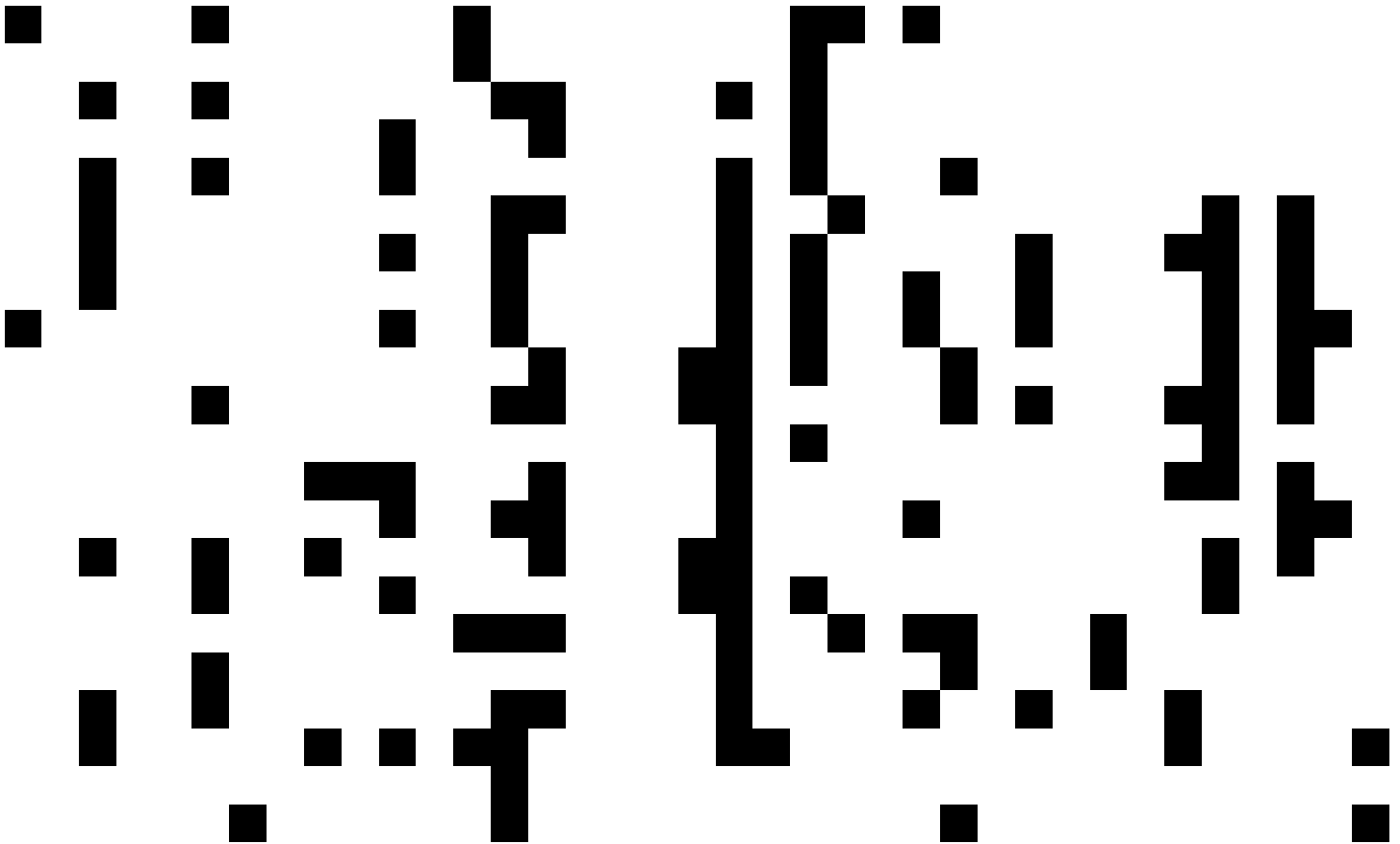

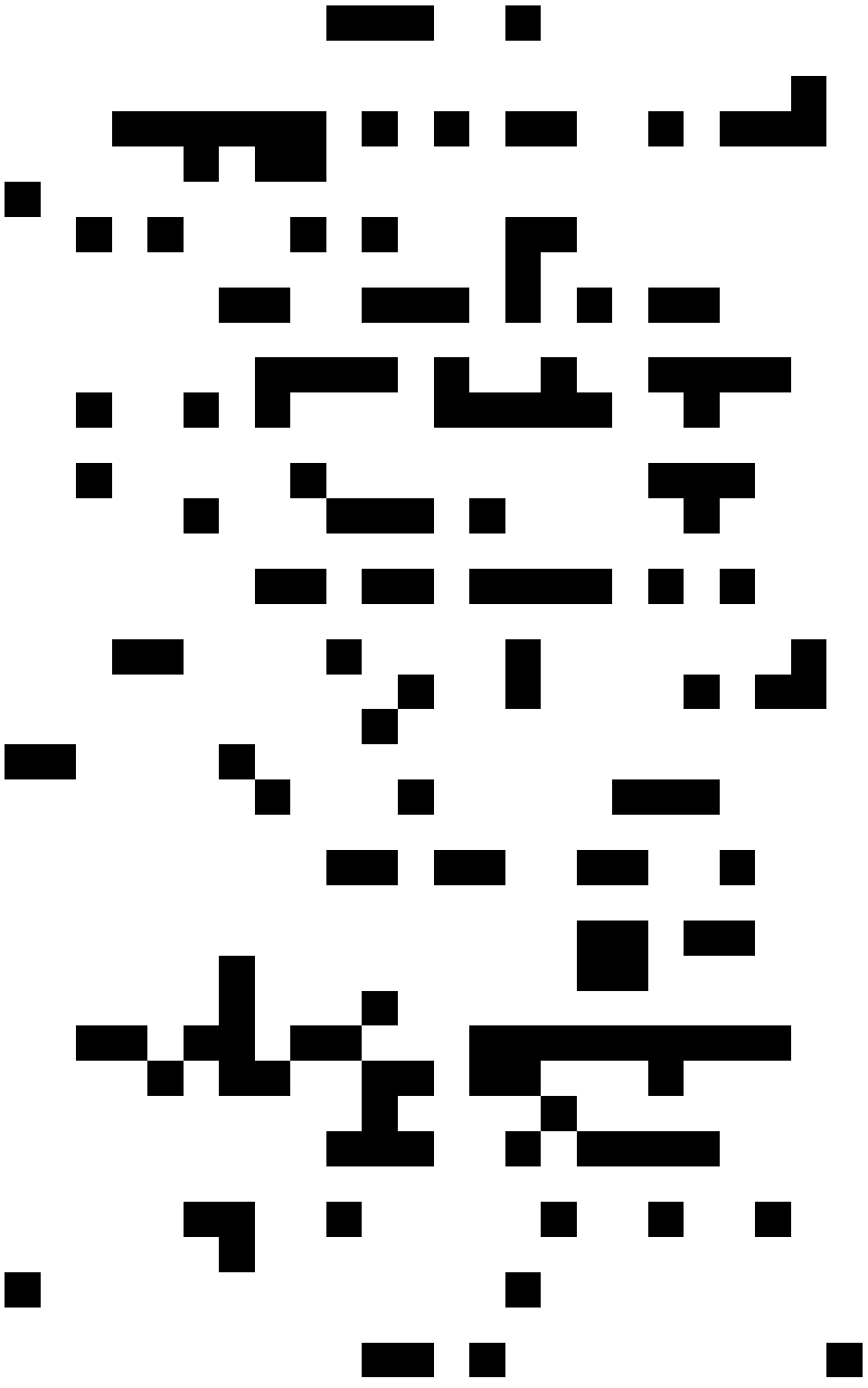

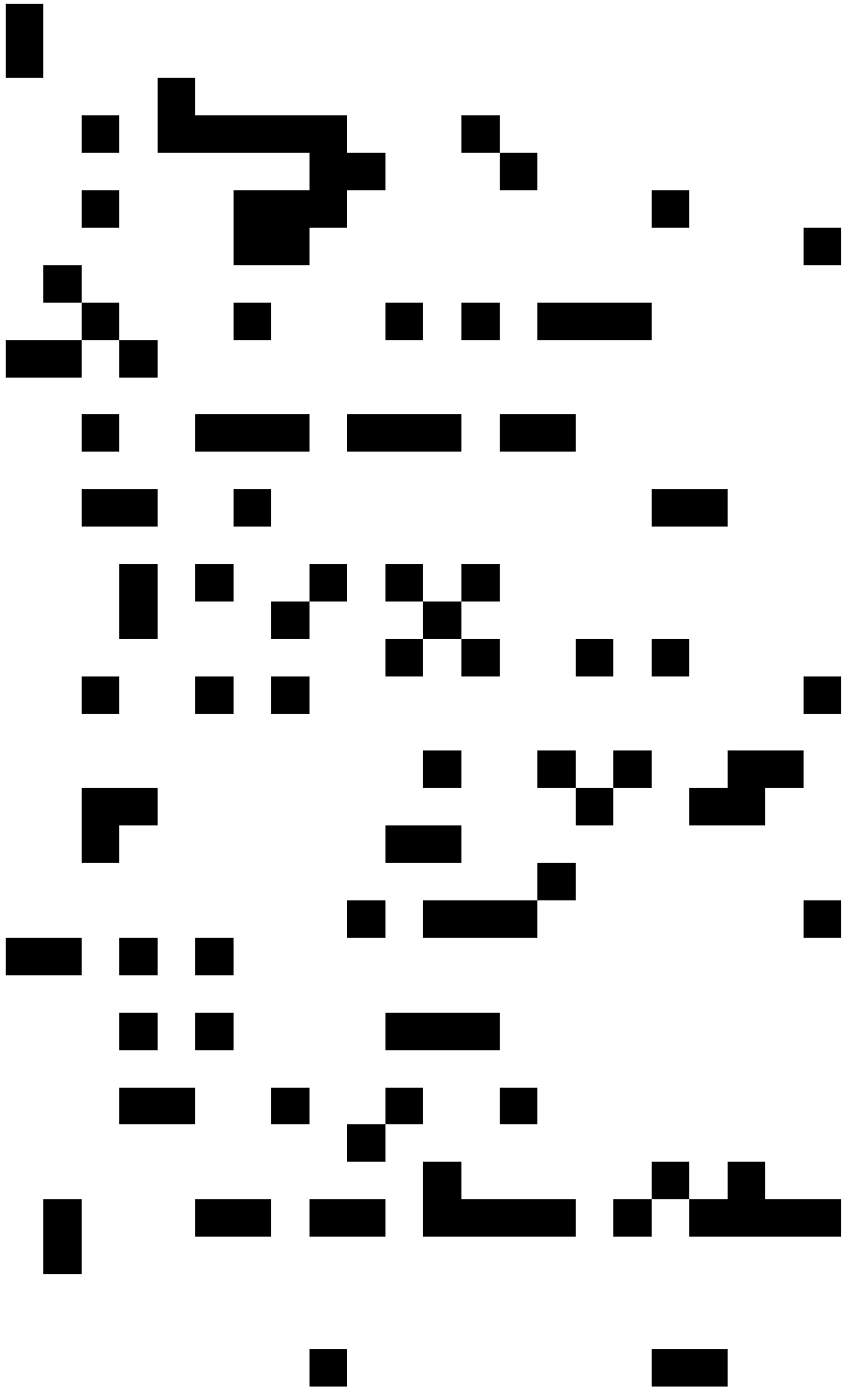

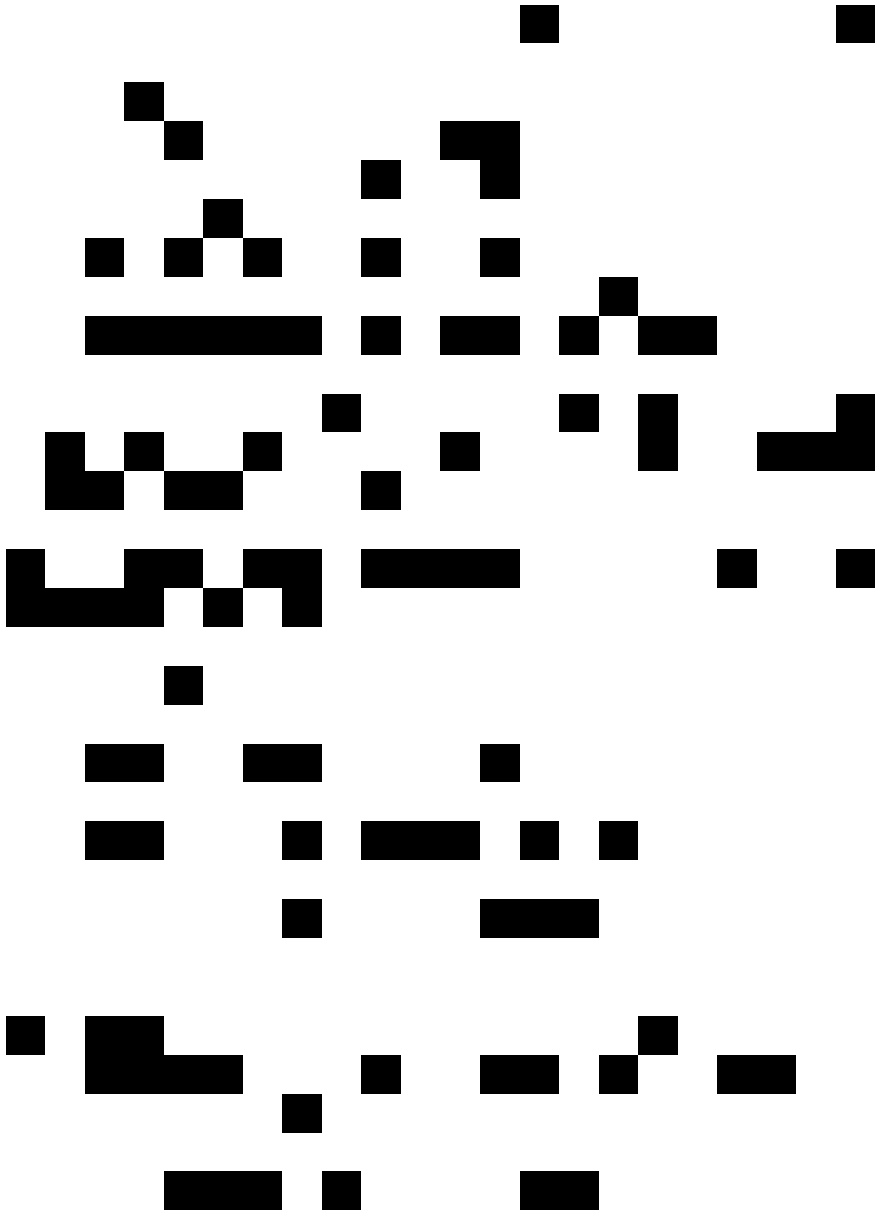

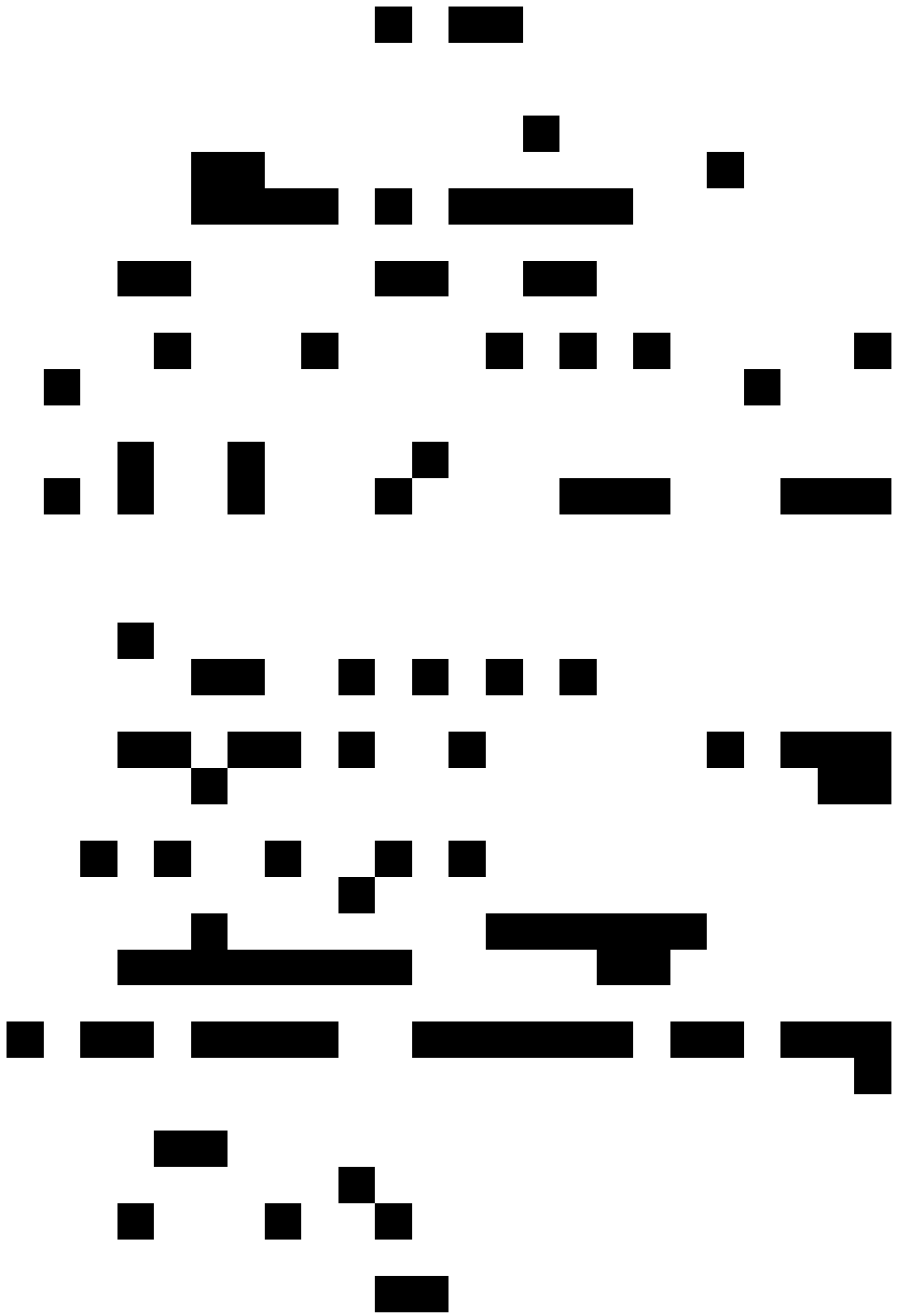

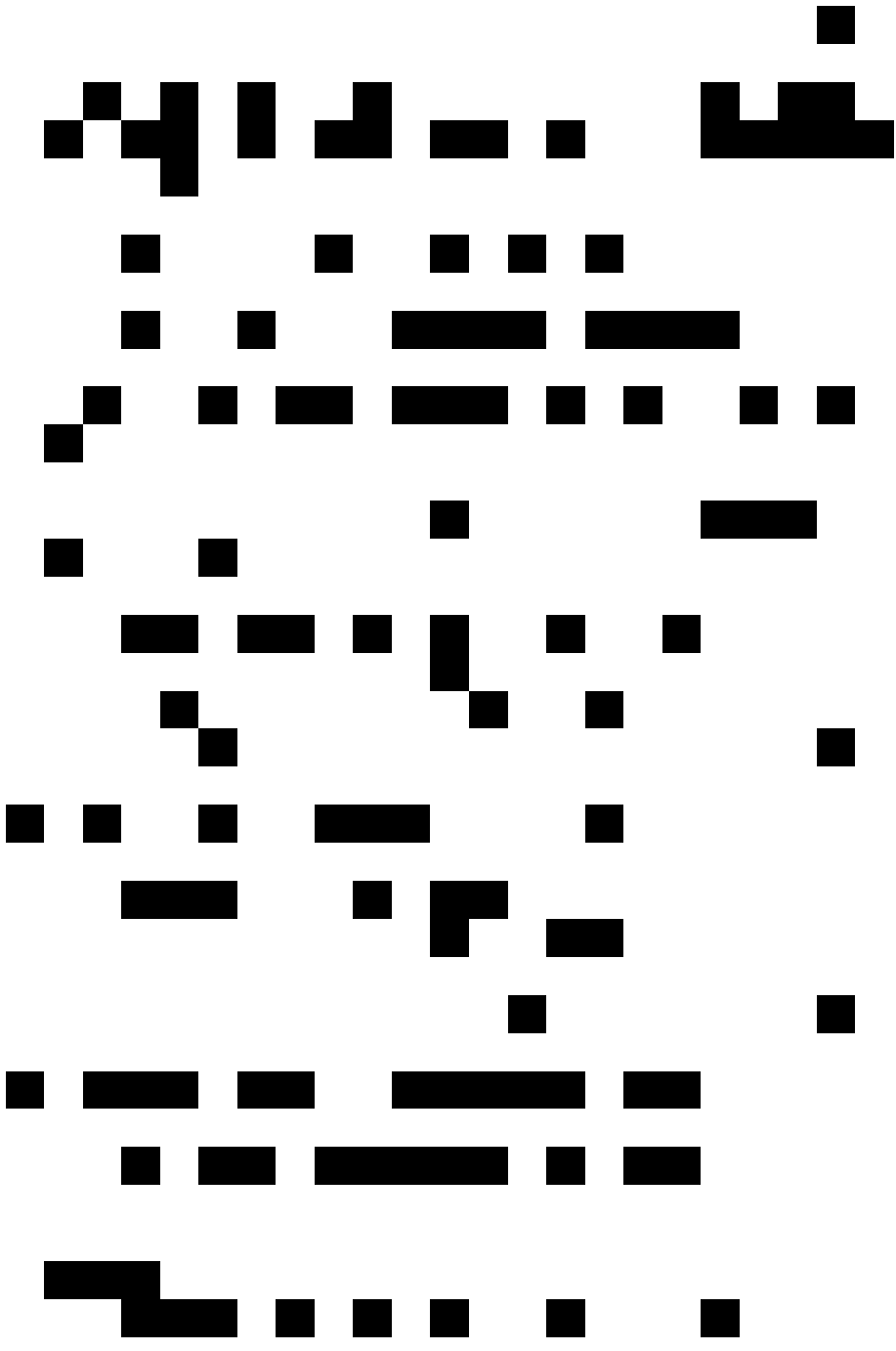

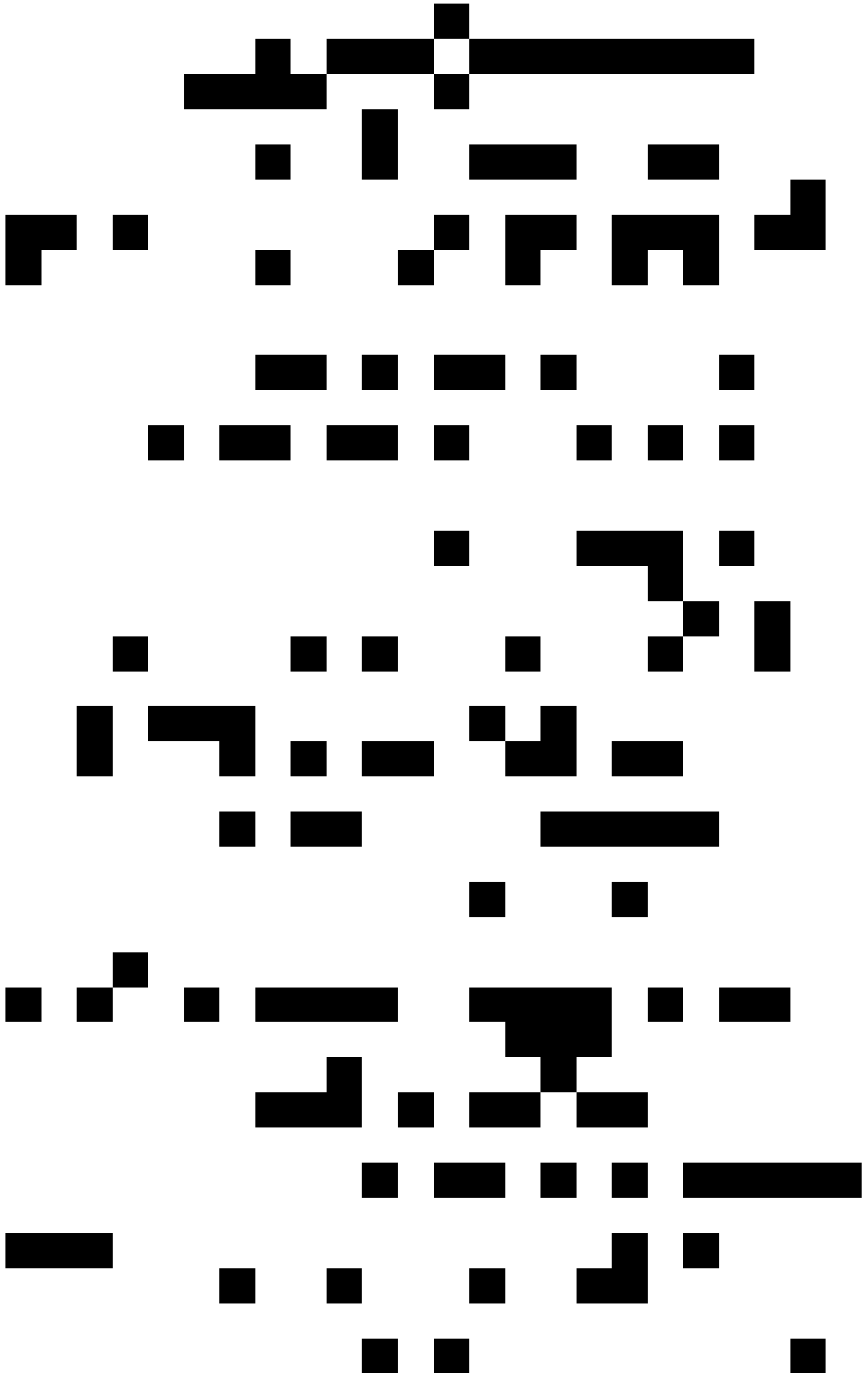

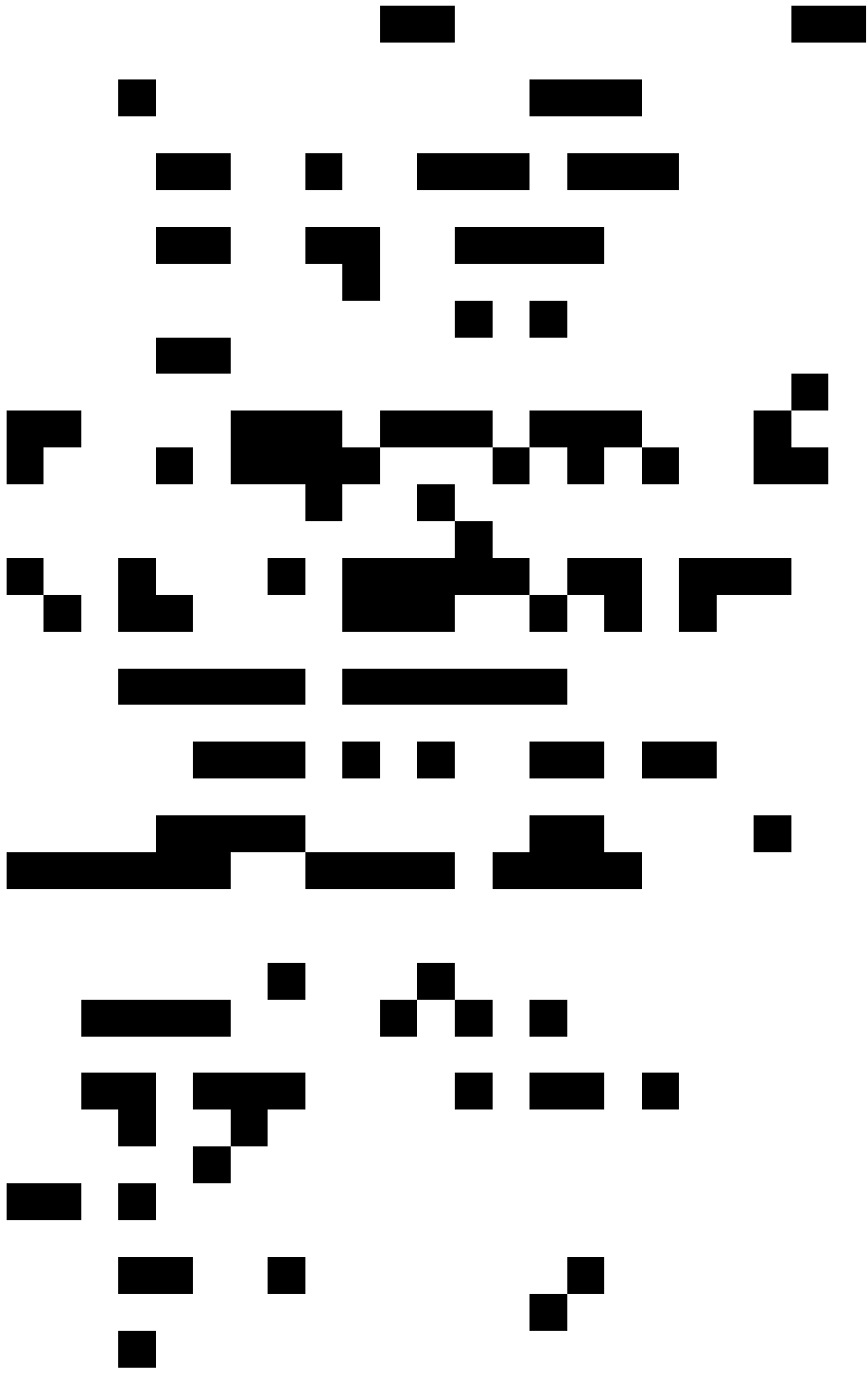

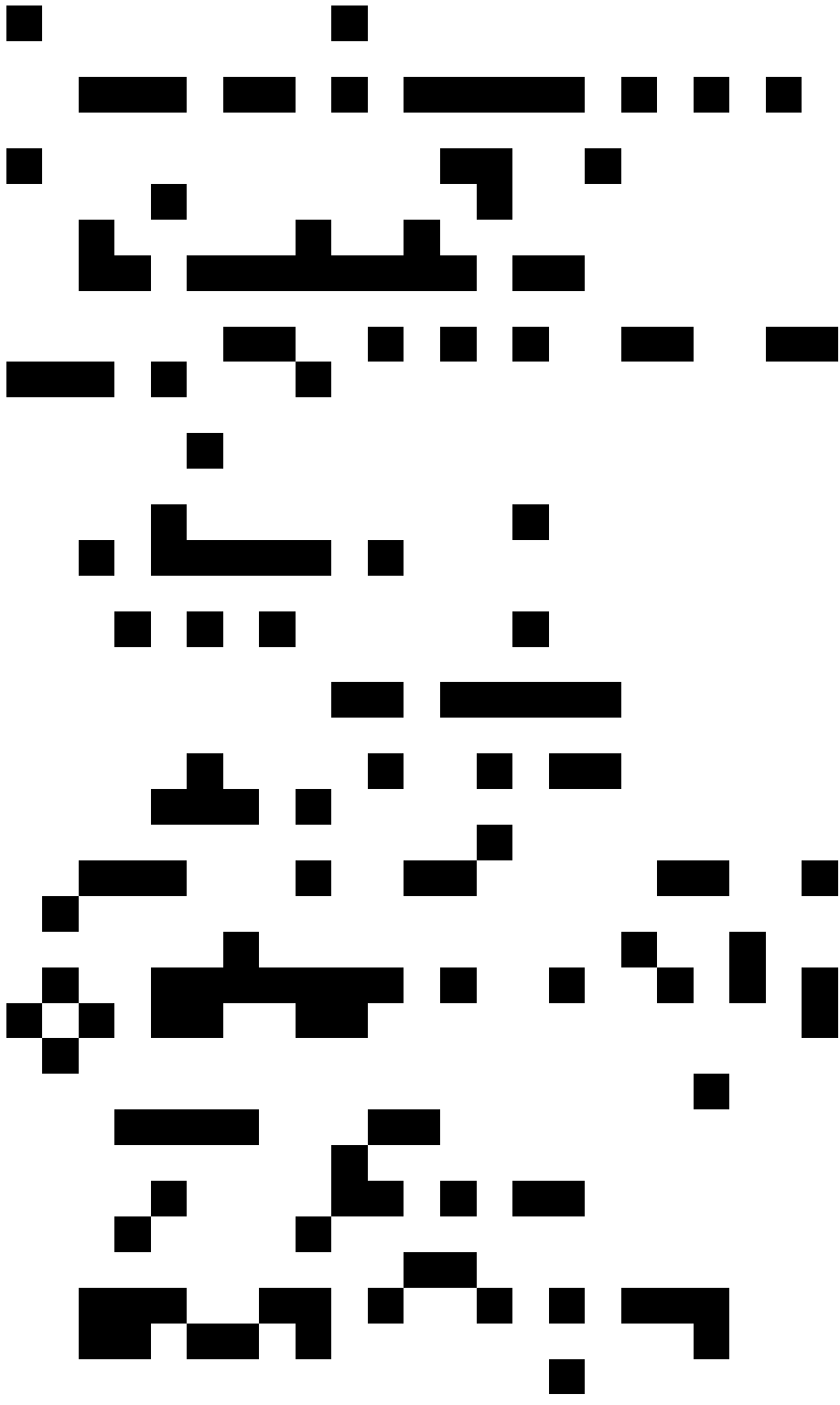

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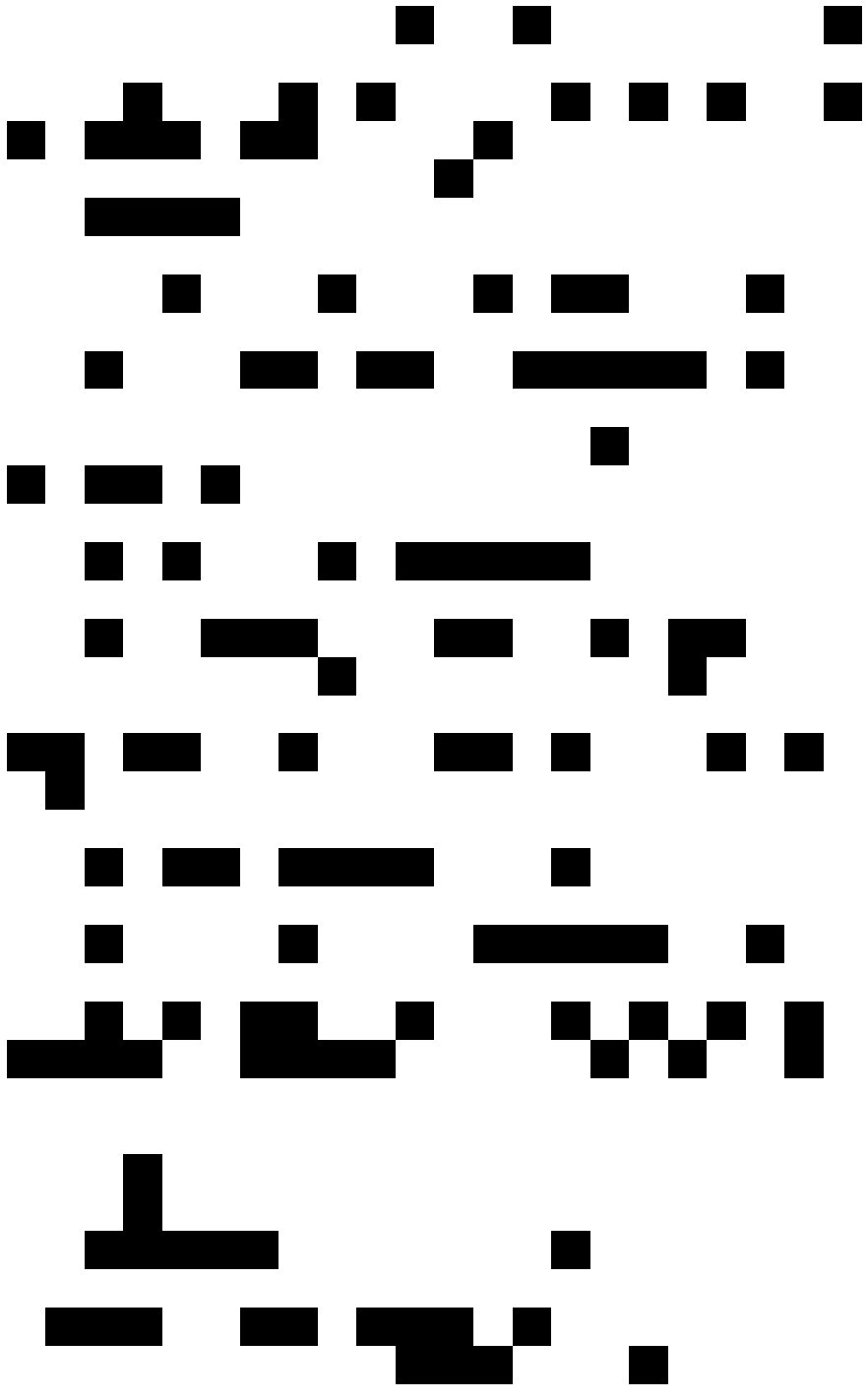

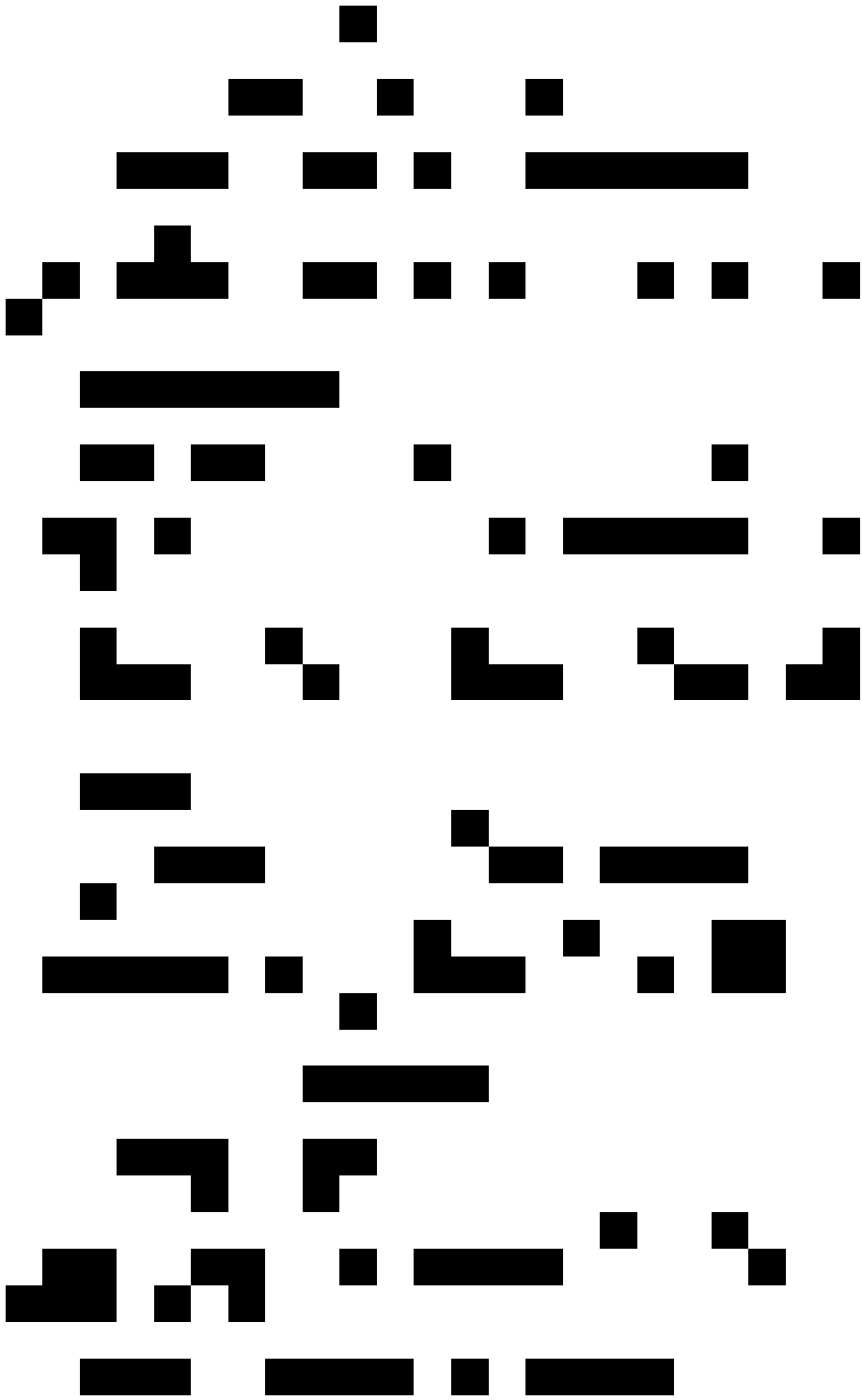

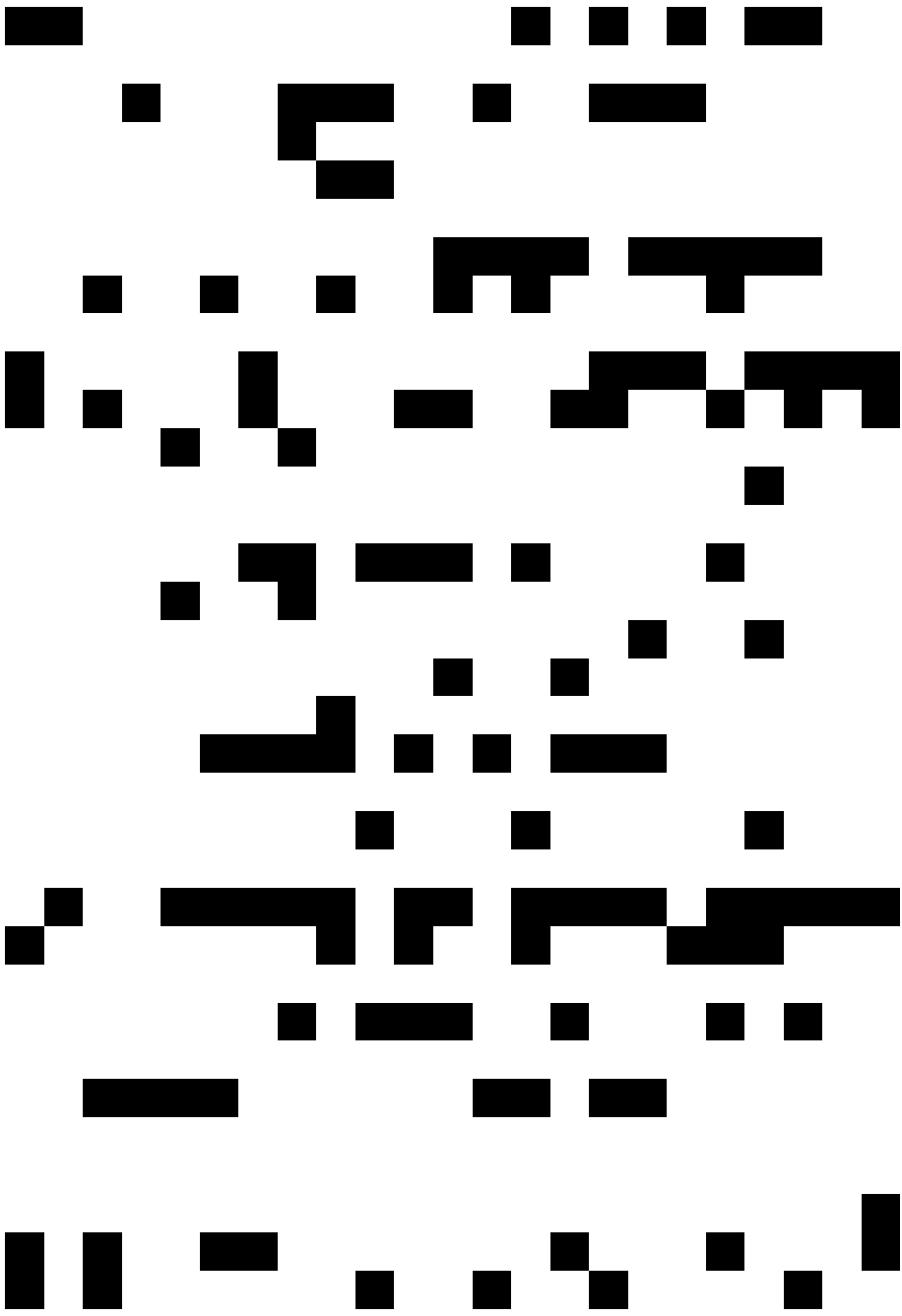

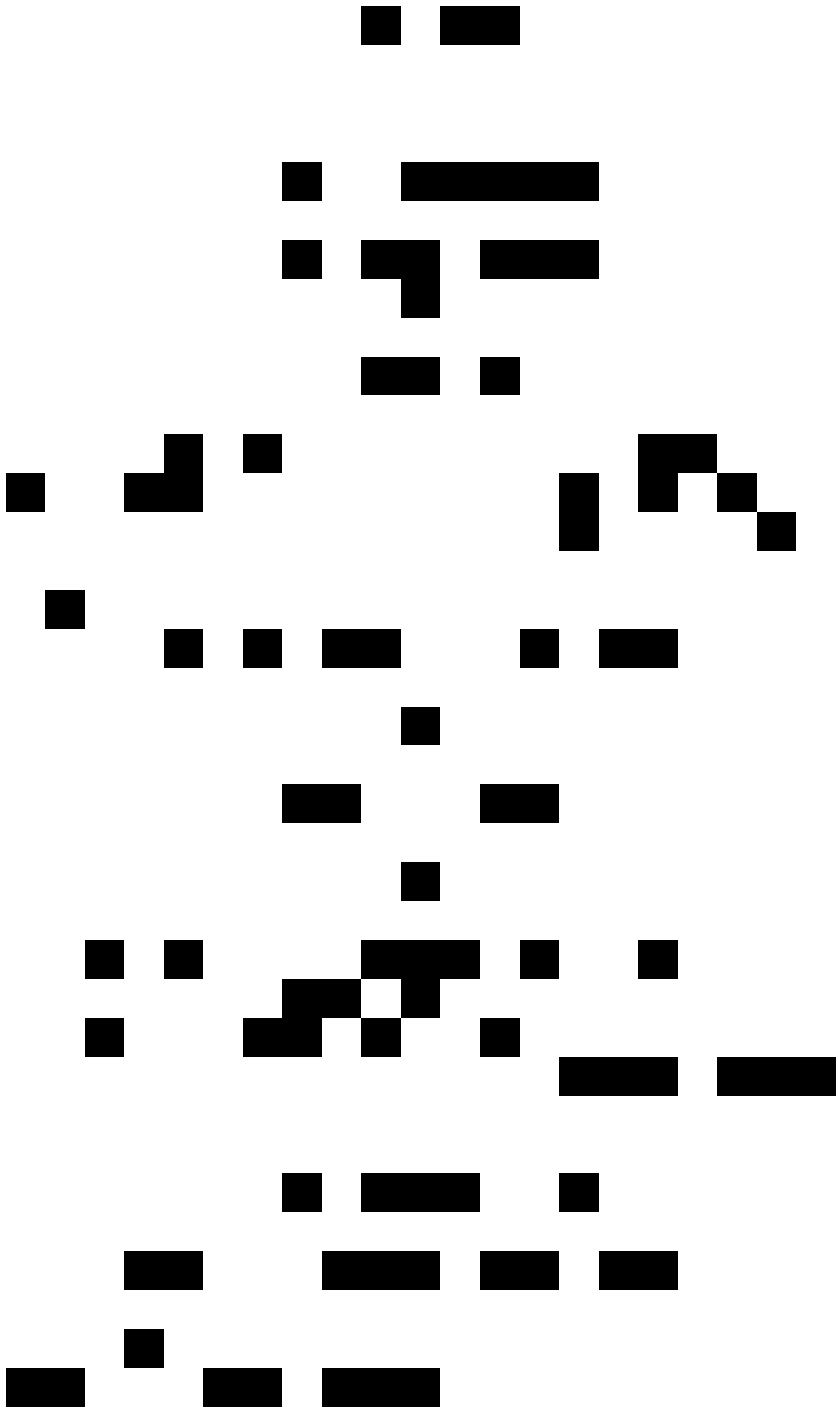

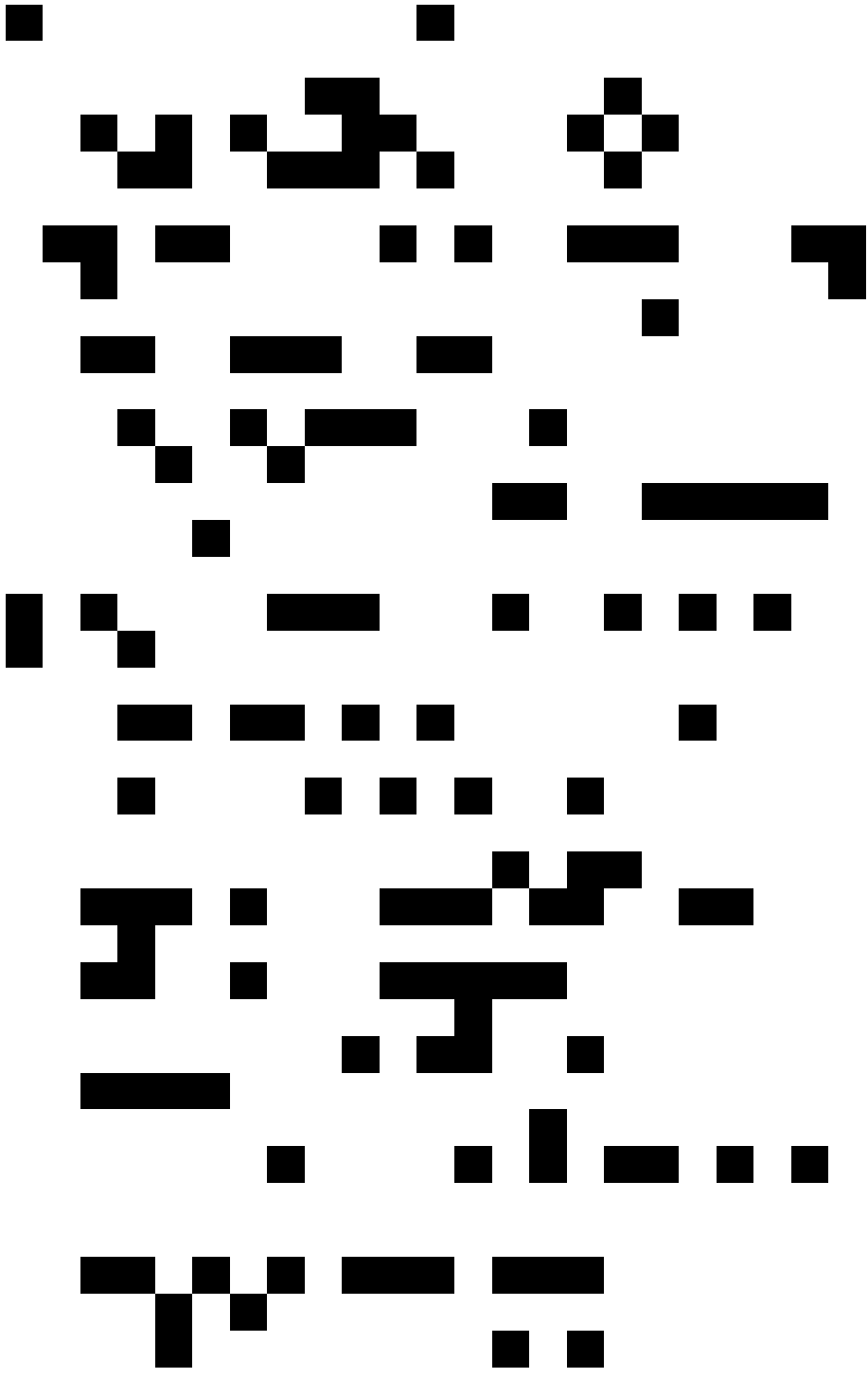

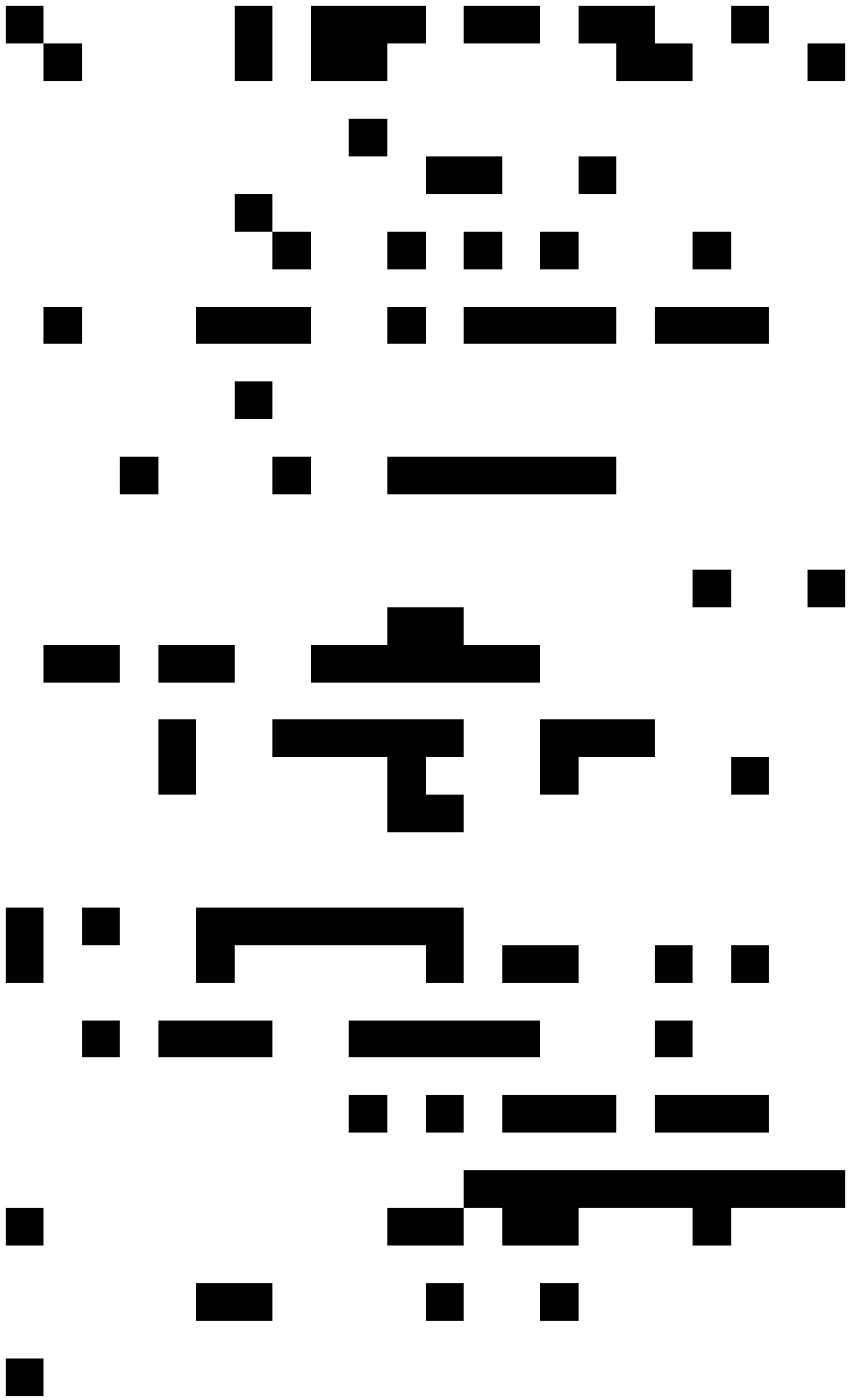

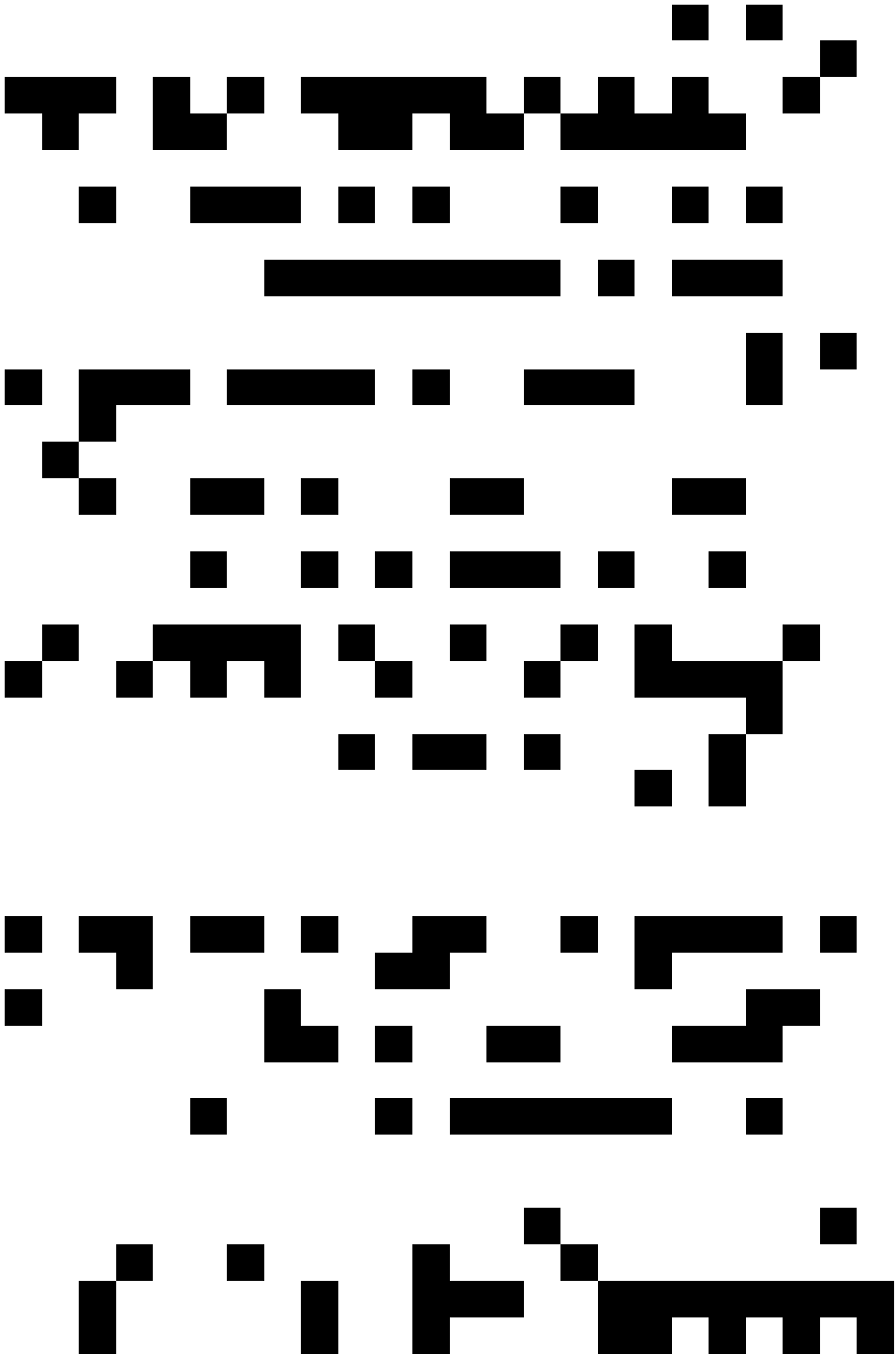

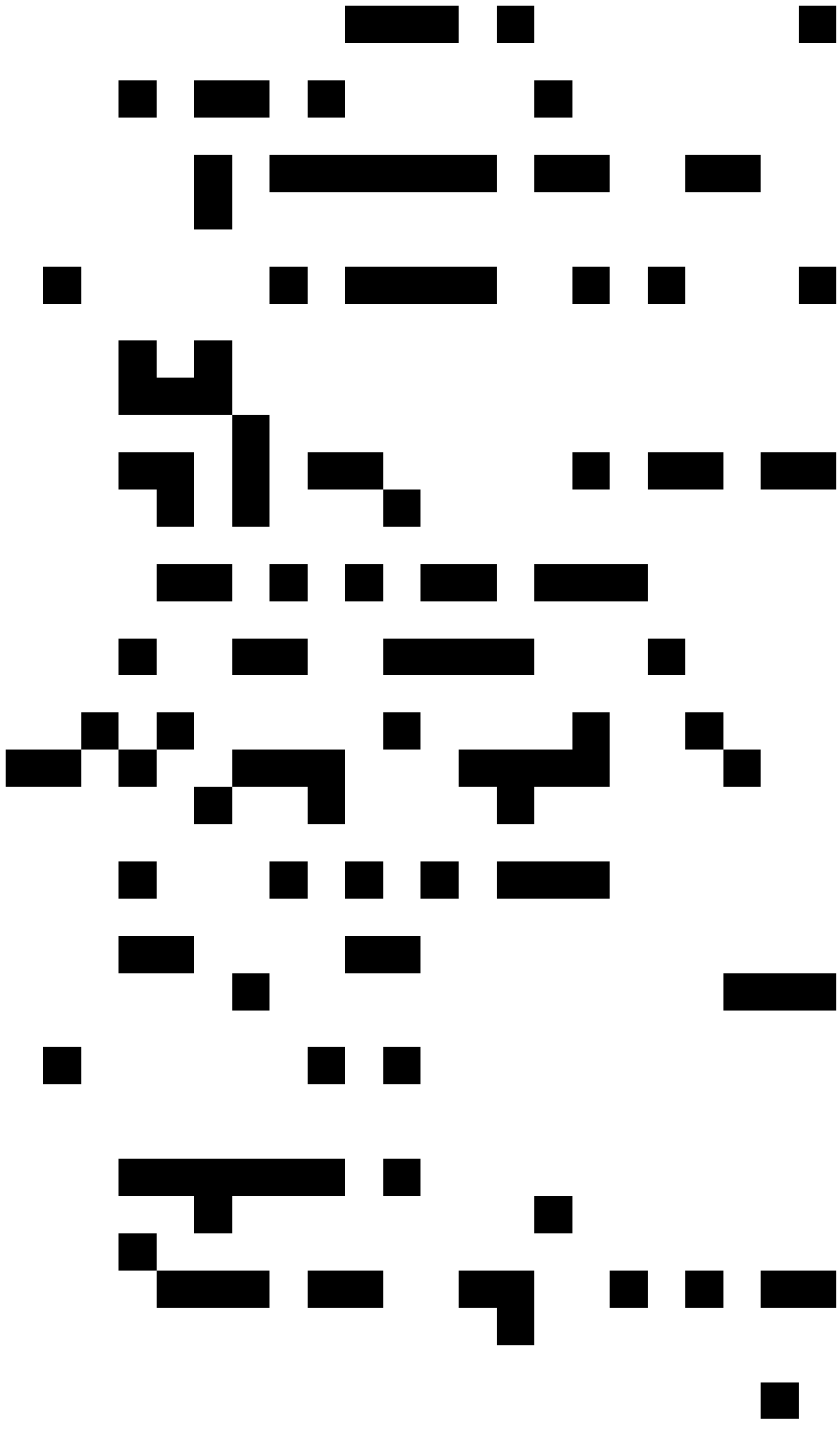

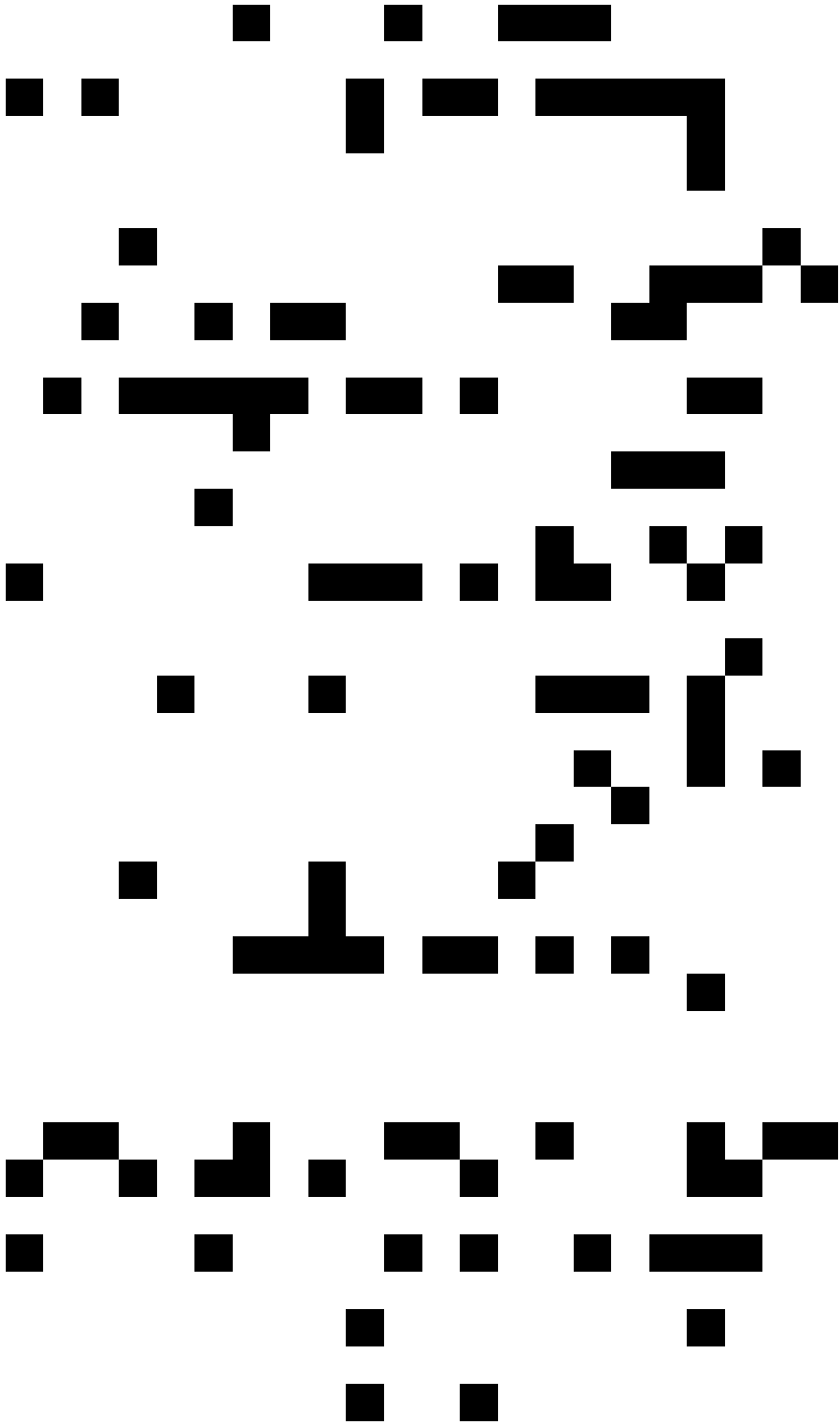

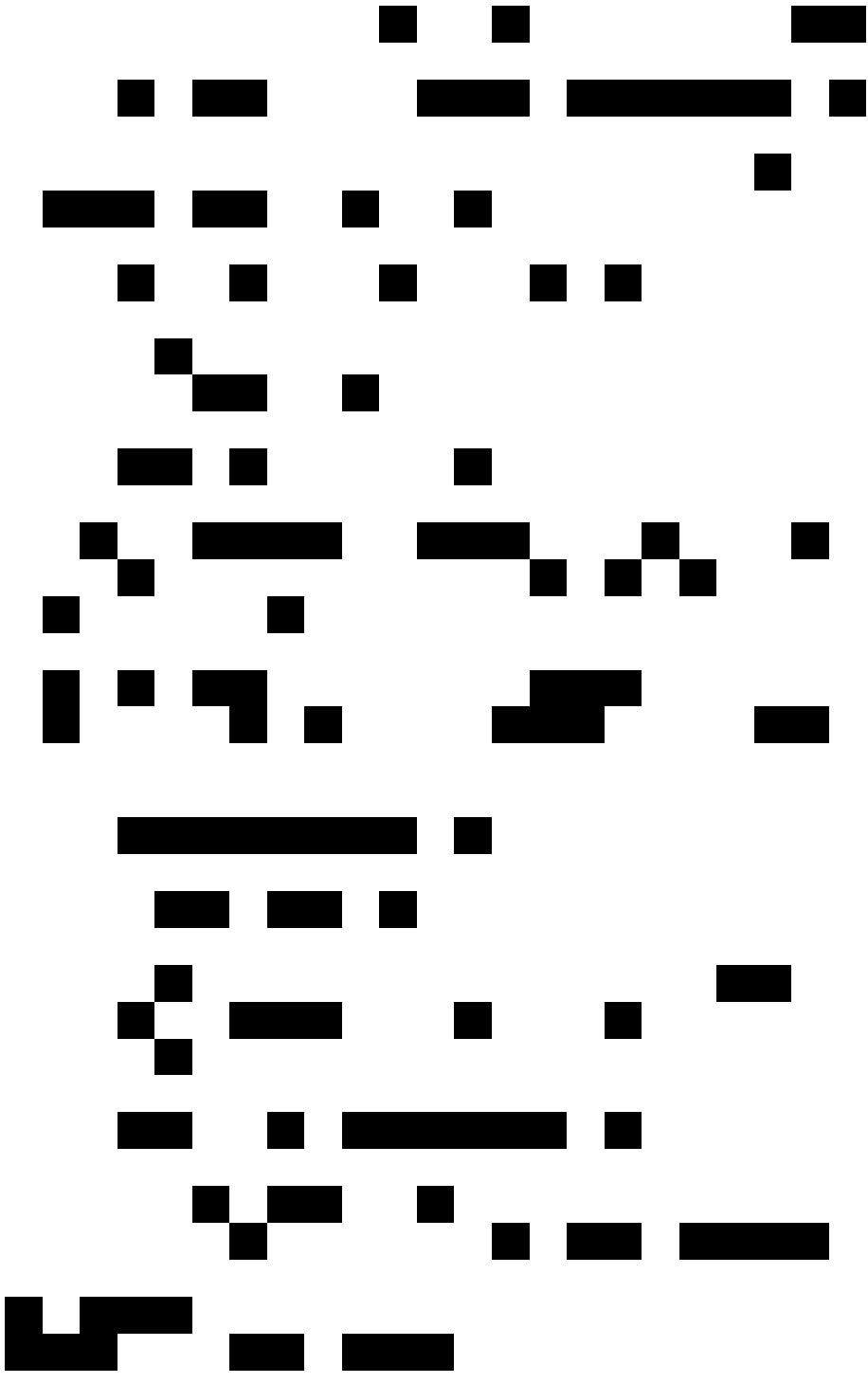

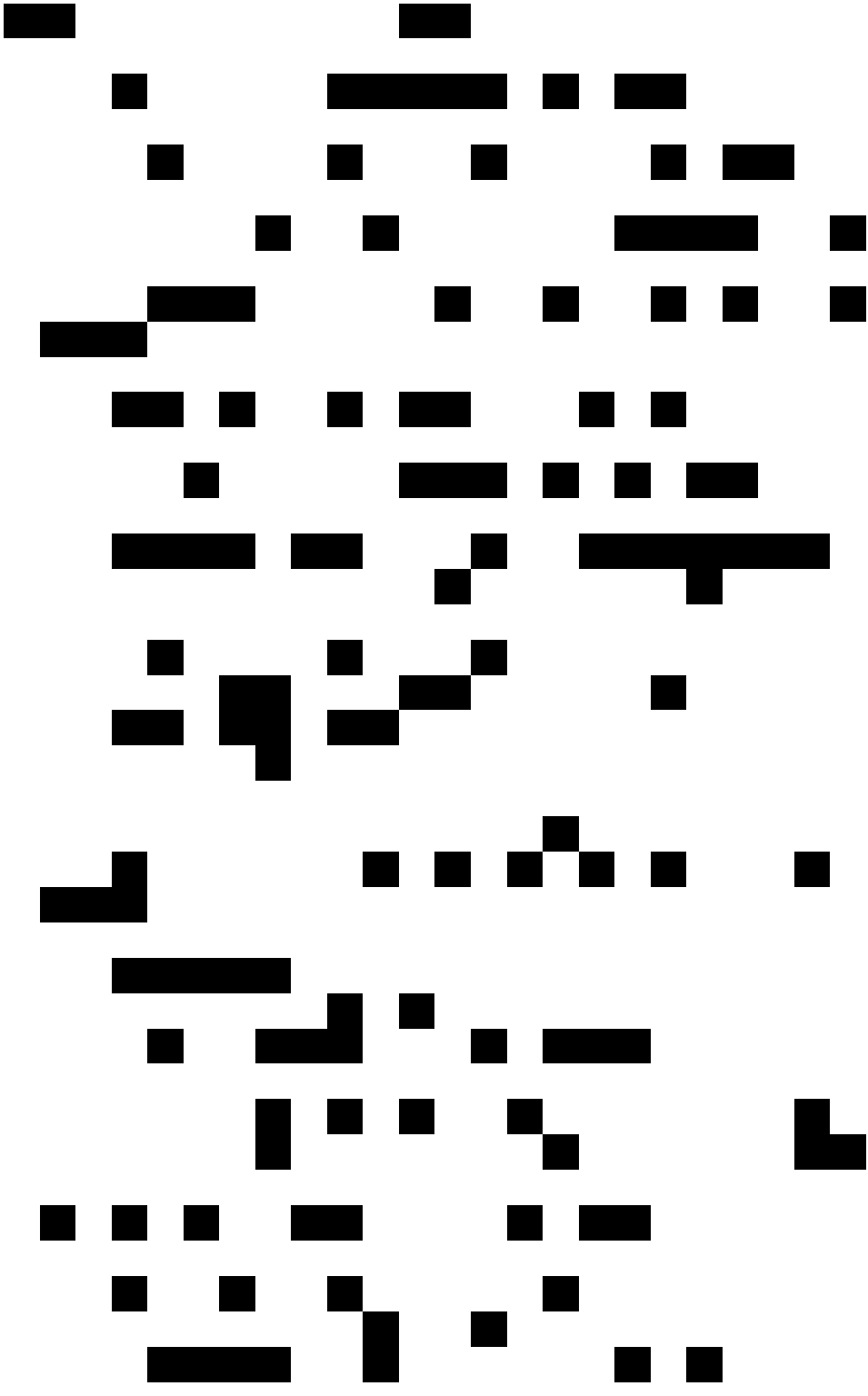

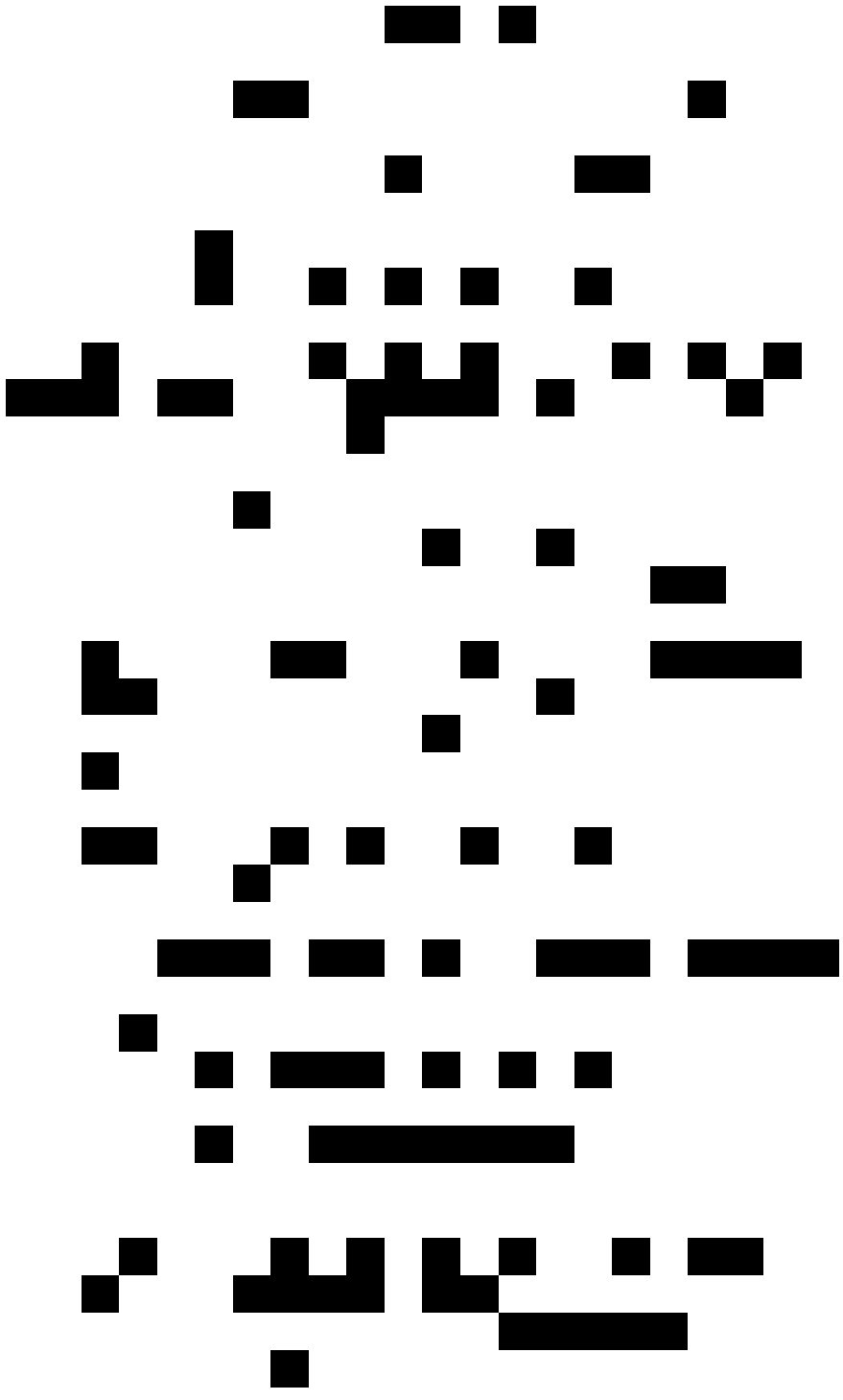

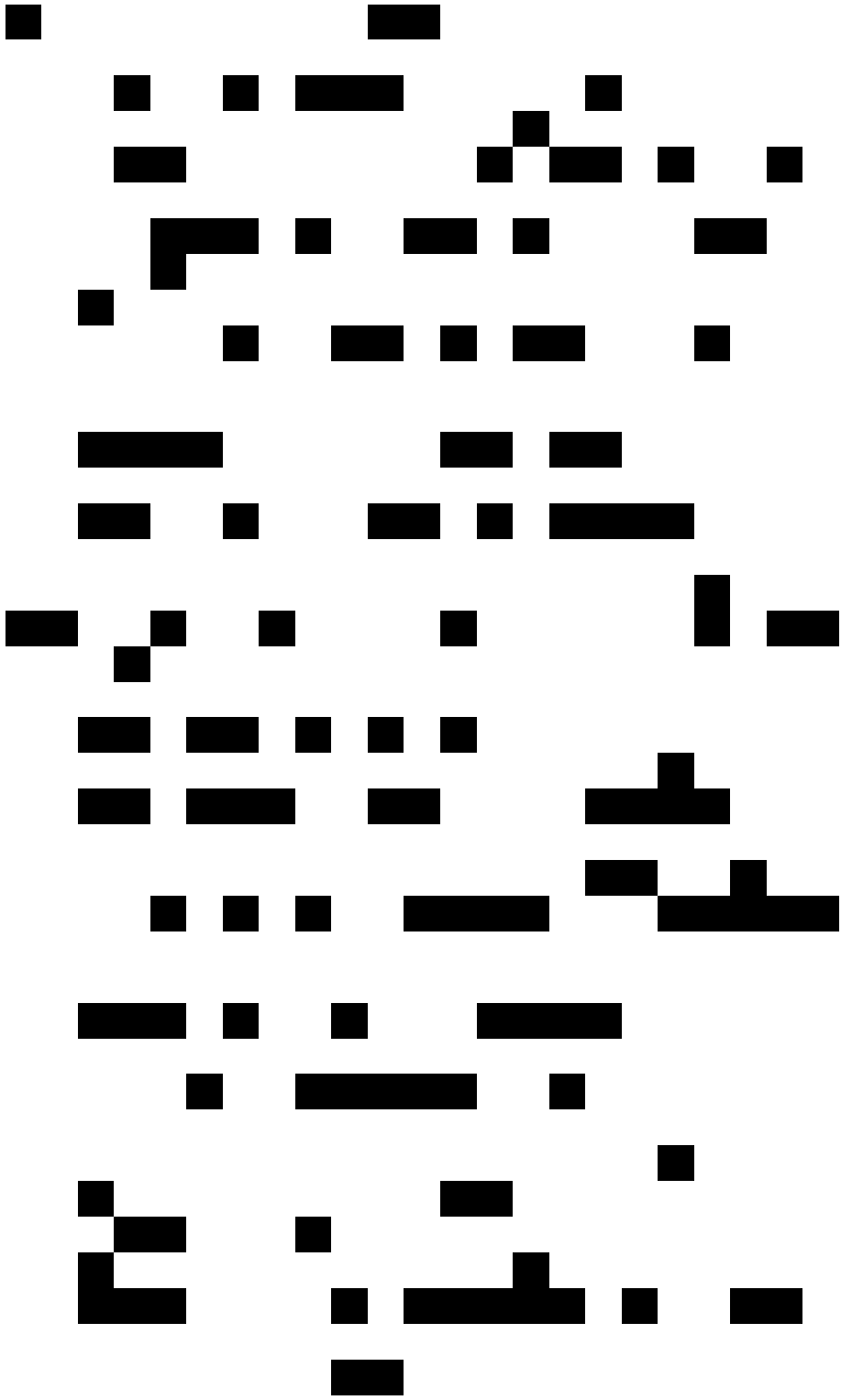

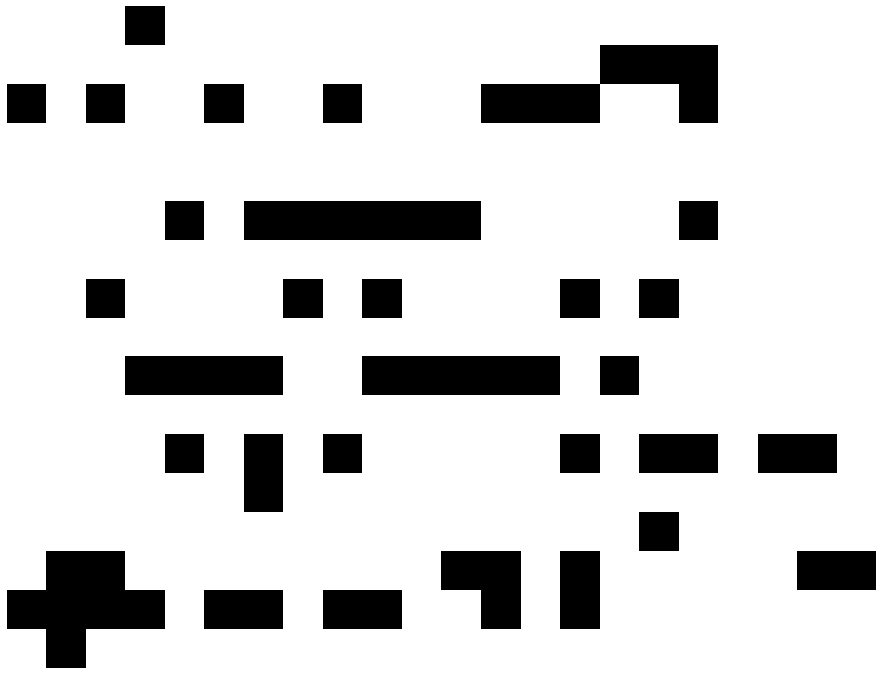

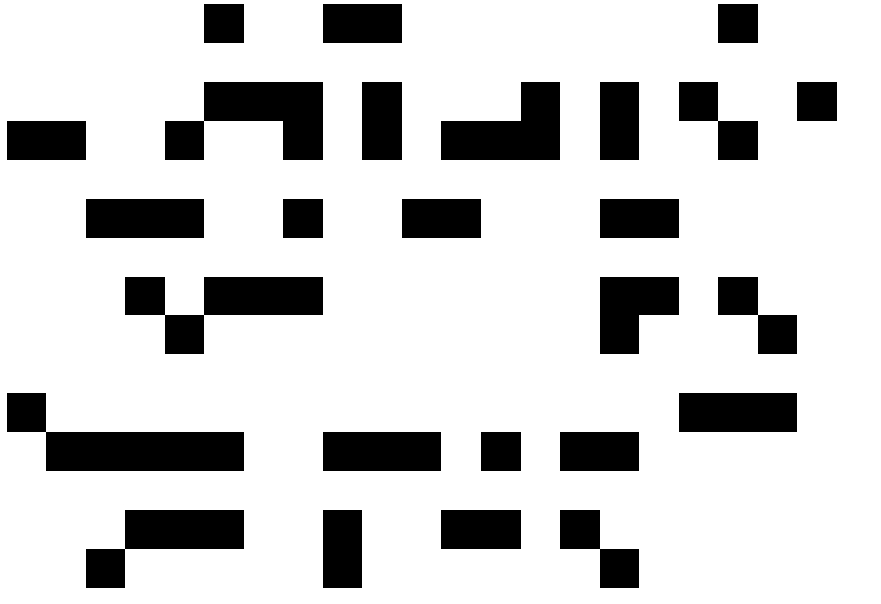

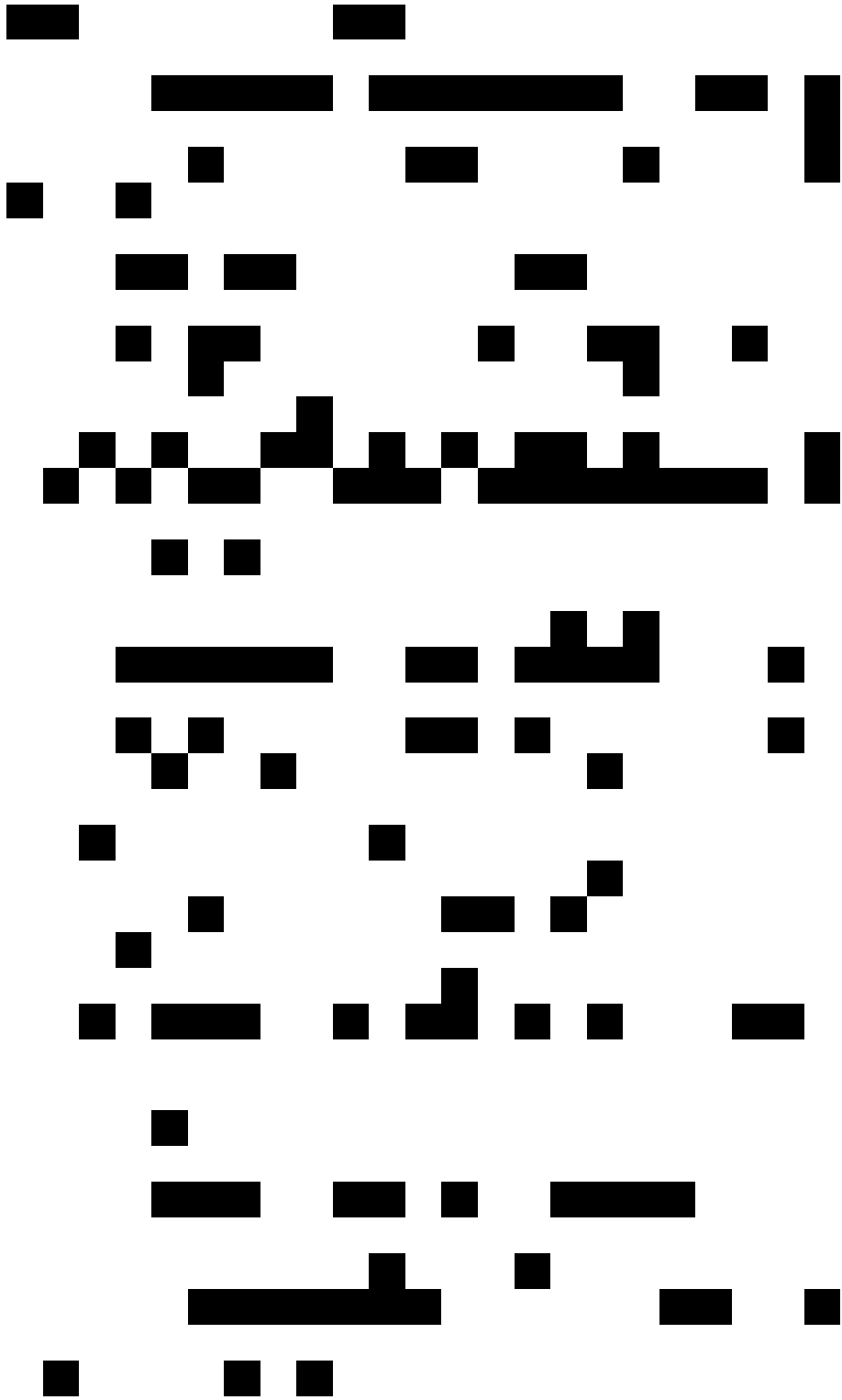

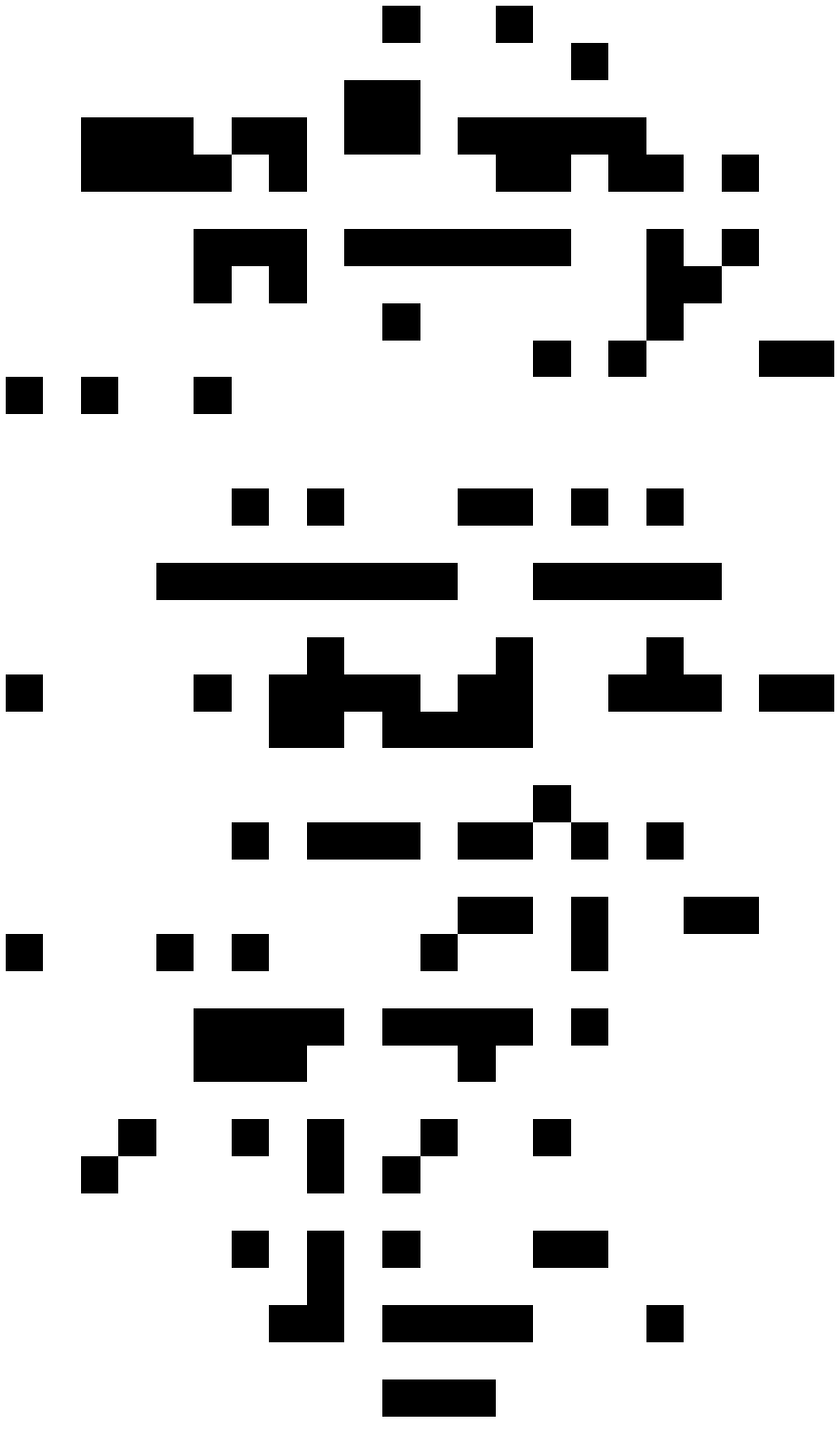

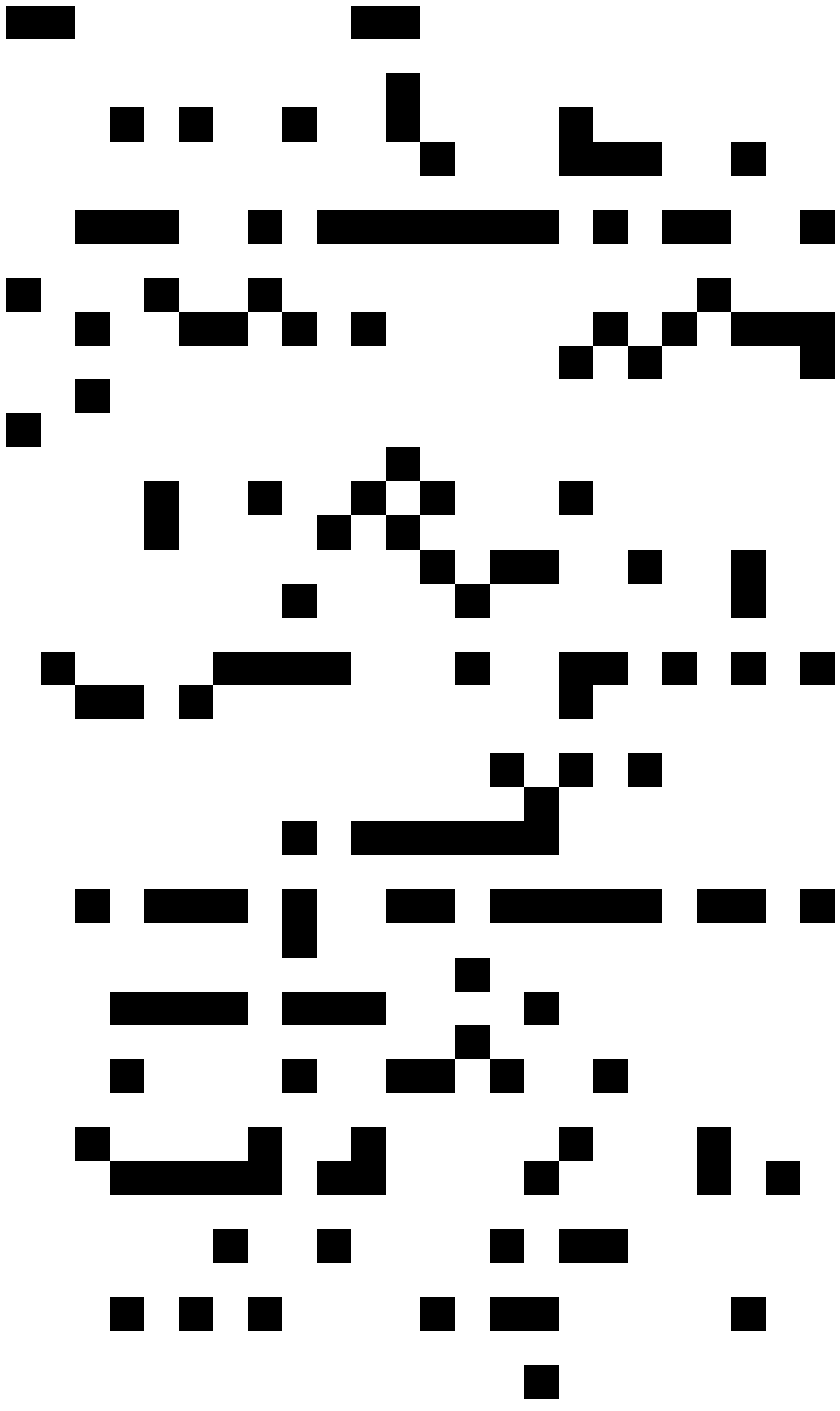

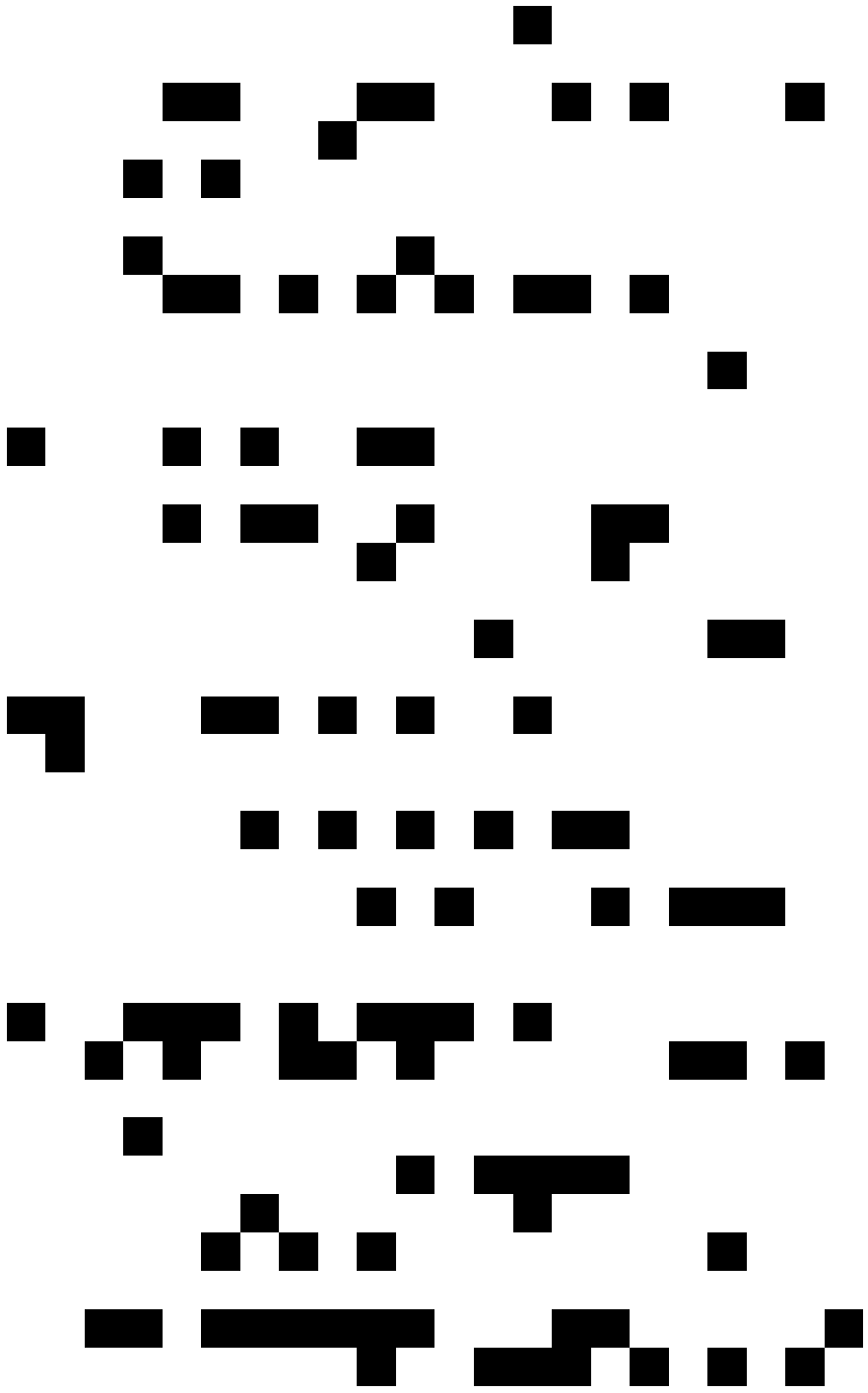

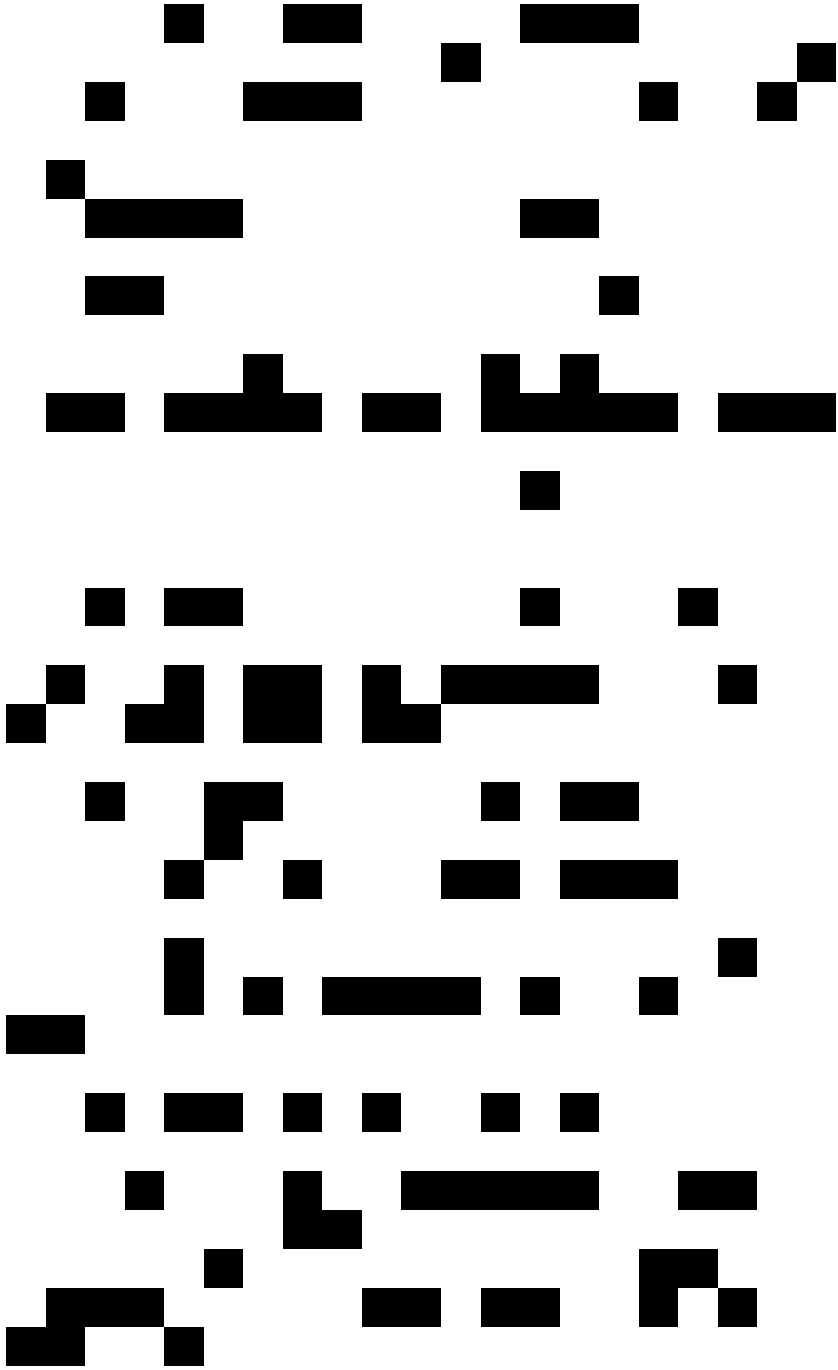

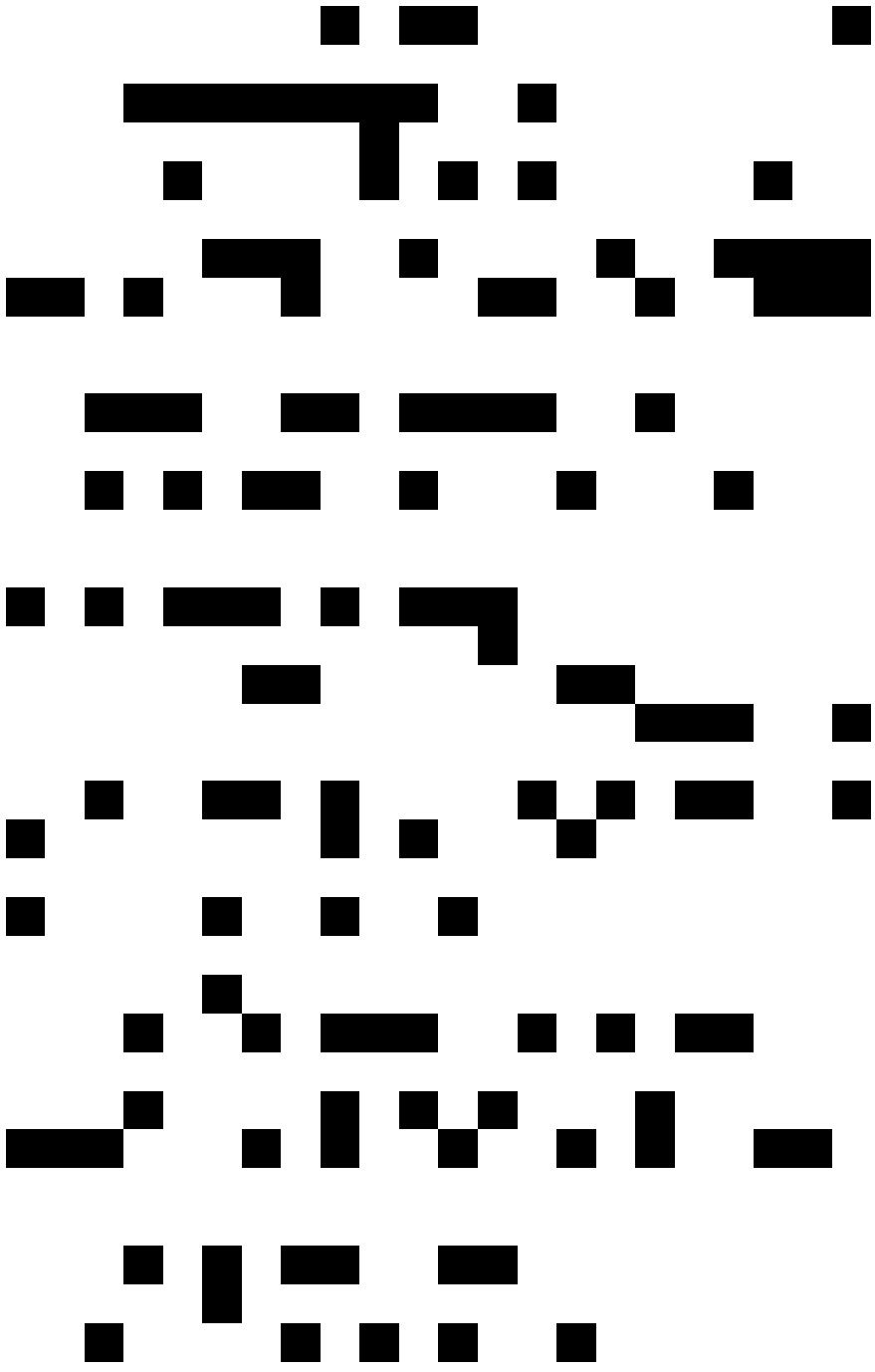

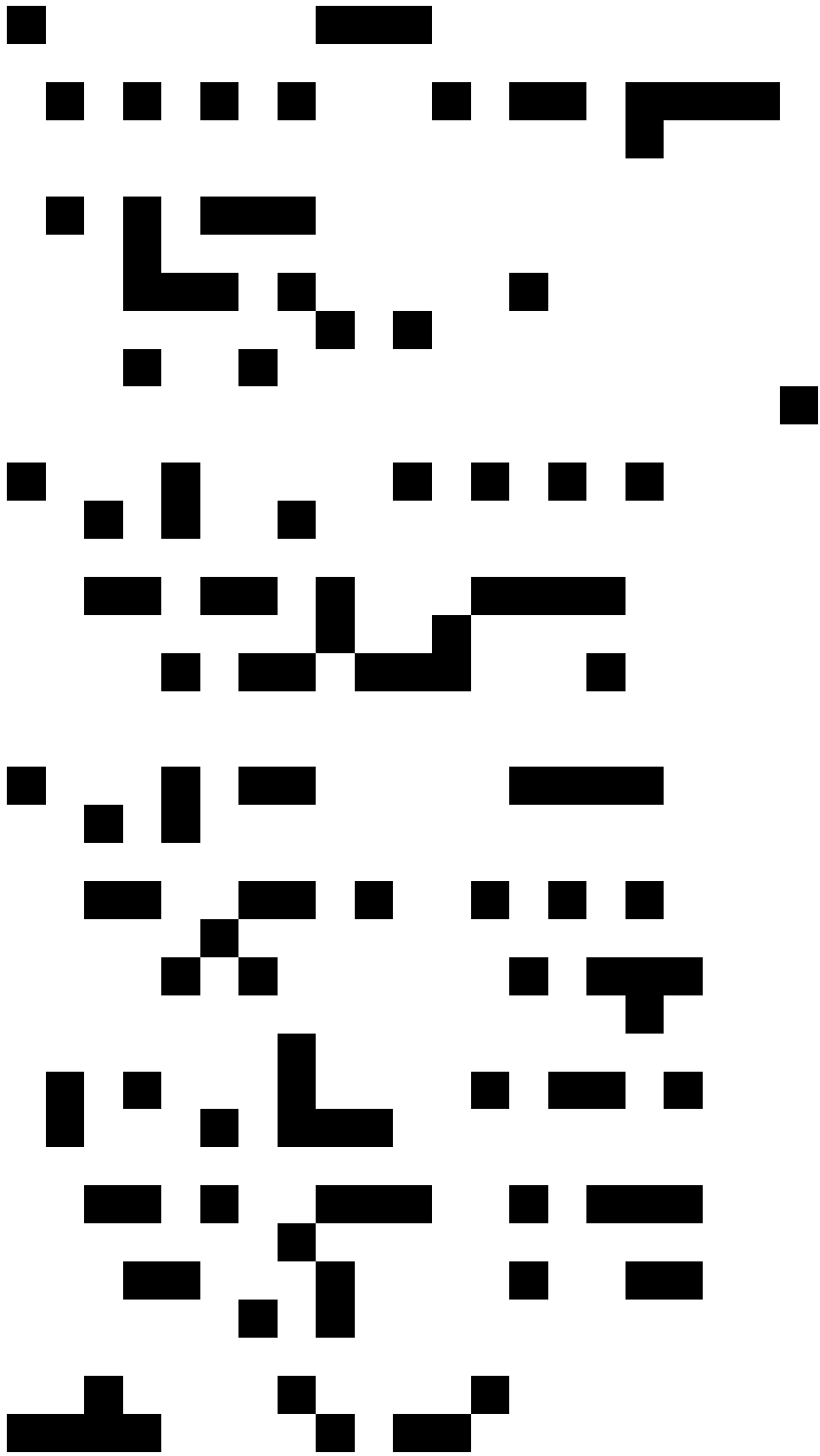

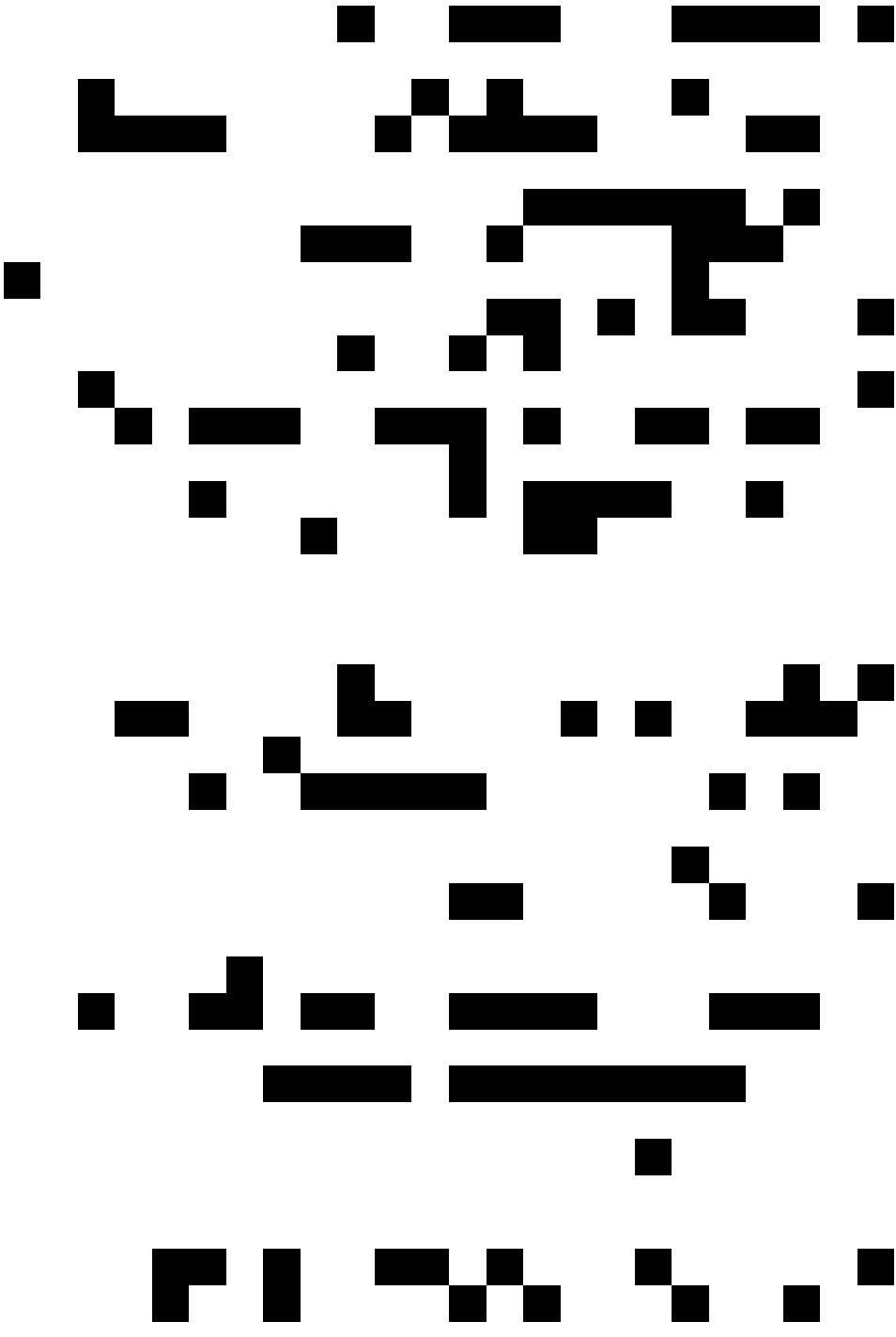

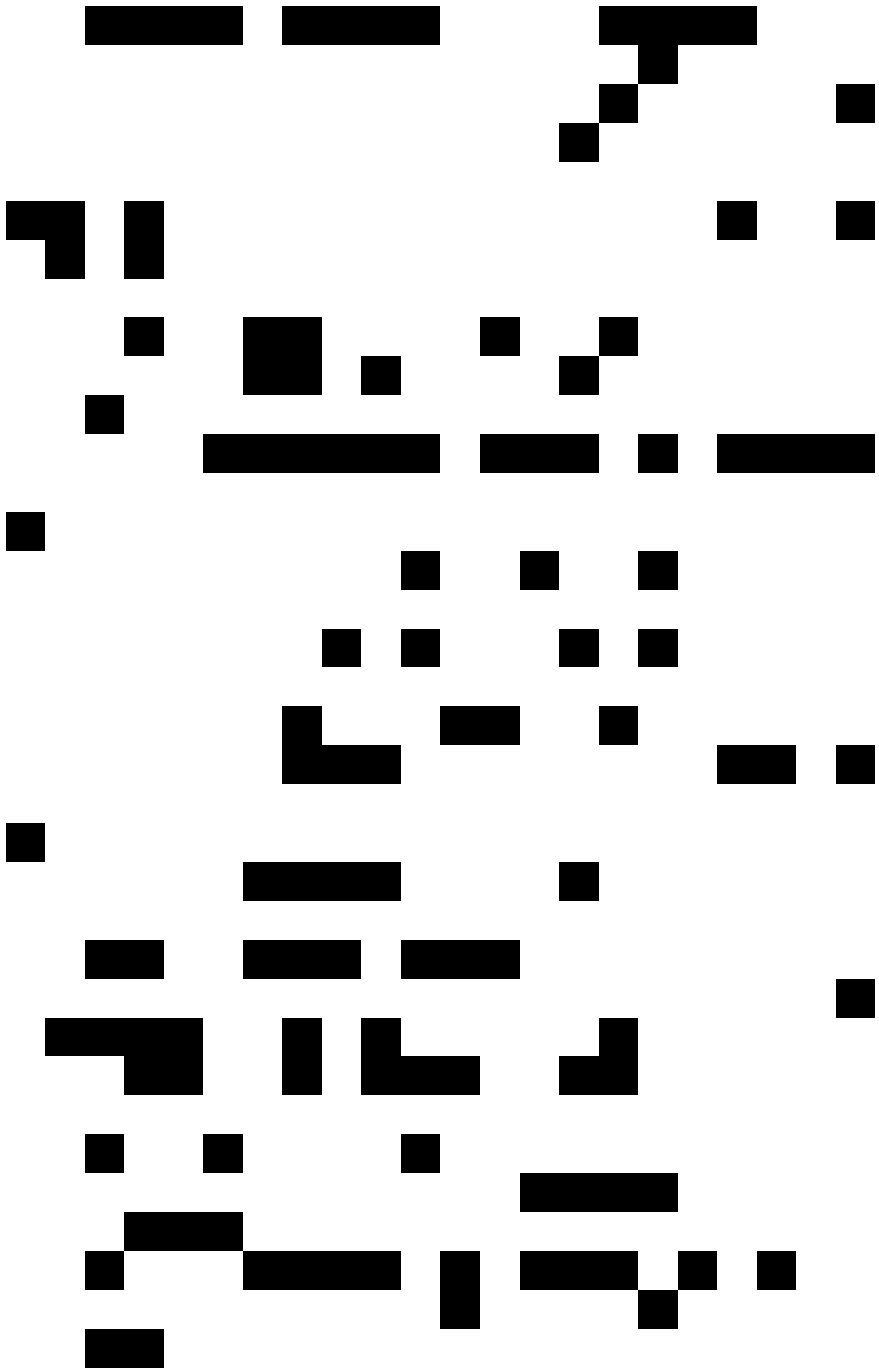

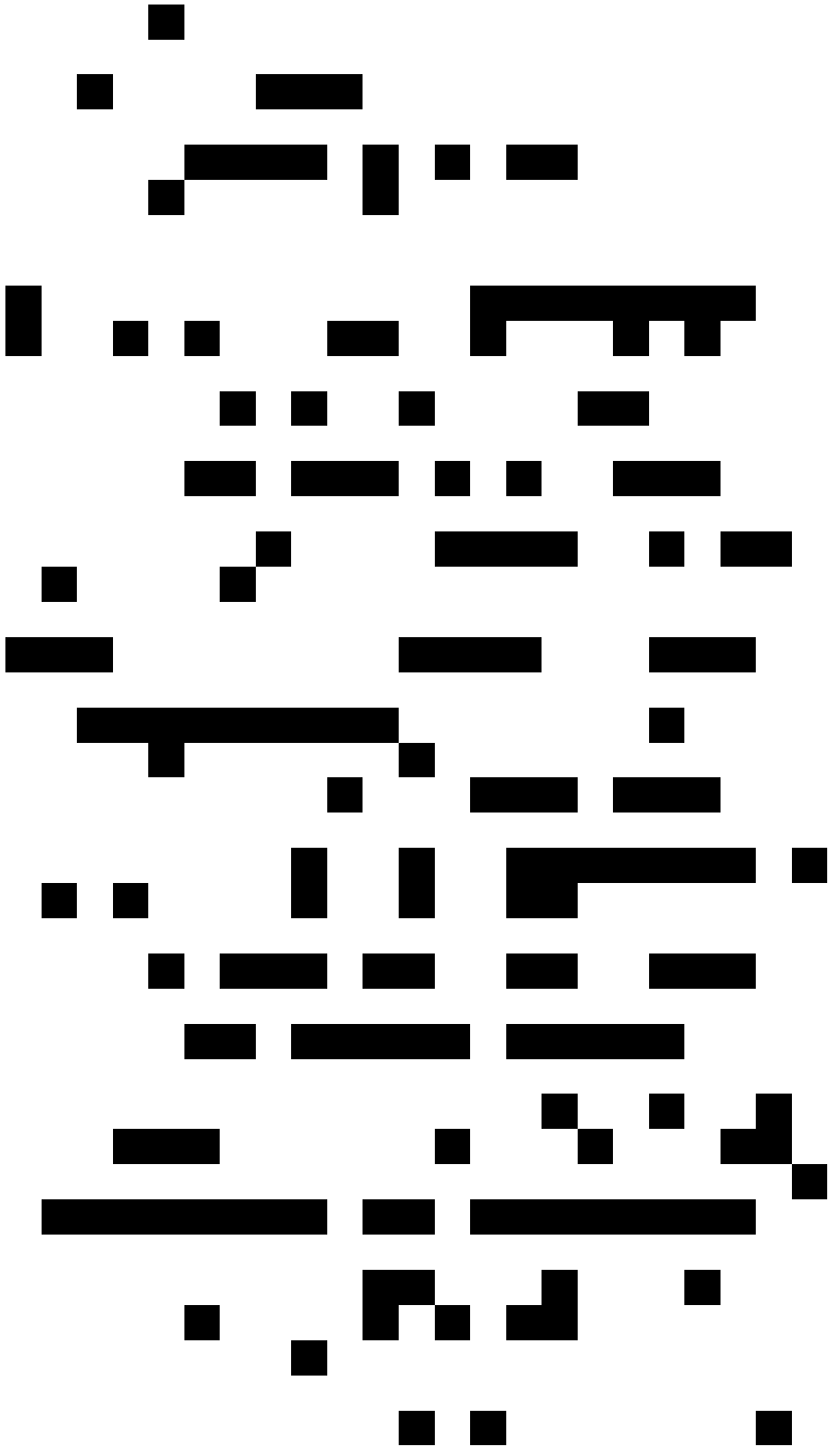

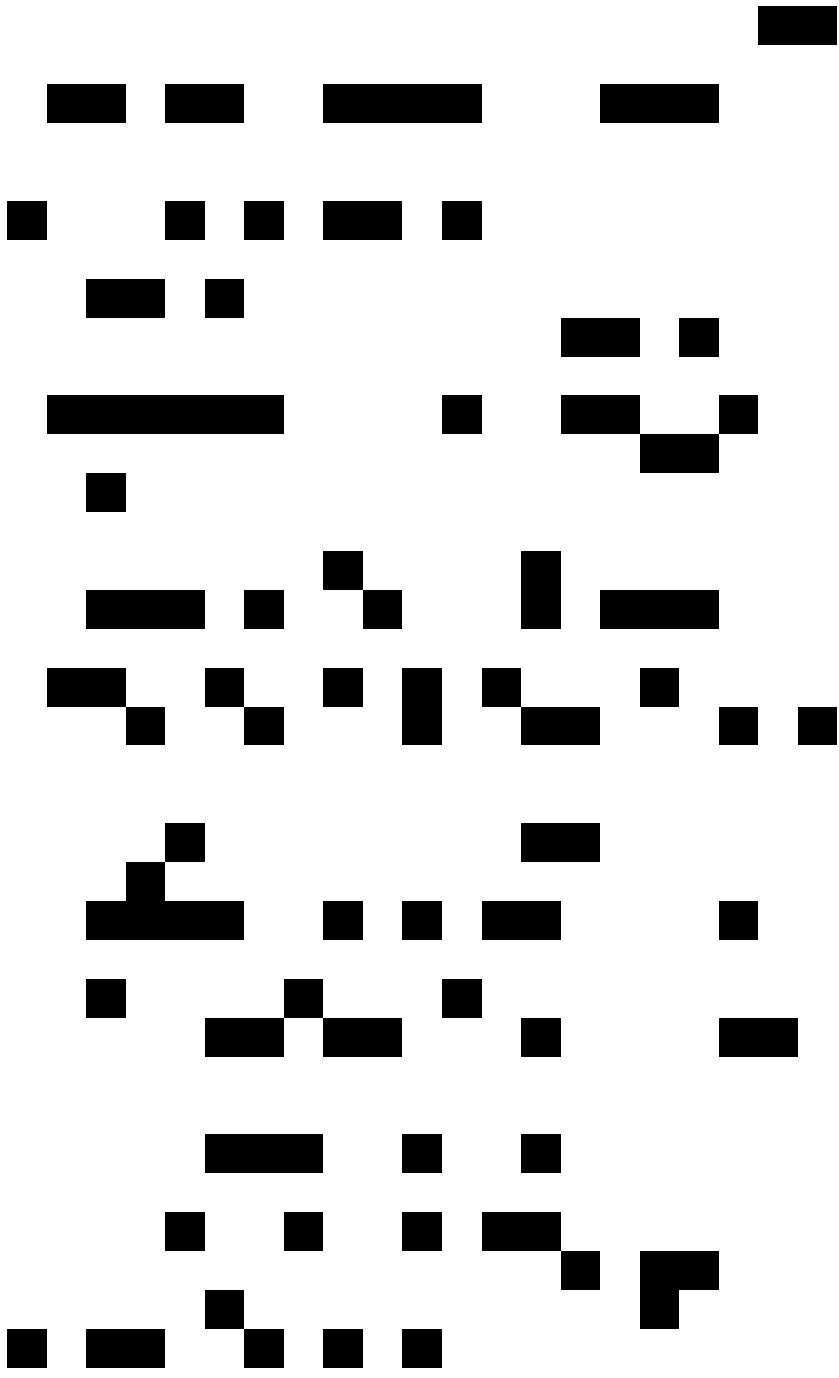

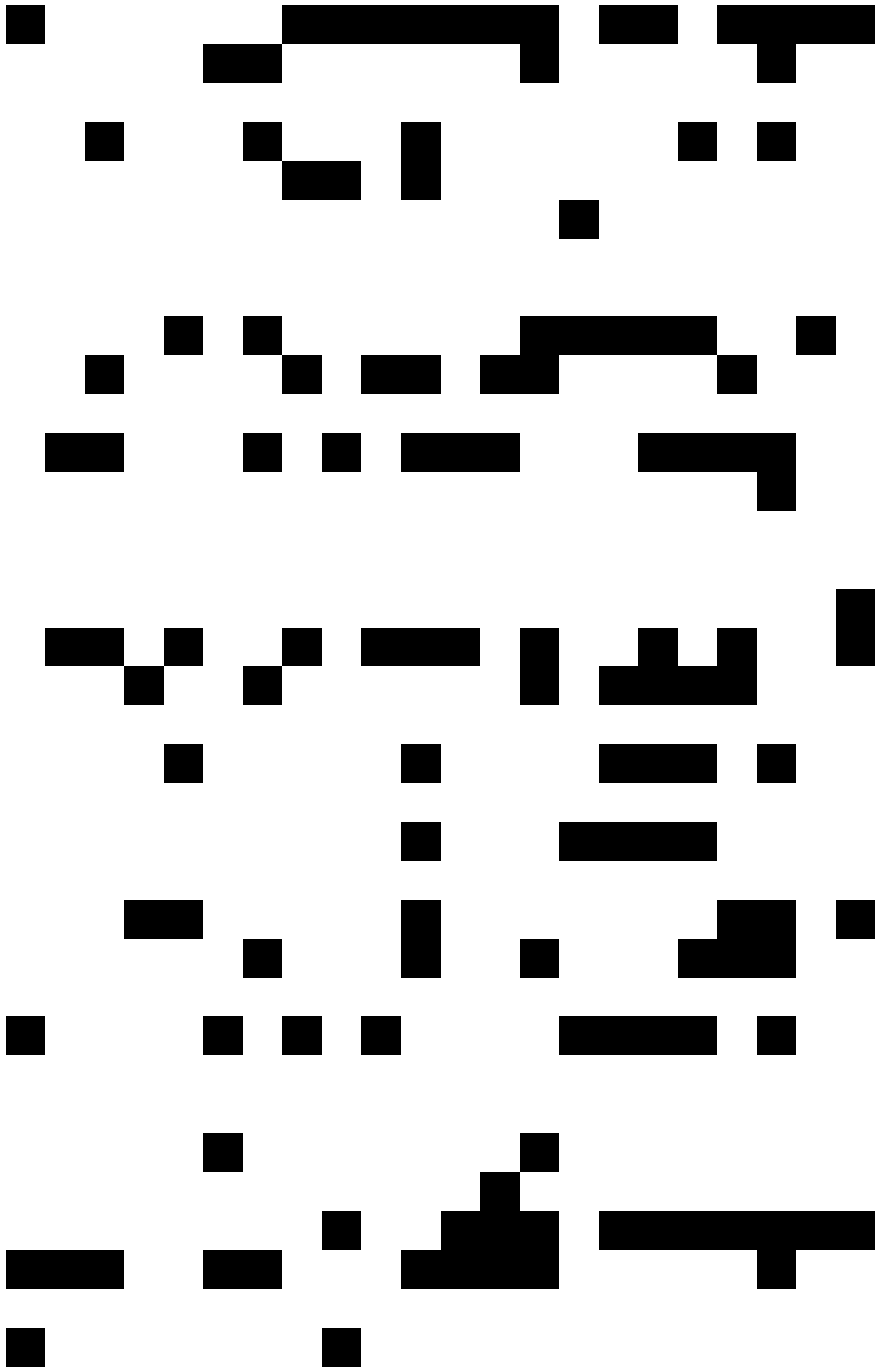

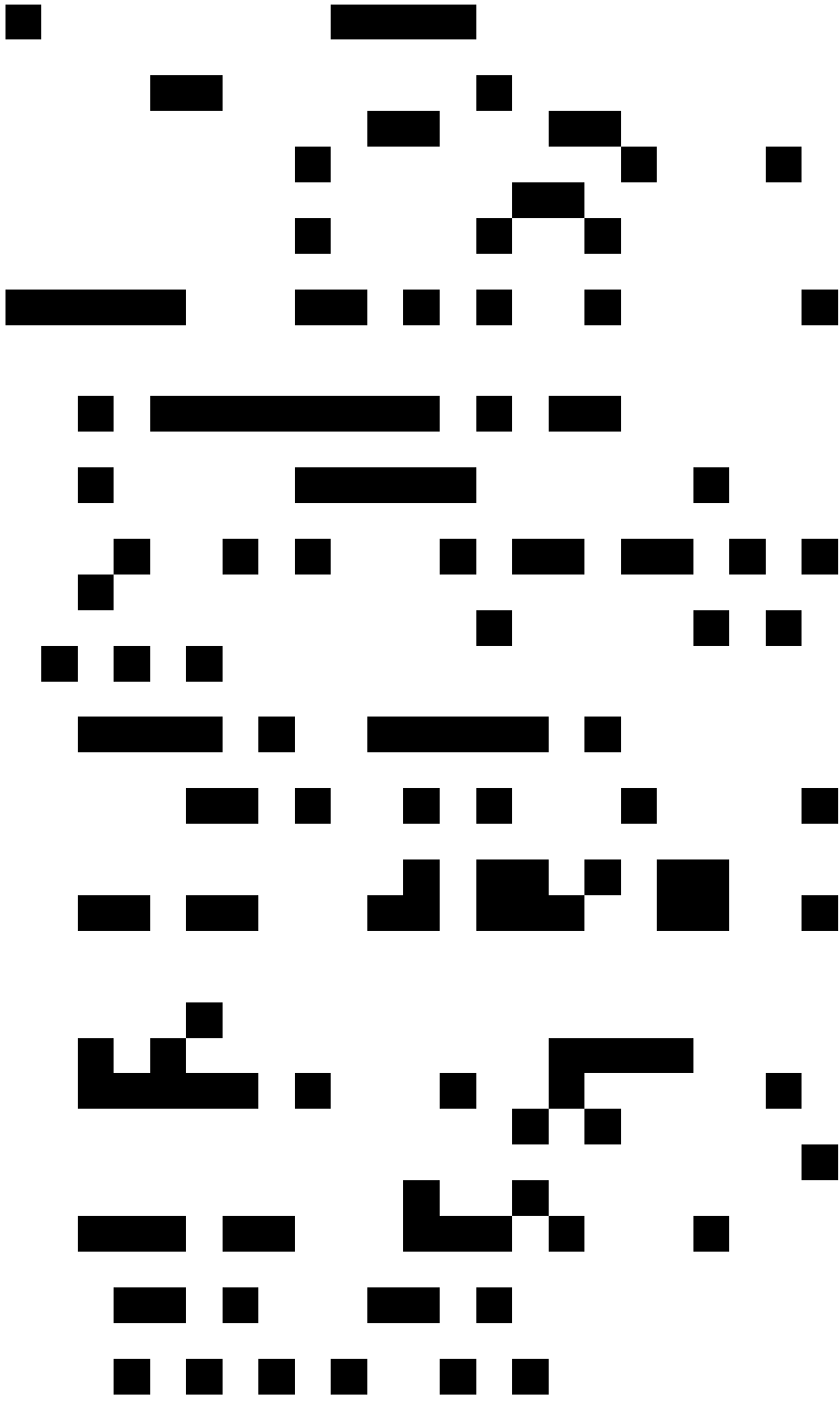

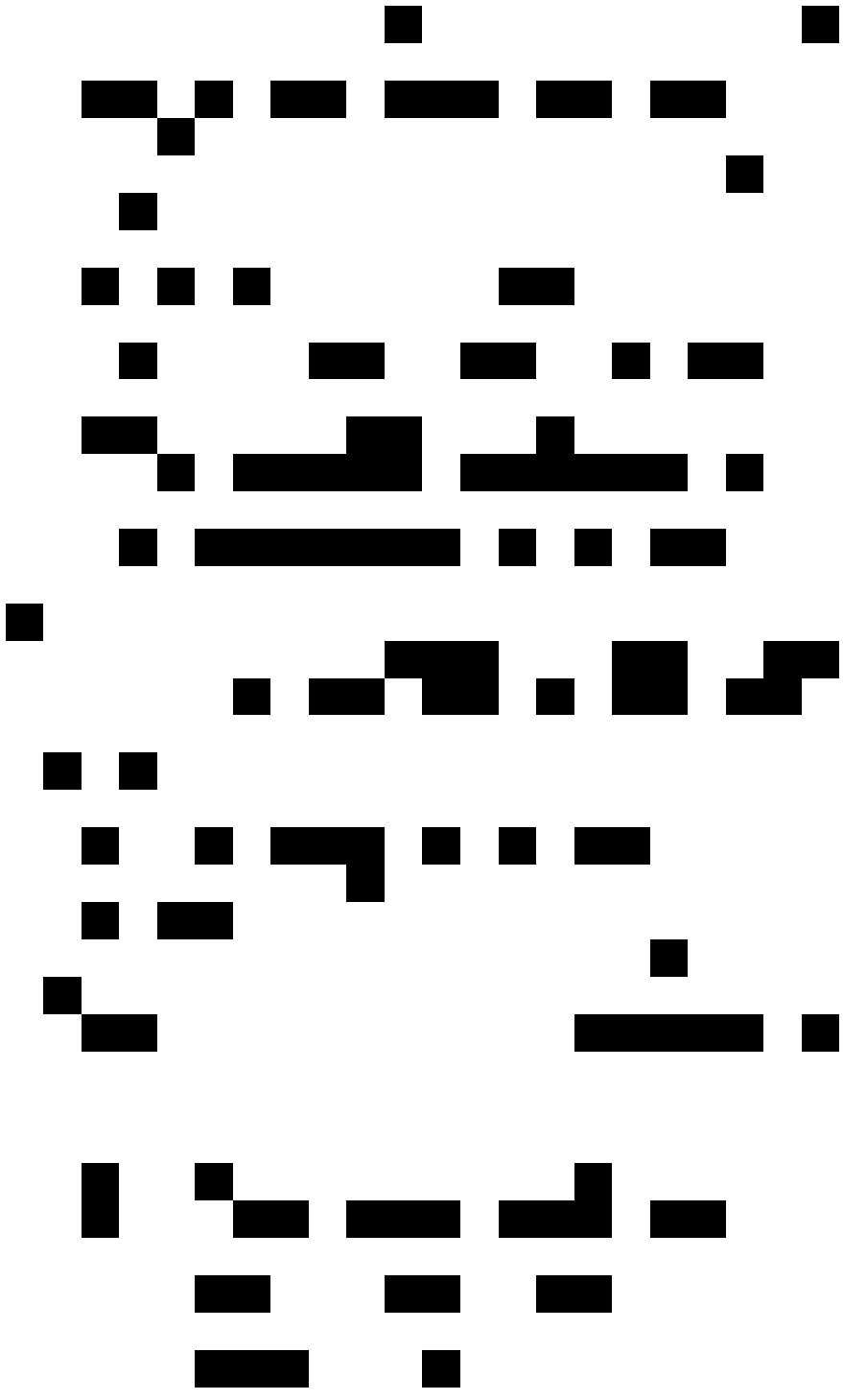

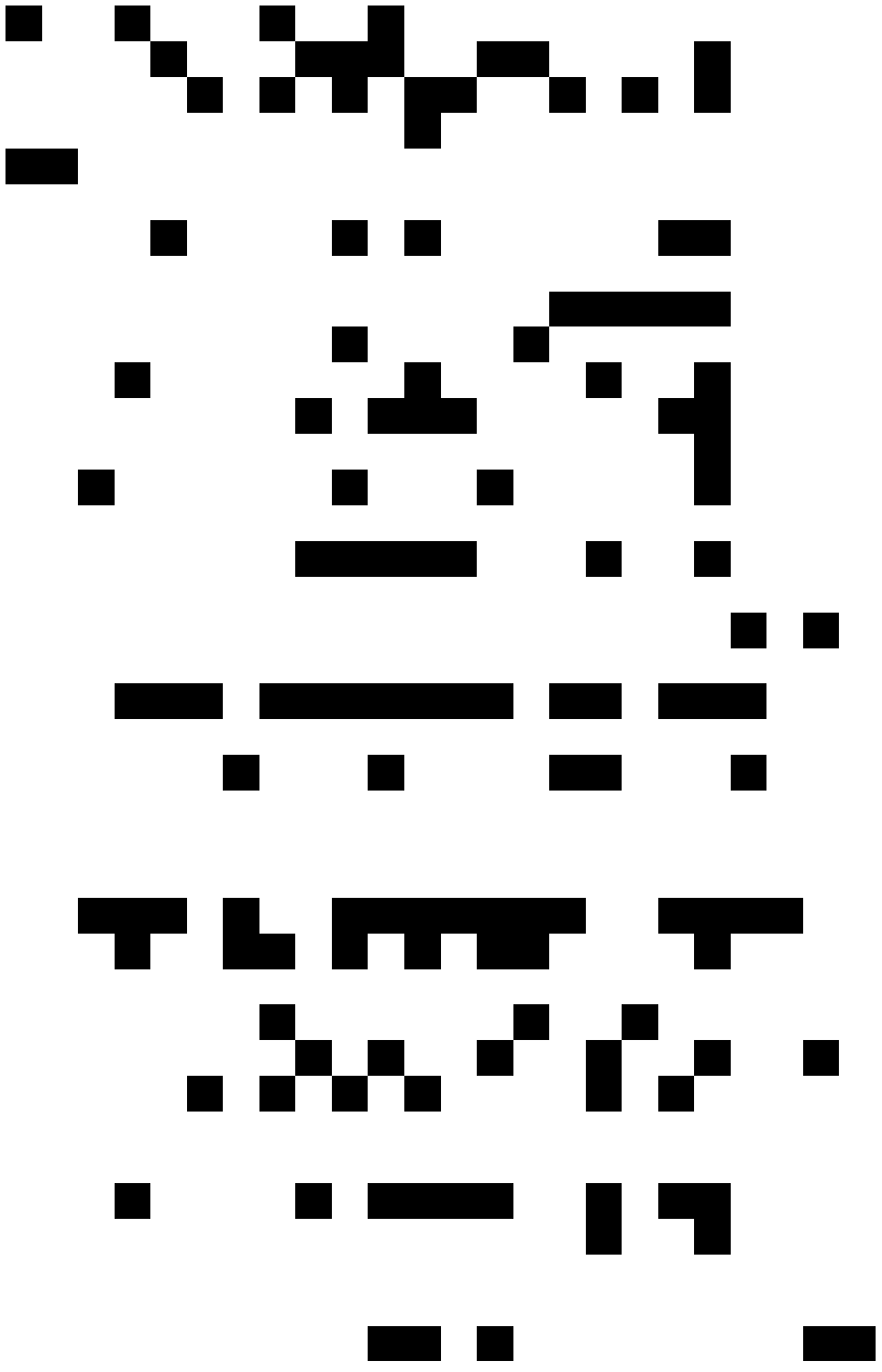

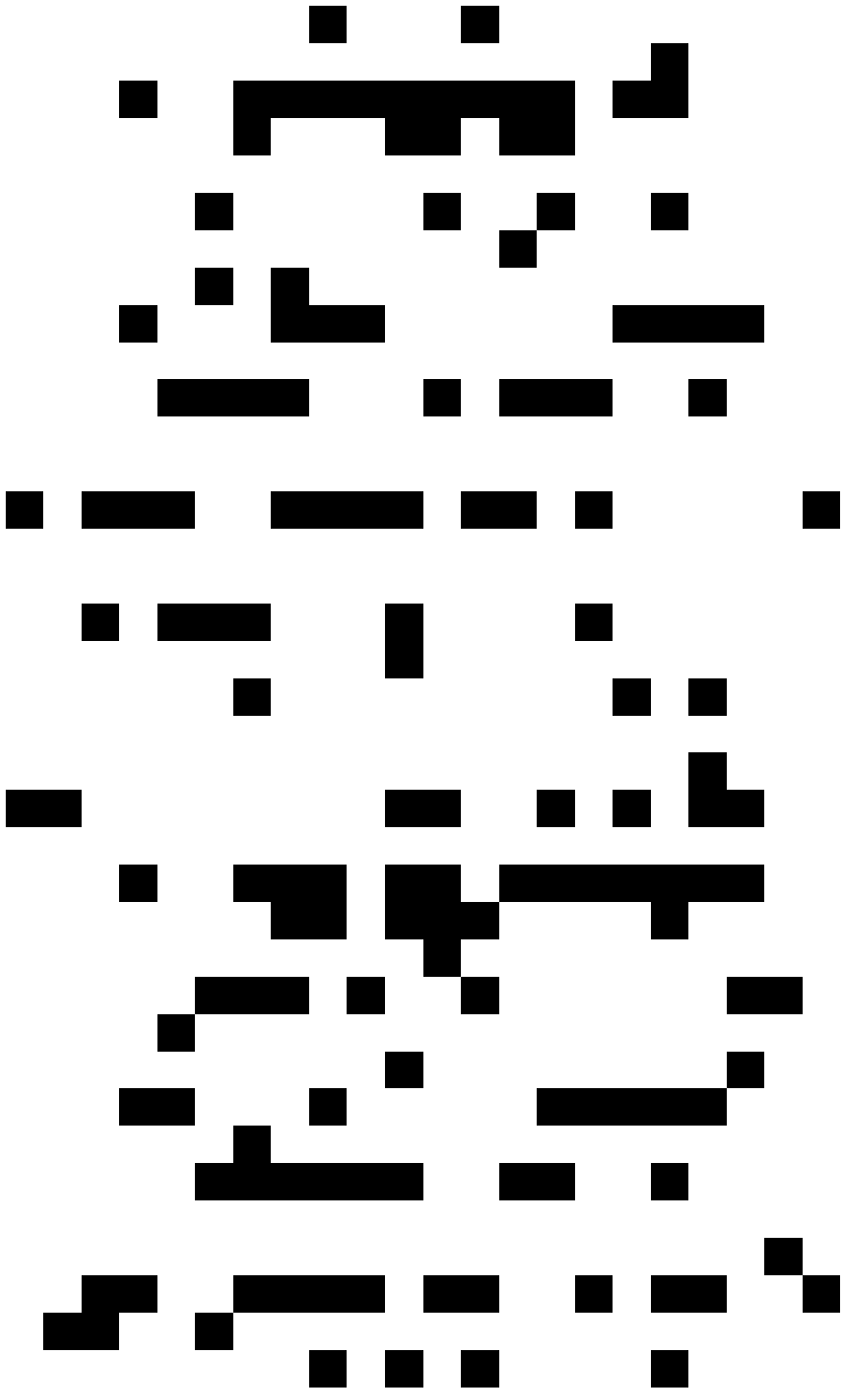

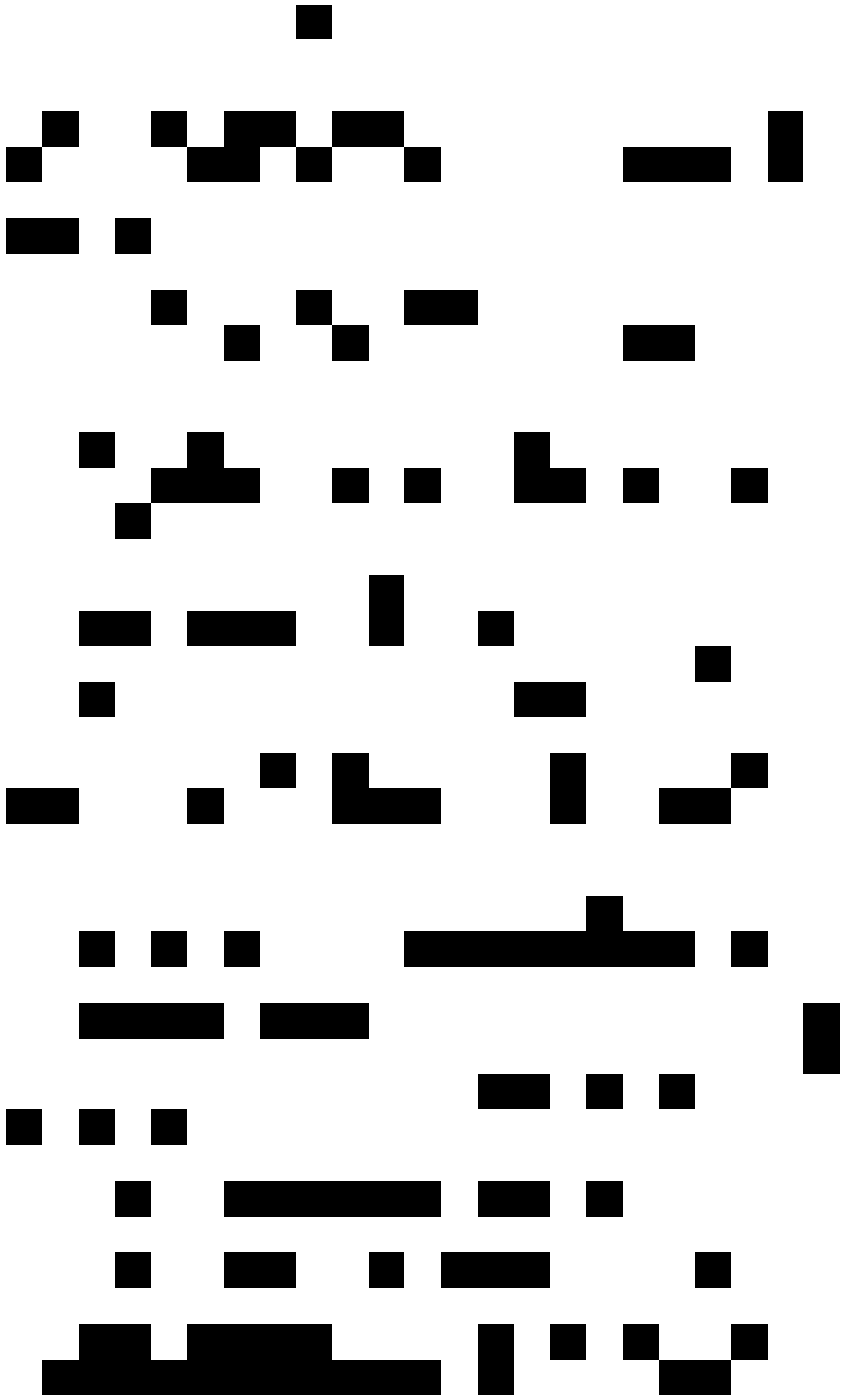

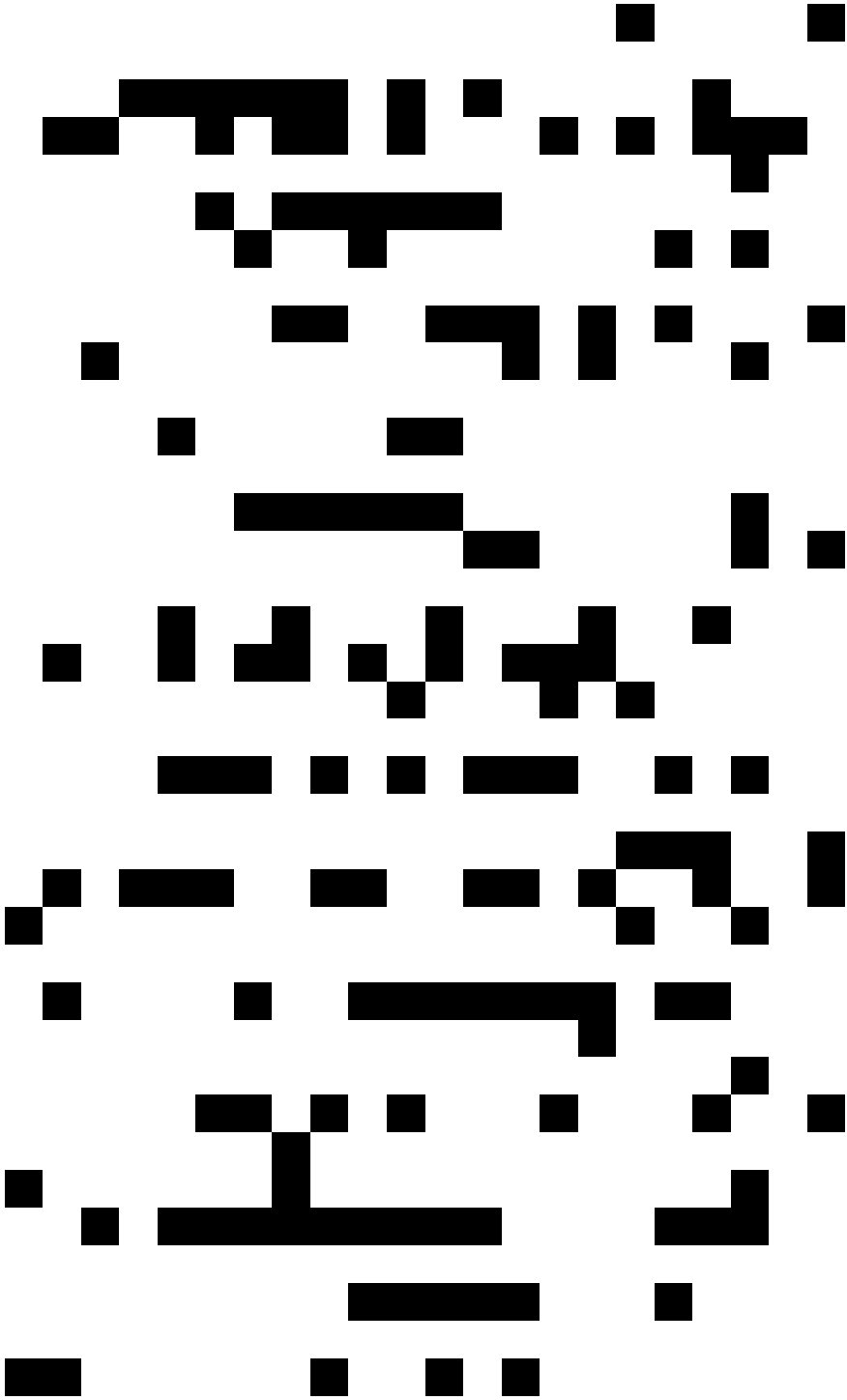

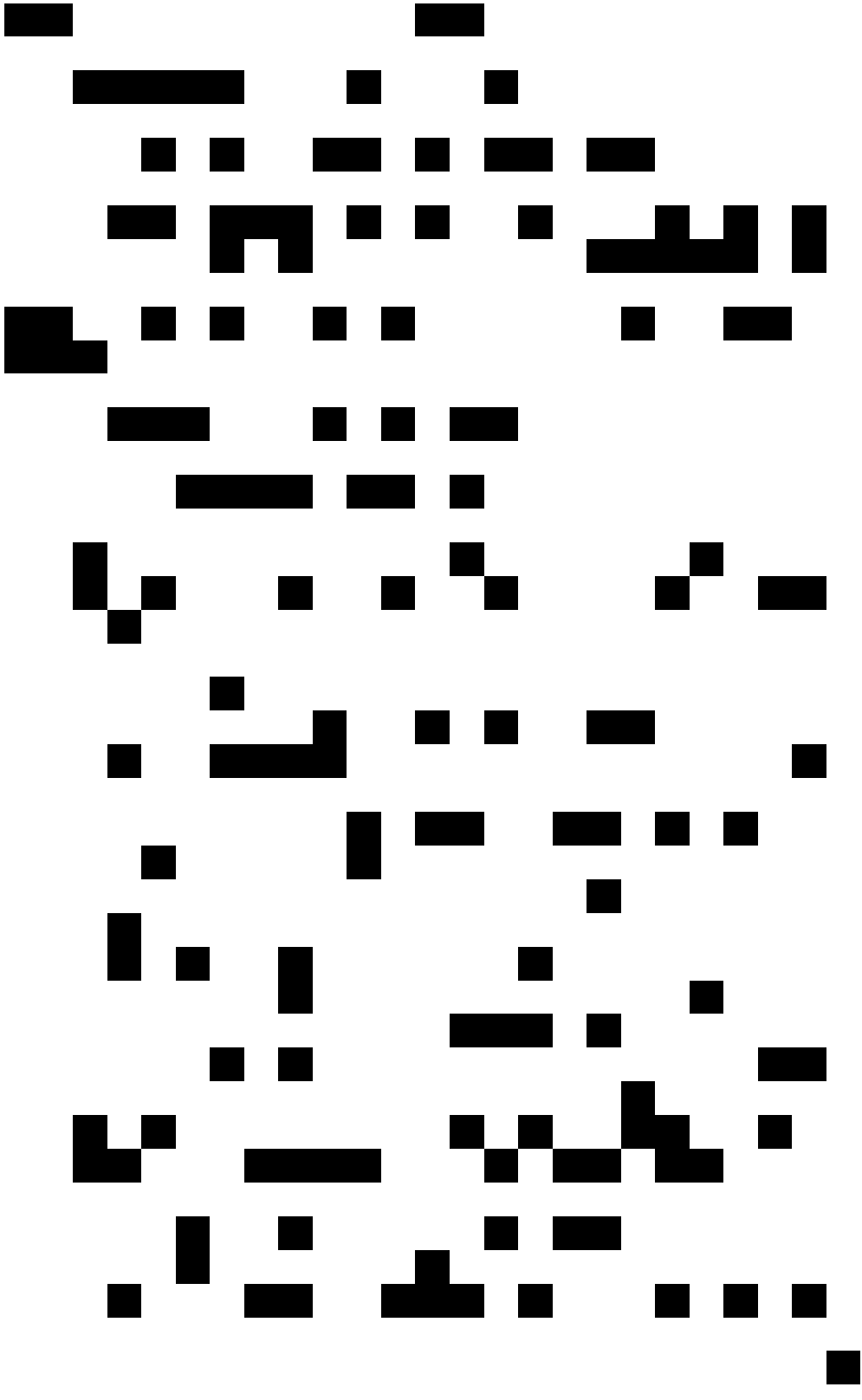

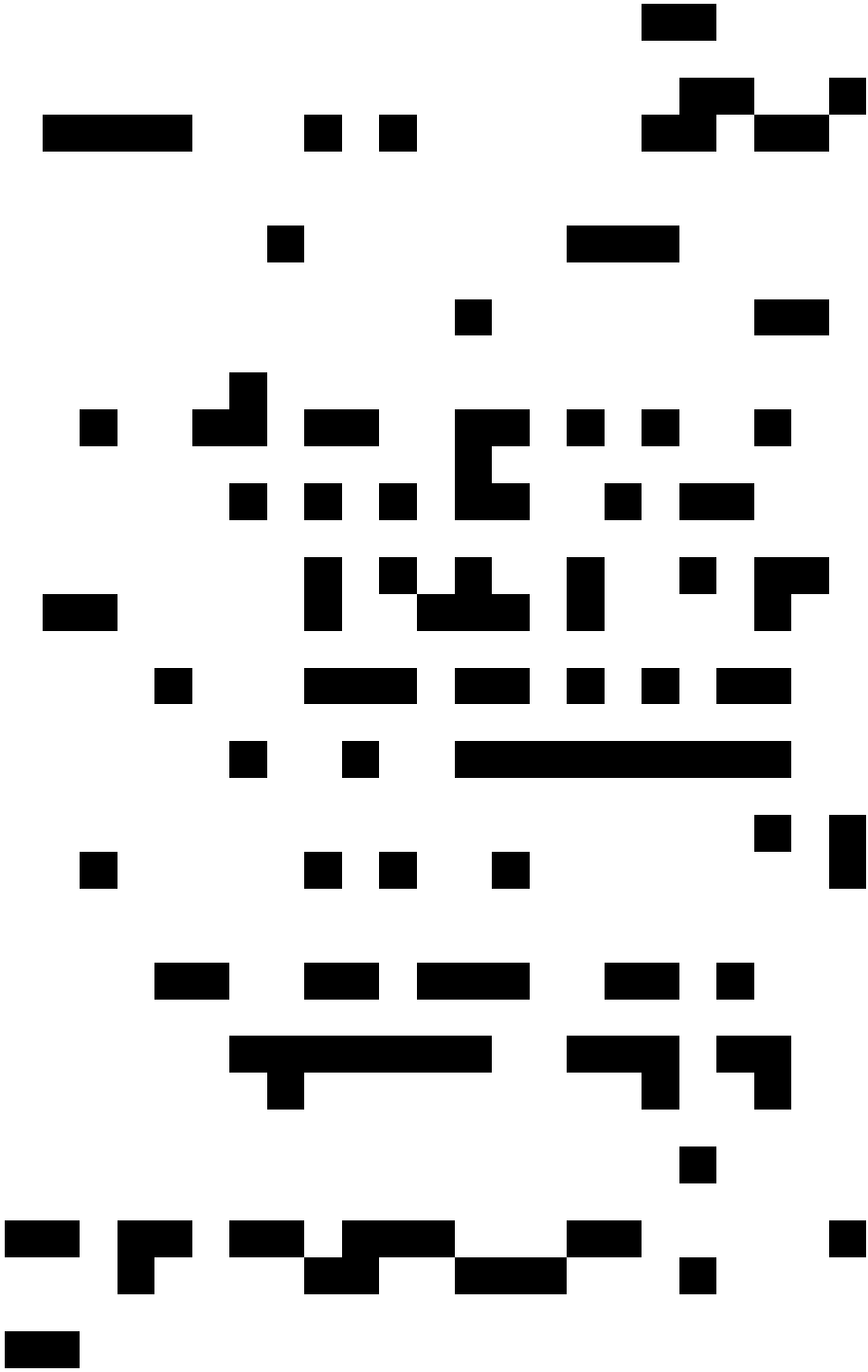

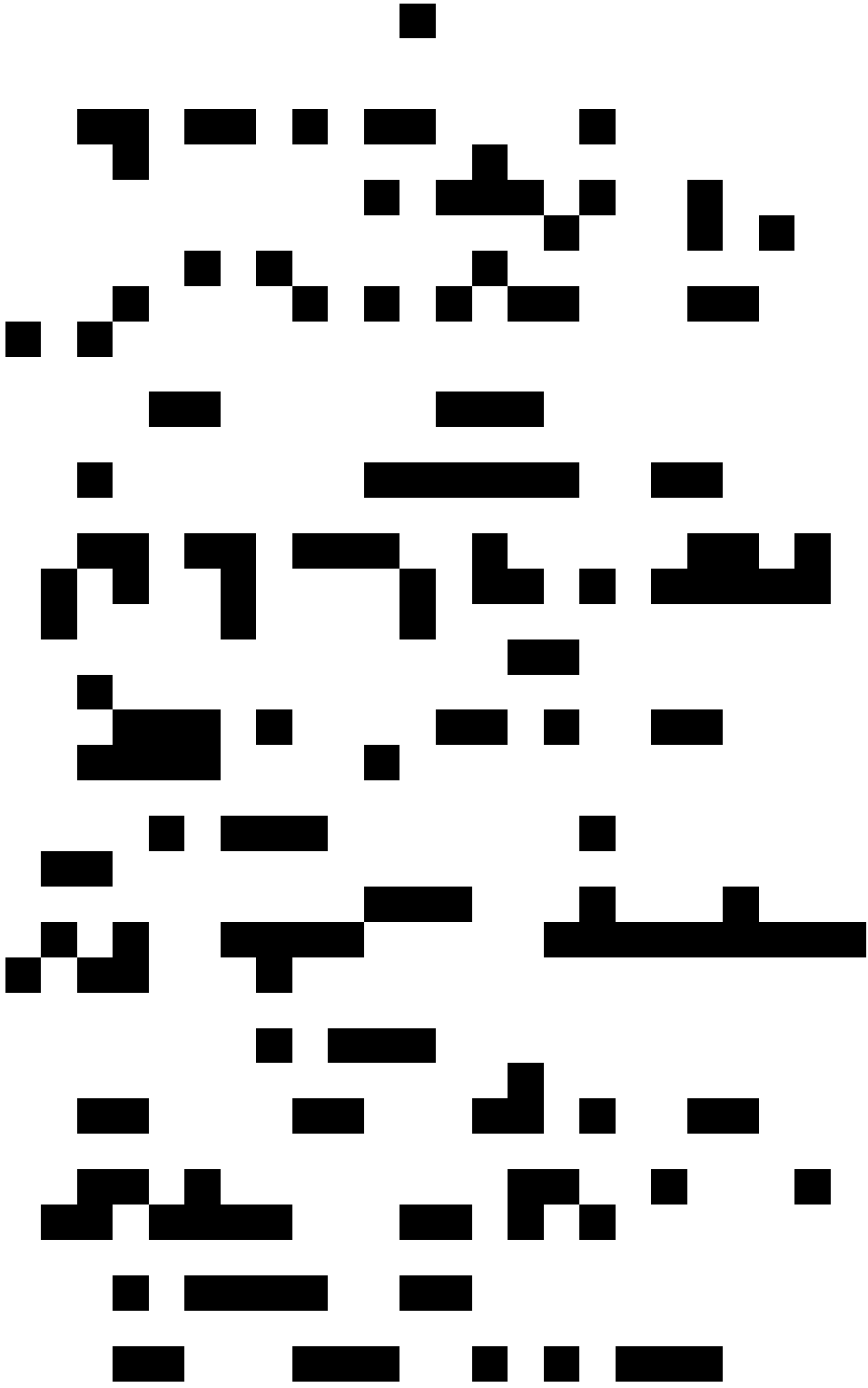

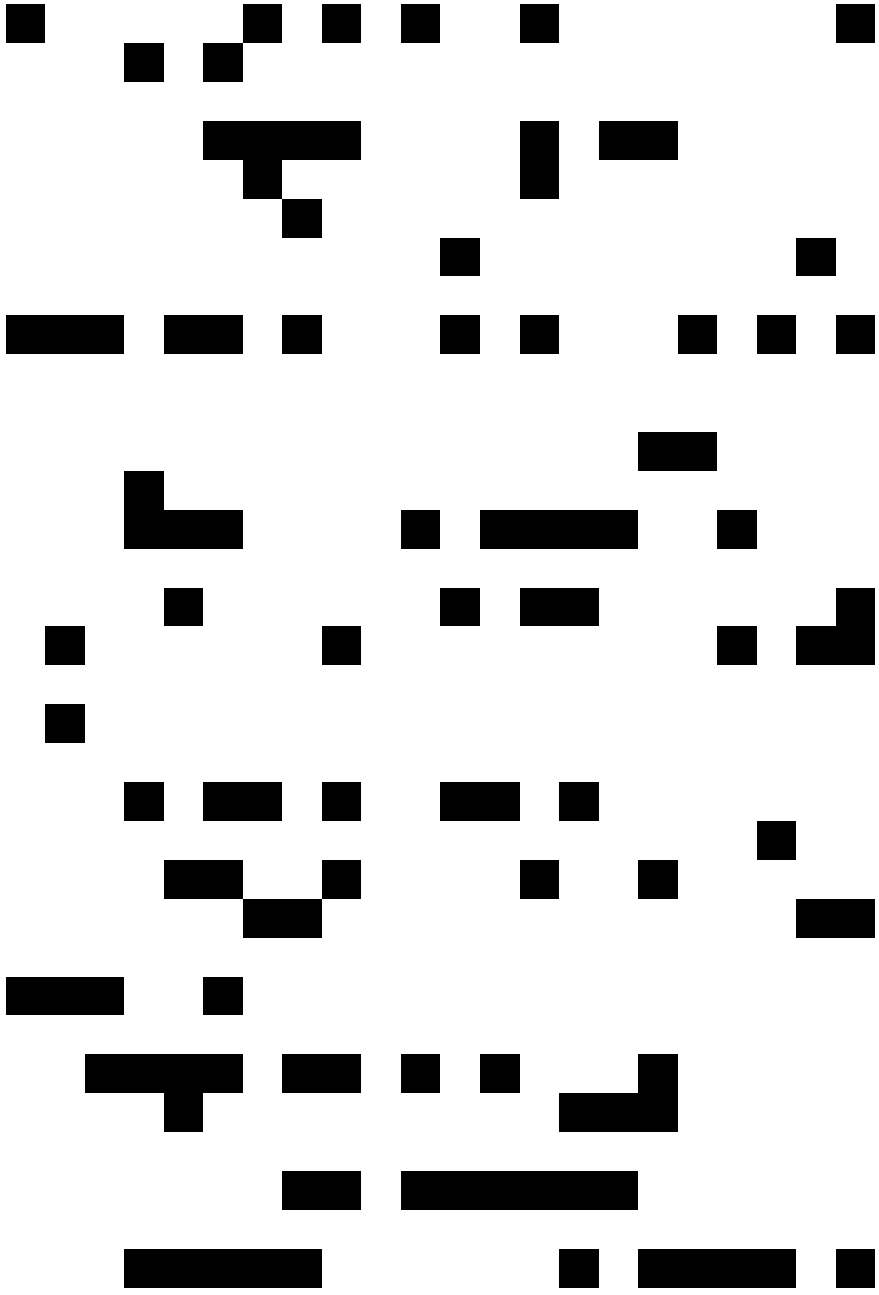

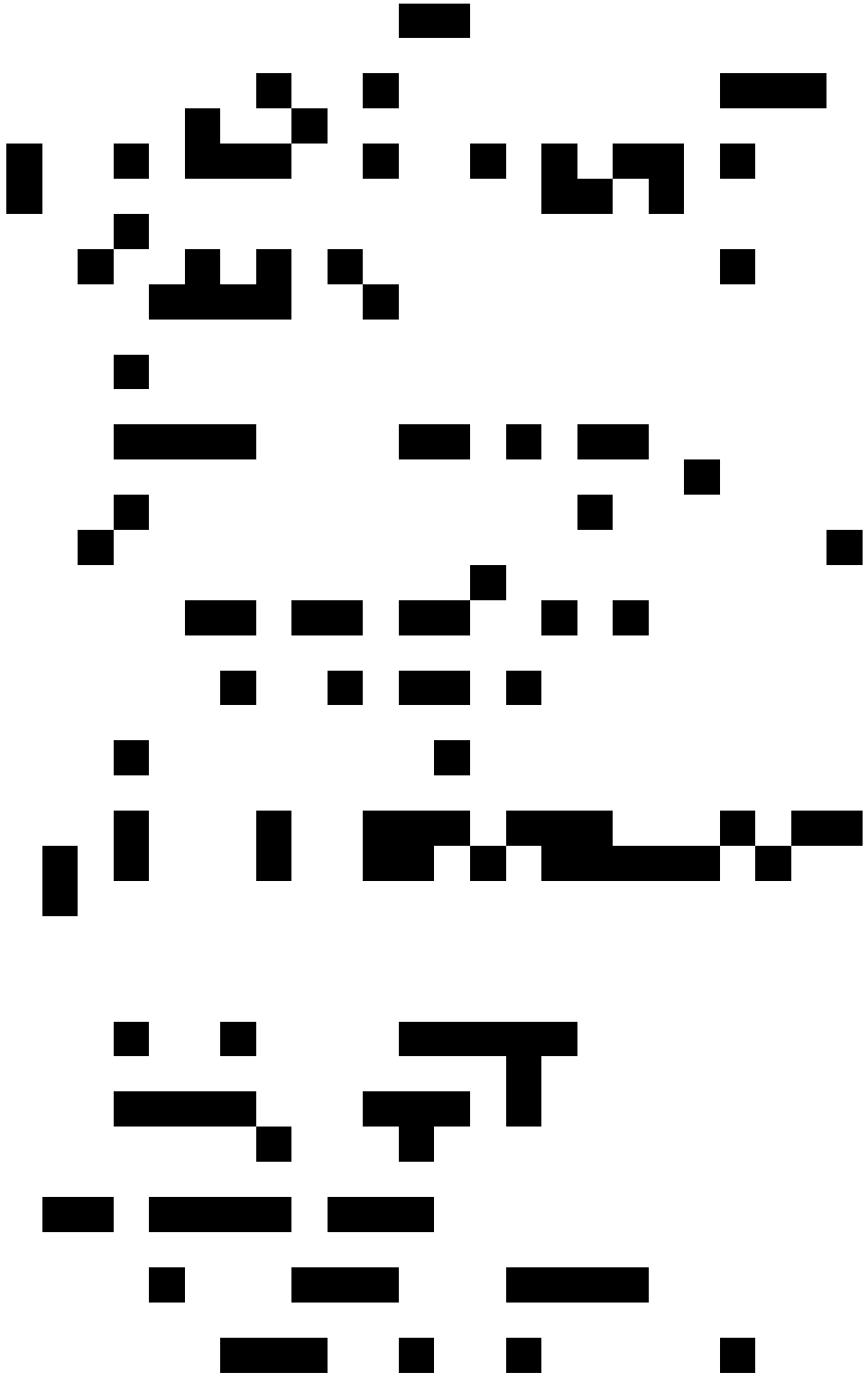

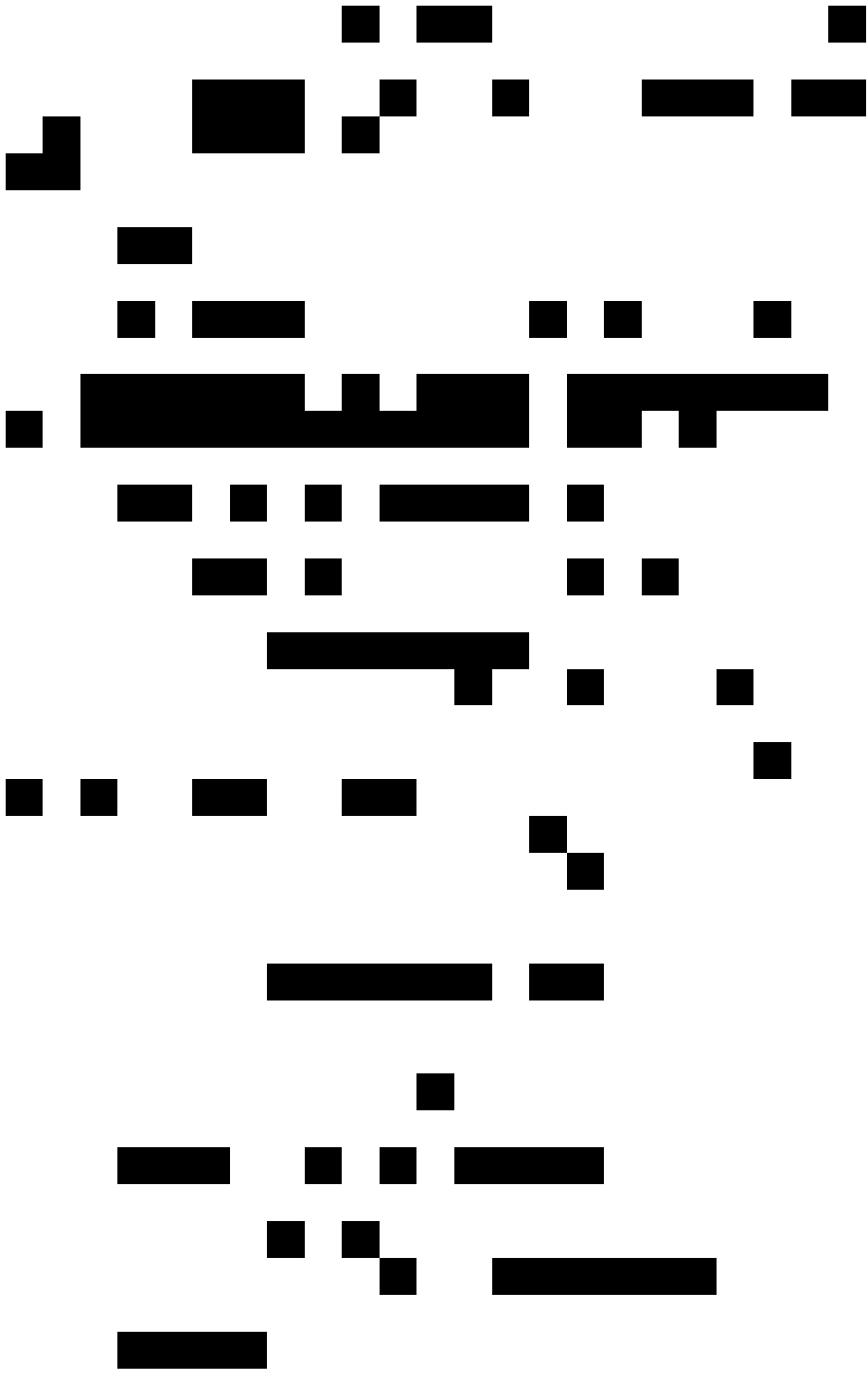

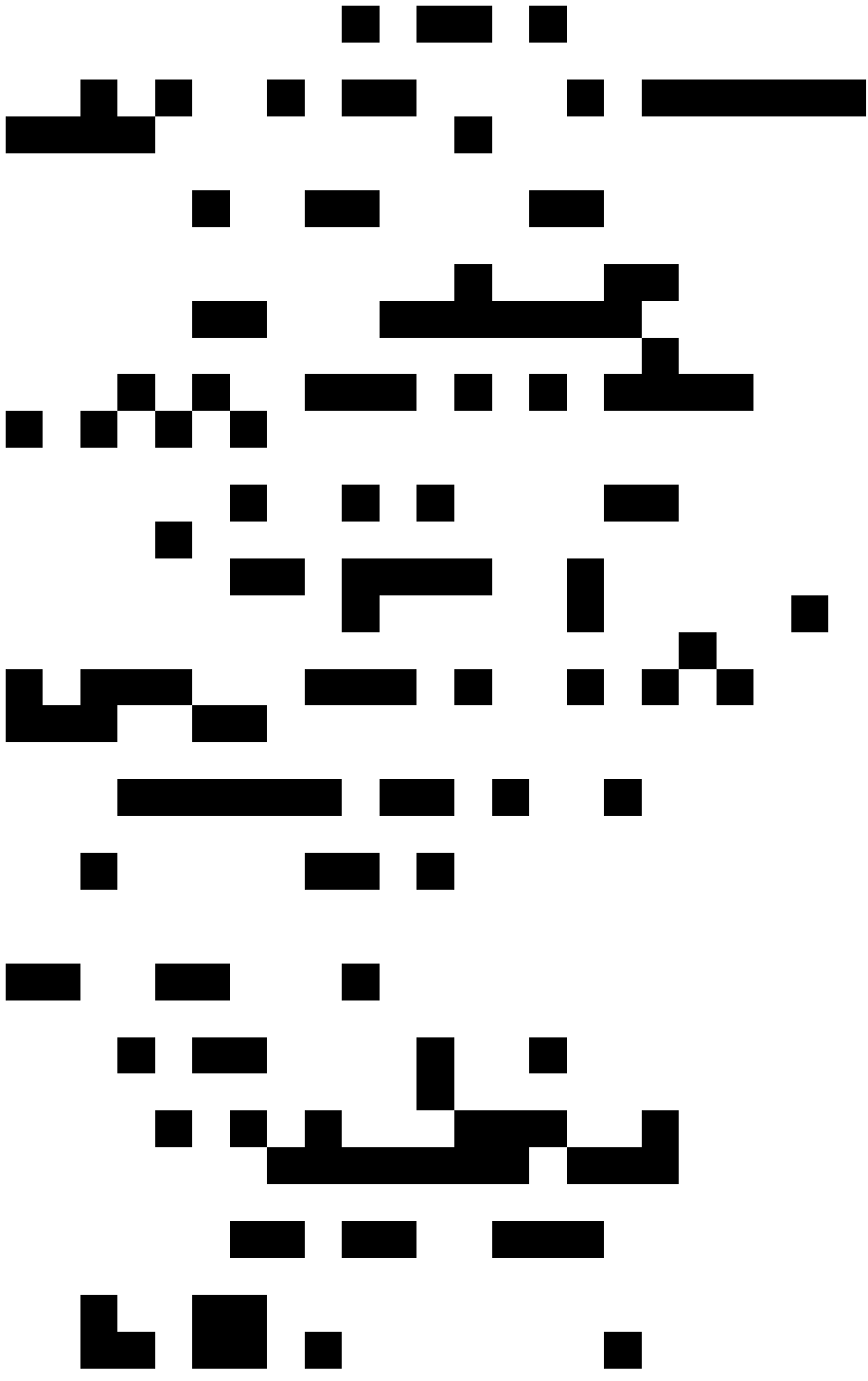

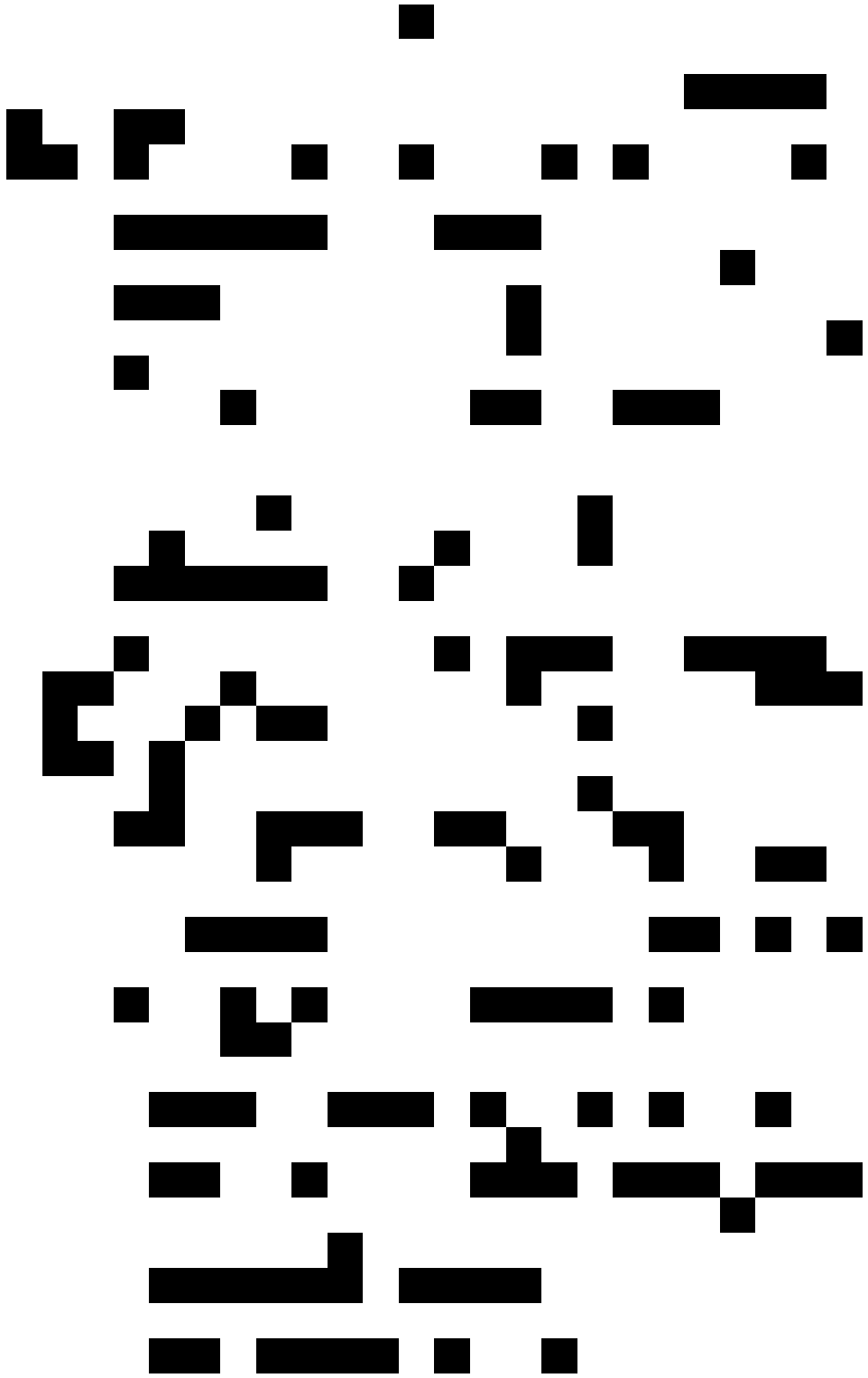

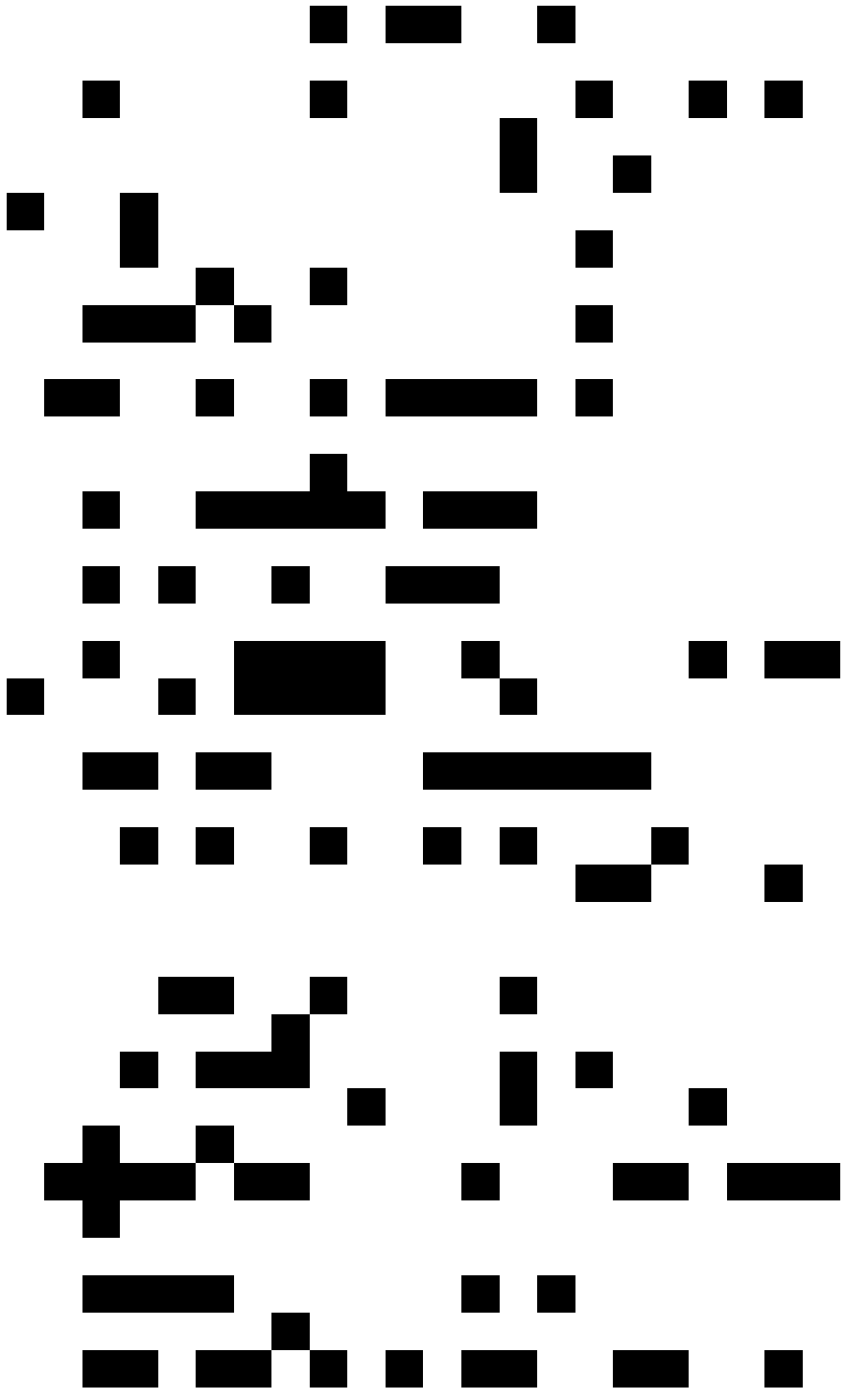

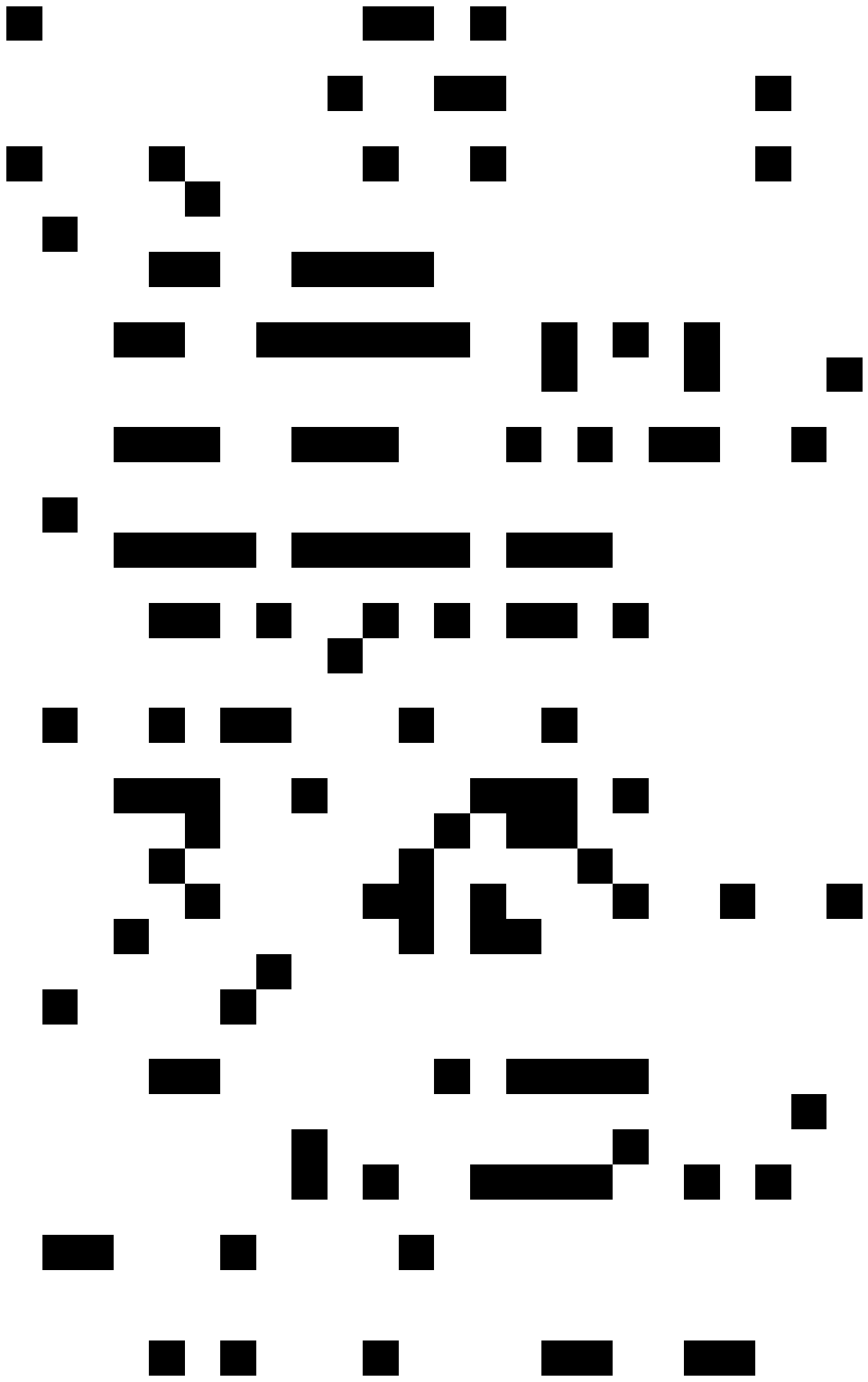

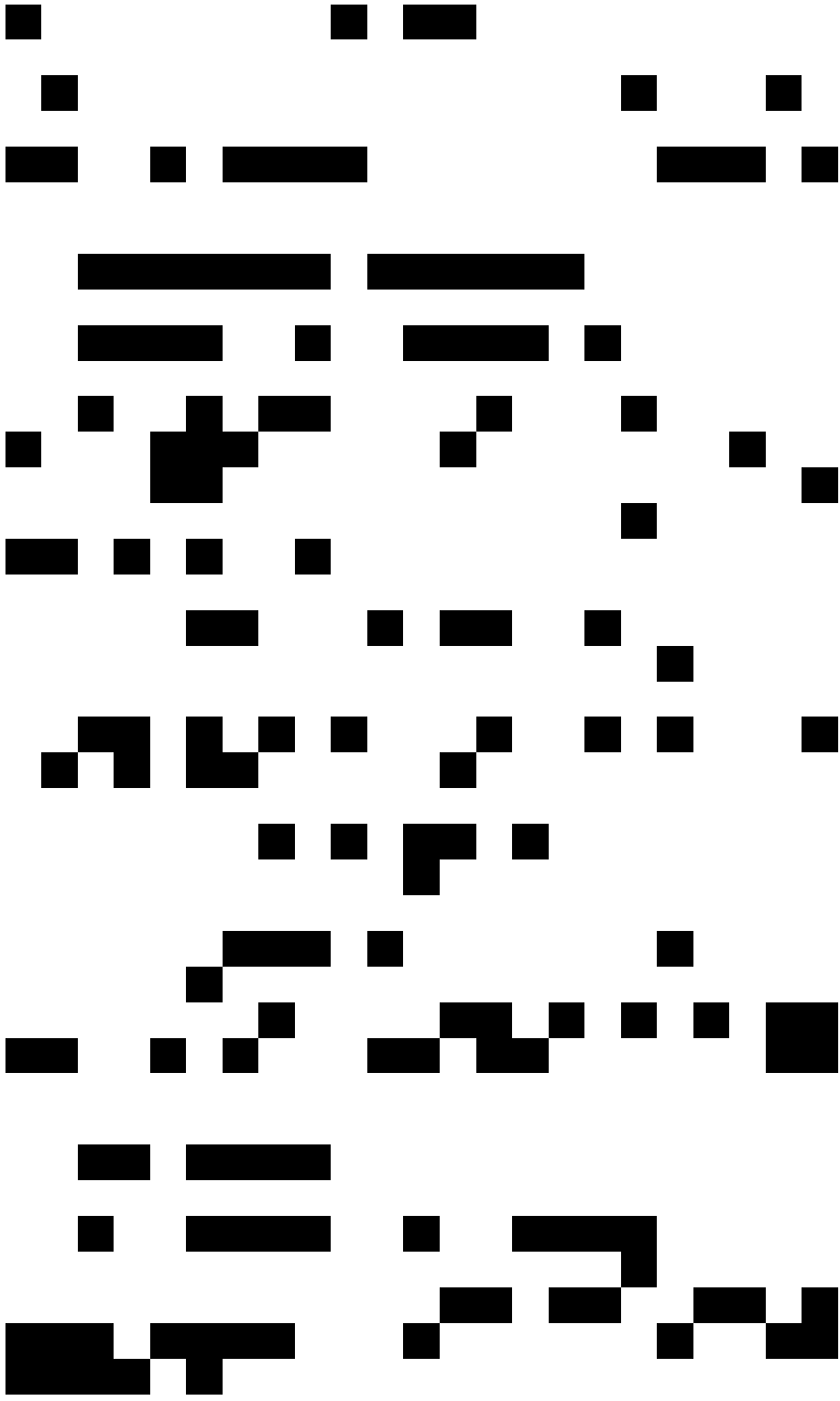

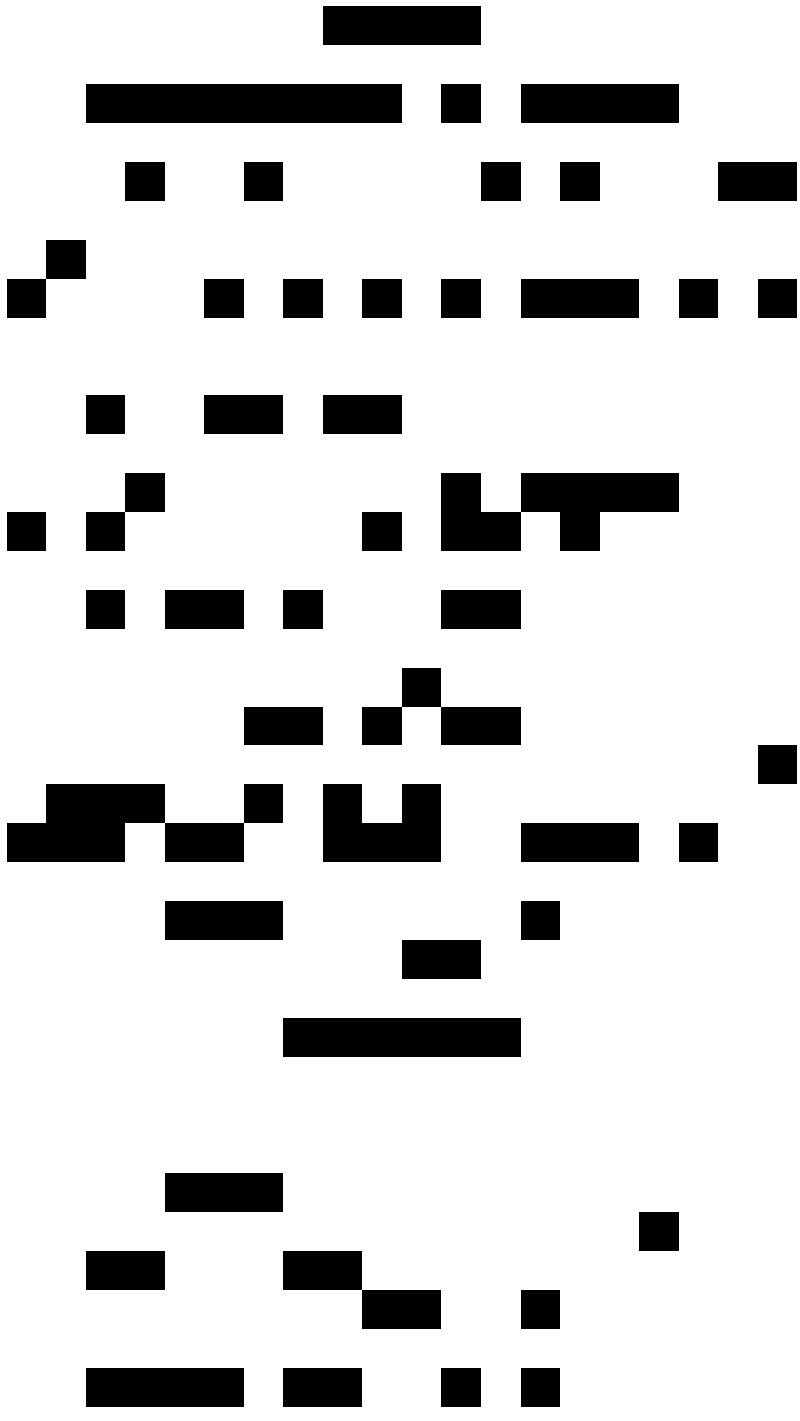

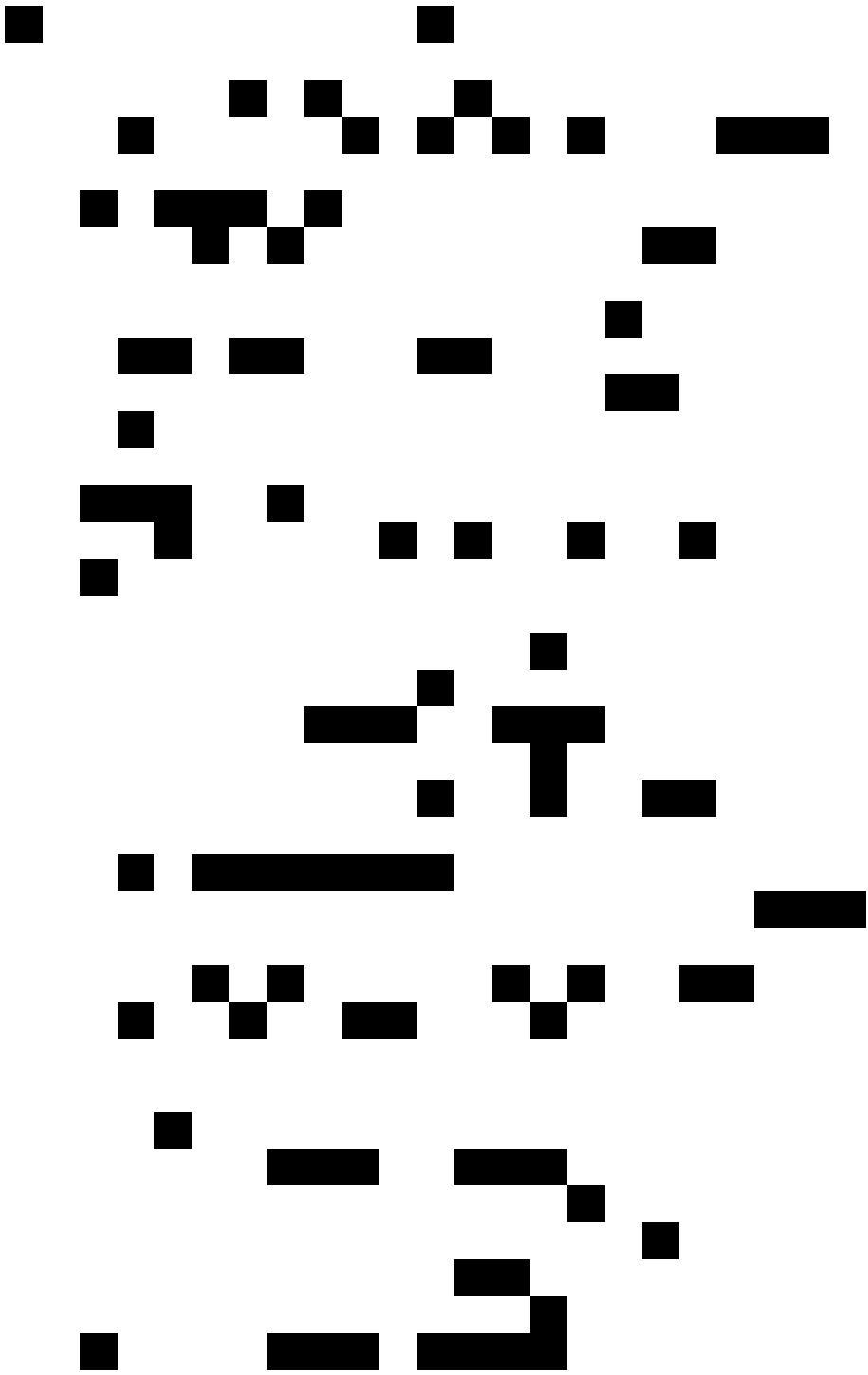

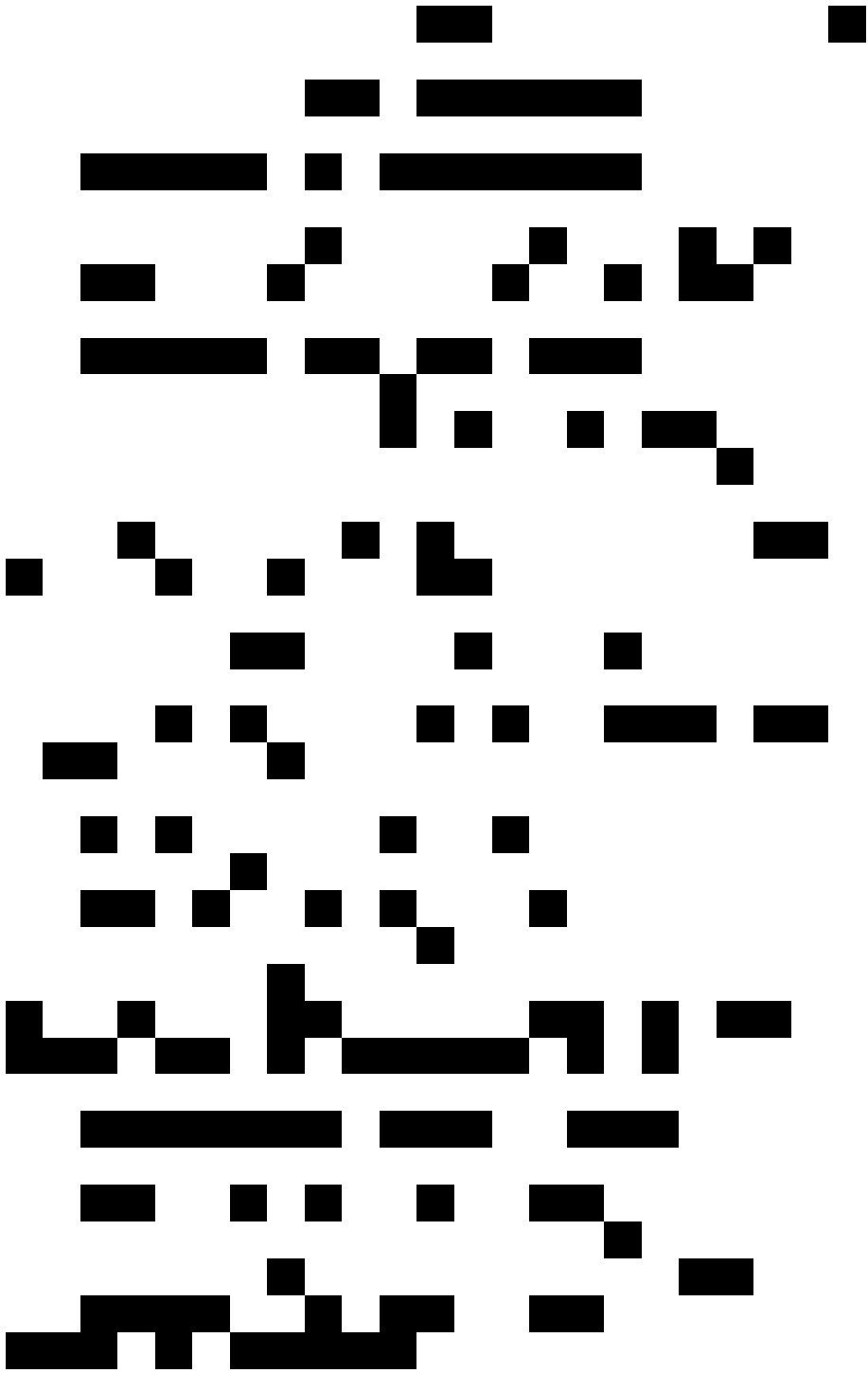

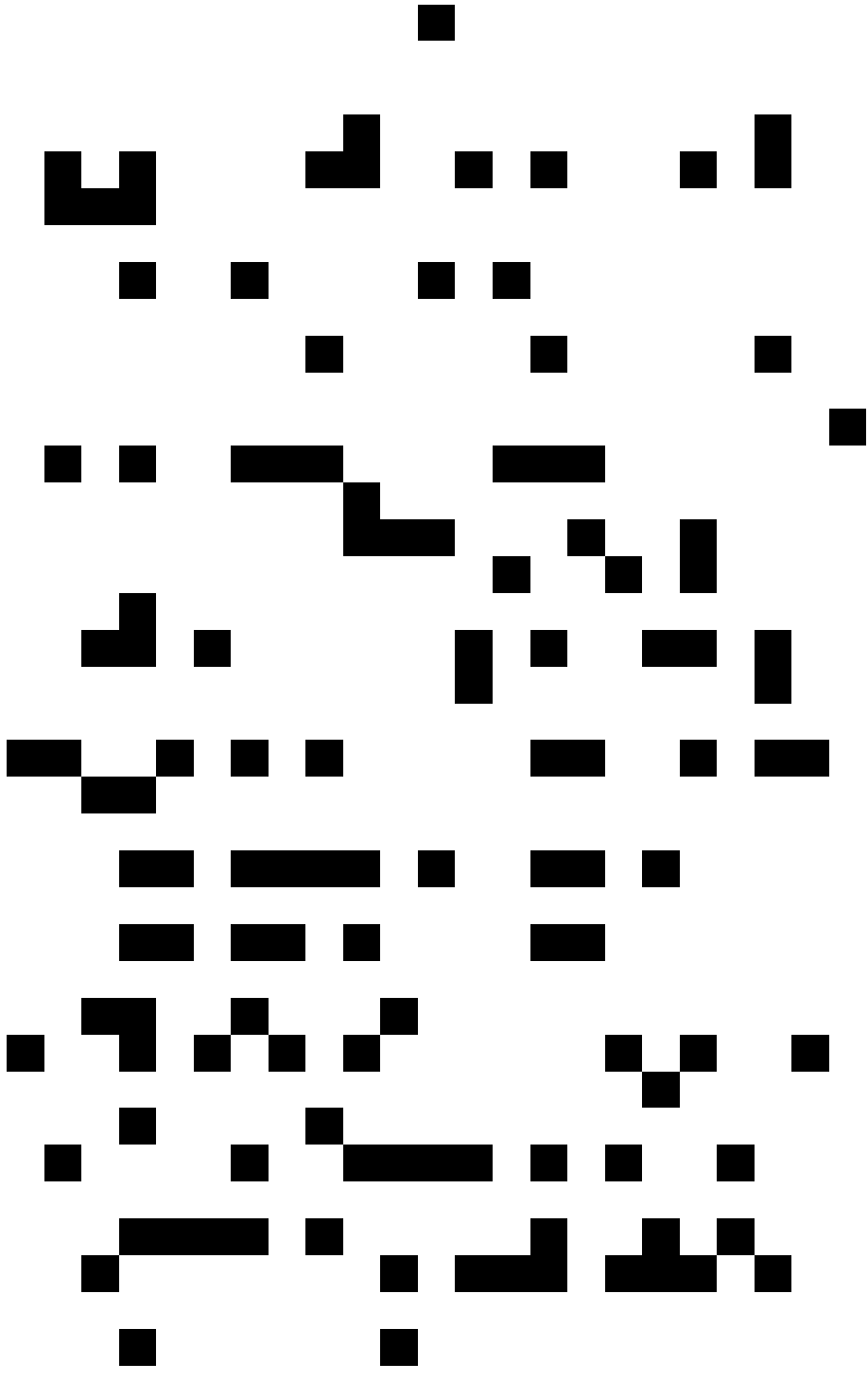

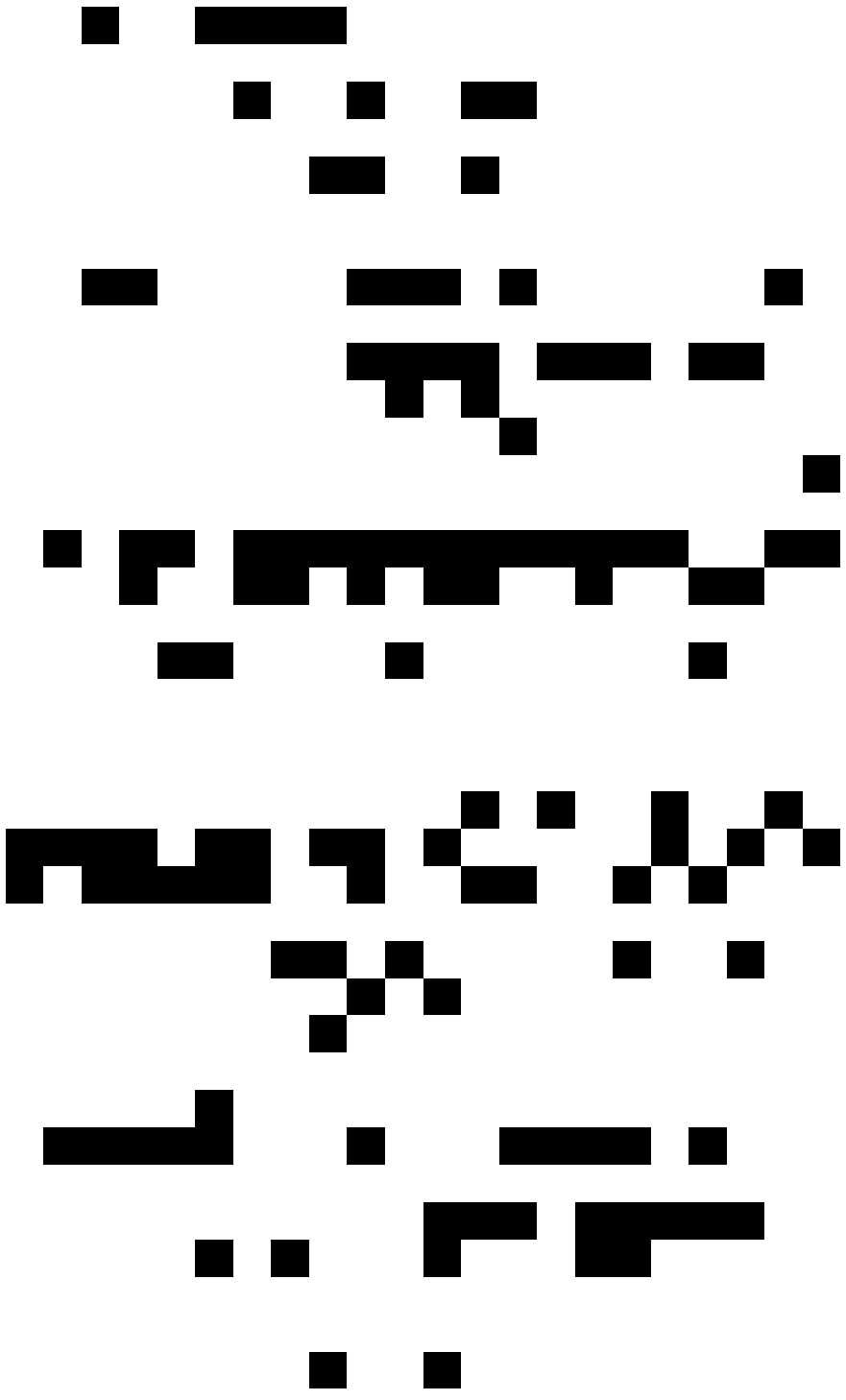

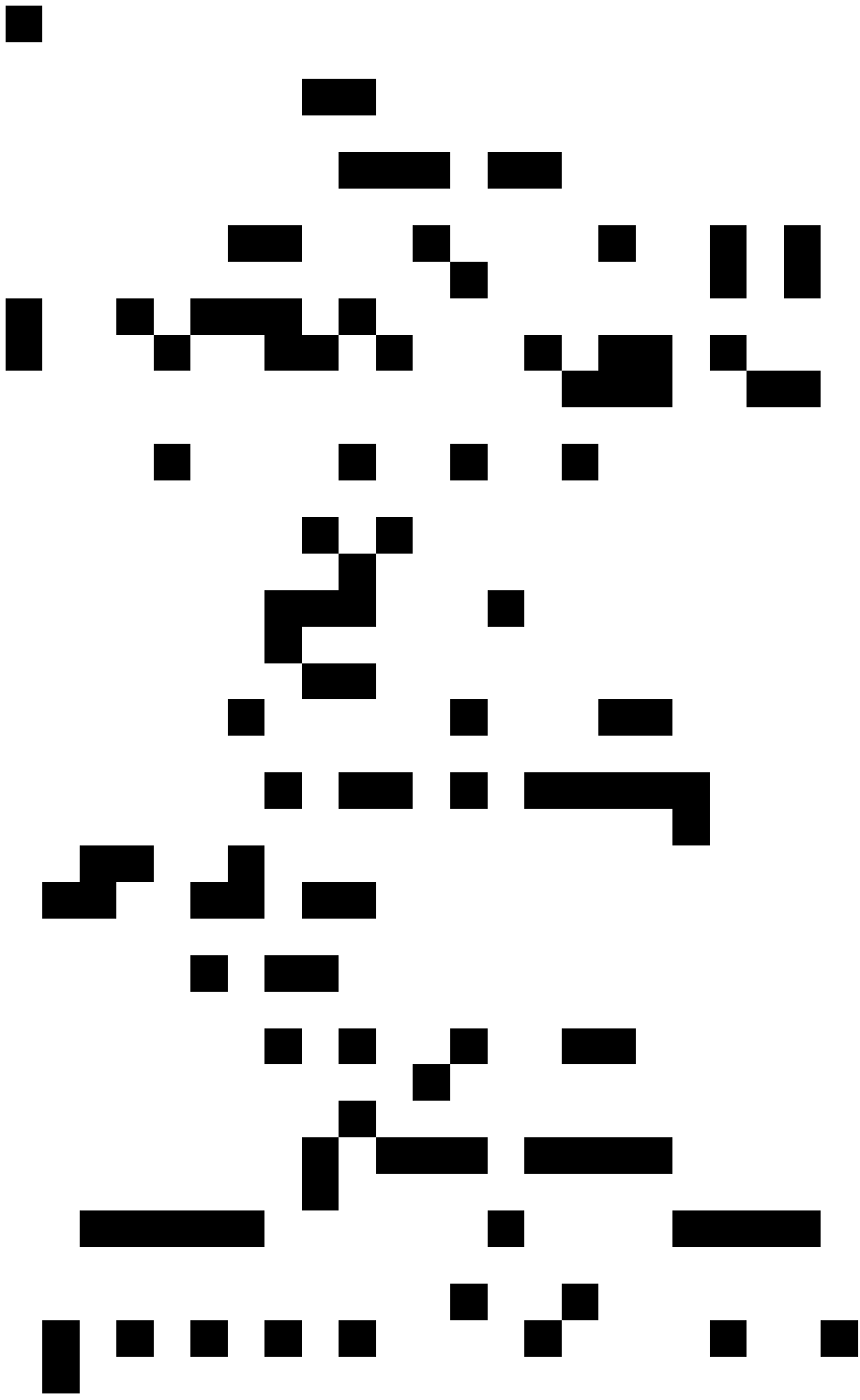

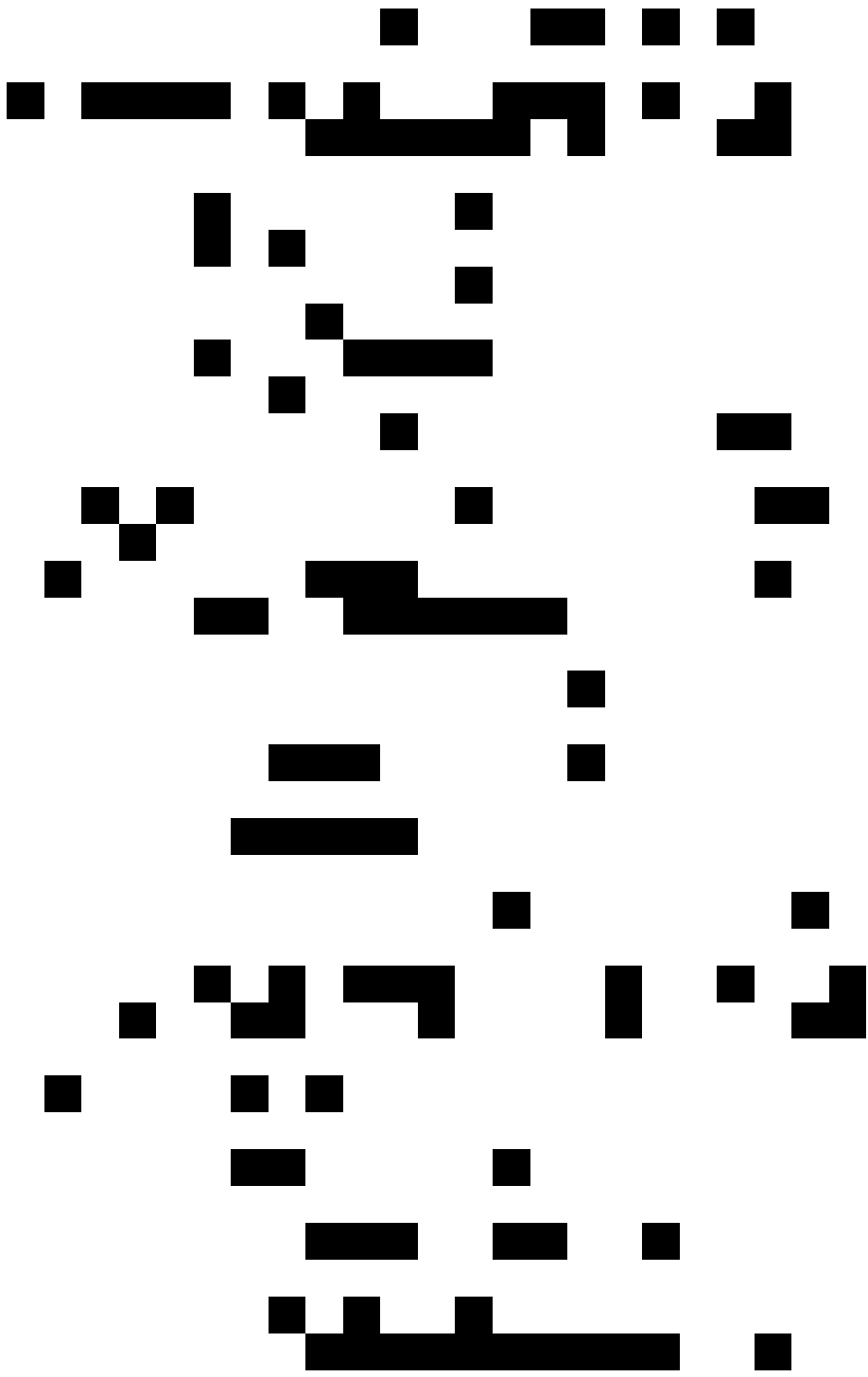

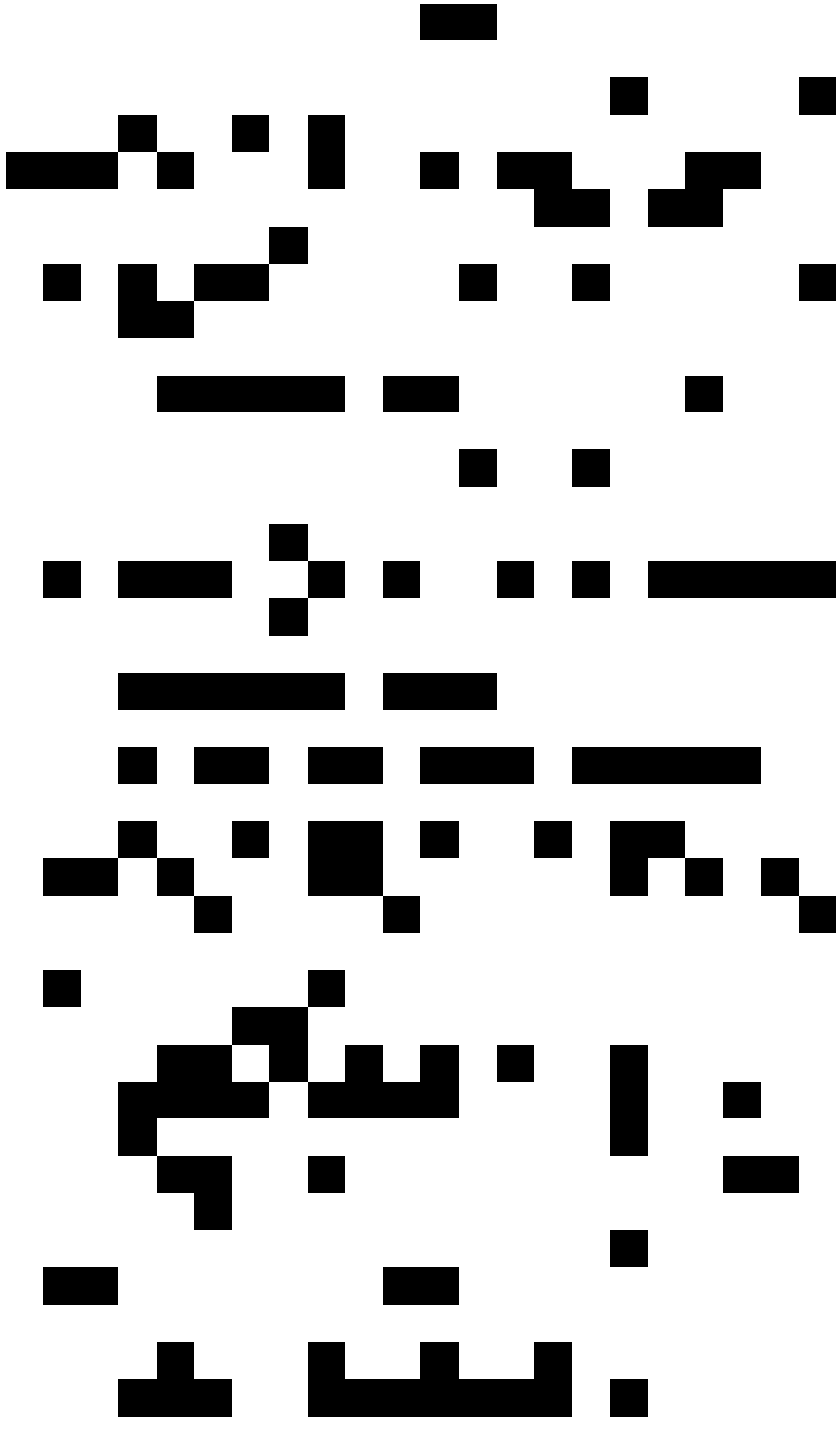

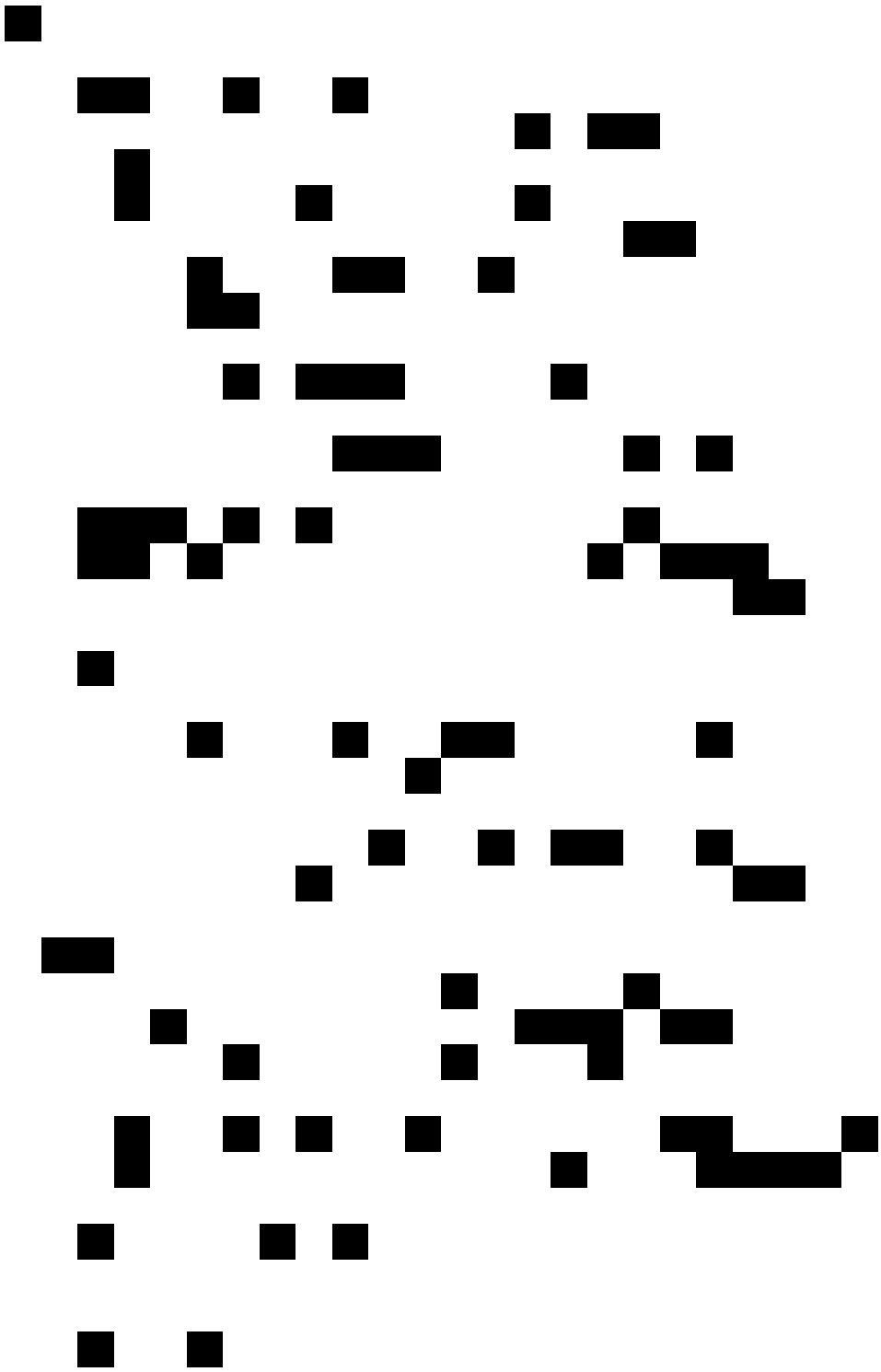

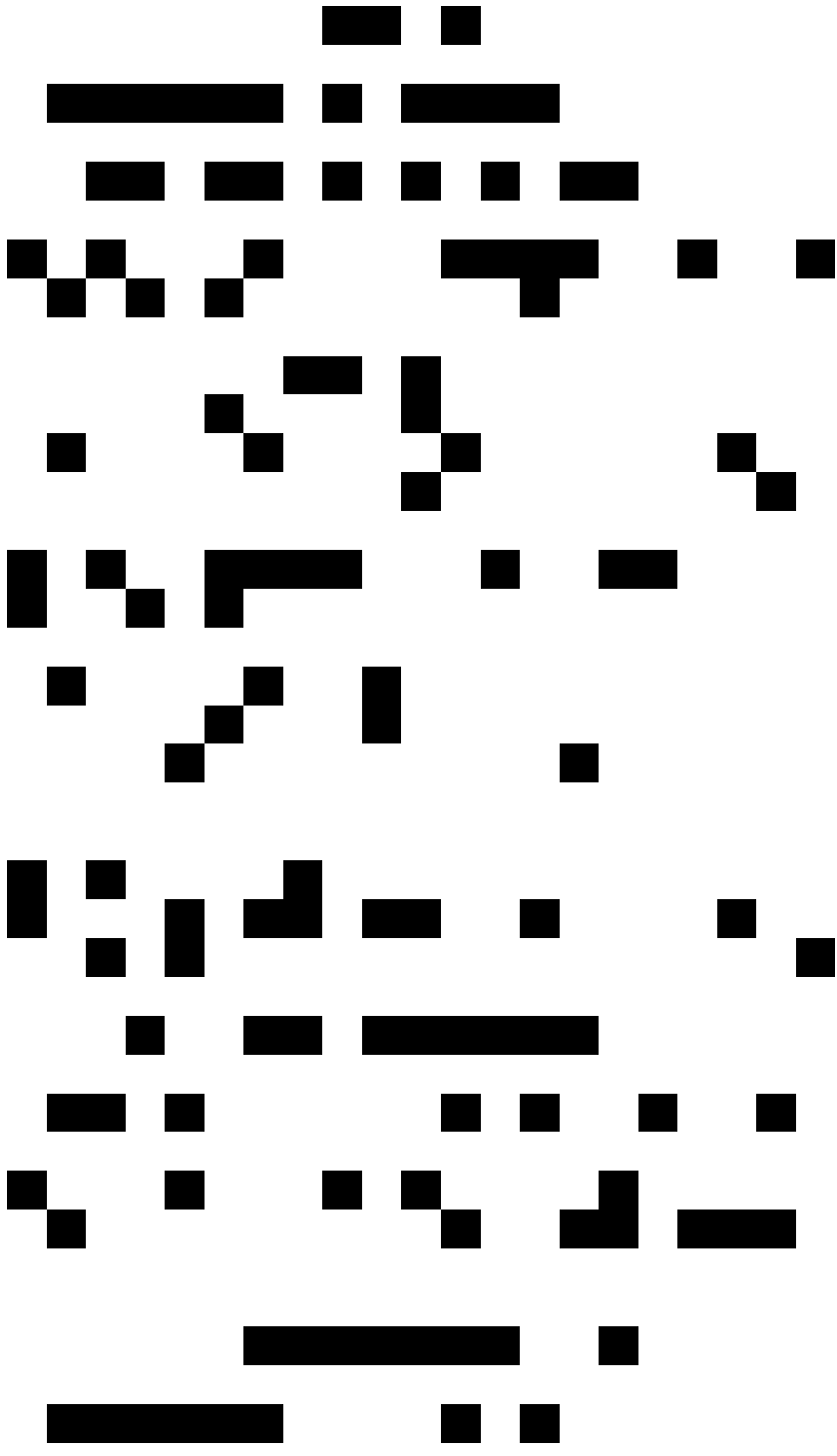

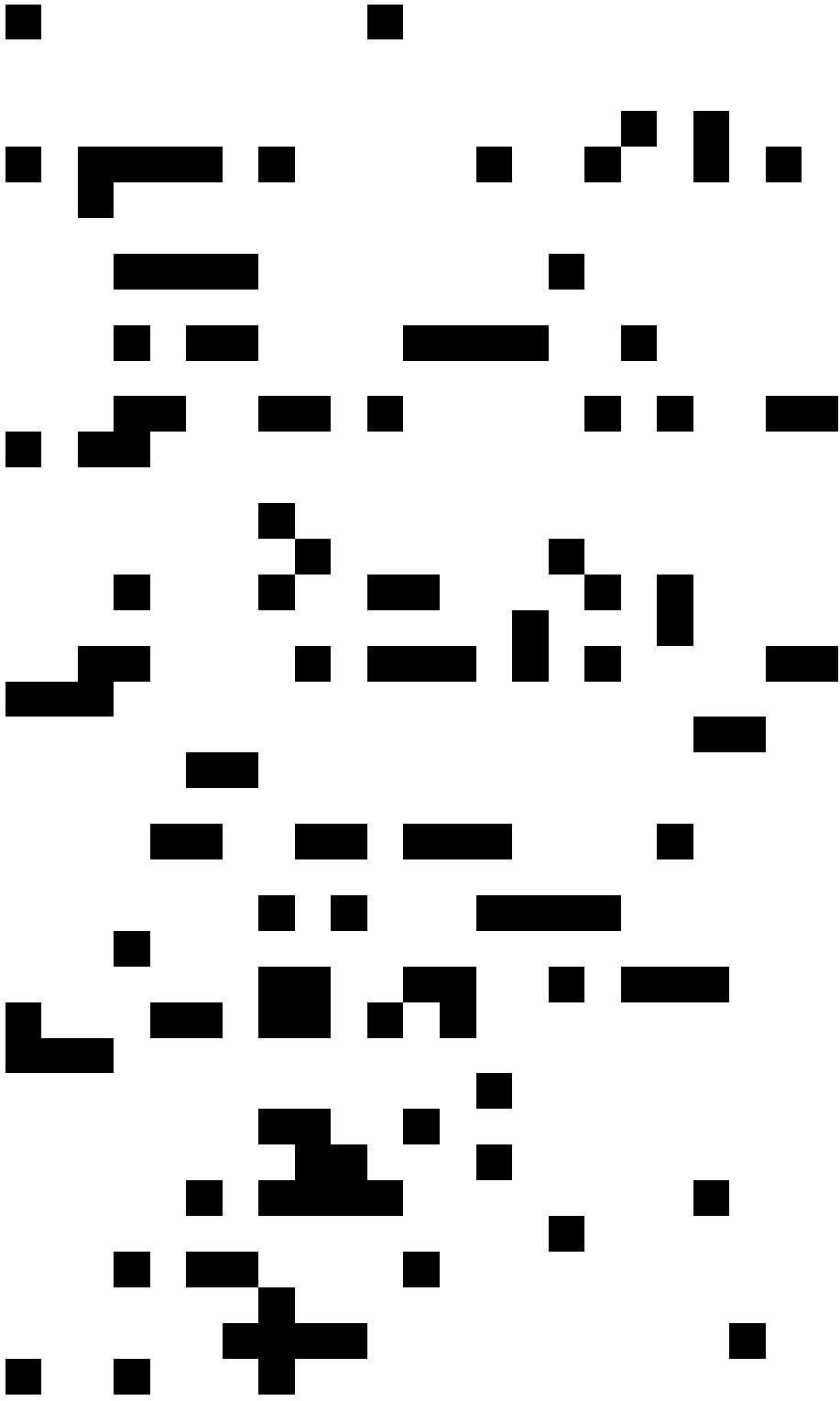

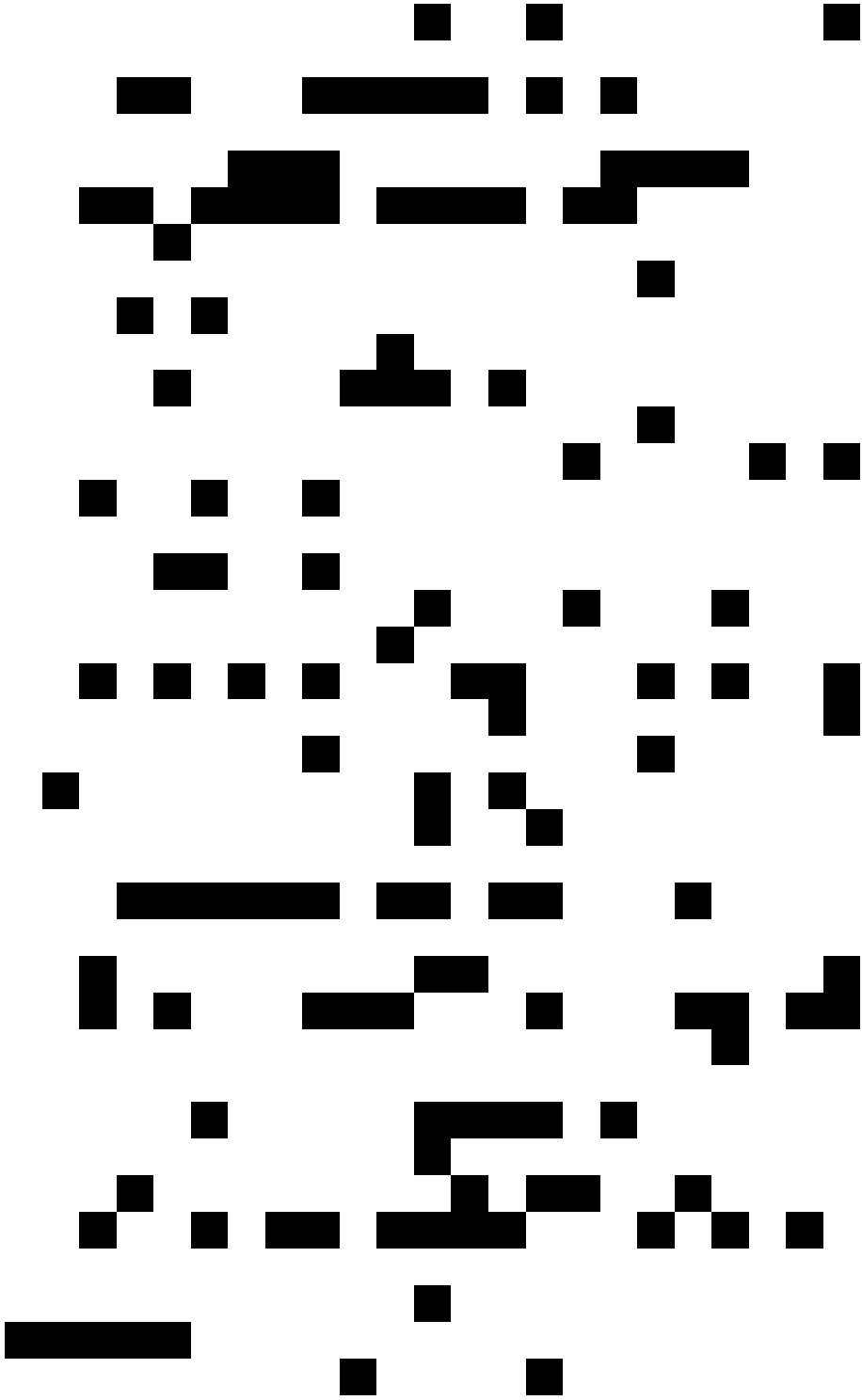

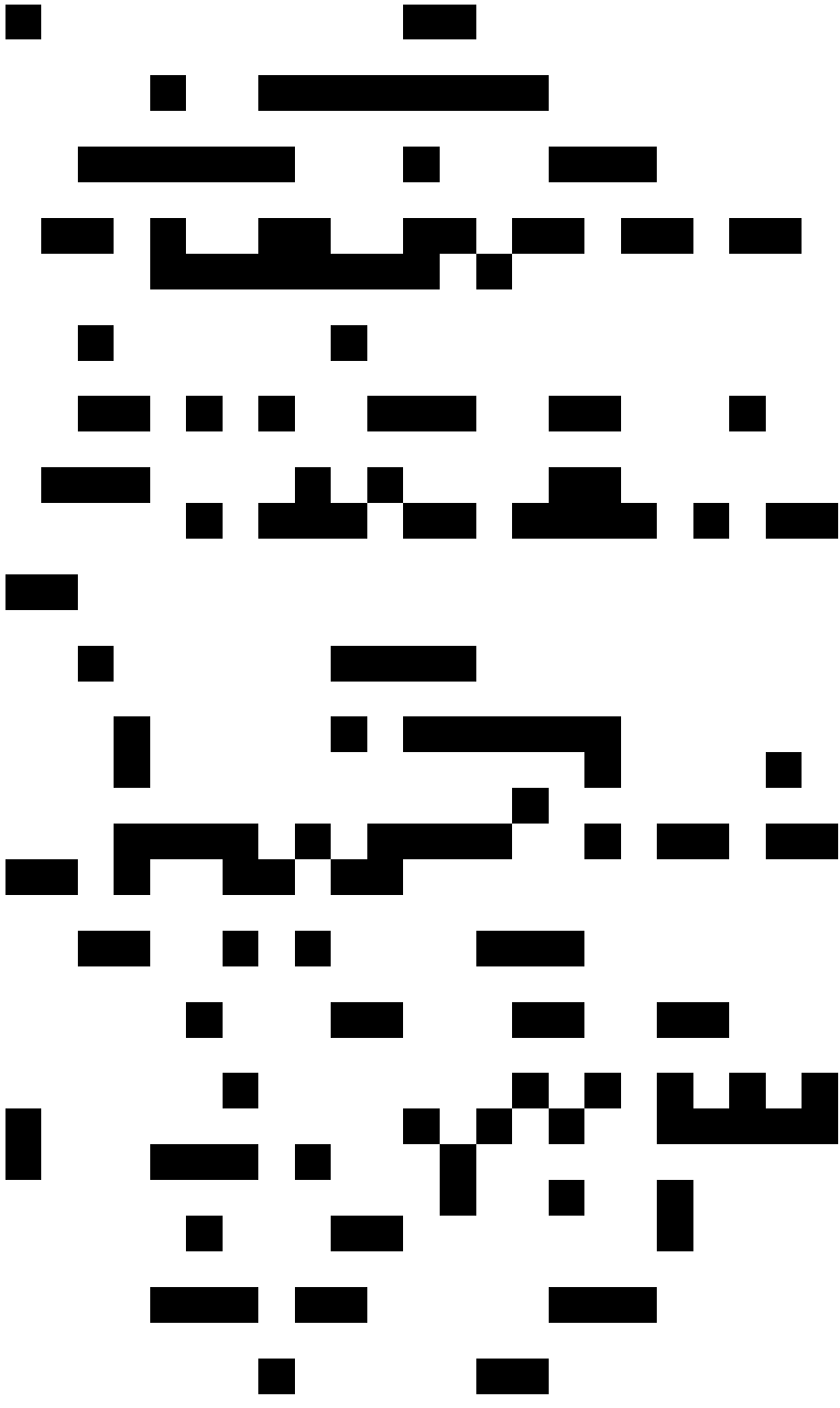

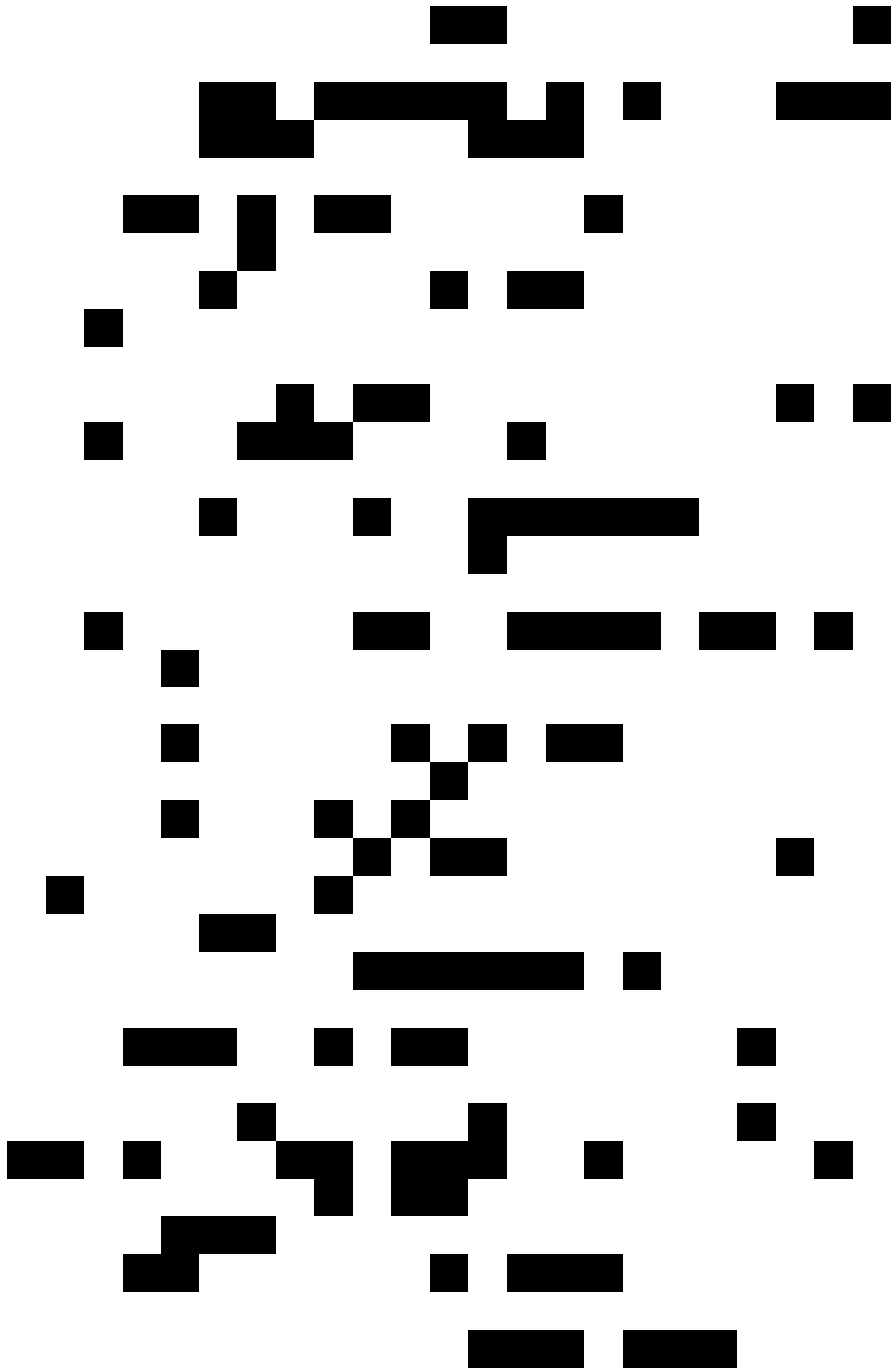

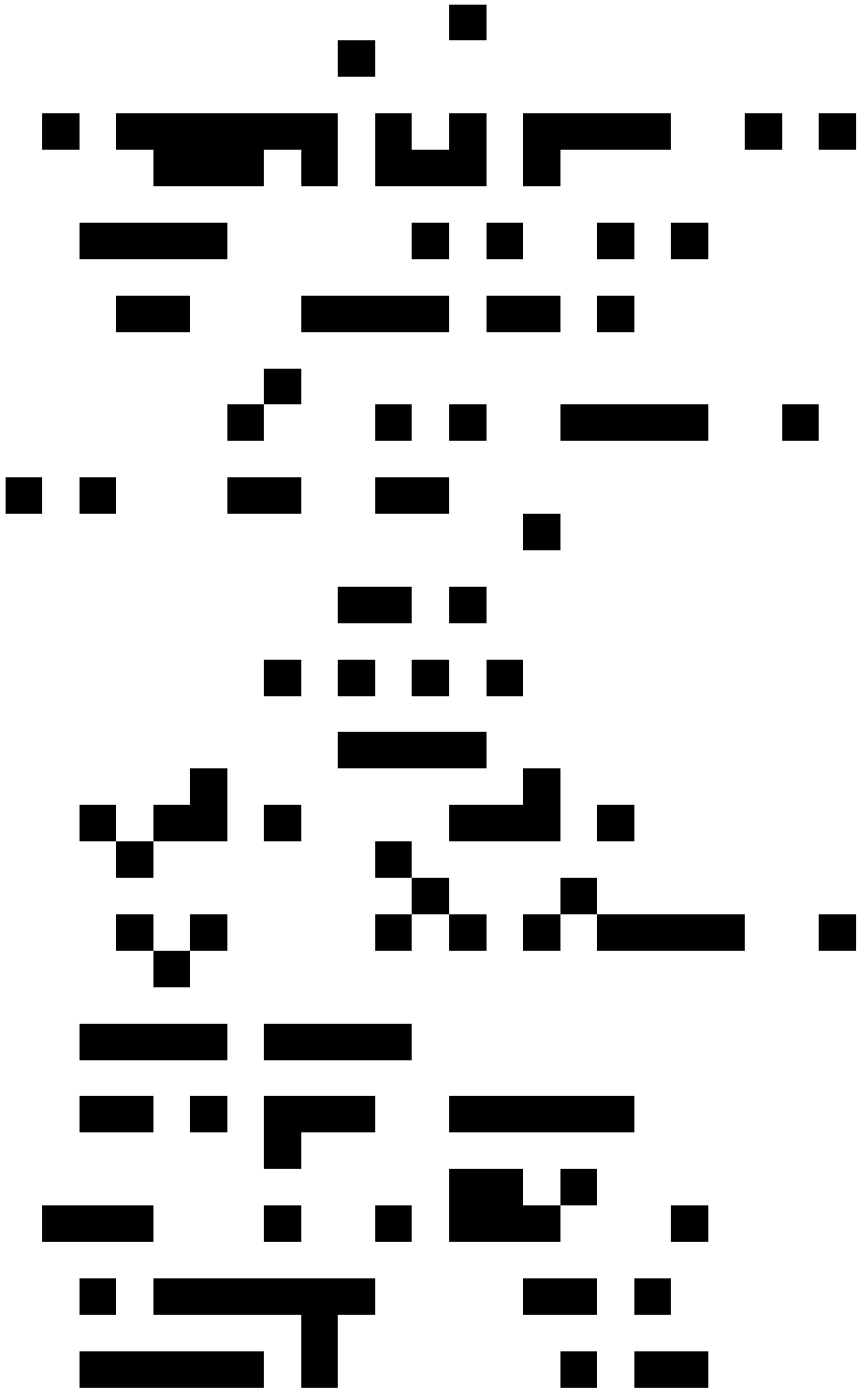

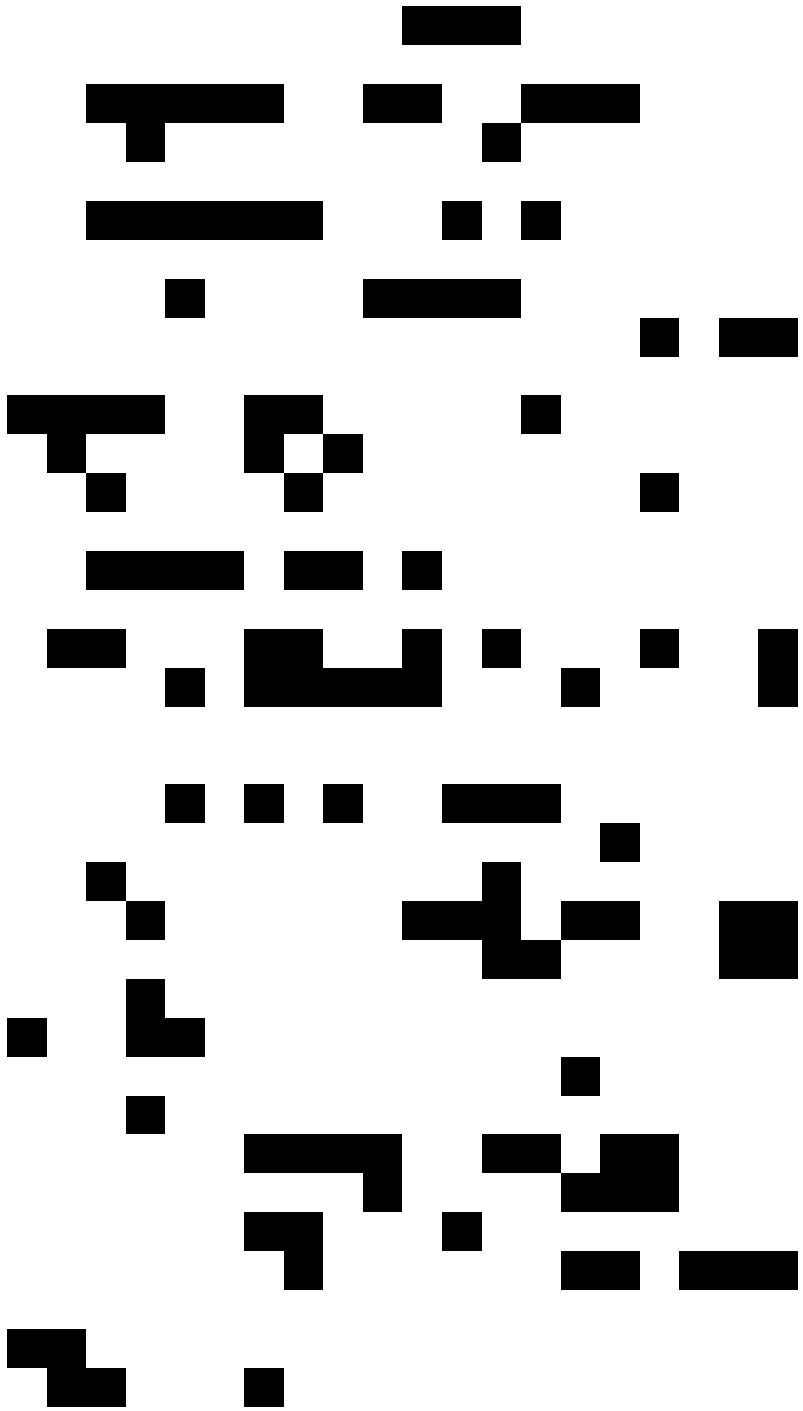

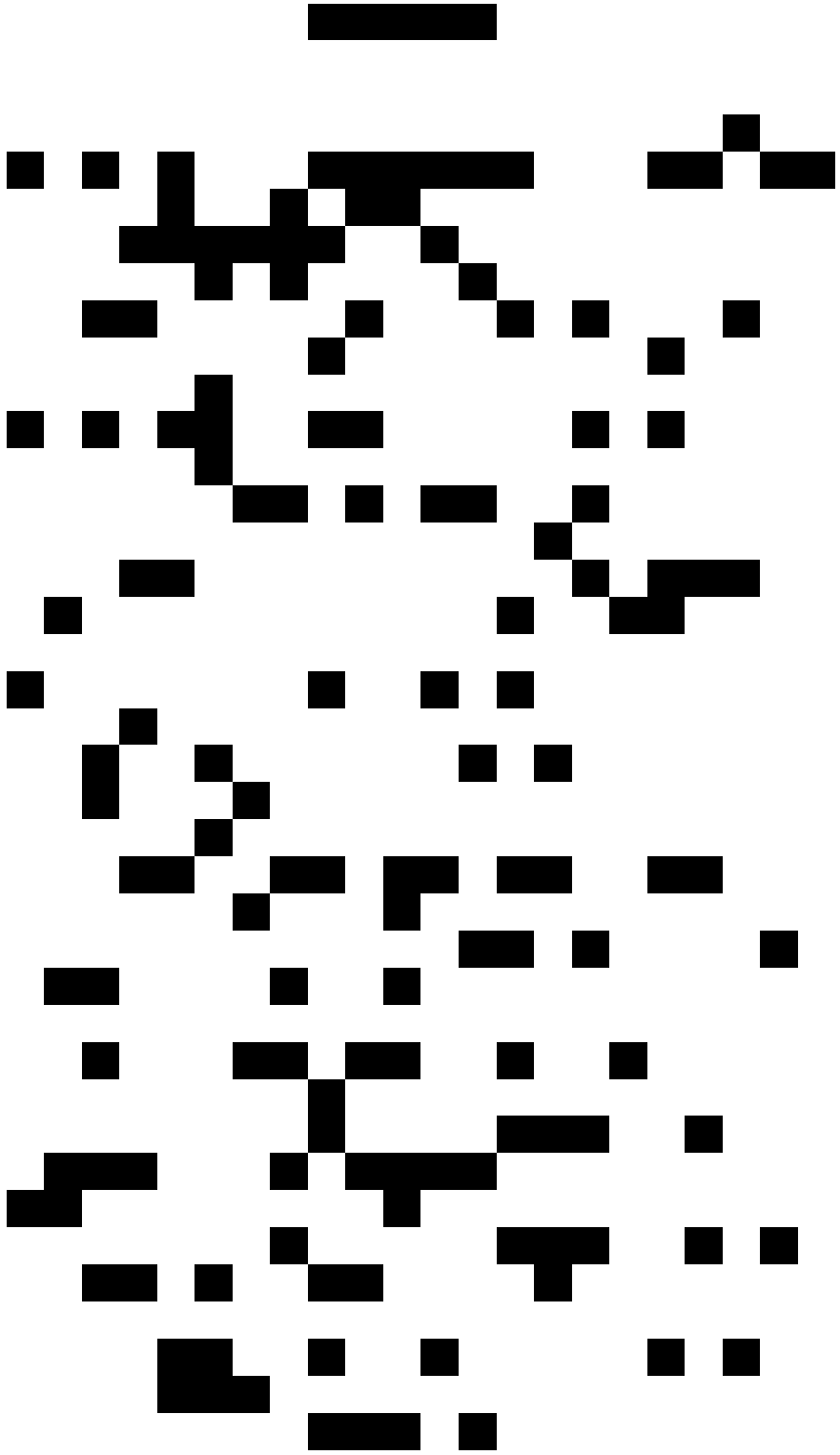

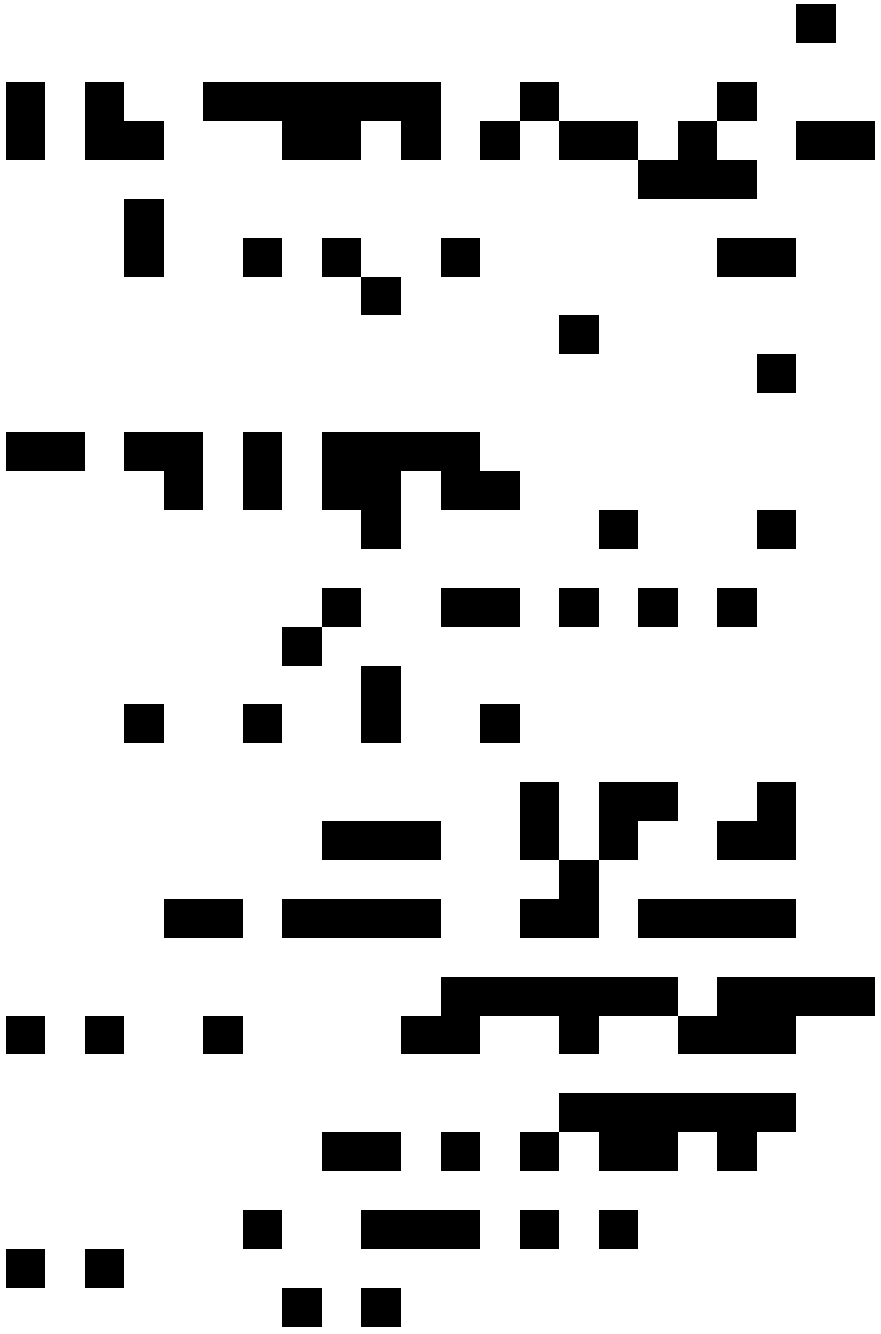

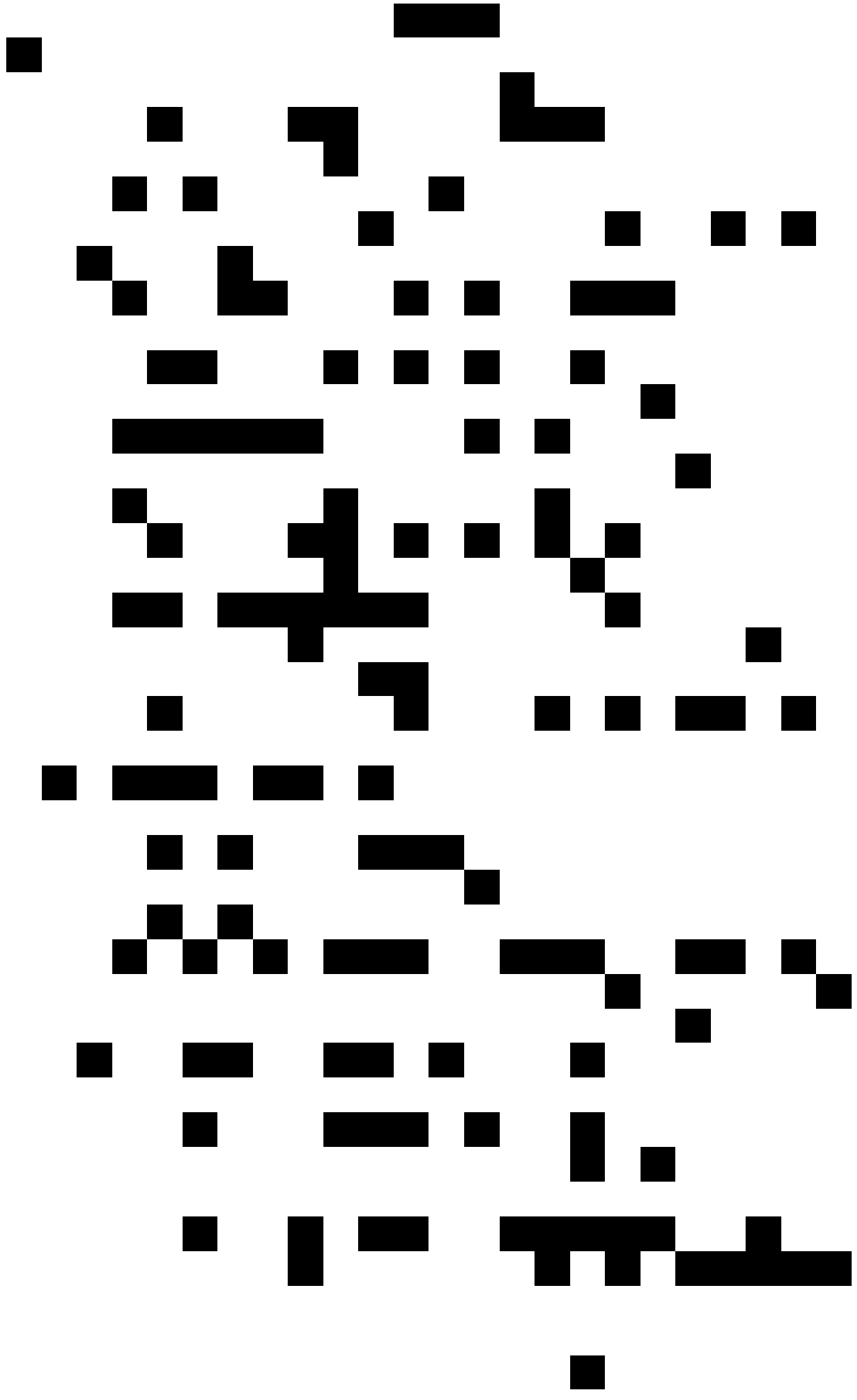

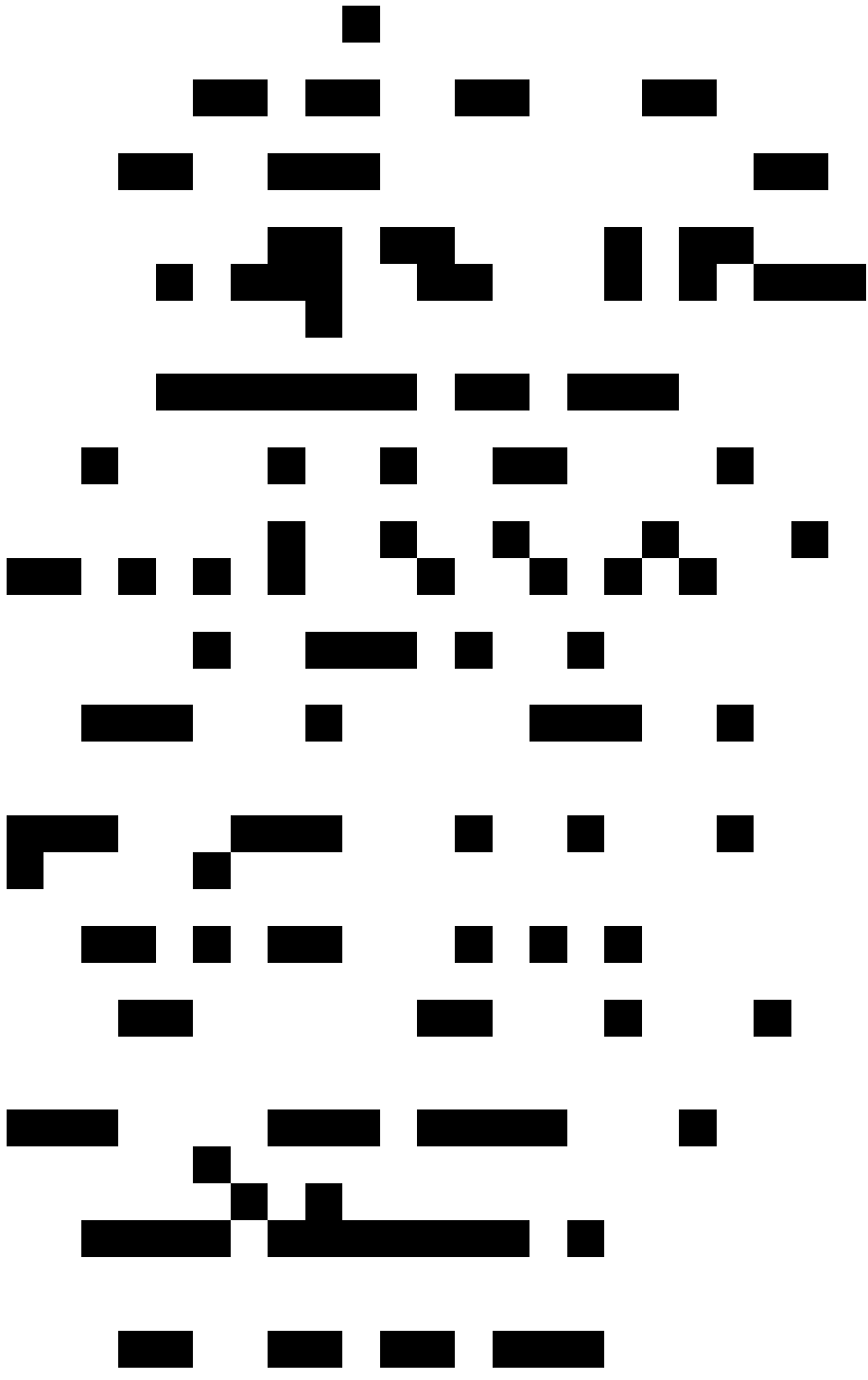

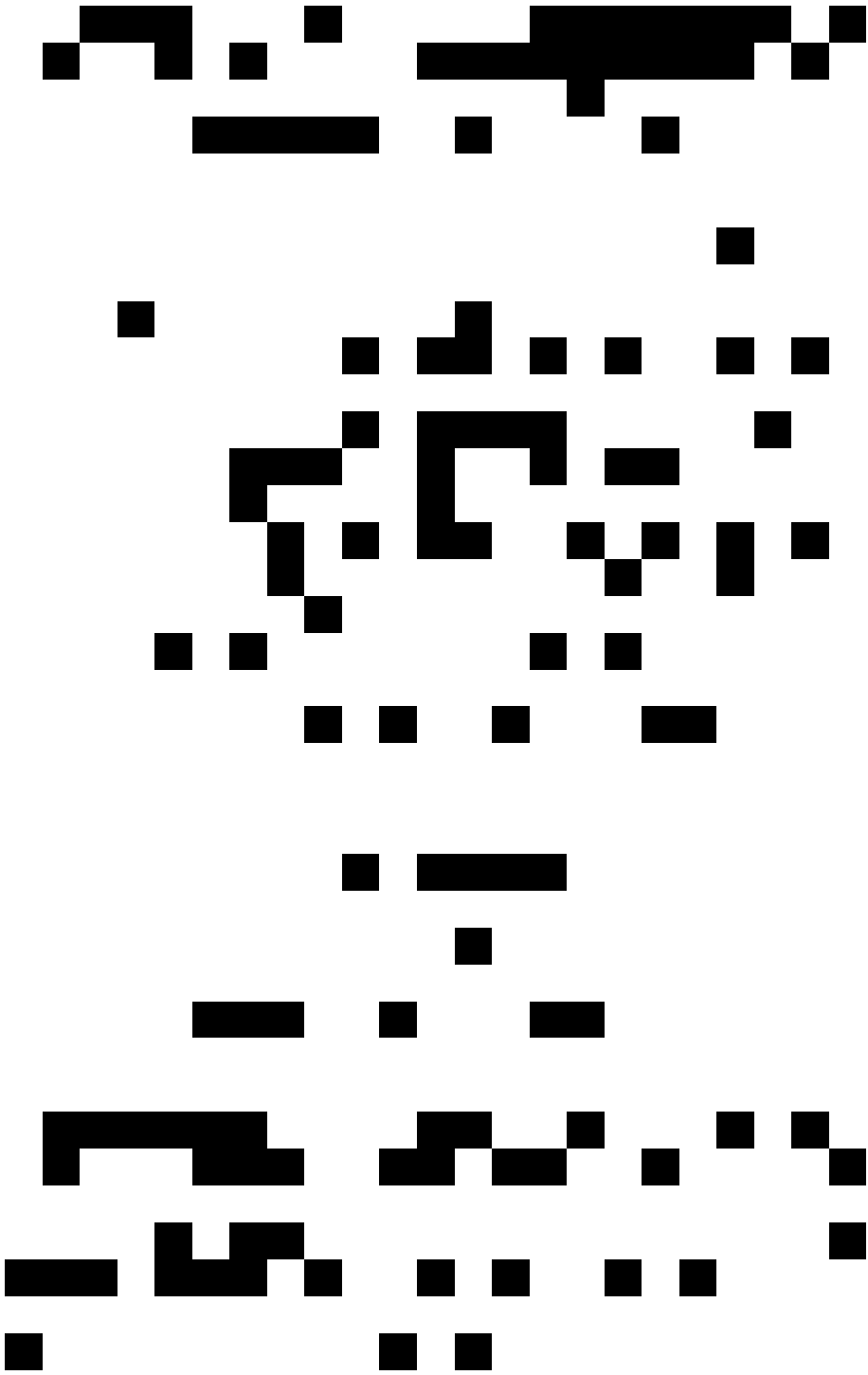

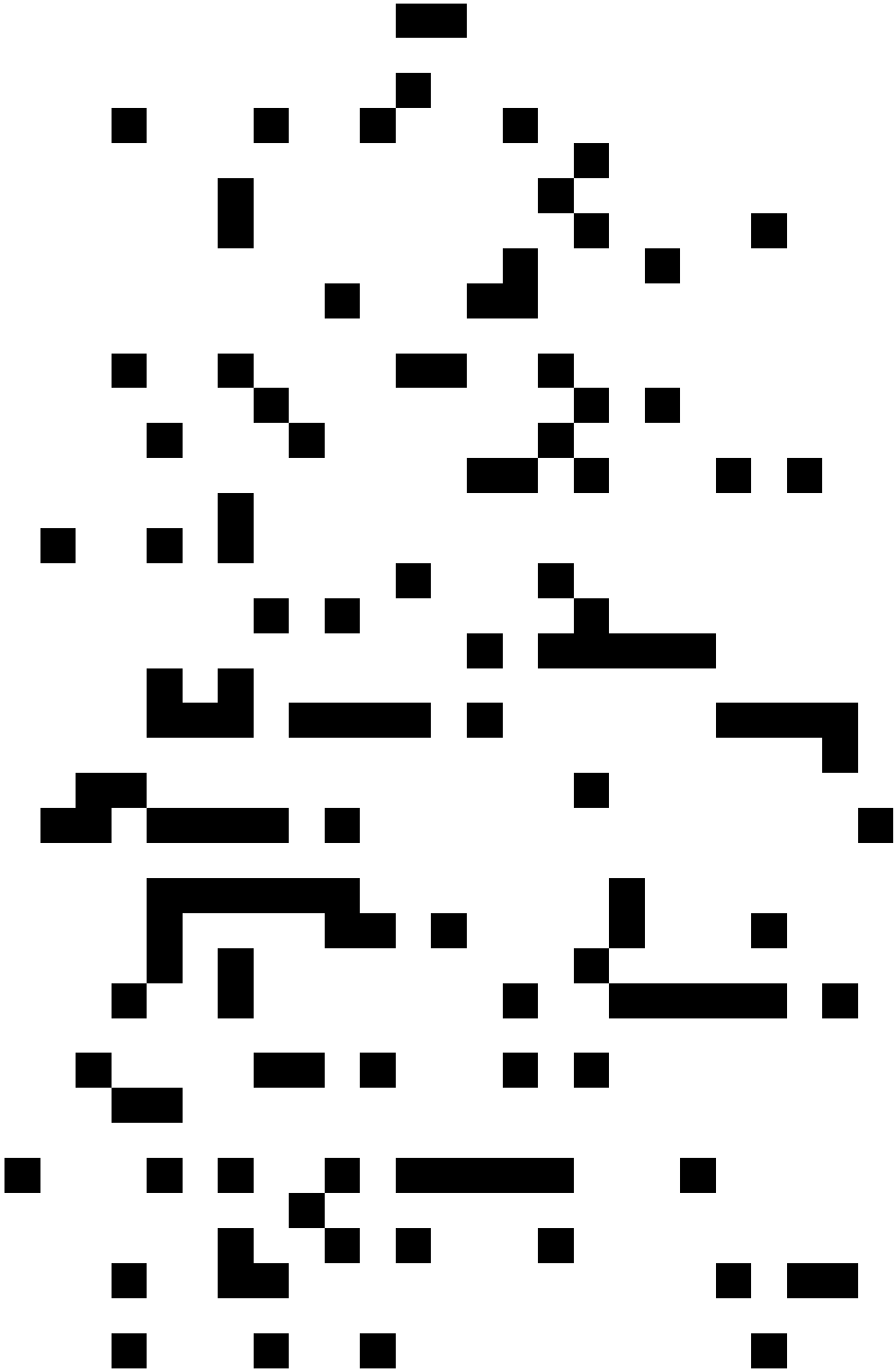

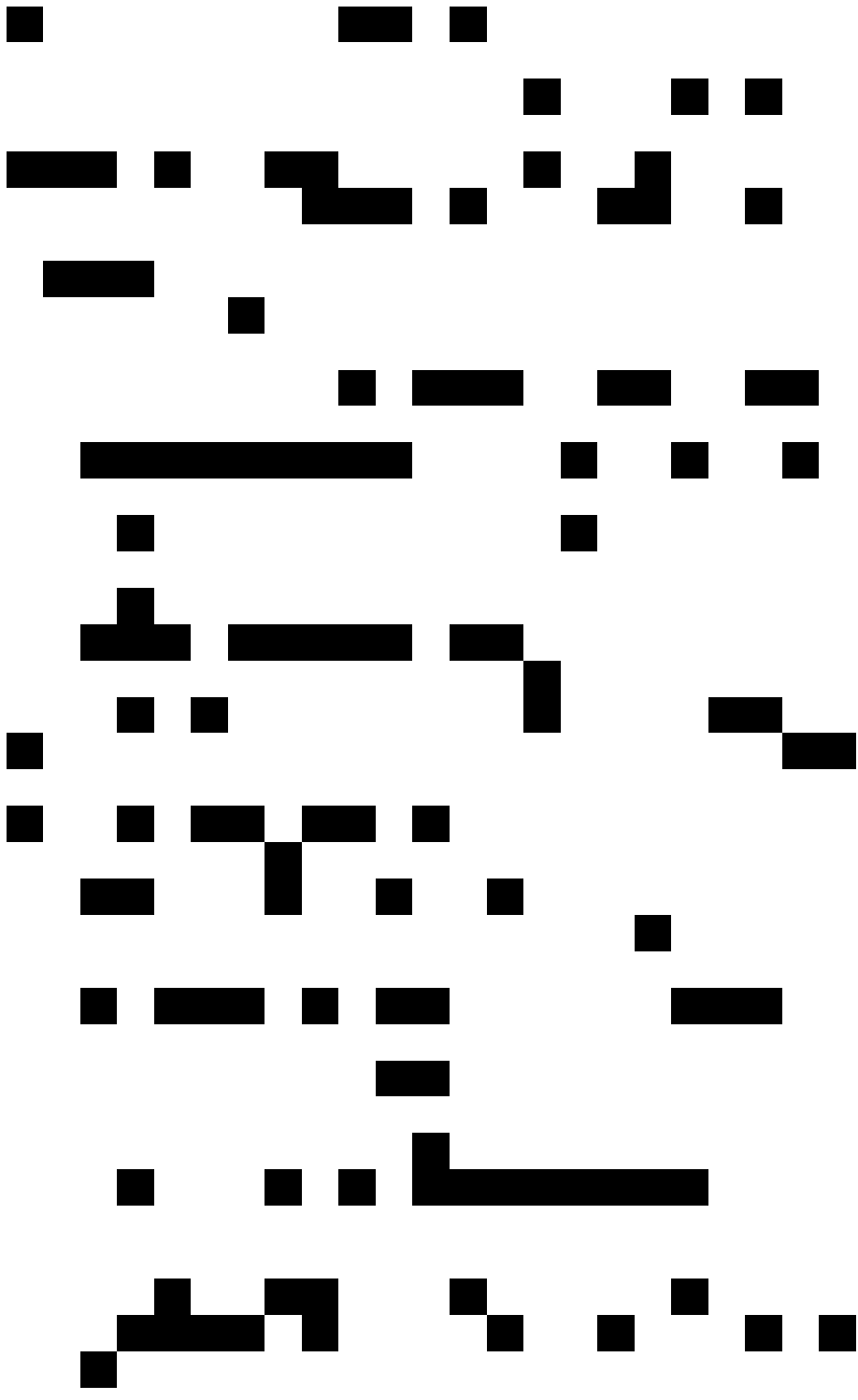

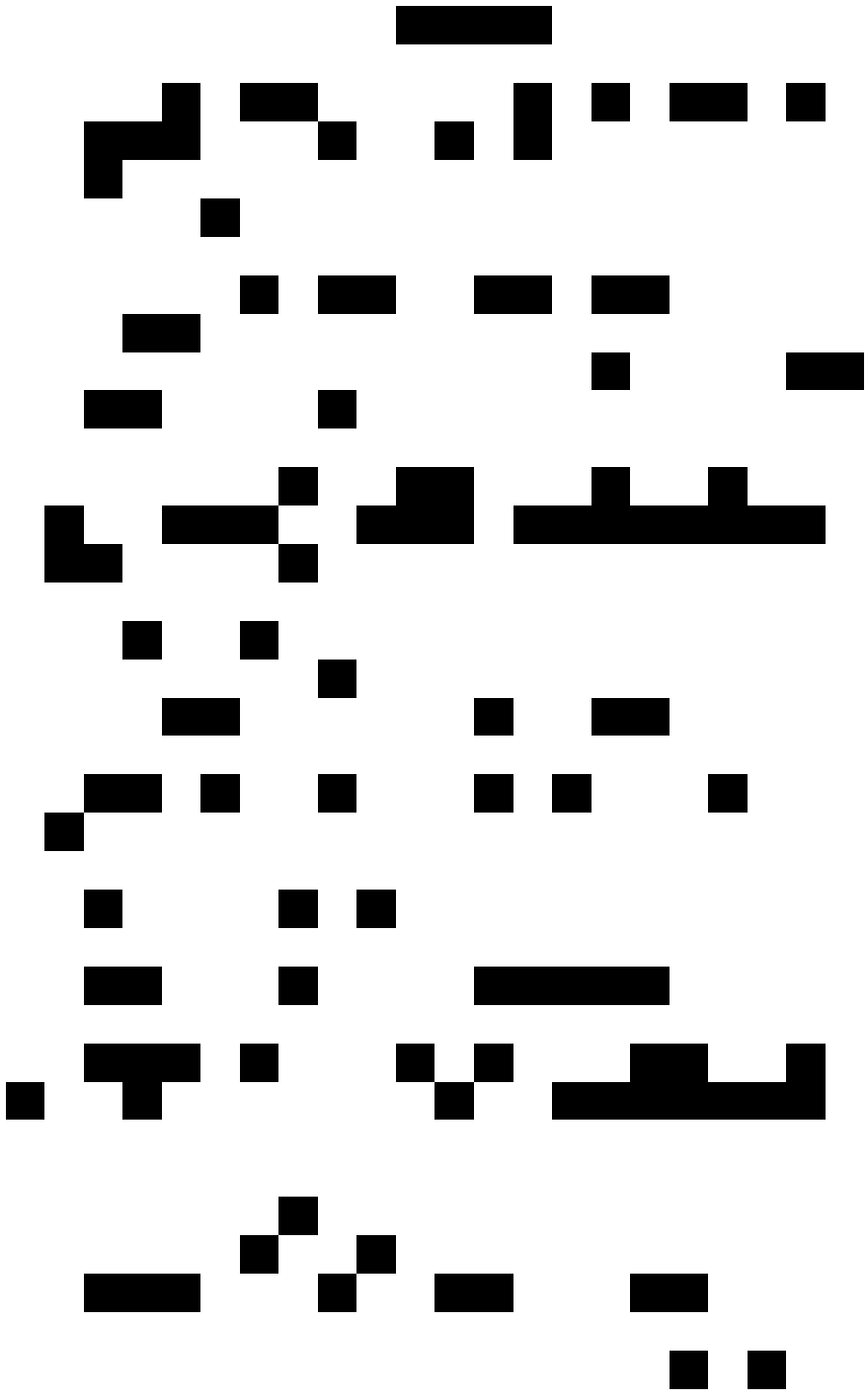

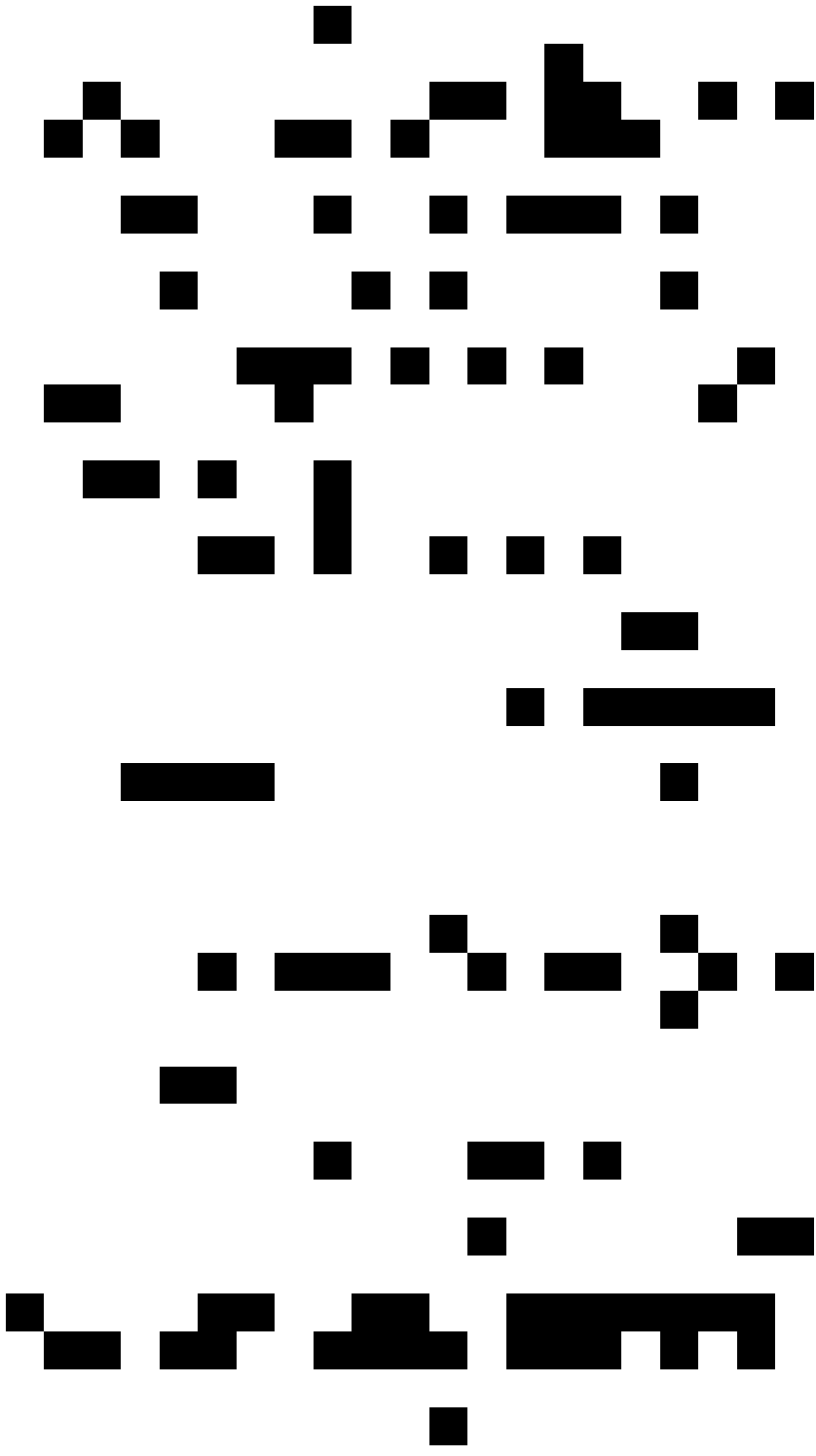

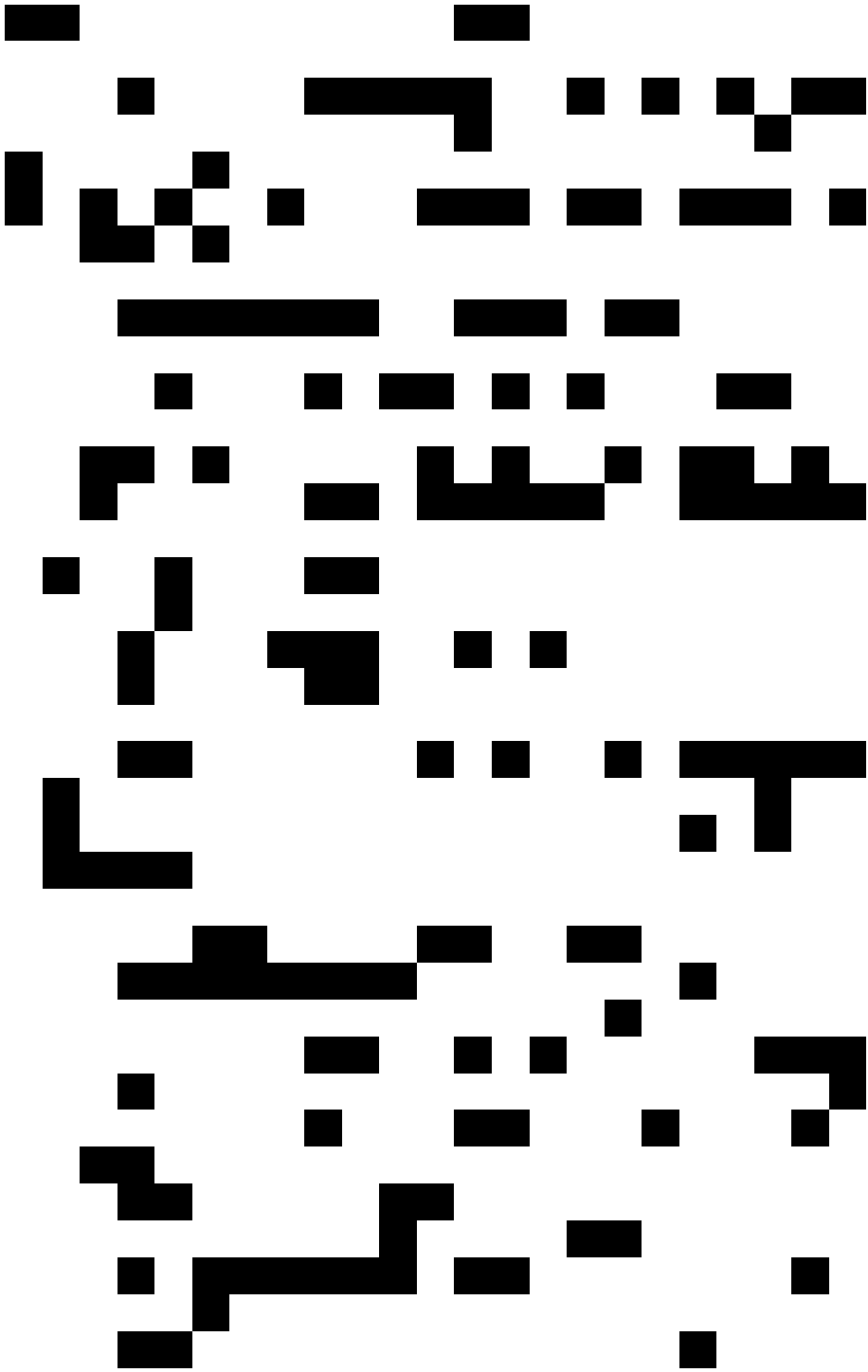

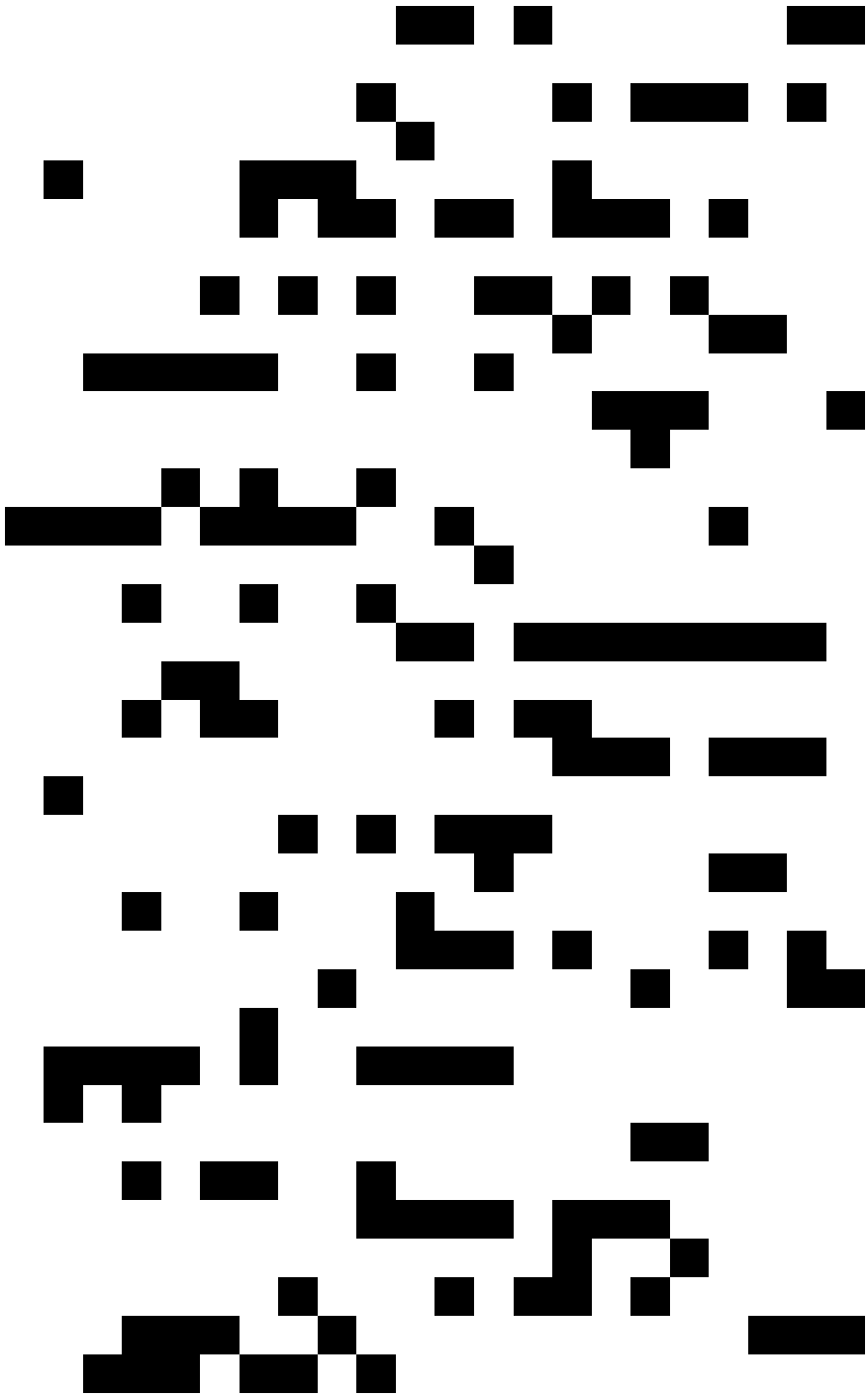

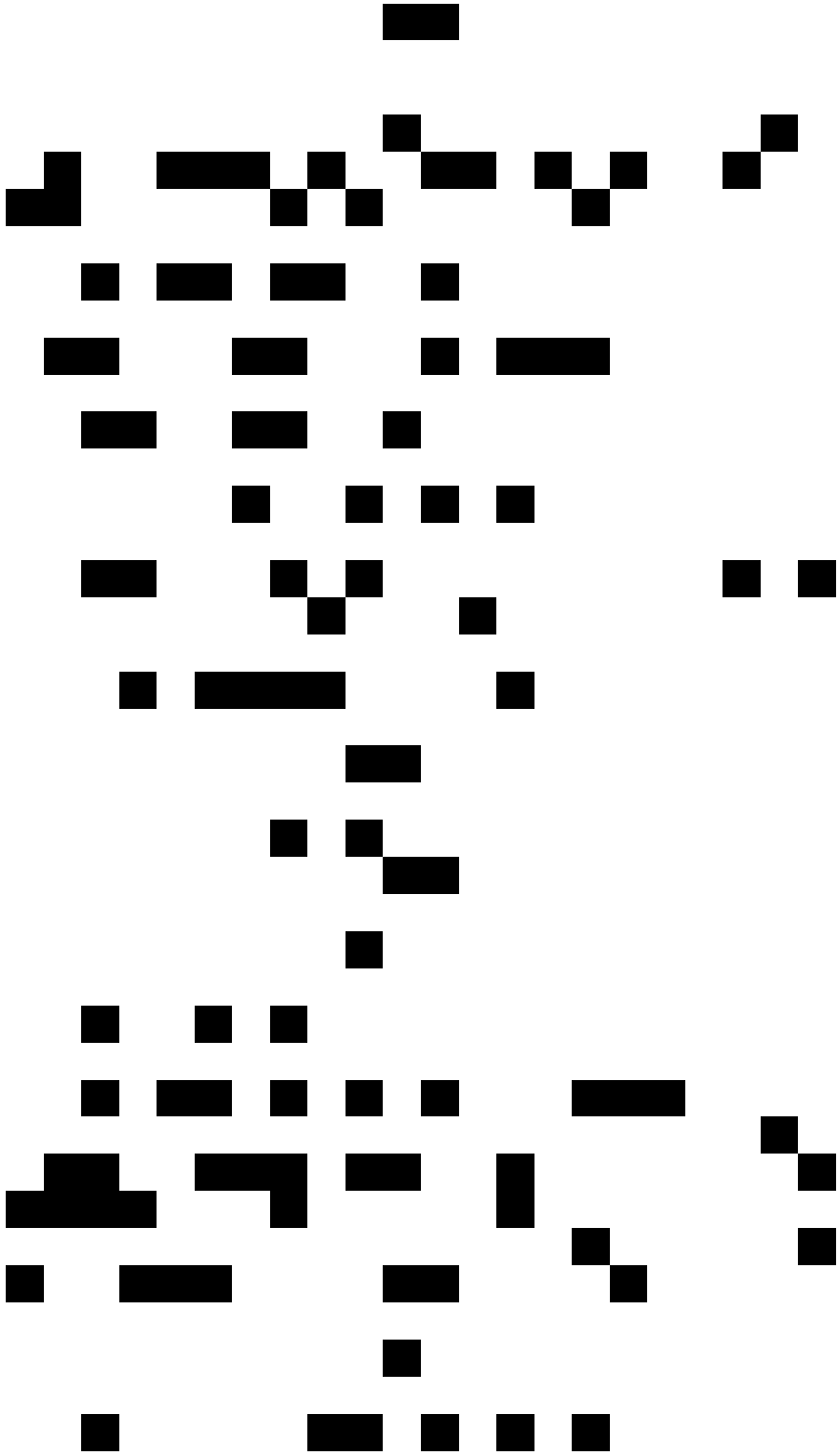

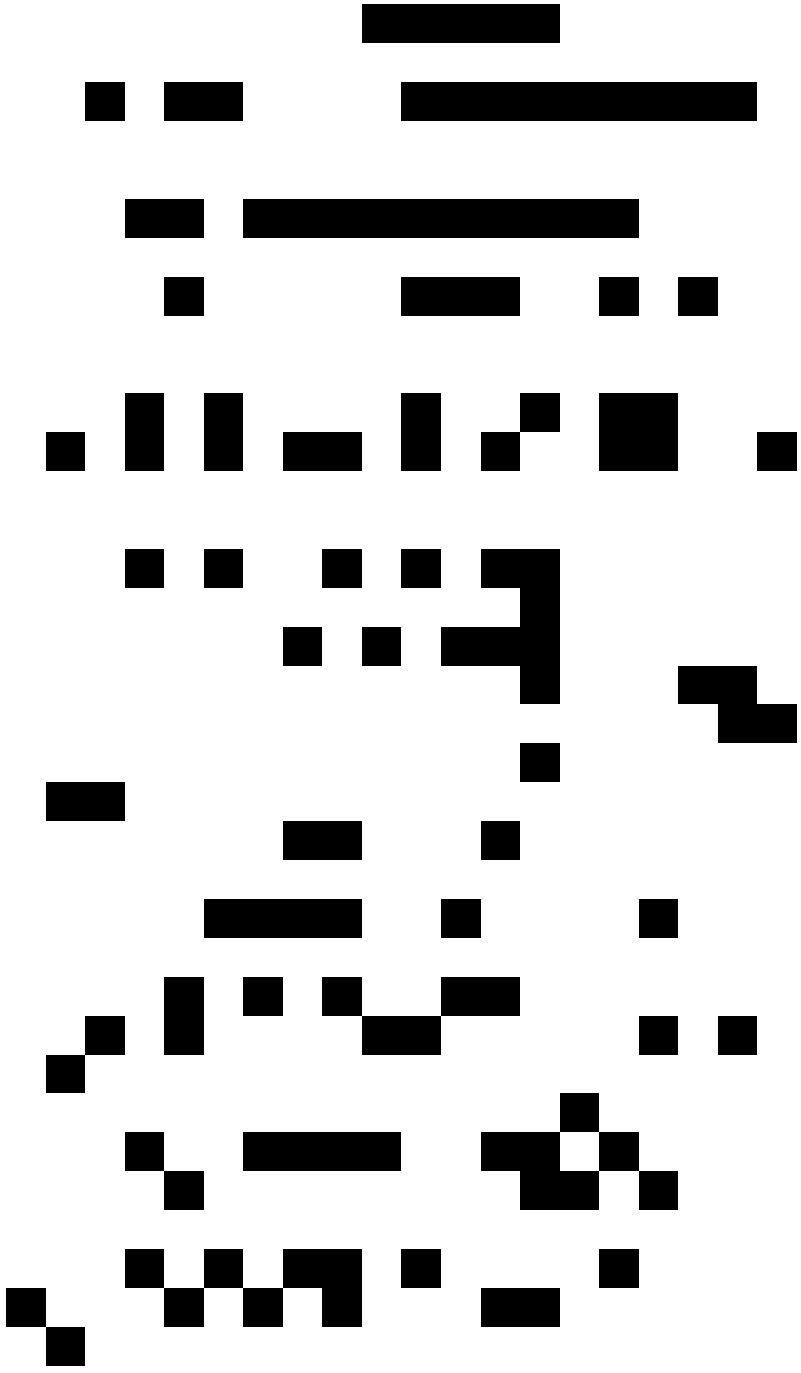

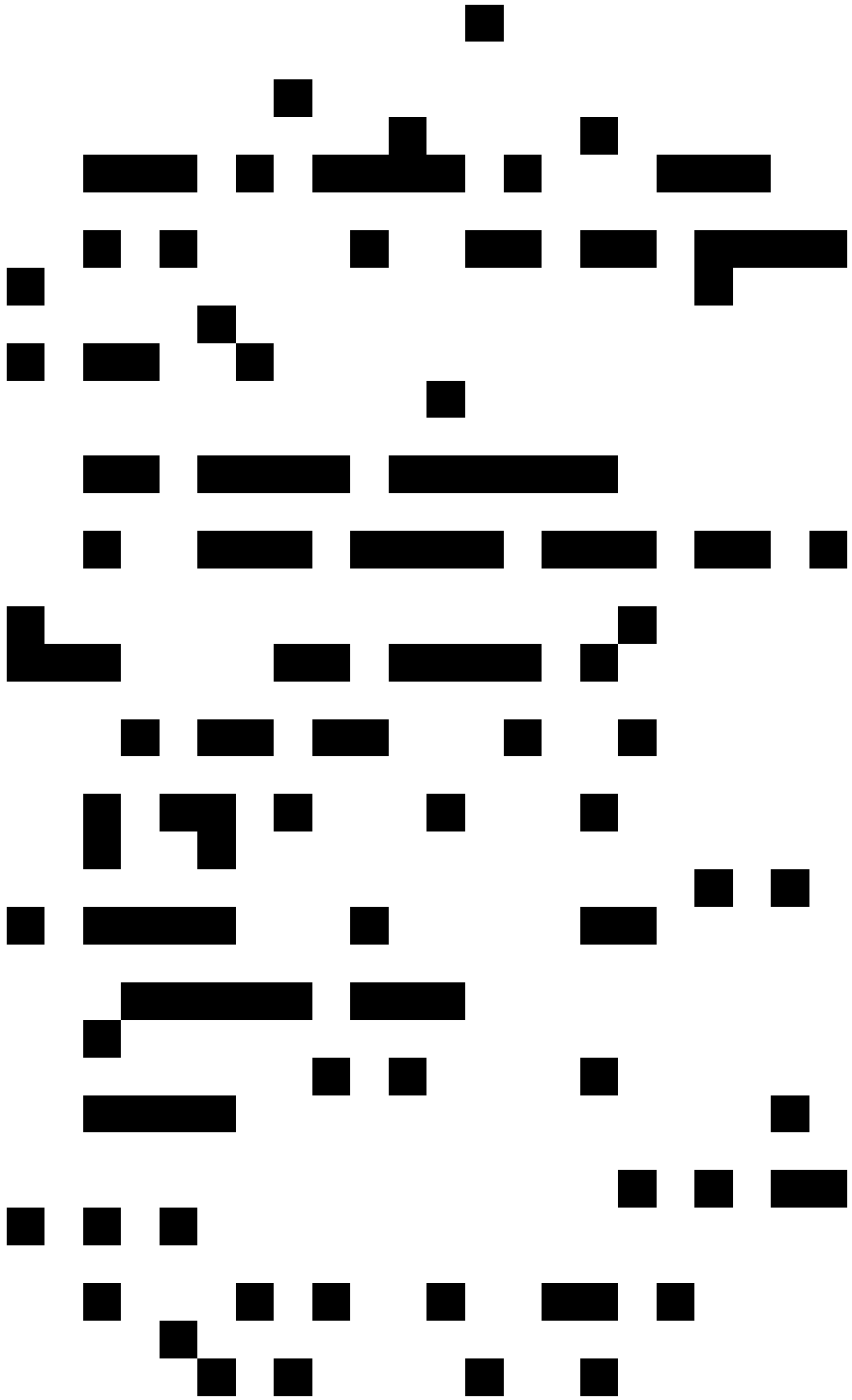

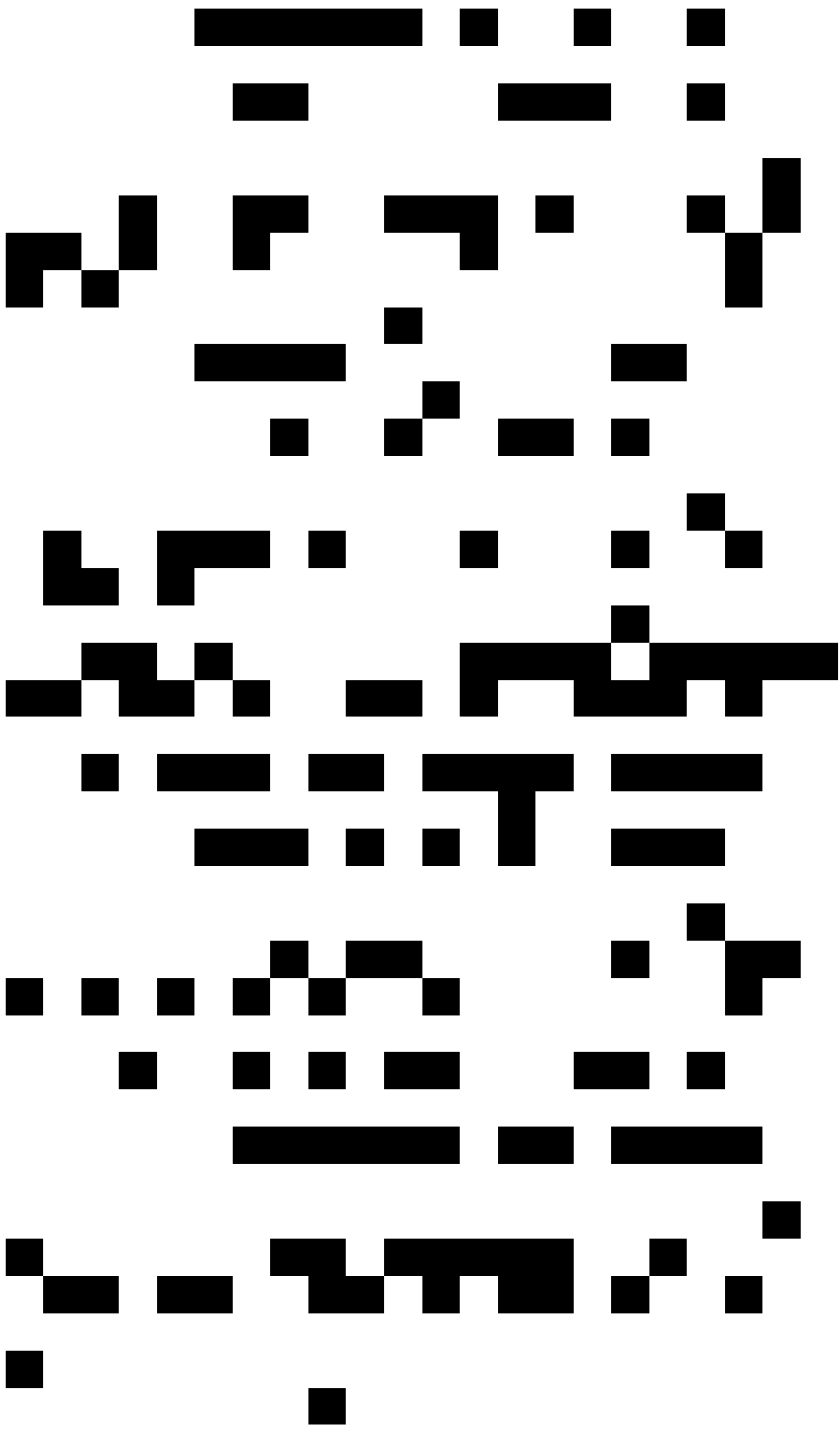

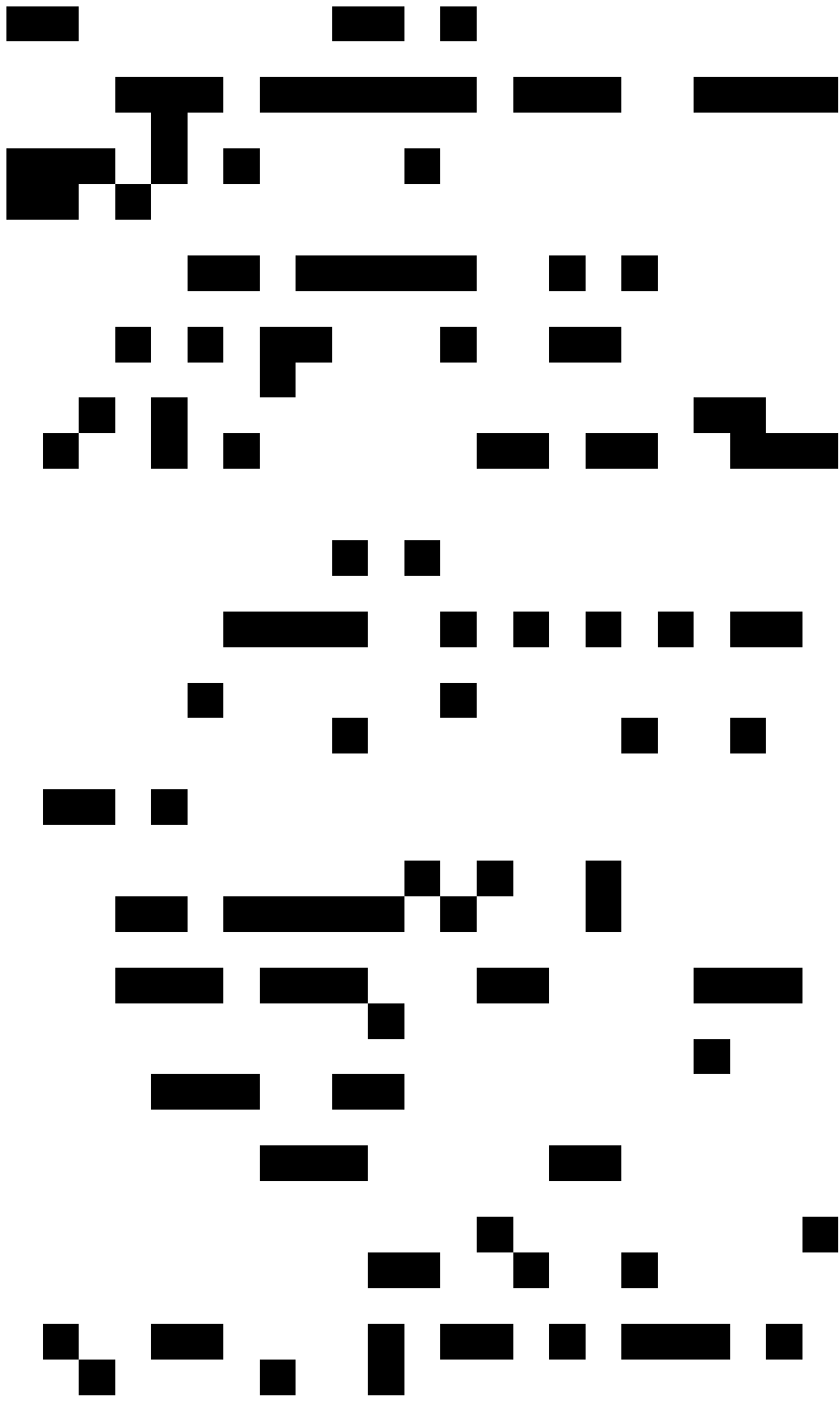

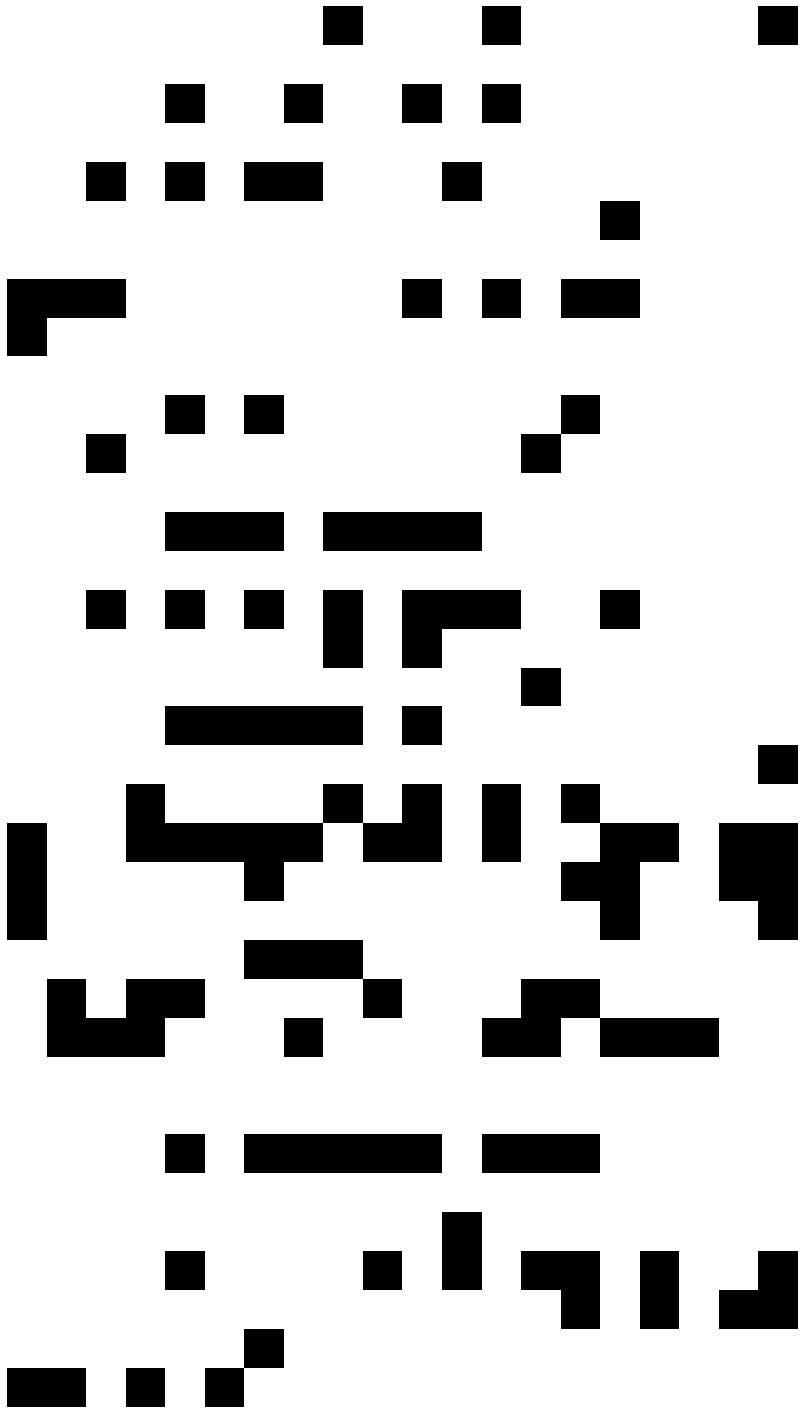

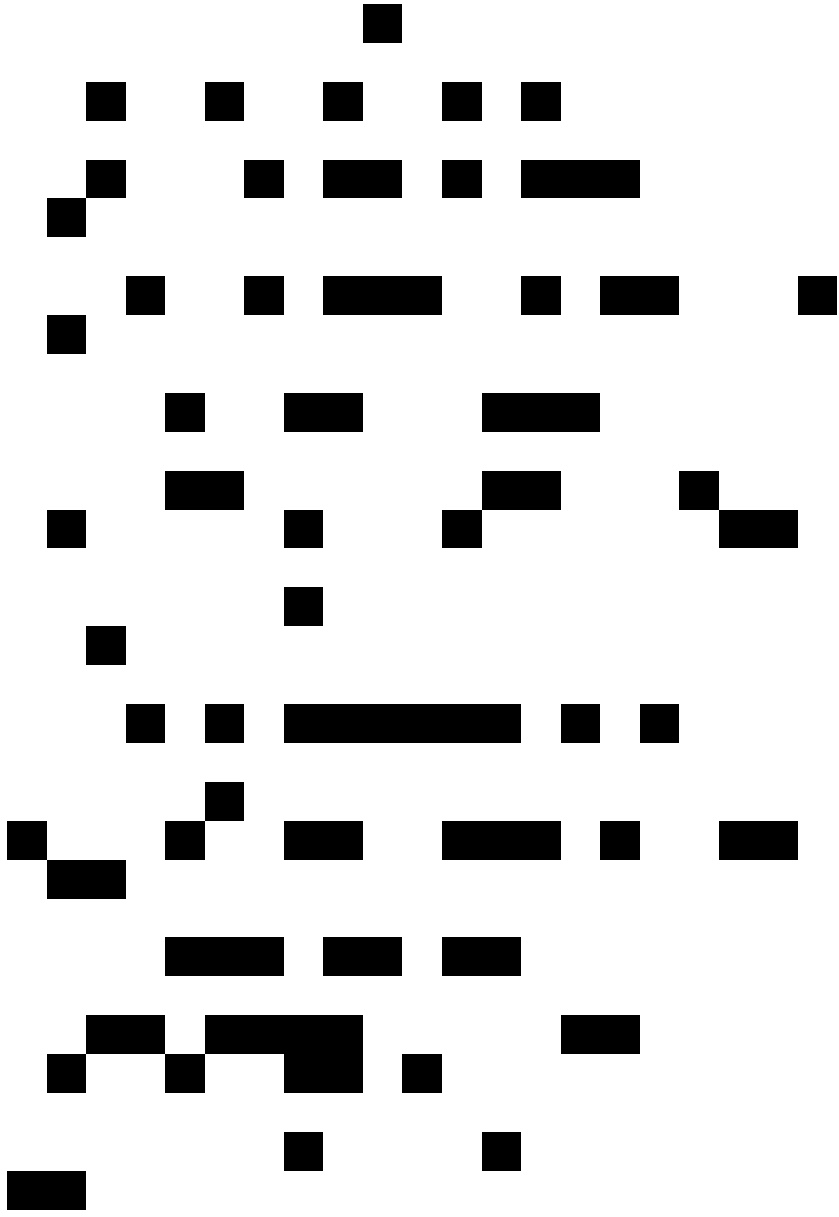

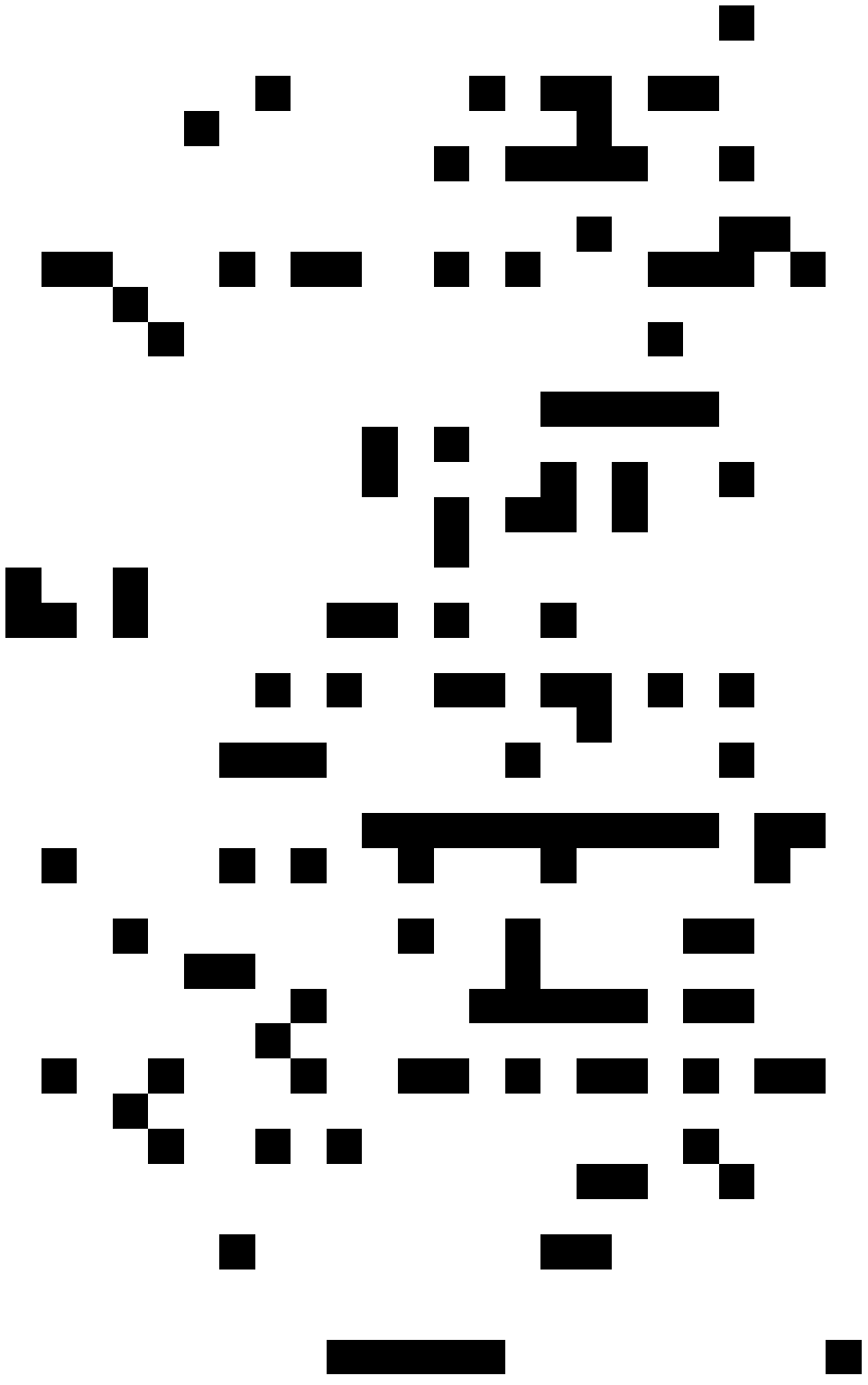

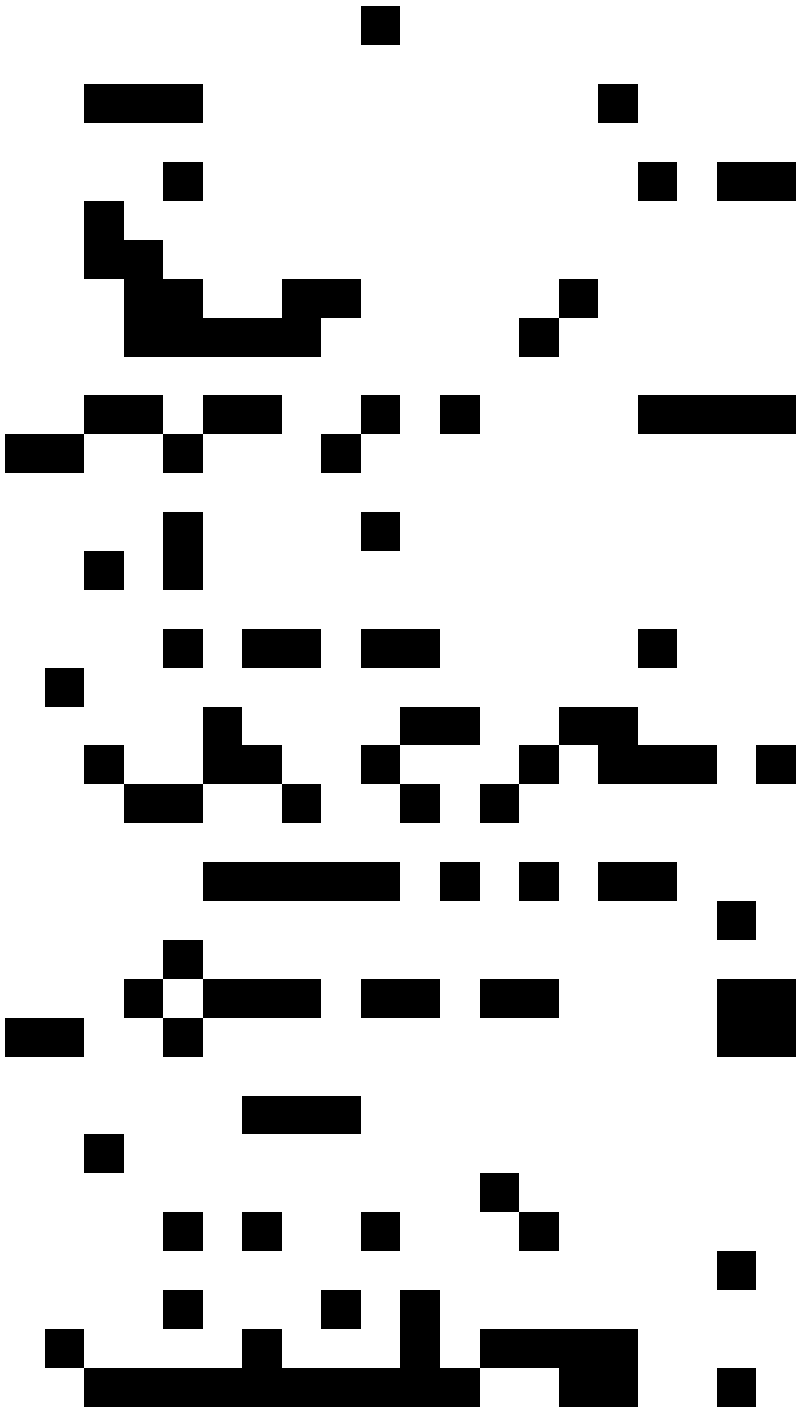

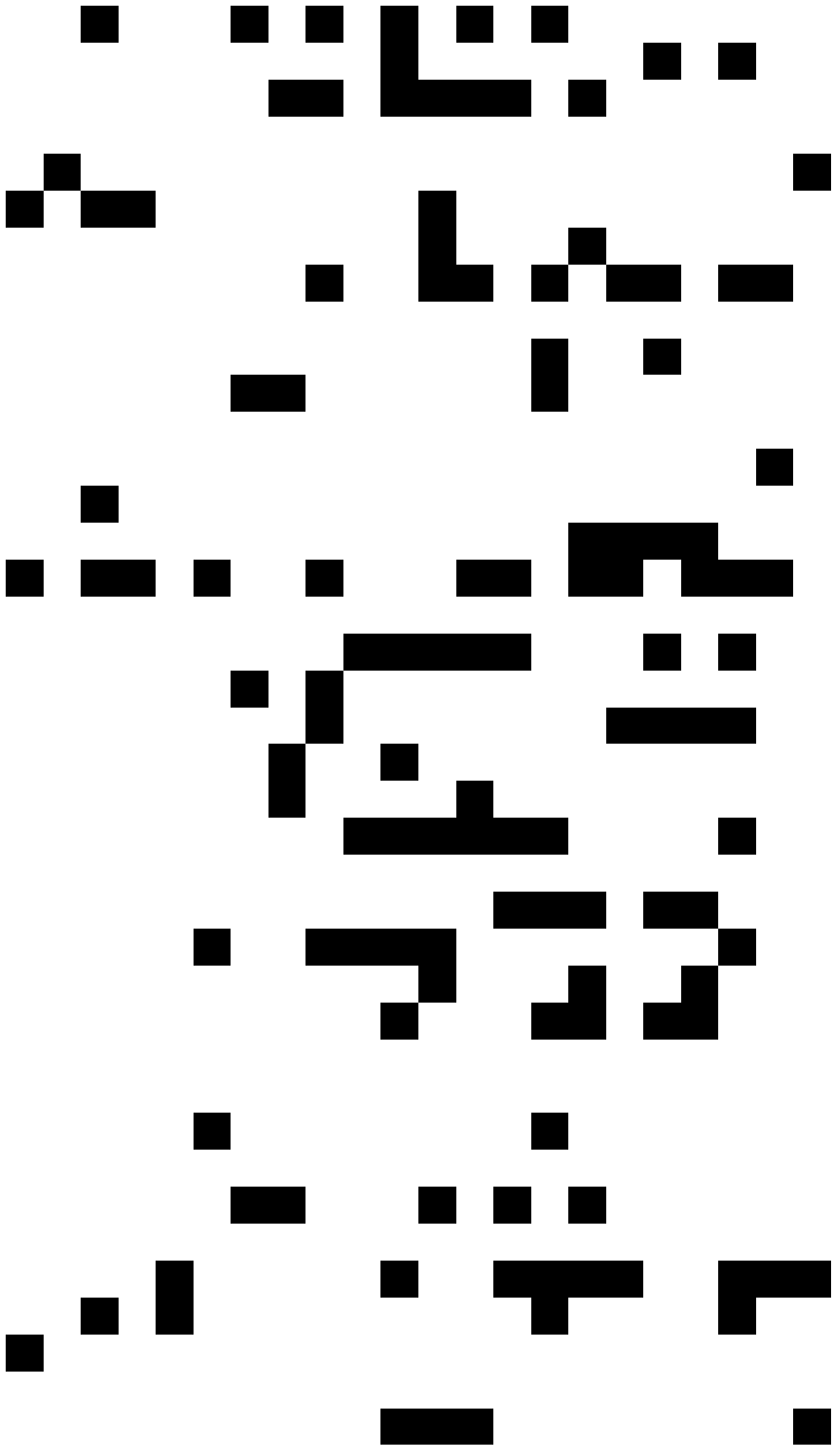

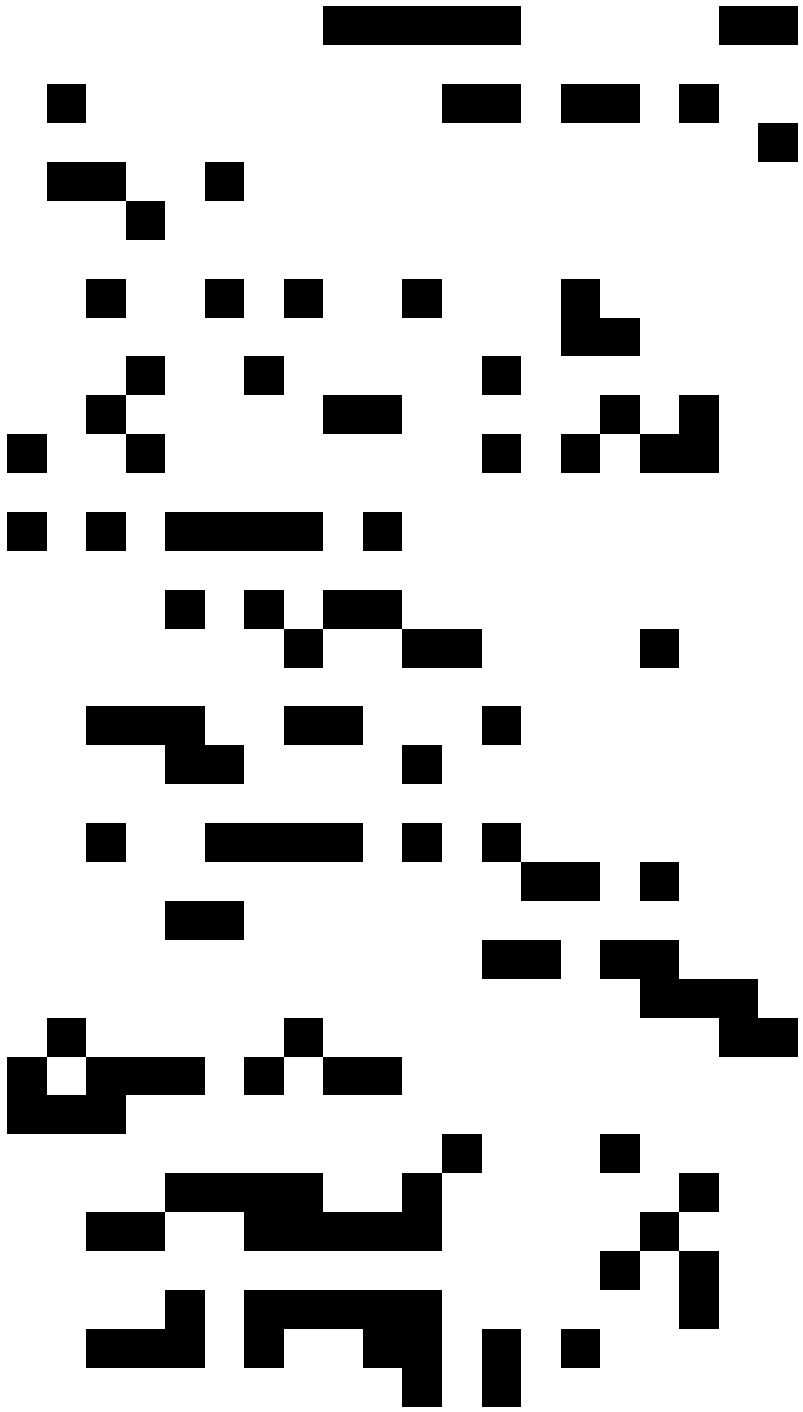

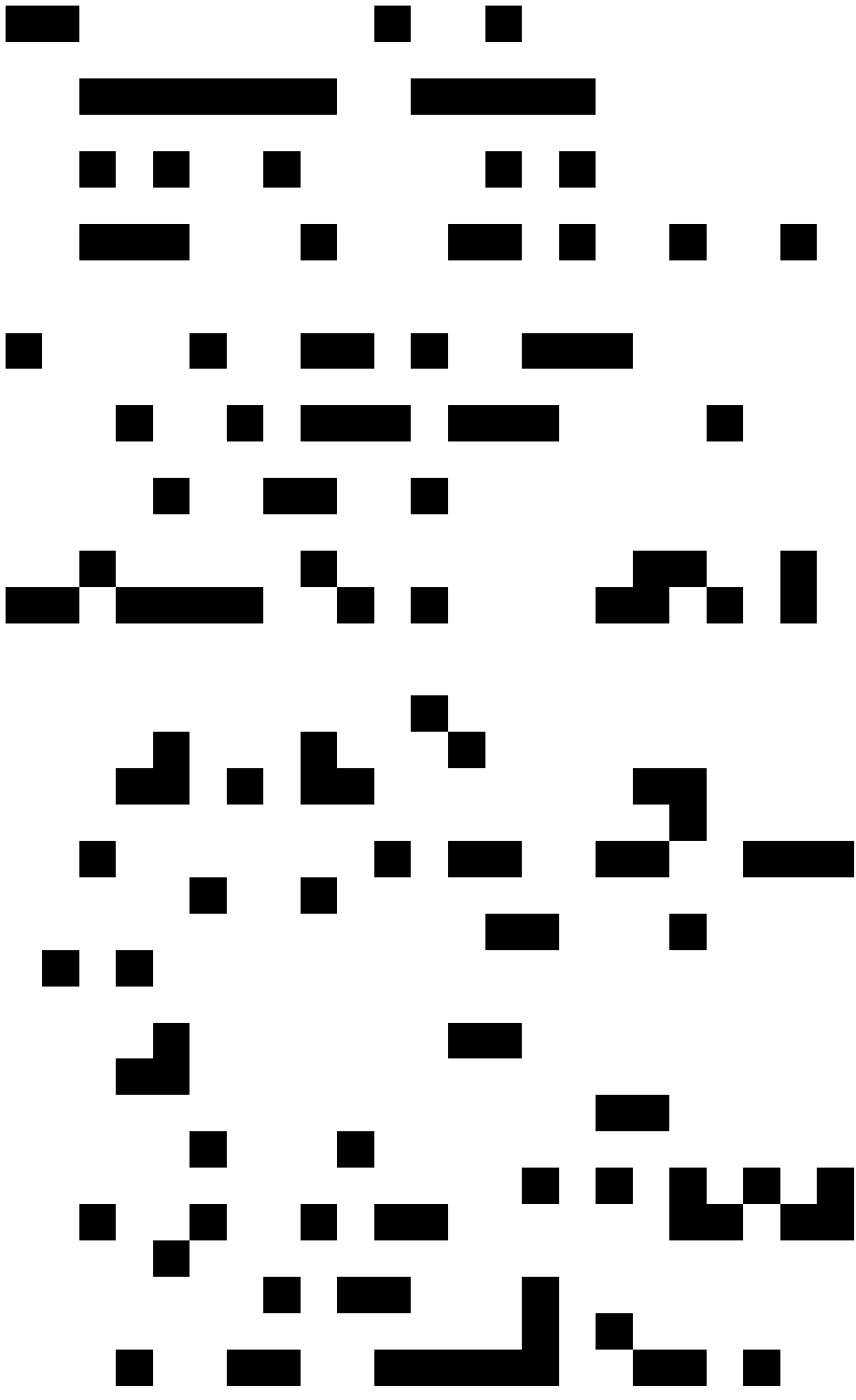

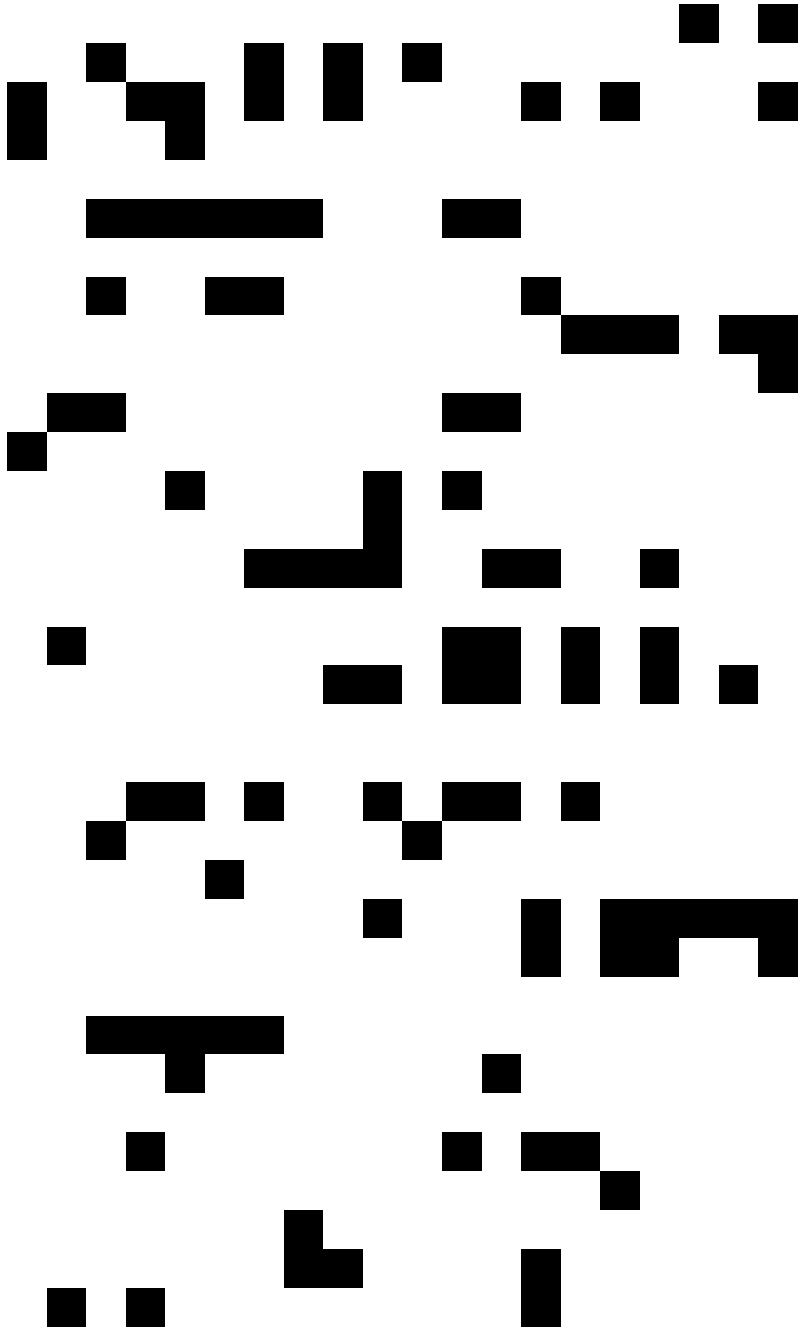

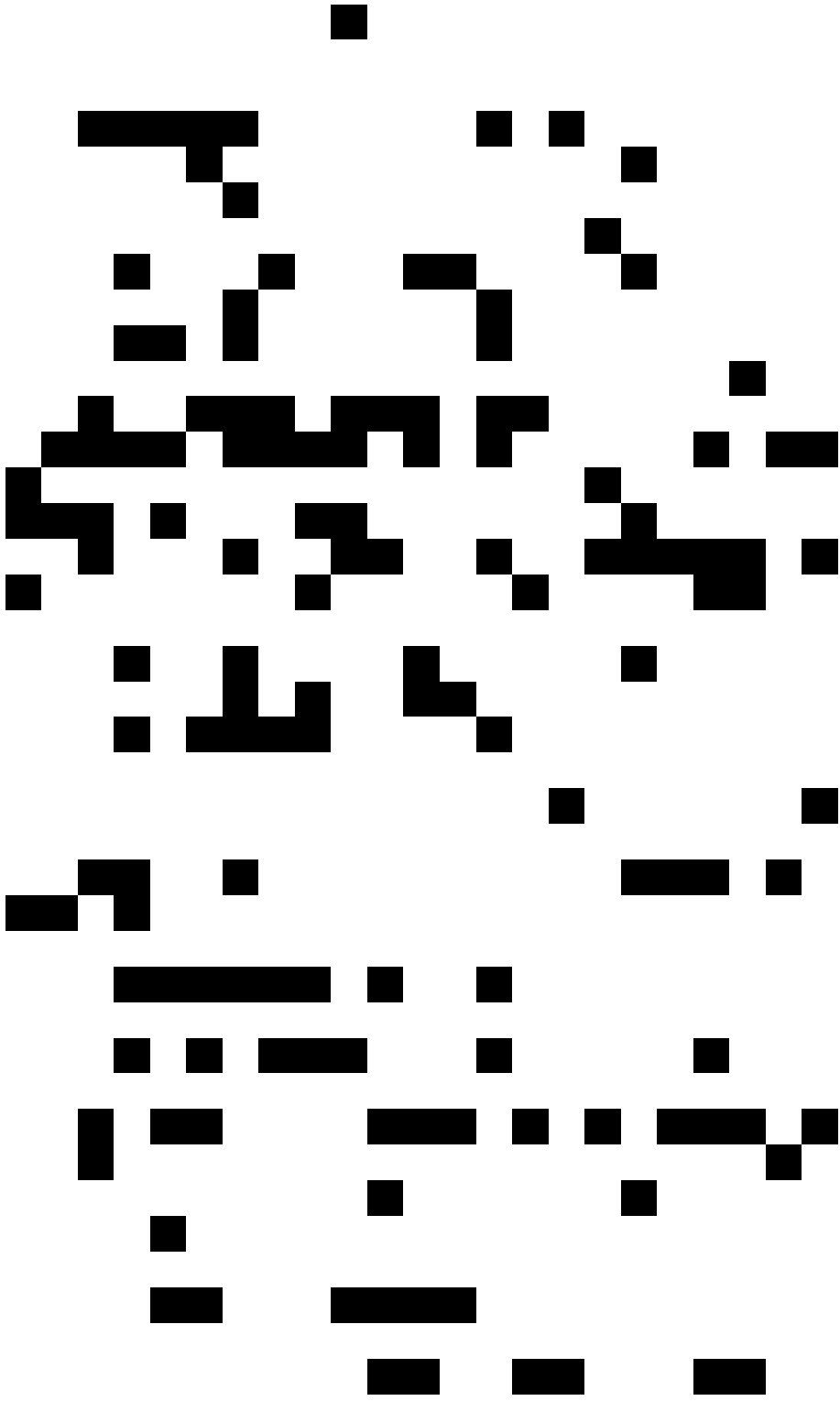

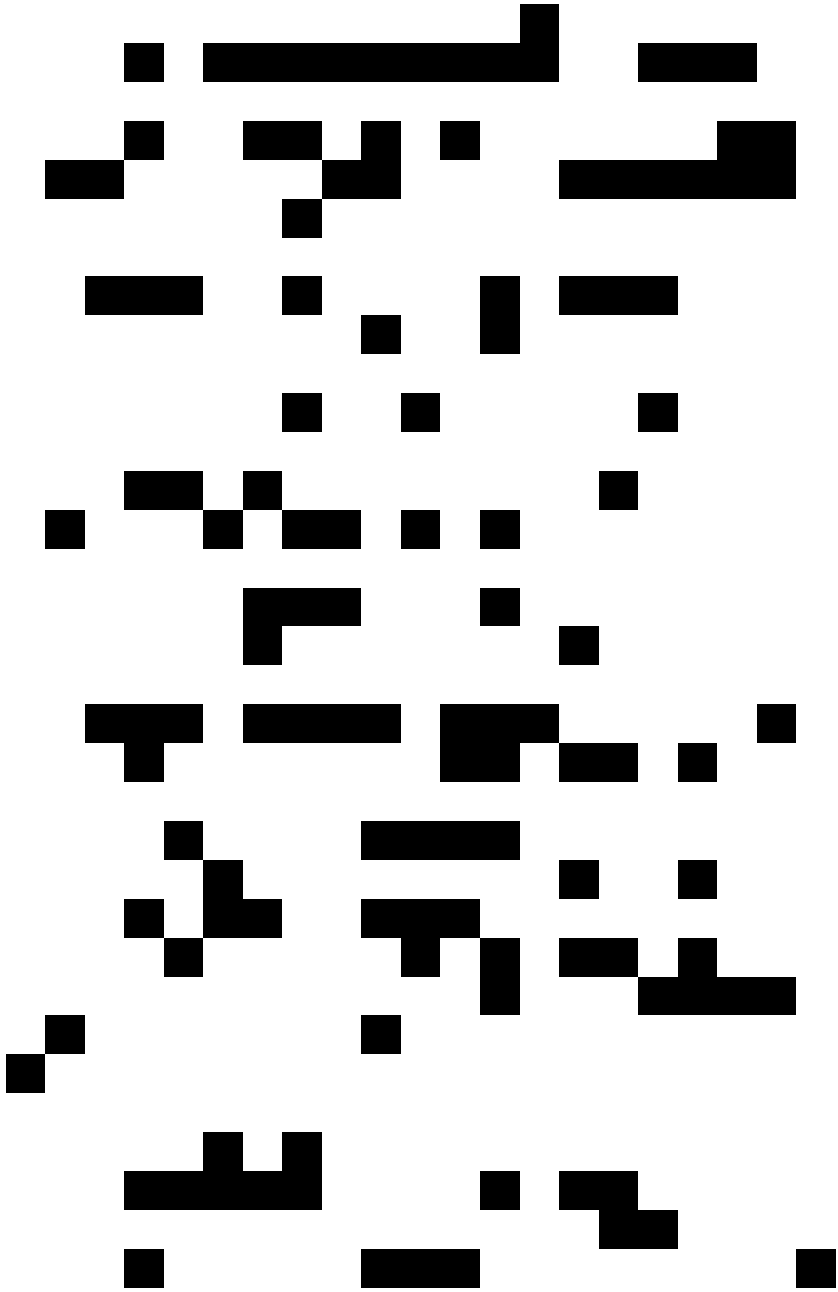

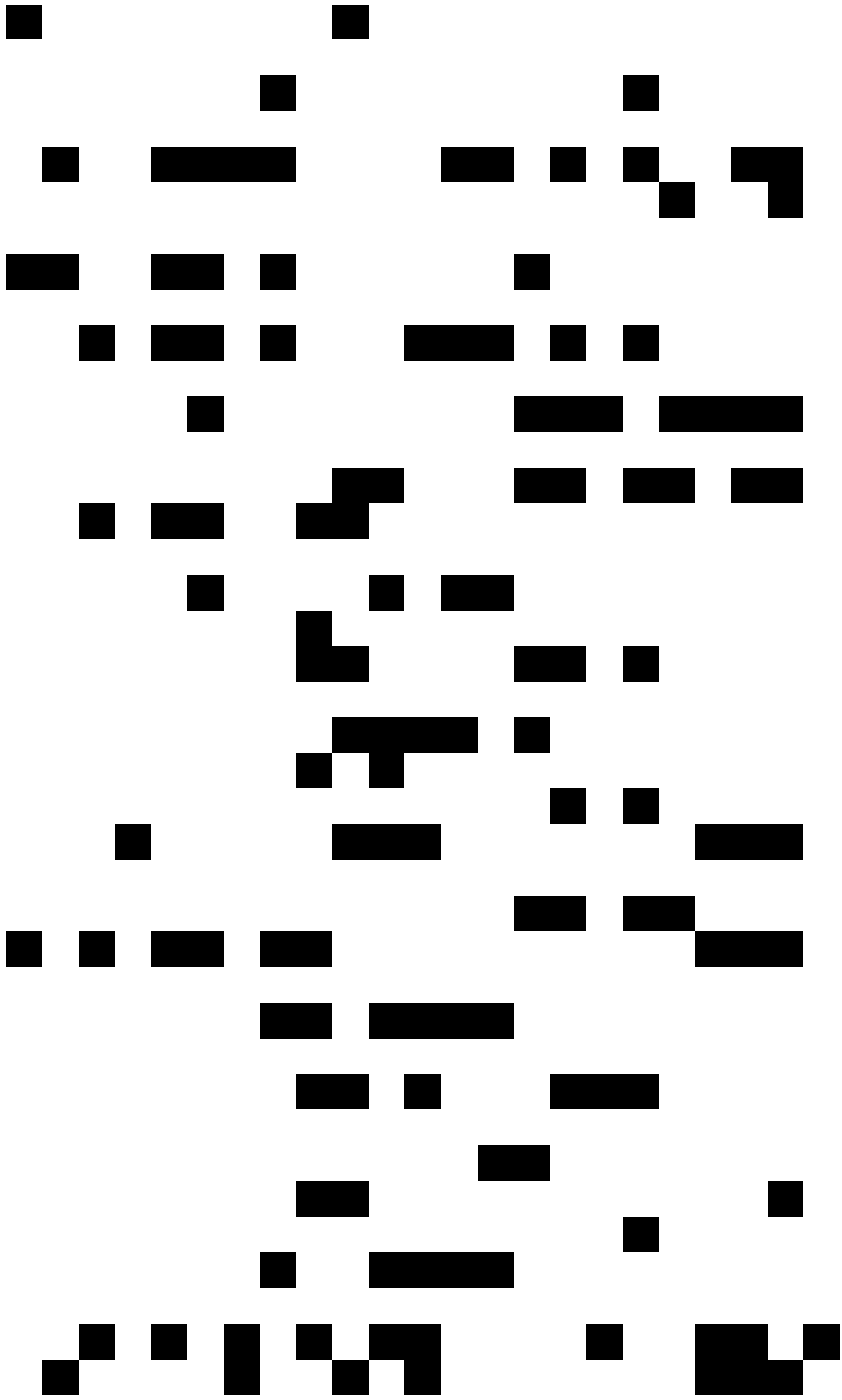

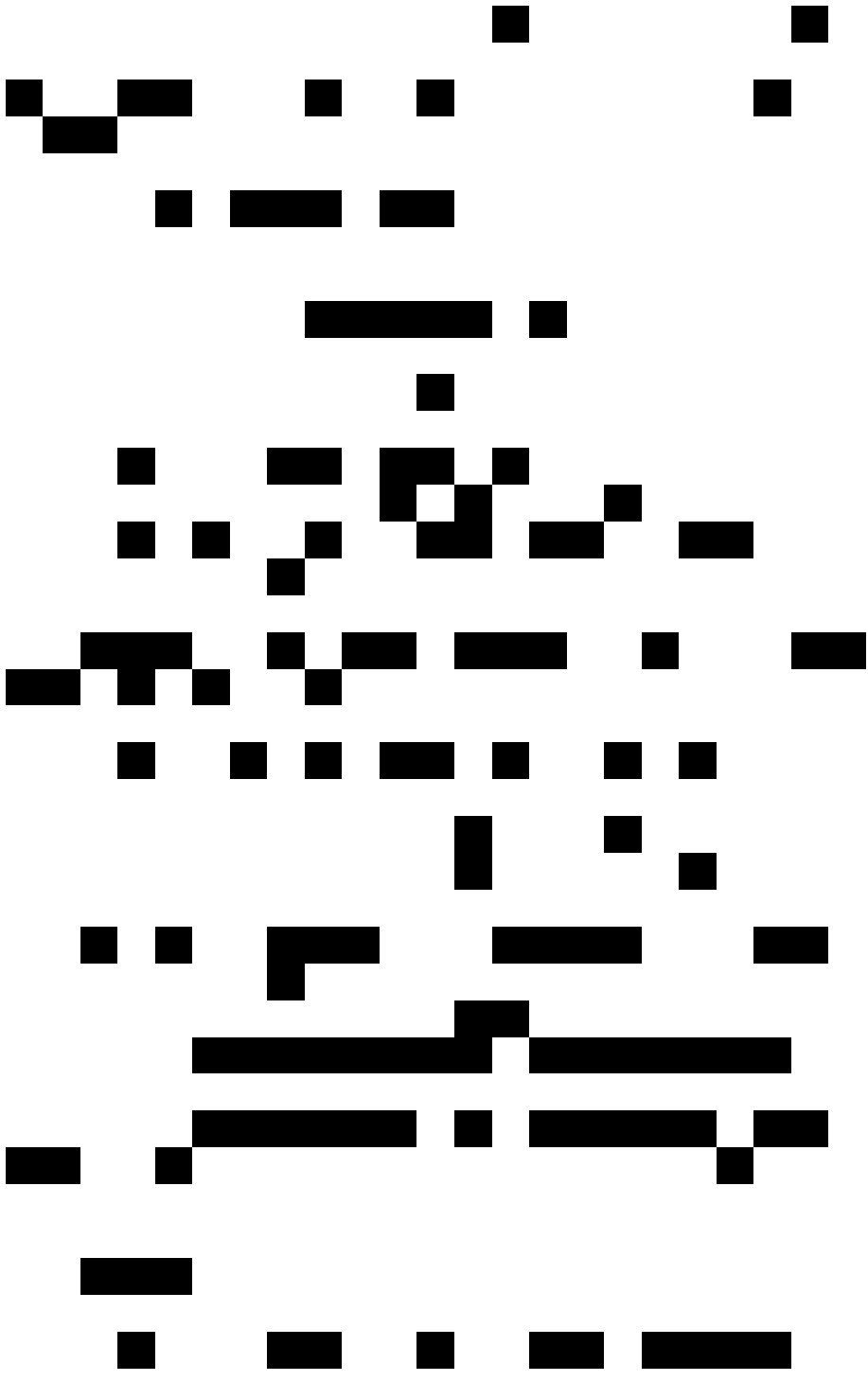

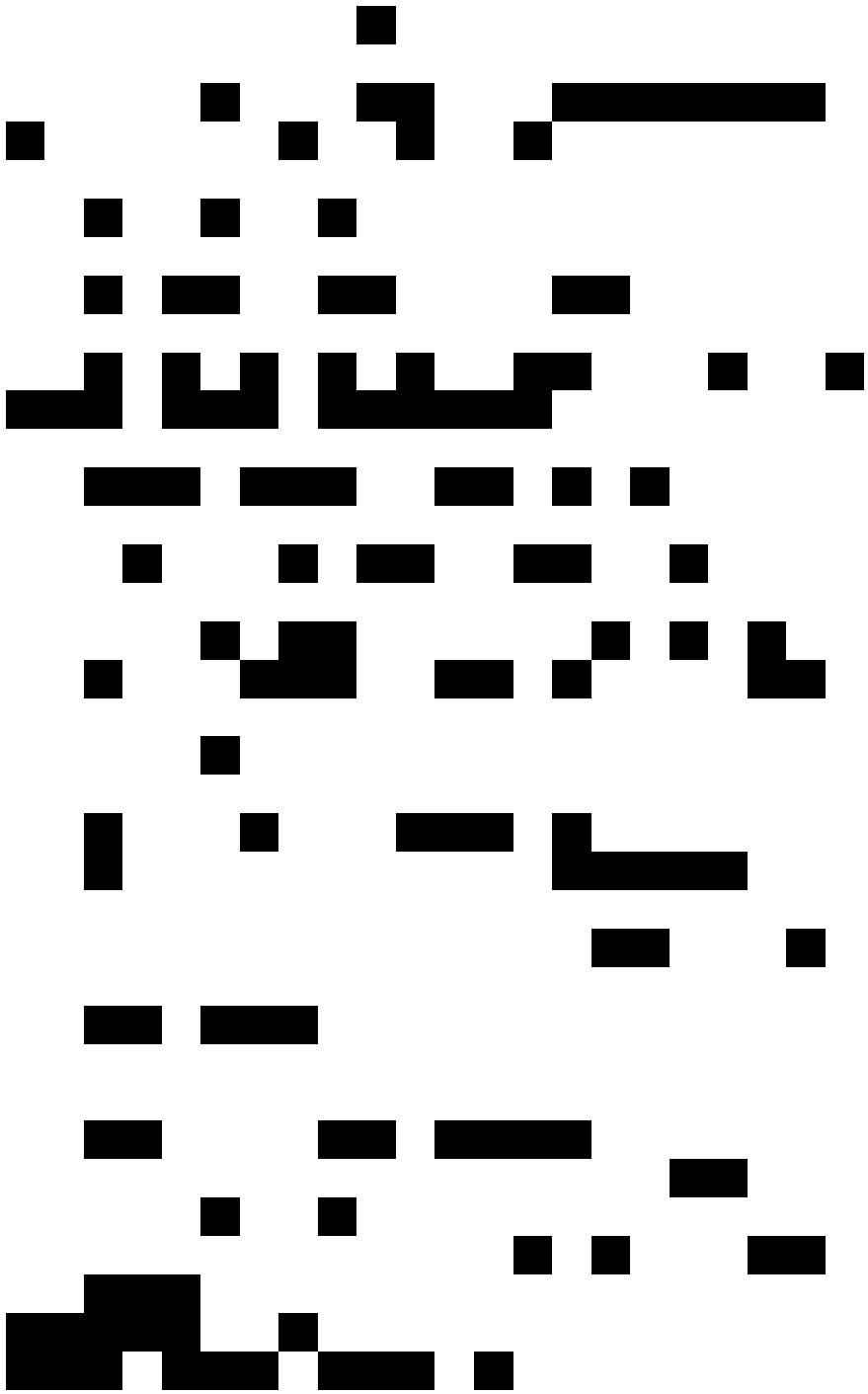

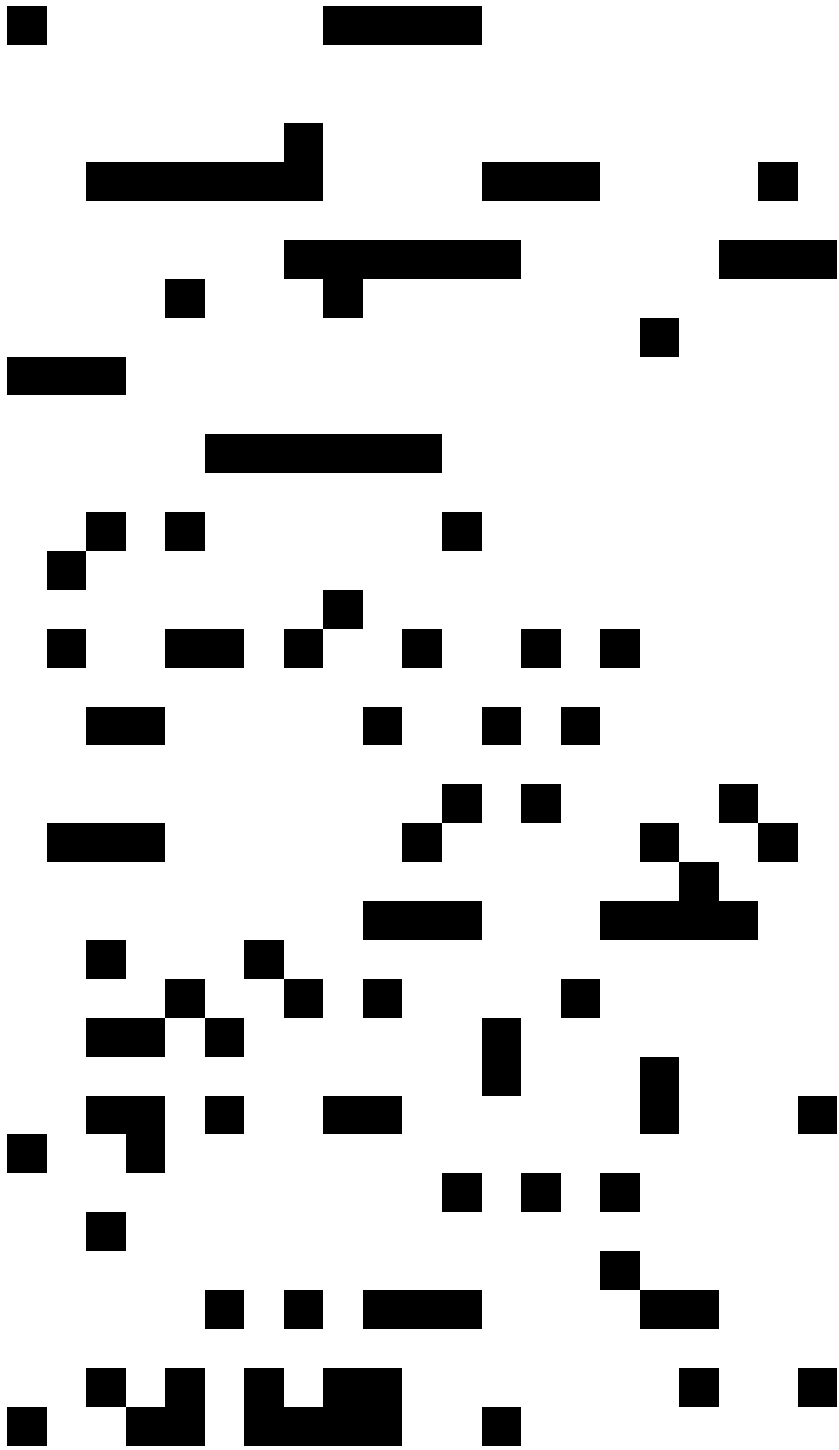

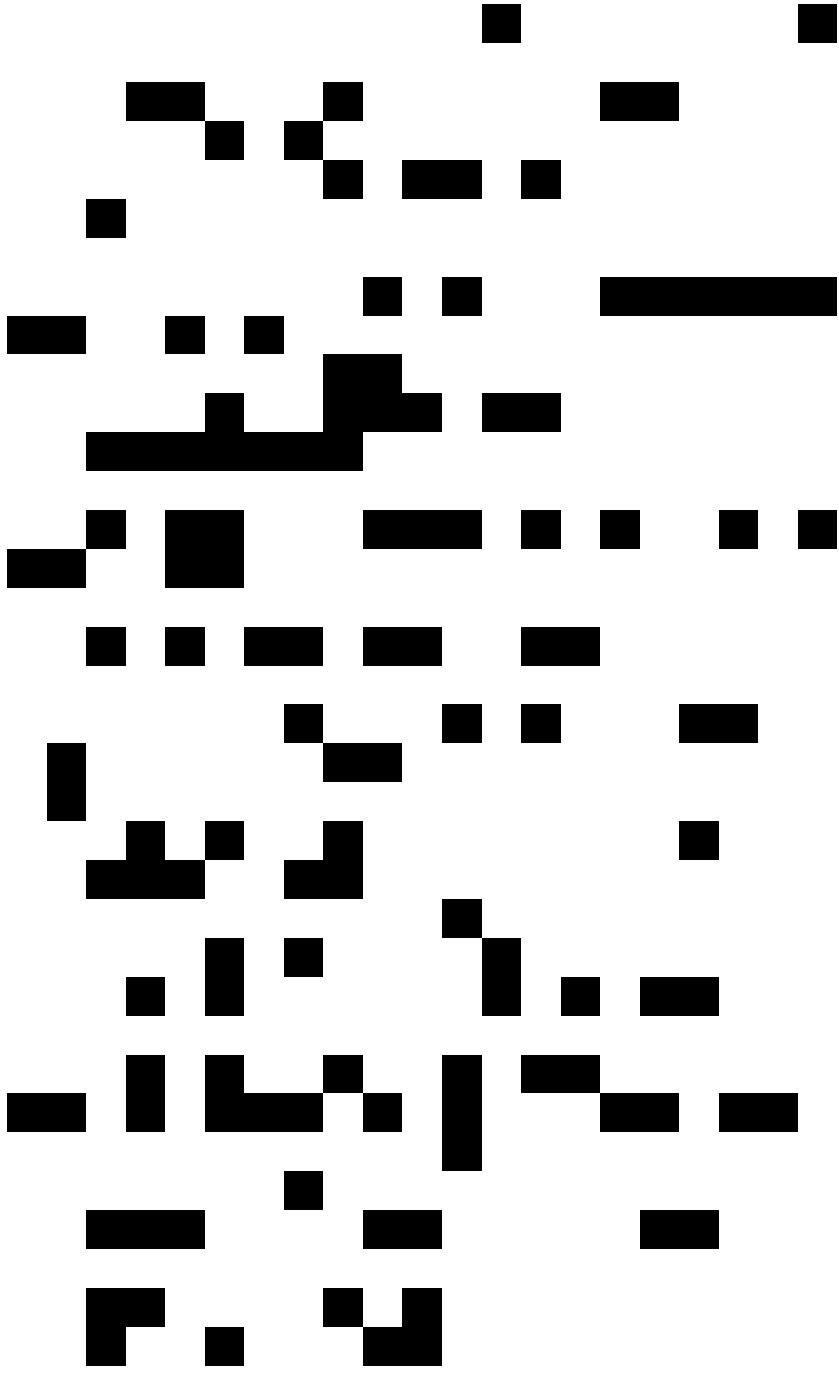

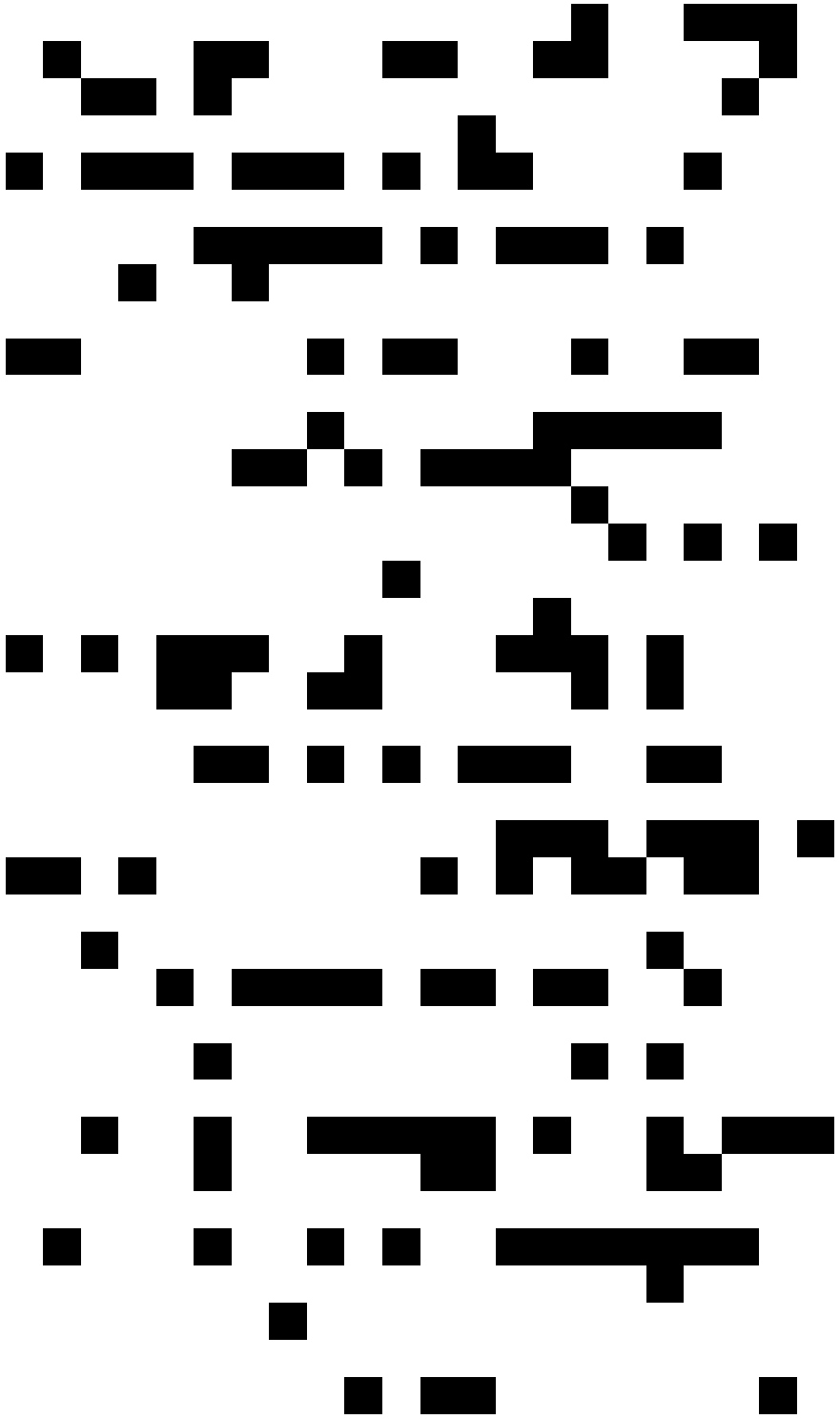

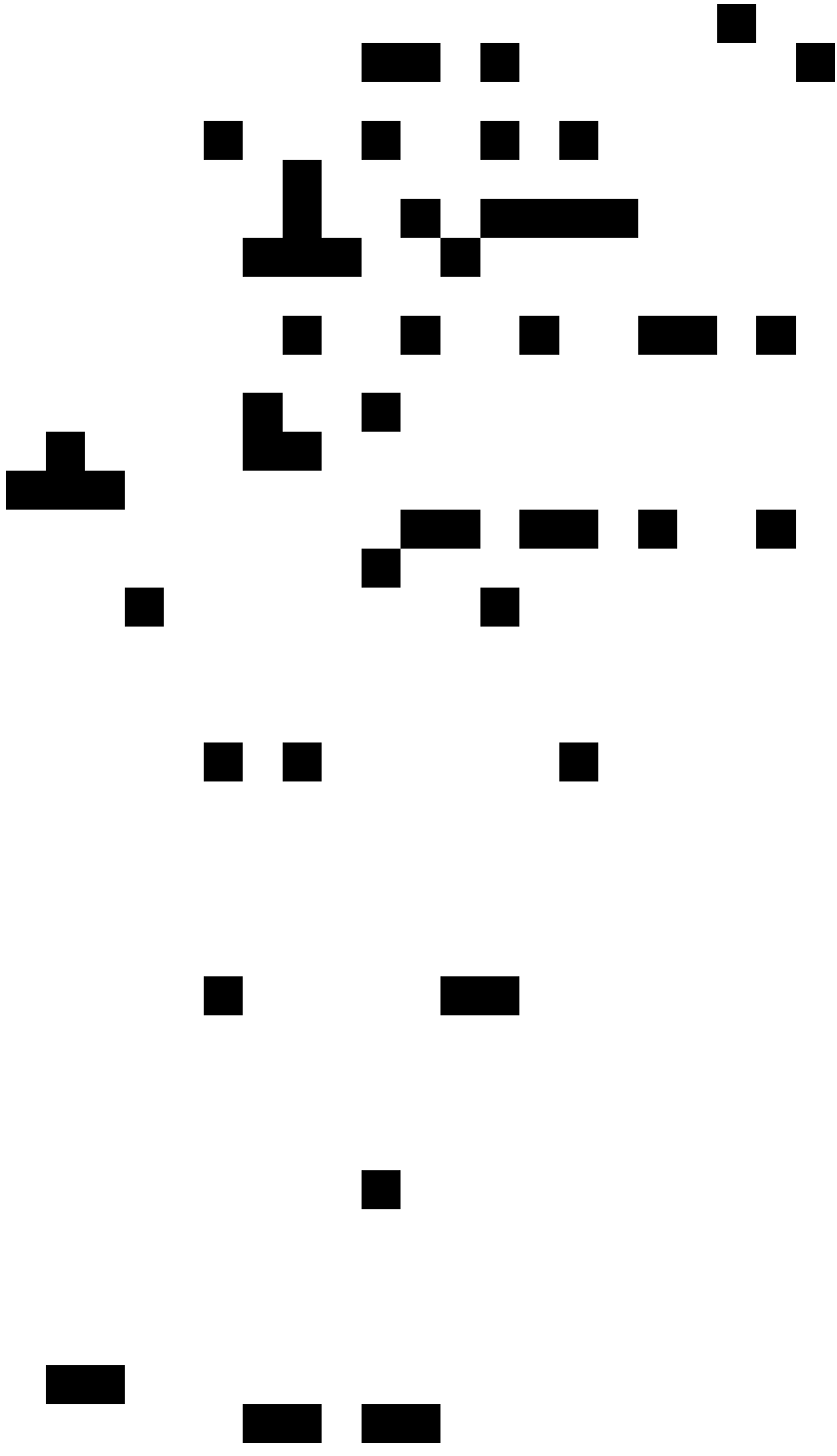

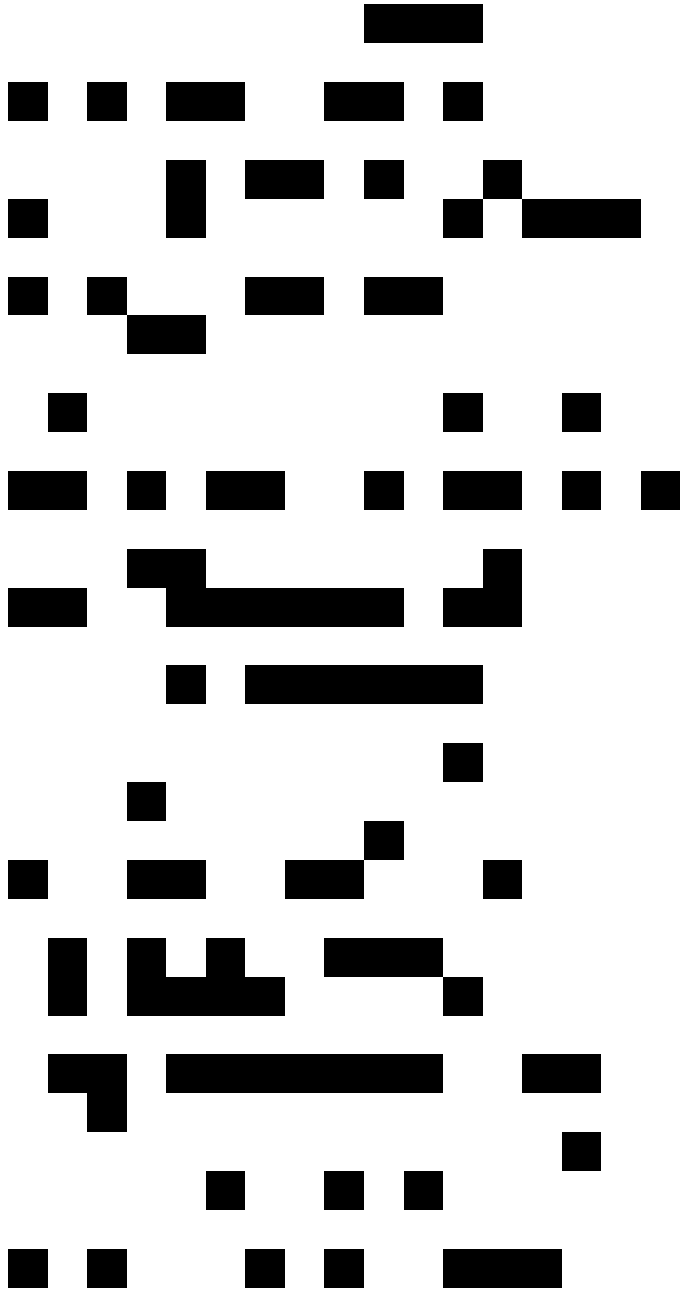

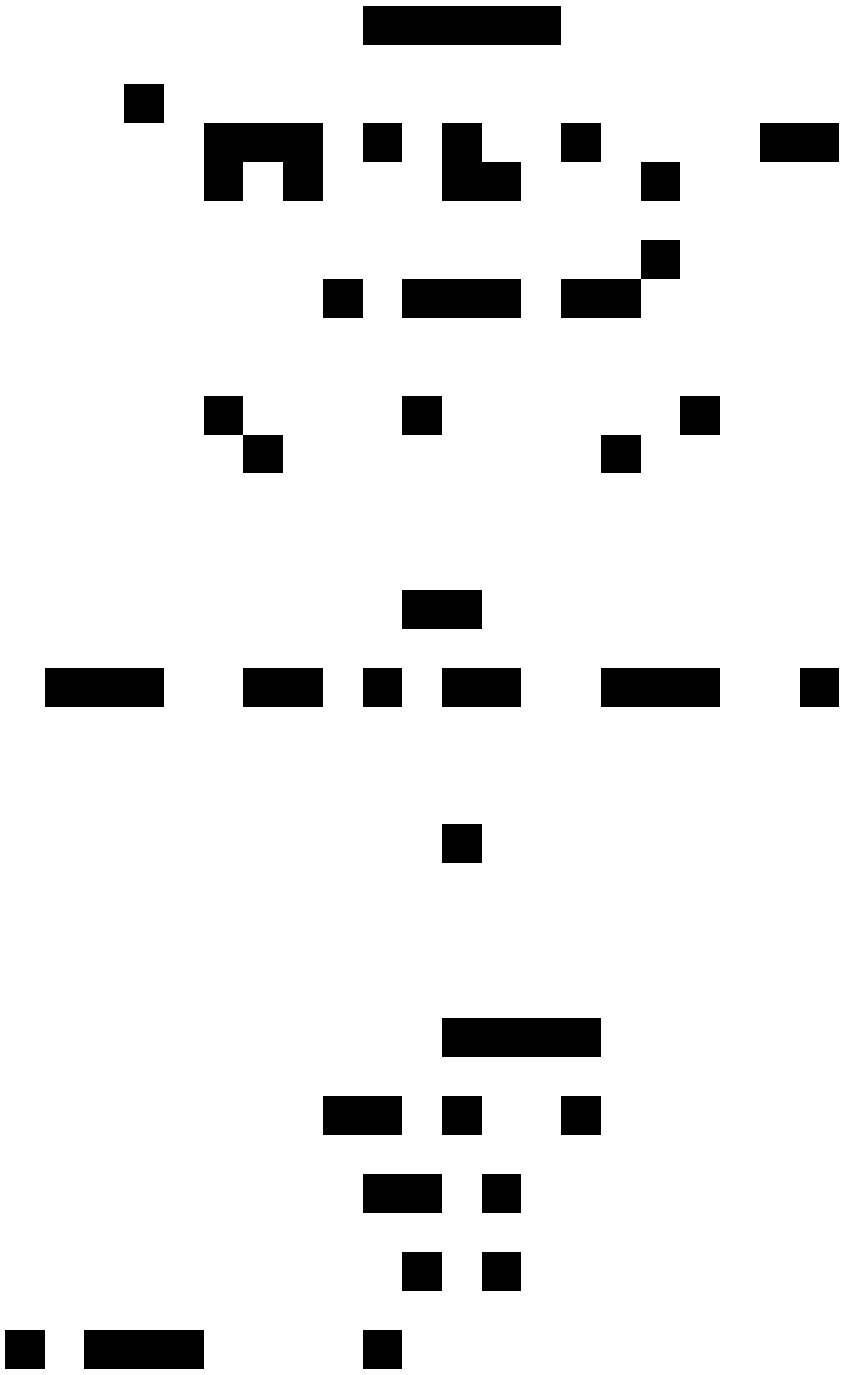

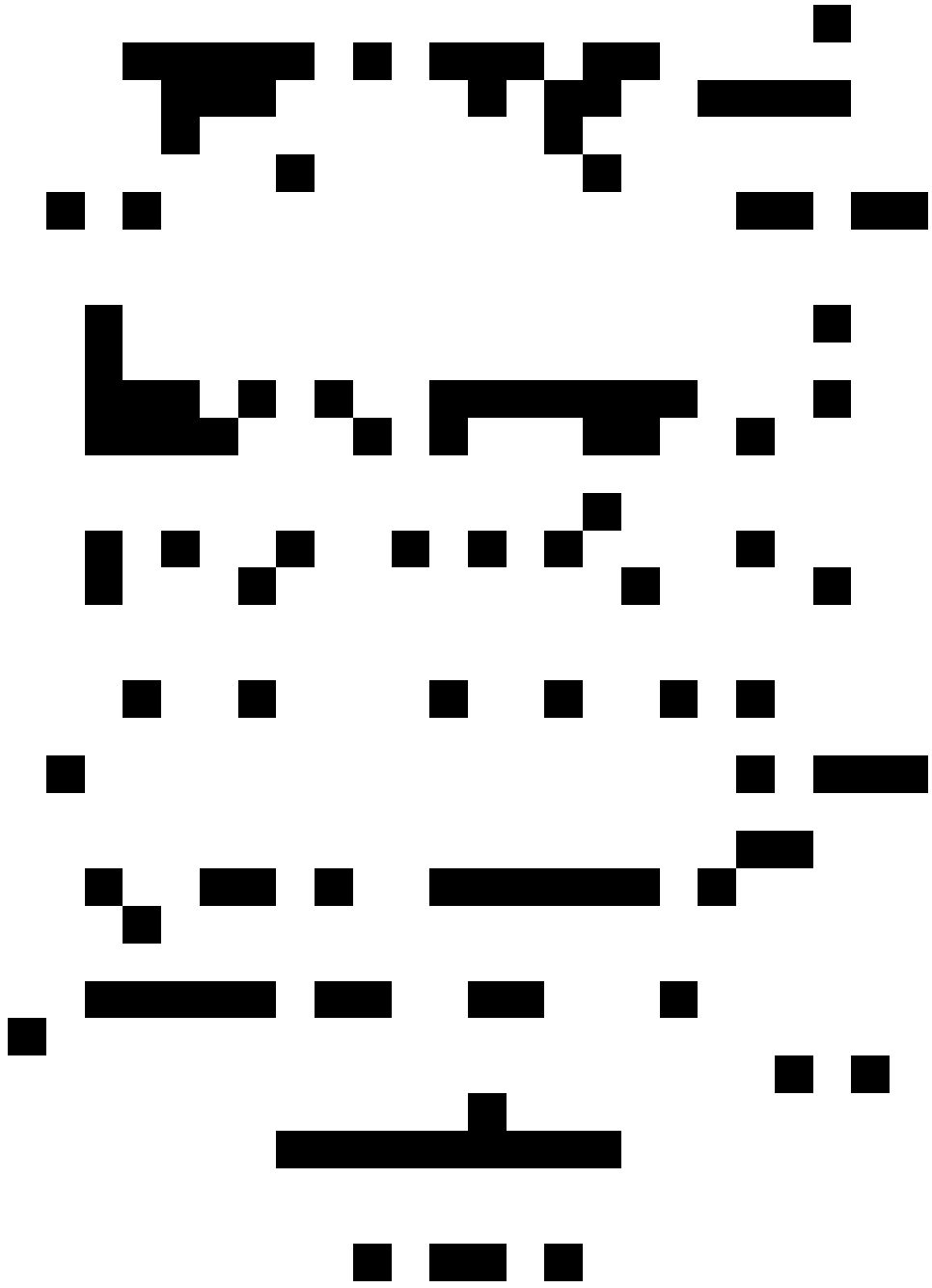

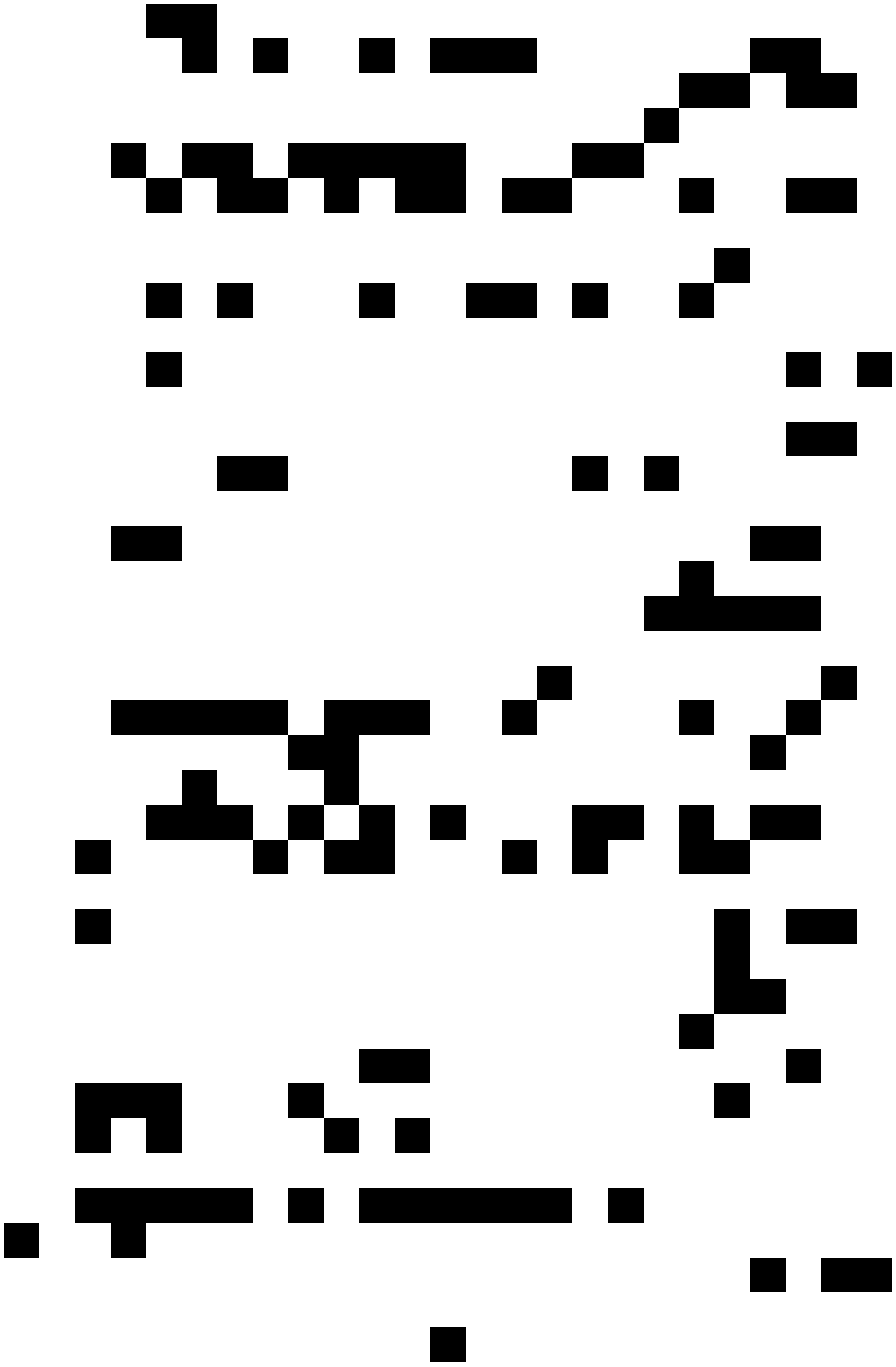

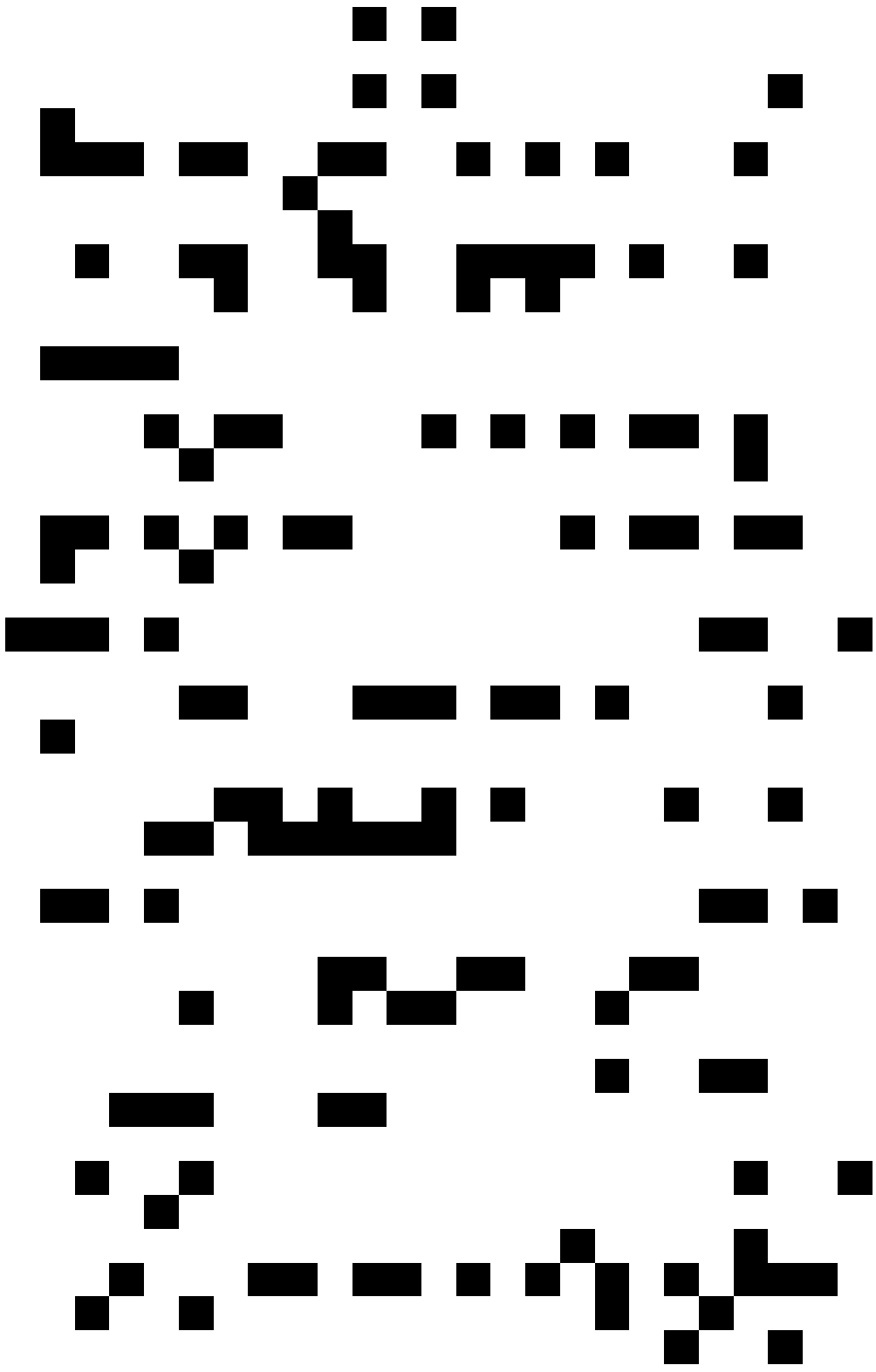

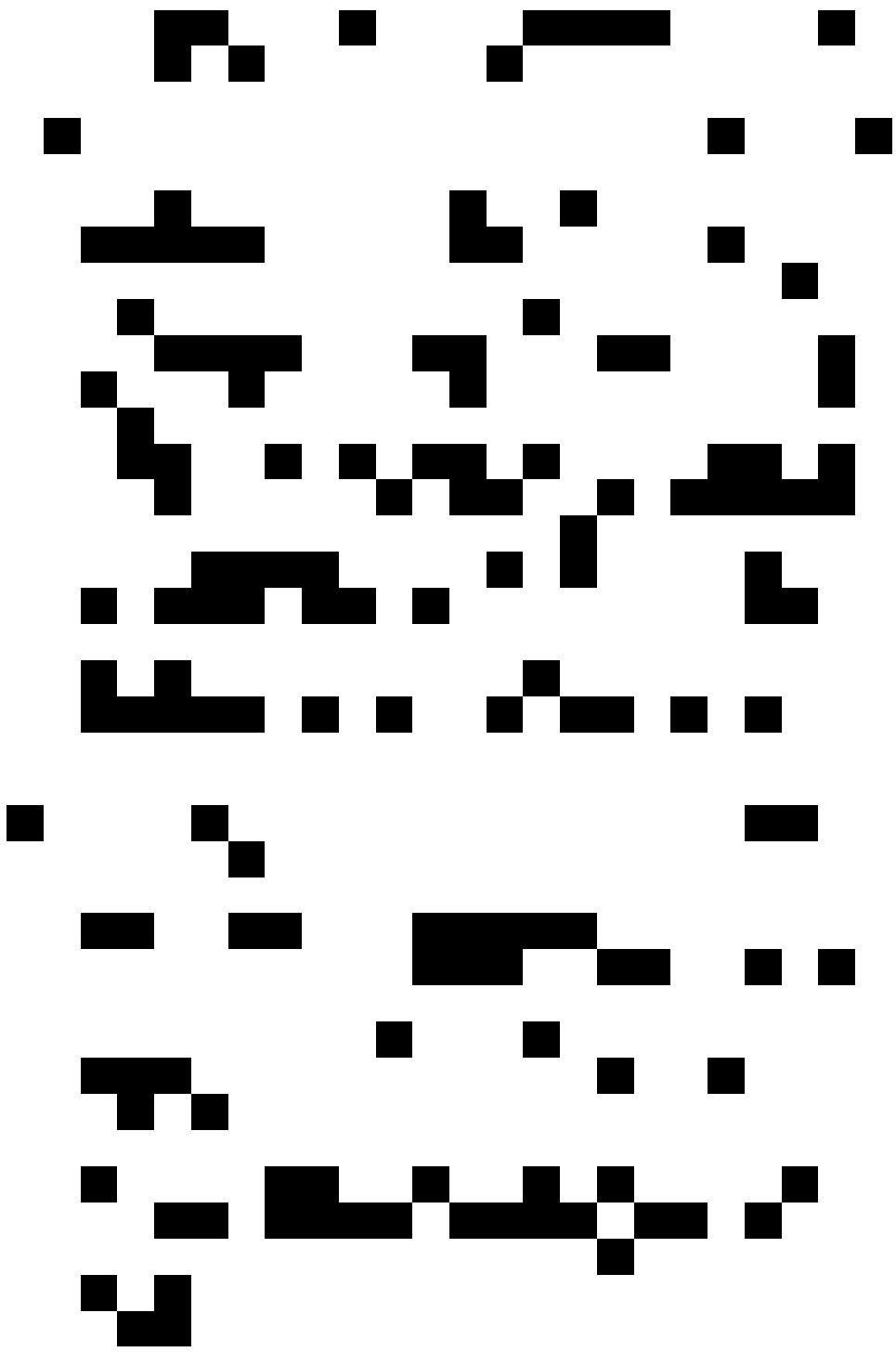

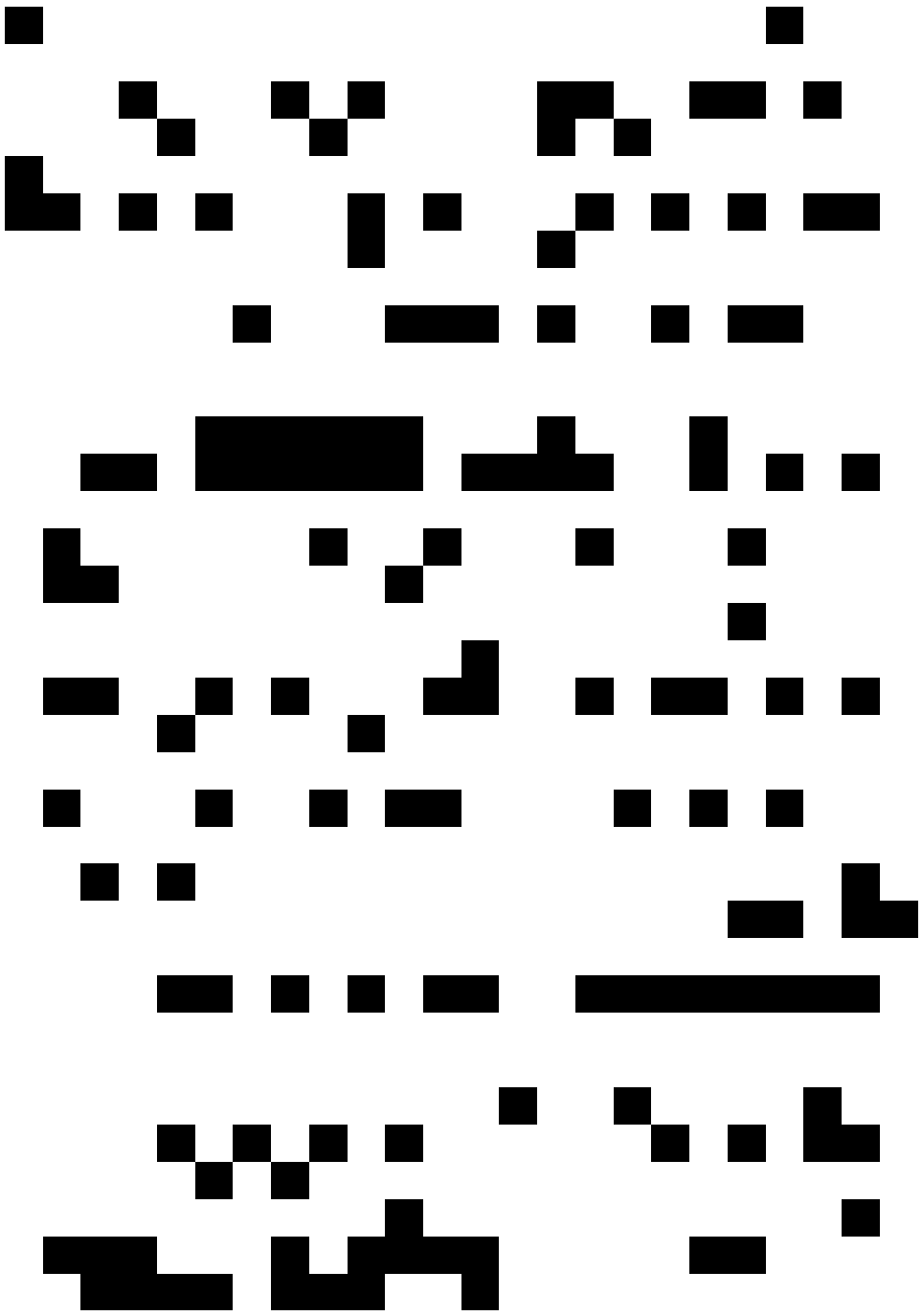

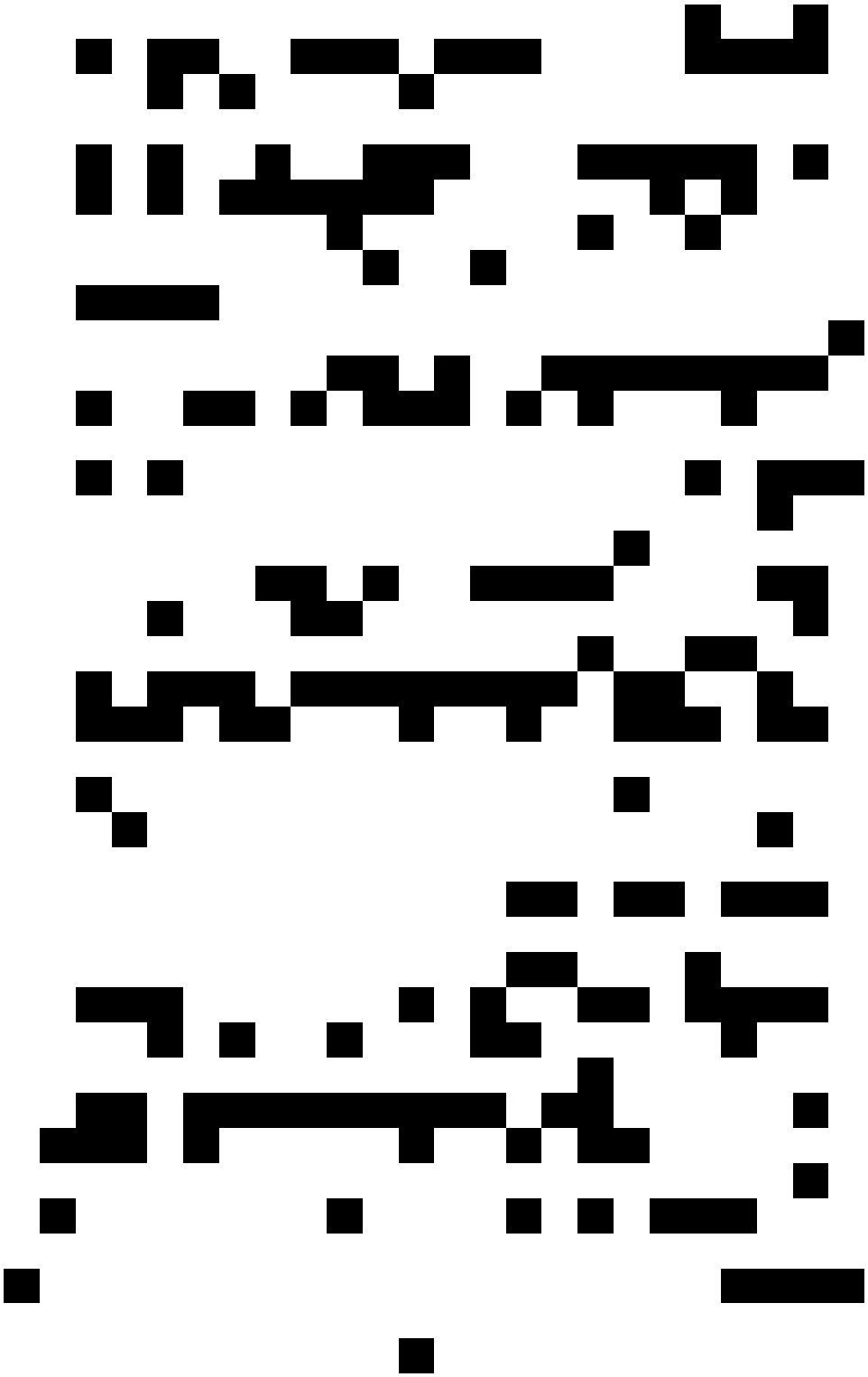

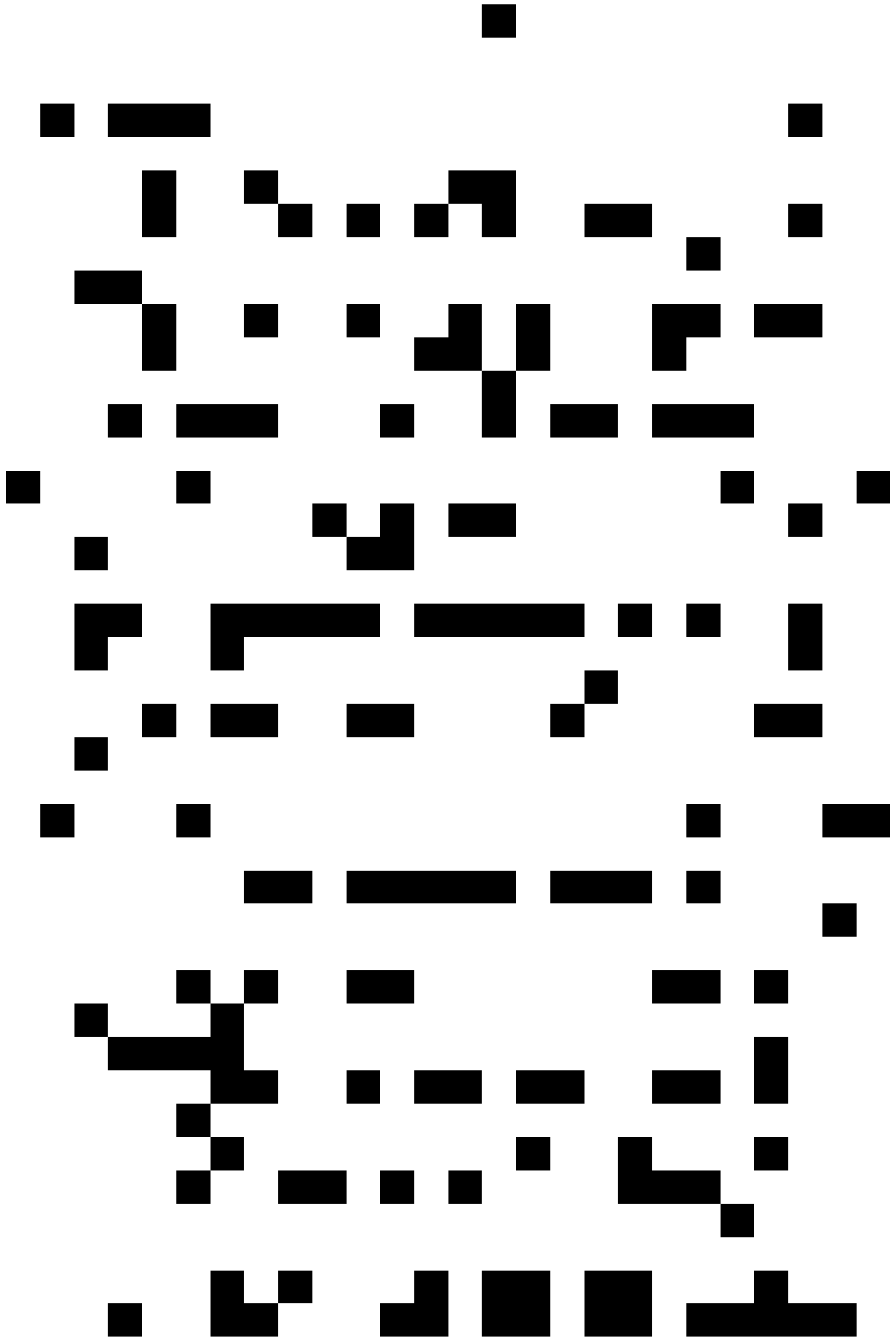

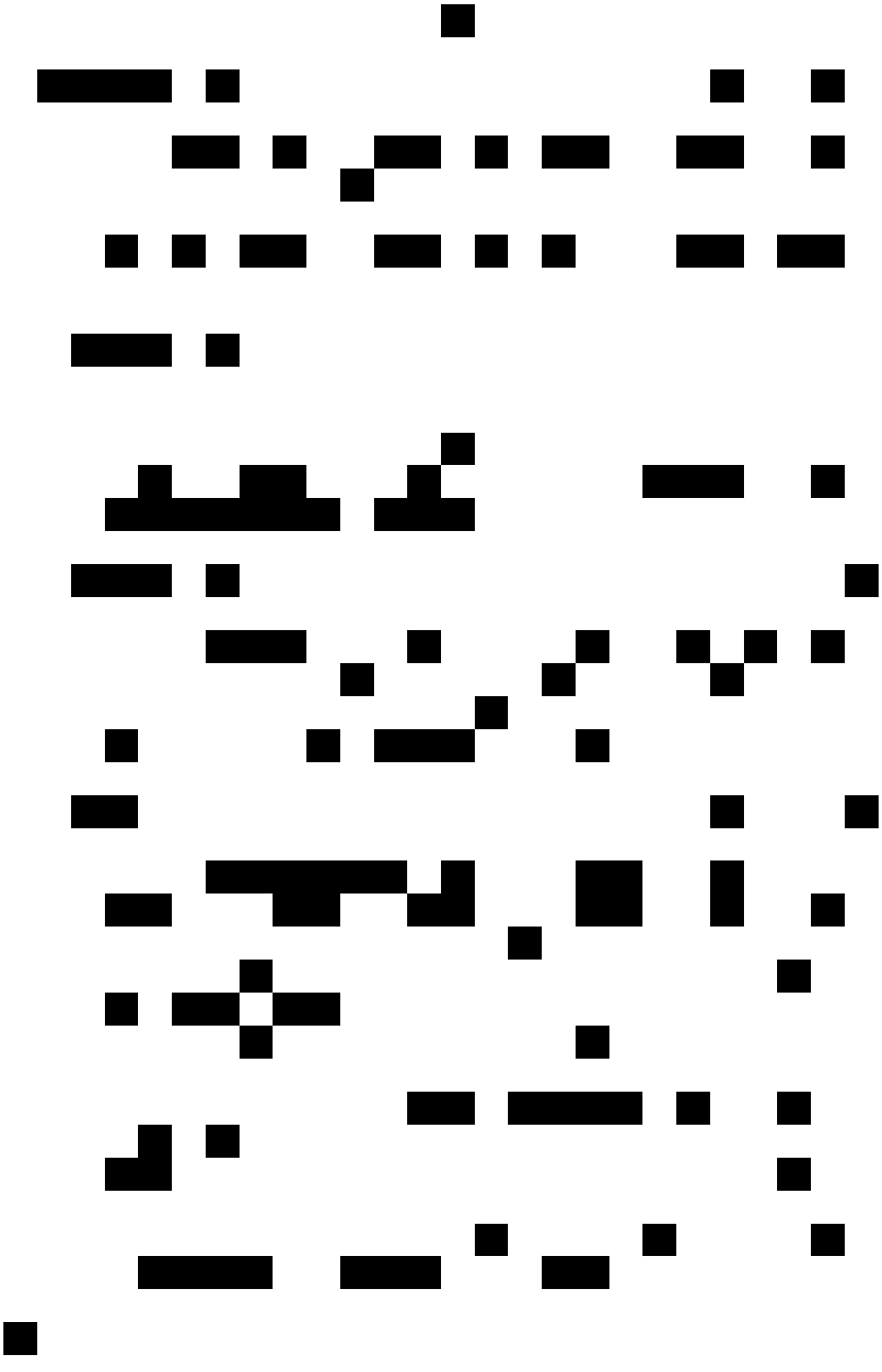

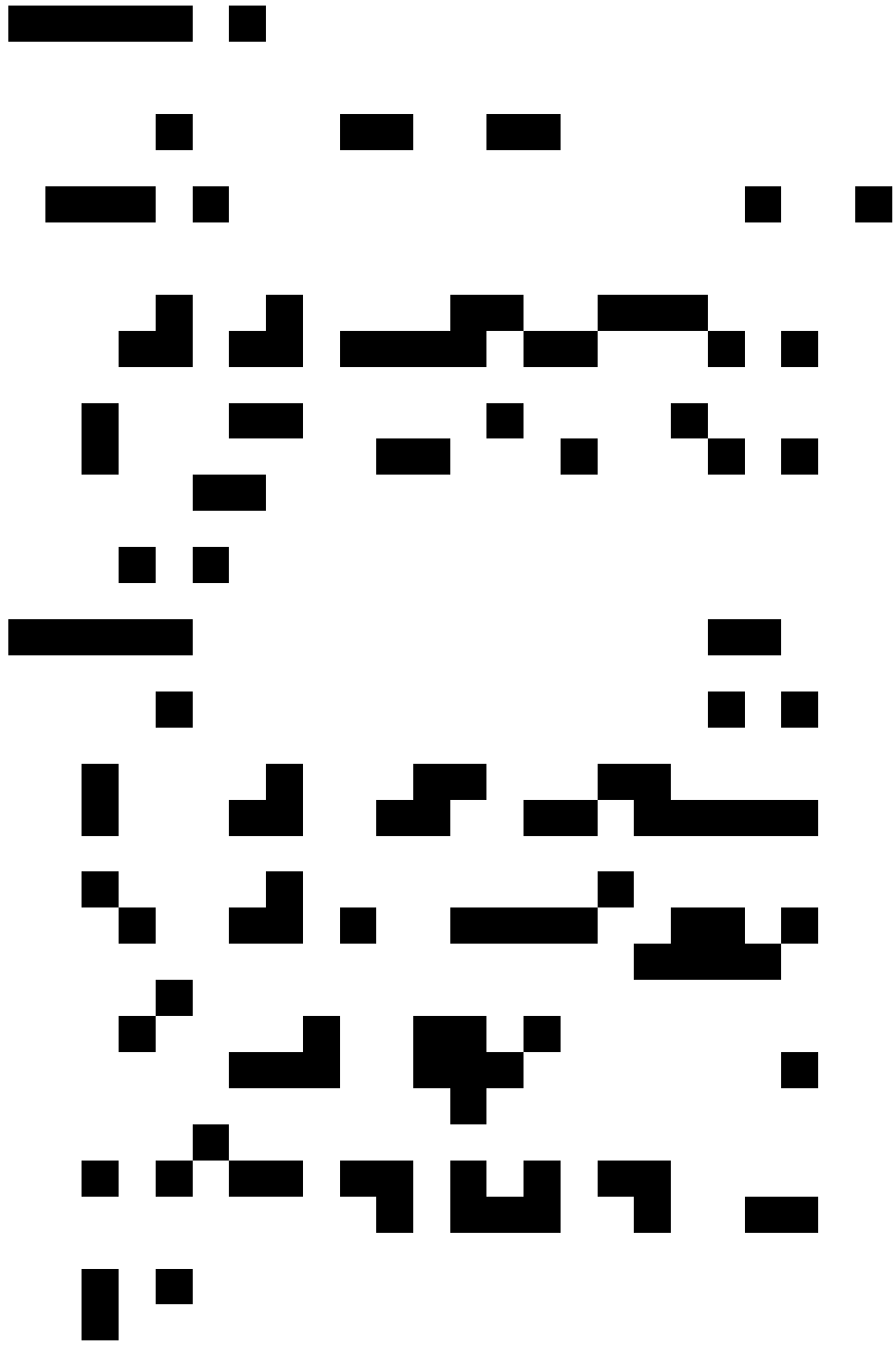

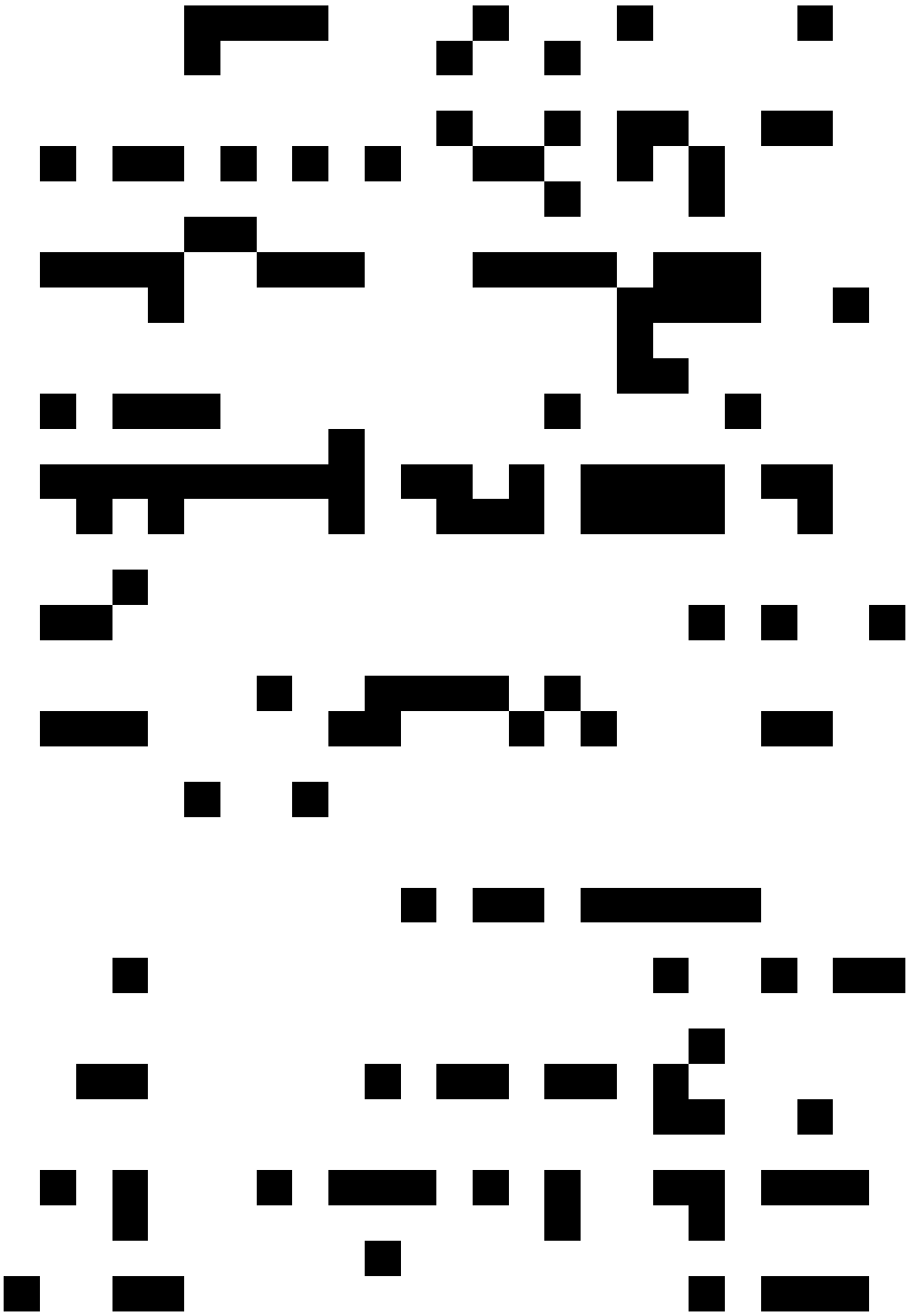

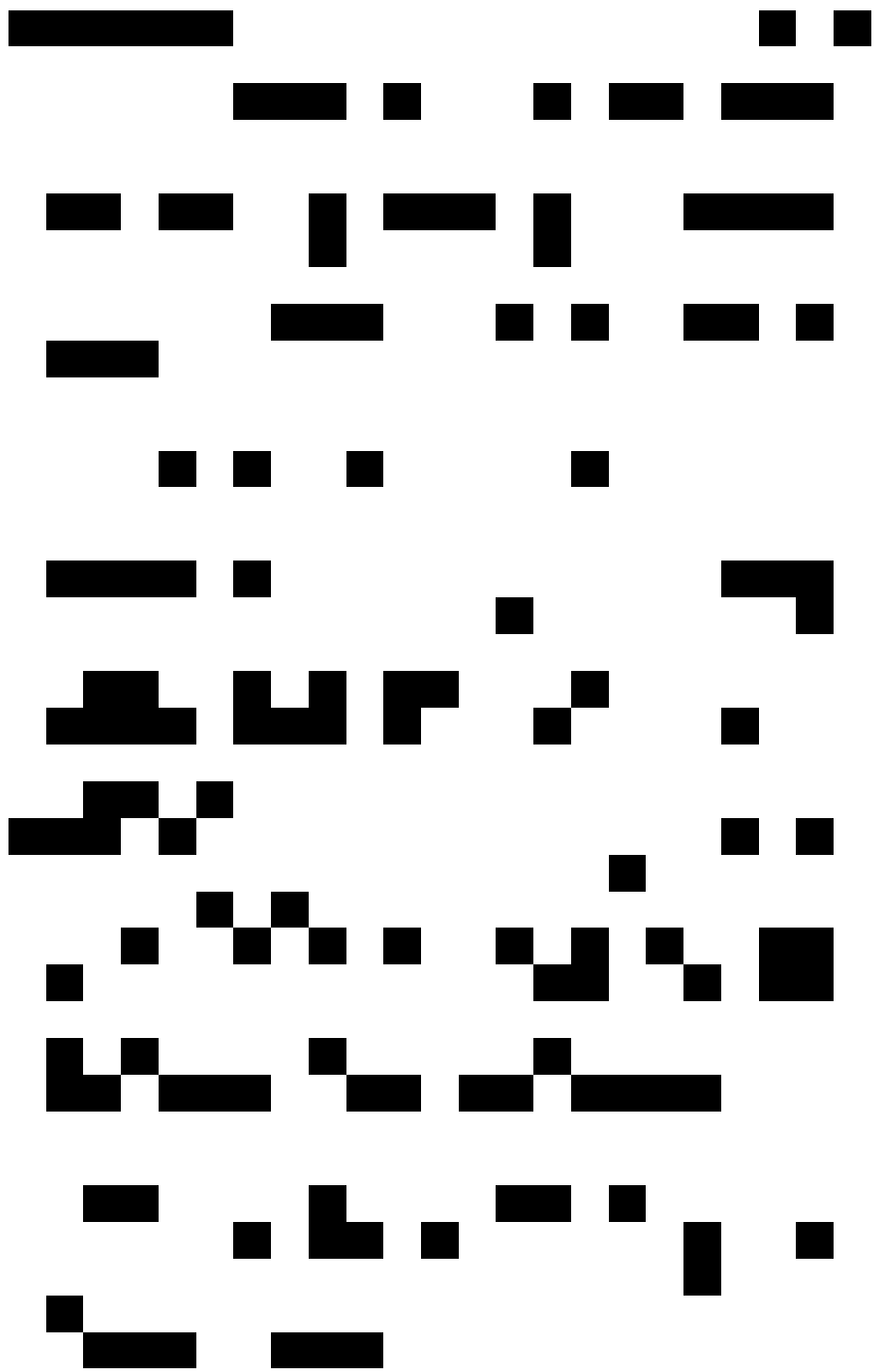

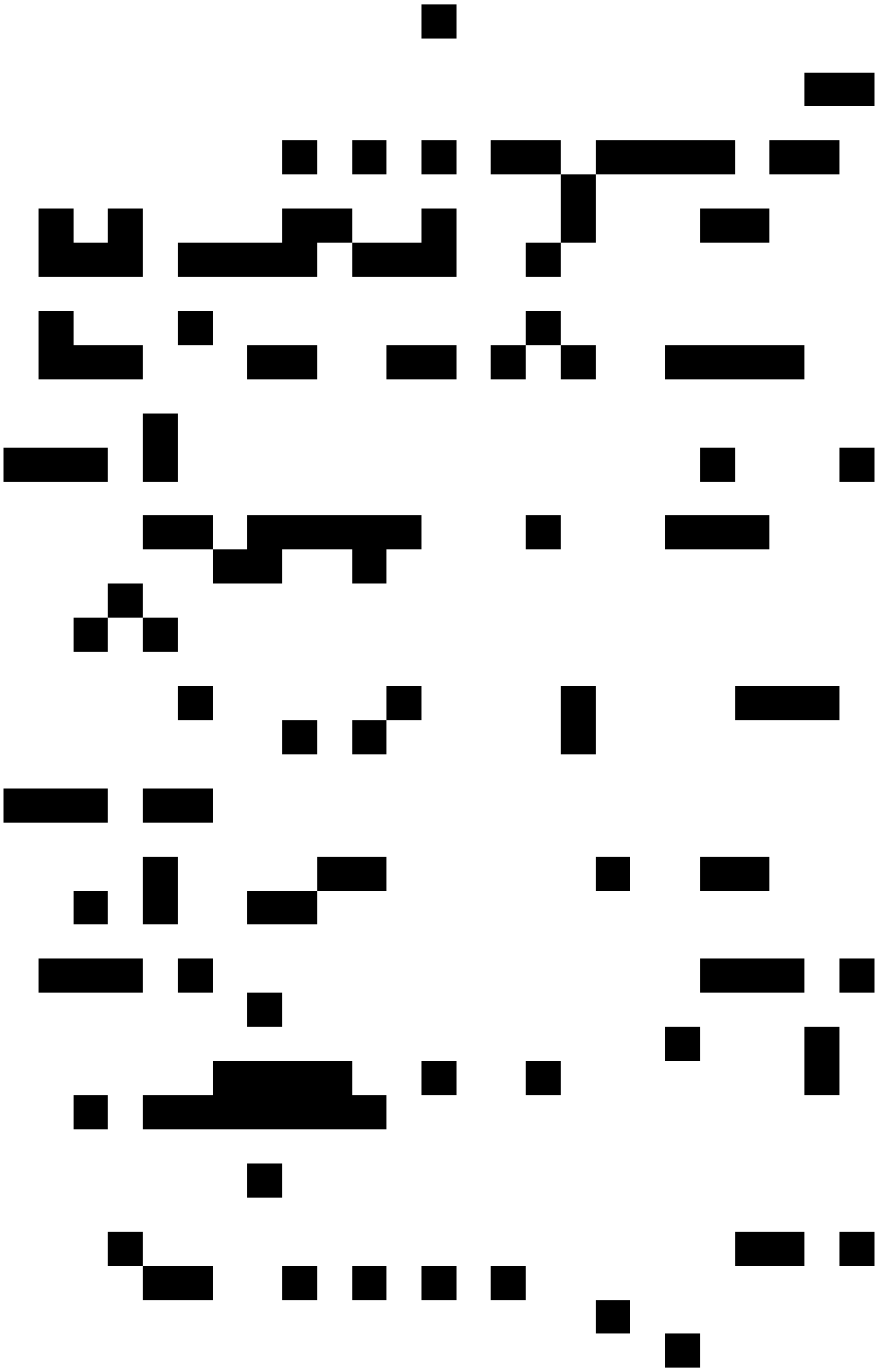

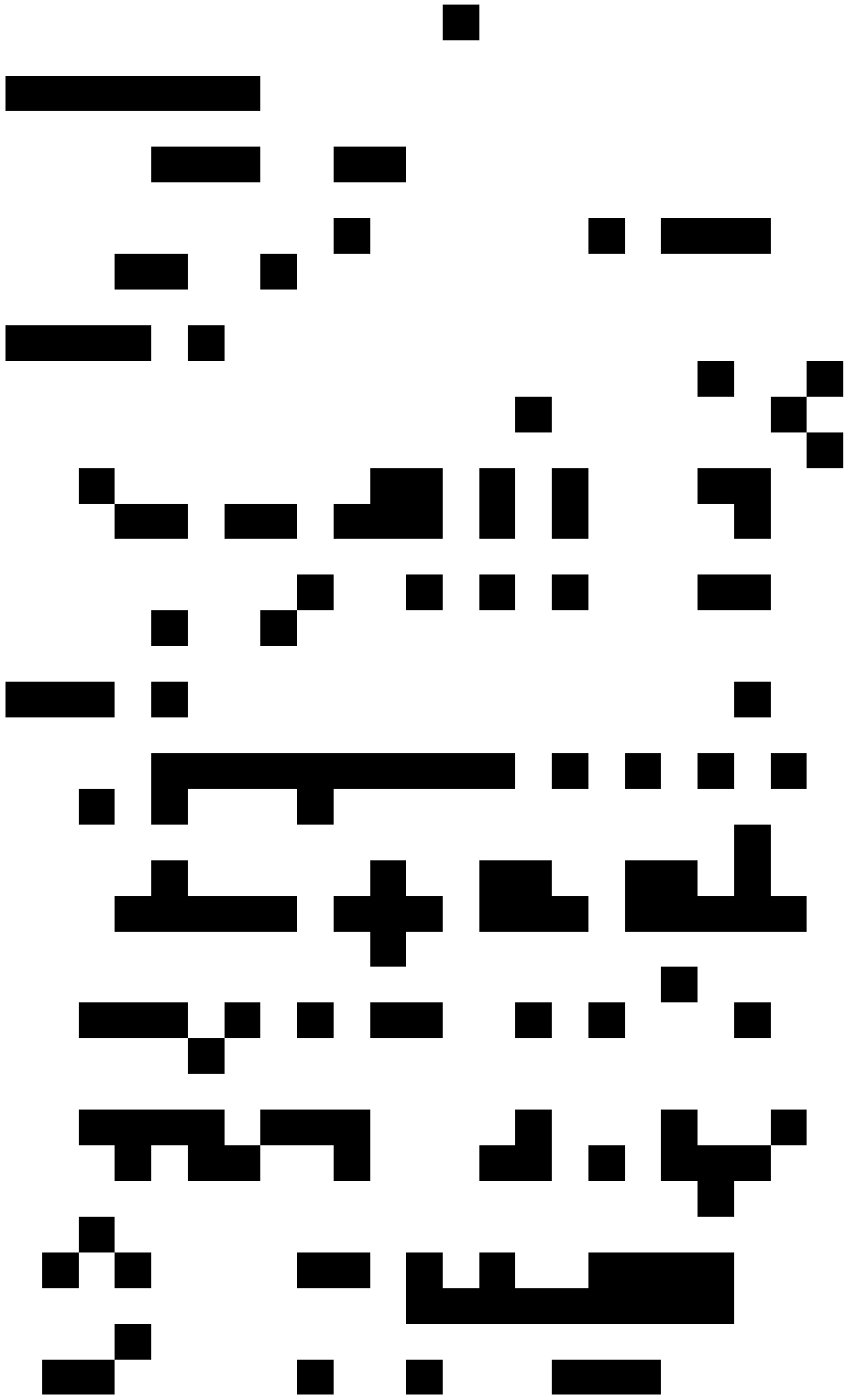

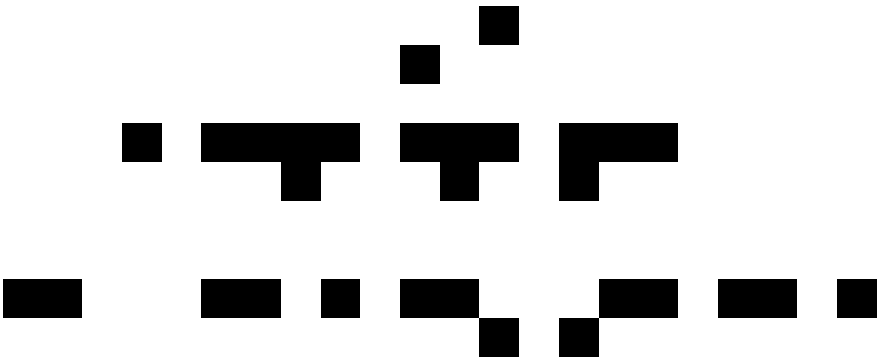

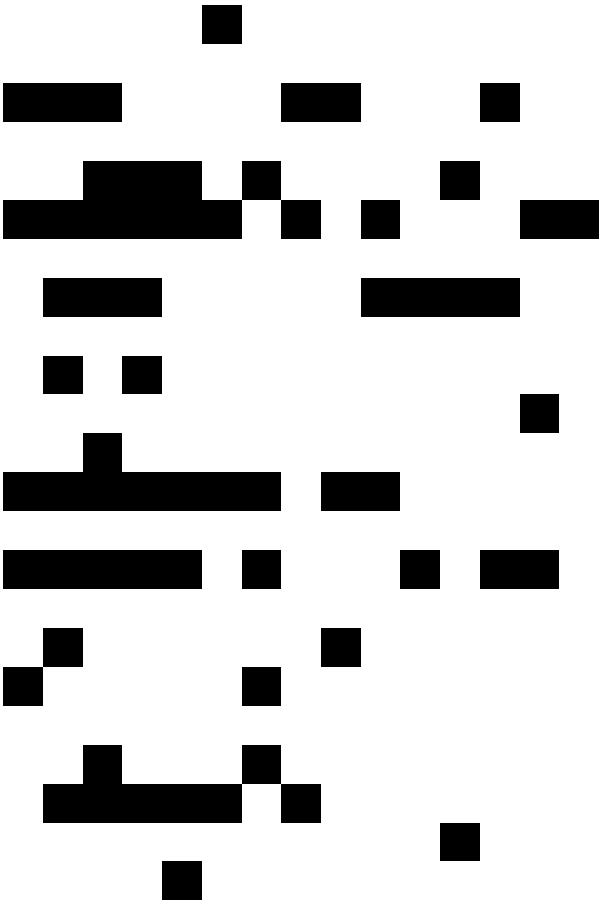

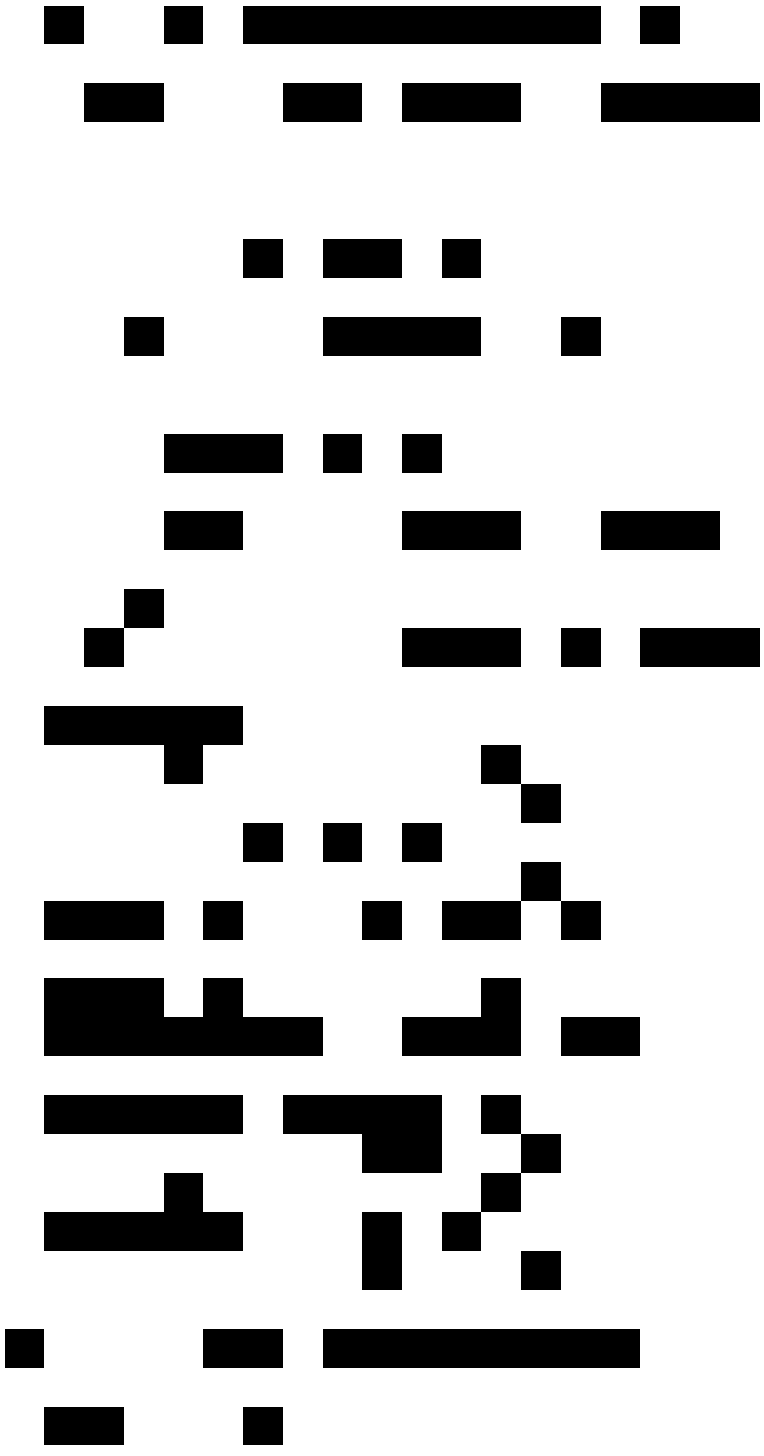

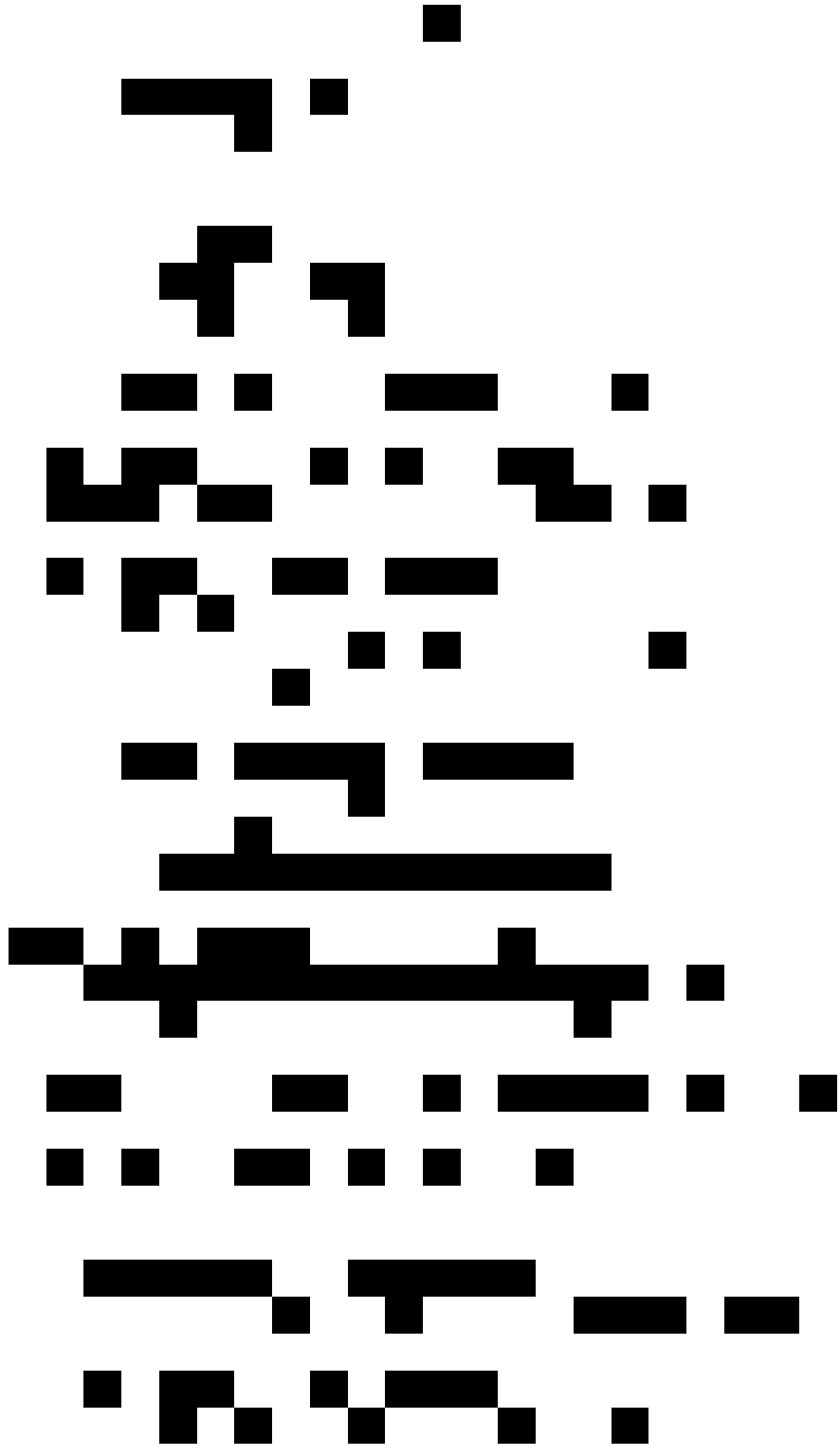

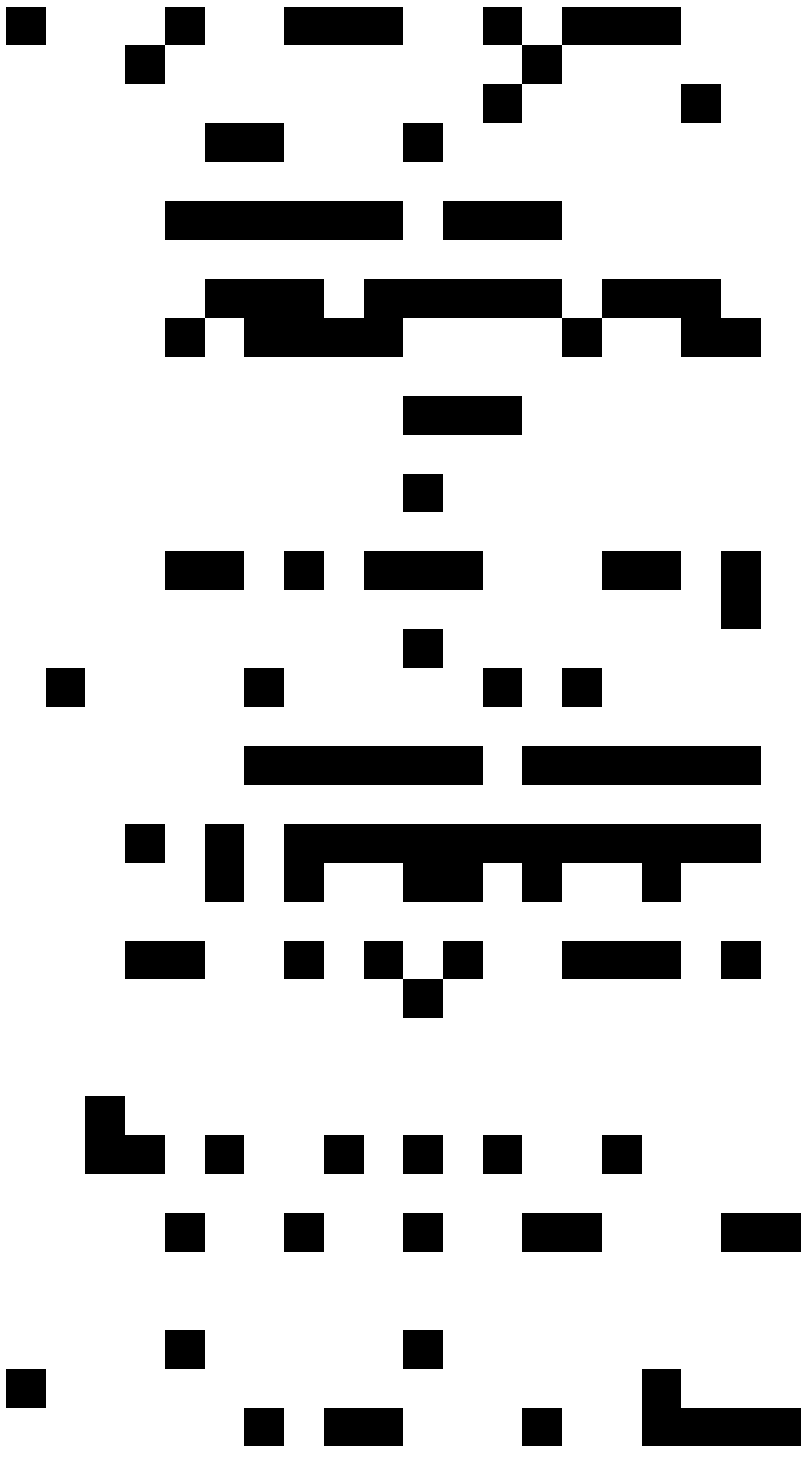

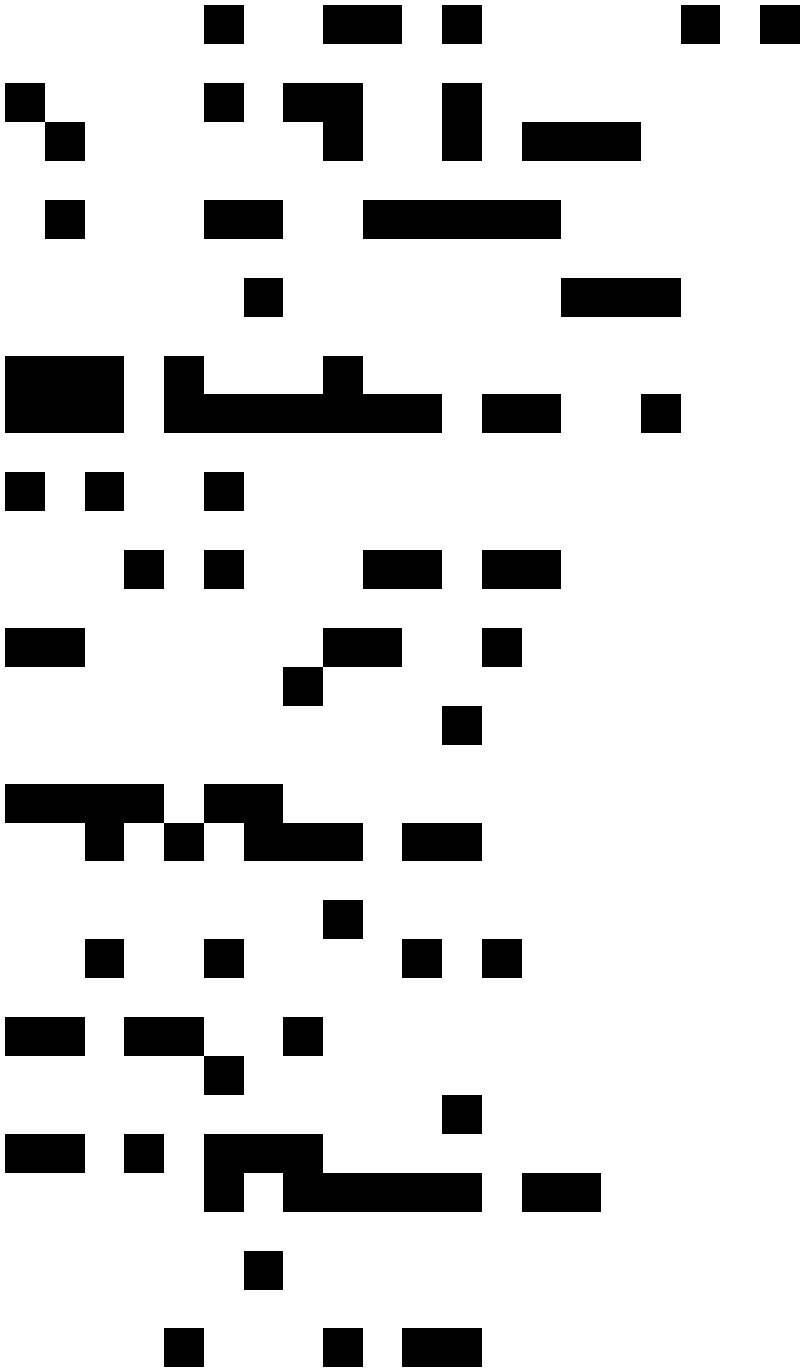

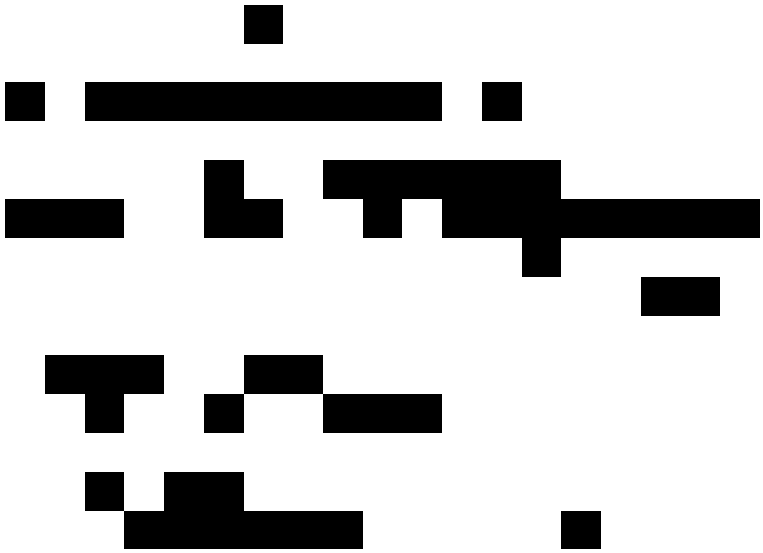

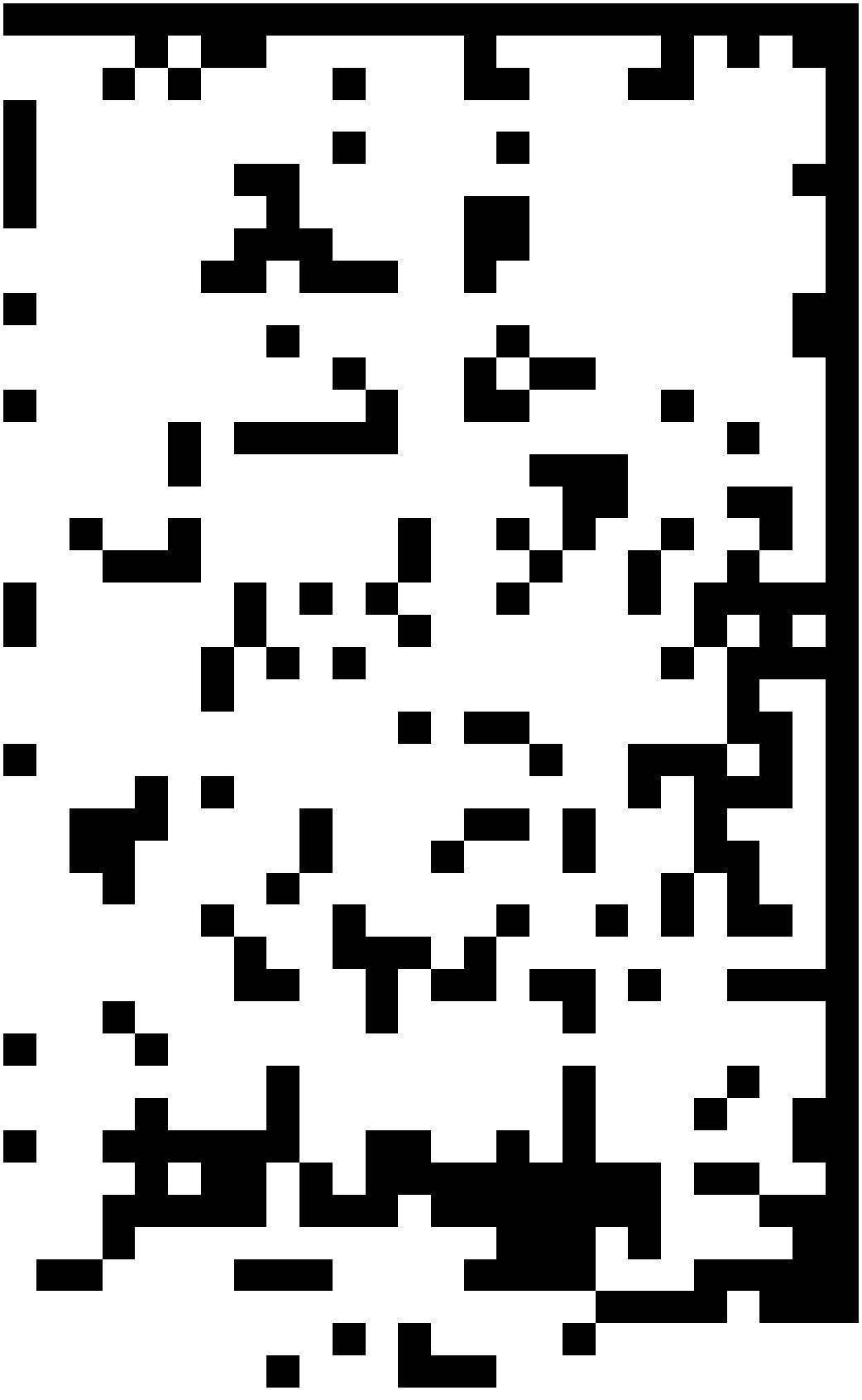

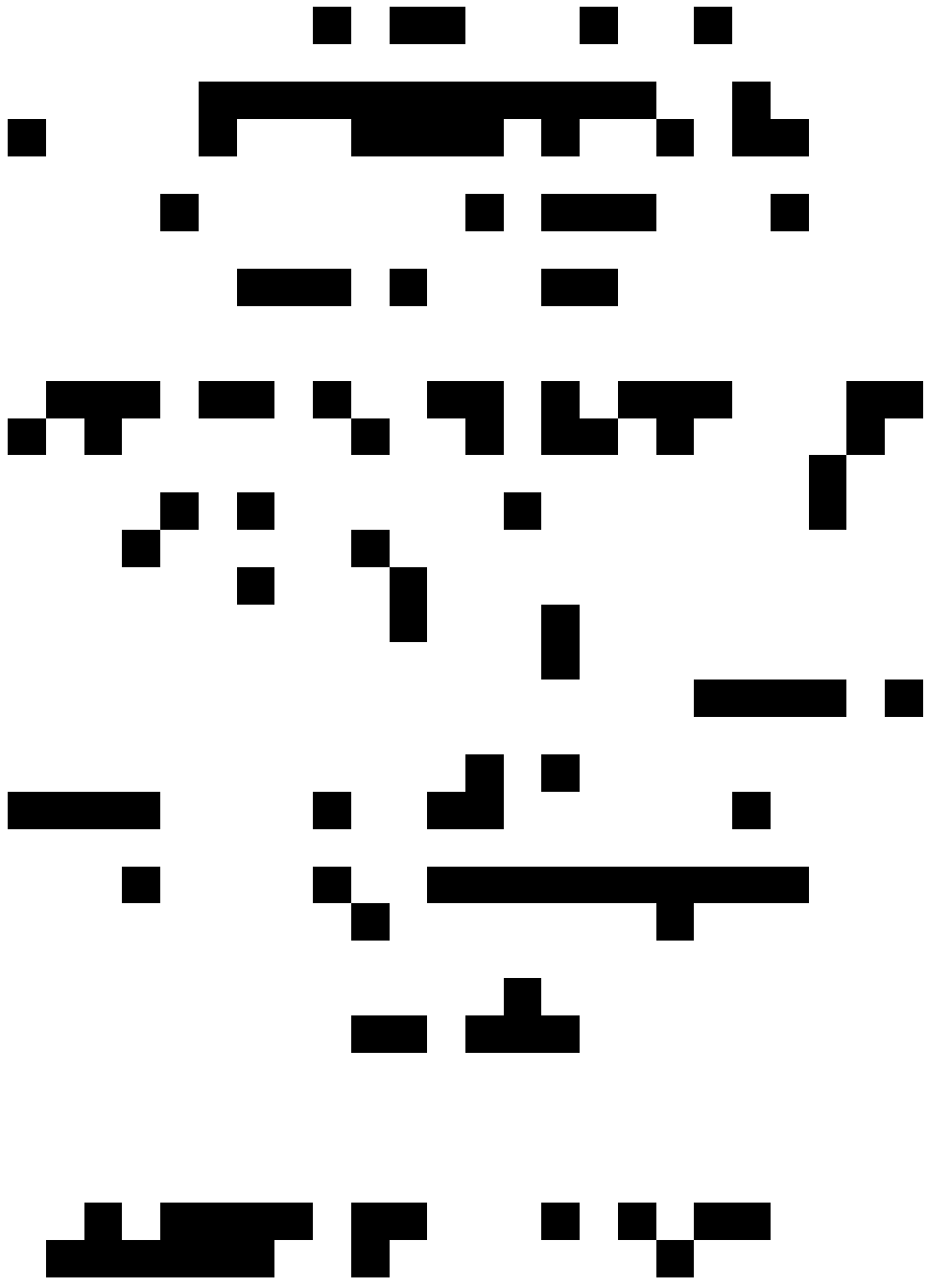

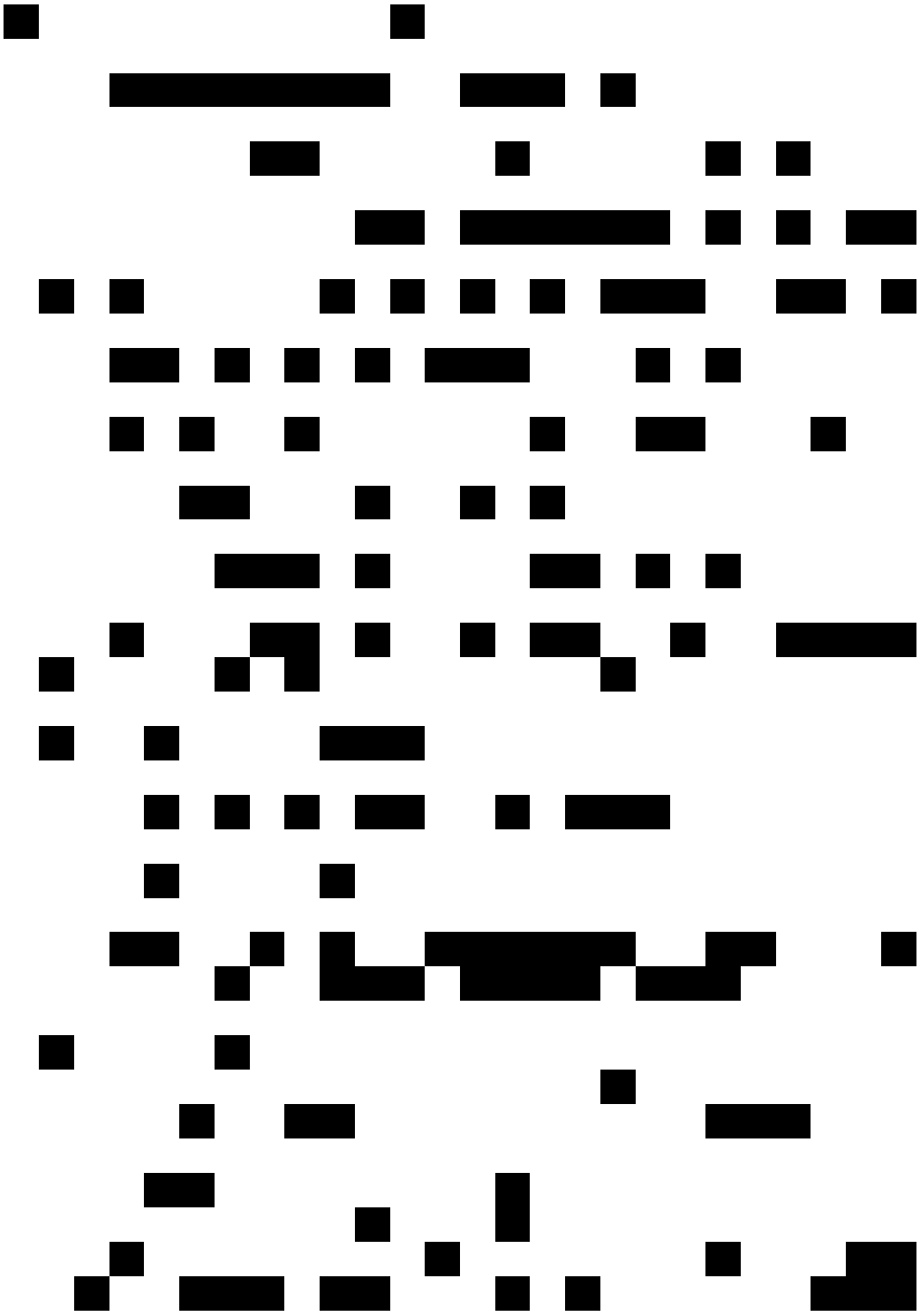

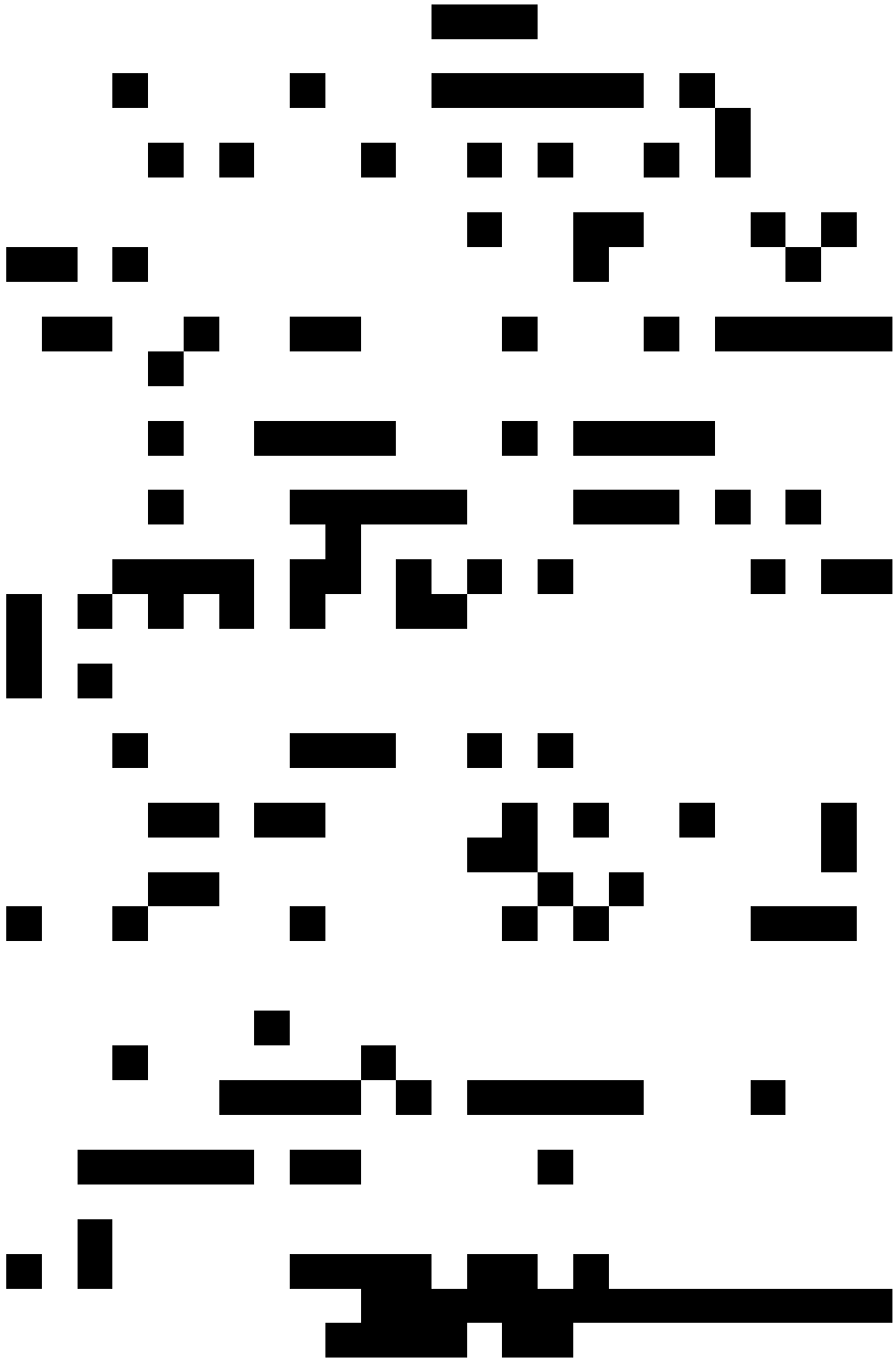

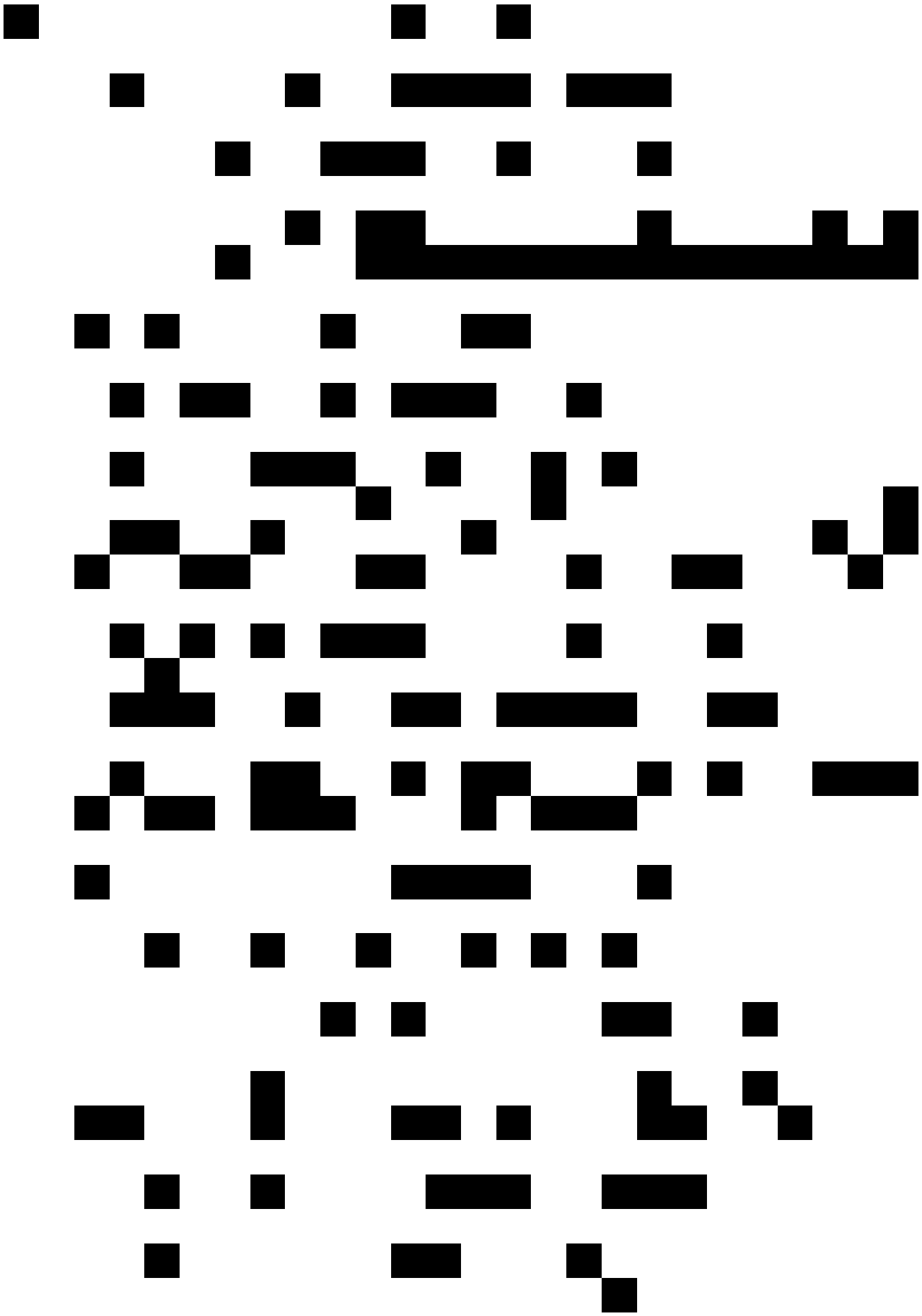

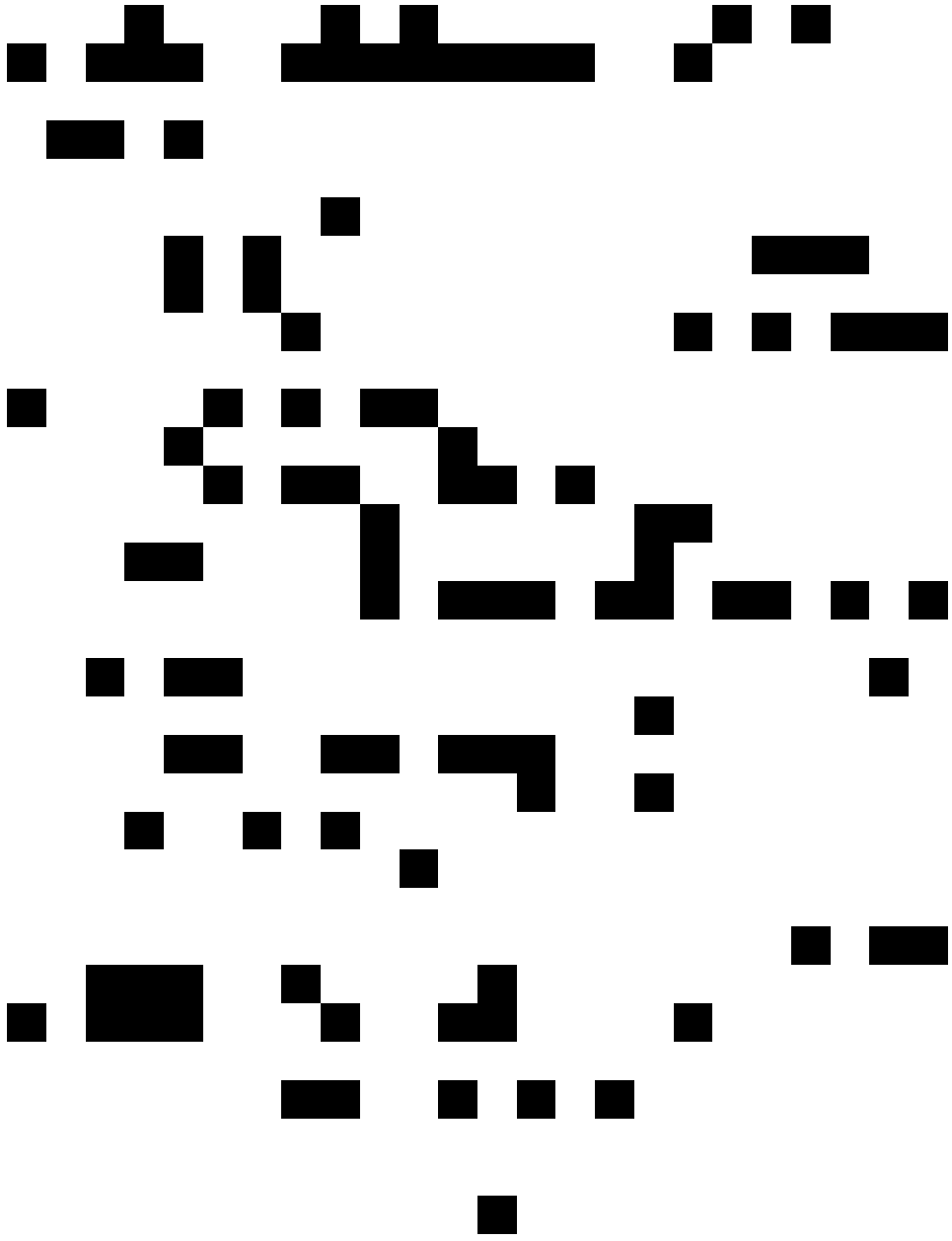

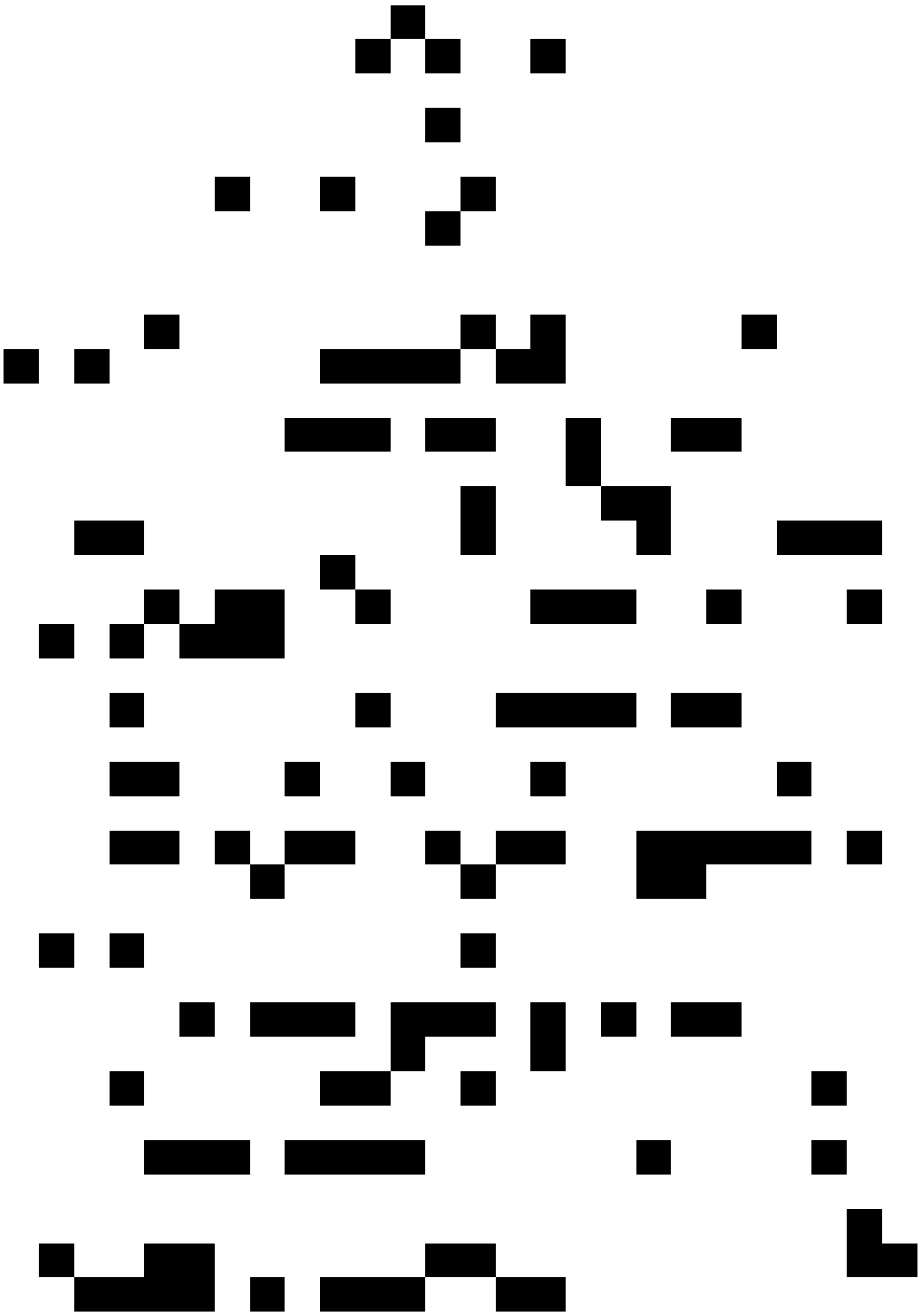

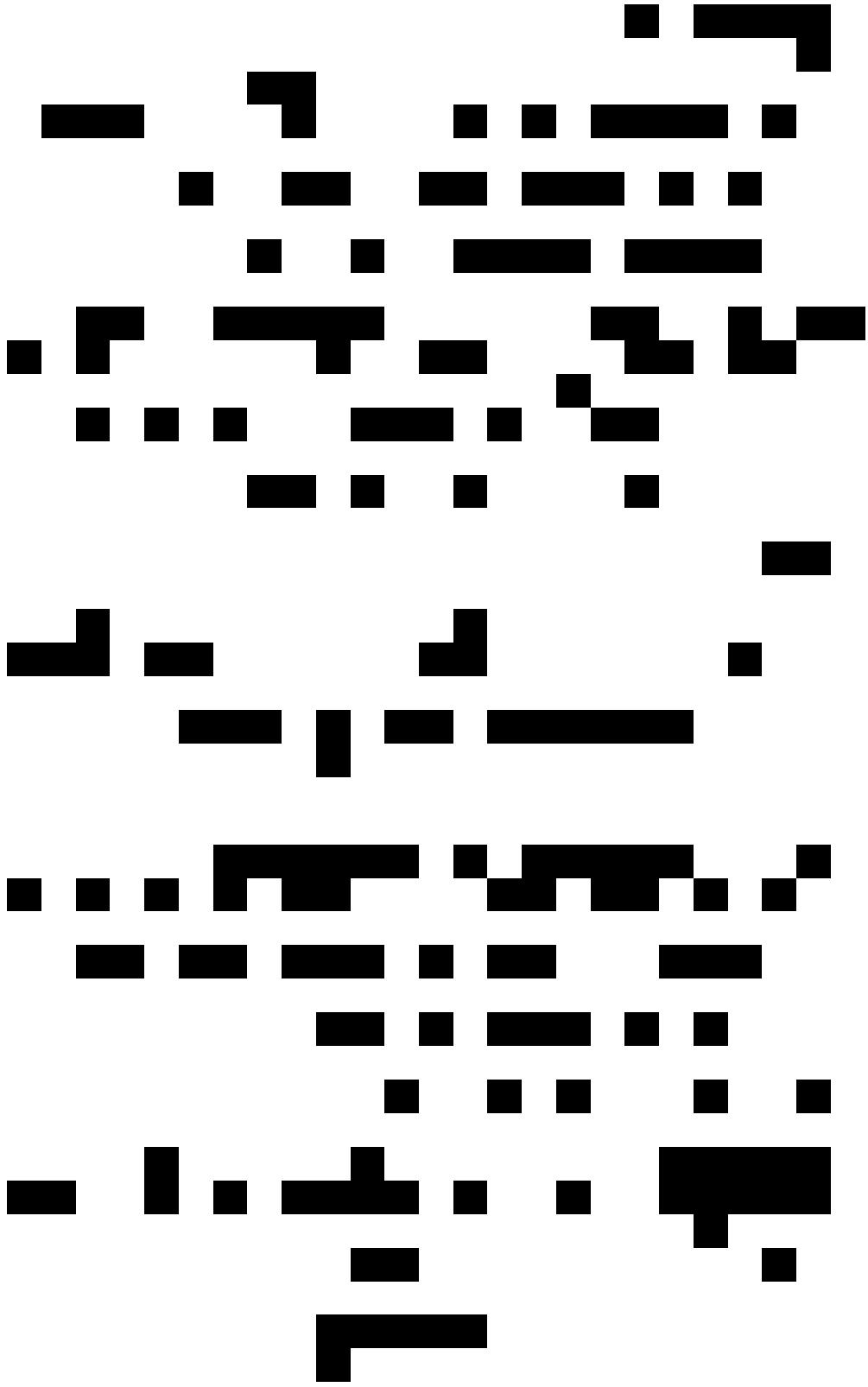

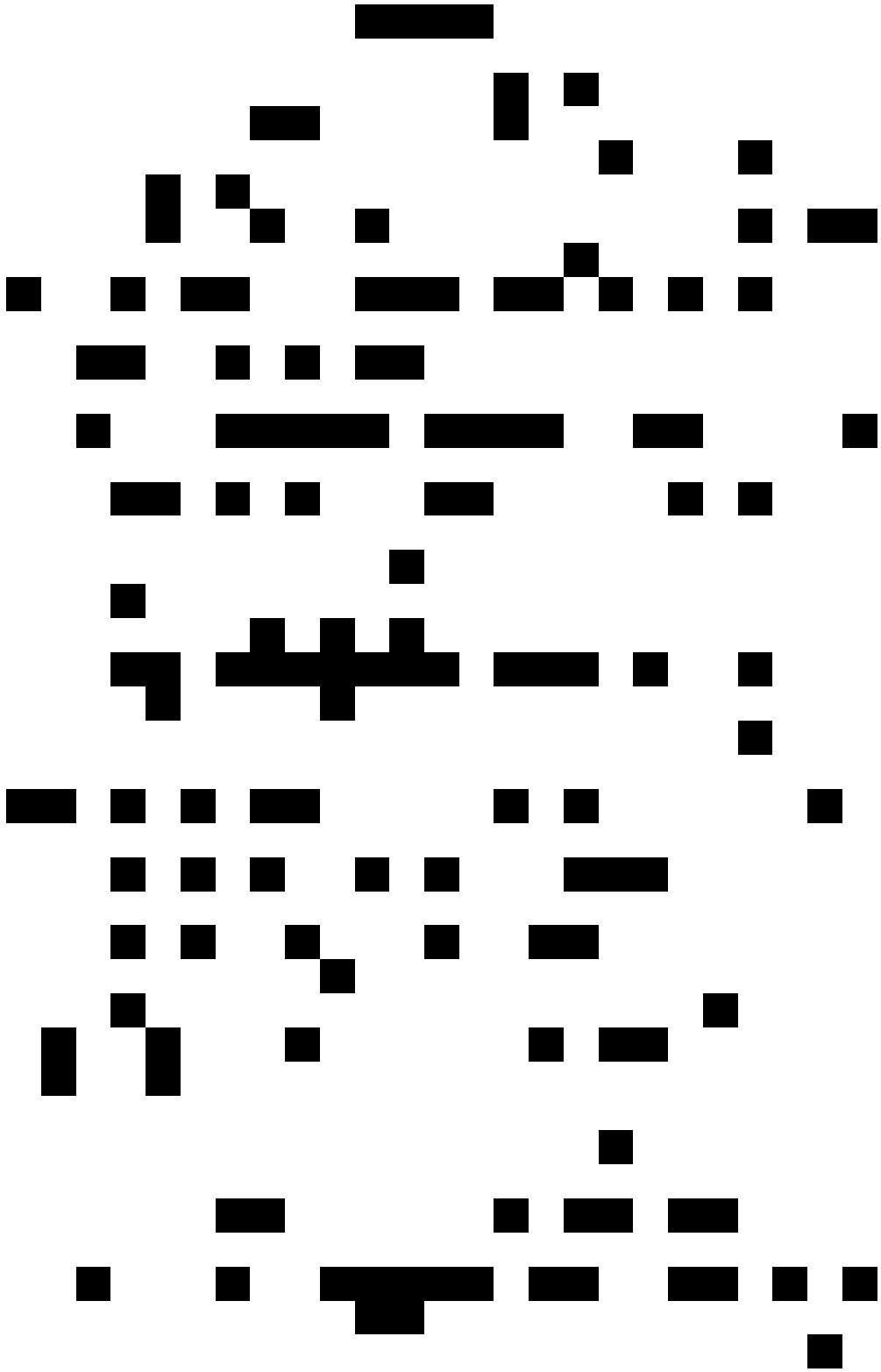

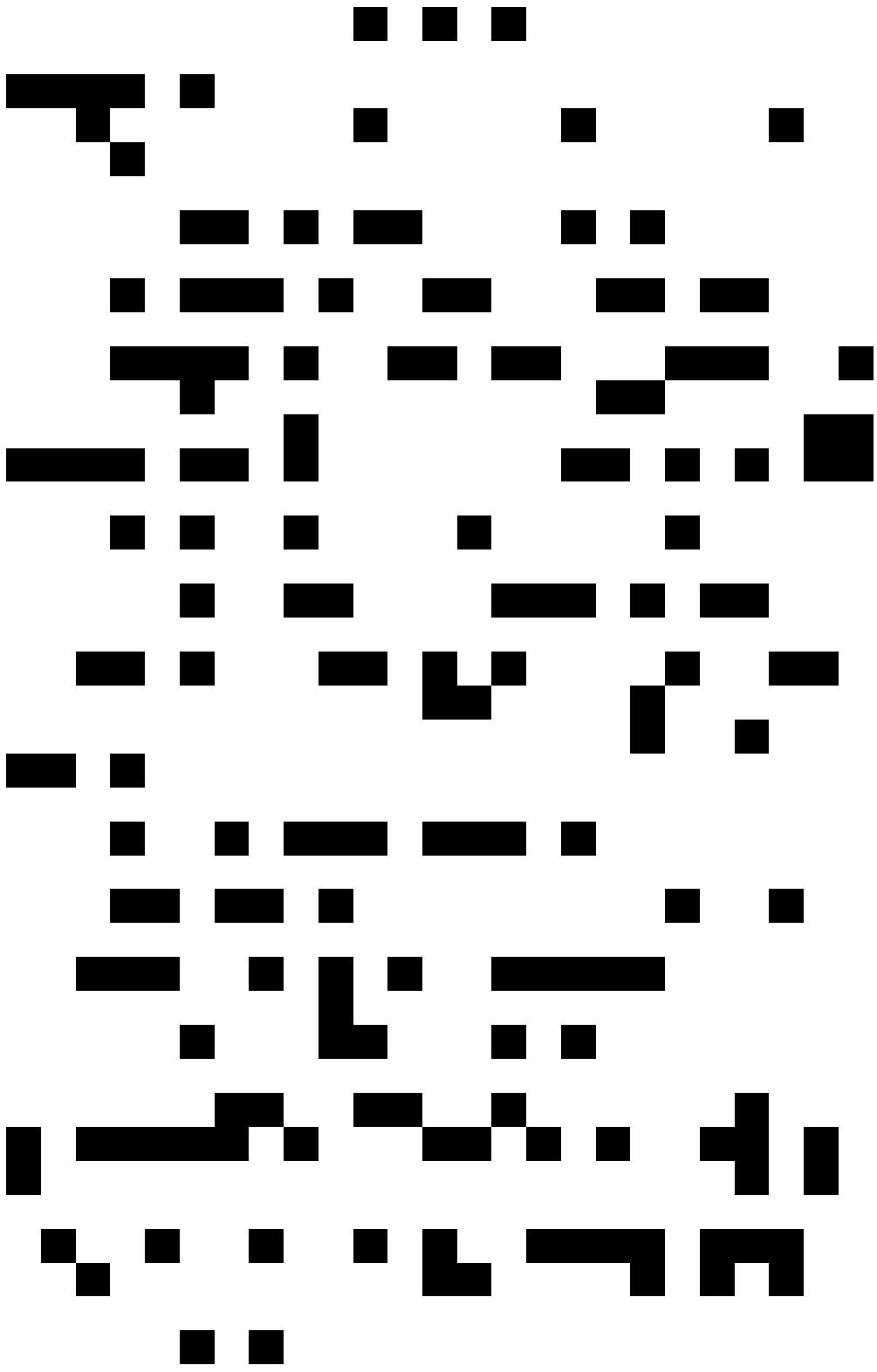

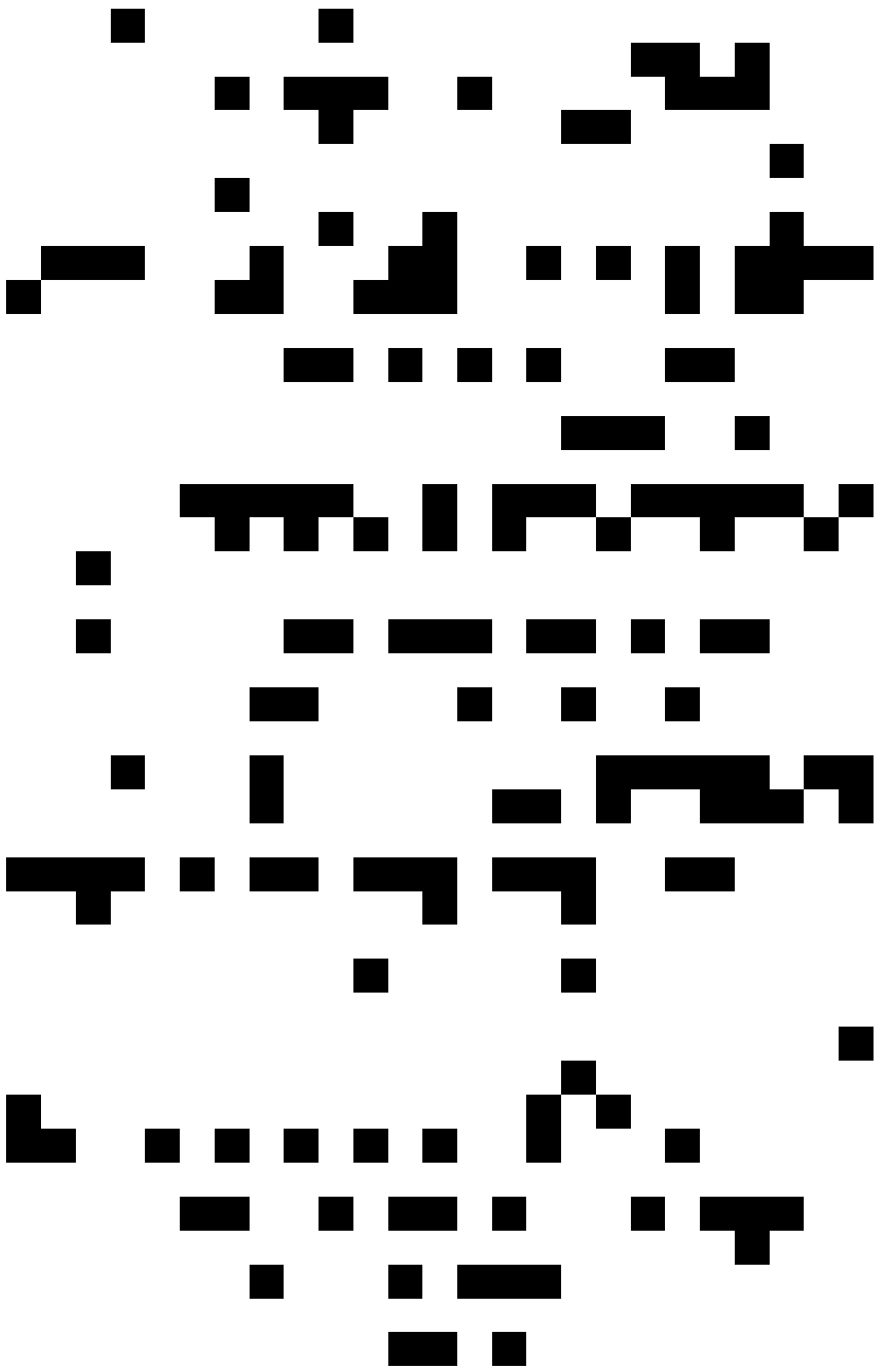

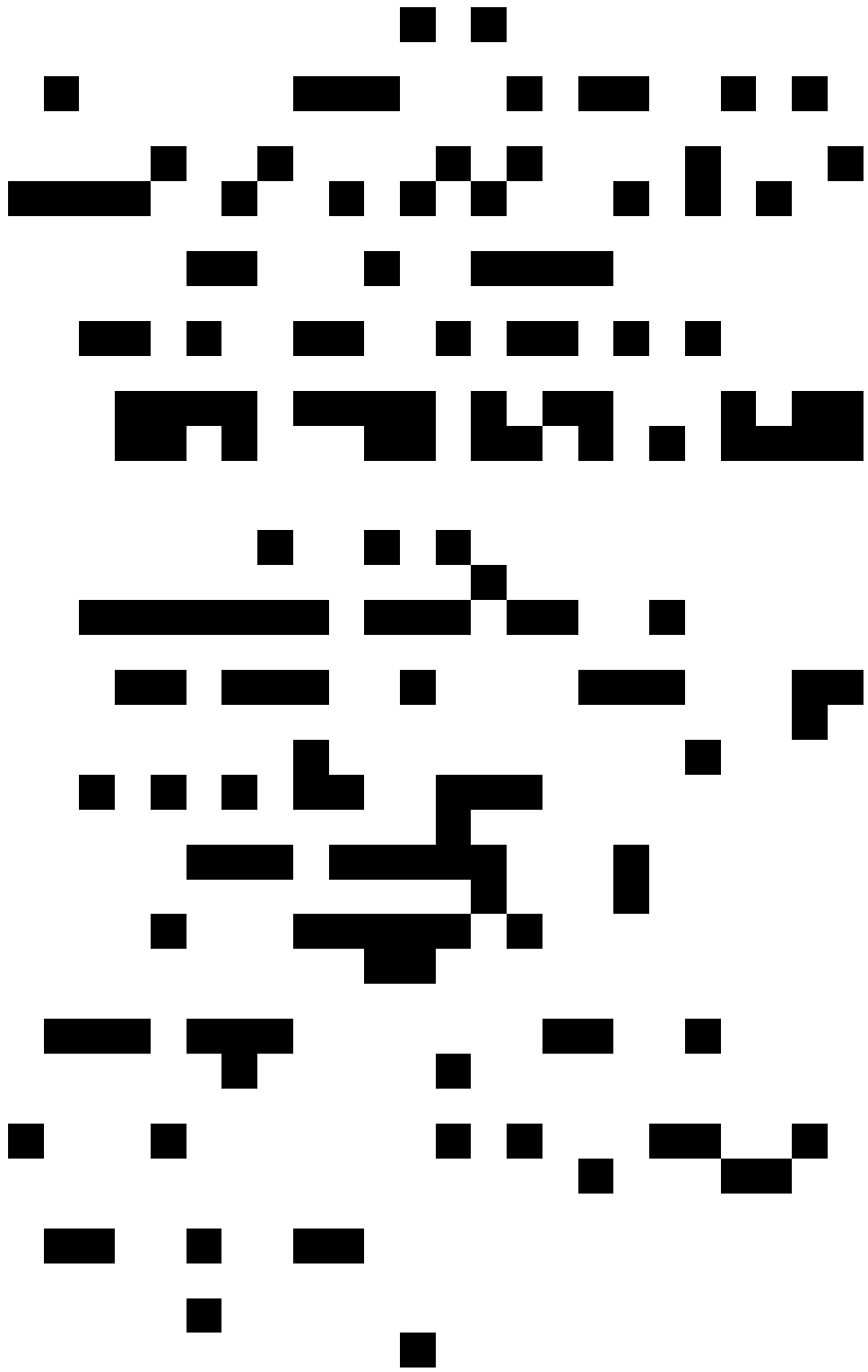

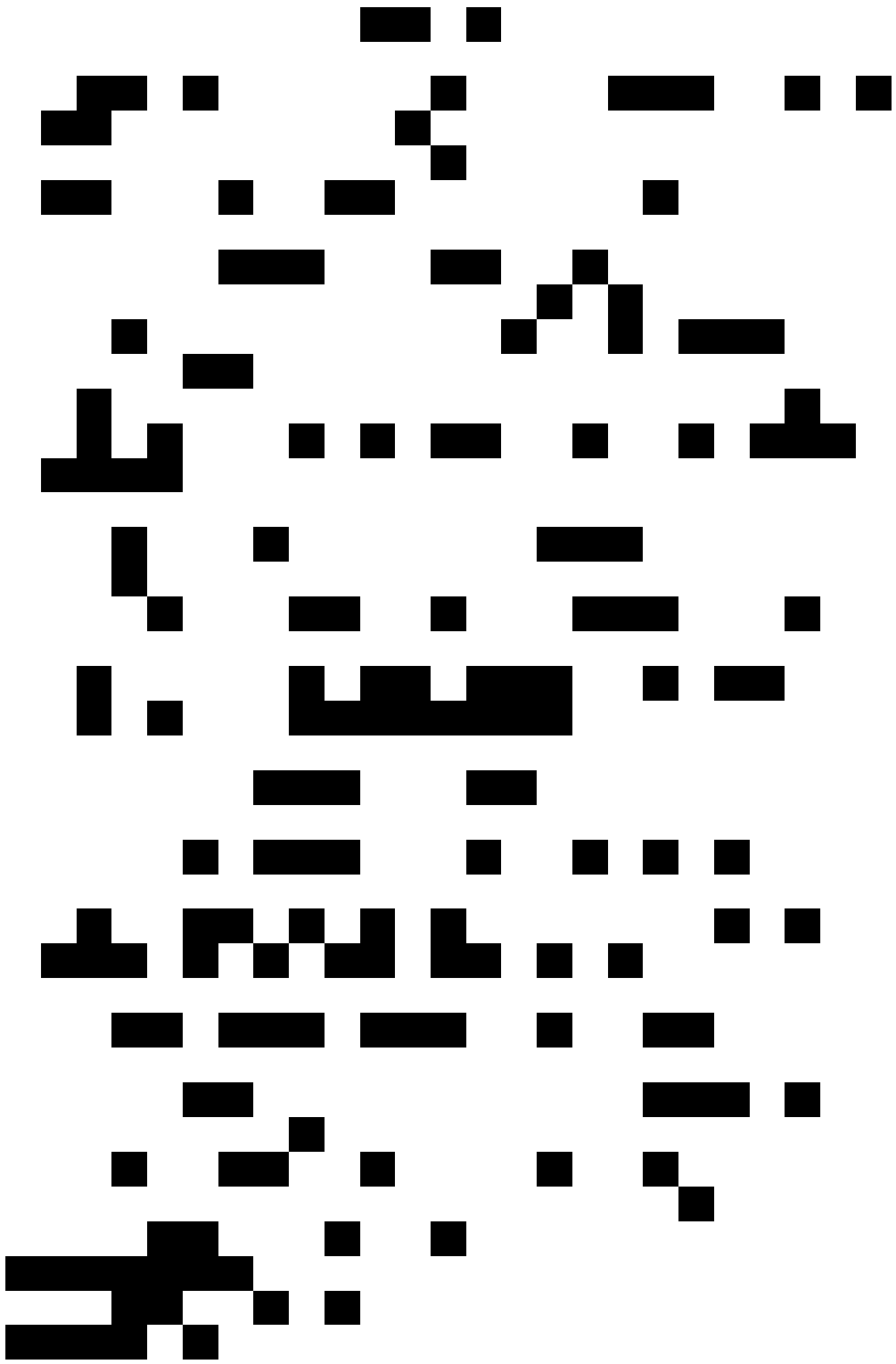

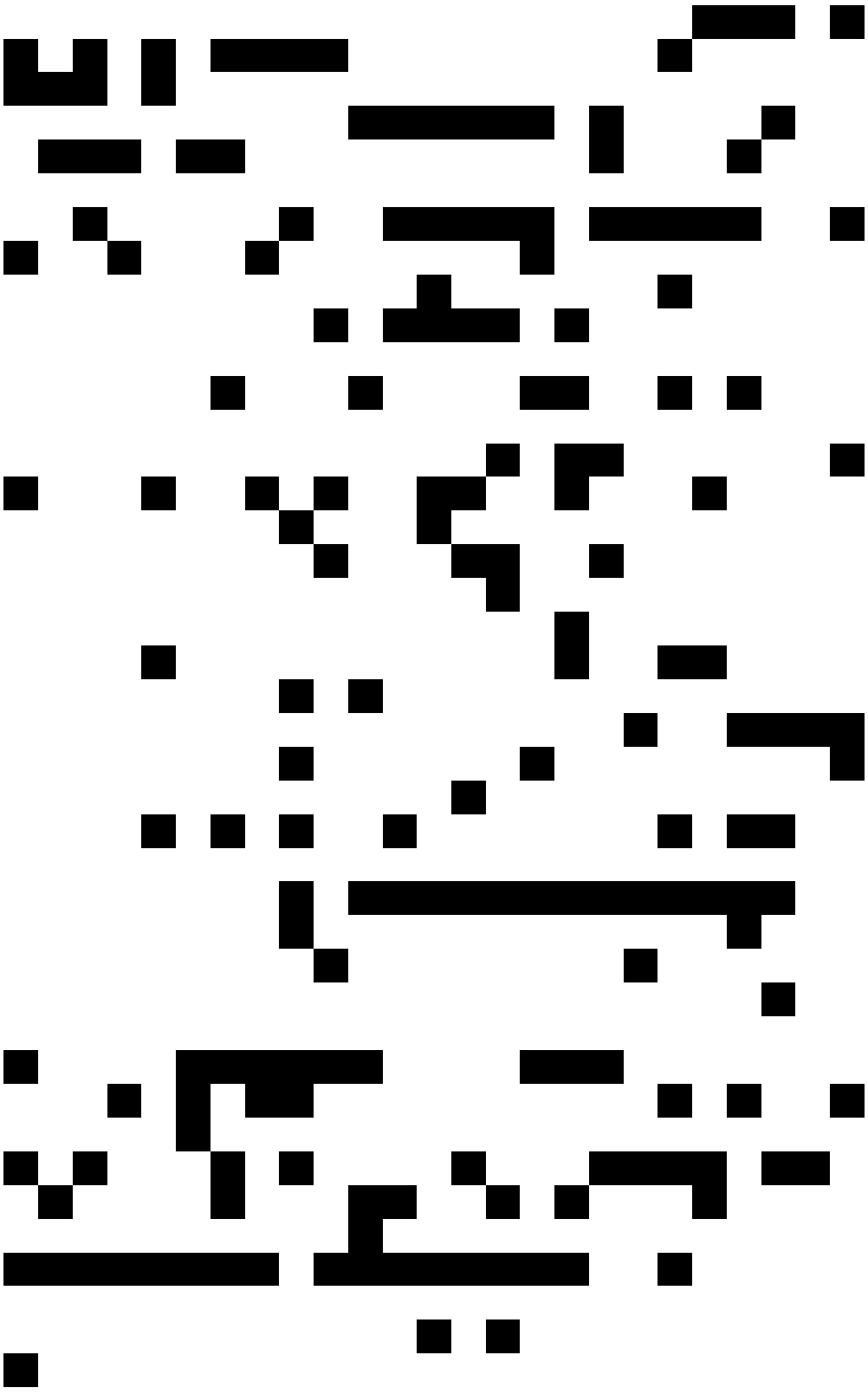

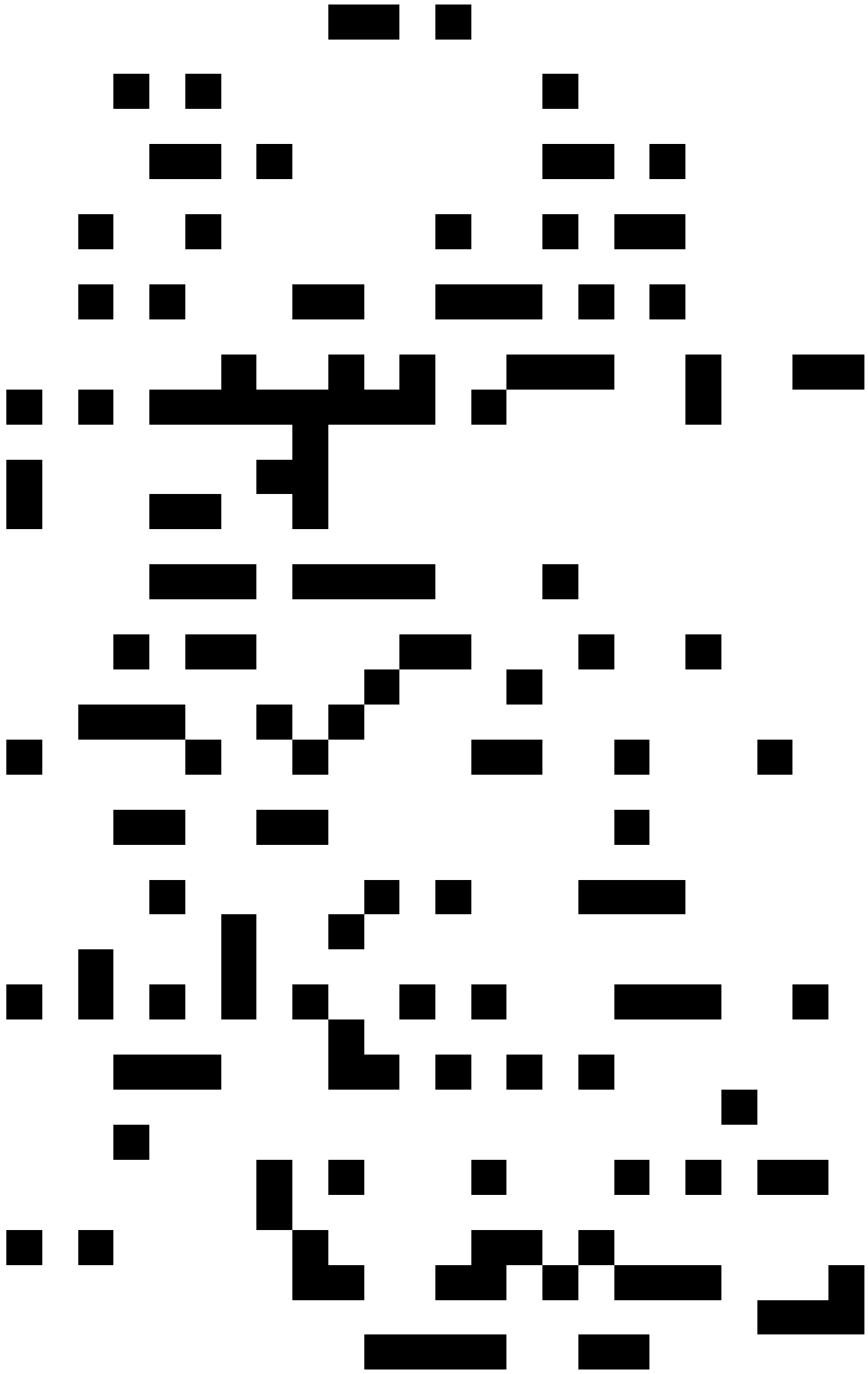

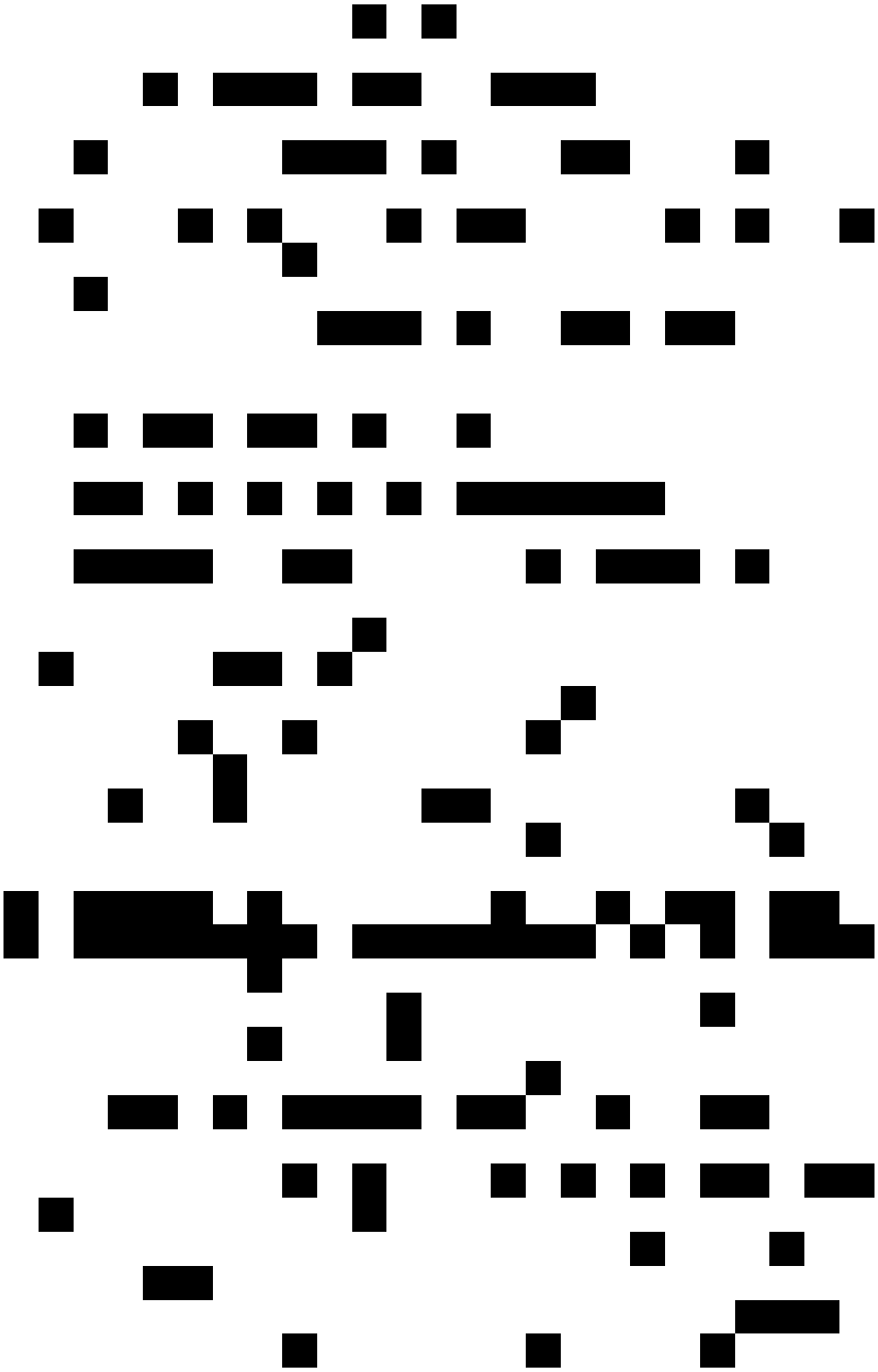

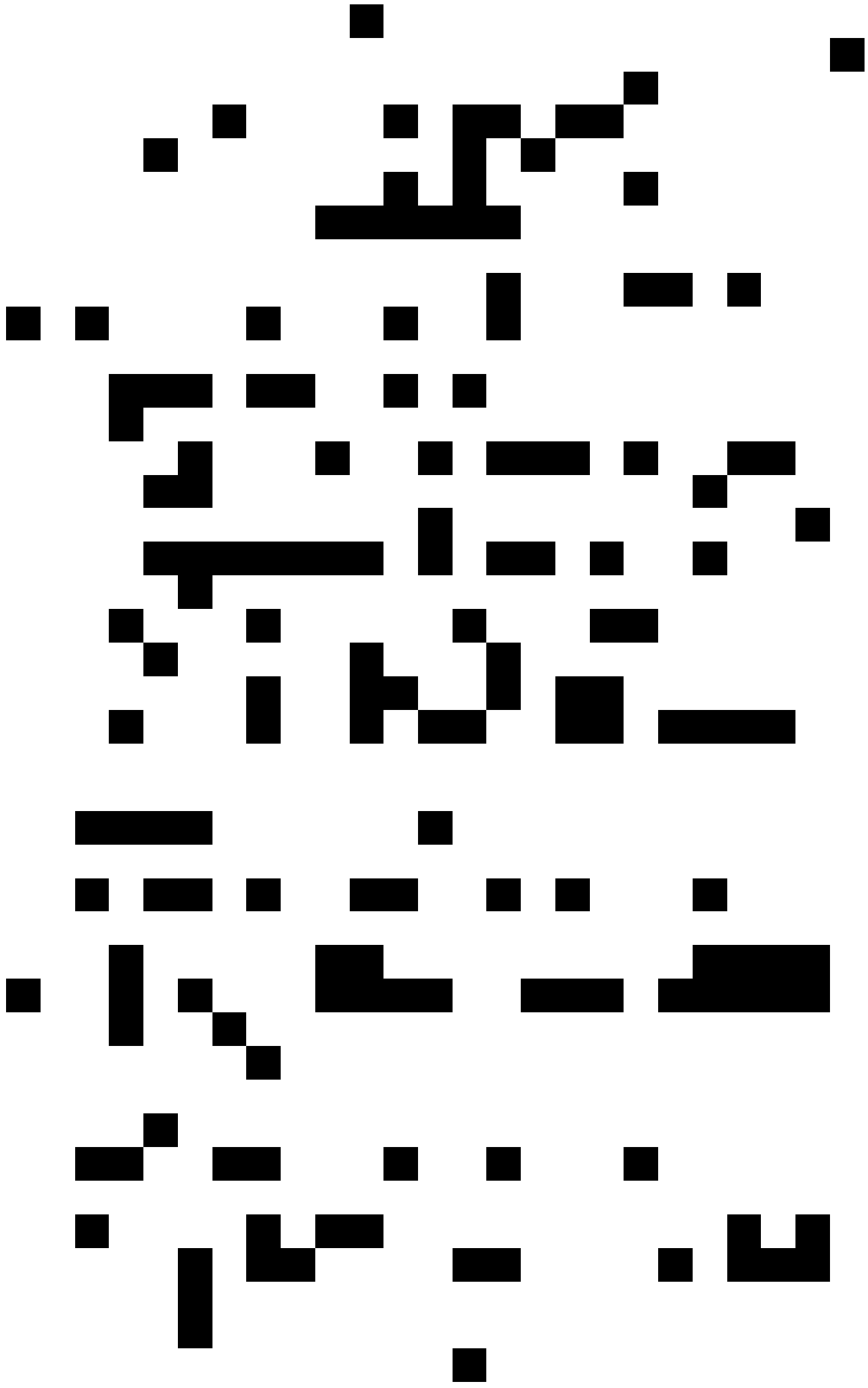

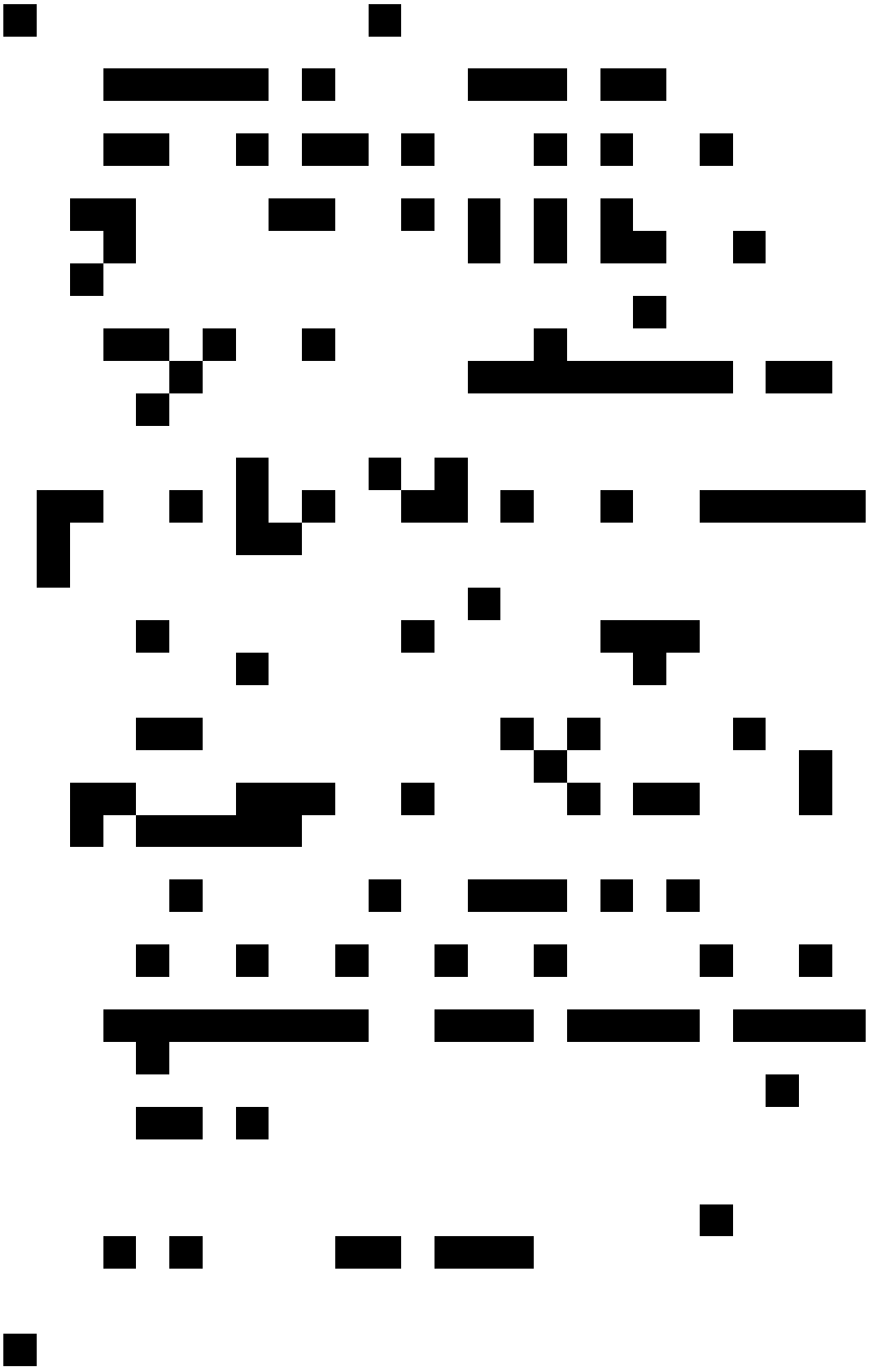

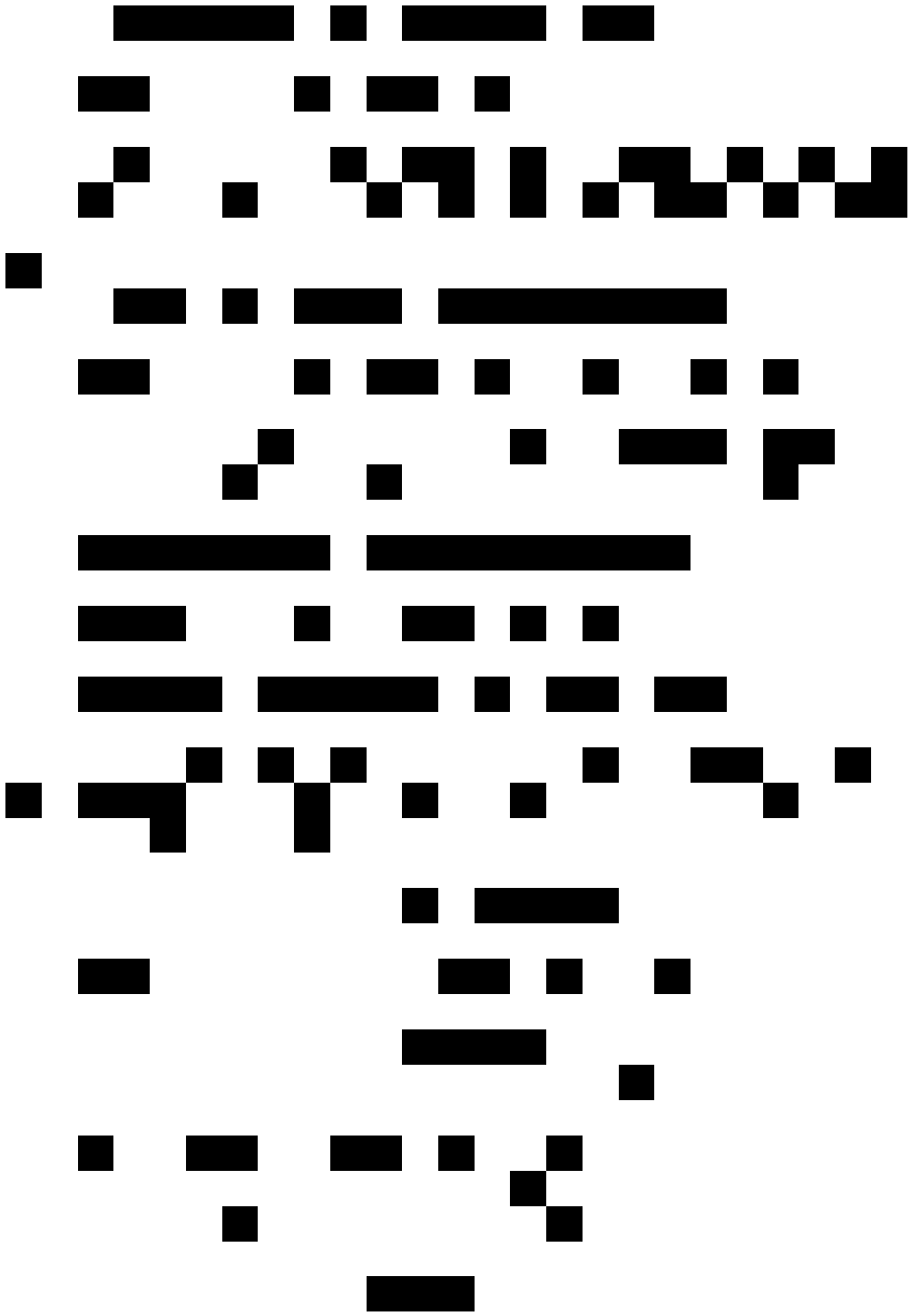

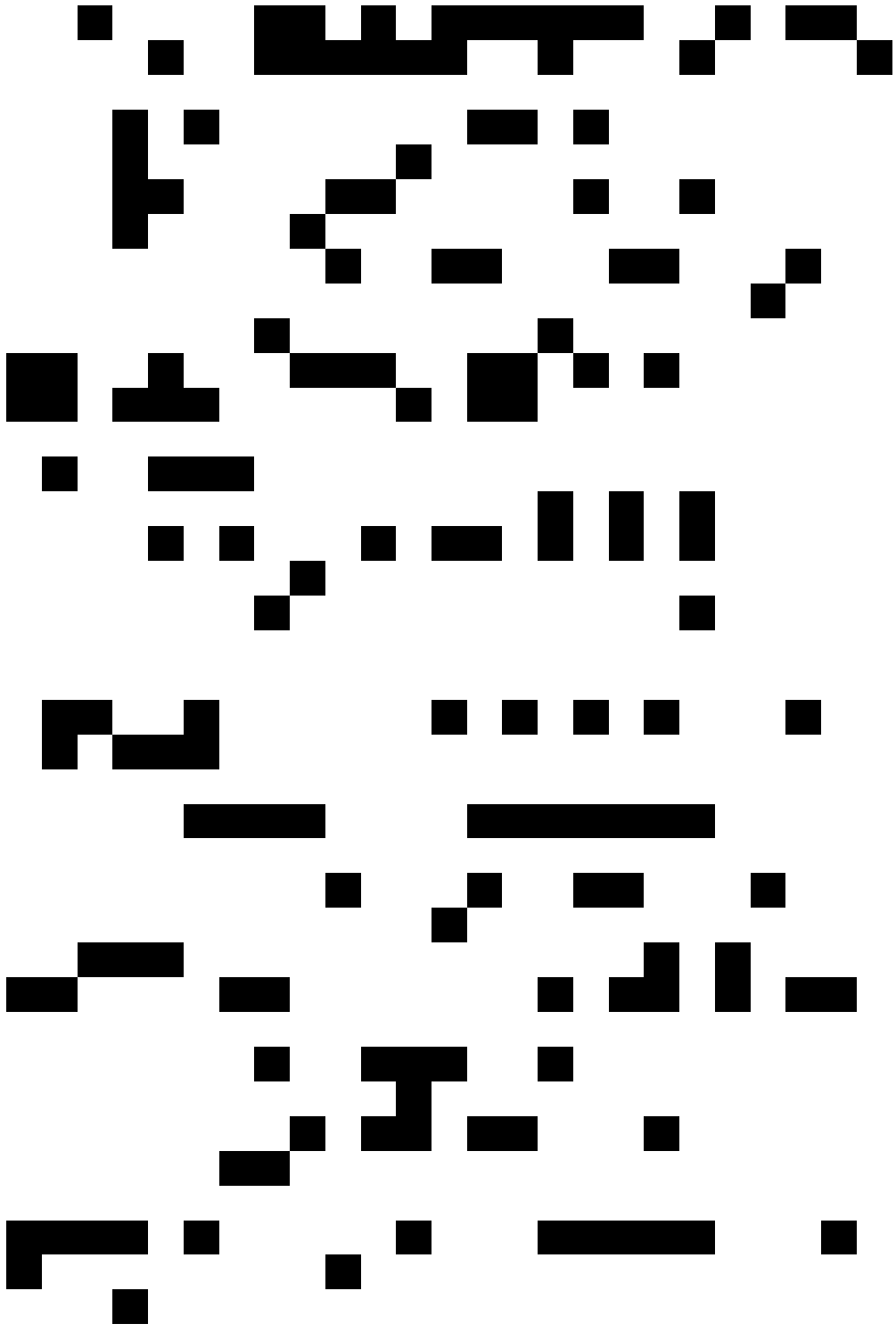

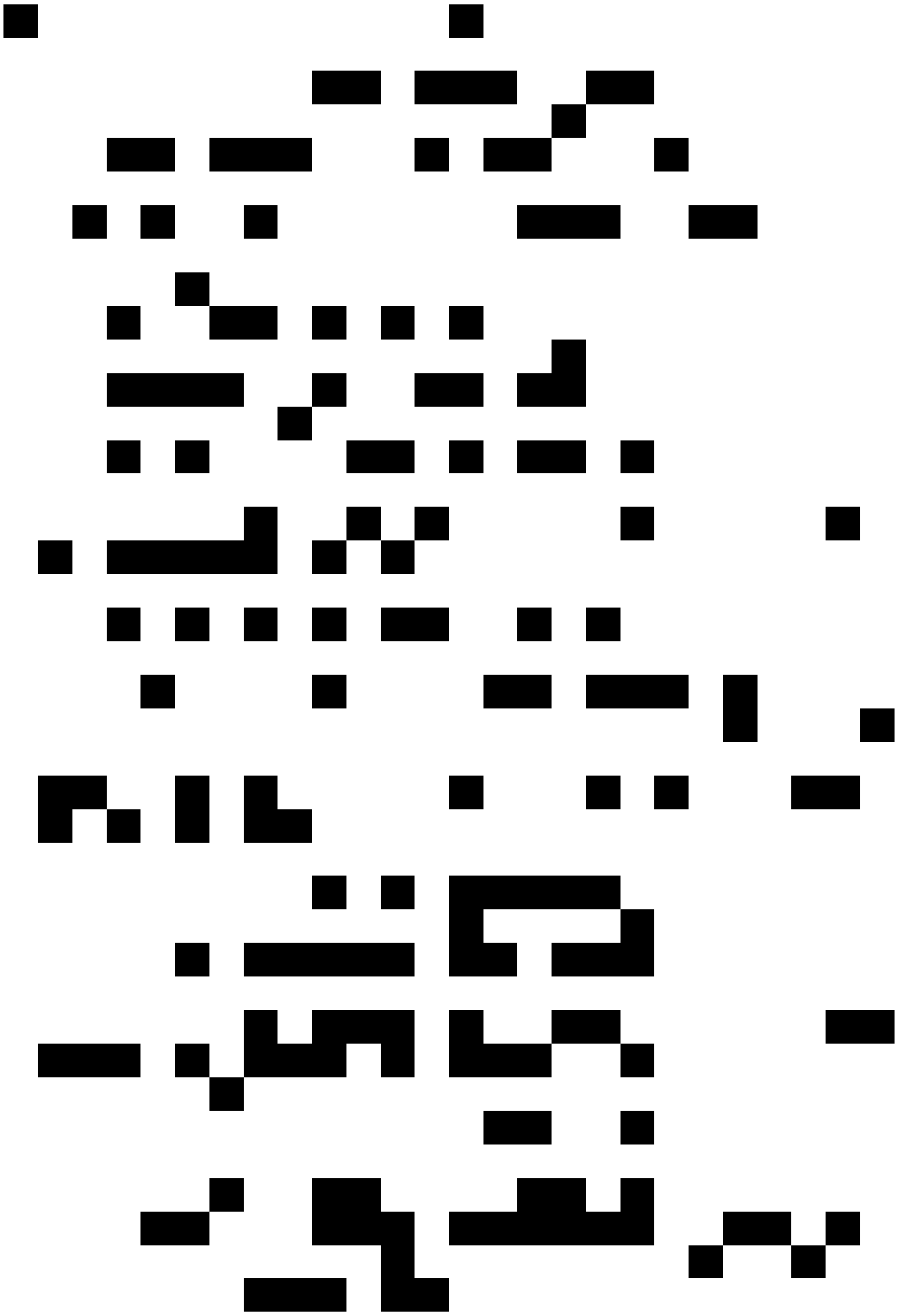

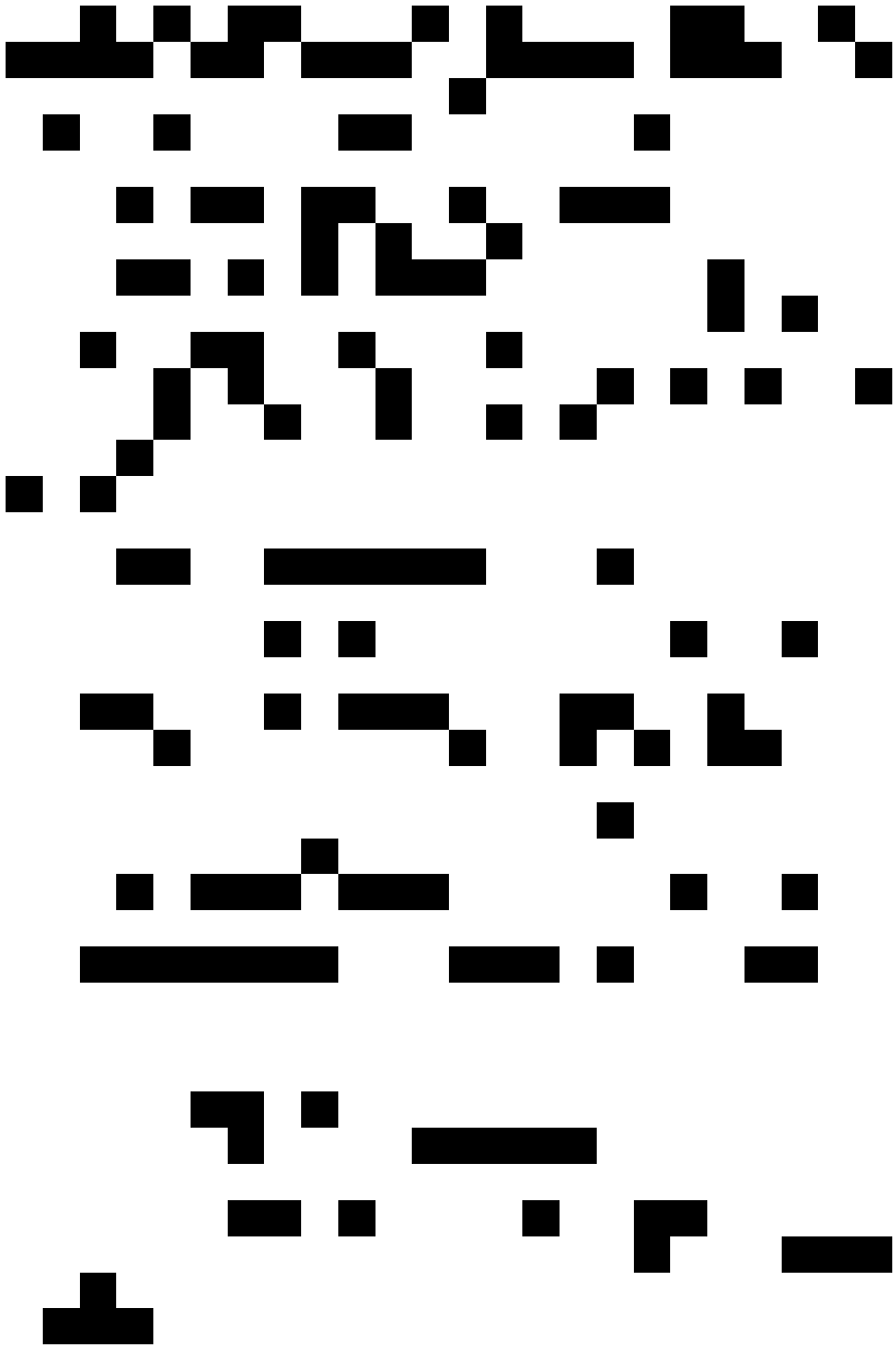

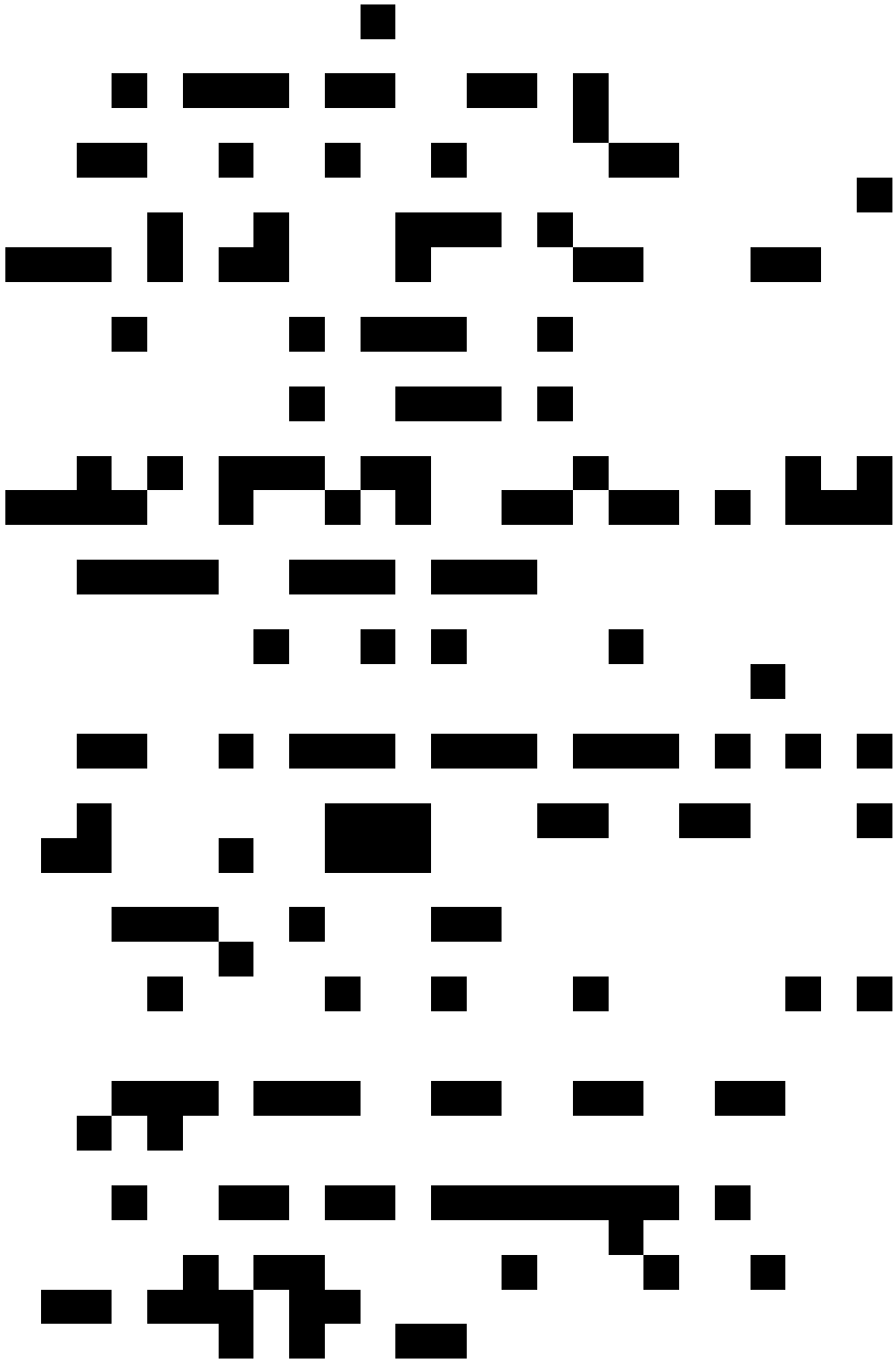

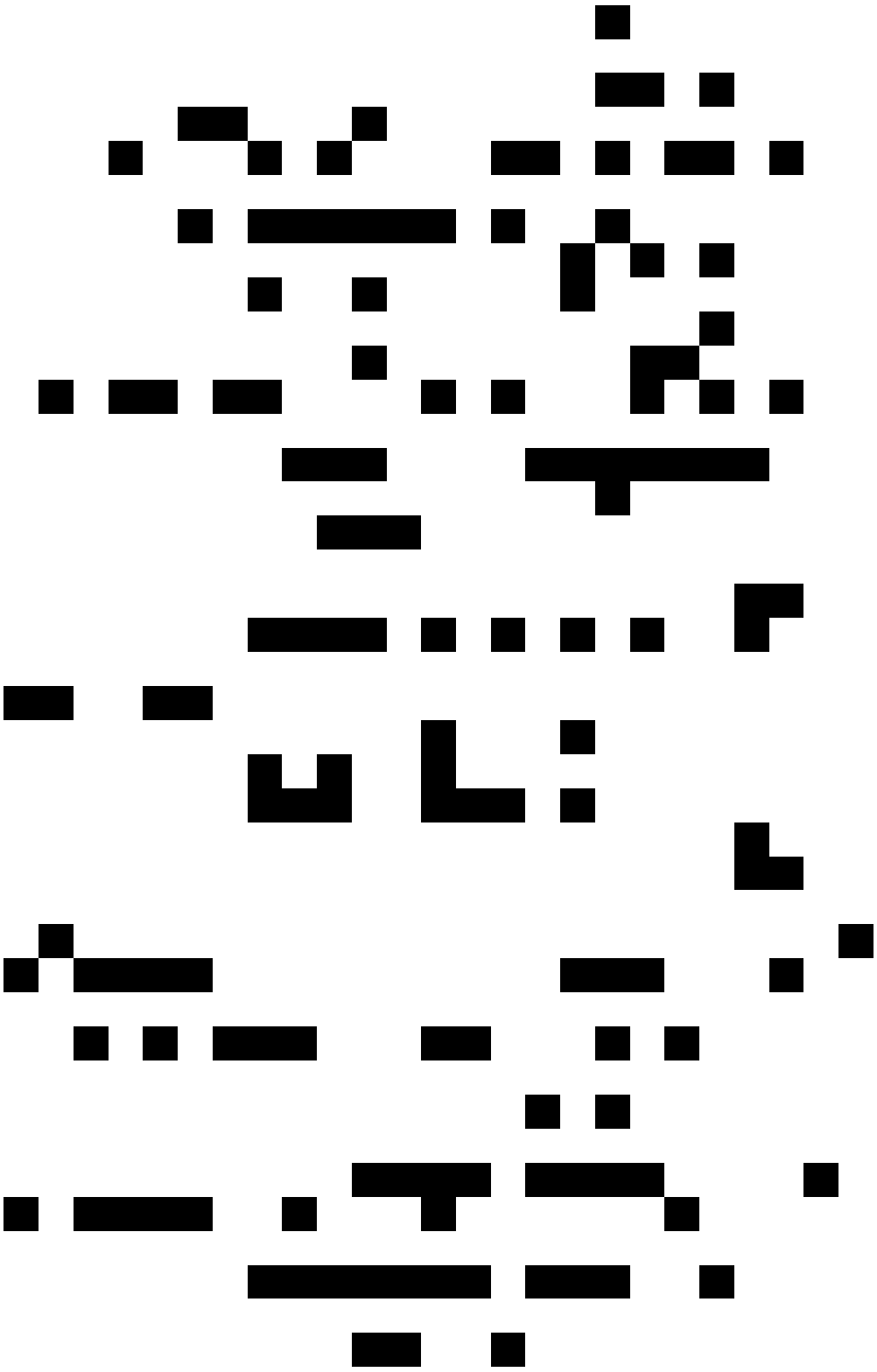

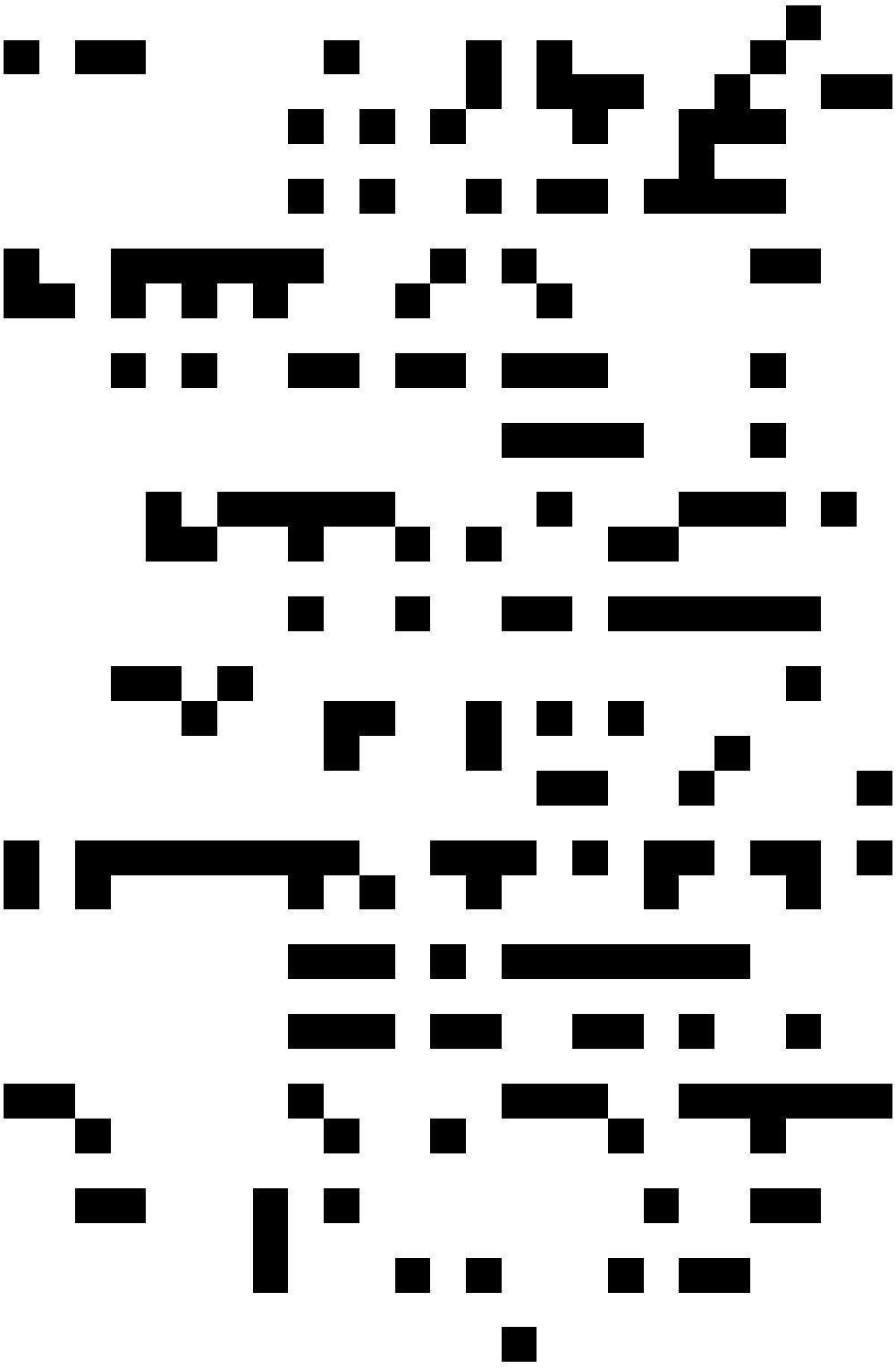

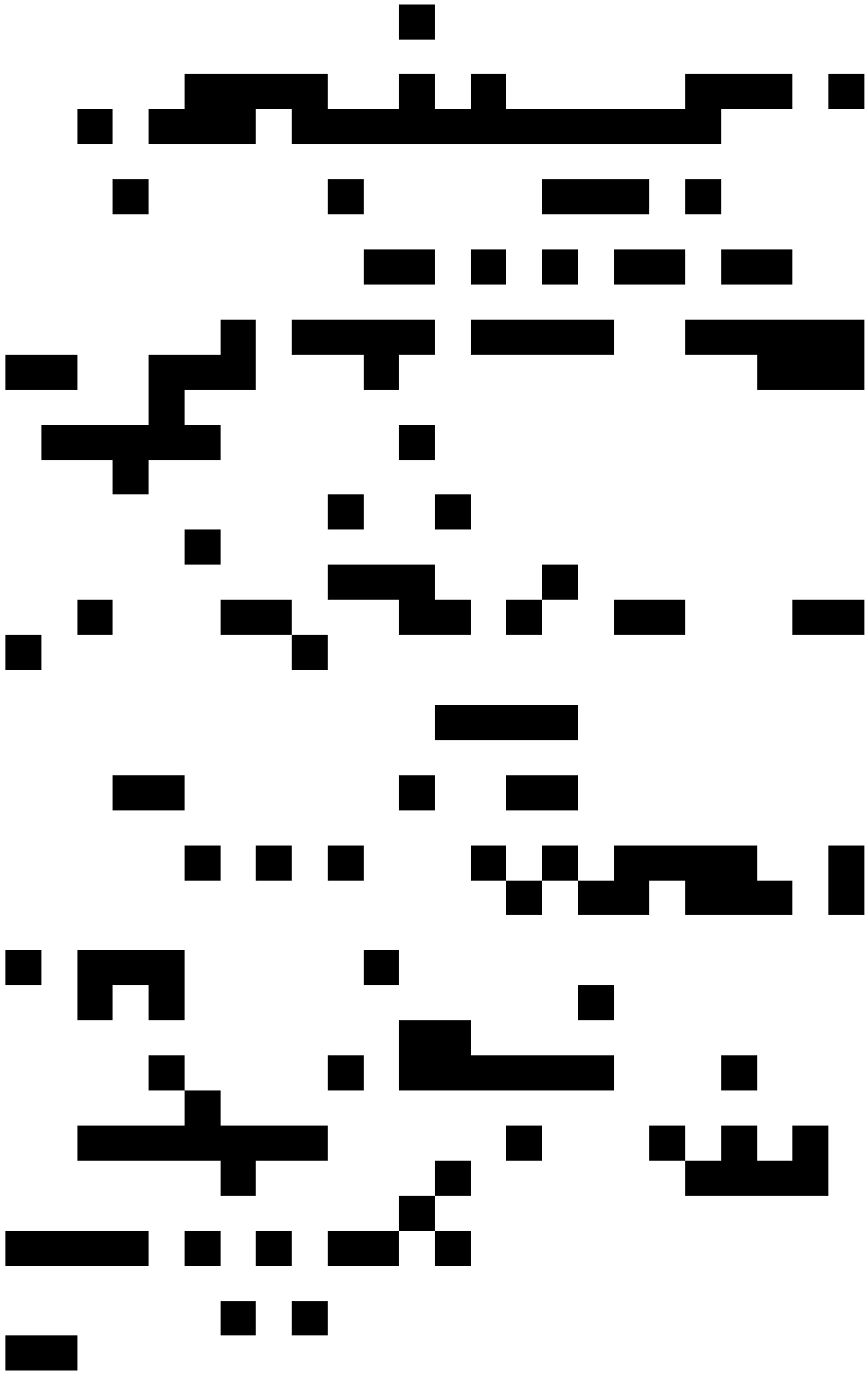

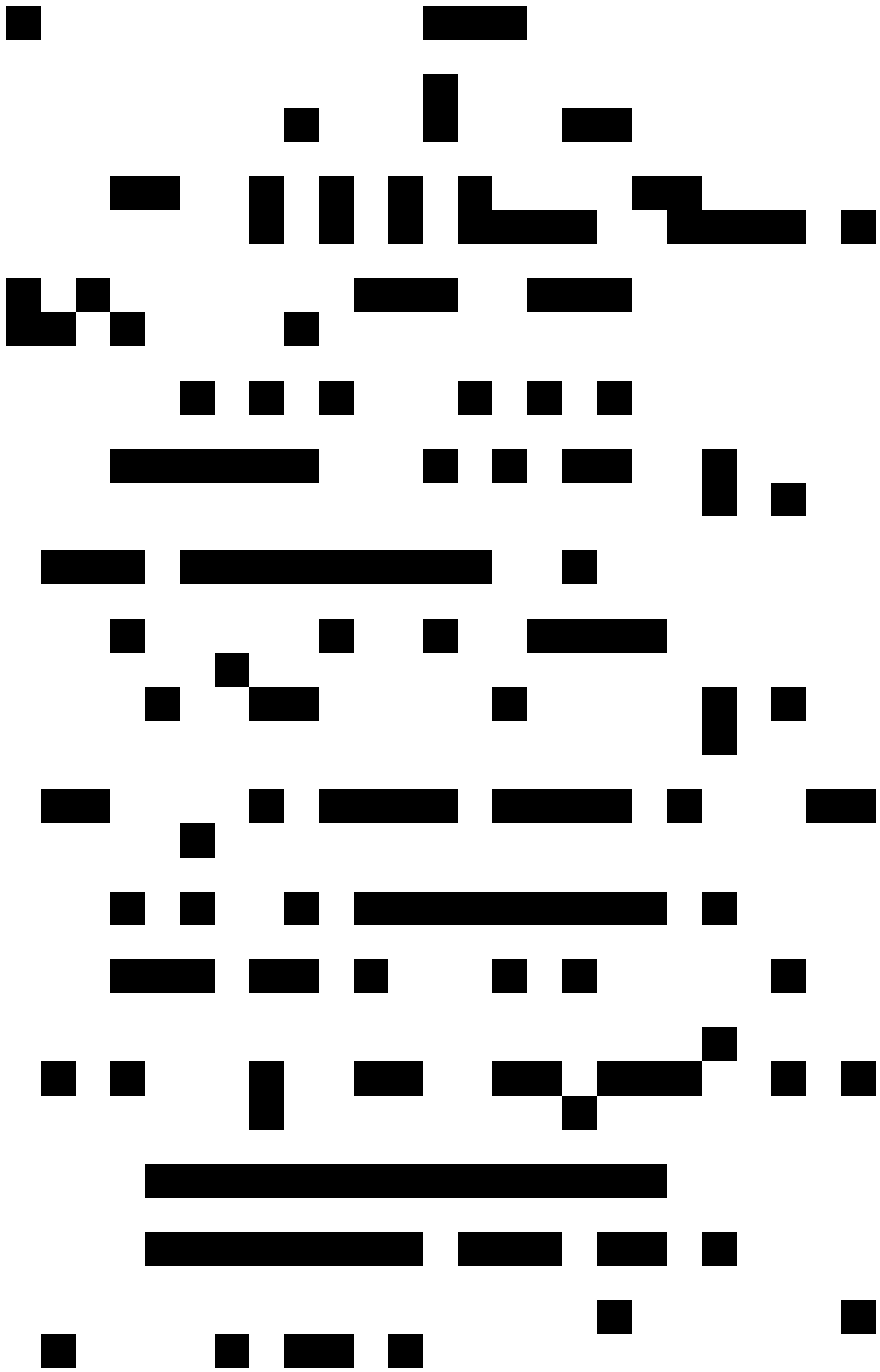

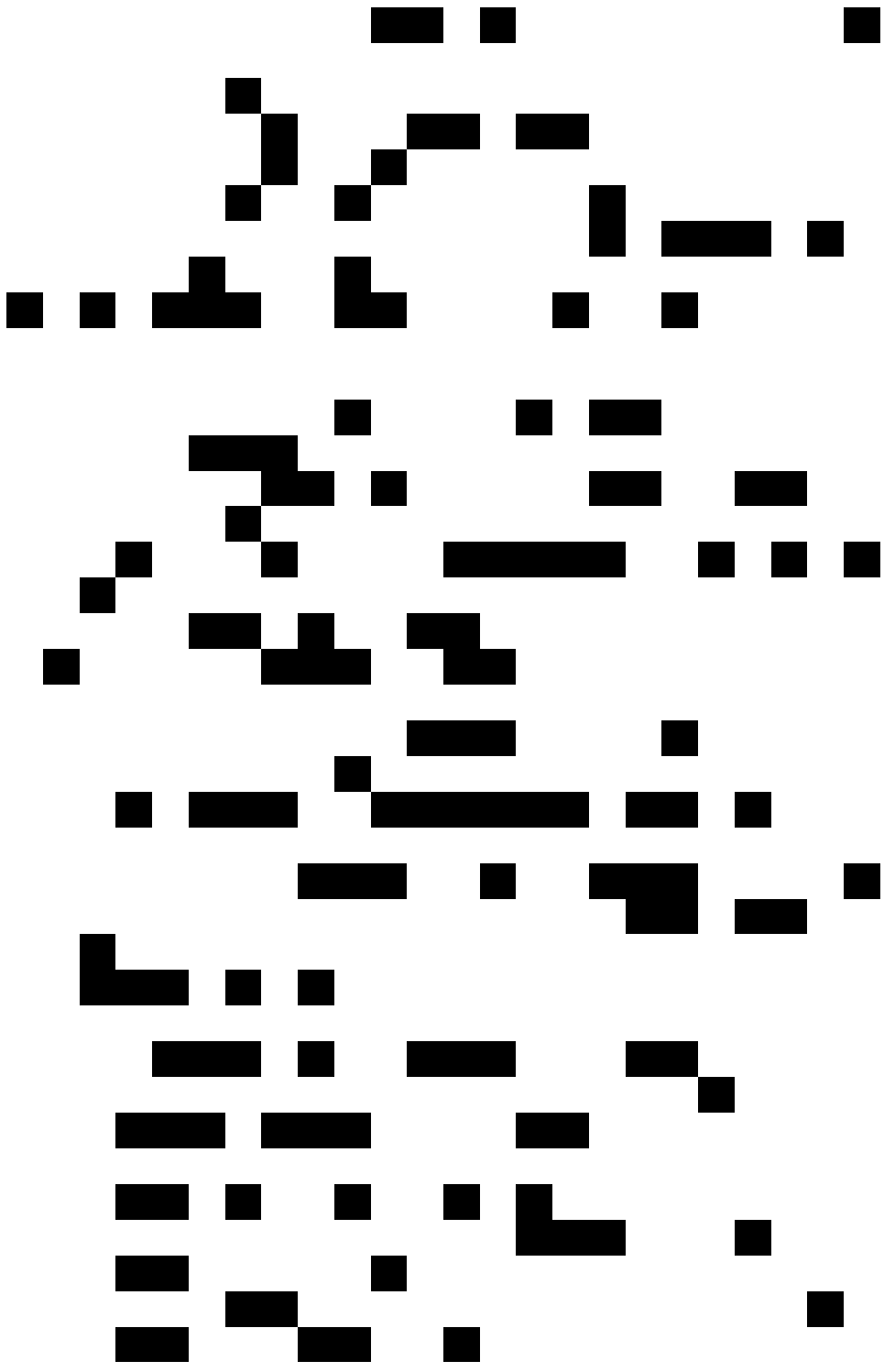

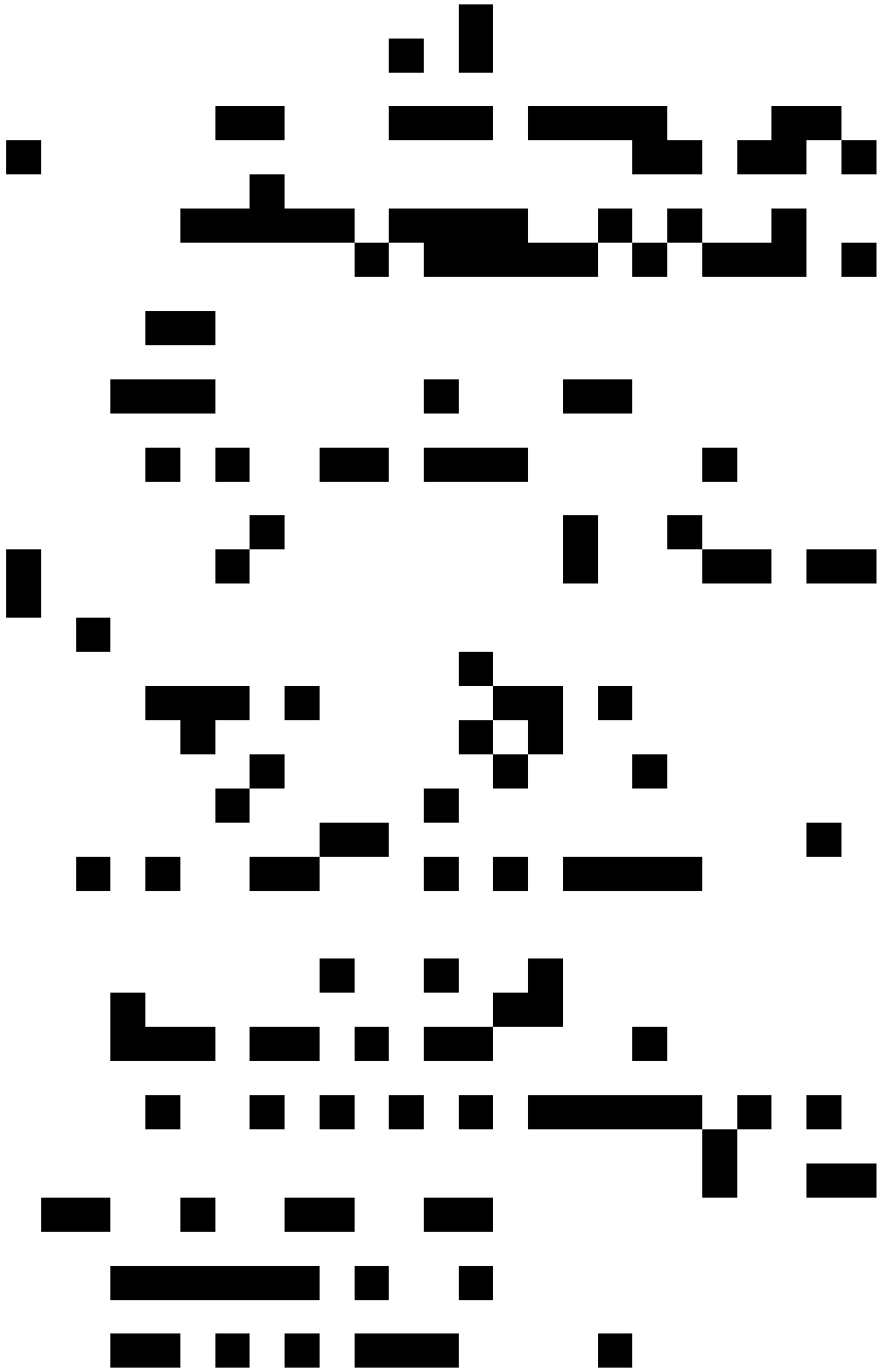

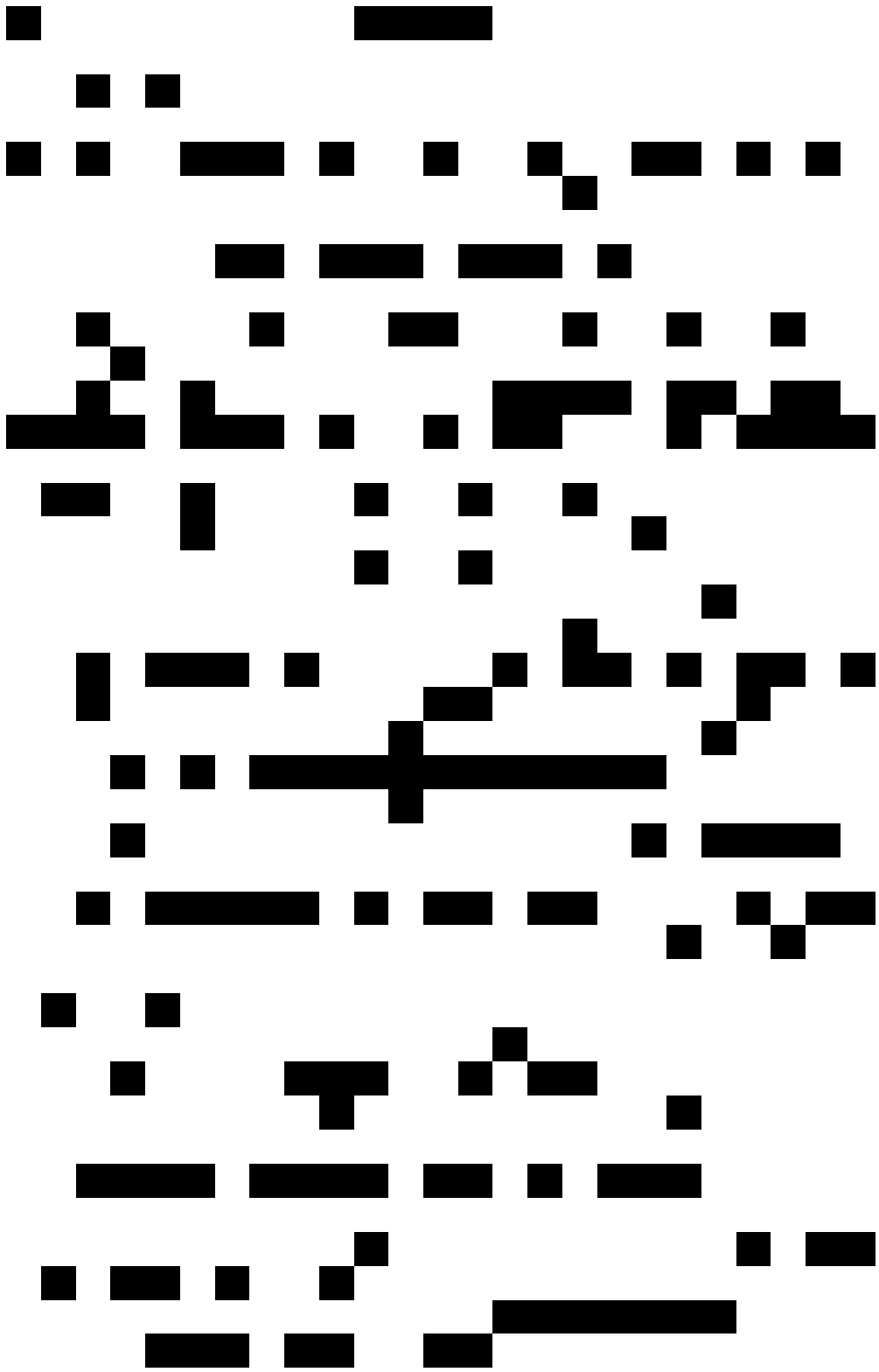

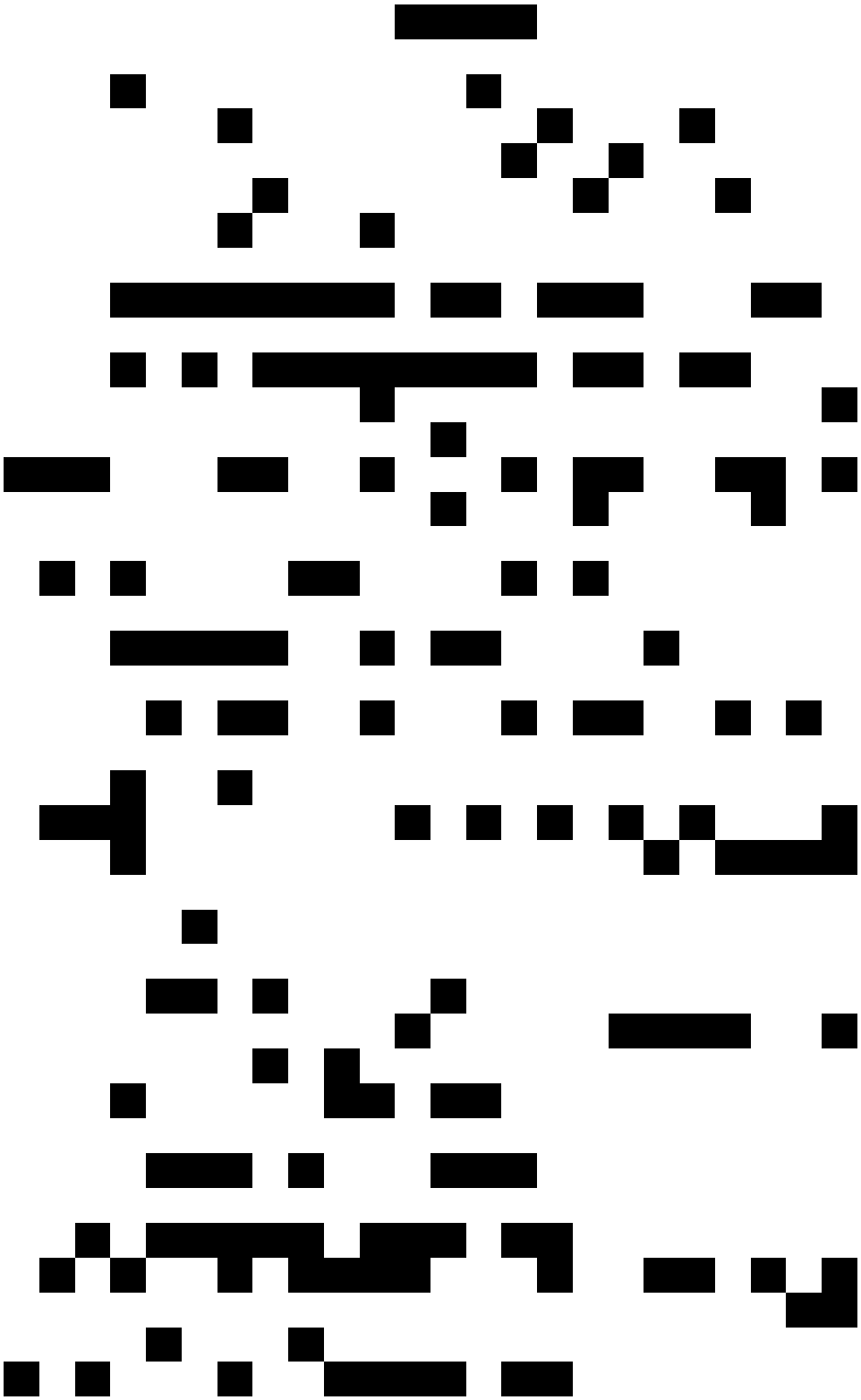

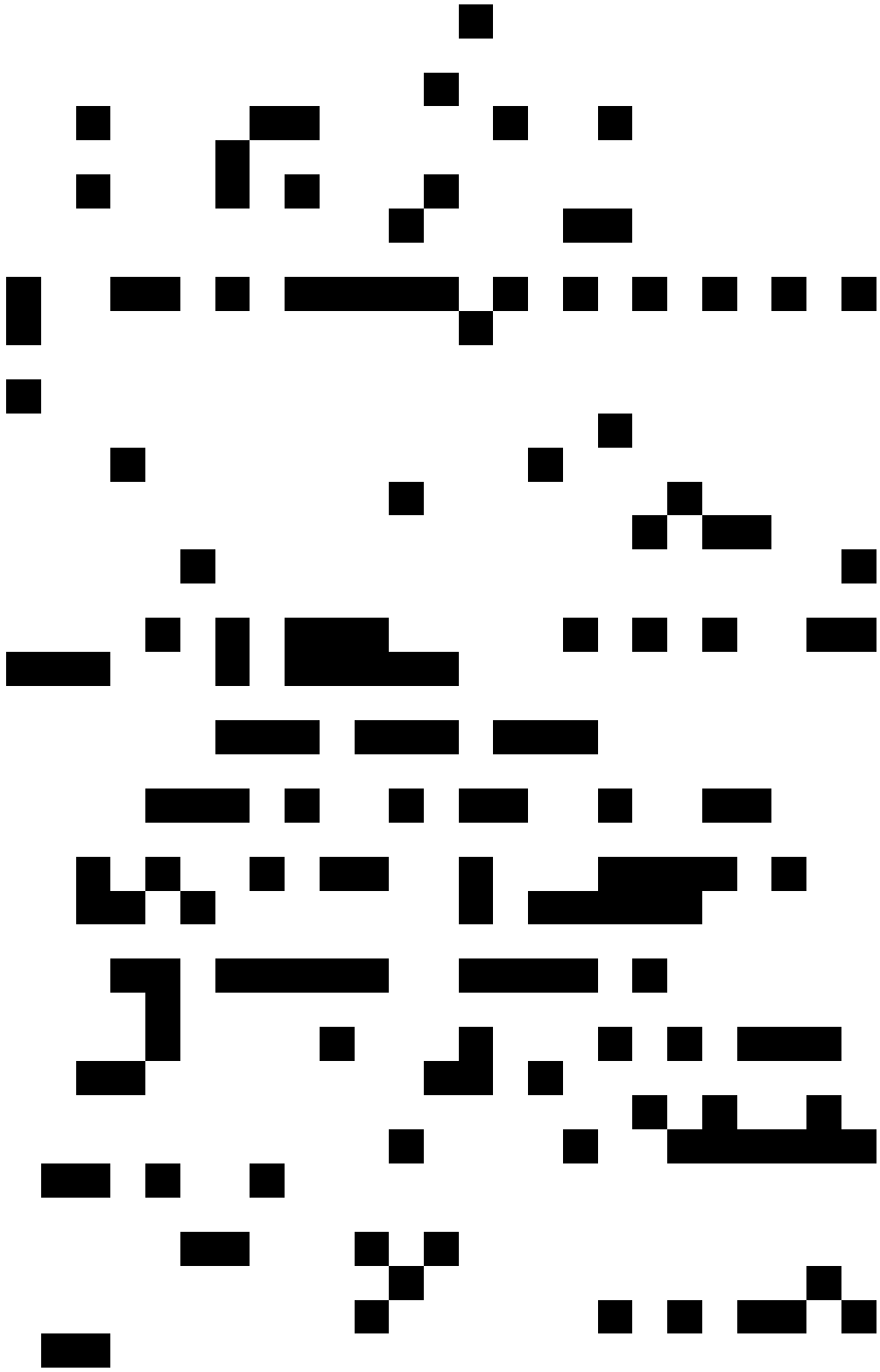

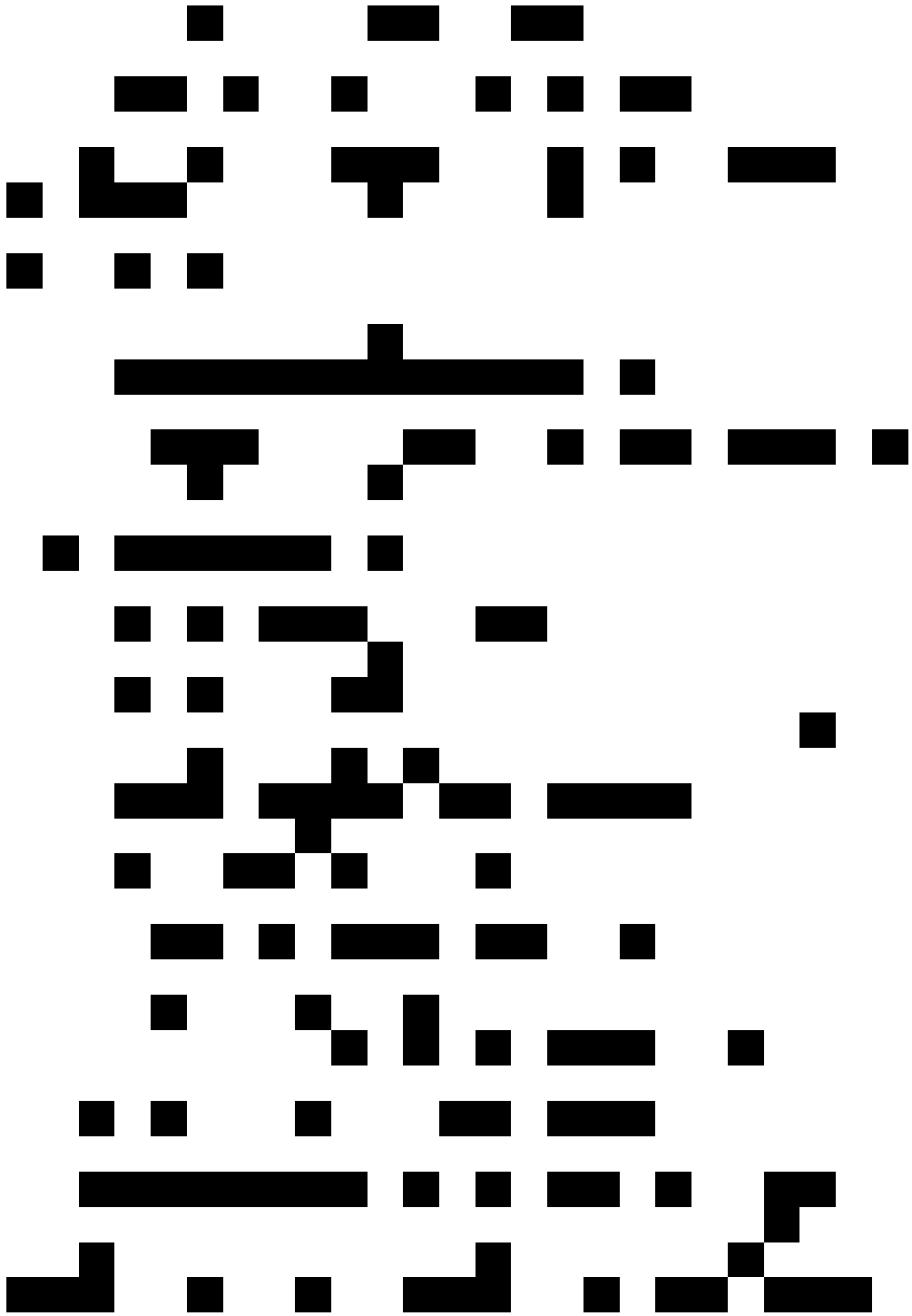

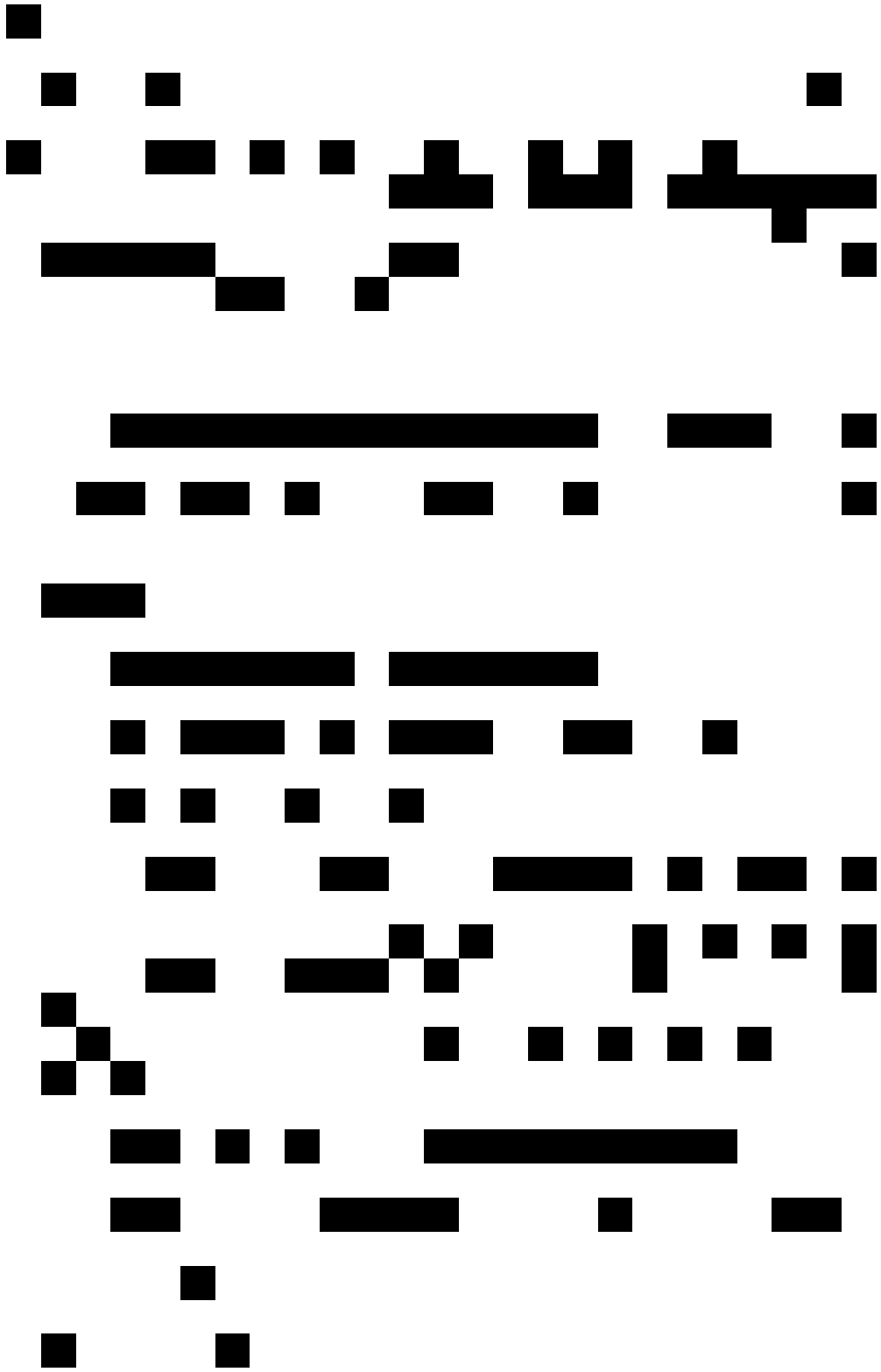

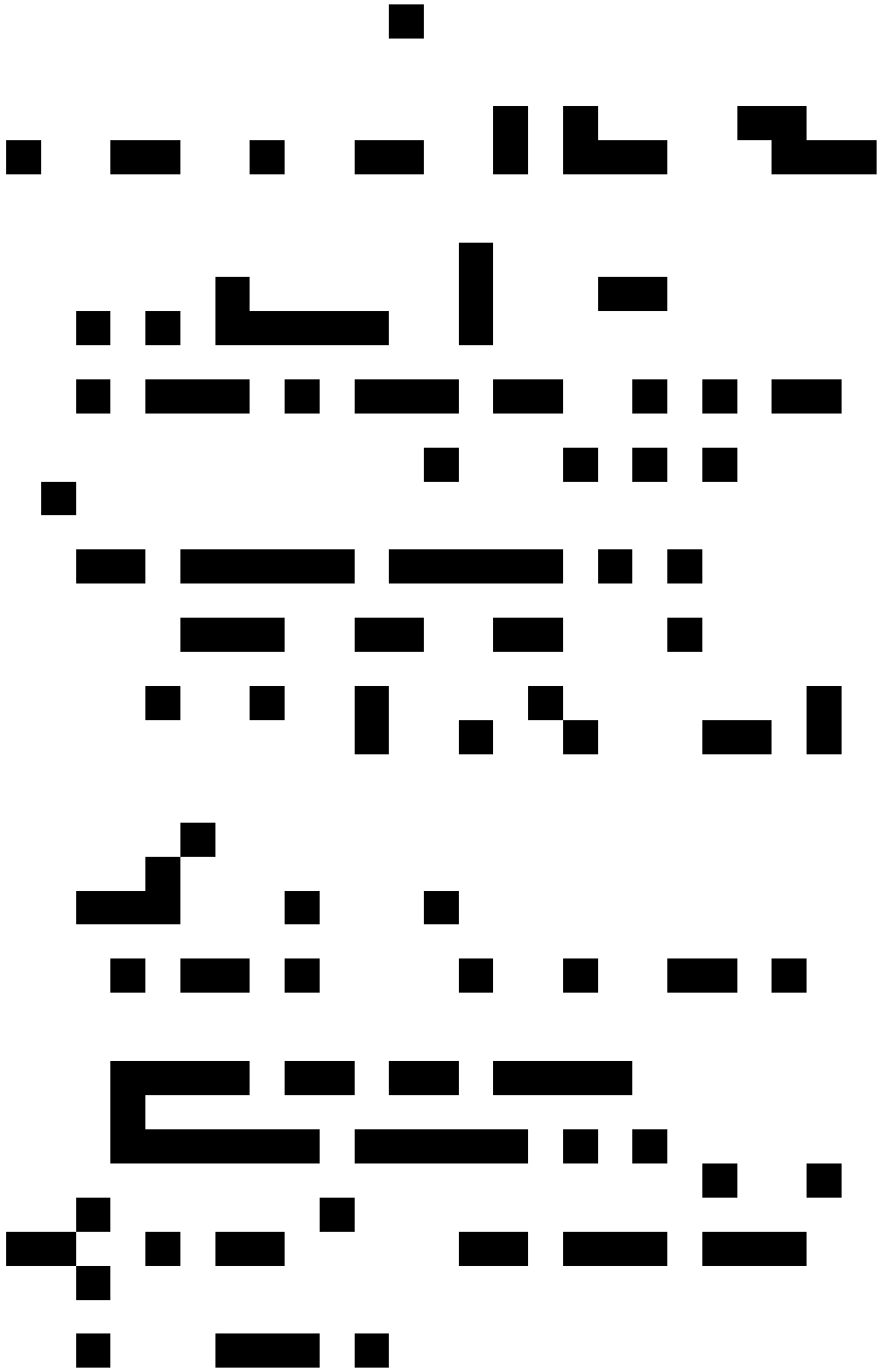

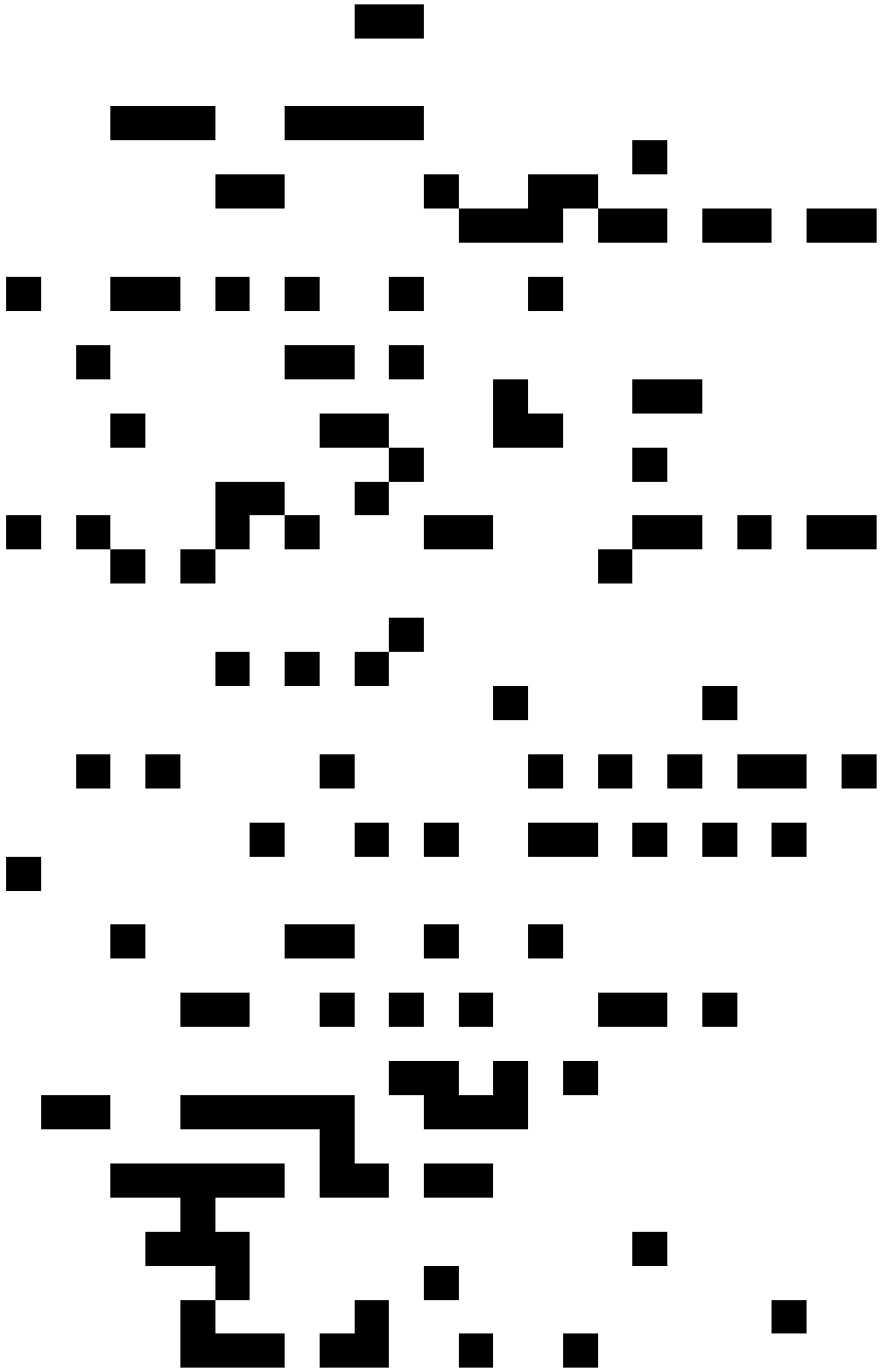

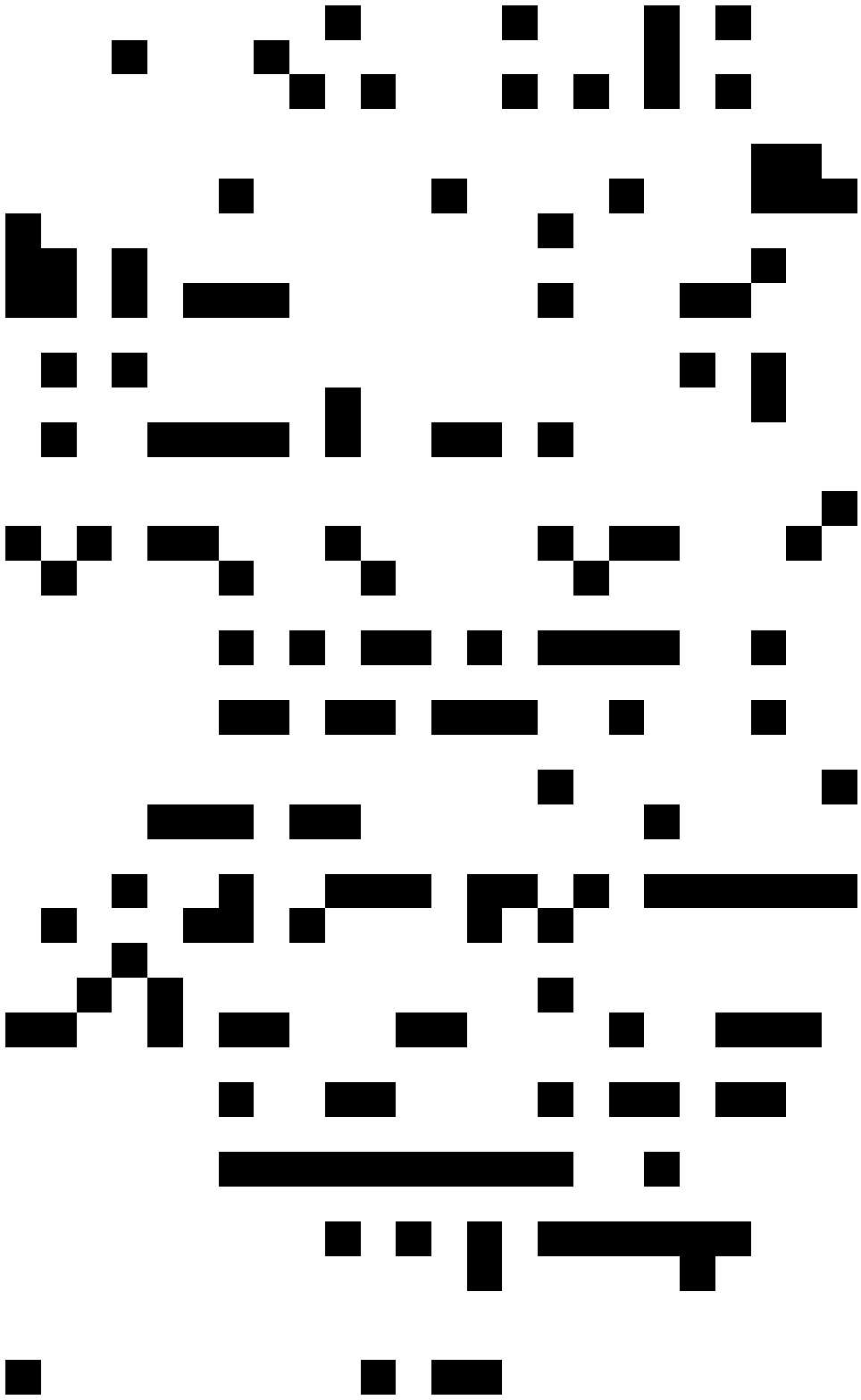

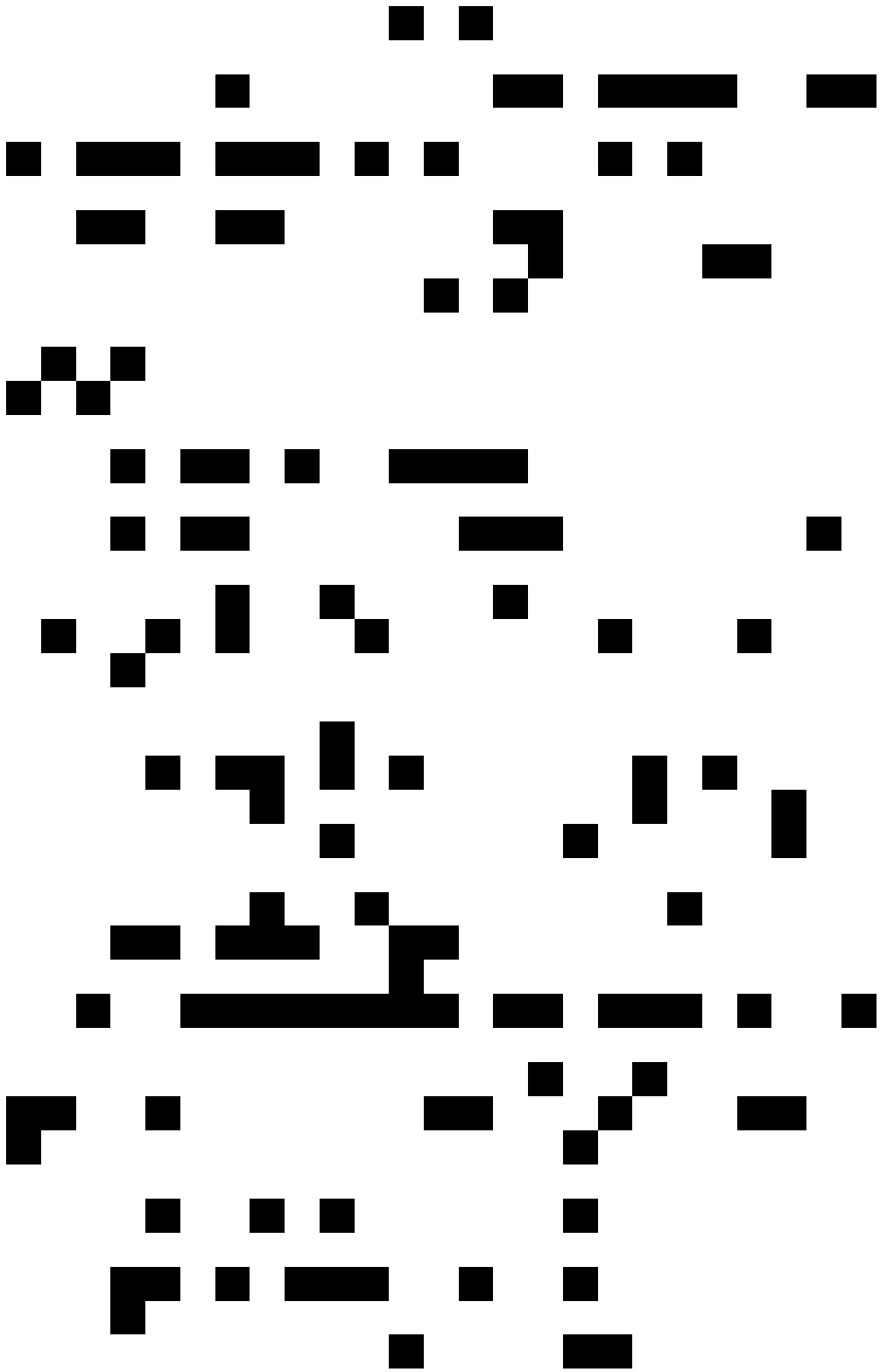

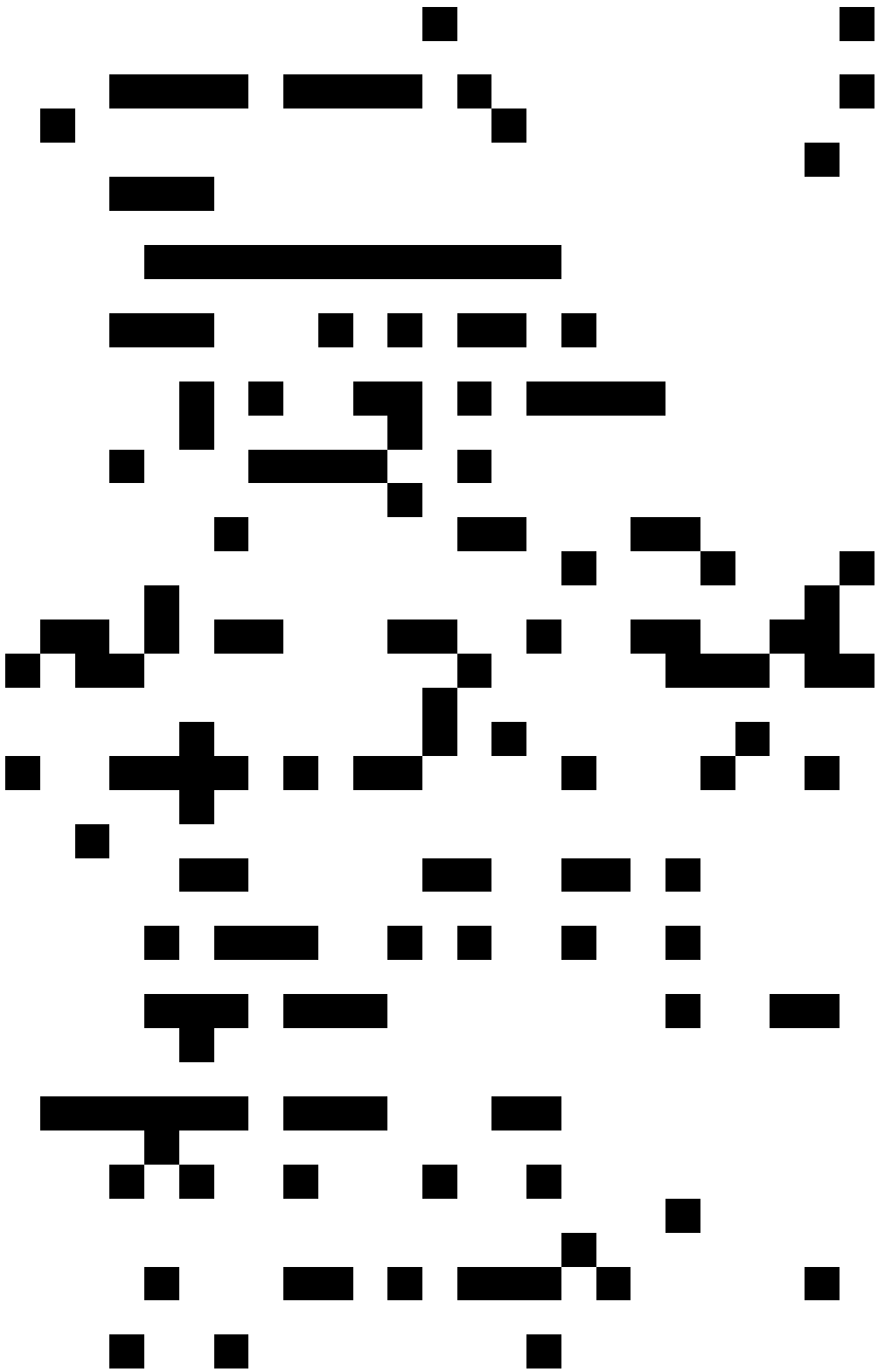

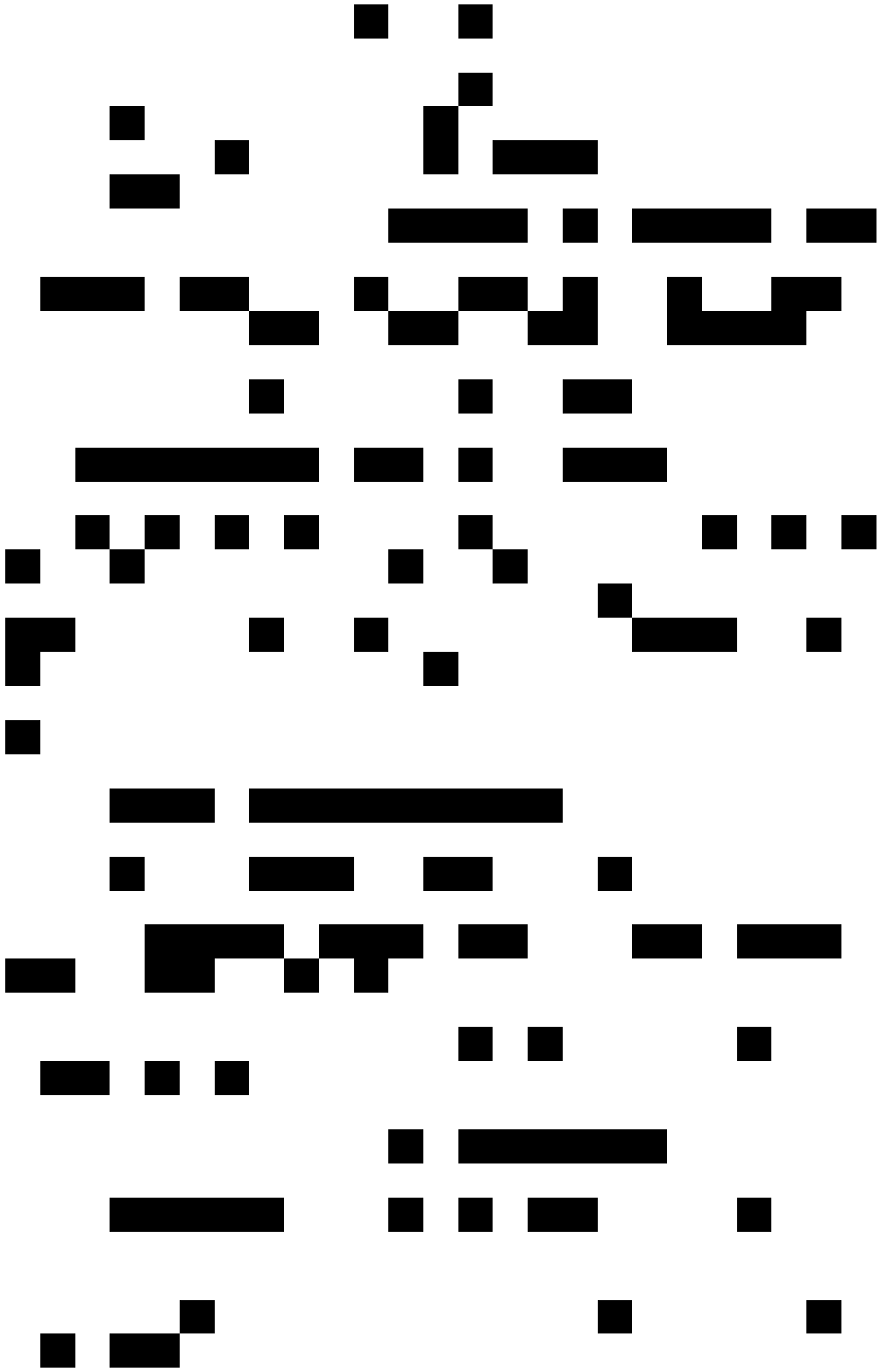

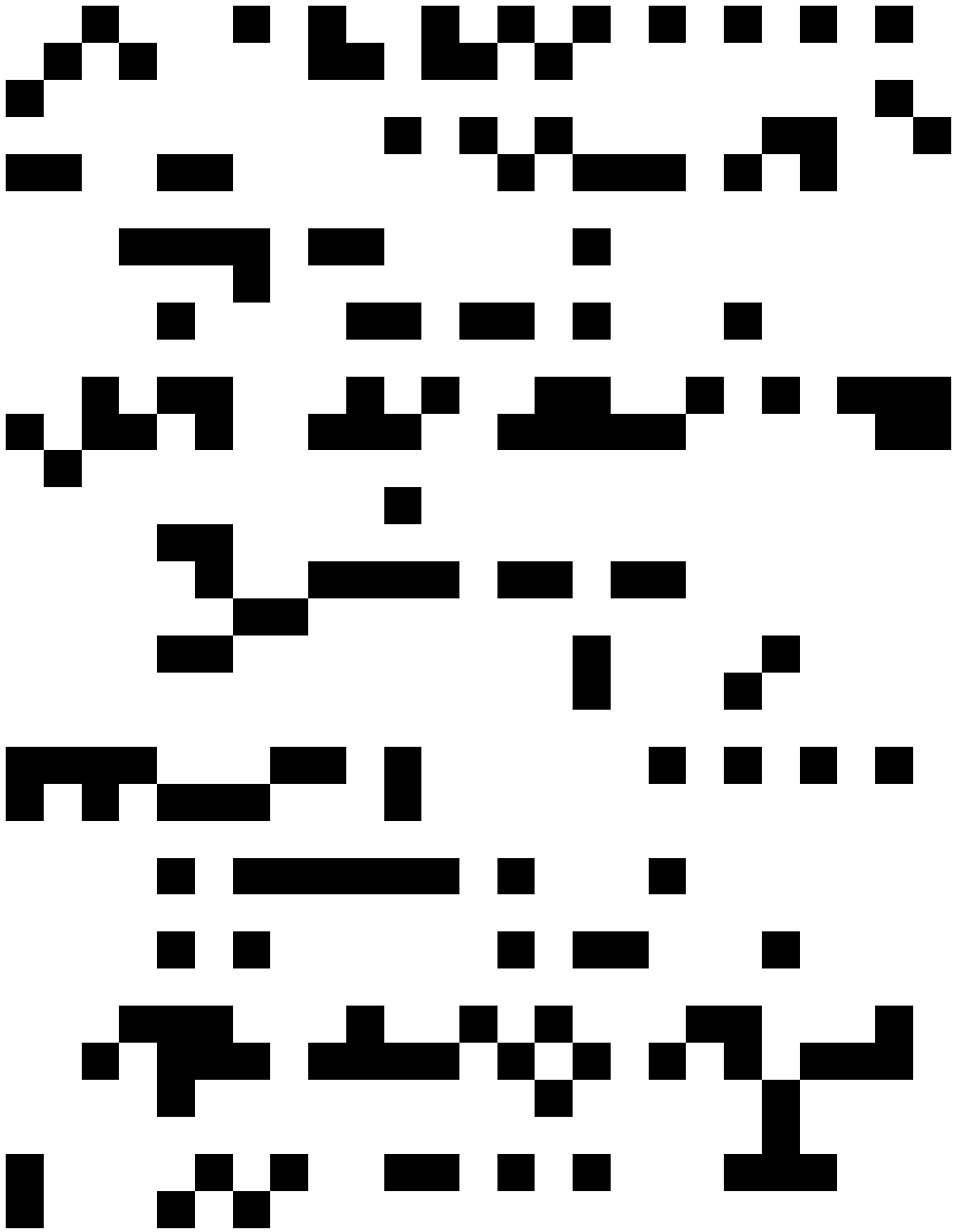

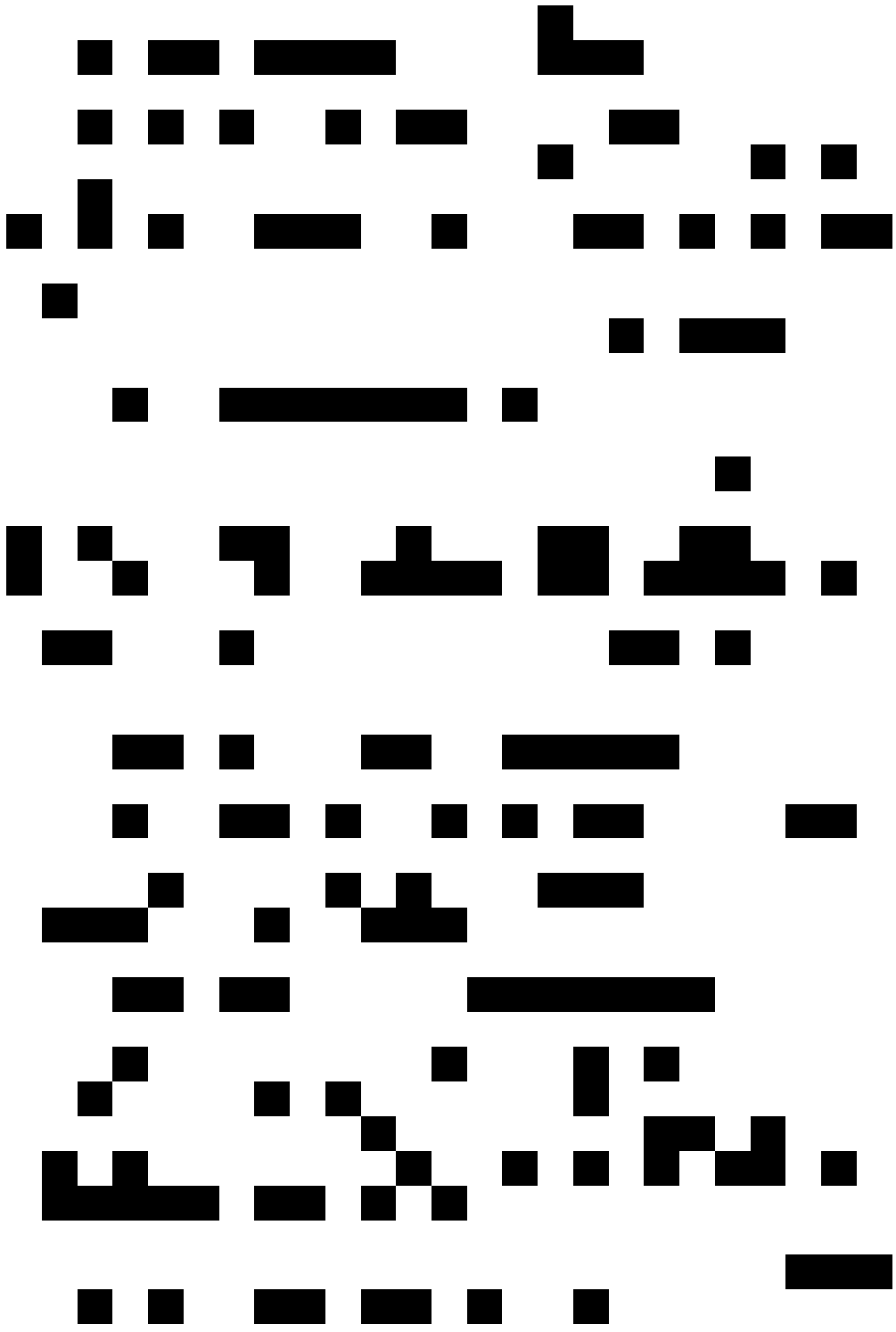

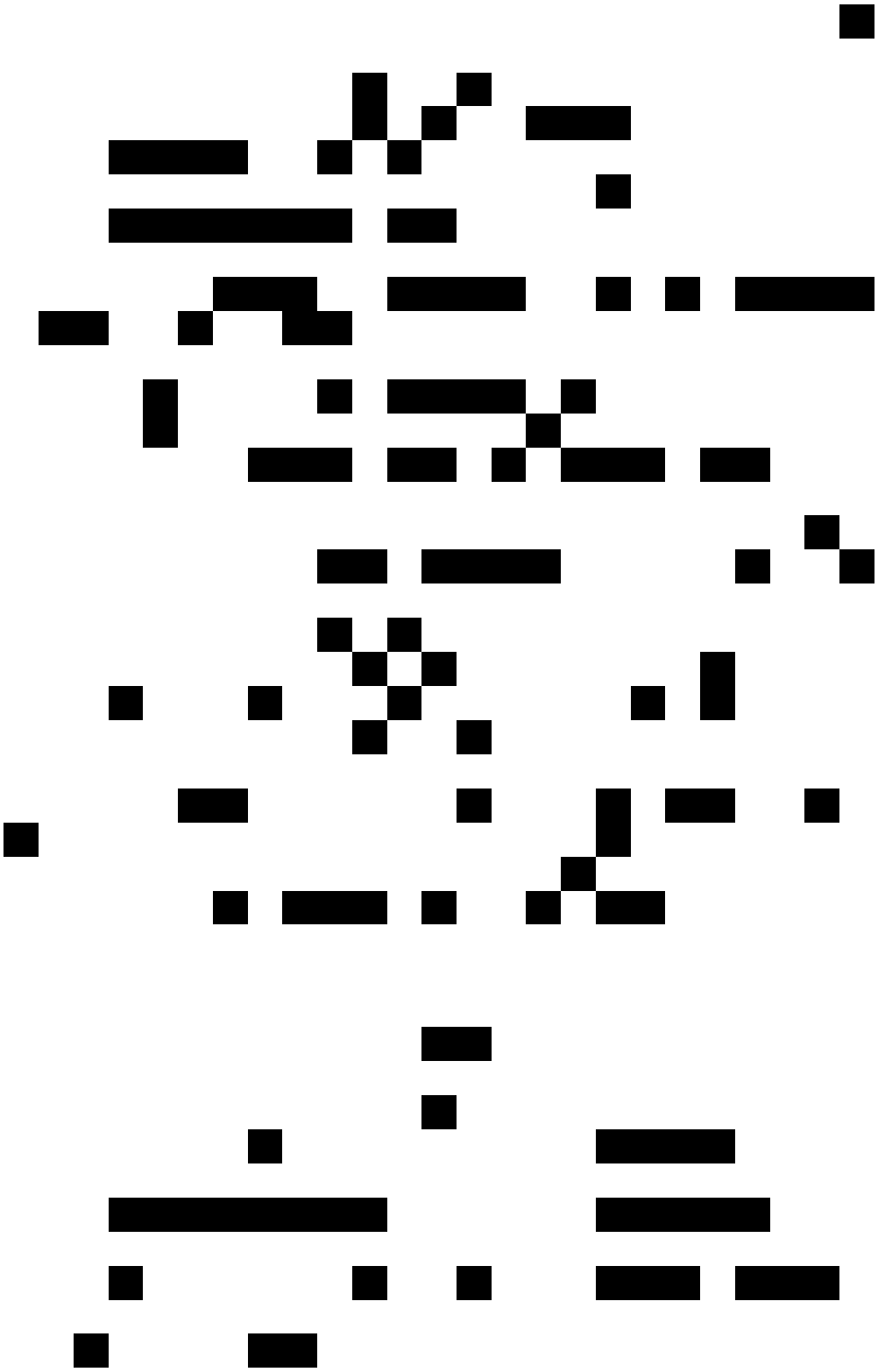

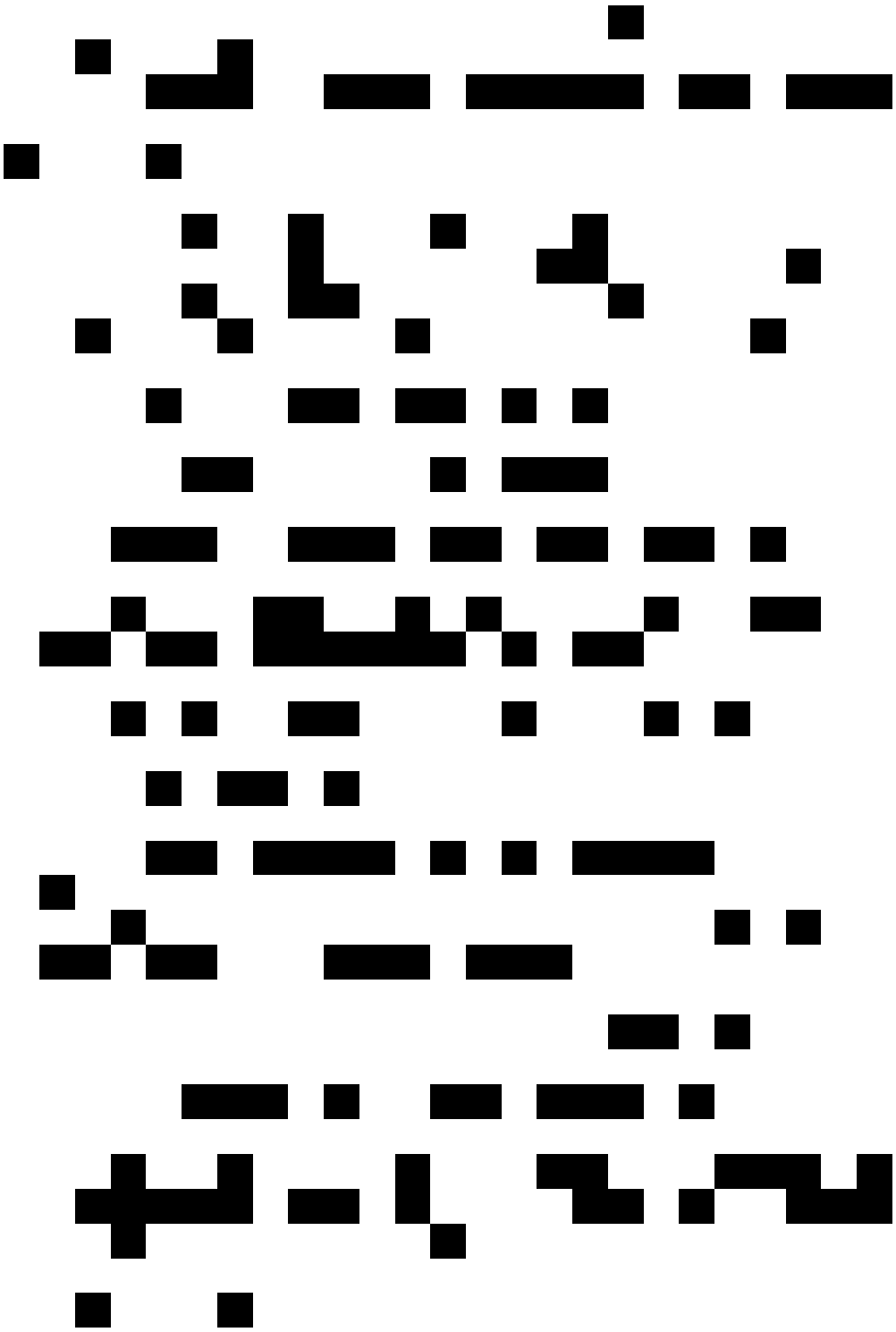

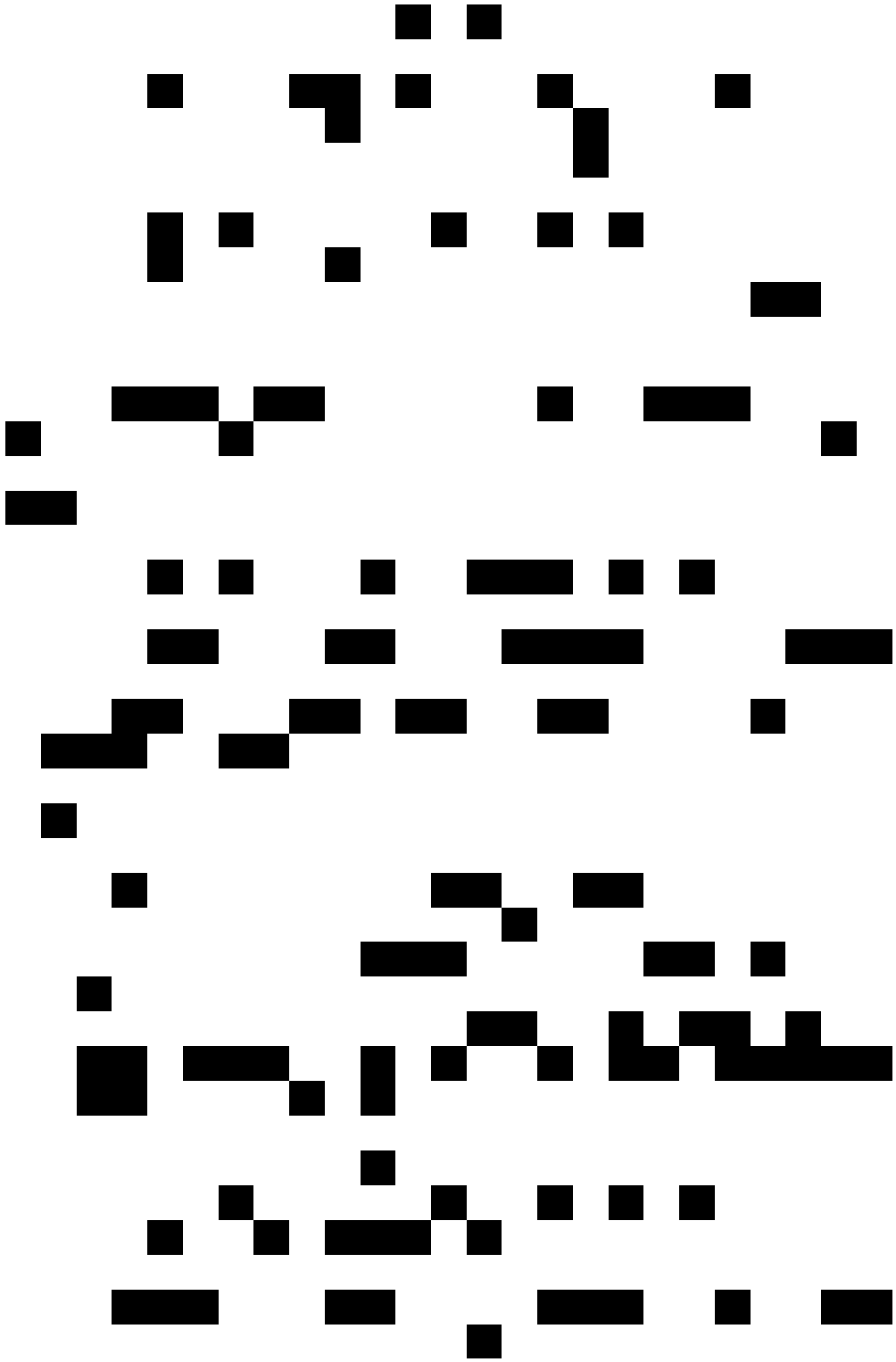

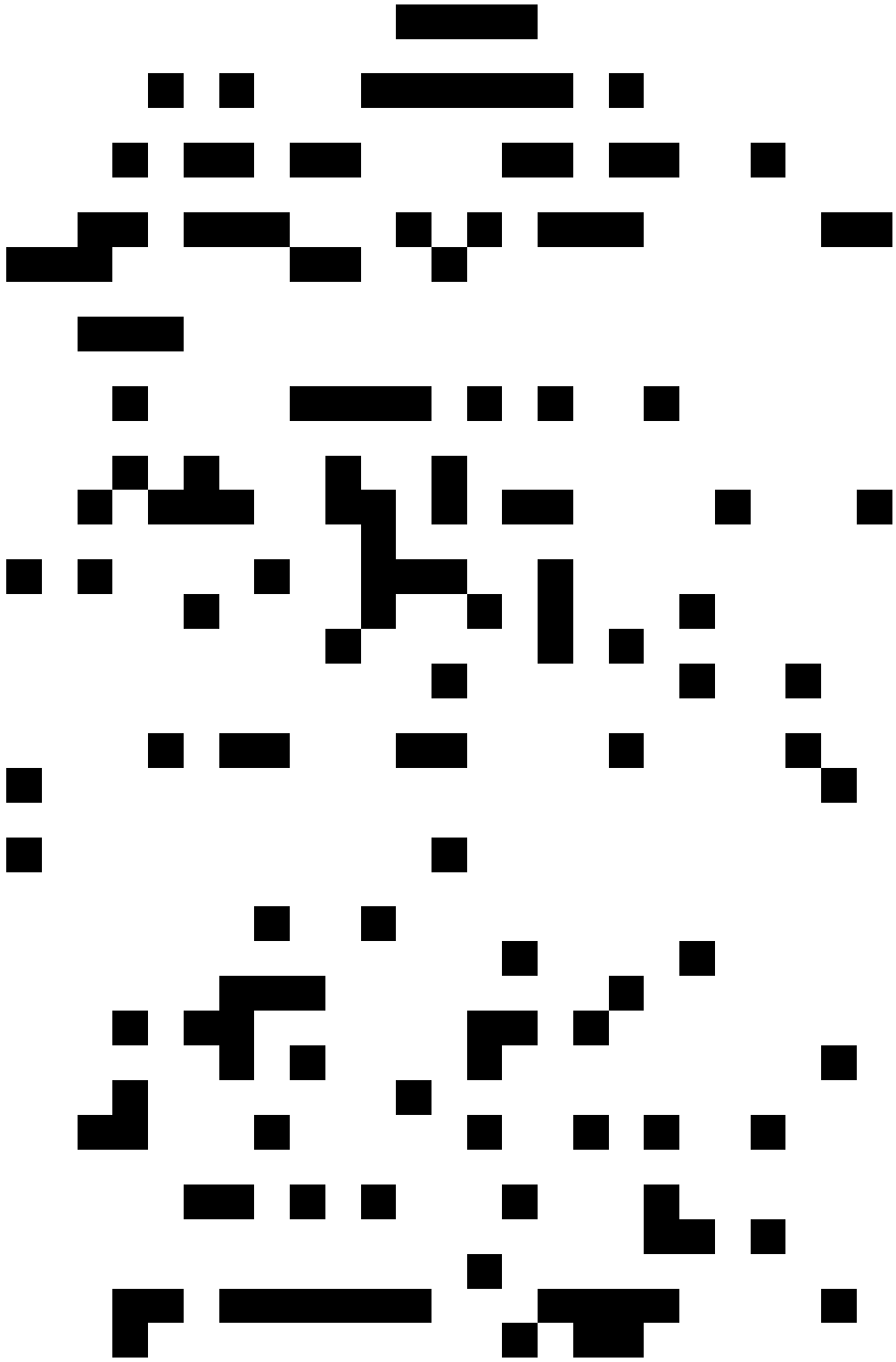

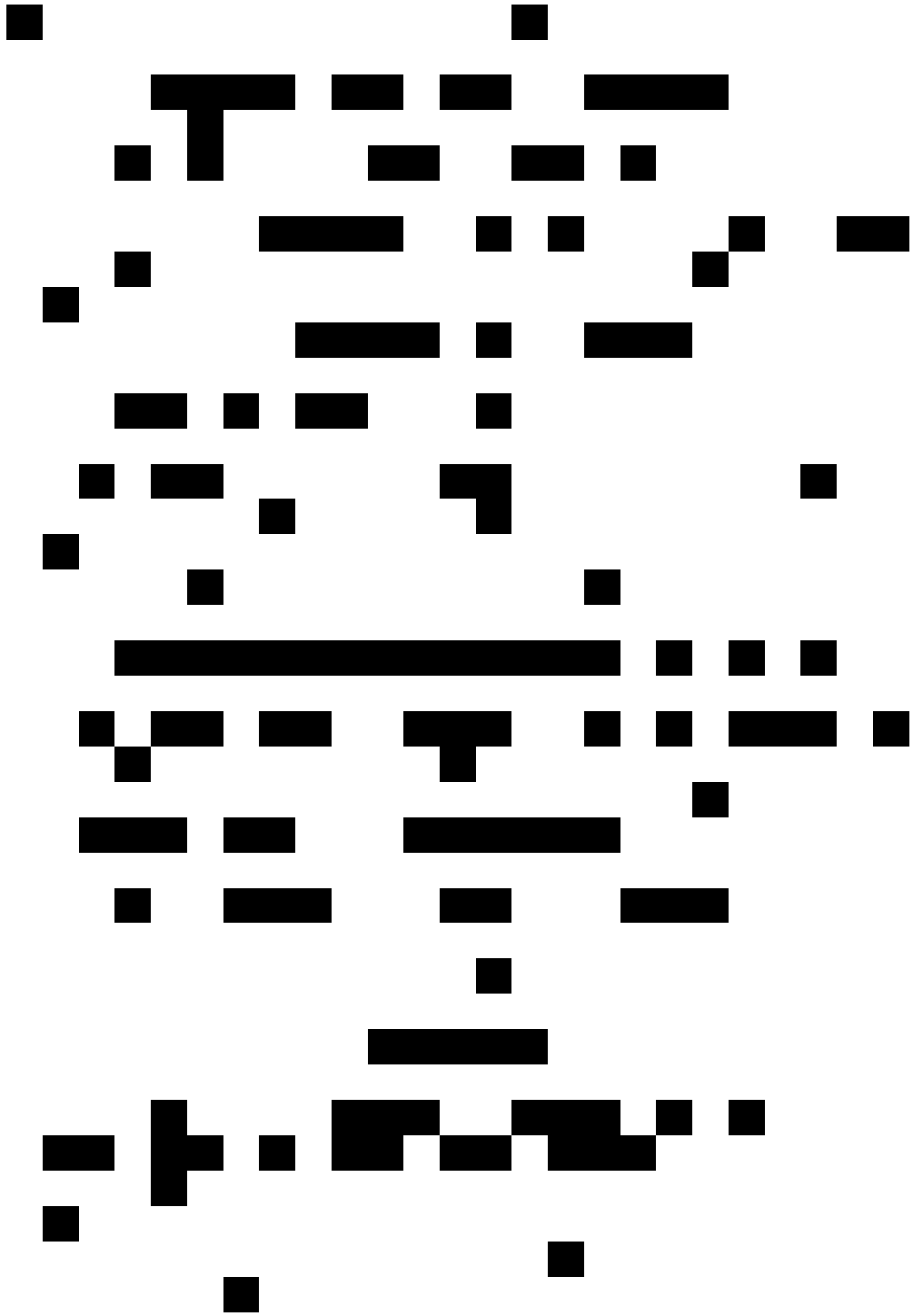

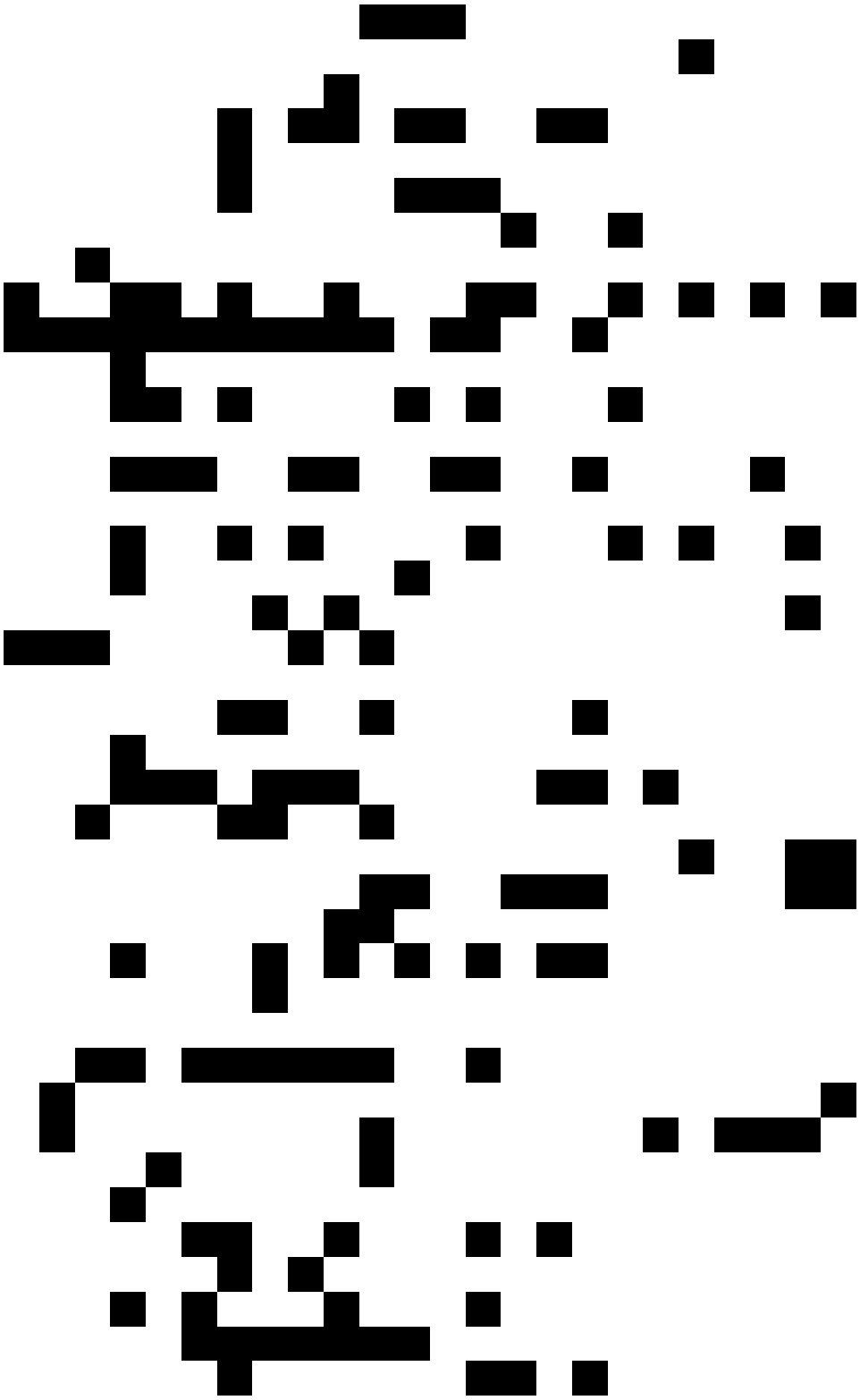

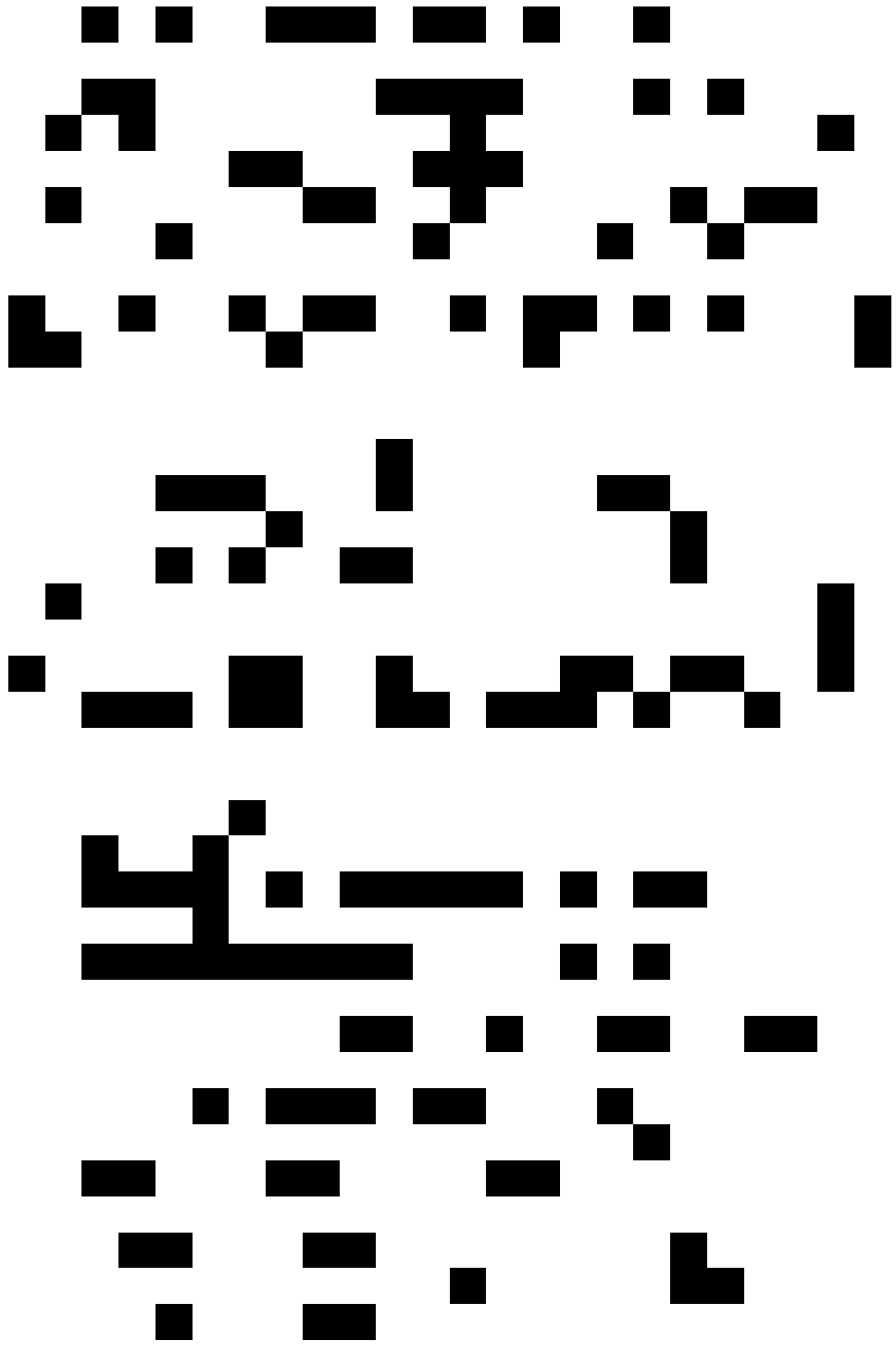

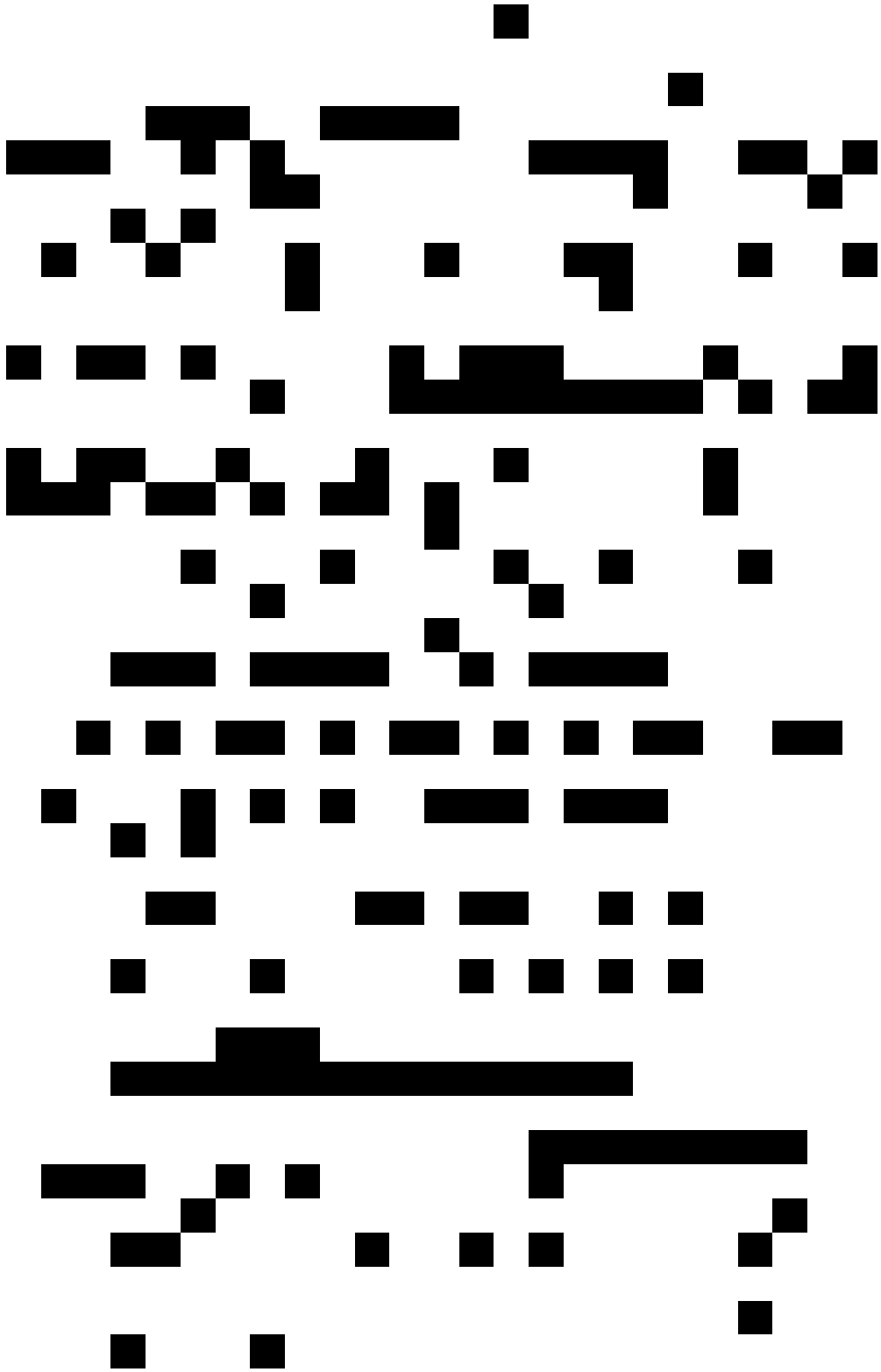

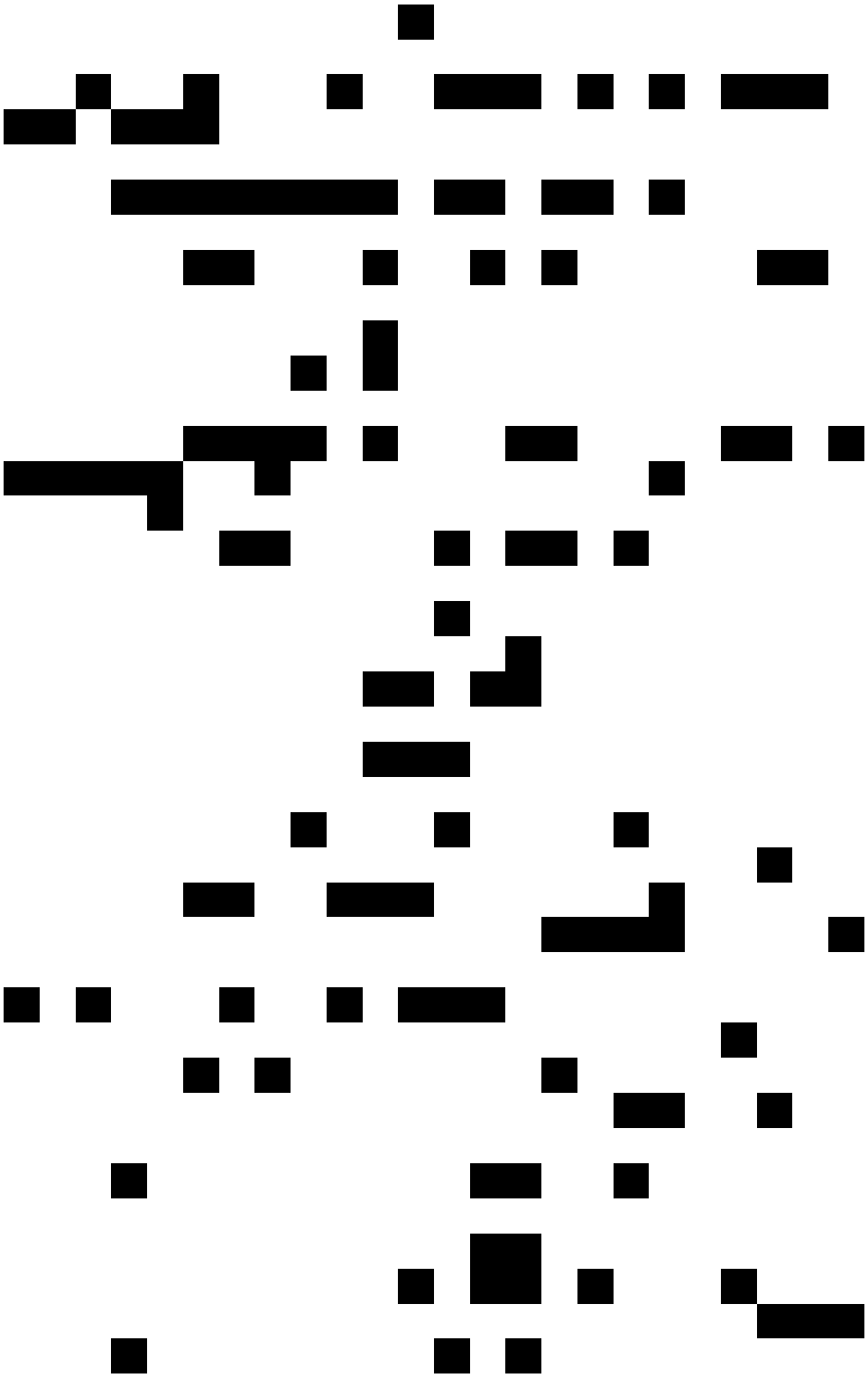

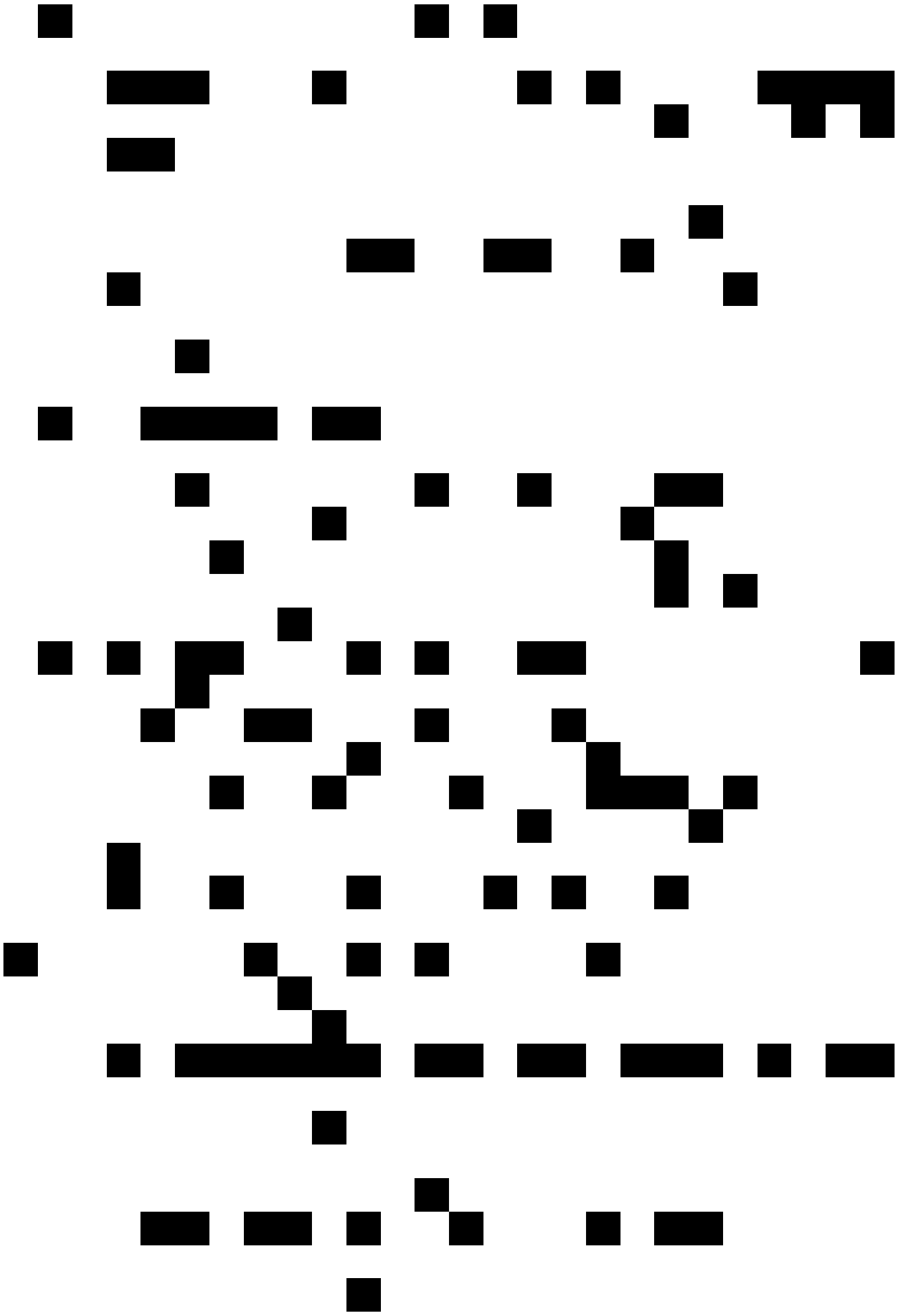

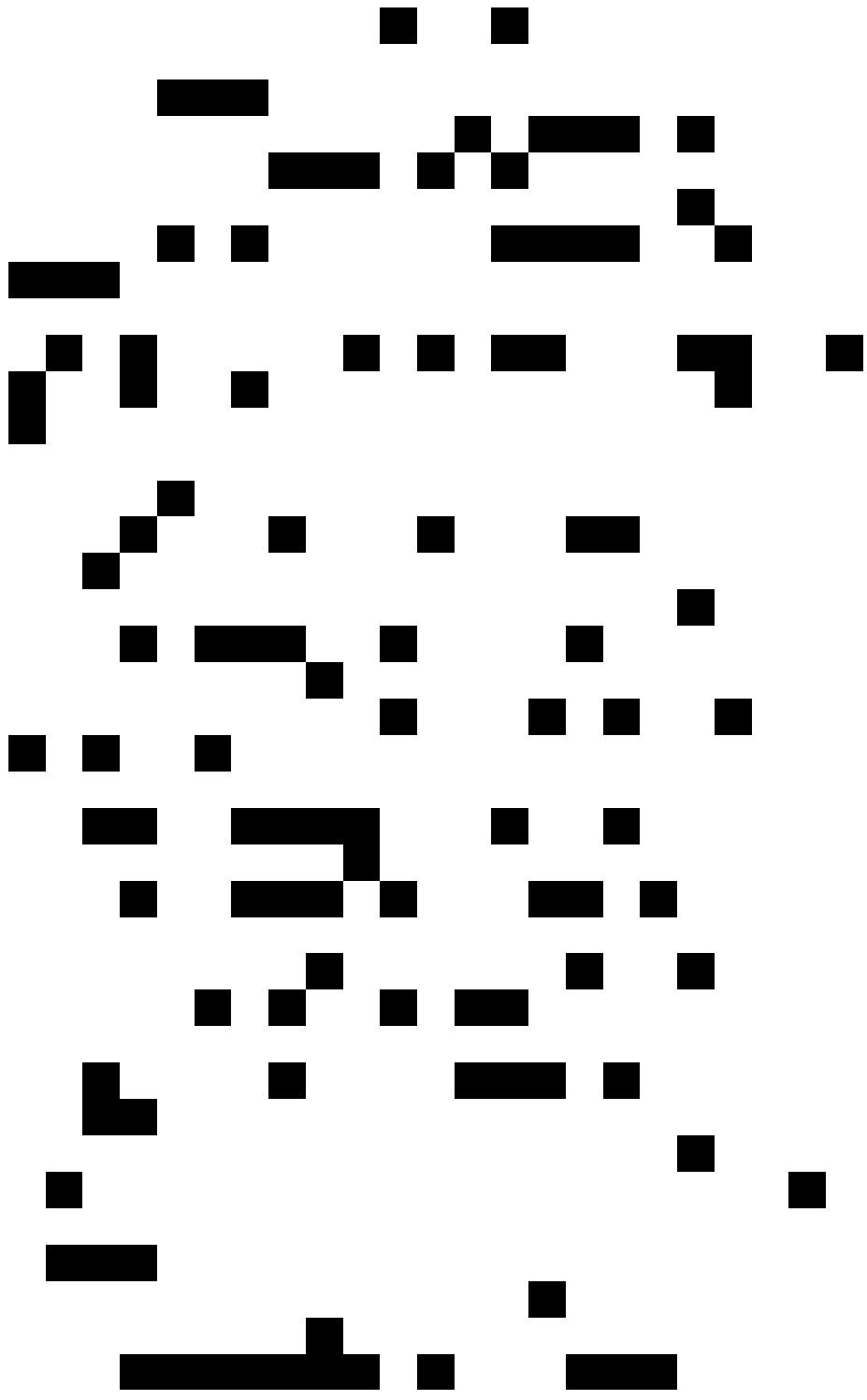

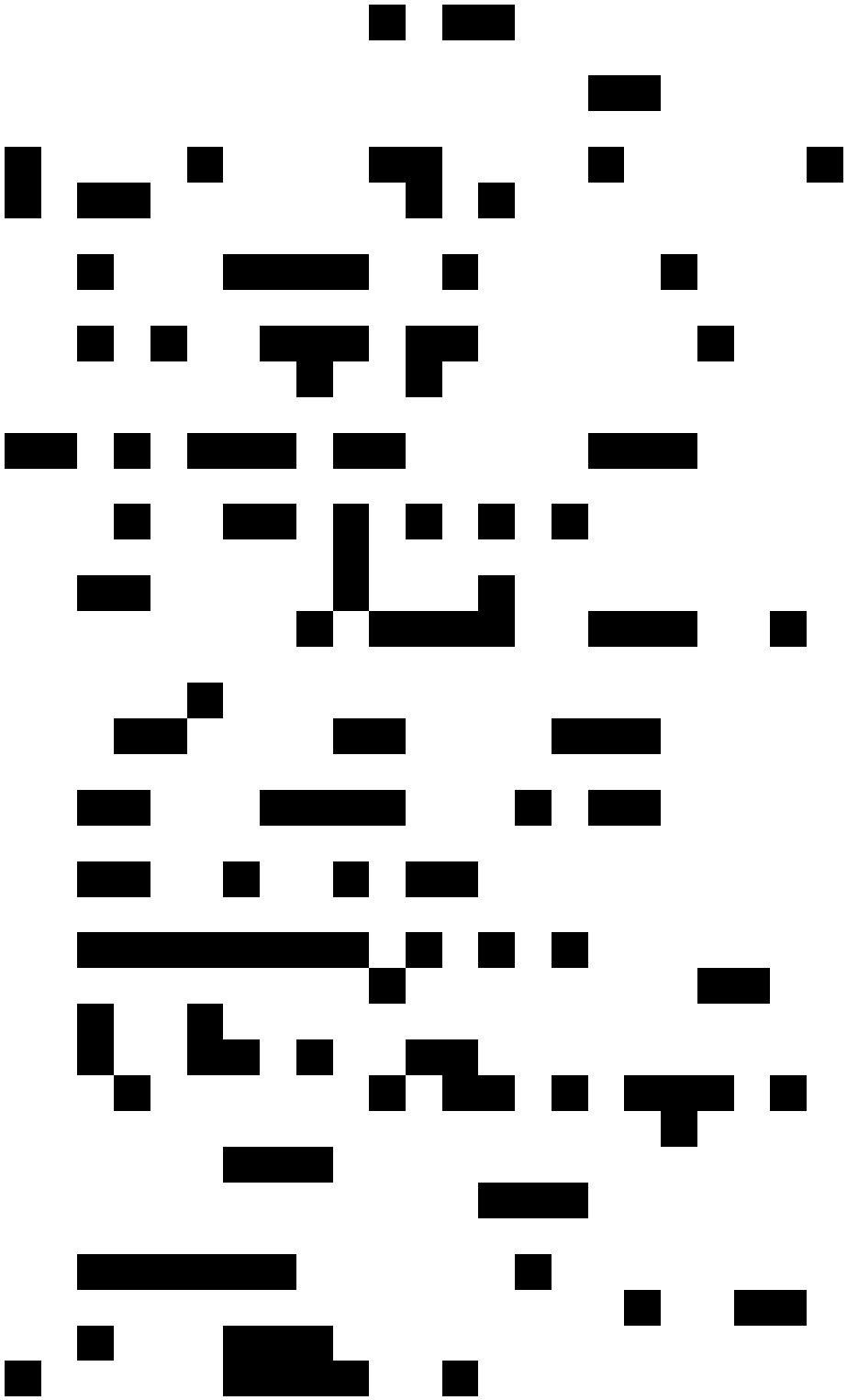

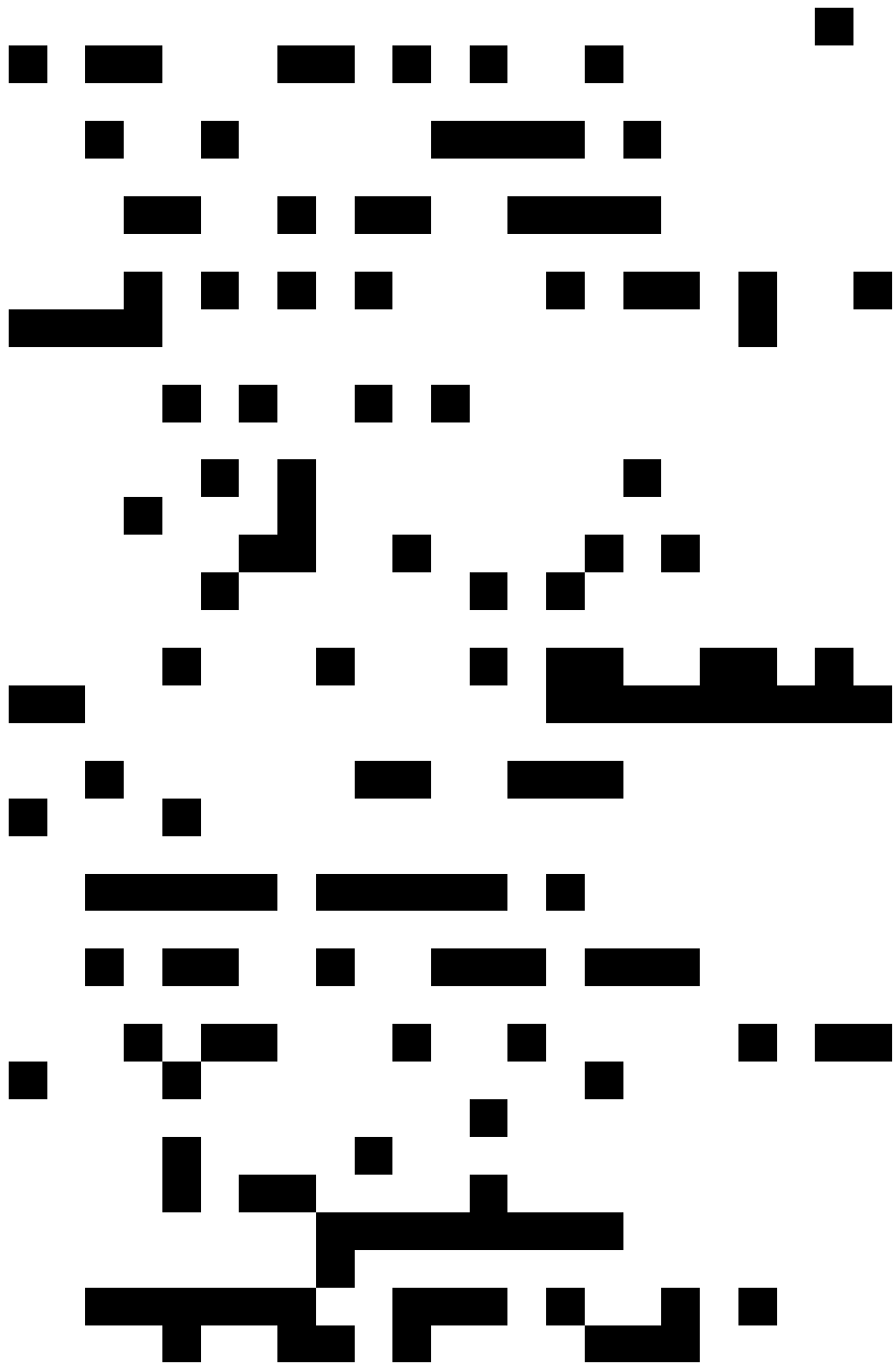

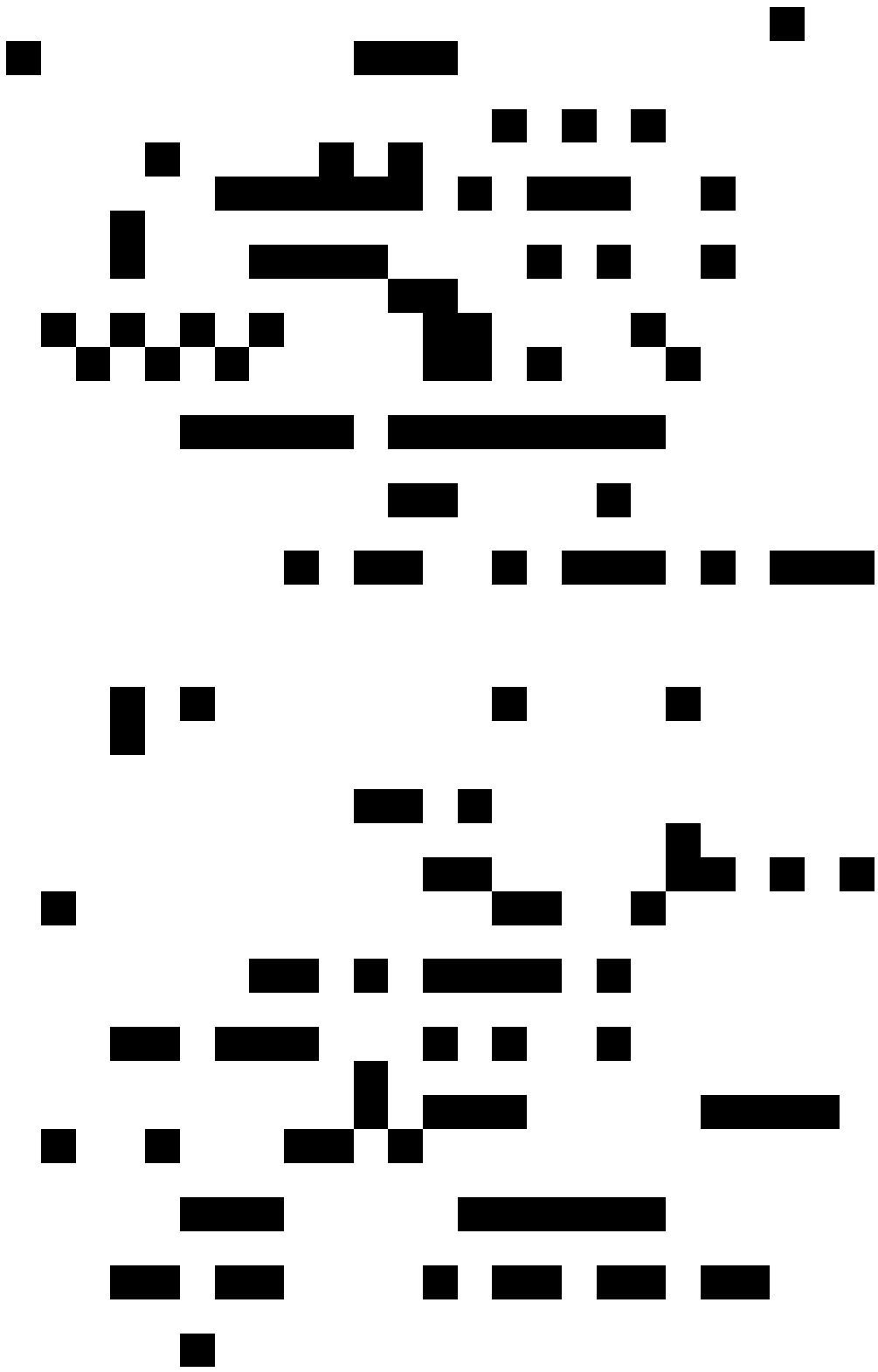

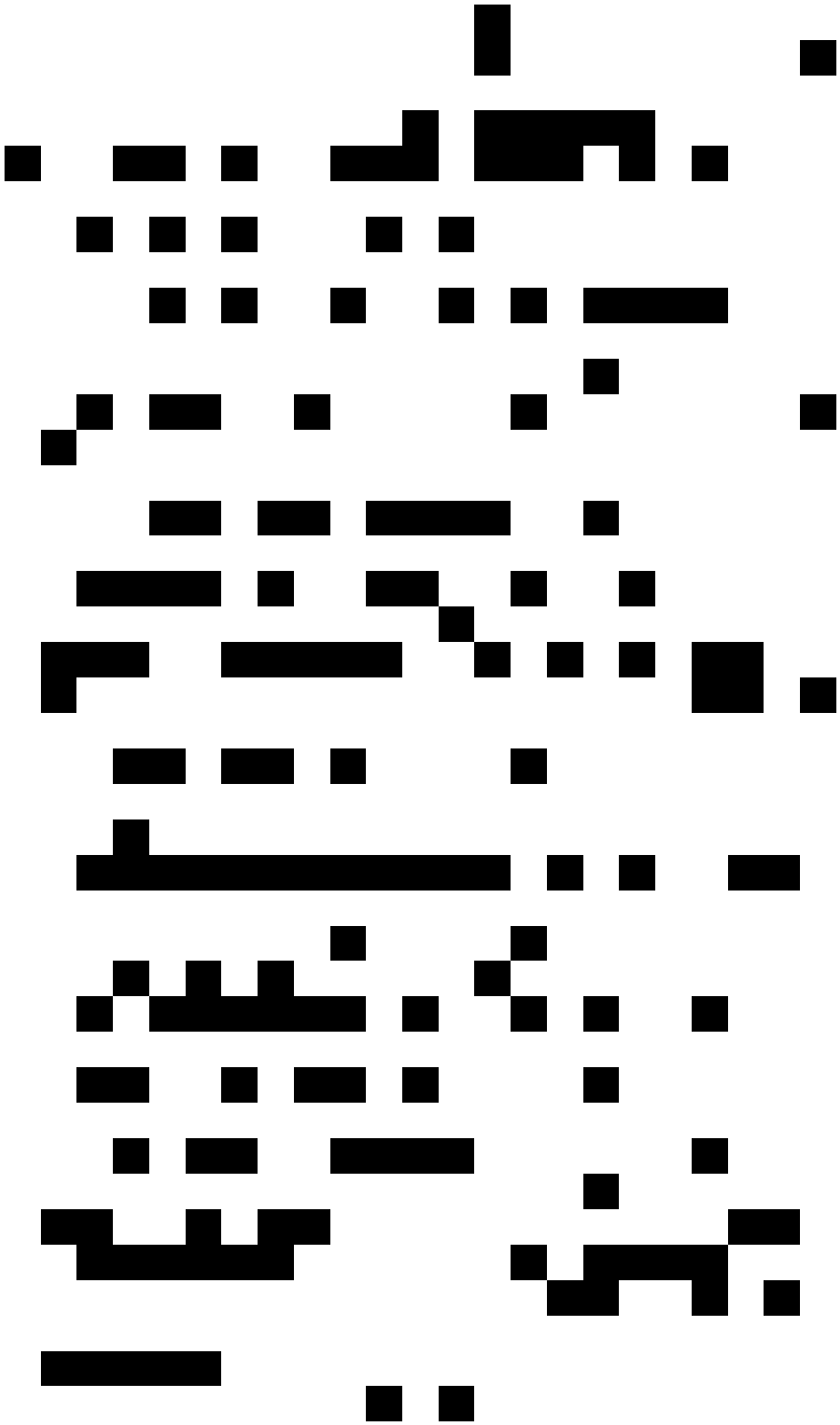

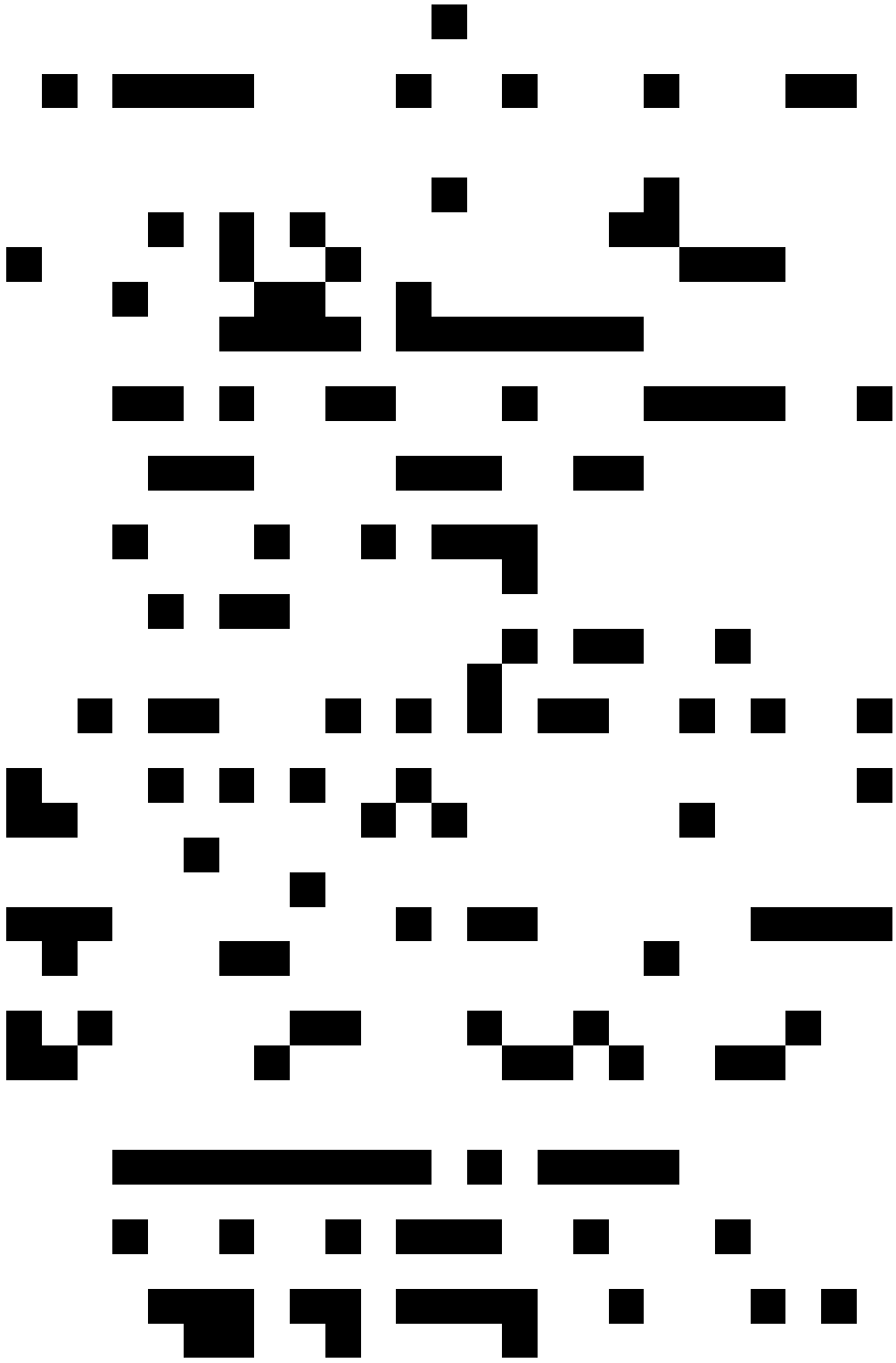

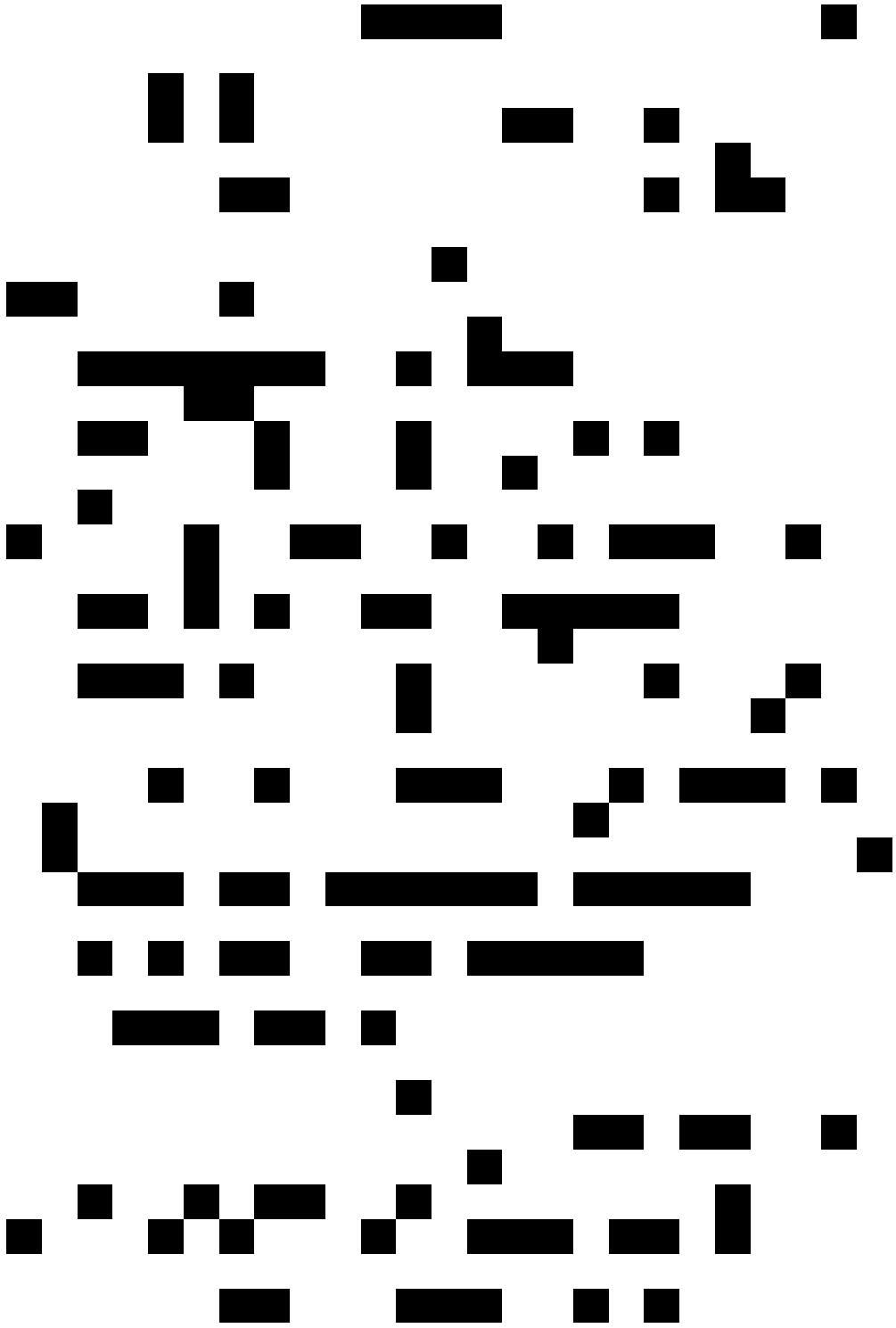

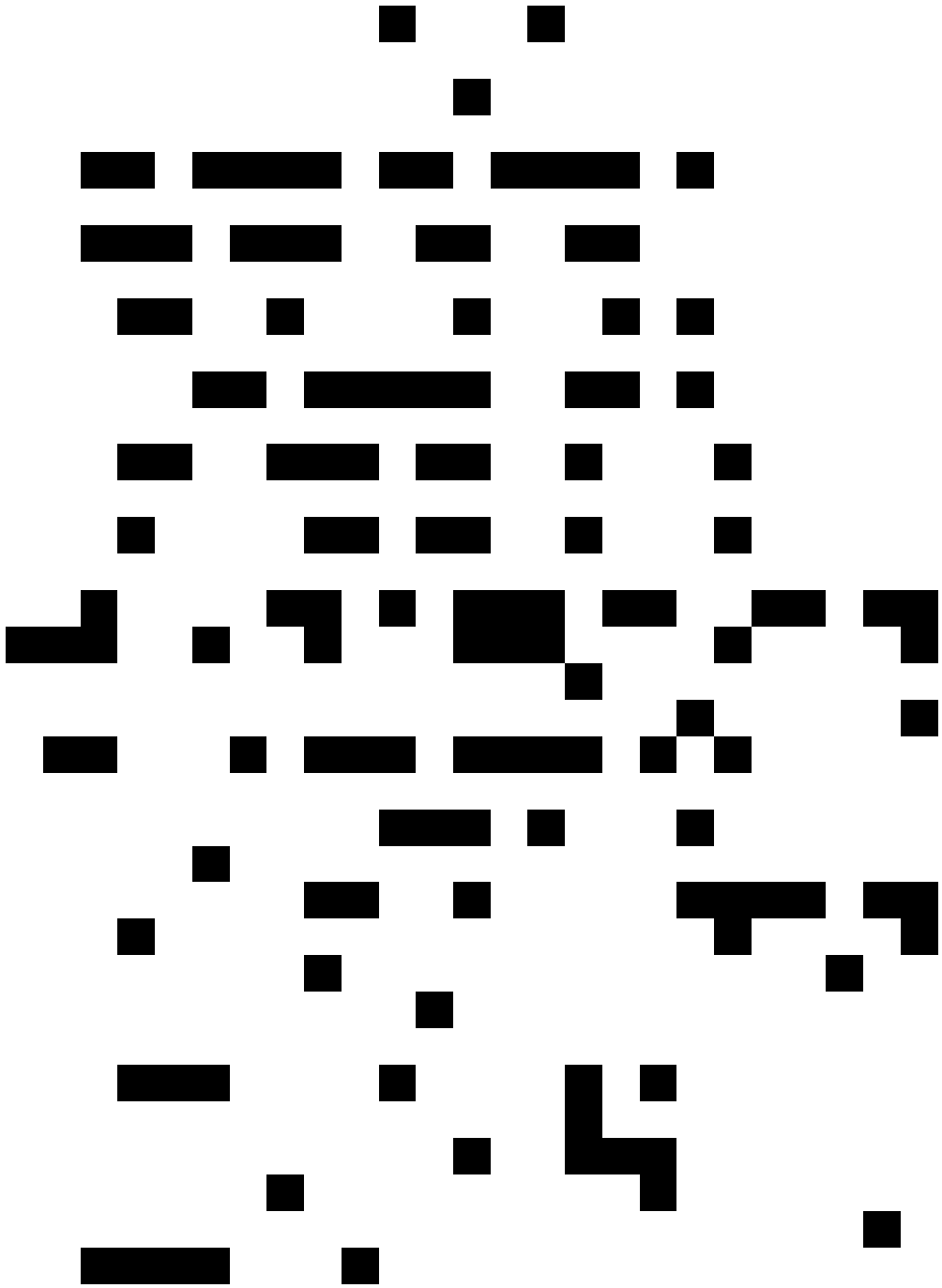

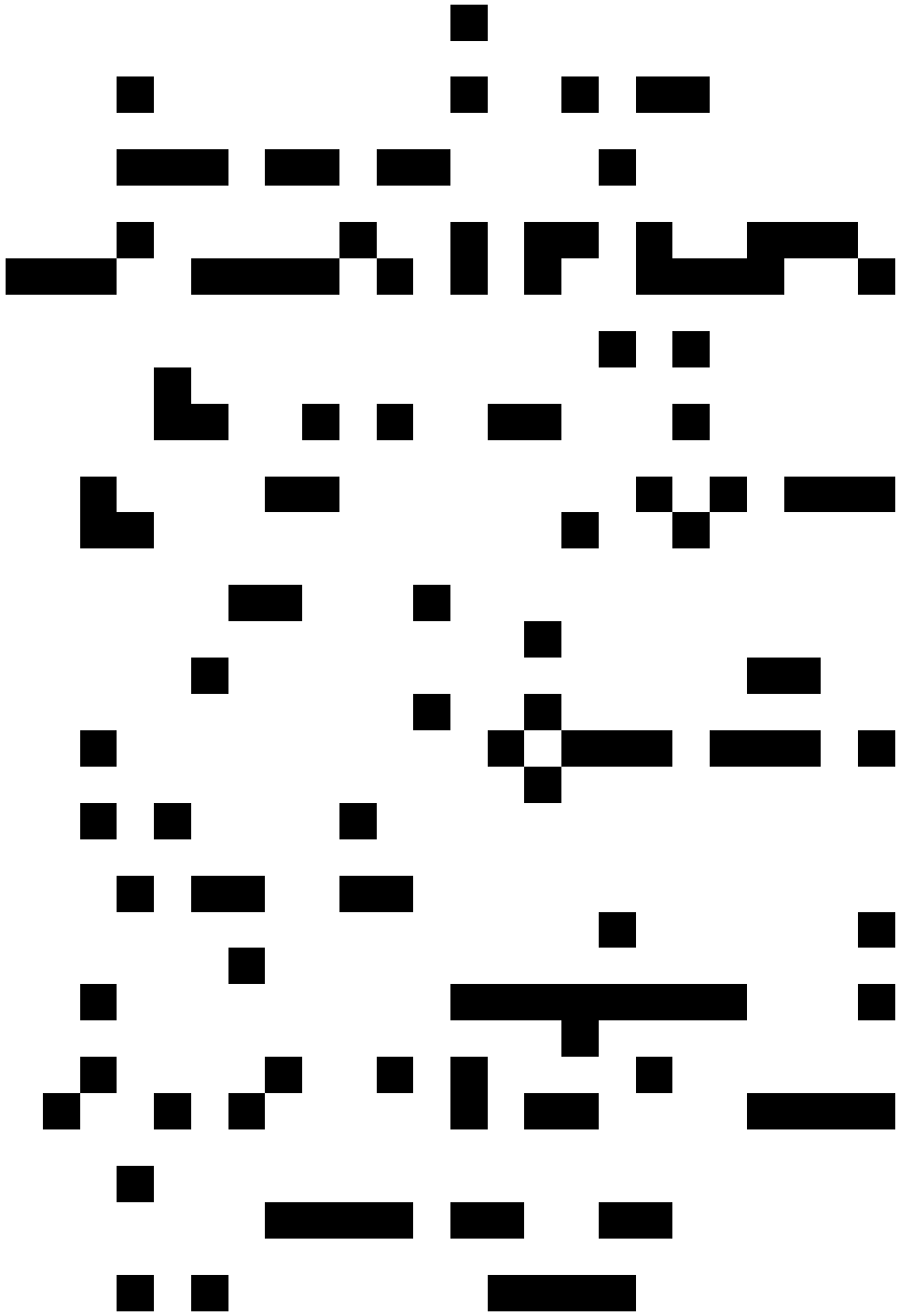

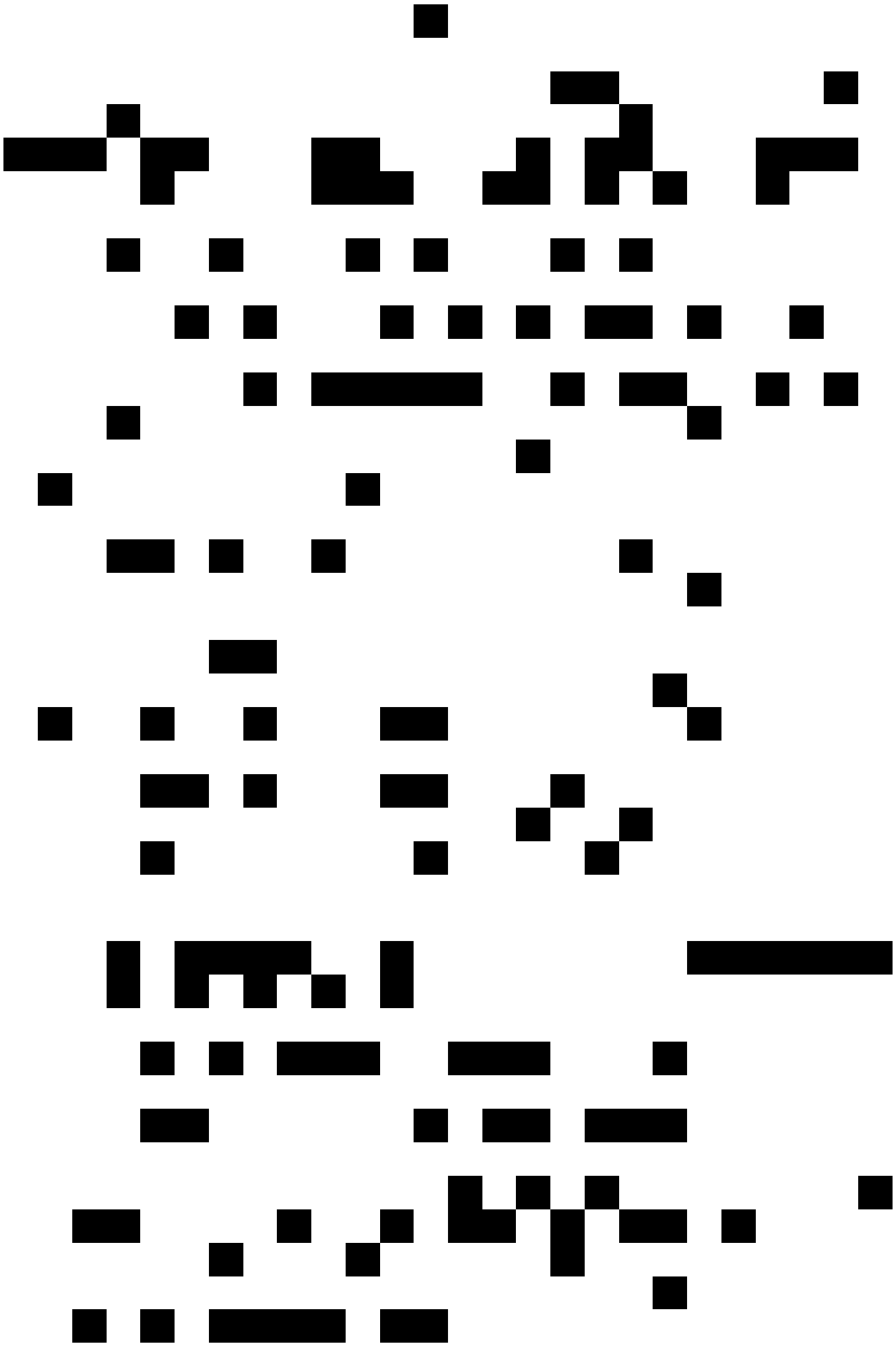

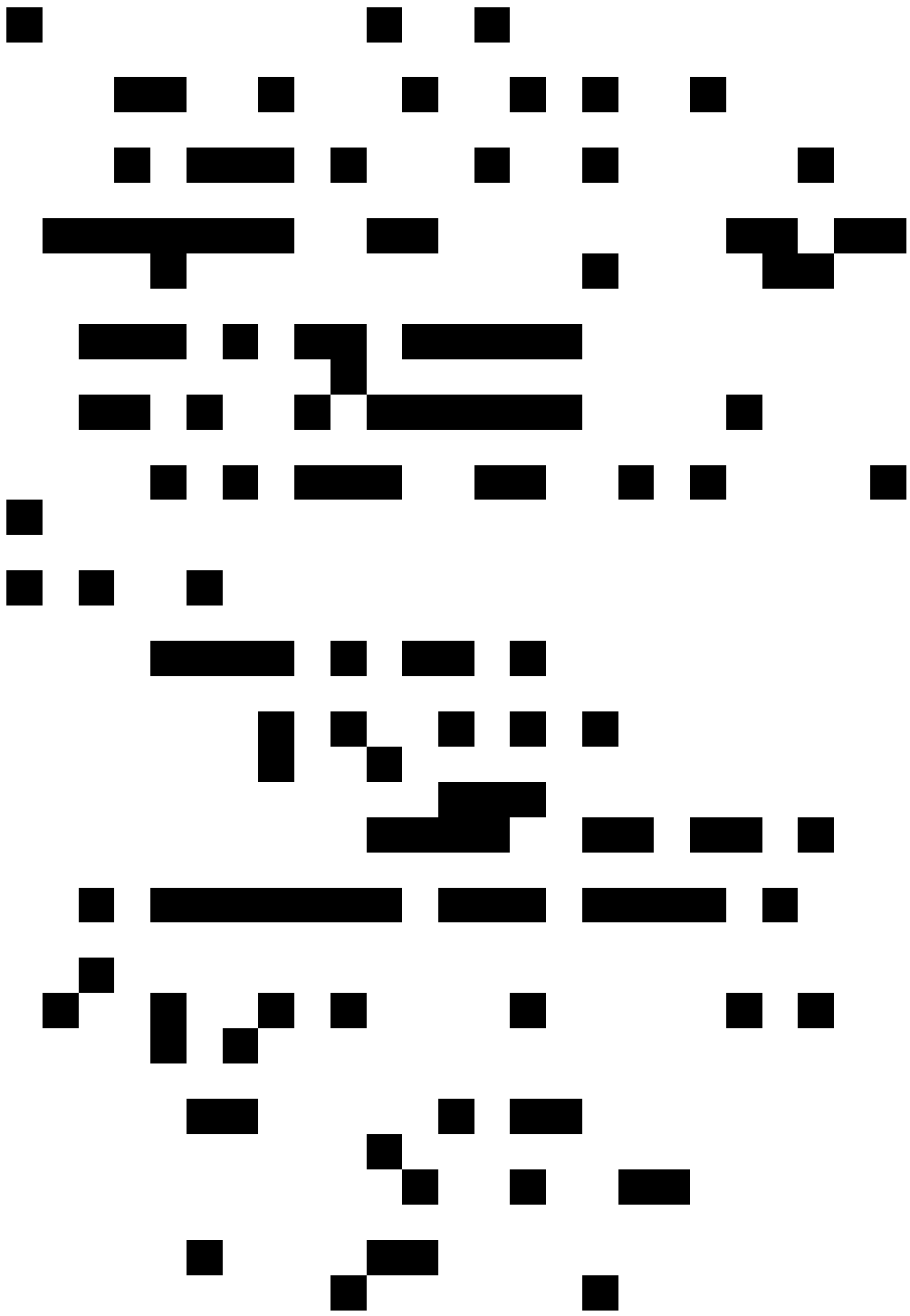

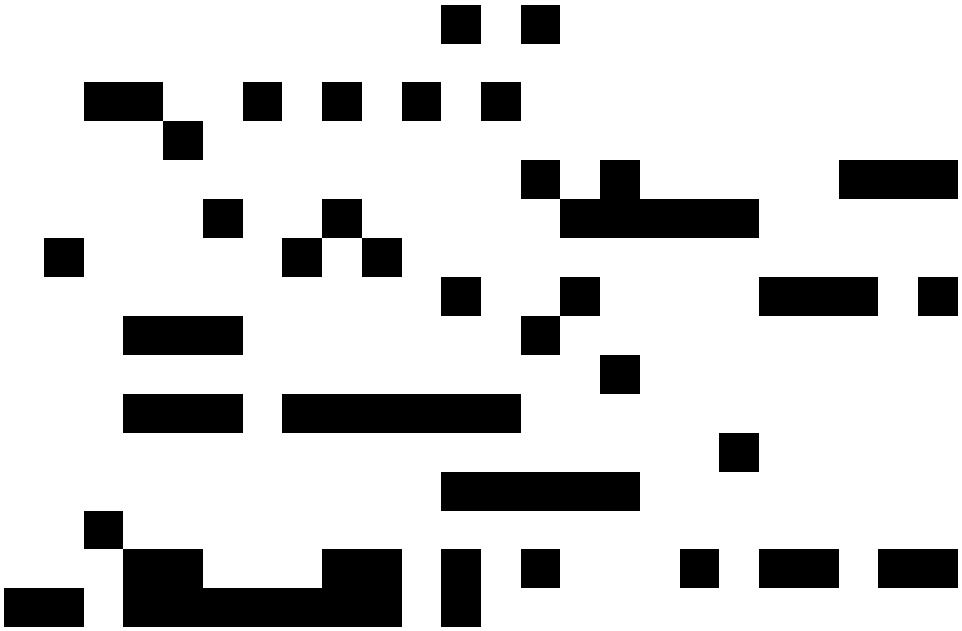

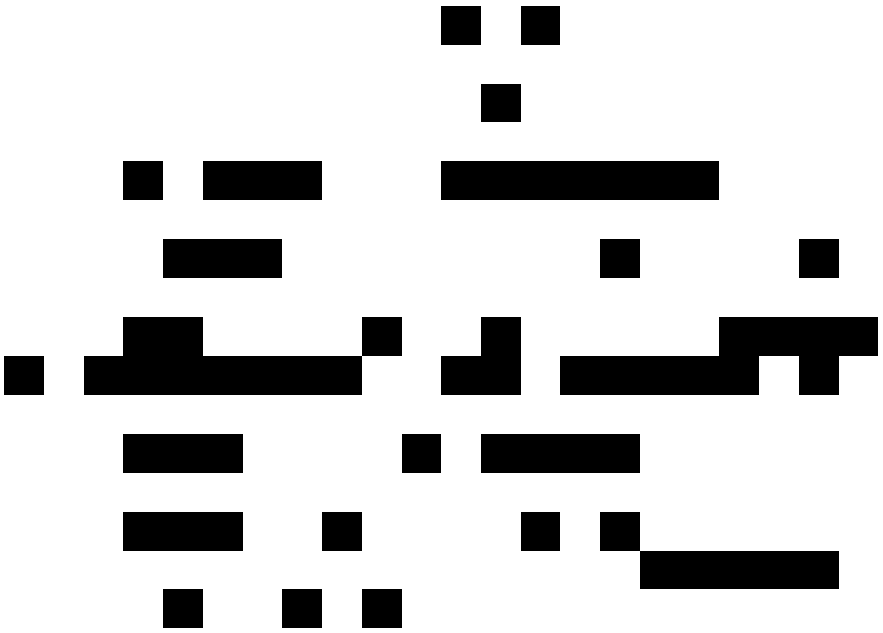

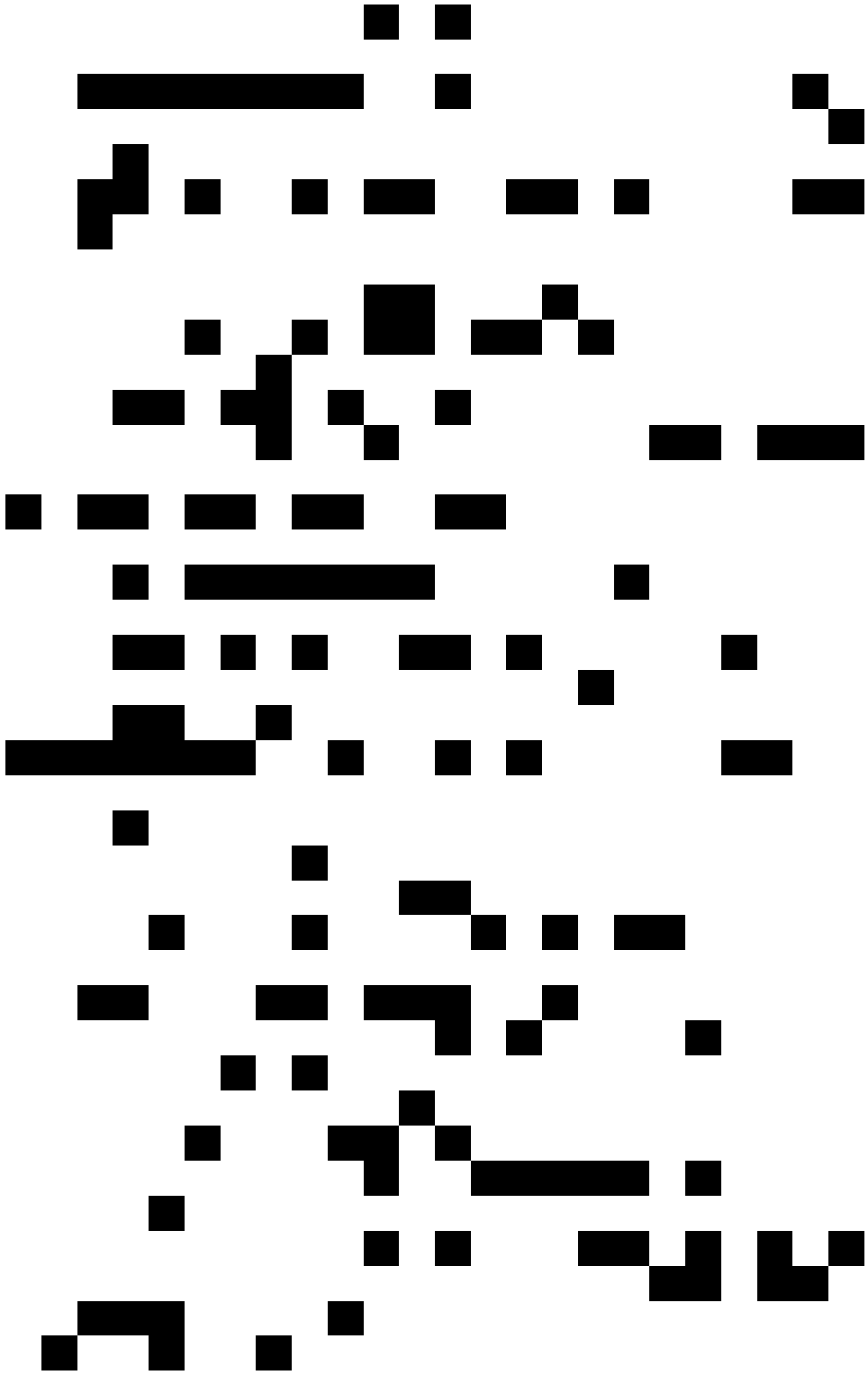

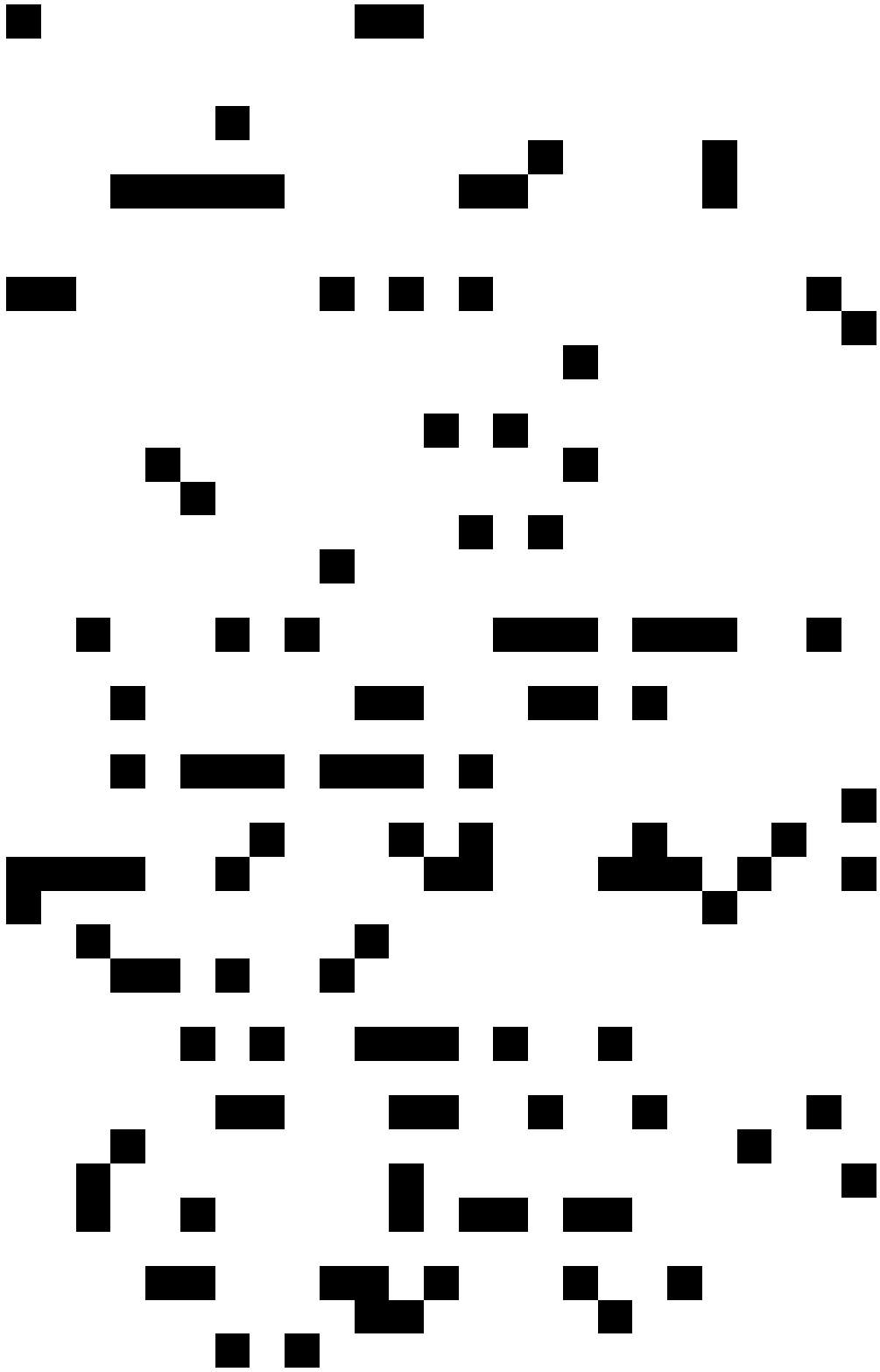

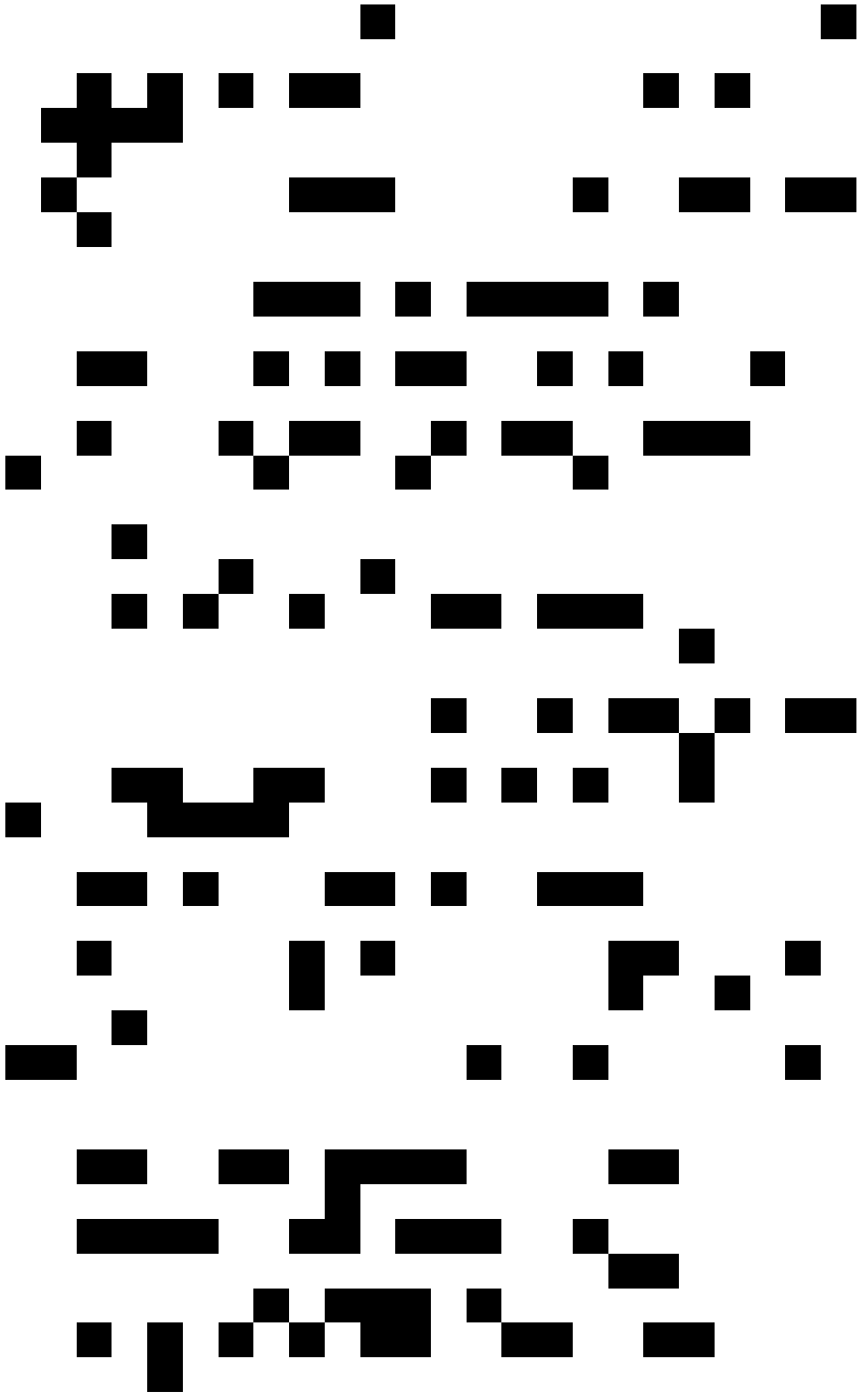

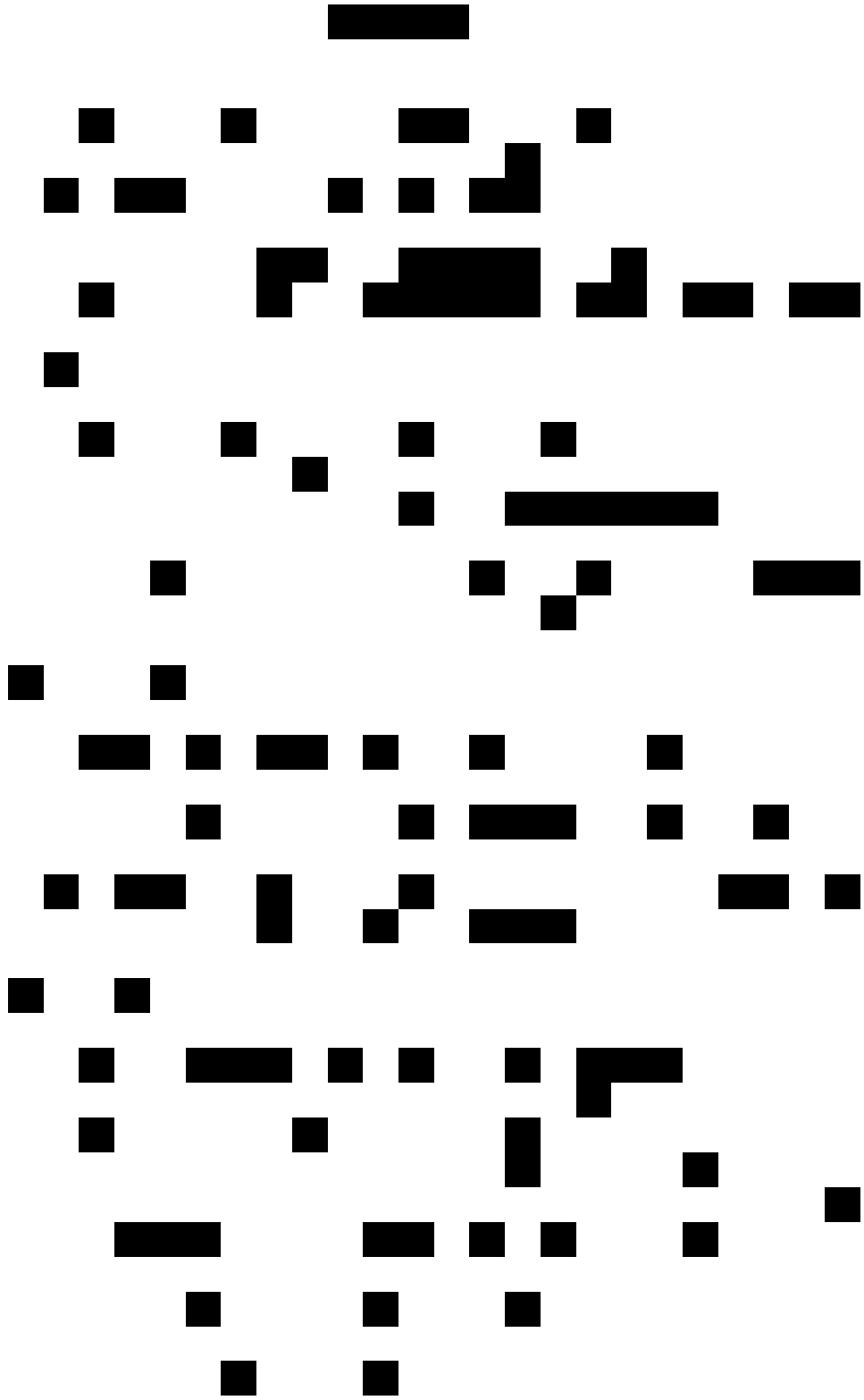

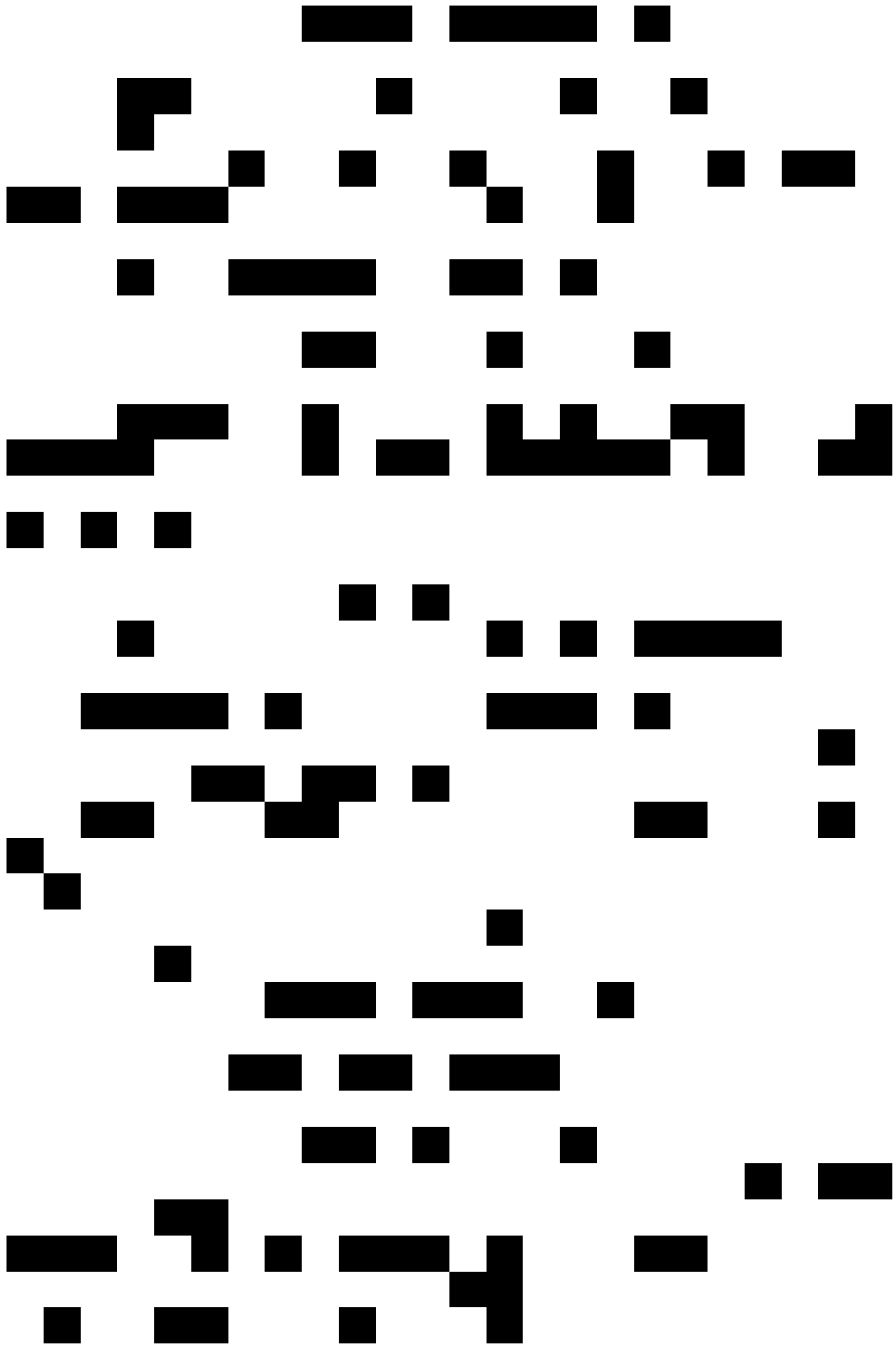

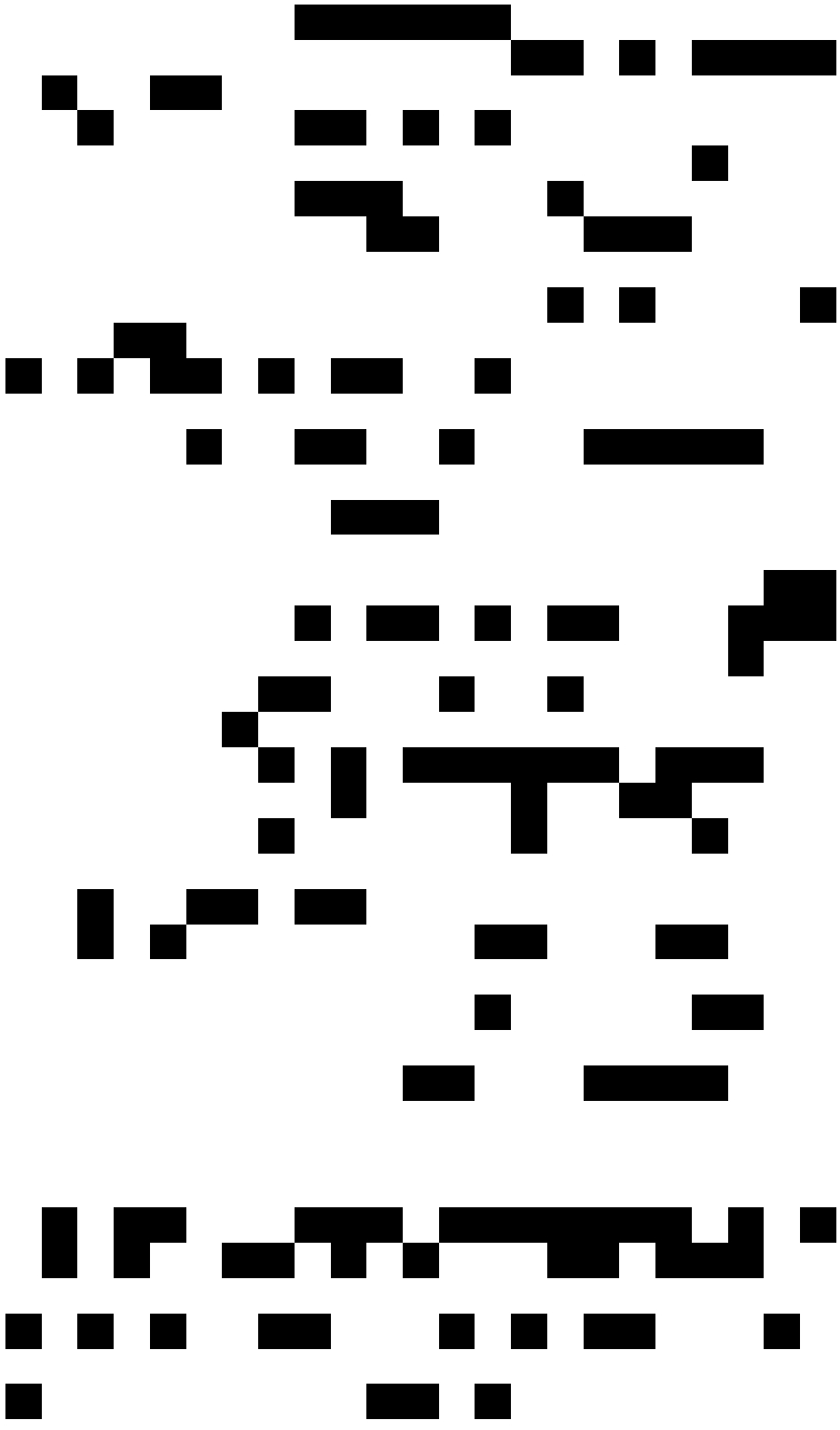

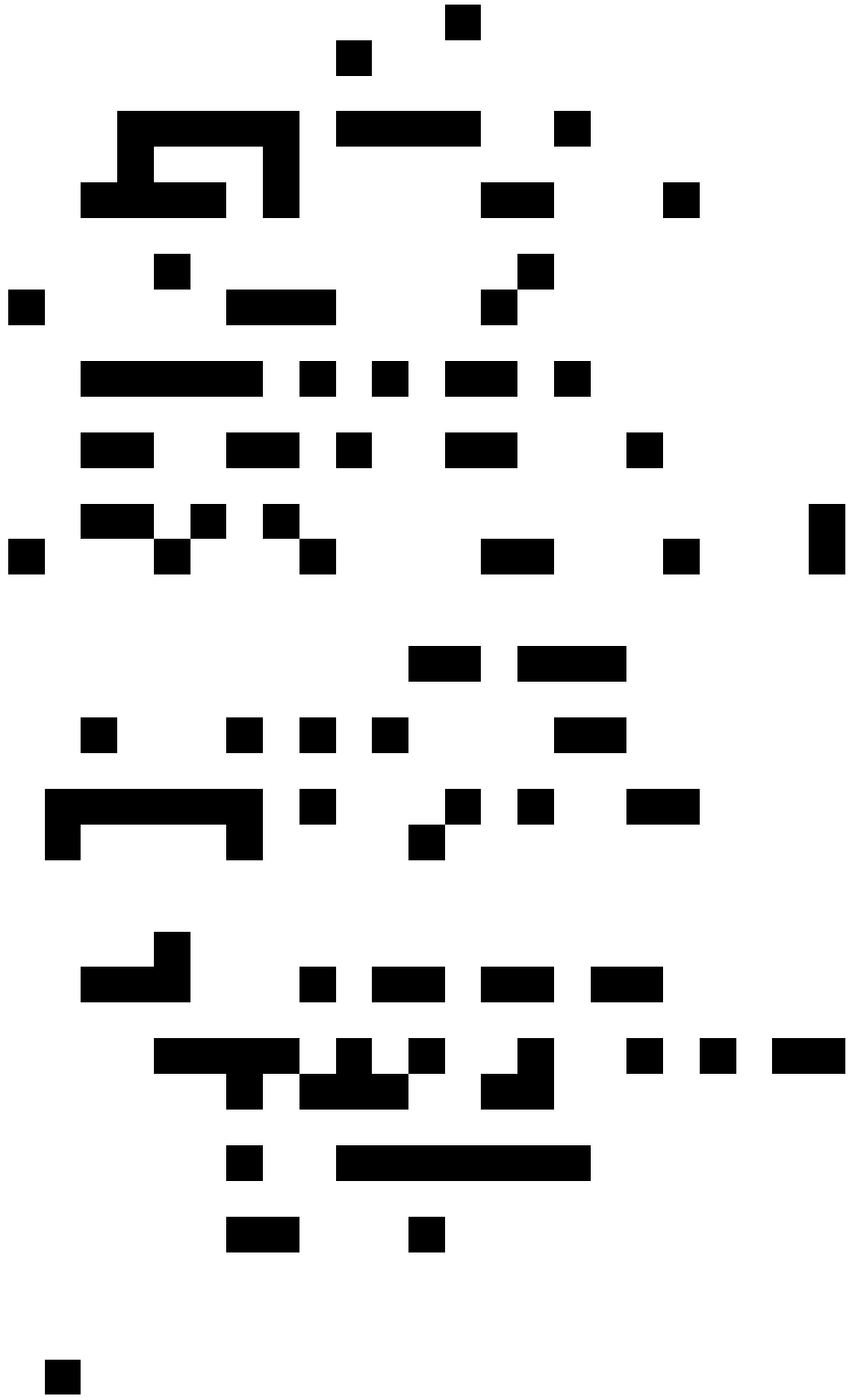

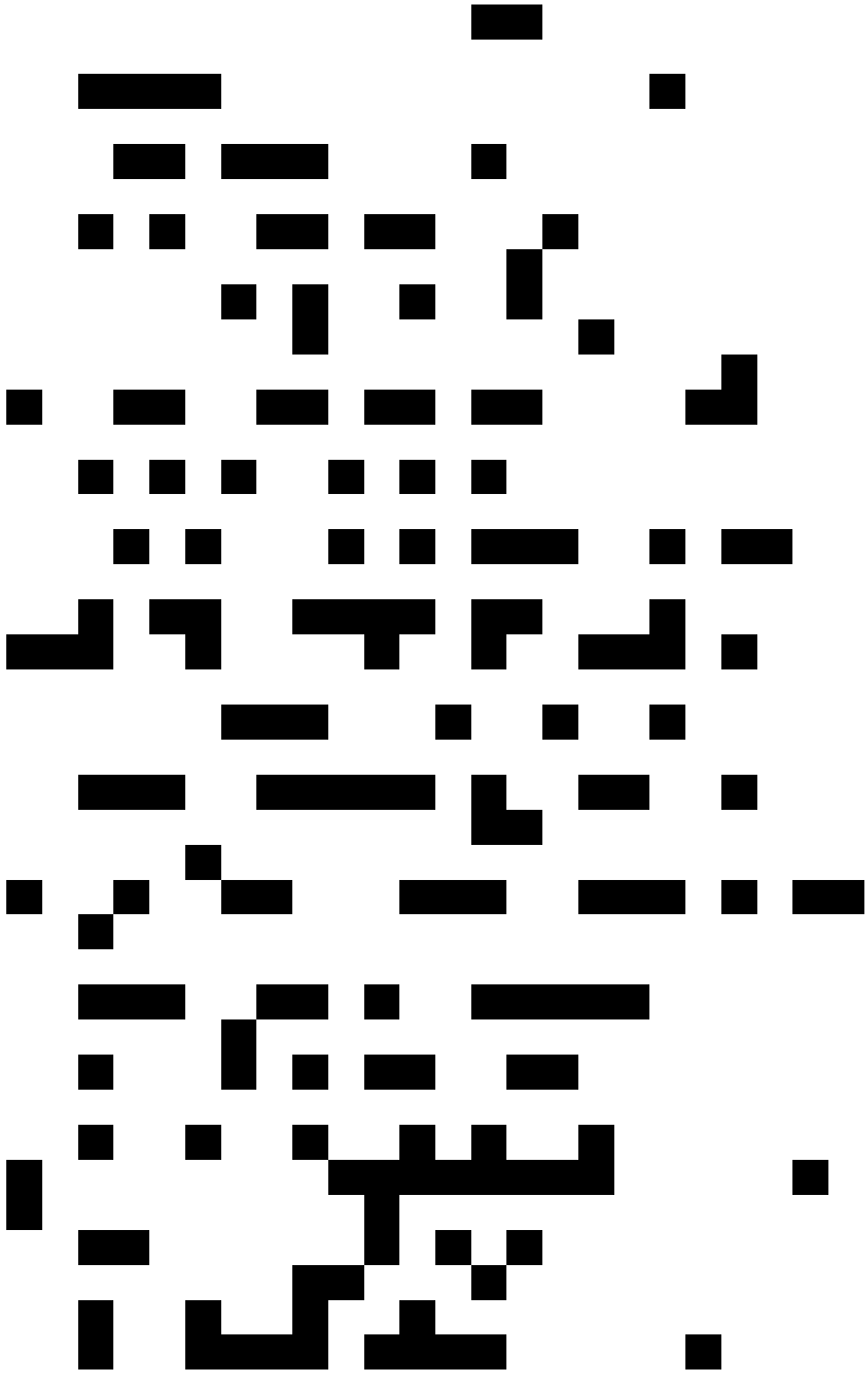

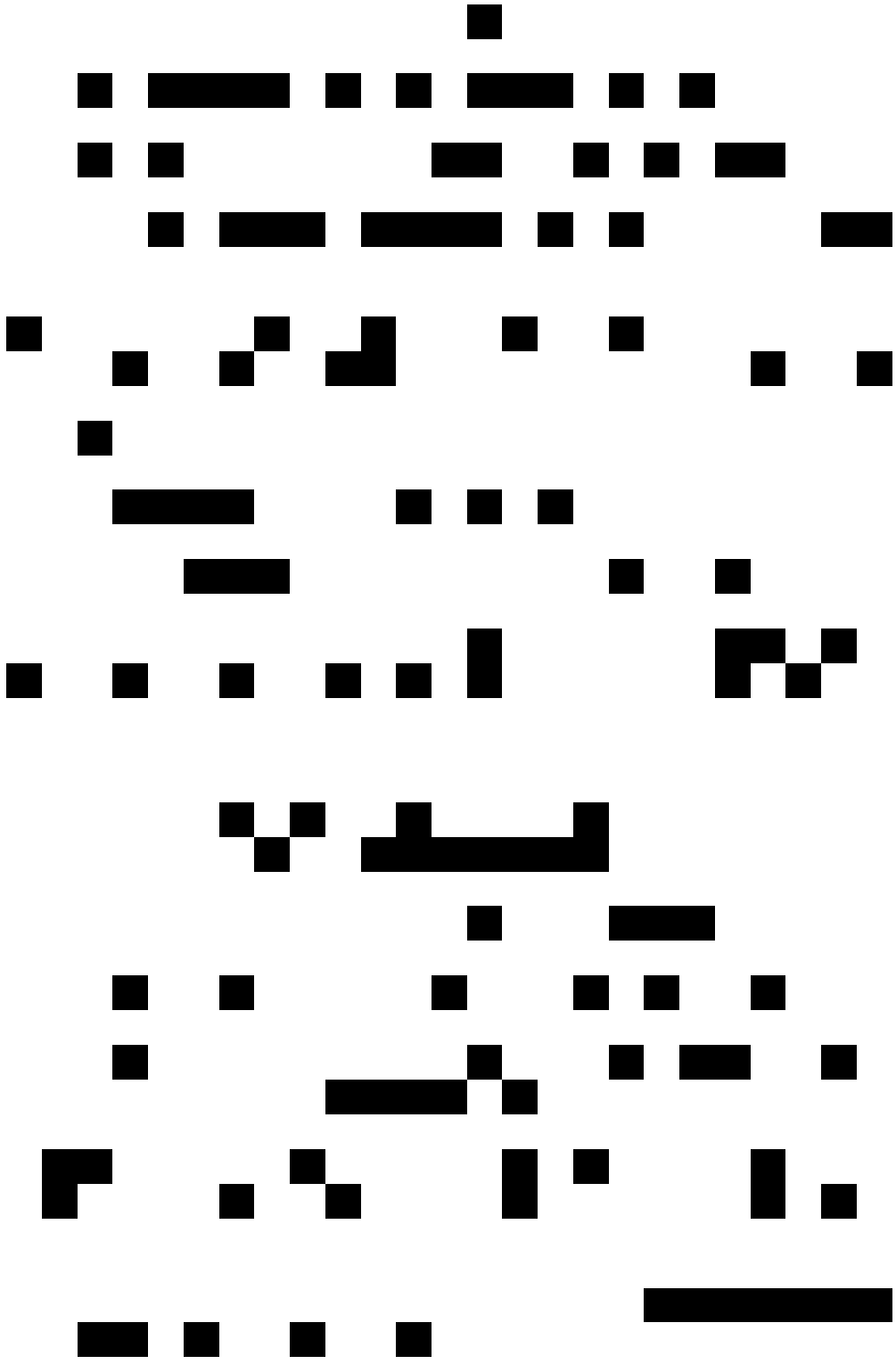

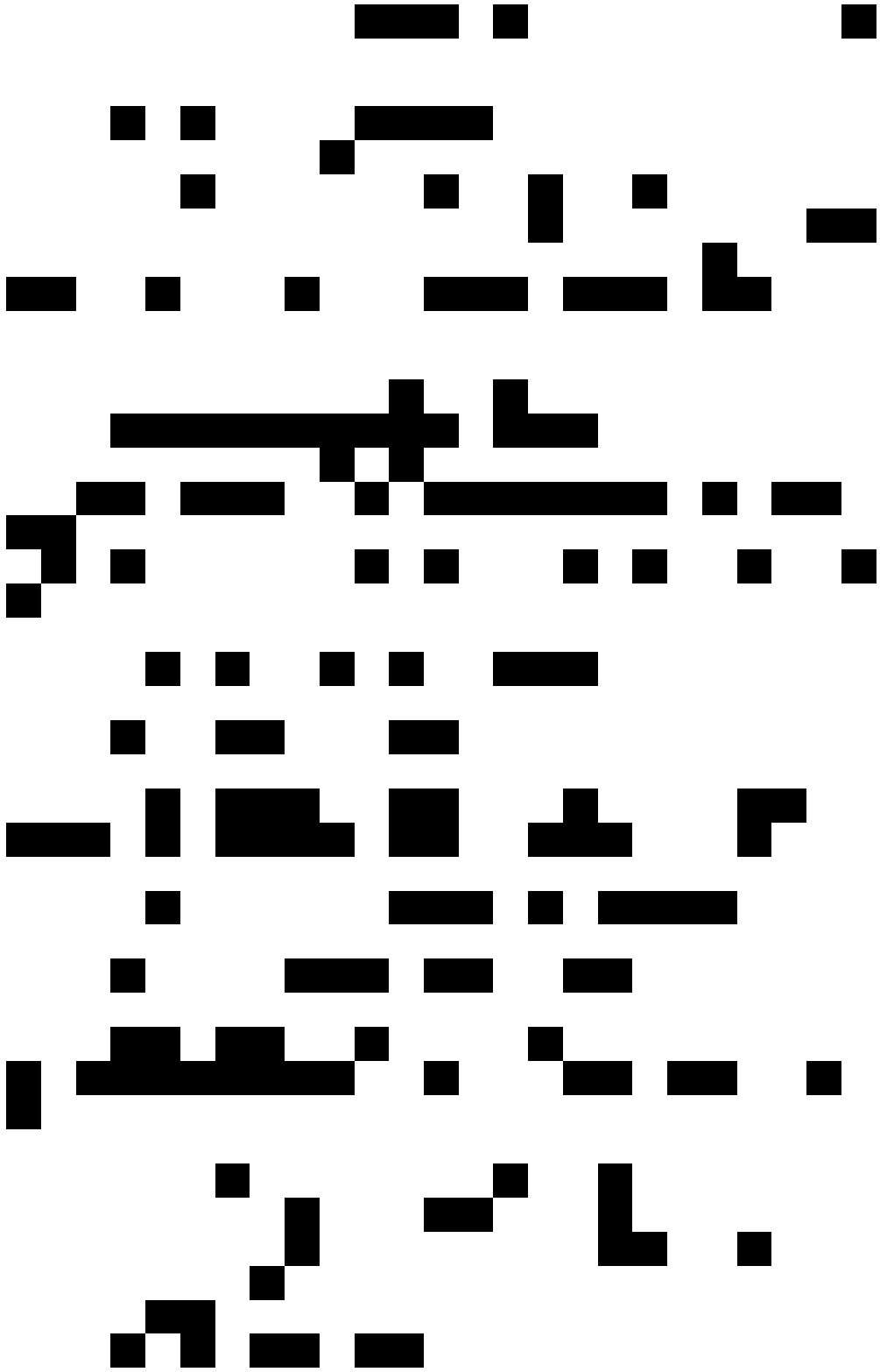

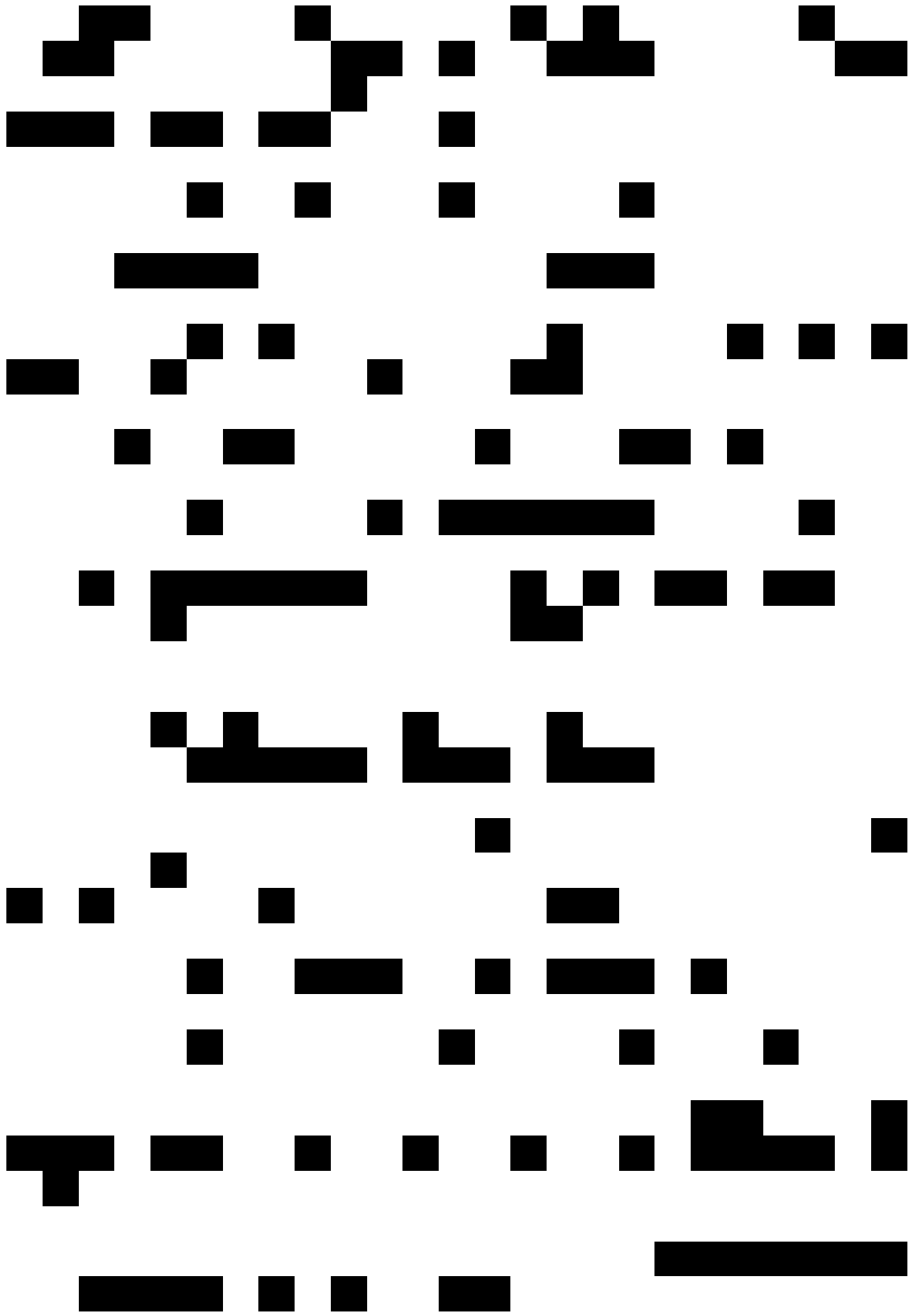

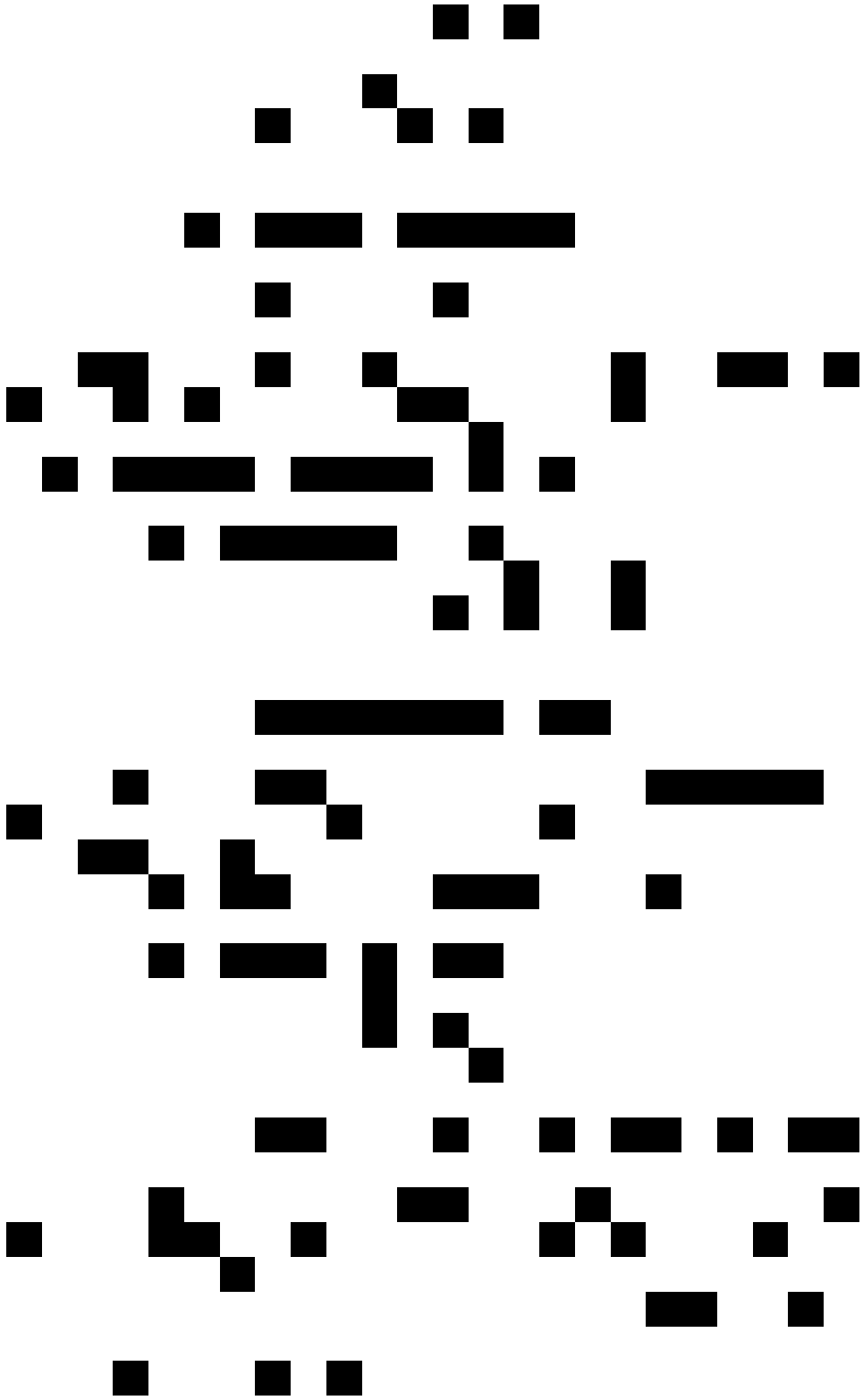

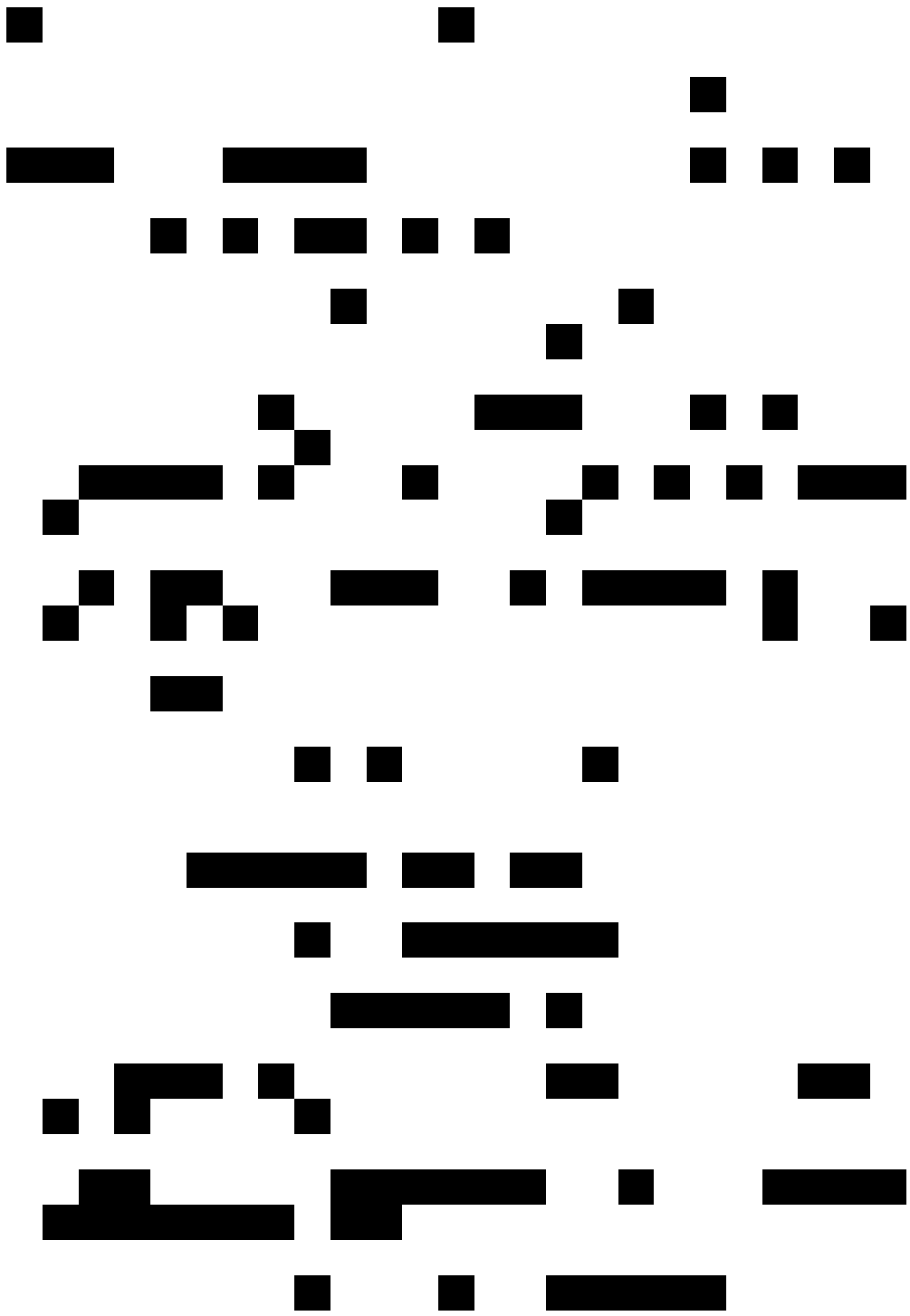

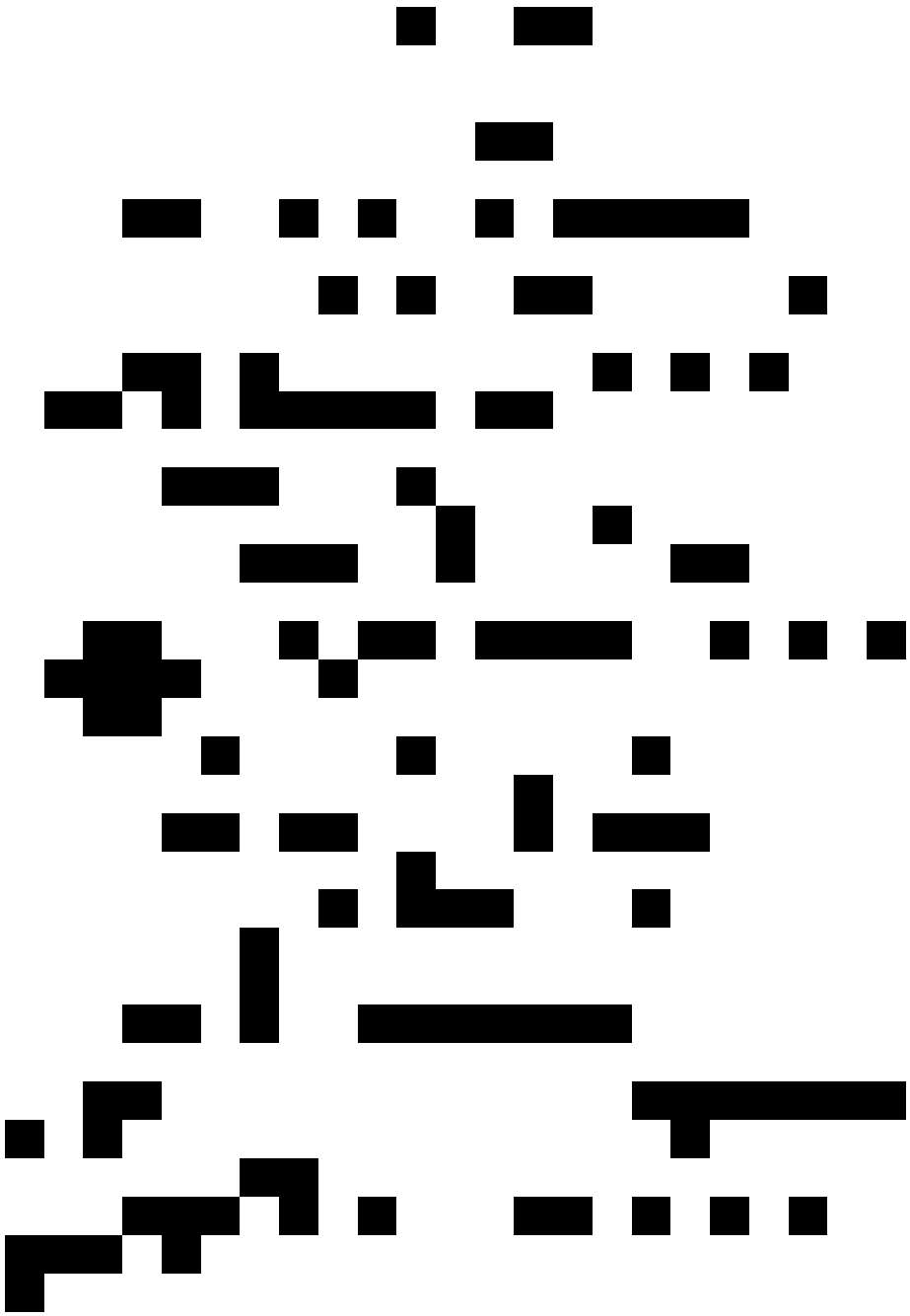

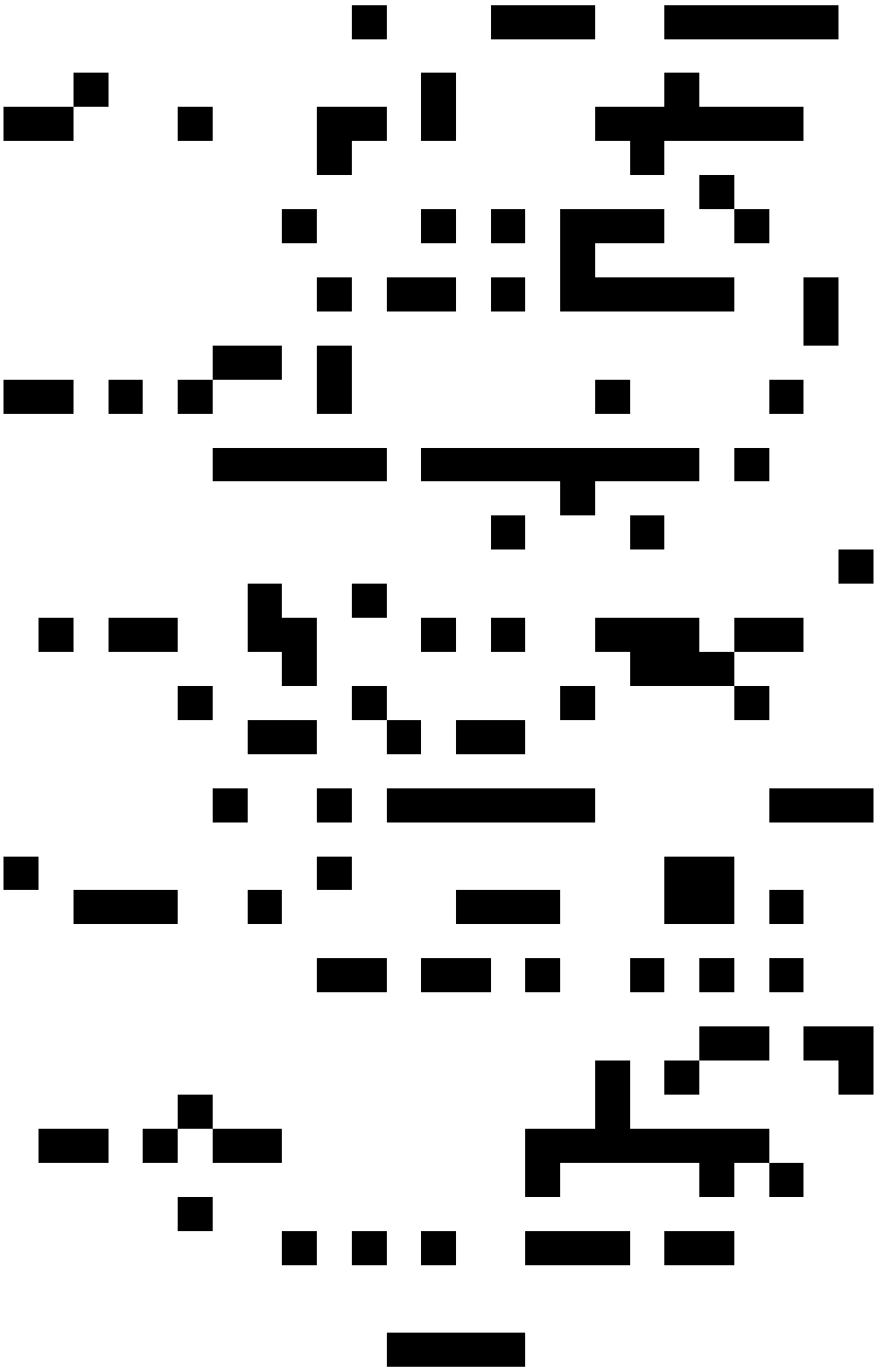

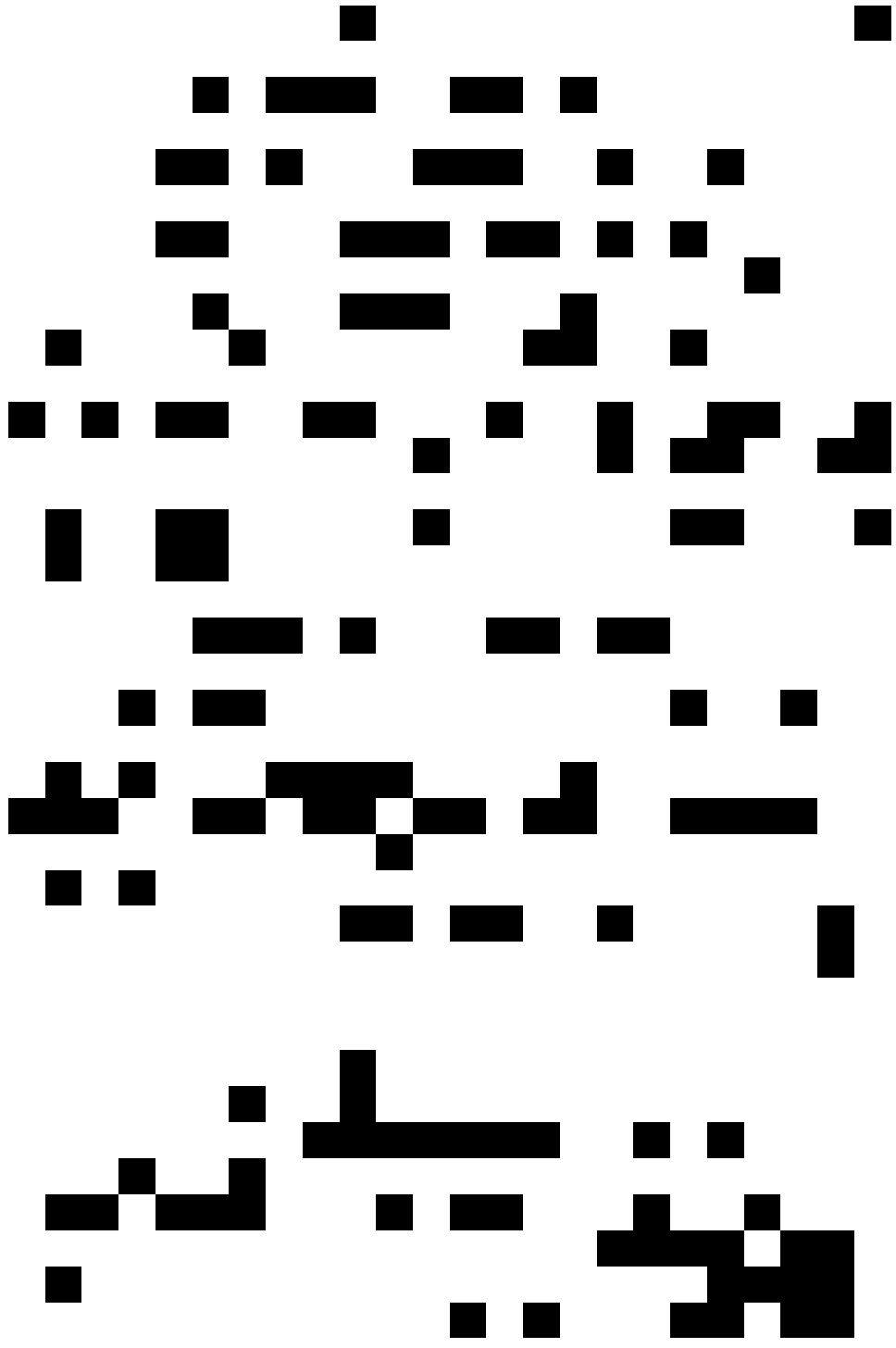

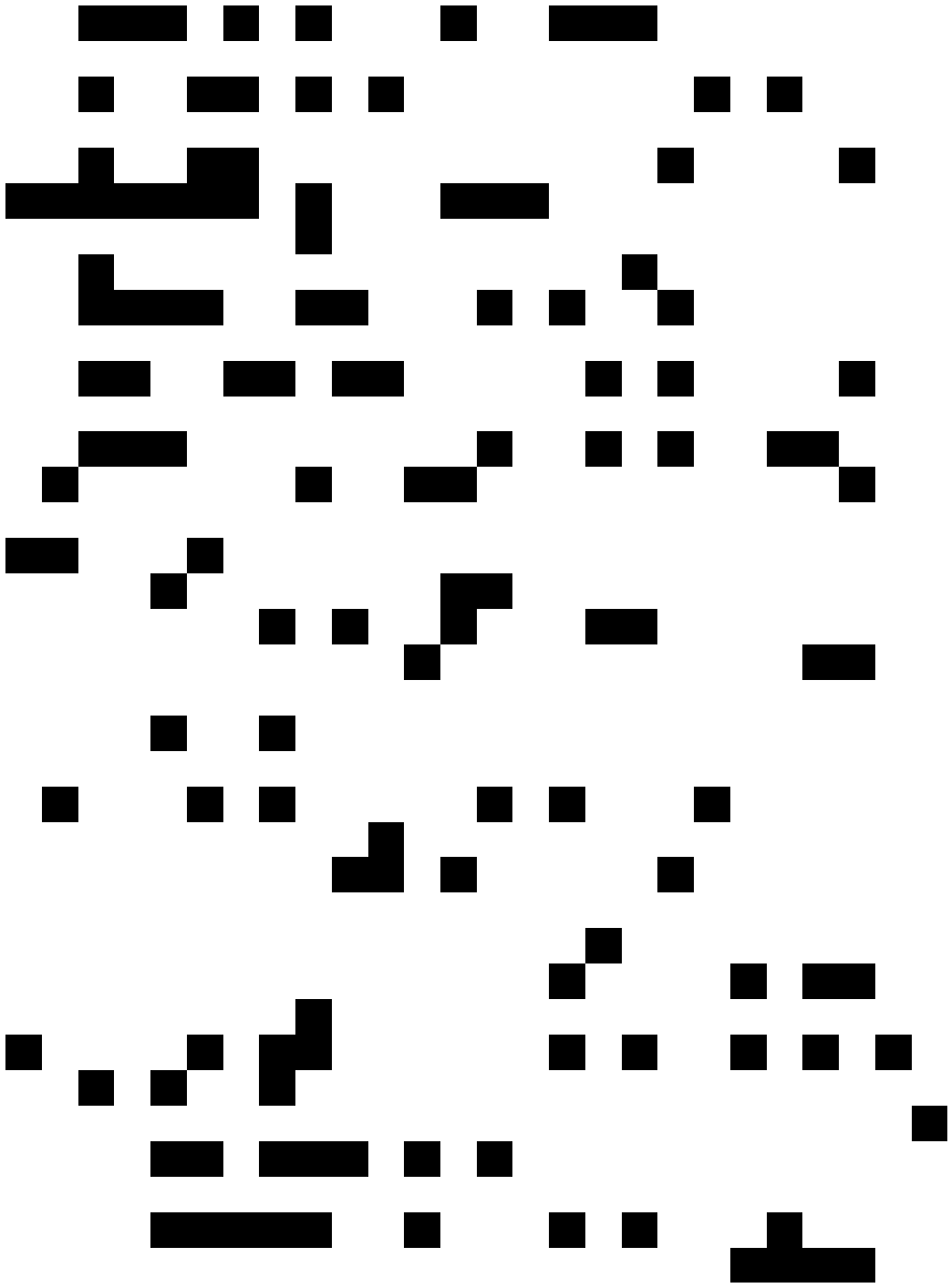

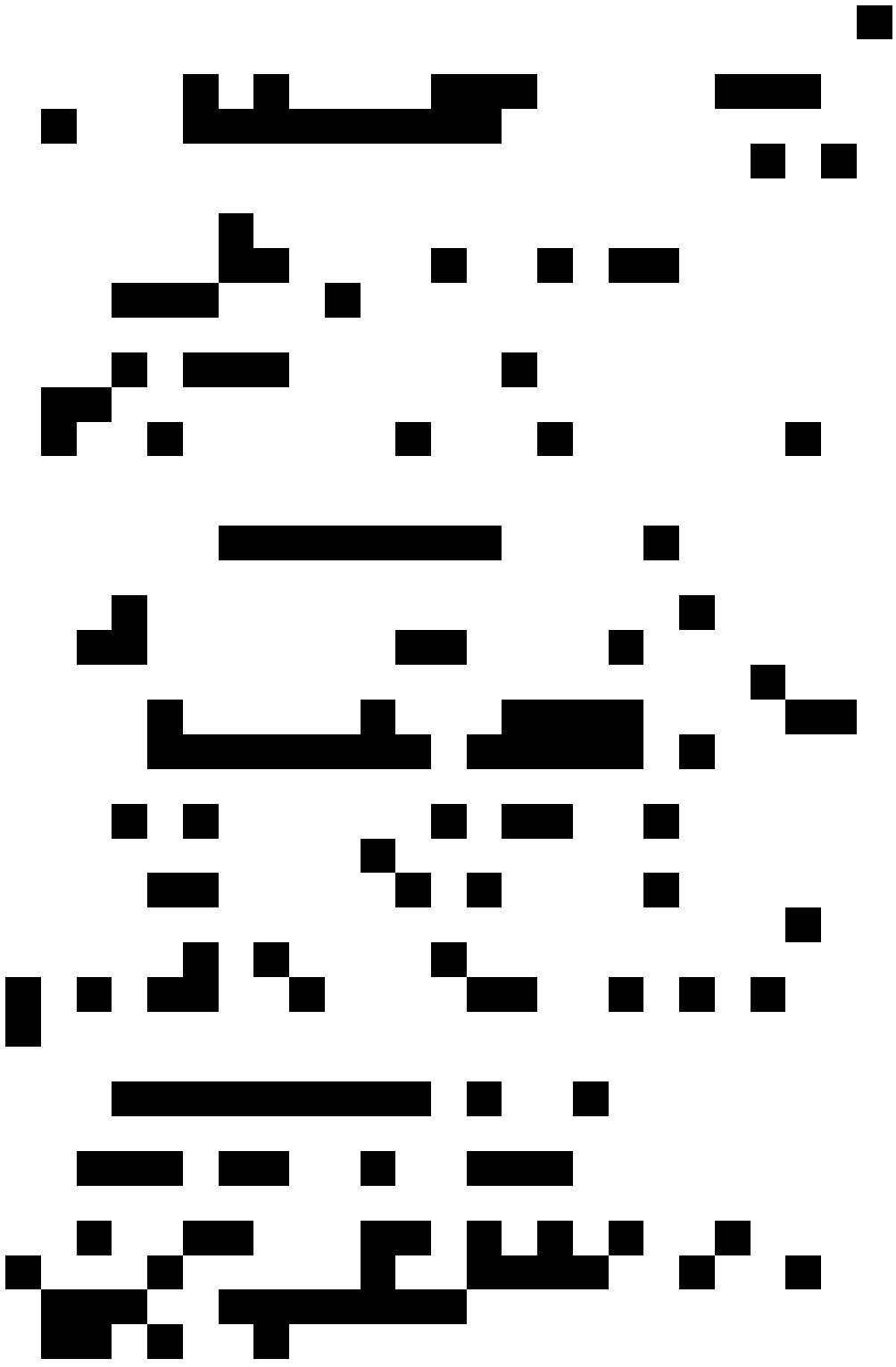

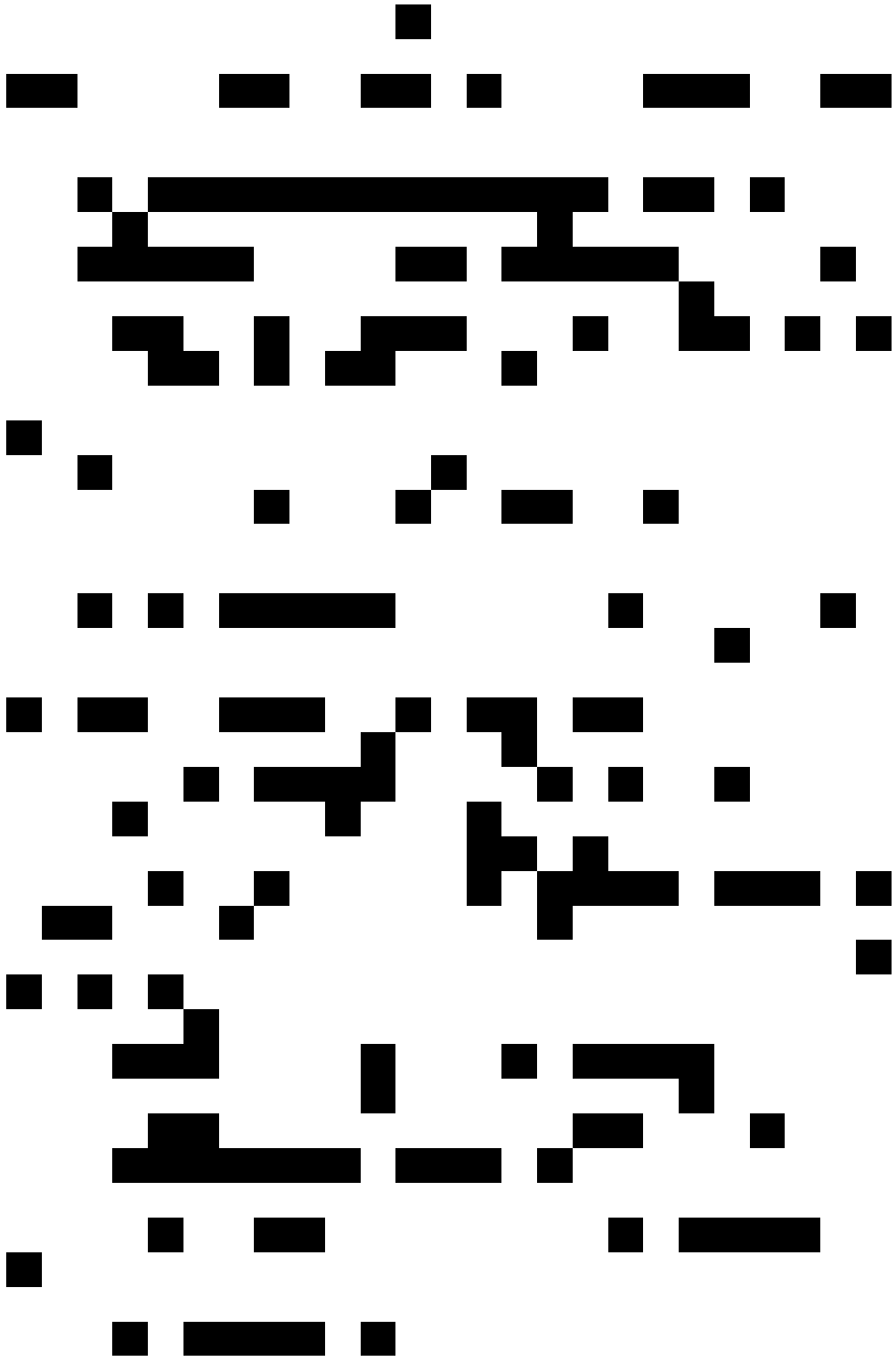

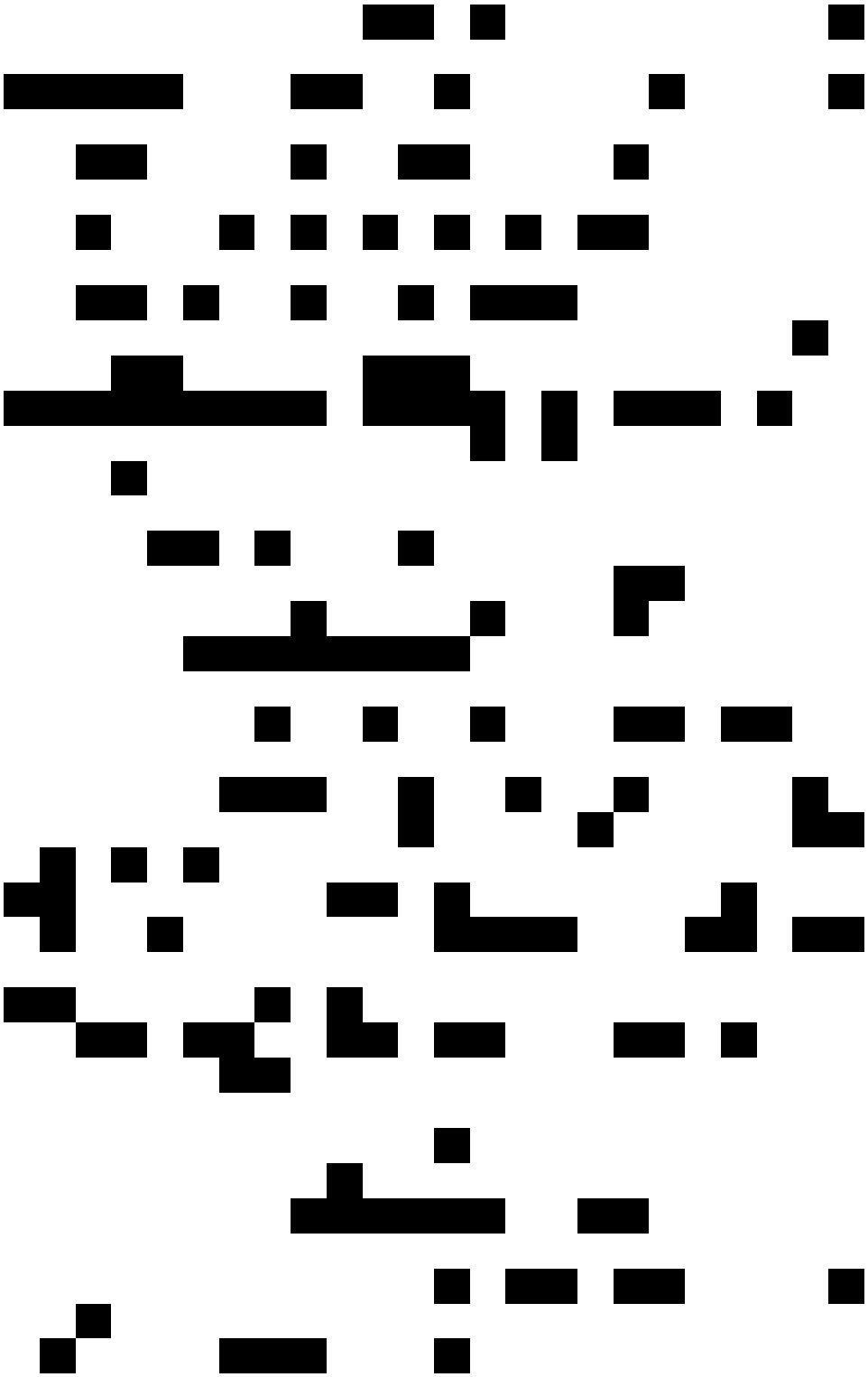

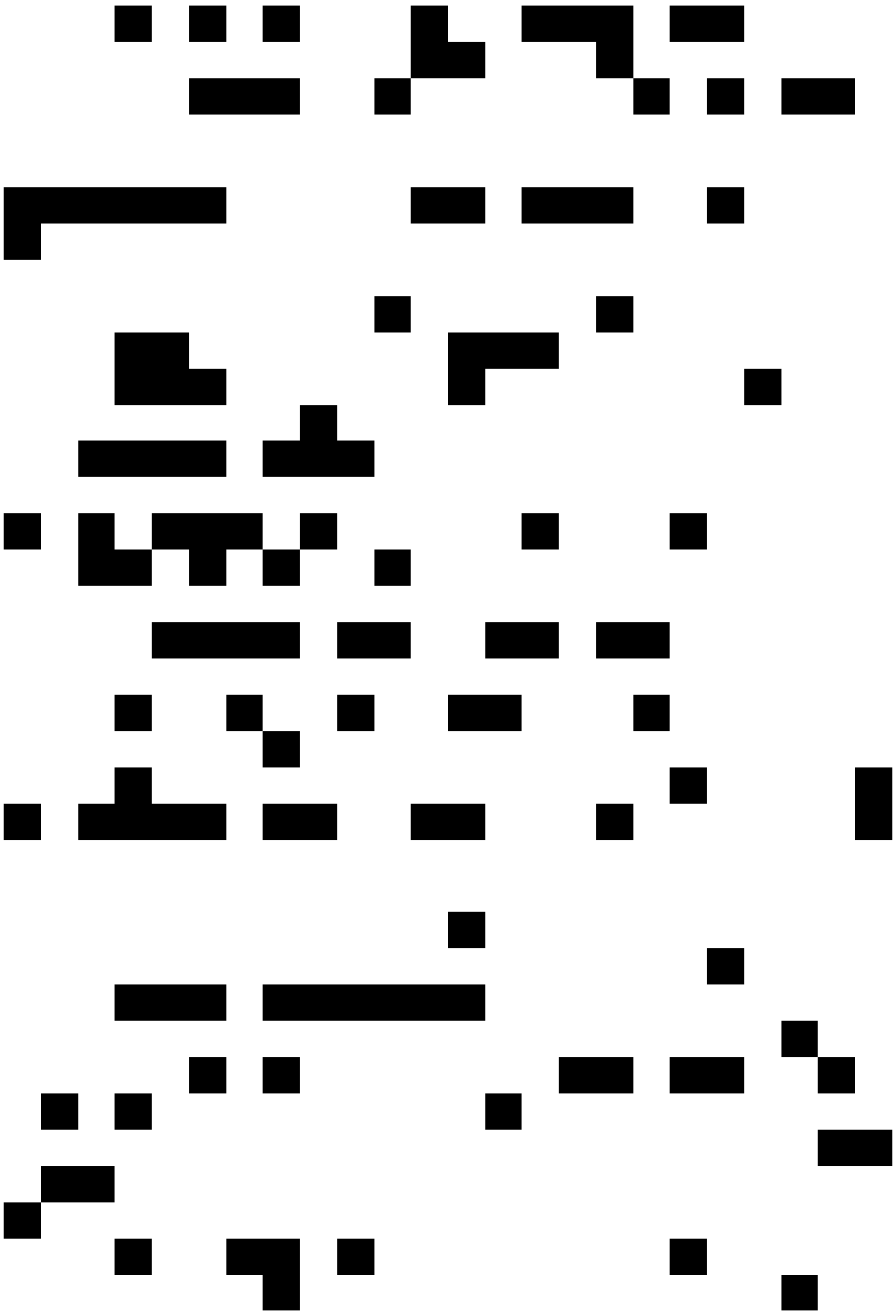

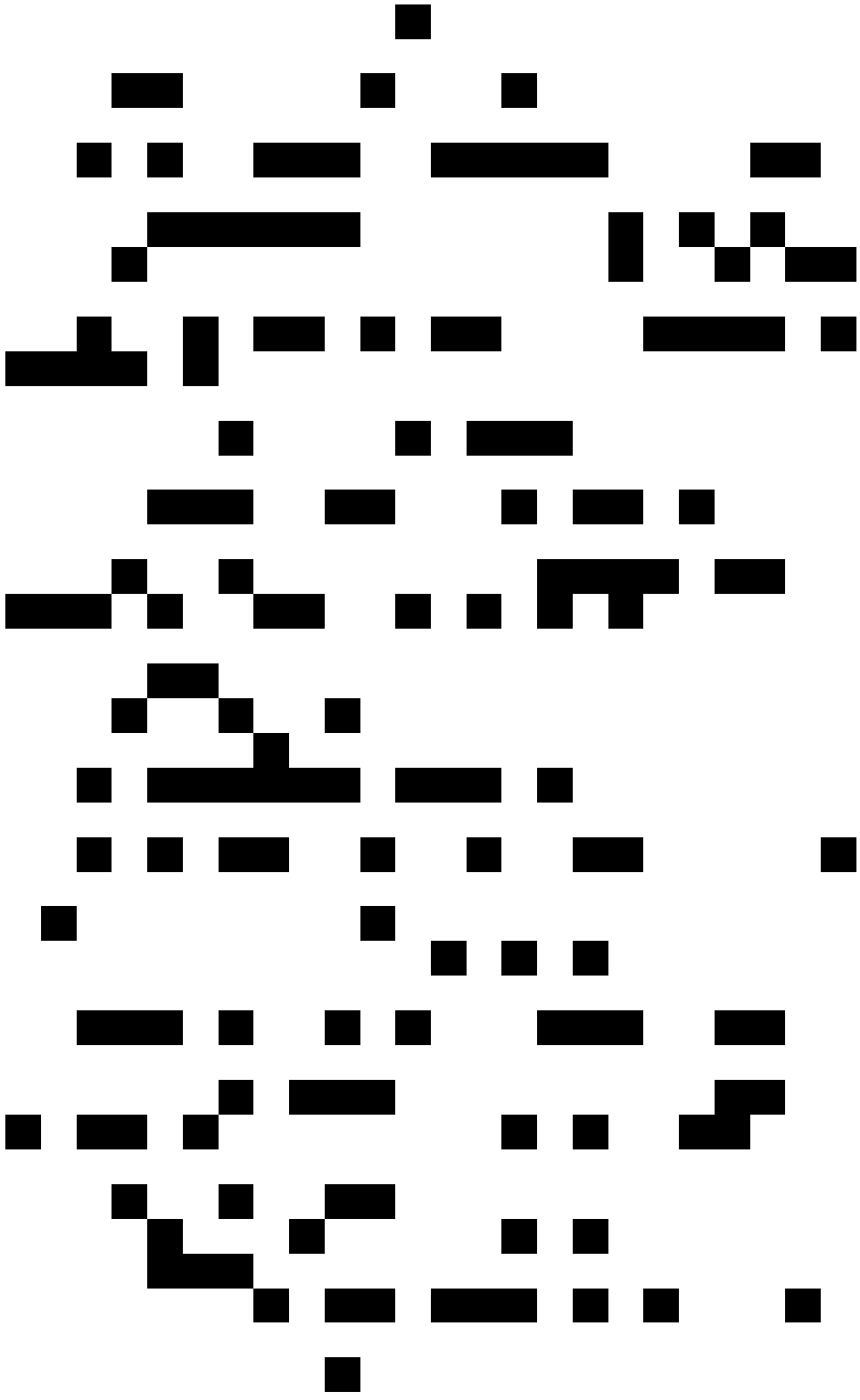

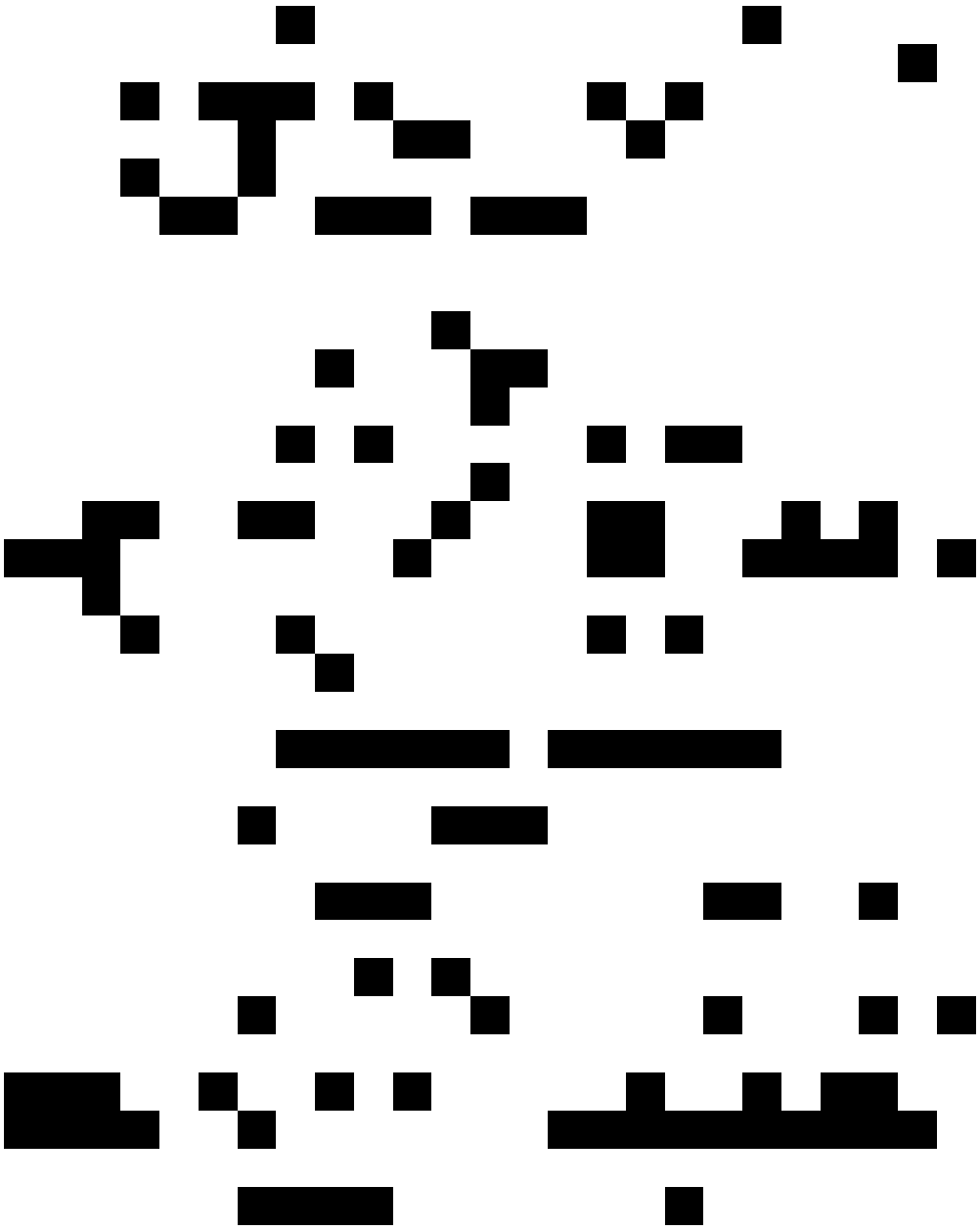

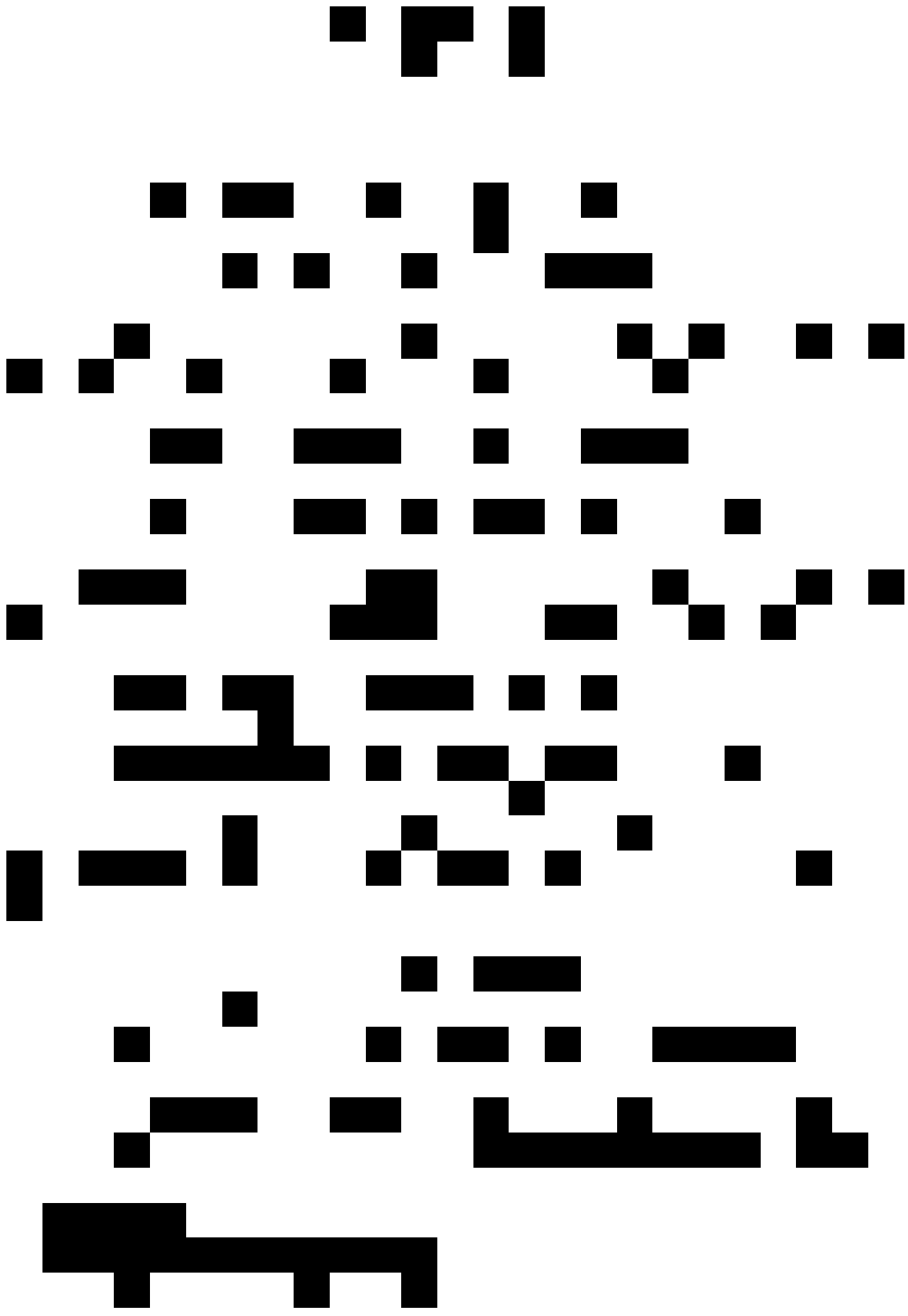

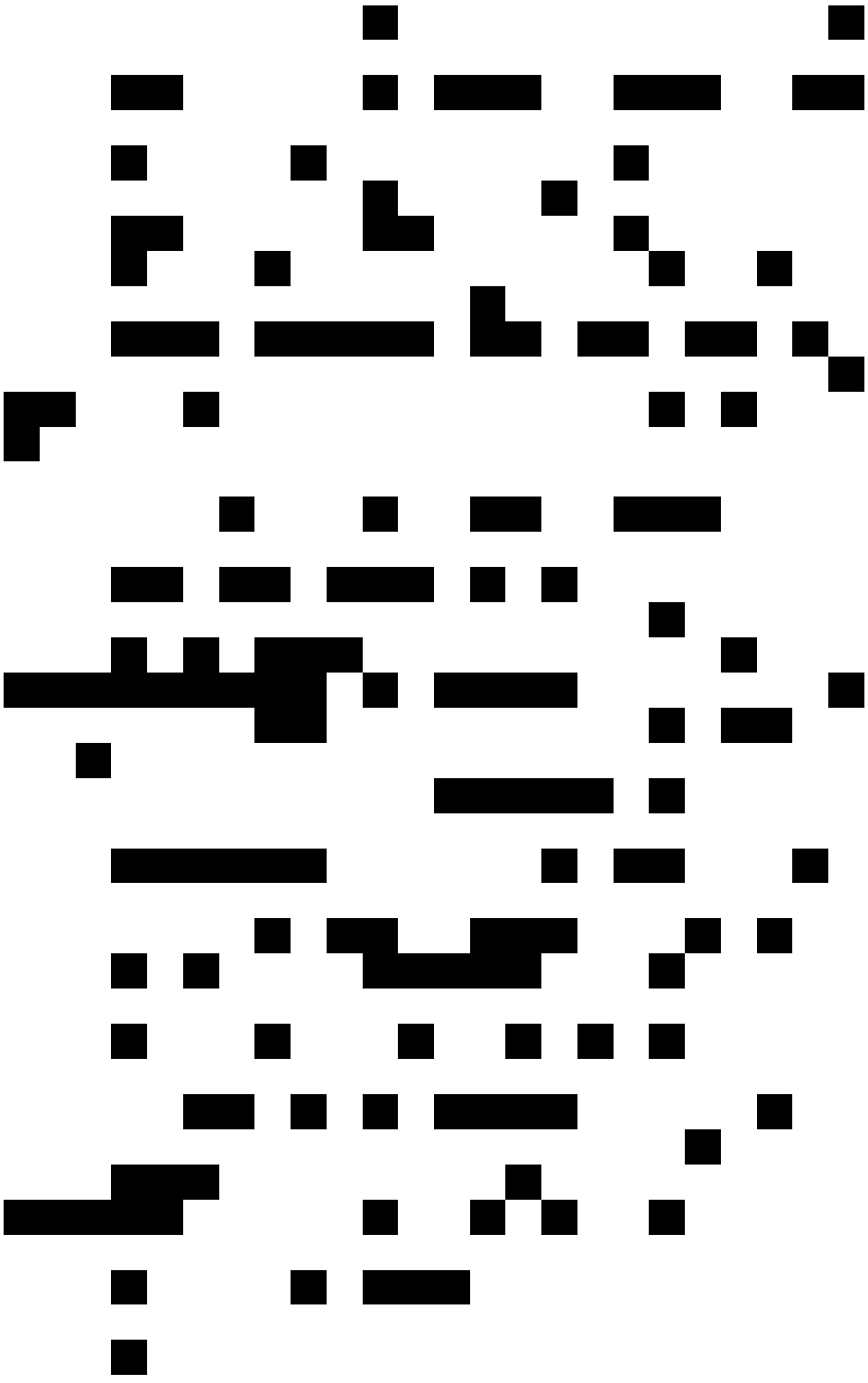

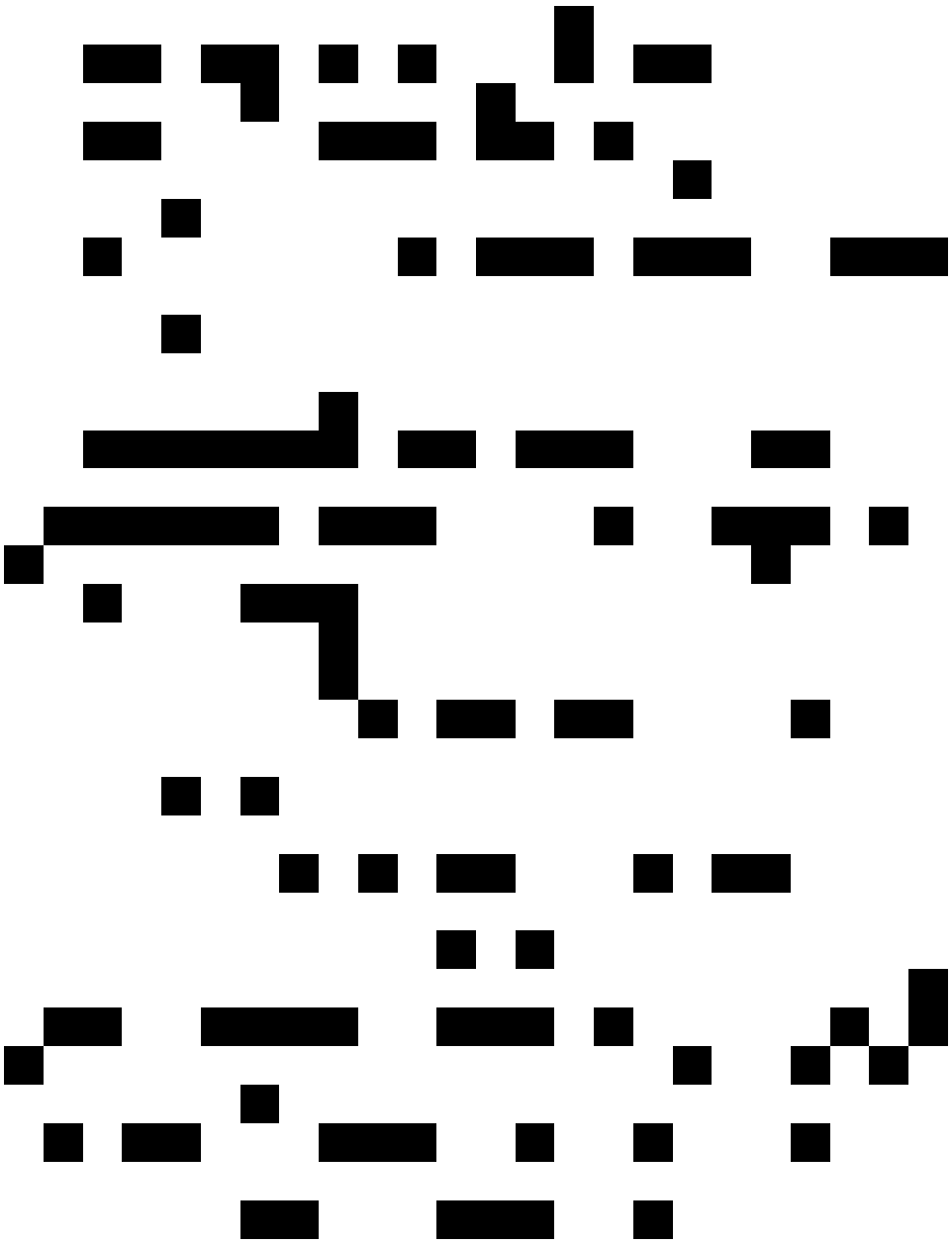

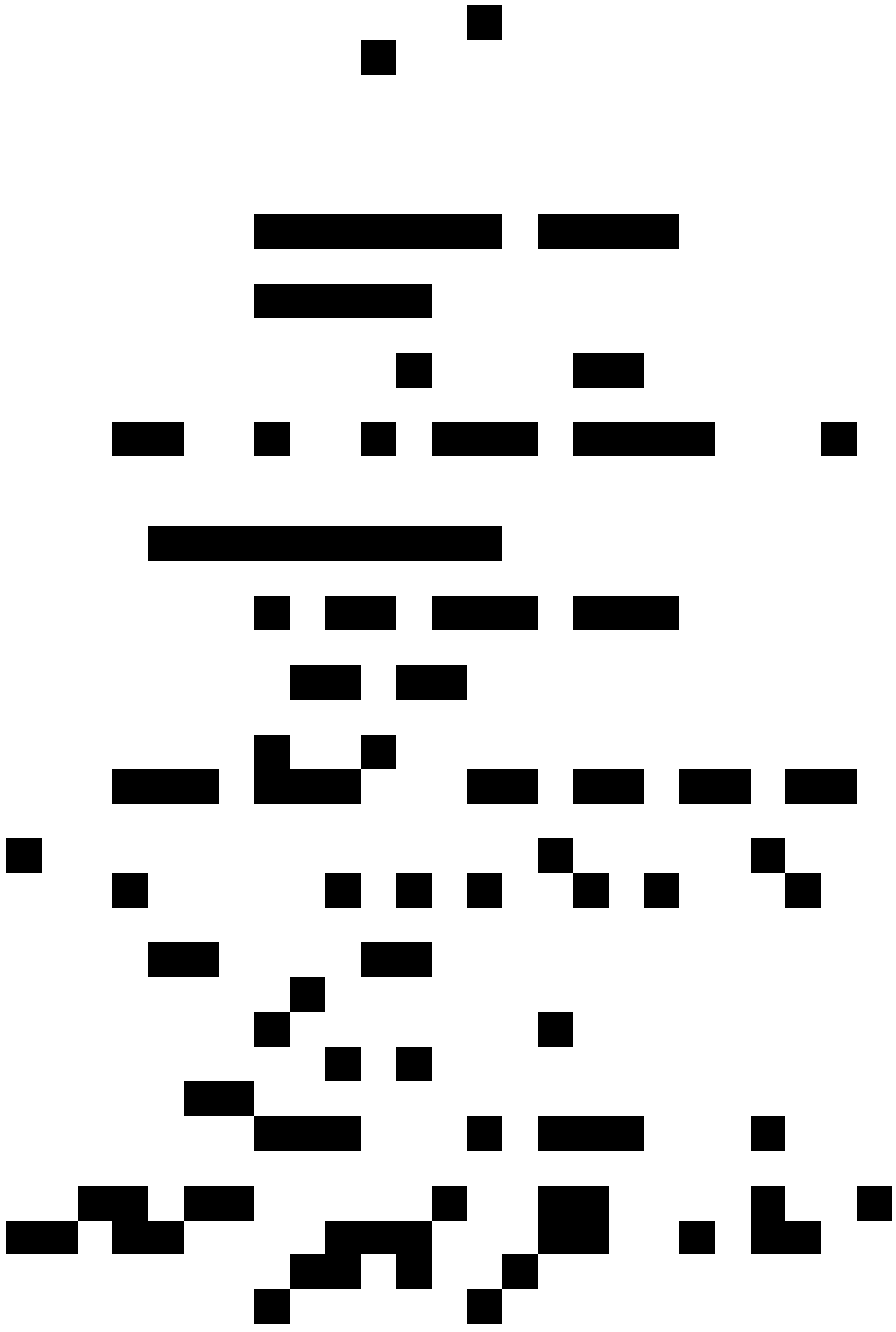

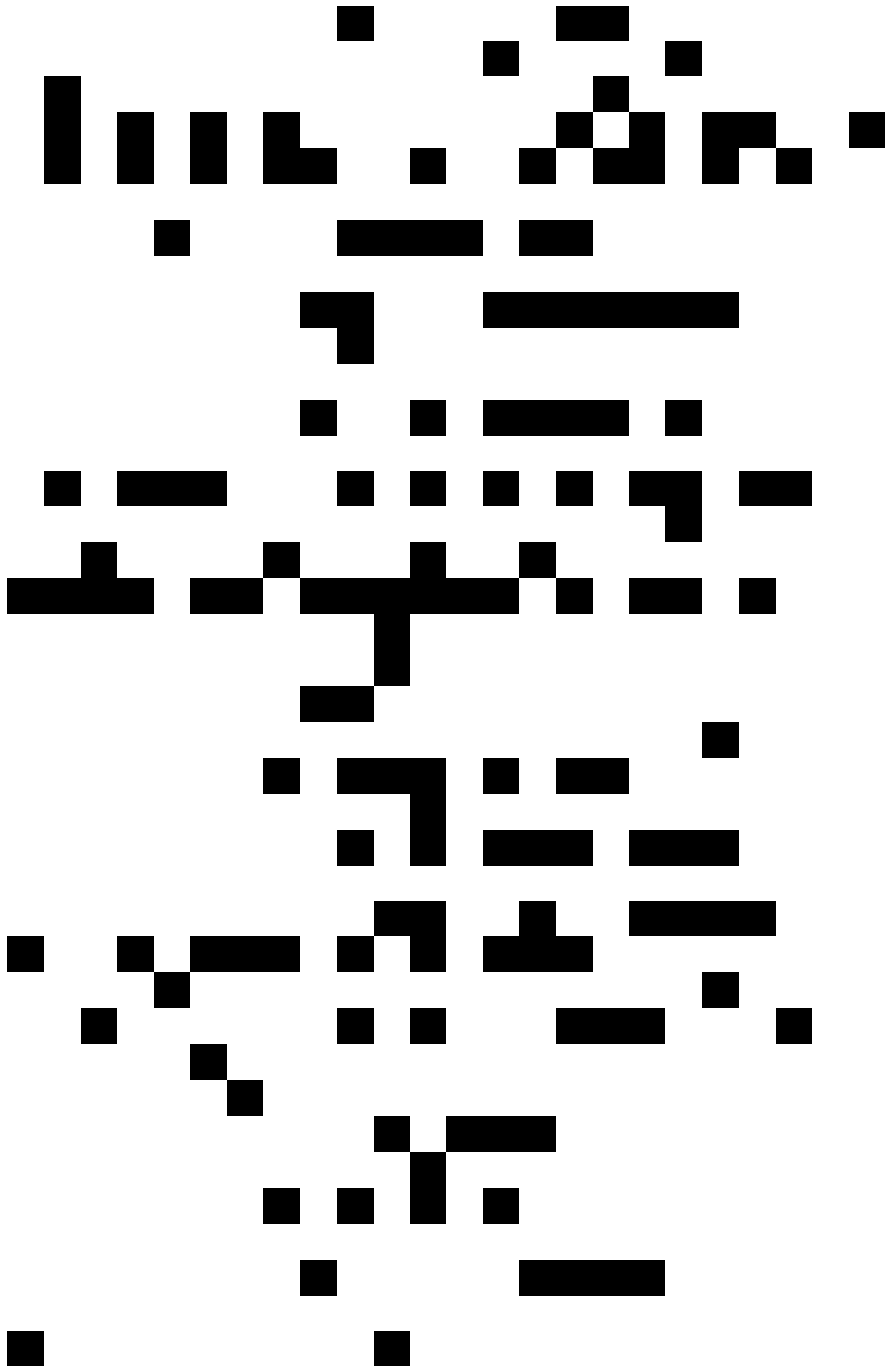

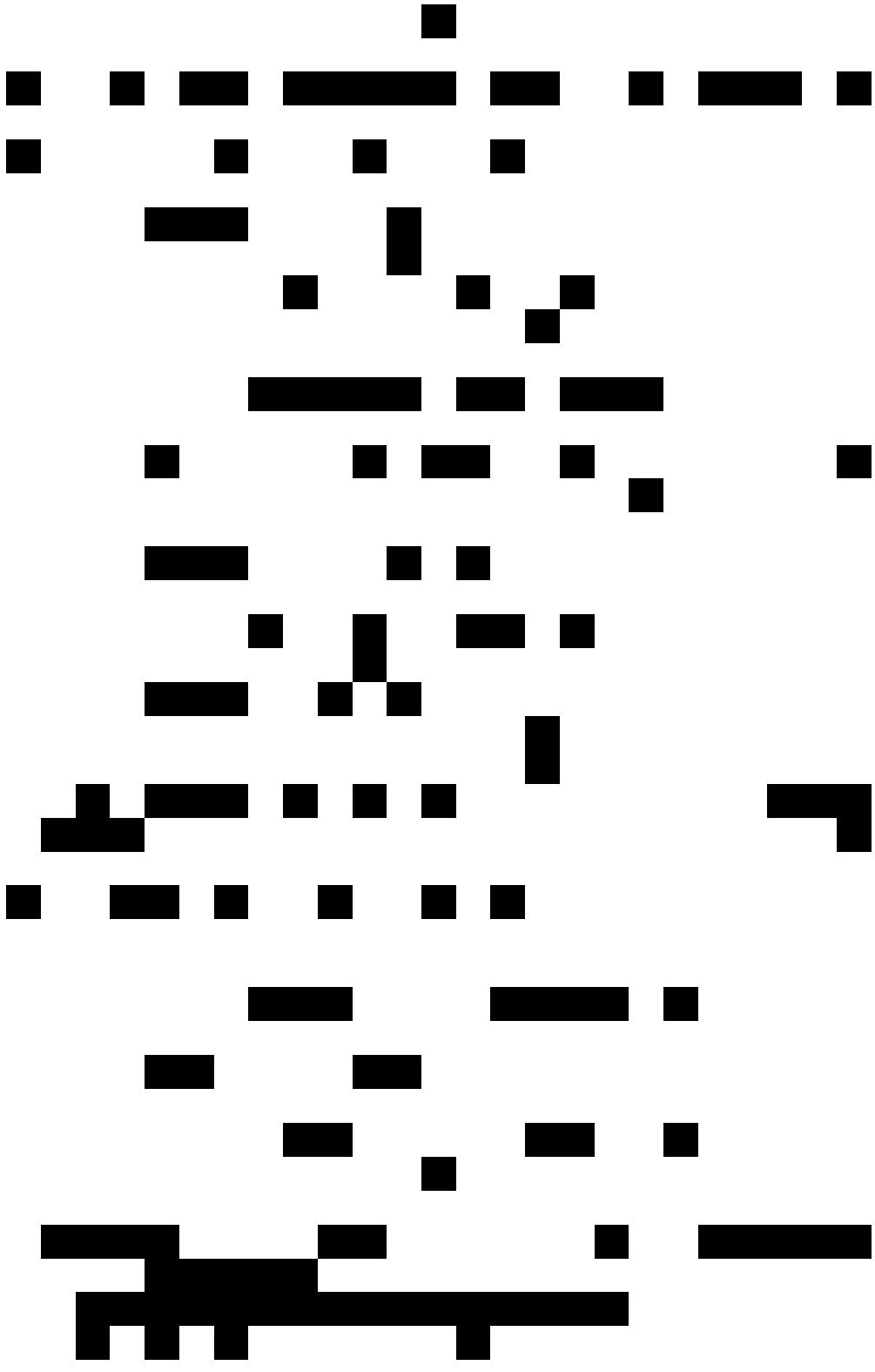

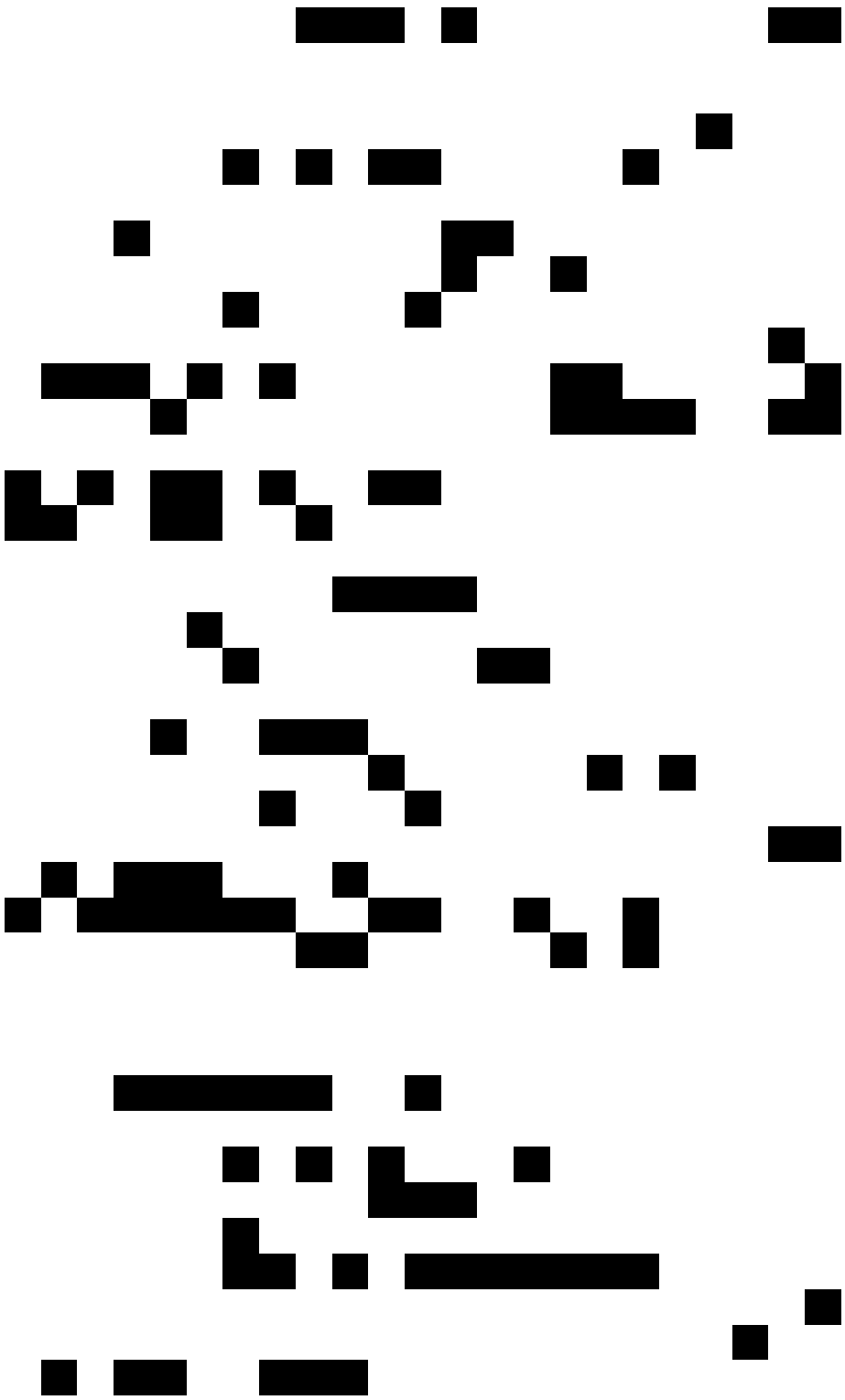

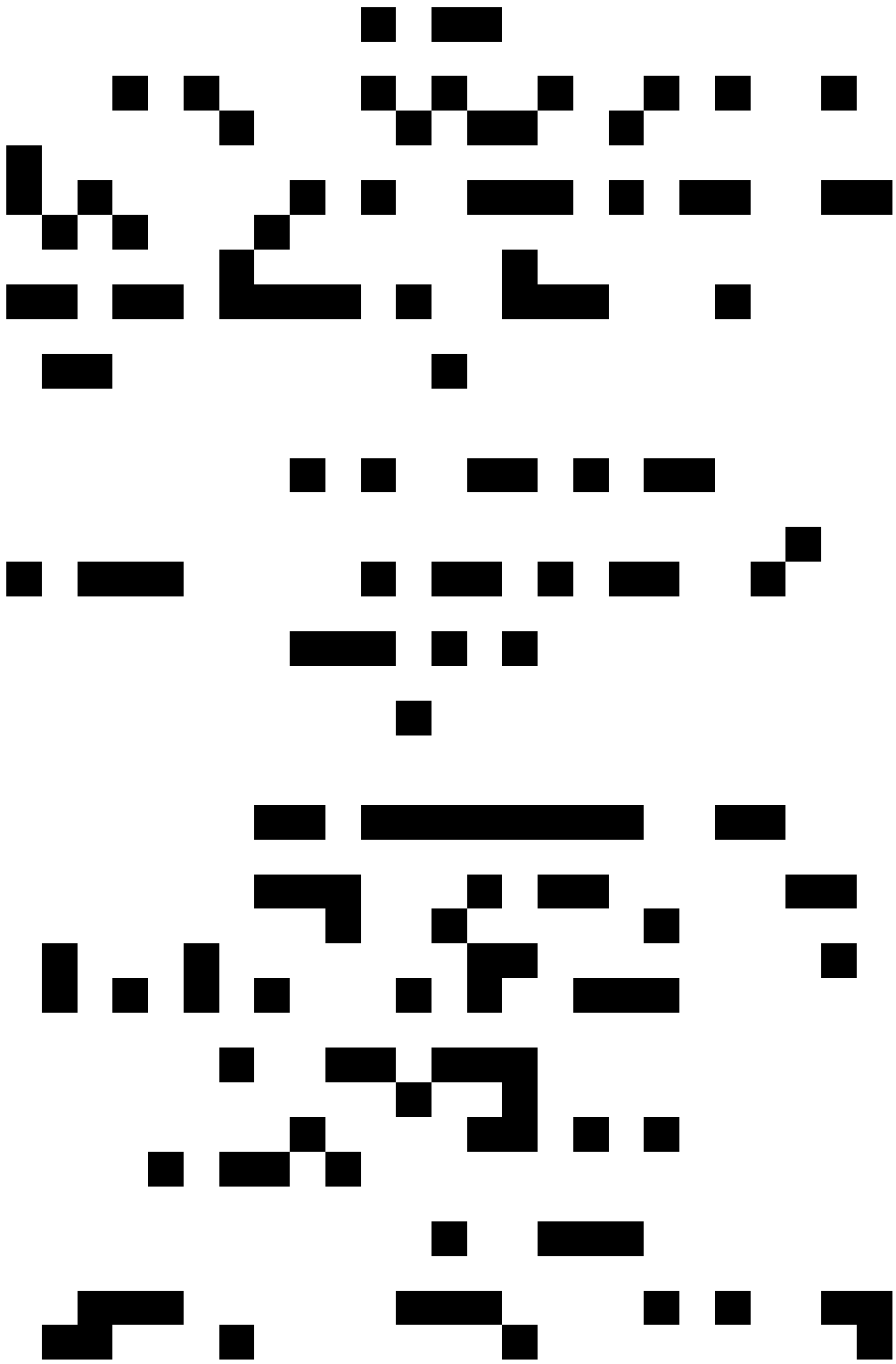

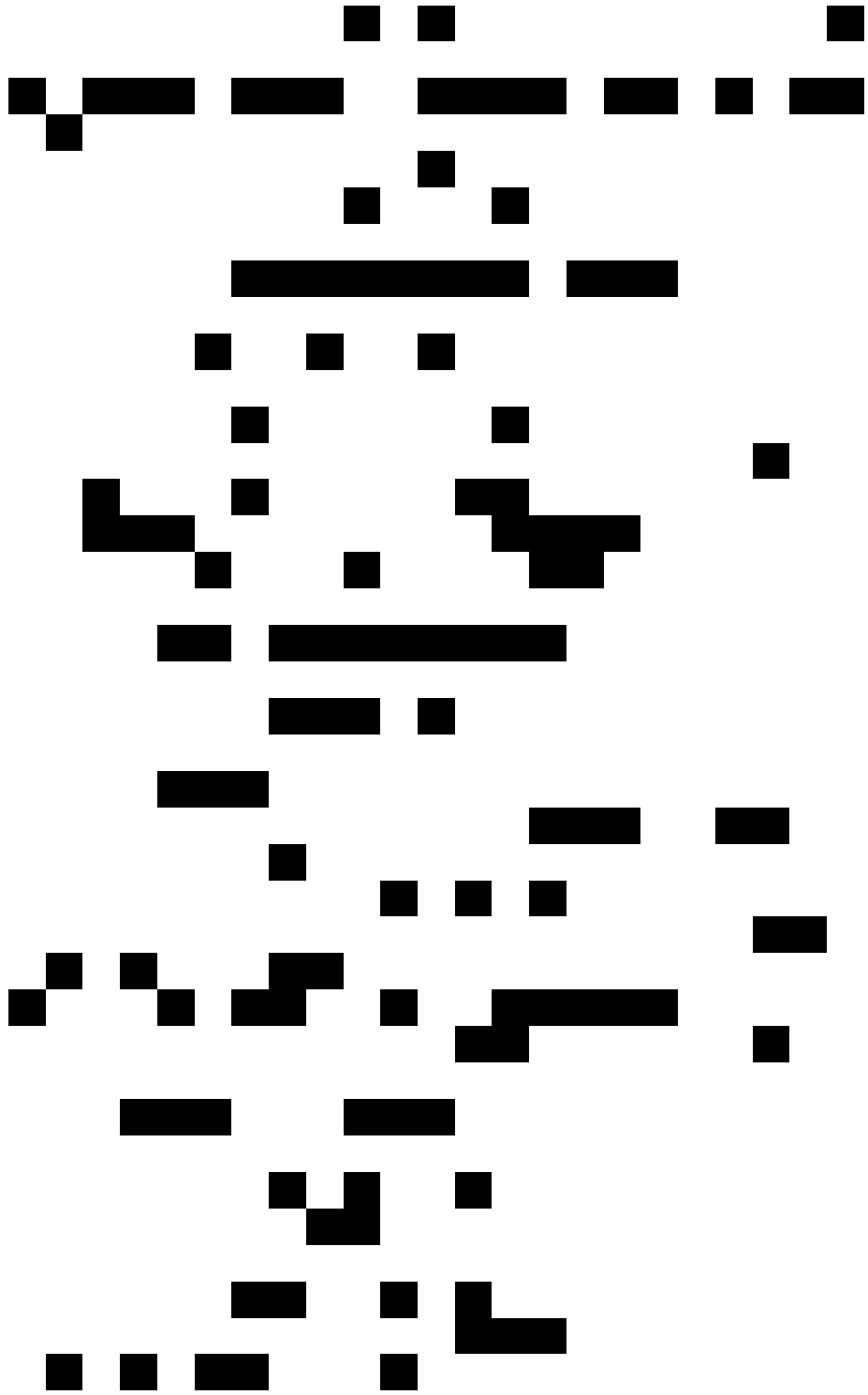

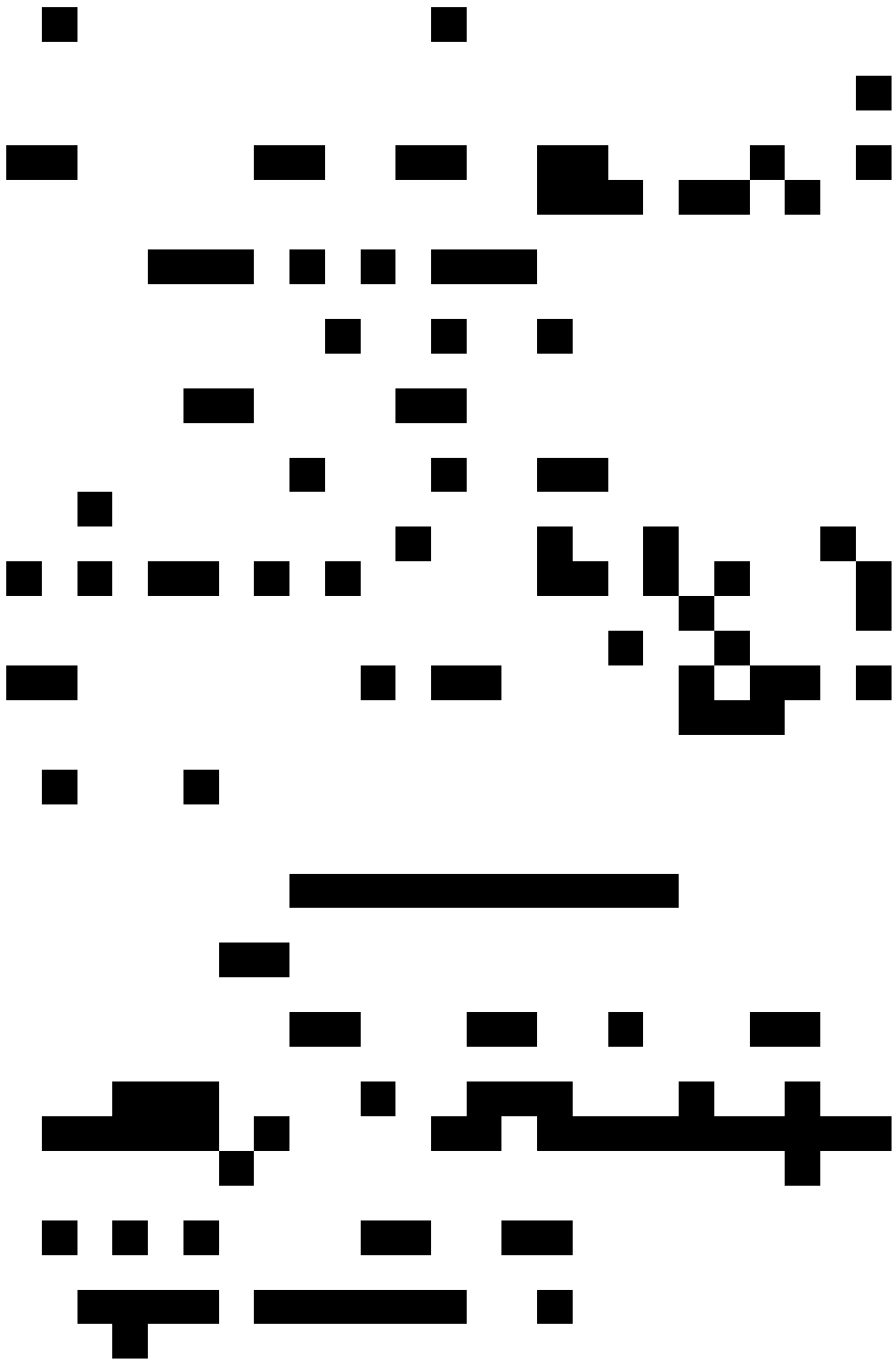

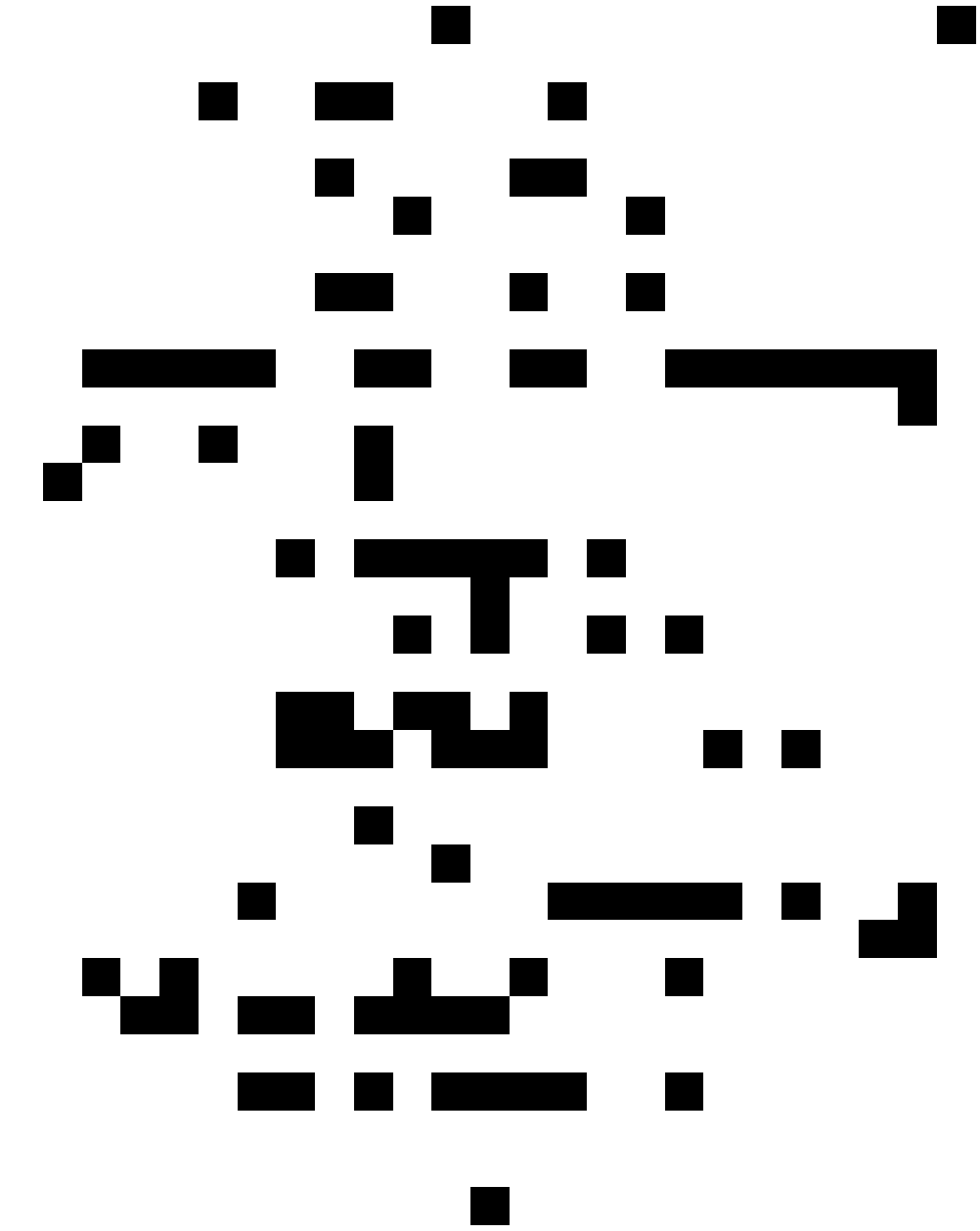

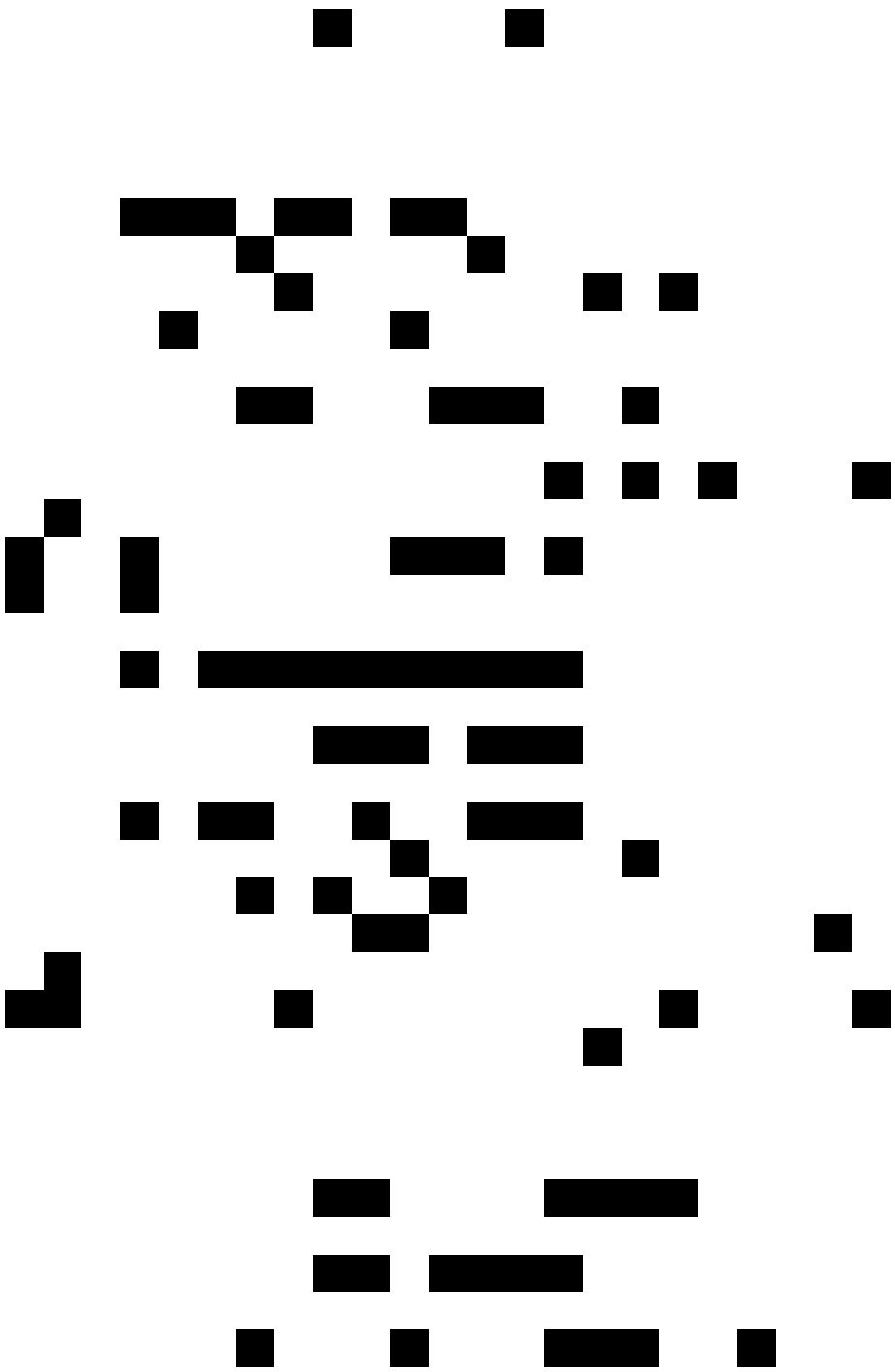

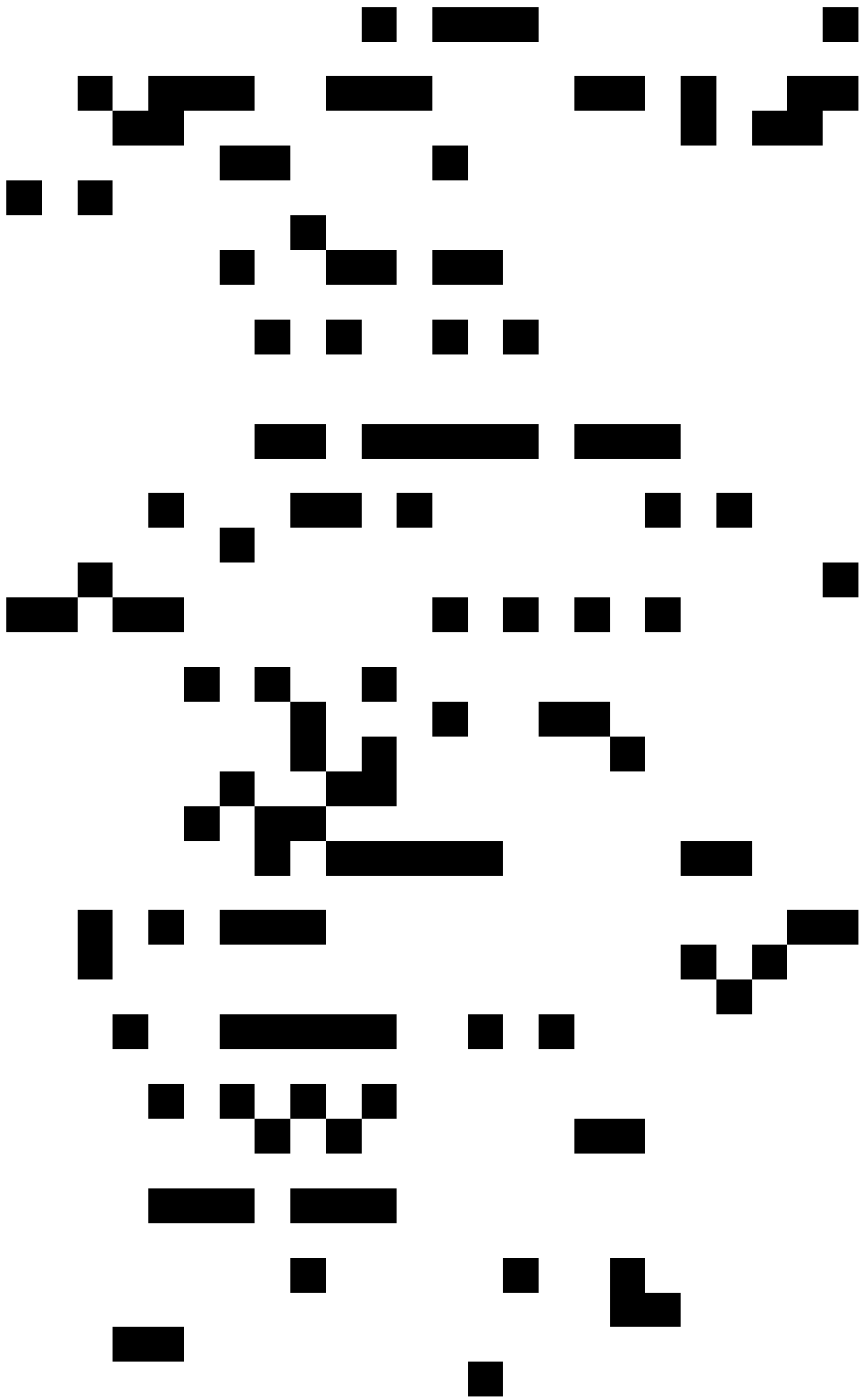

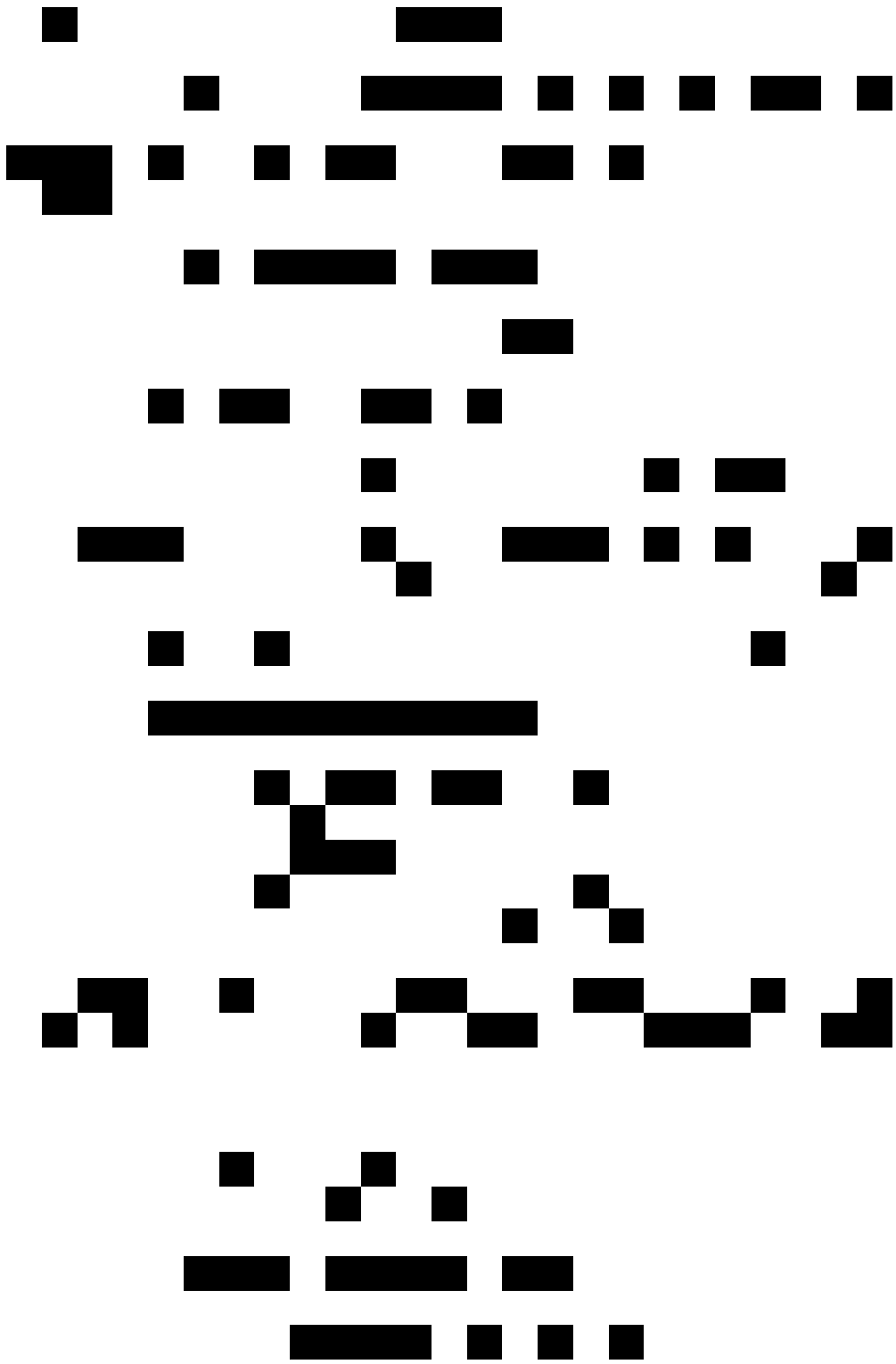

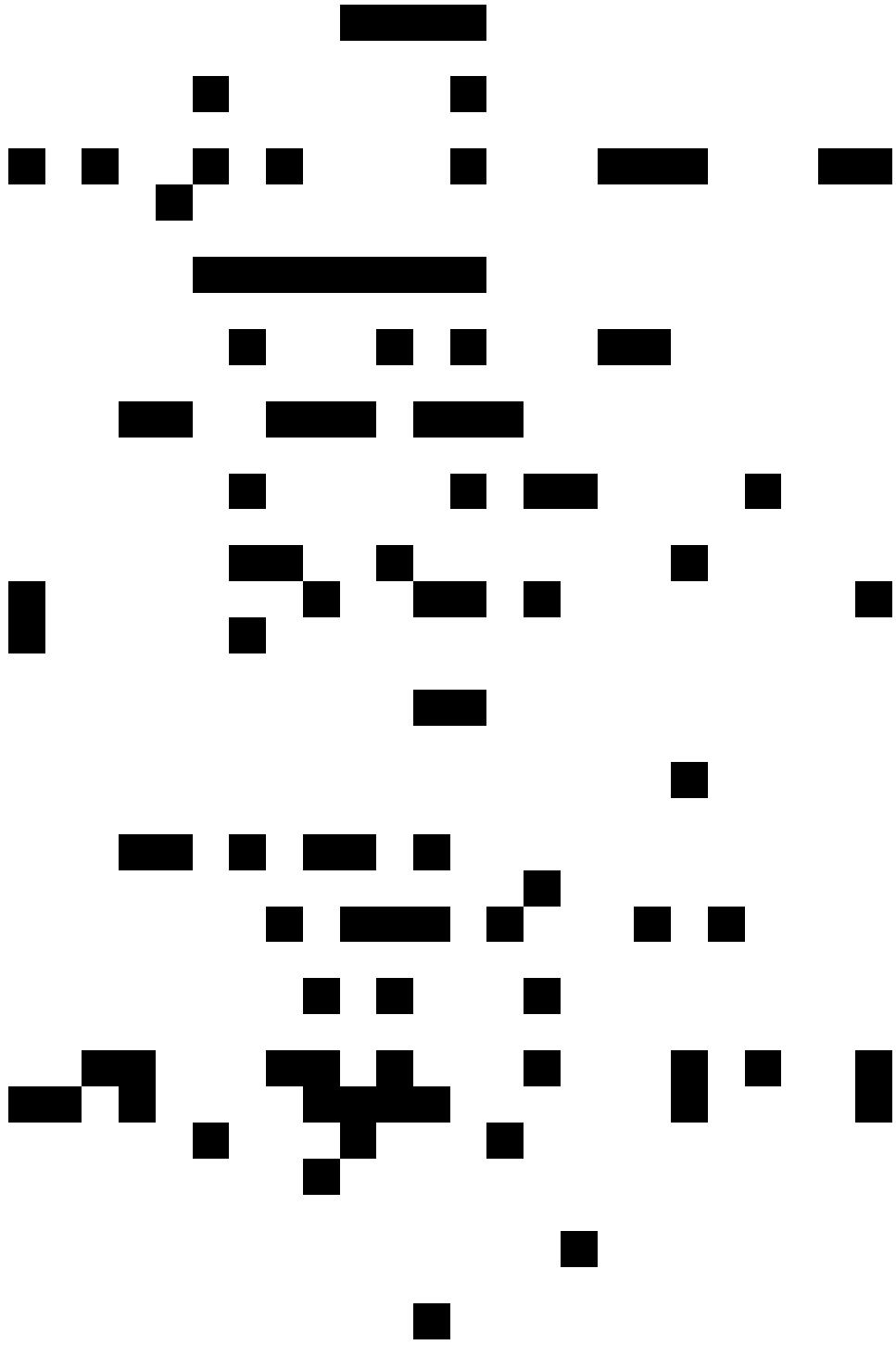

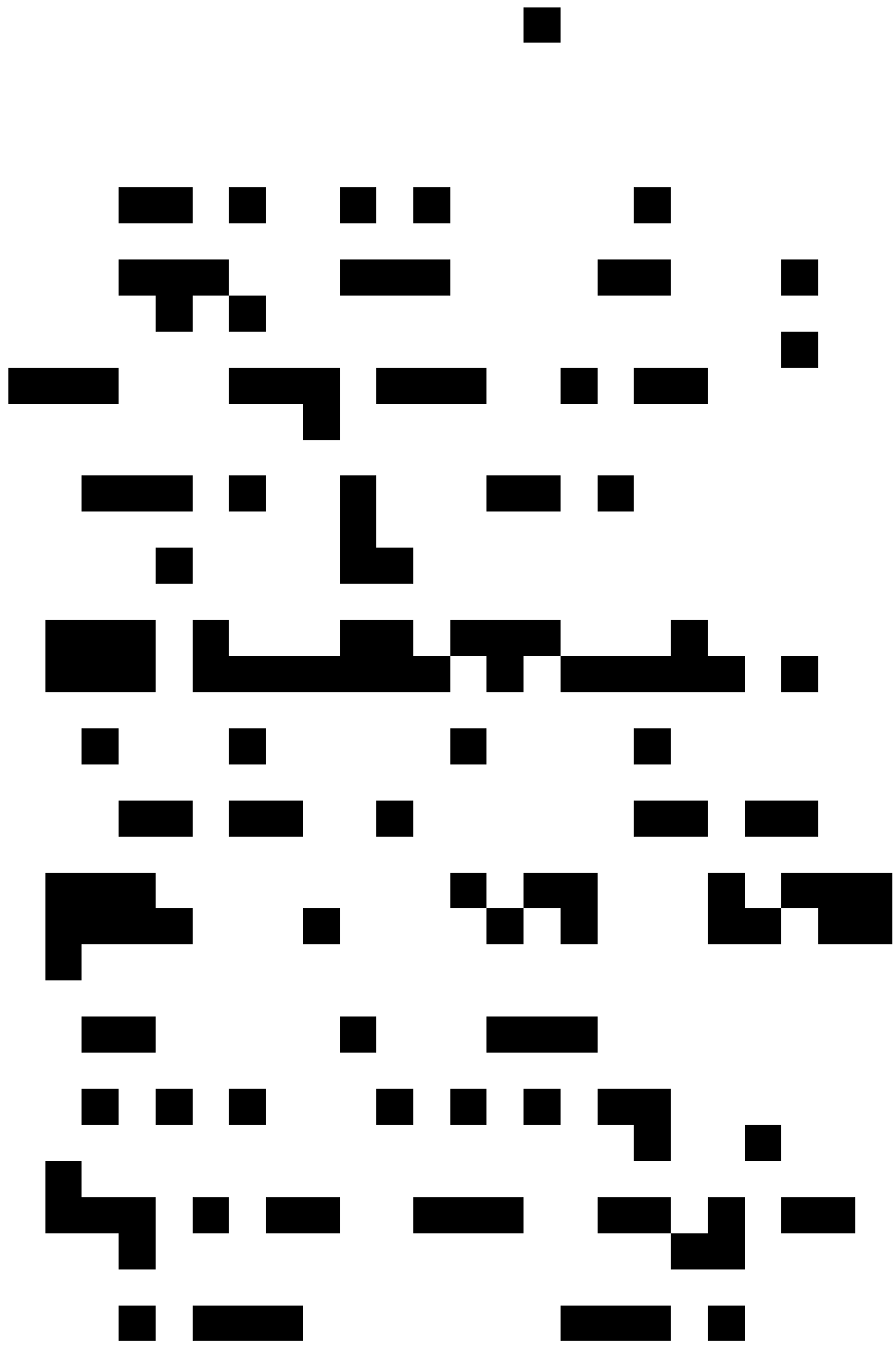

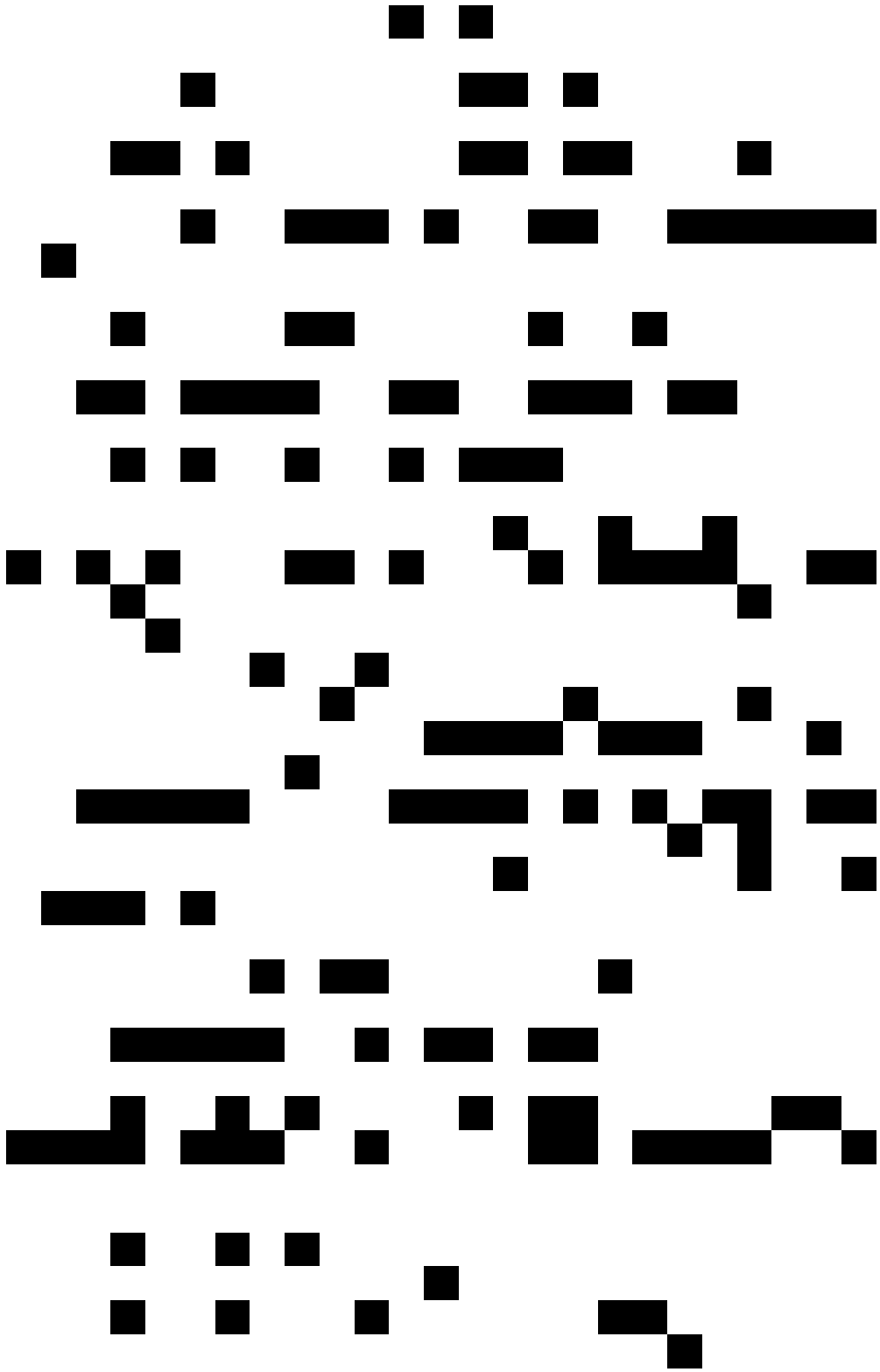

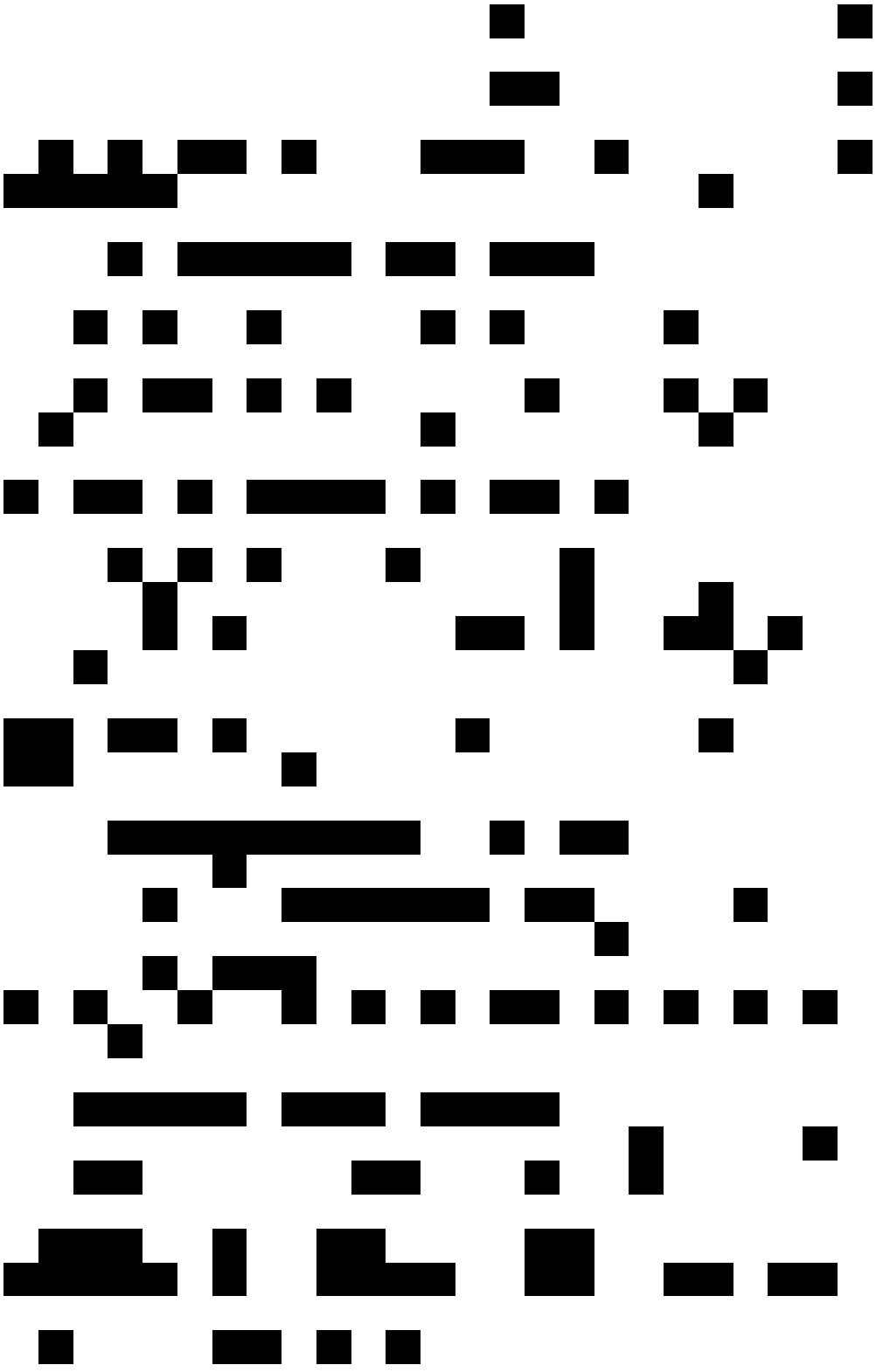

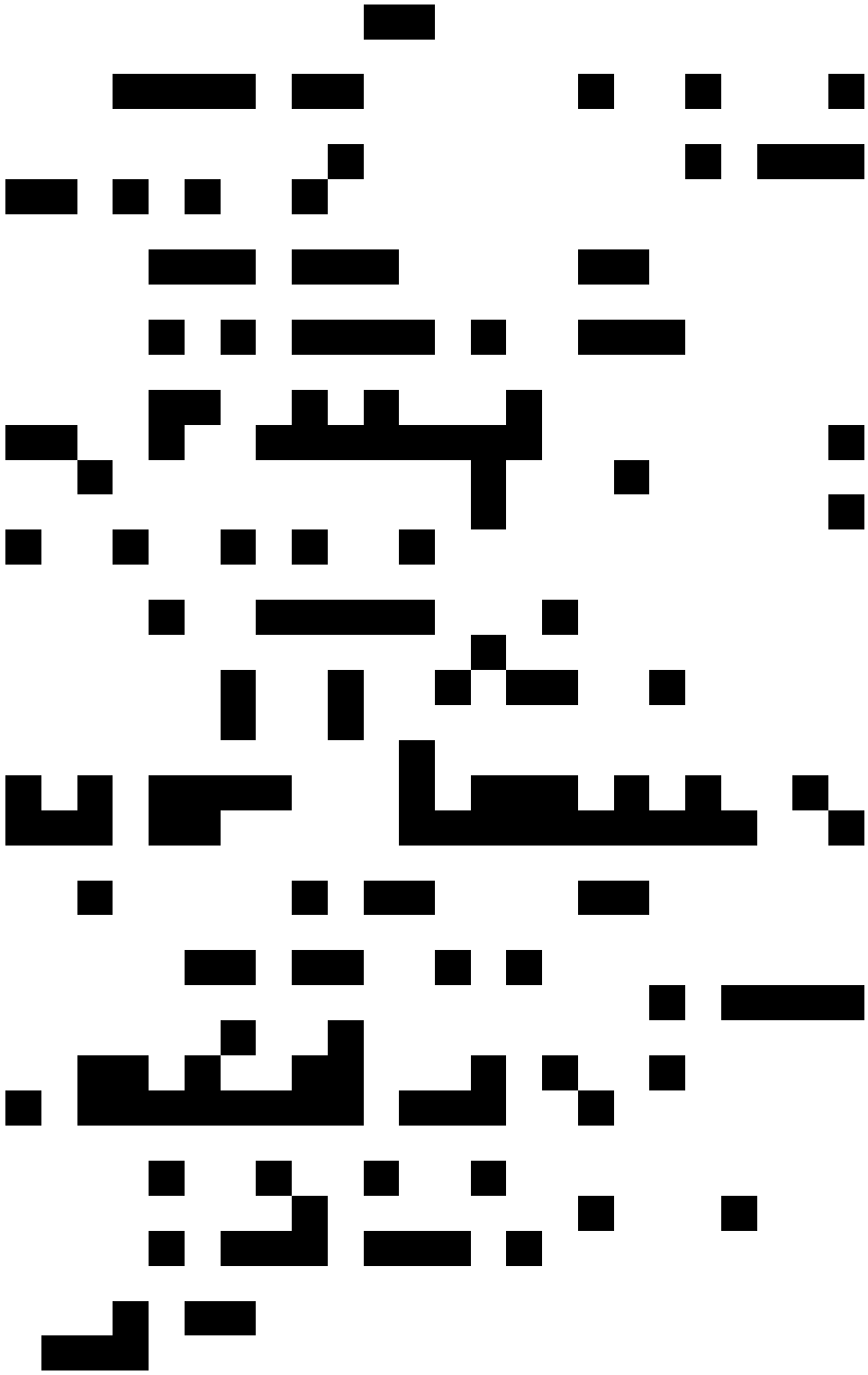

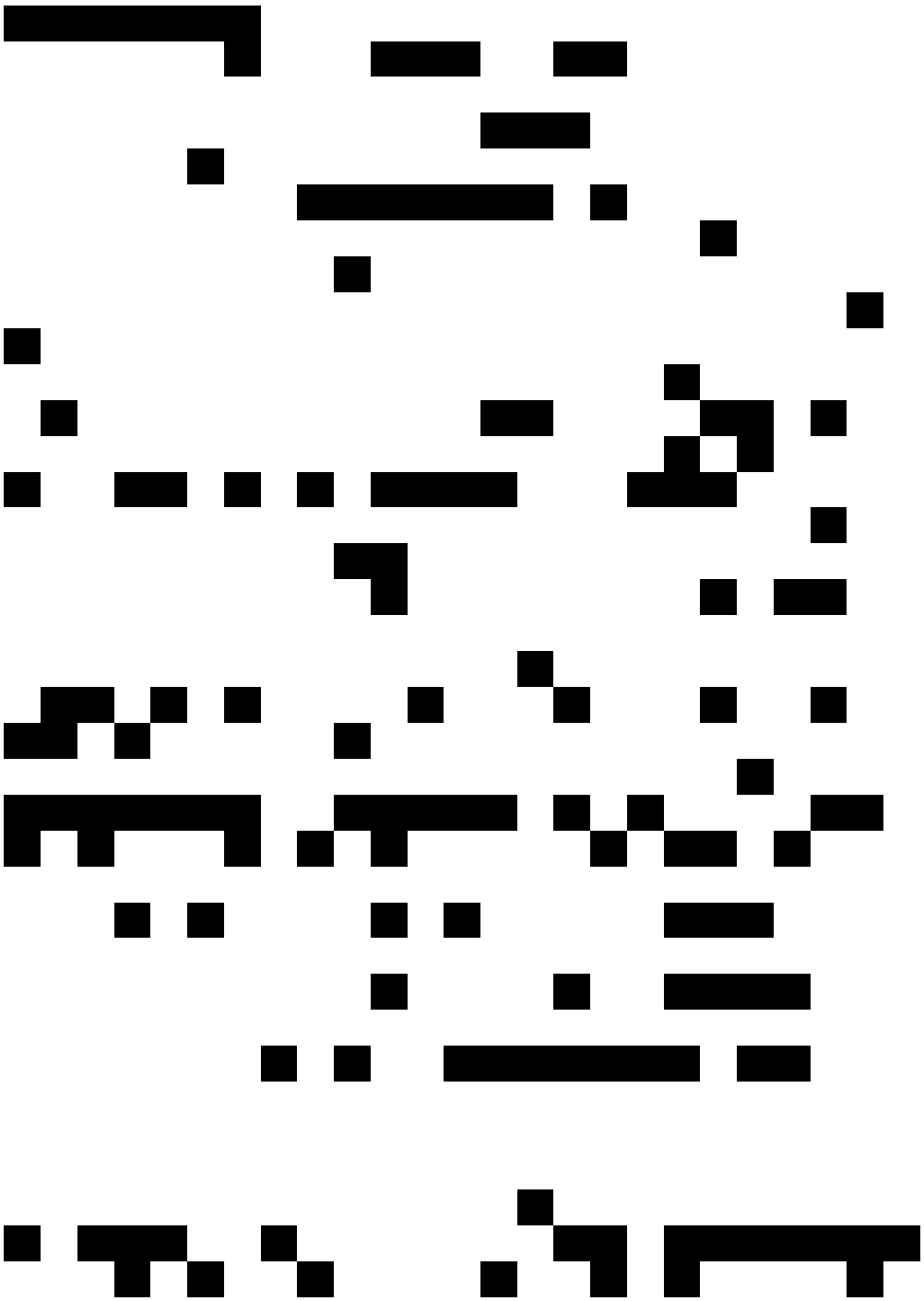

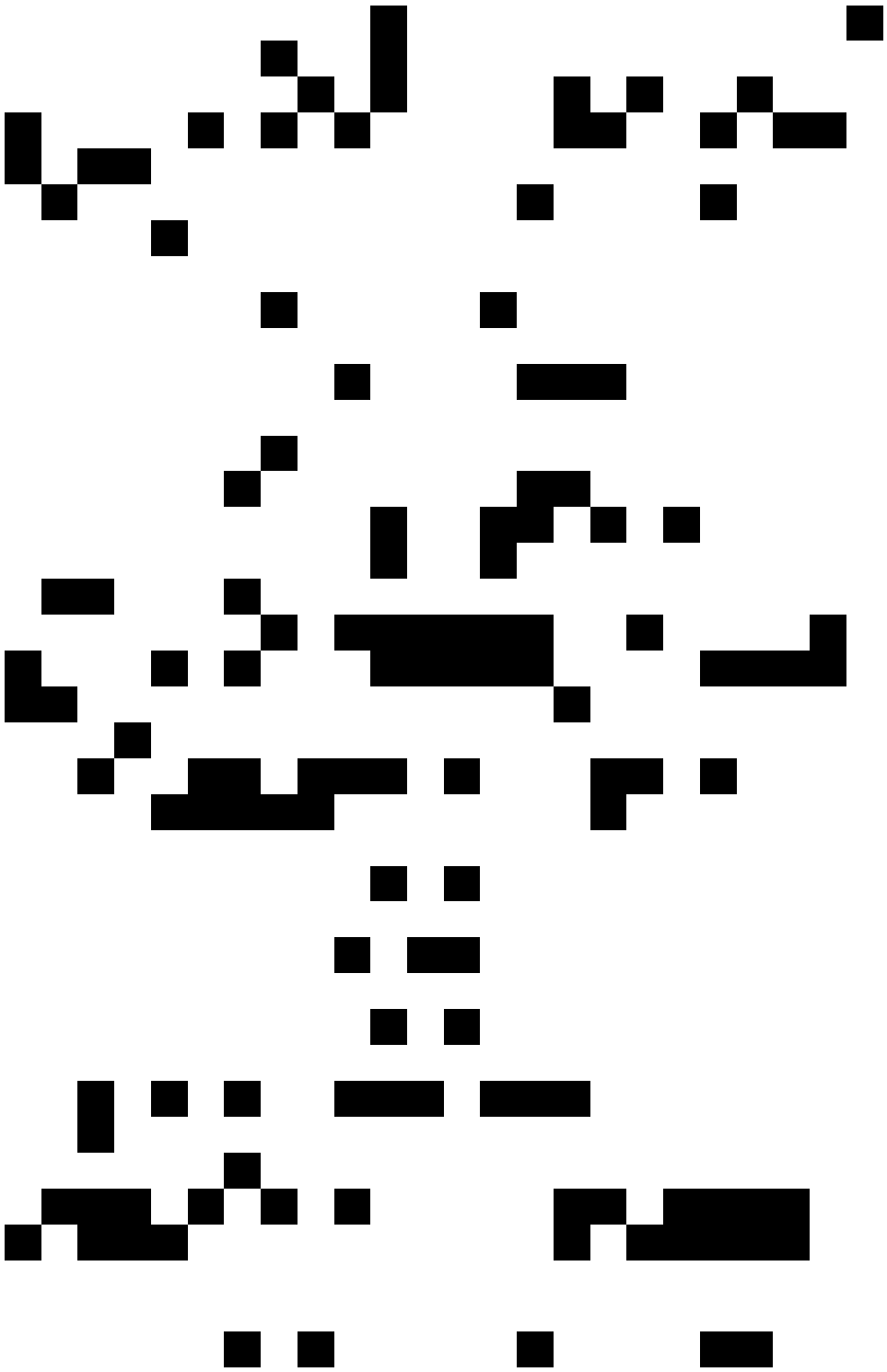

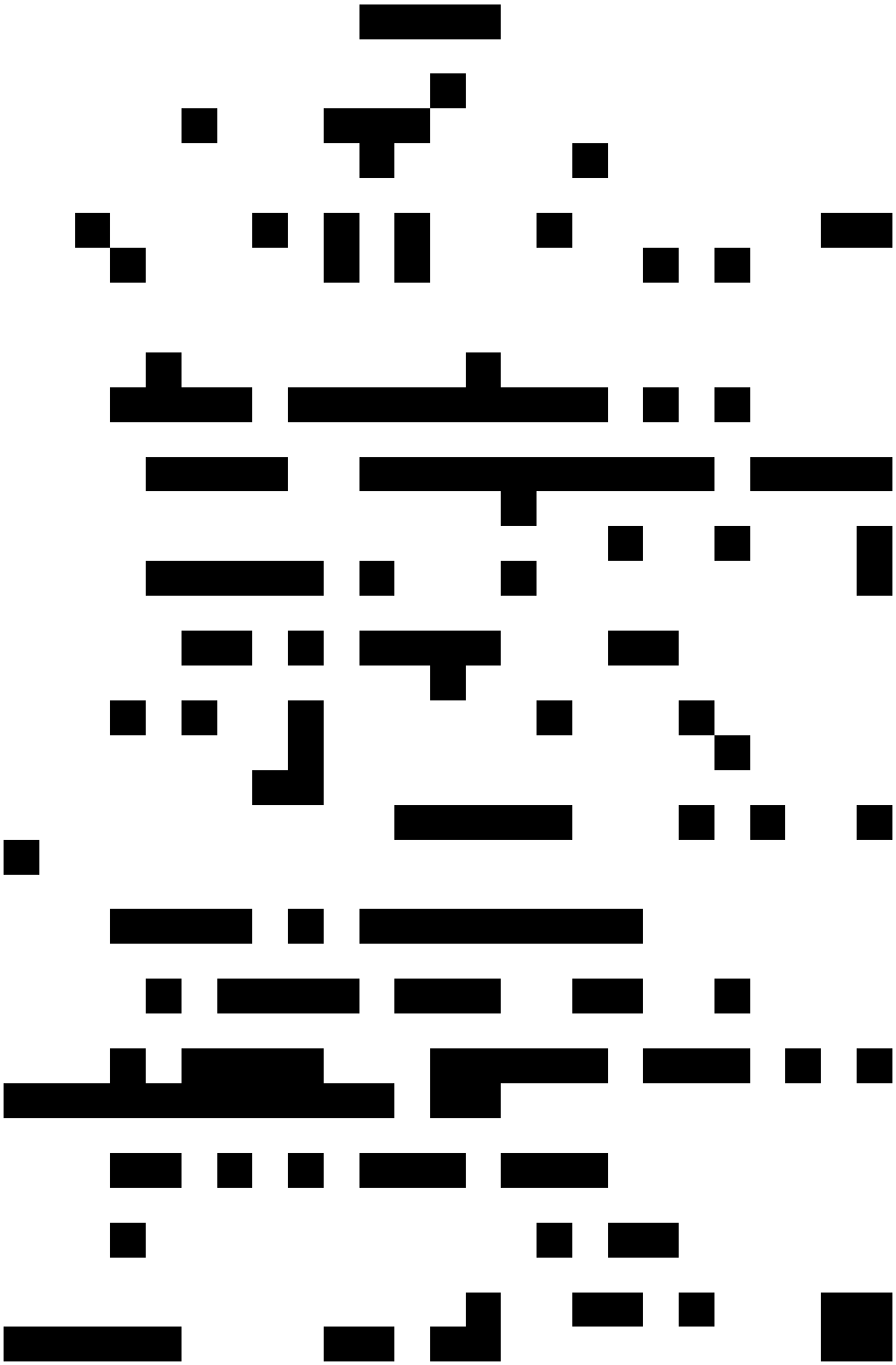

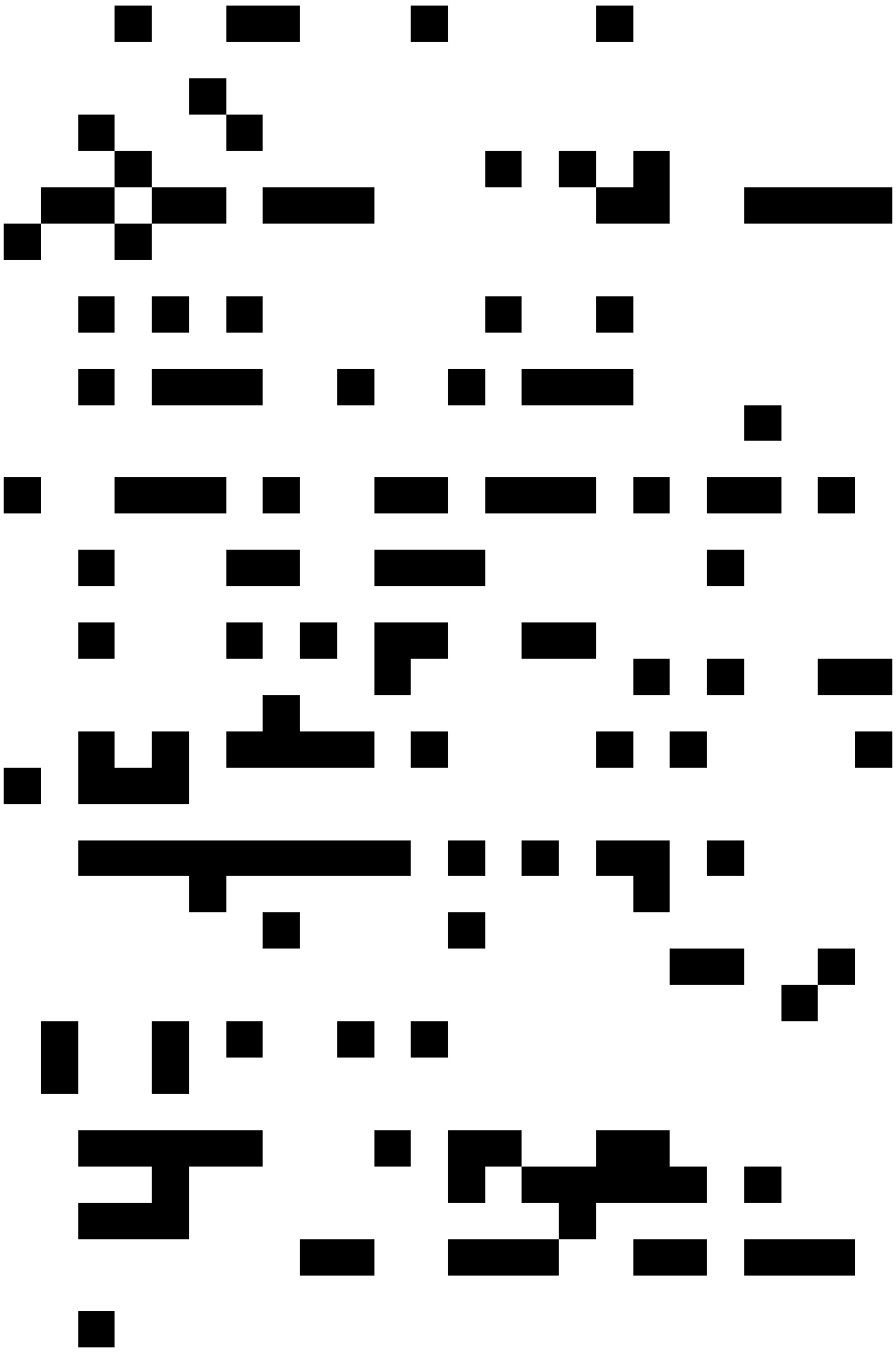

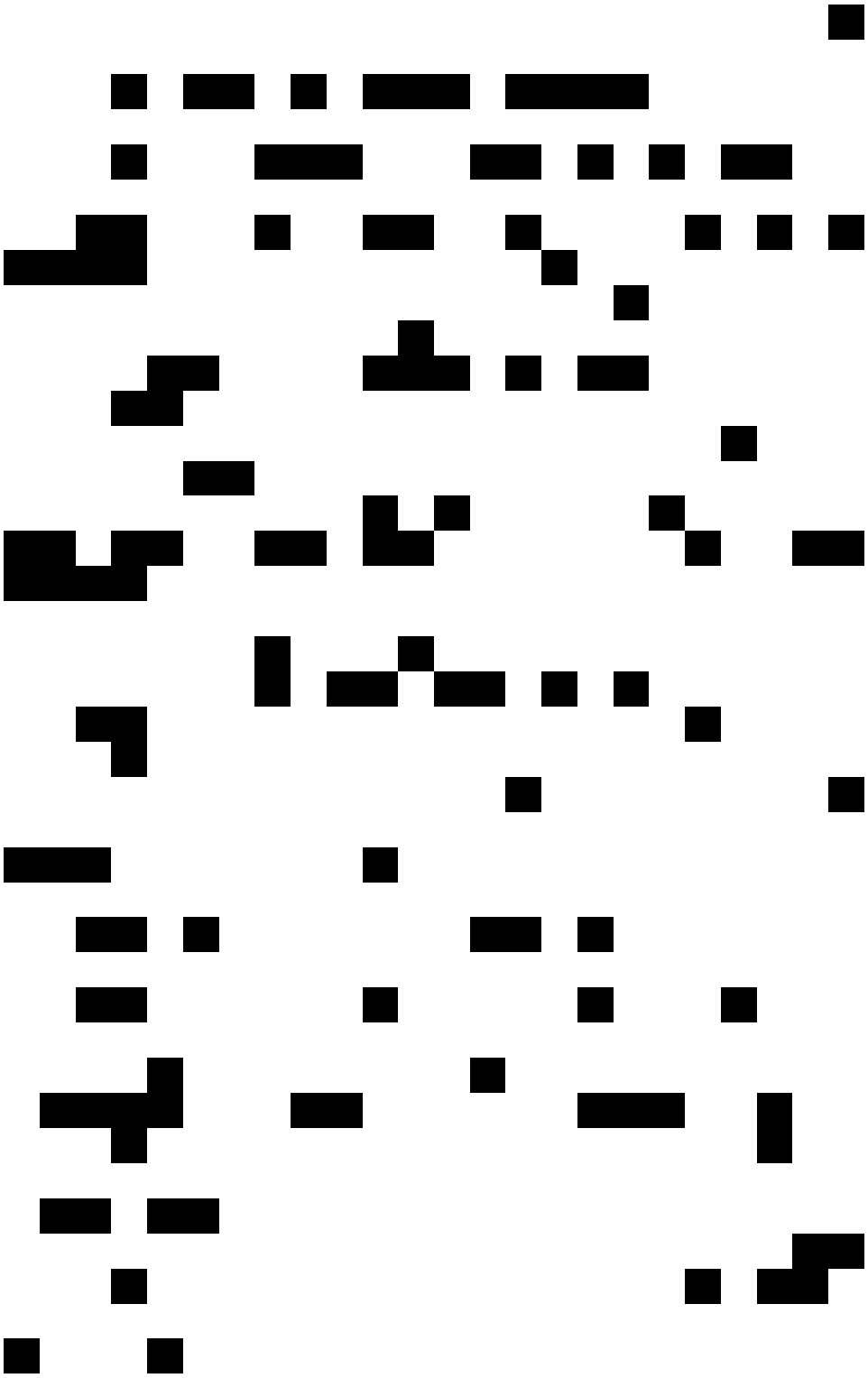

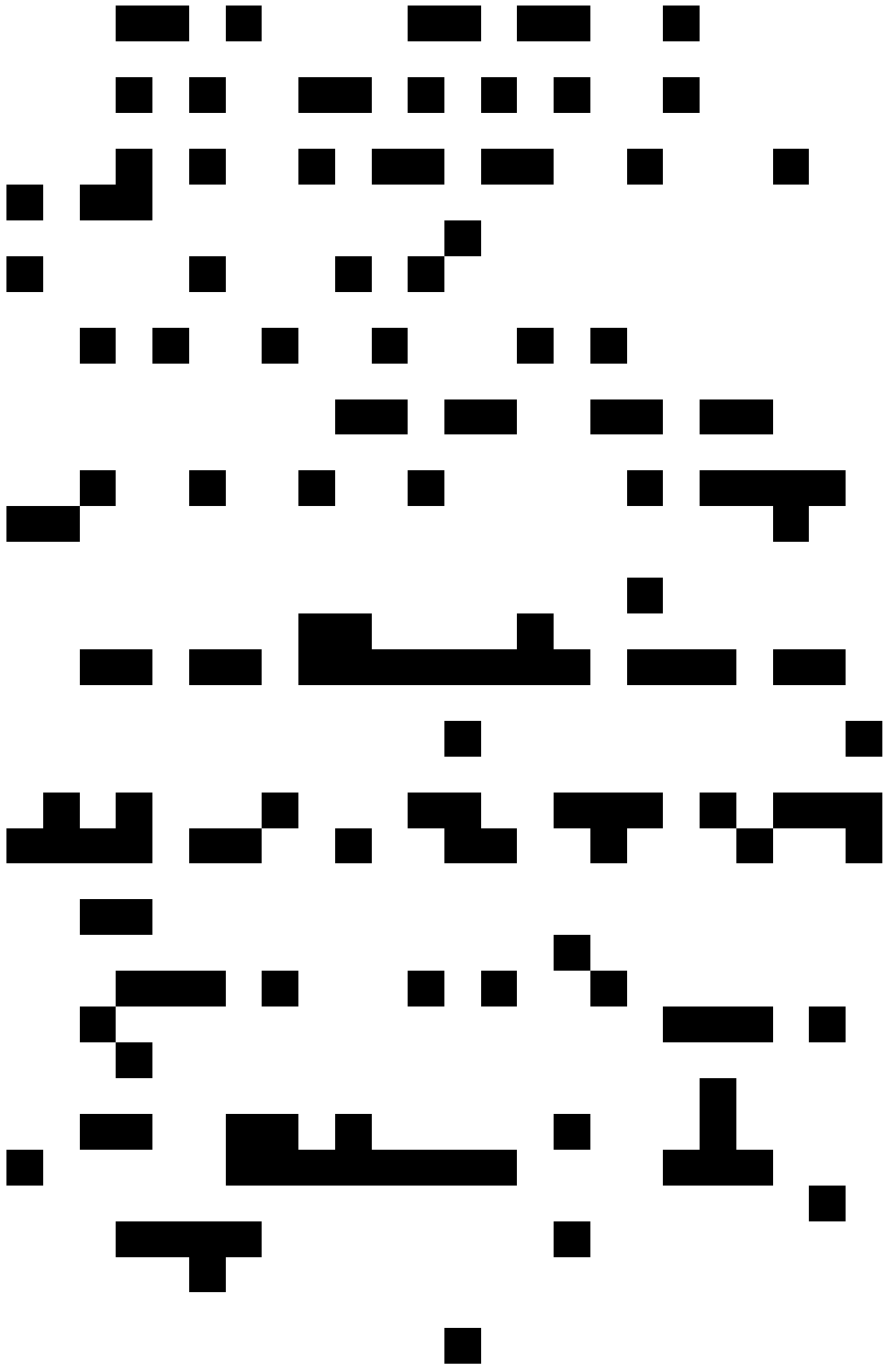

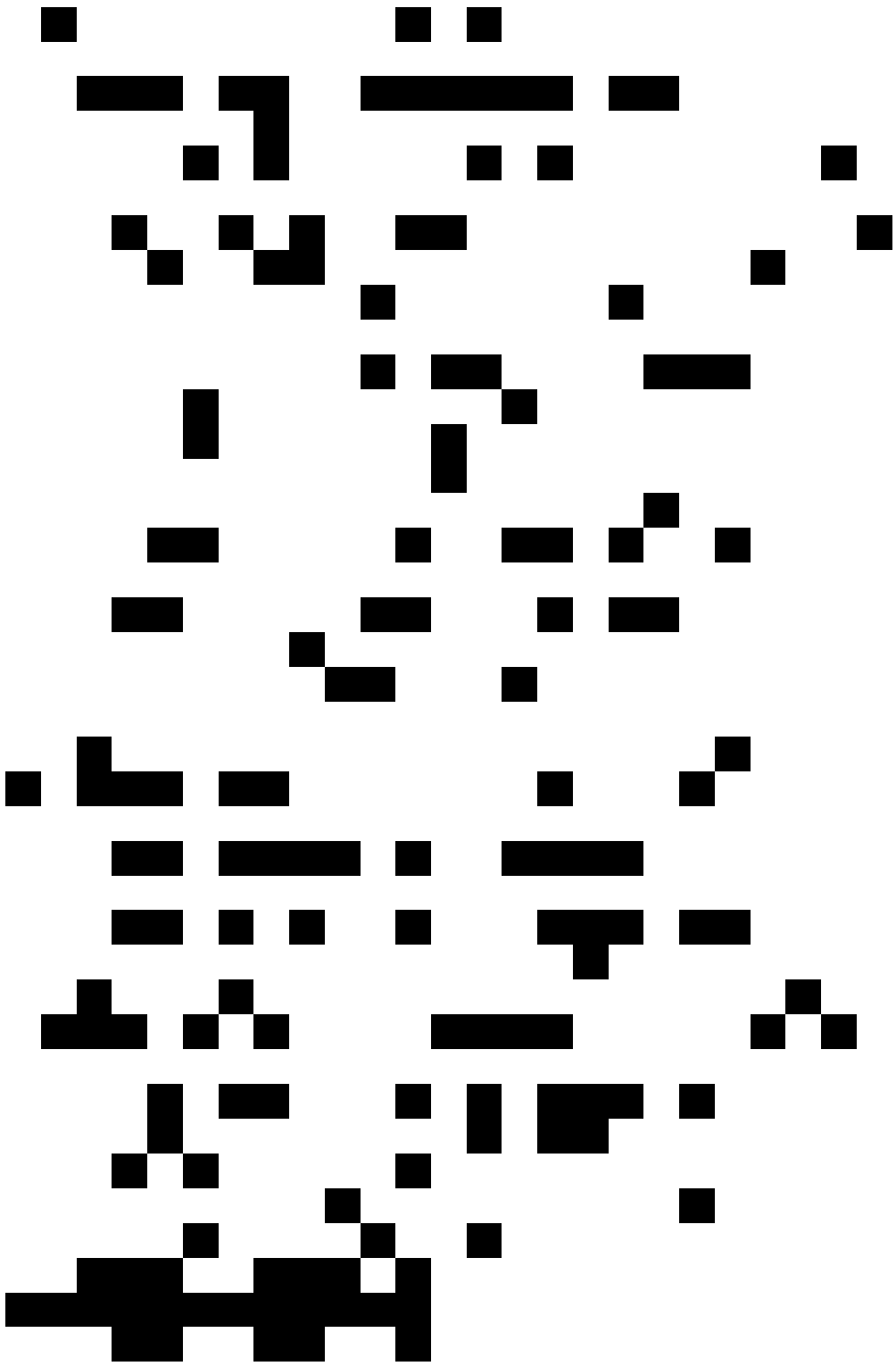

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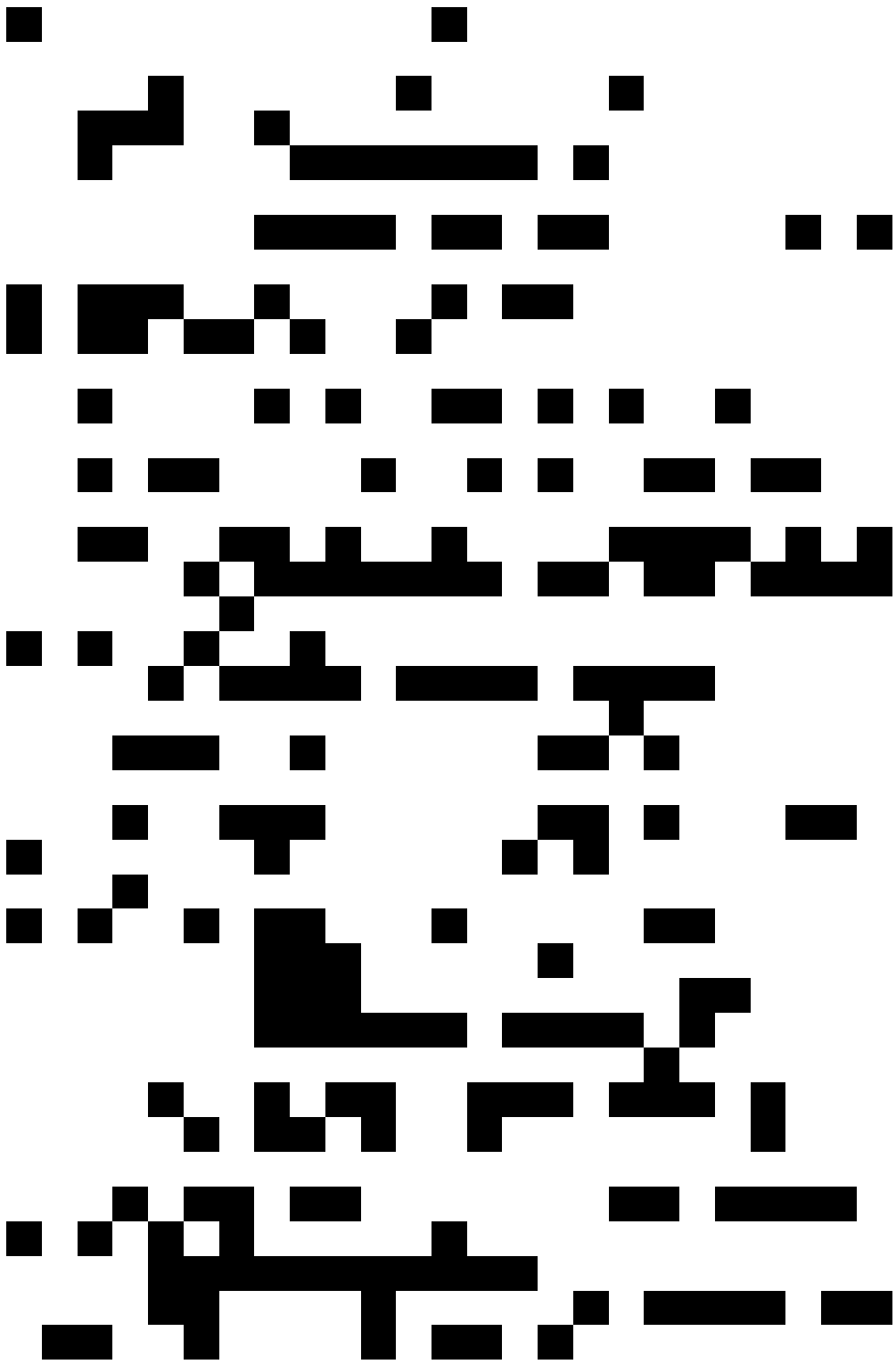

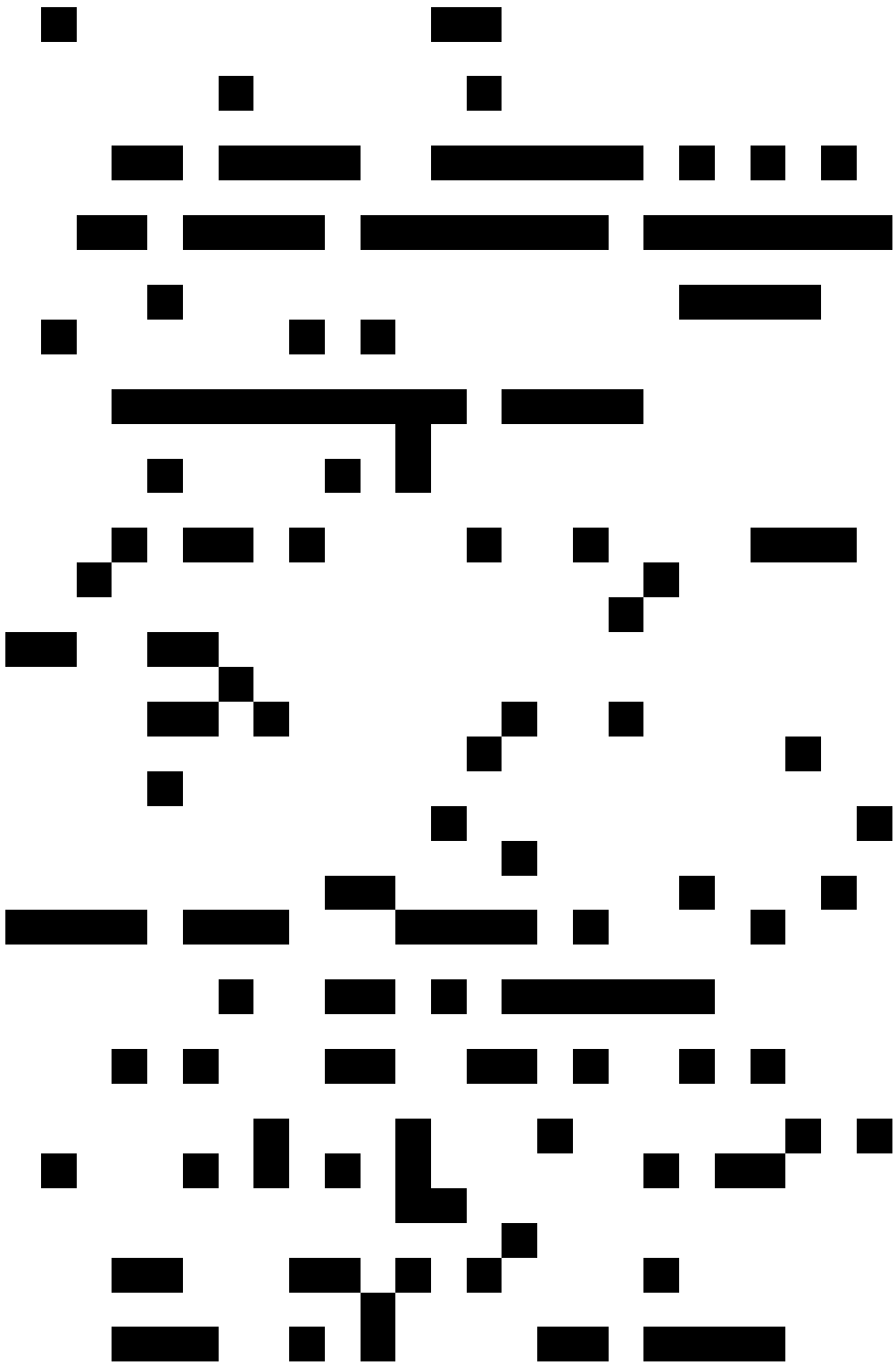

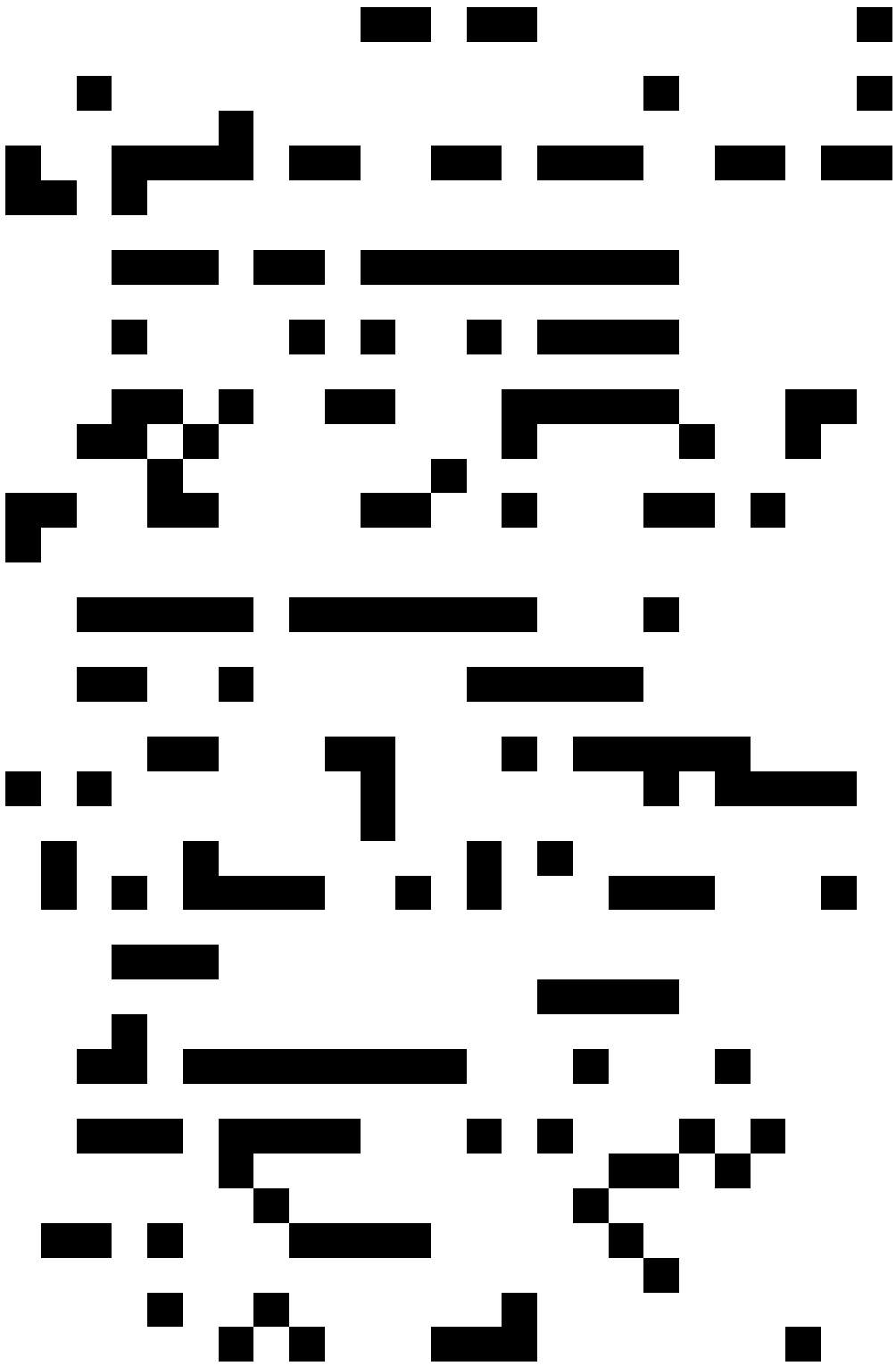

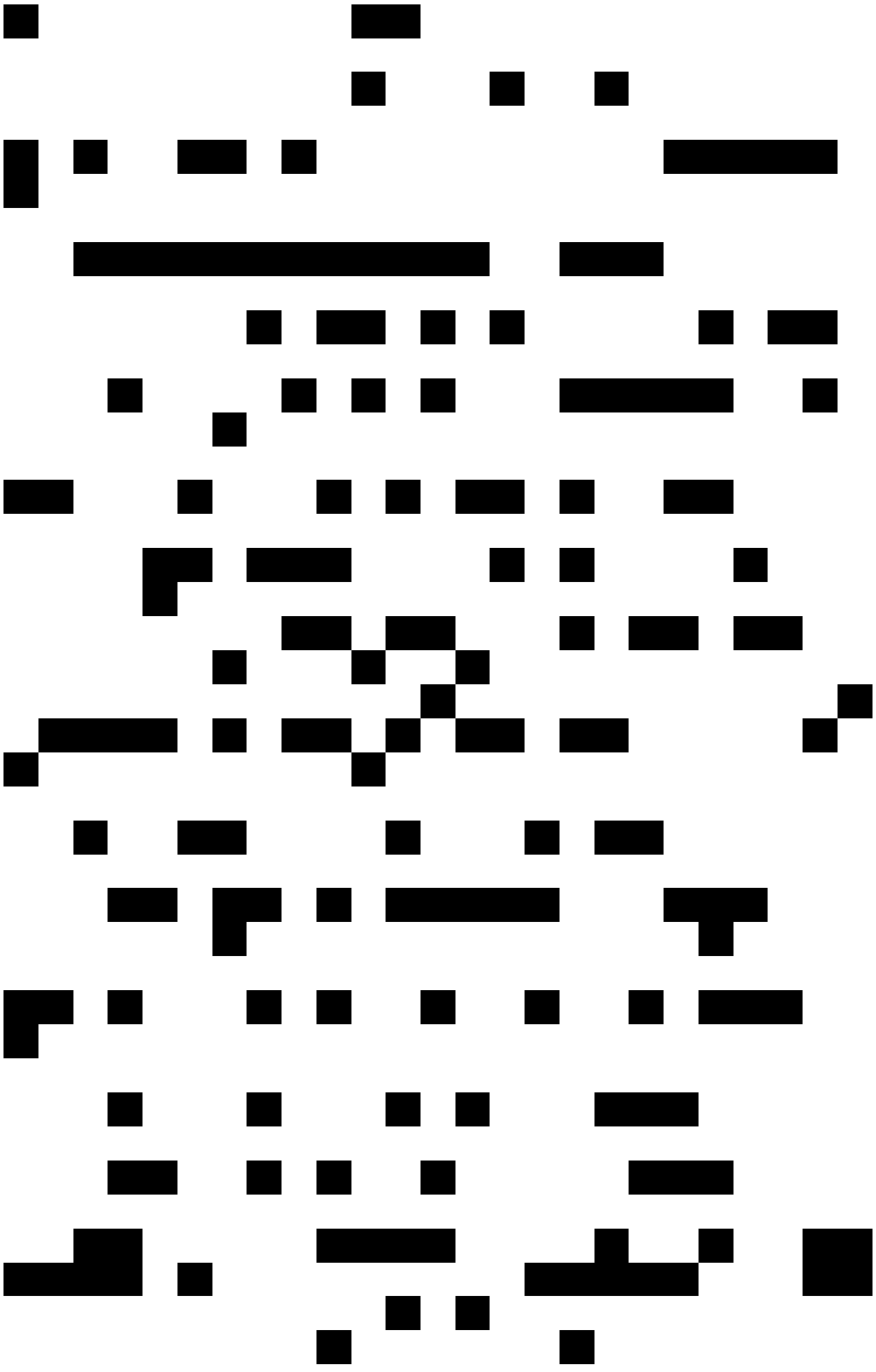

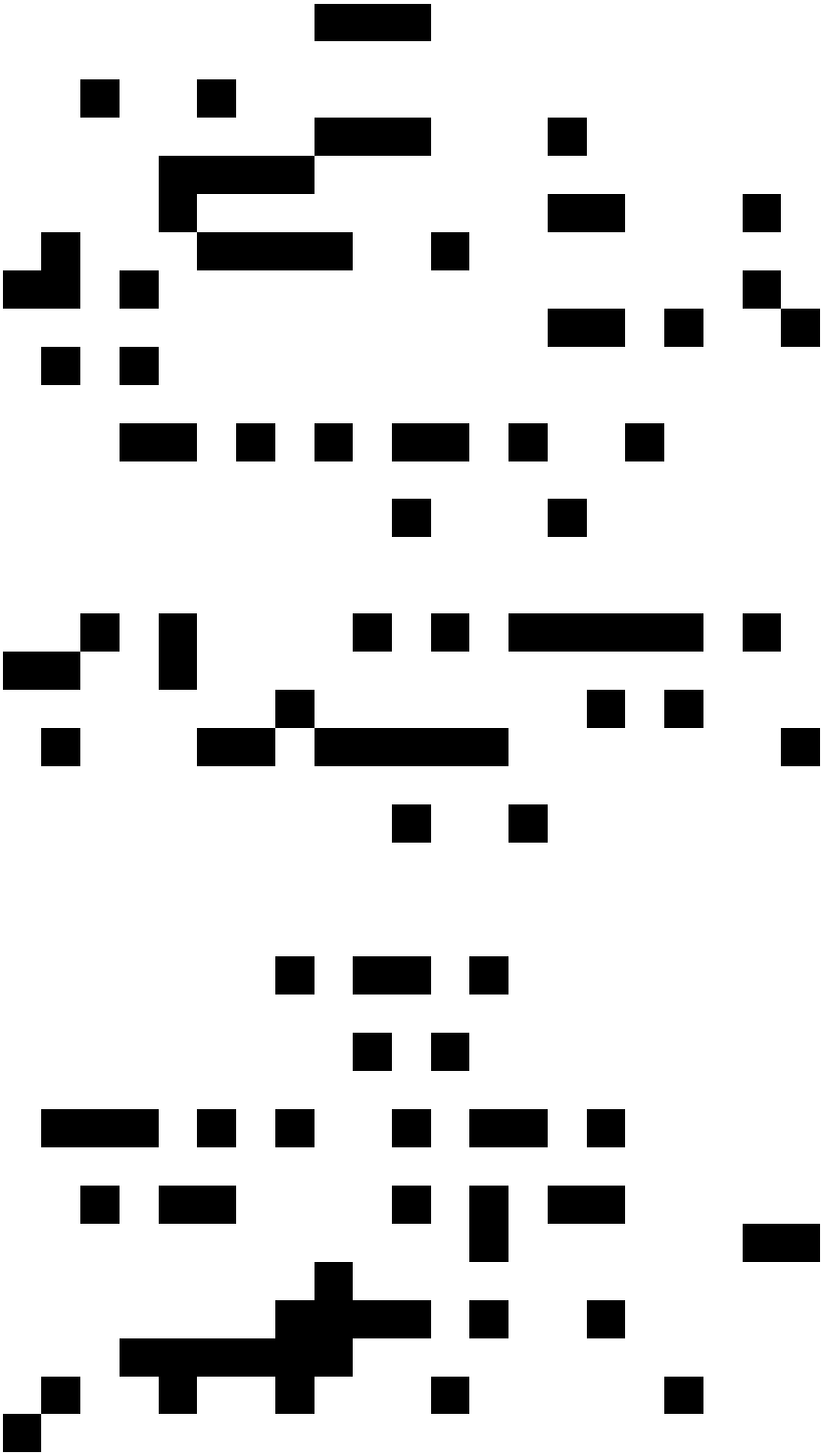

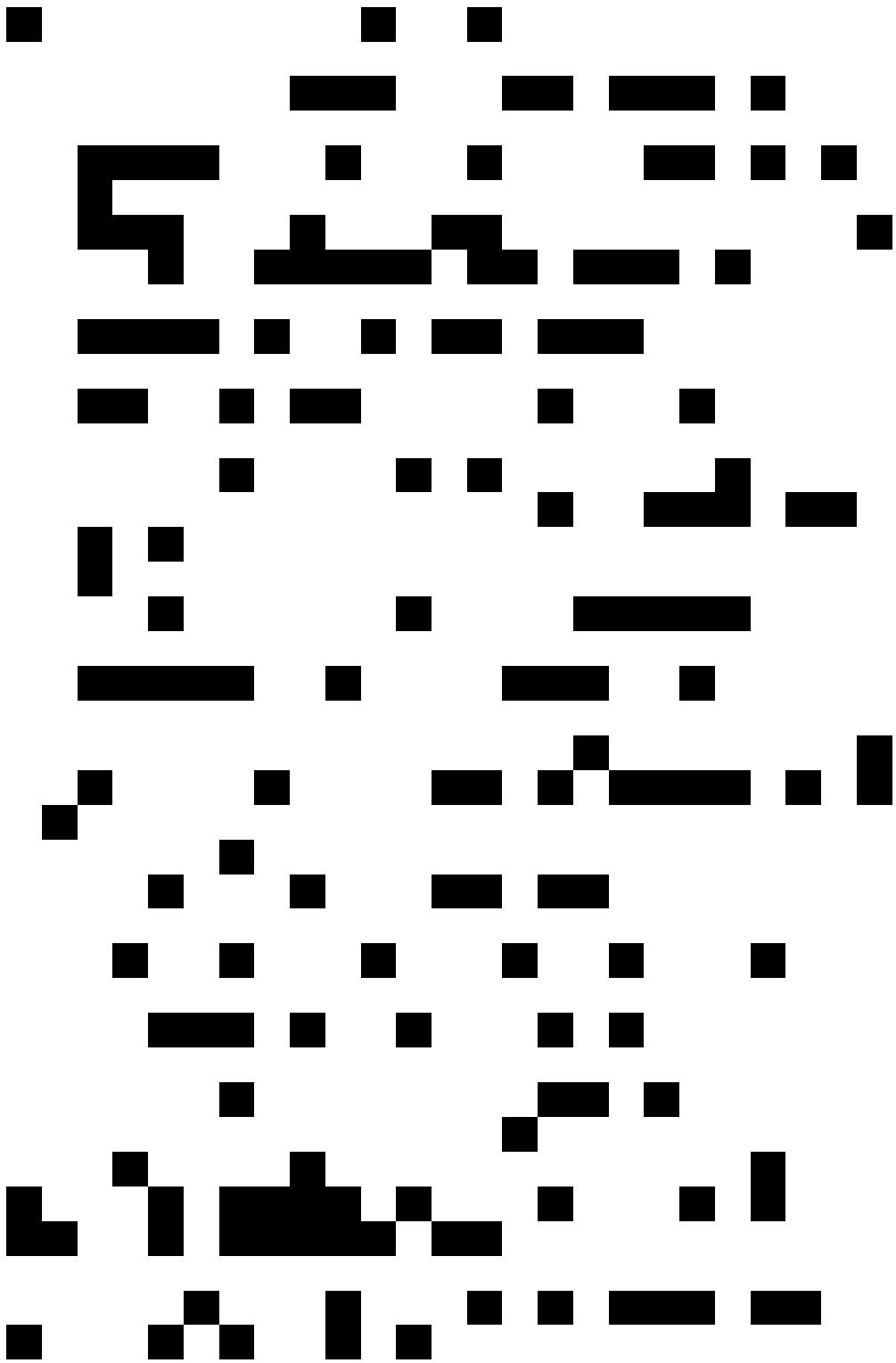

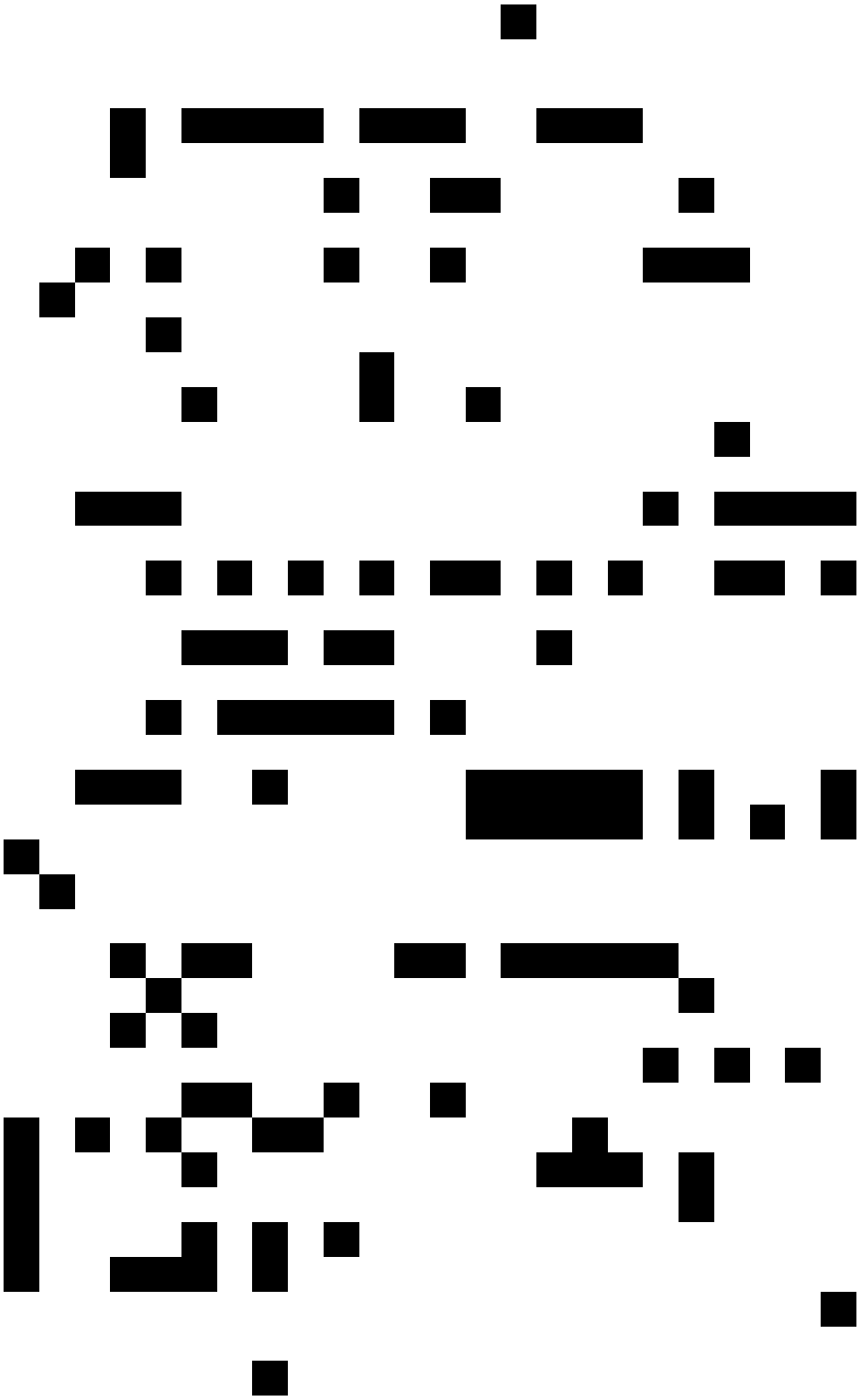

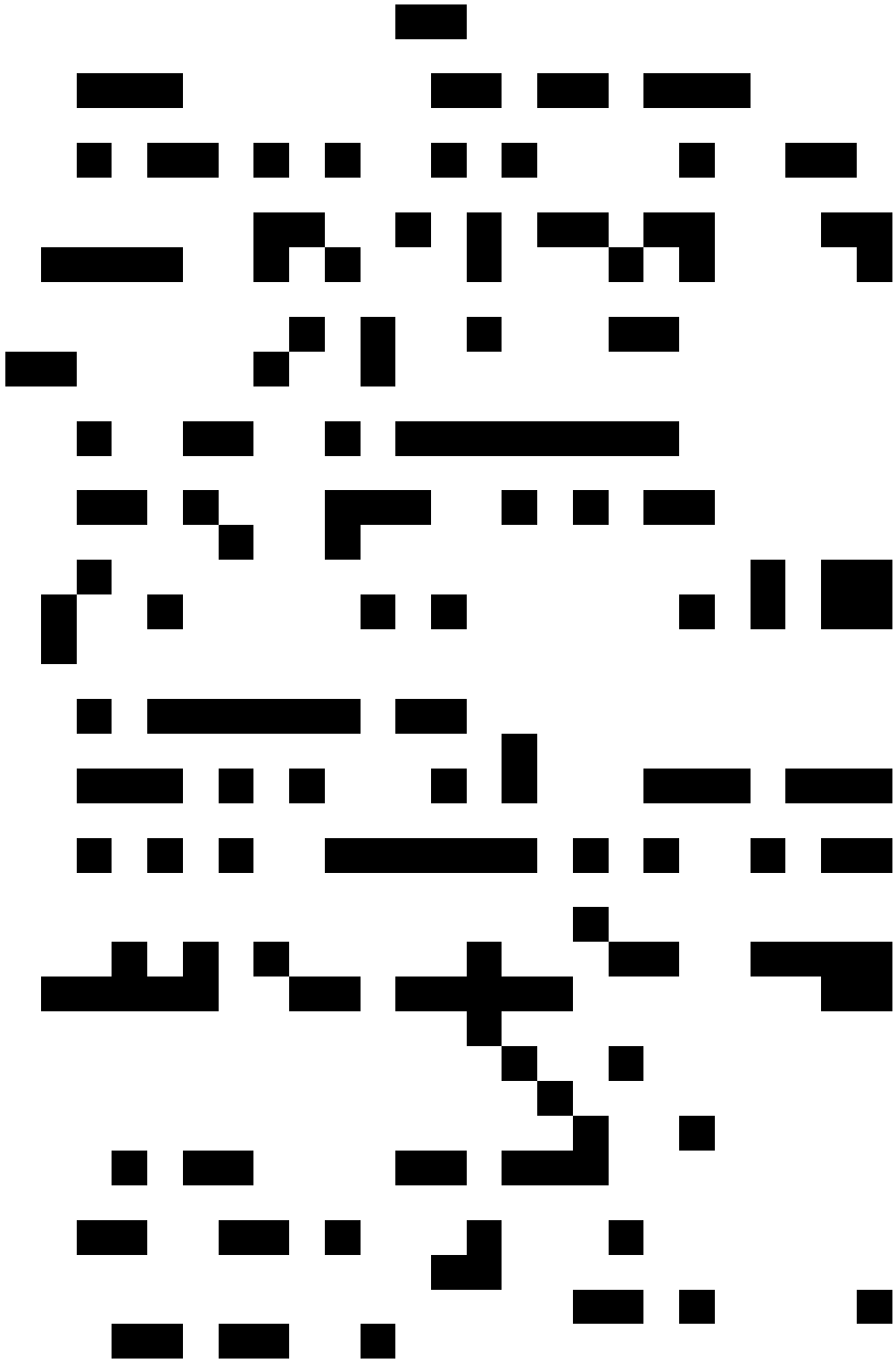

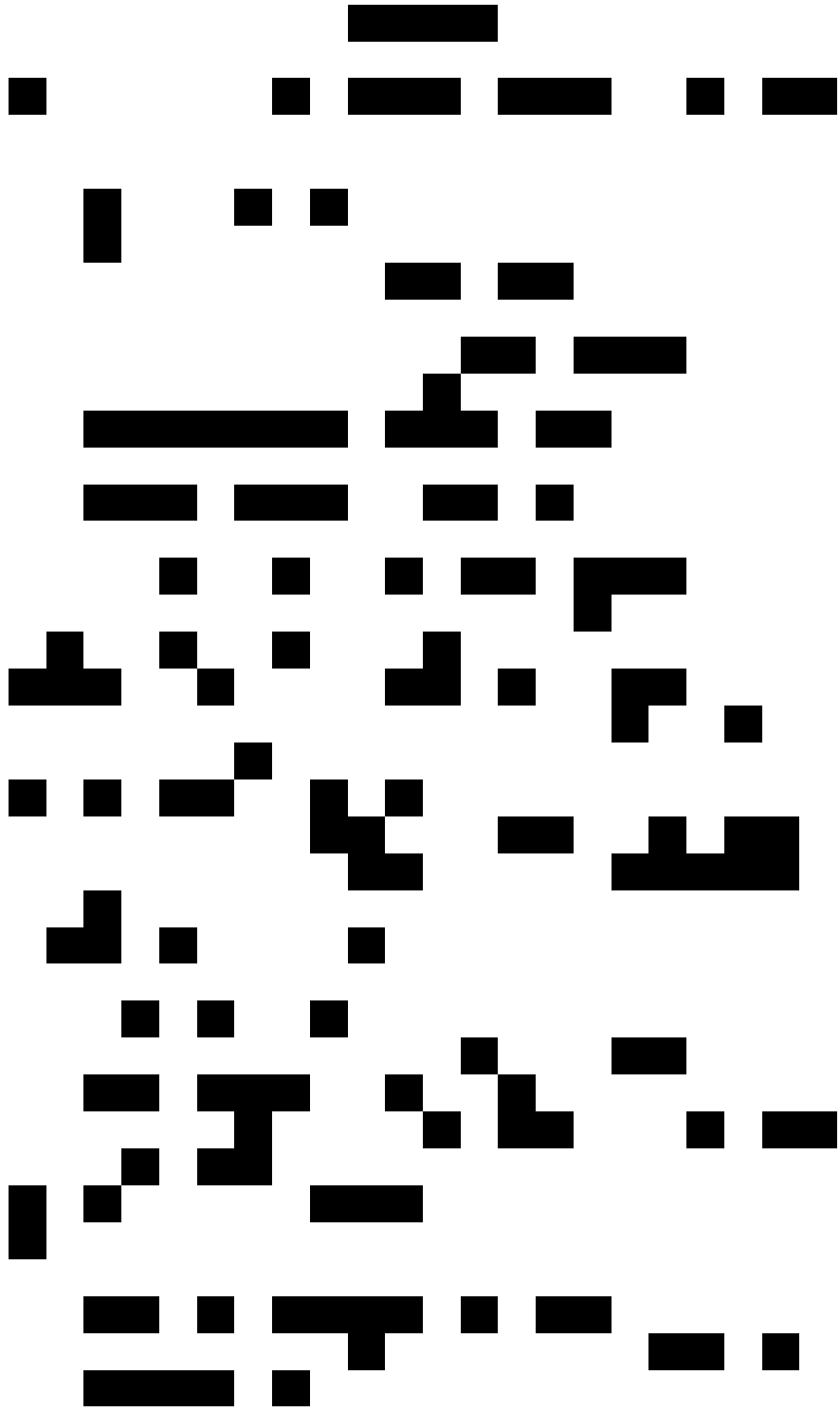

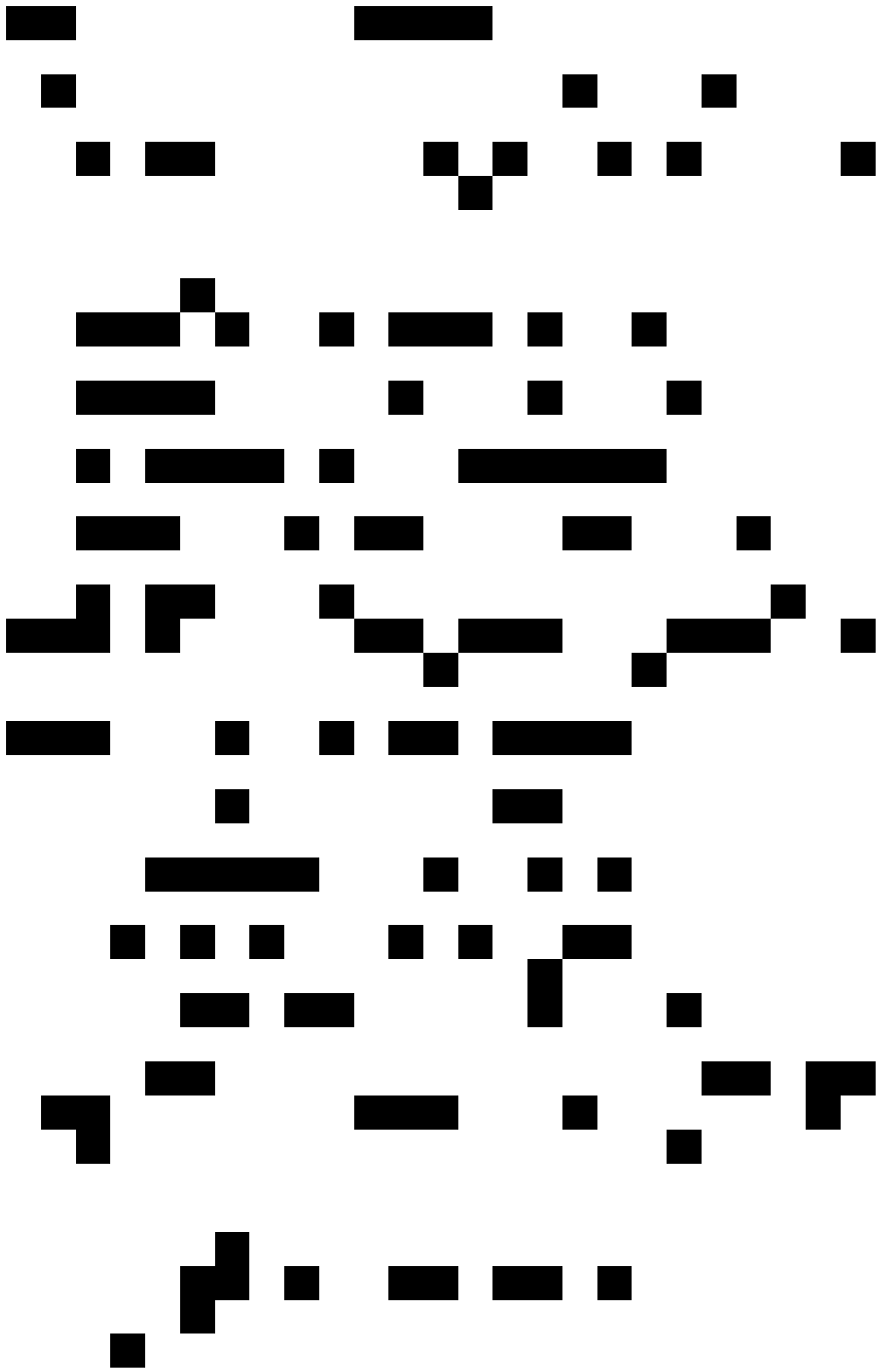

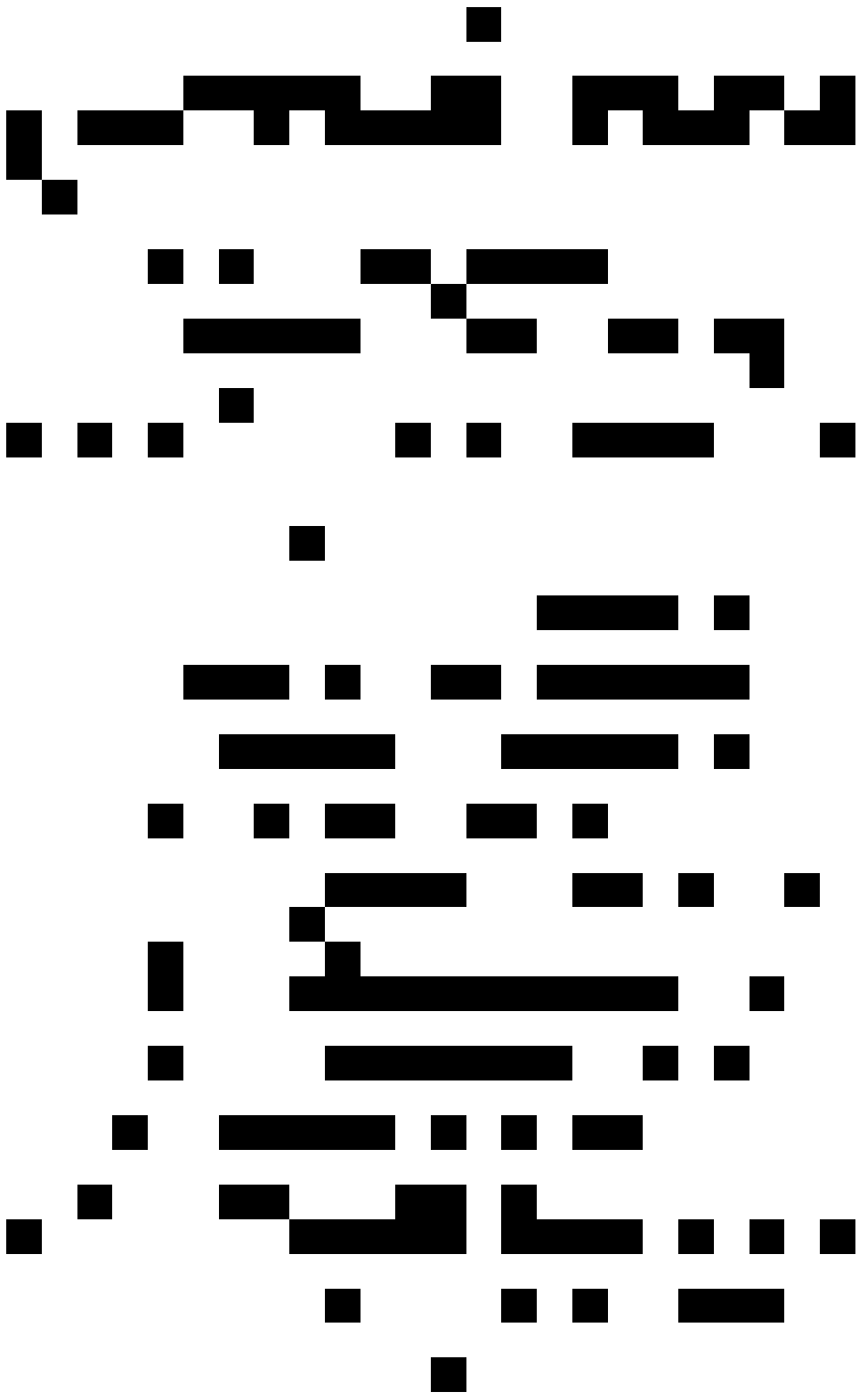

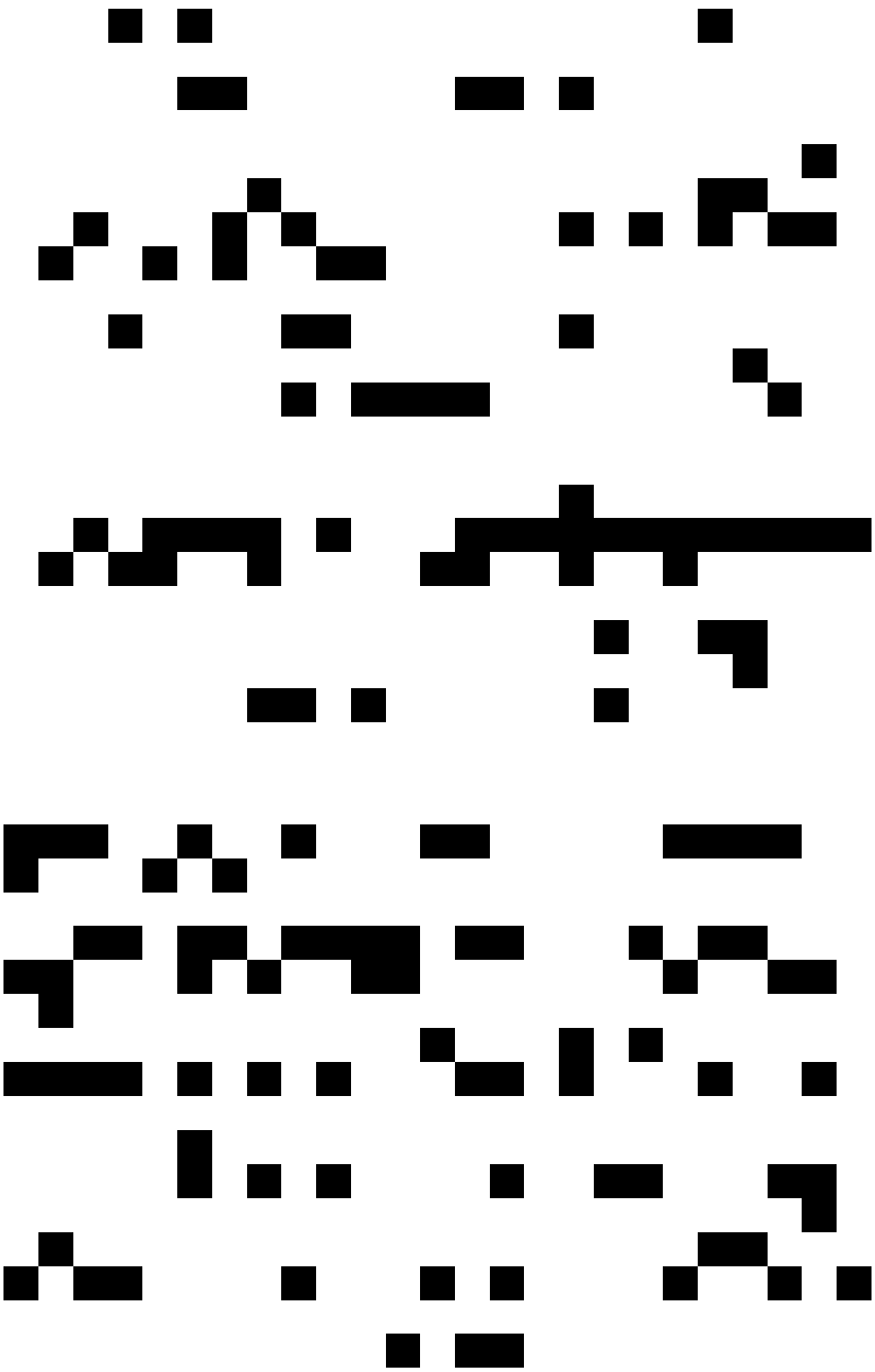

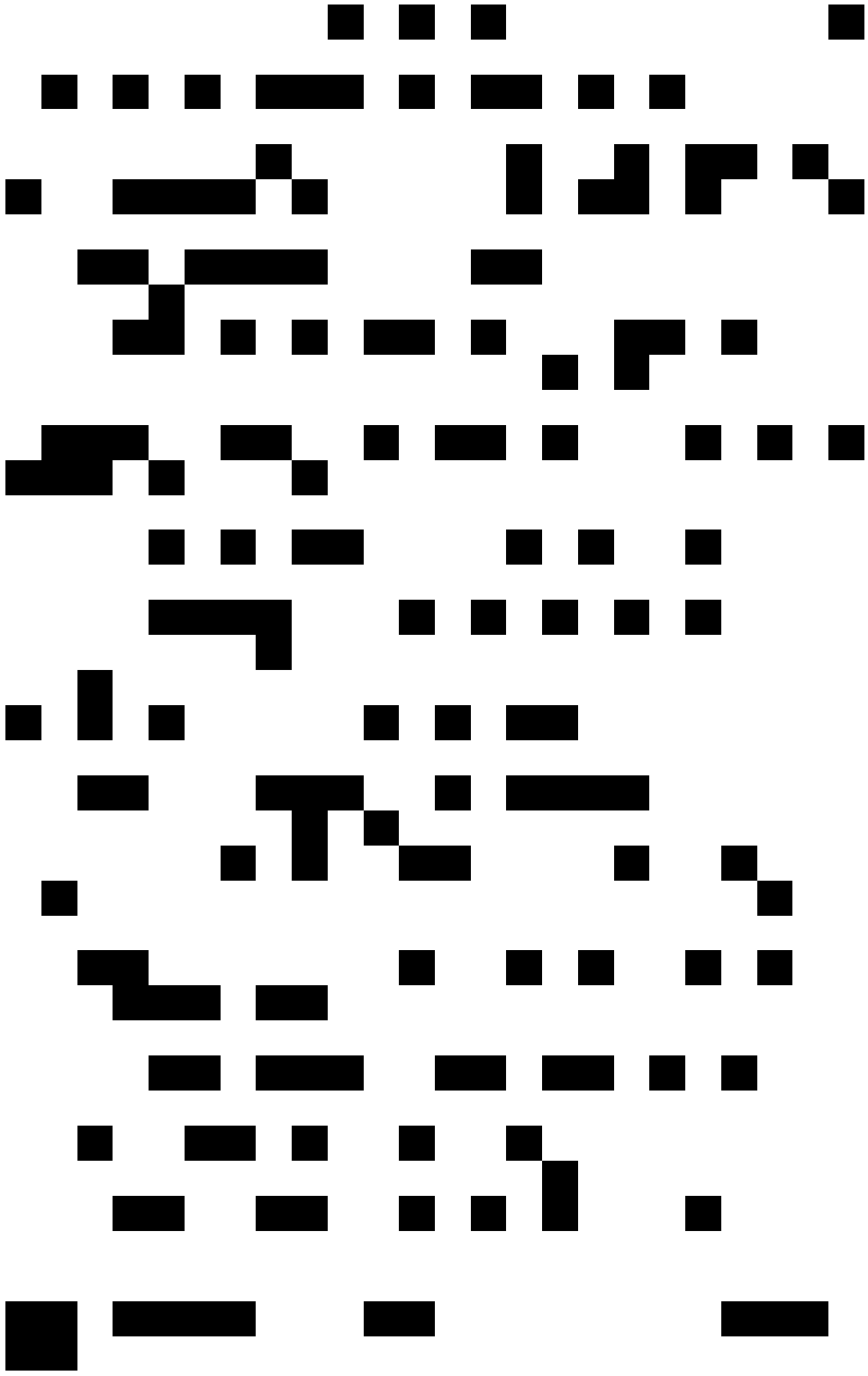

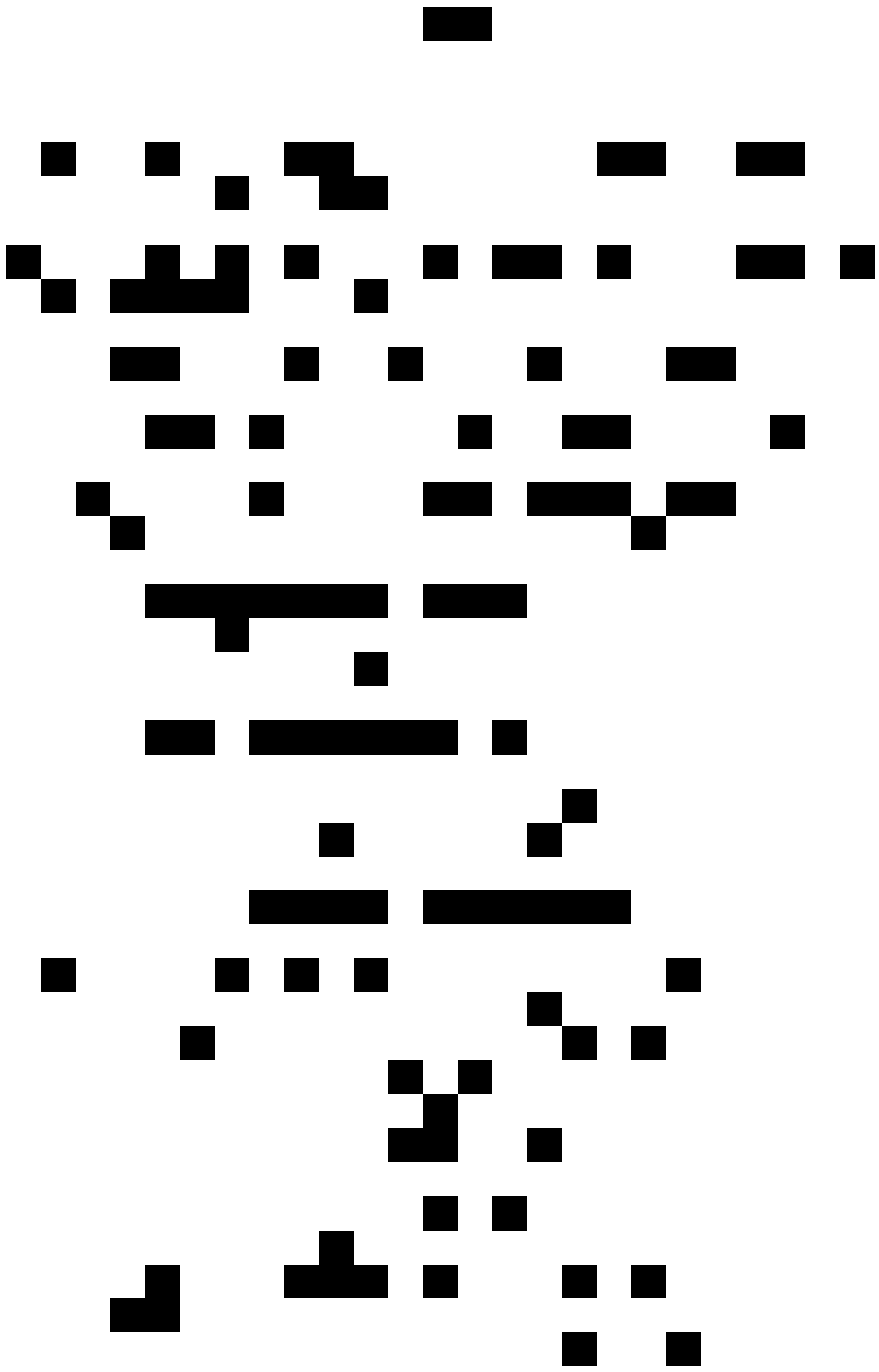

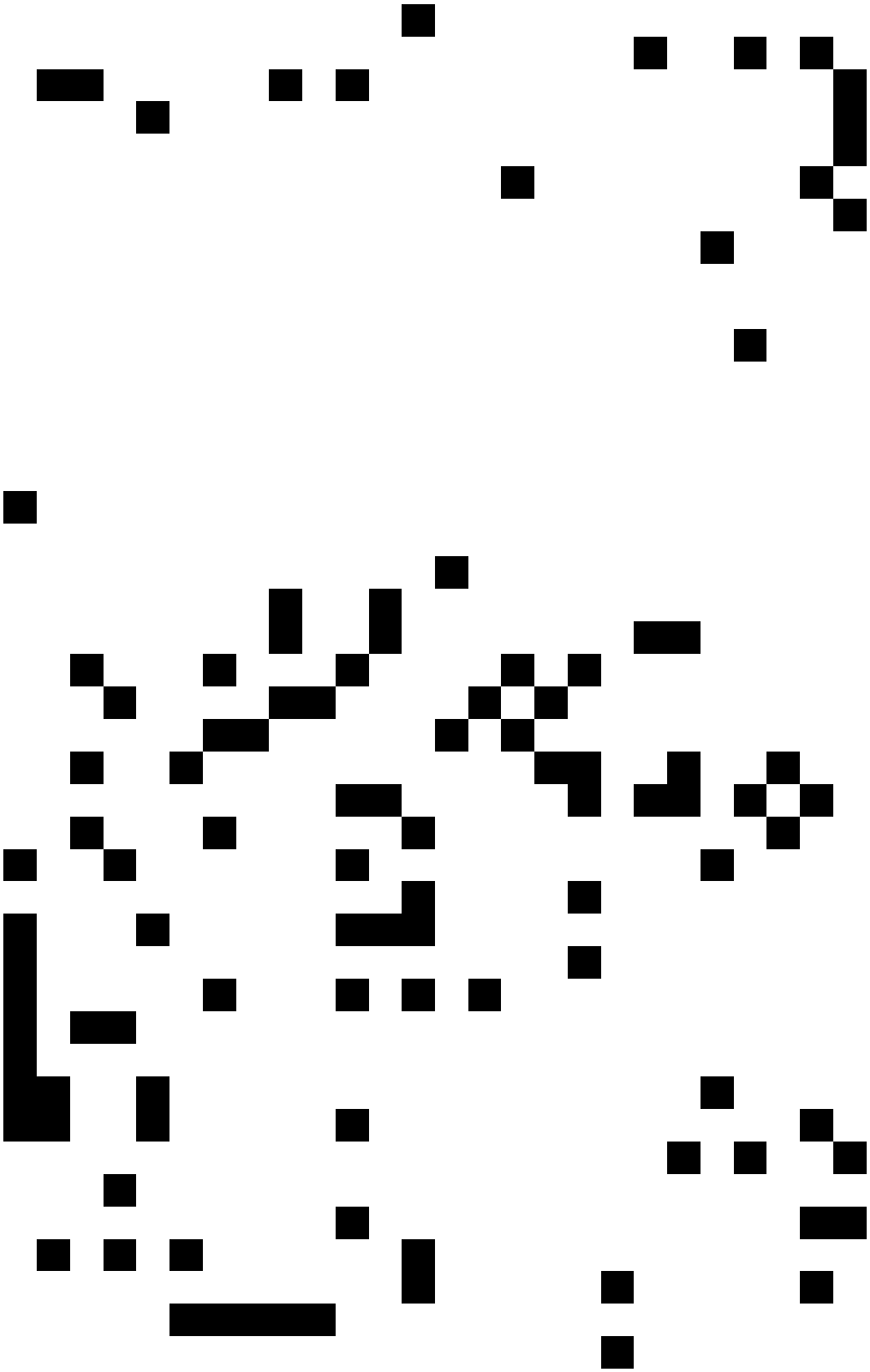

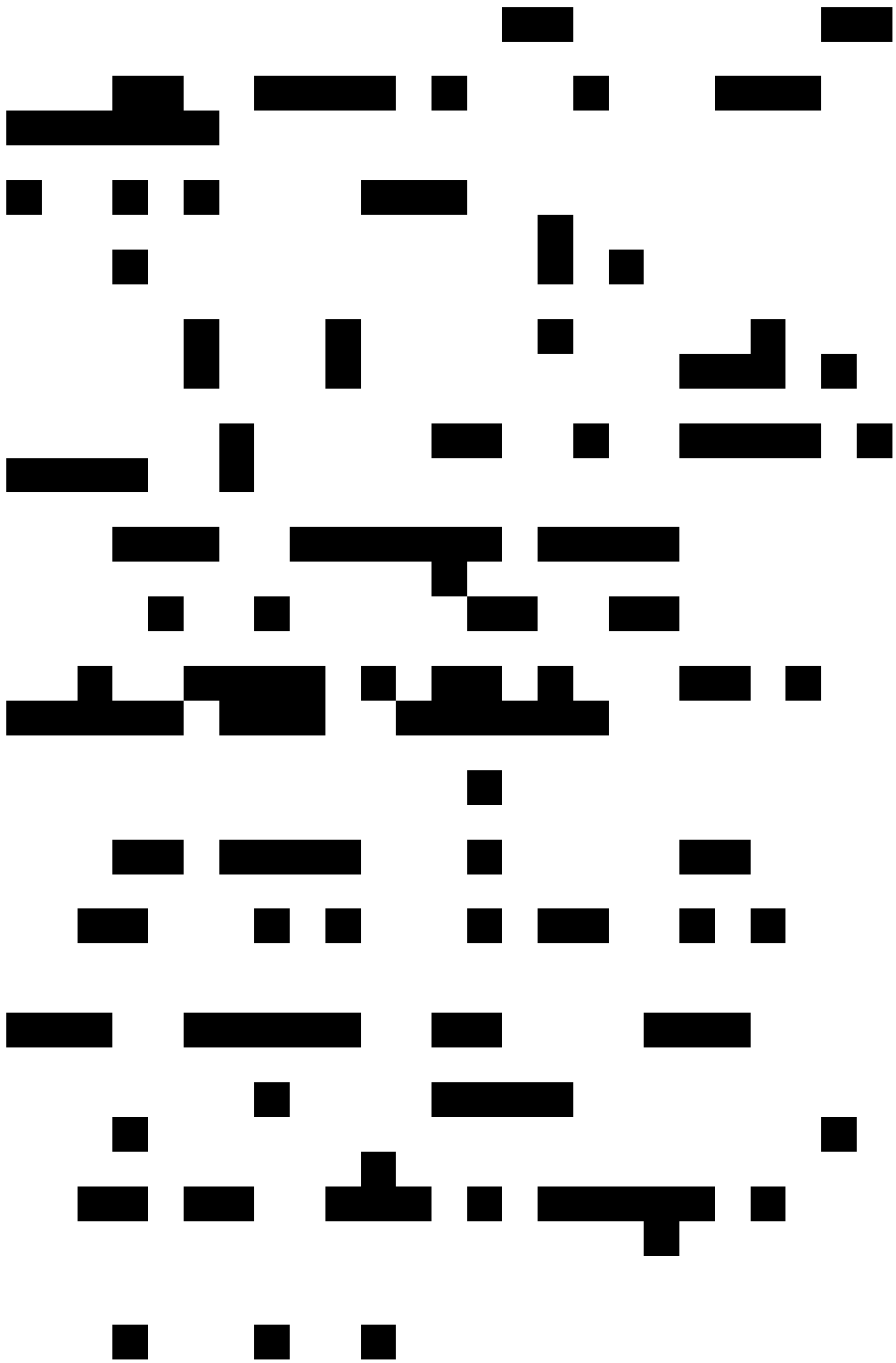

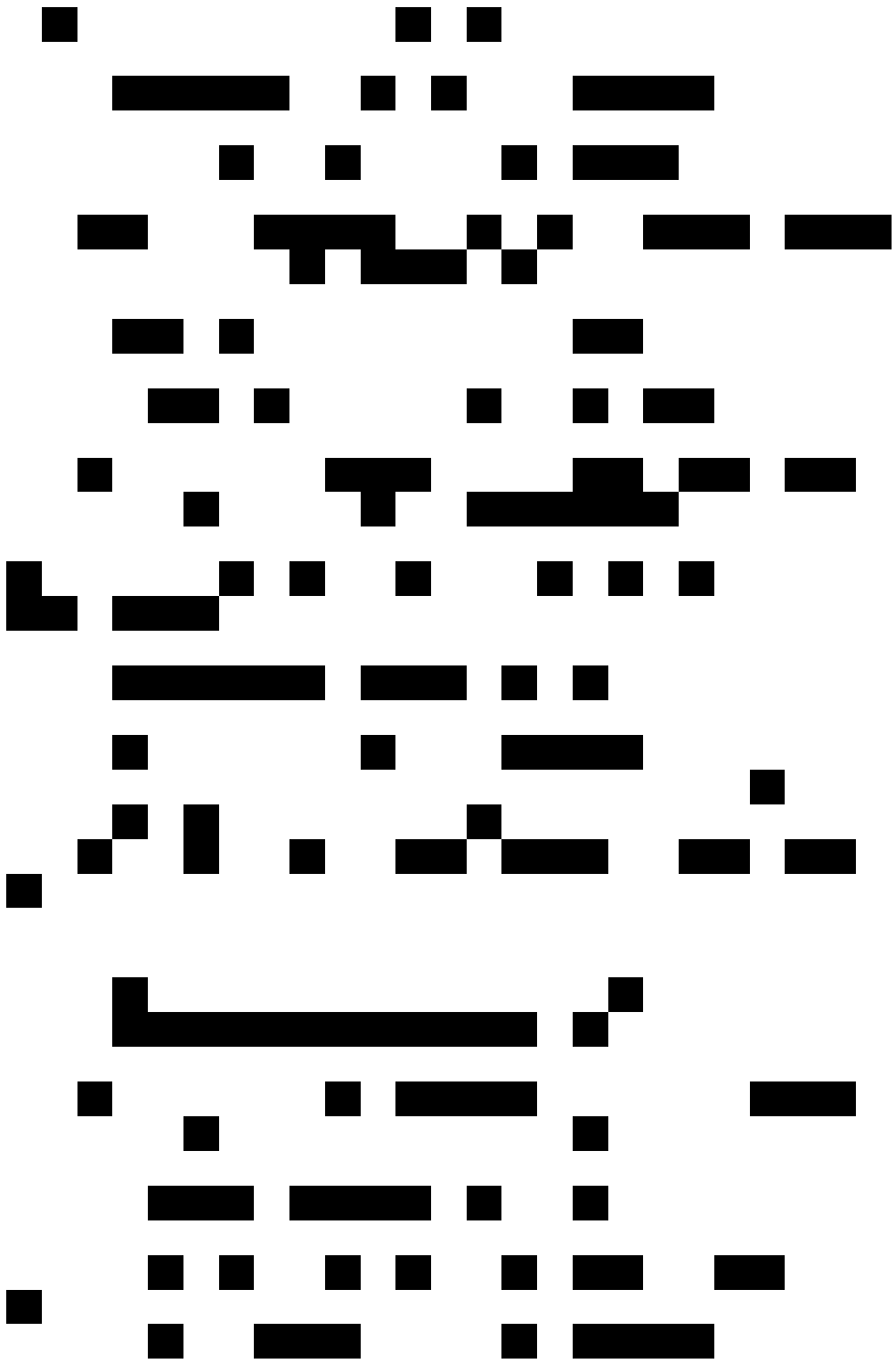

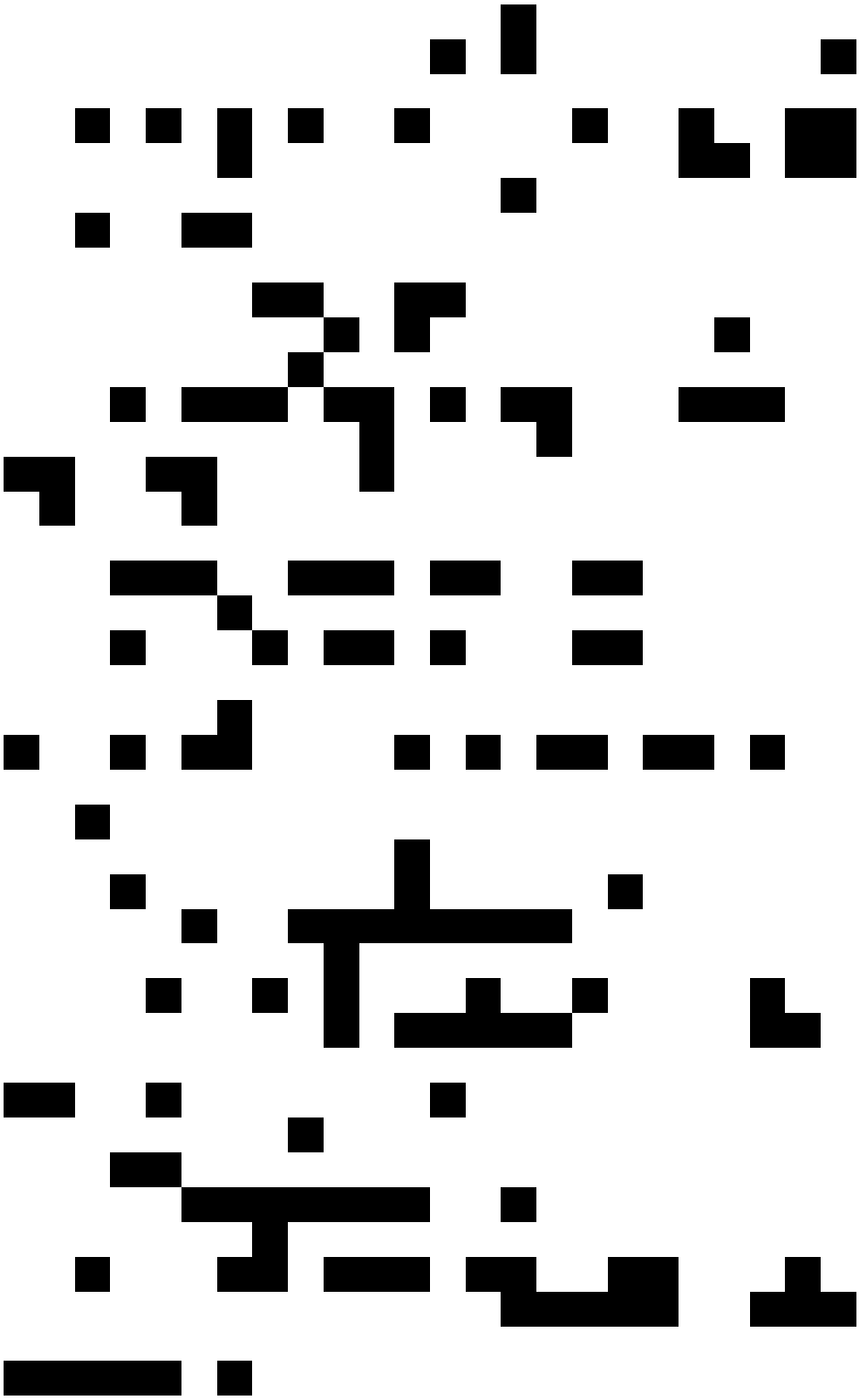

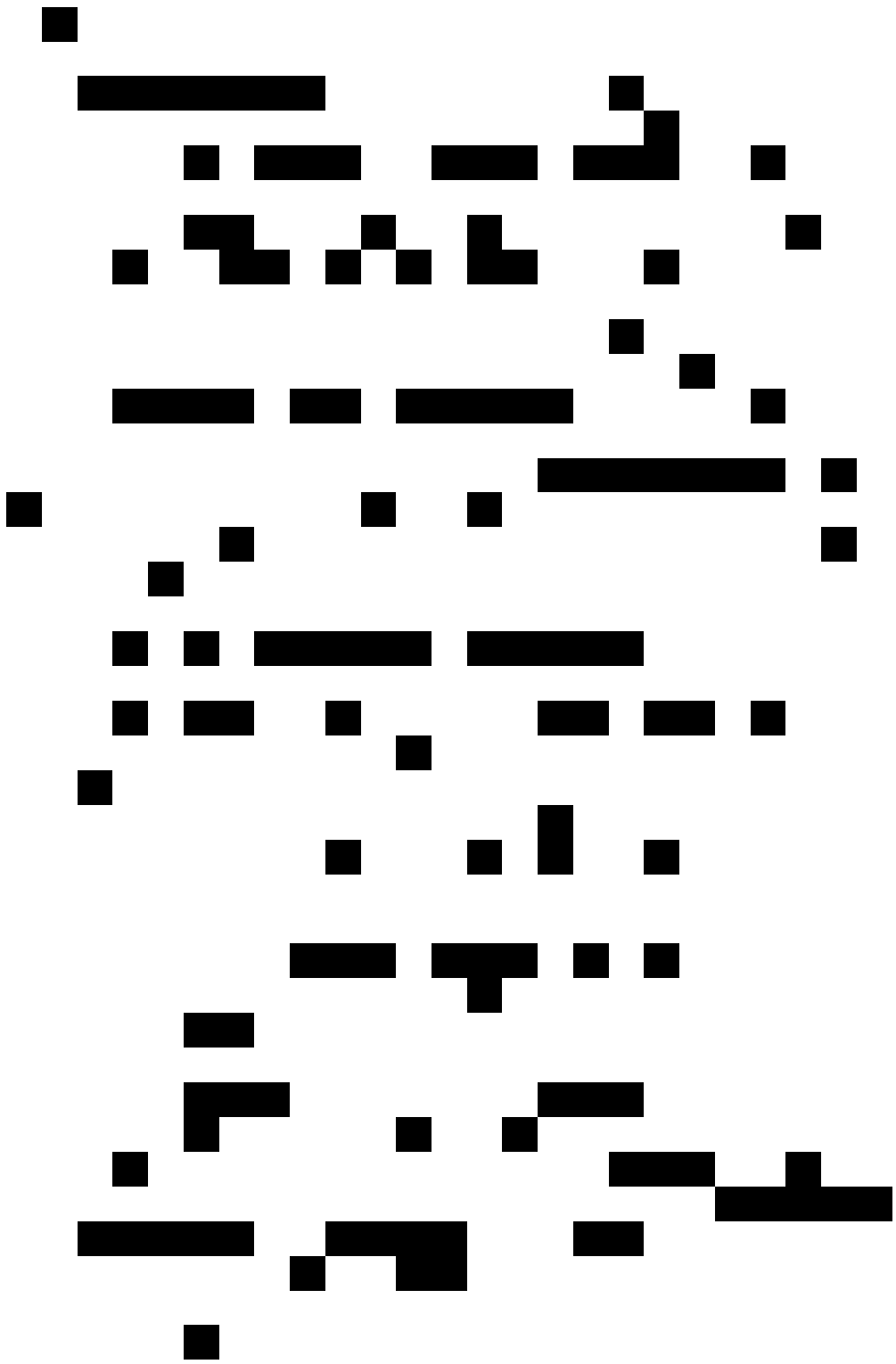

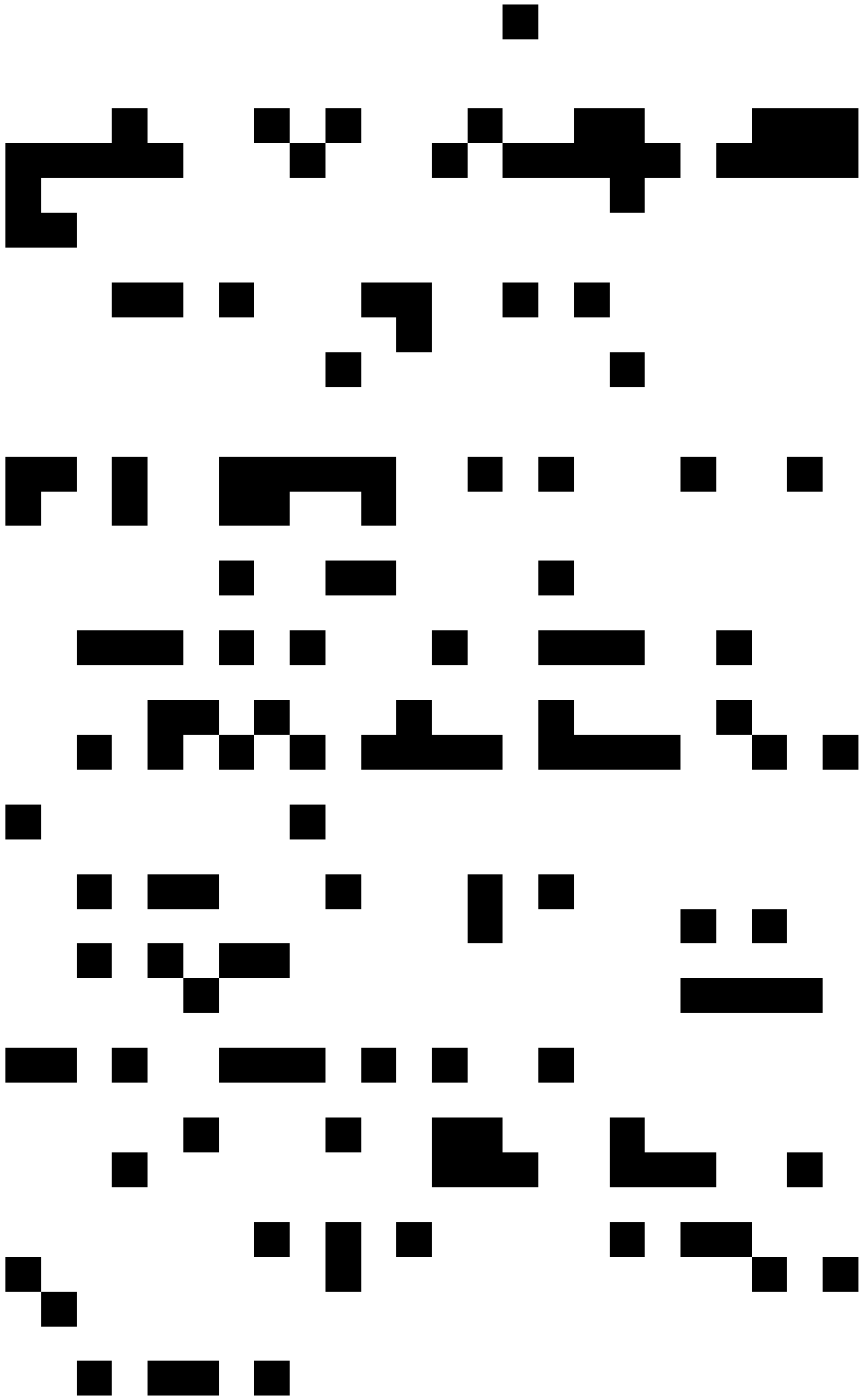

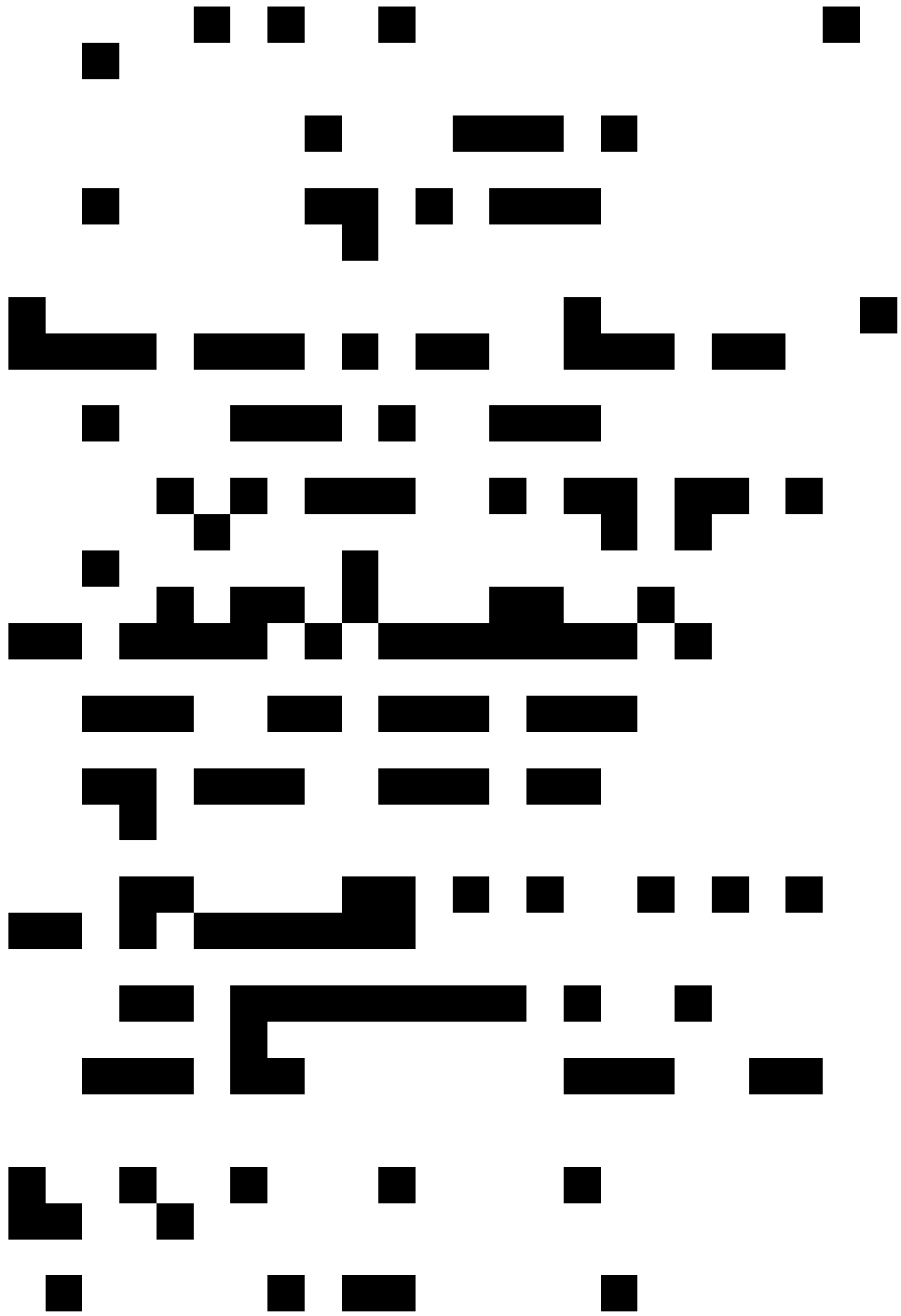

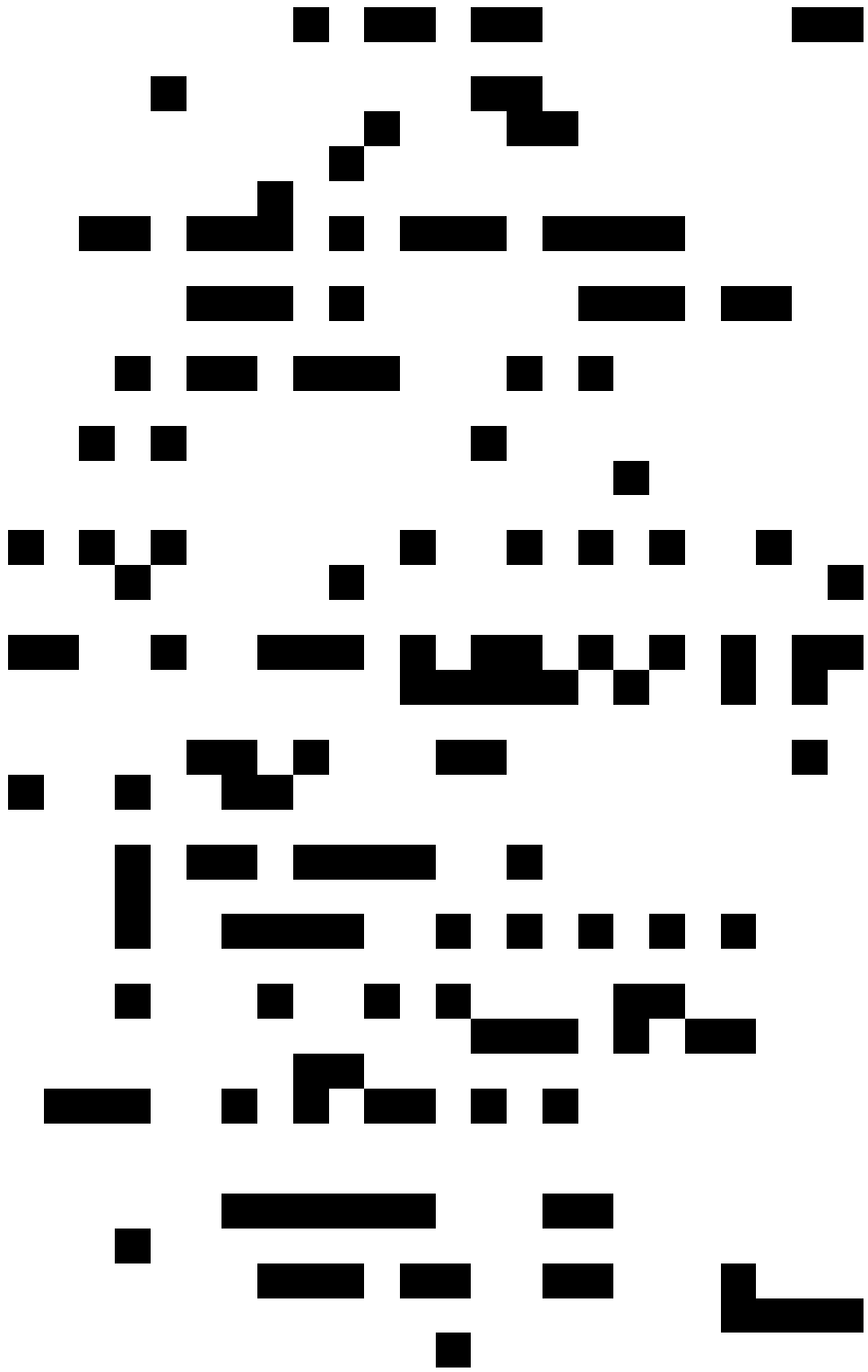

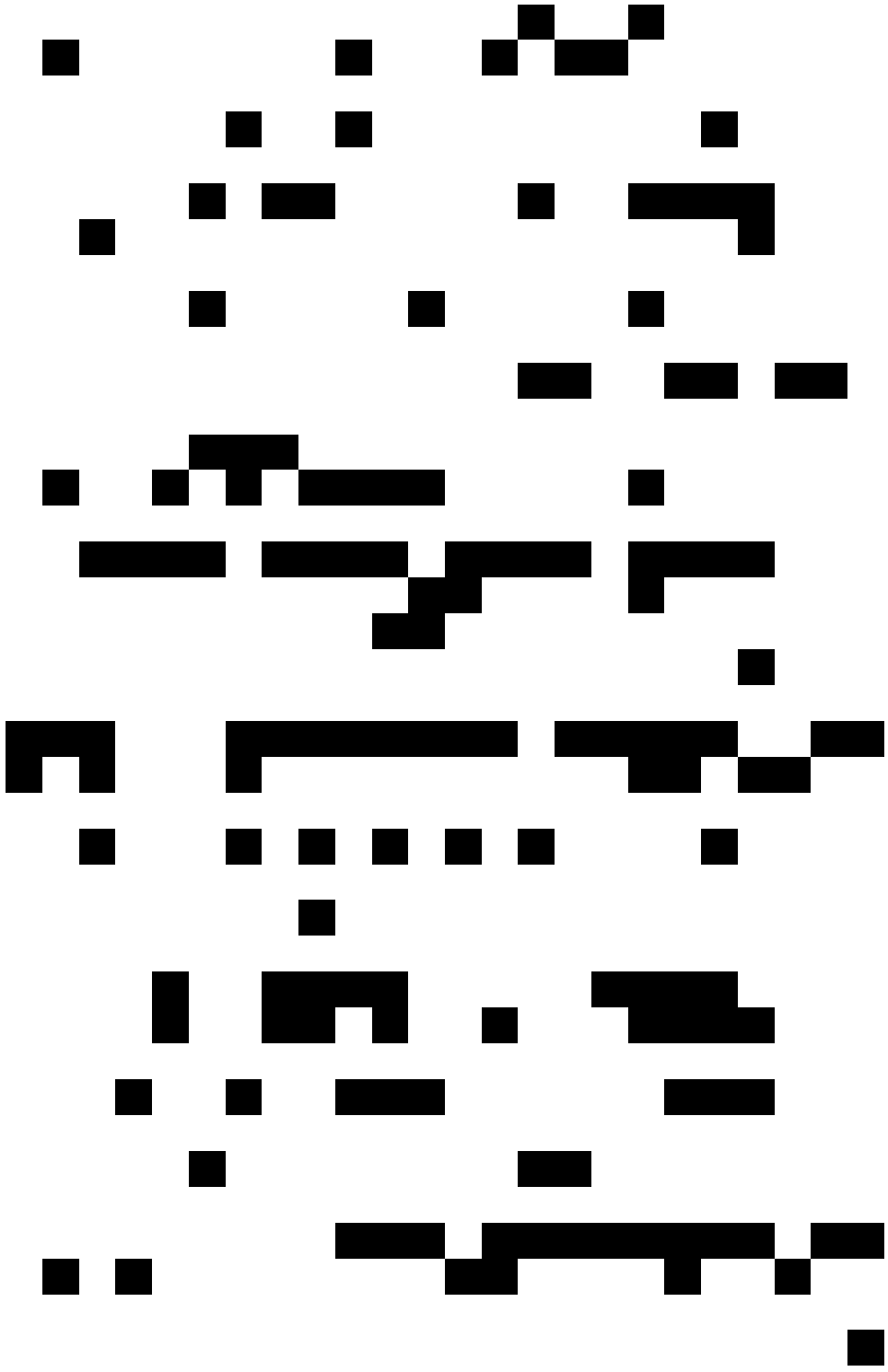

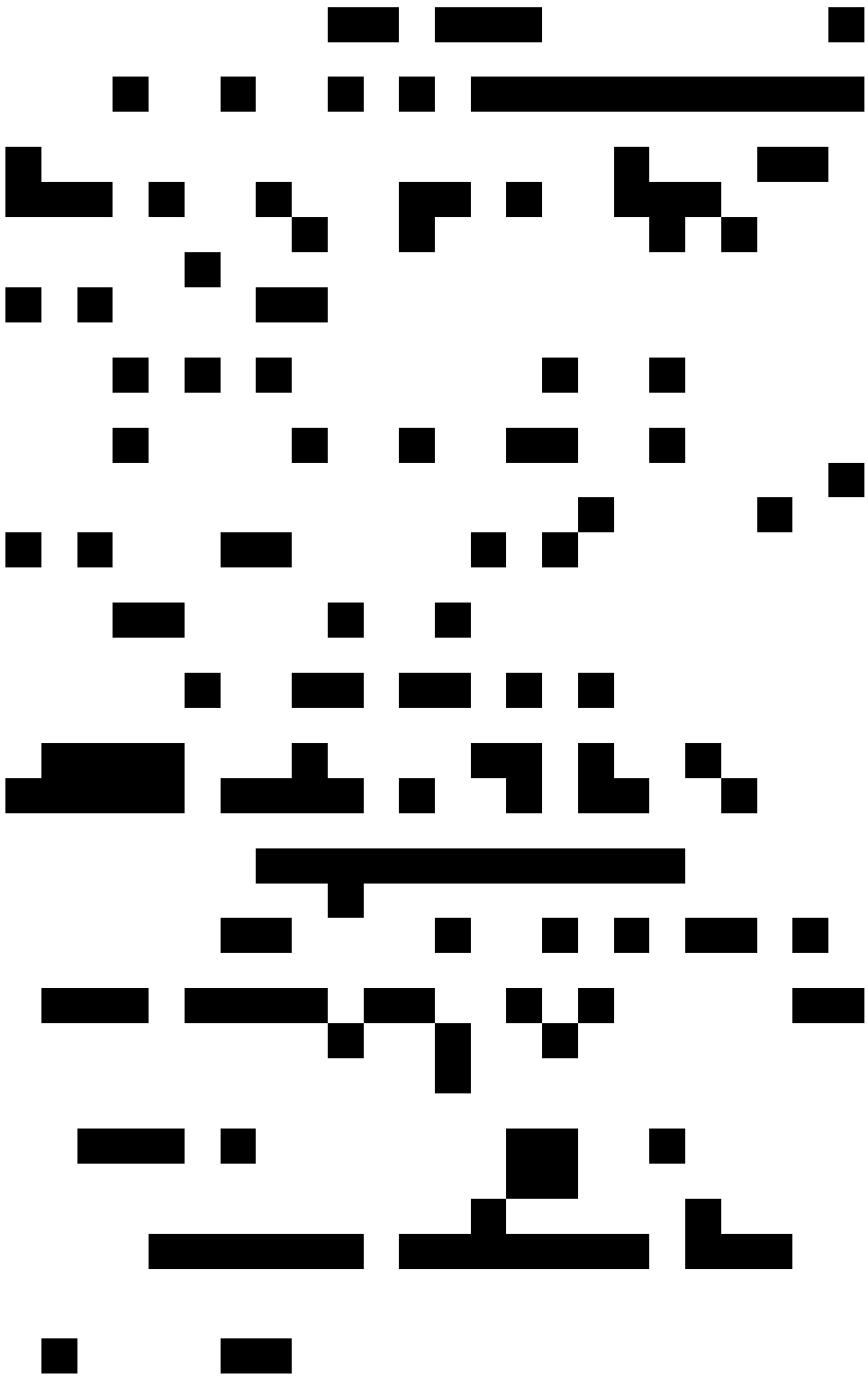

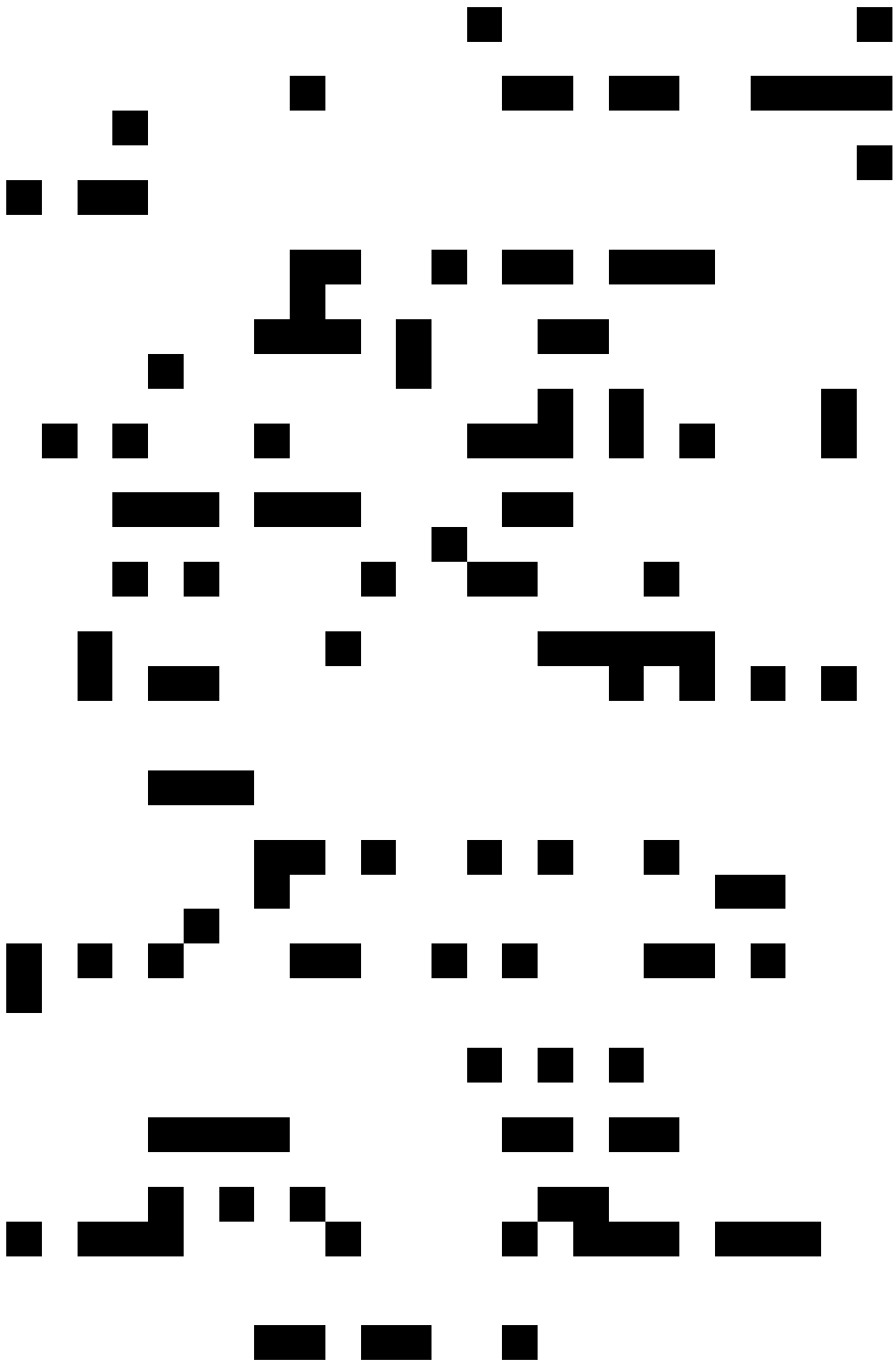

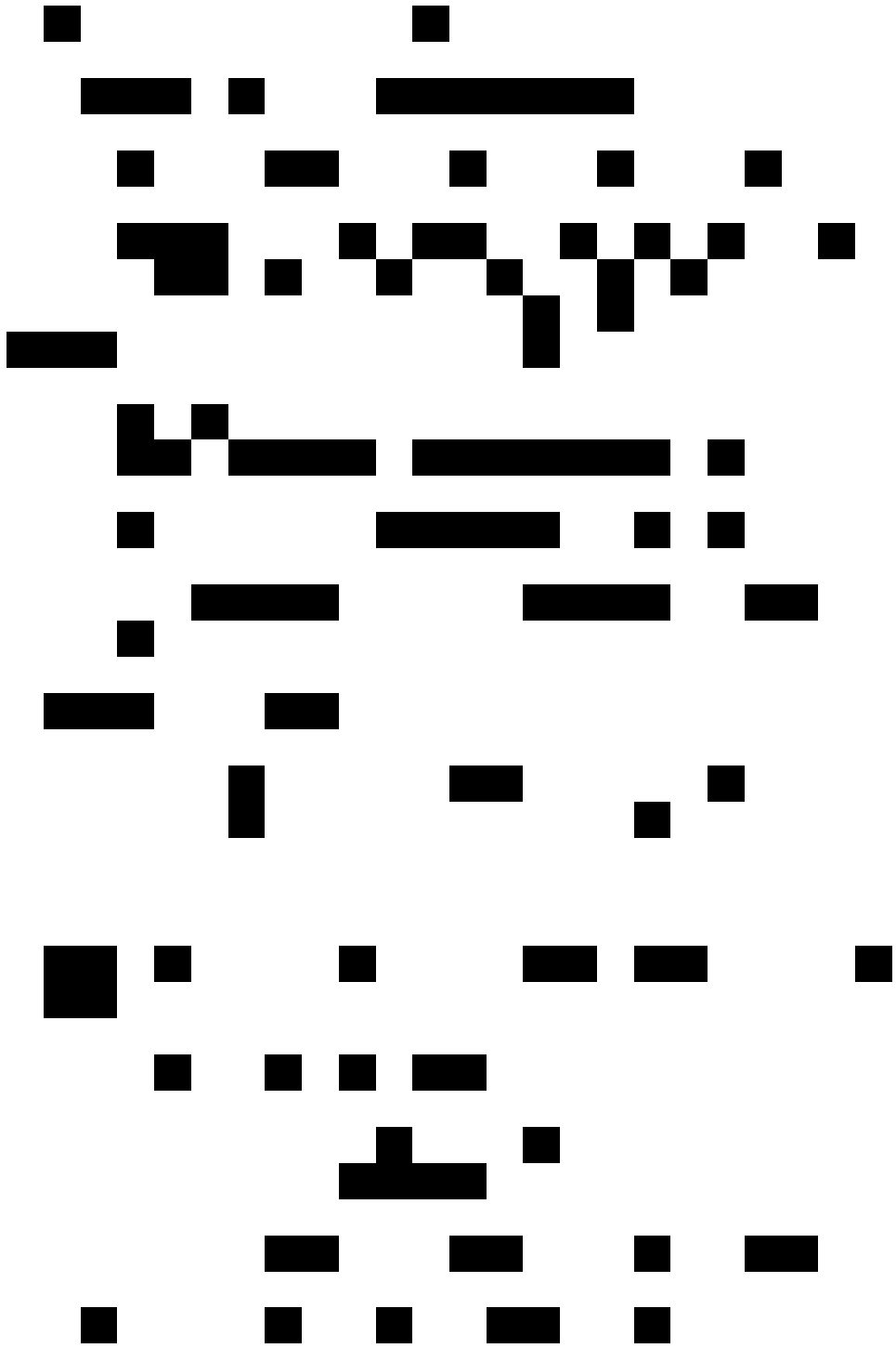

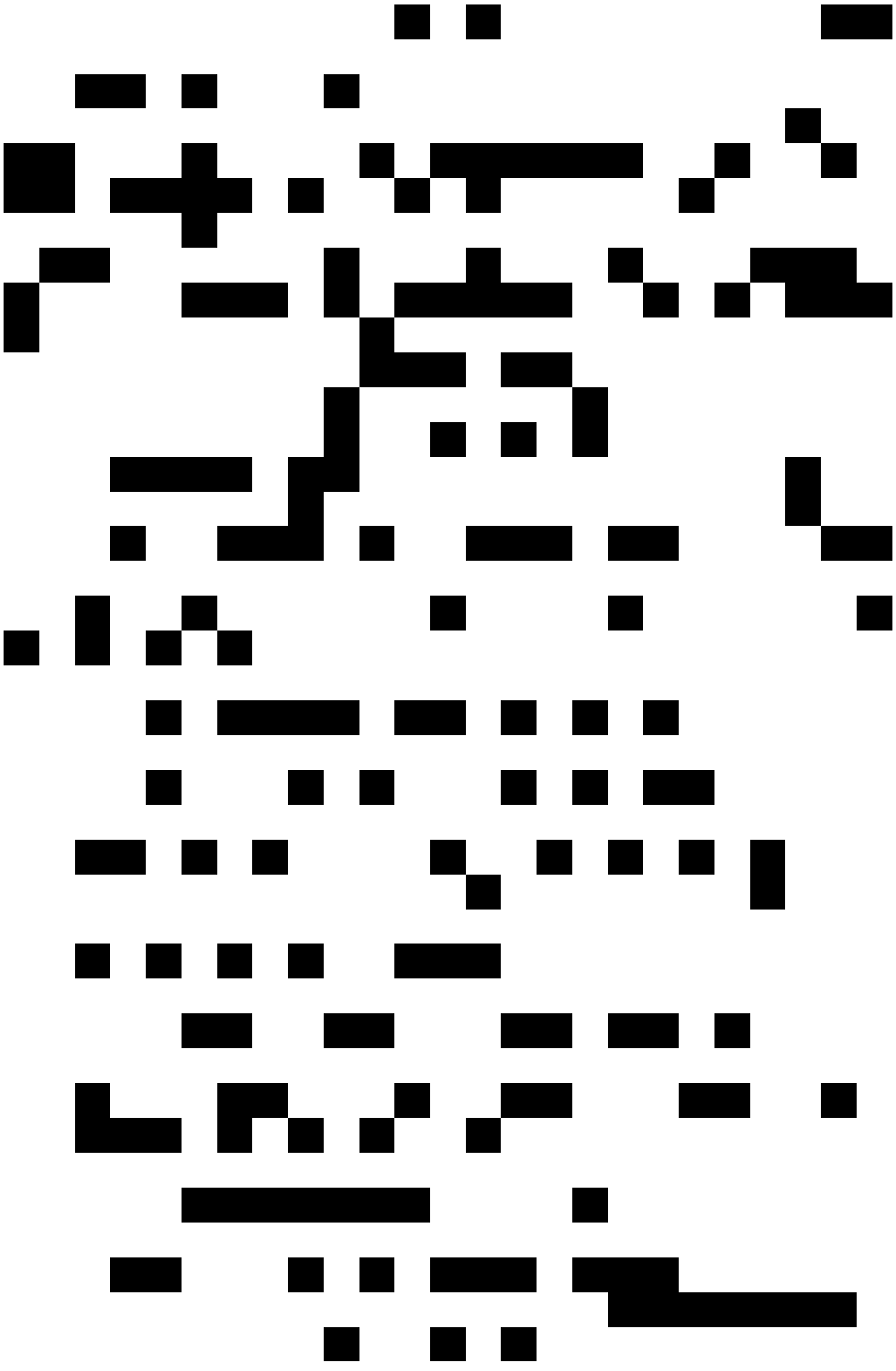

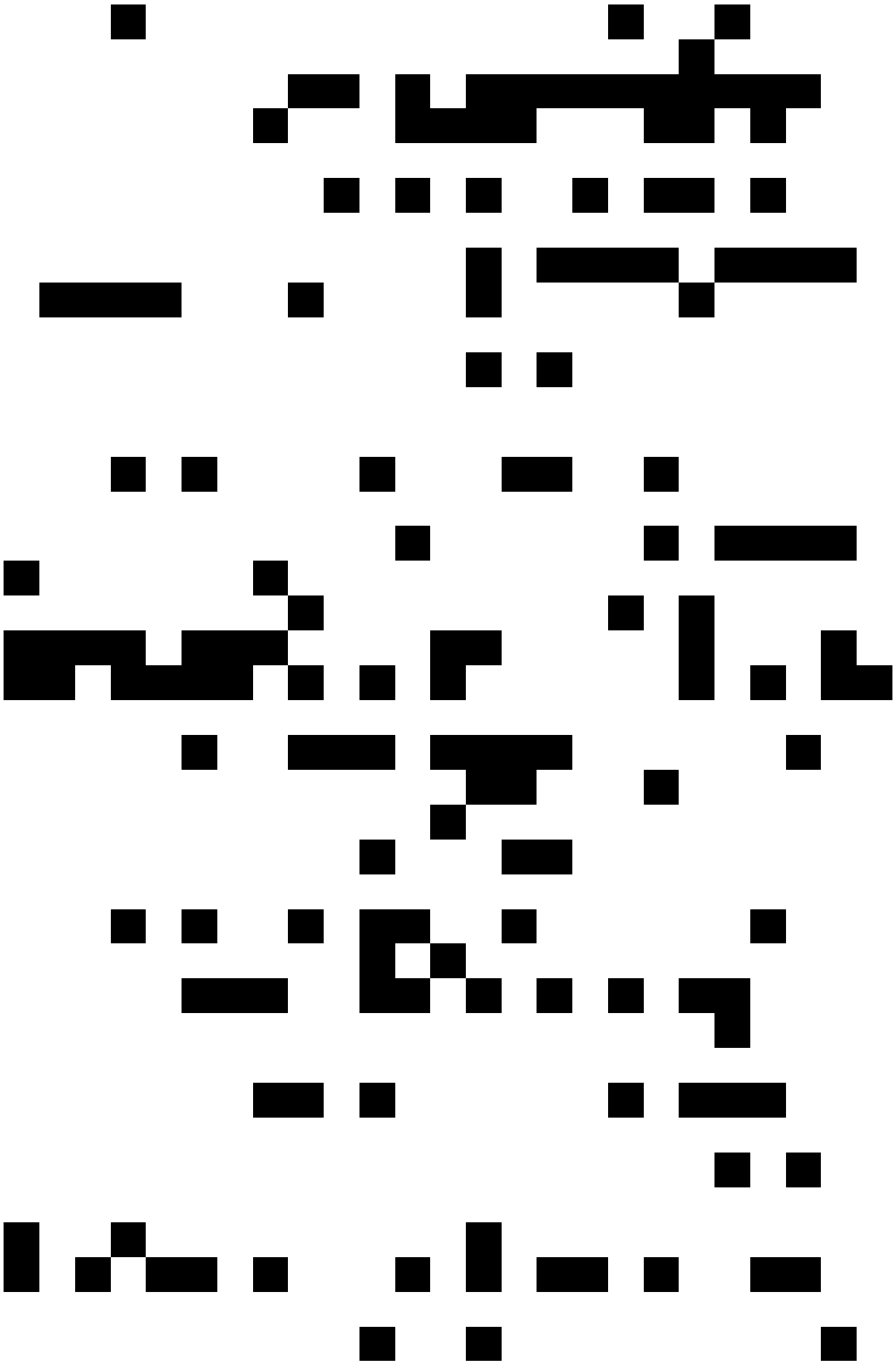

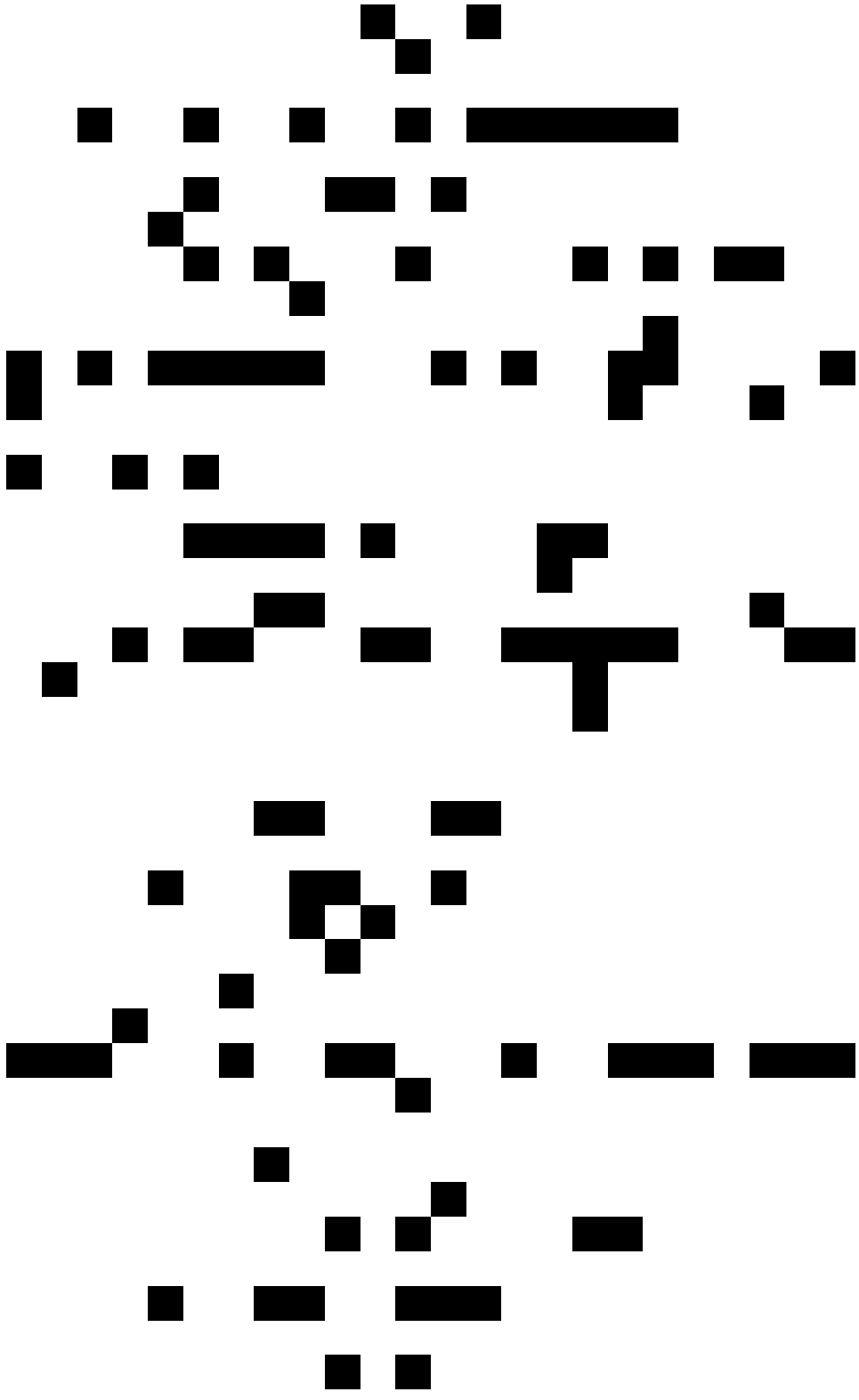

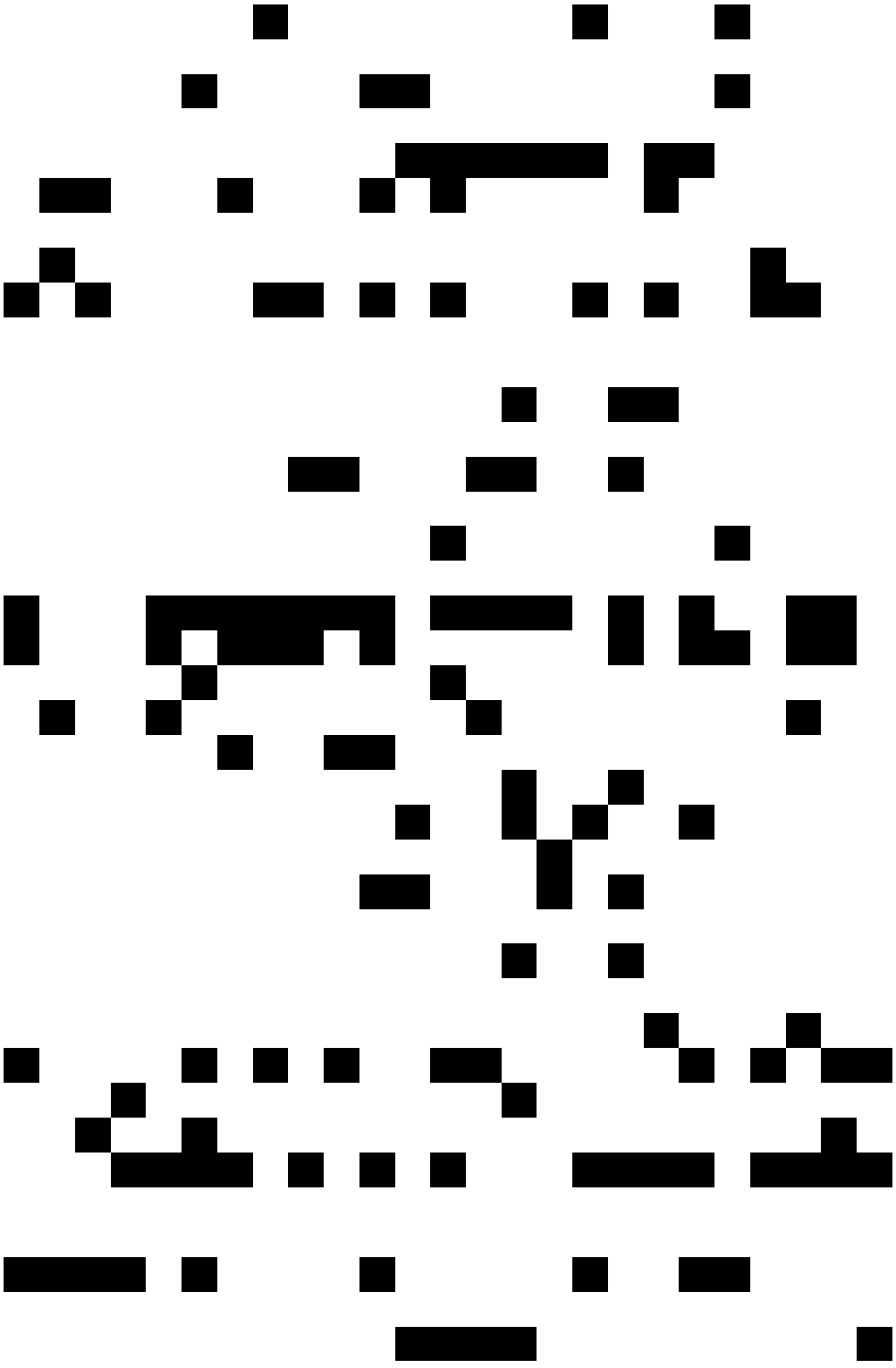

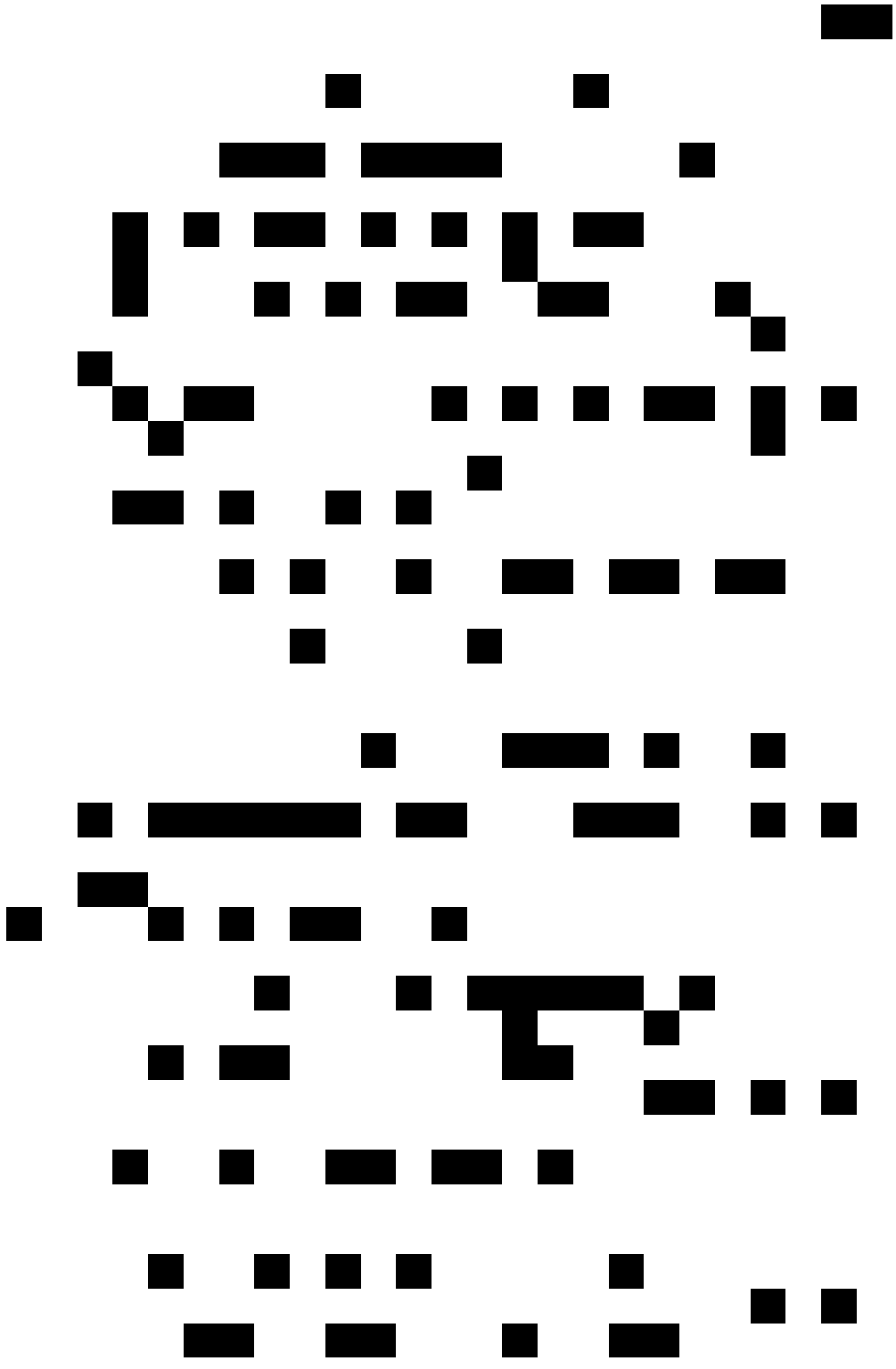

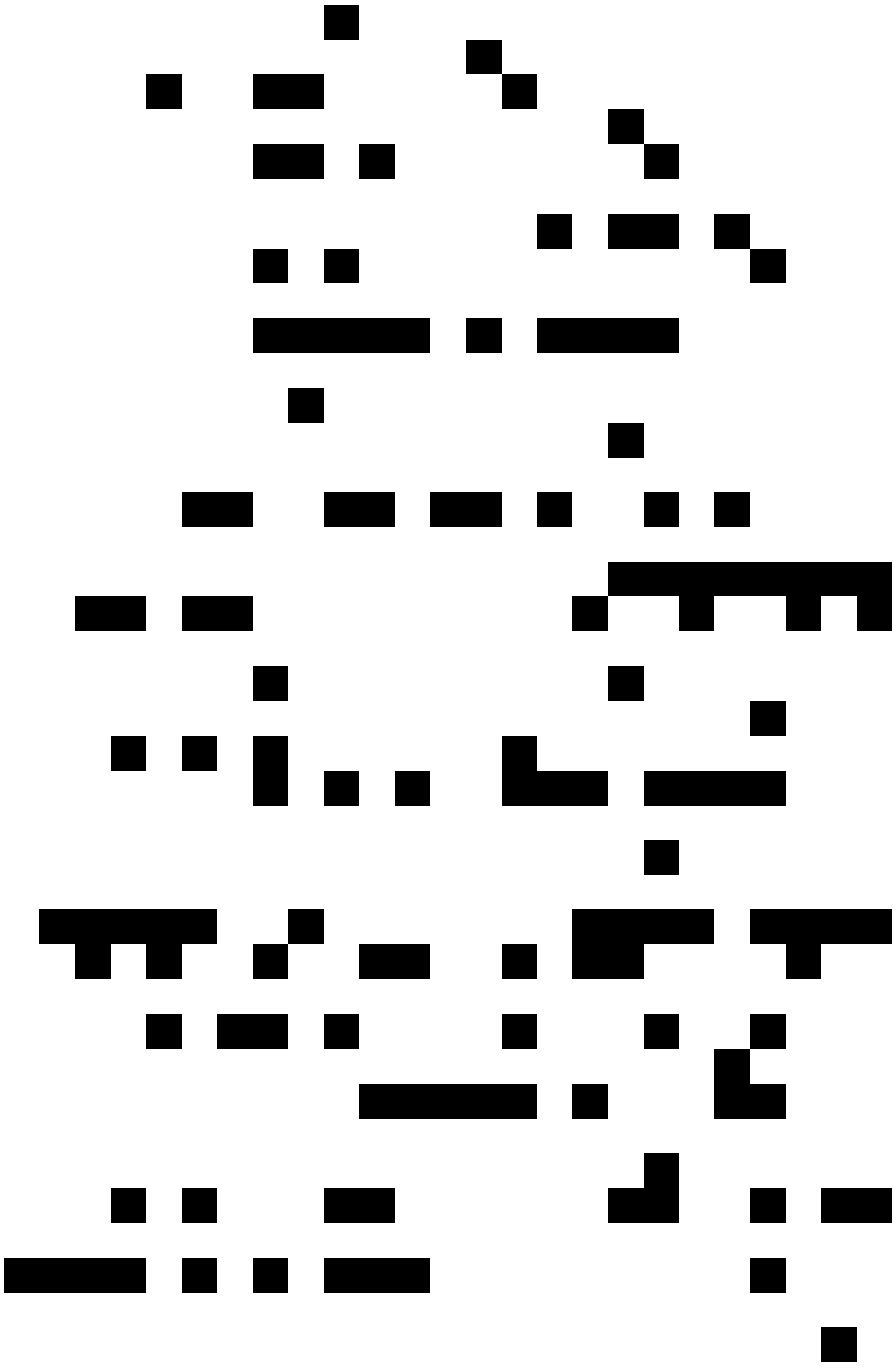

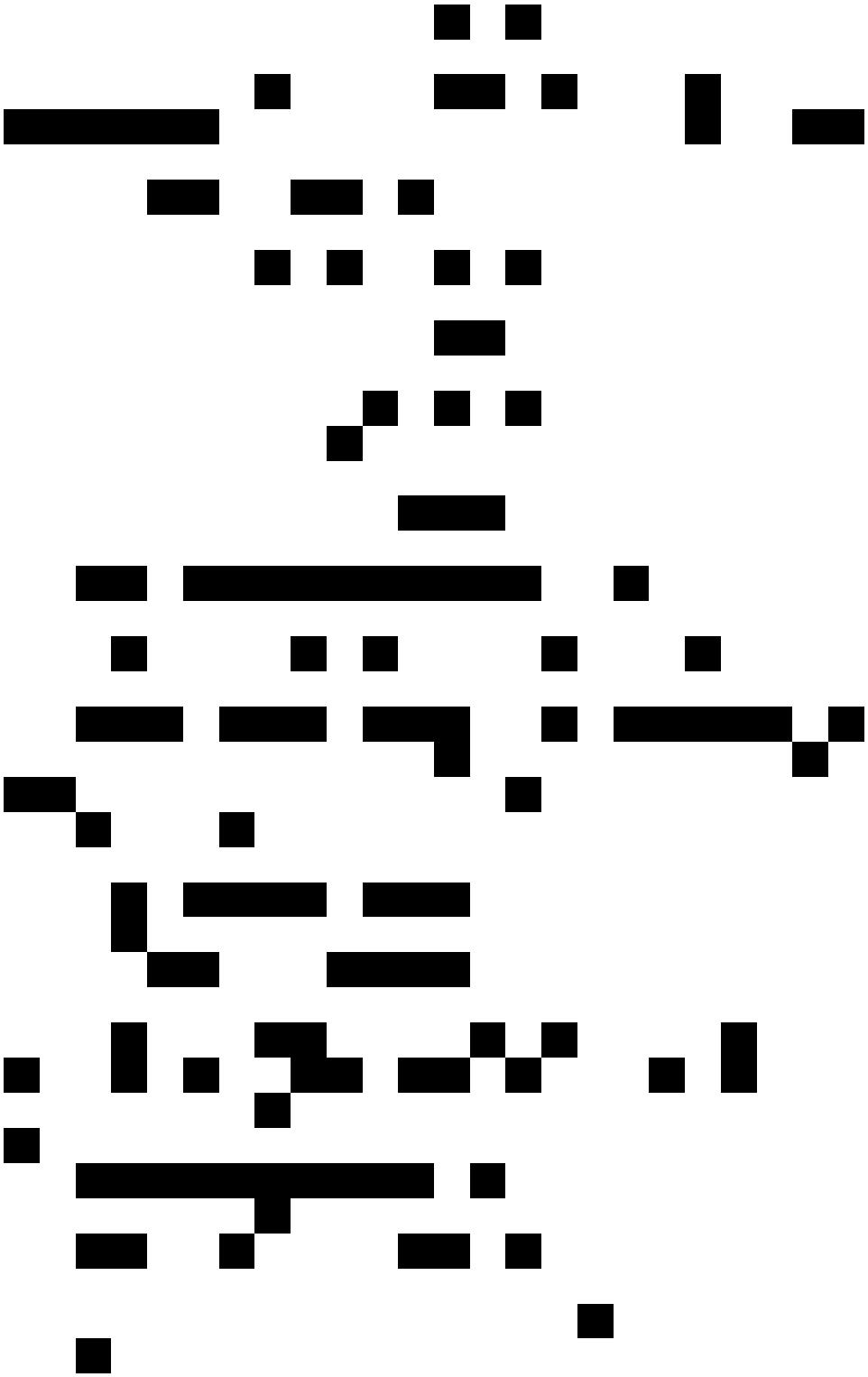

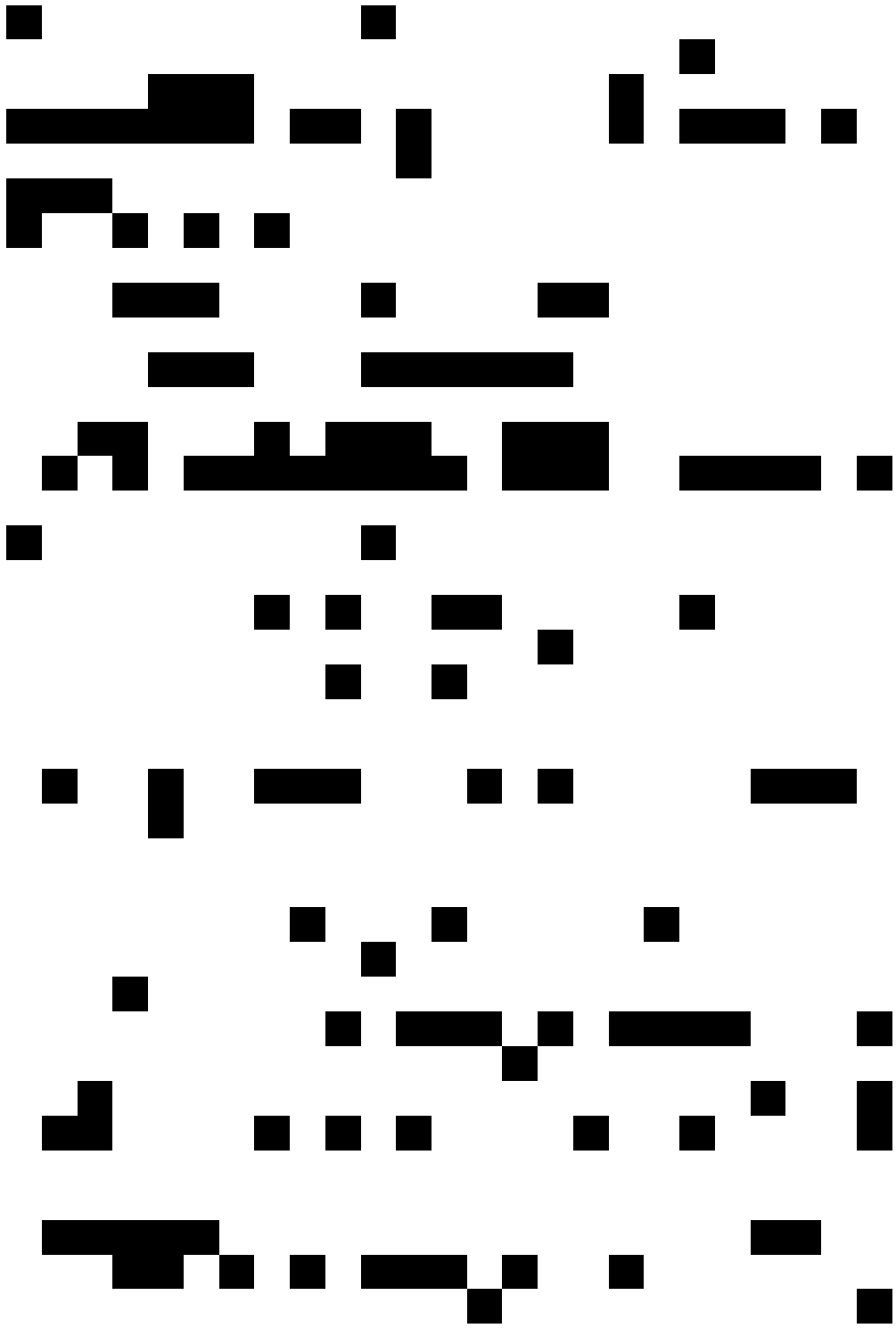

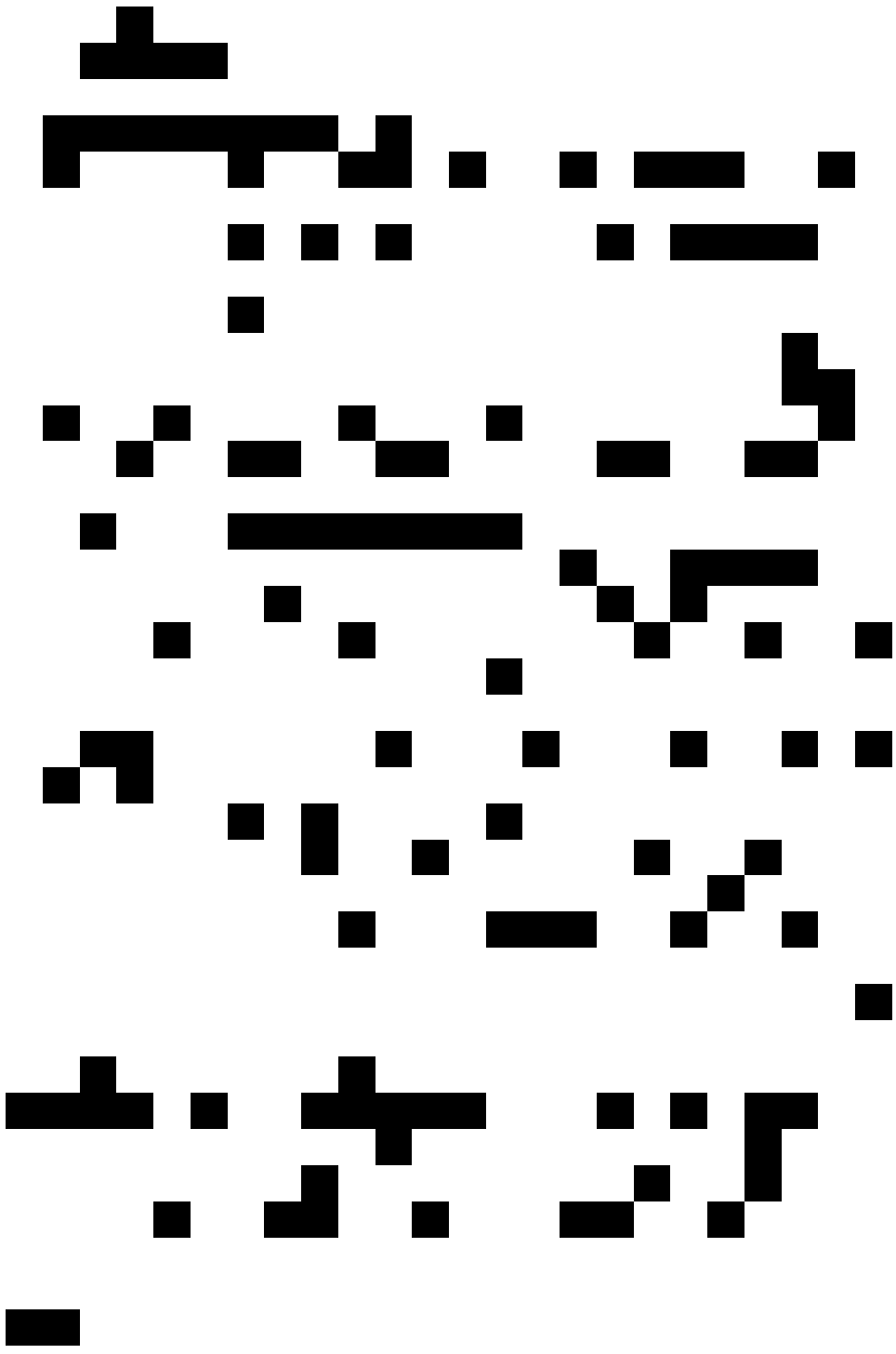

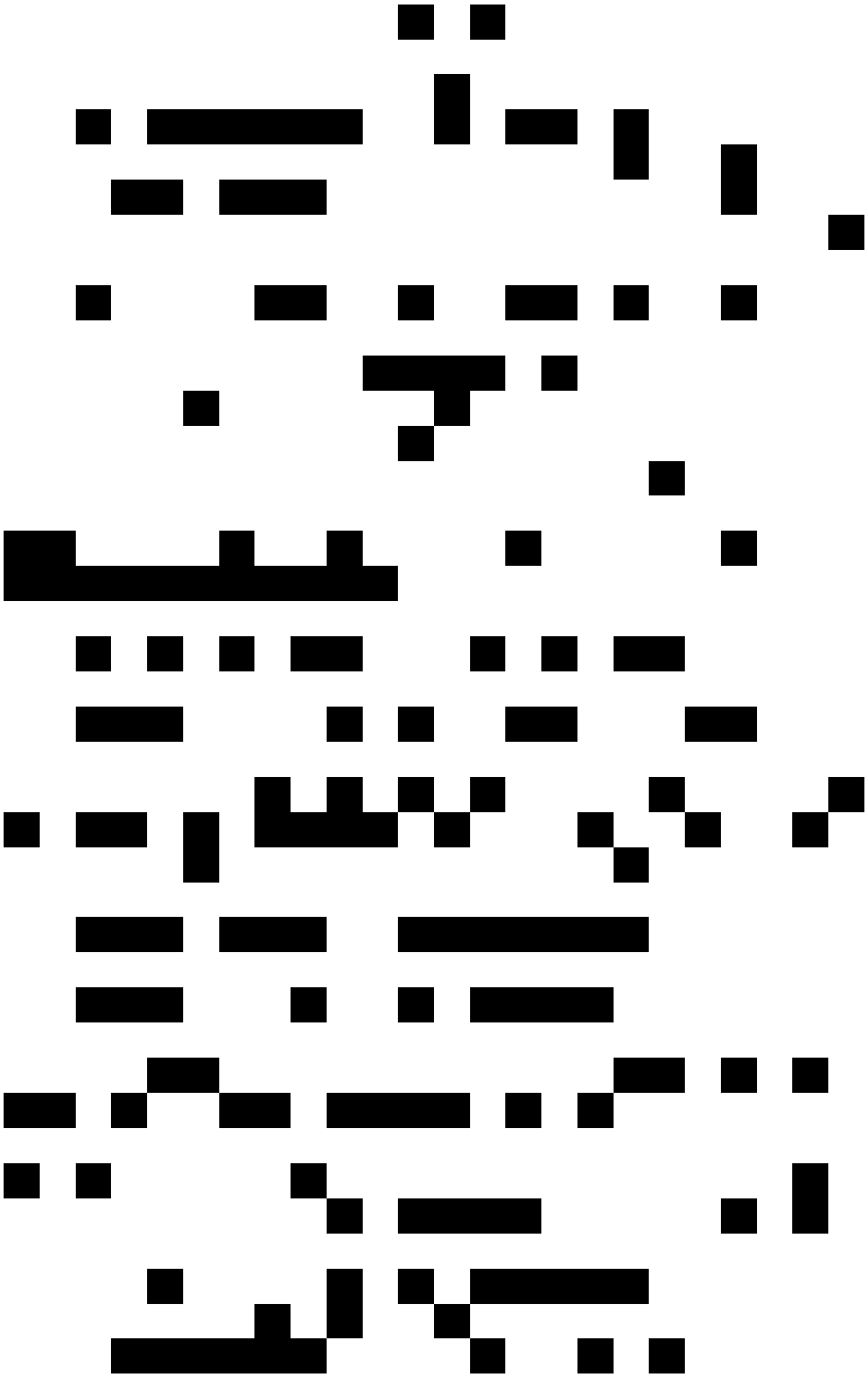

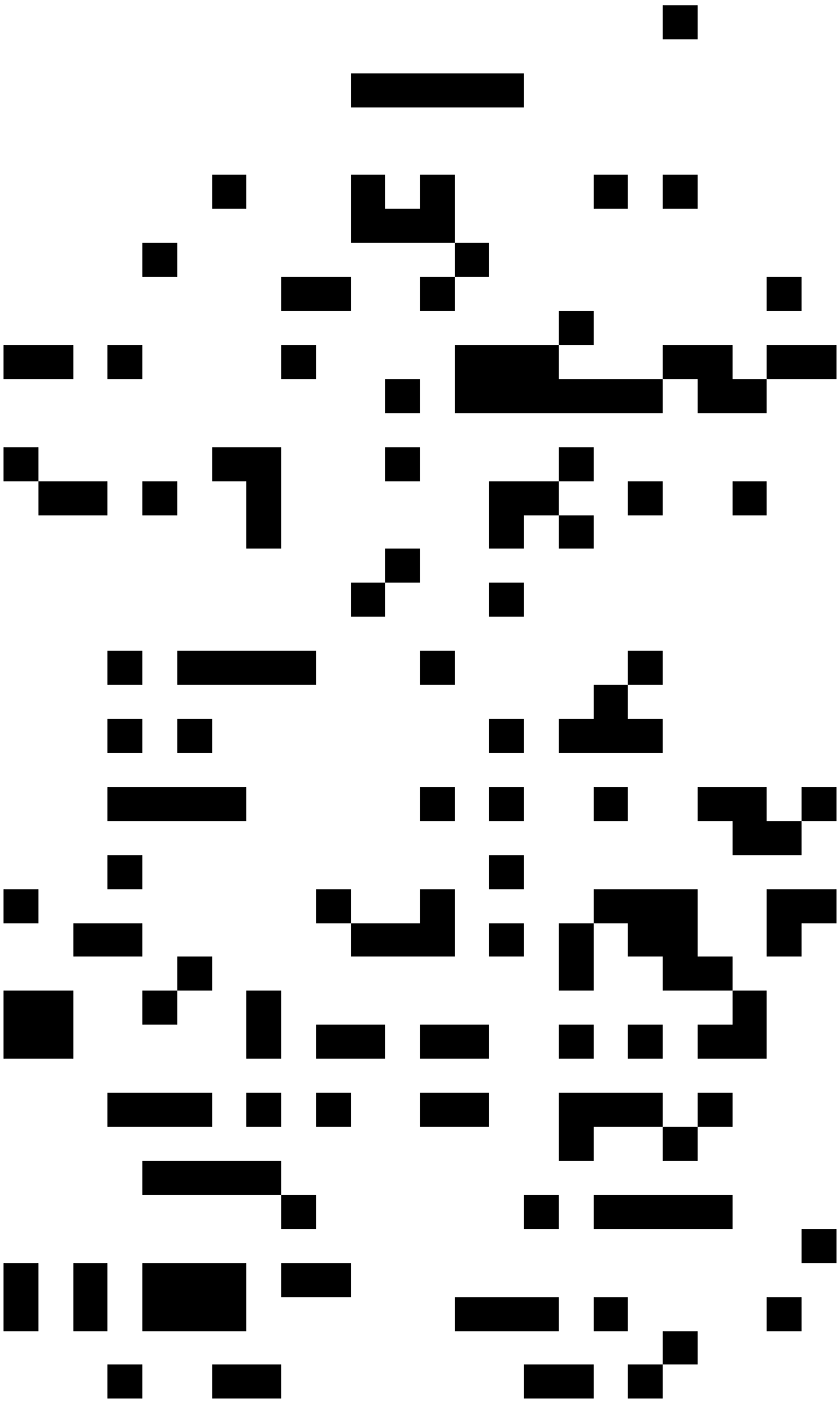

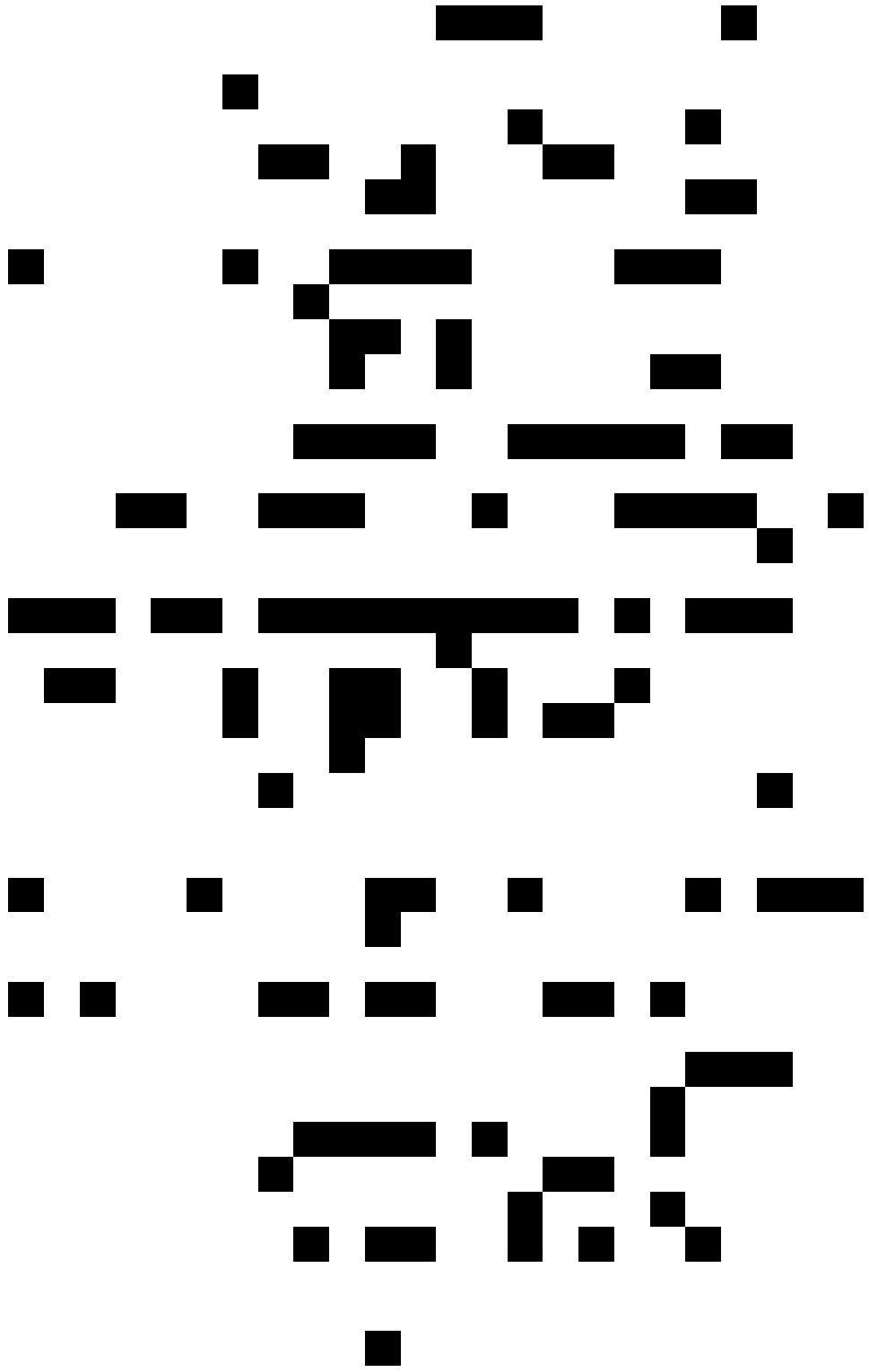

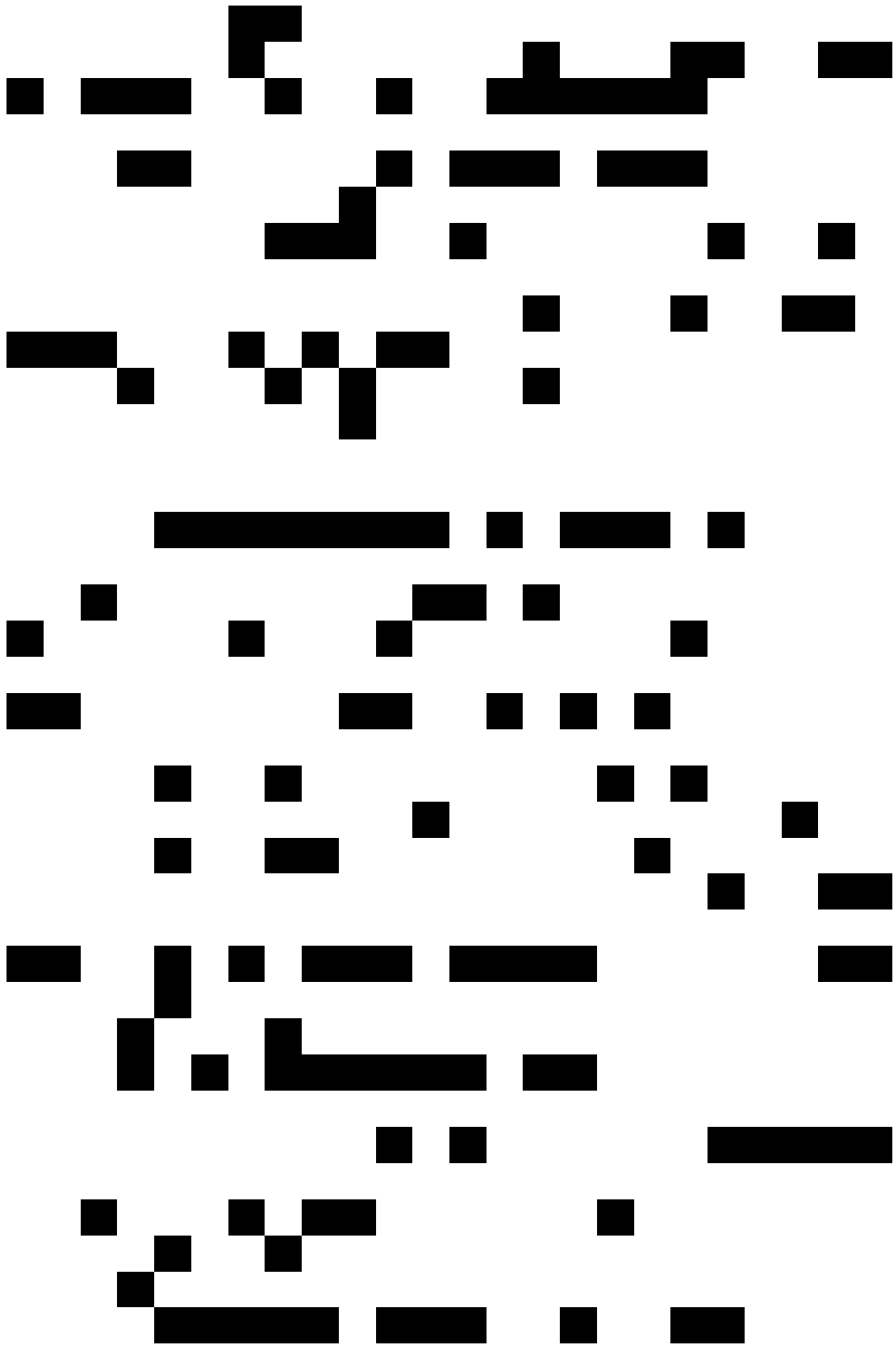

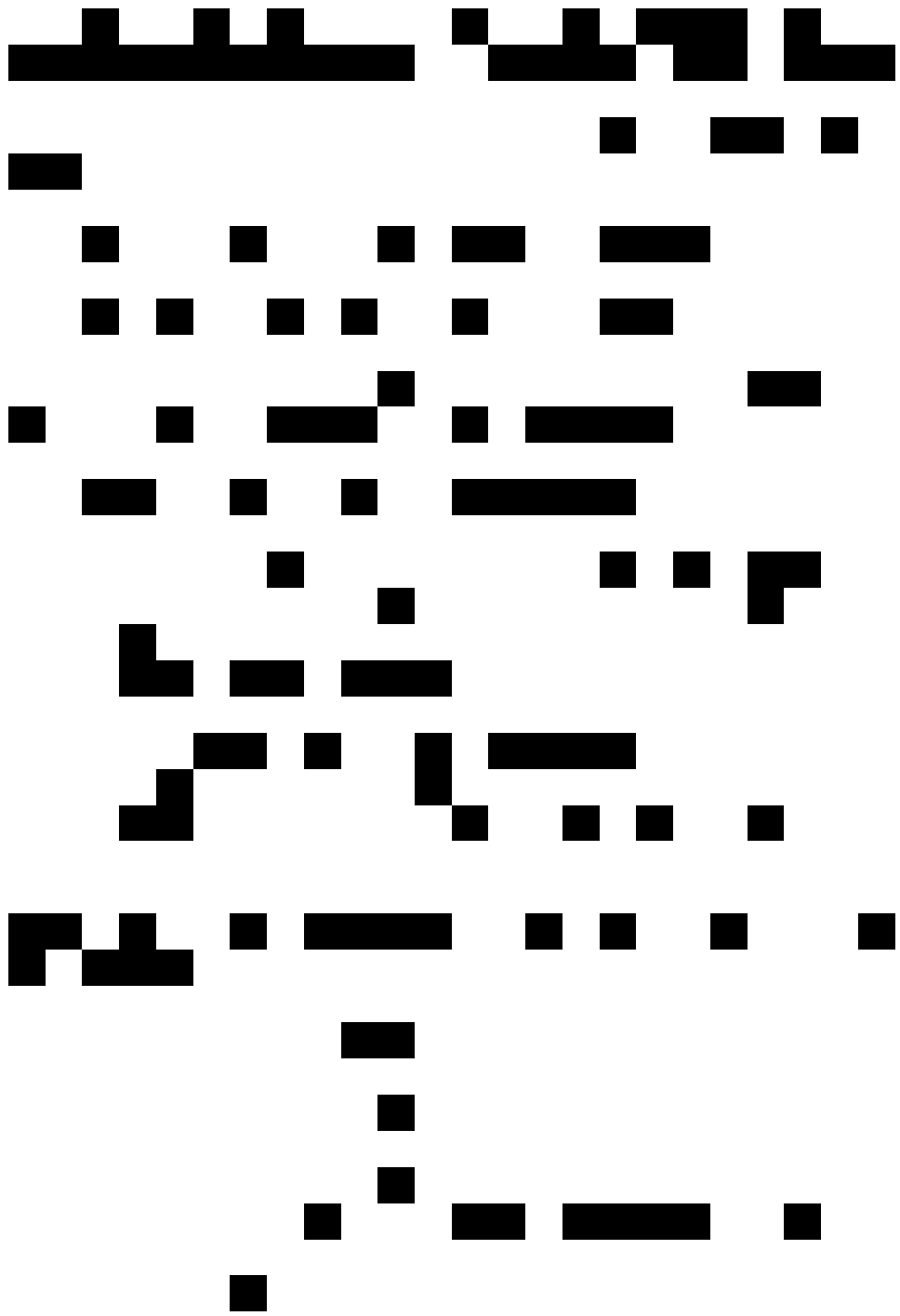

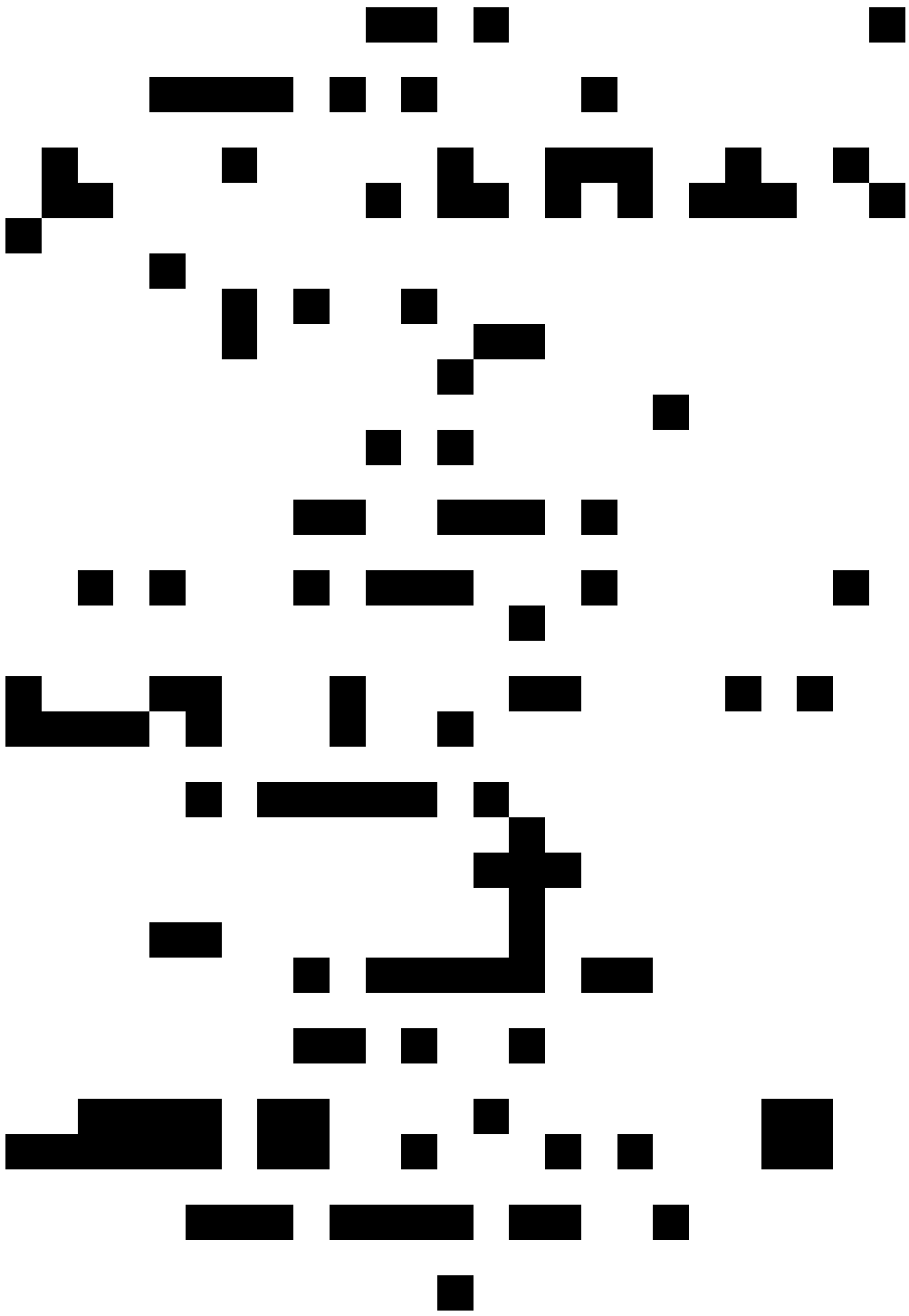

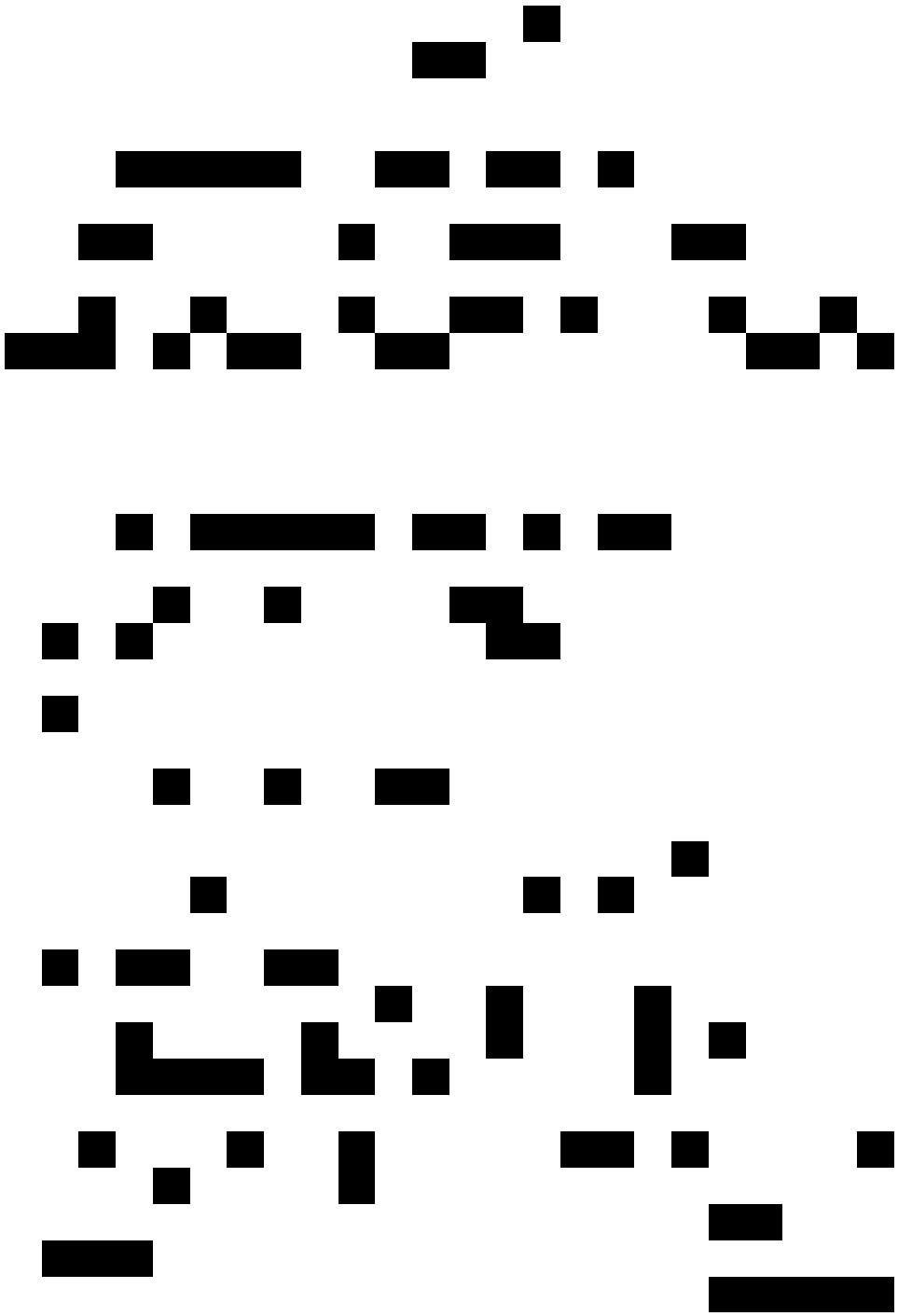

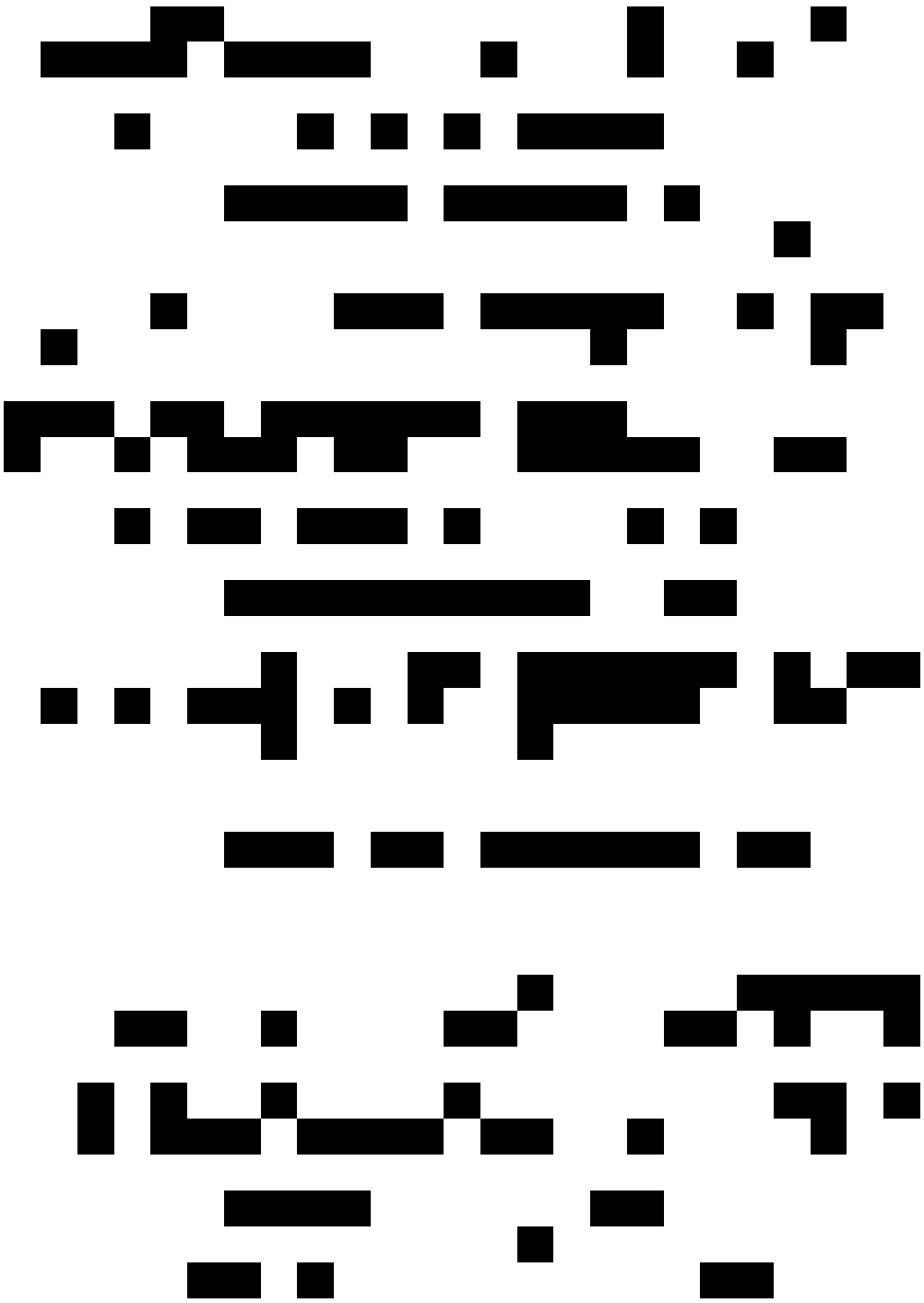

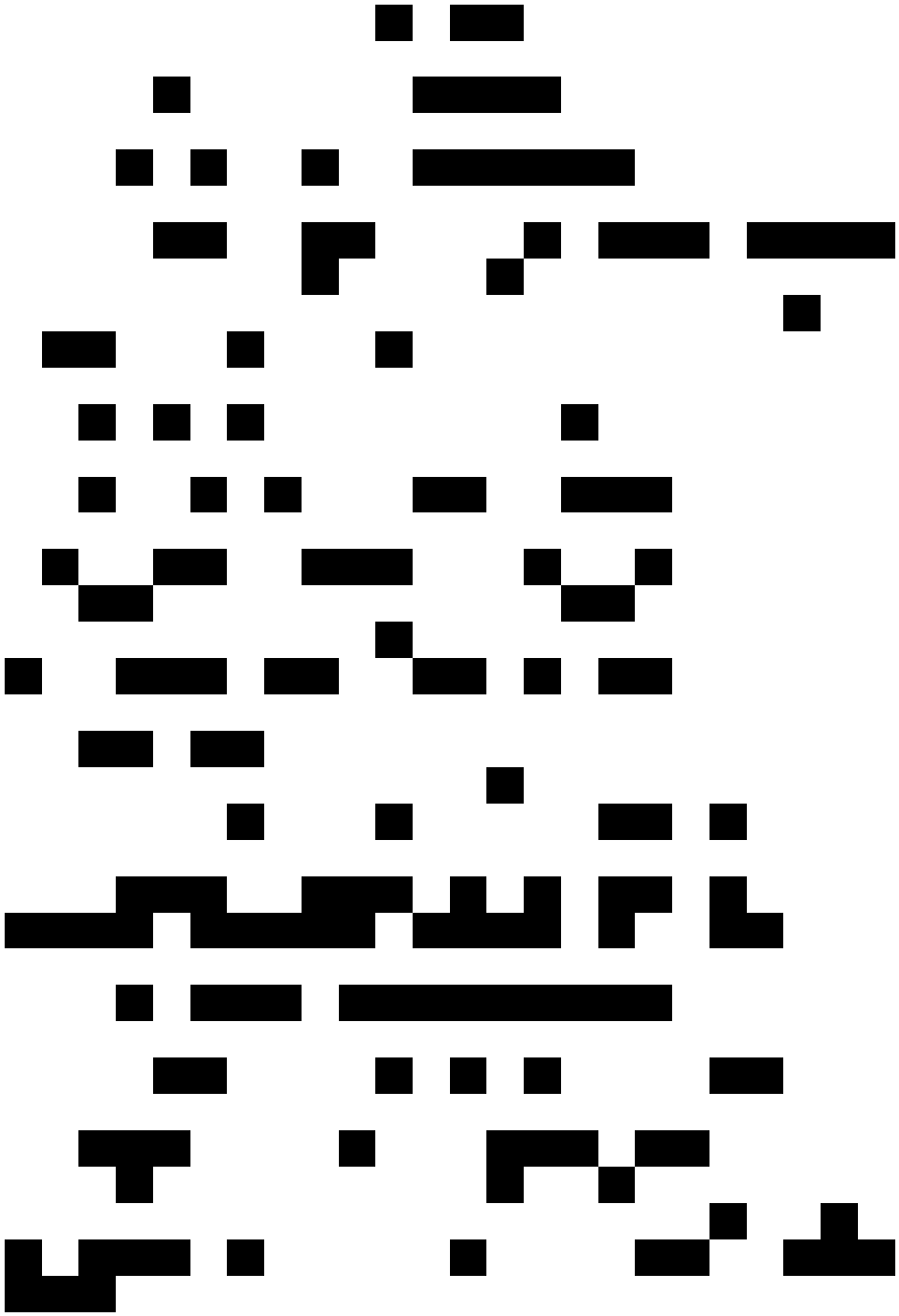

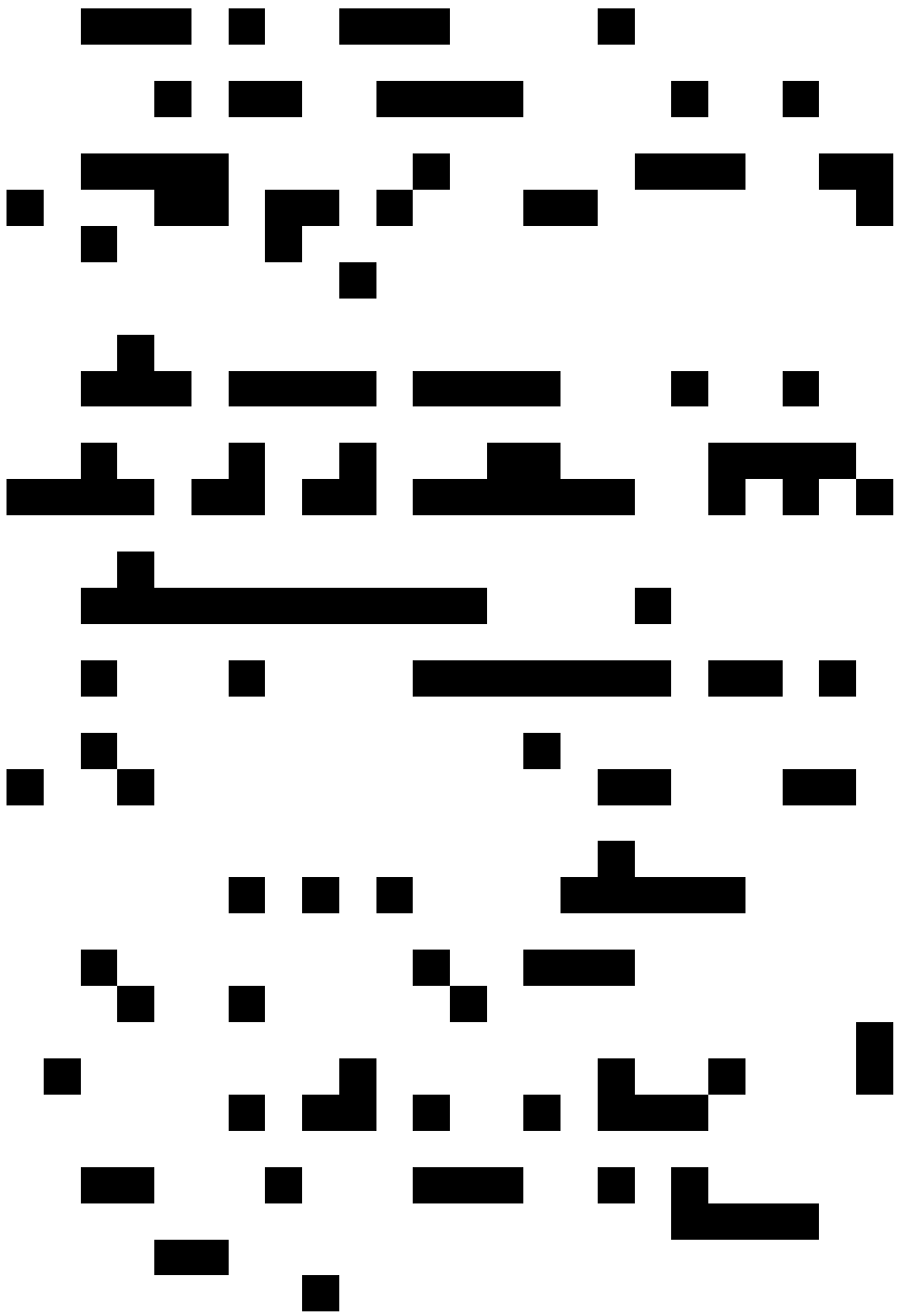

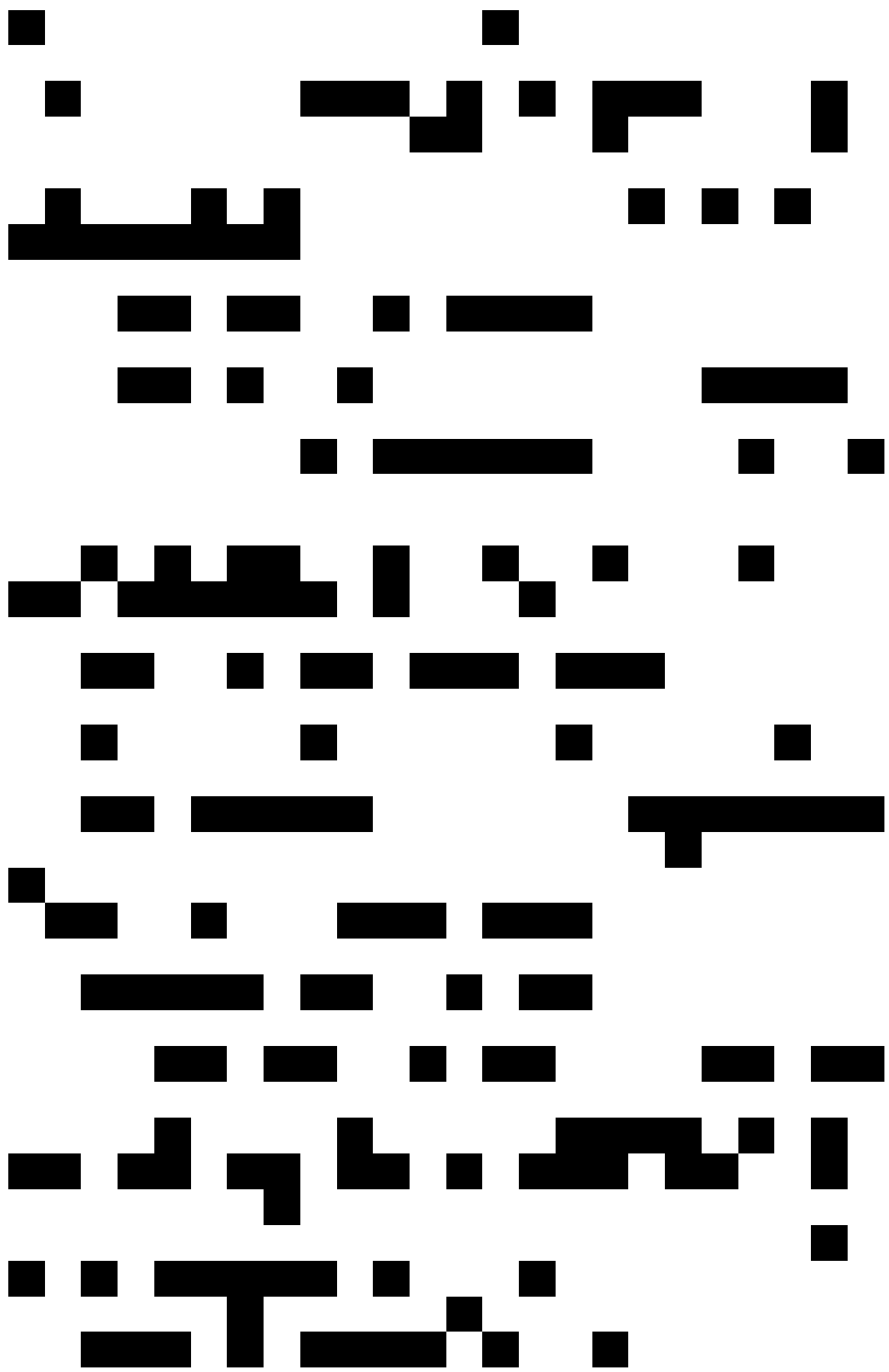

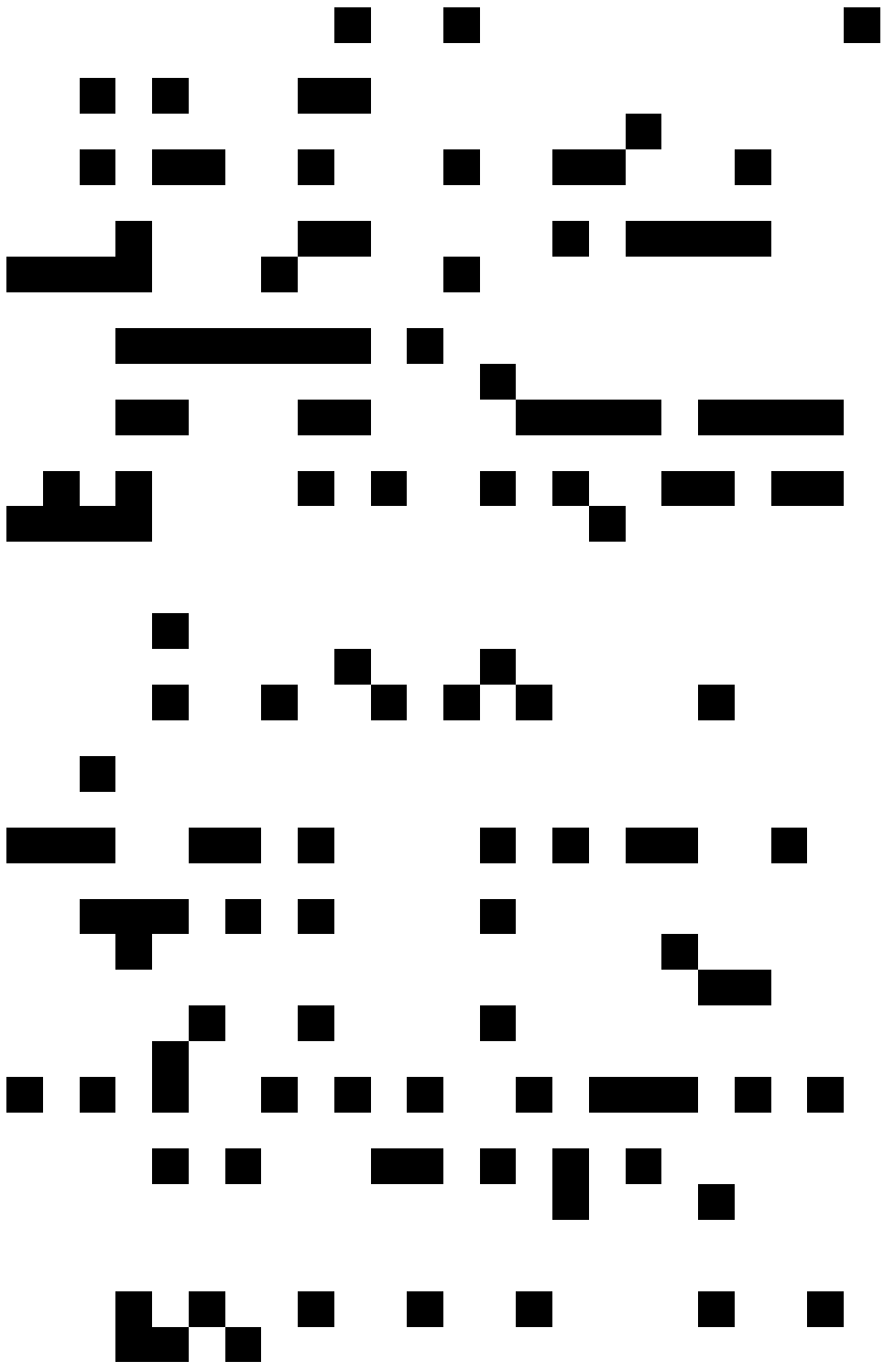

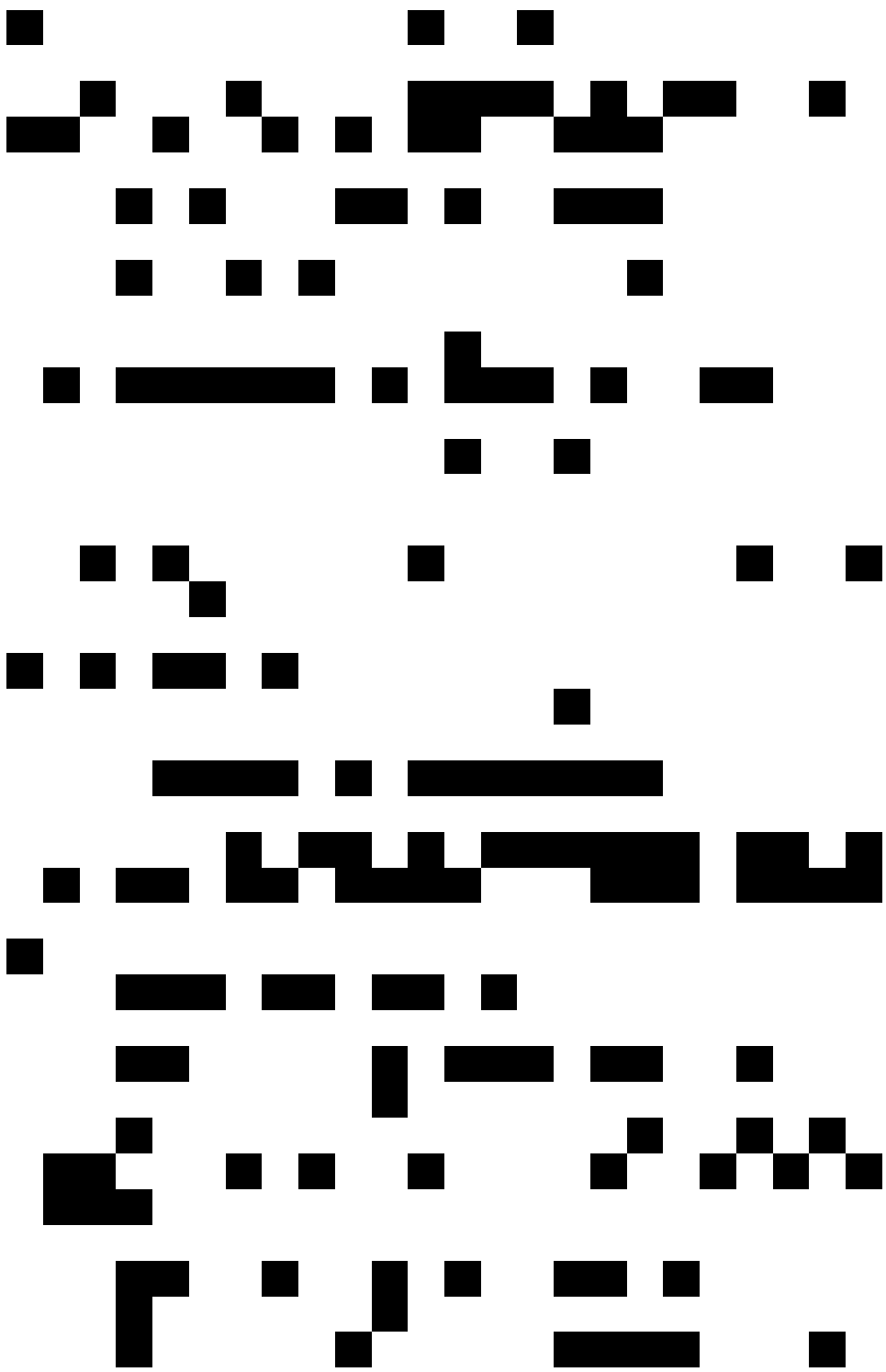

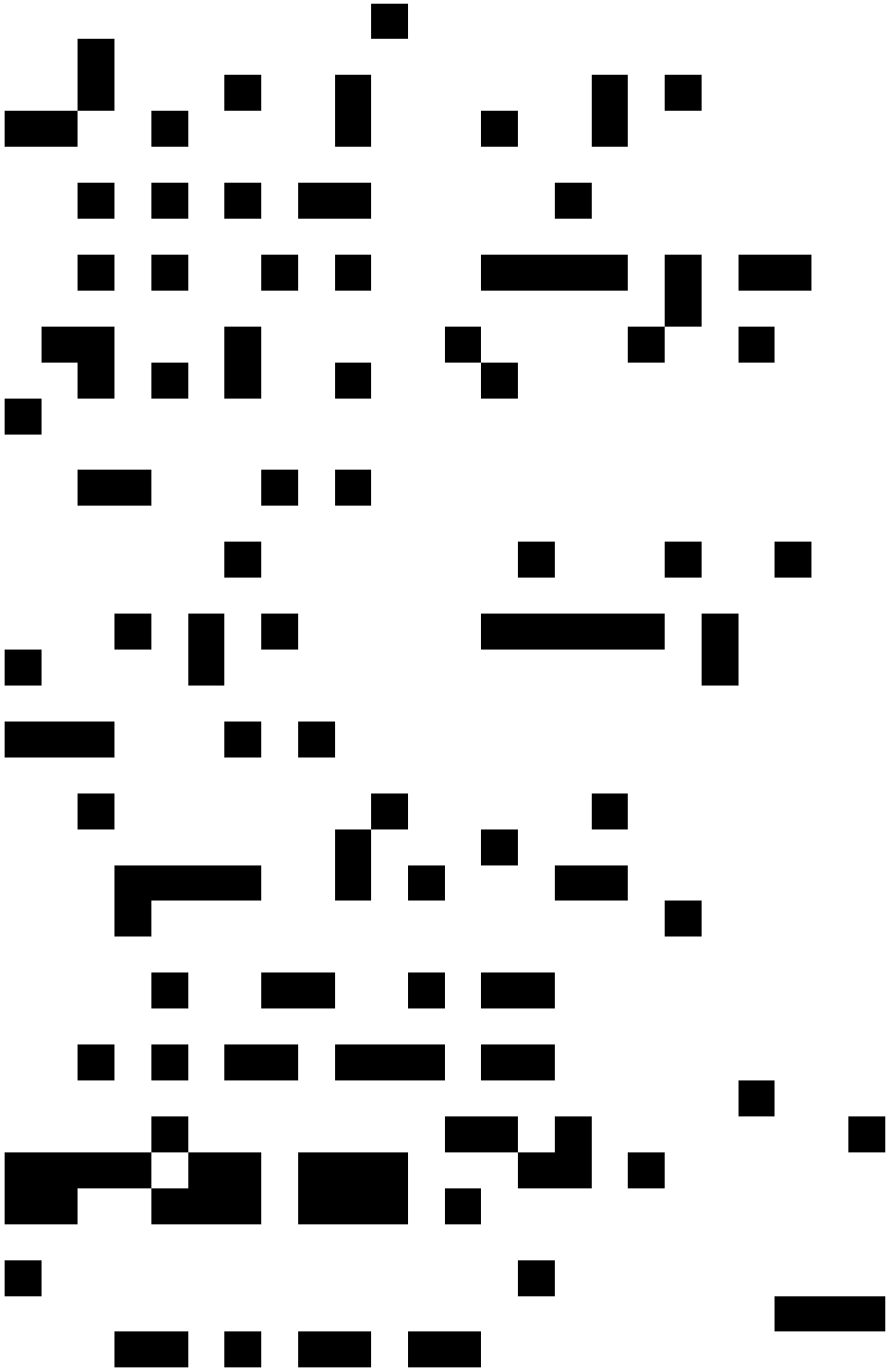

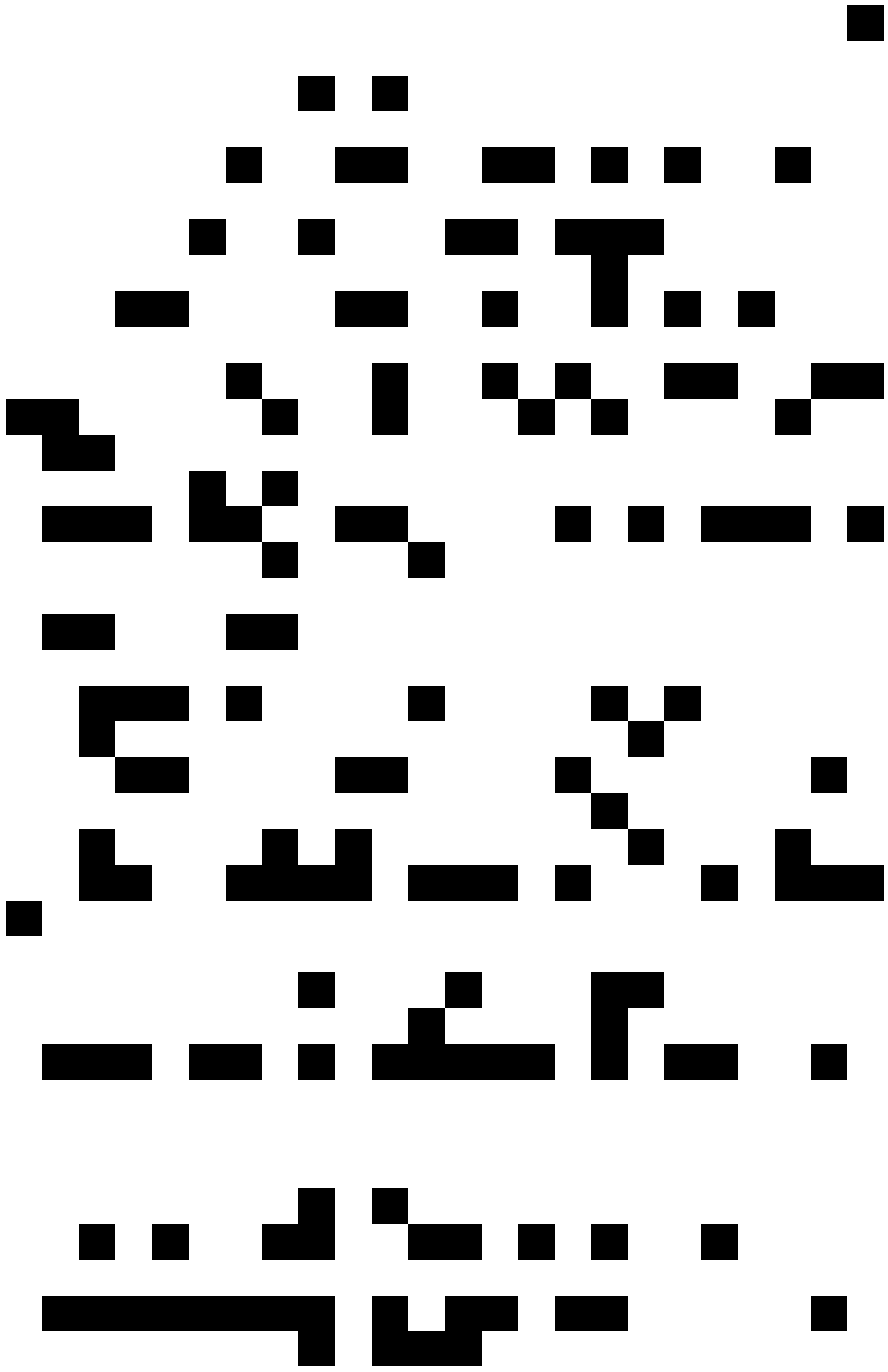

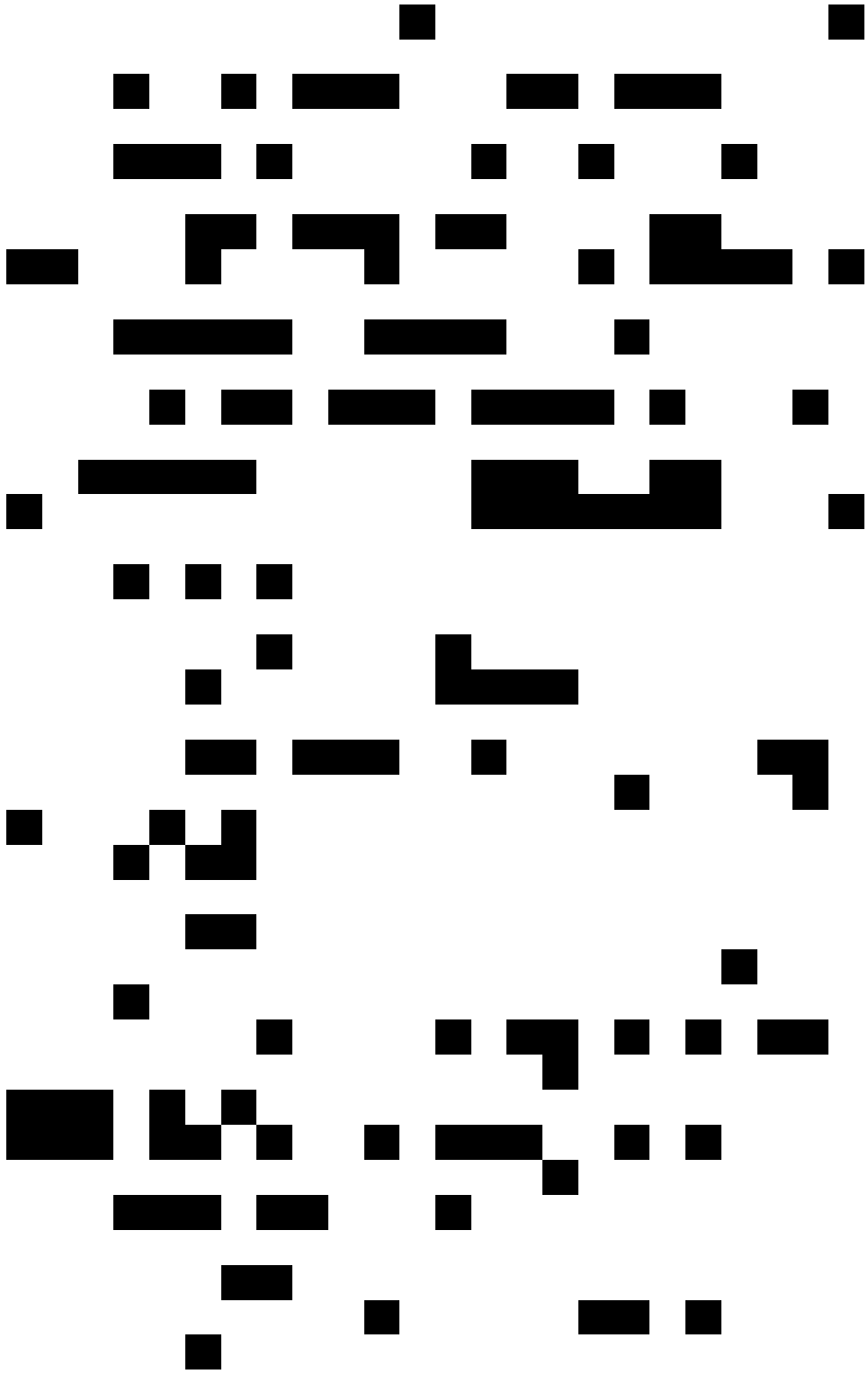

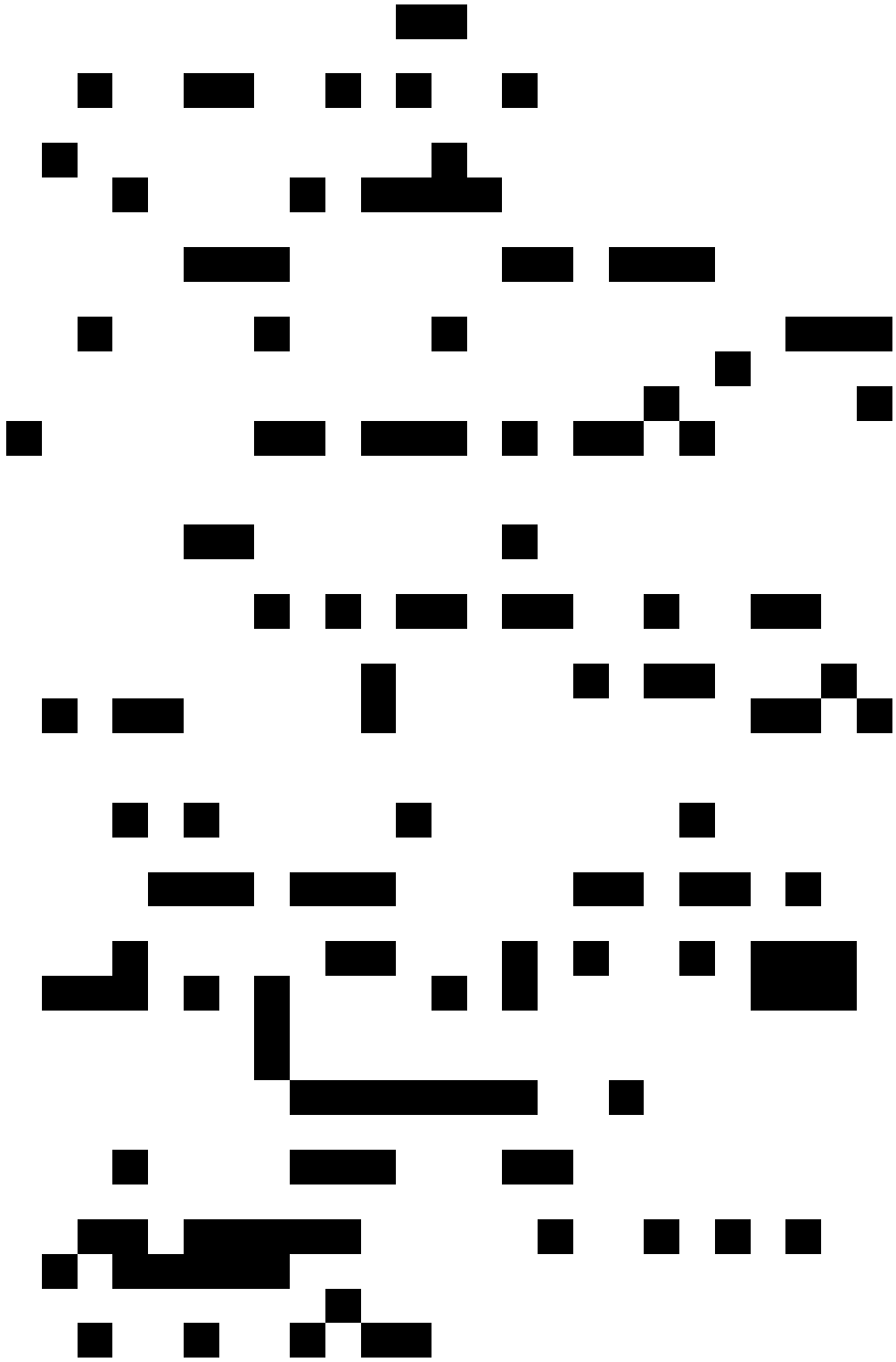

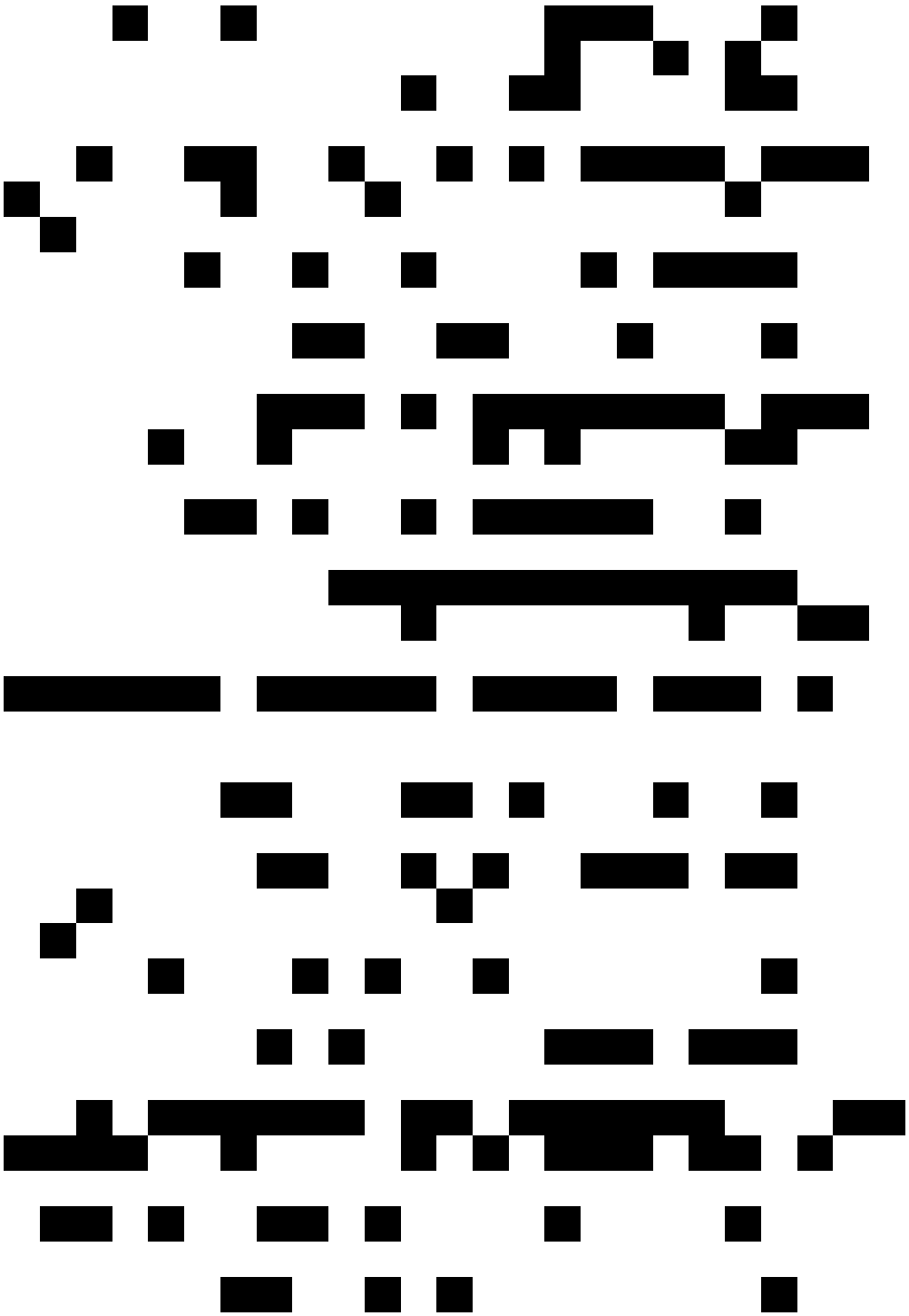

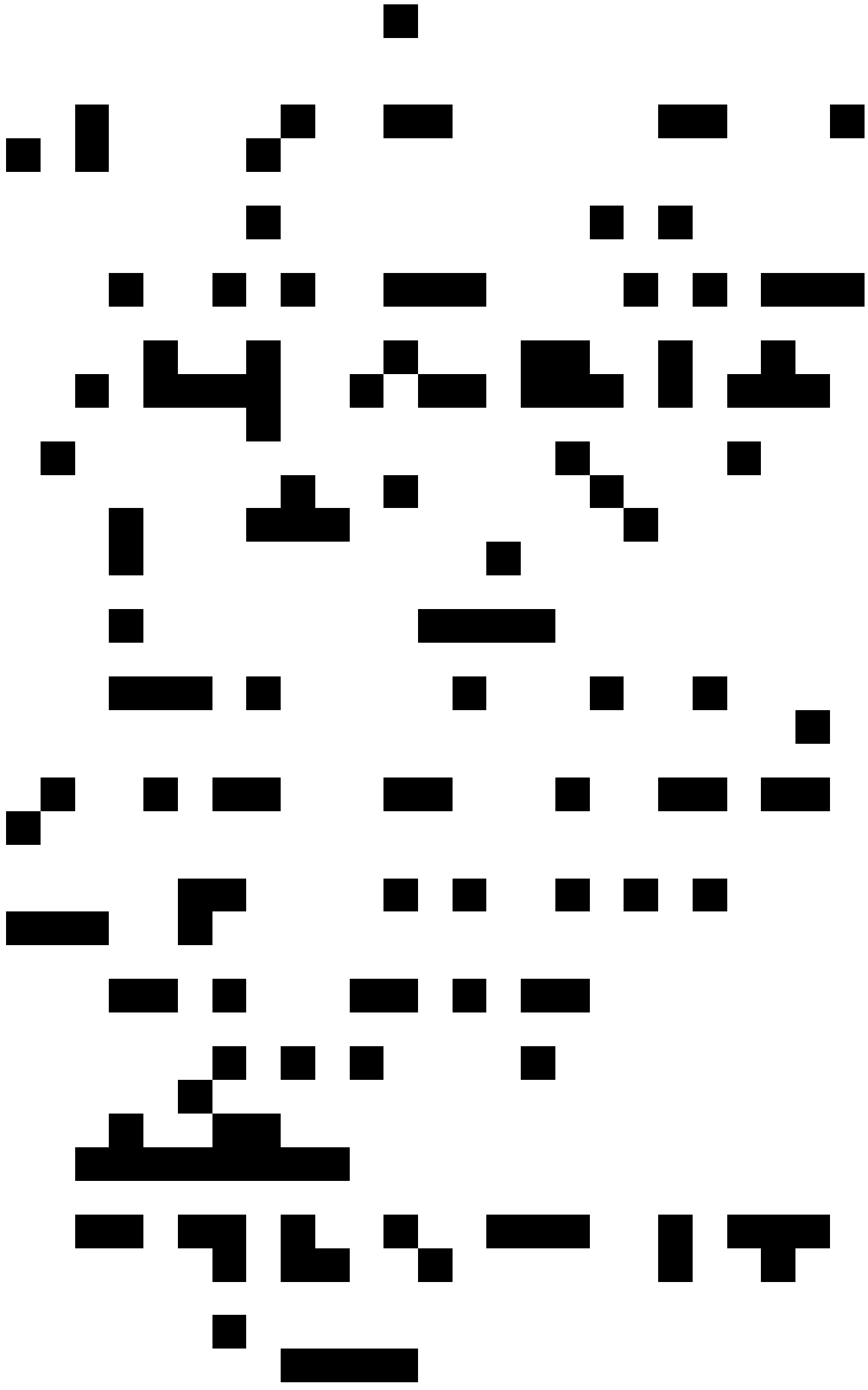

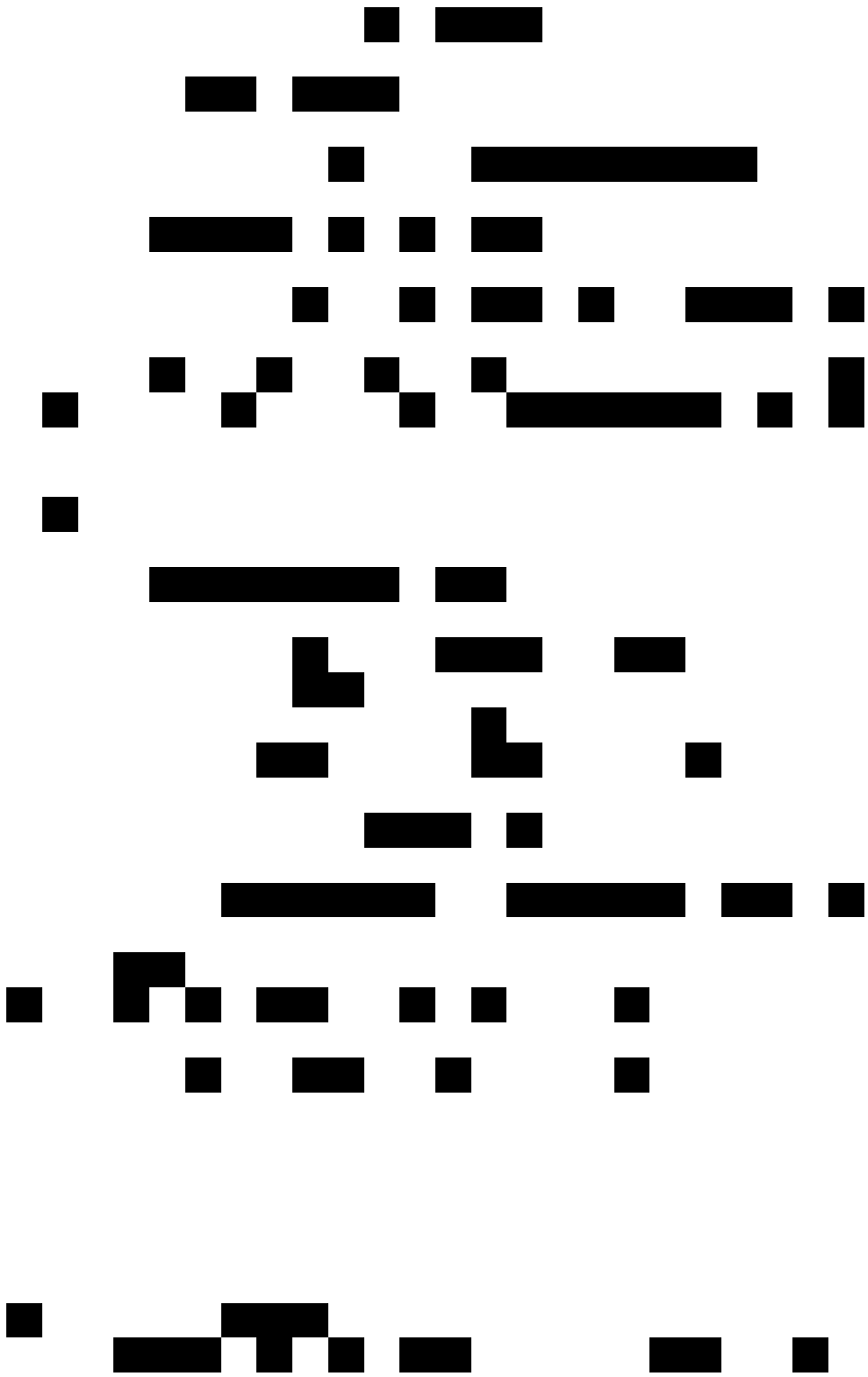

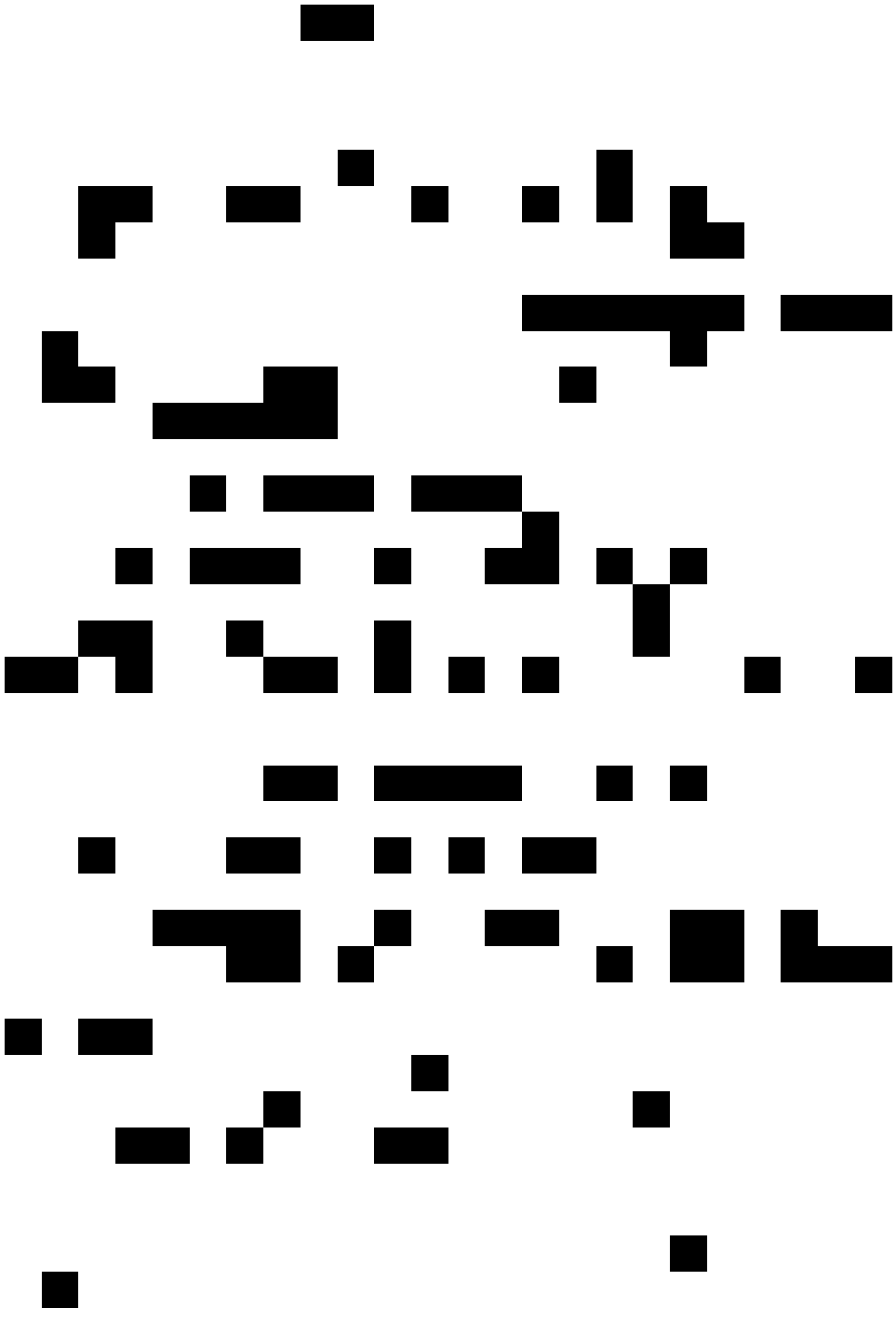

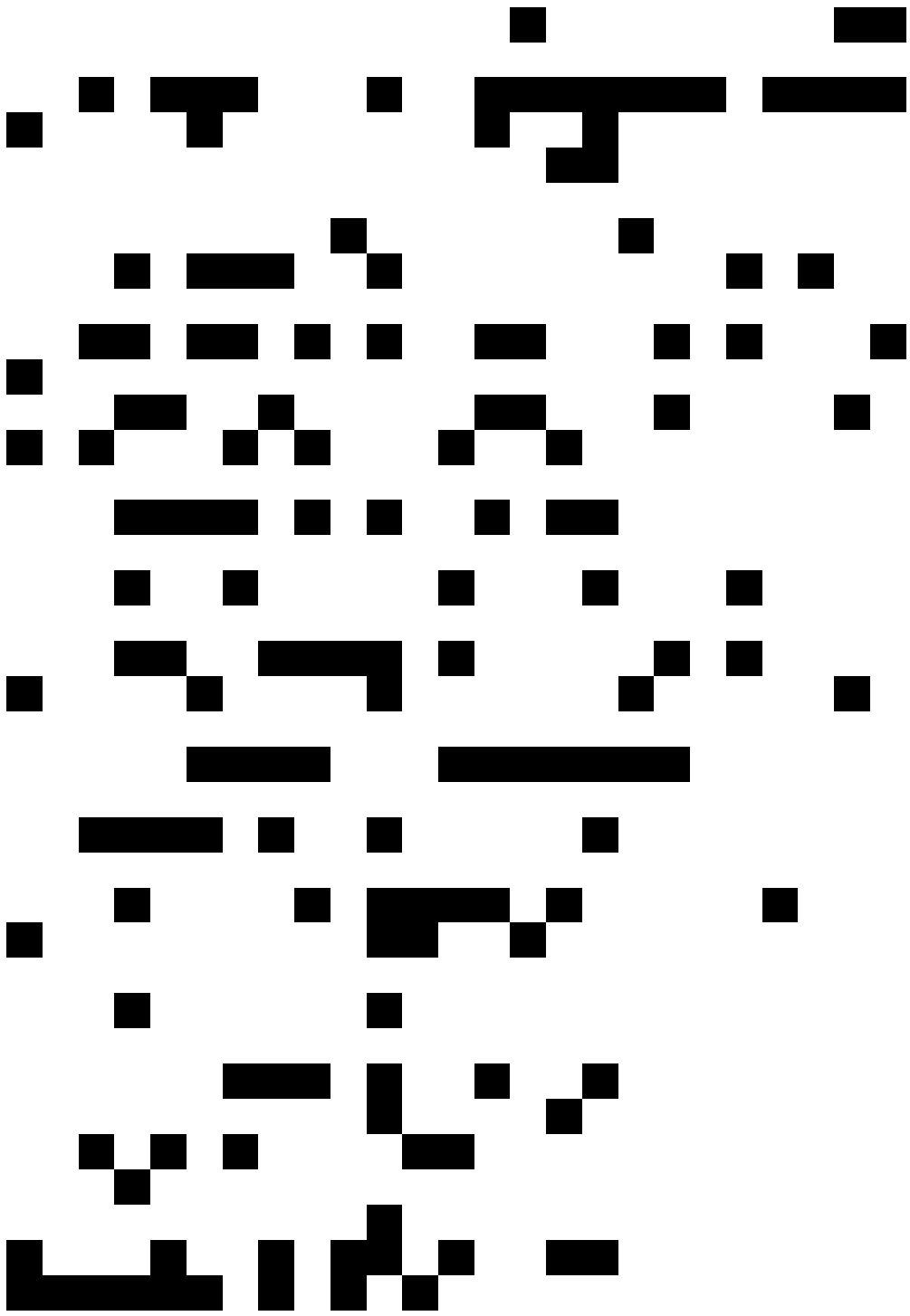

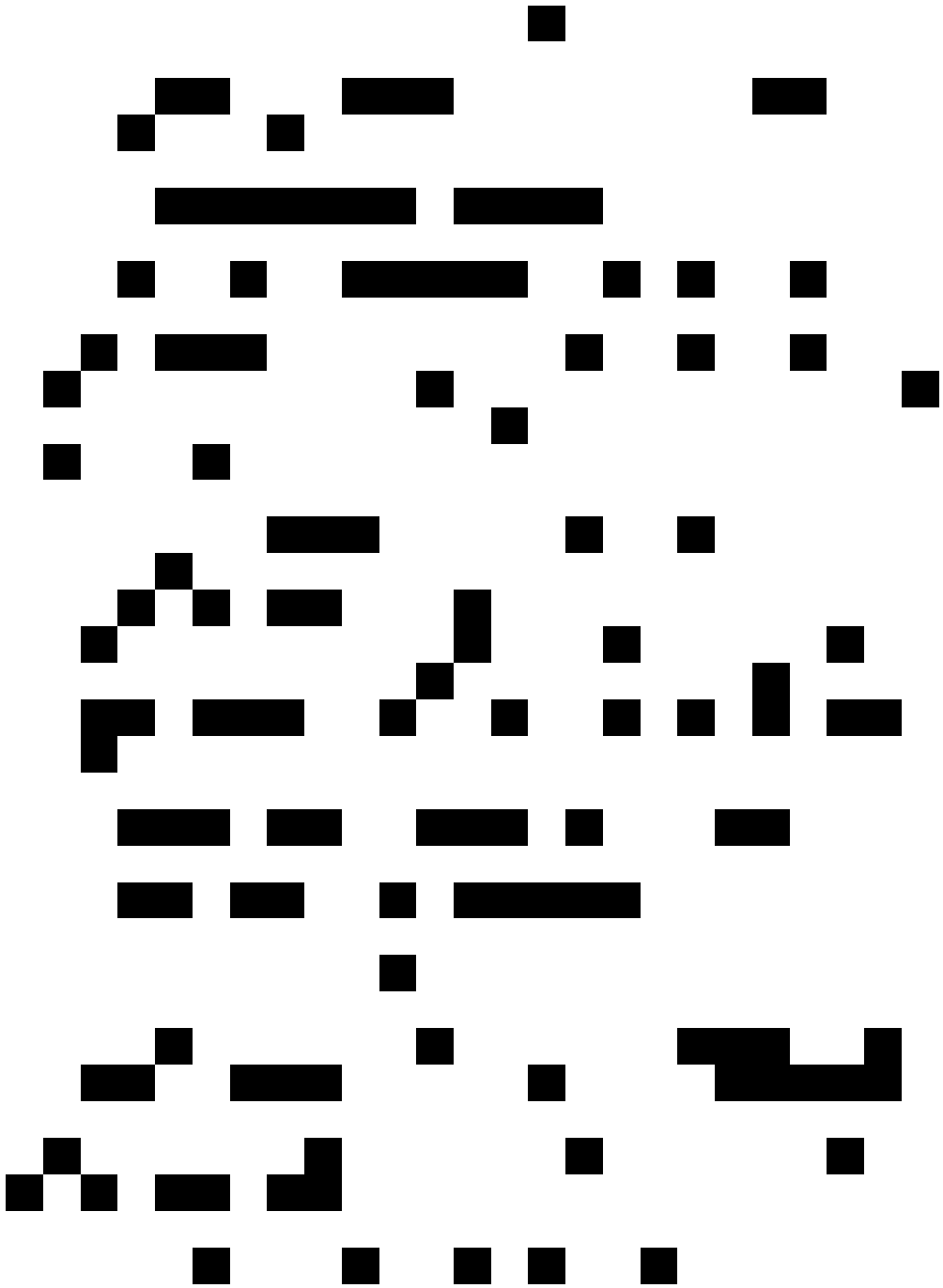

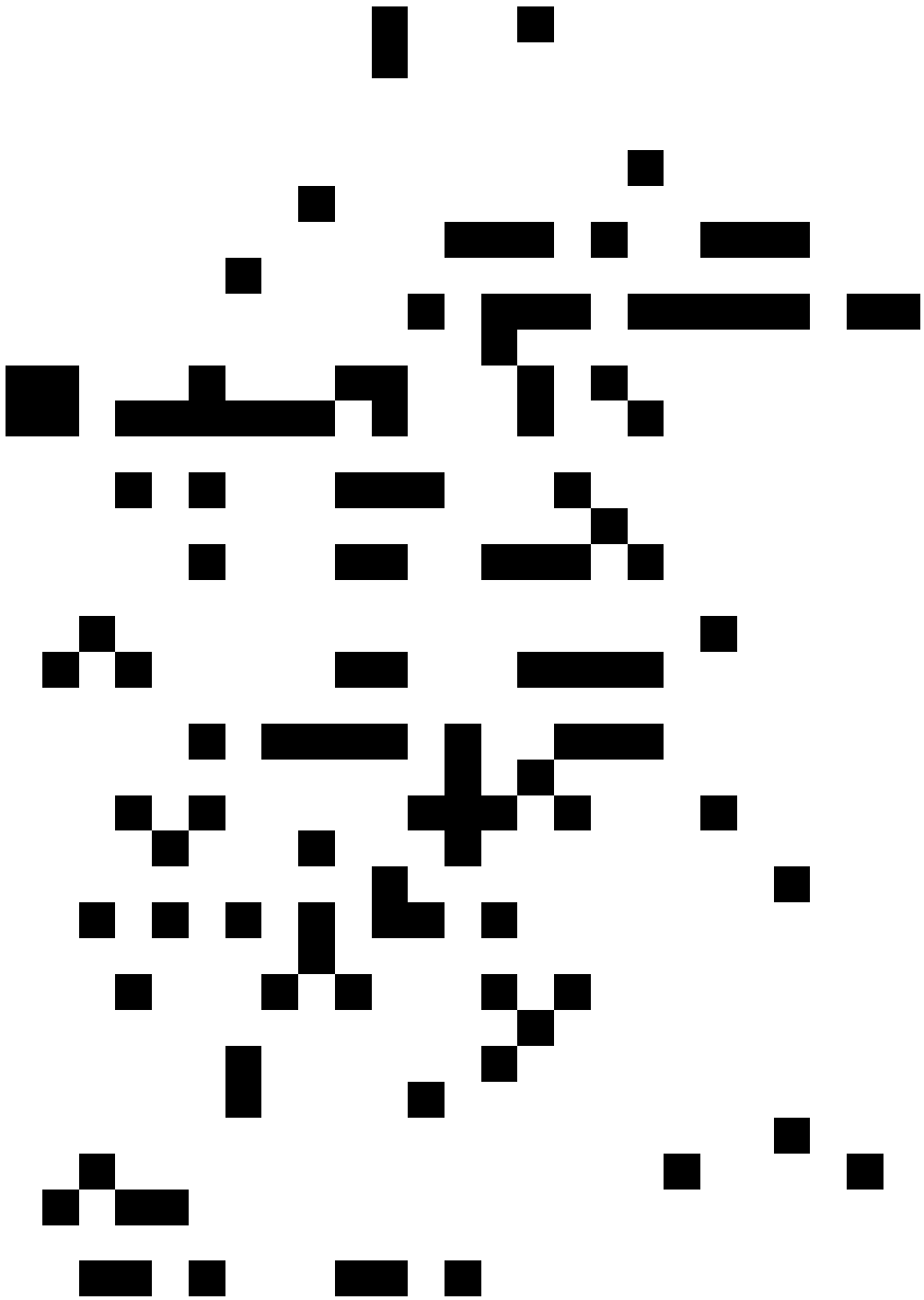

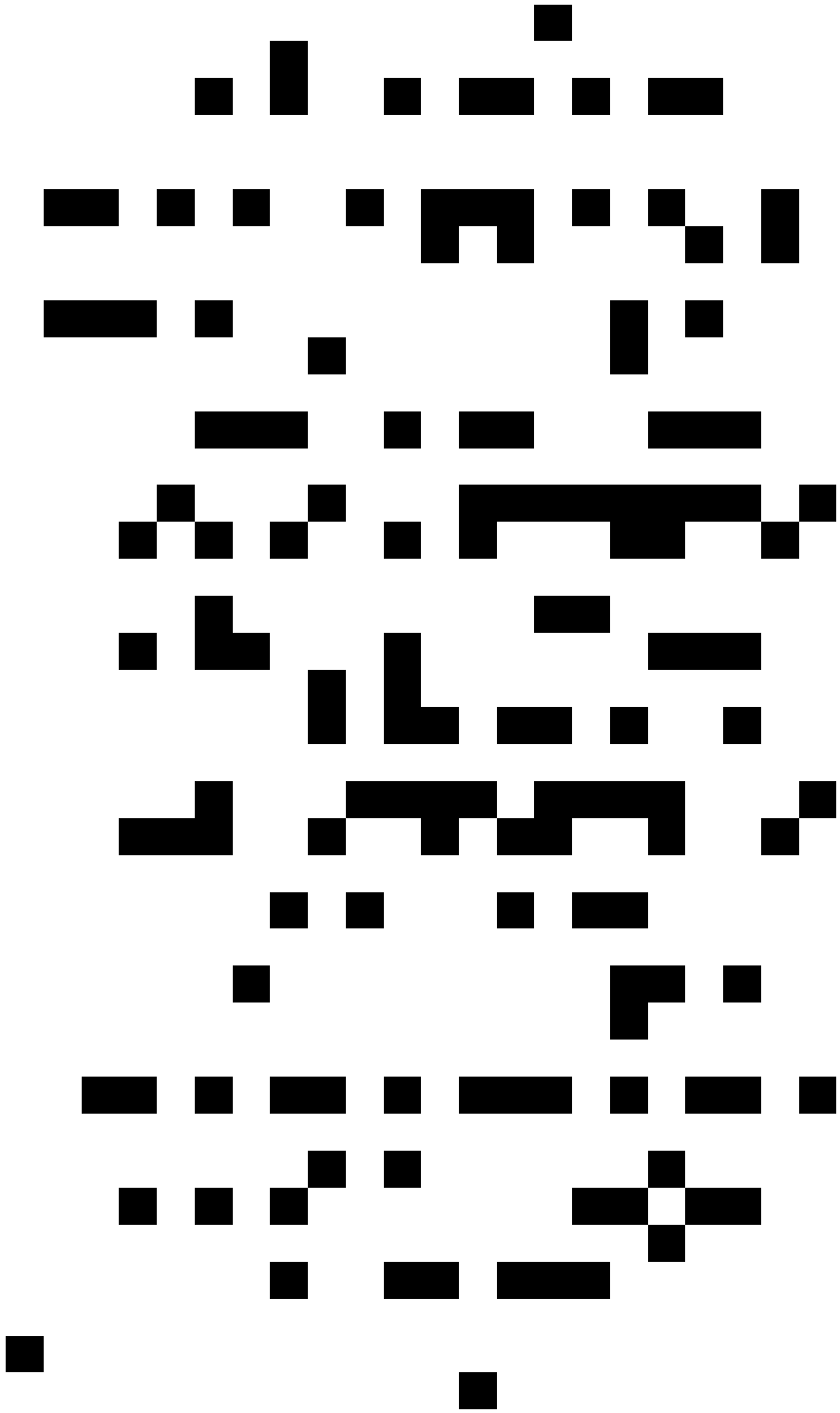

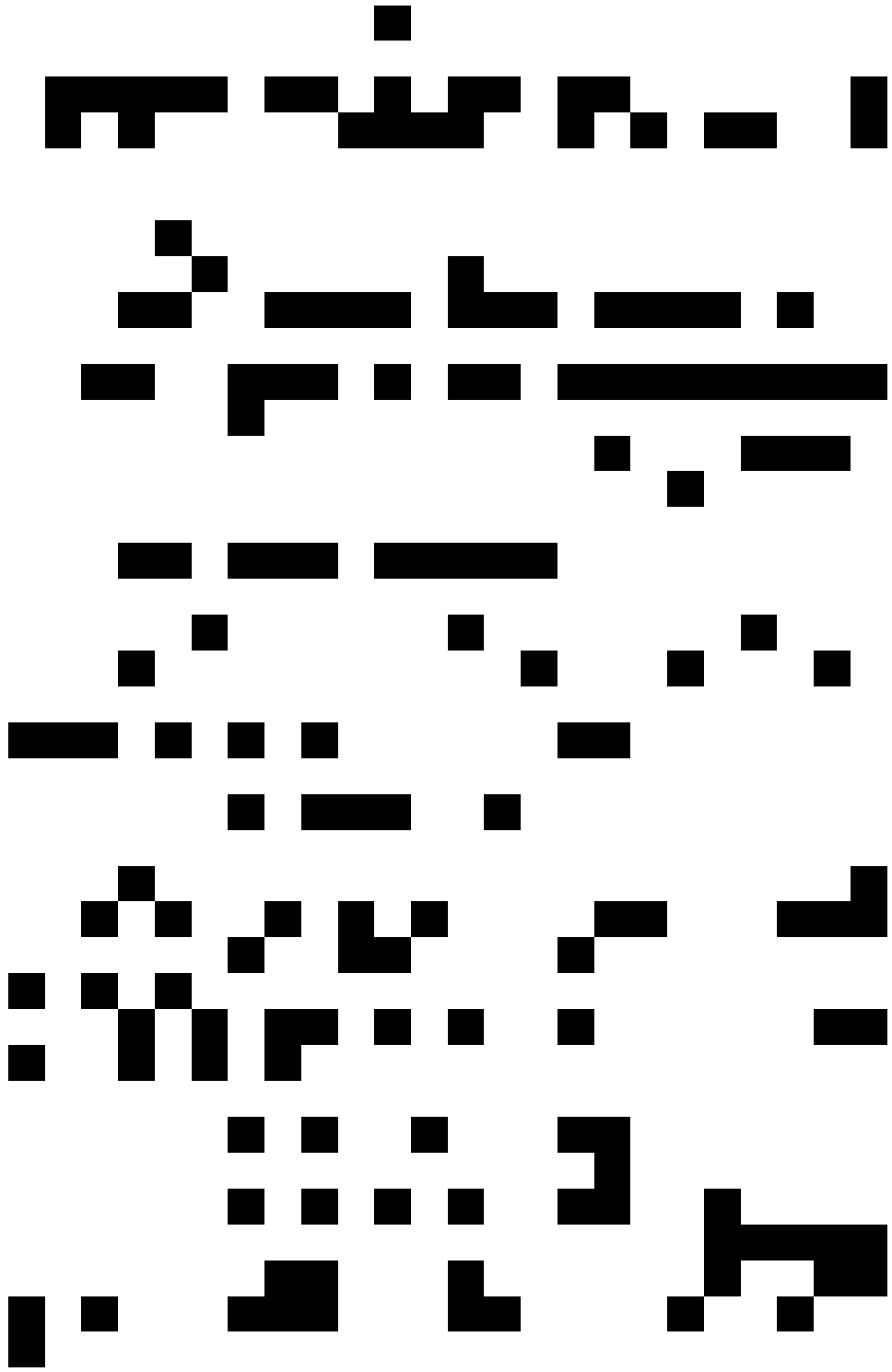

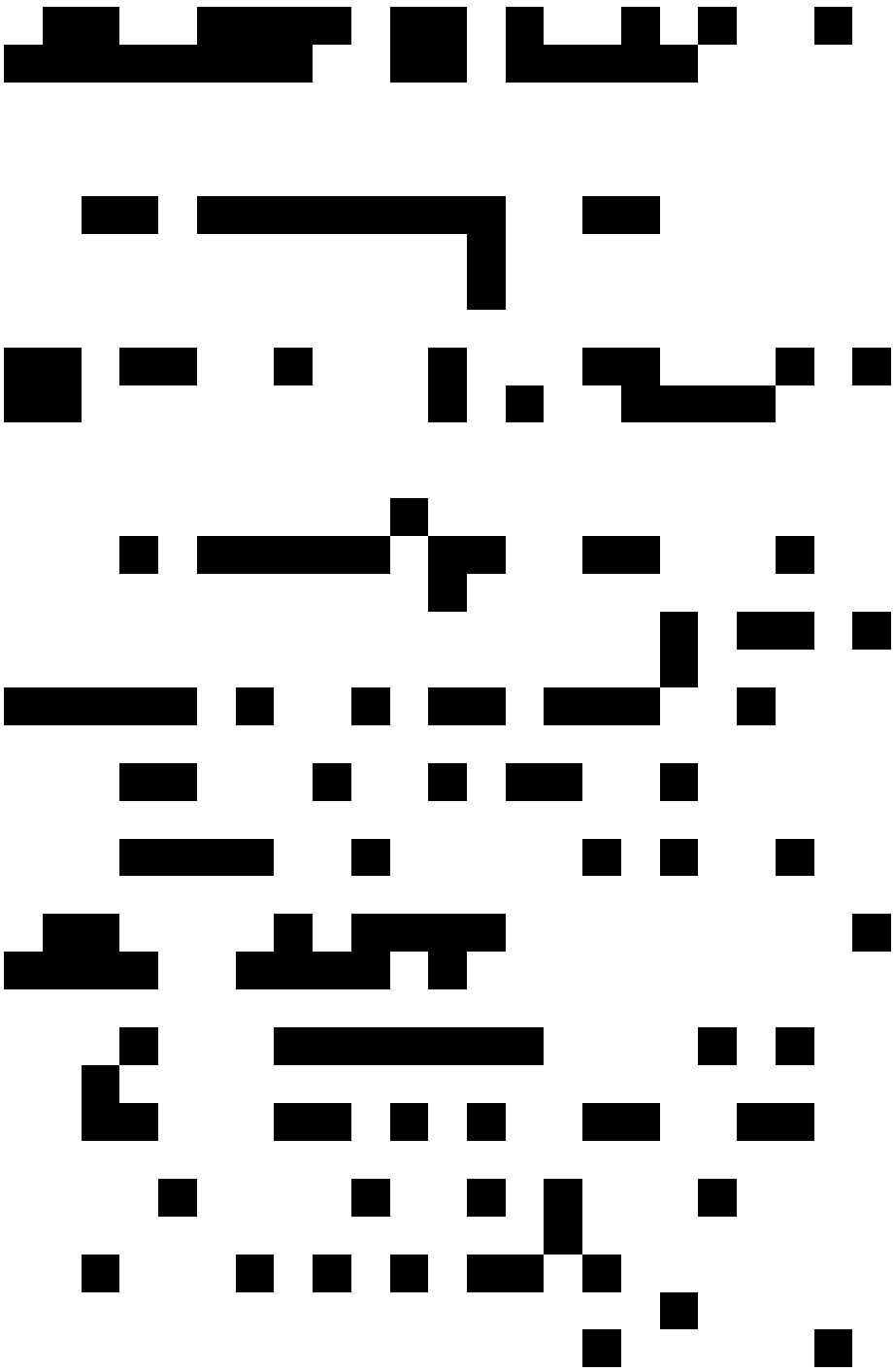

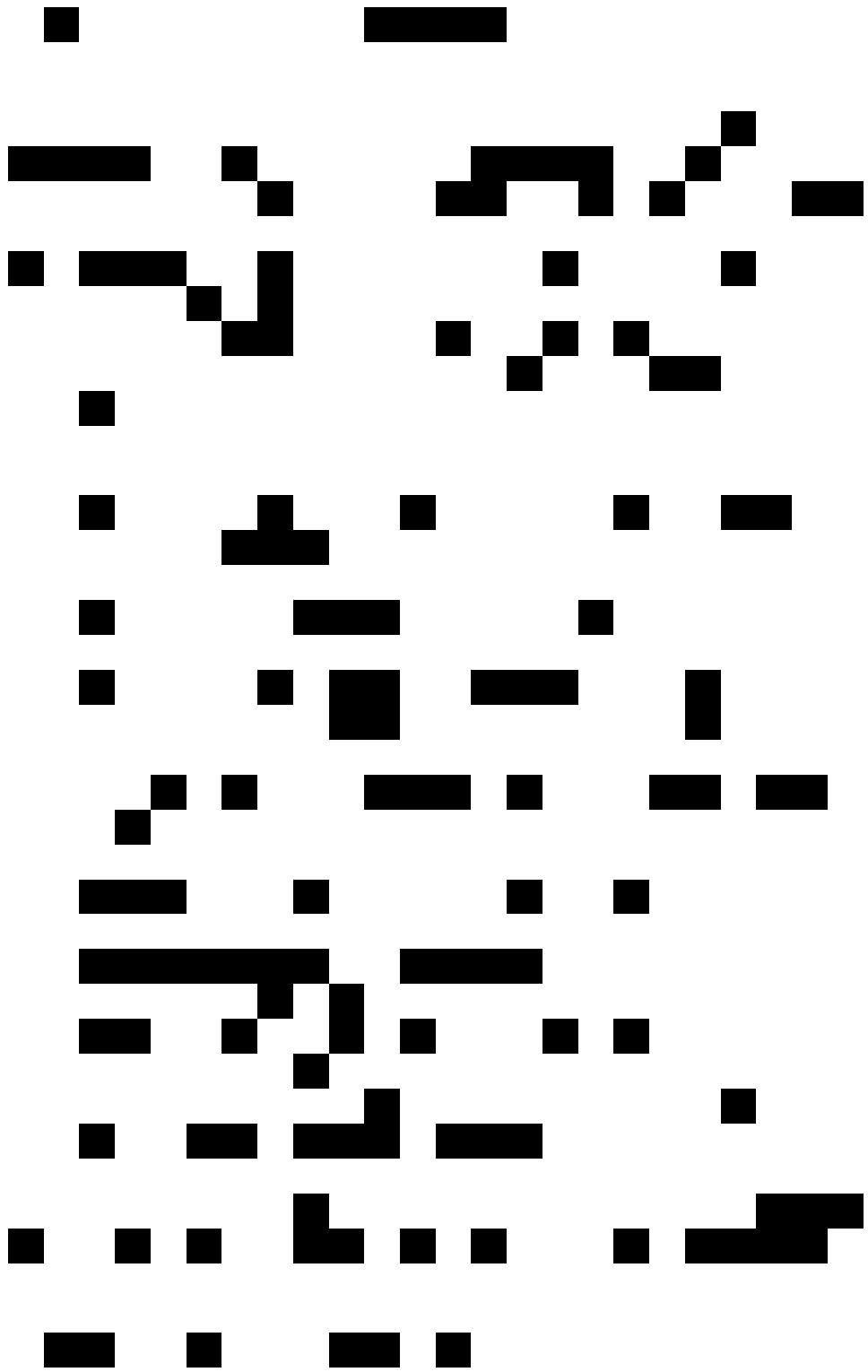

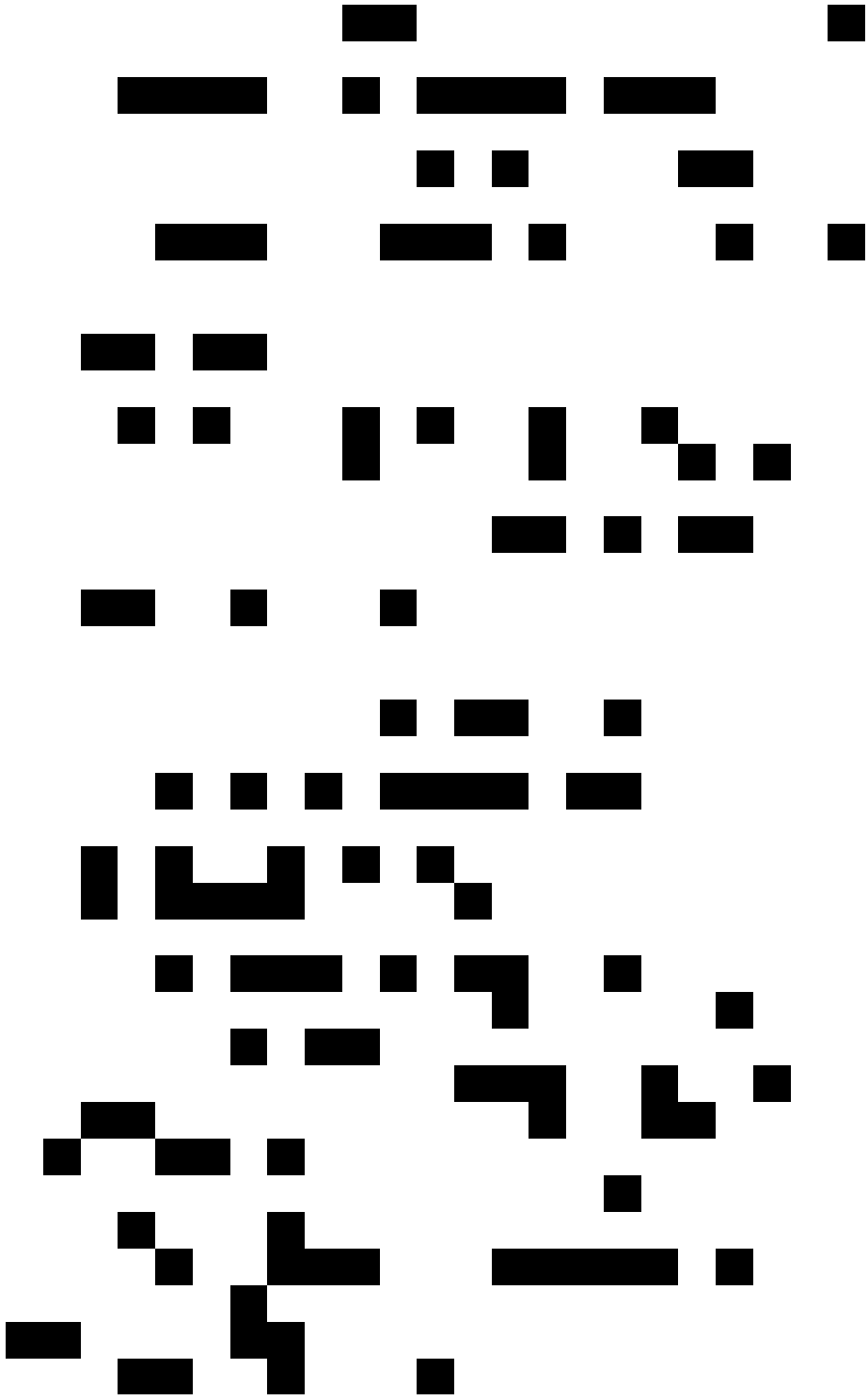

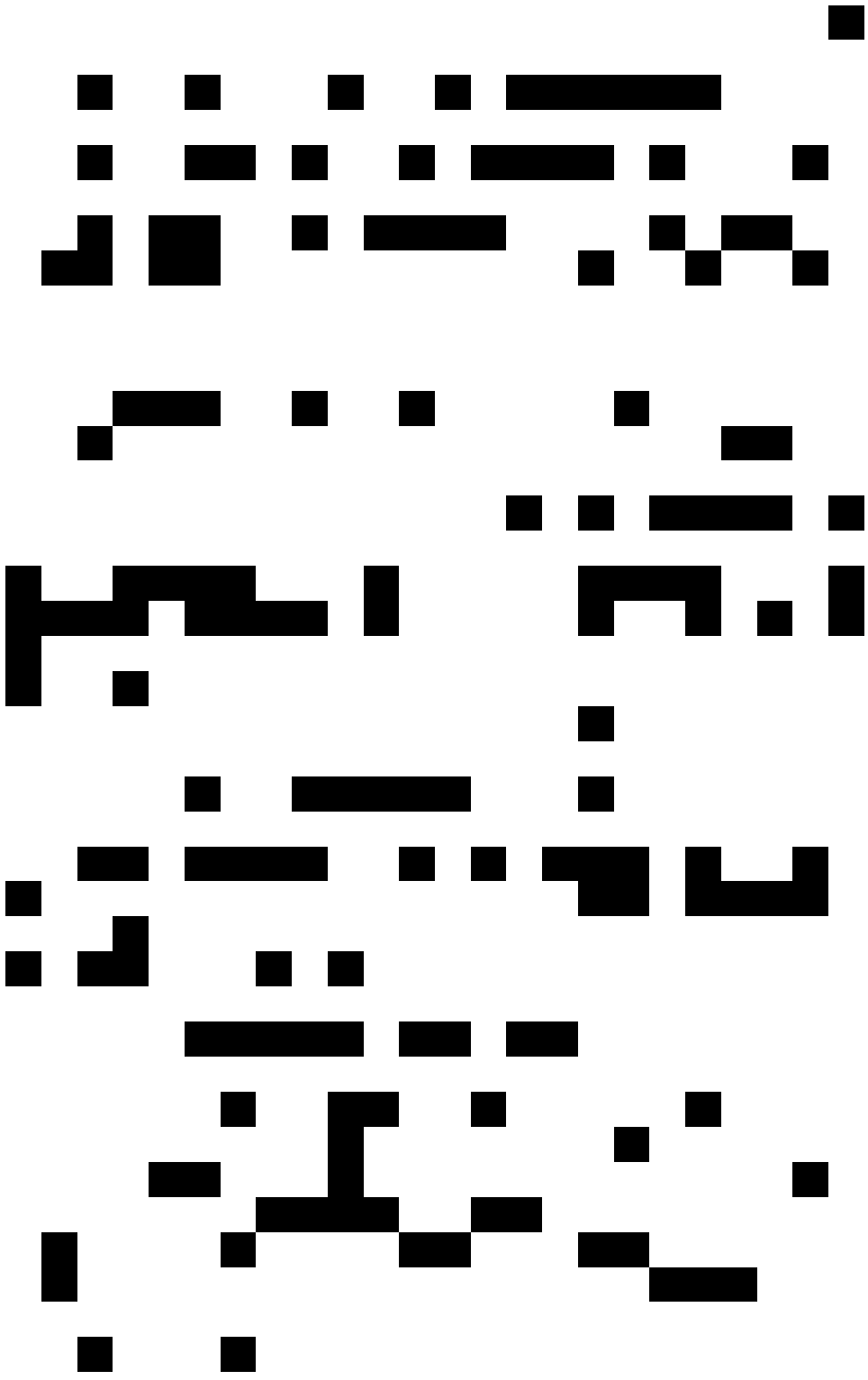

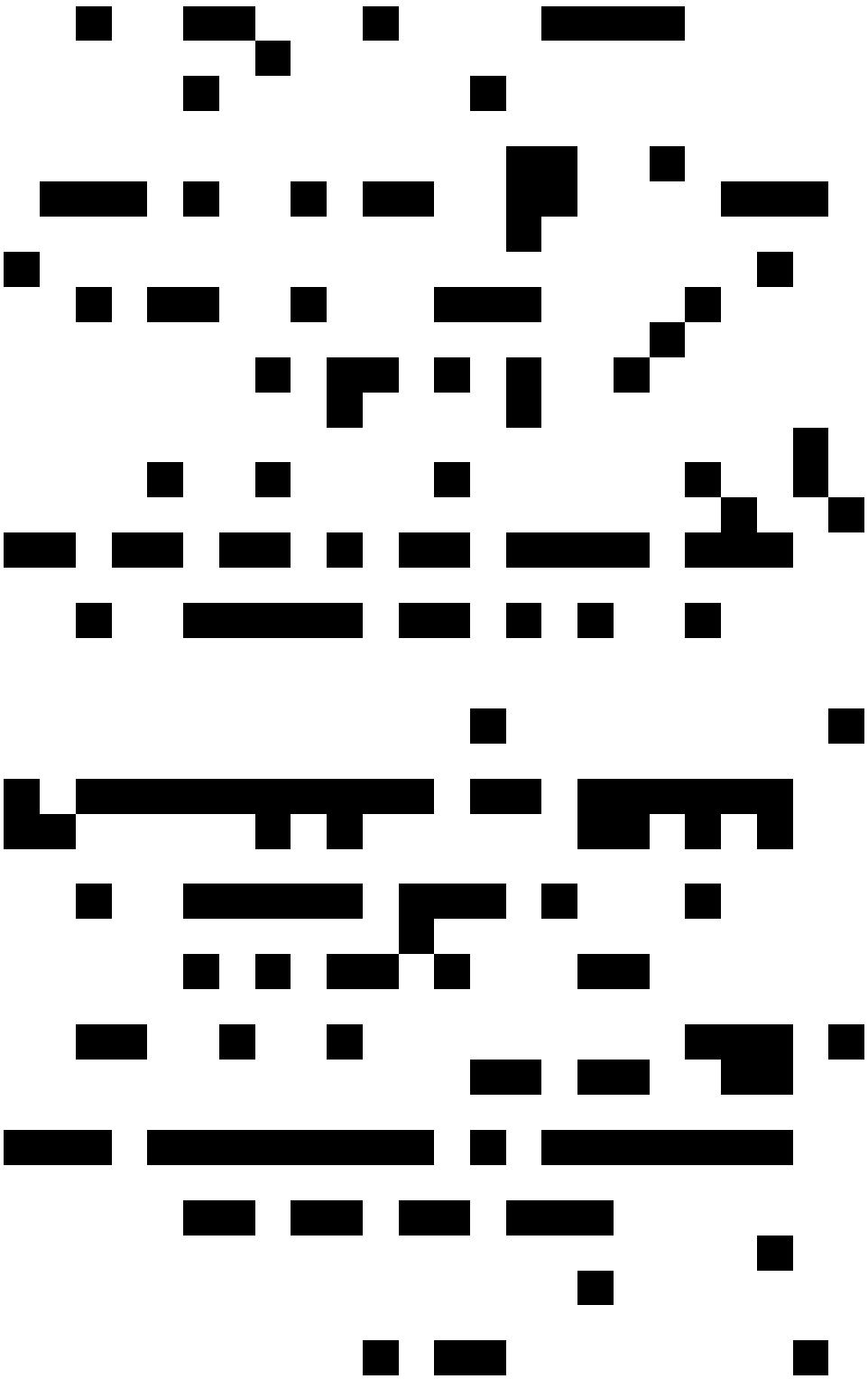

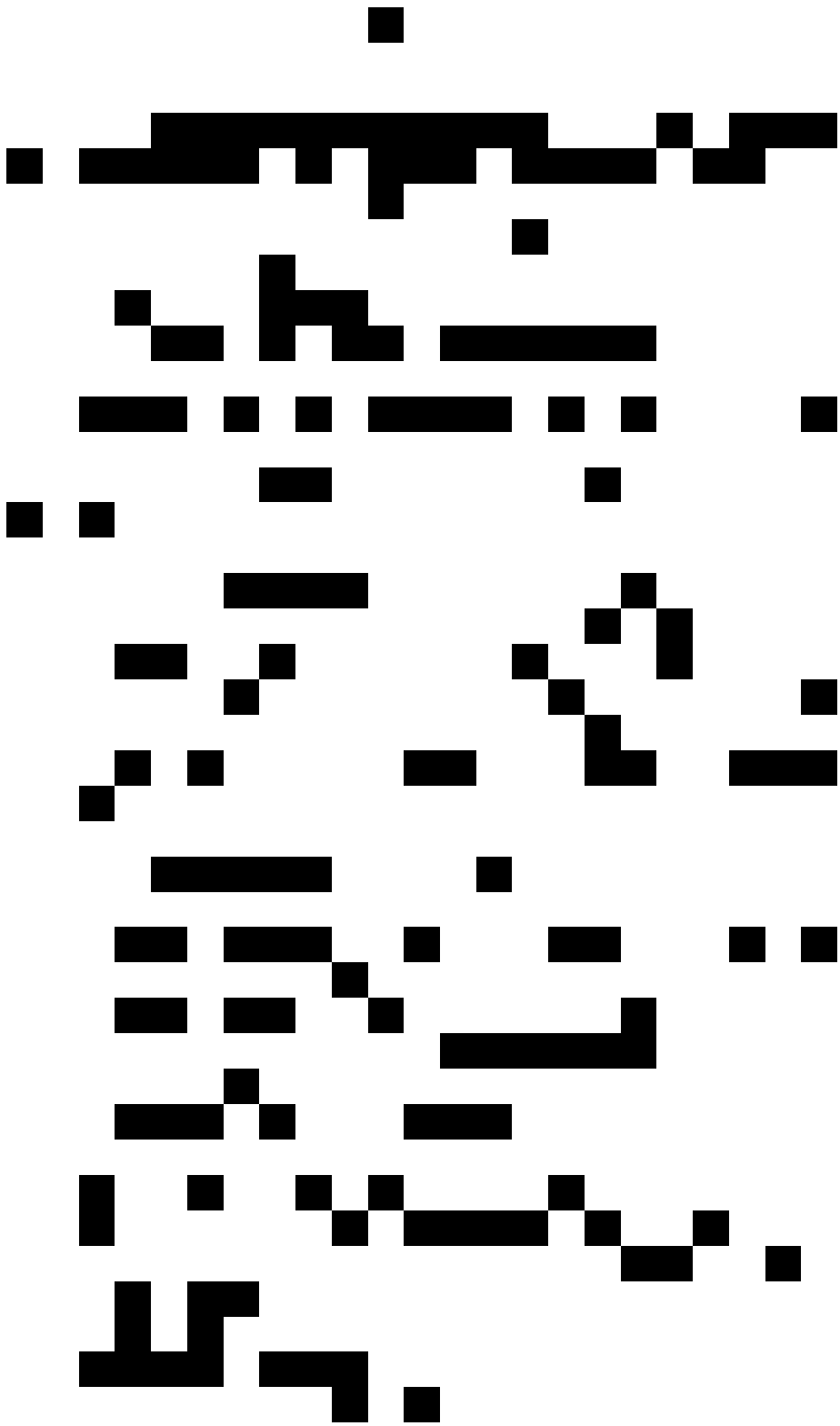

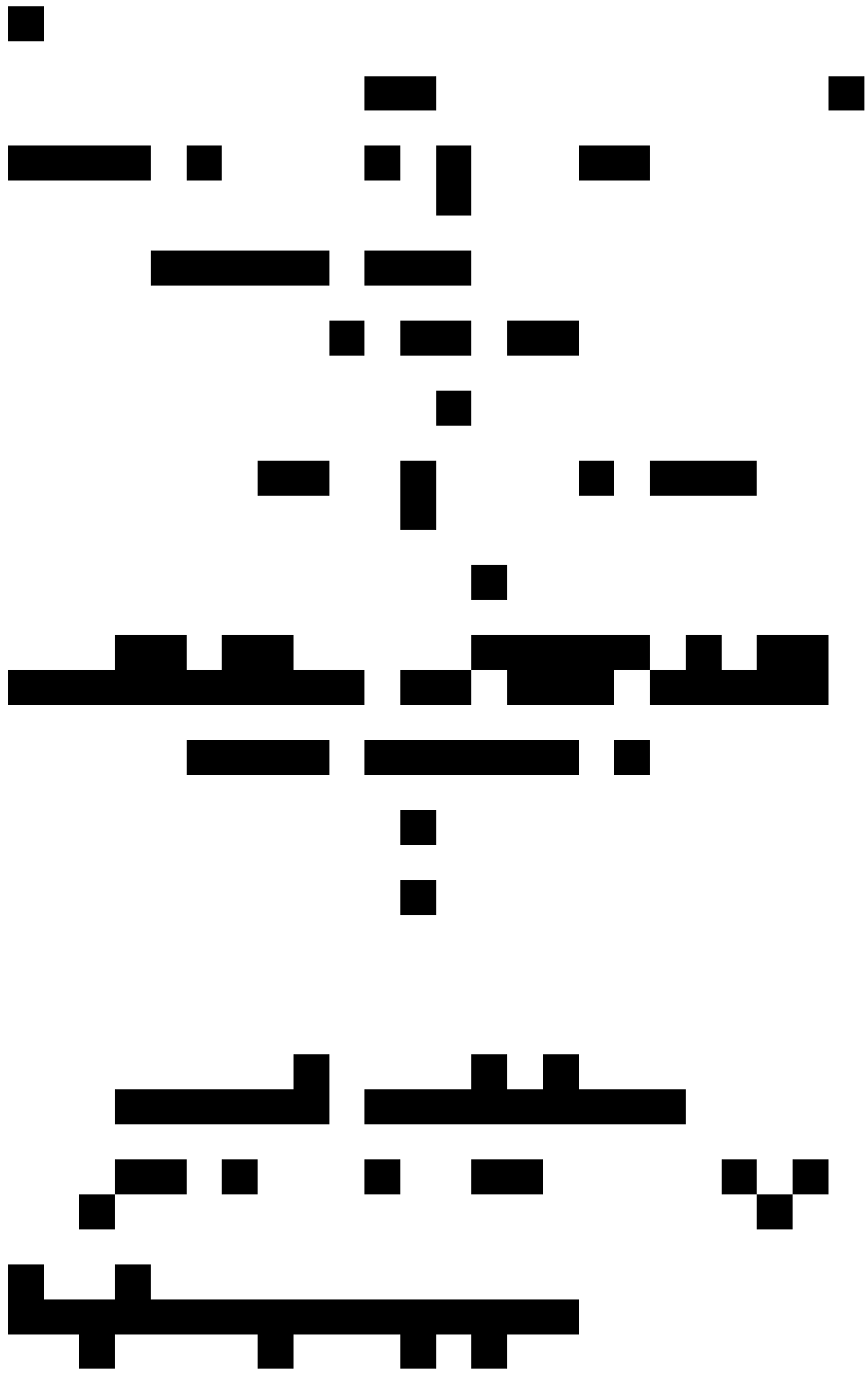

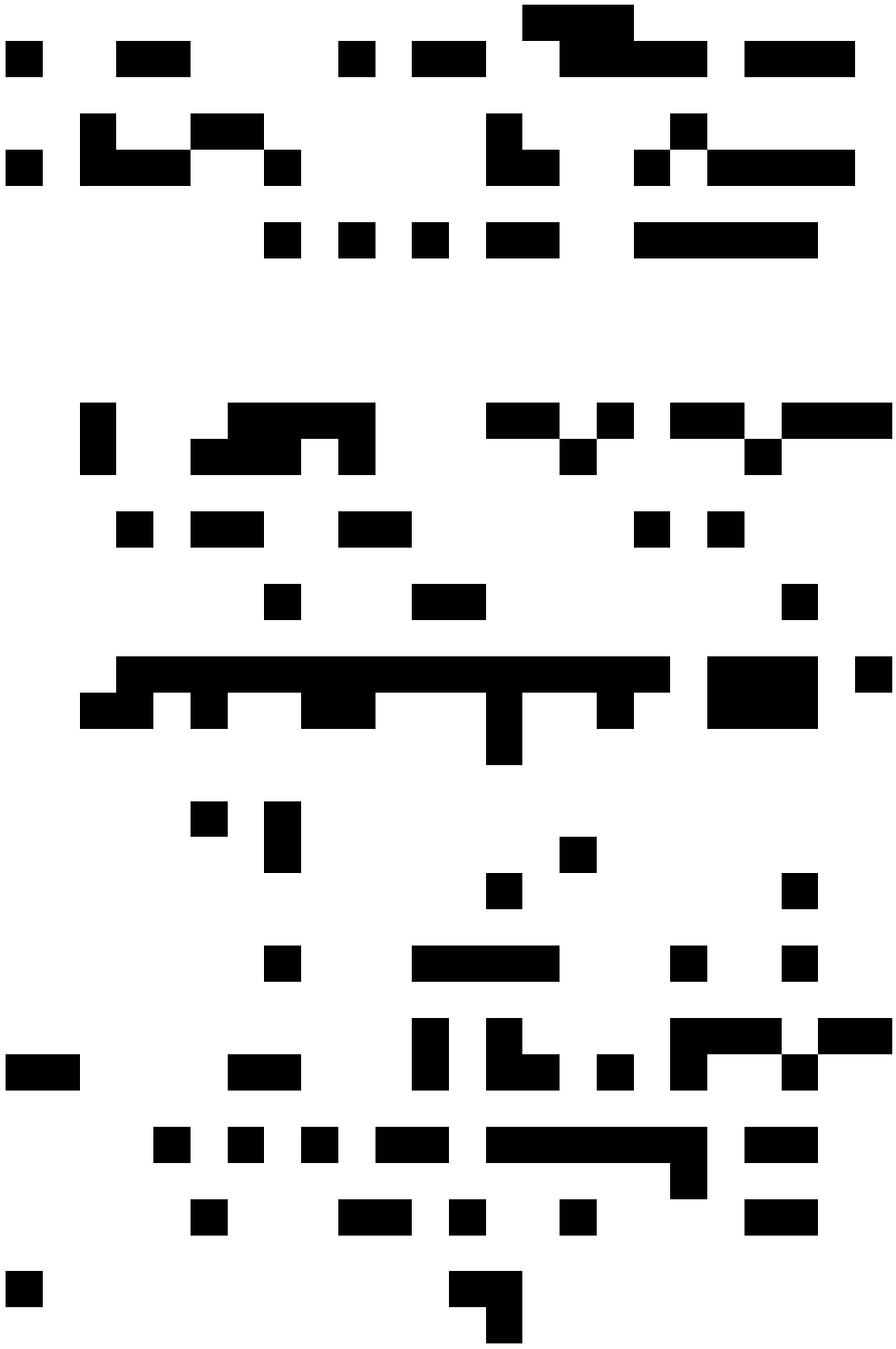

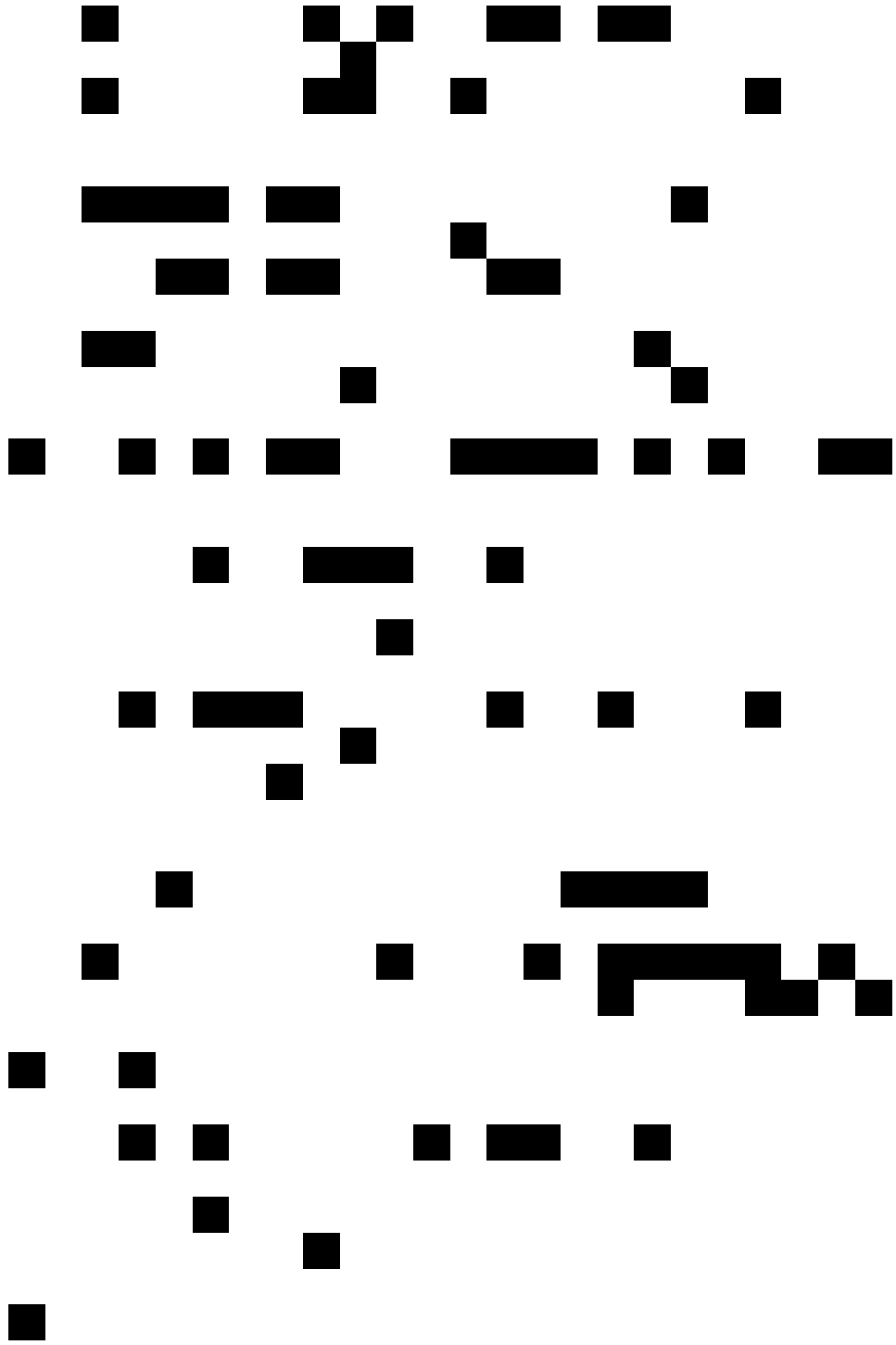

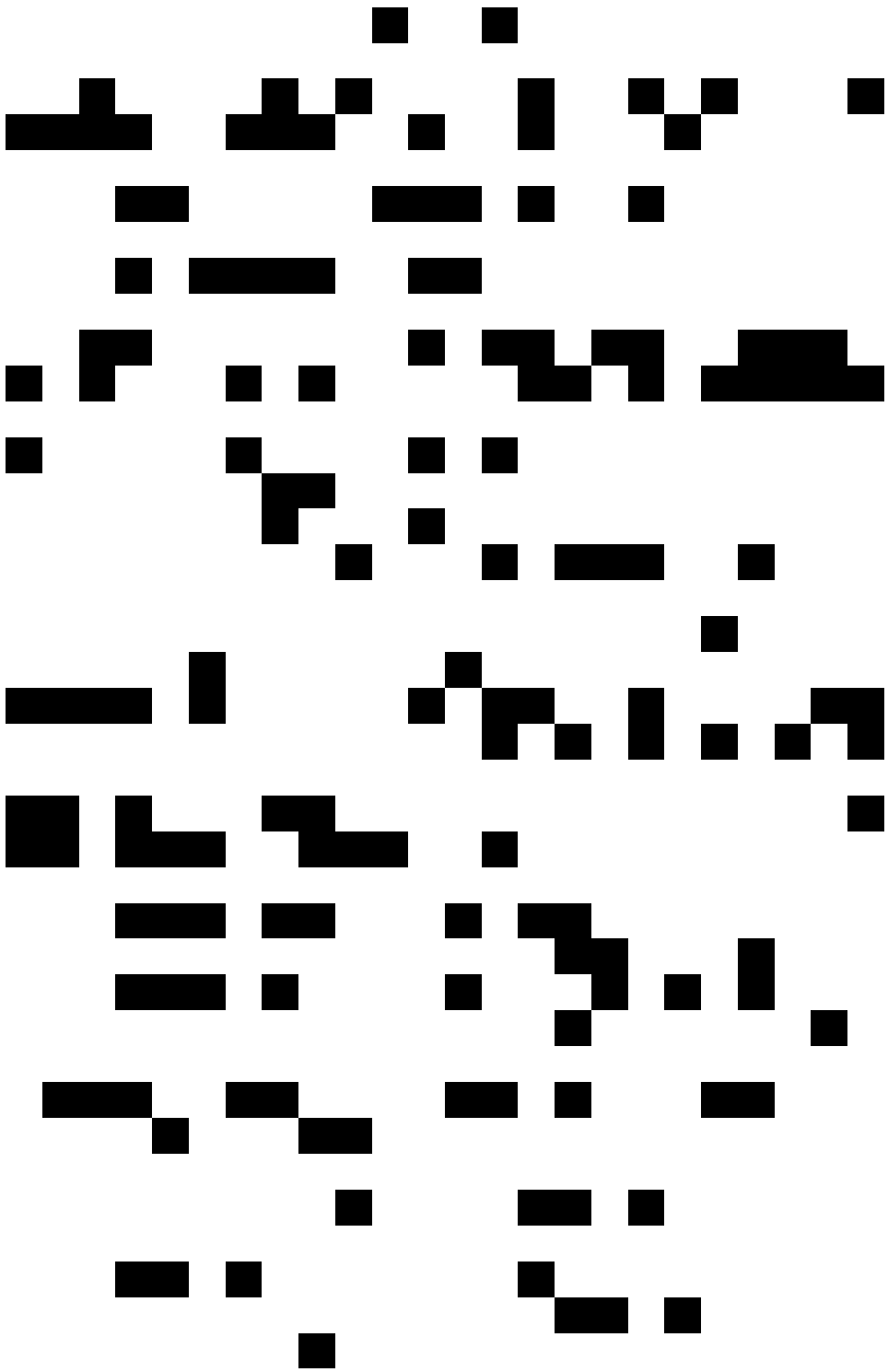

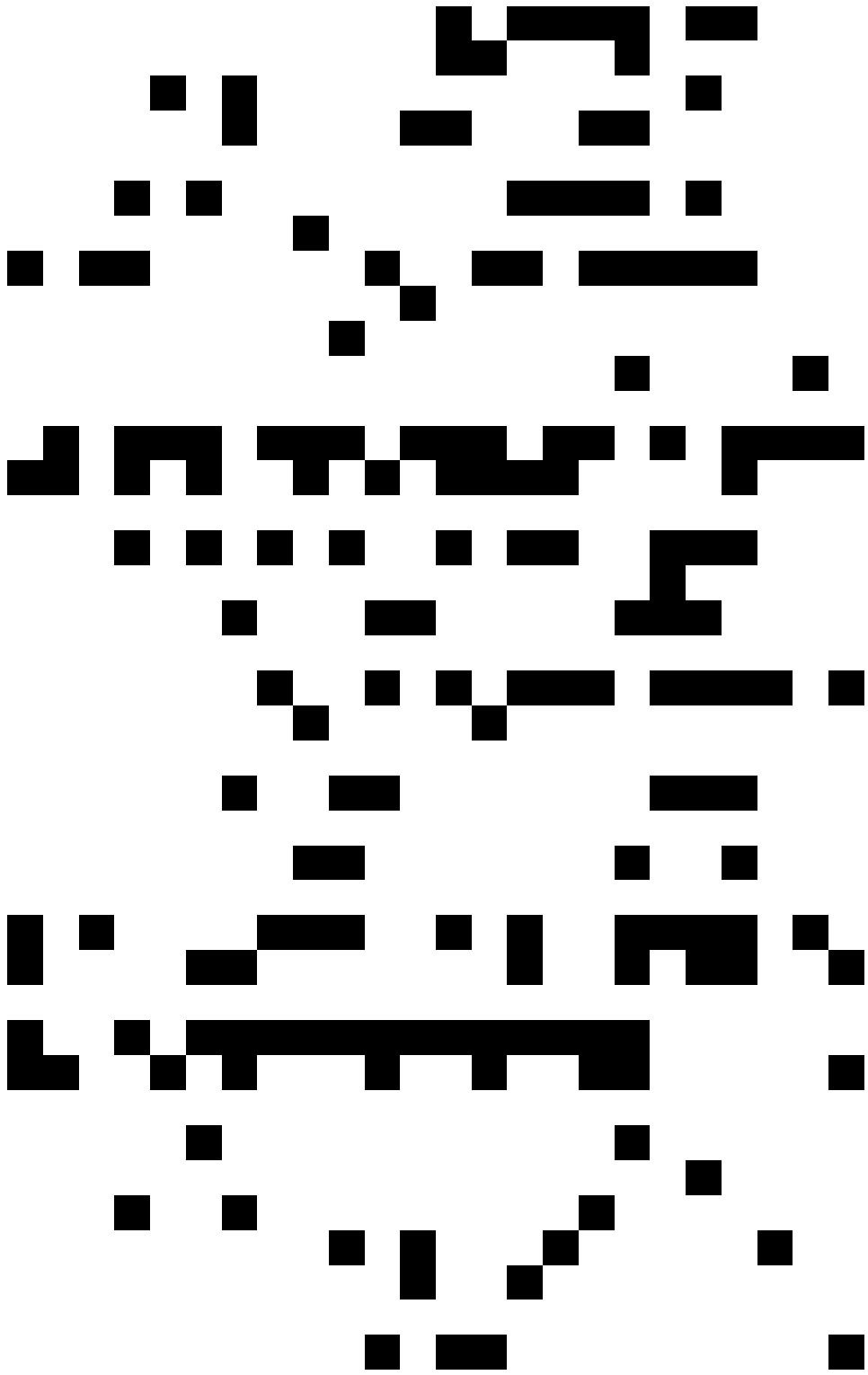

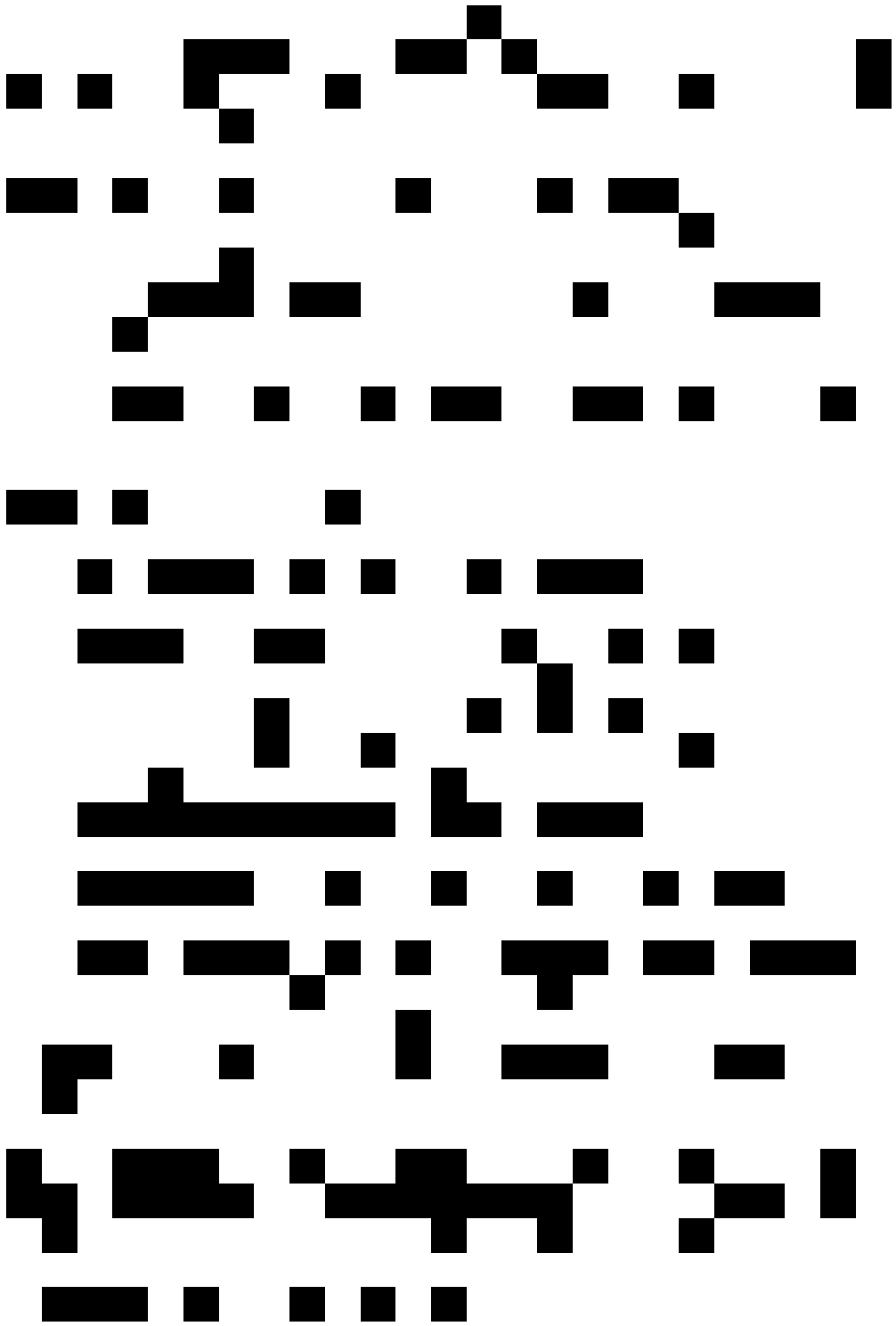

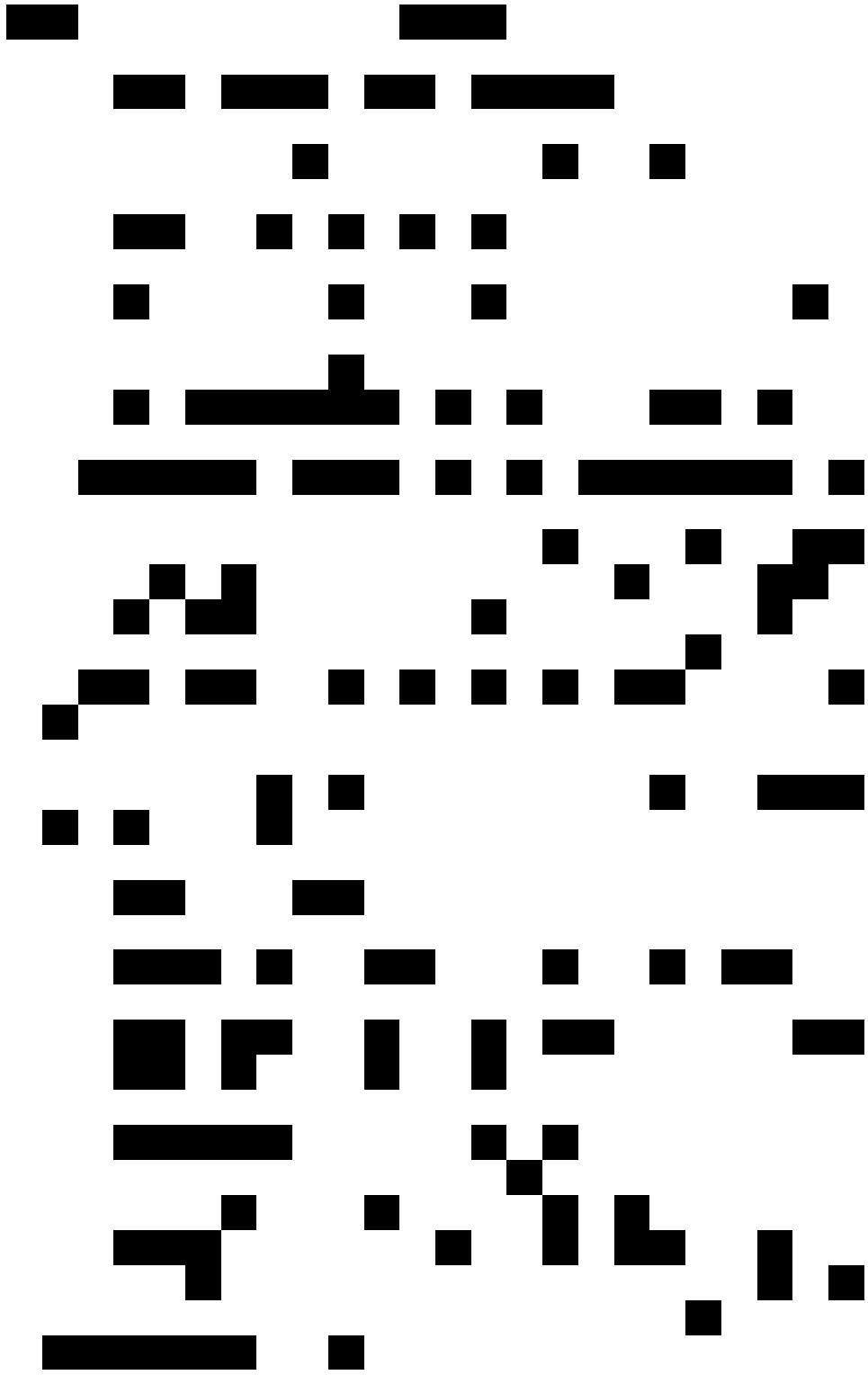

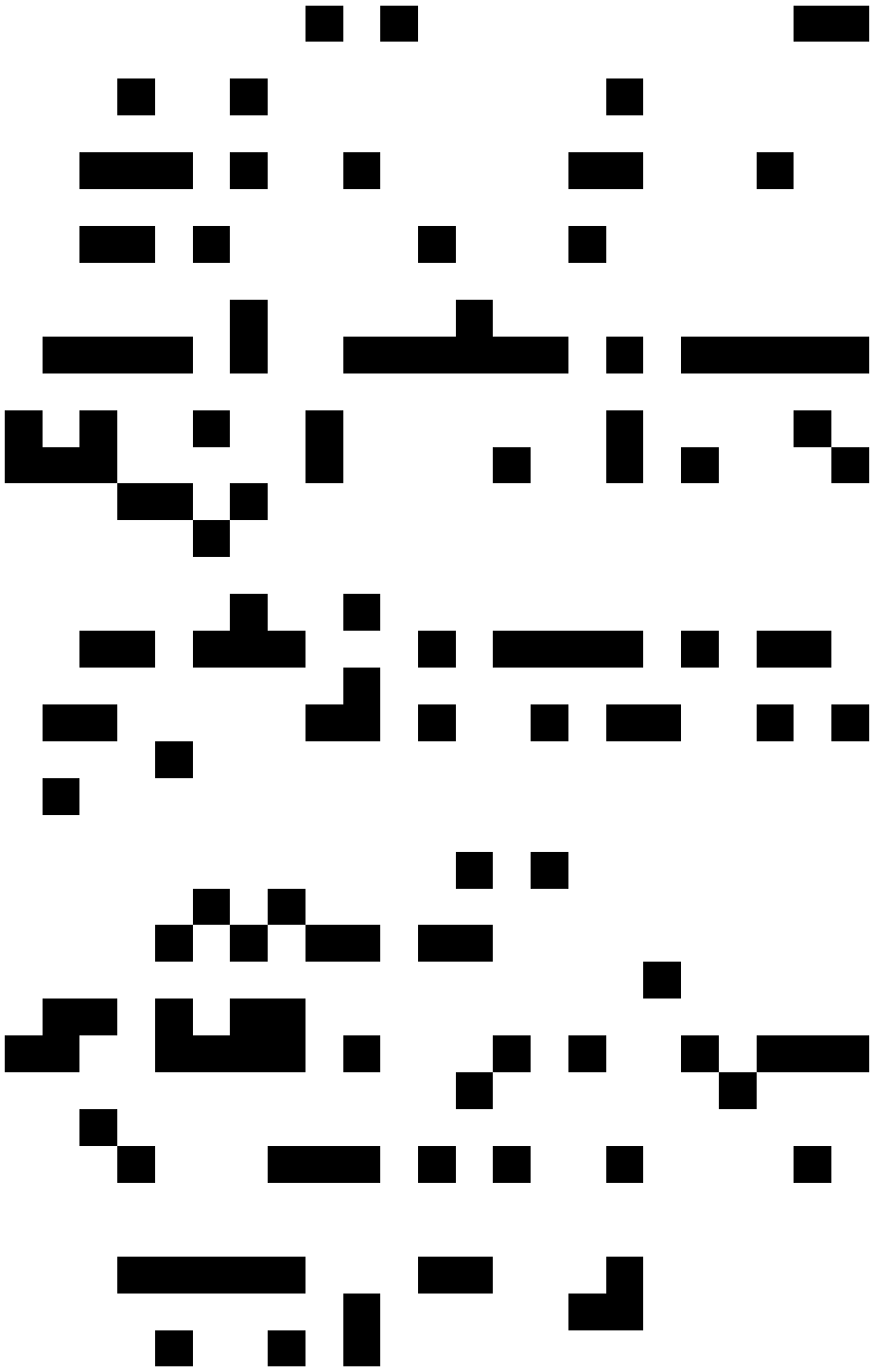

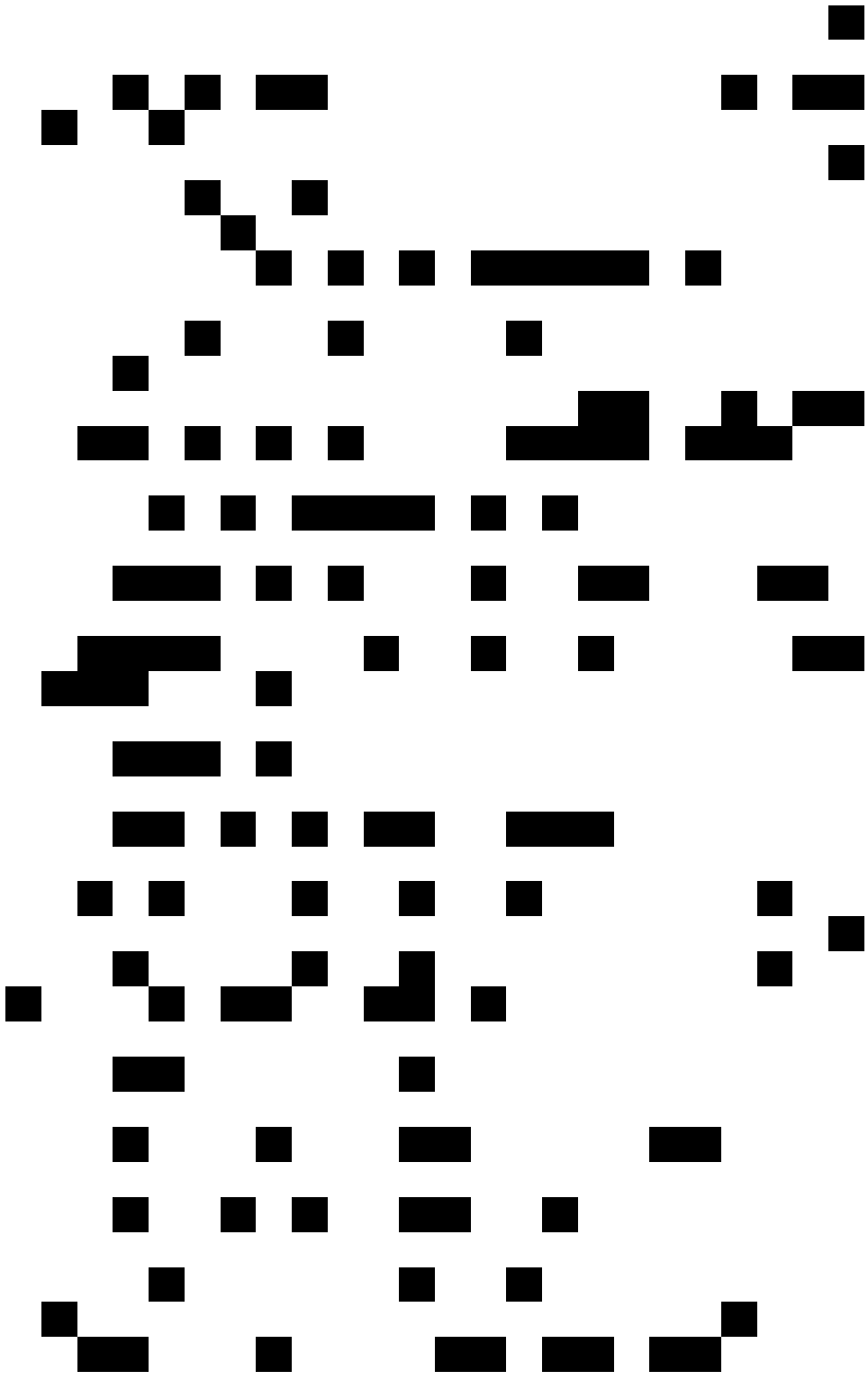

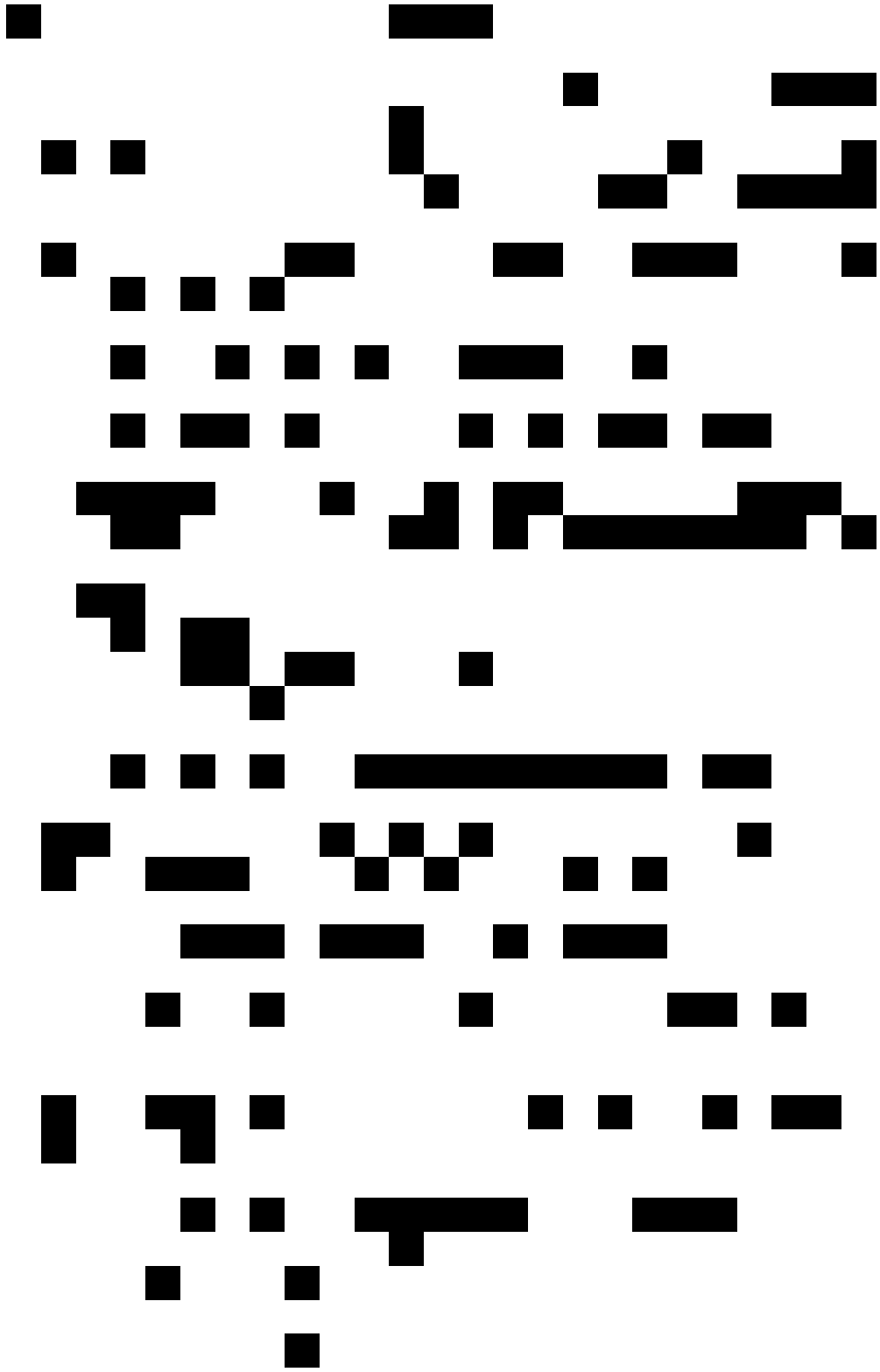

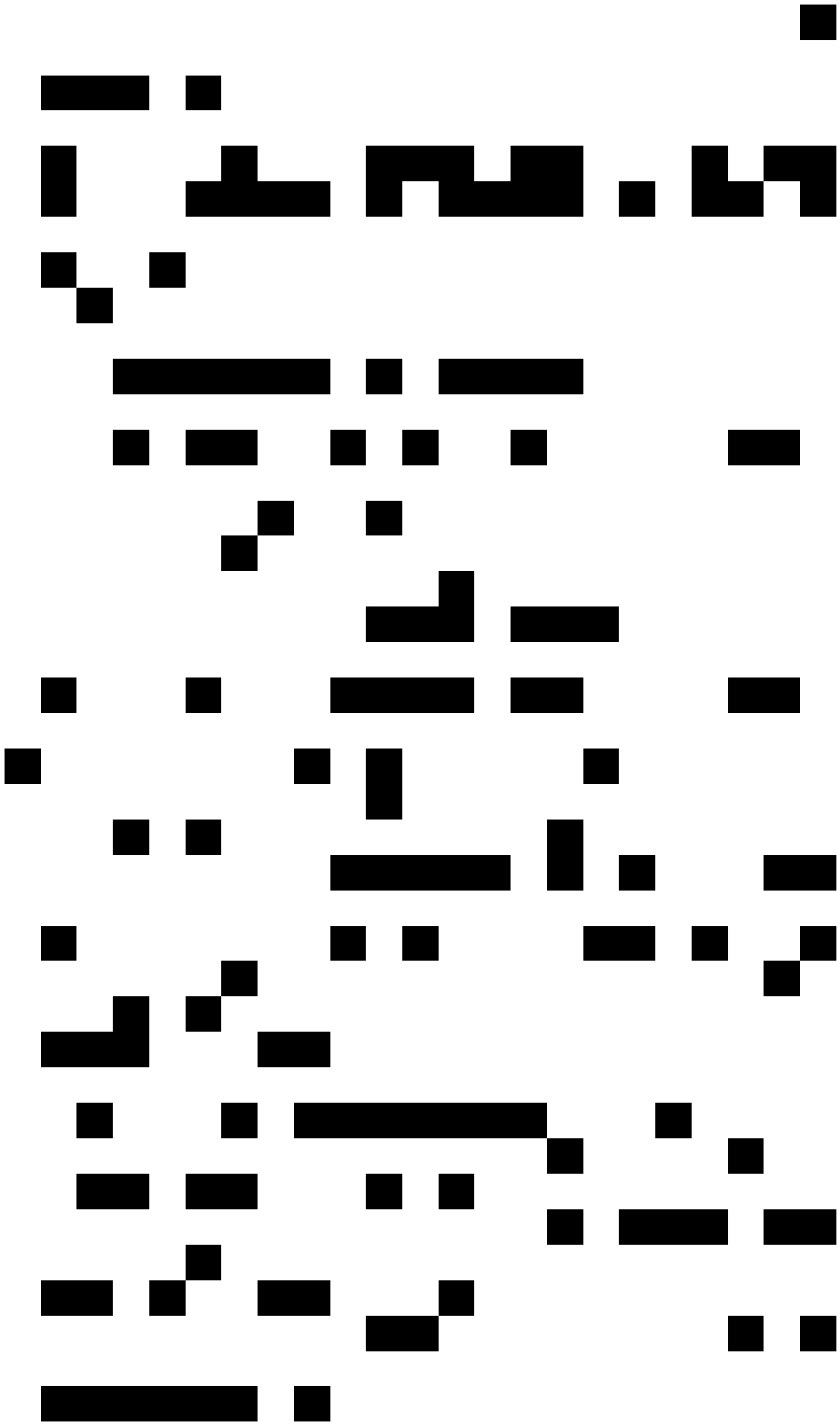

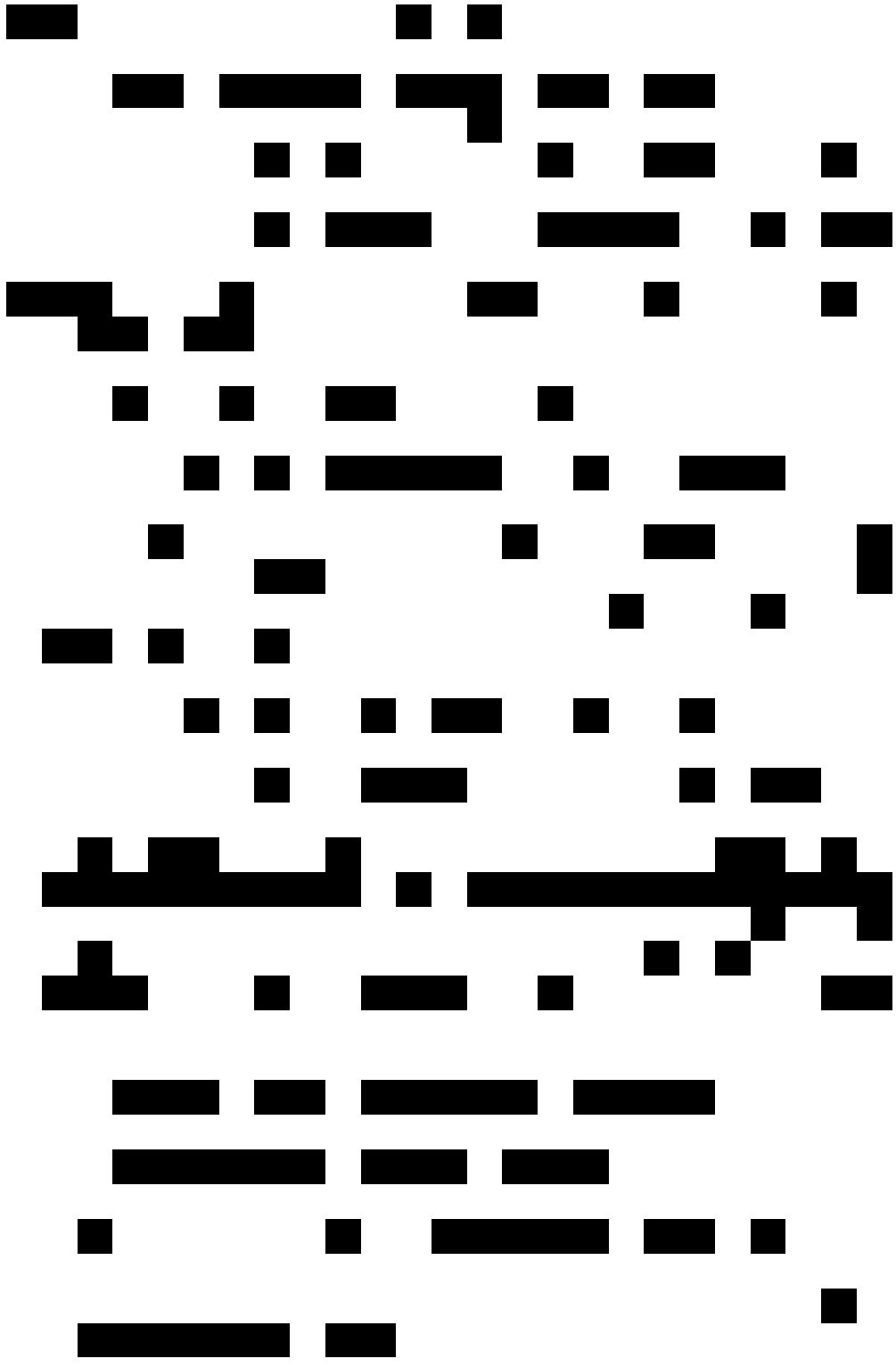

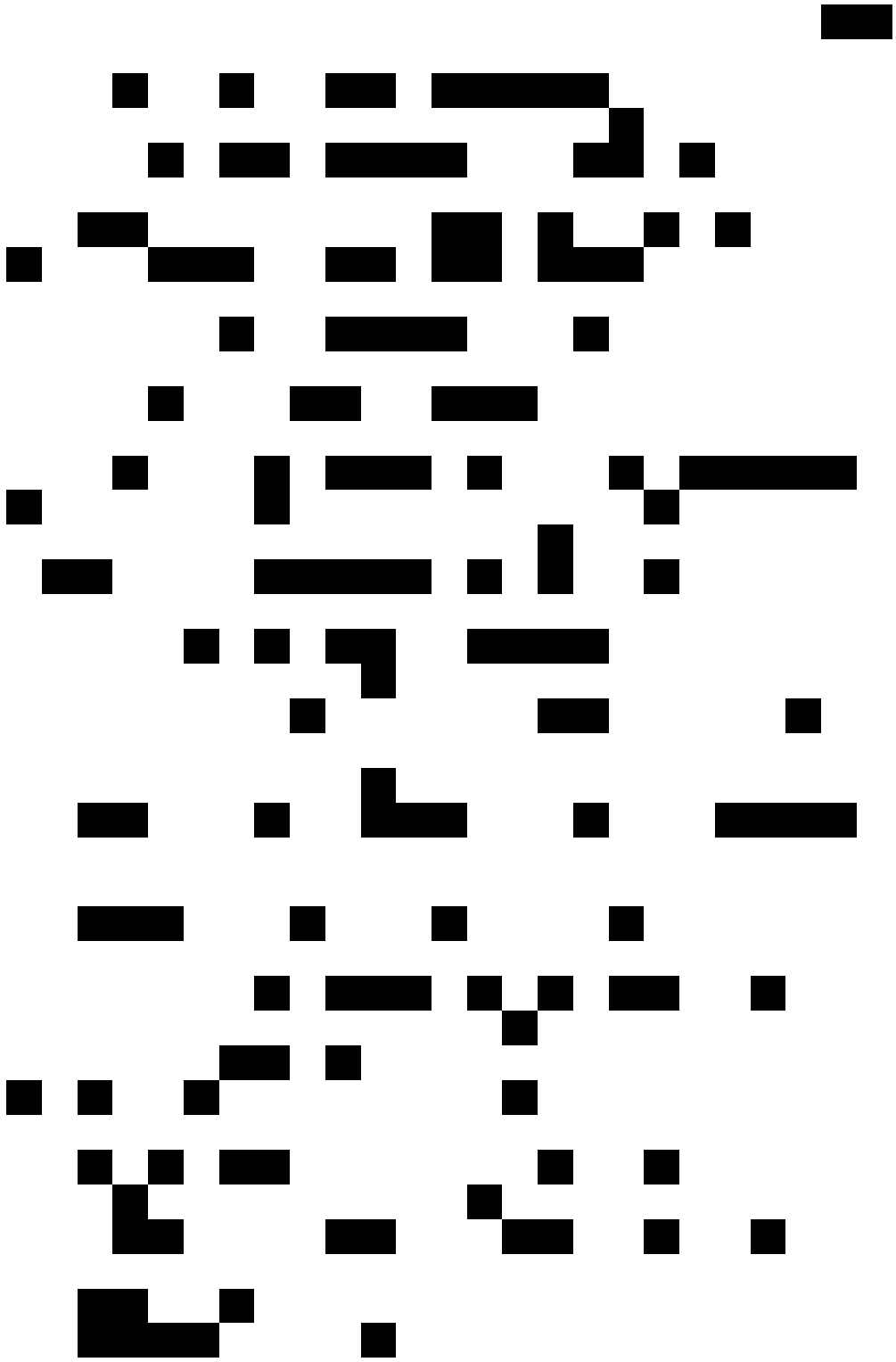

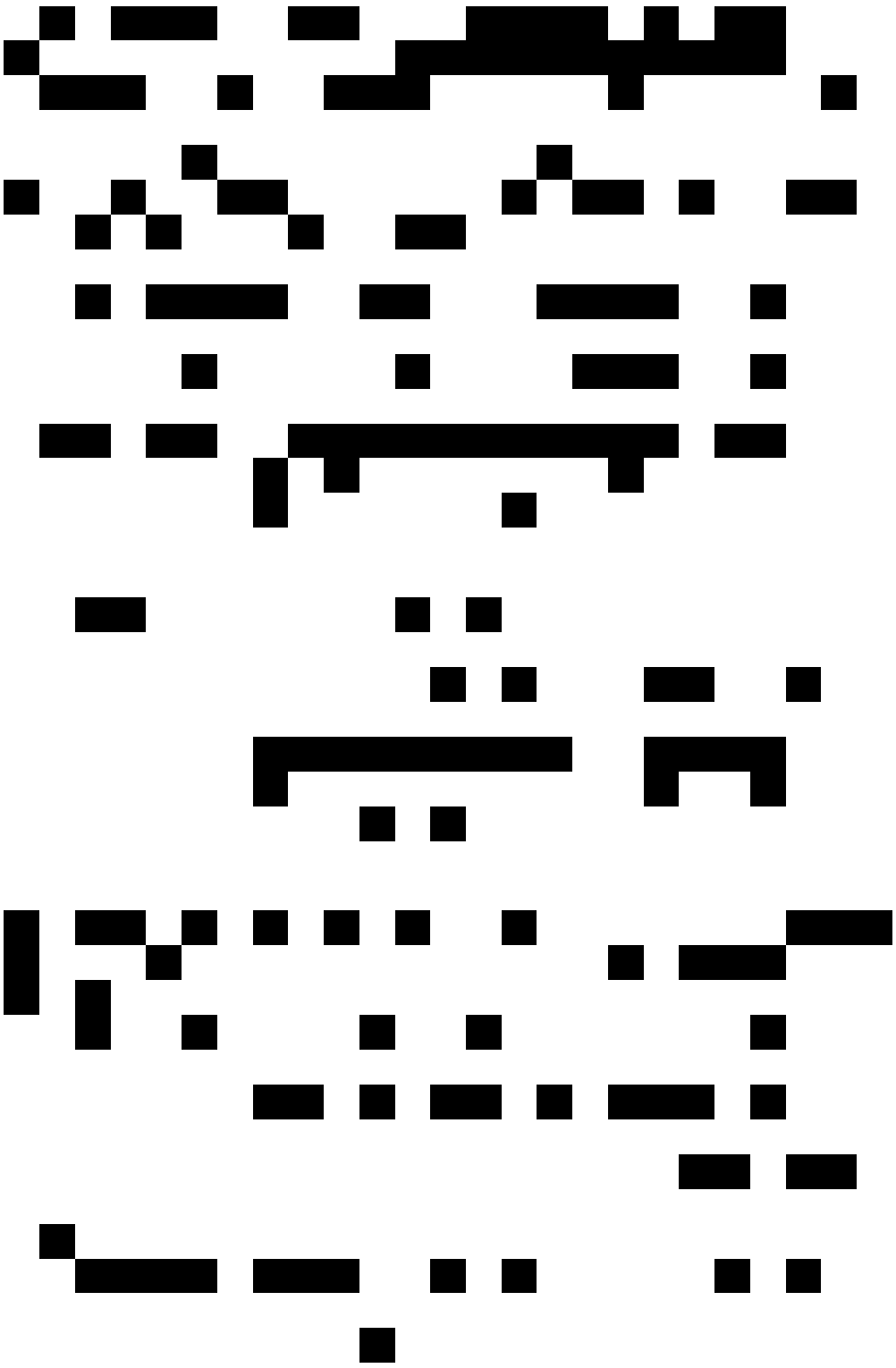

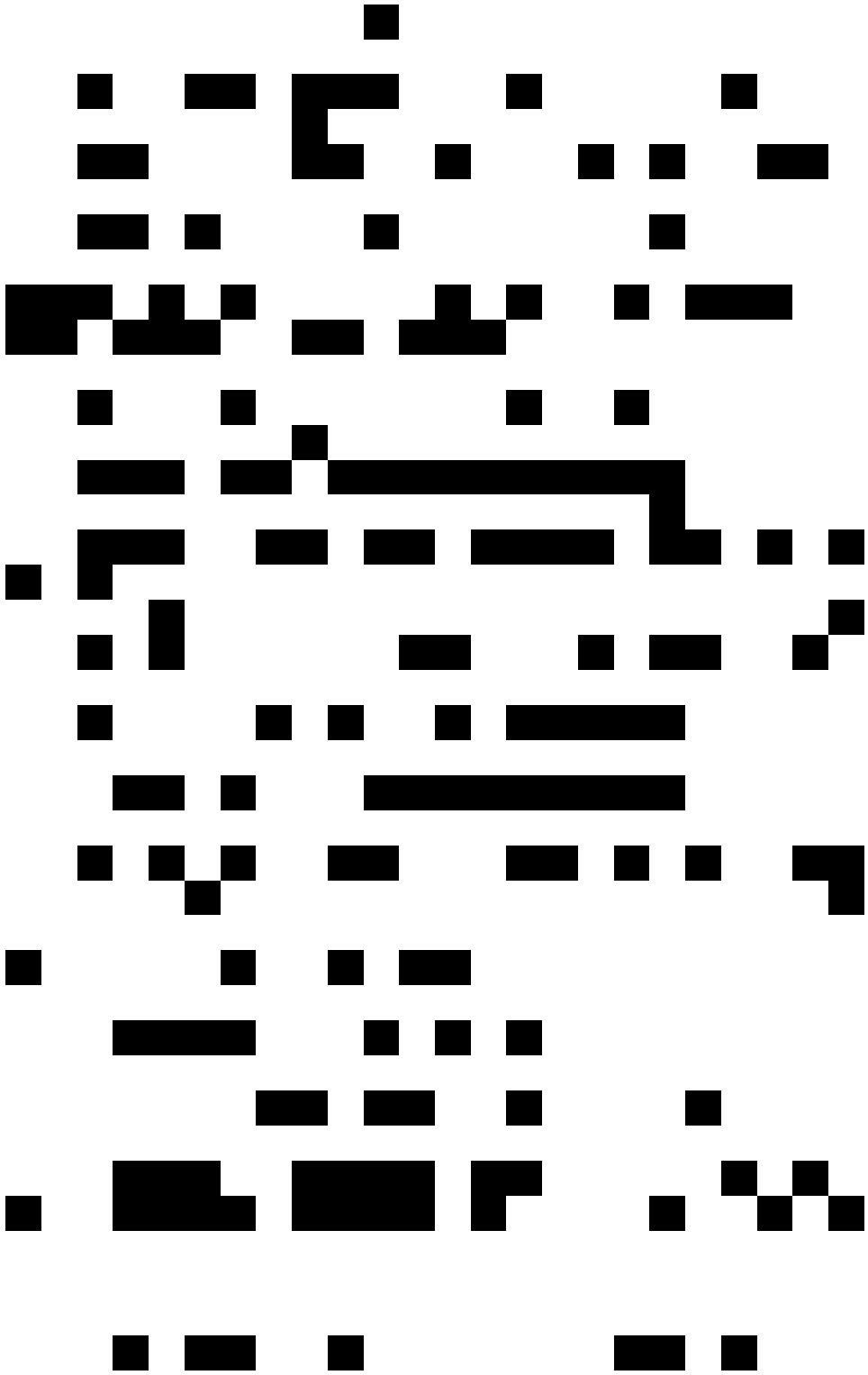

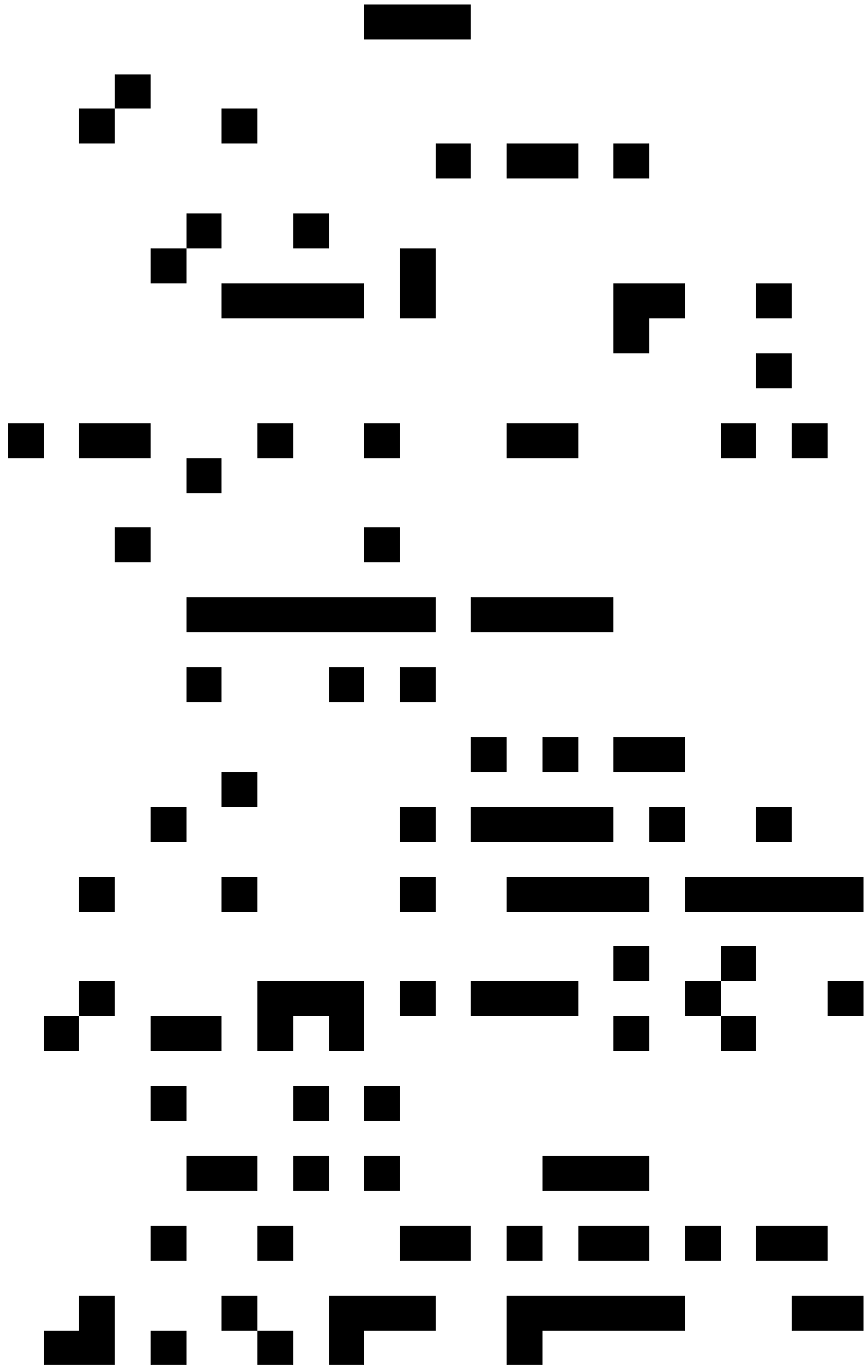

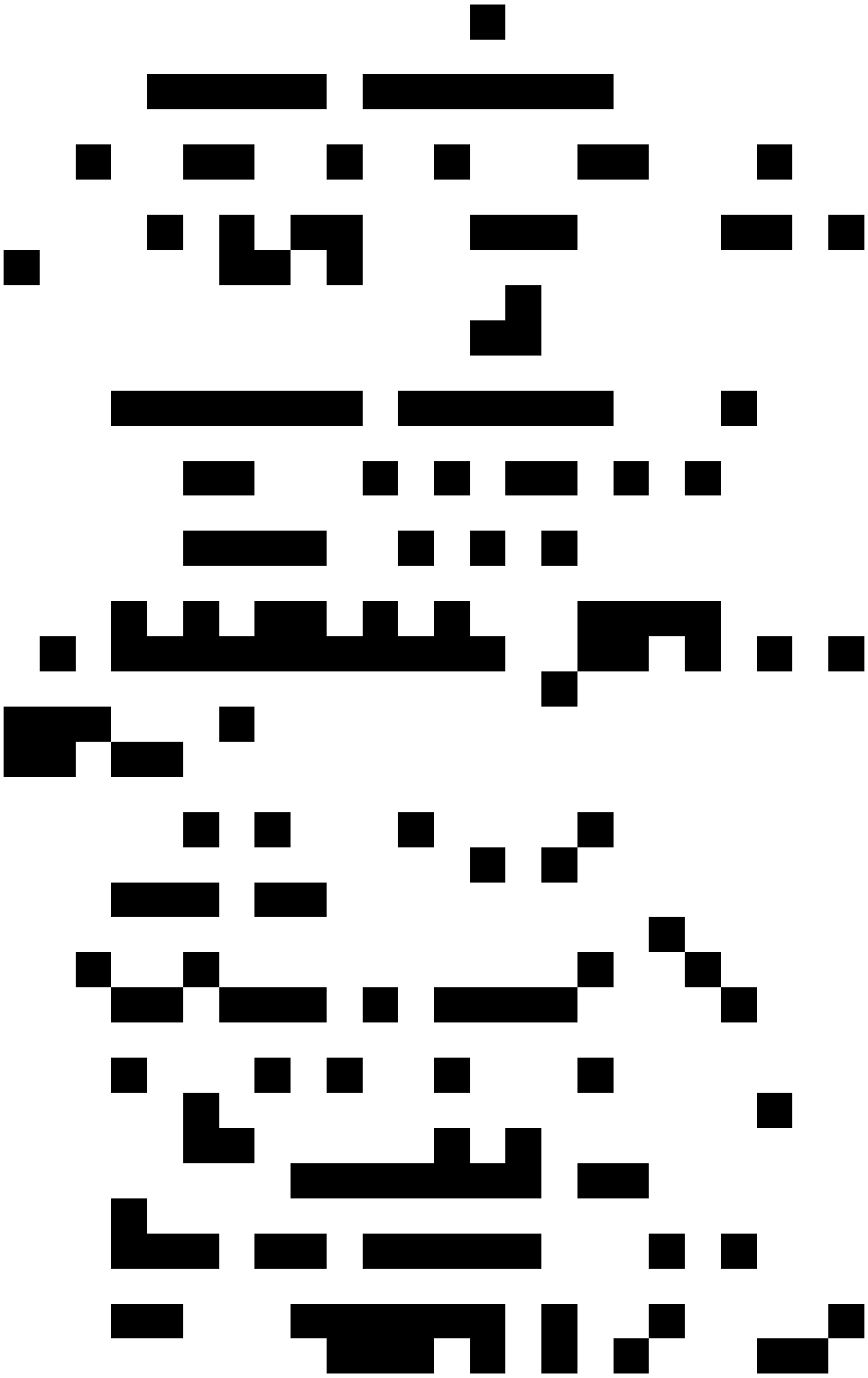

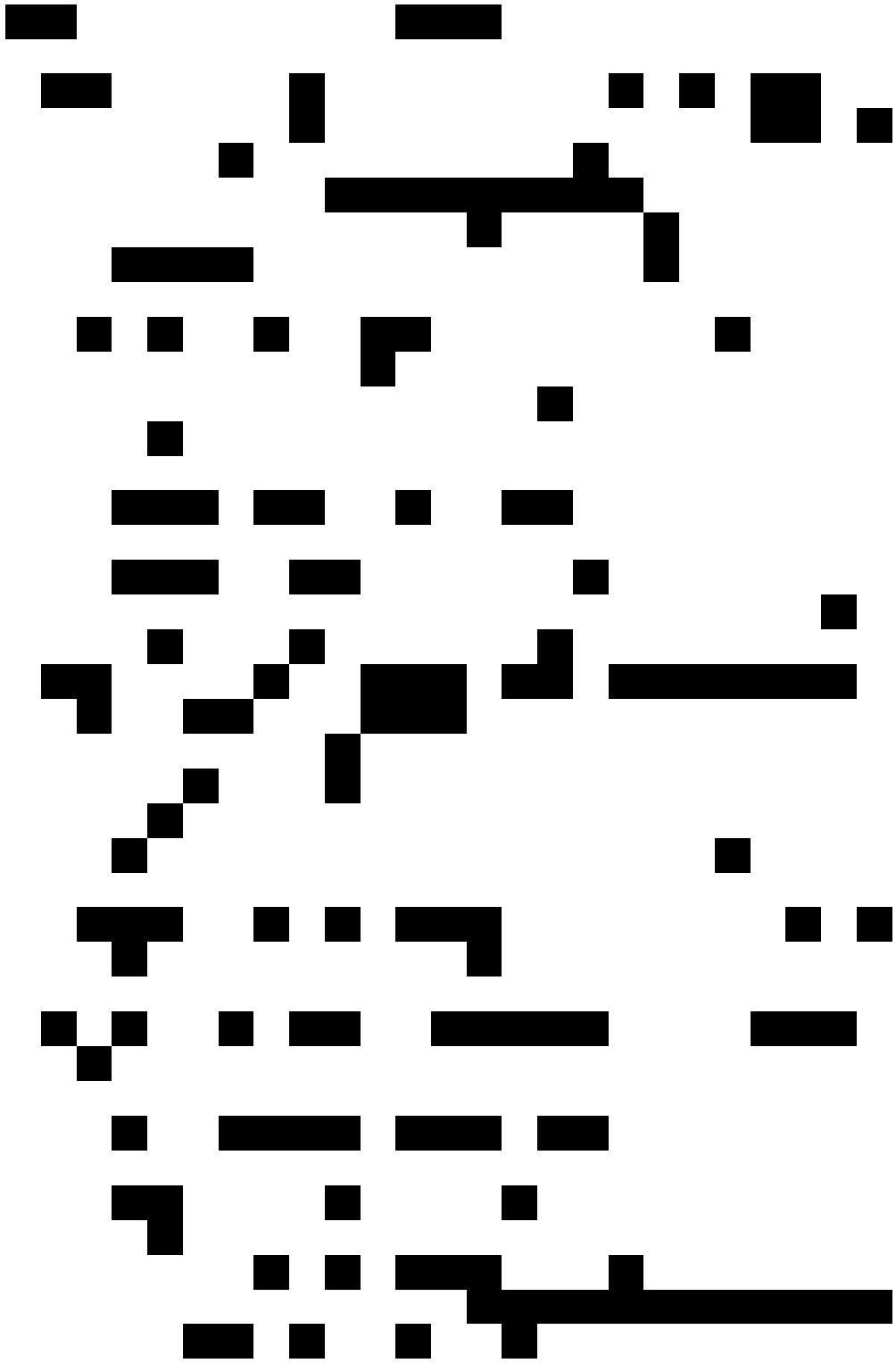

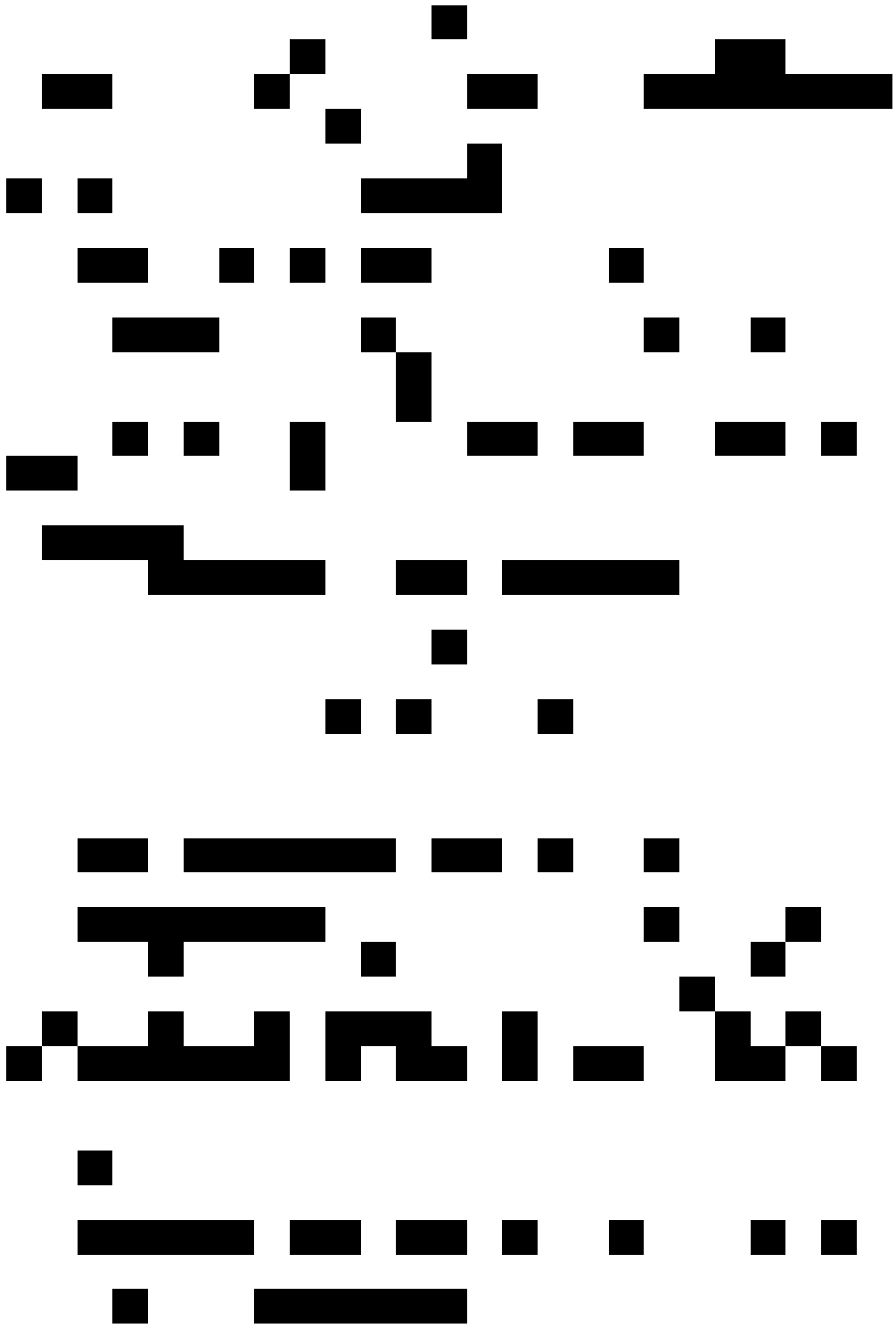

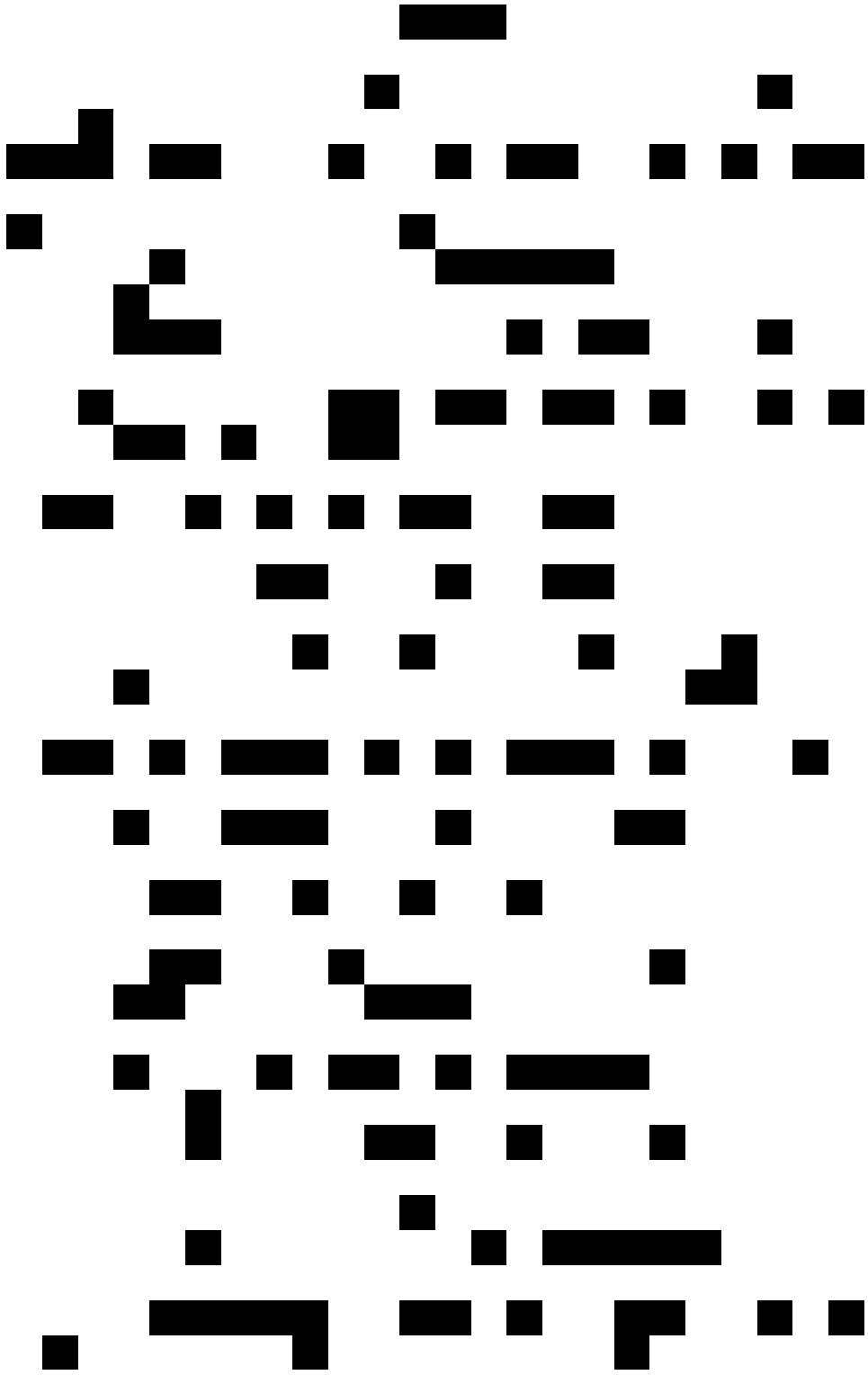

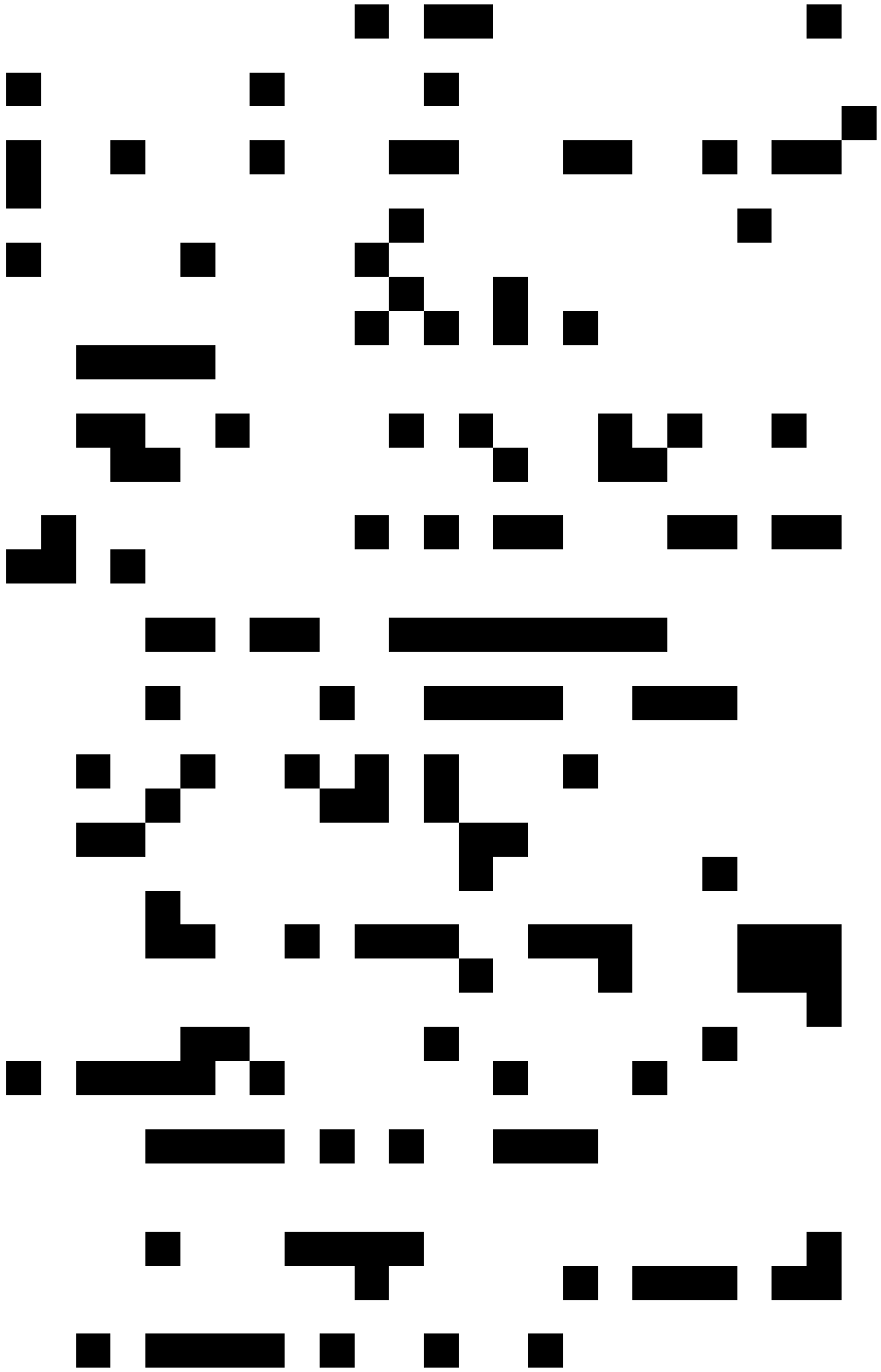

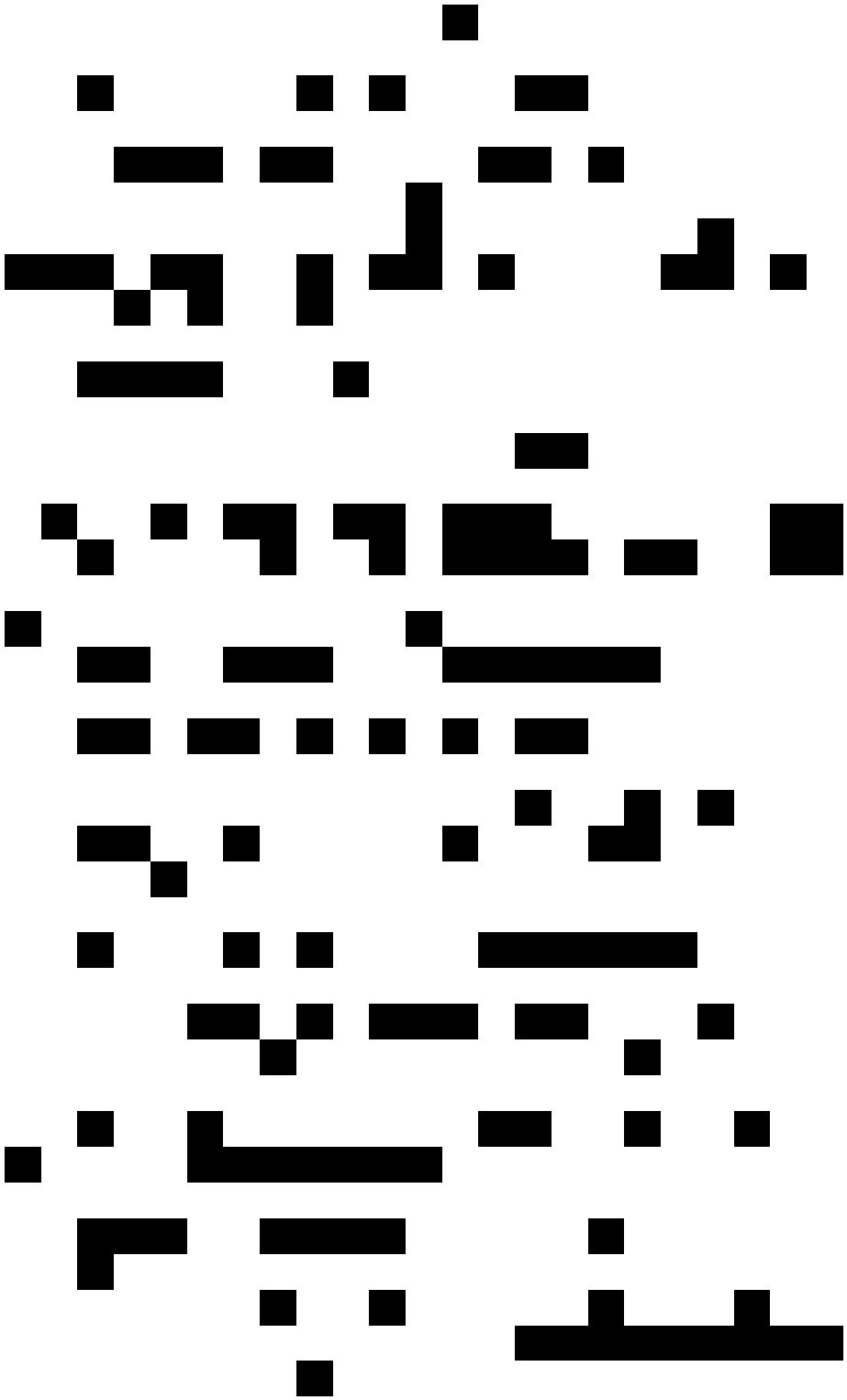

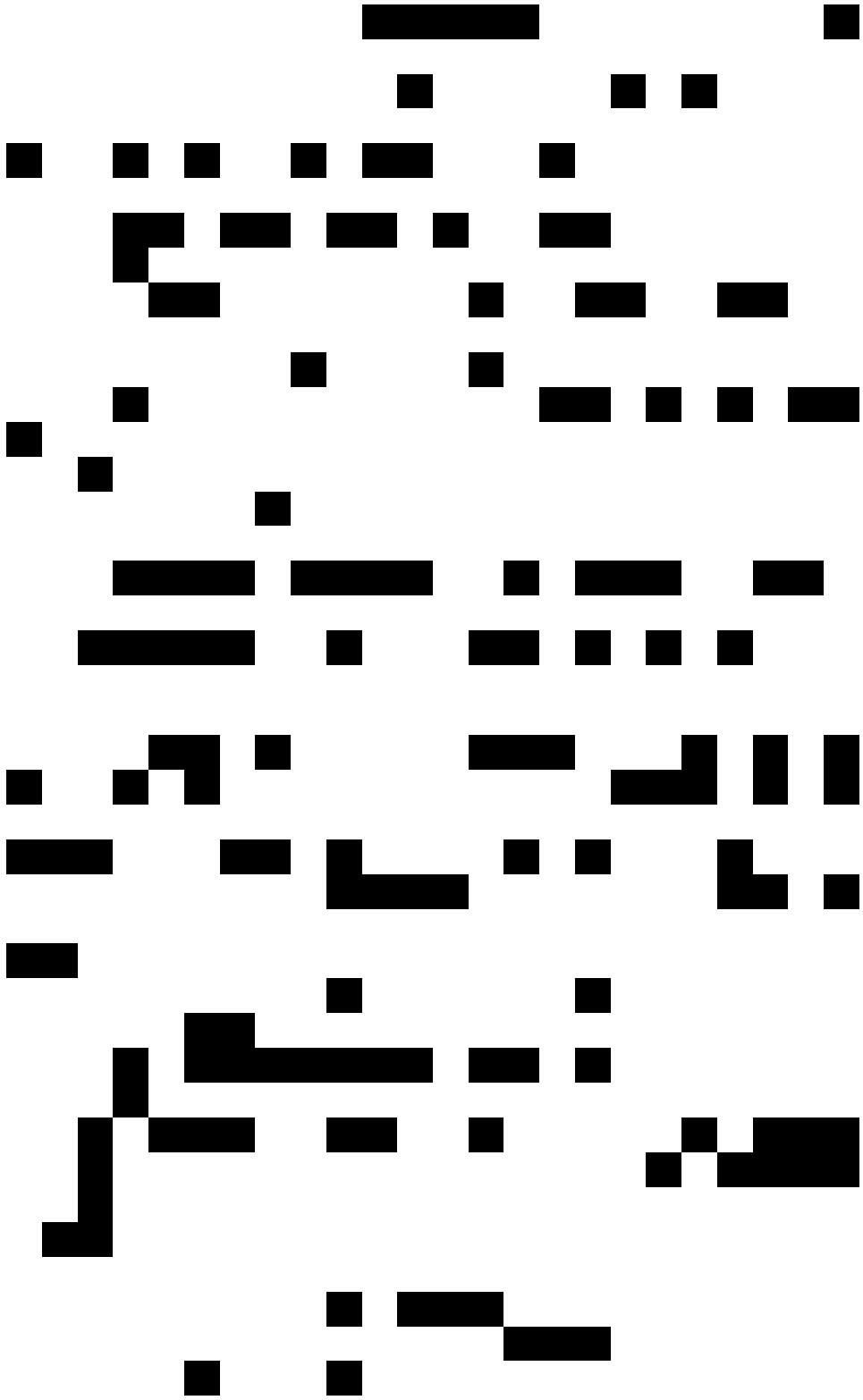

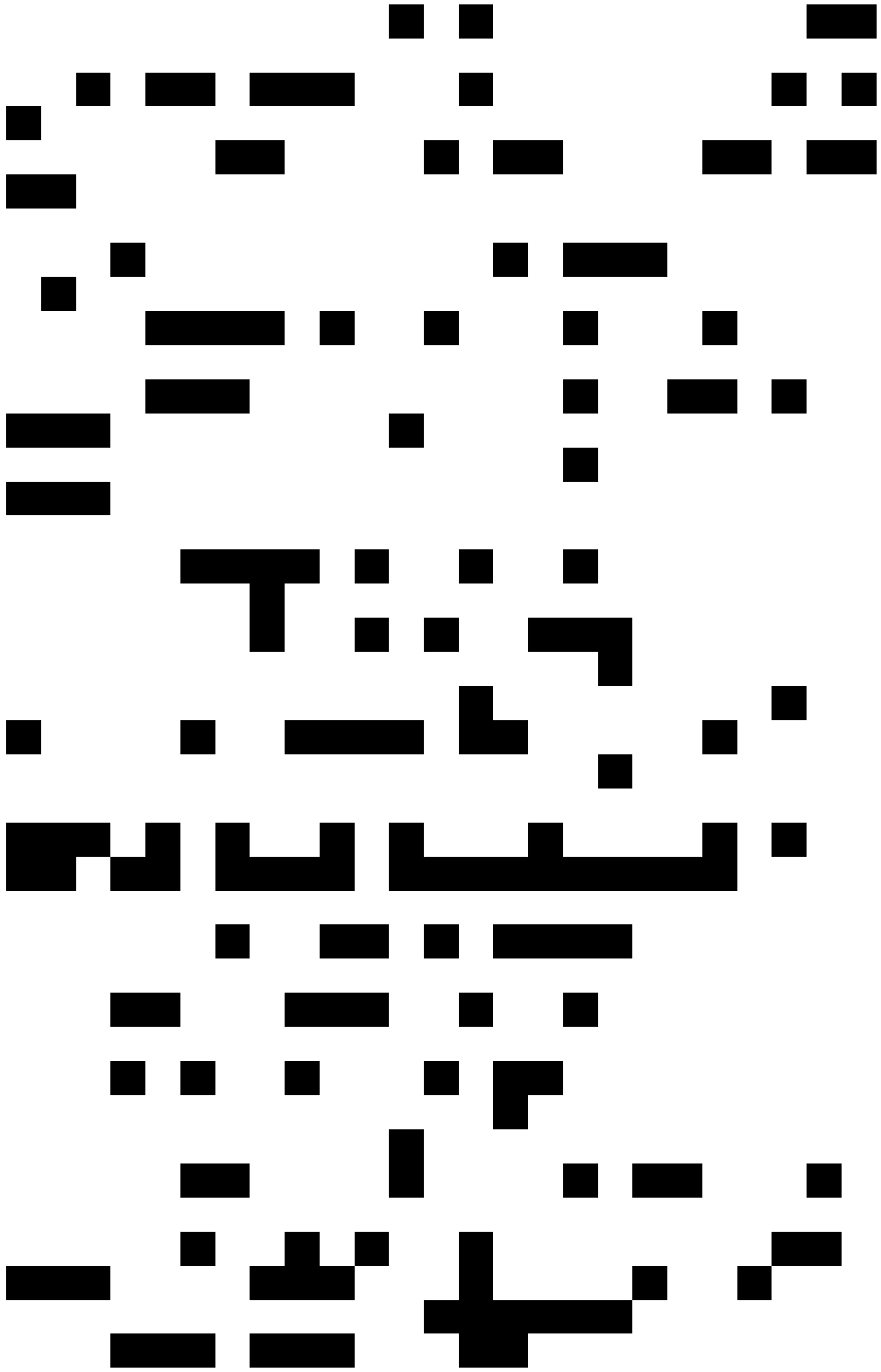

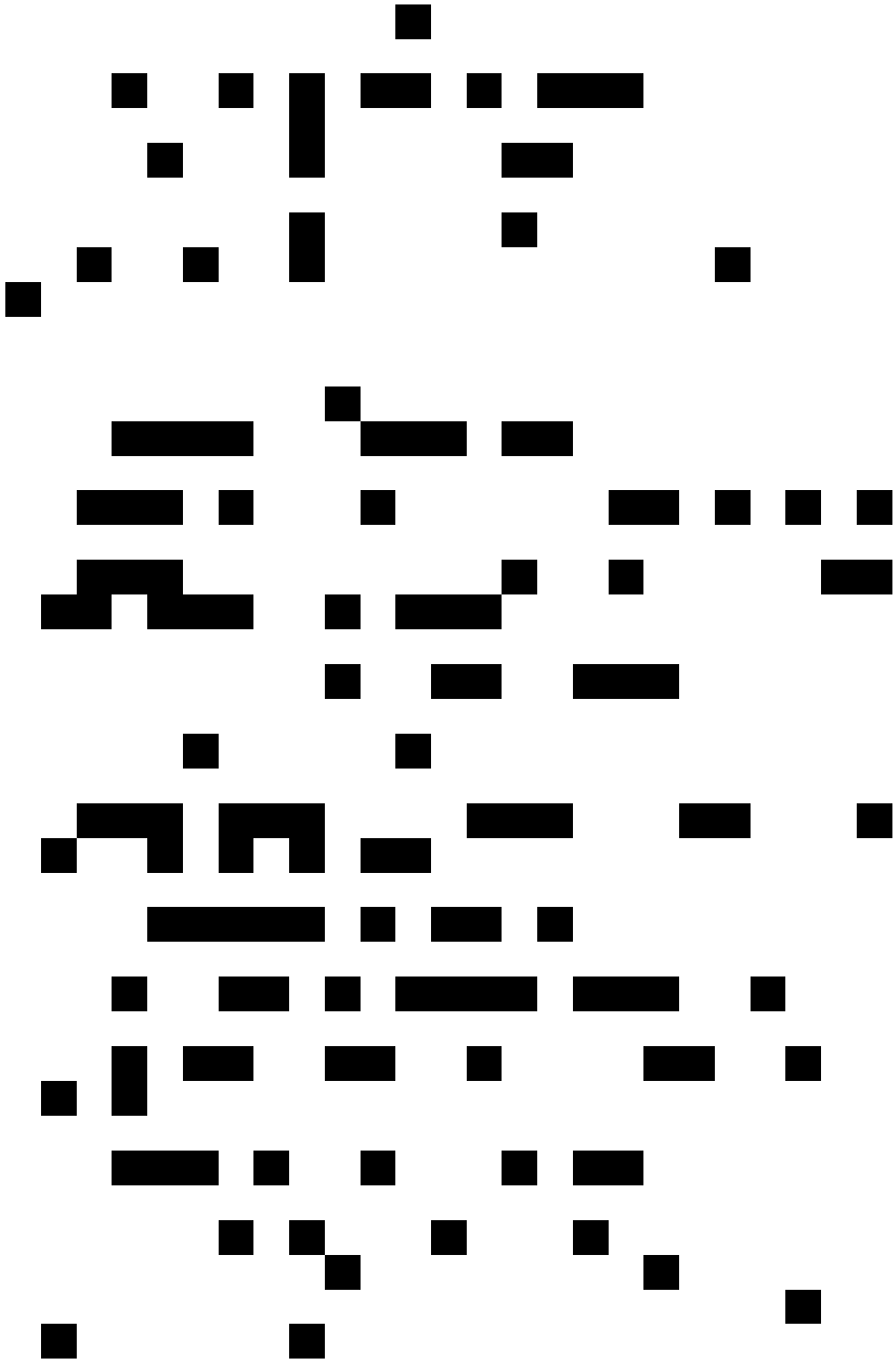

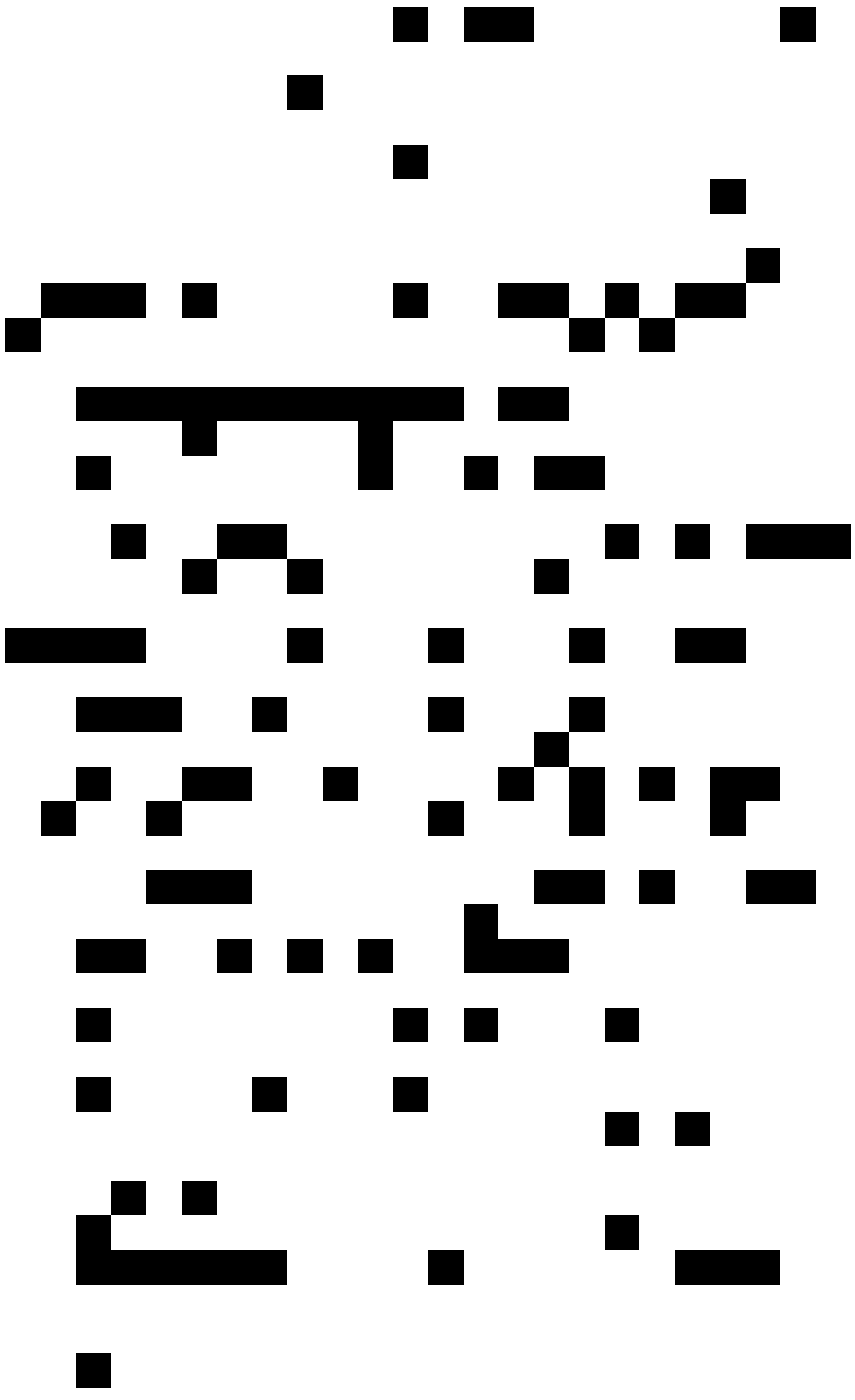

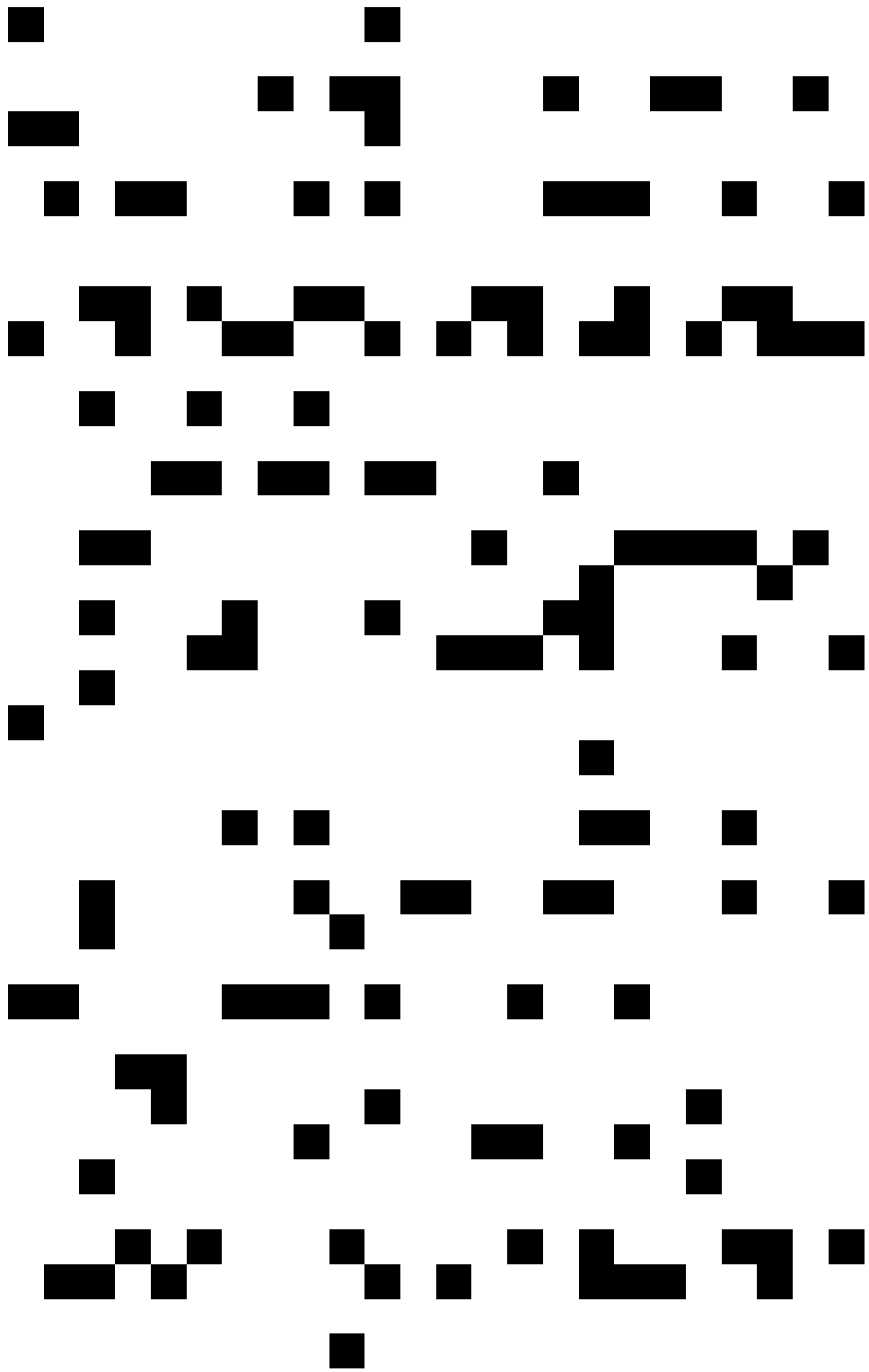

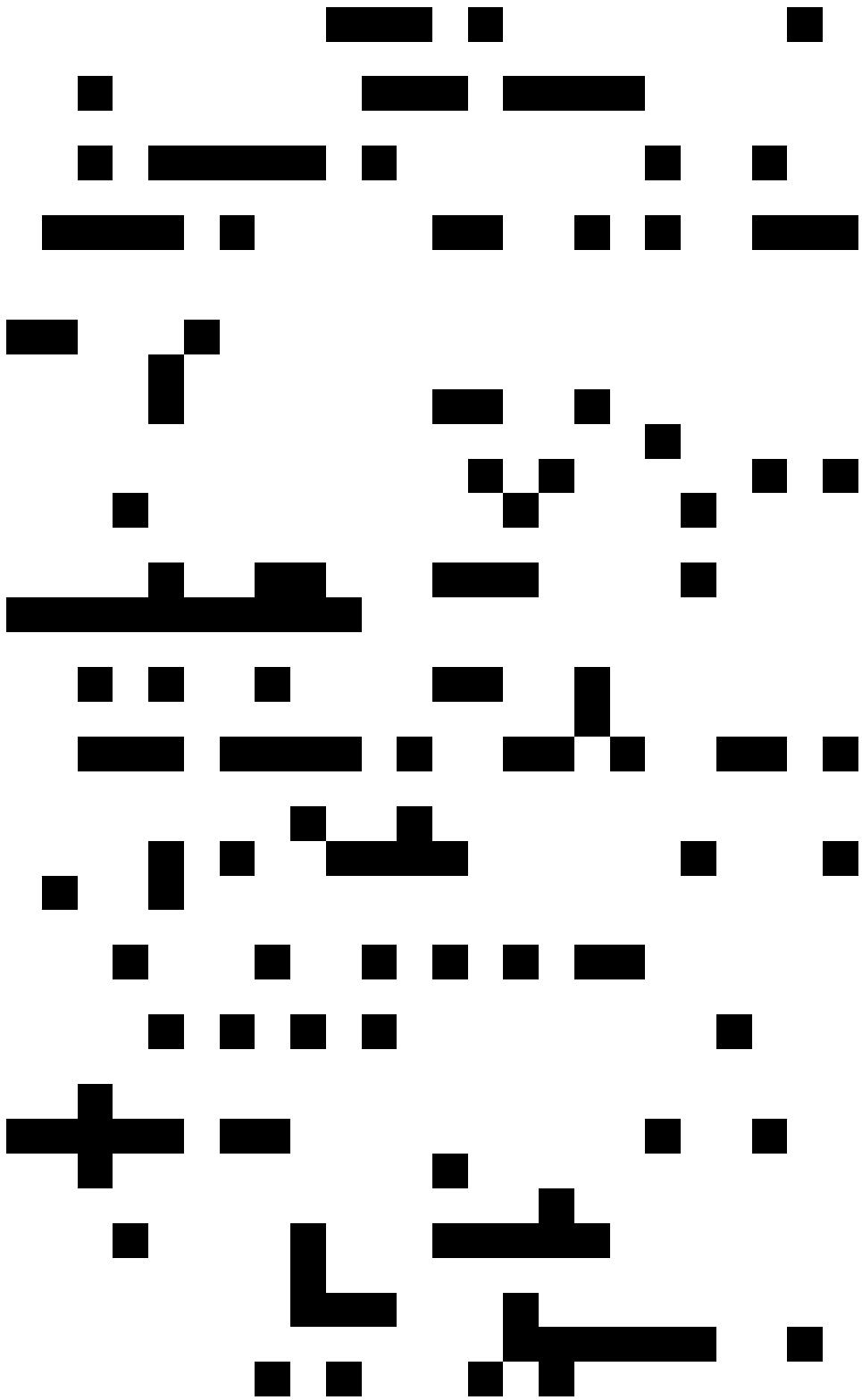

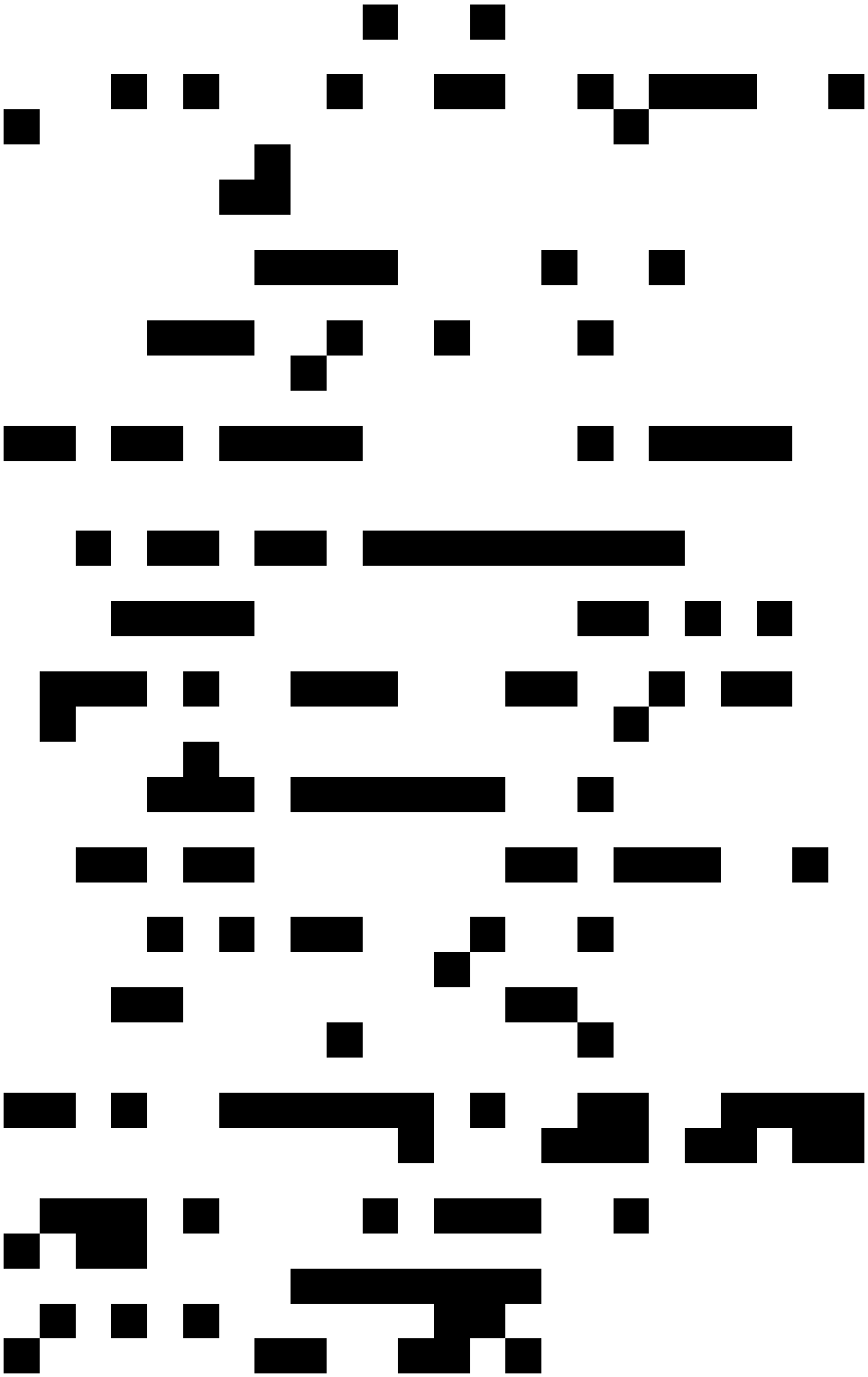

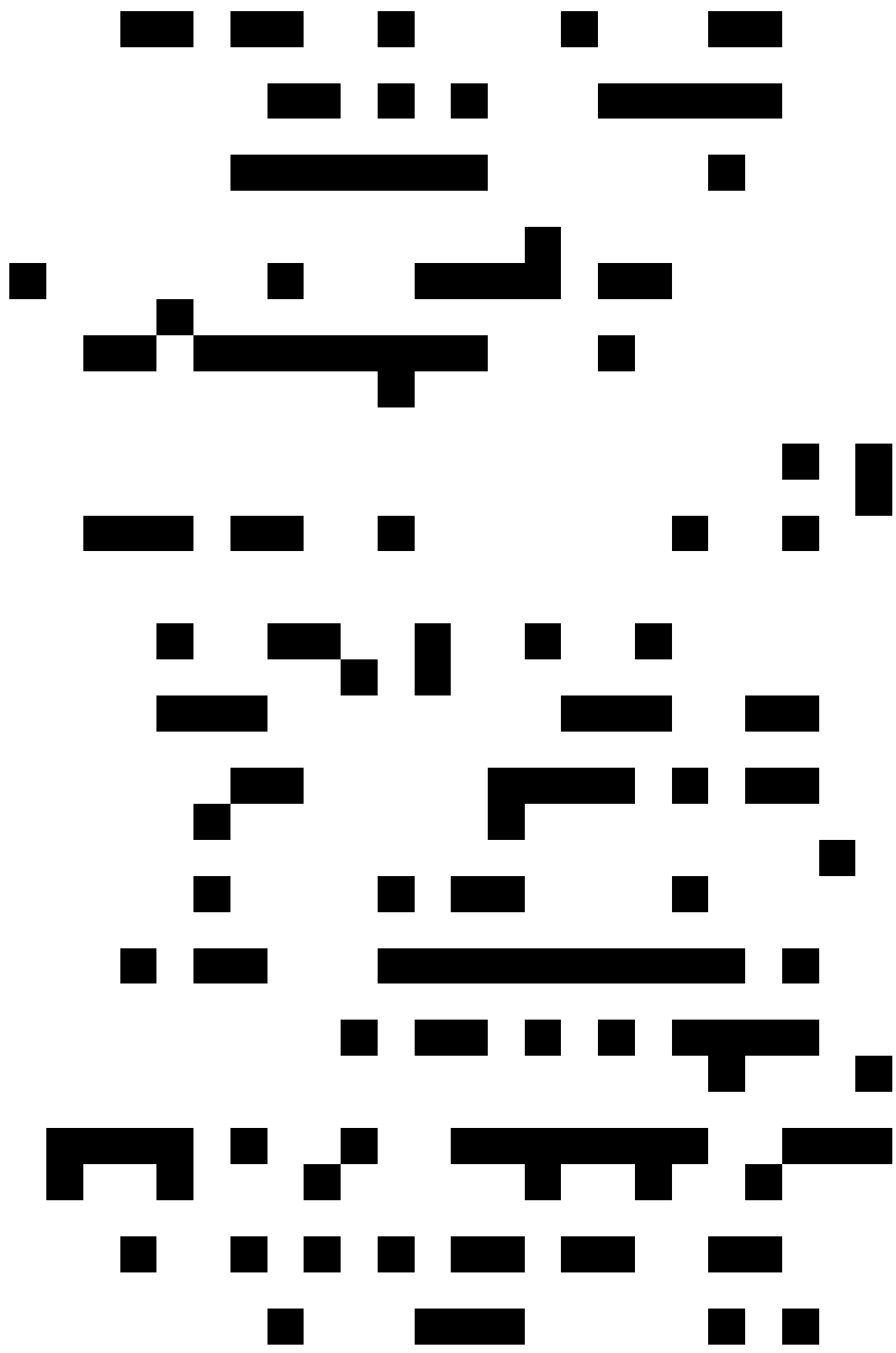

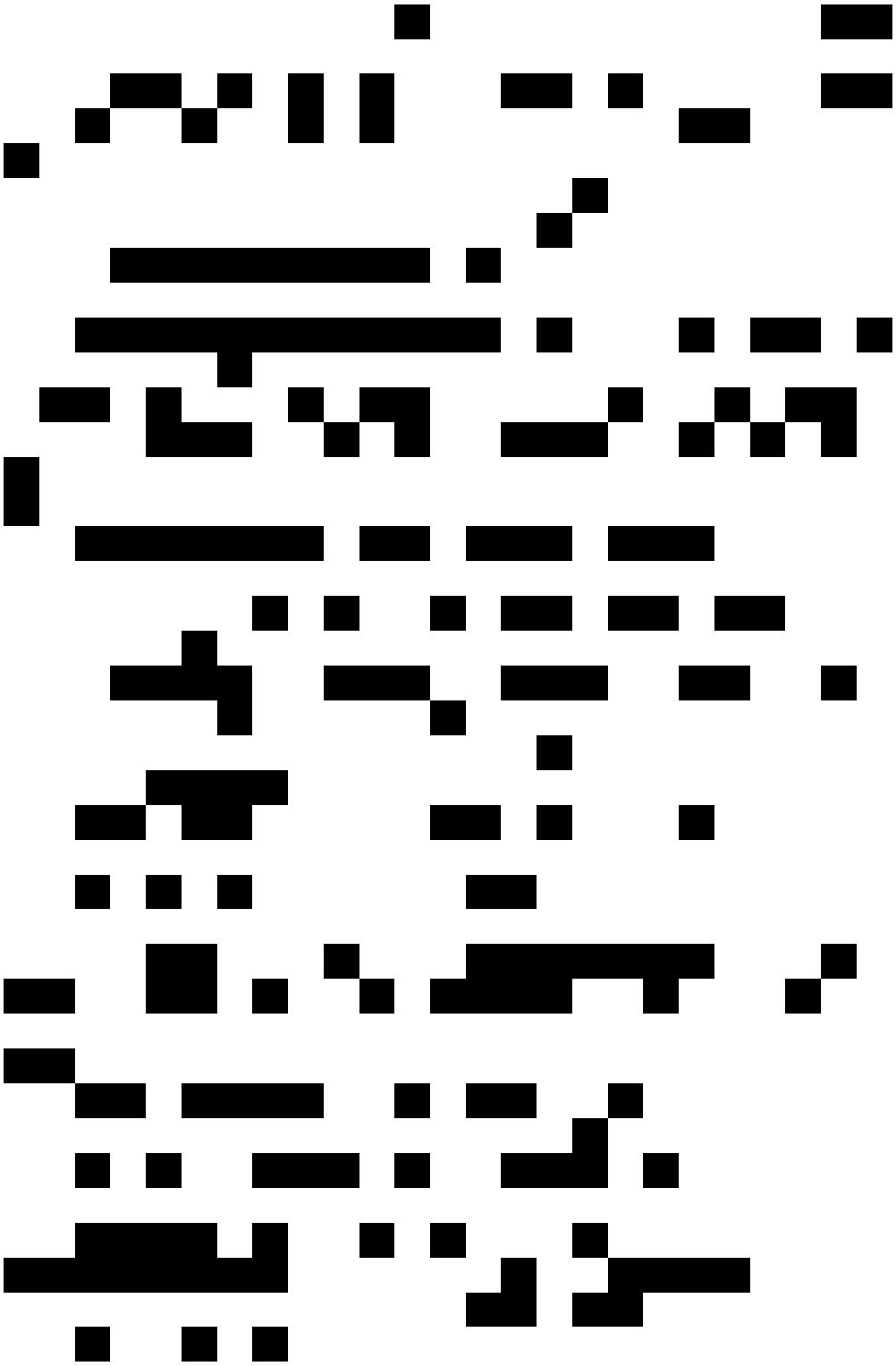

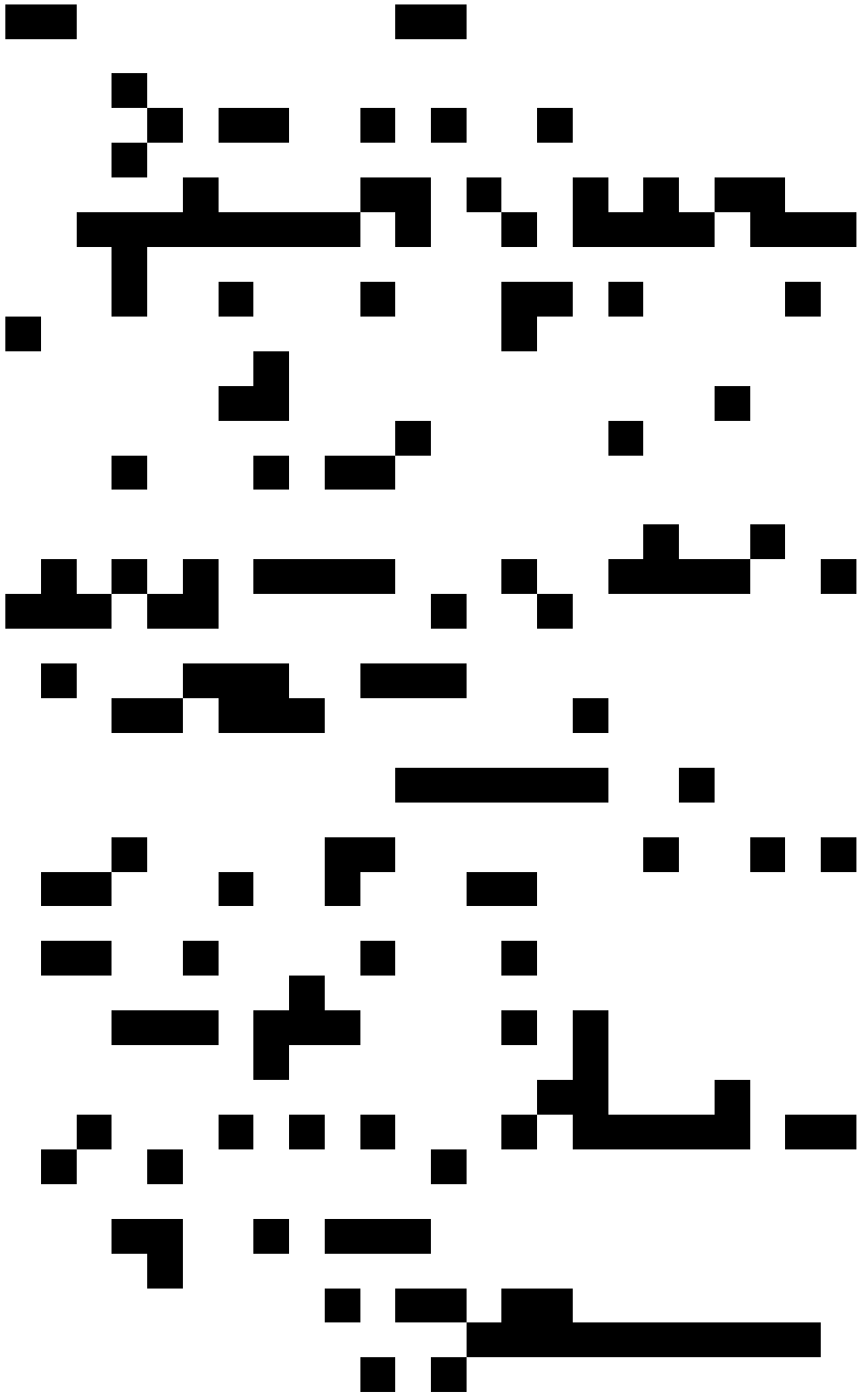

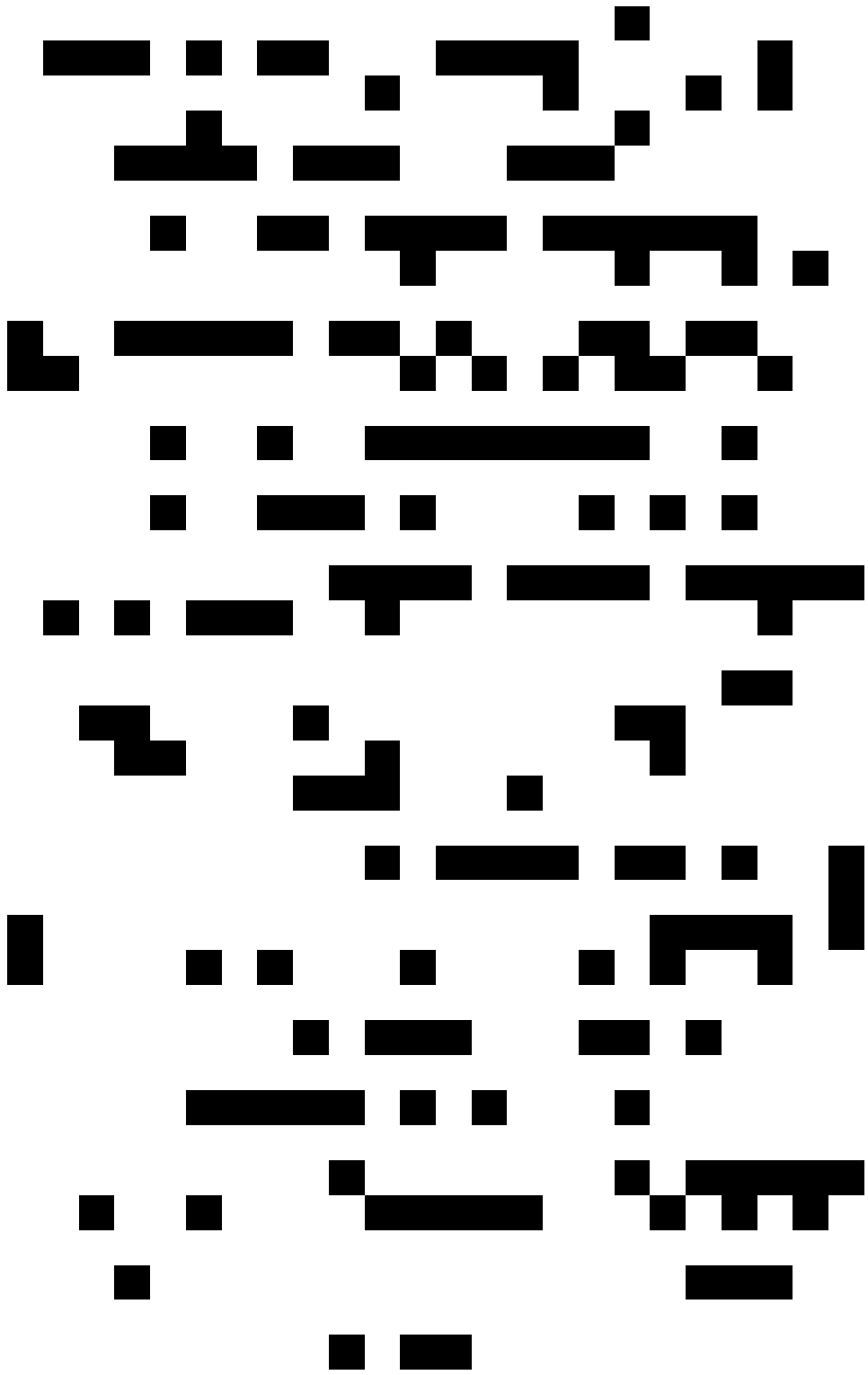

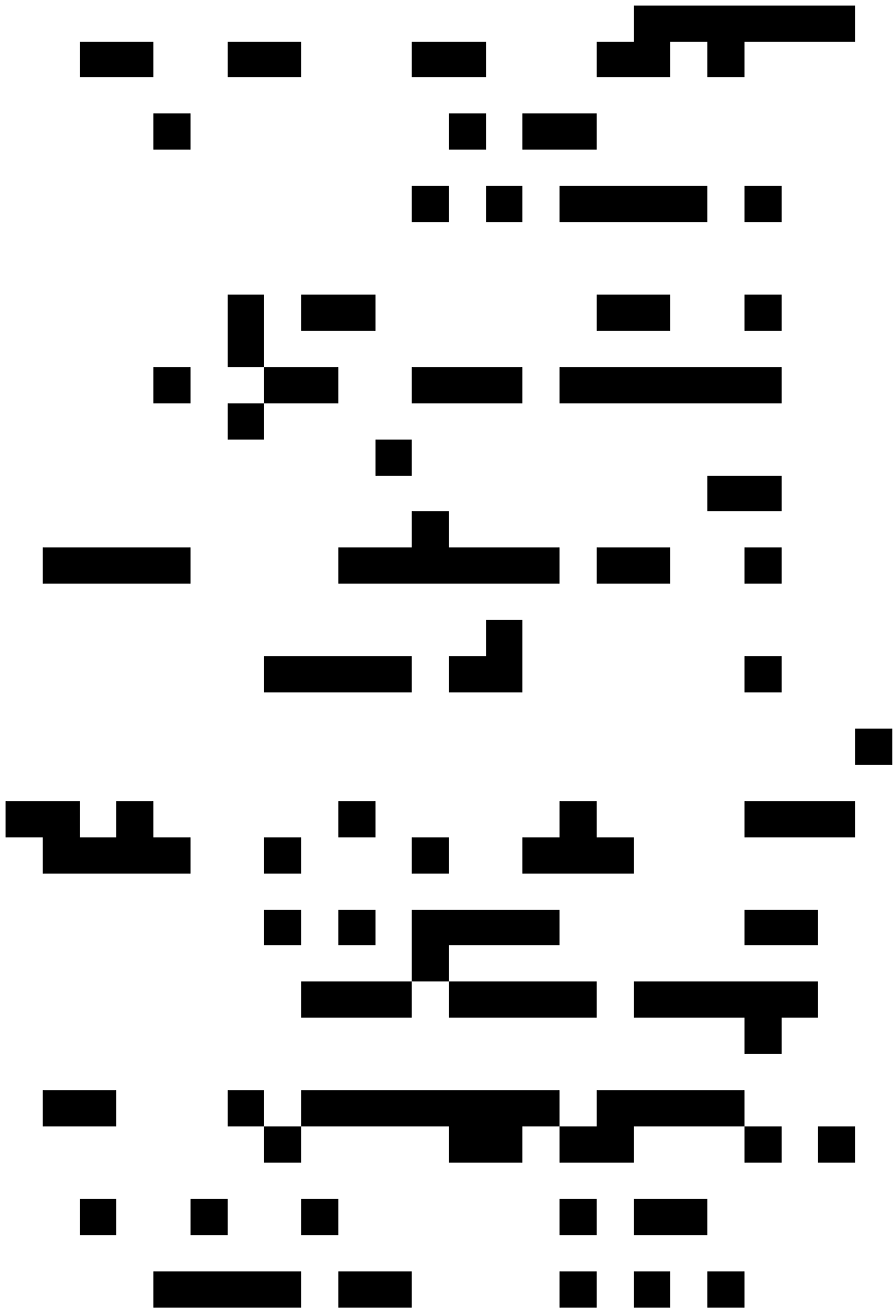

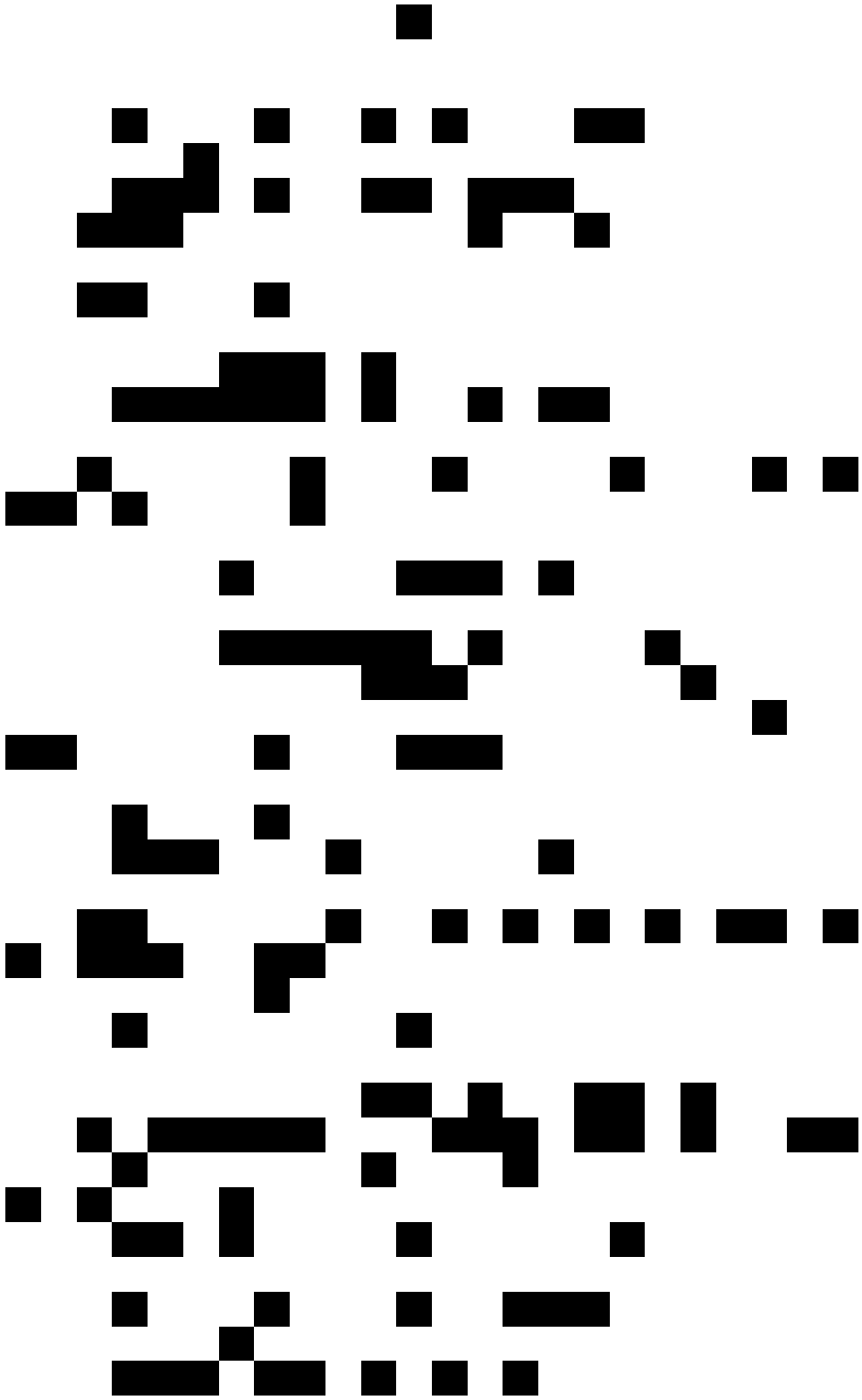

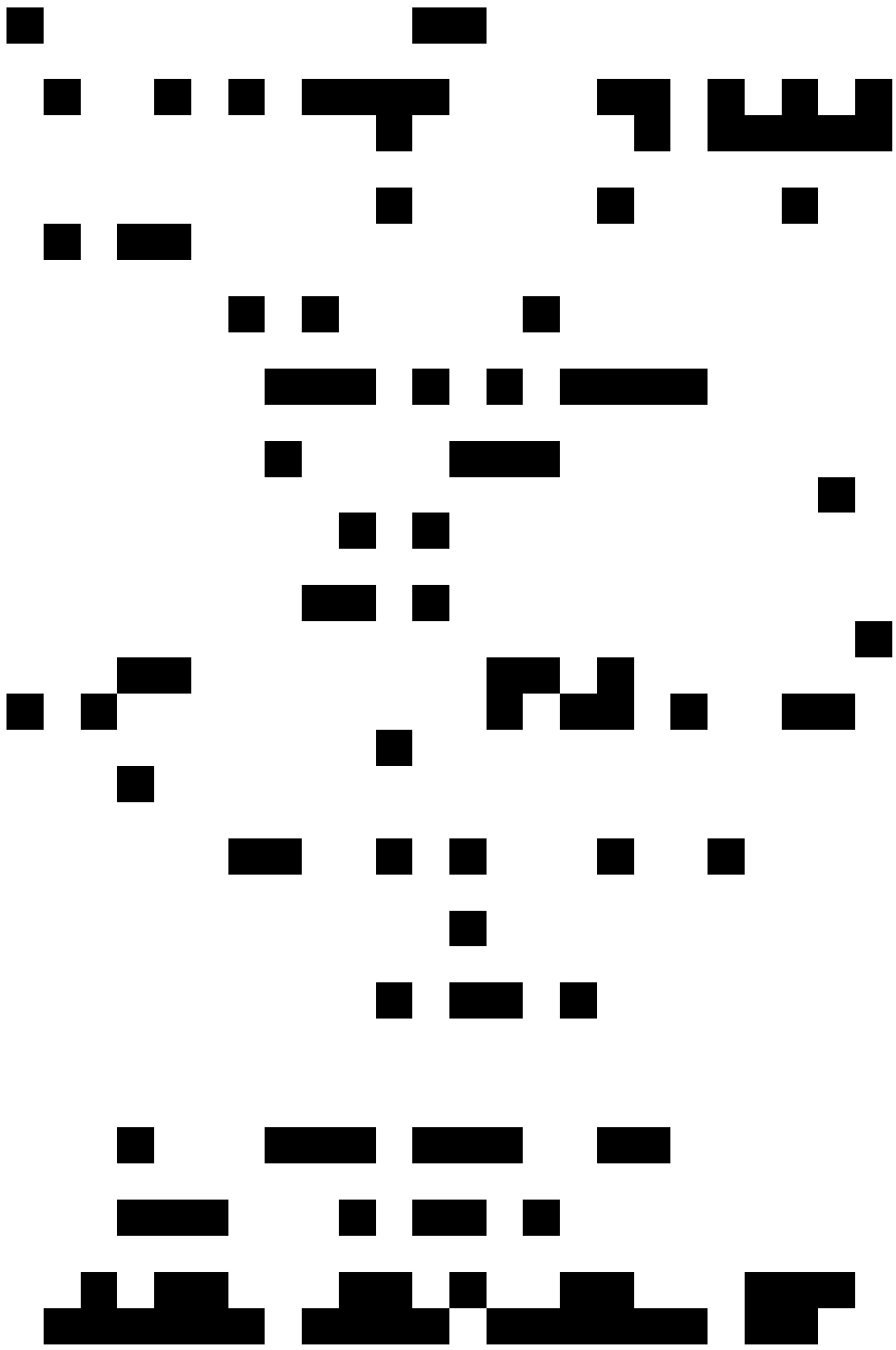

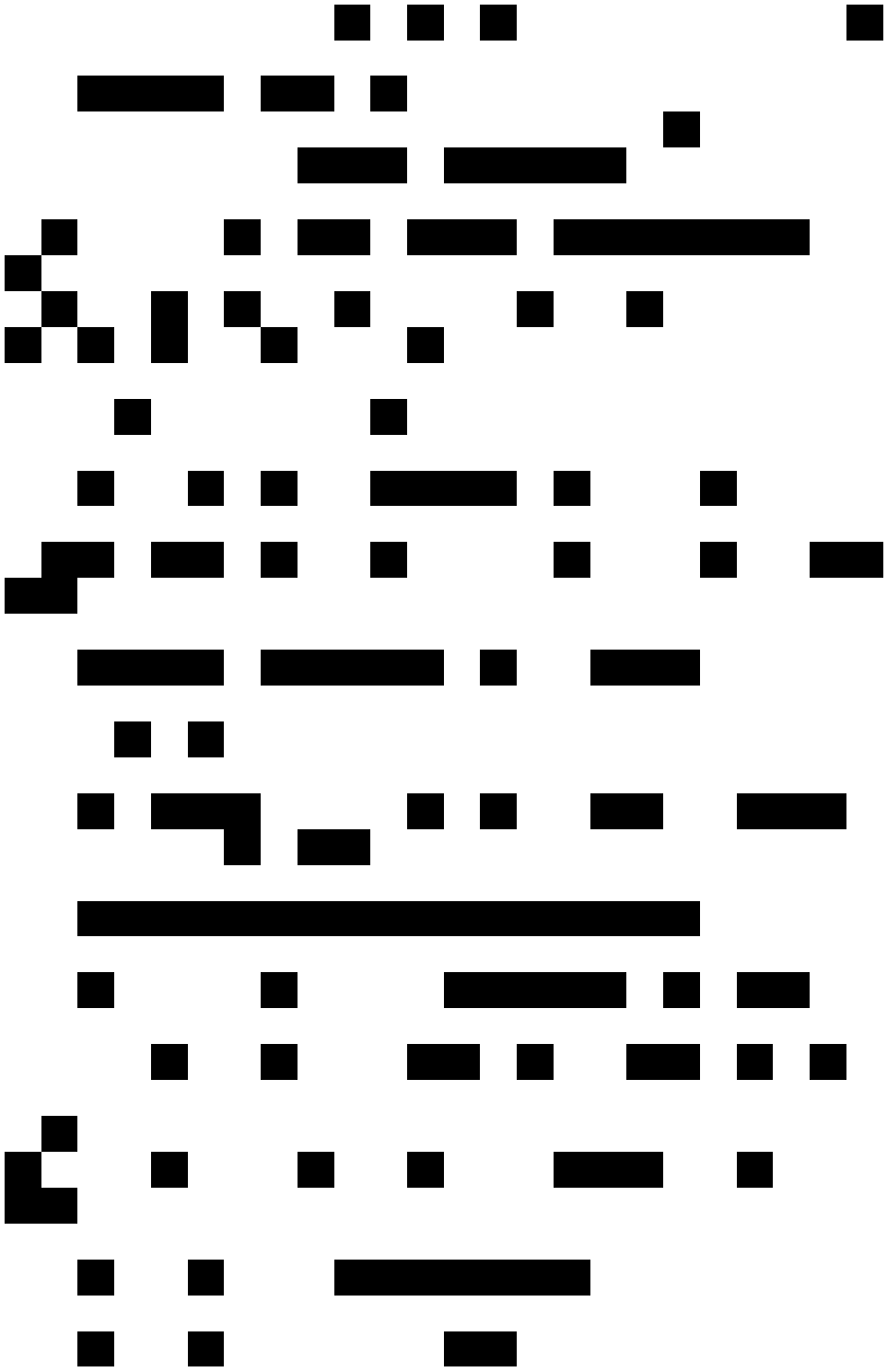

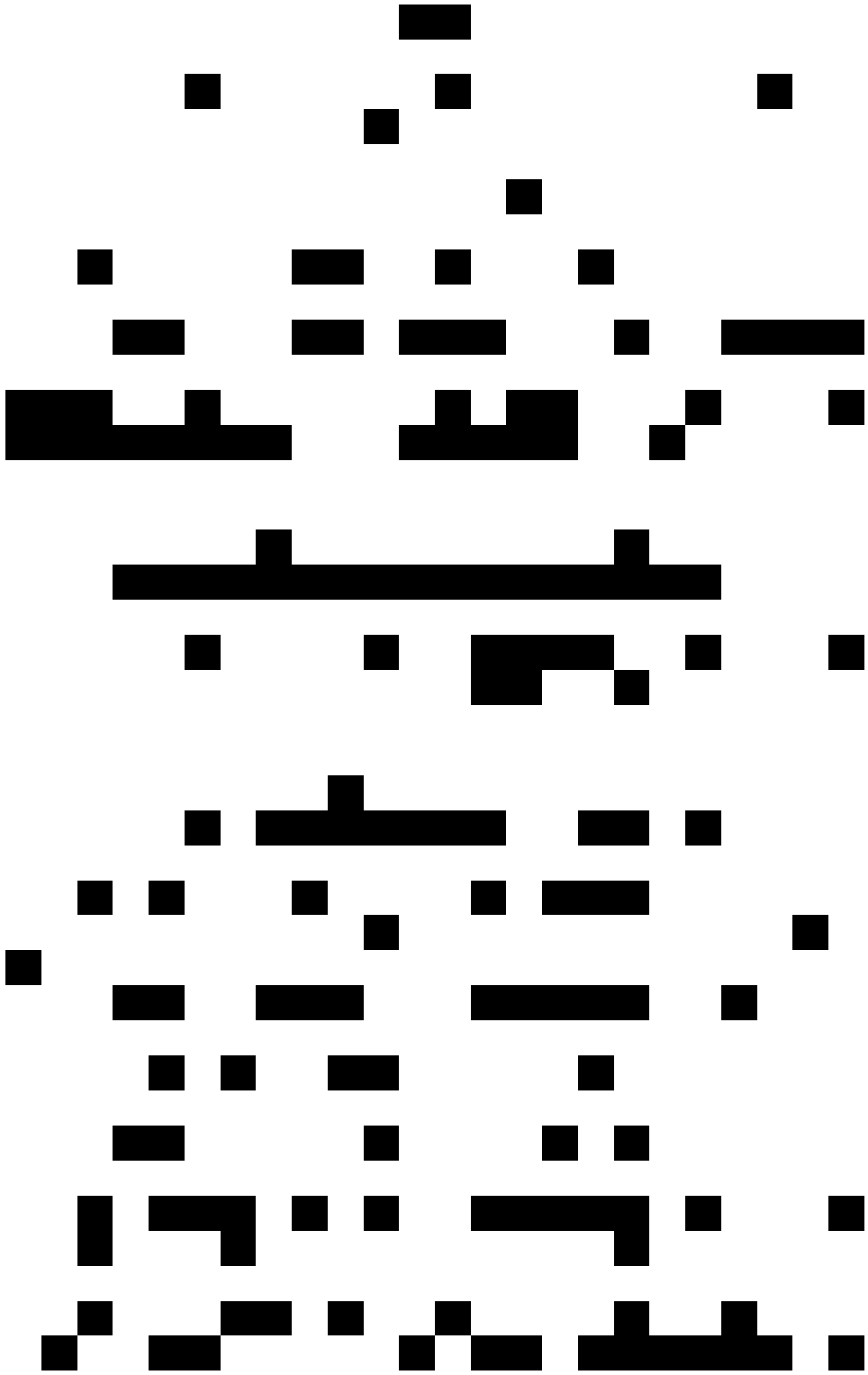

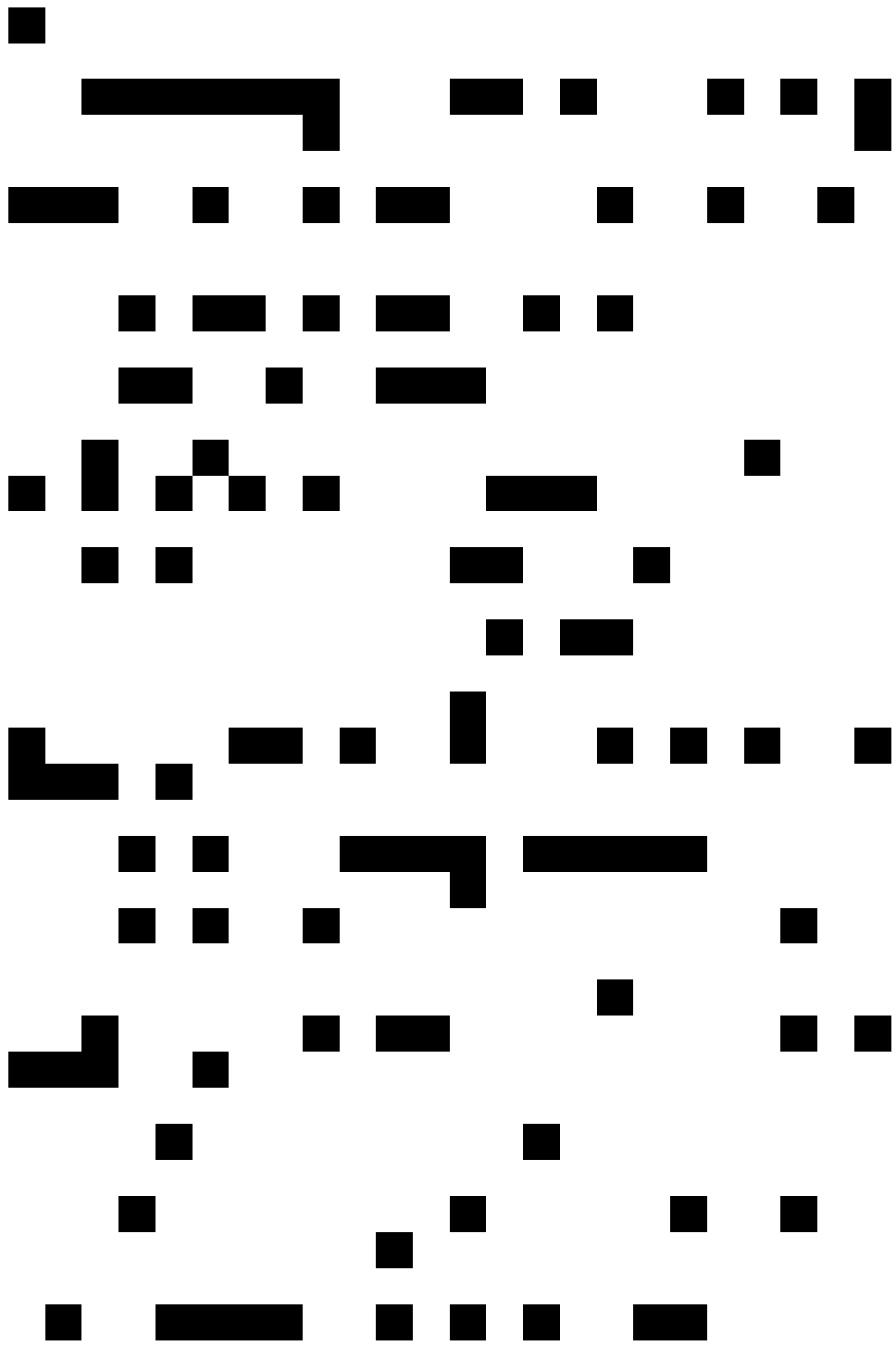

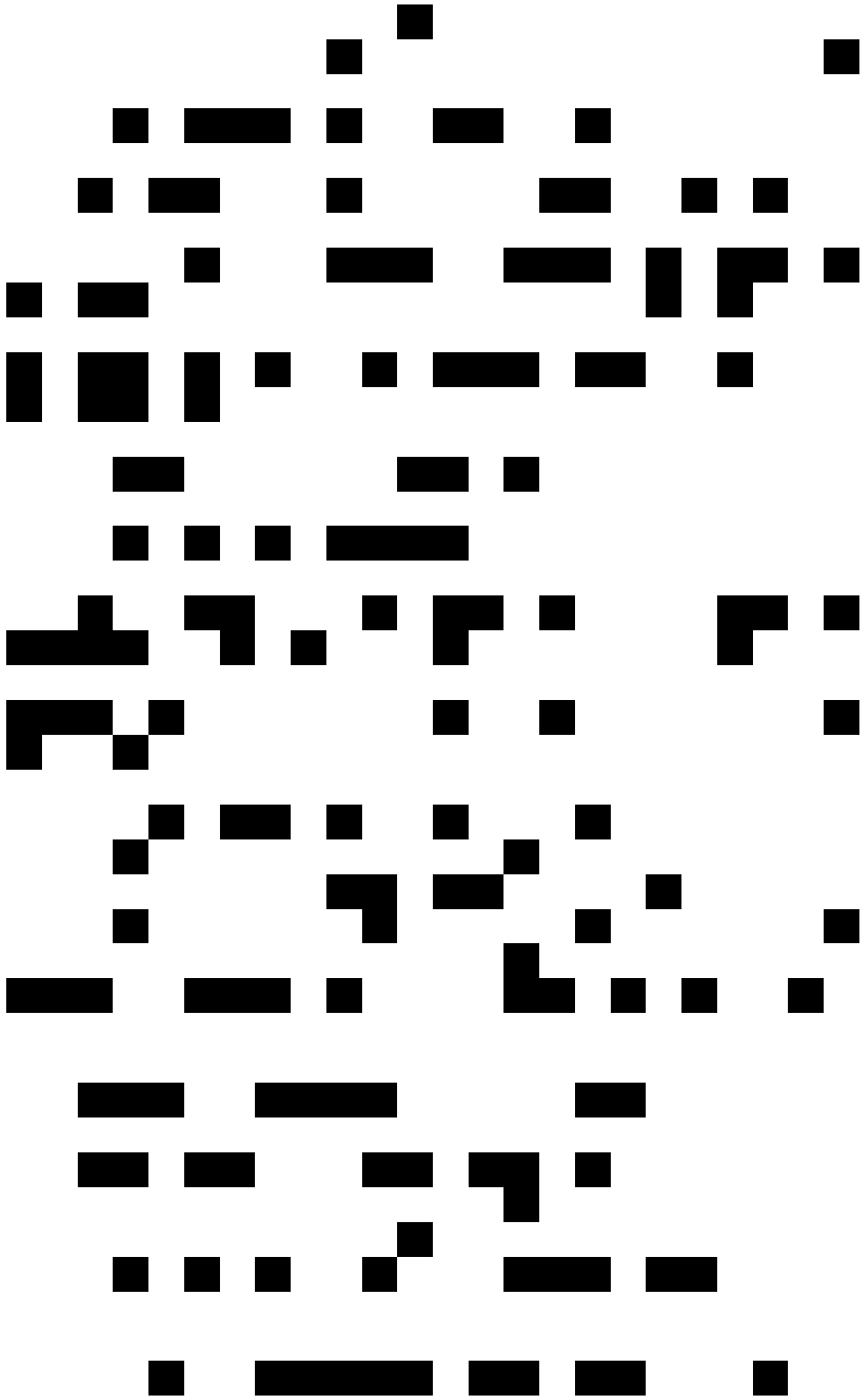

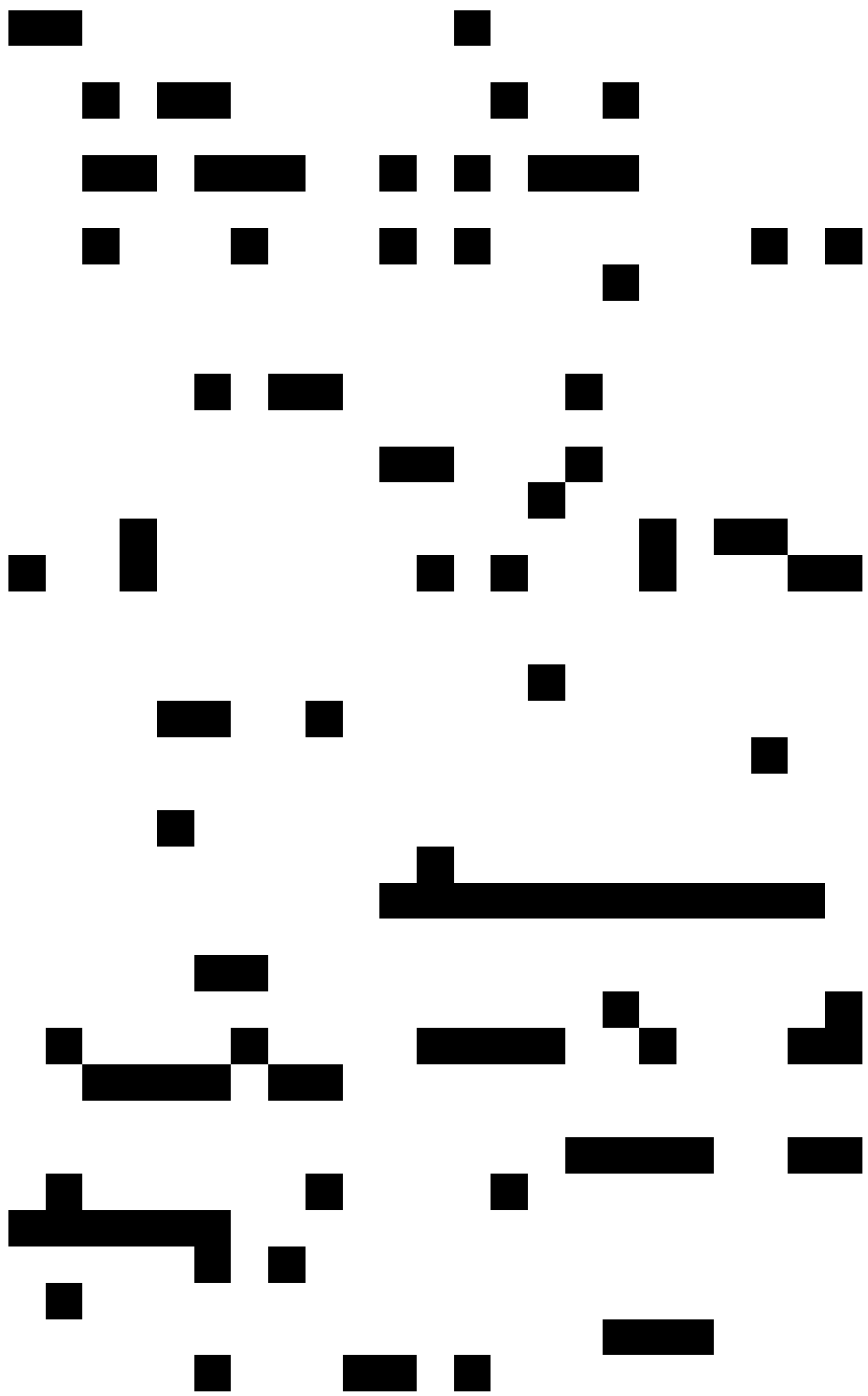

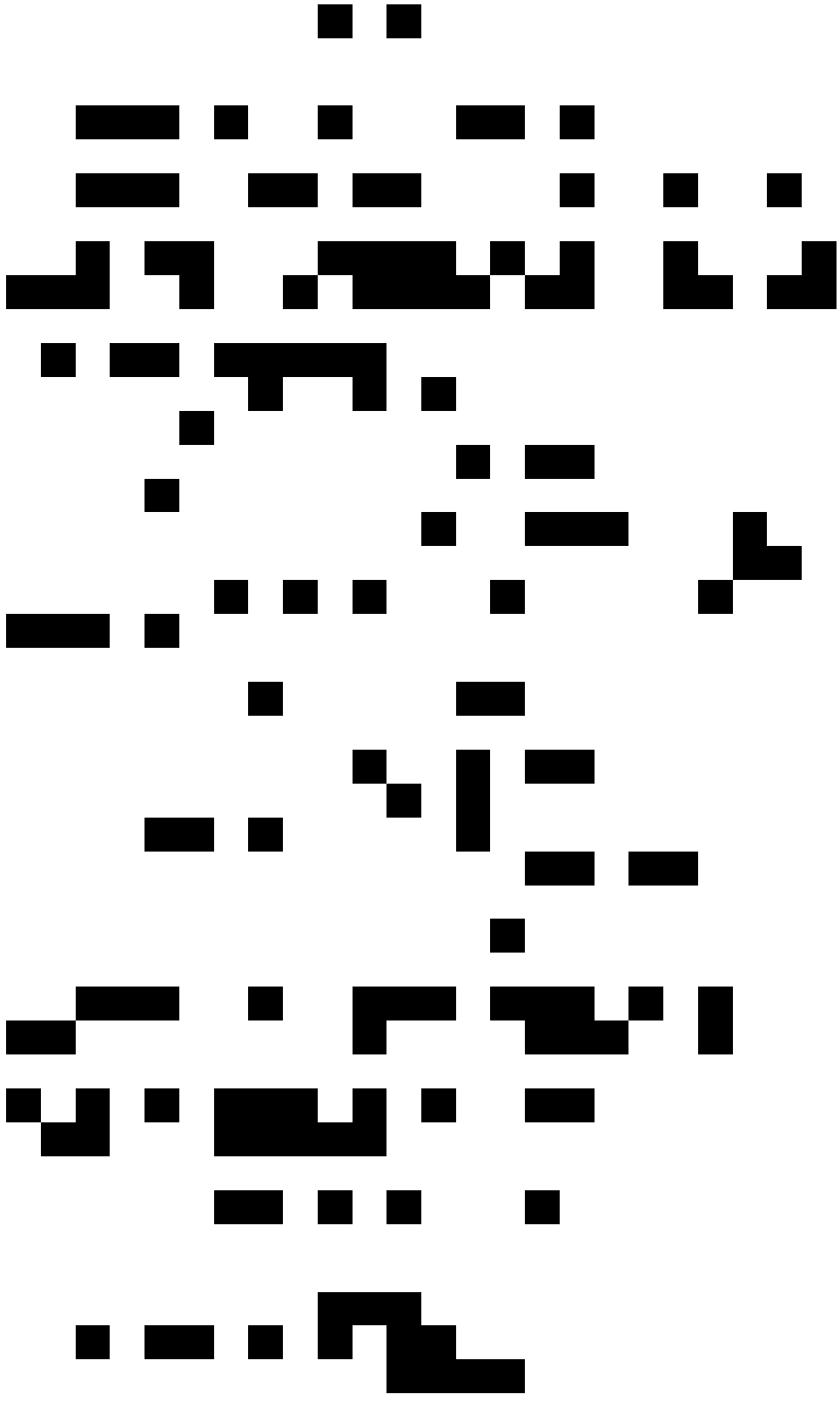

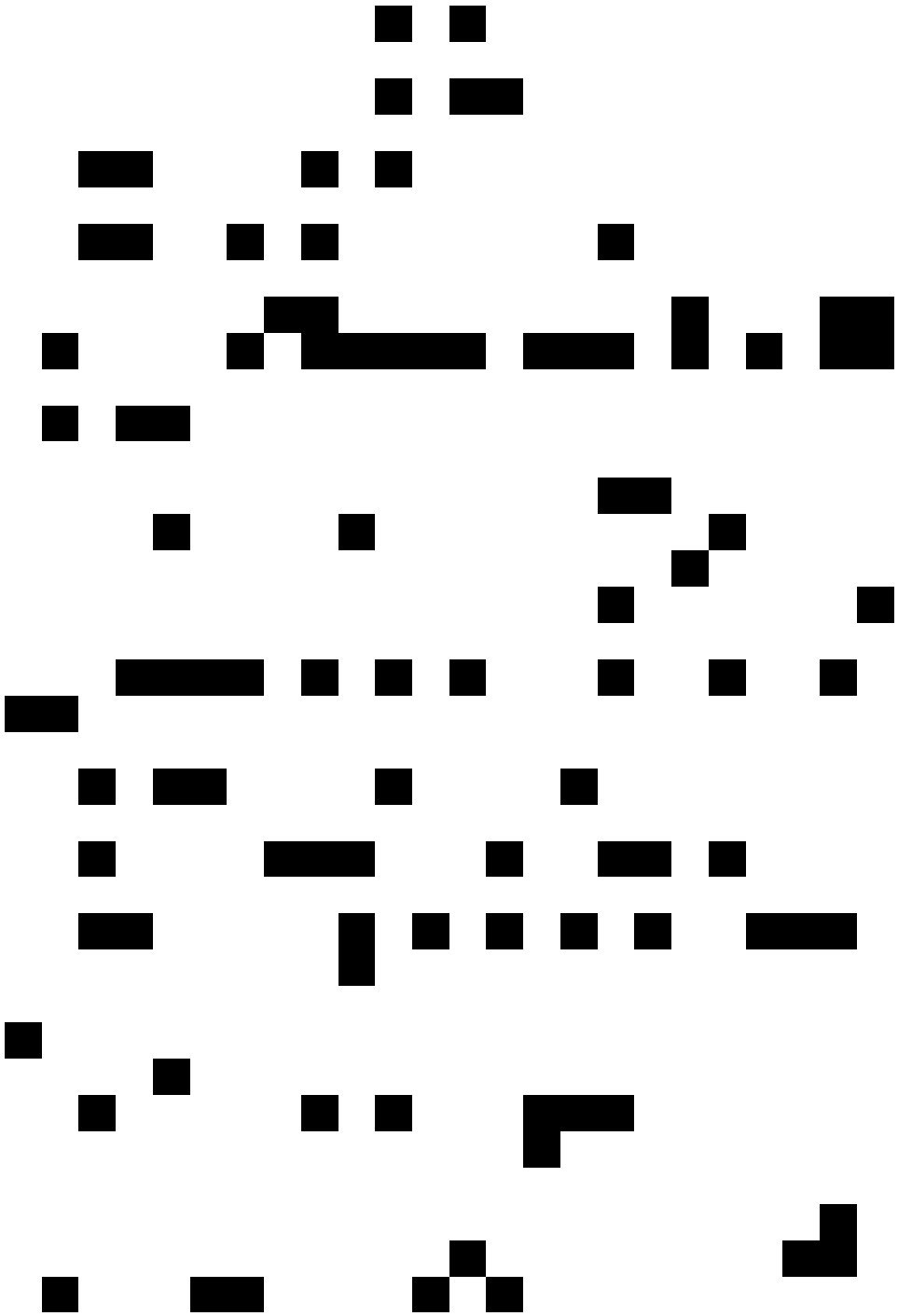

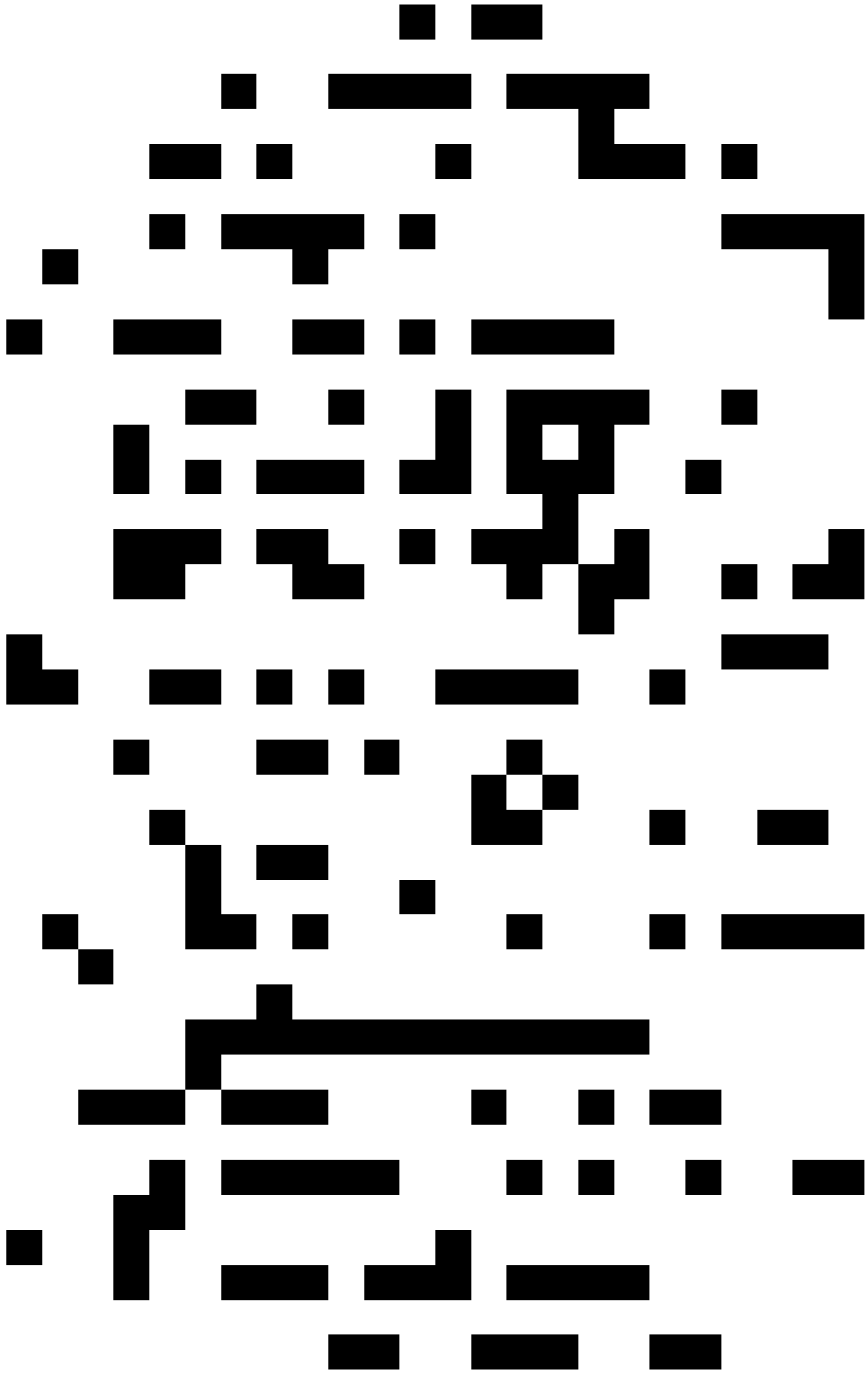

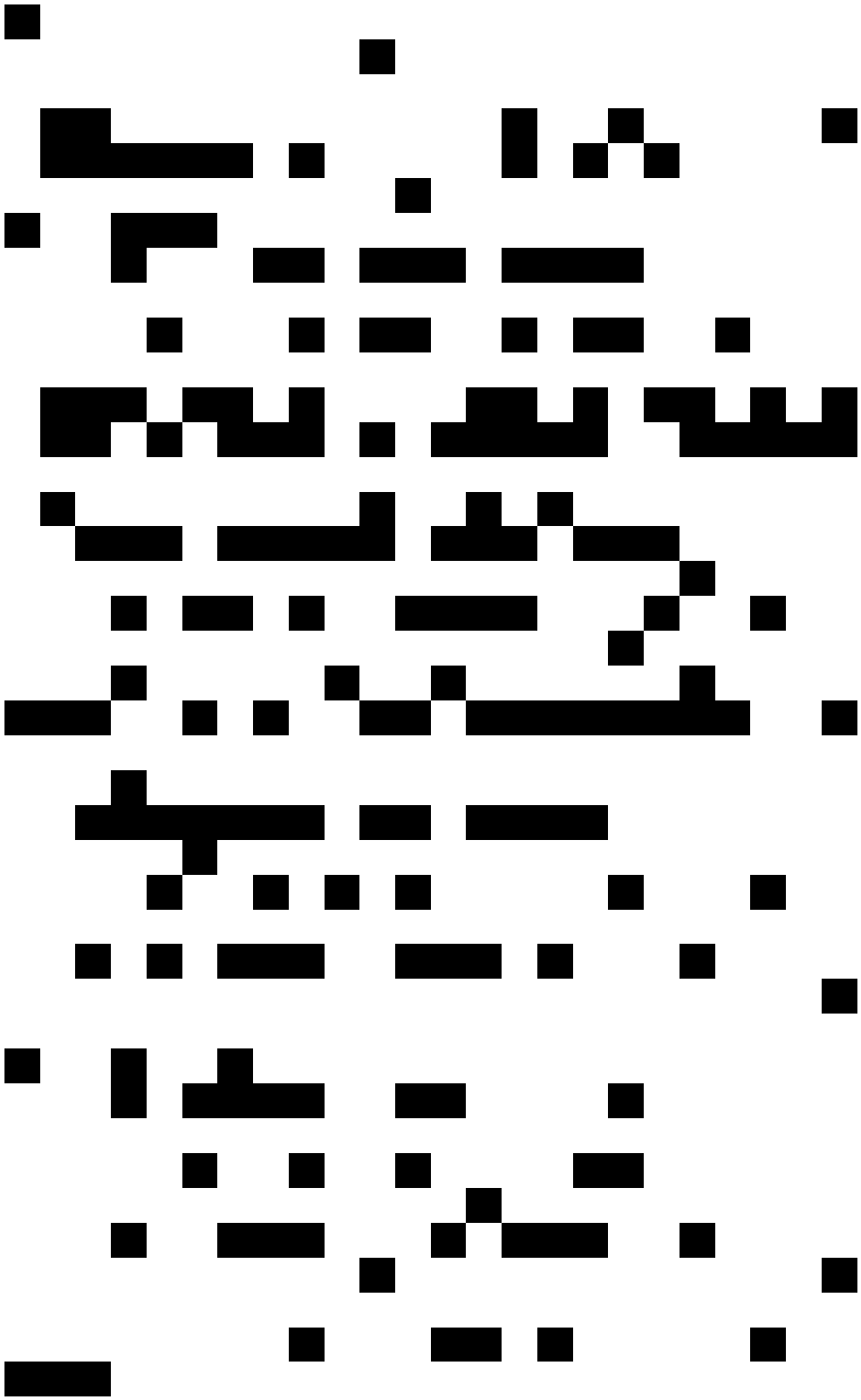

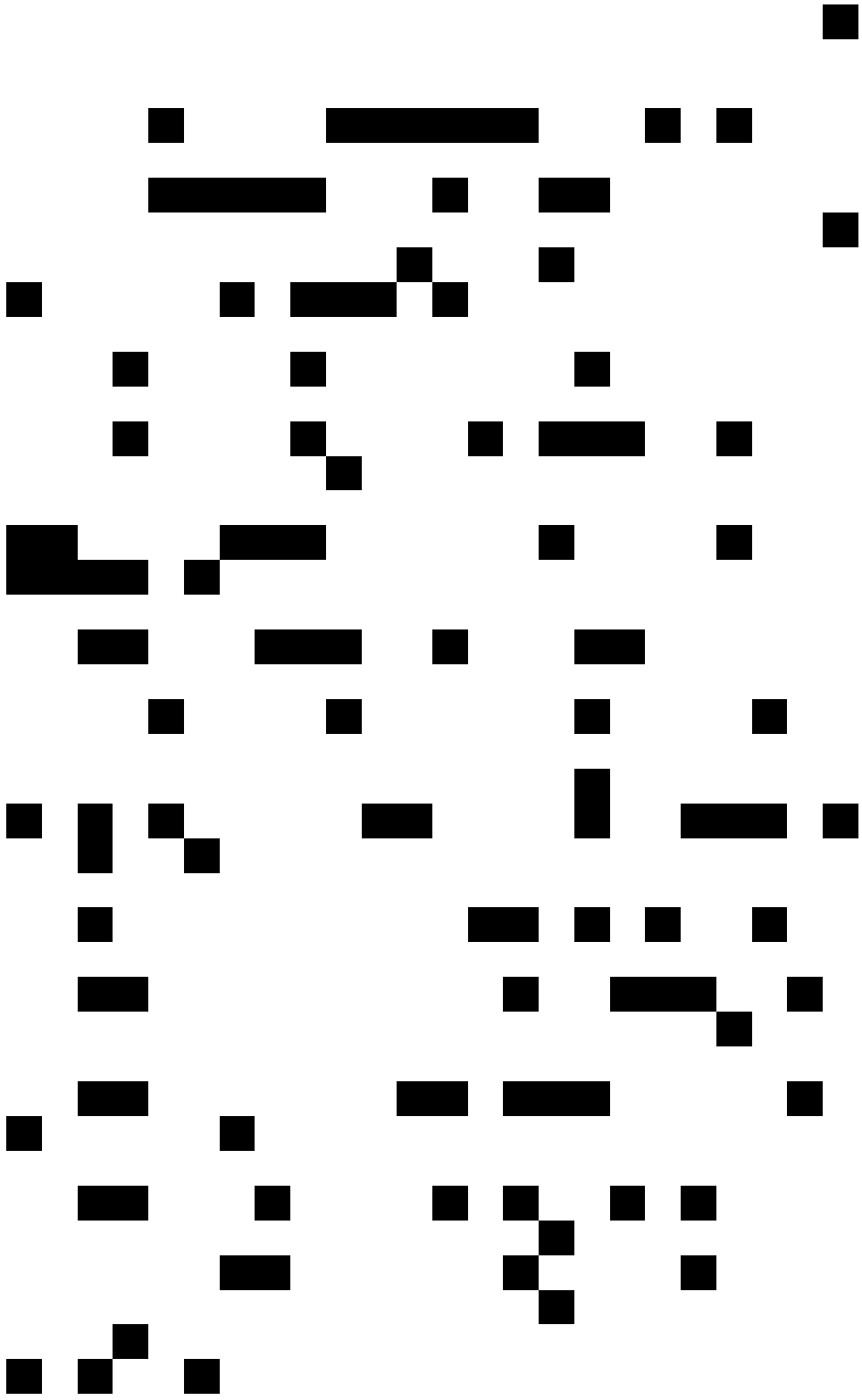

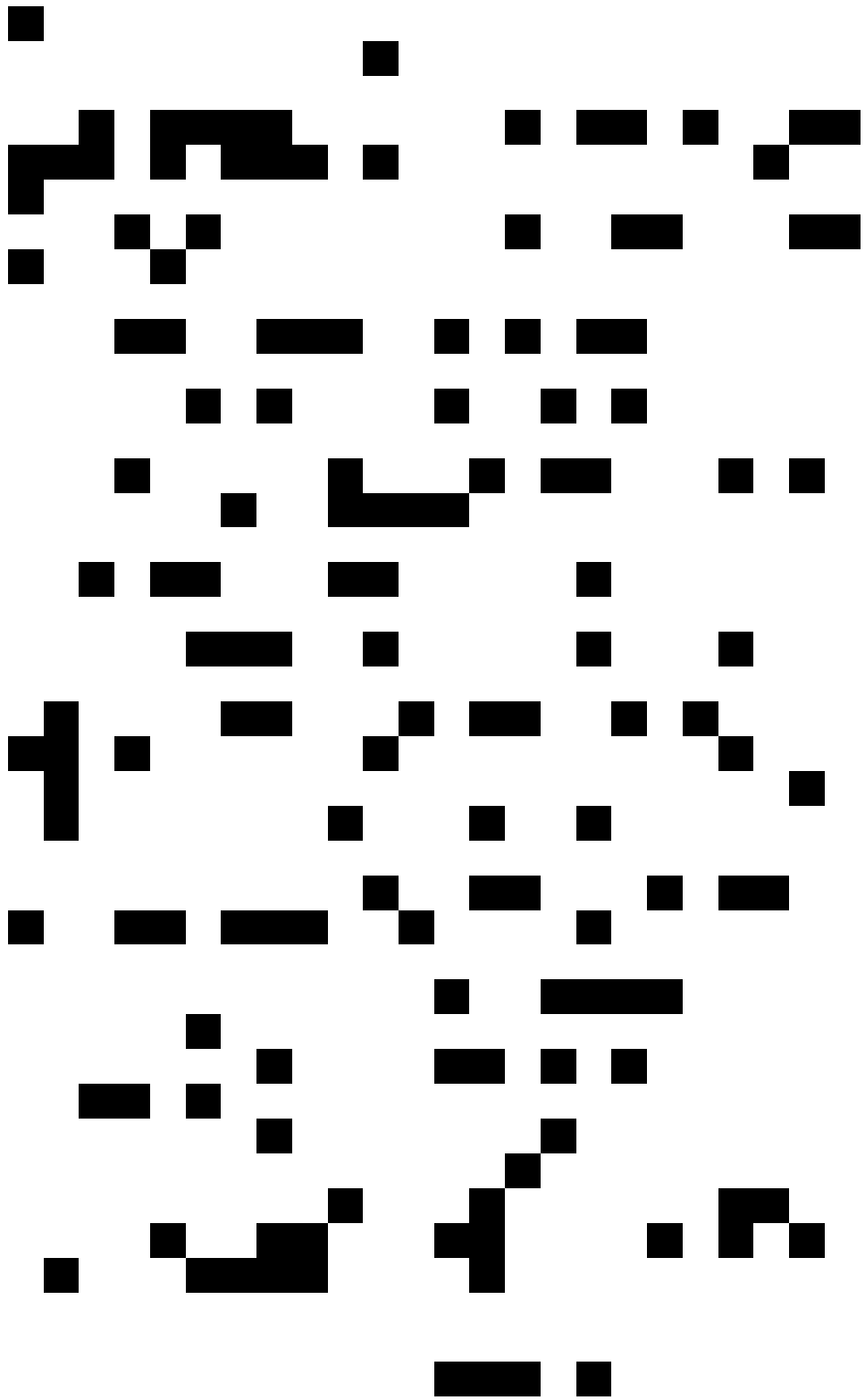

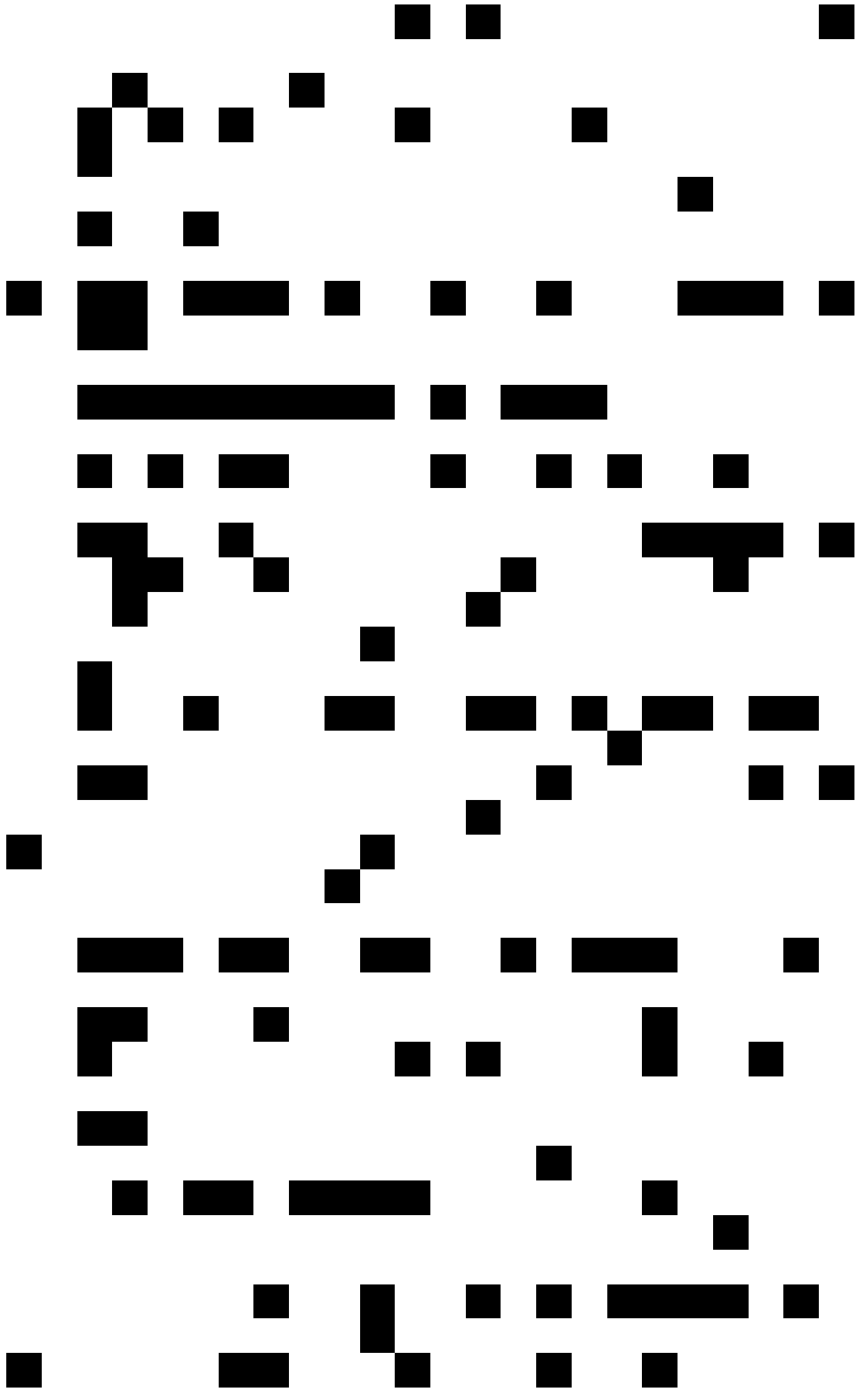

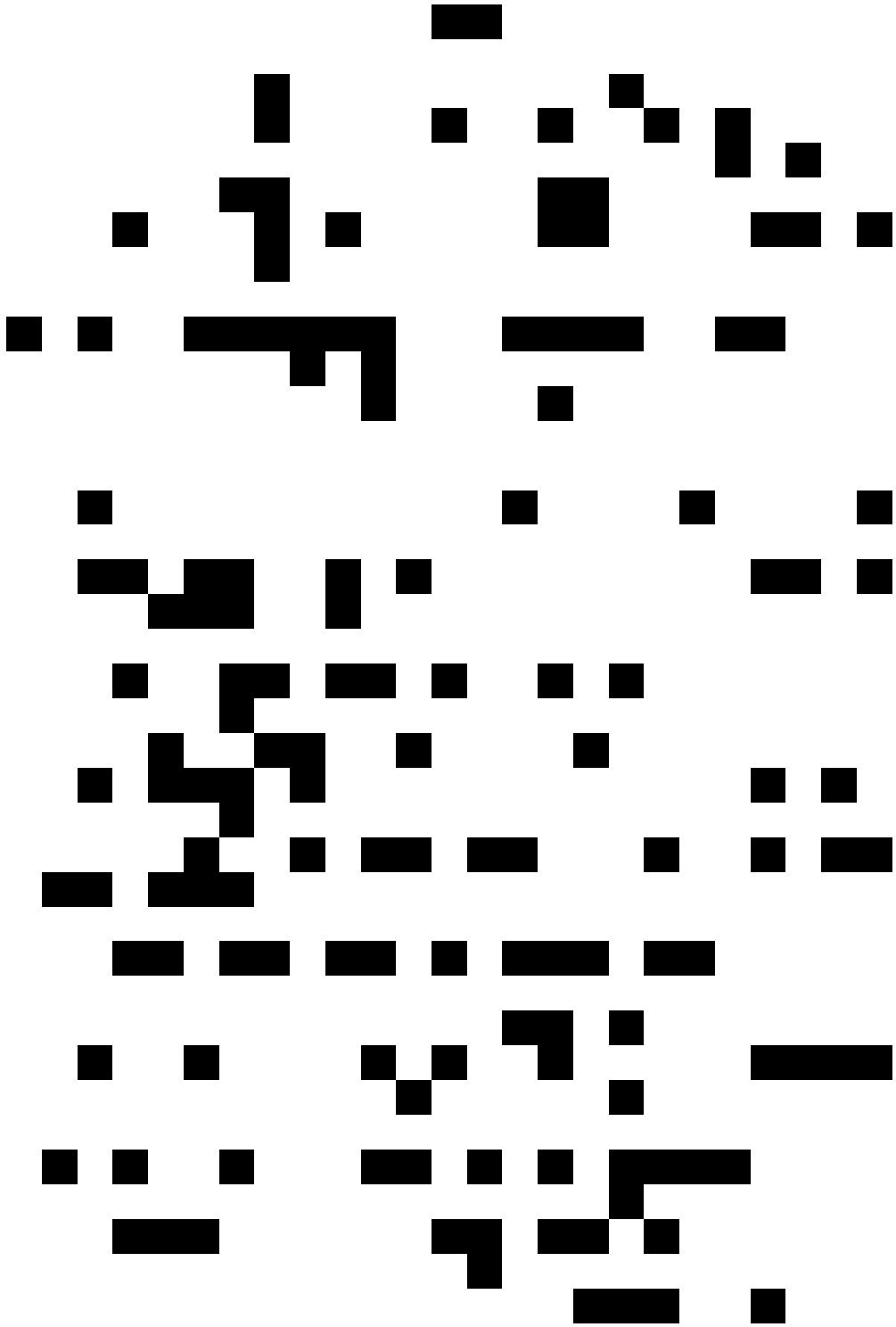

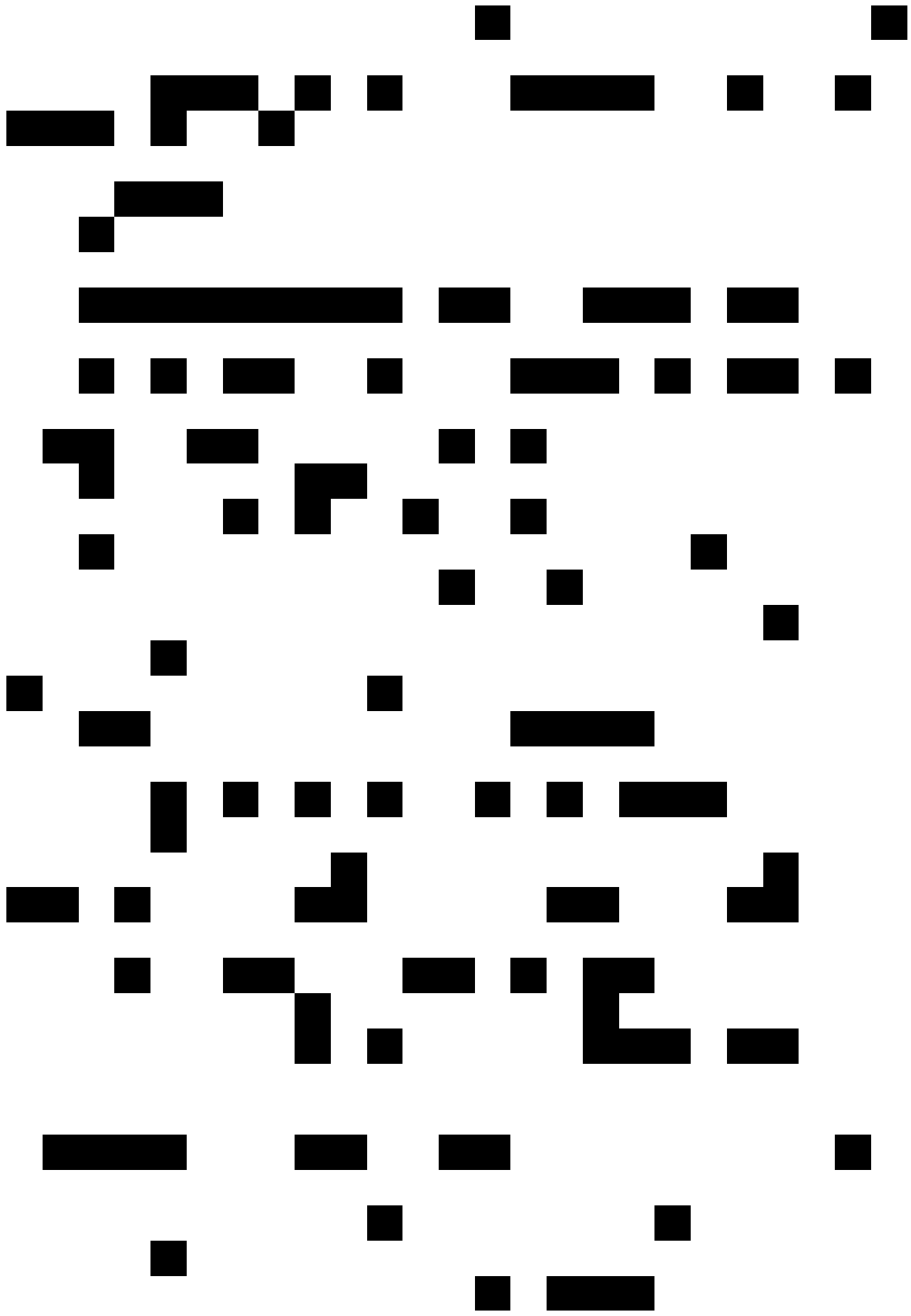

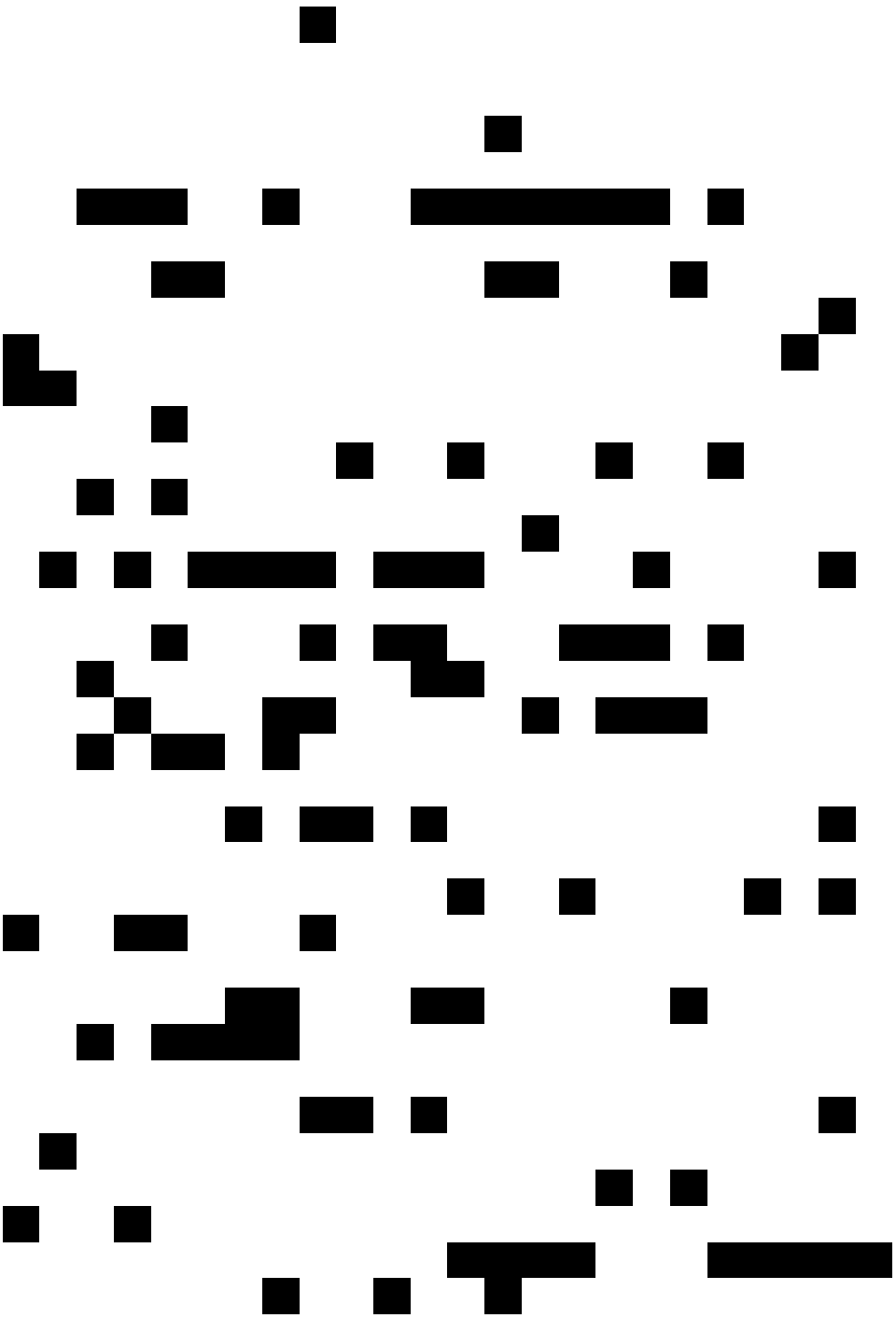

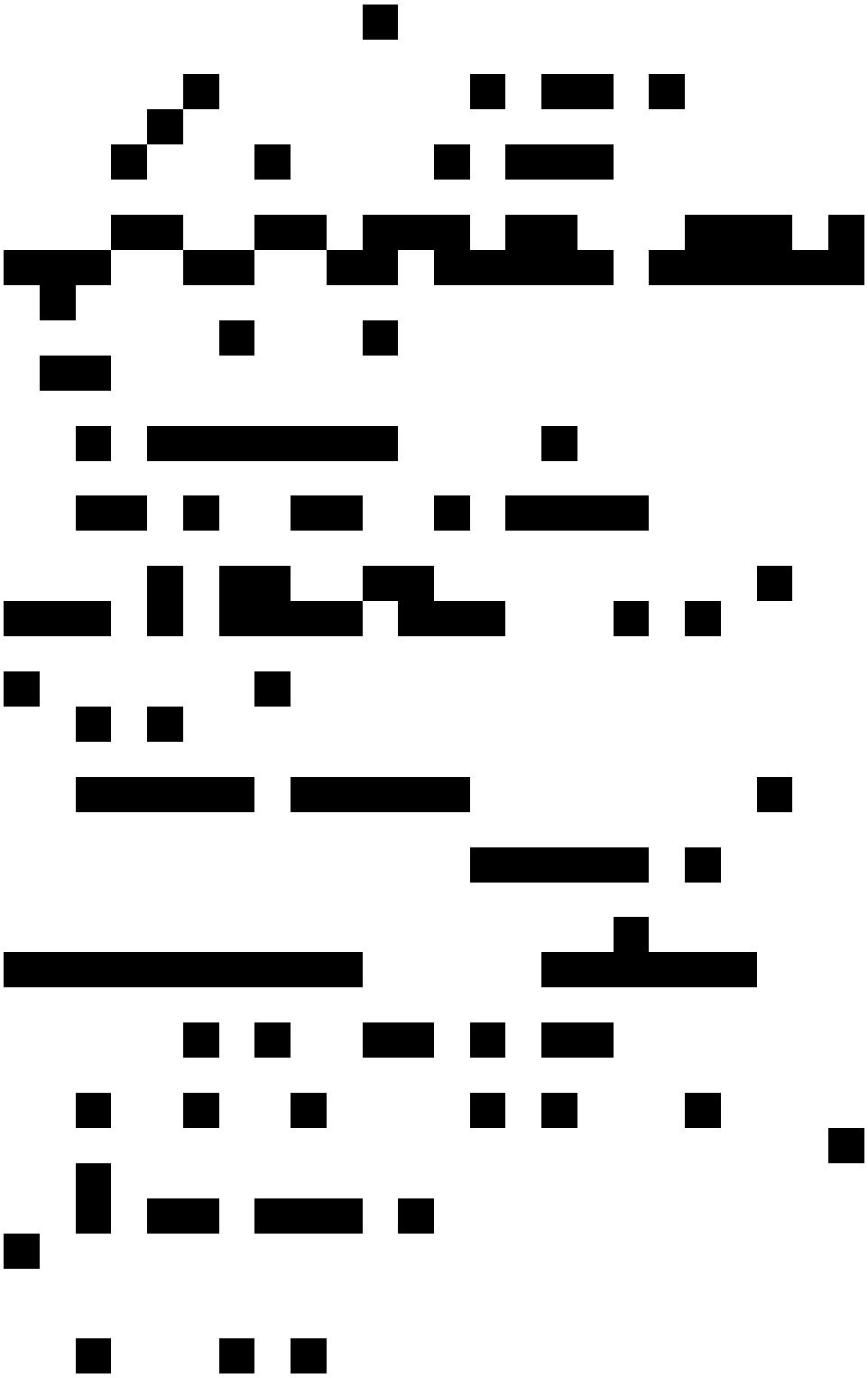

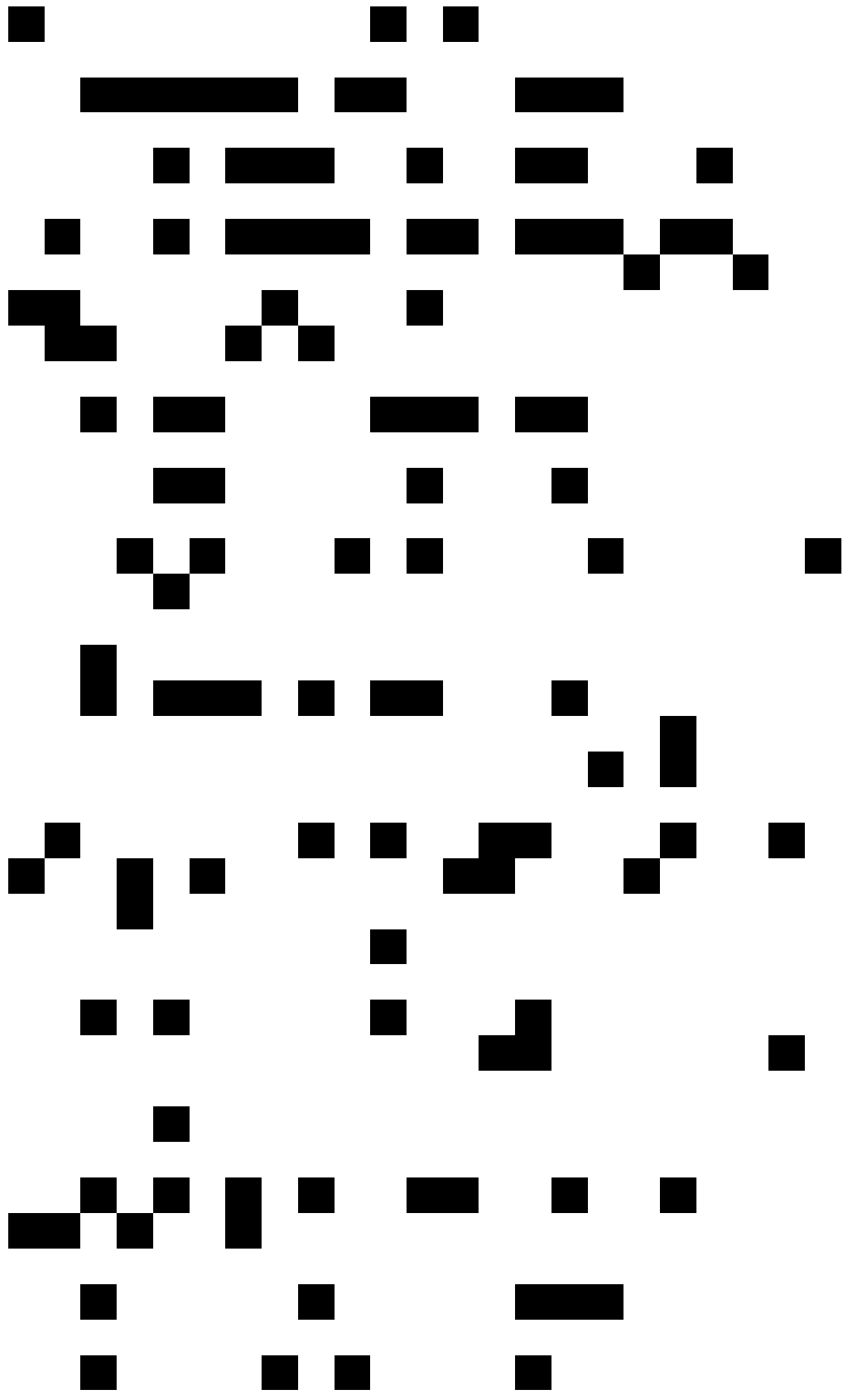

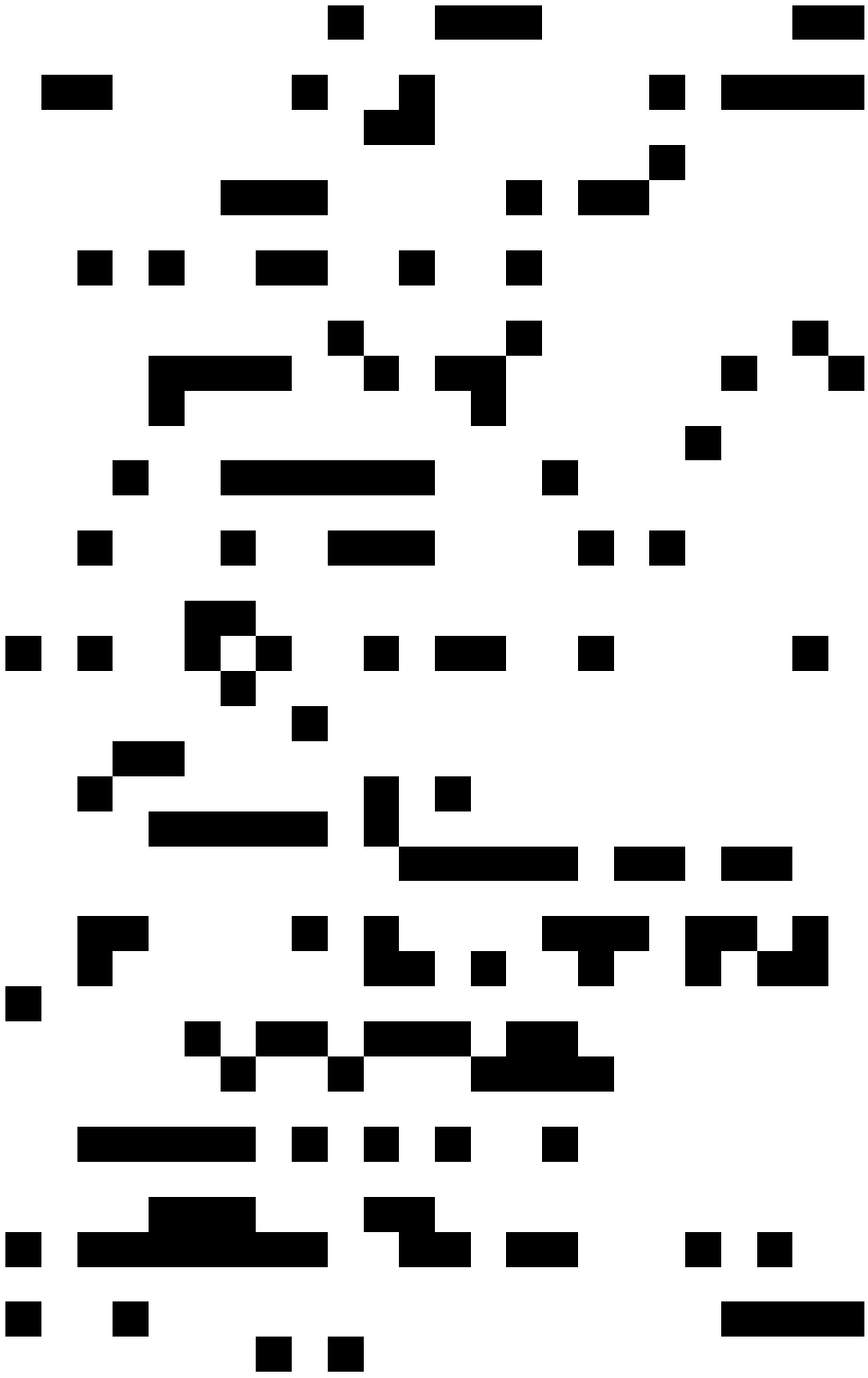

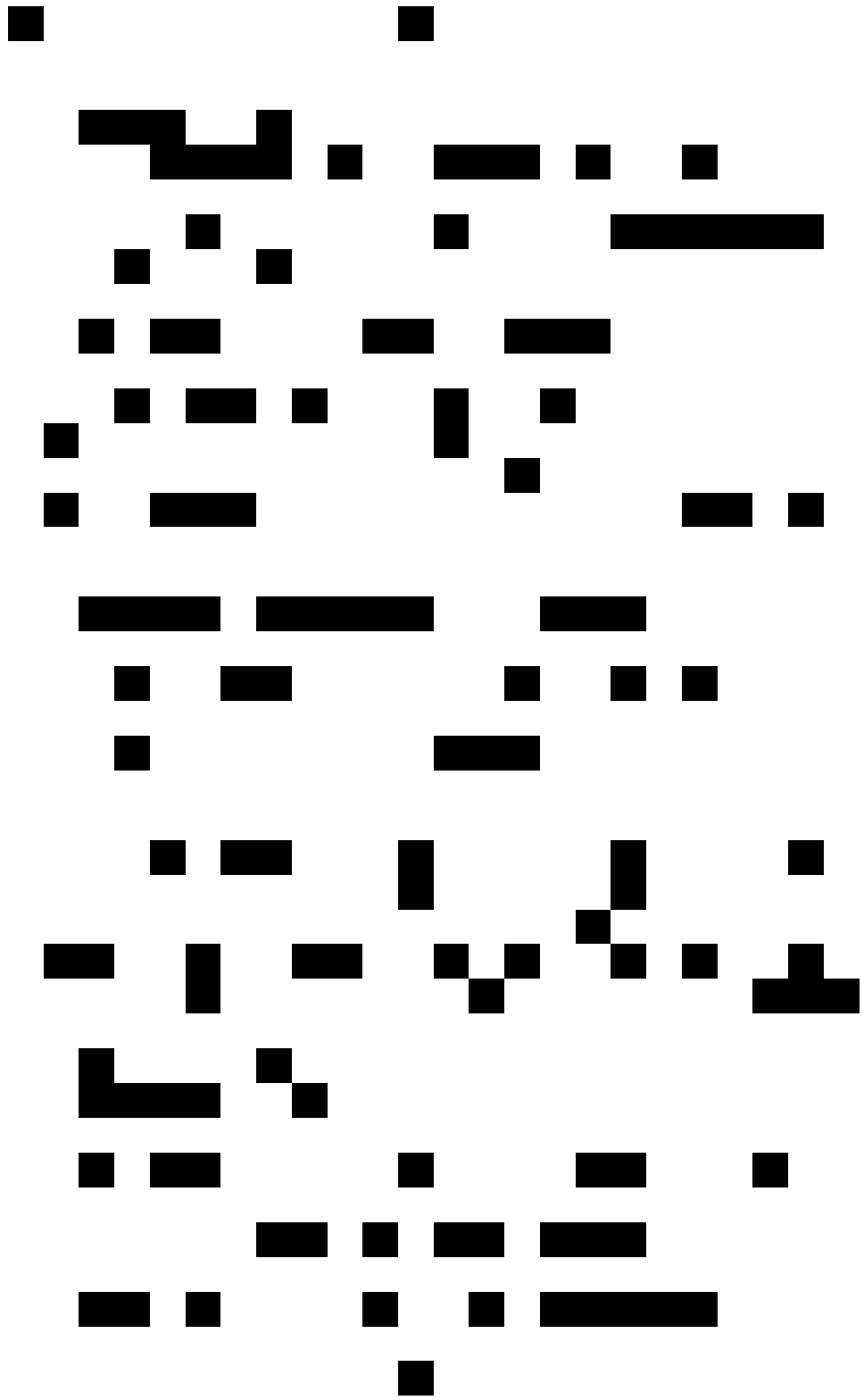

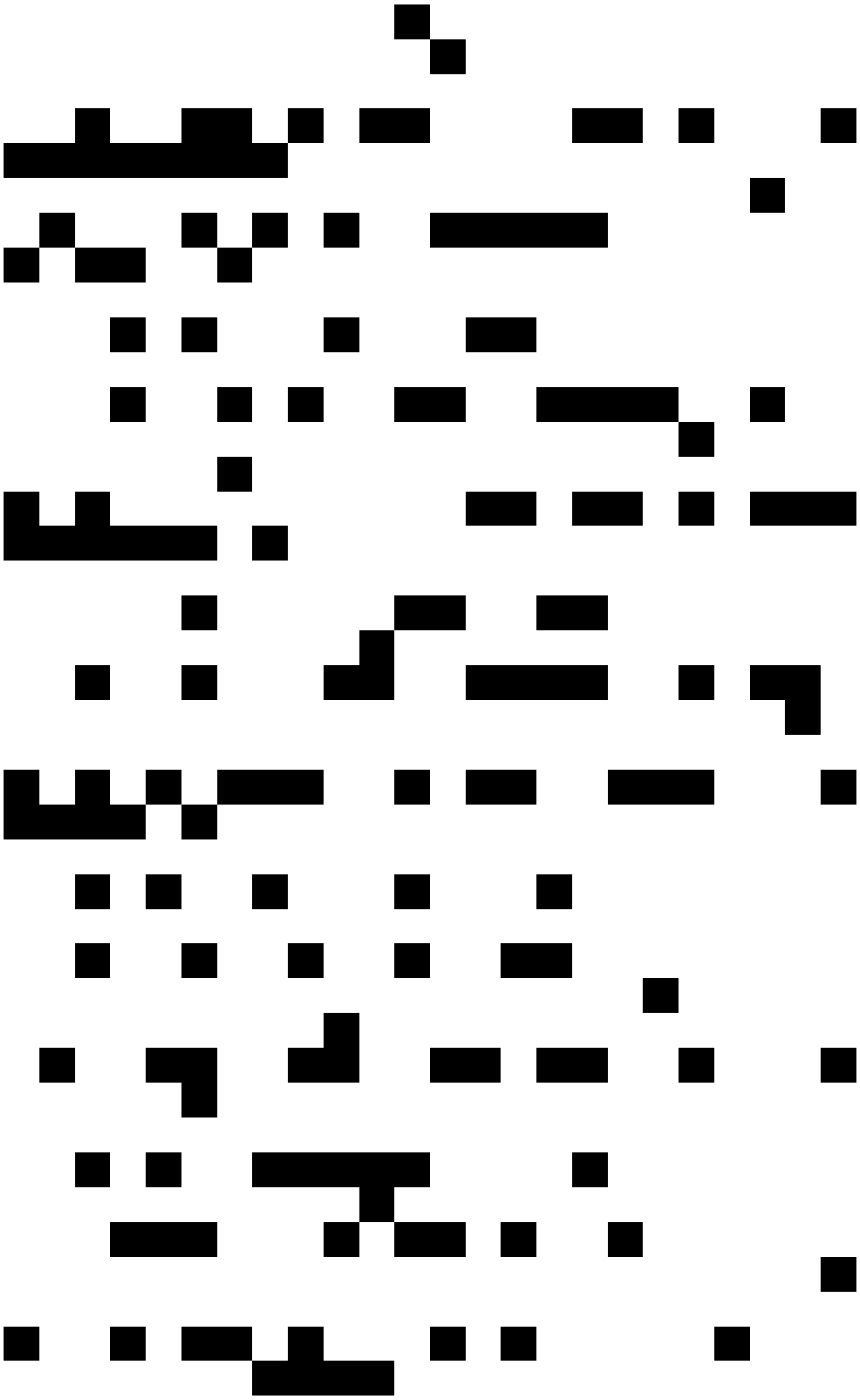

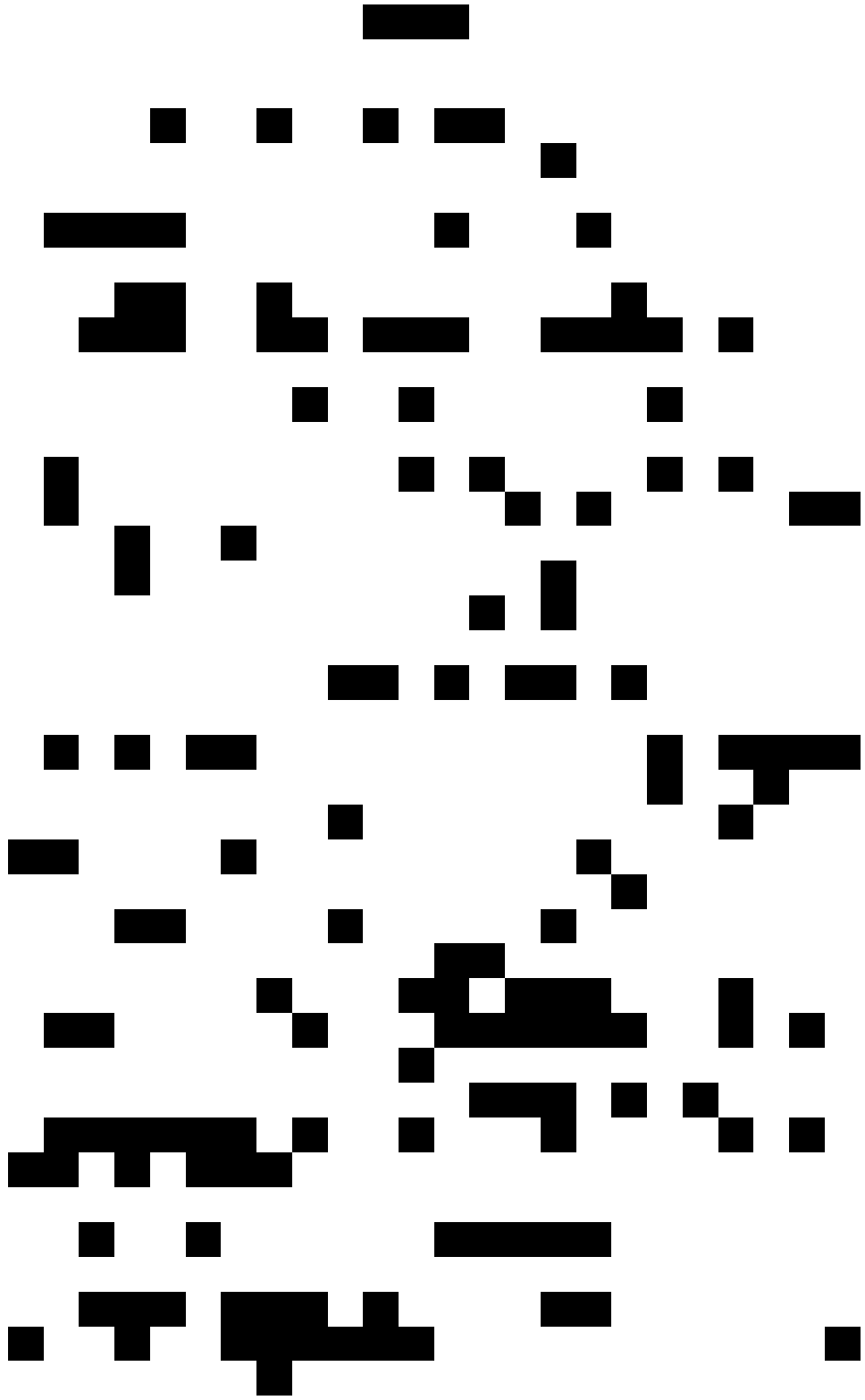

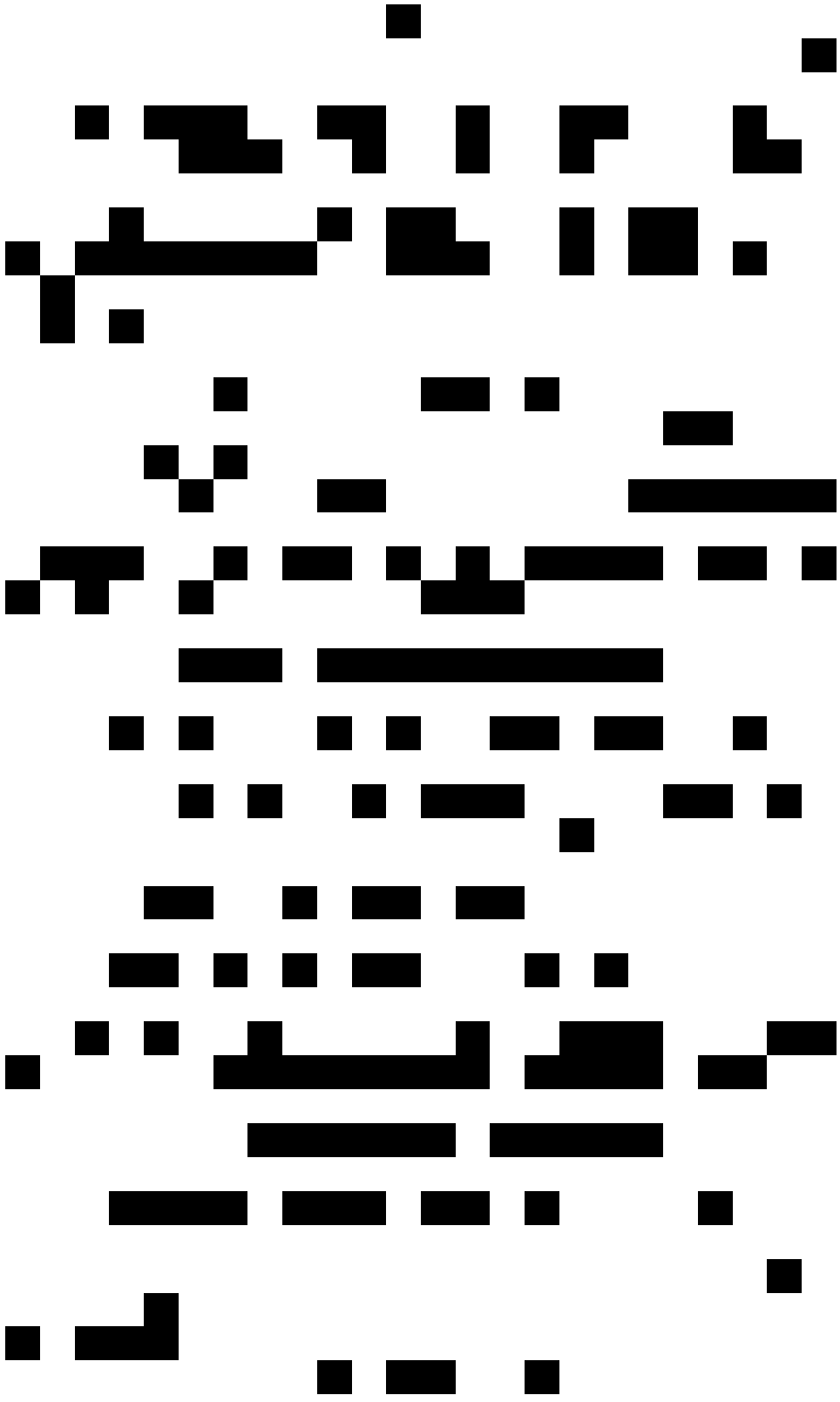

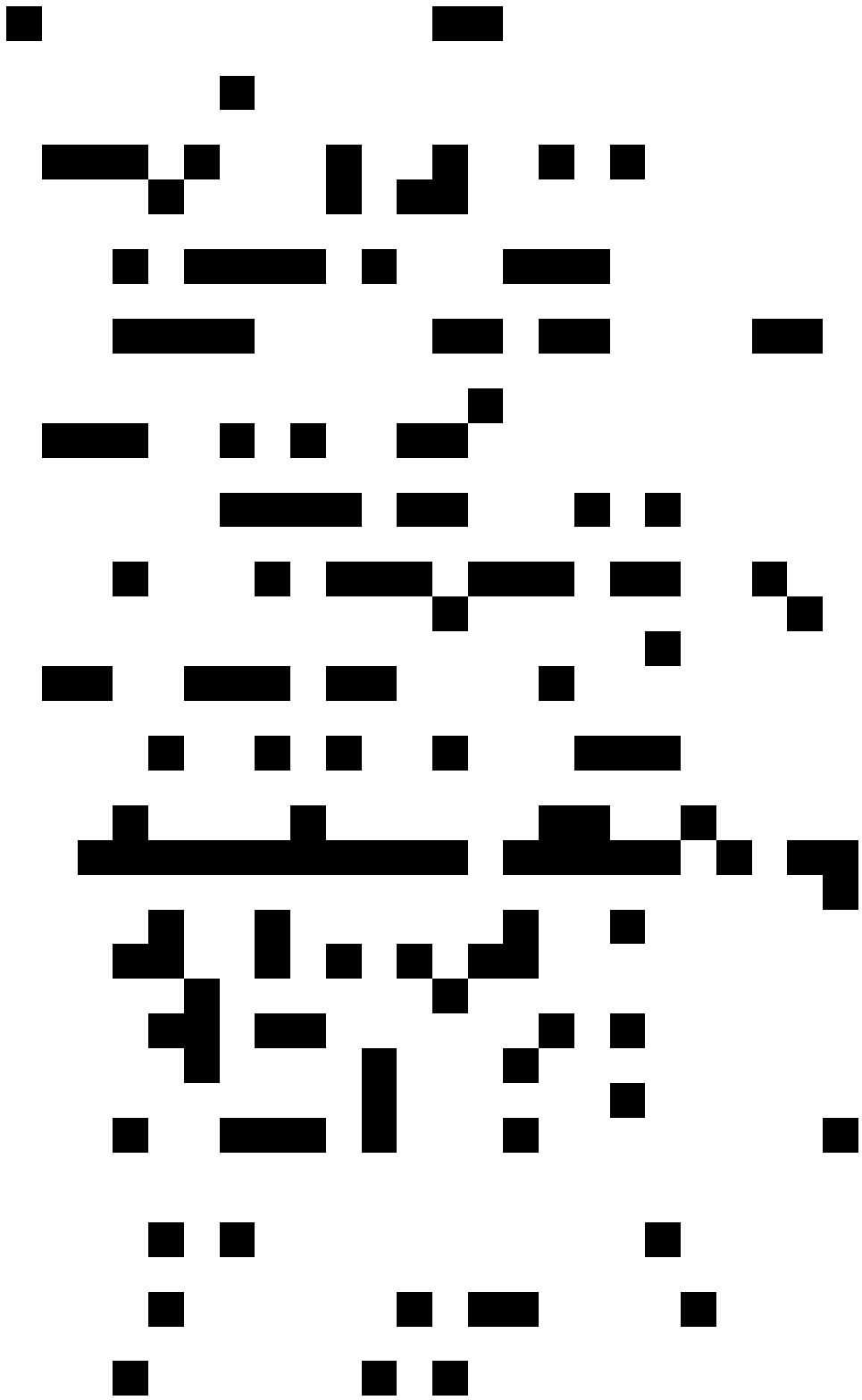

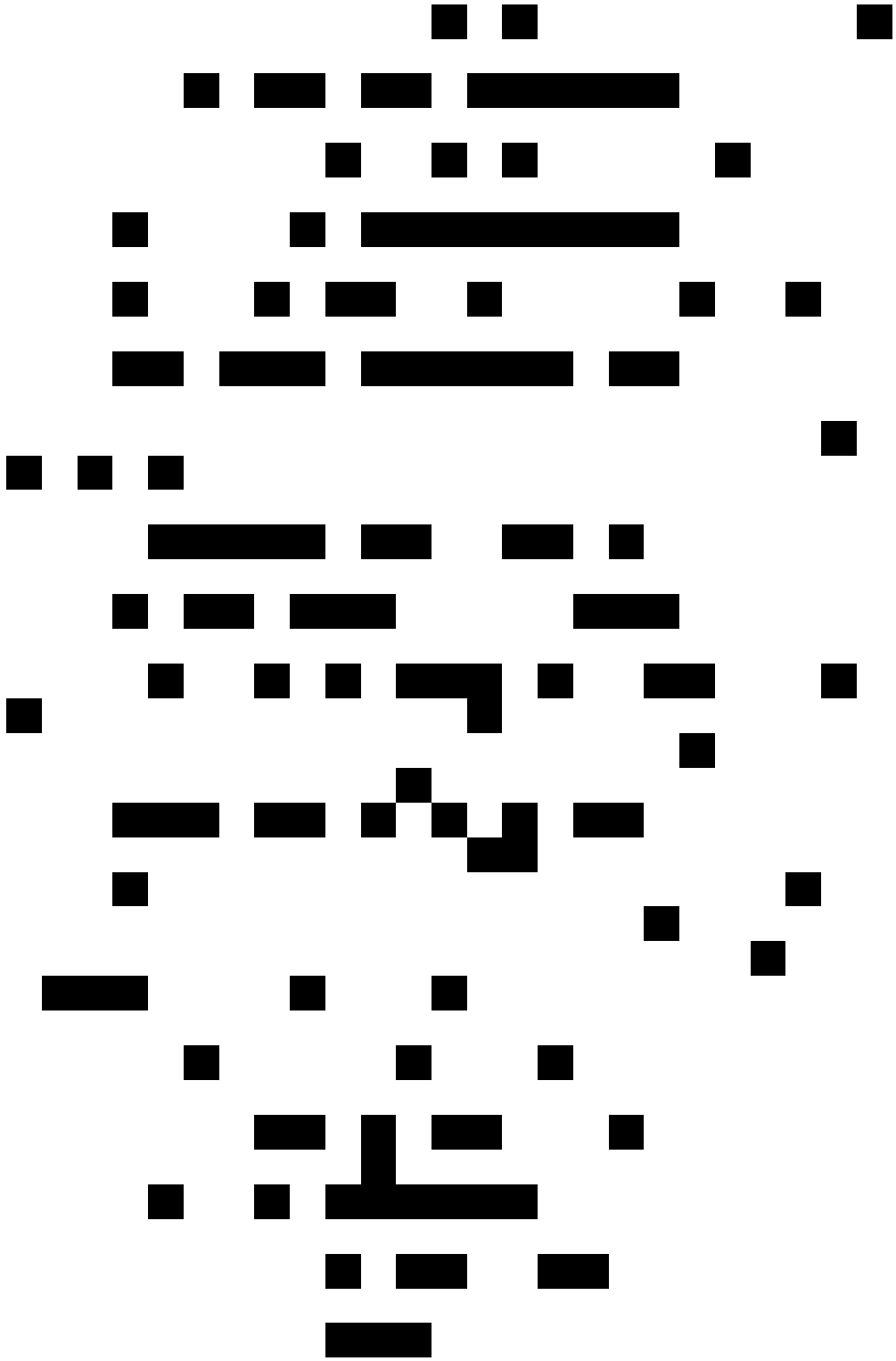

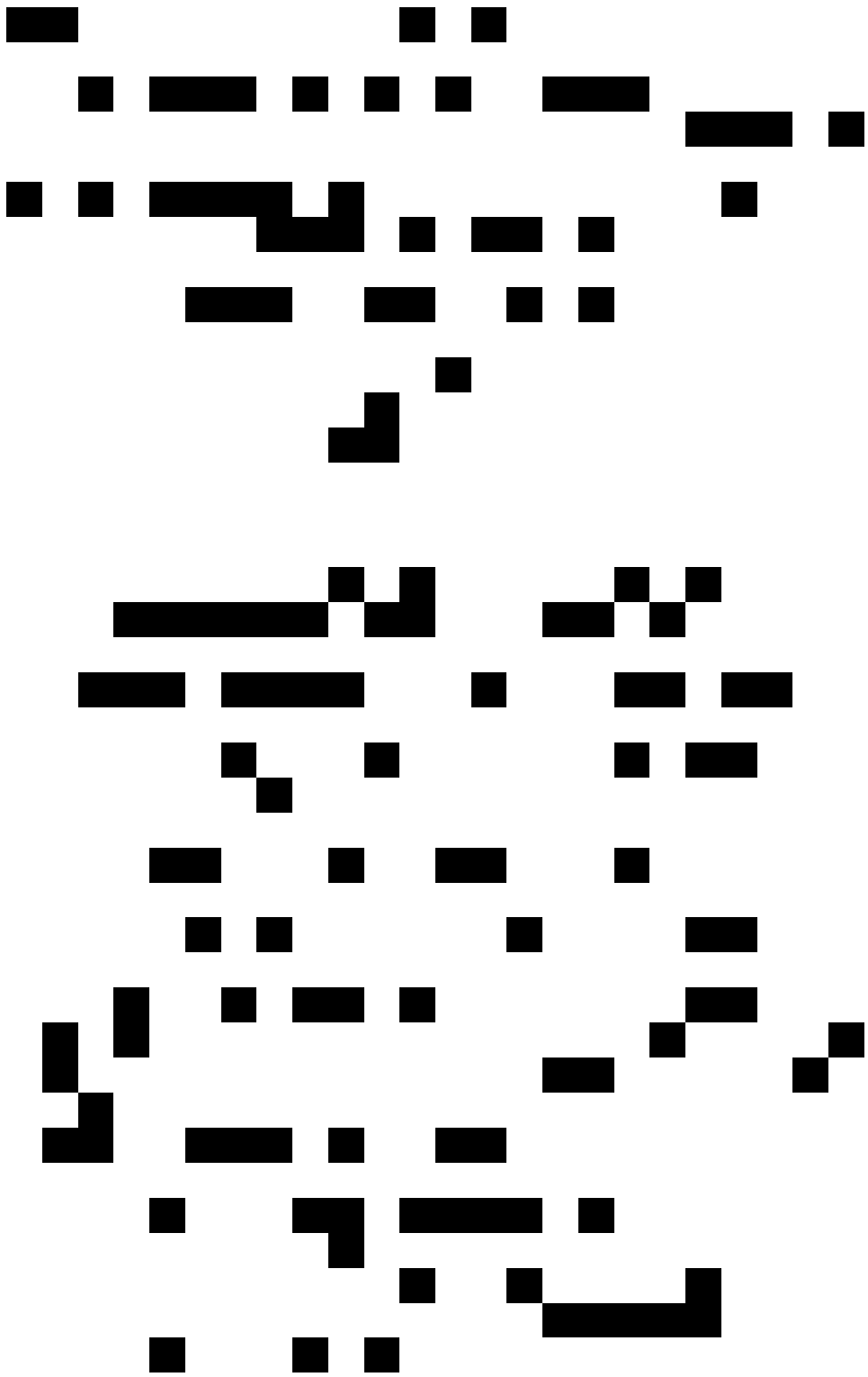

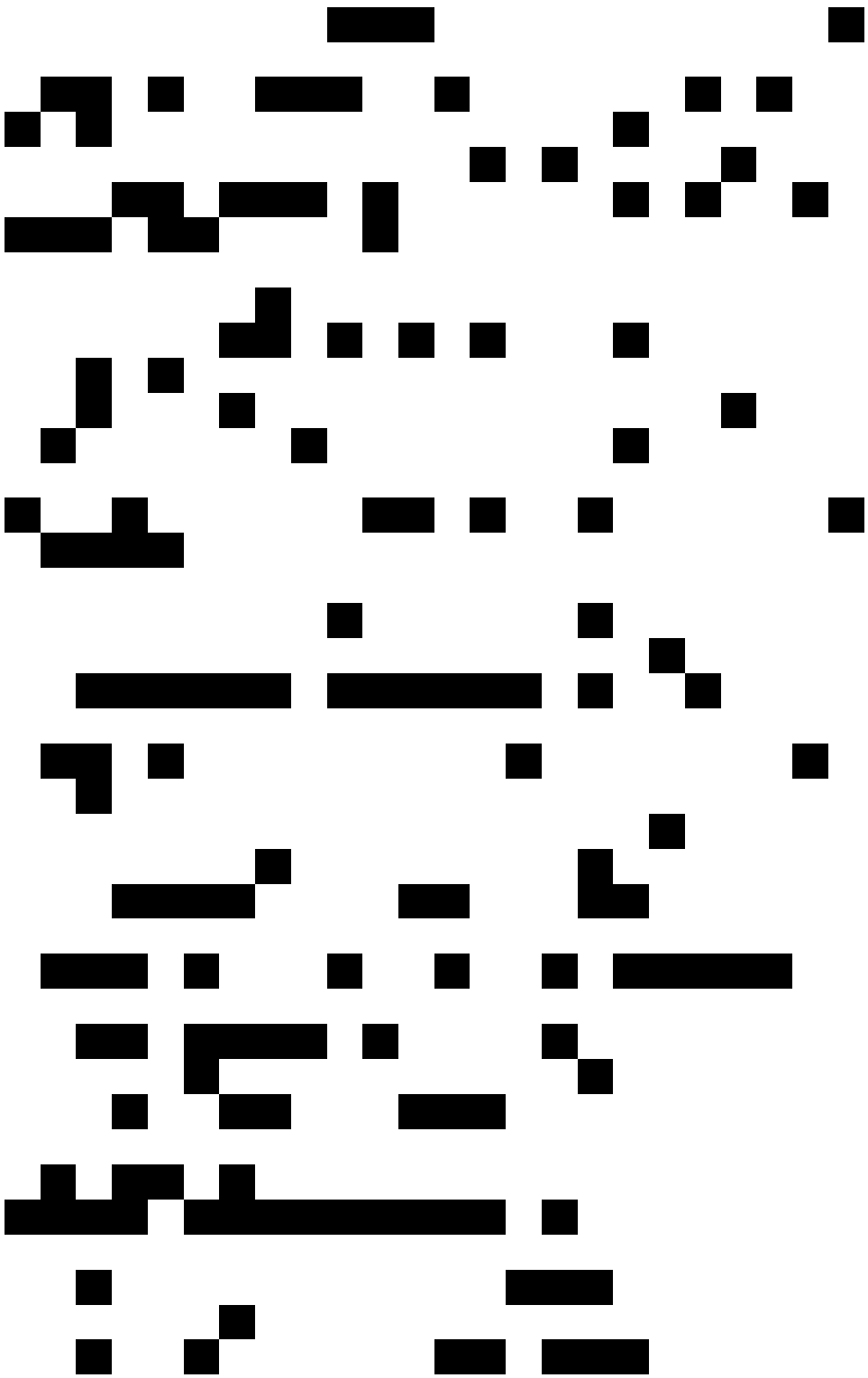

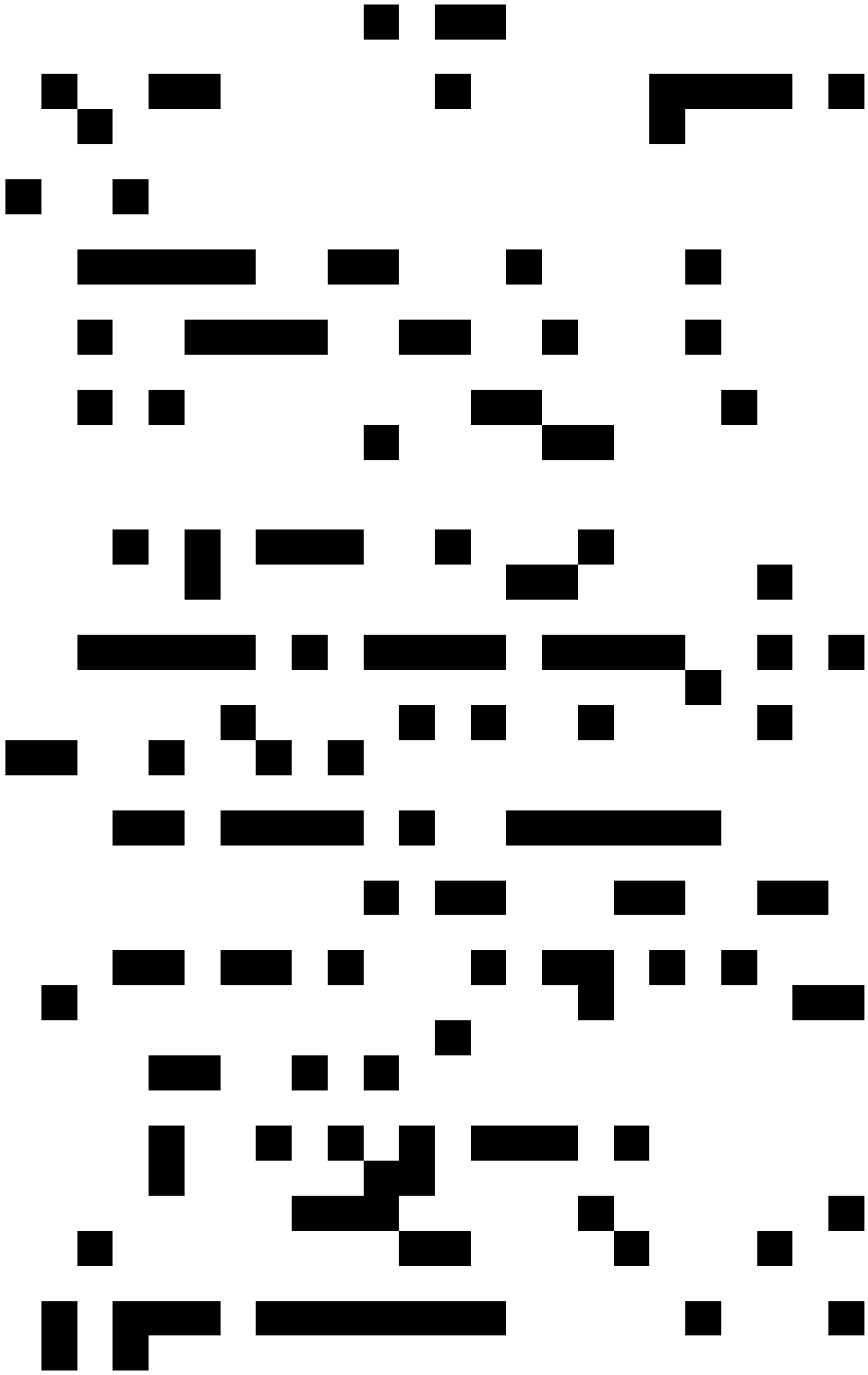

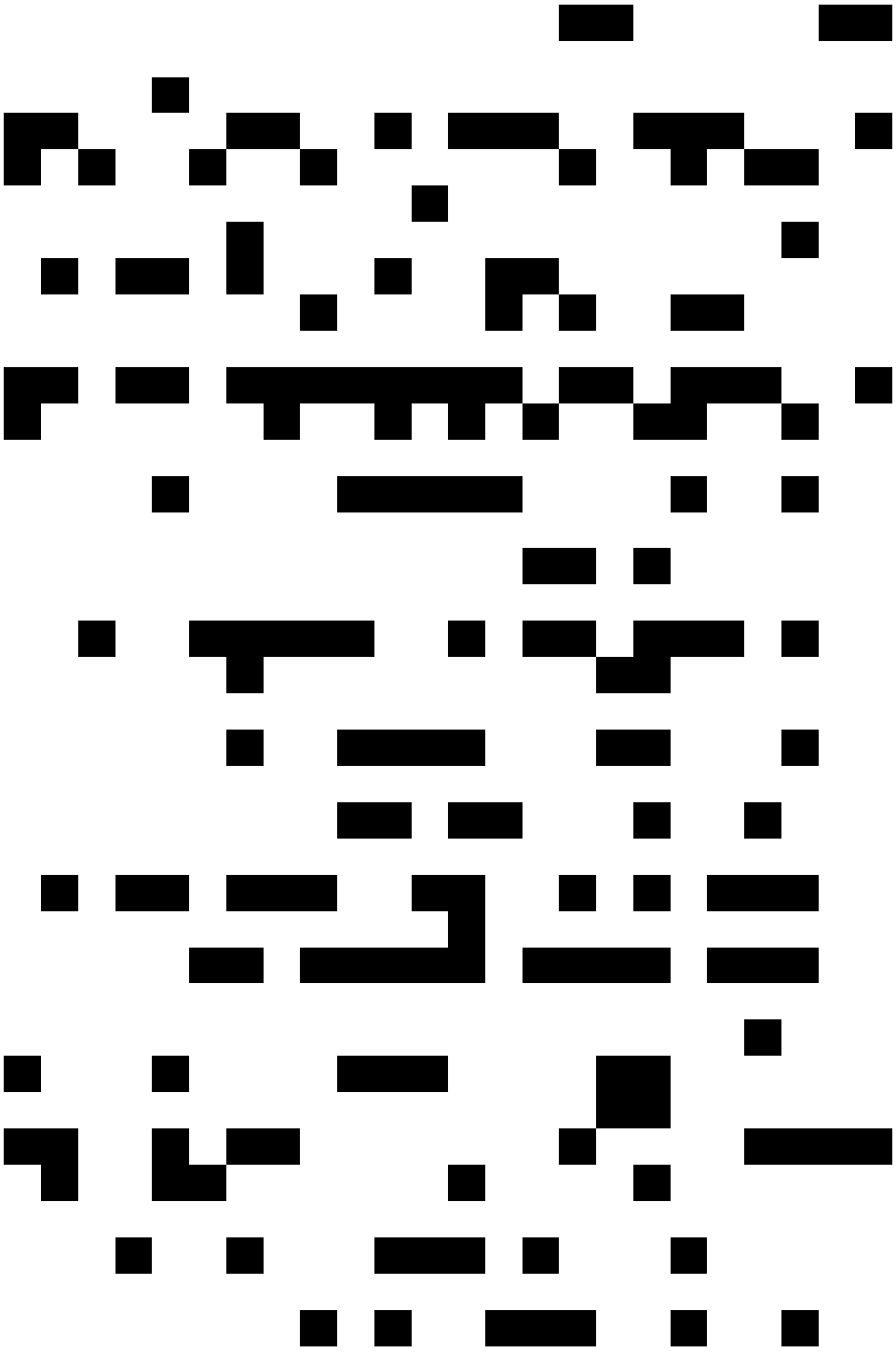

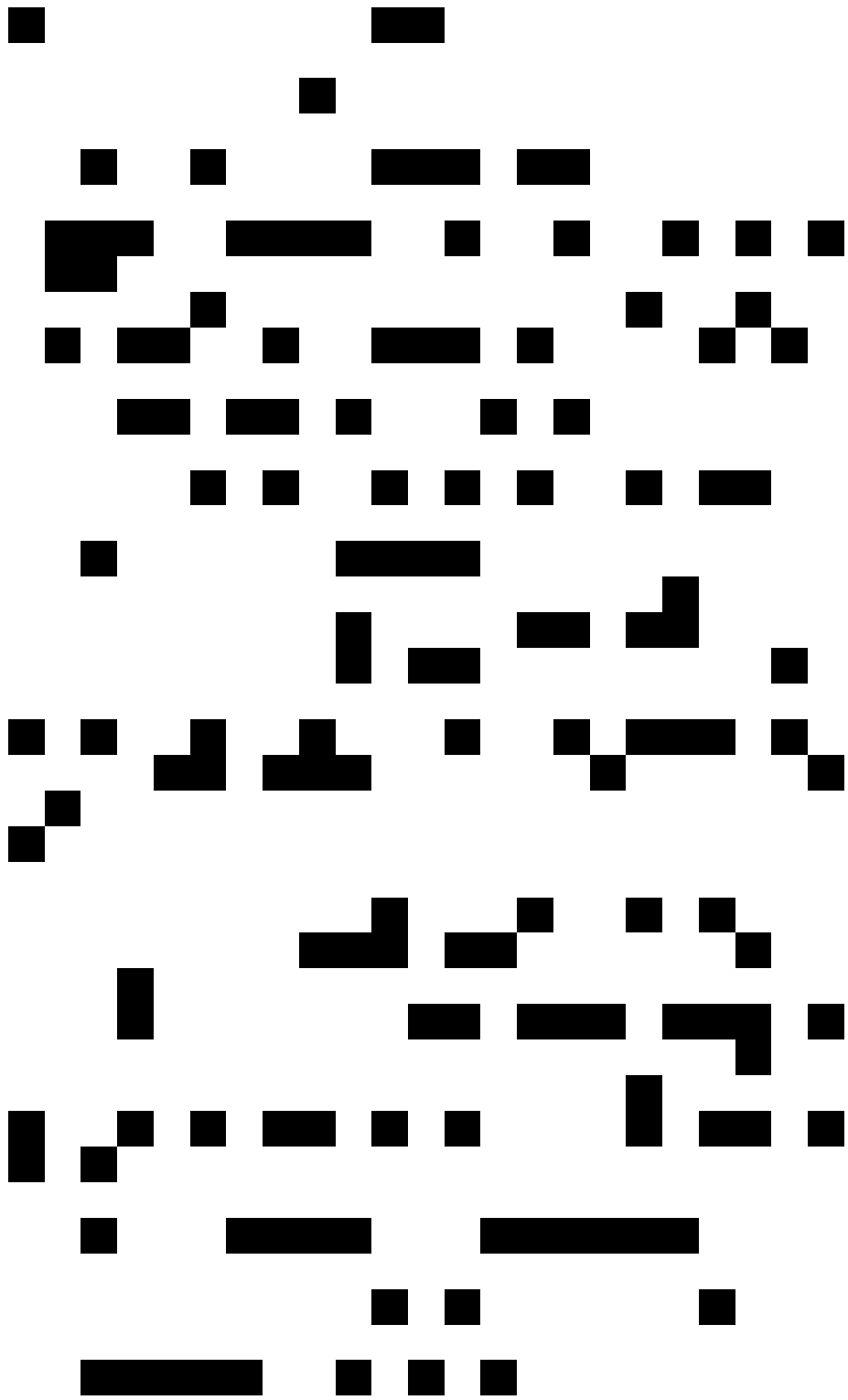

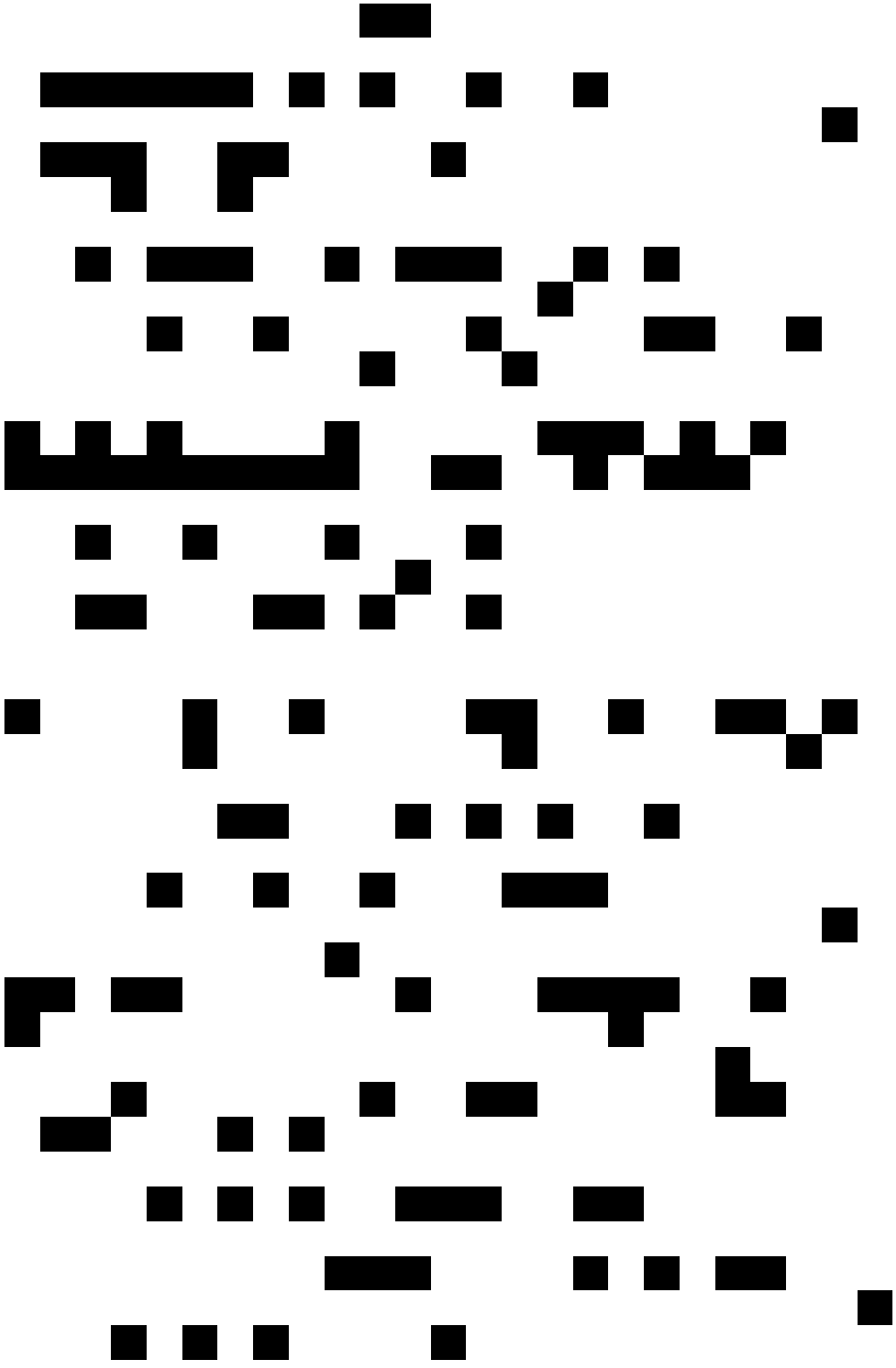

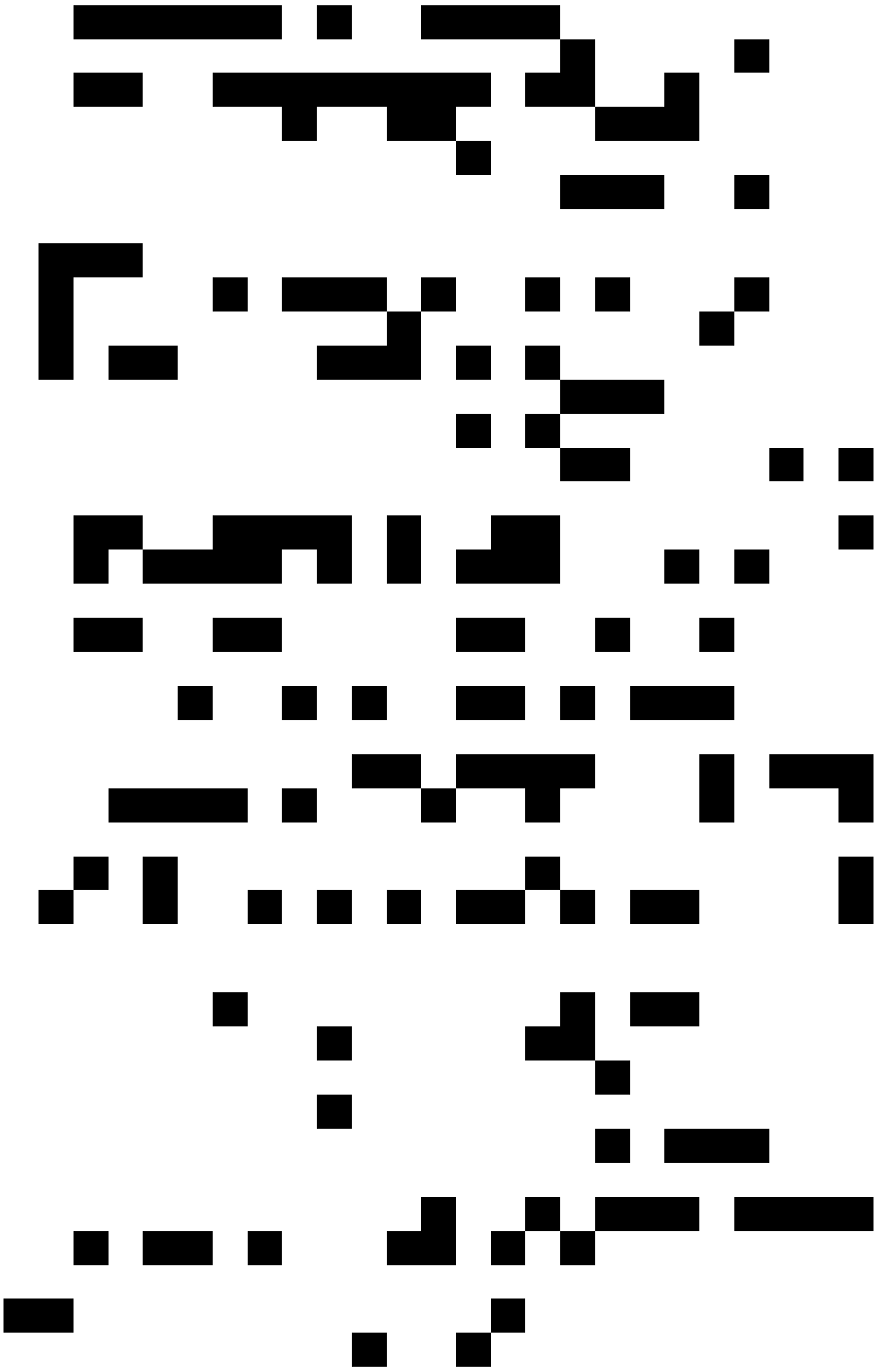

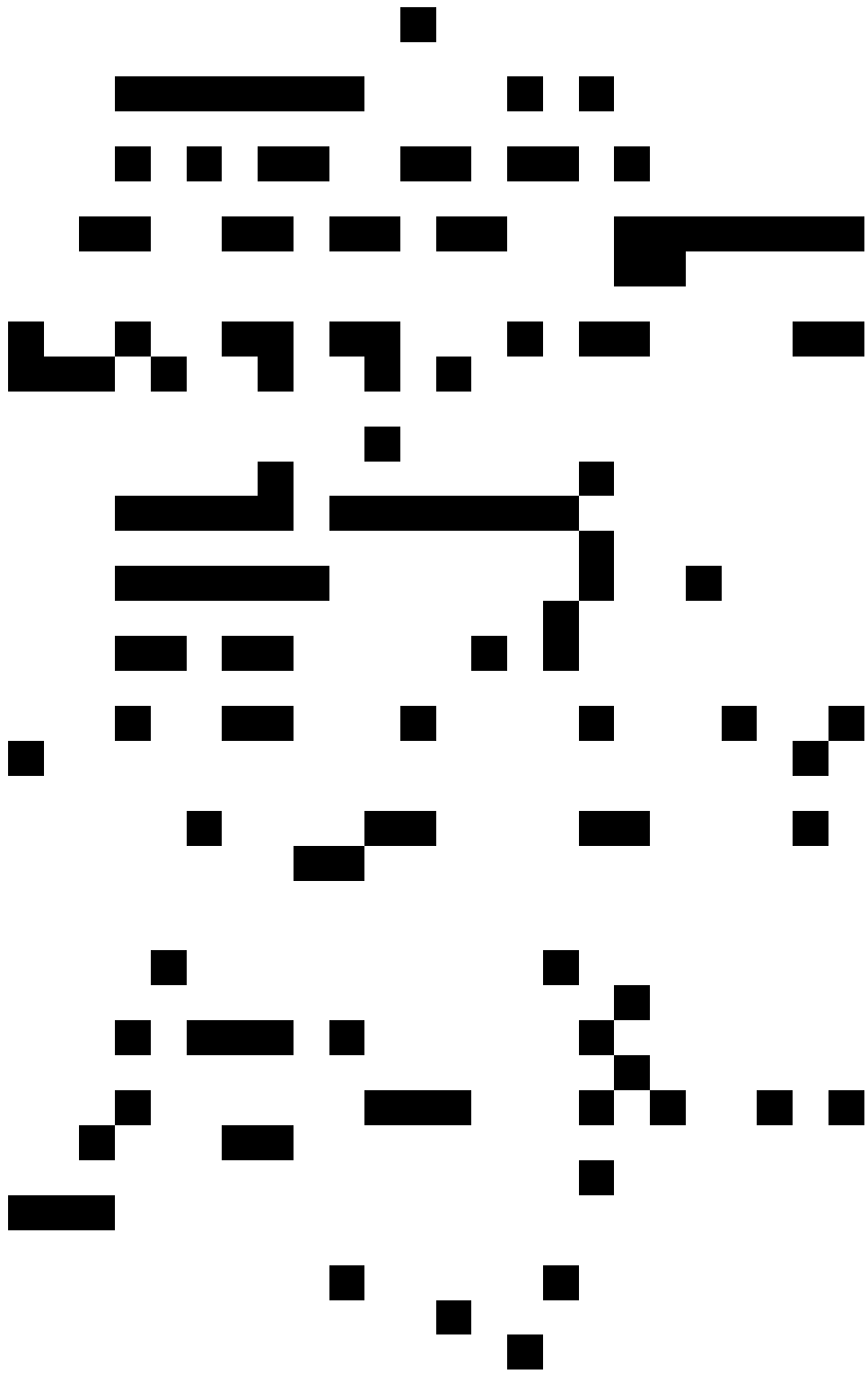

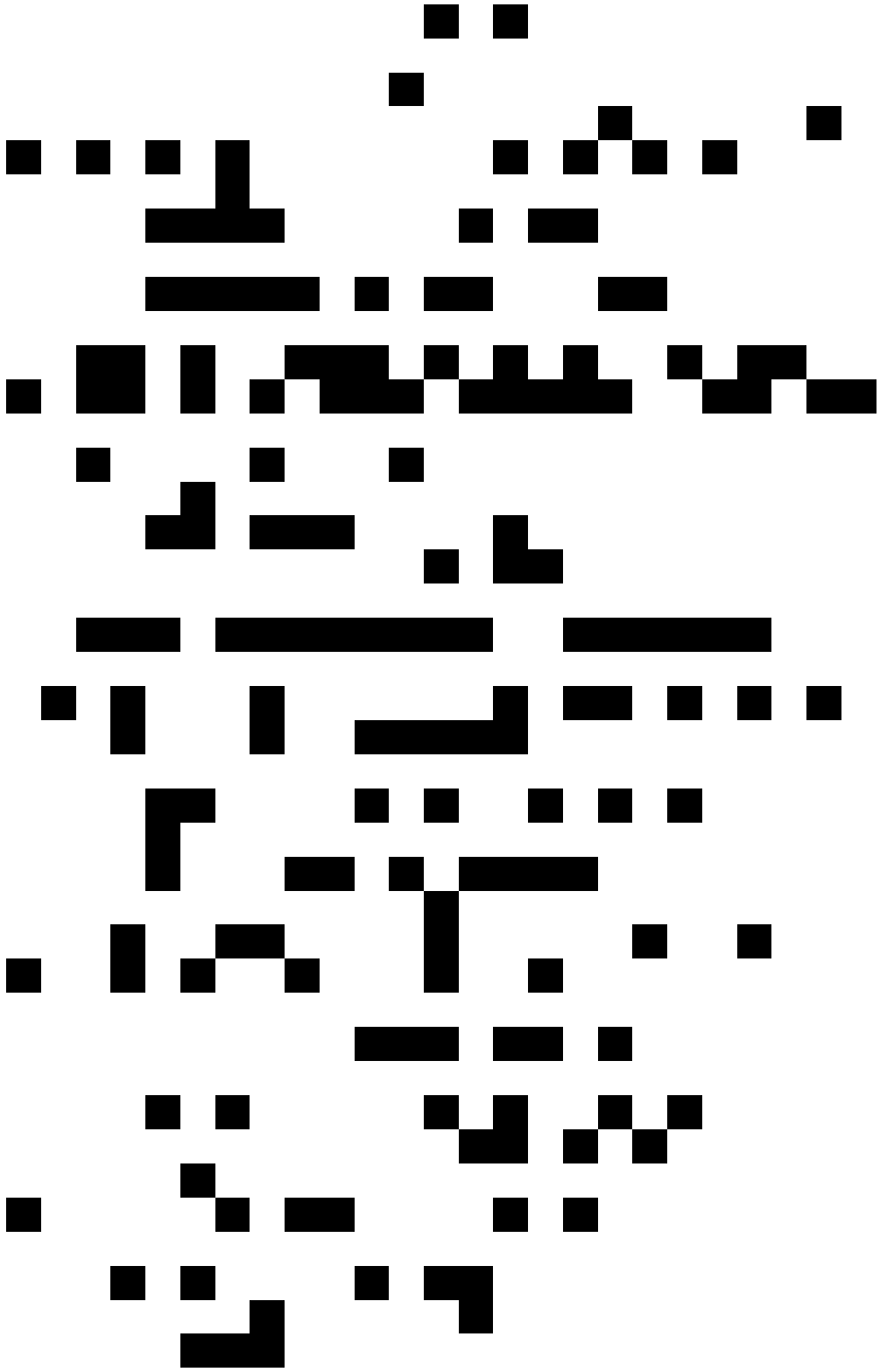

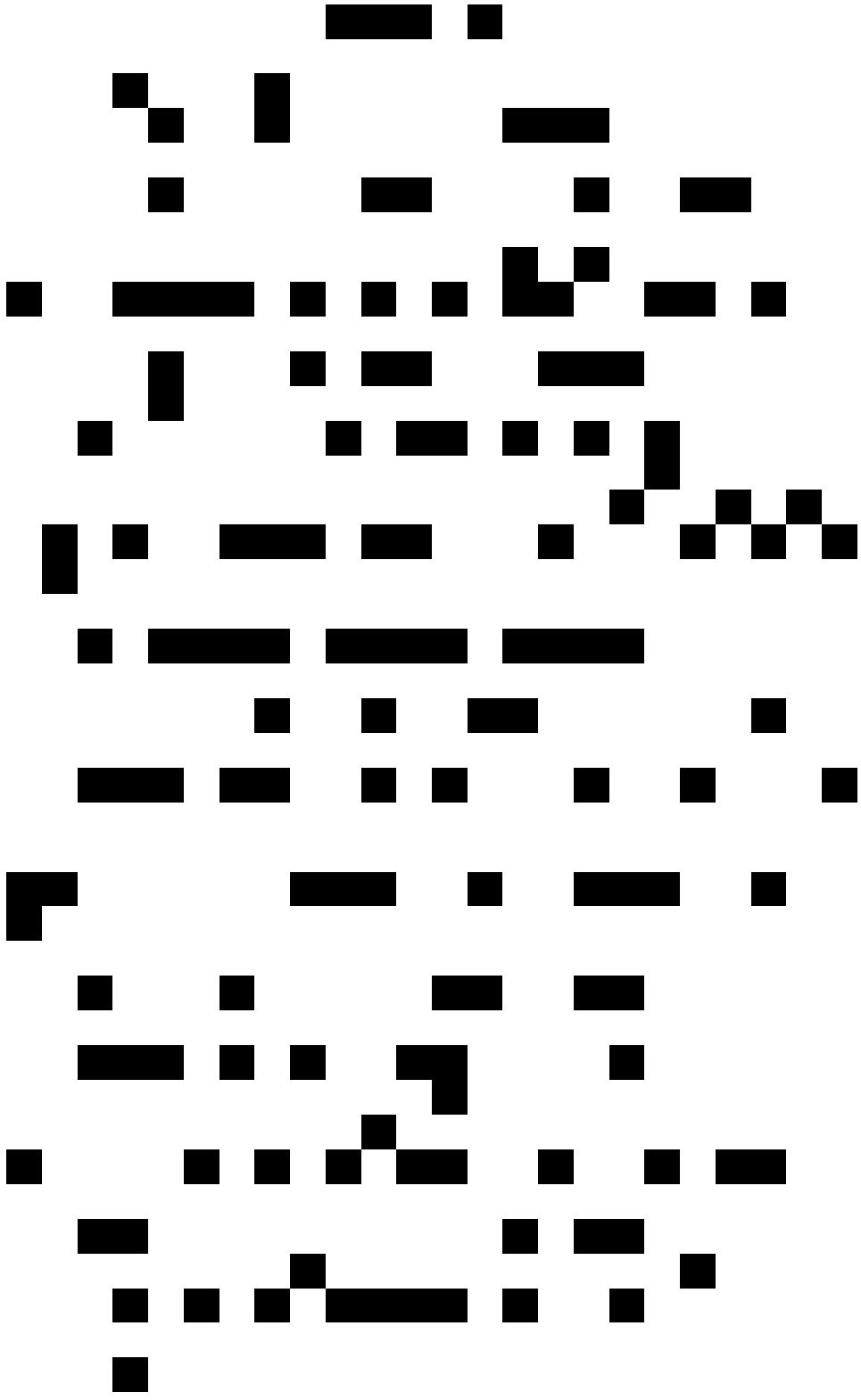

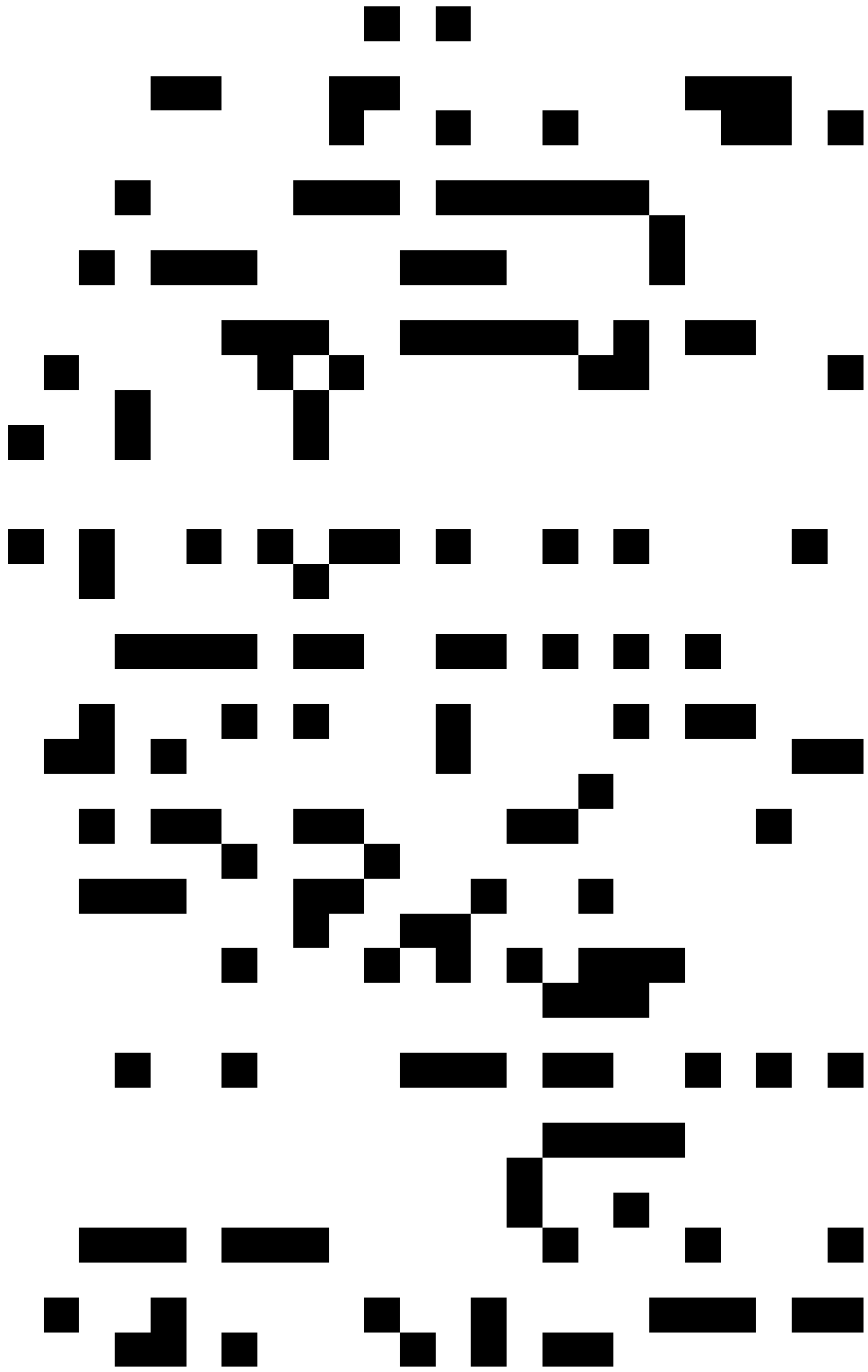

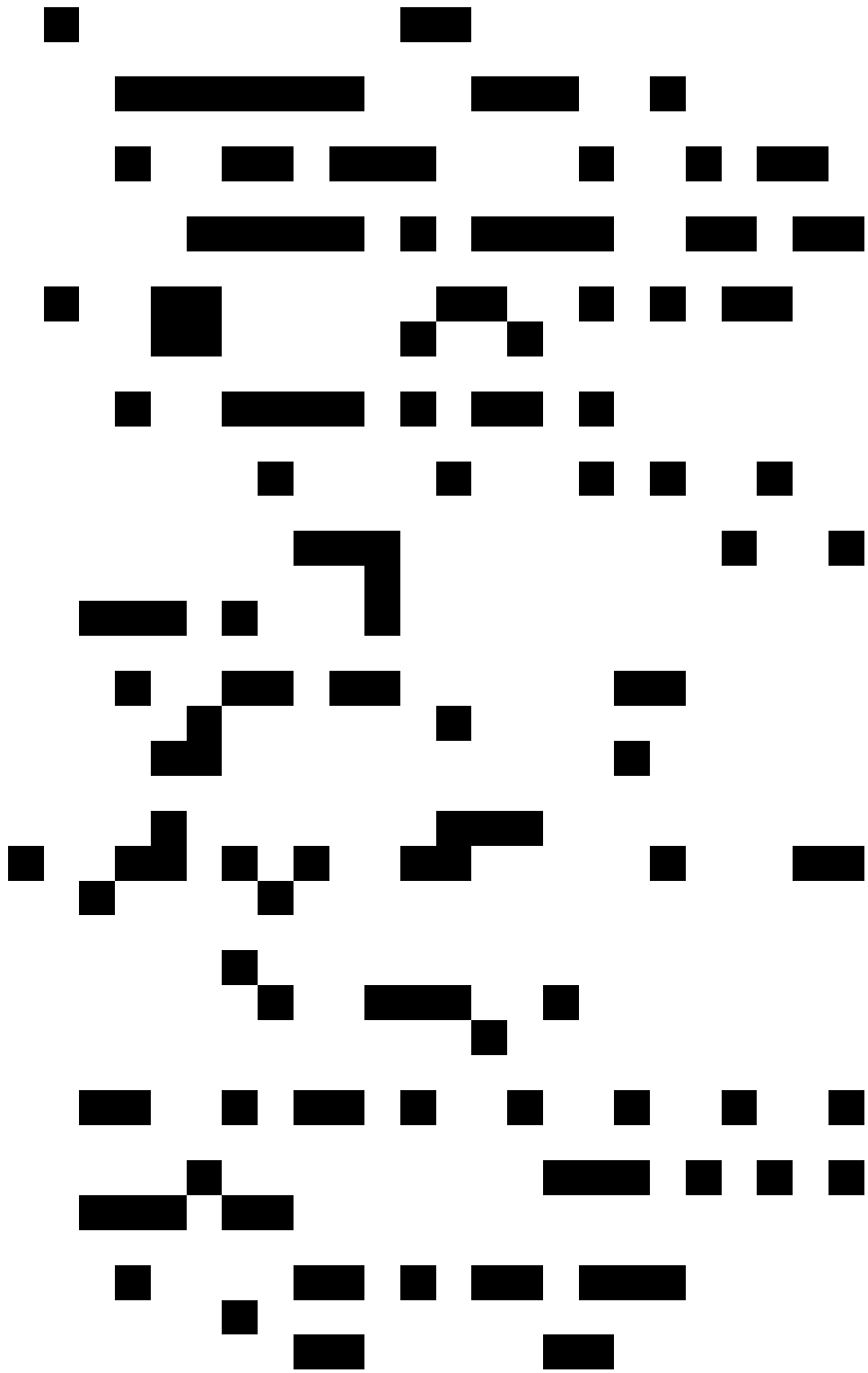

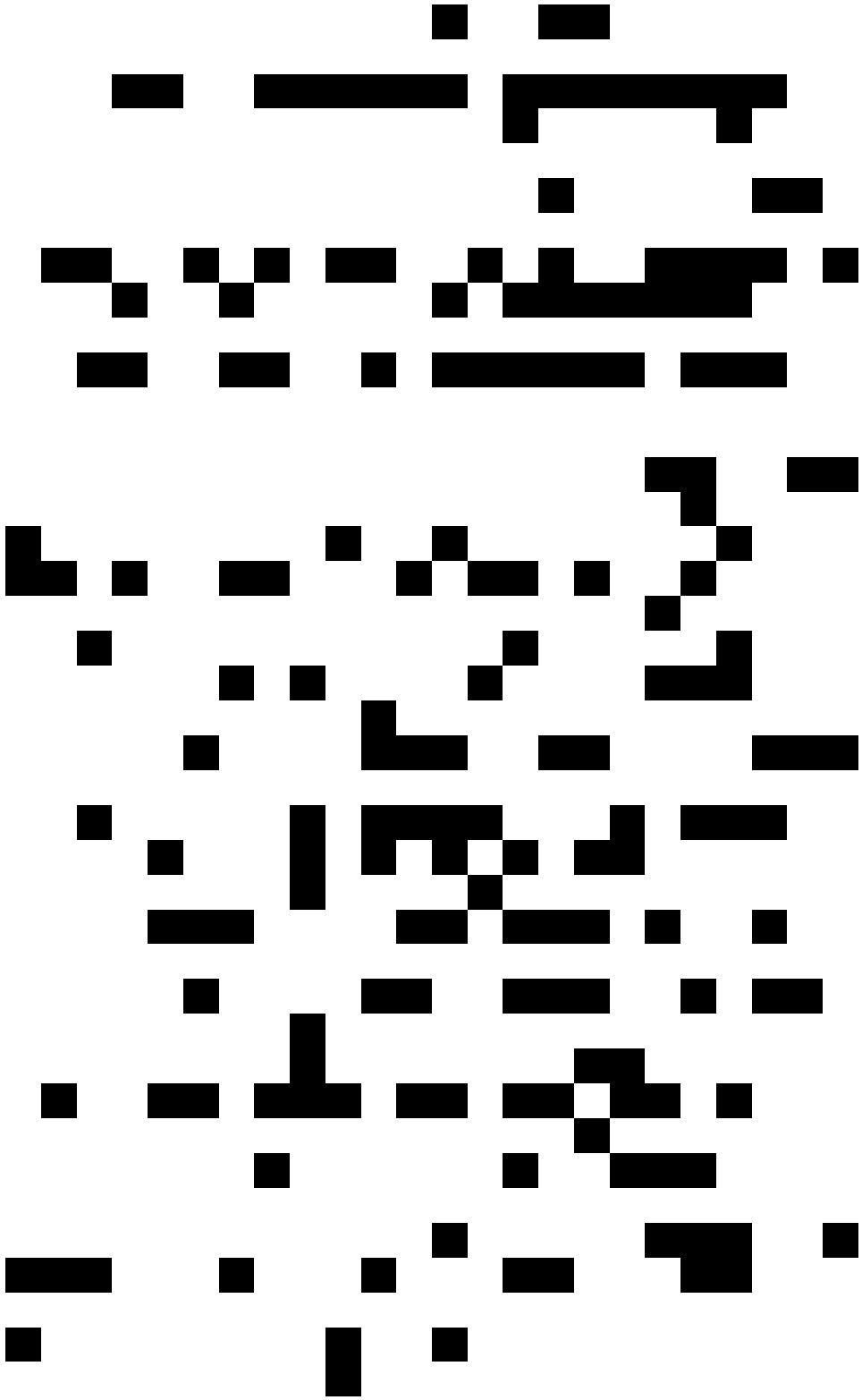

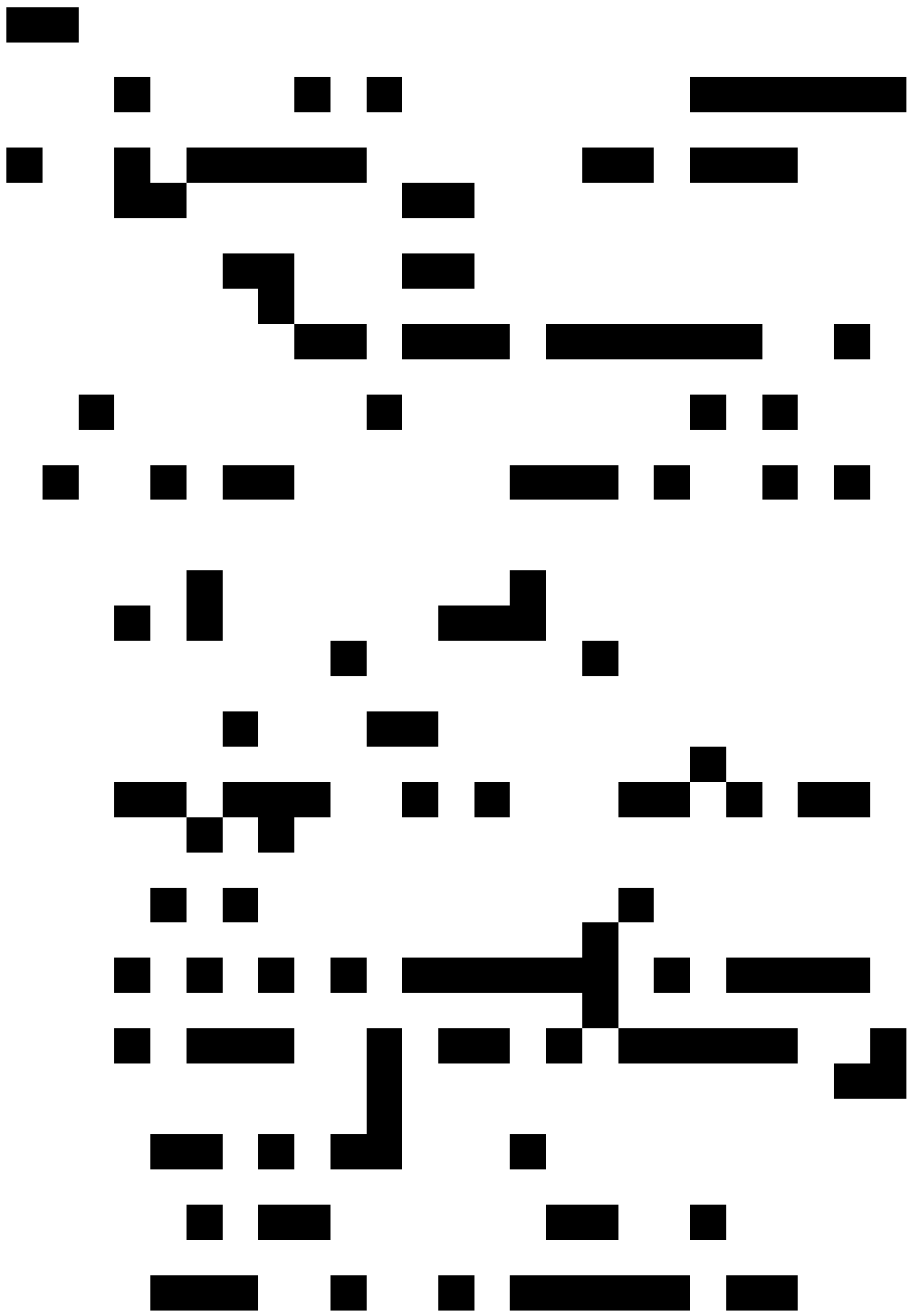

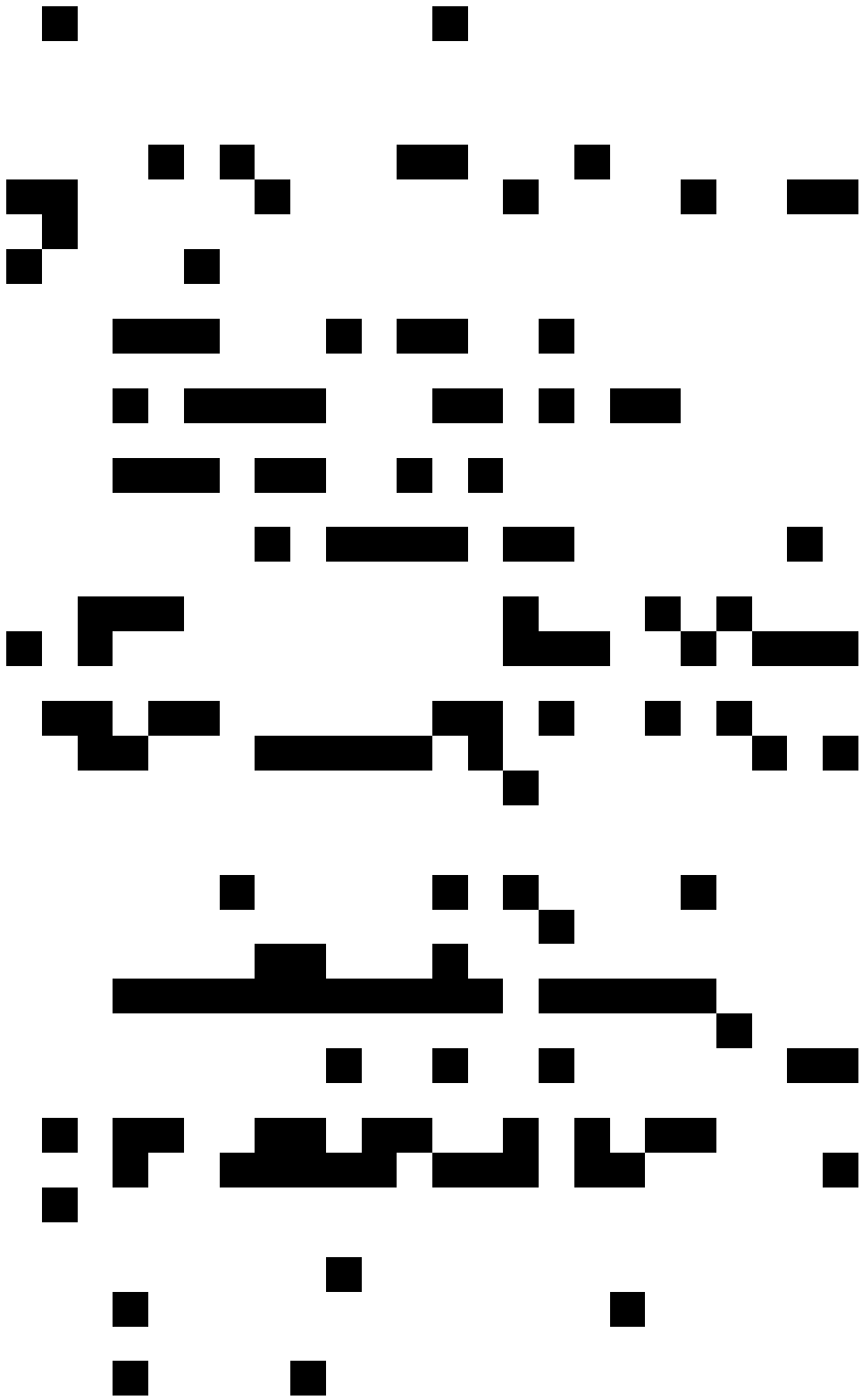

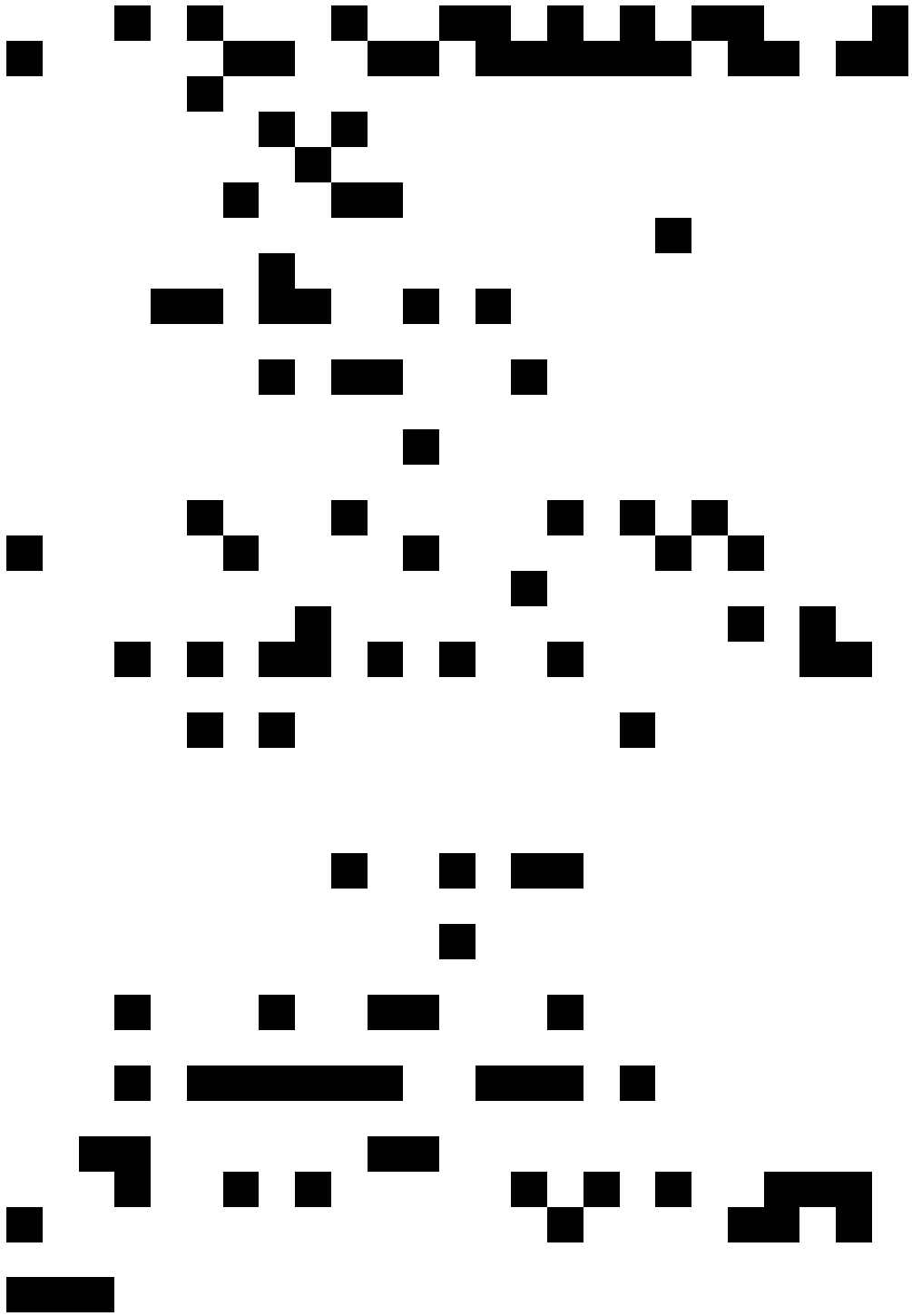

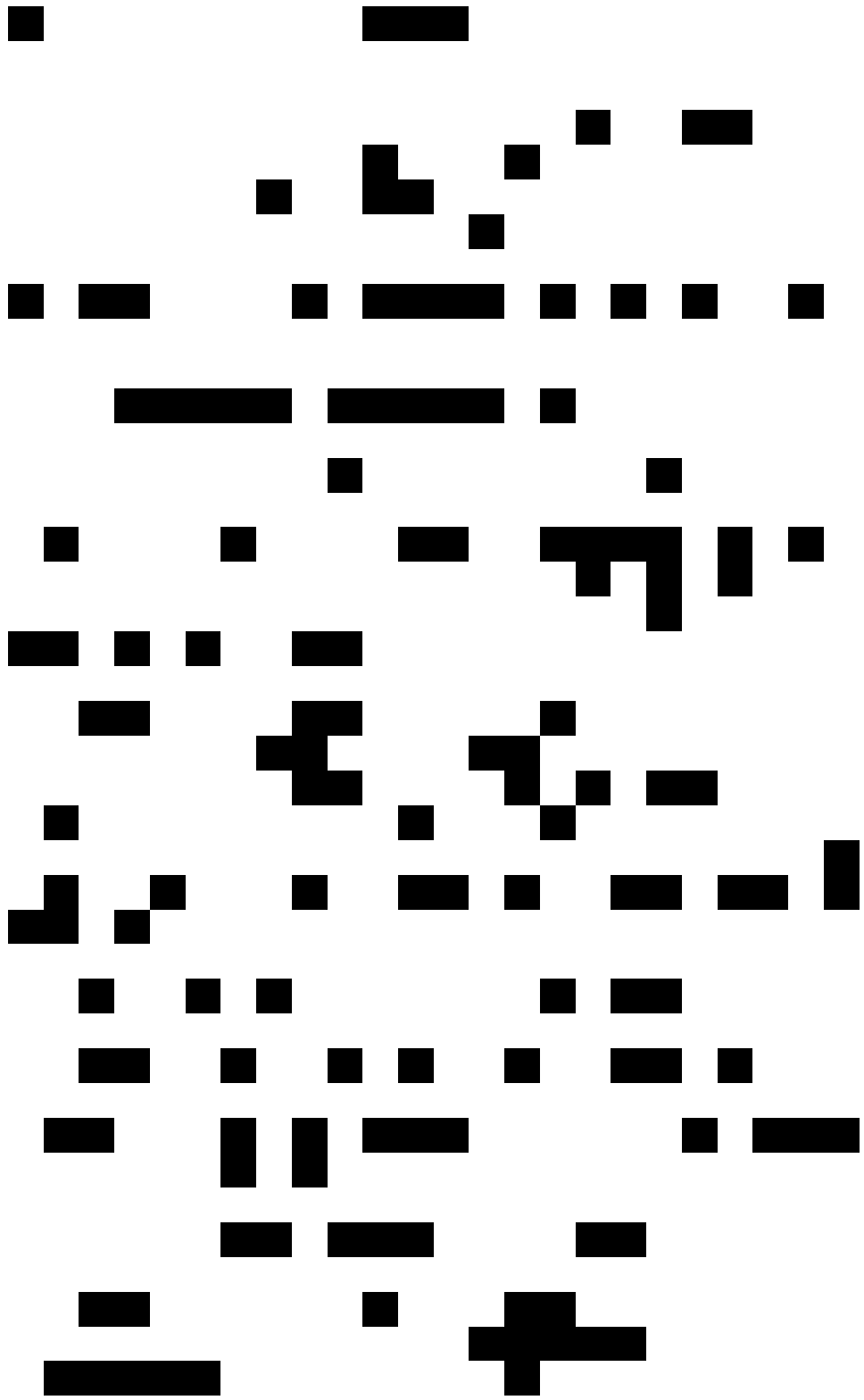

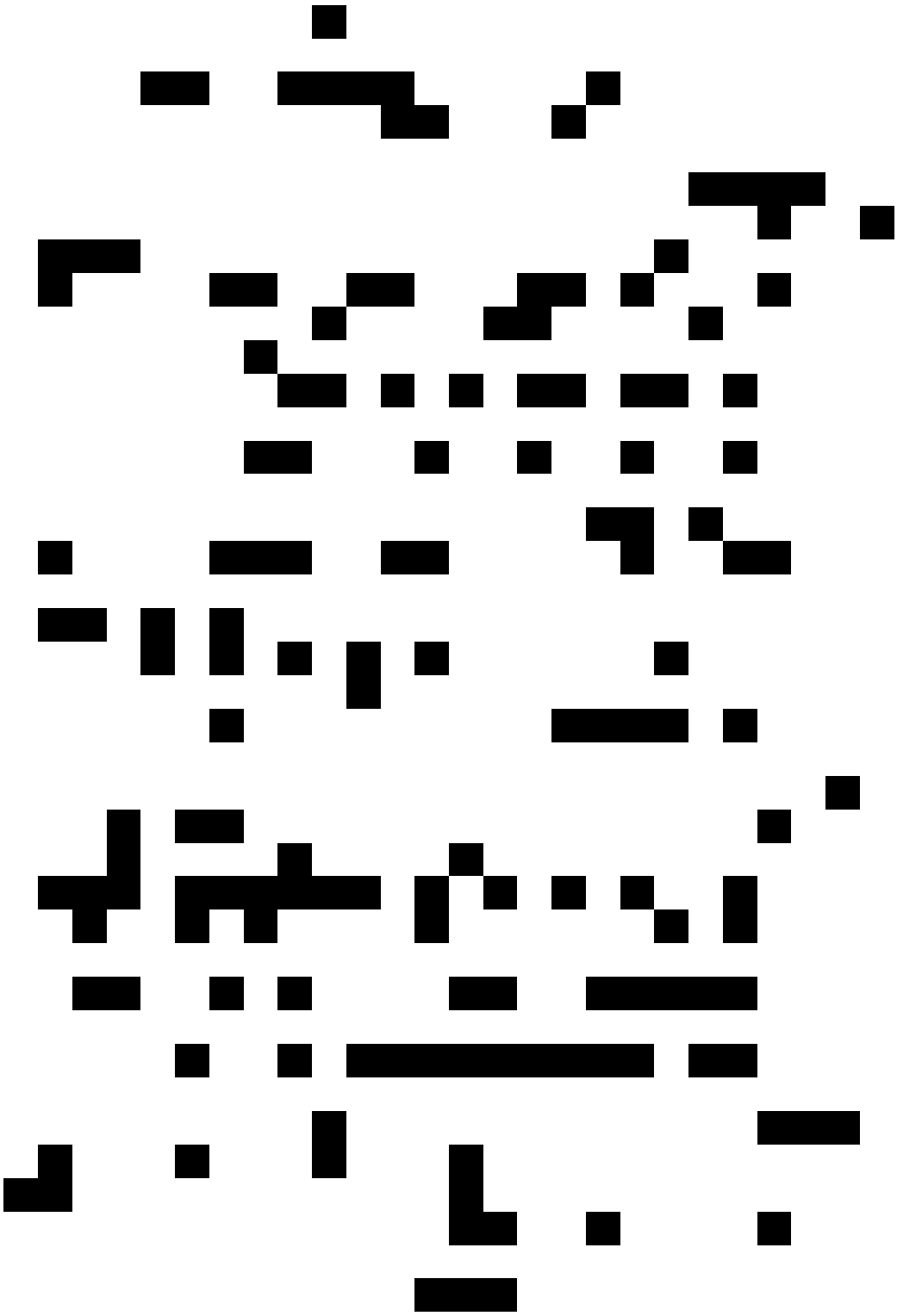

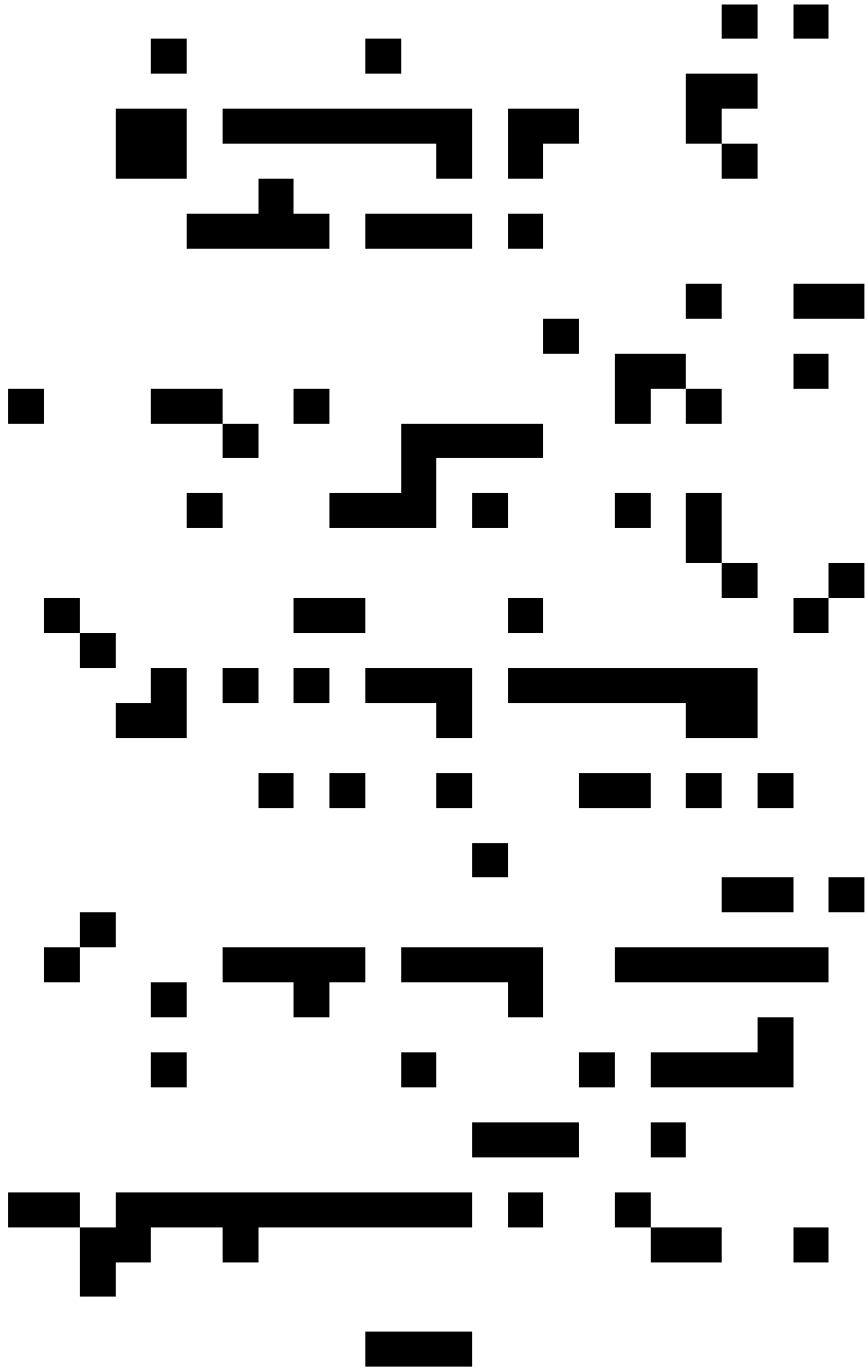

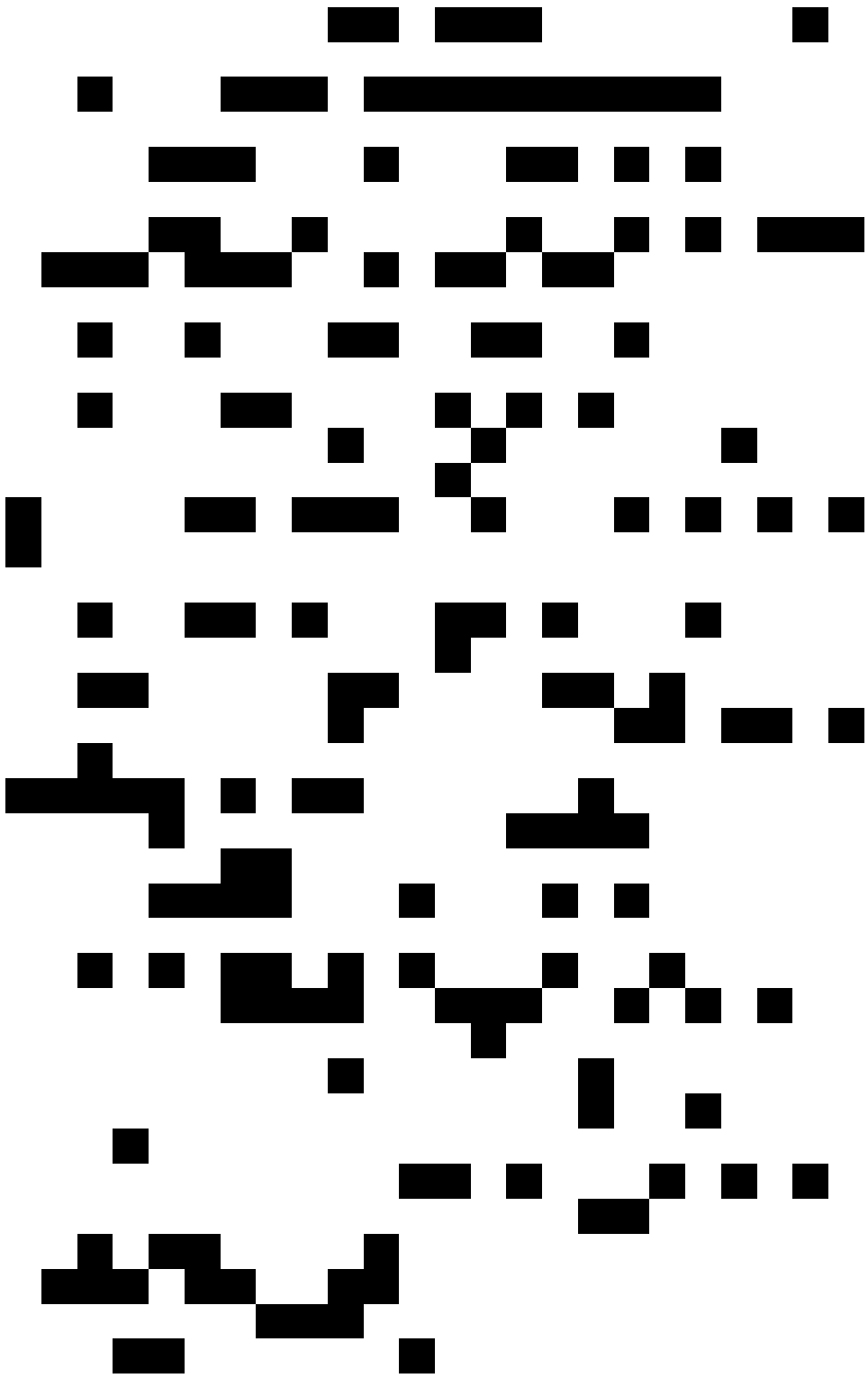

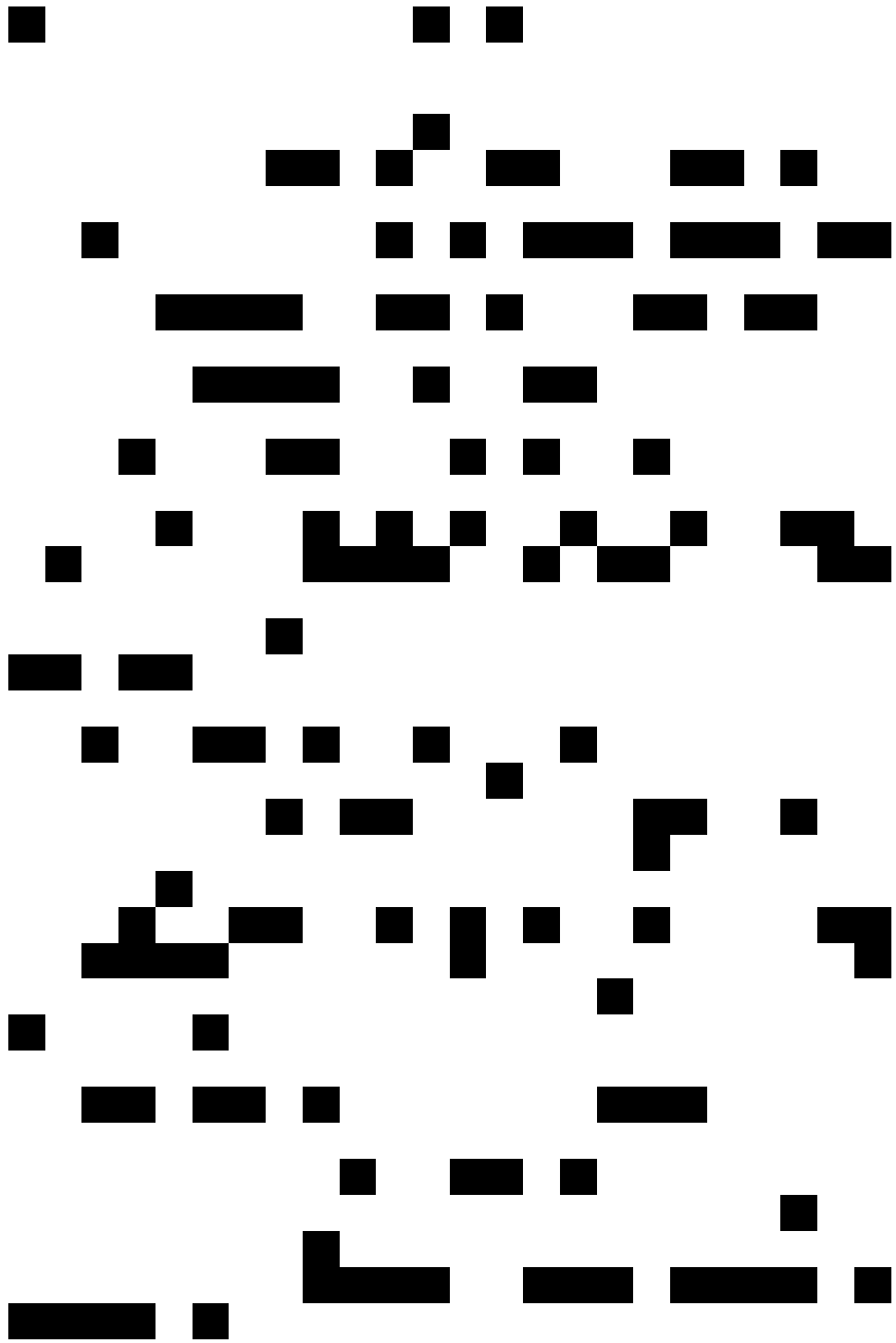

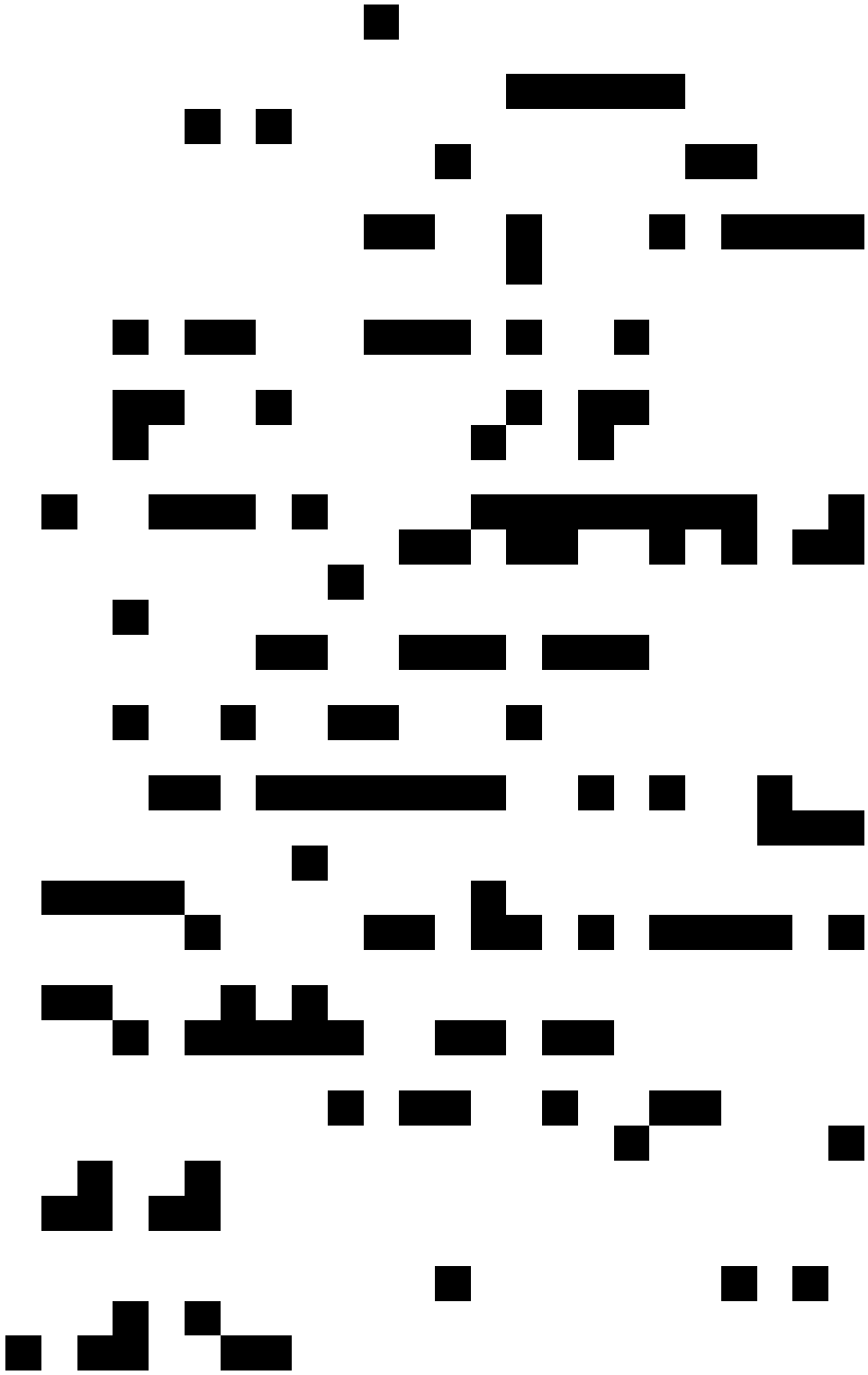

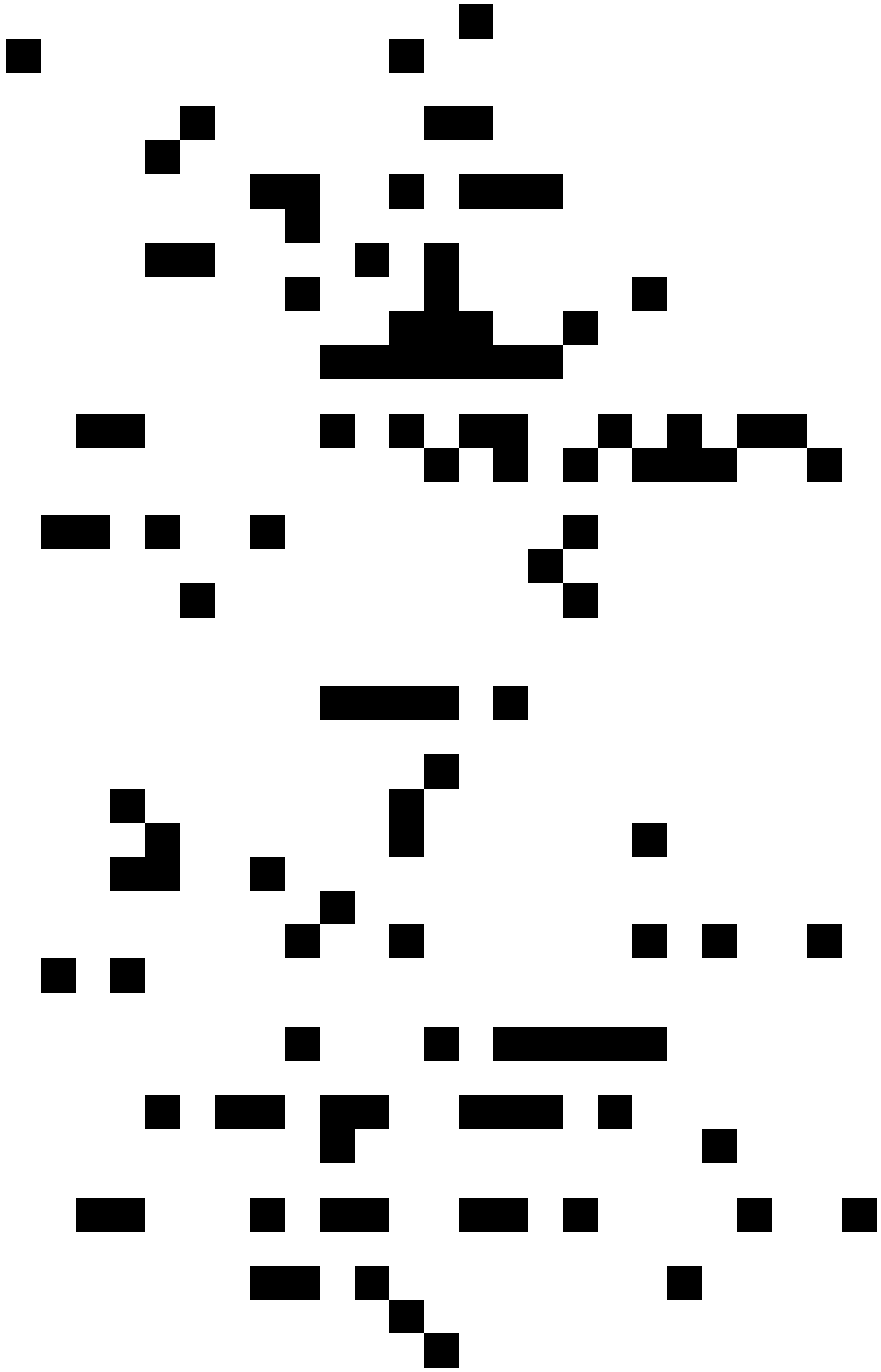

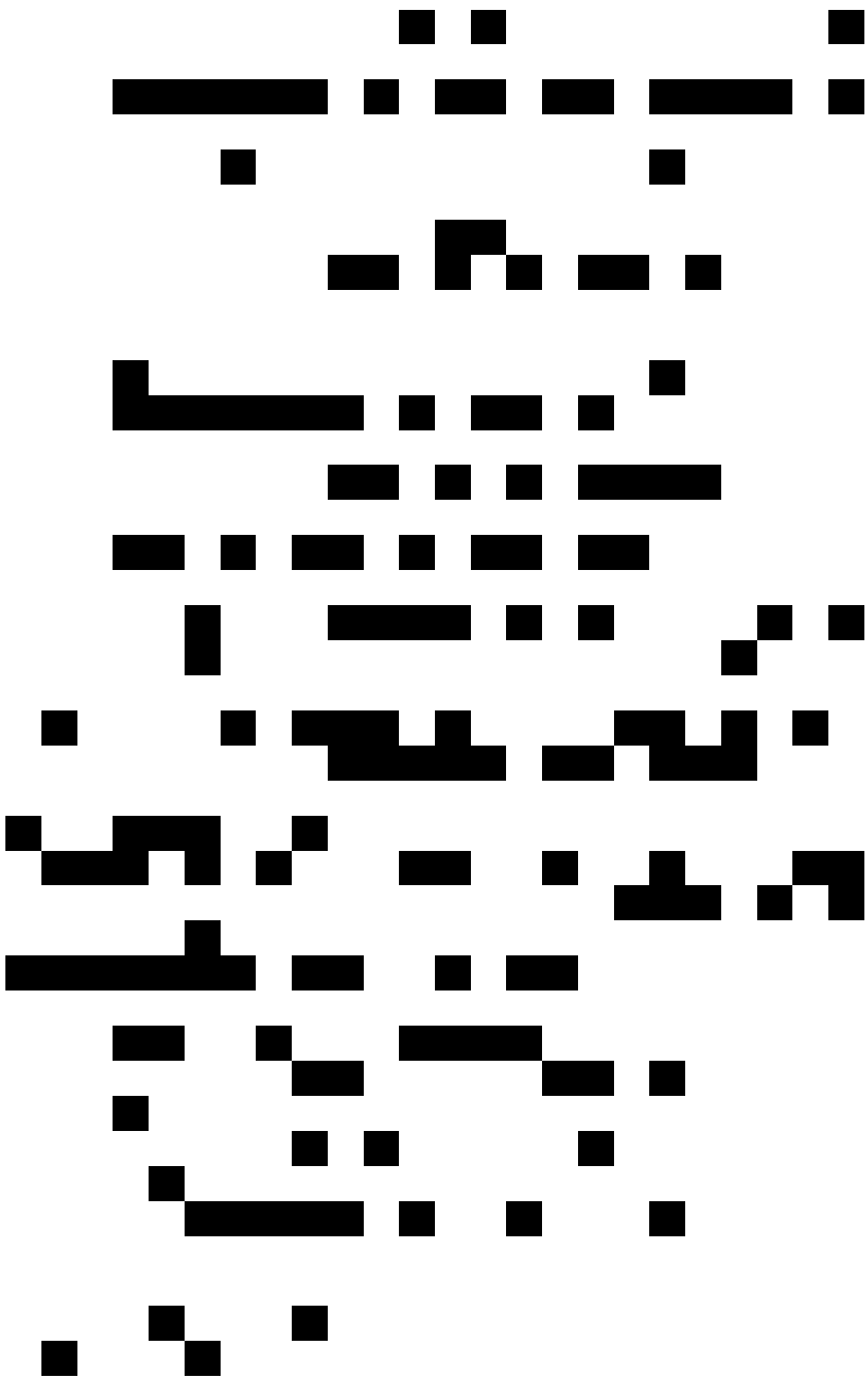

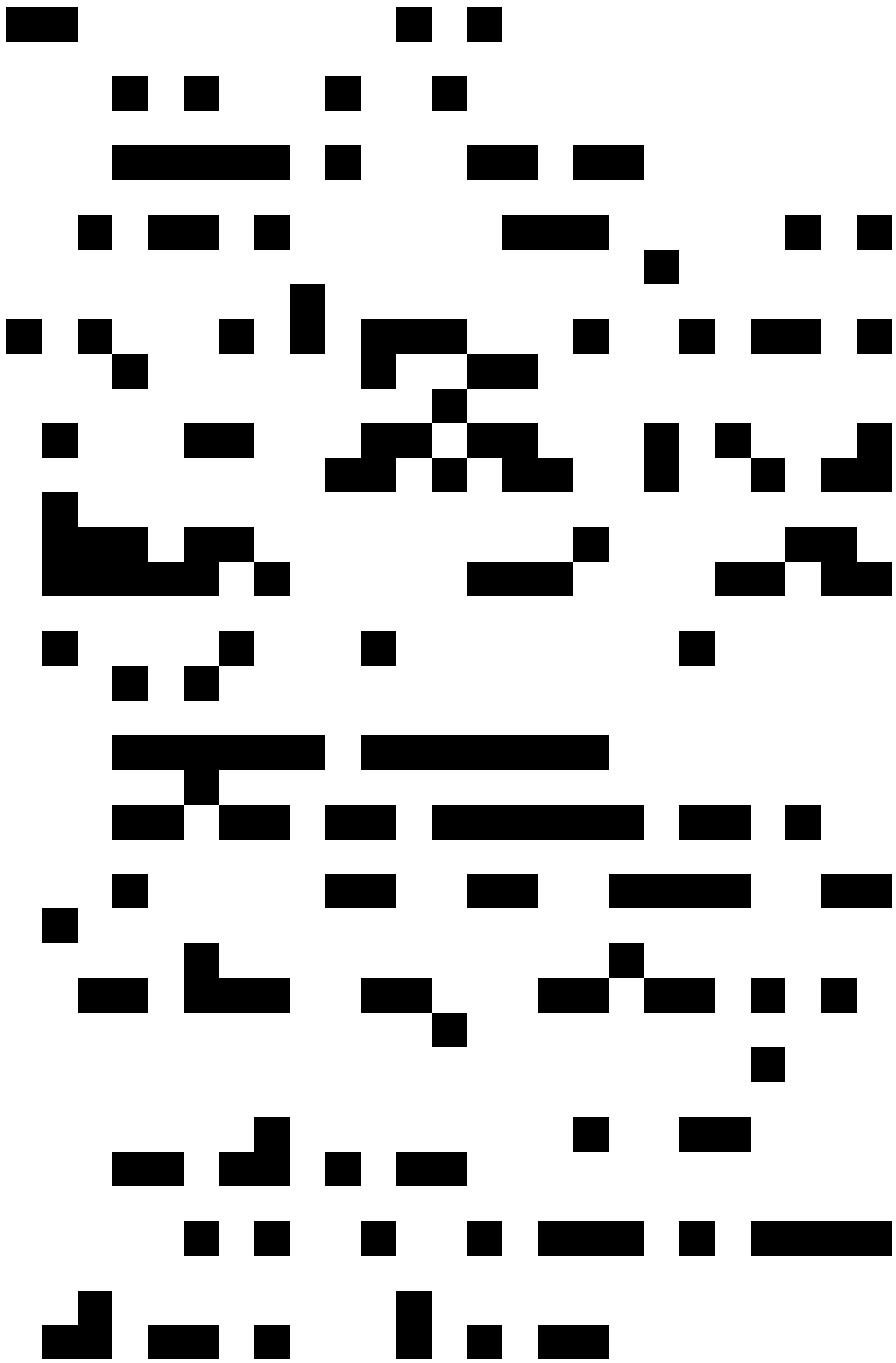

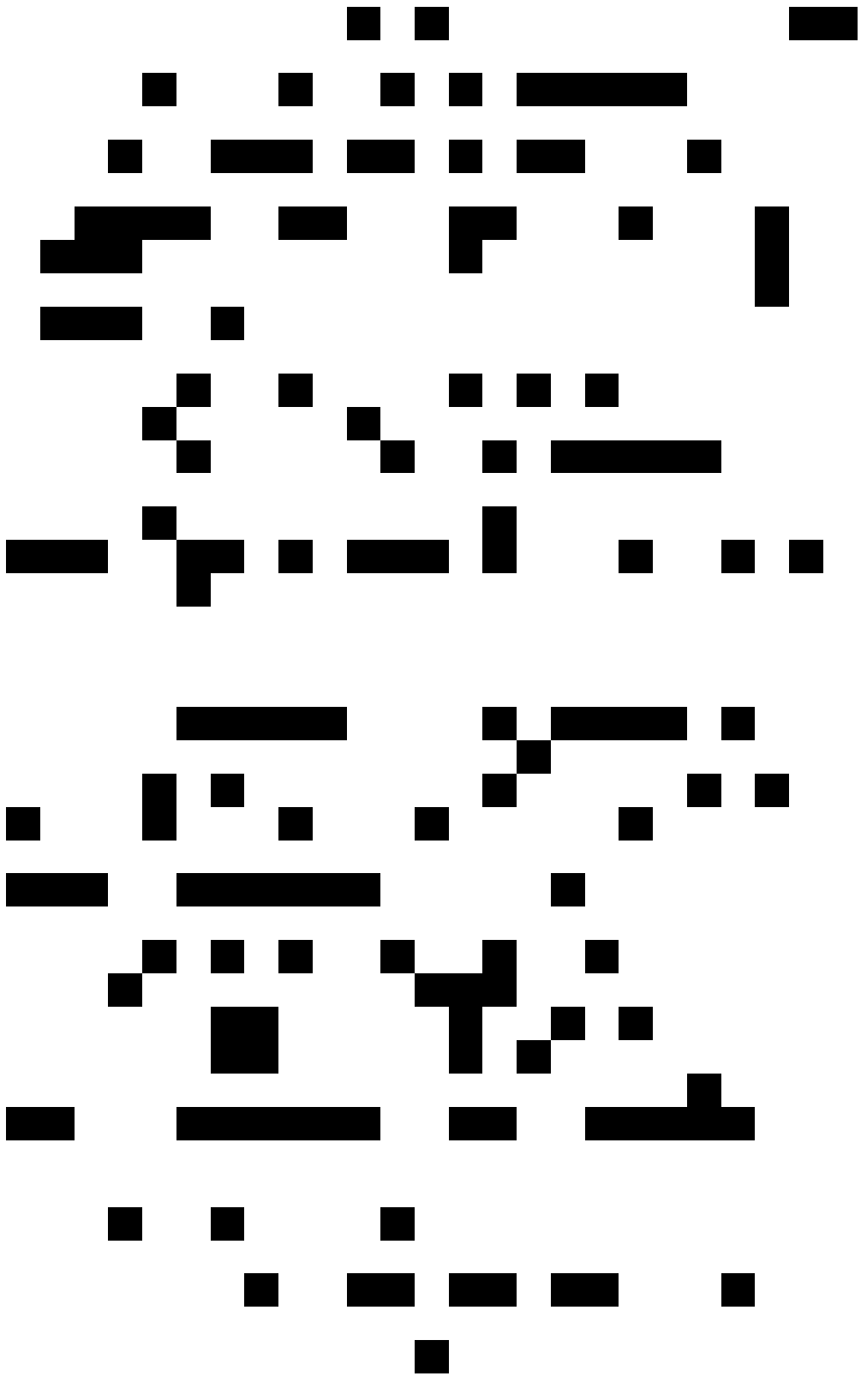

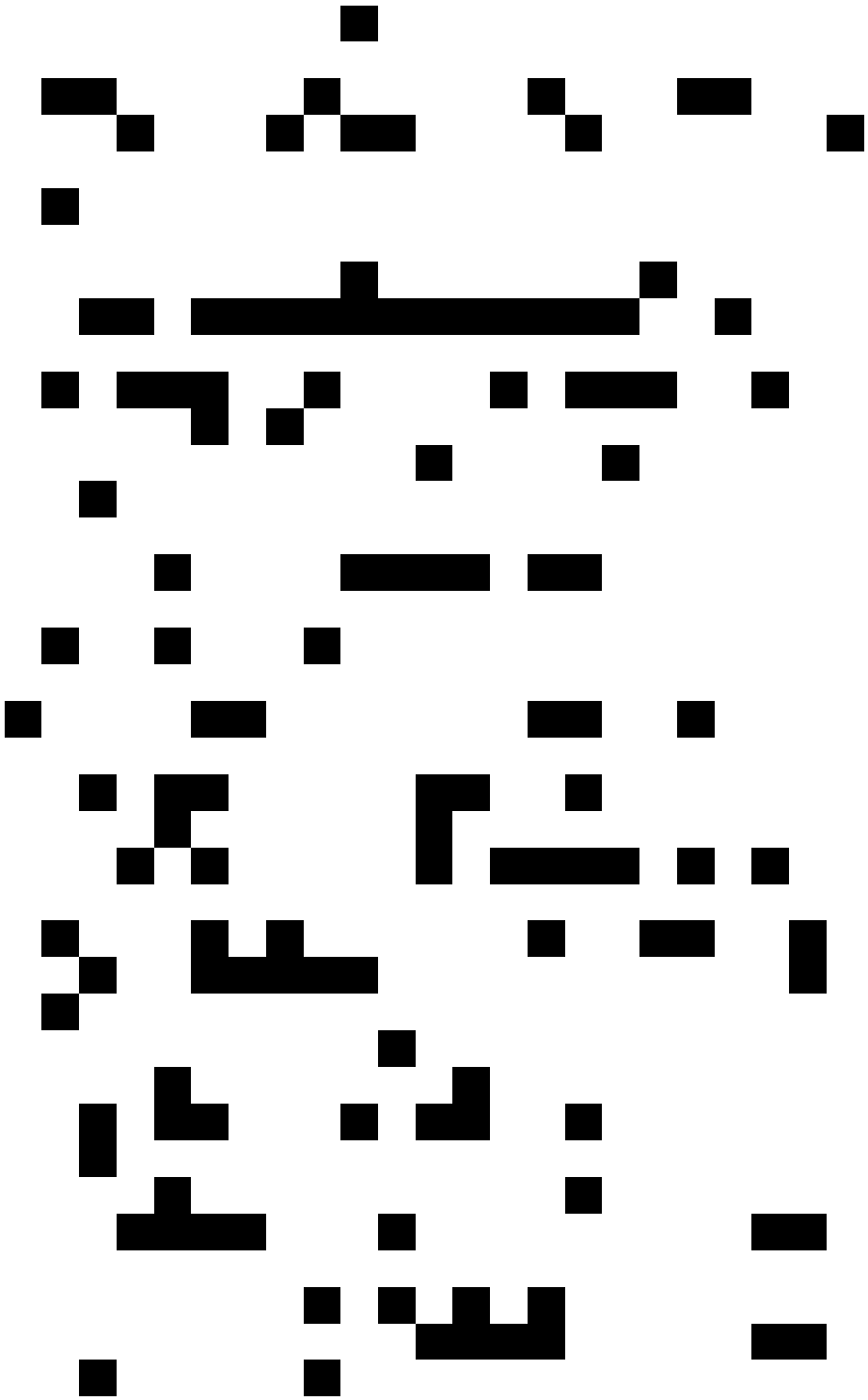

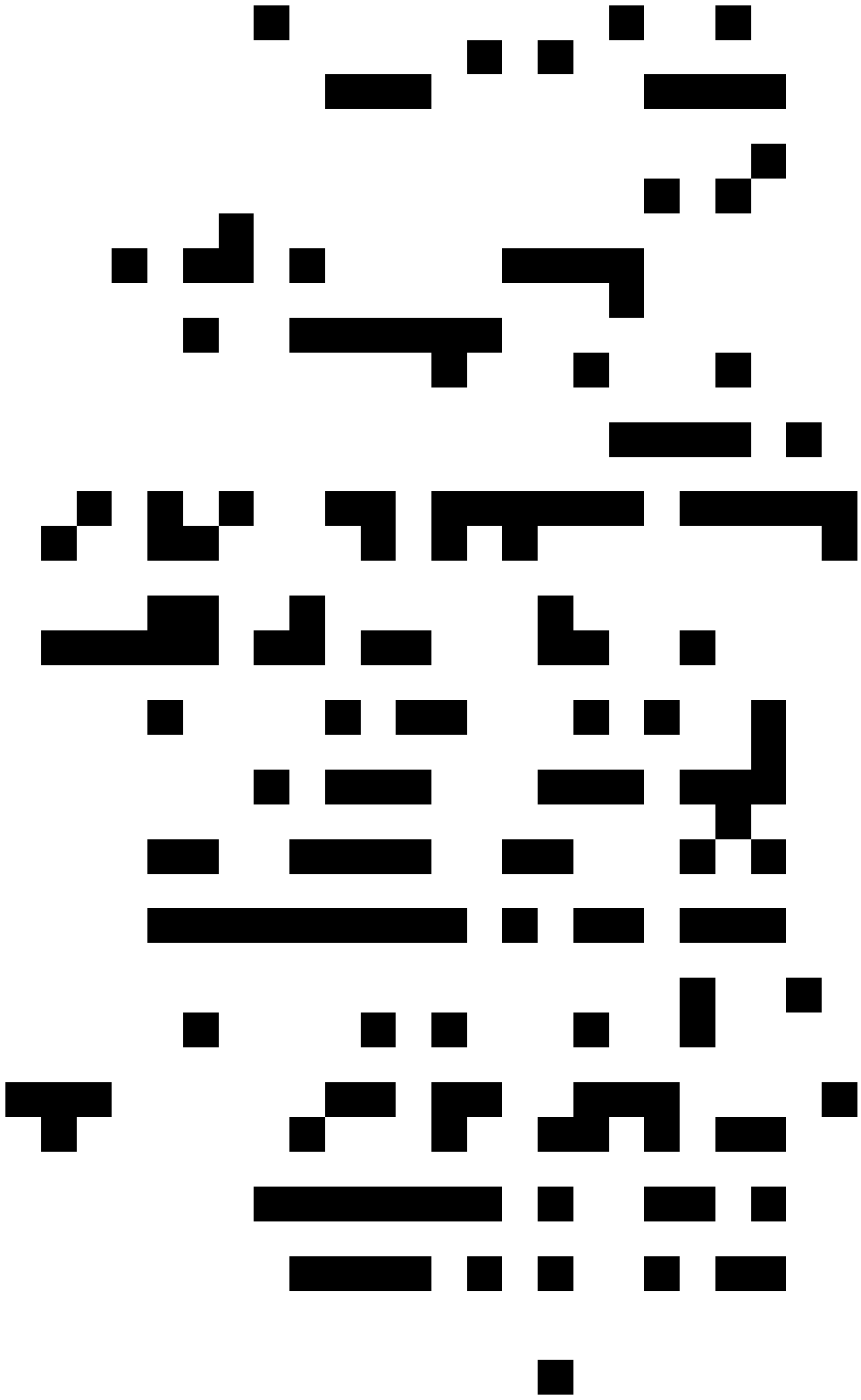

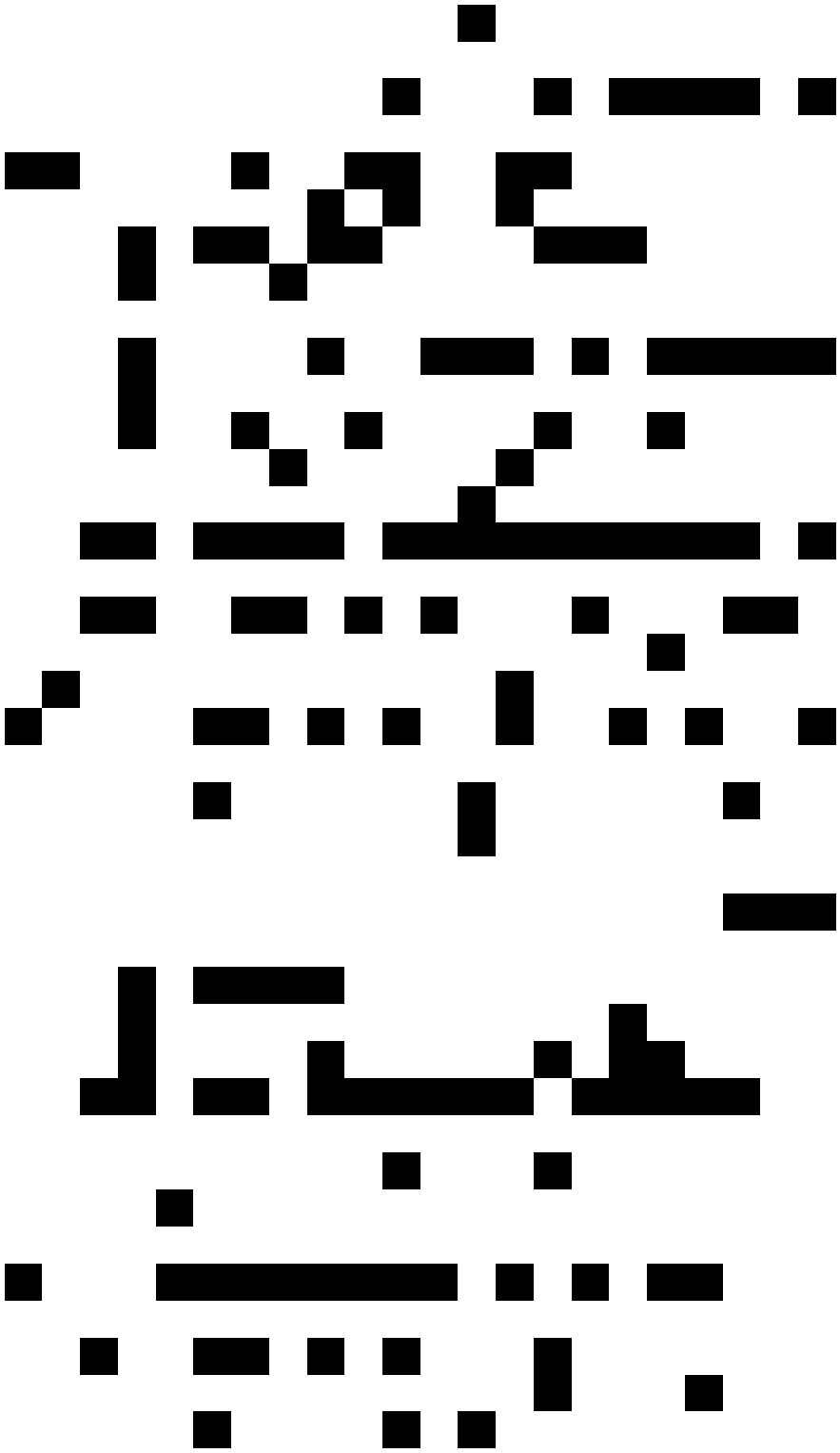

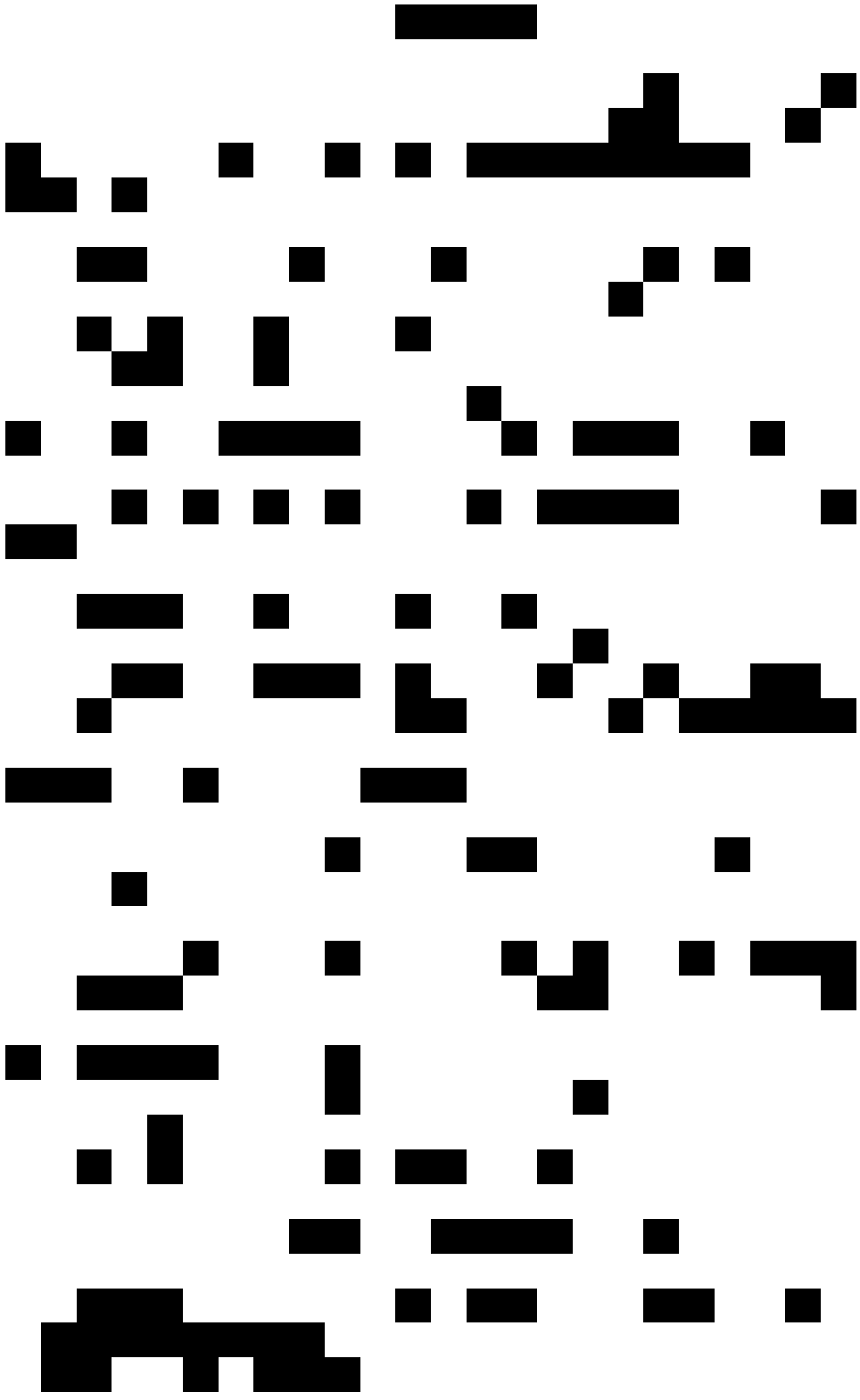

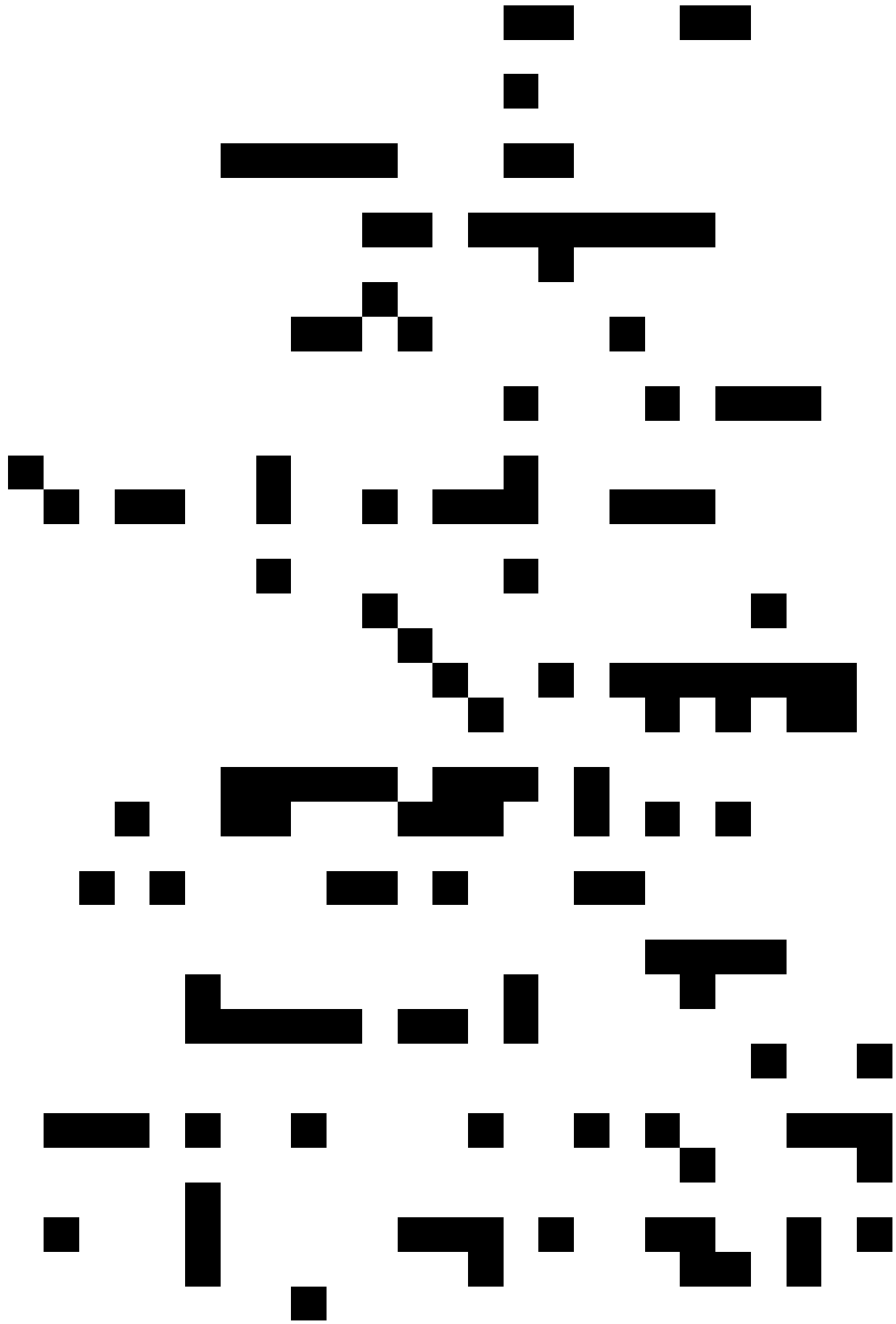

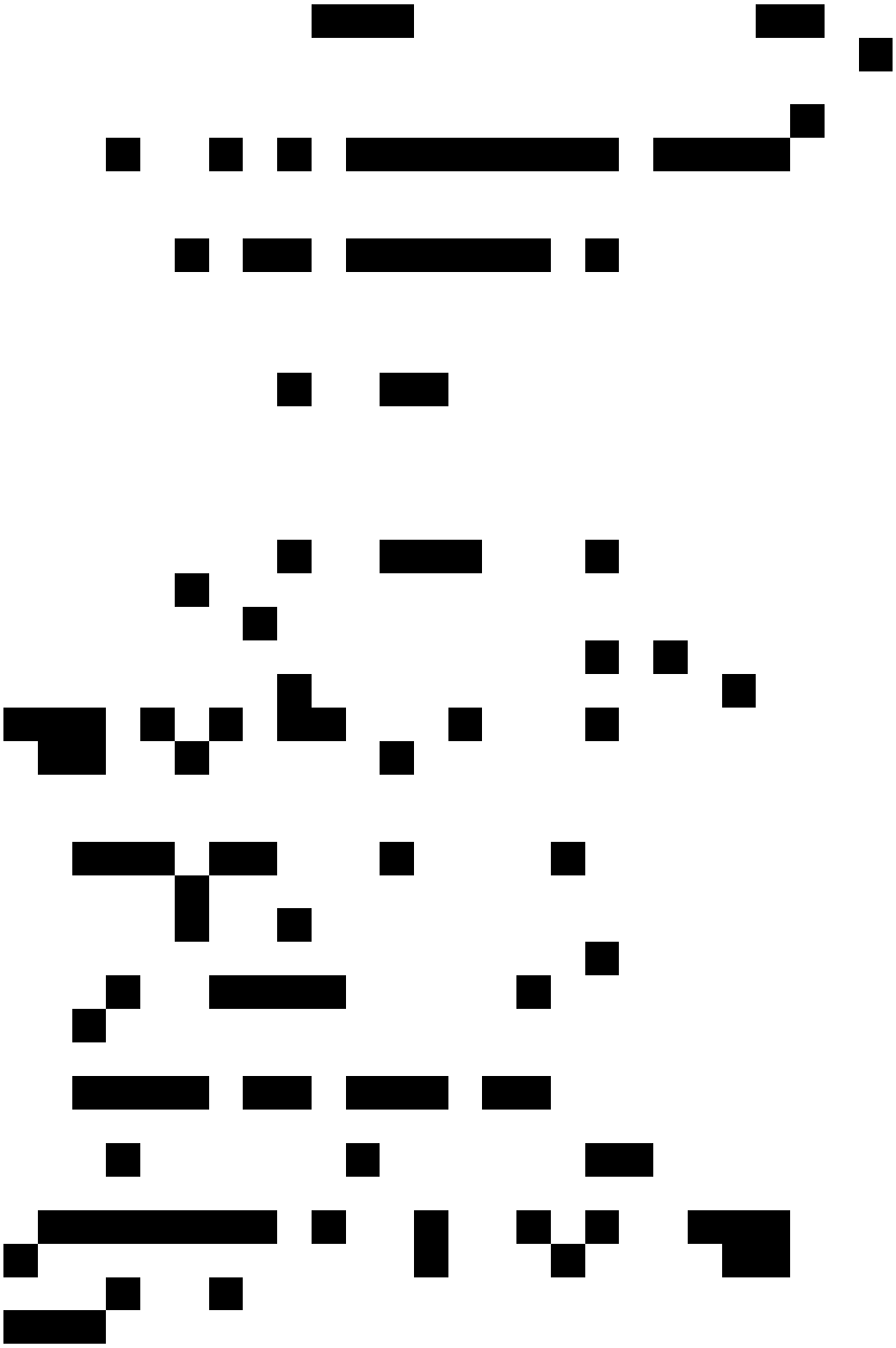

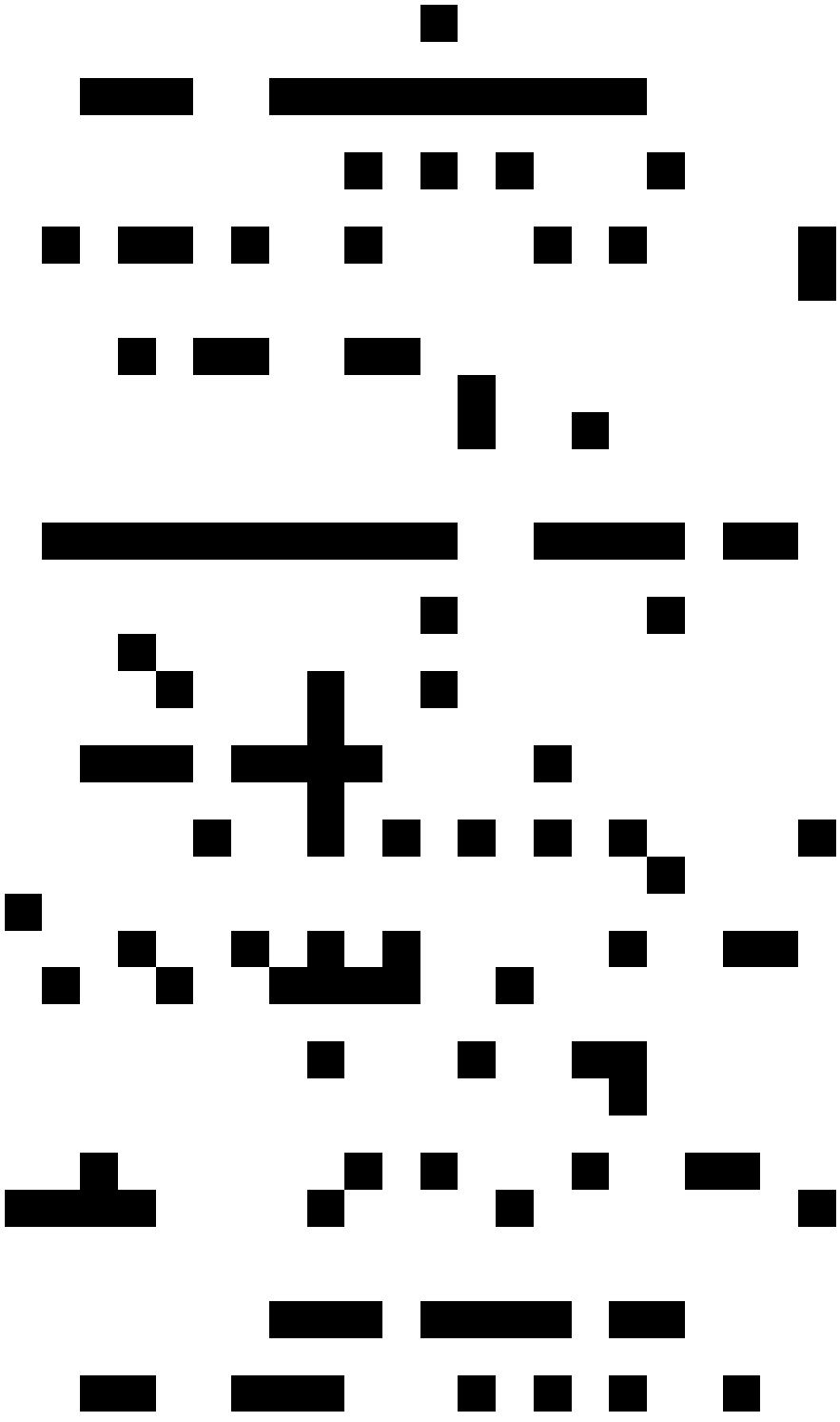

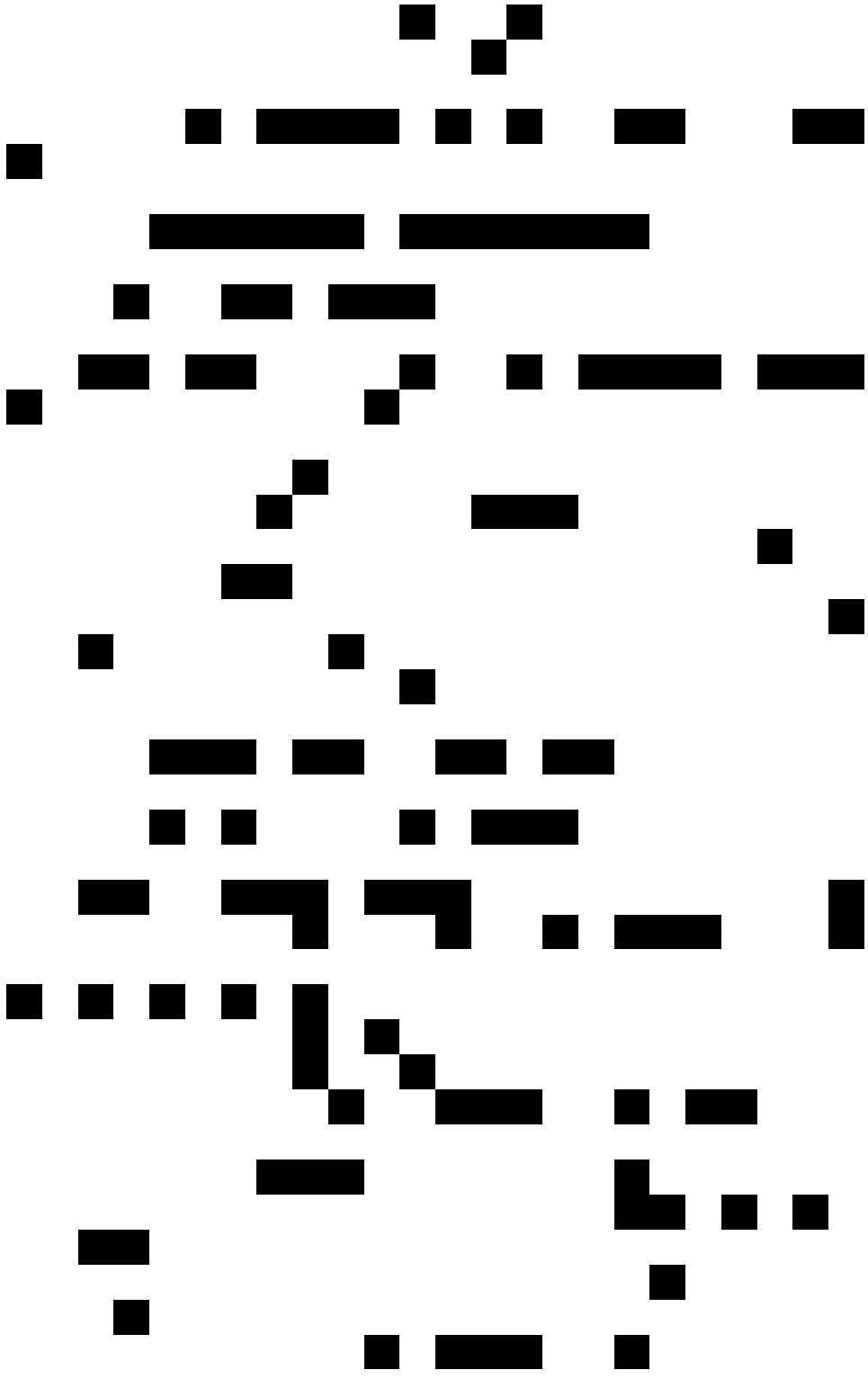

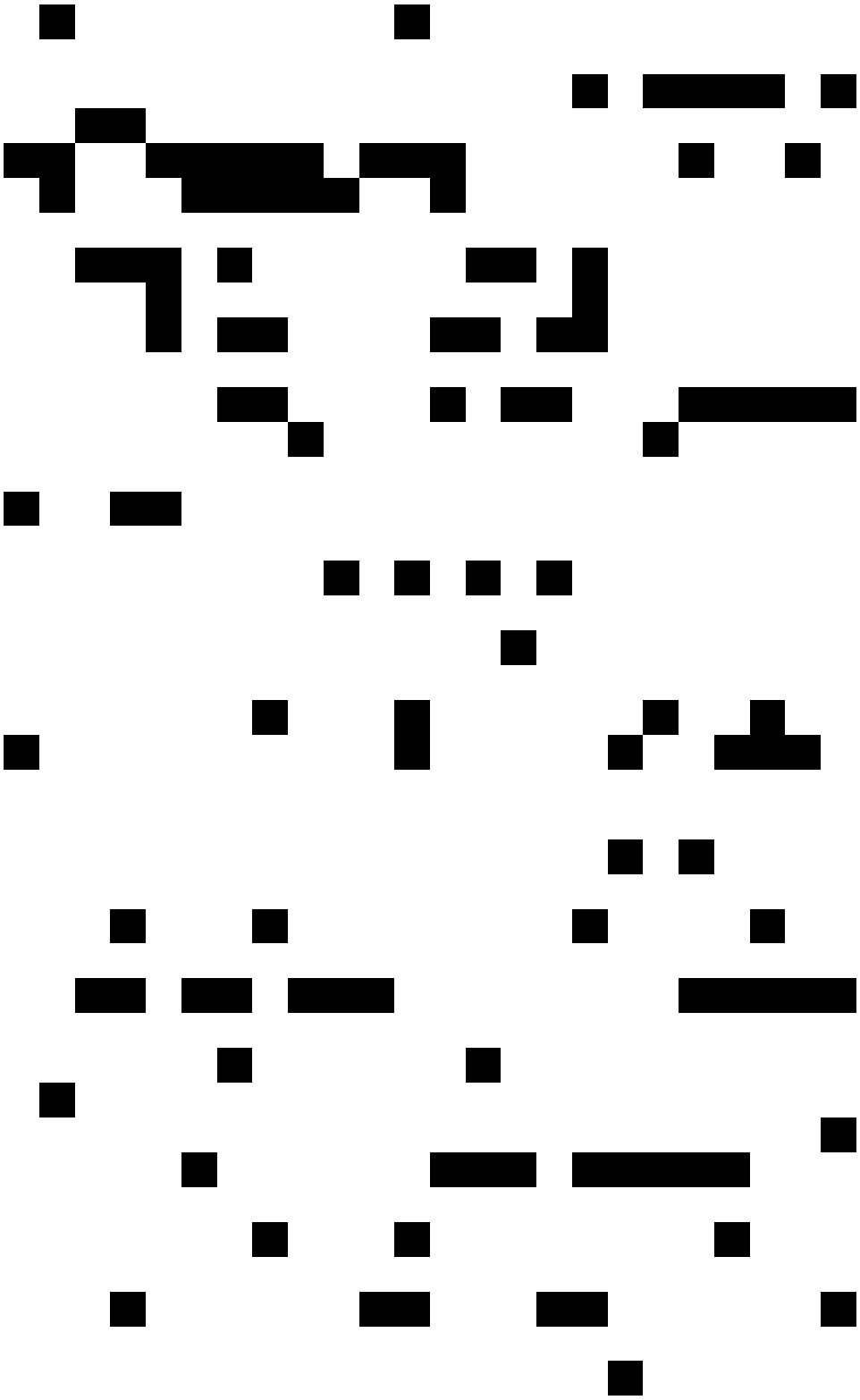

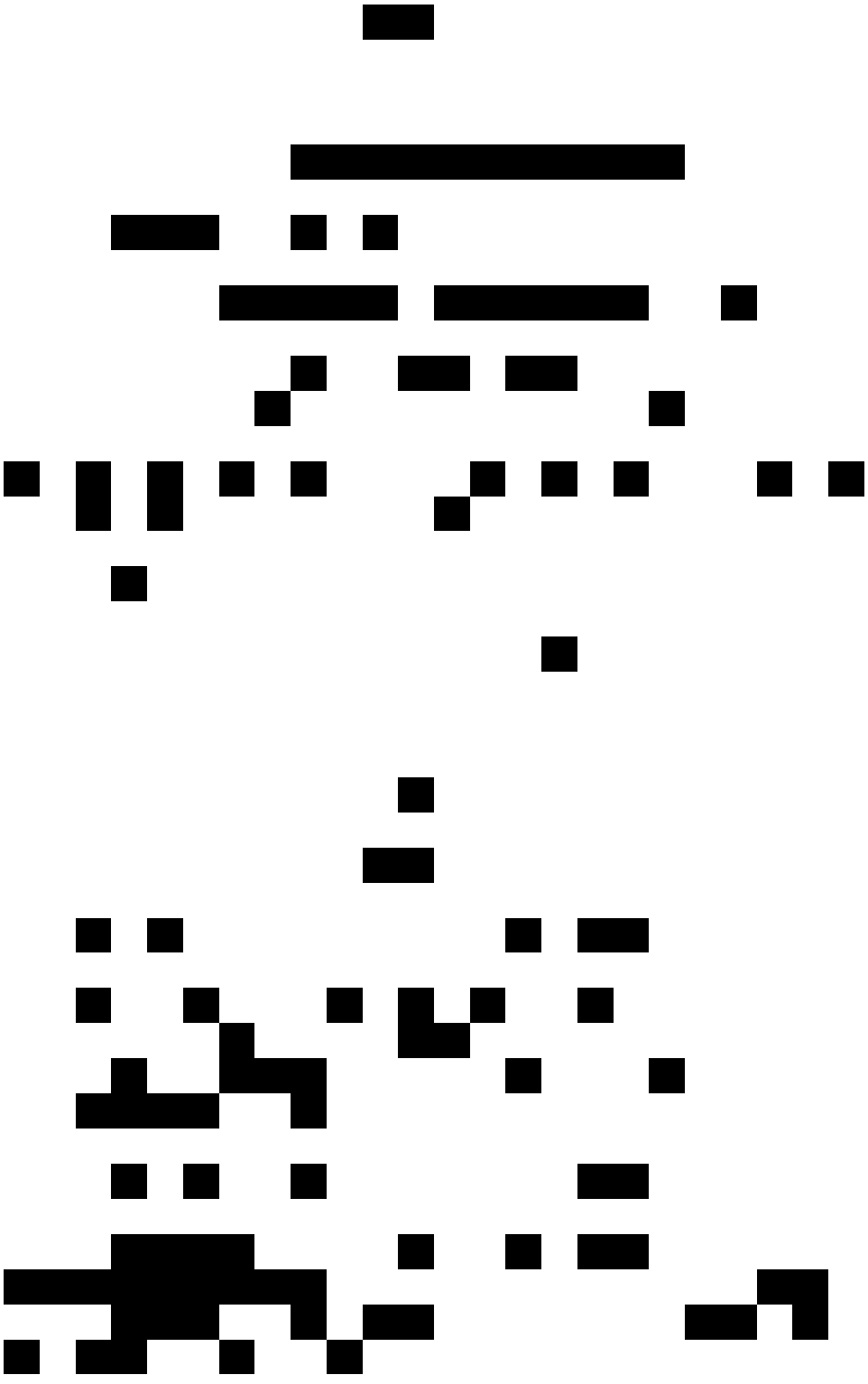

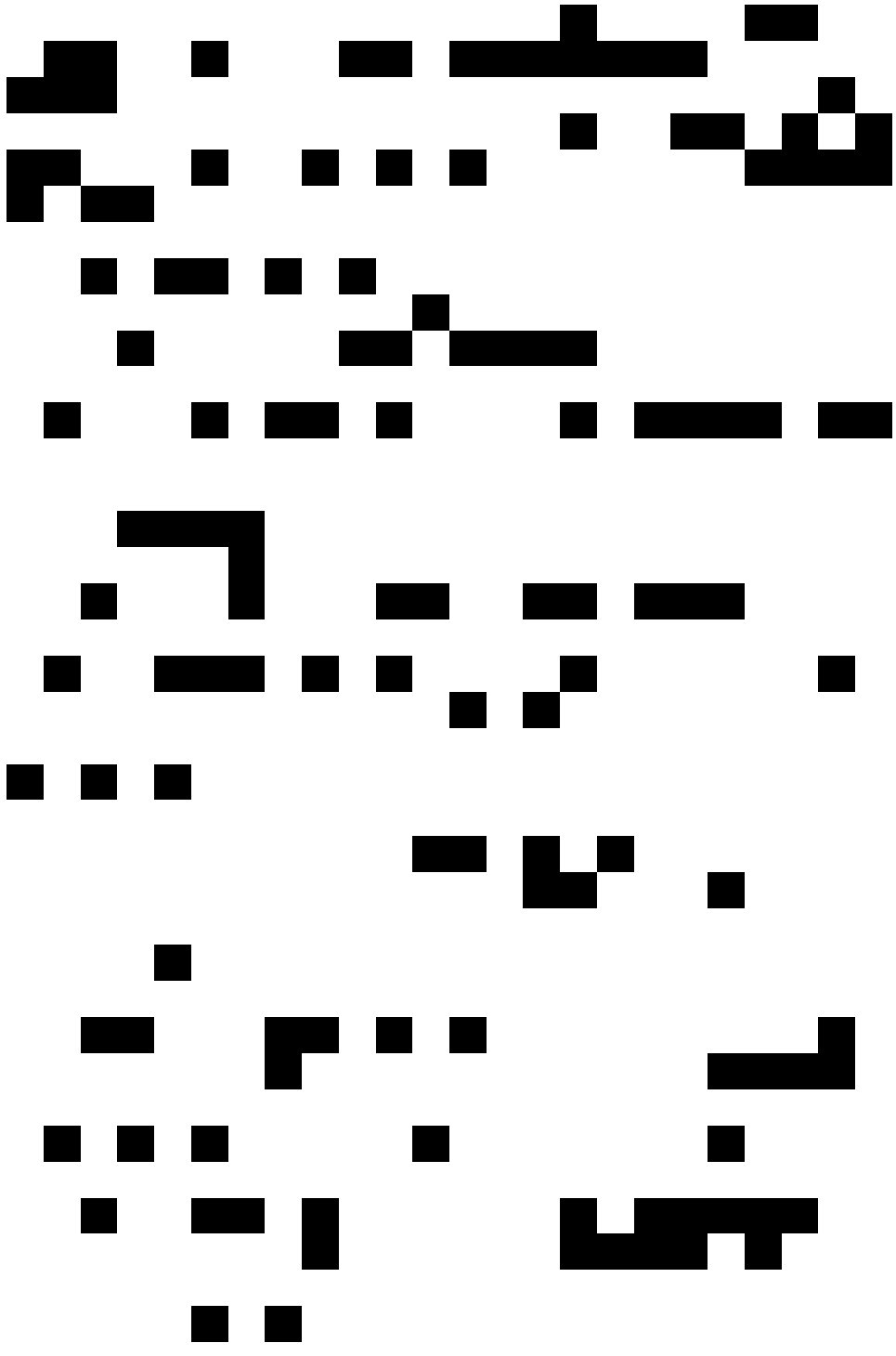

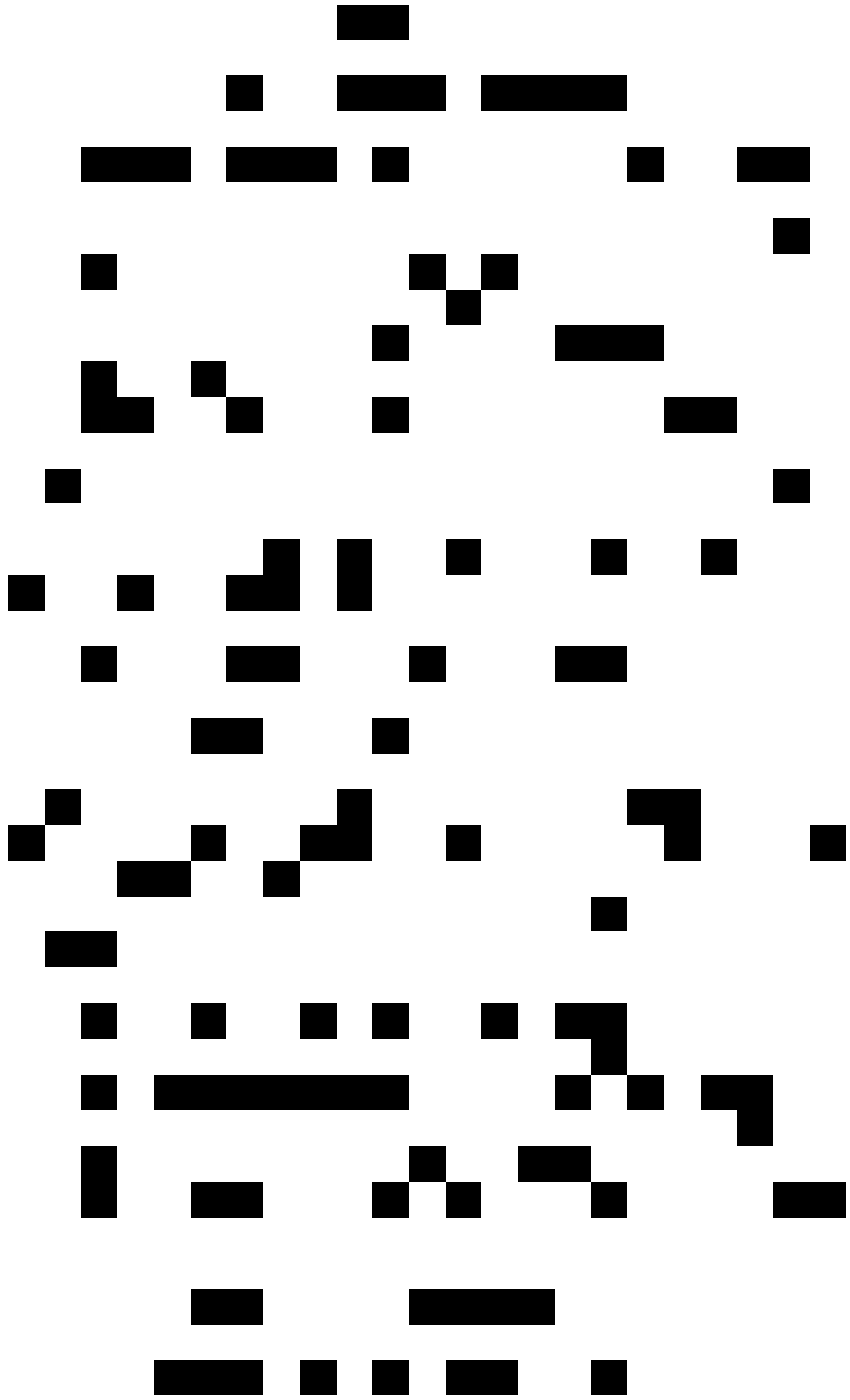

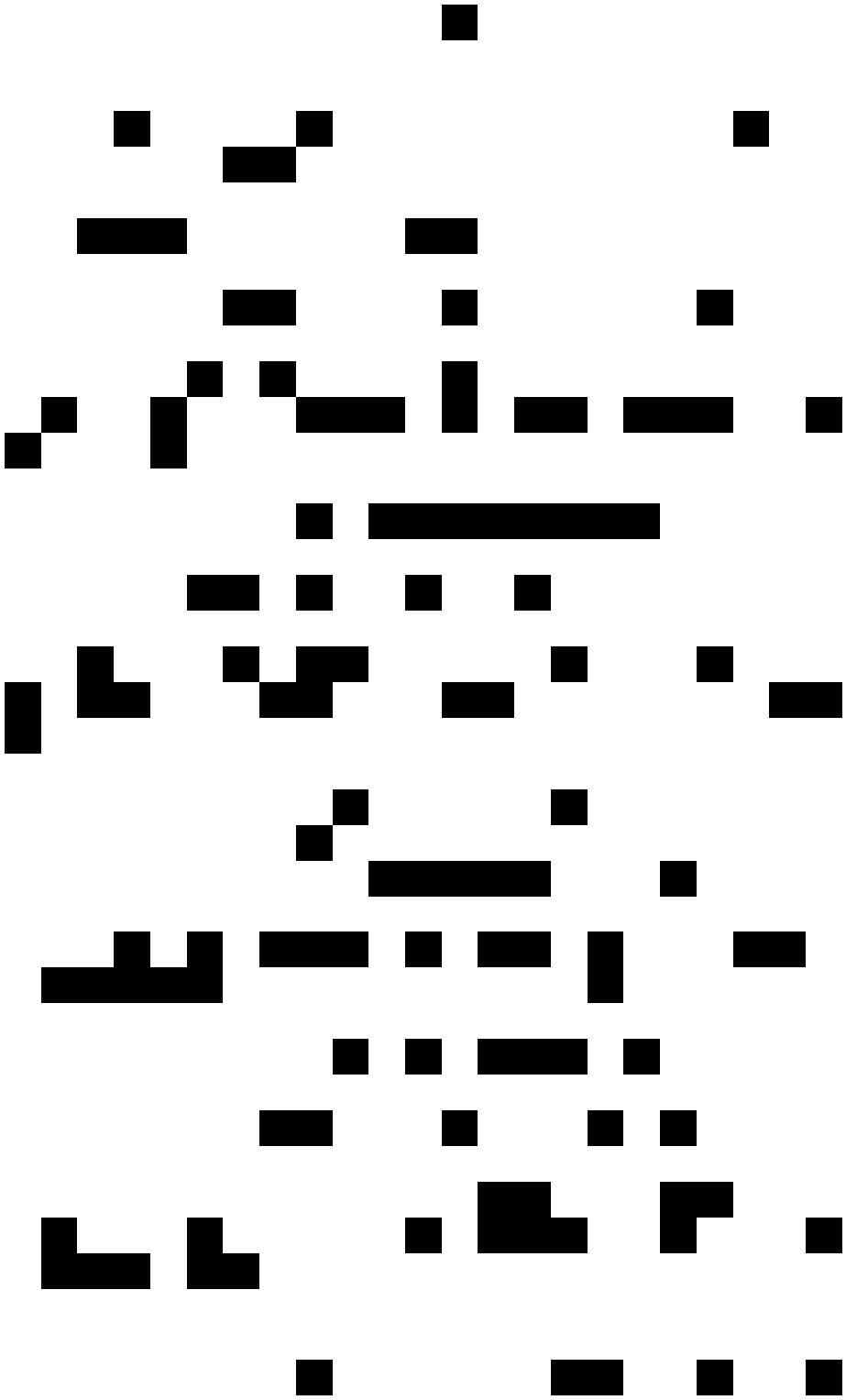

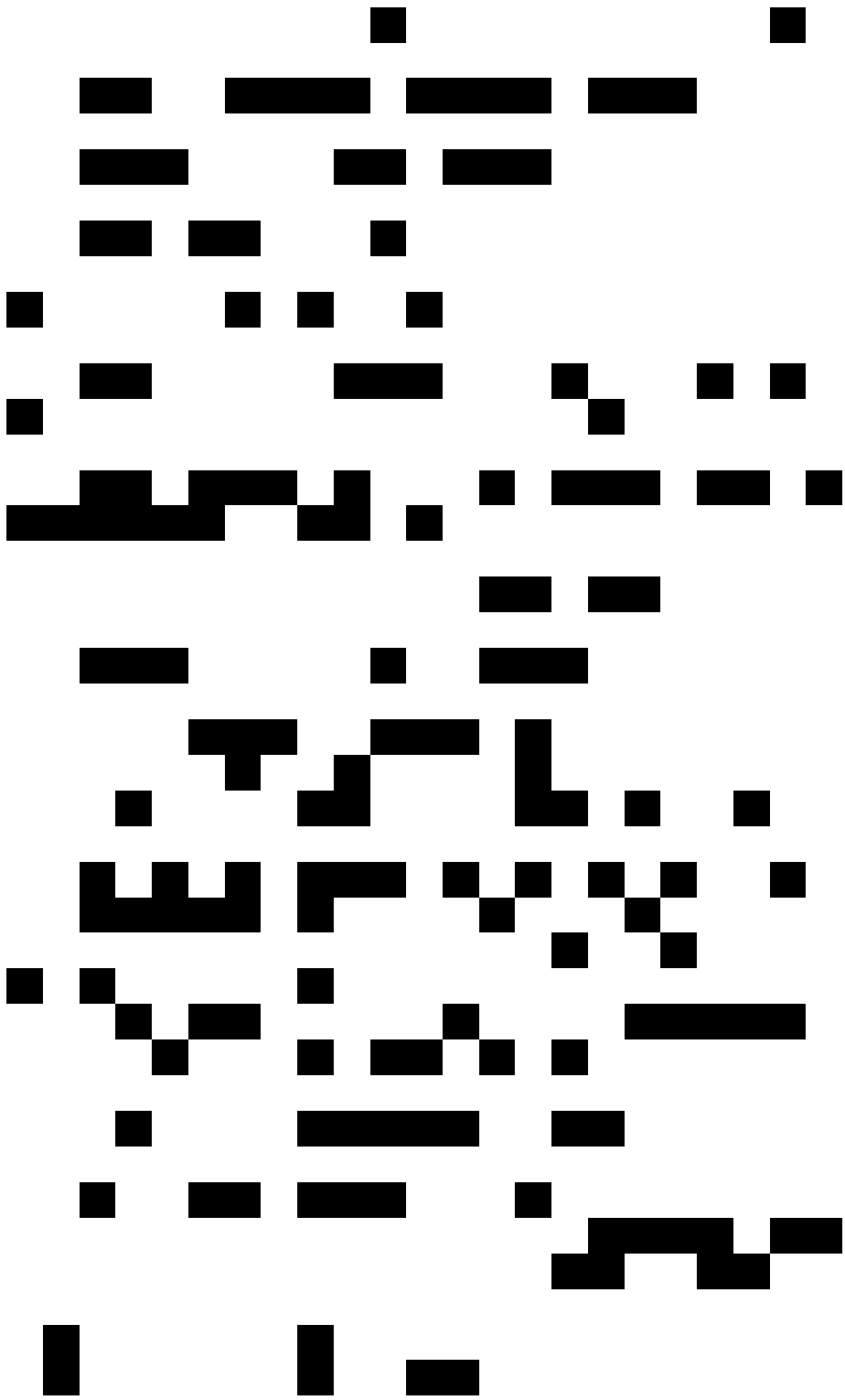

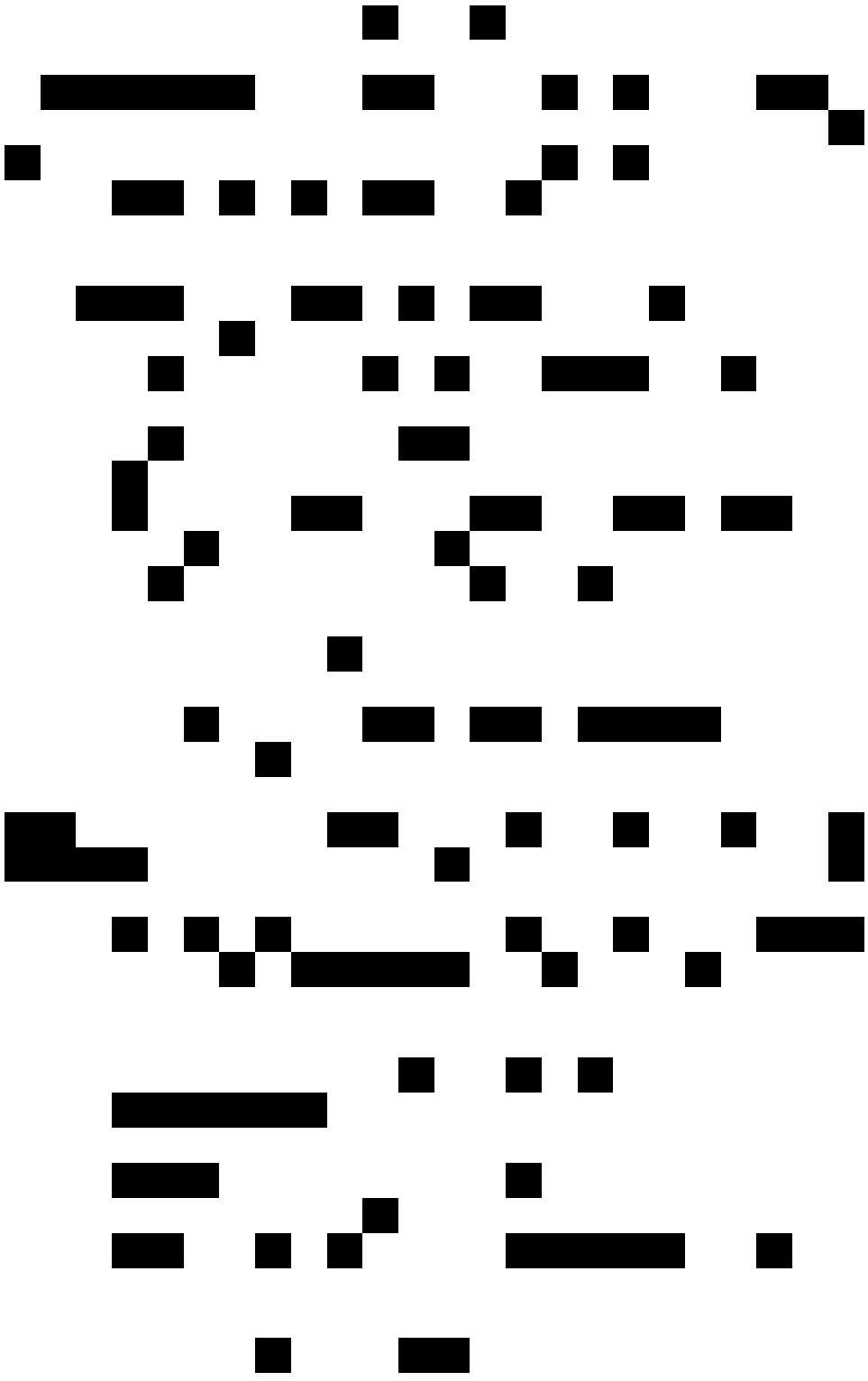

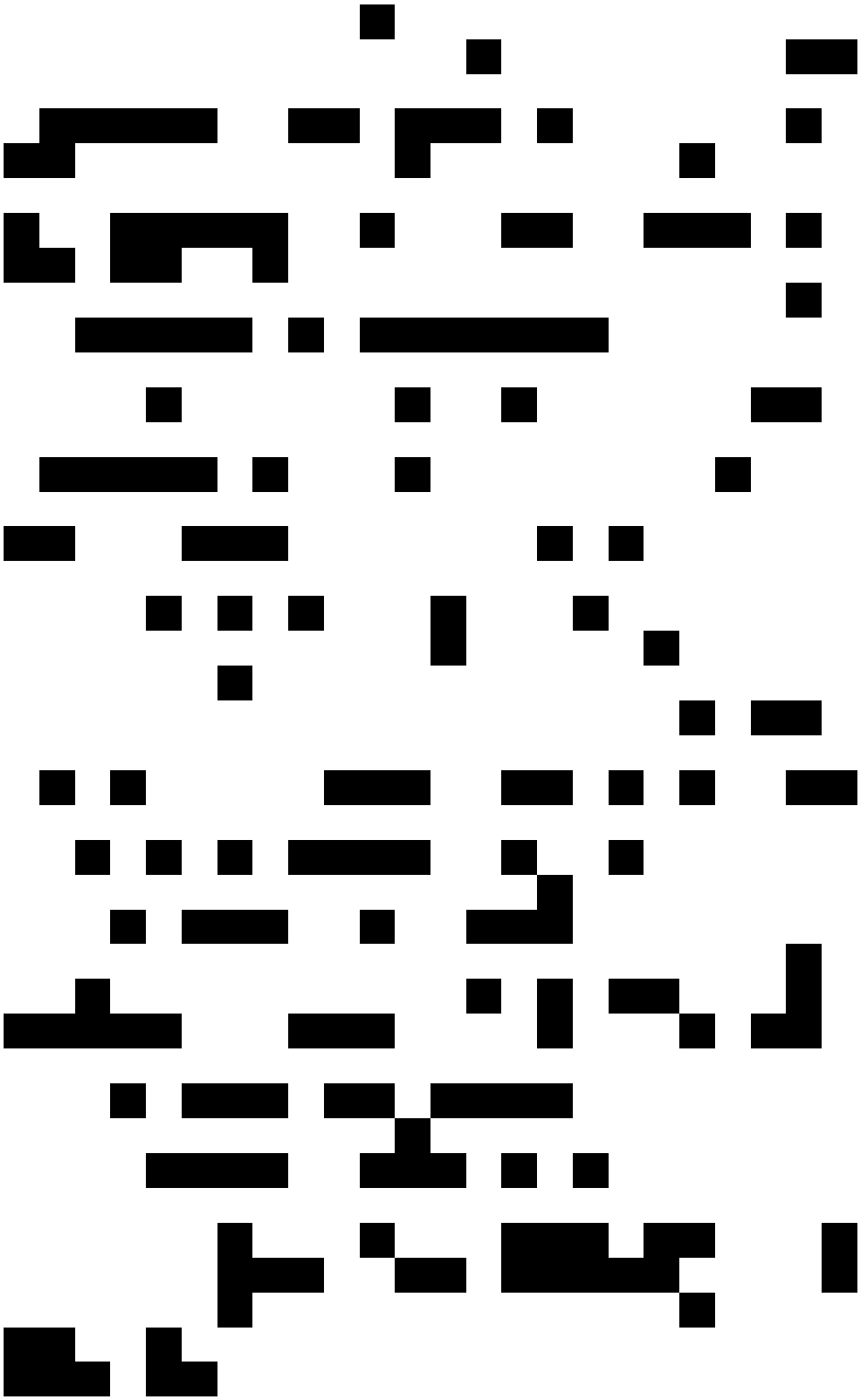

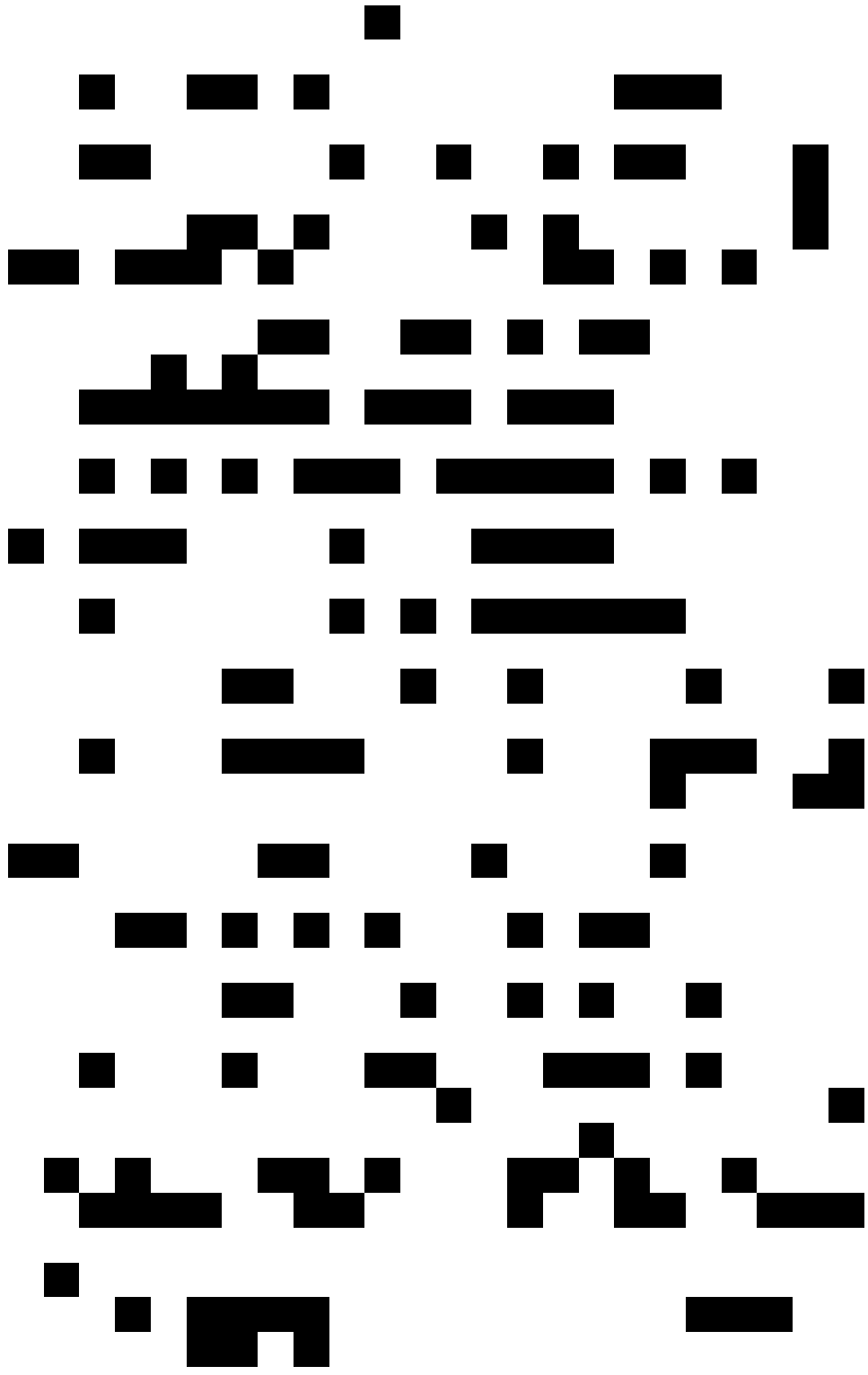

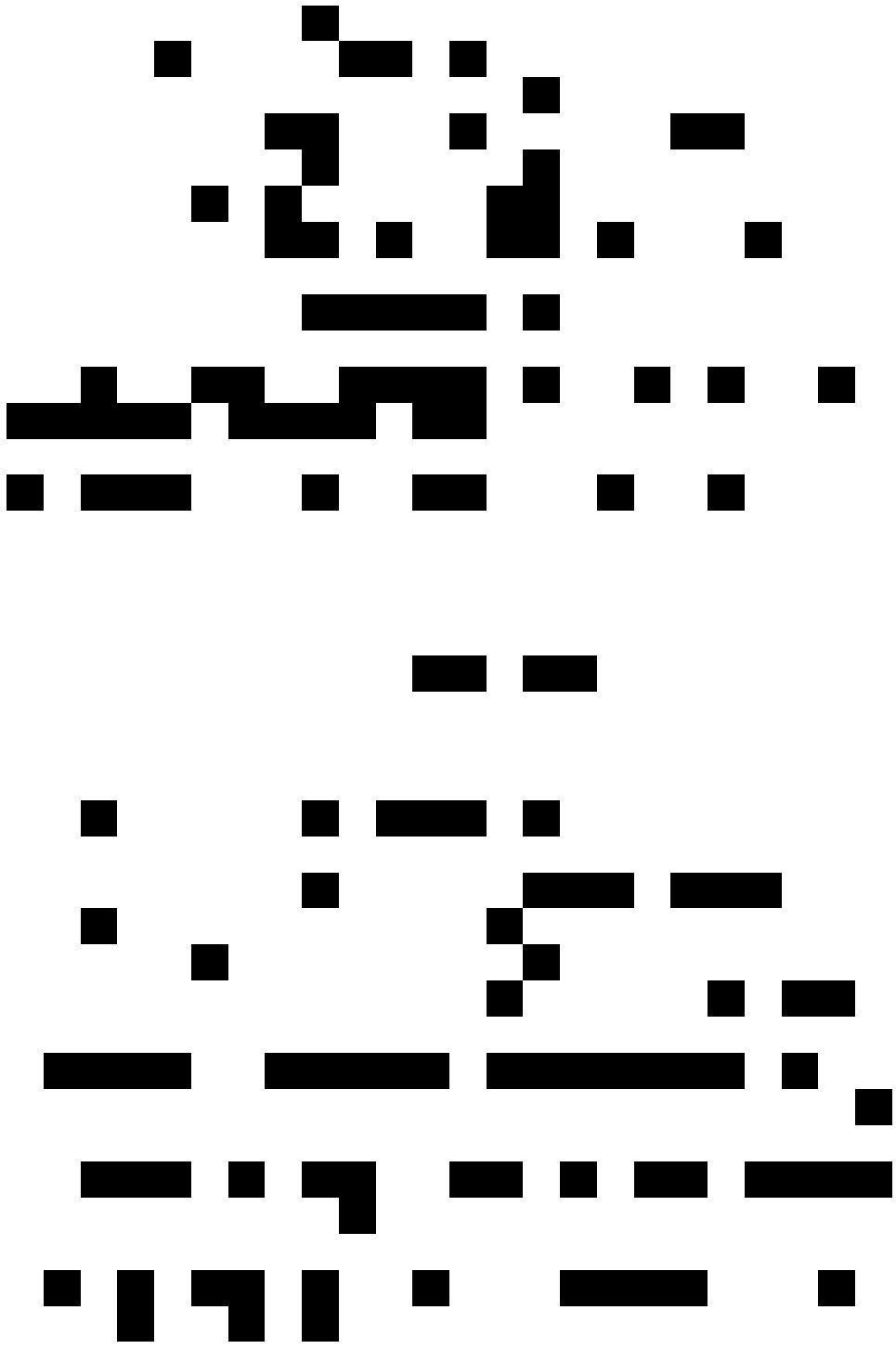

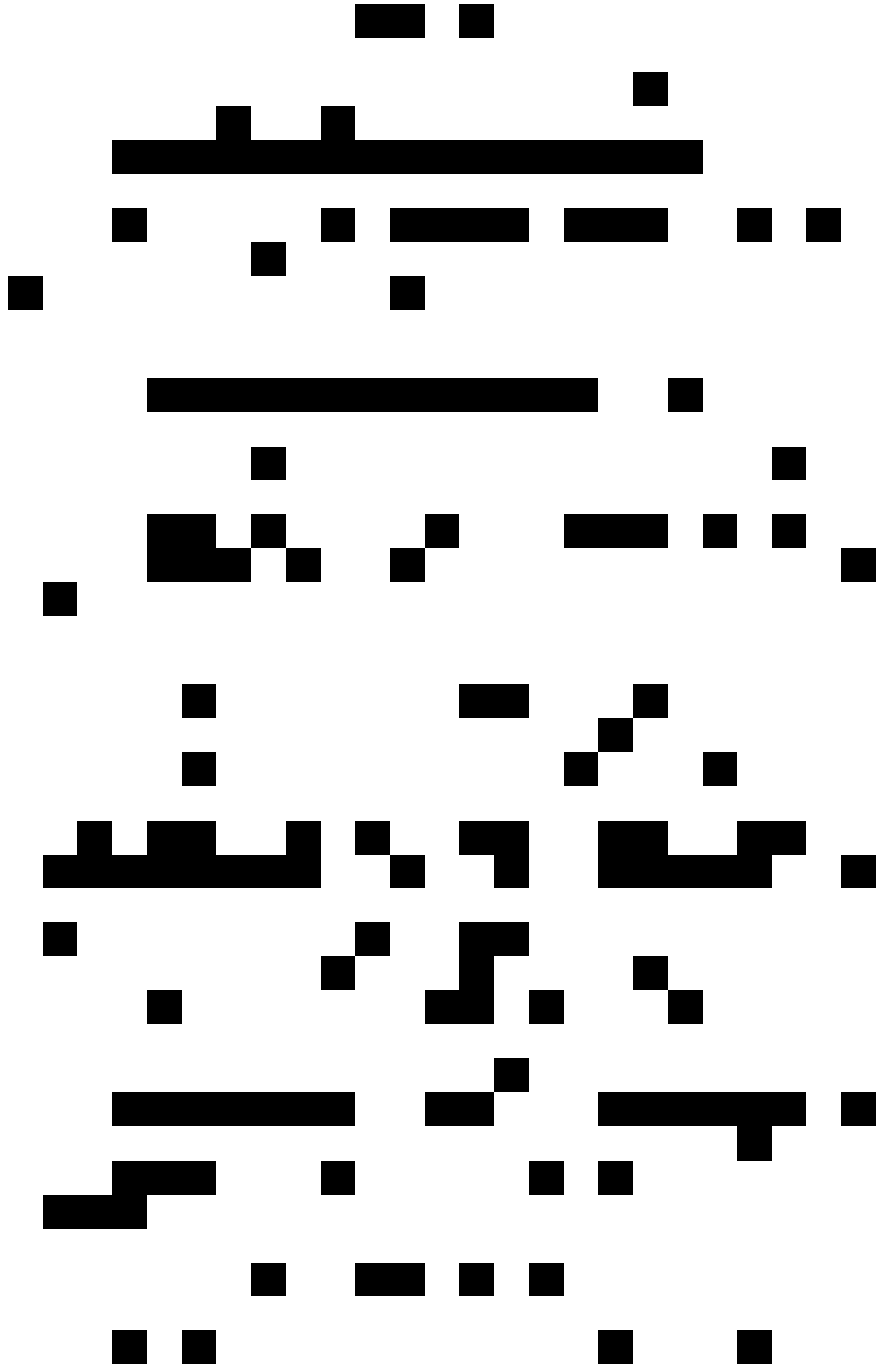

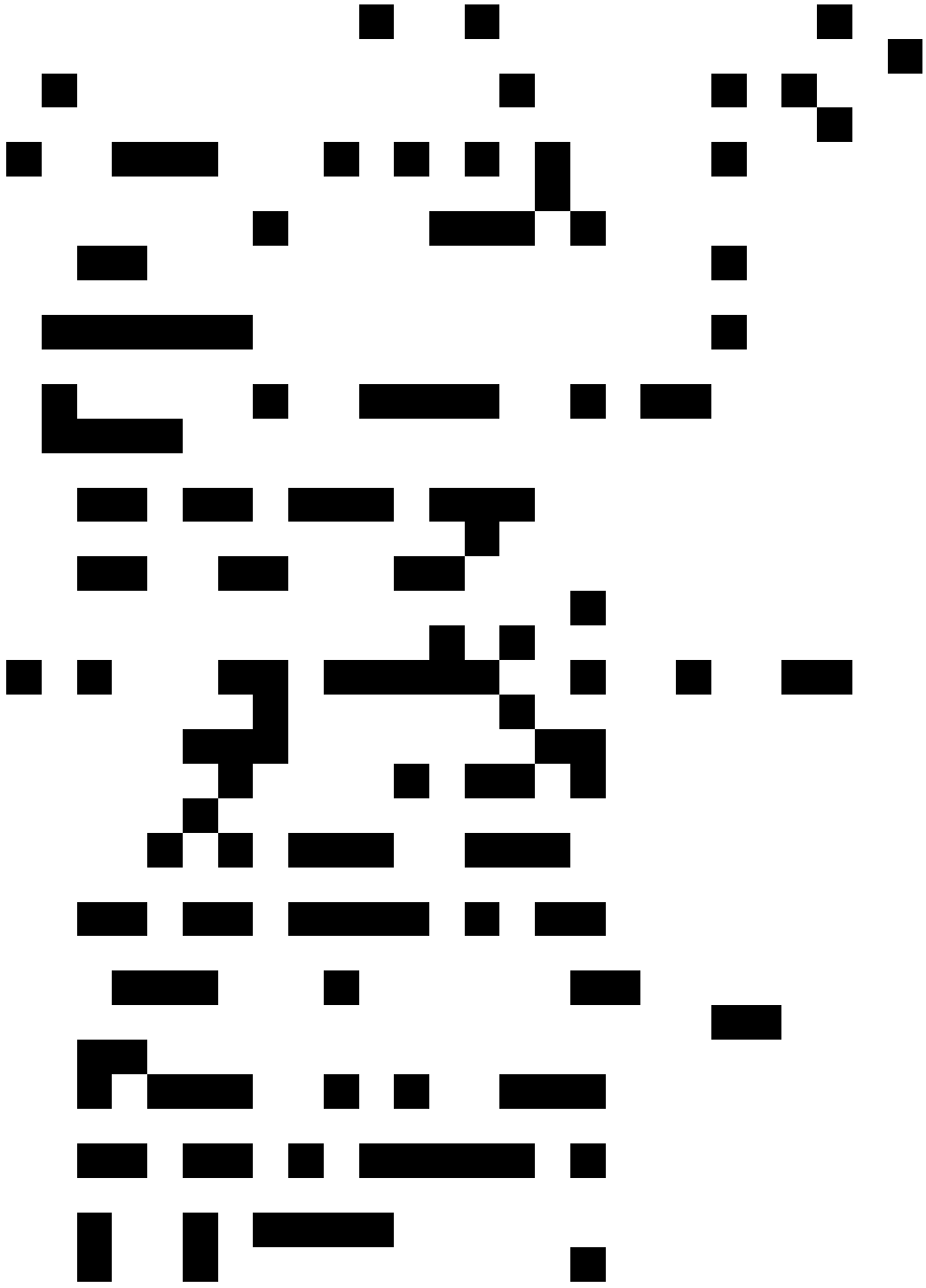

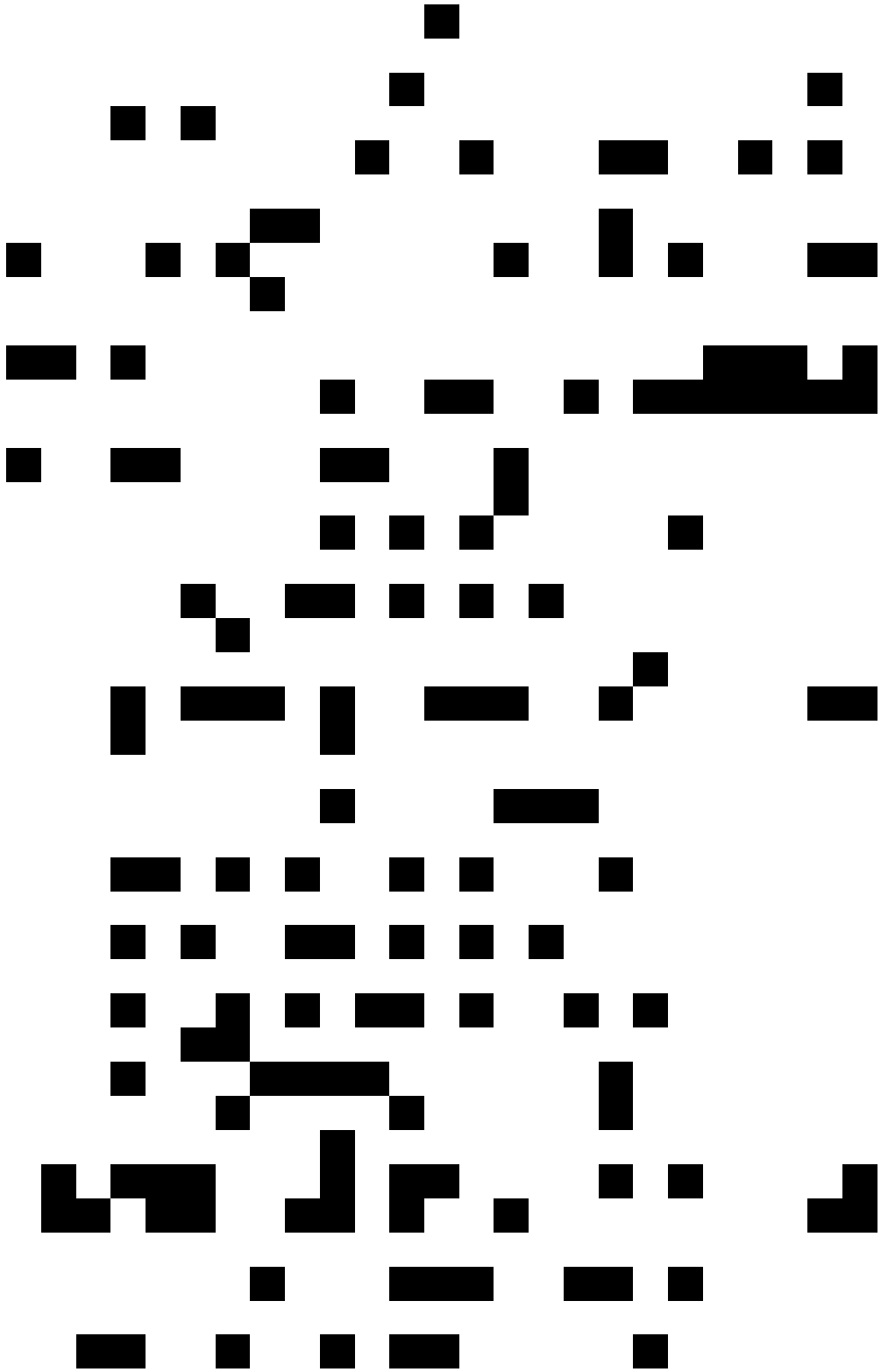

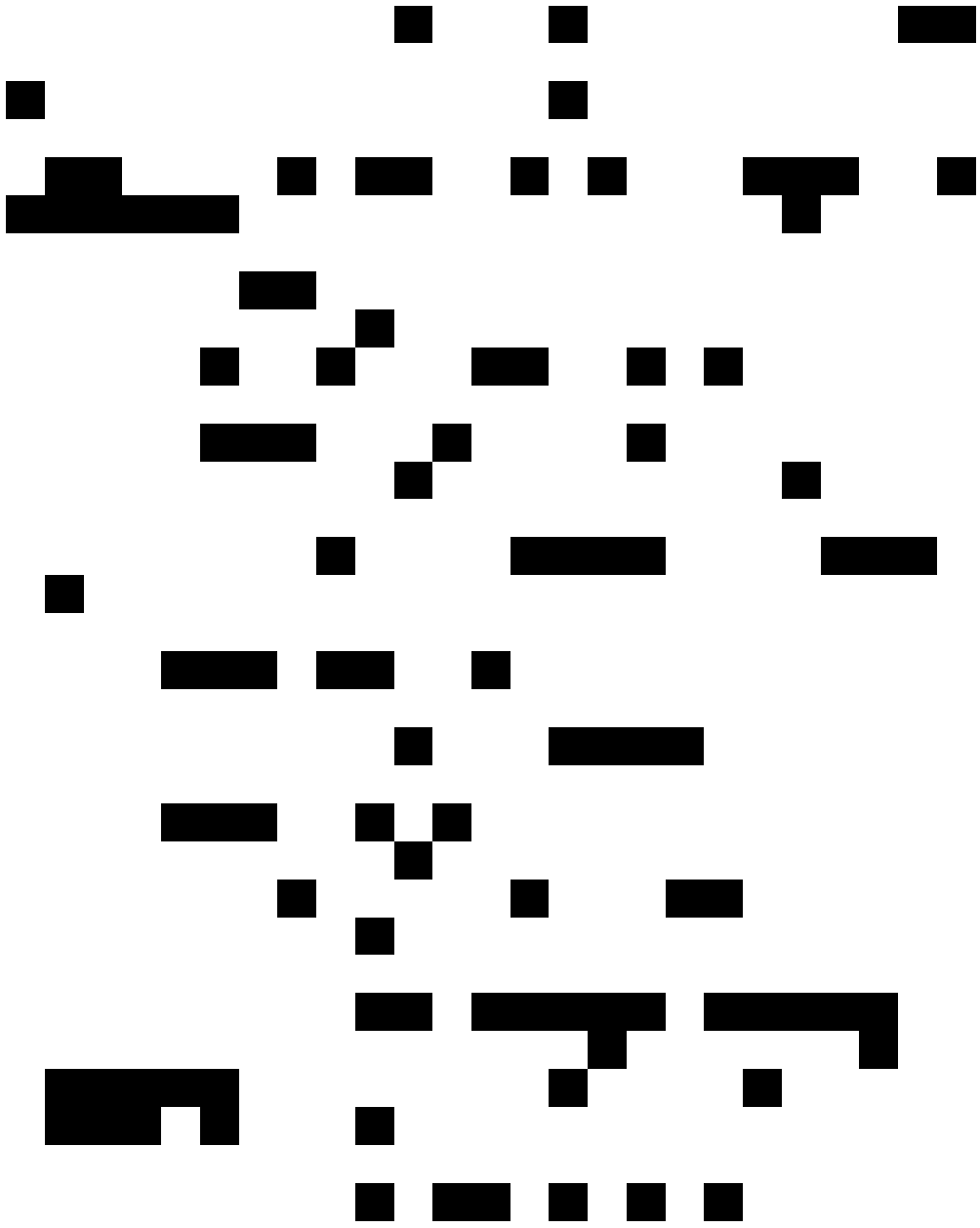

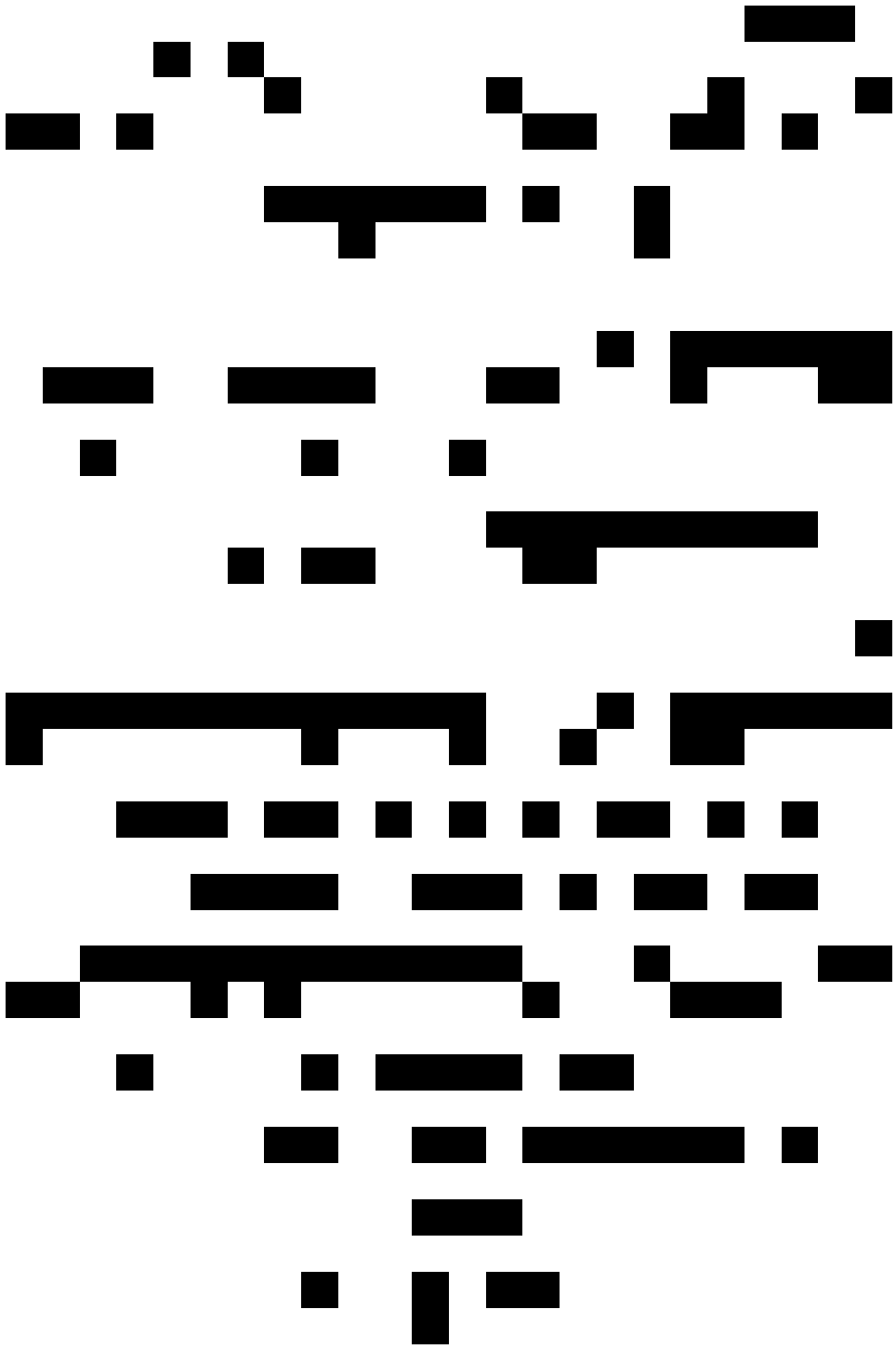

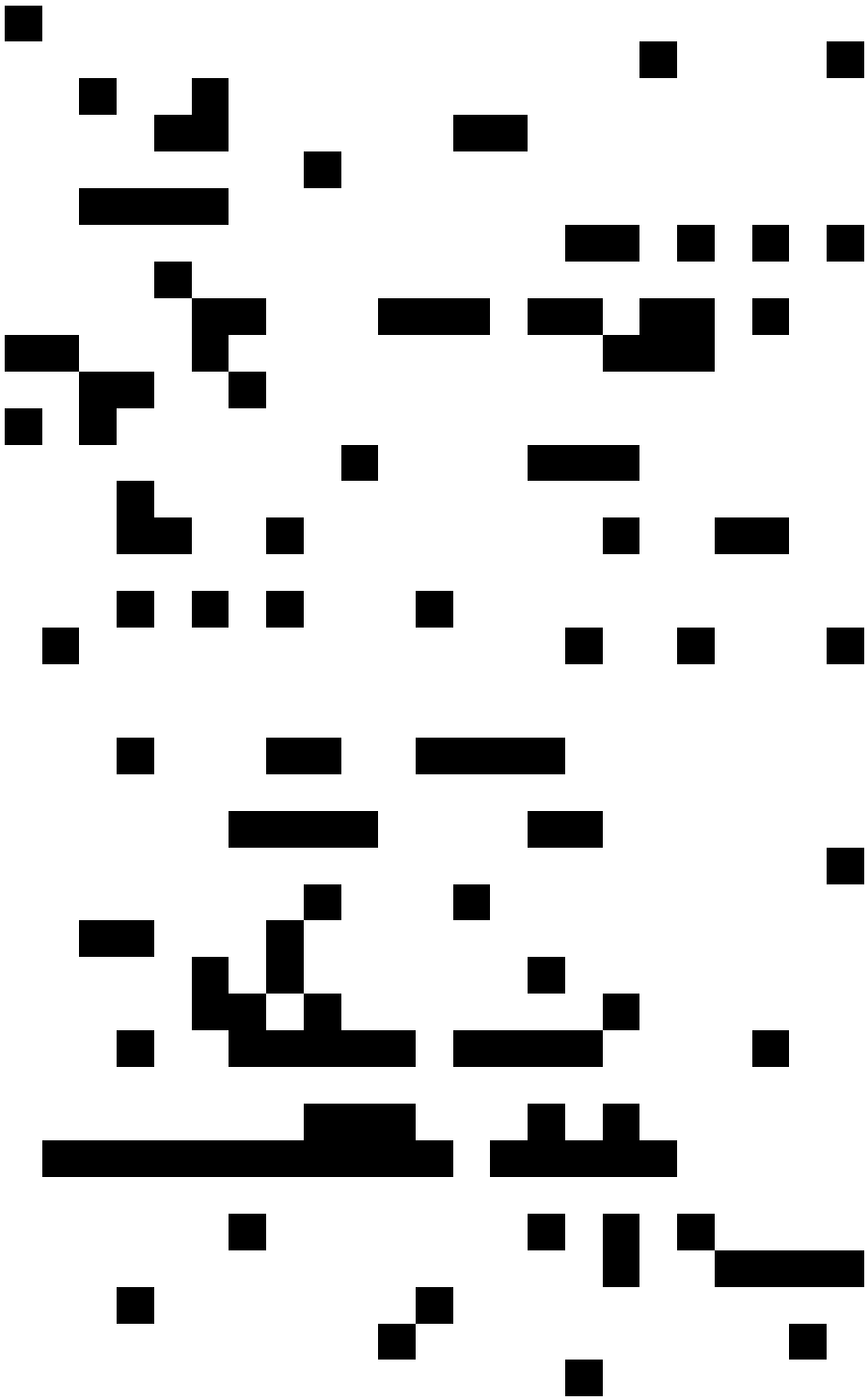

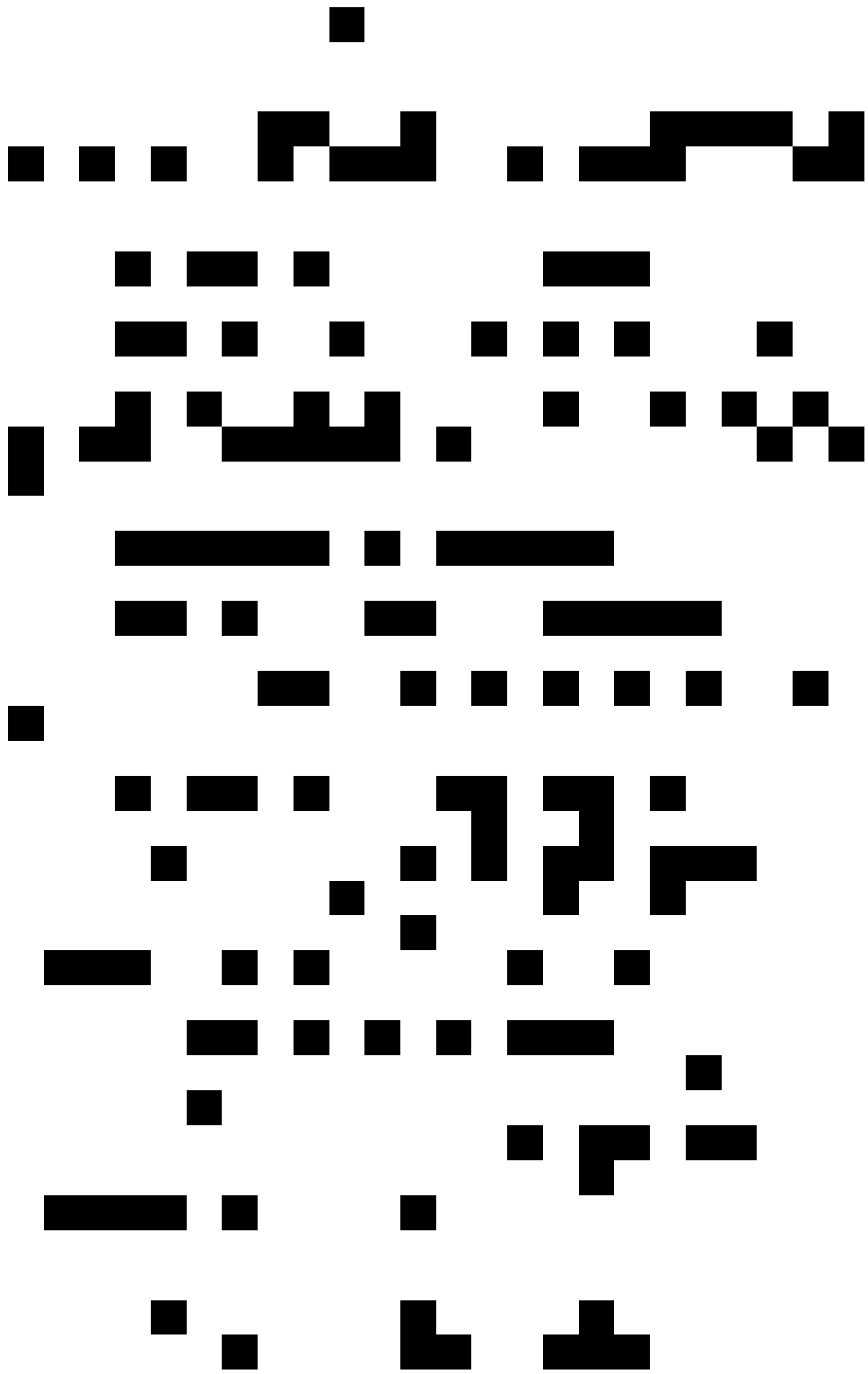

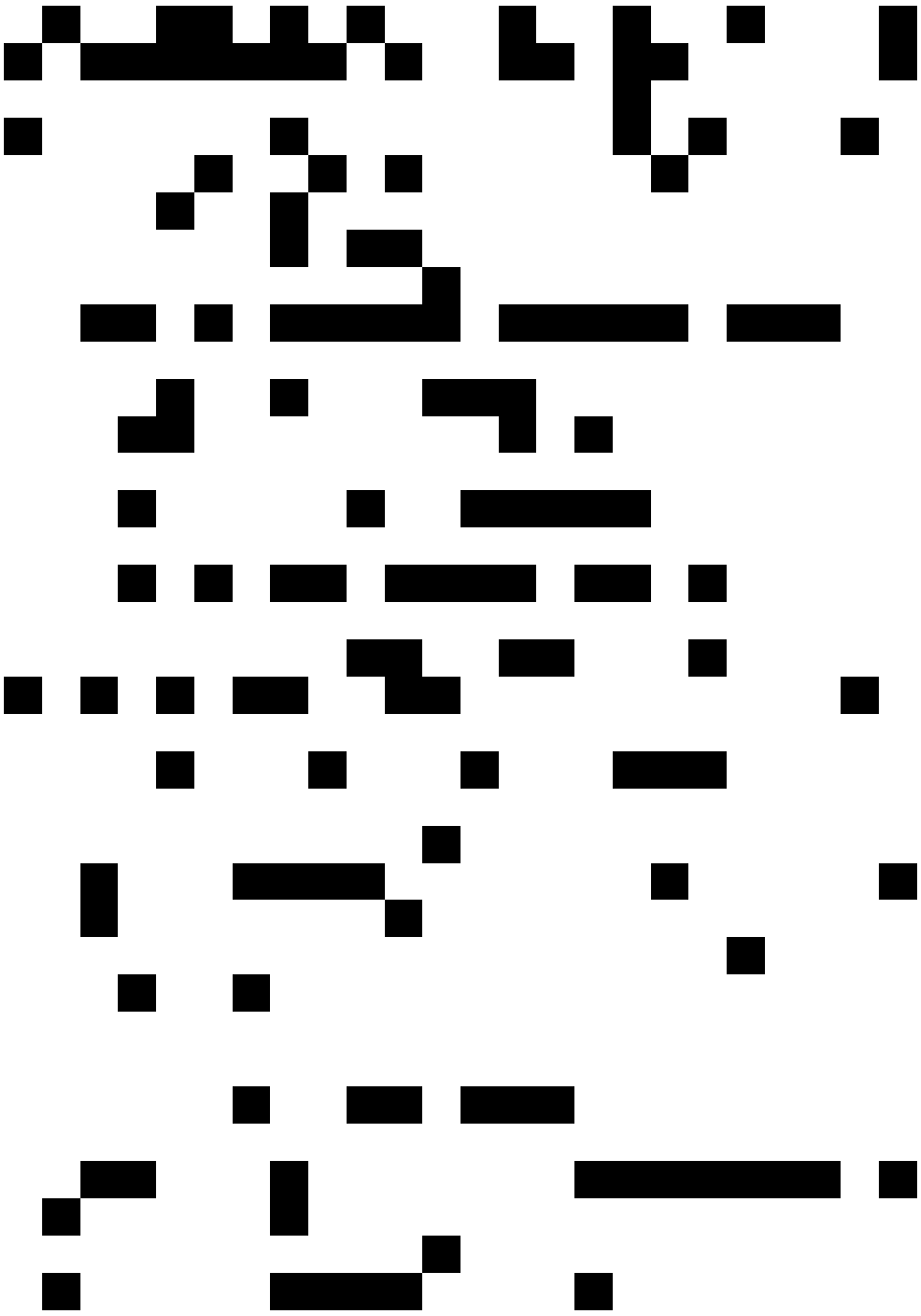

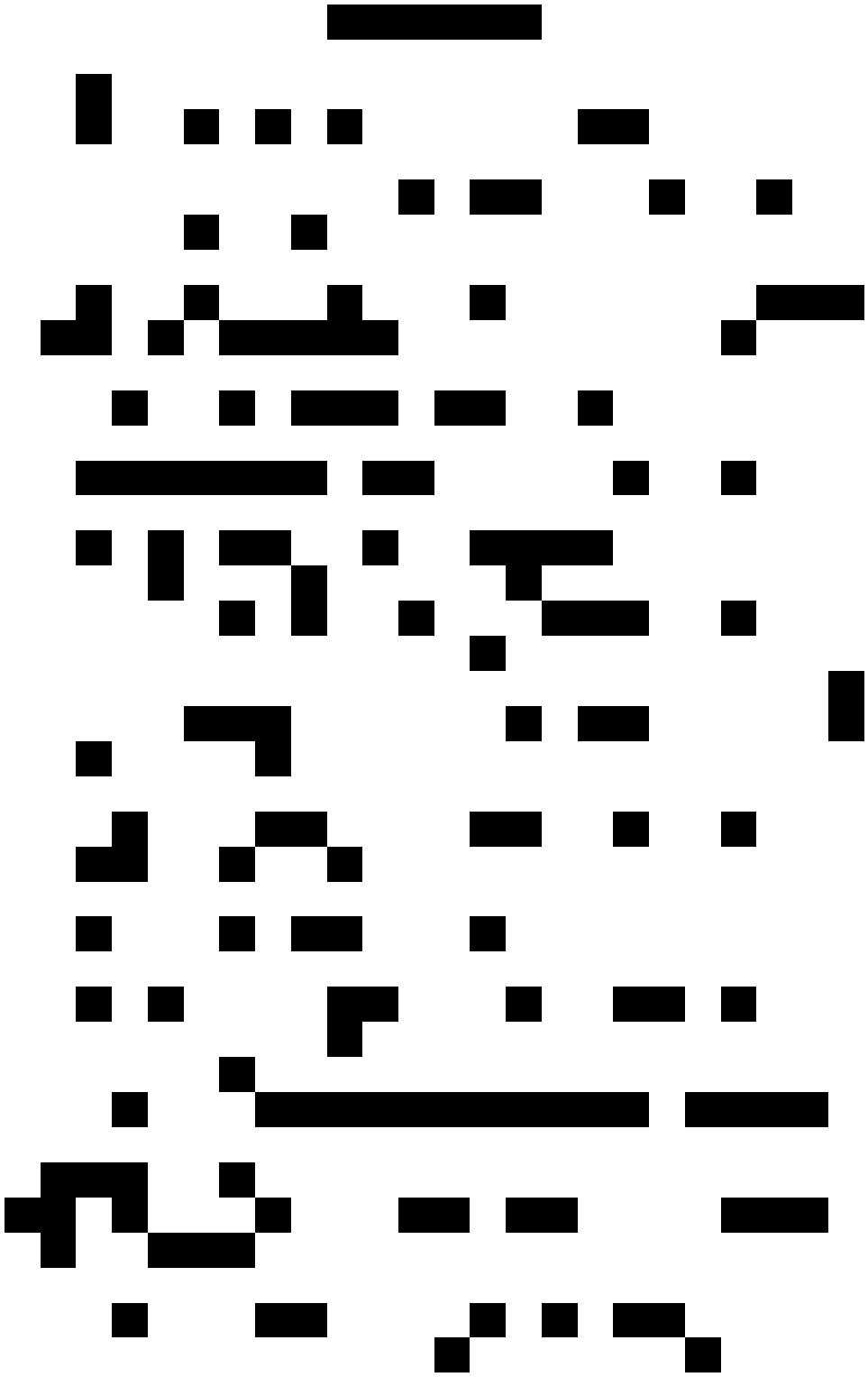

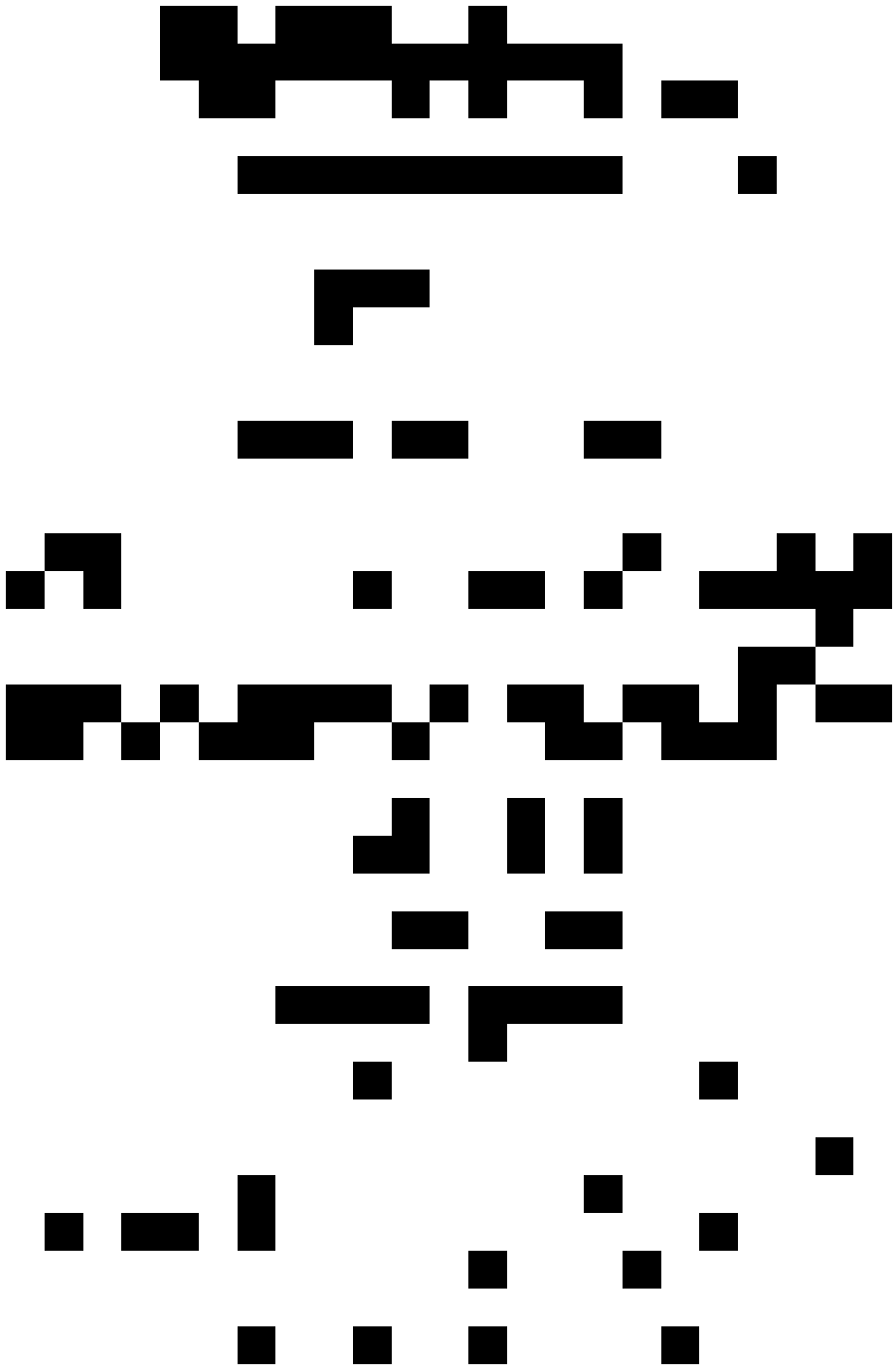

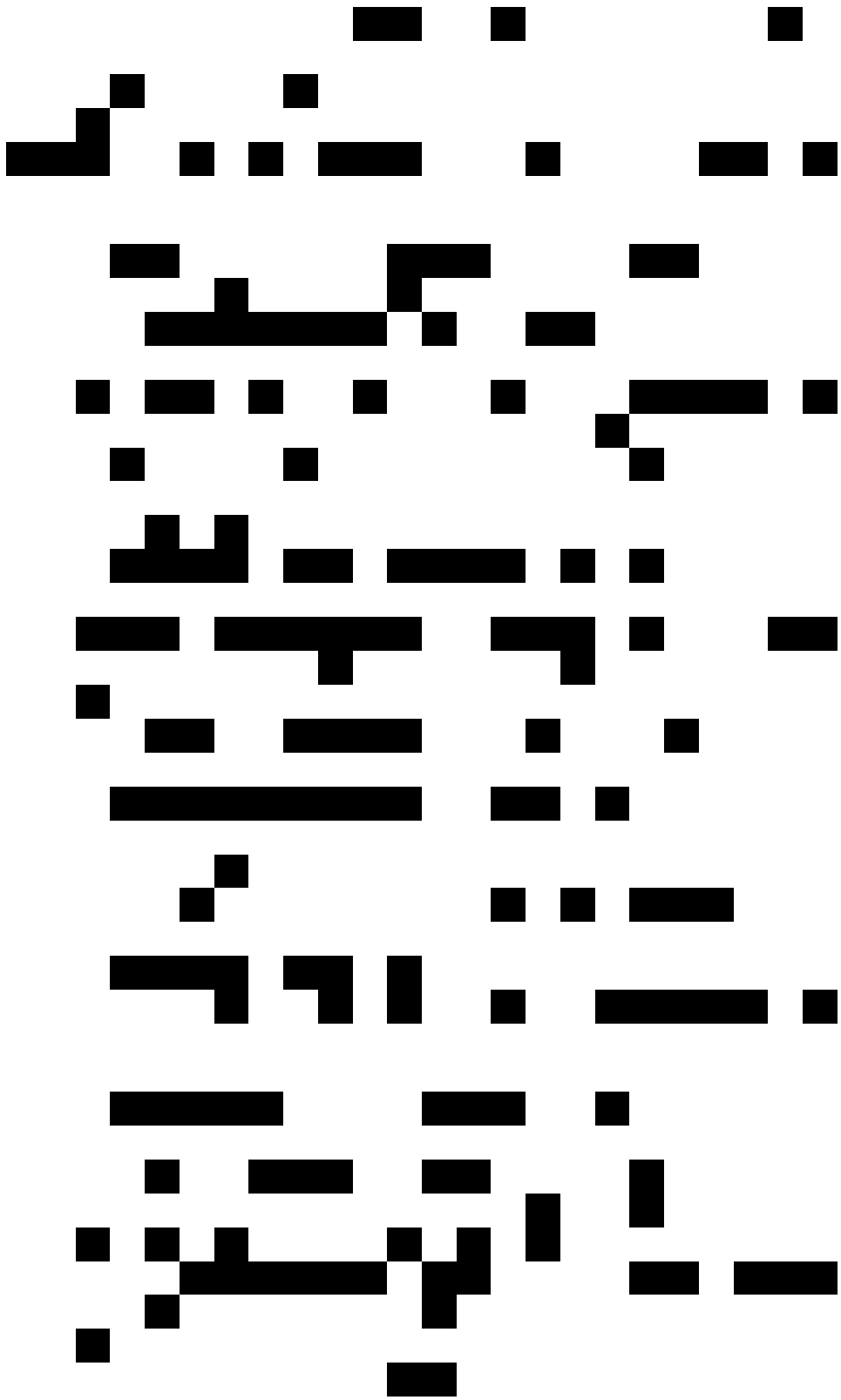

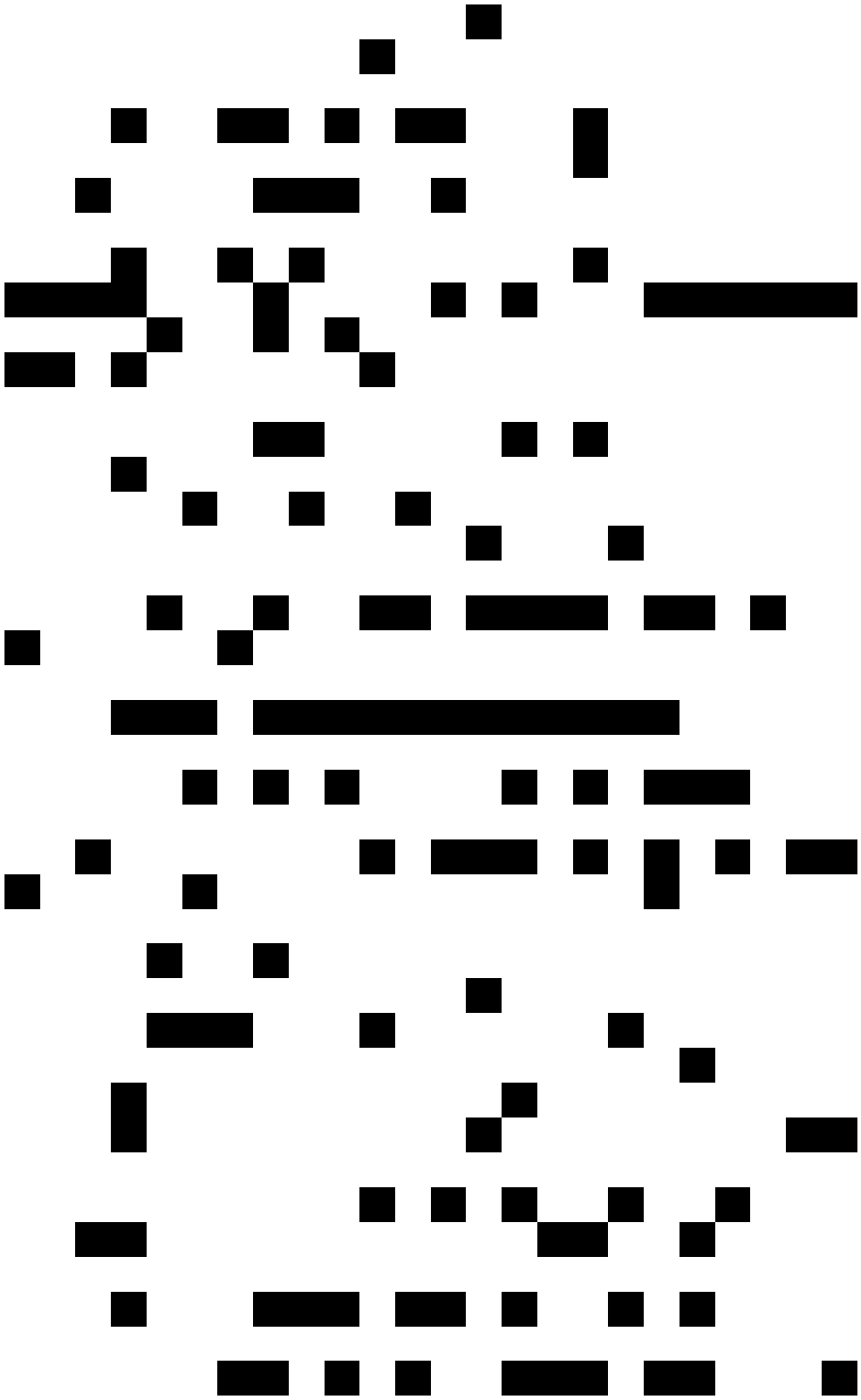

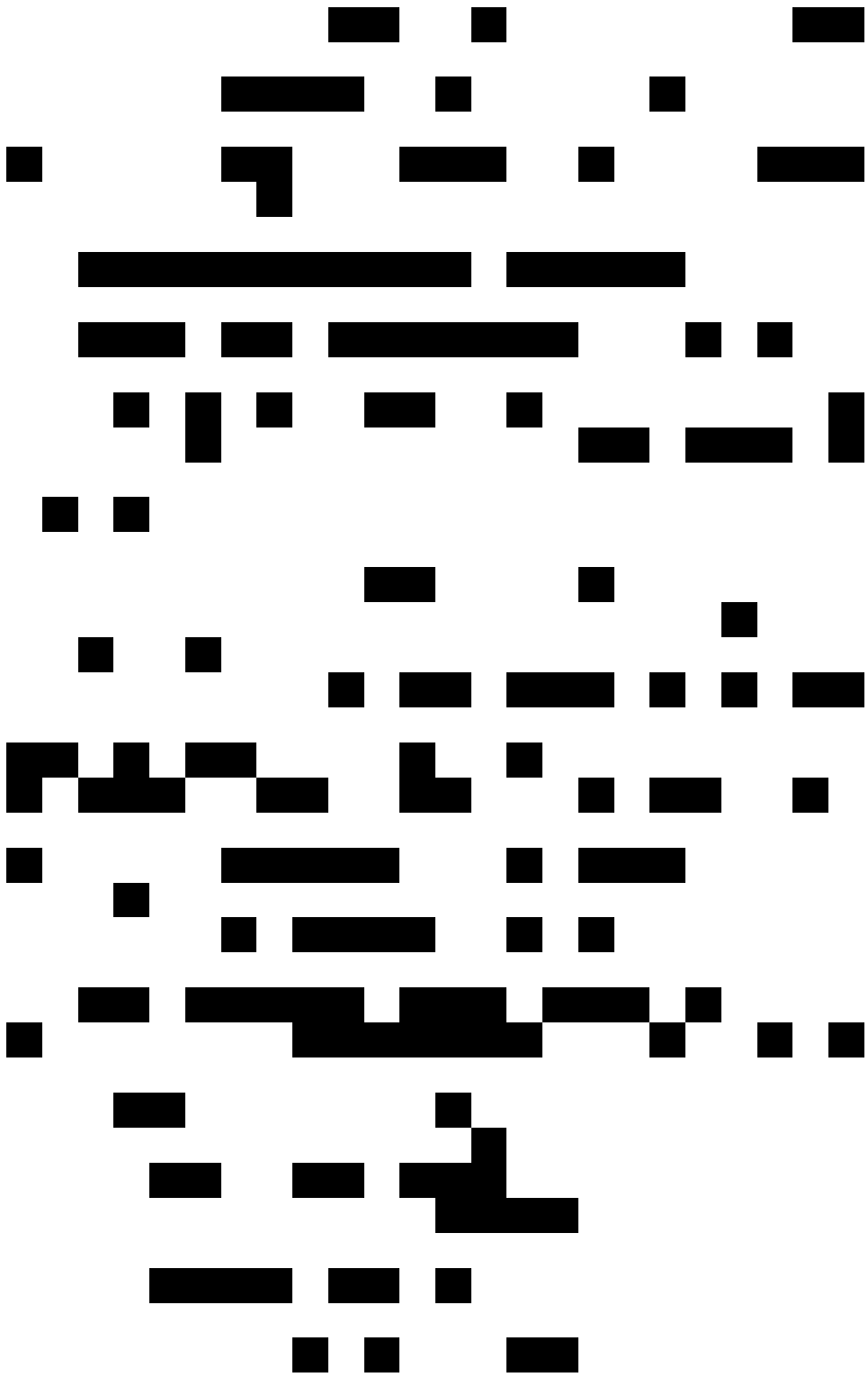

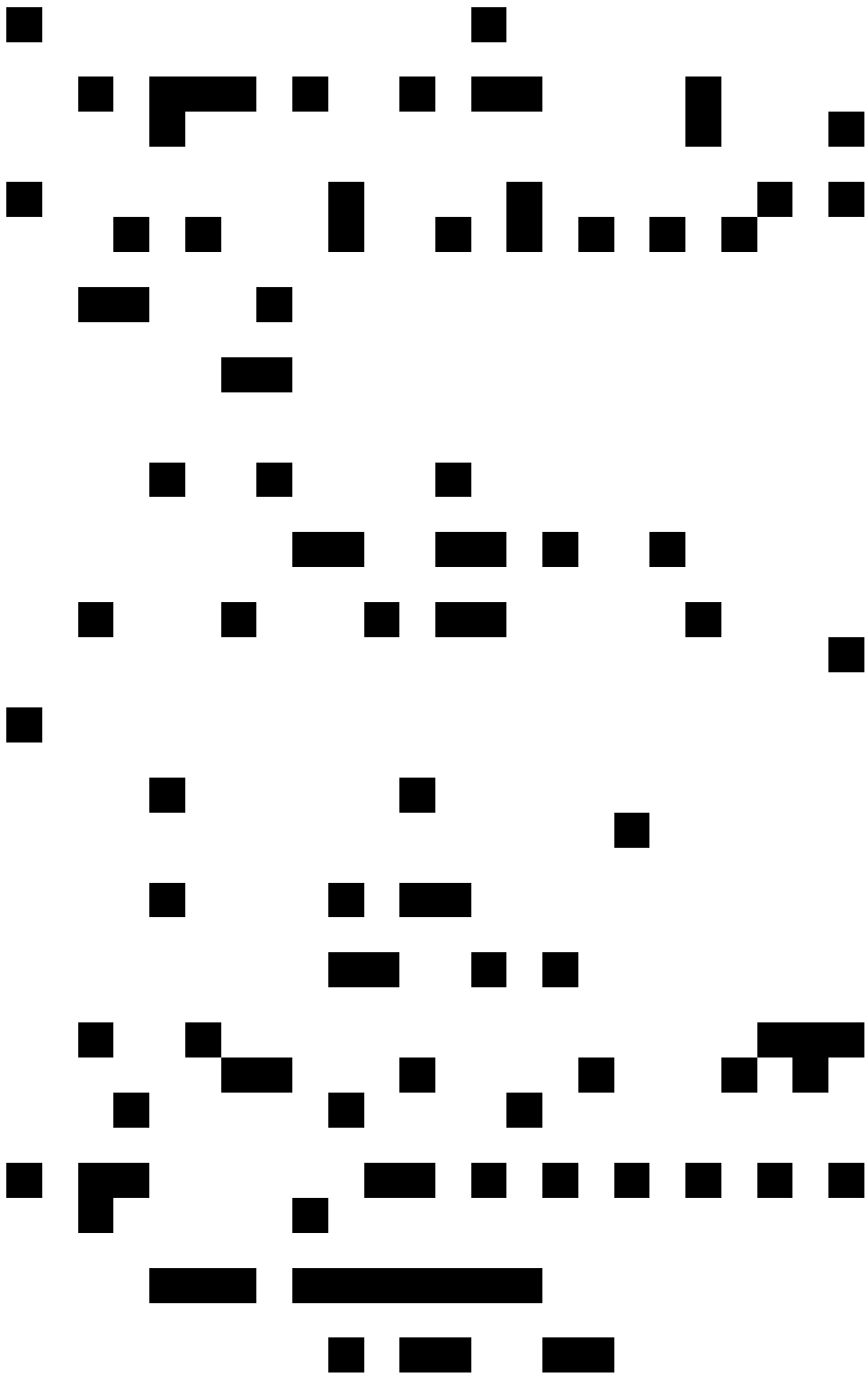

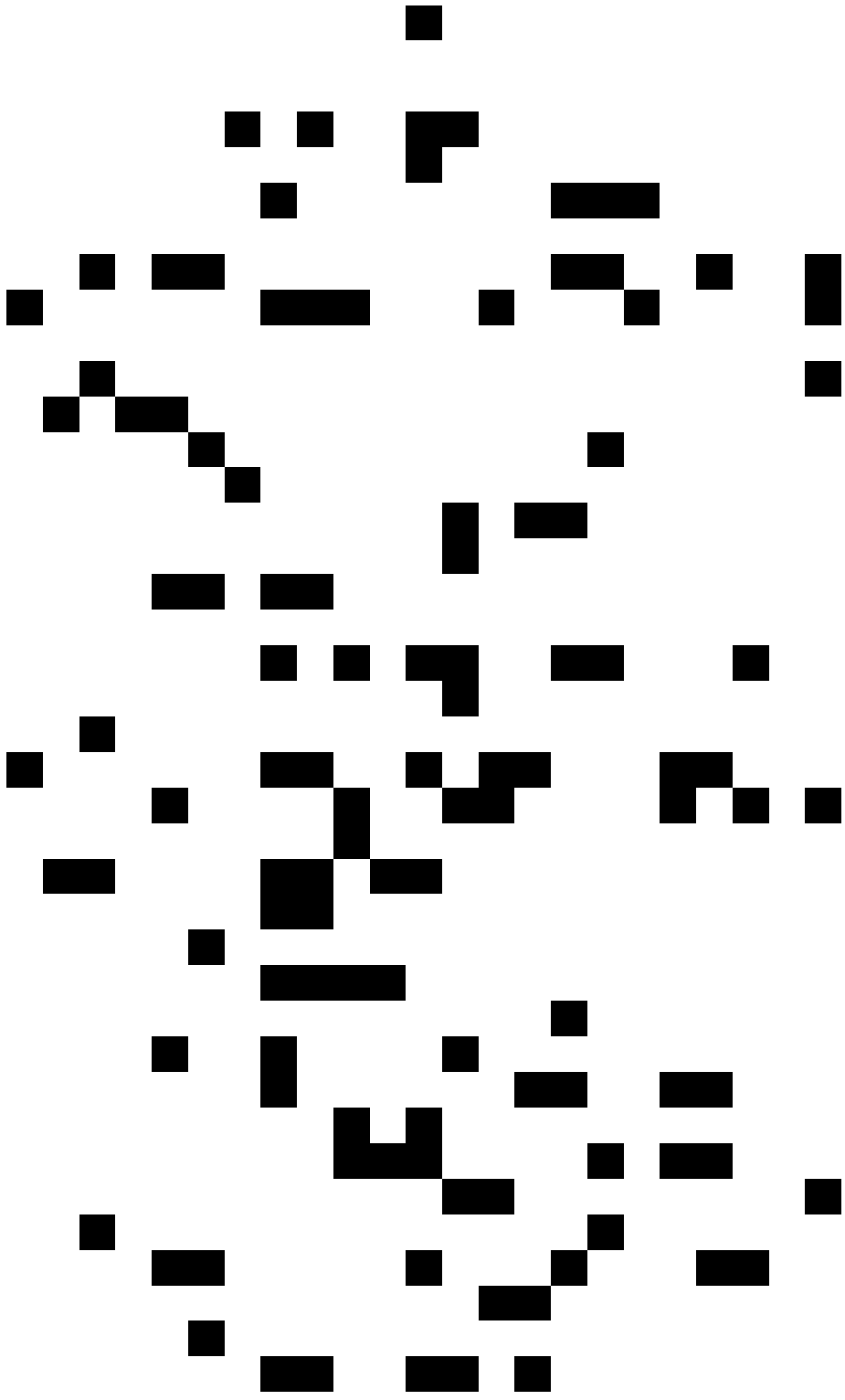

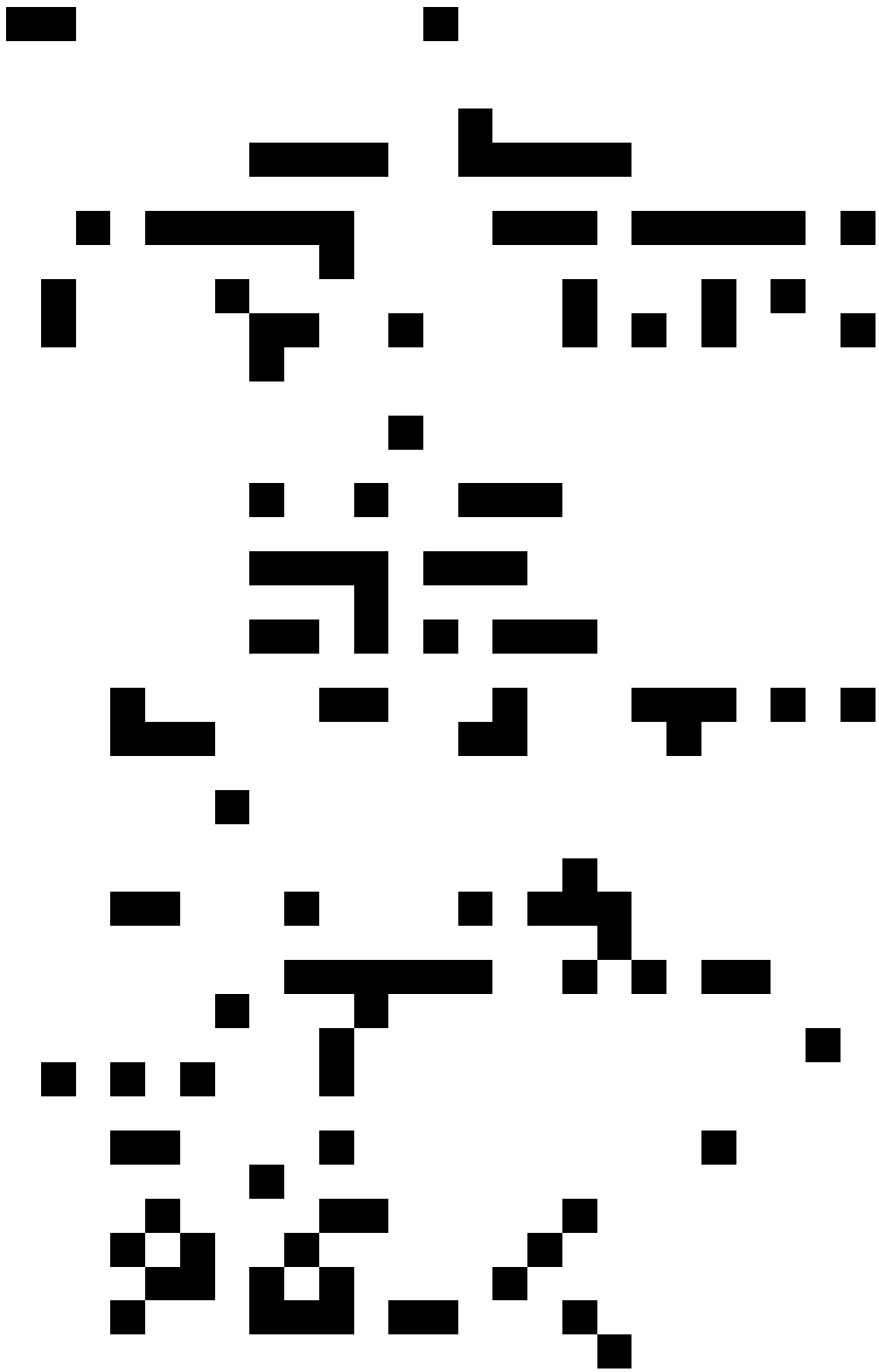

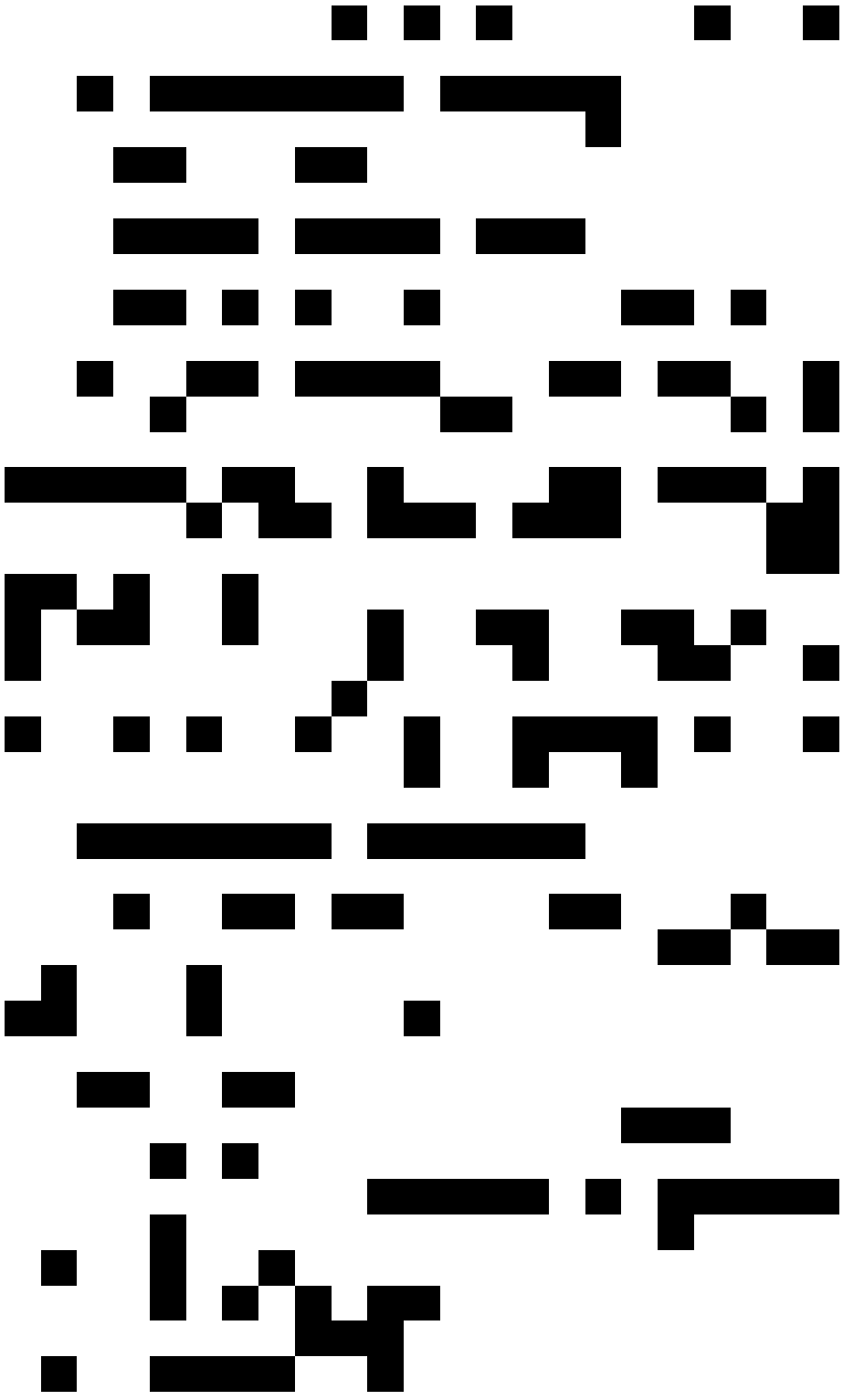

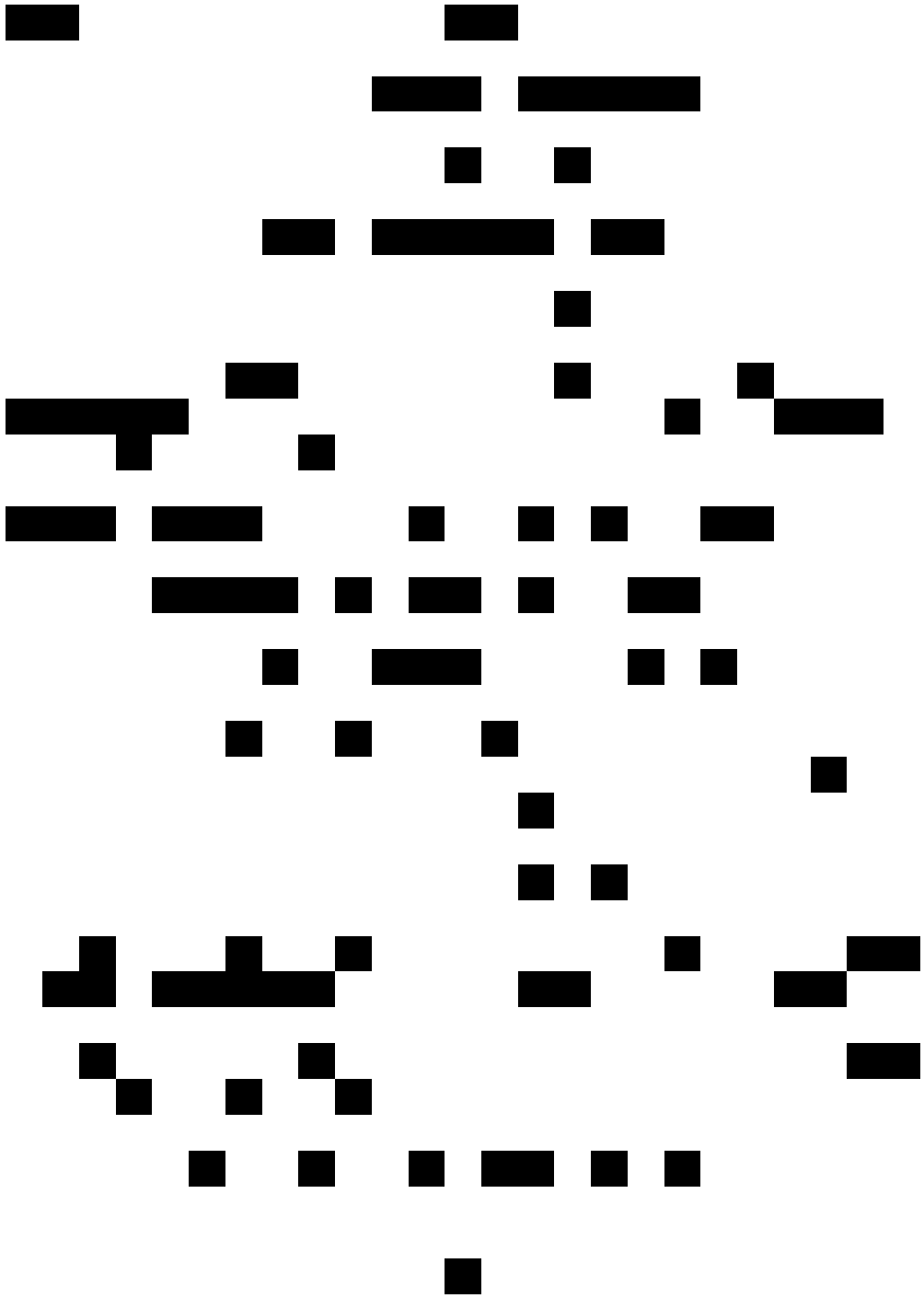

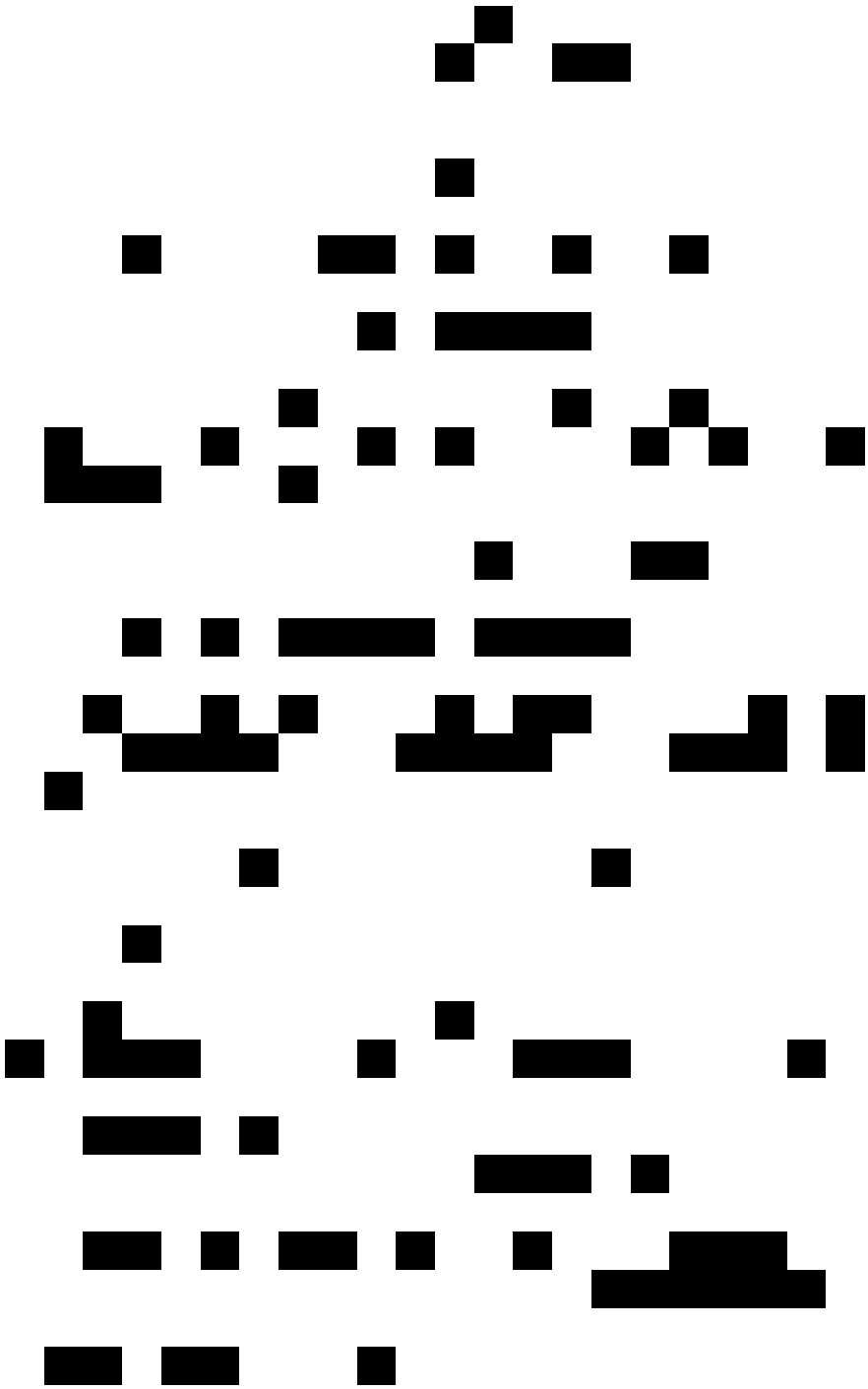

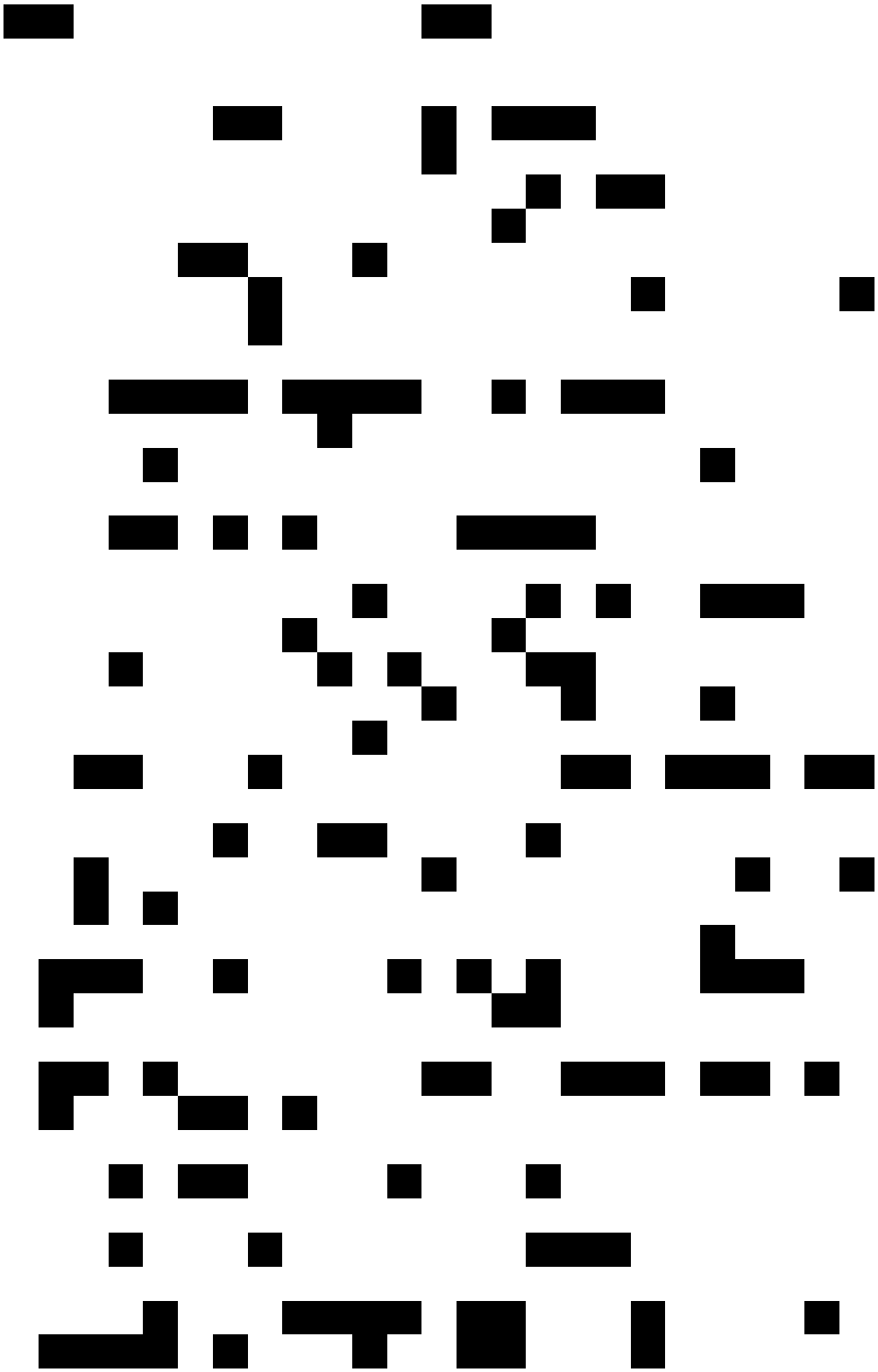

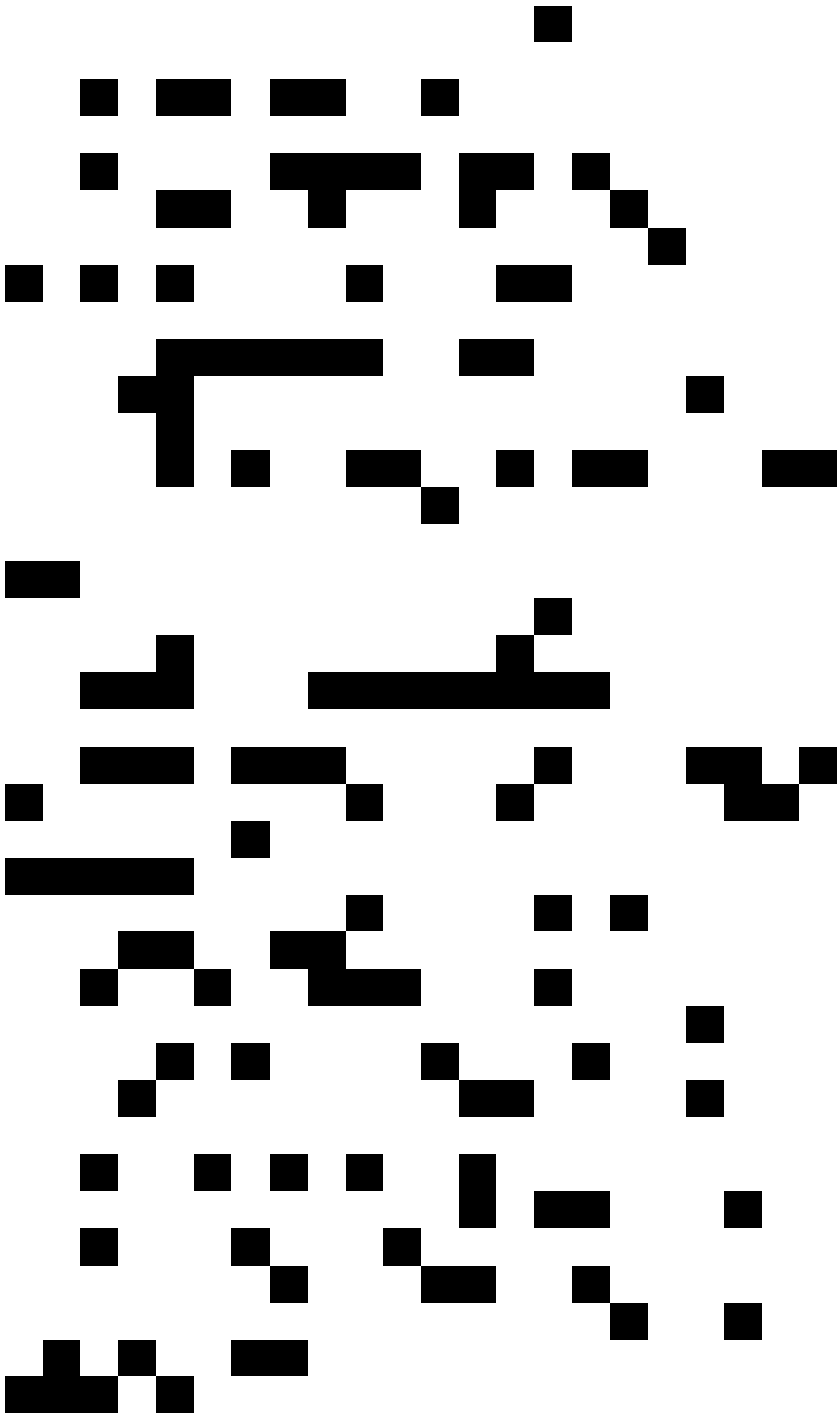

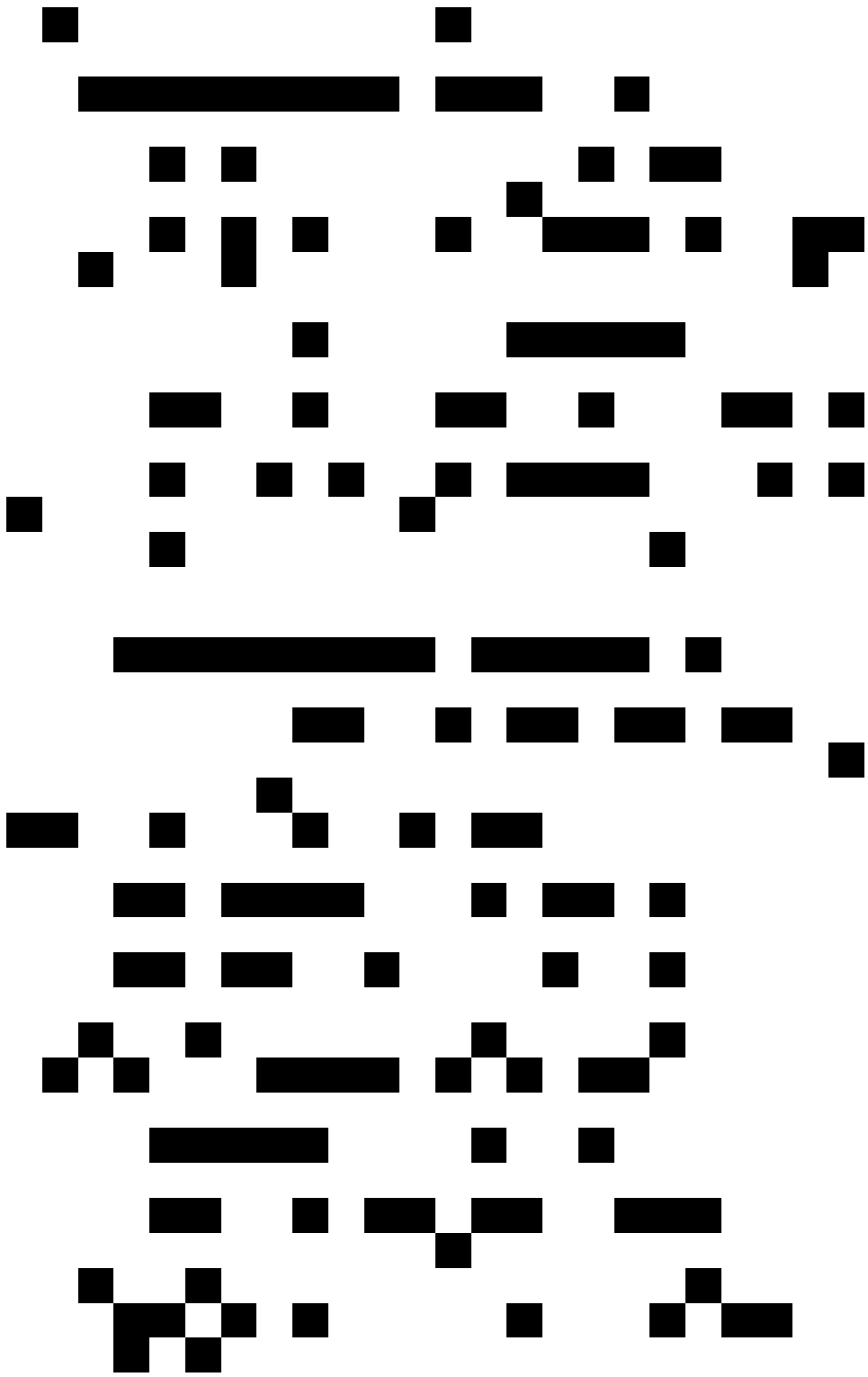

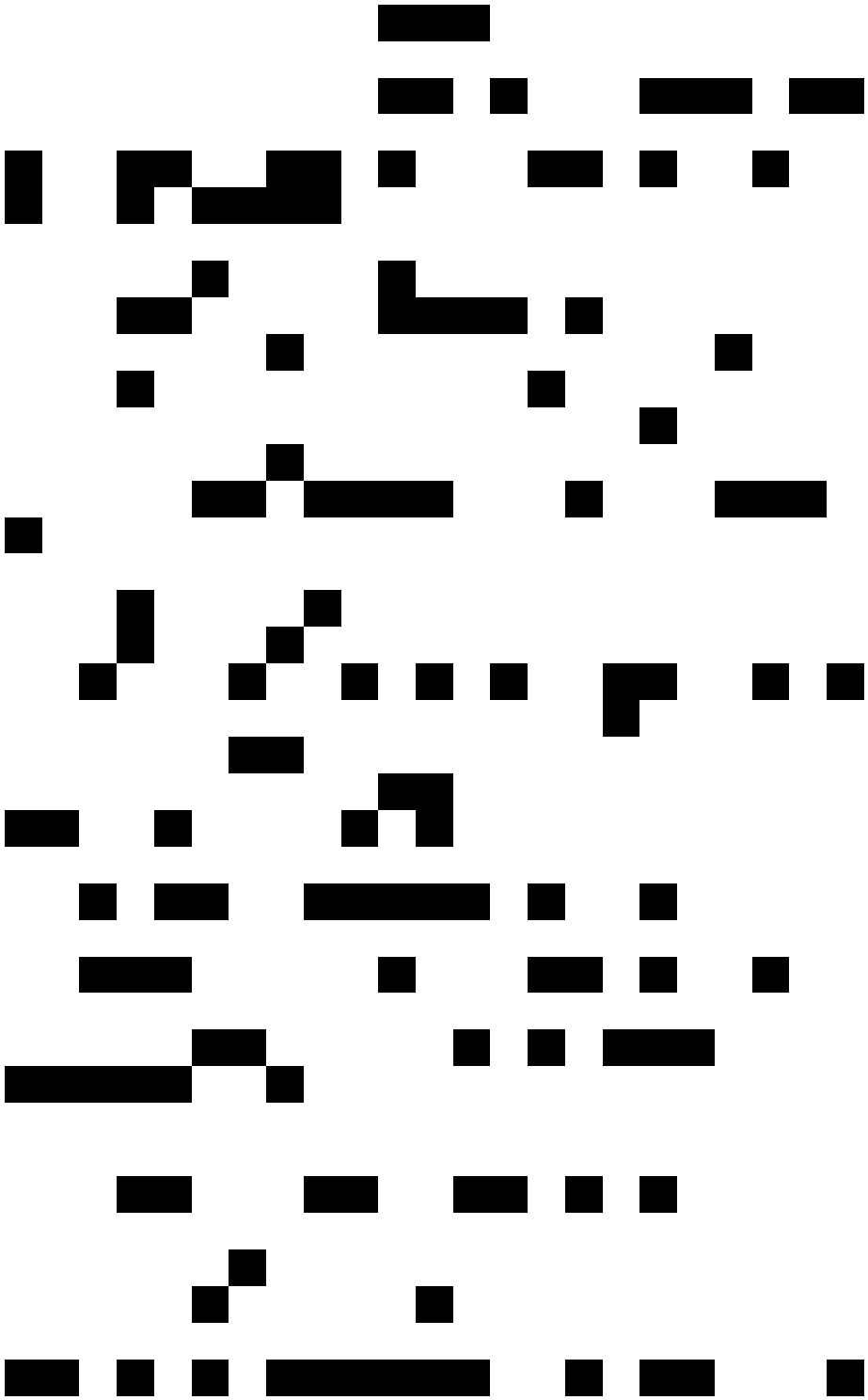

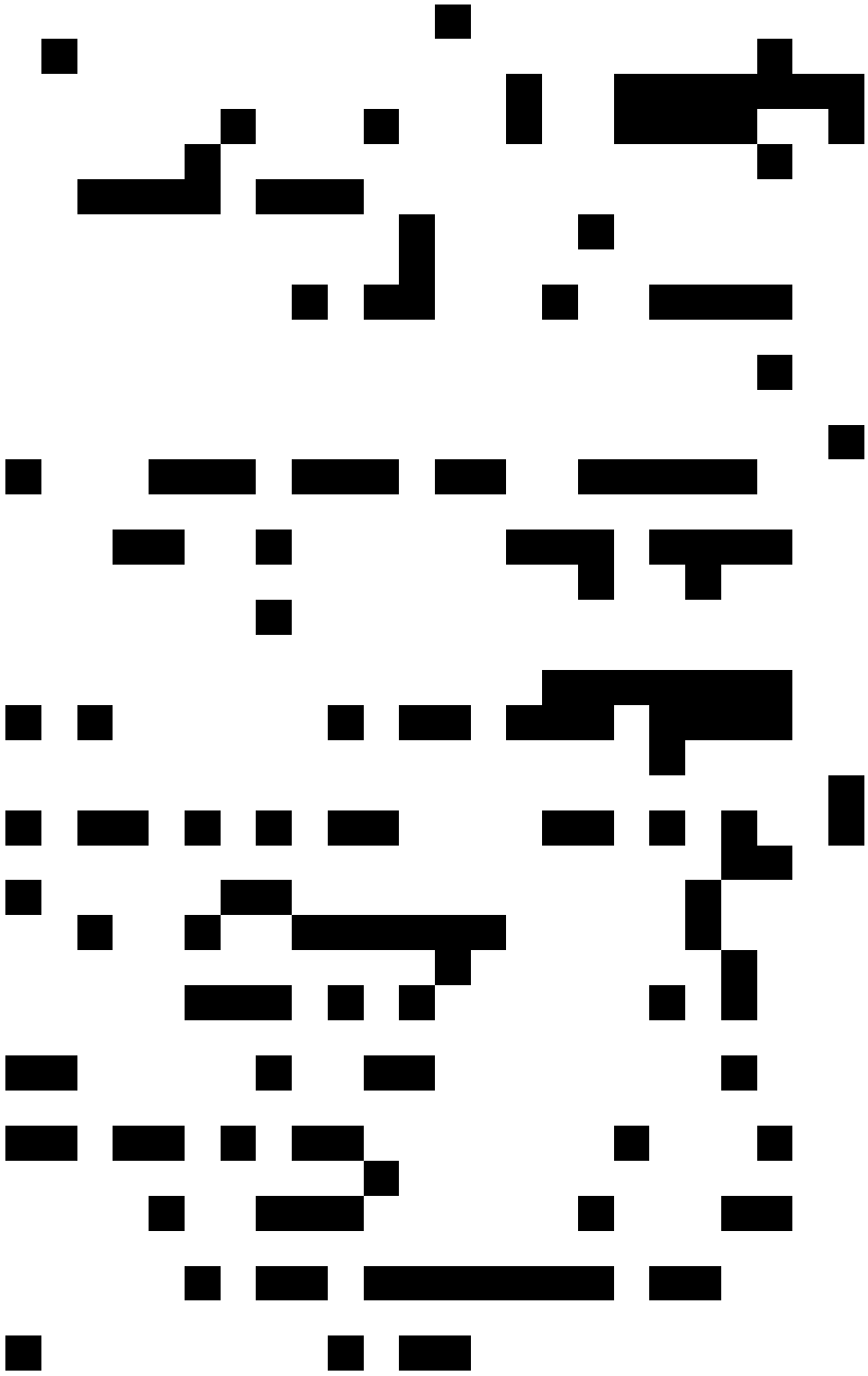

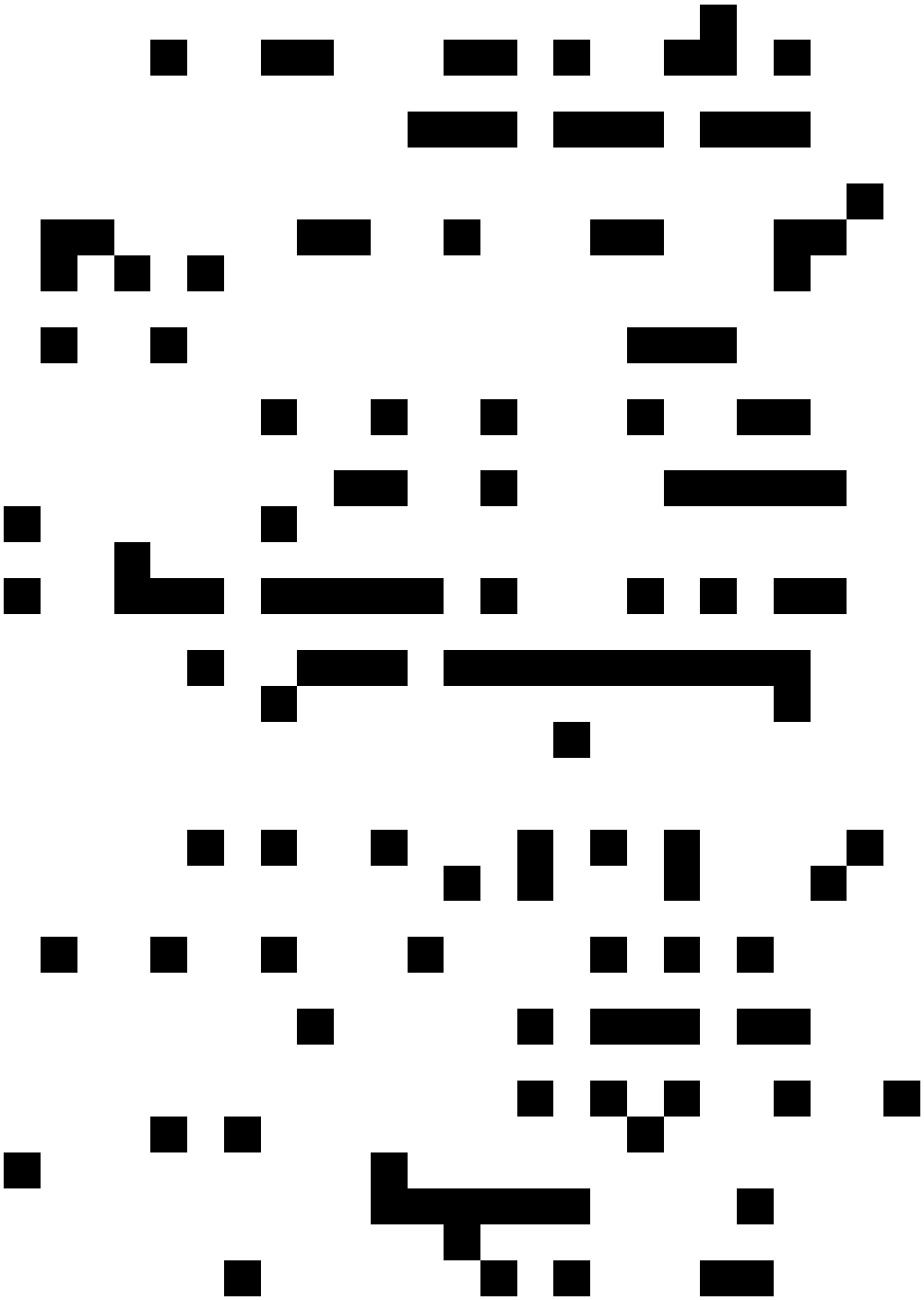

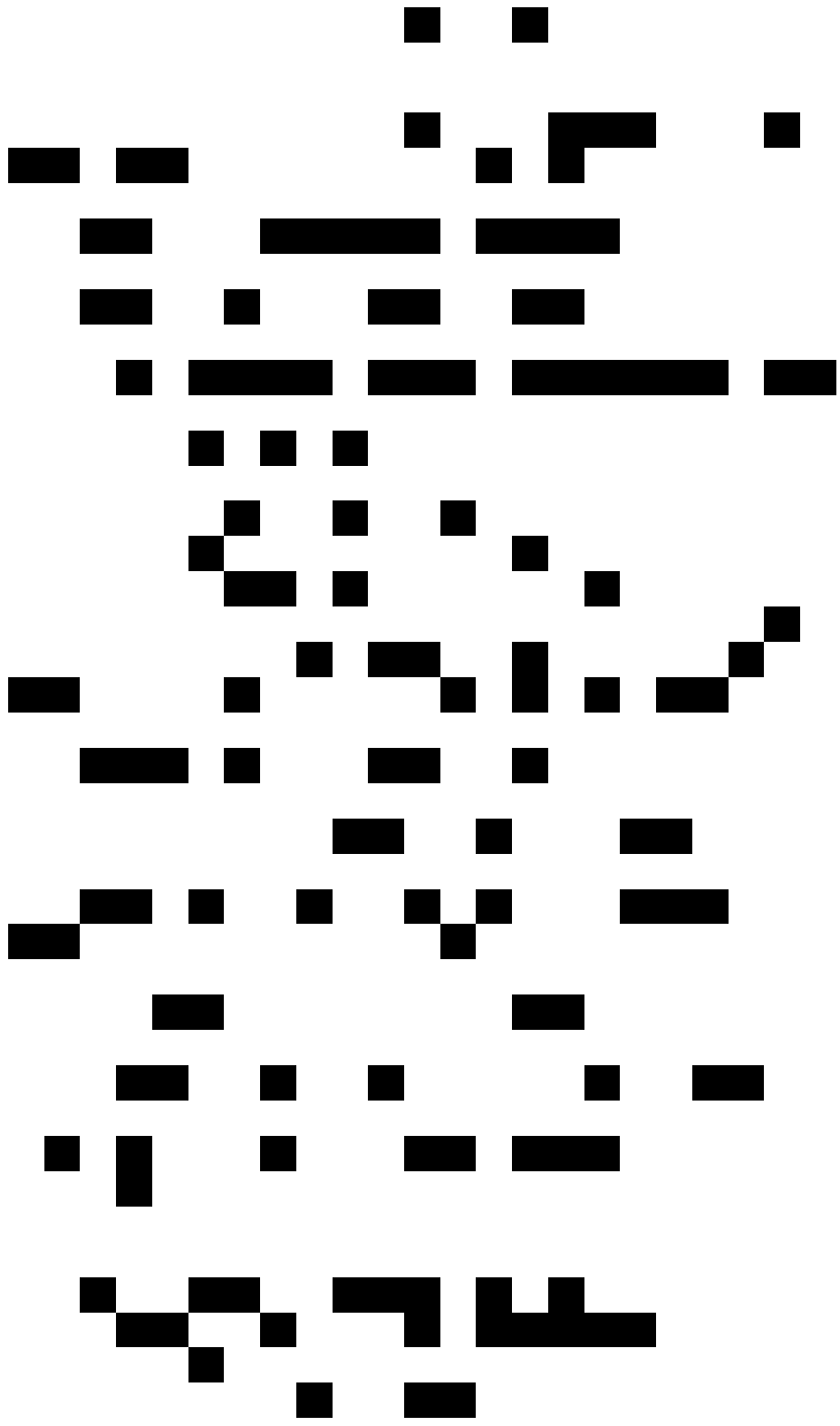

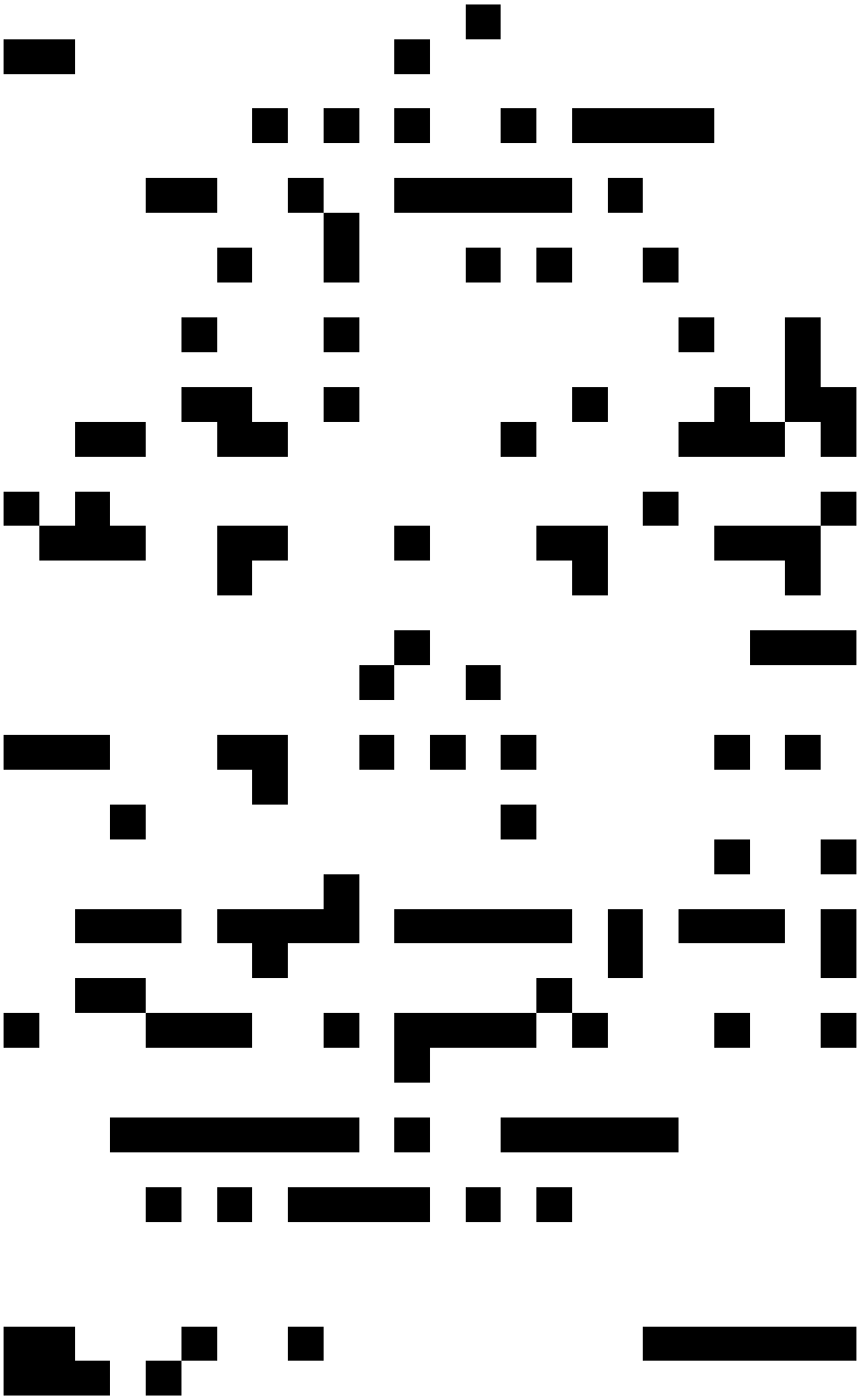

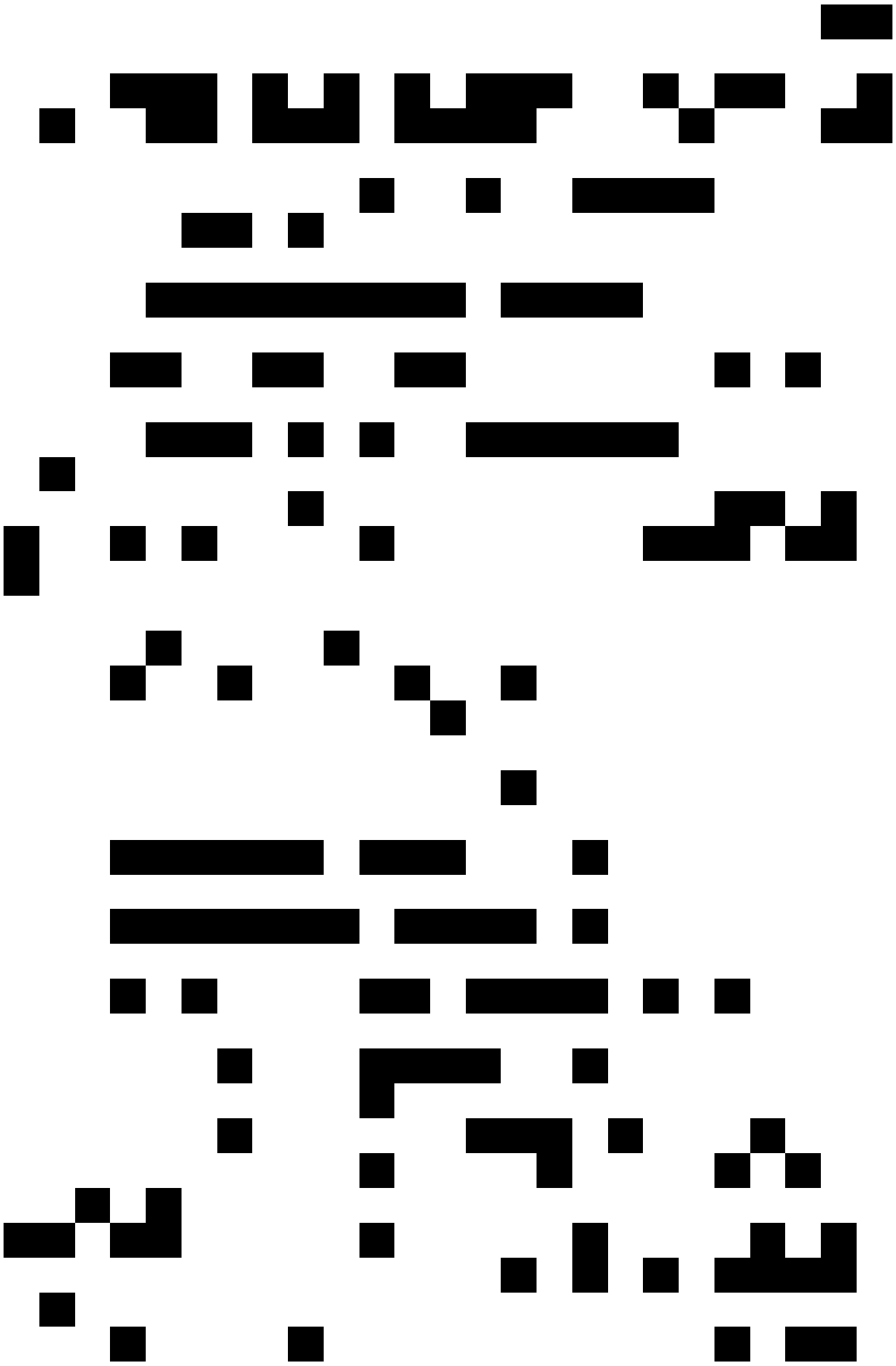

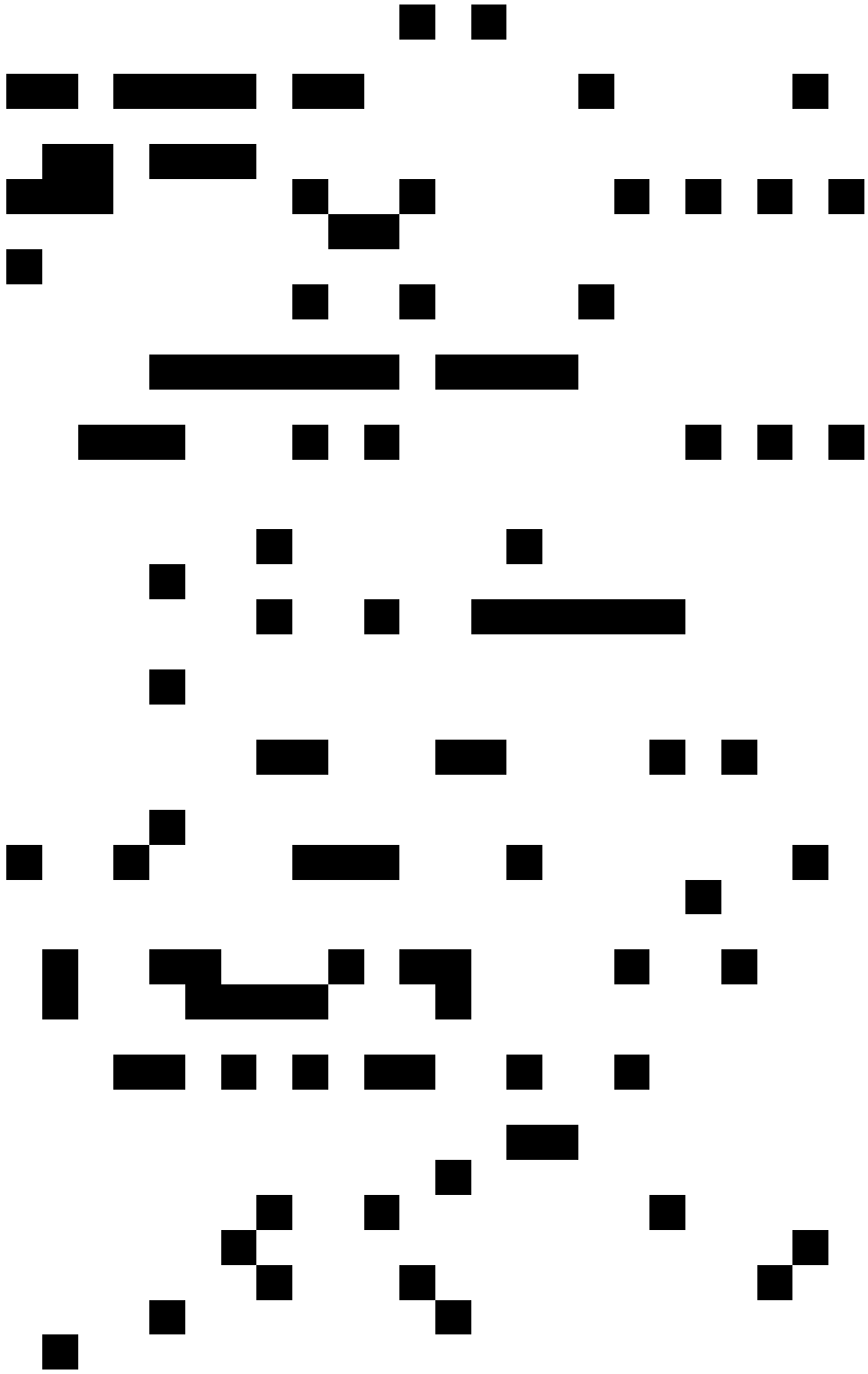

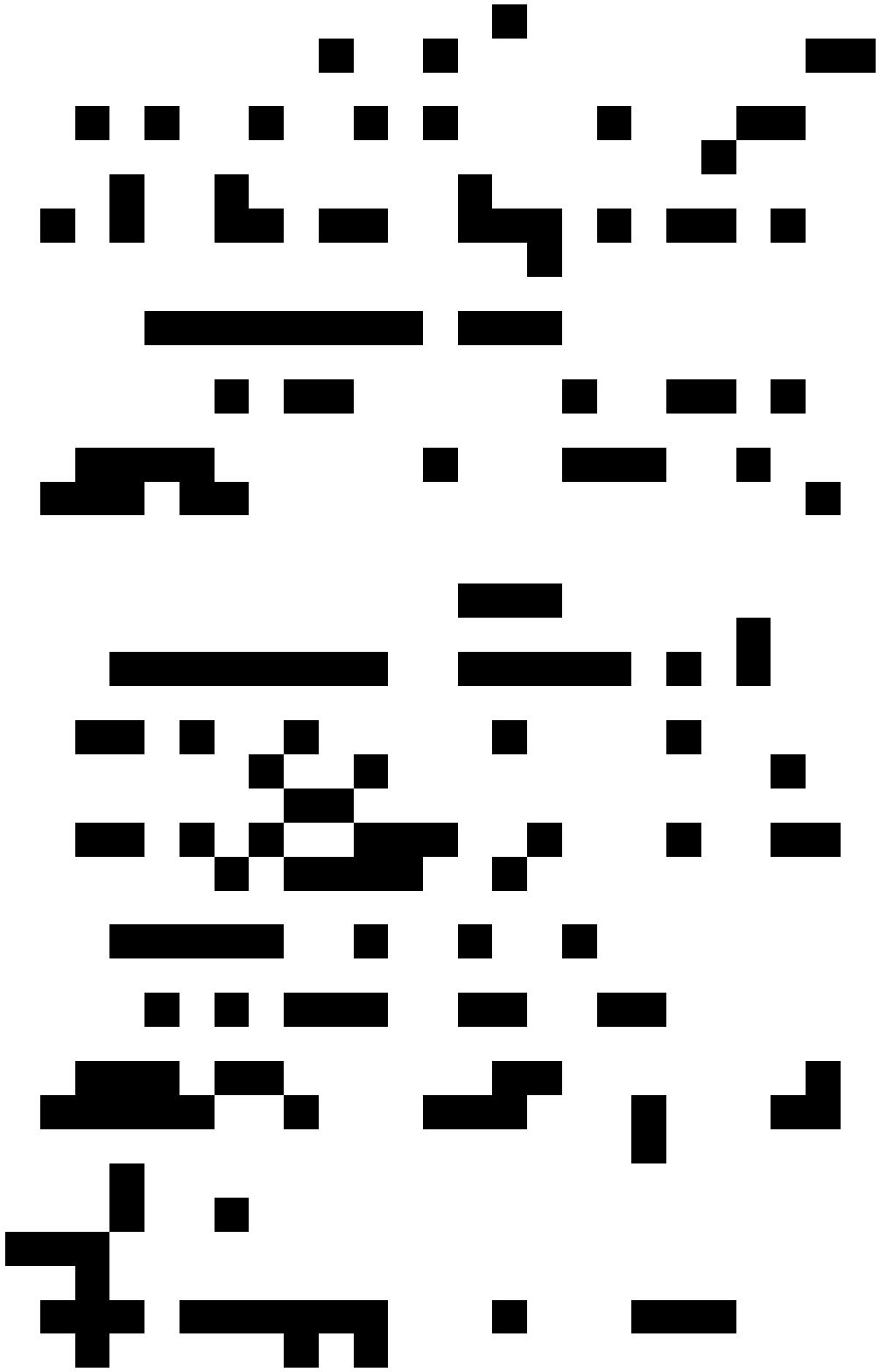

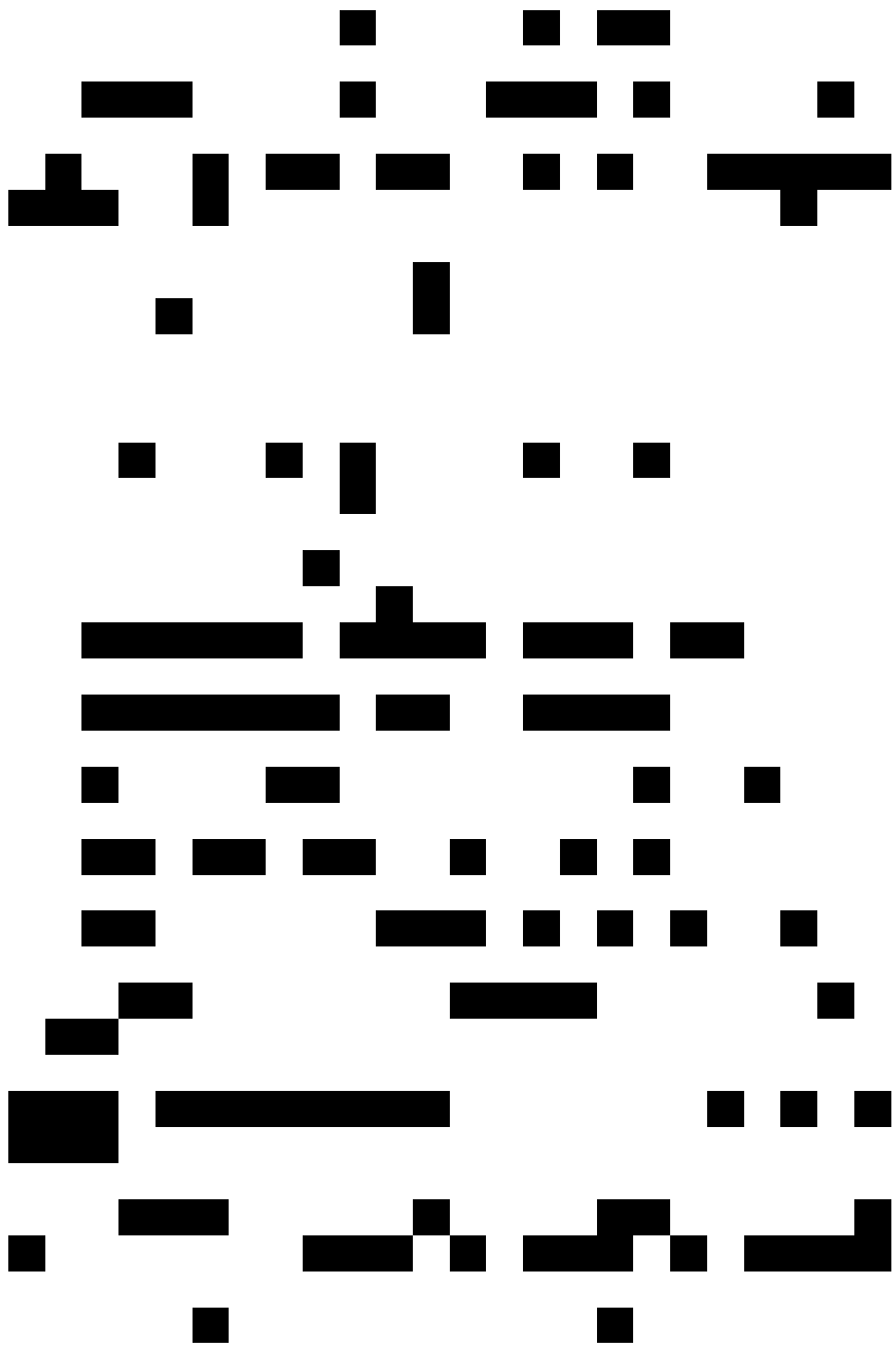

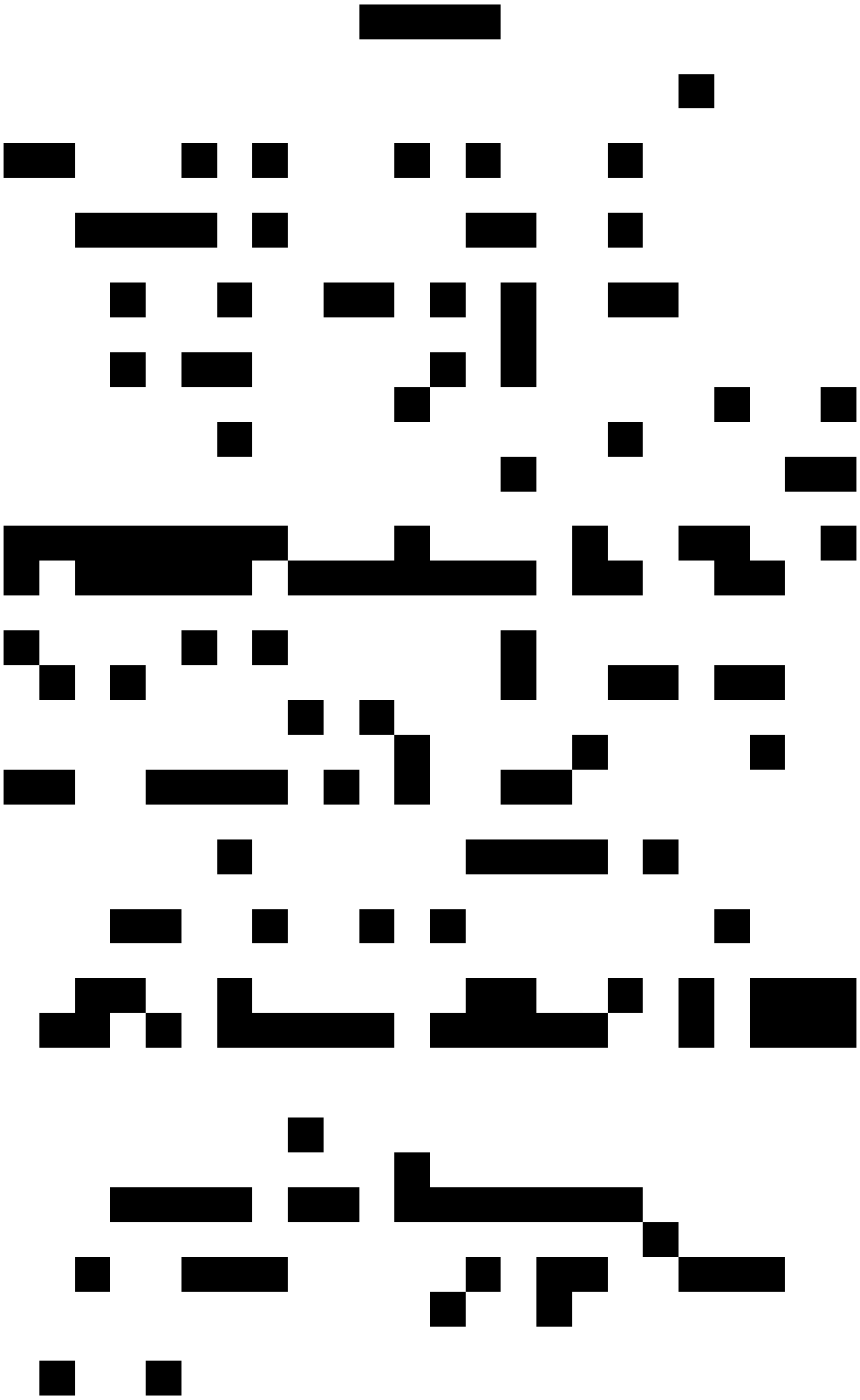

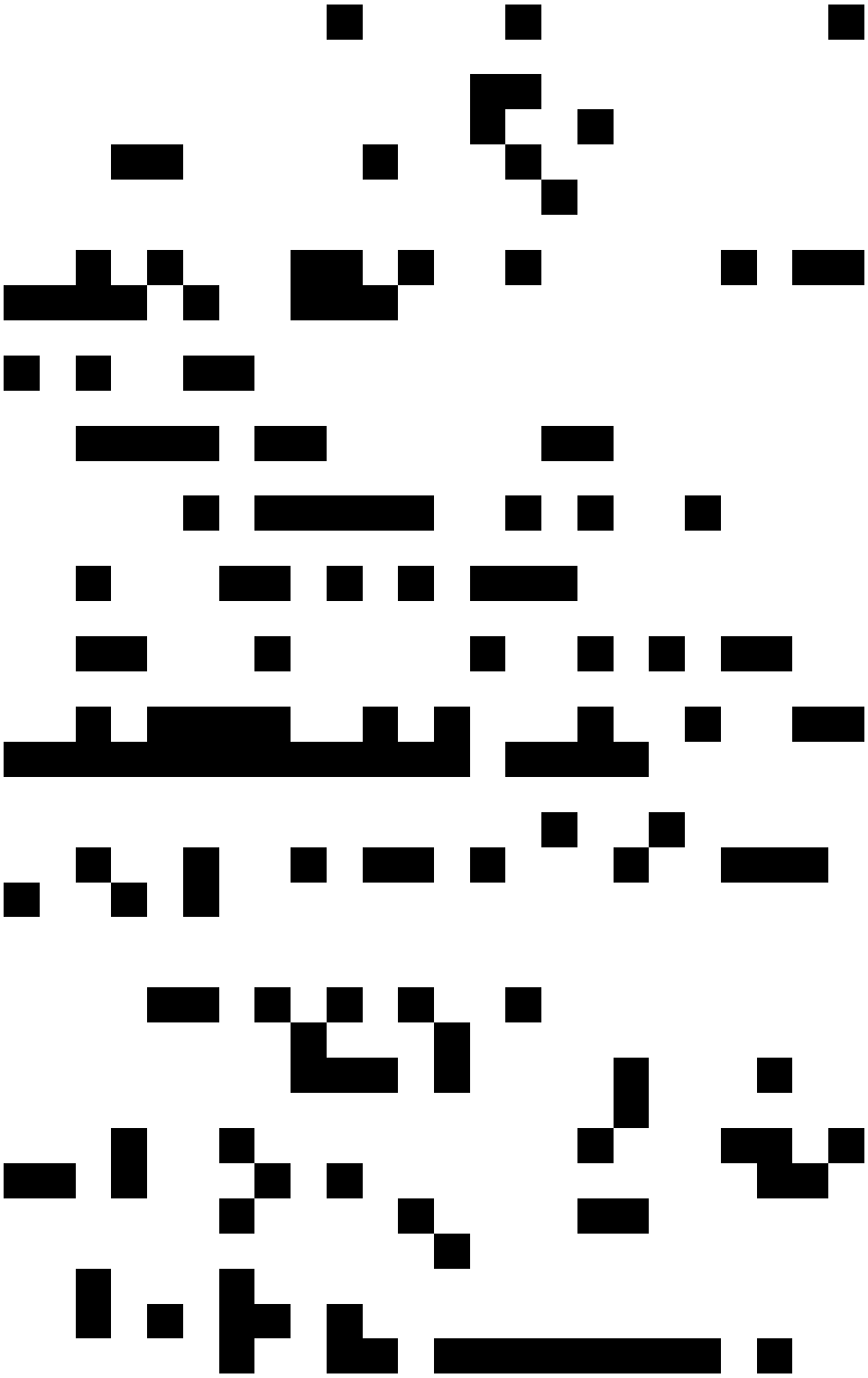

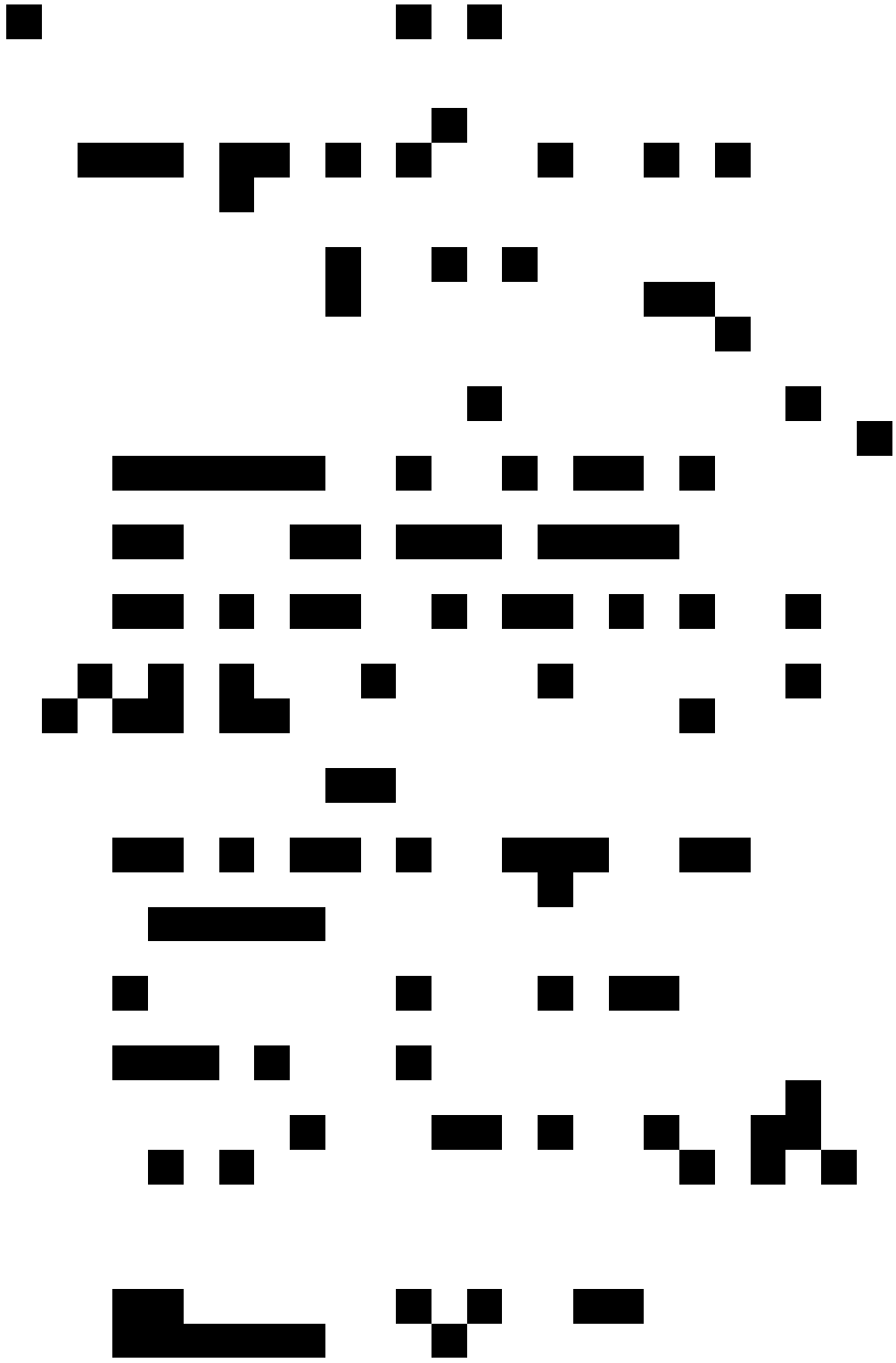

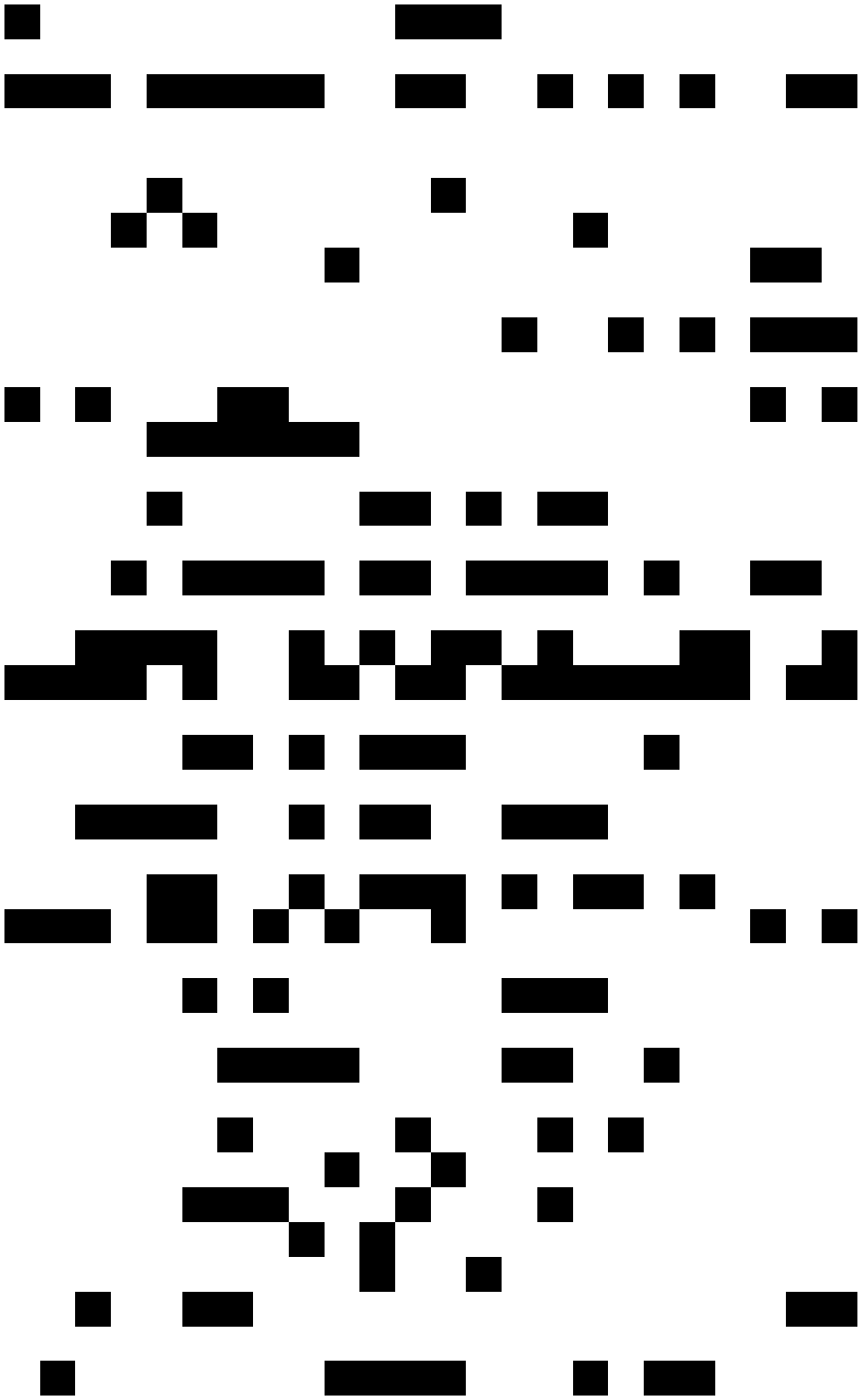

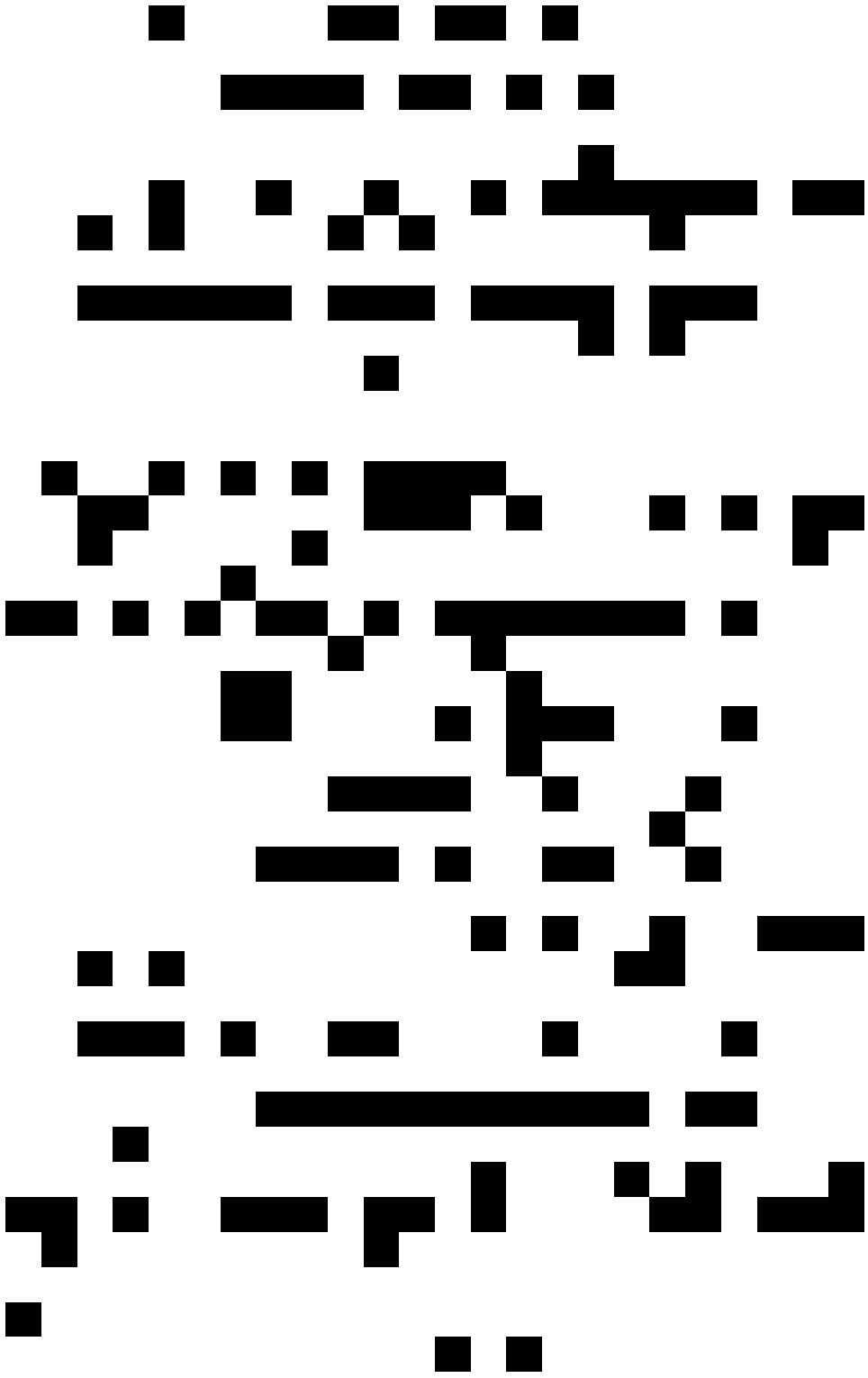

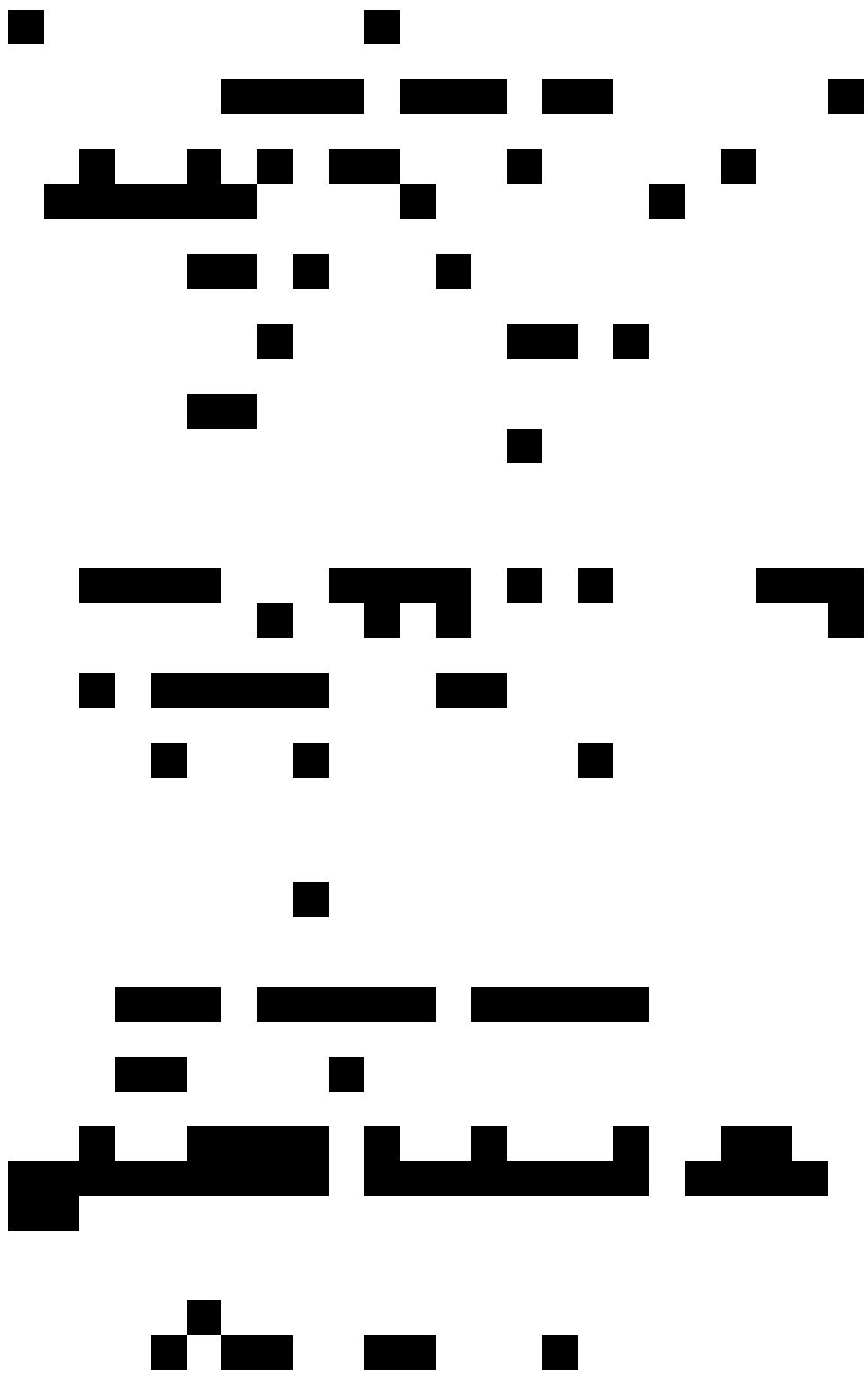

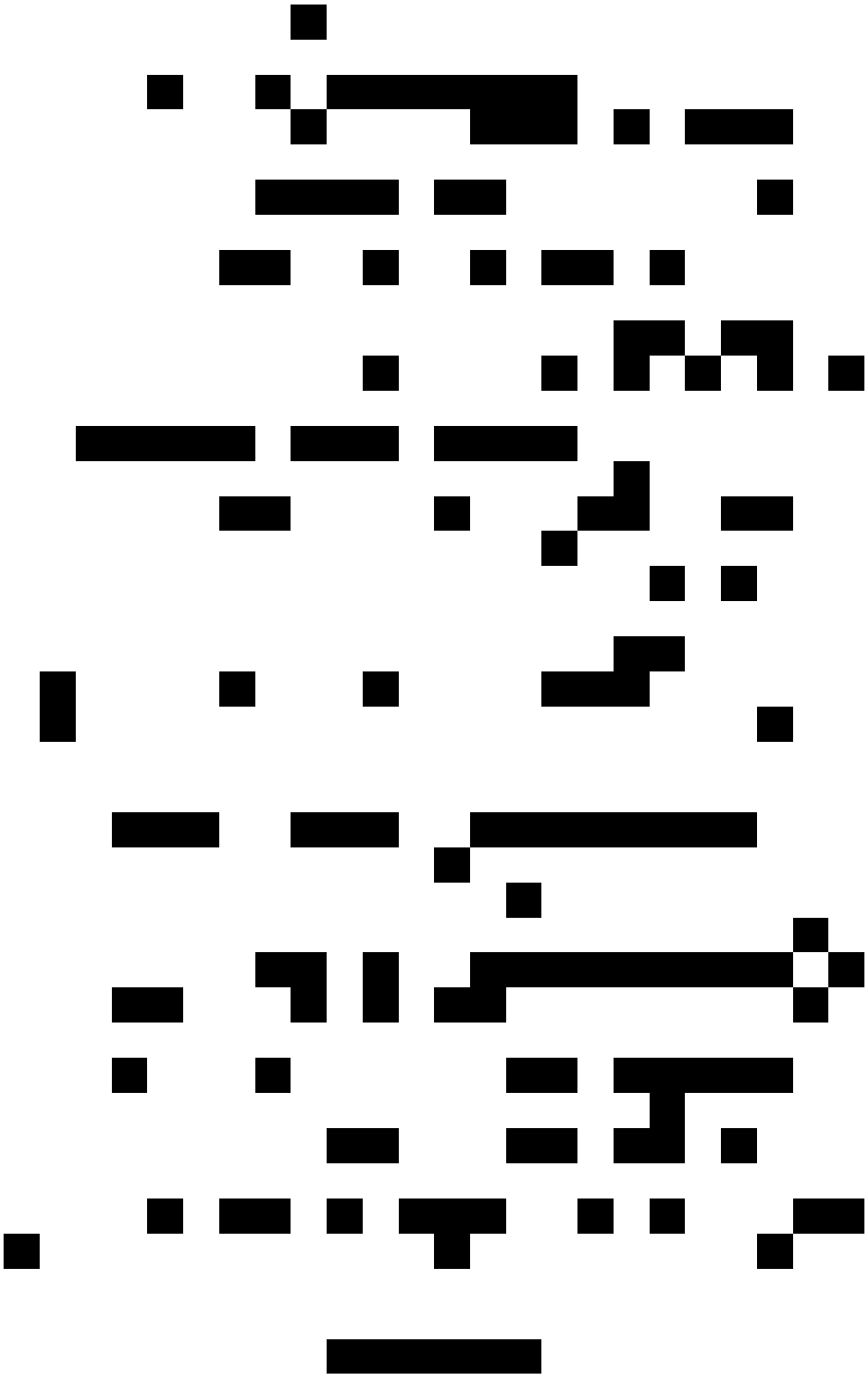

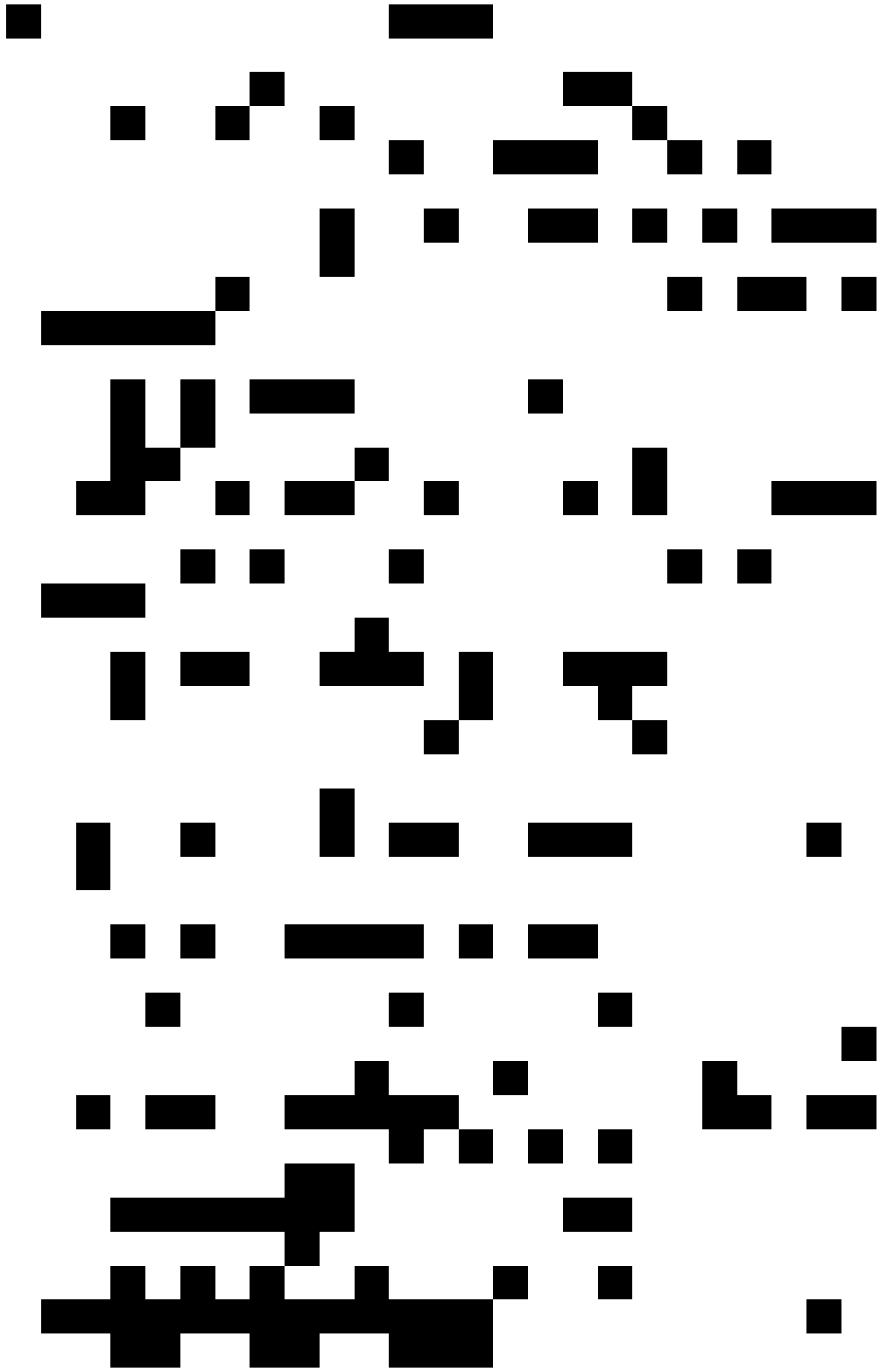

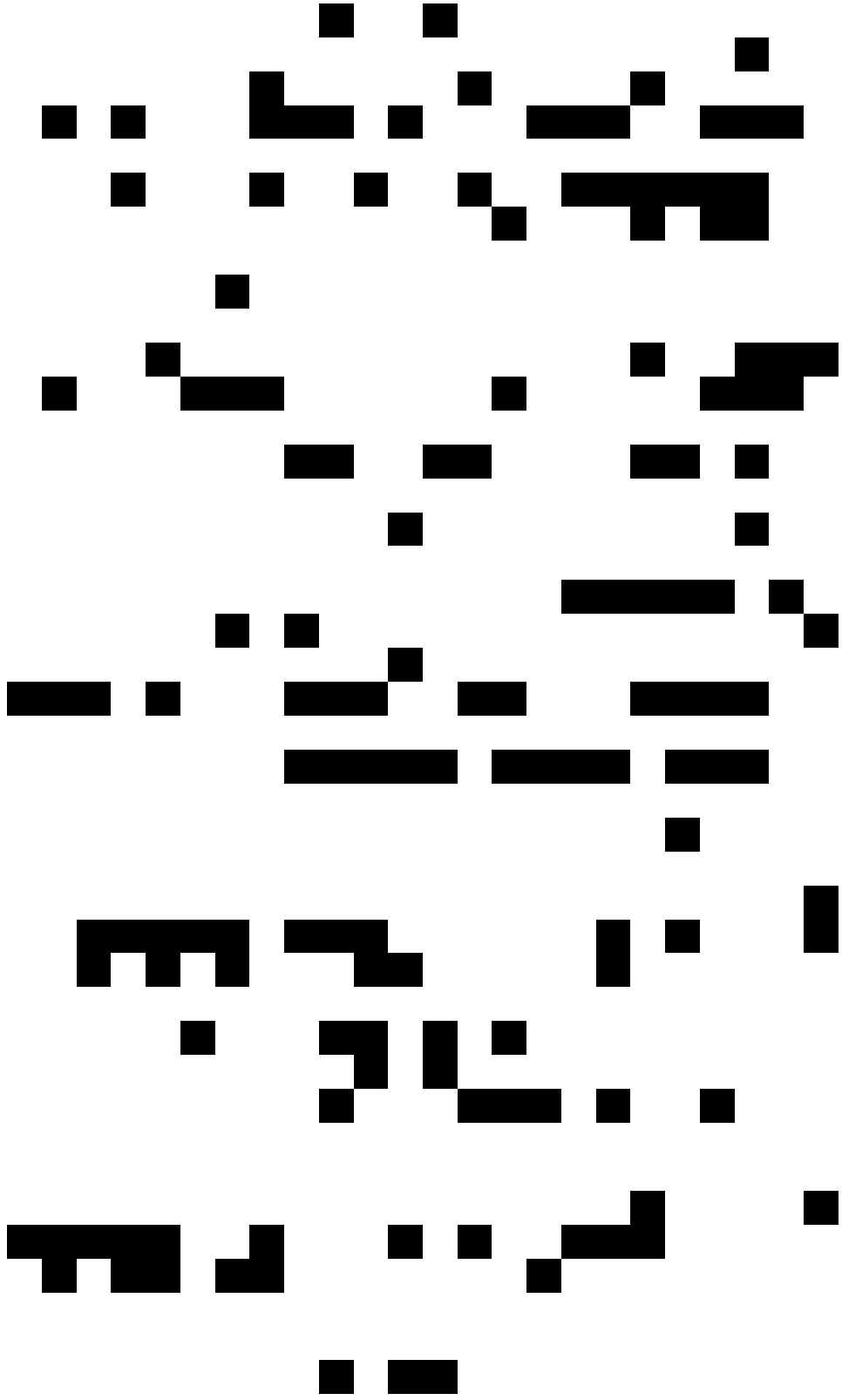

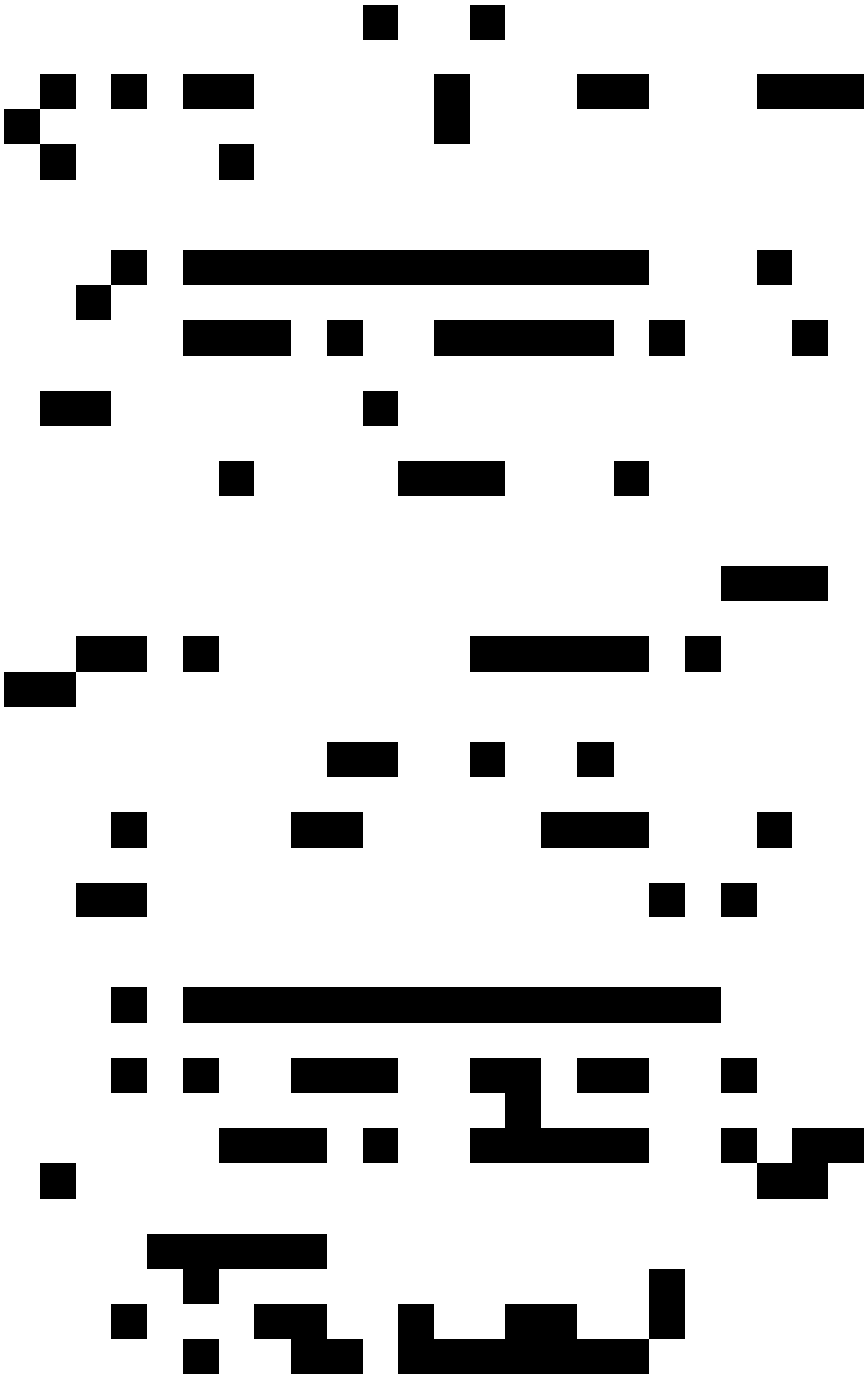

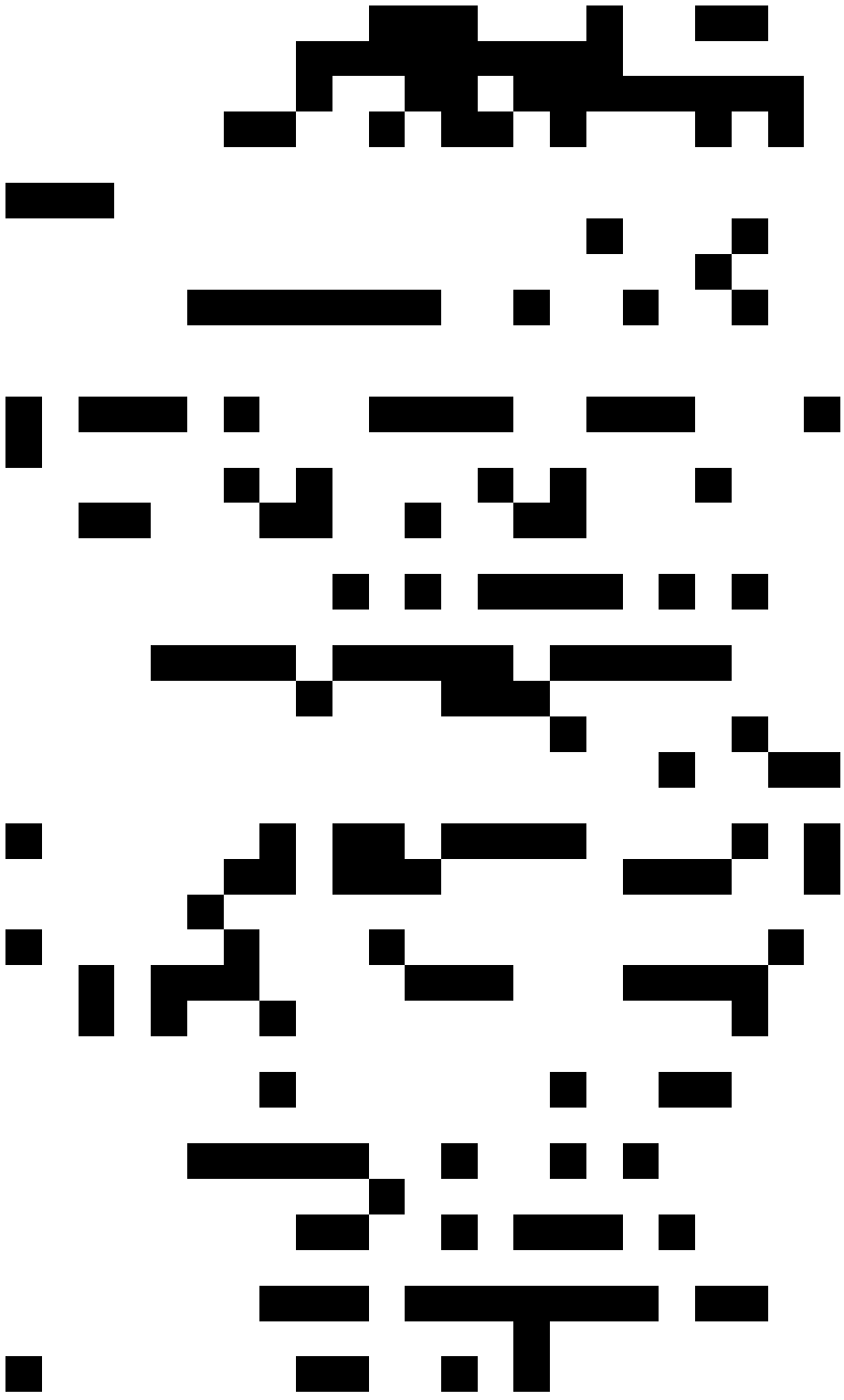

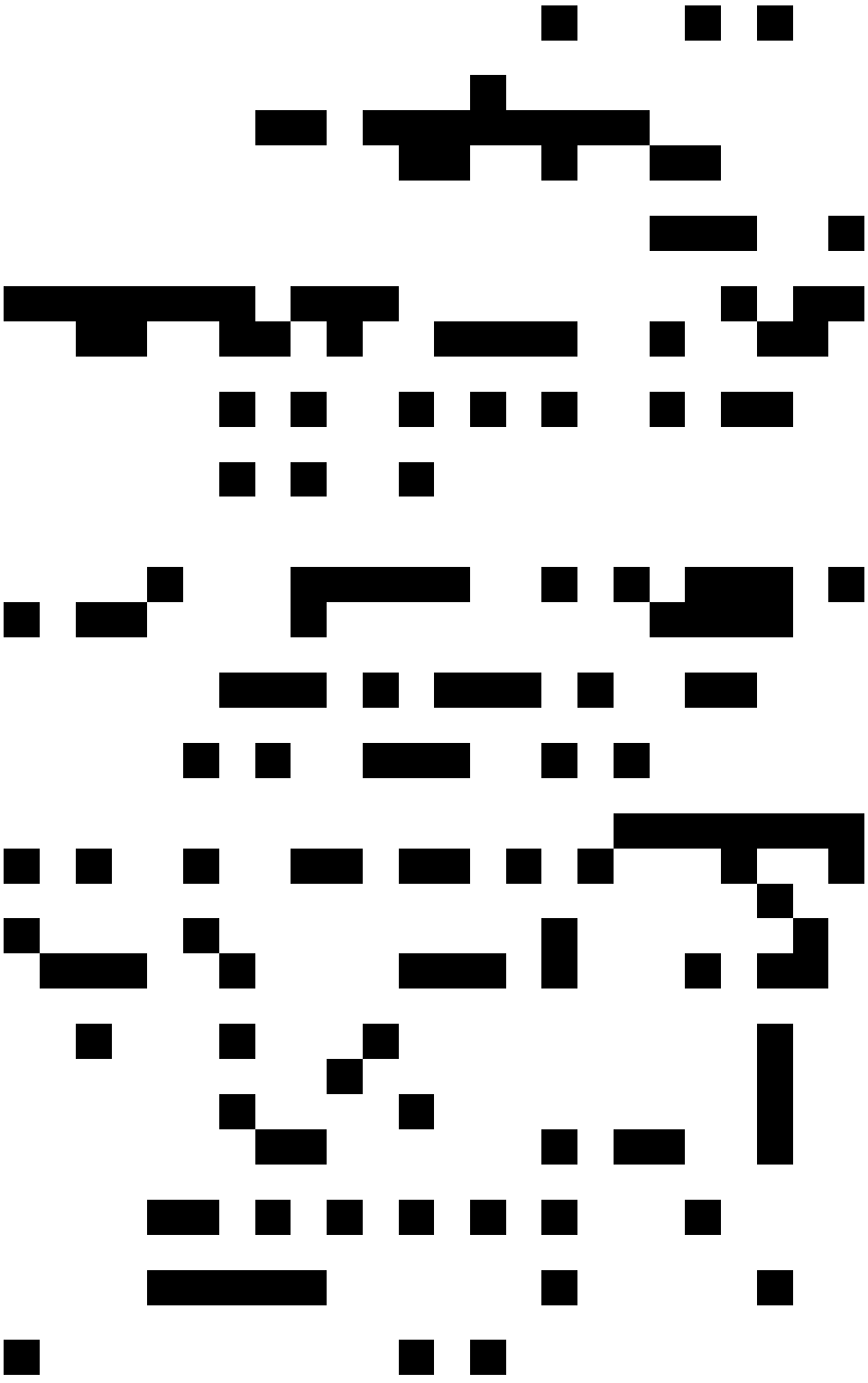

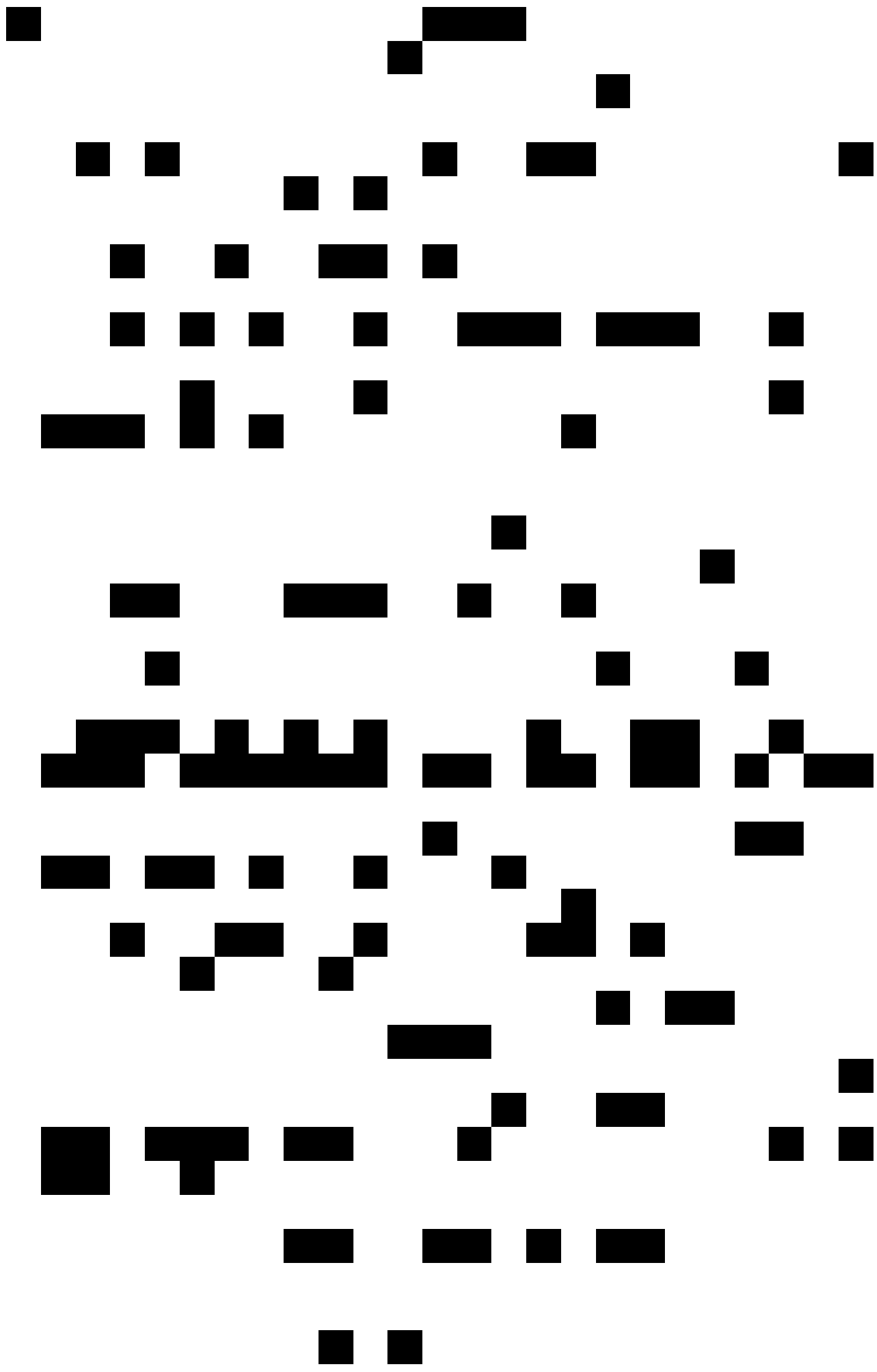

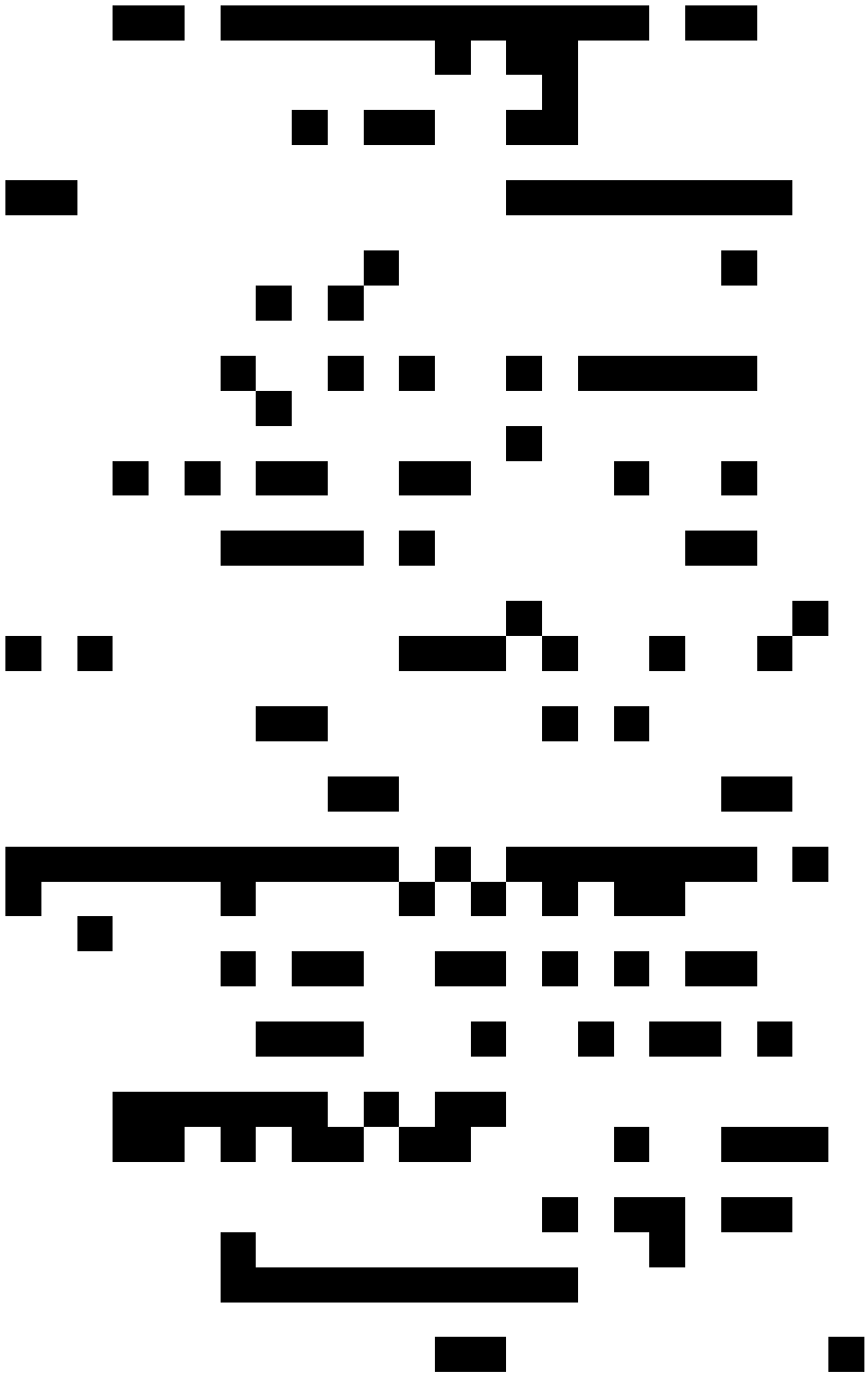

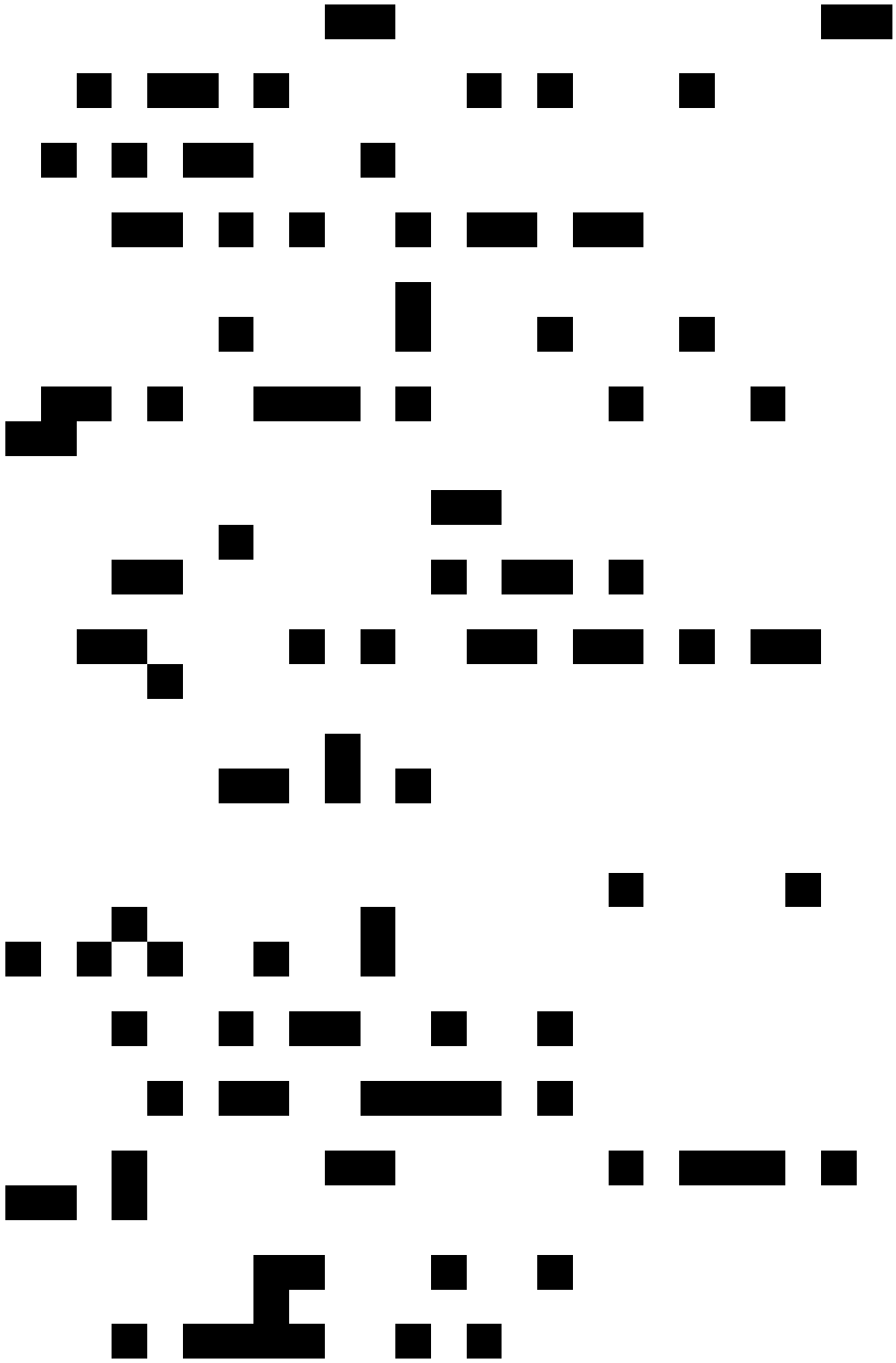

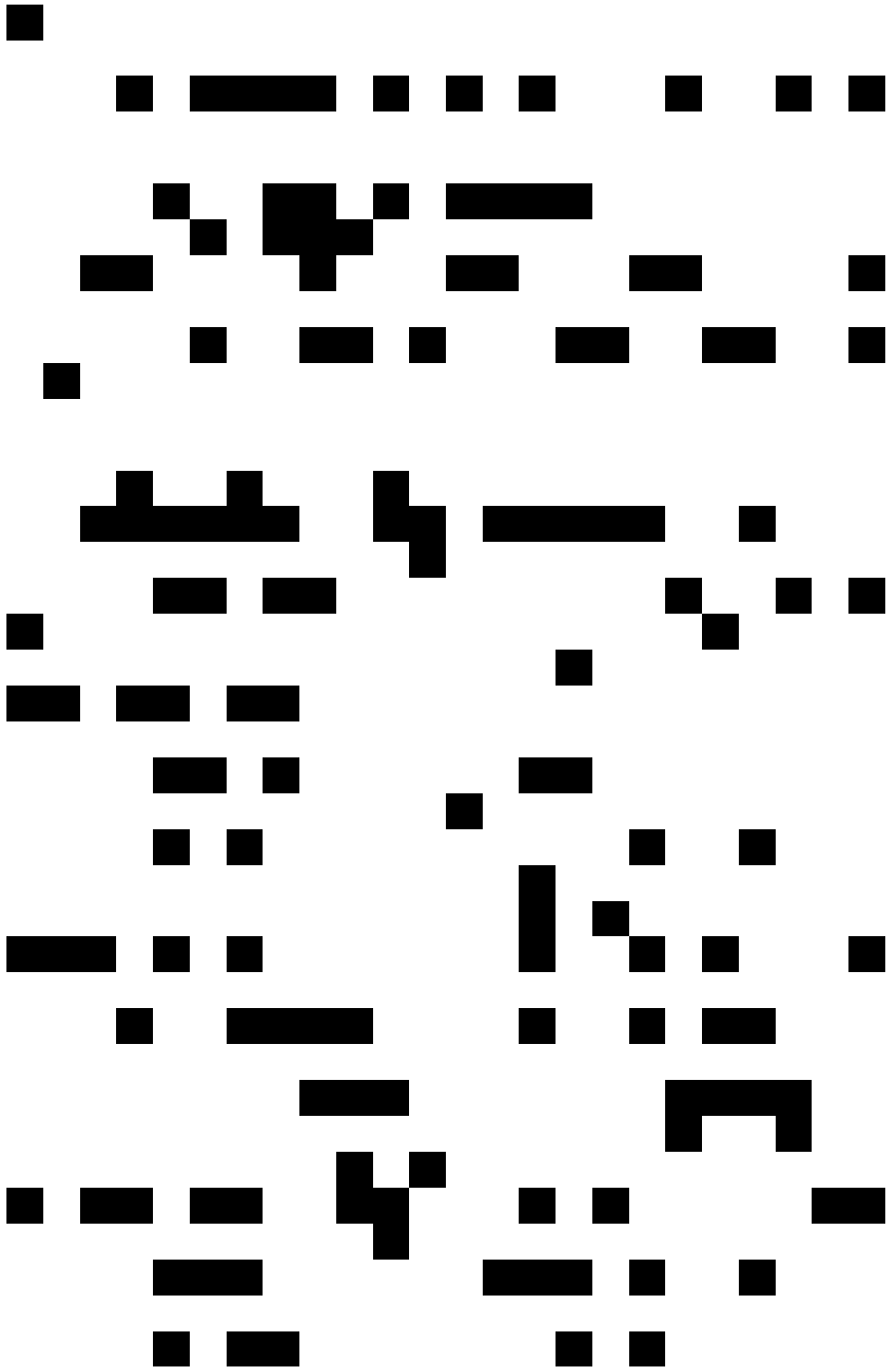

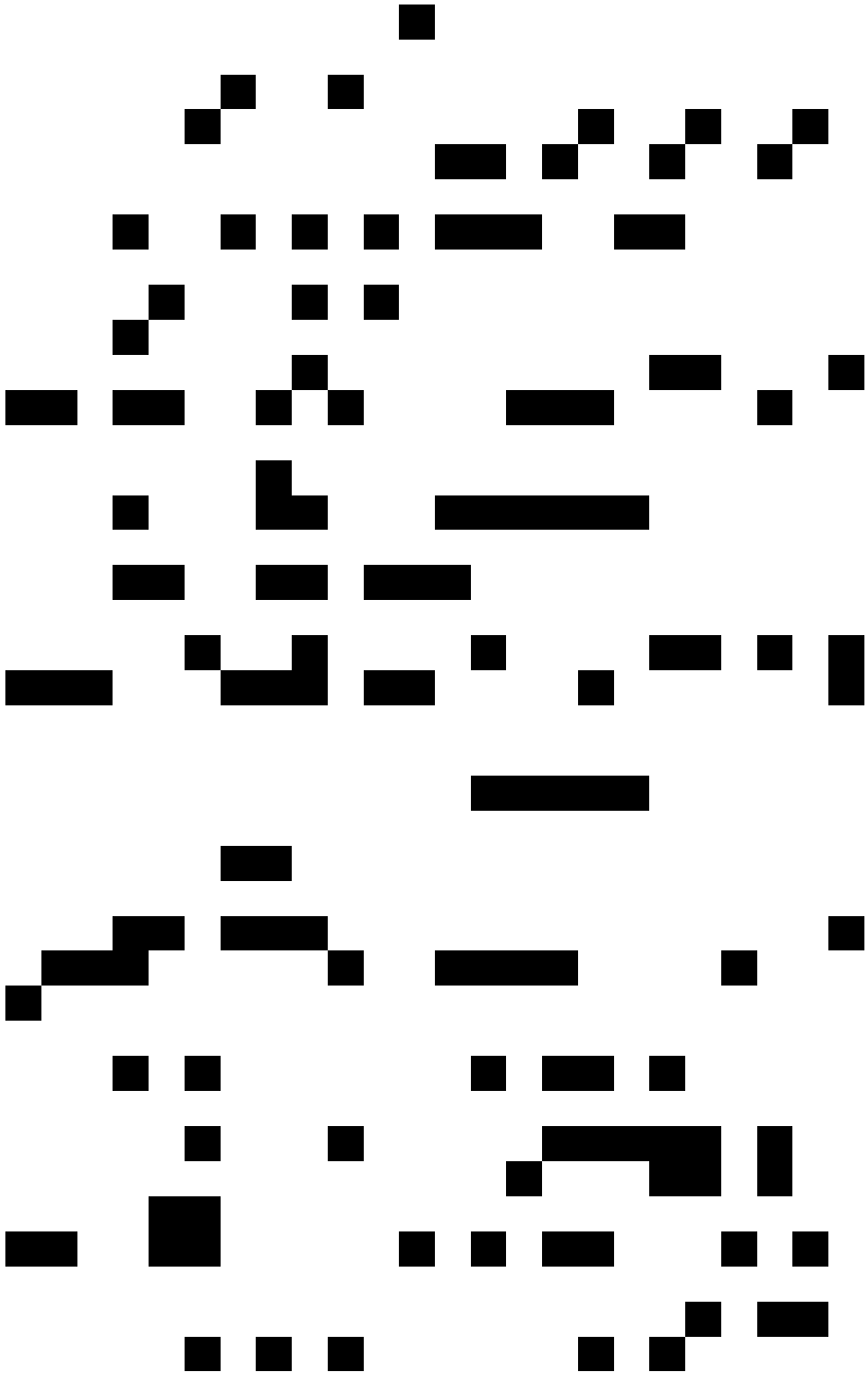

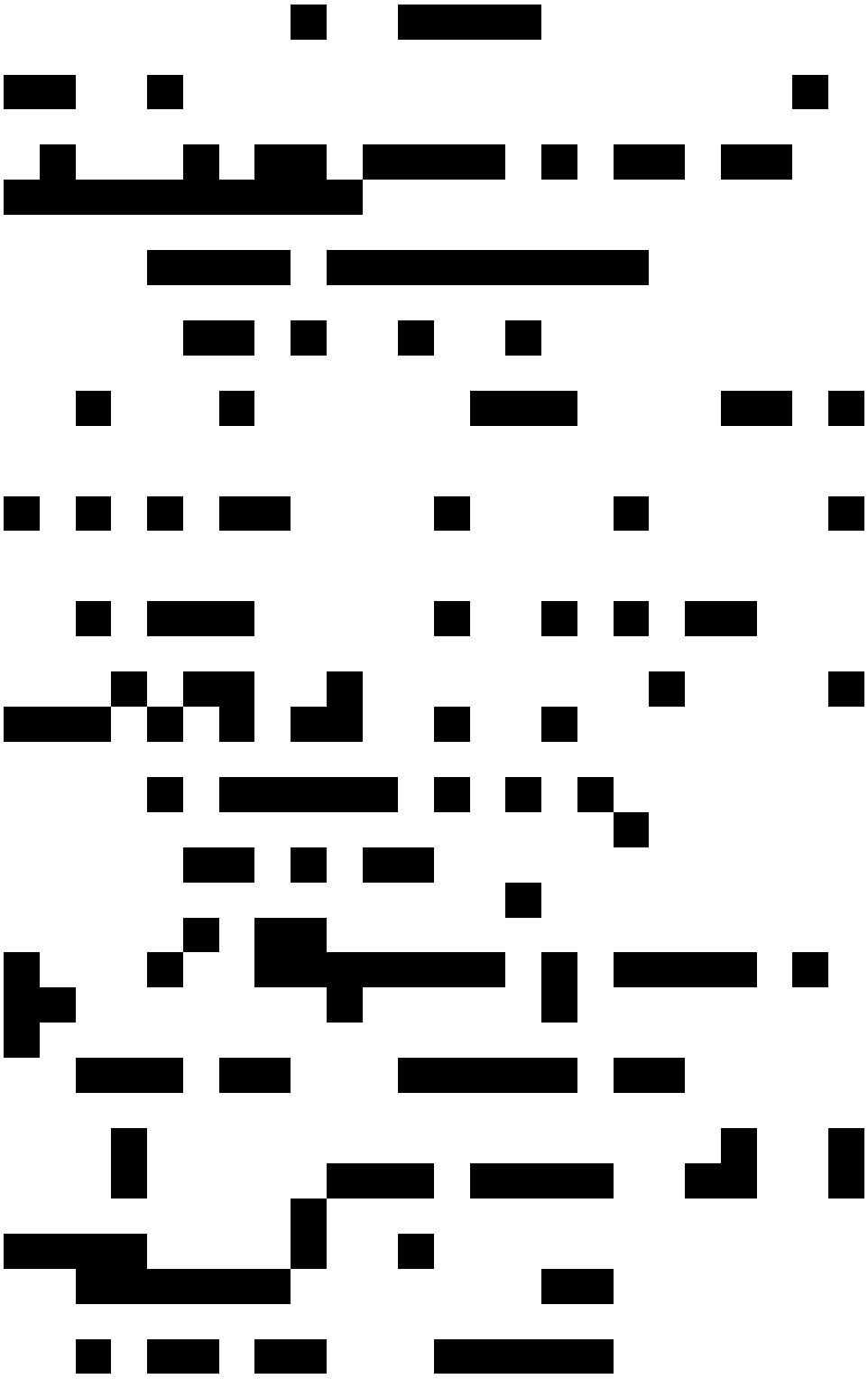

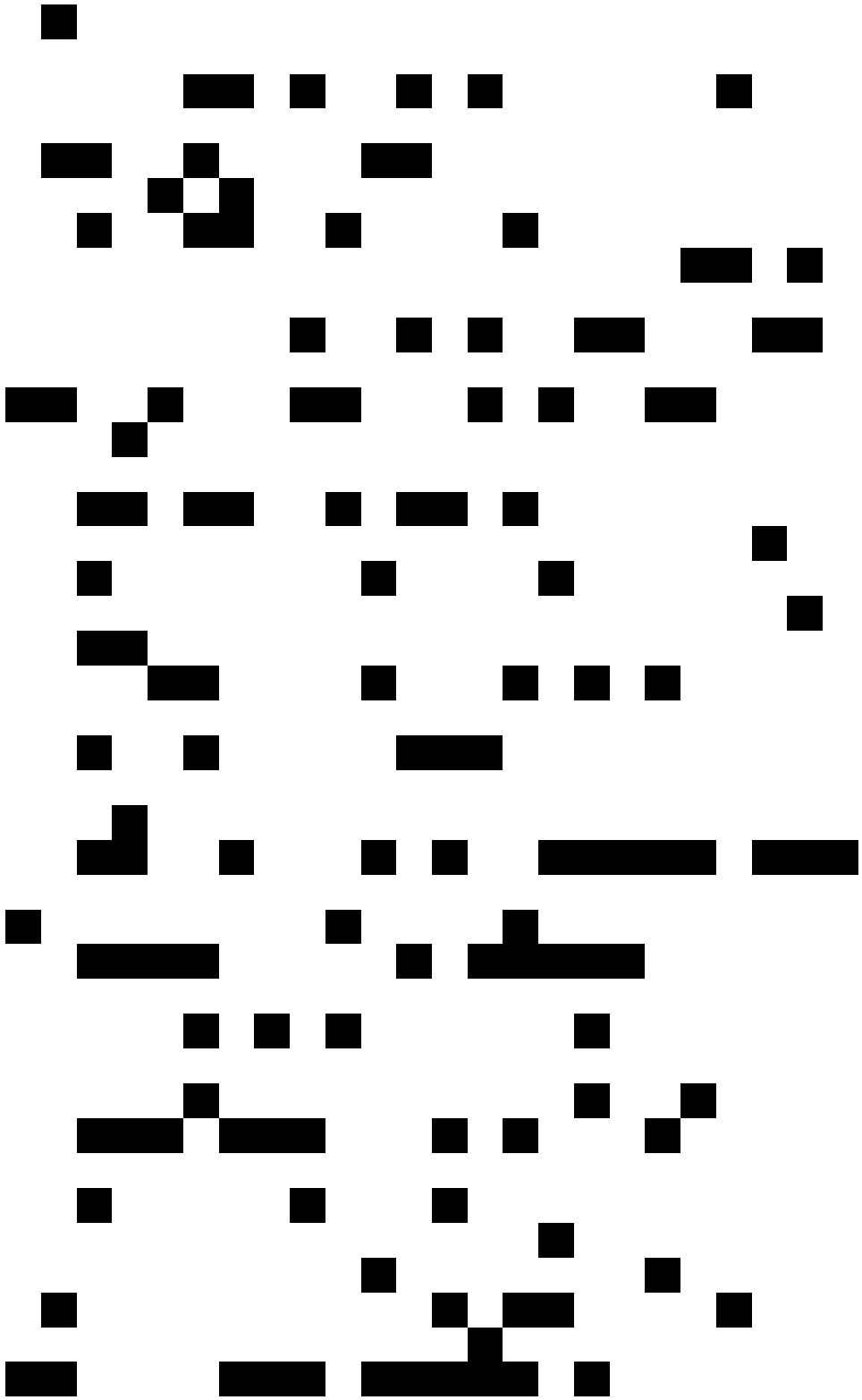

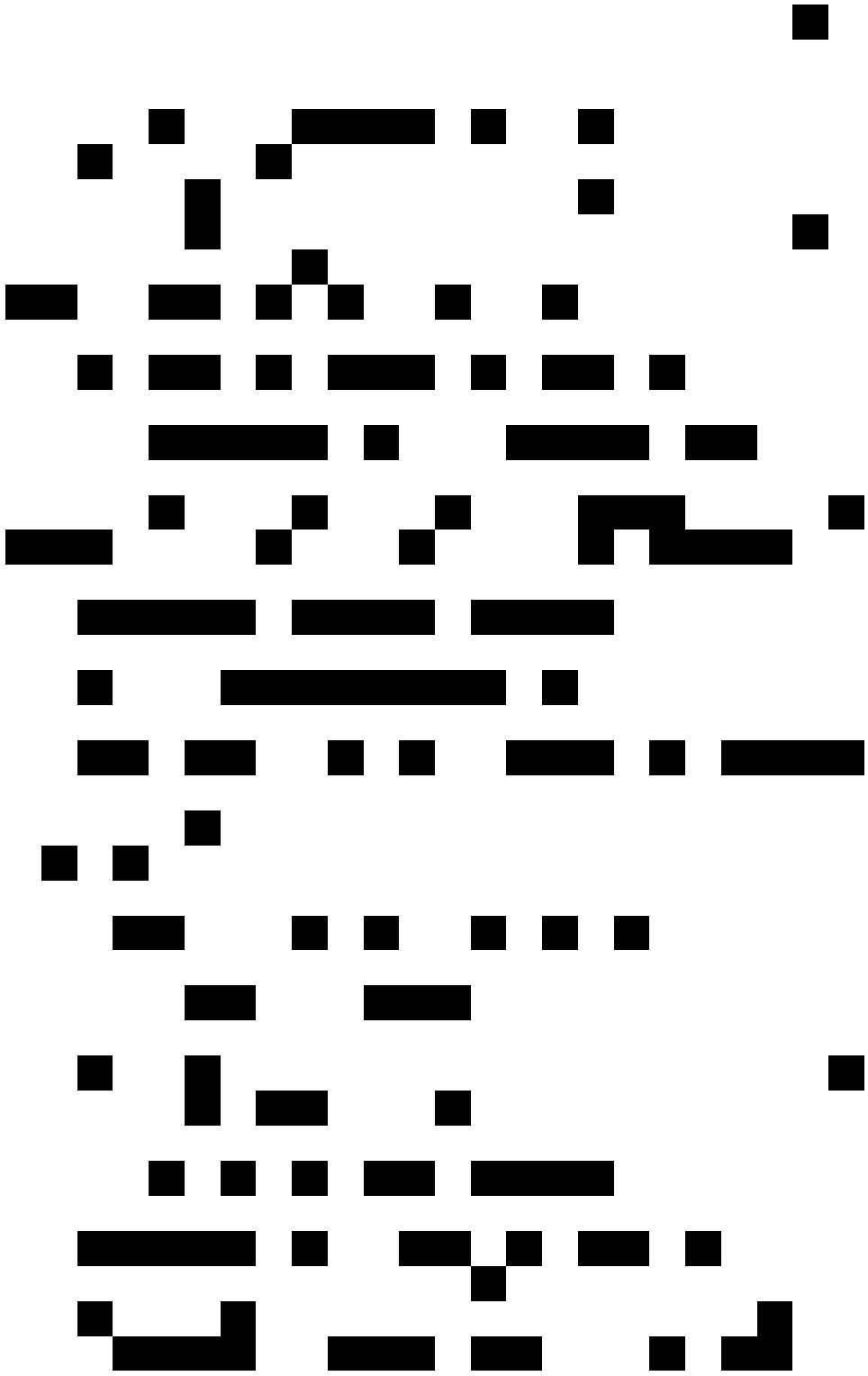

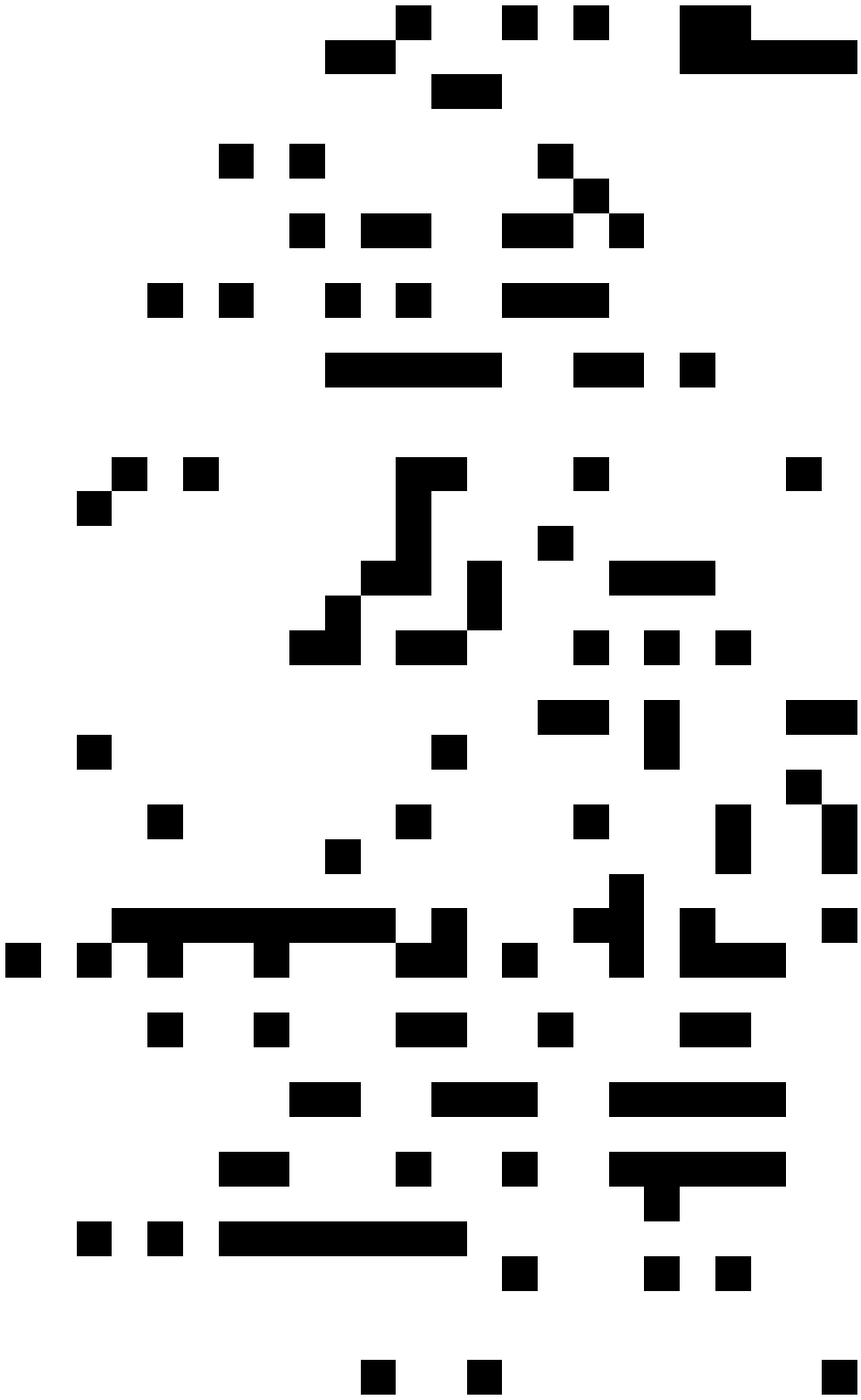

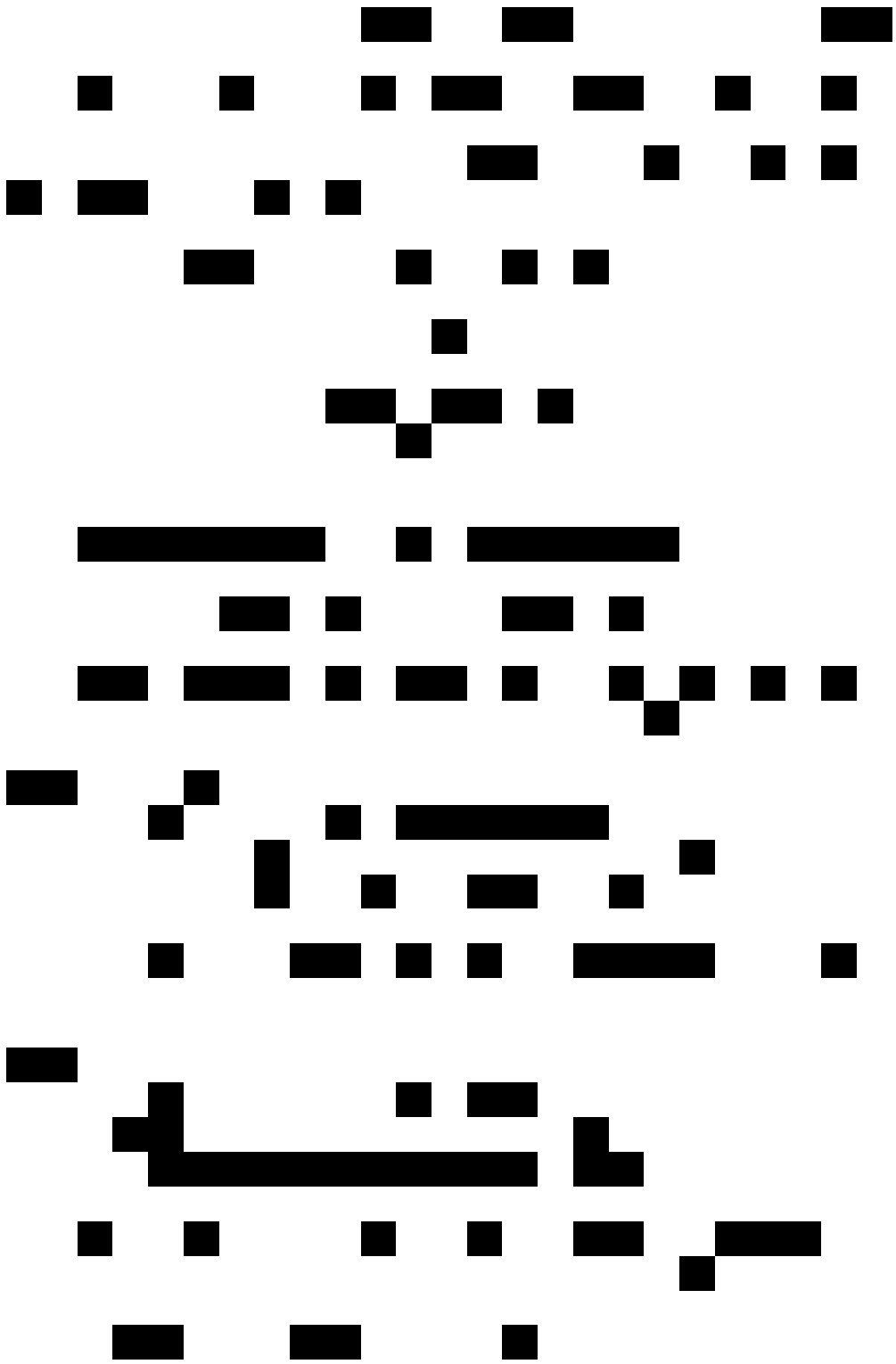

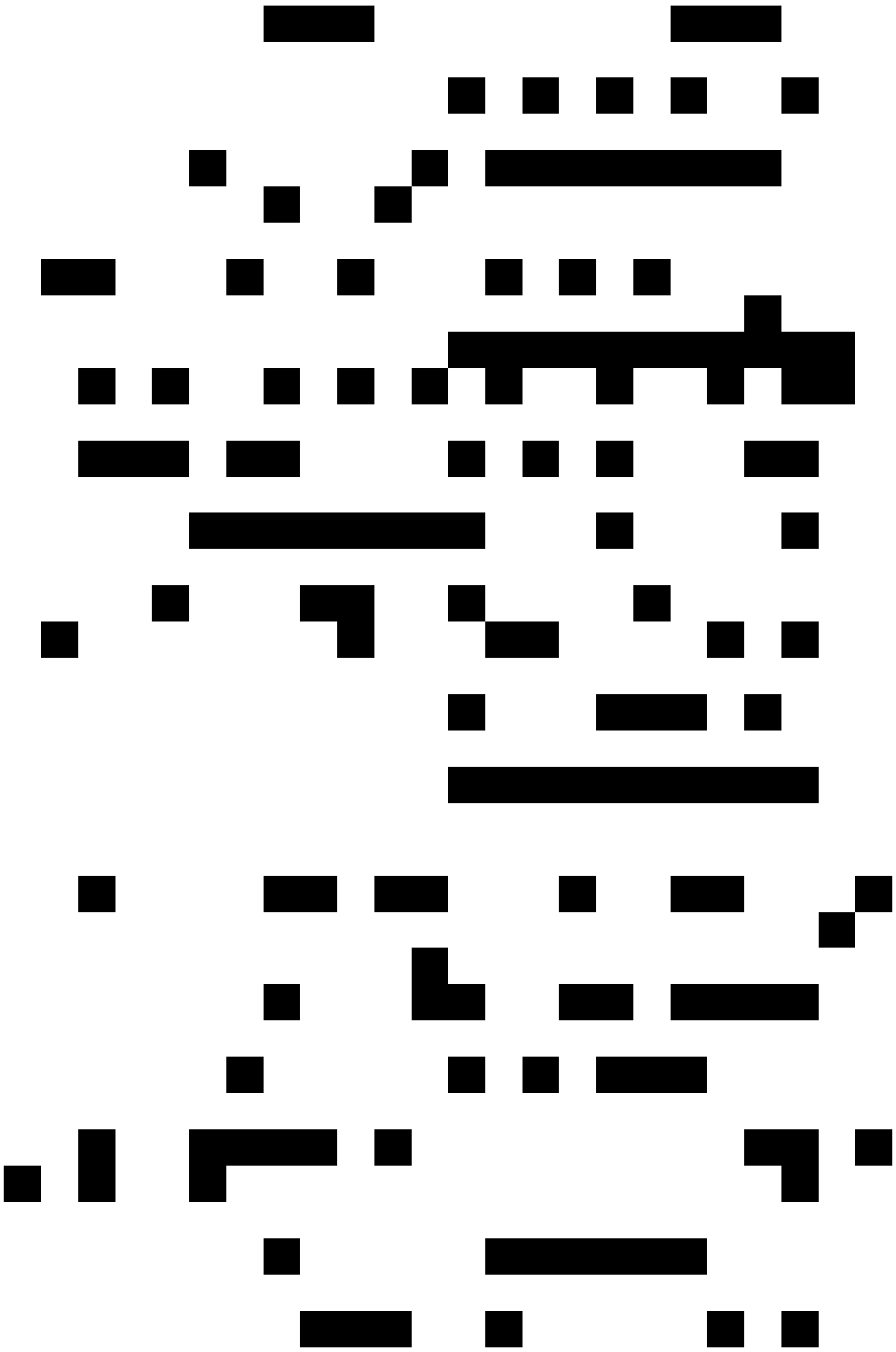

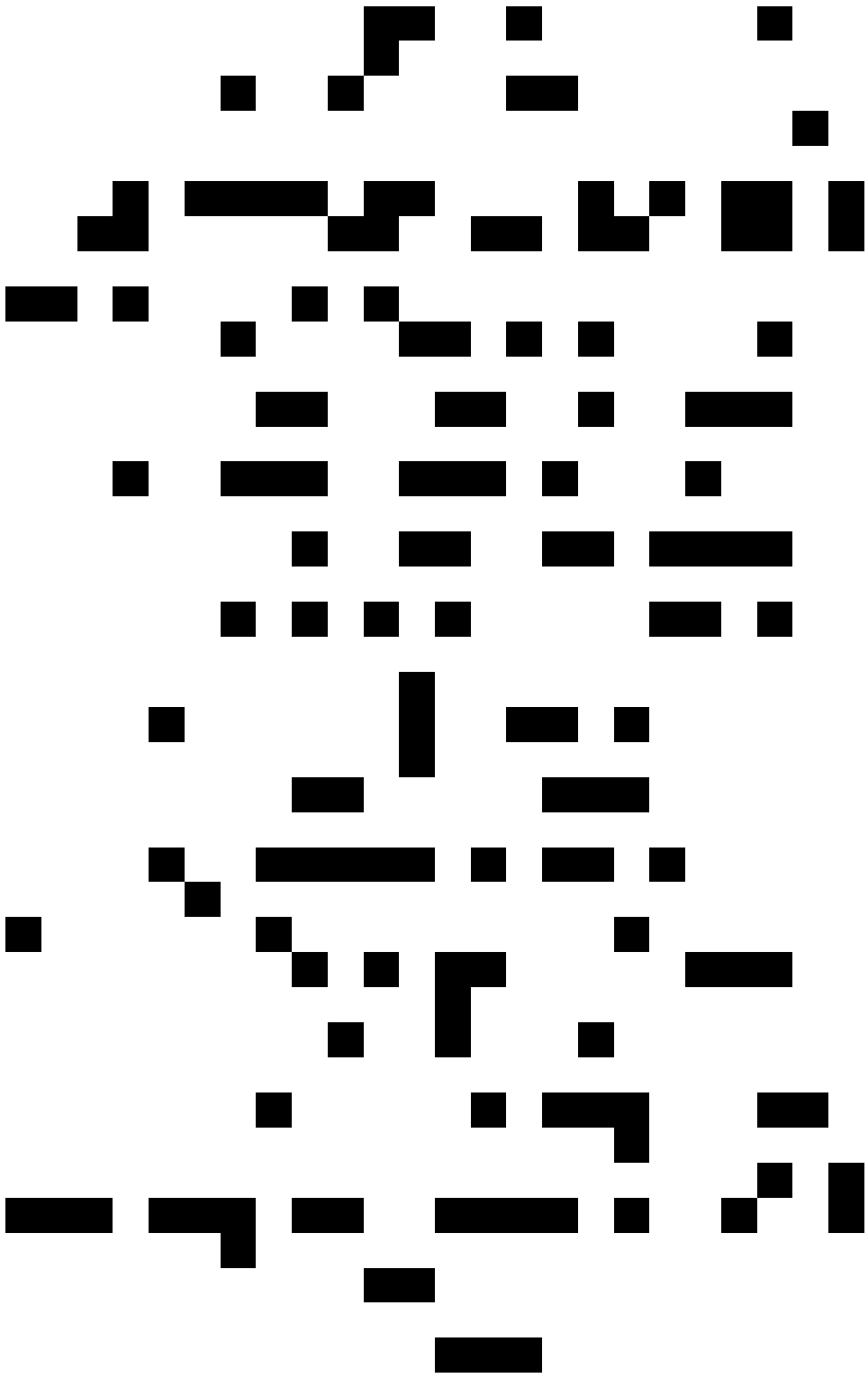

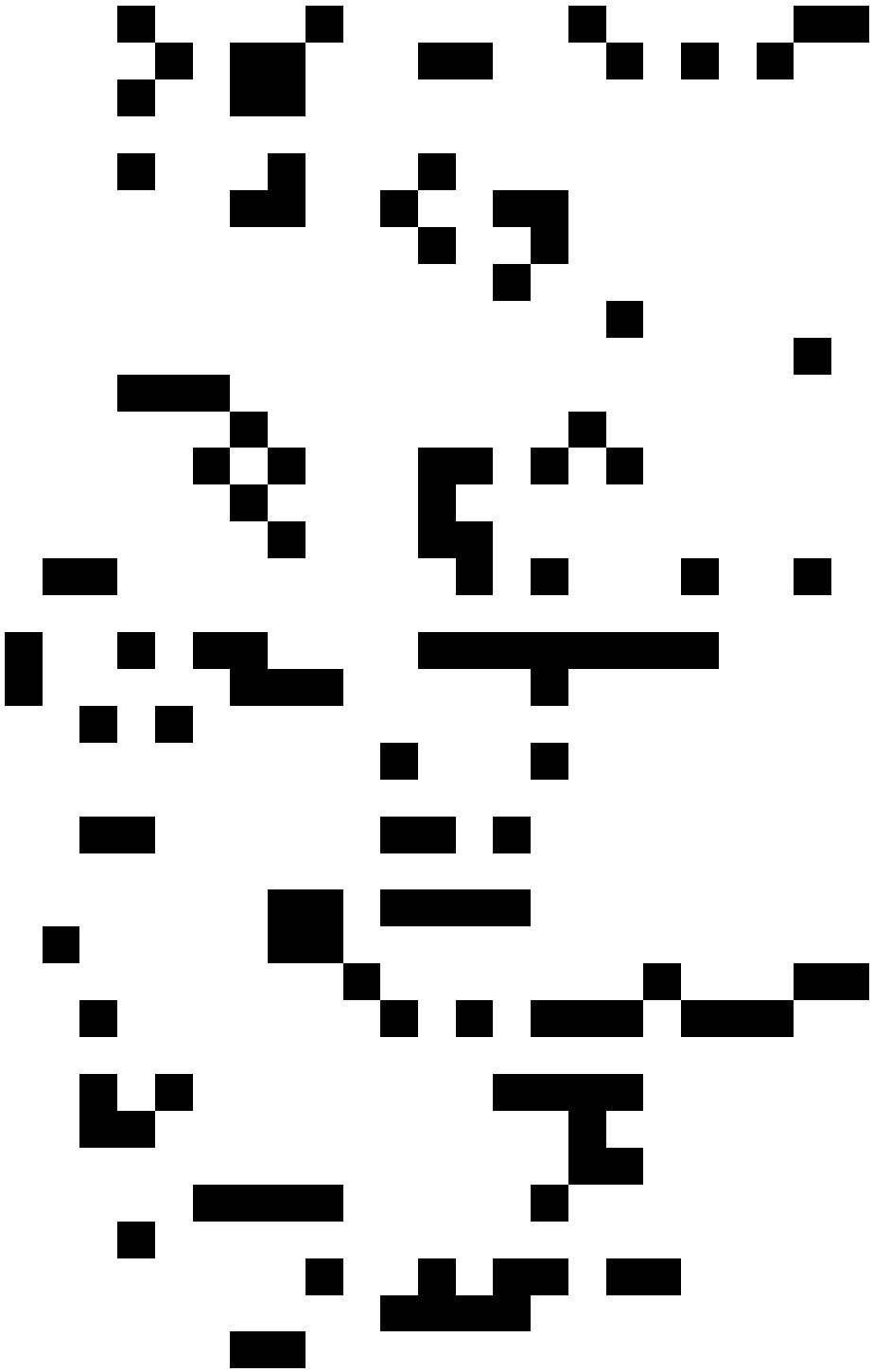

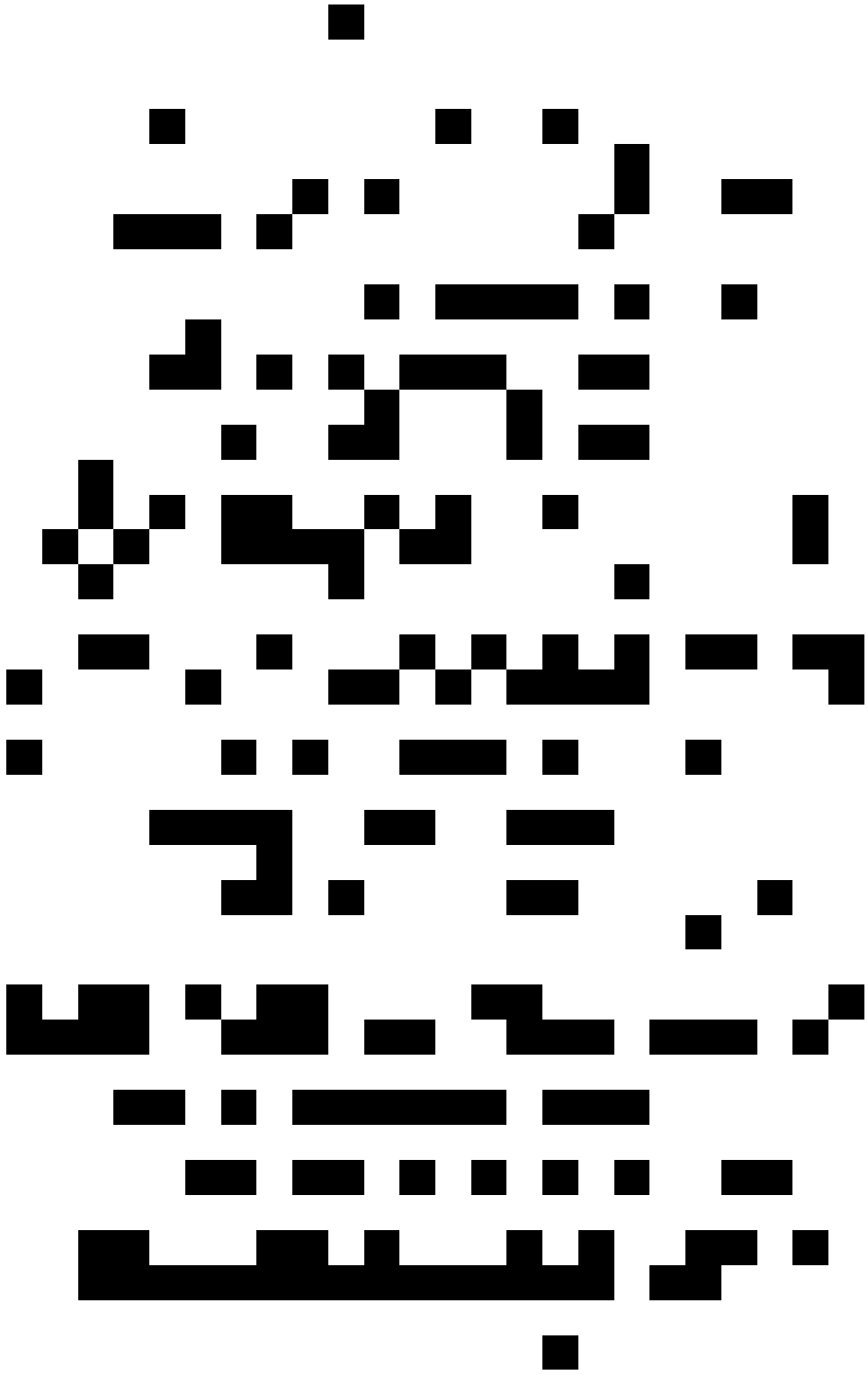

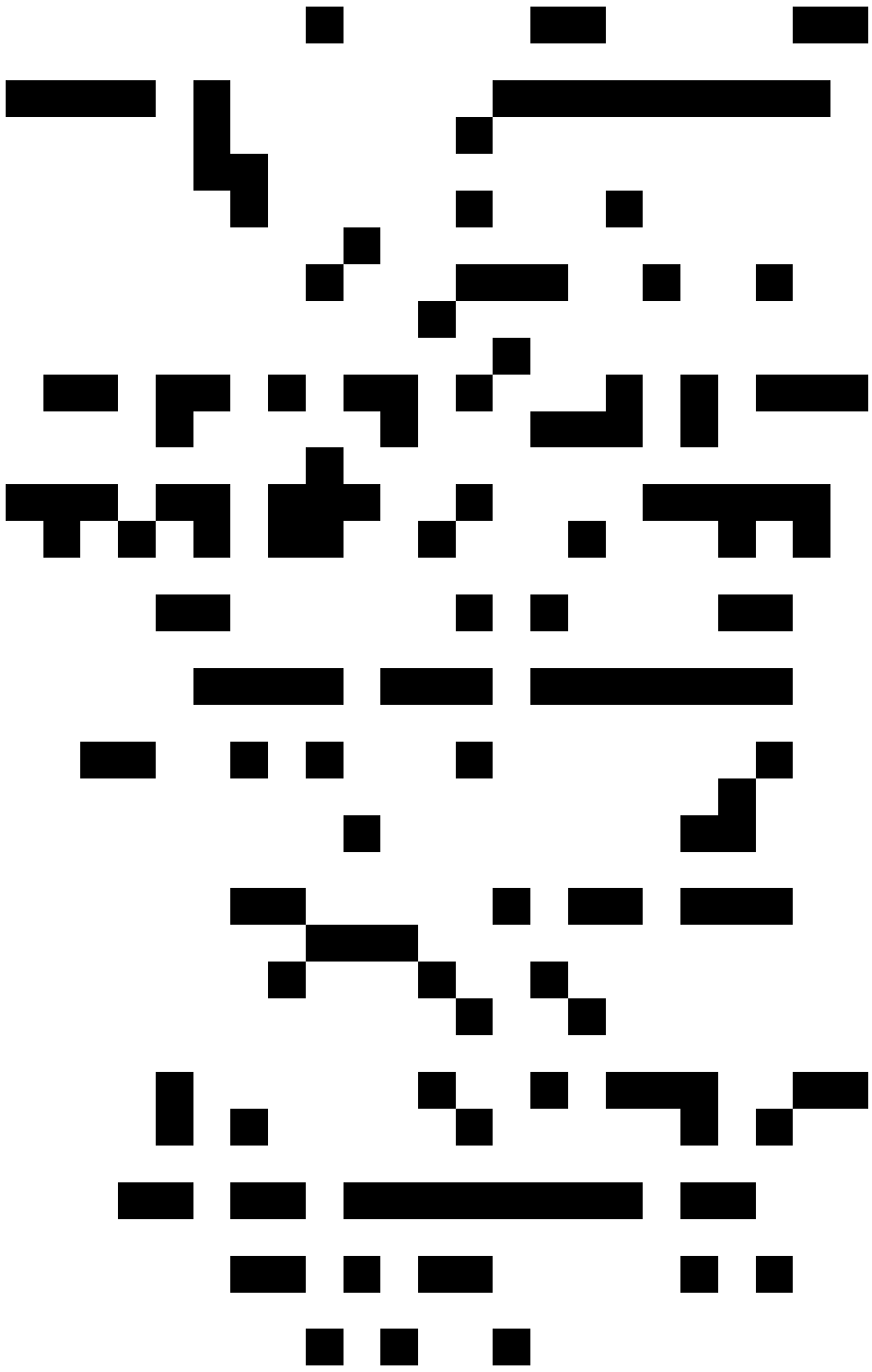

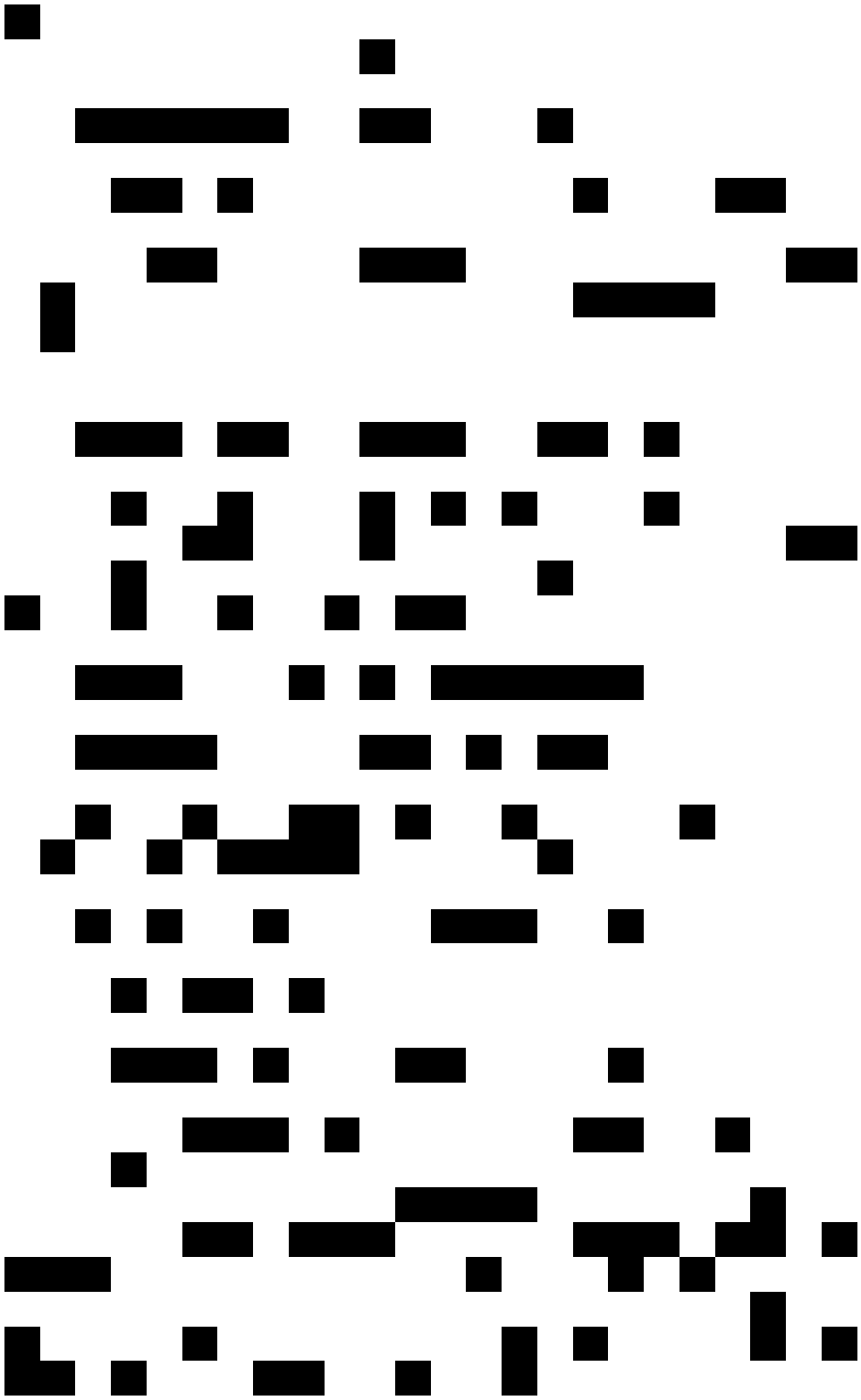

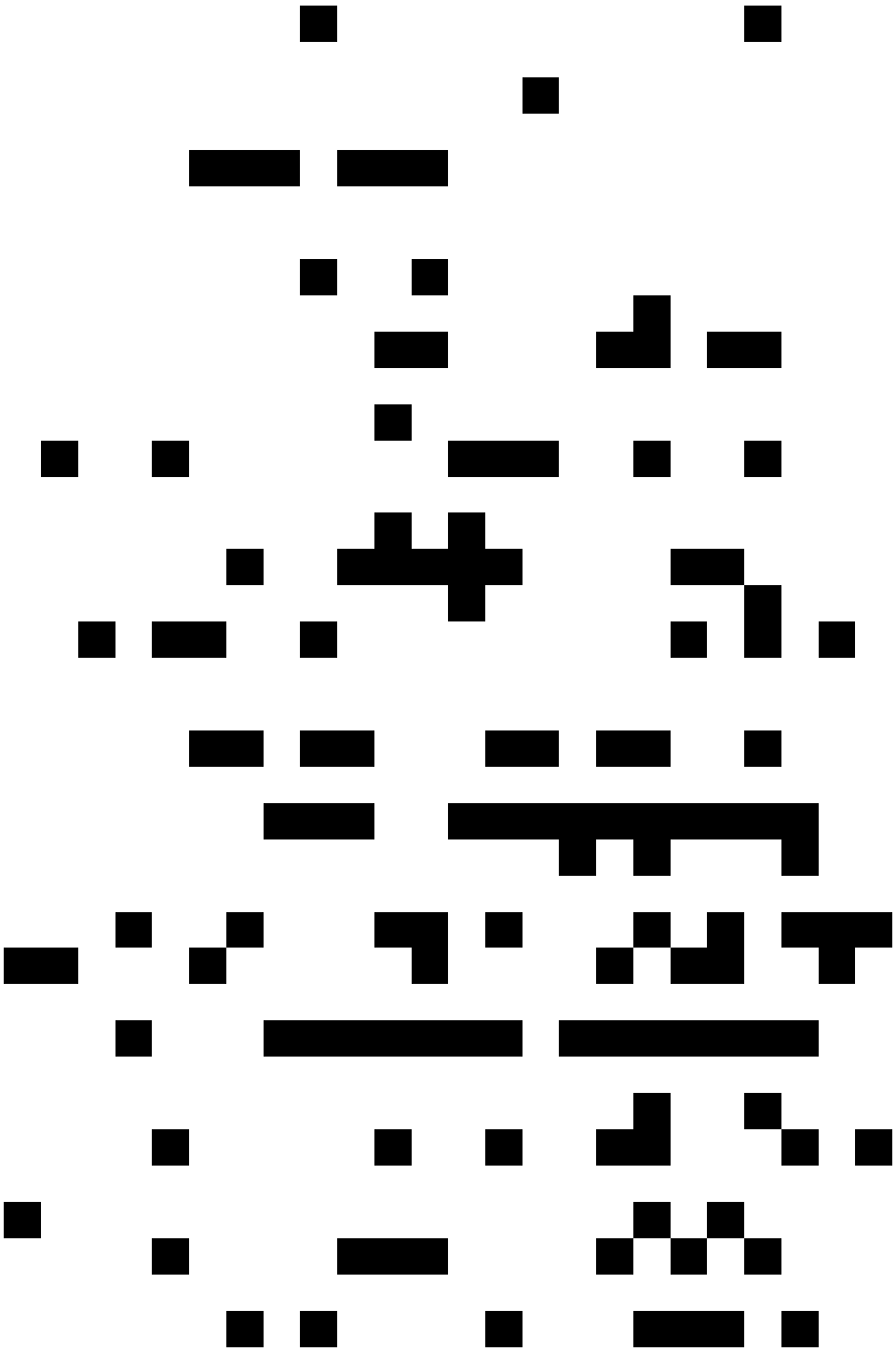

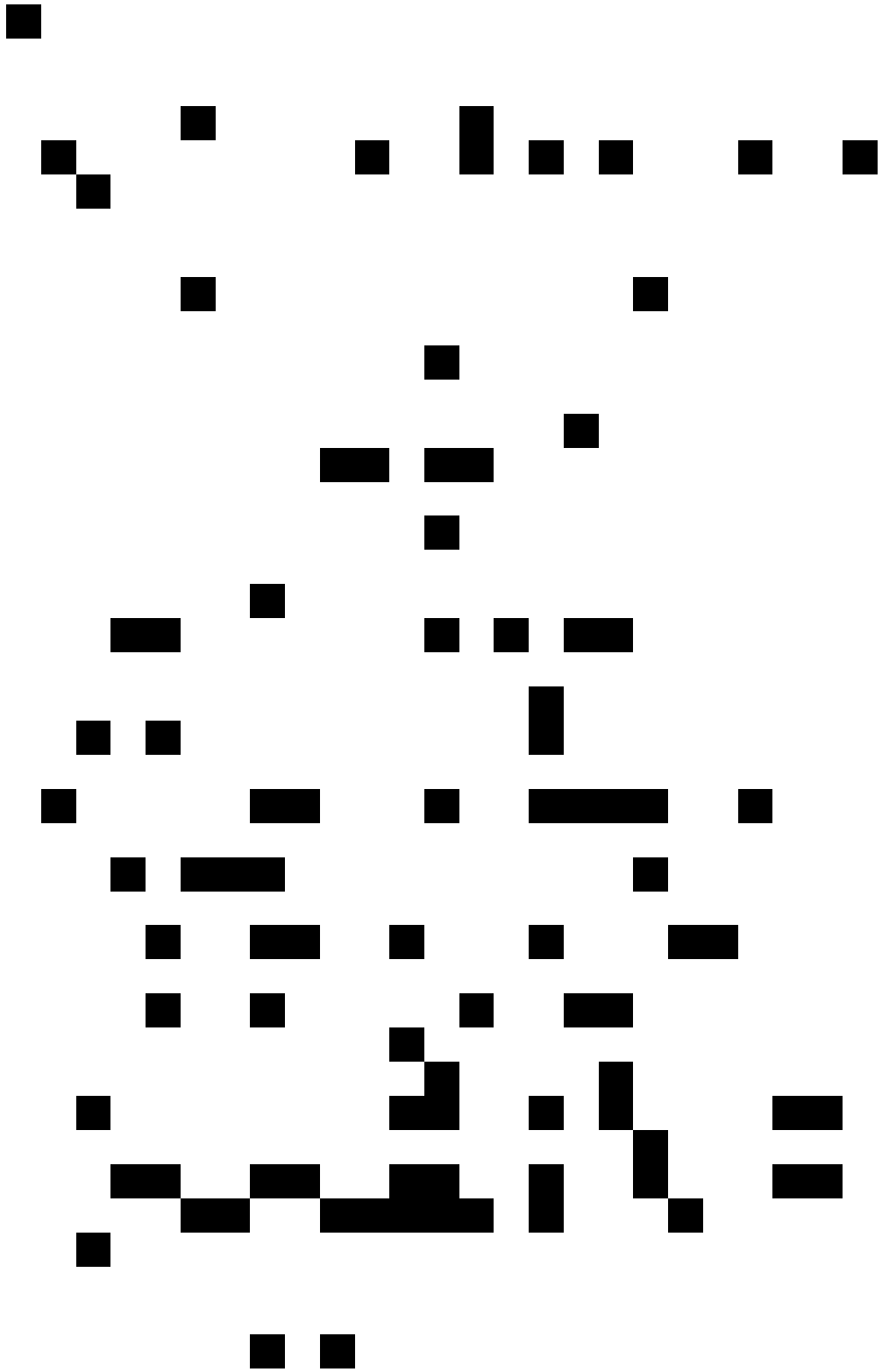

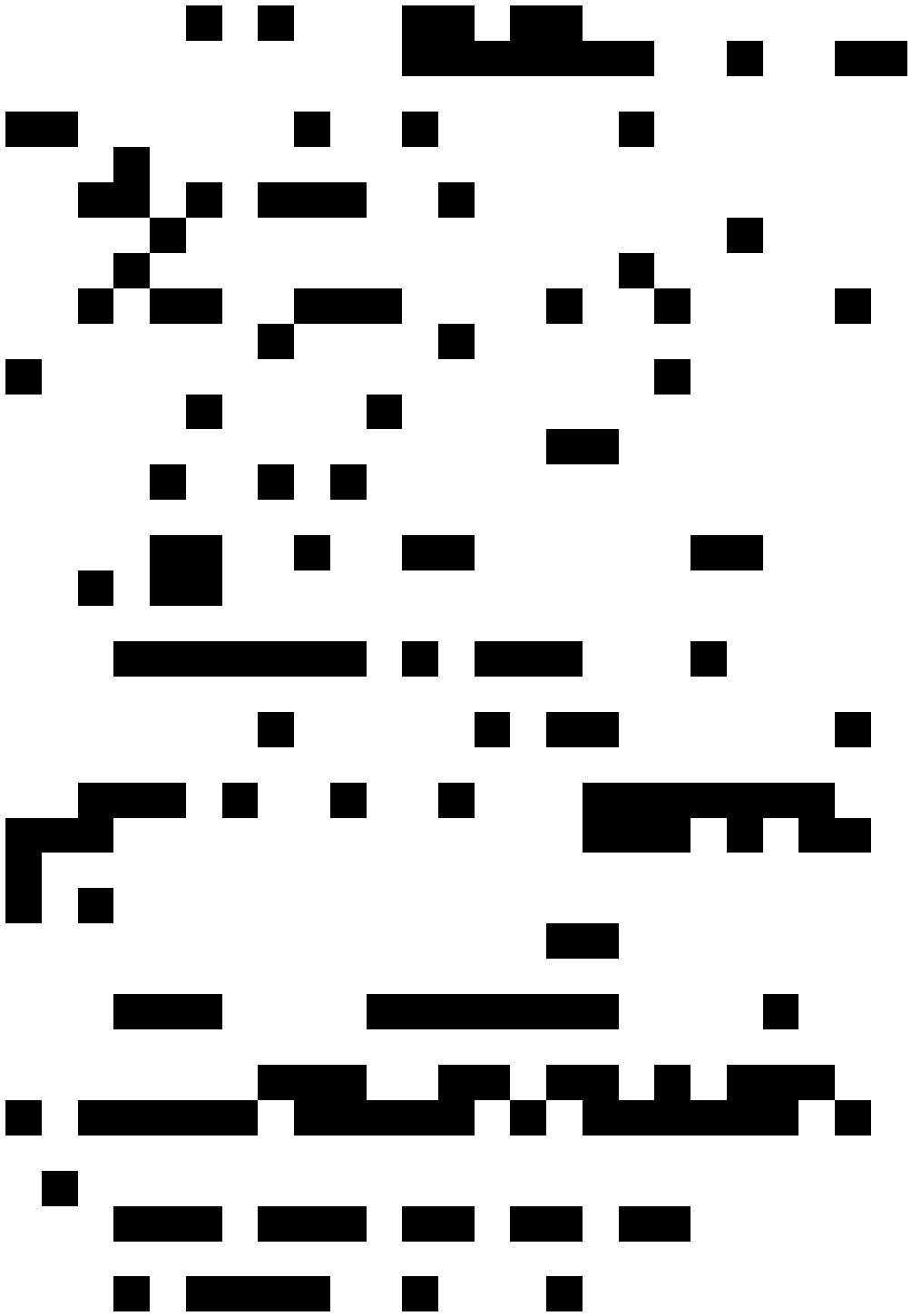

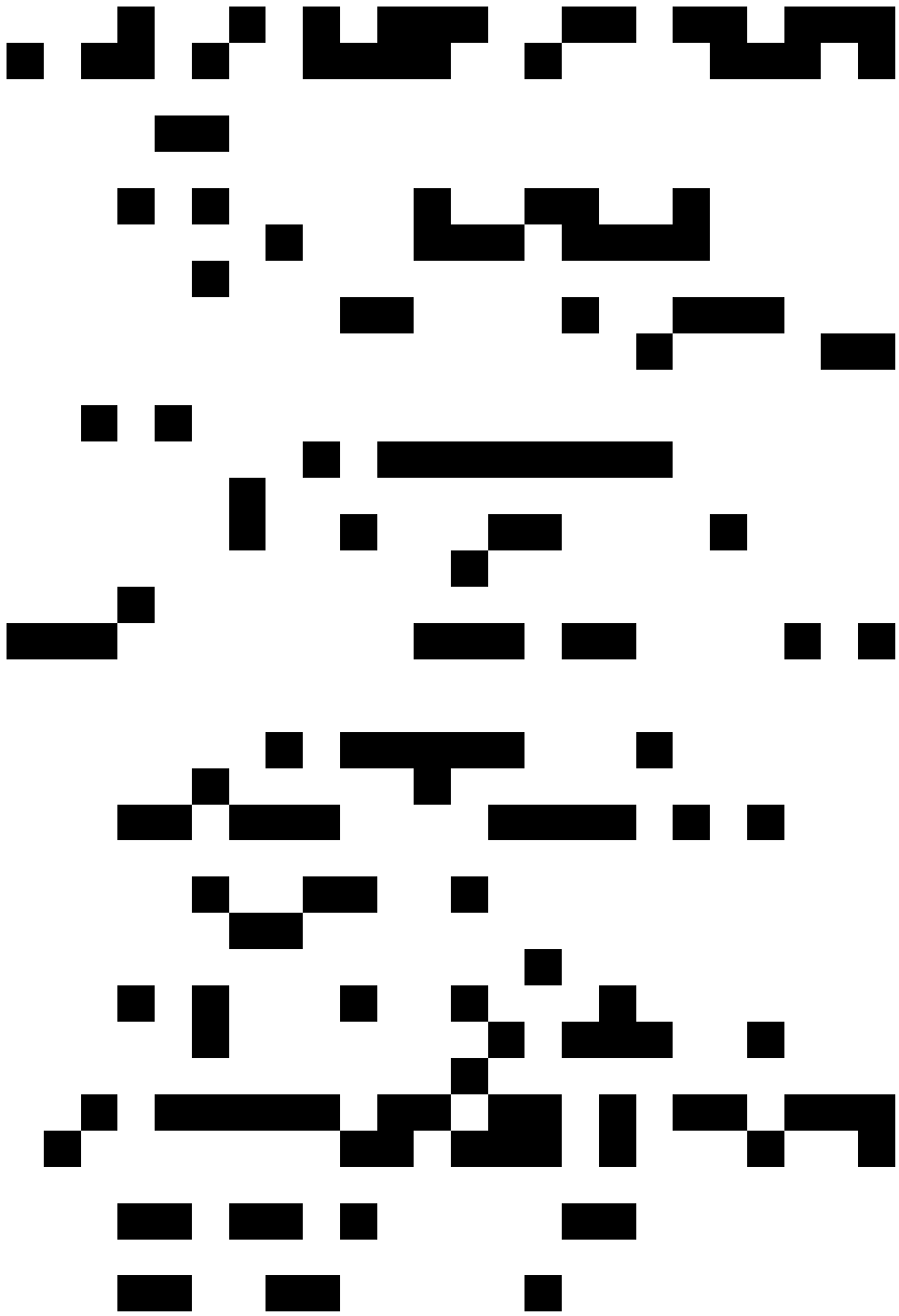

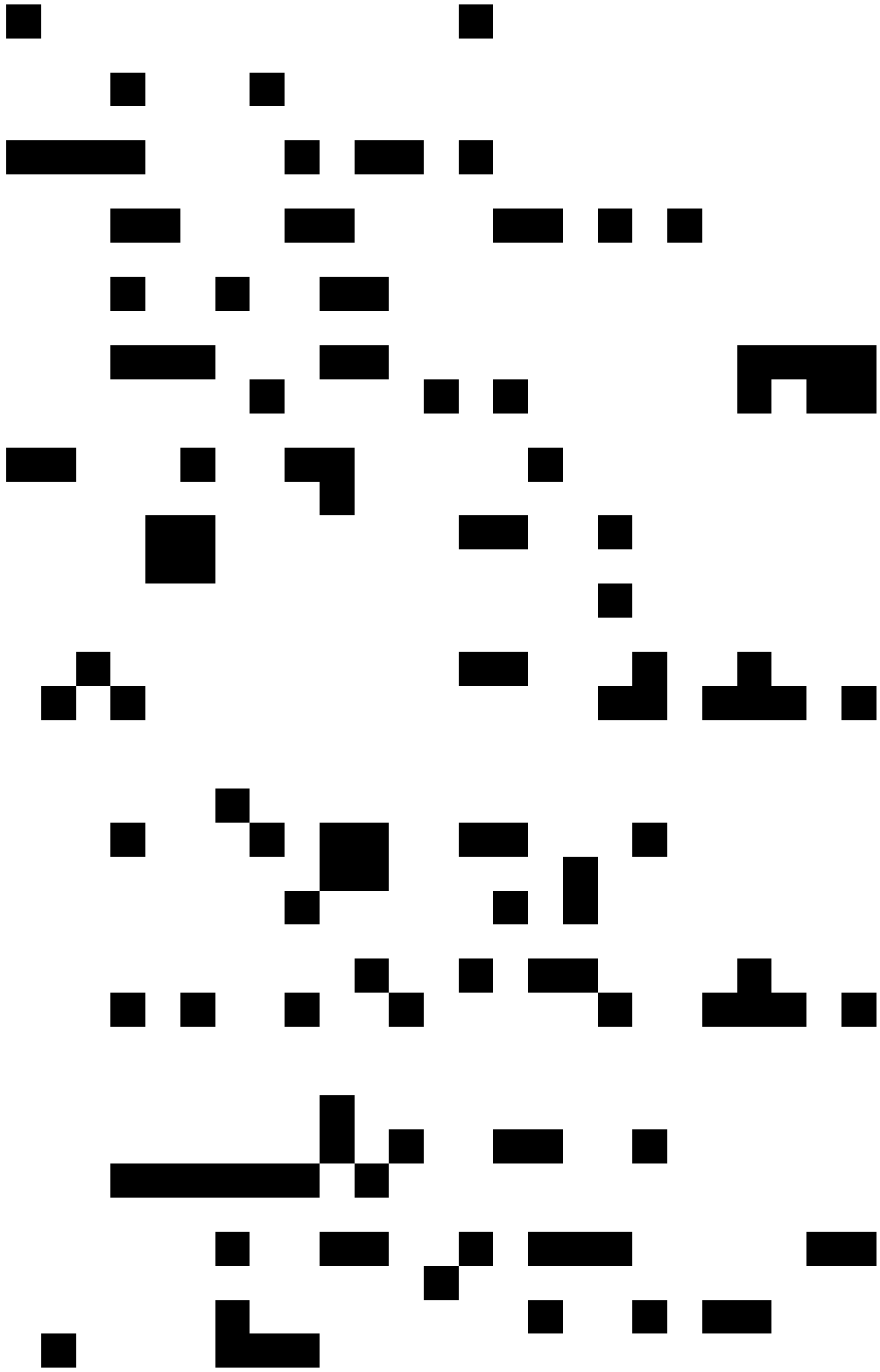

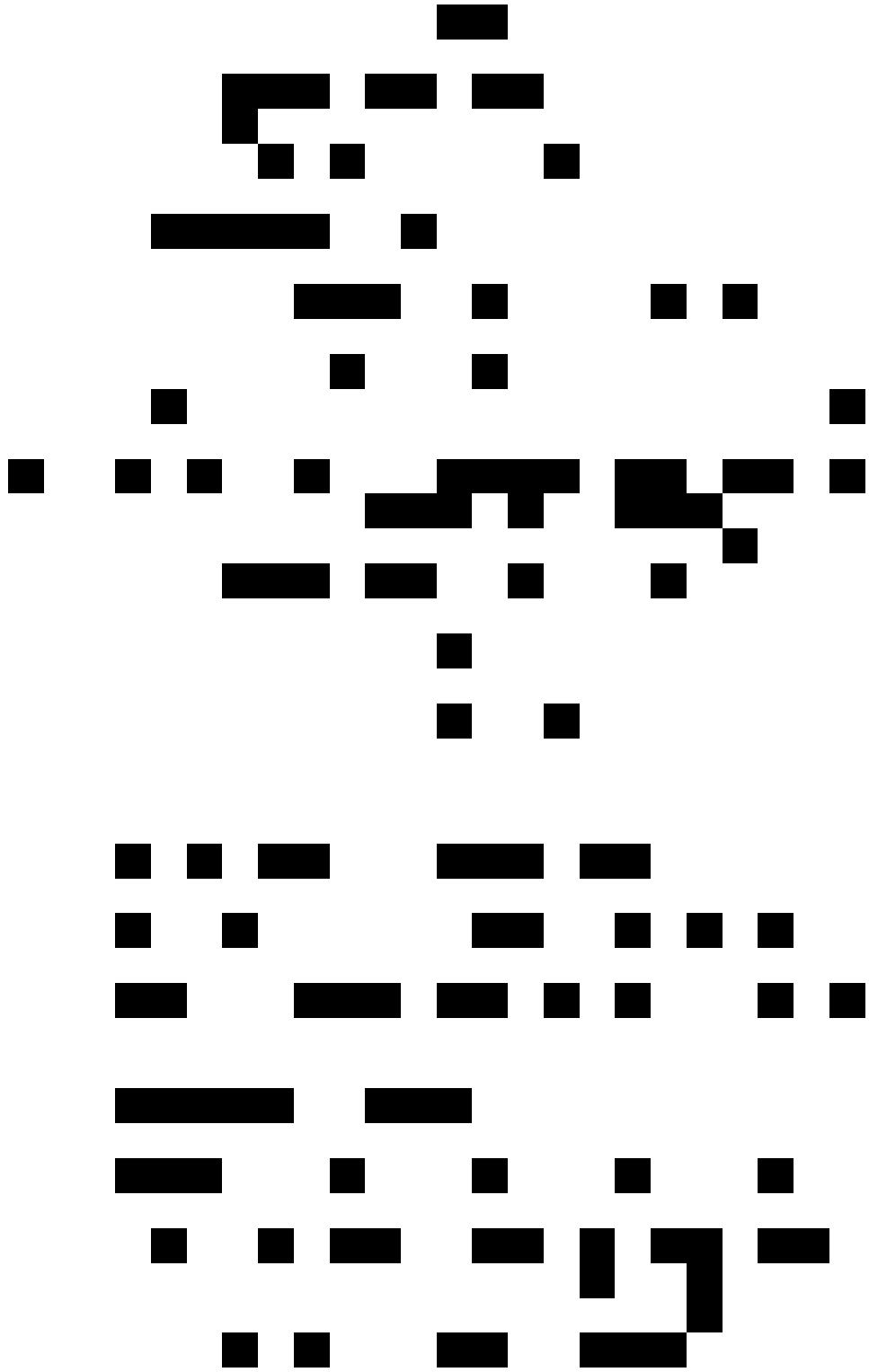

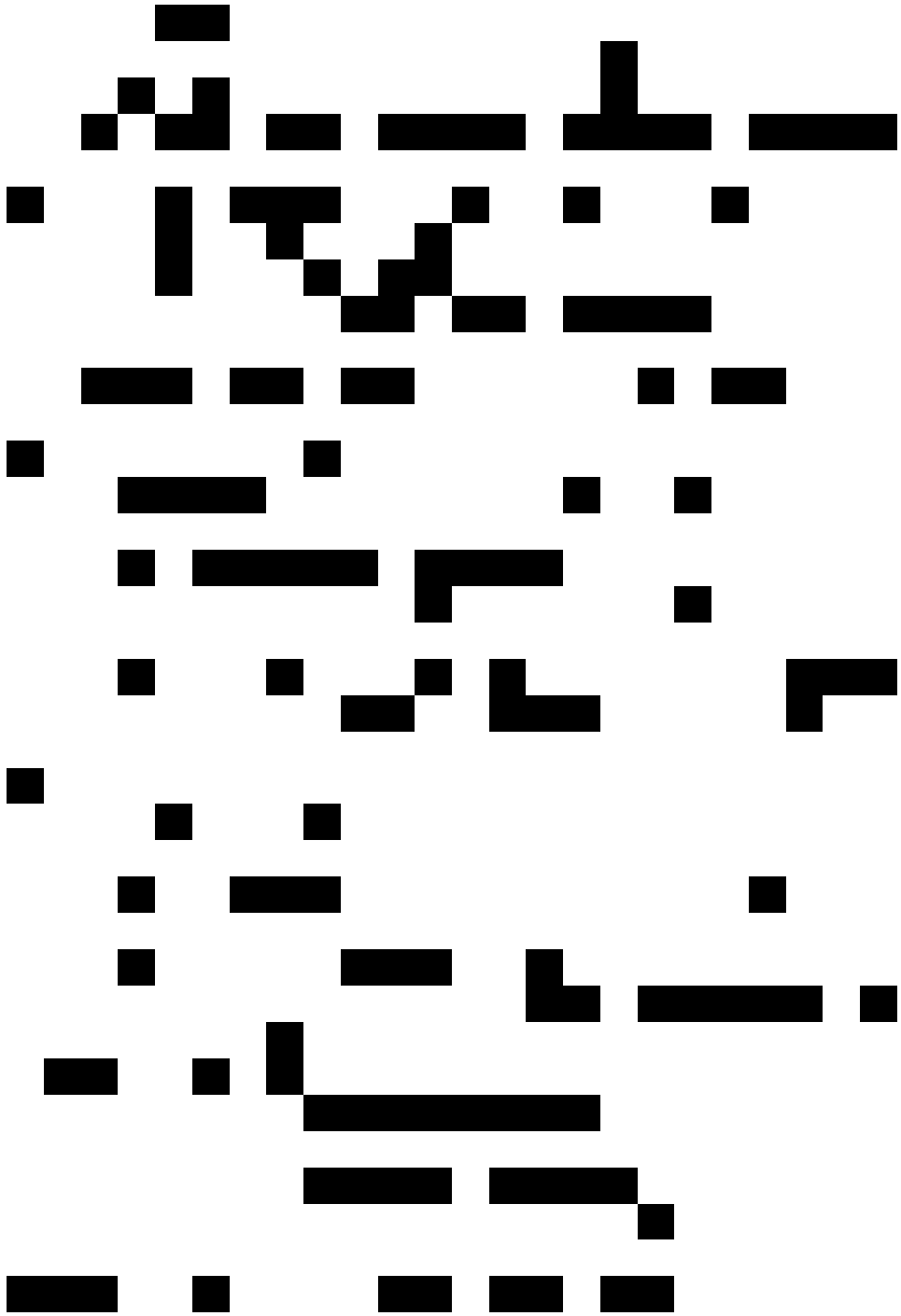

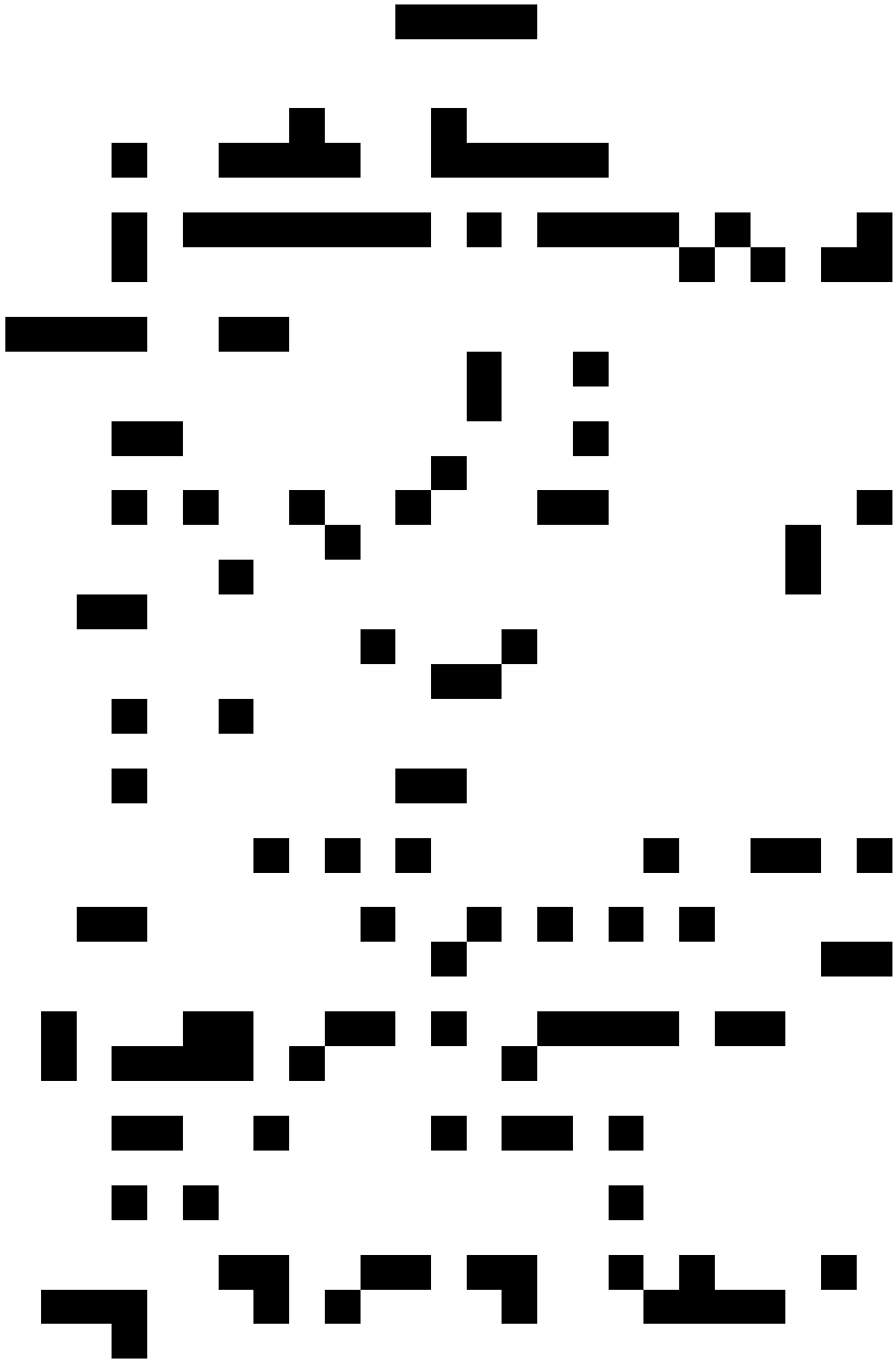

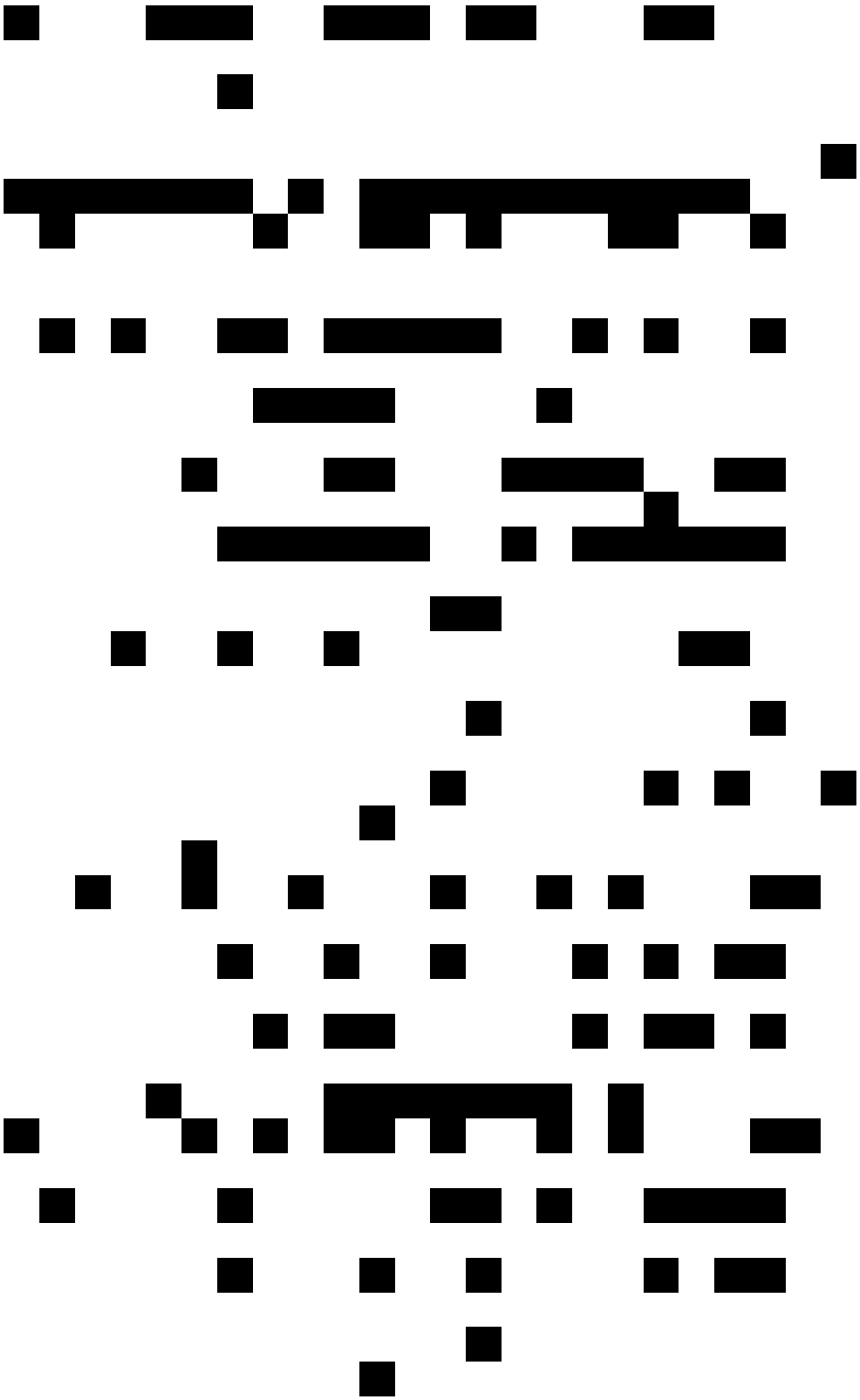

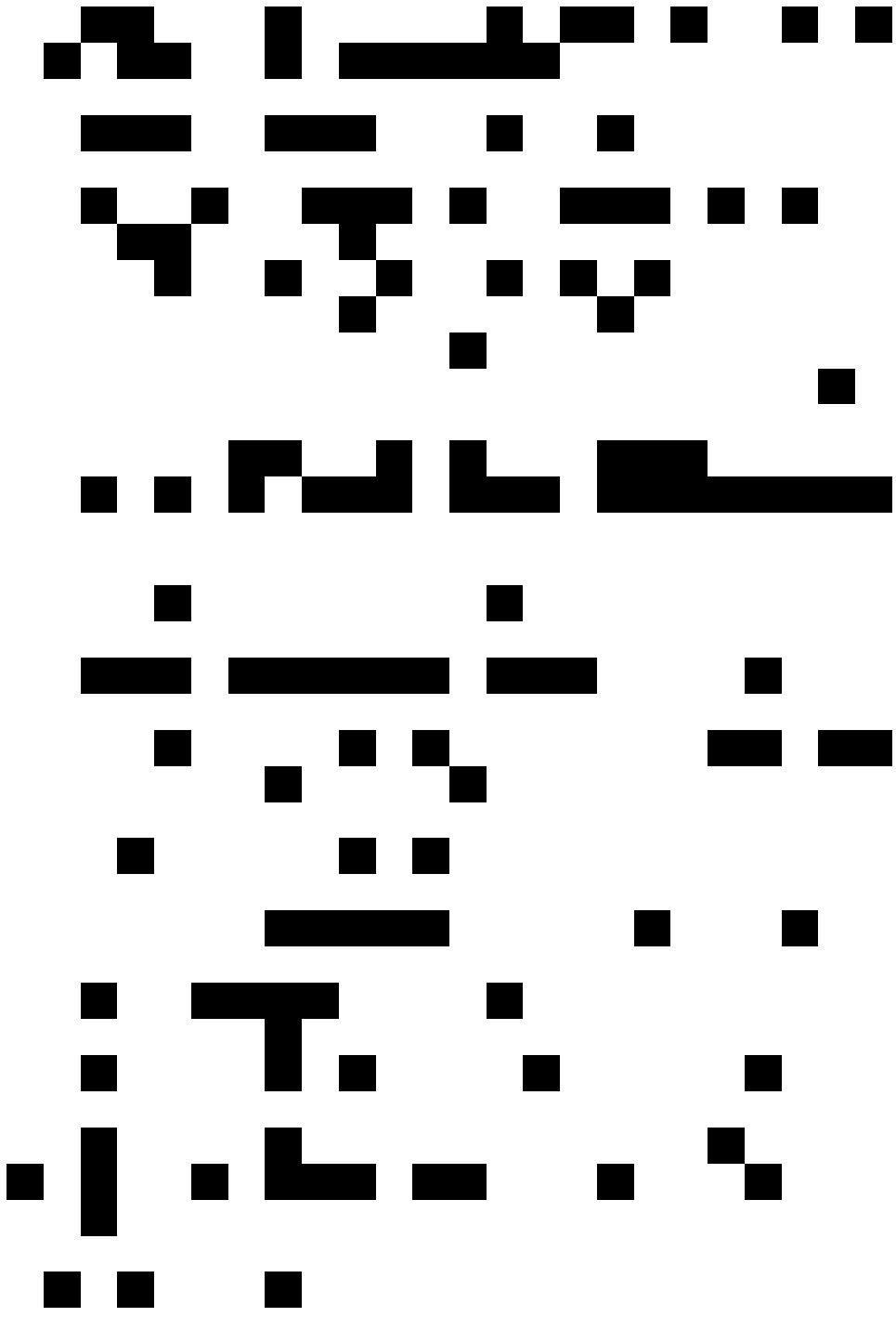

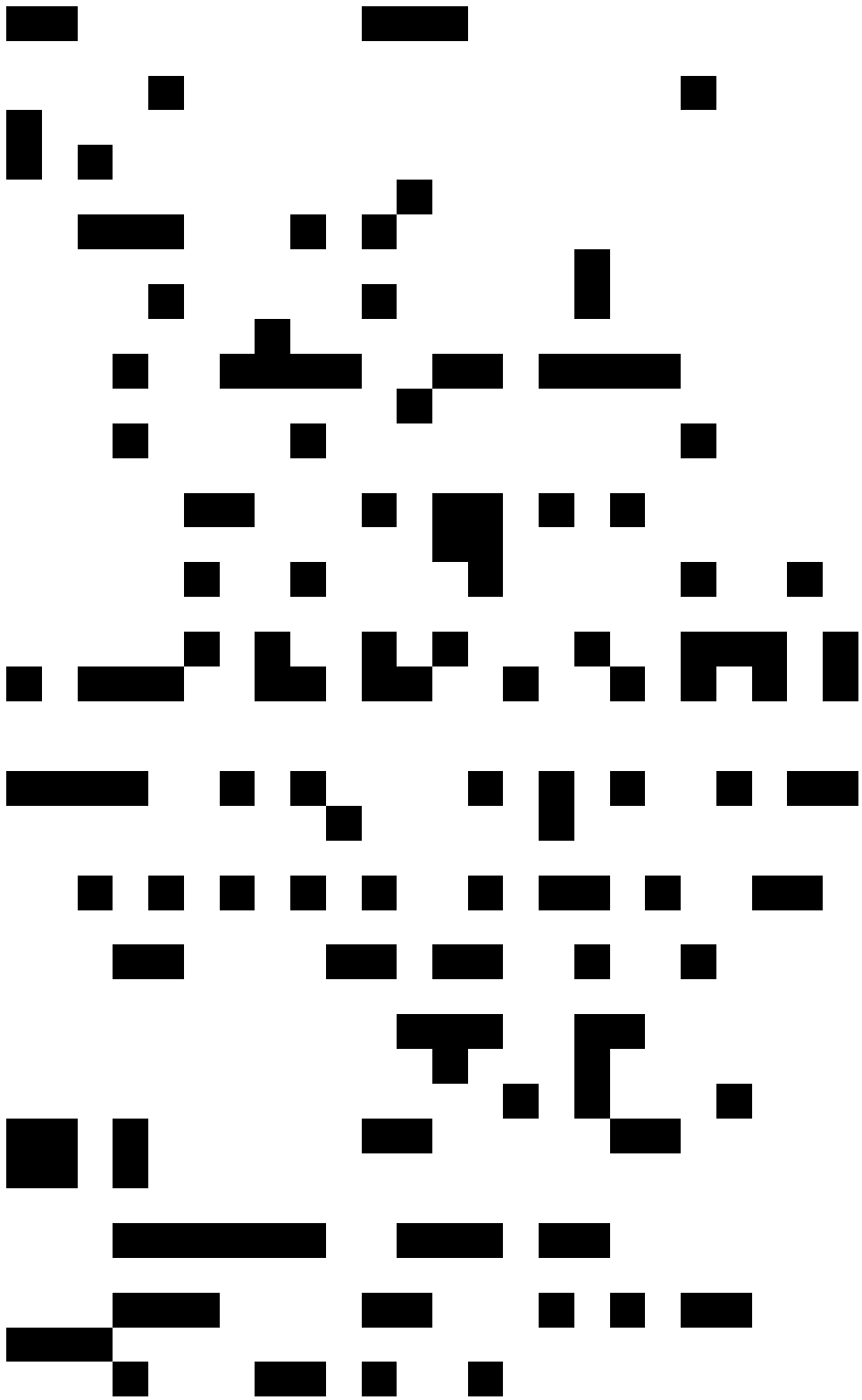

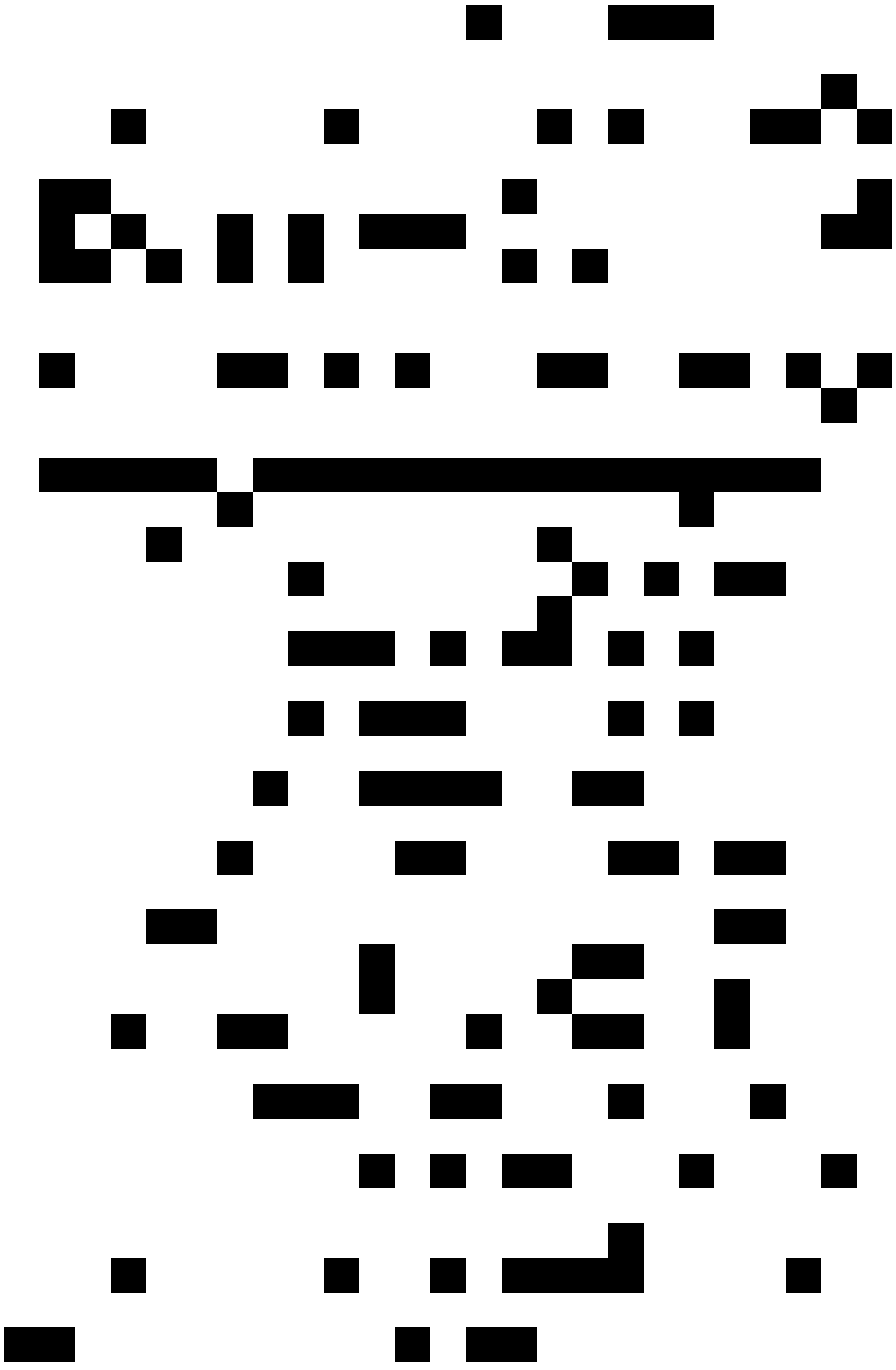

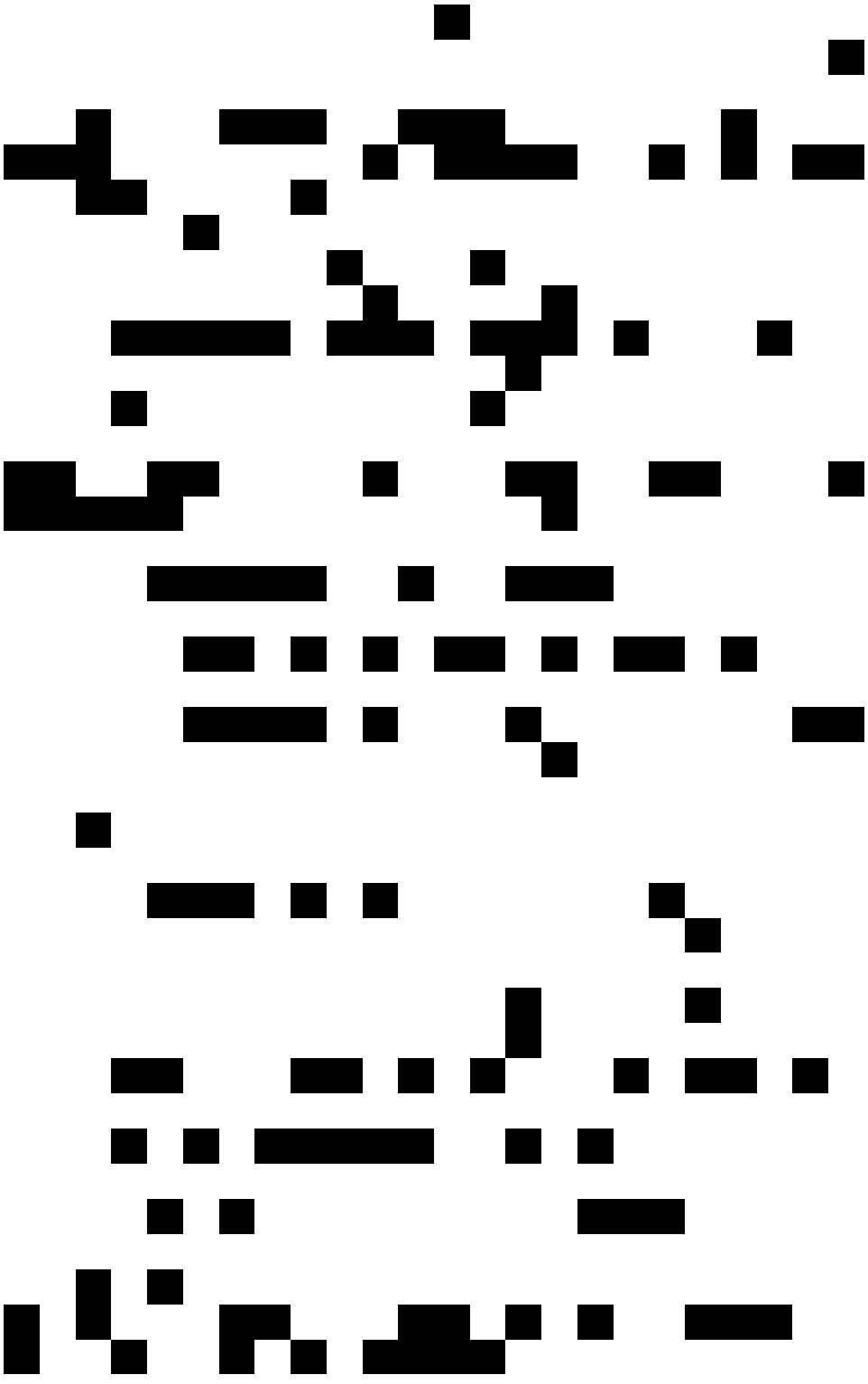

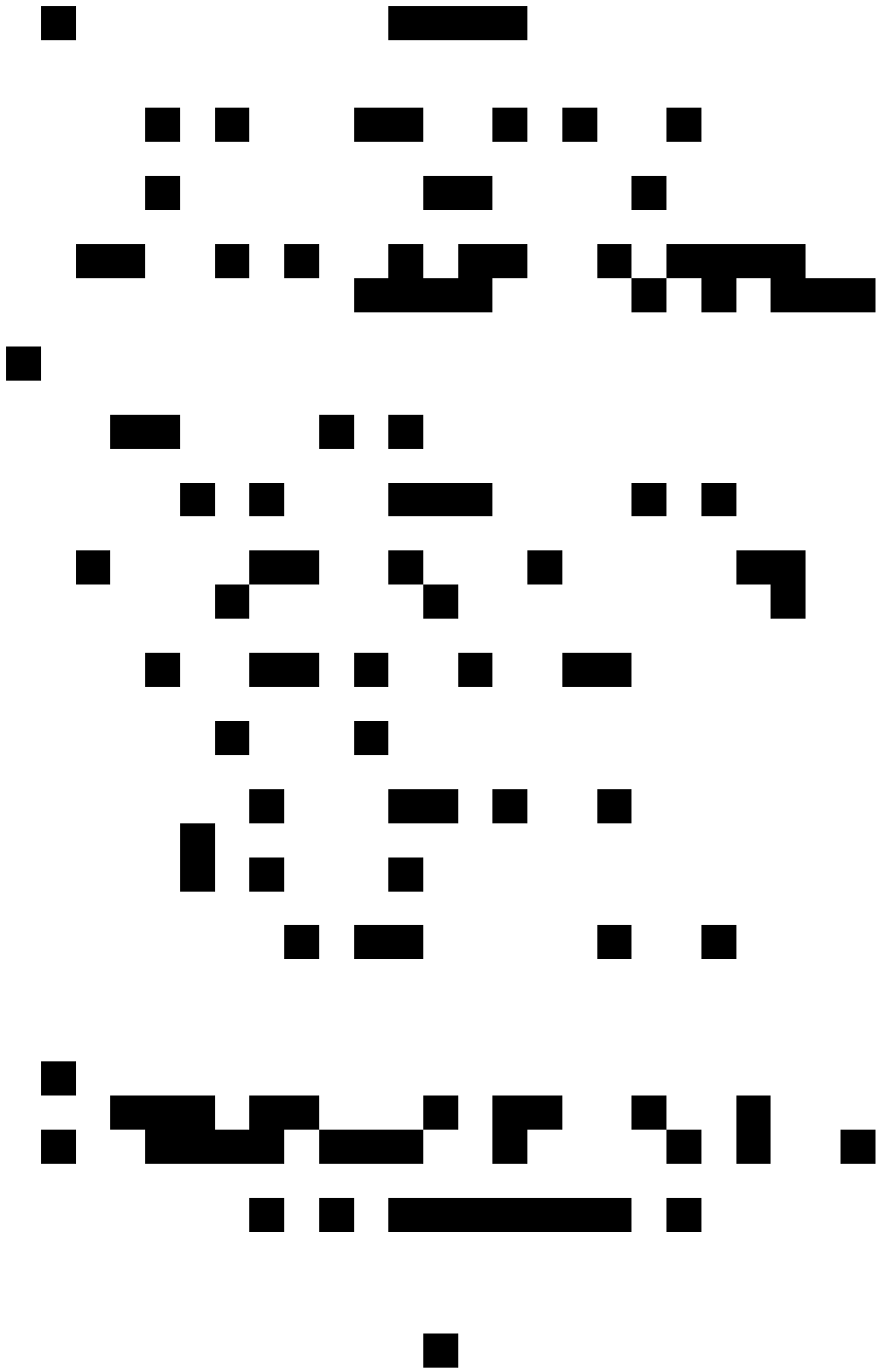

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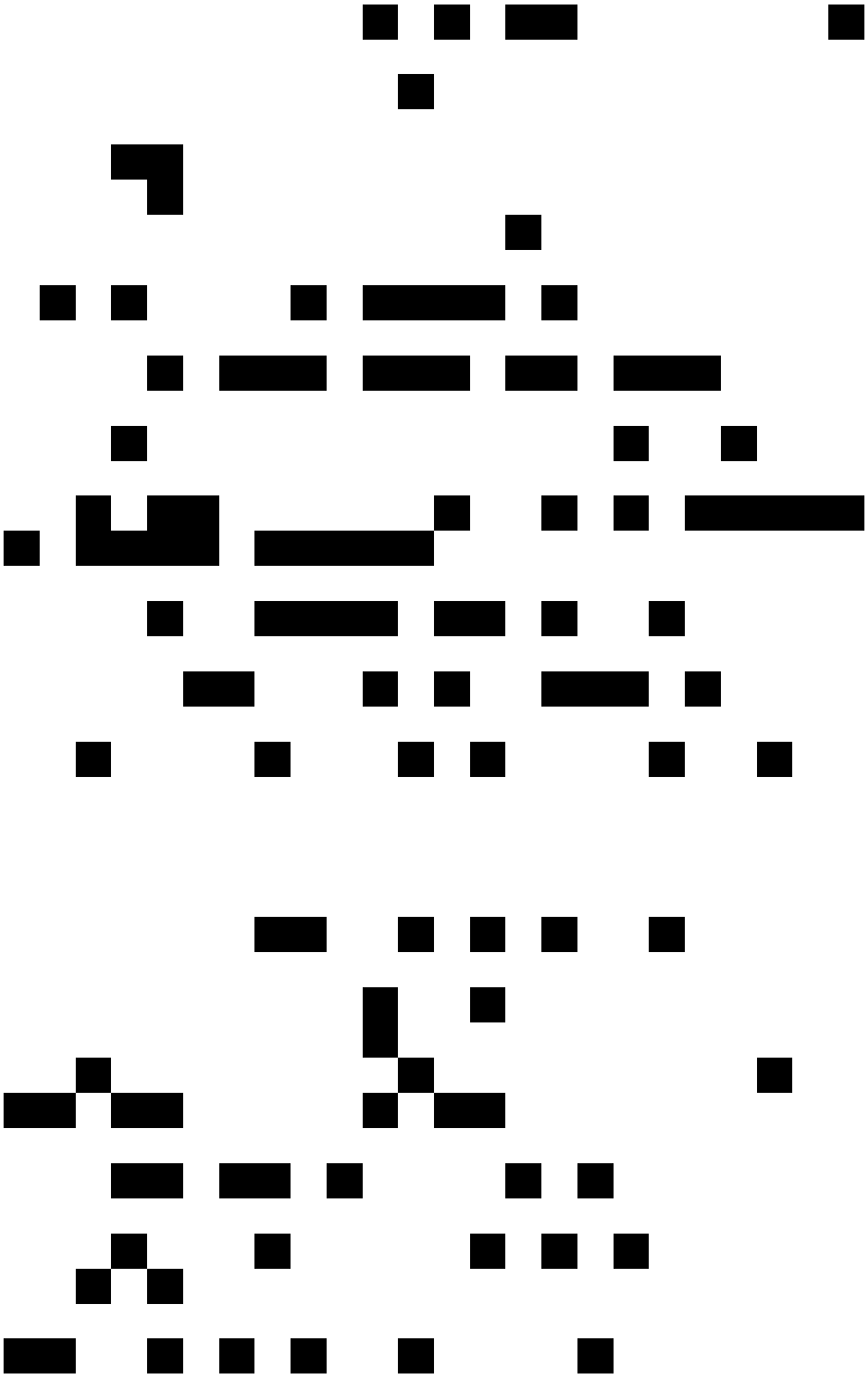

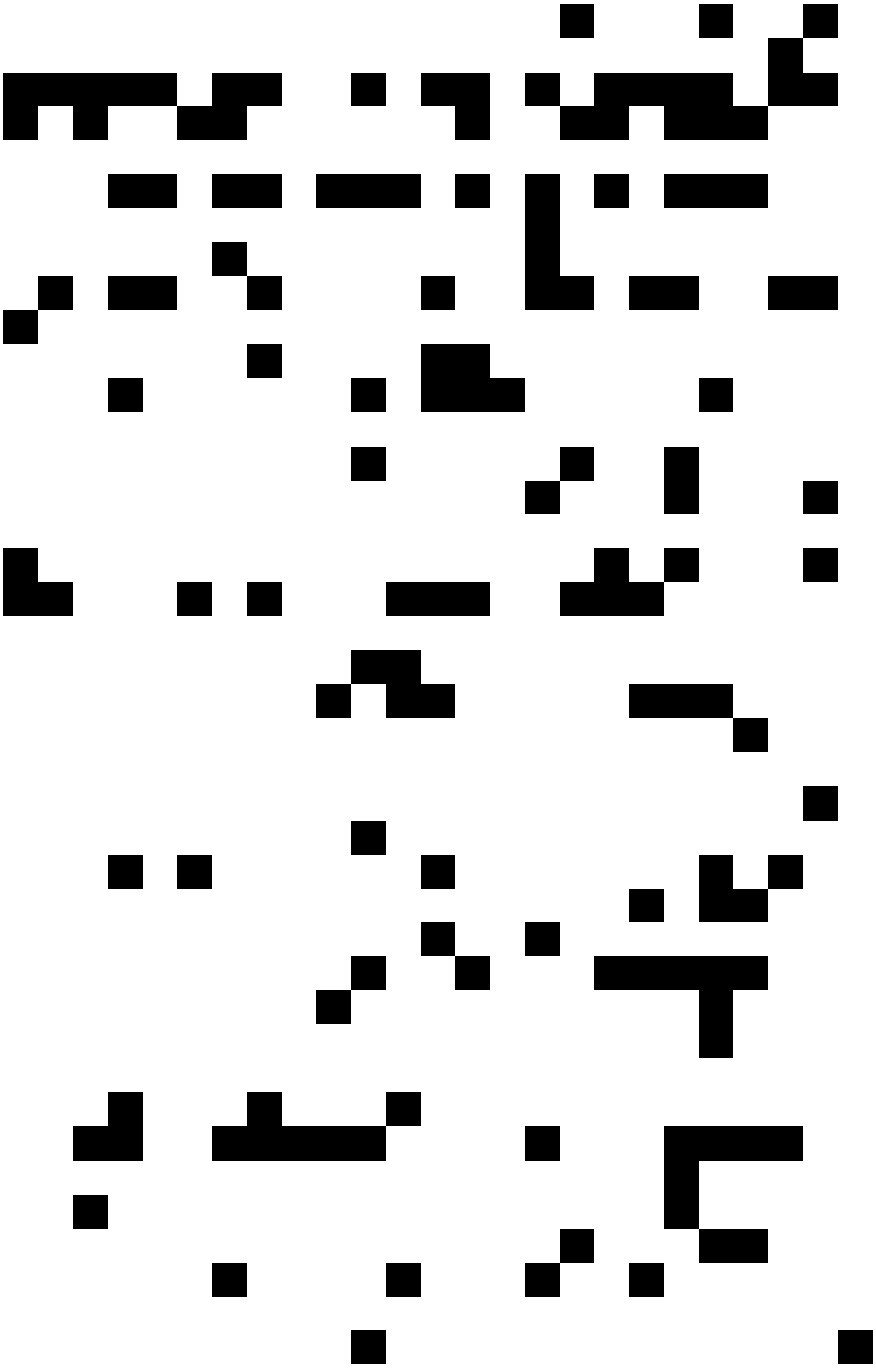

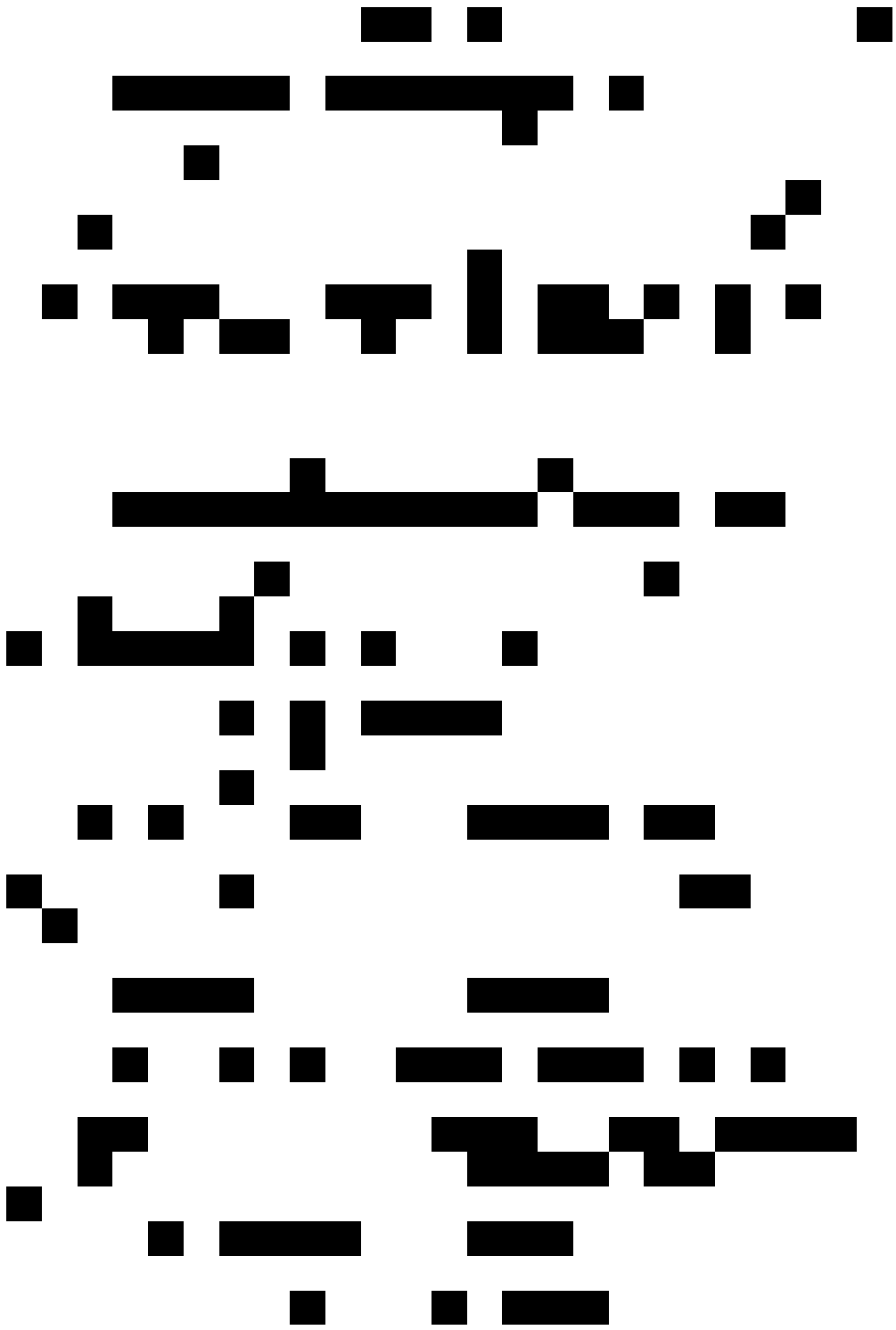

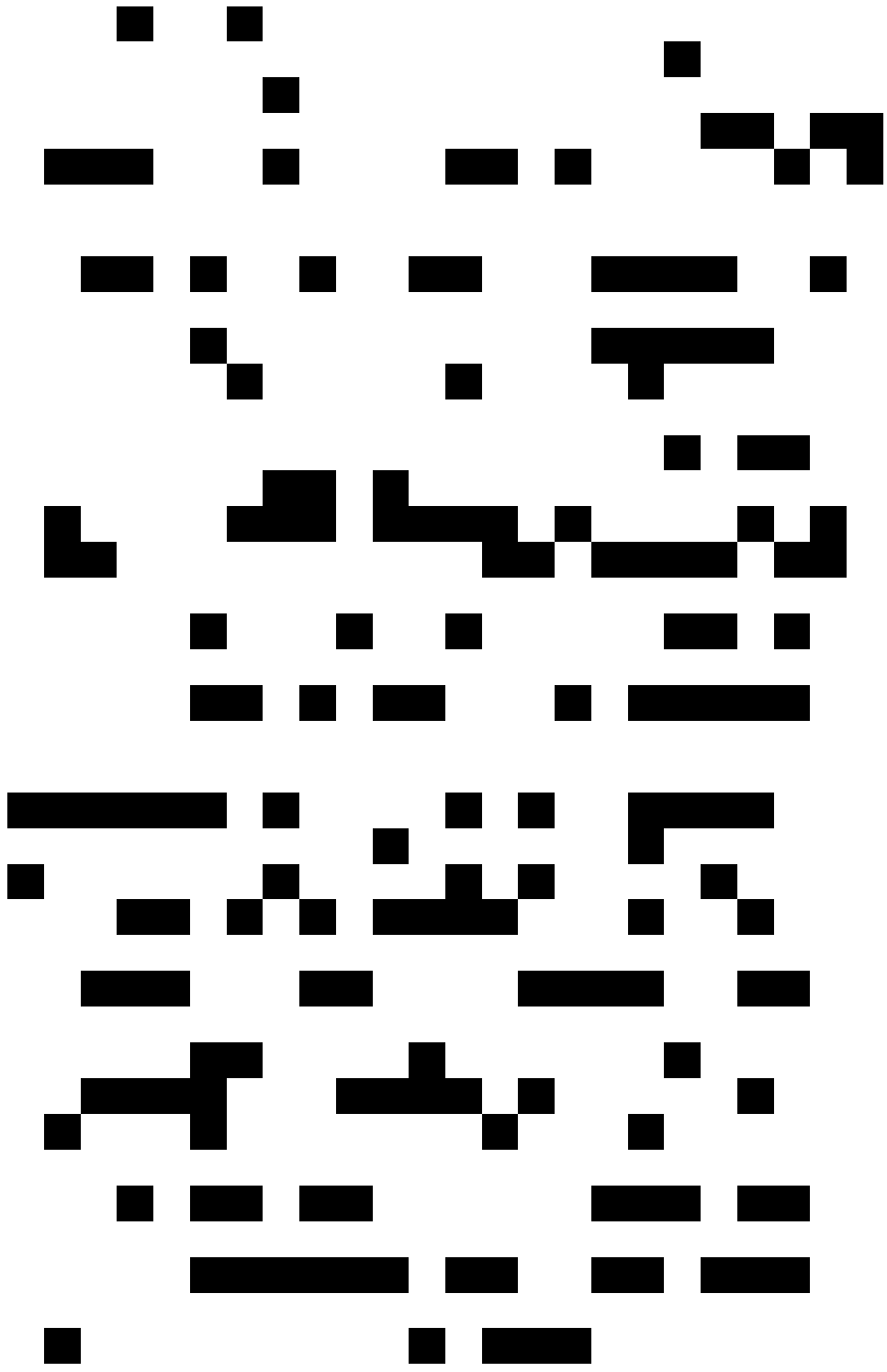

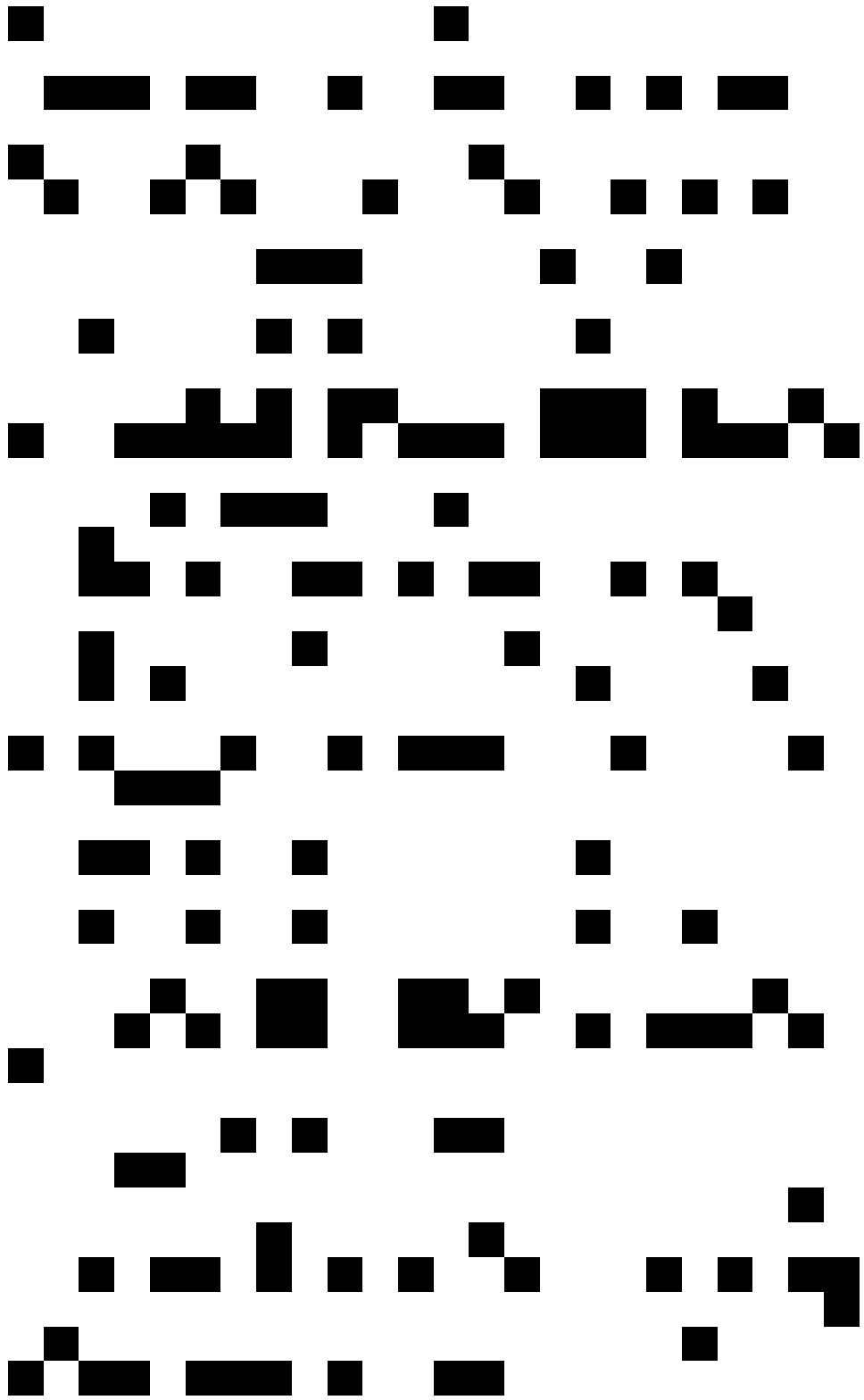

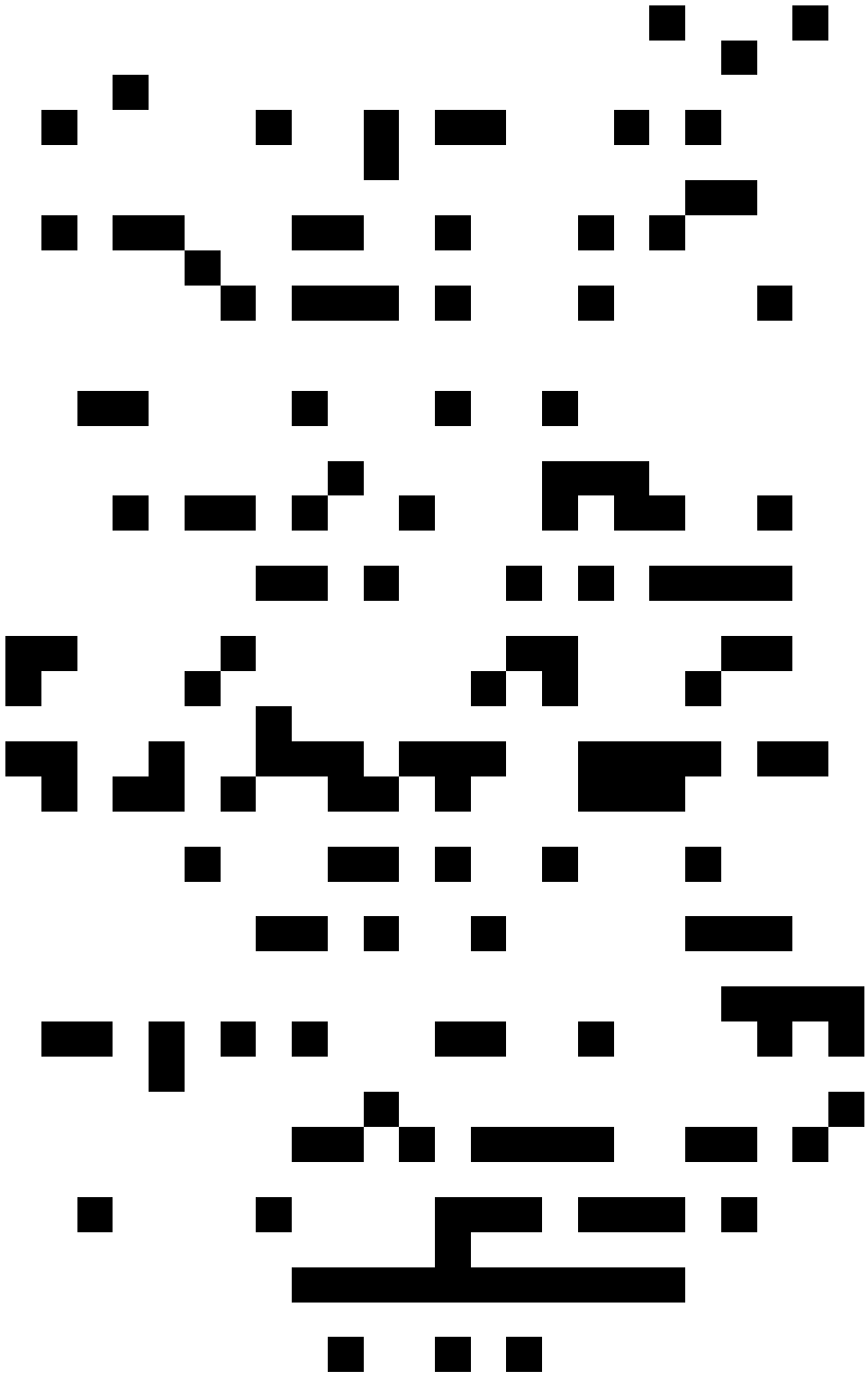

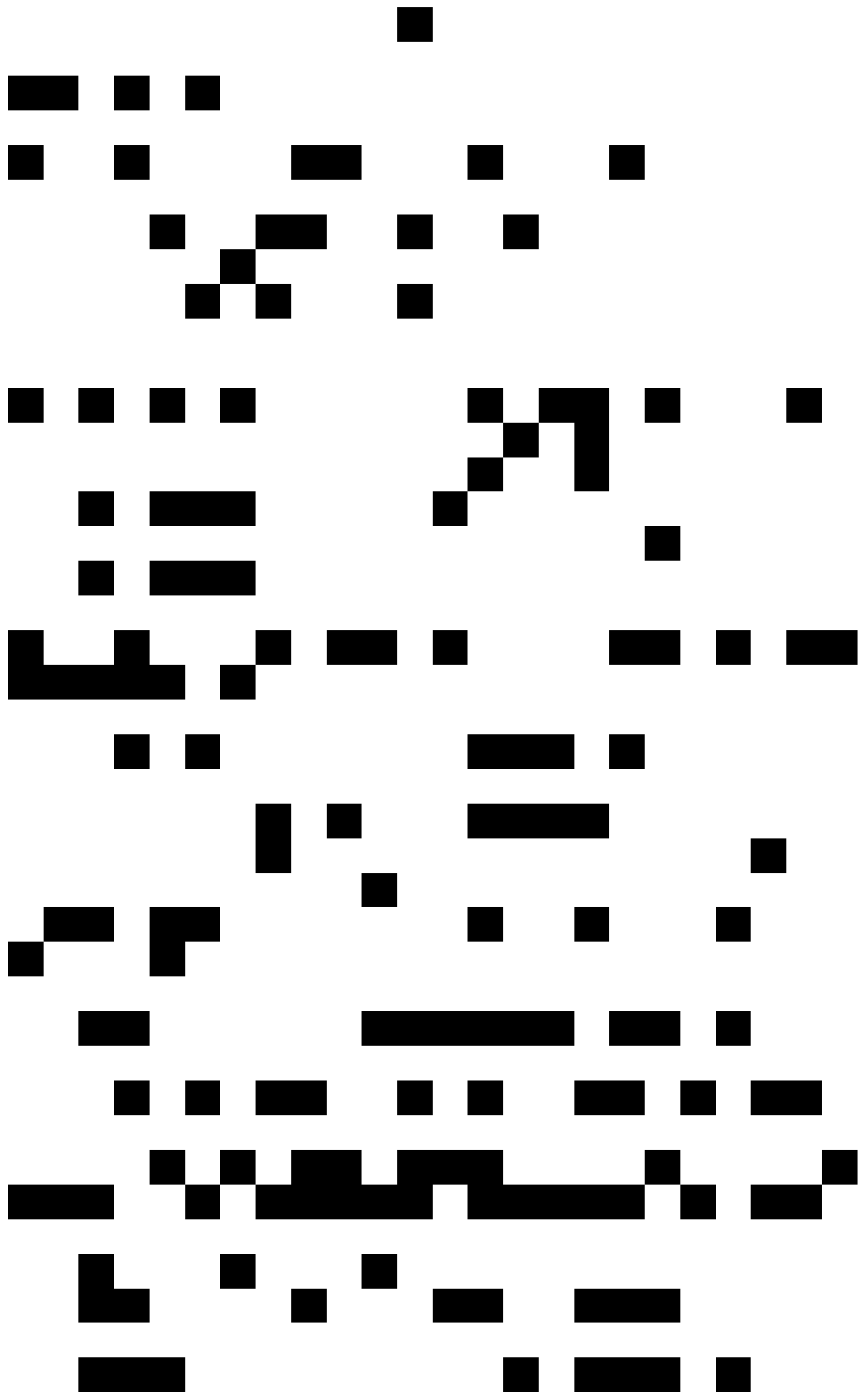

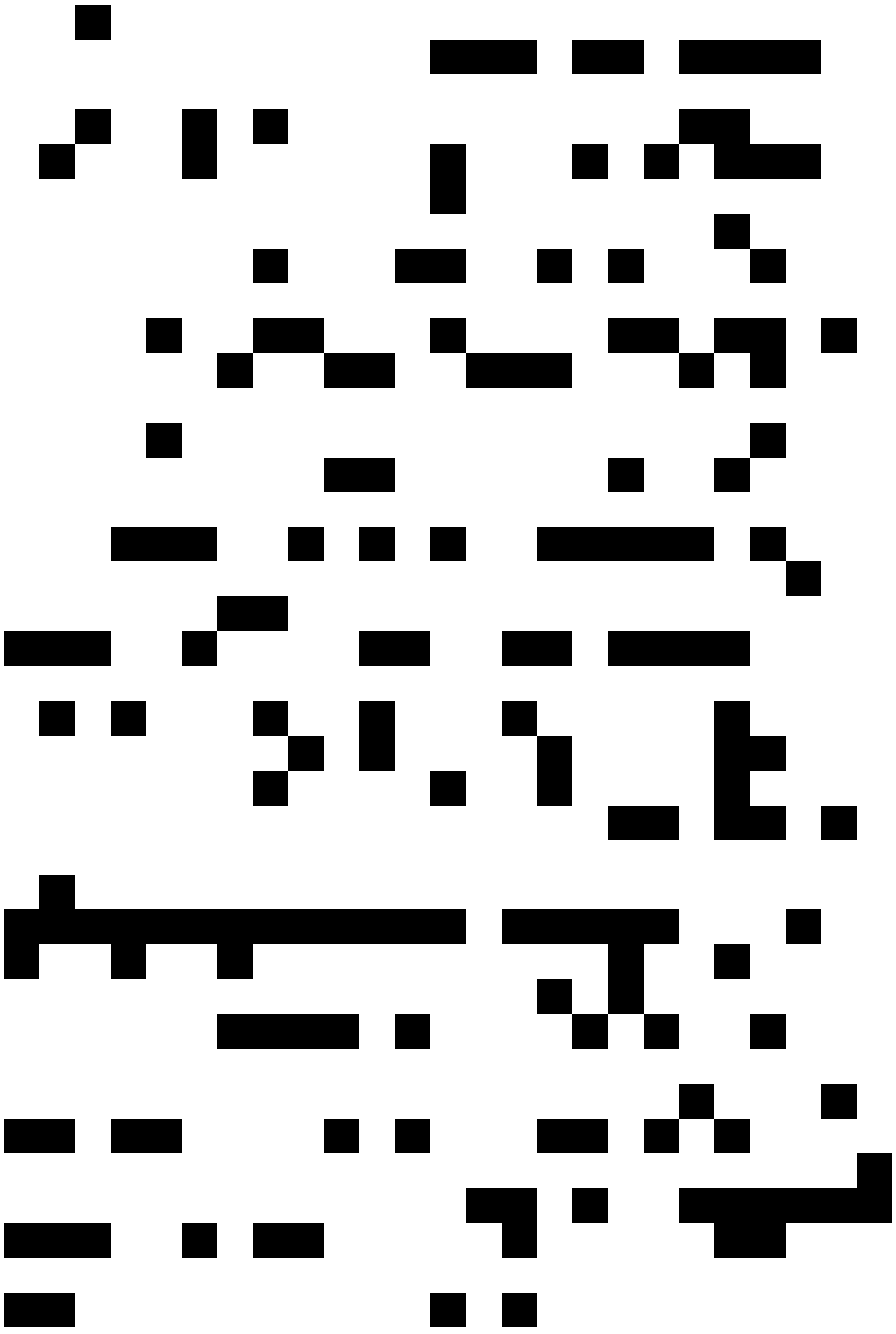

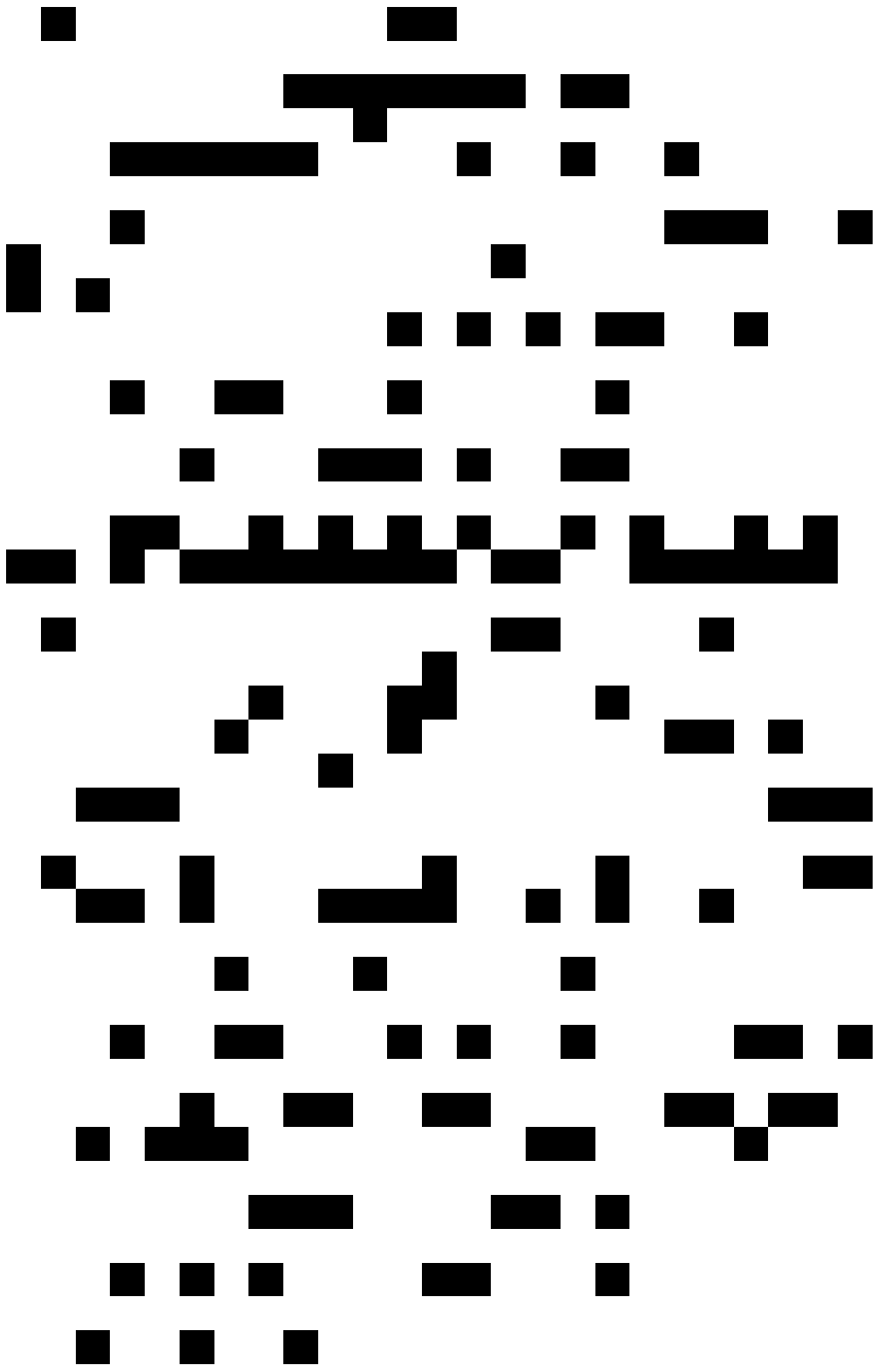

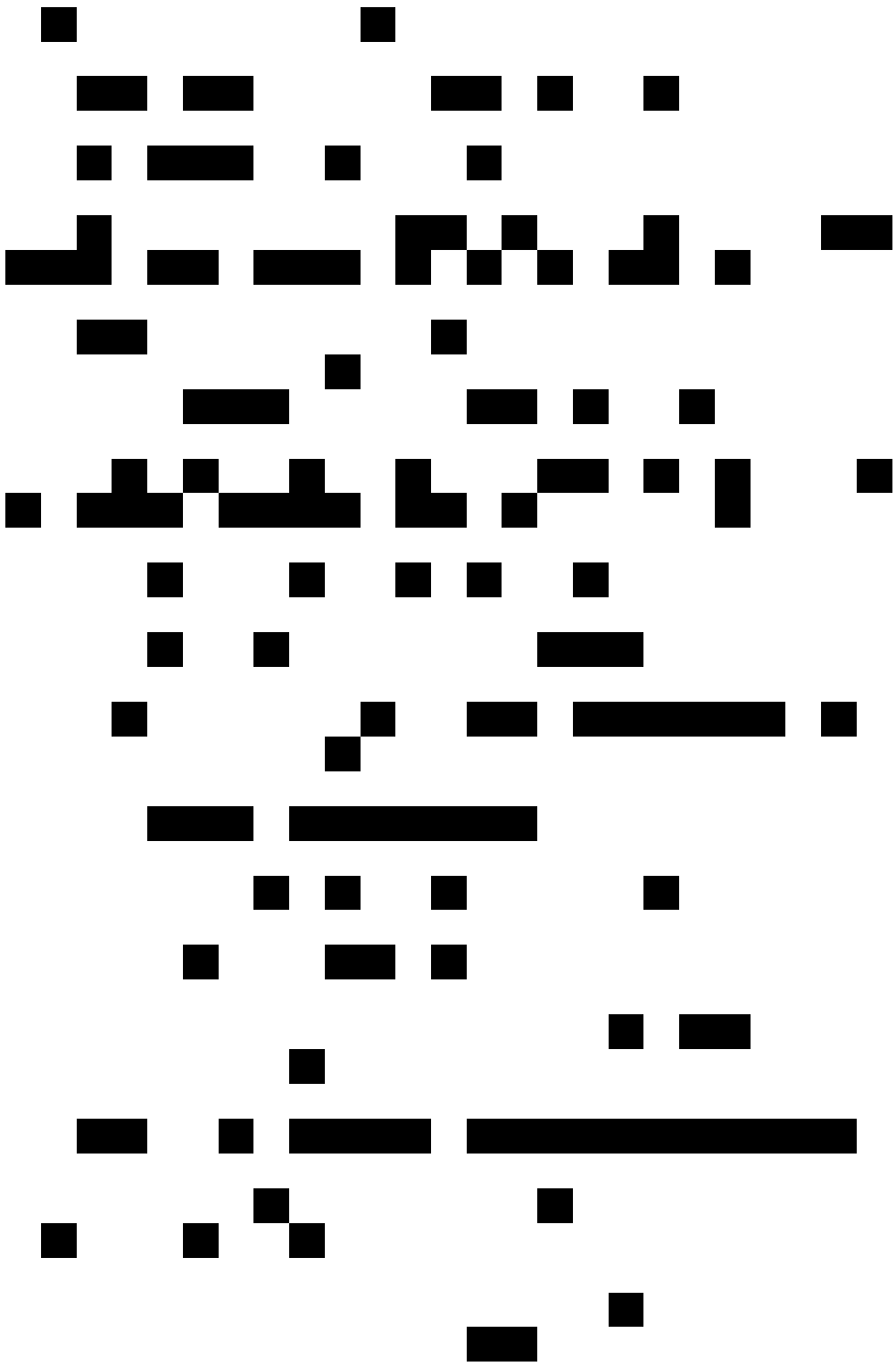

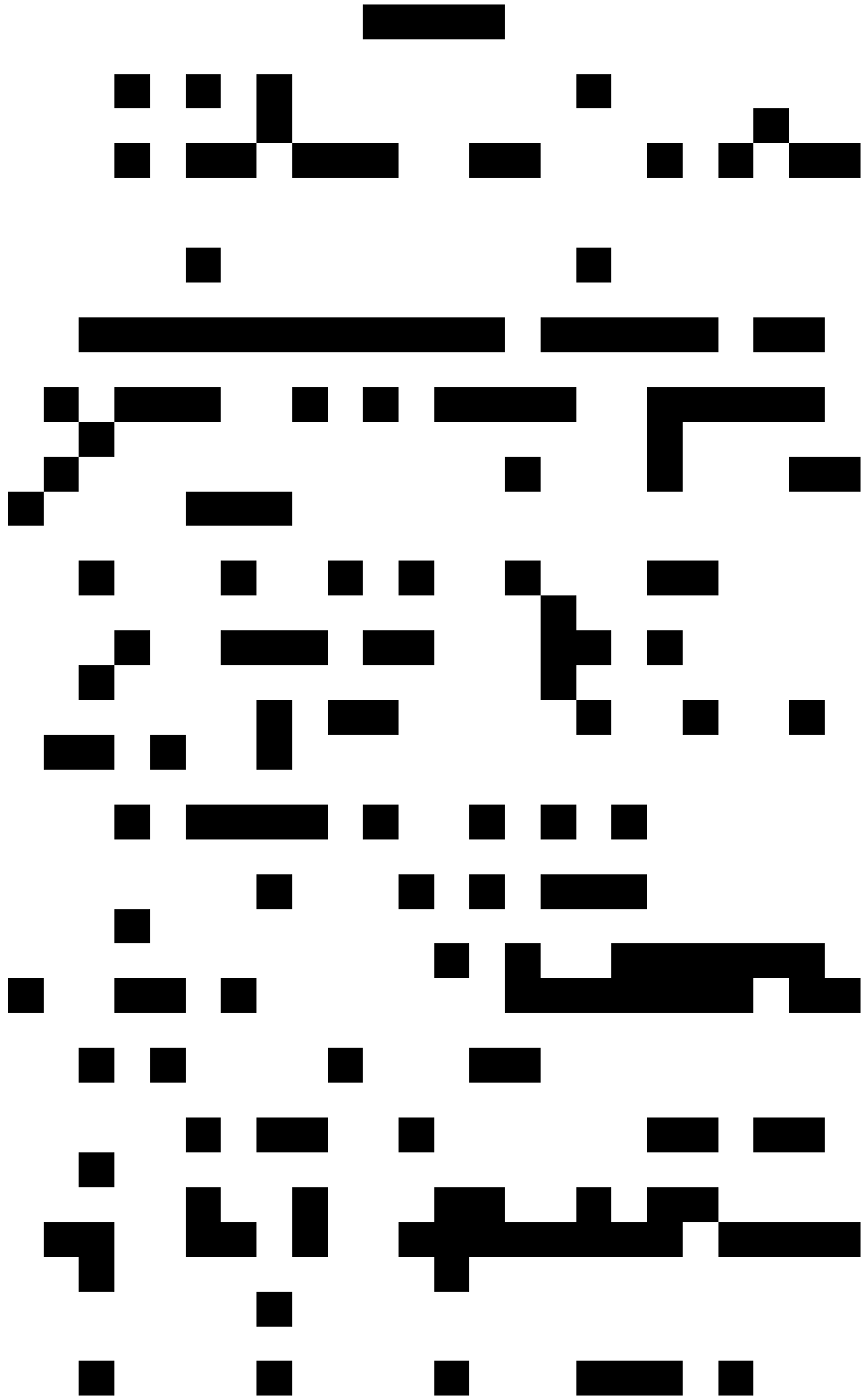

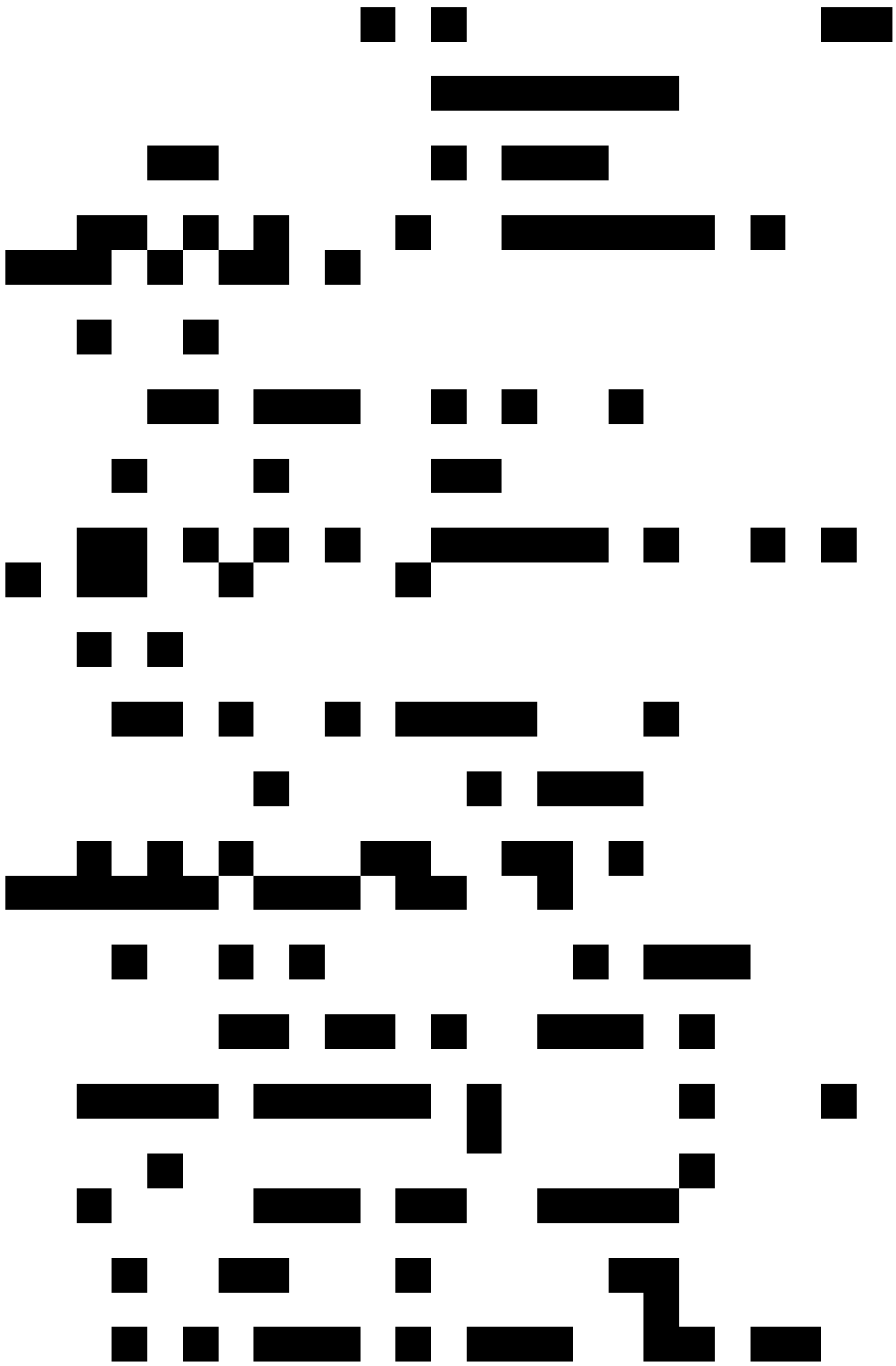

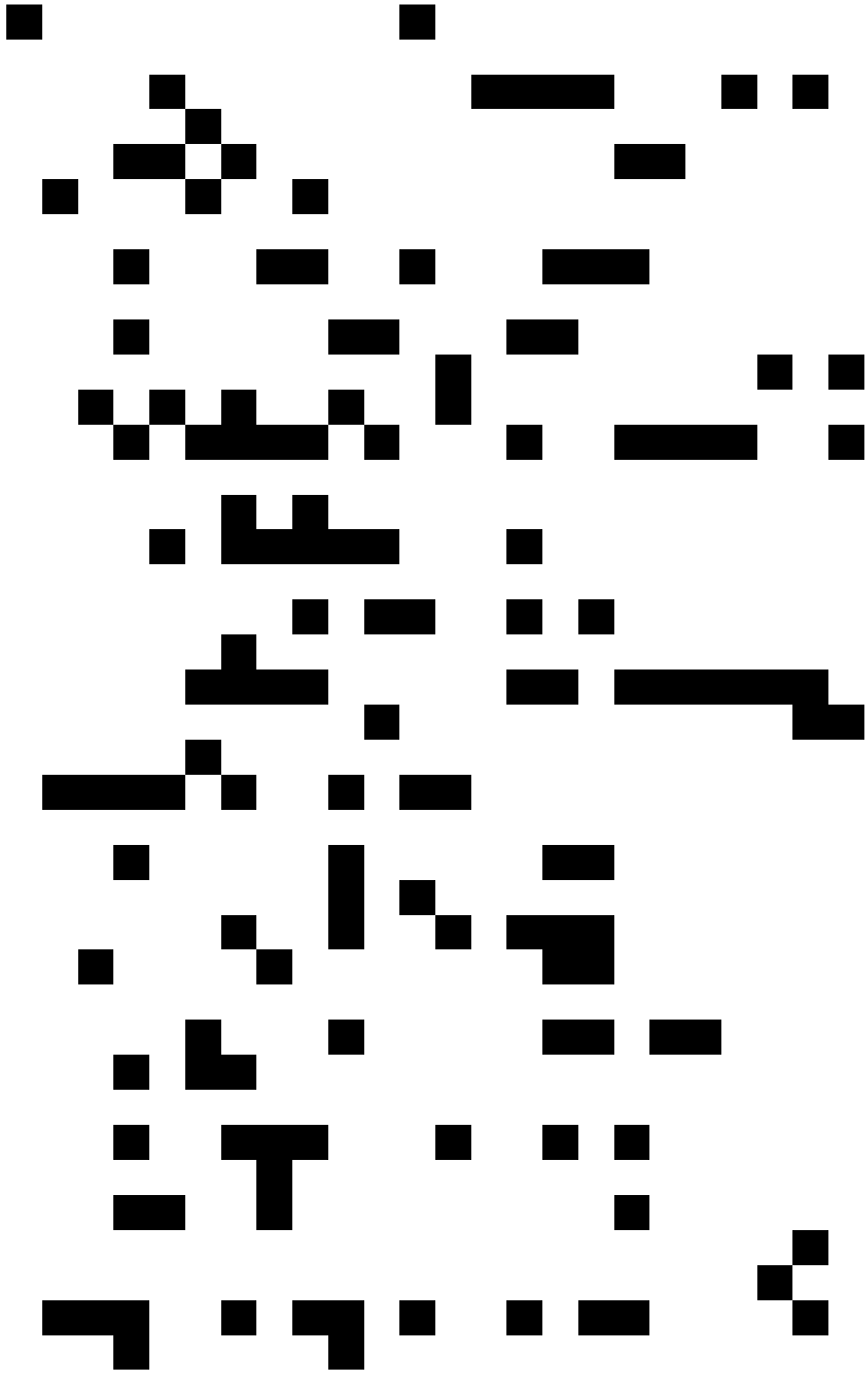

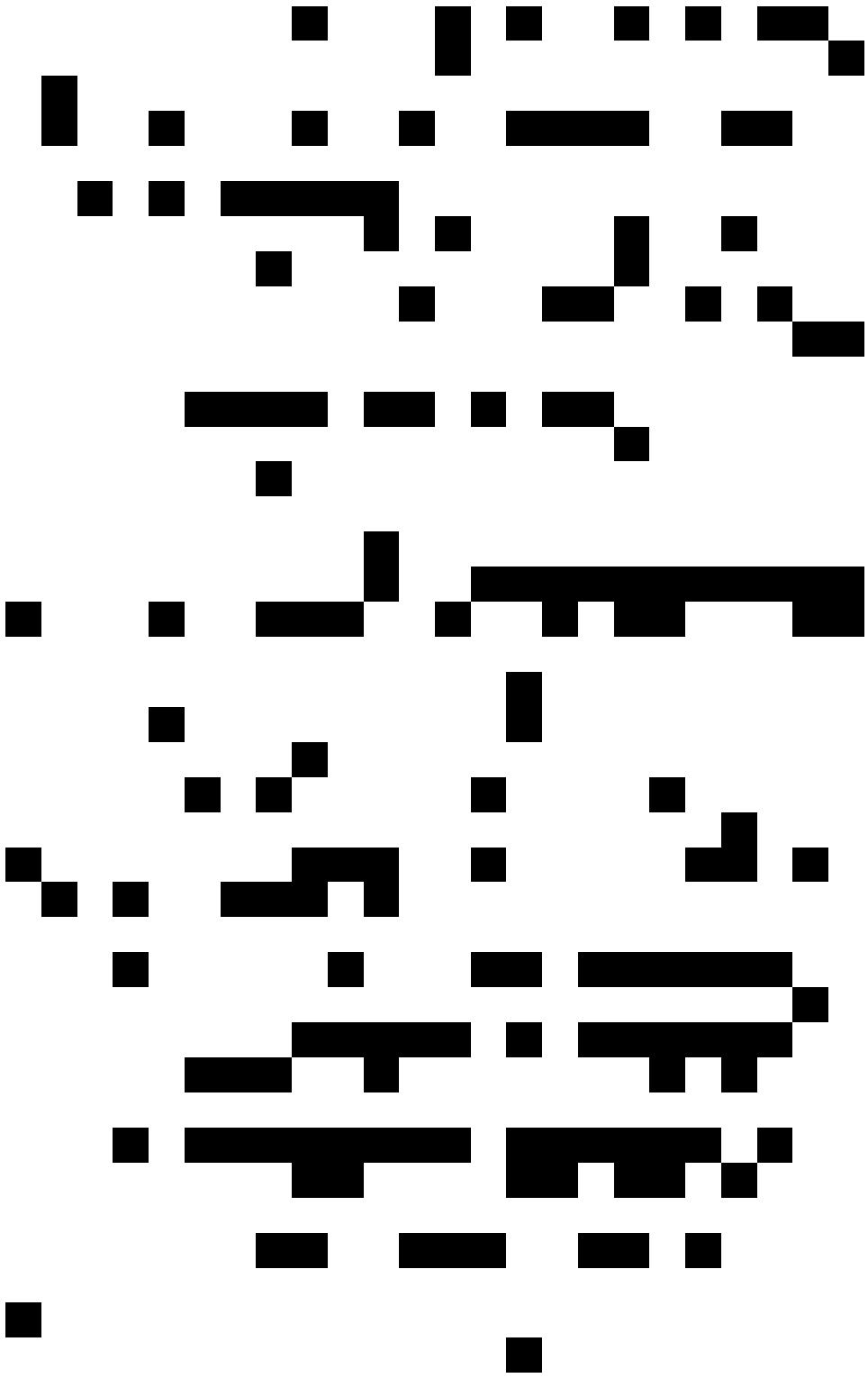

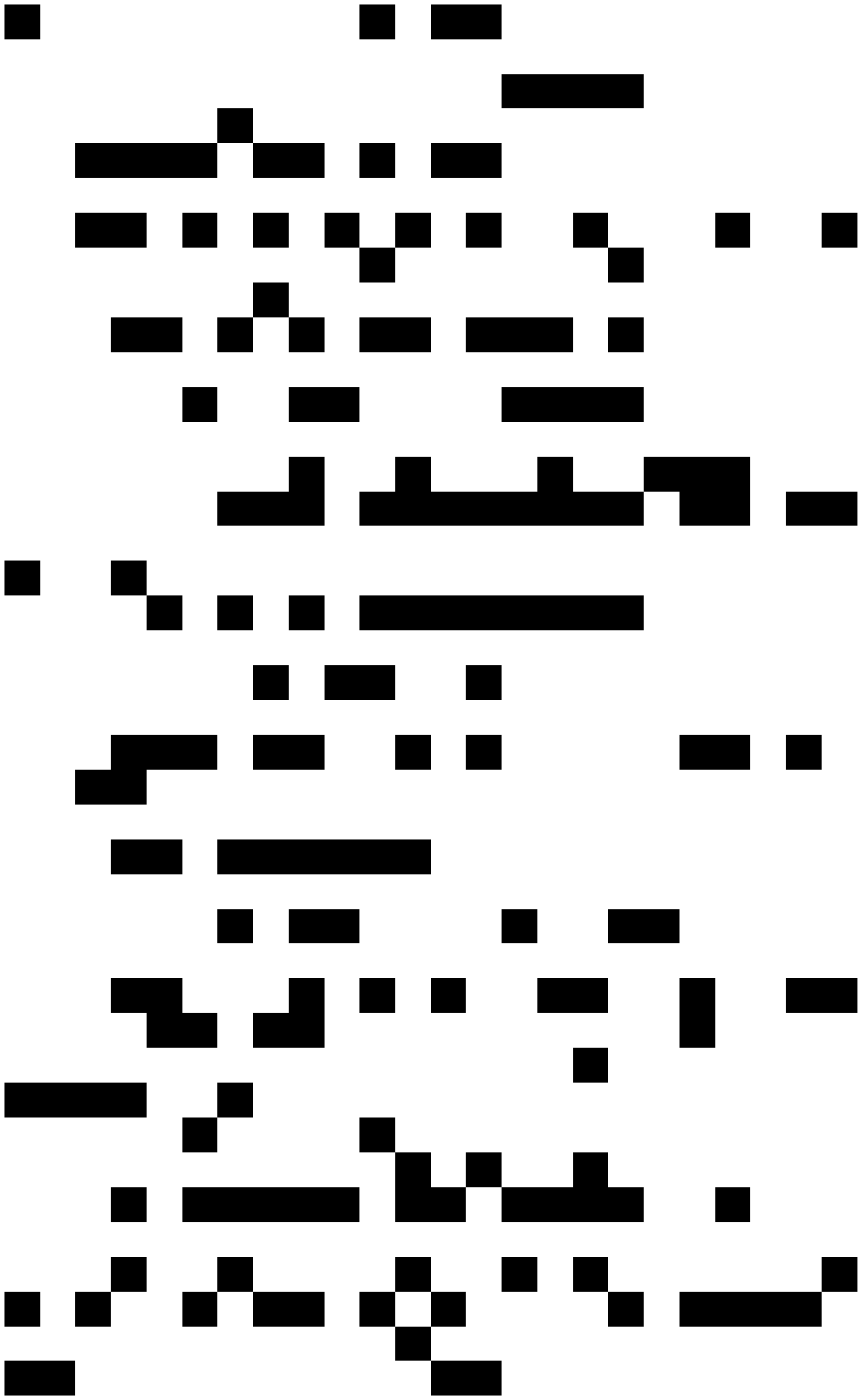

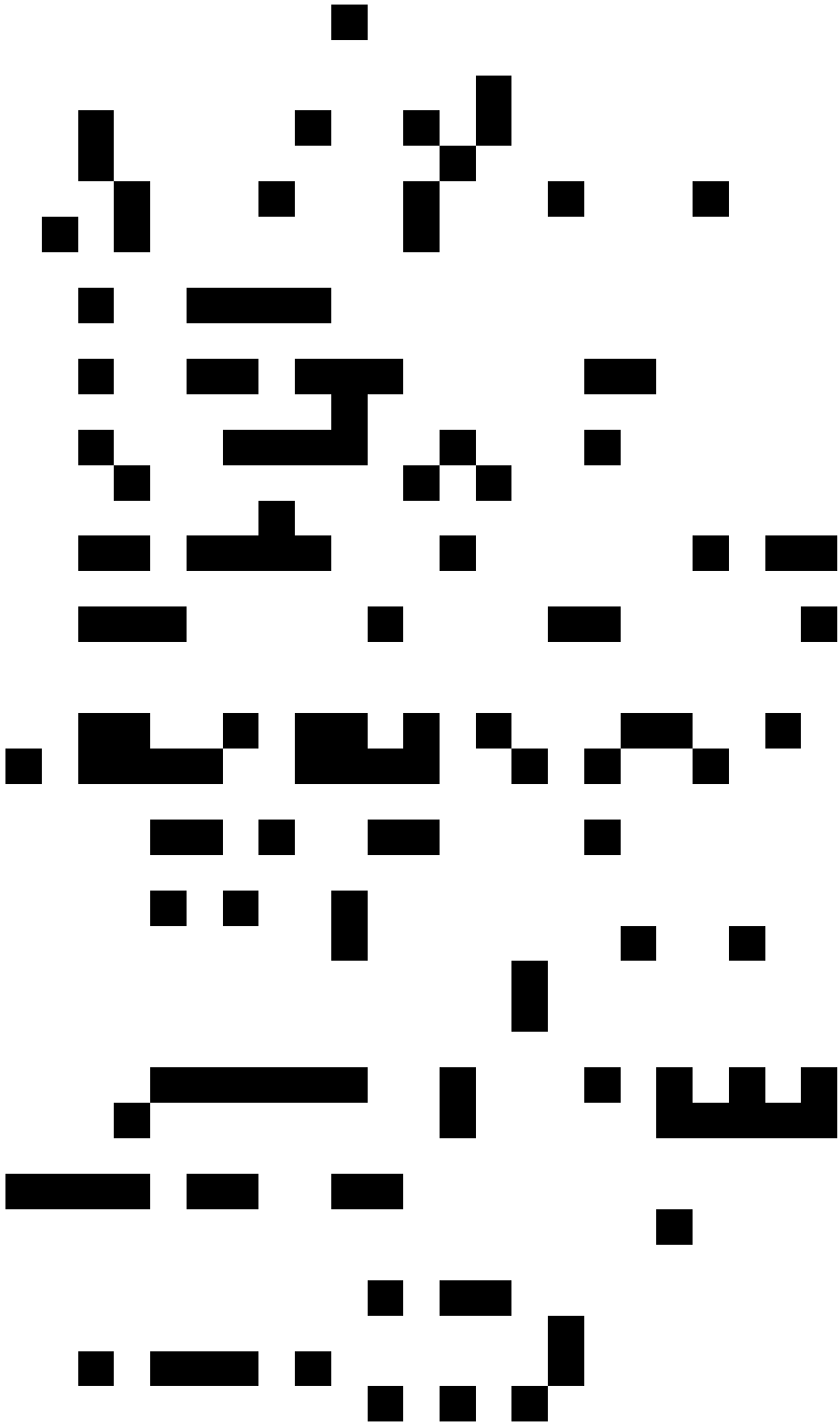

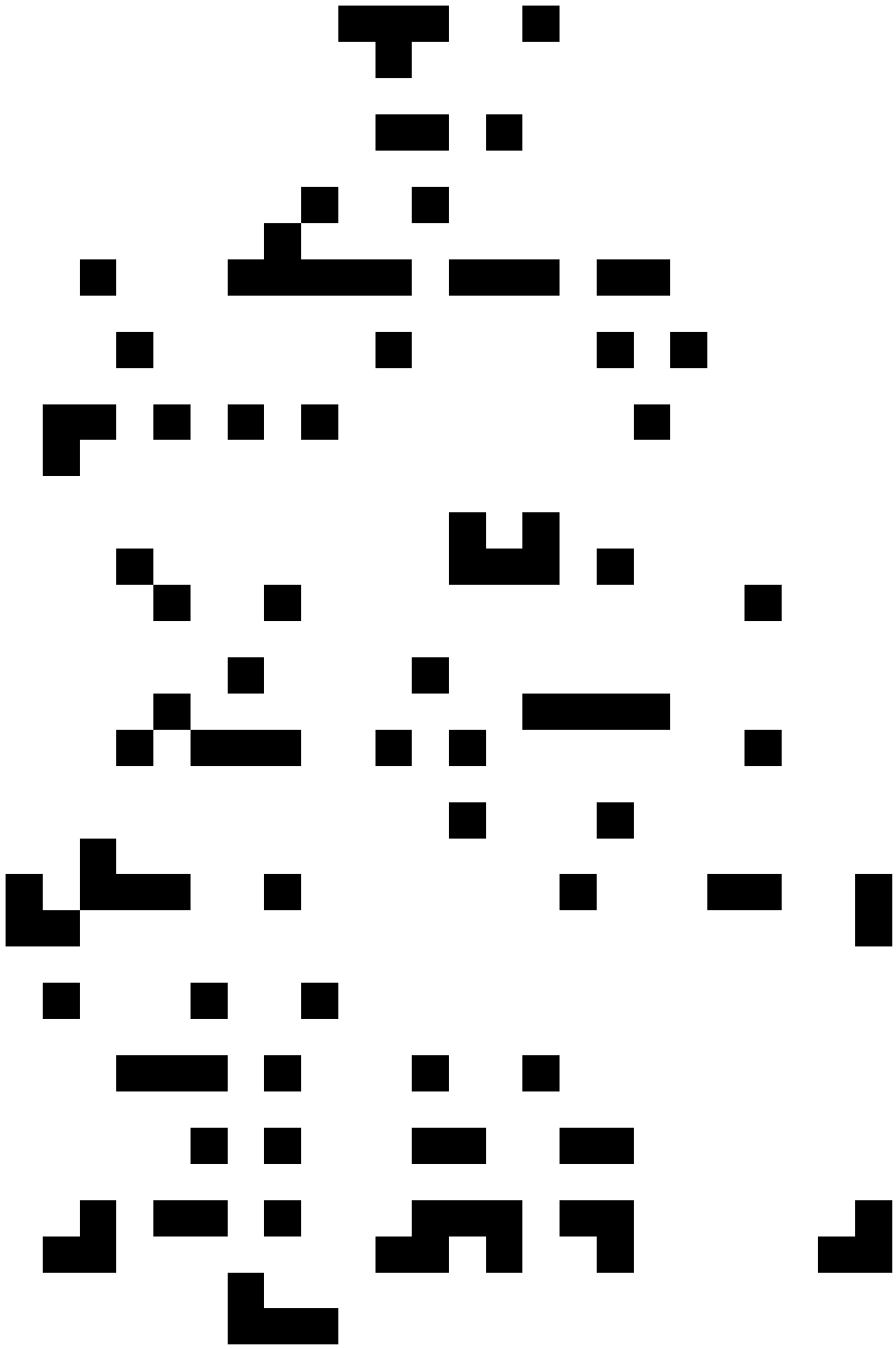

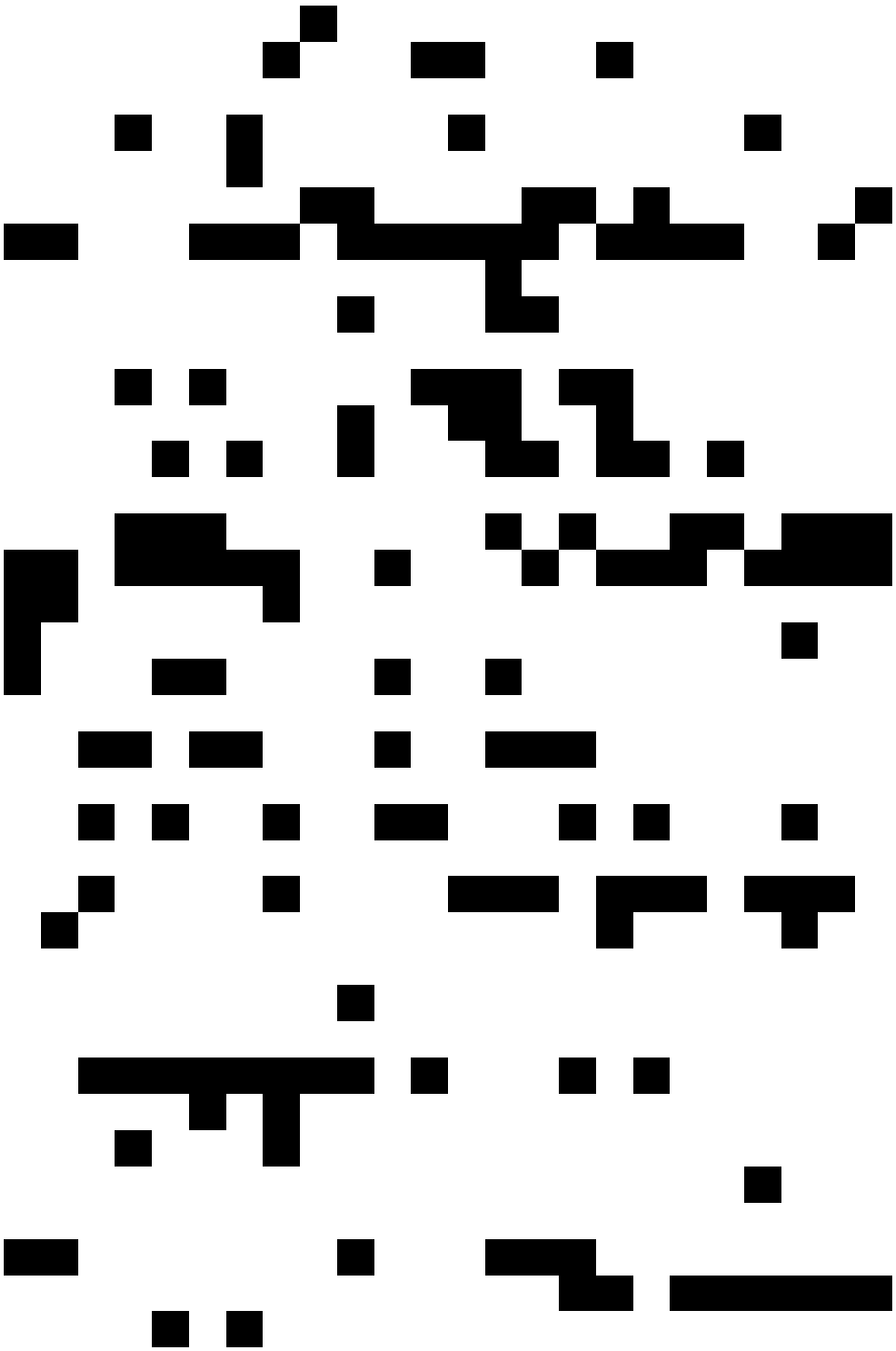

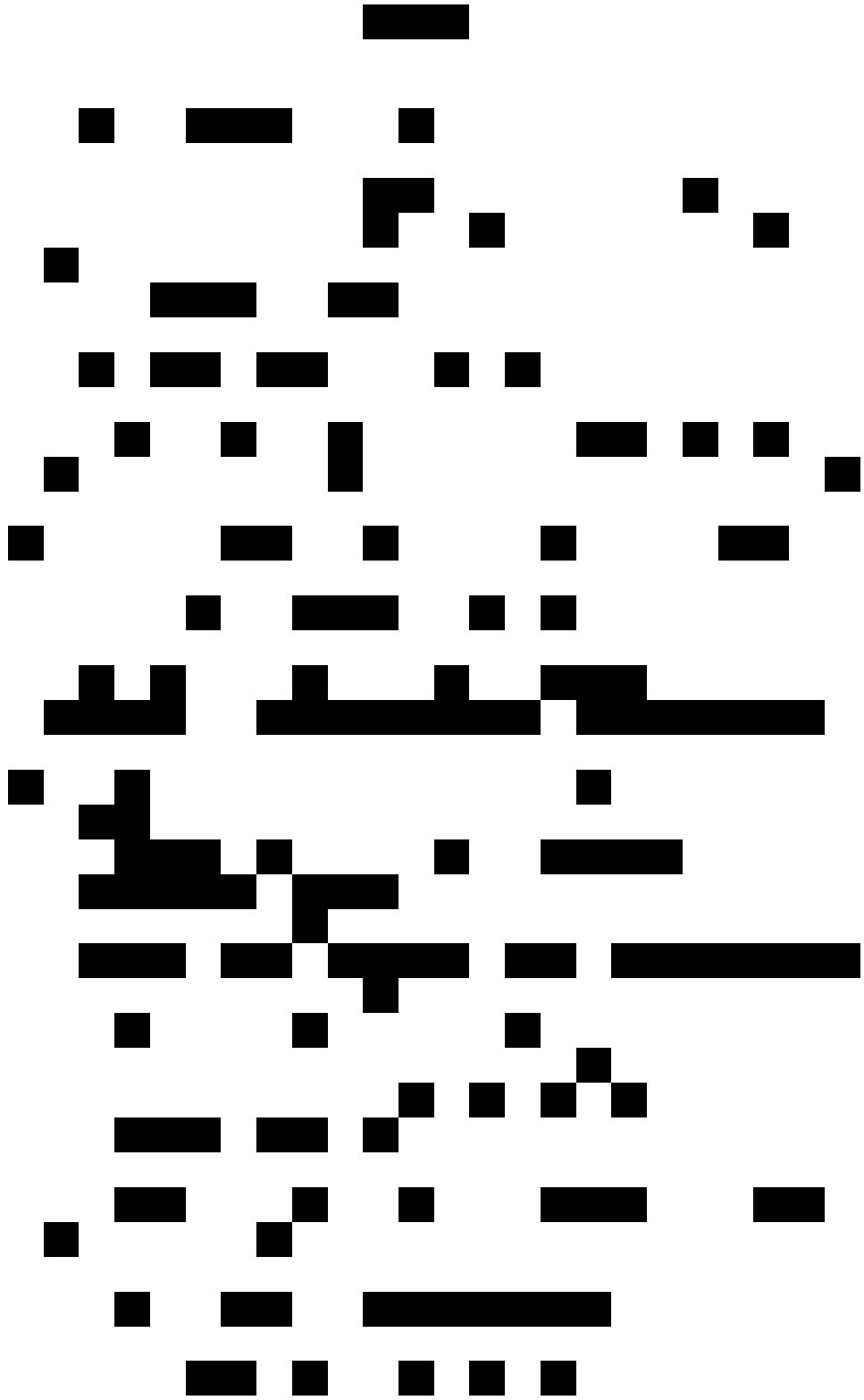

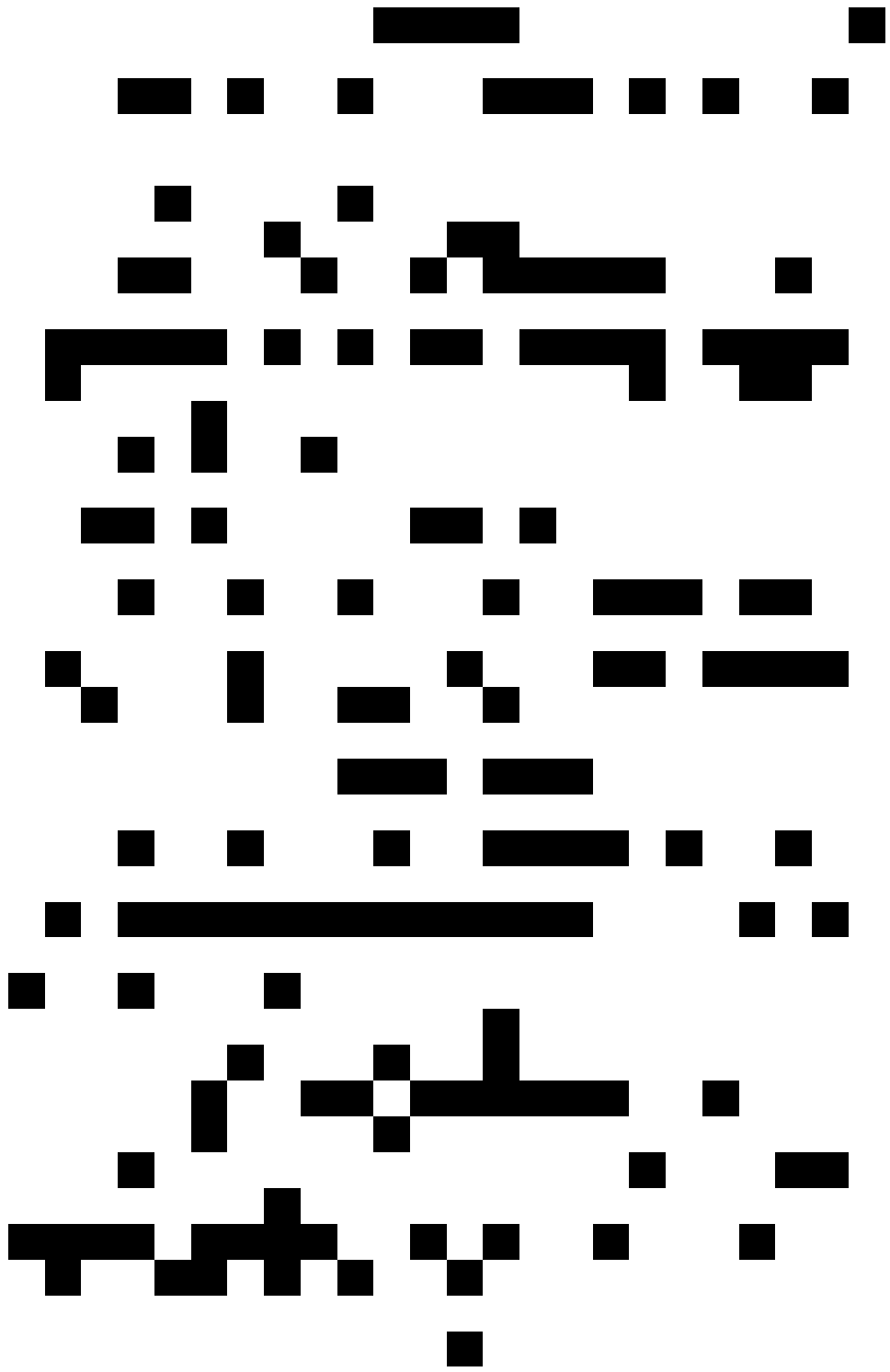

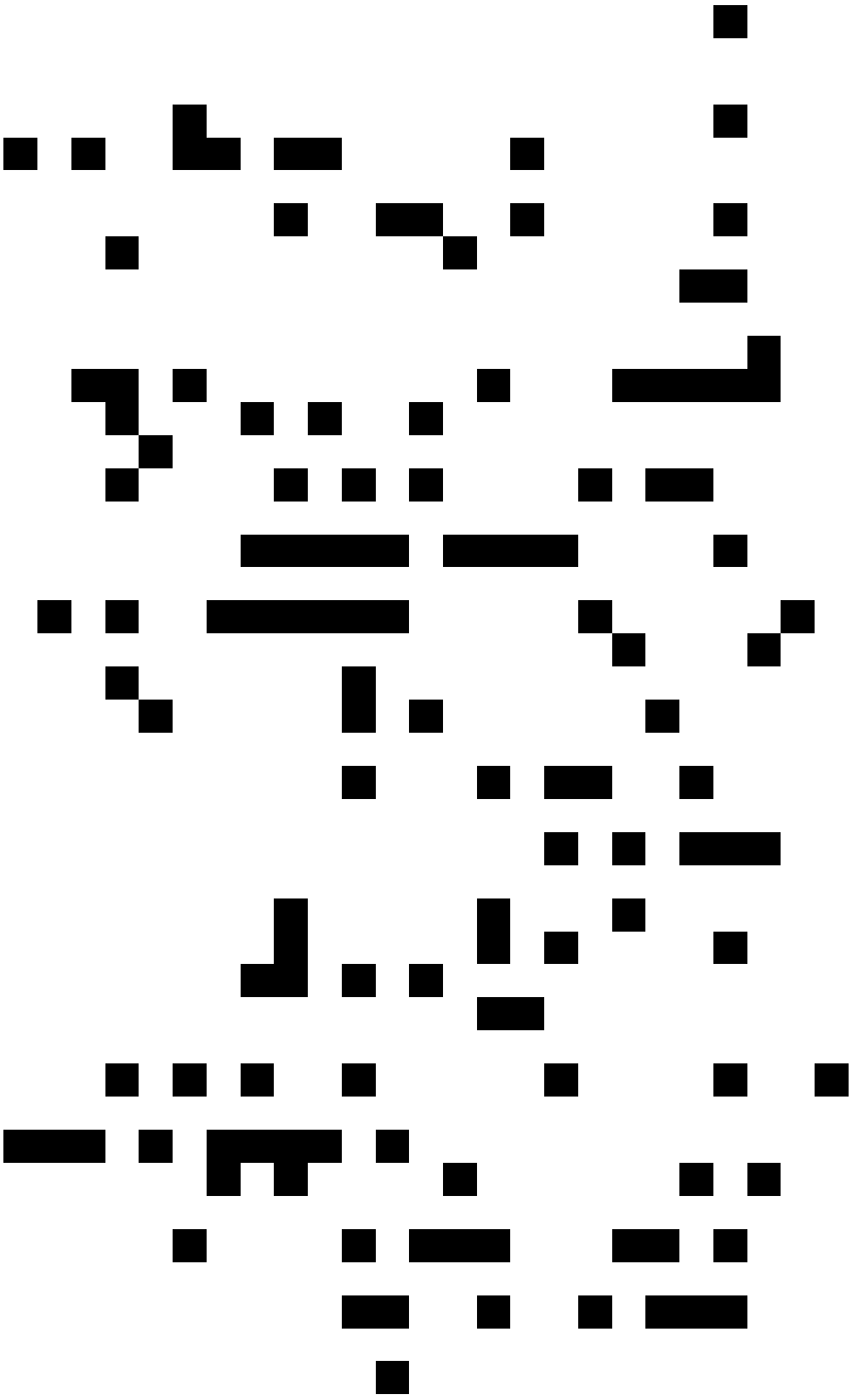

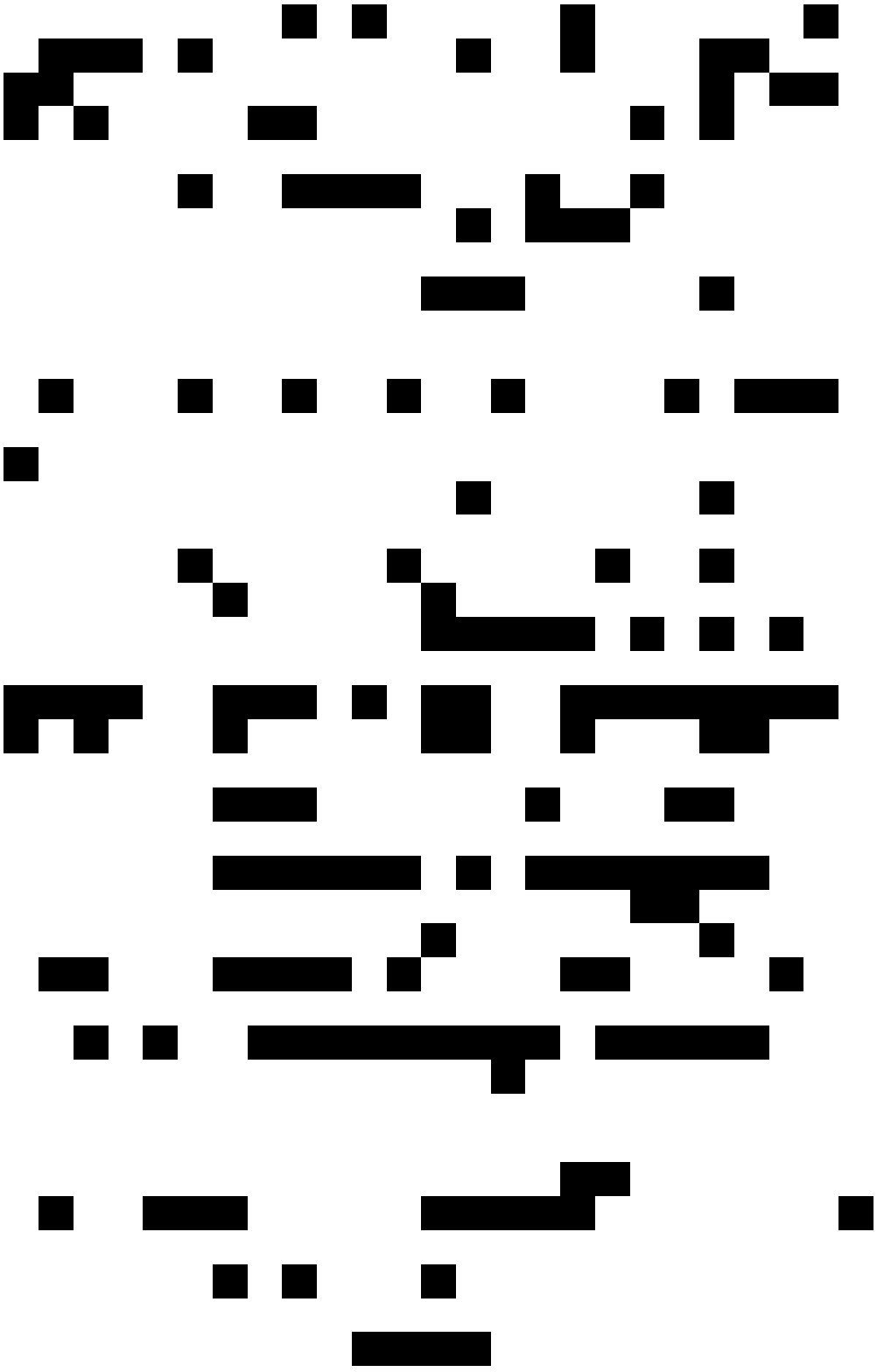

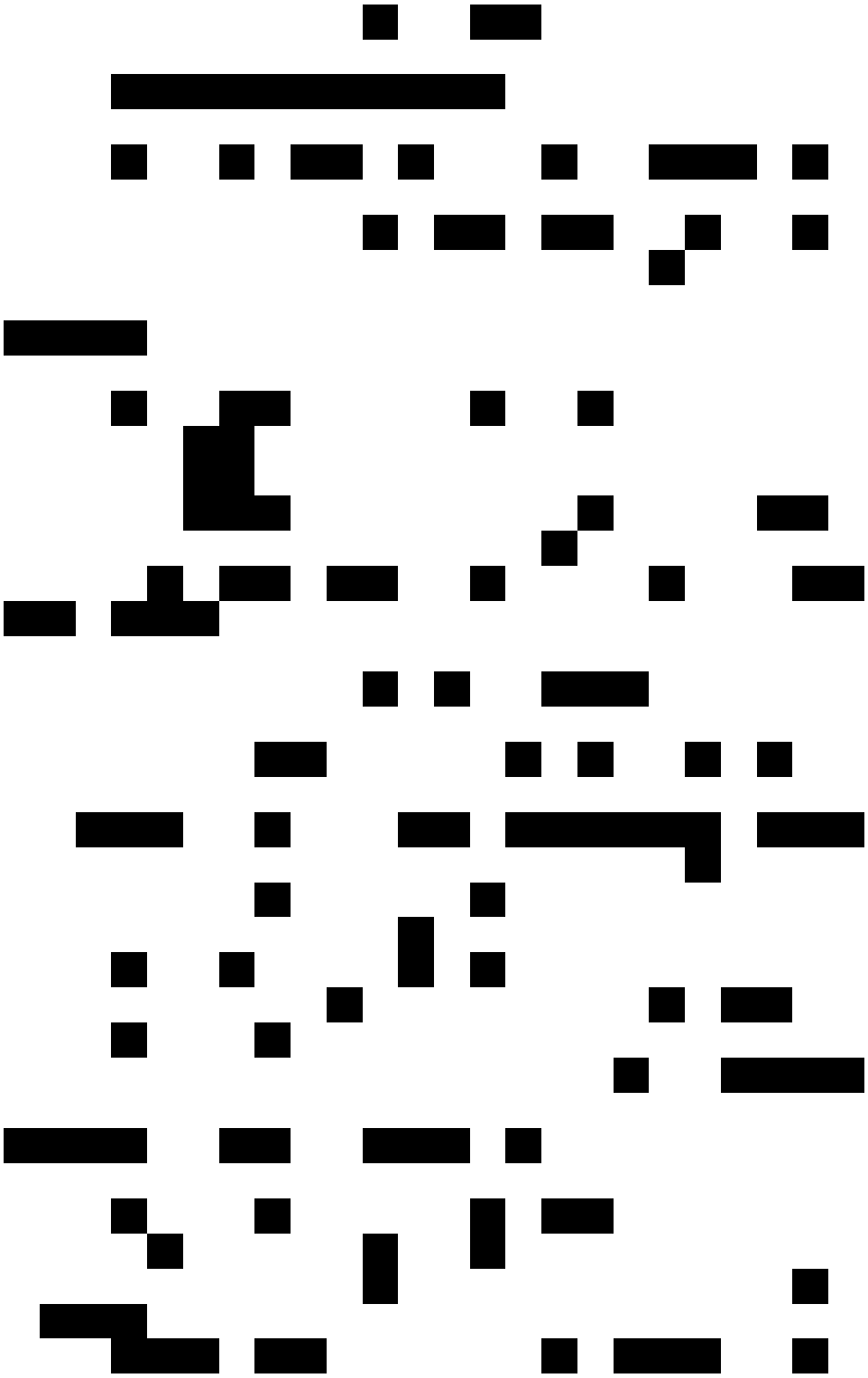

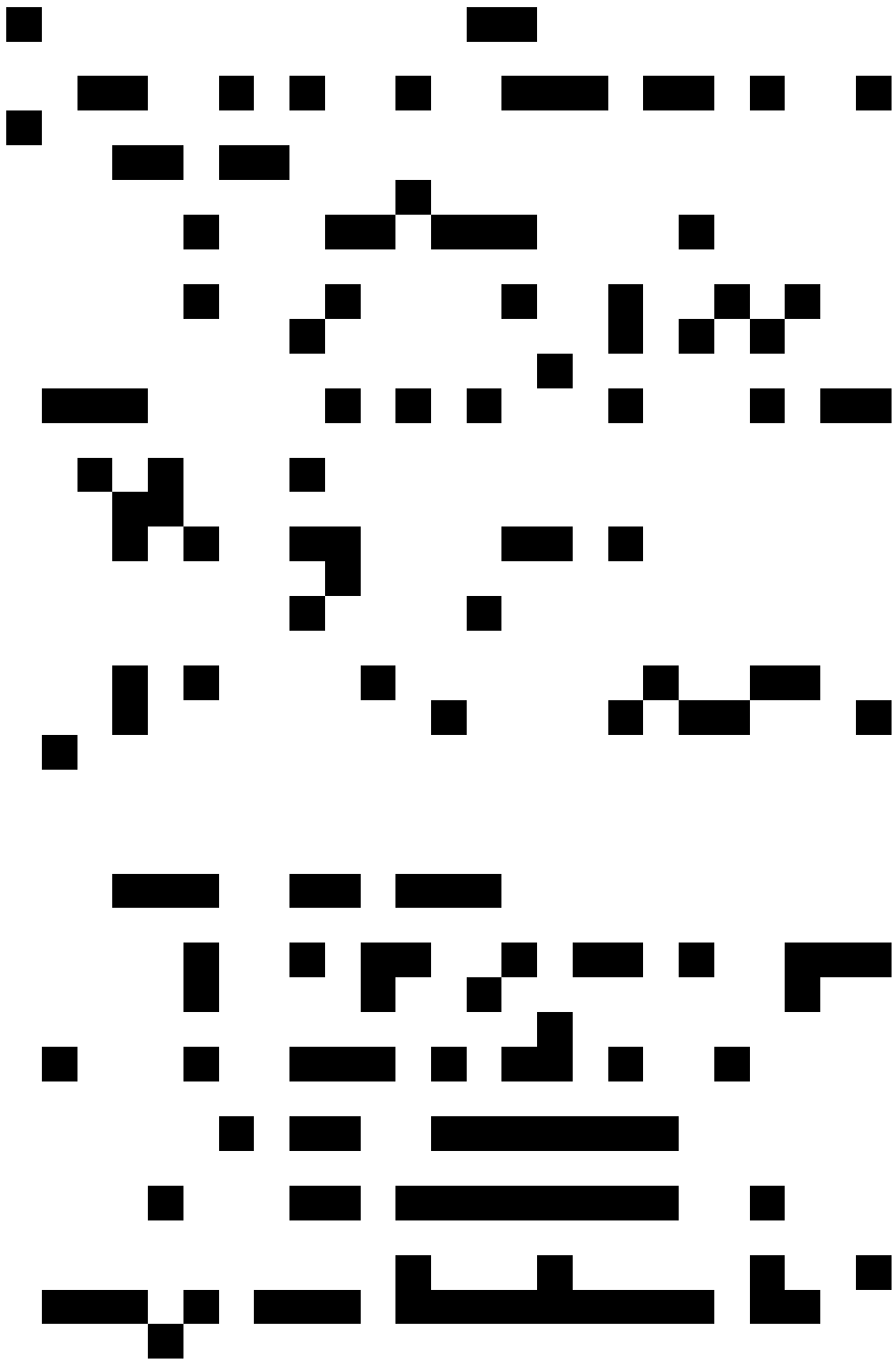

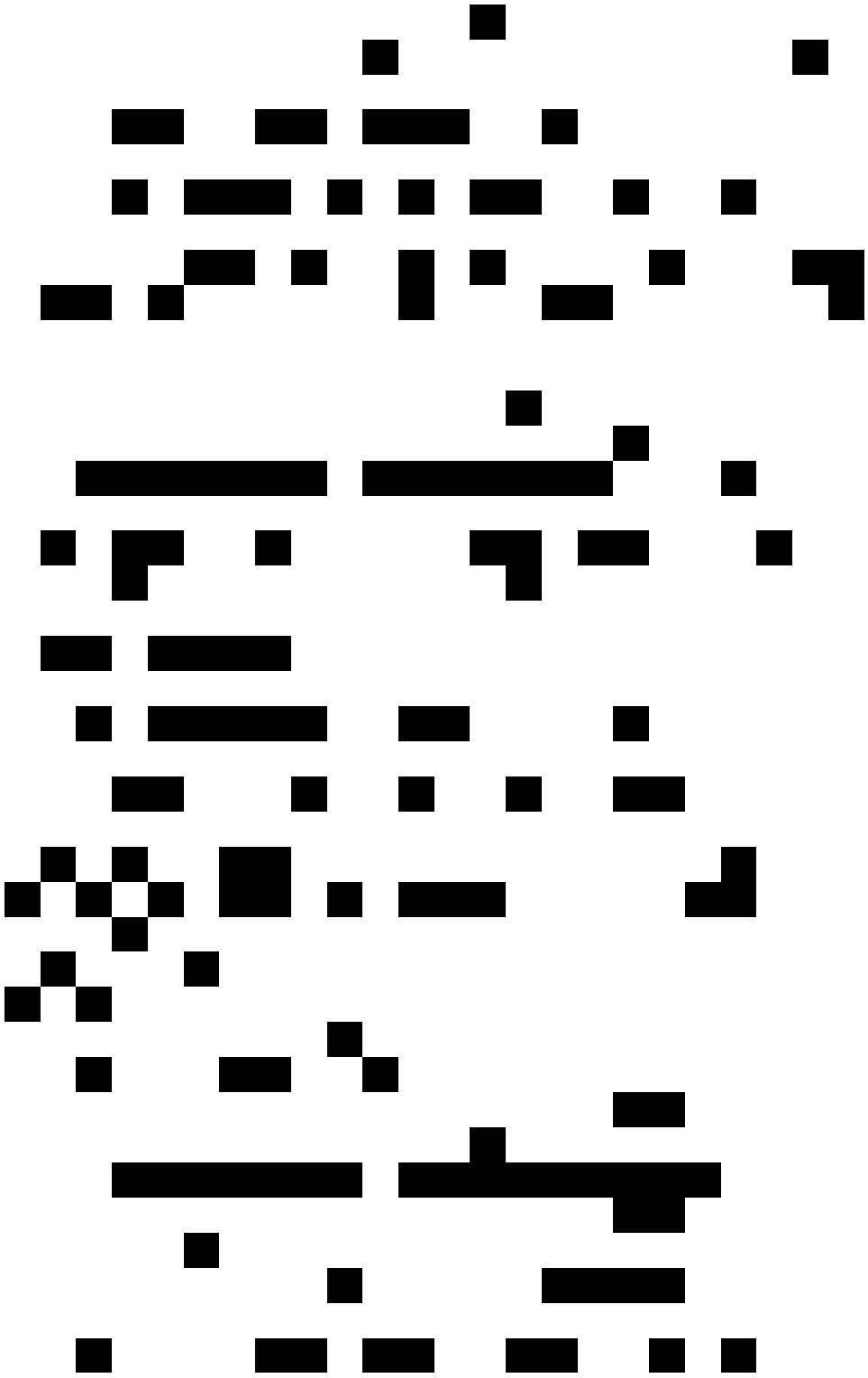

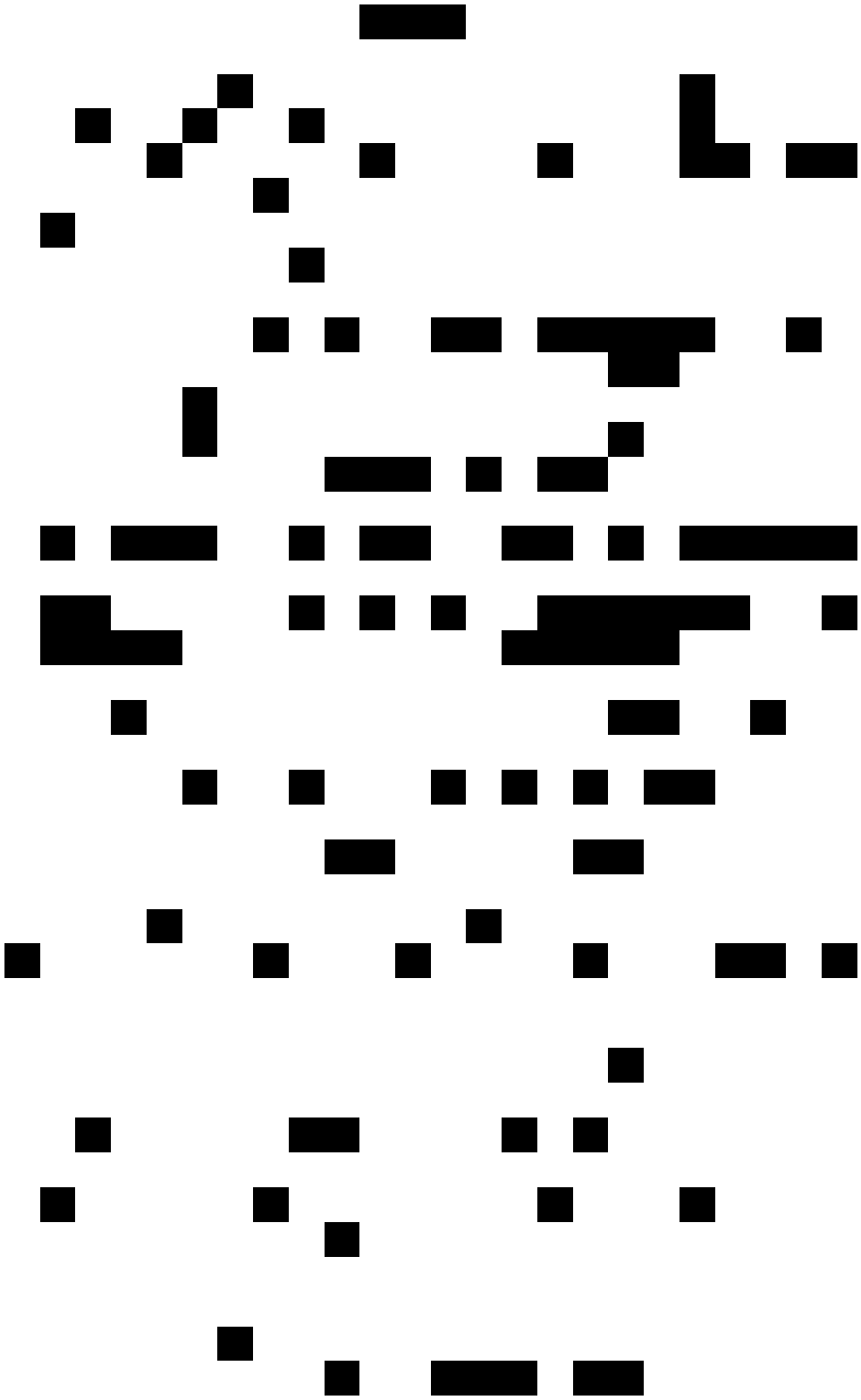

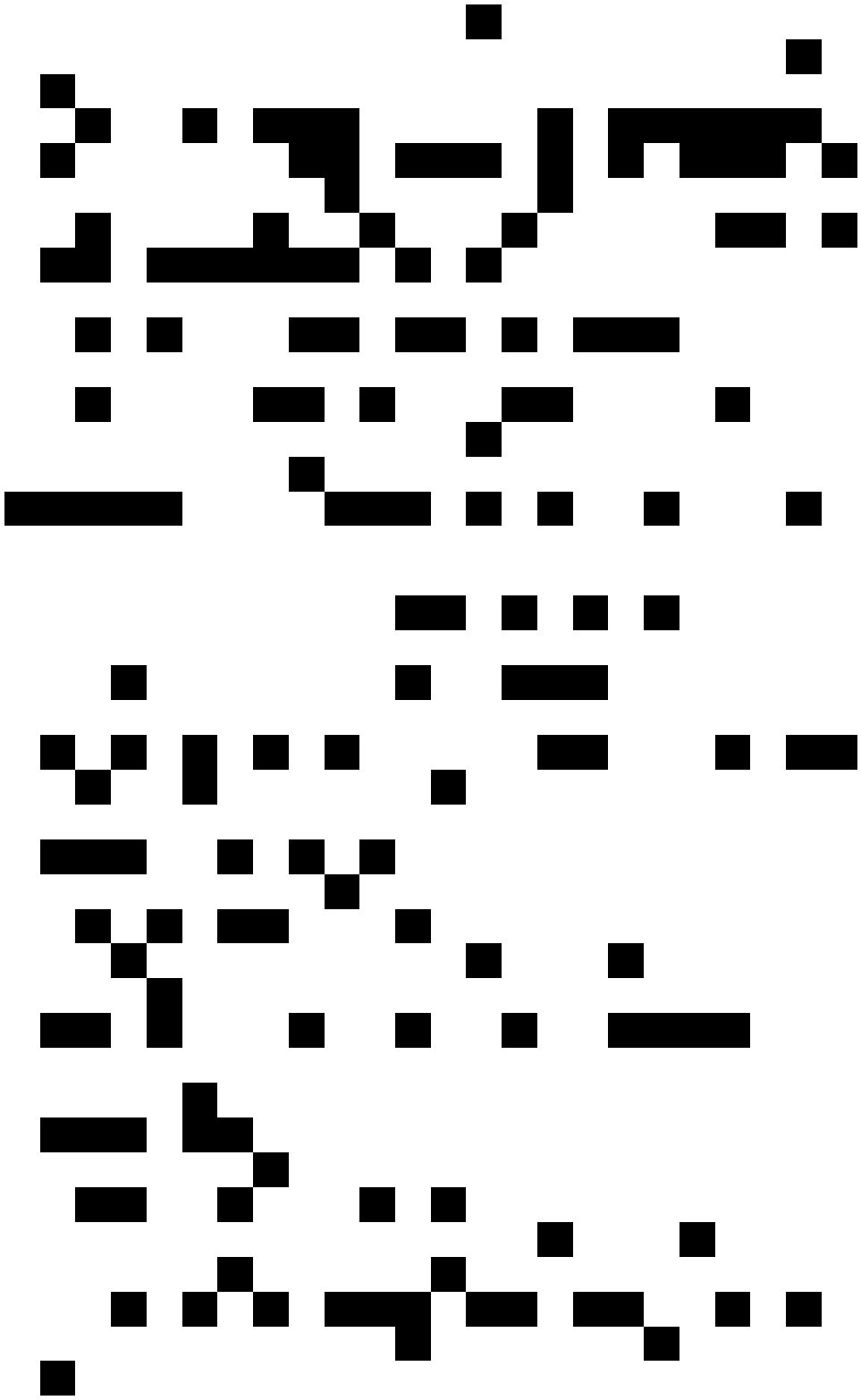

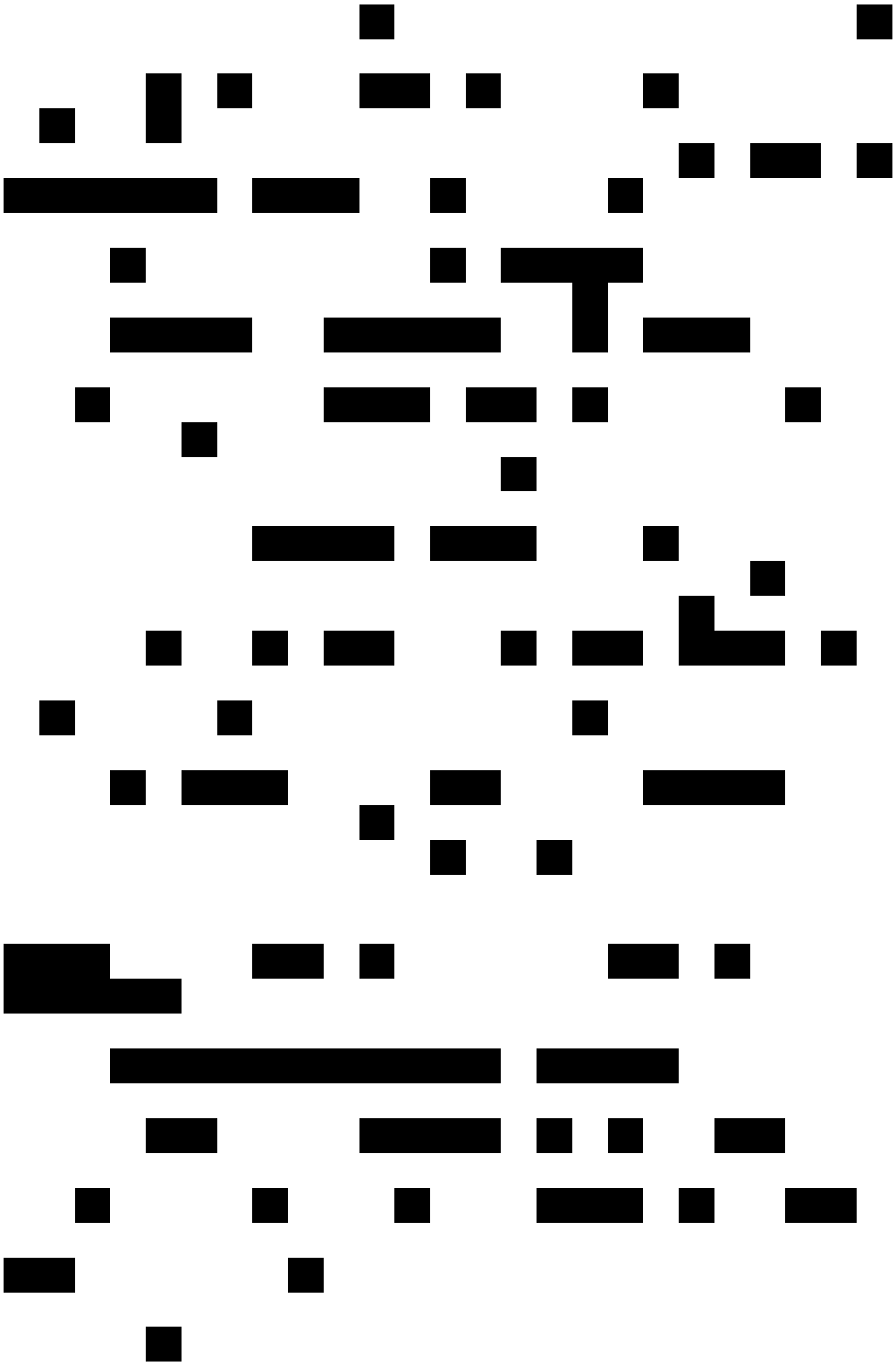

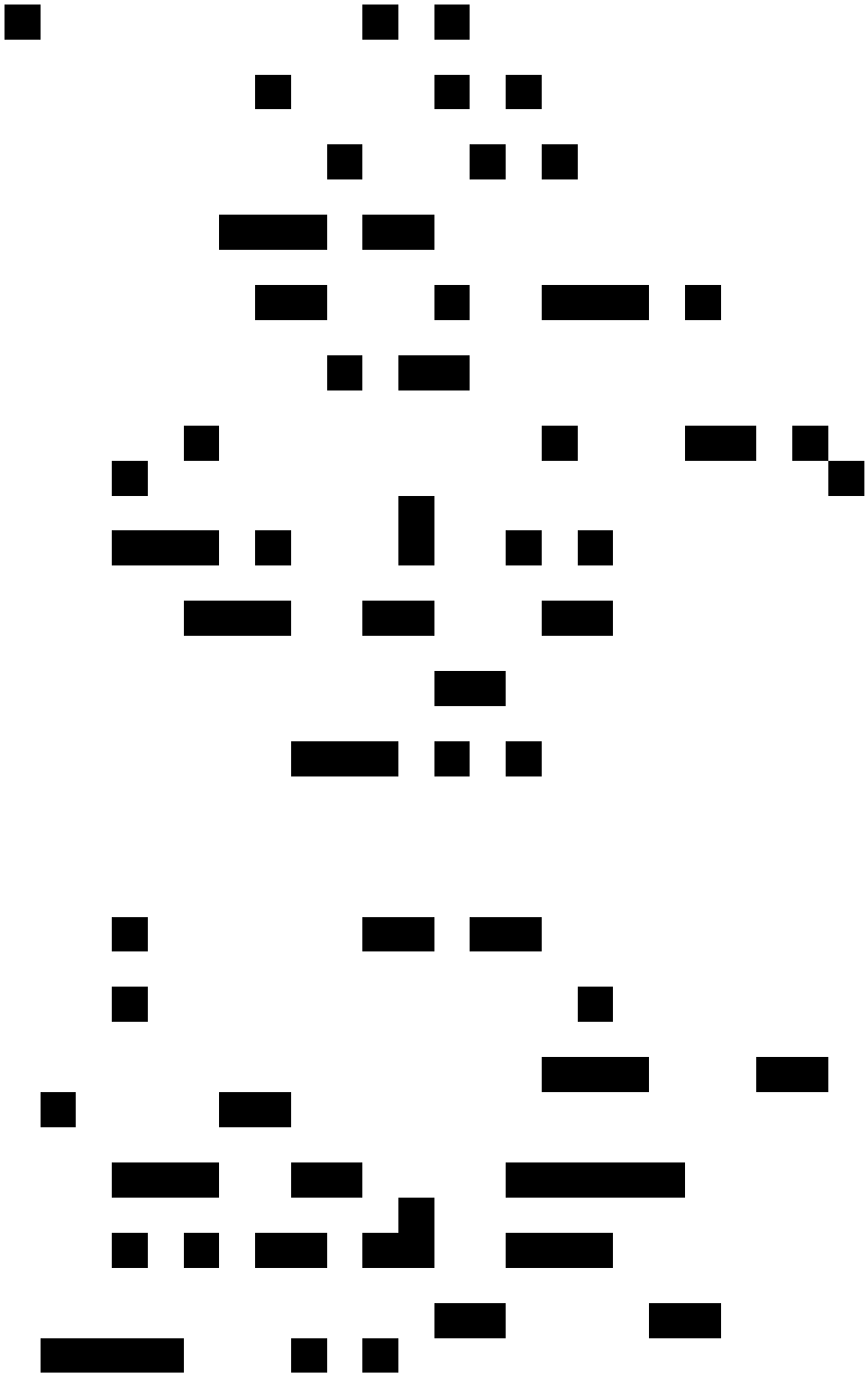

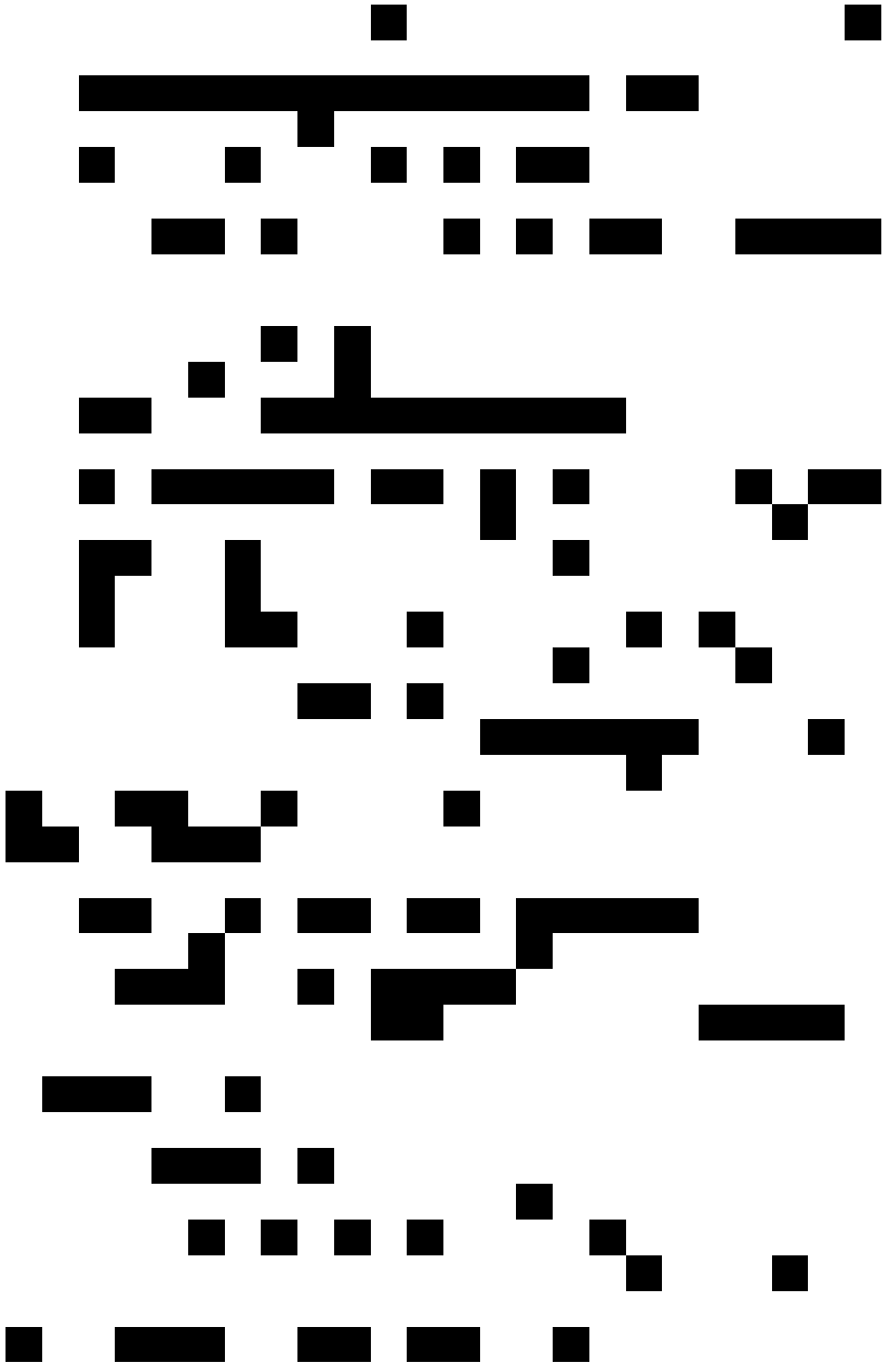

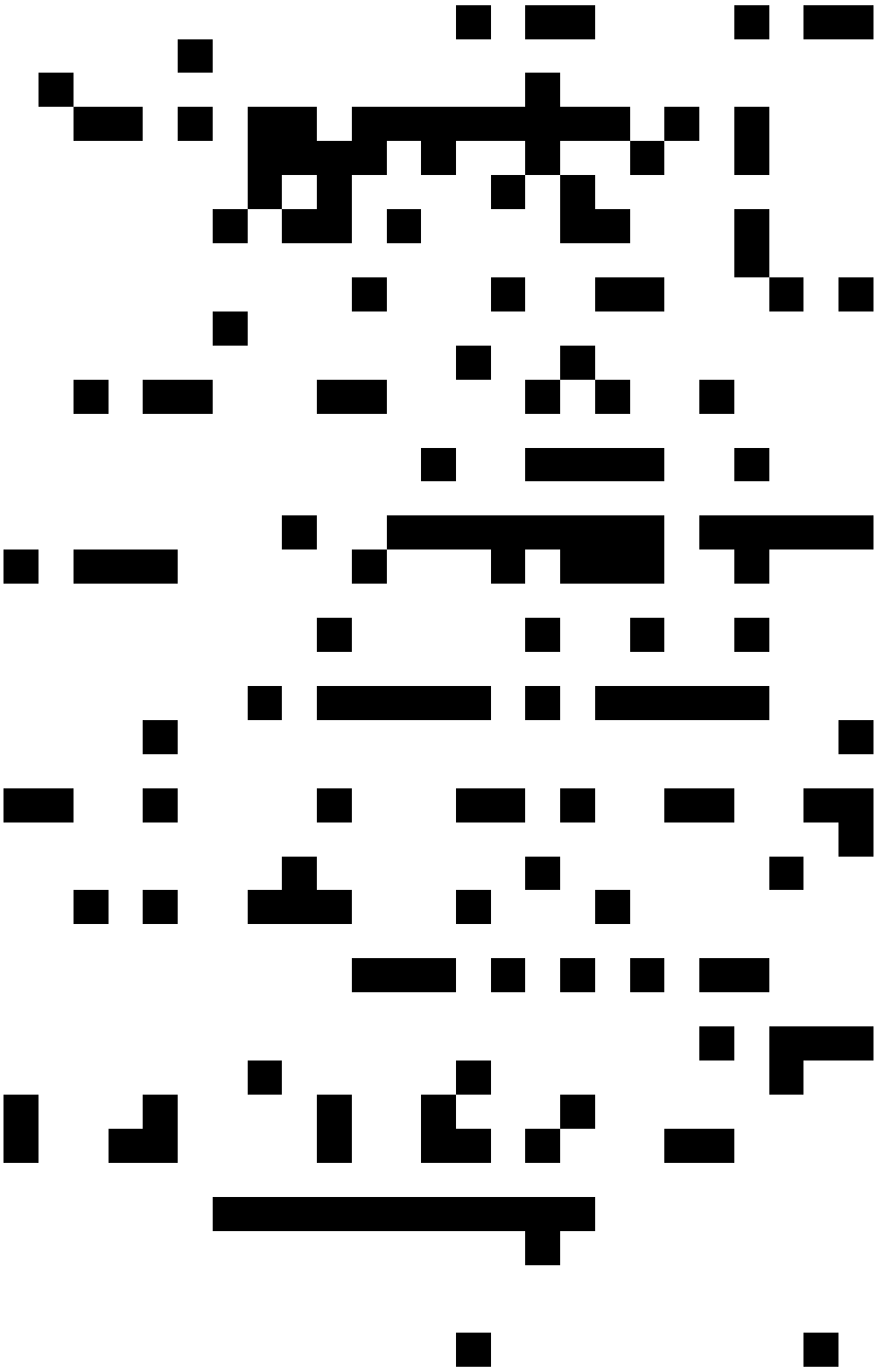

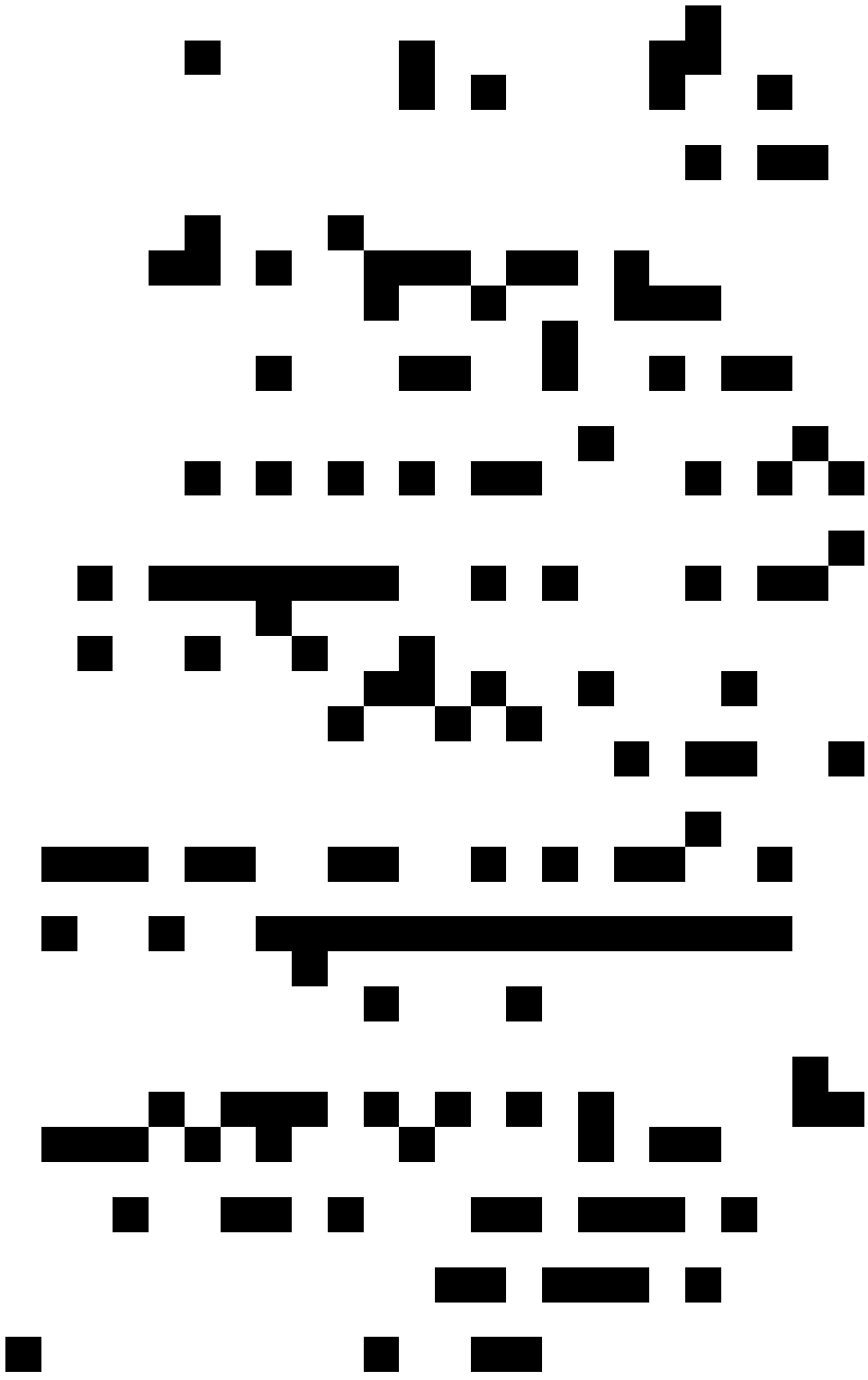

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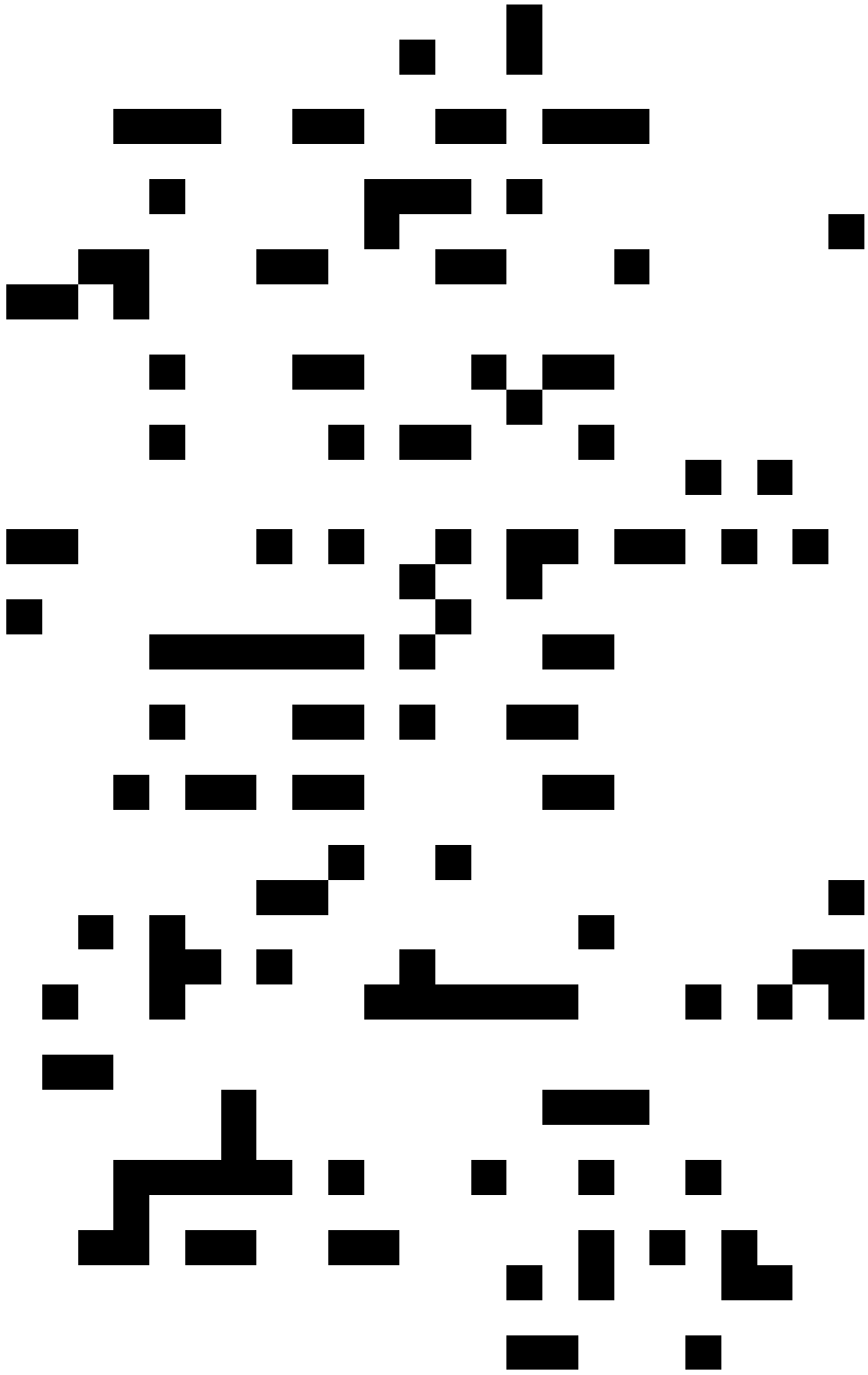

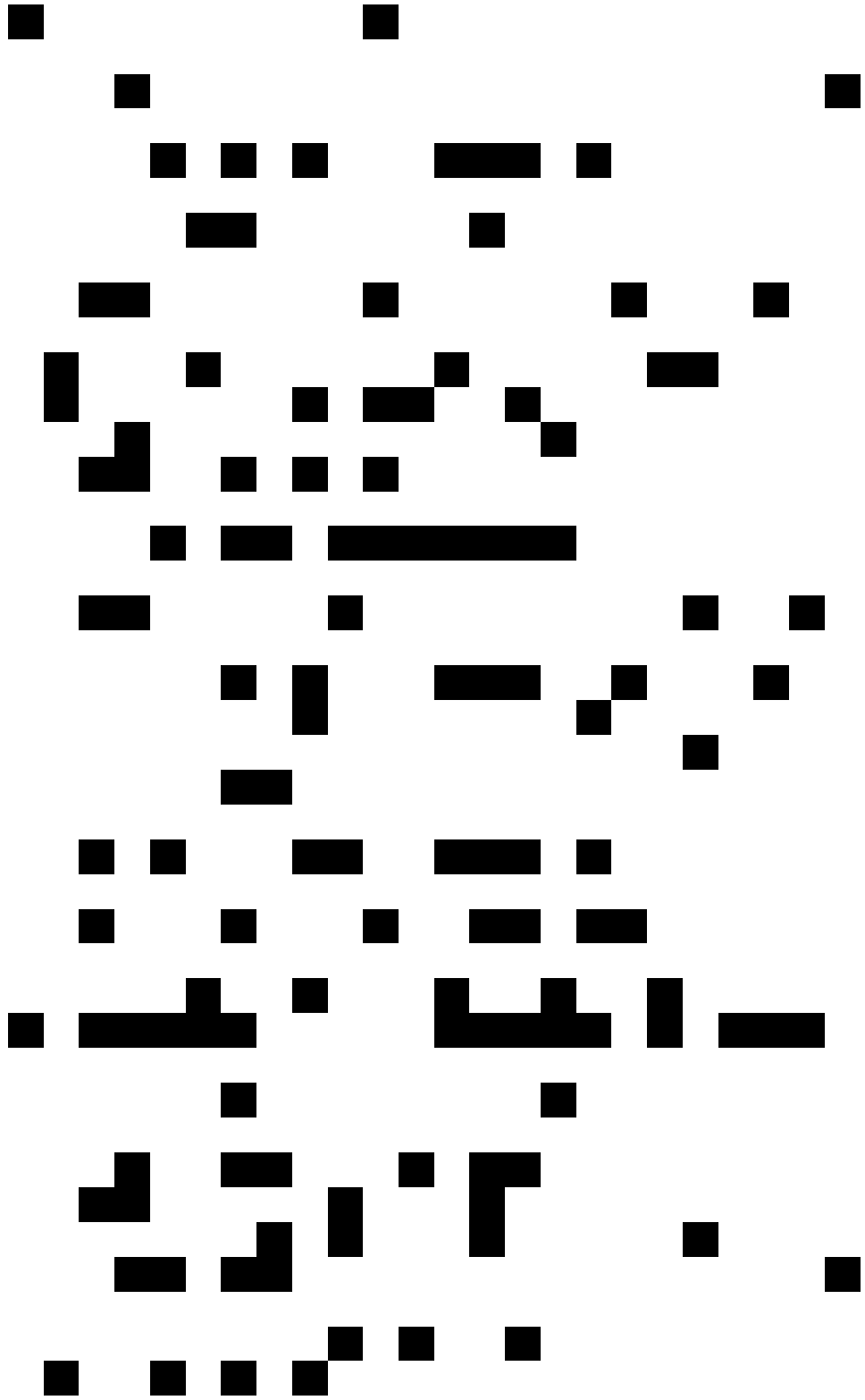

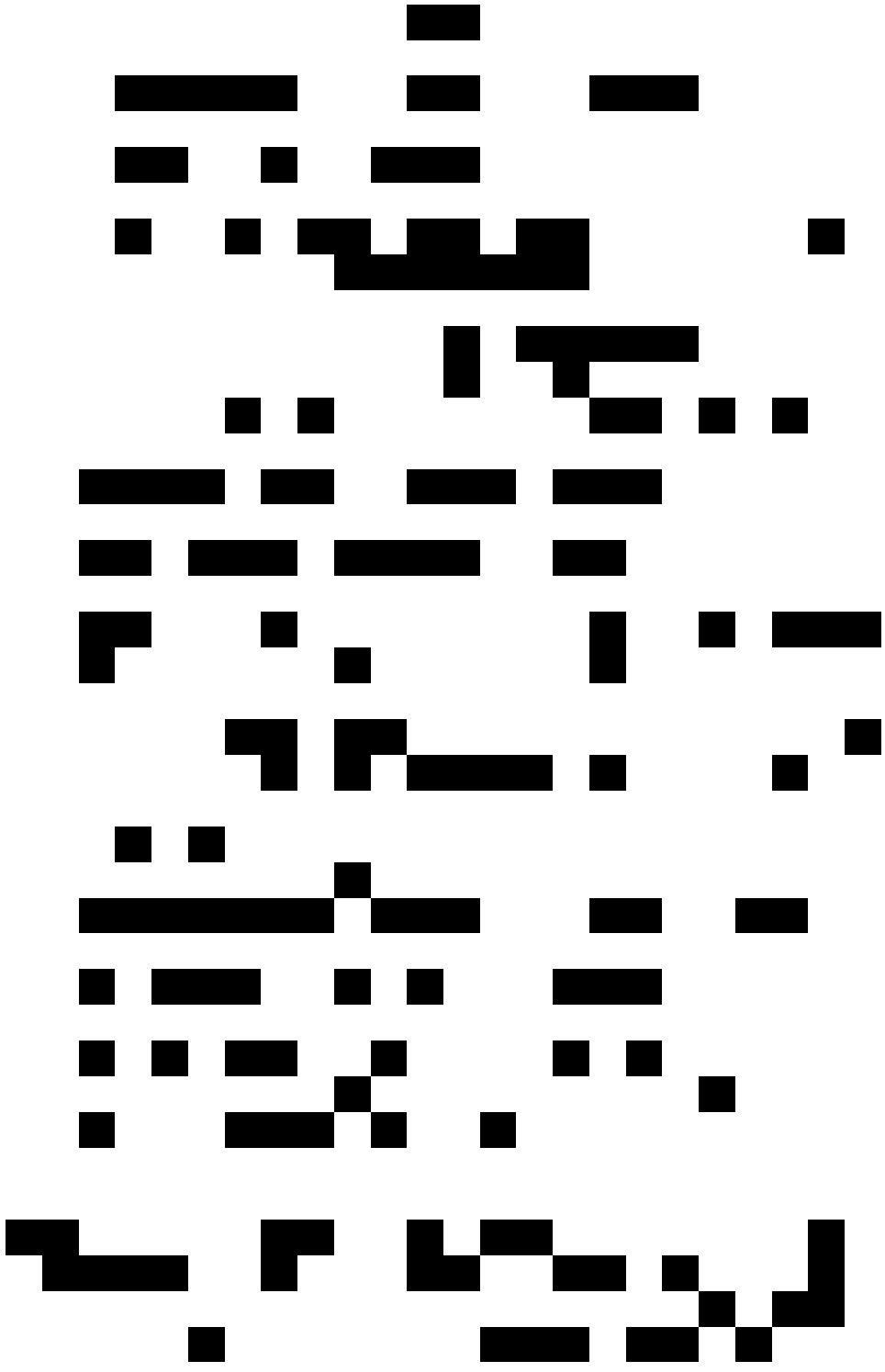

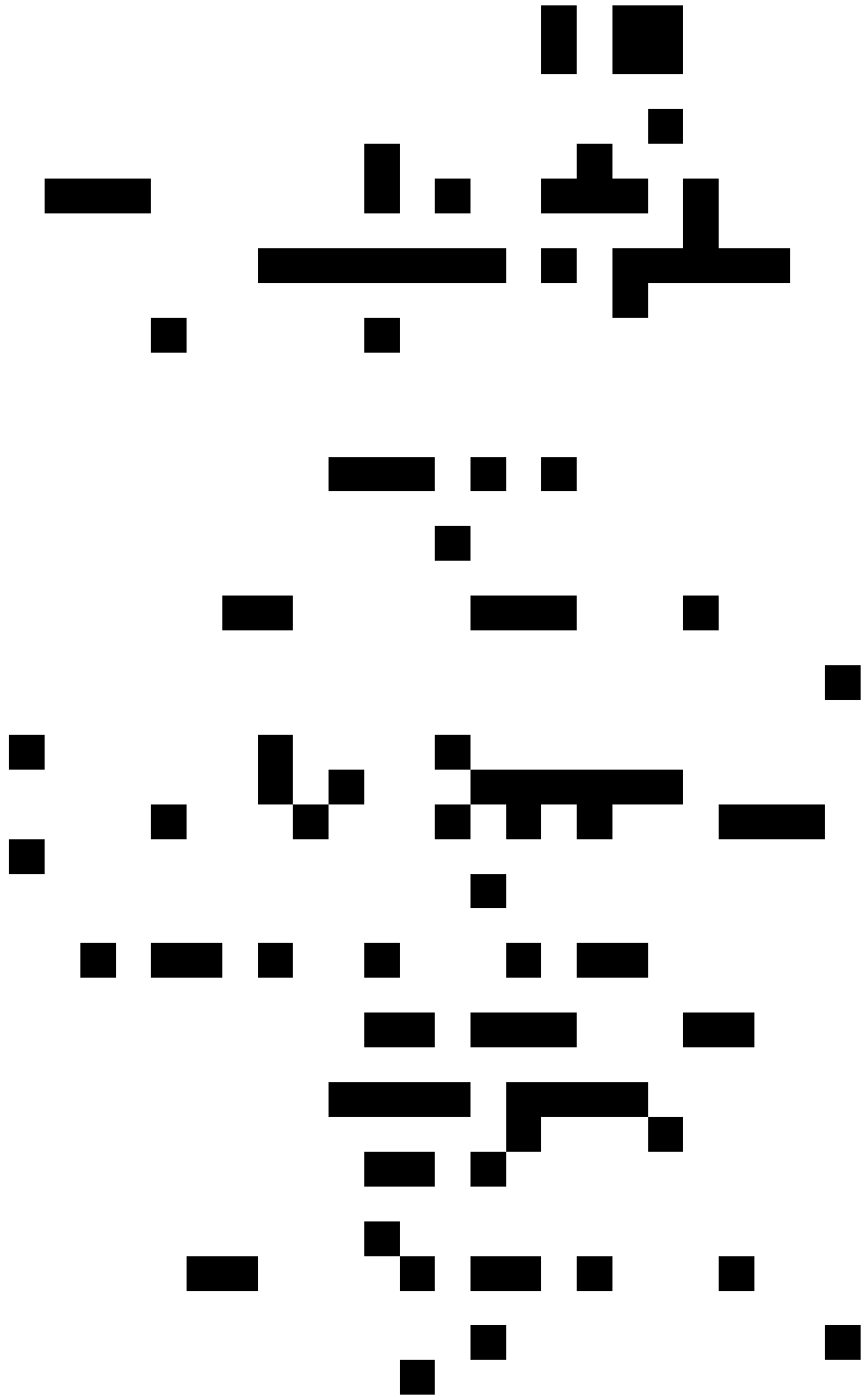

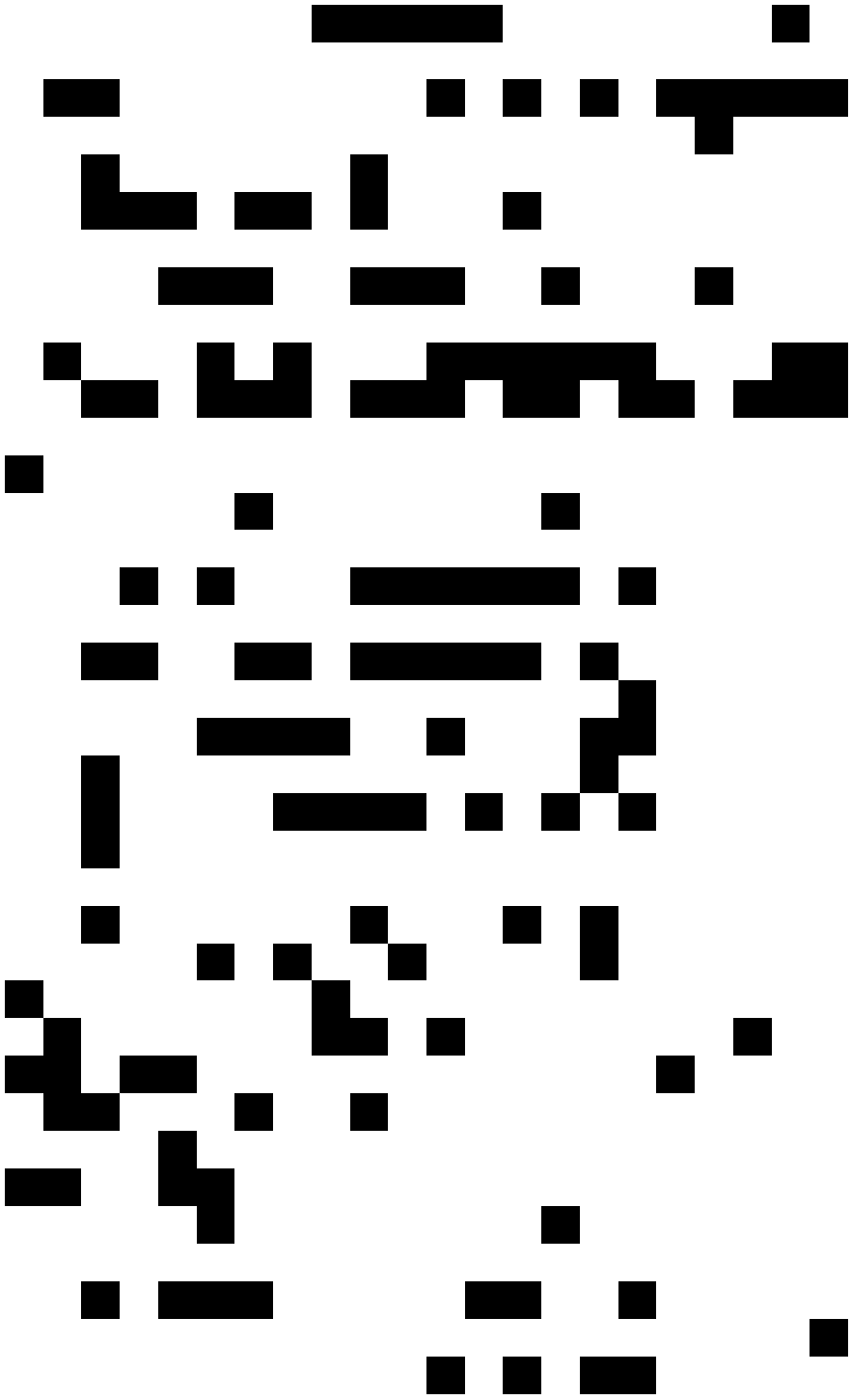

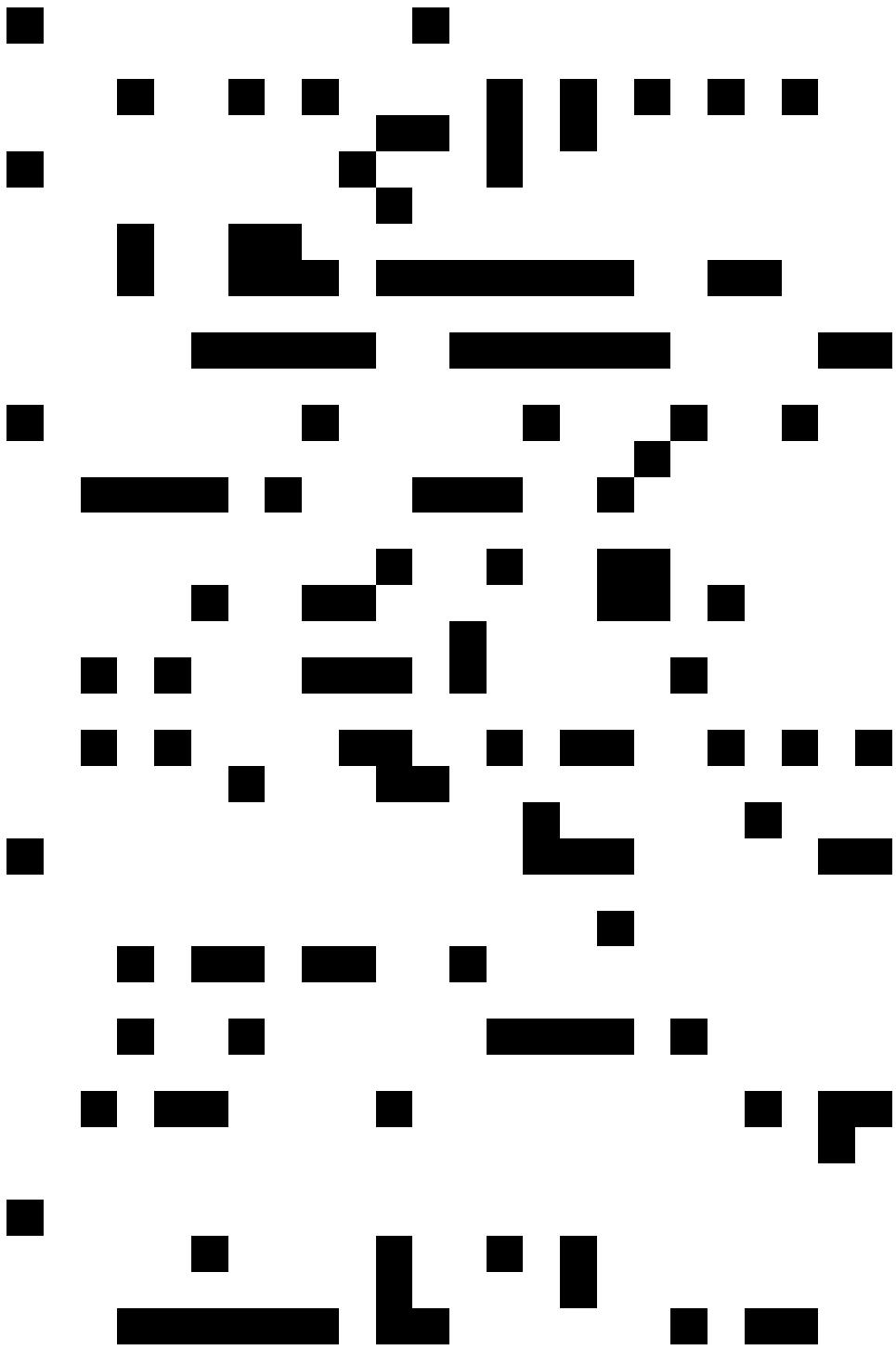

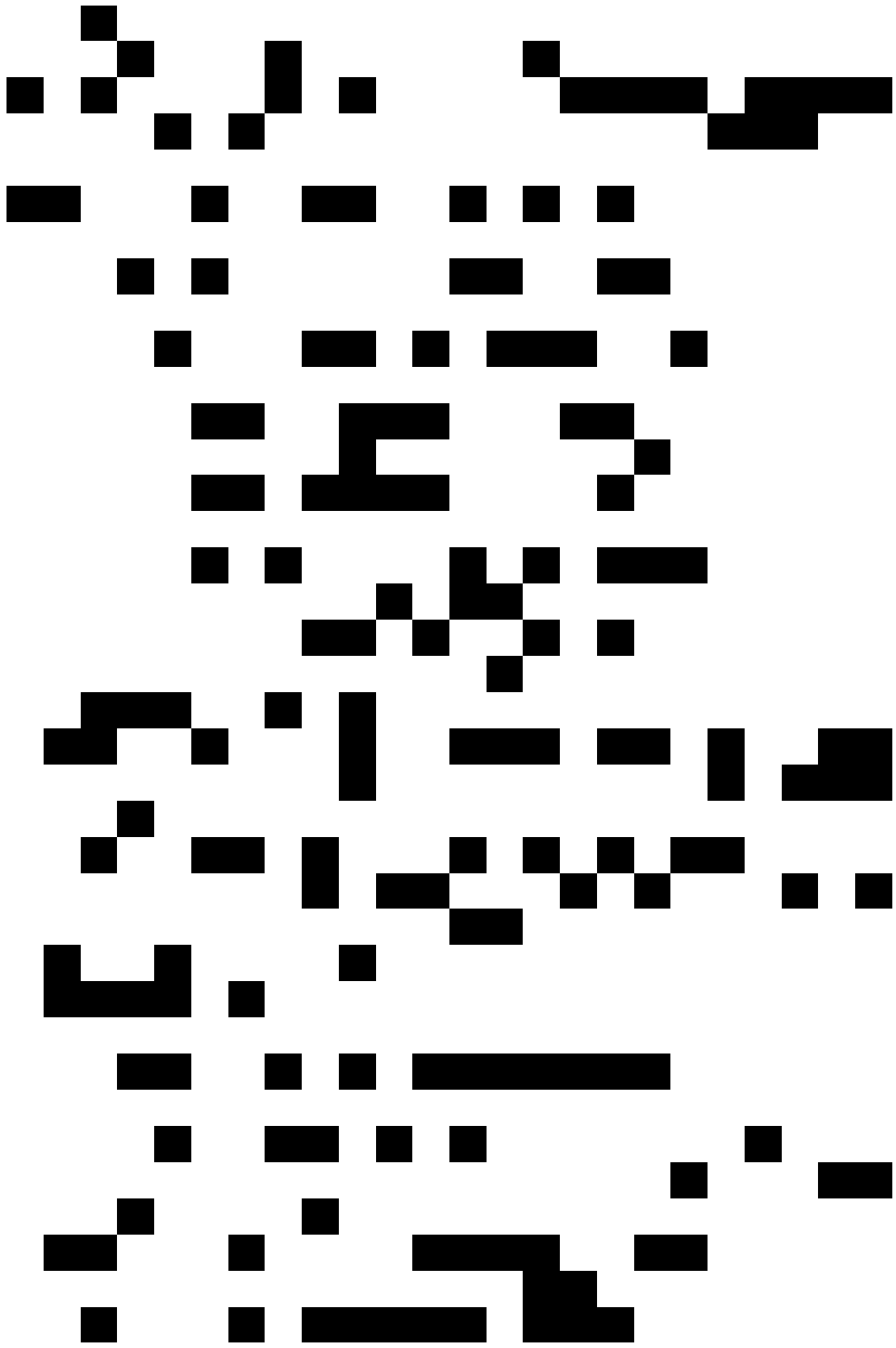

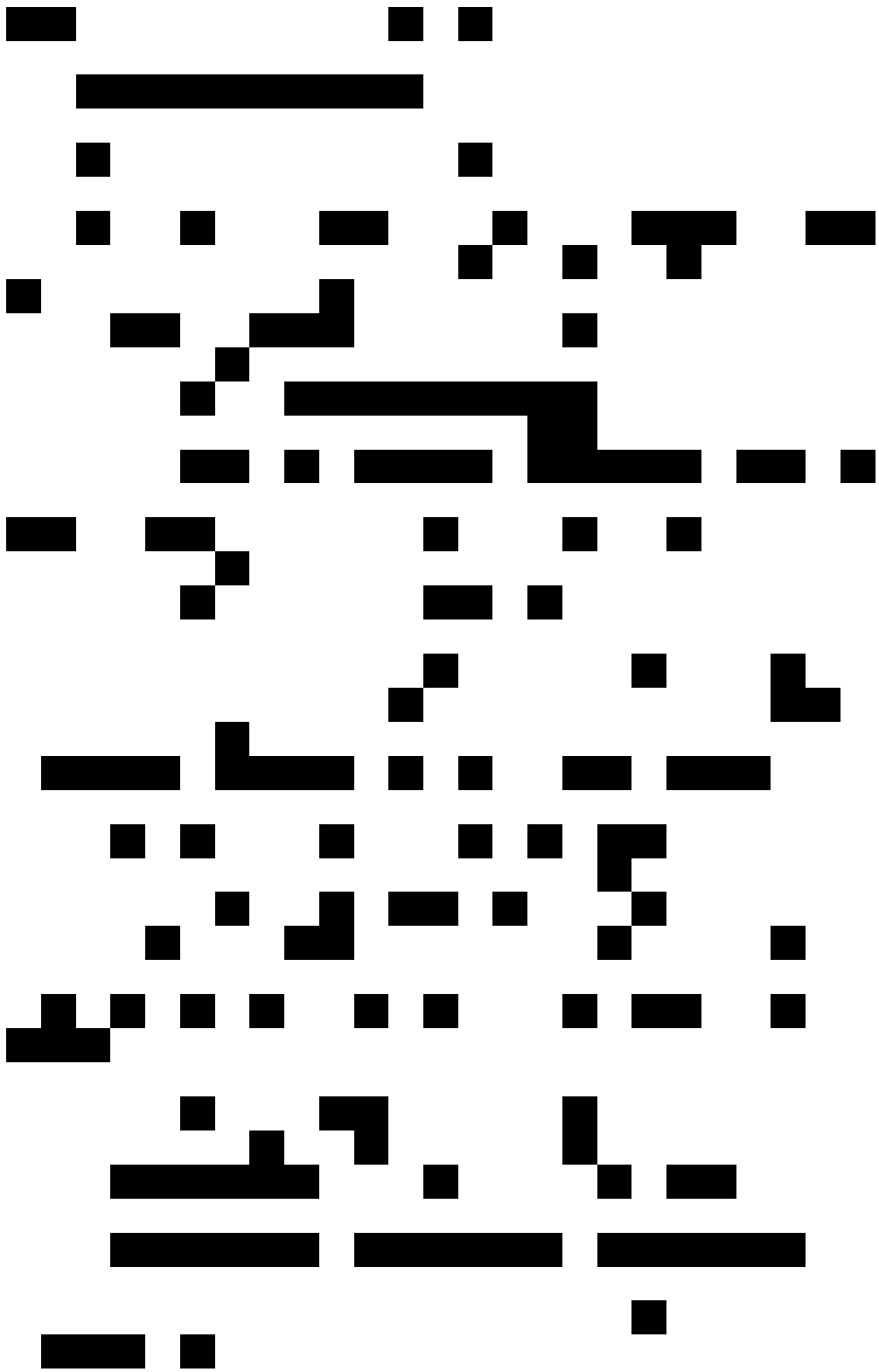

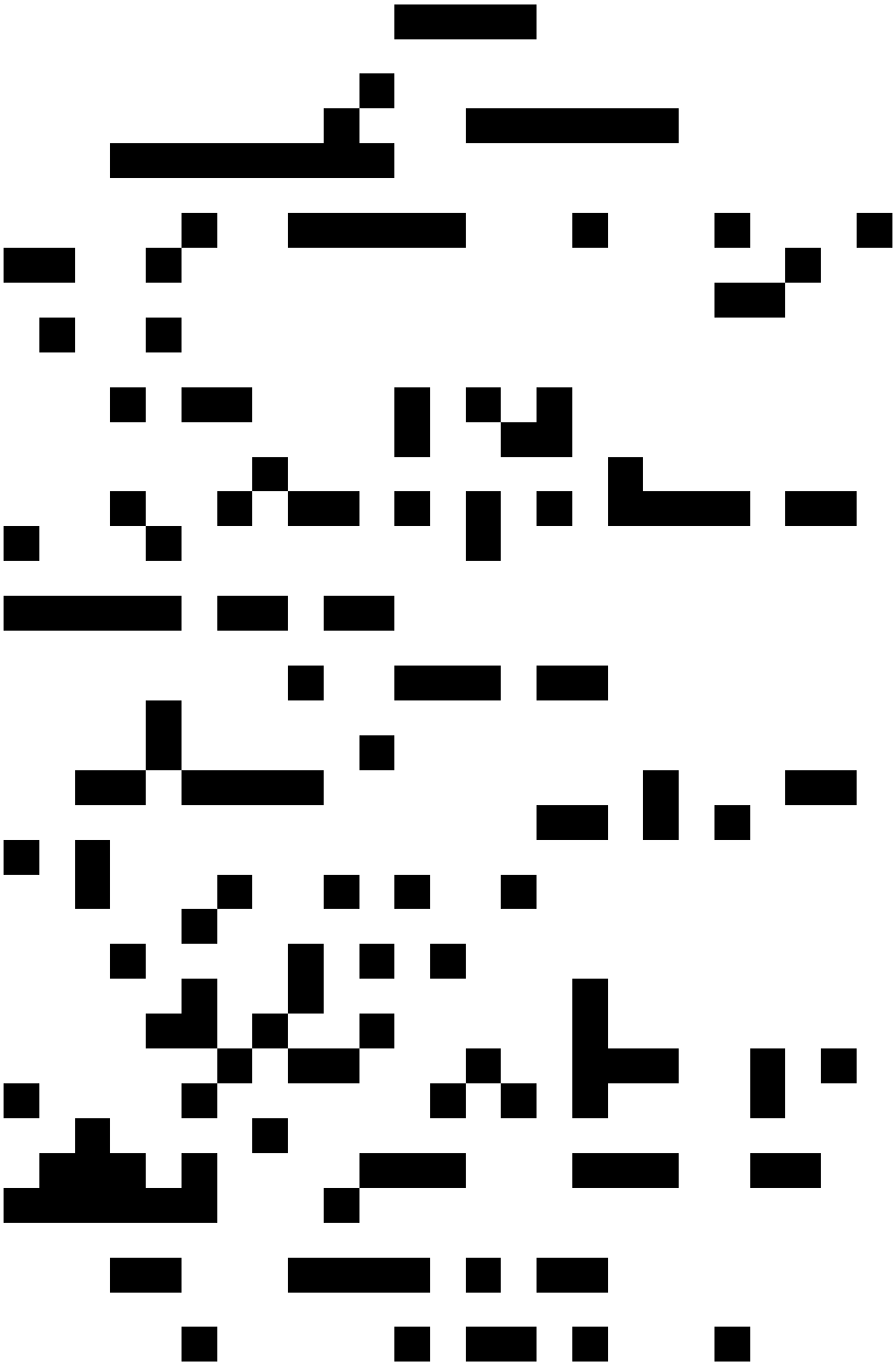

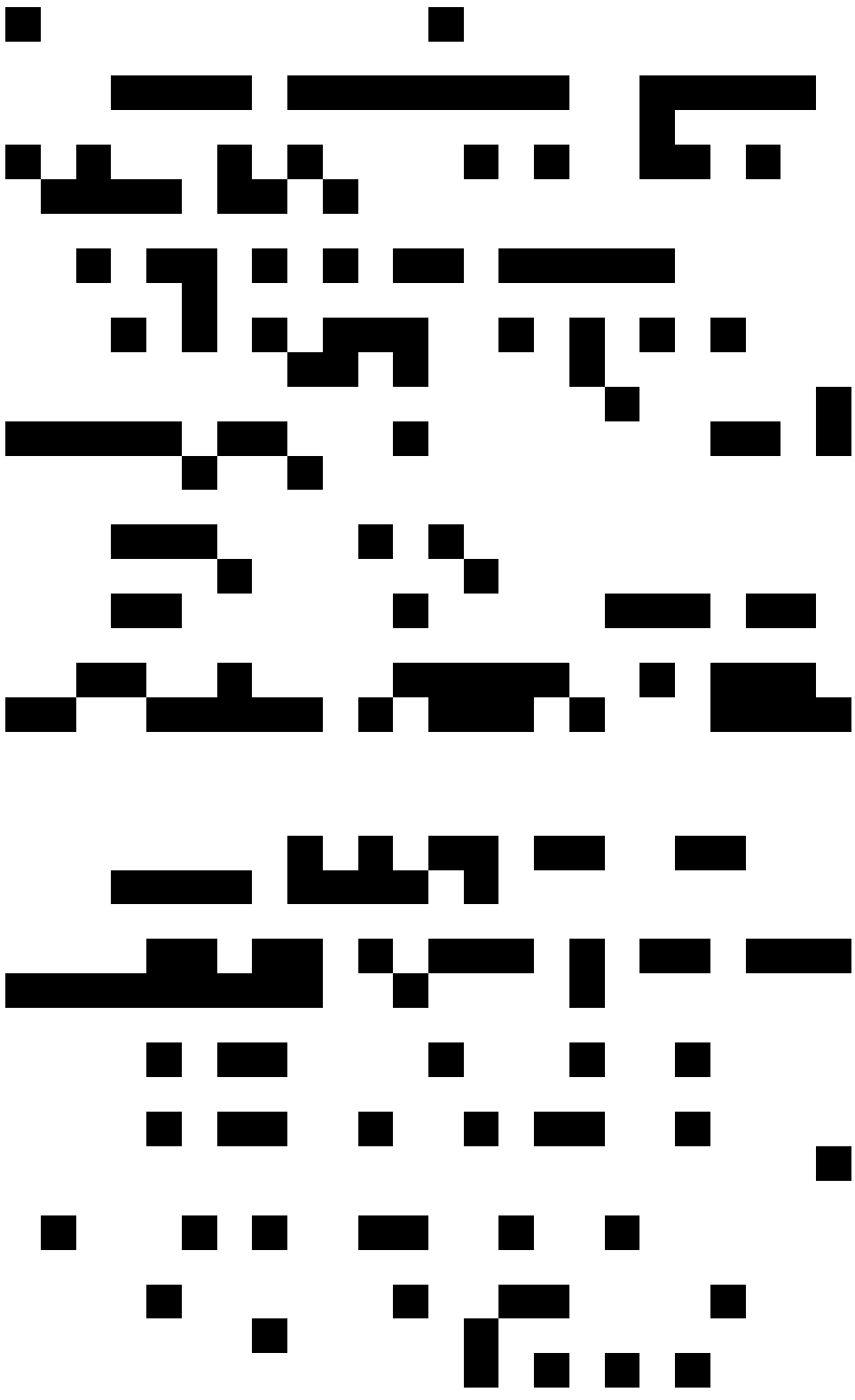

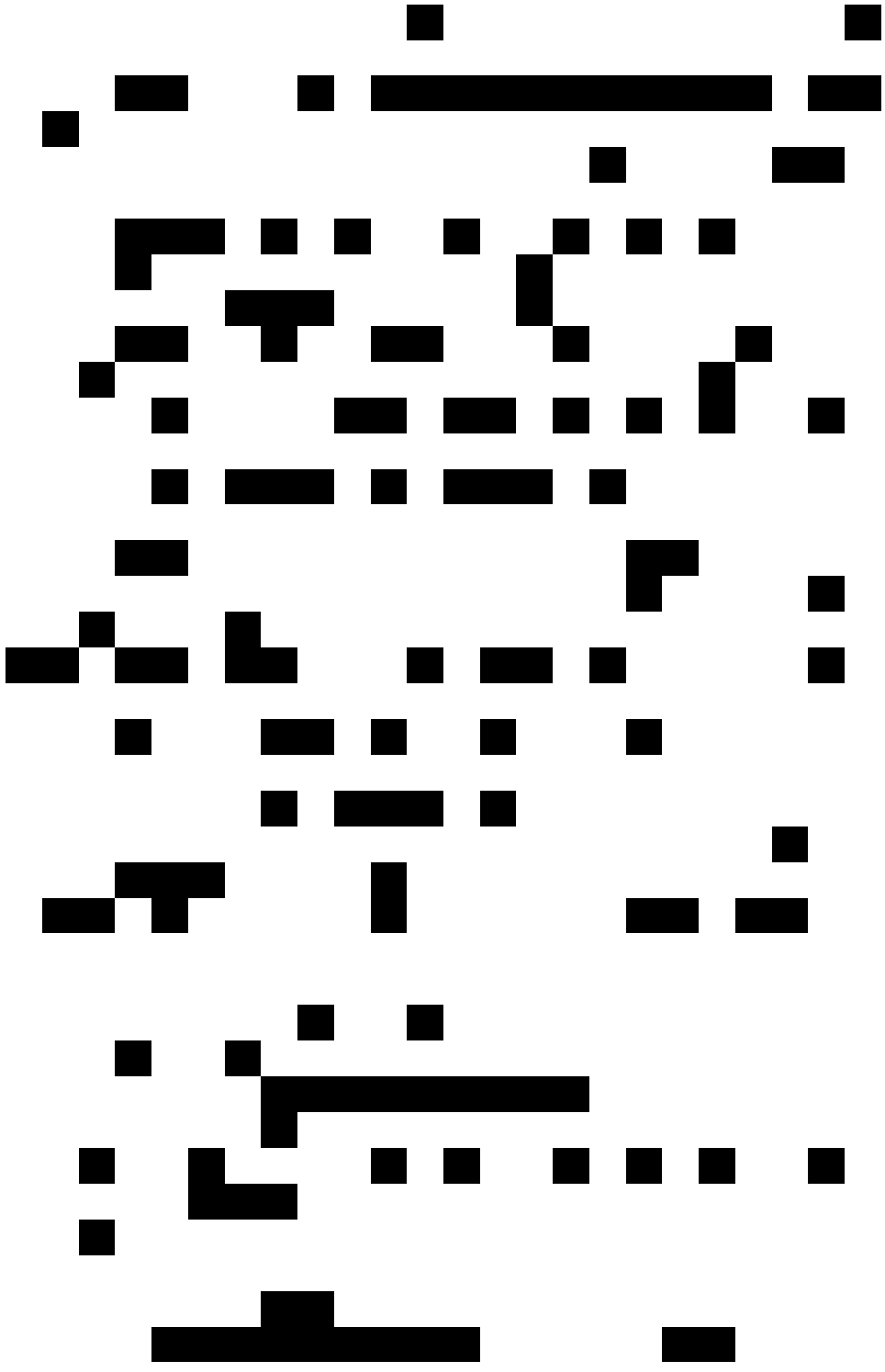

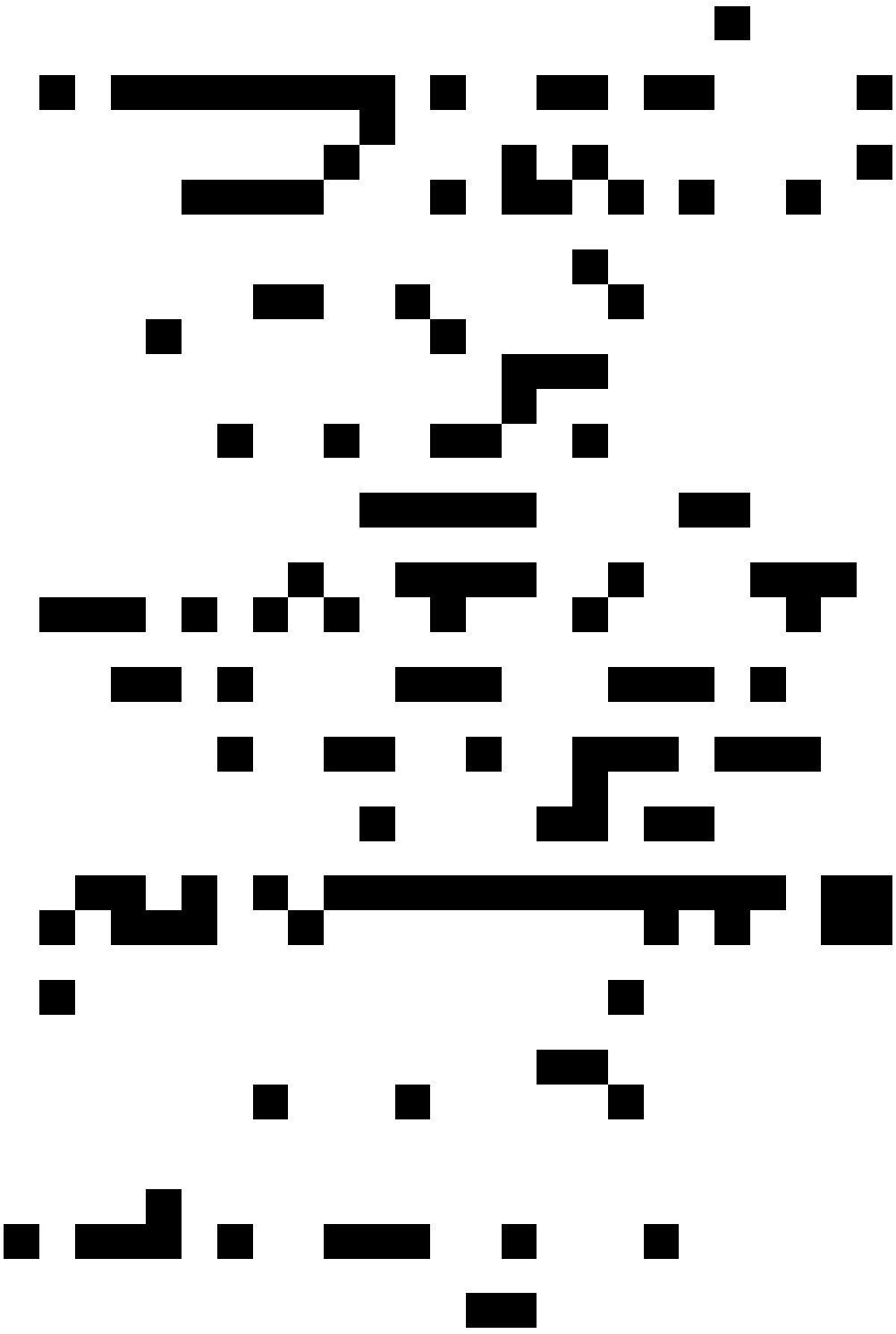

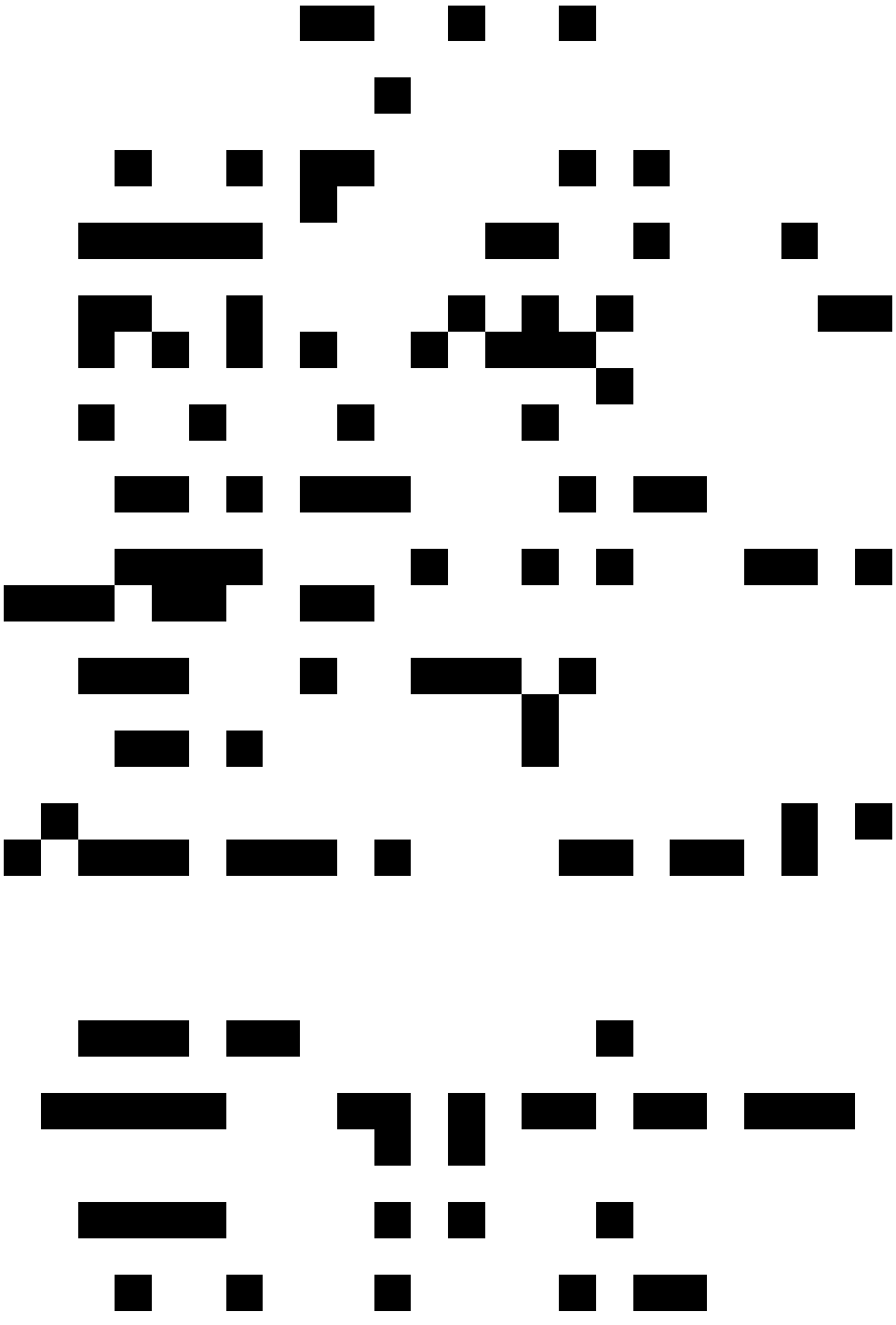

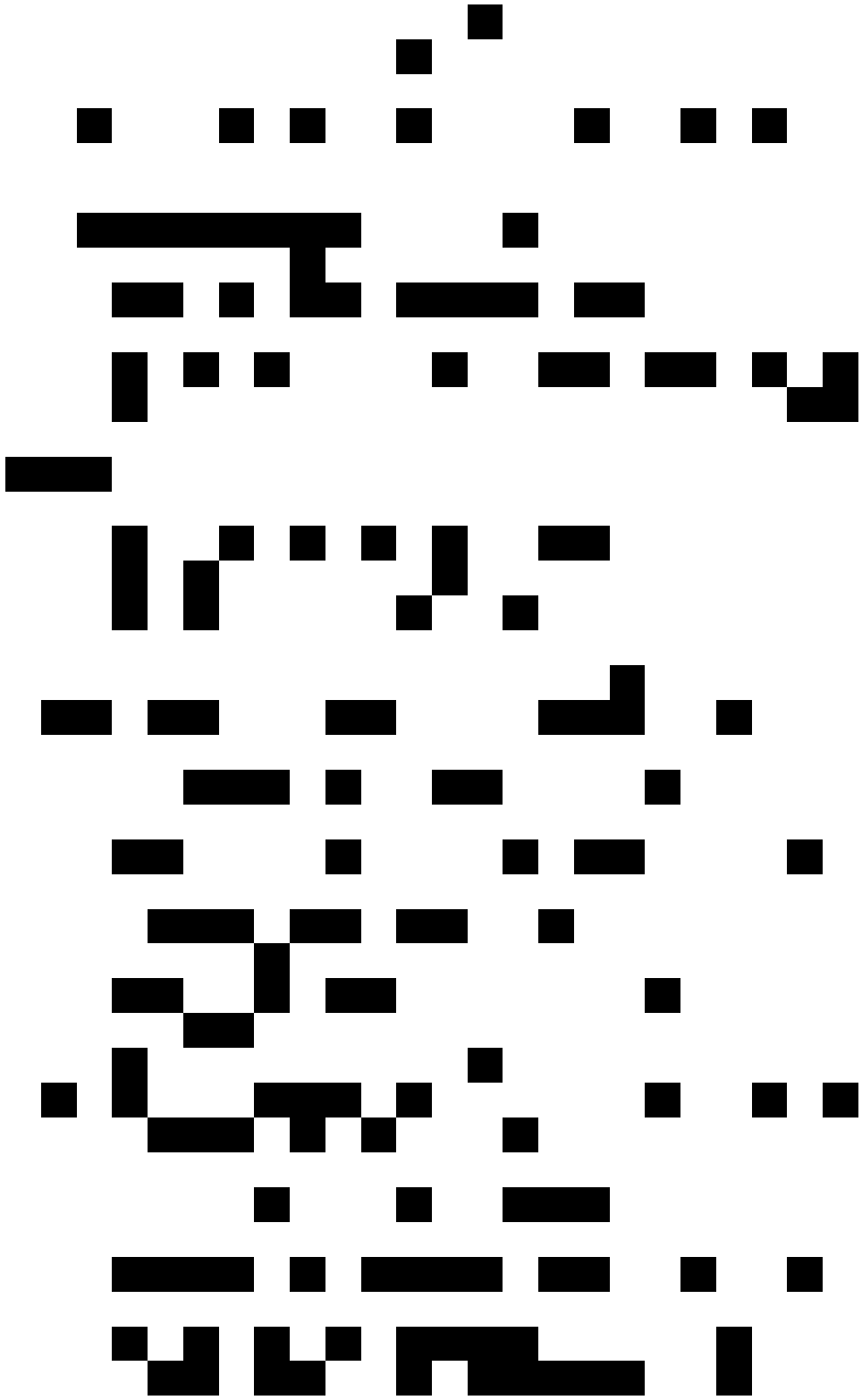

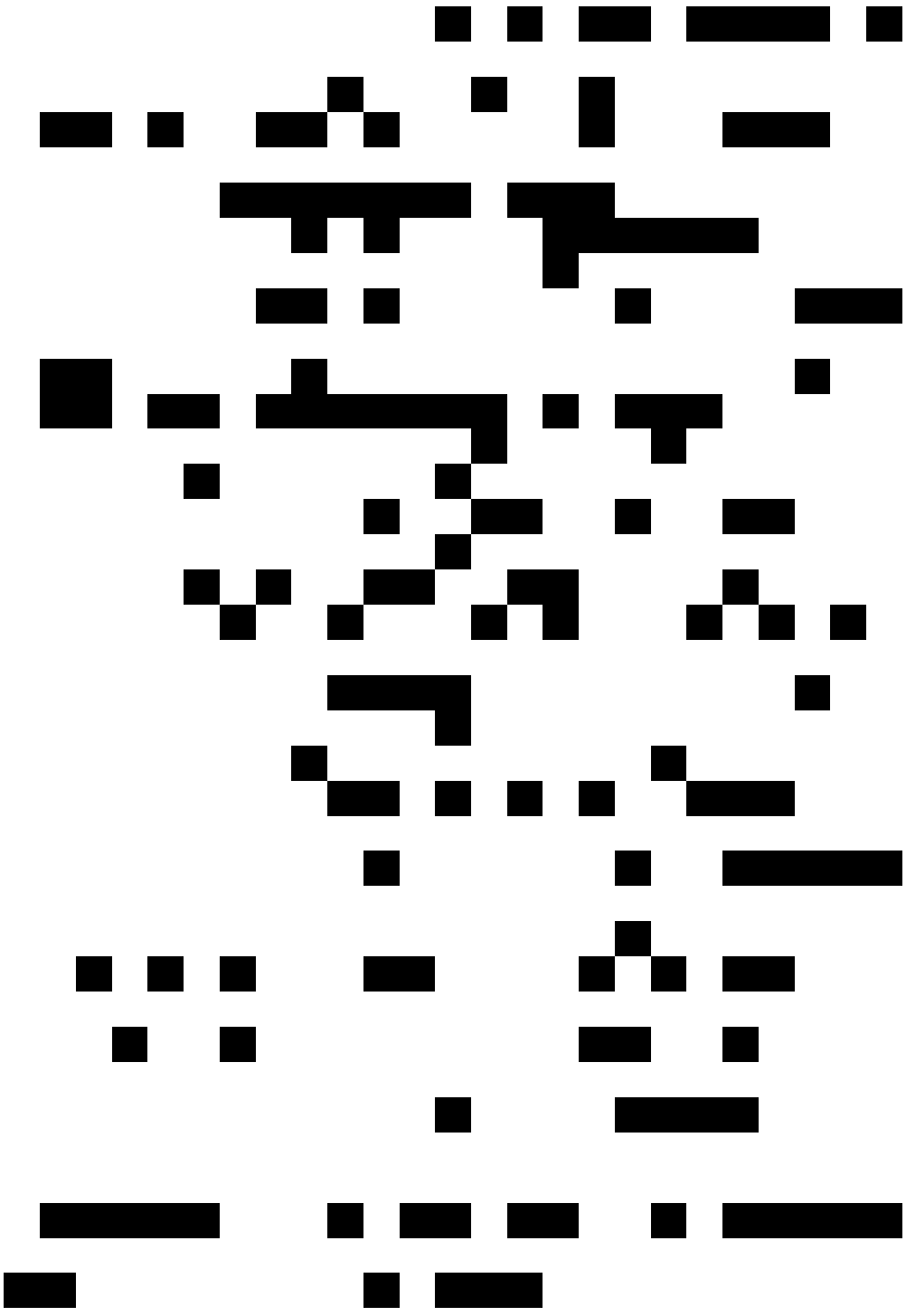

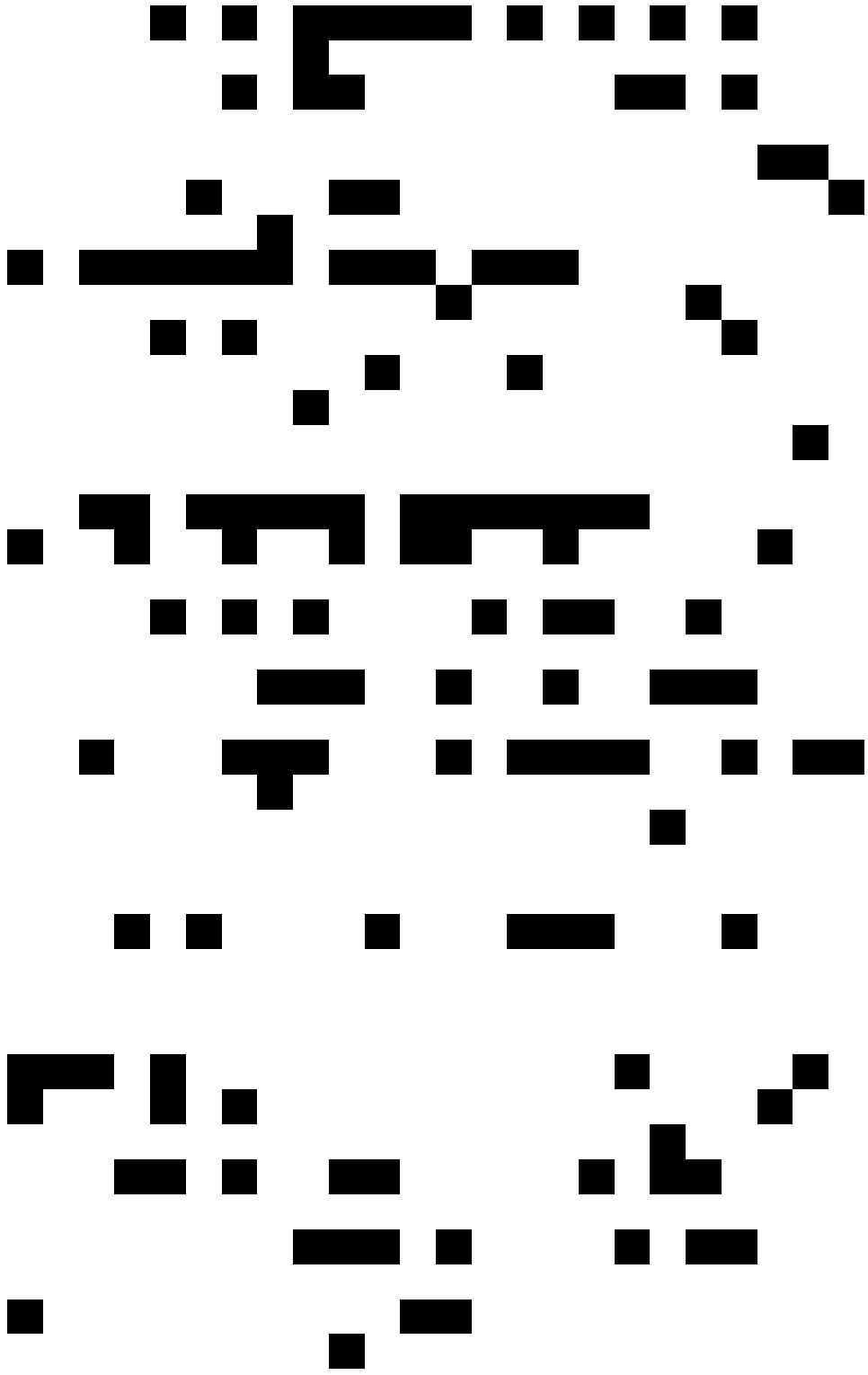

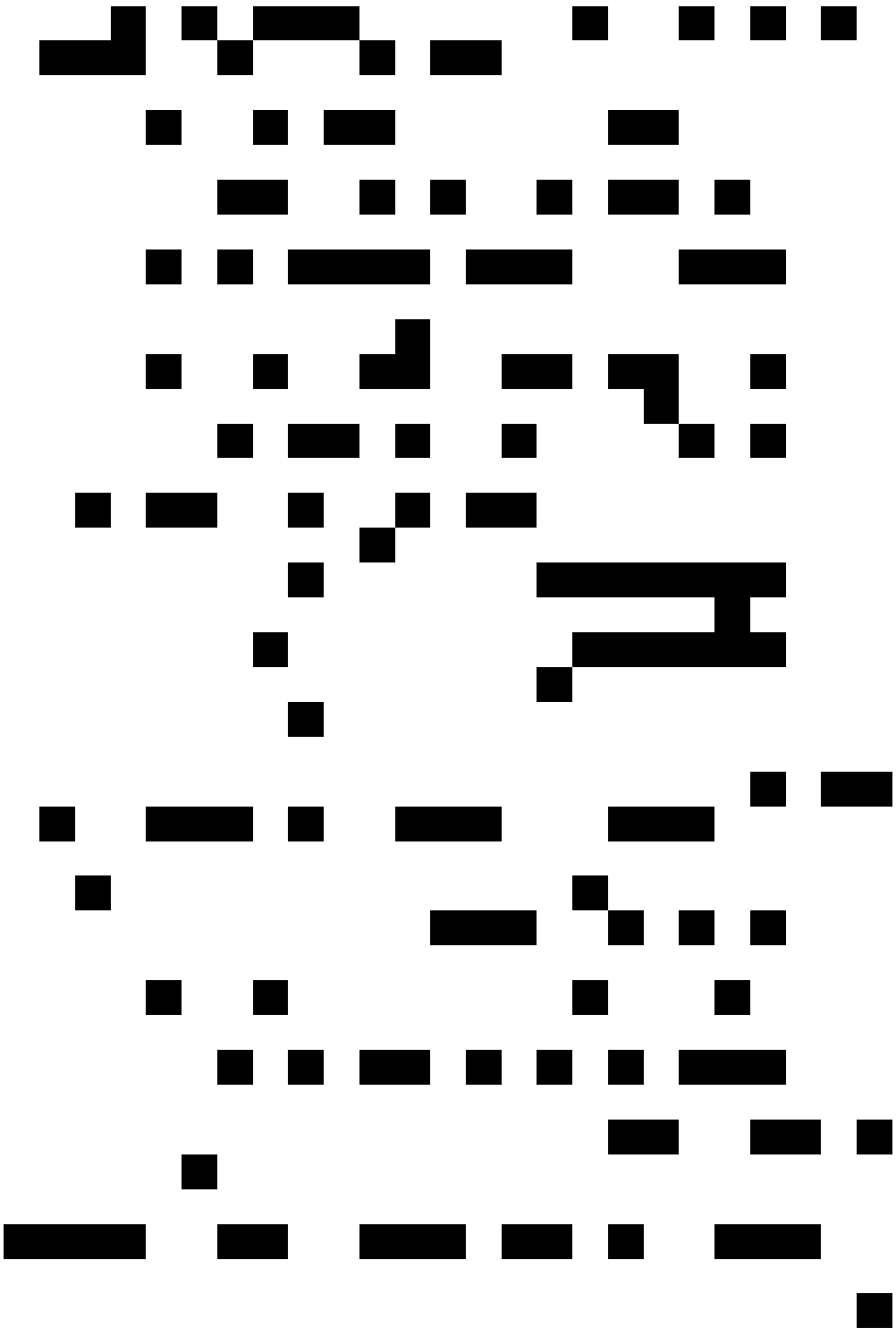

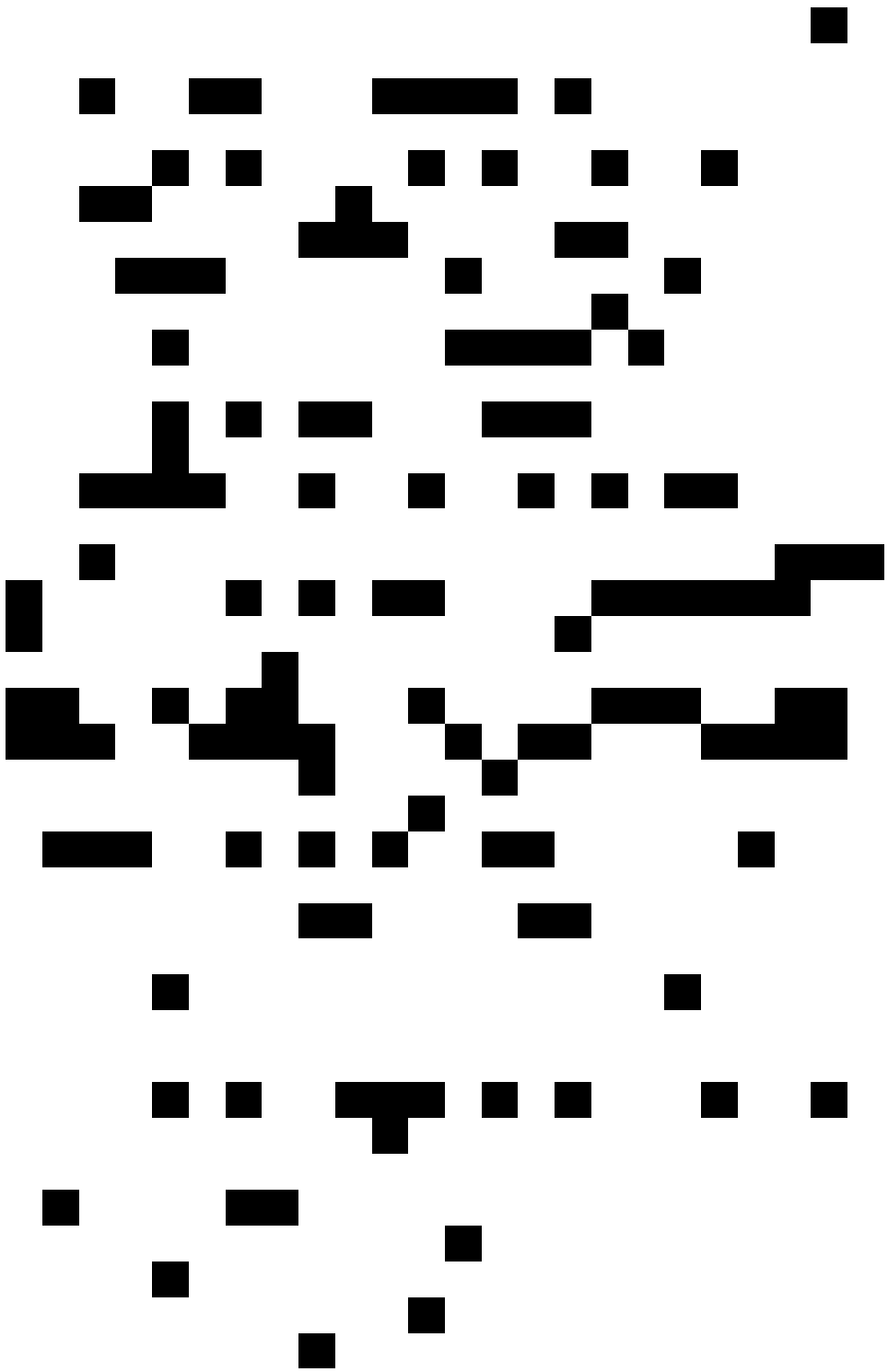

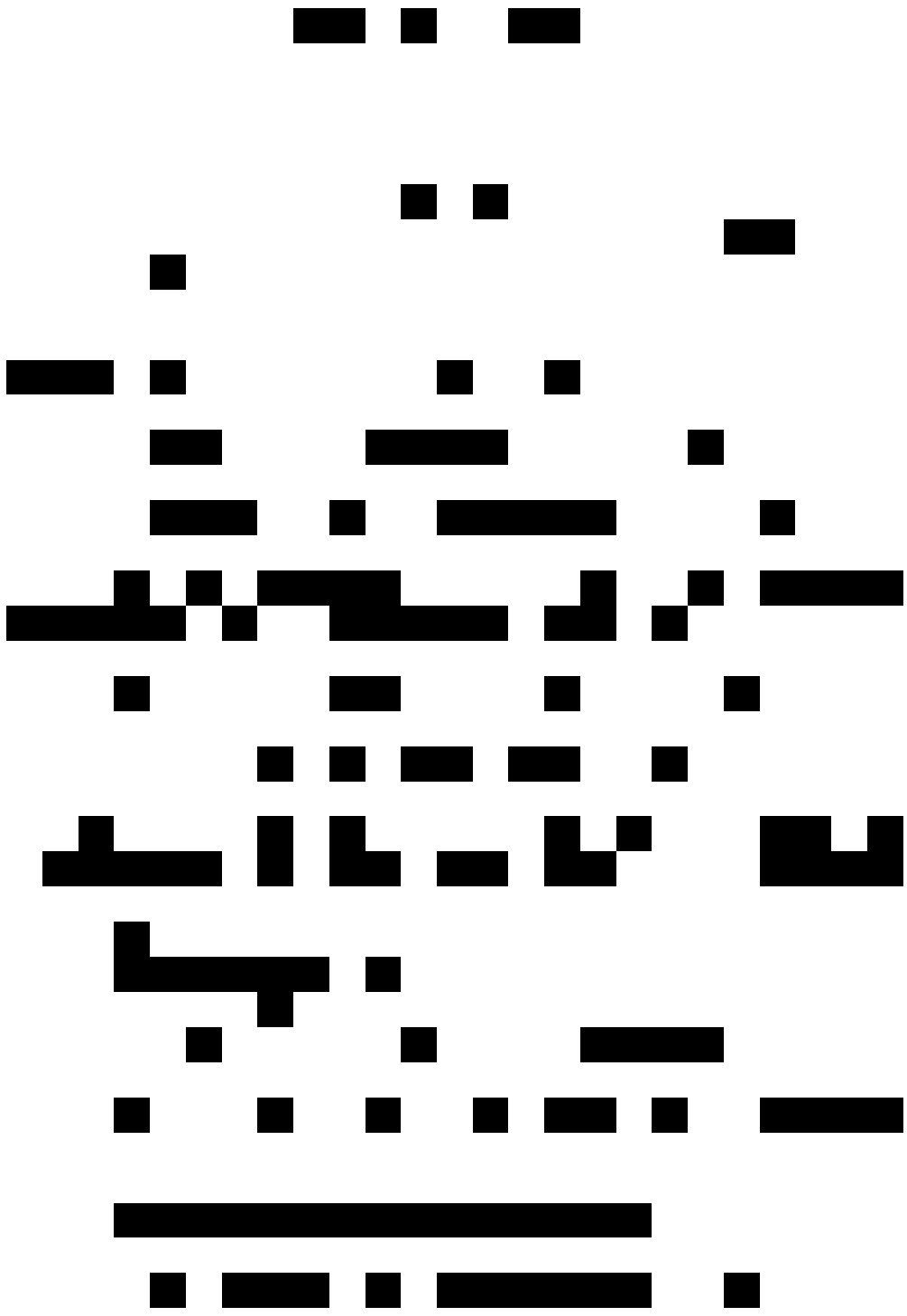

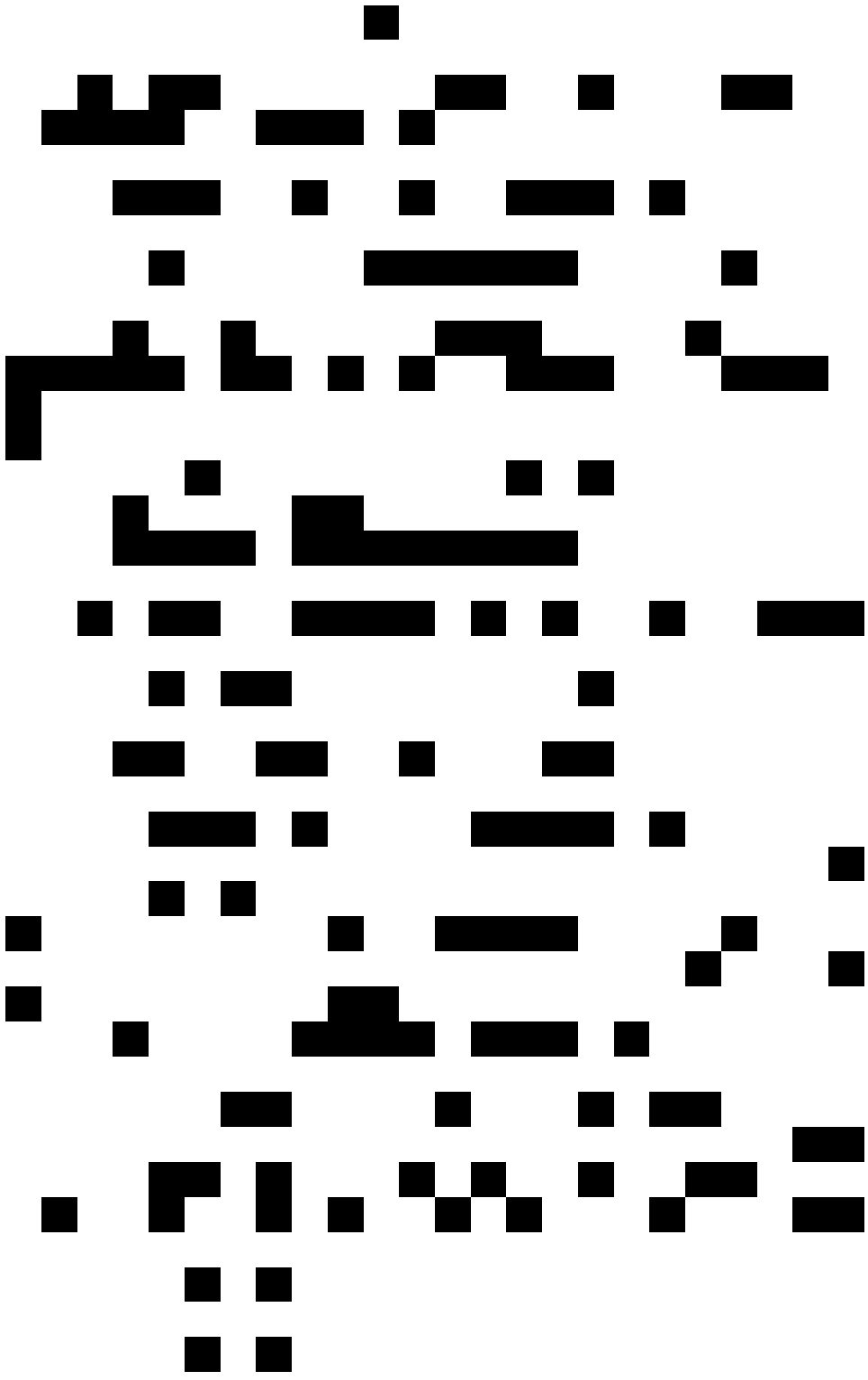

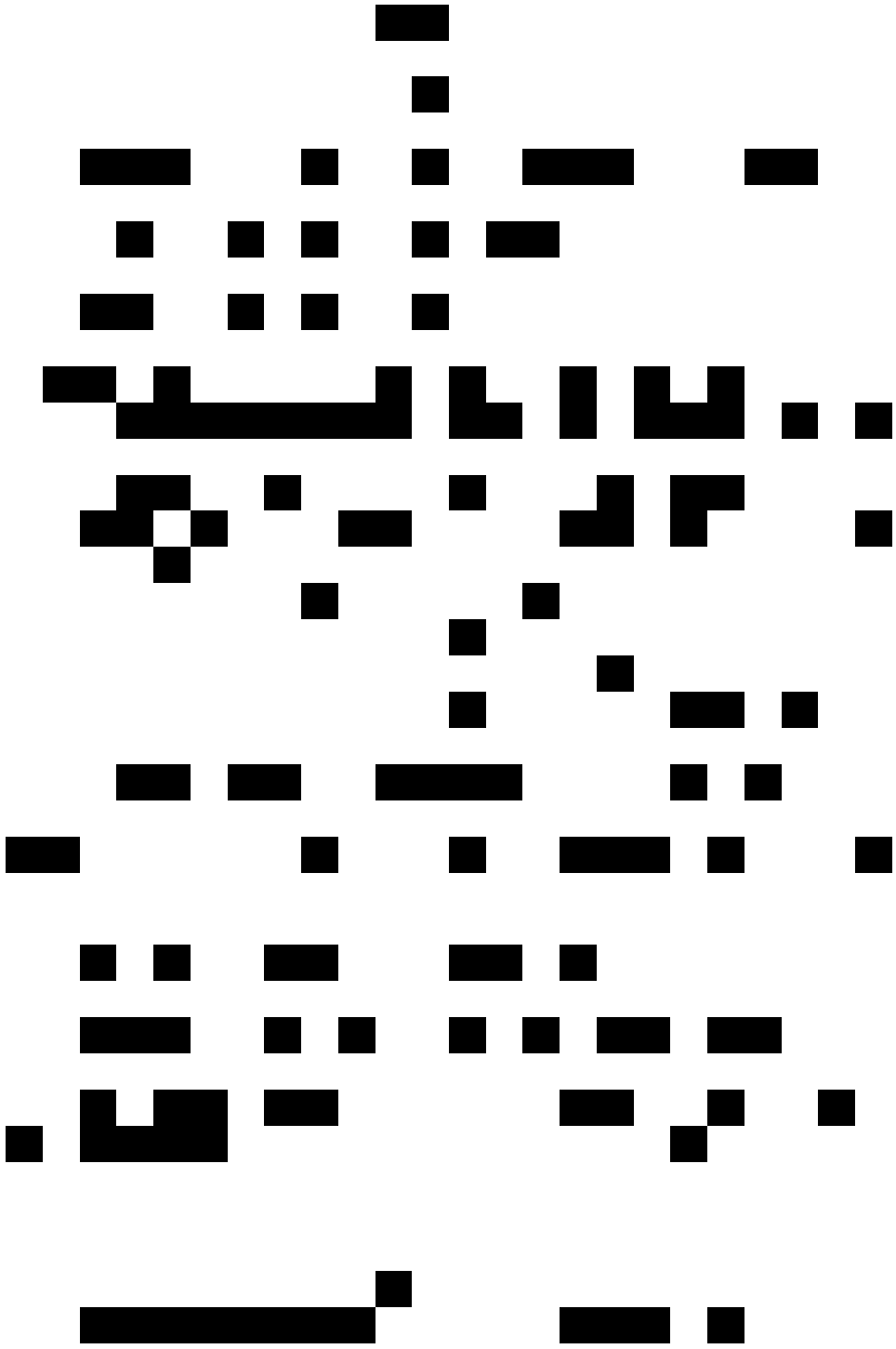

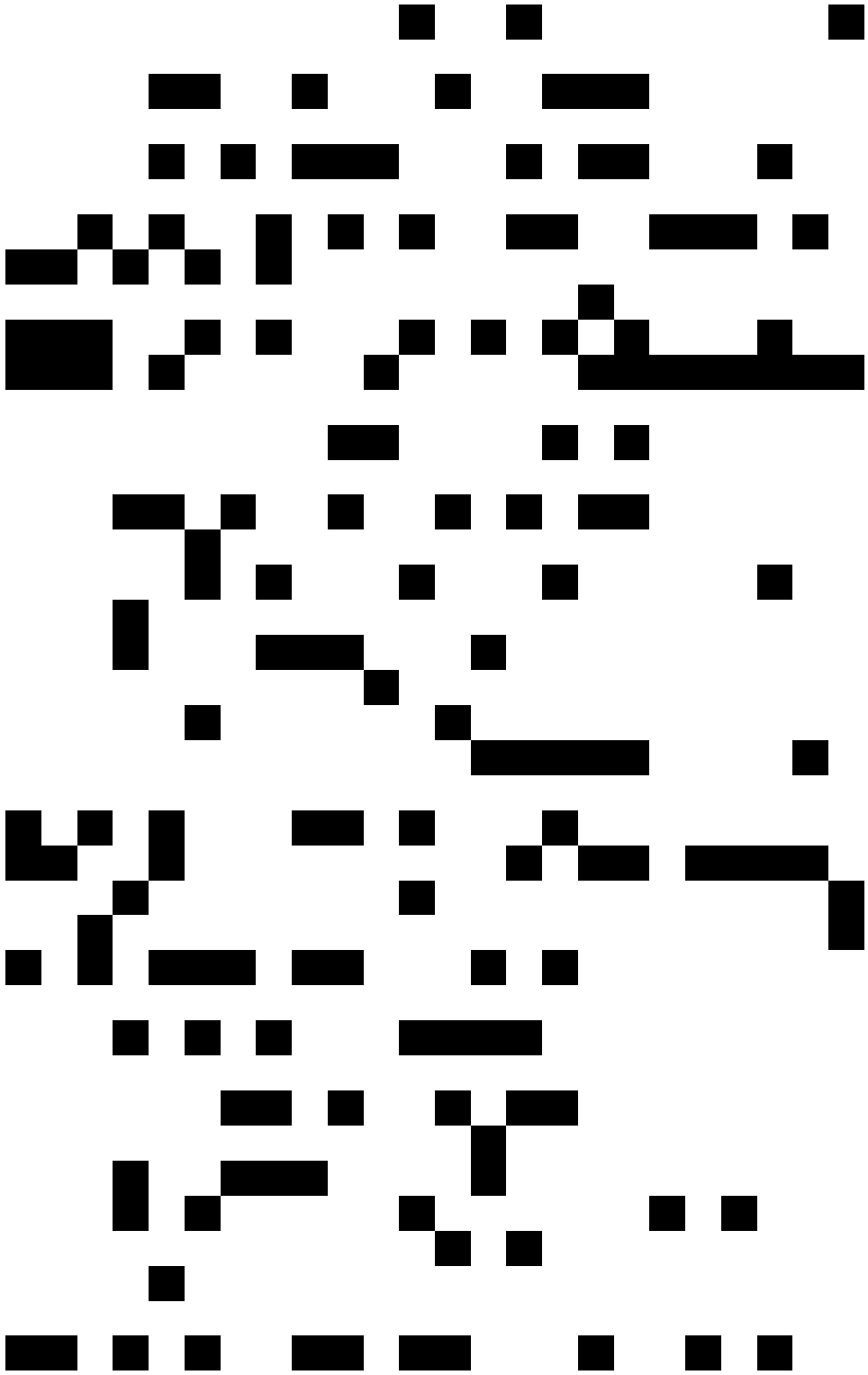

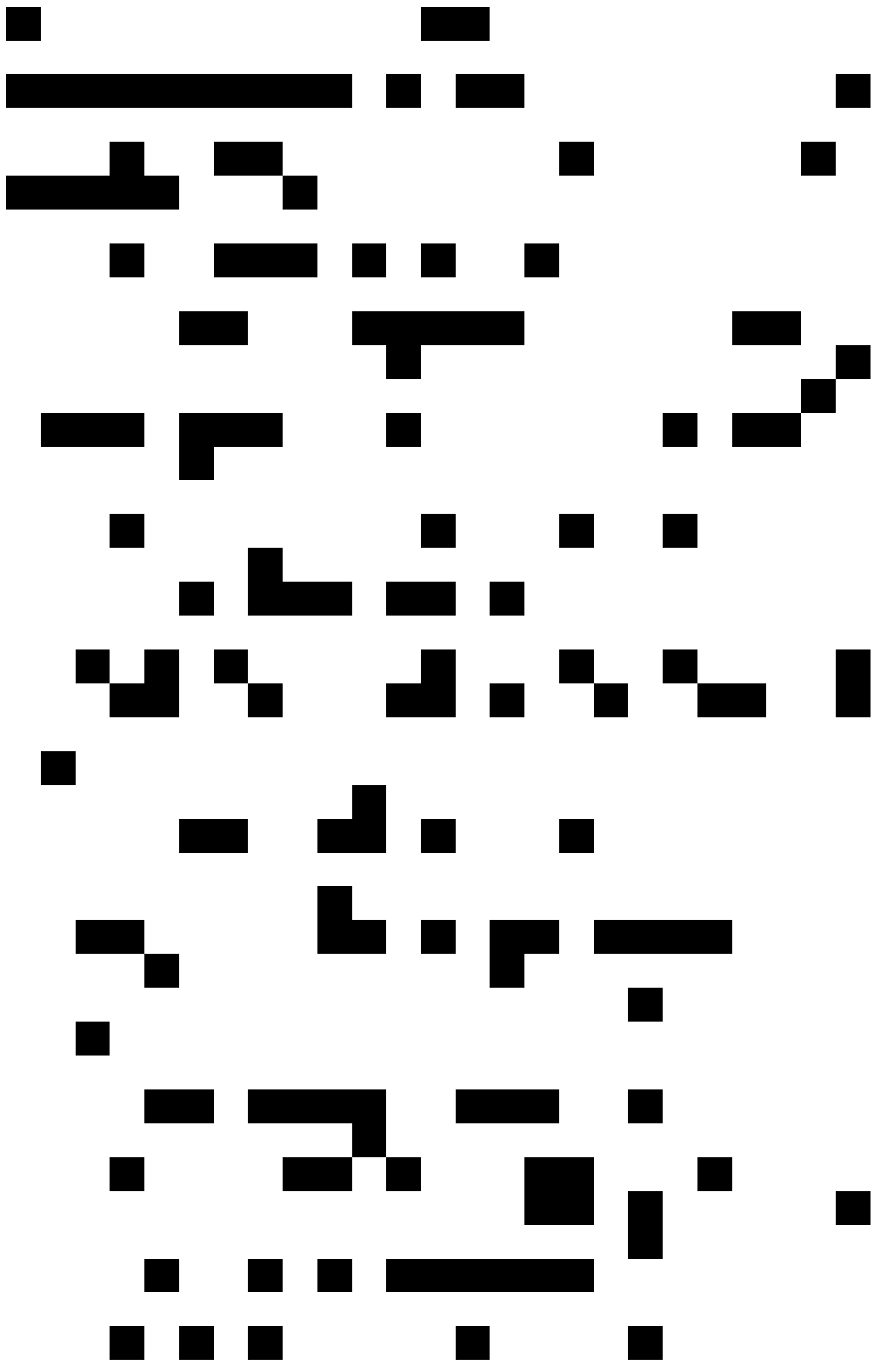

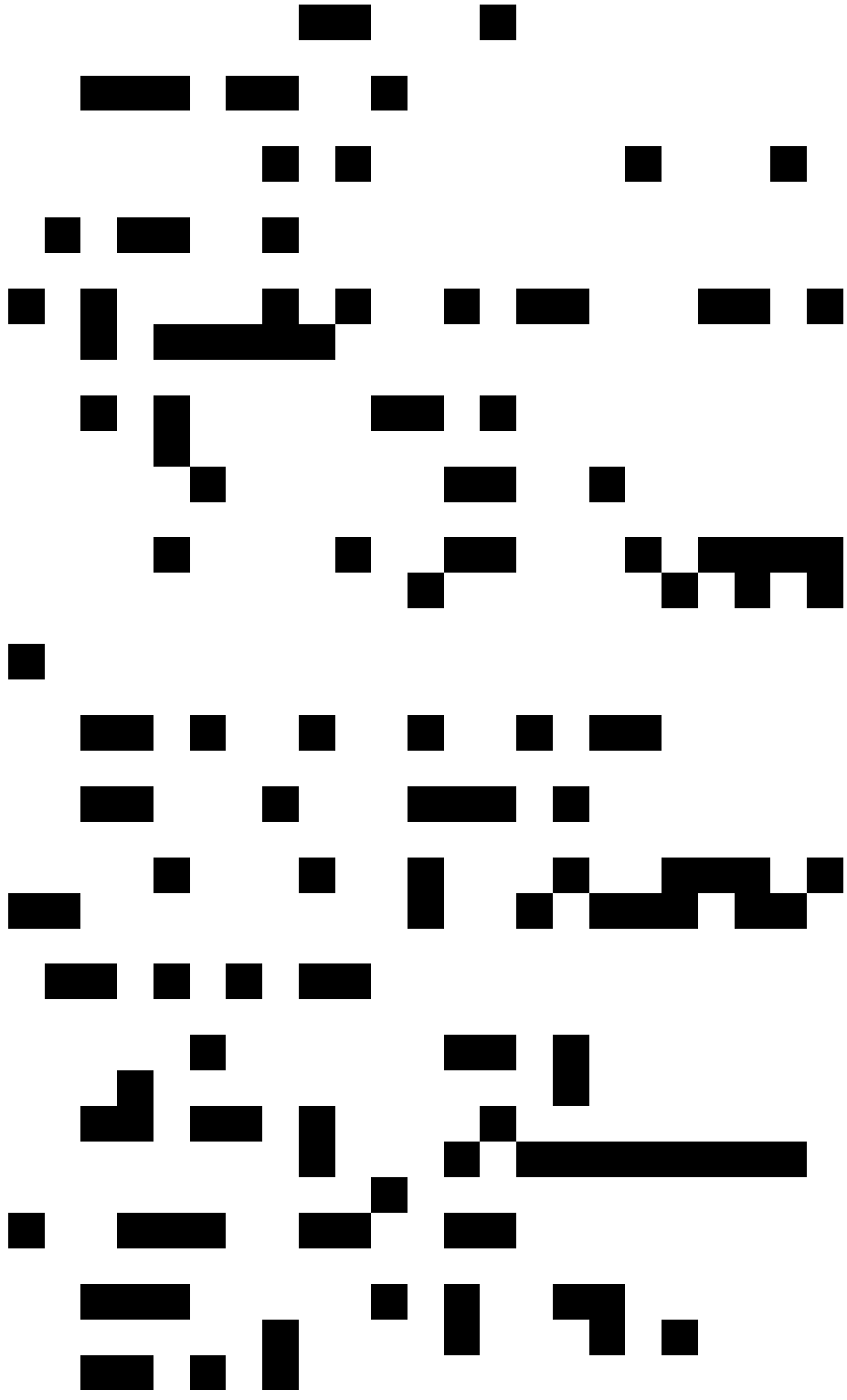

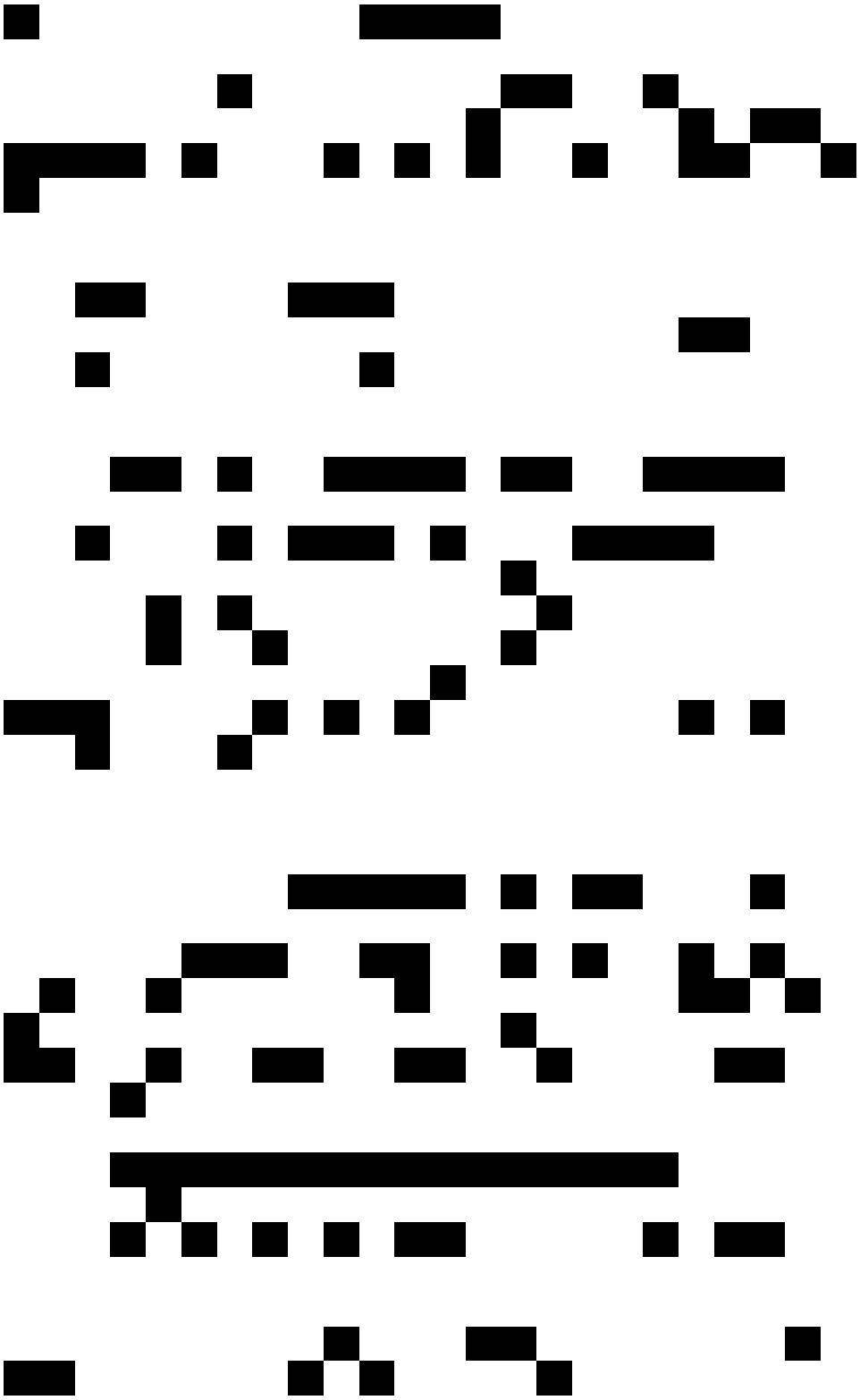

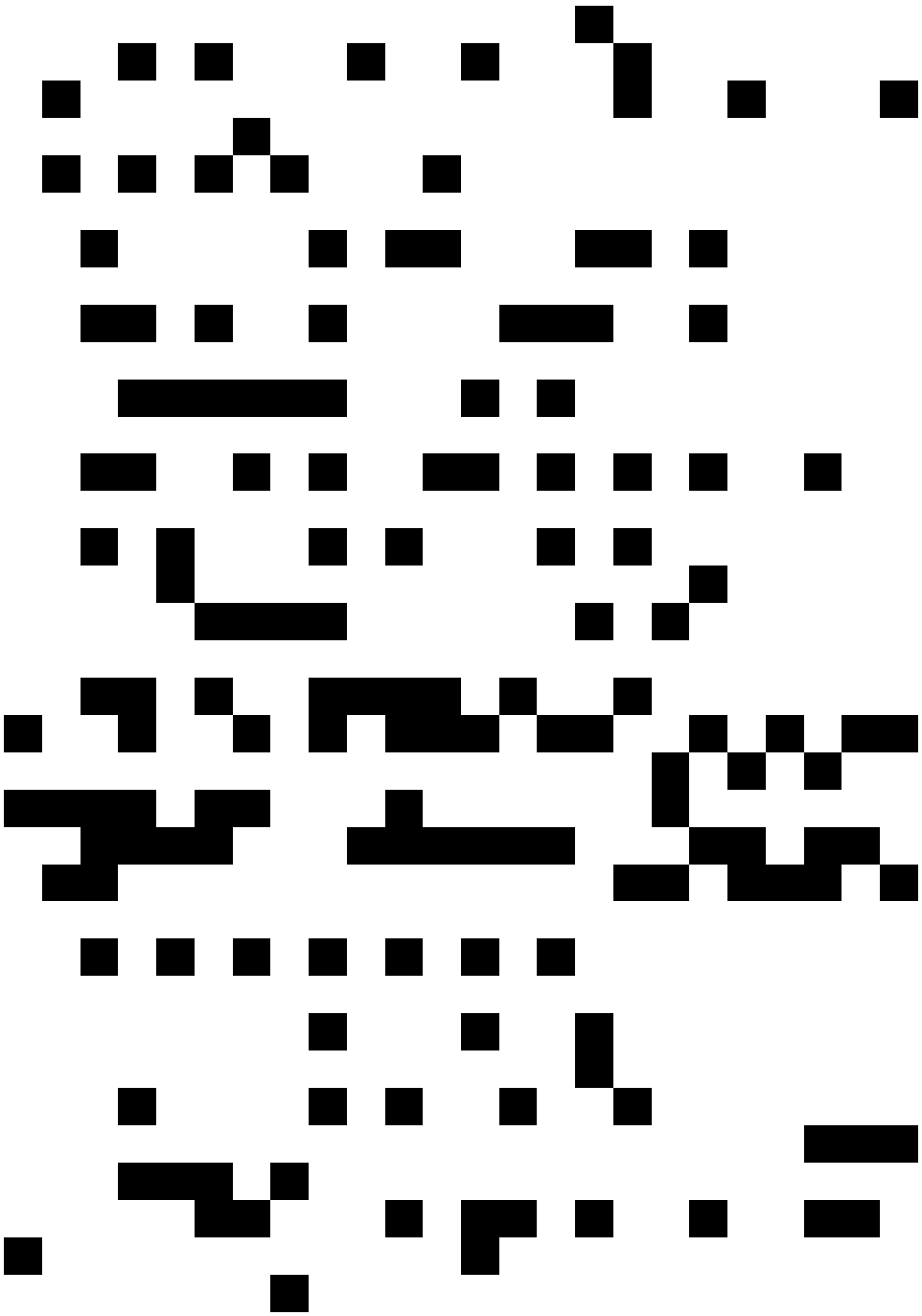

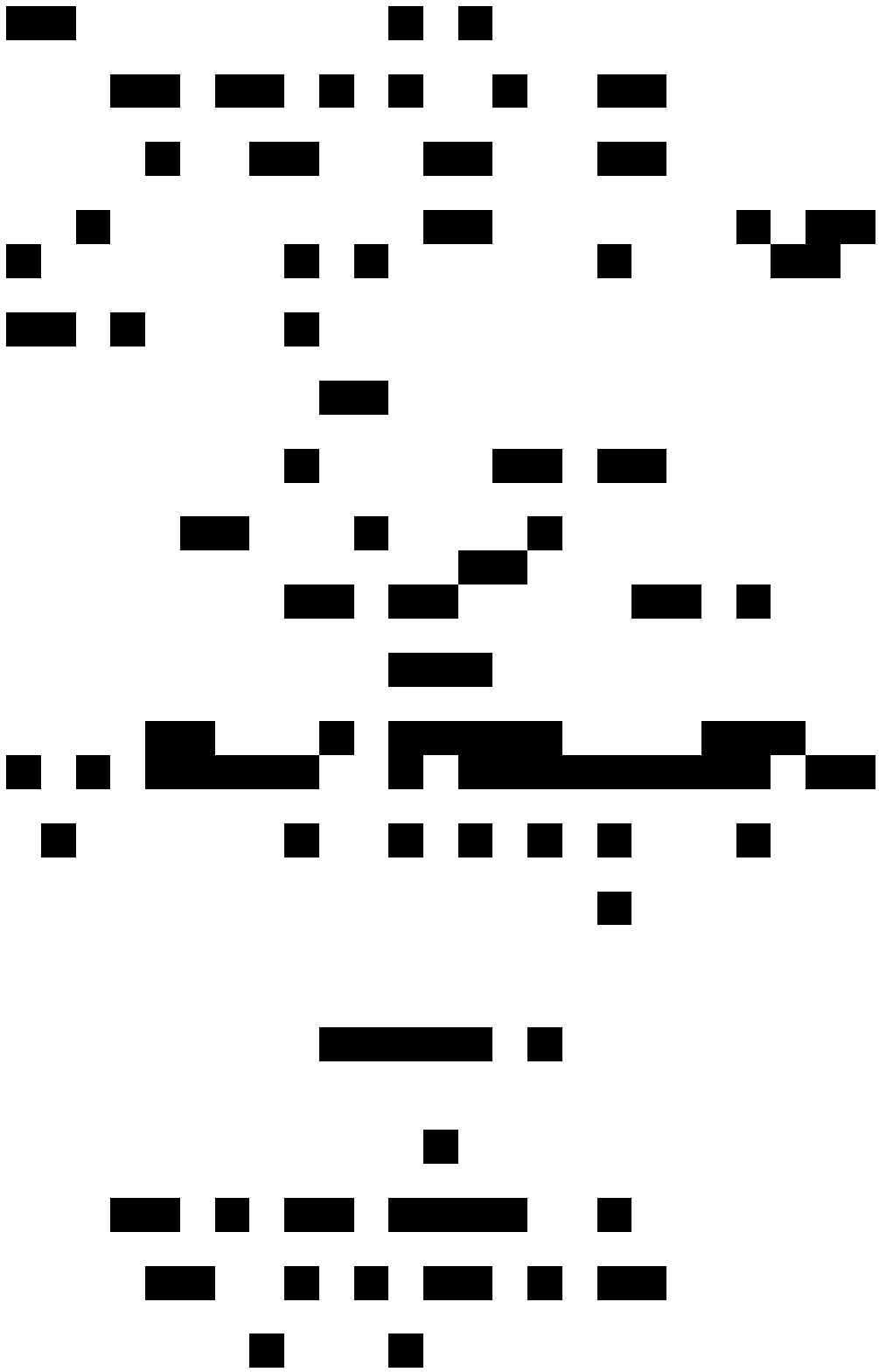

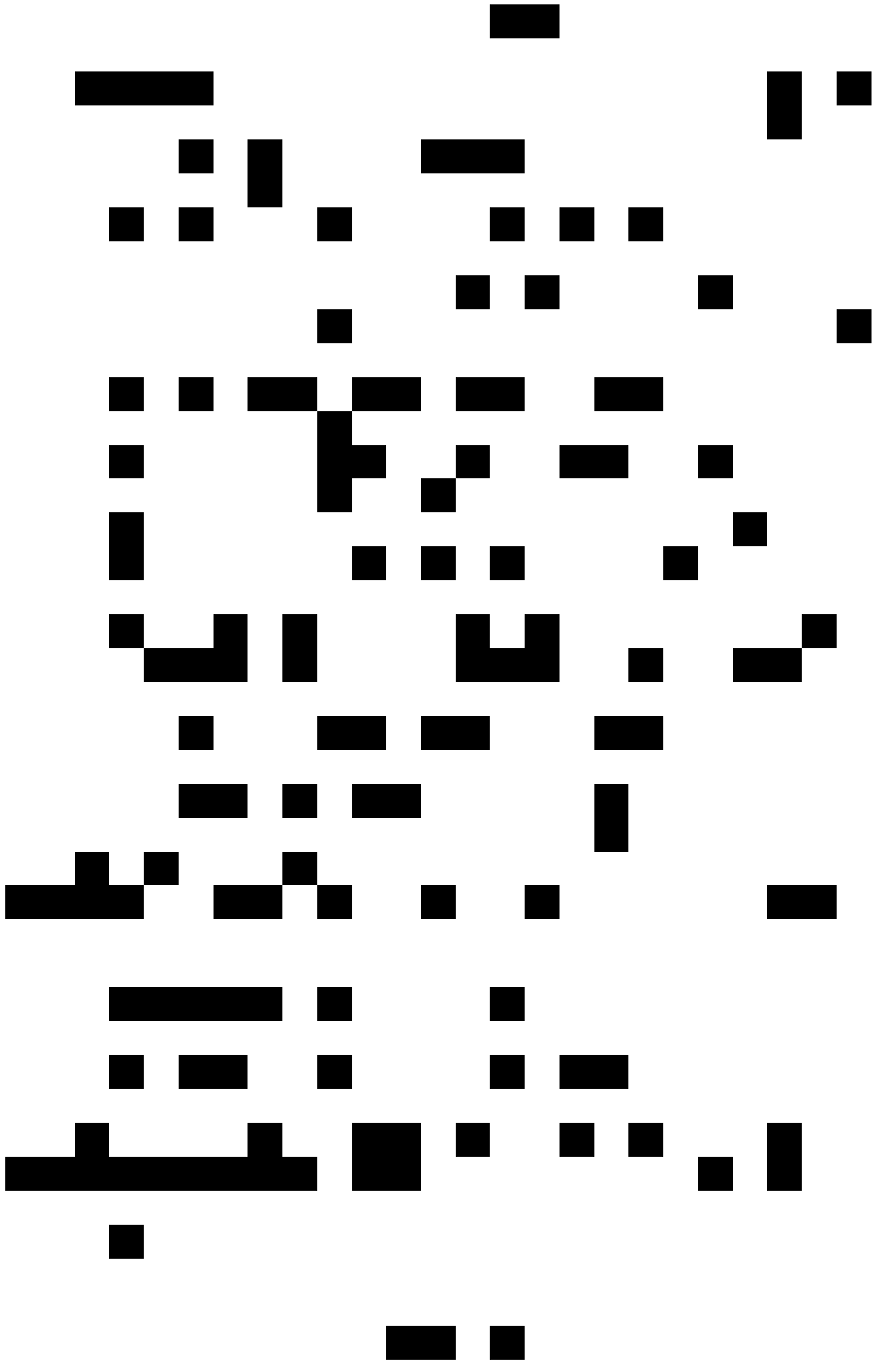

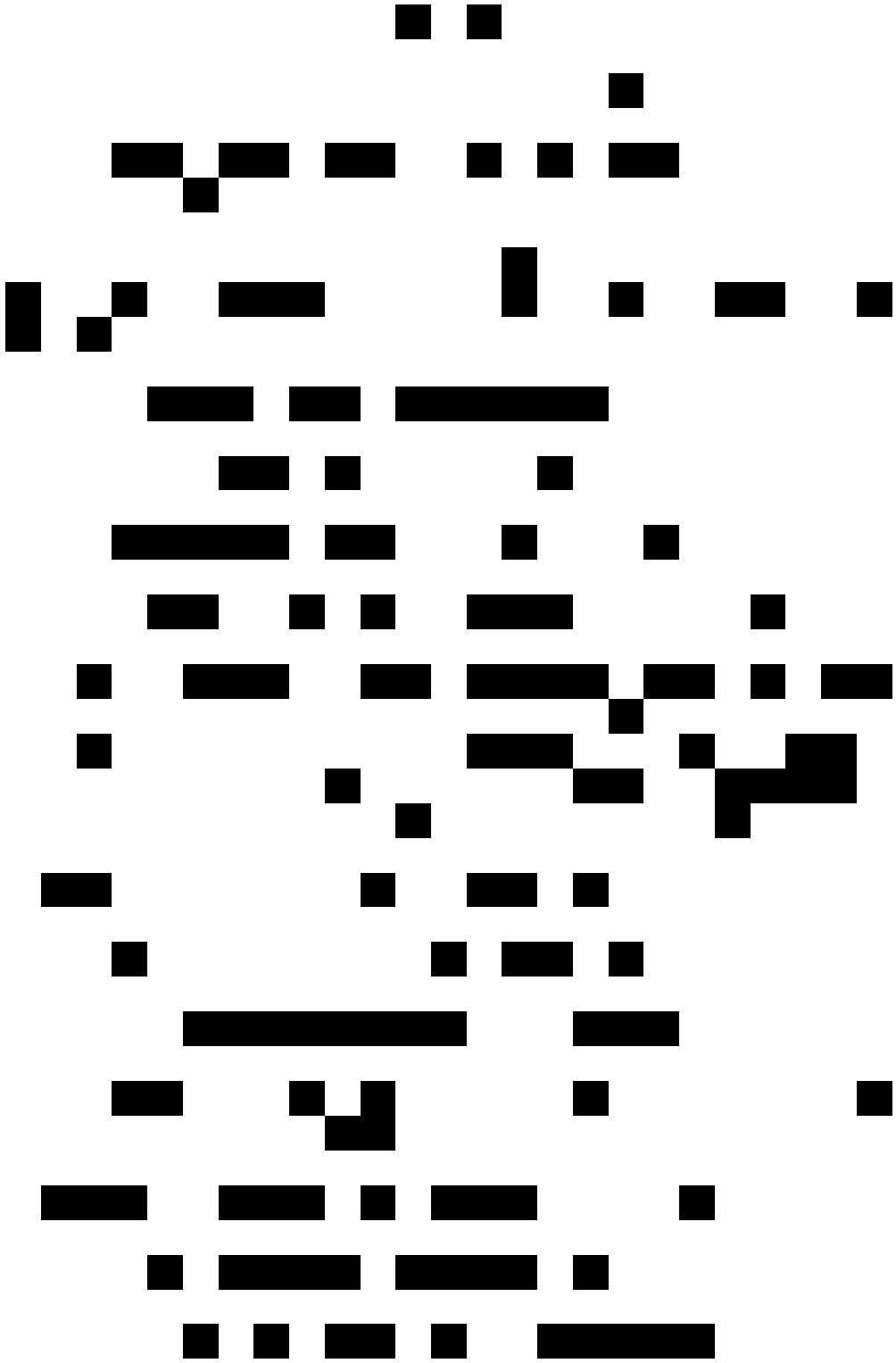

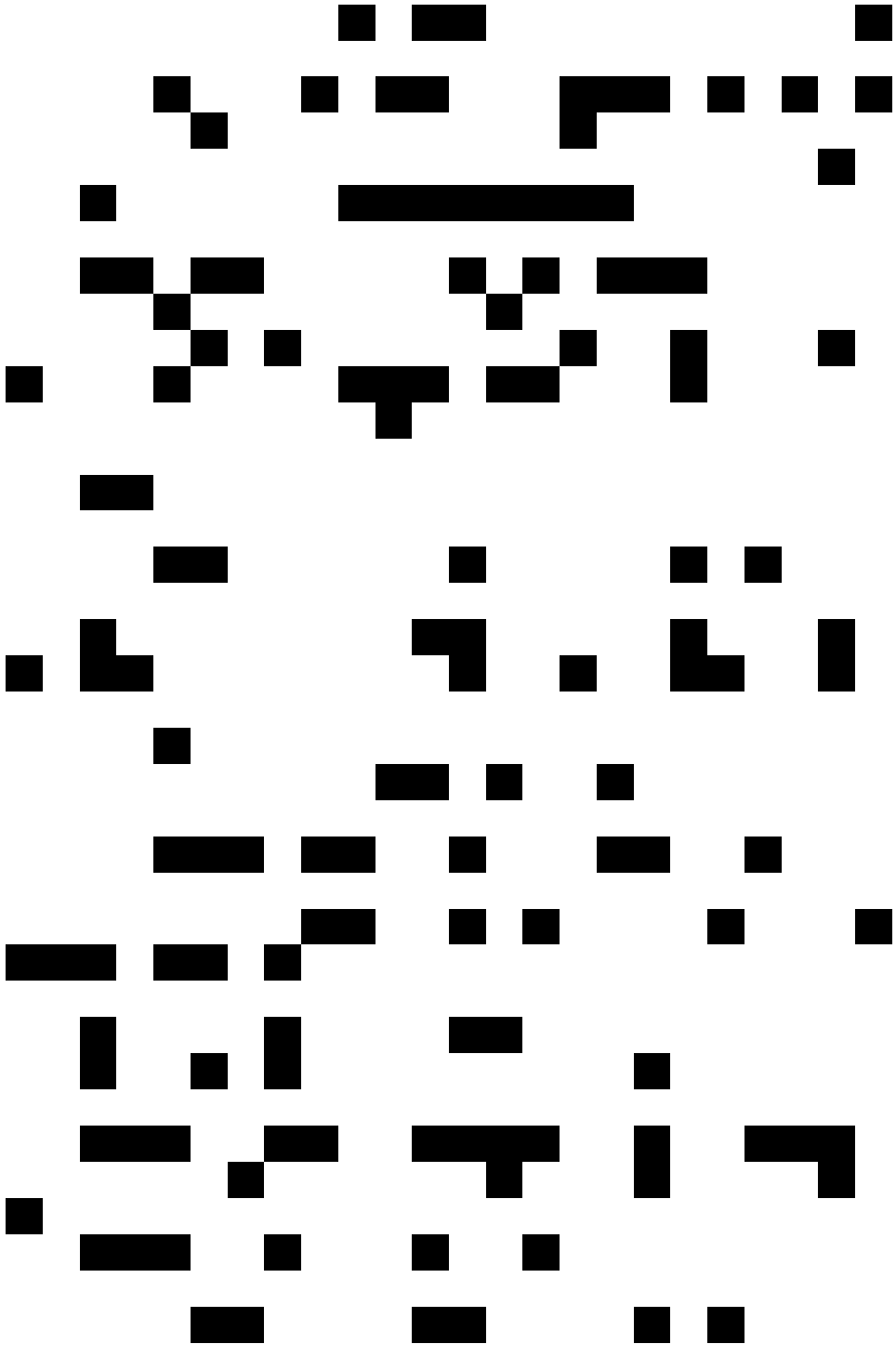

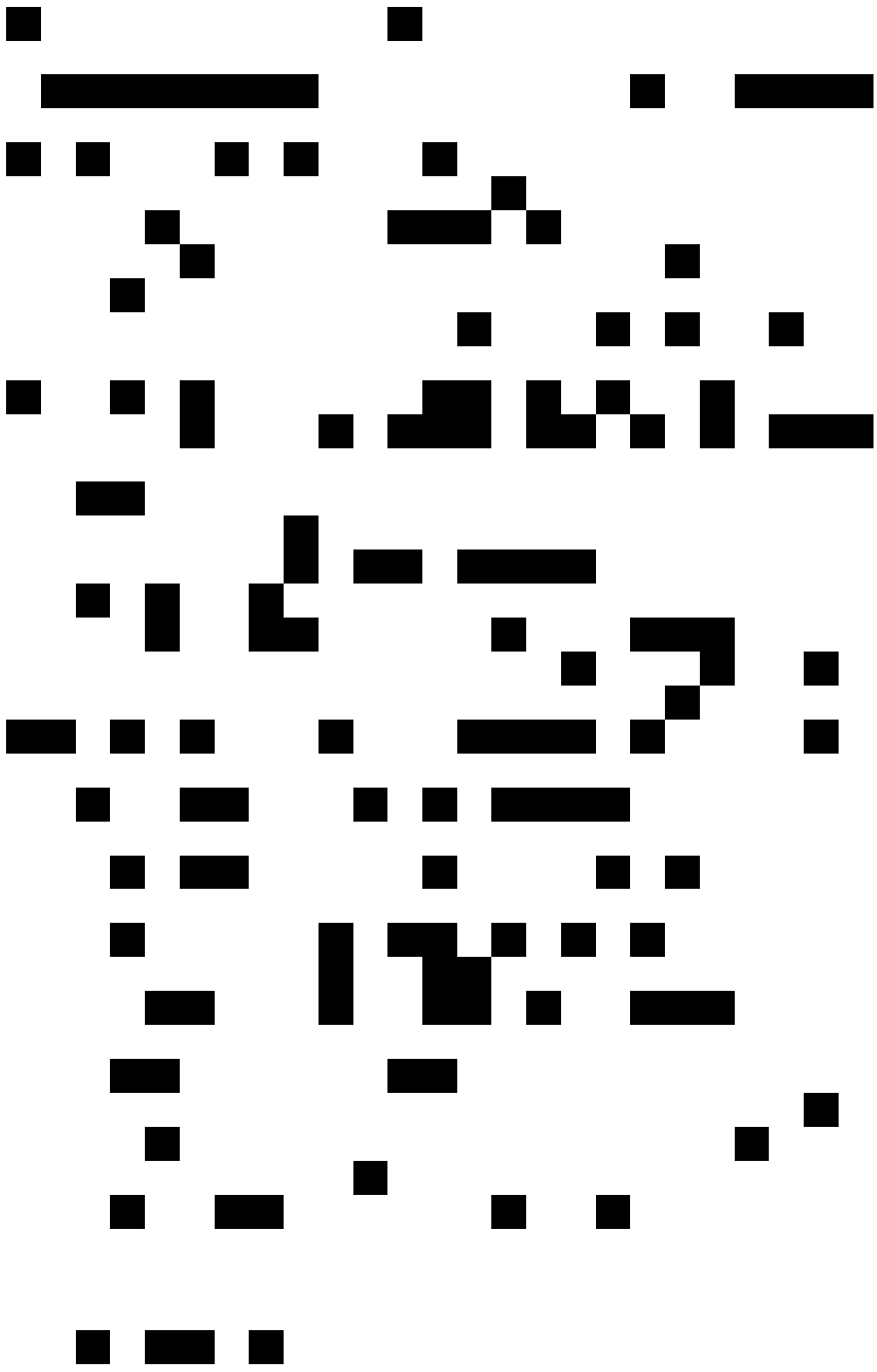

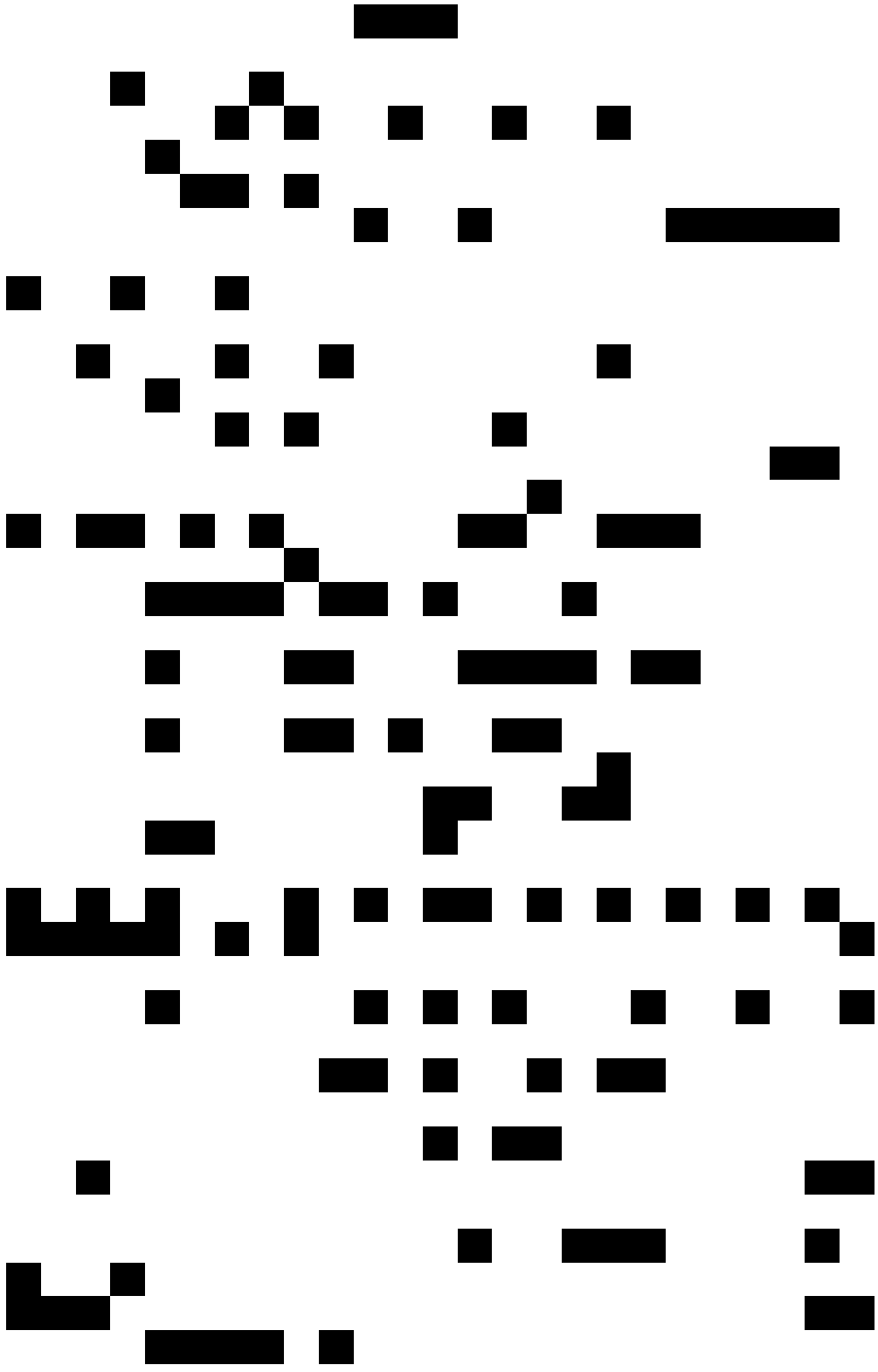

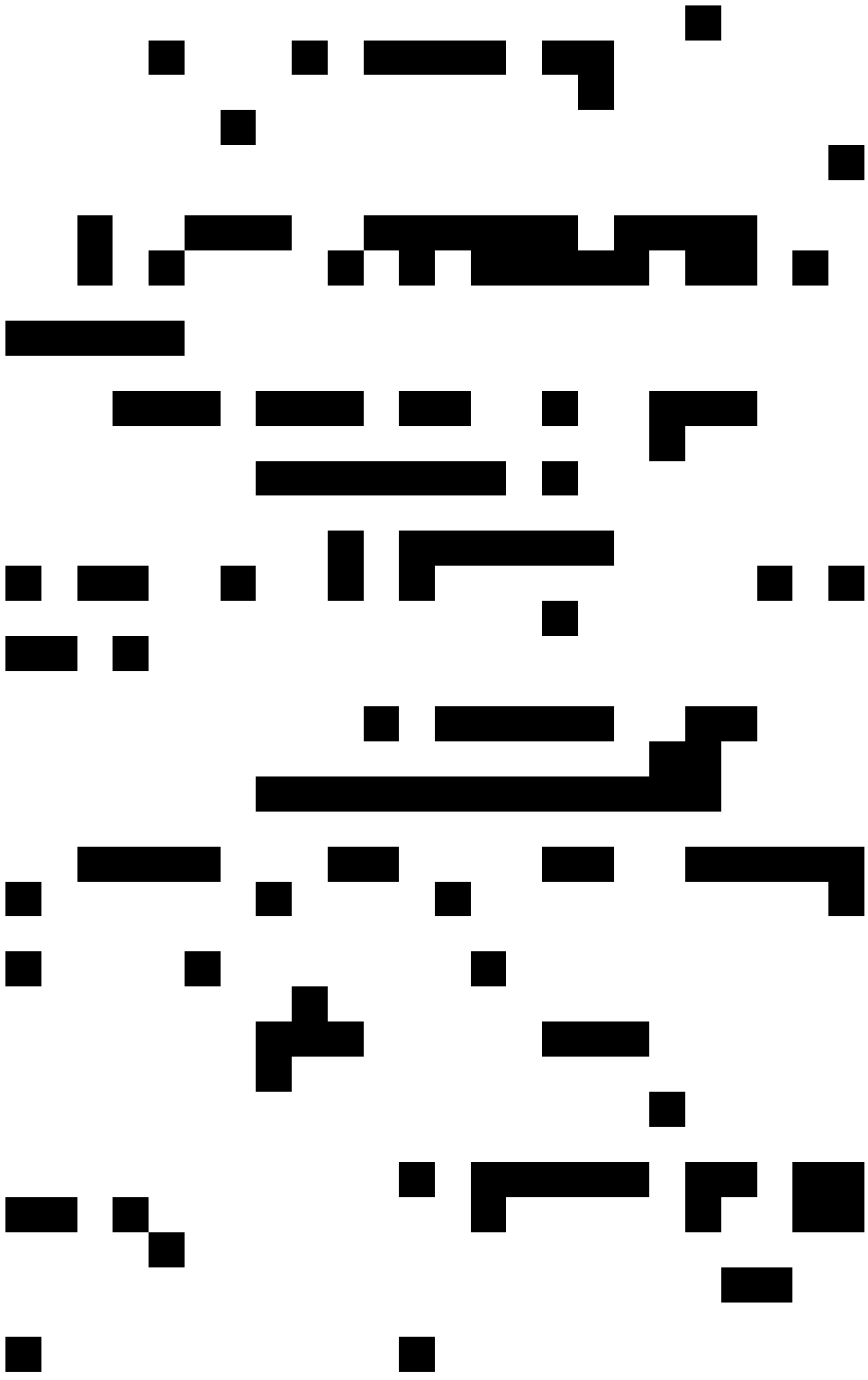

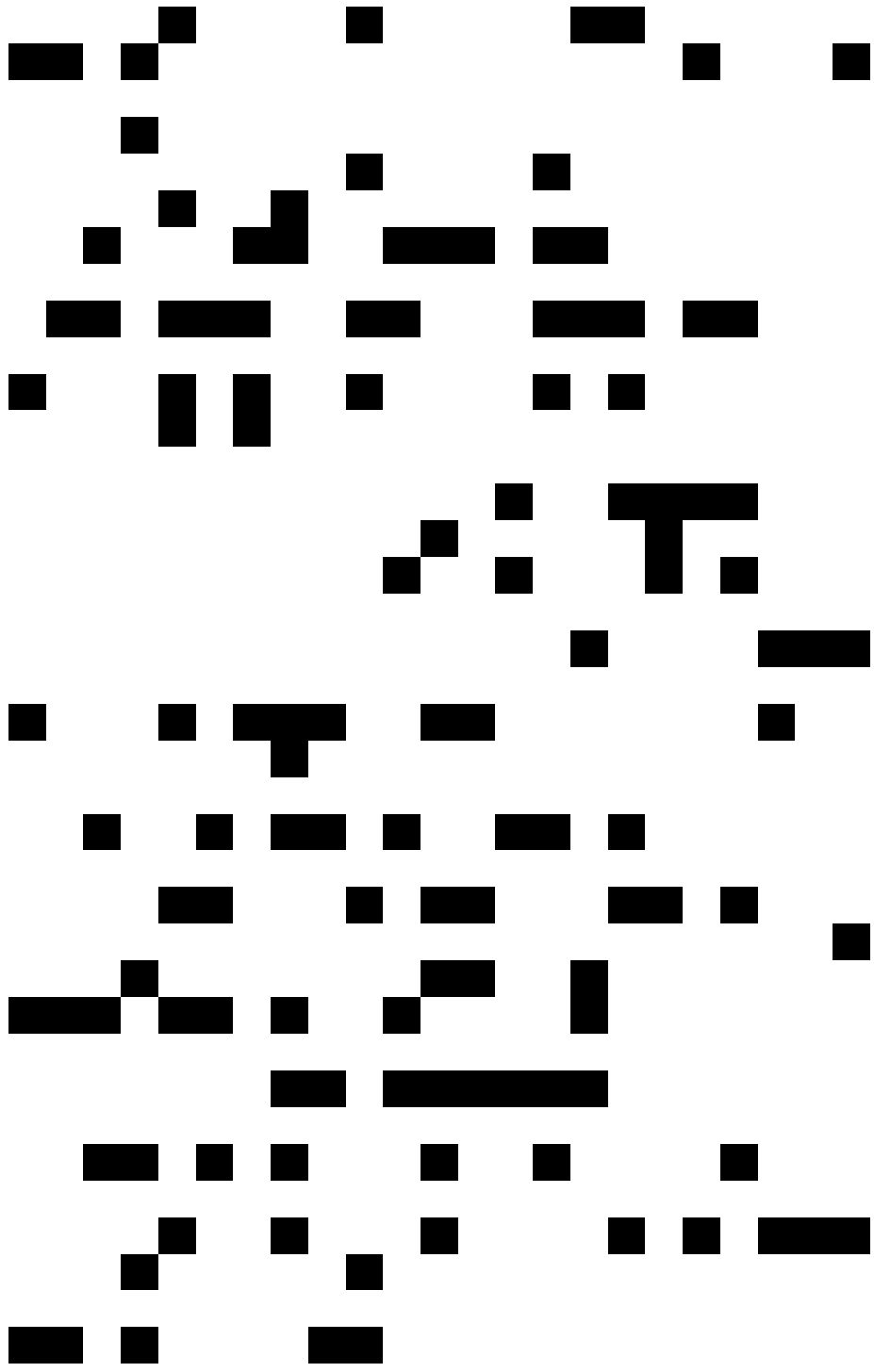

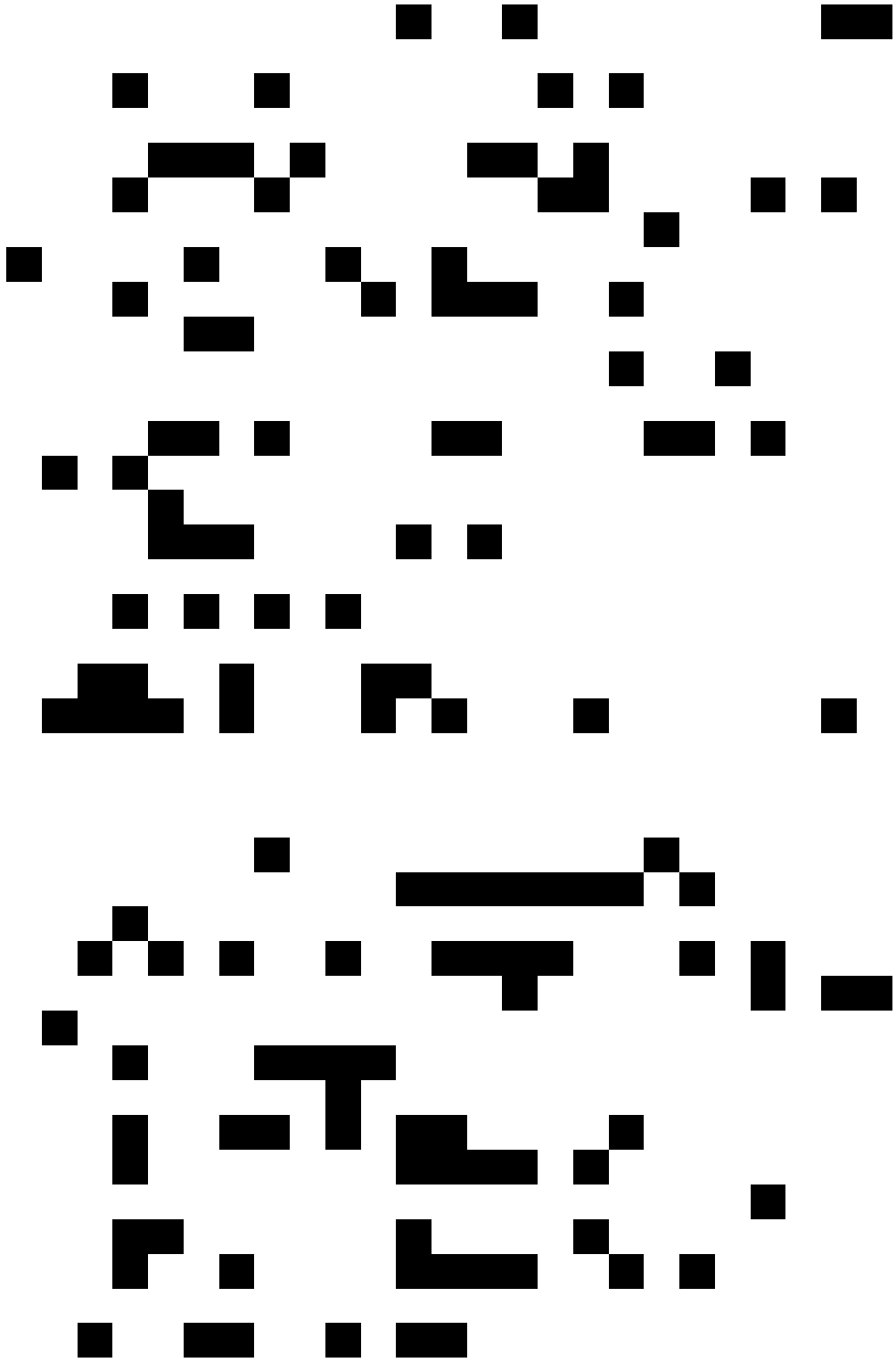

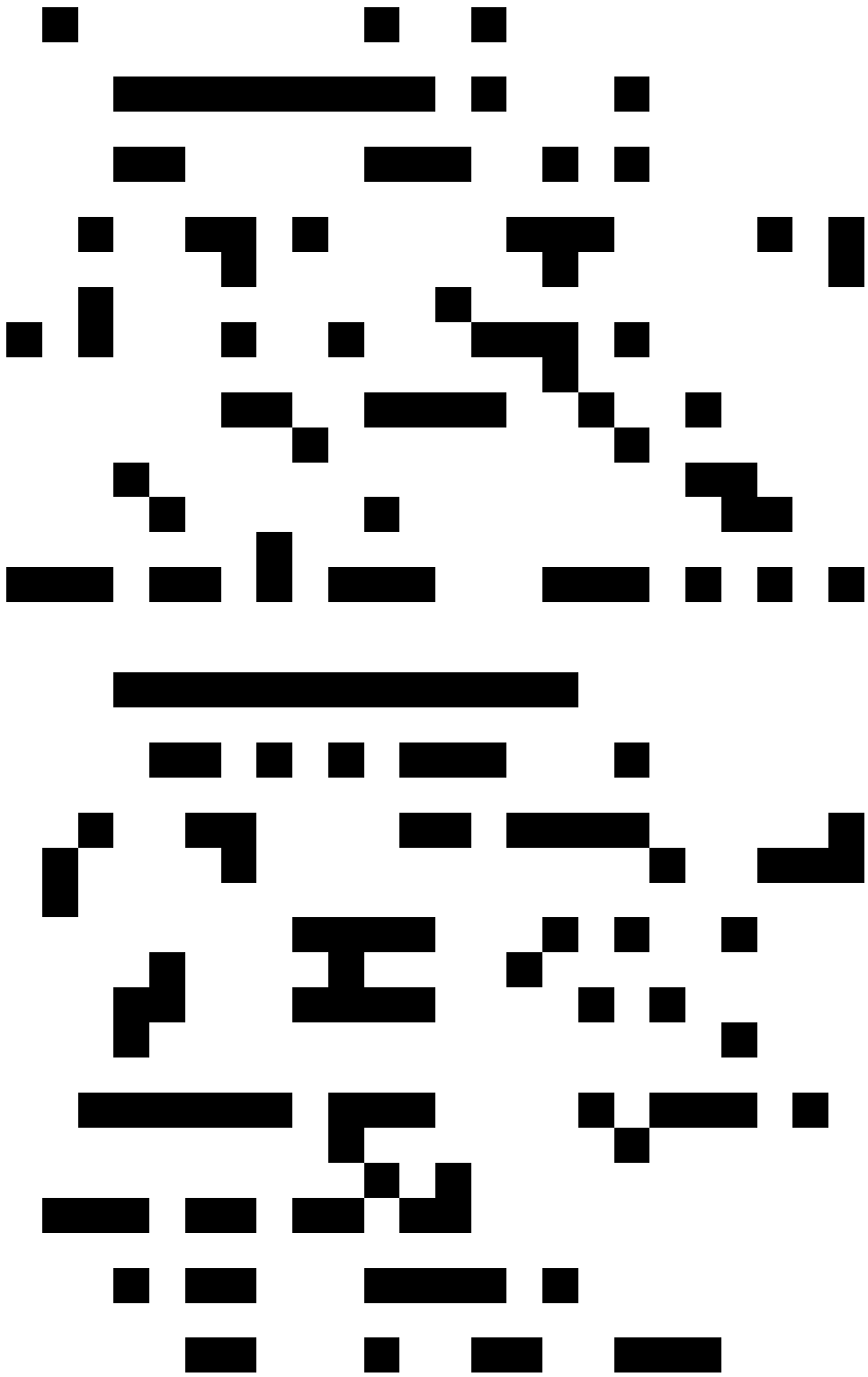

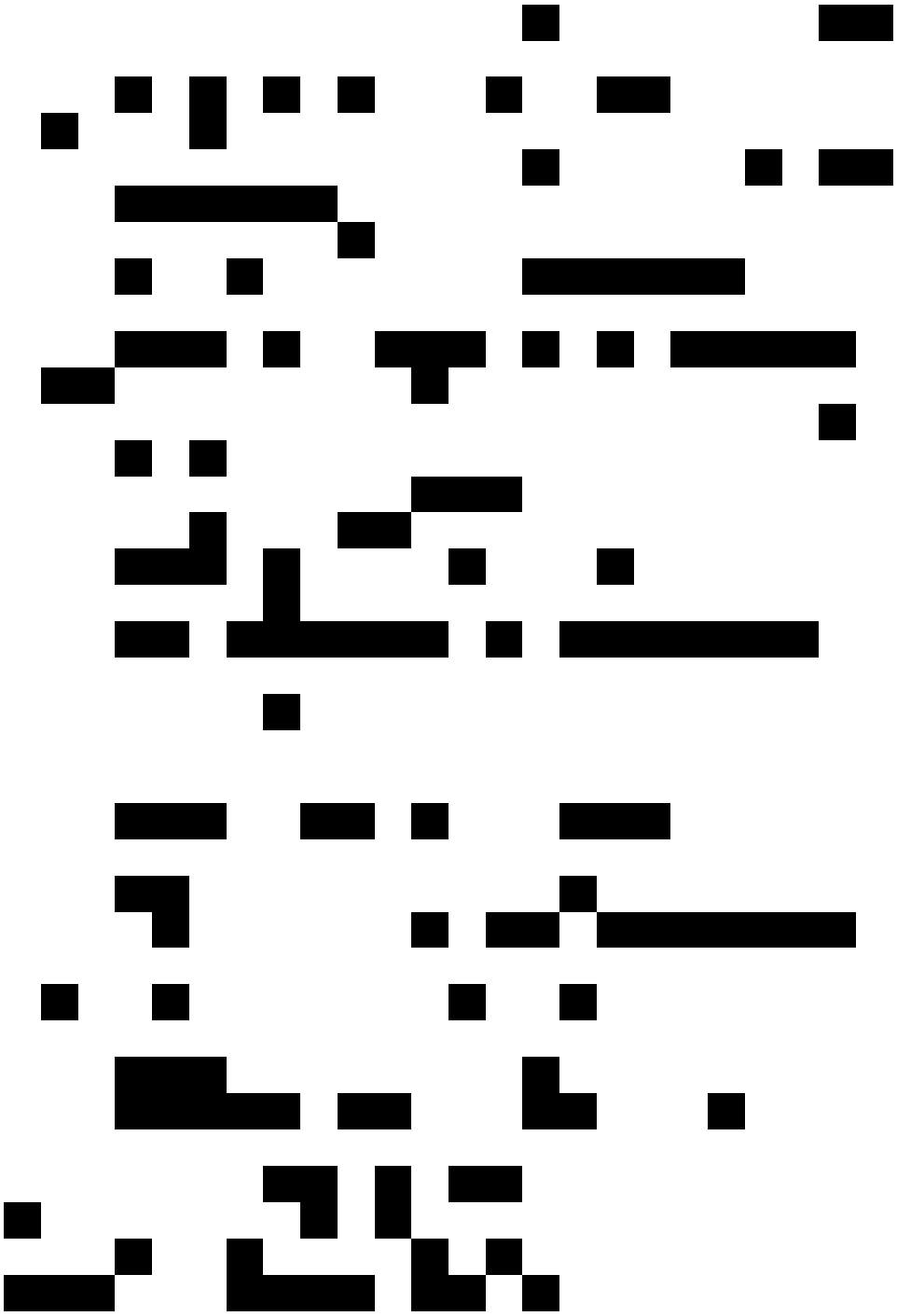

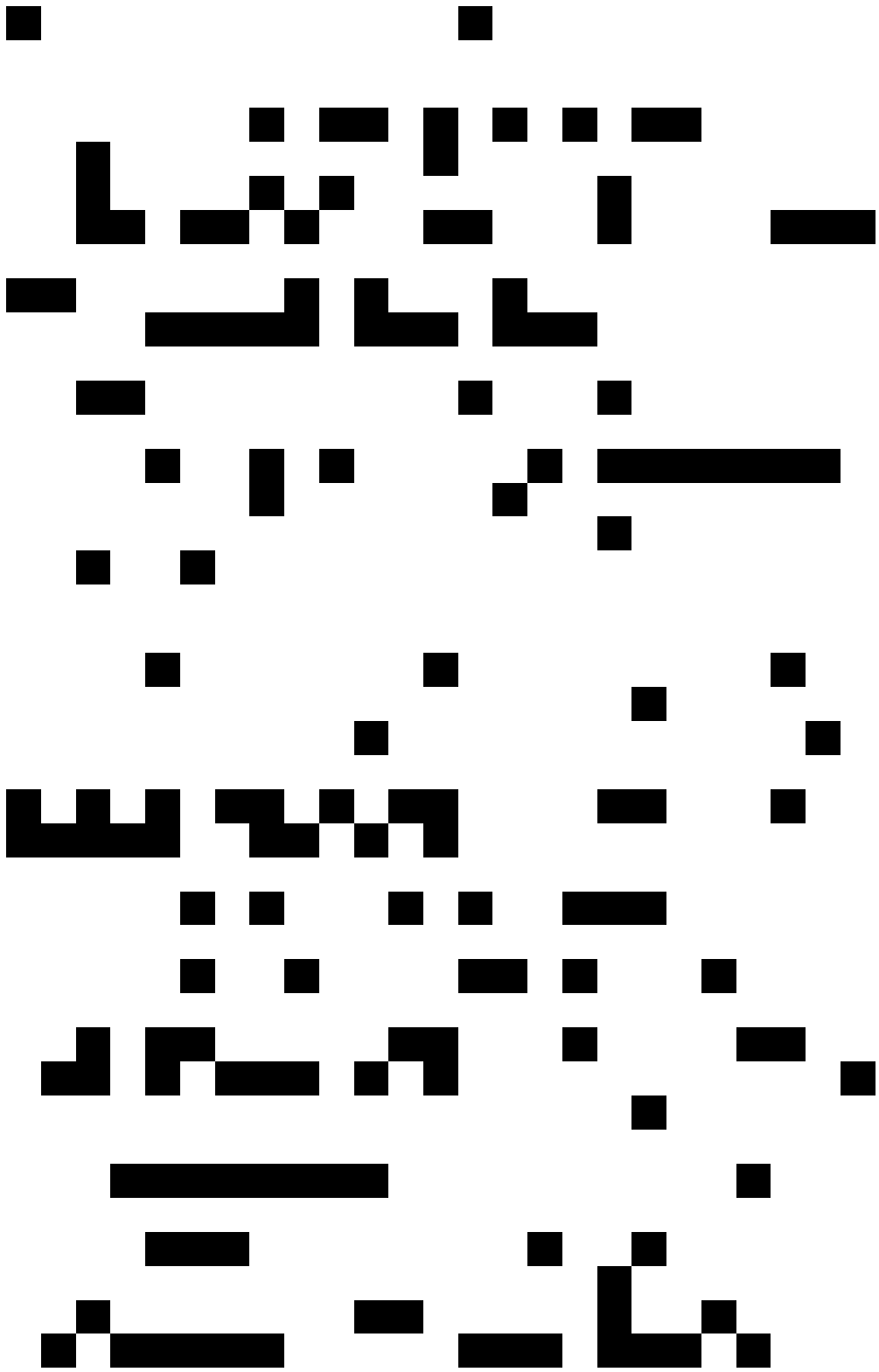

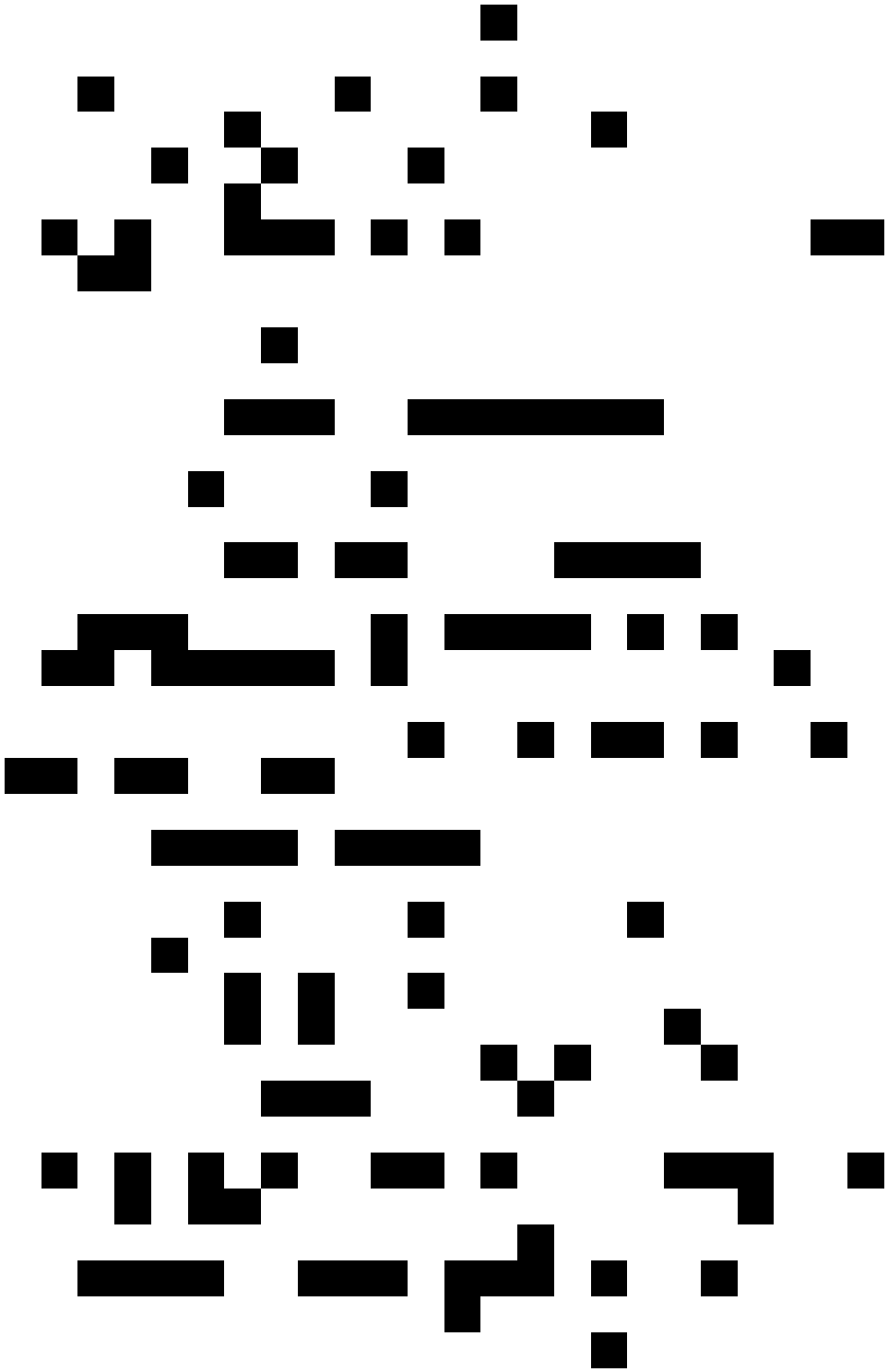

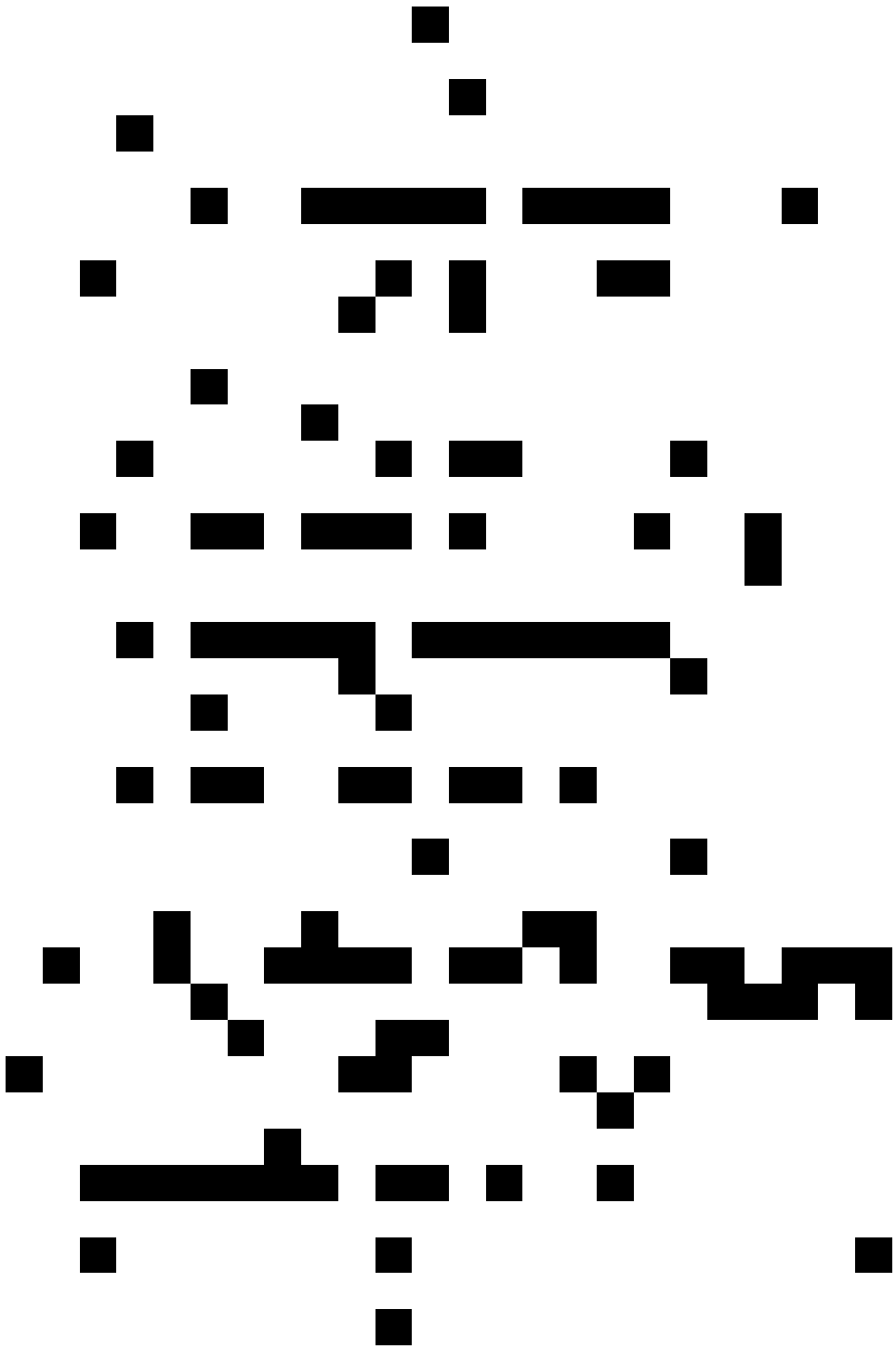

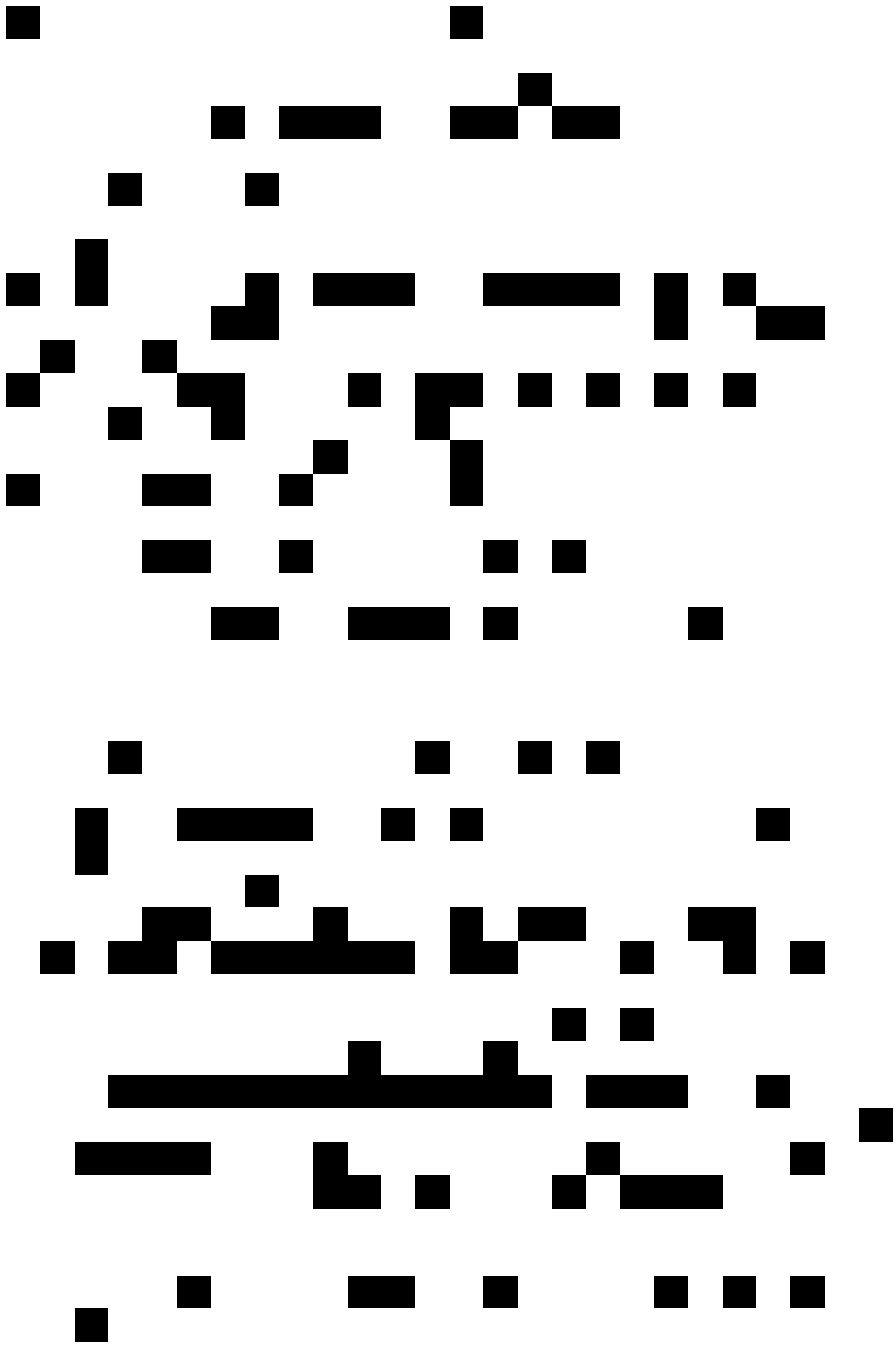

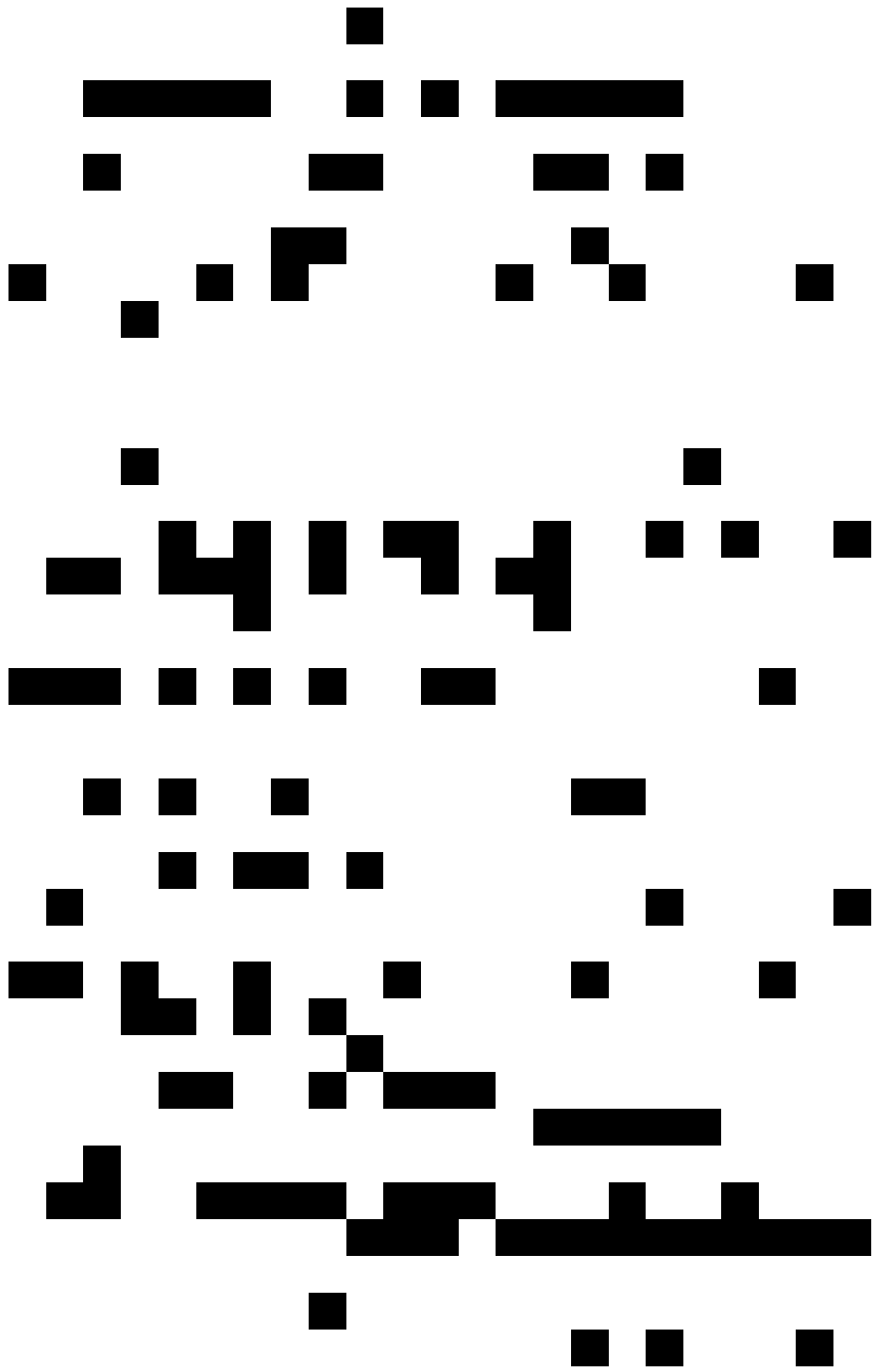

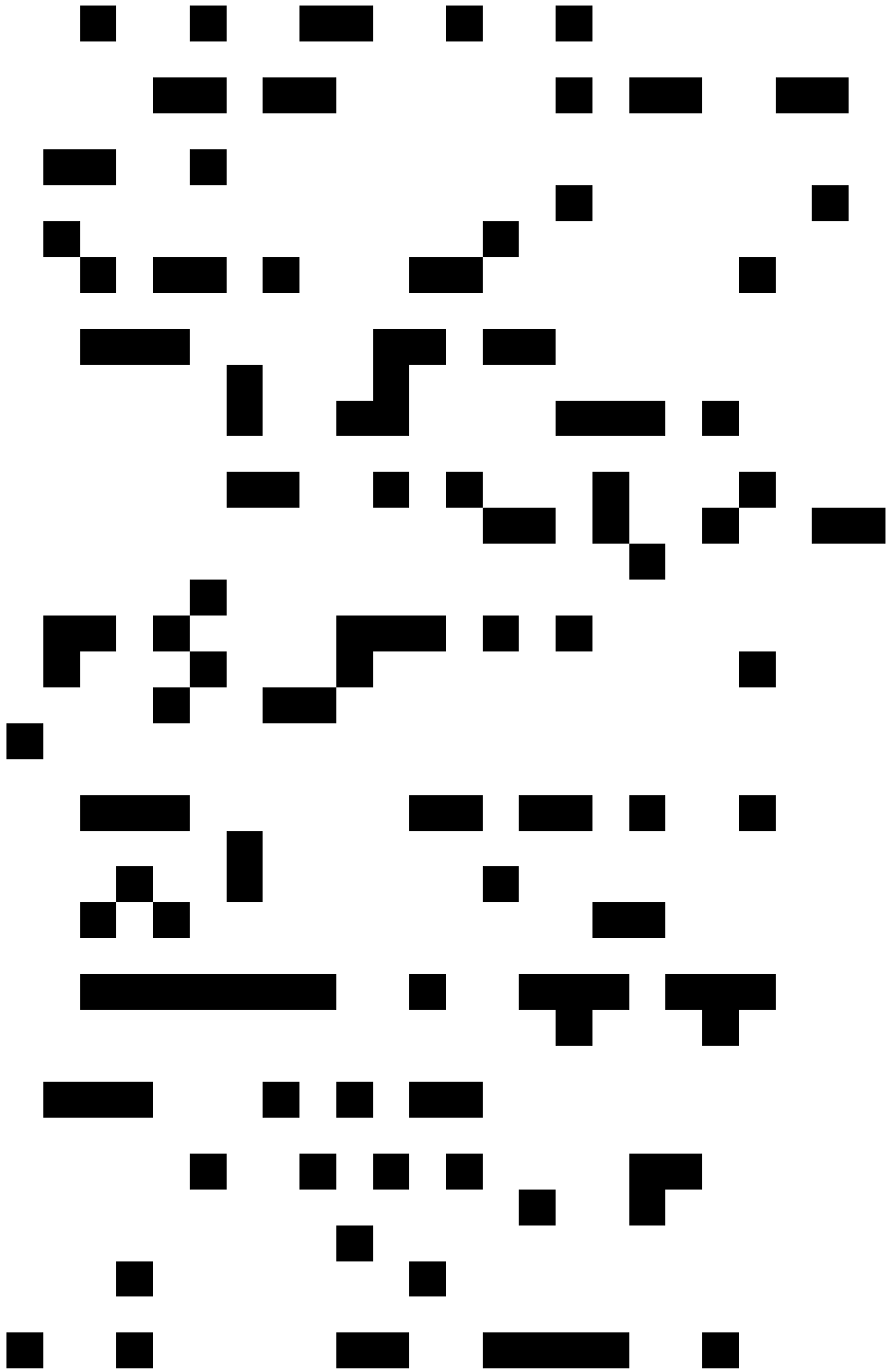

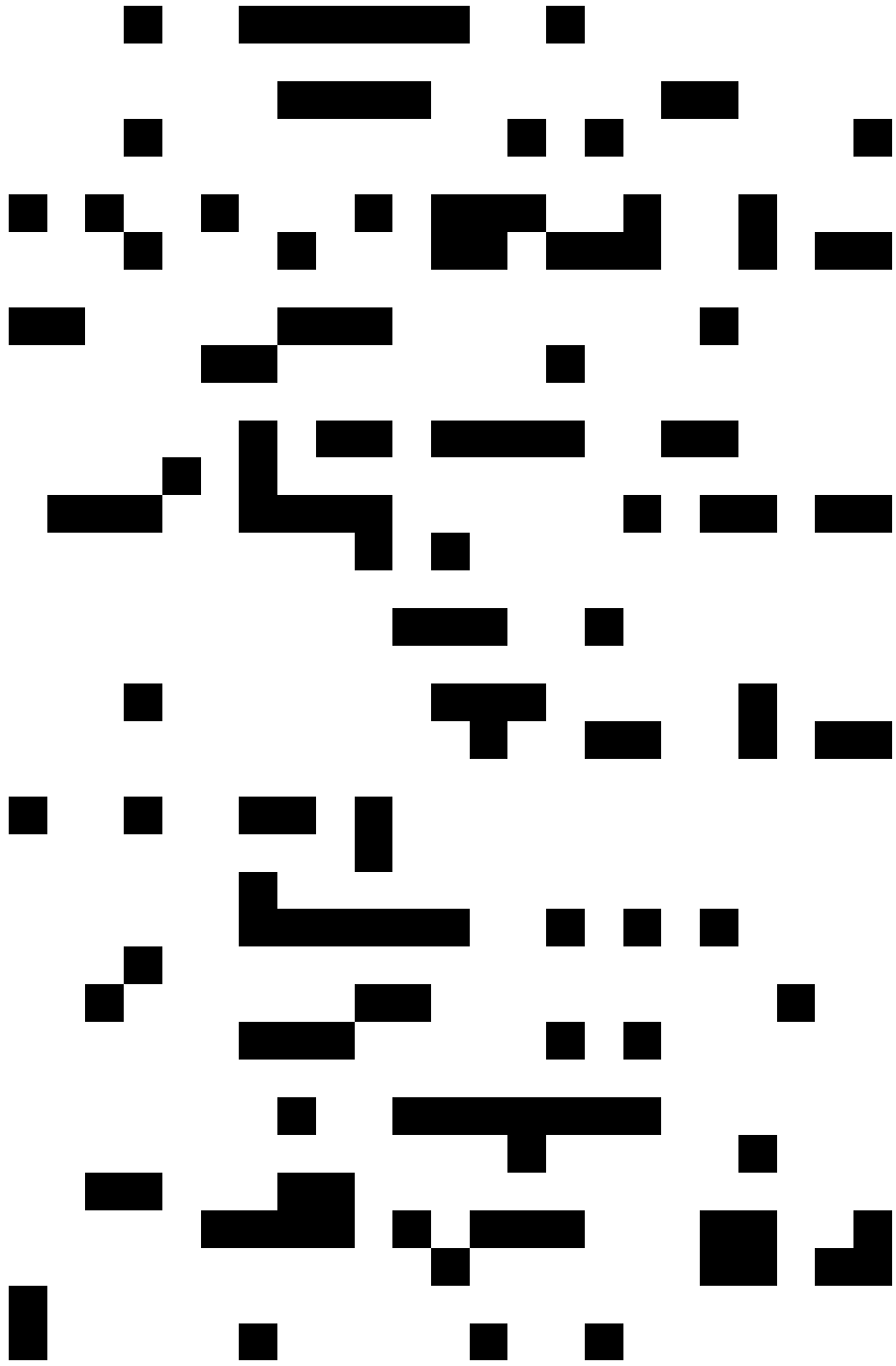

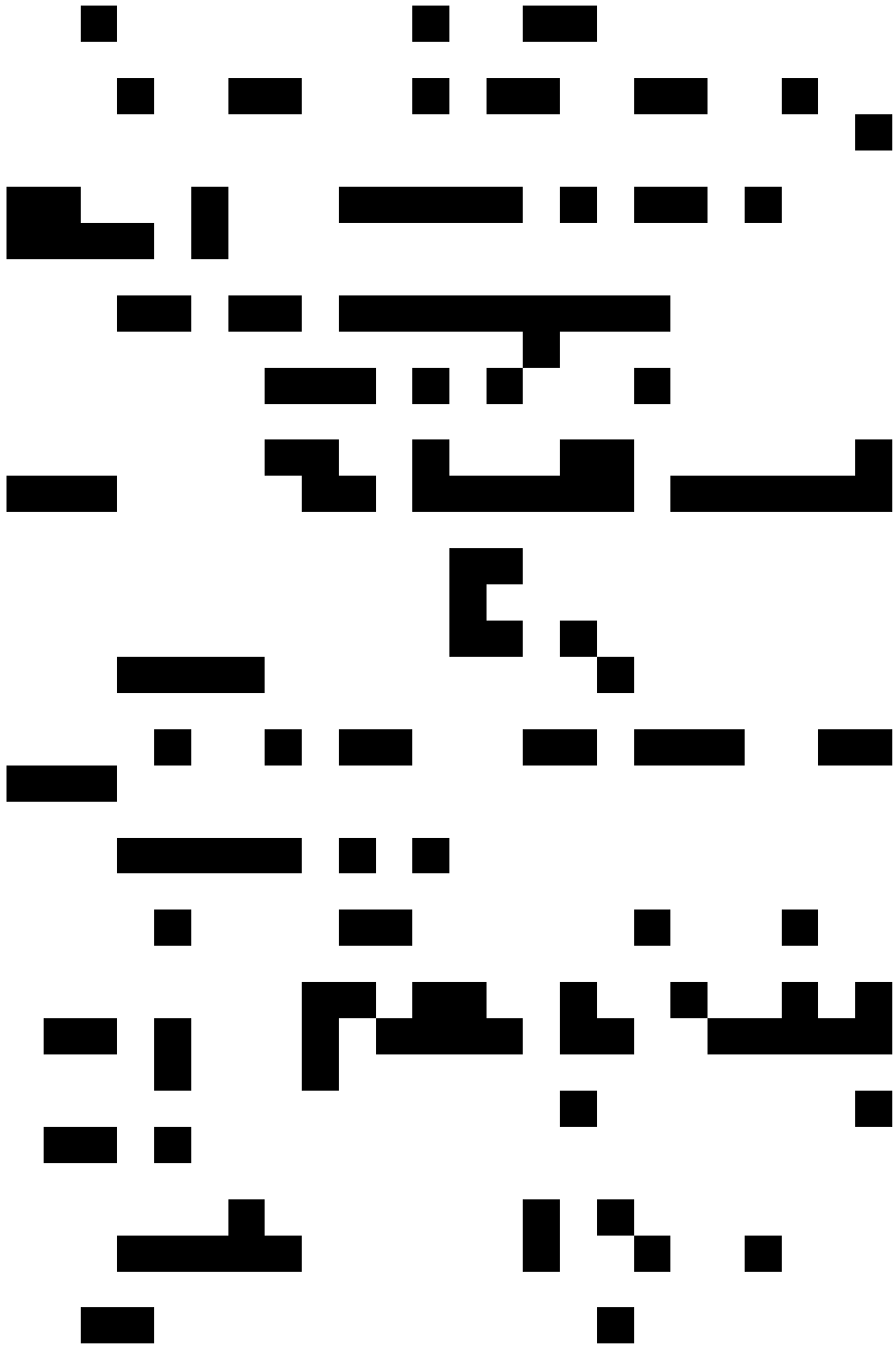

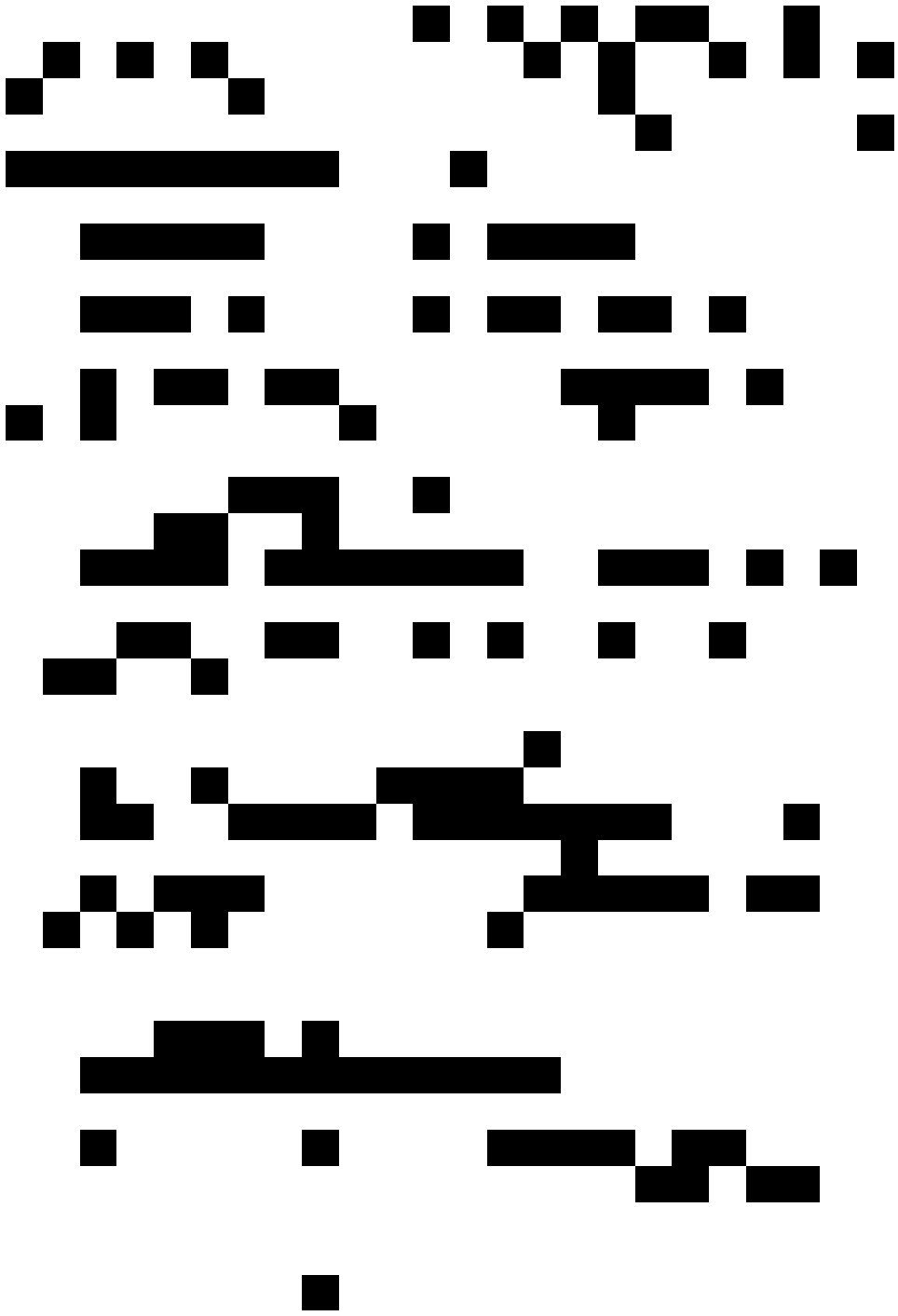

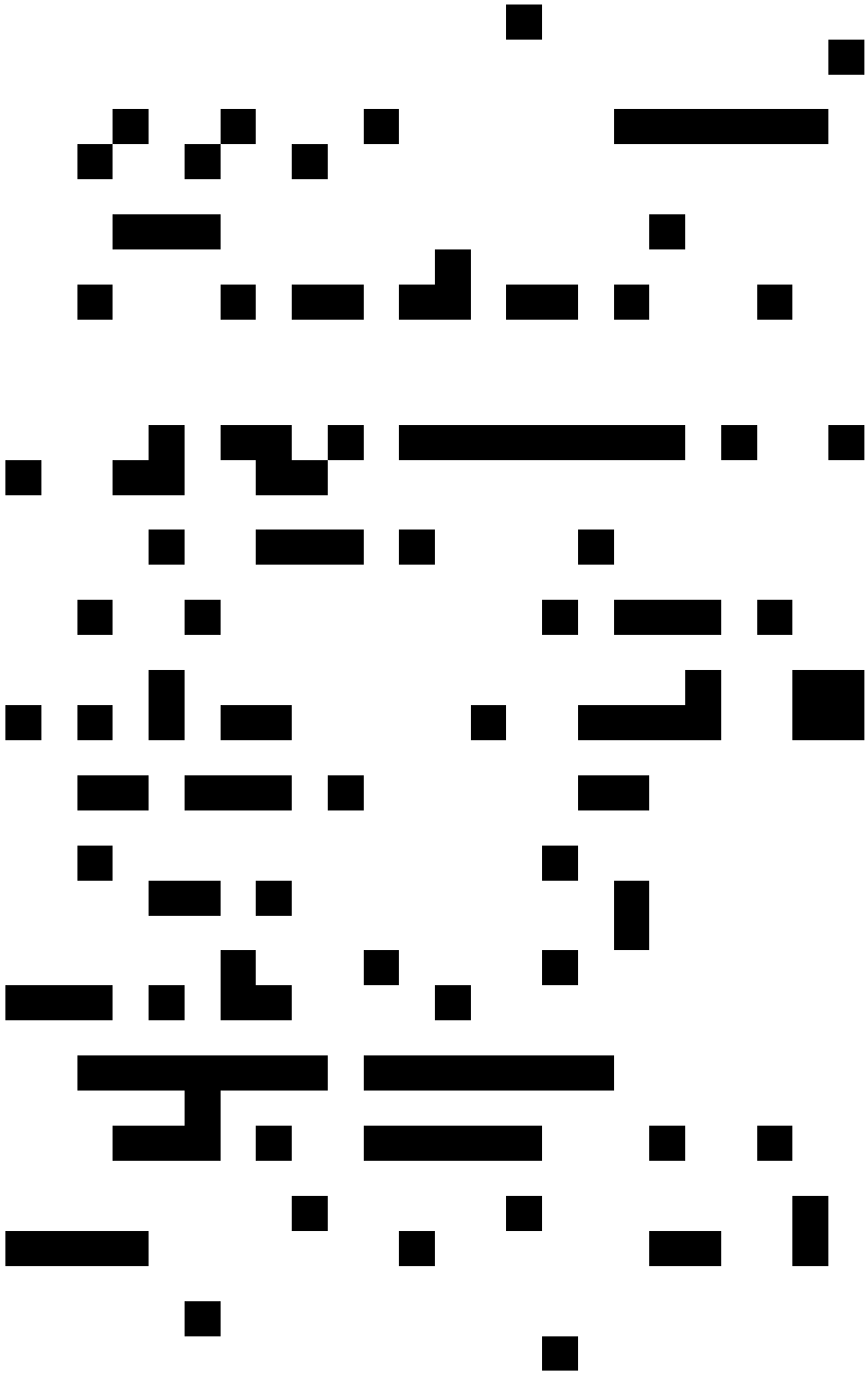

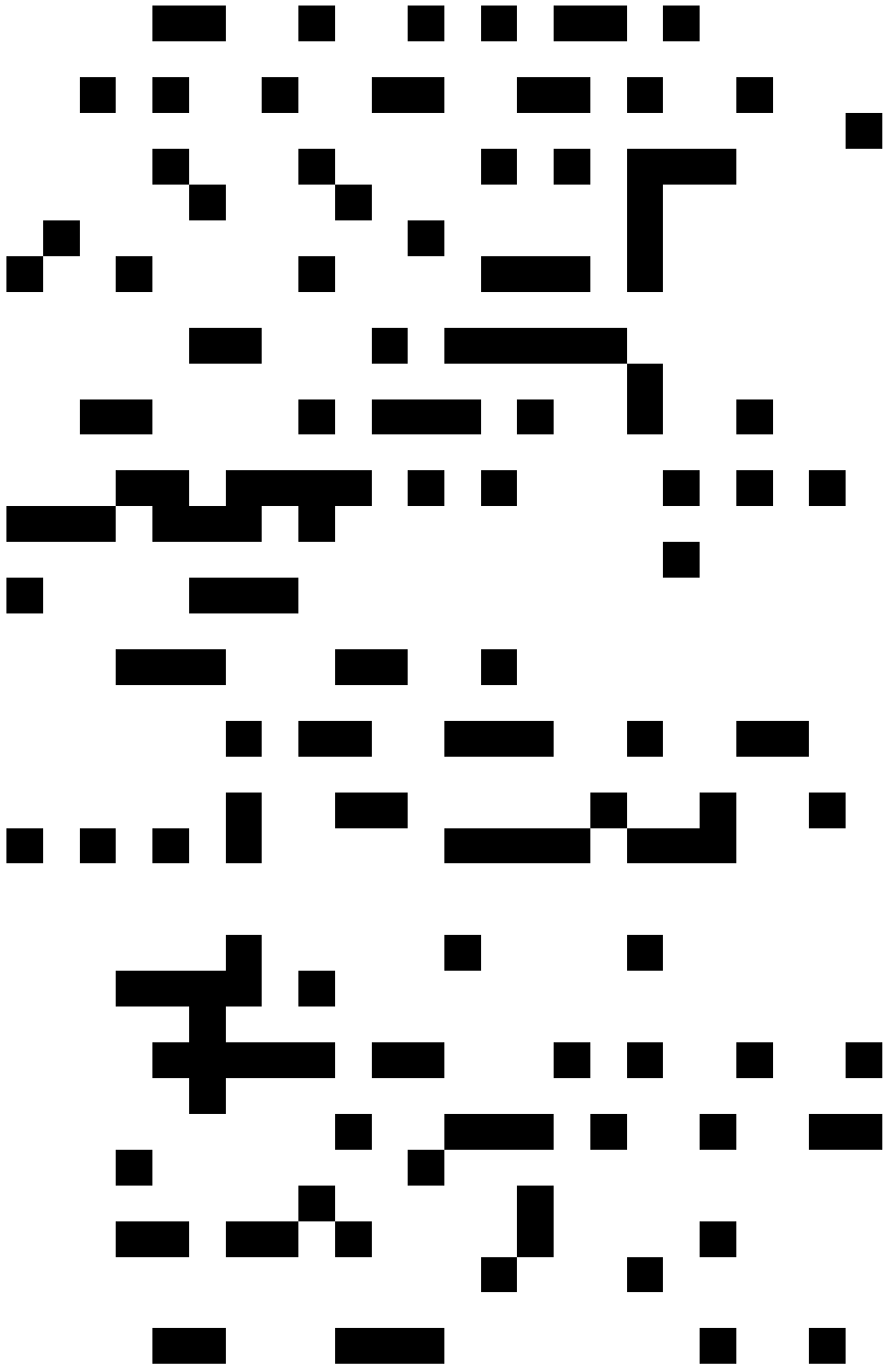

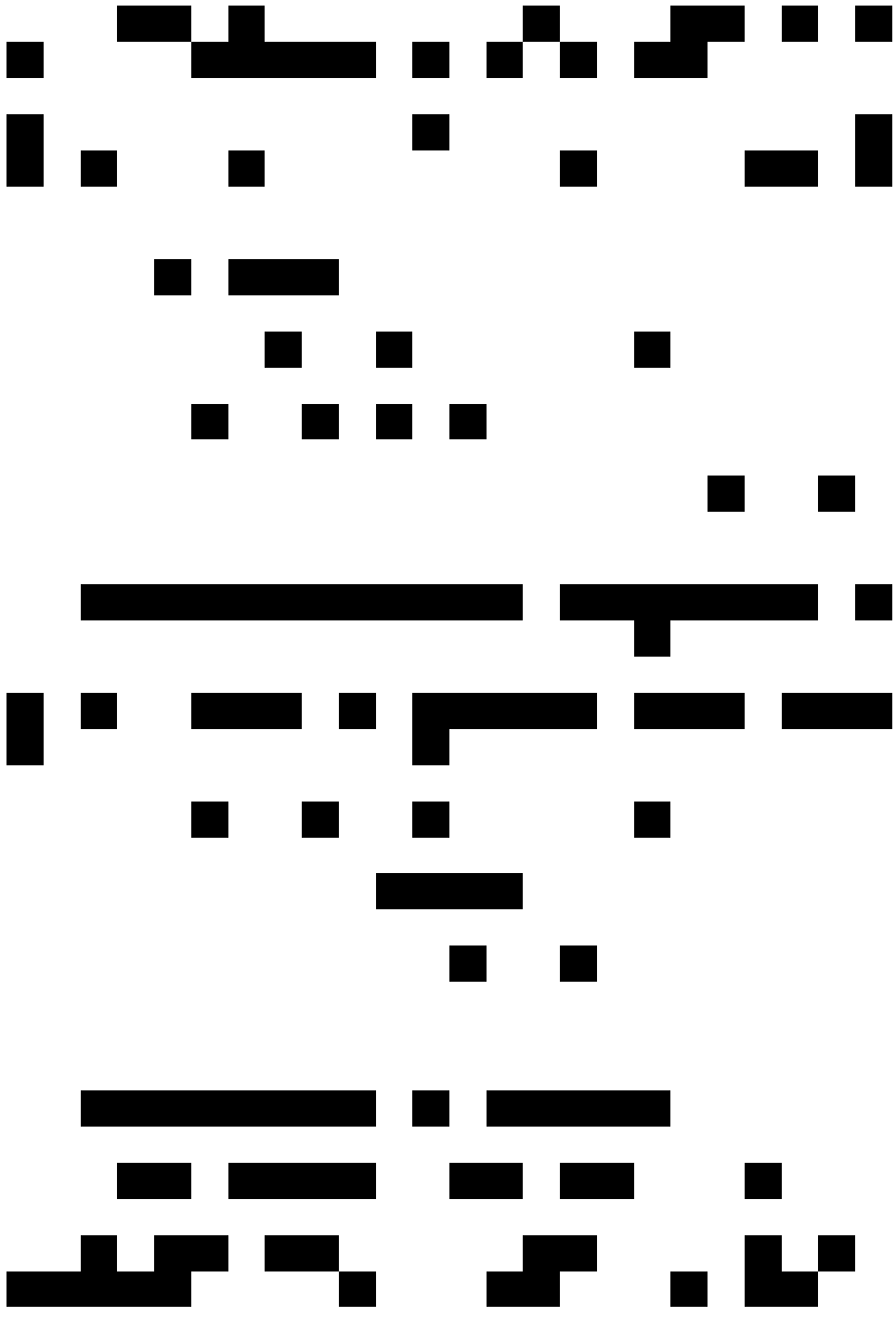

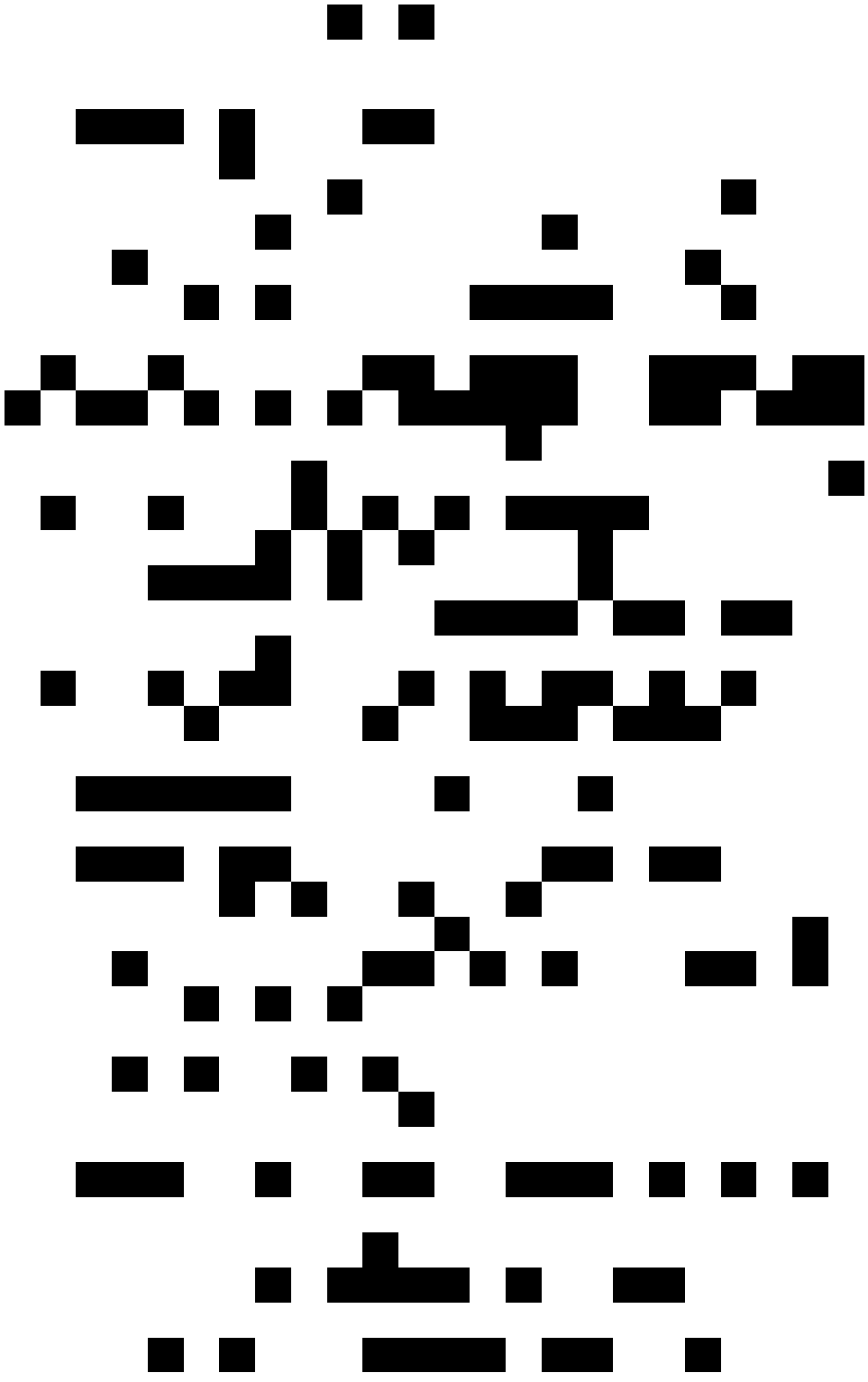

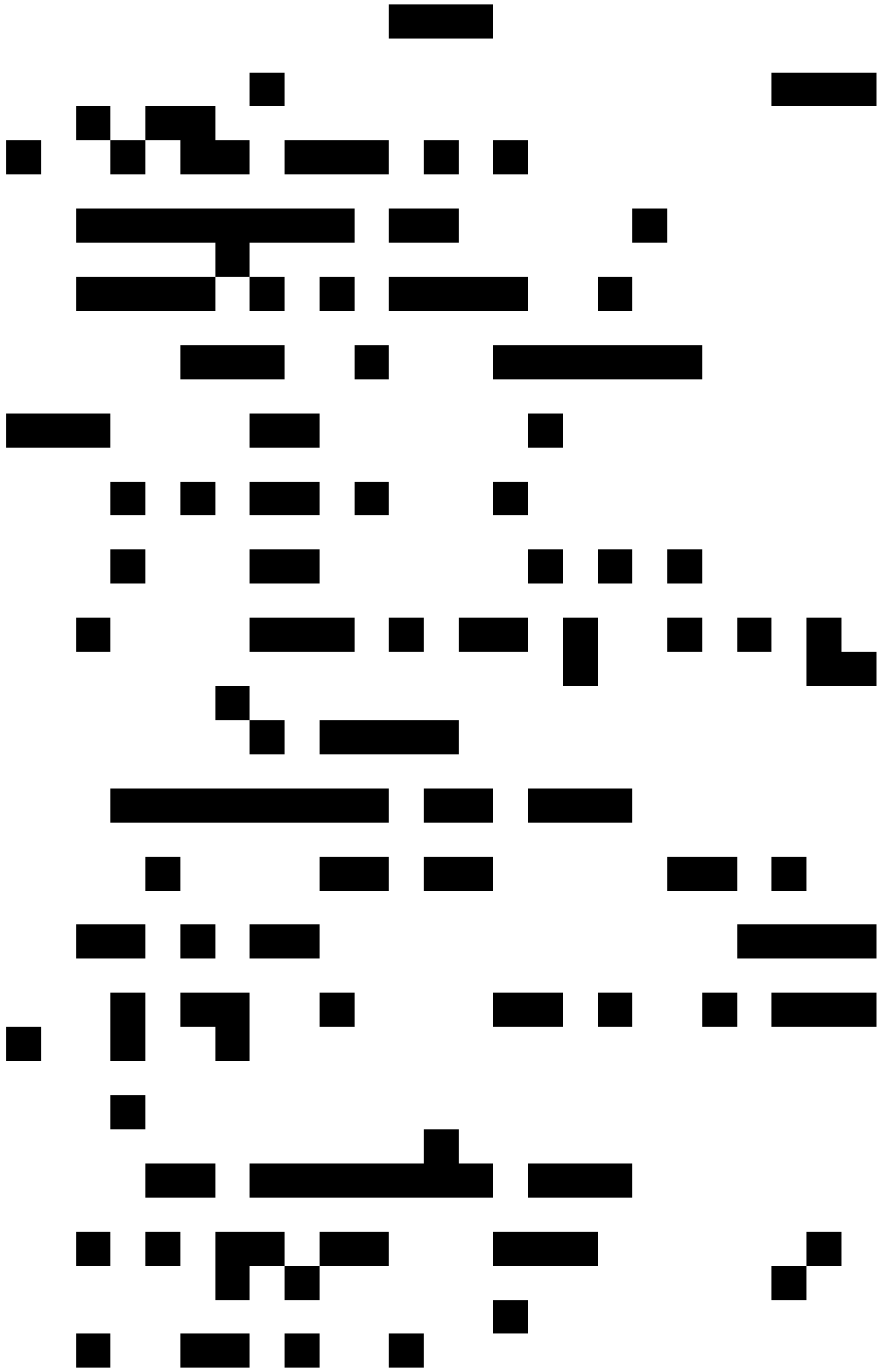

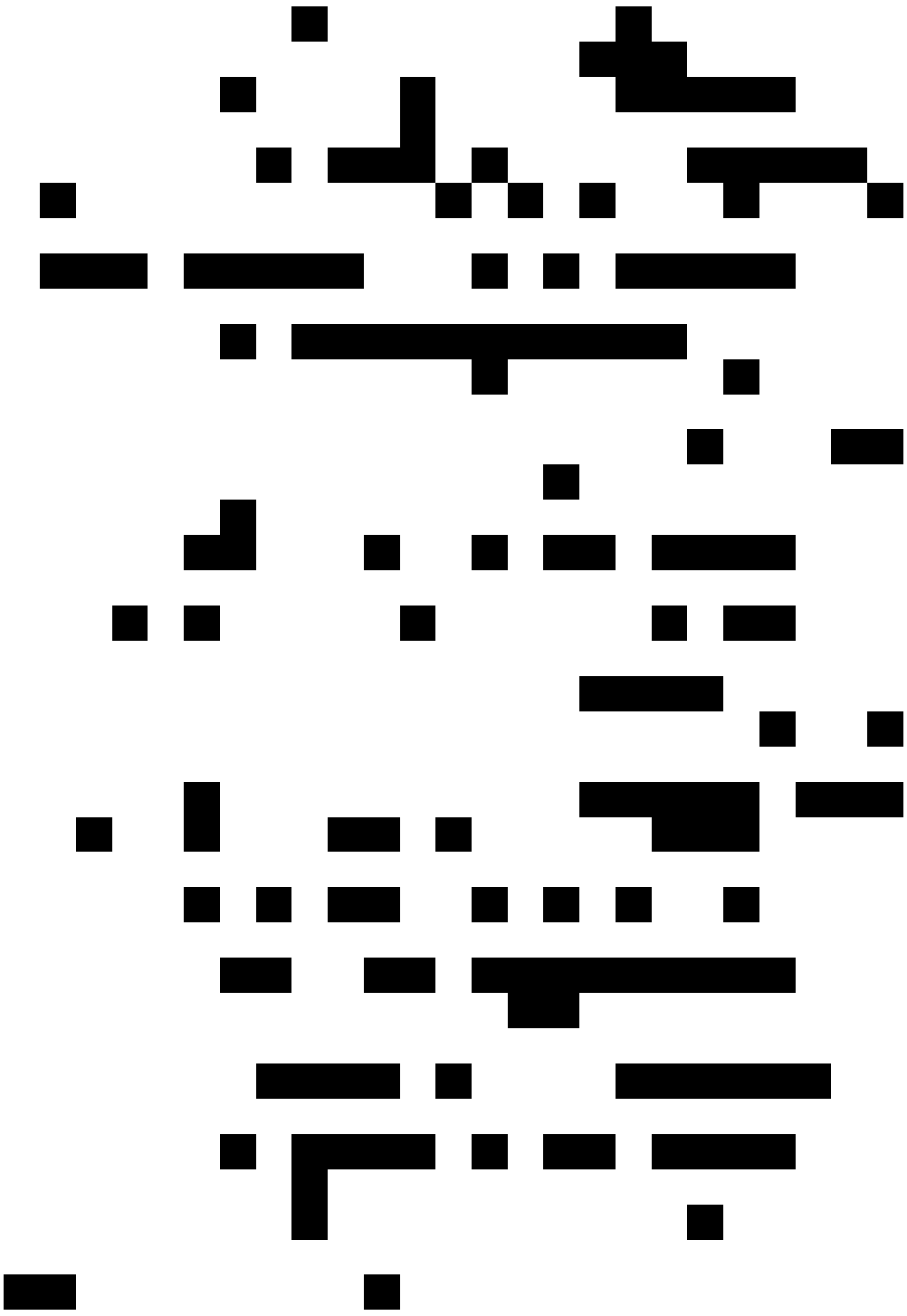

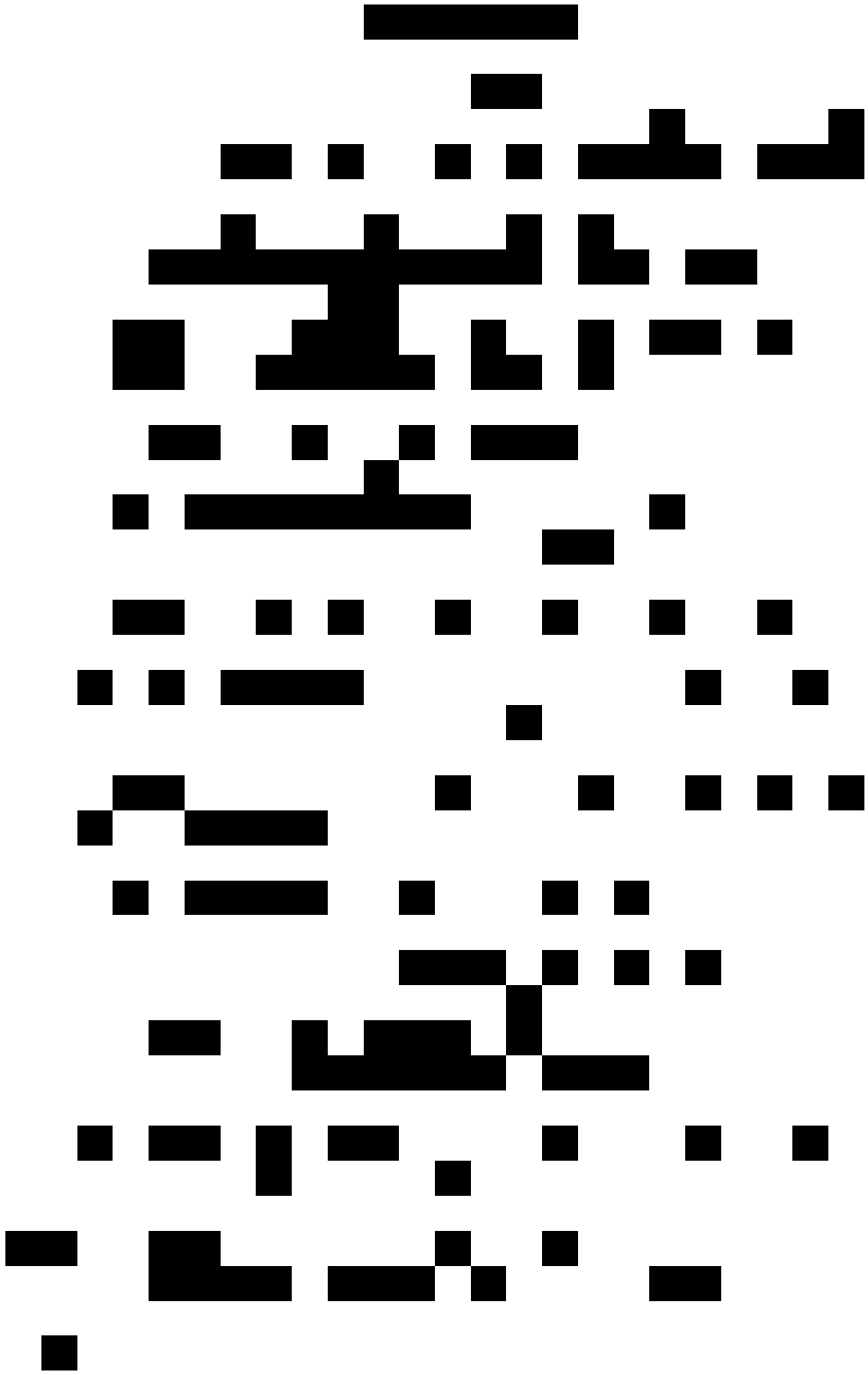

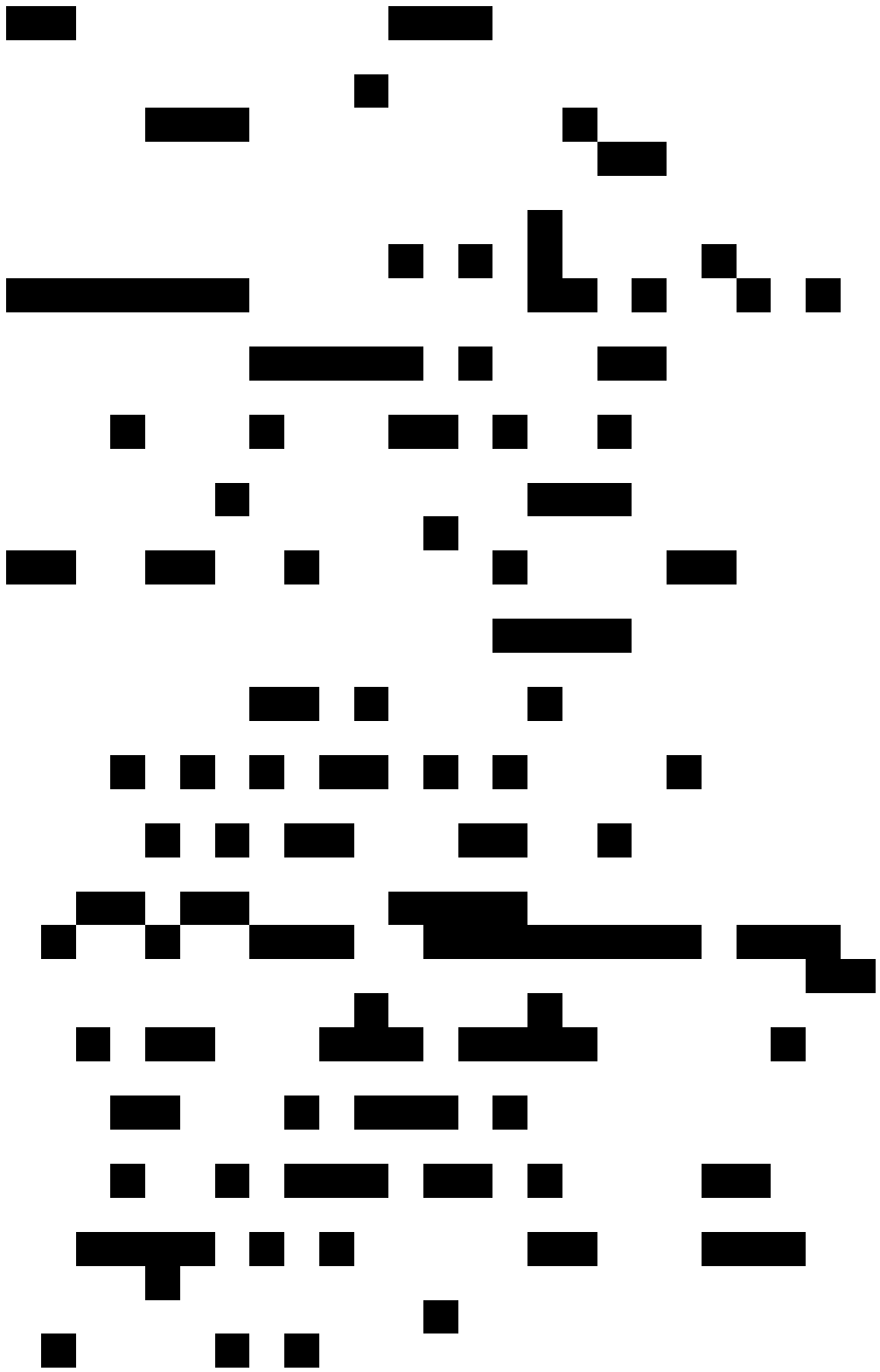

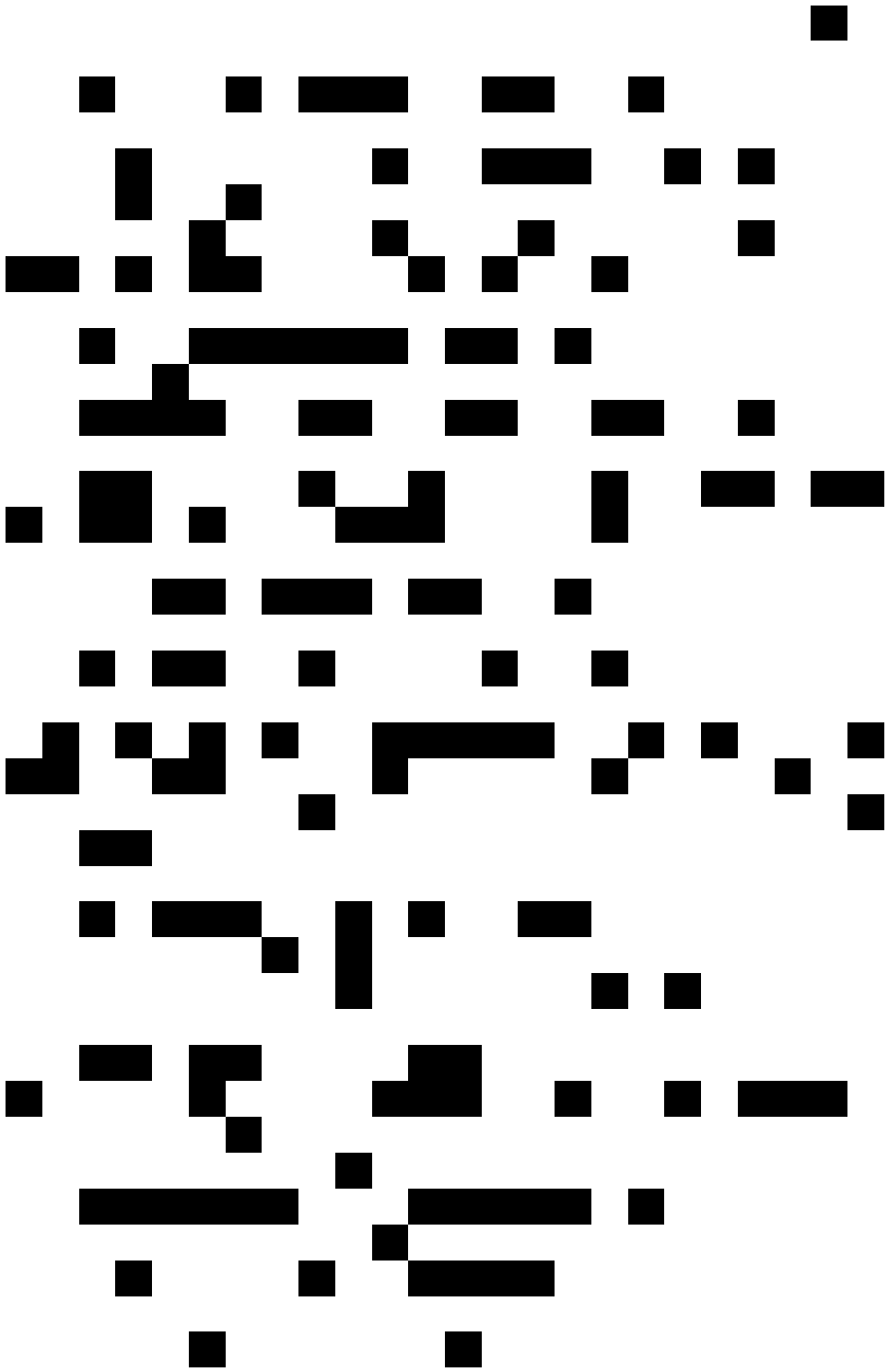

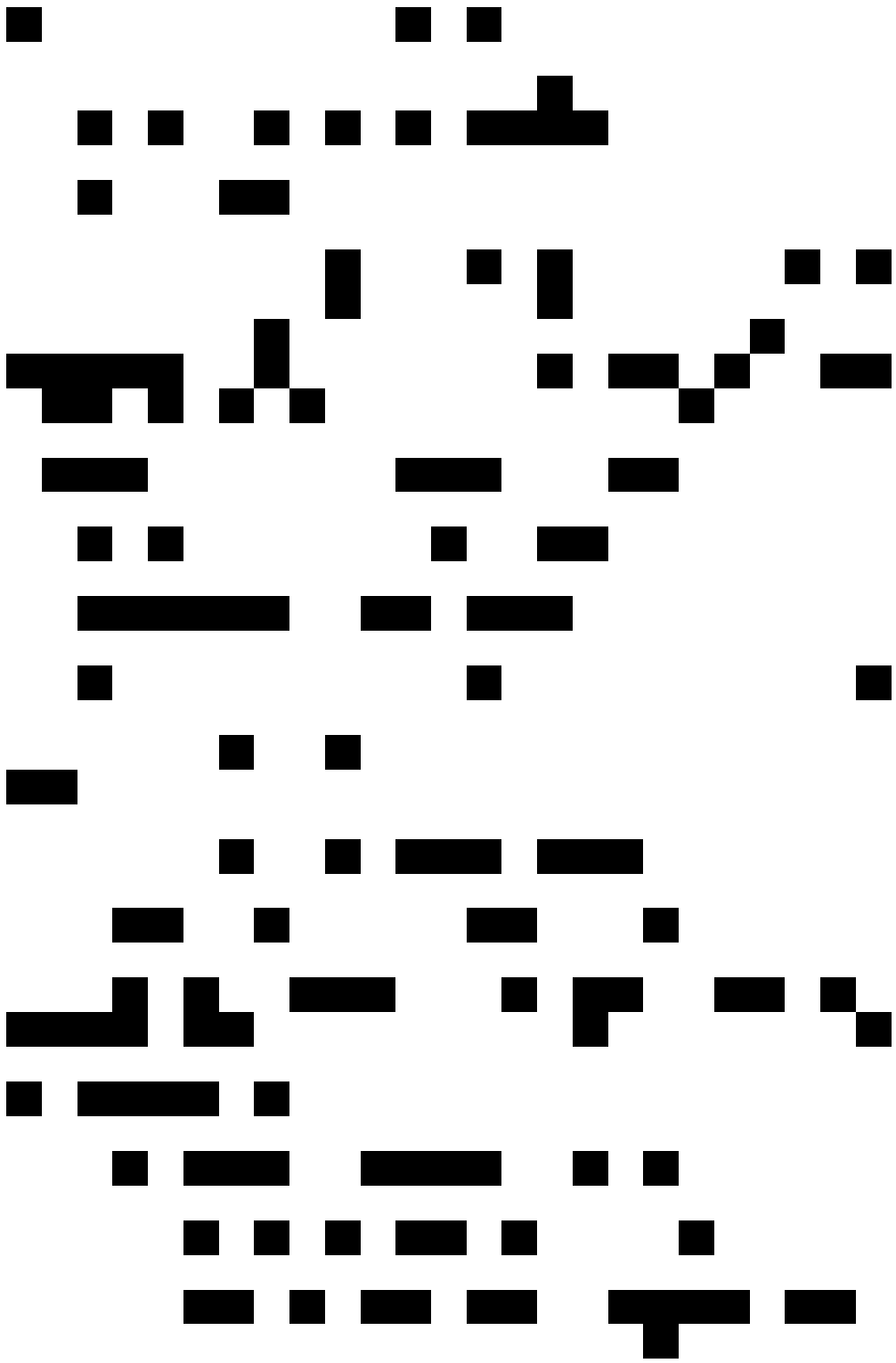

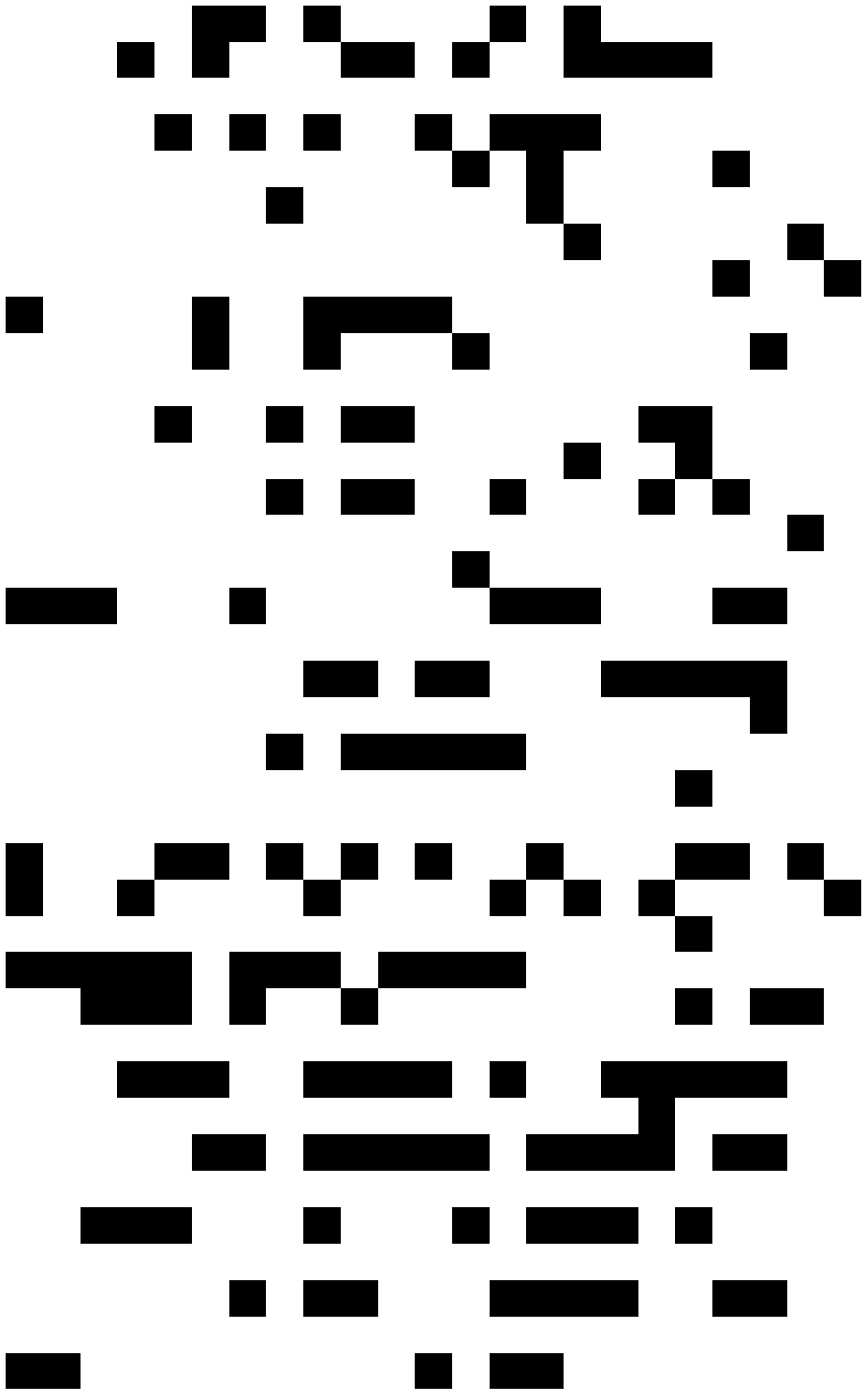

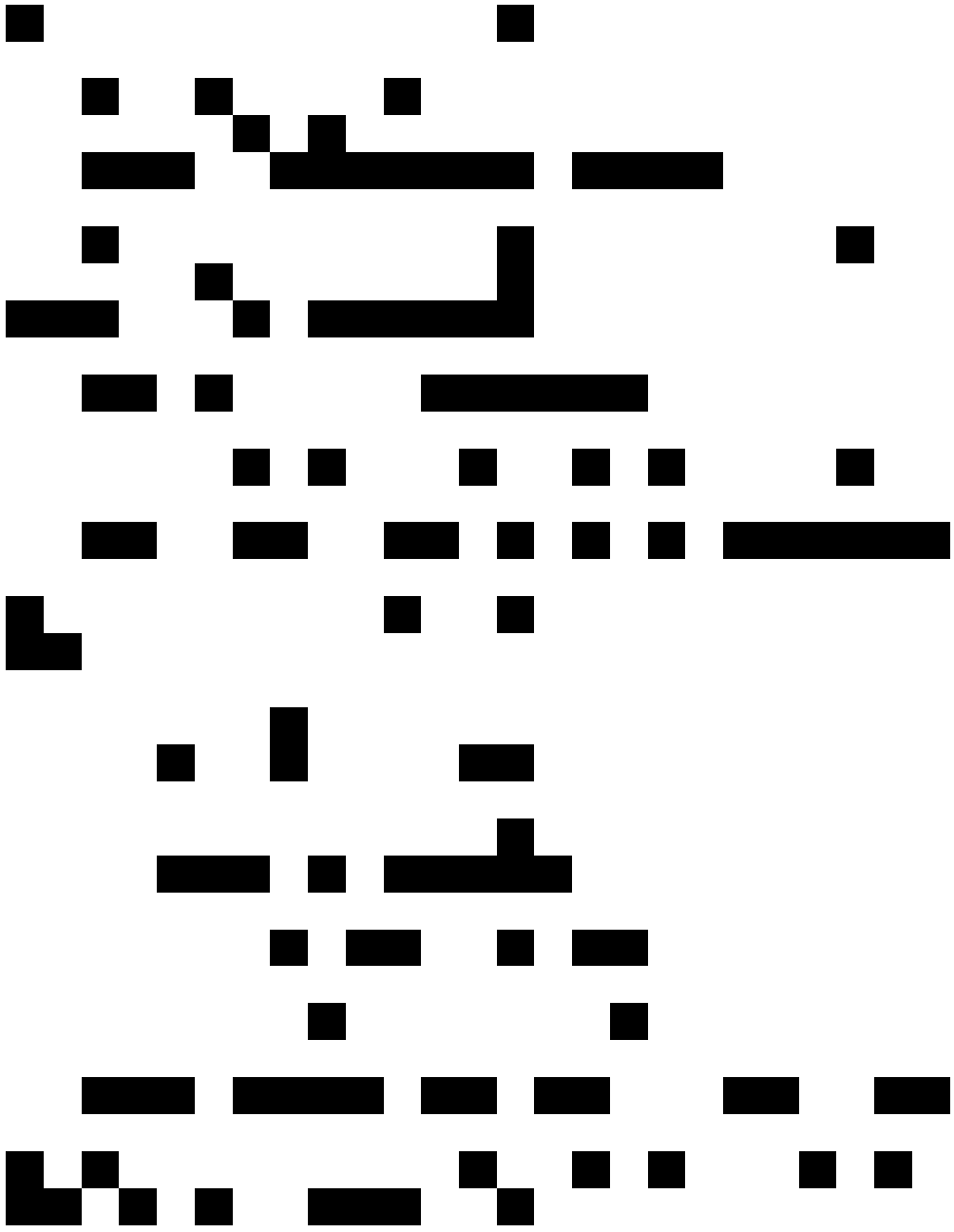

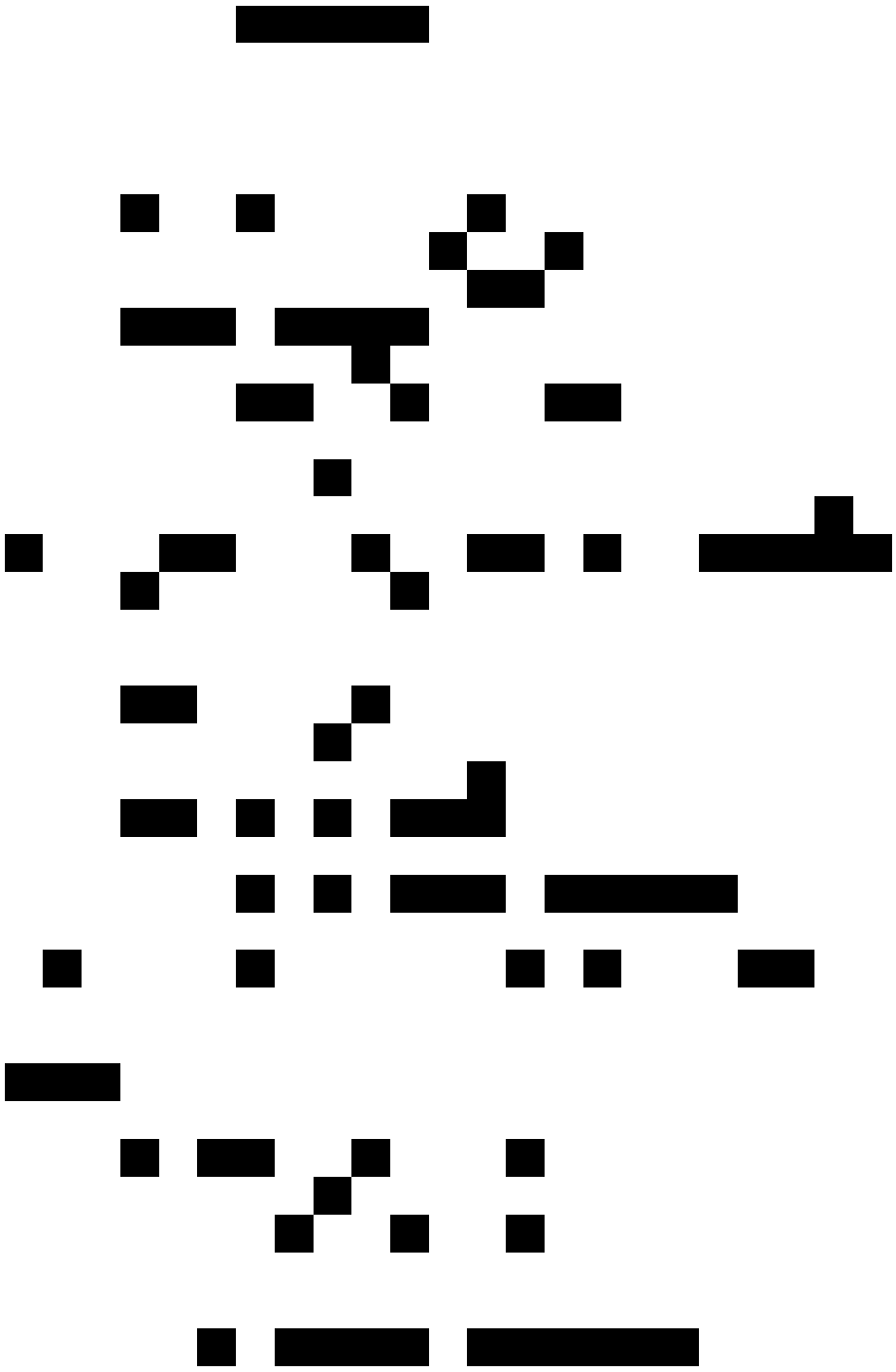

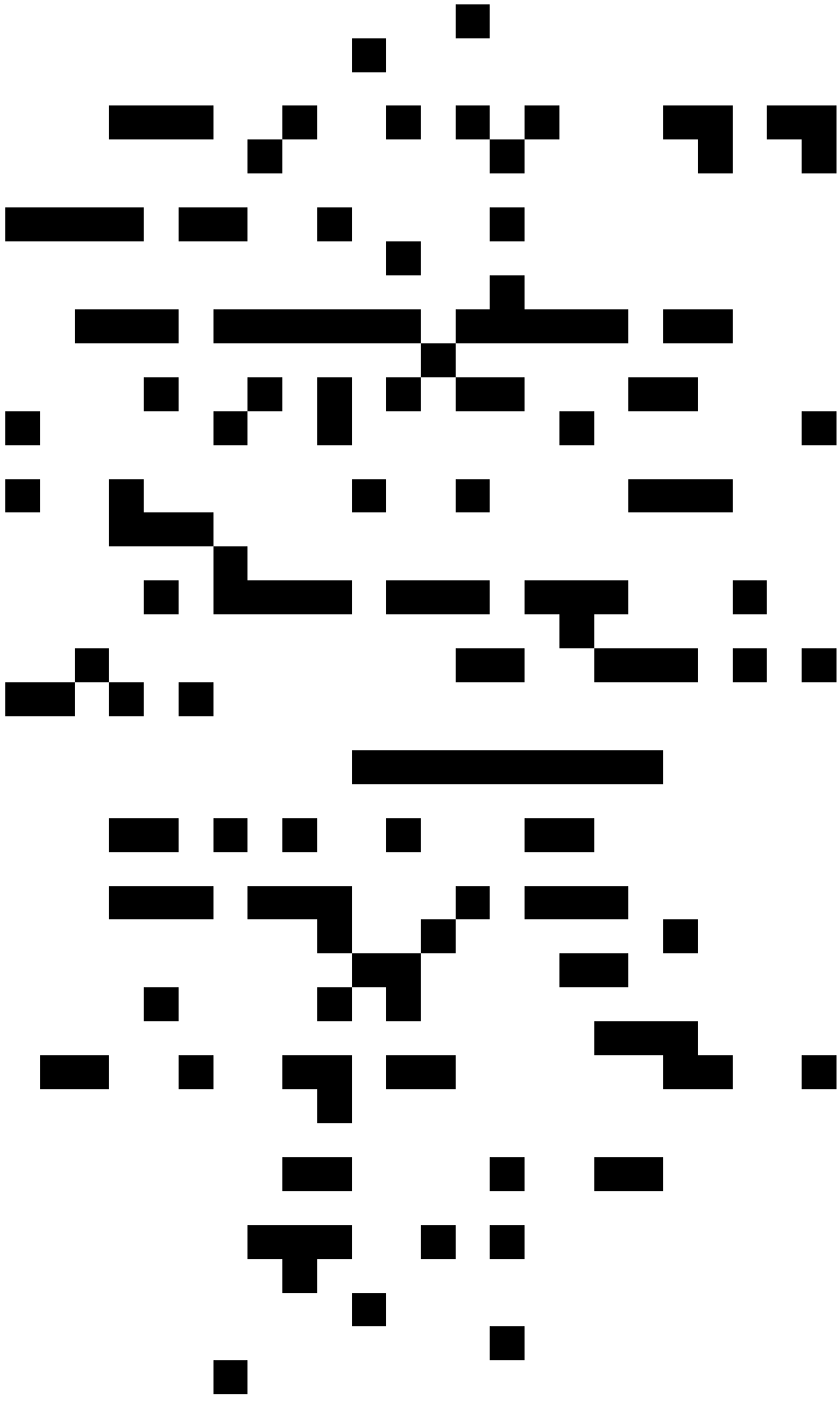

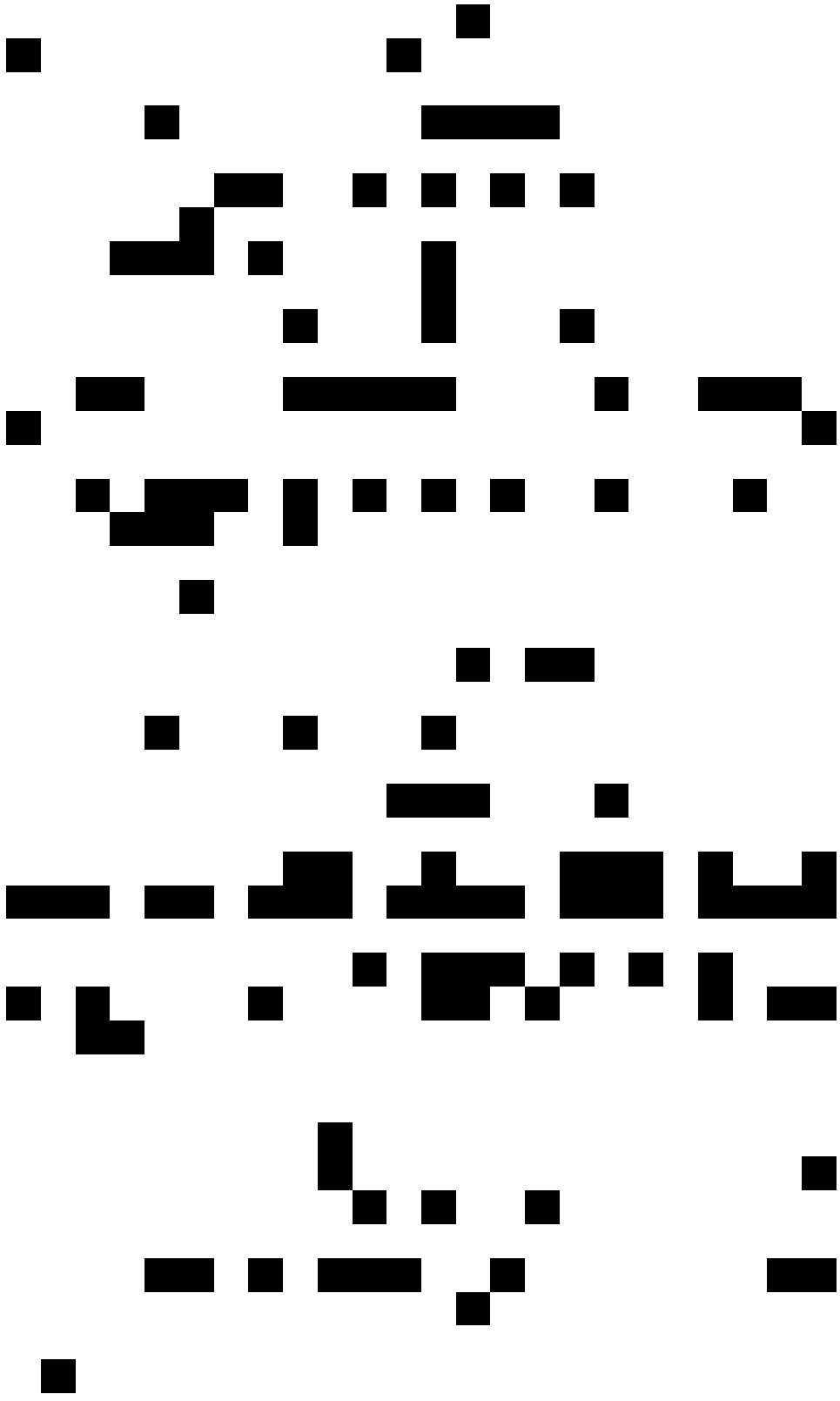

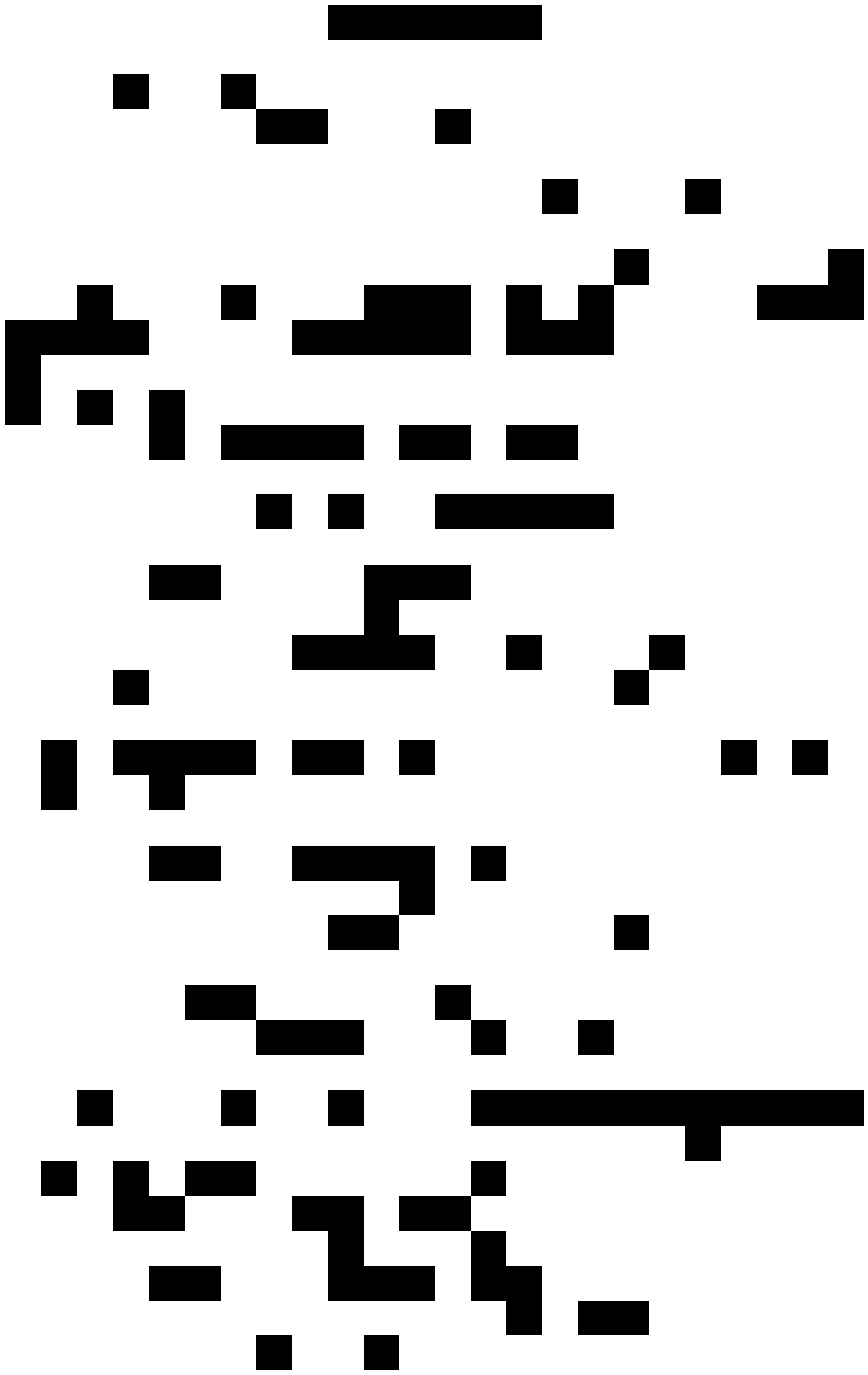

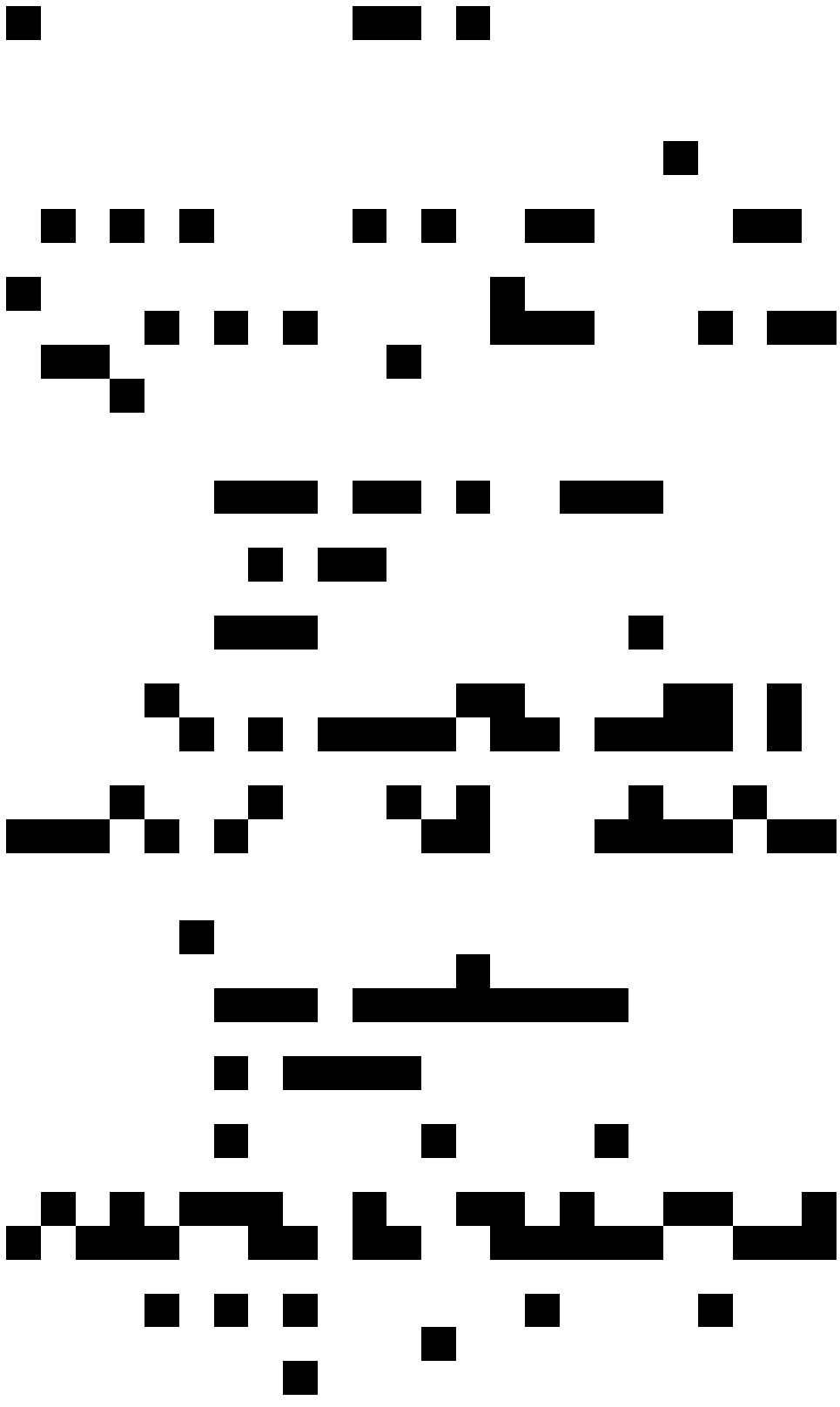

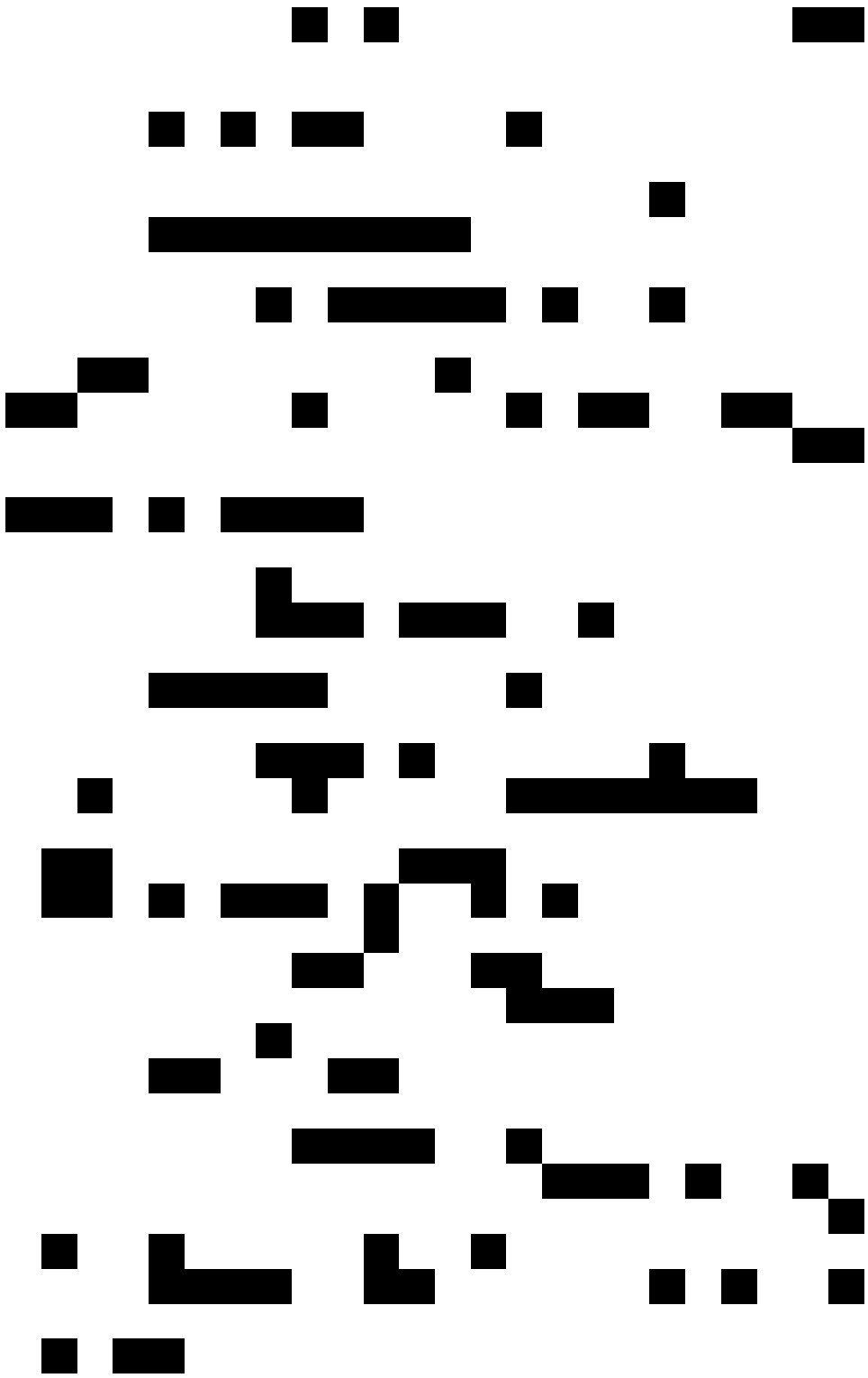

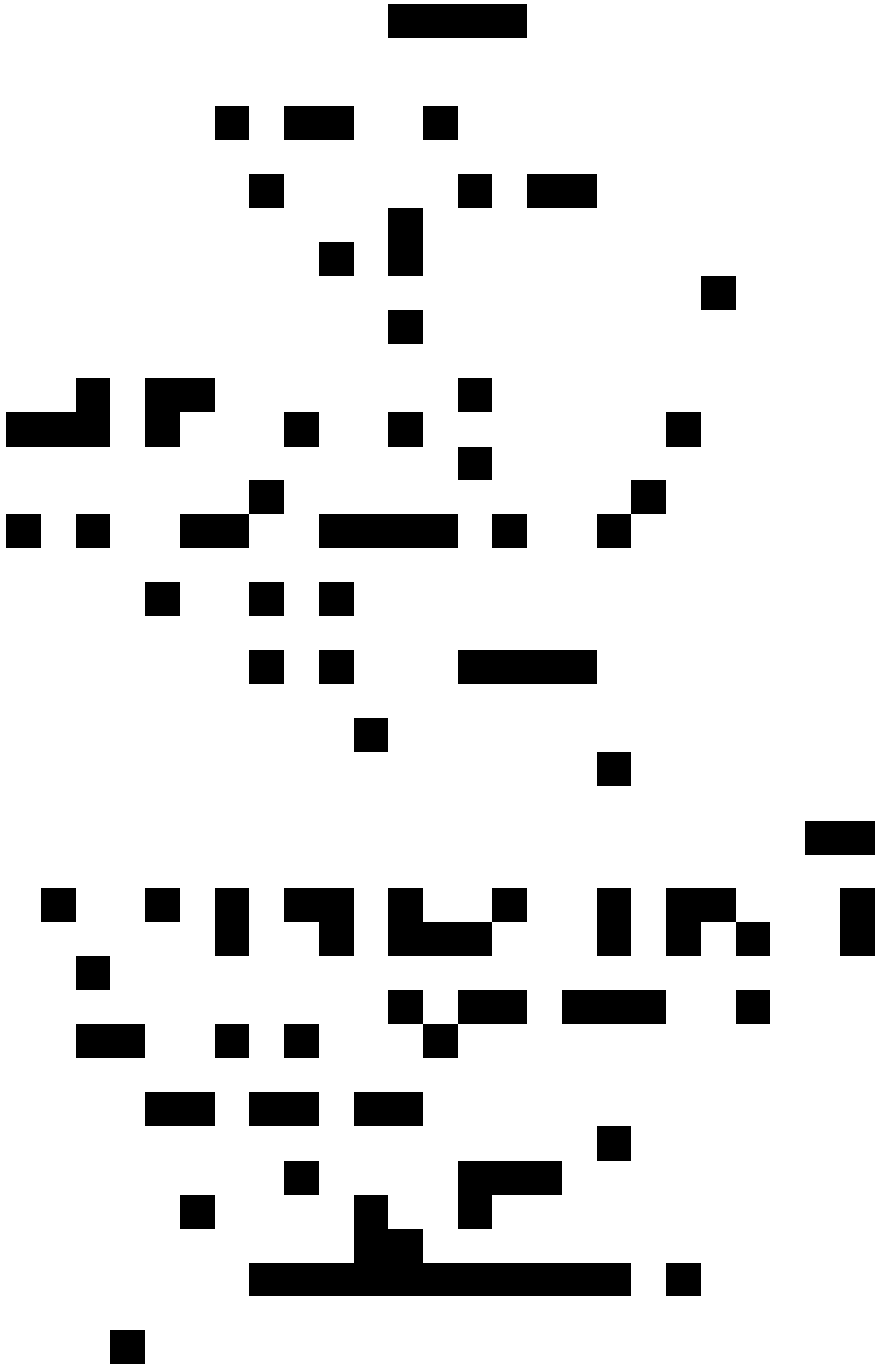

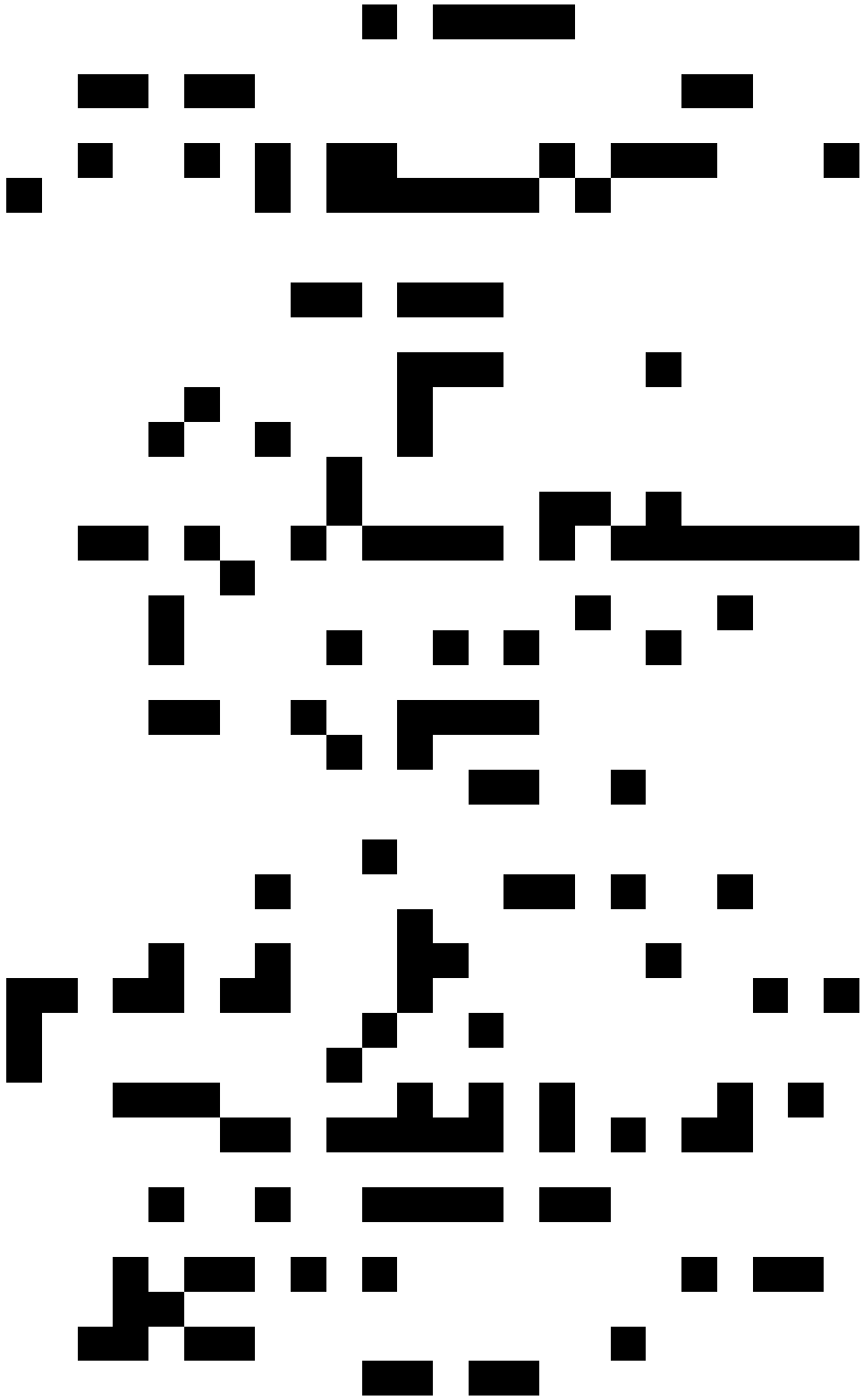

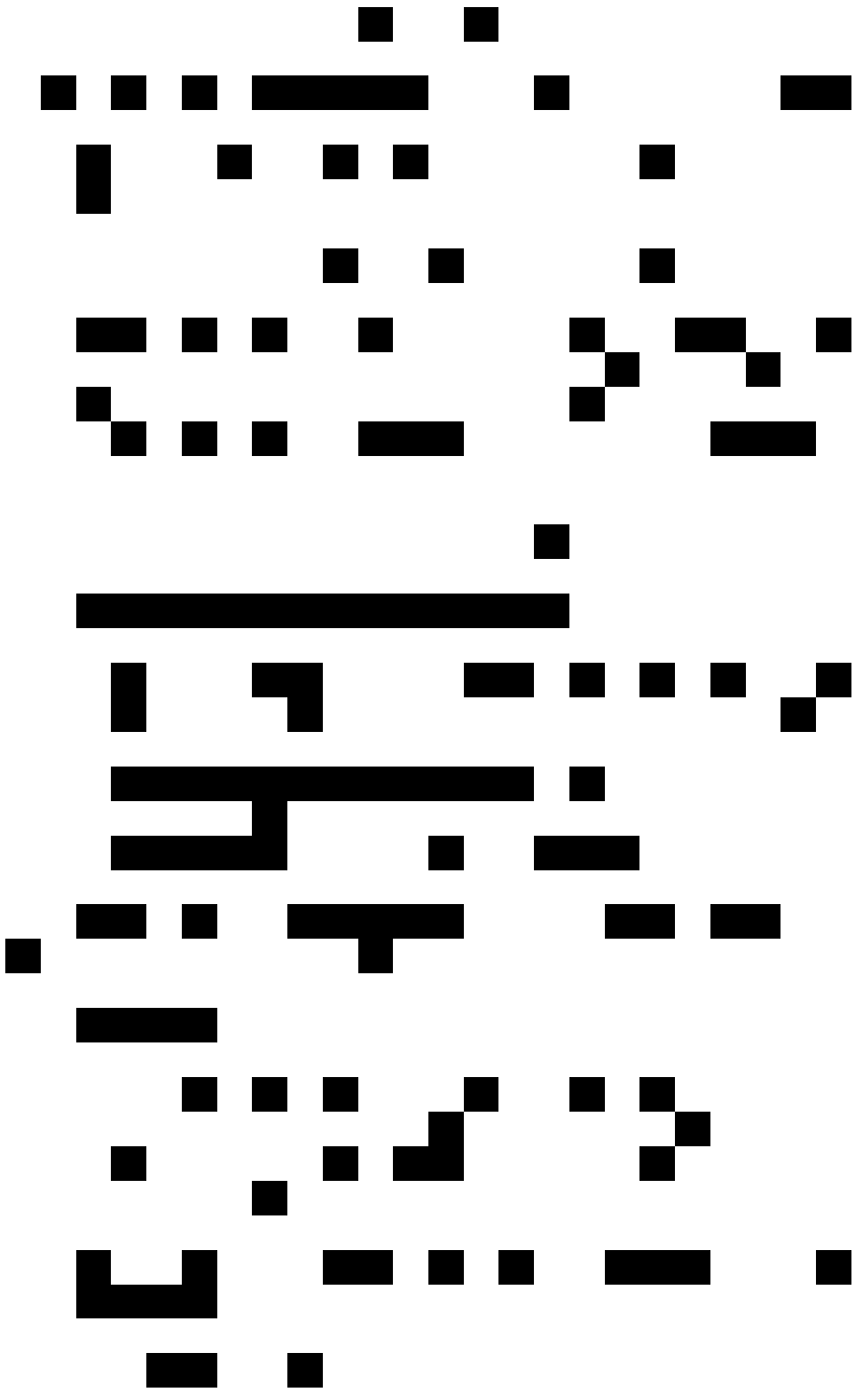

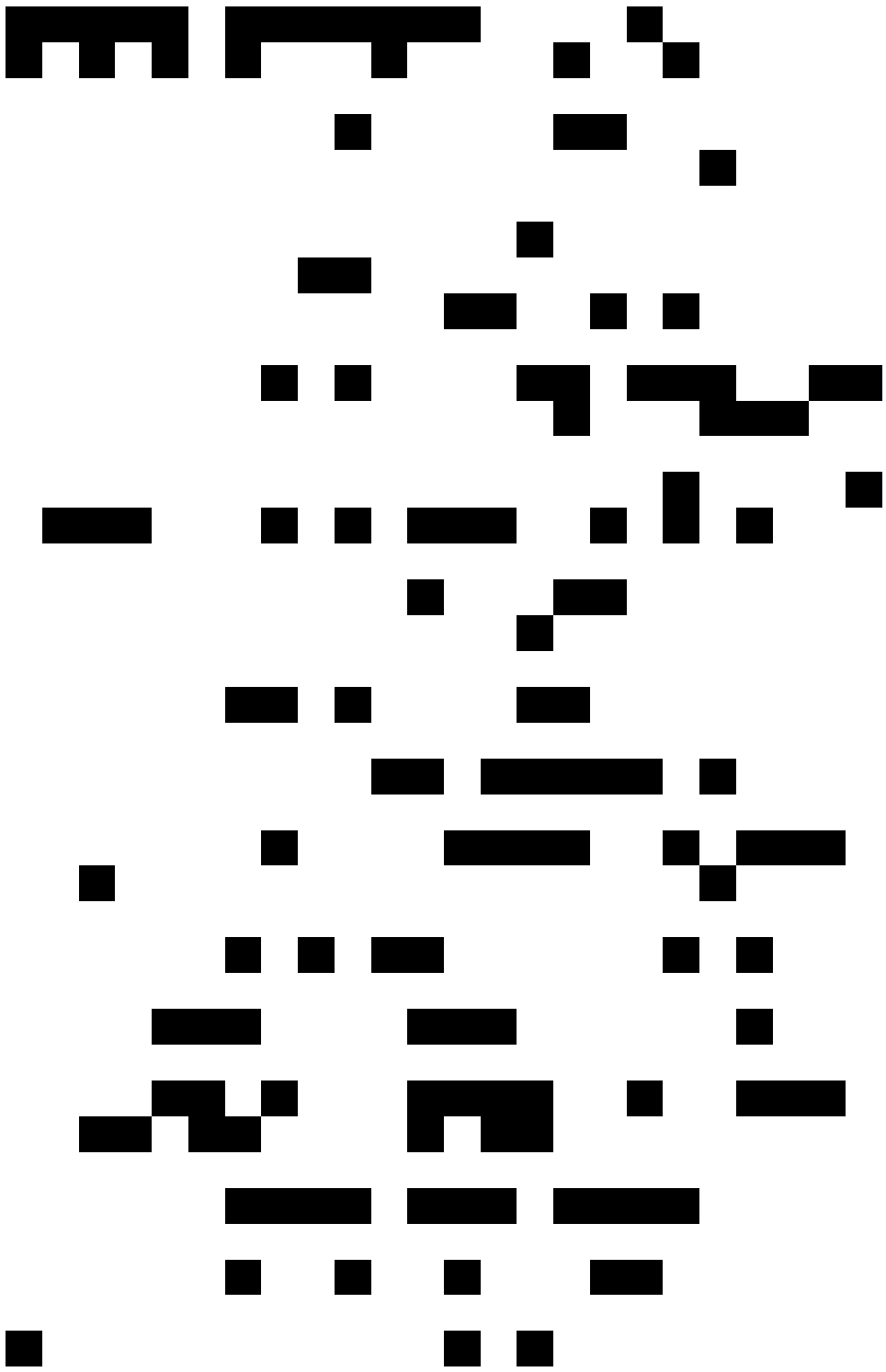

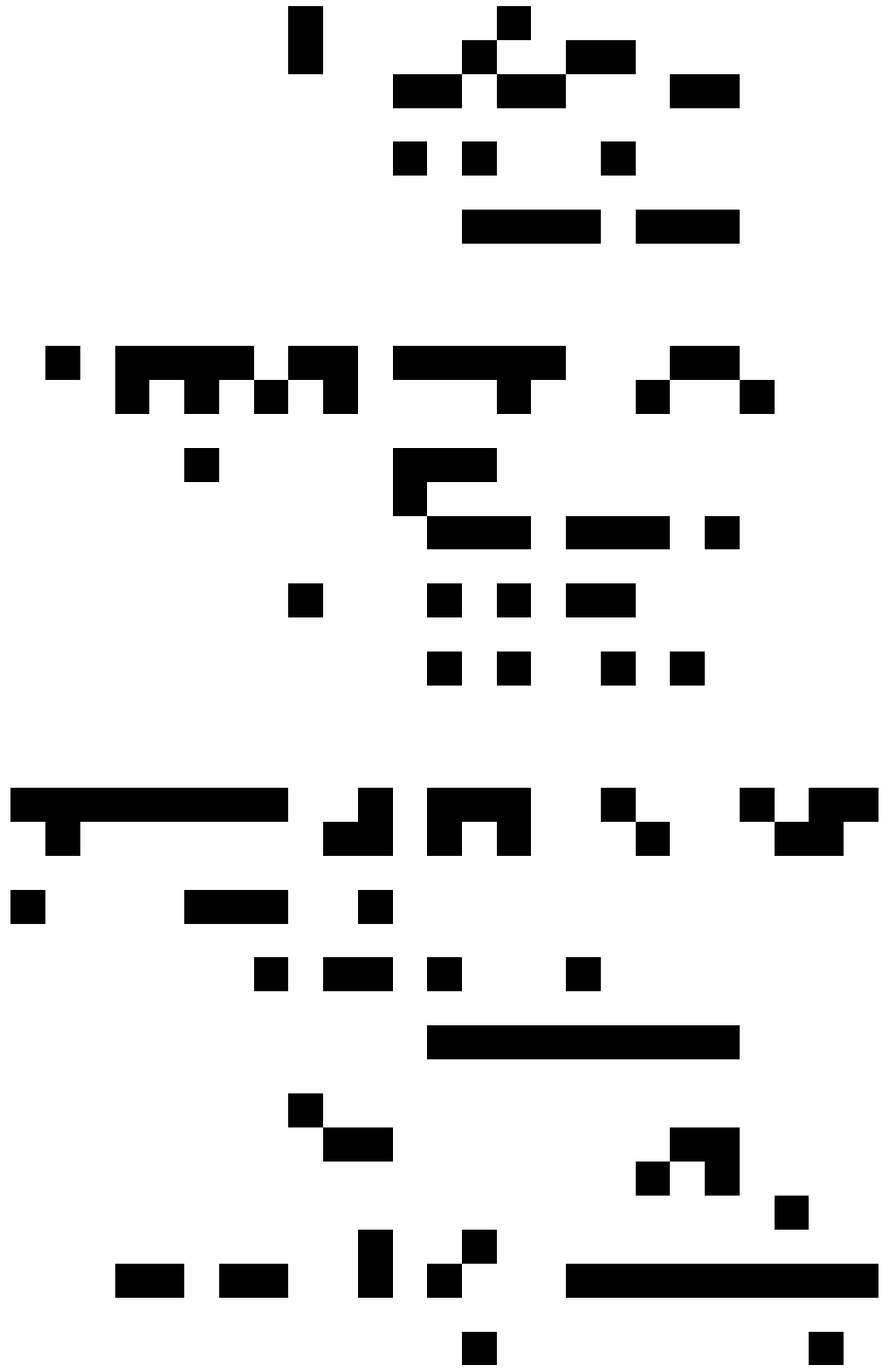

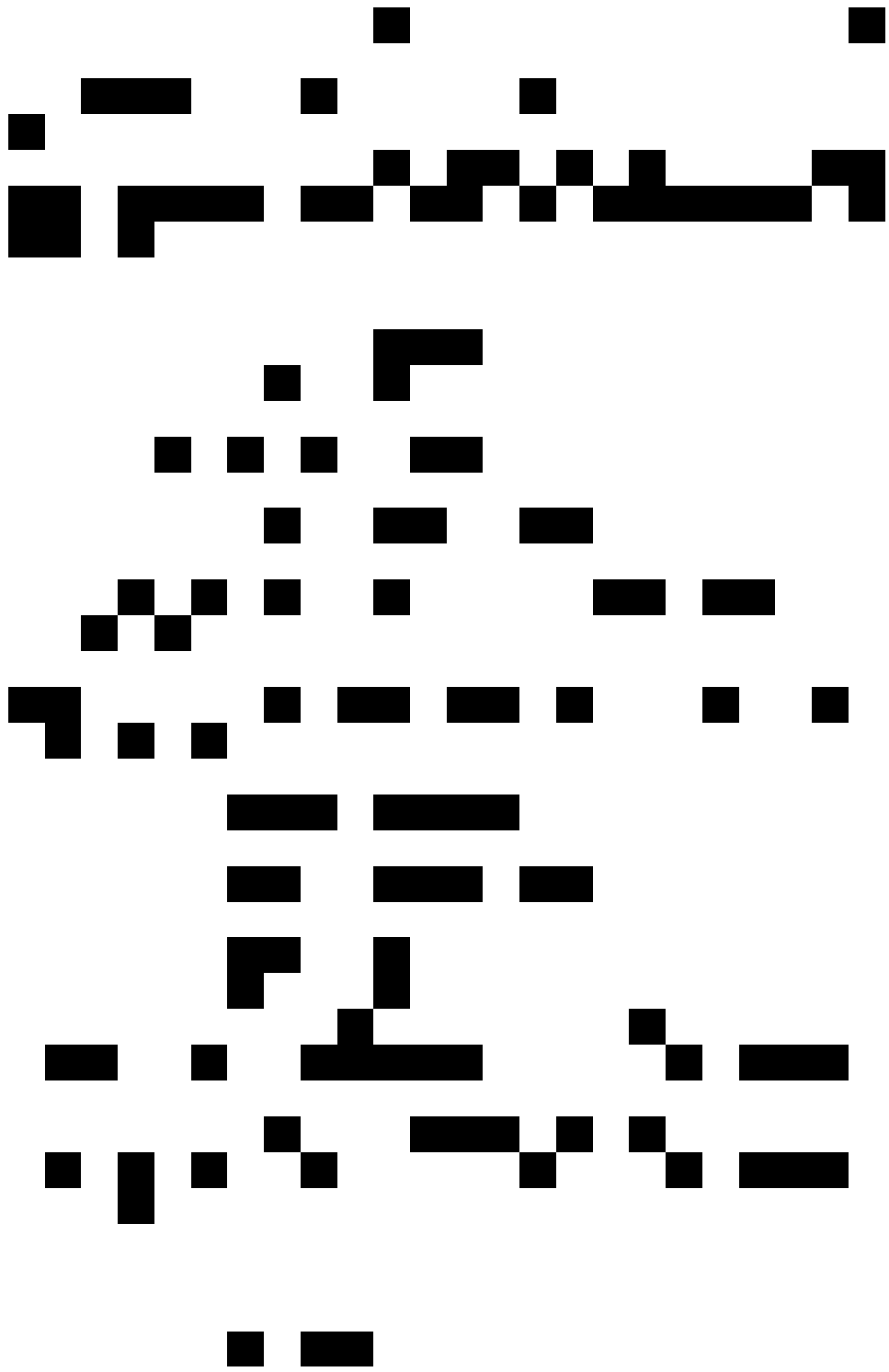

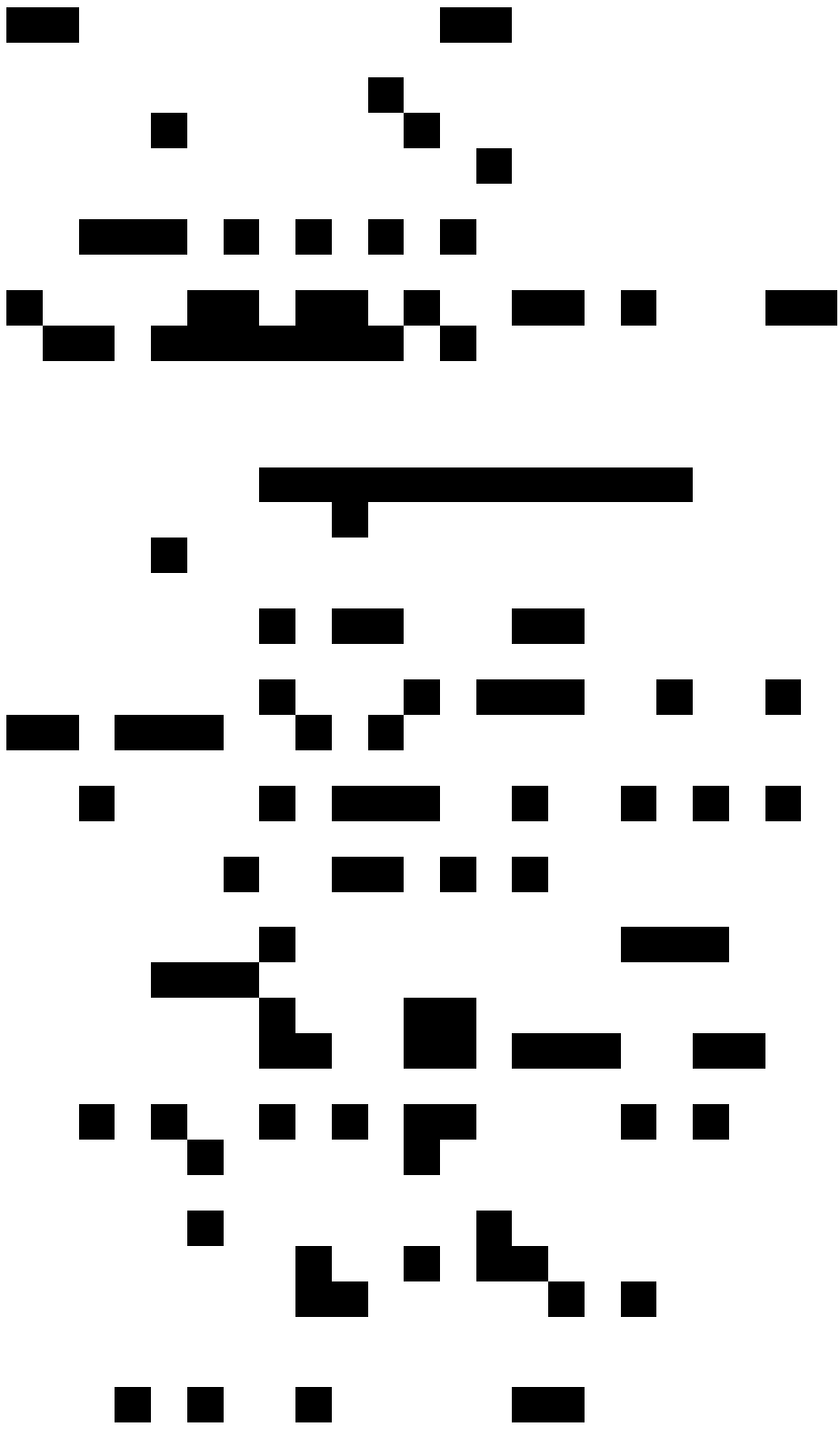

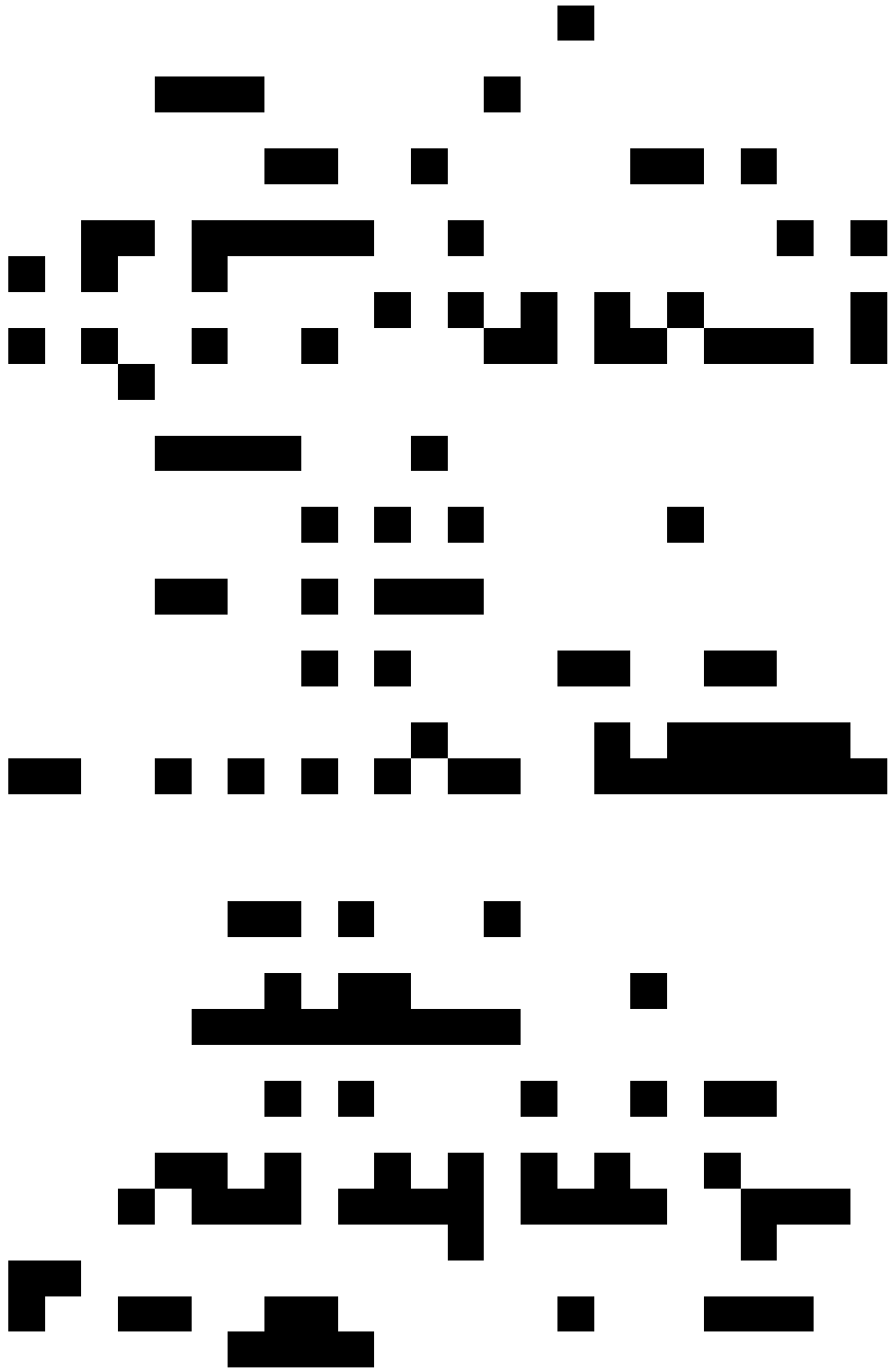

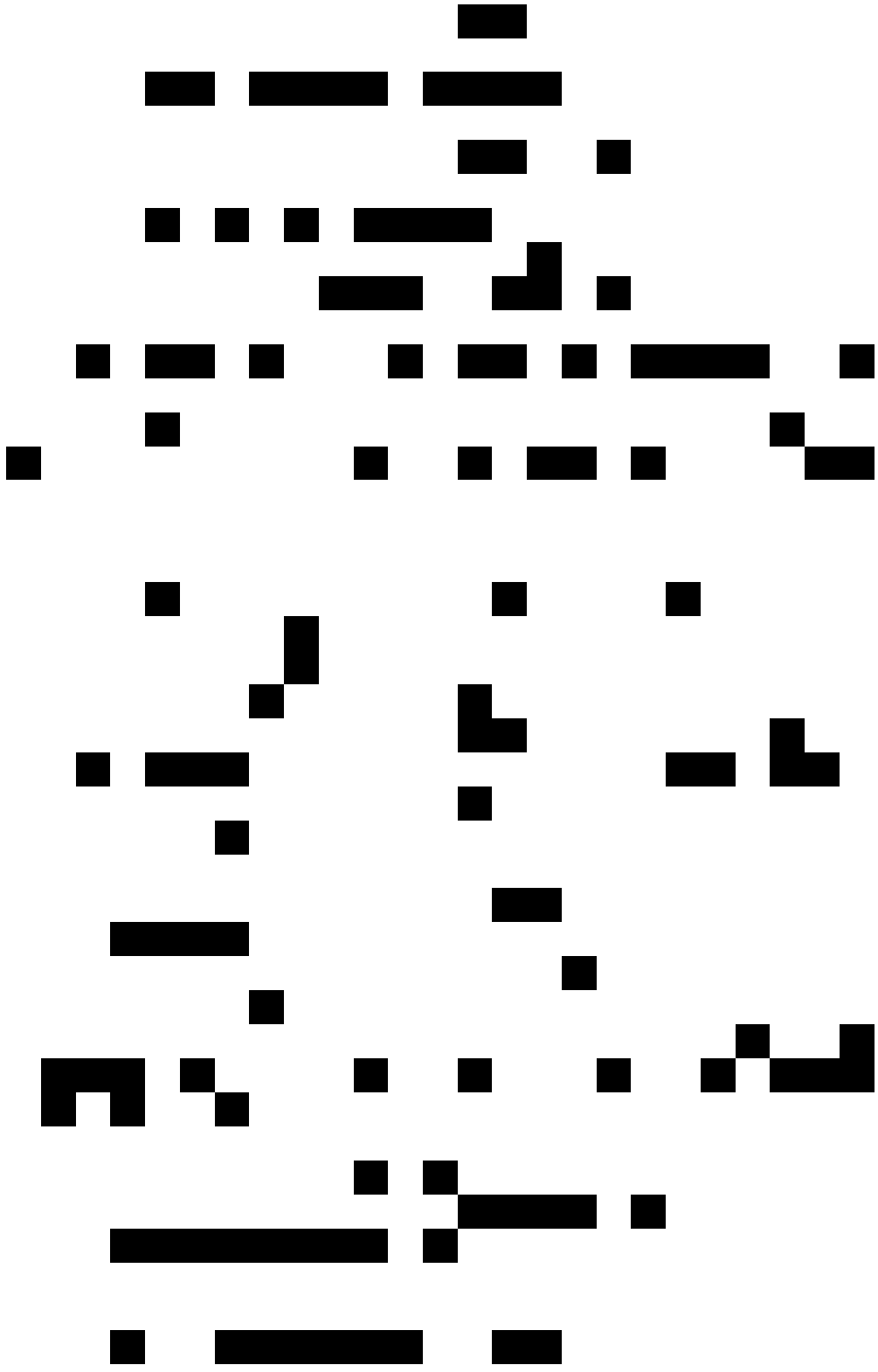

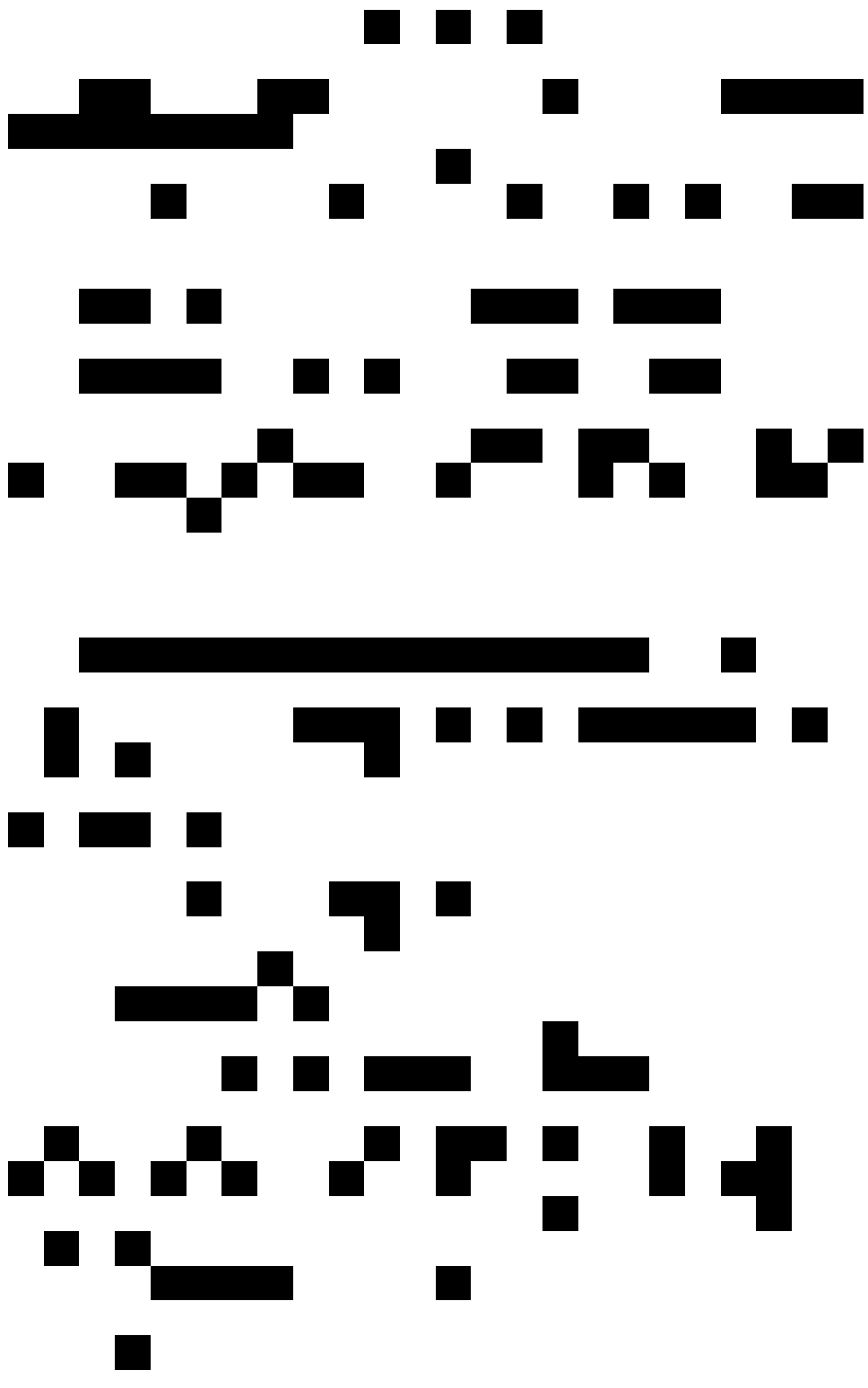

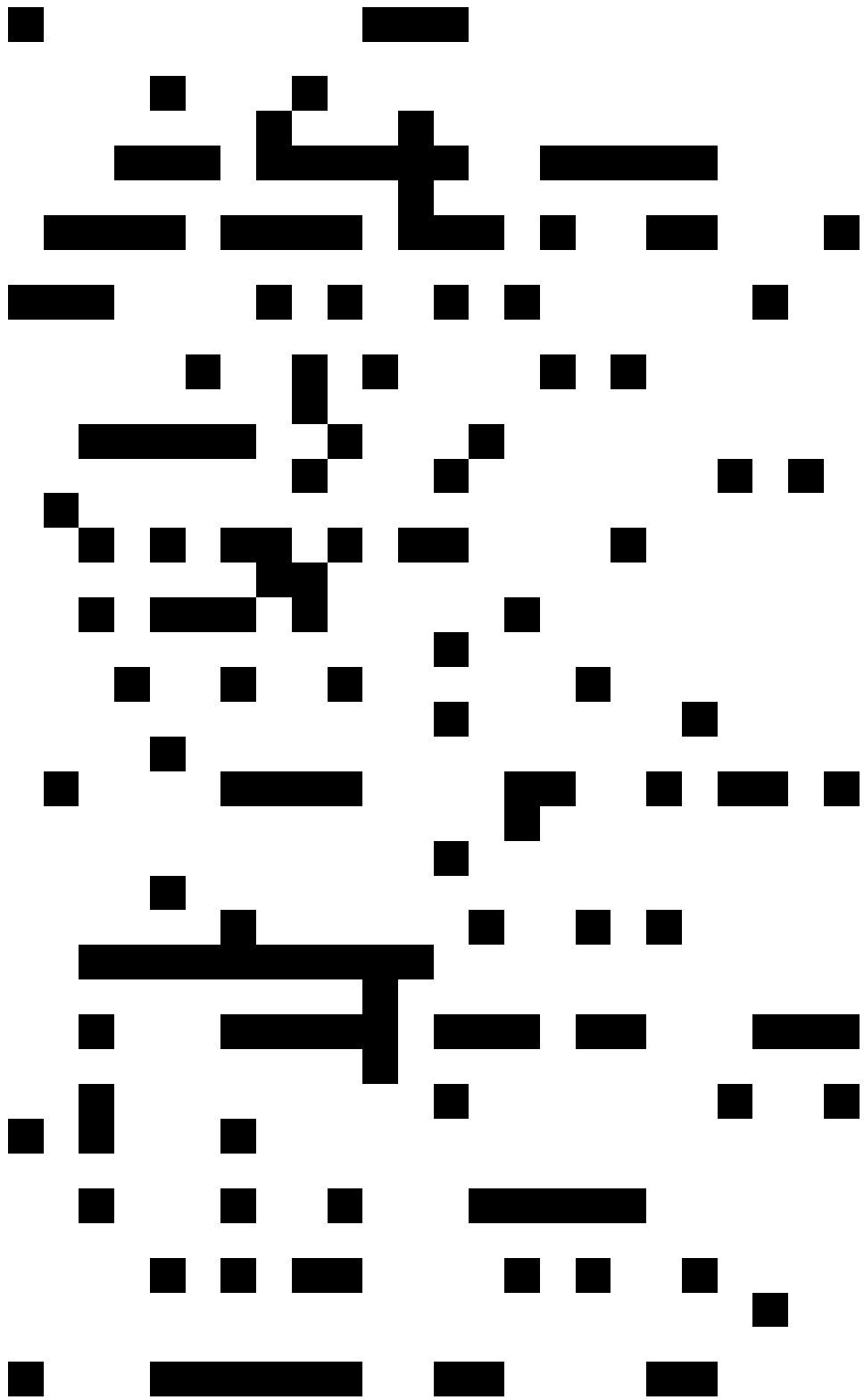

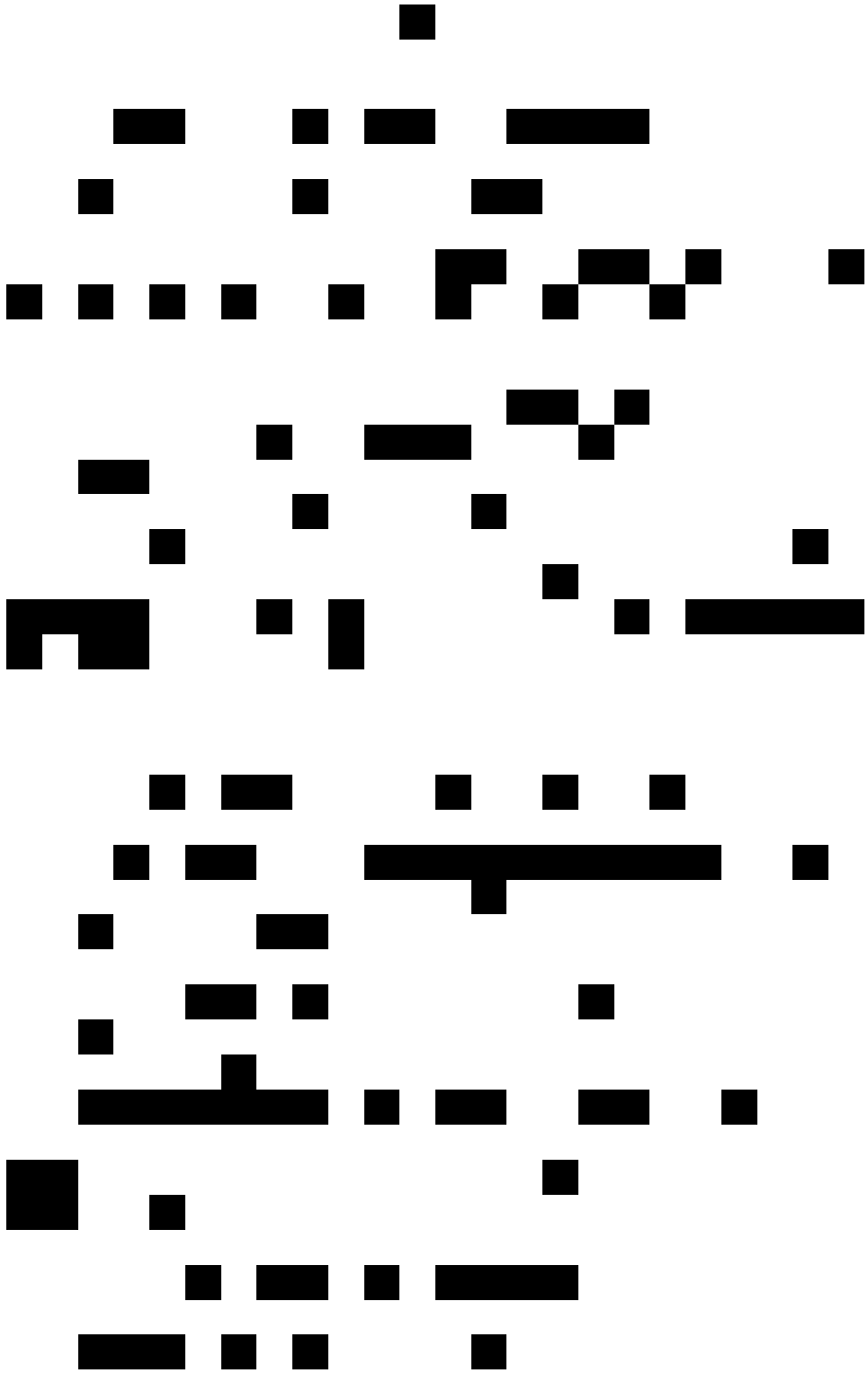

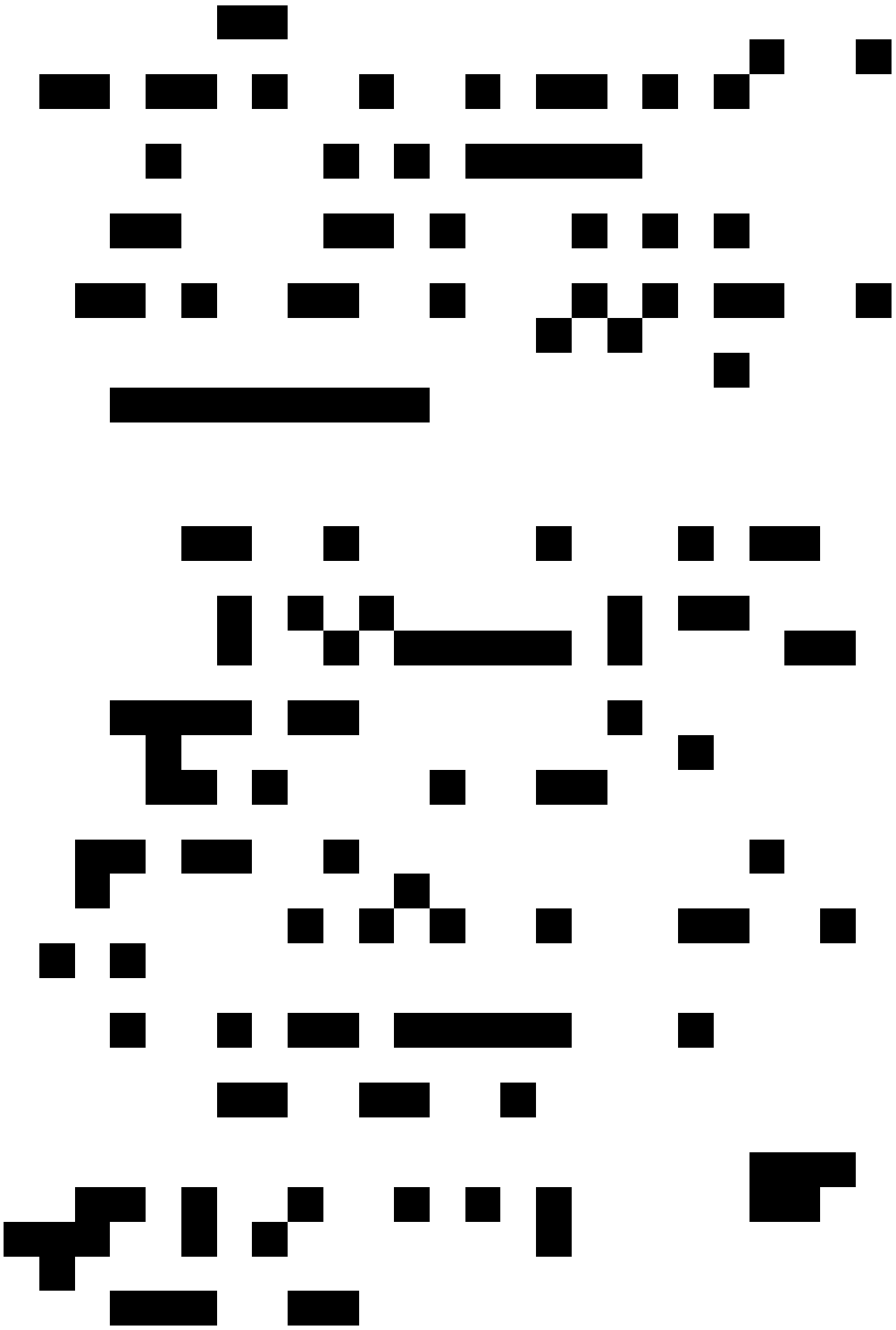

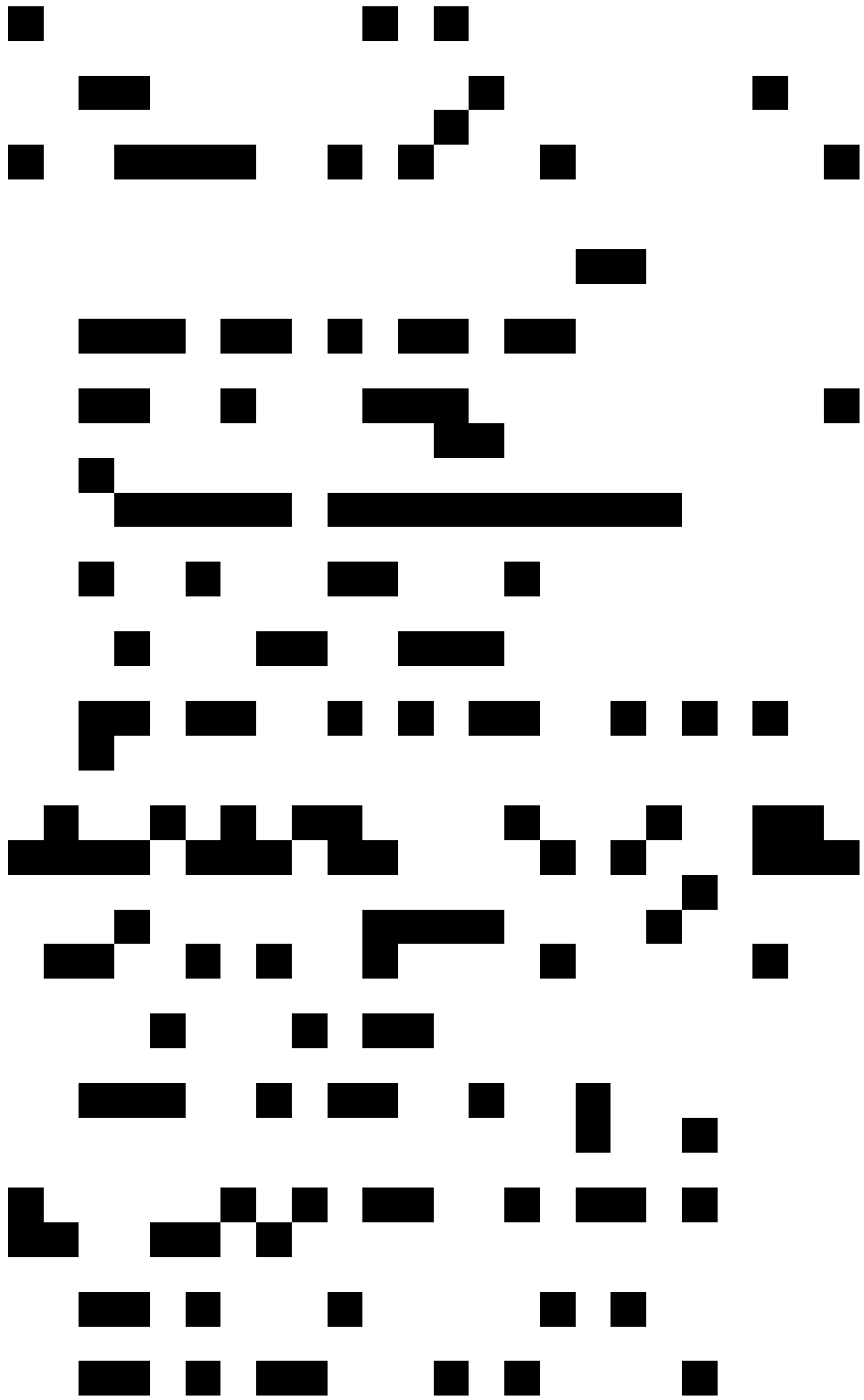

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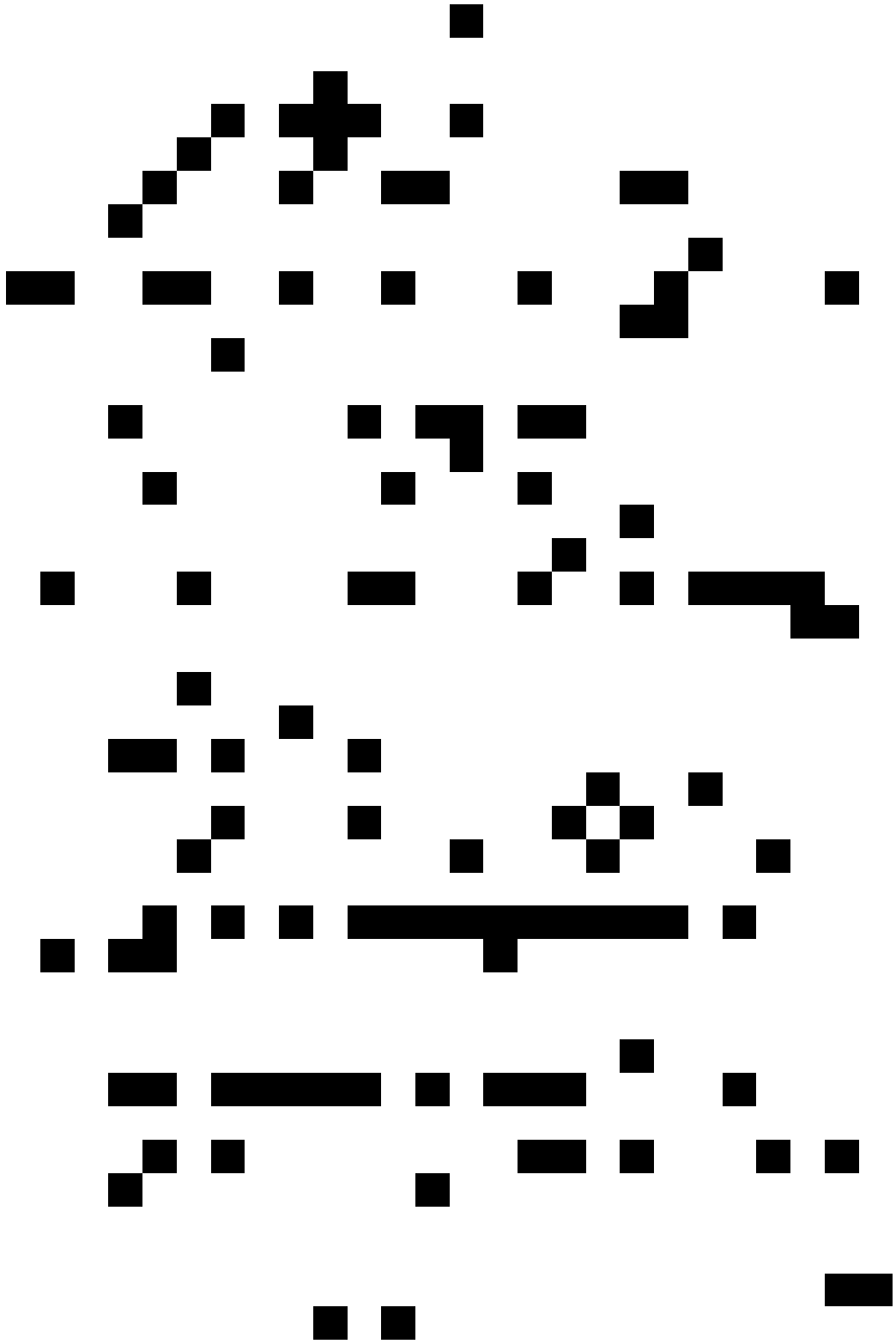

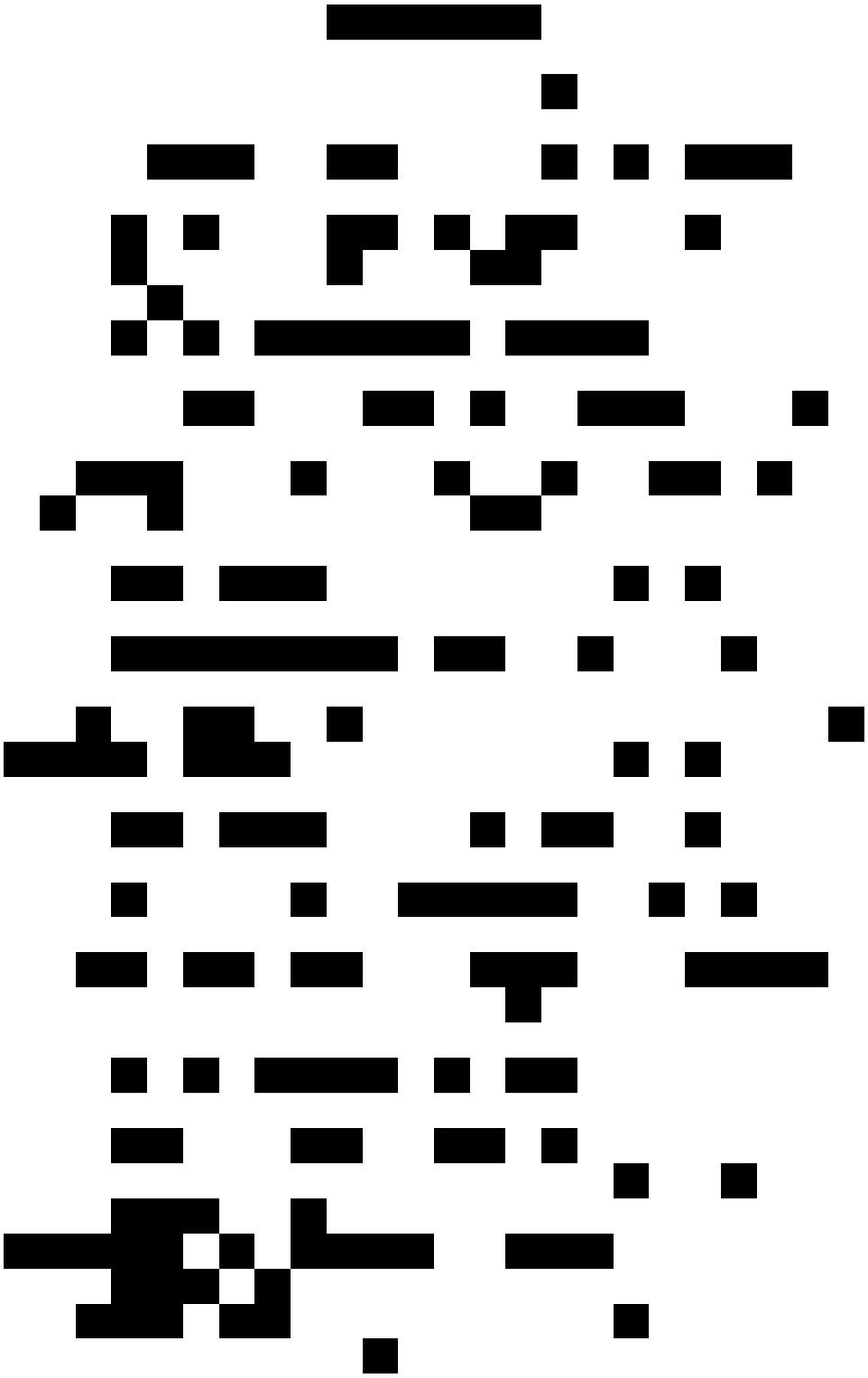

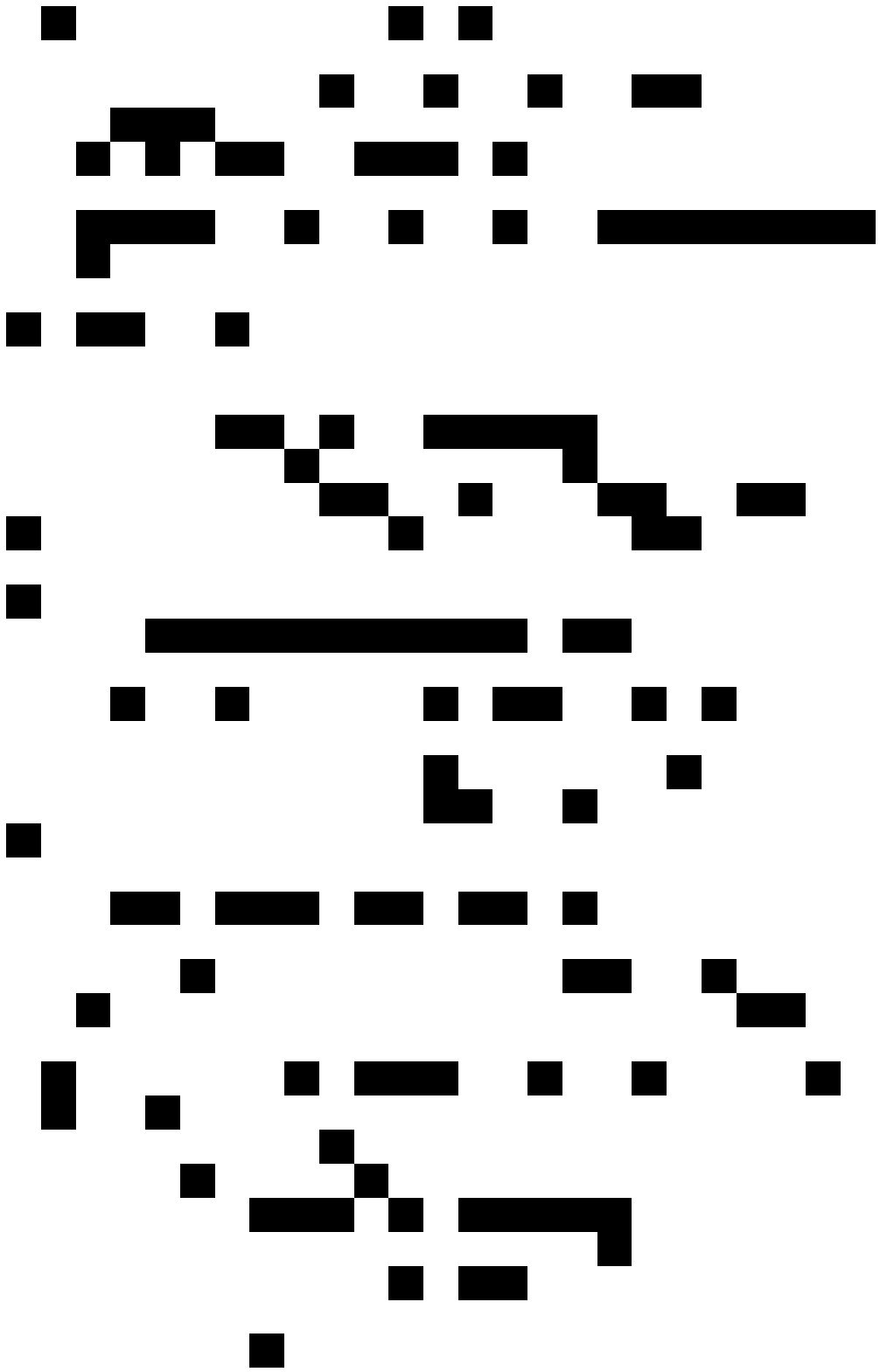

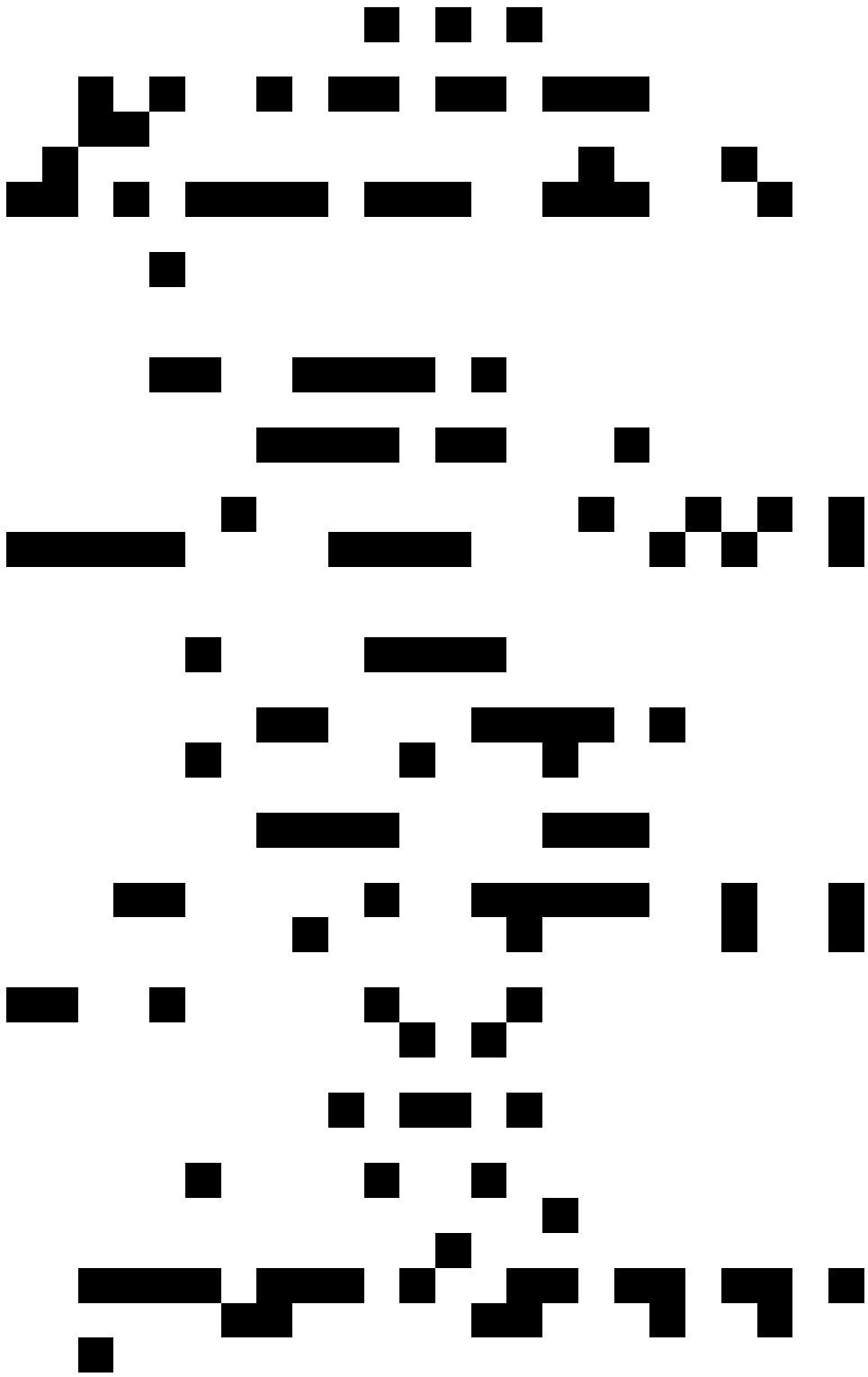

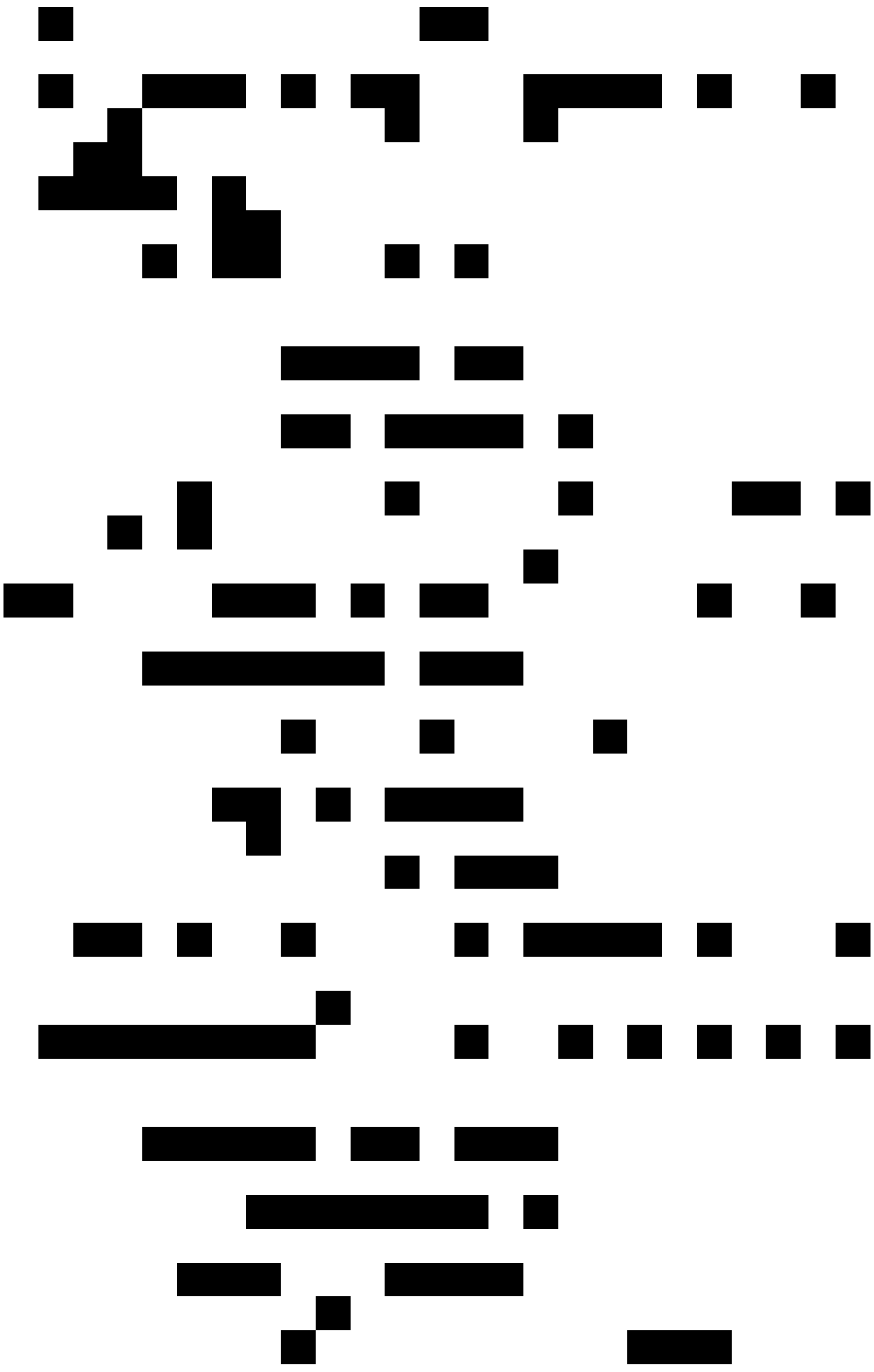

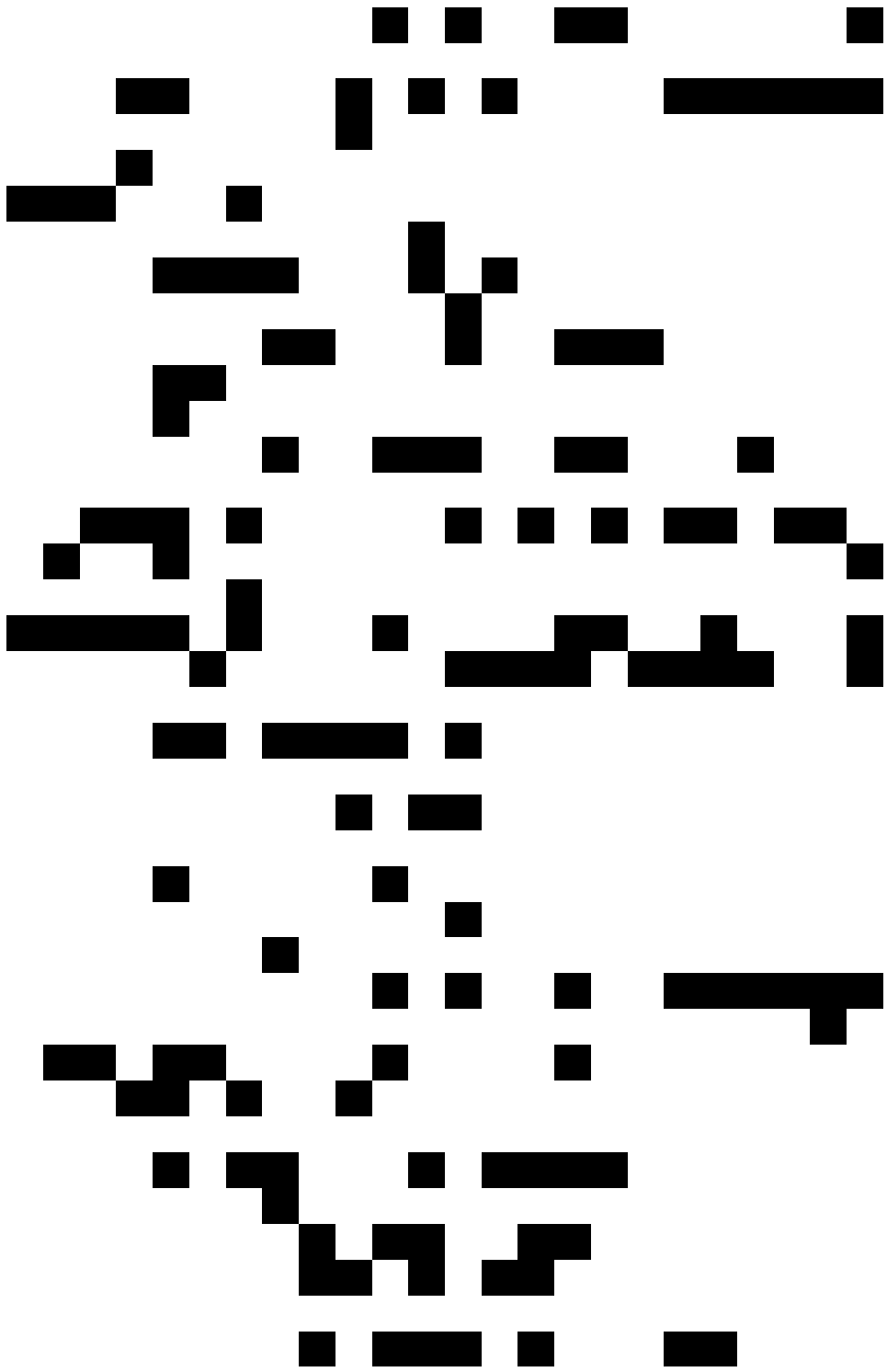

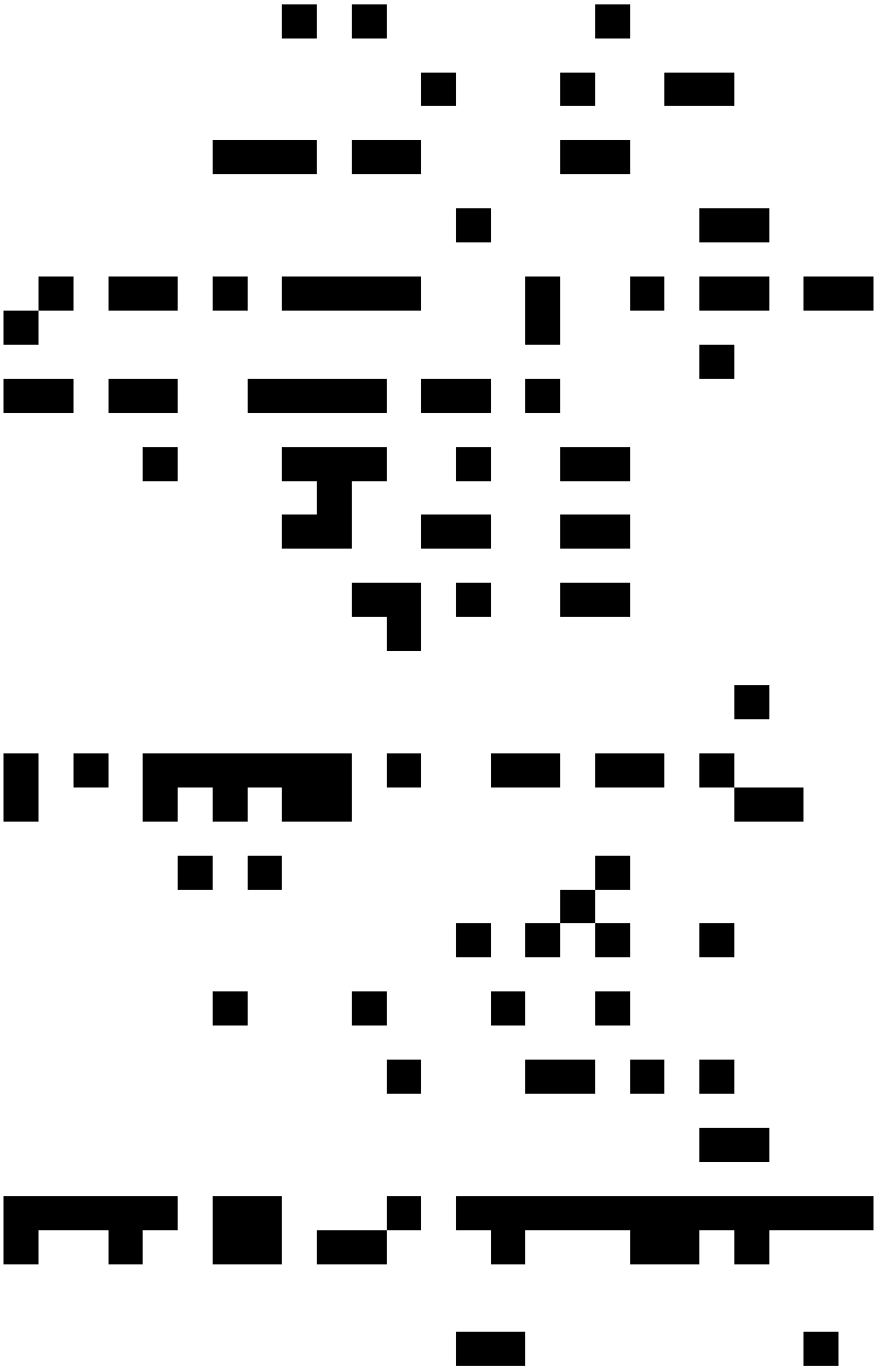

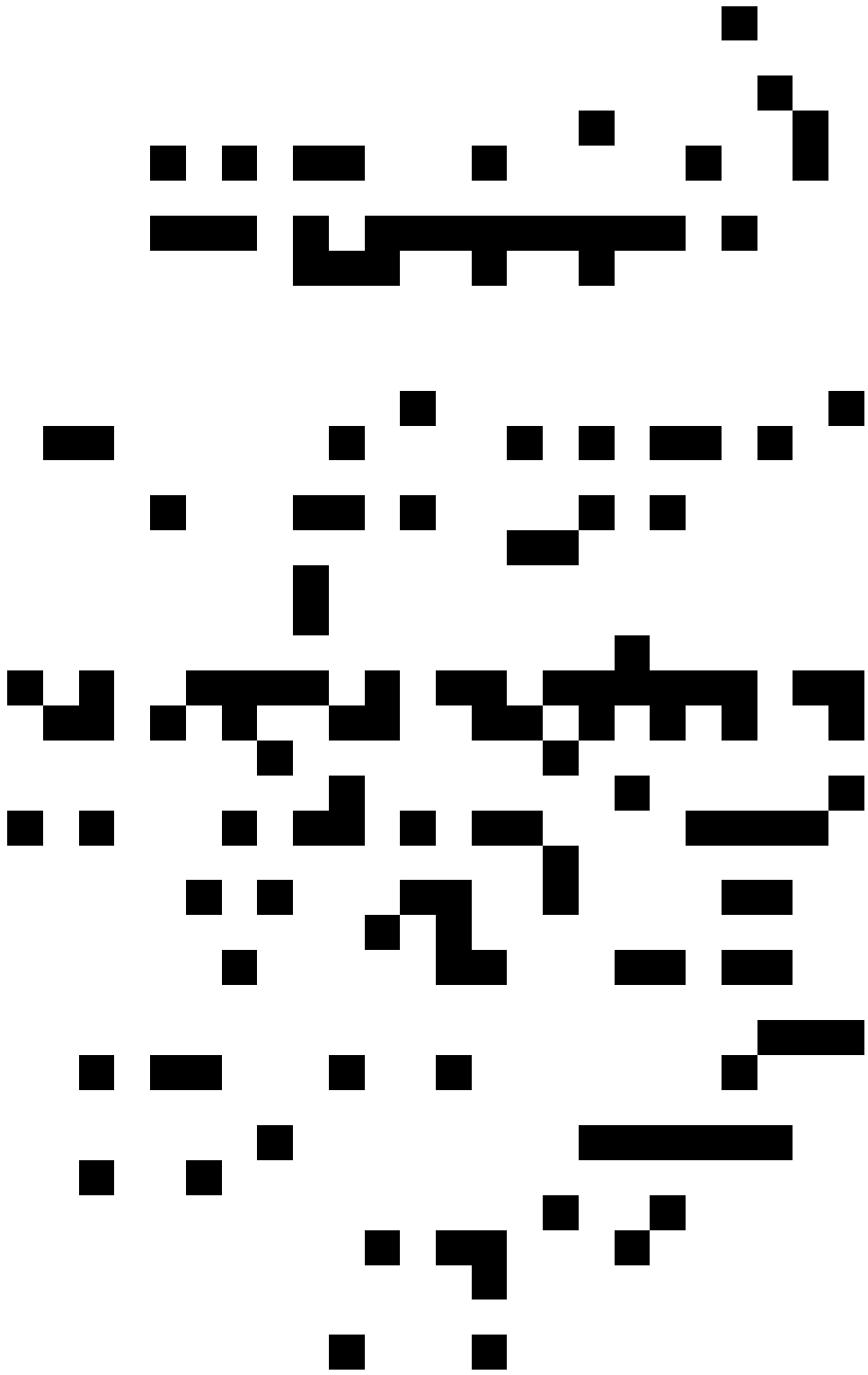

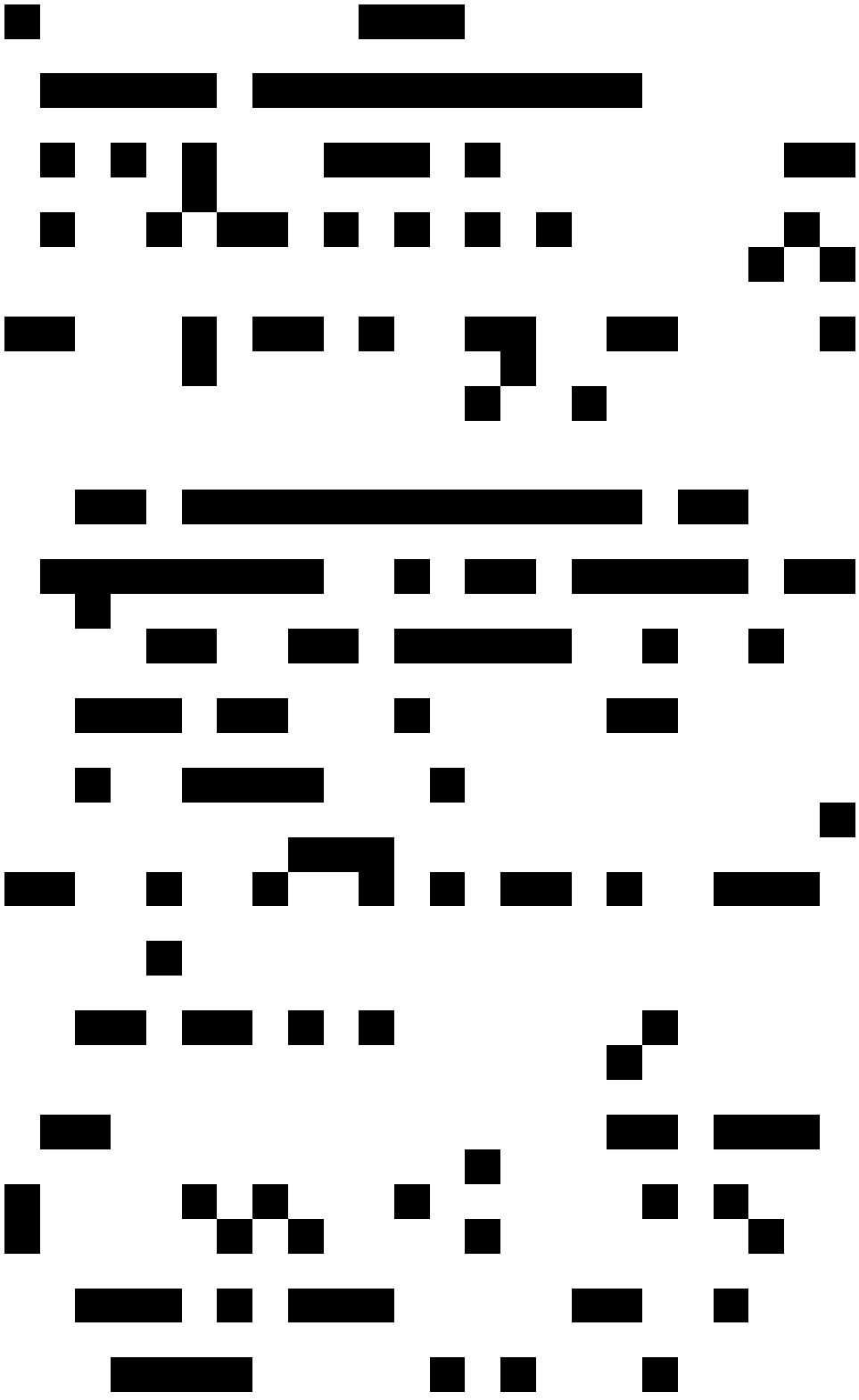

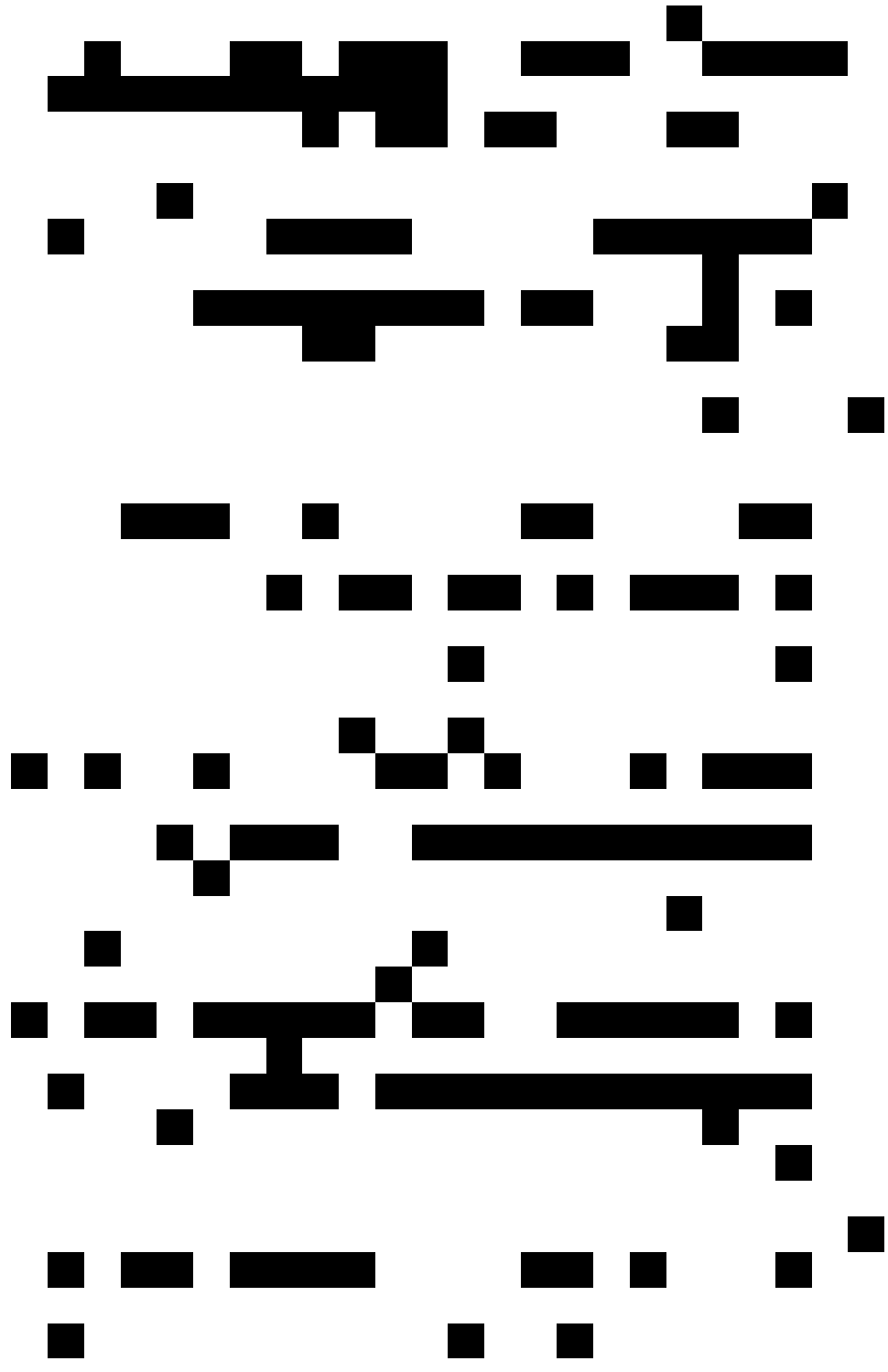

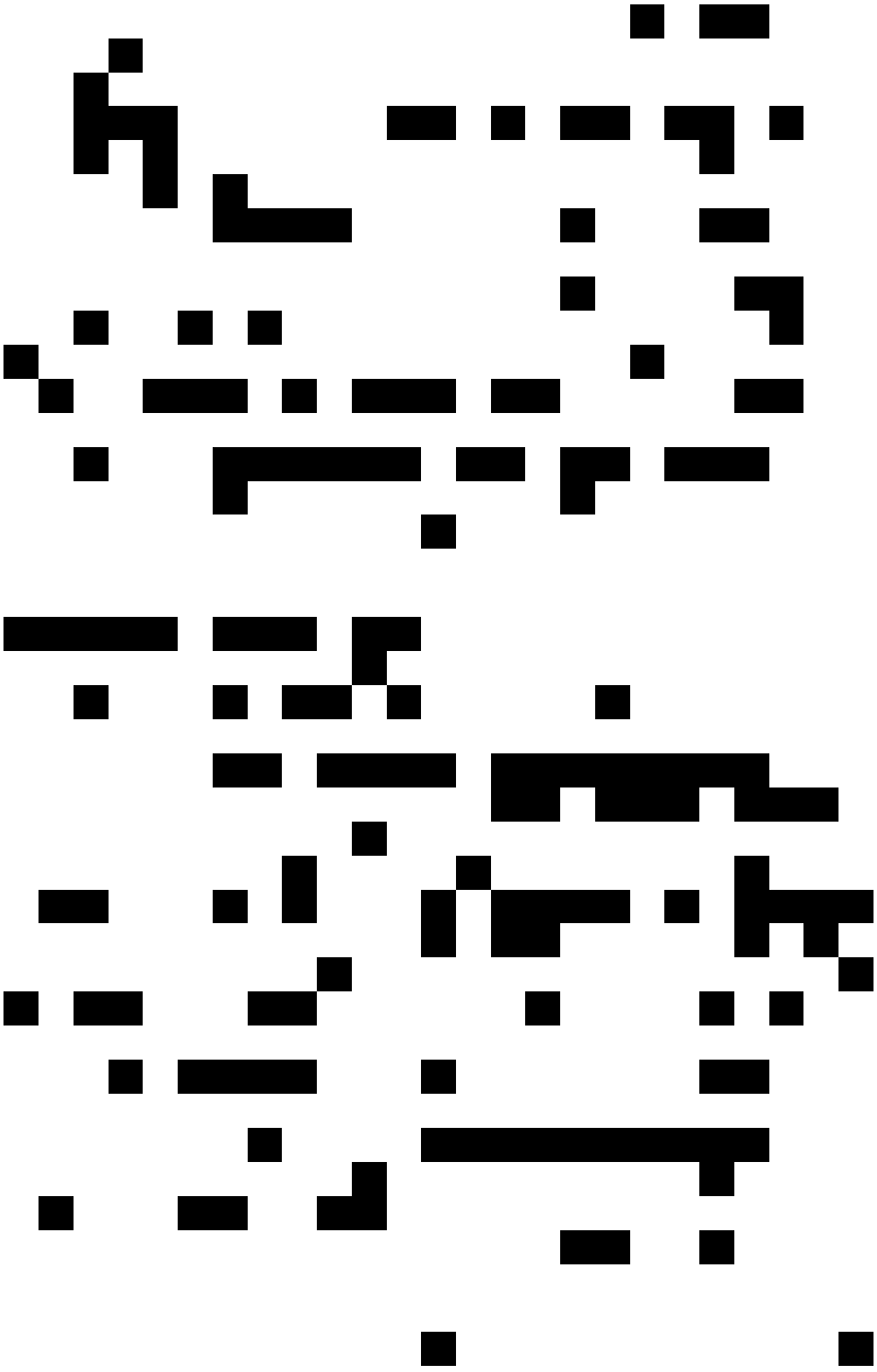

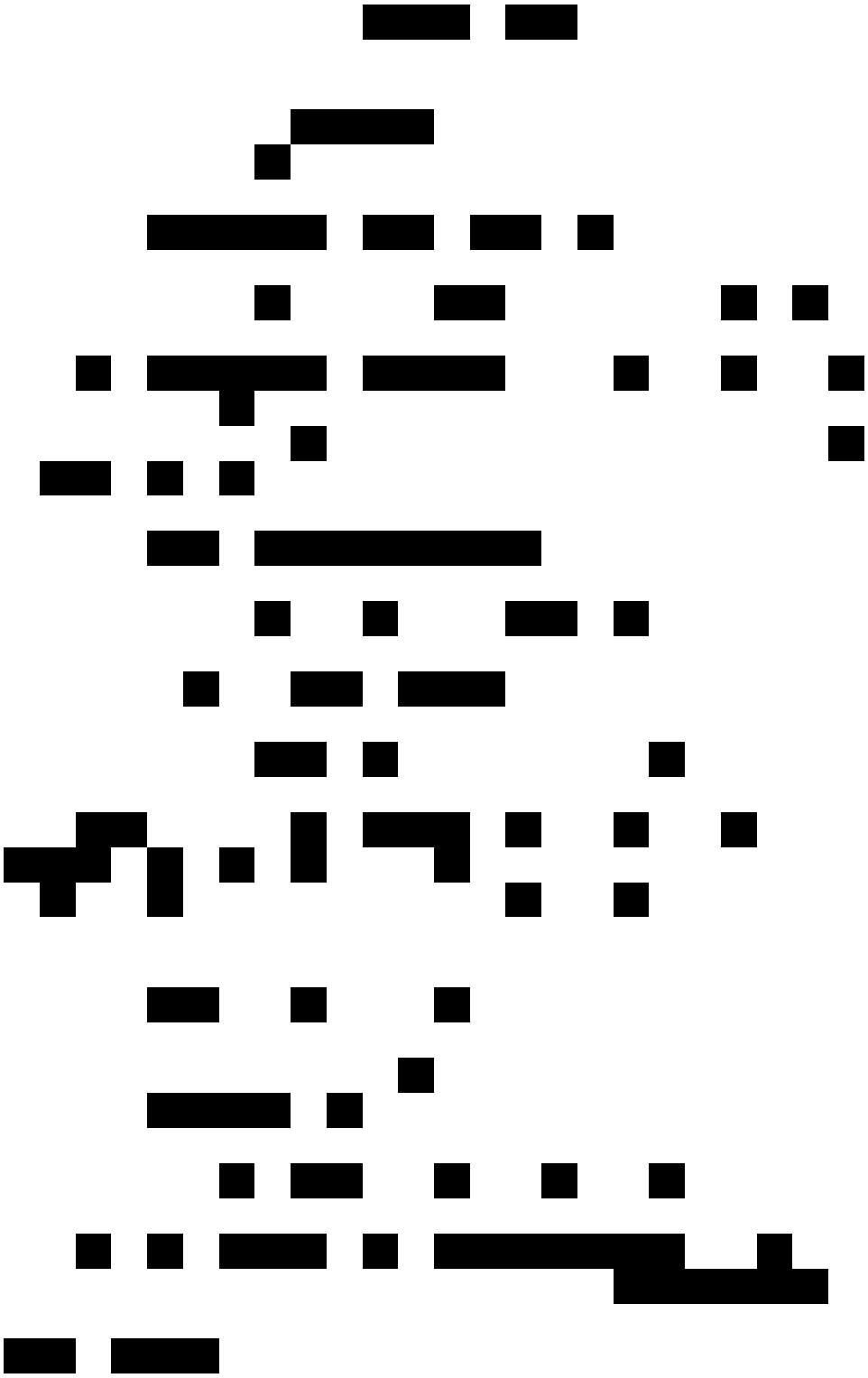

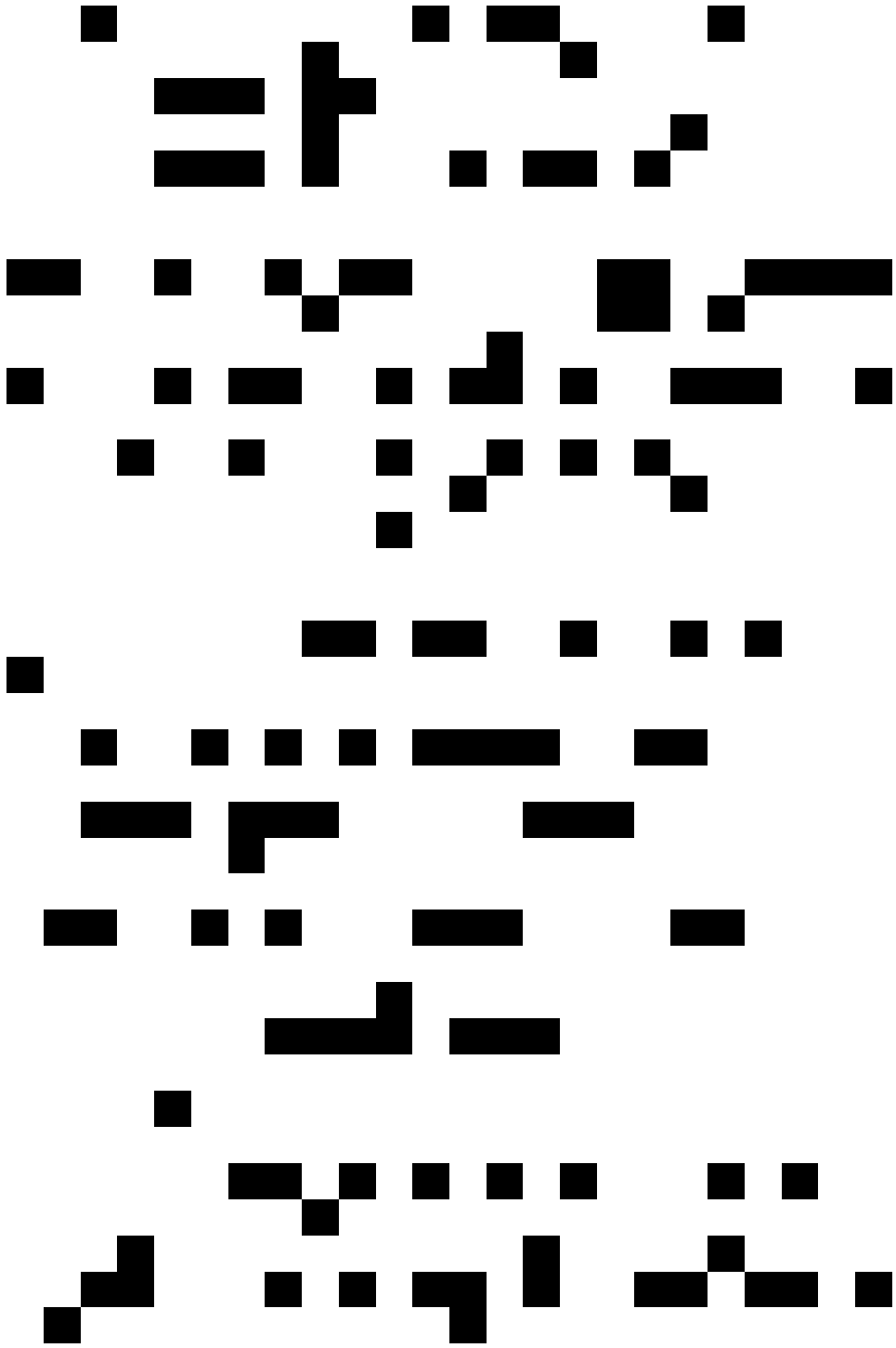

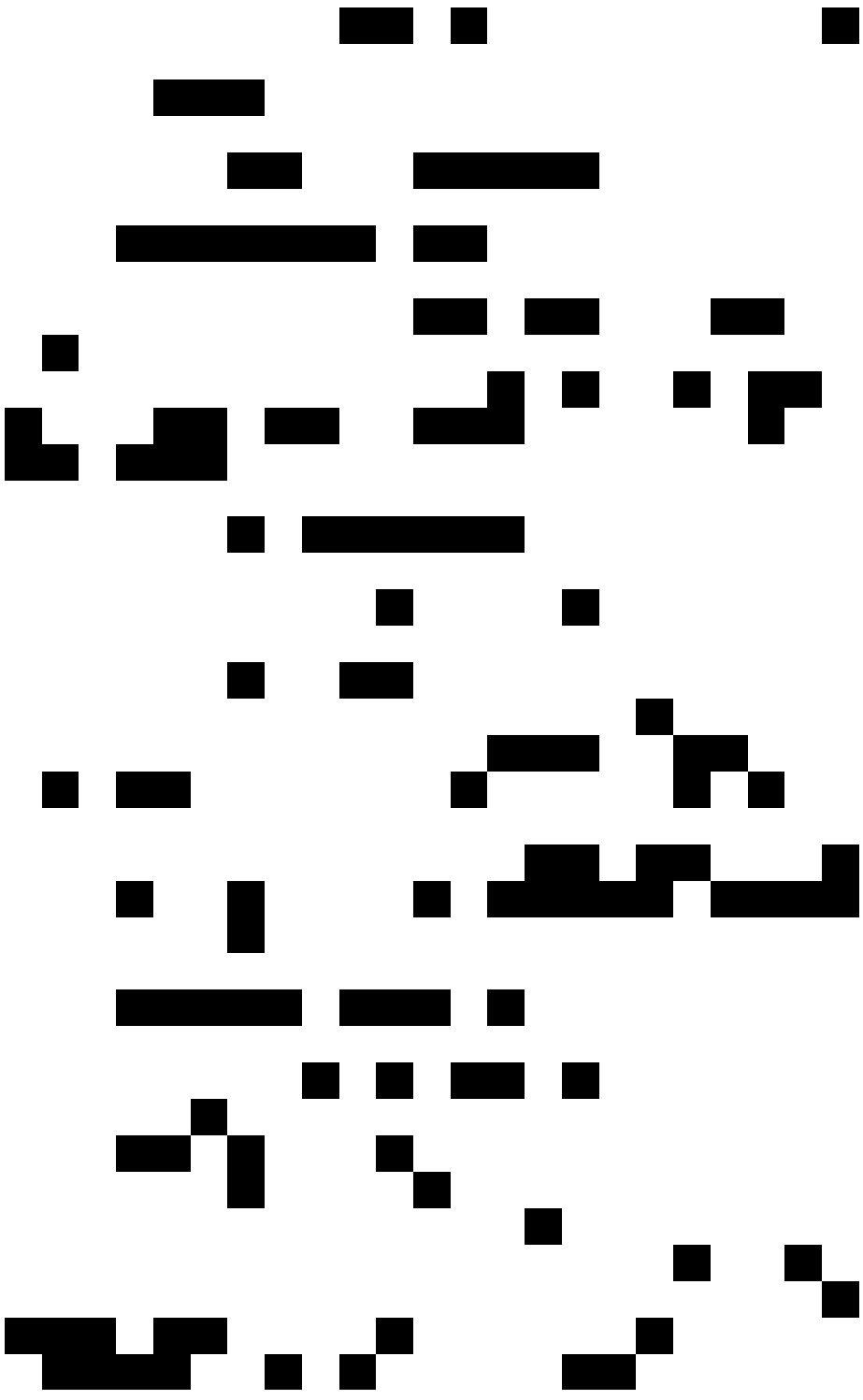

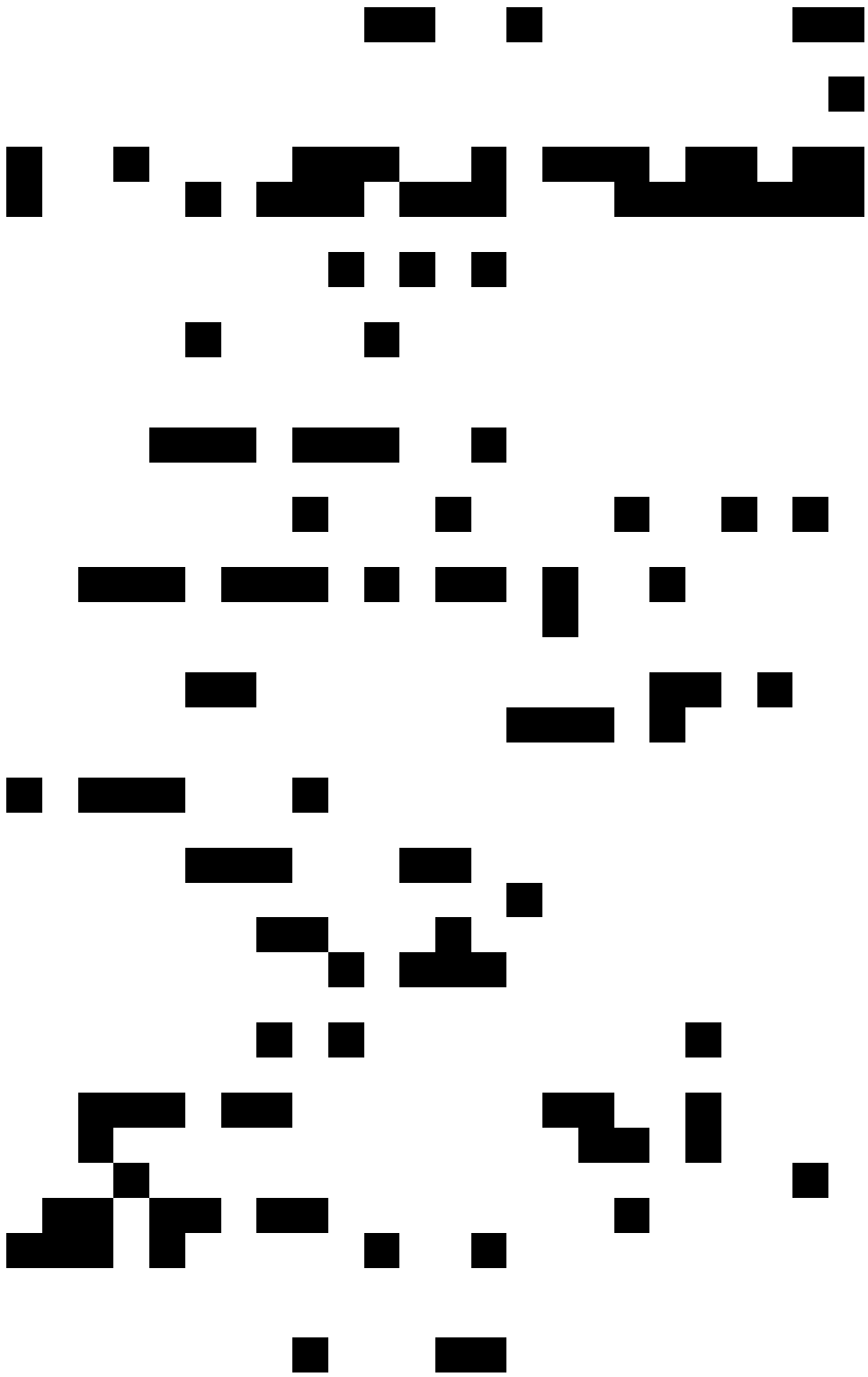

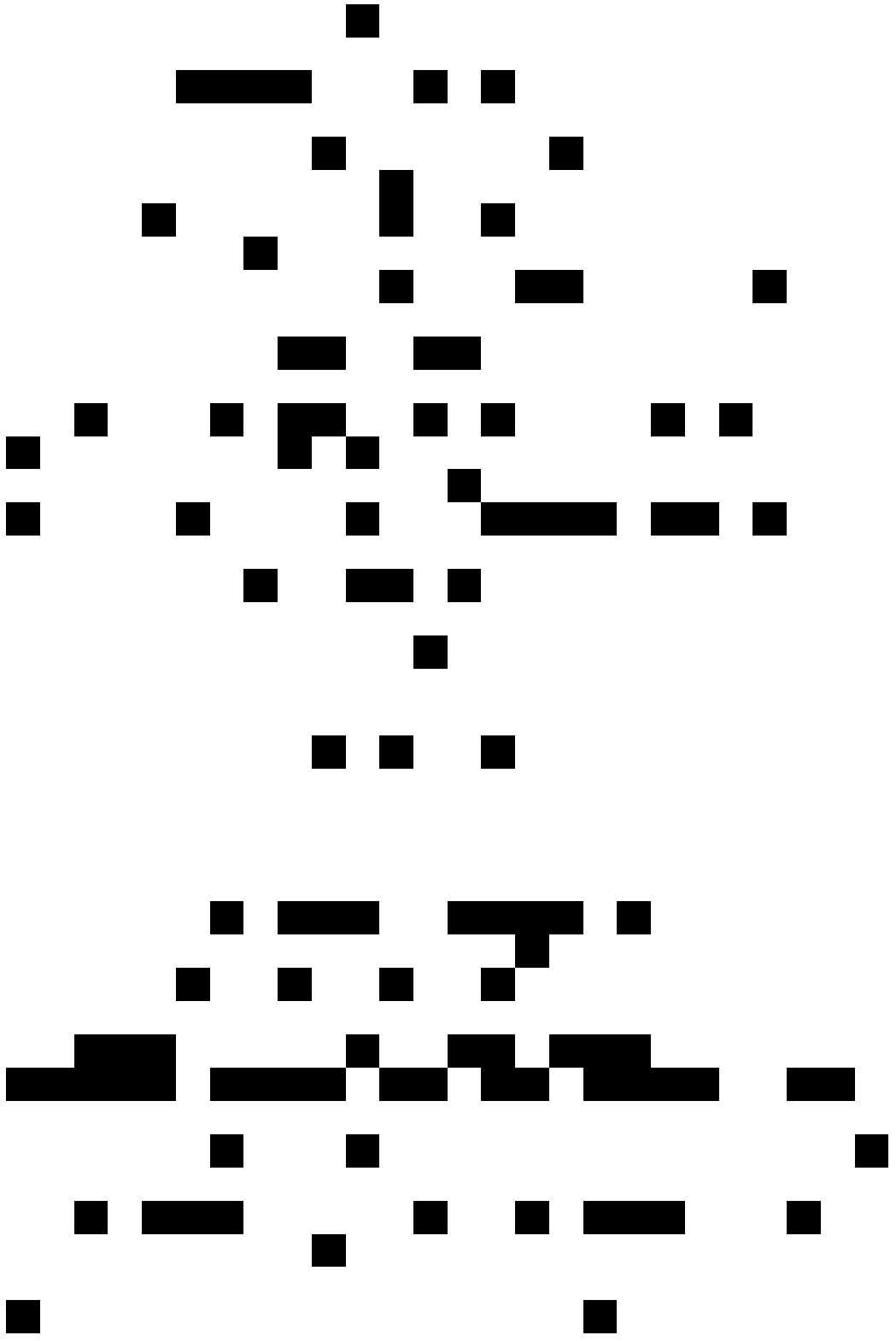

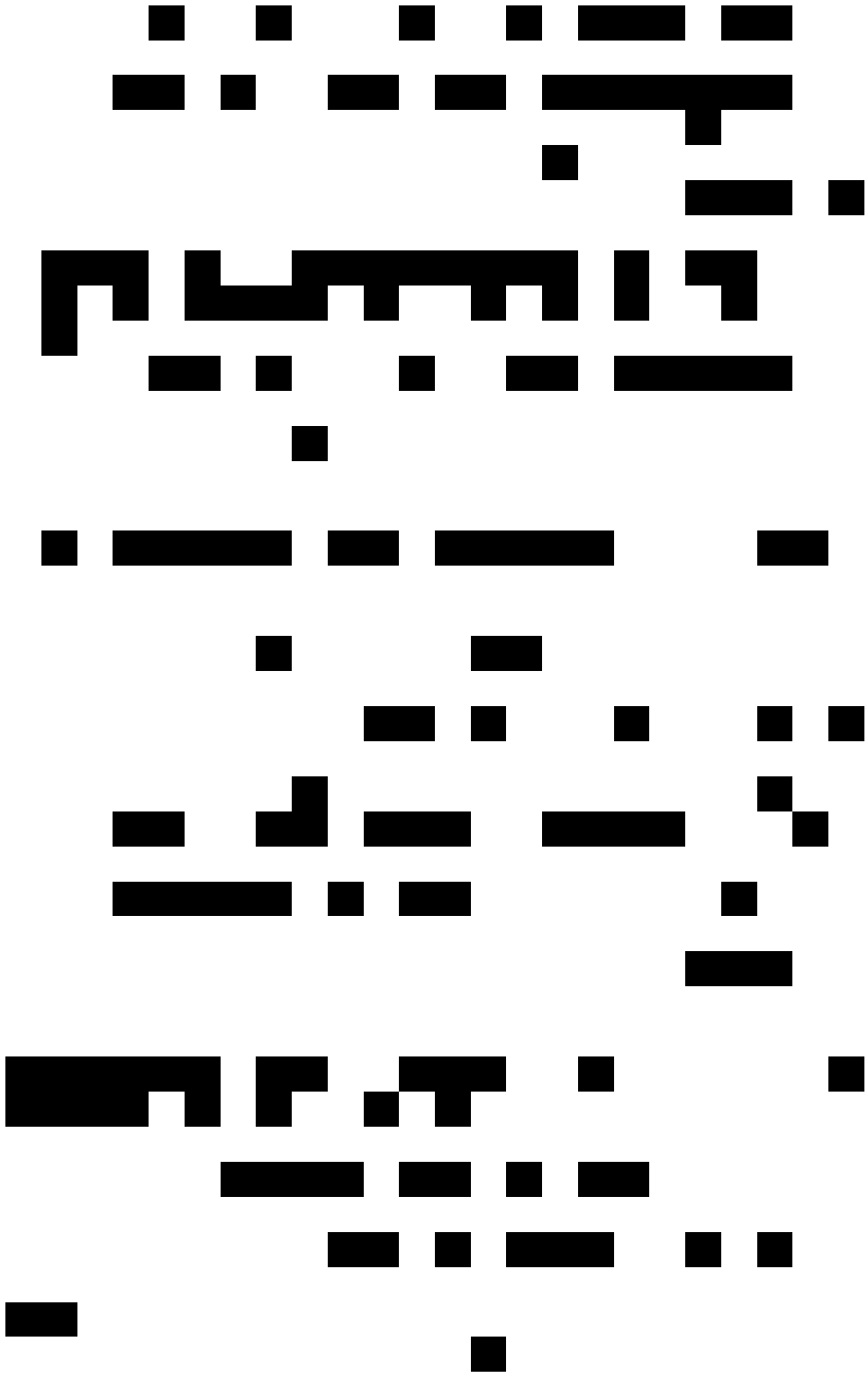

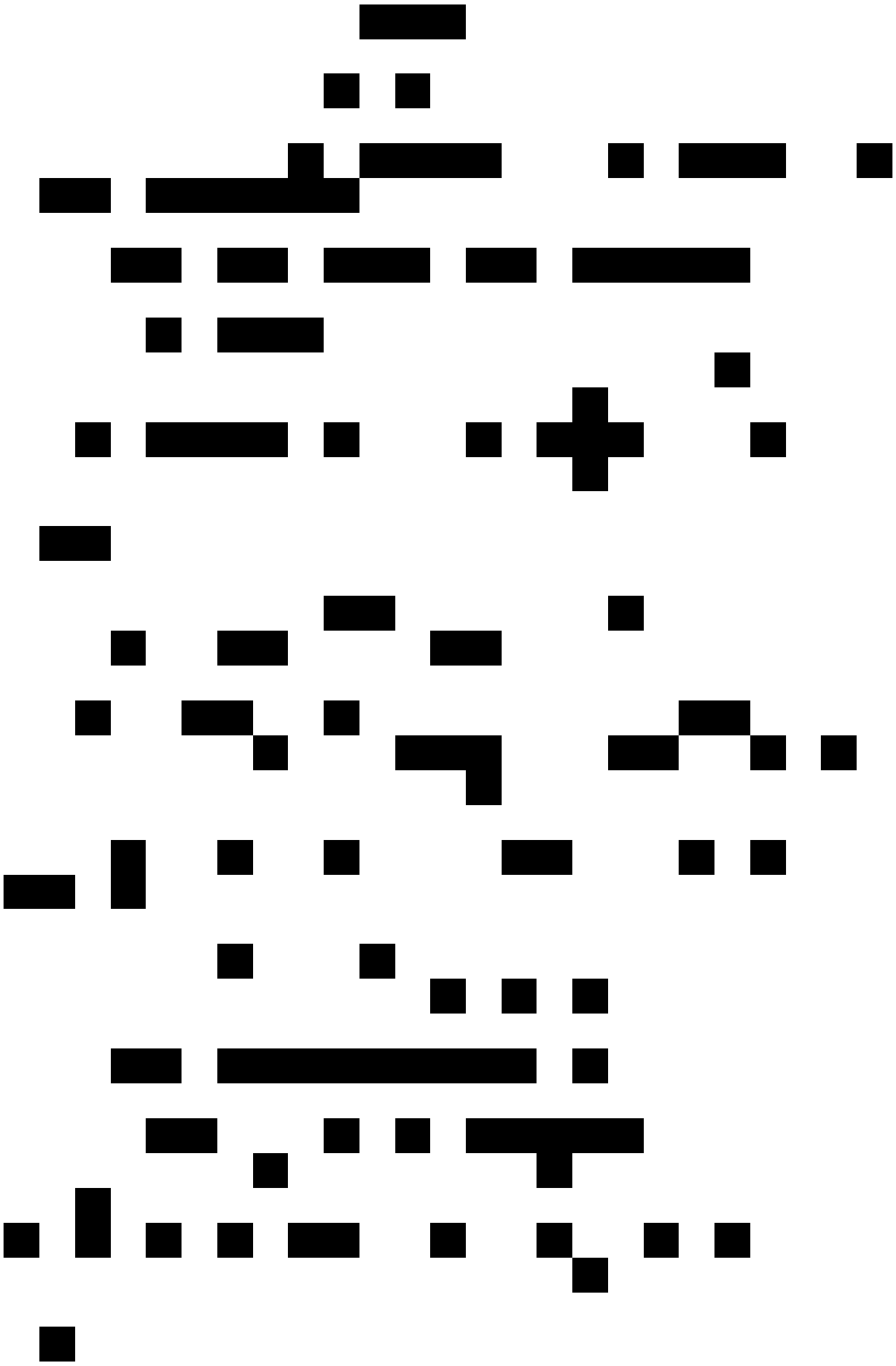

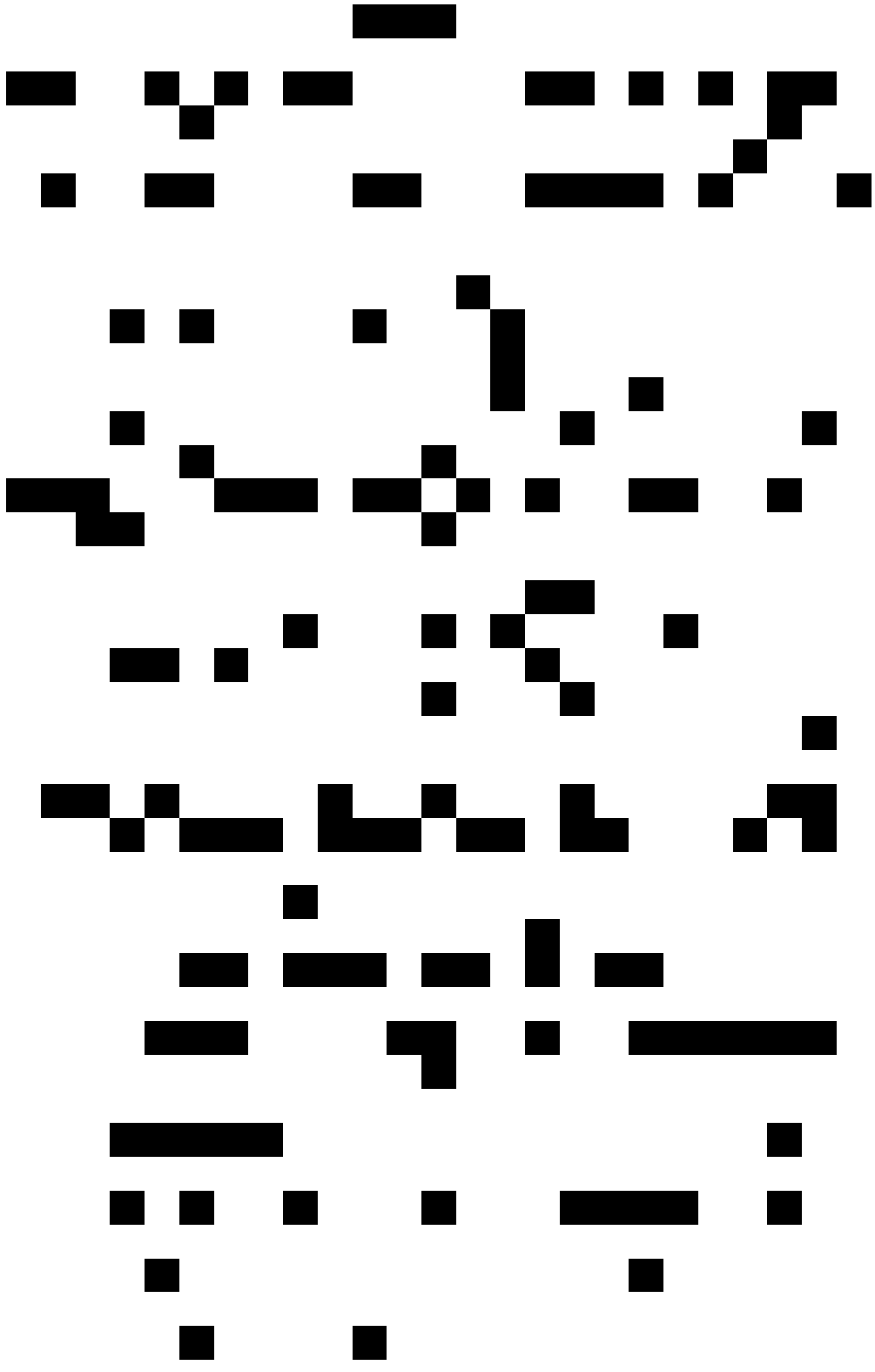

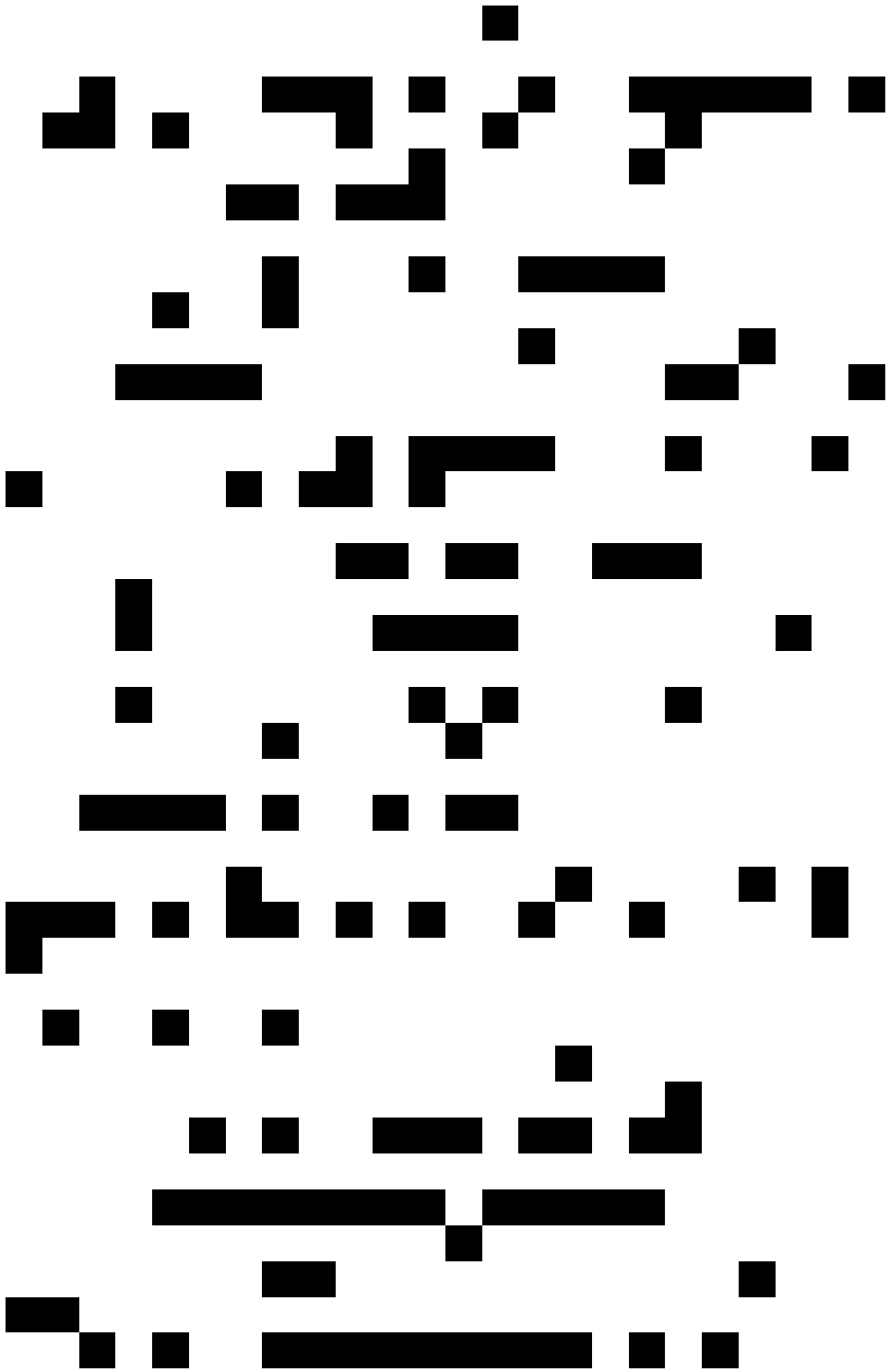

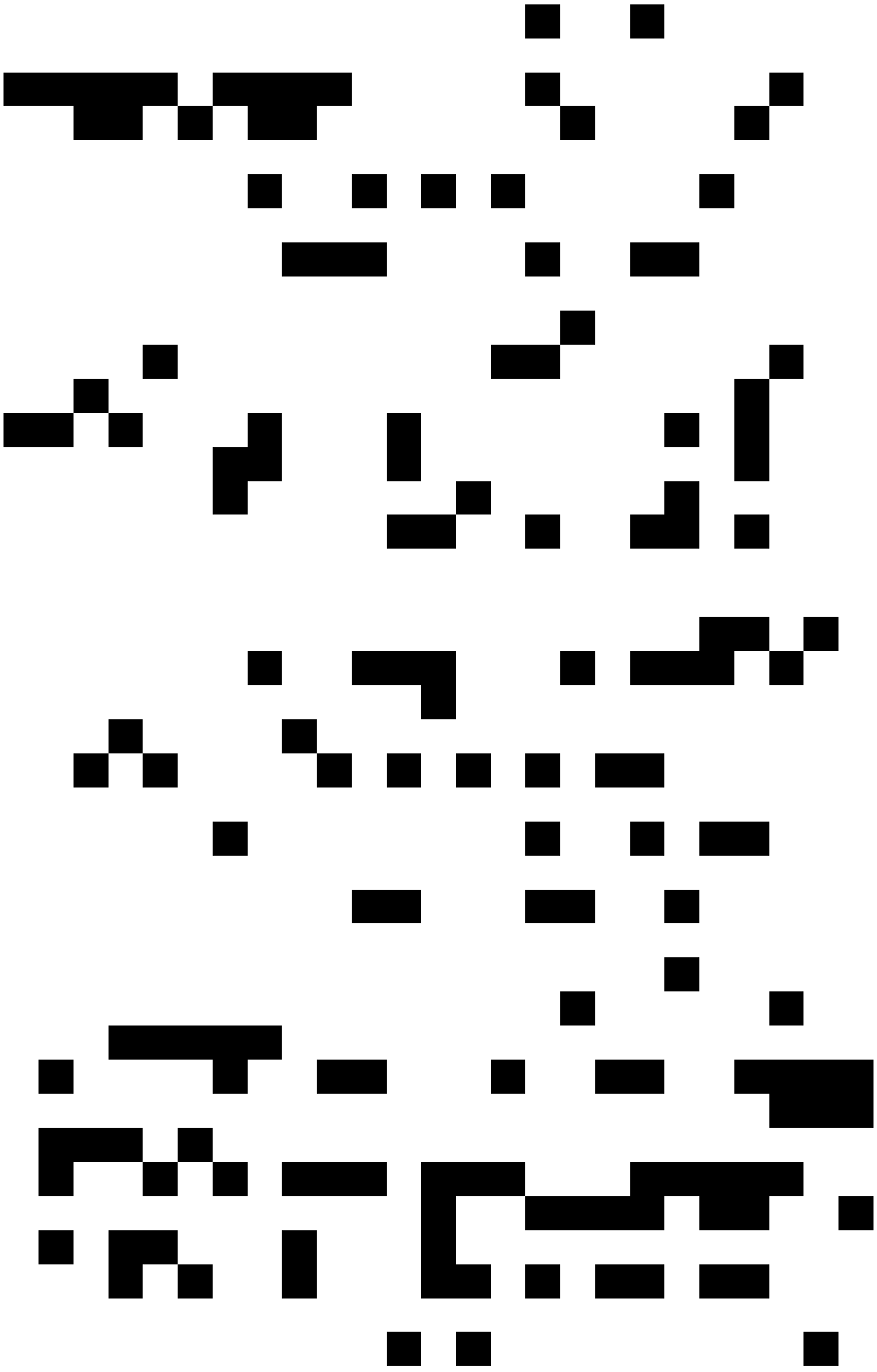

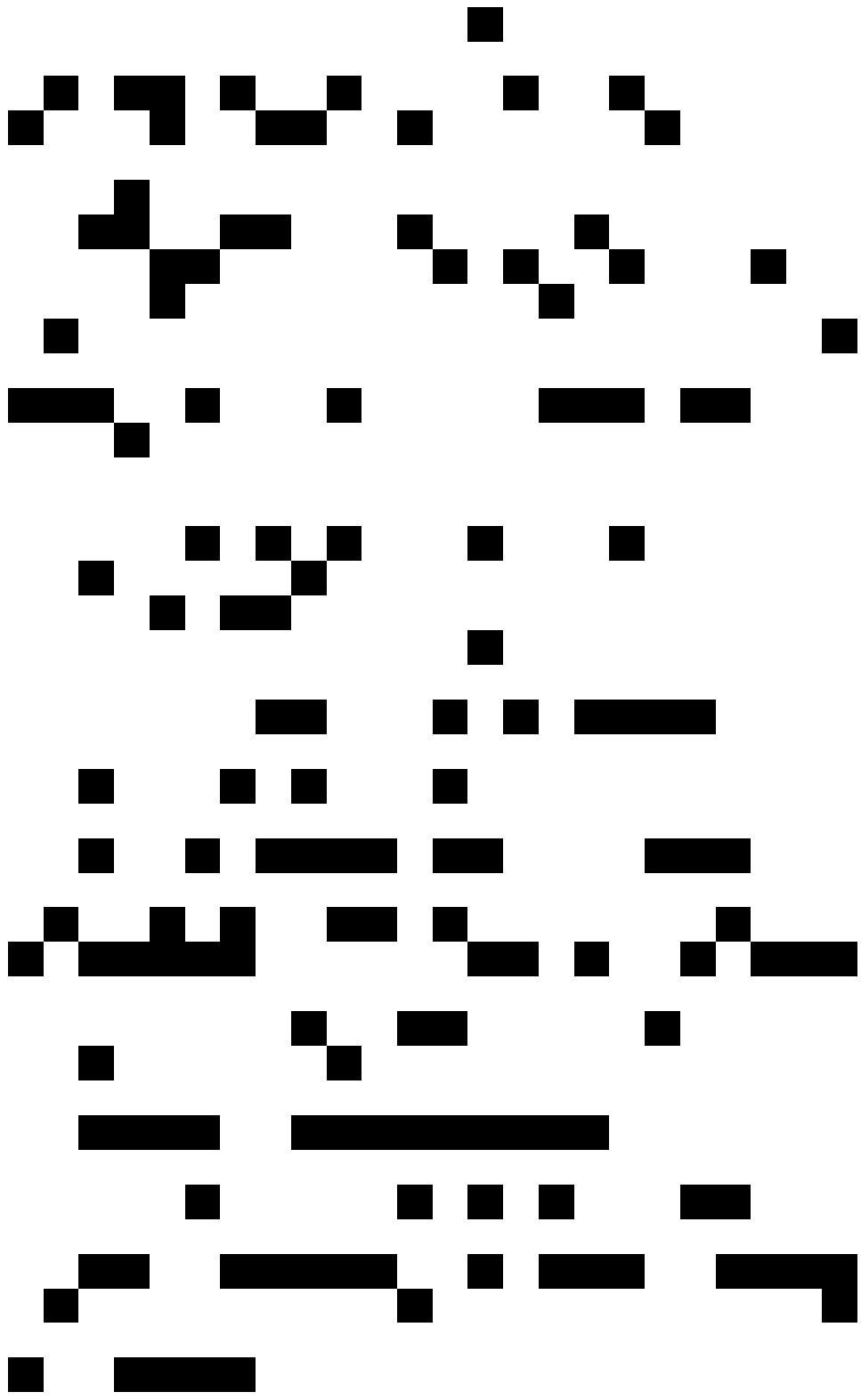

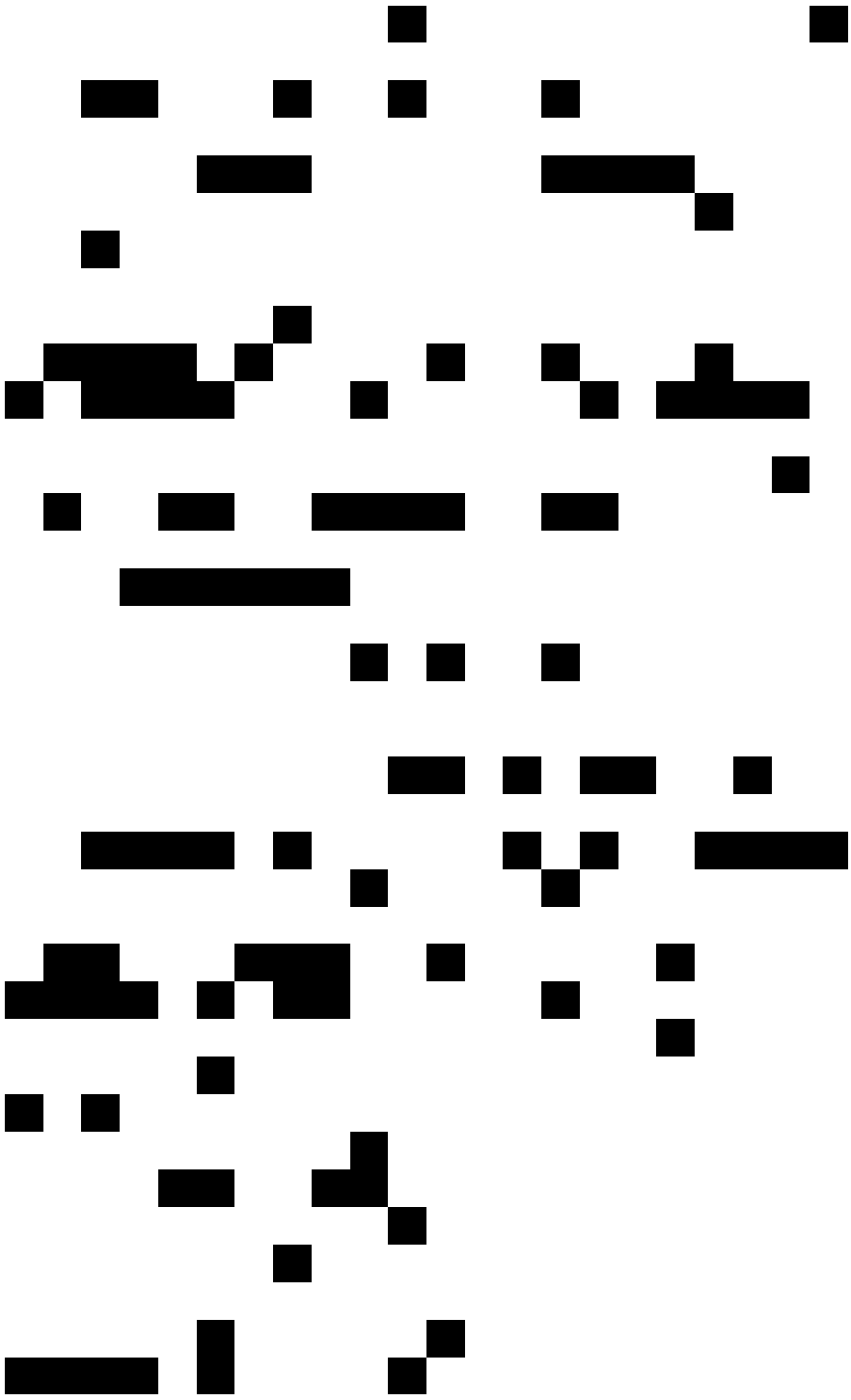

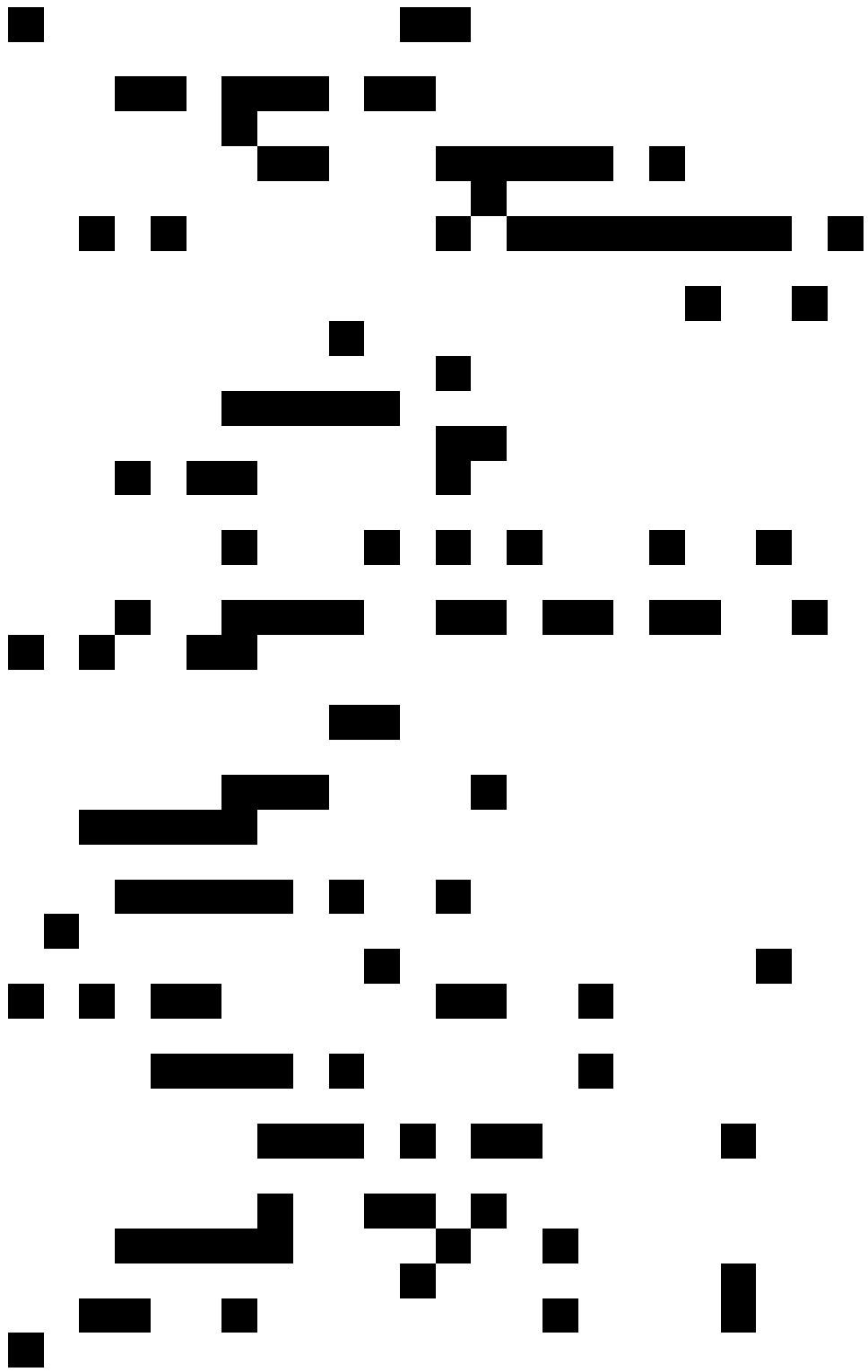

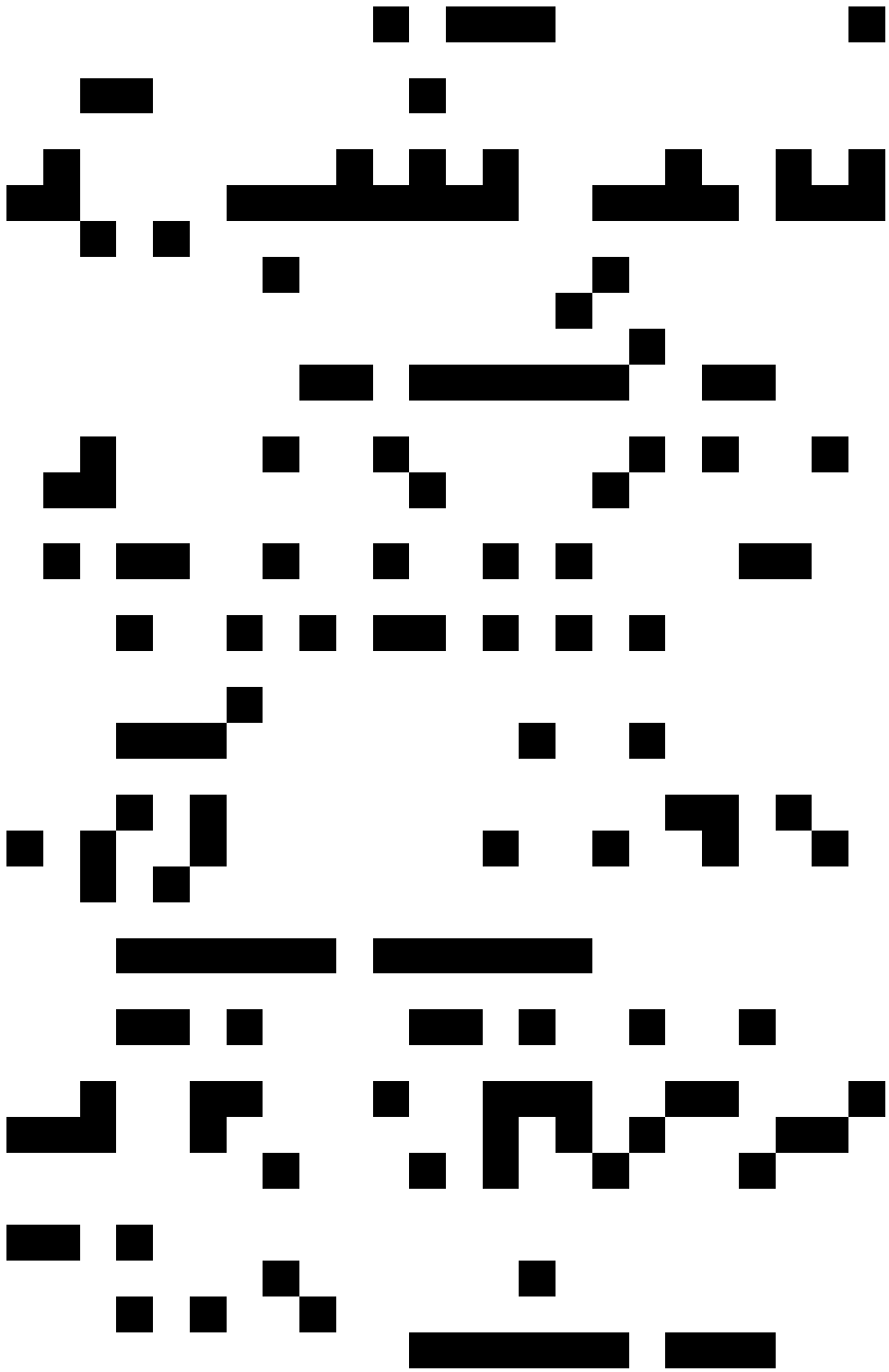

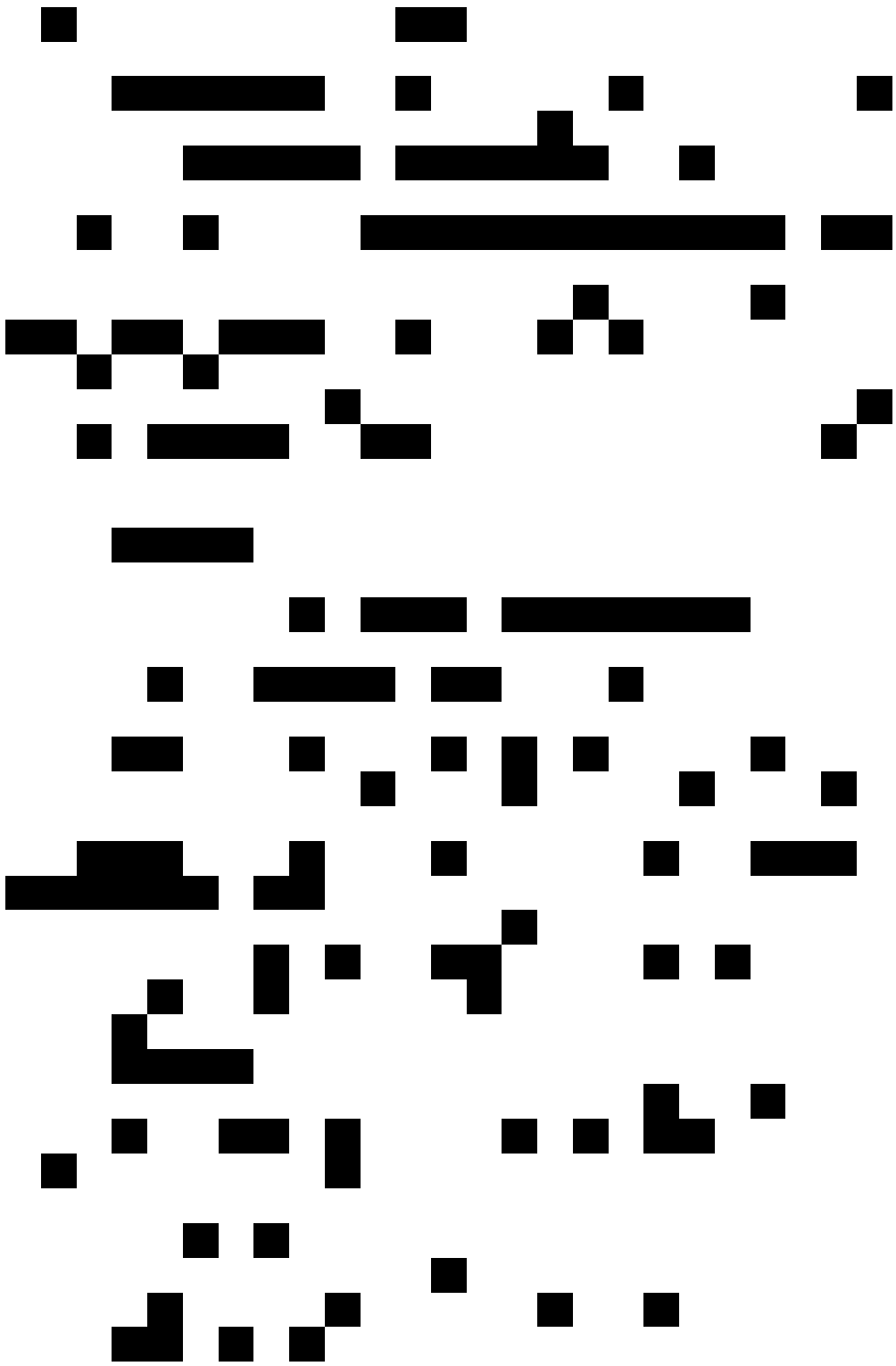

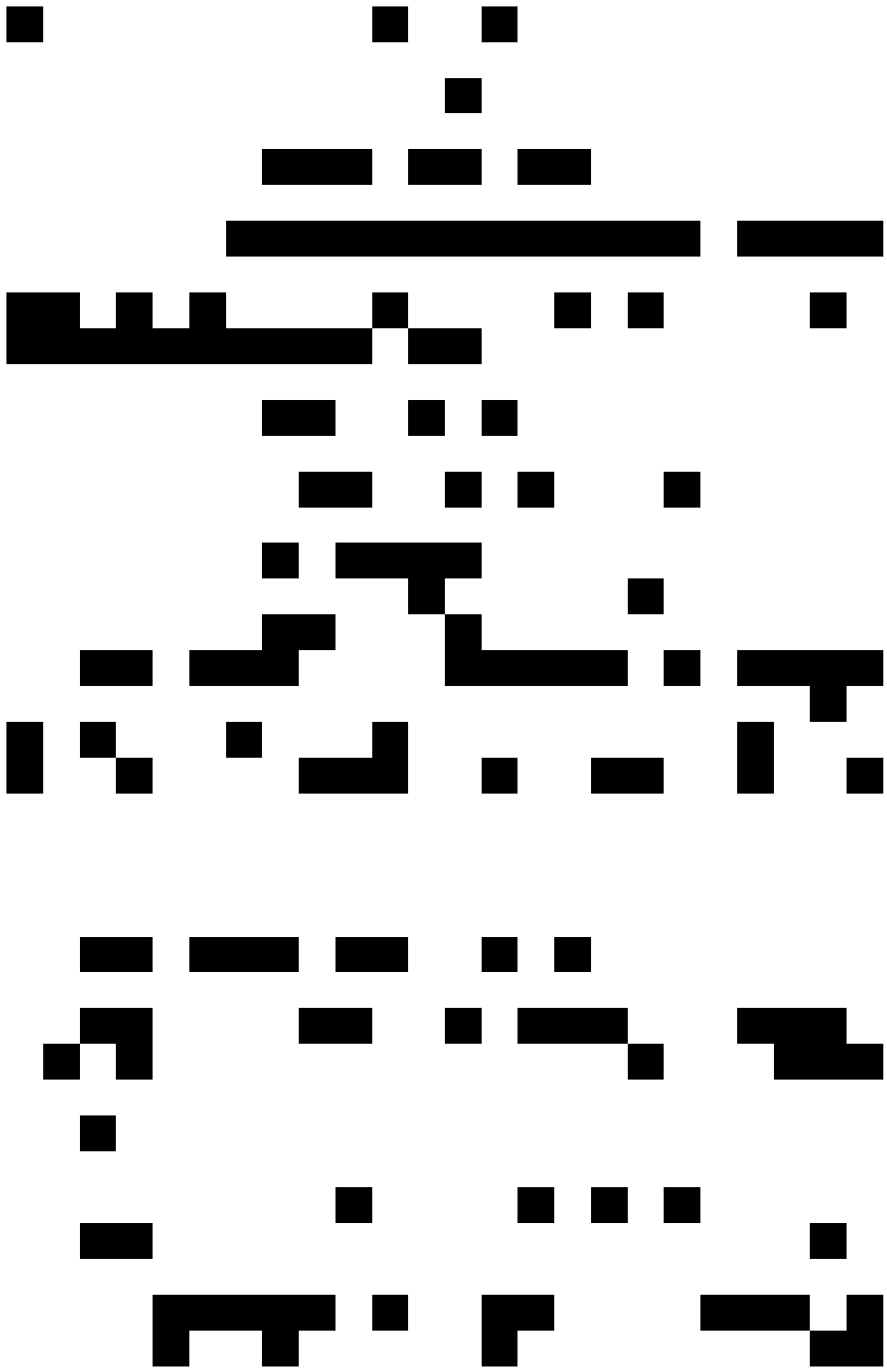

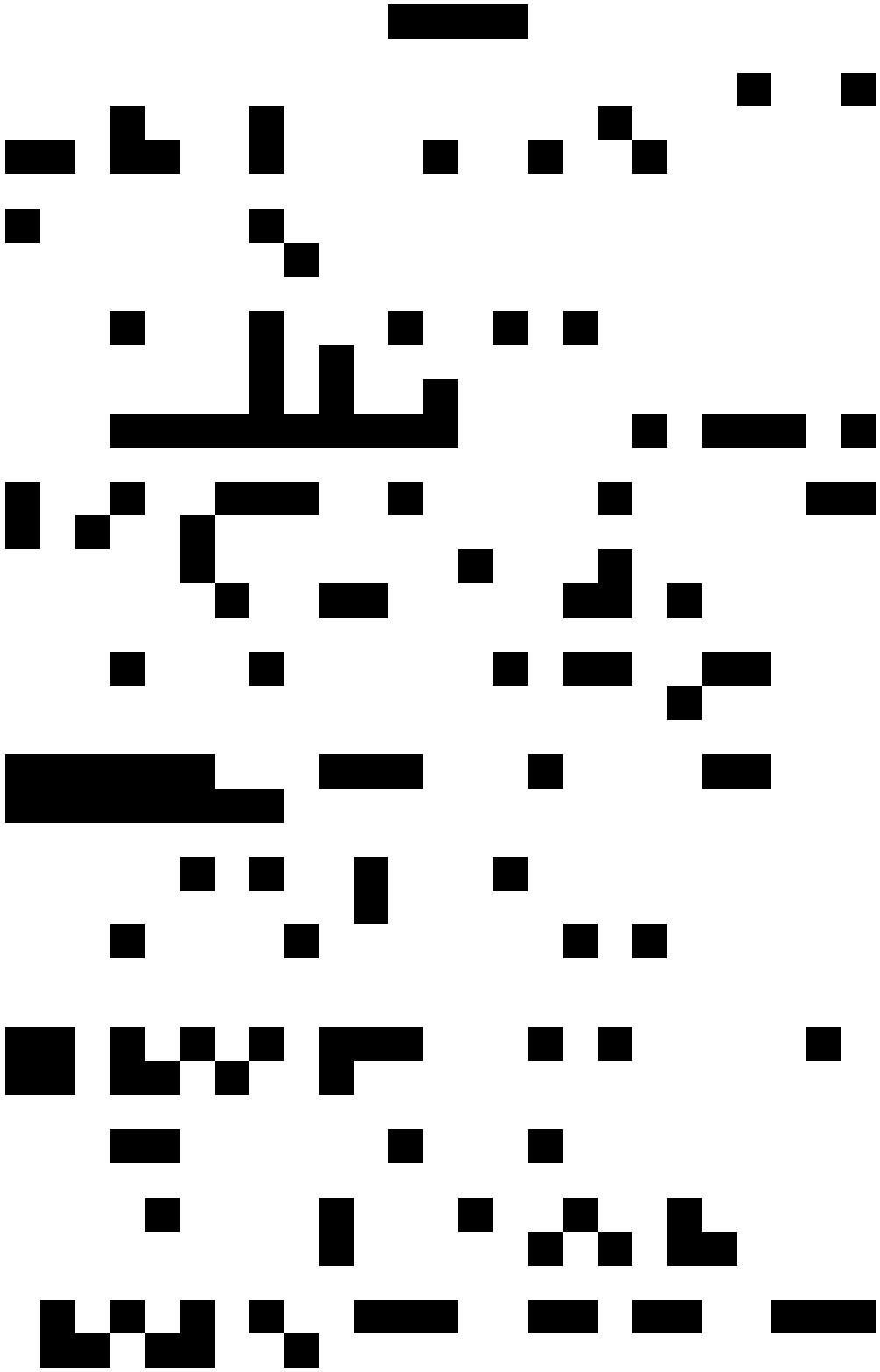

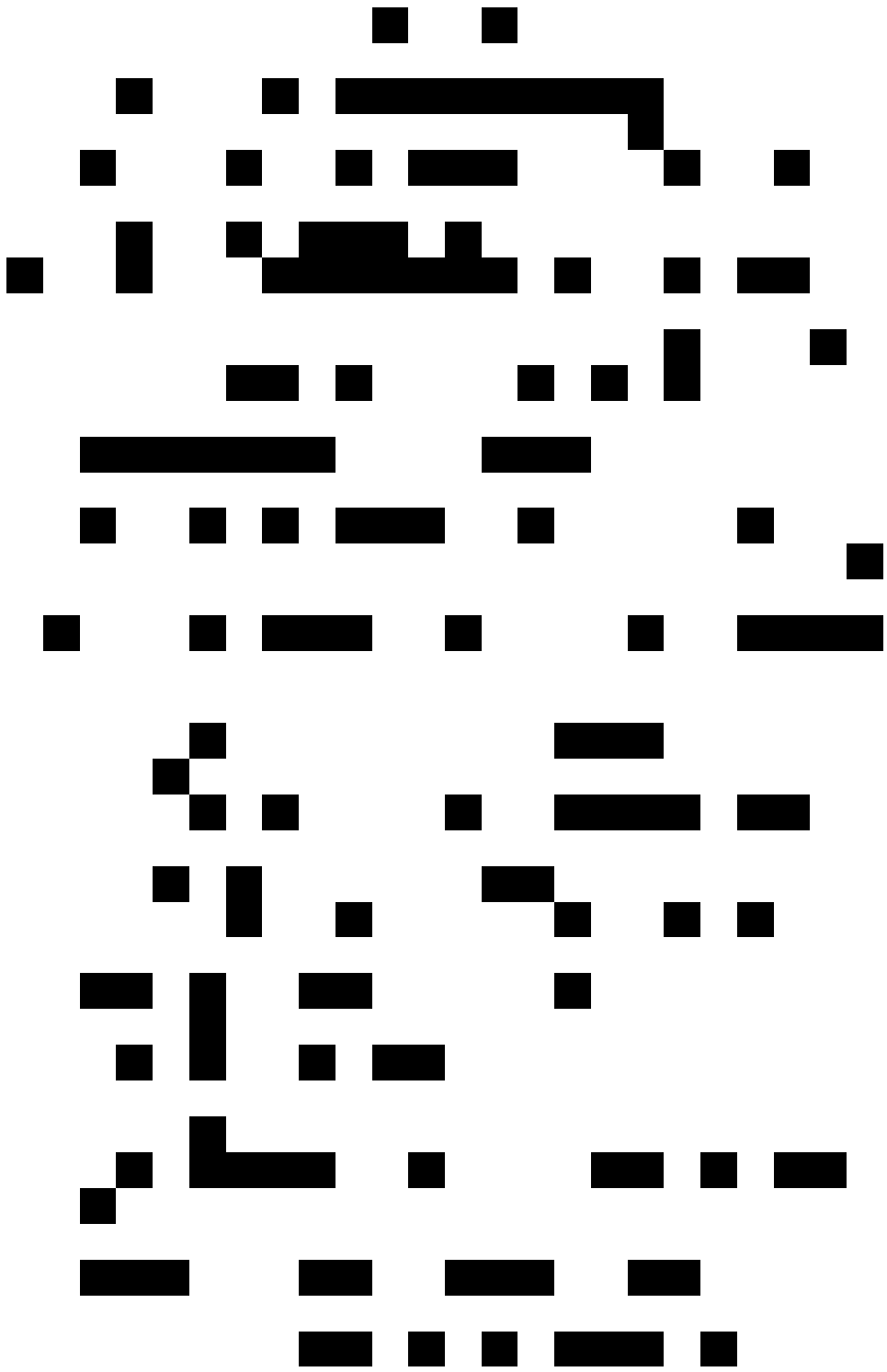

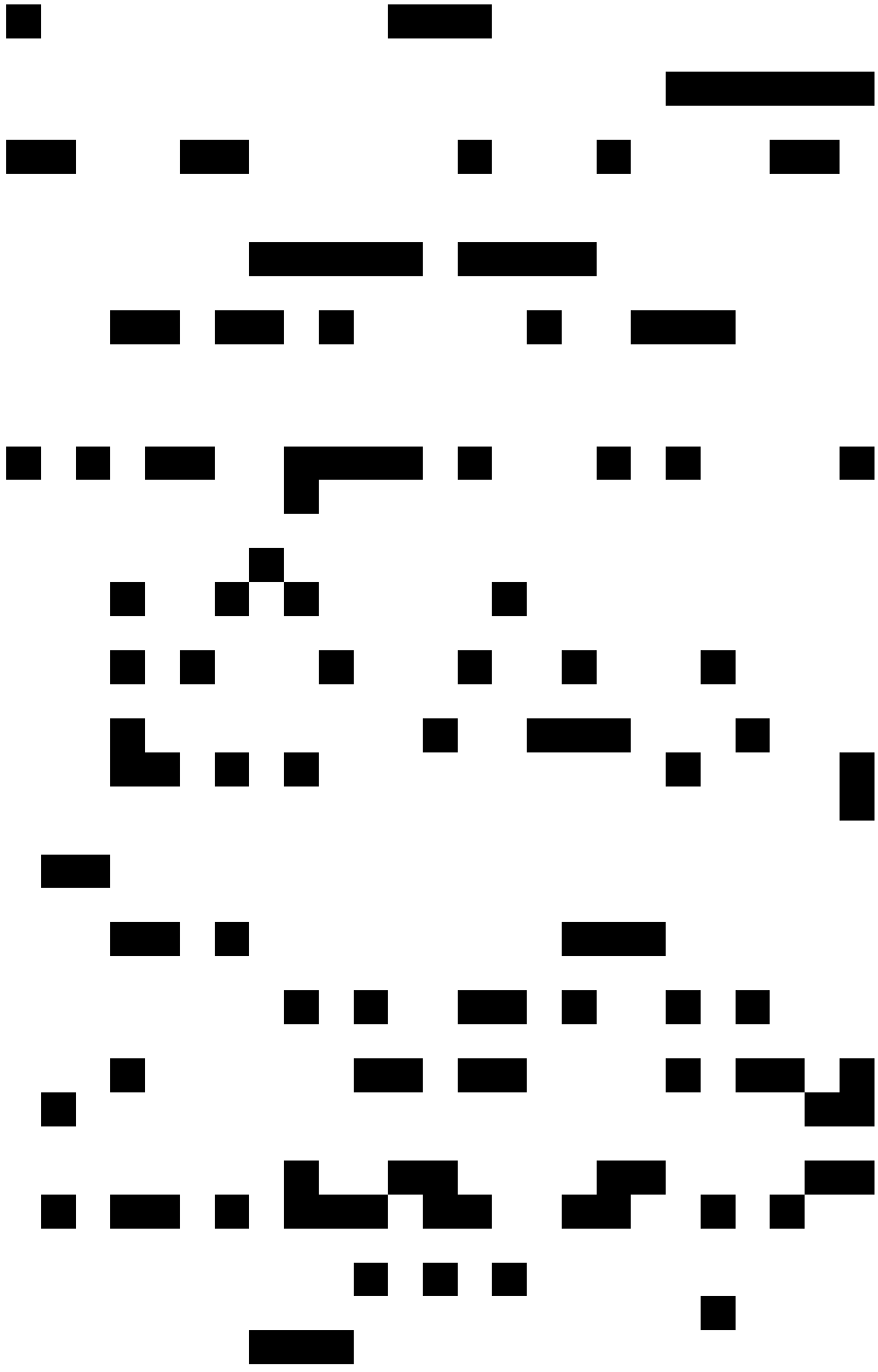

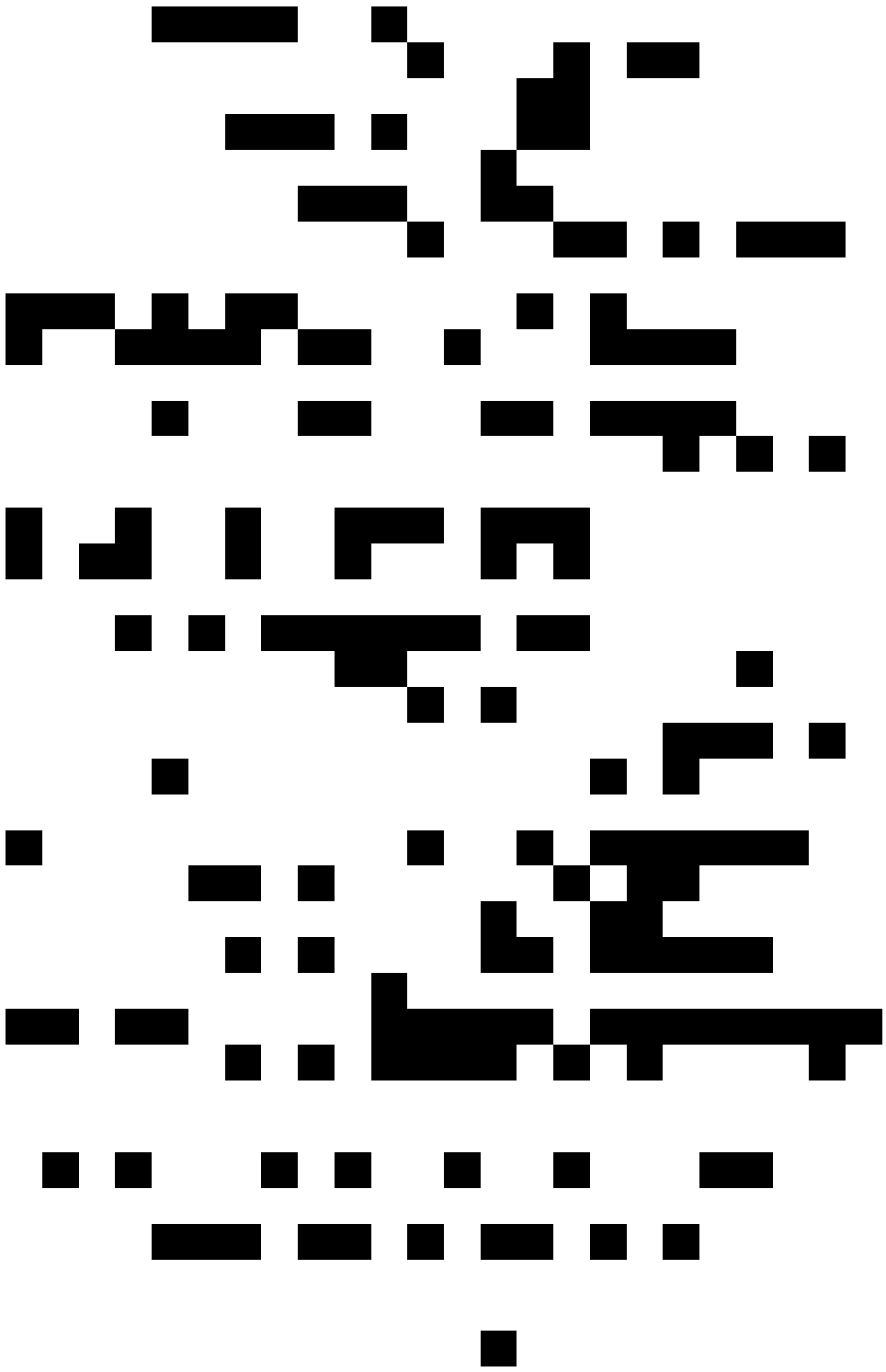

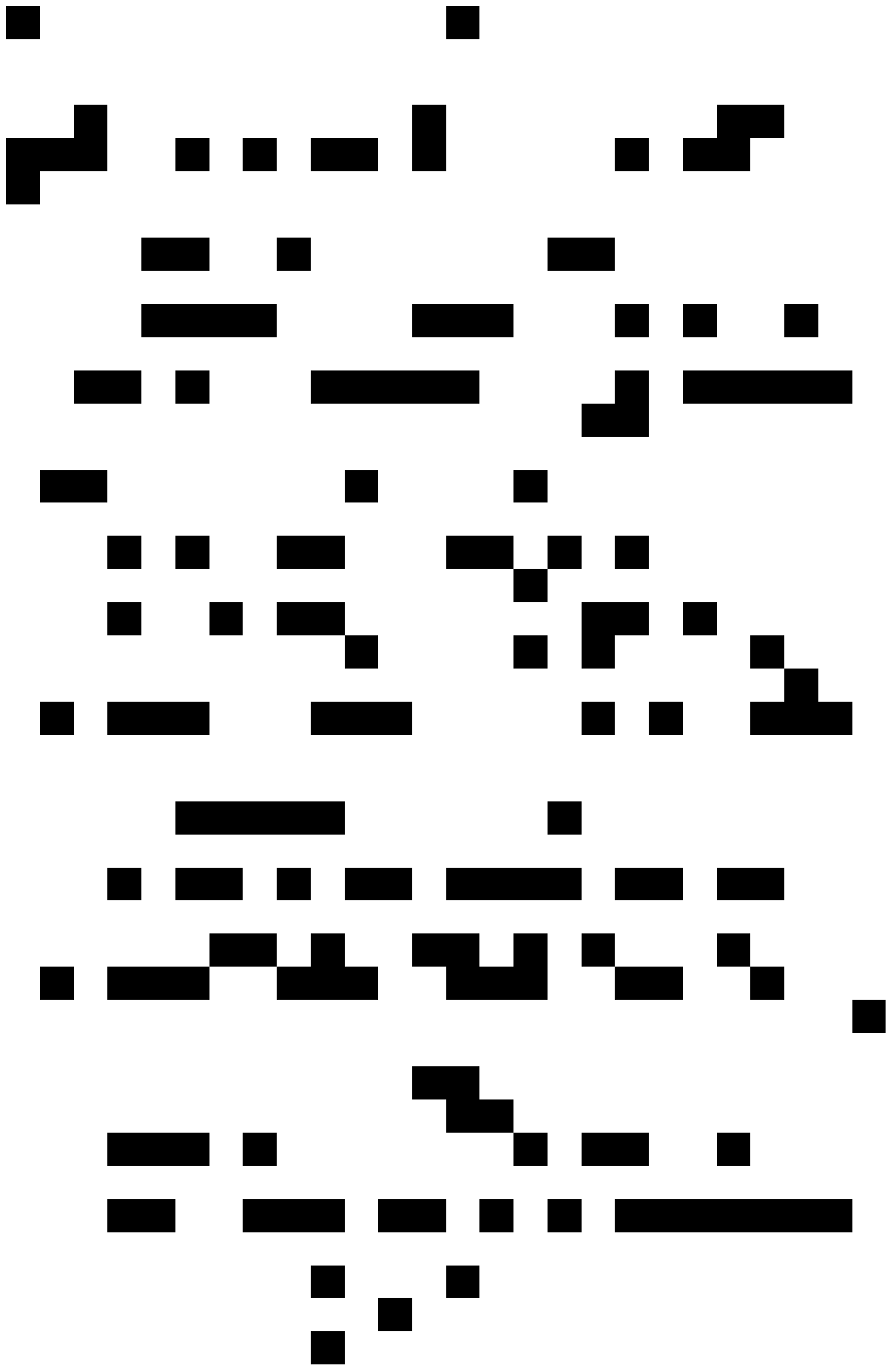

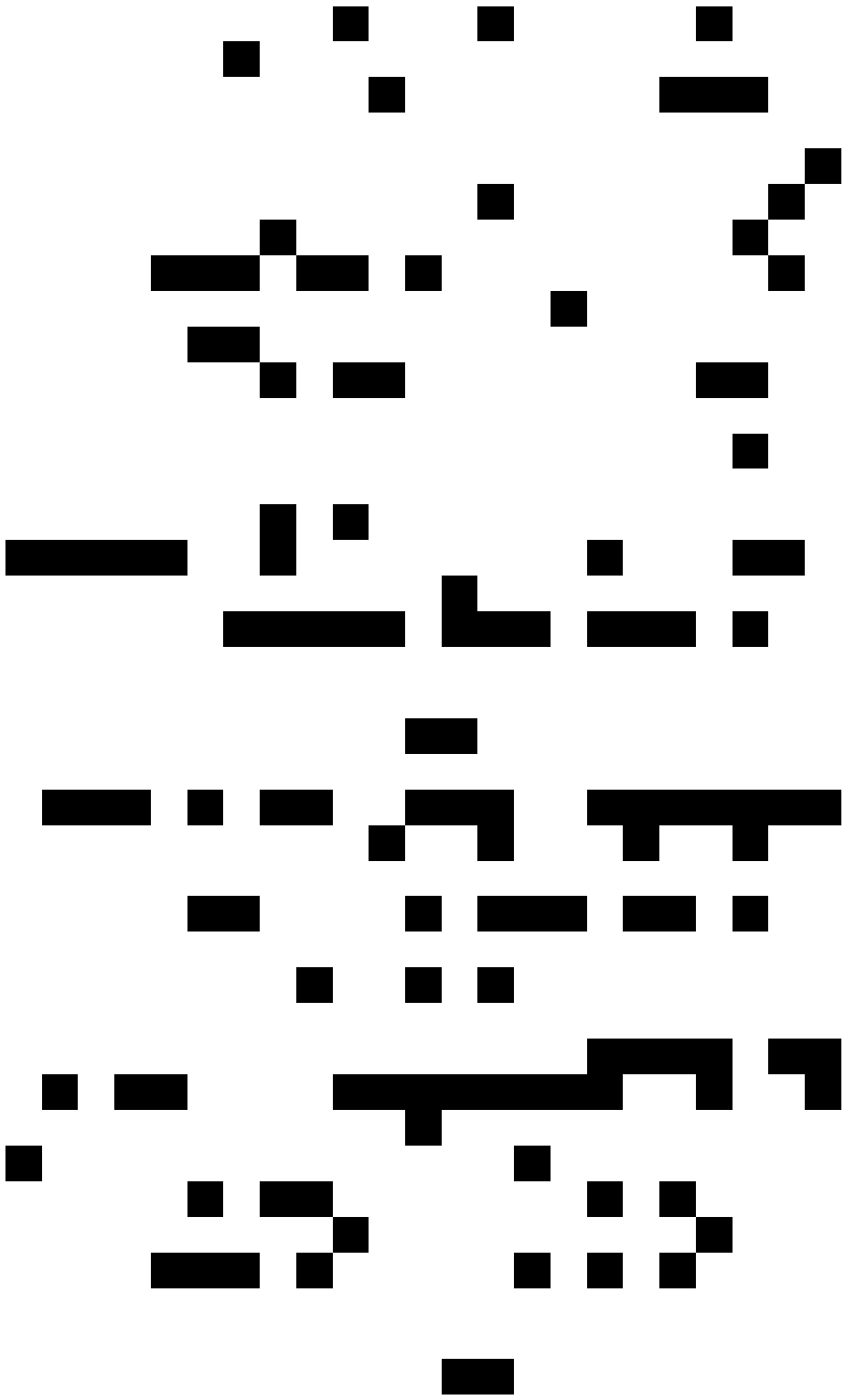

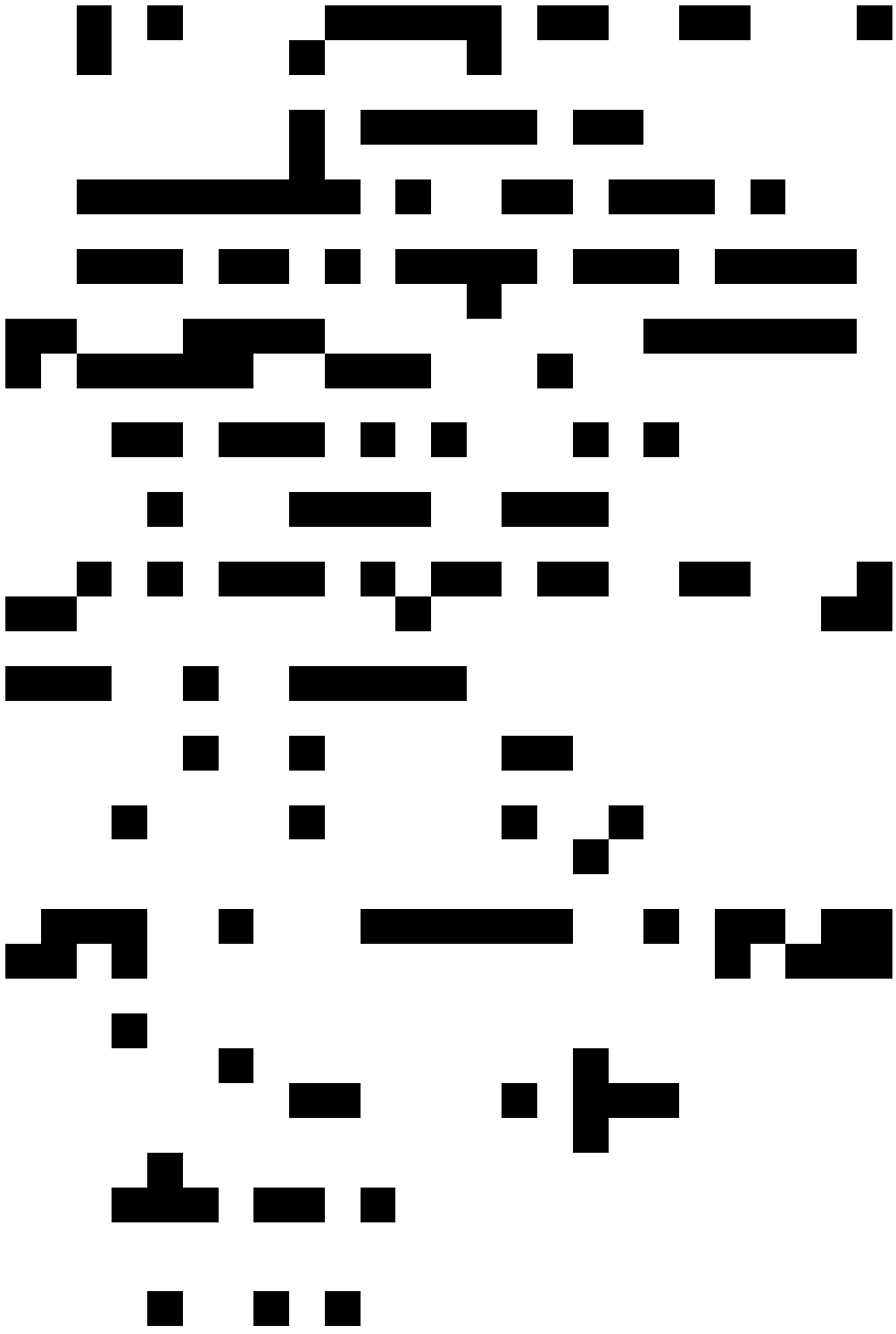

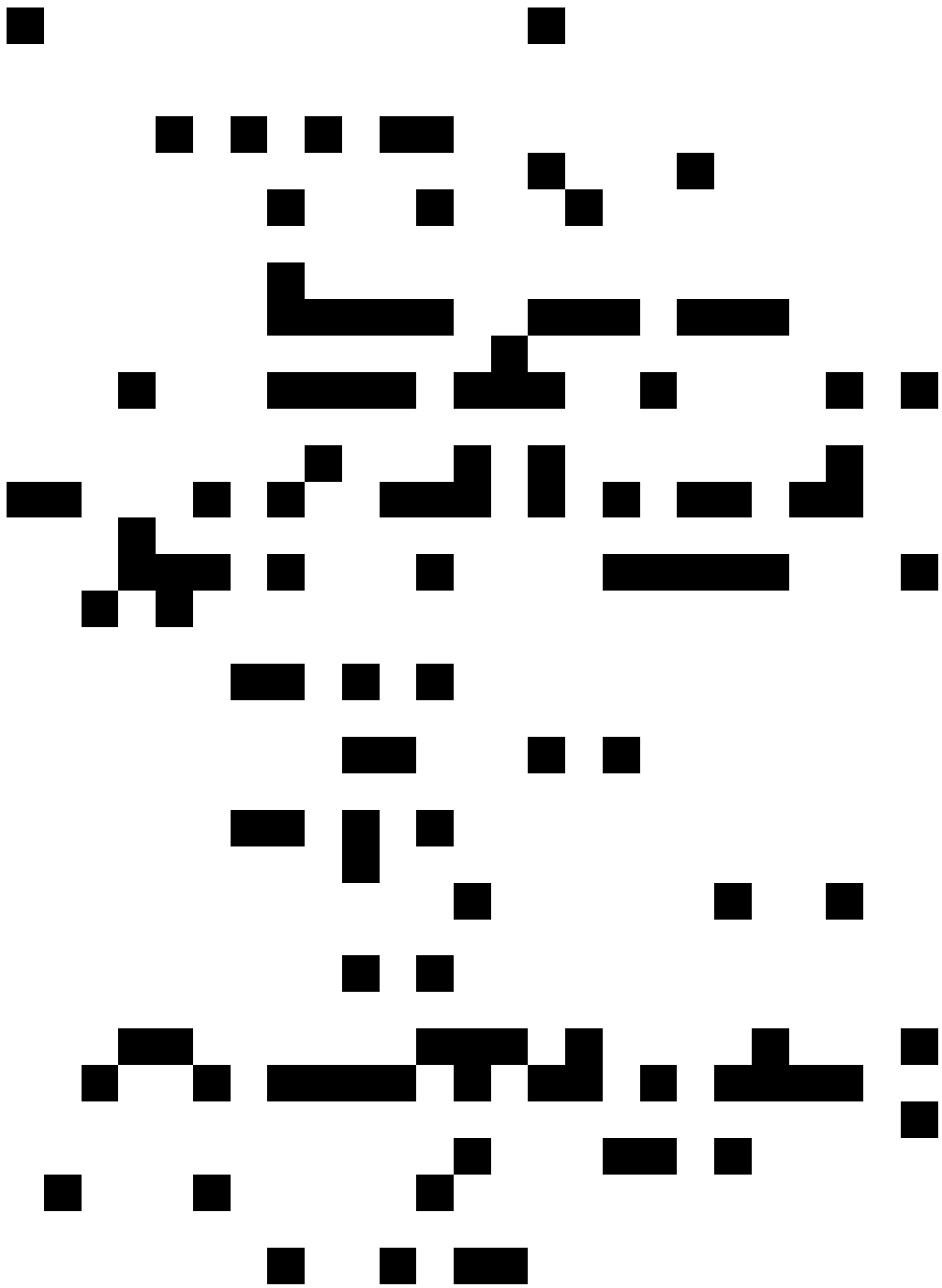

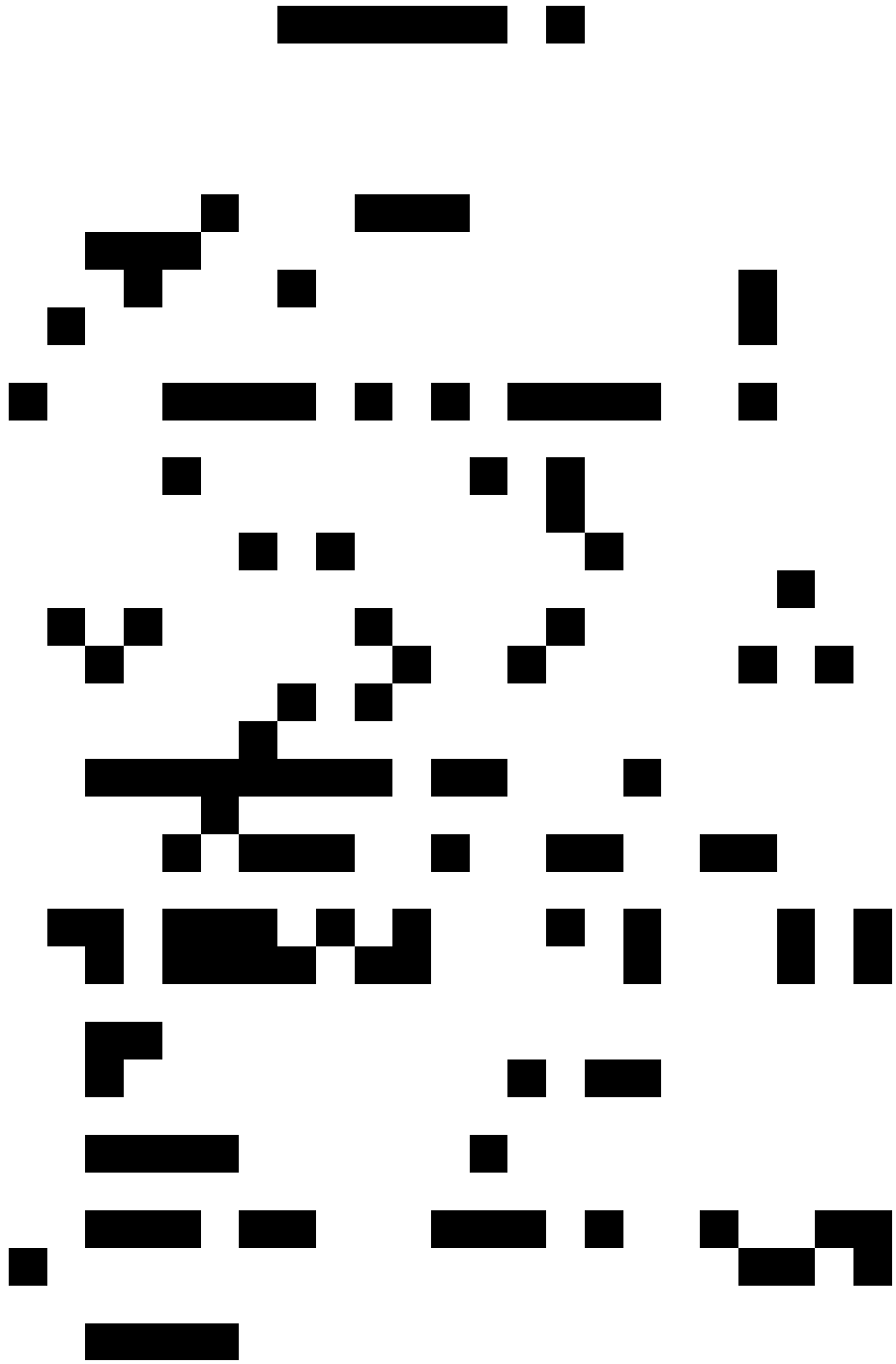

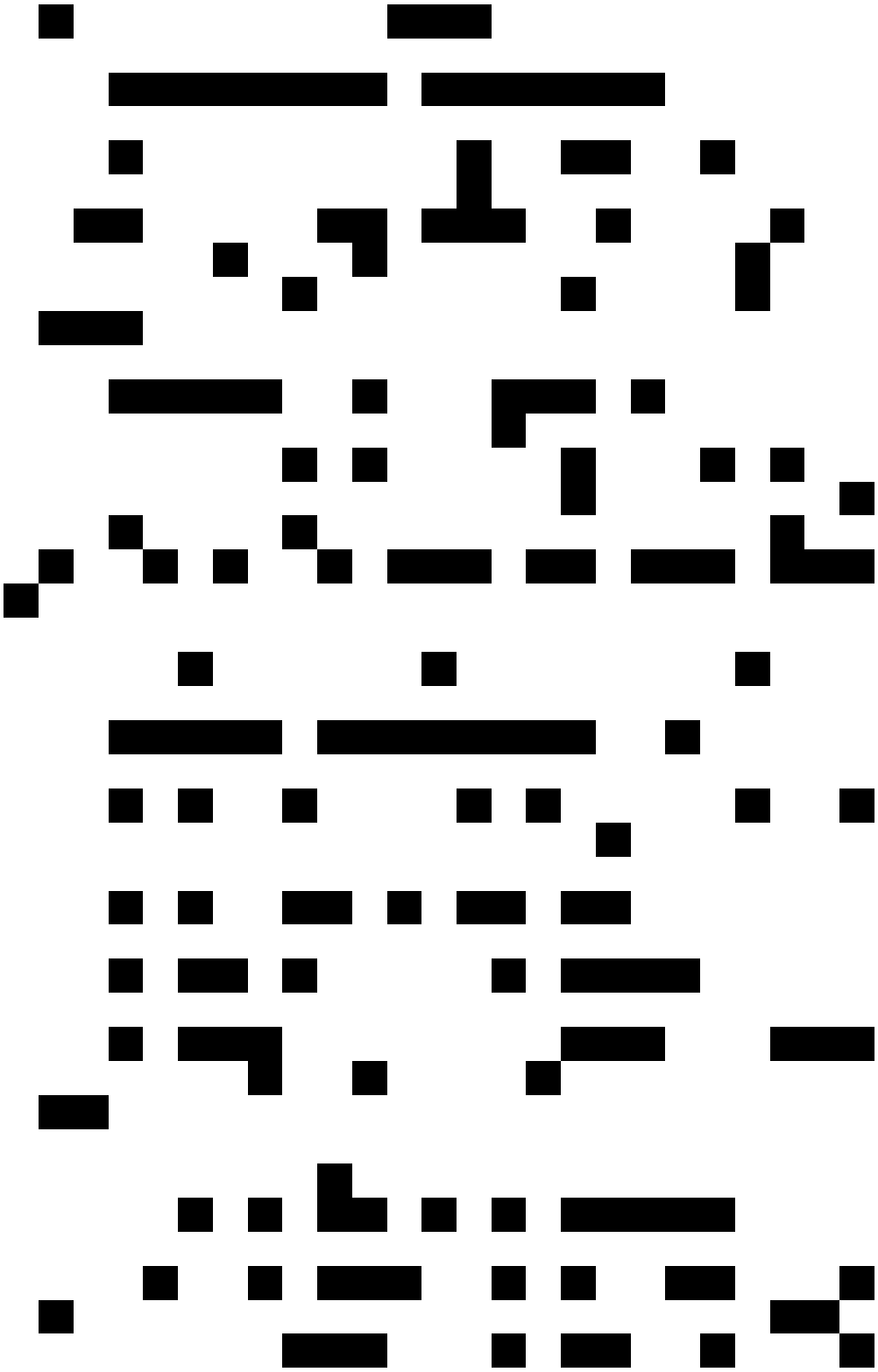

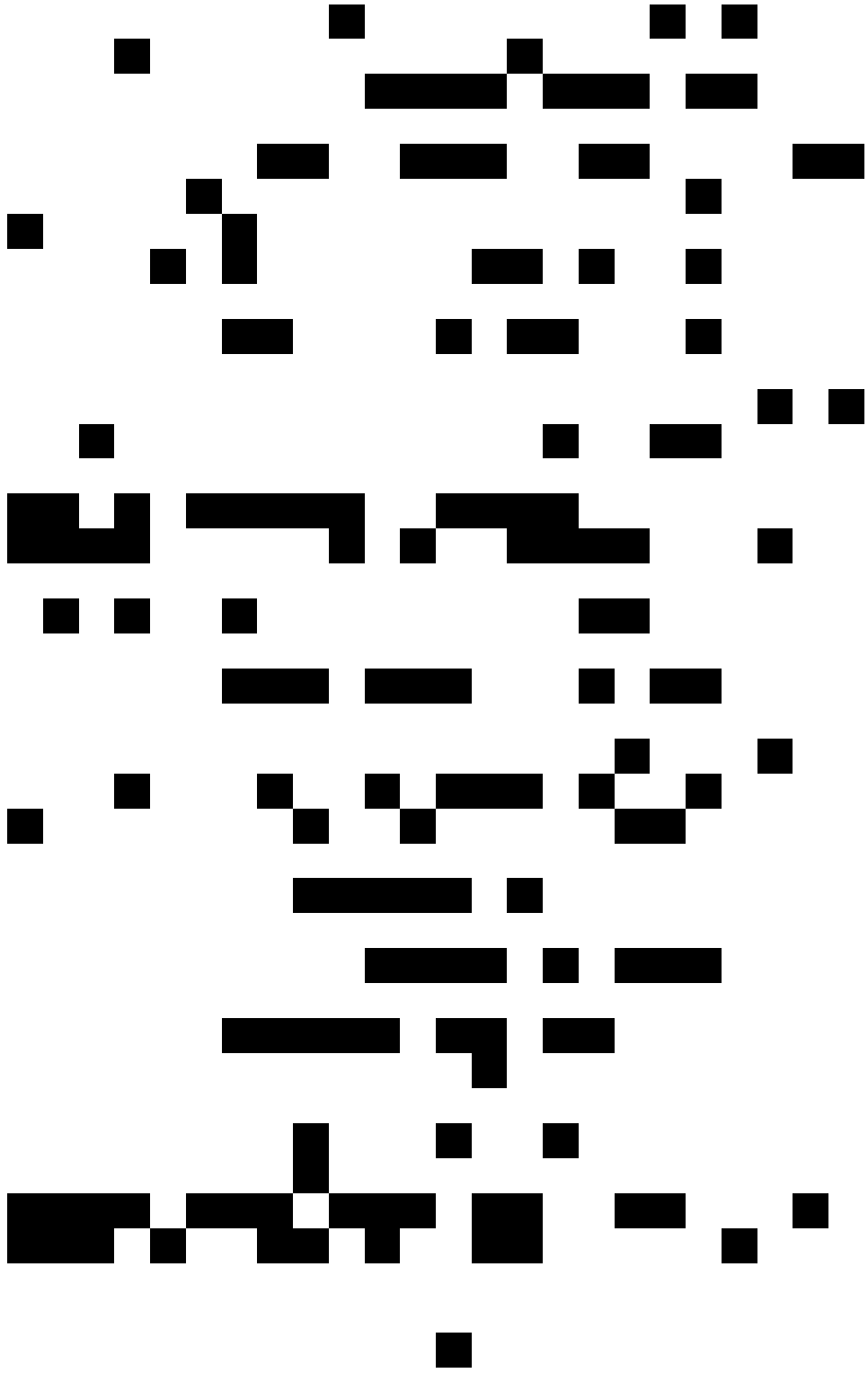

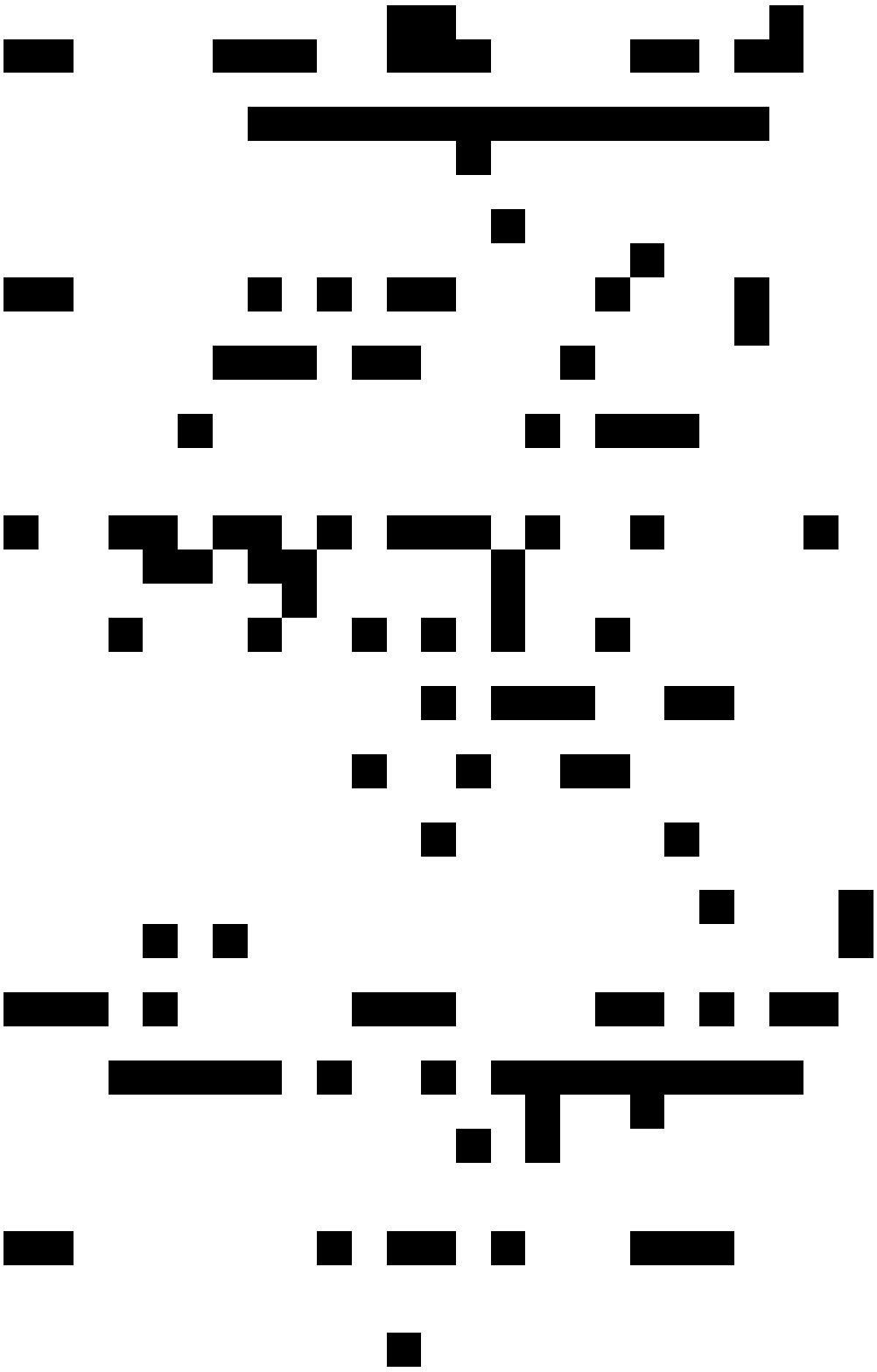

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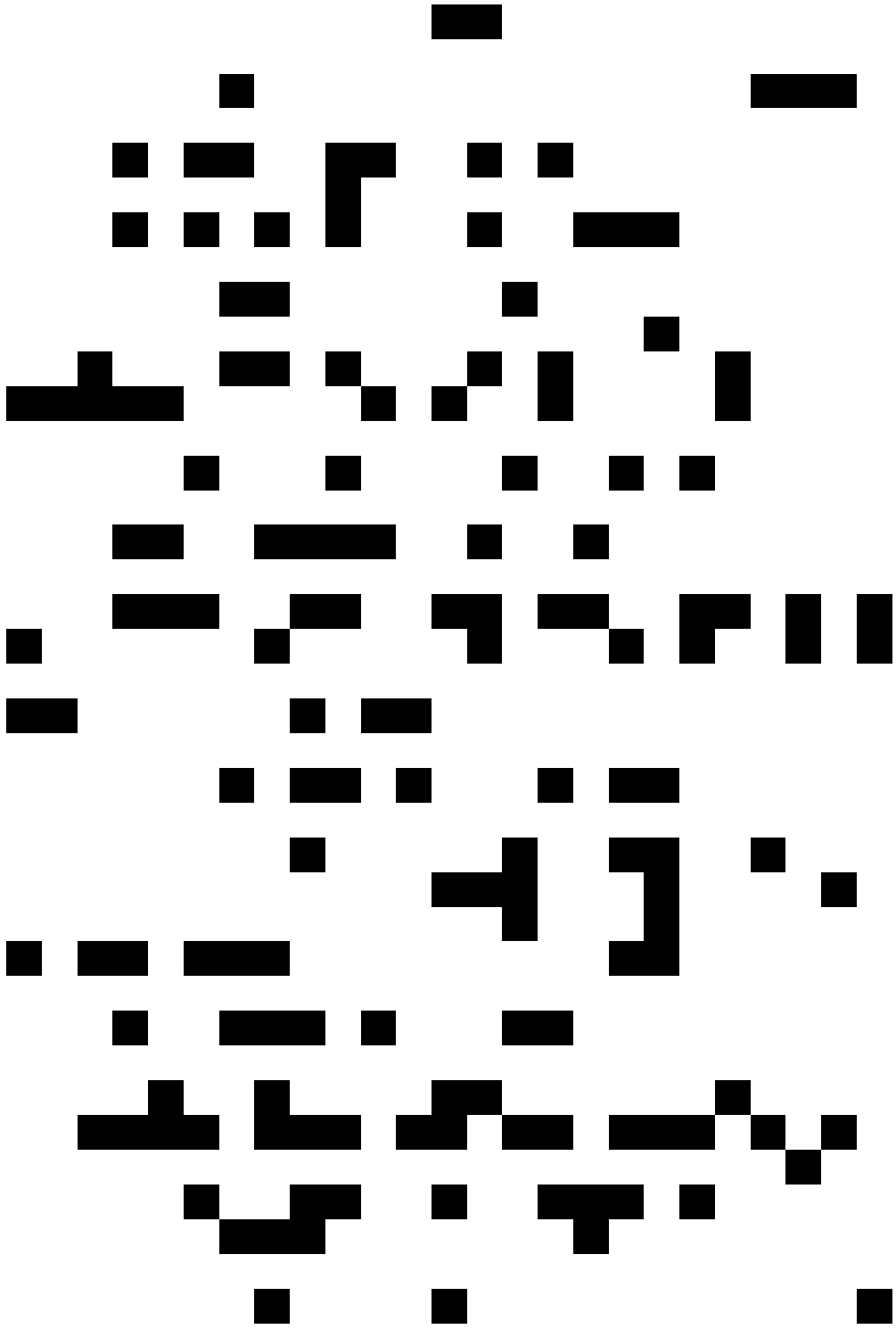

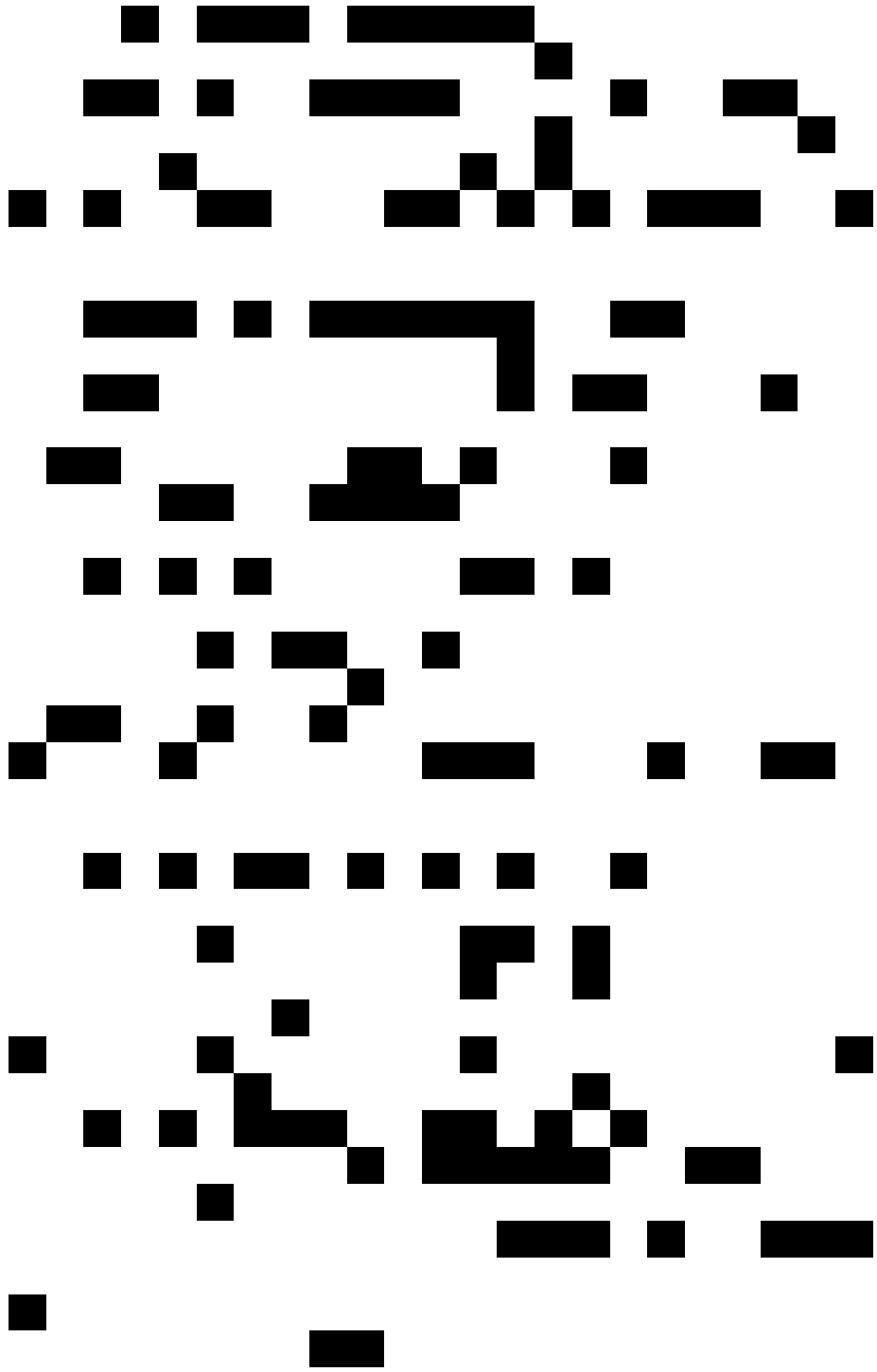

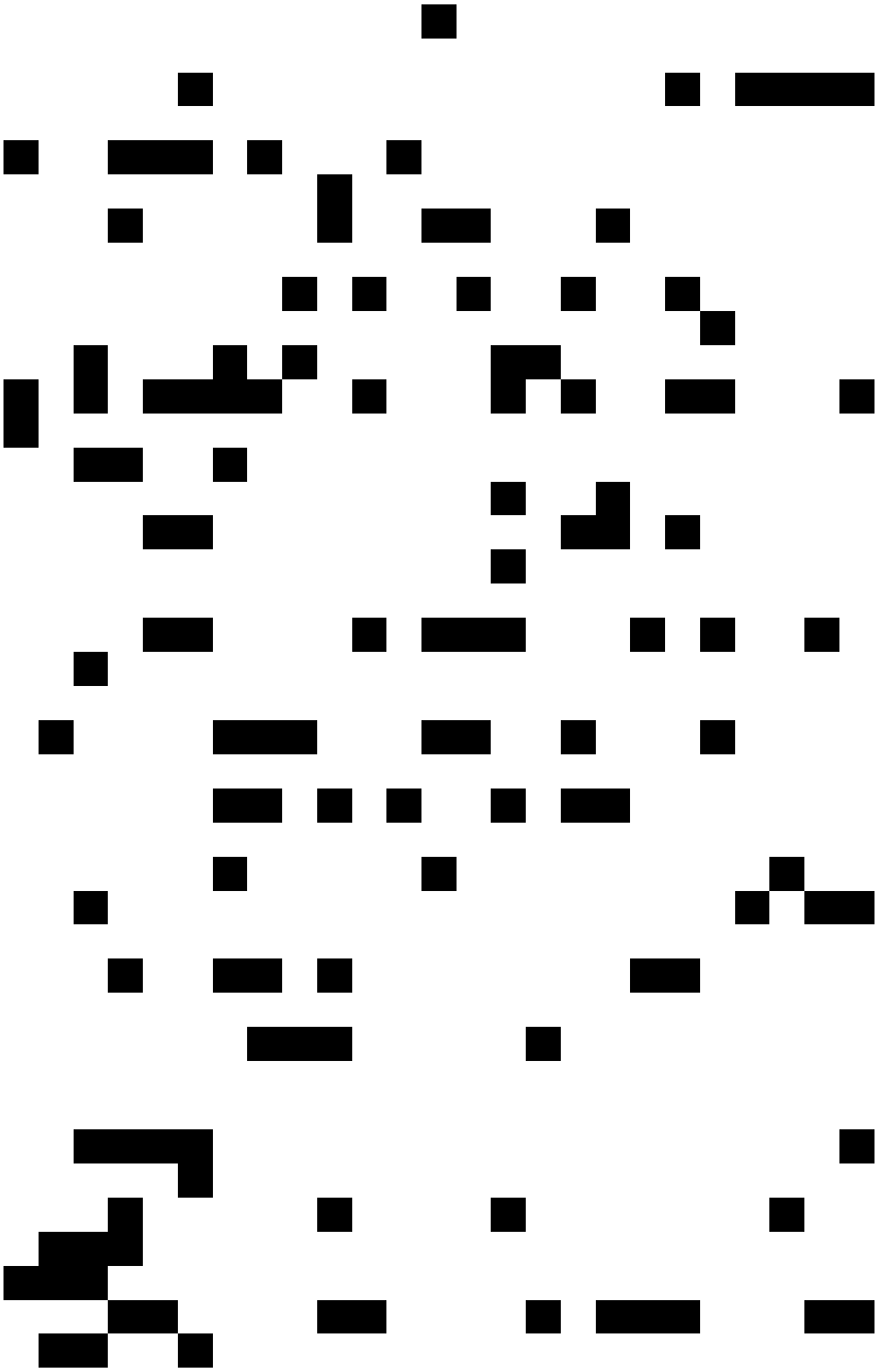

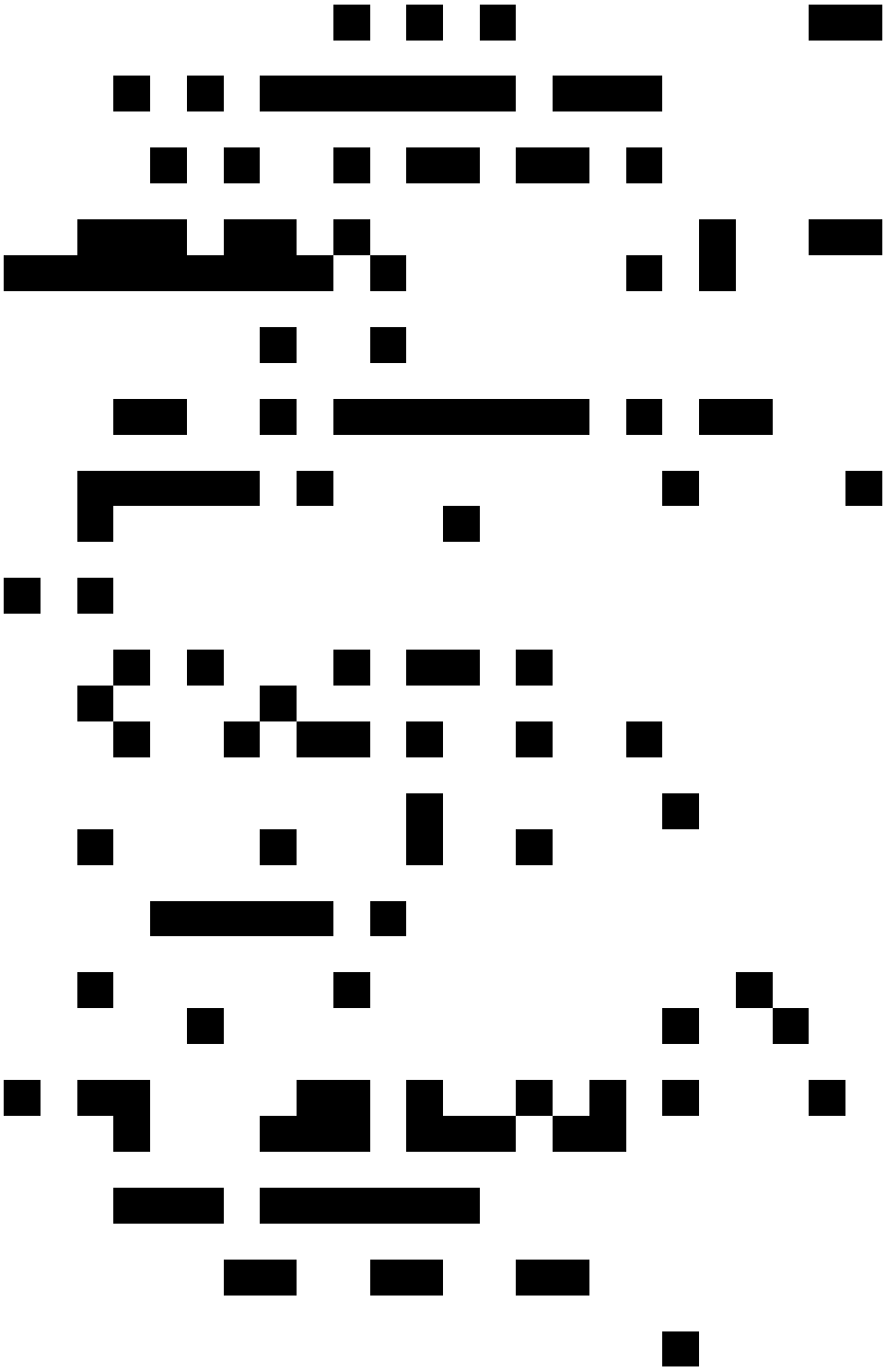

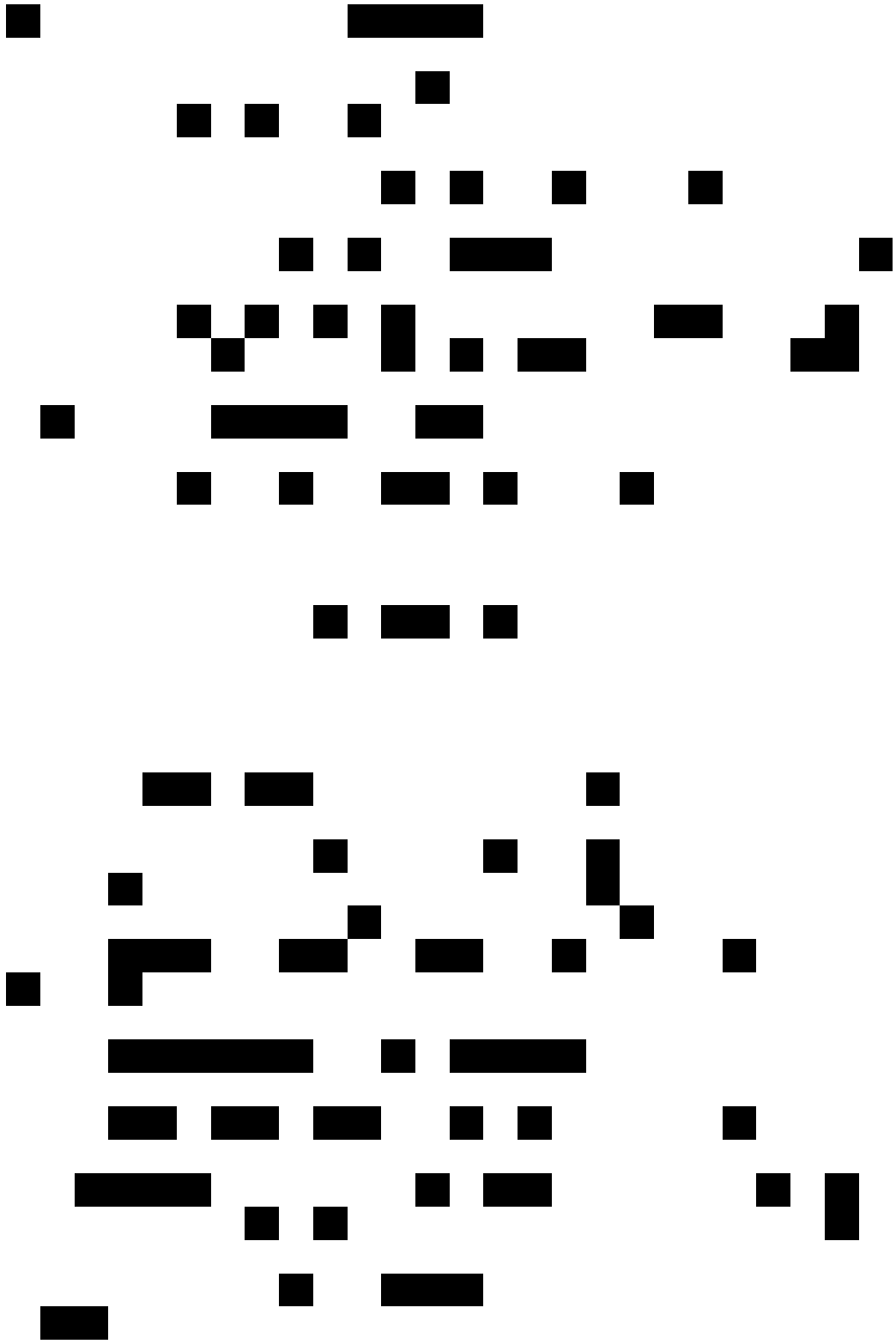

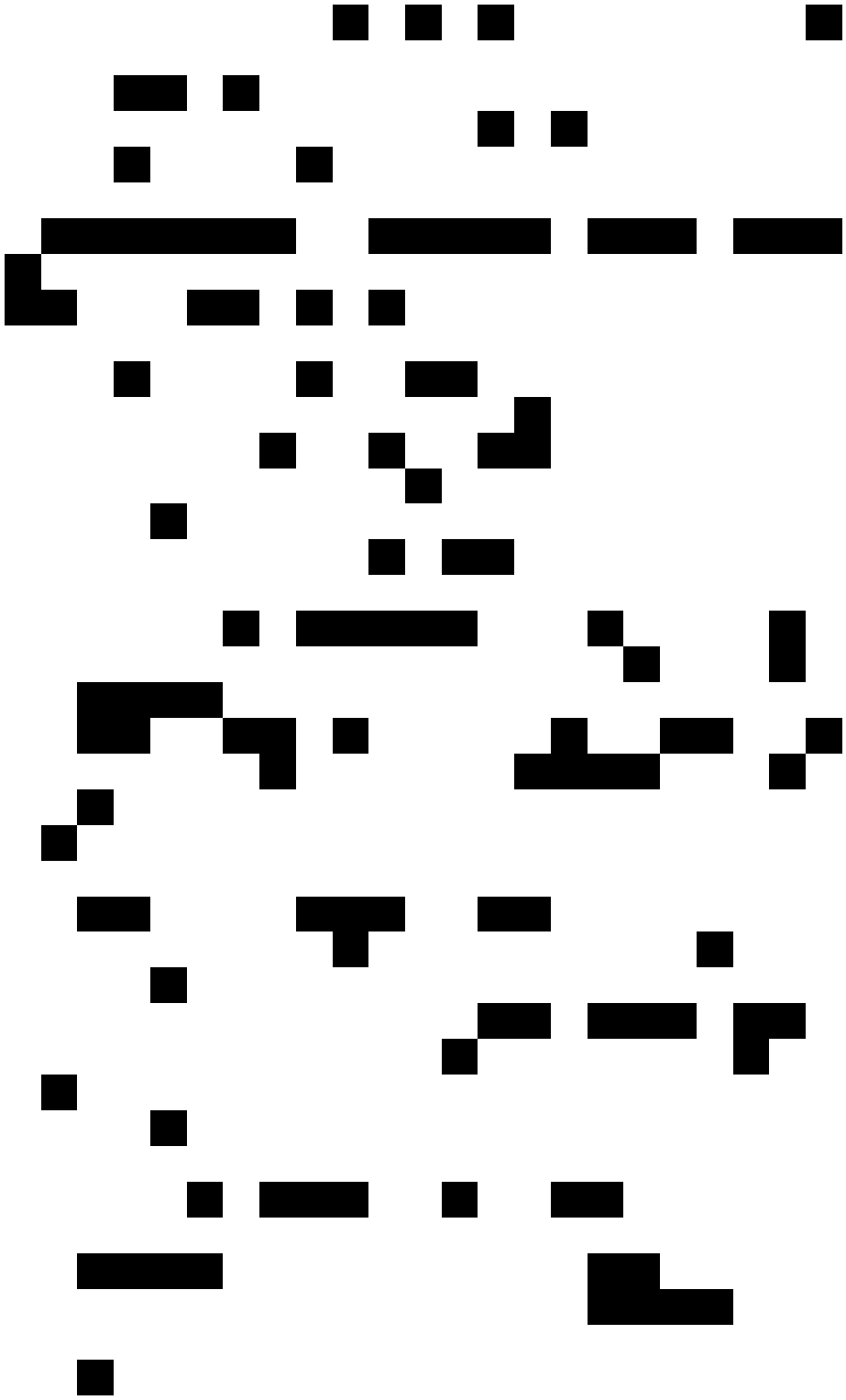

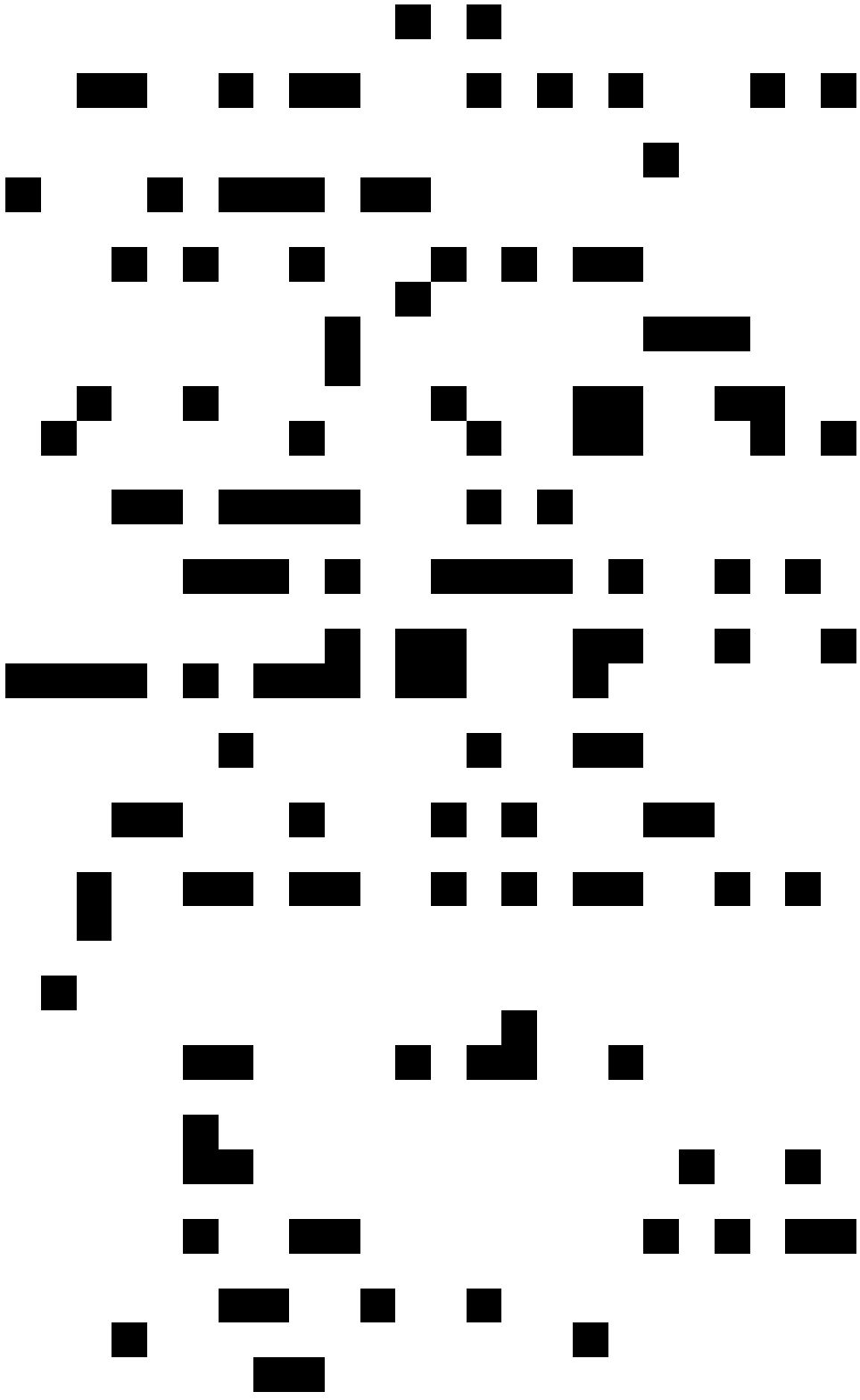

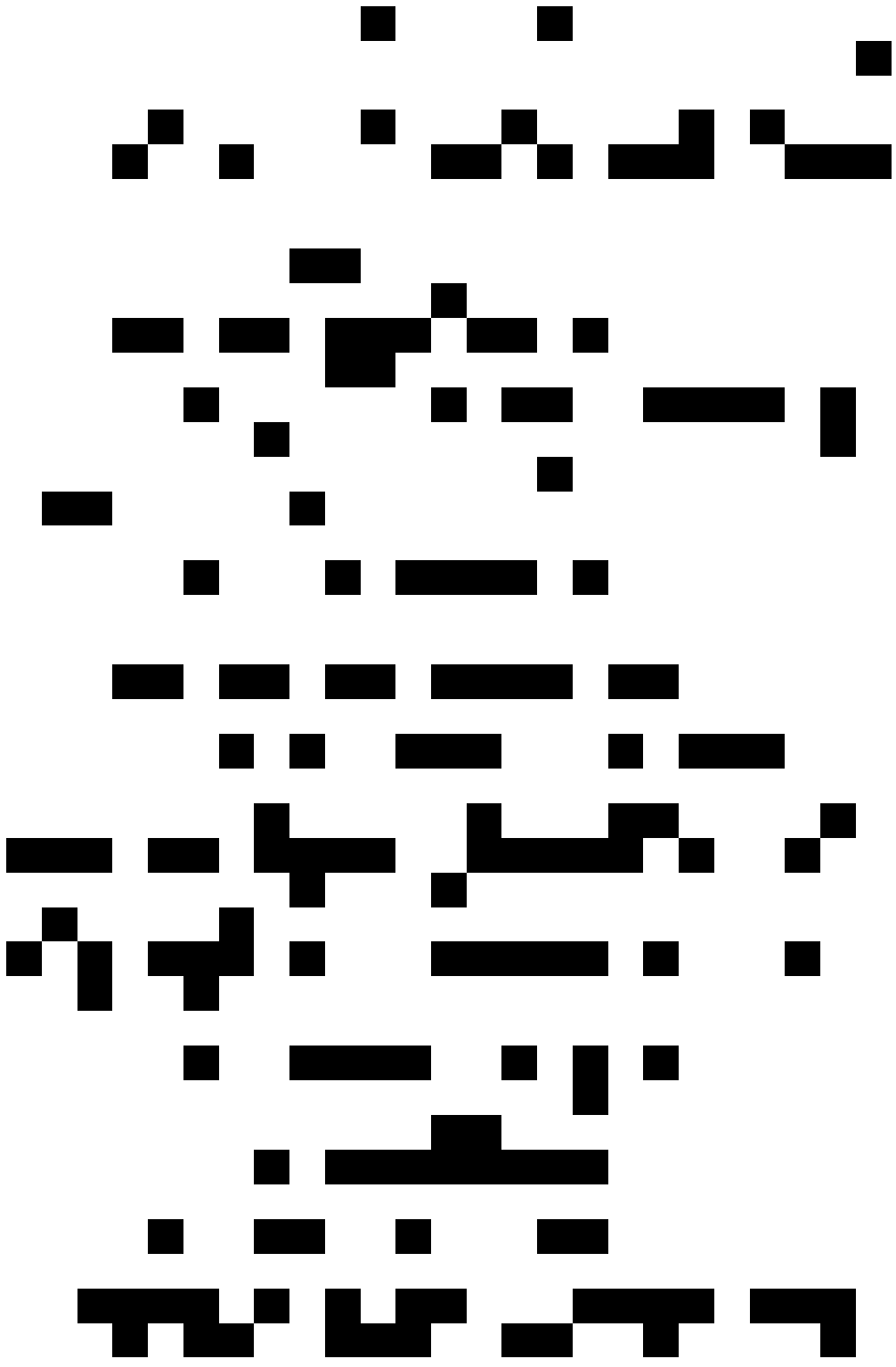

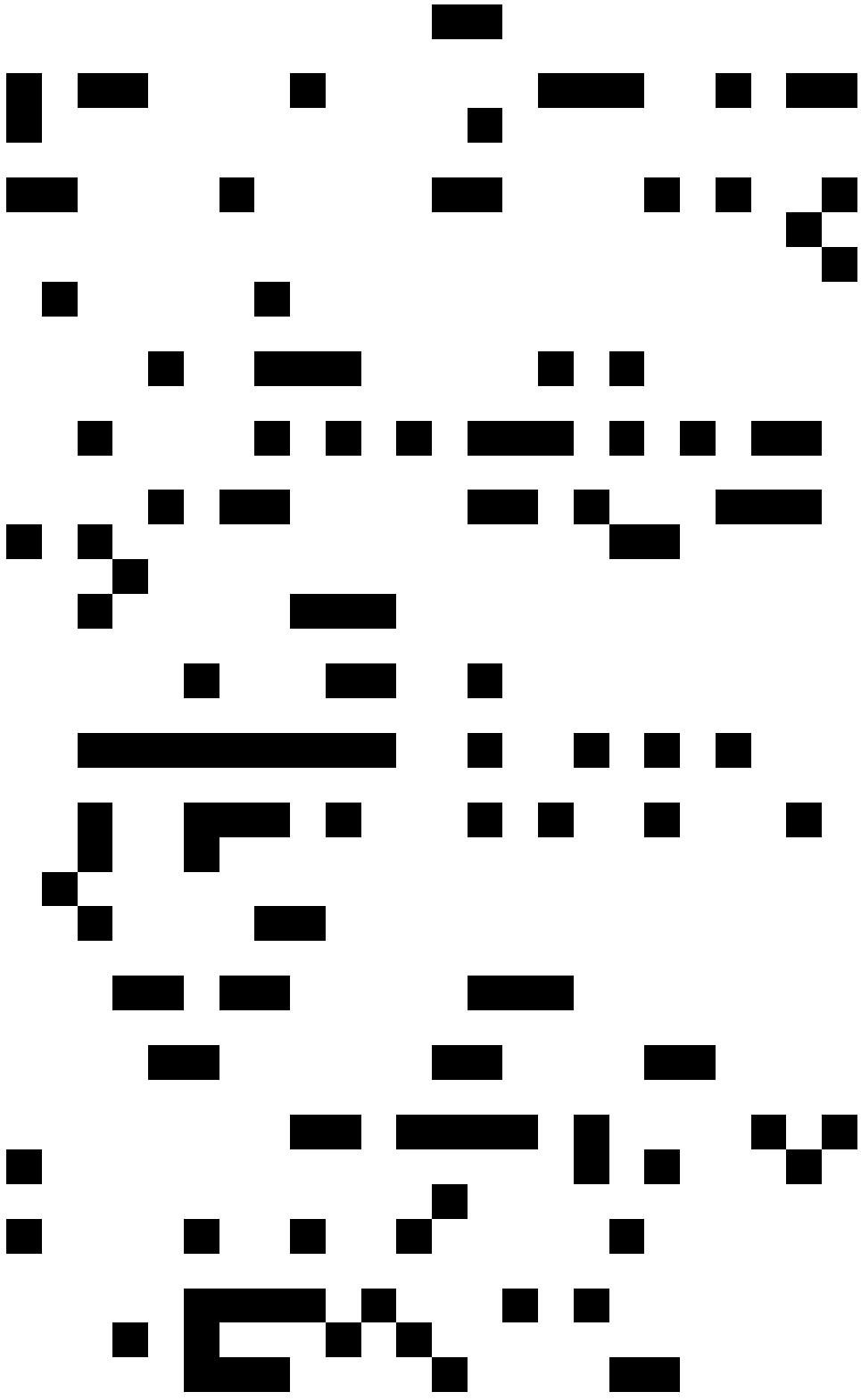

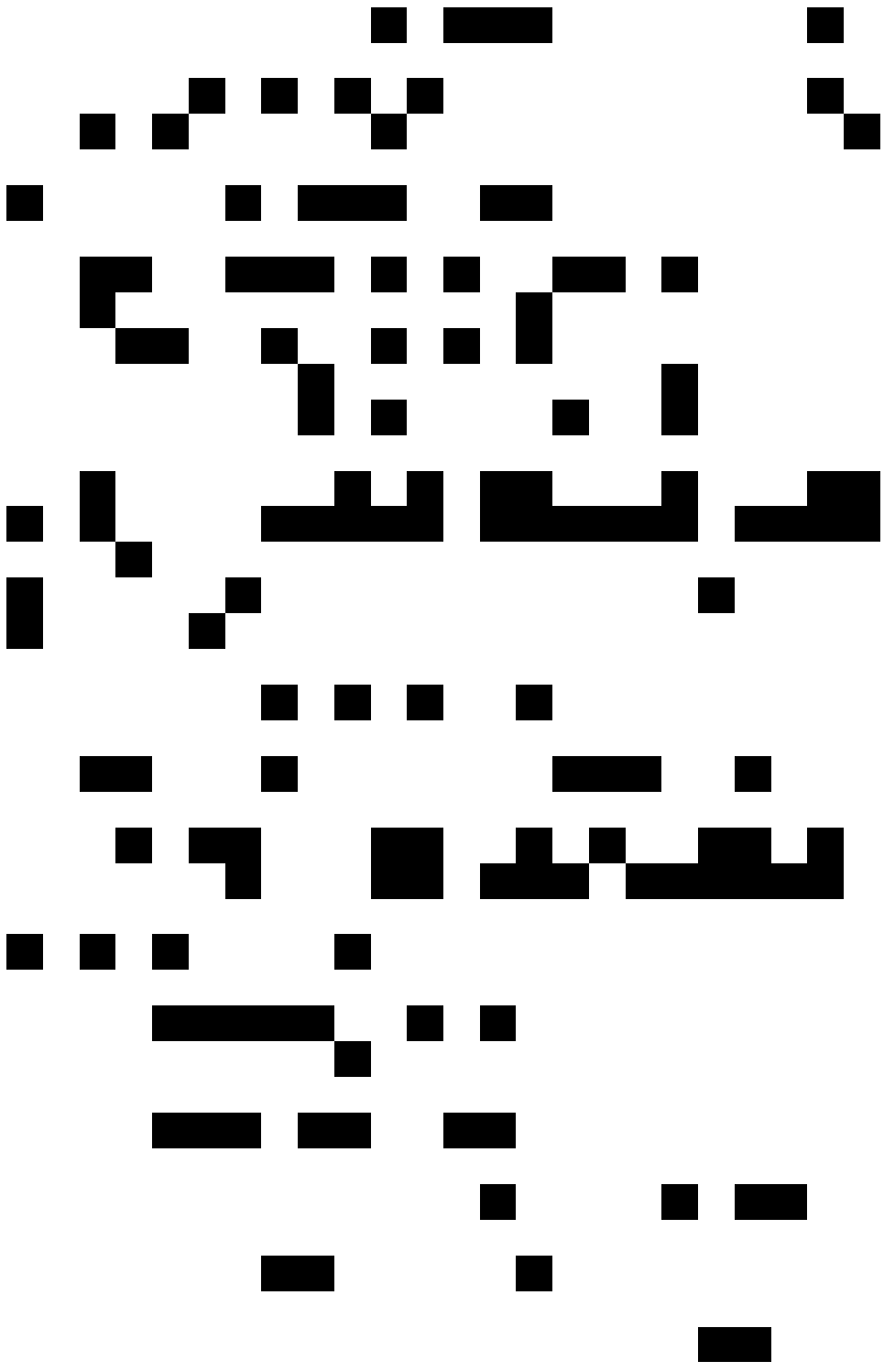

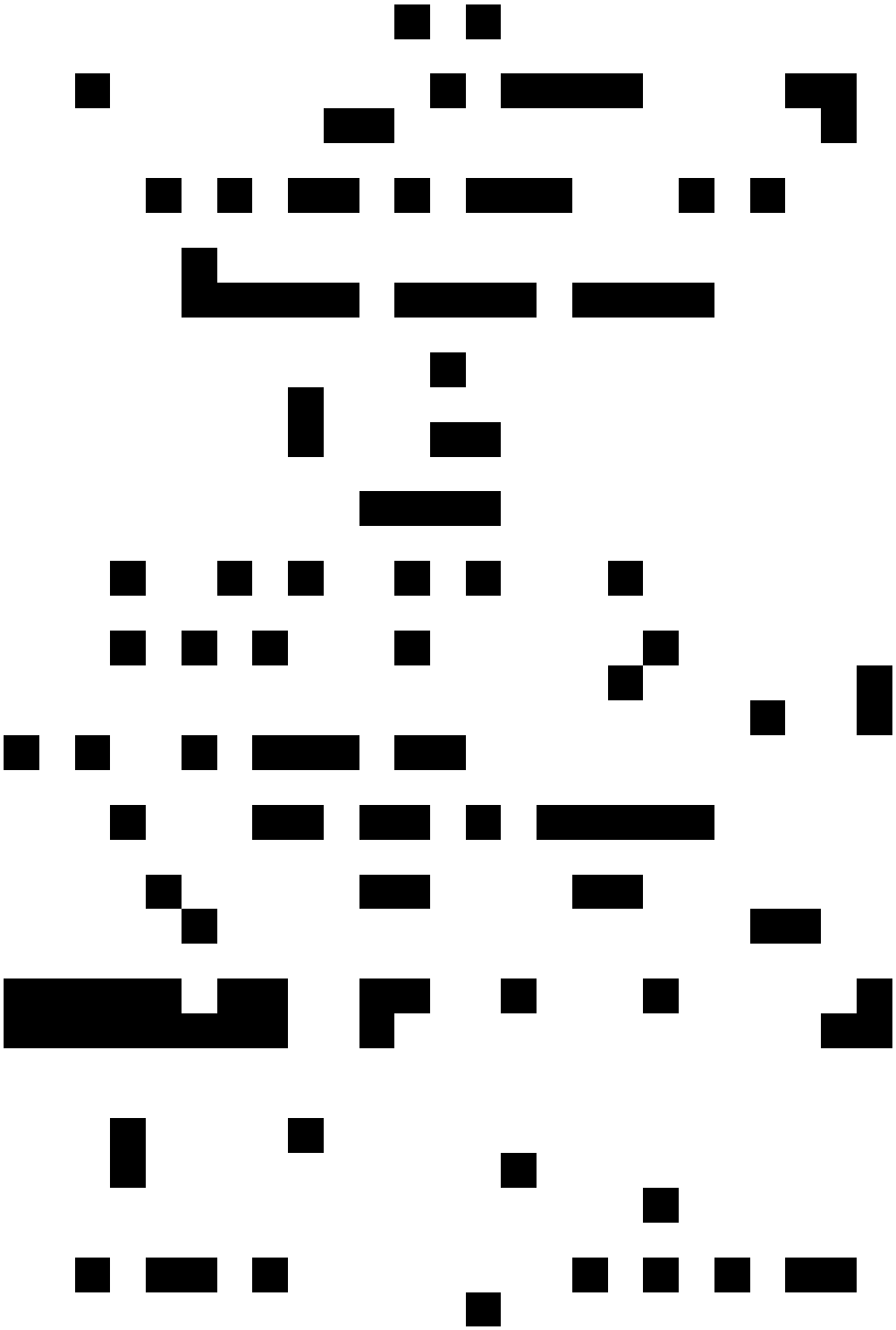

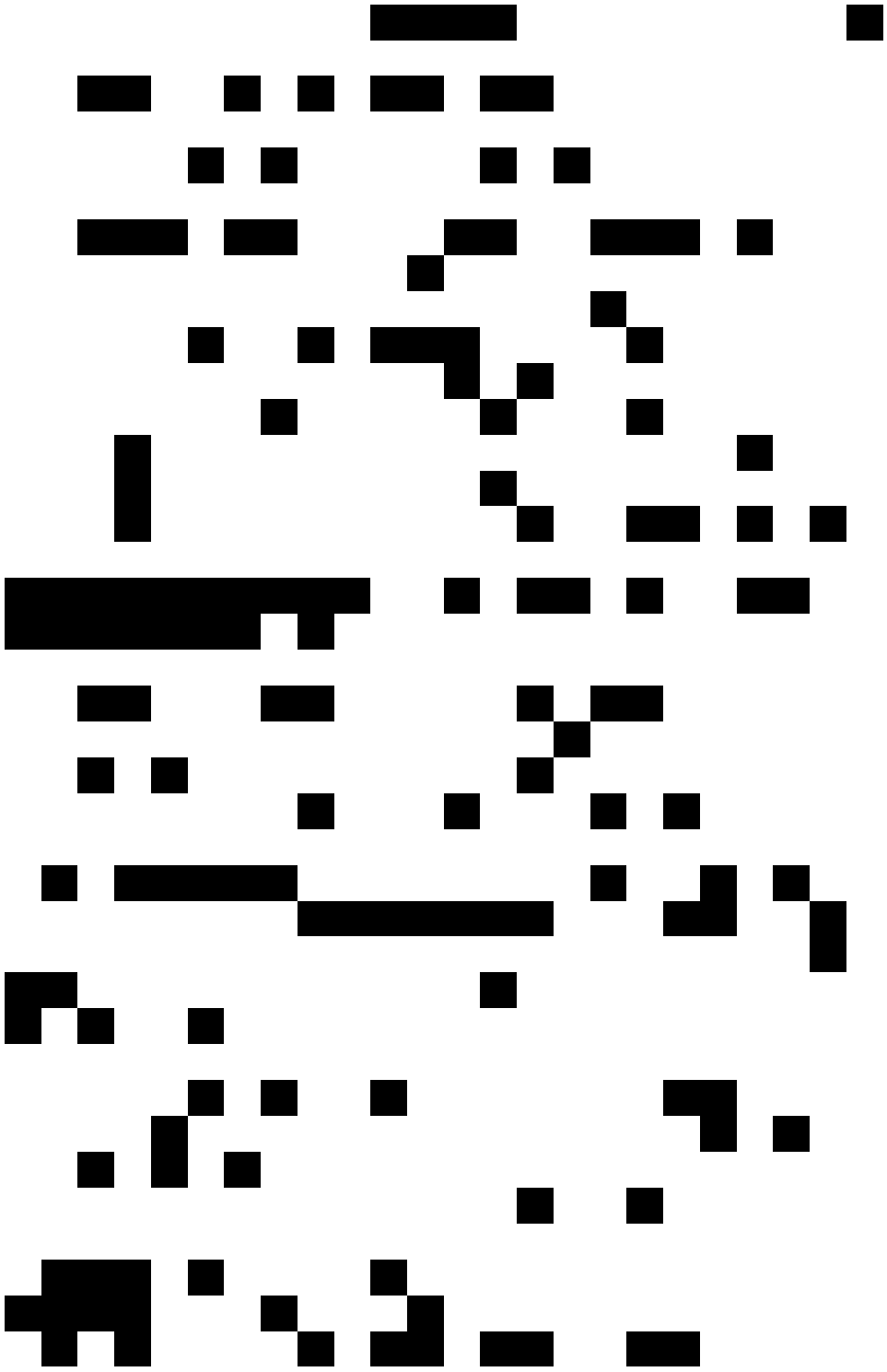

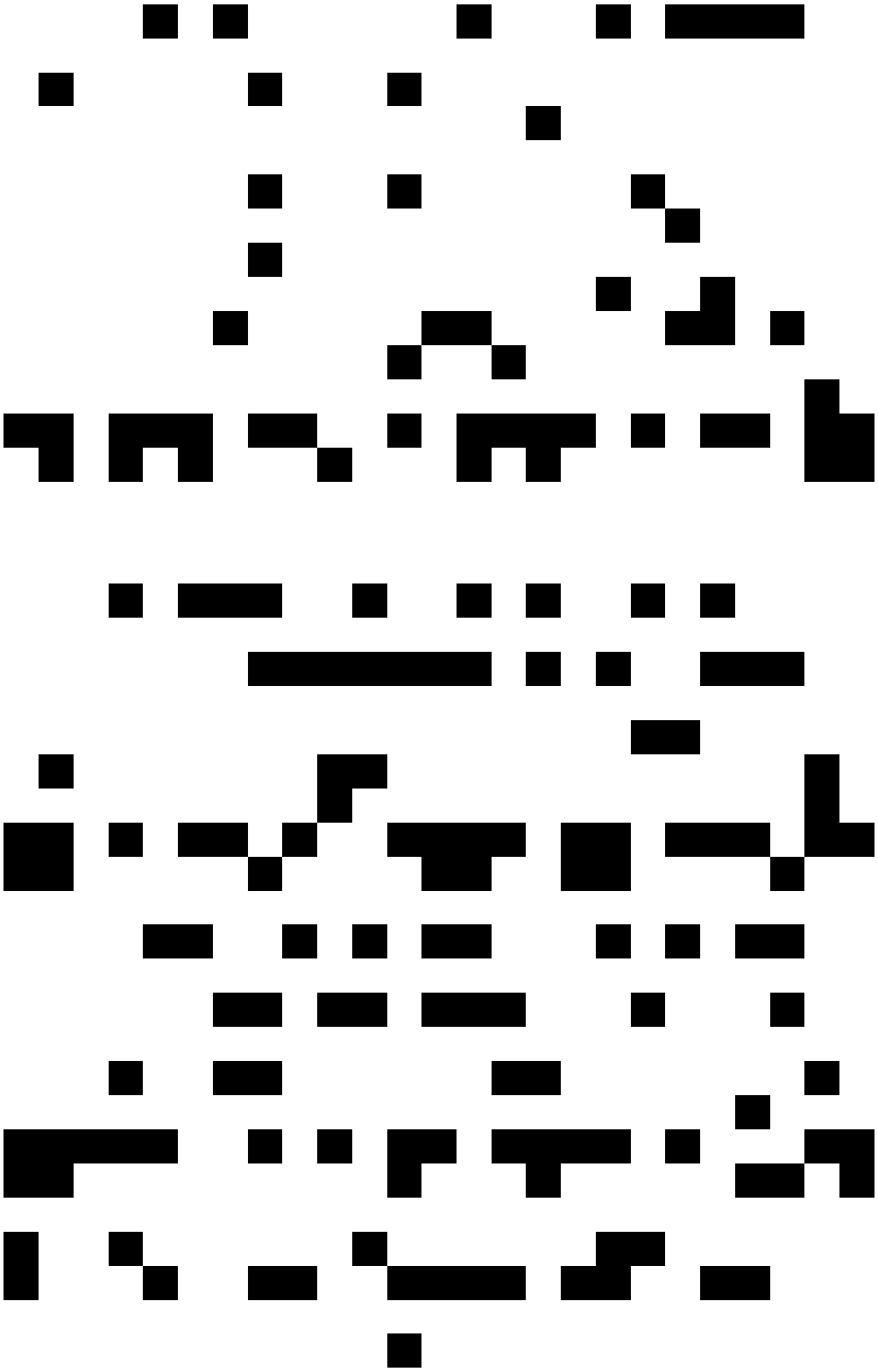

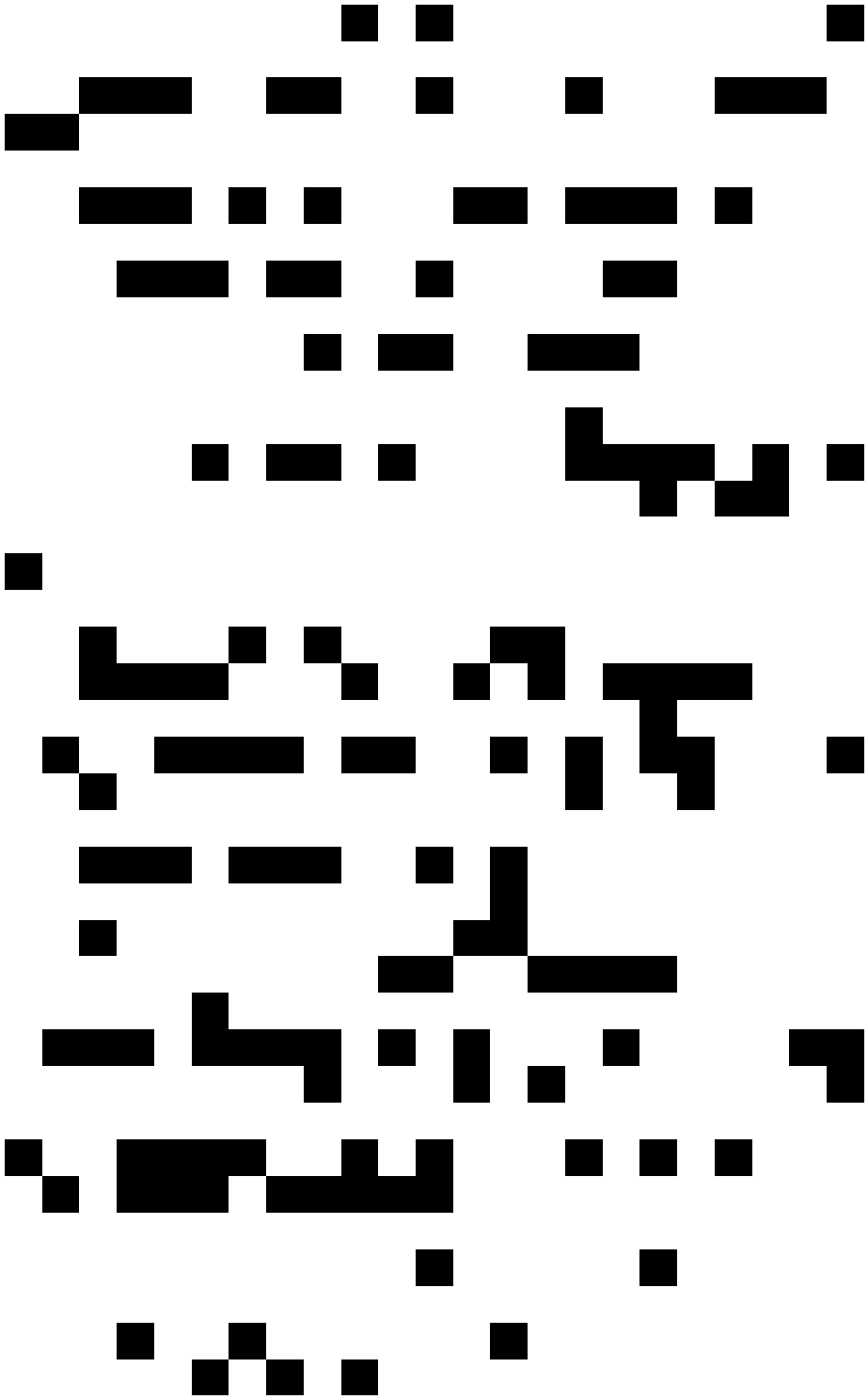

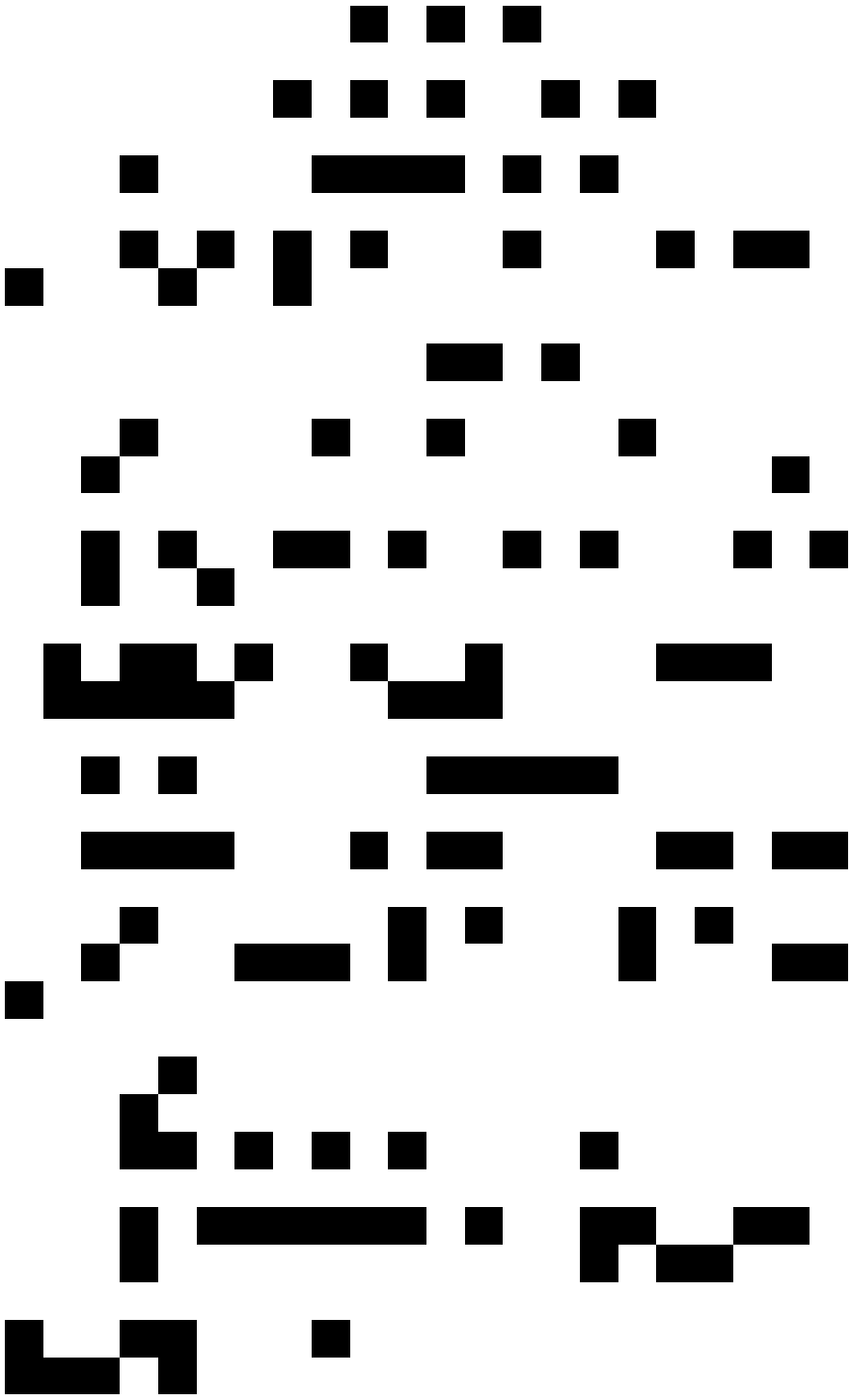

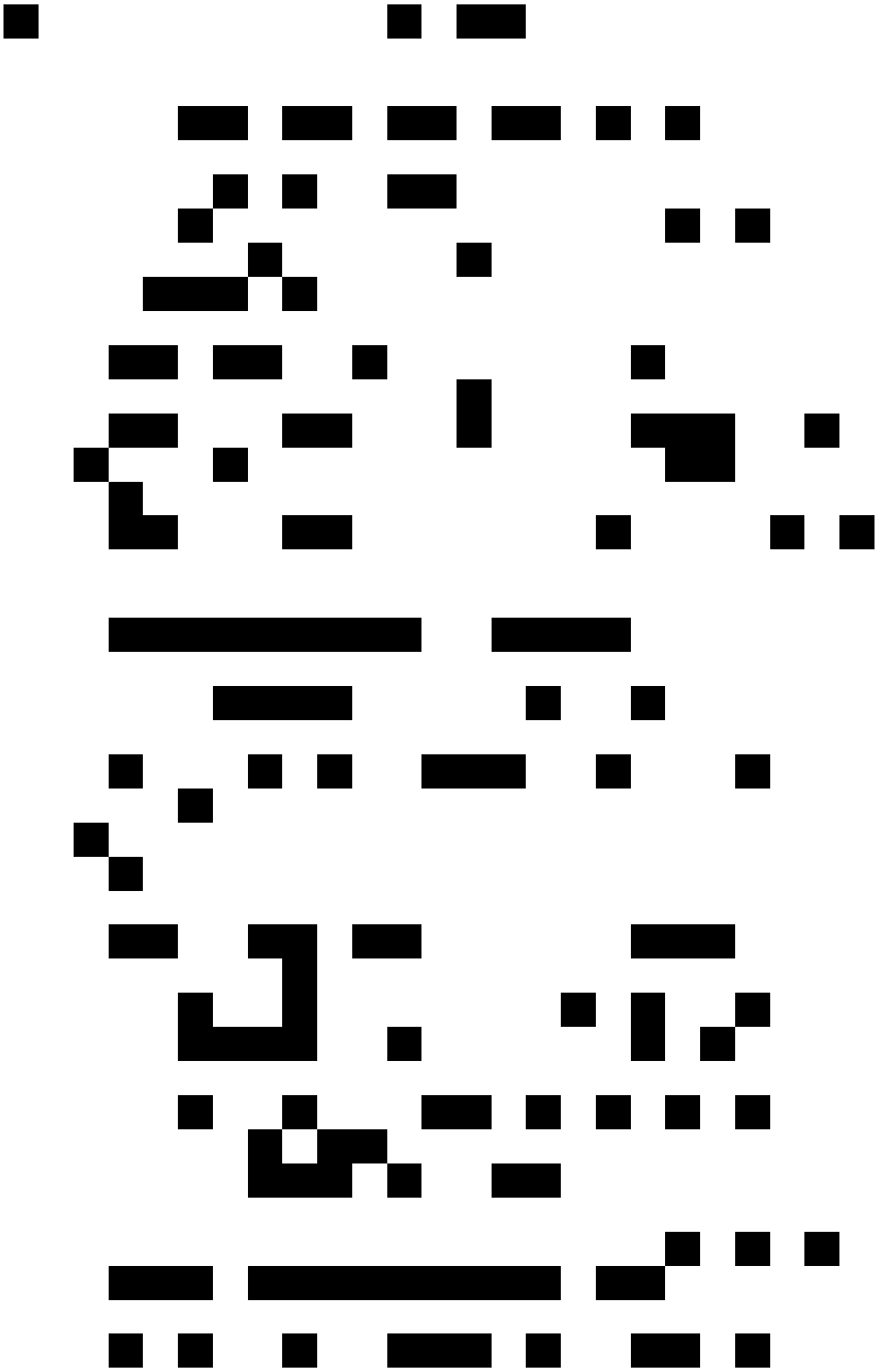

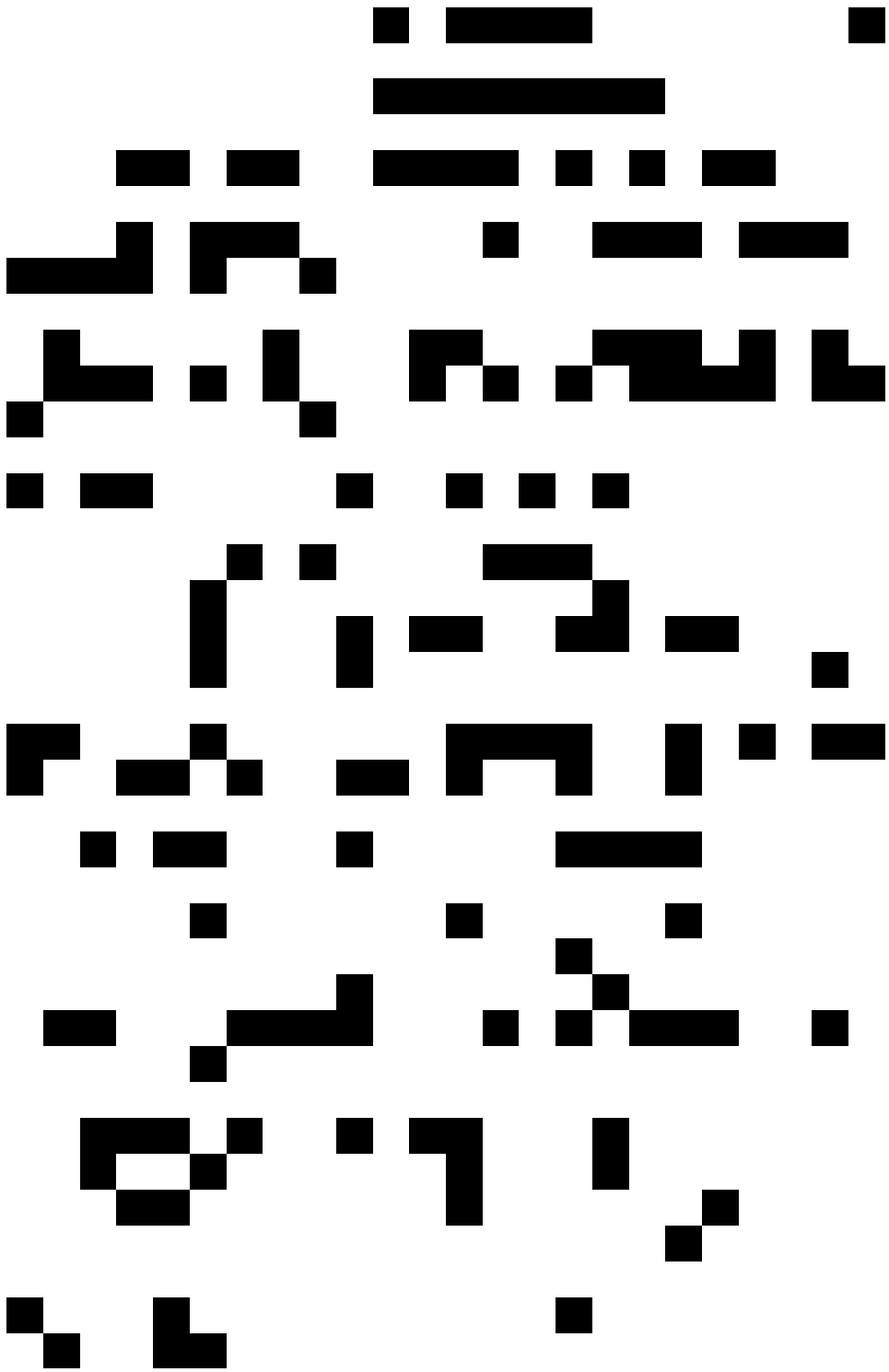

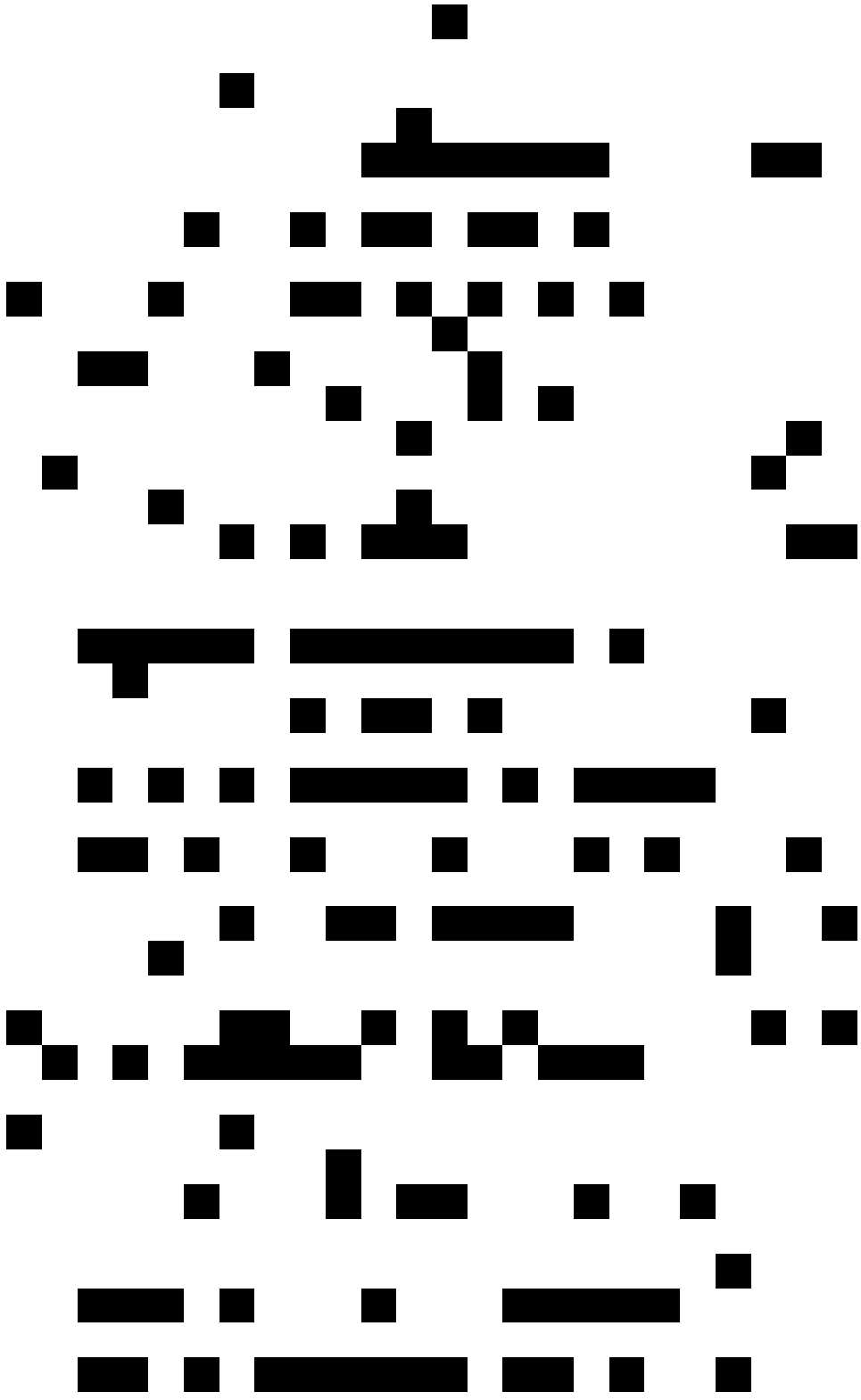

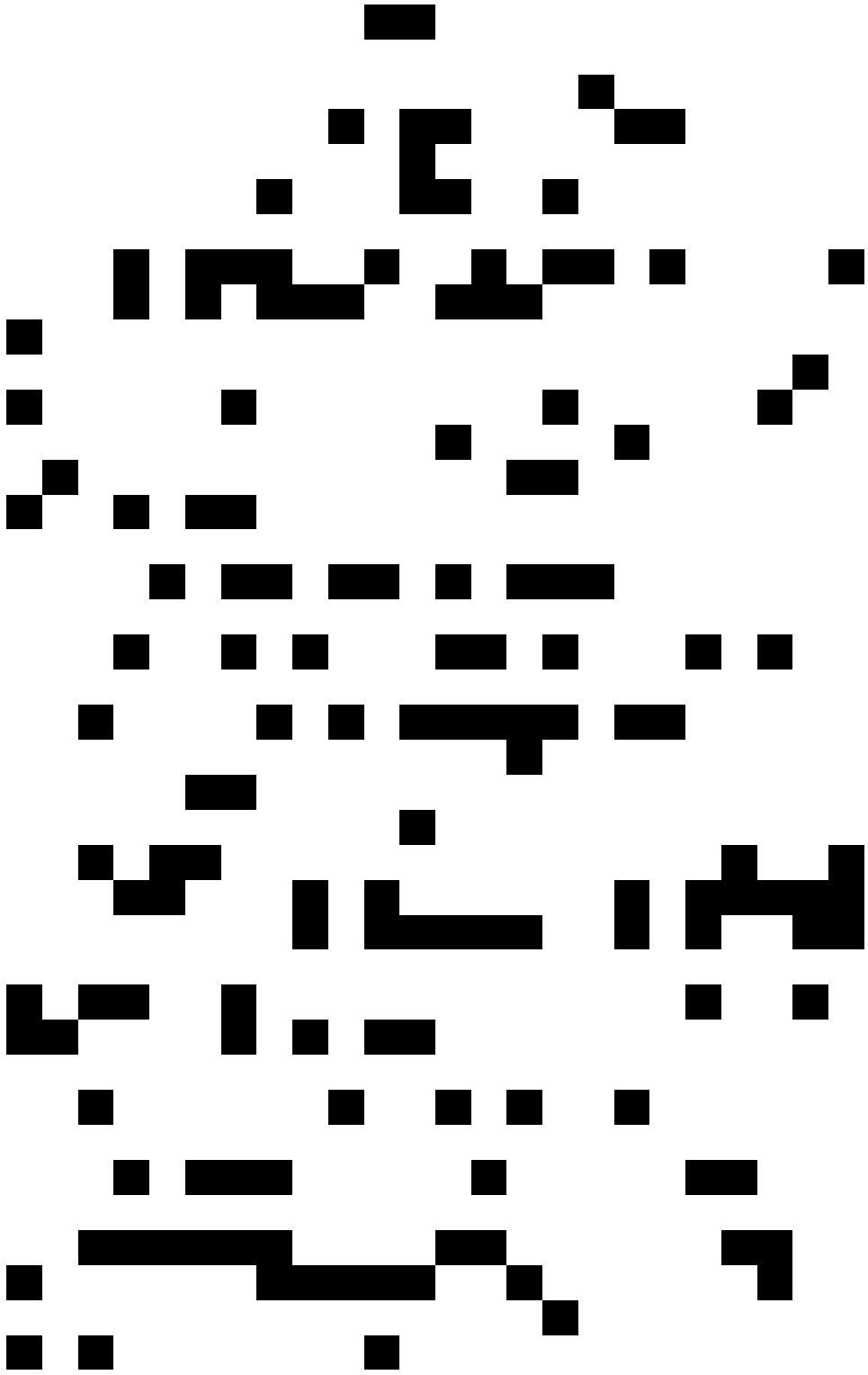

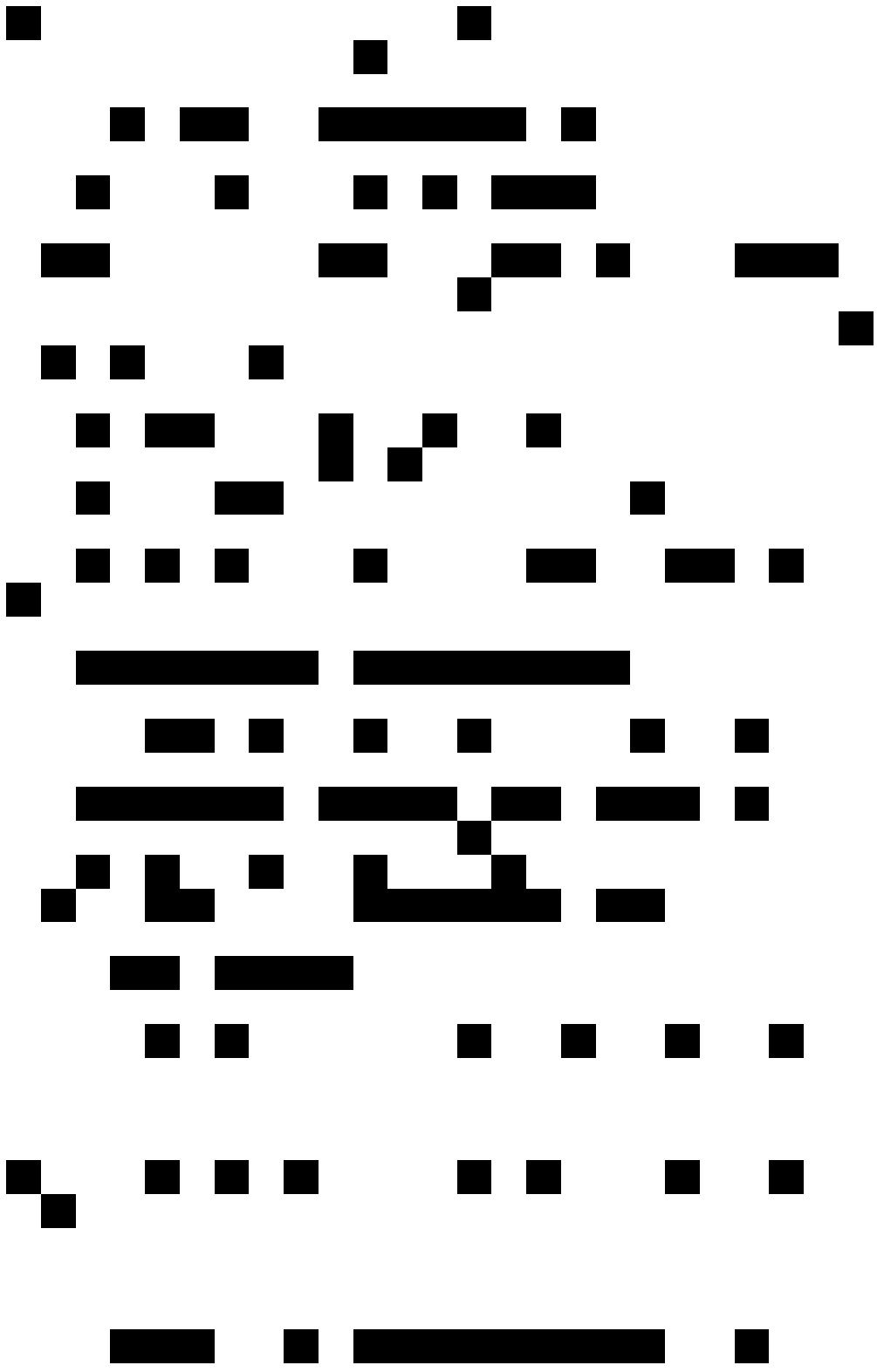

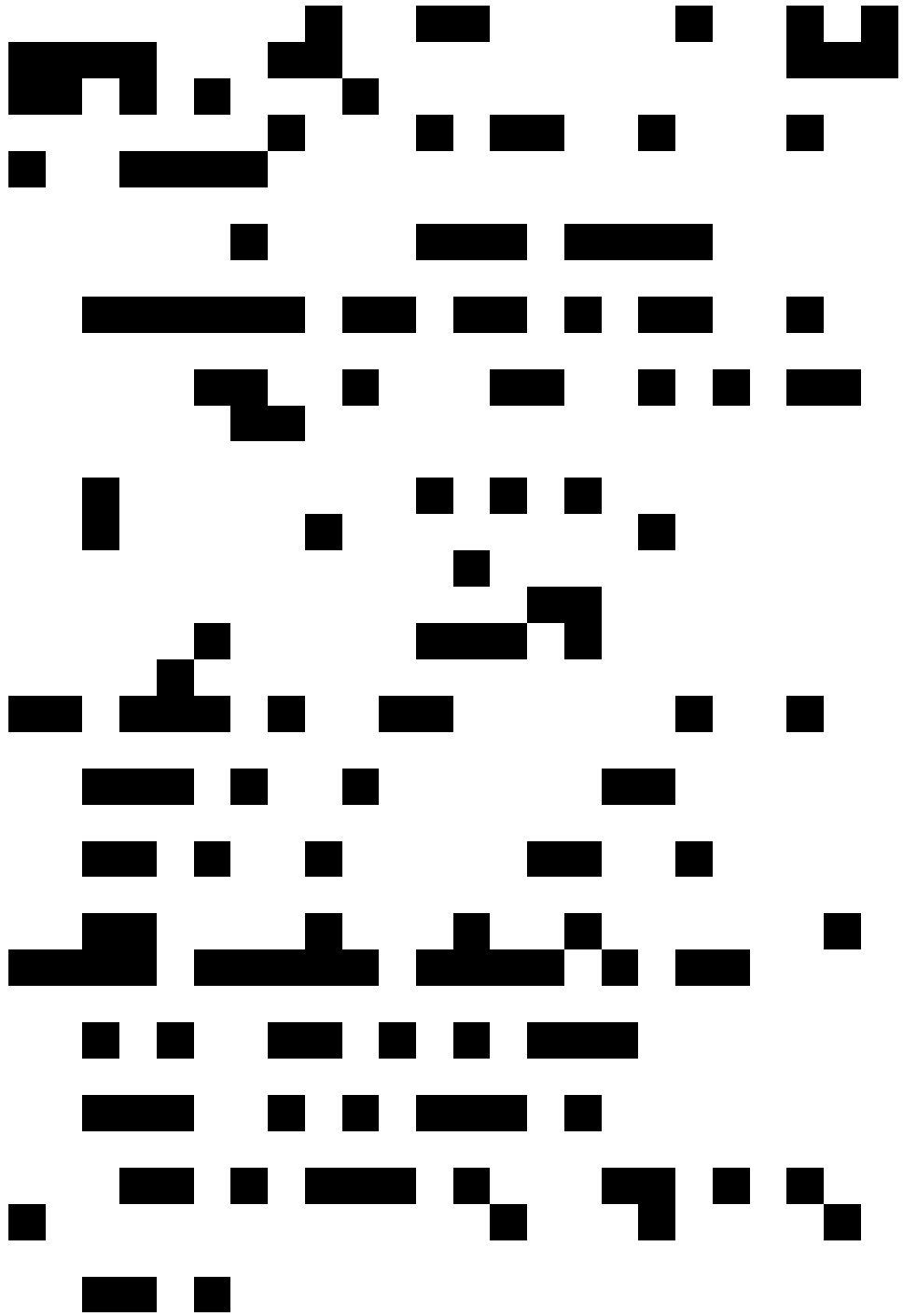

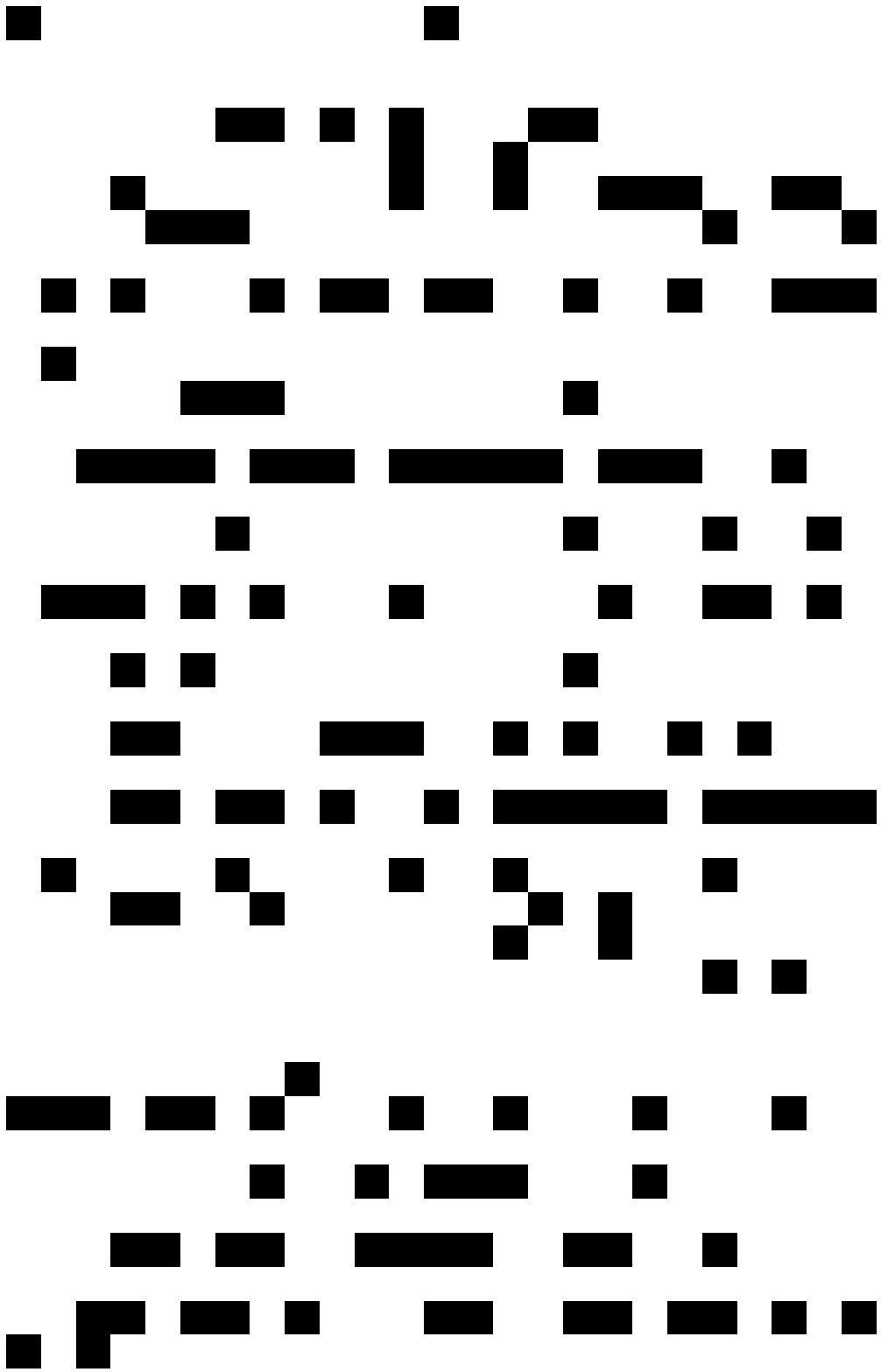

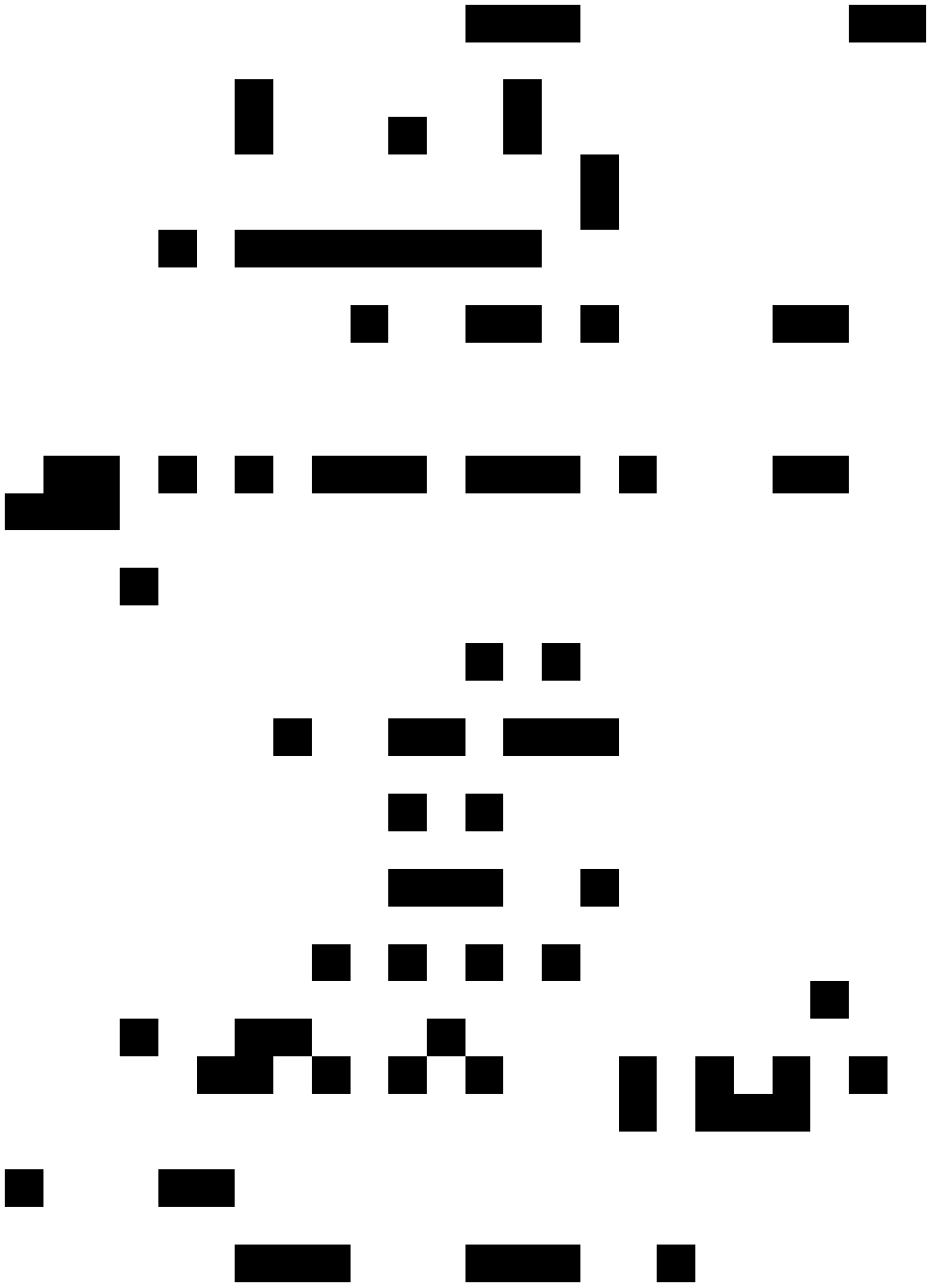

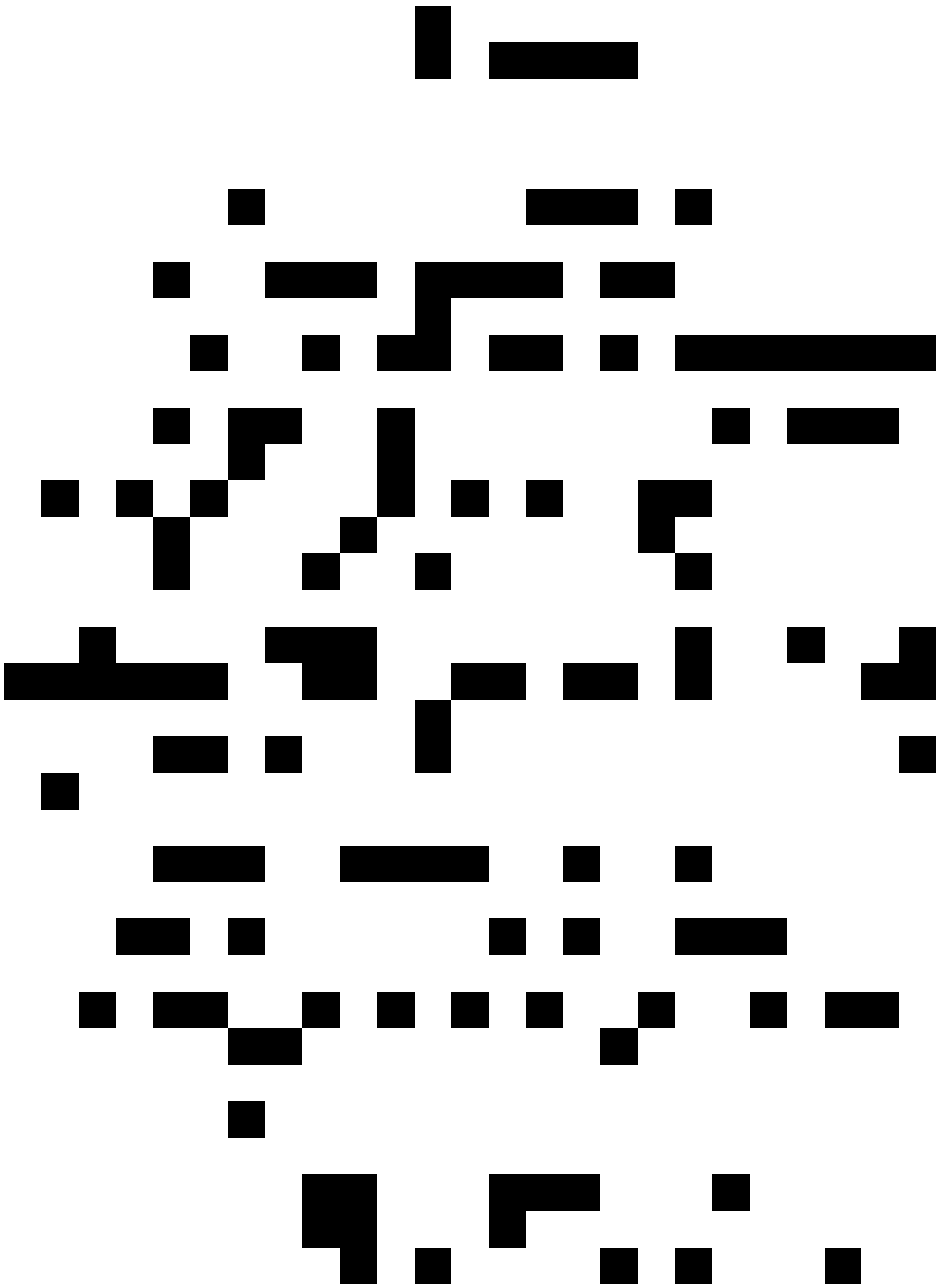

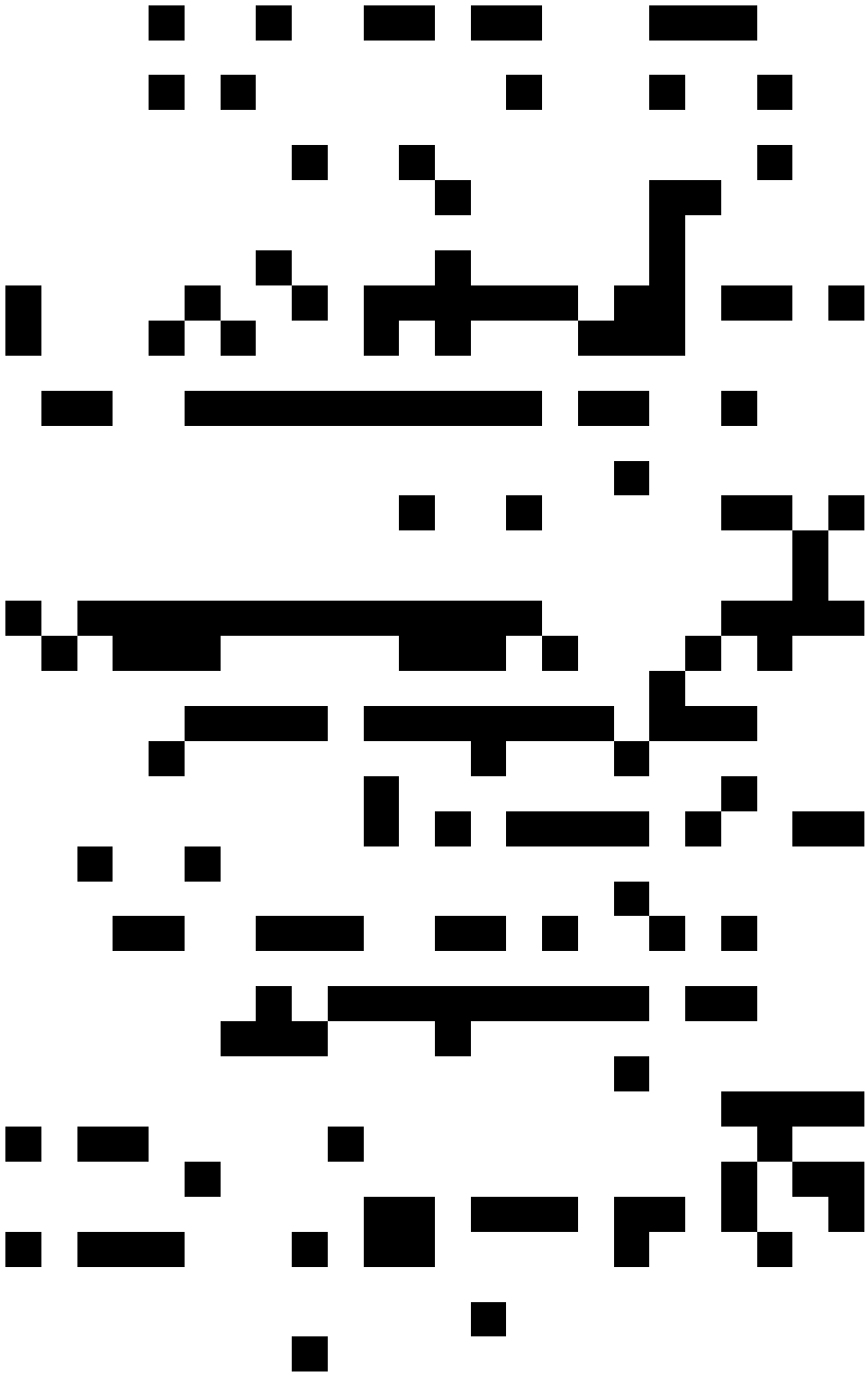

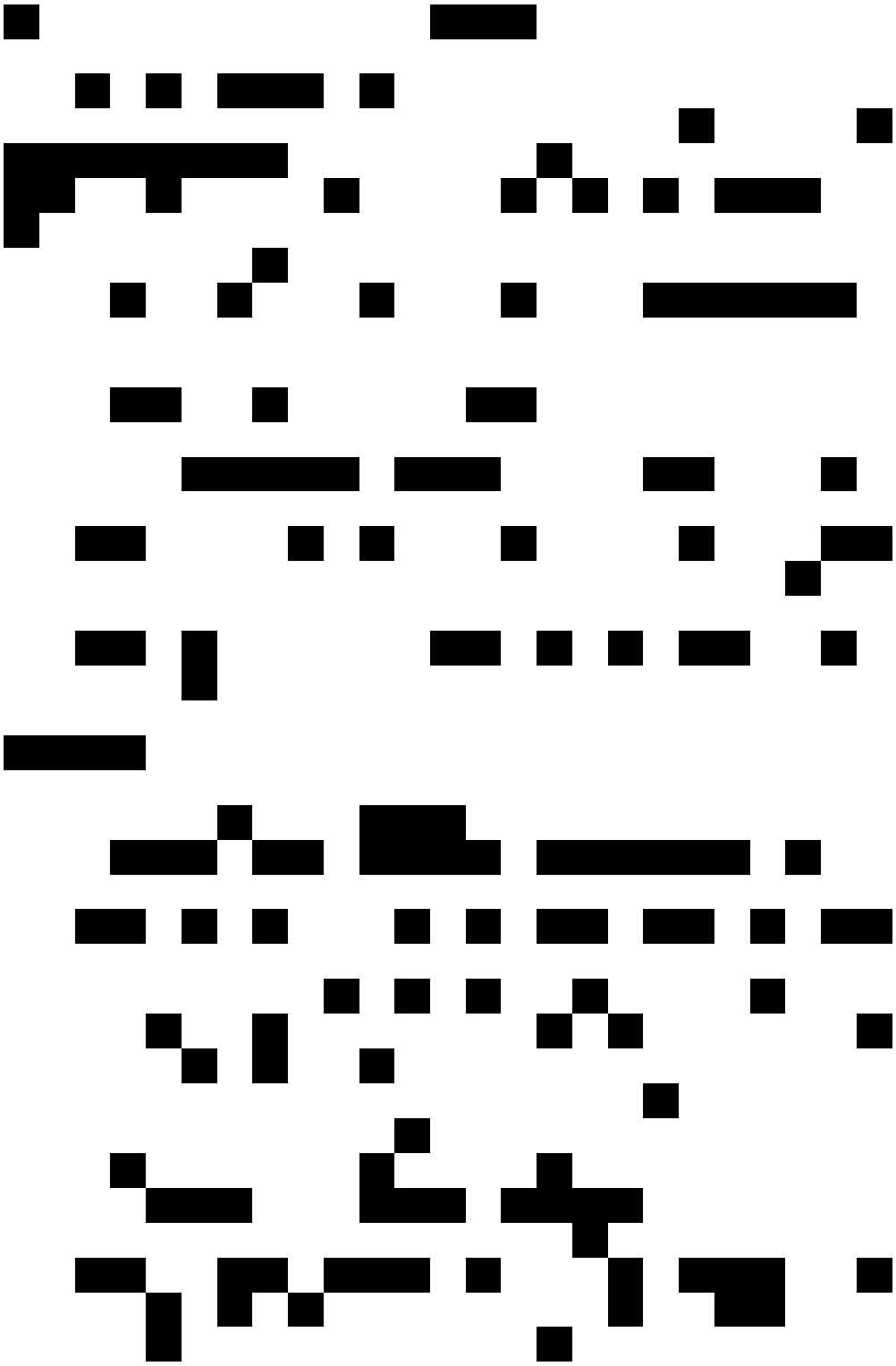

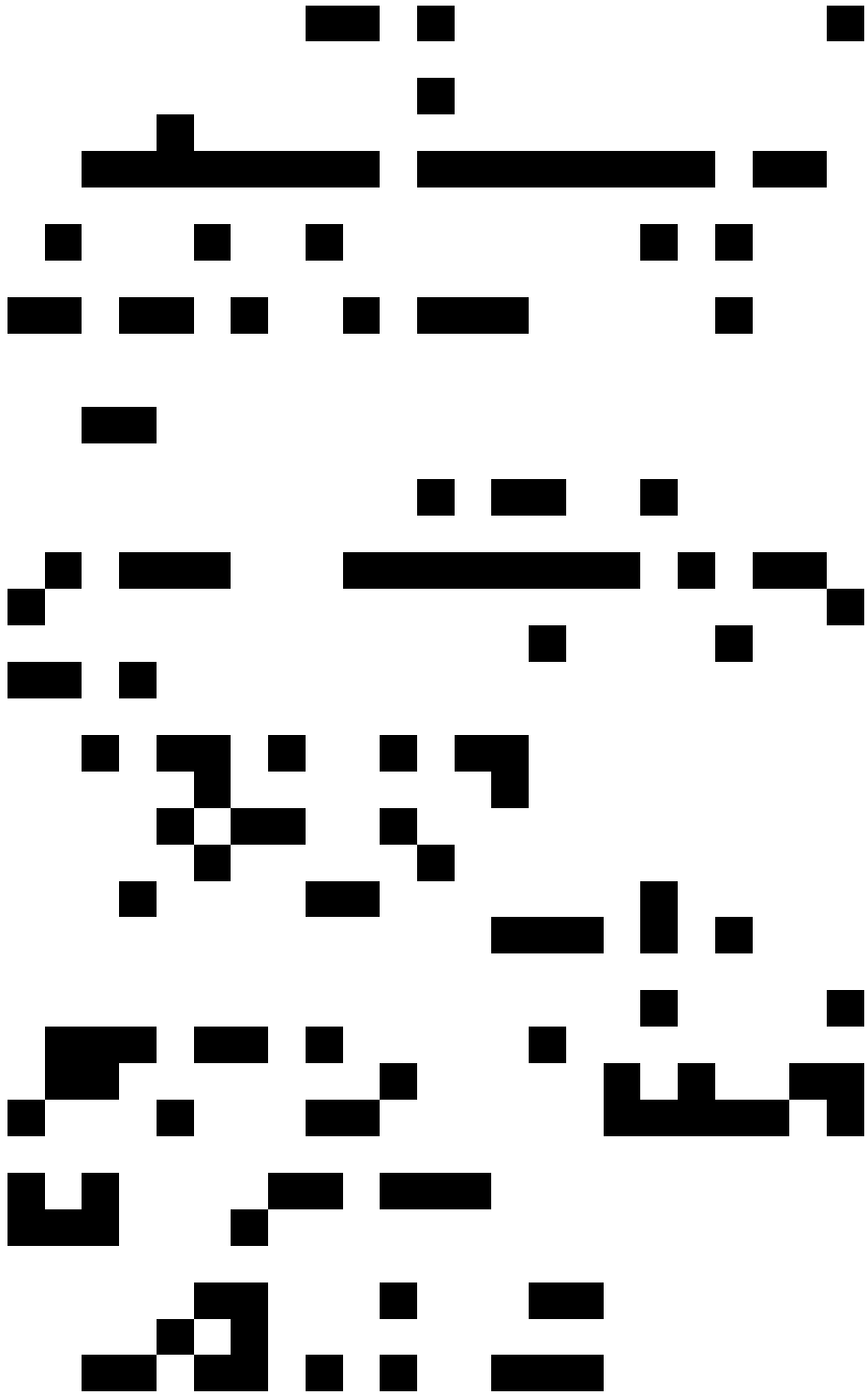

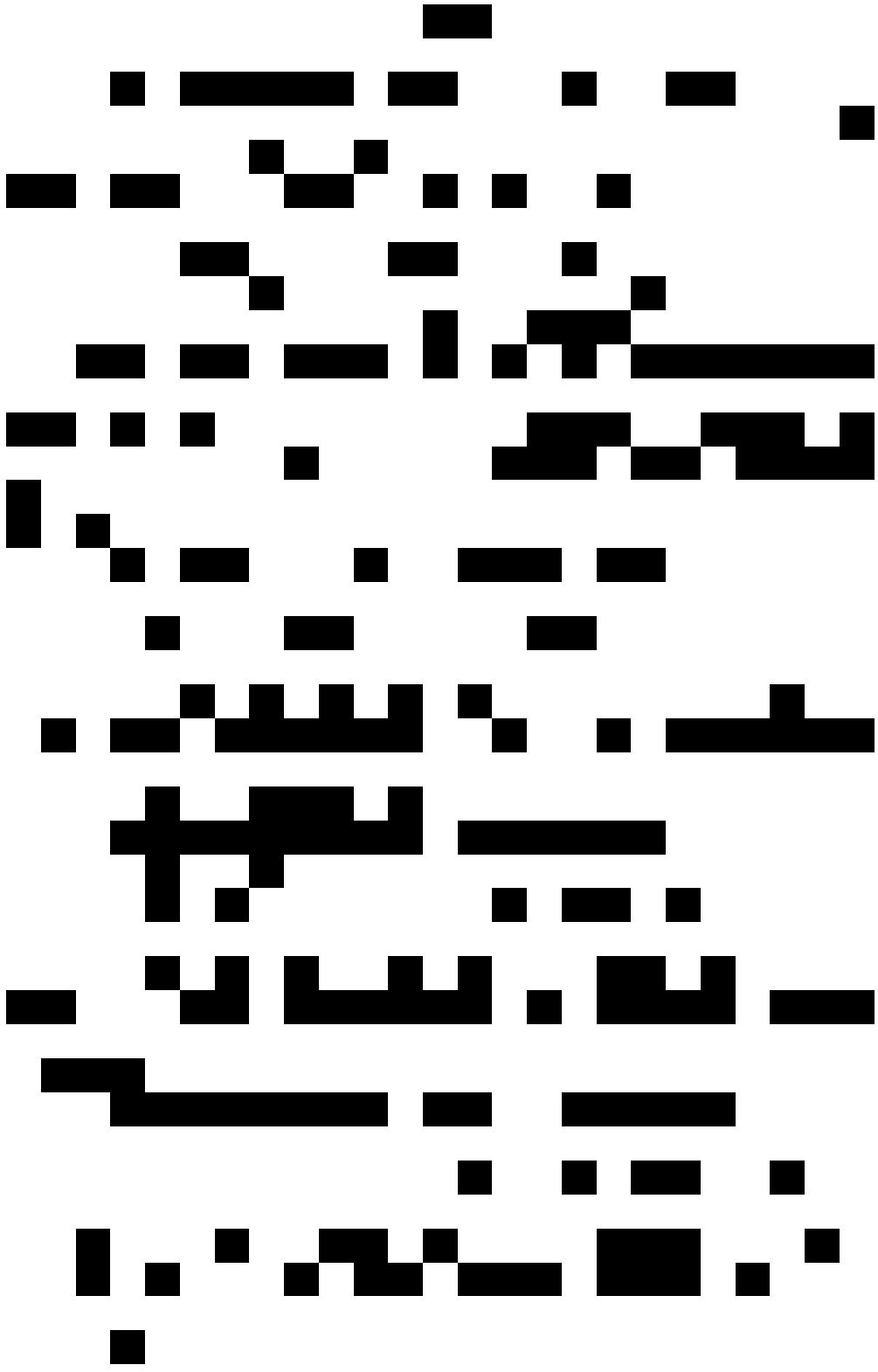

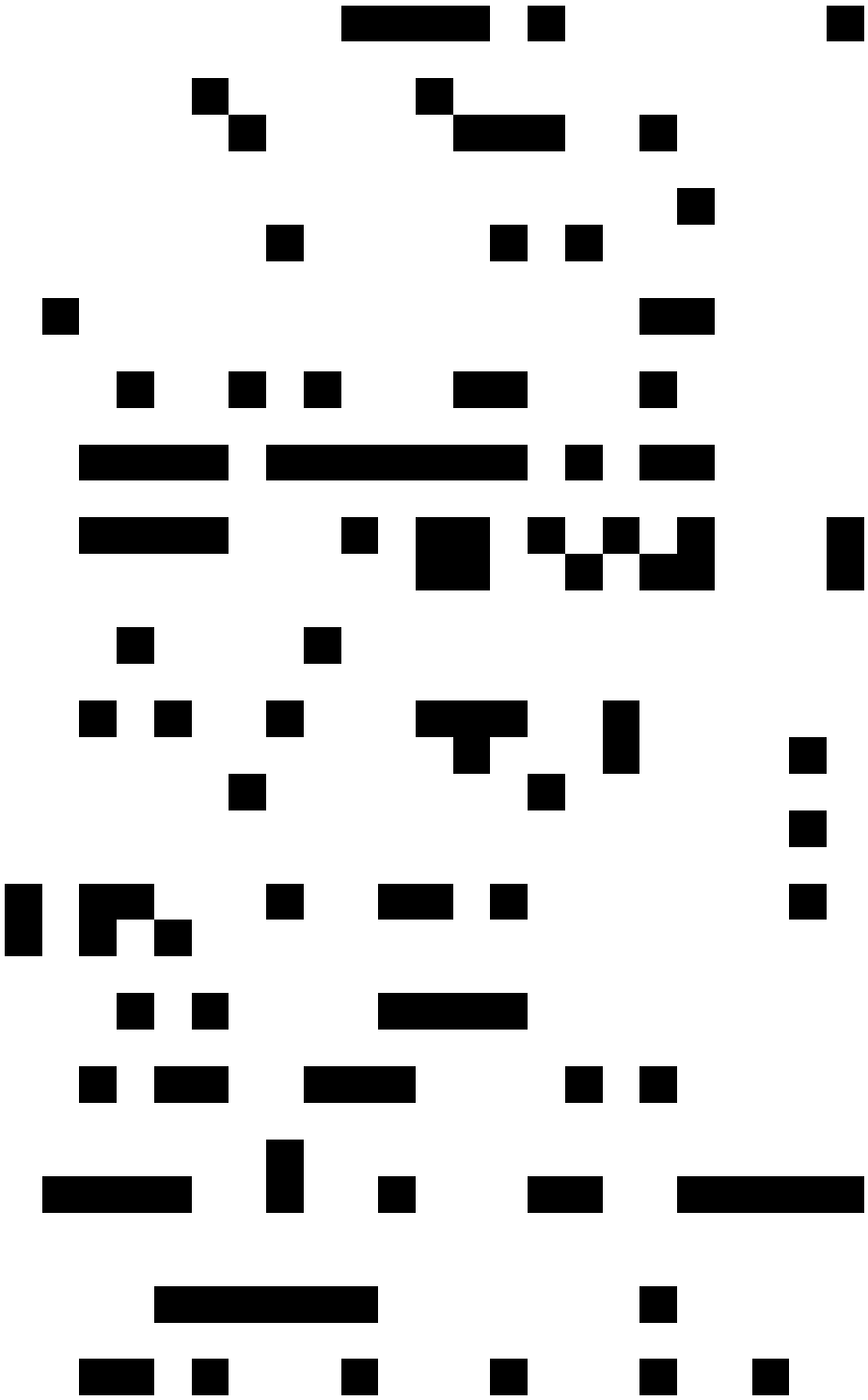

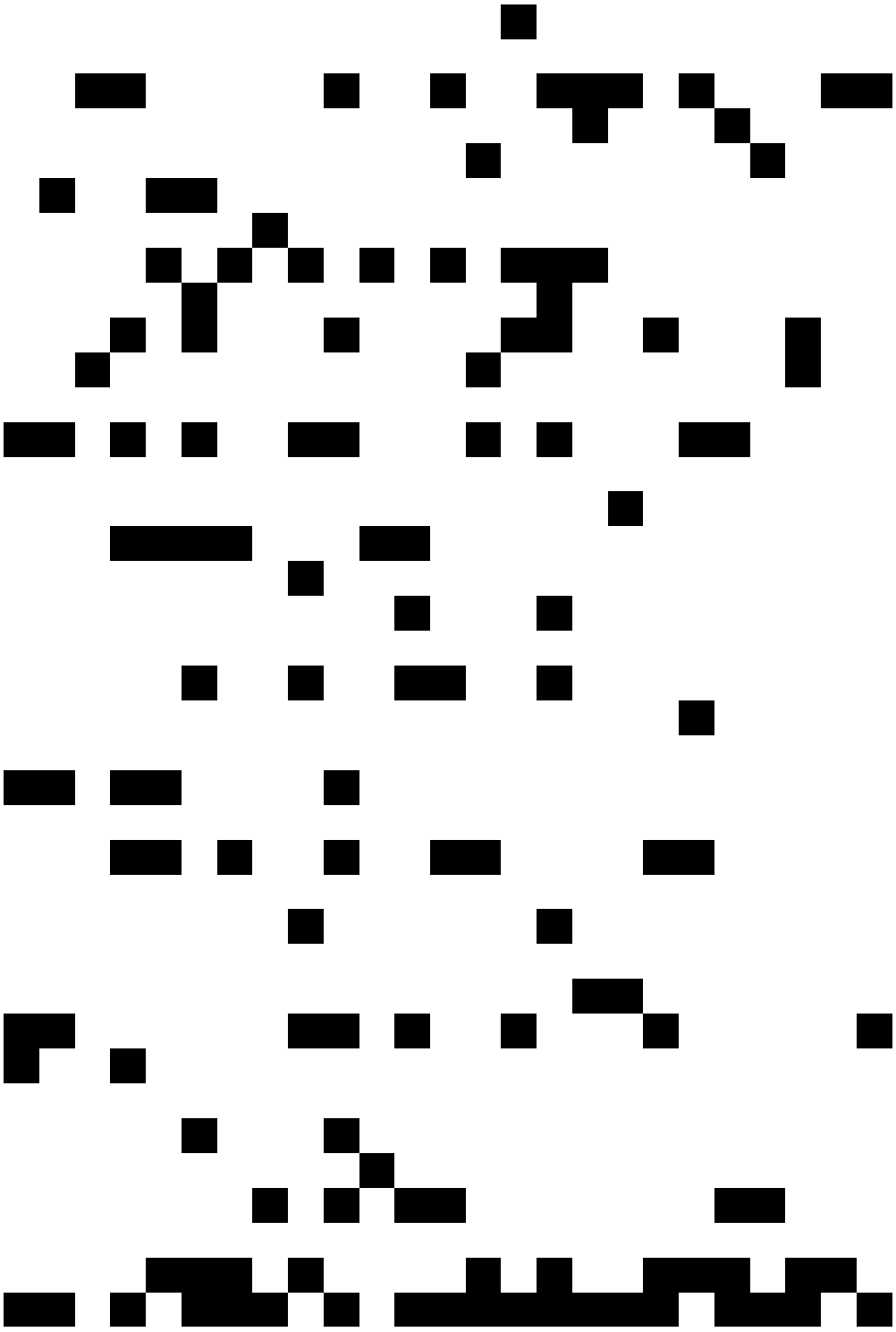

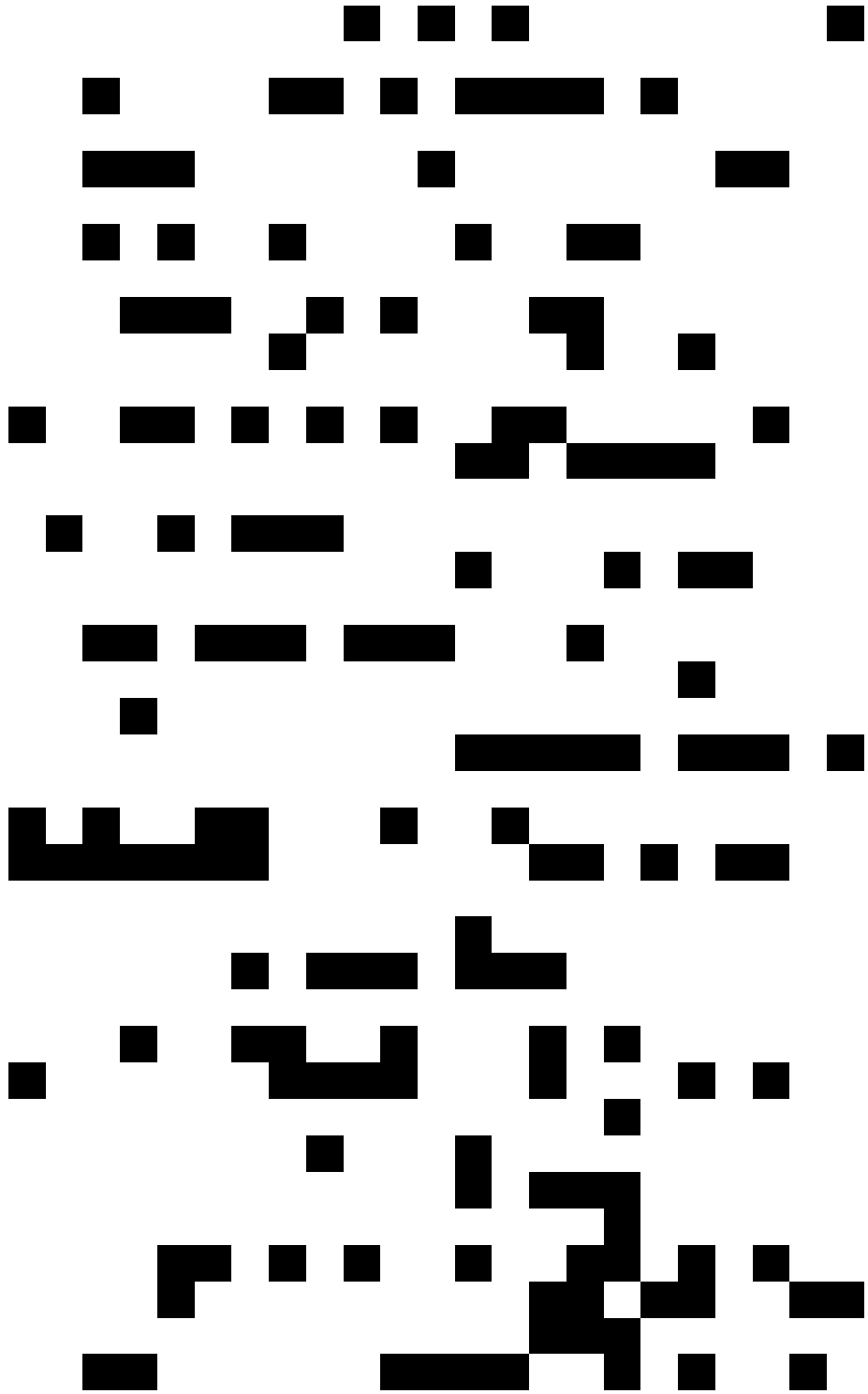

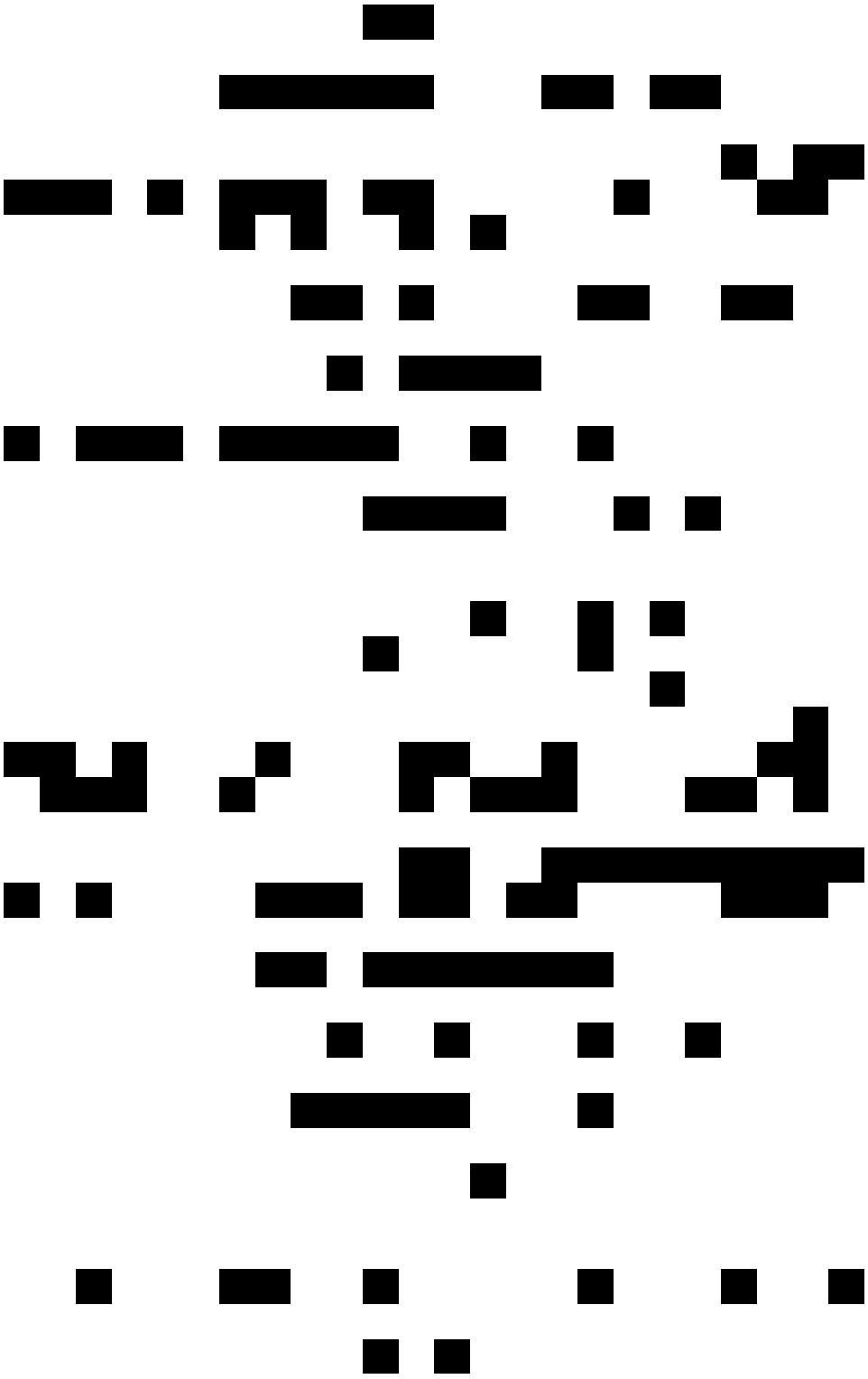

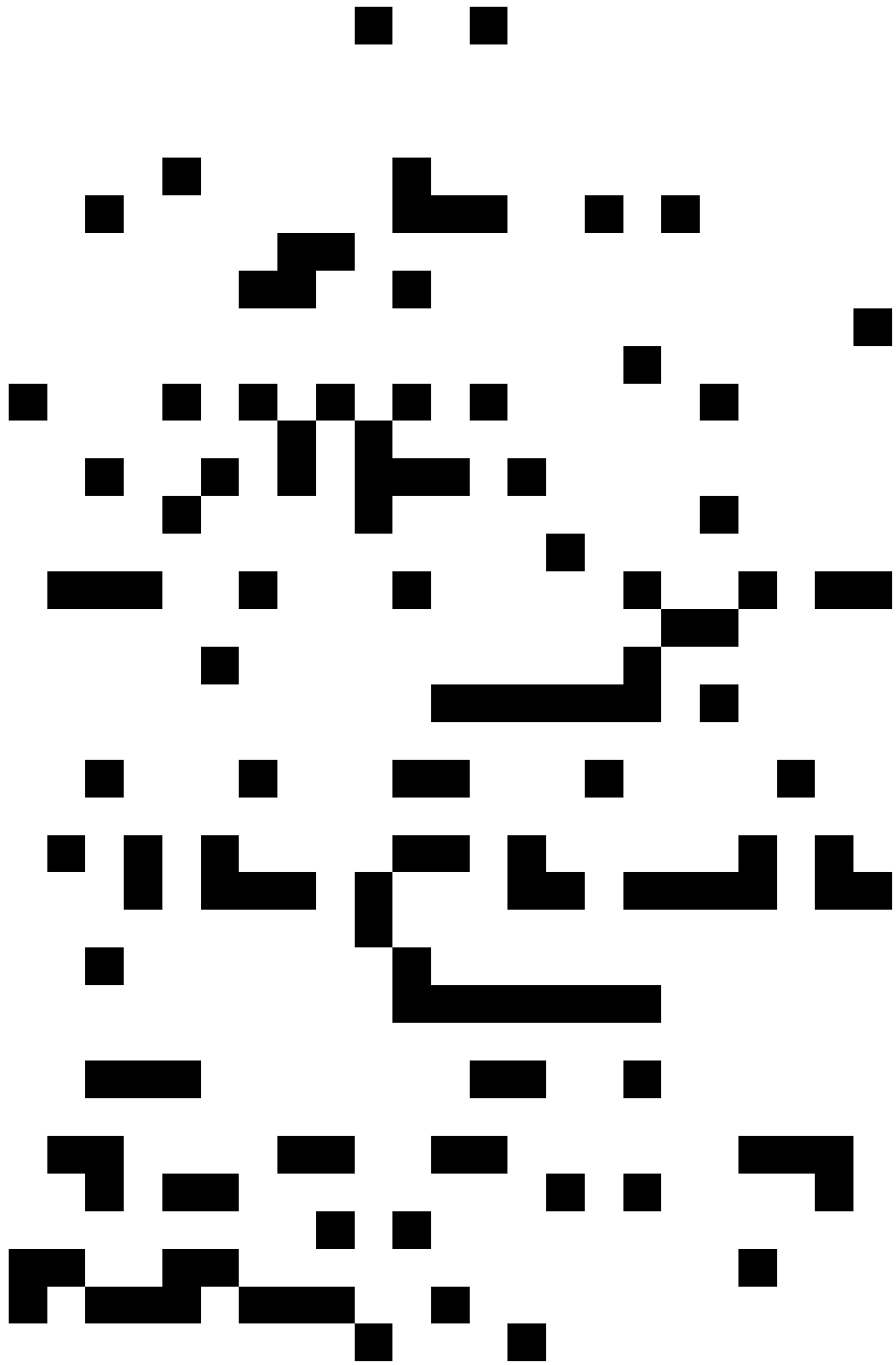

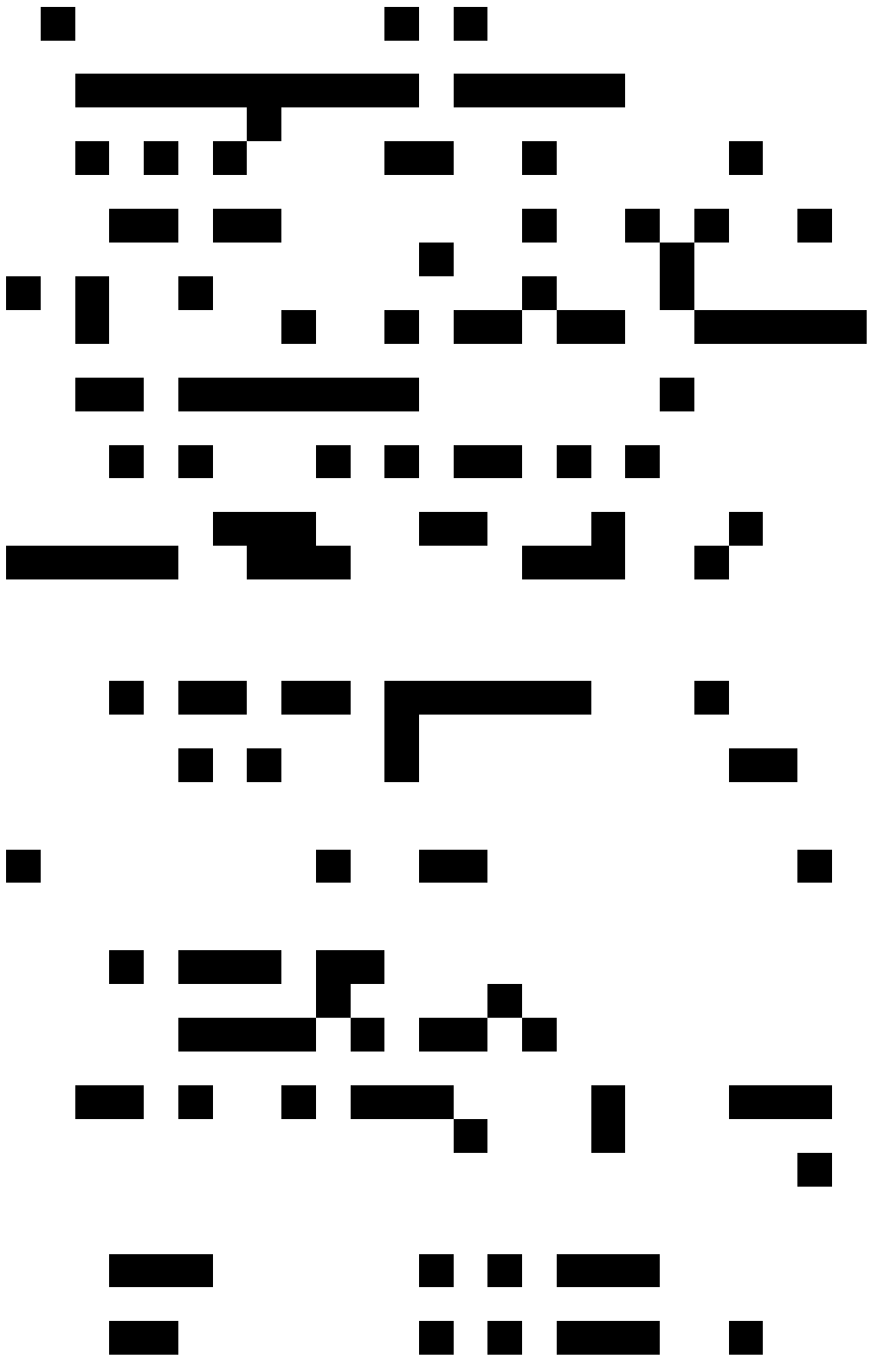

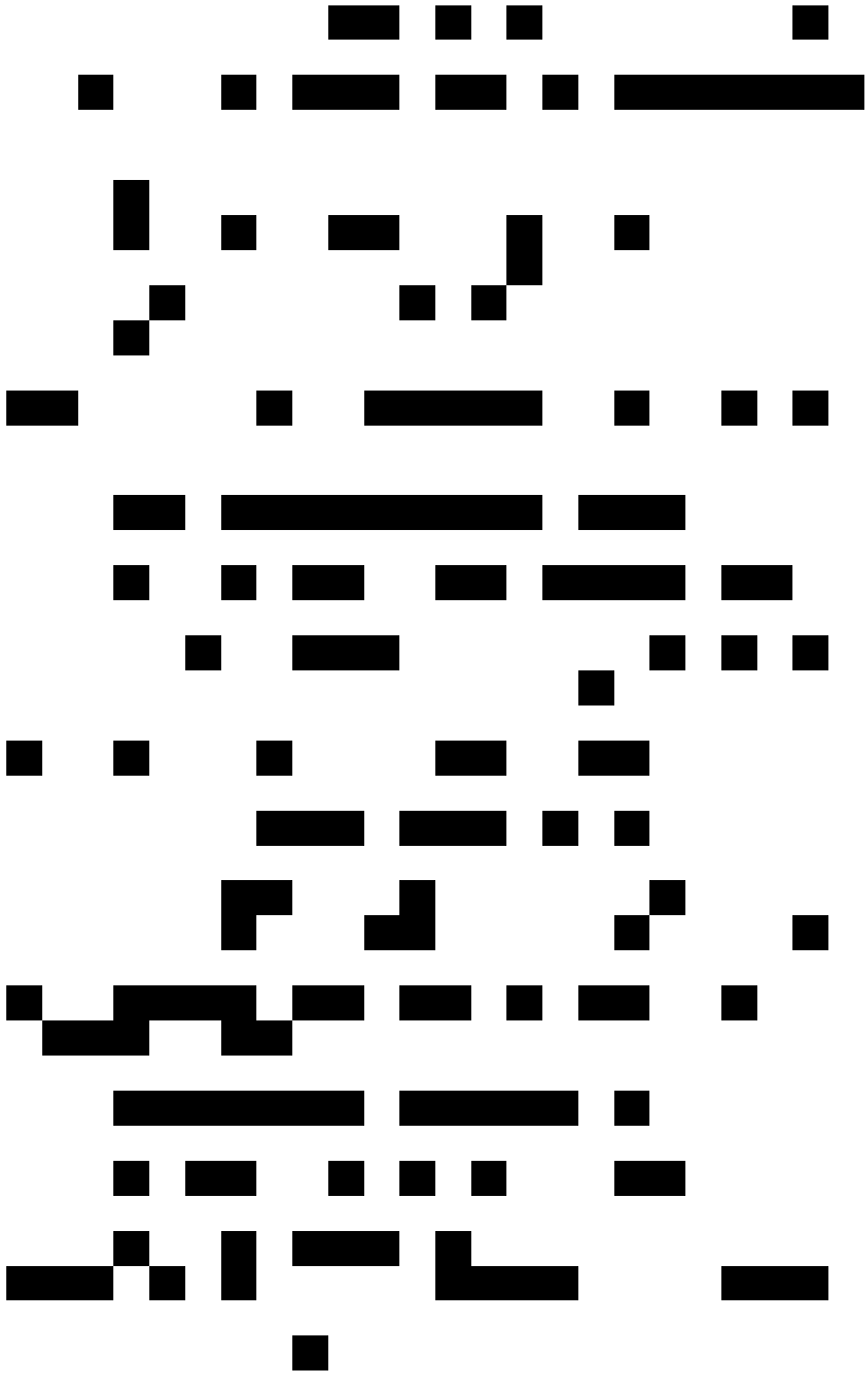

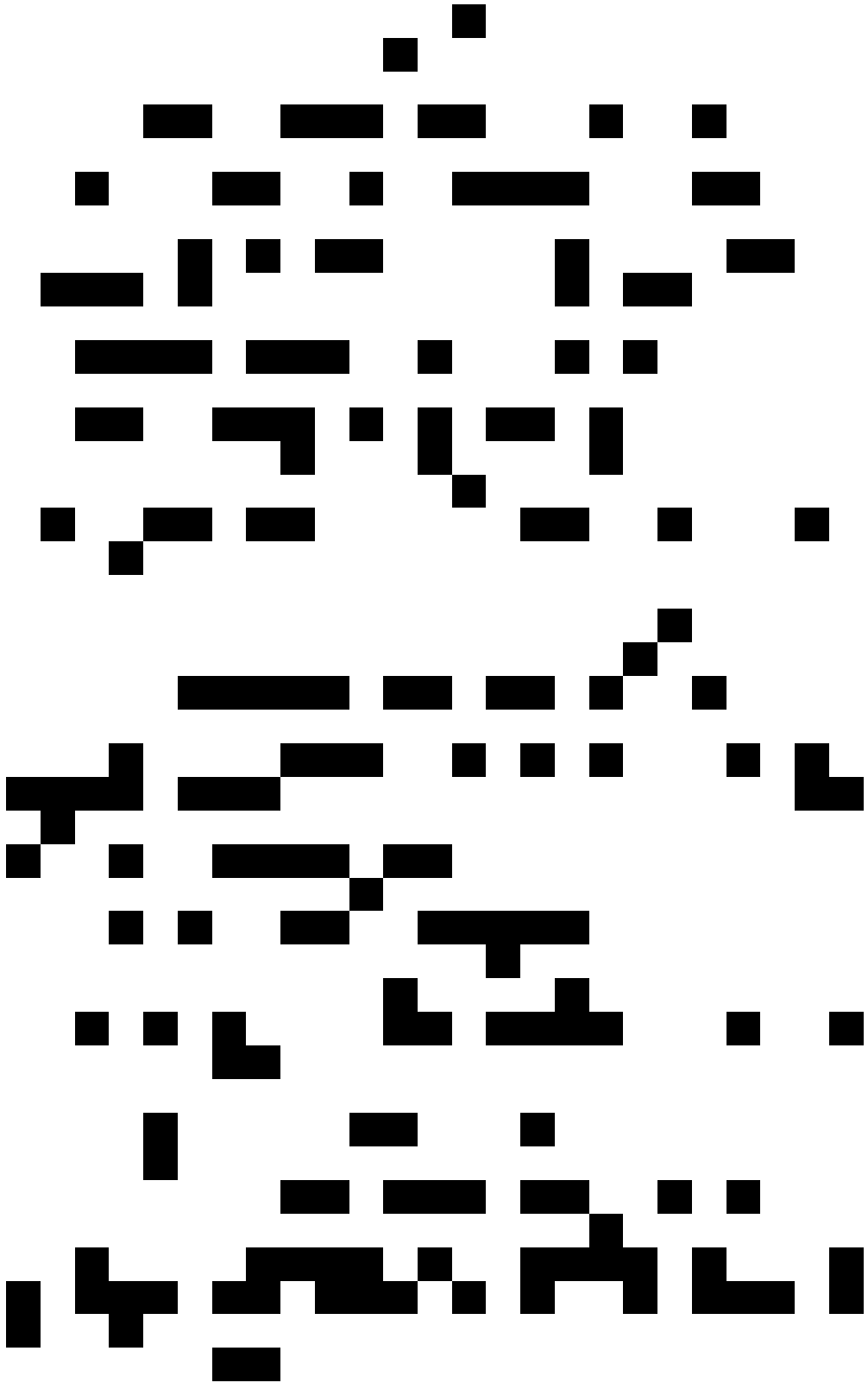

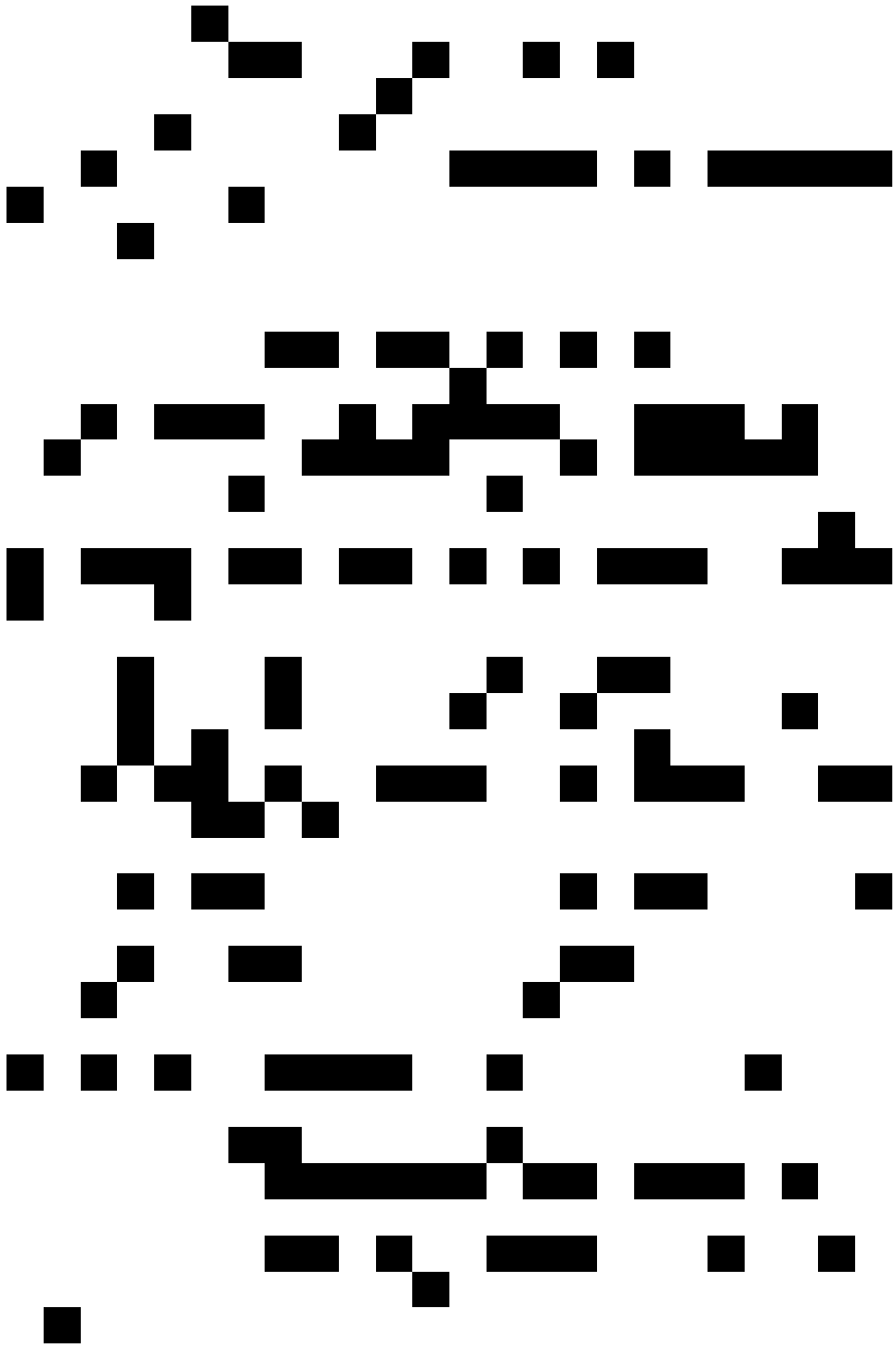

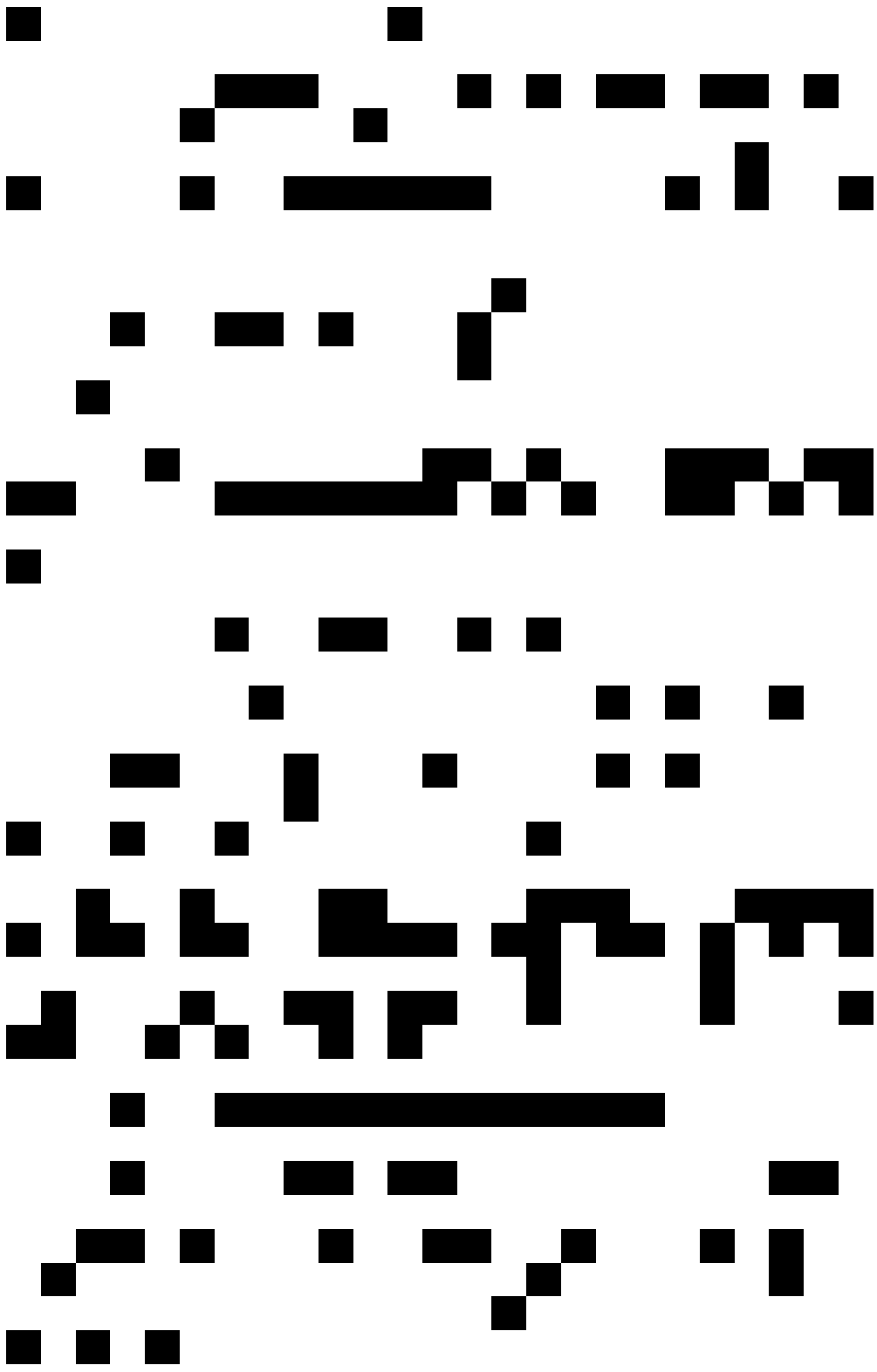

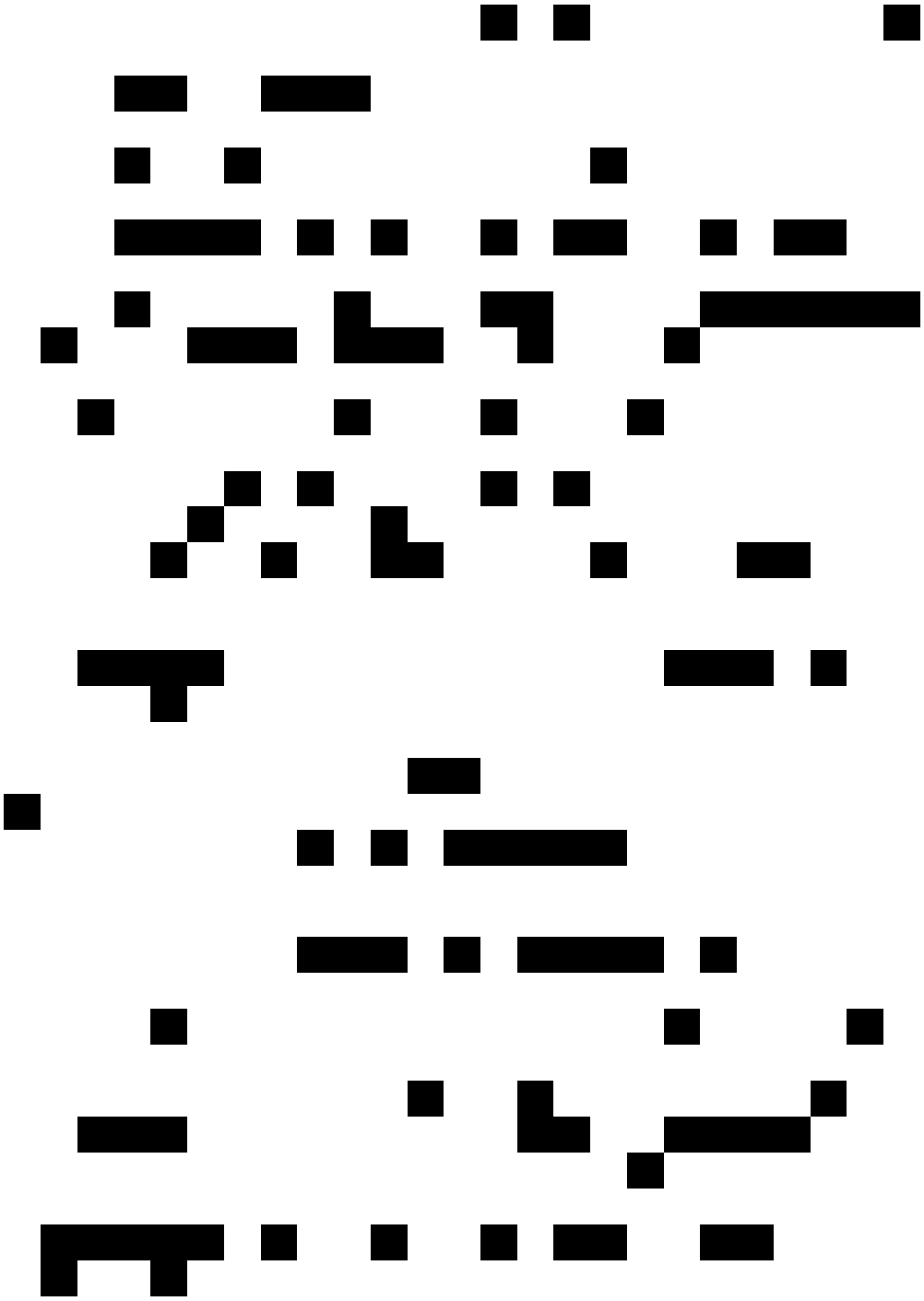

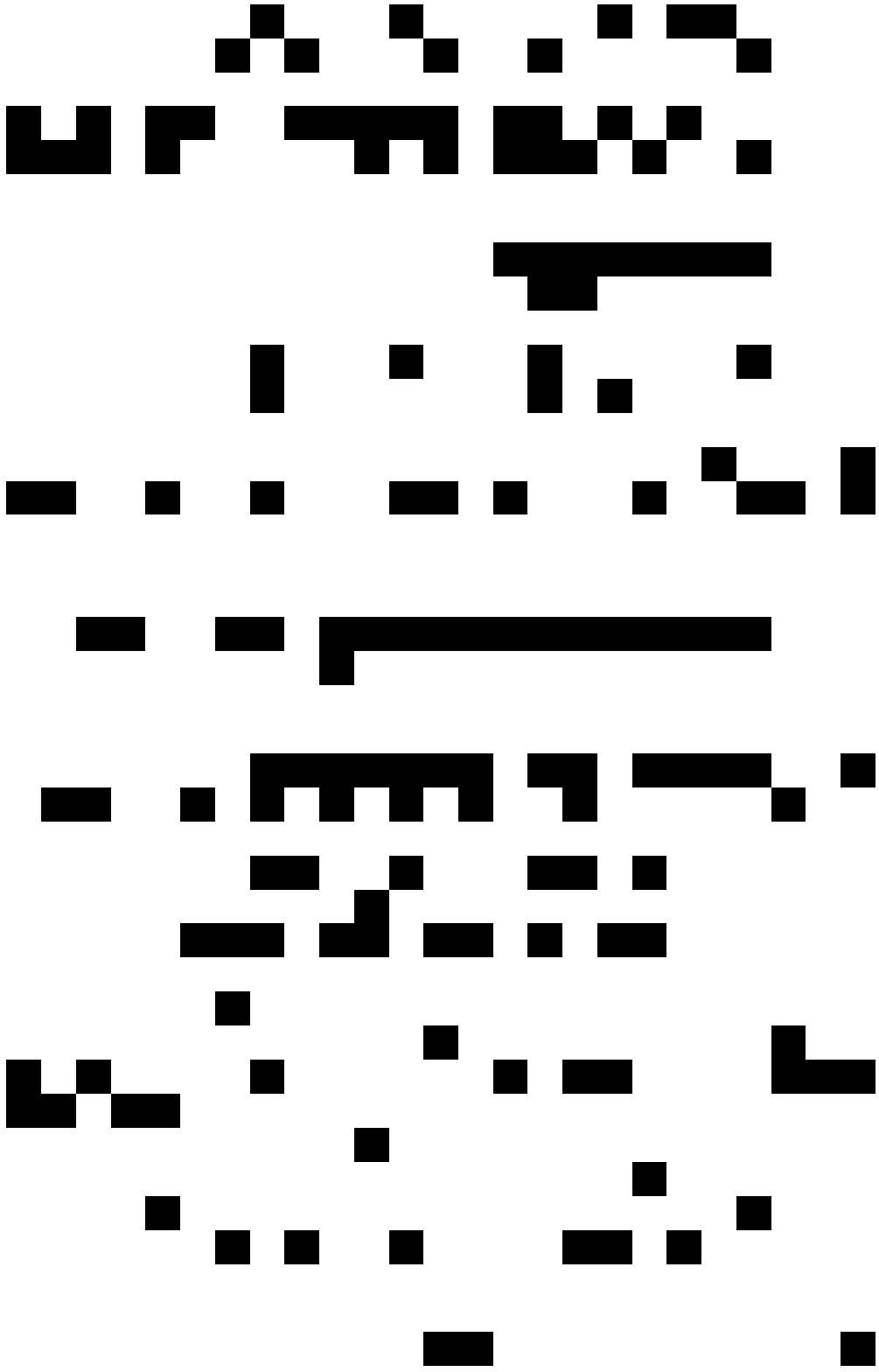

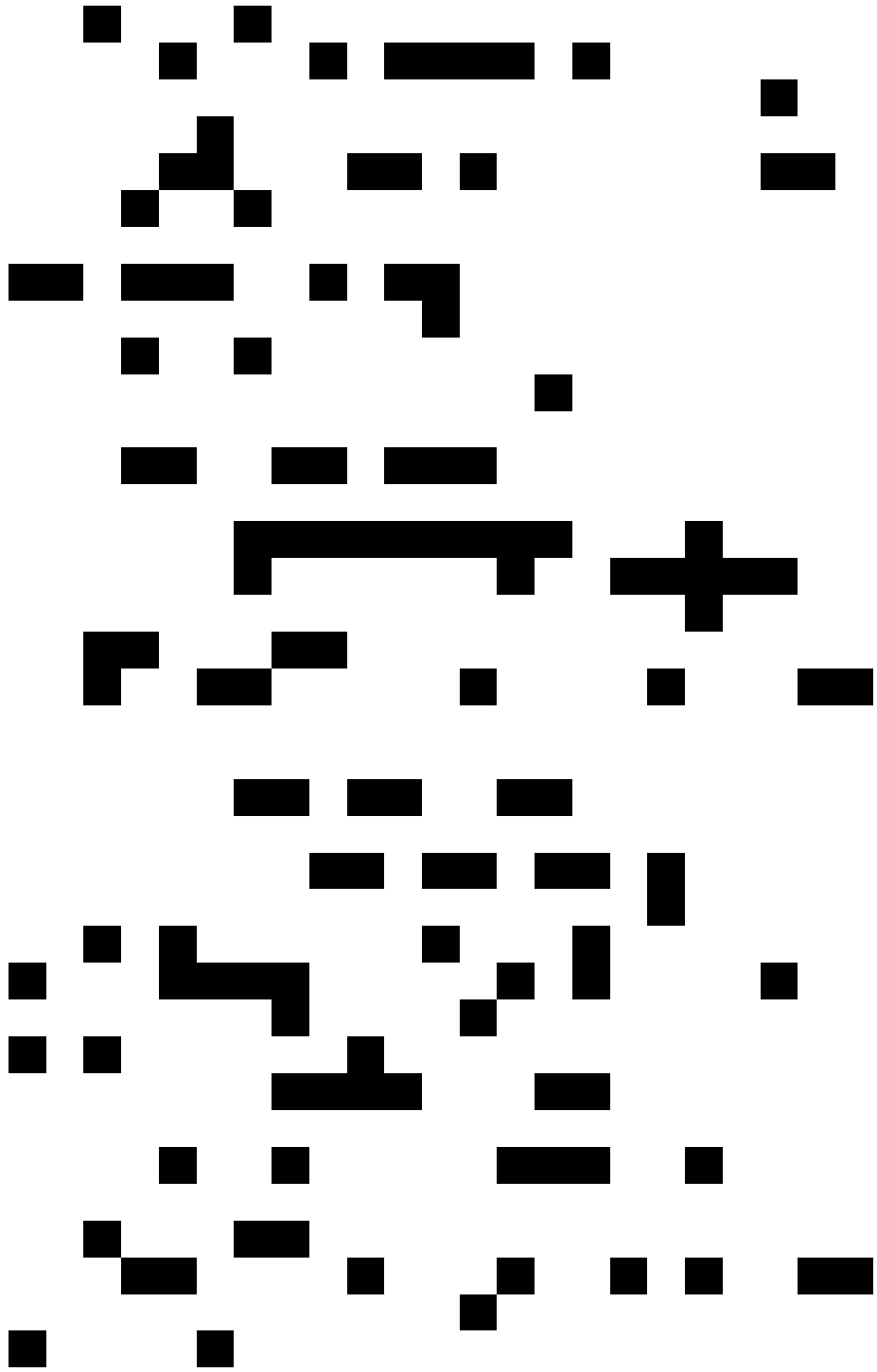

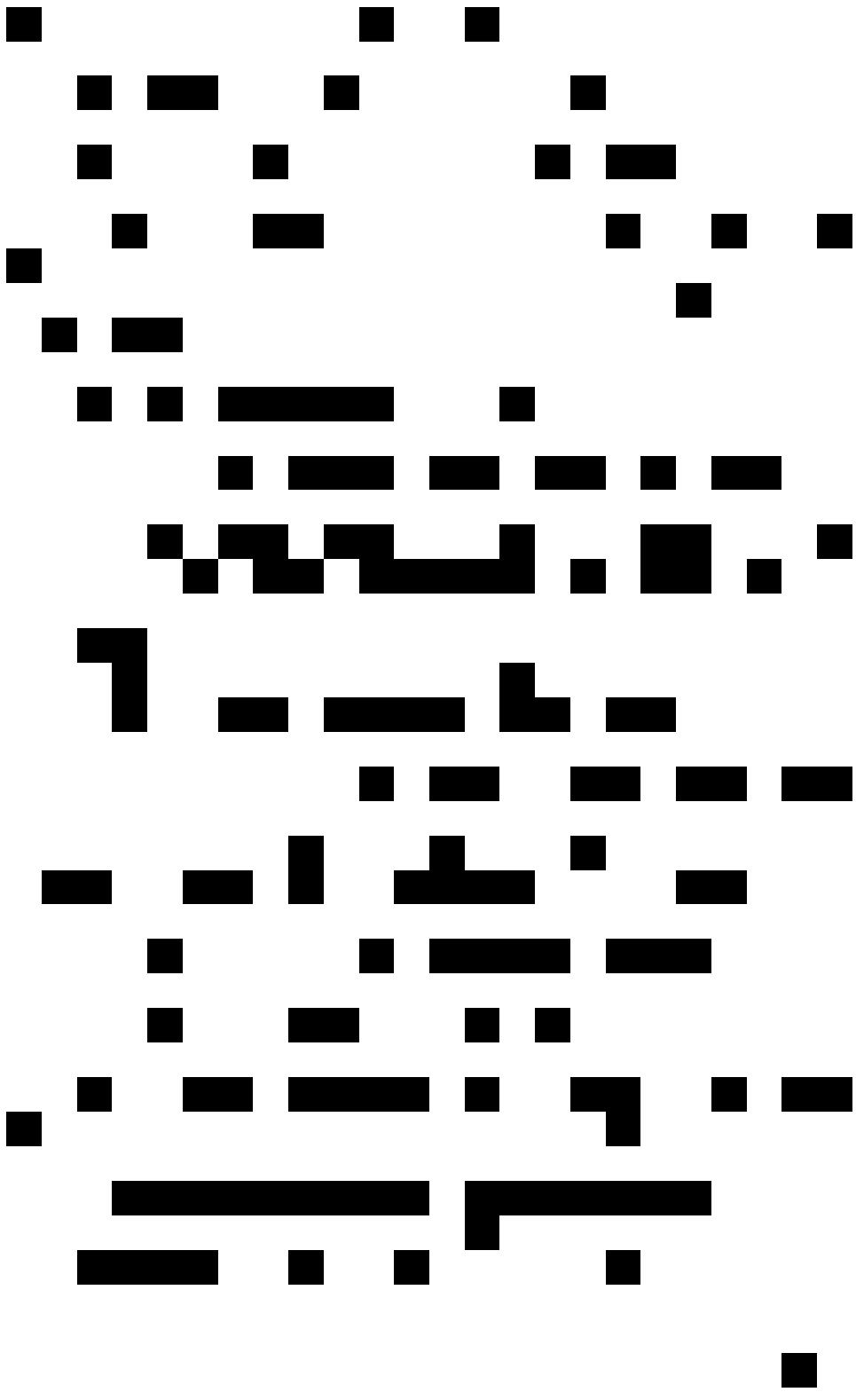

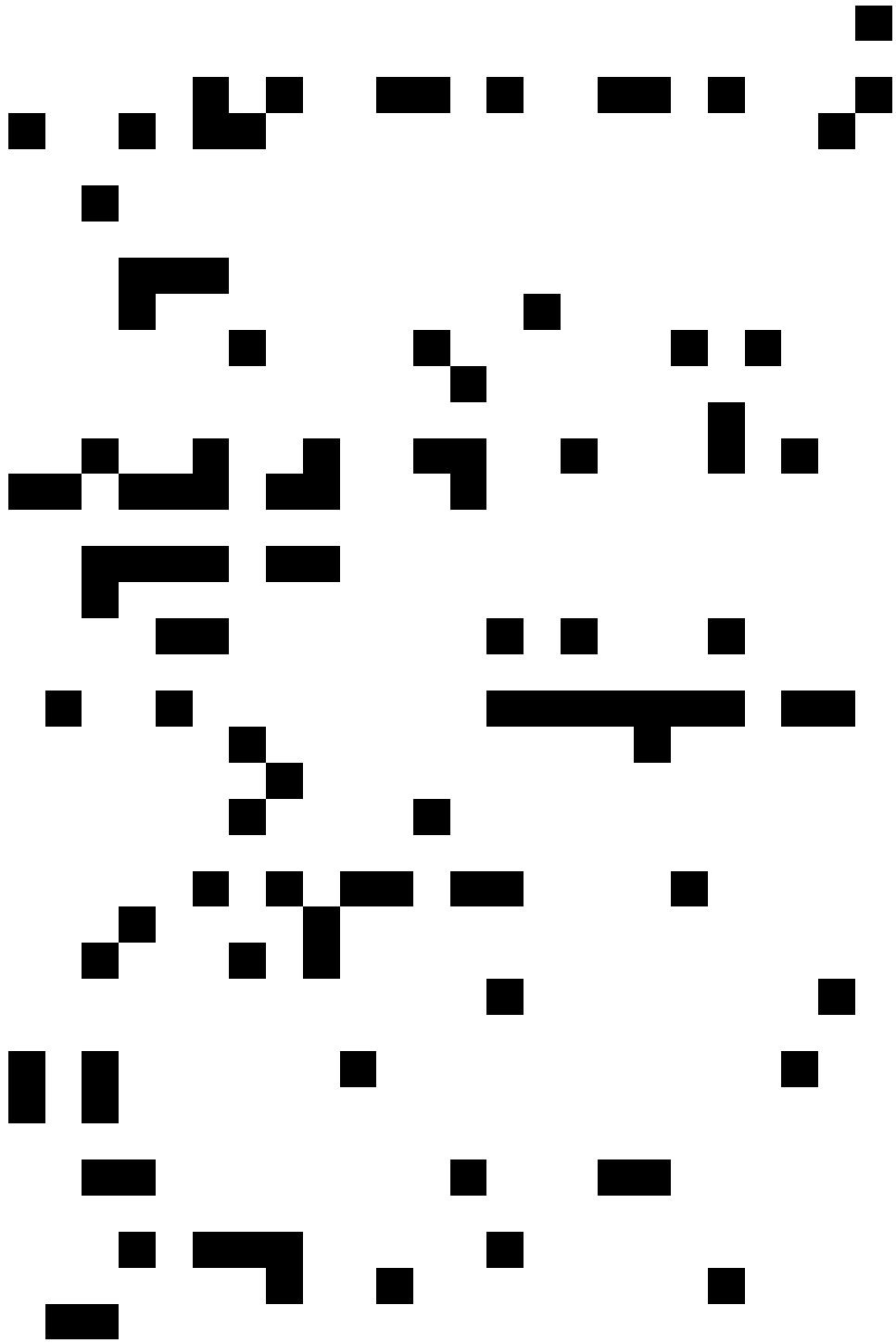

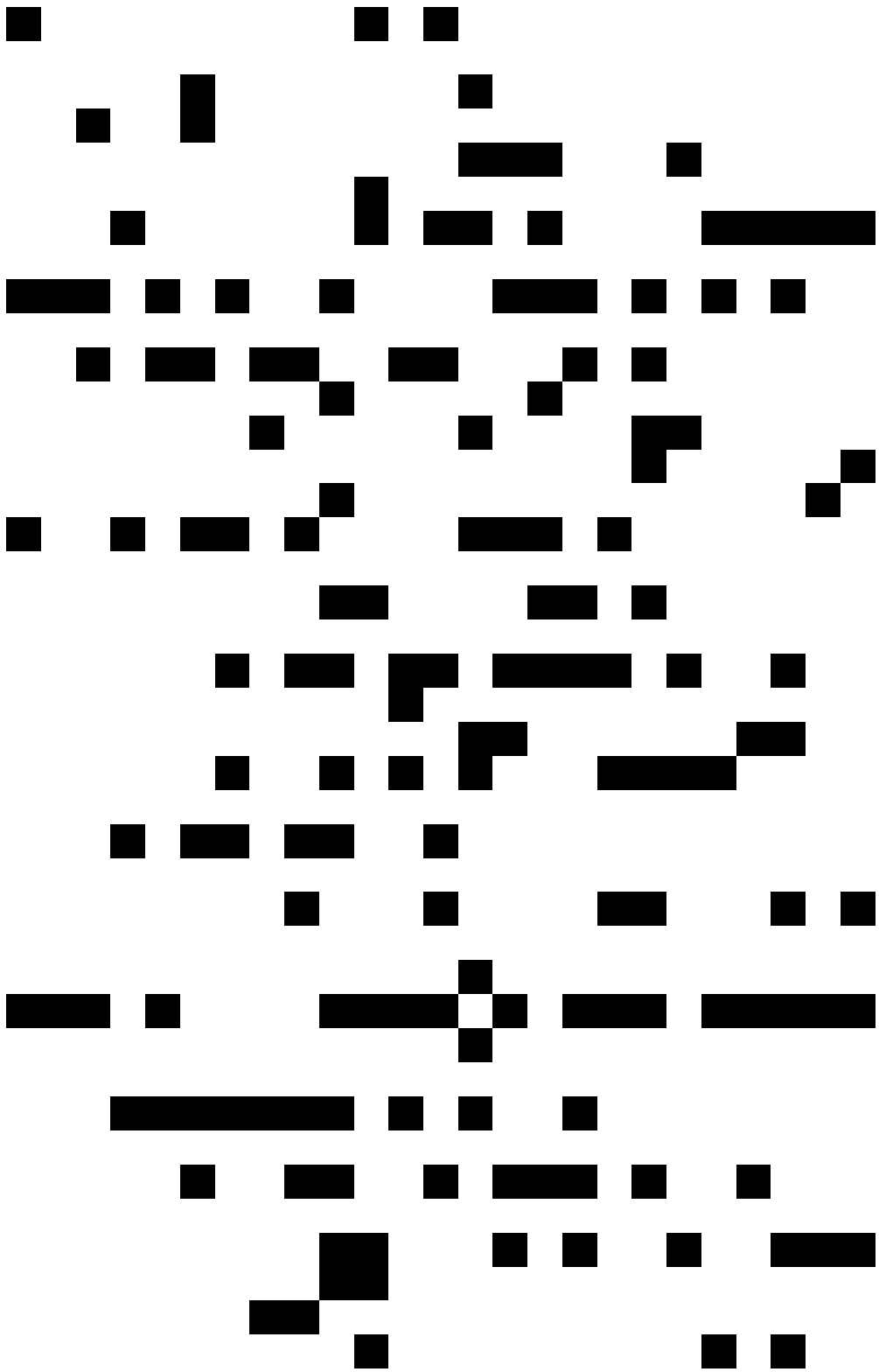

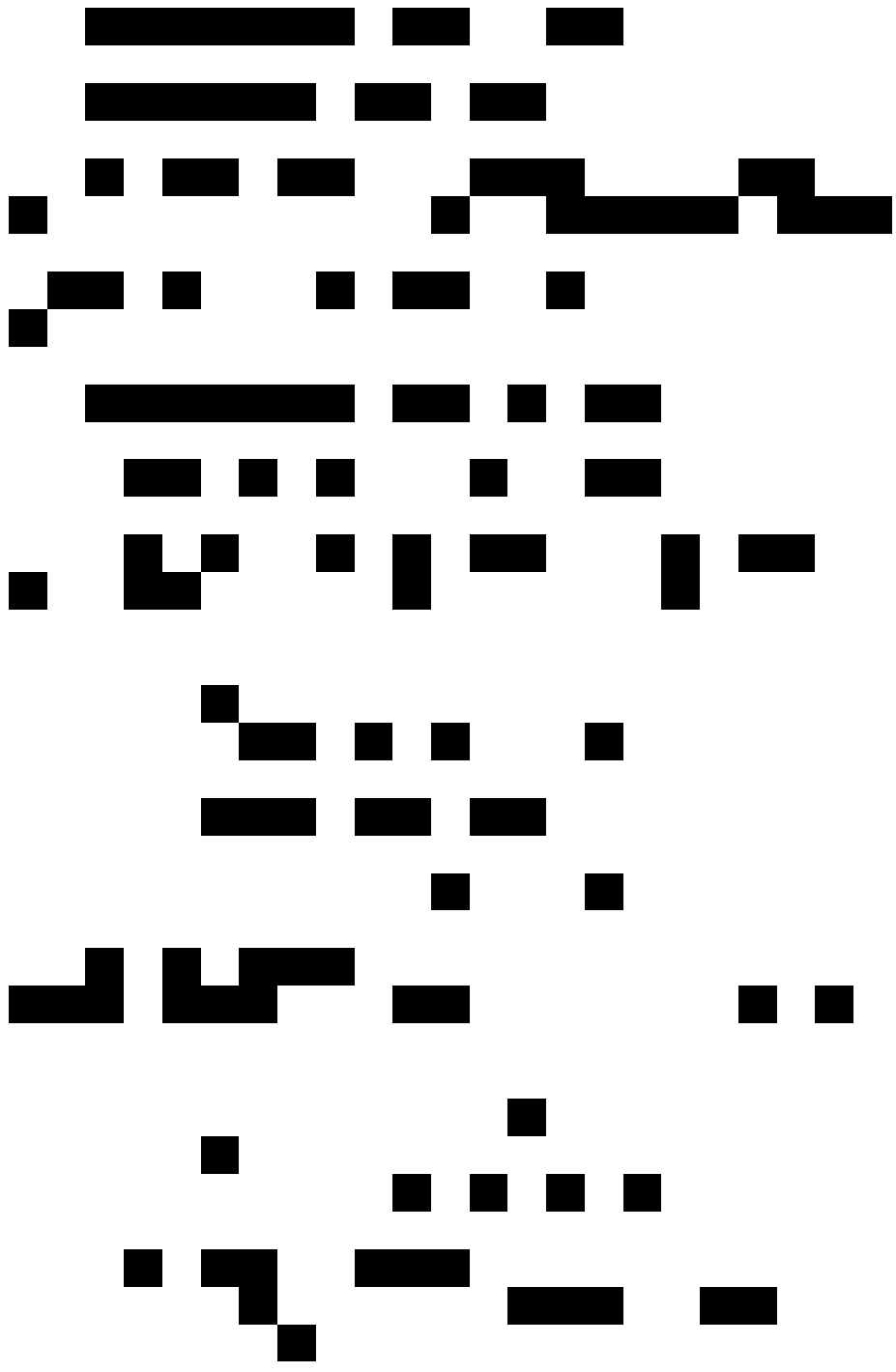

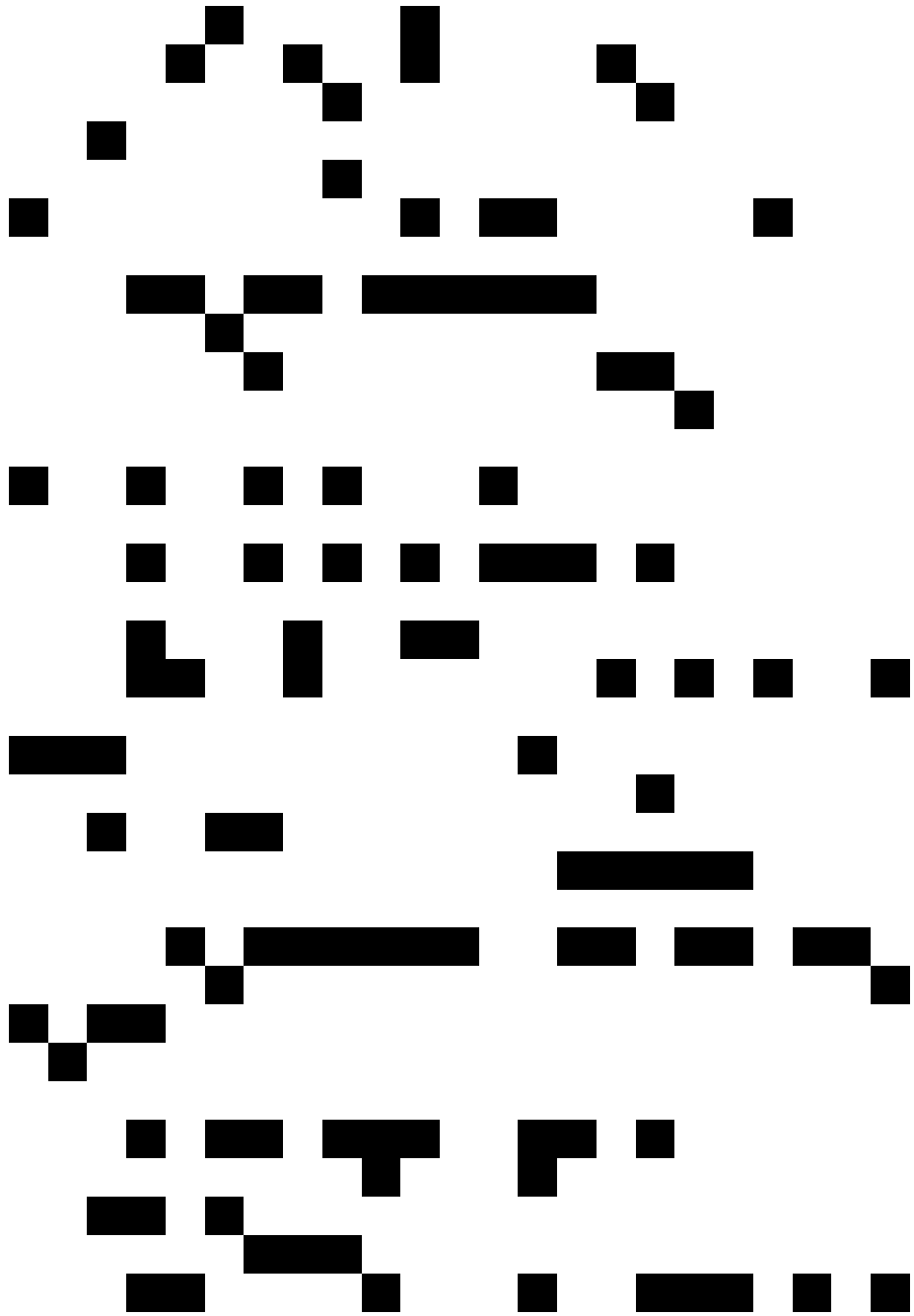

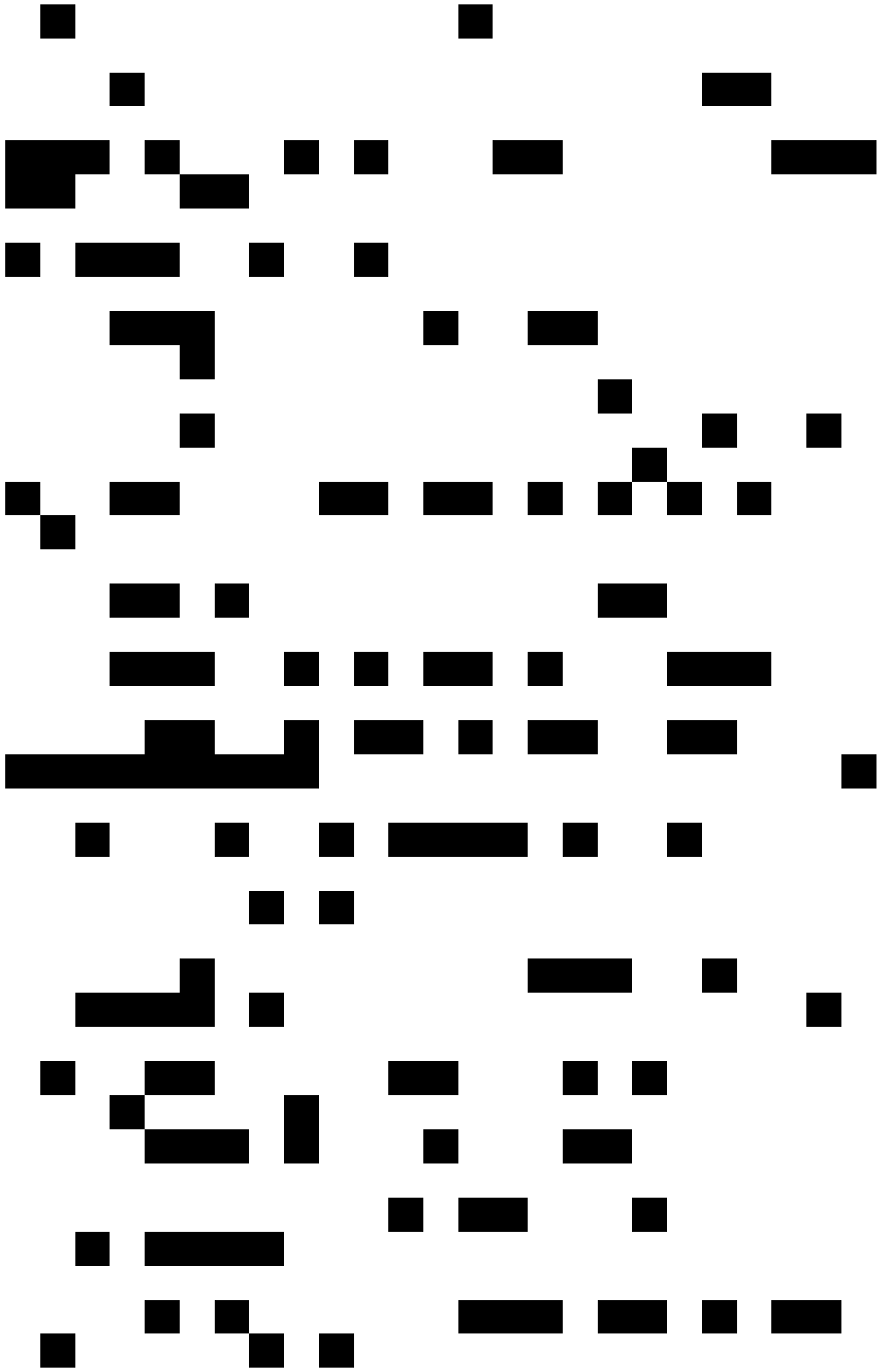

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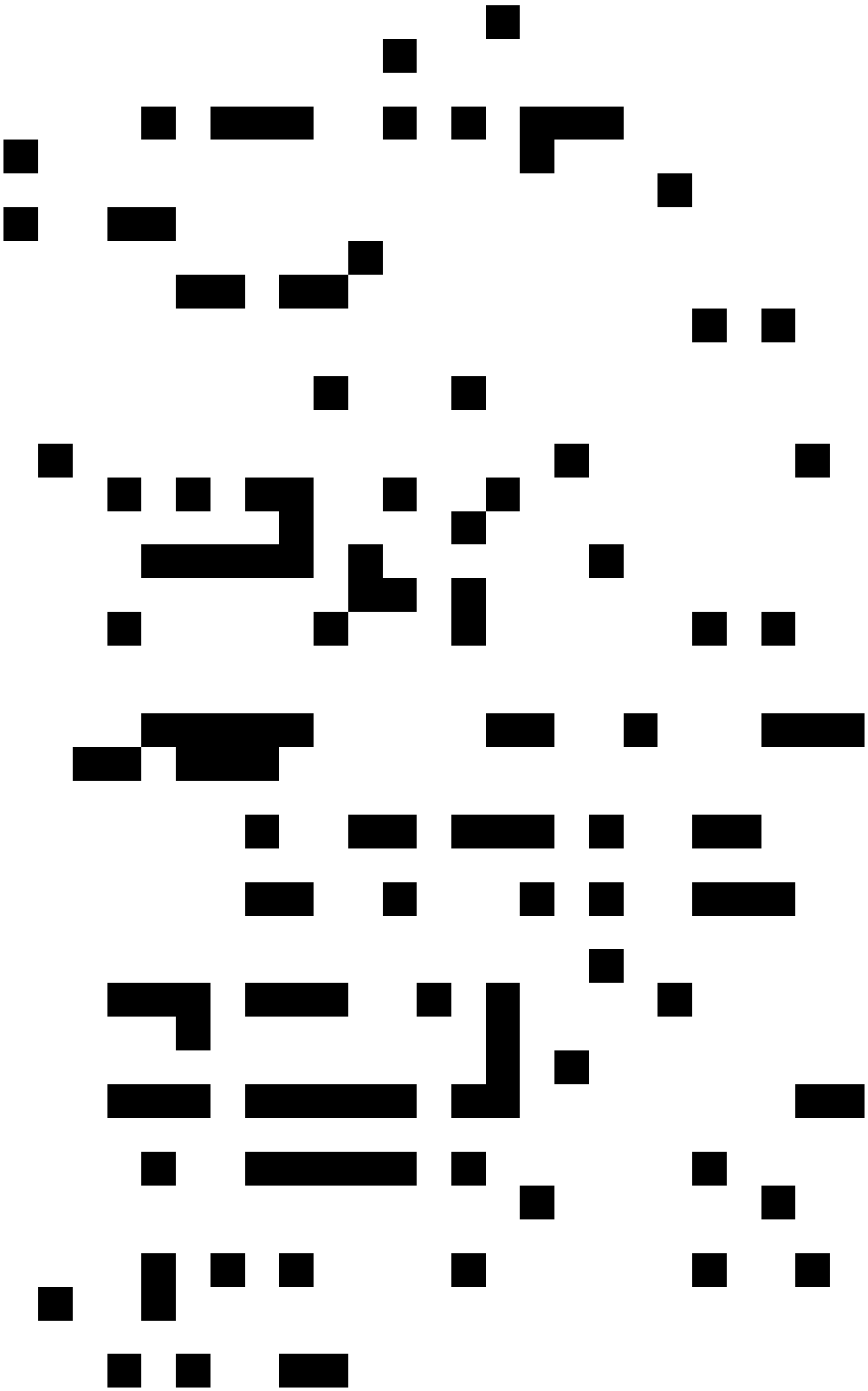

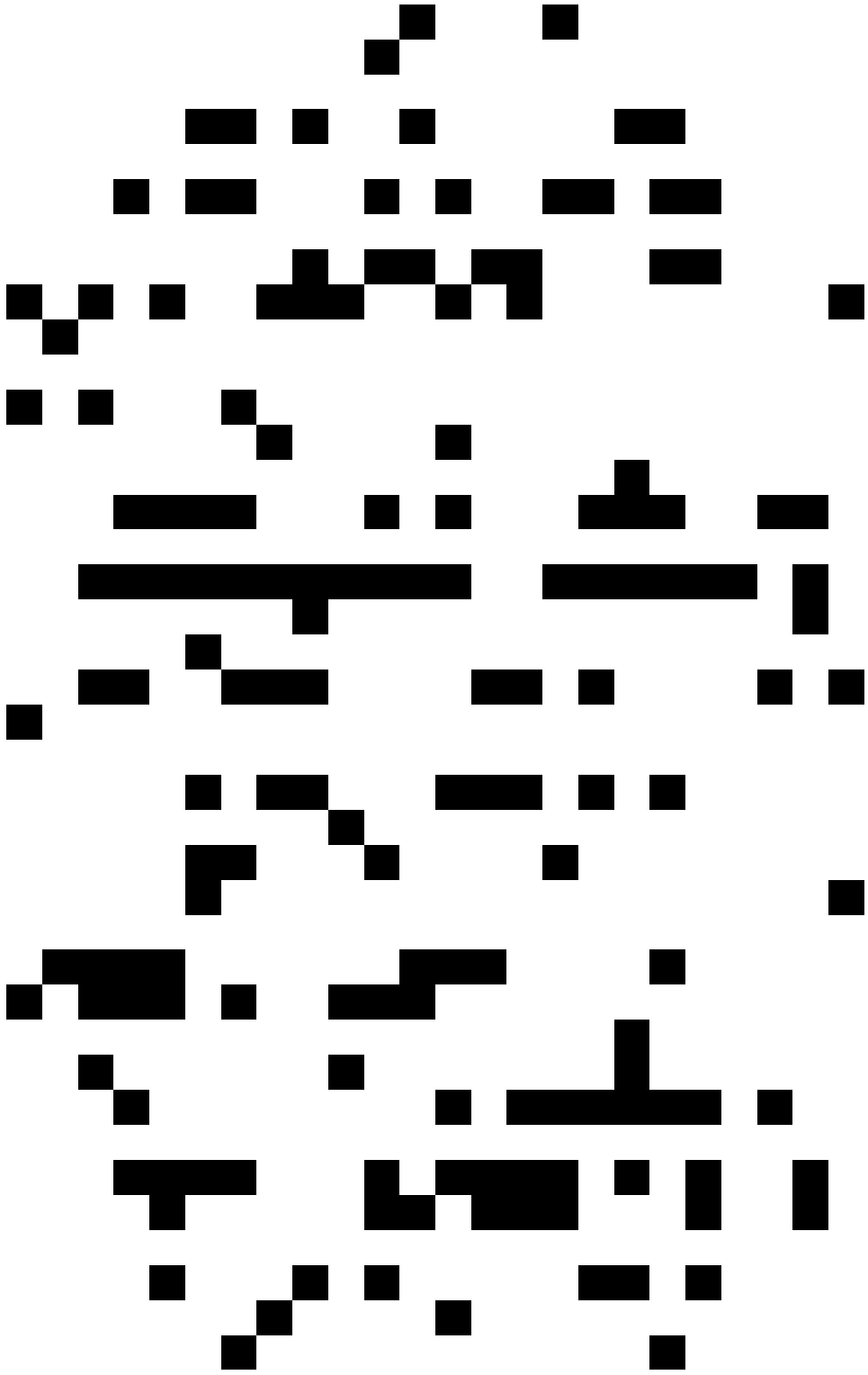

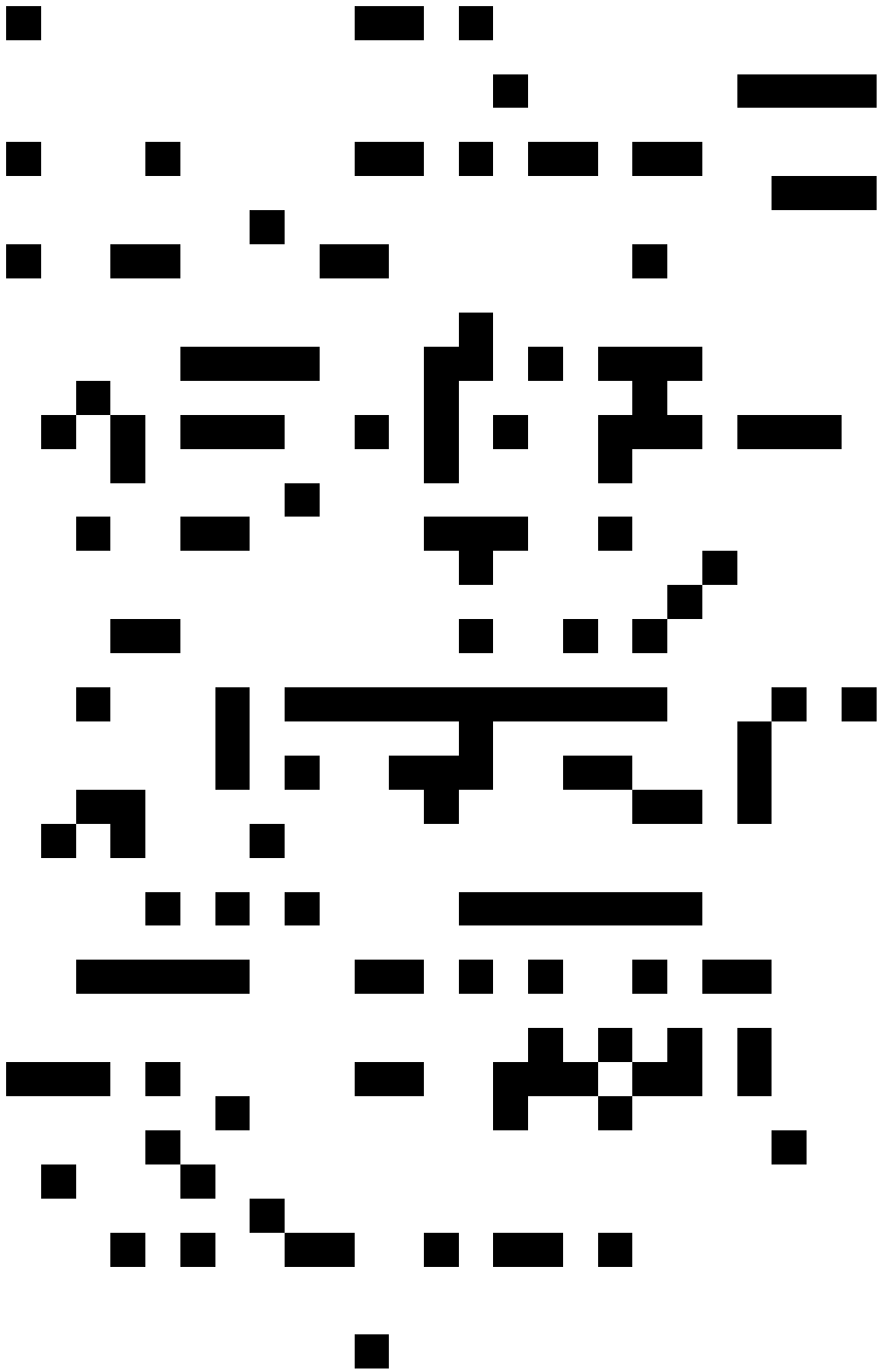

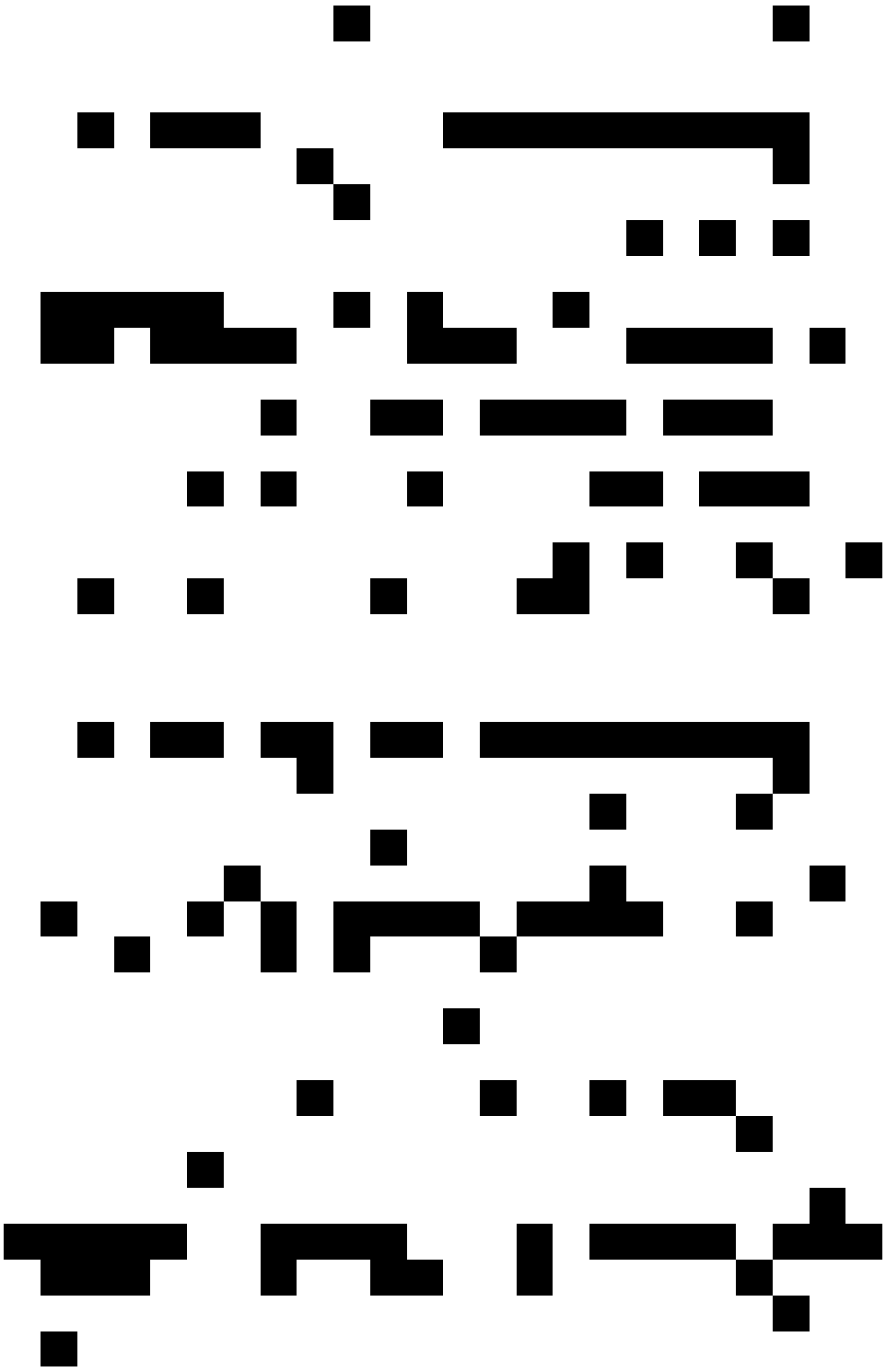

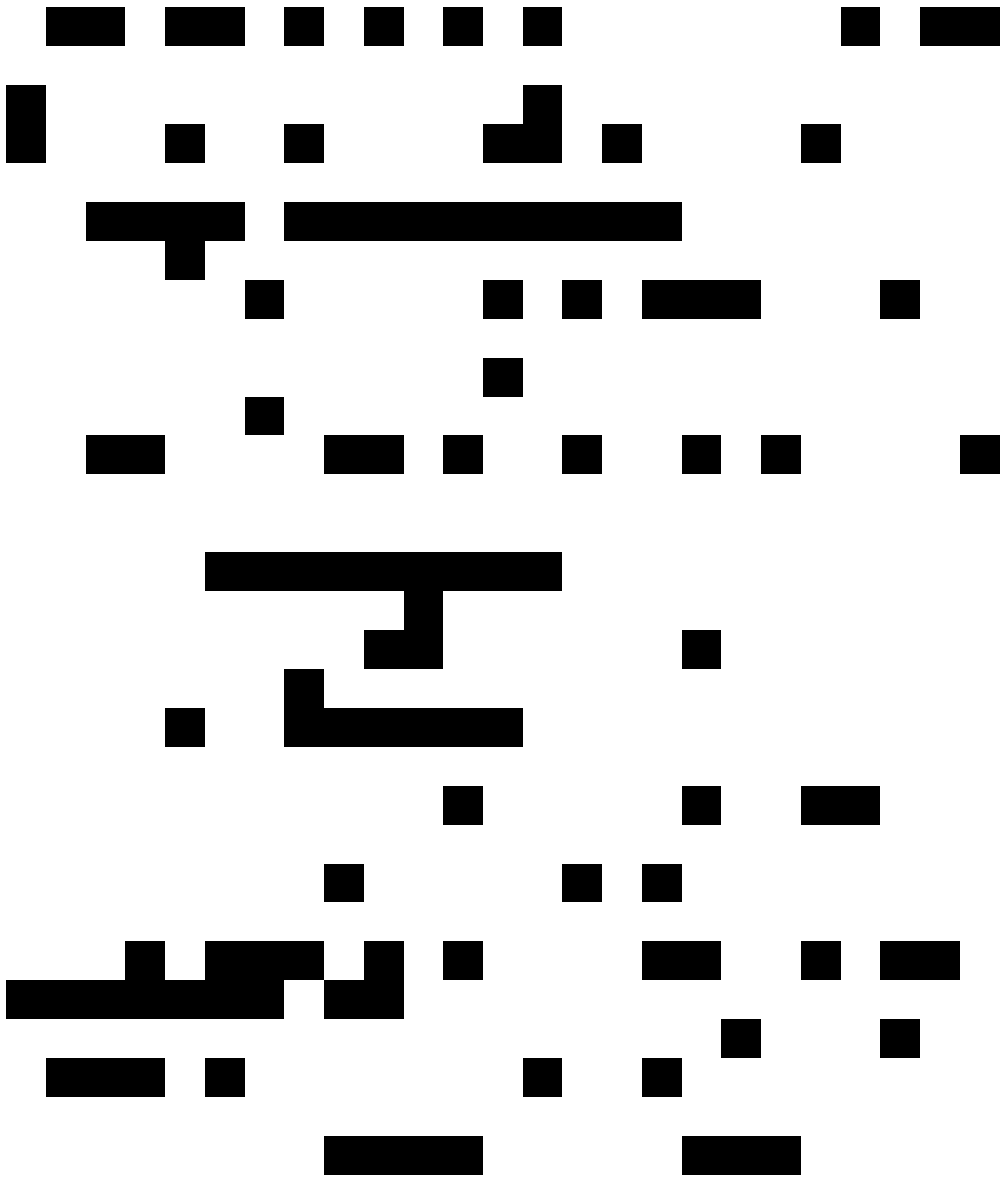

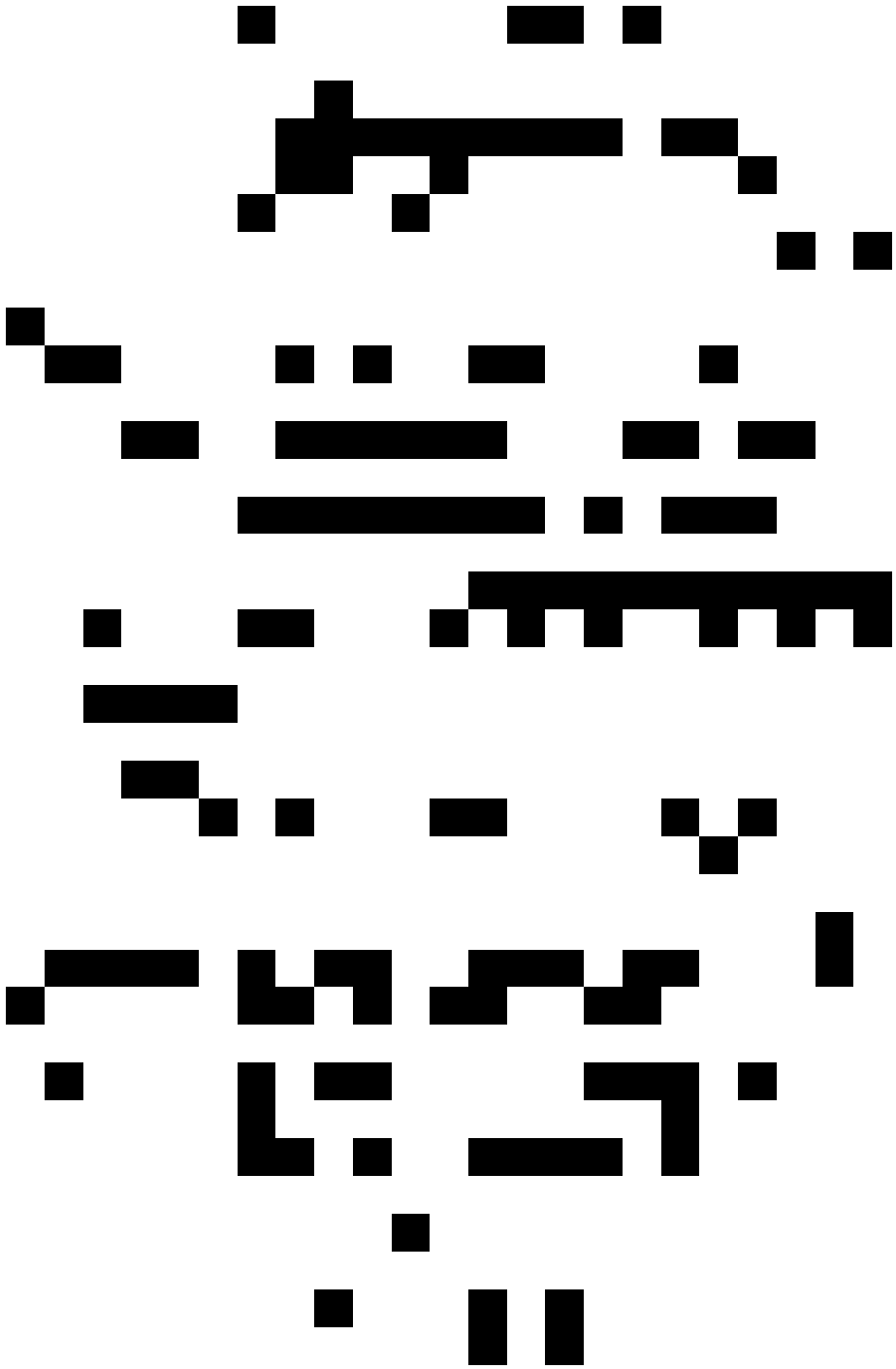

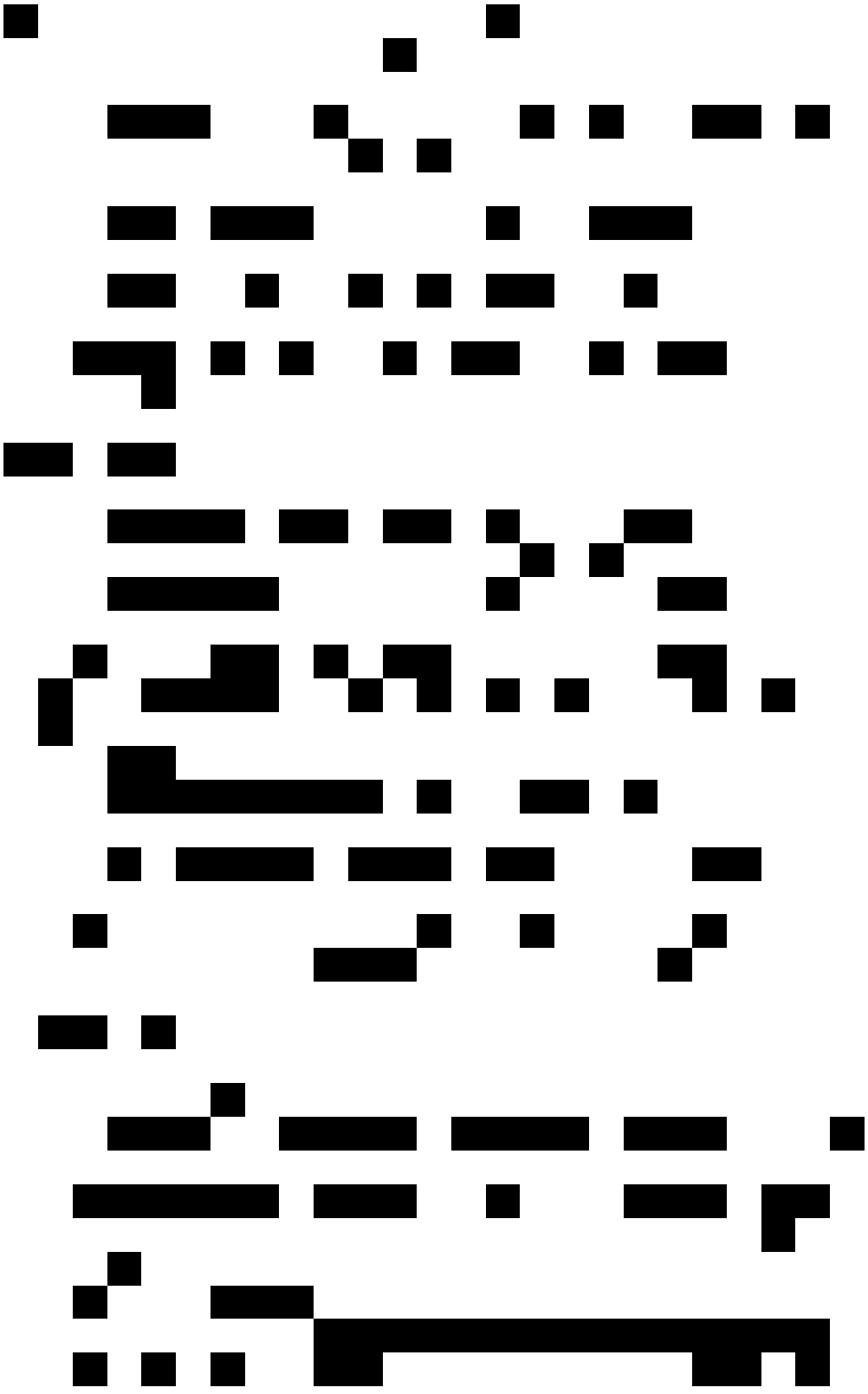

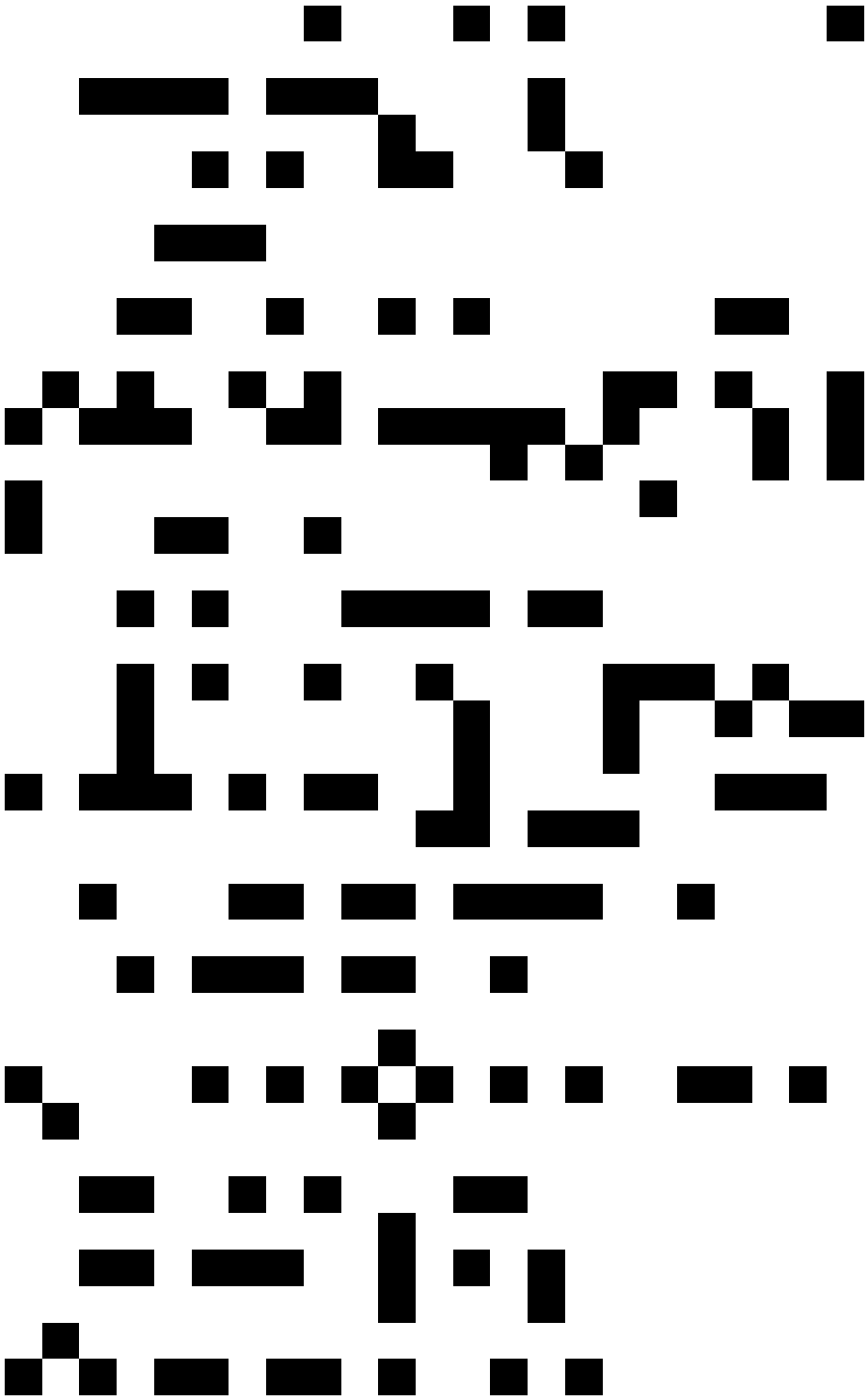

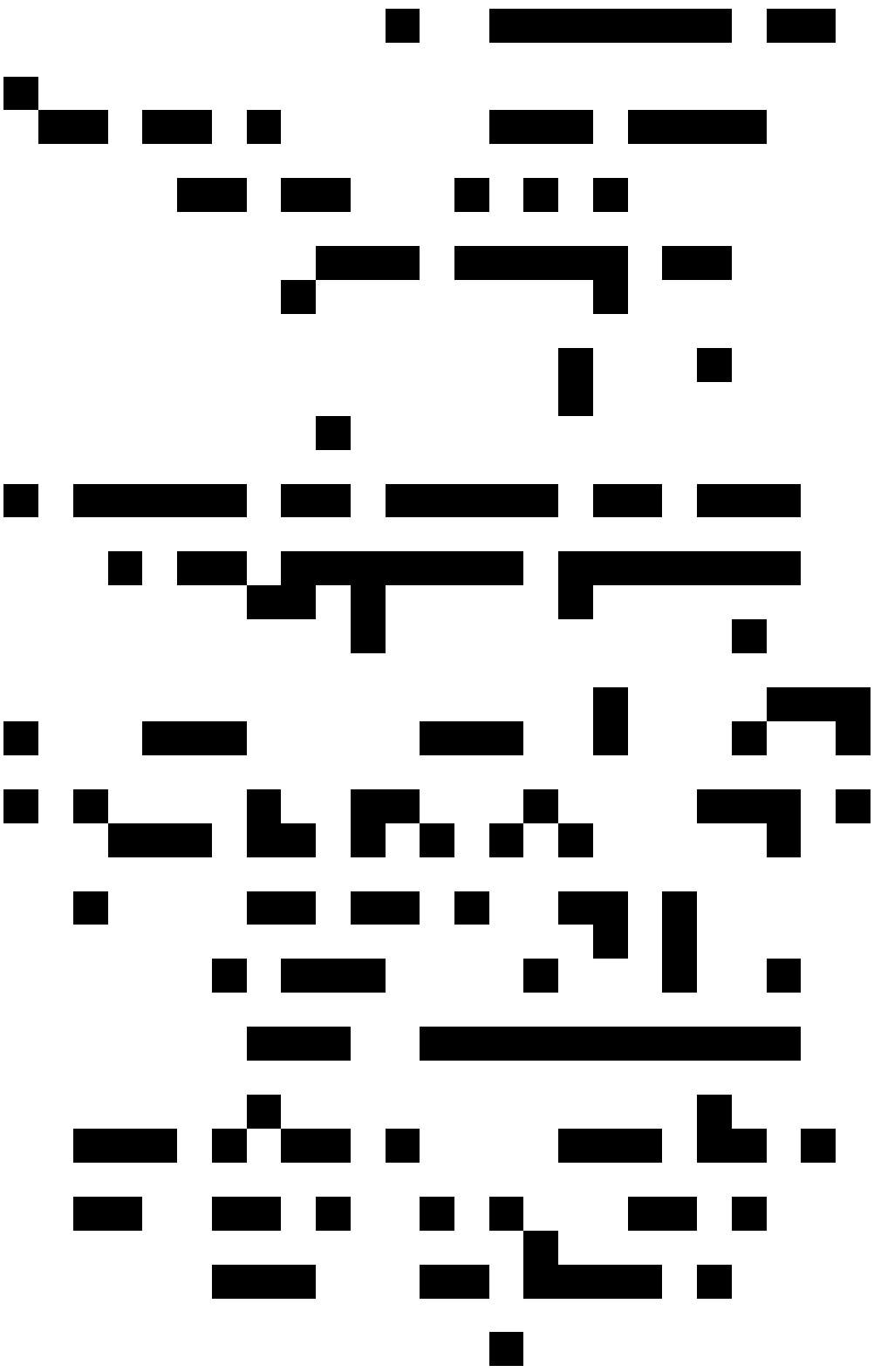

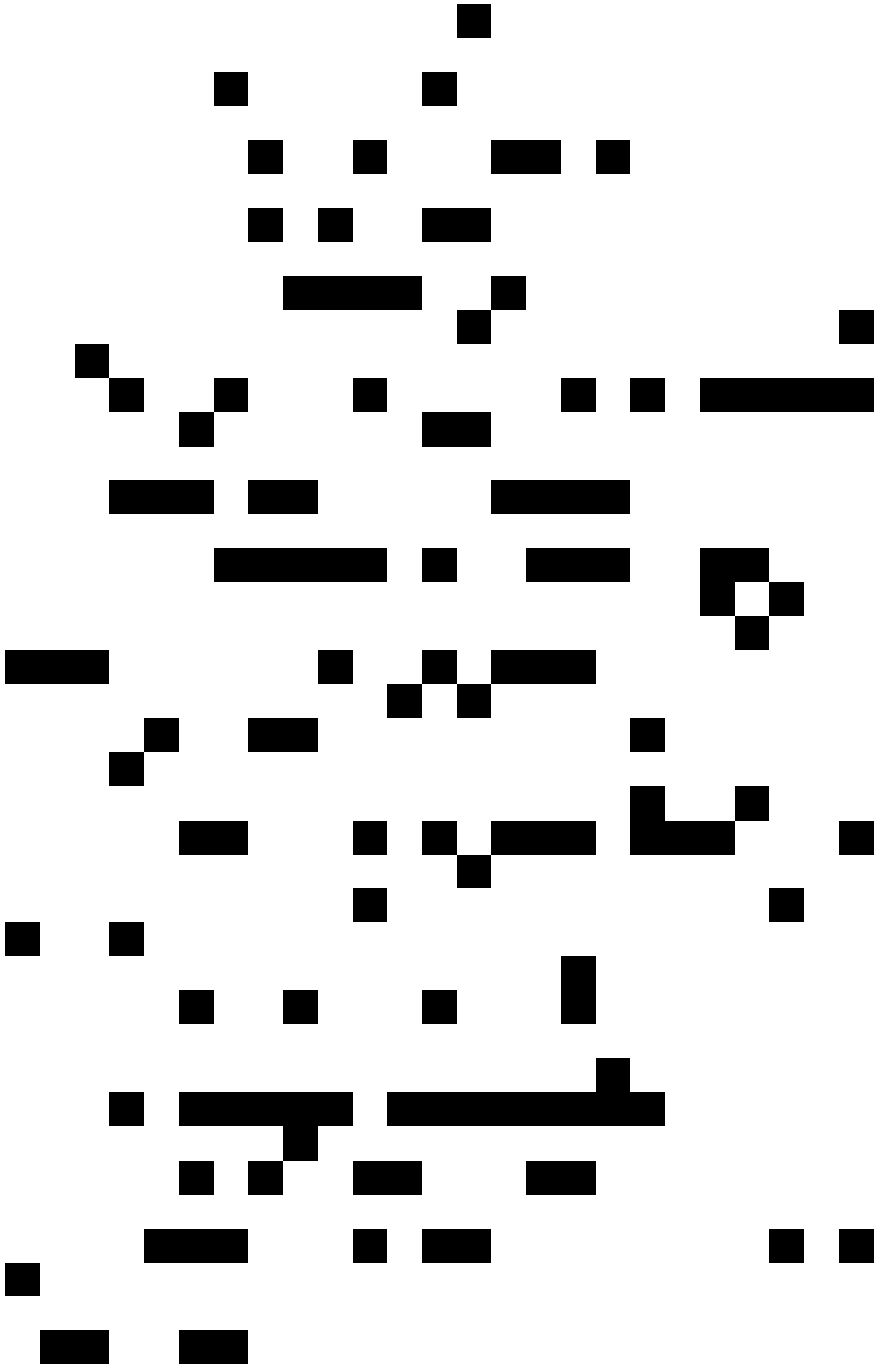

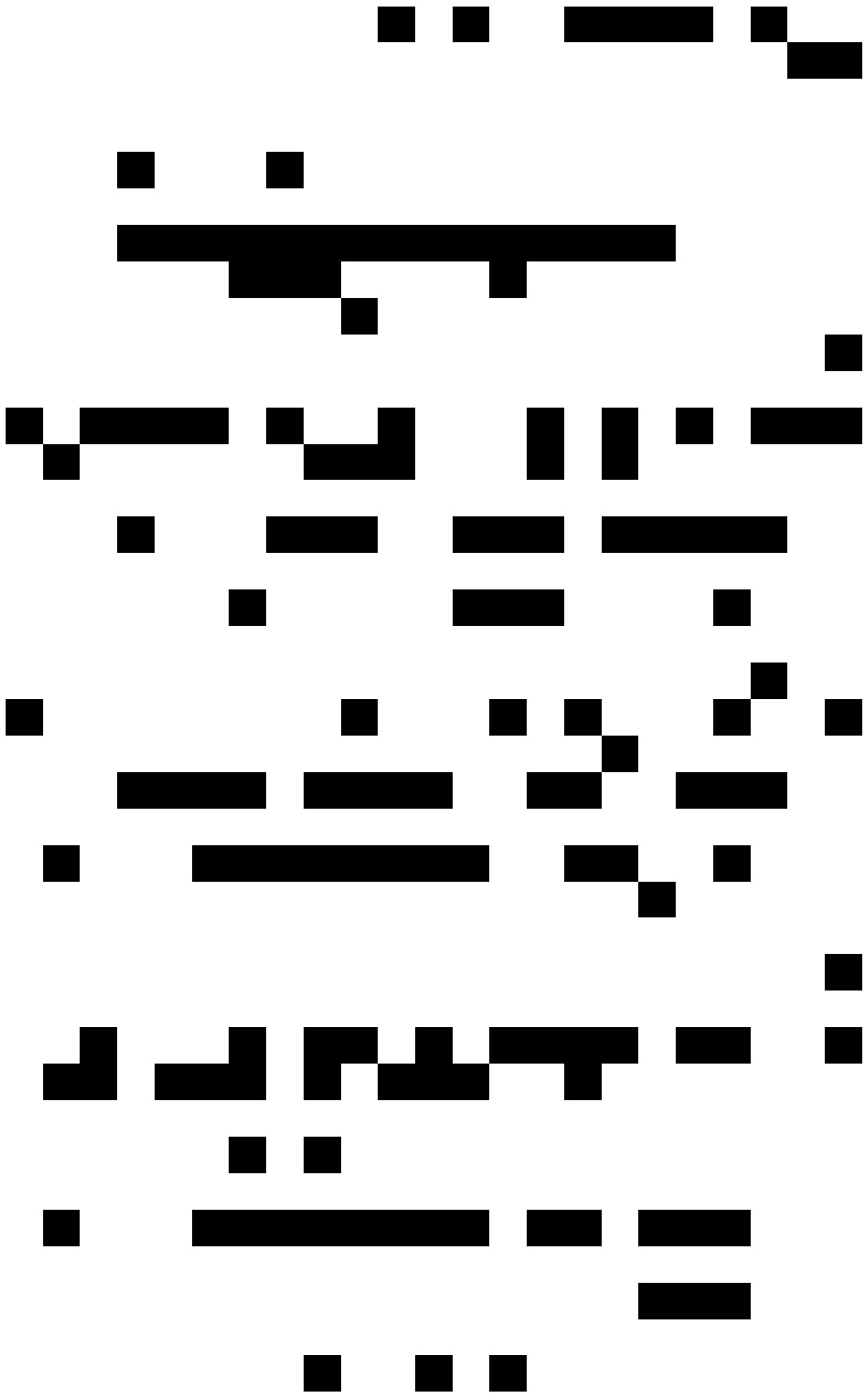

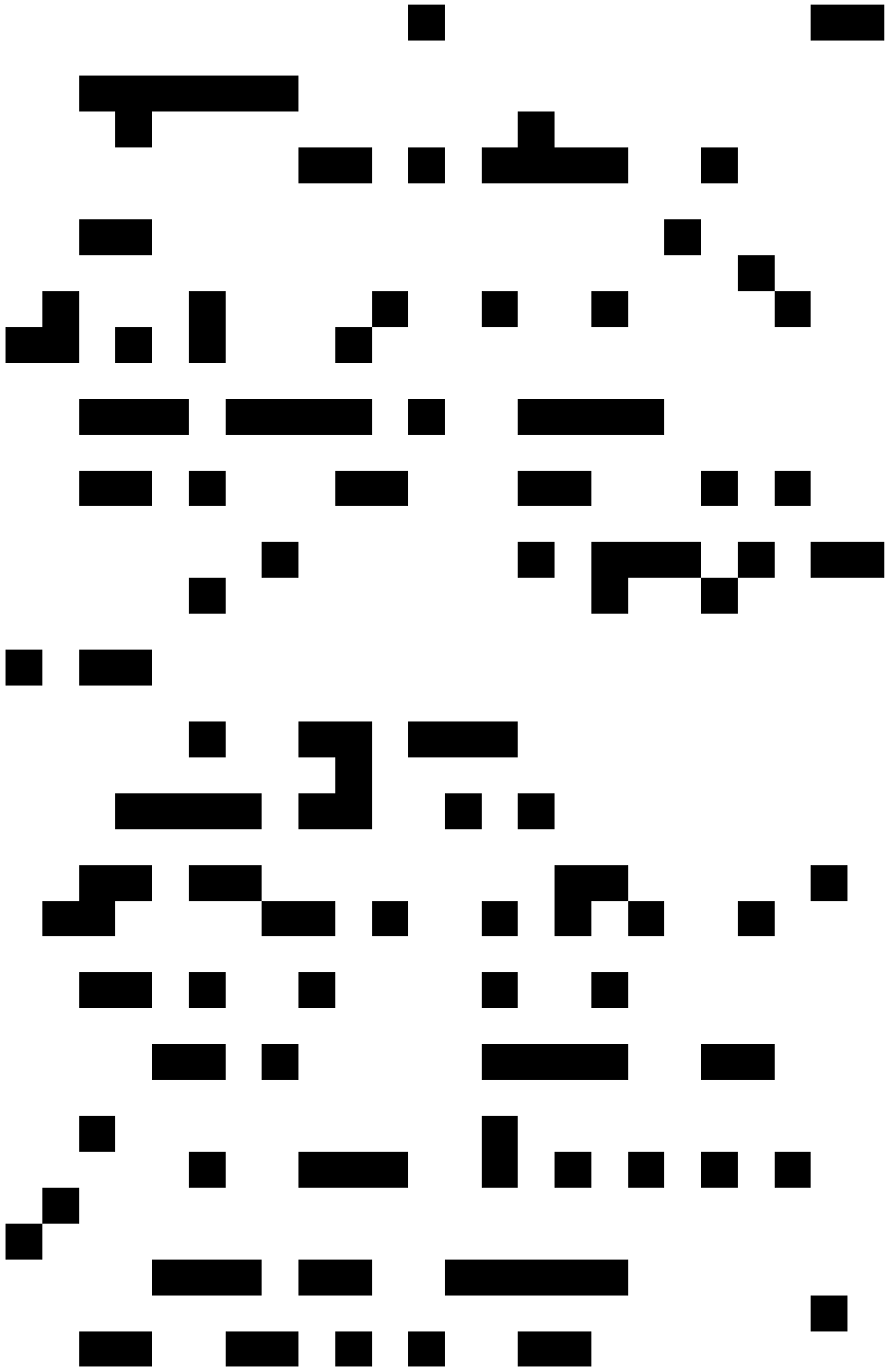

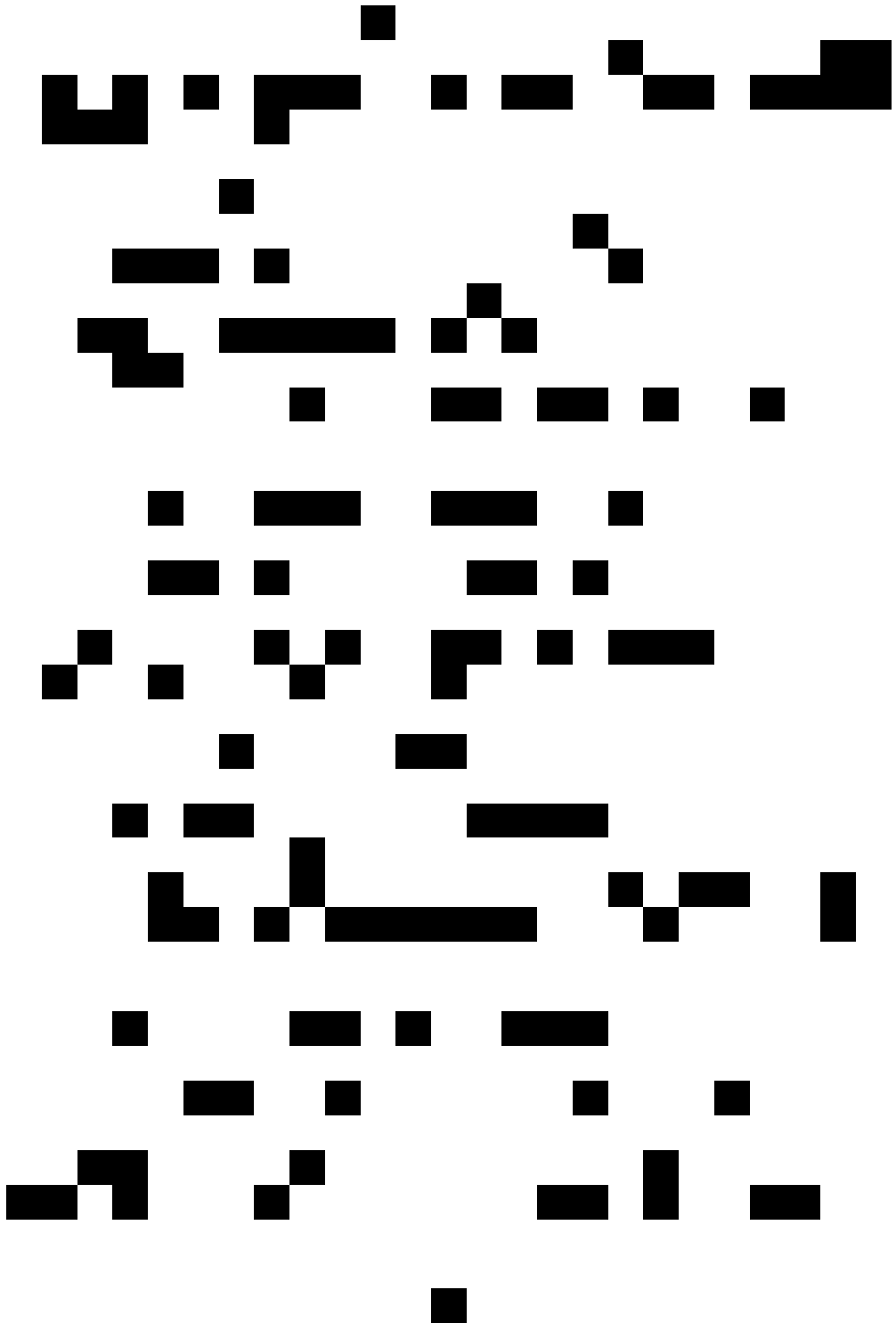

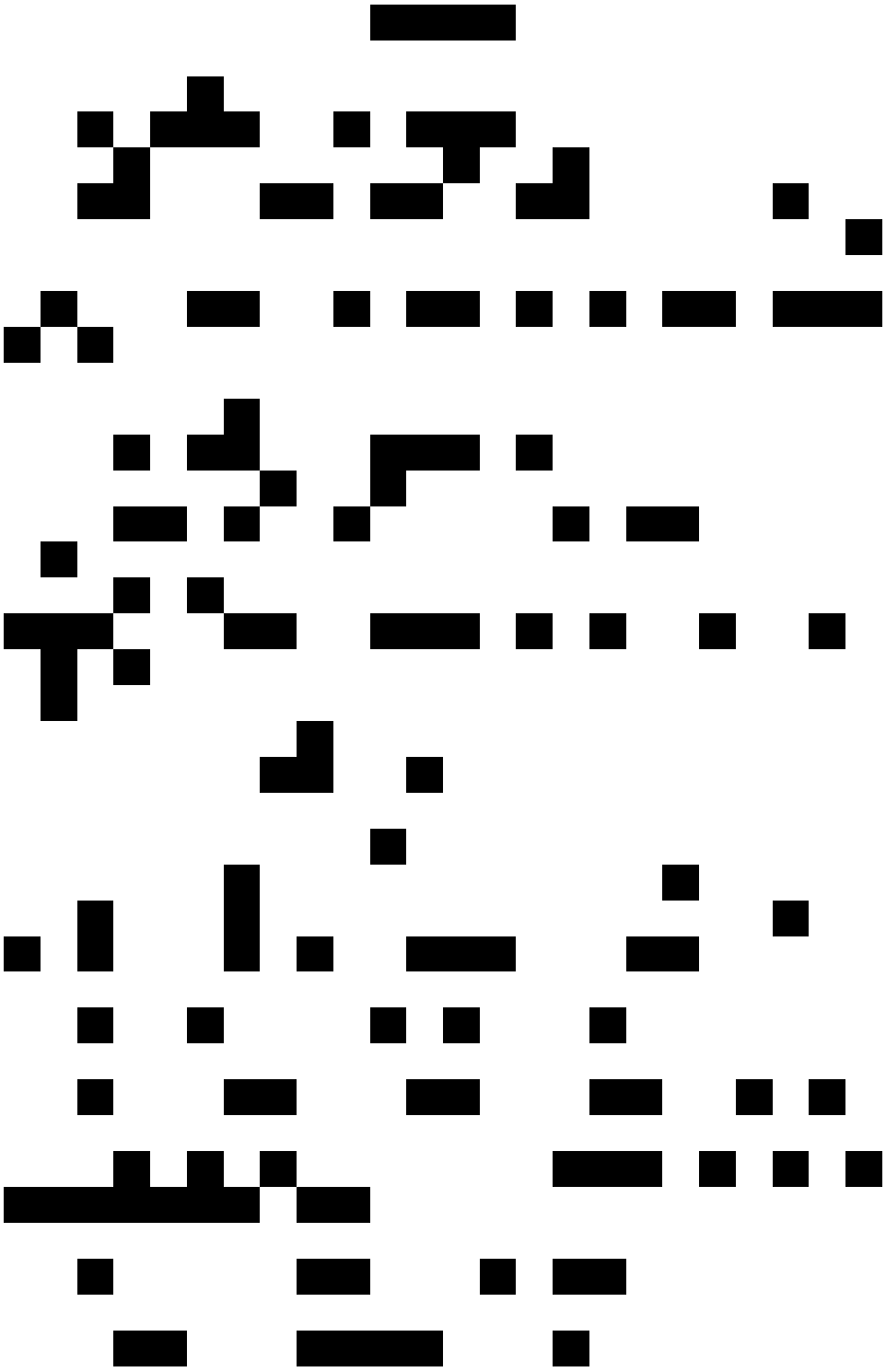

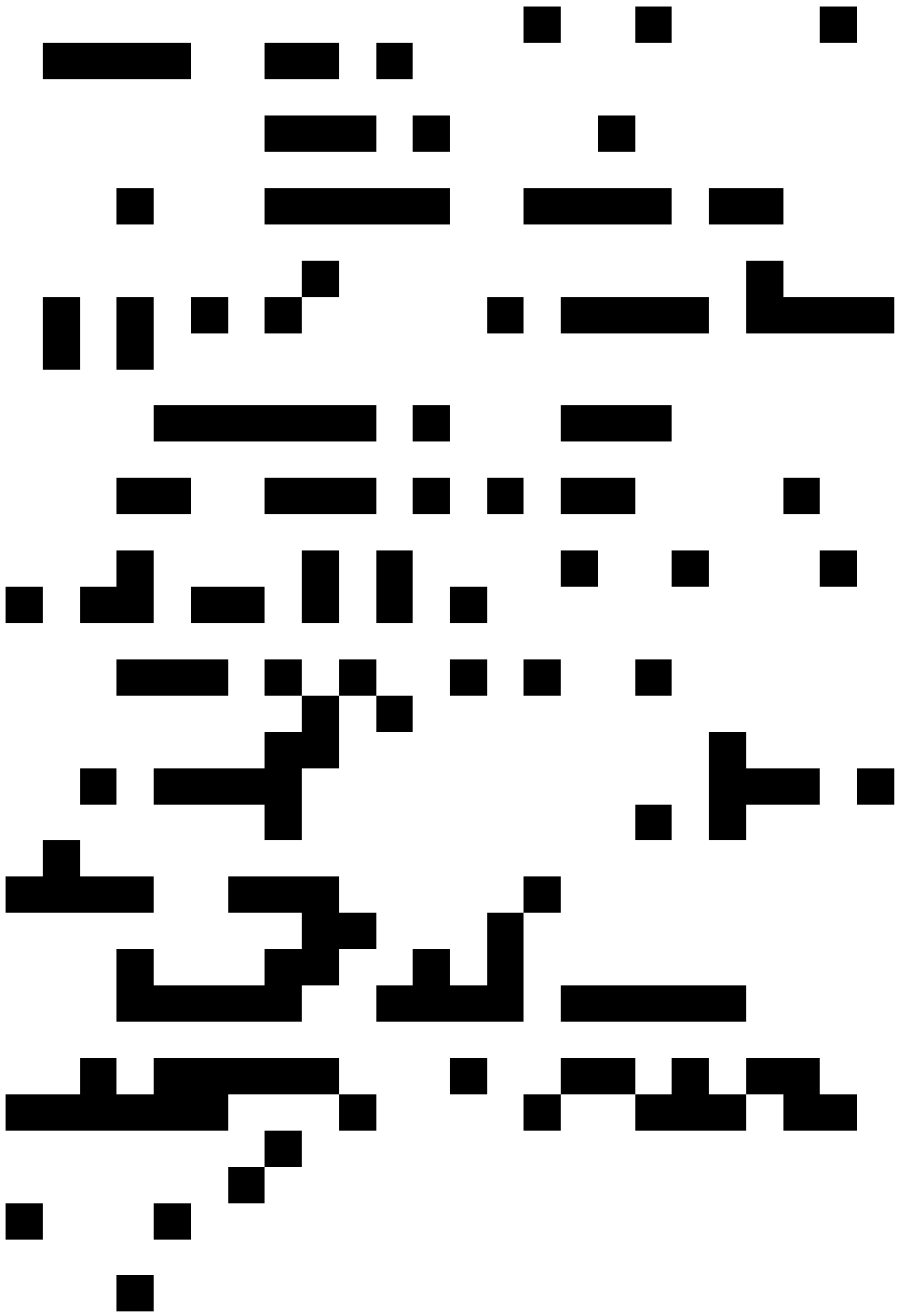

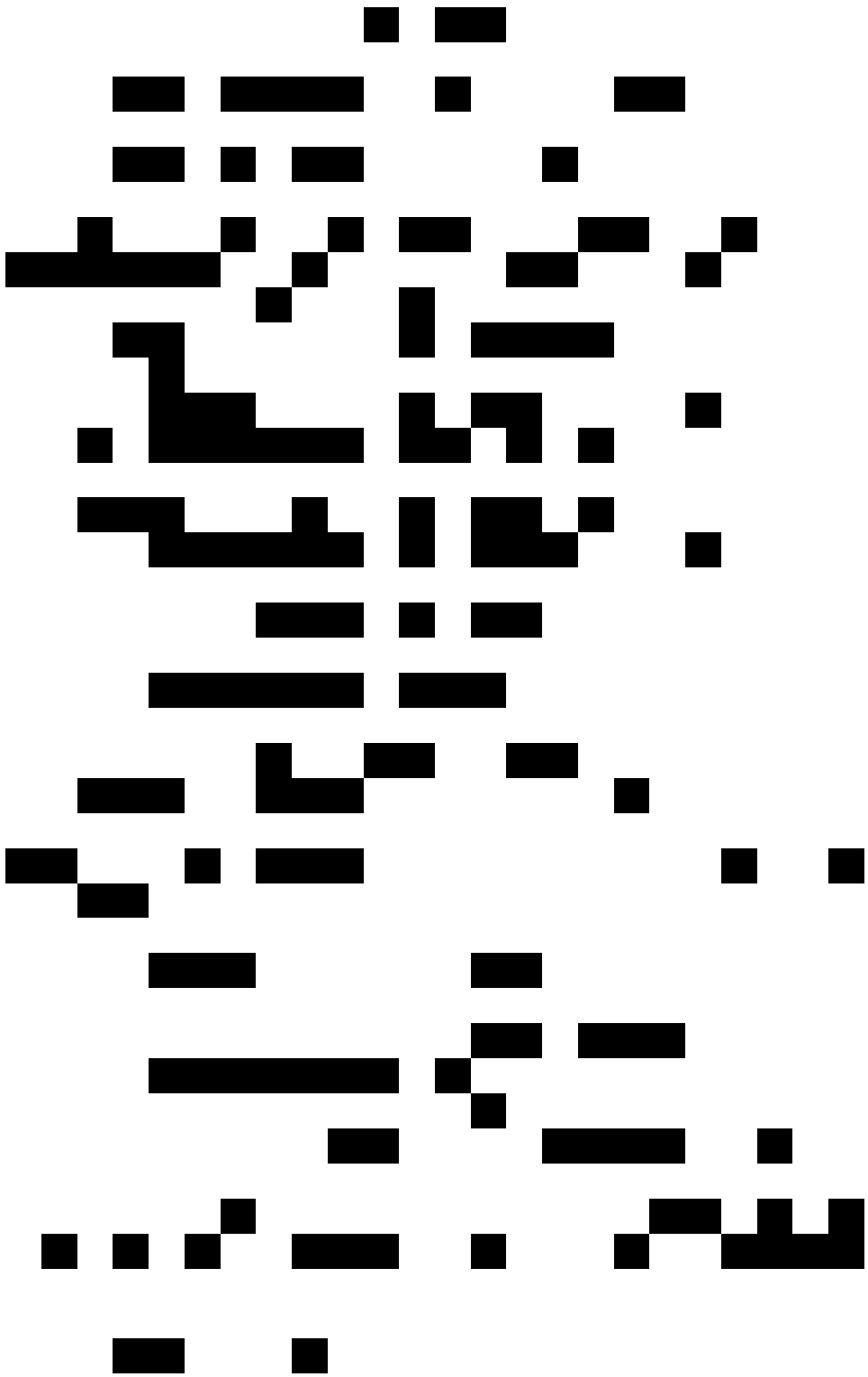

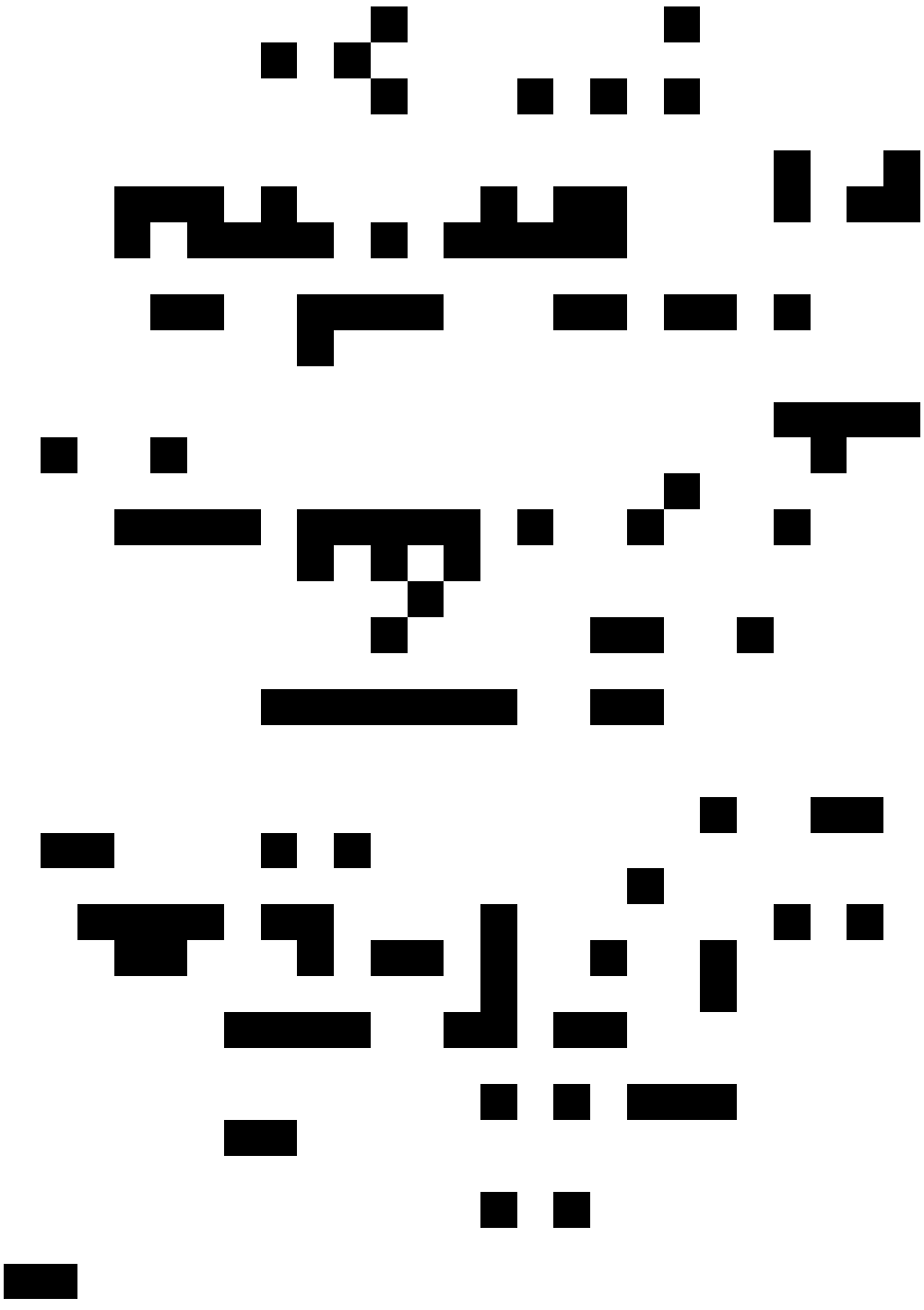

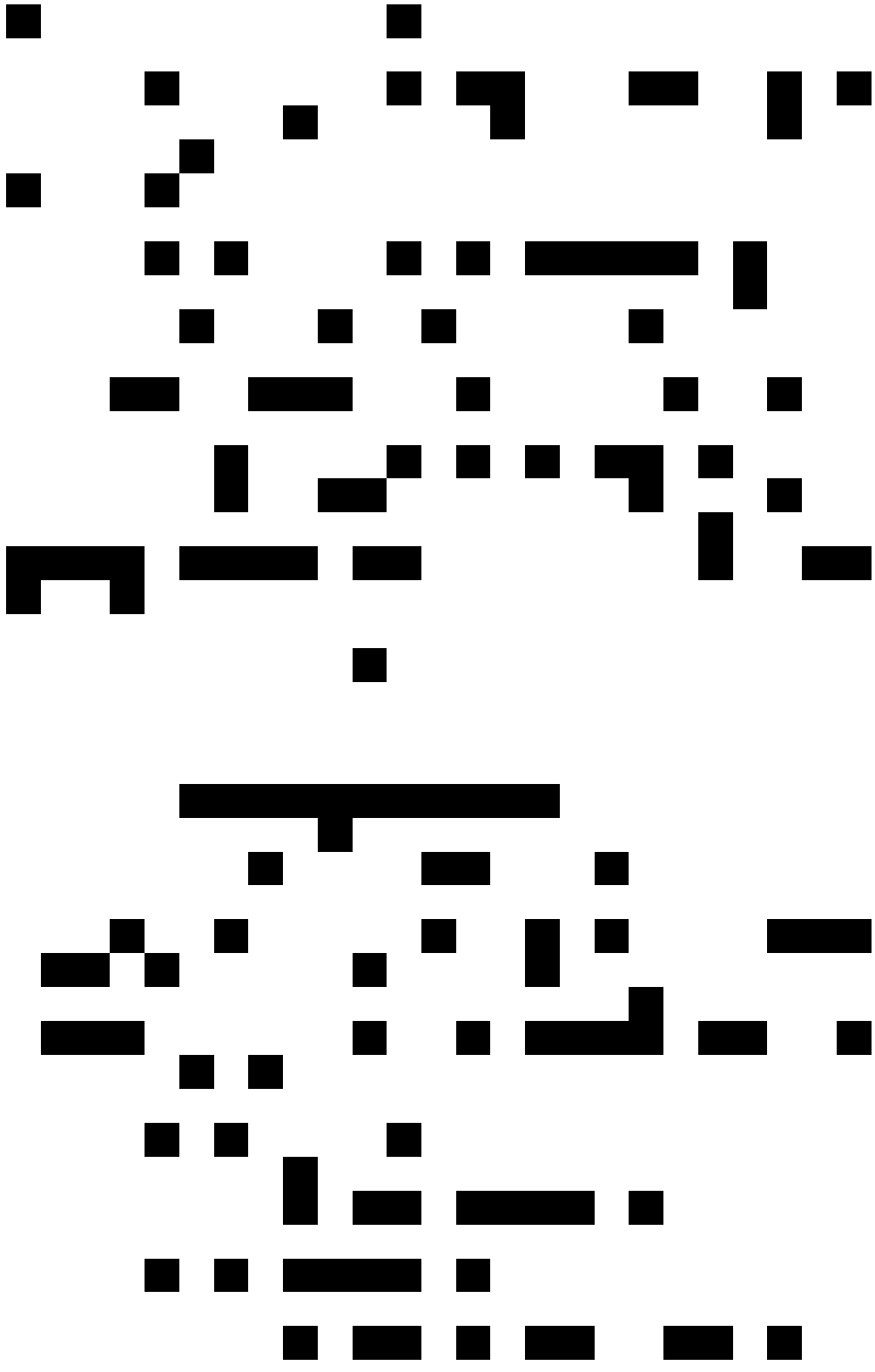

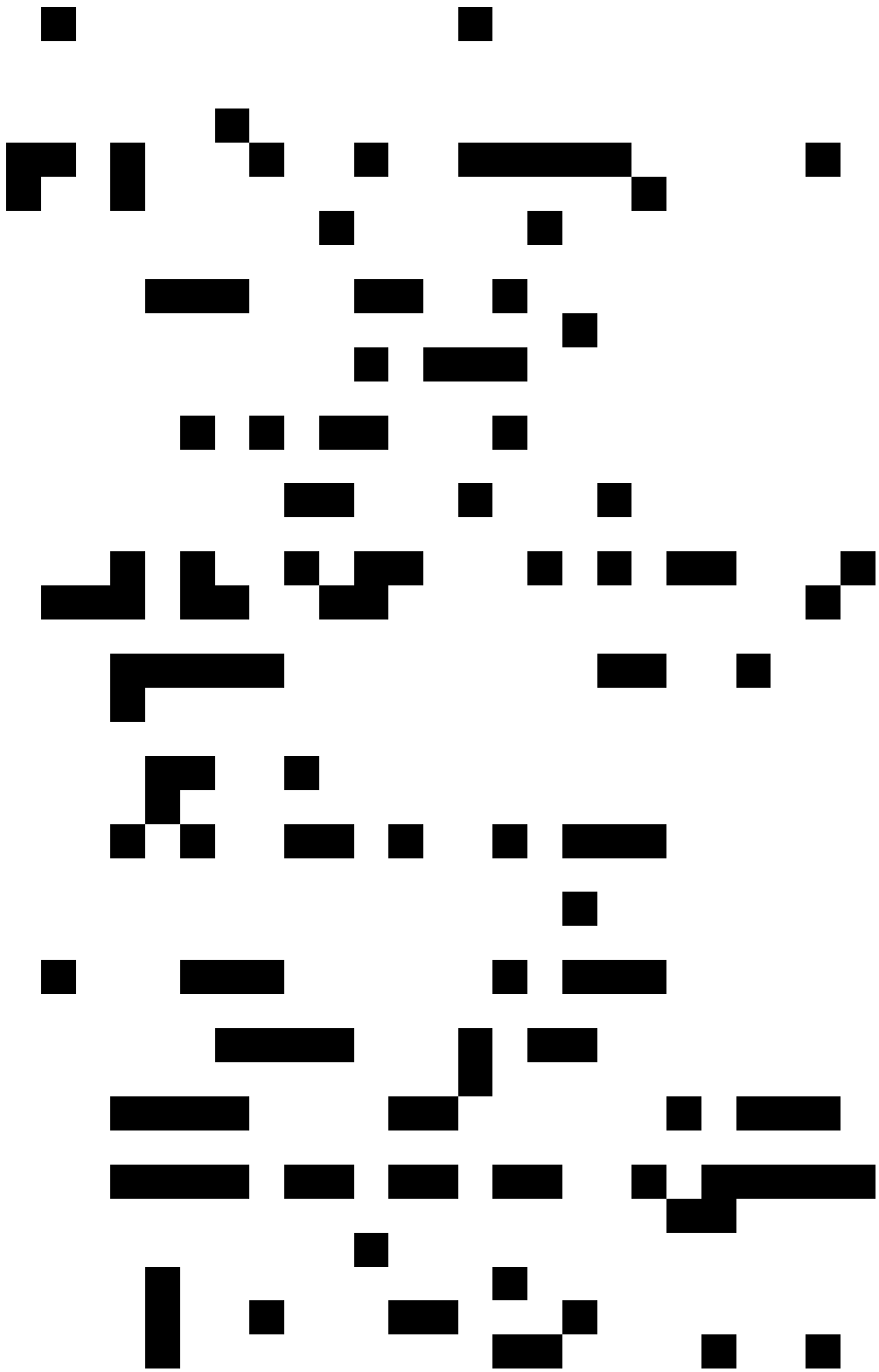

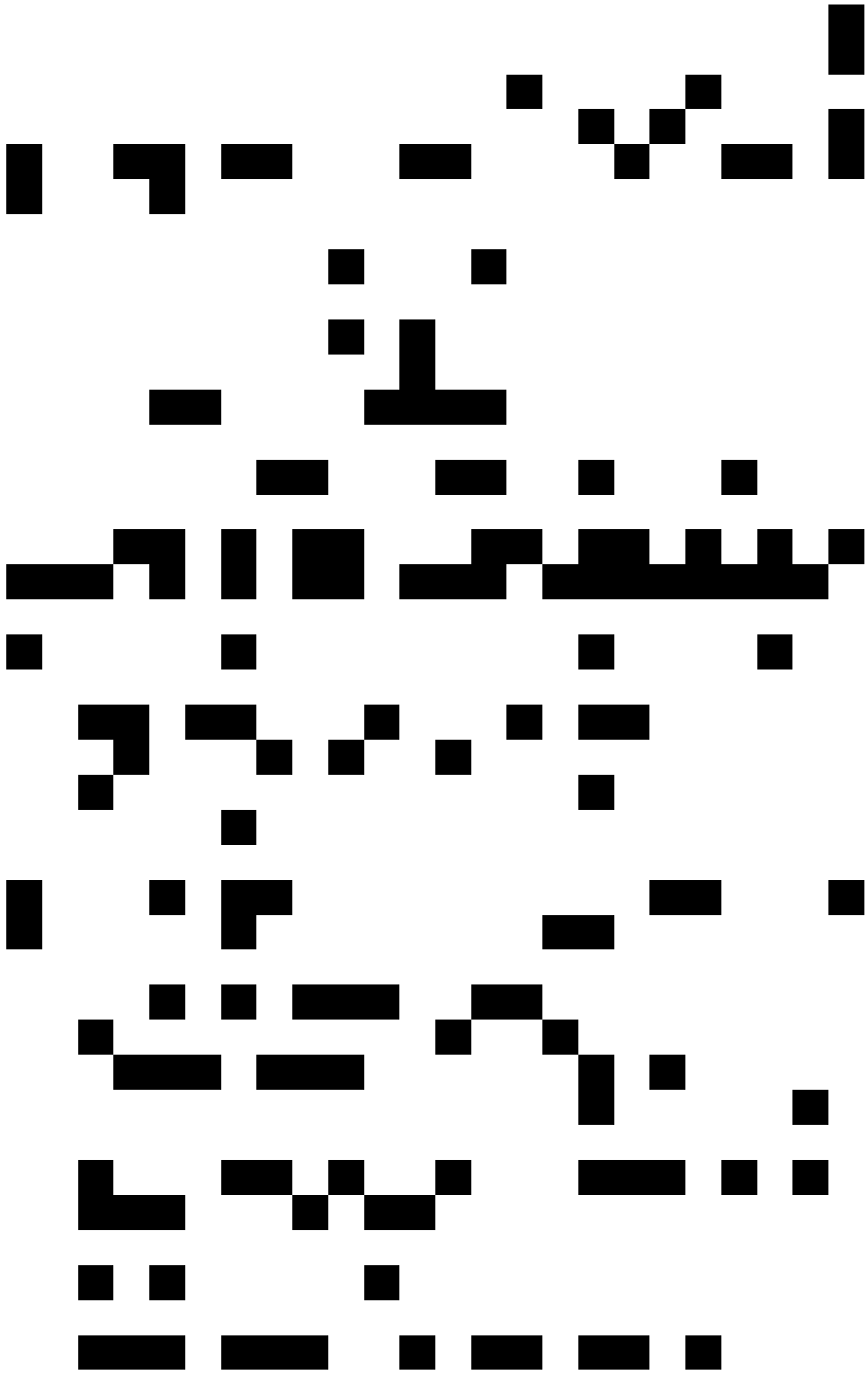

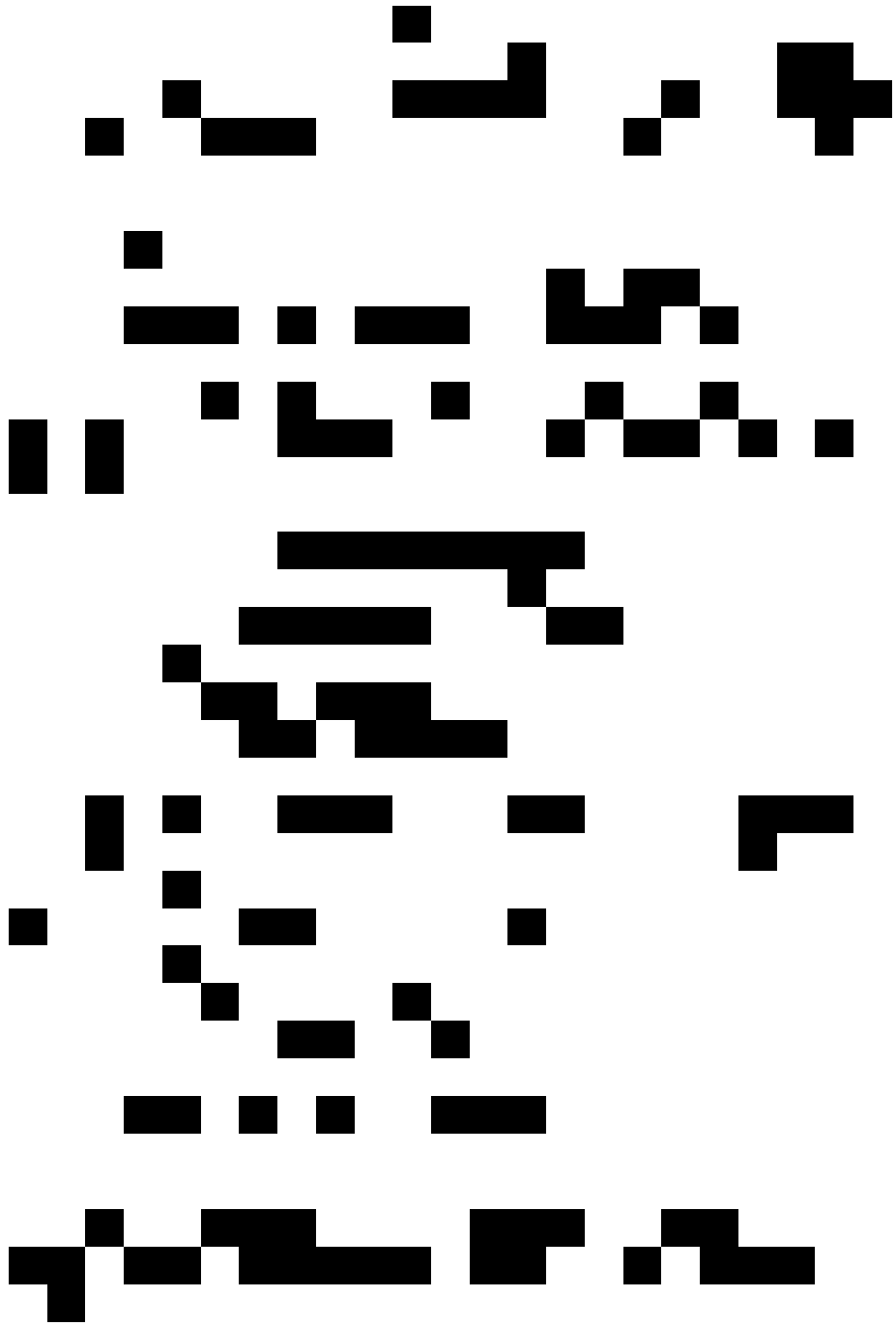

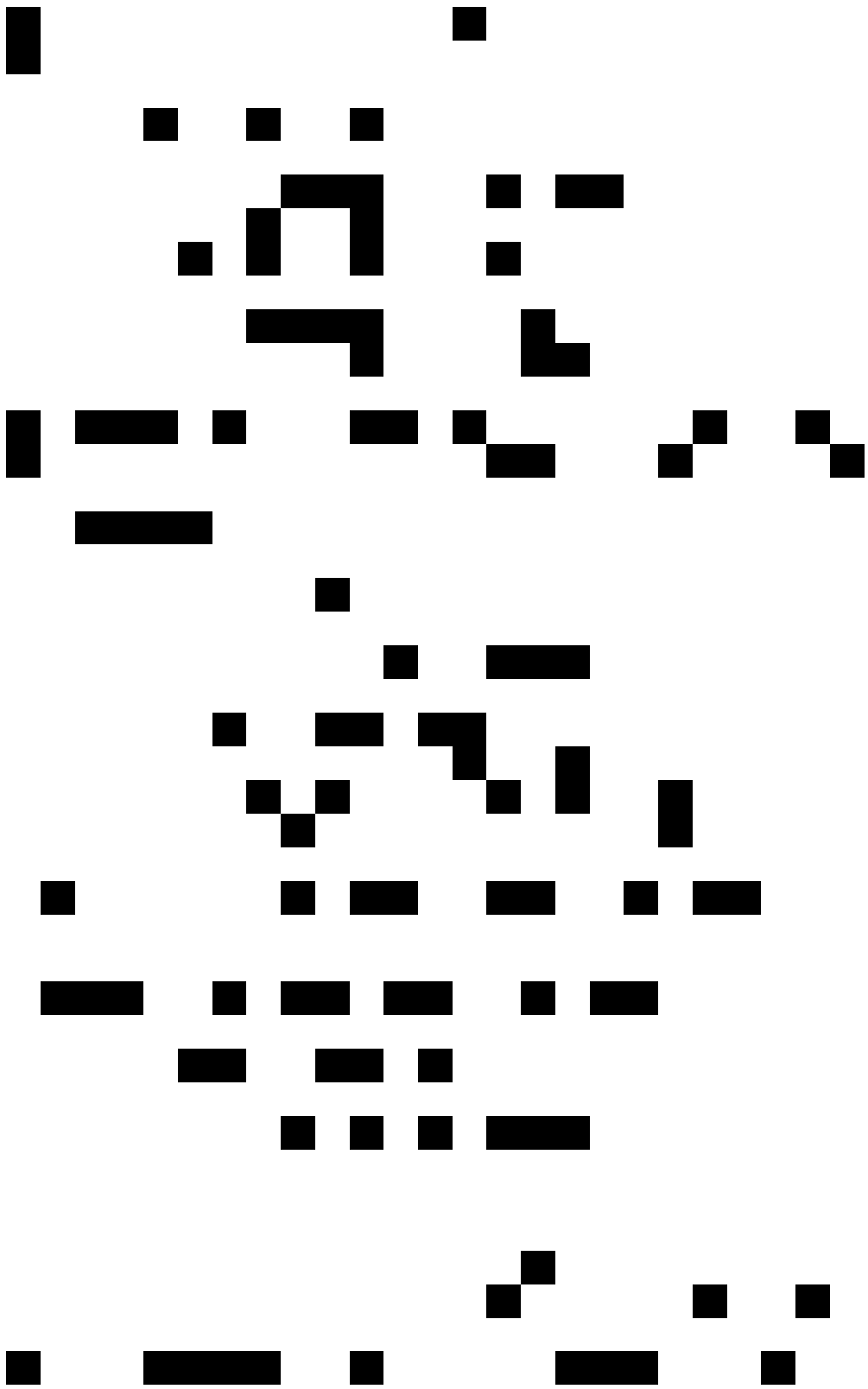

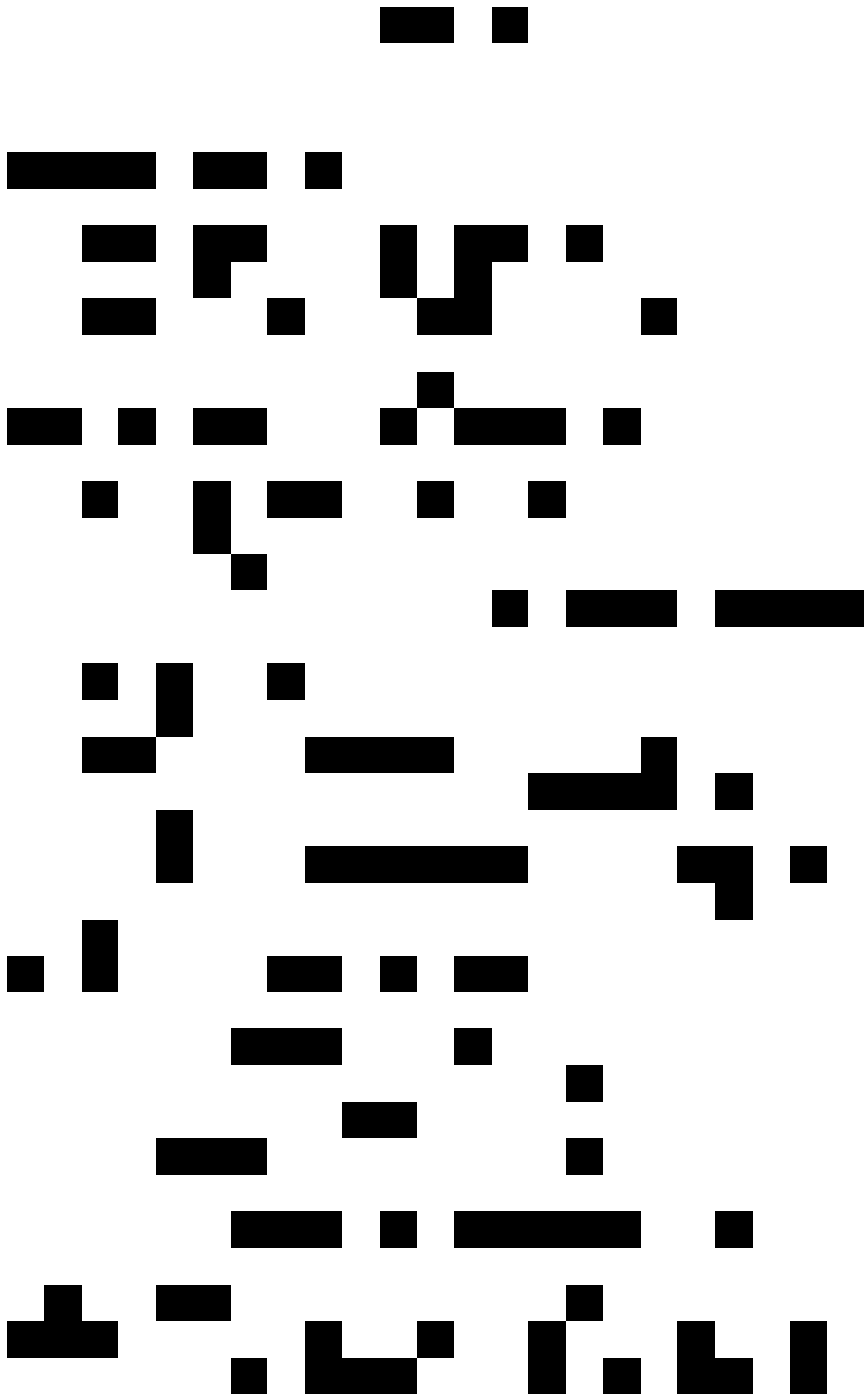

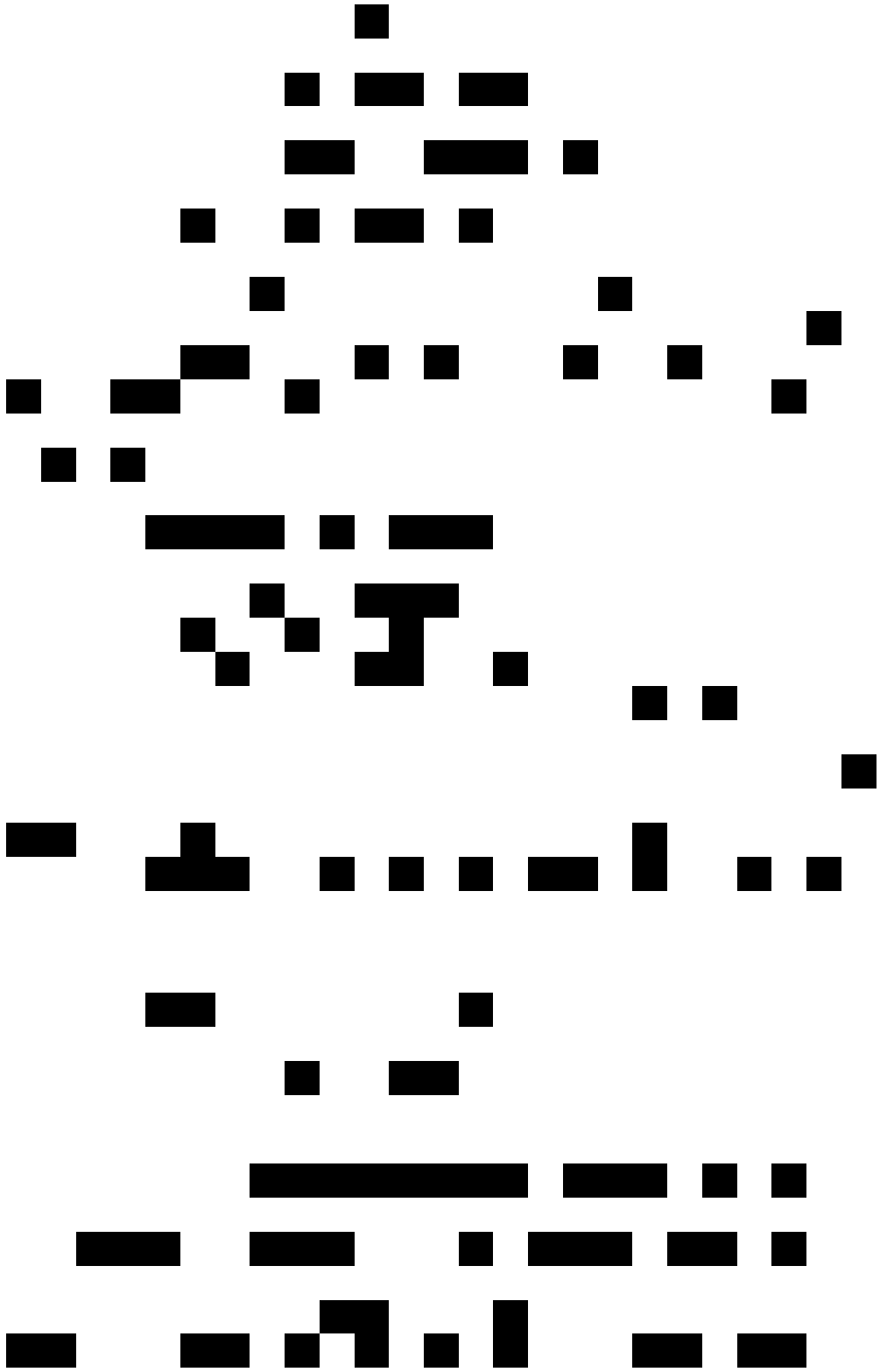

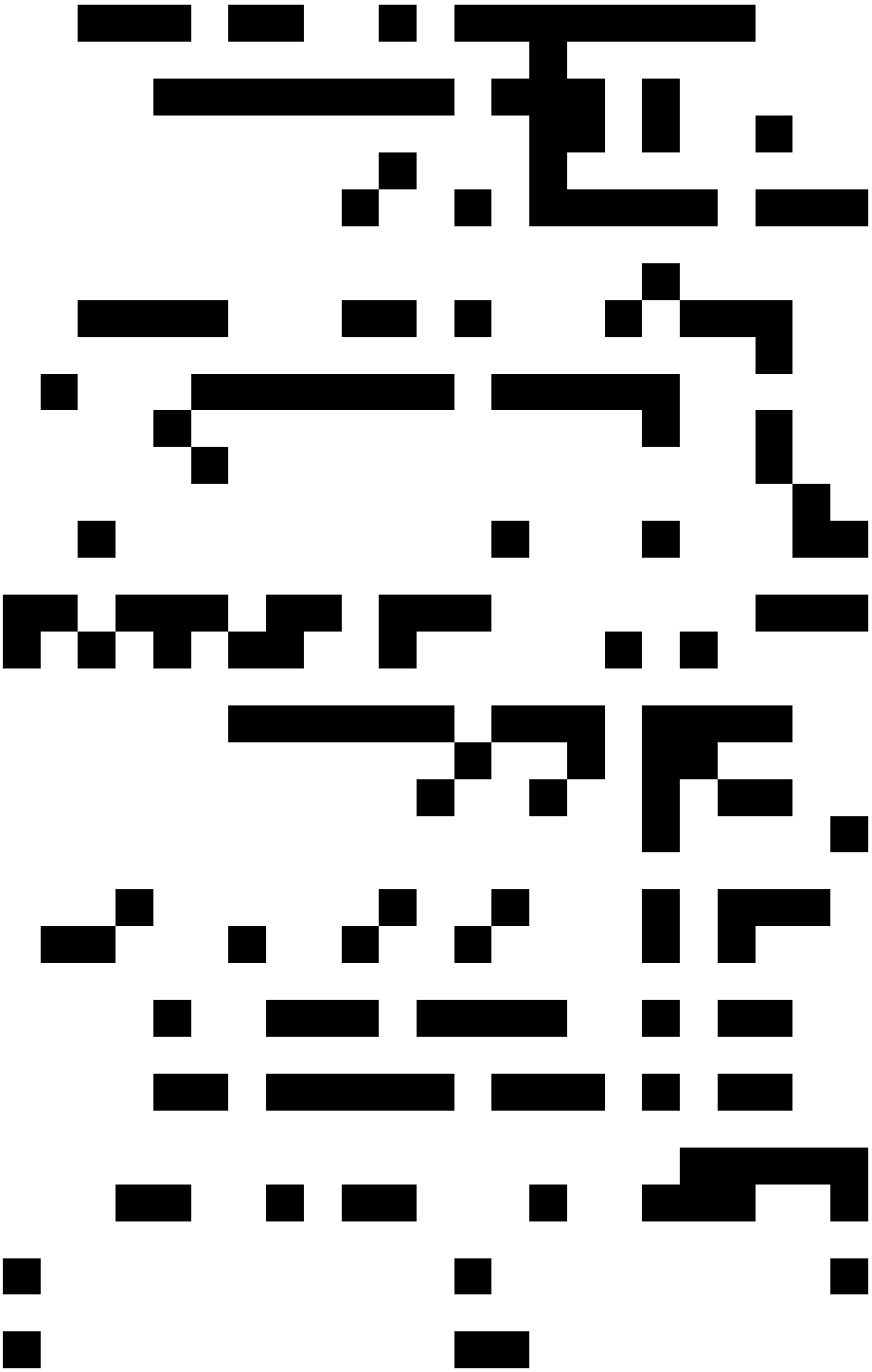

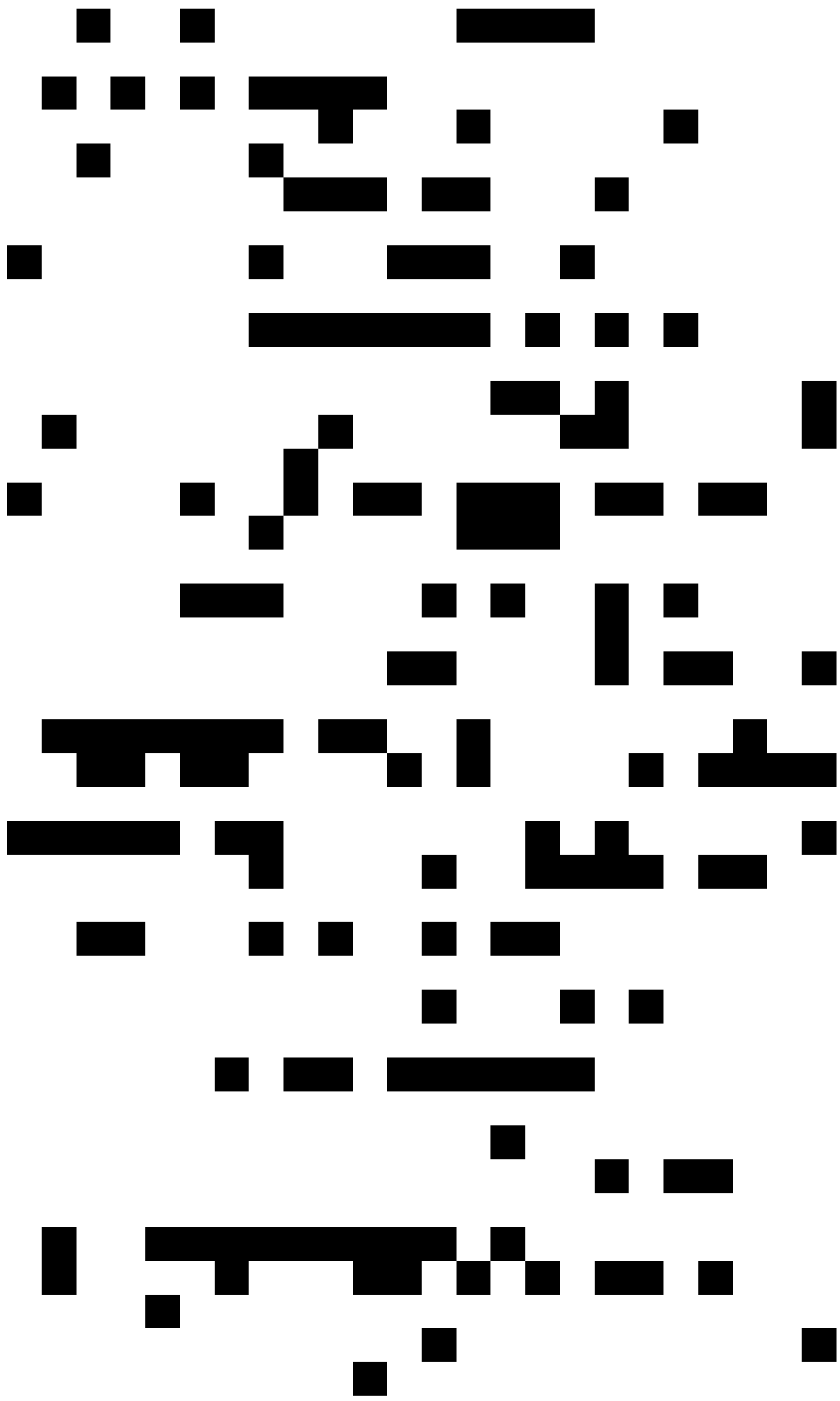

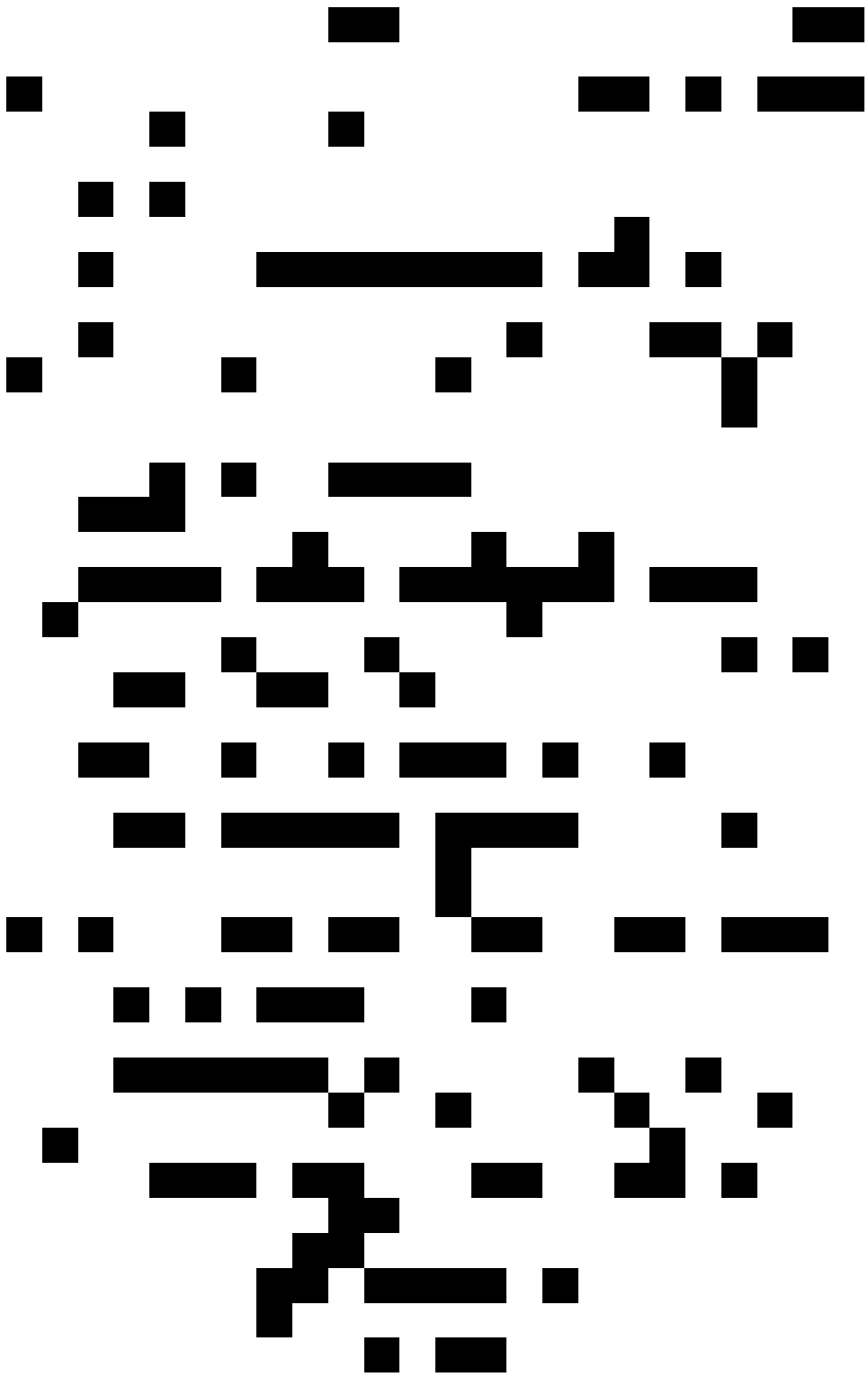

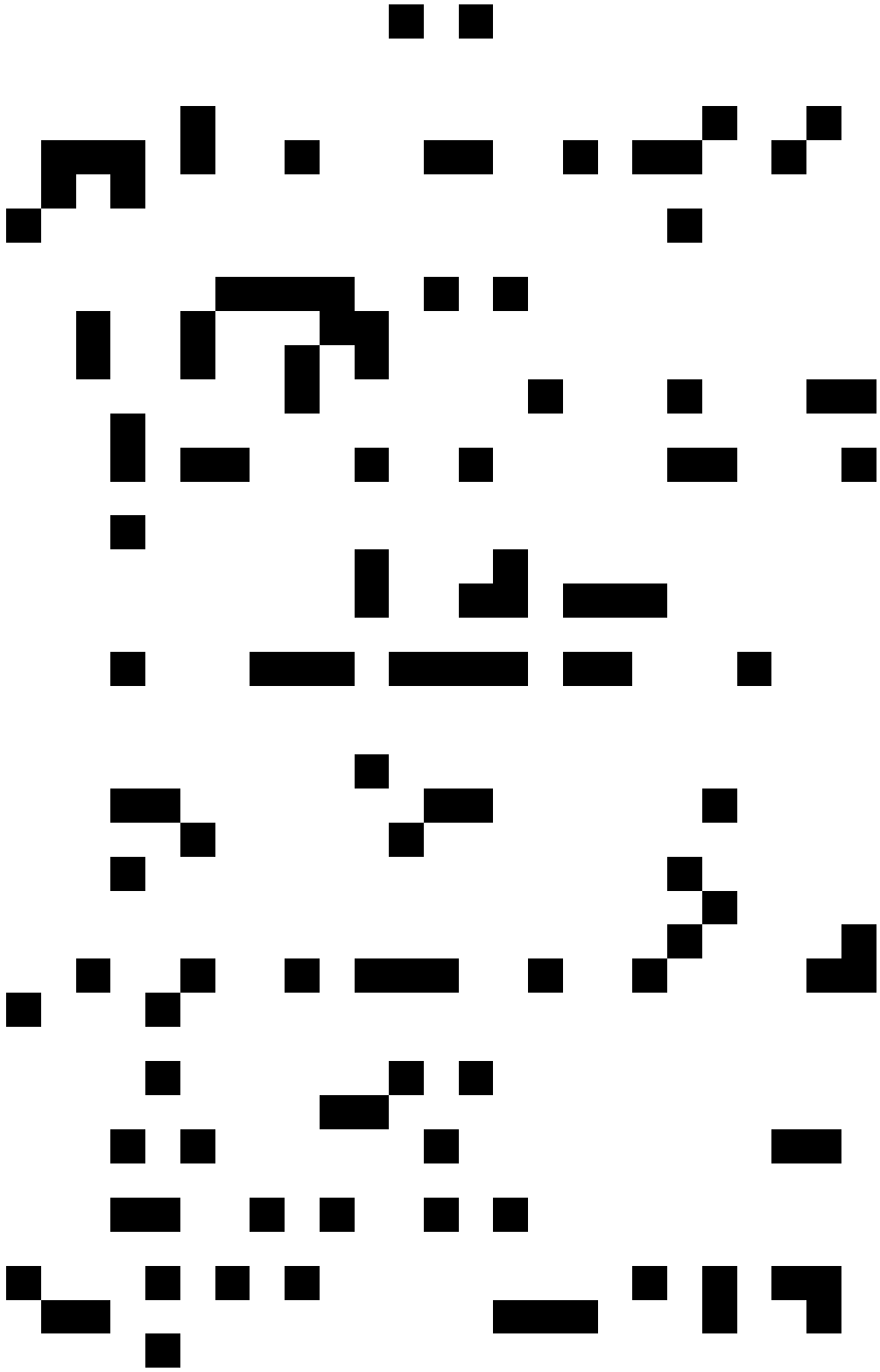

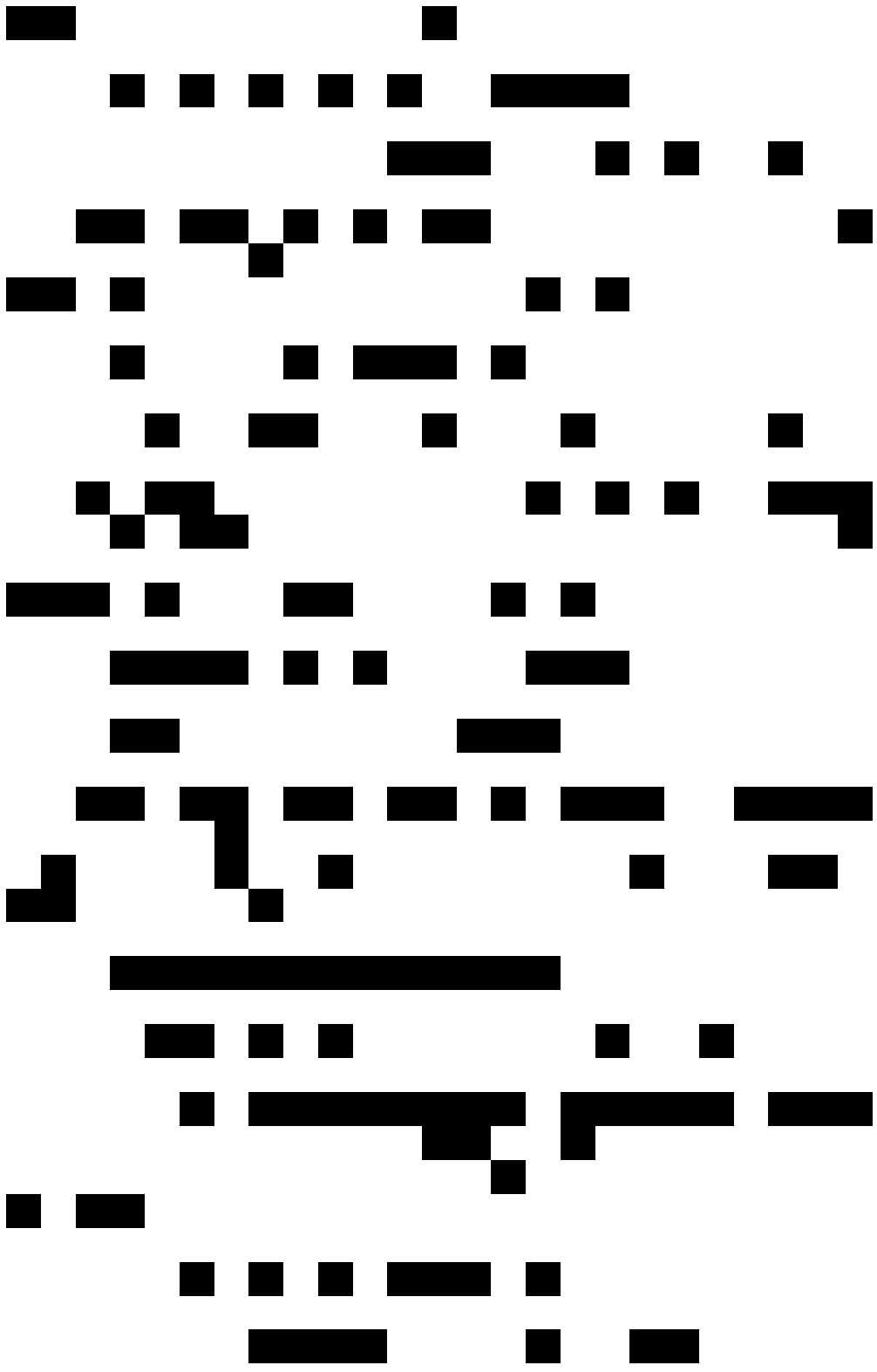

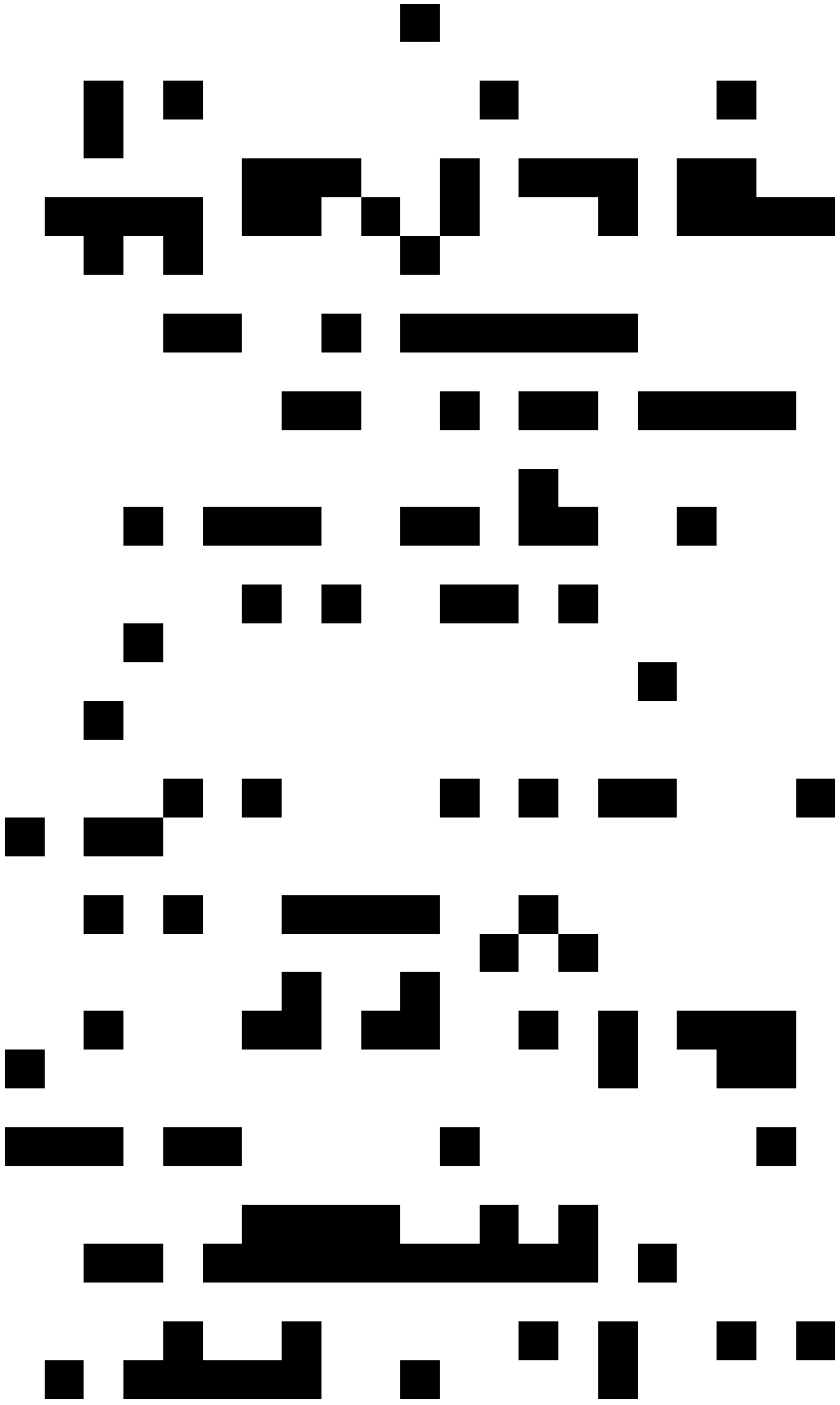

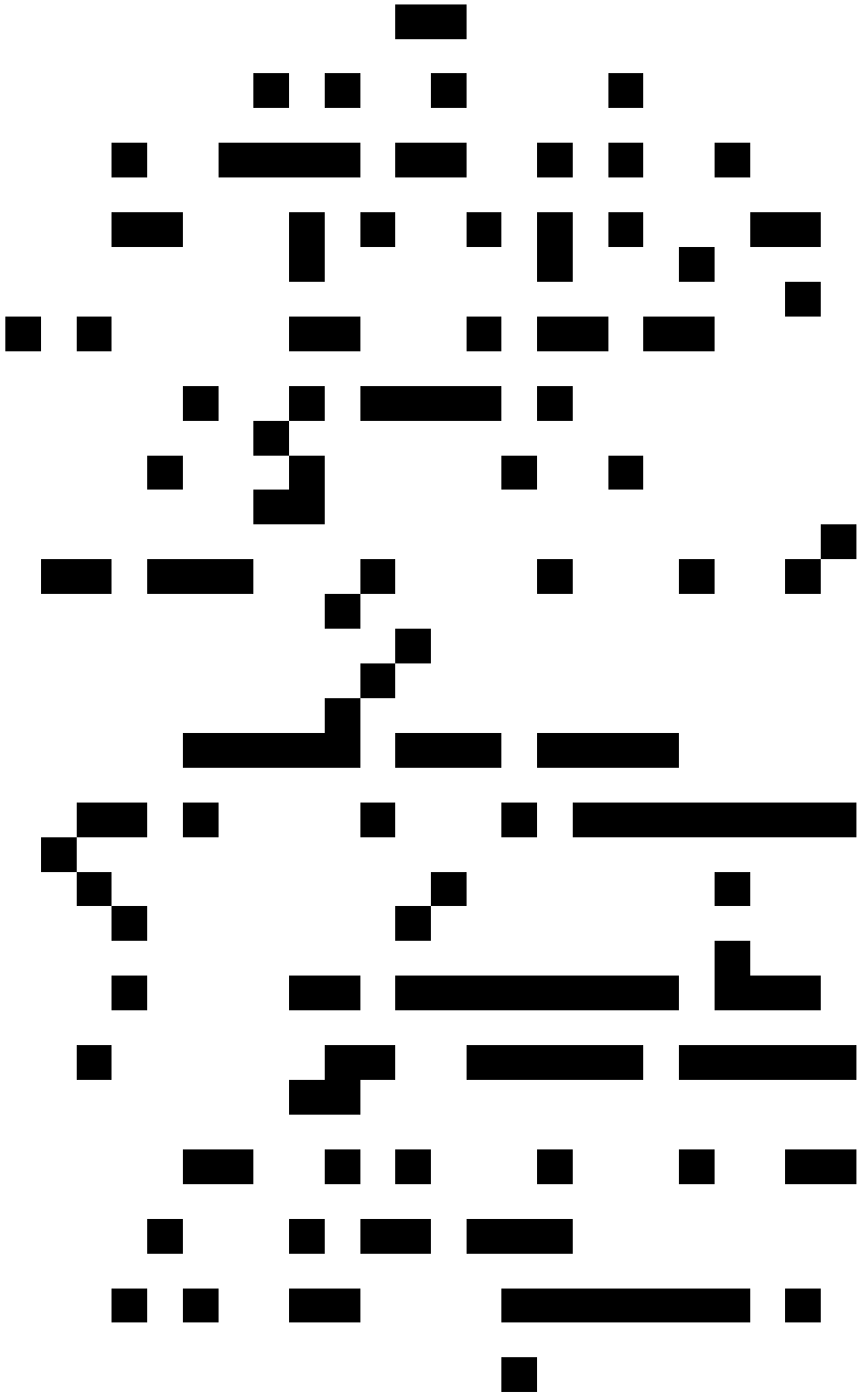

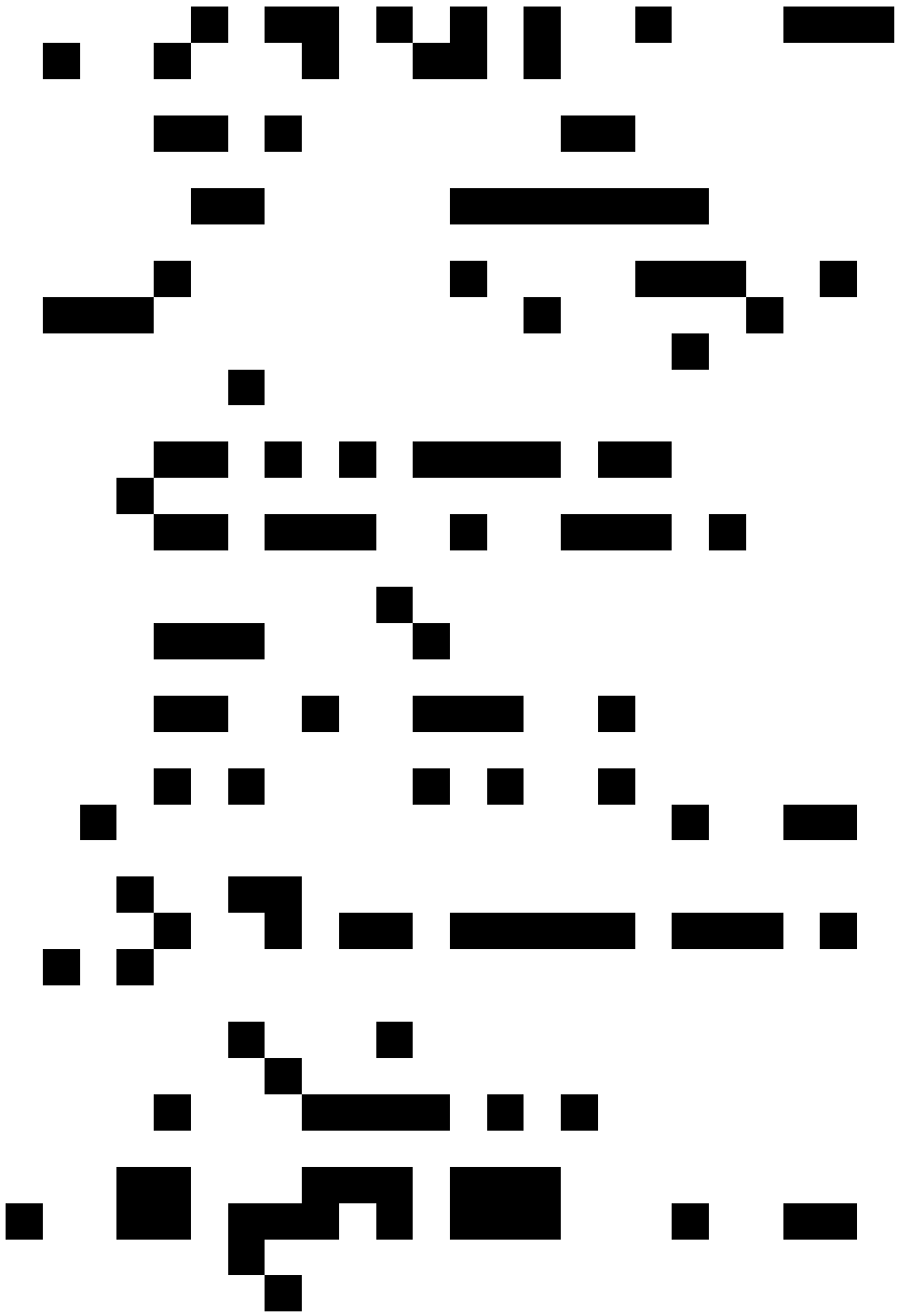

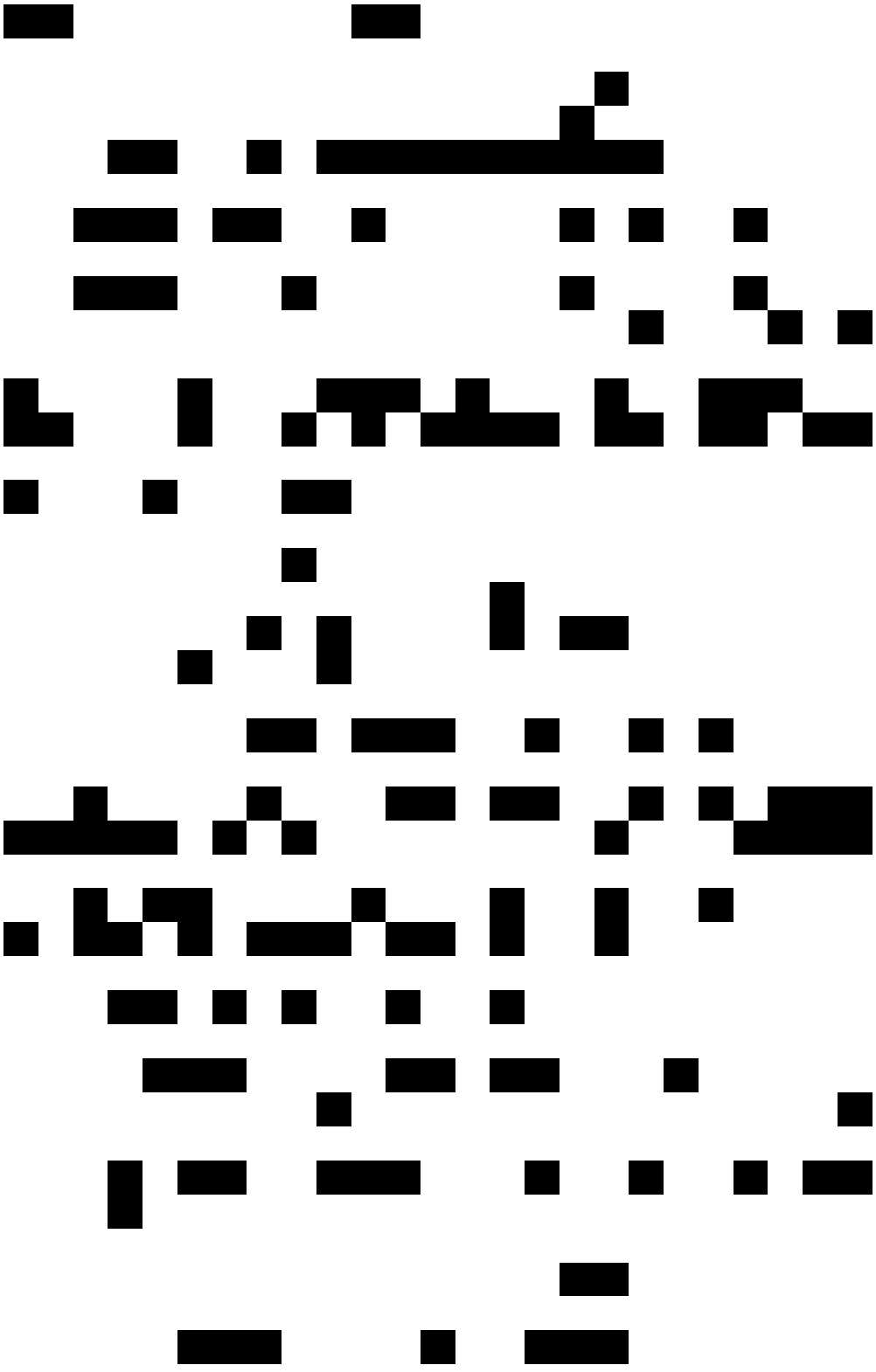

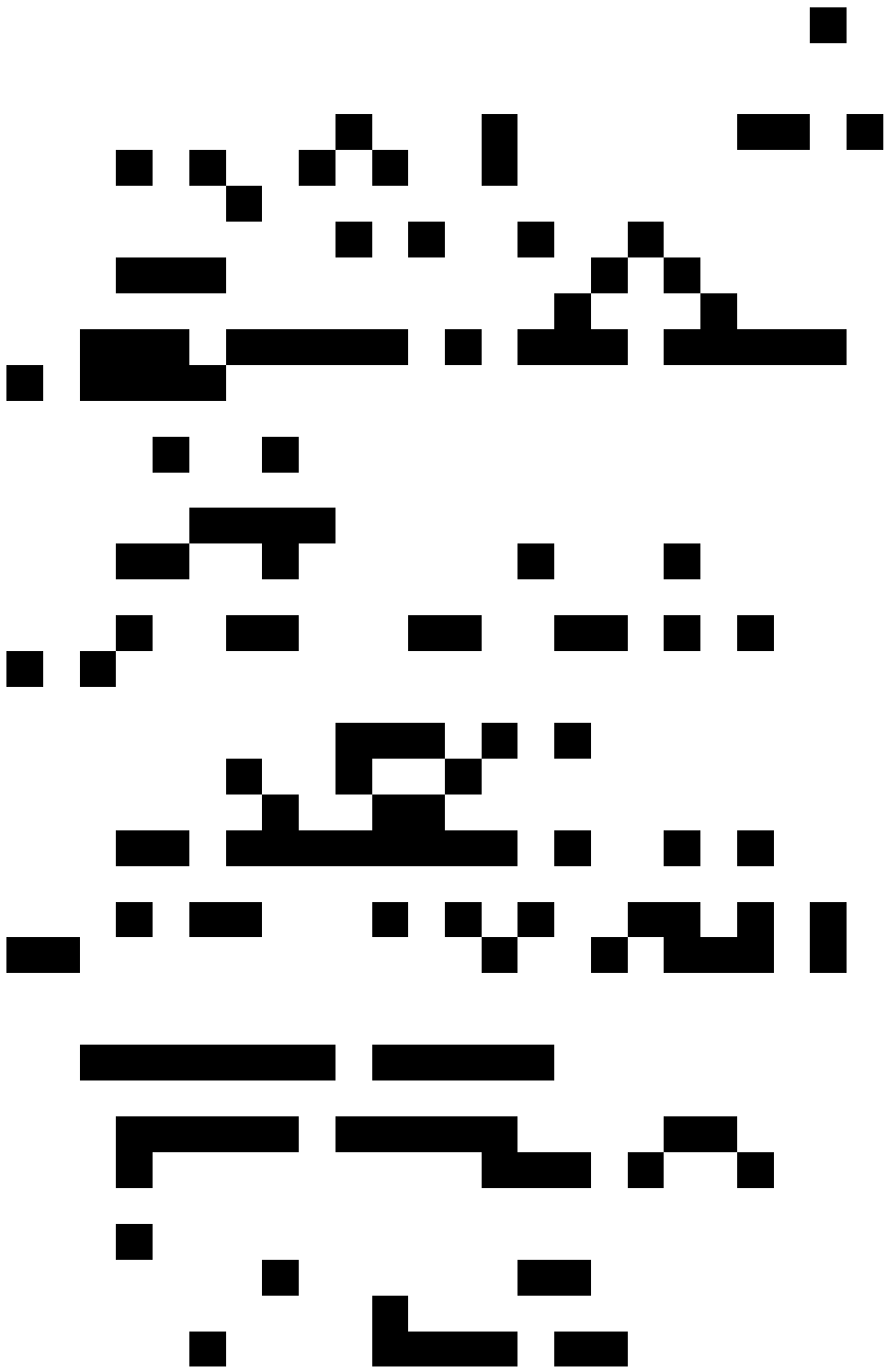

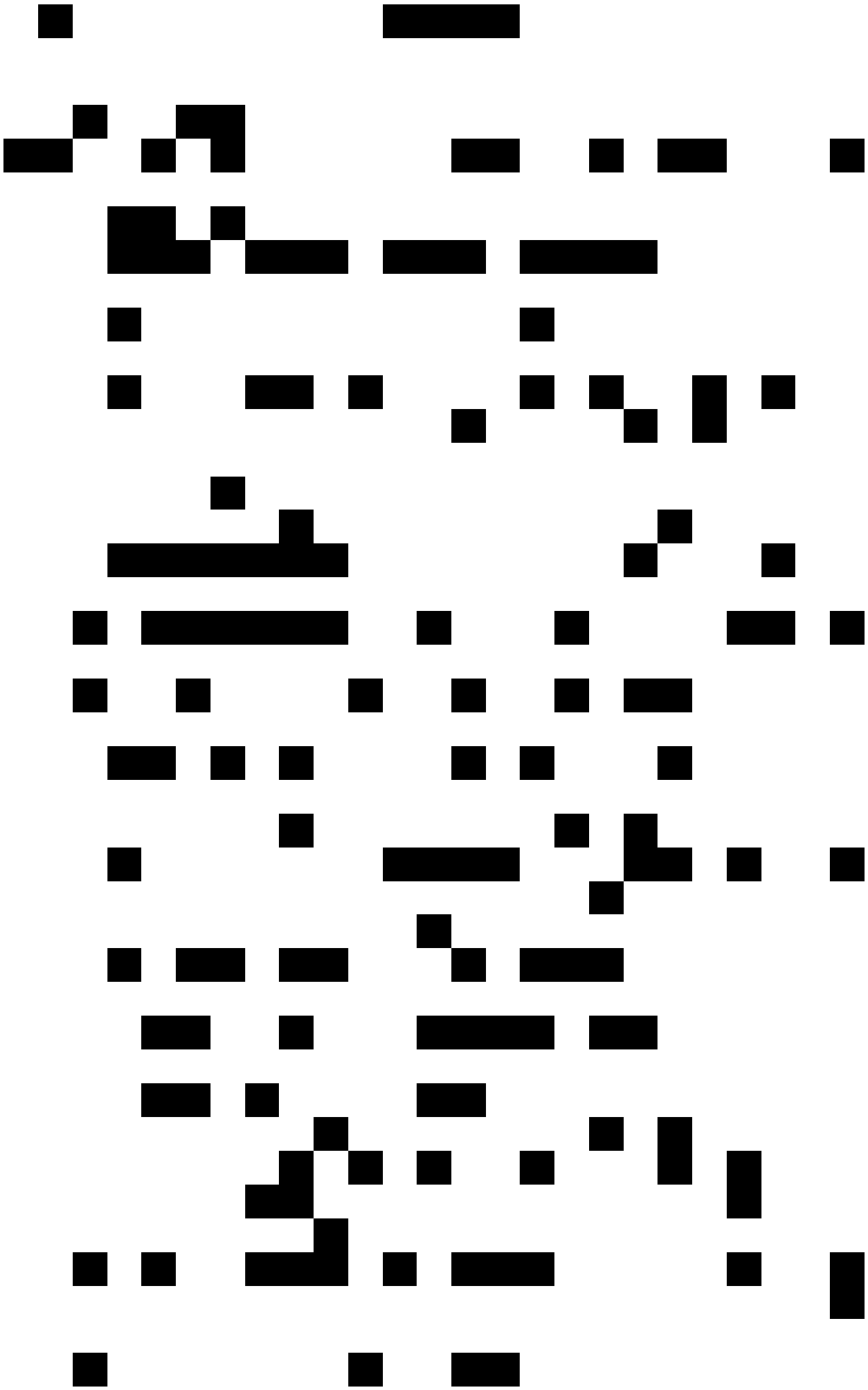

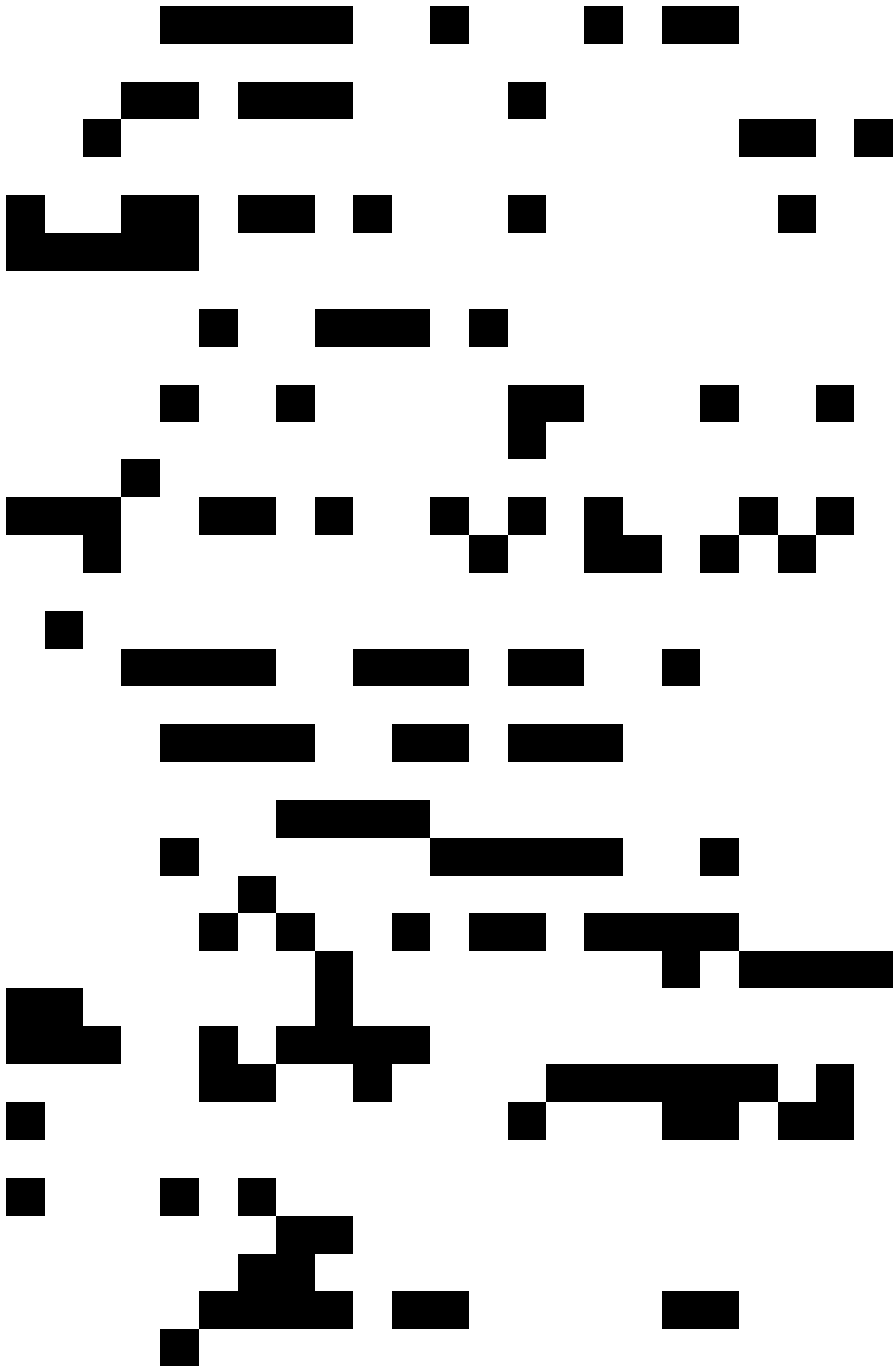

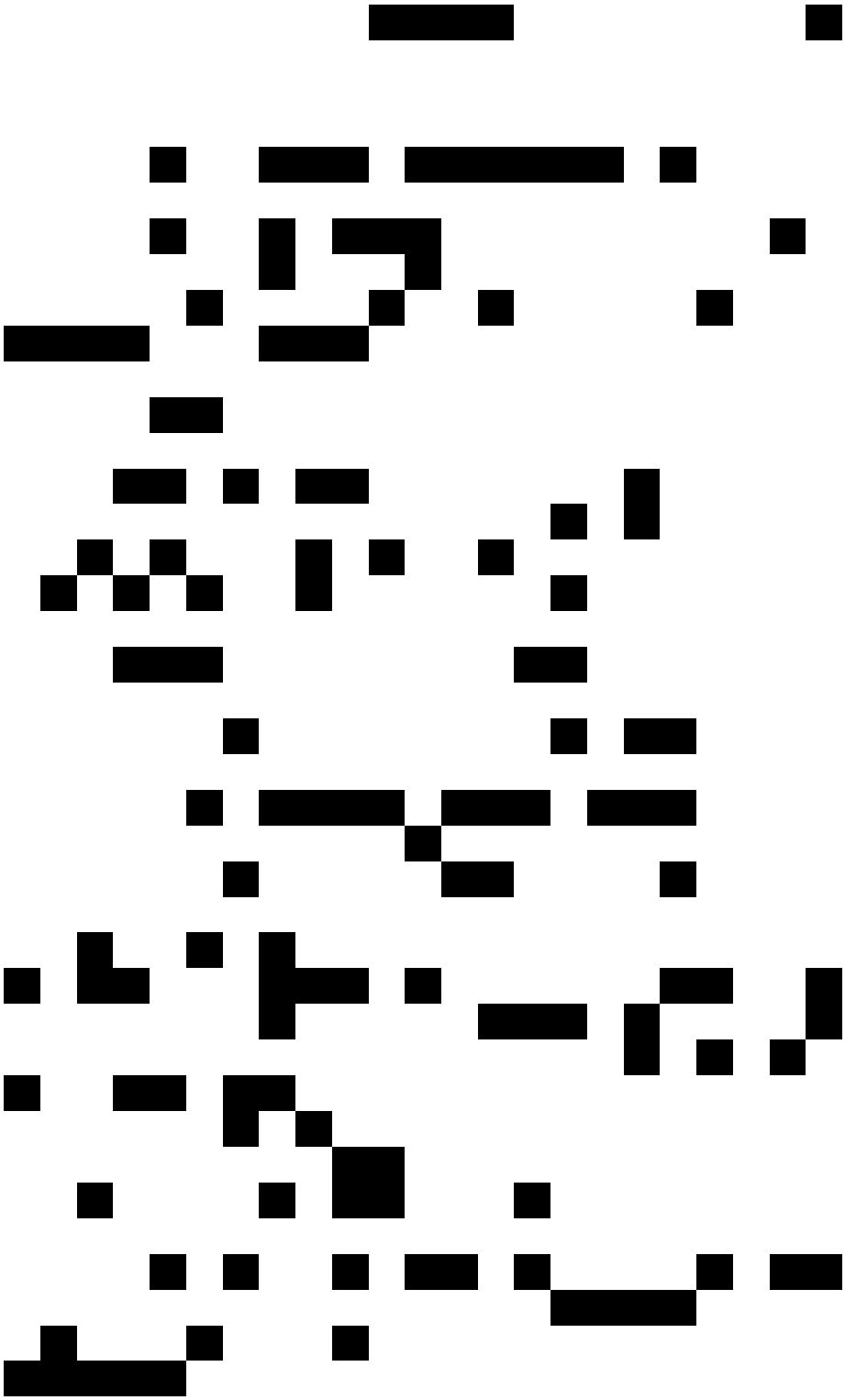

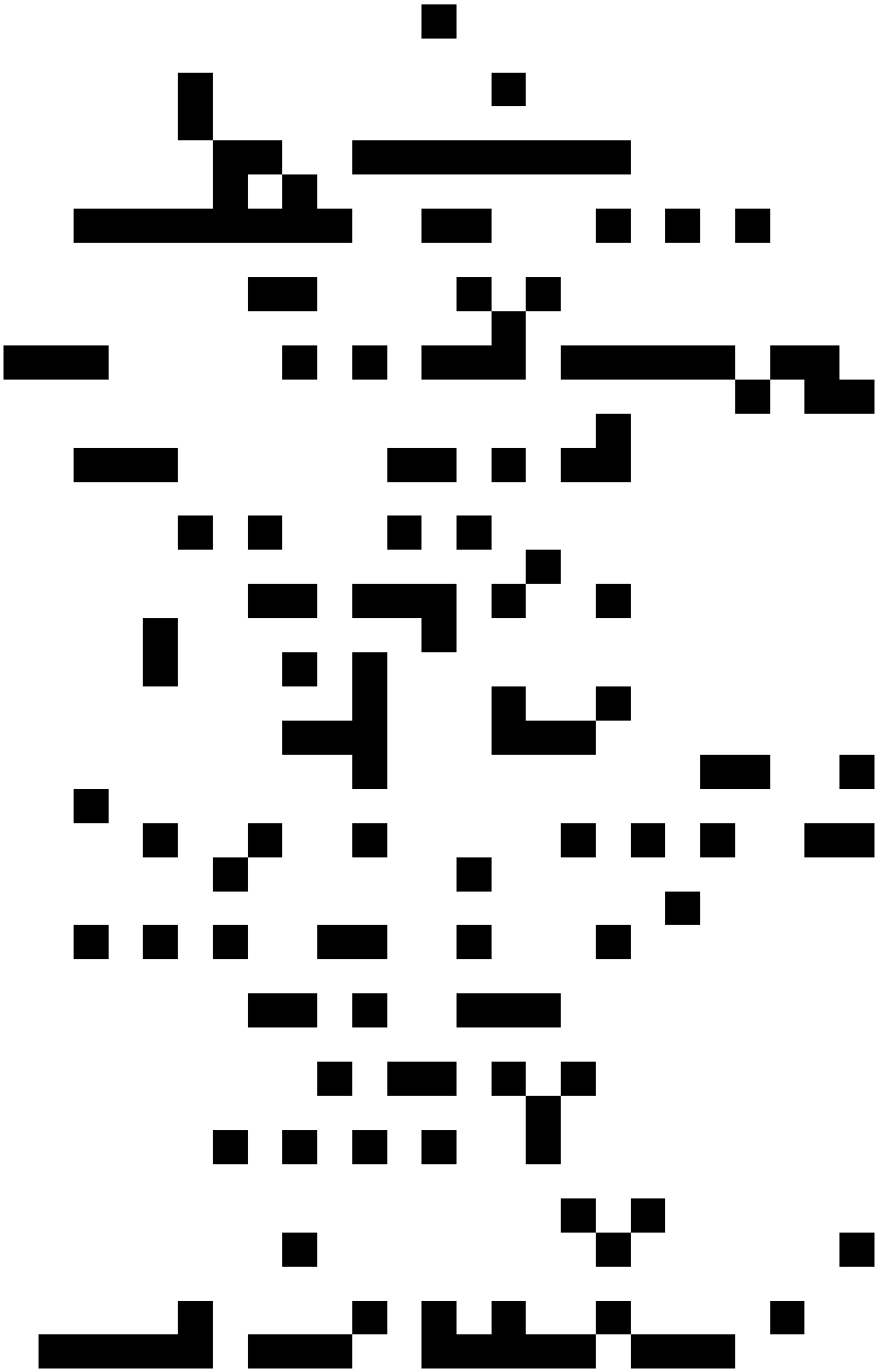

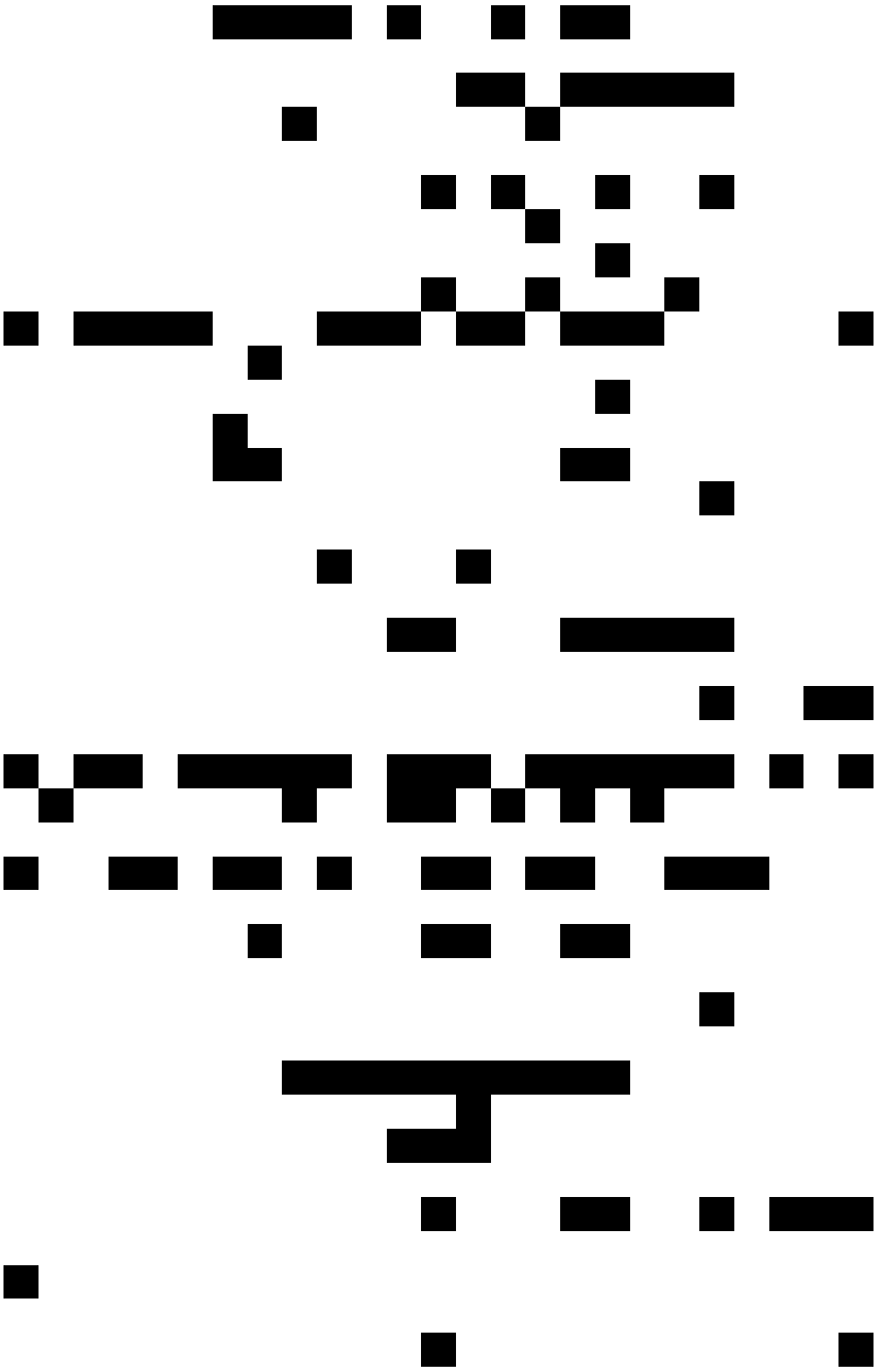

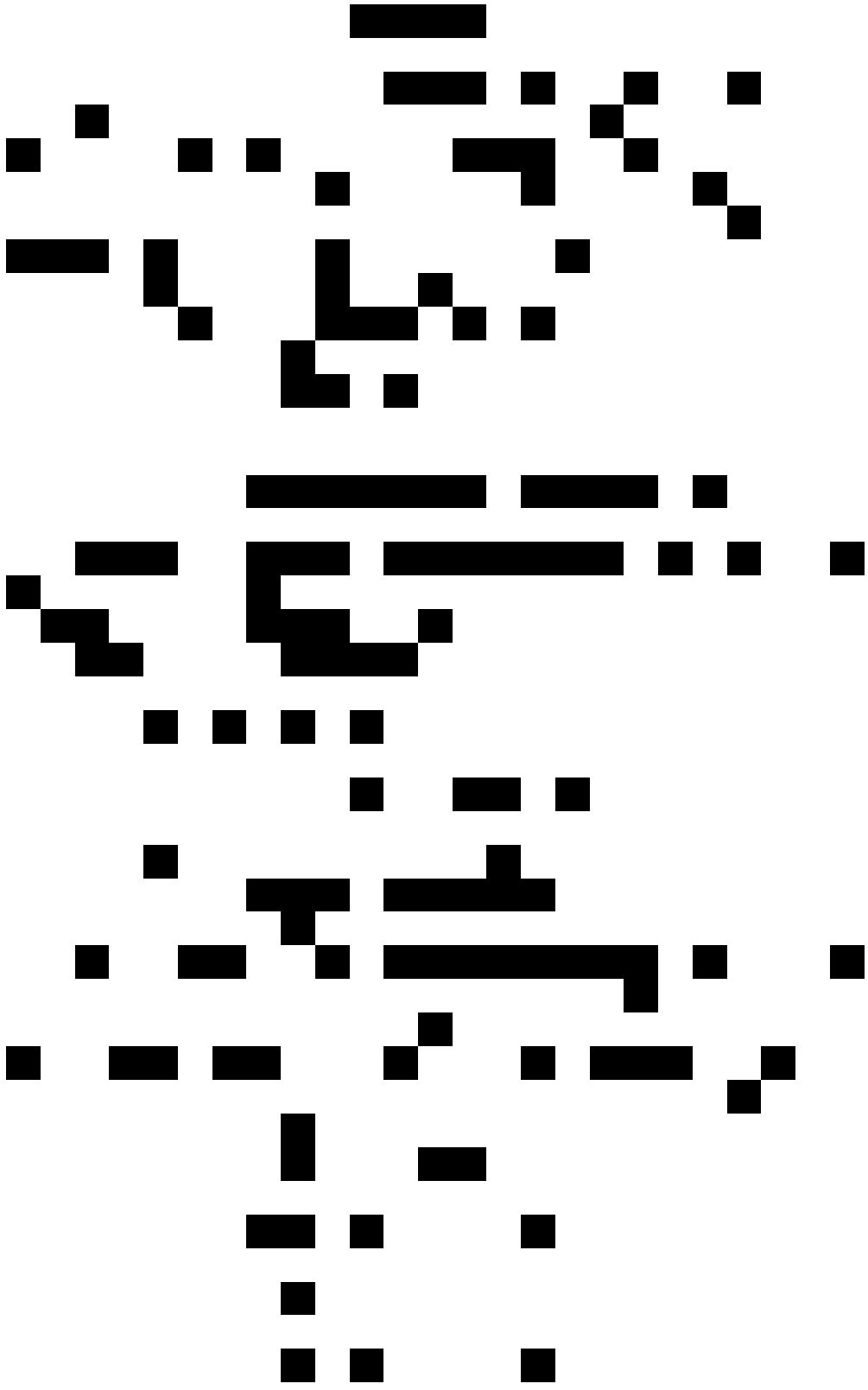

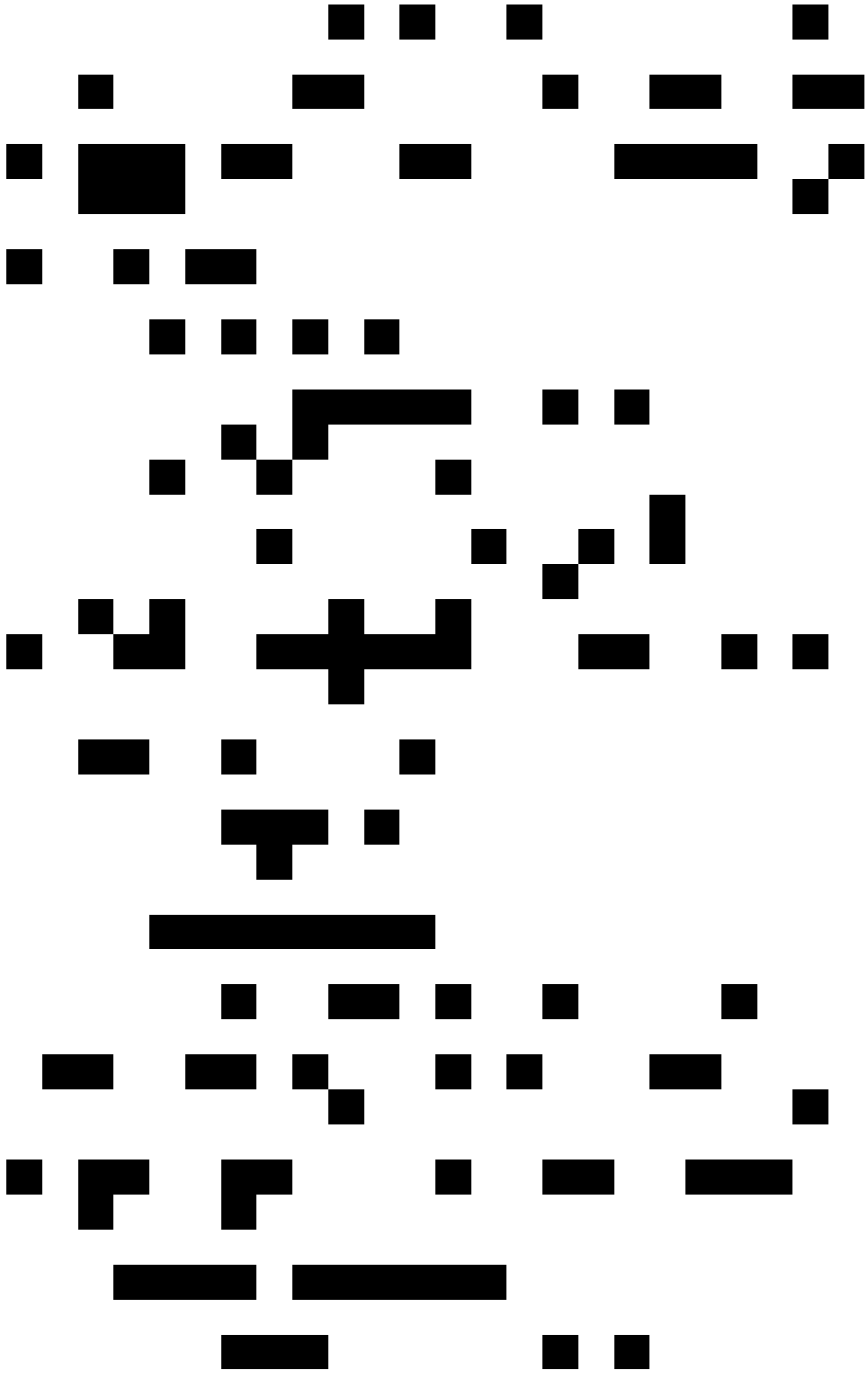

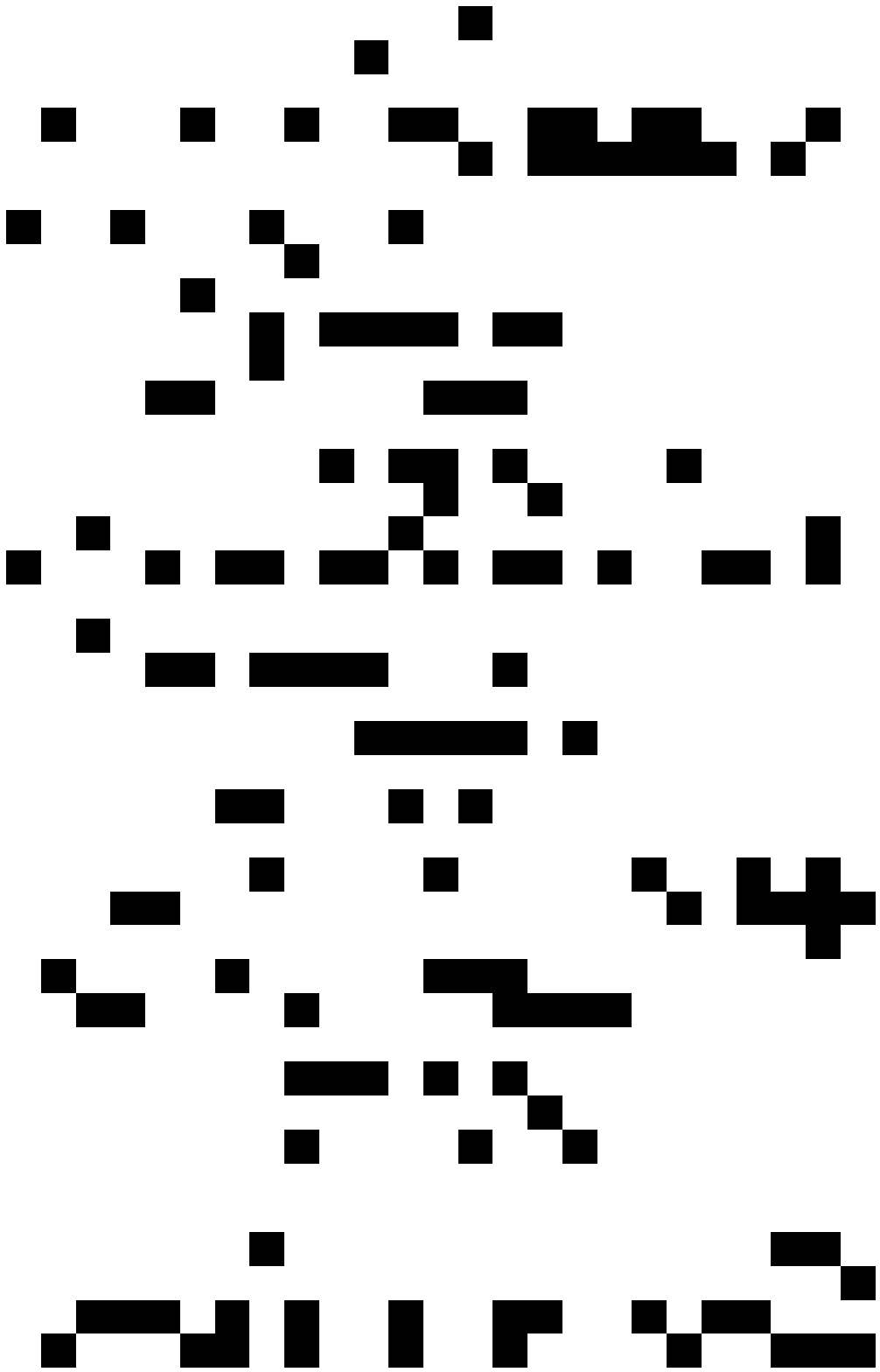

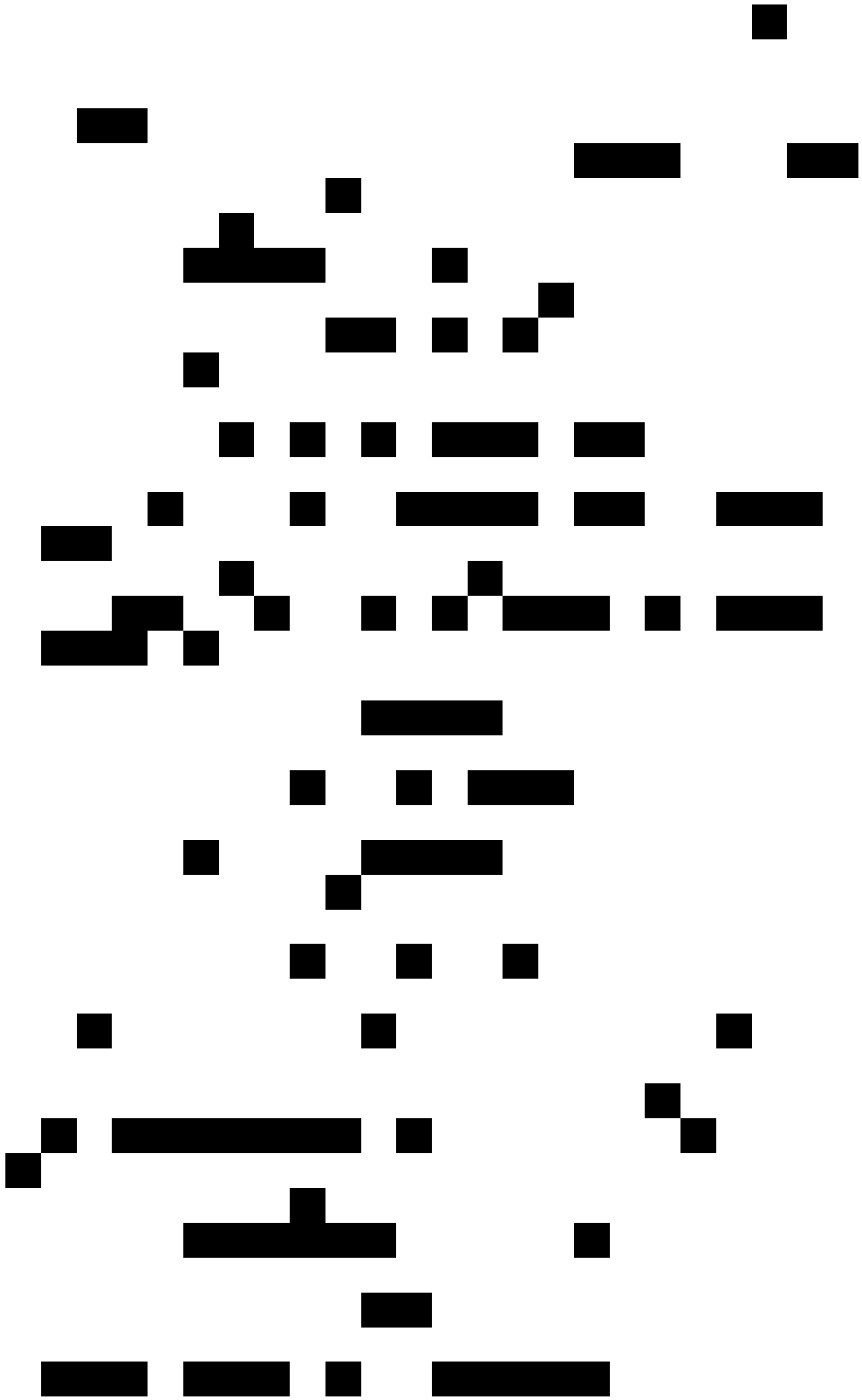

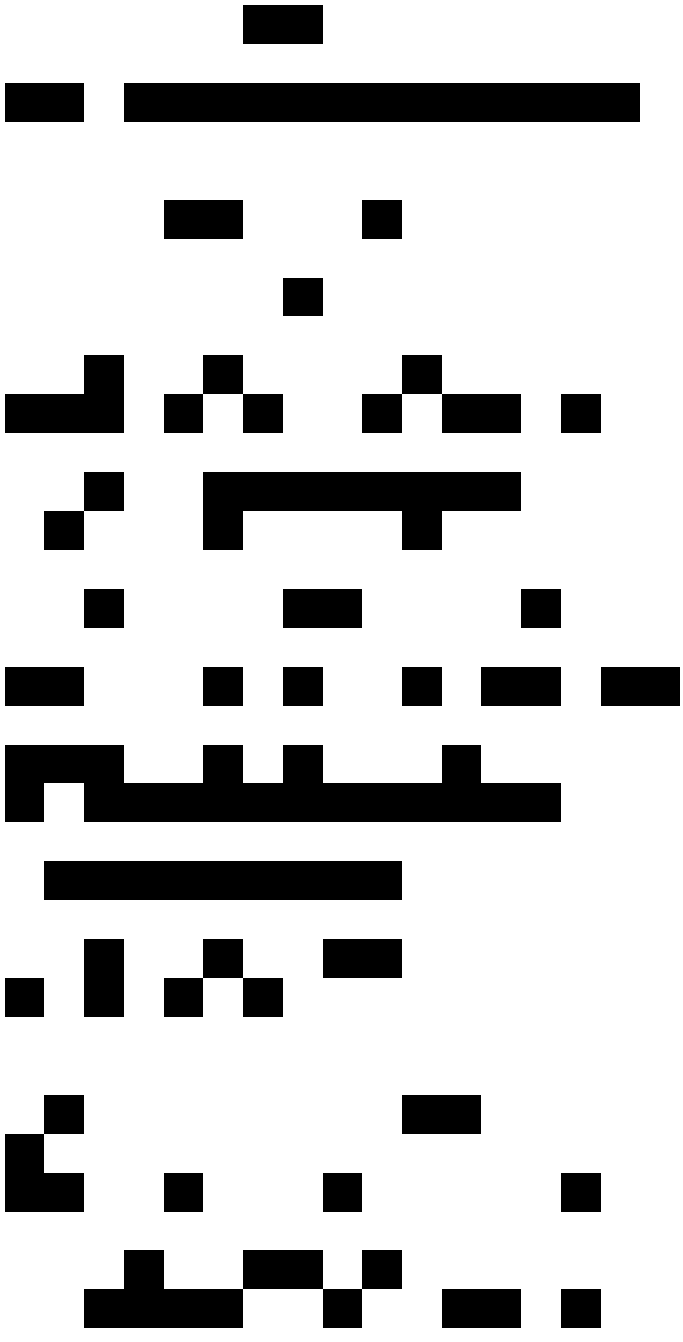

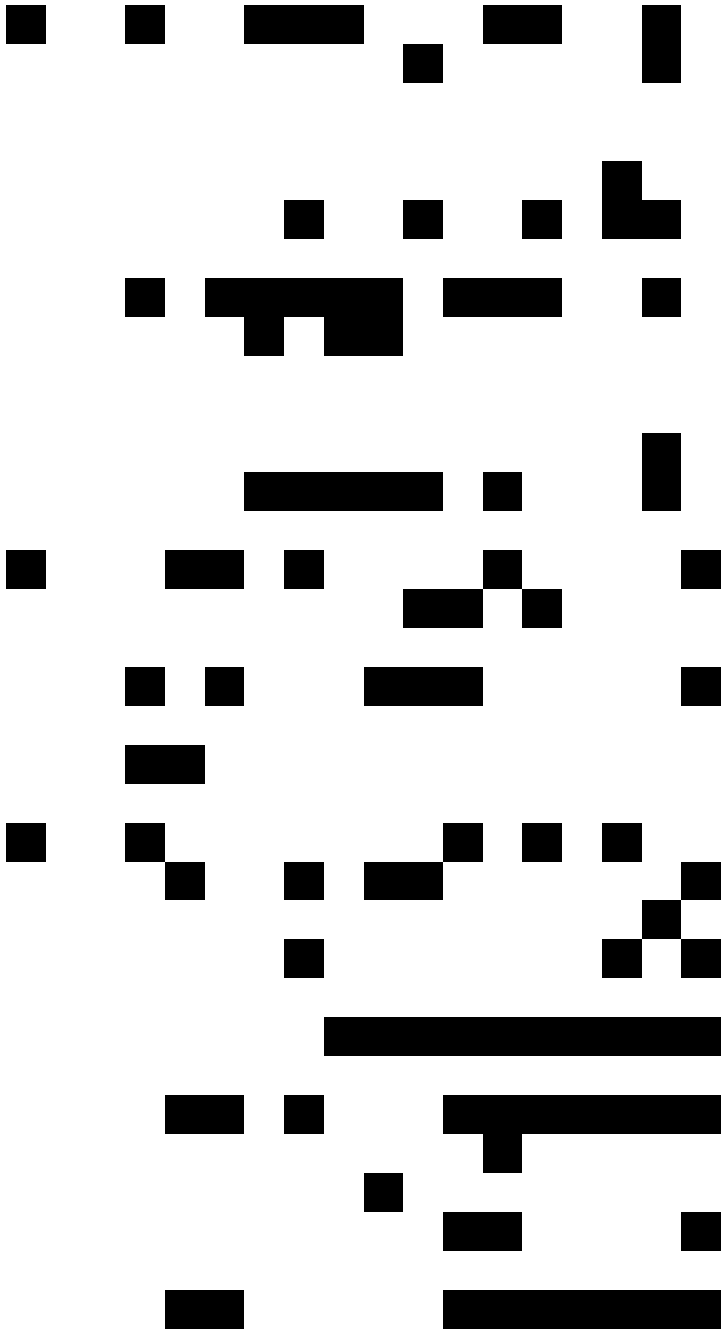

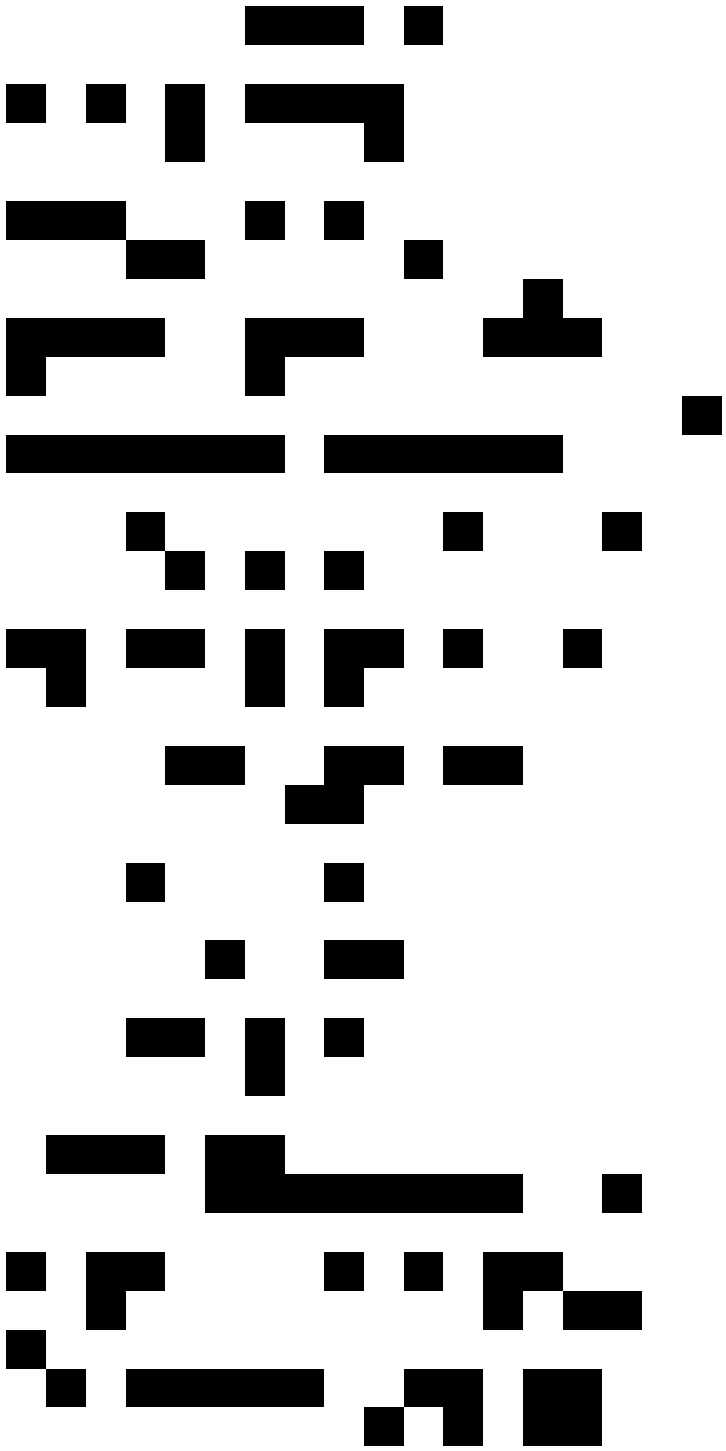

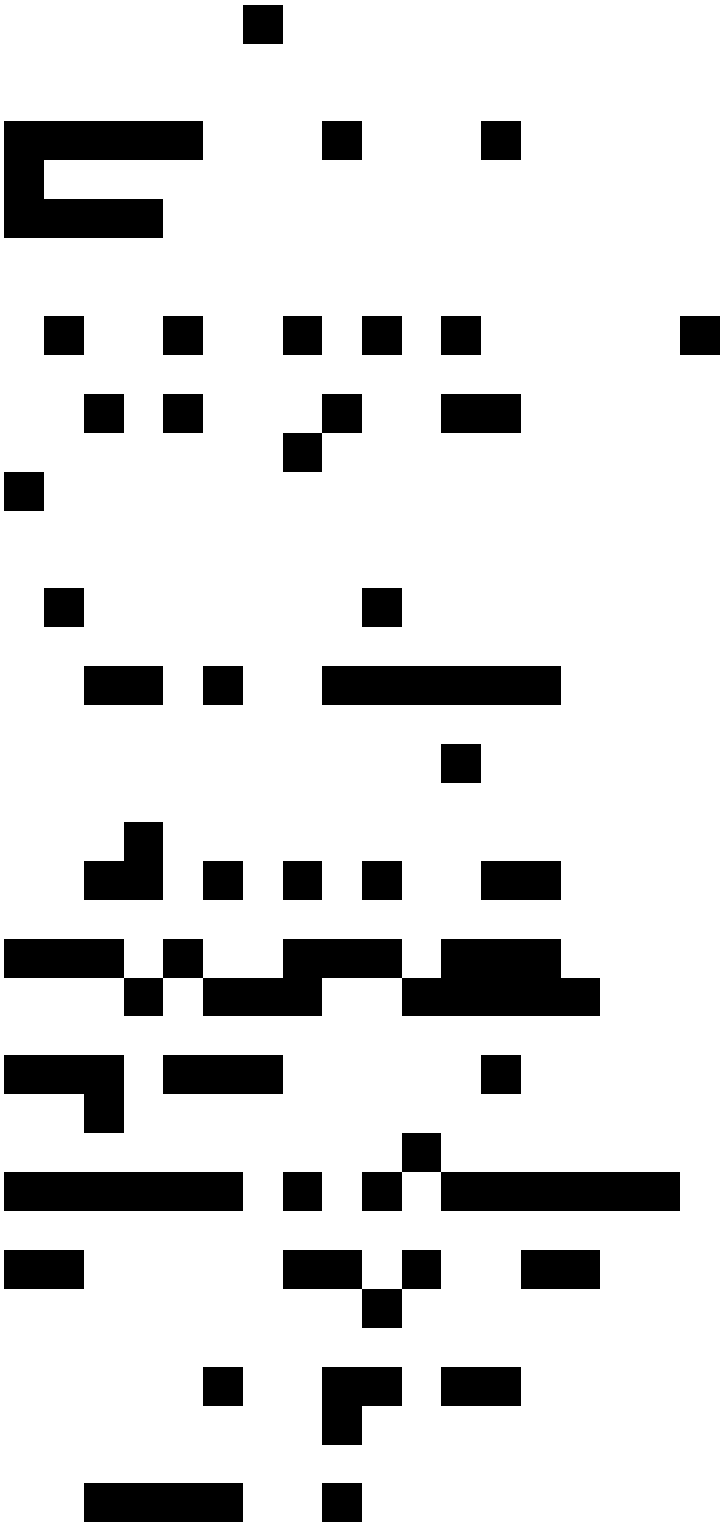

Where The Mind is Without Fear

Where the mind is without fear and the head is held high;
Where knowledge is free;
Where the world has not been broken up into fragments by narrow domestic walls;
Where words come out from the depth of truth;
Where tireless striving stretches its arms towards perfection;
Where the clear stream of reason has not lost its way into the dreary desert sand of dead habit;
Where the mind is led forward by thee into ever-widening thought and action;
Into that heaven of freedom, my Father, let my country awake.

Rabindranath Tagore

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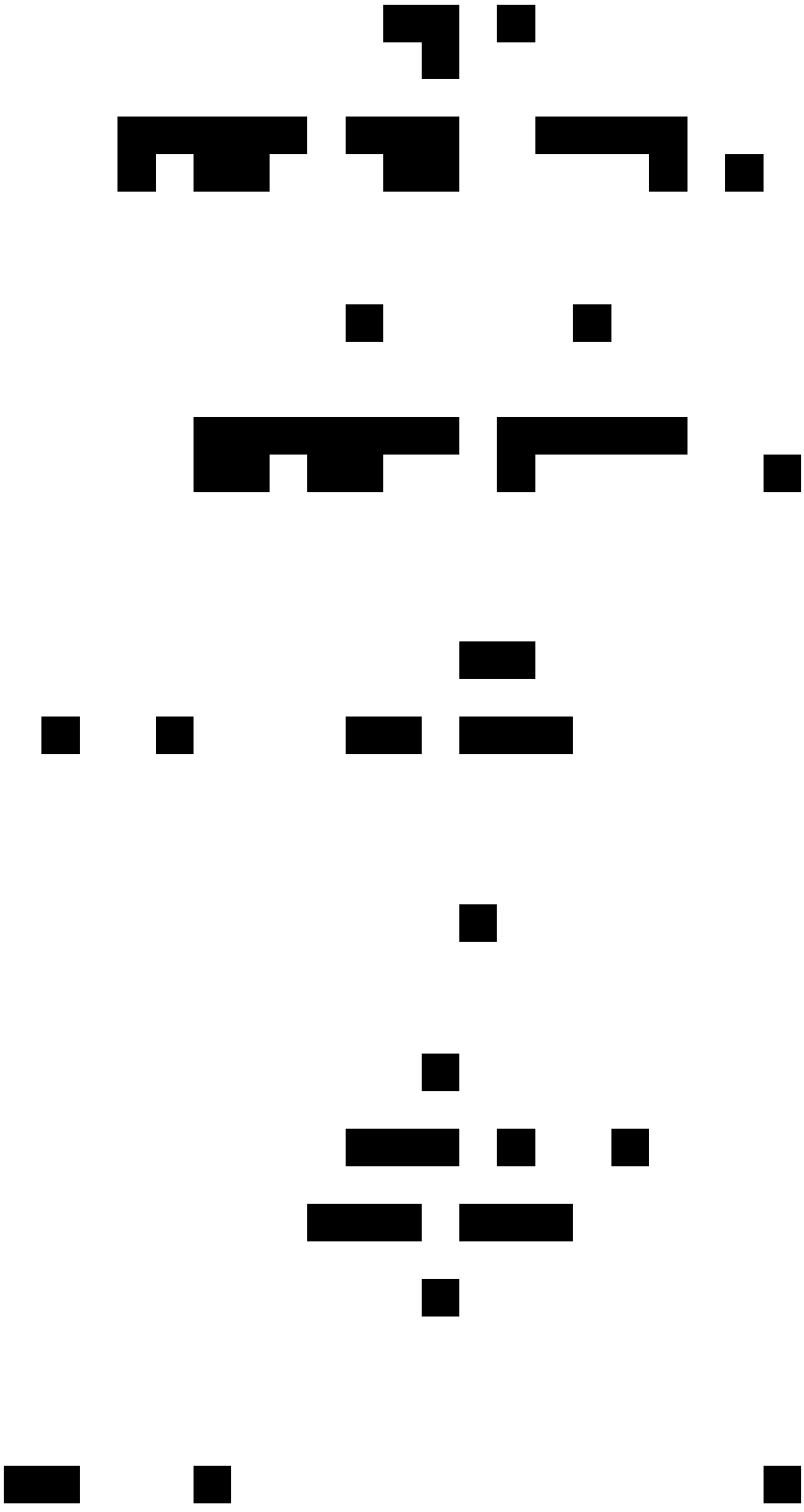

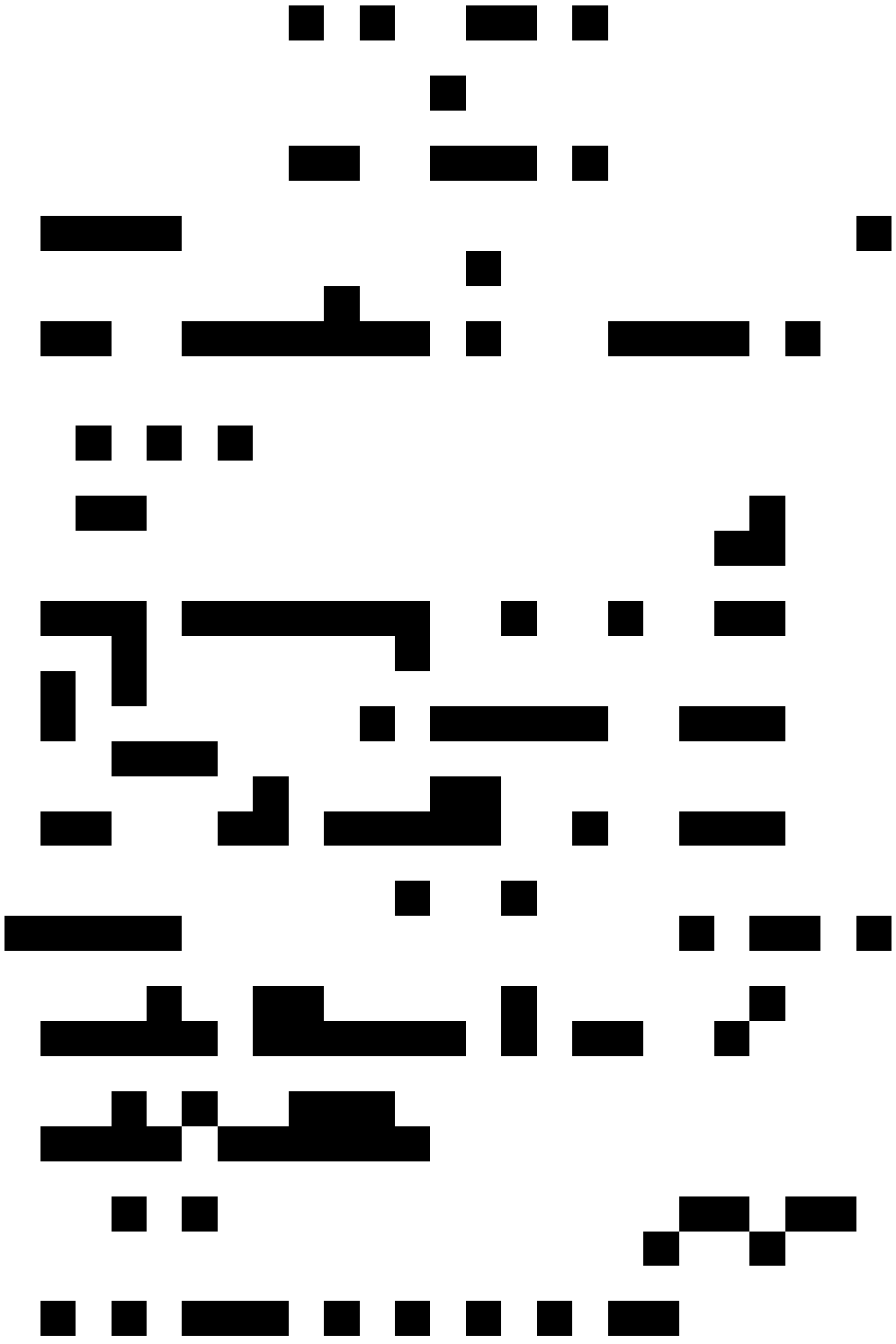

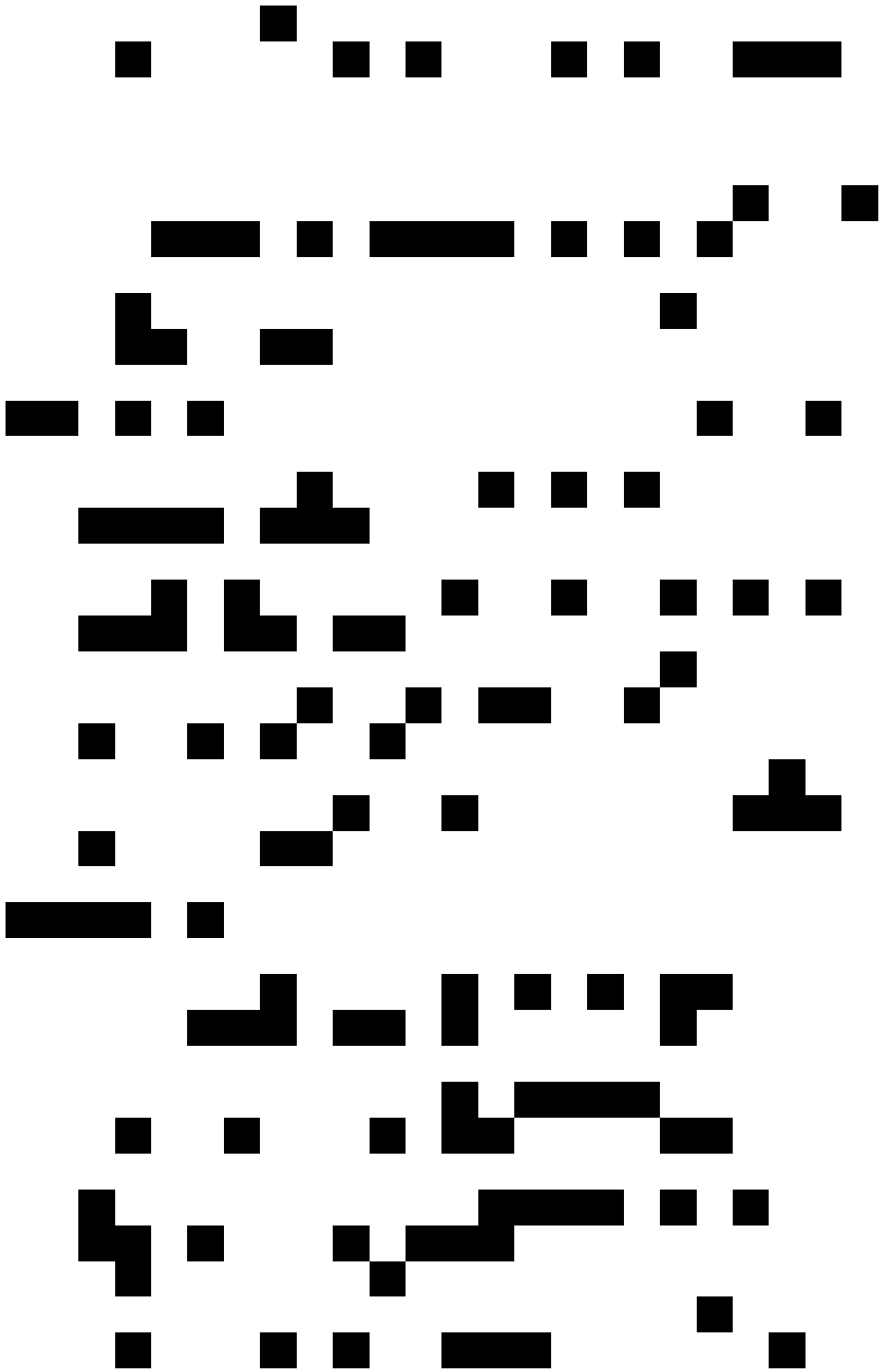

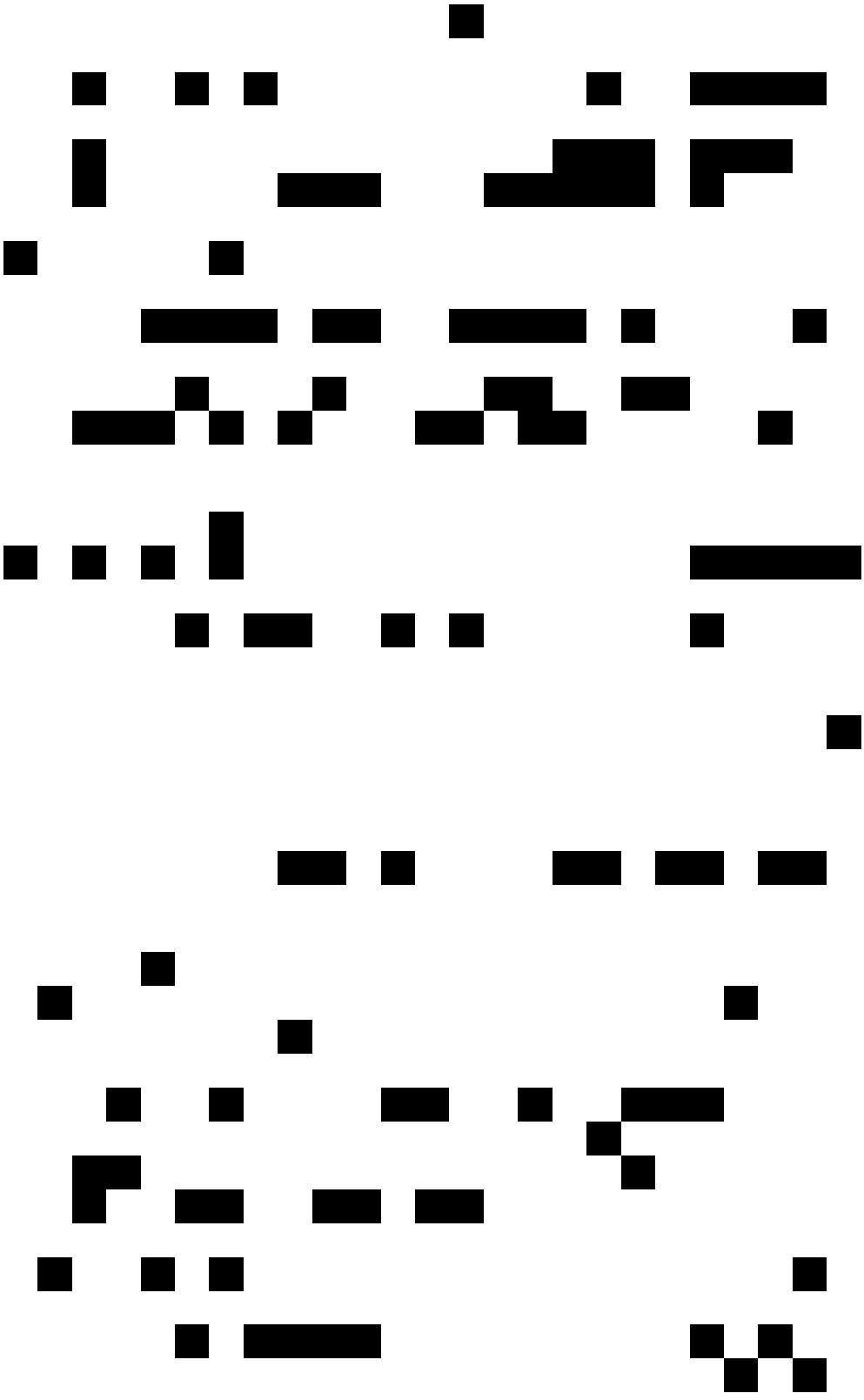

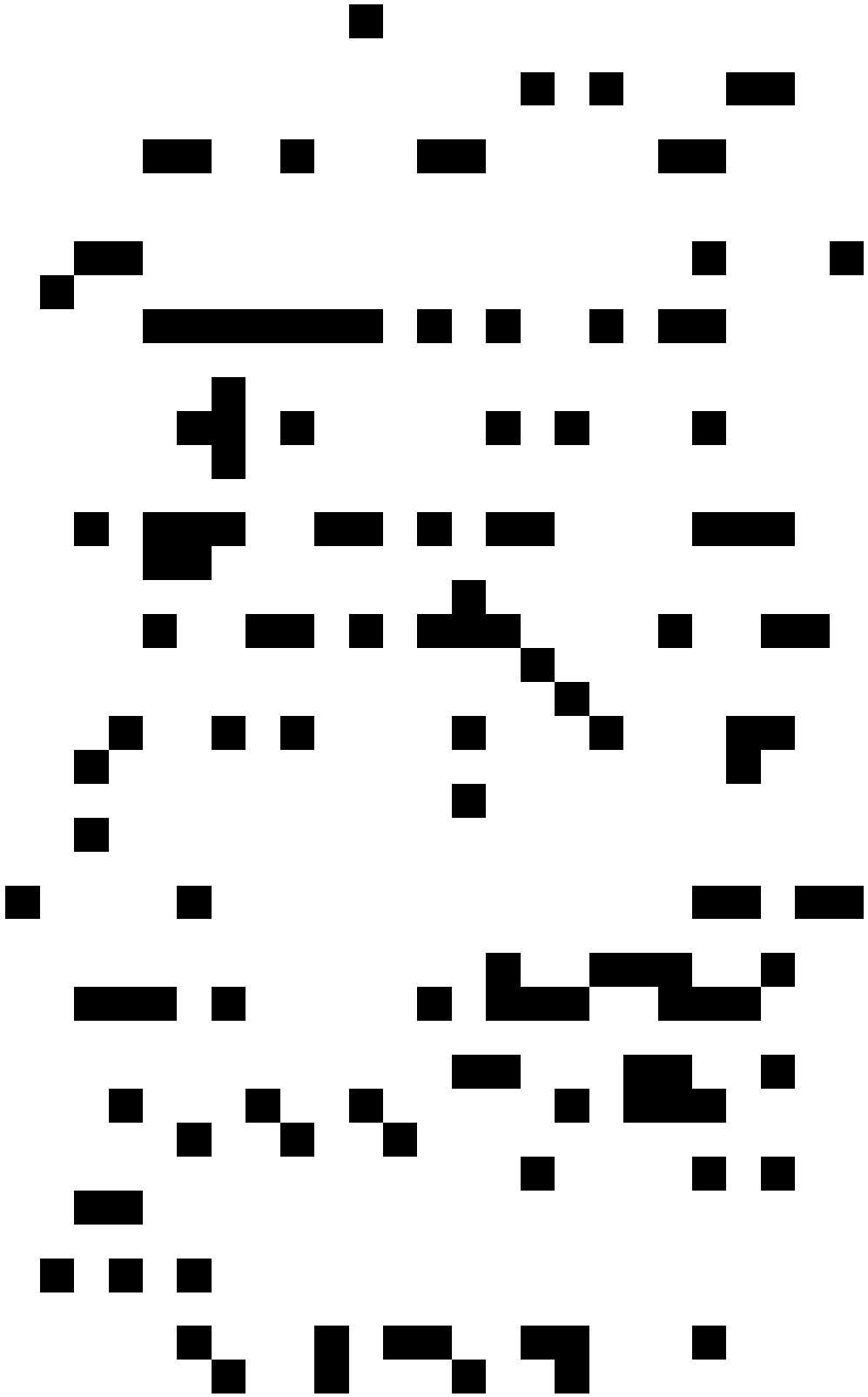

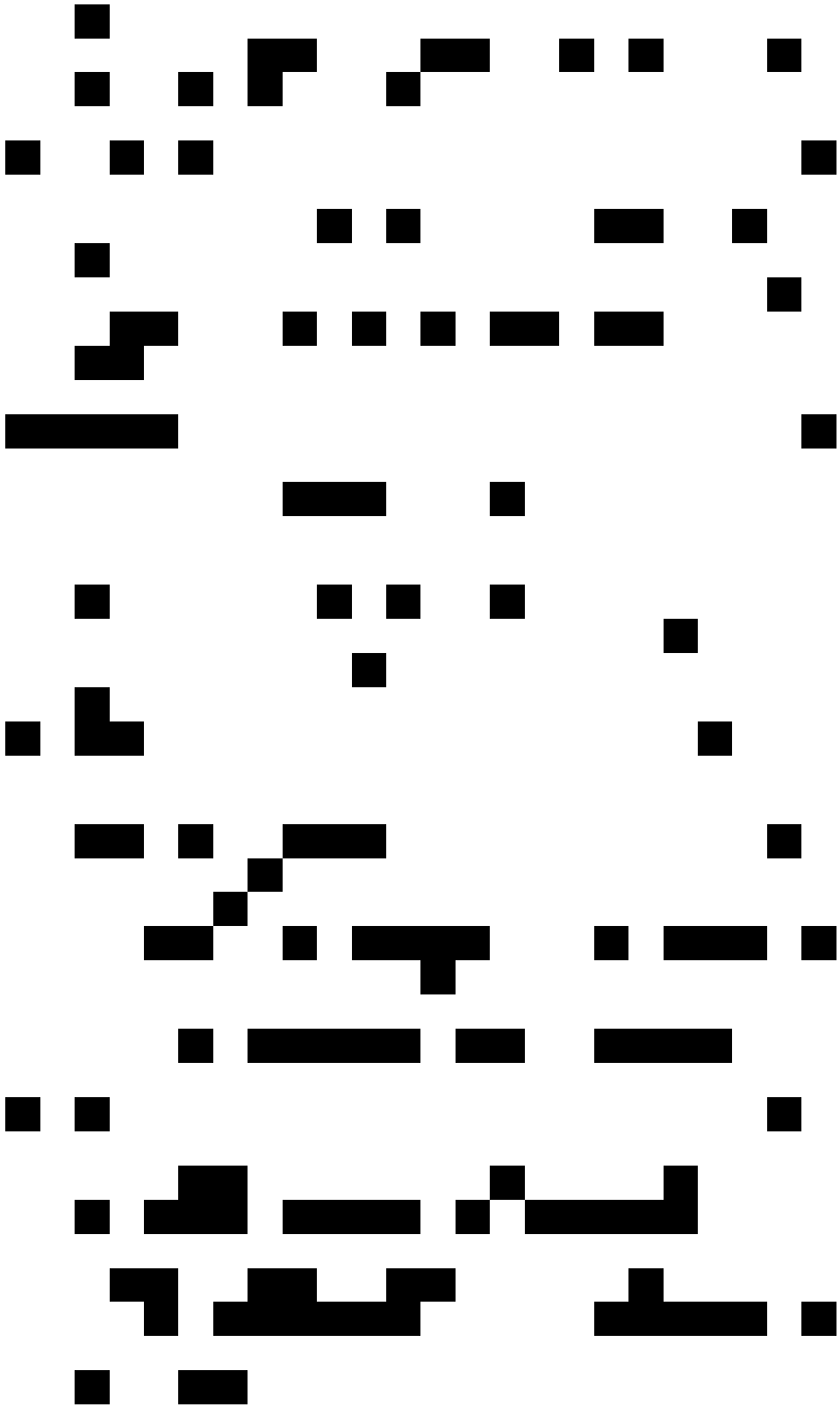

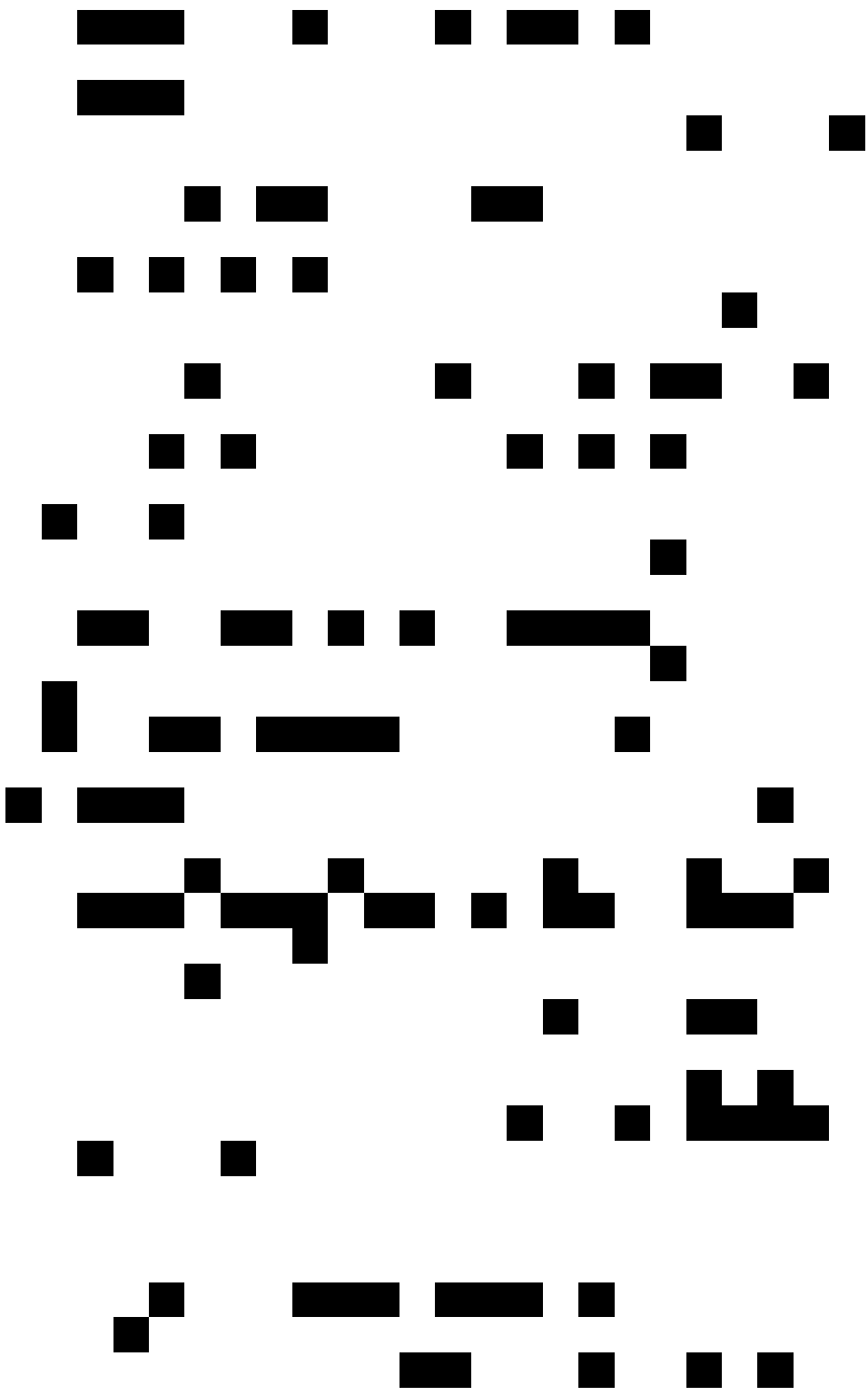

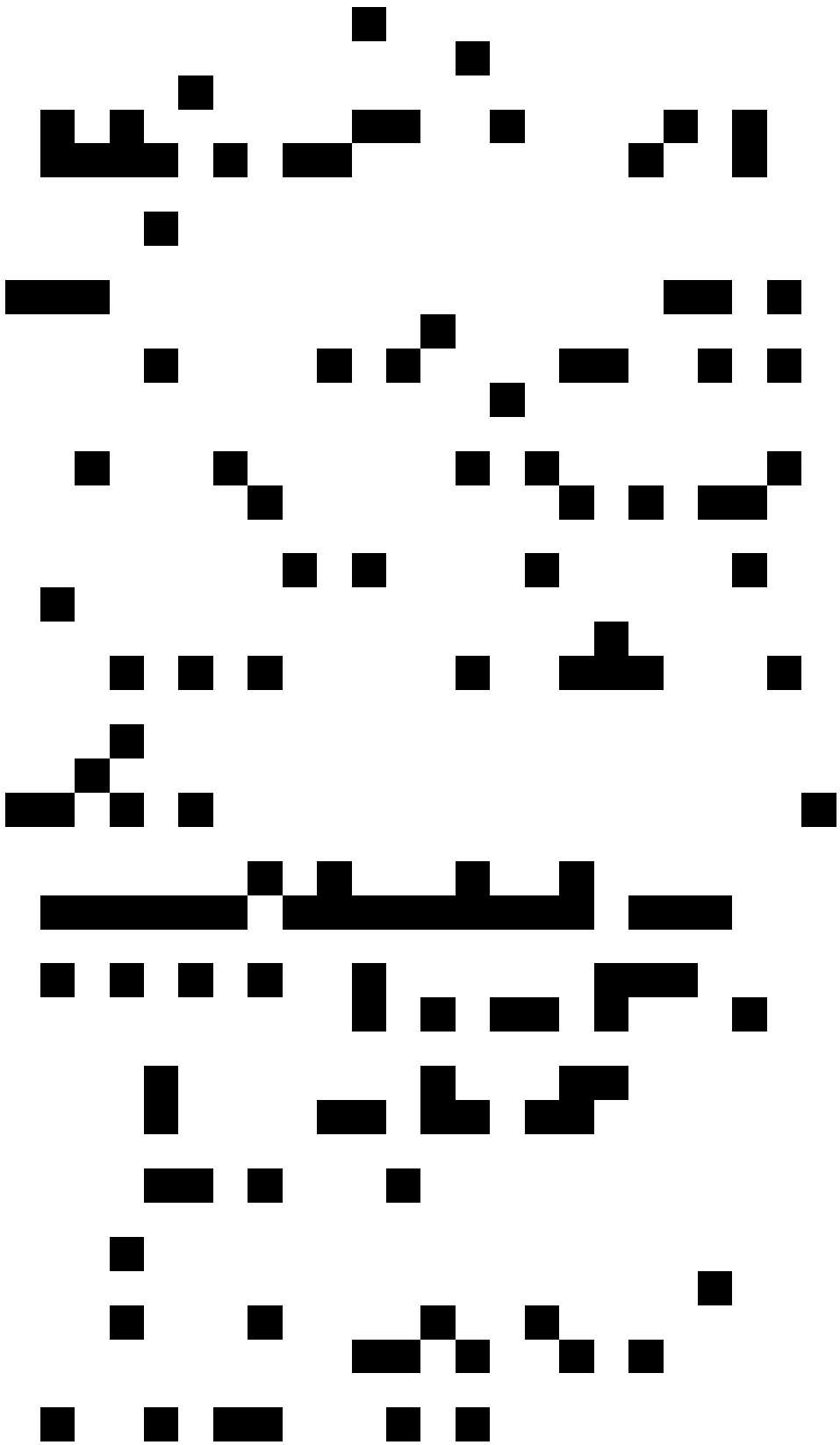

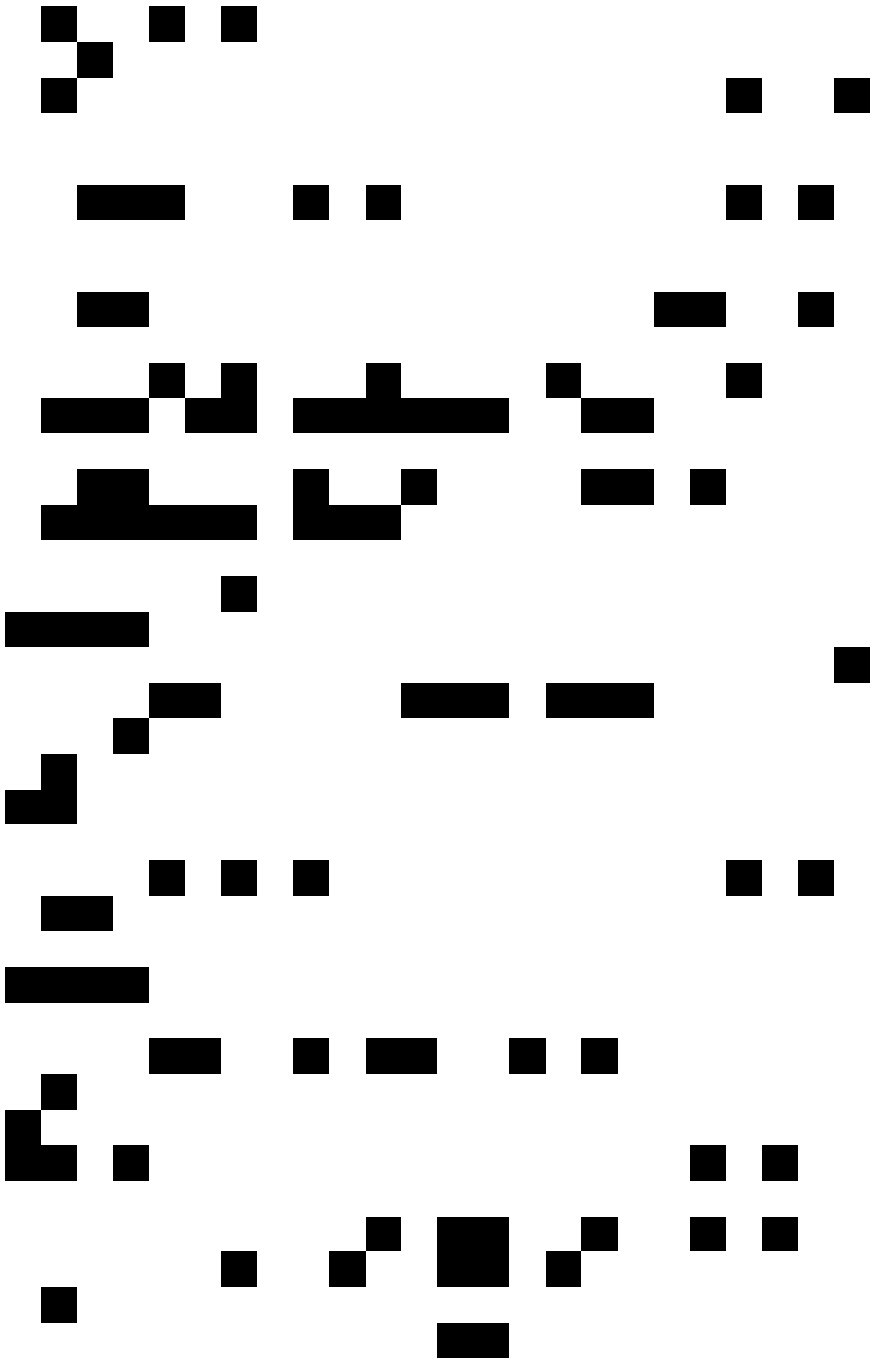

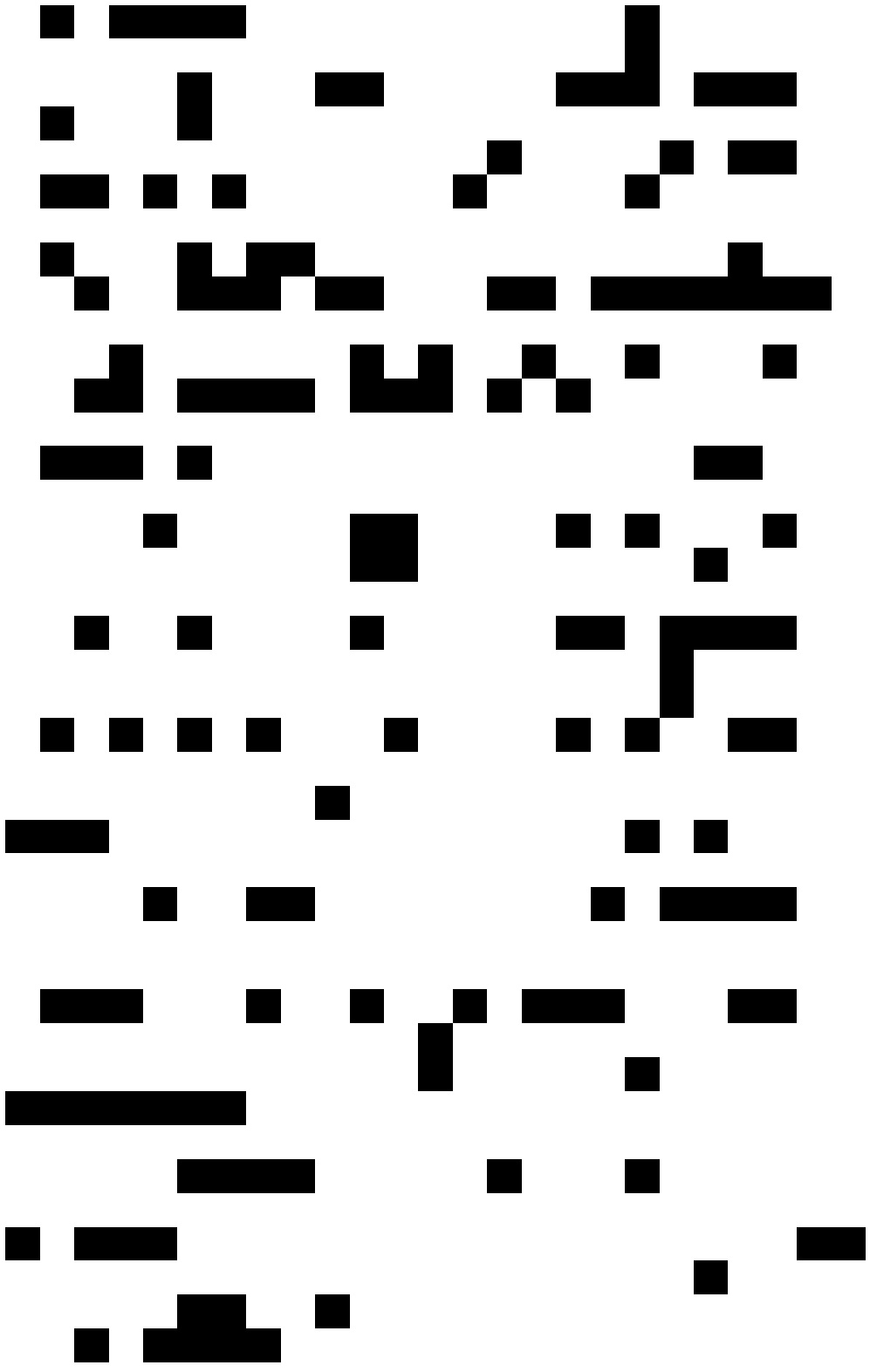

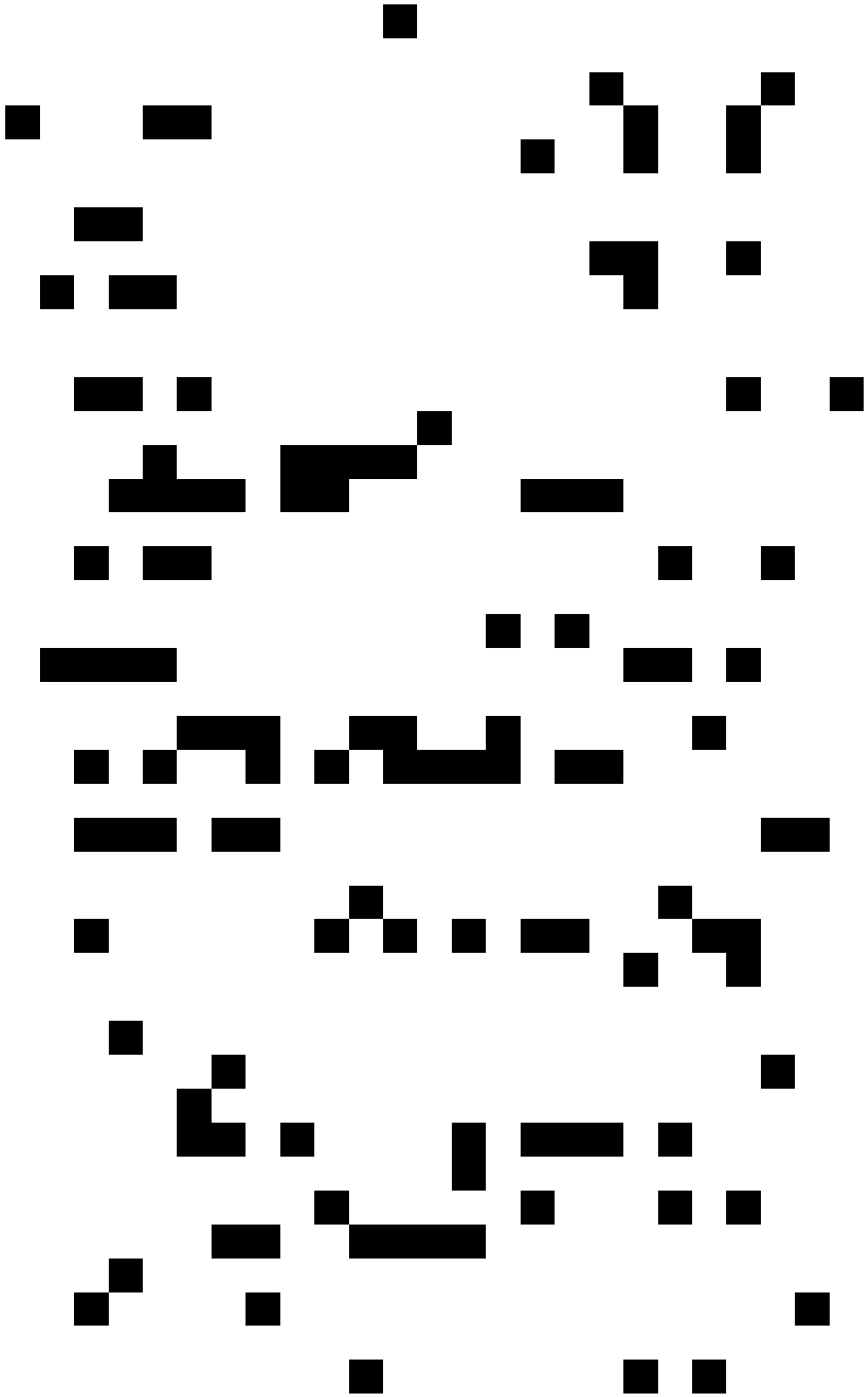

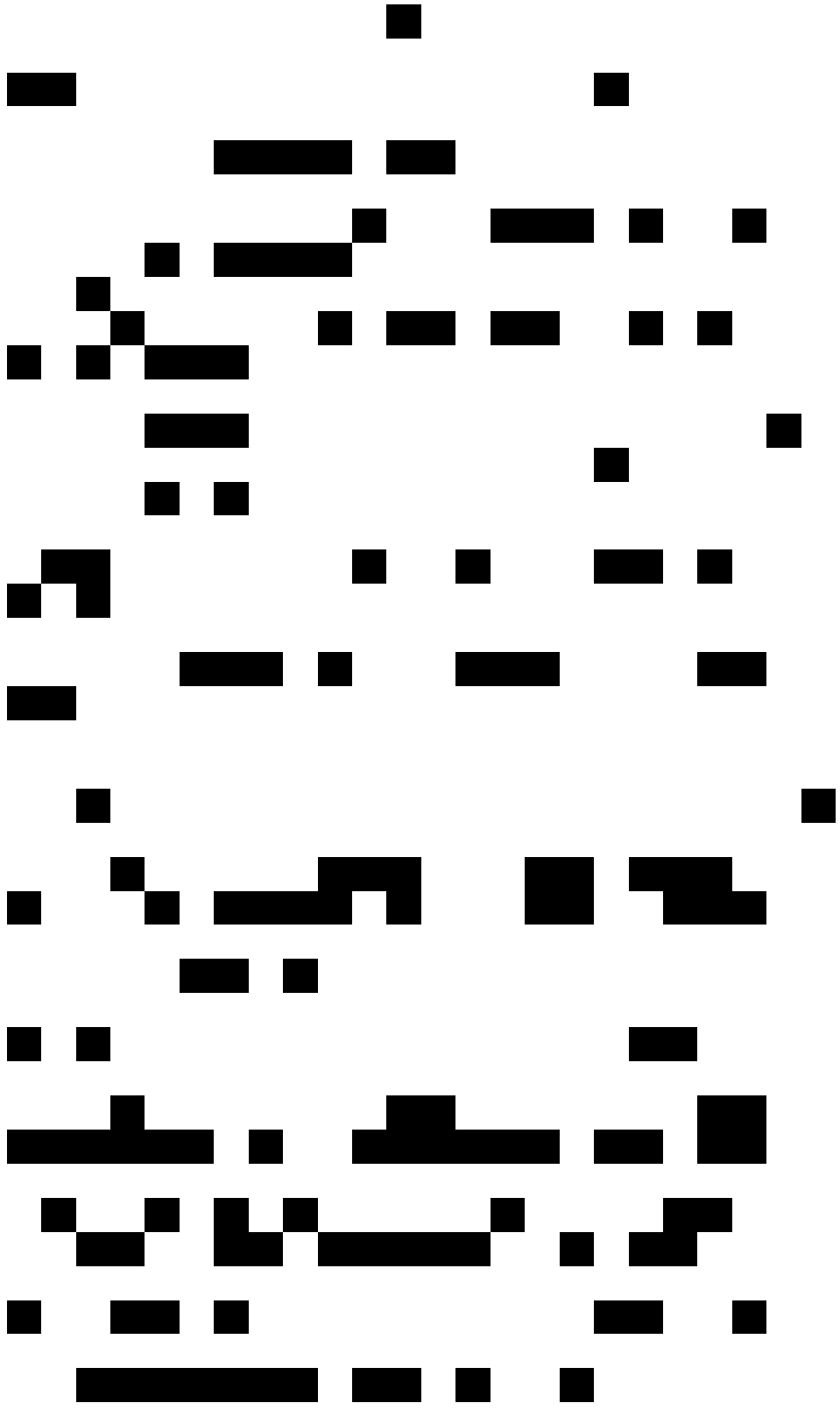

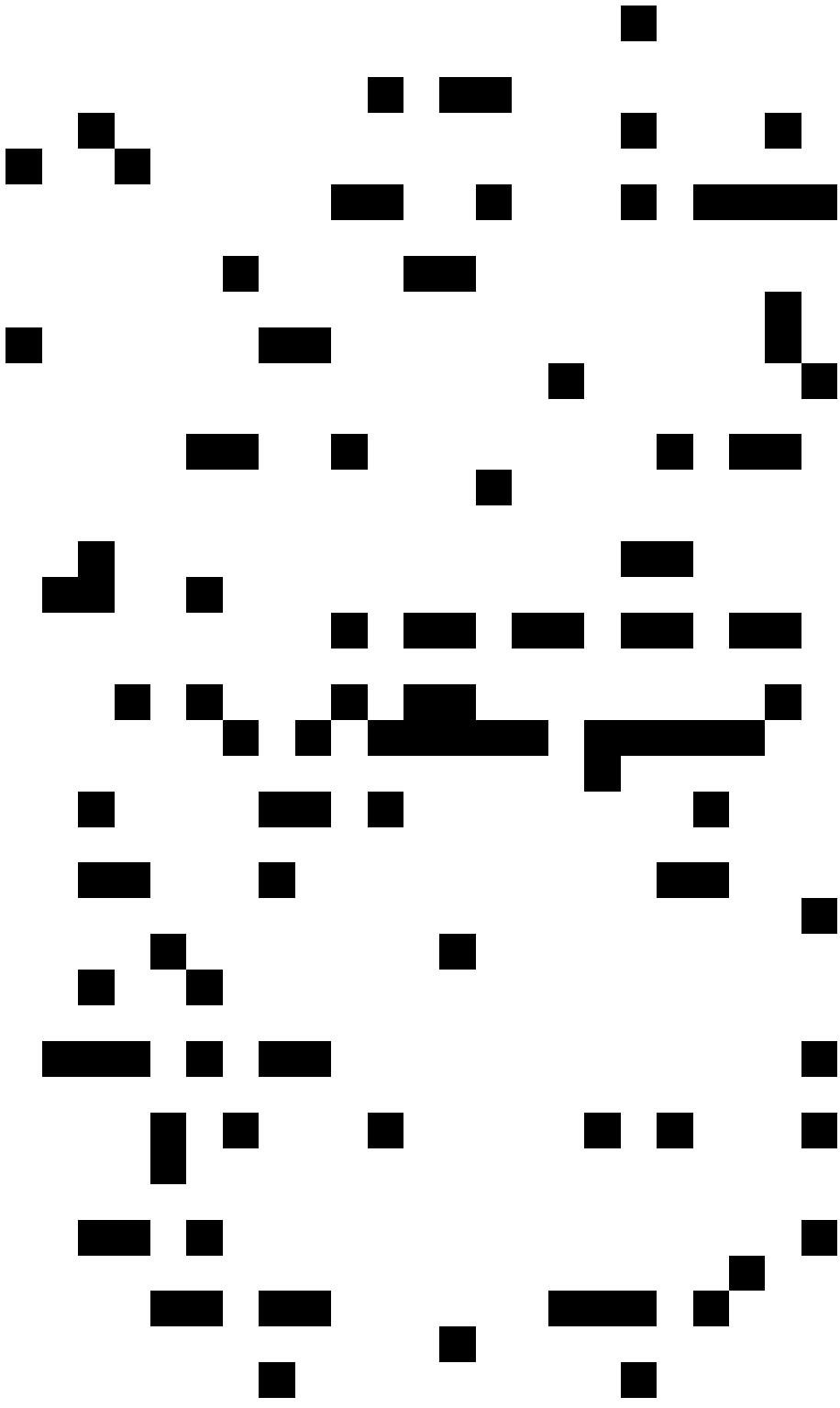

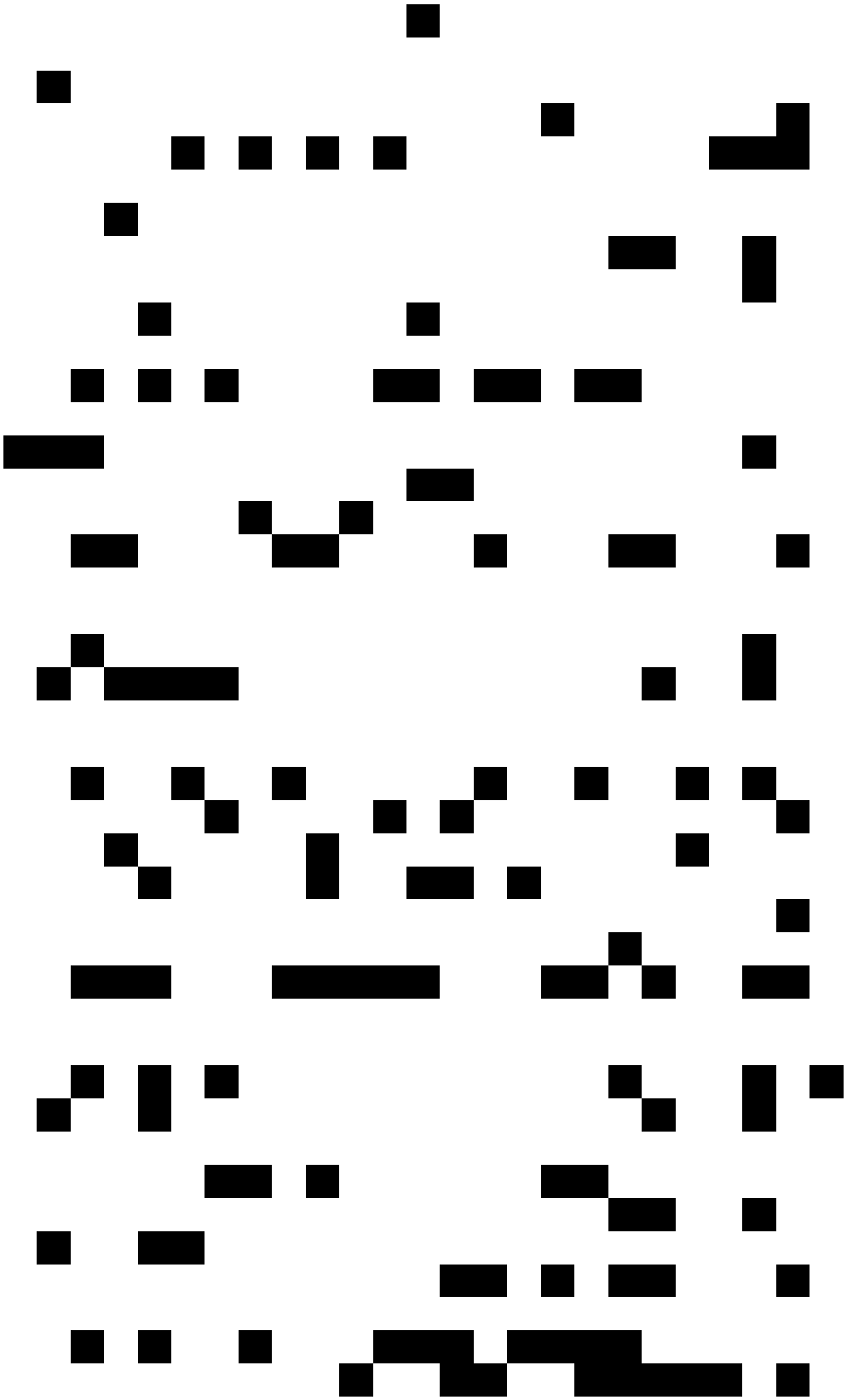

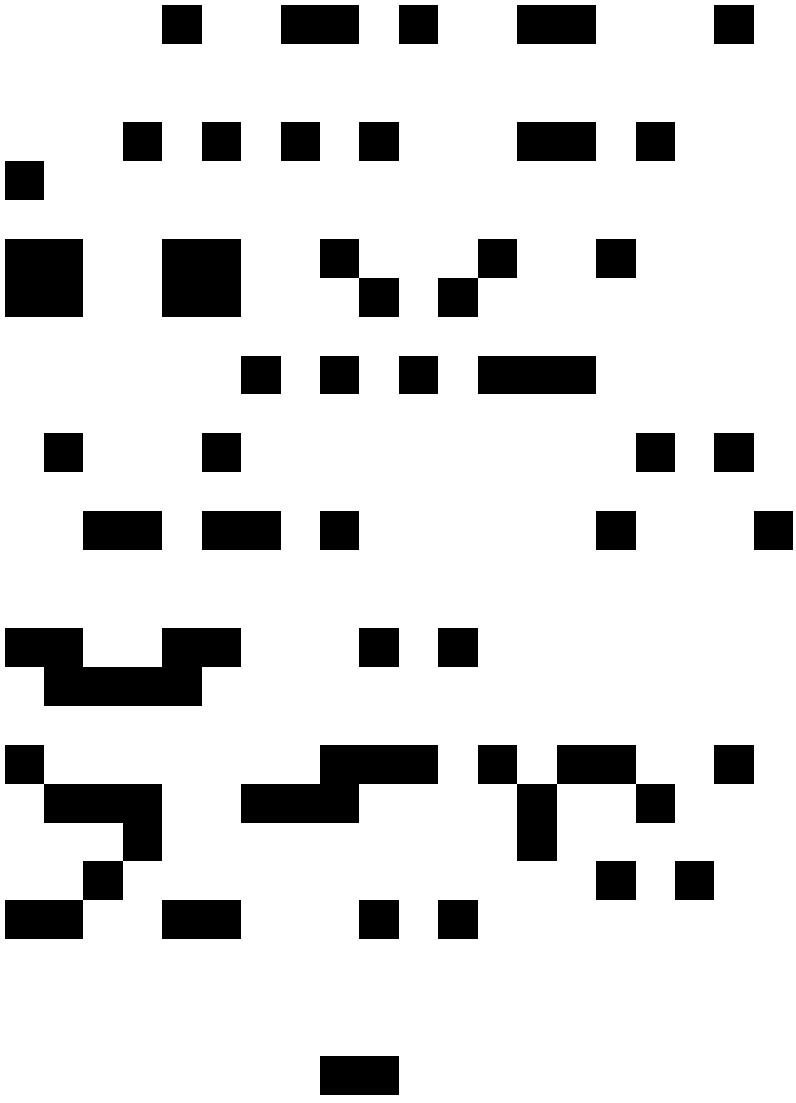

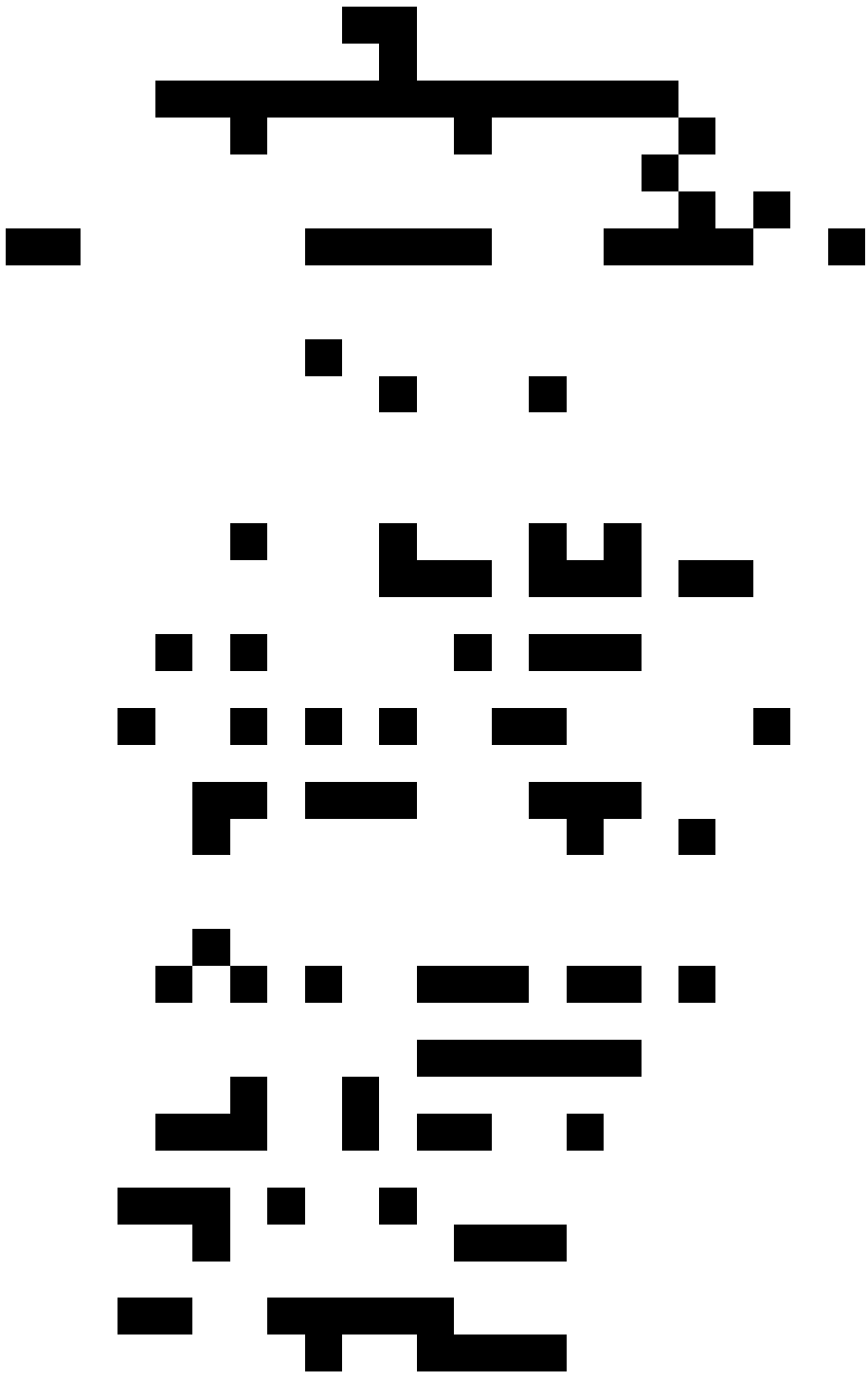

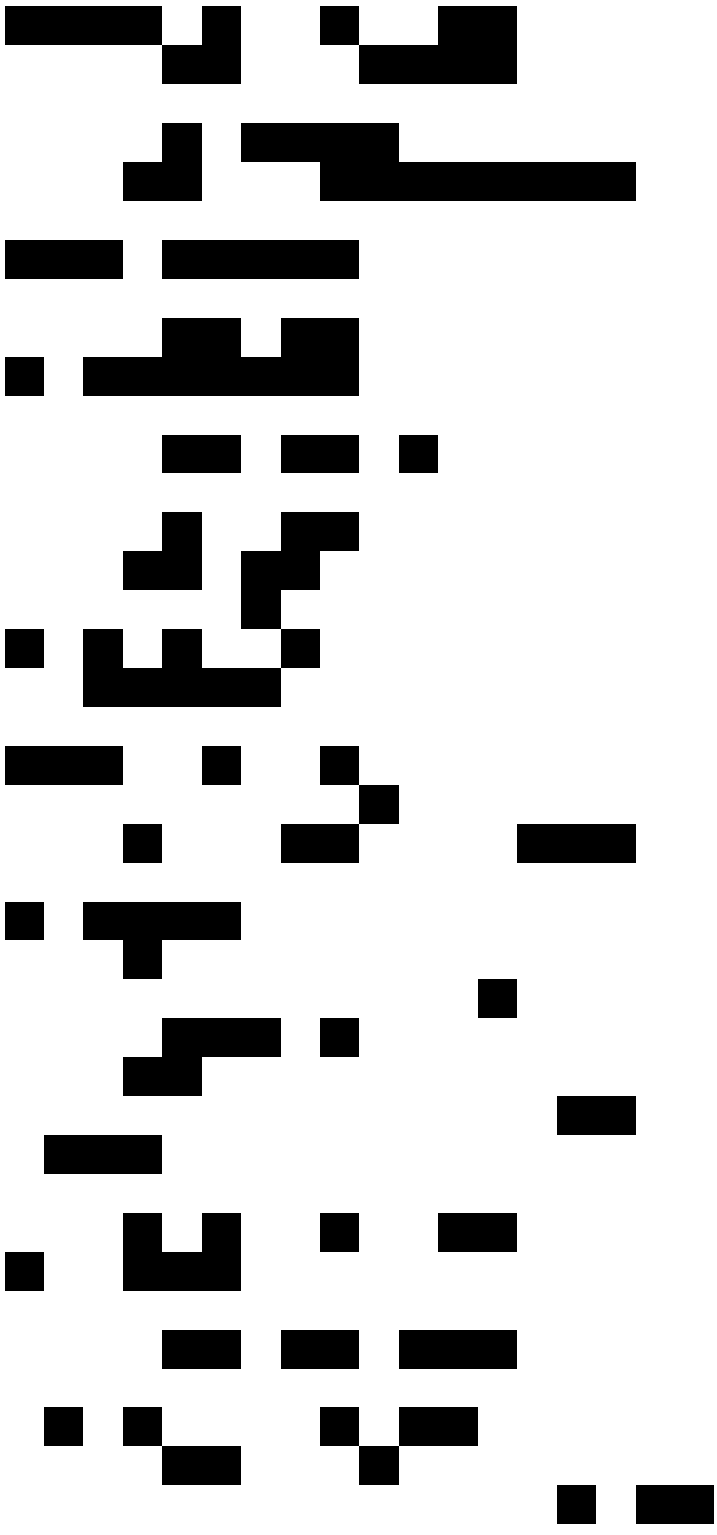

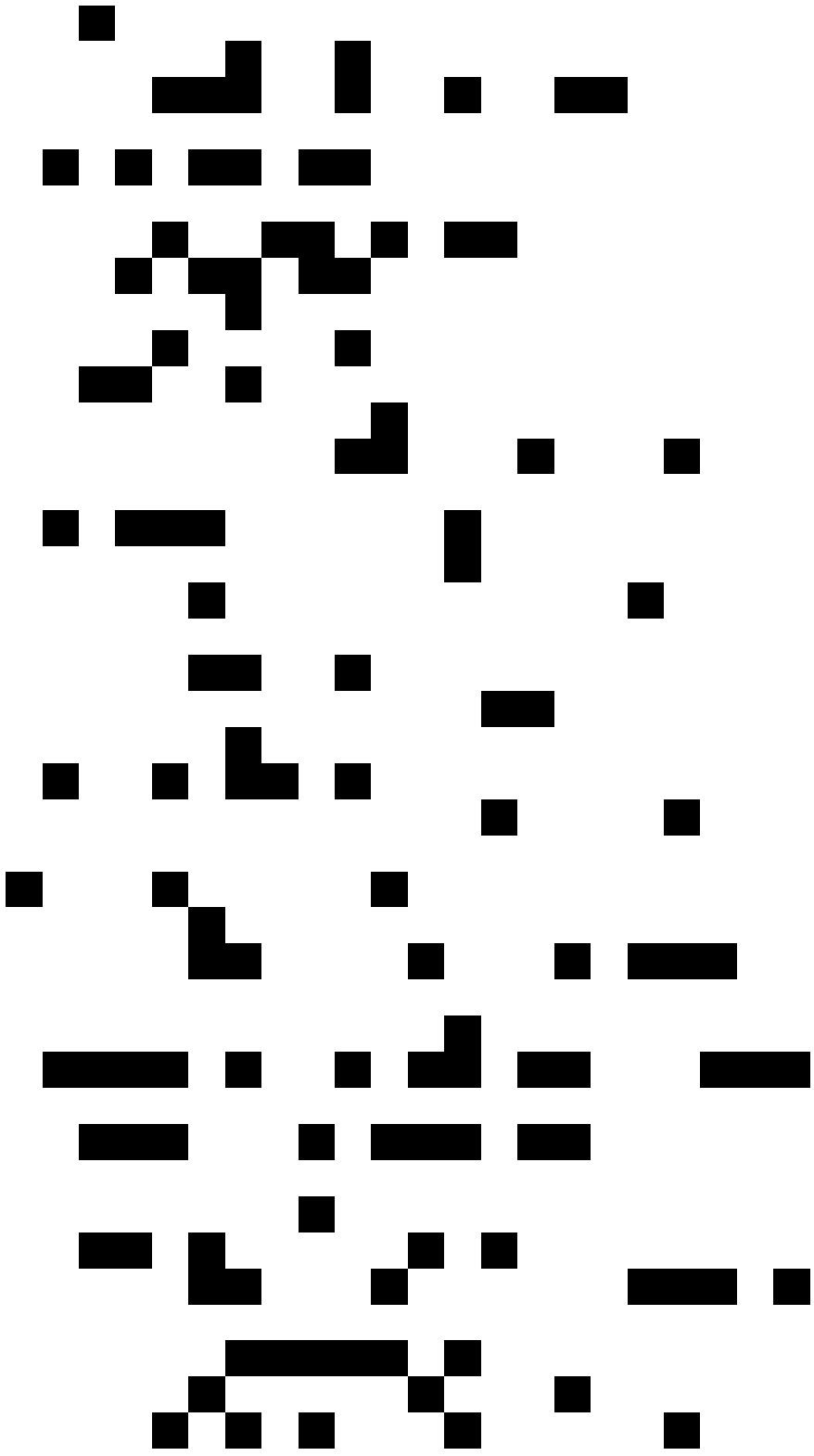

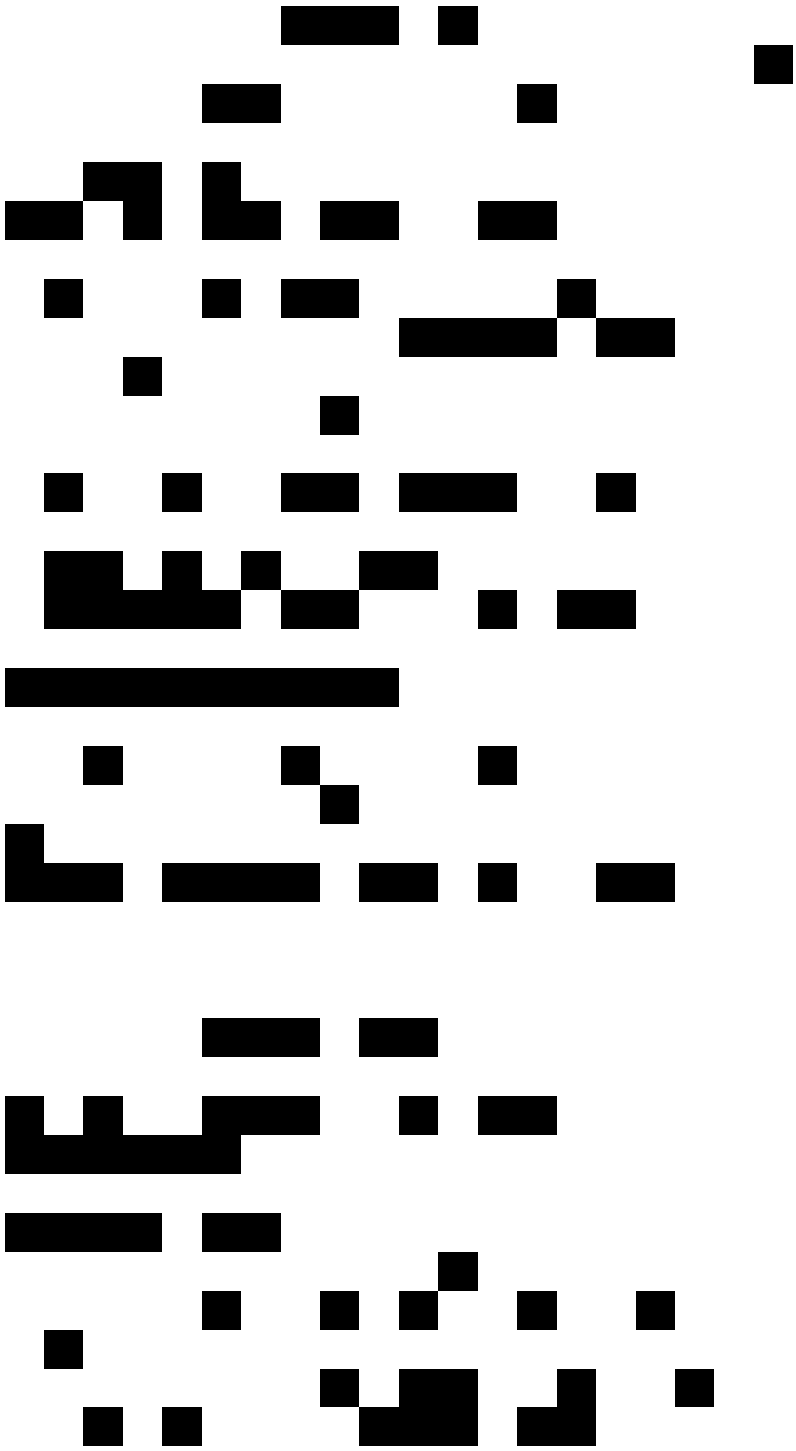

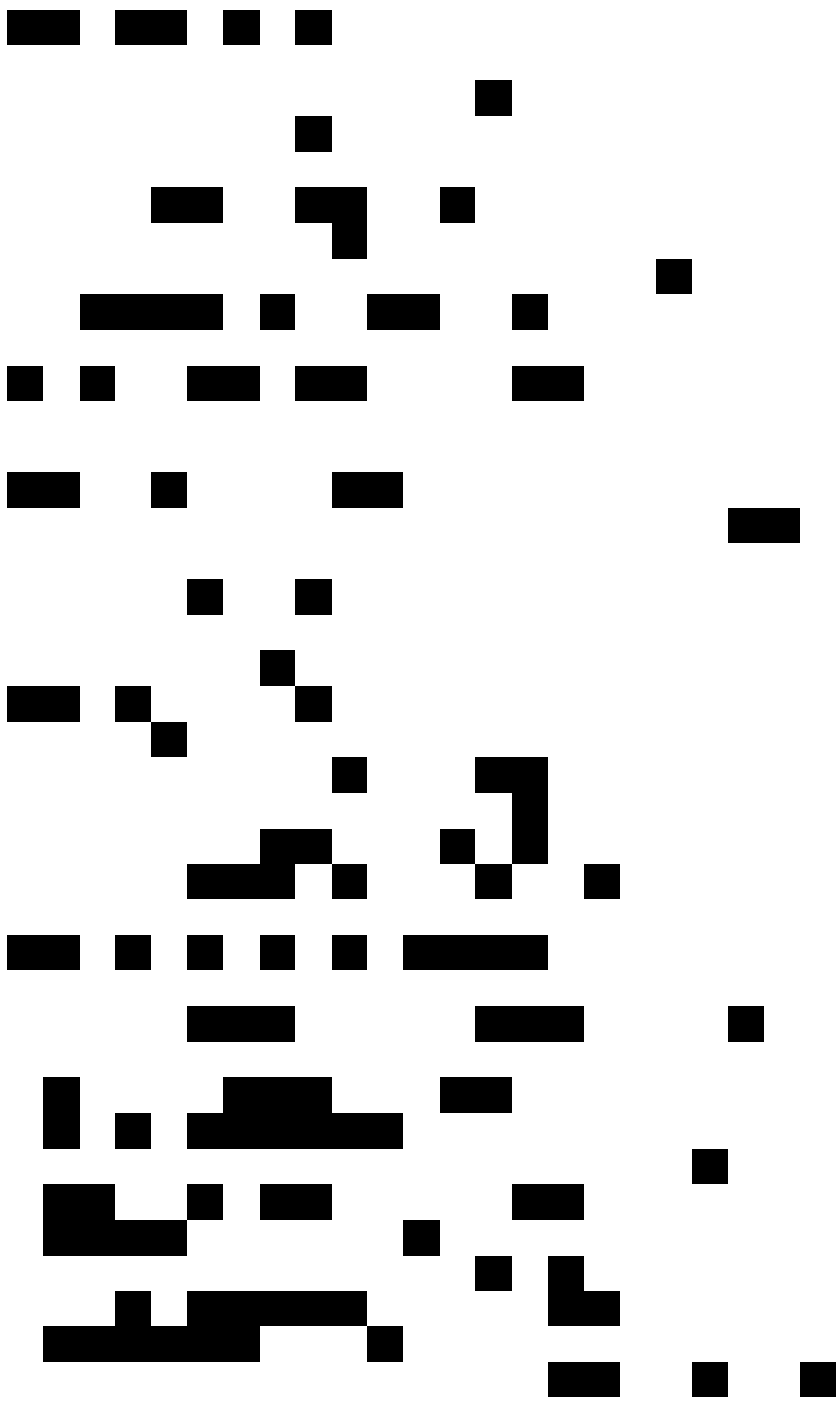

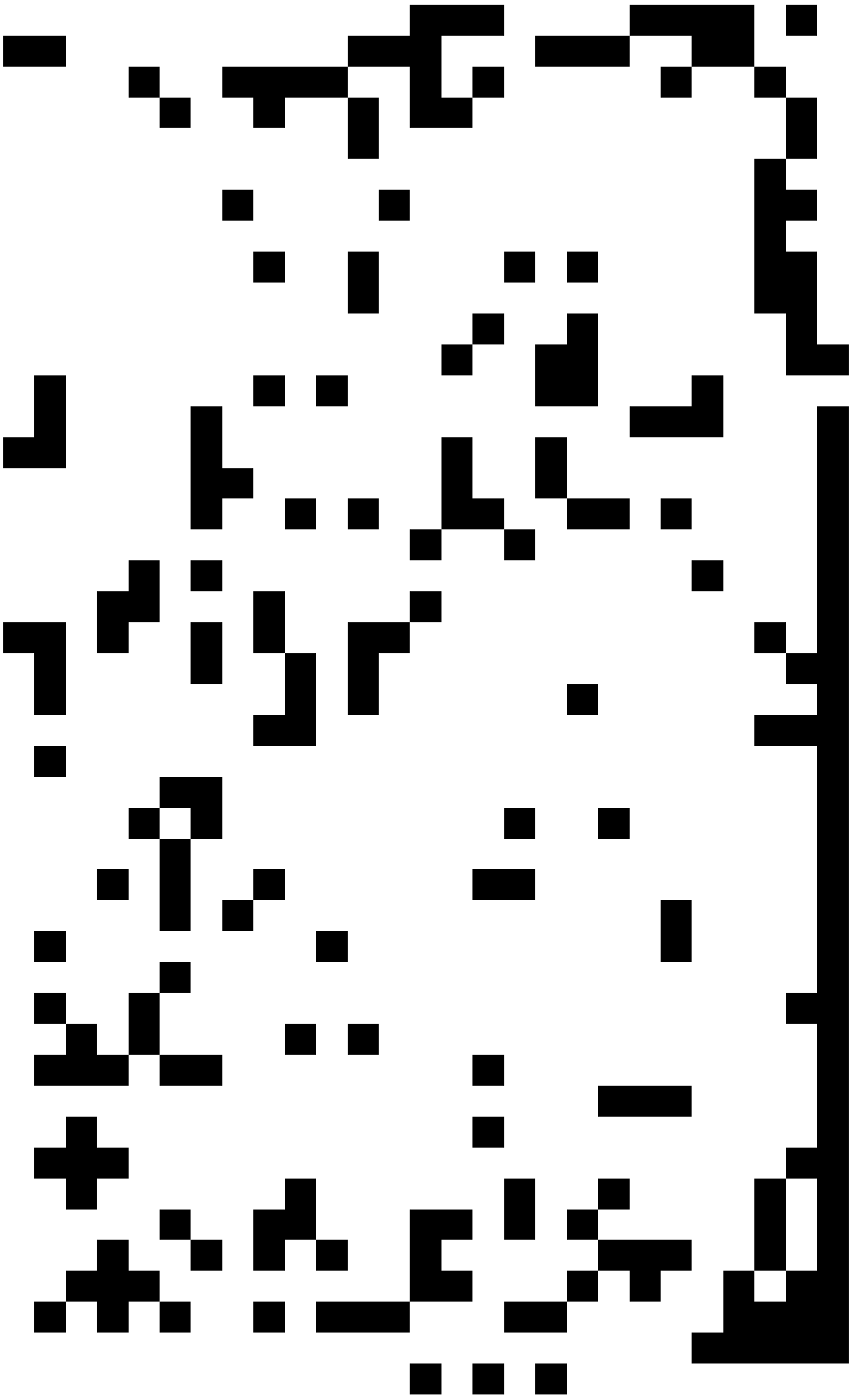

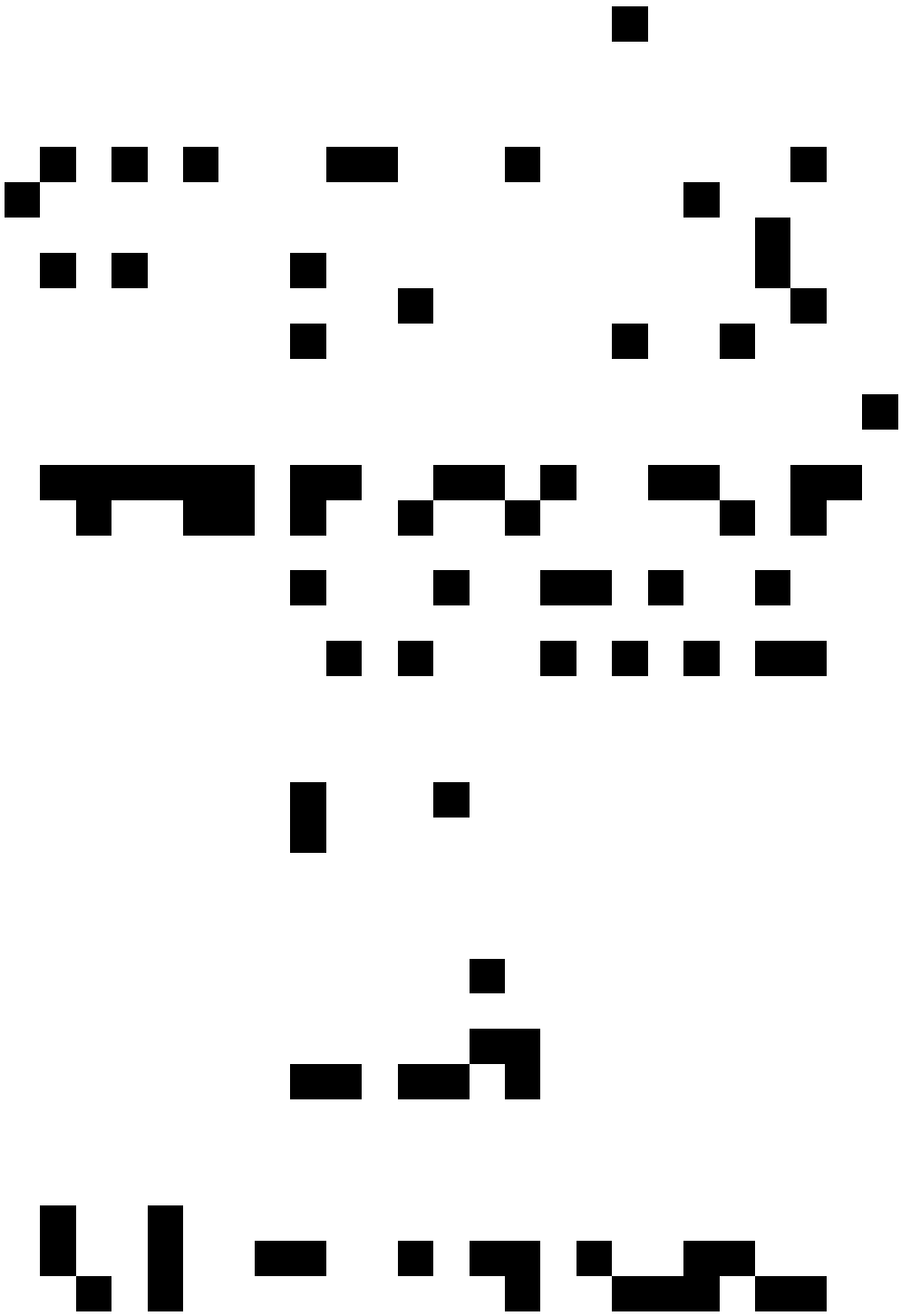

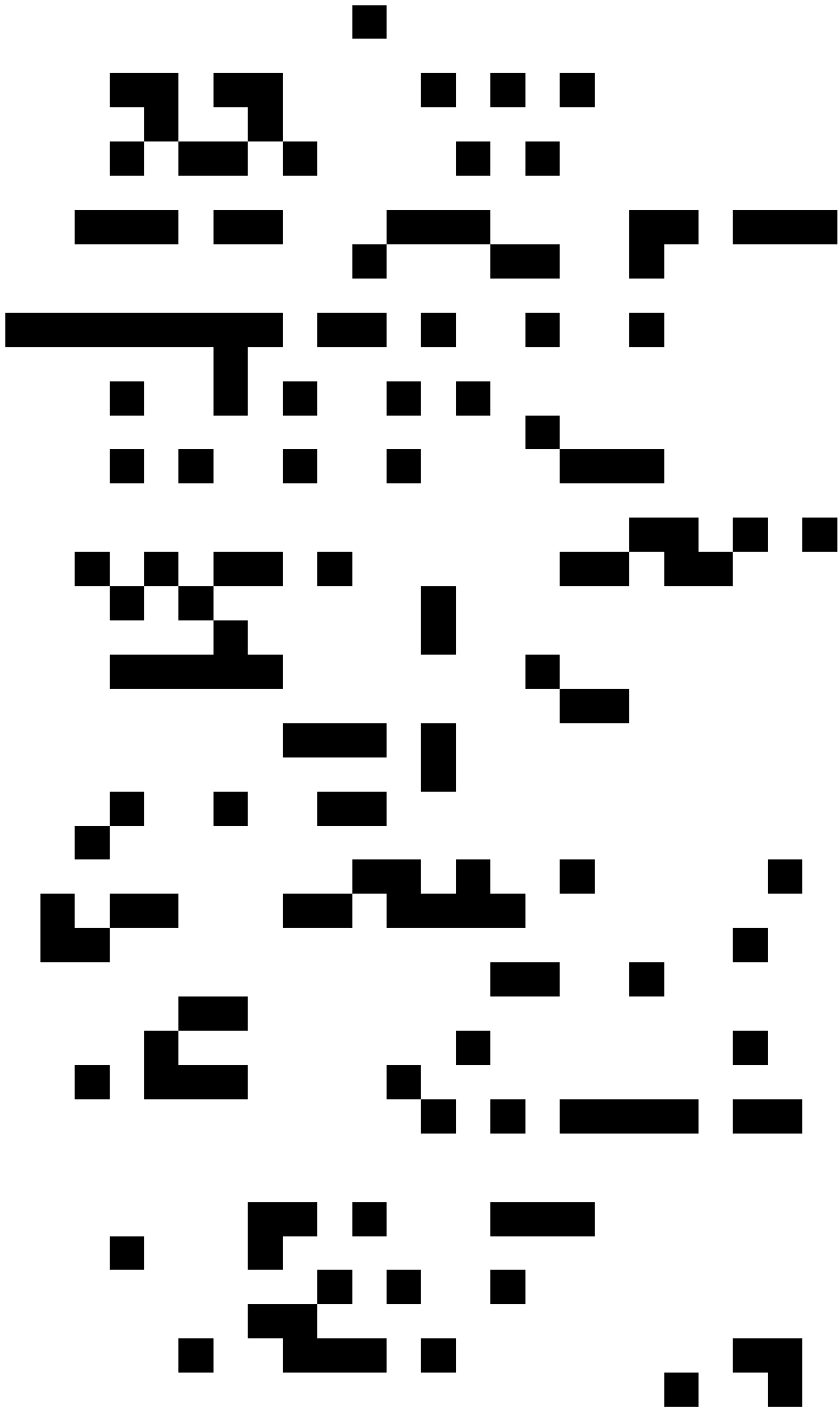

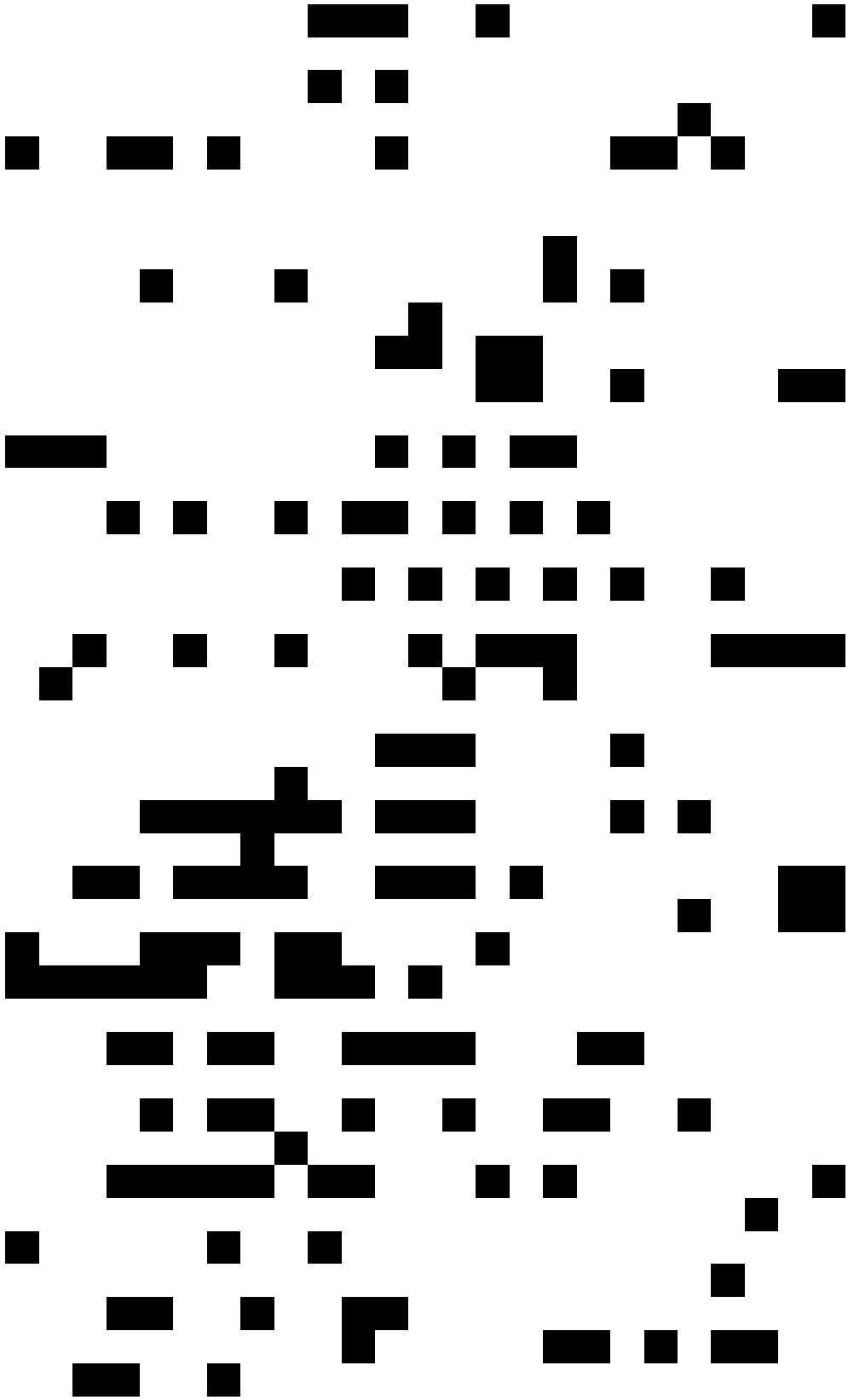

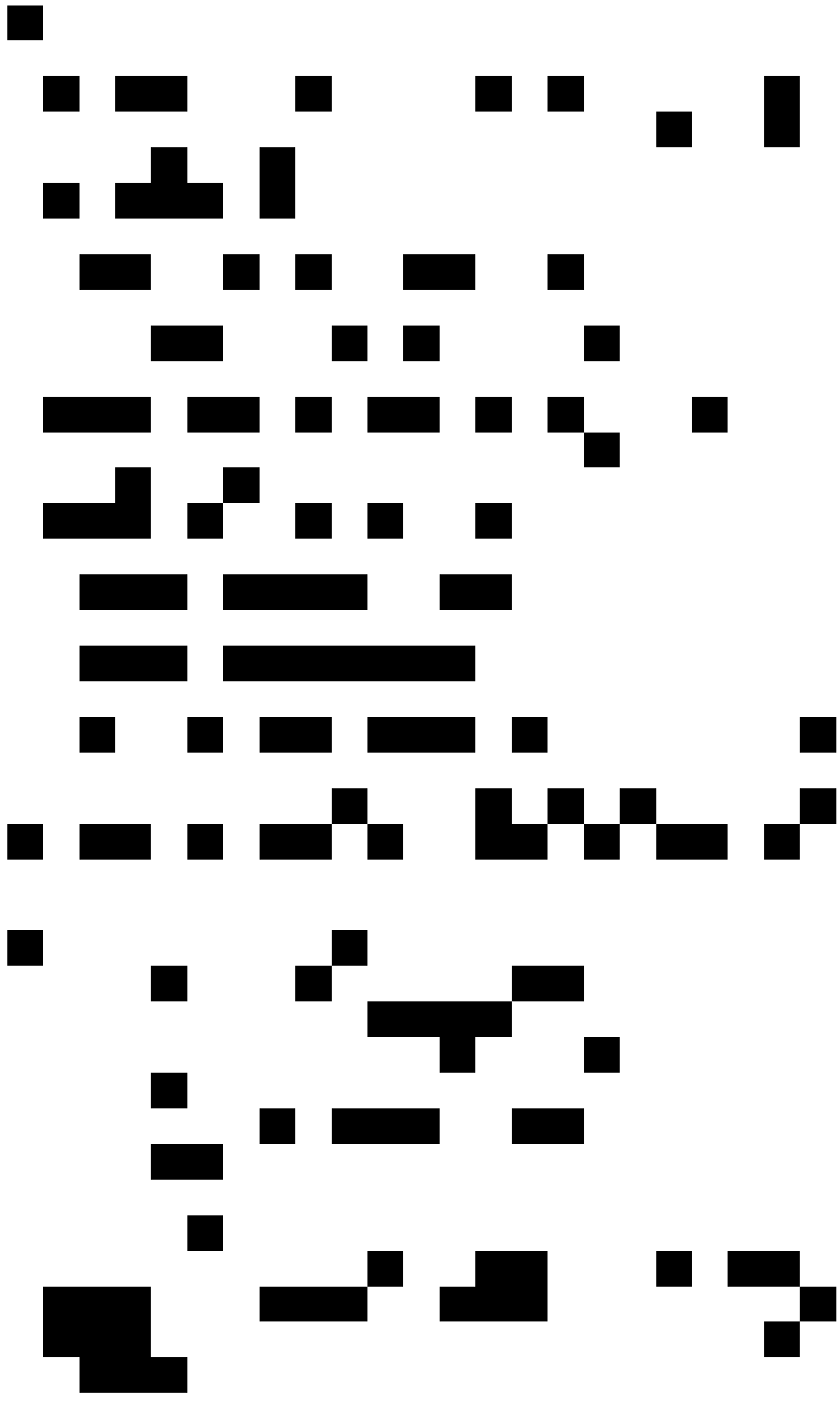

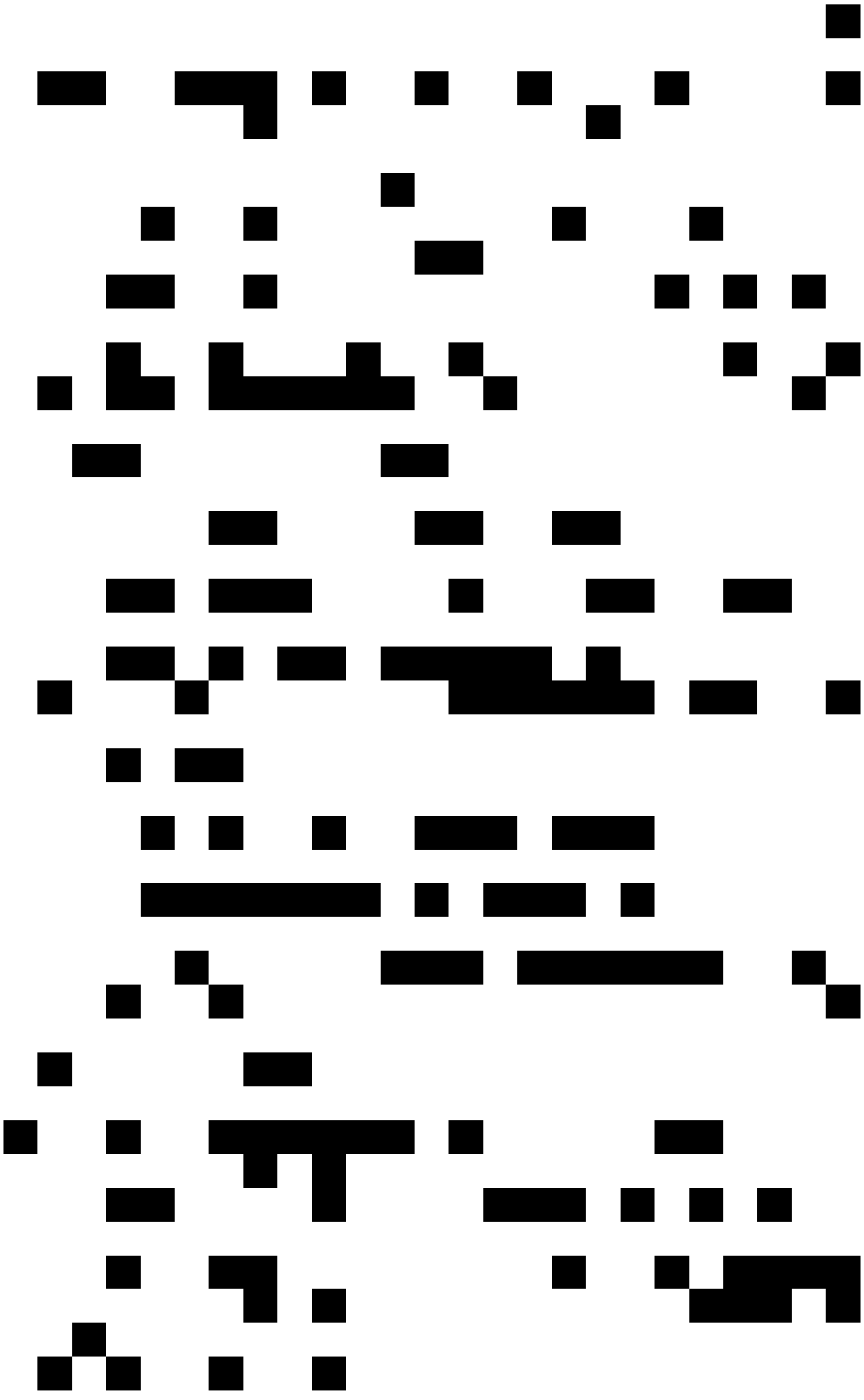

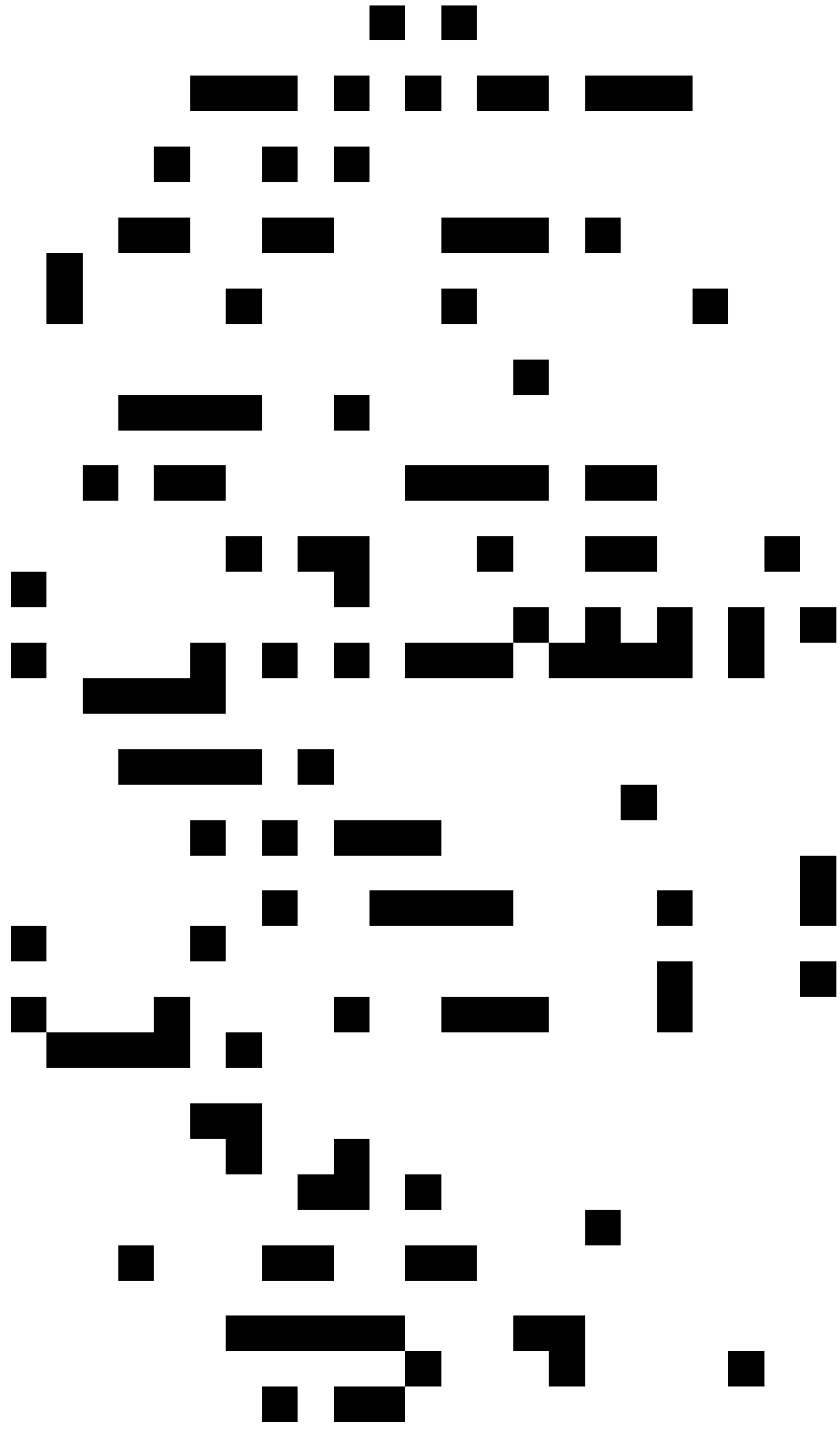

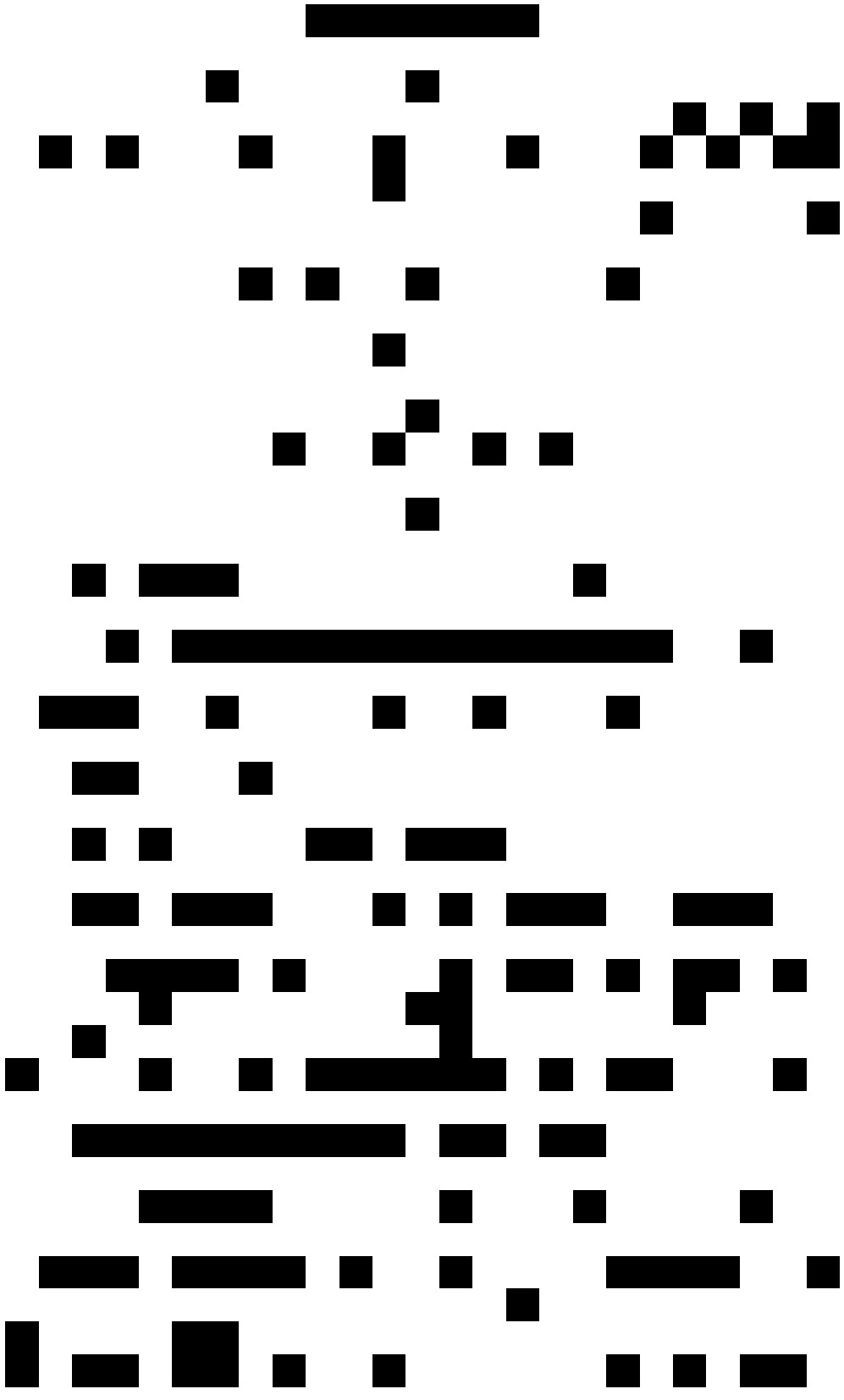

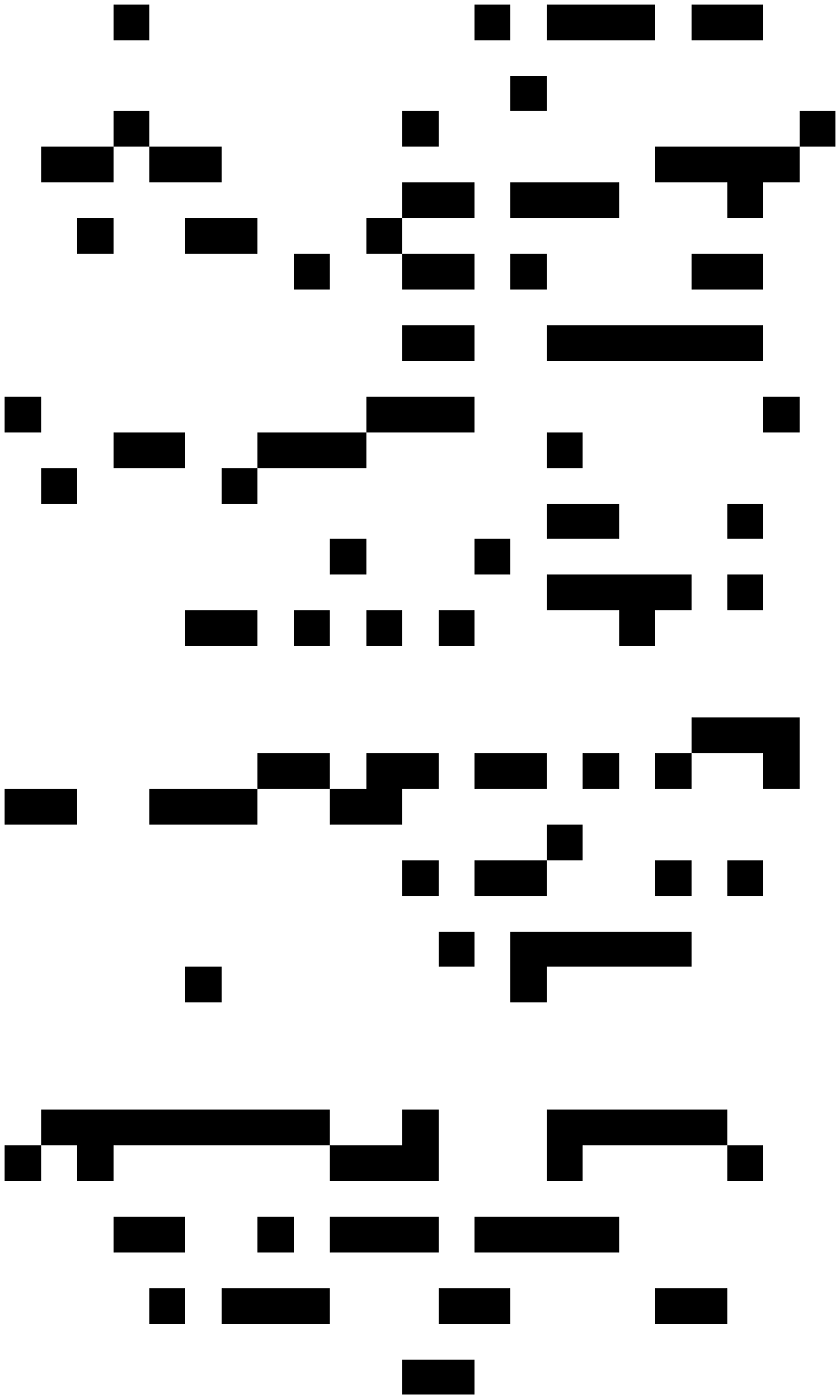

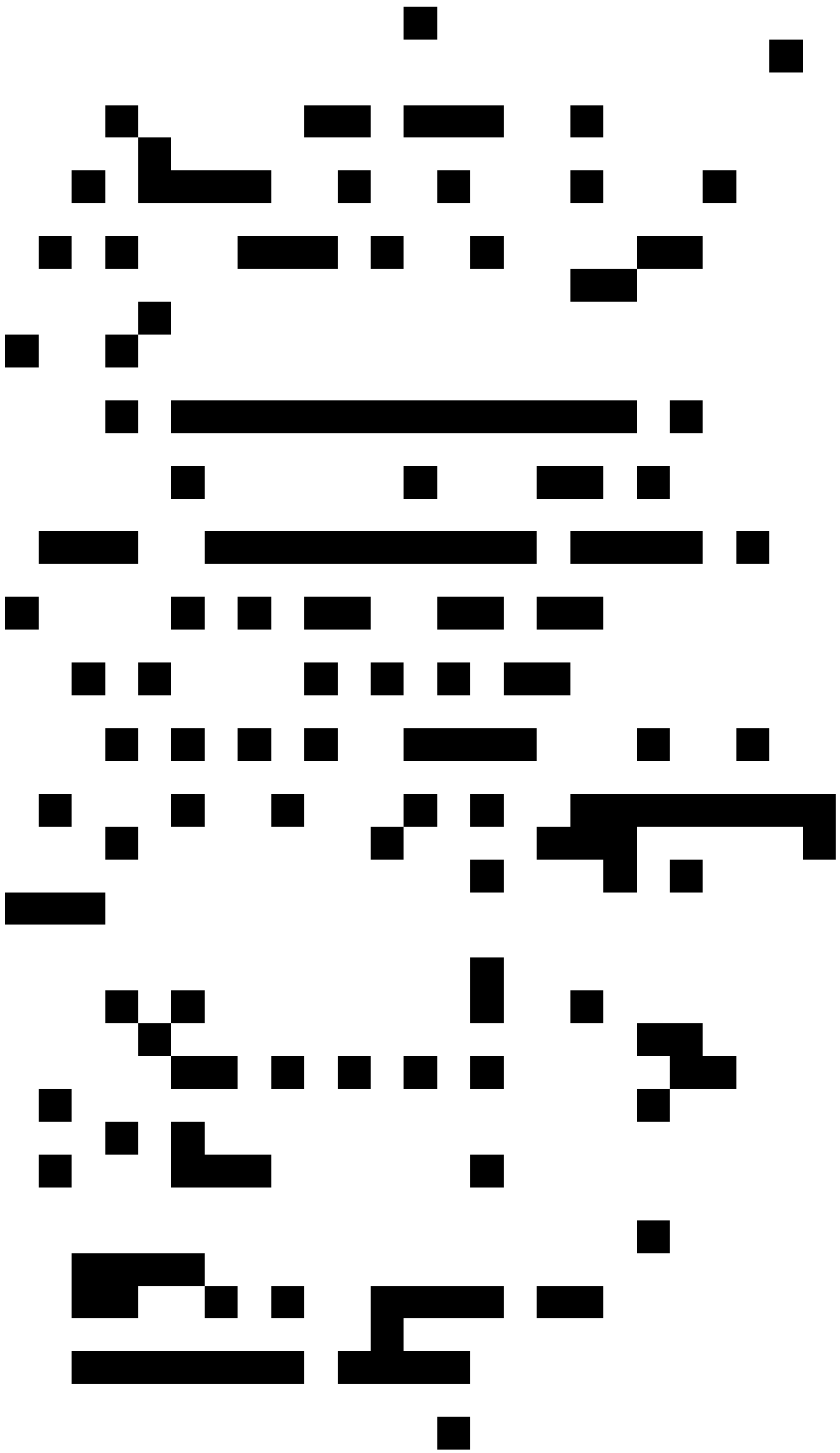

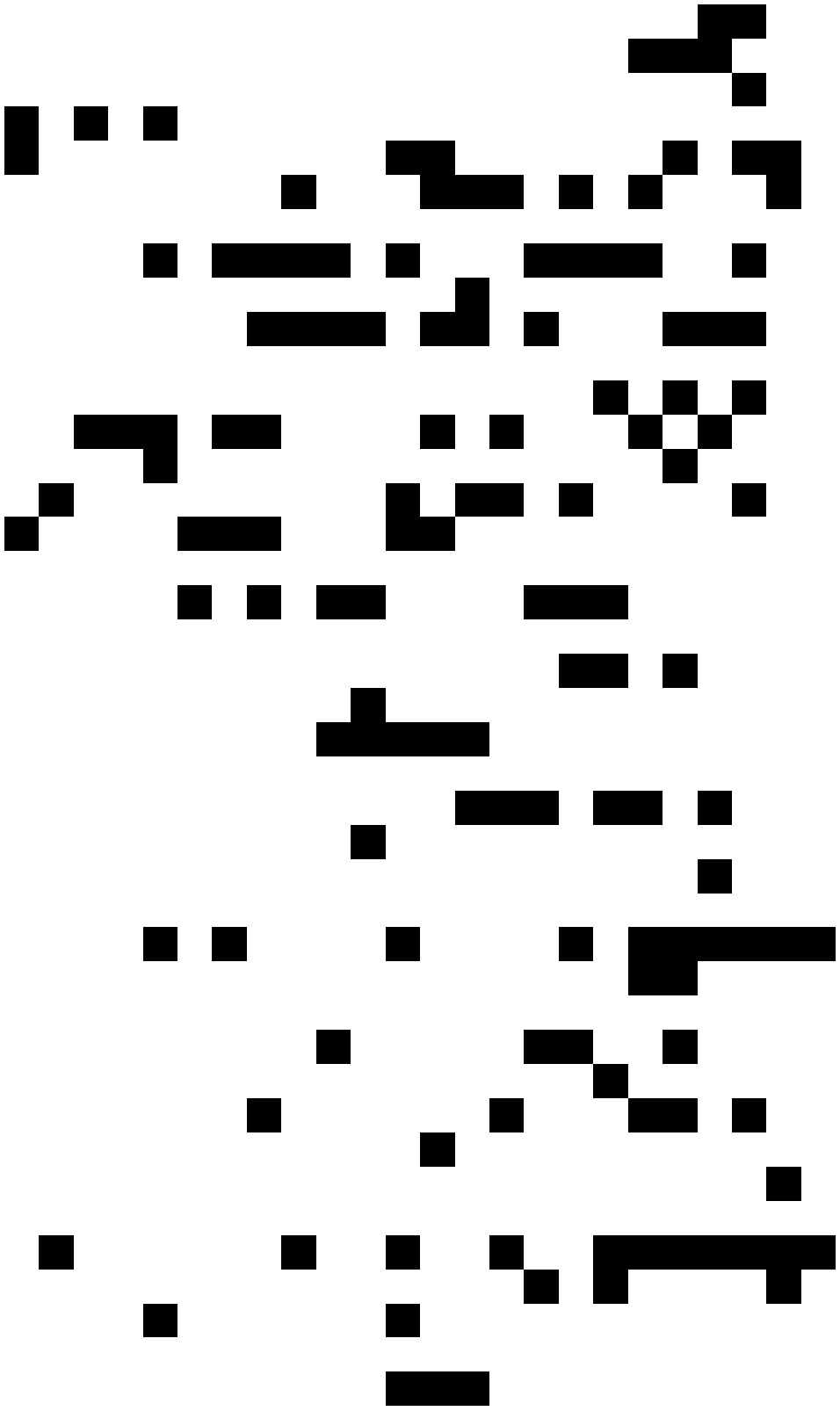

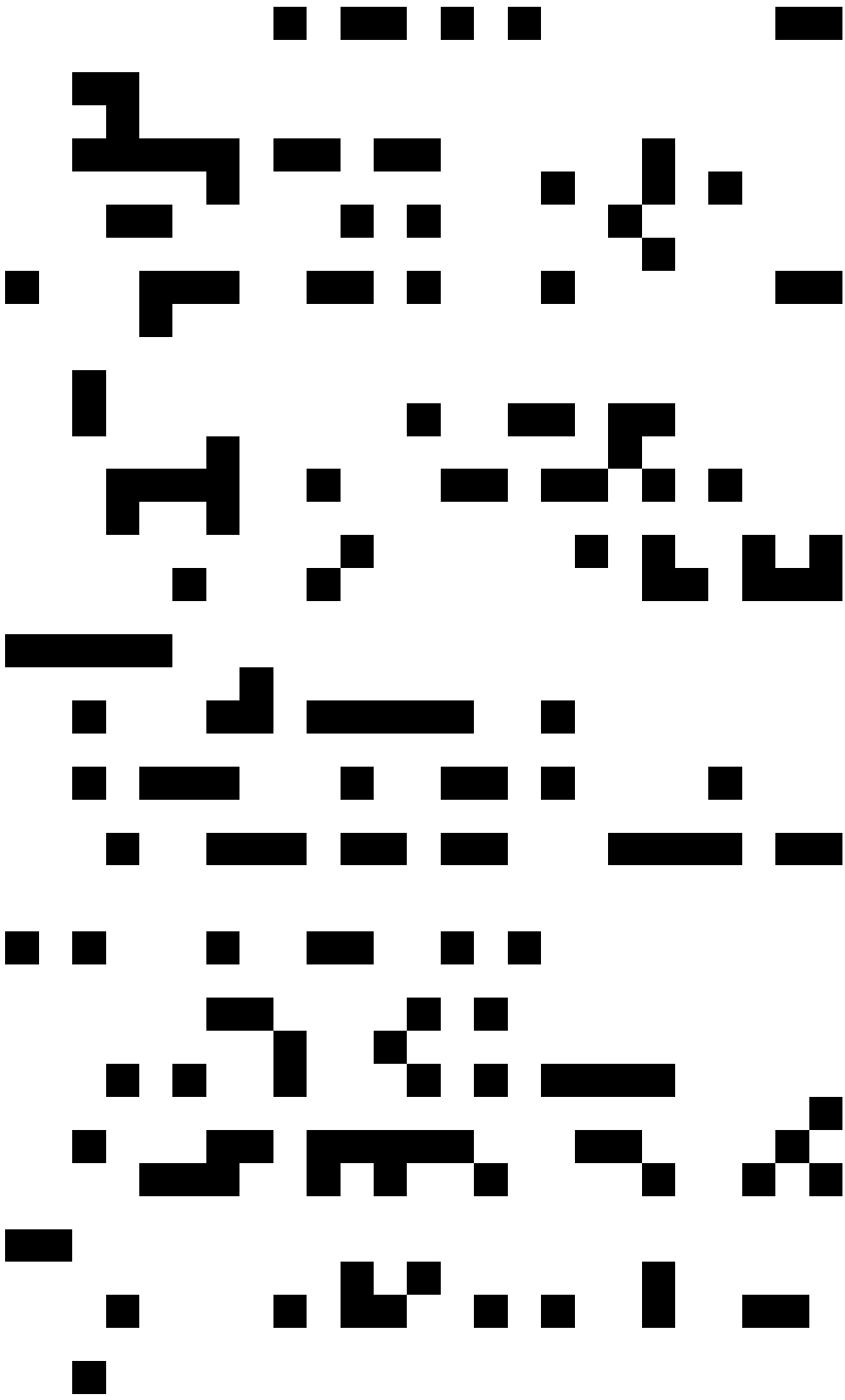

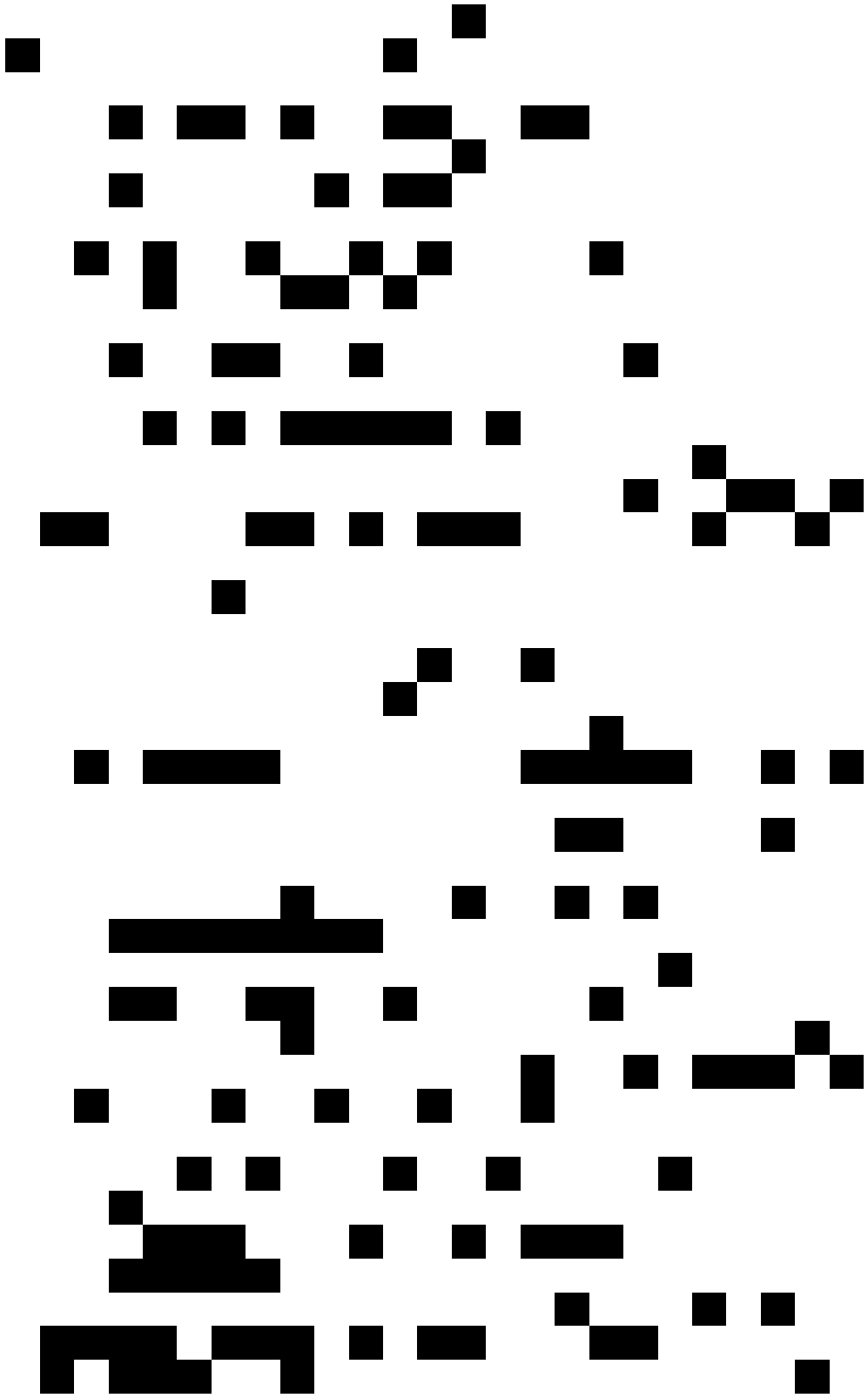

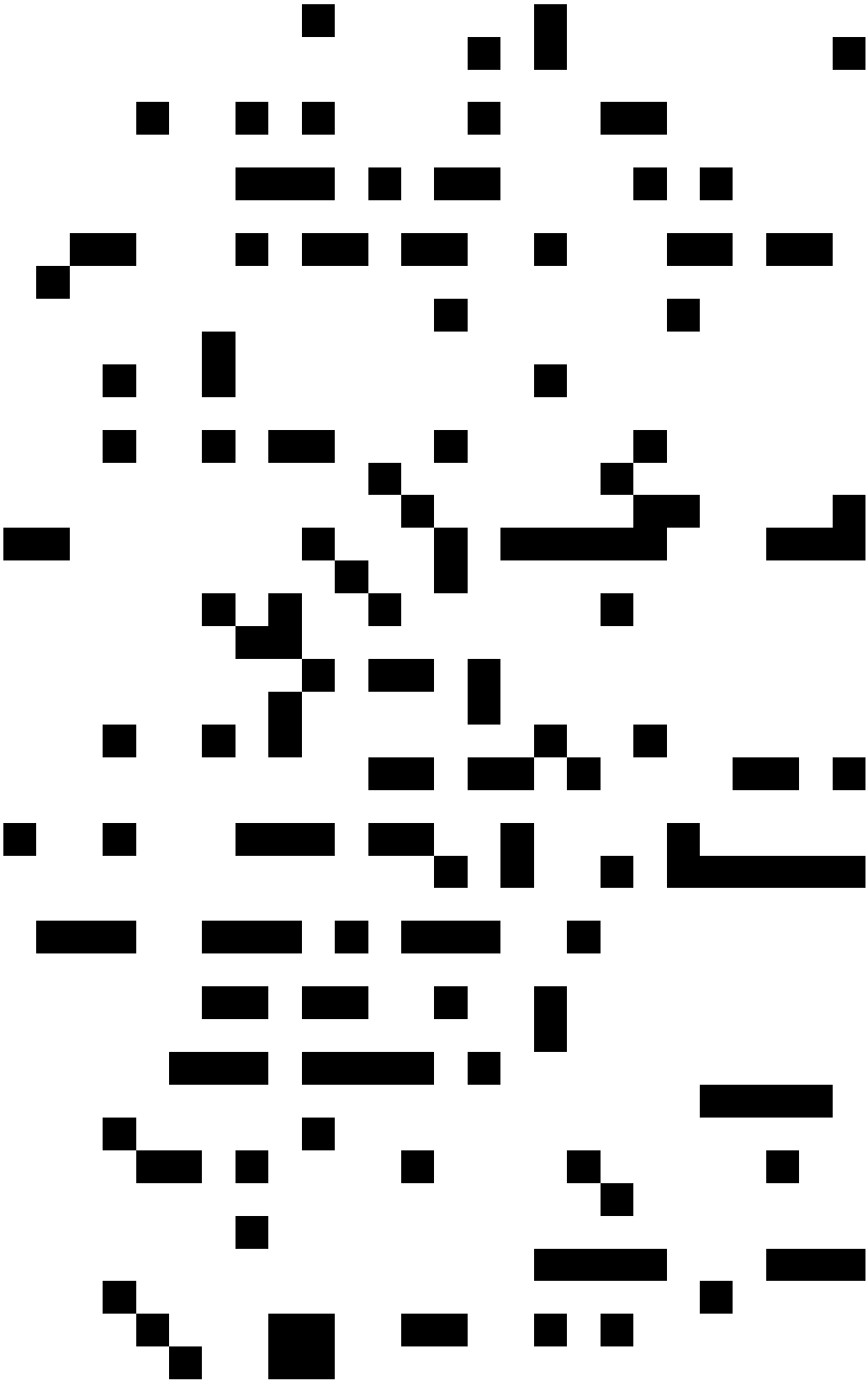

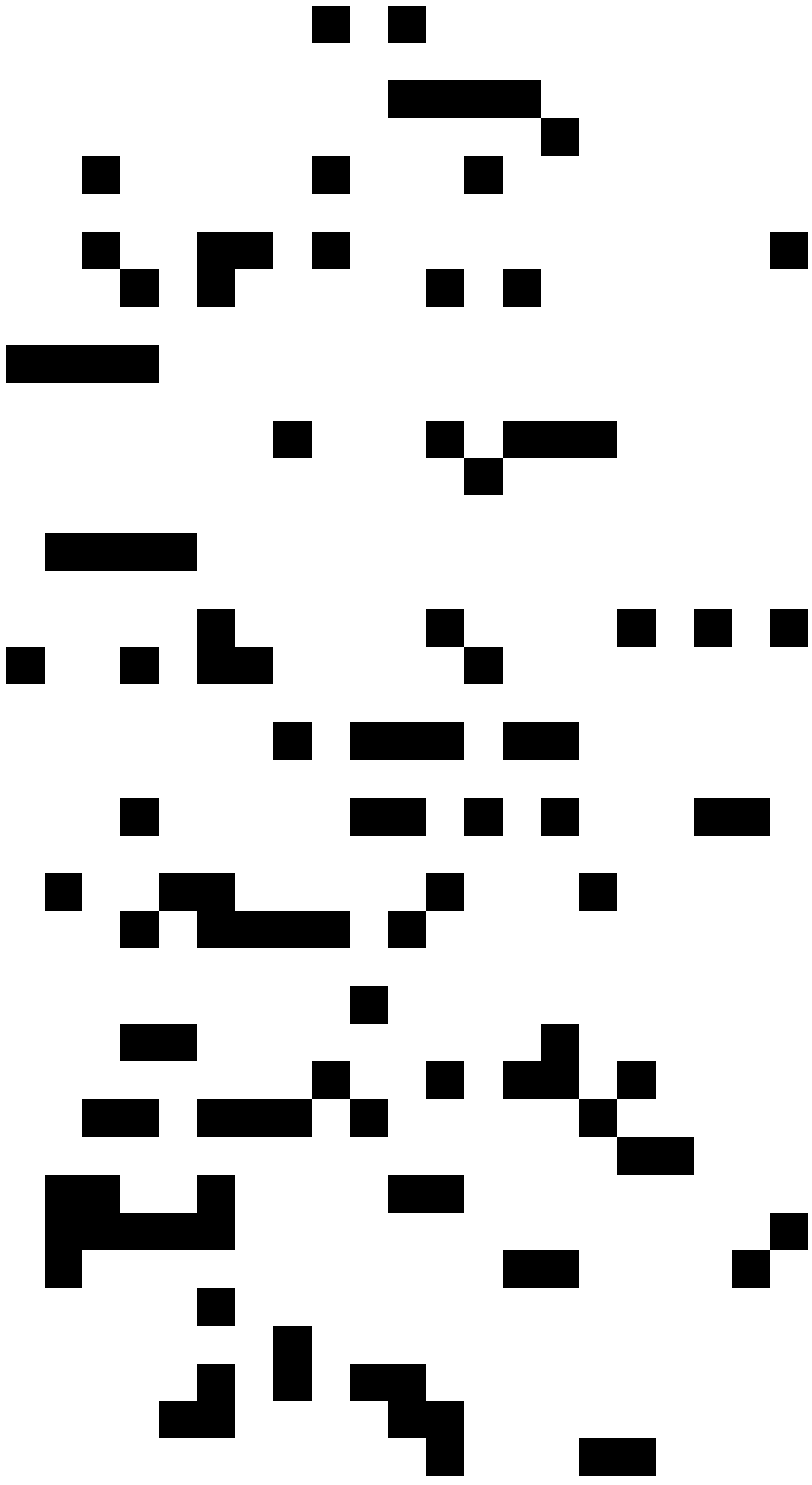

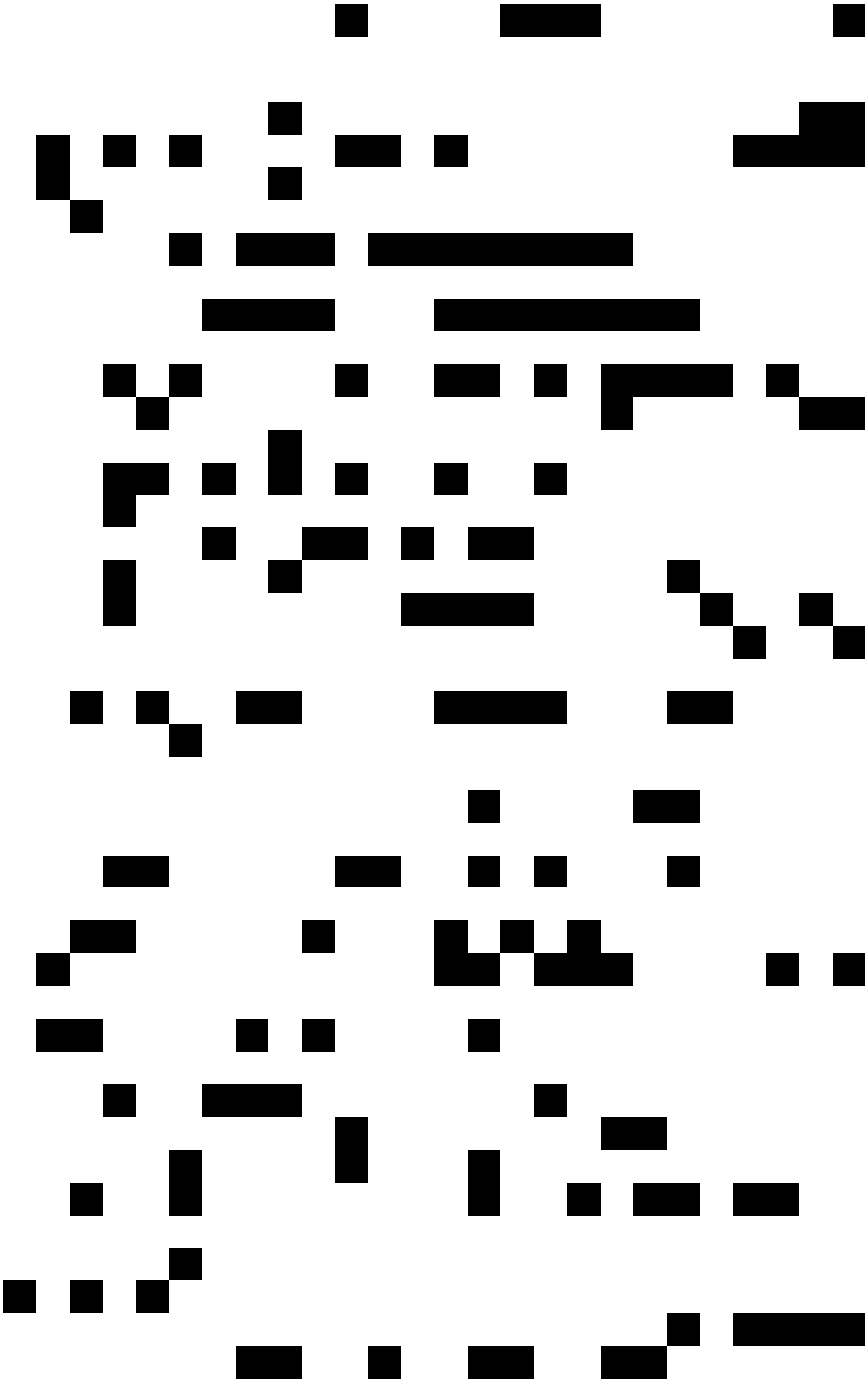

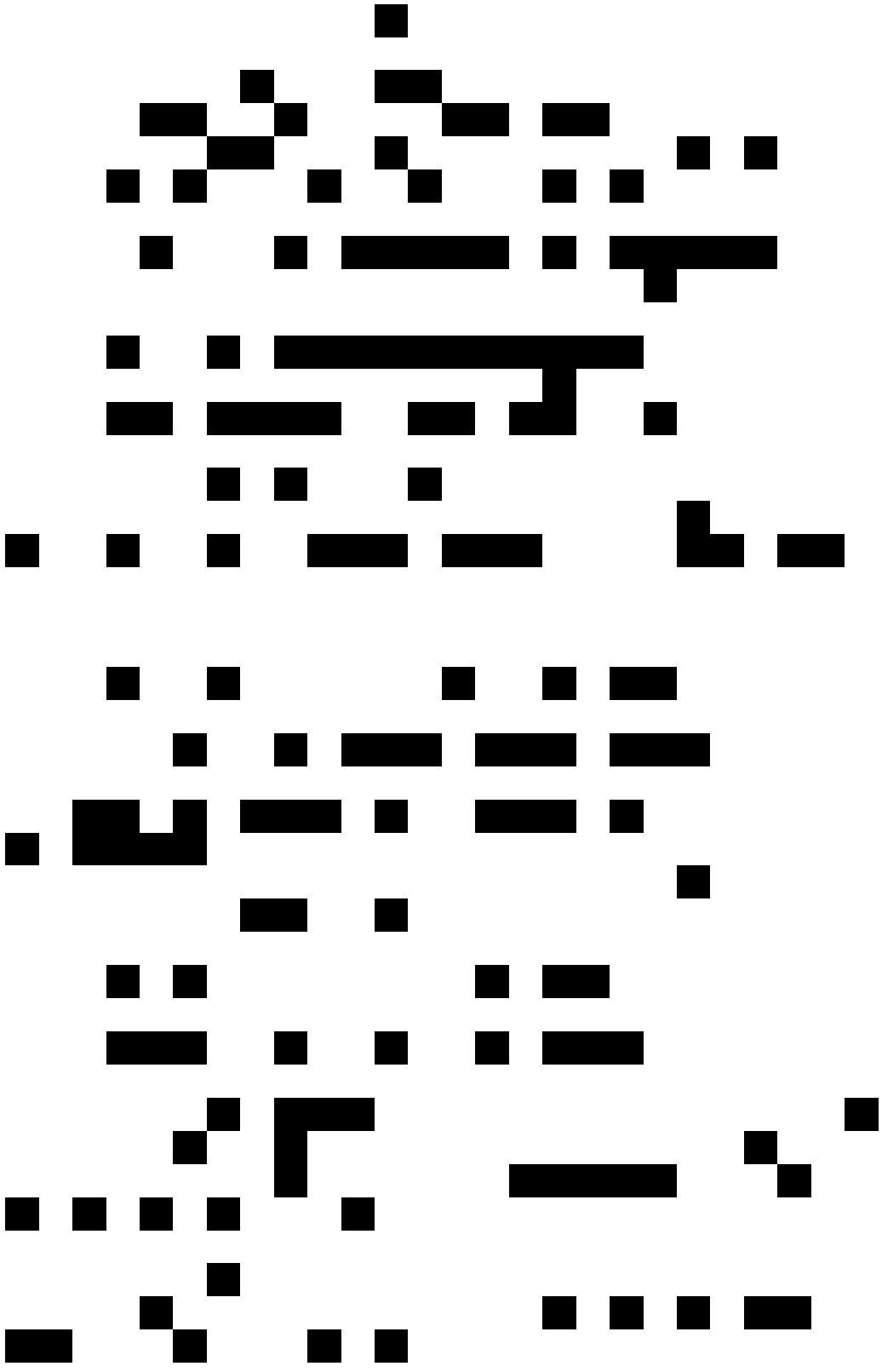

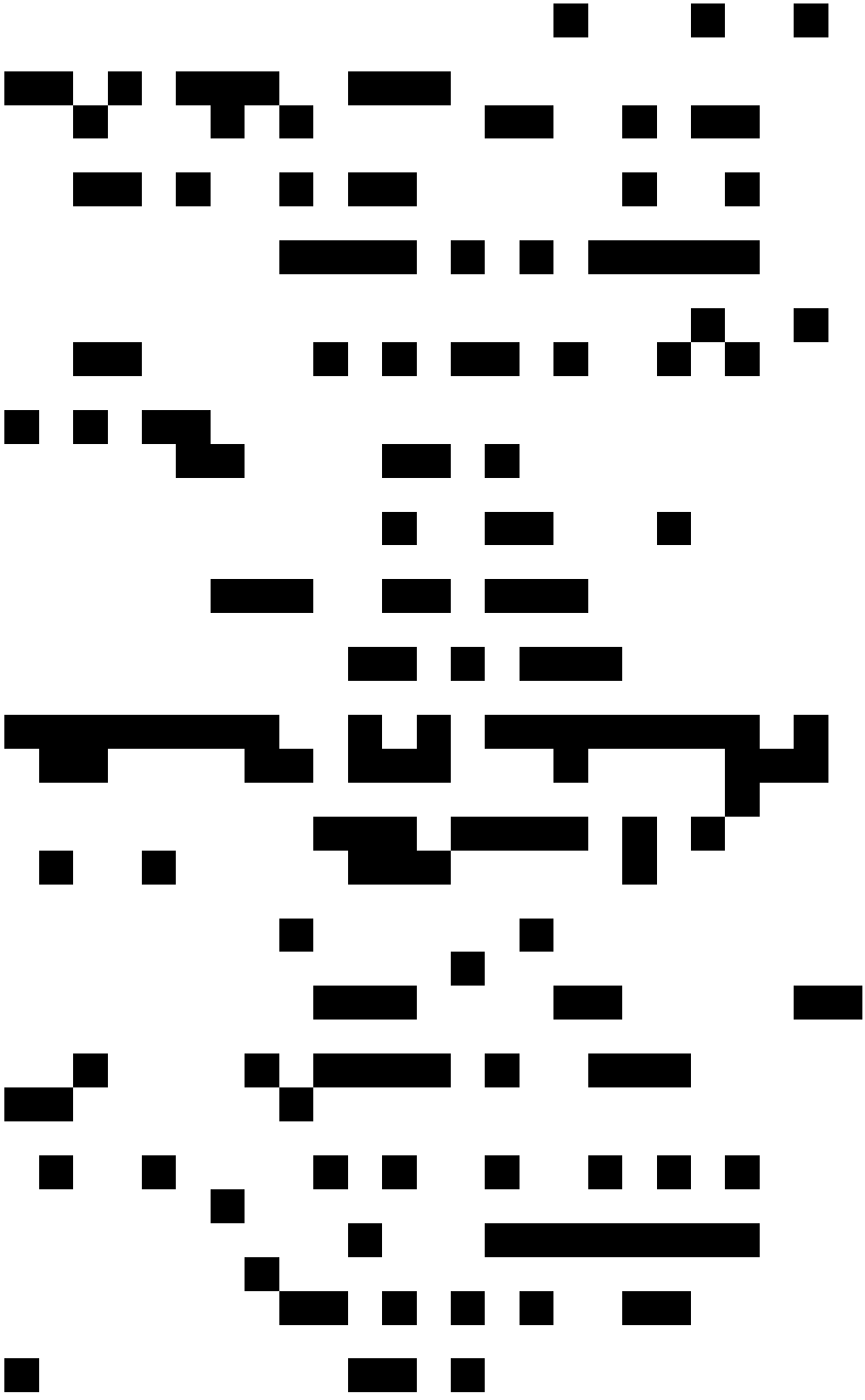

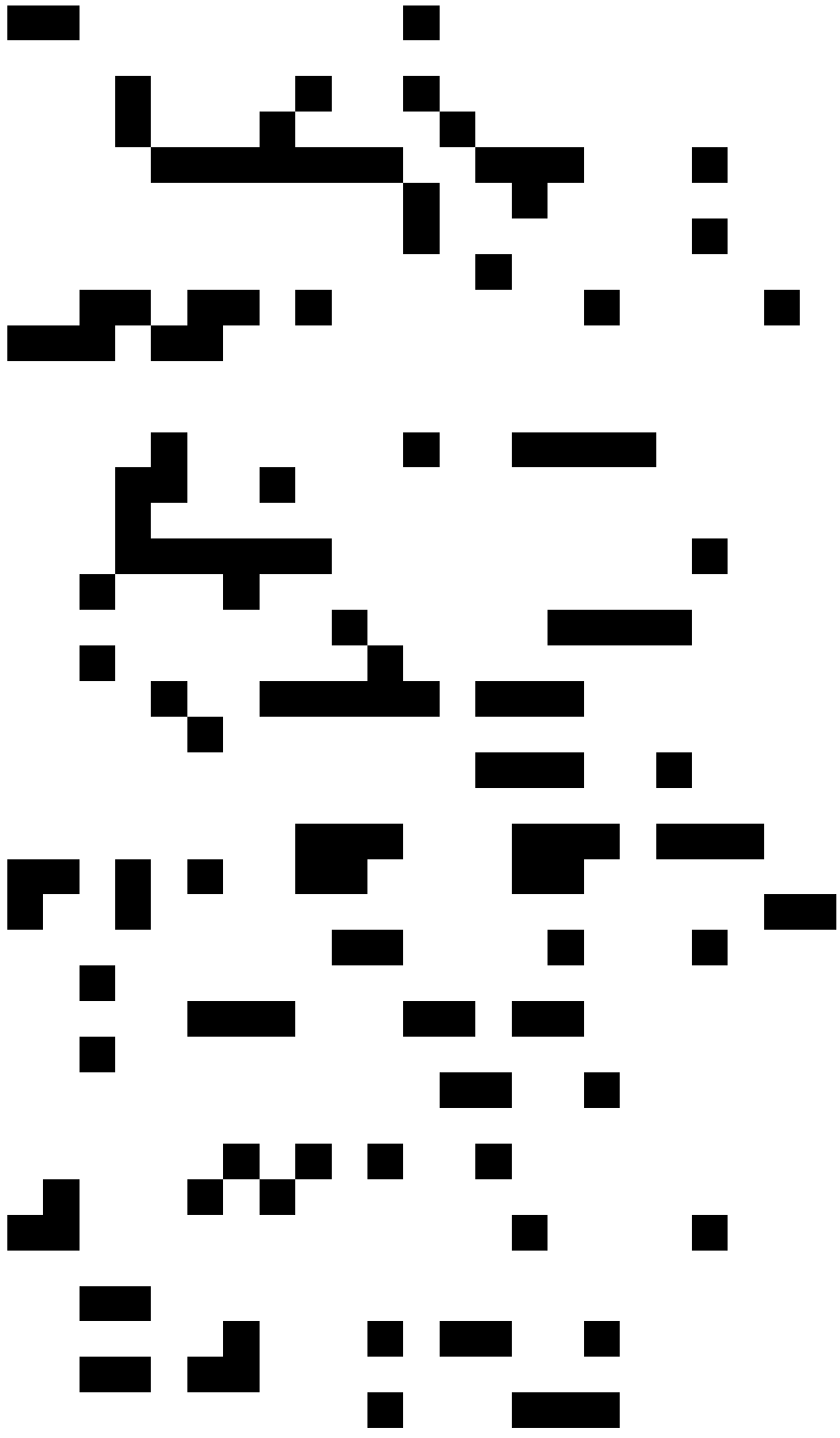

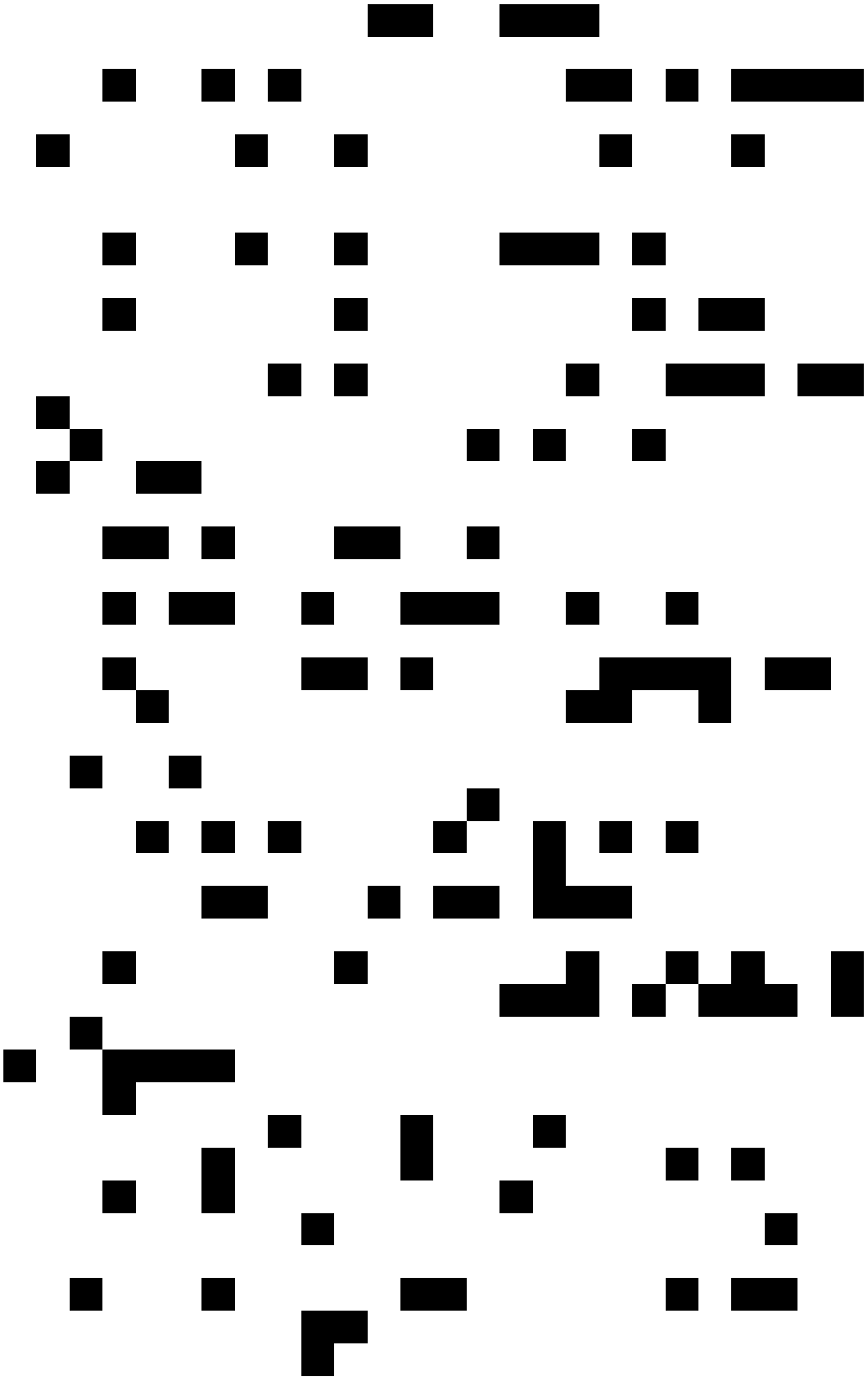

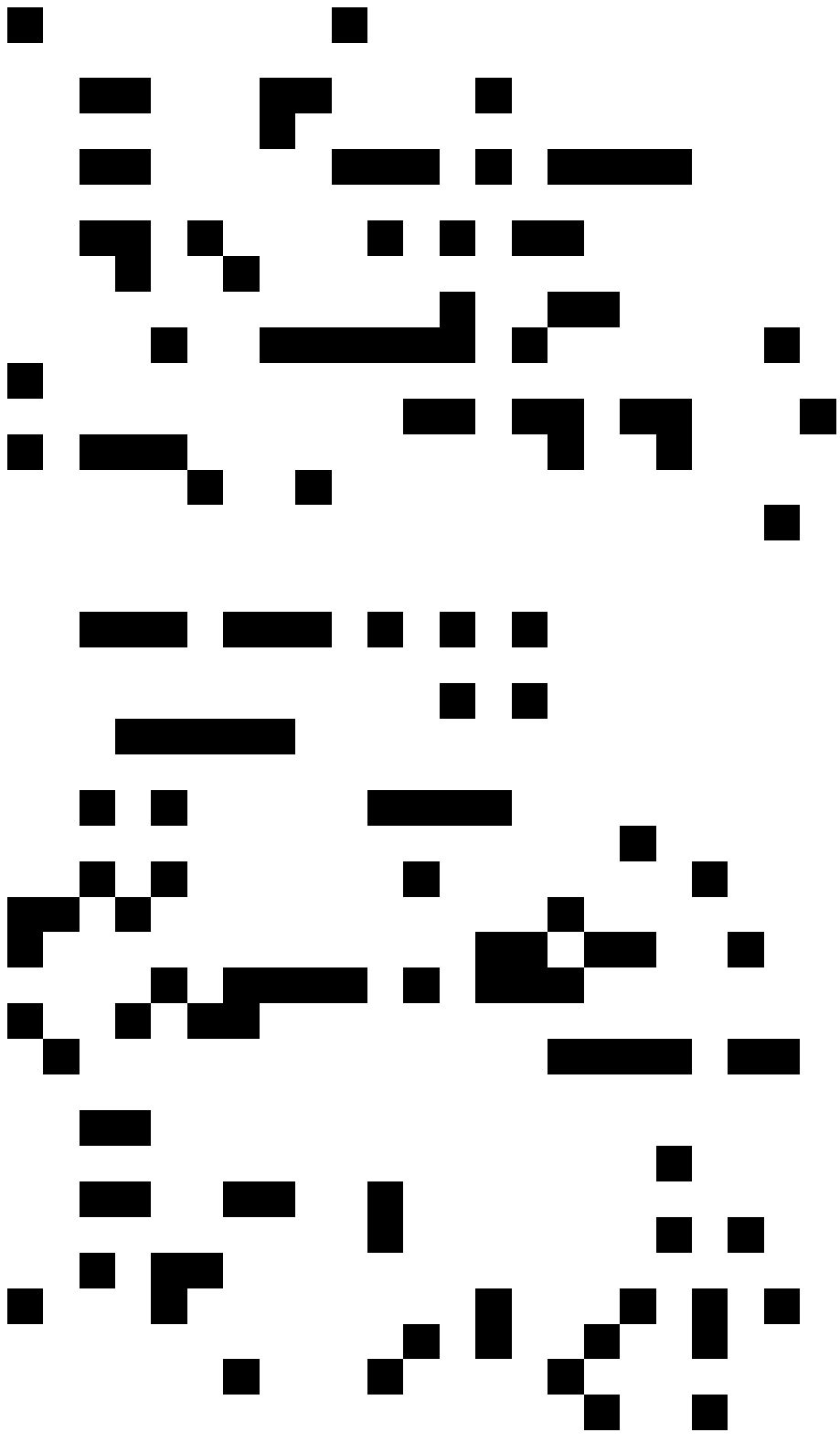

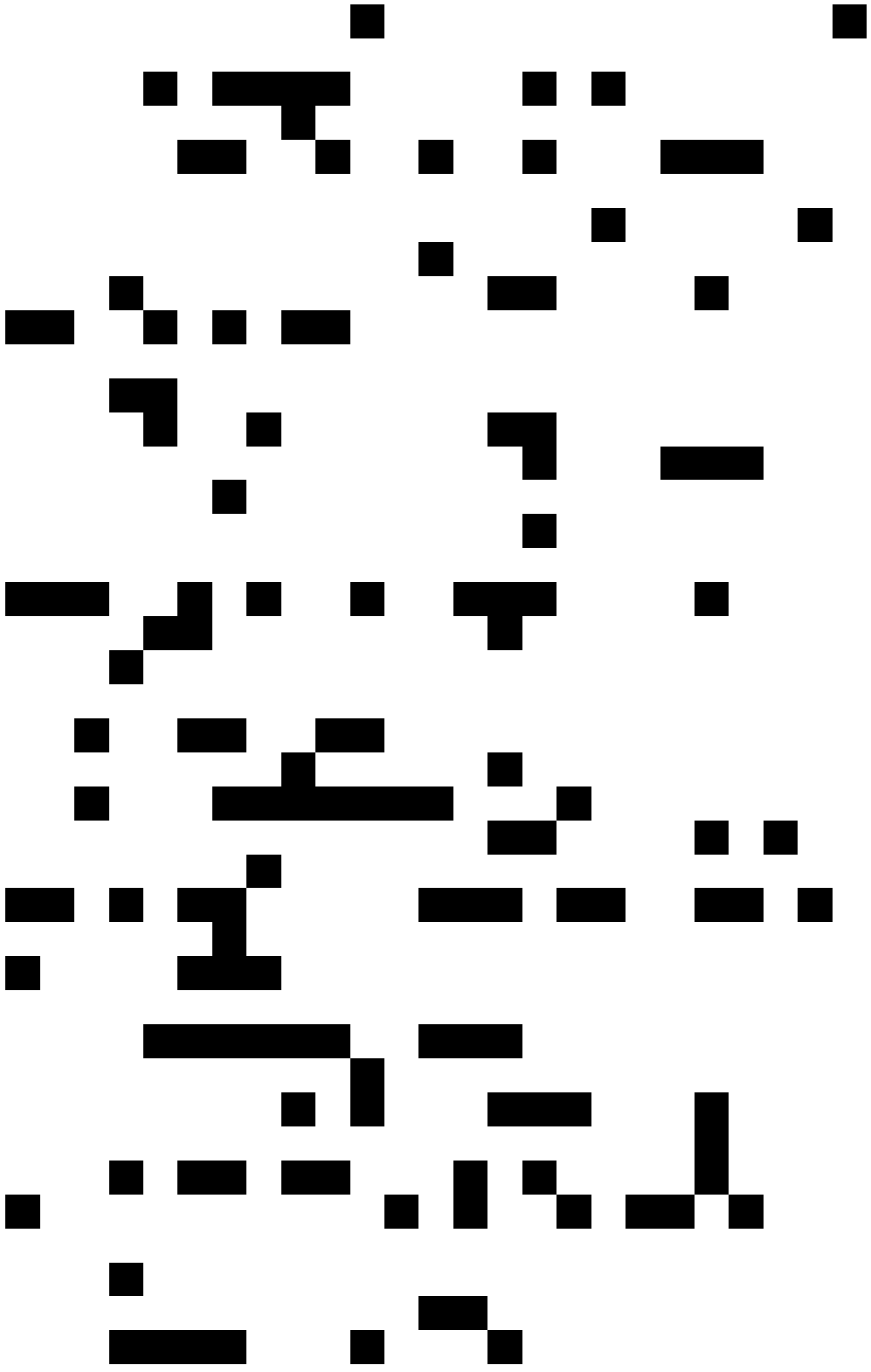

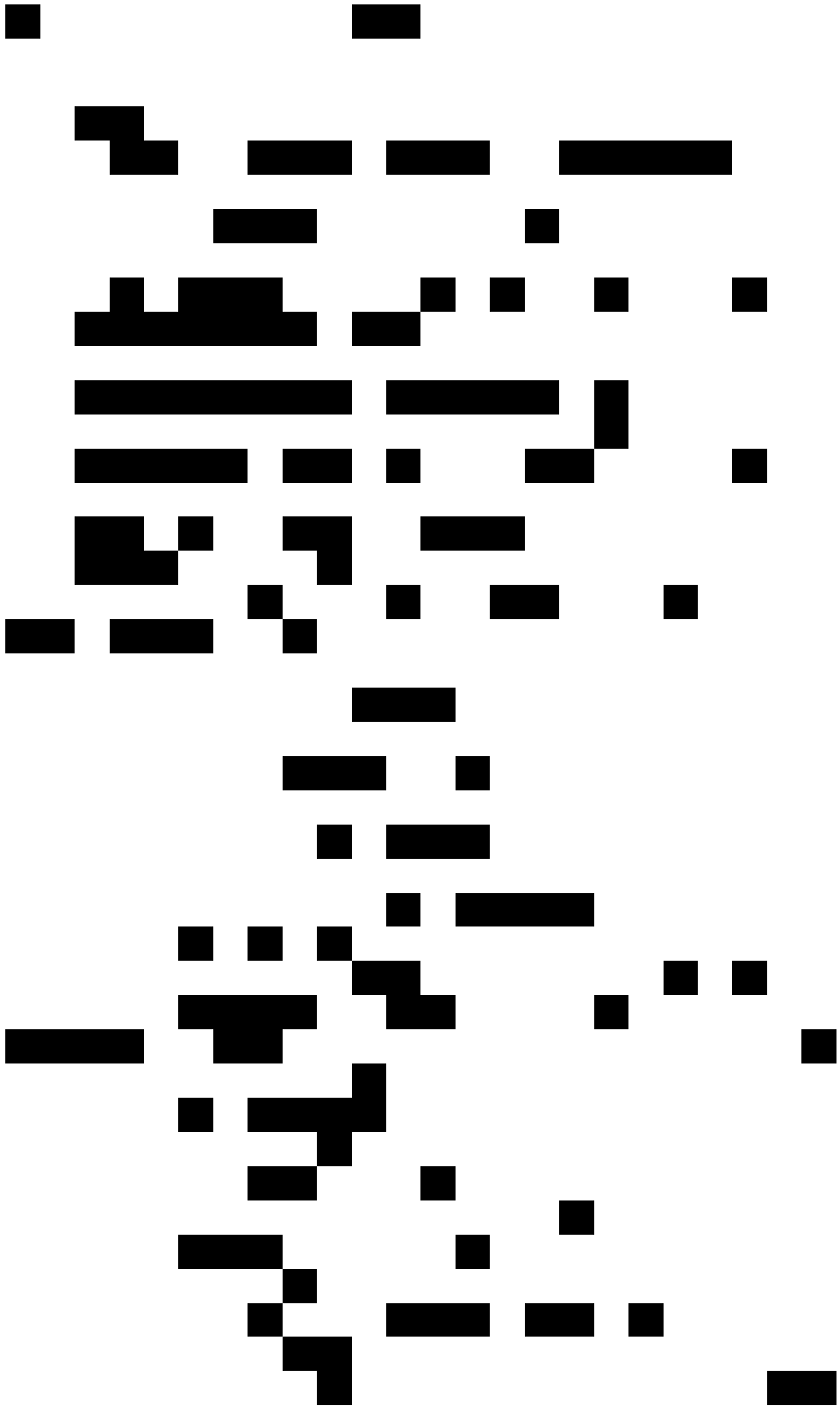

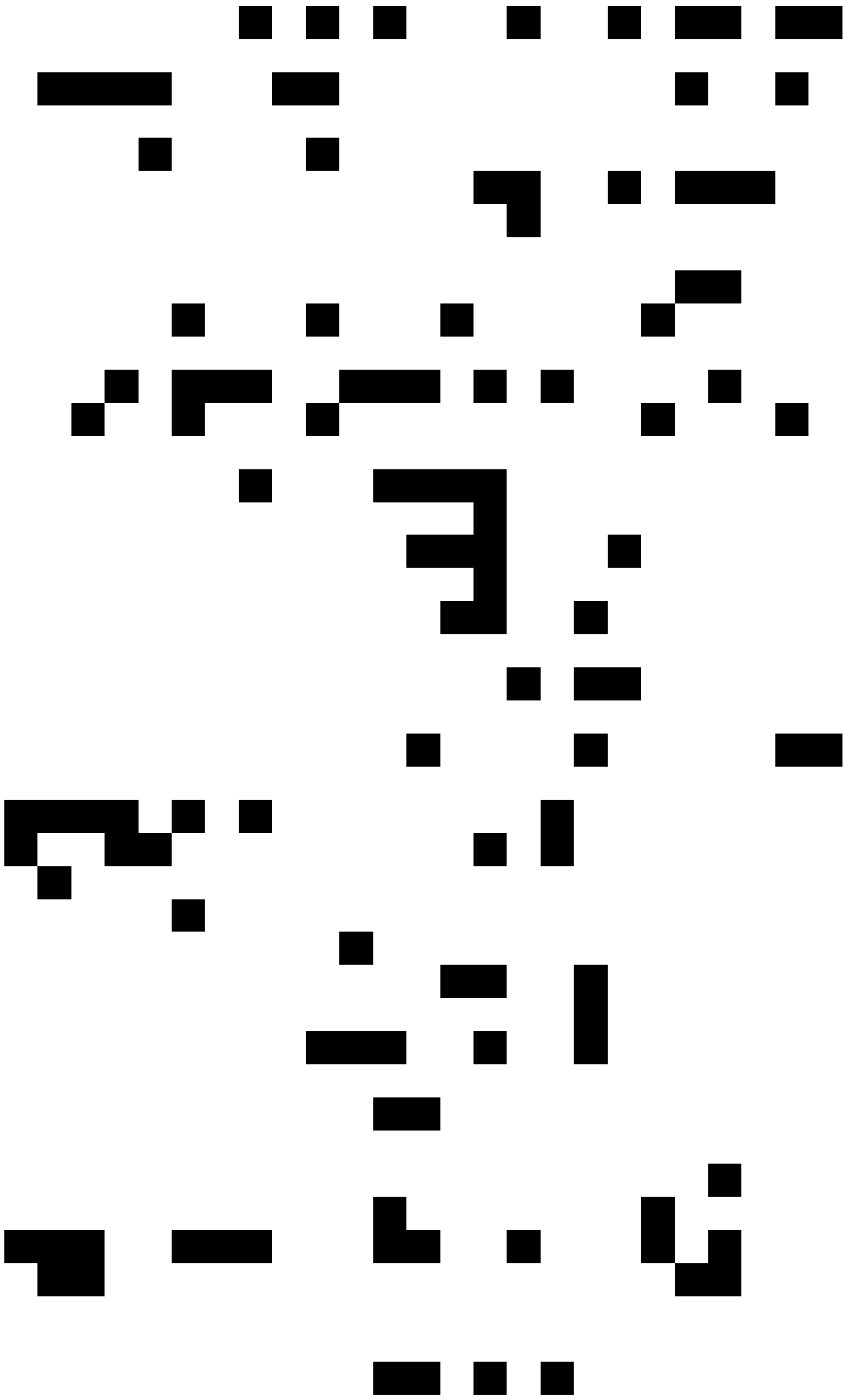

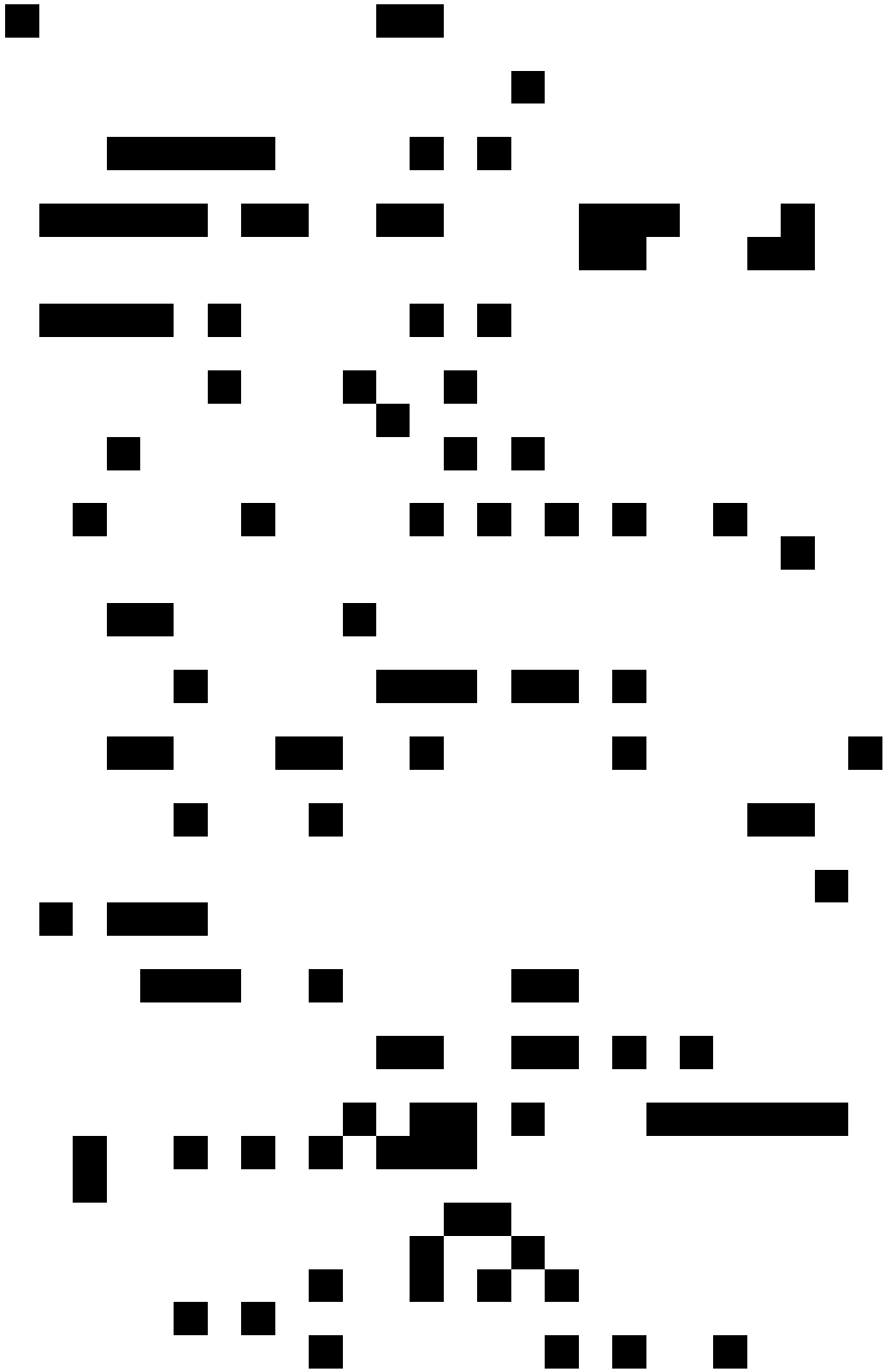

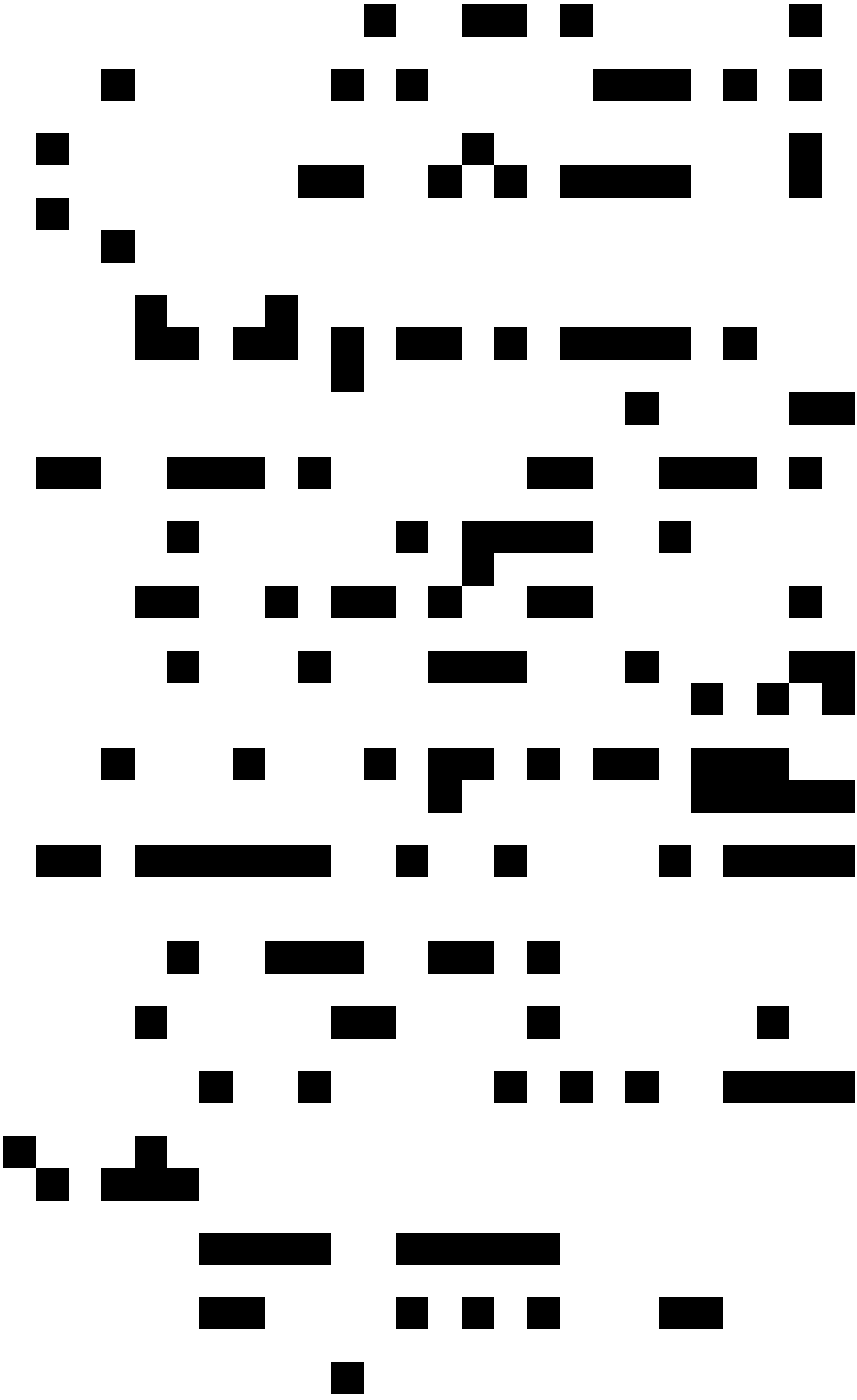

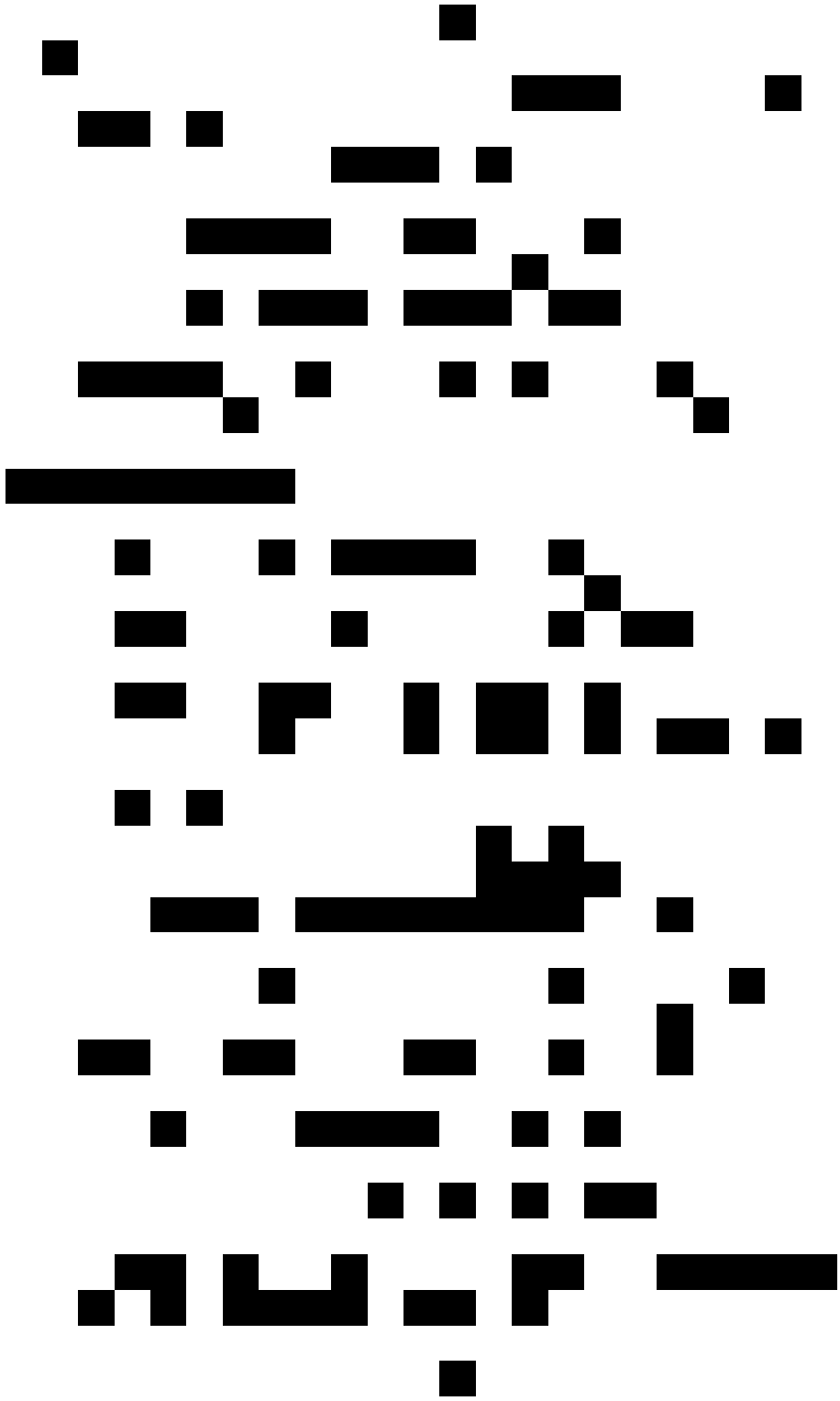

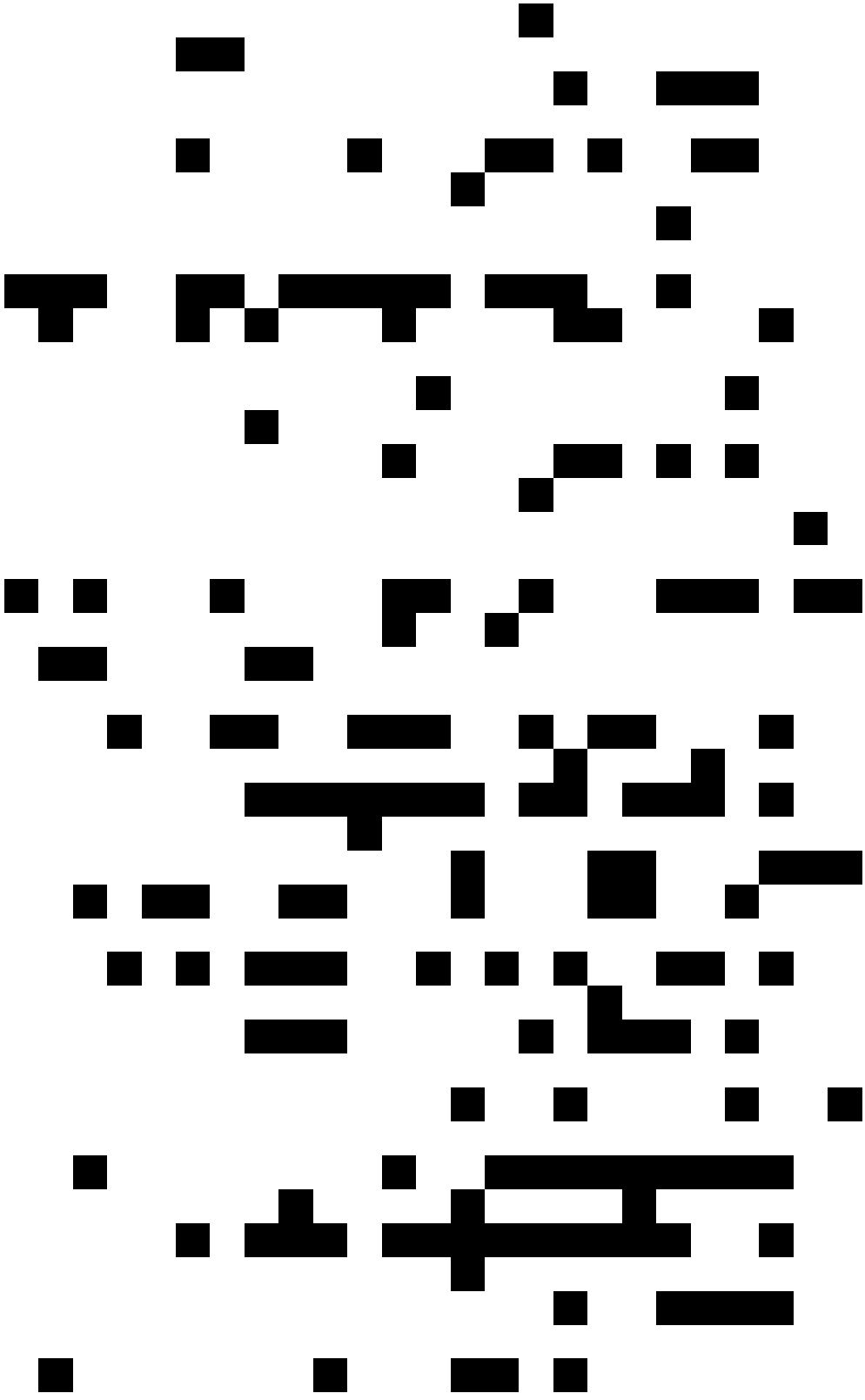

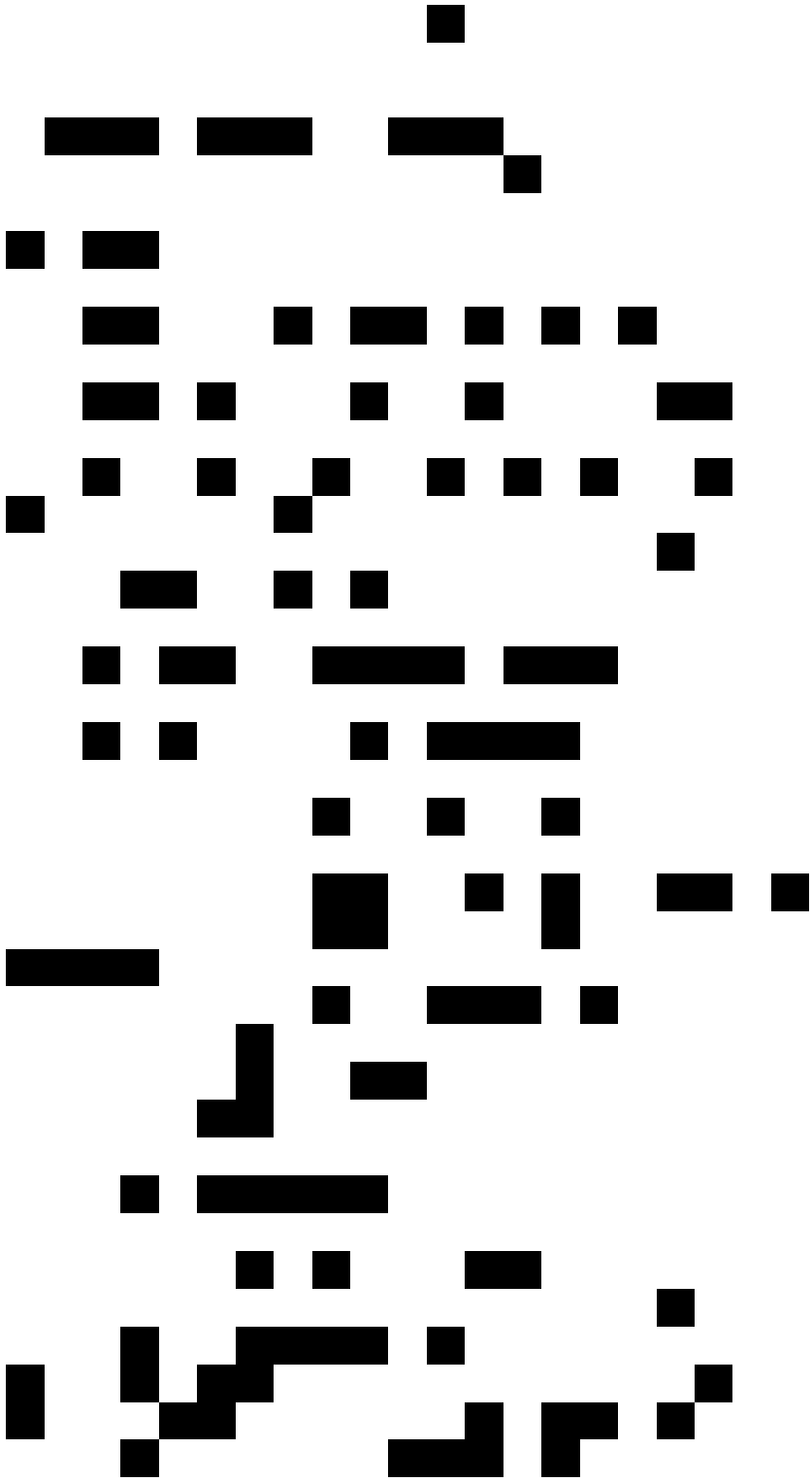

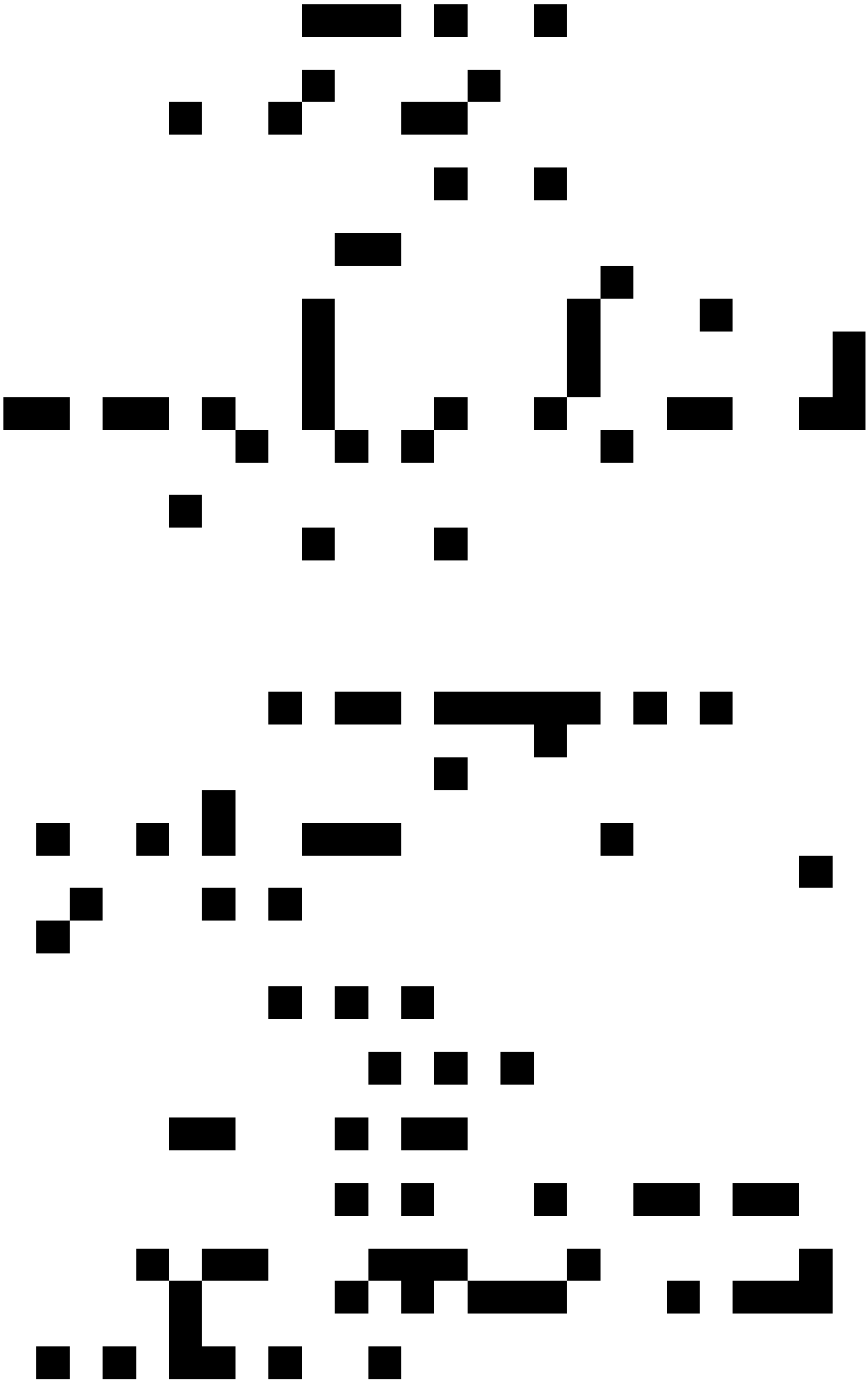

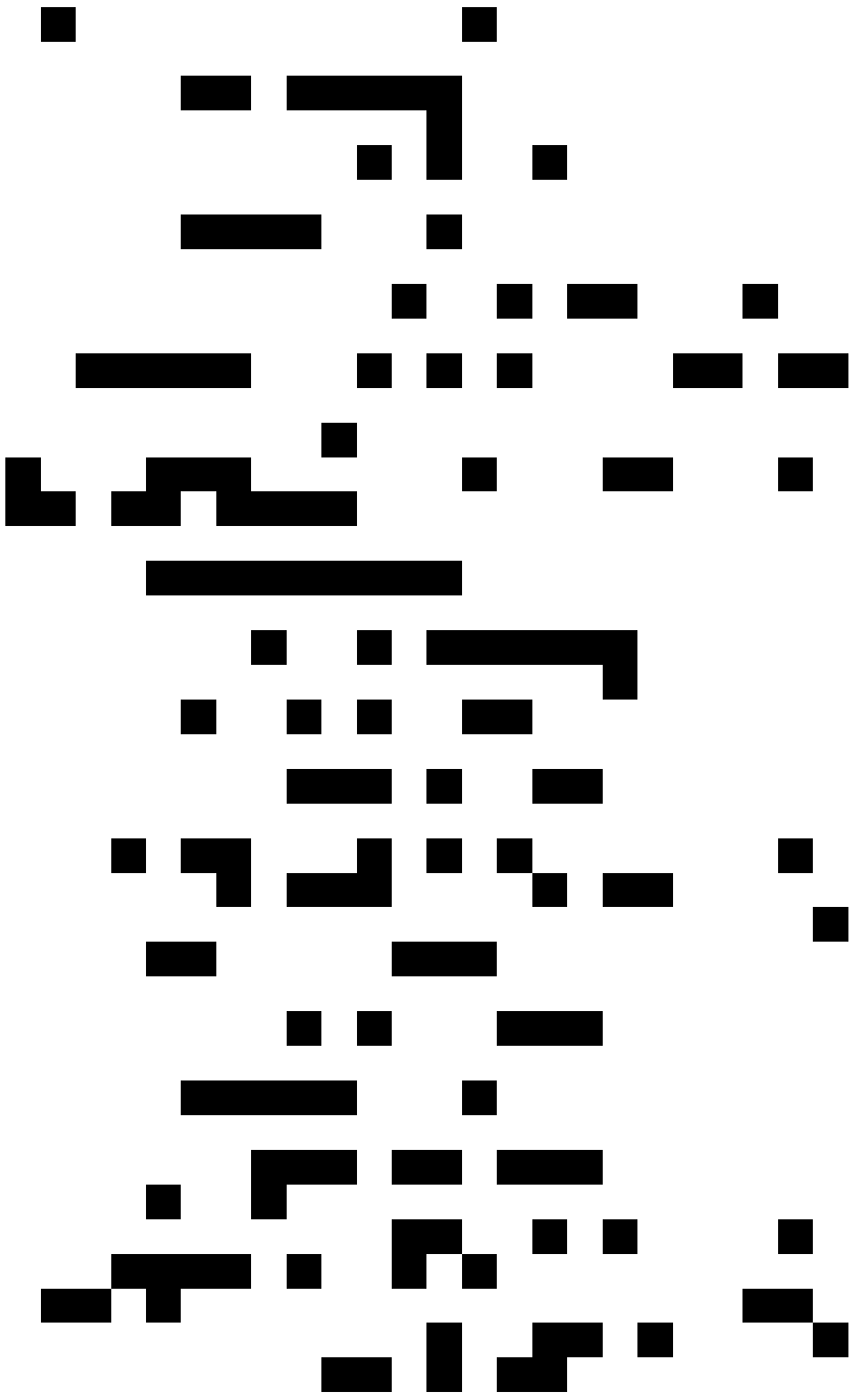

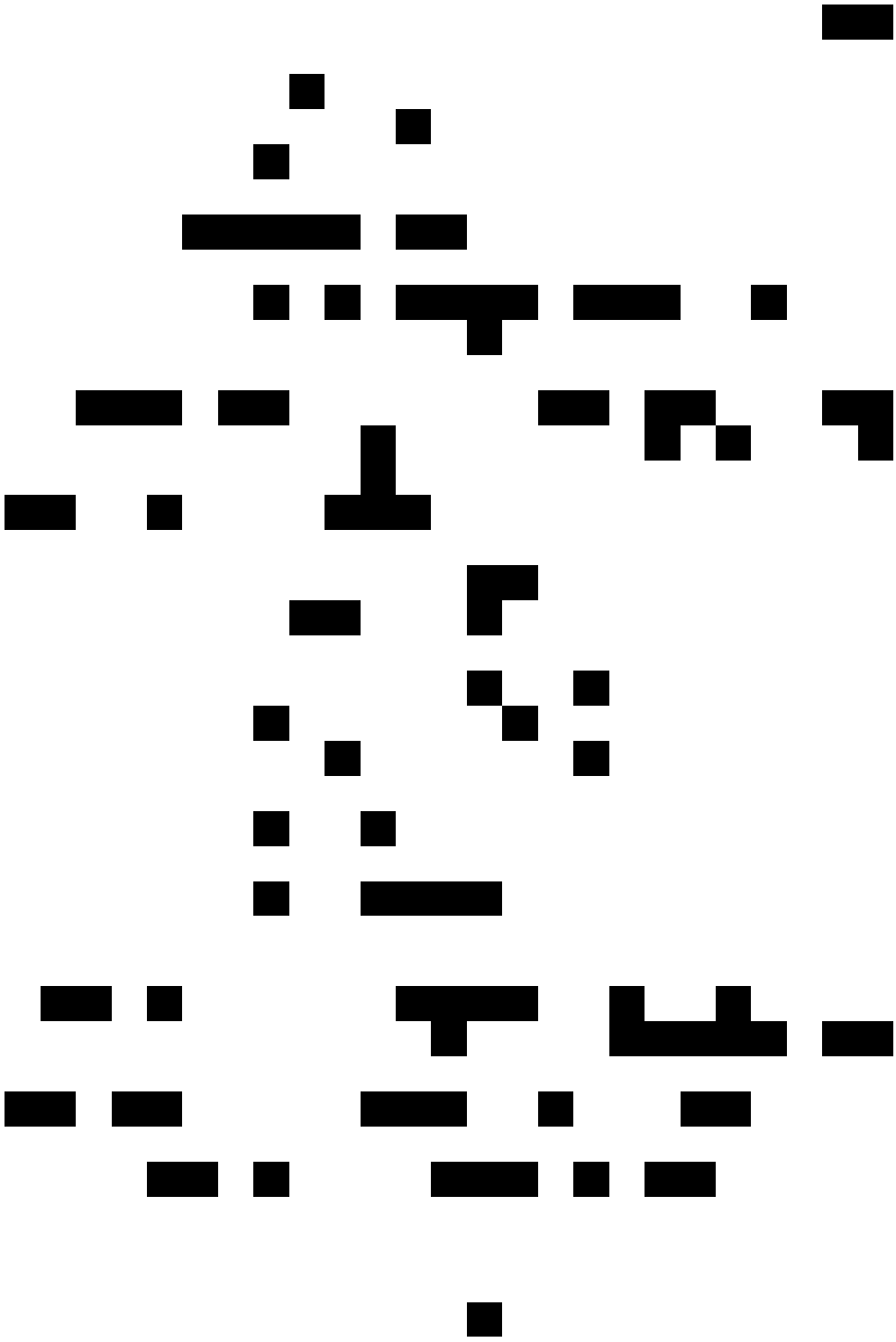

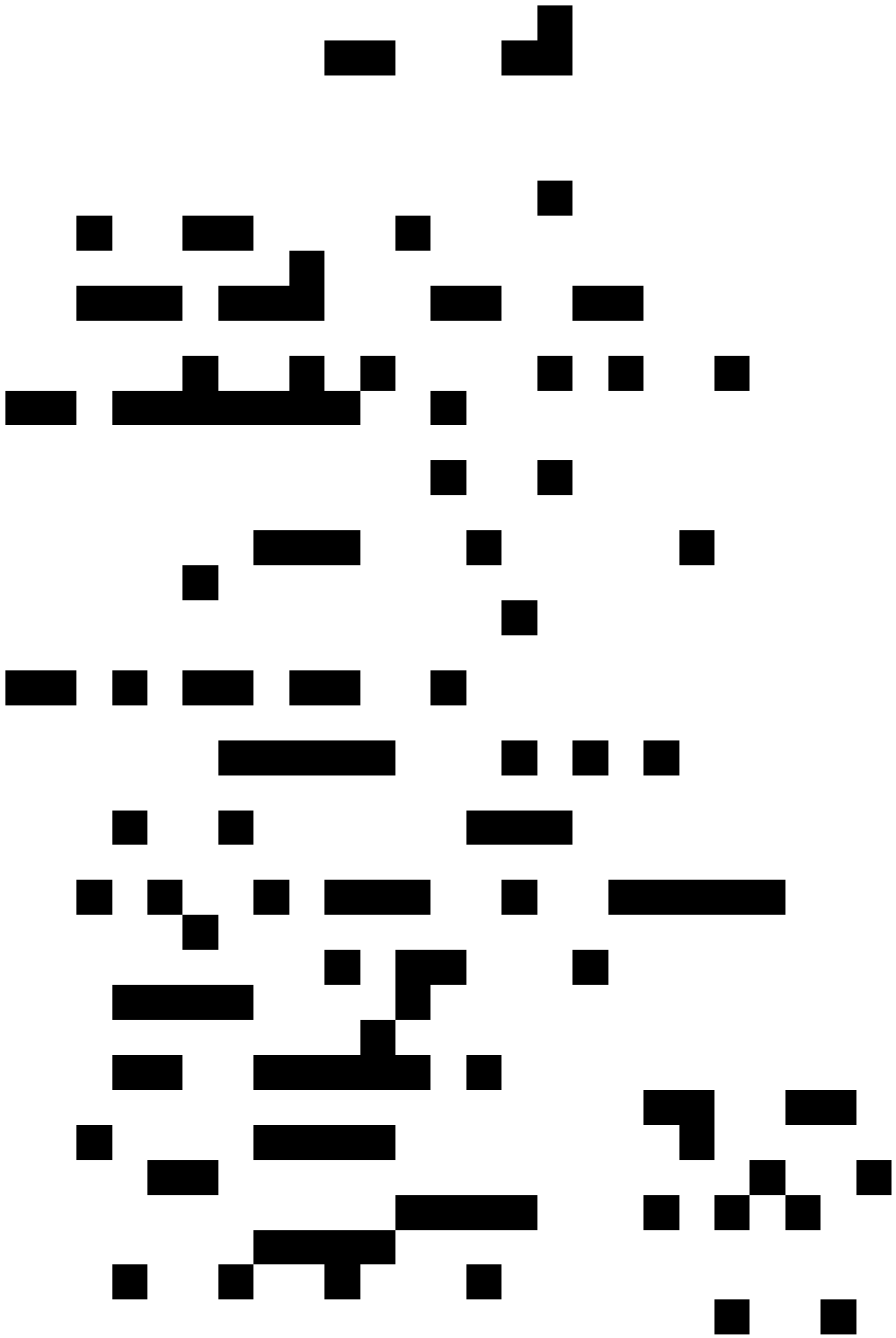

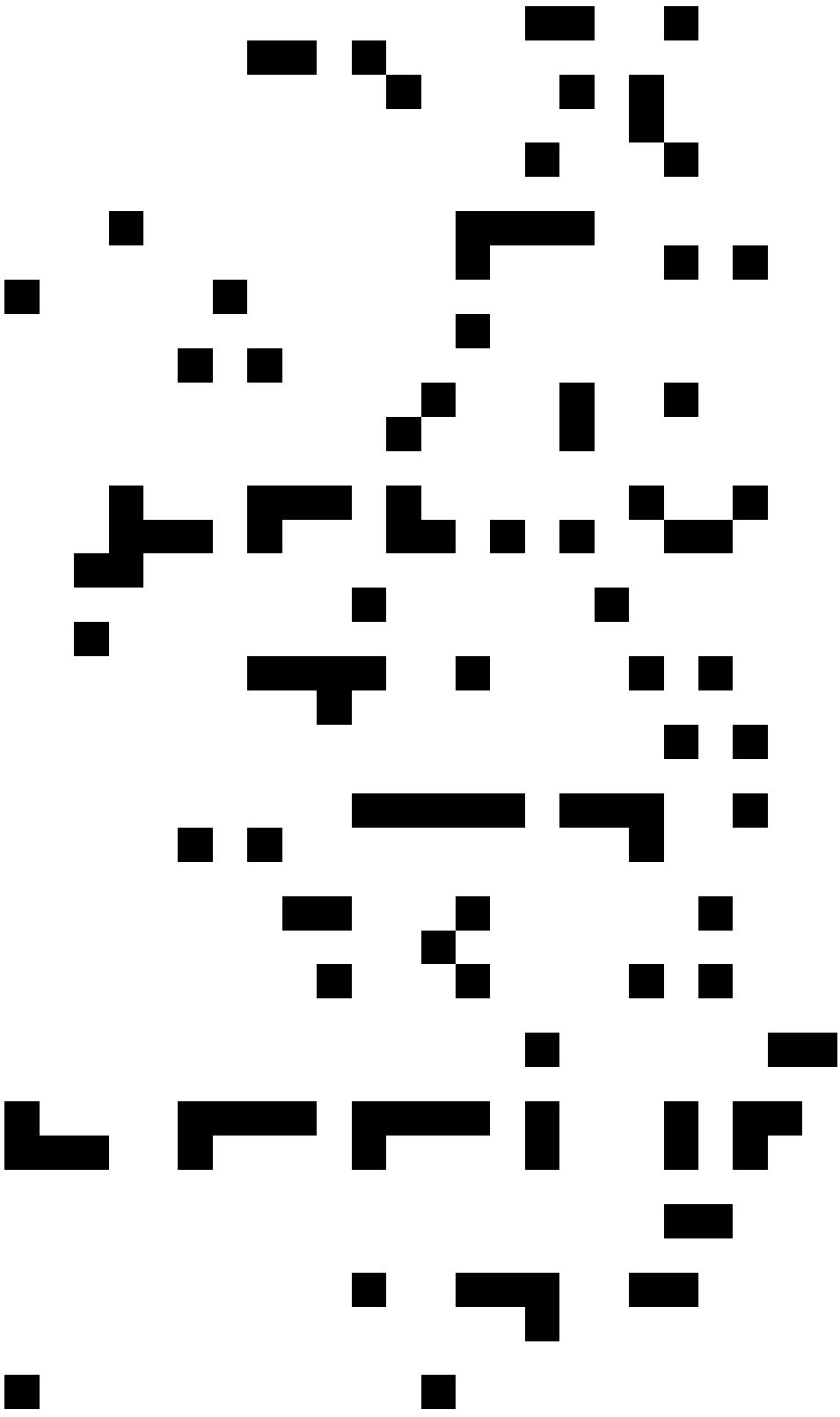

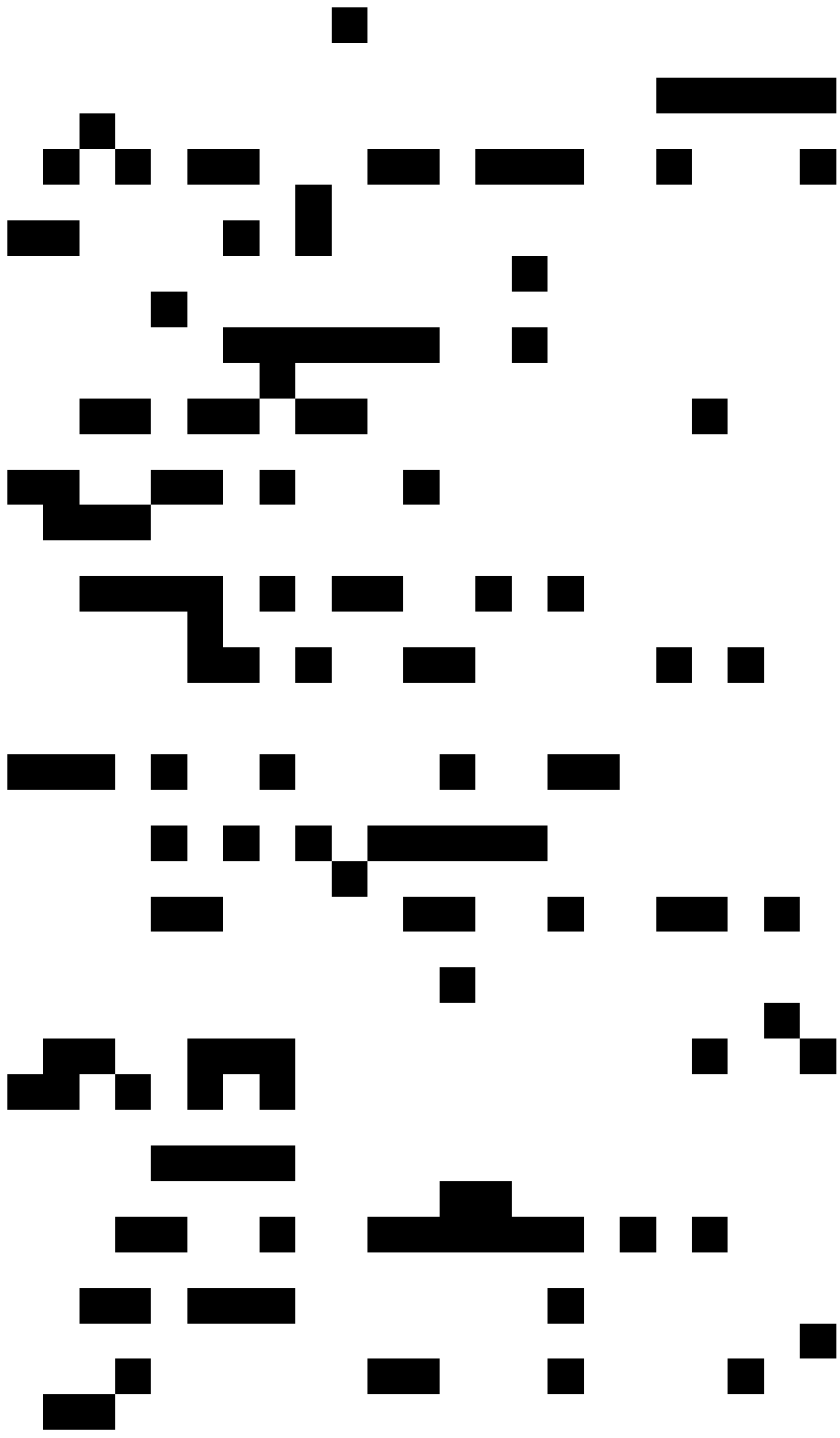

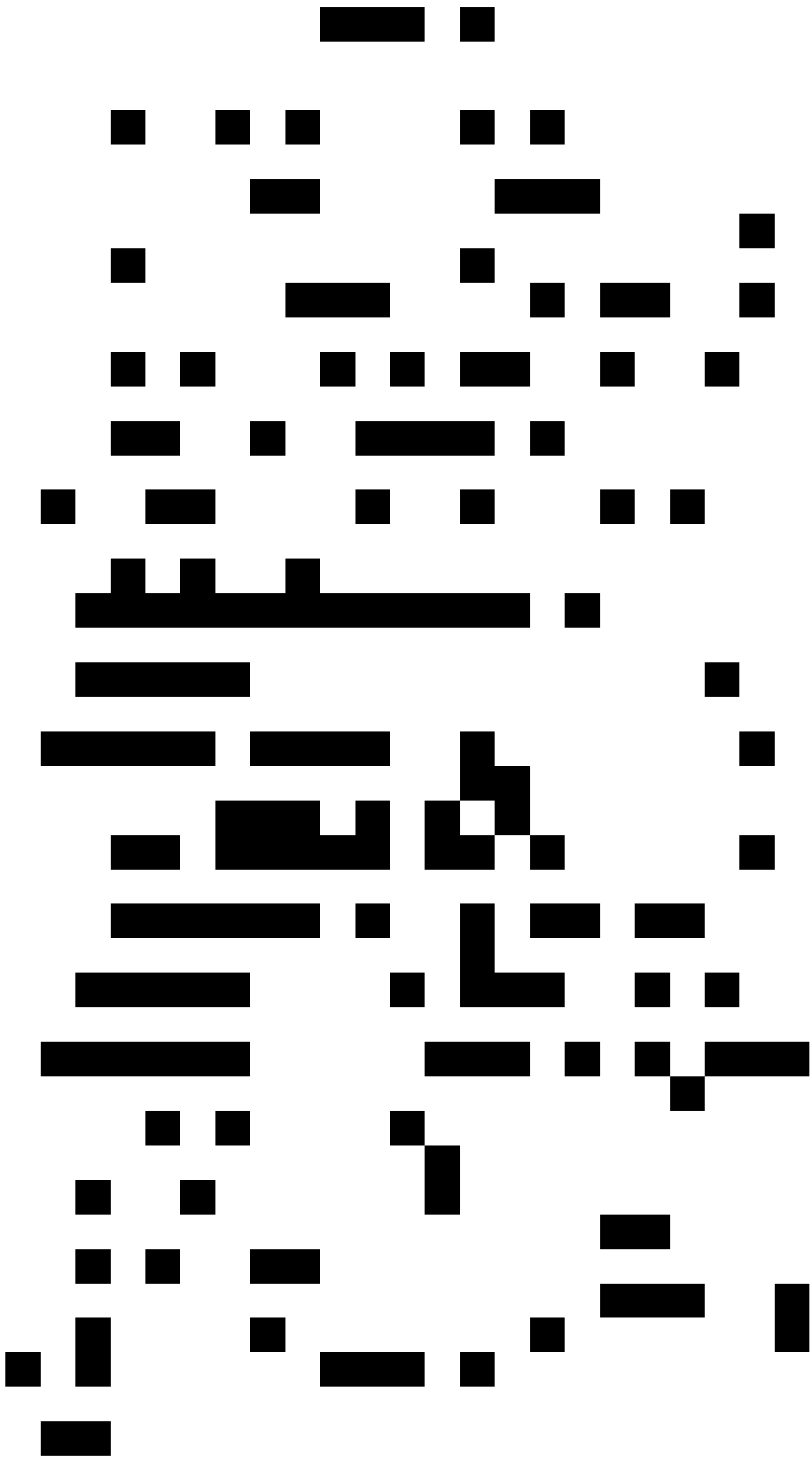

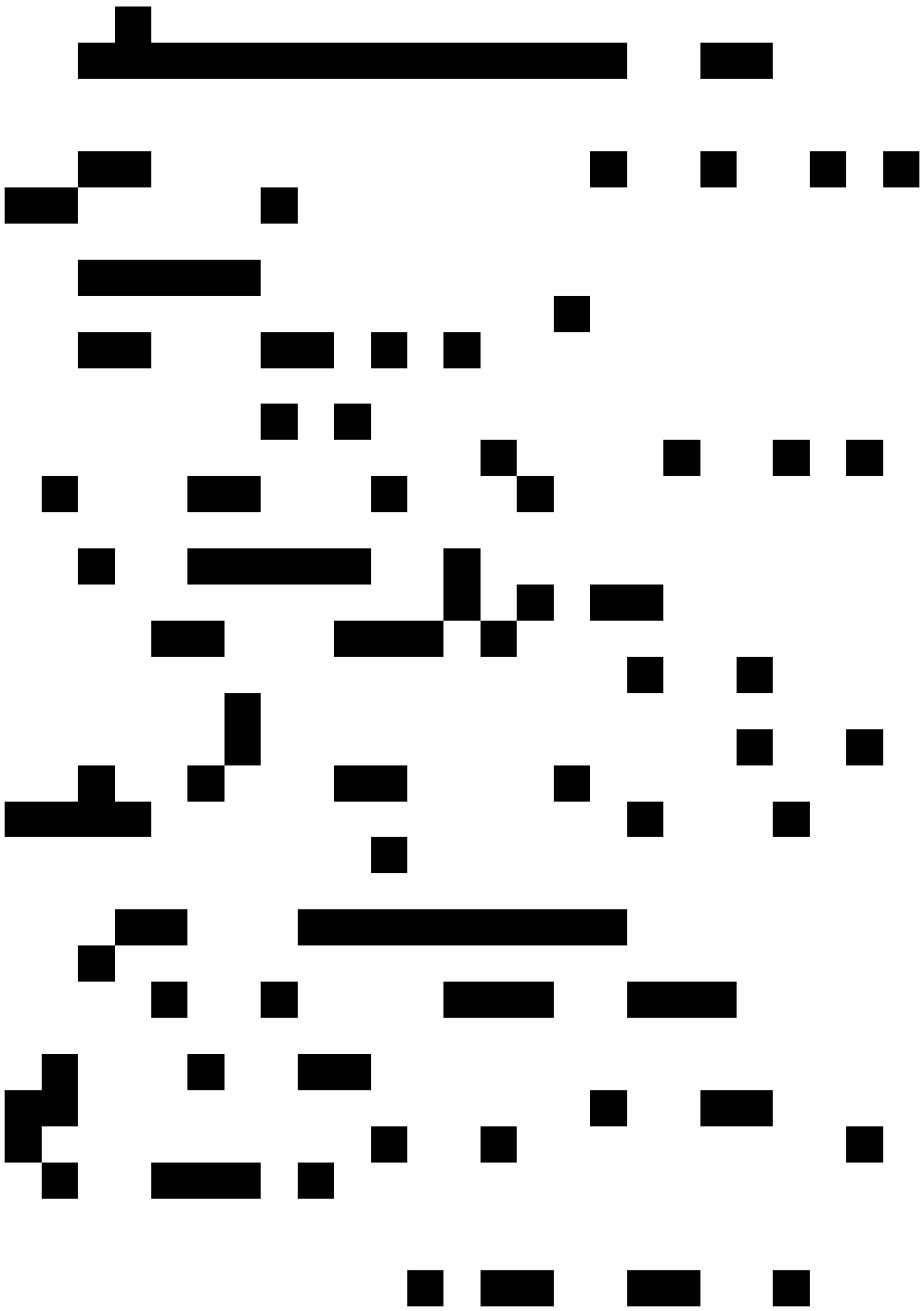

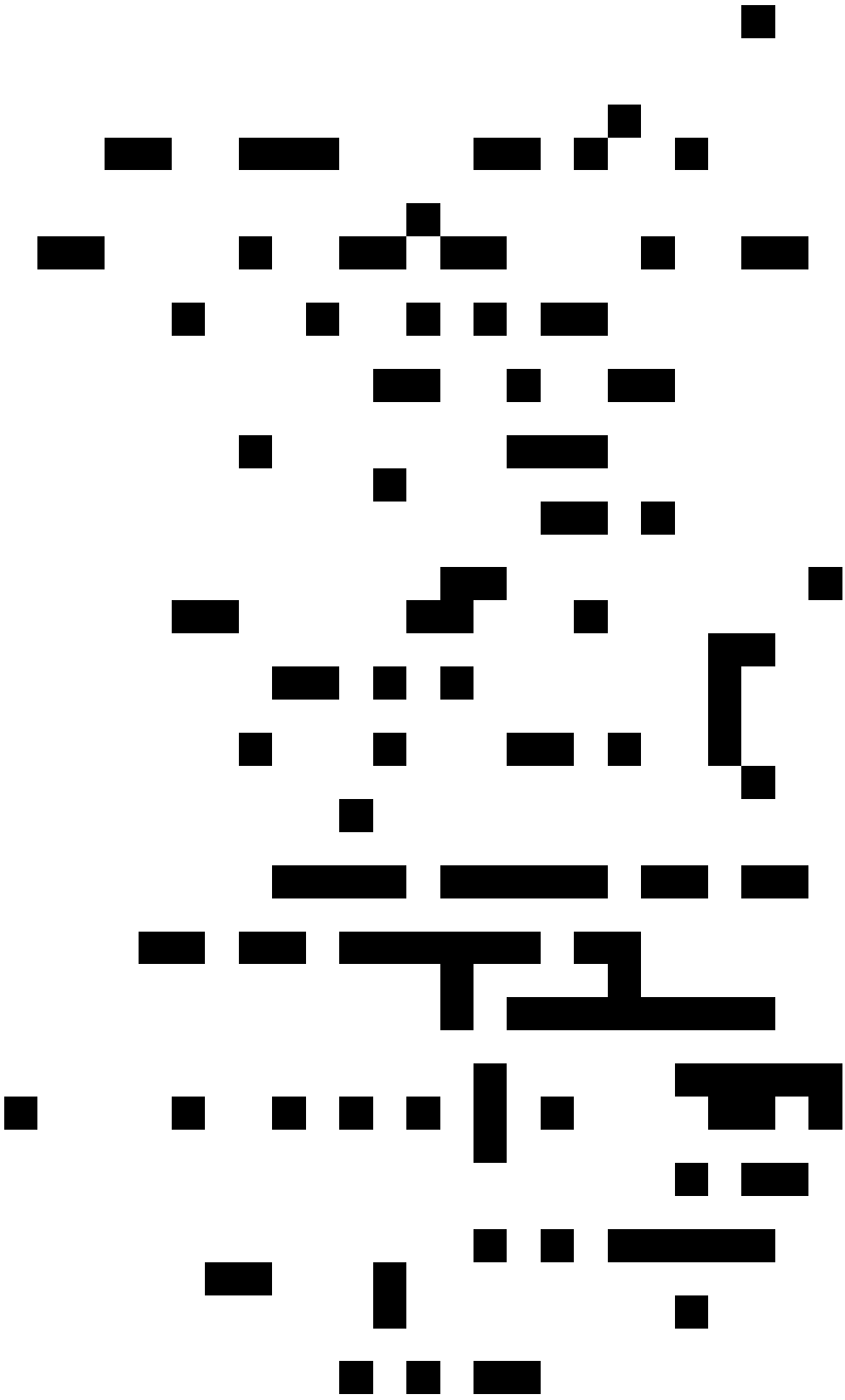

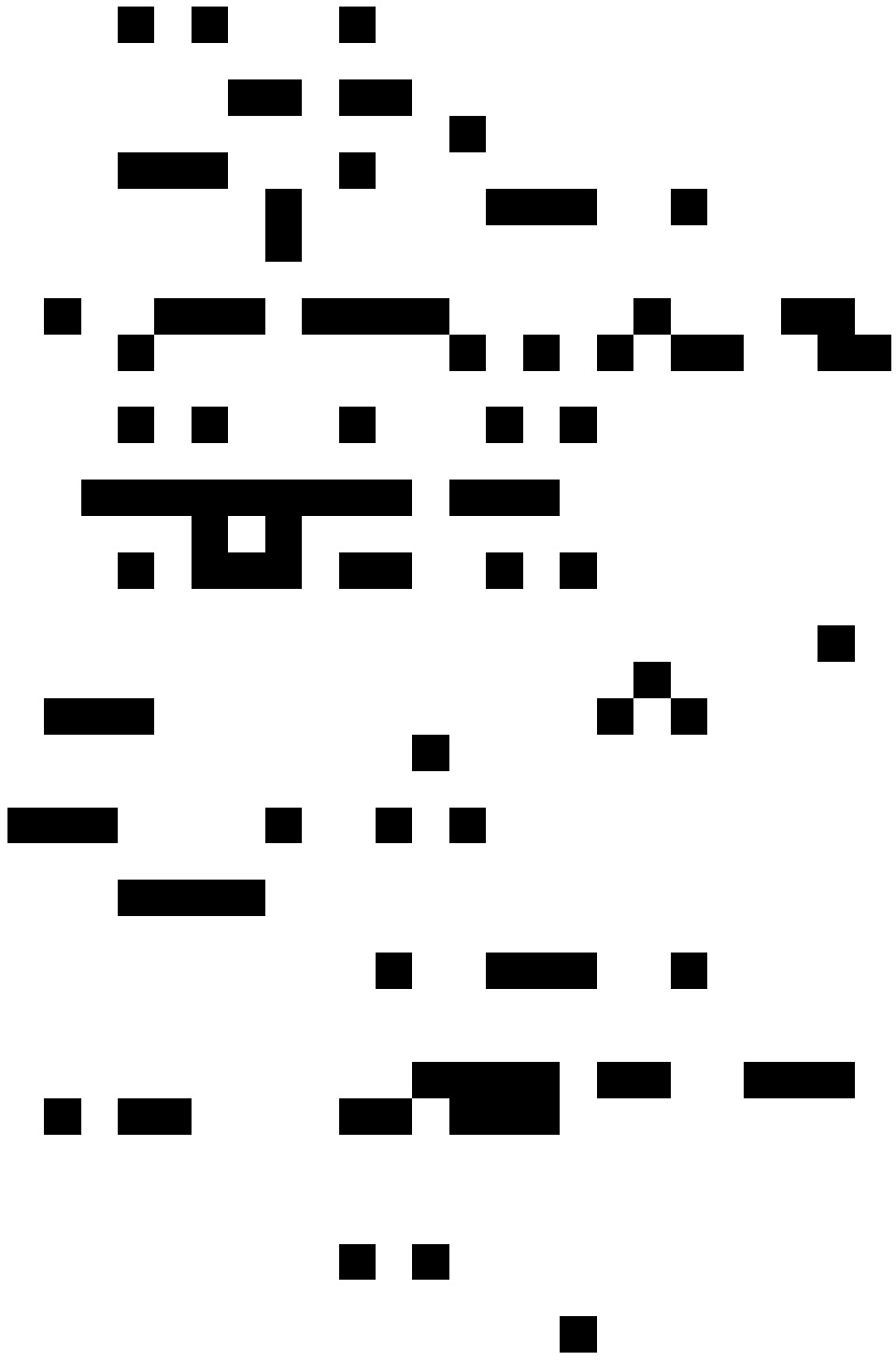

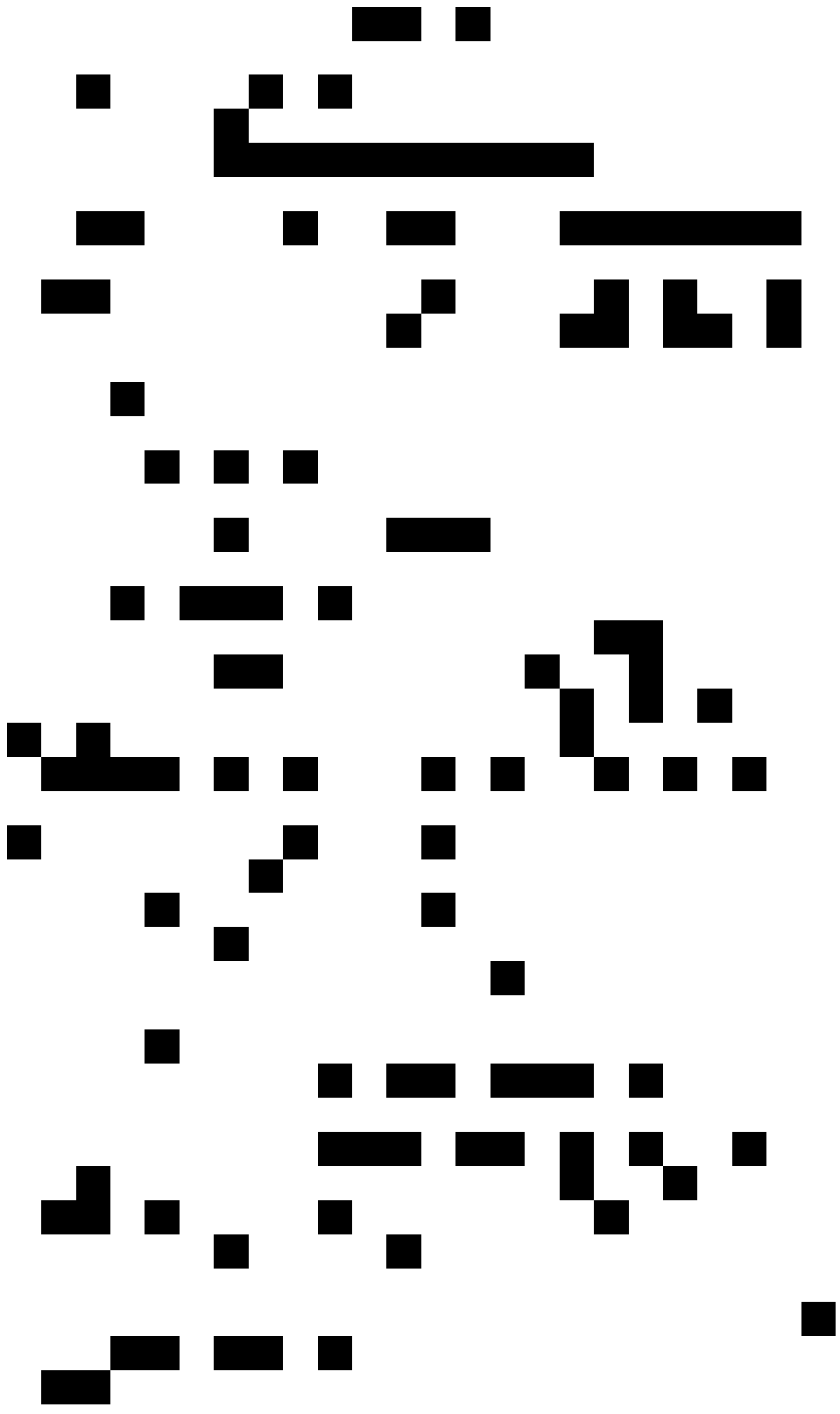

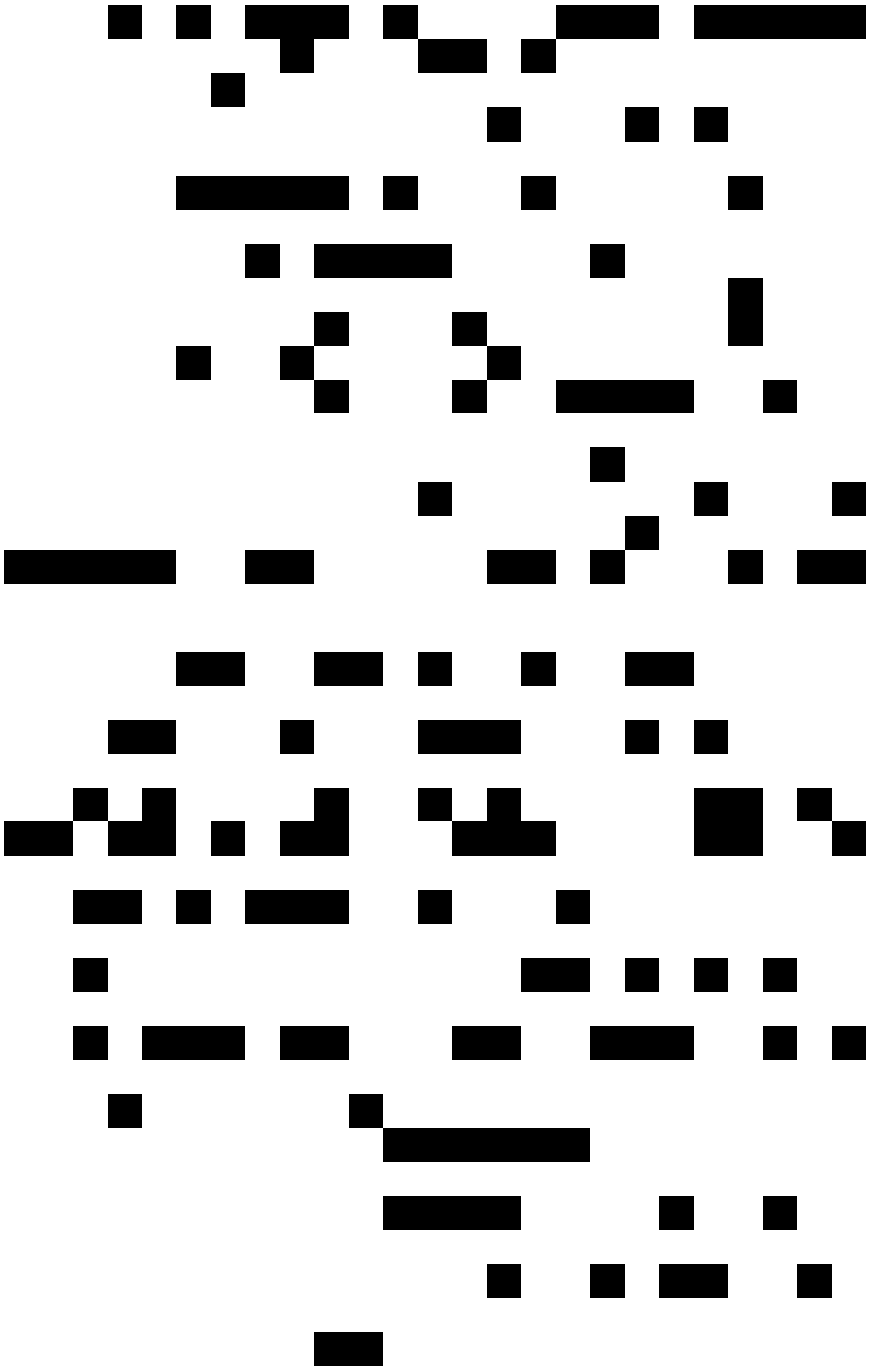

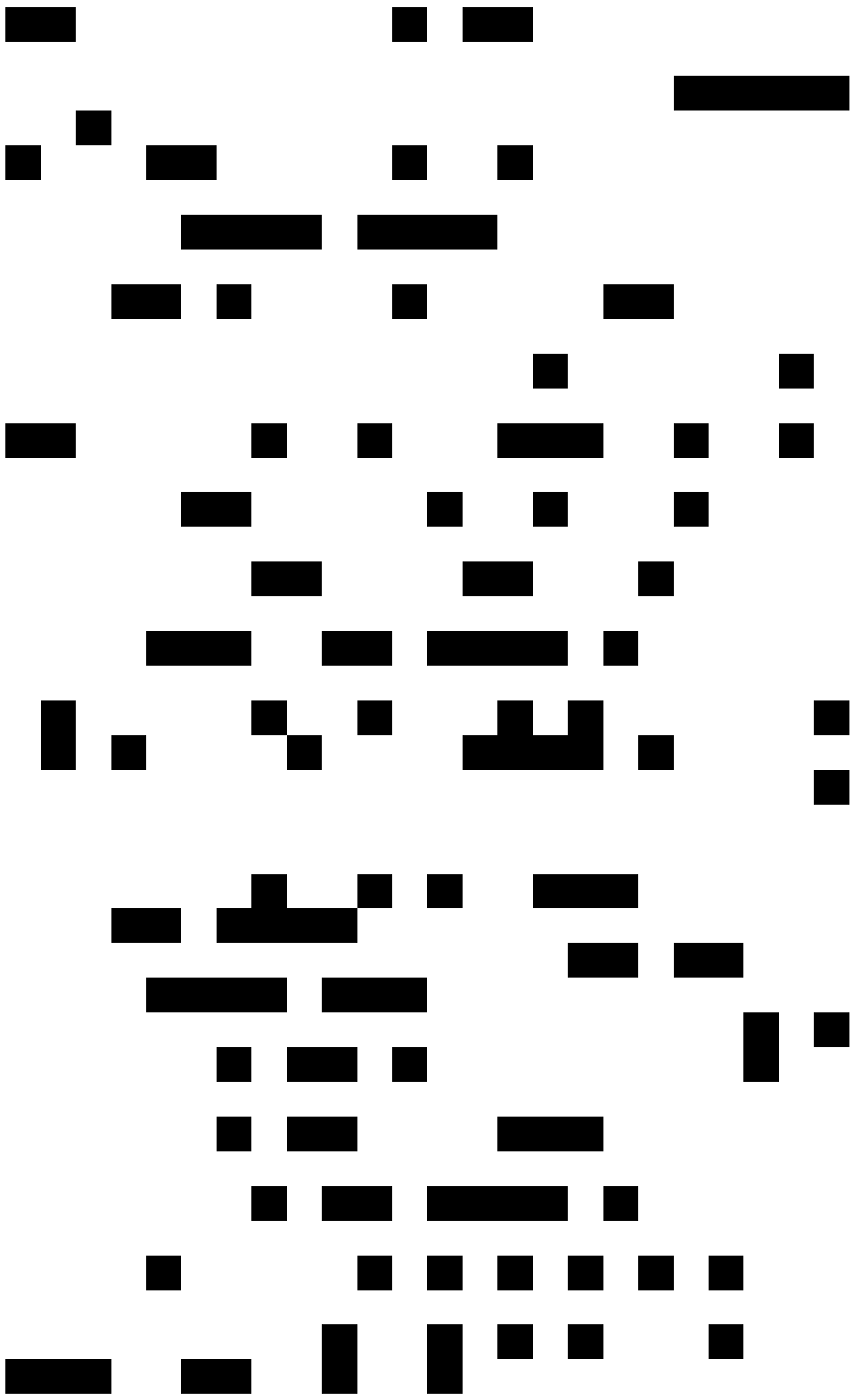

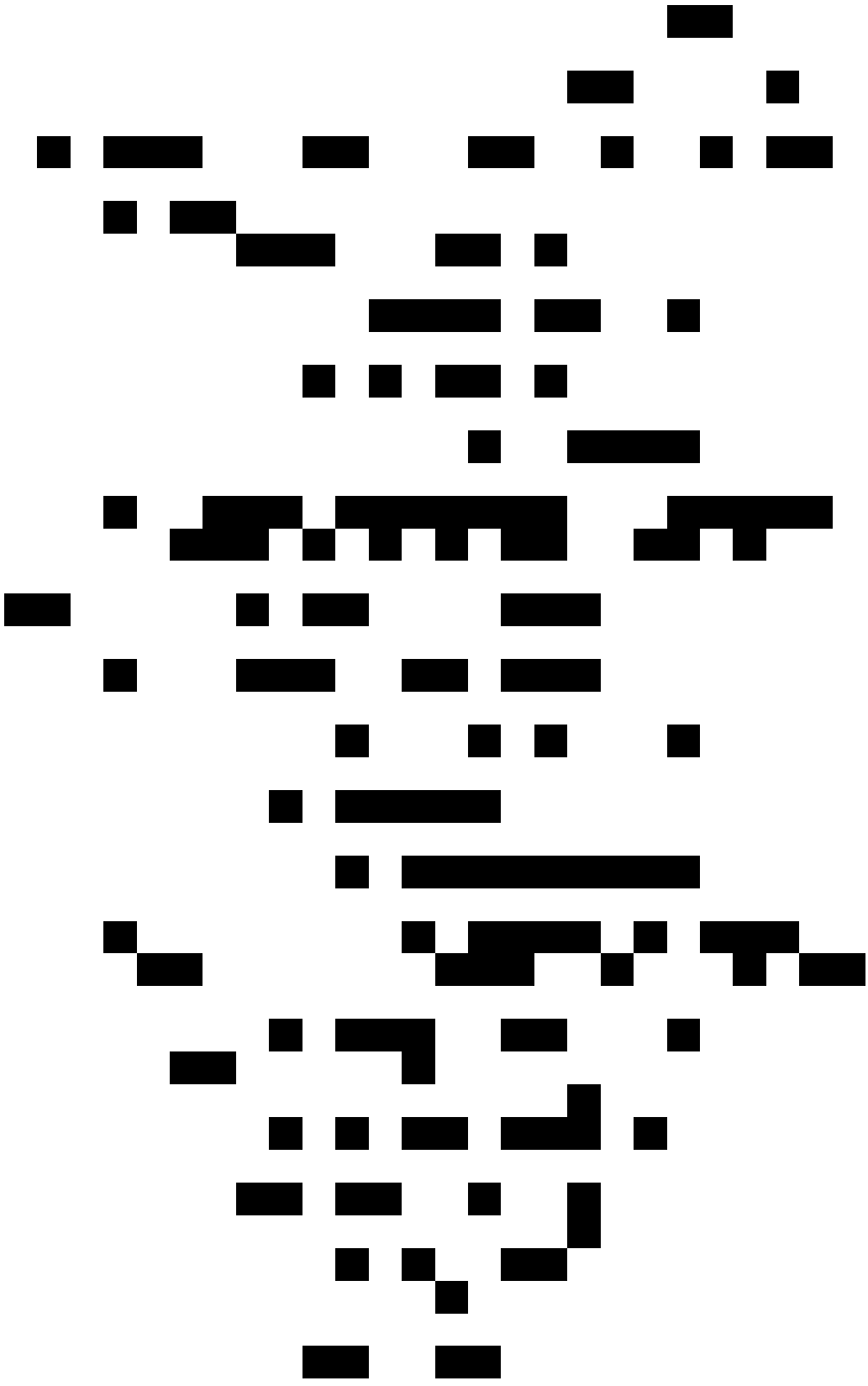

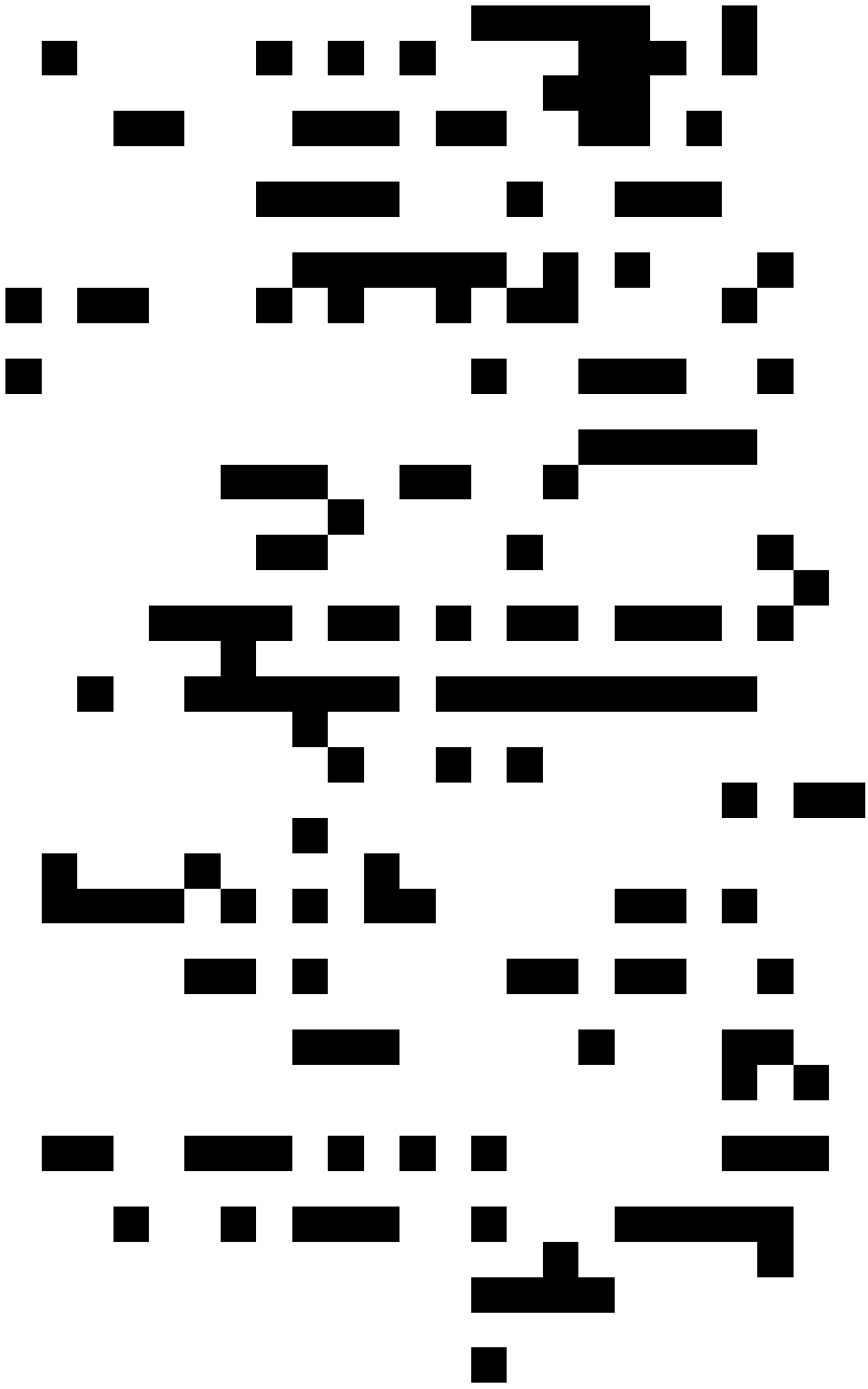

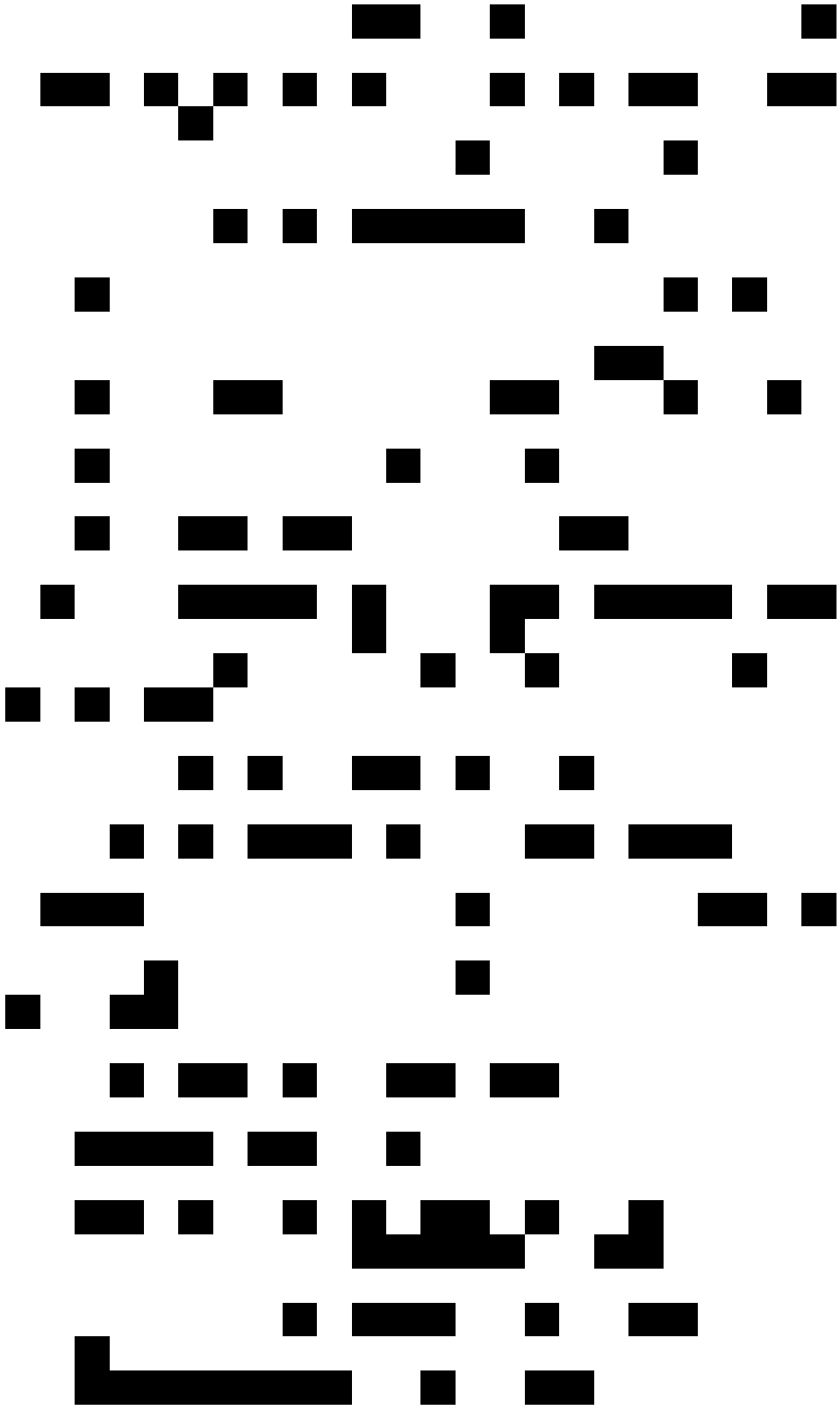

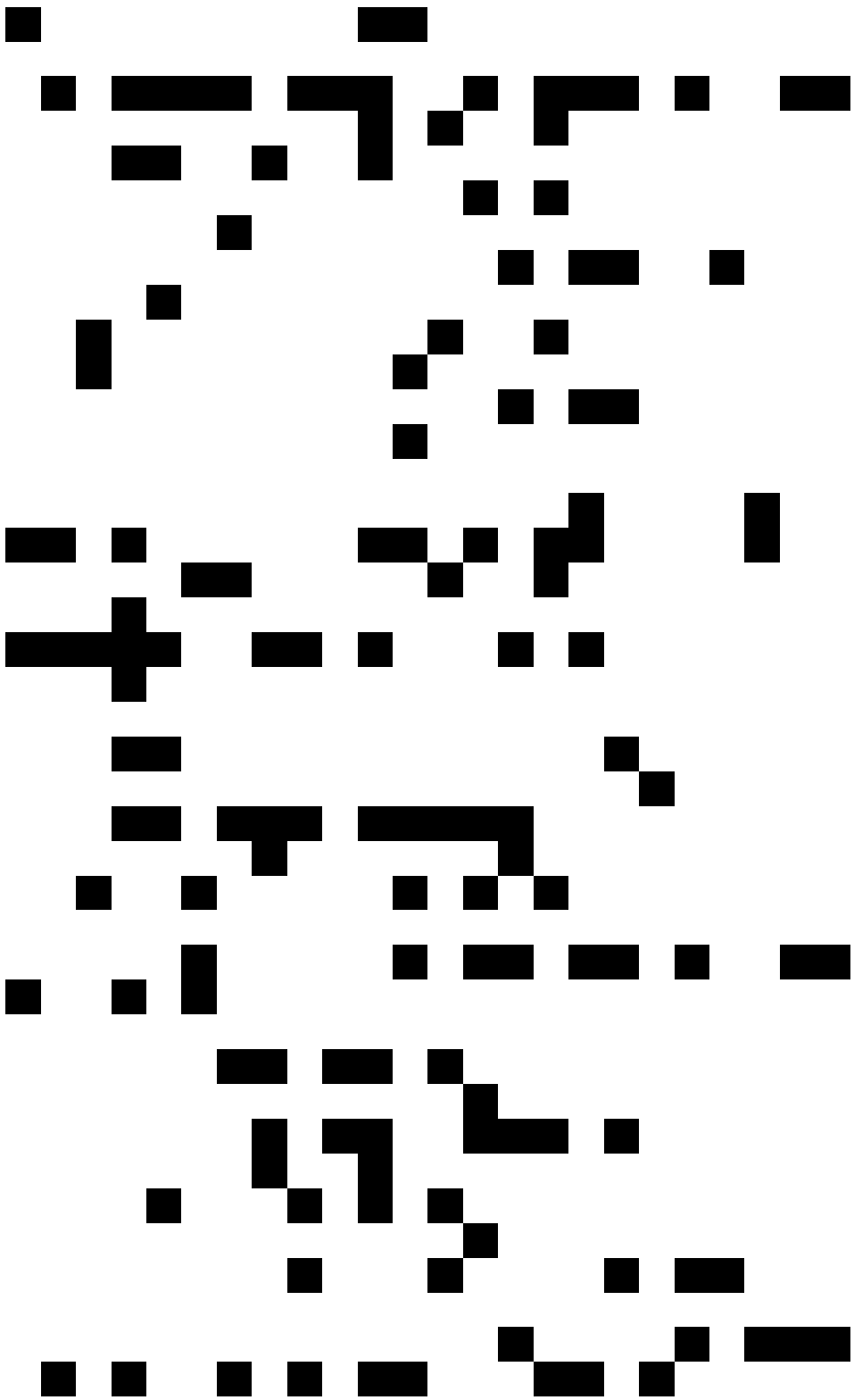

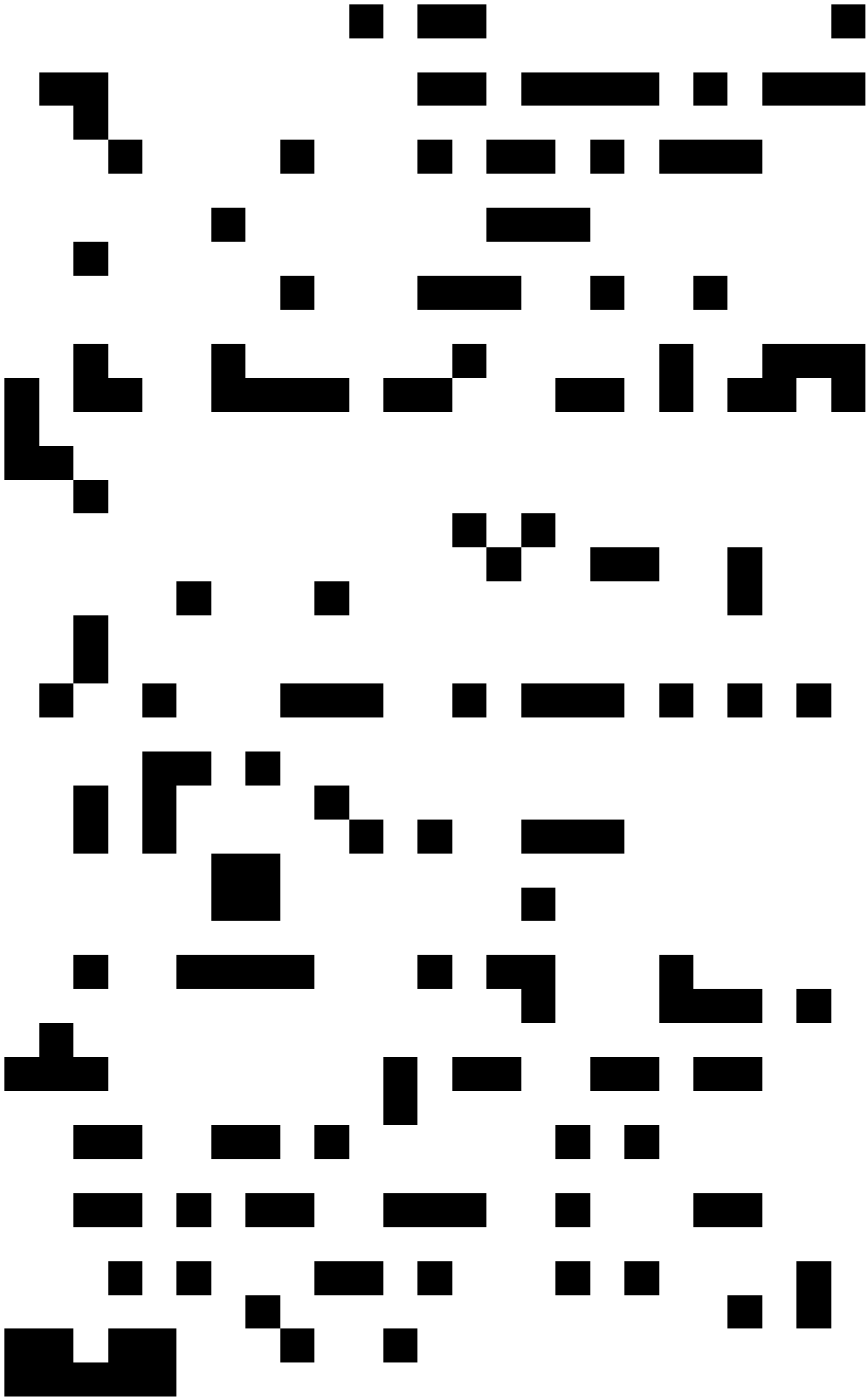

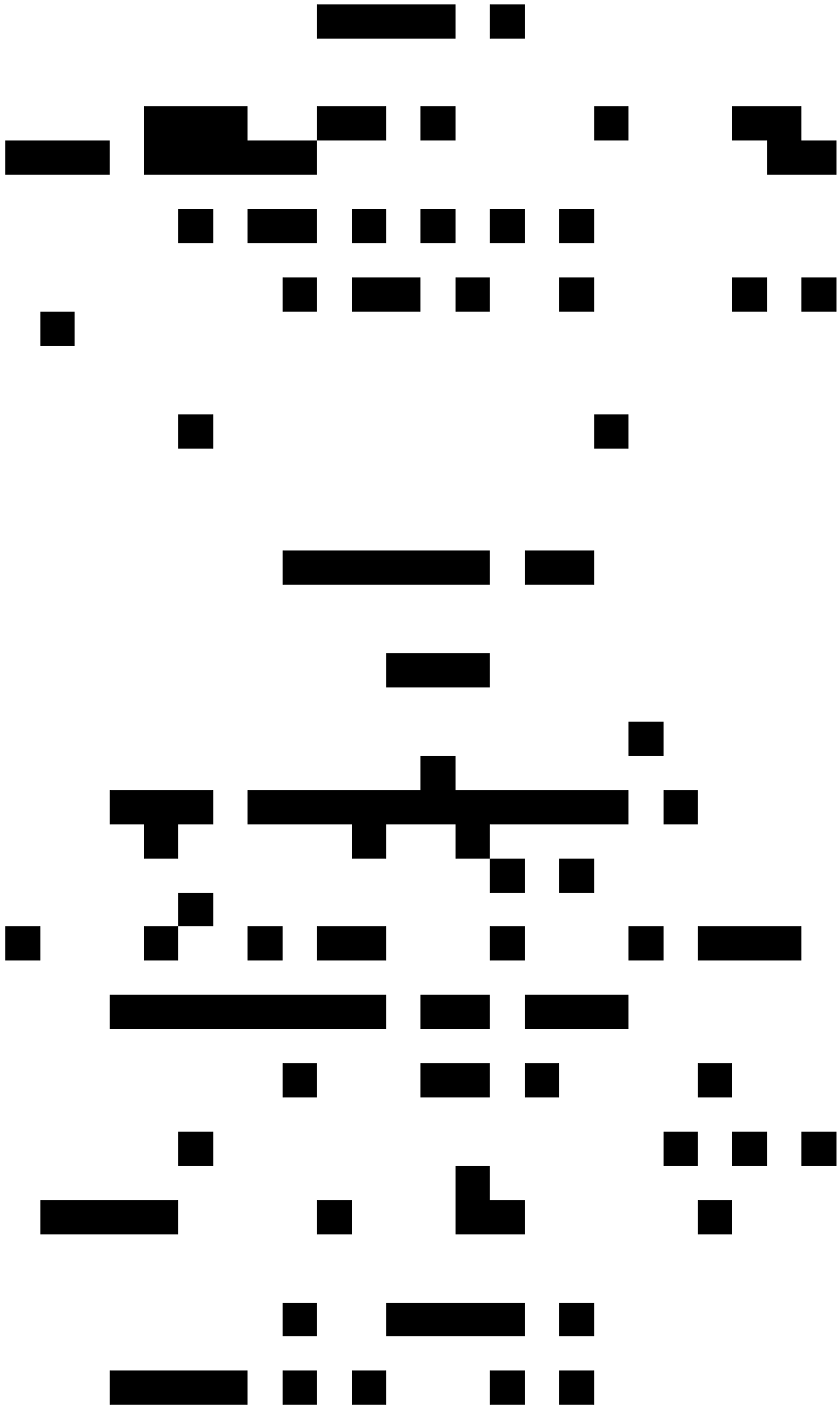

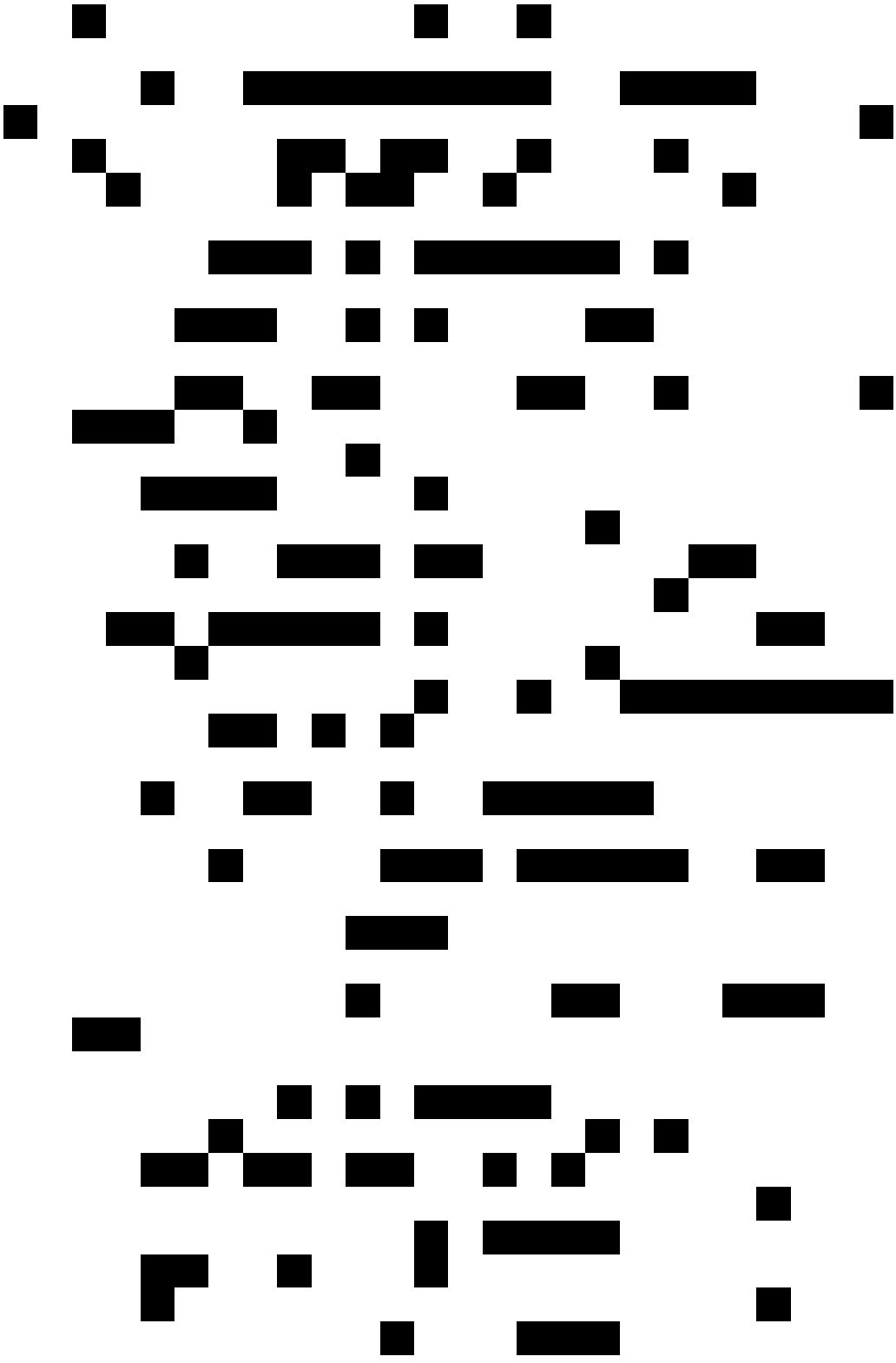

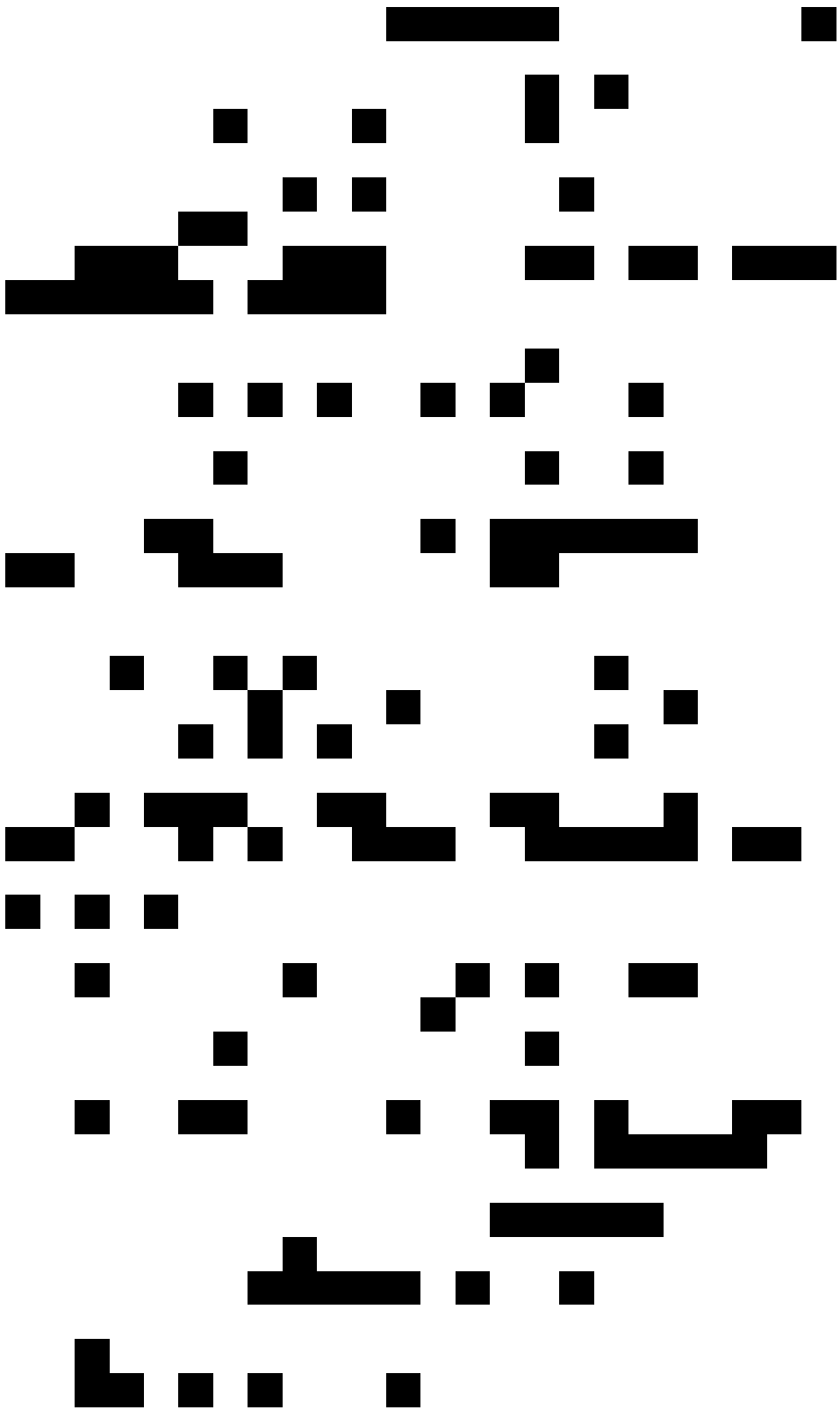

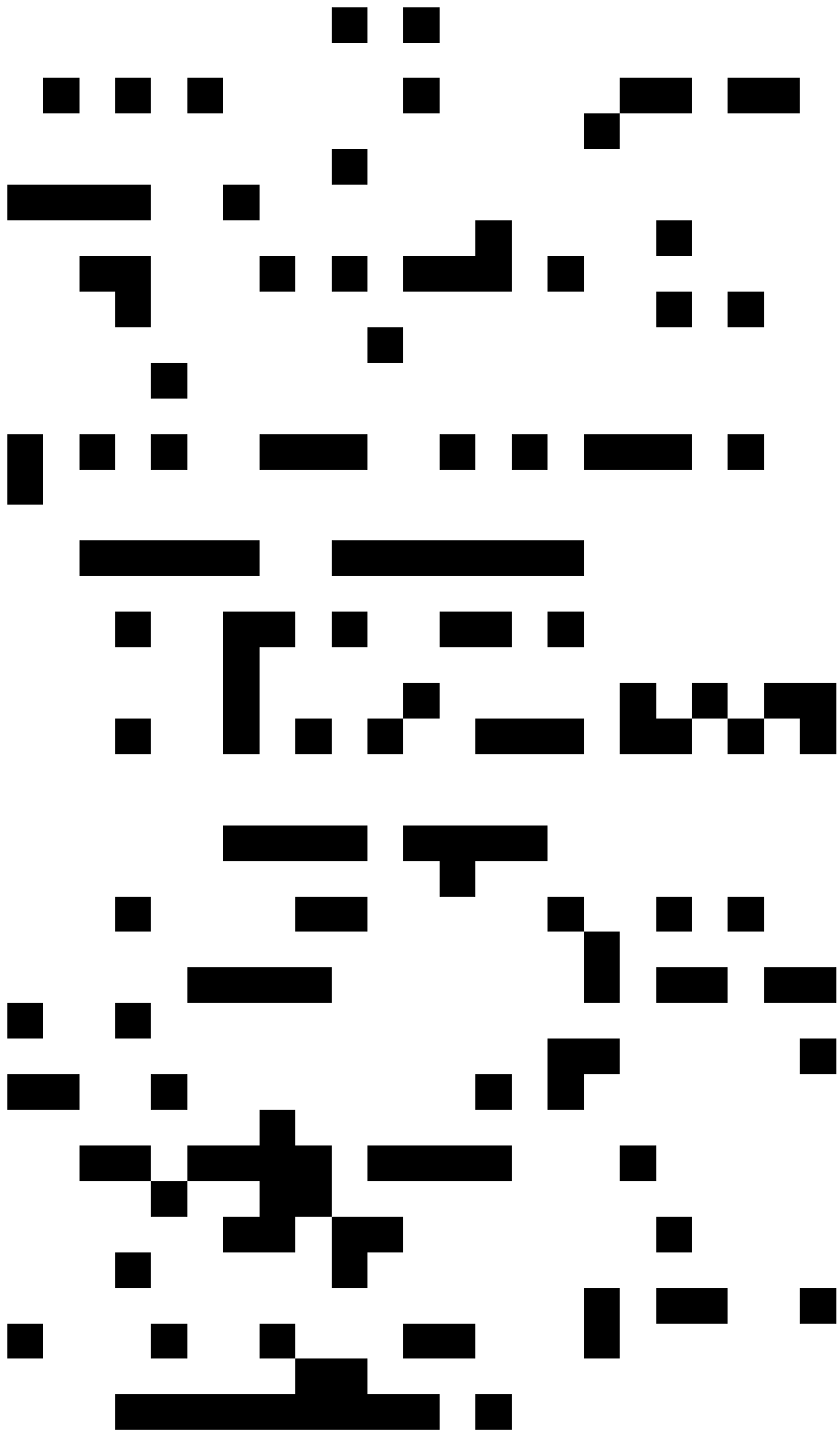

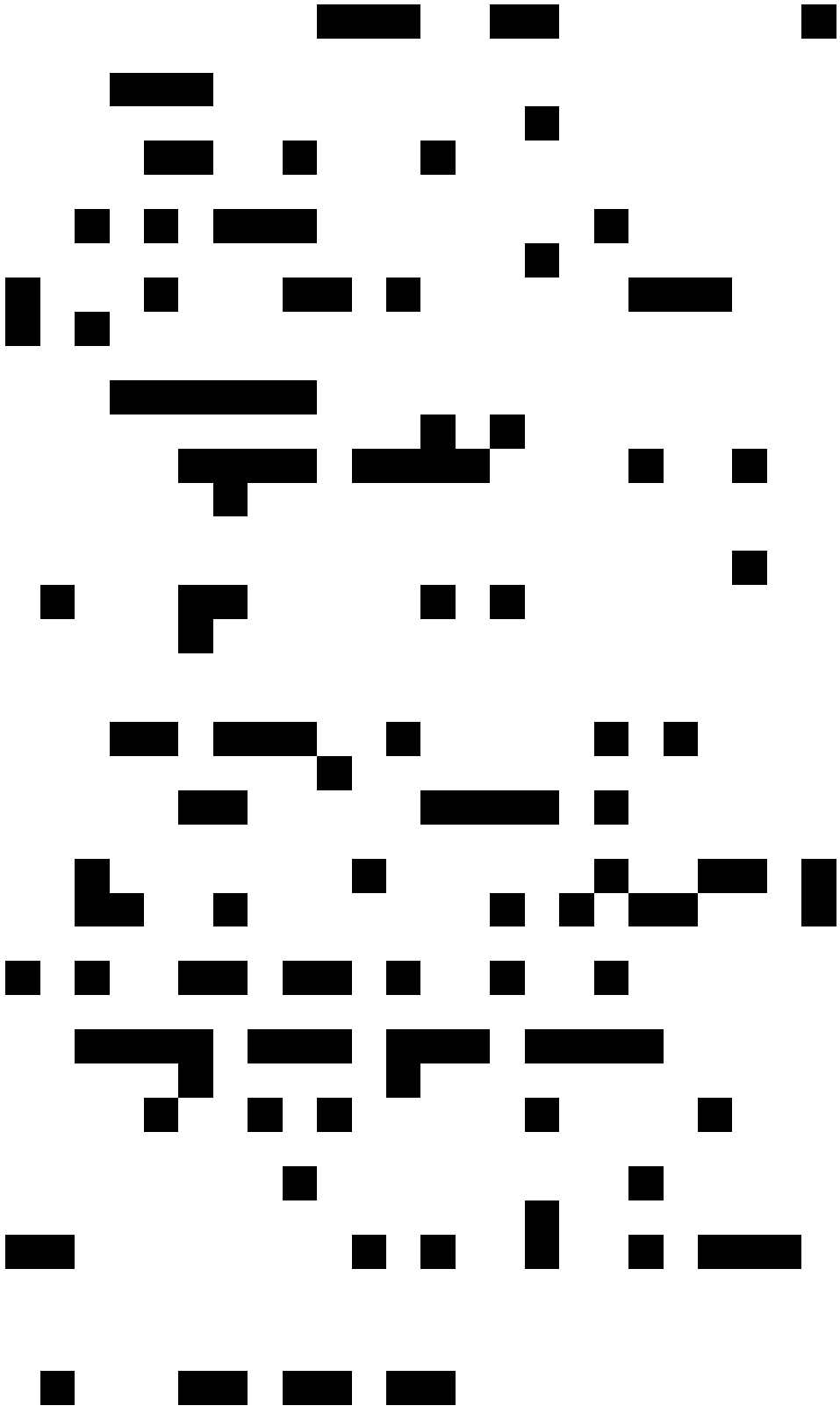

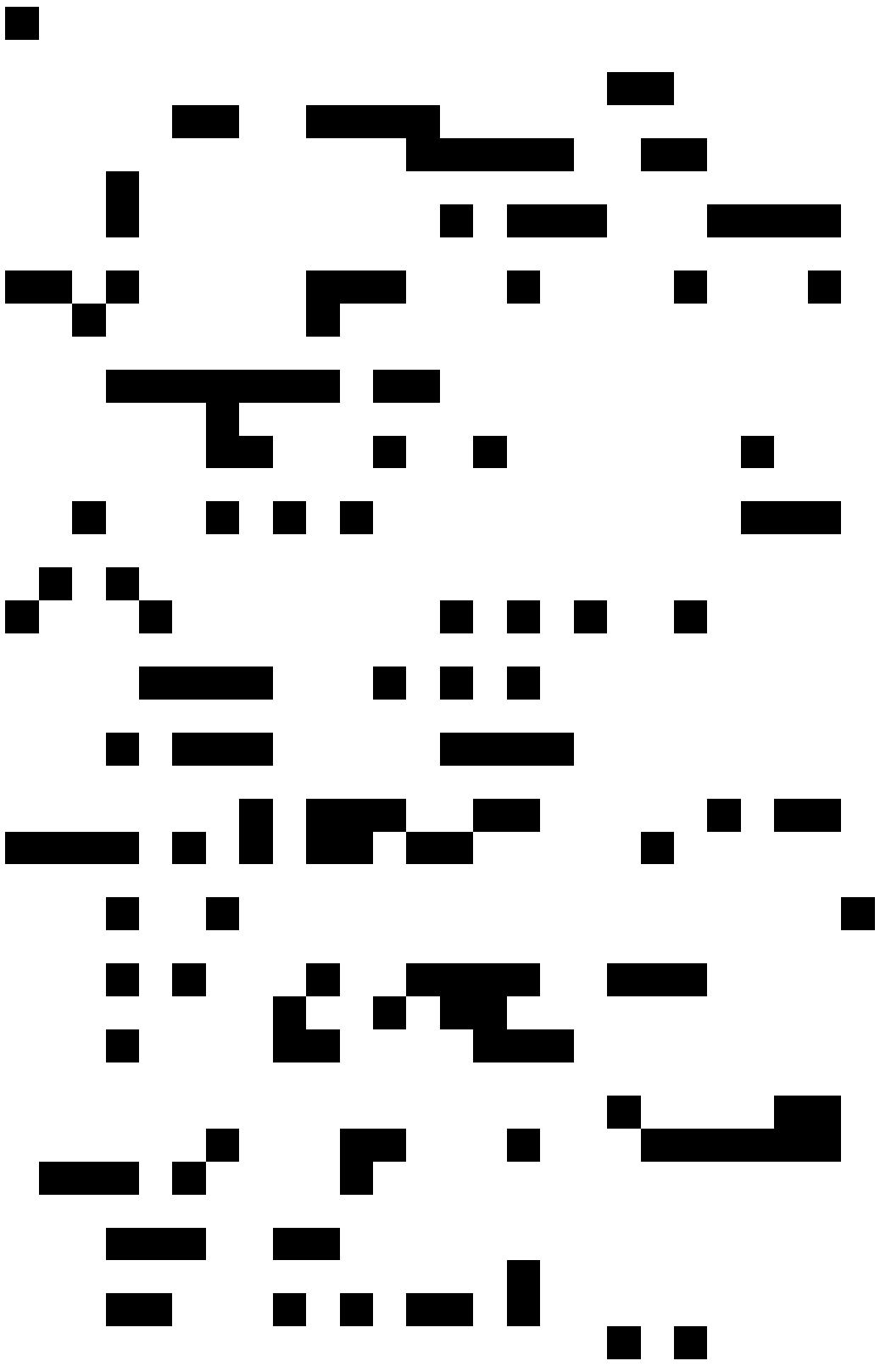

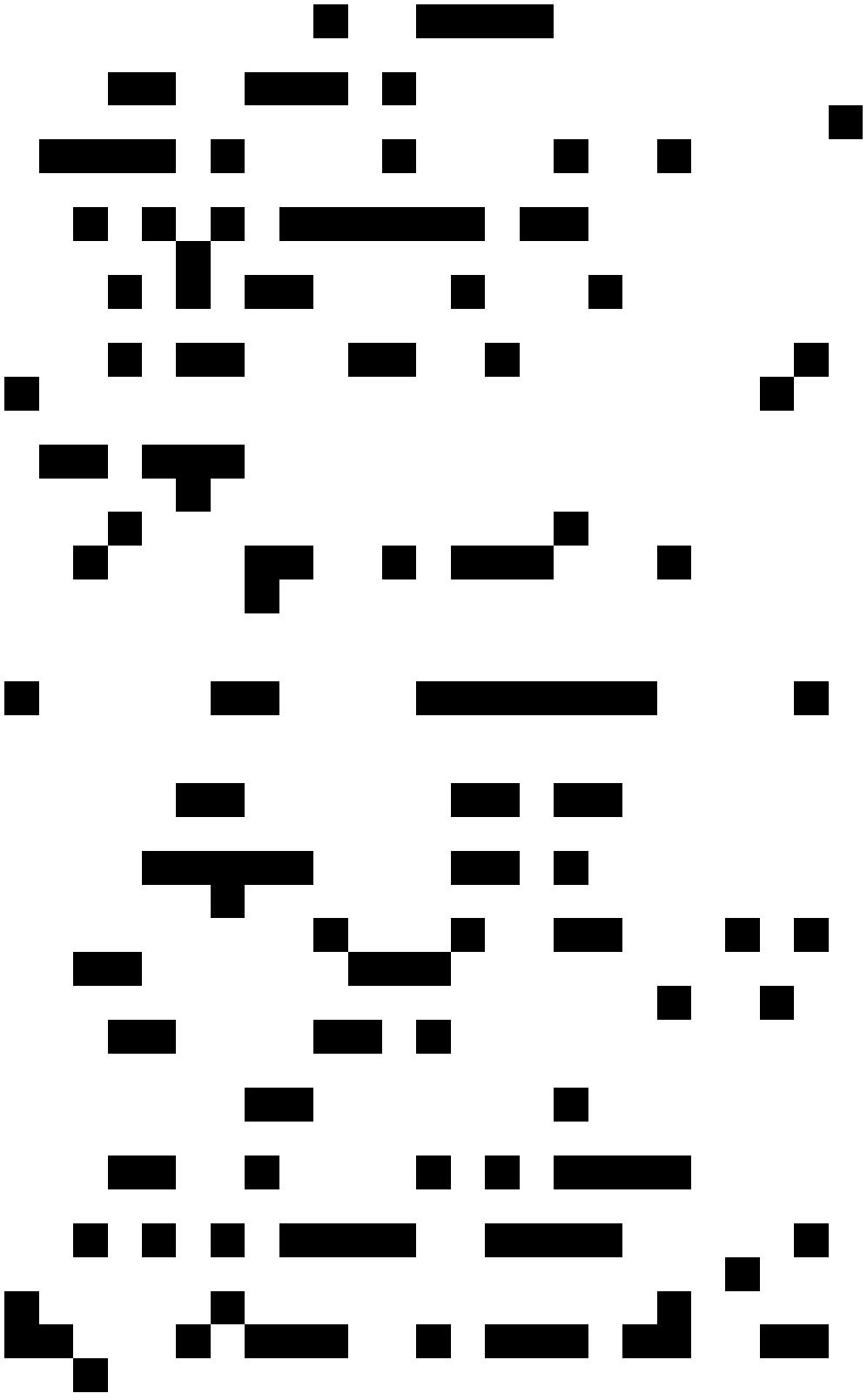

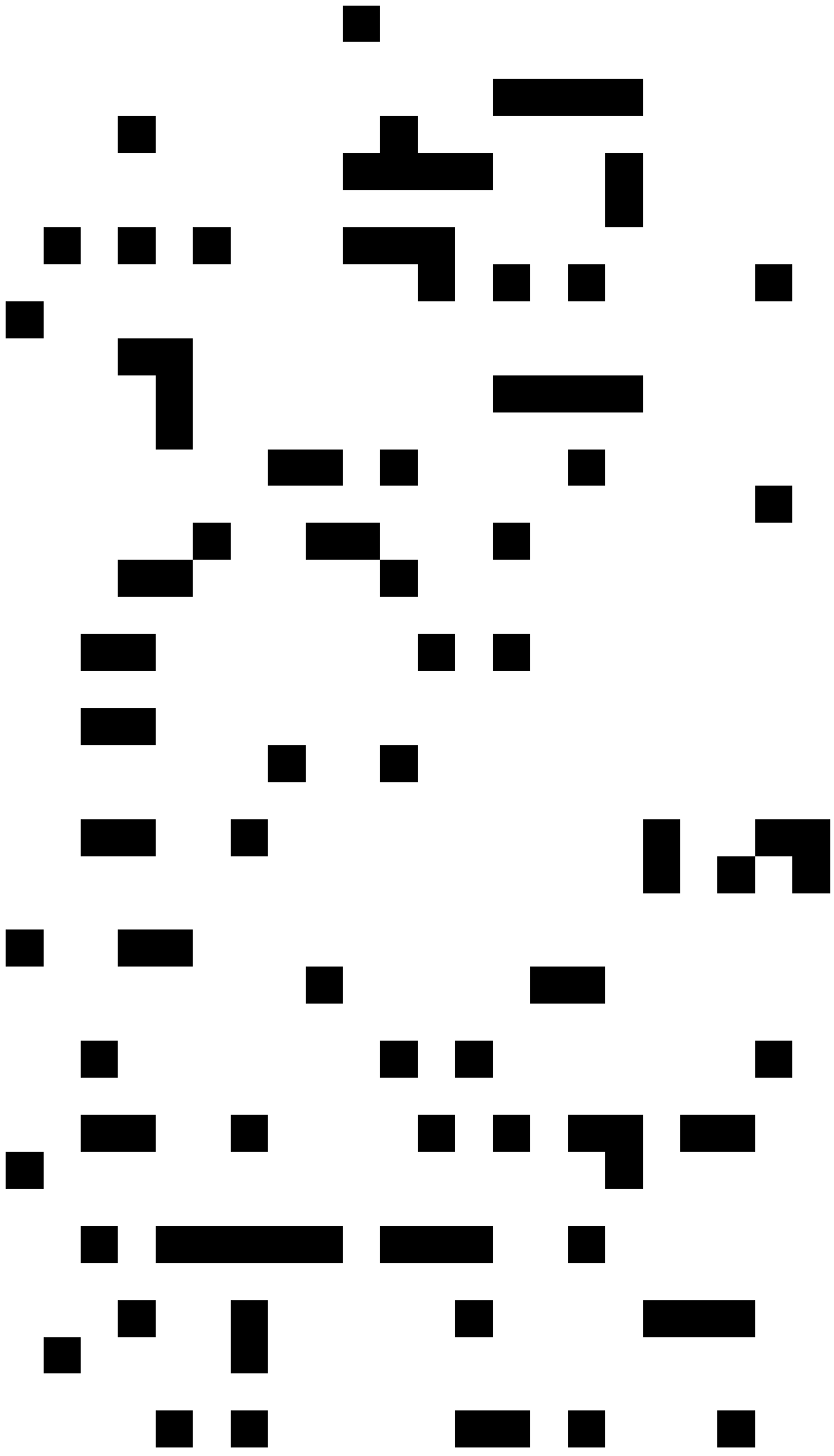

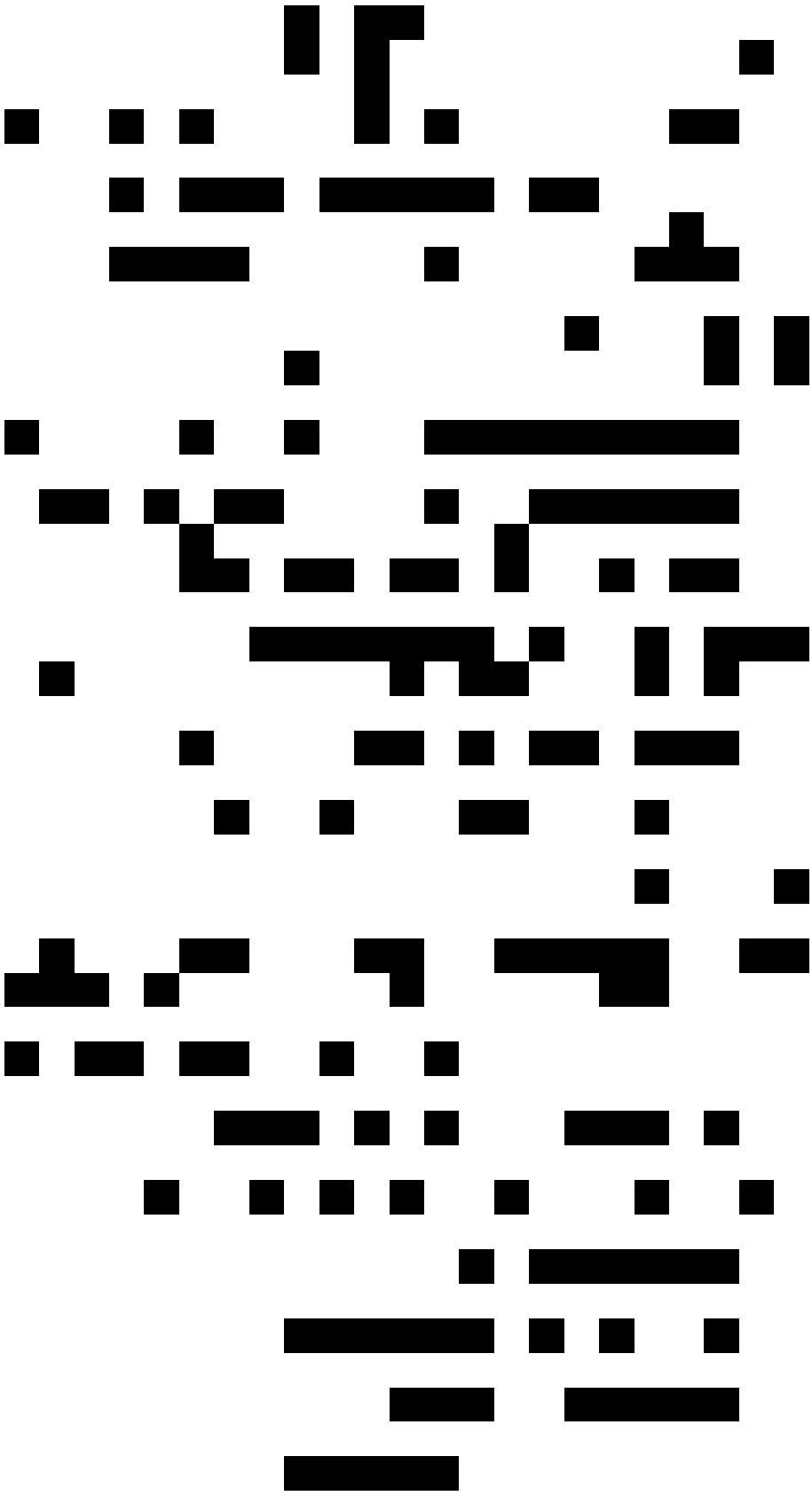

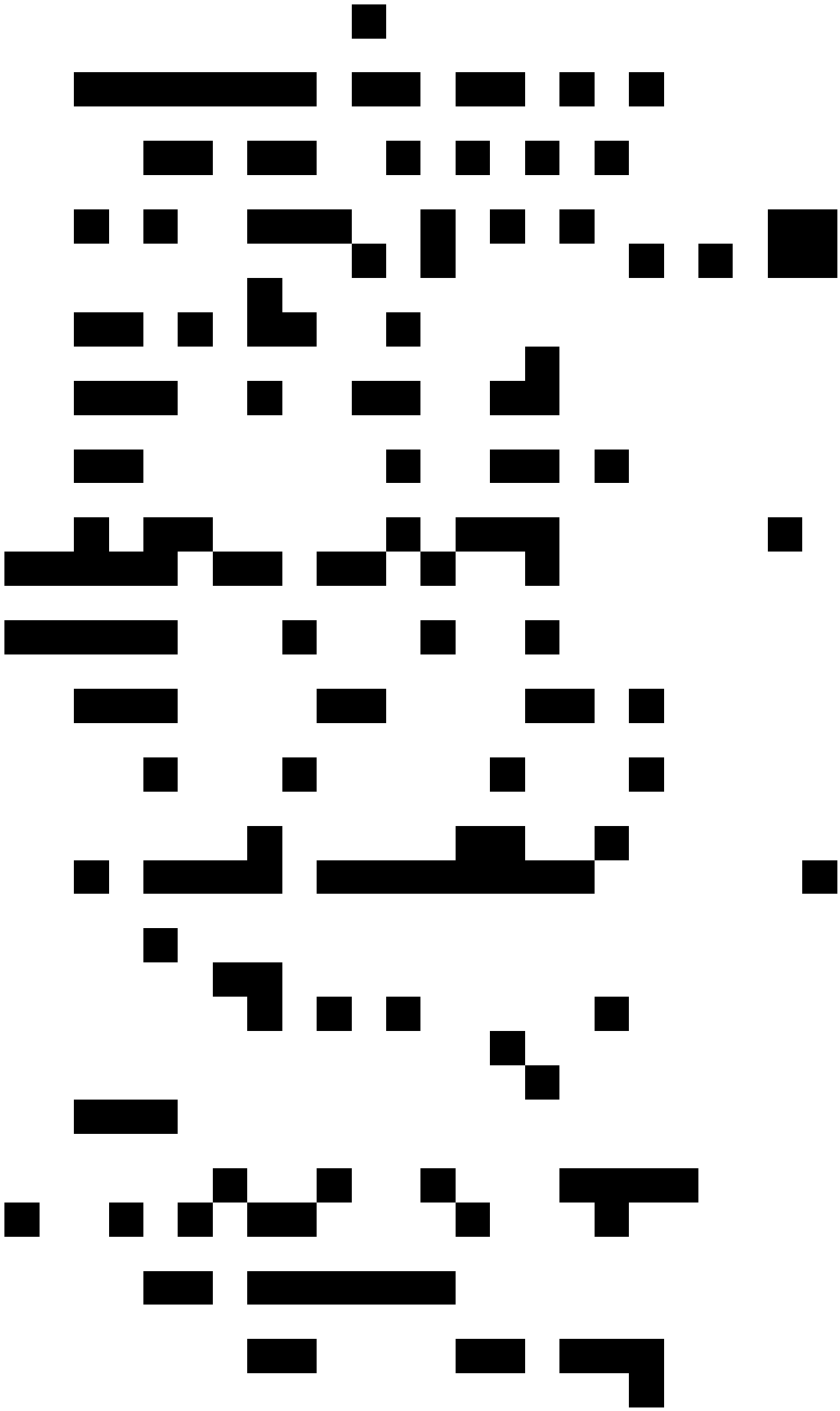

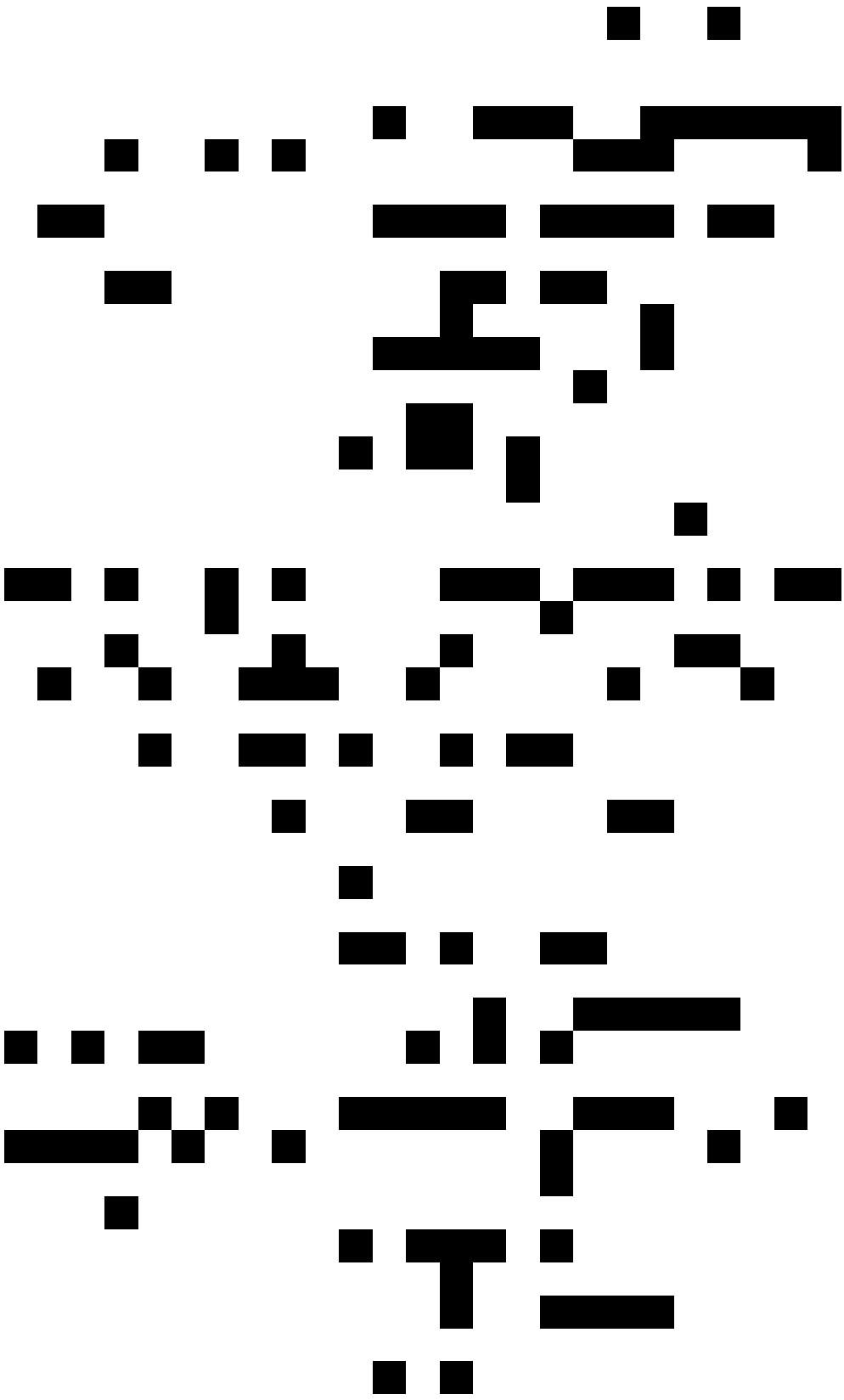

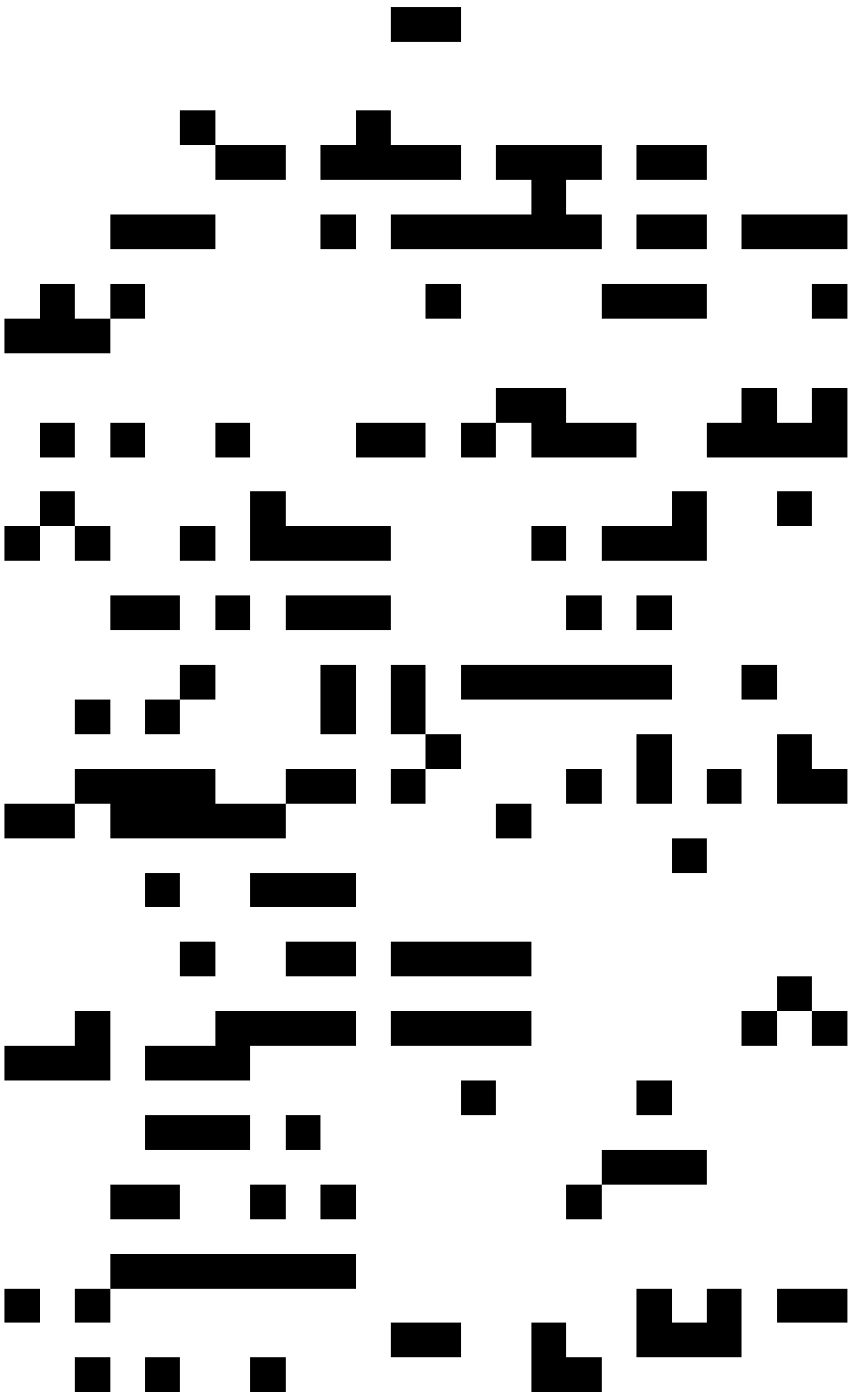

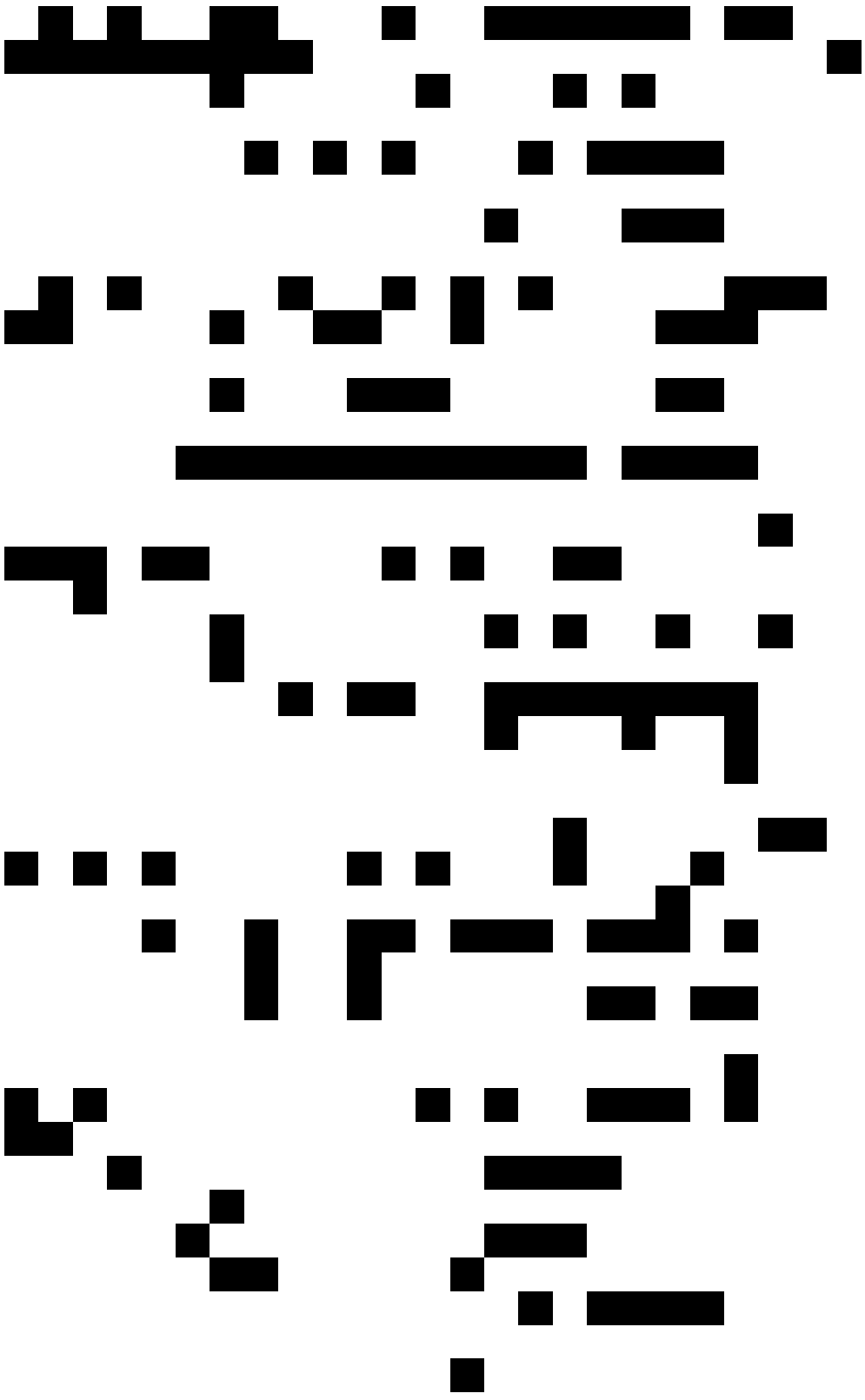

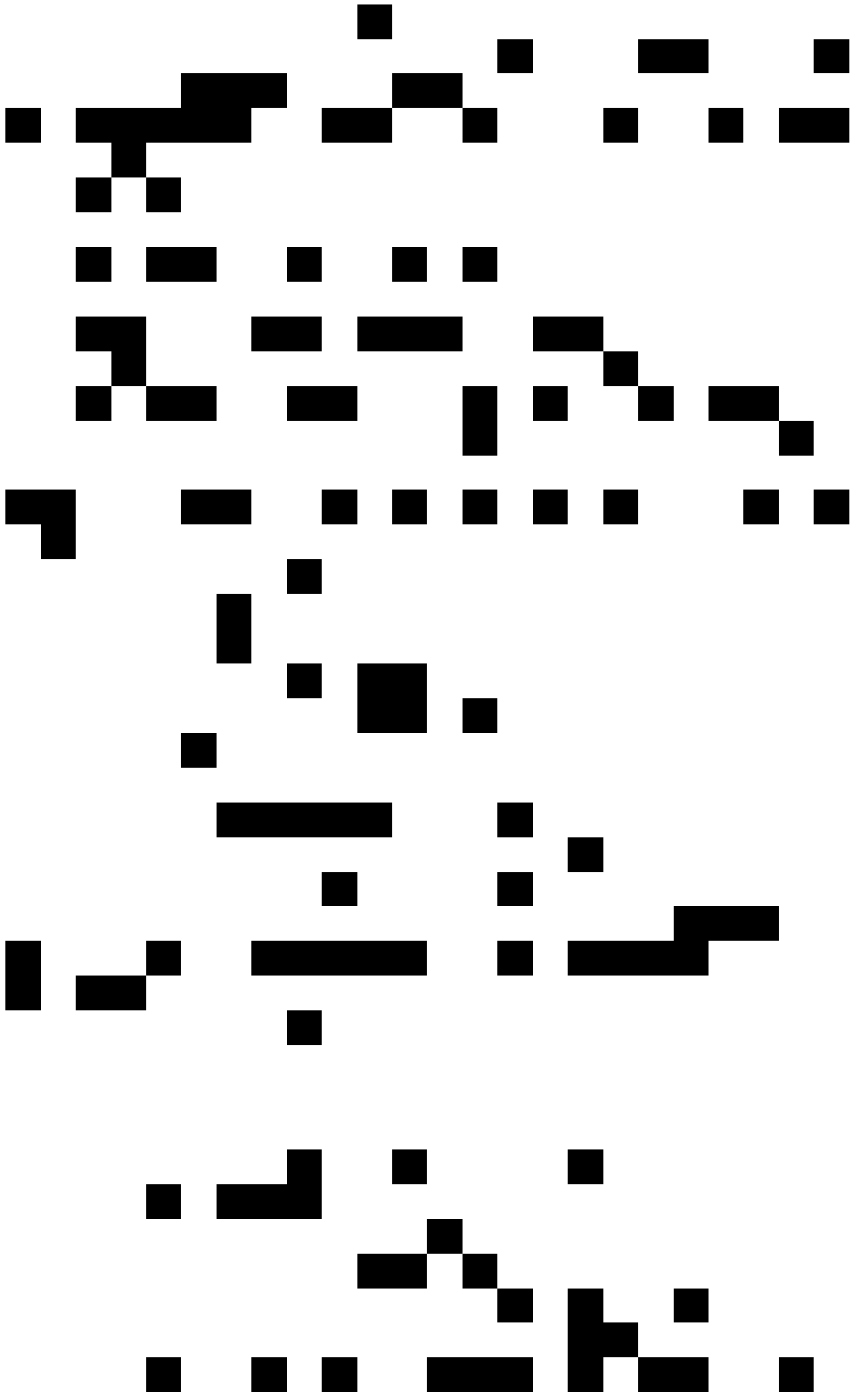

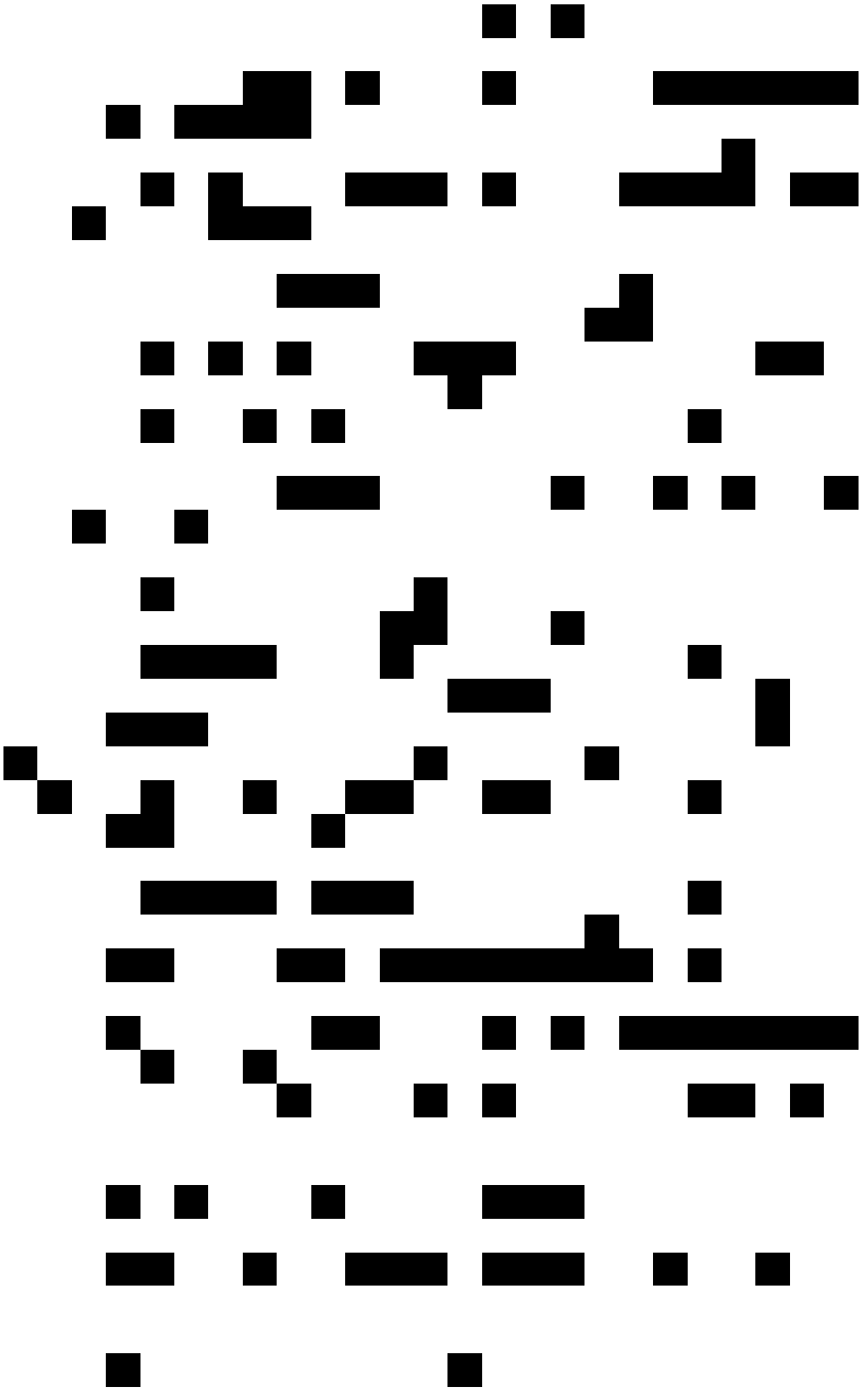

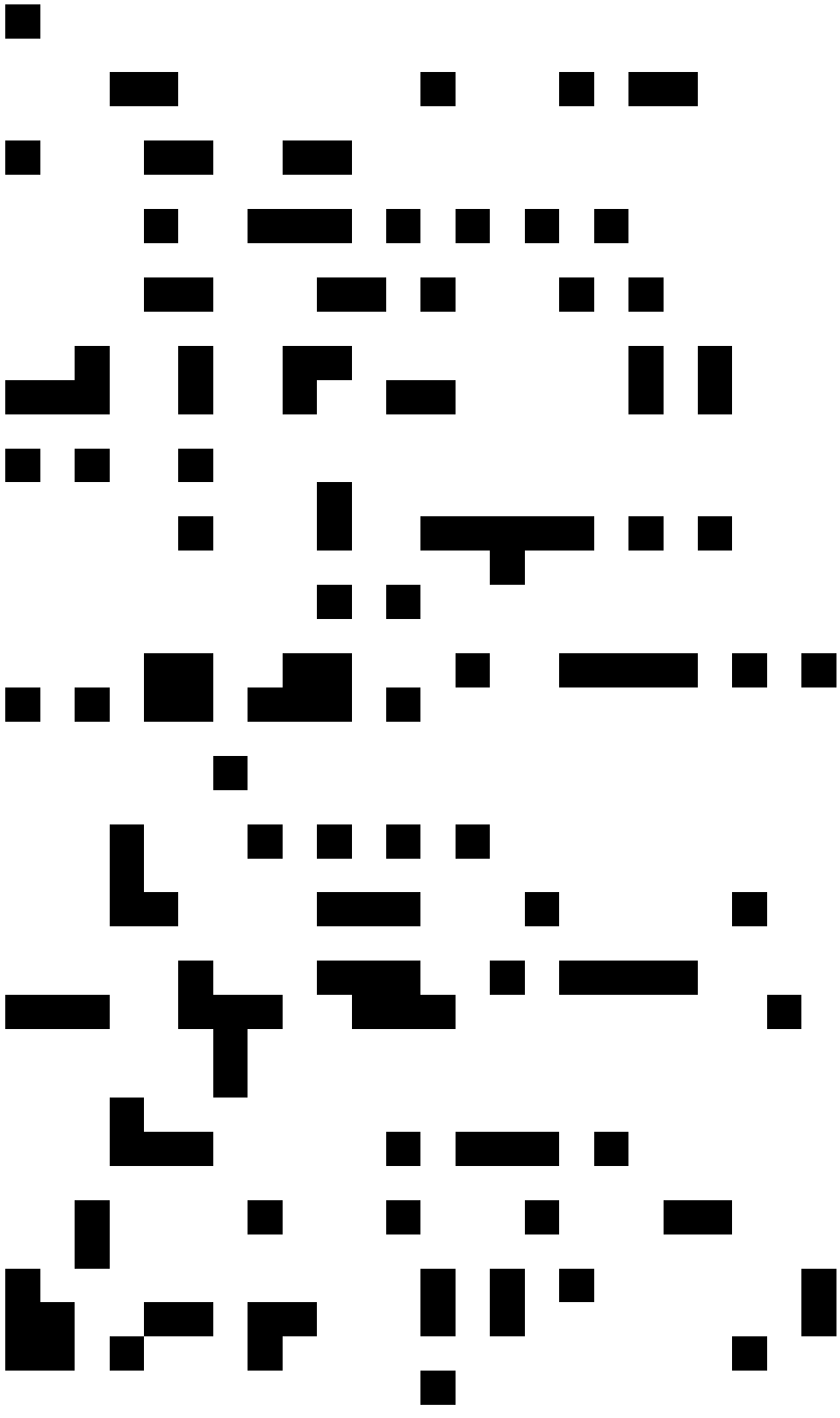

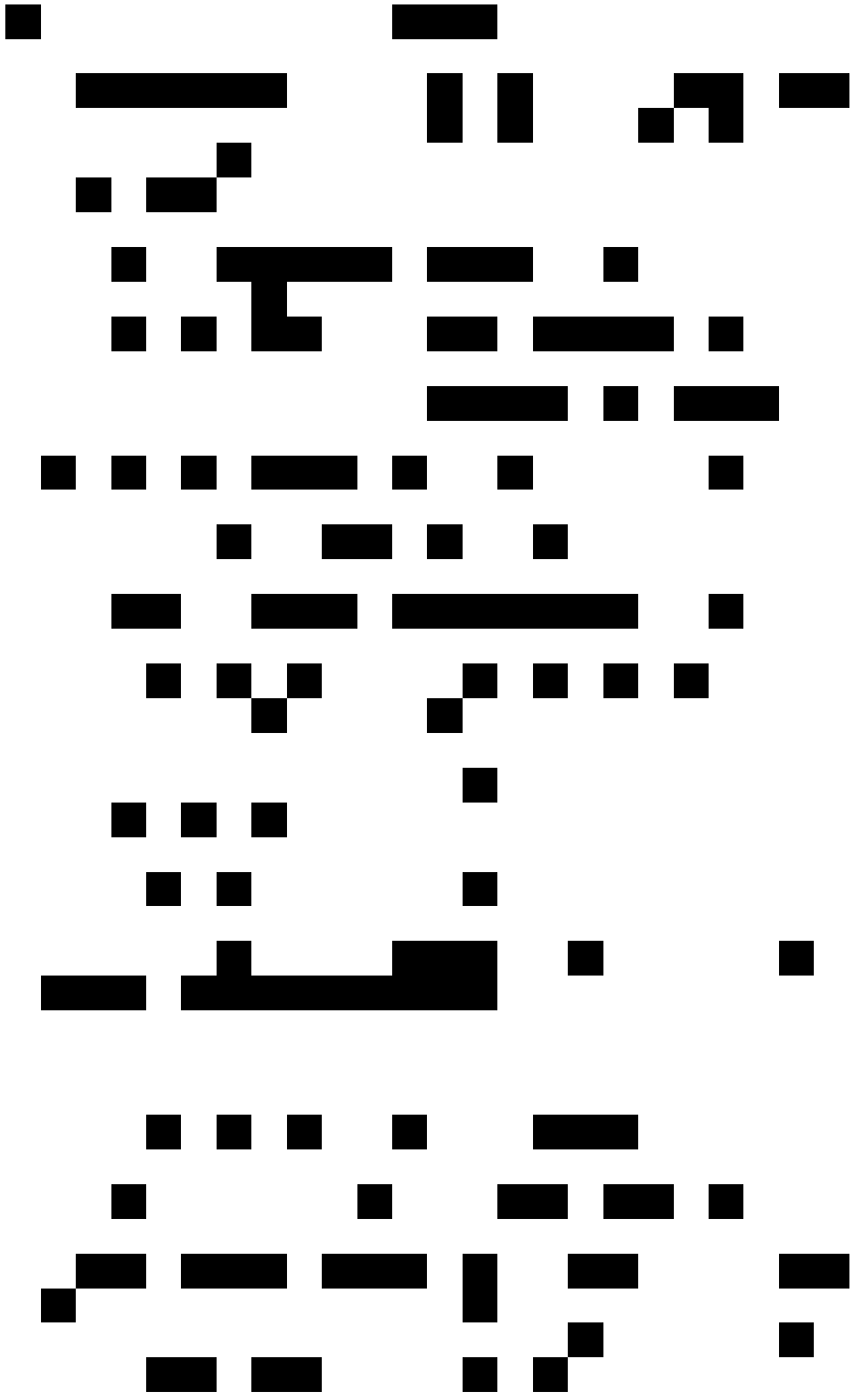

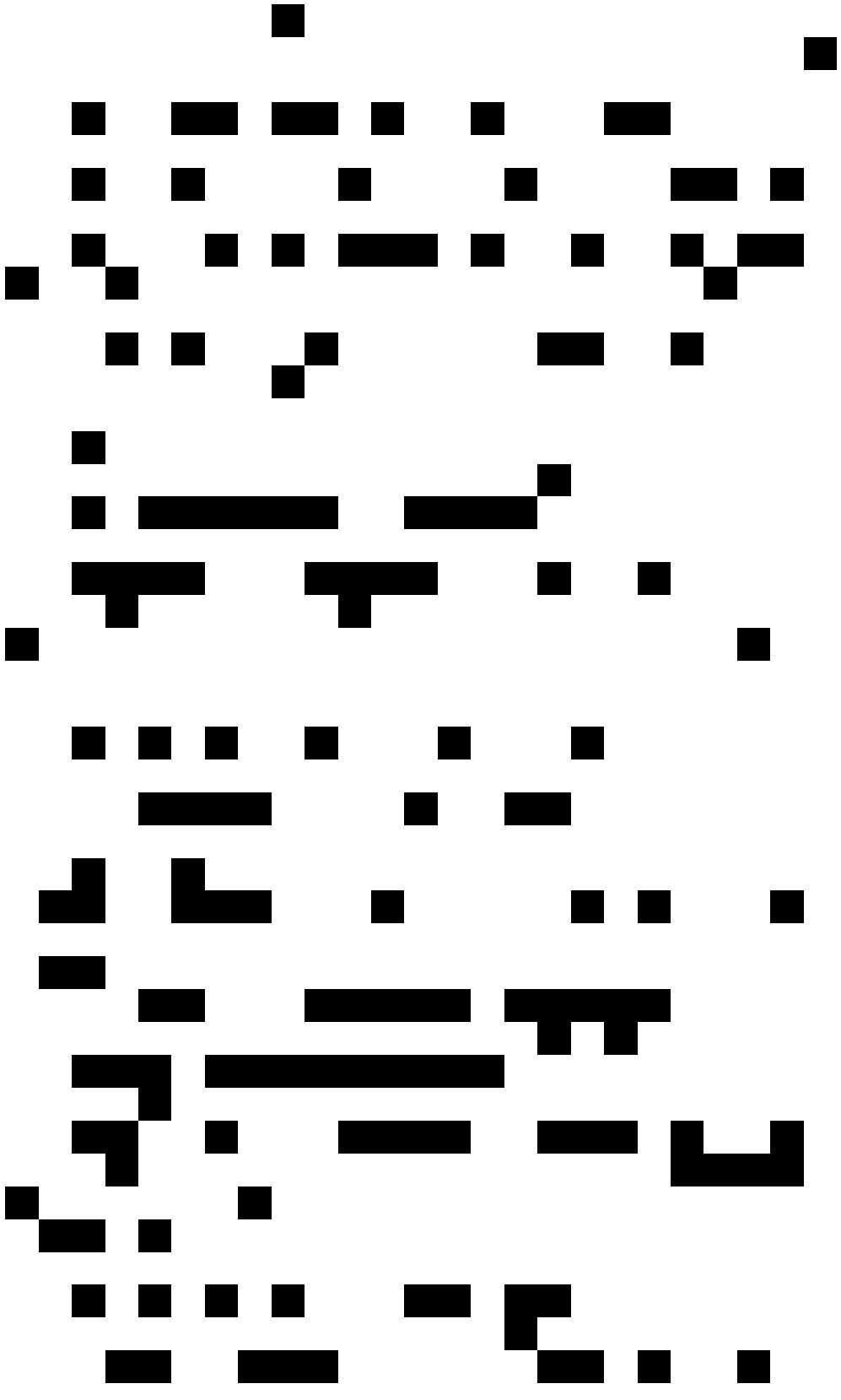

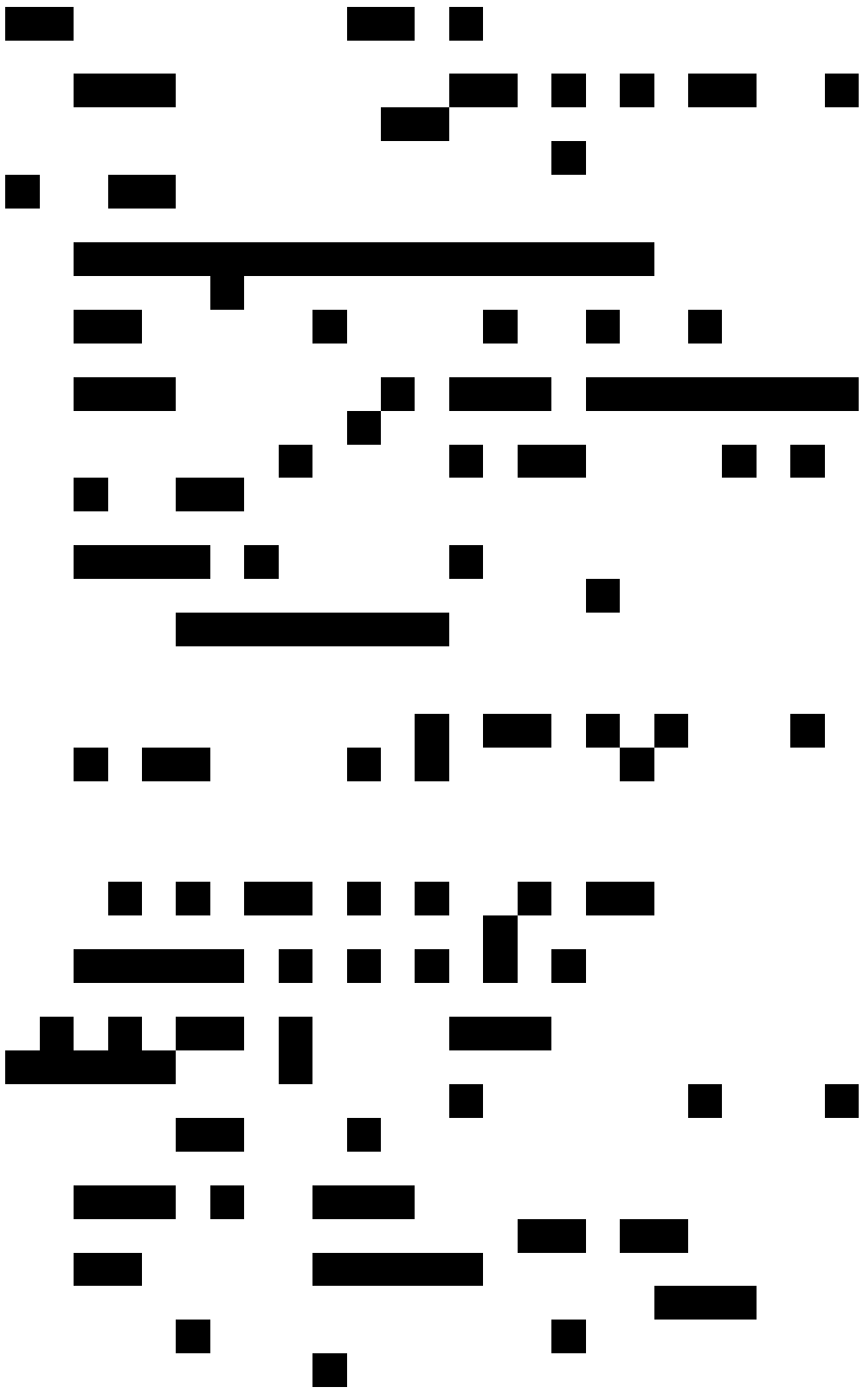

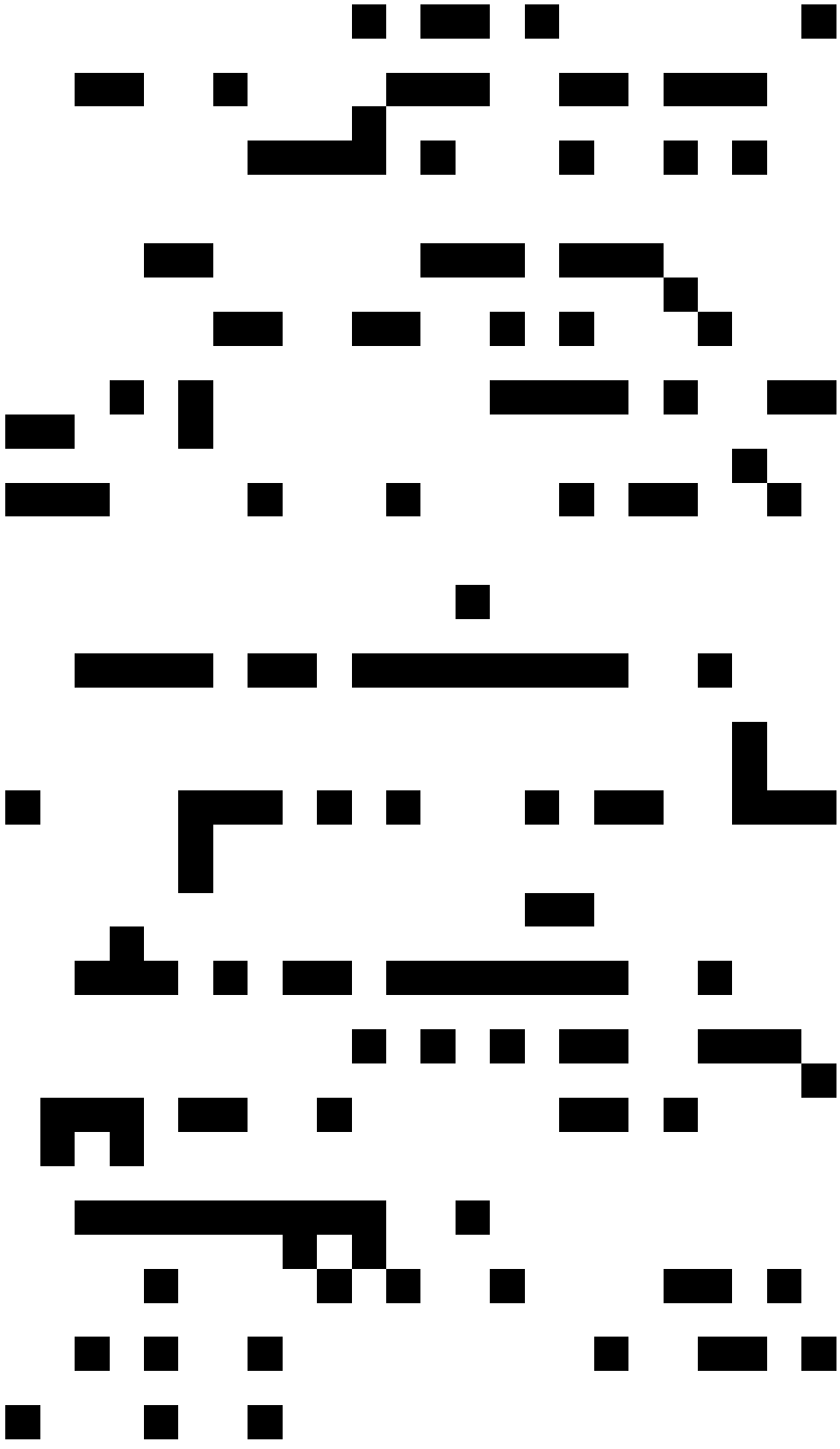

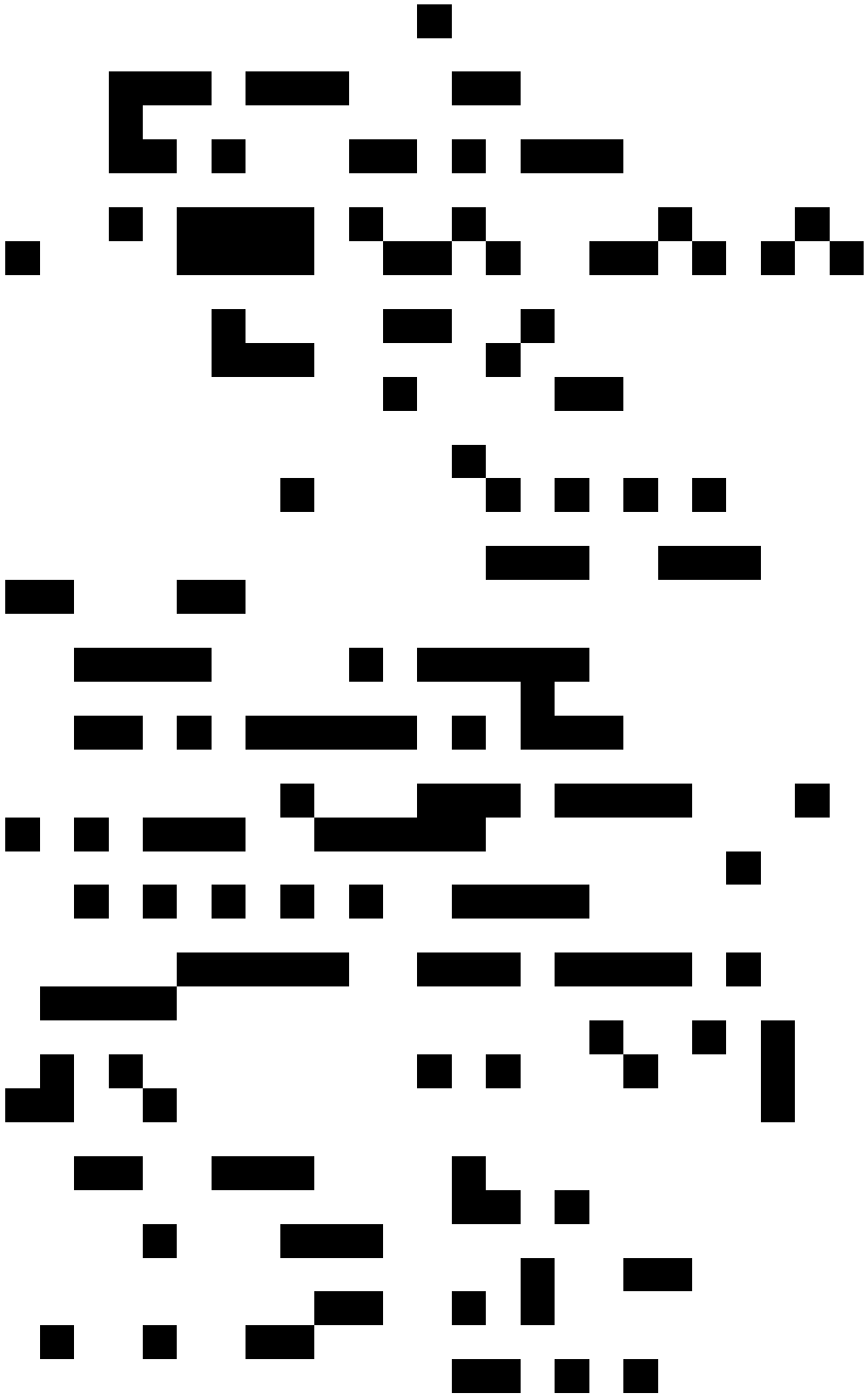

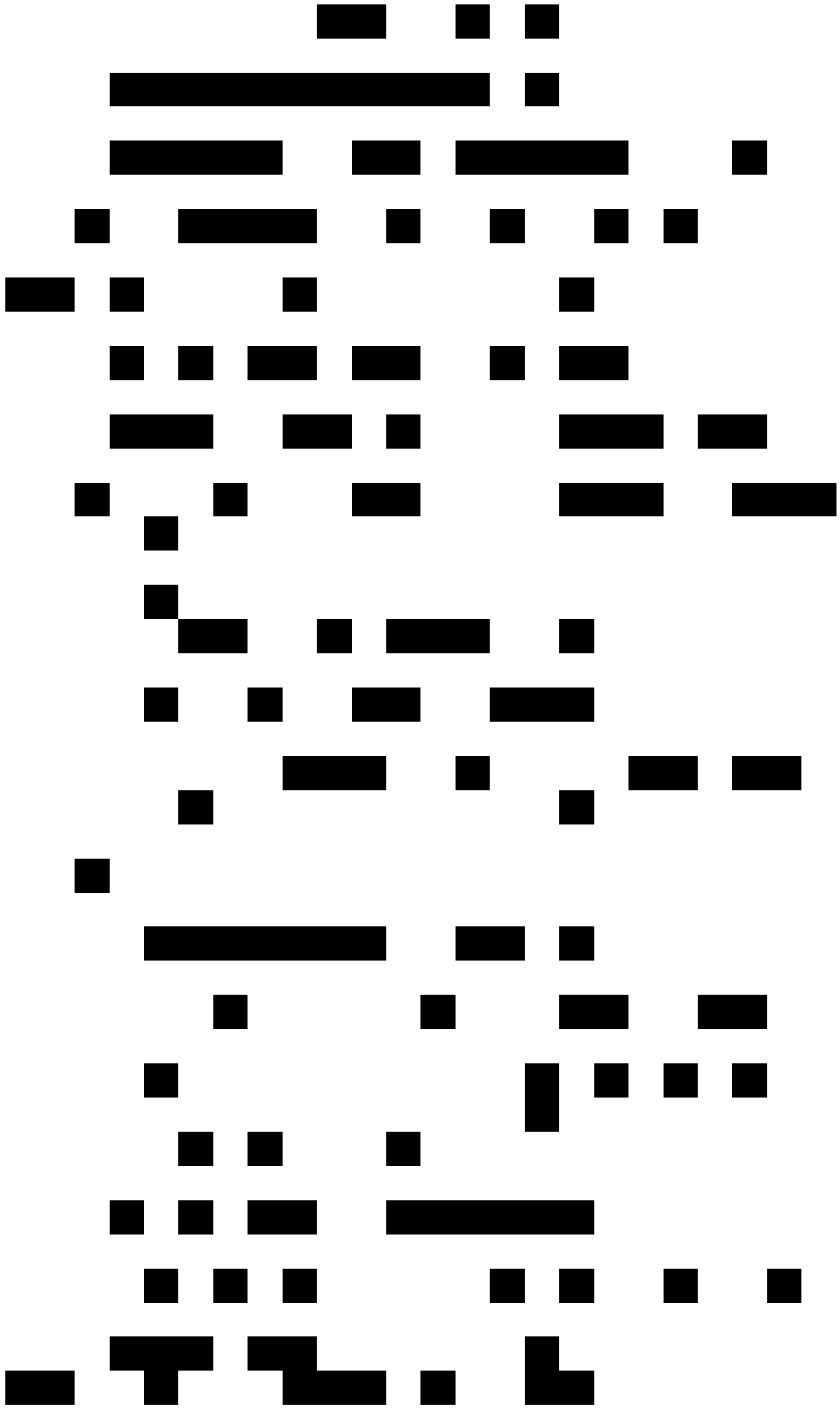

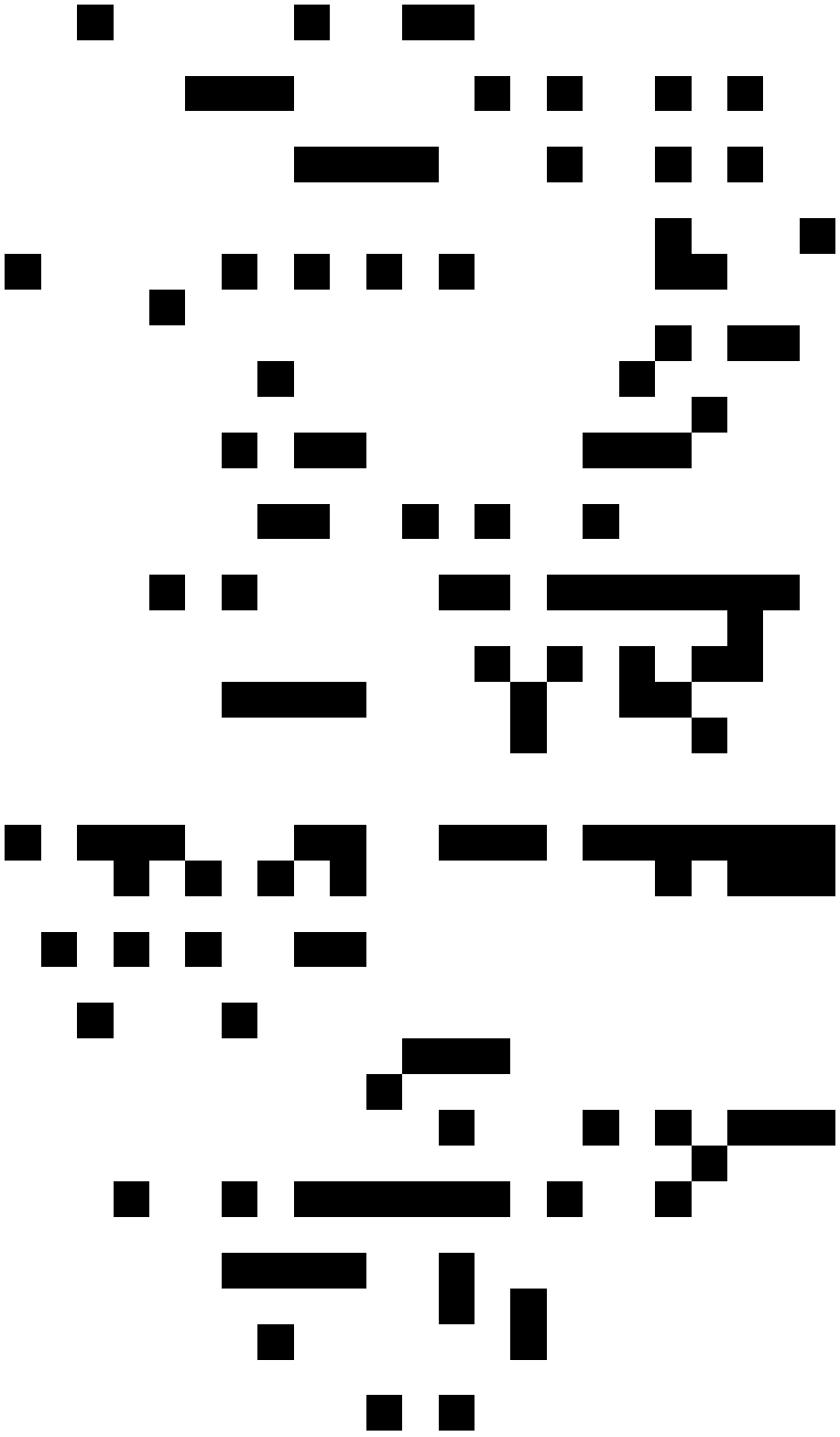

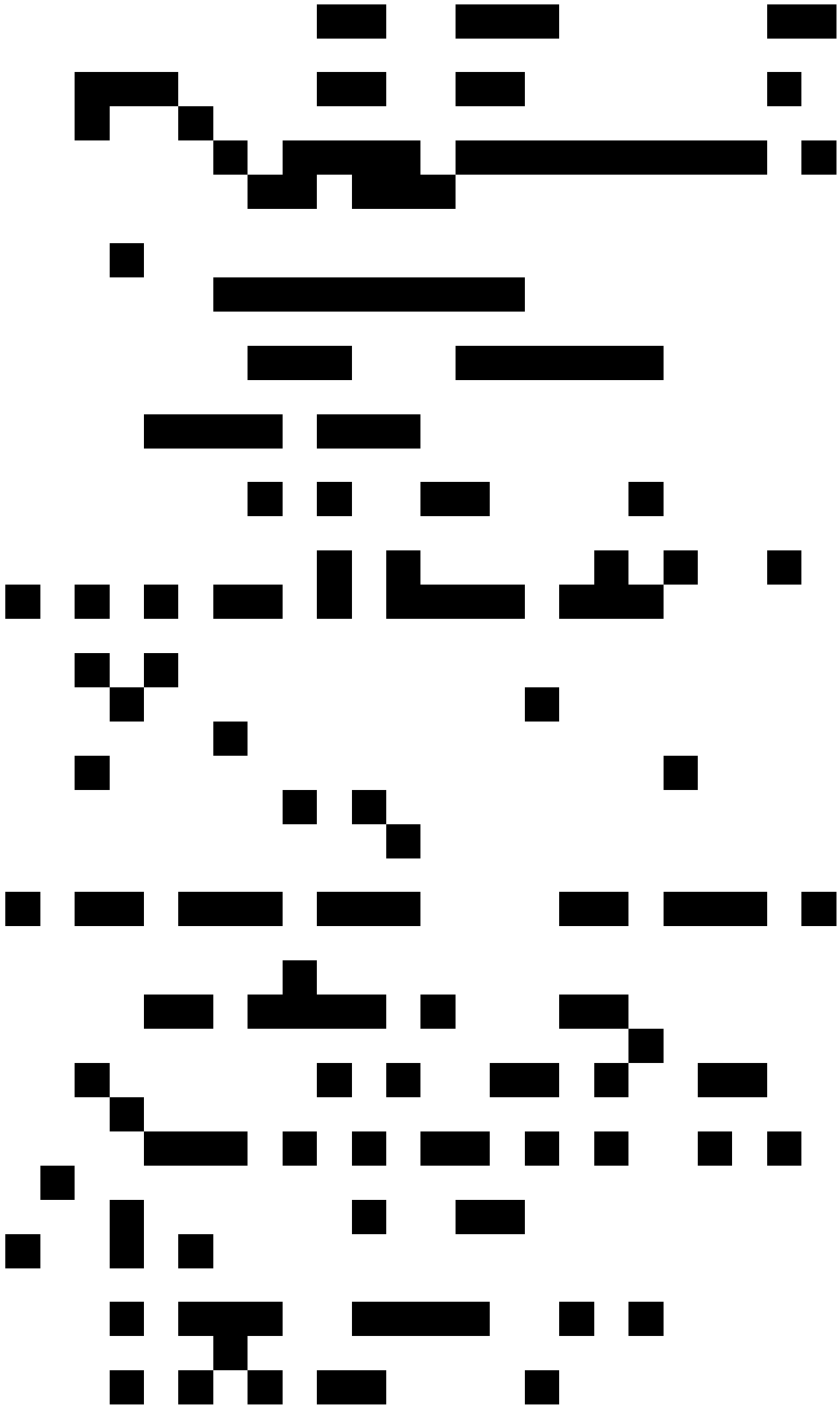

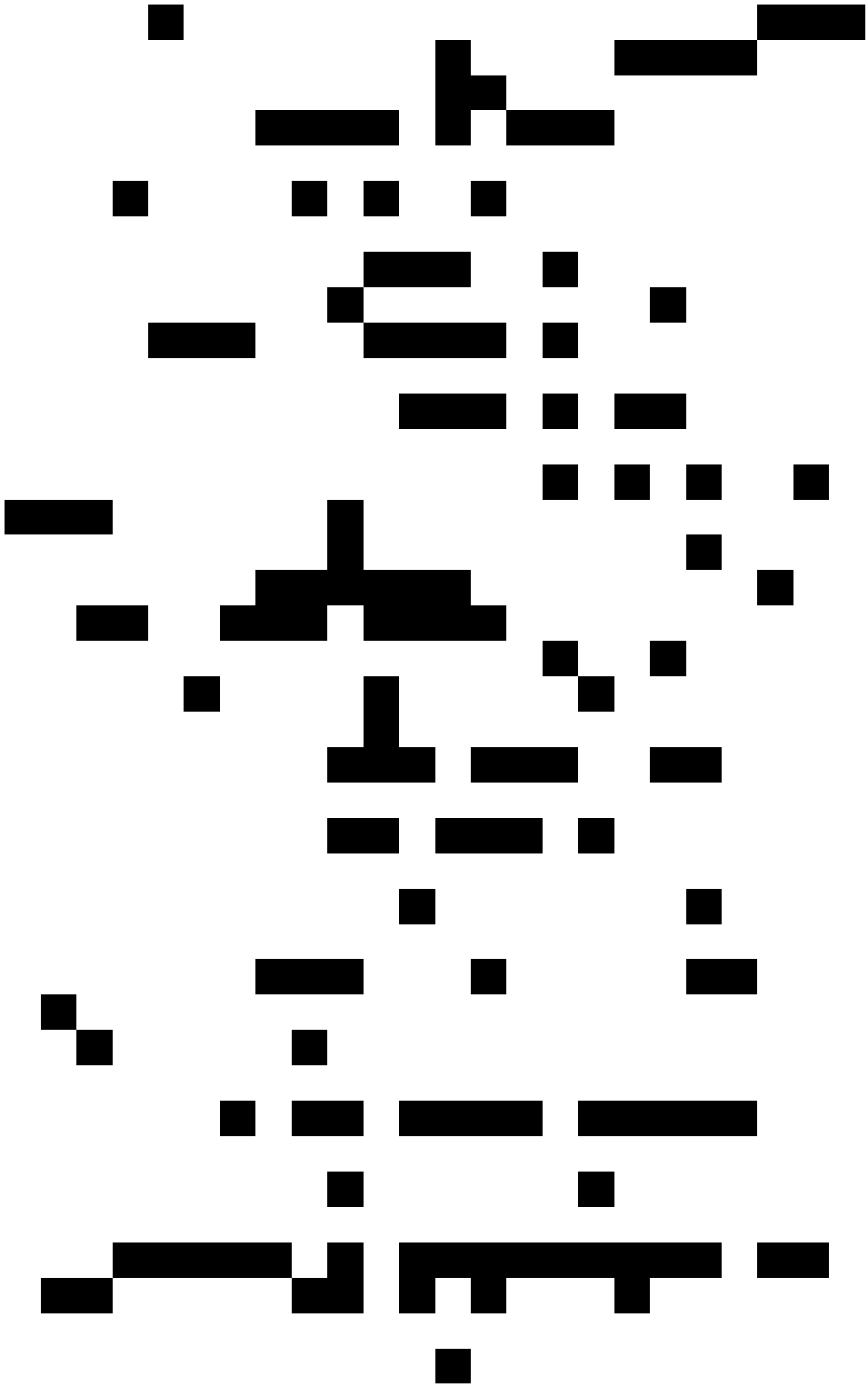

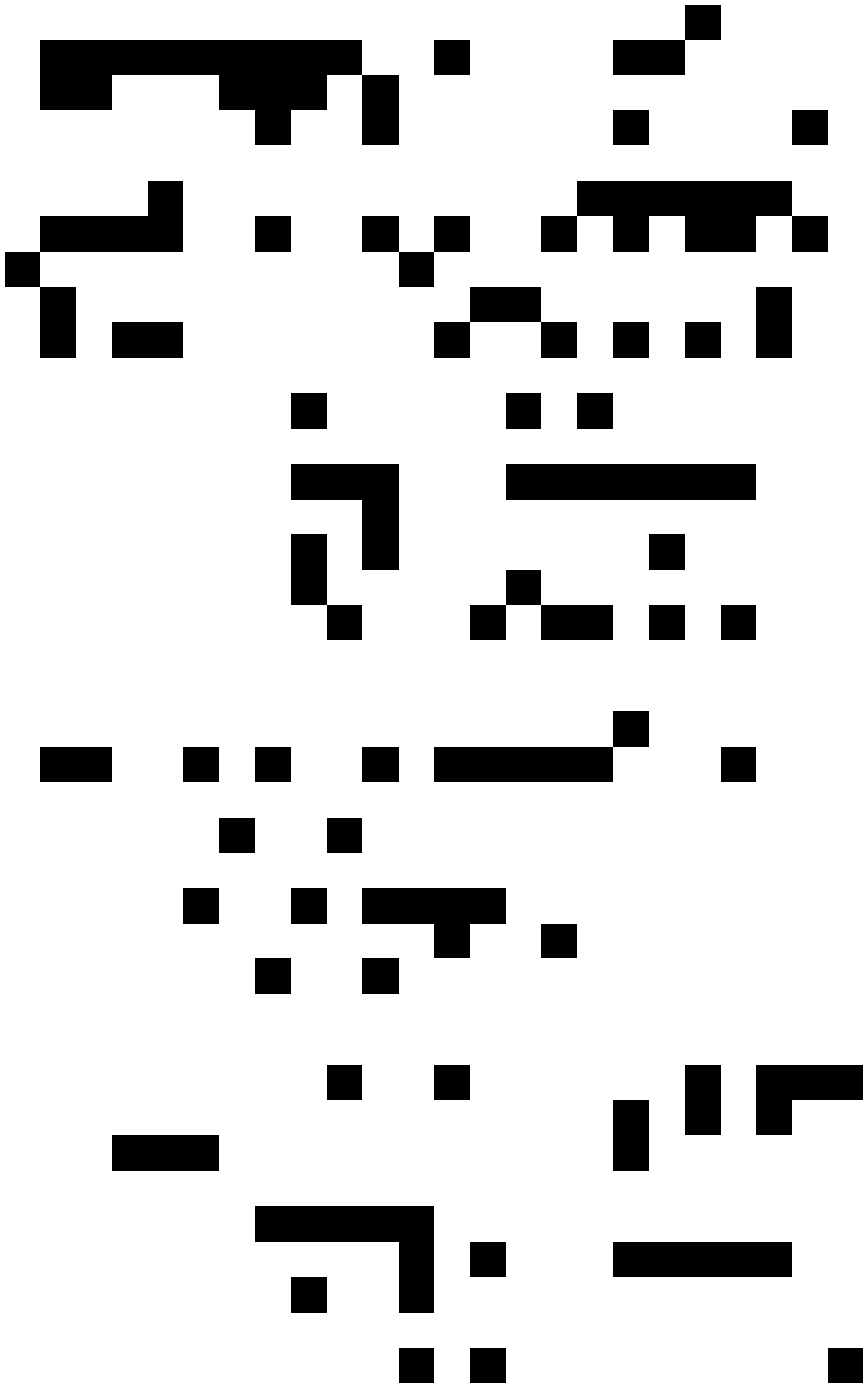

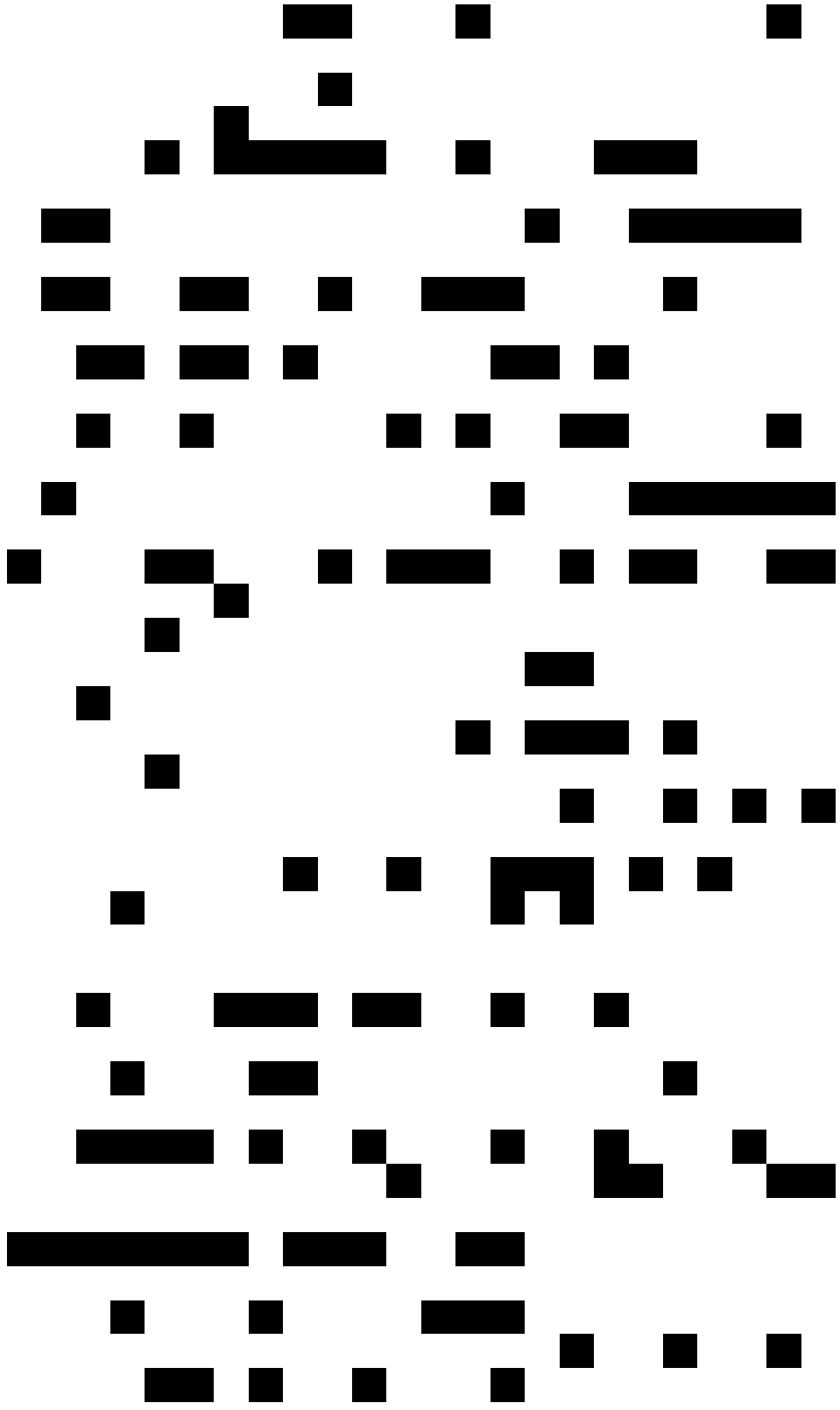

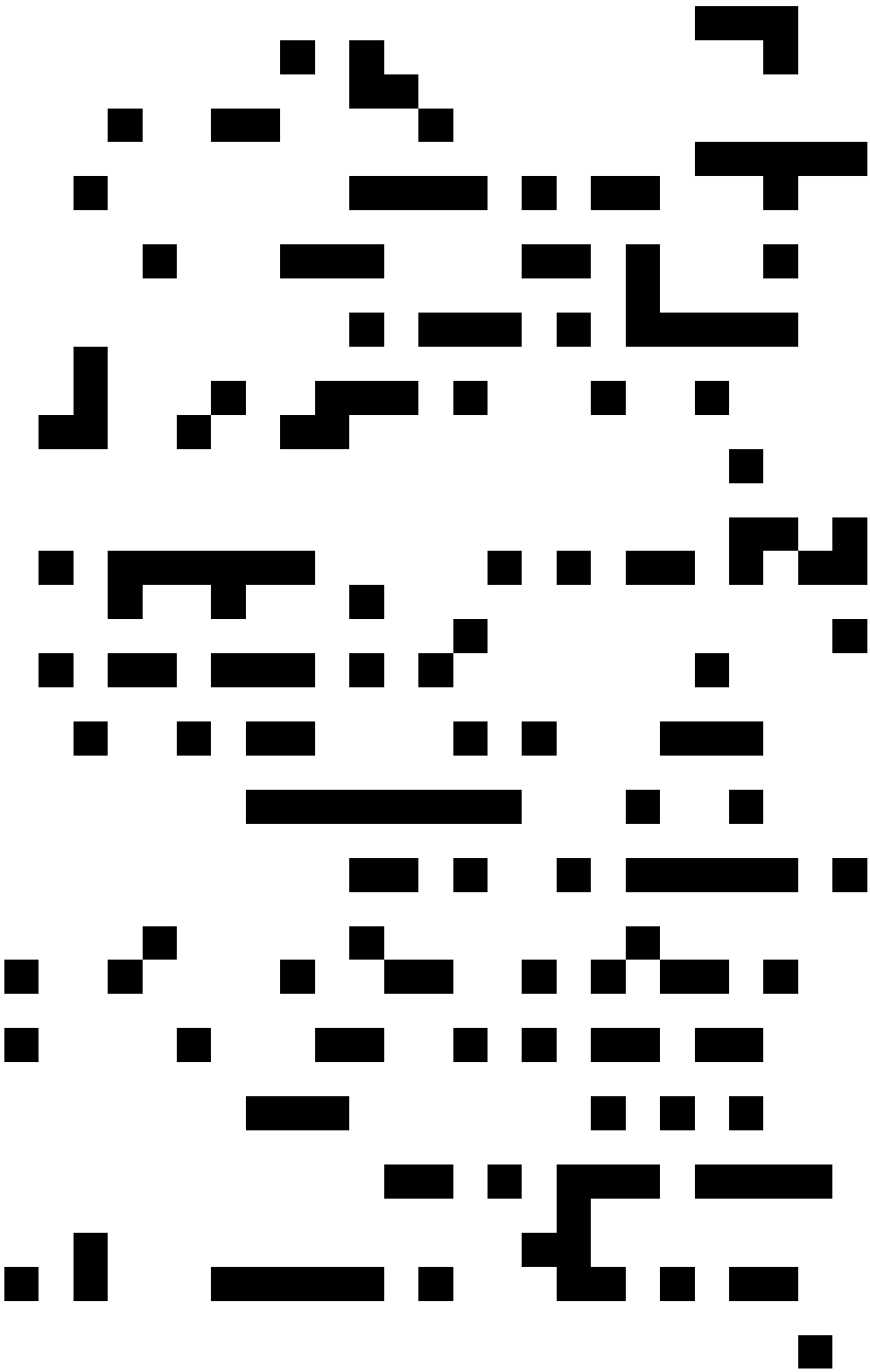

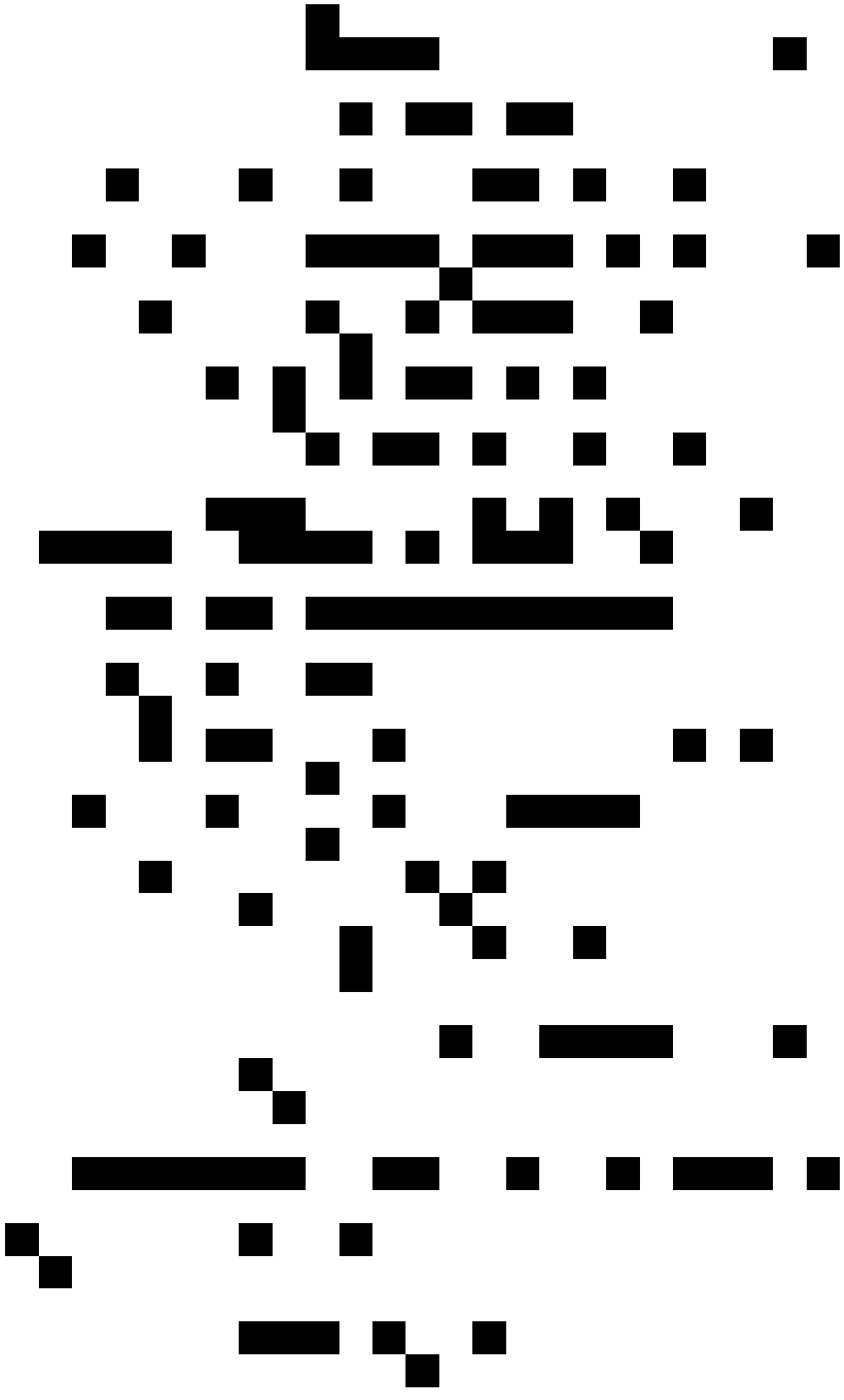

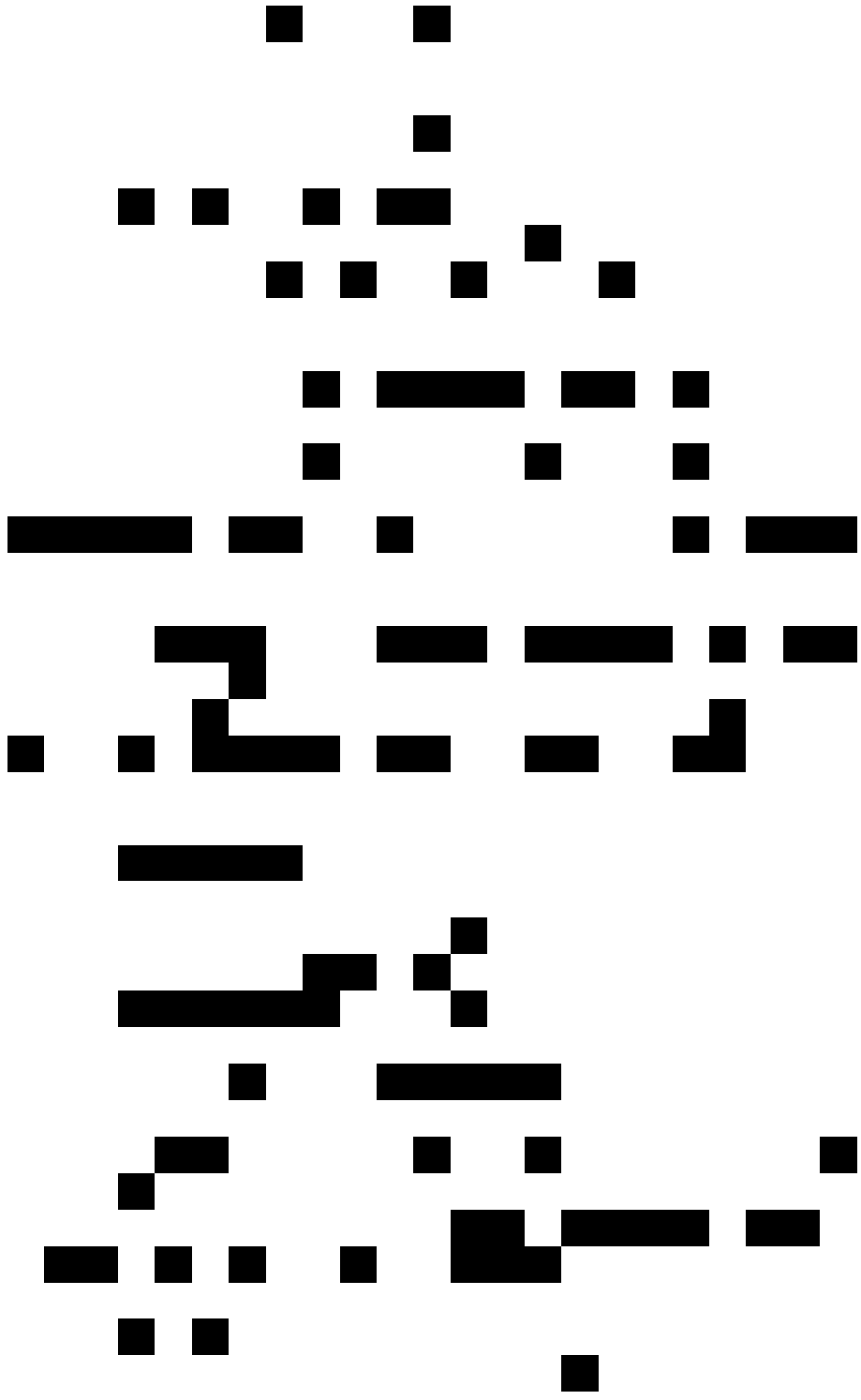

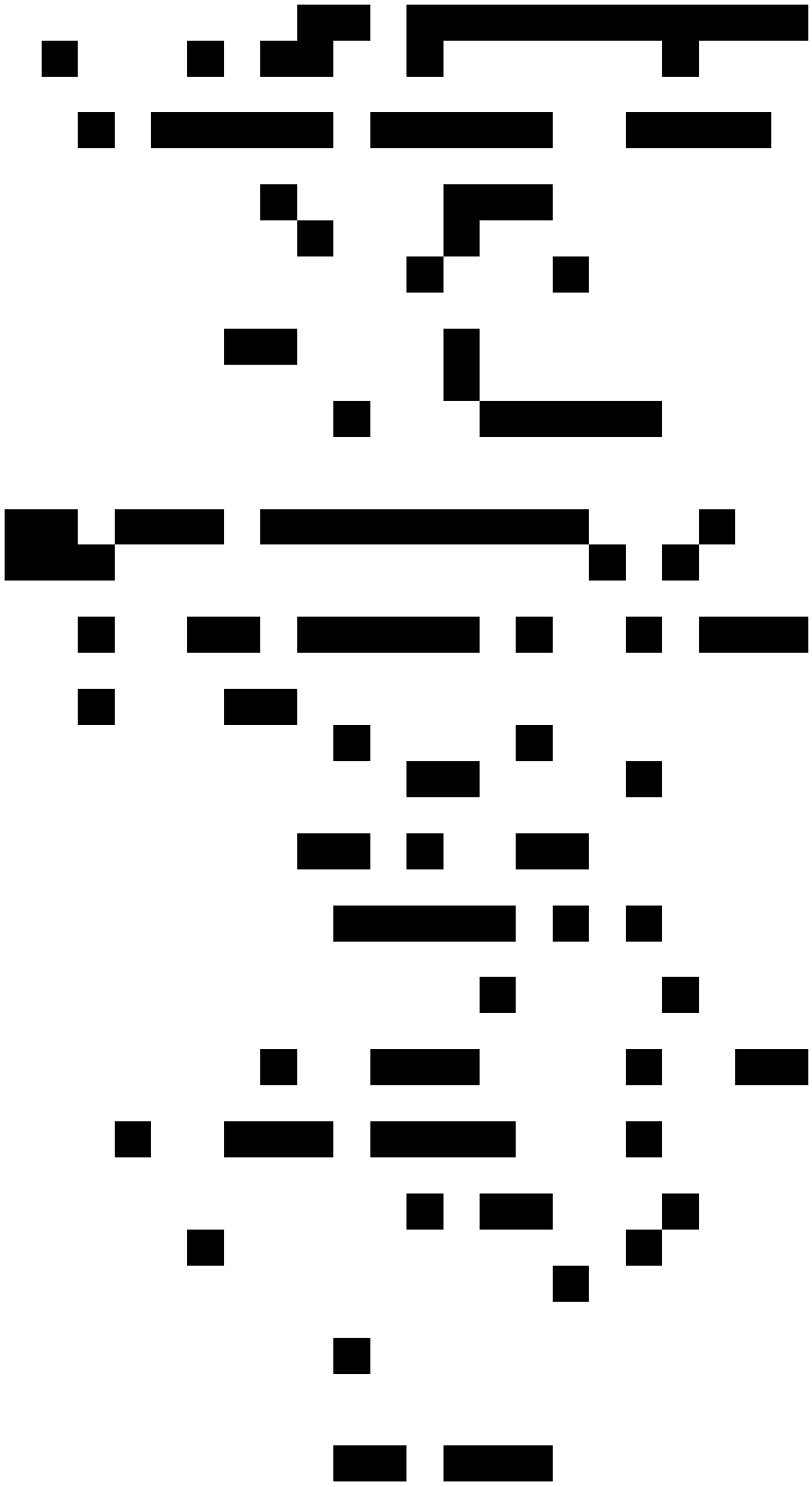

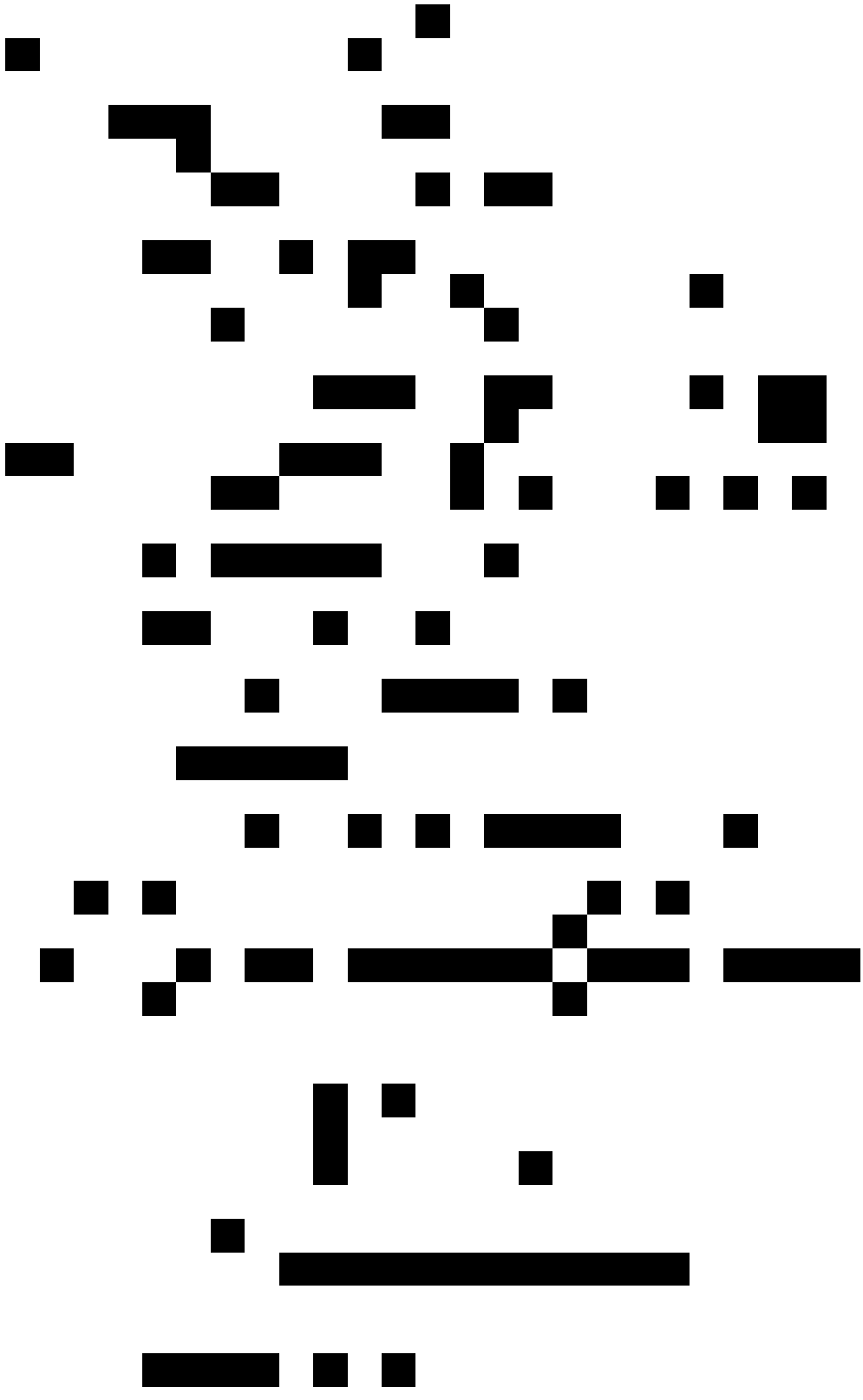

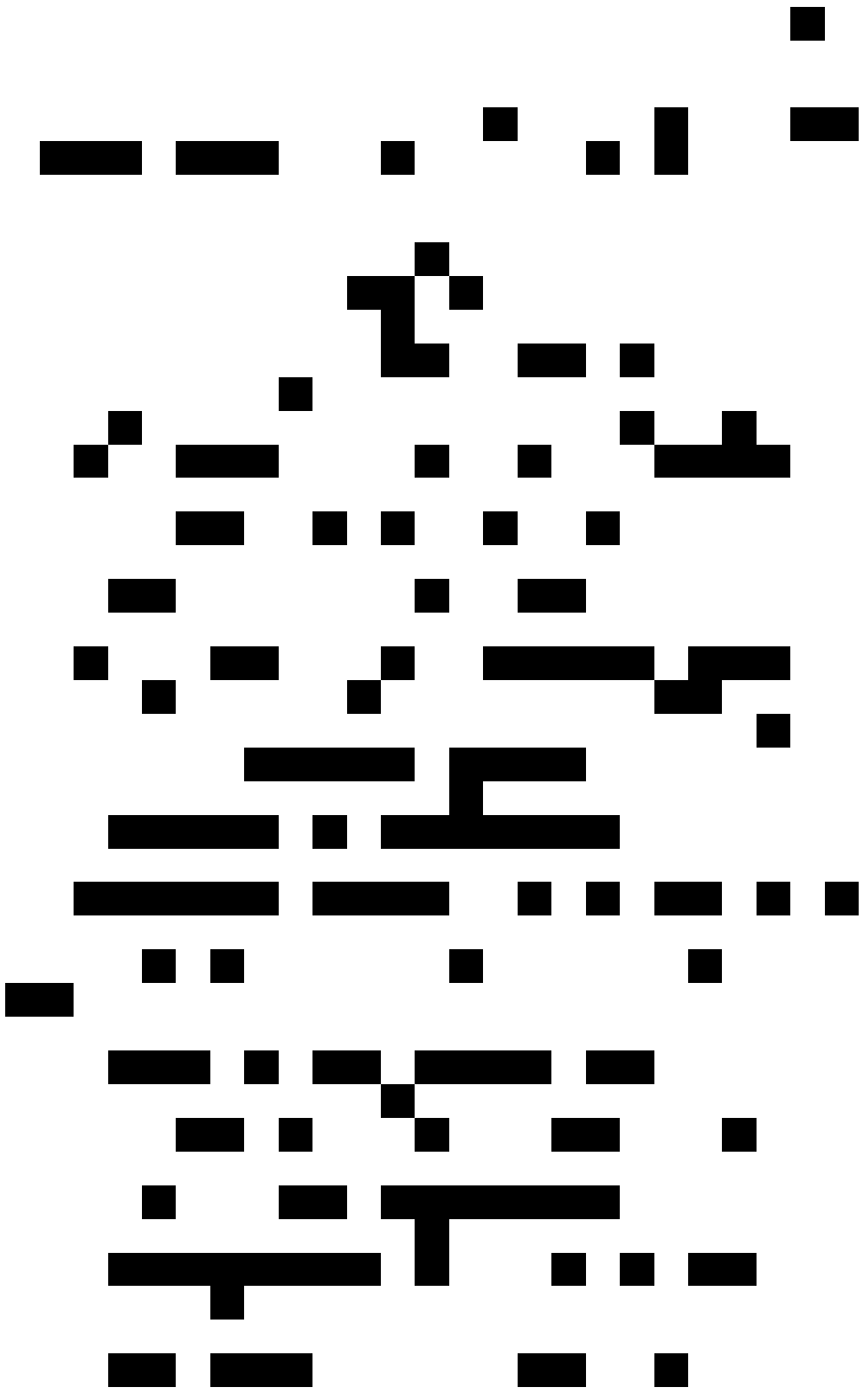

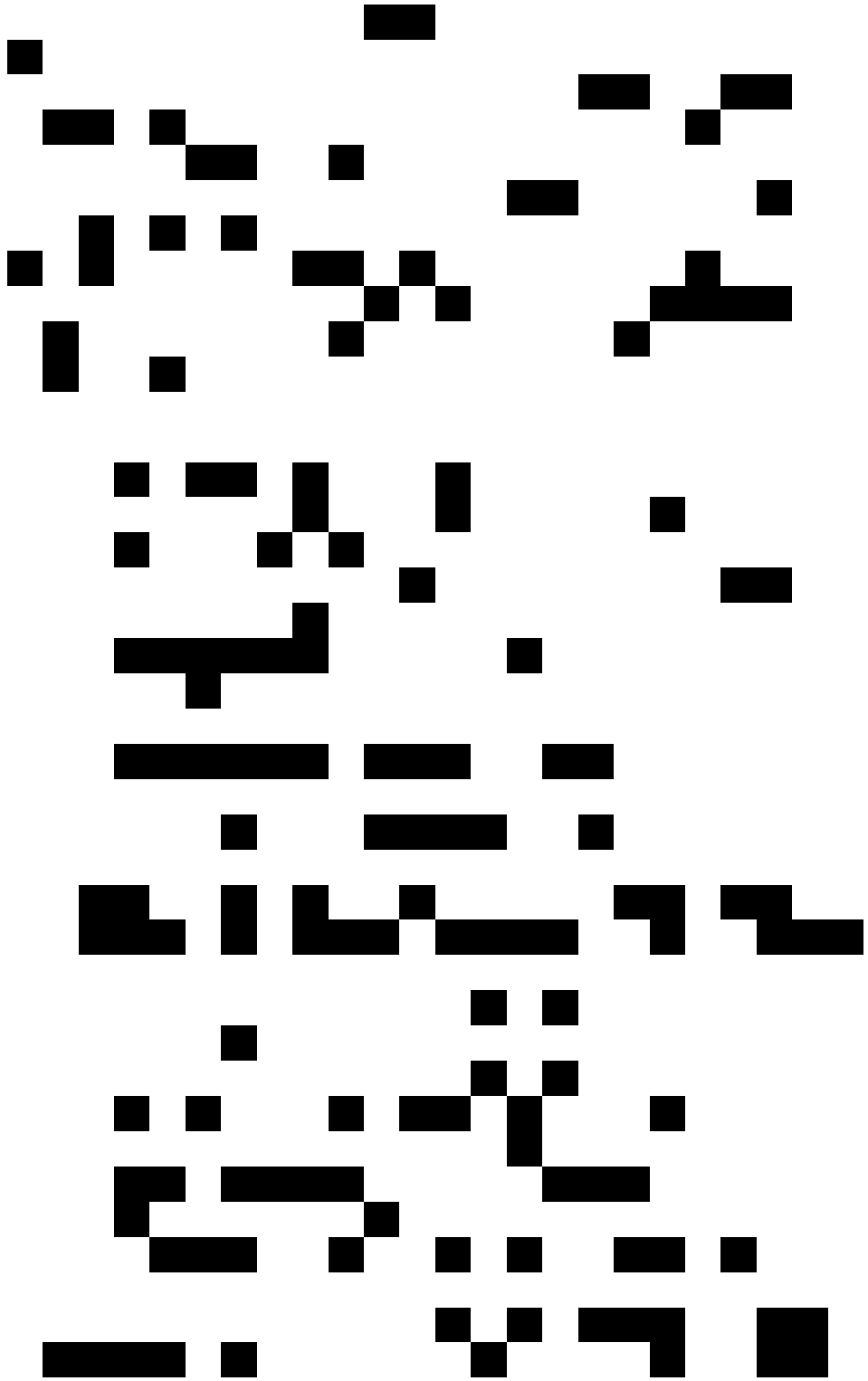

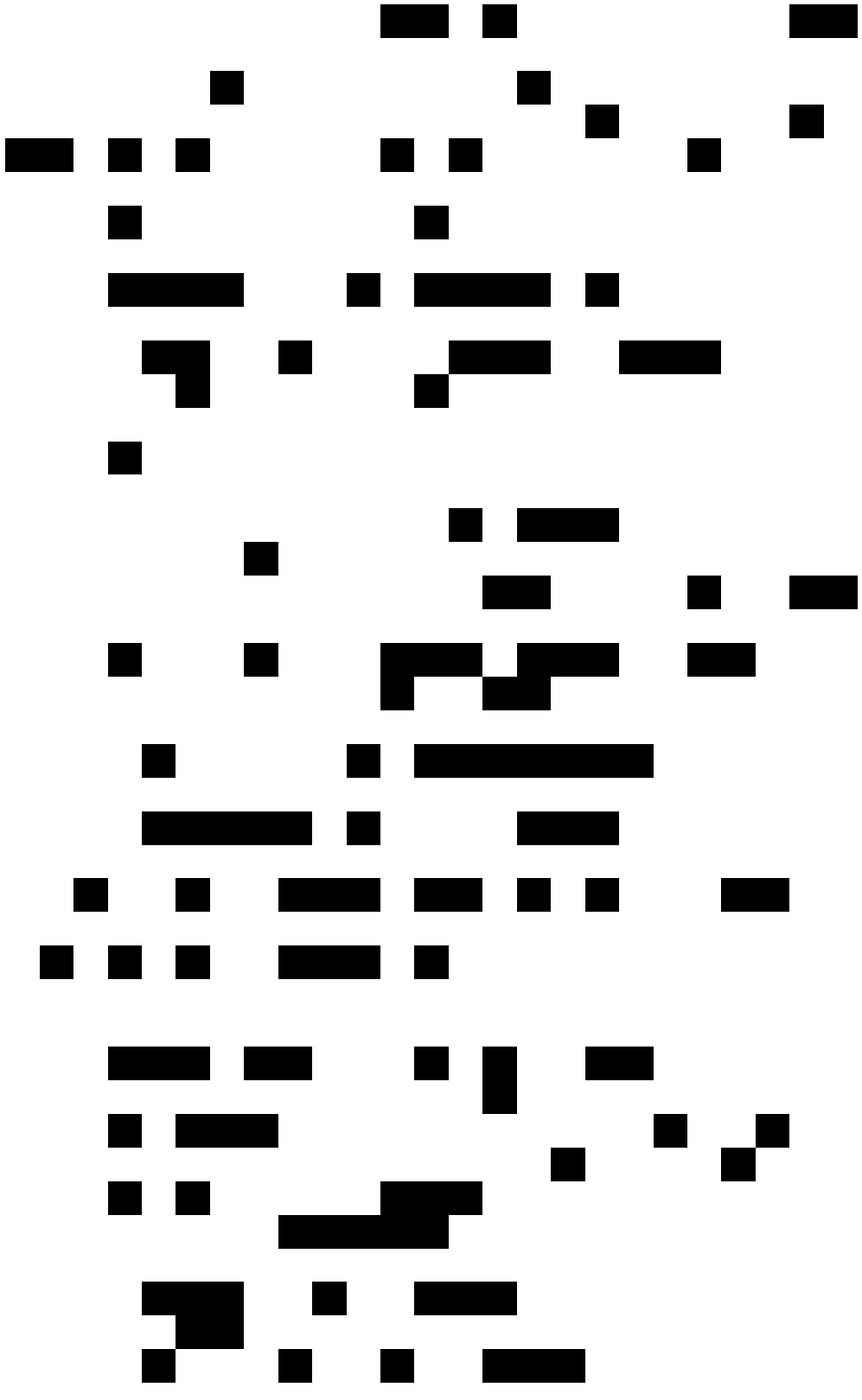

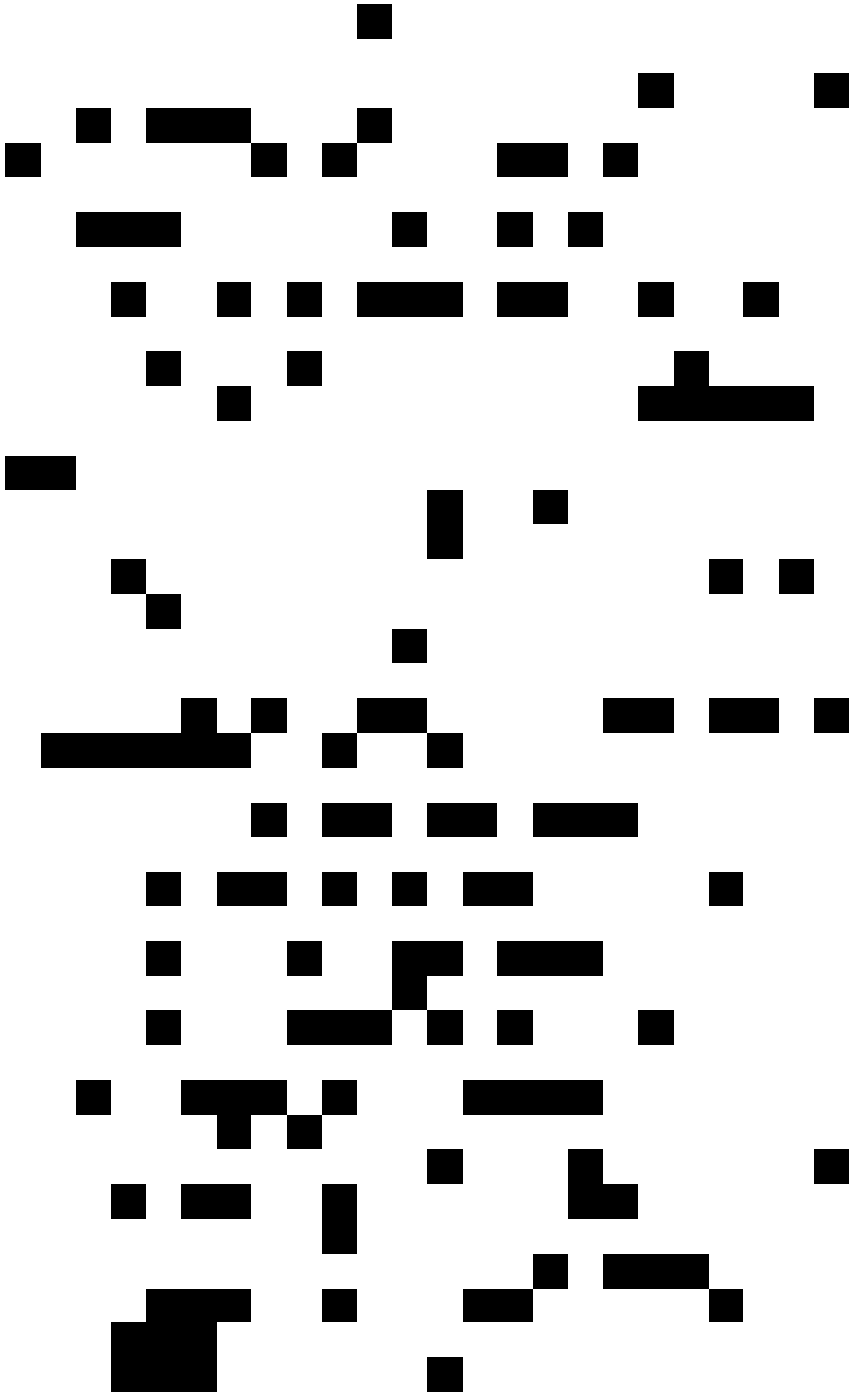

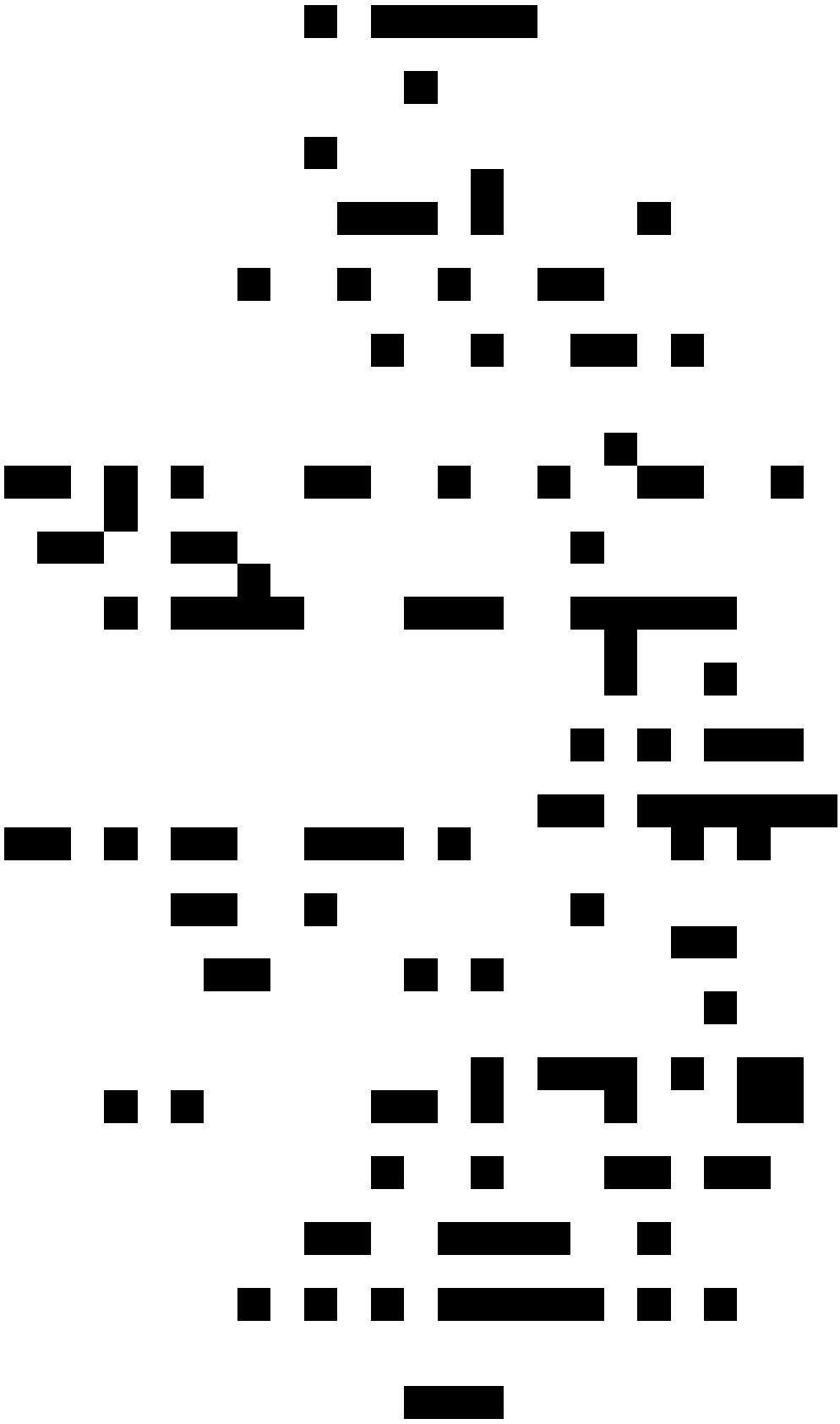

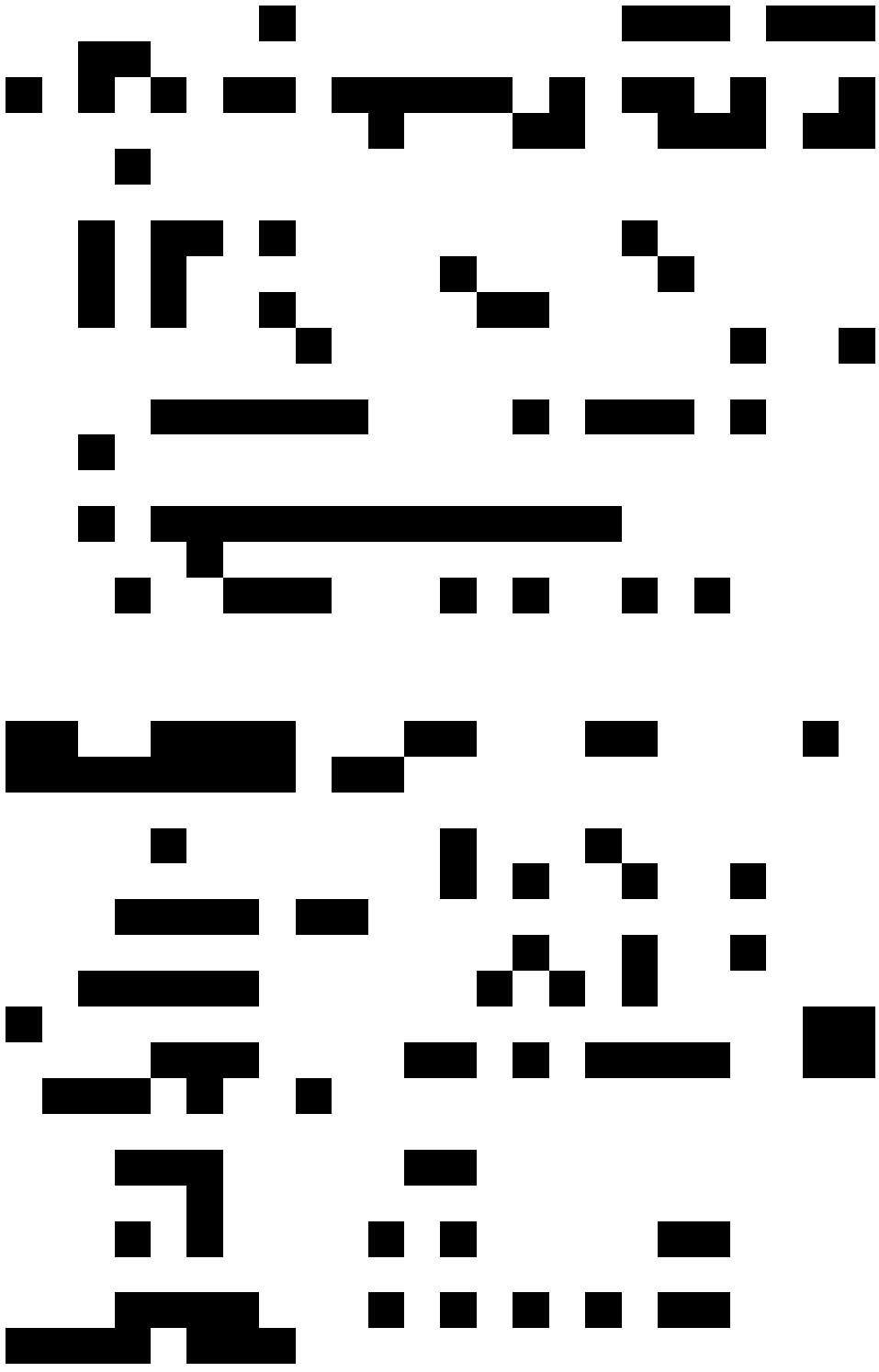

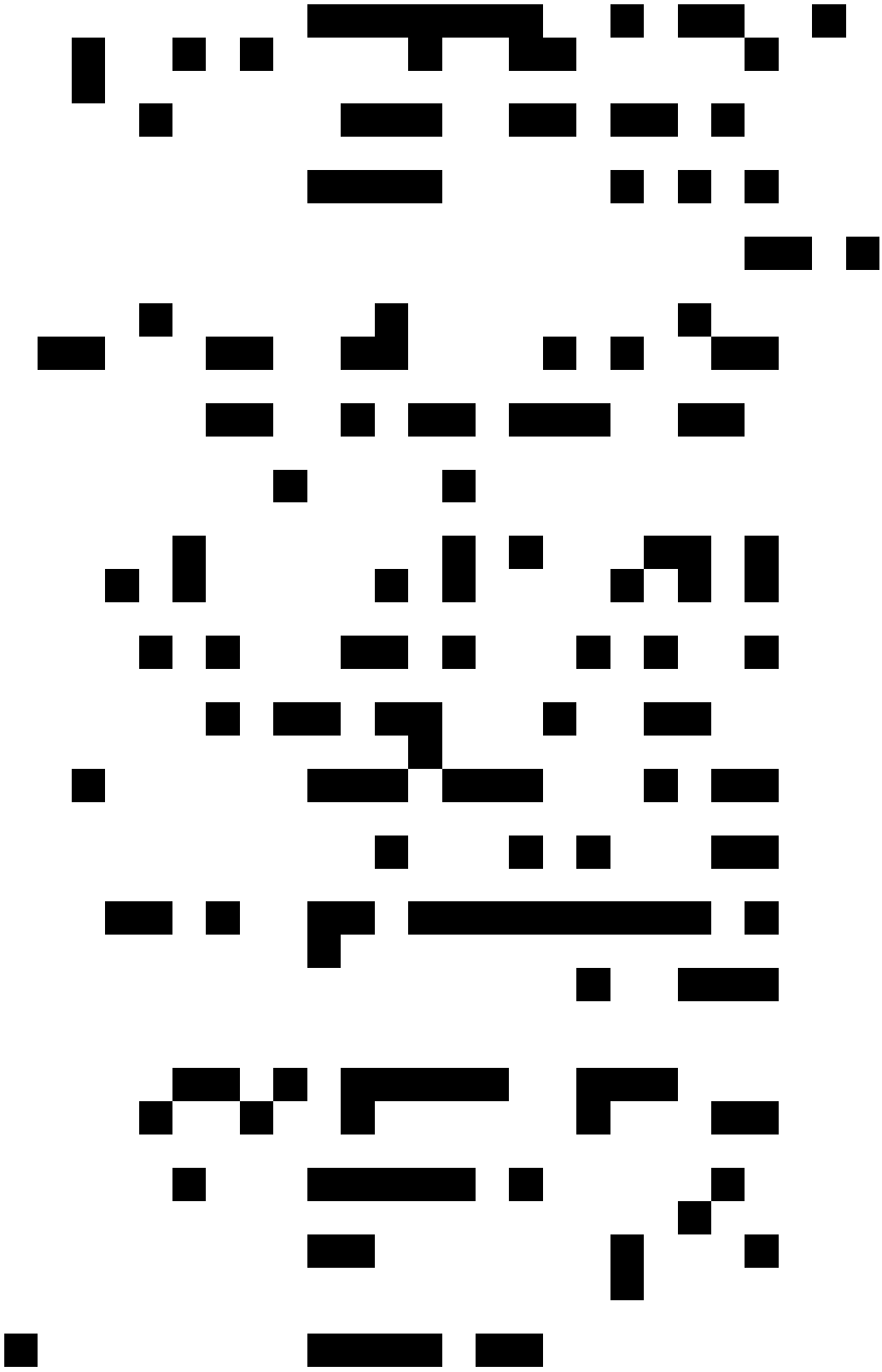

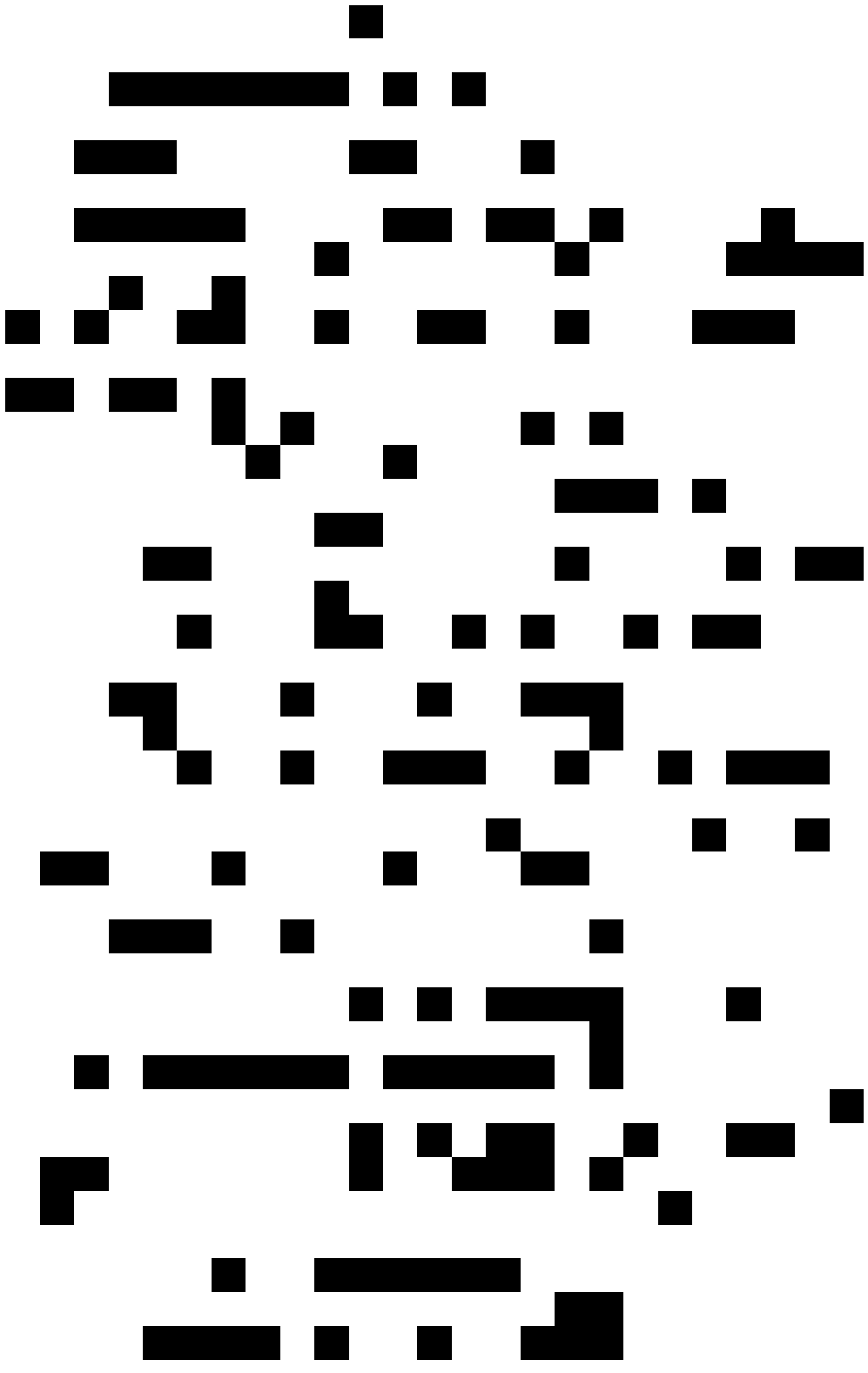

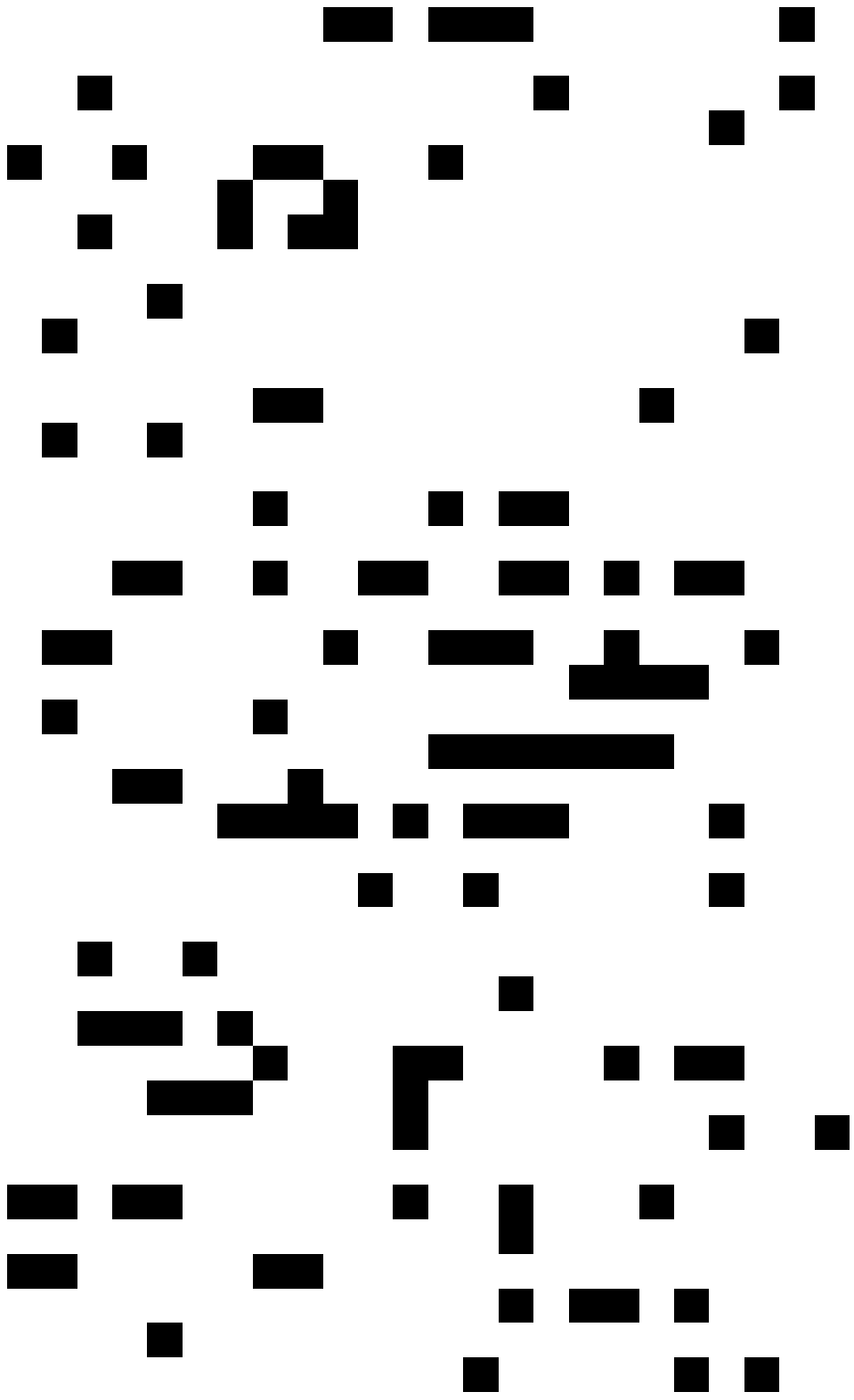

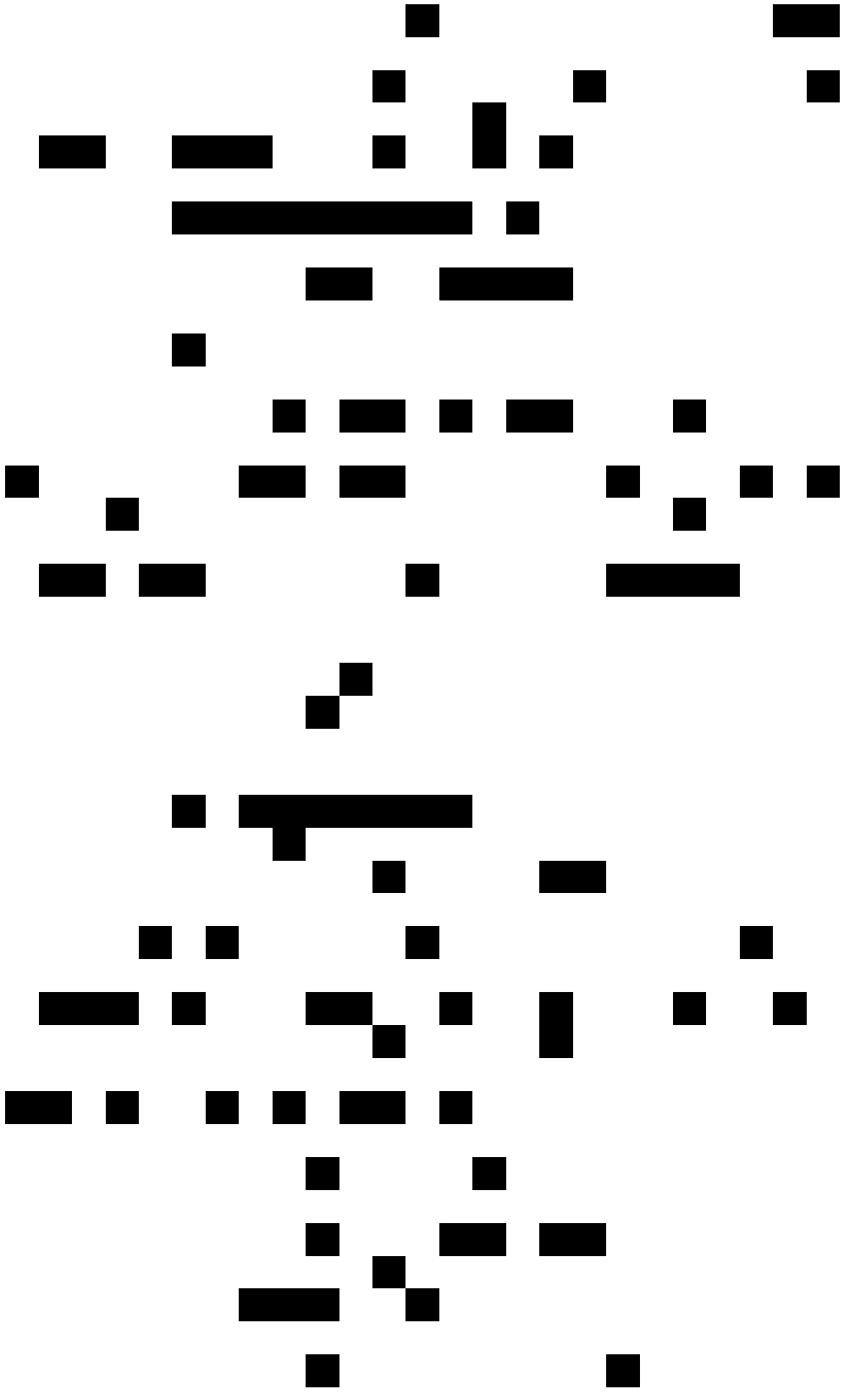

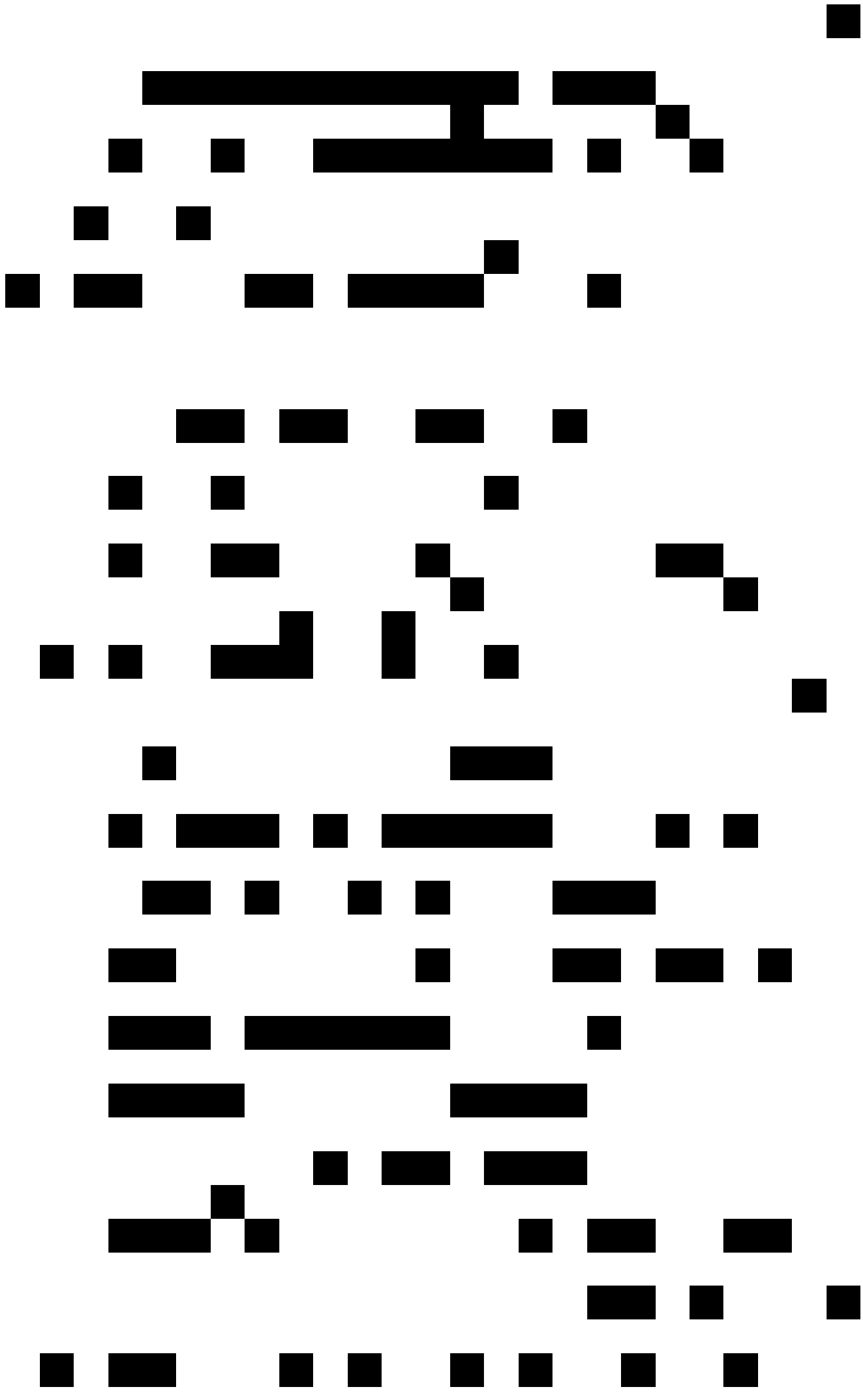

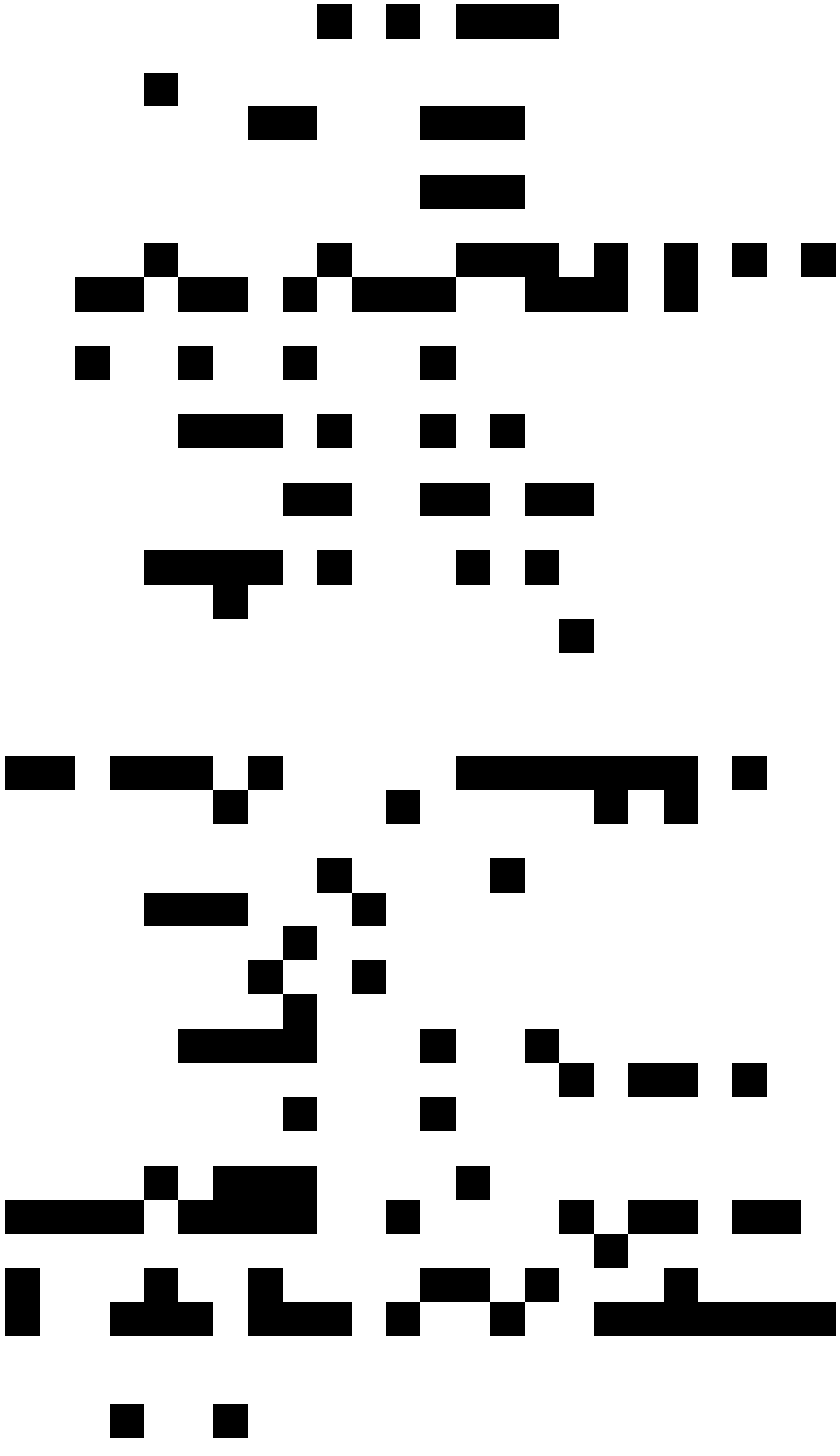

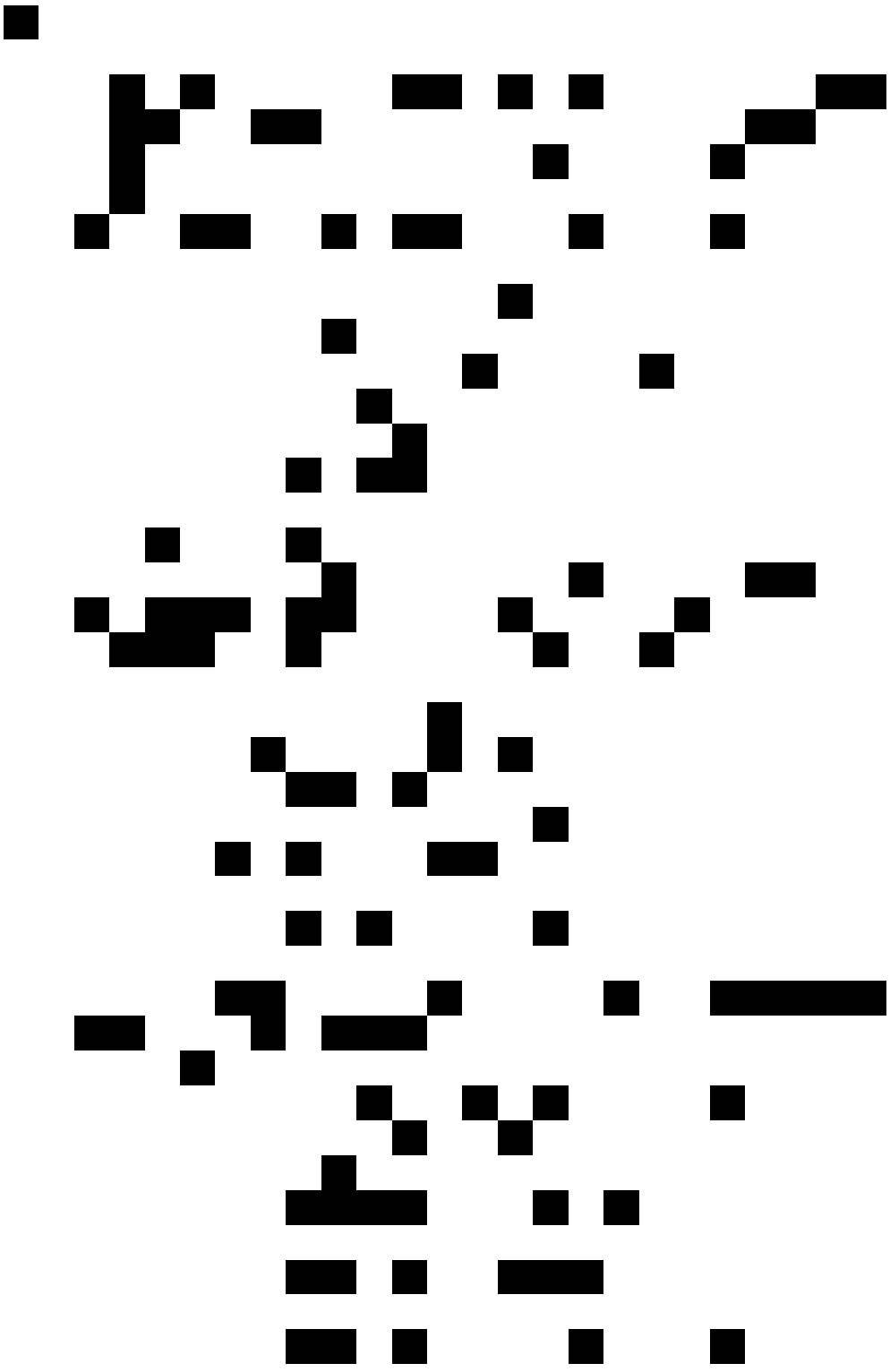

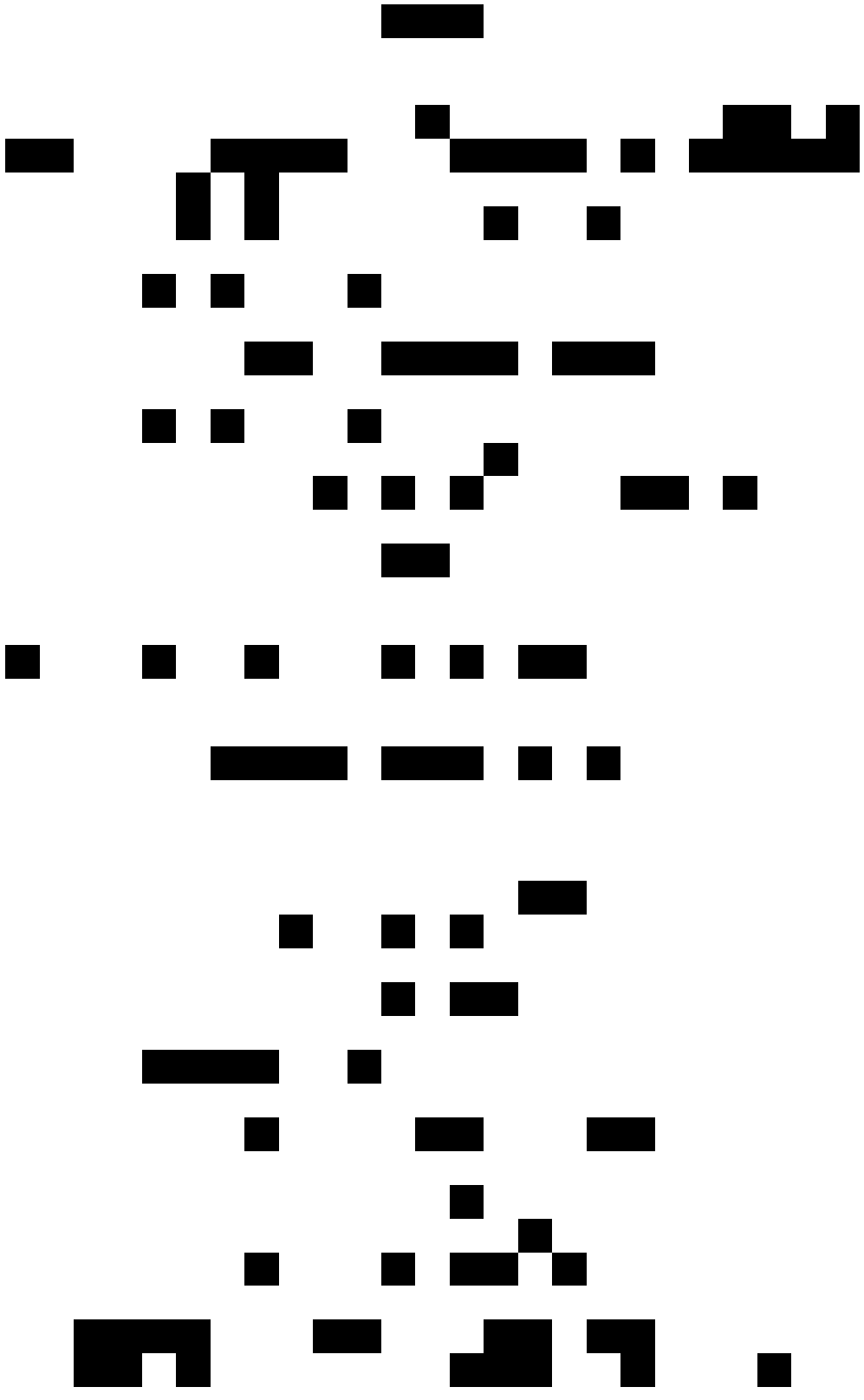

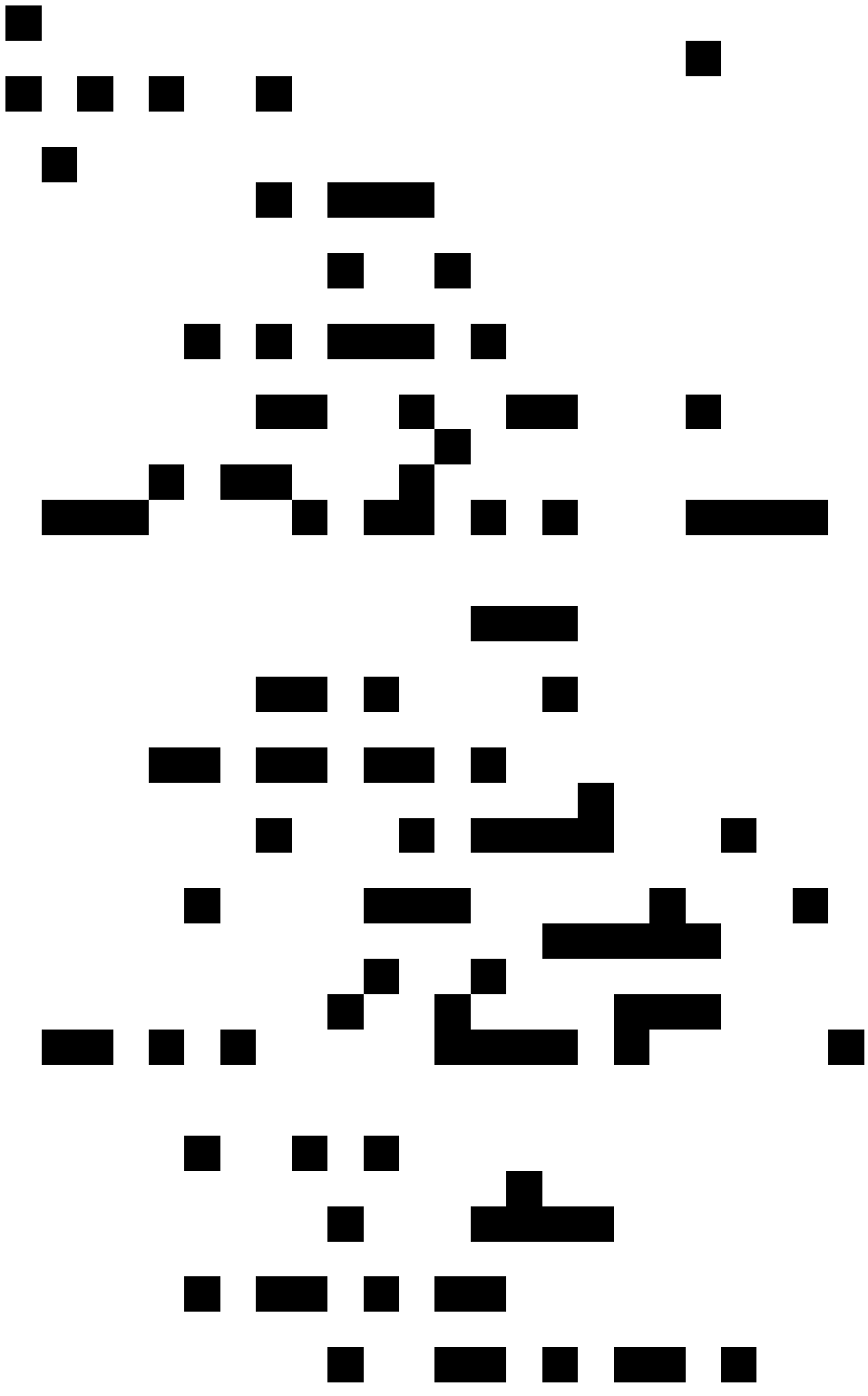

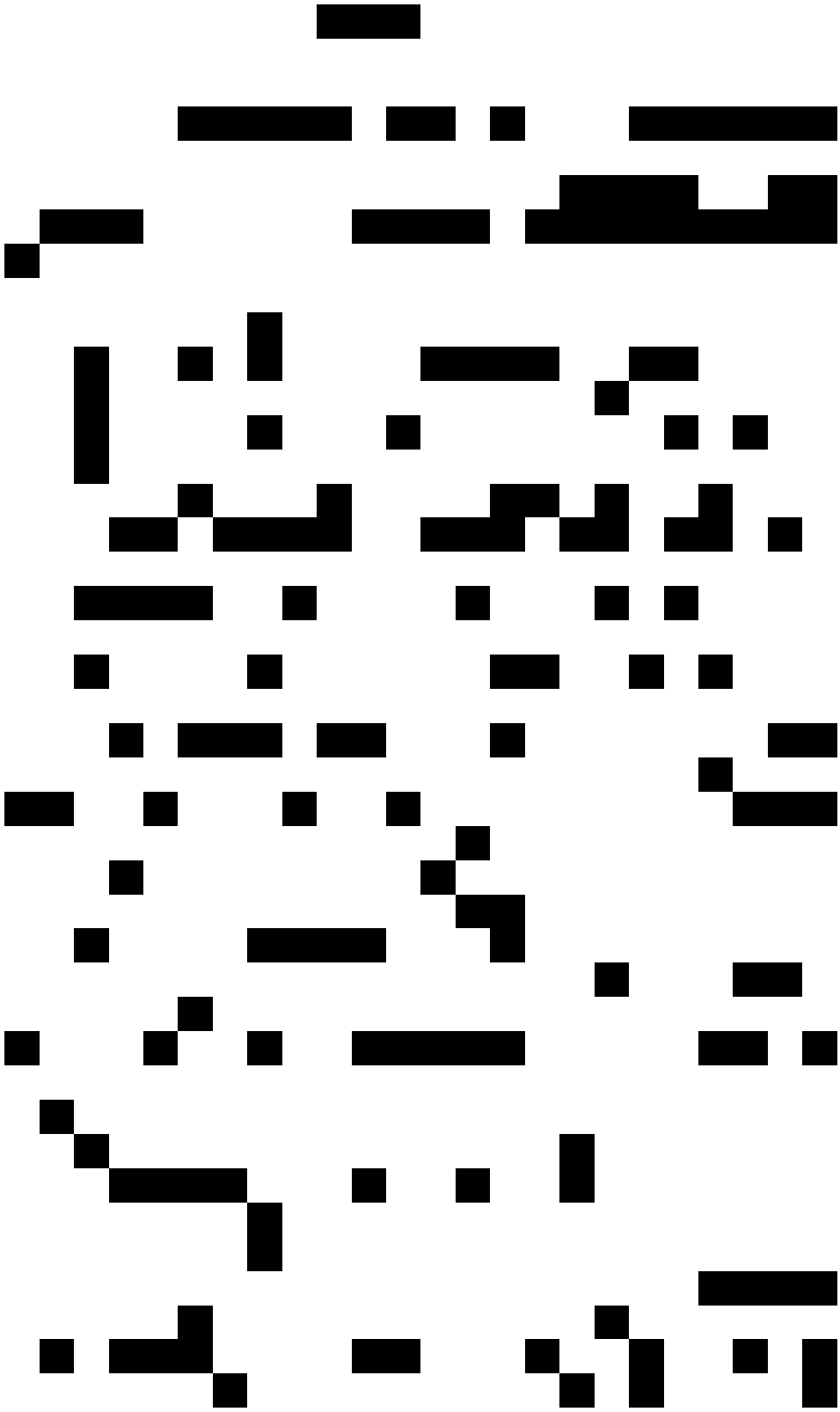

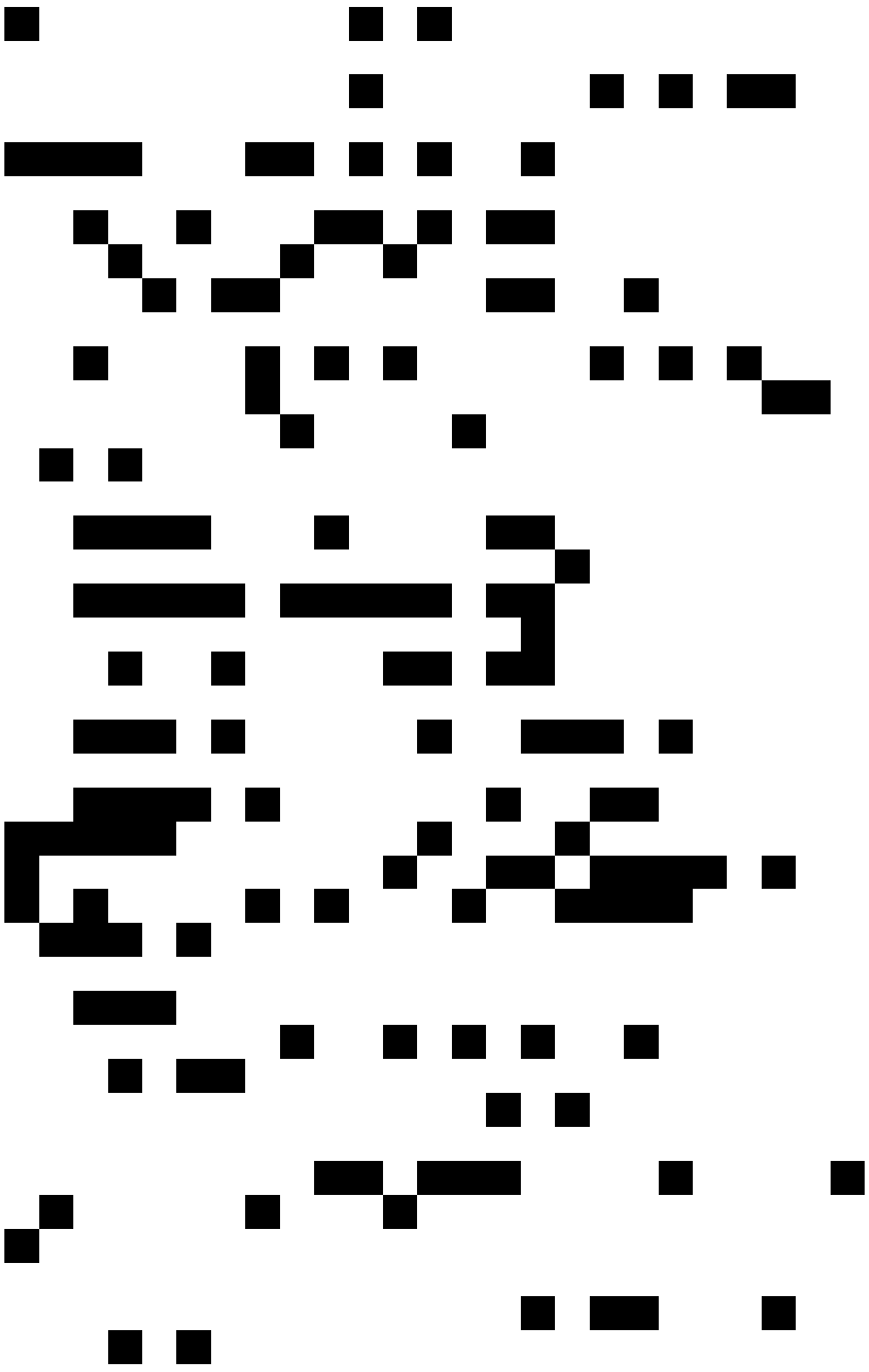

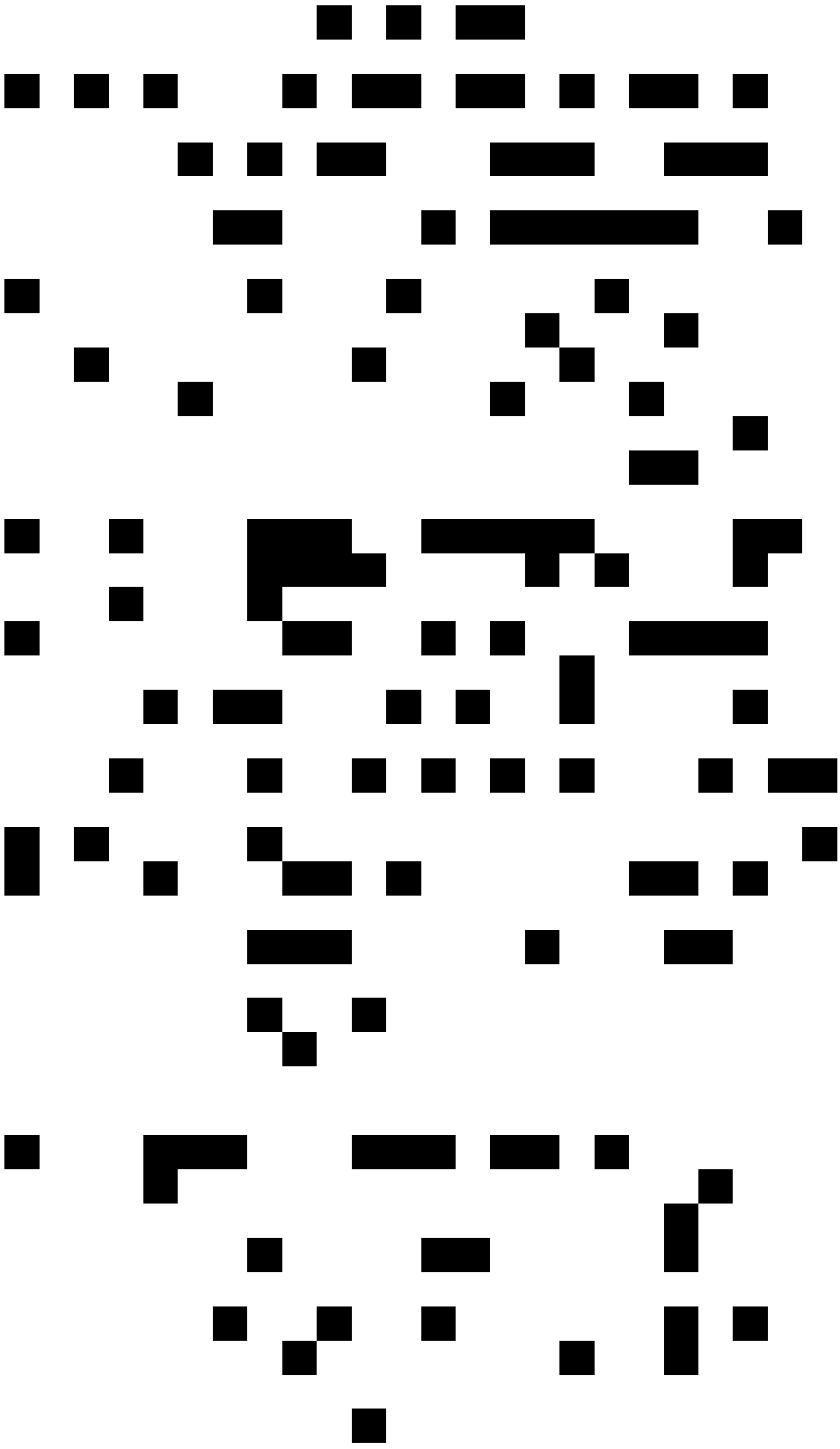

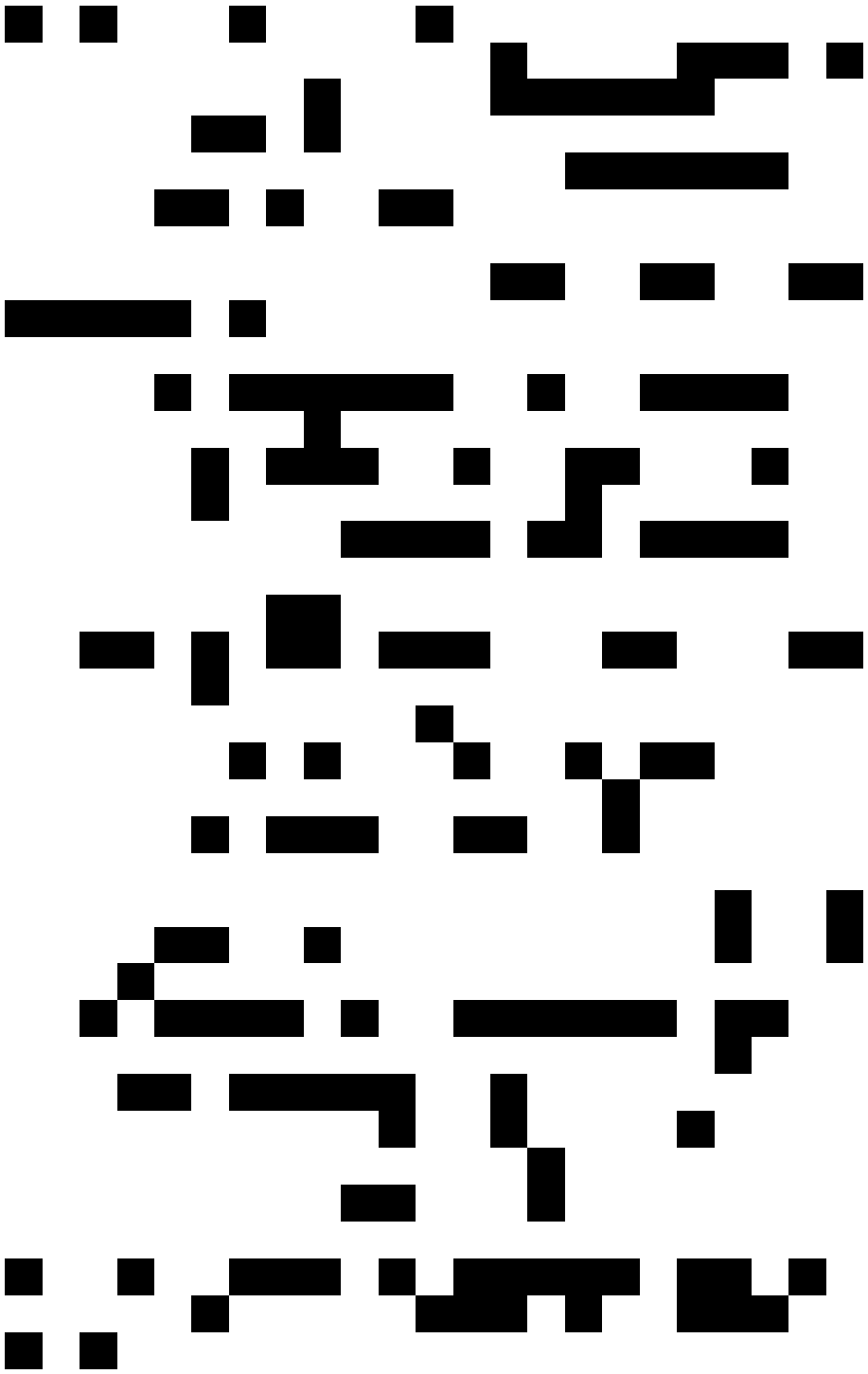

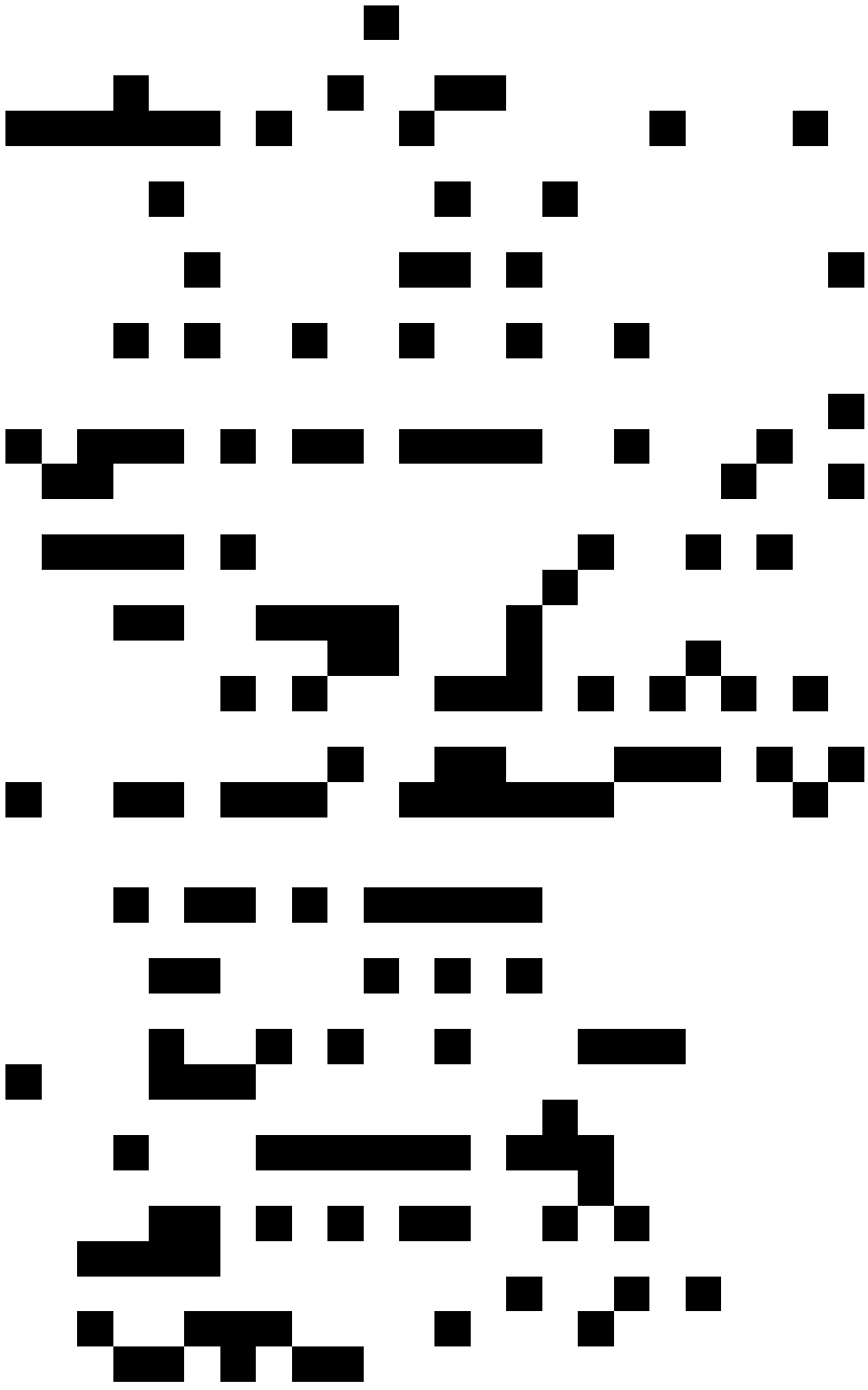

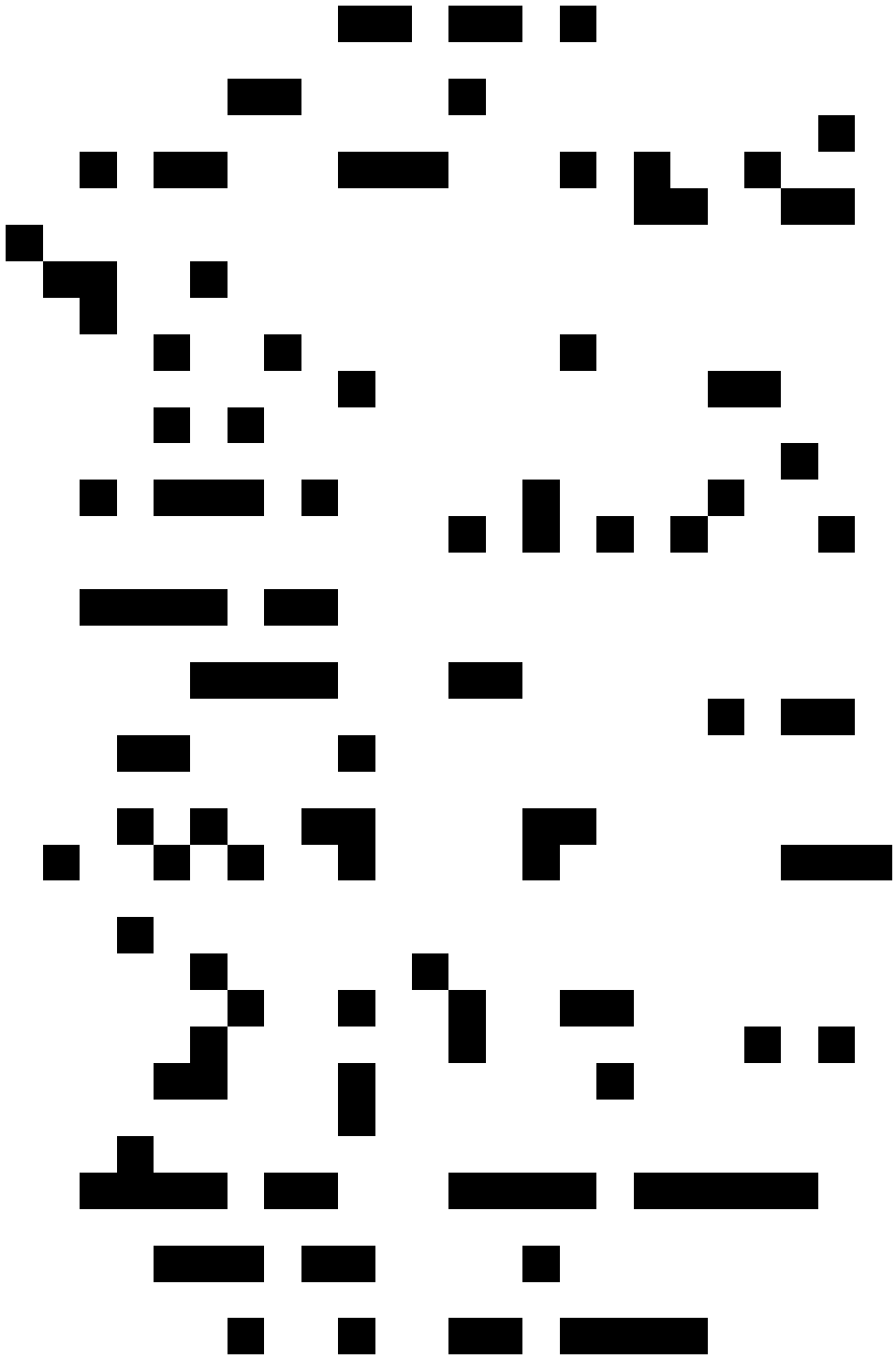

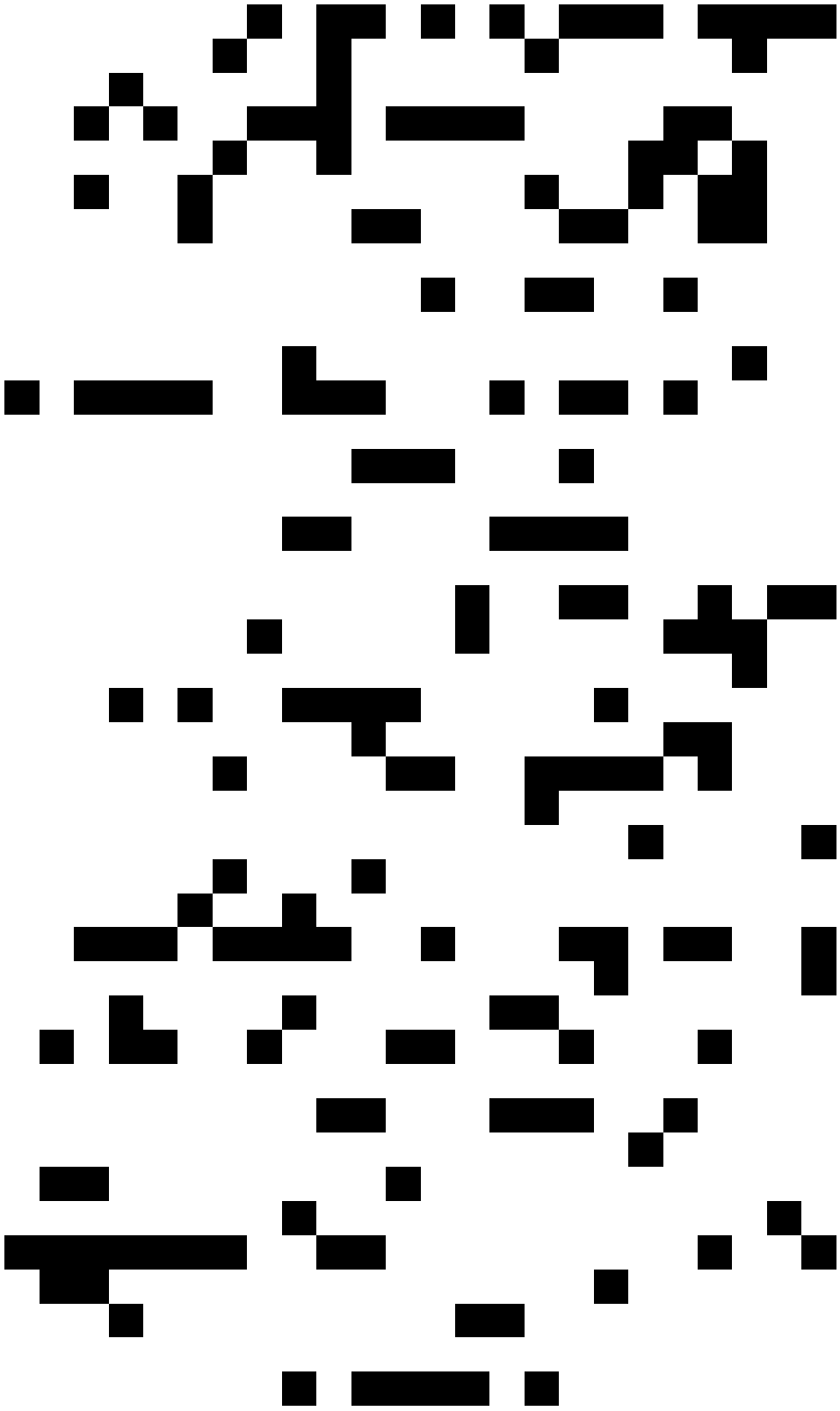

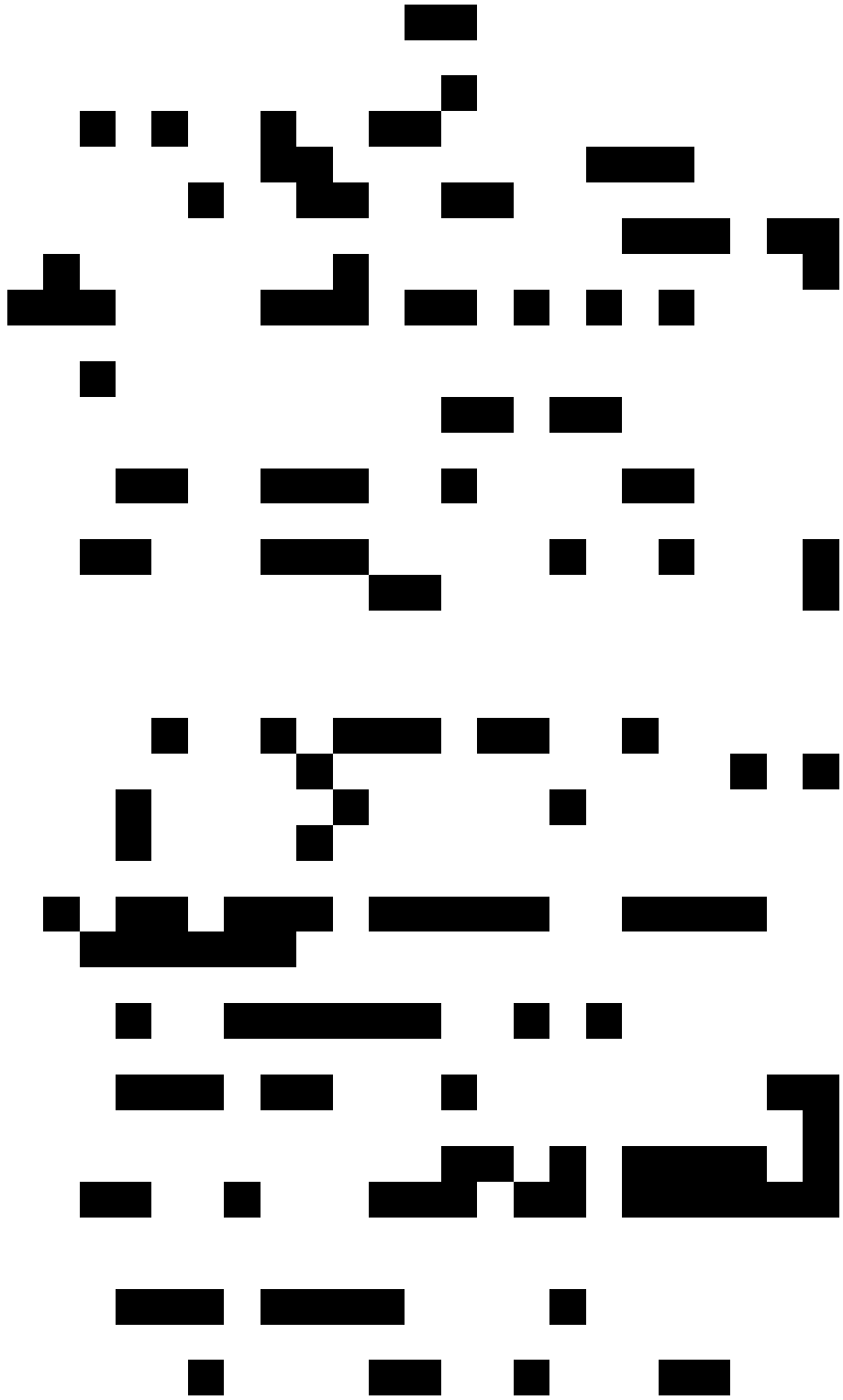

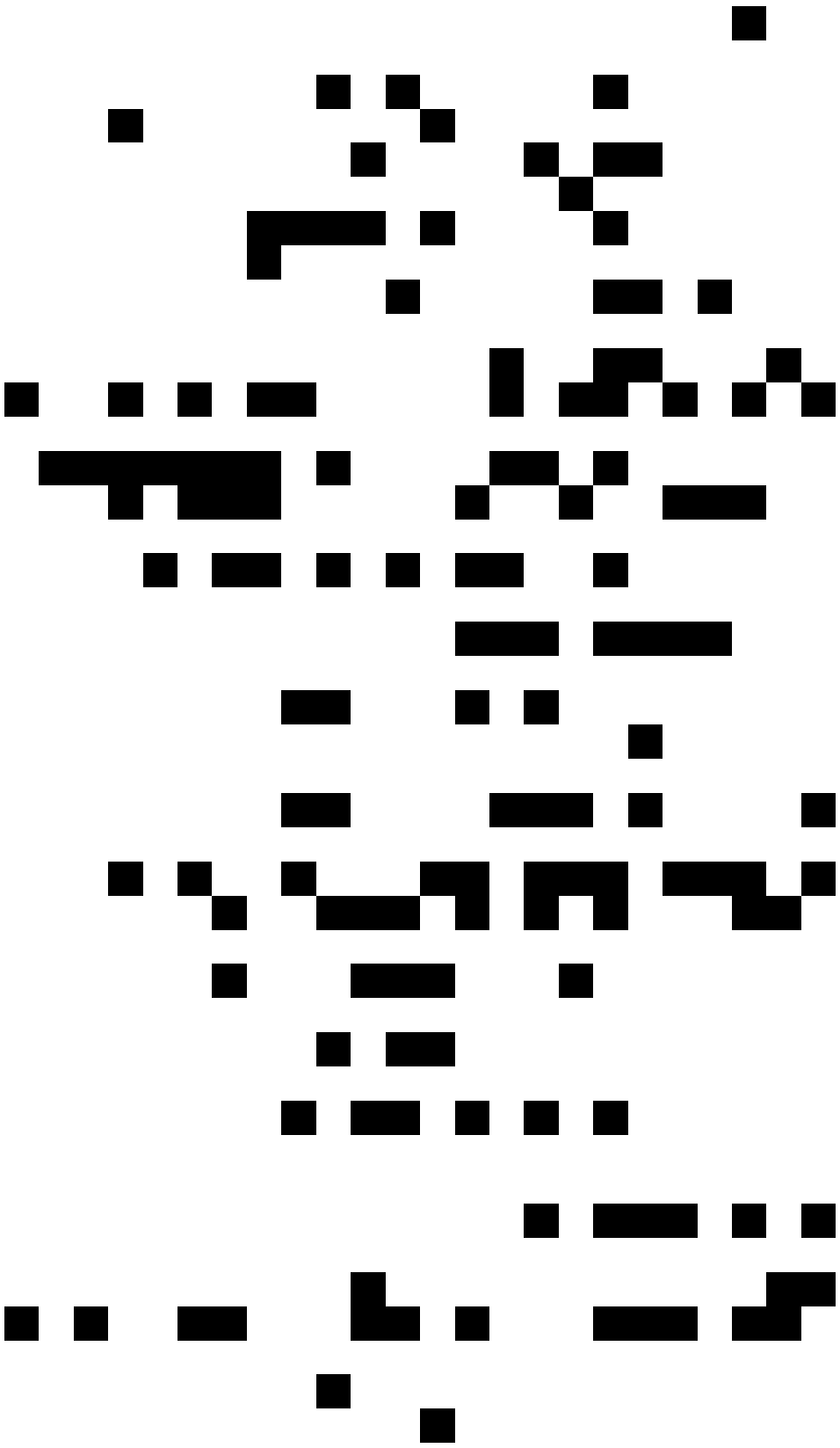

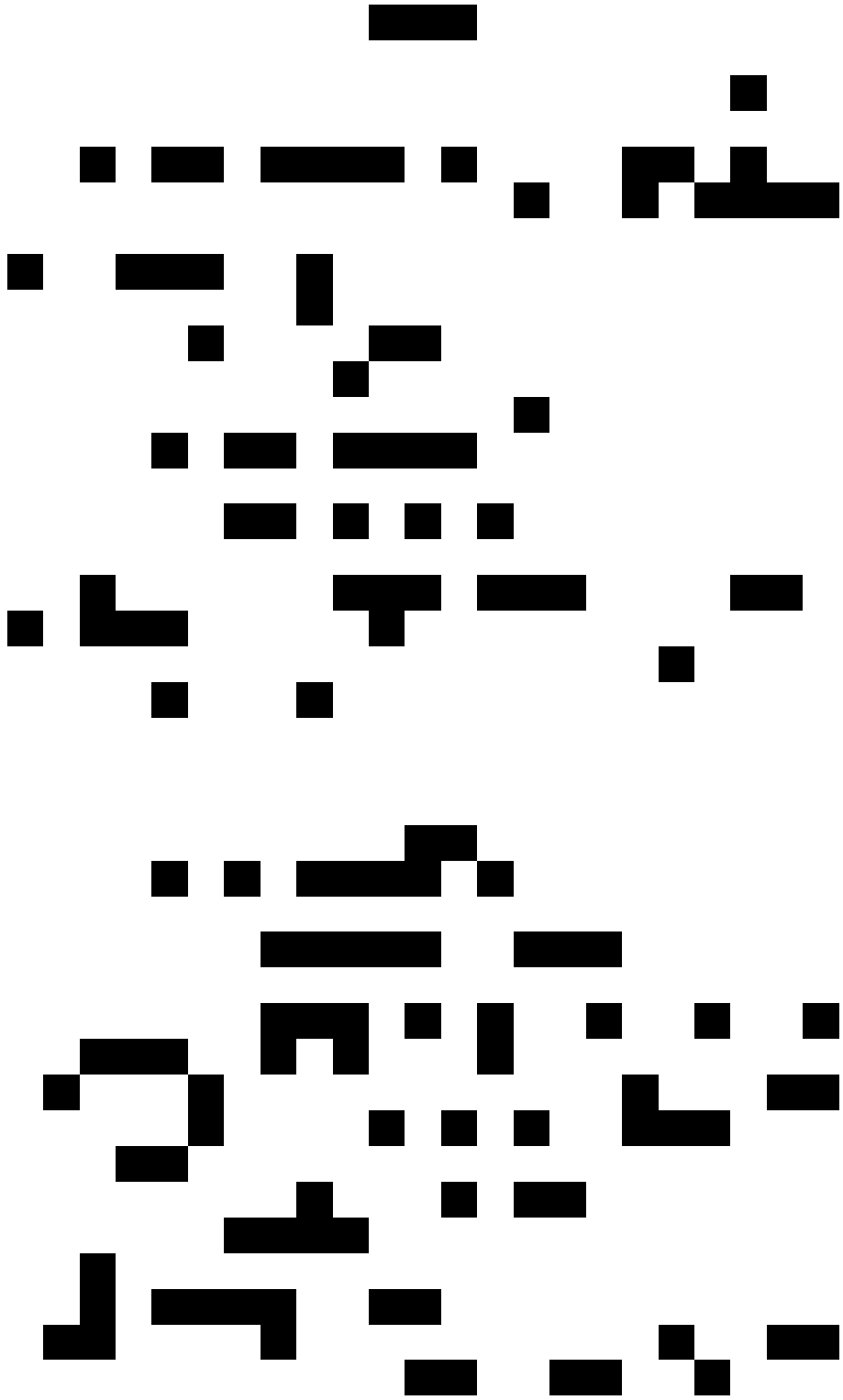

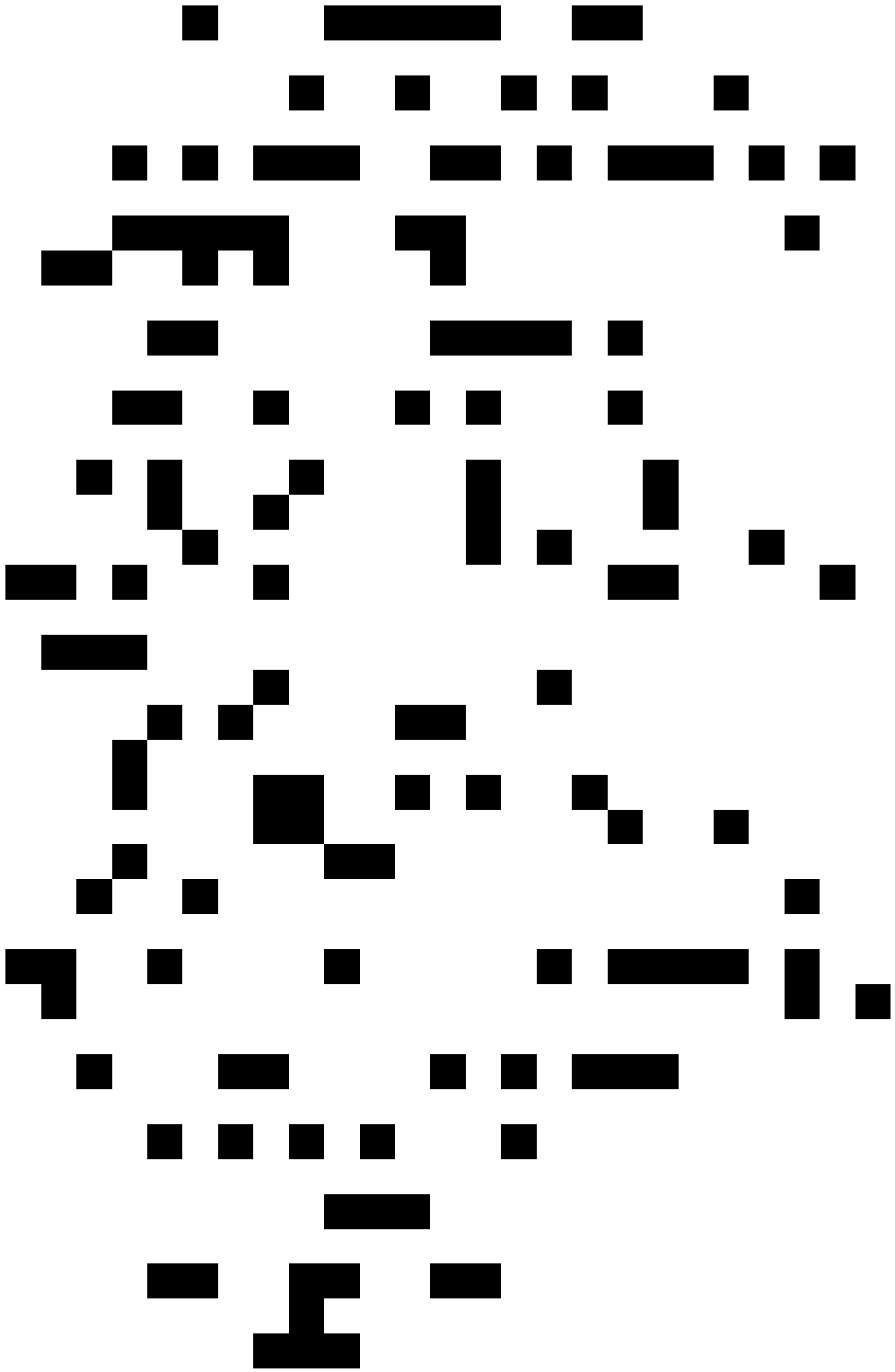

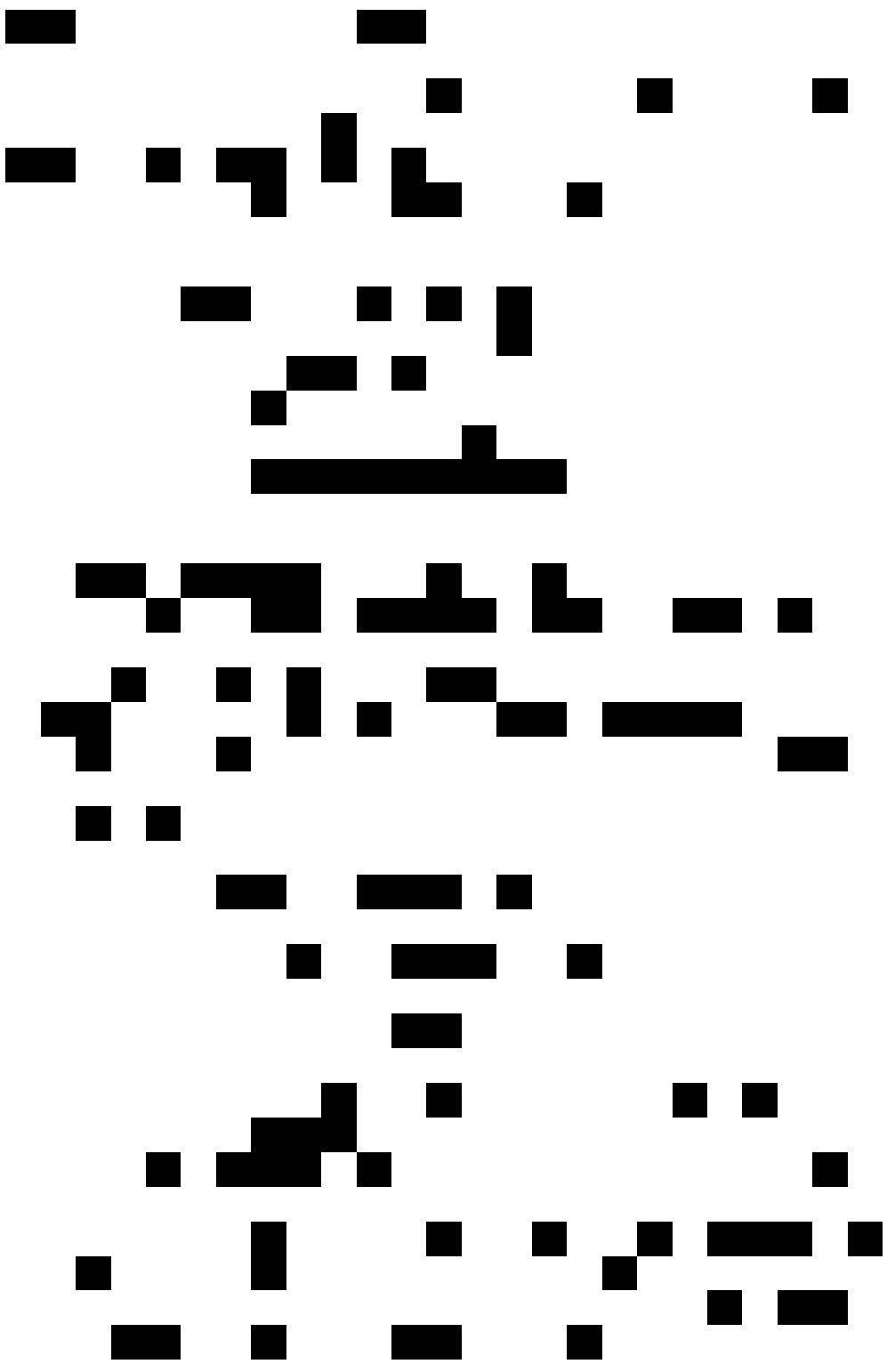

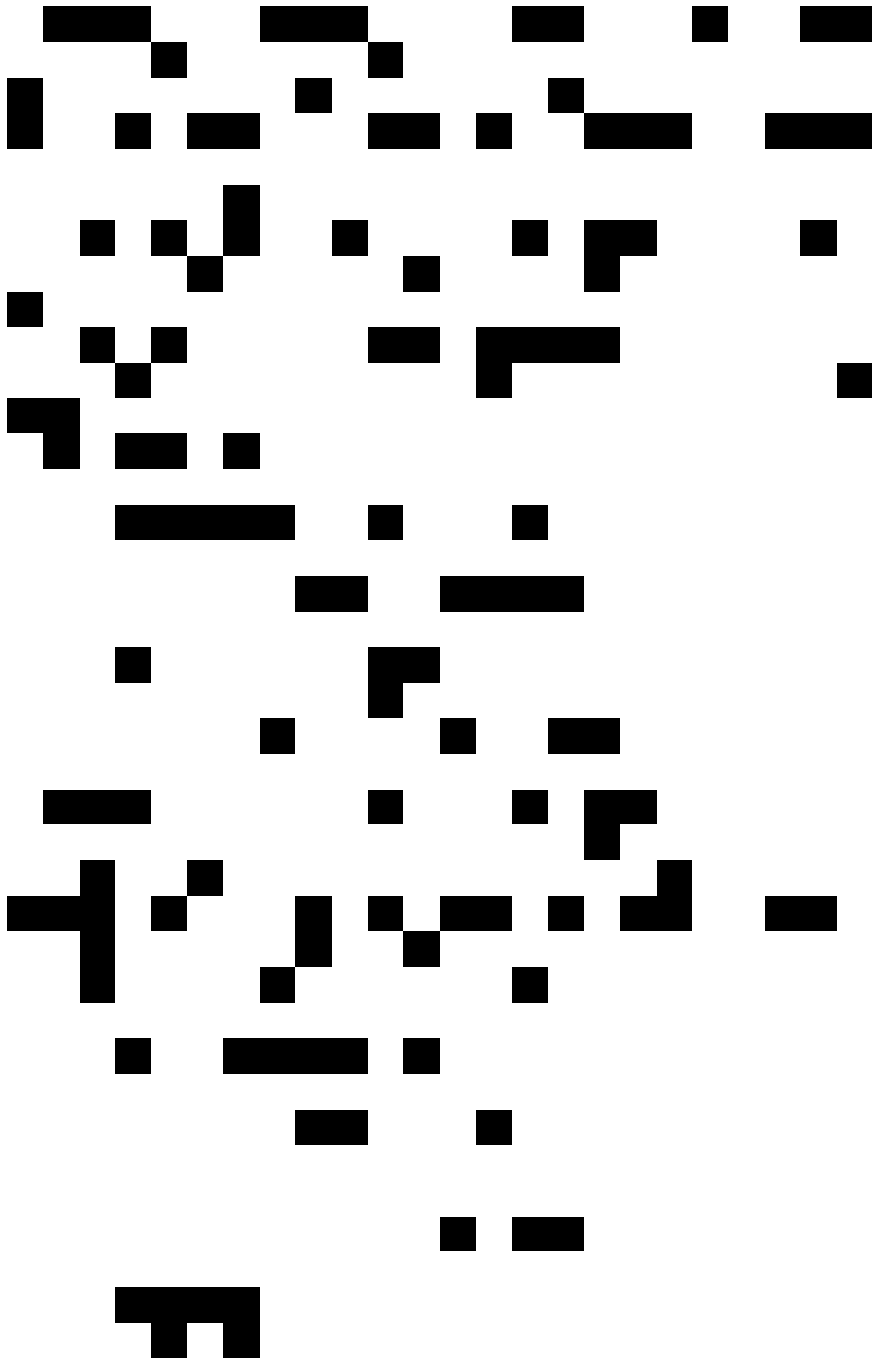

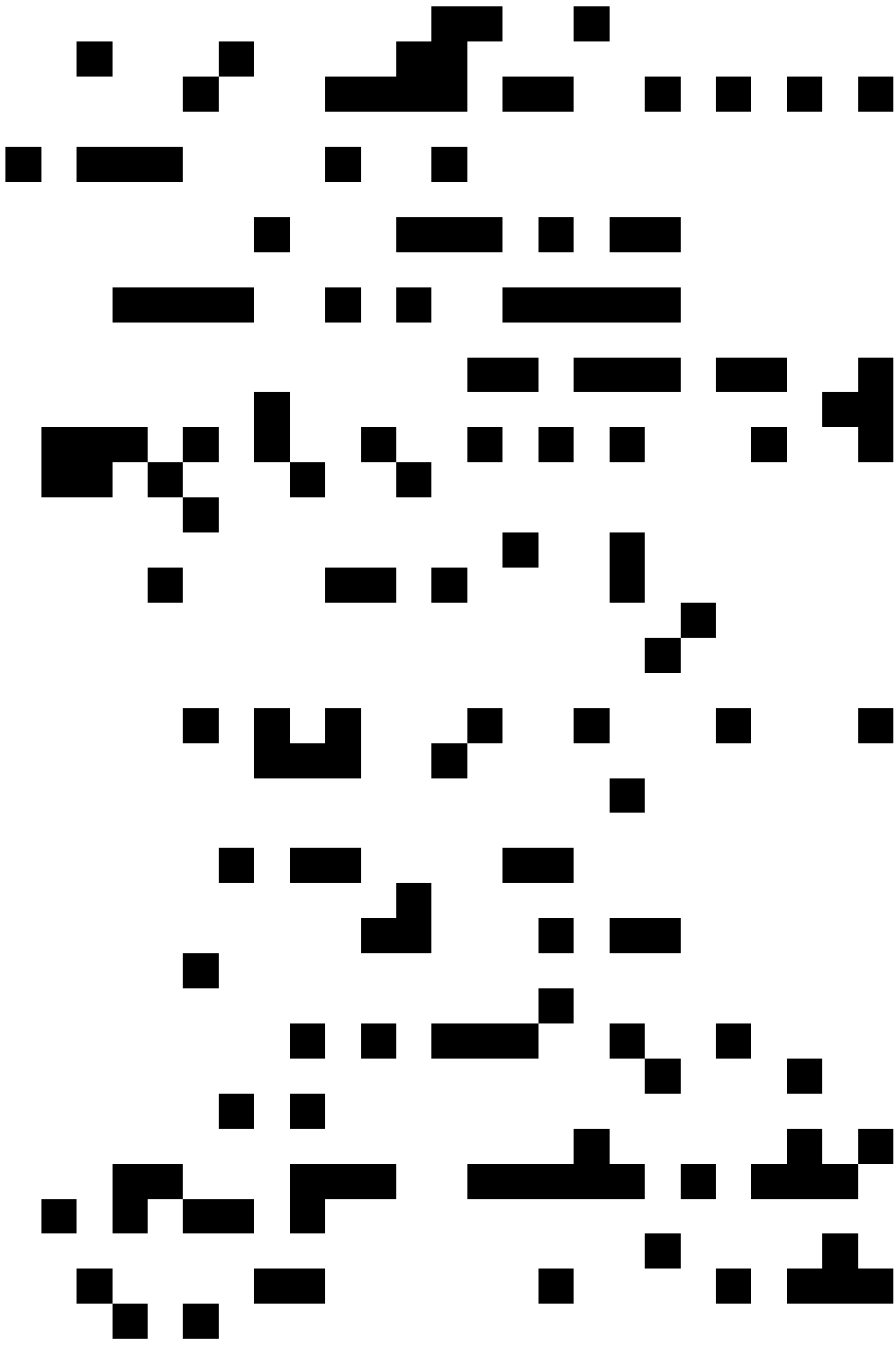

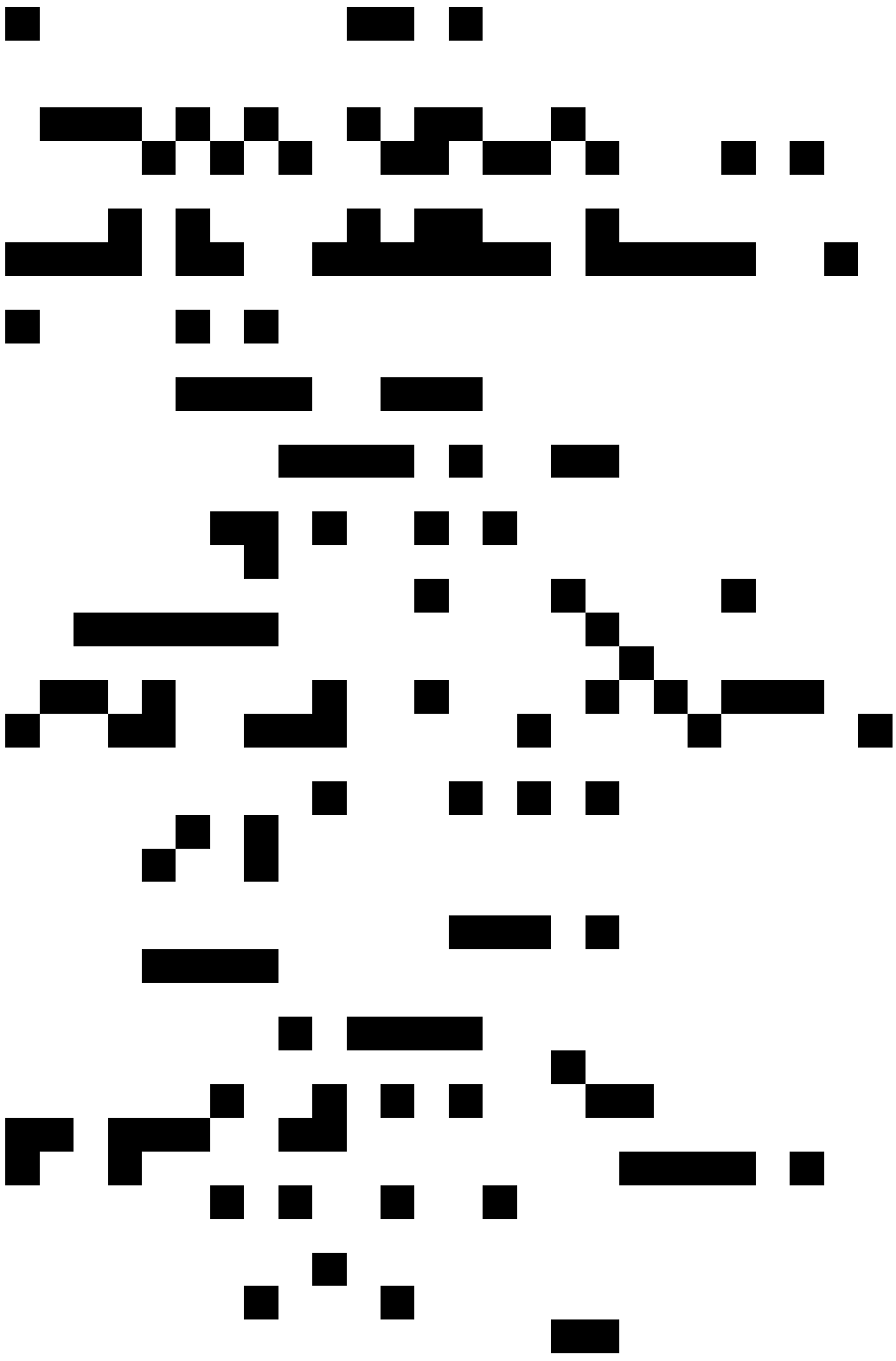

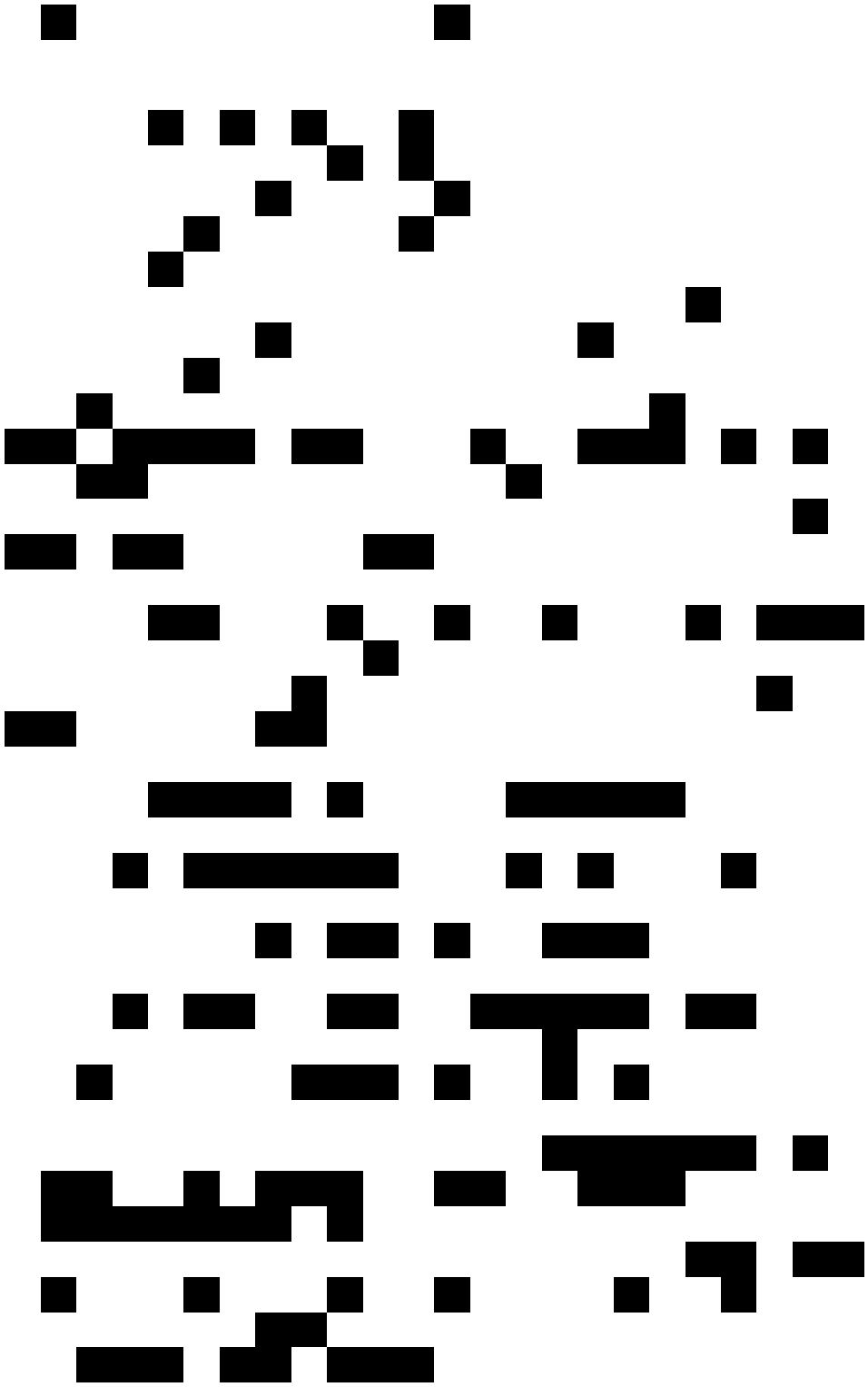

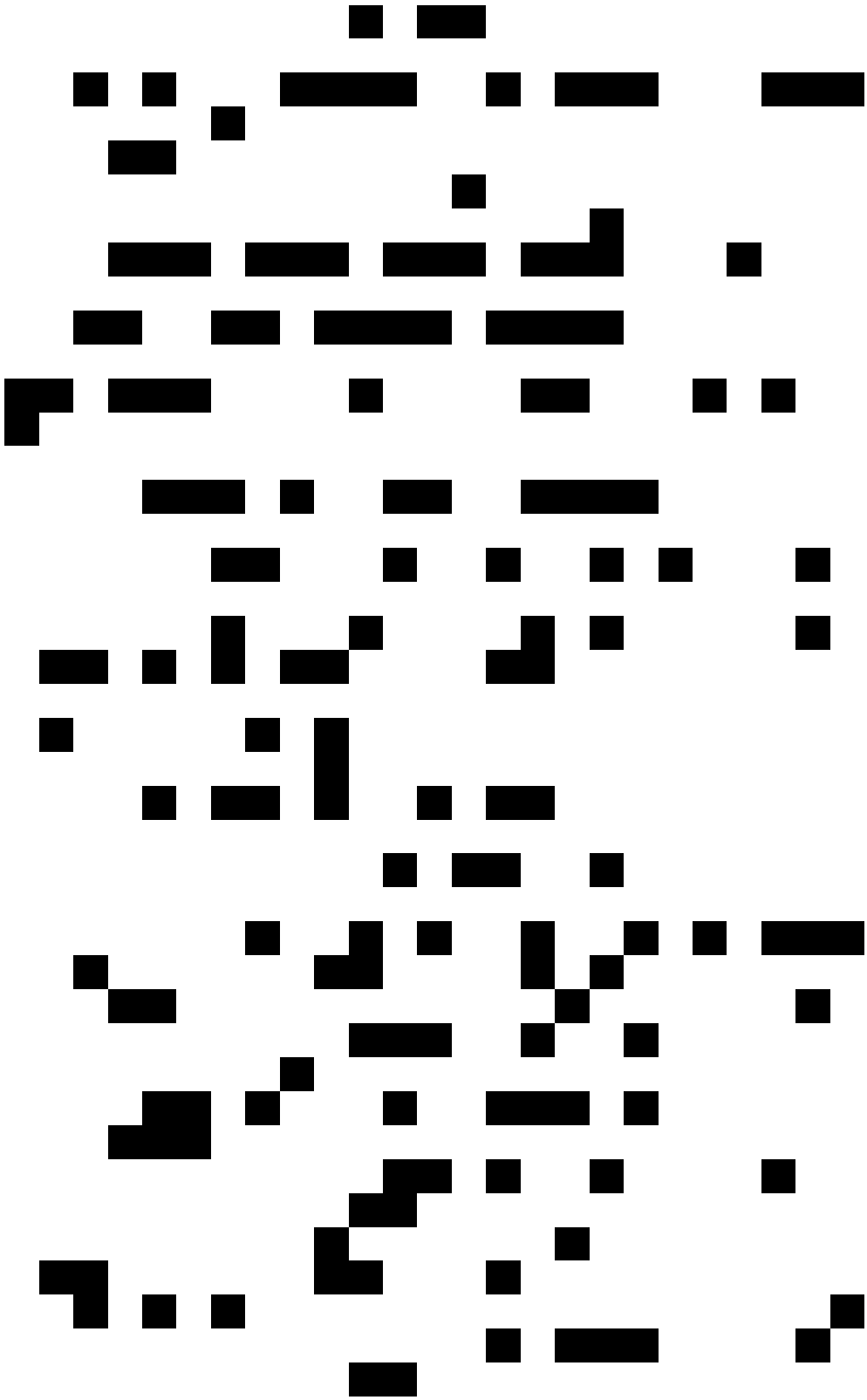

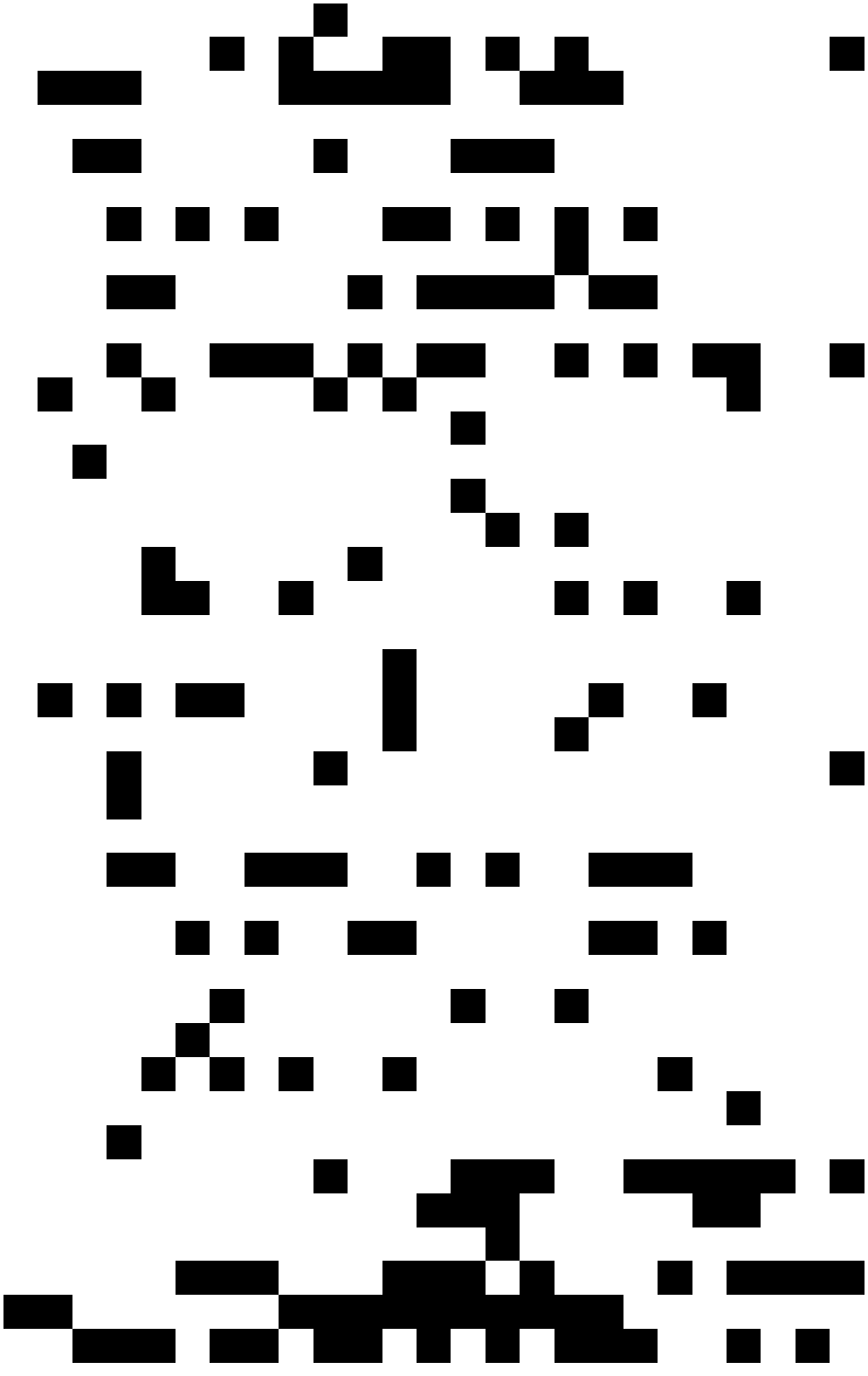

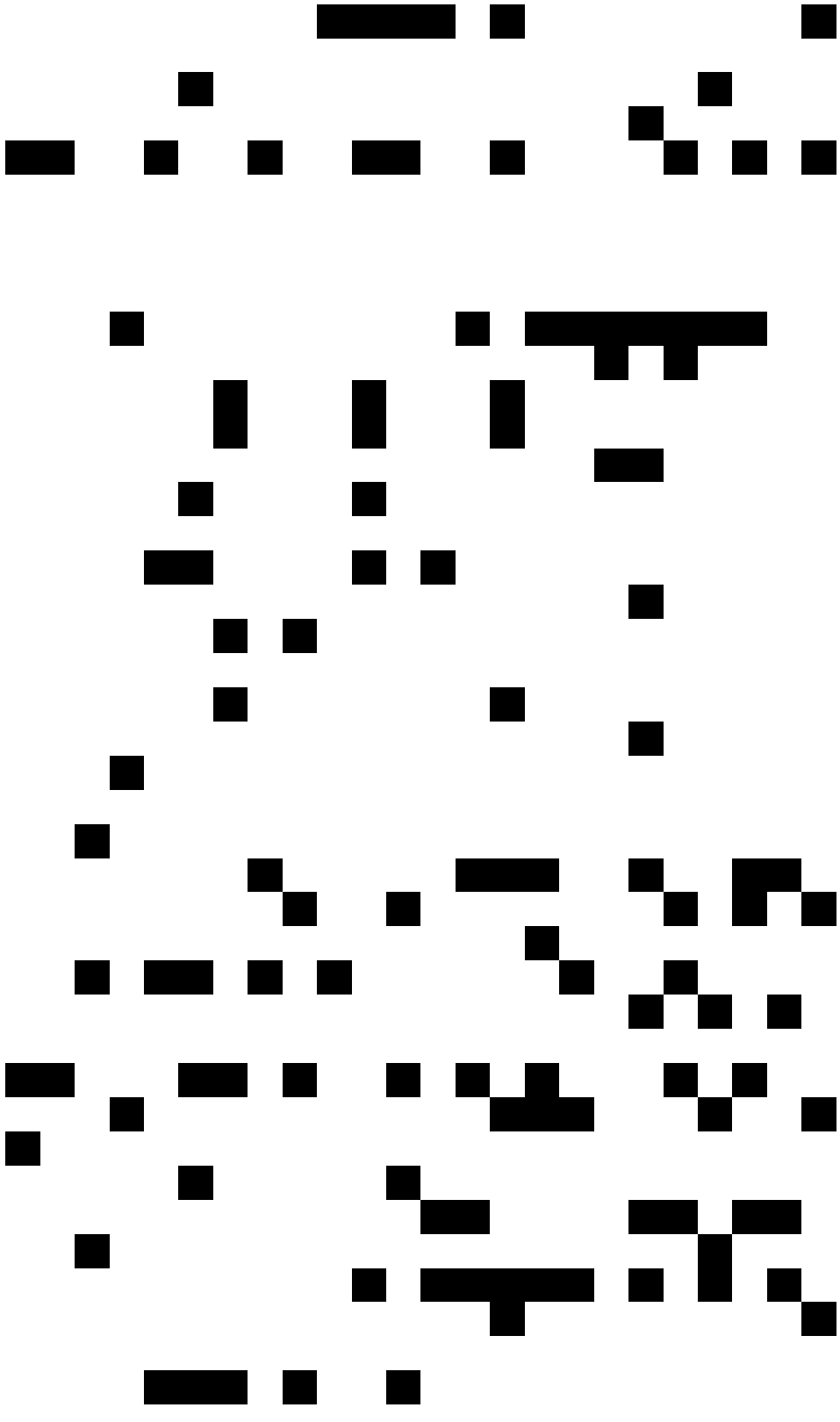

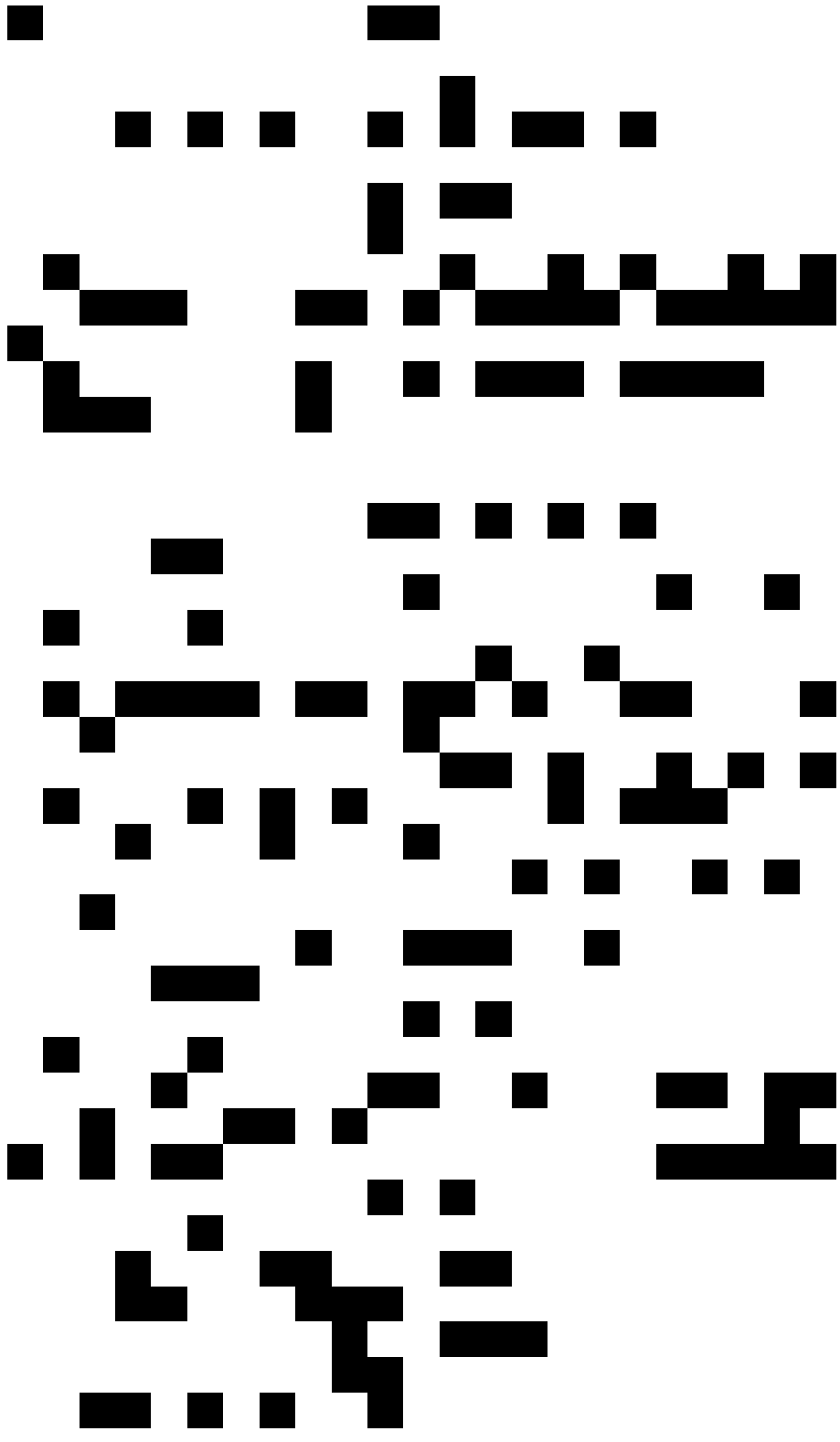

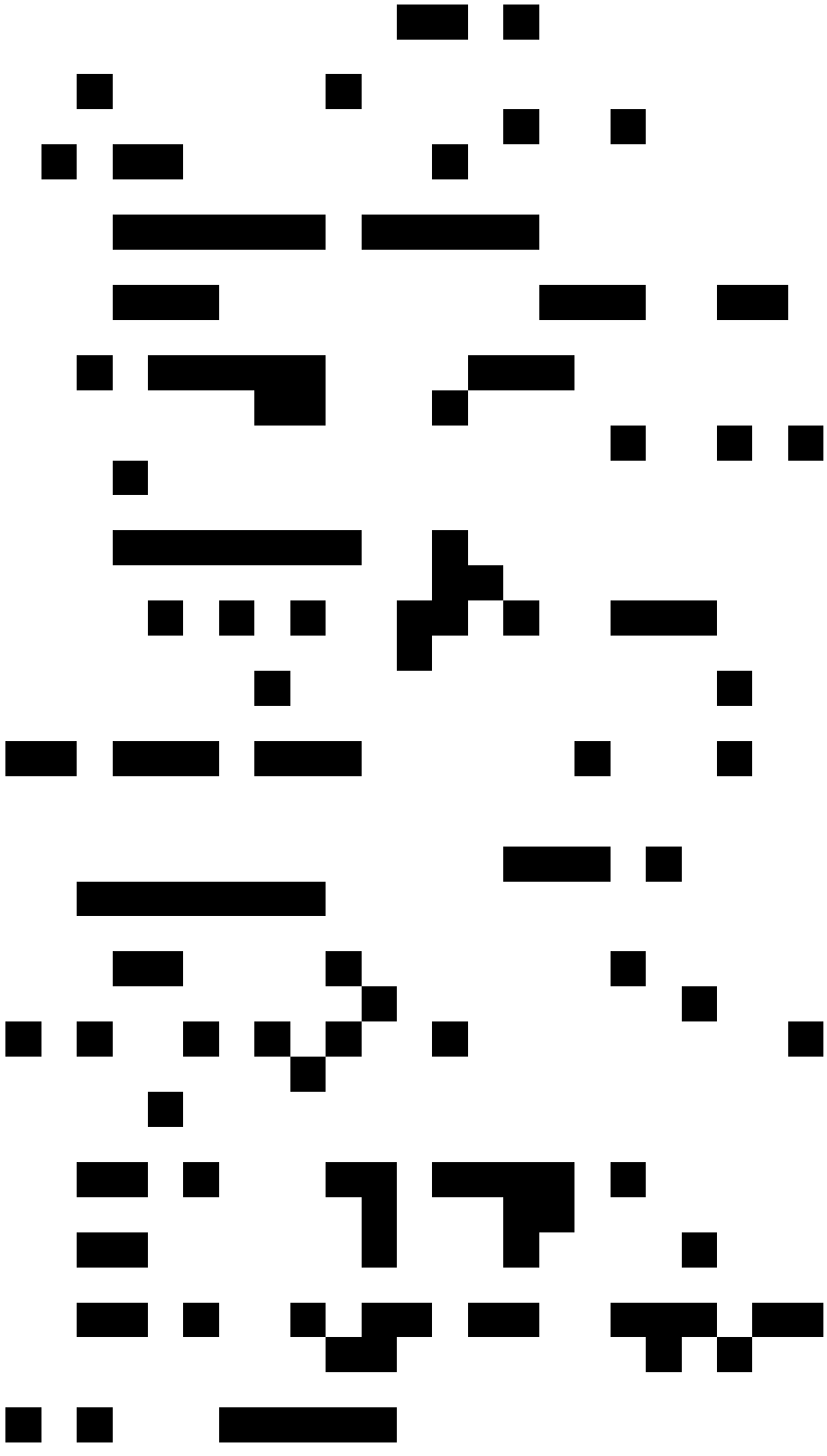

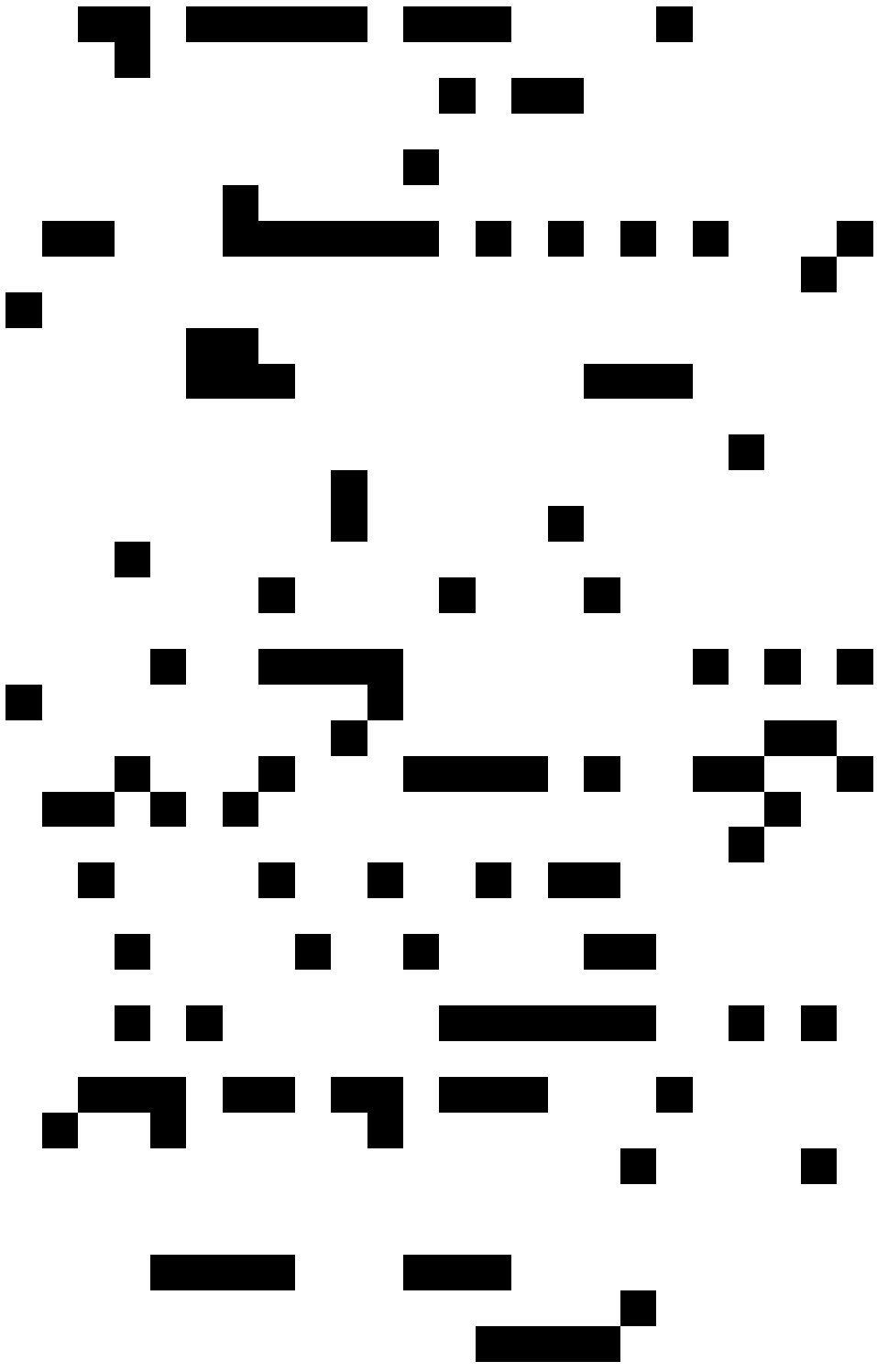

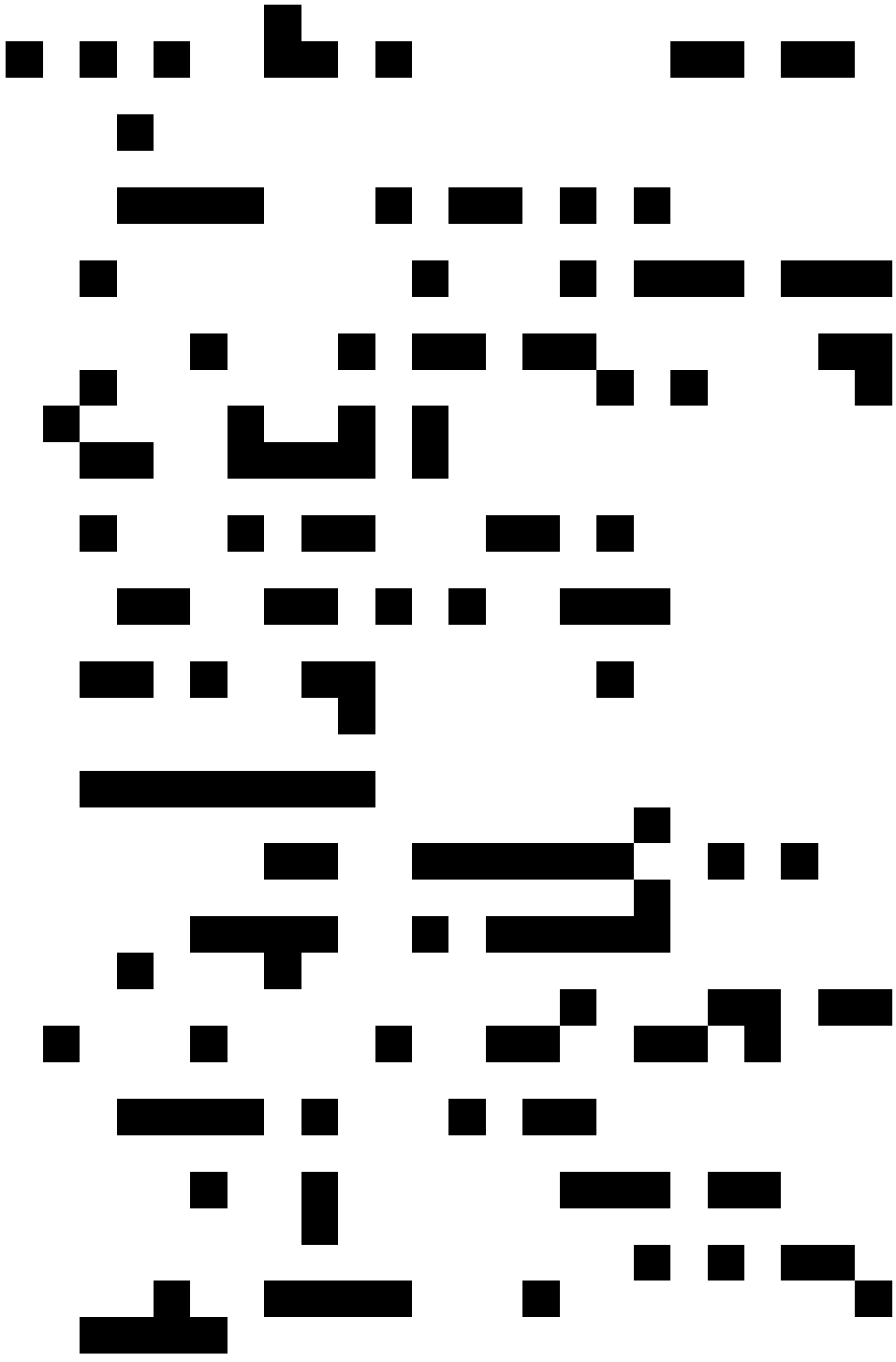

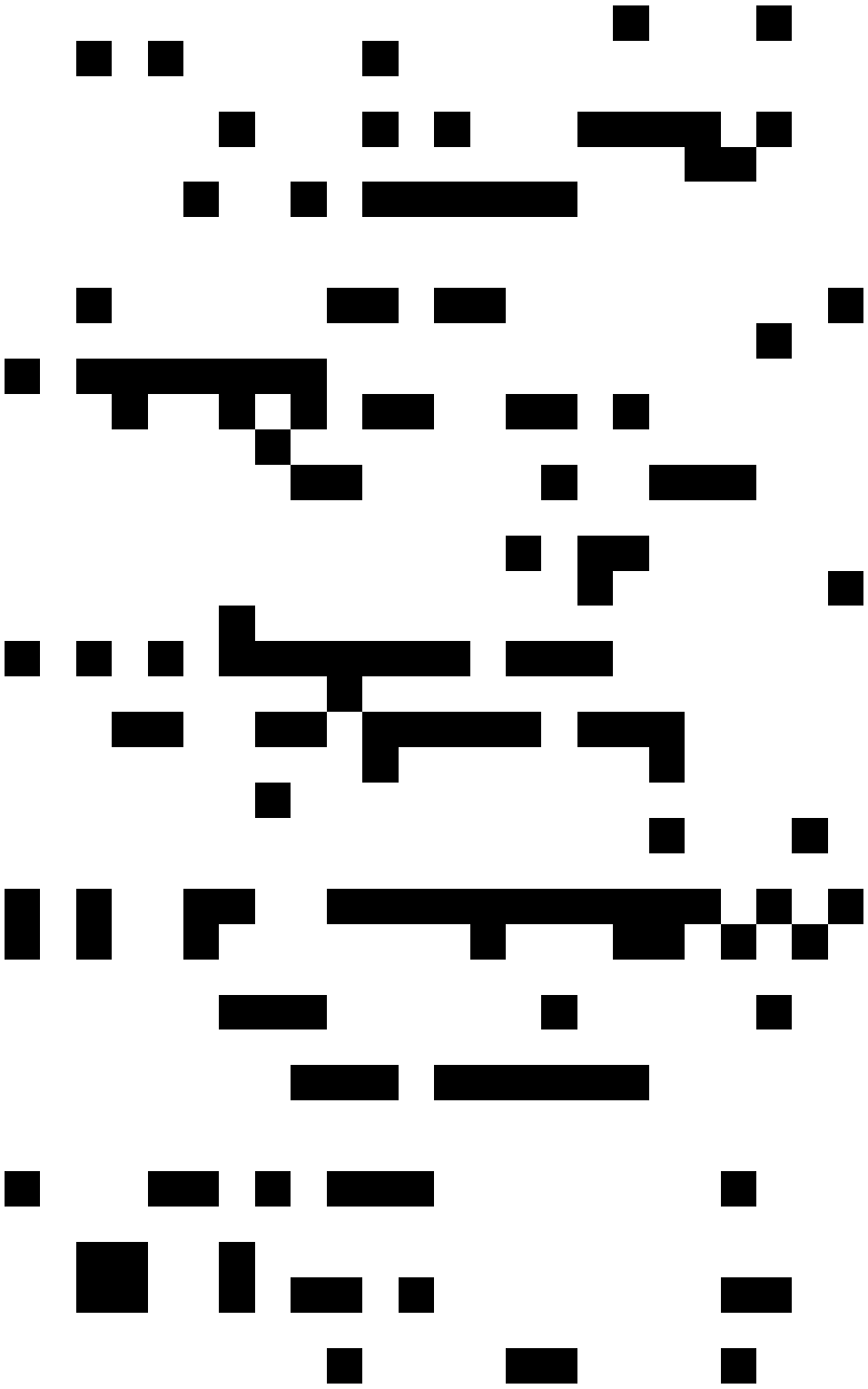

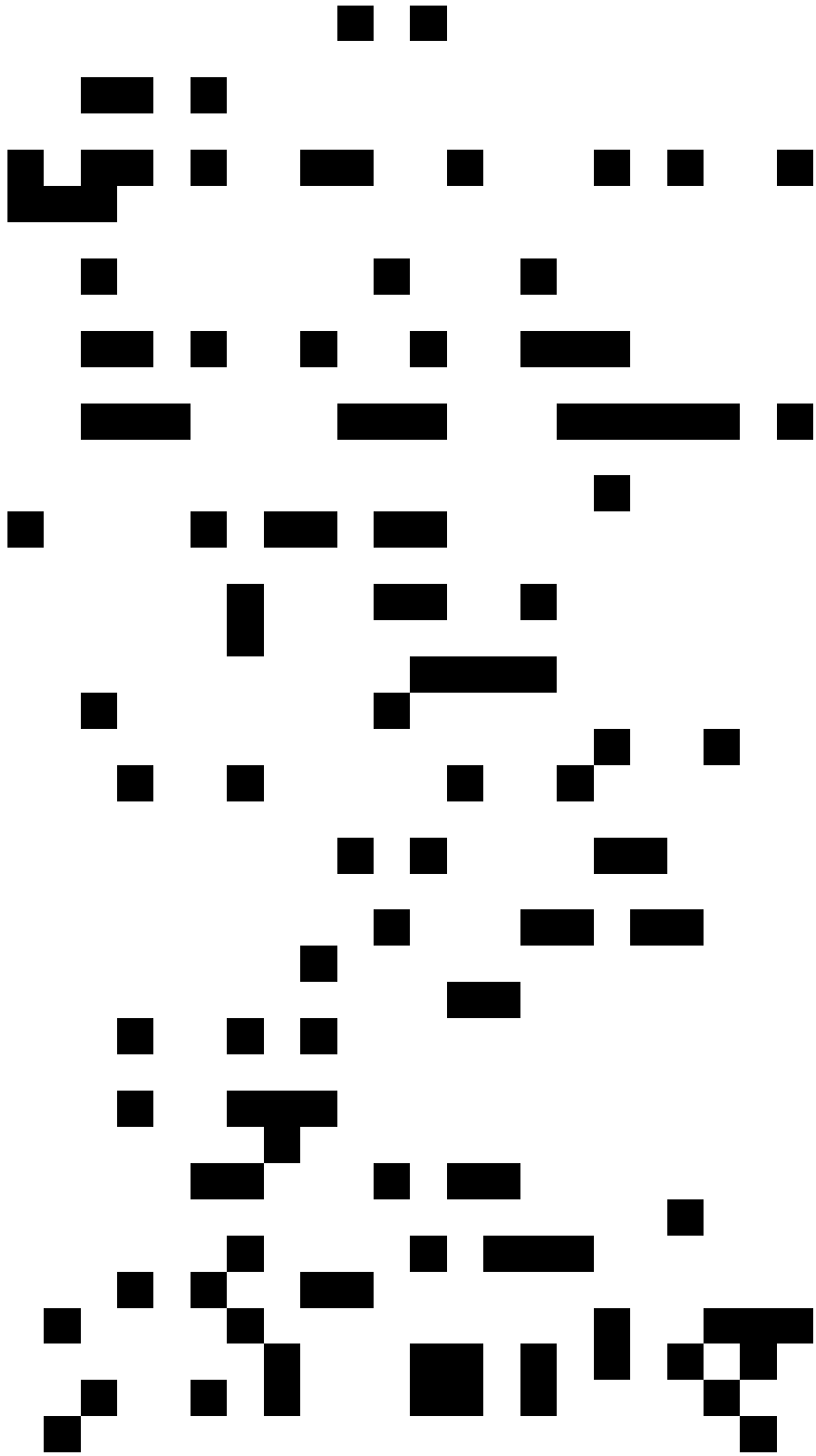

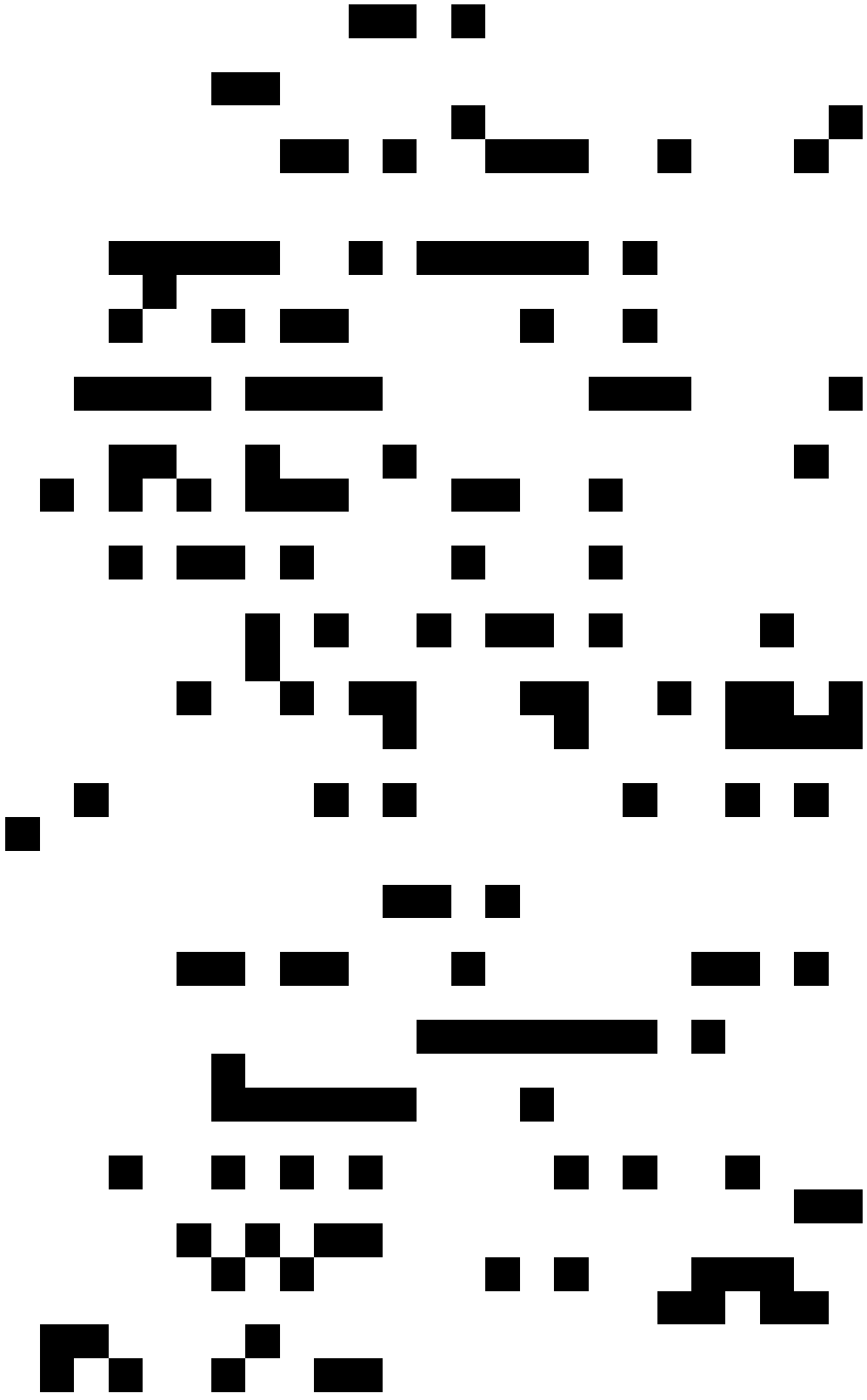

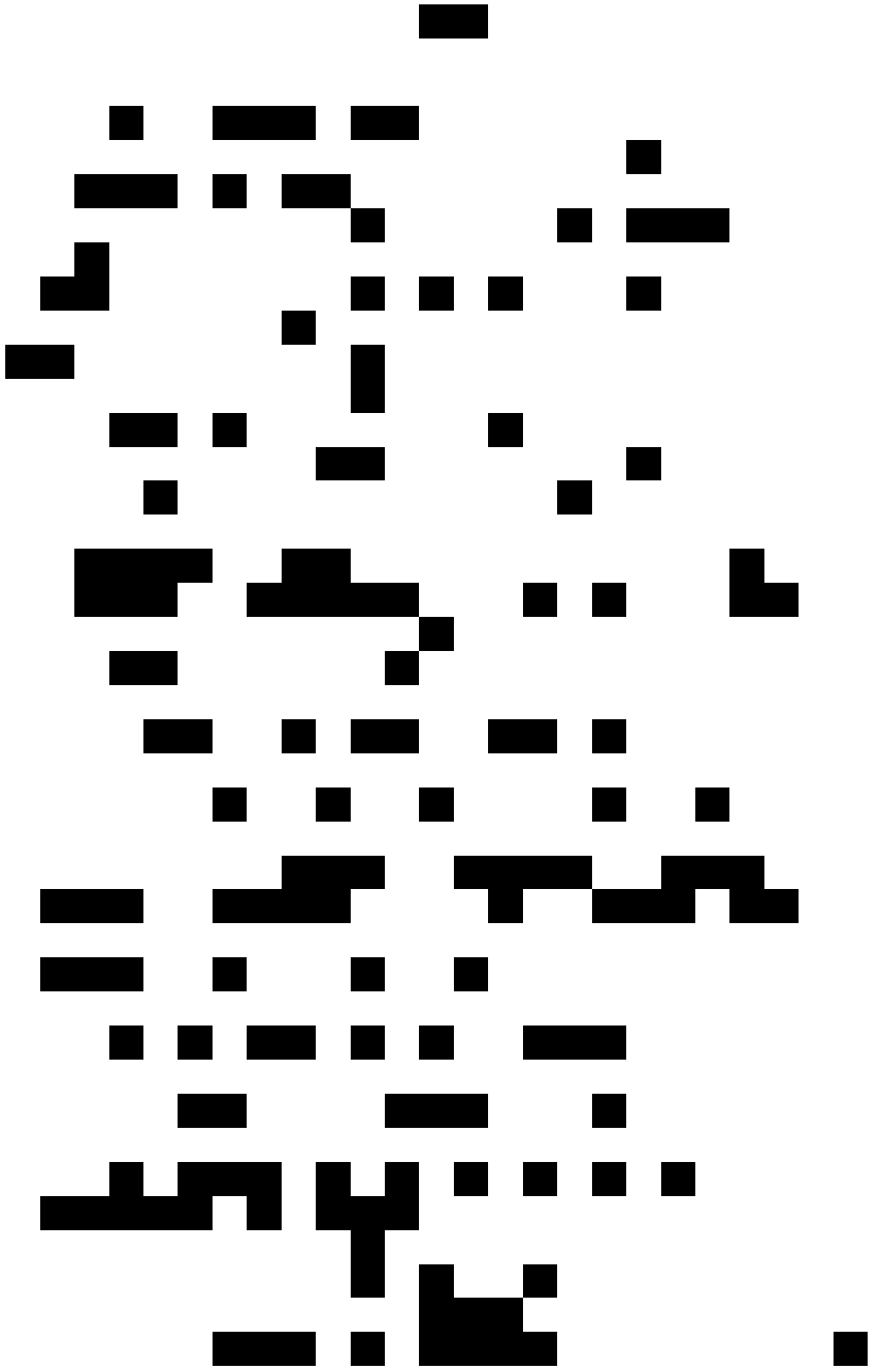

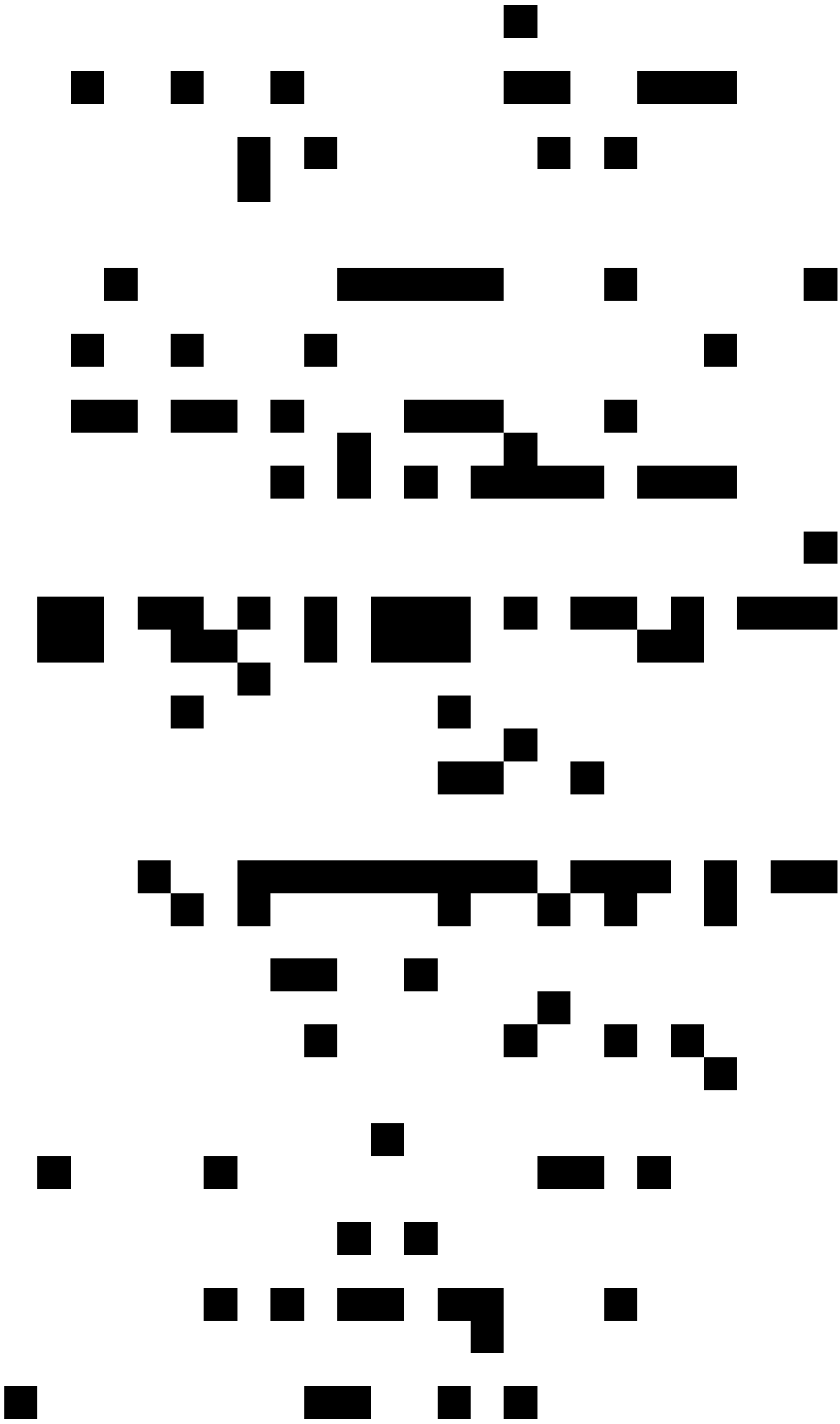

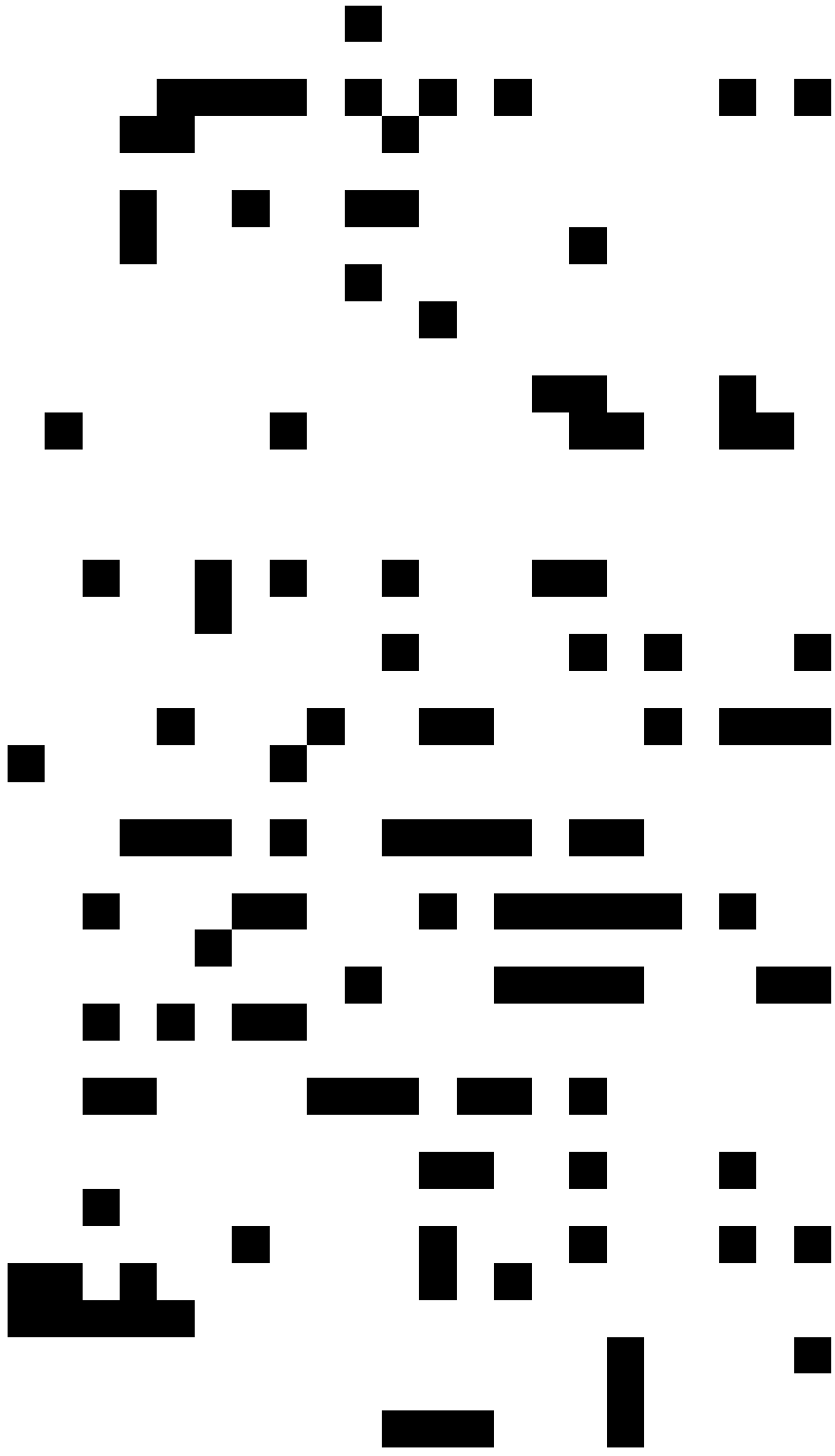

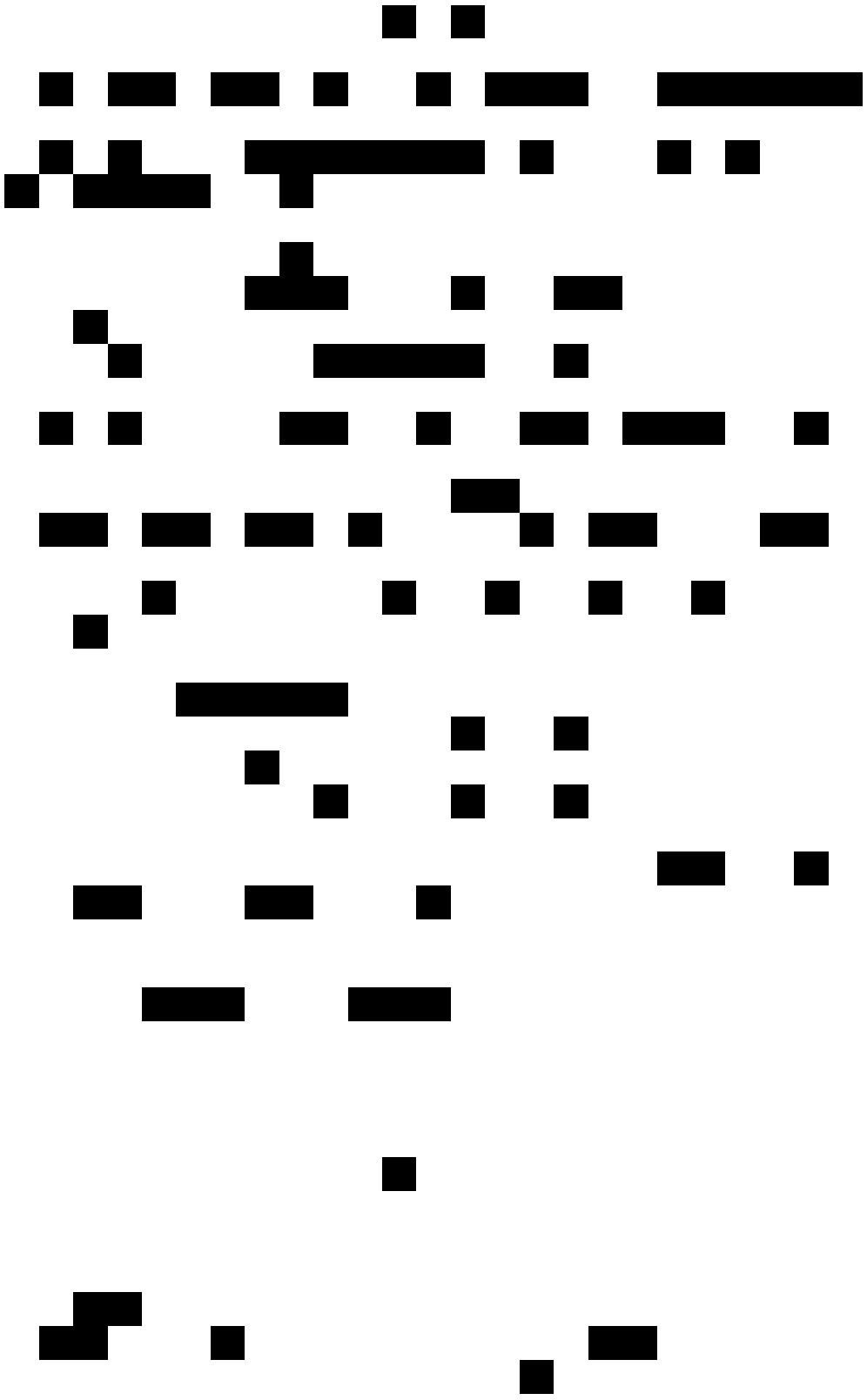

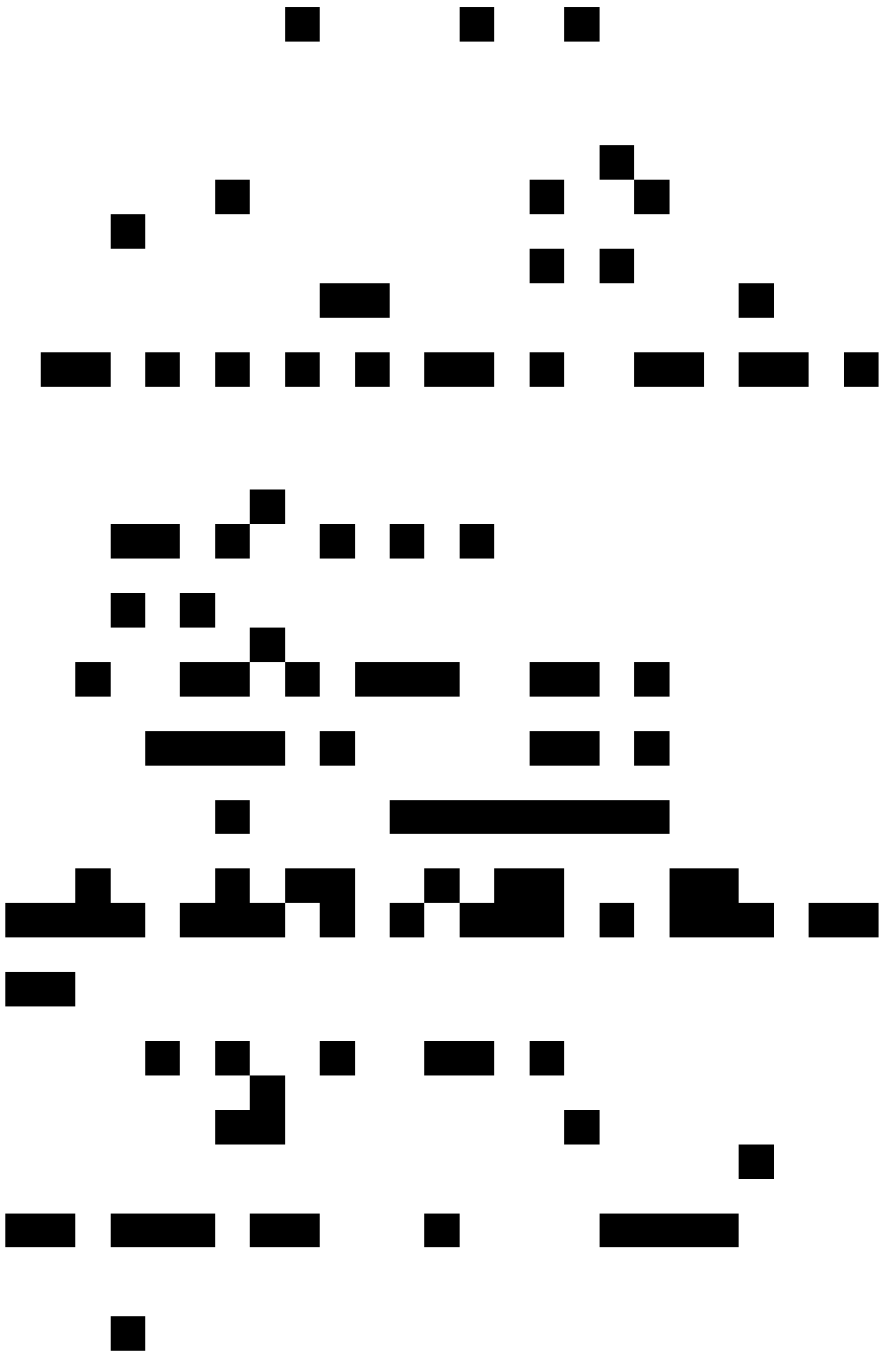

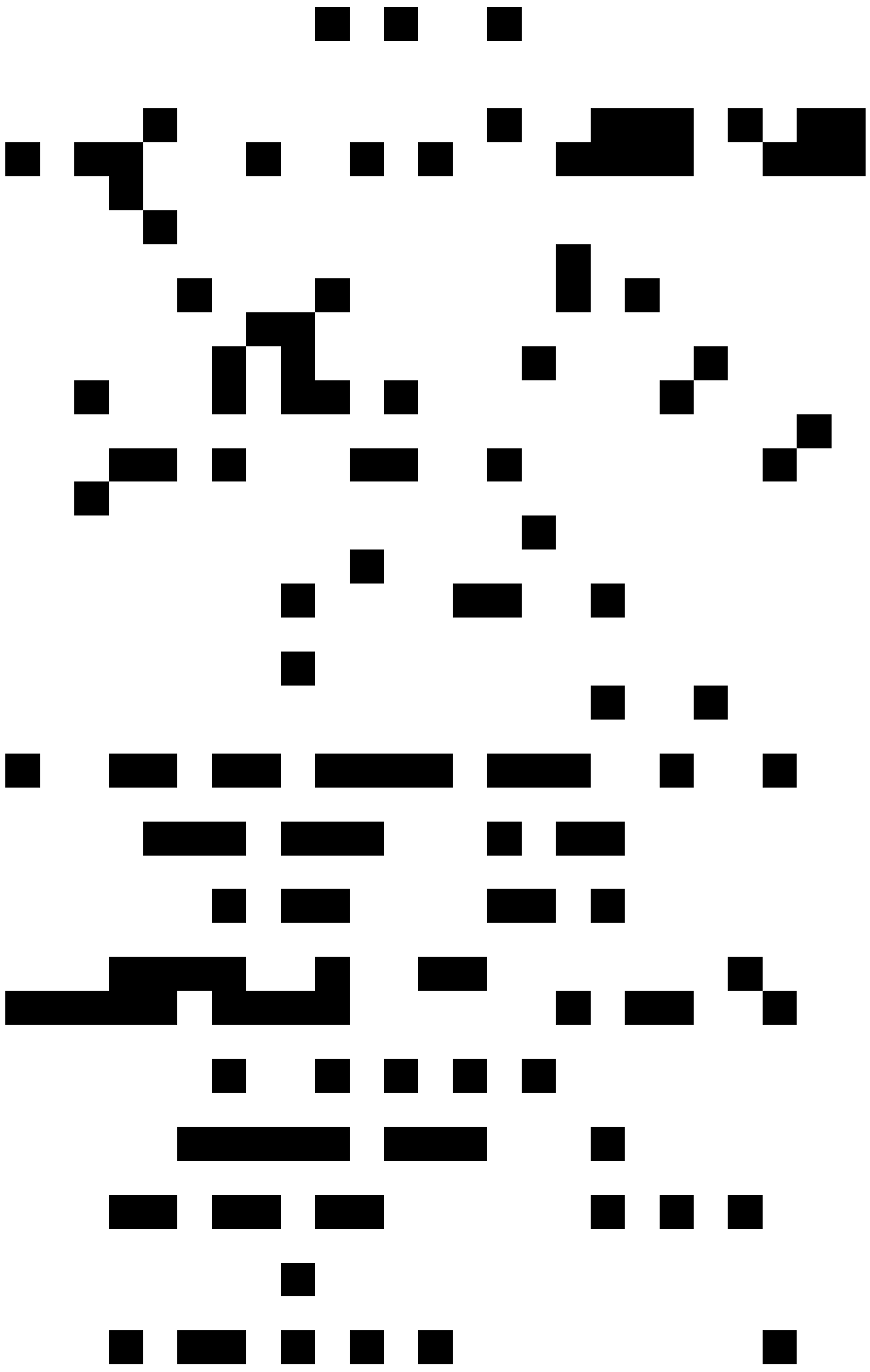

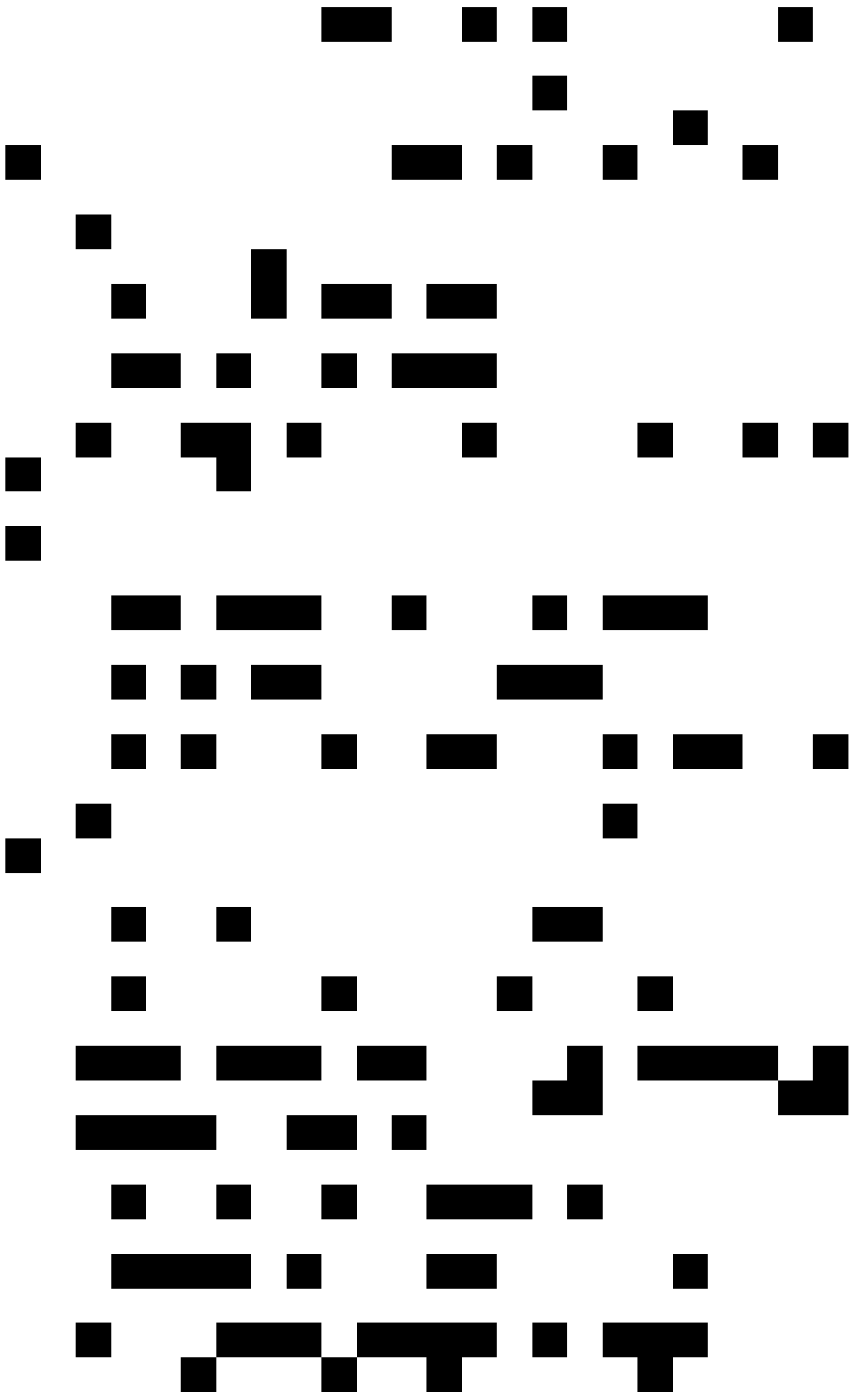

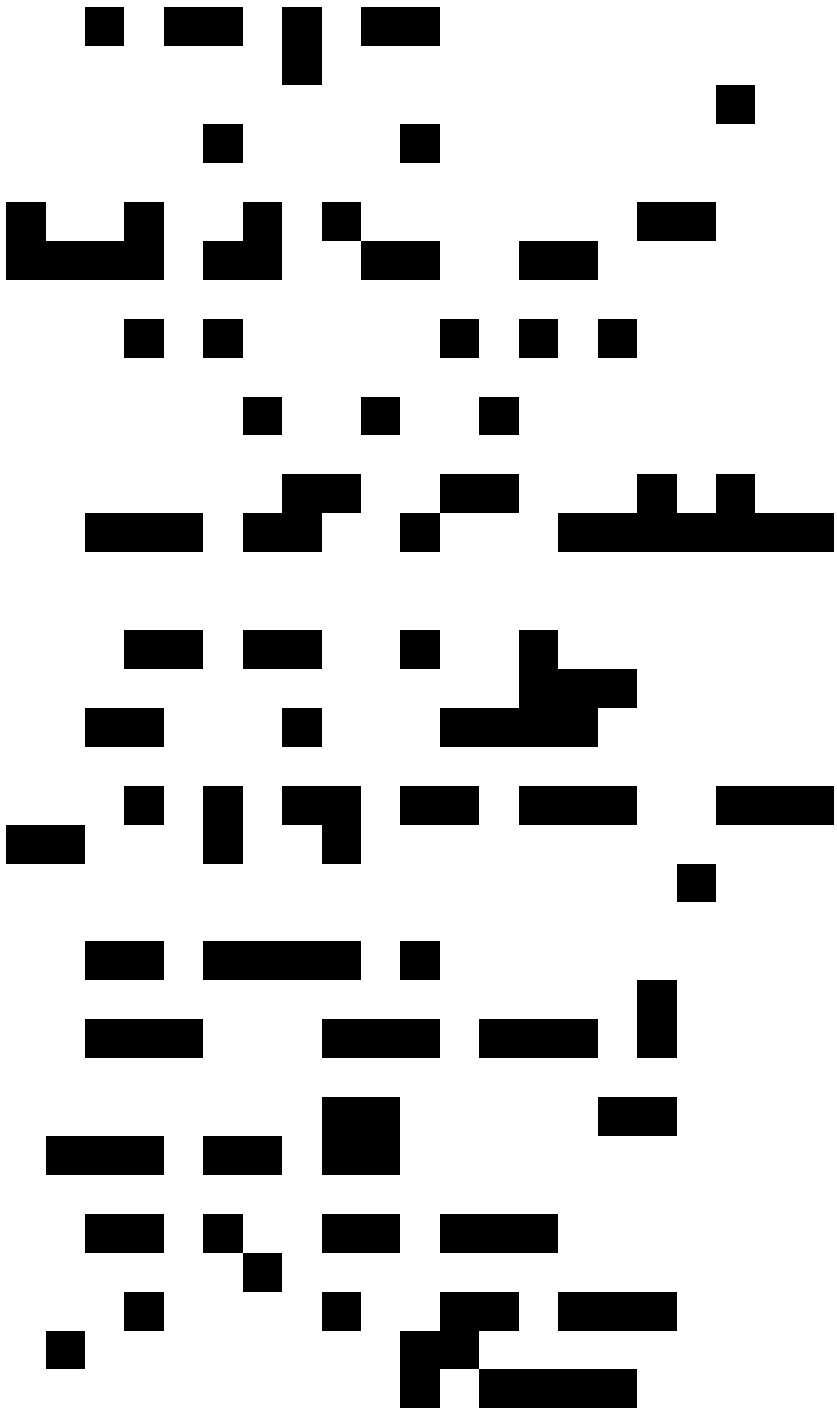

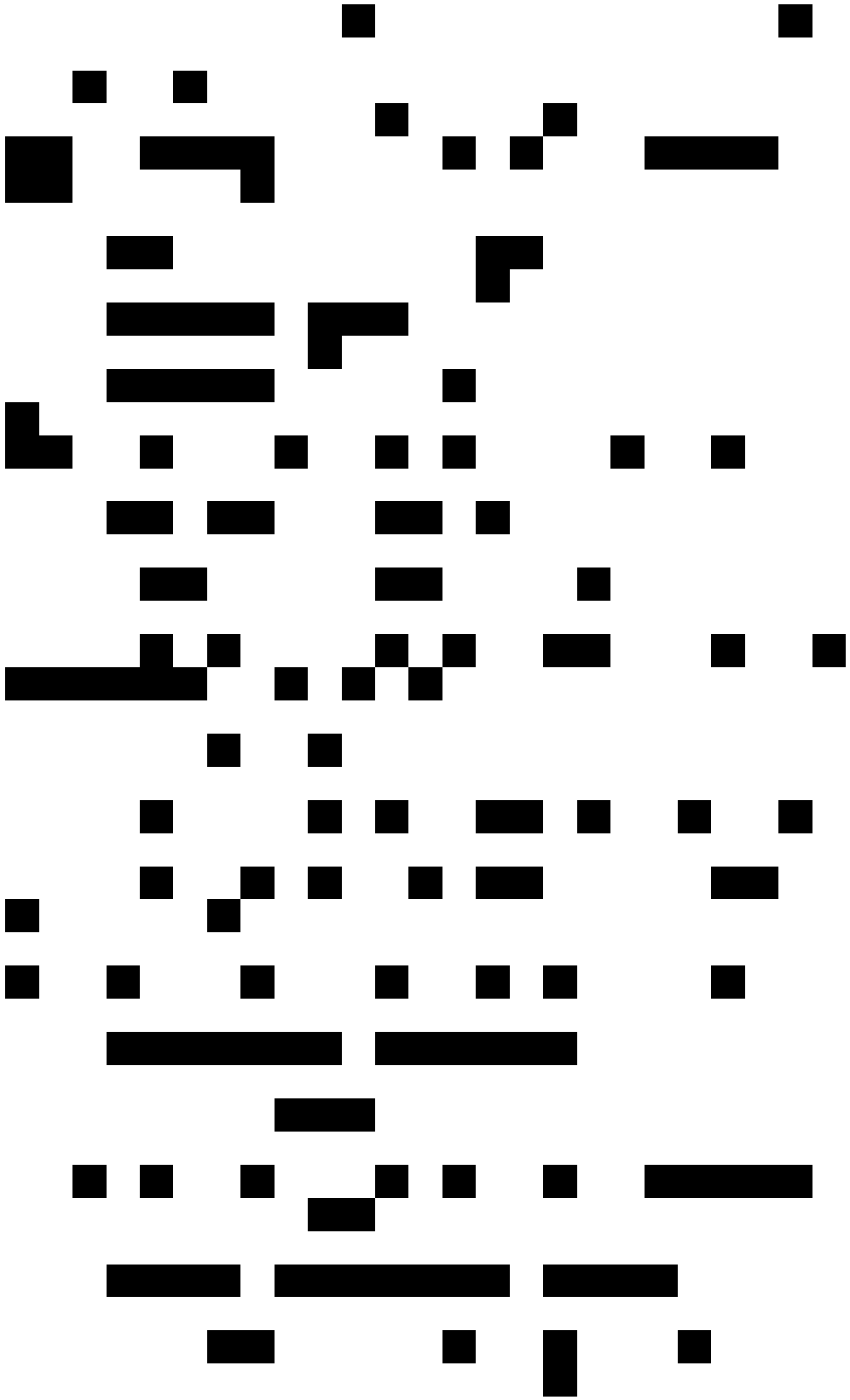

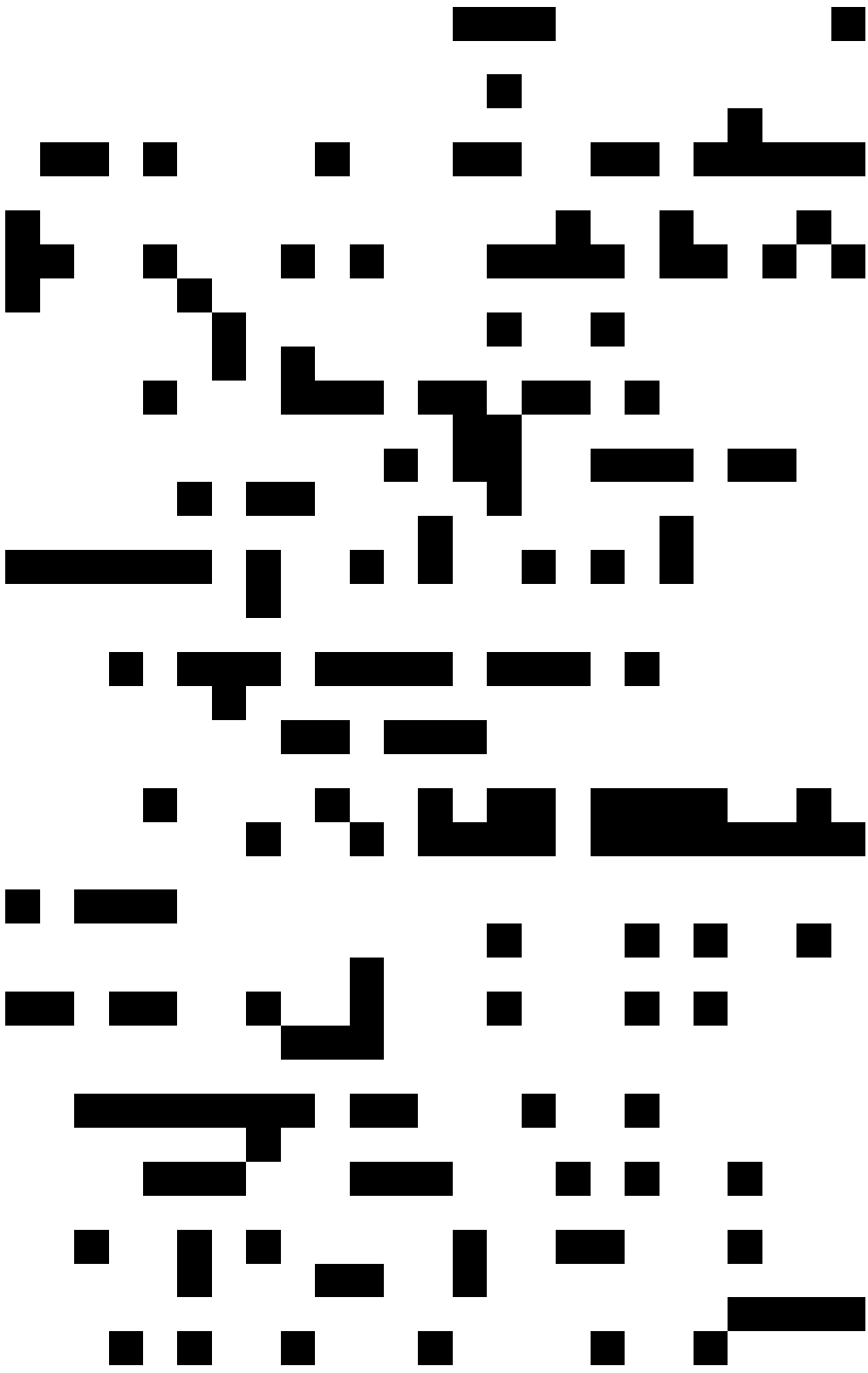

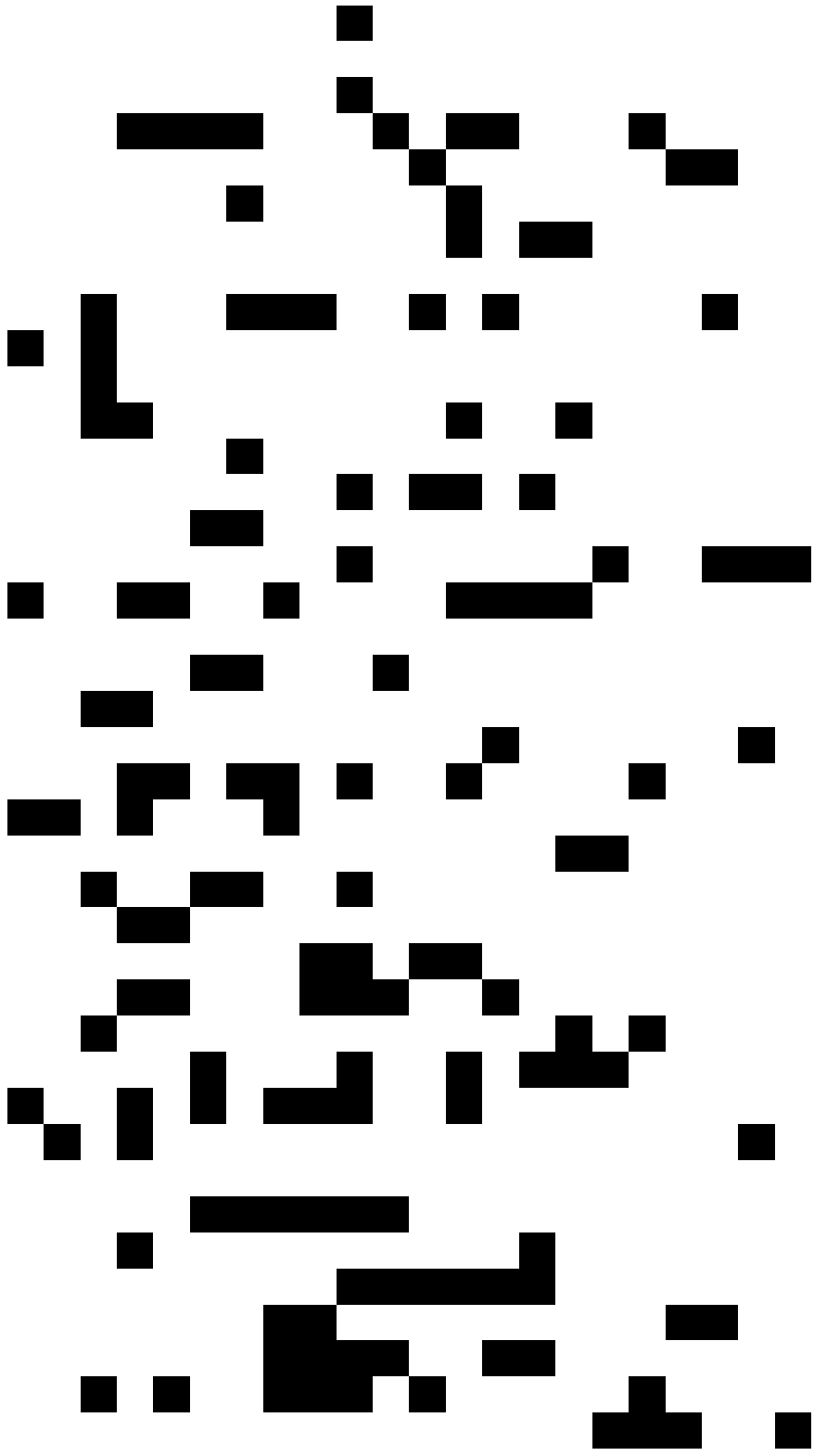

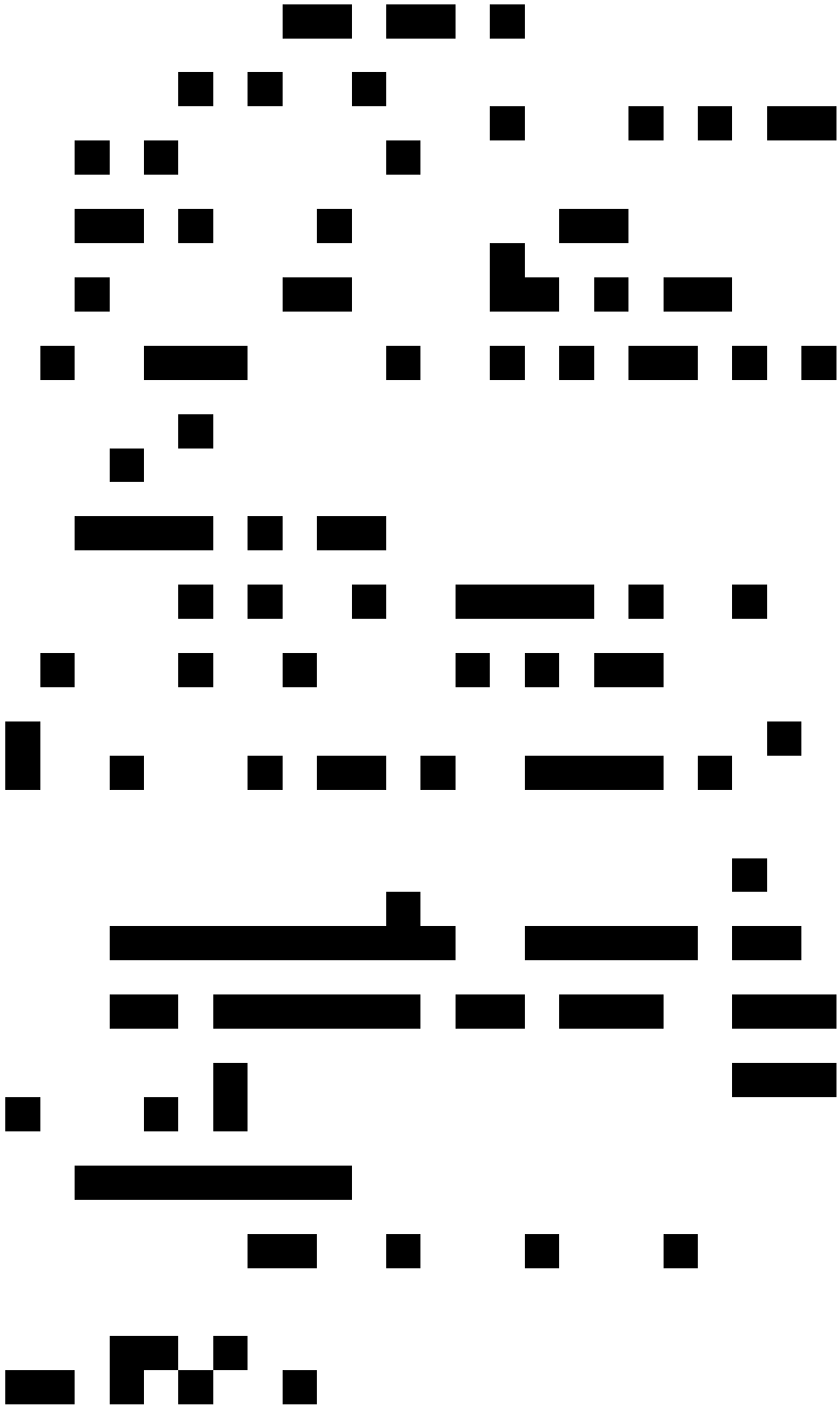

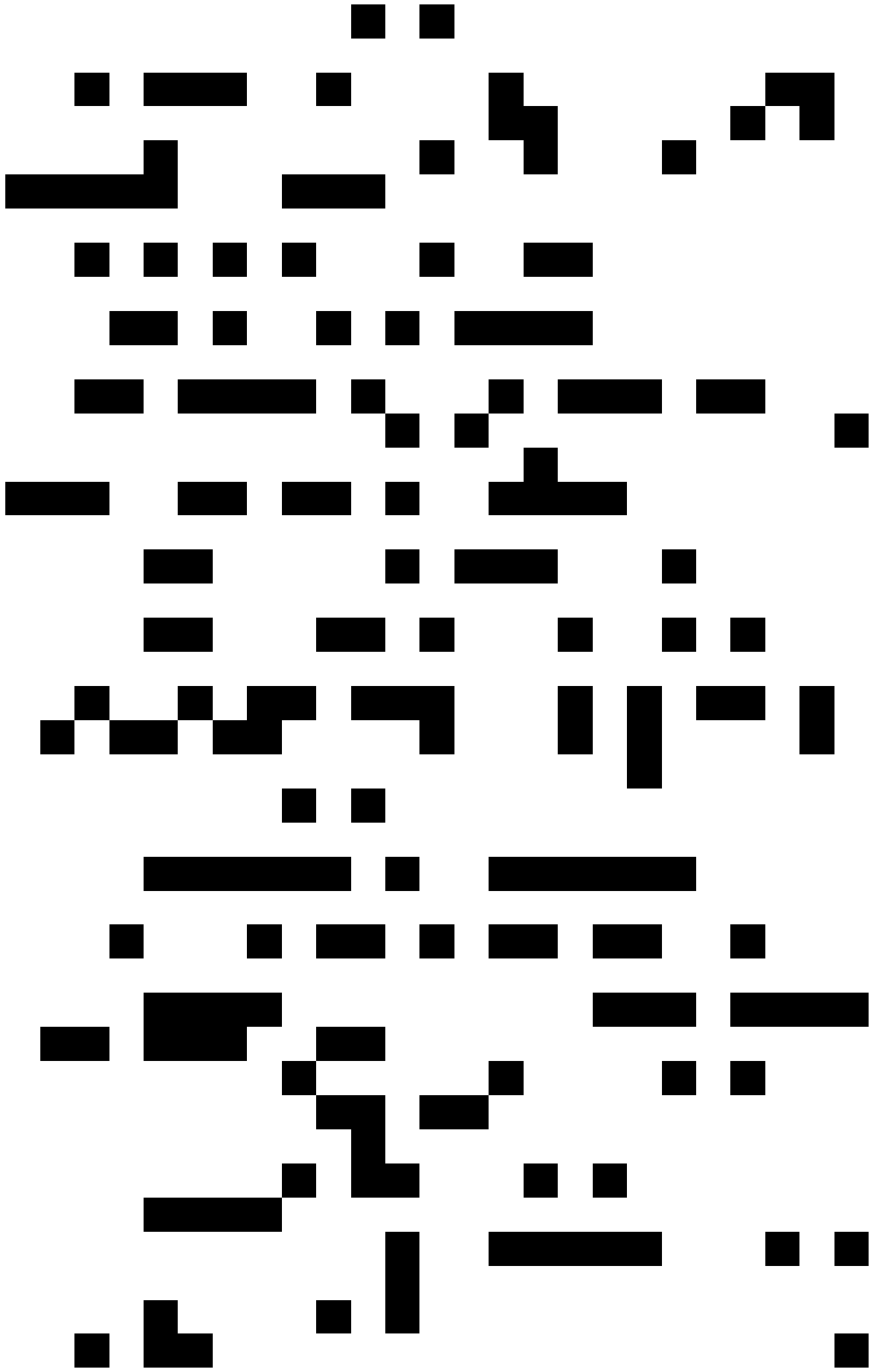

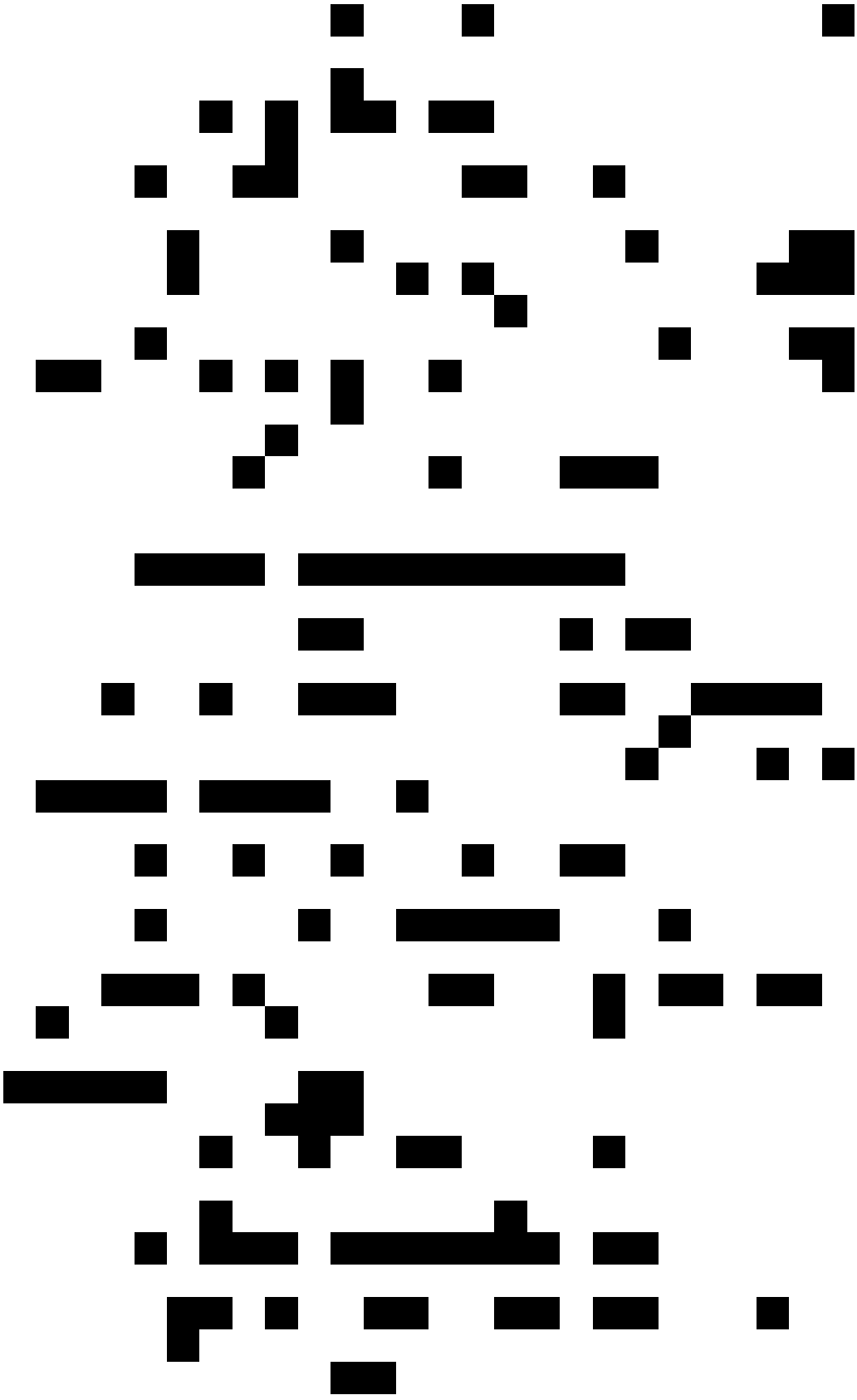

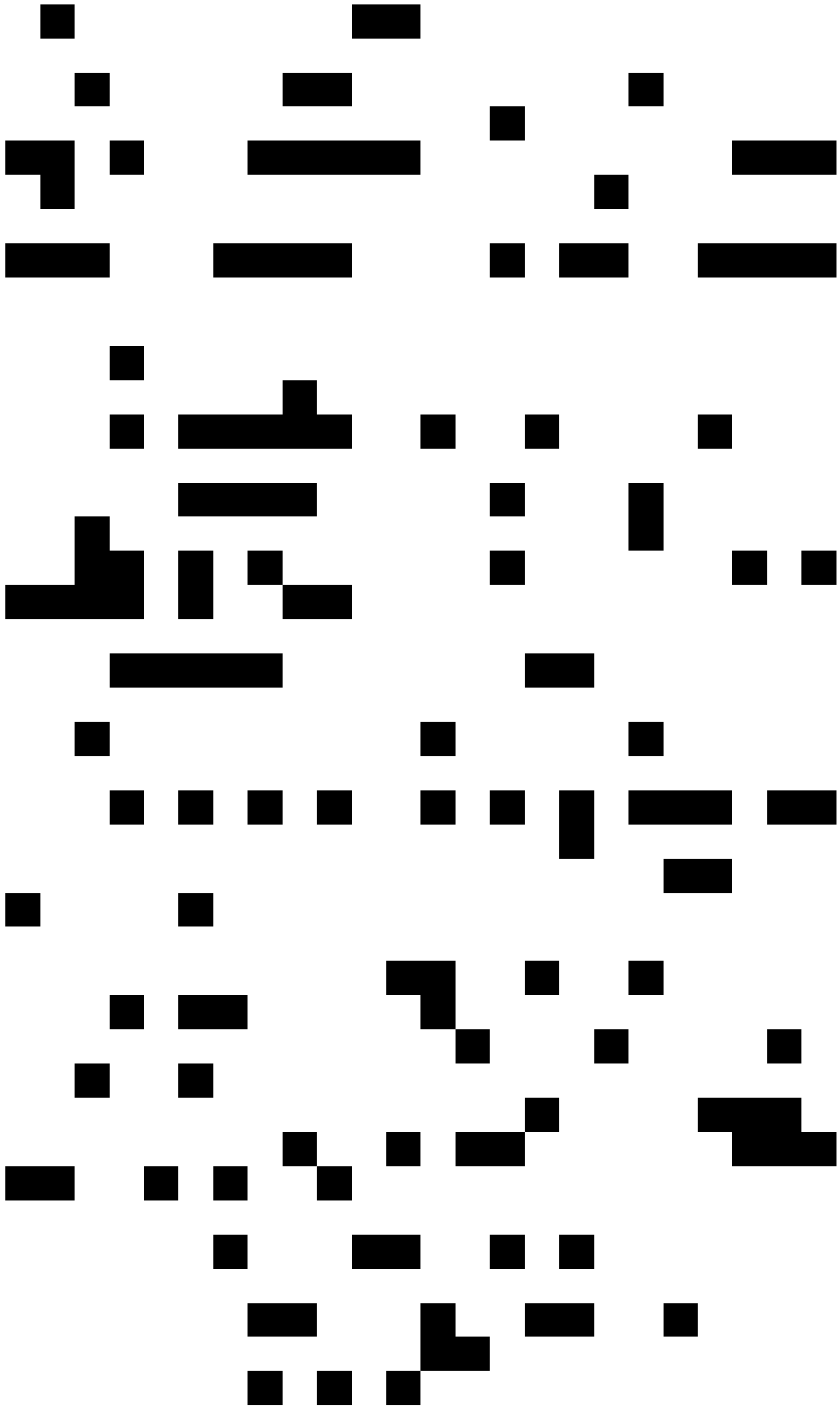

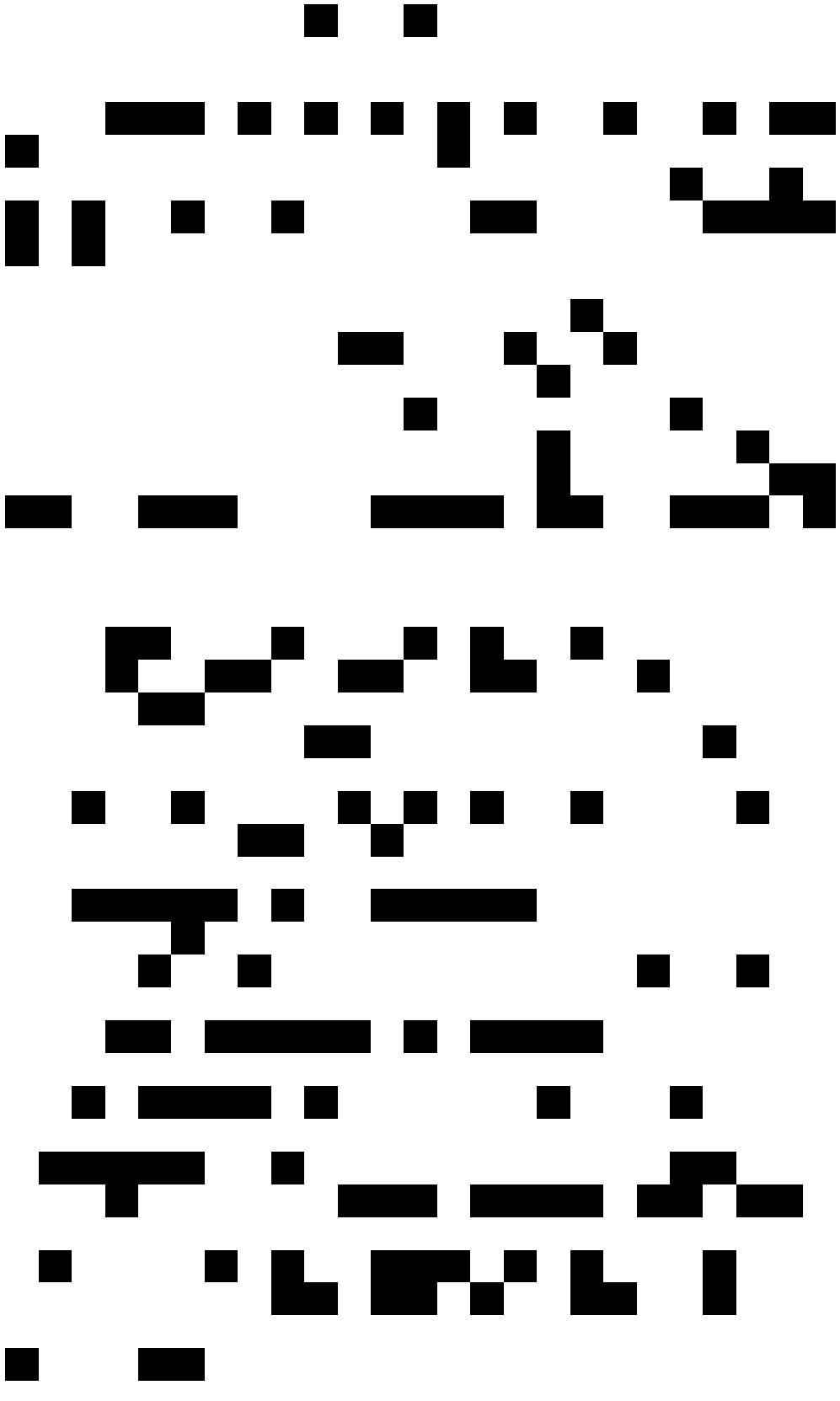

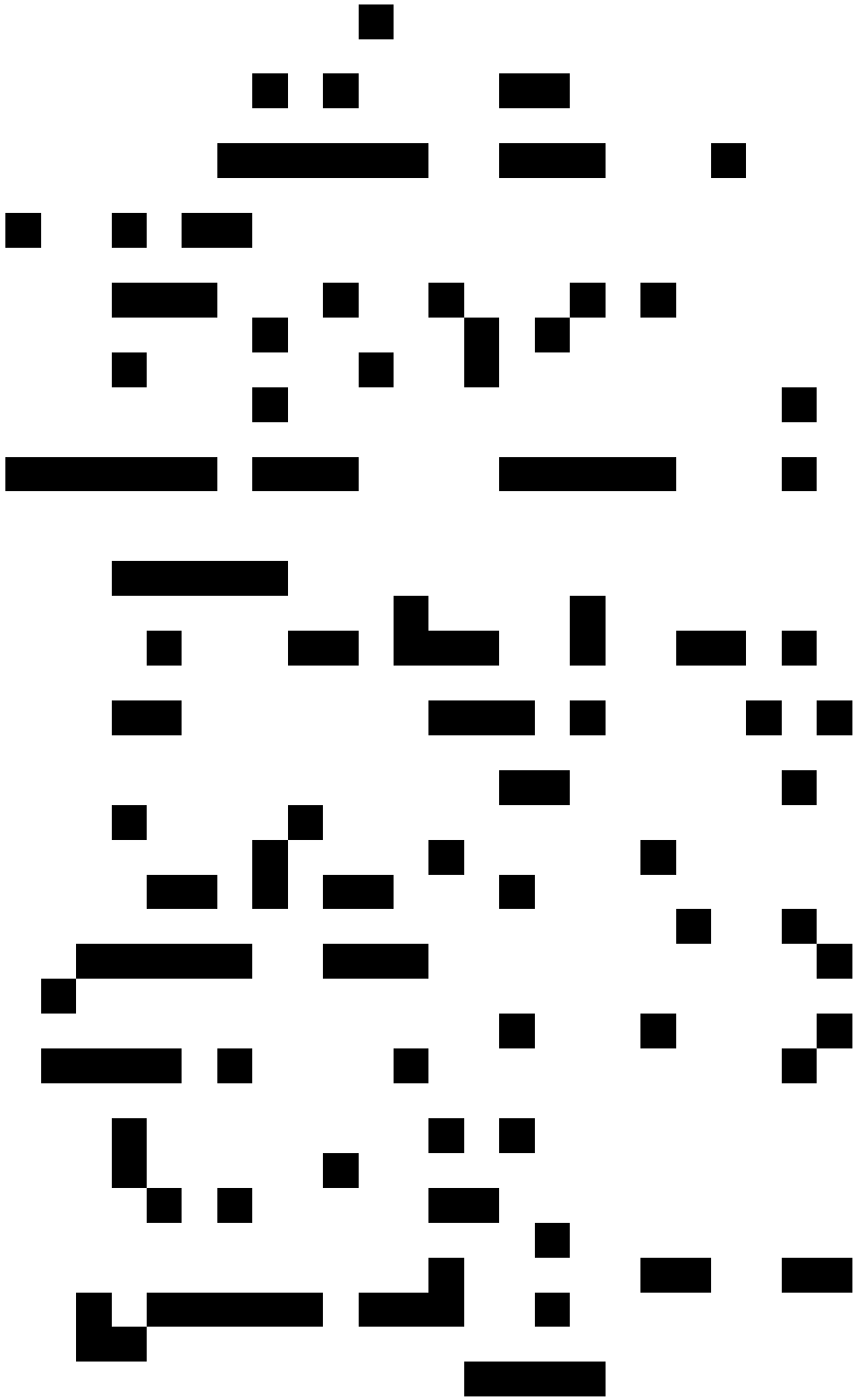

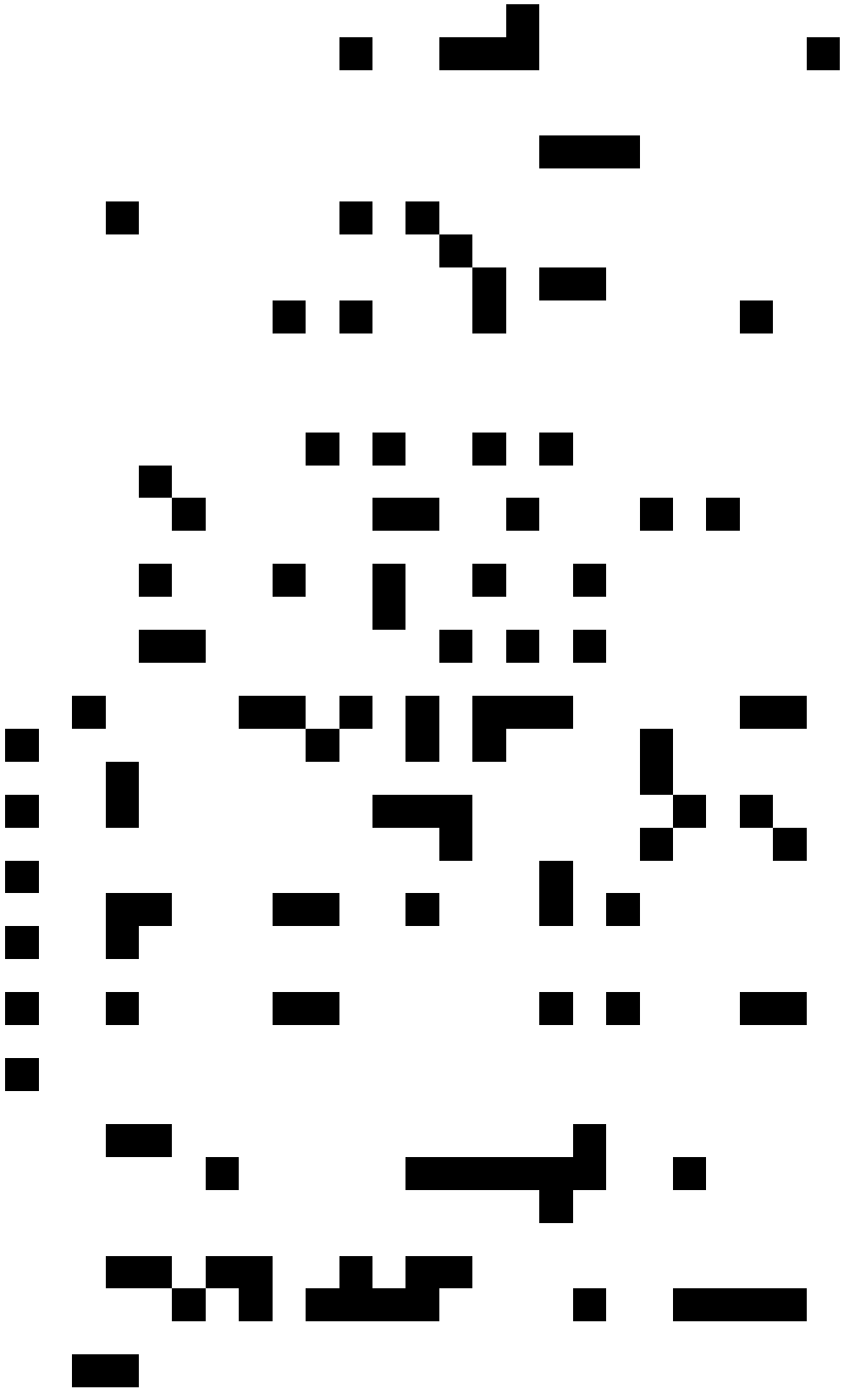

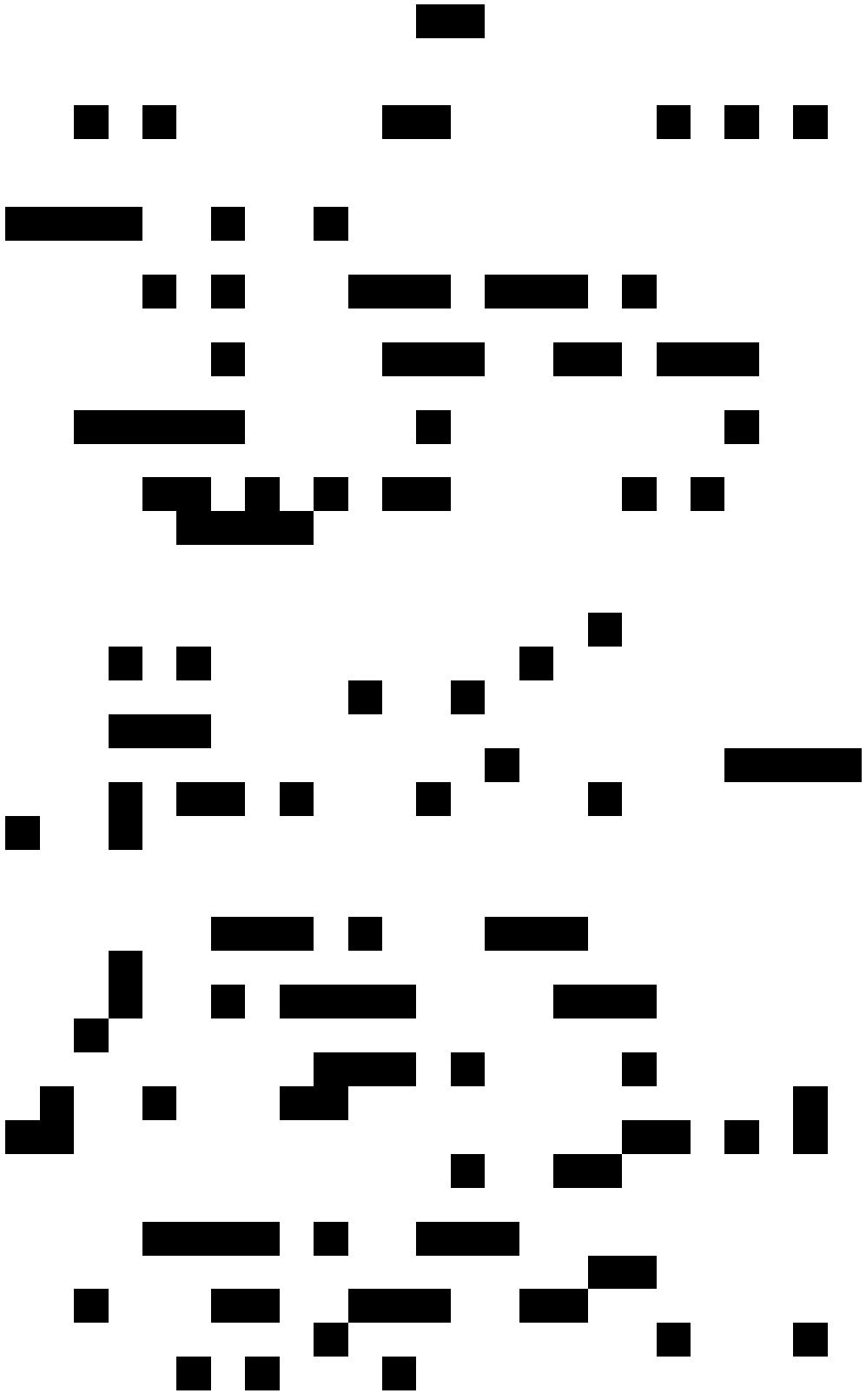

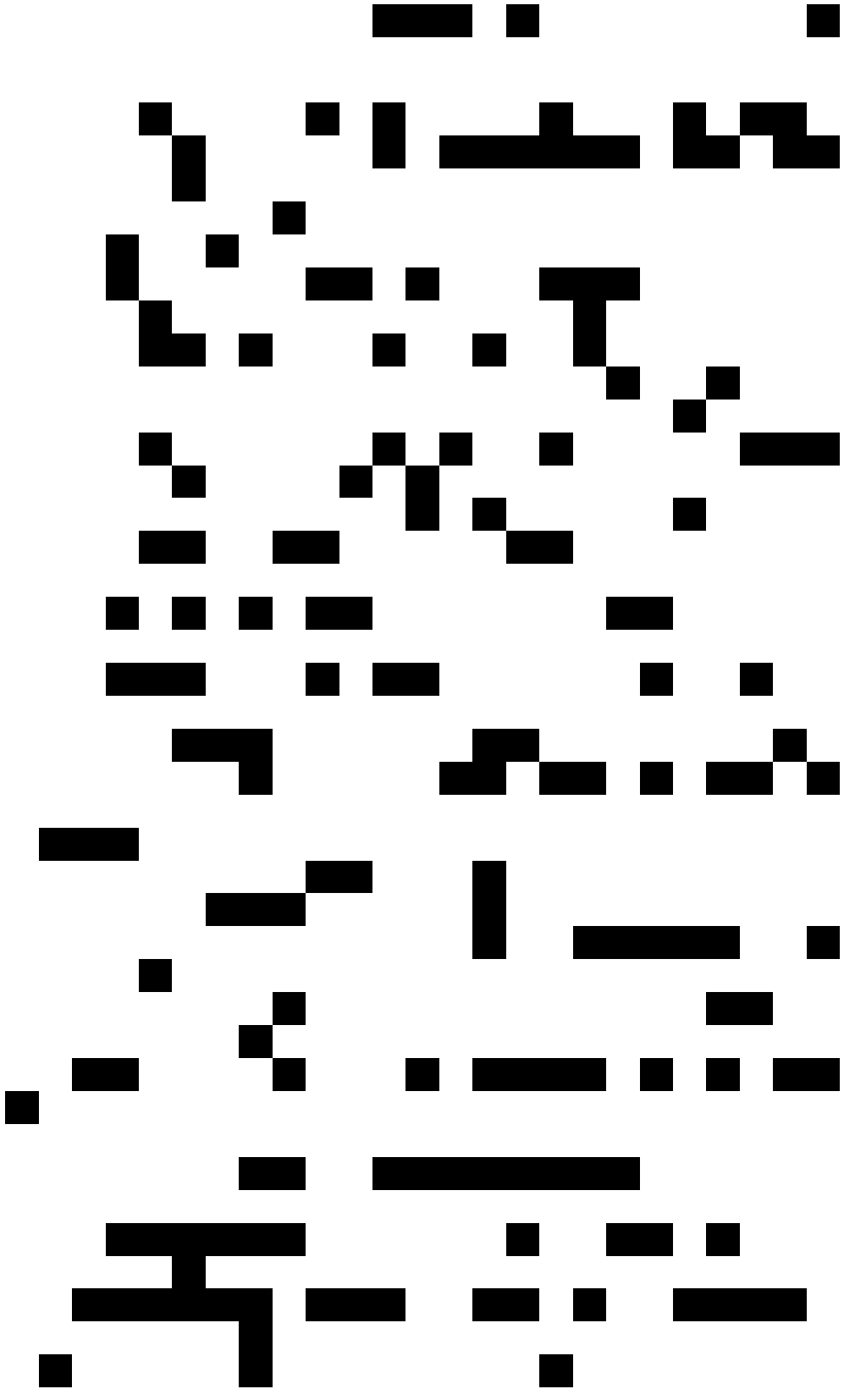

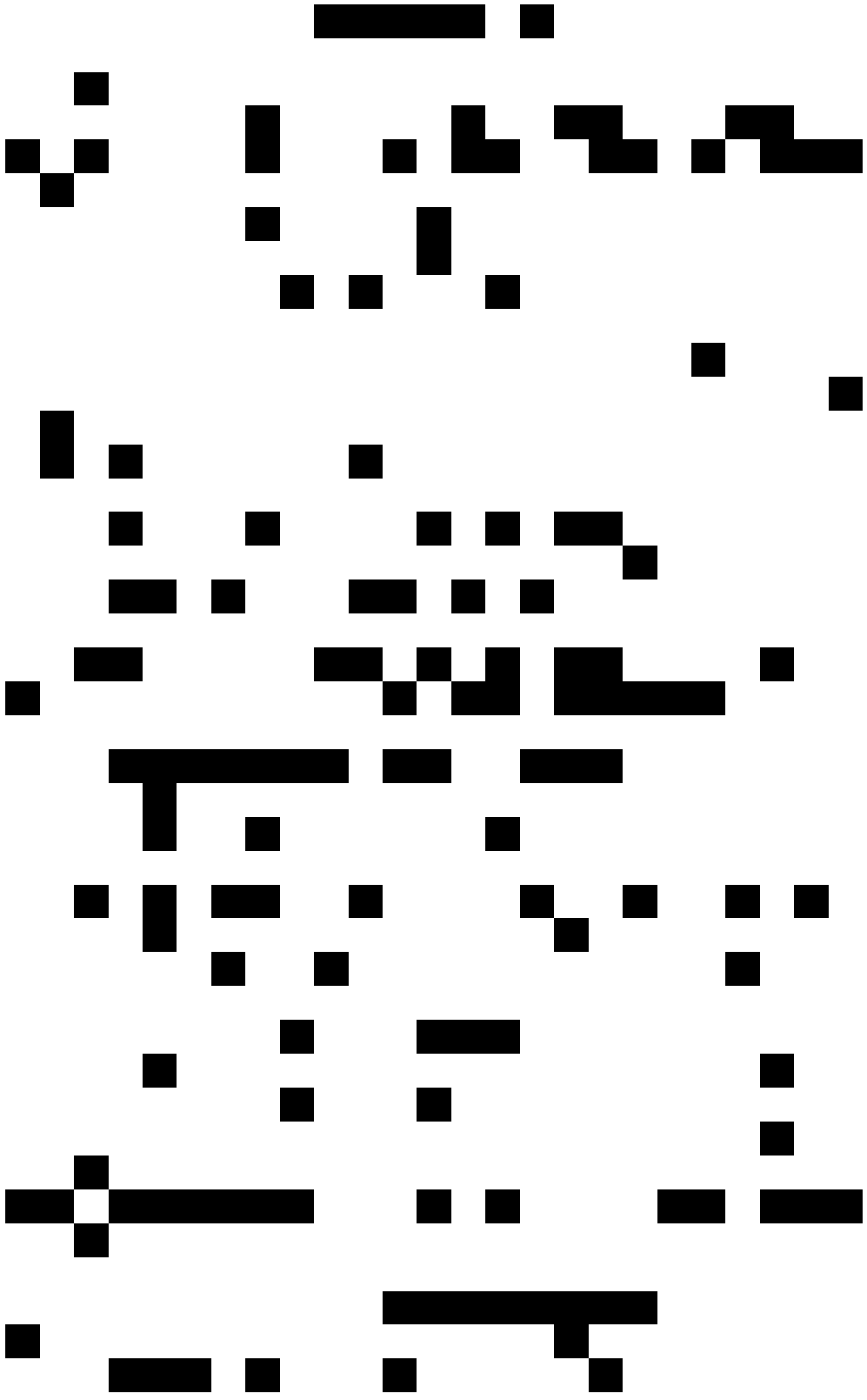

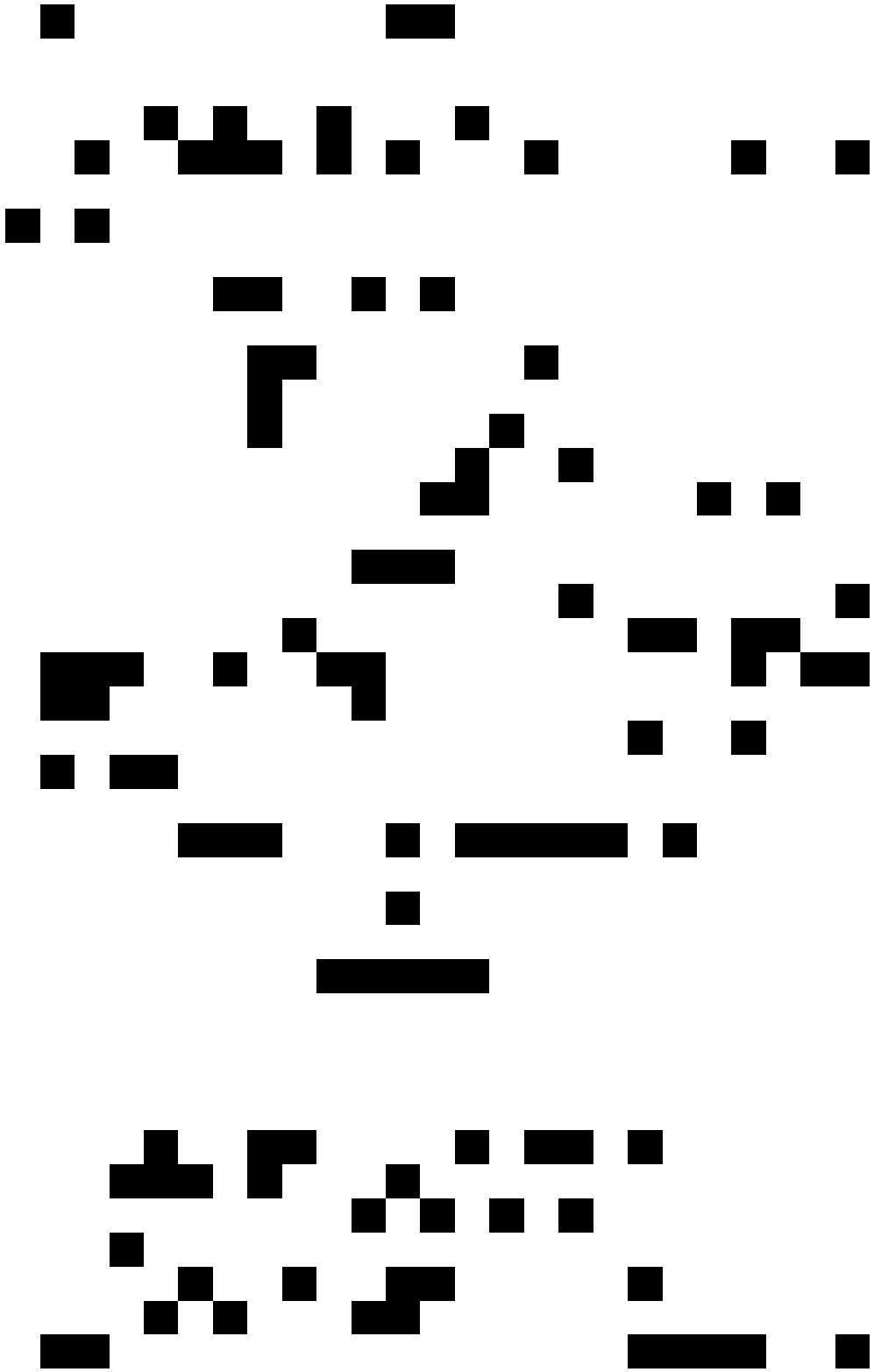

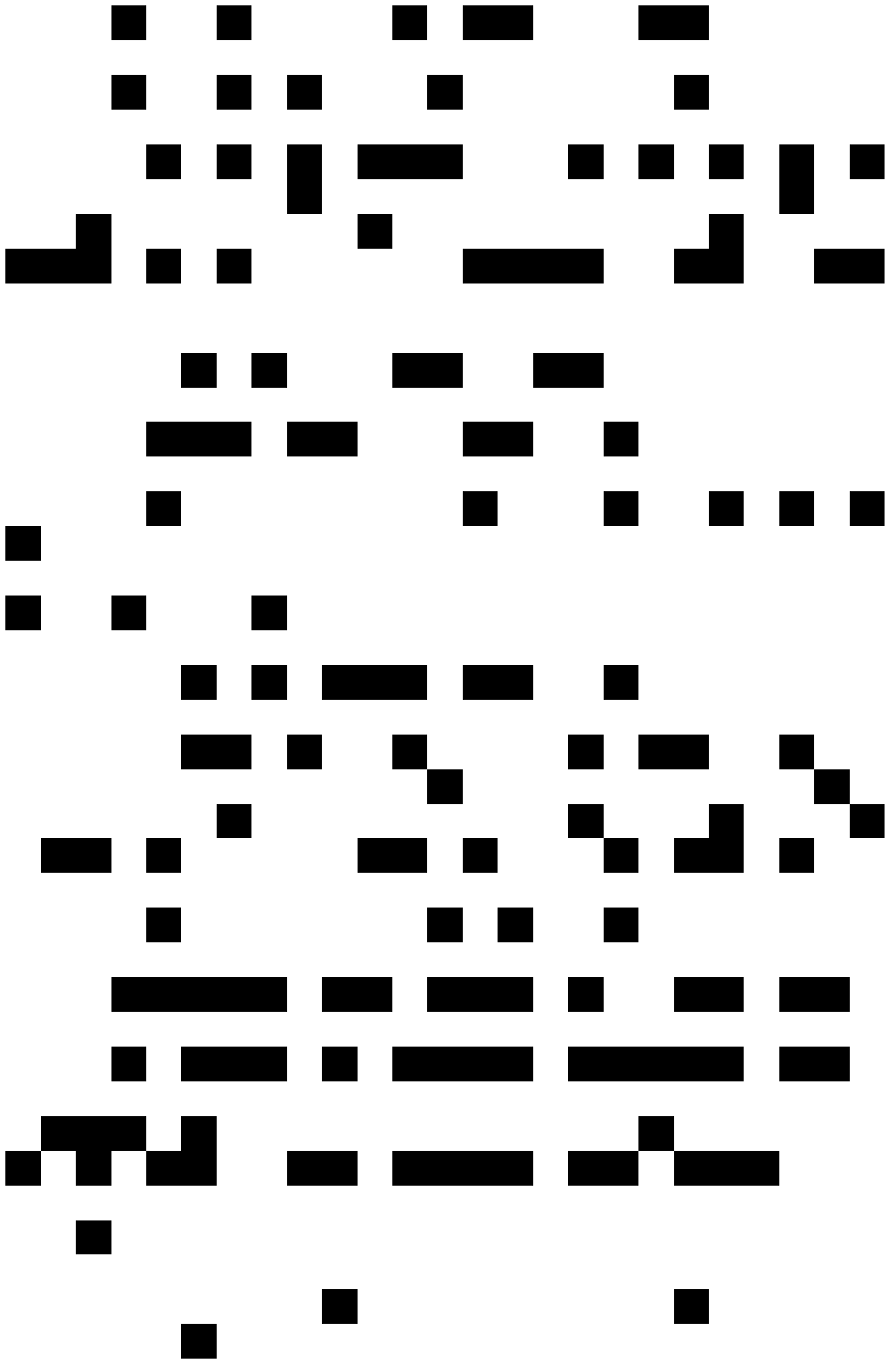

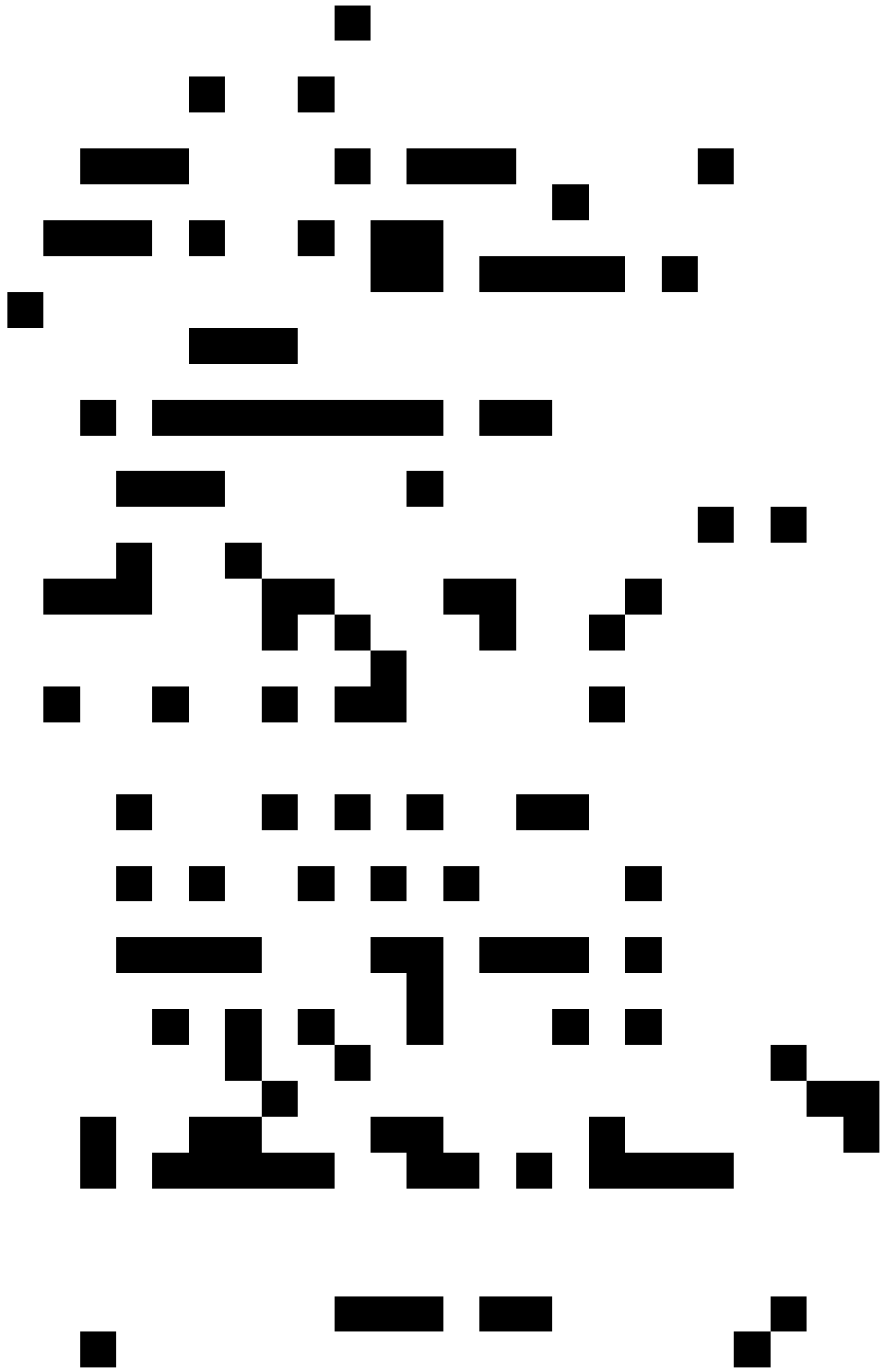

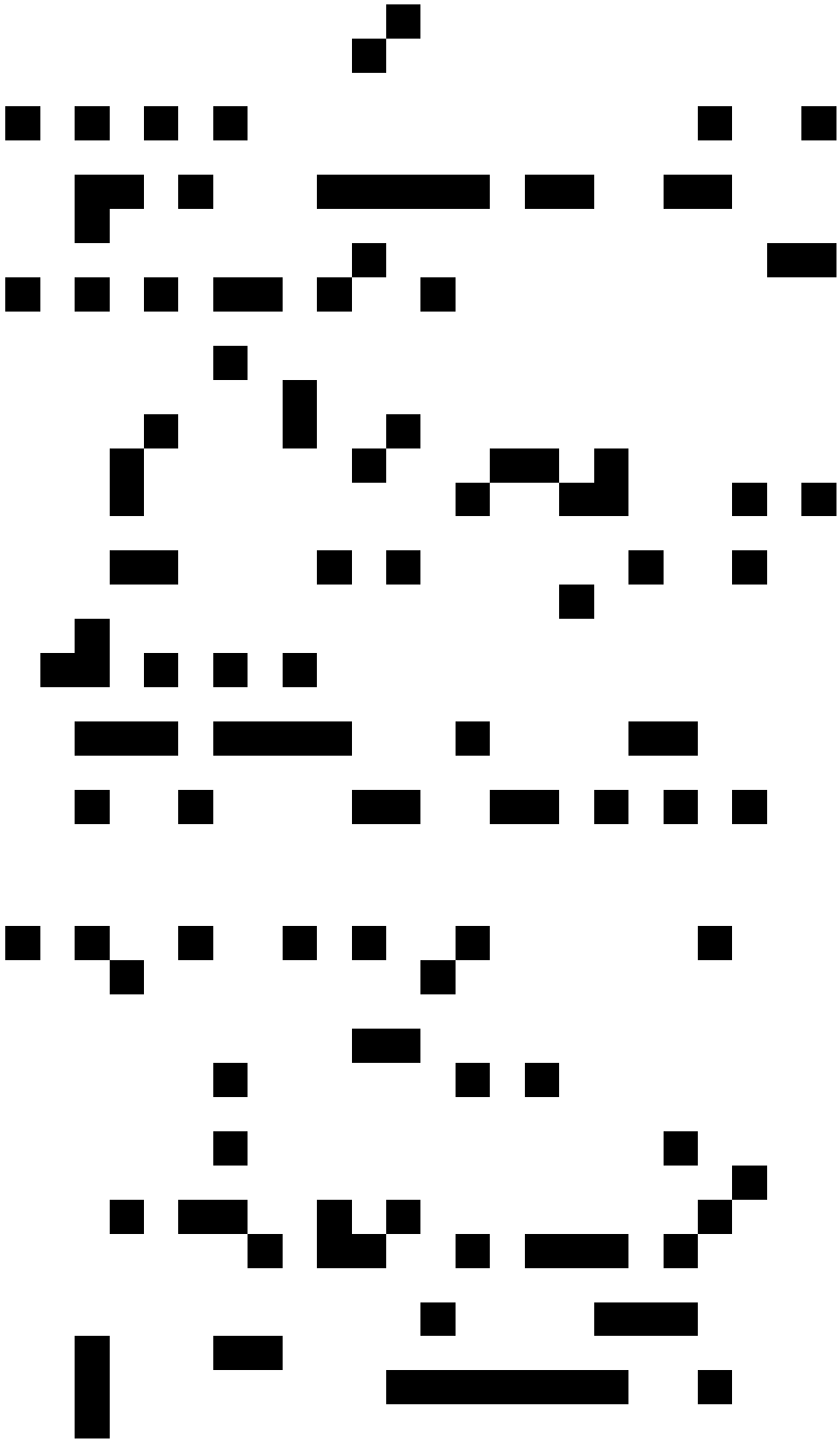

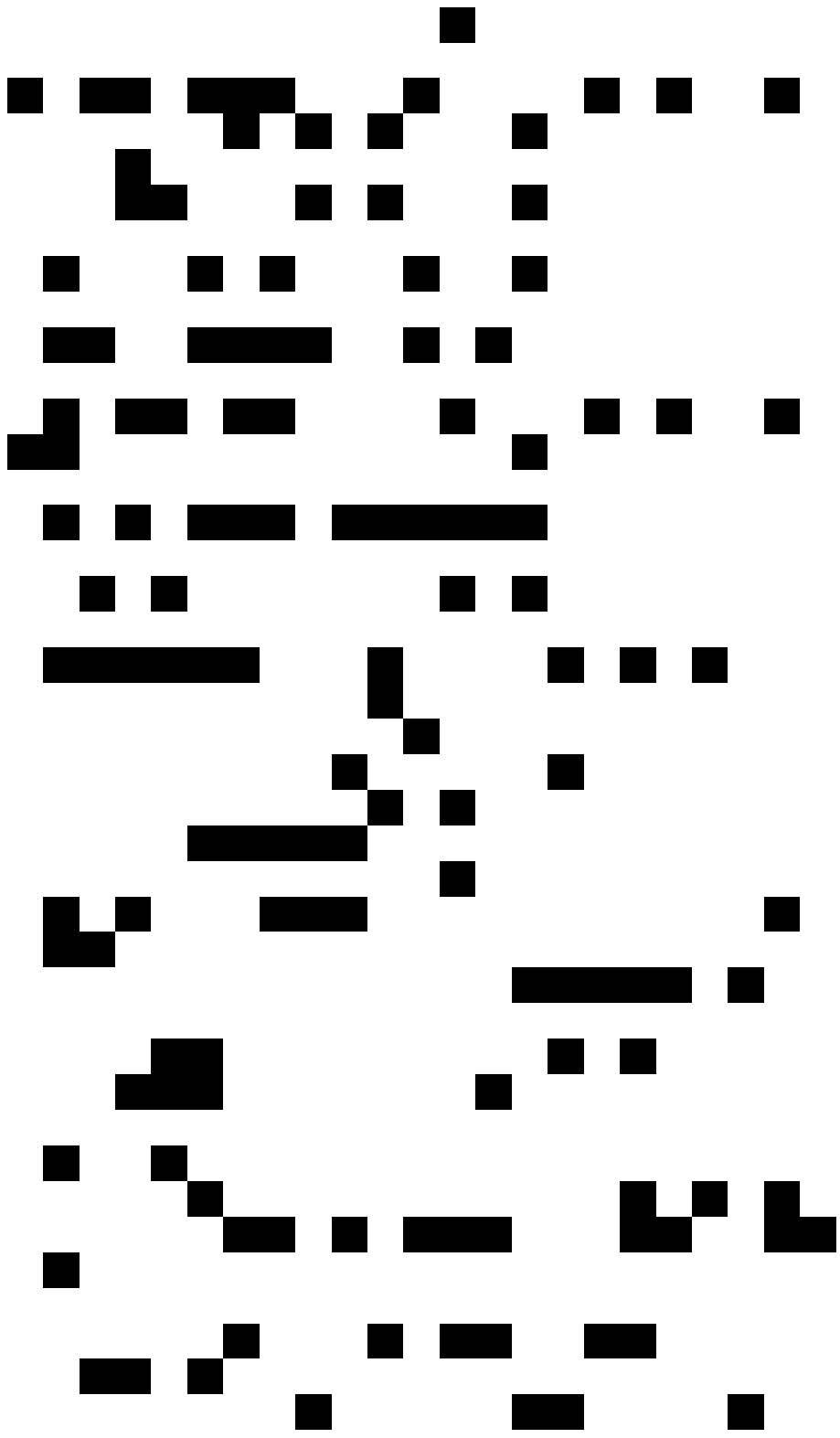

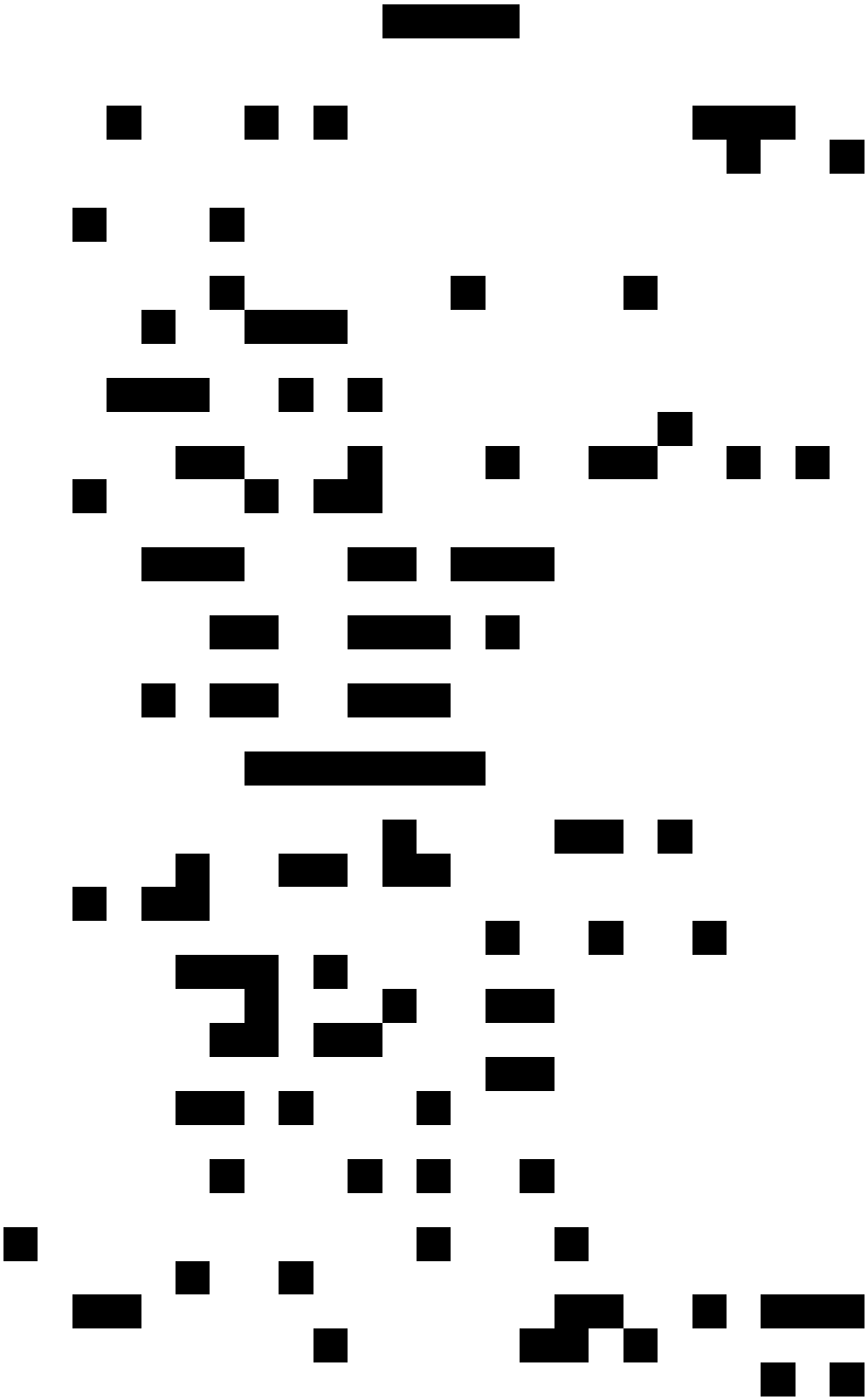

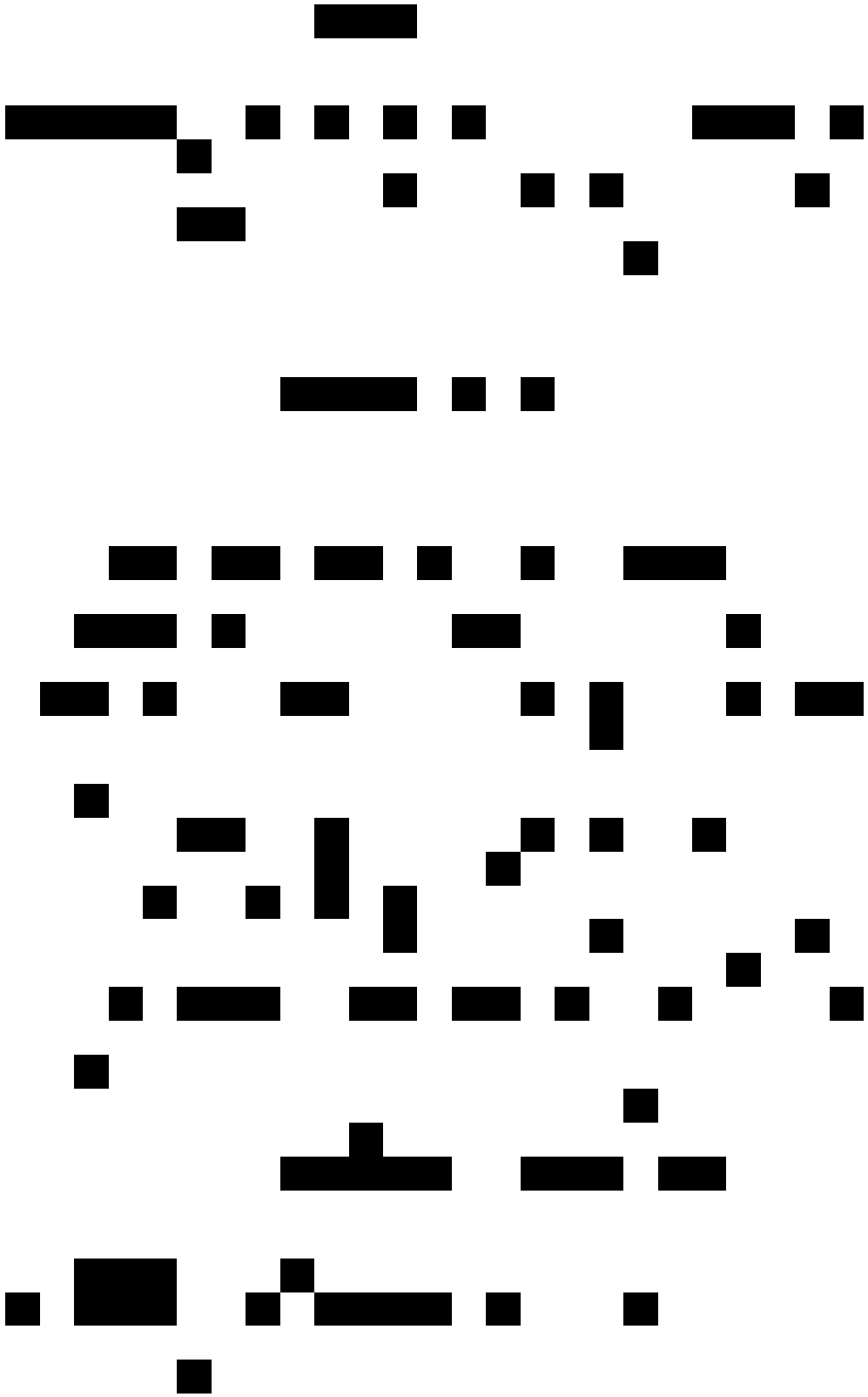

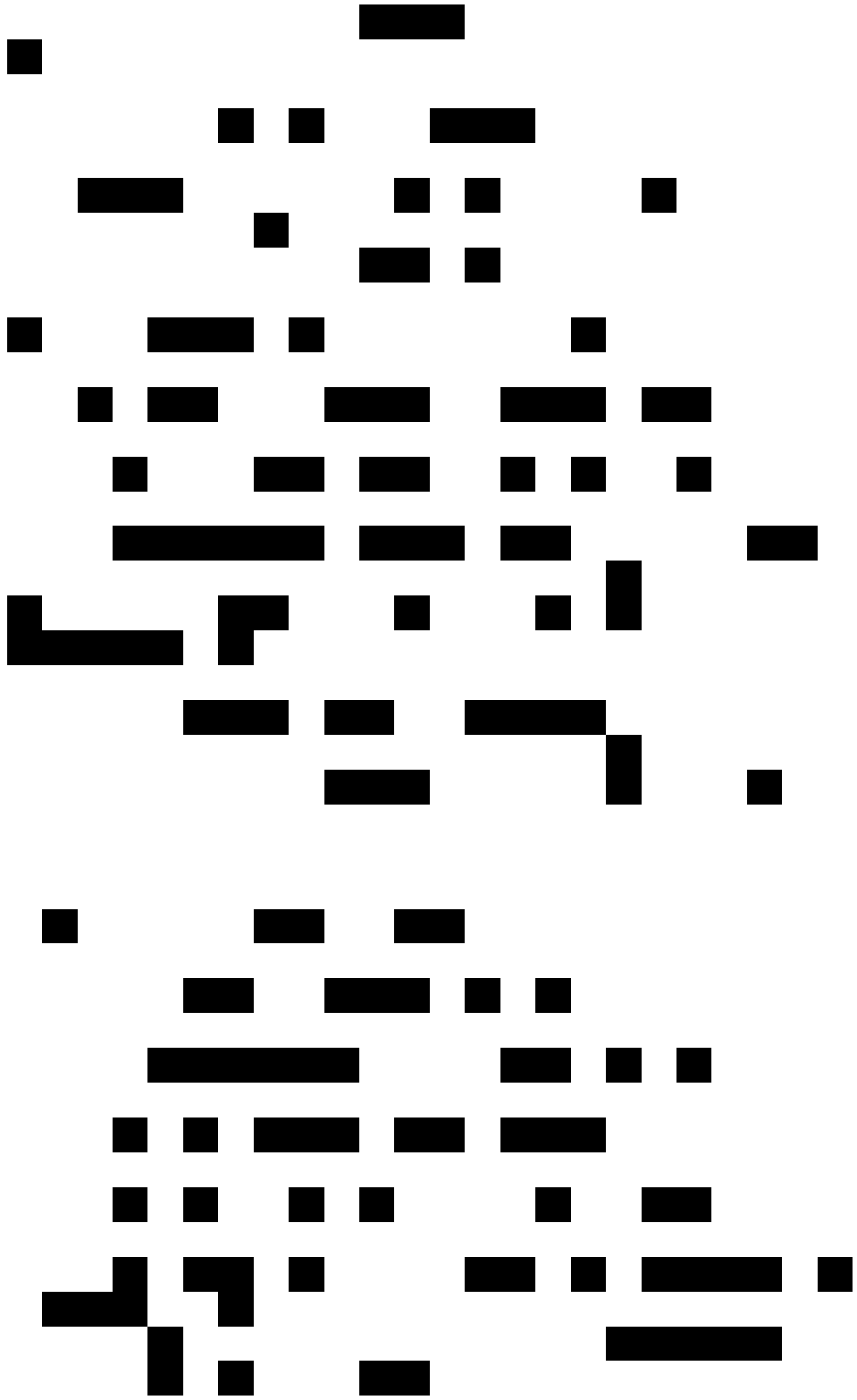

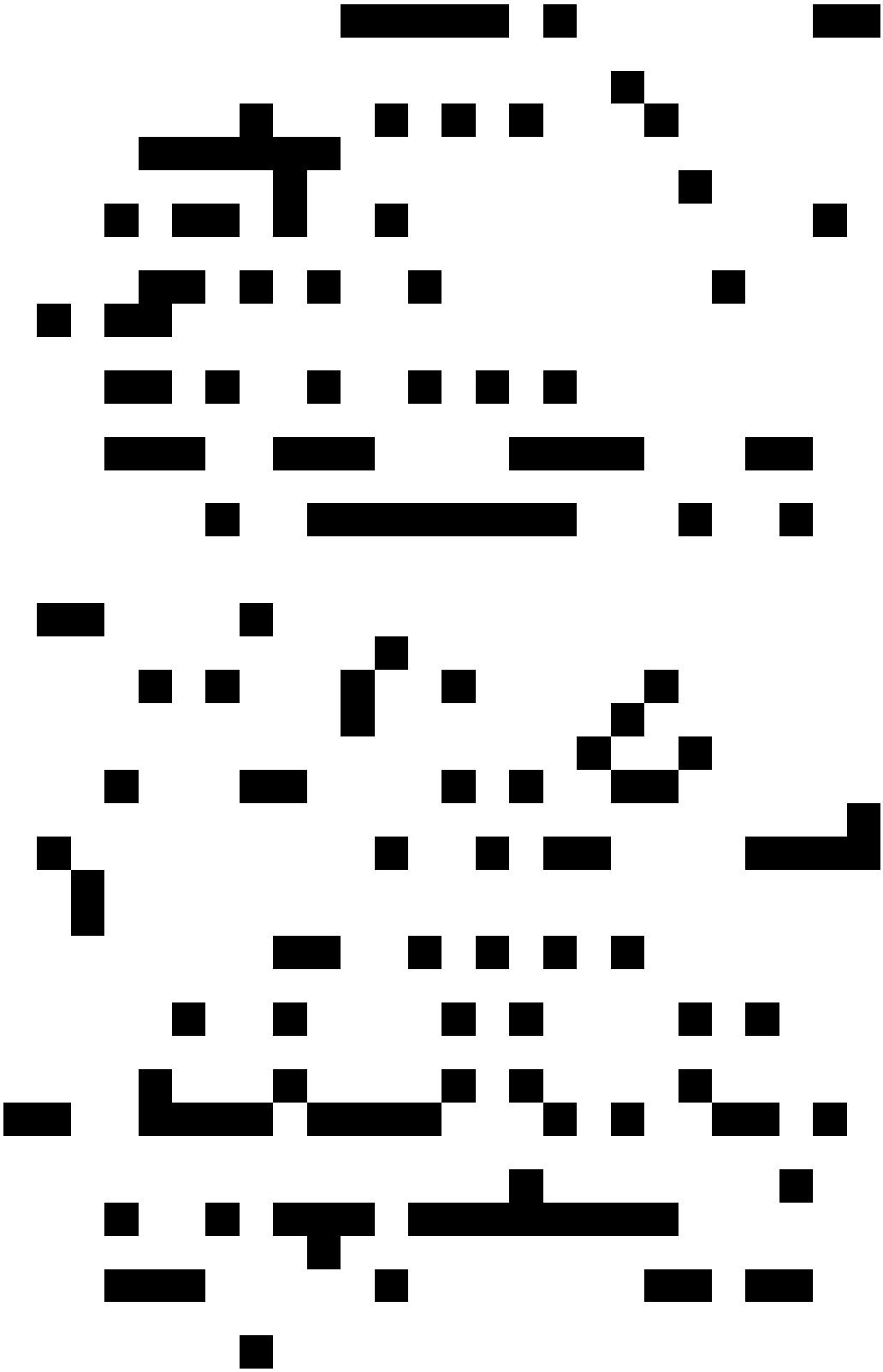

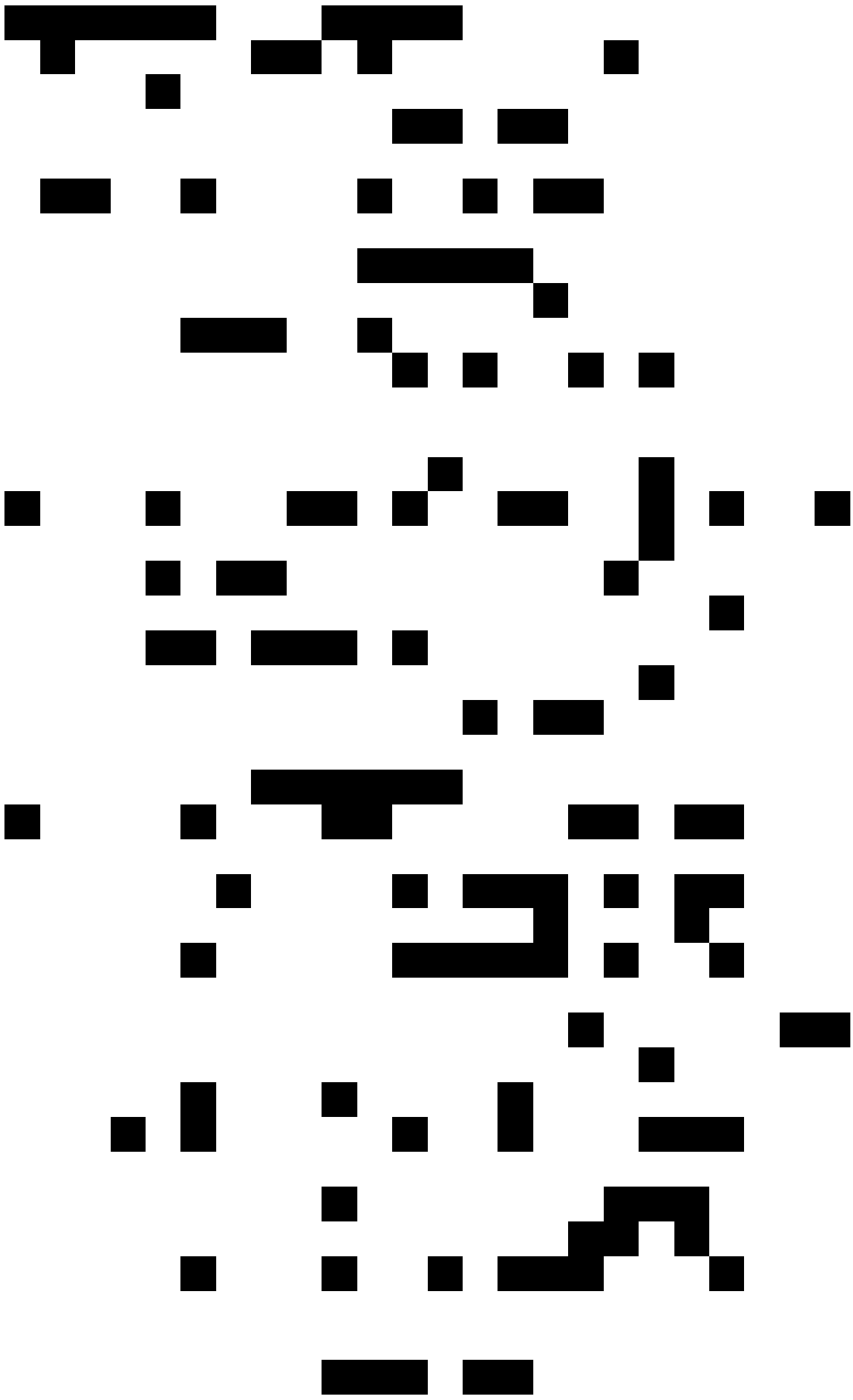

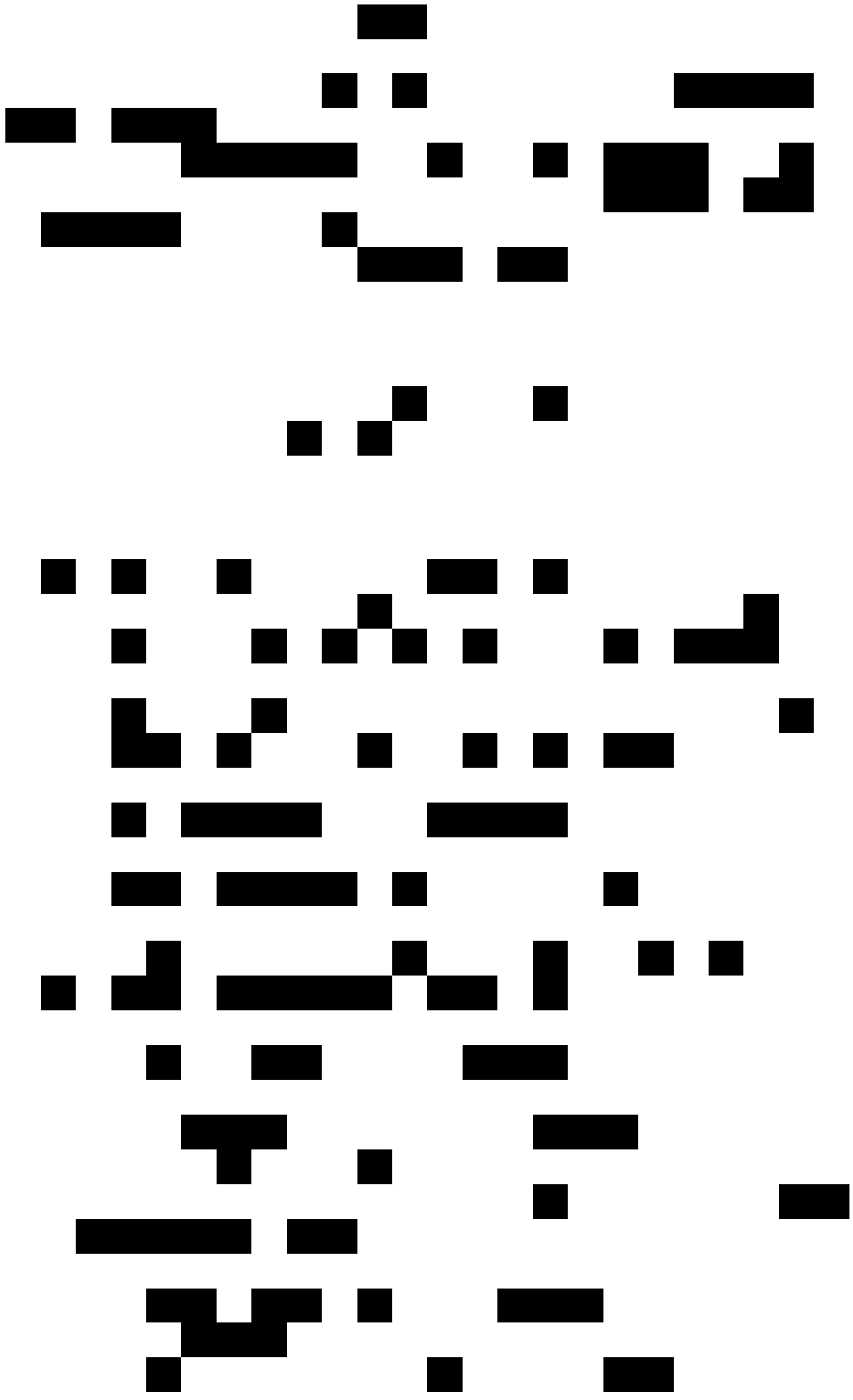

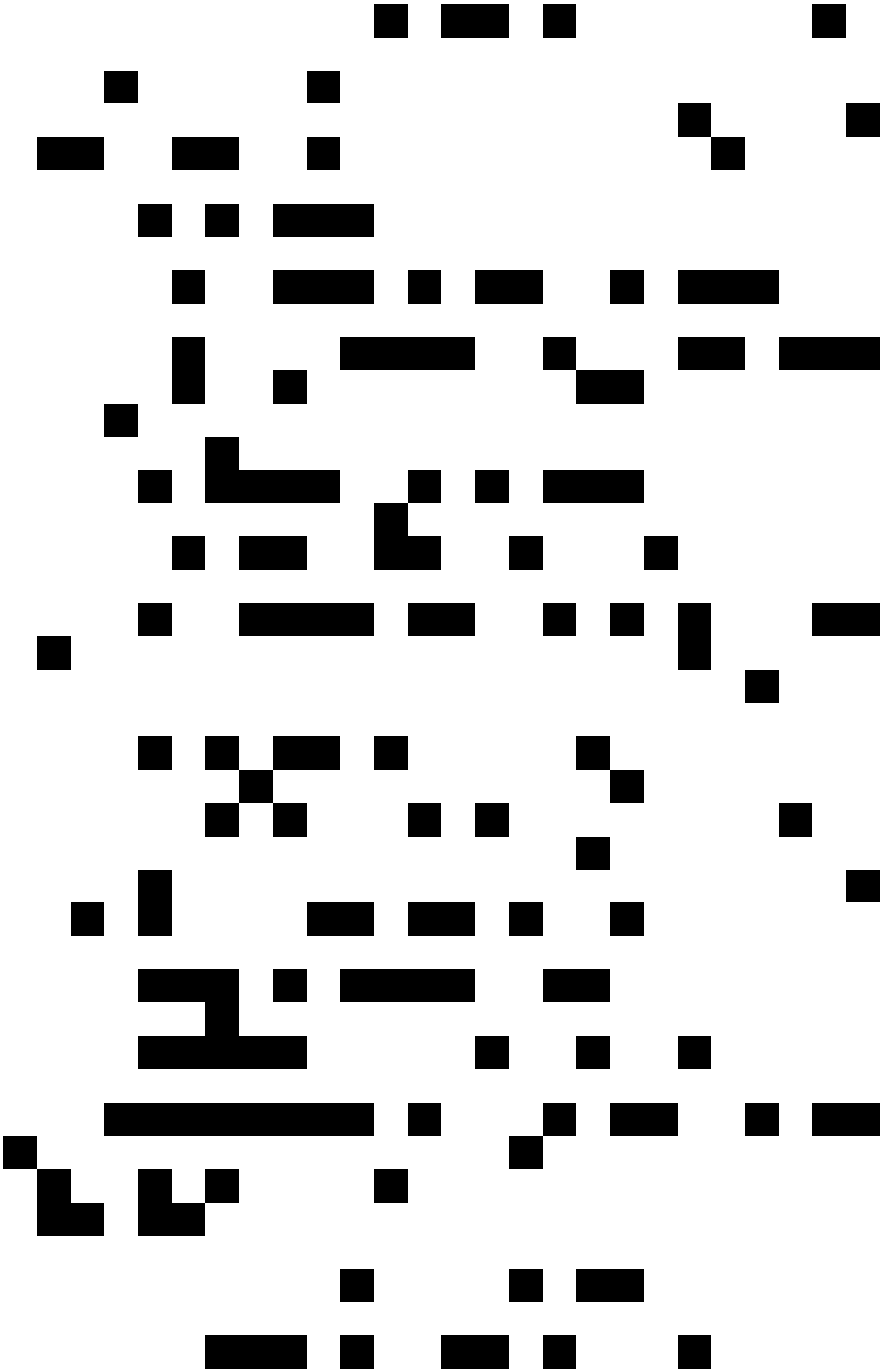

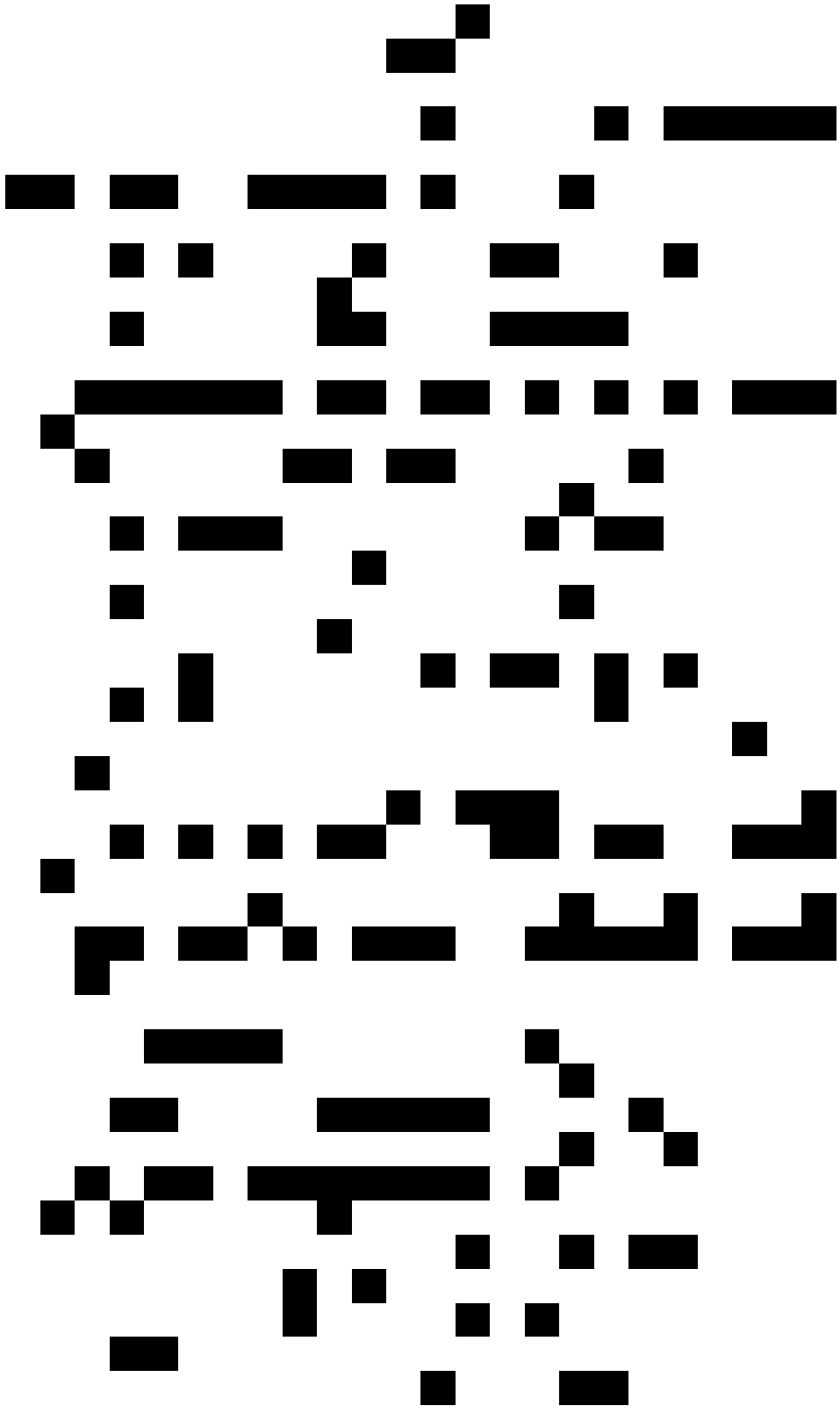

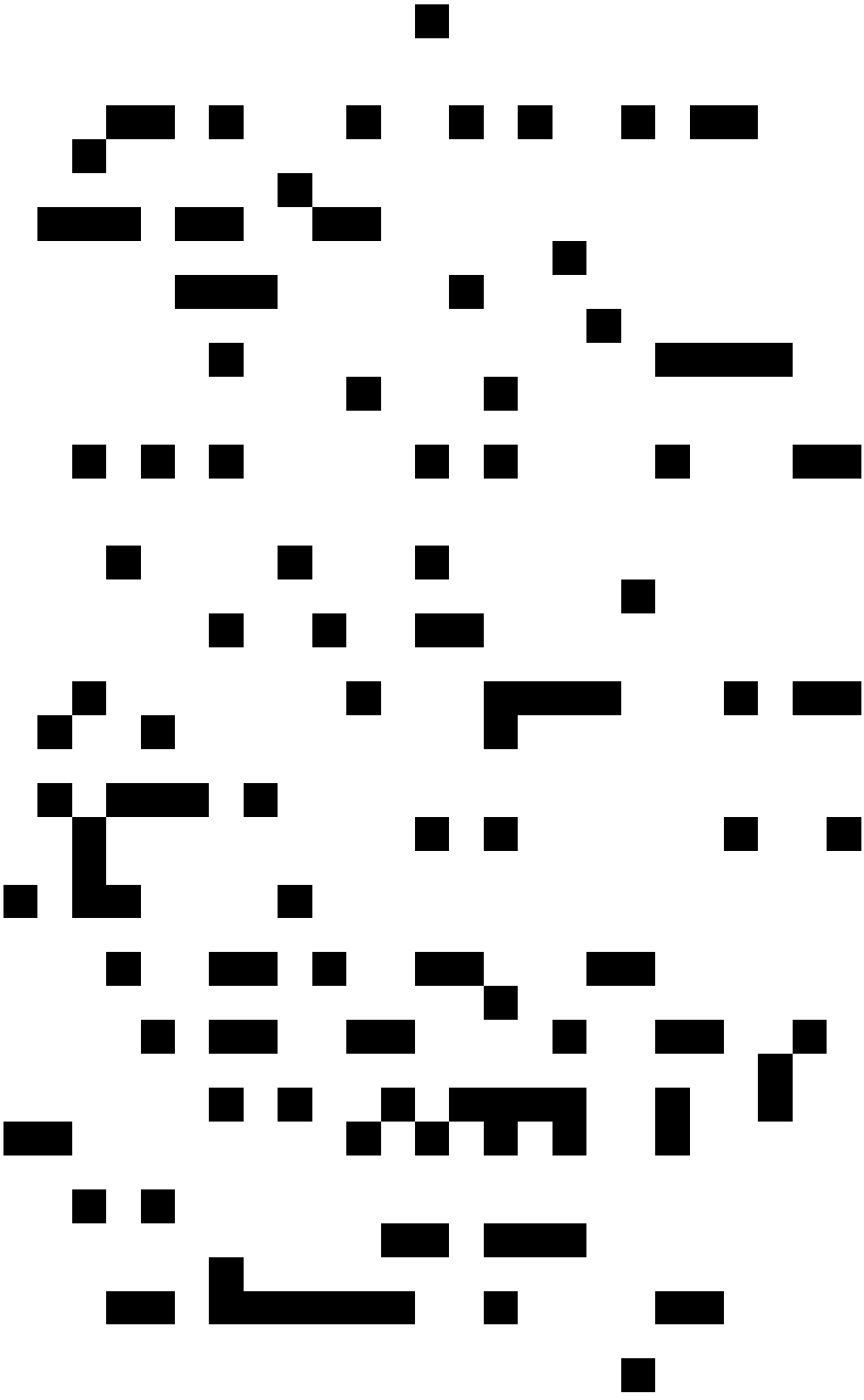

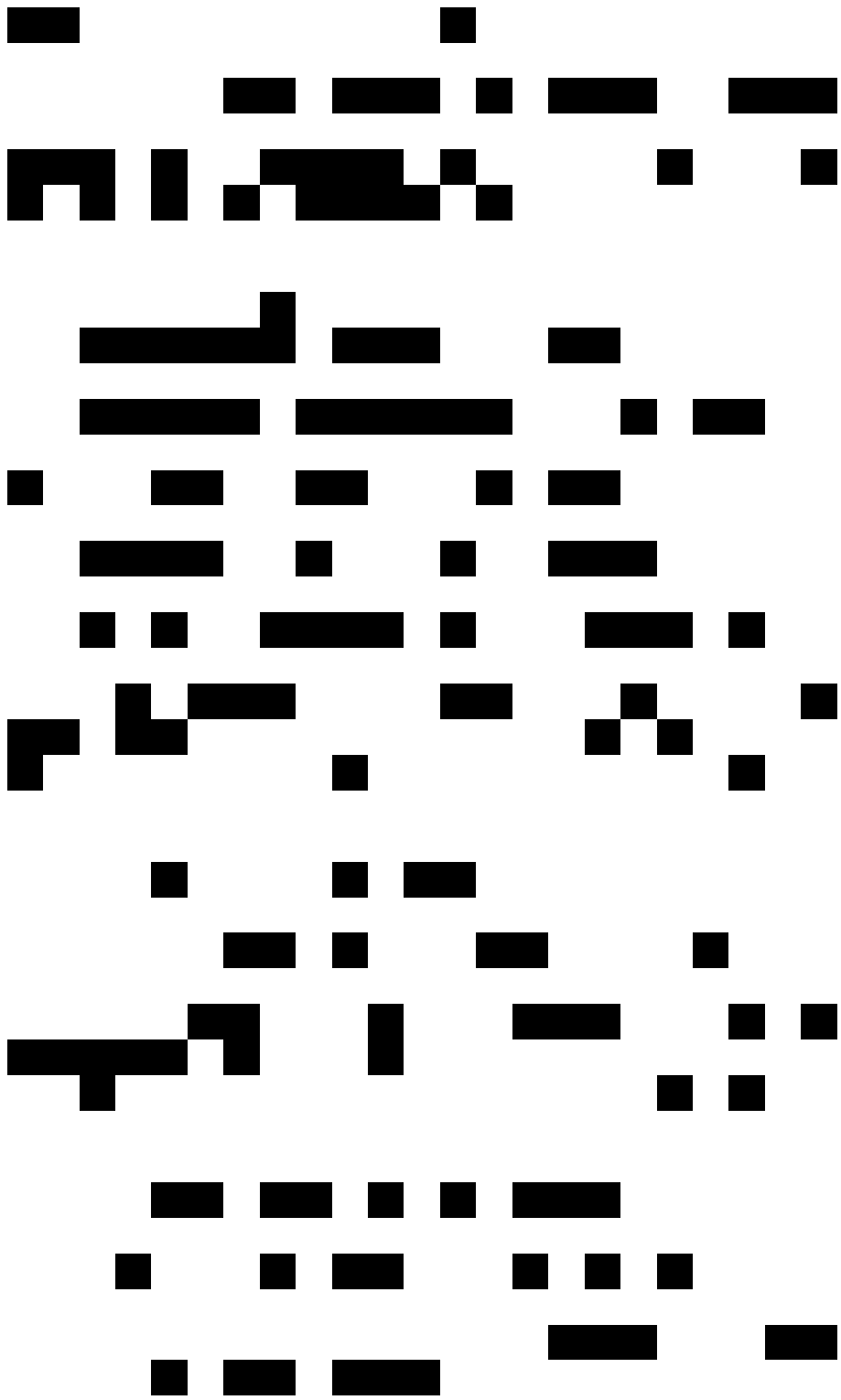

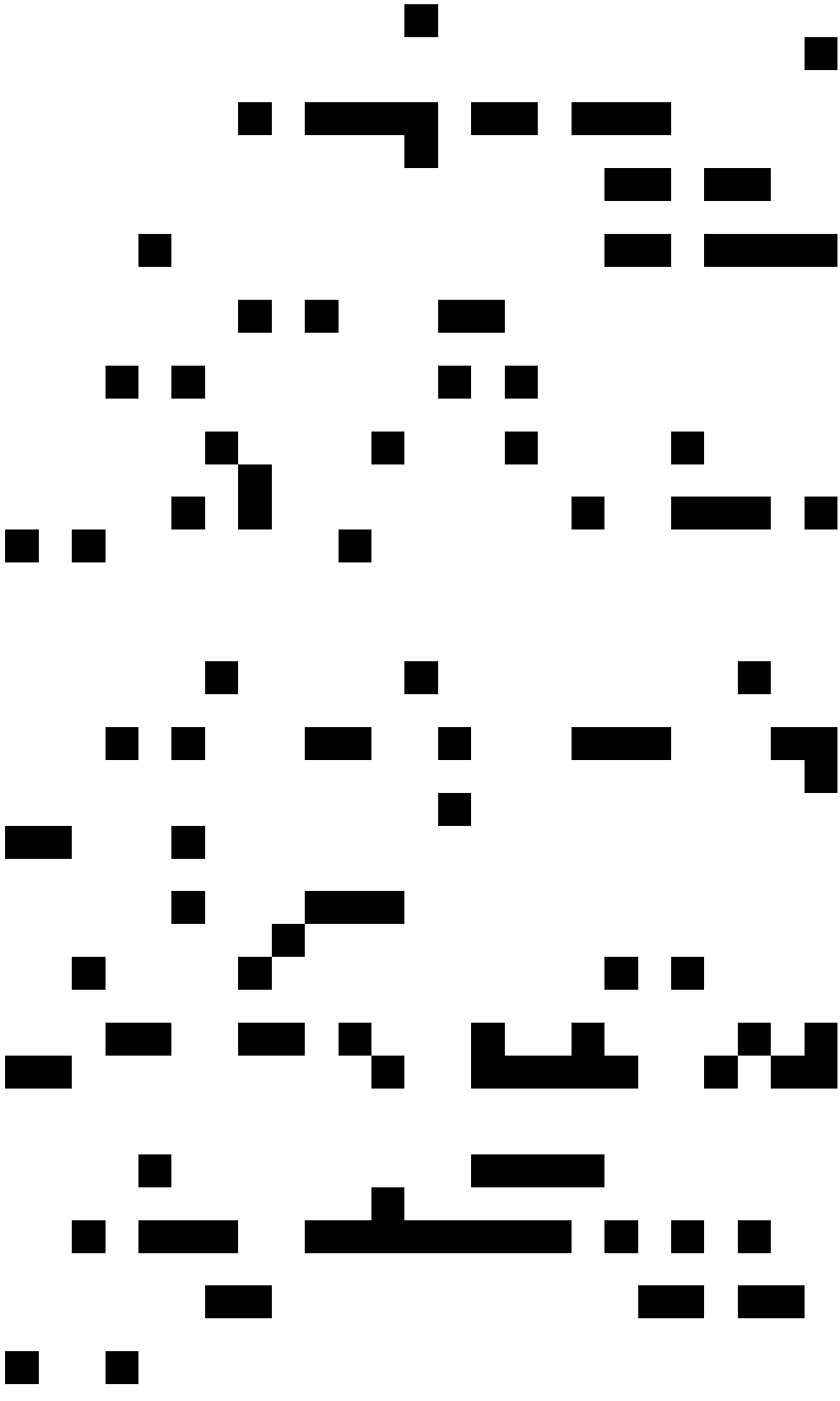

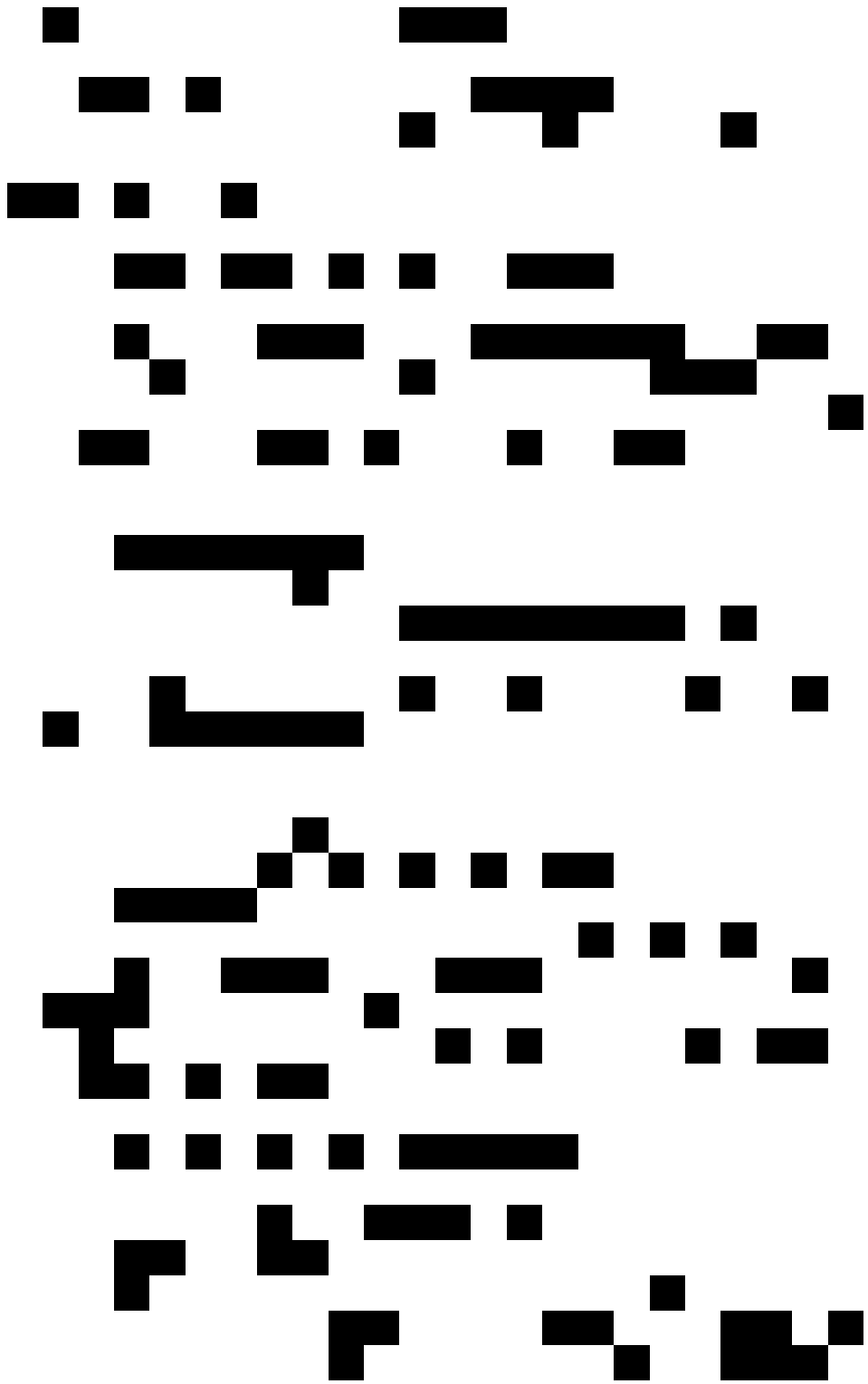

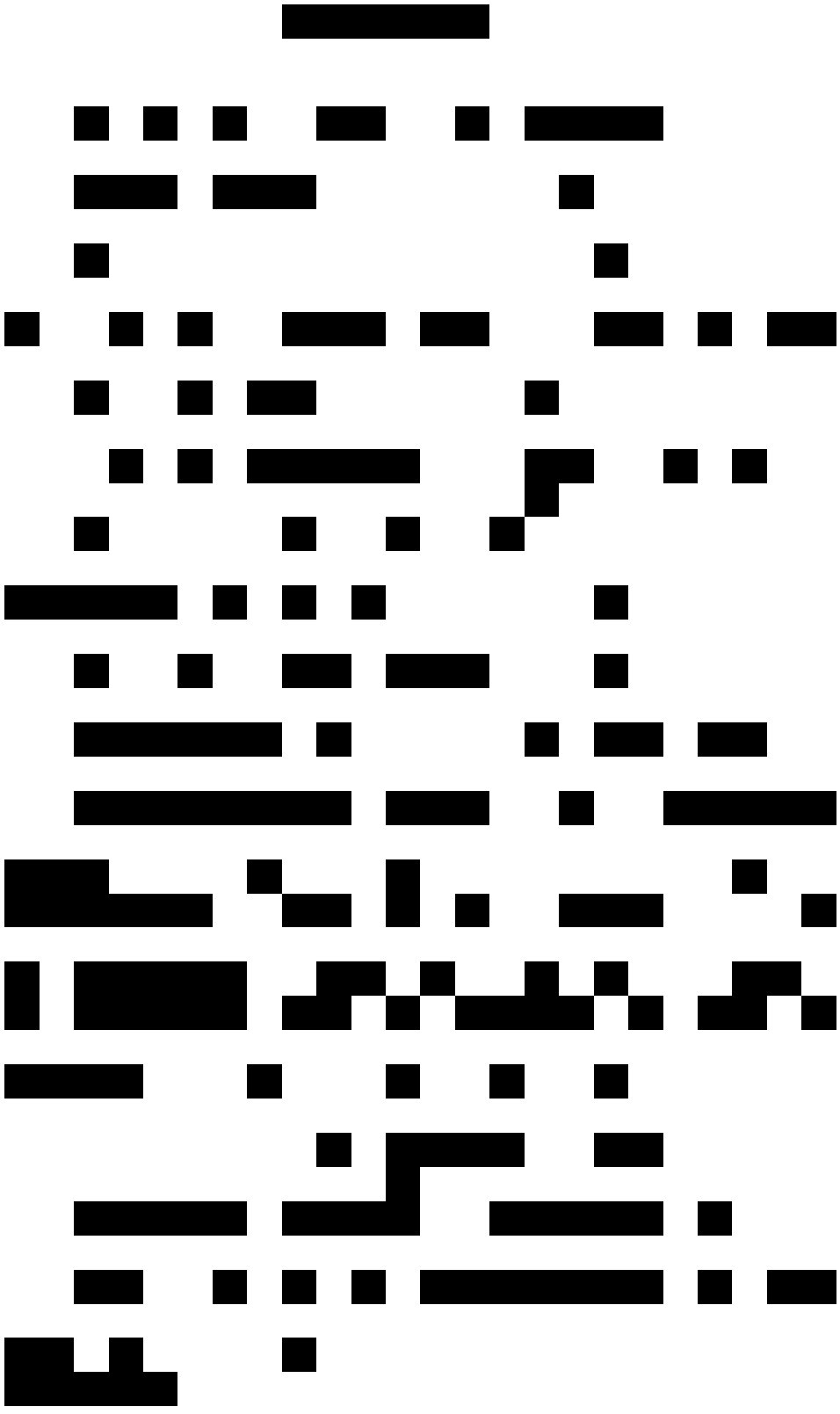

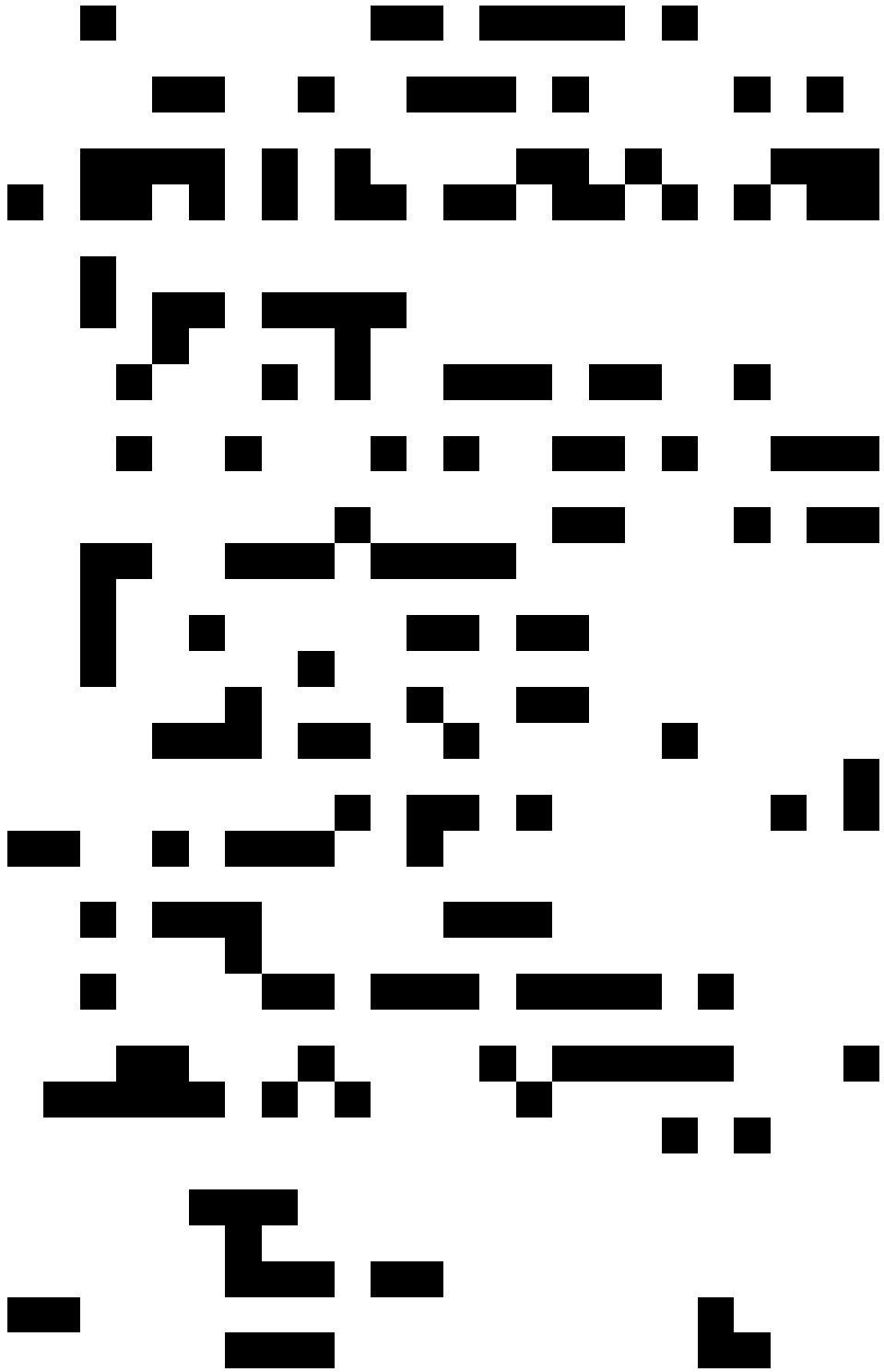

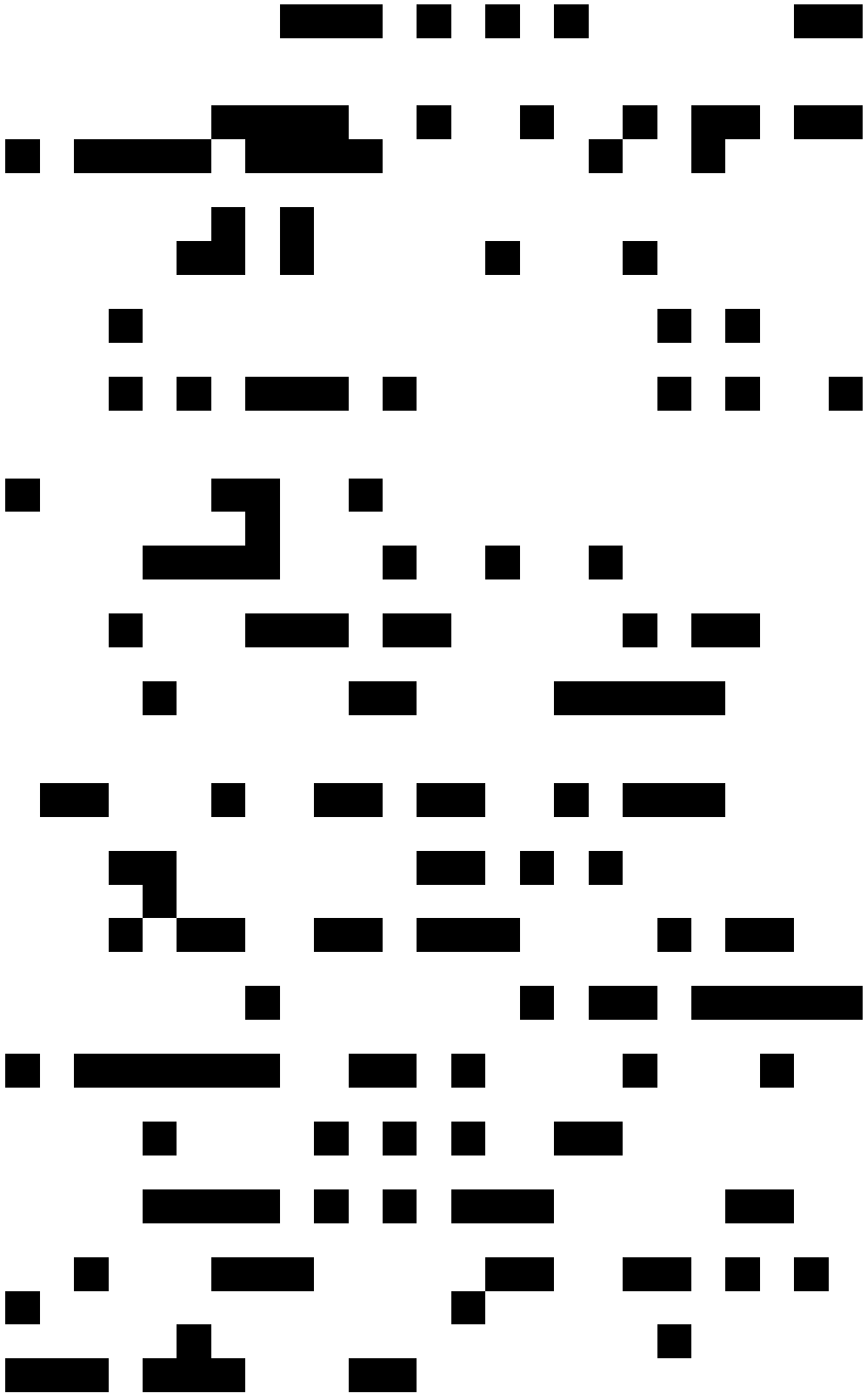

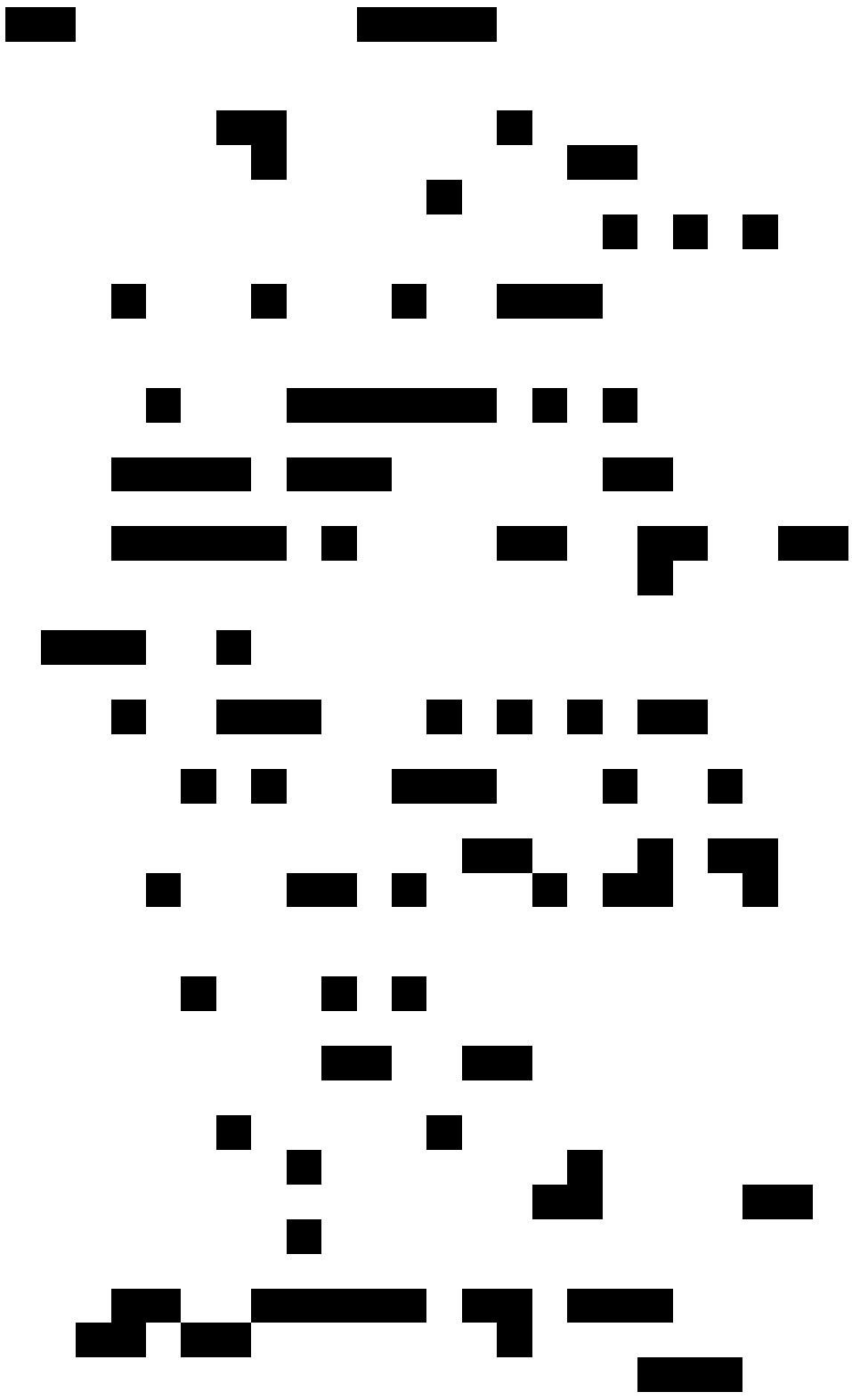

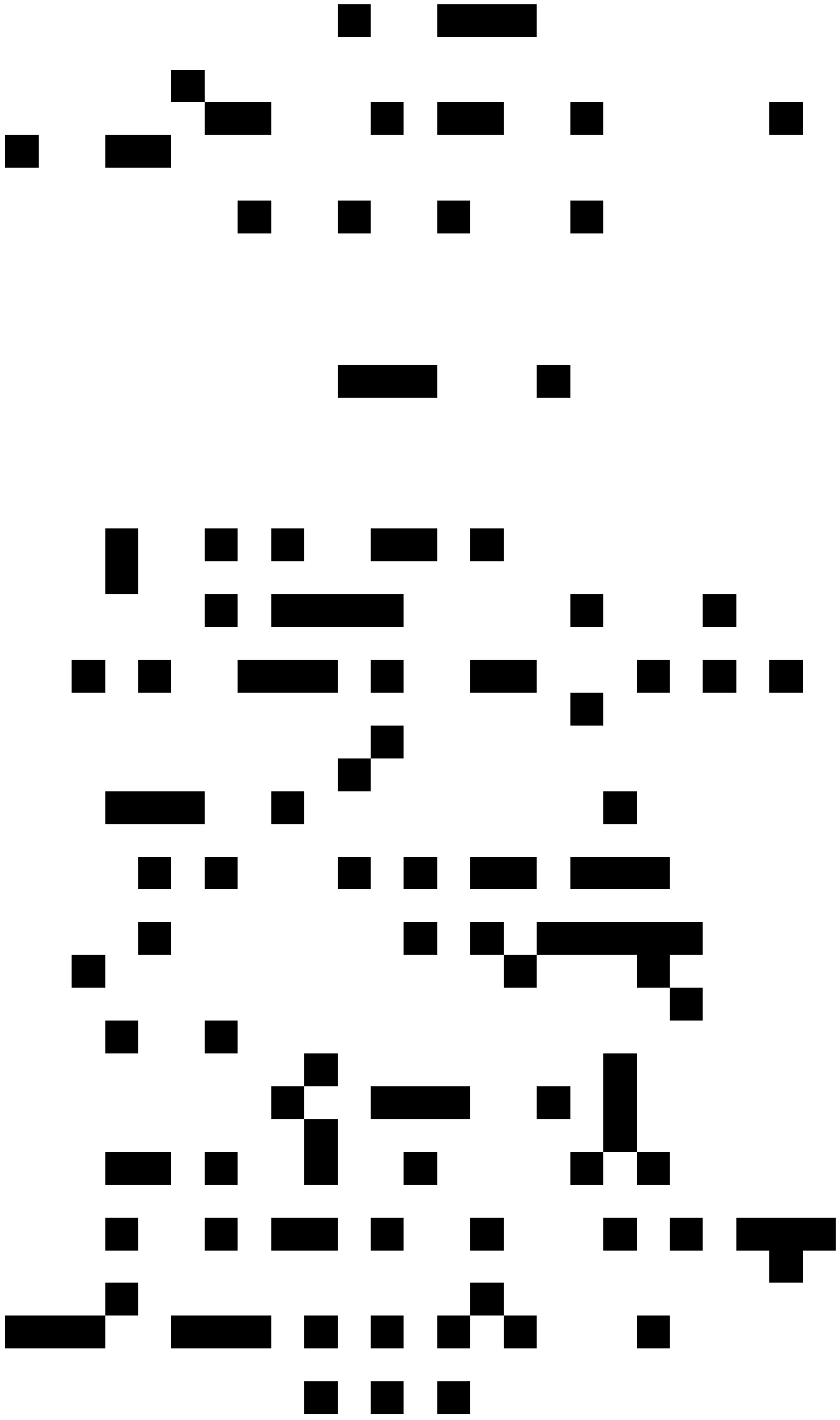

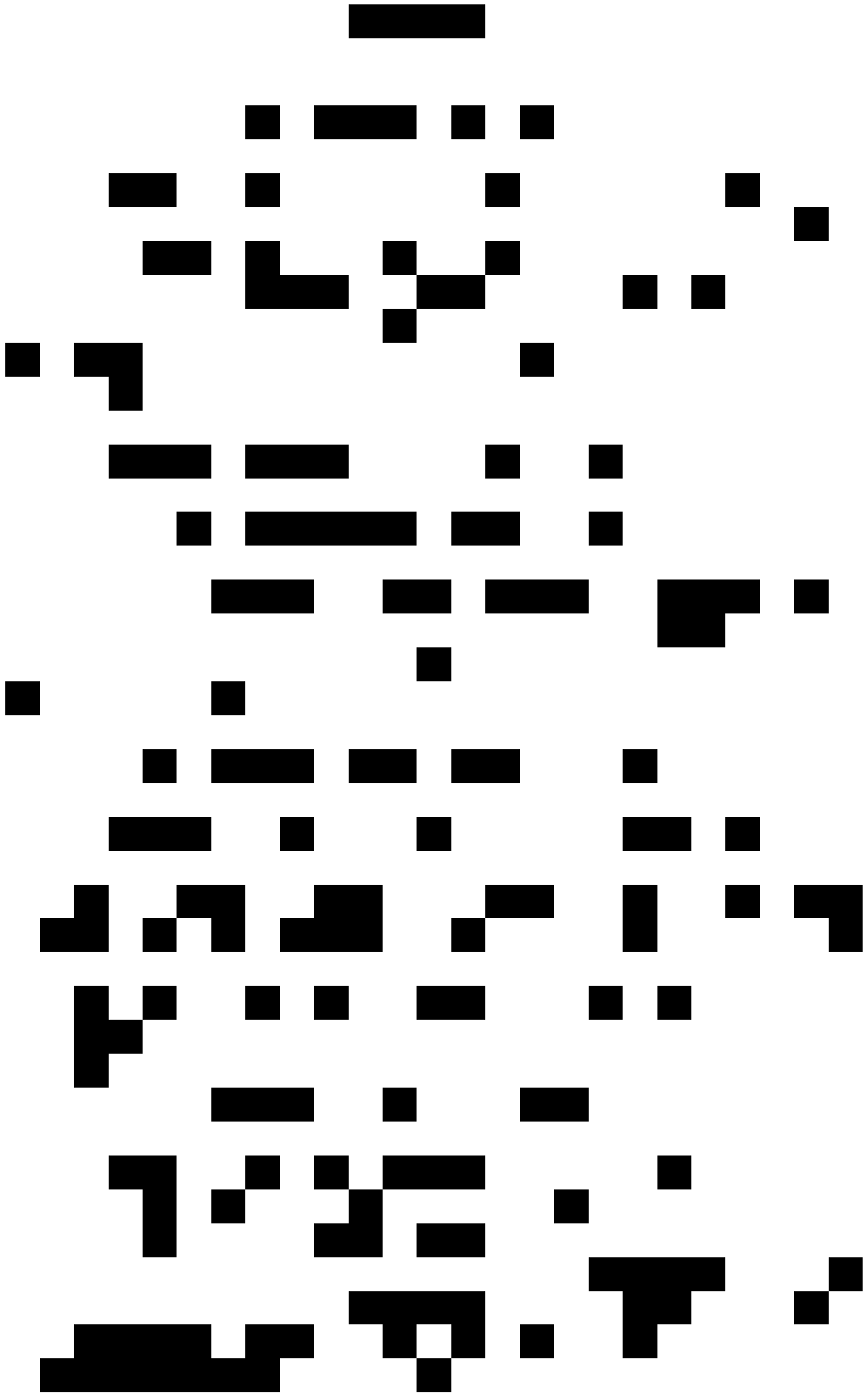

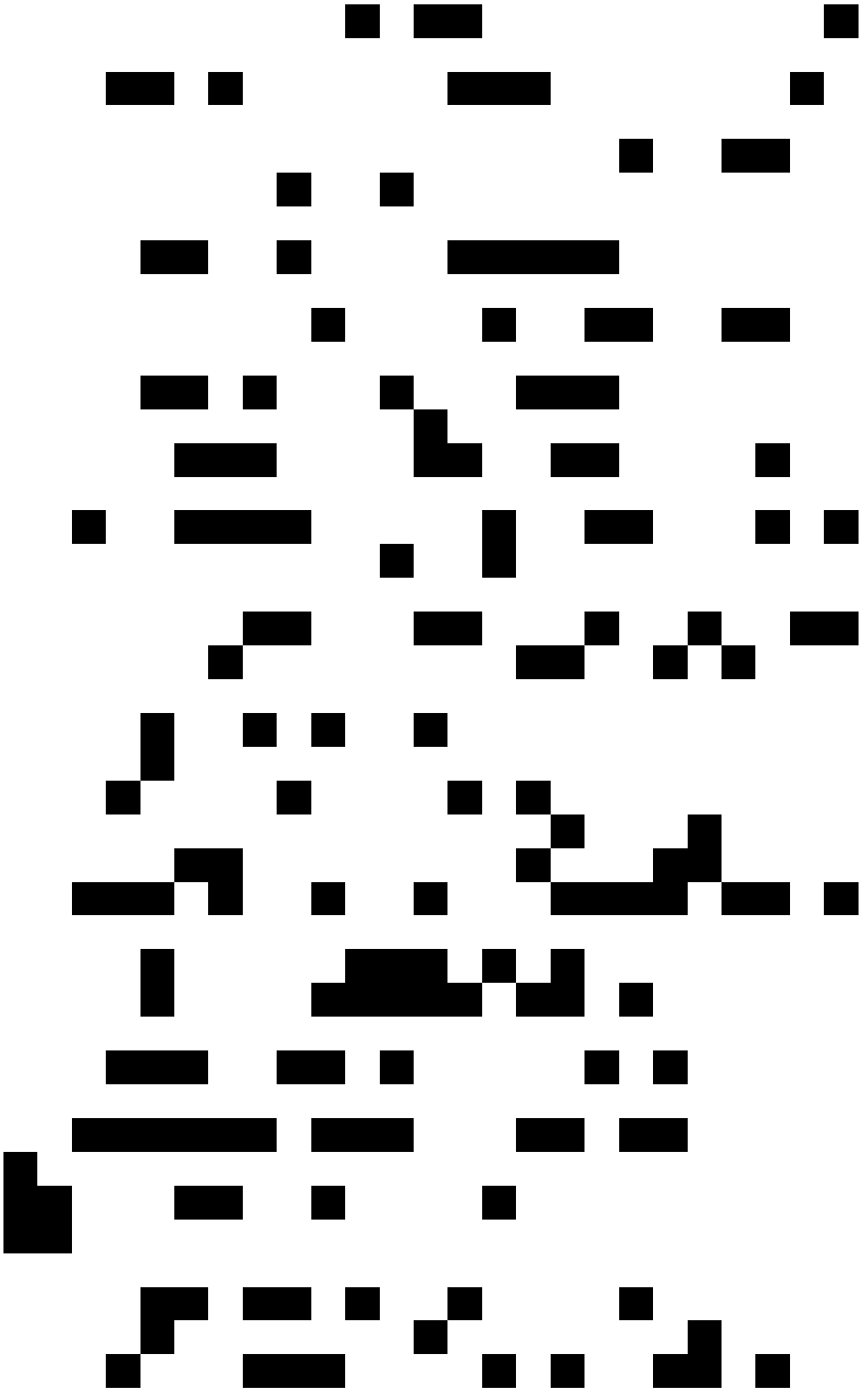

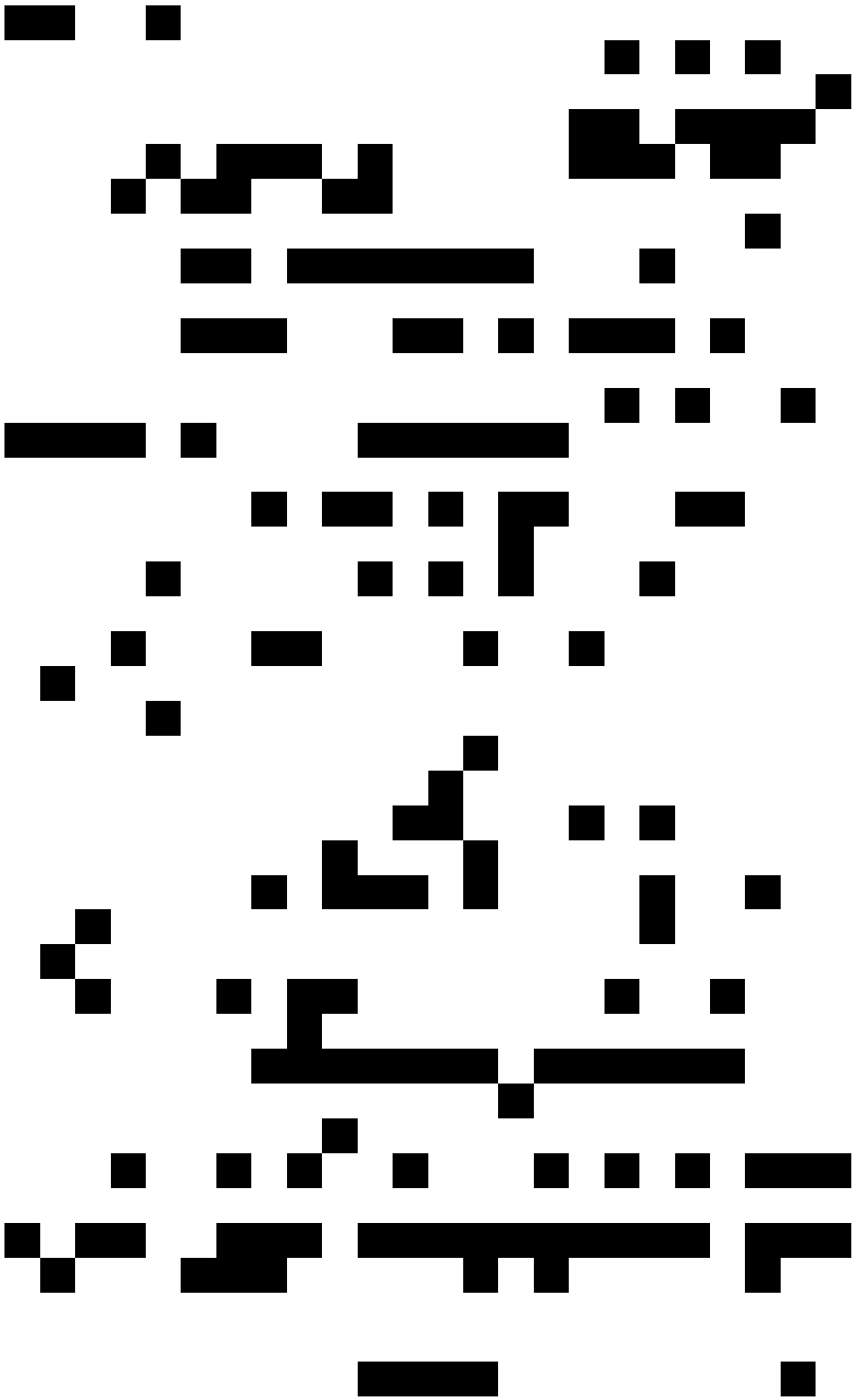

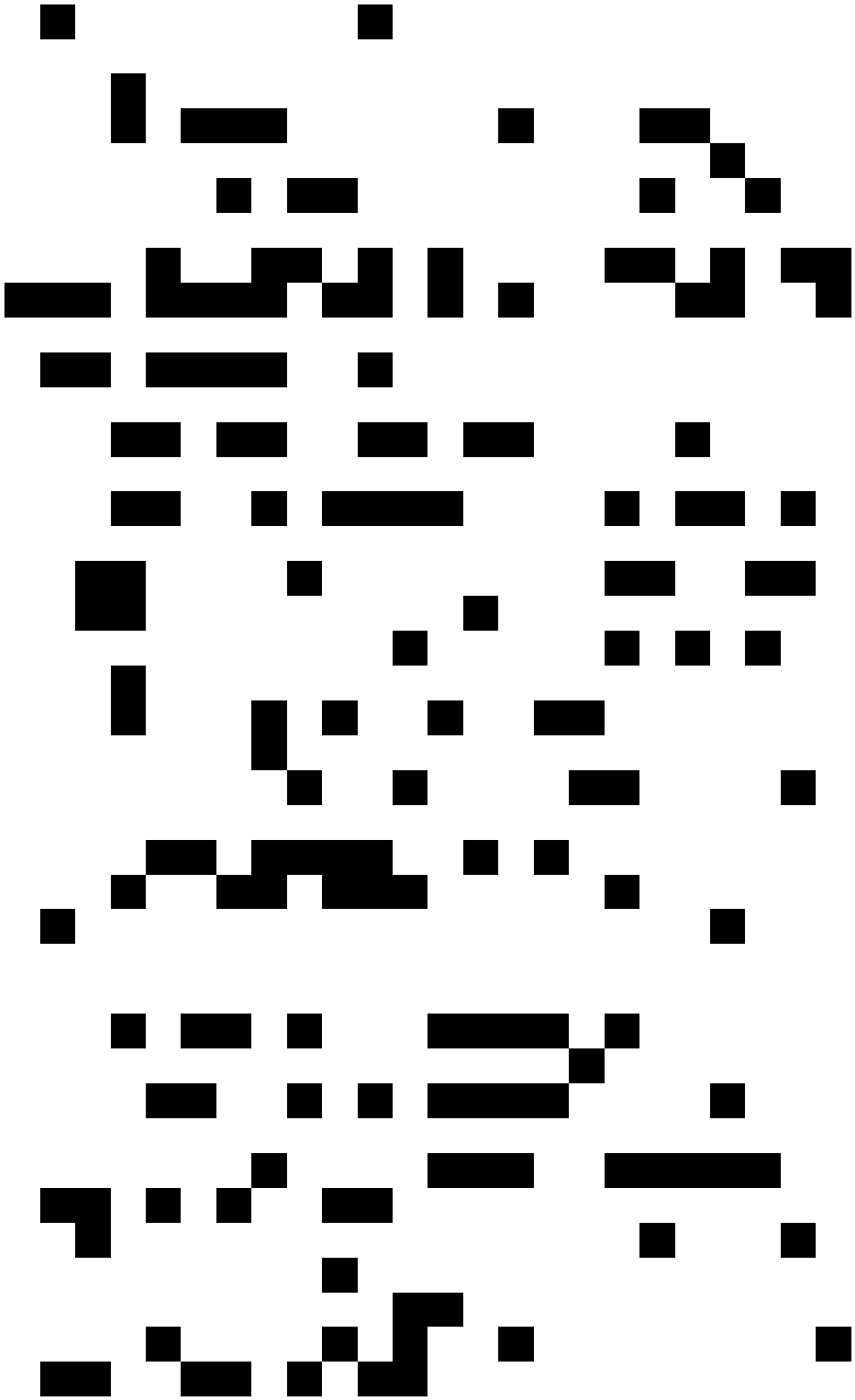

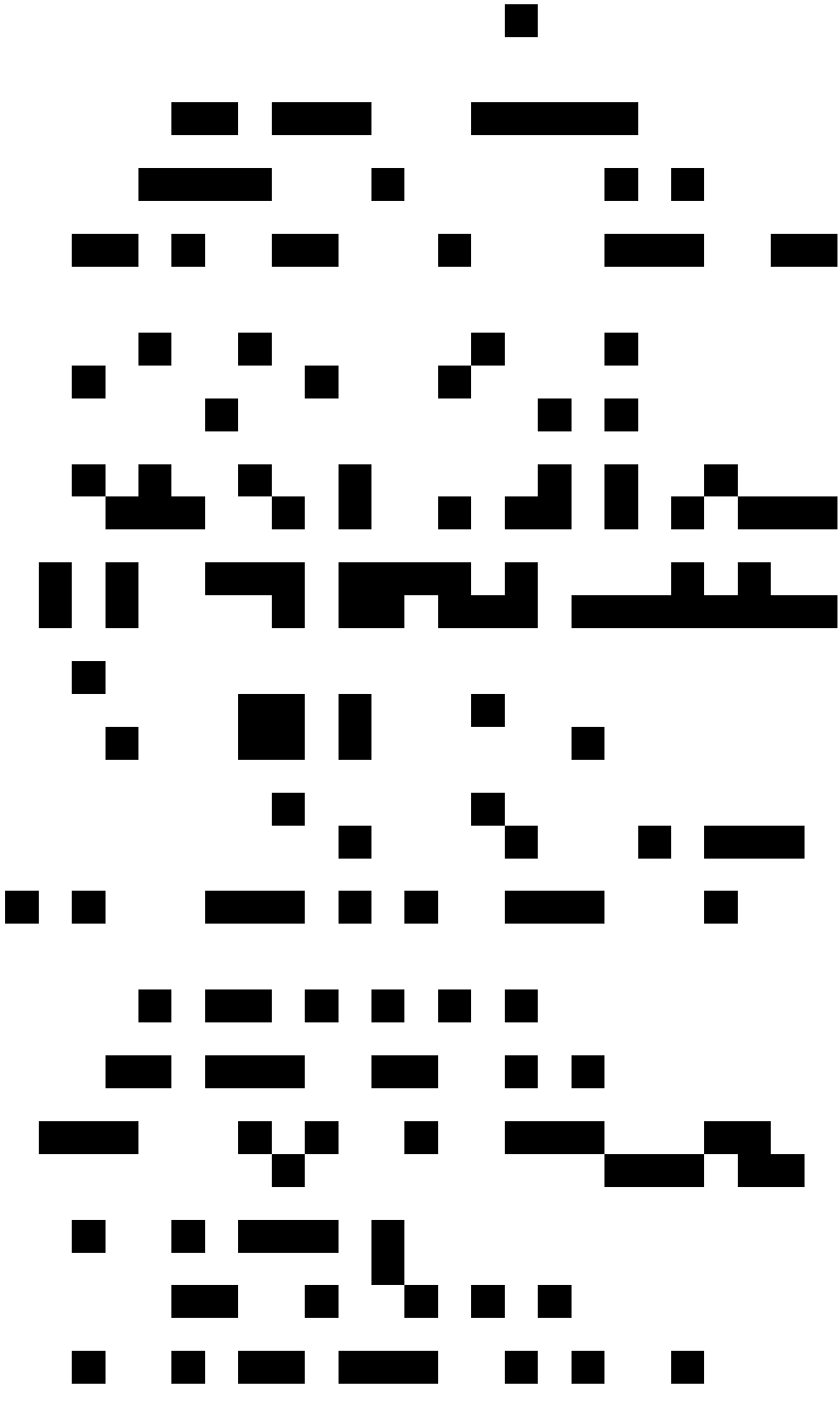

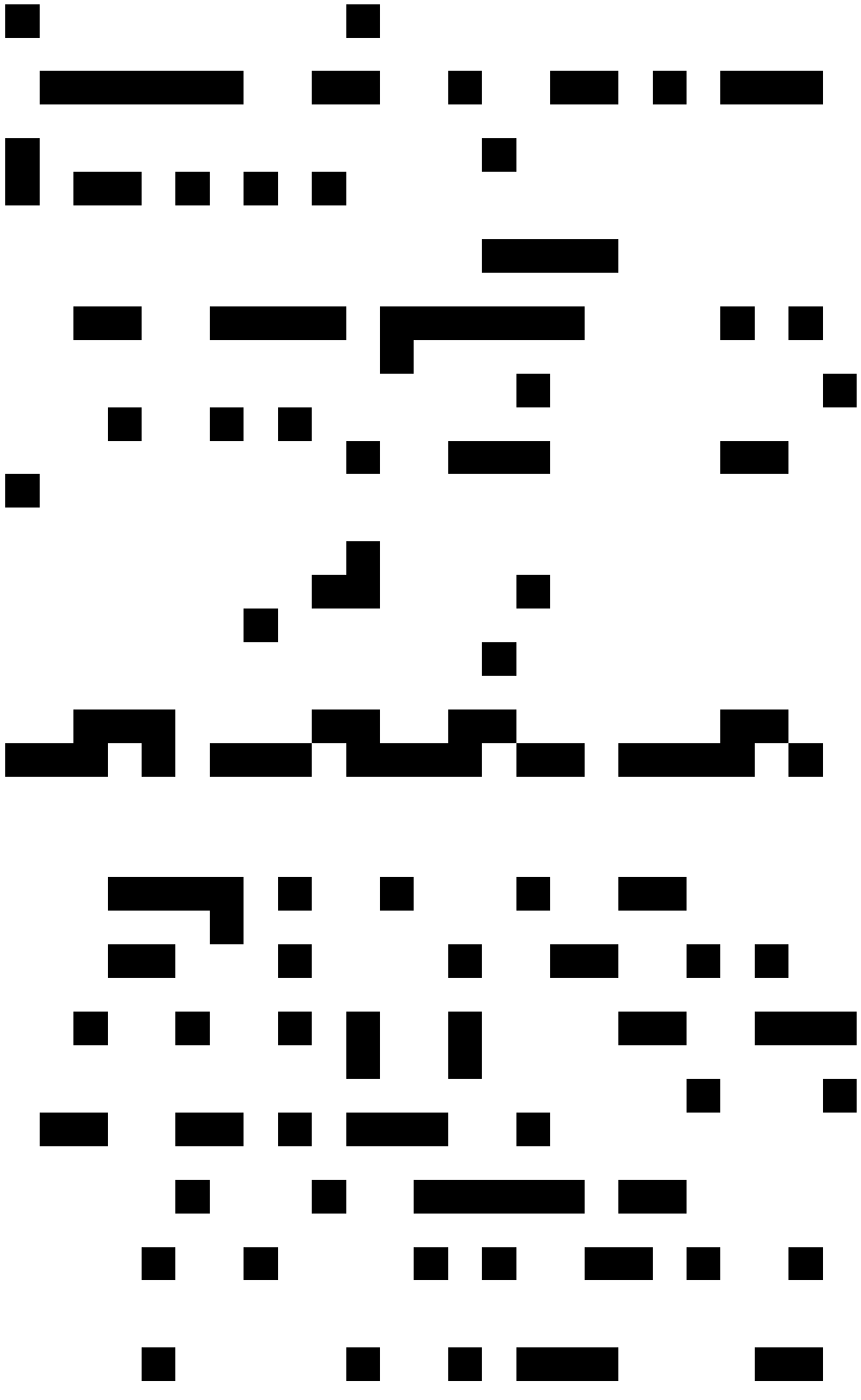

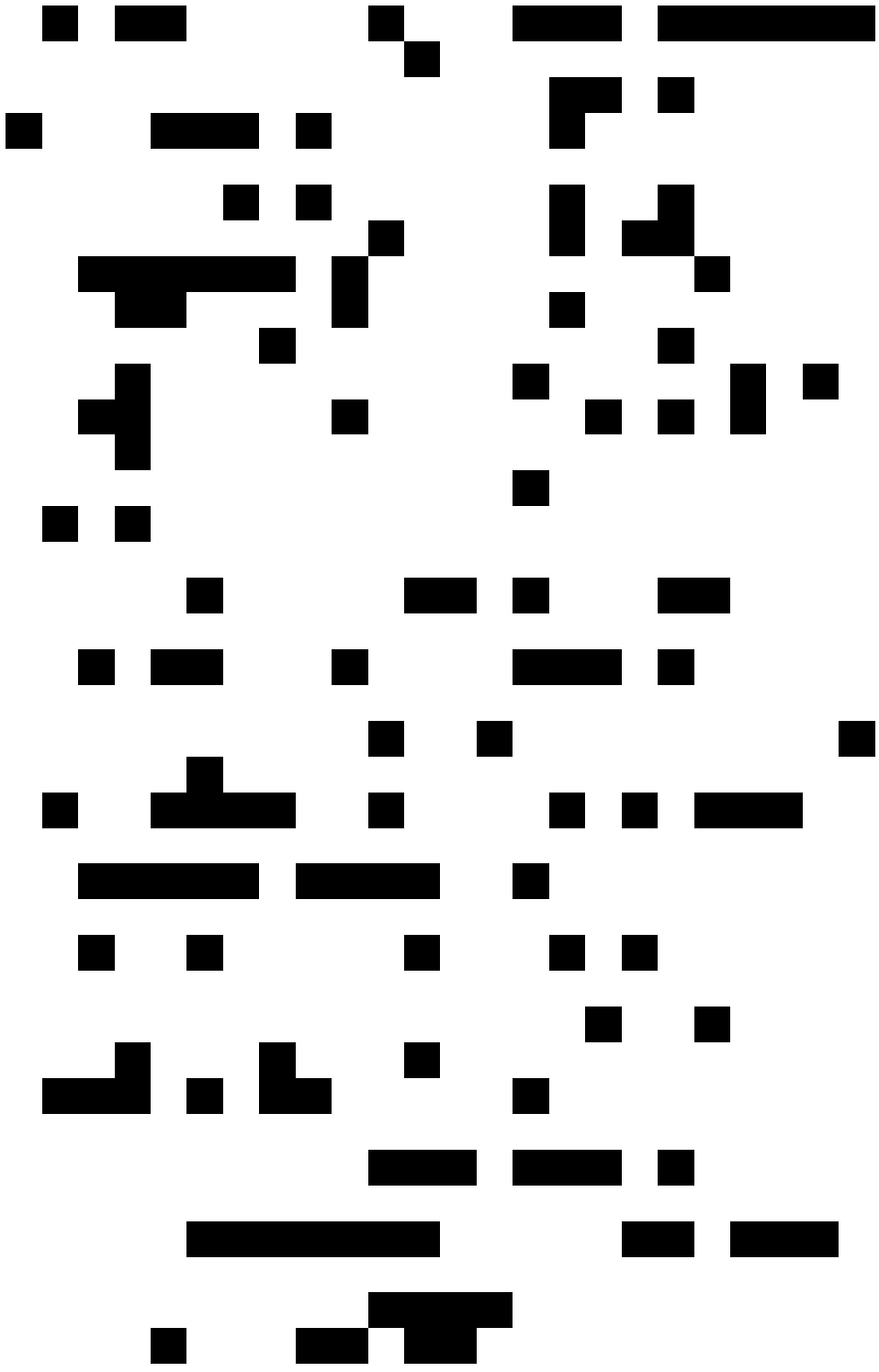

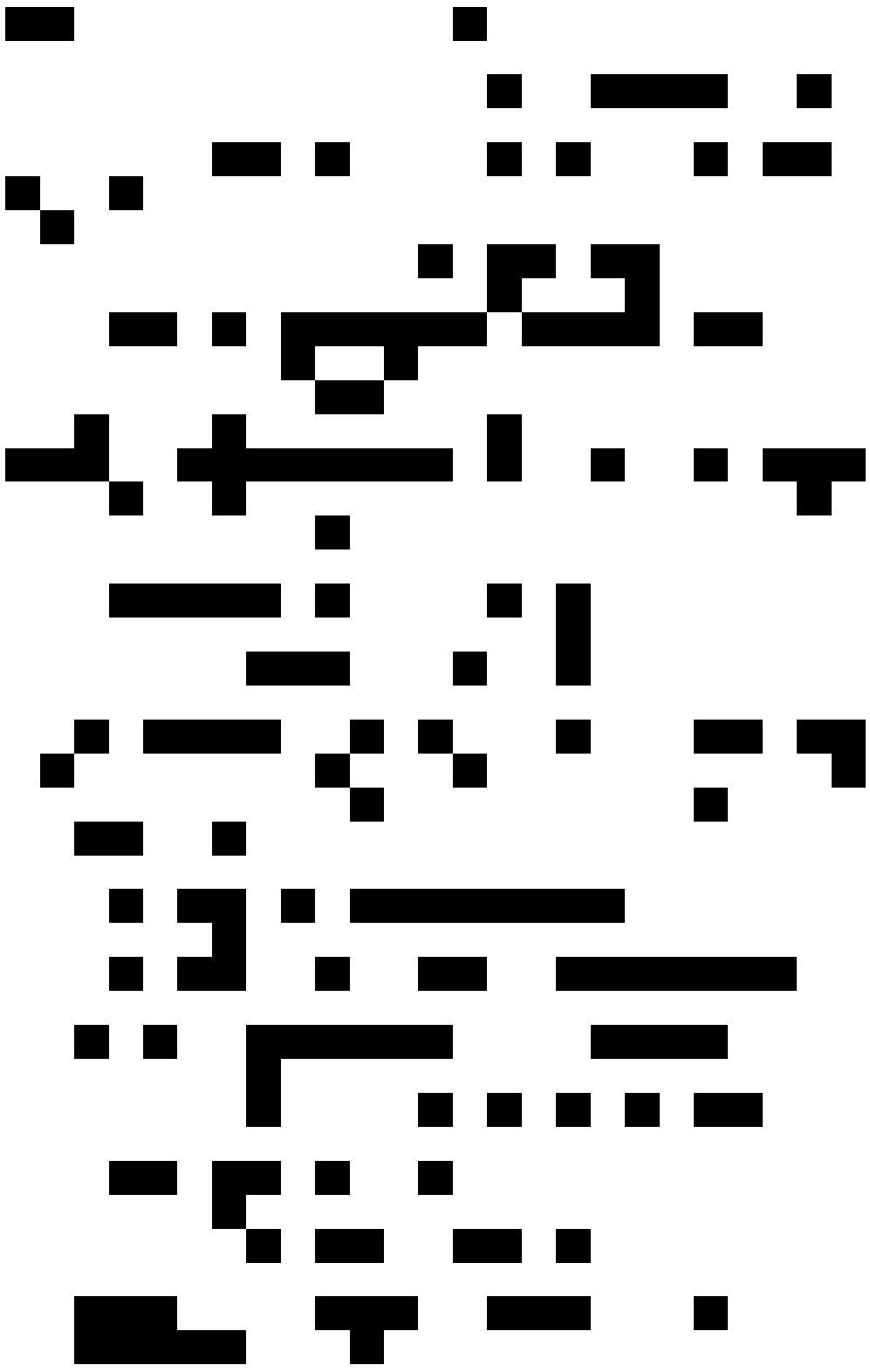

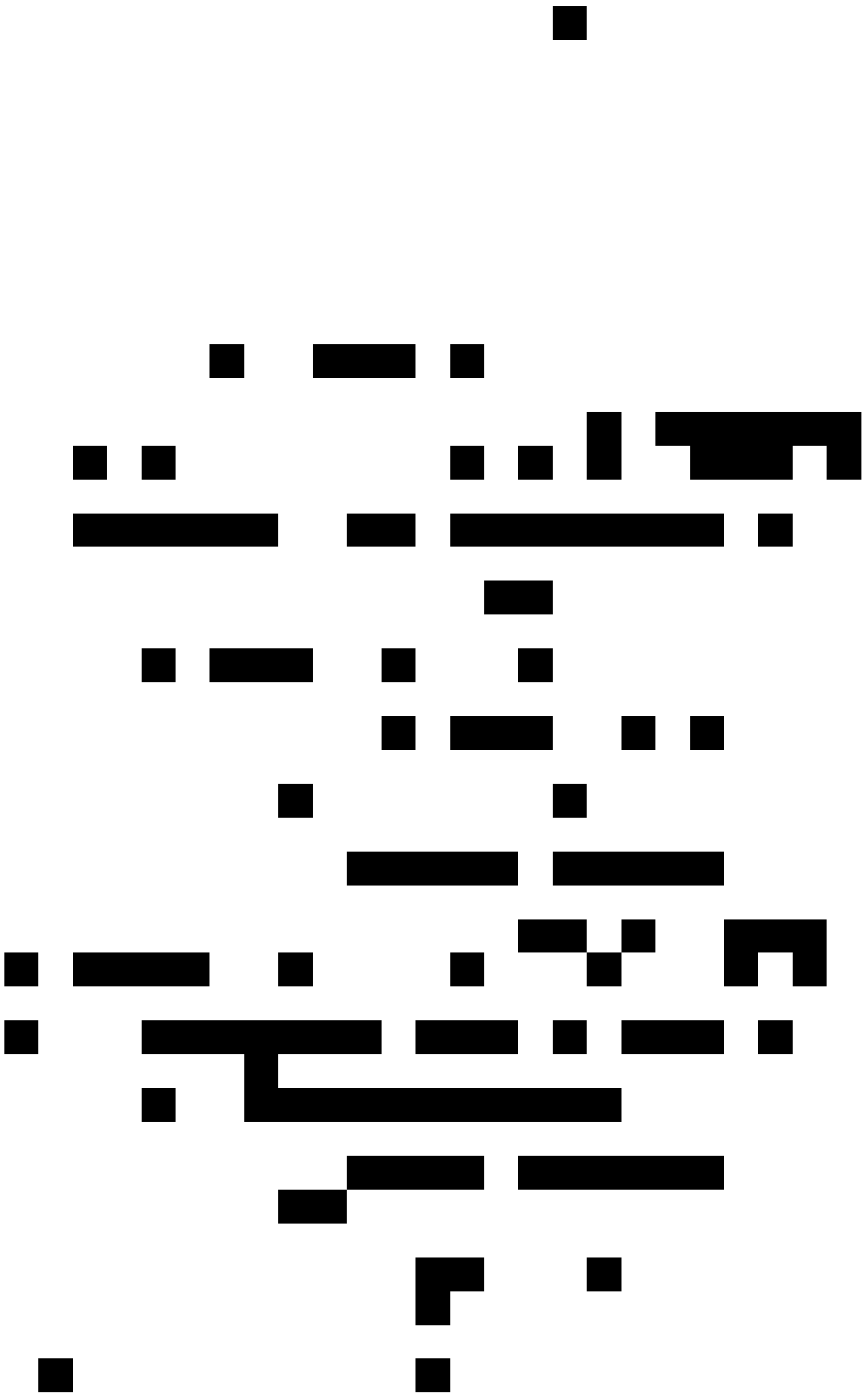

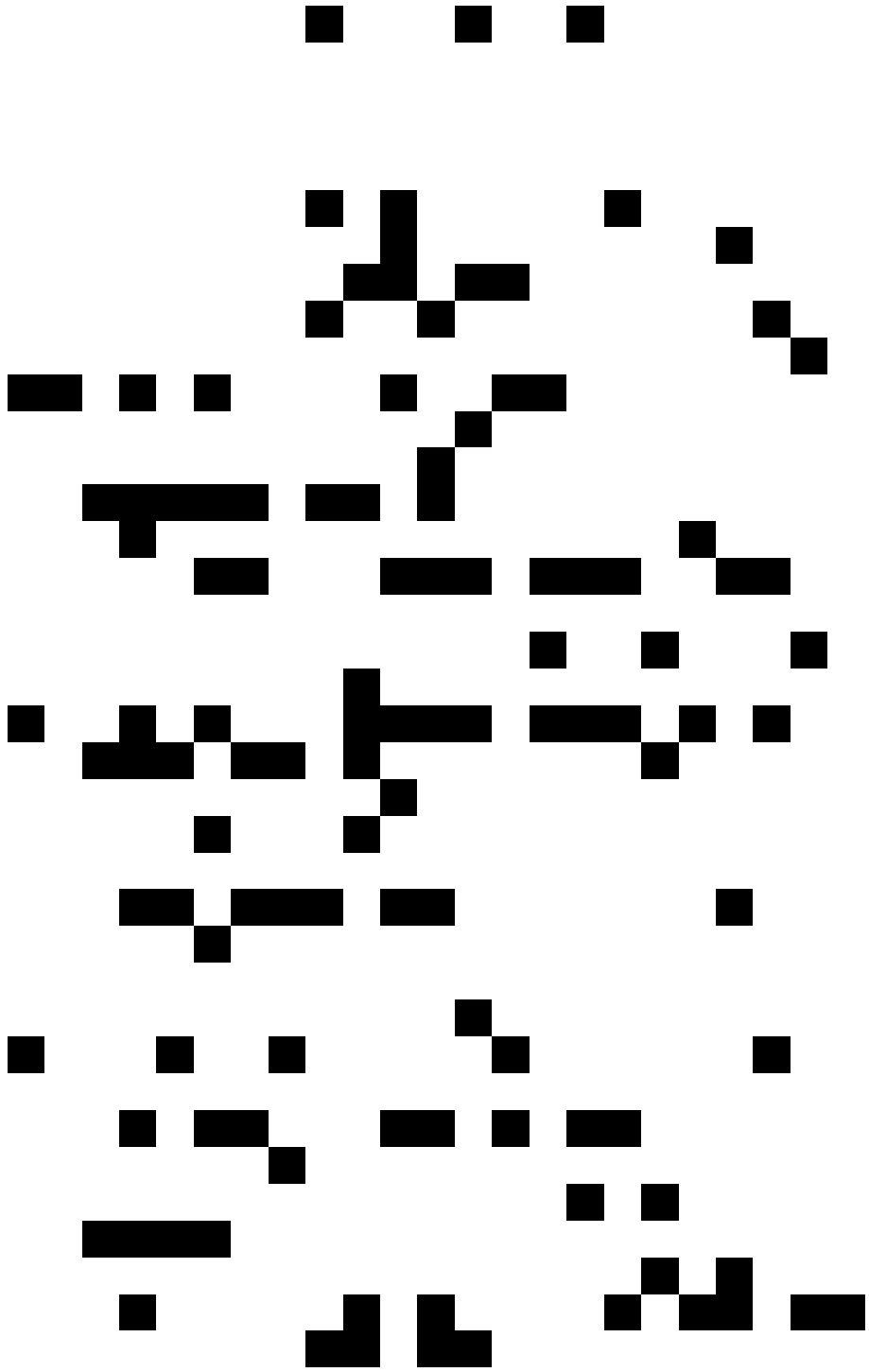

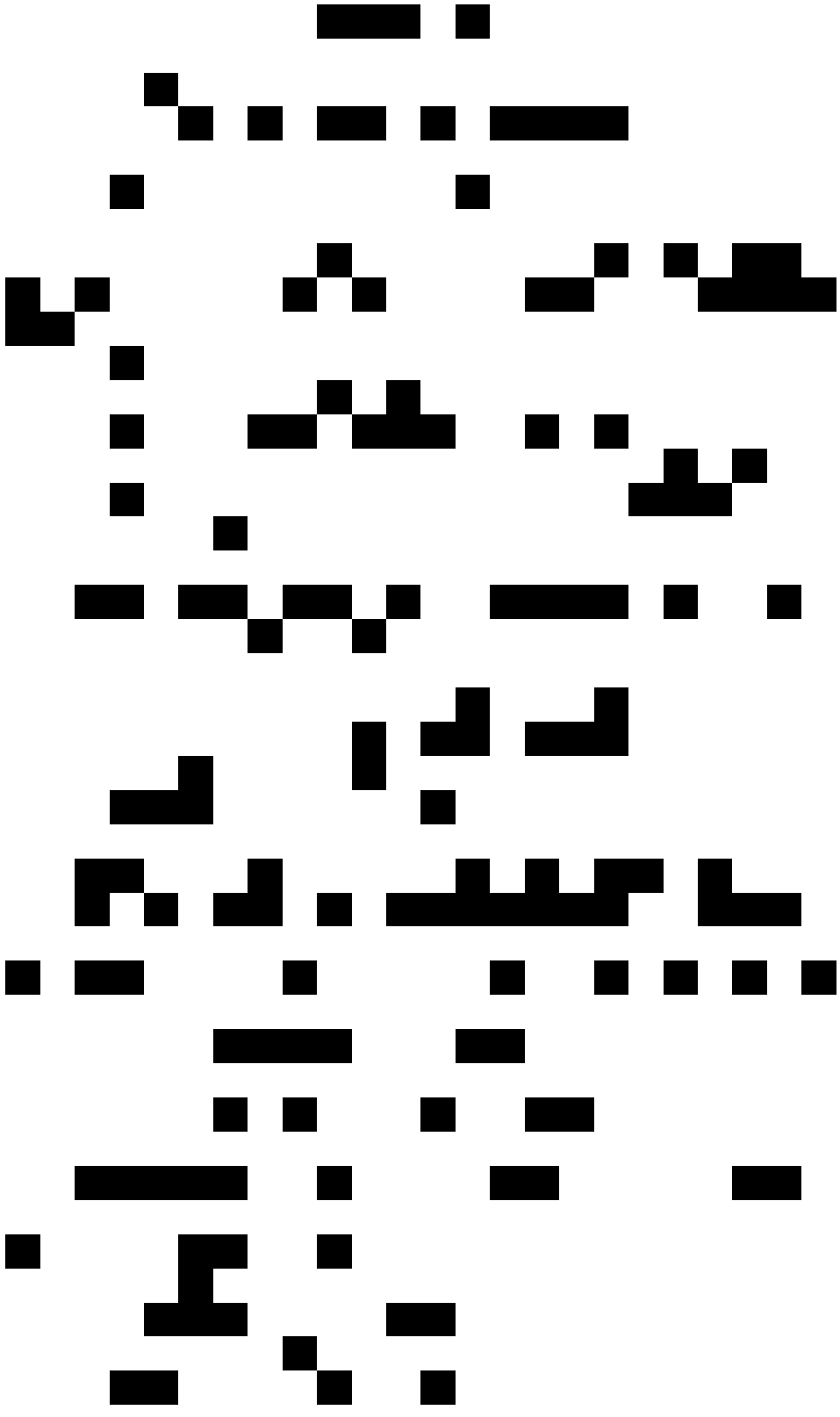

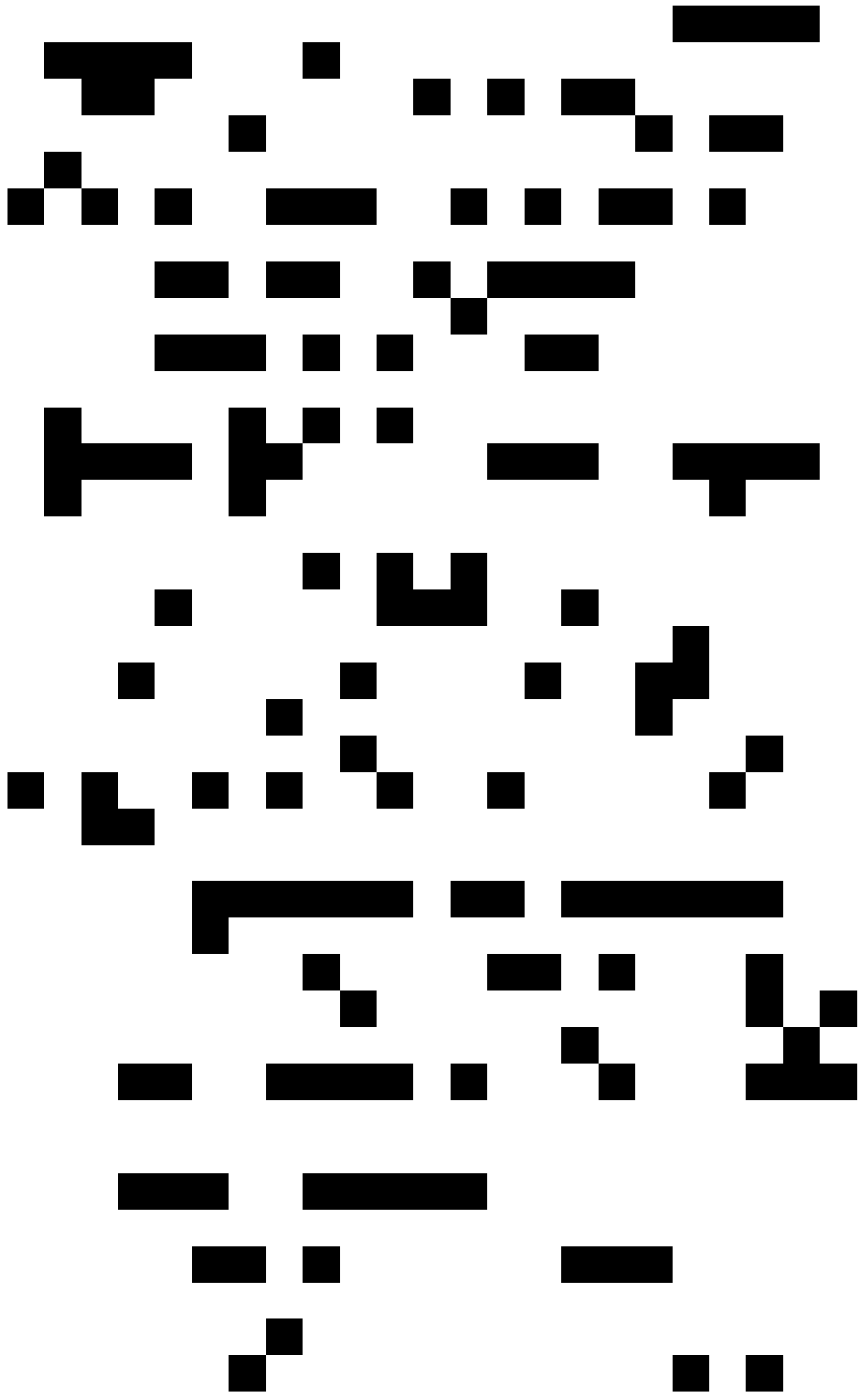

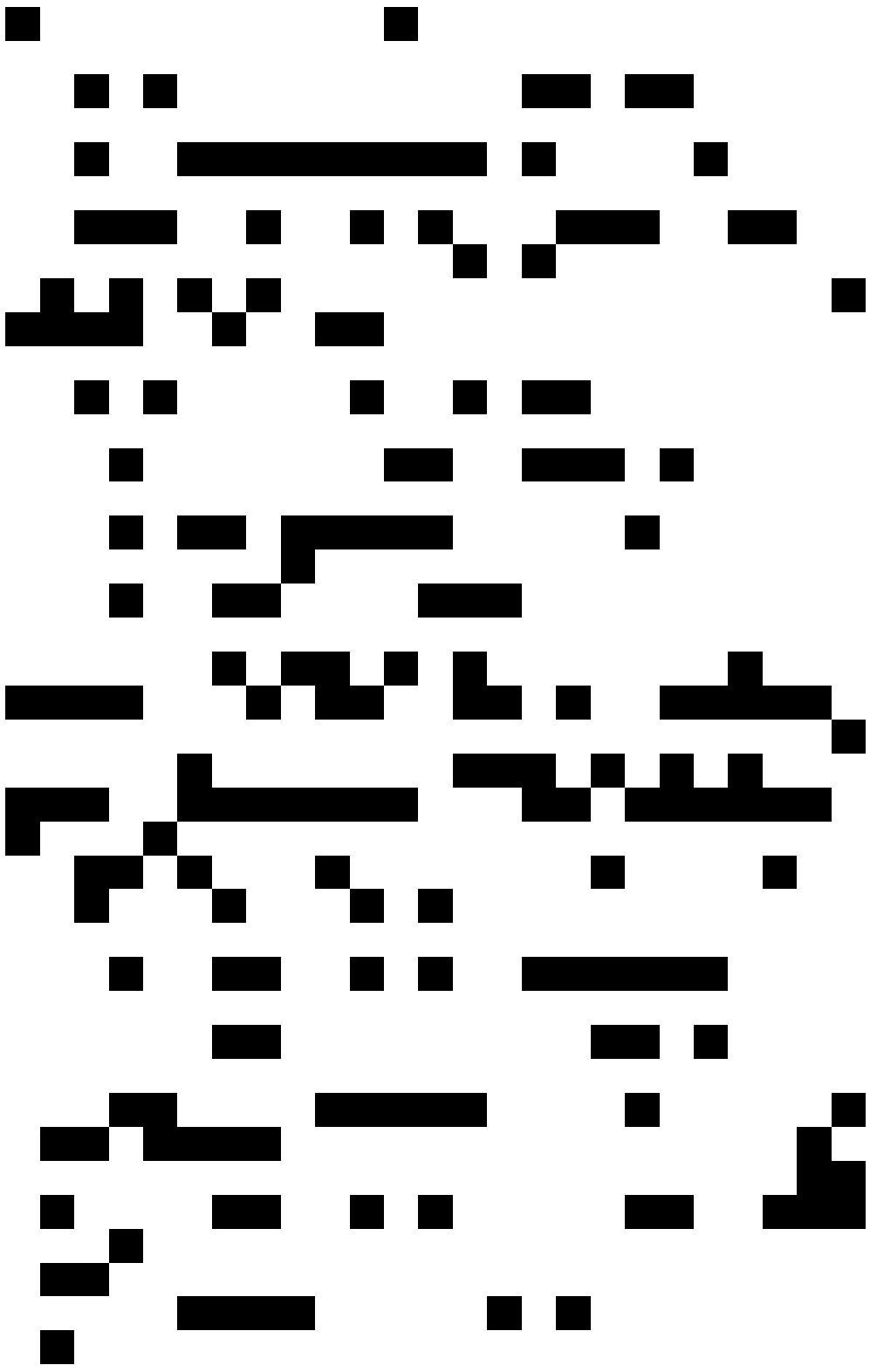

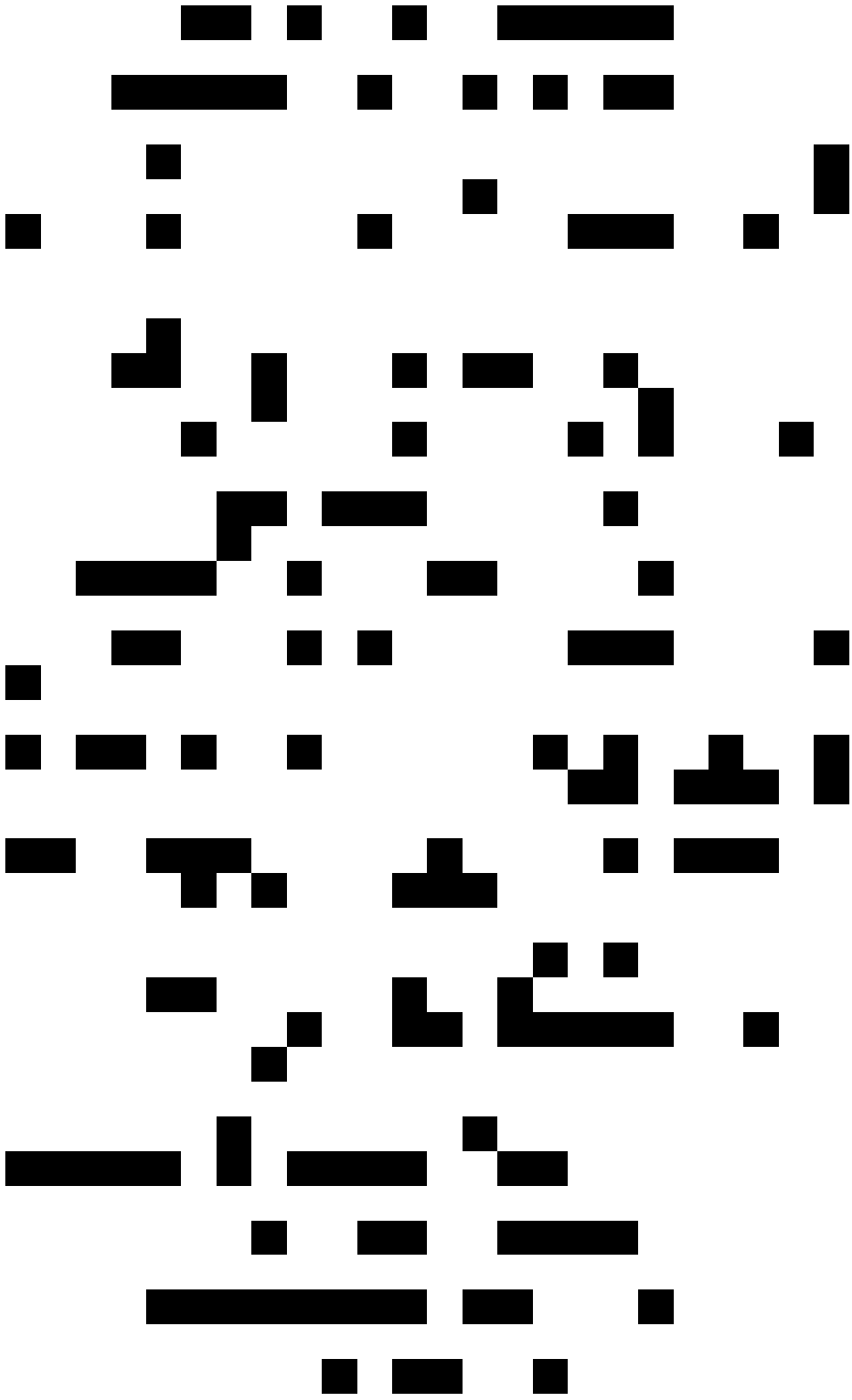

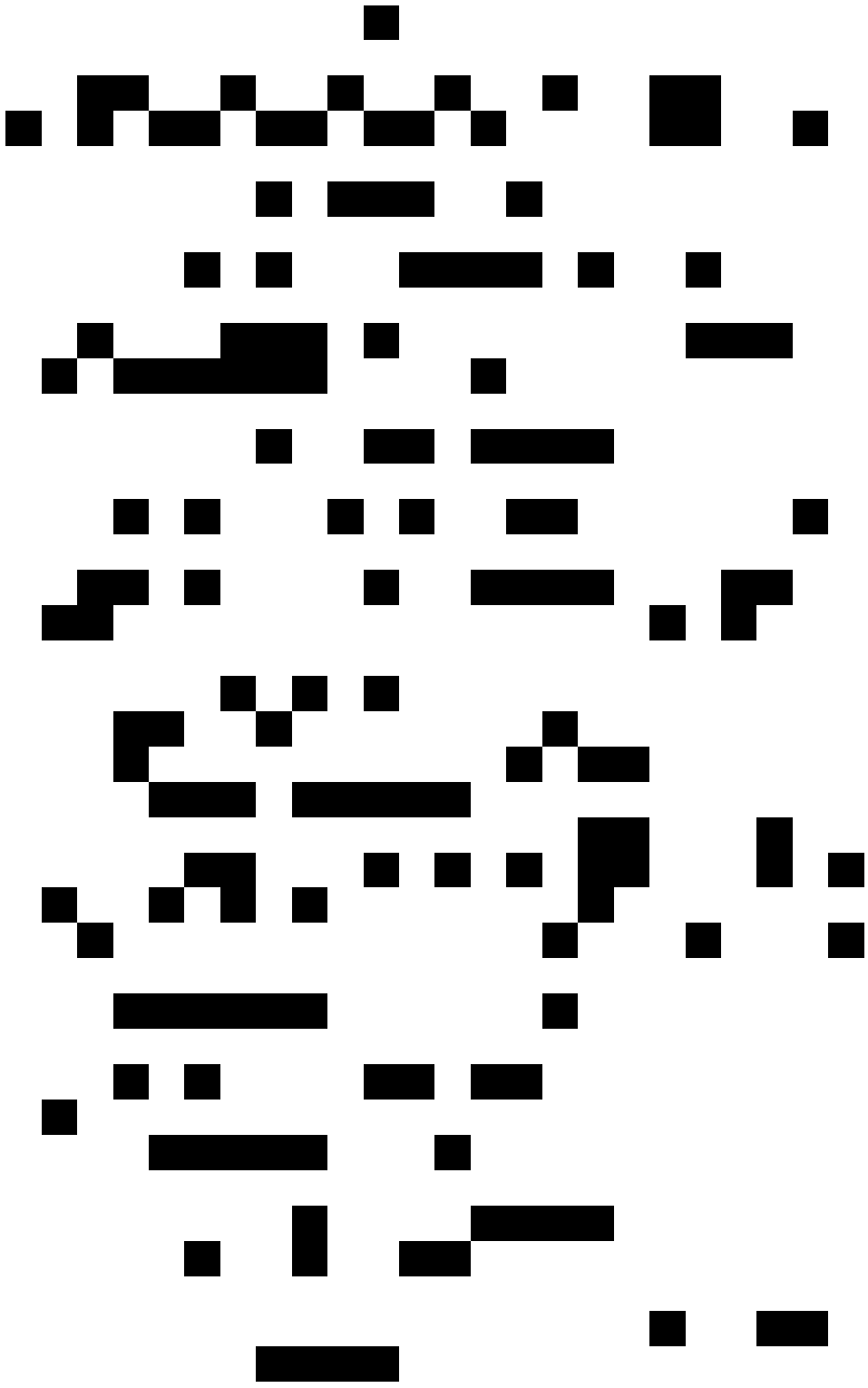

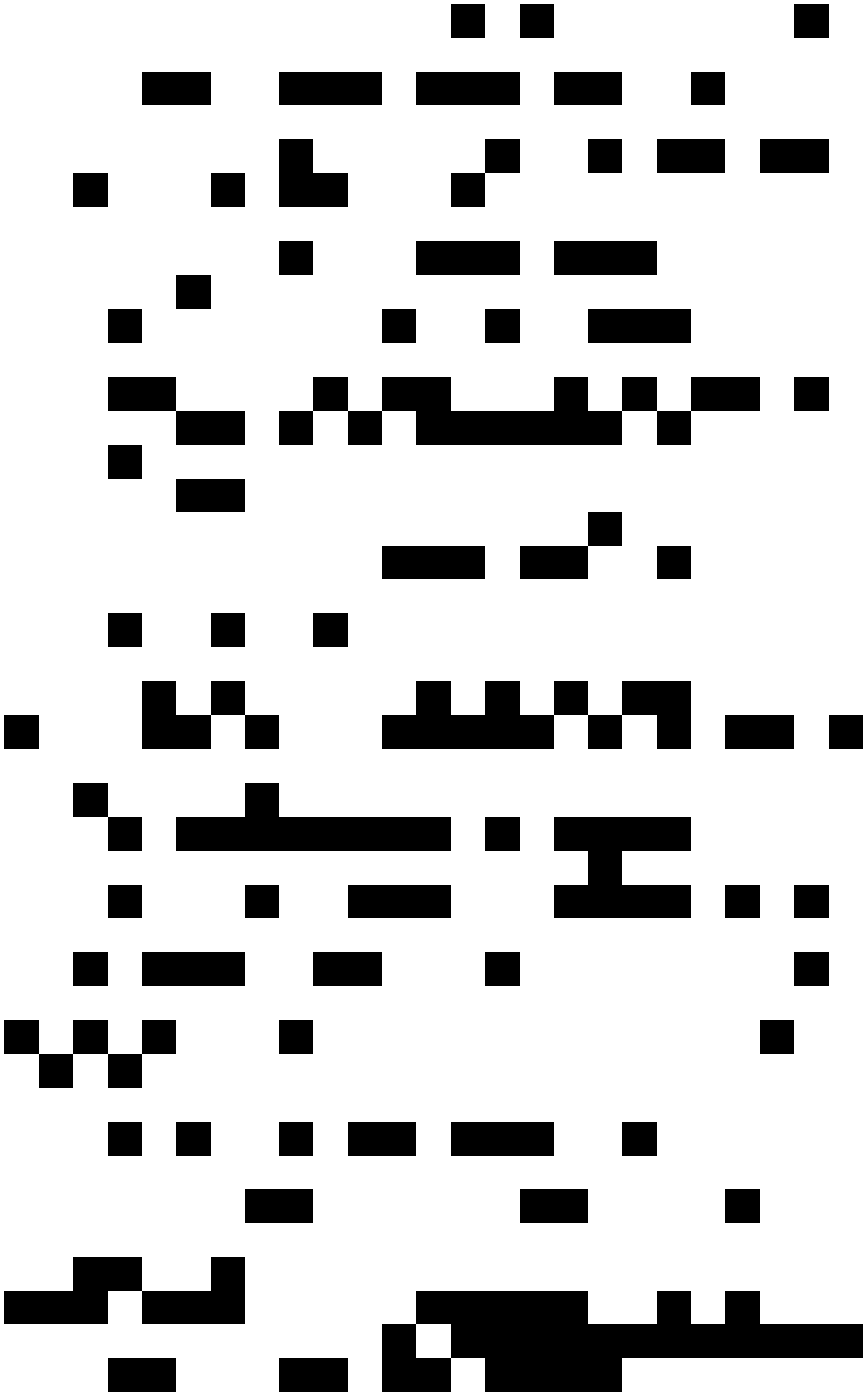

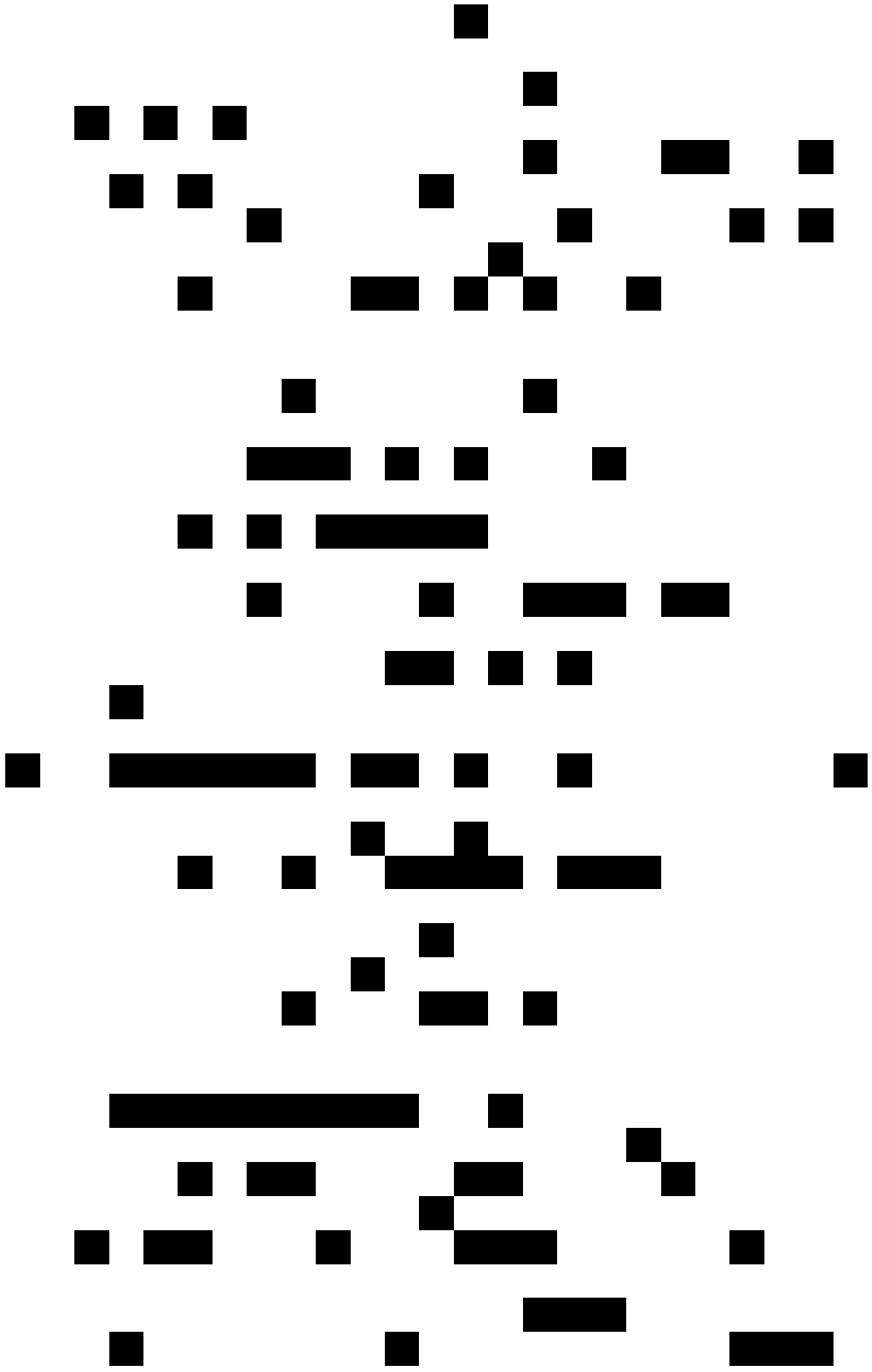

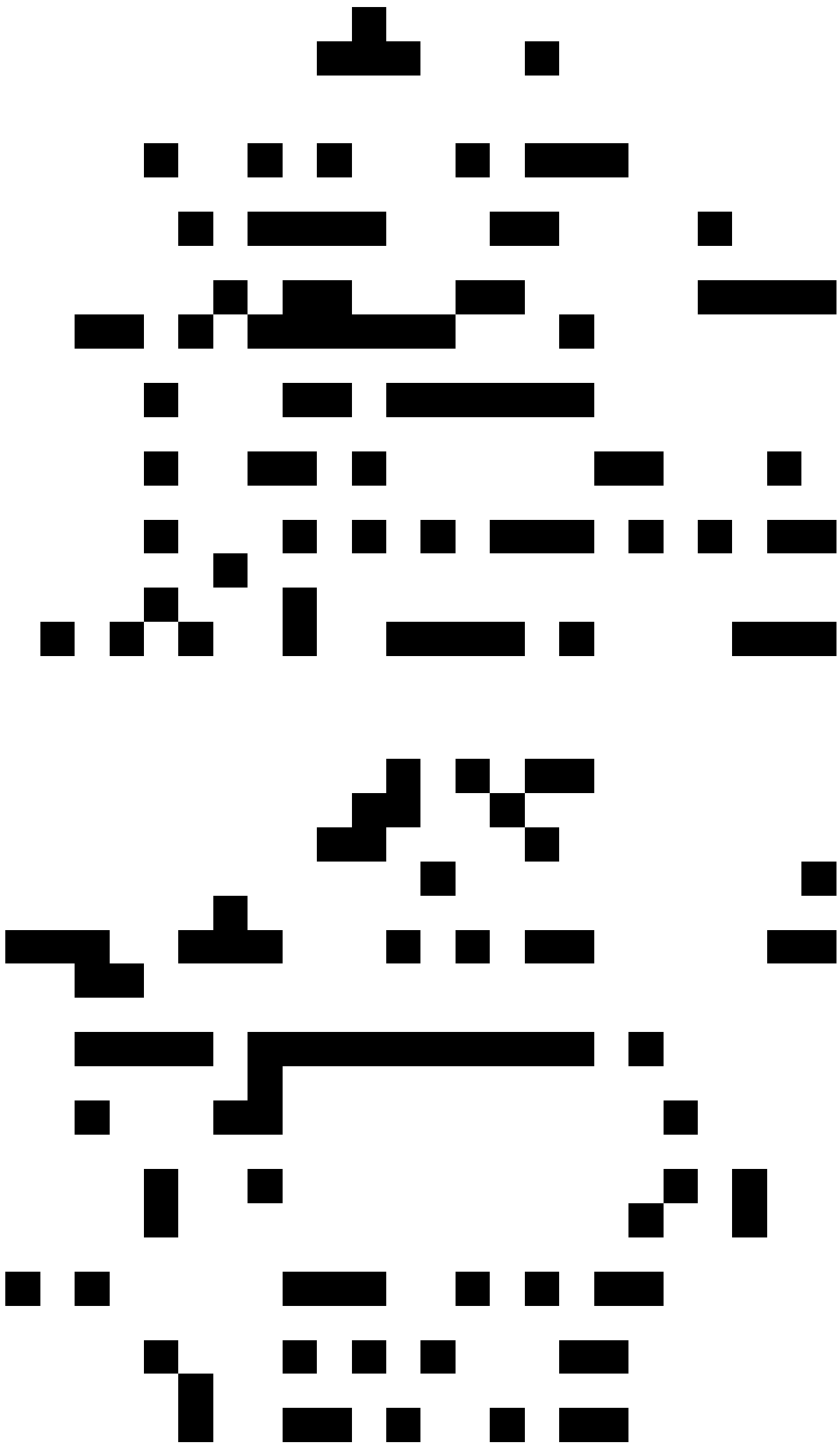

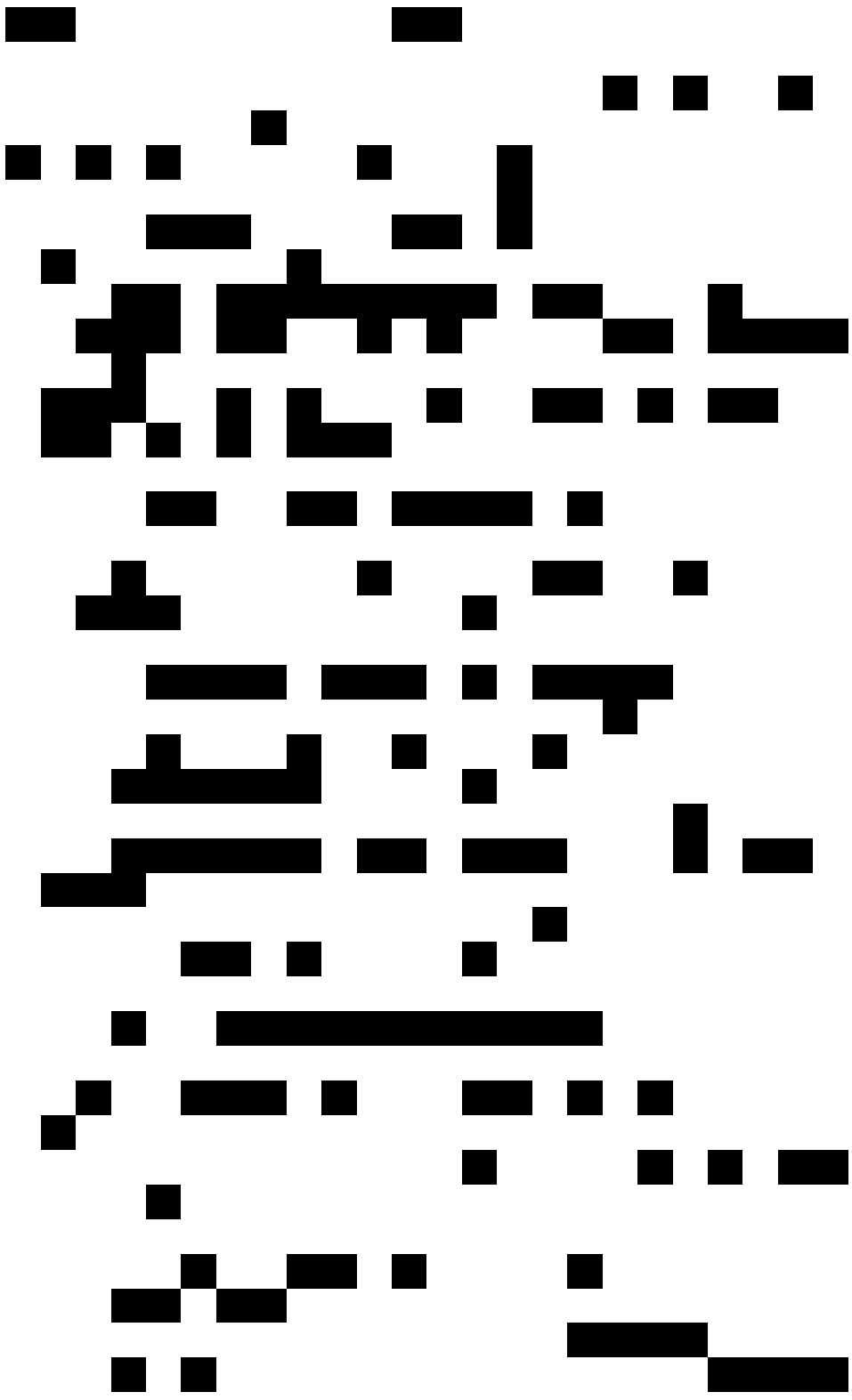

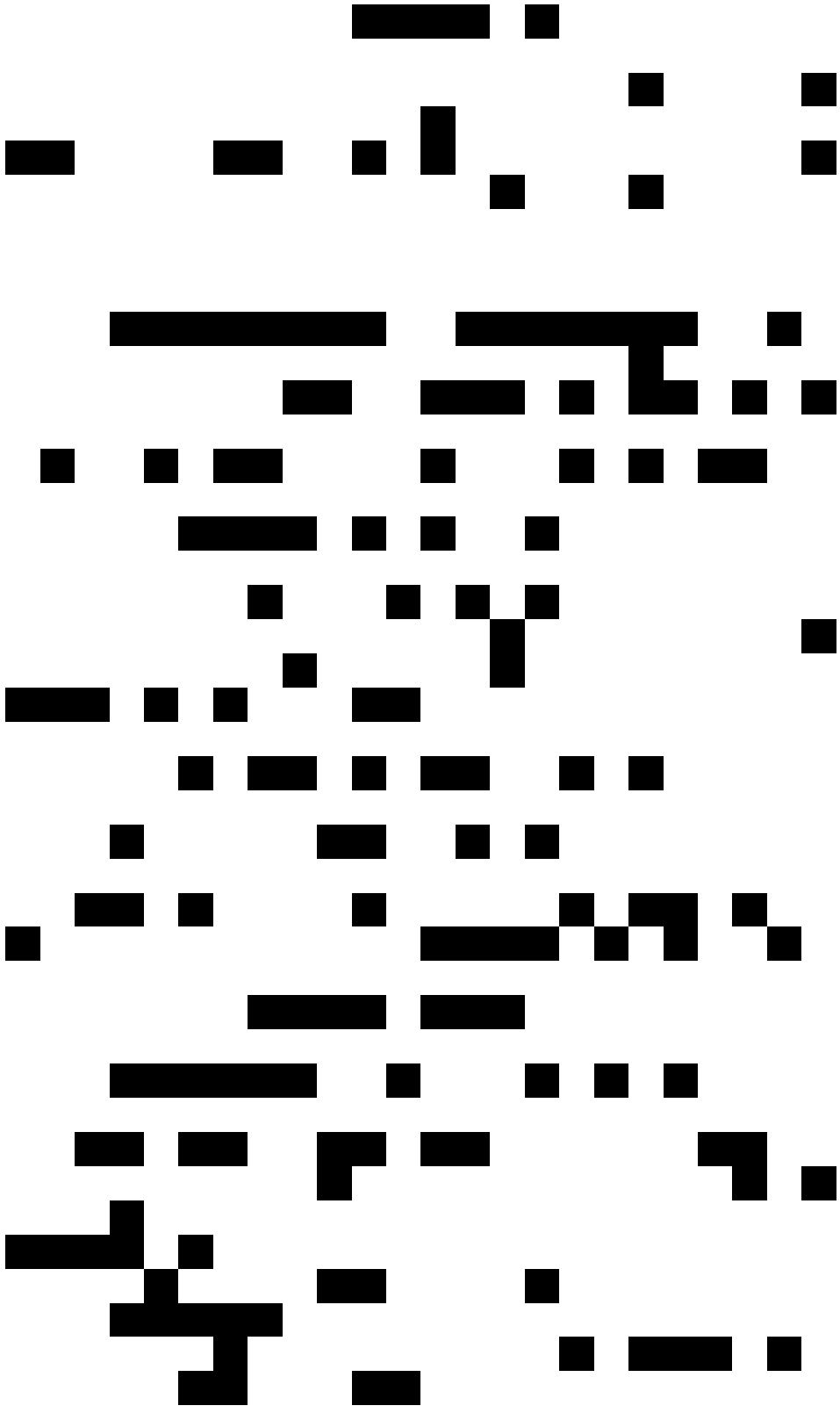

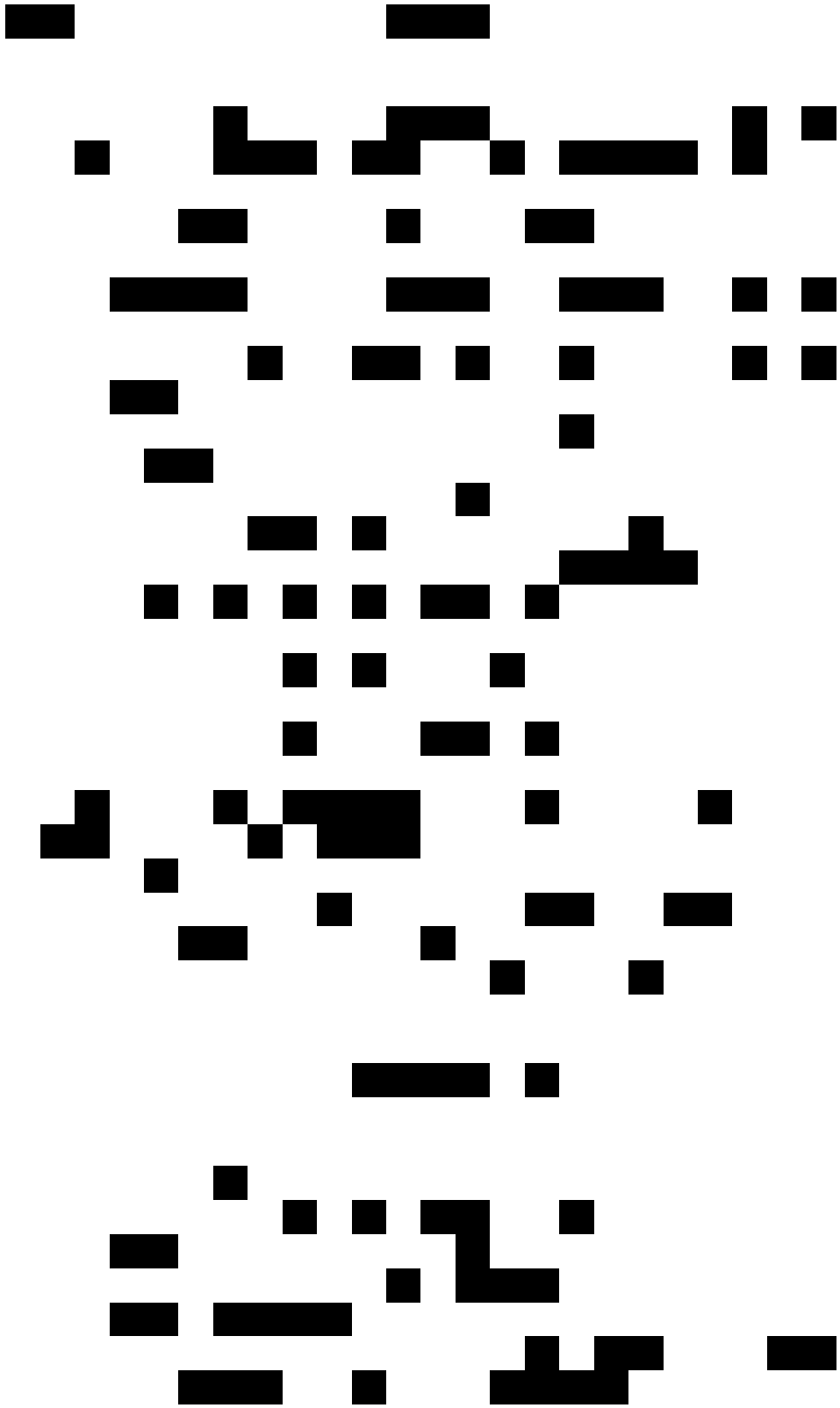

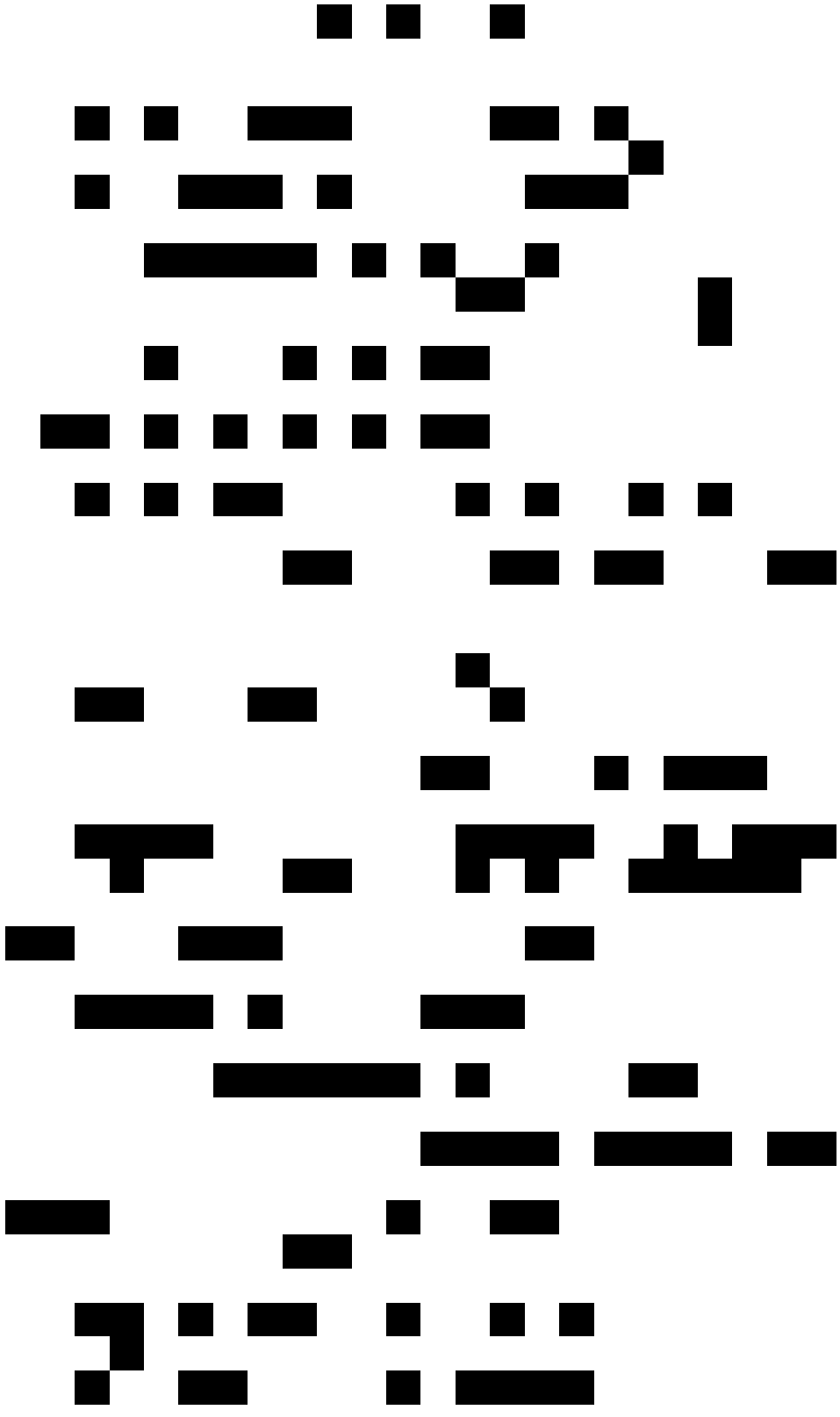

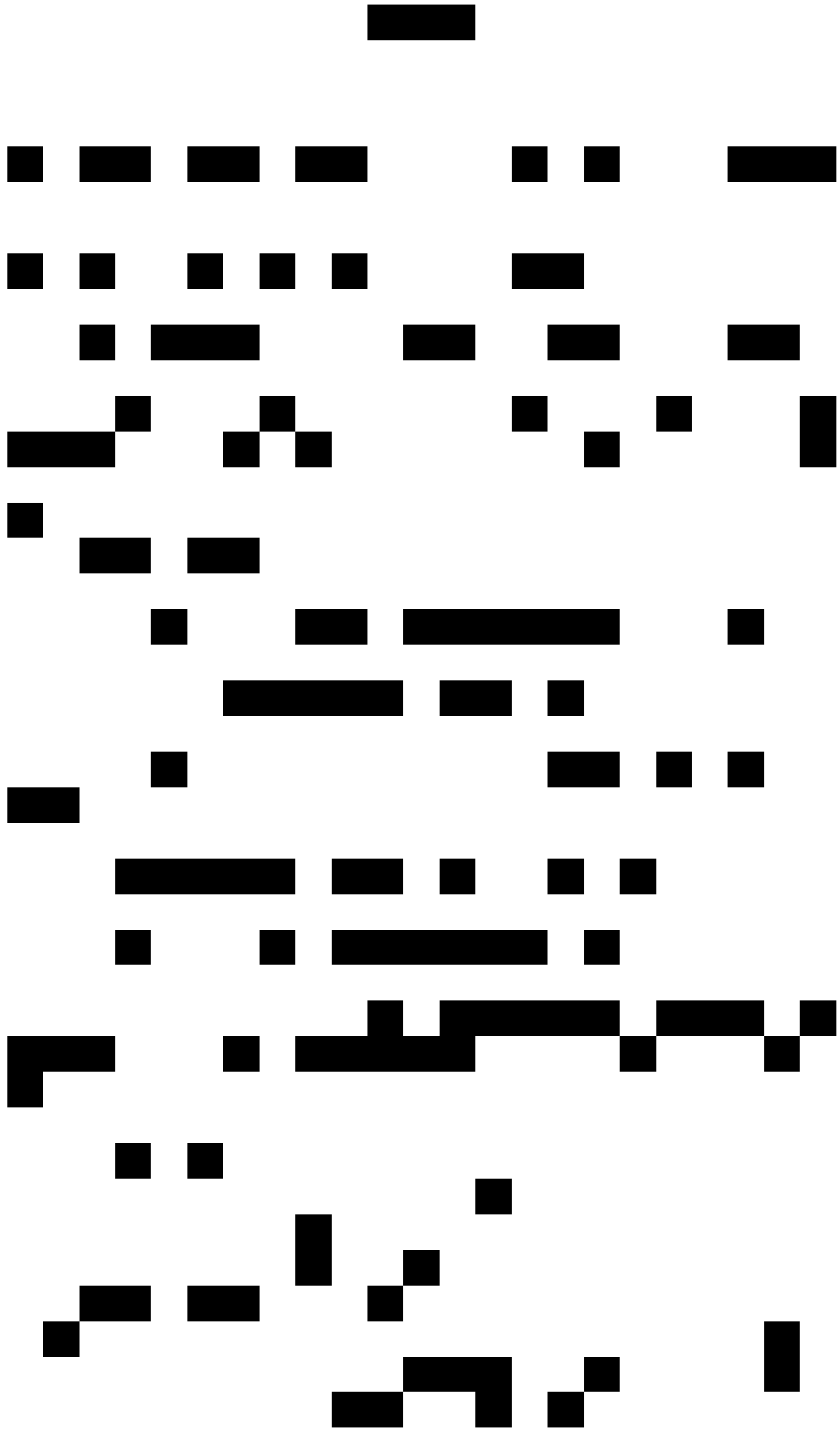

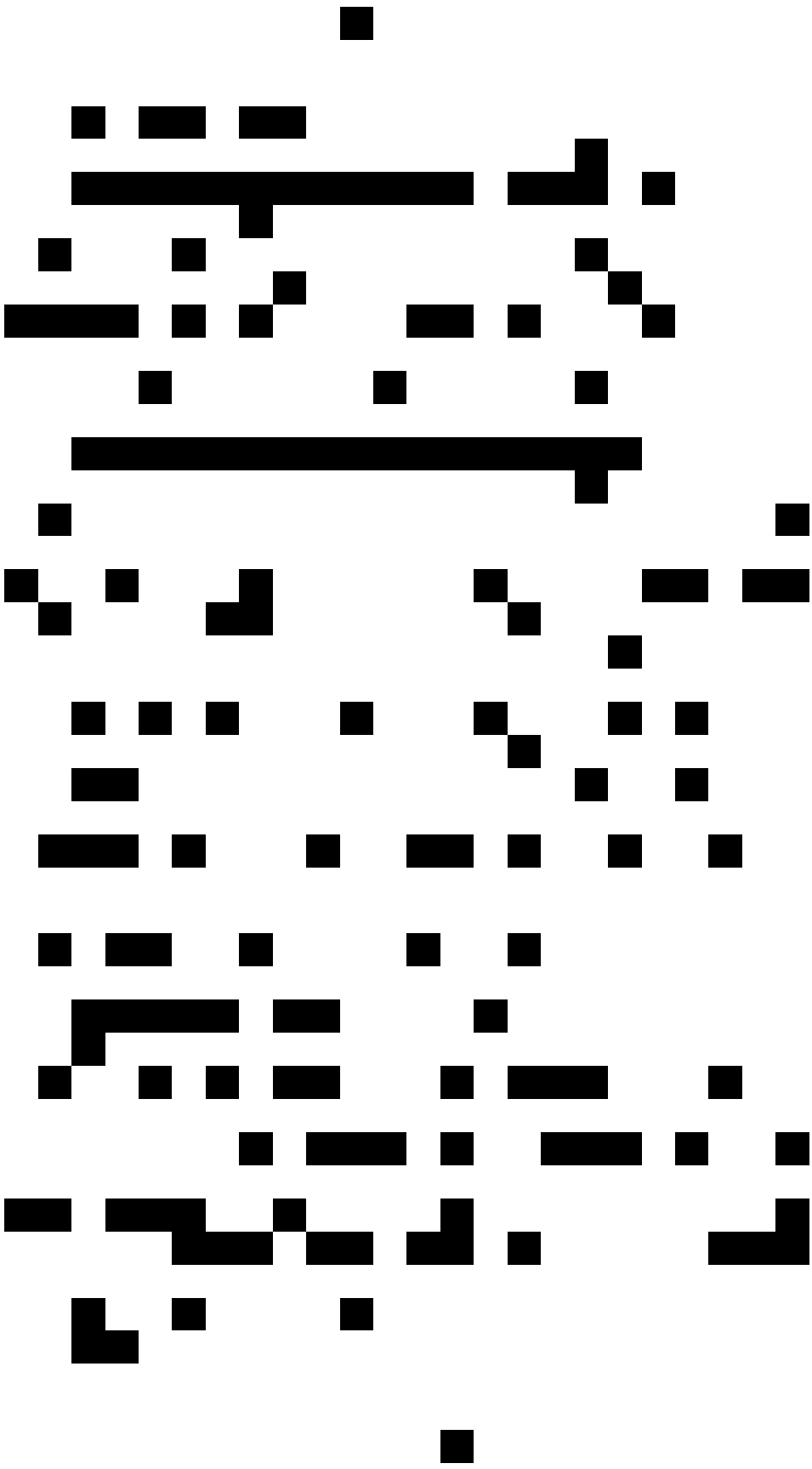

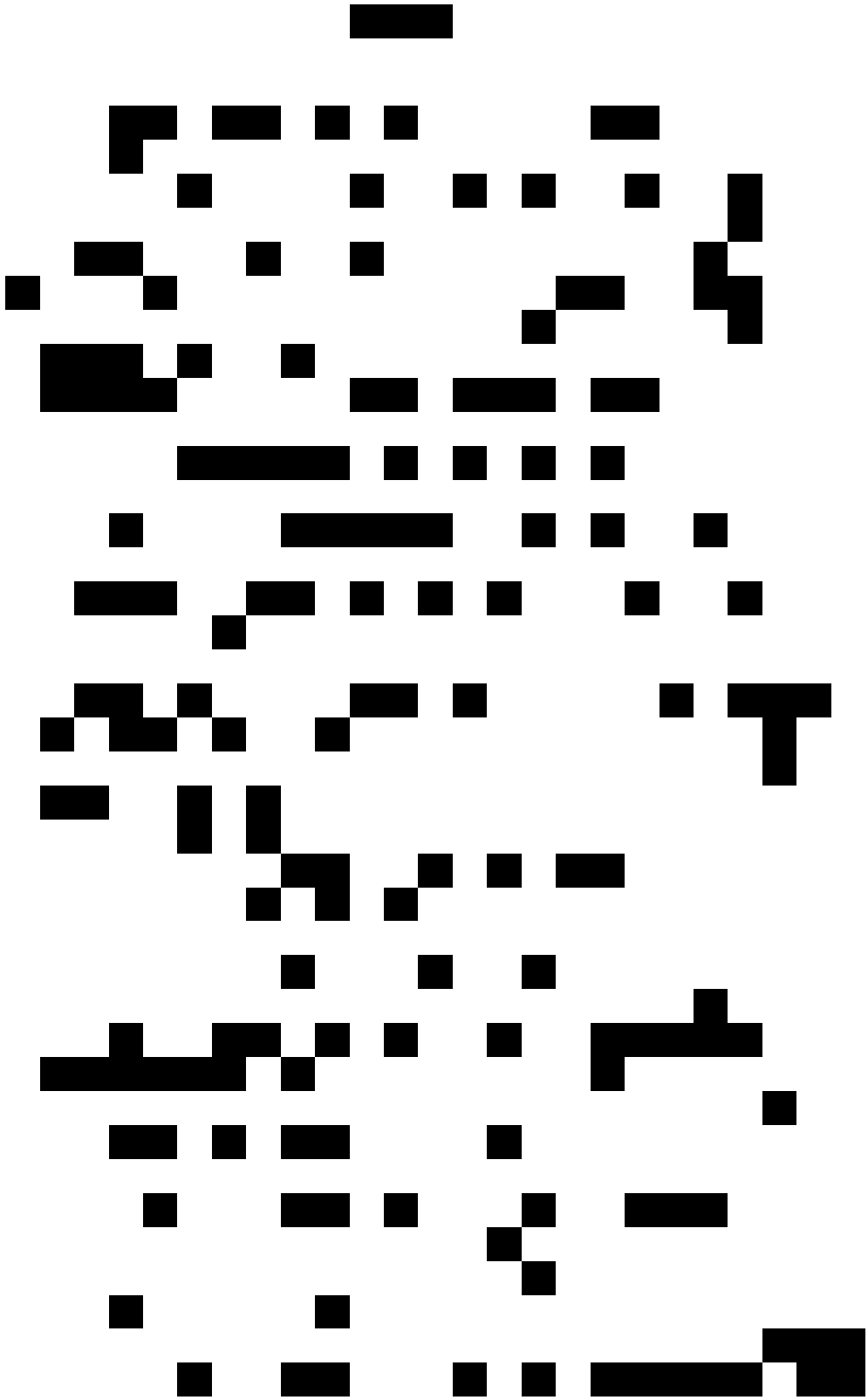

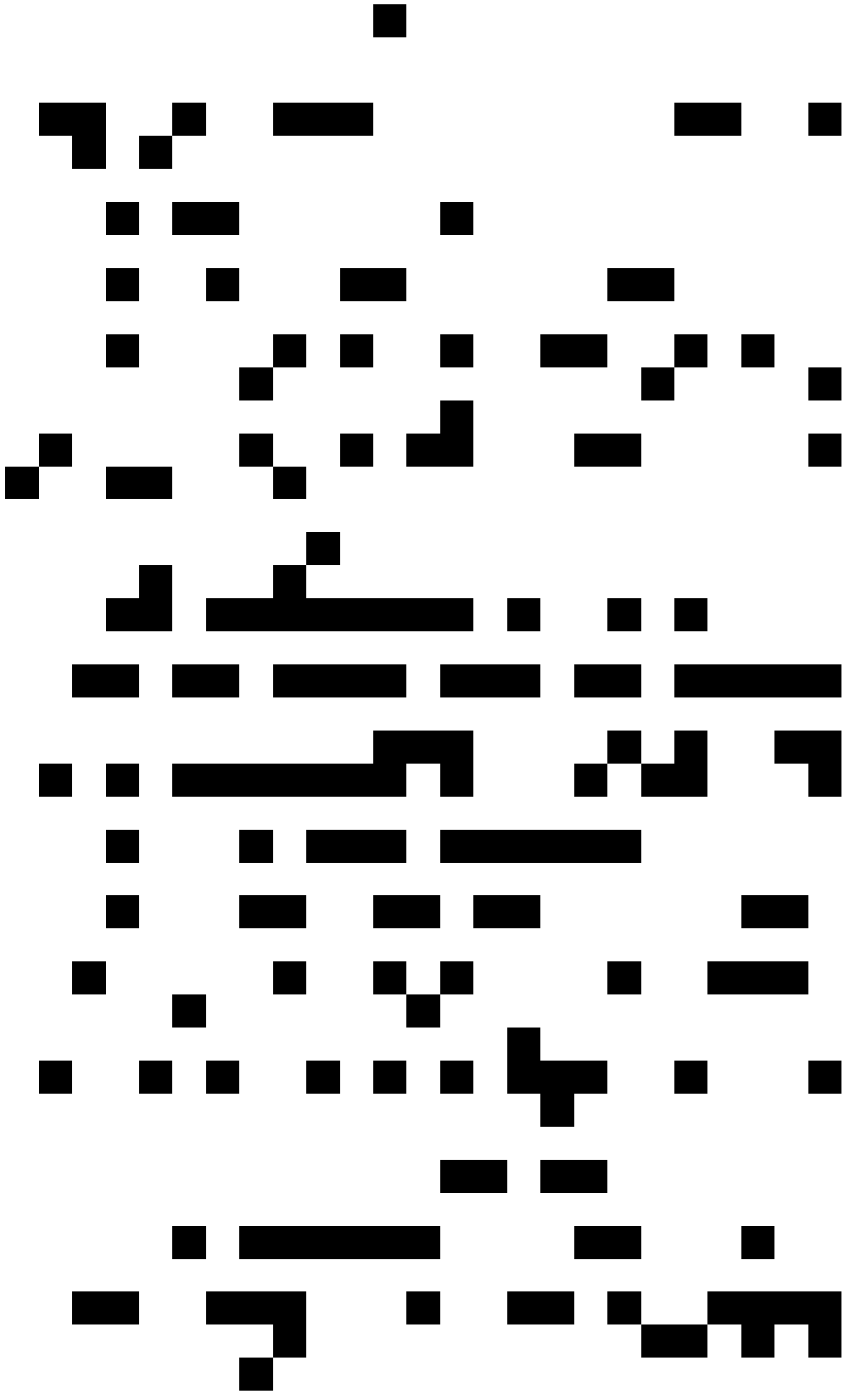

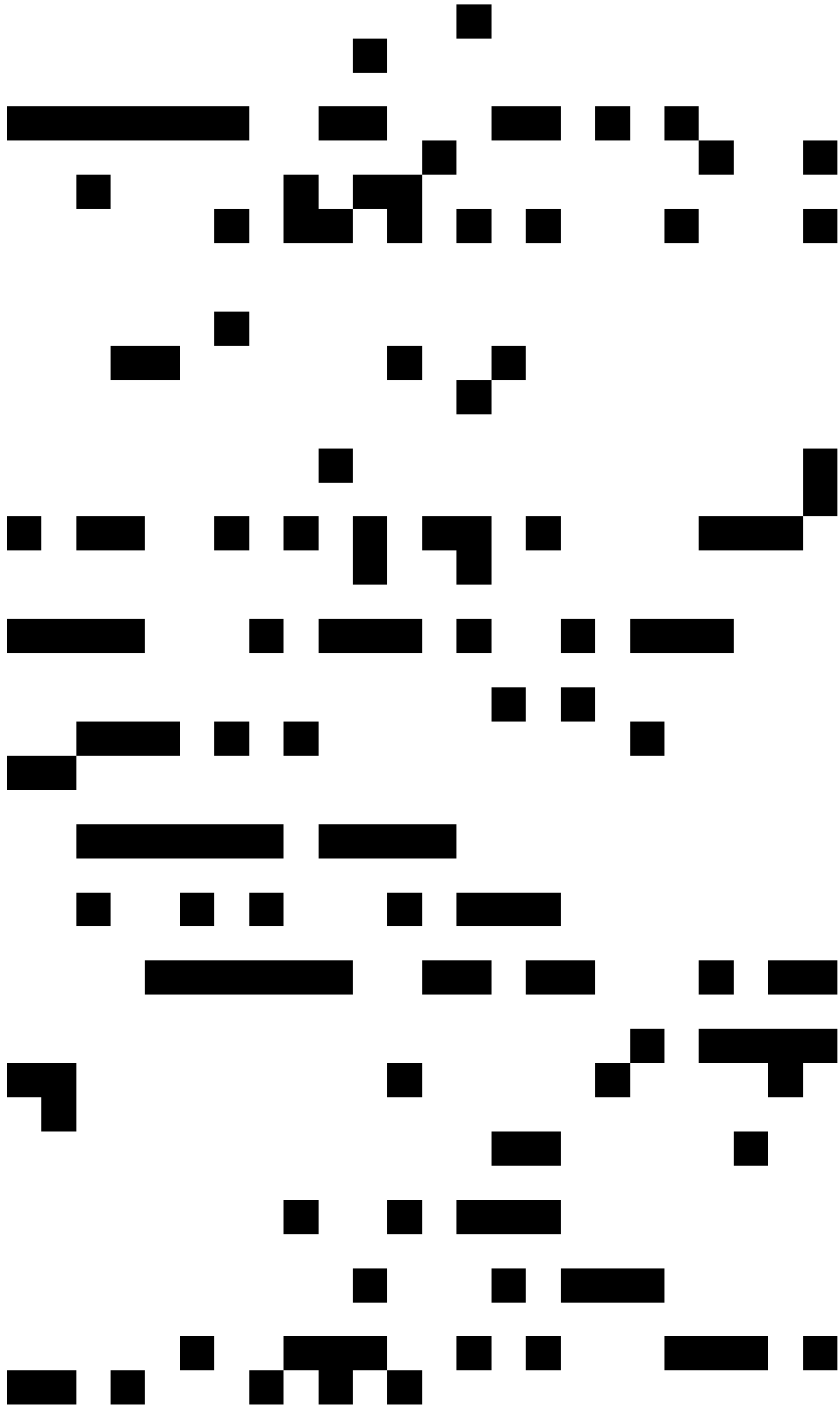

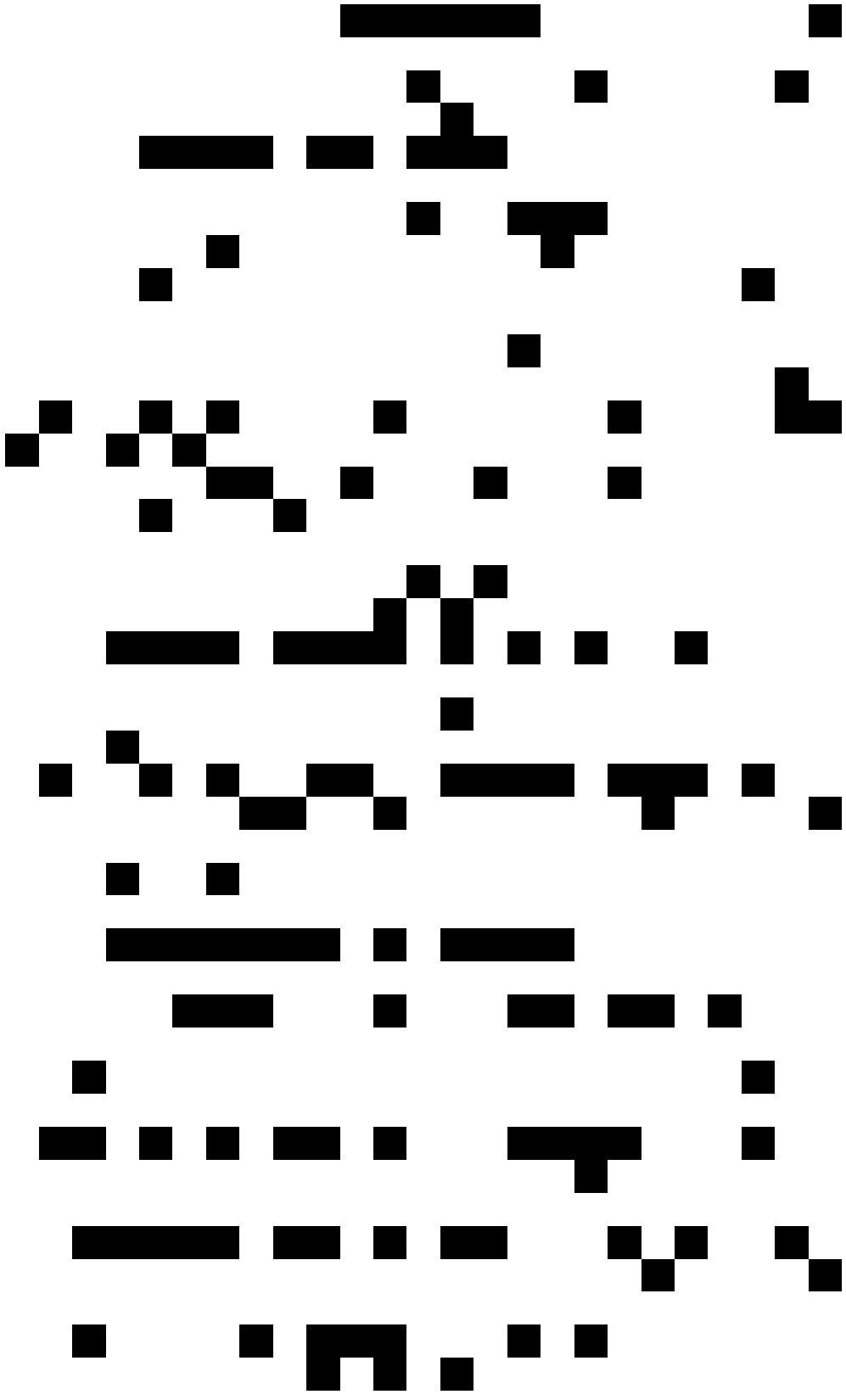

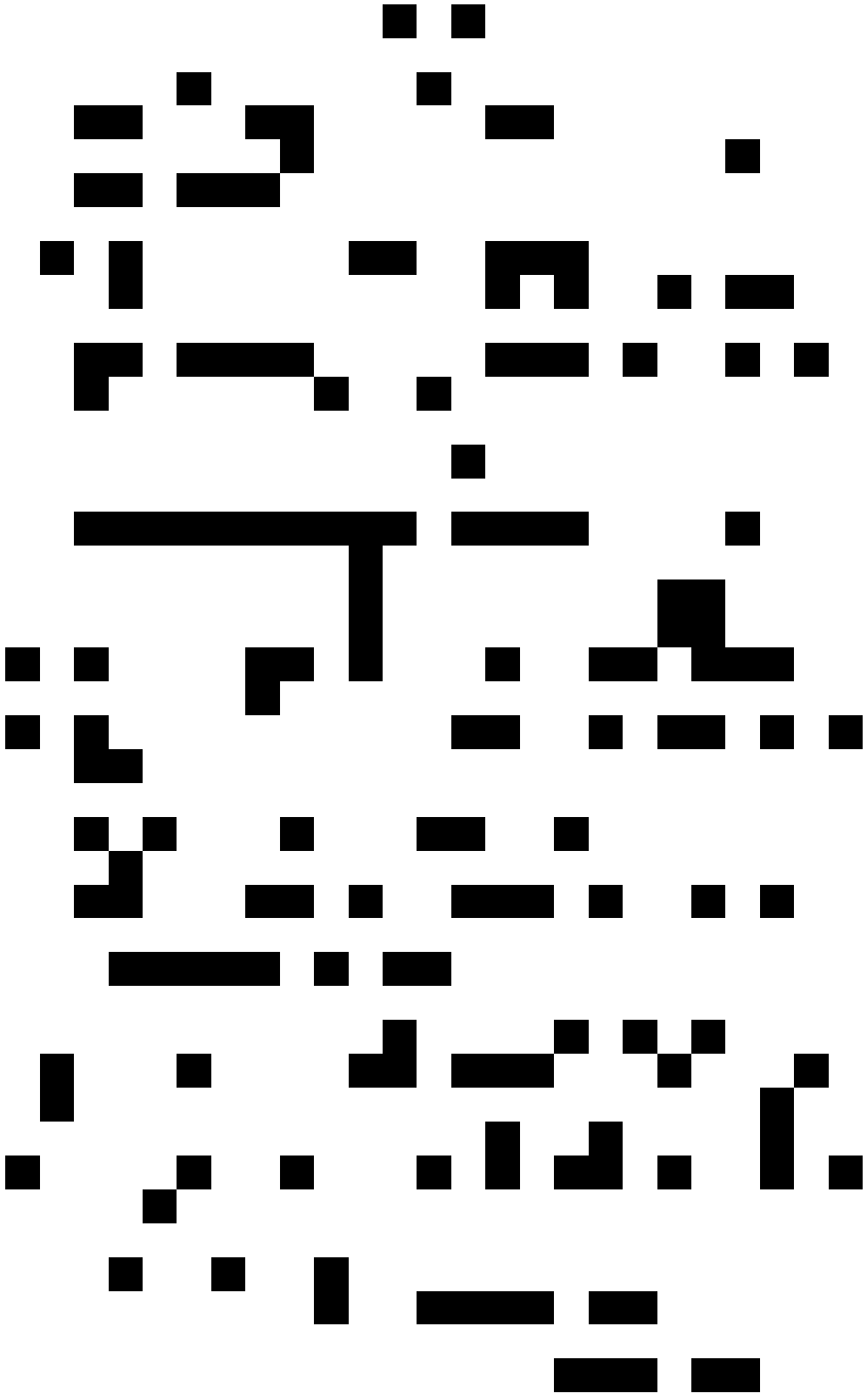

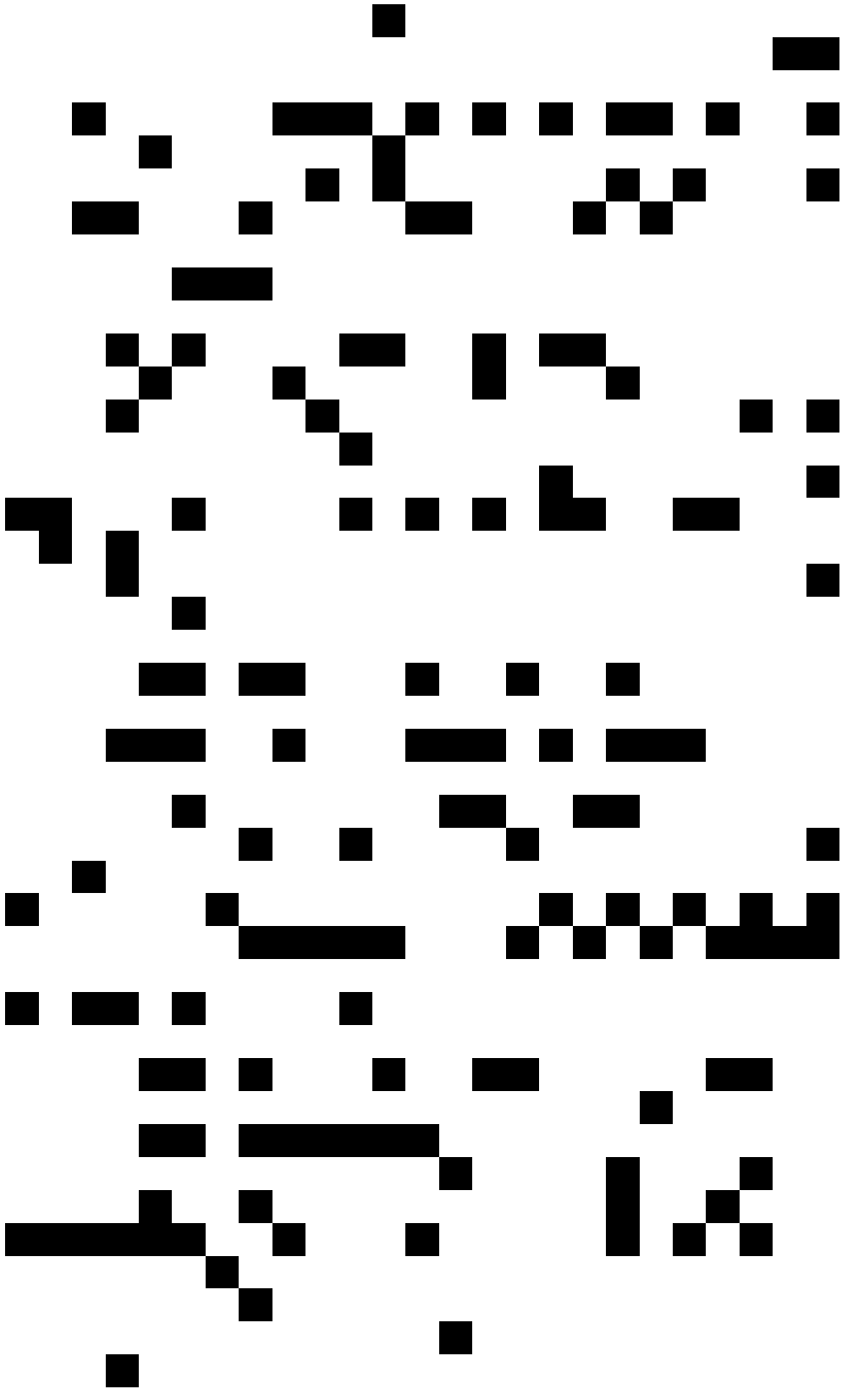

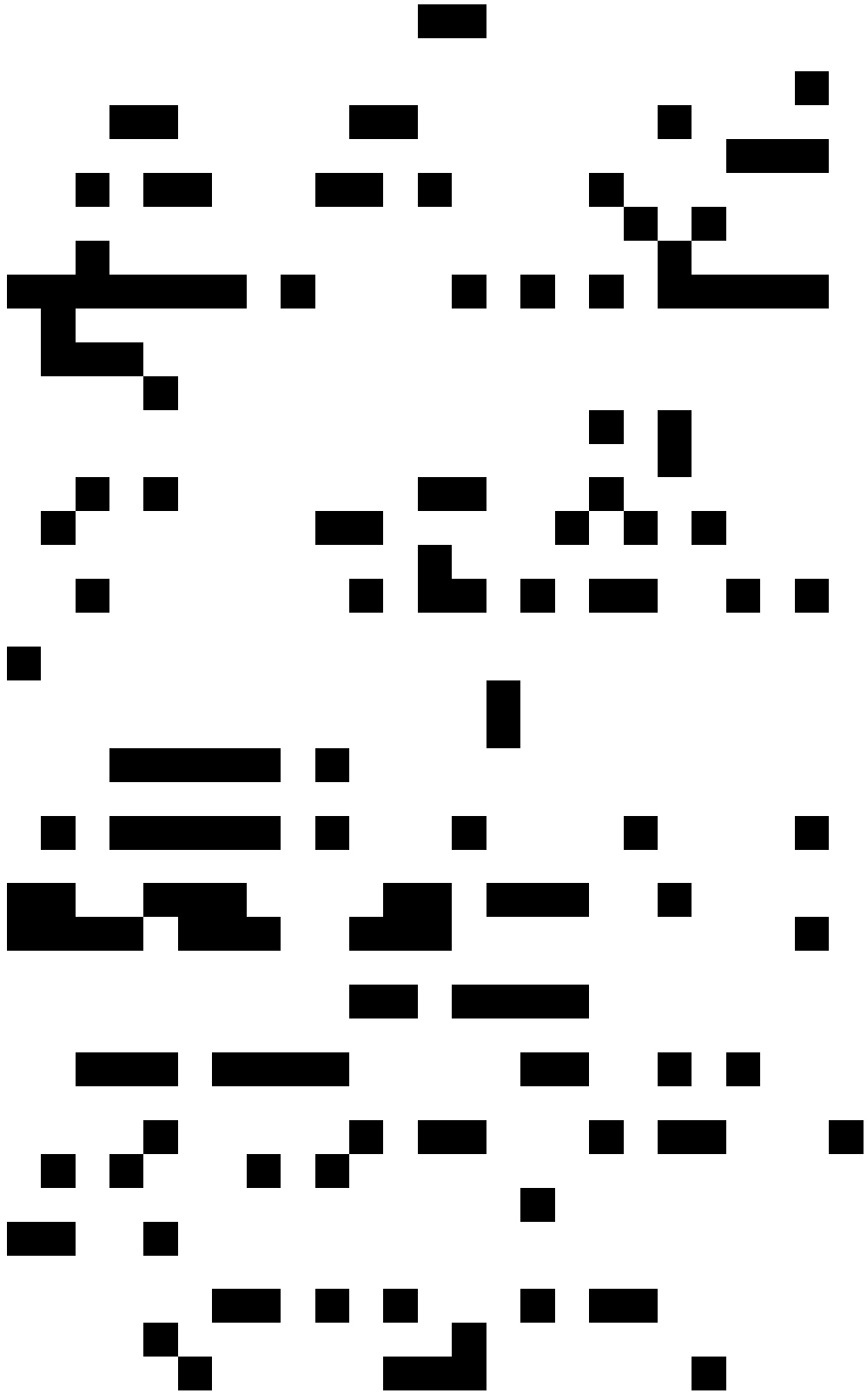

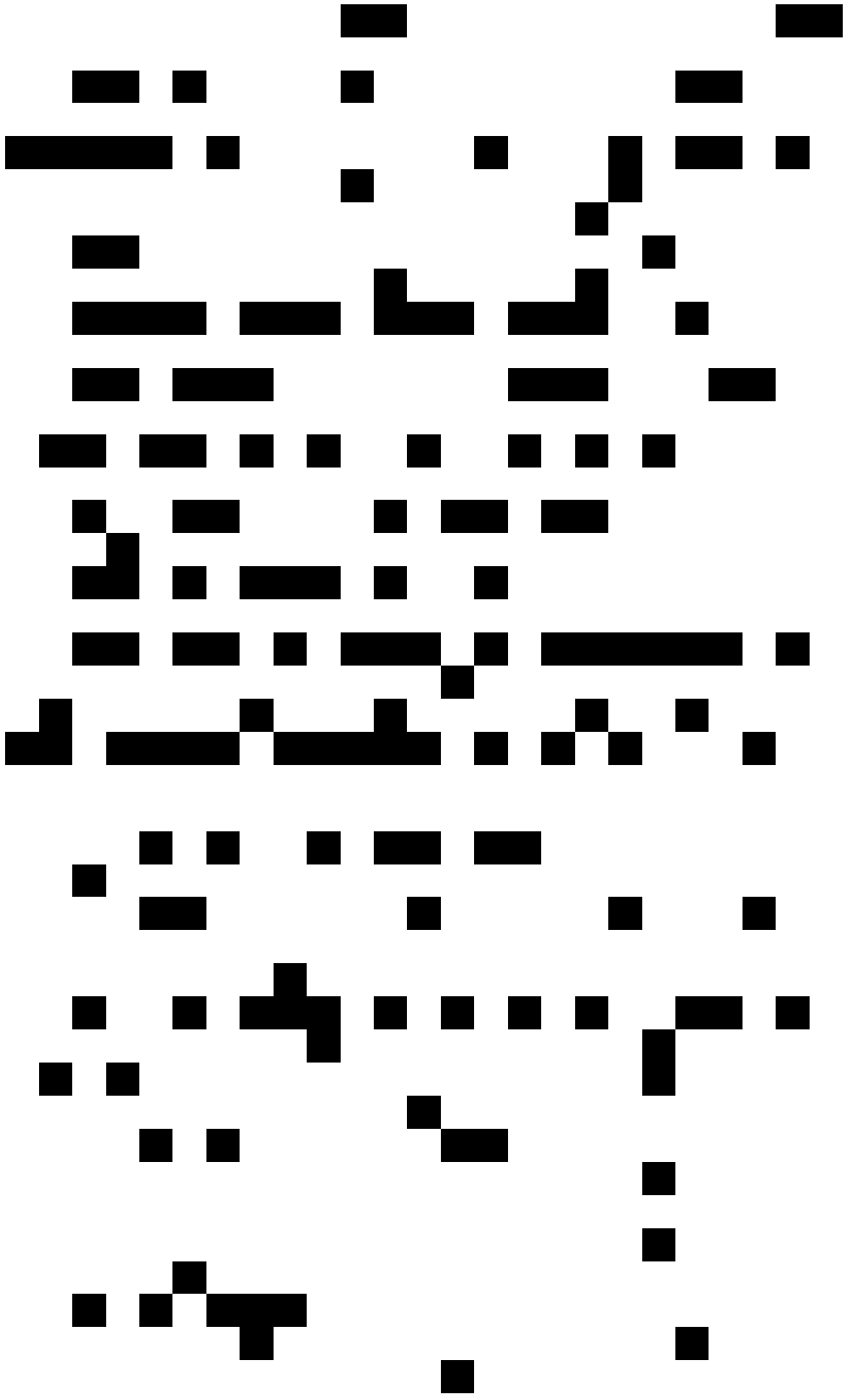

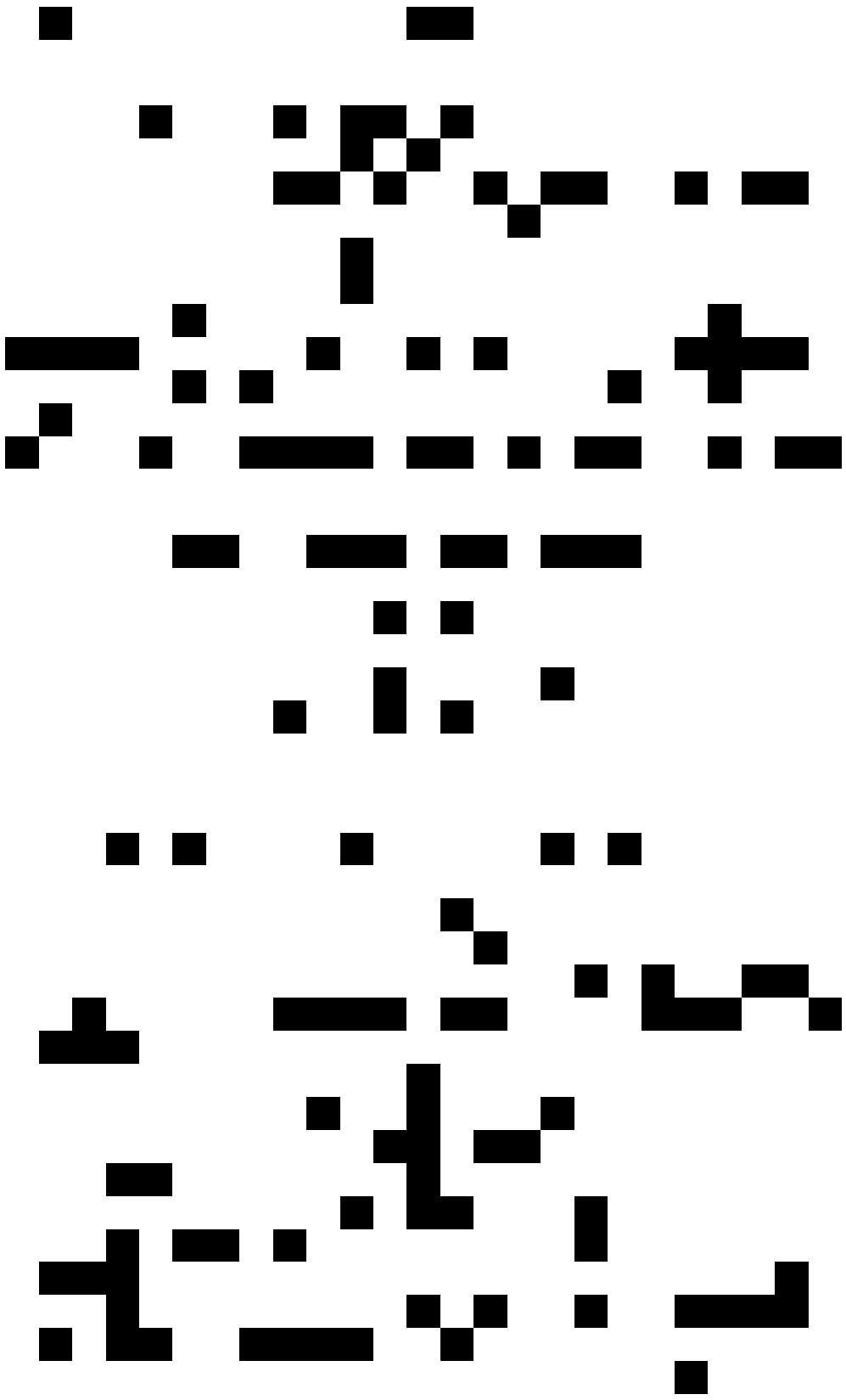

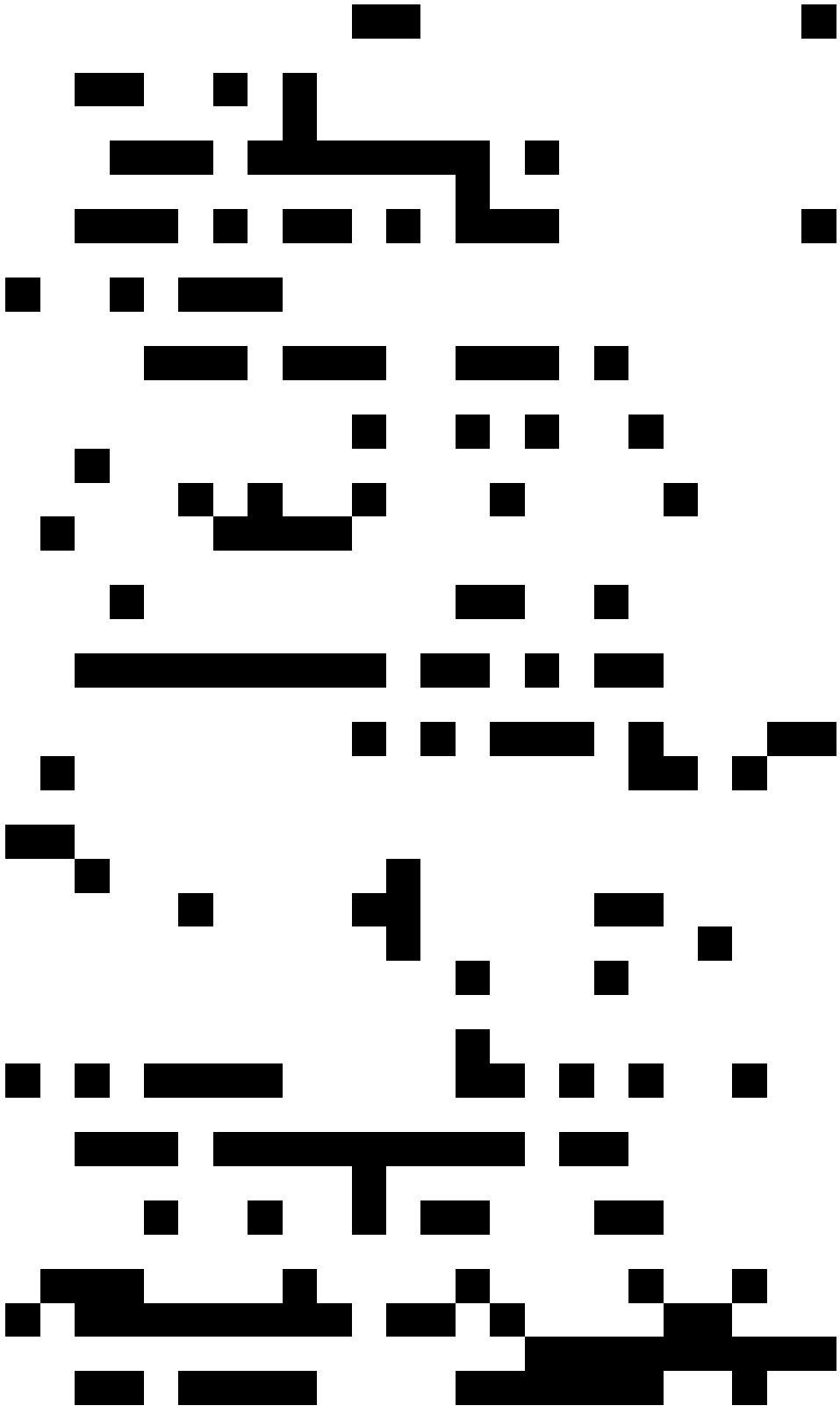

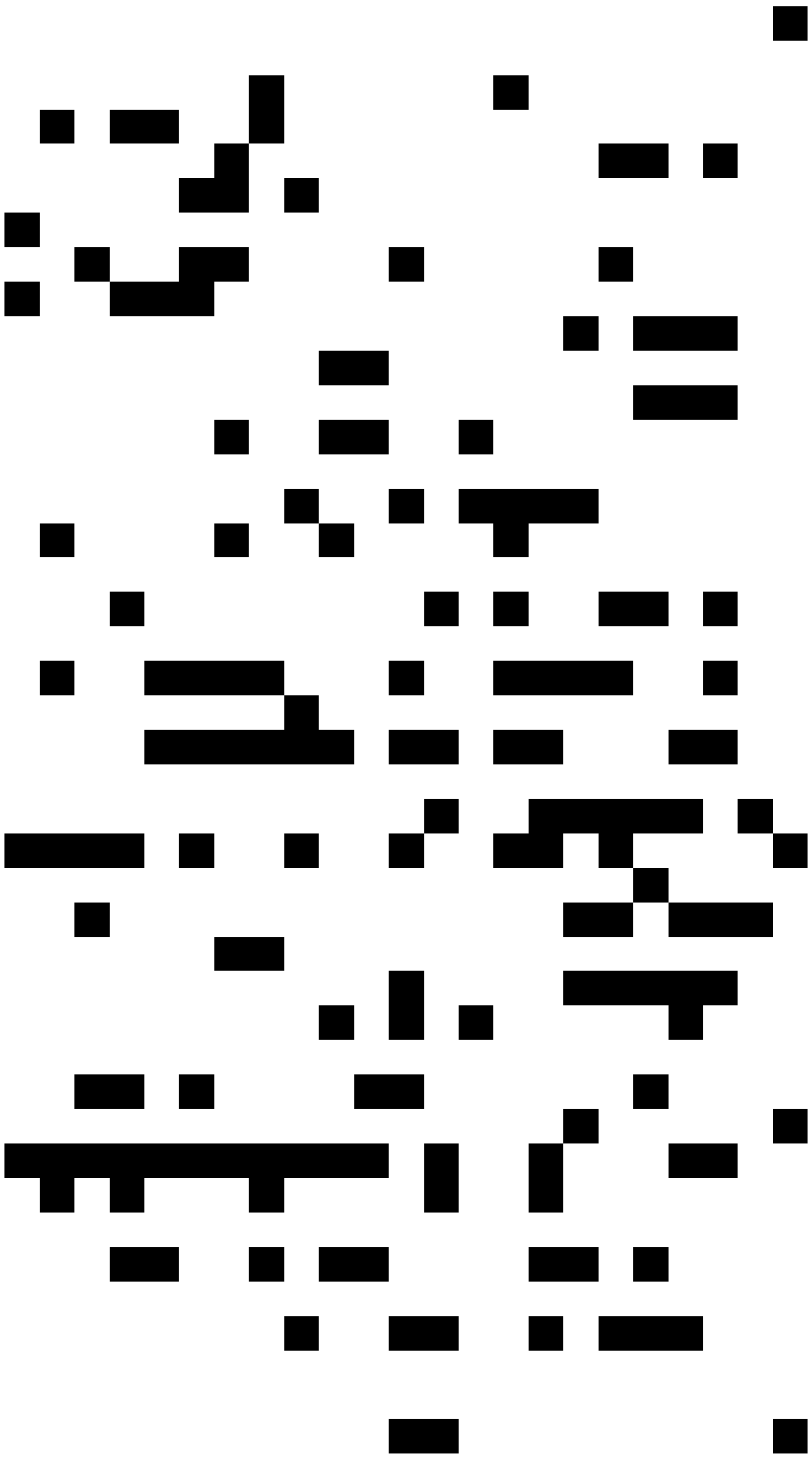

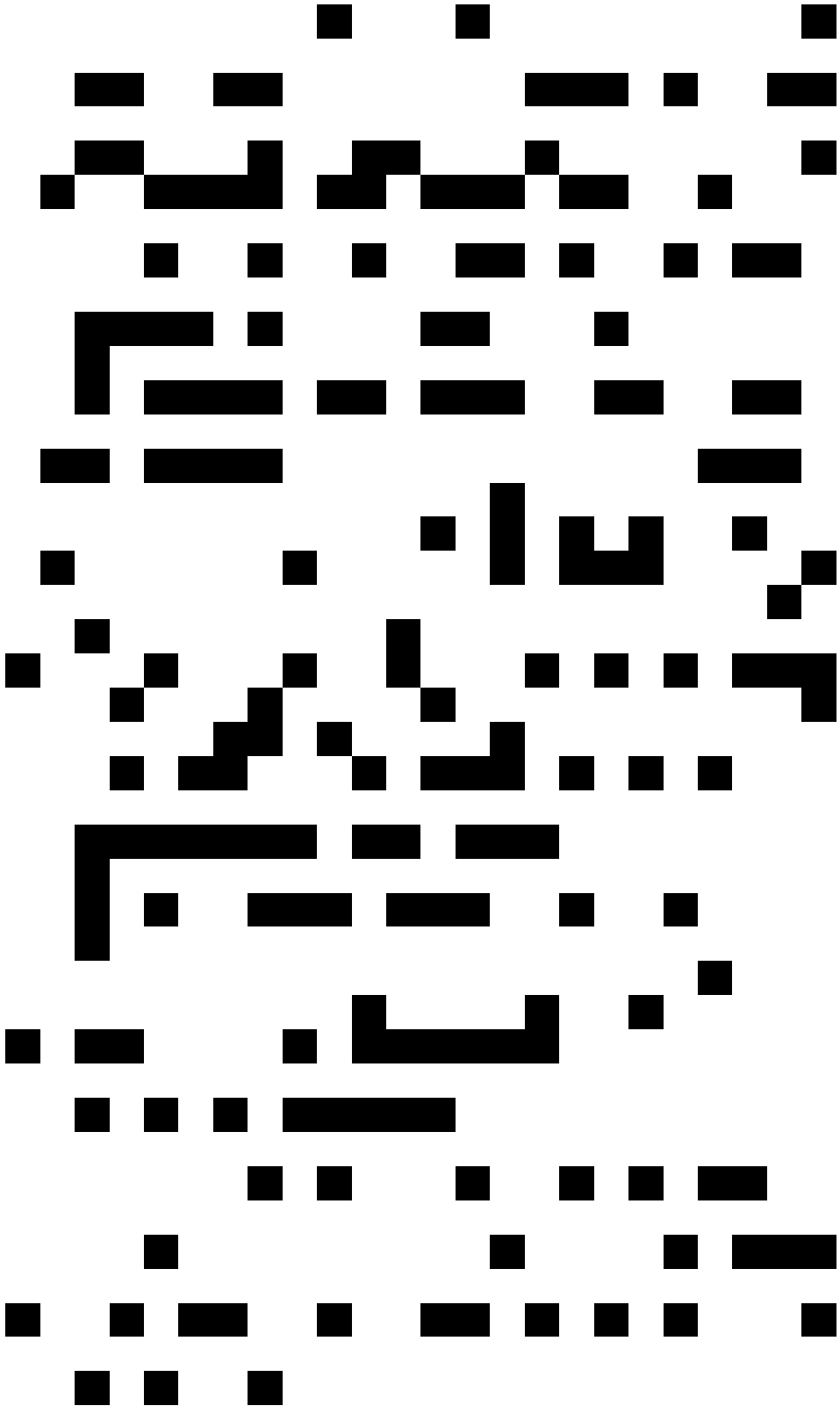

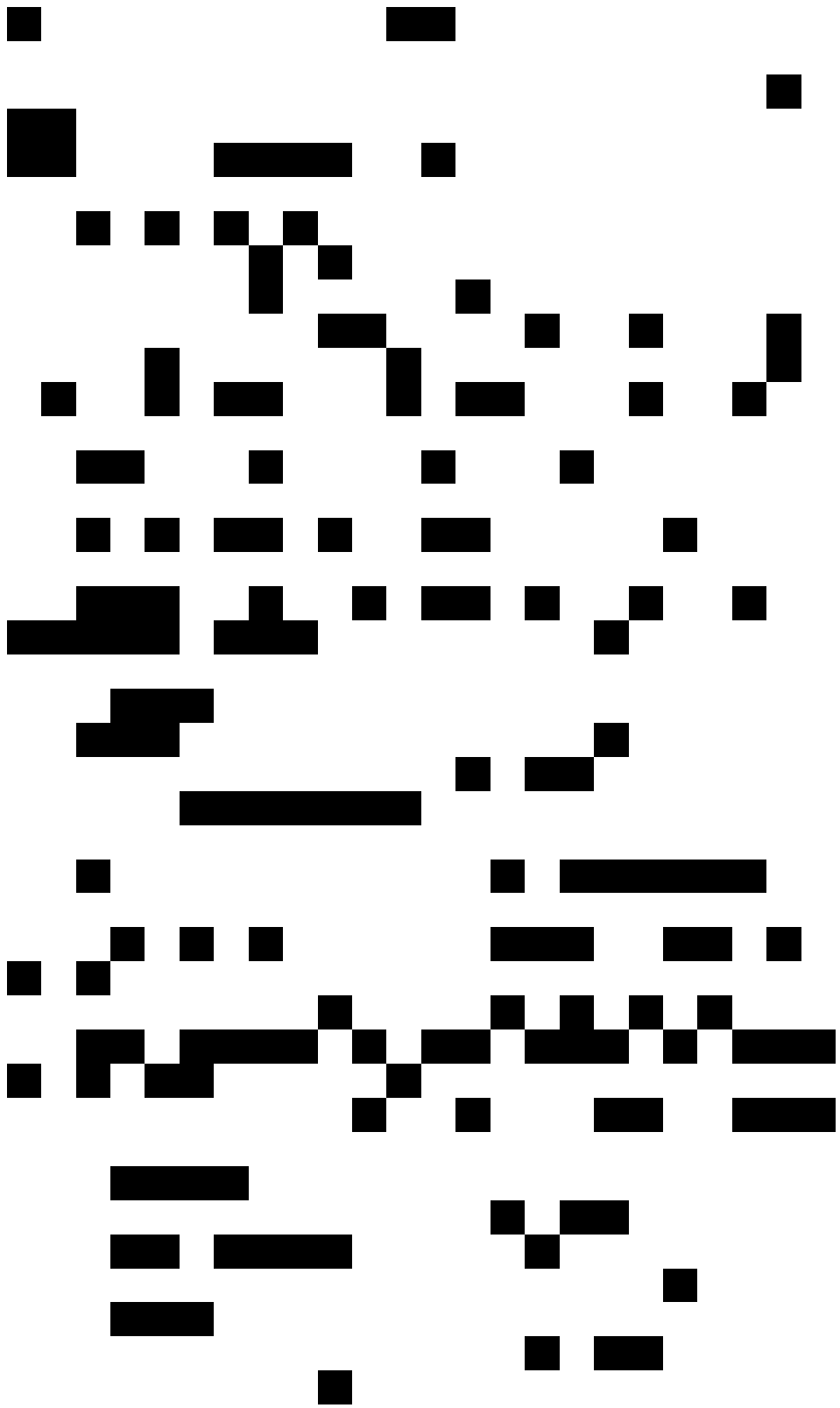

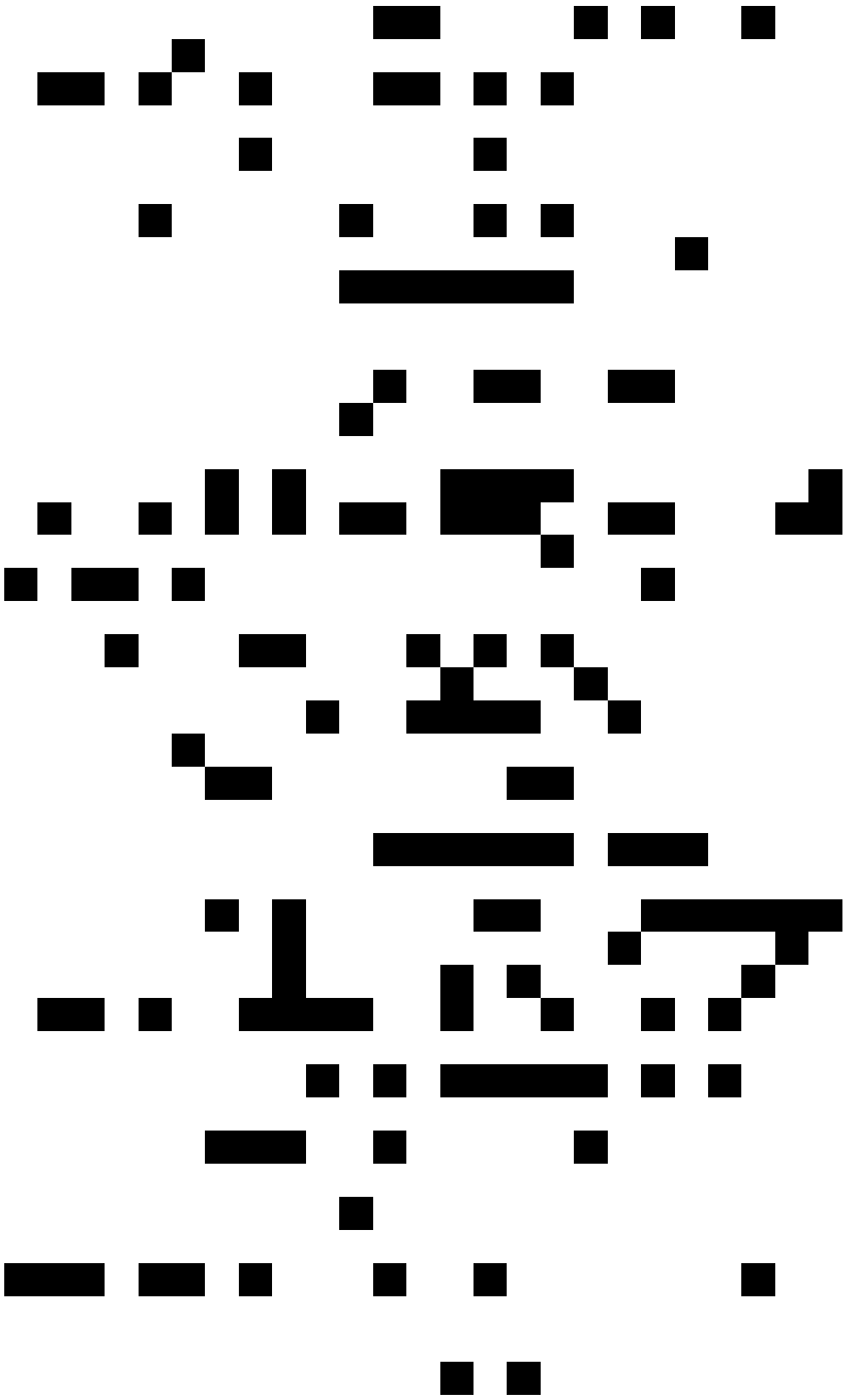

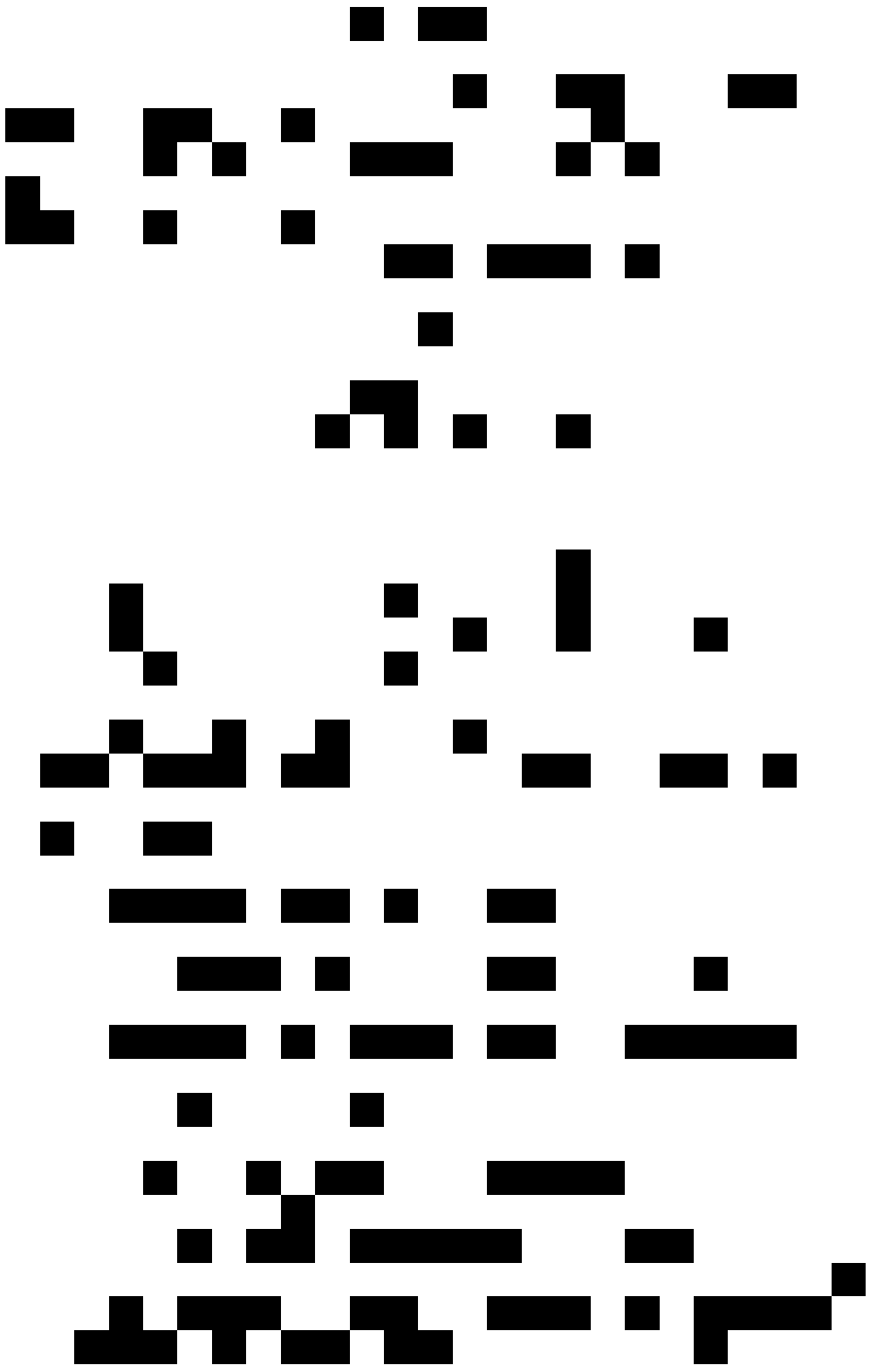

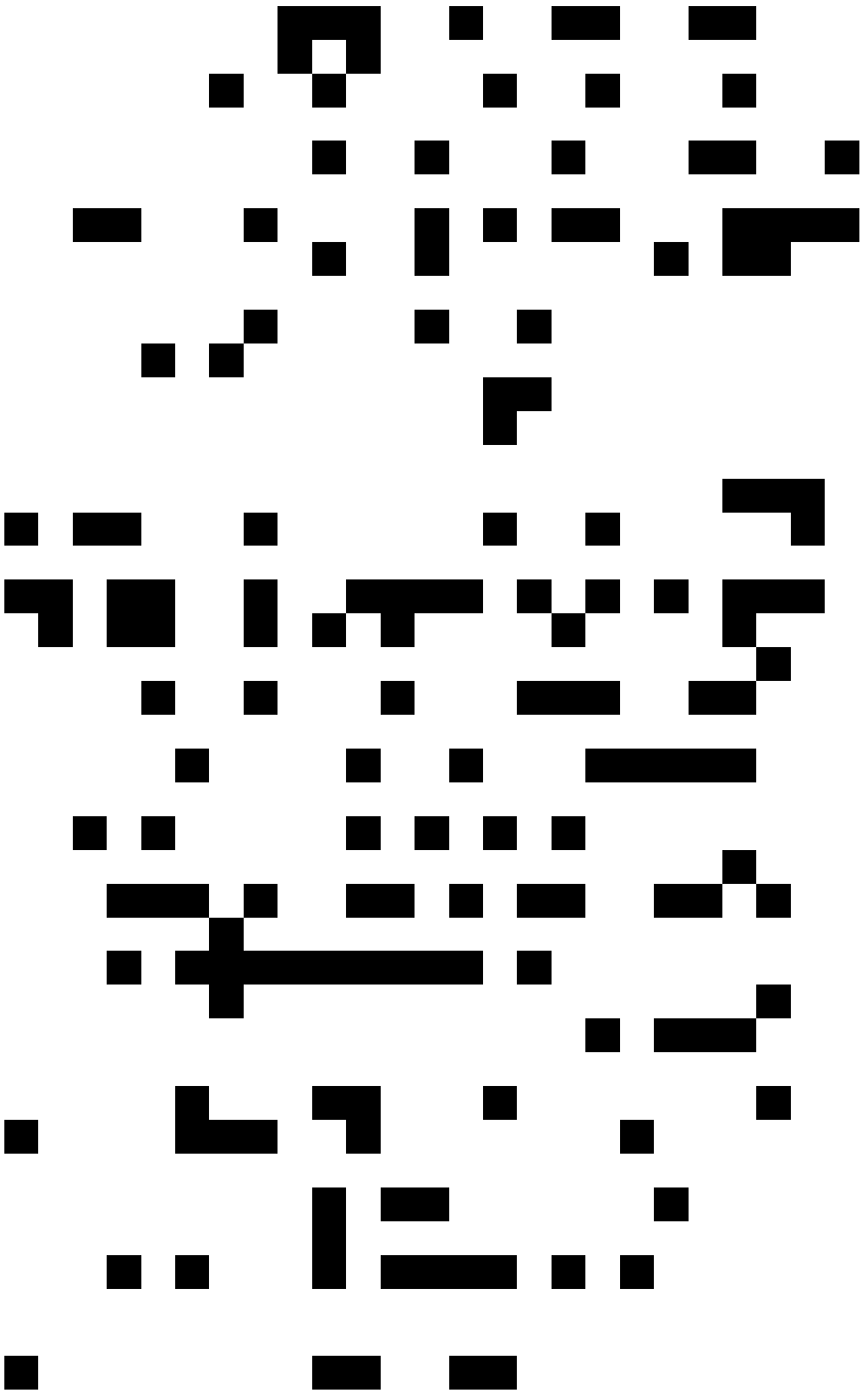

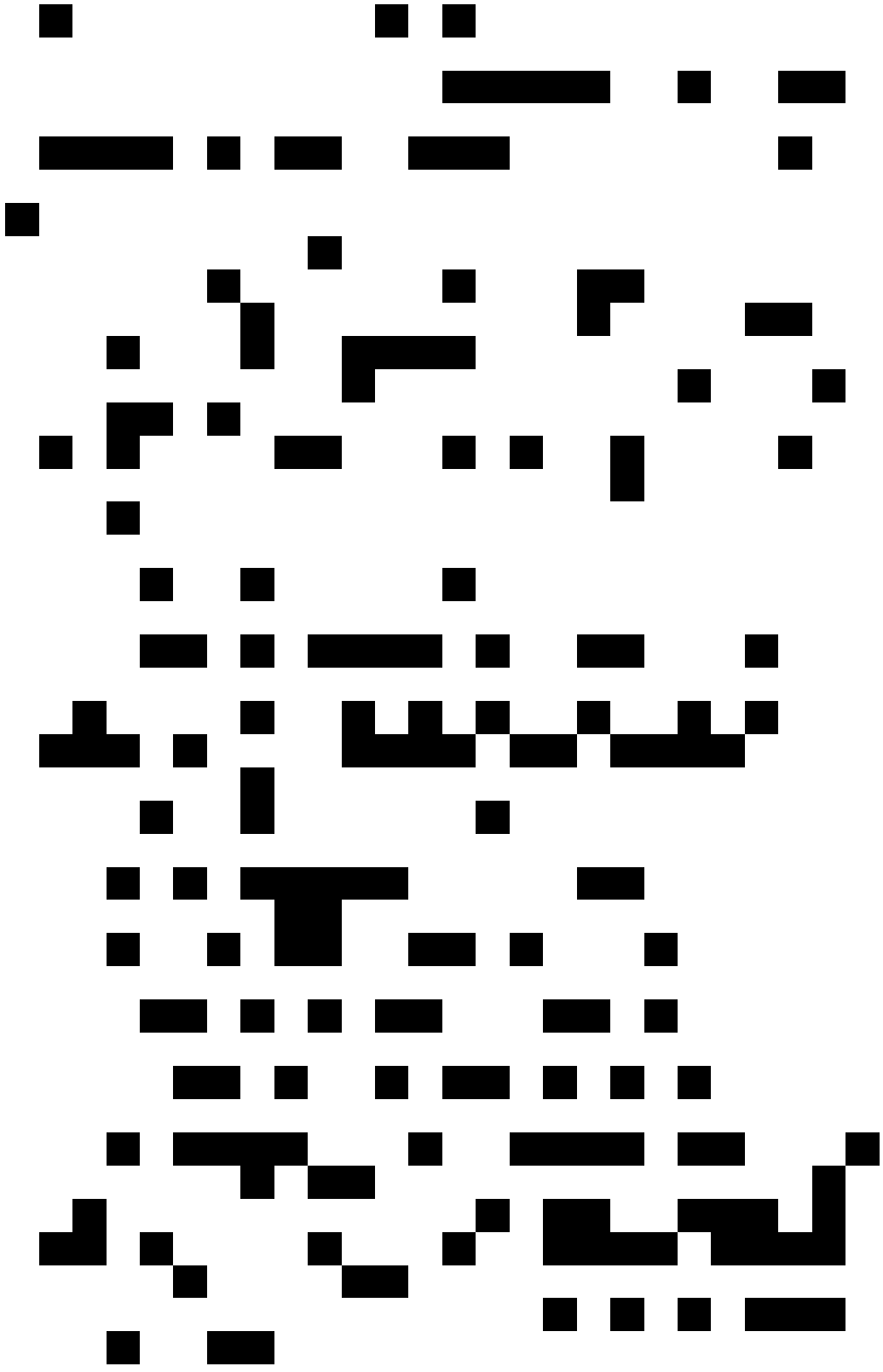

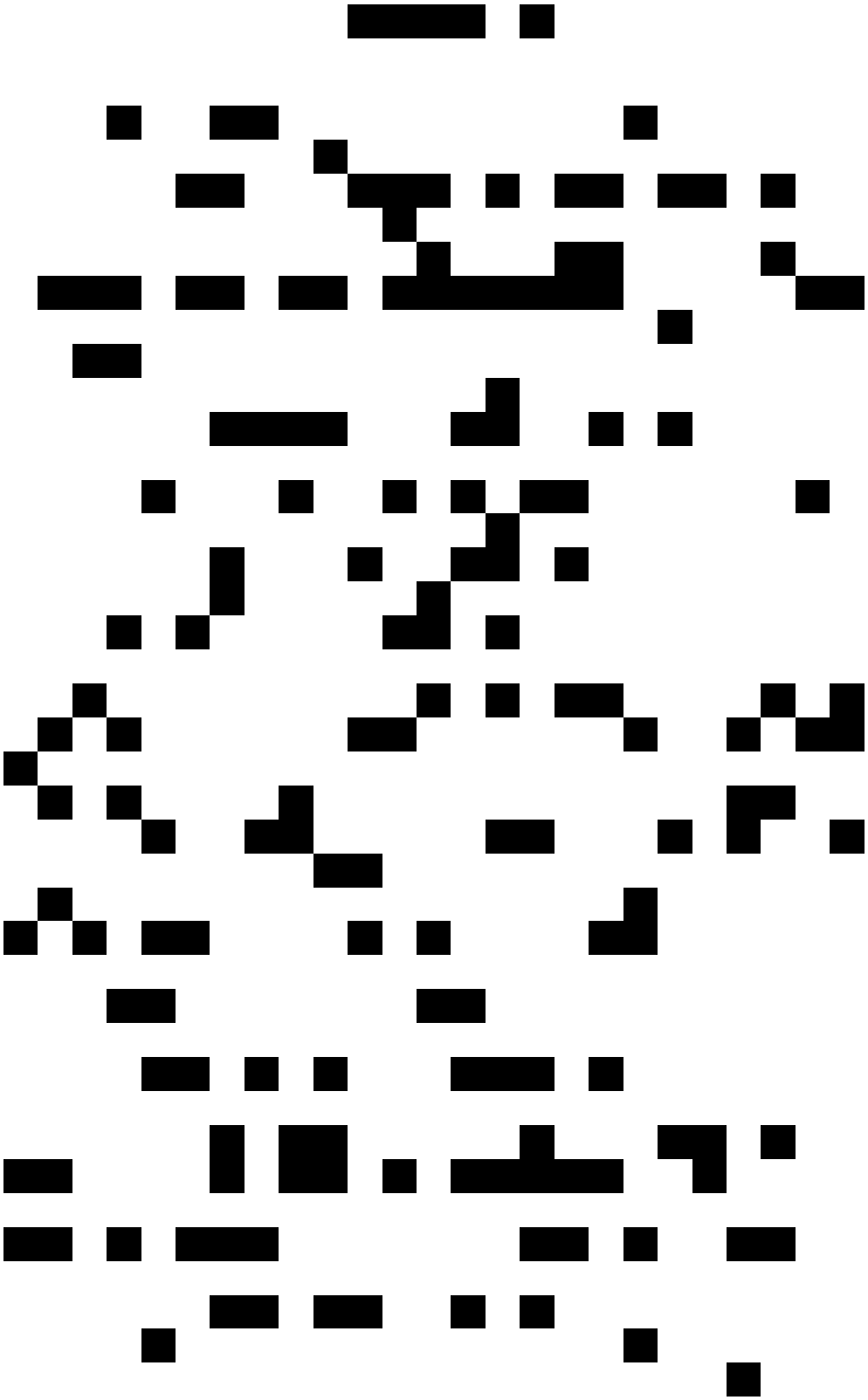

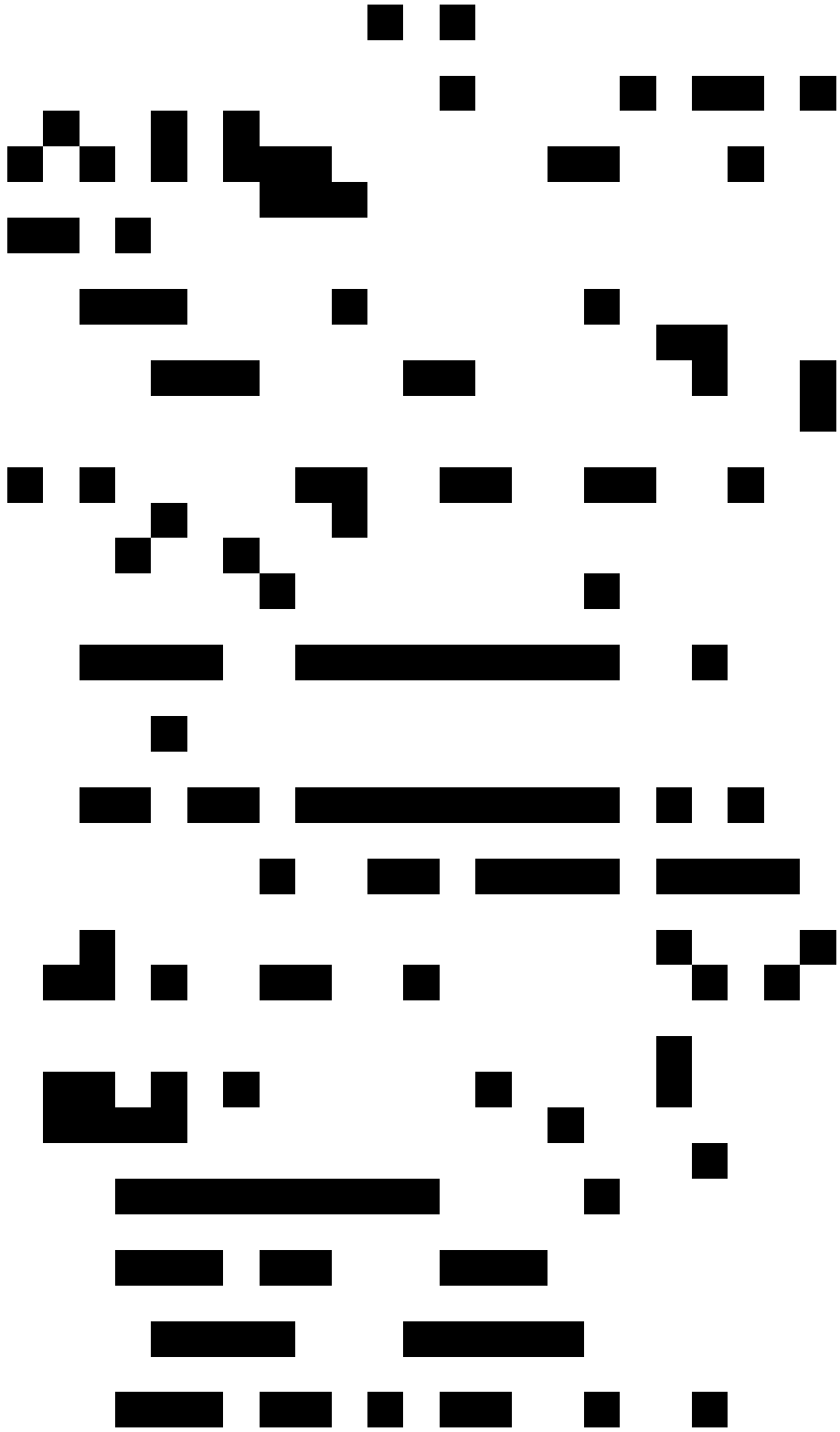

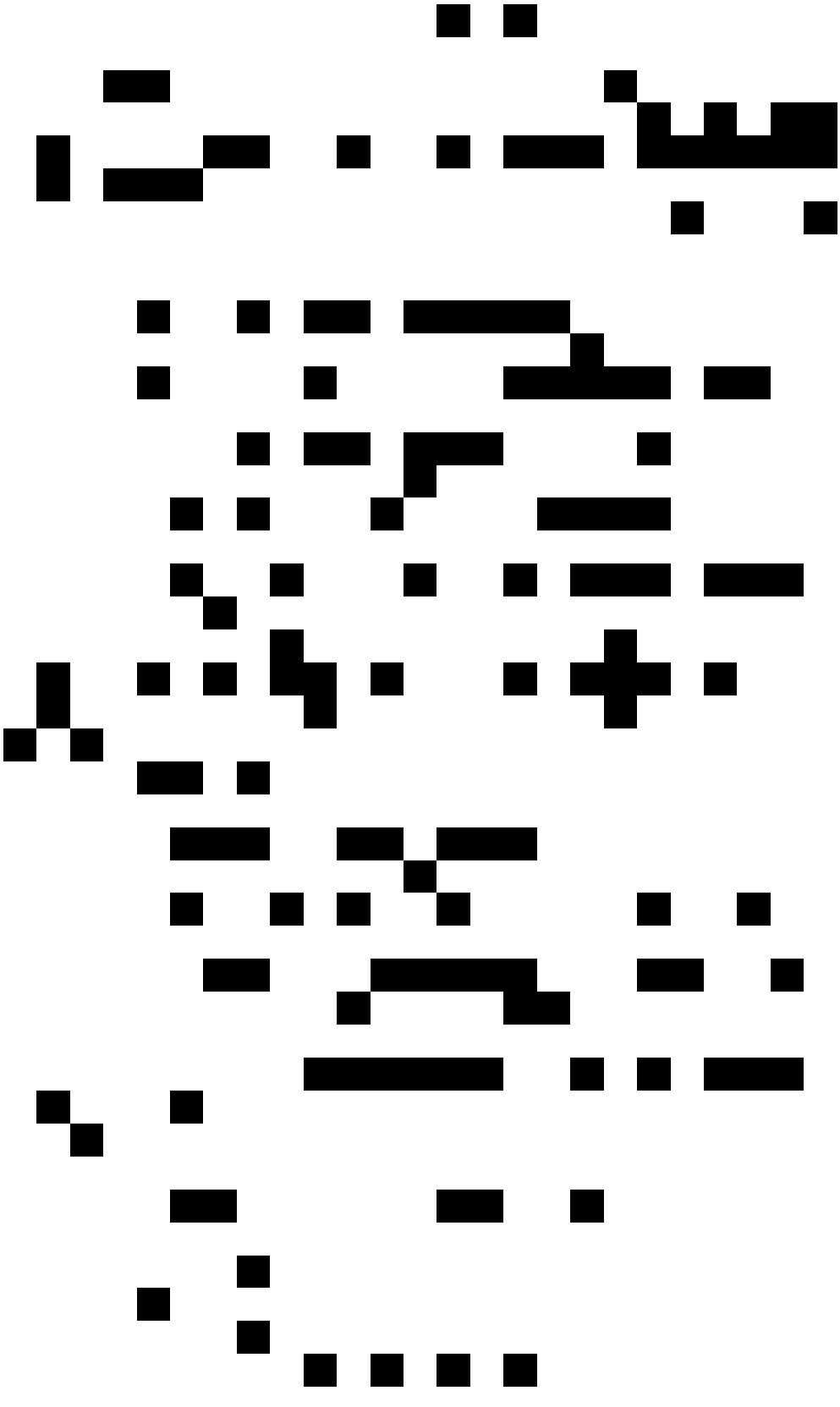

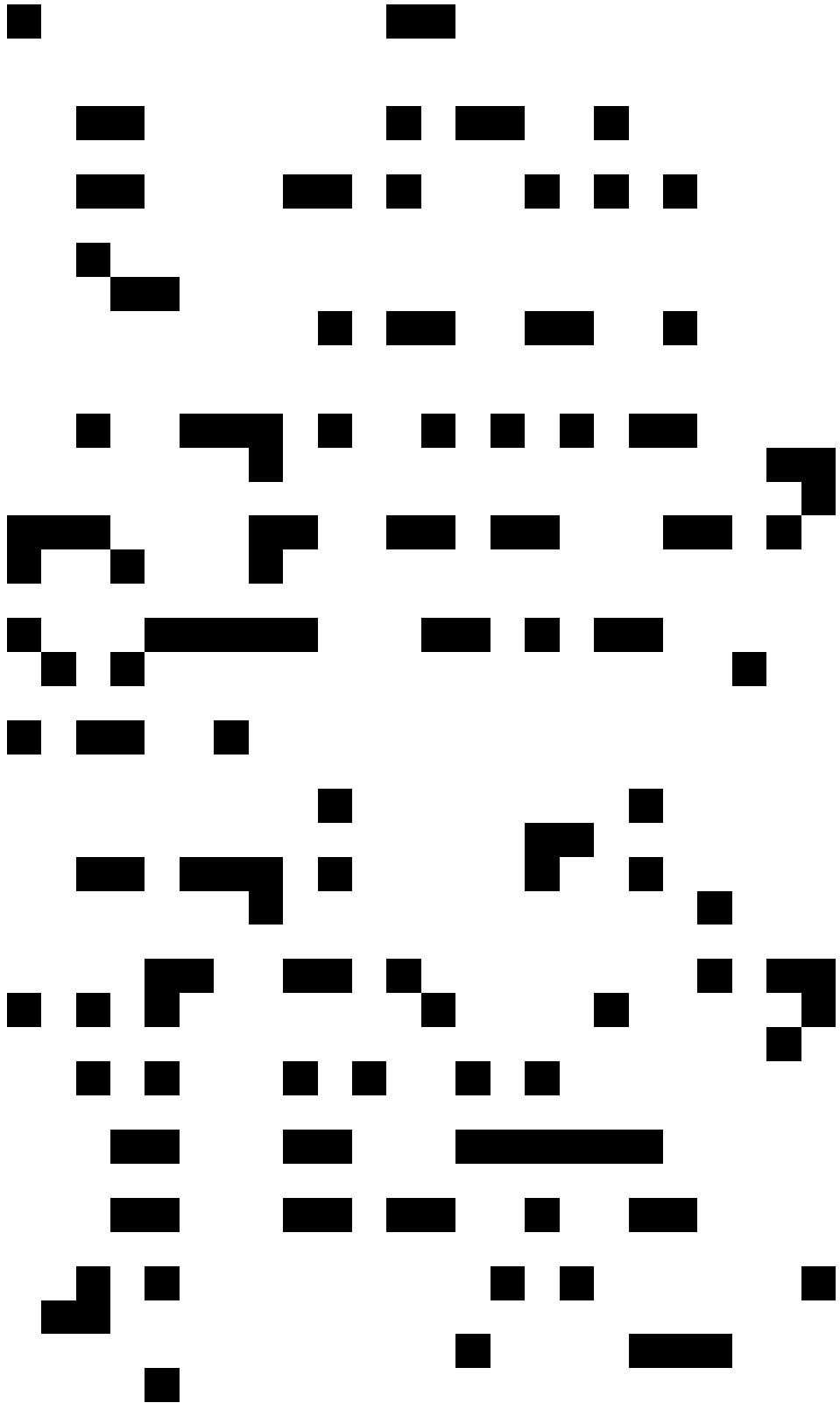

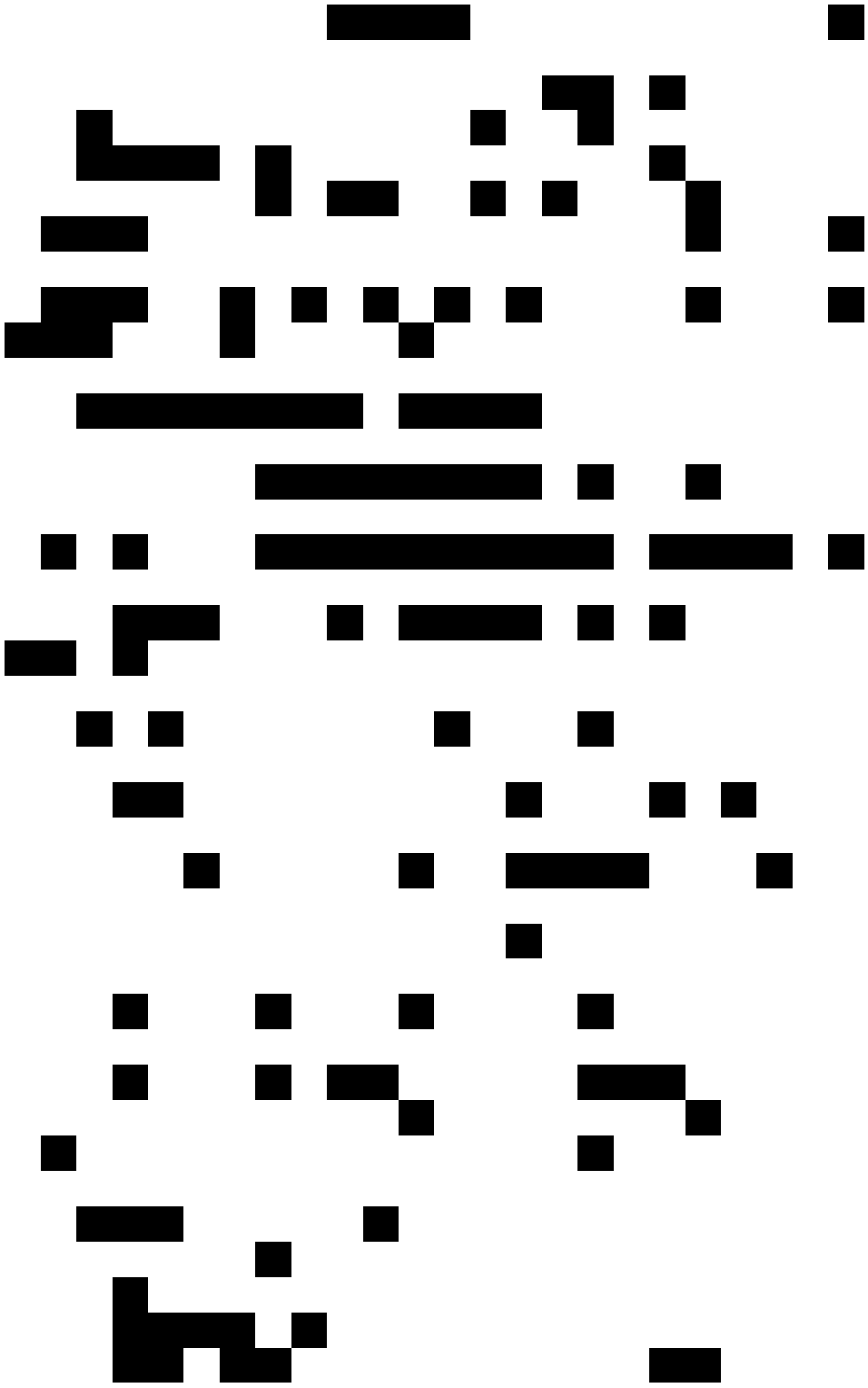

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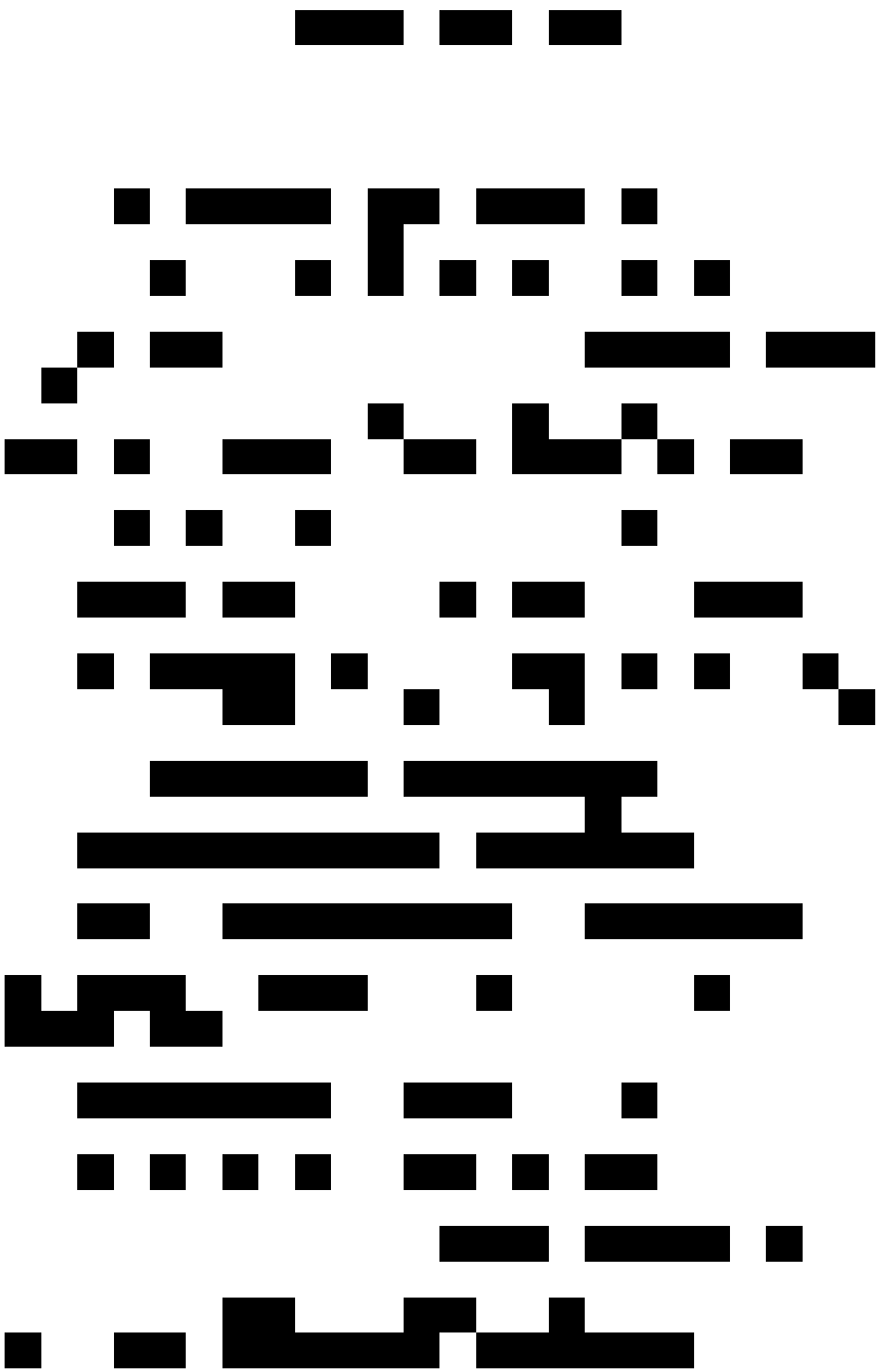

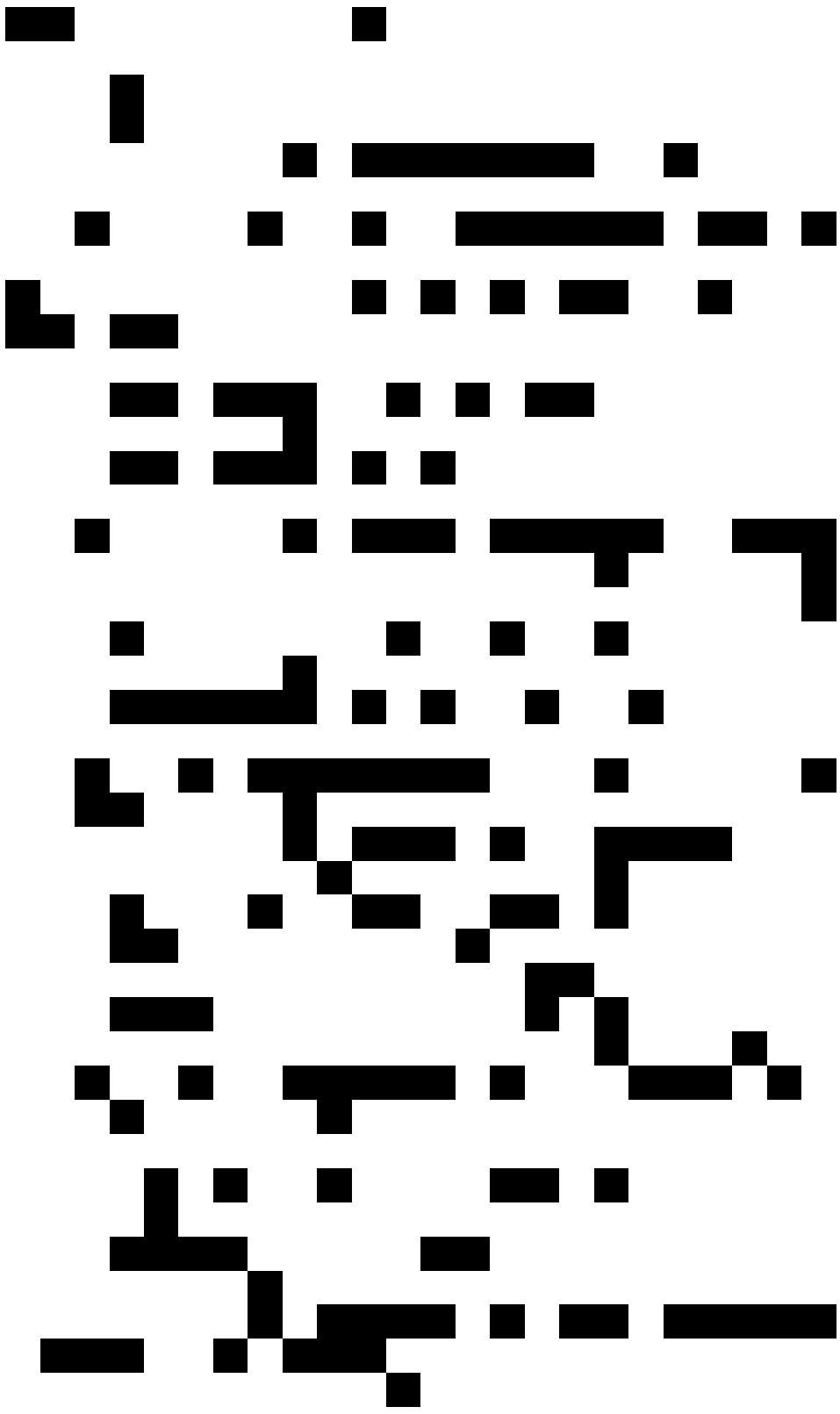

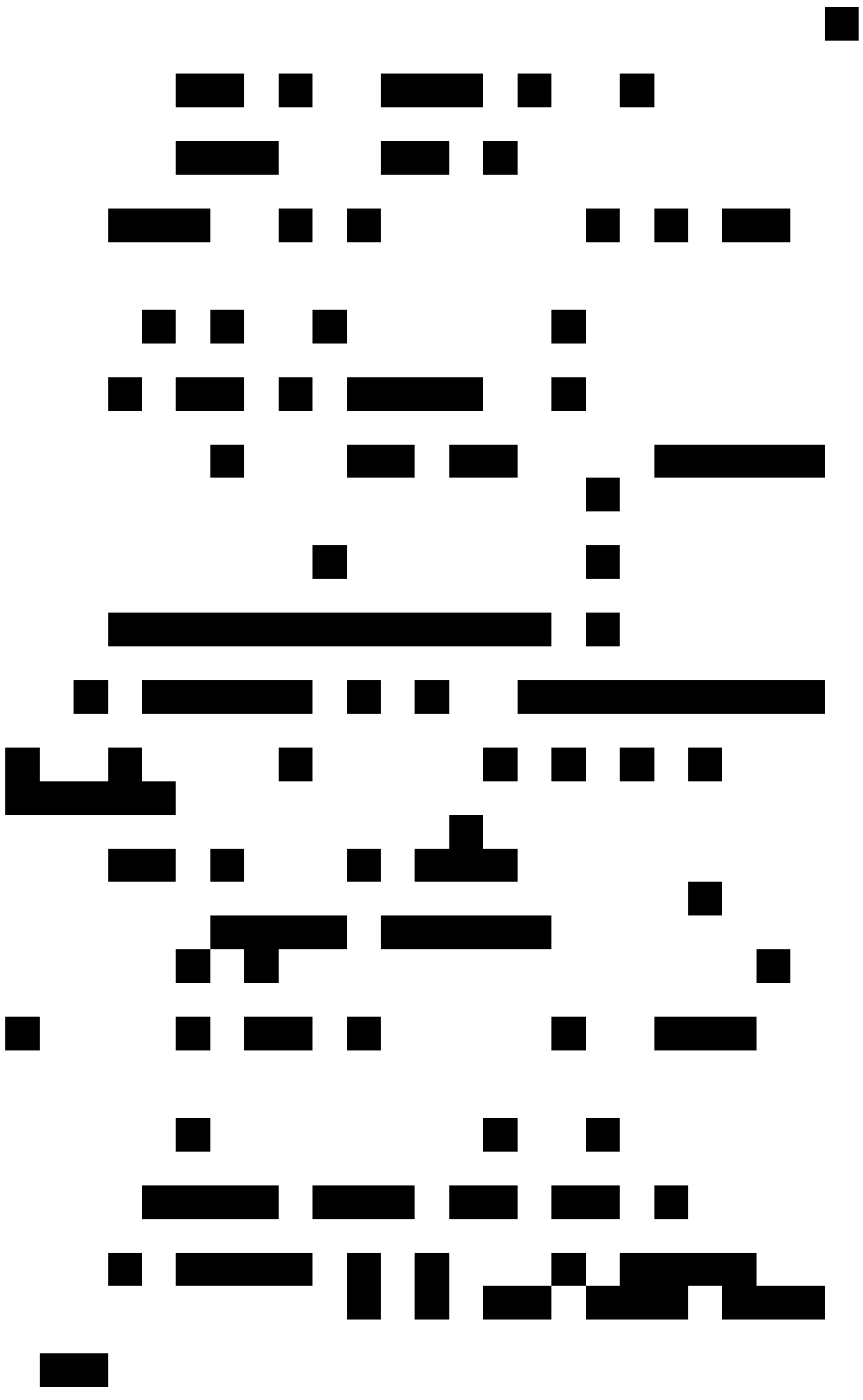

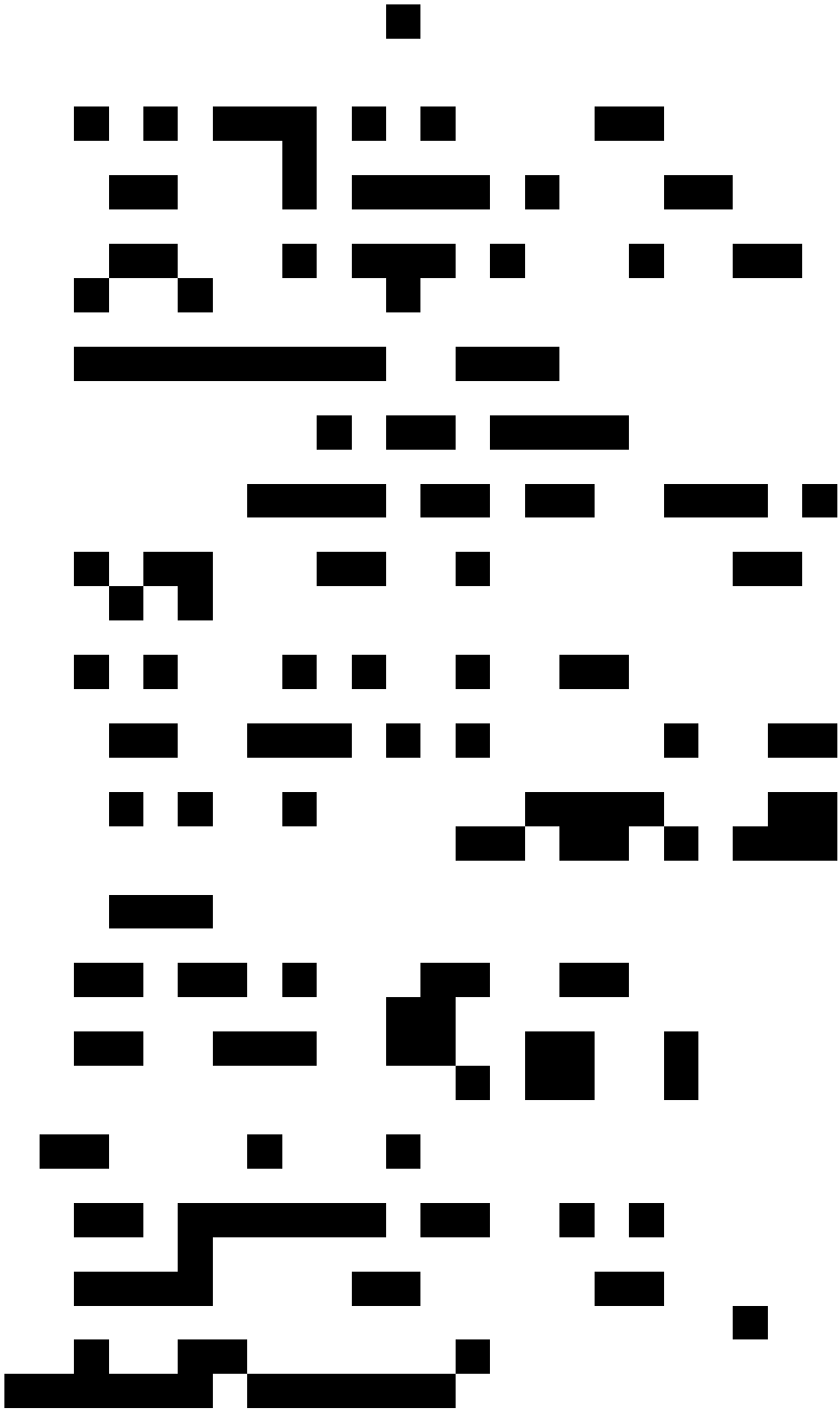

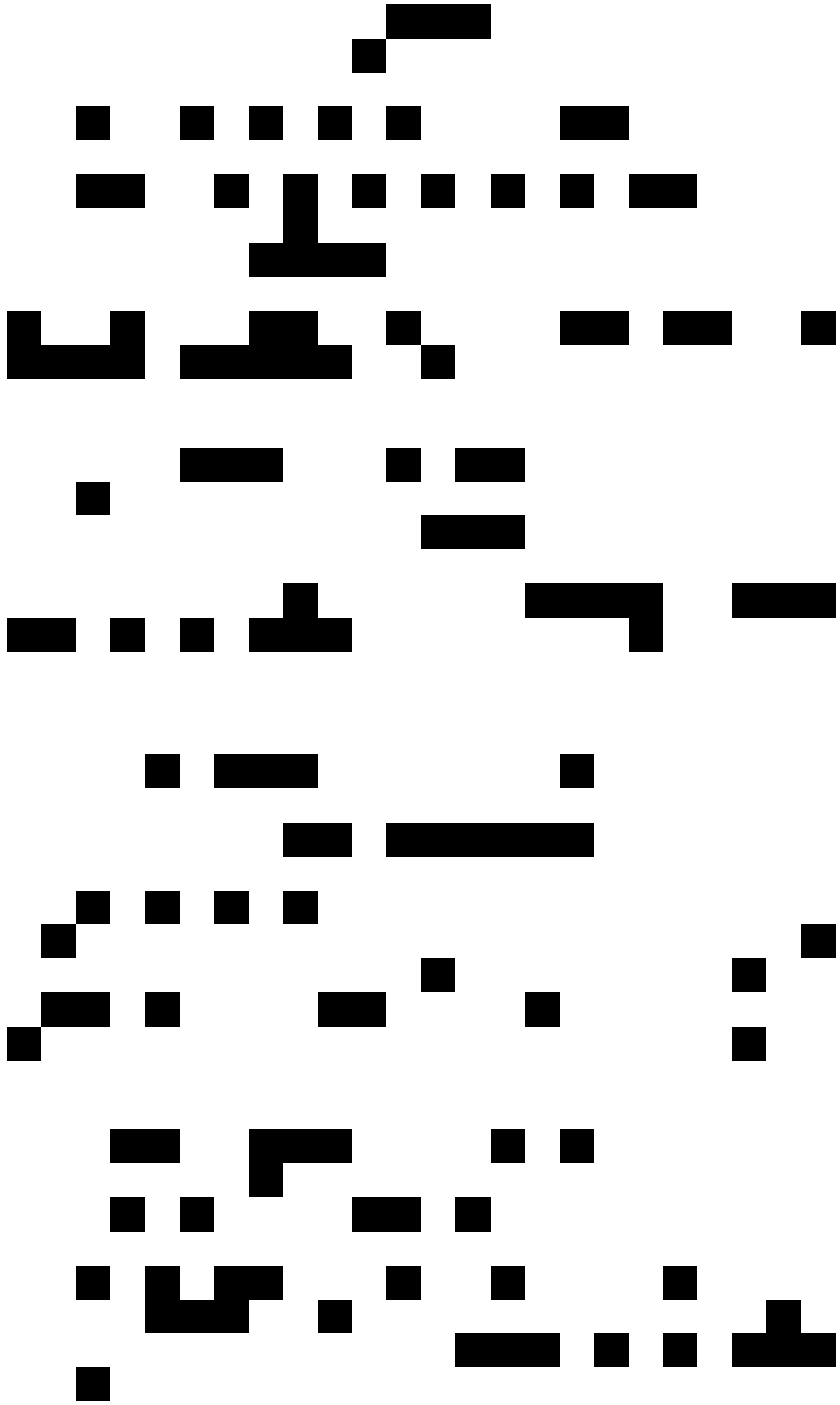

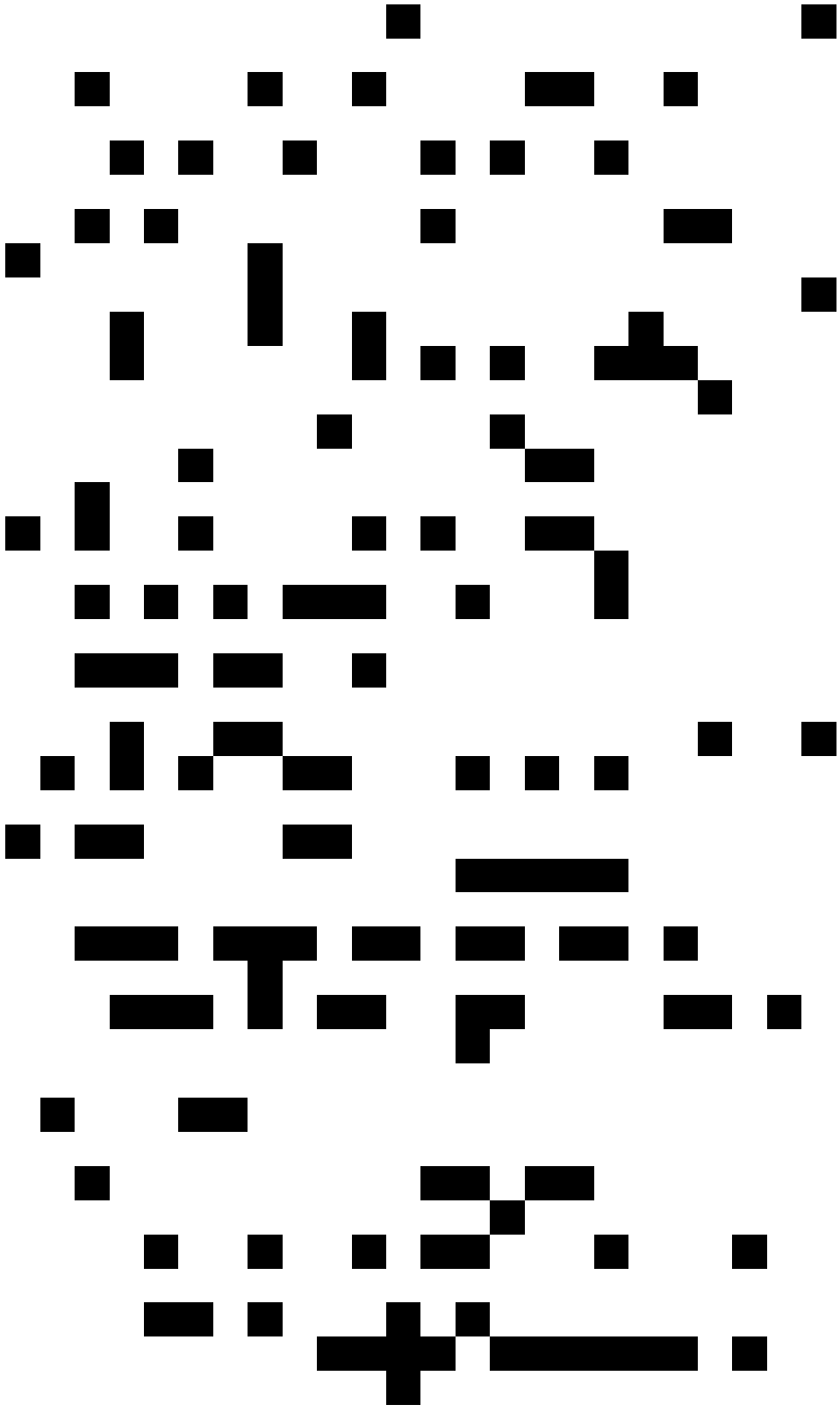

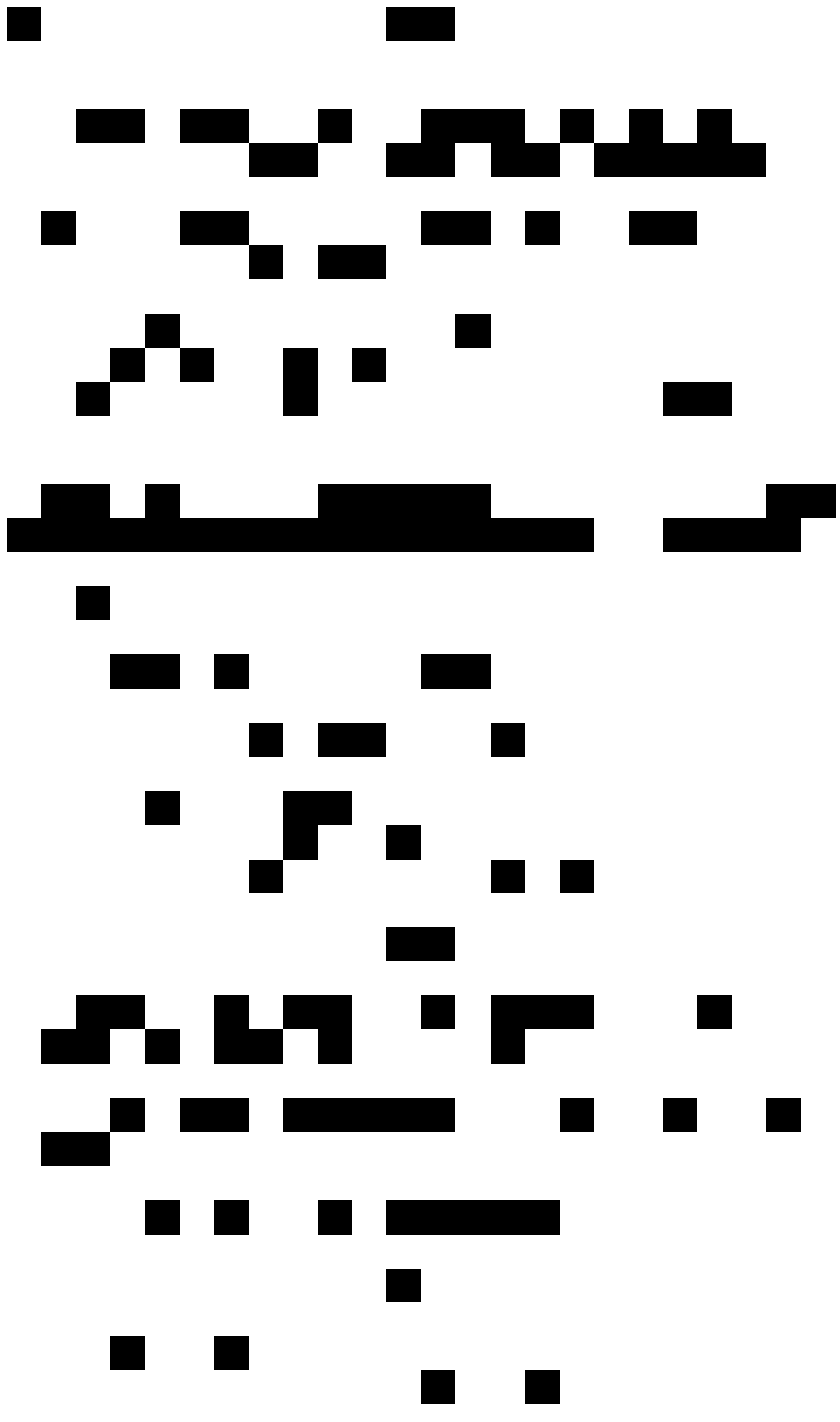

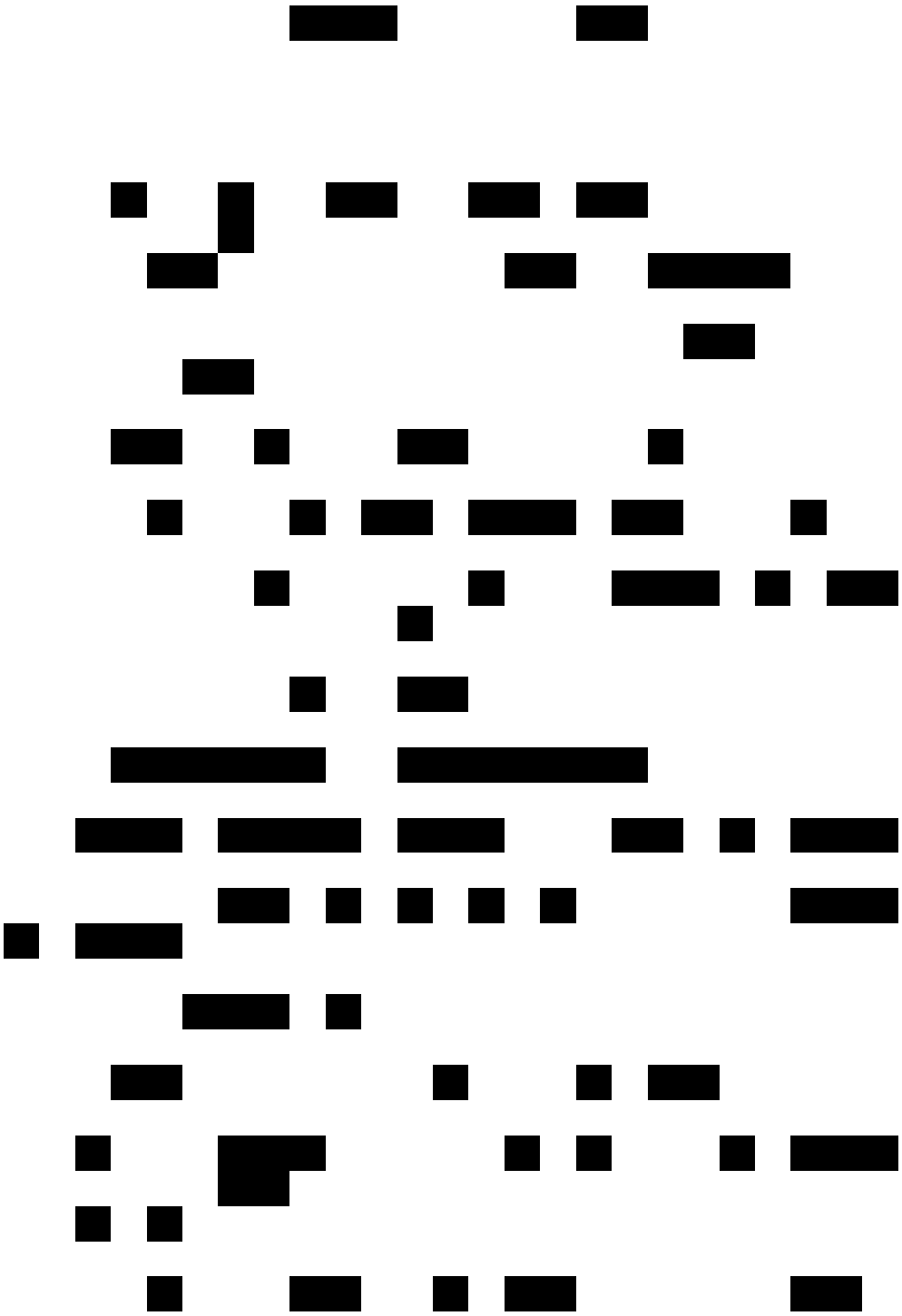

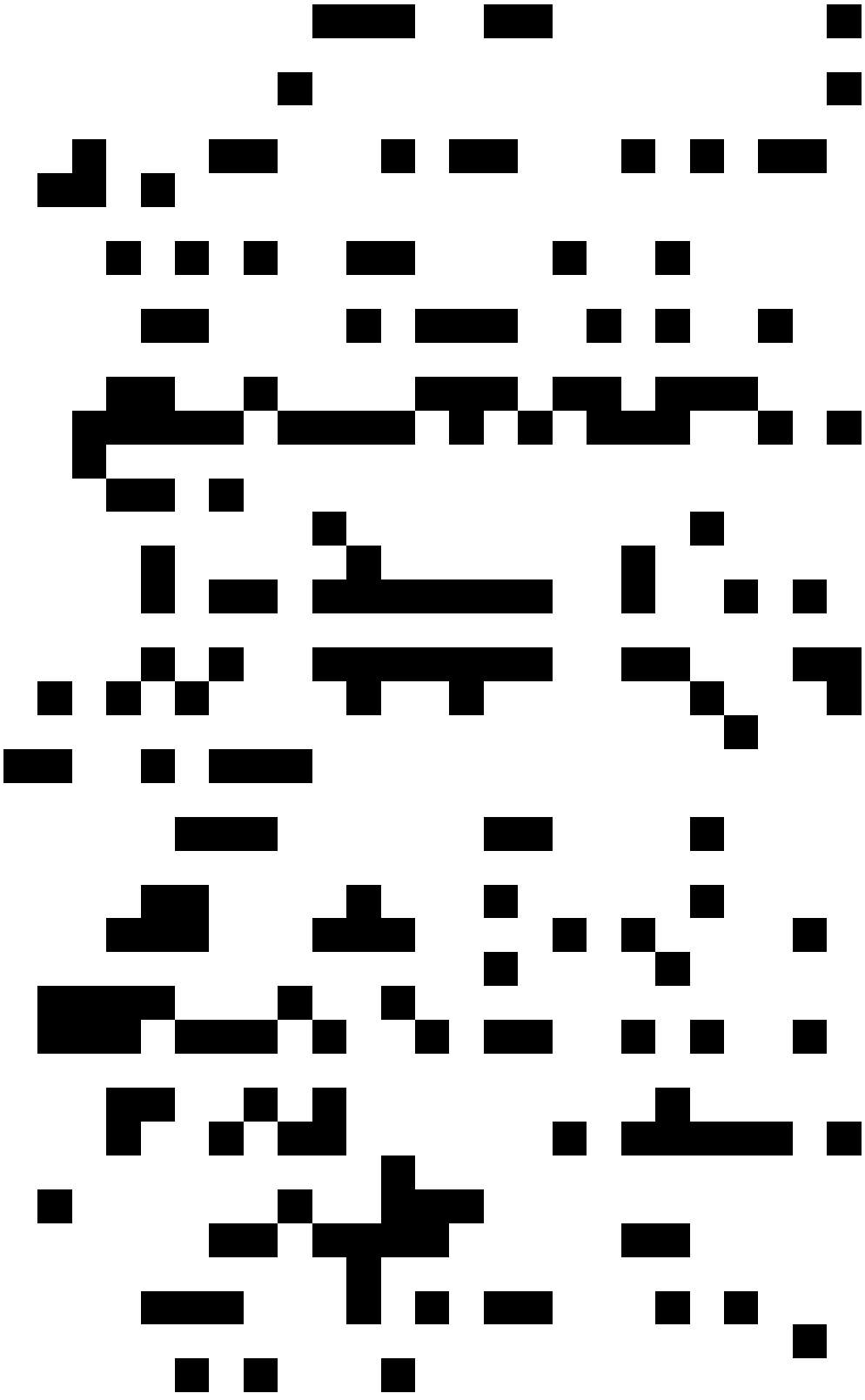

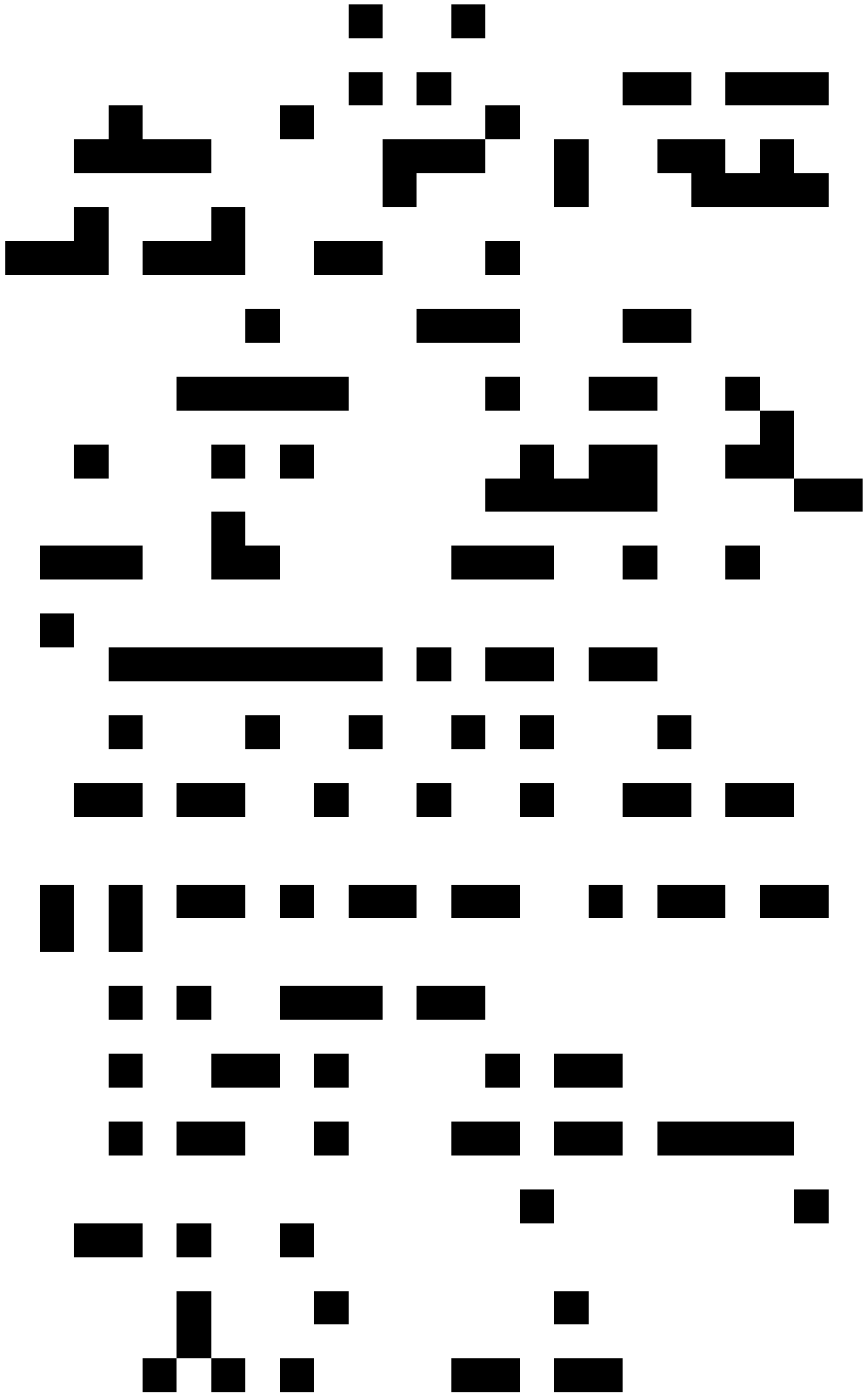

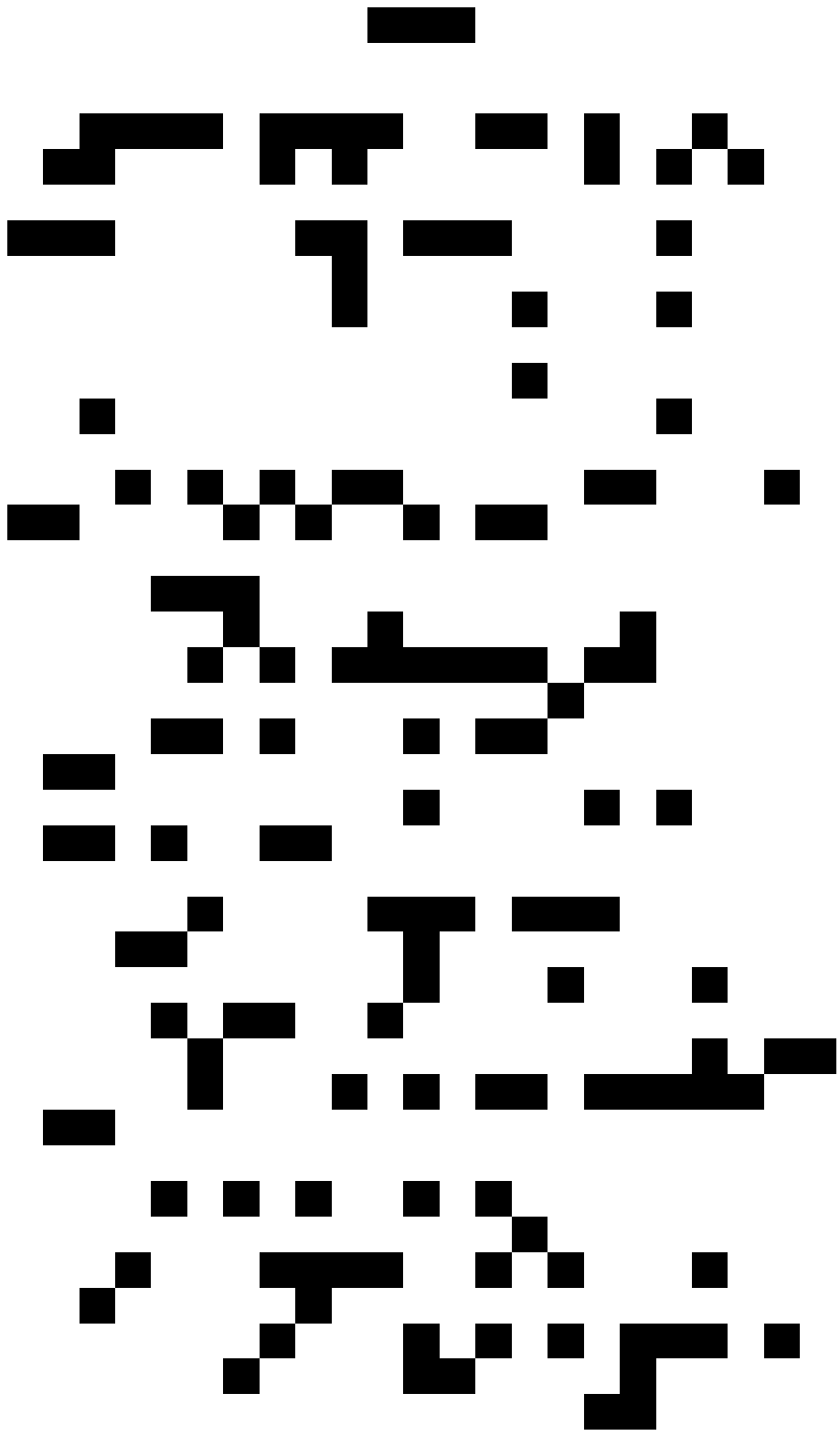

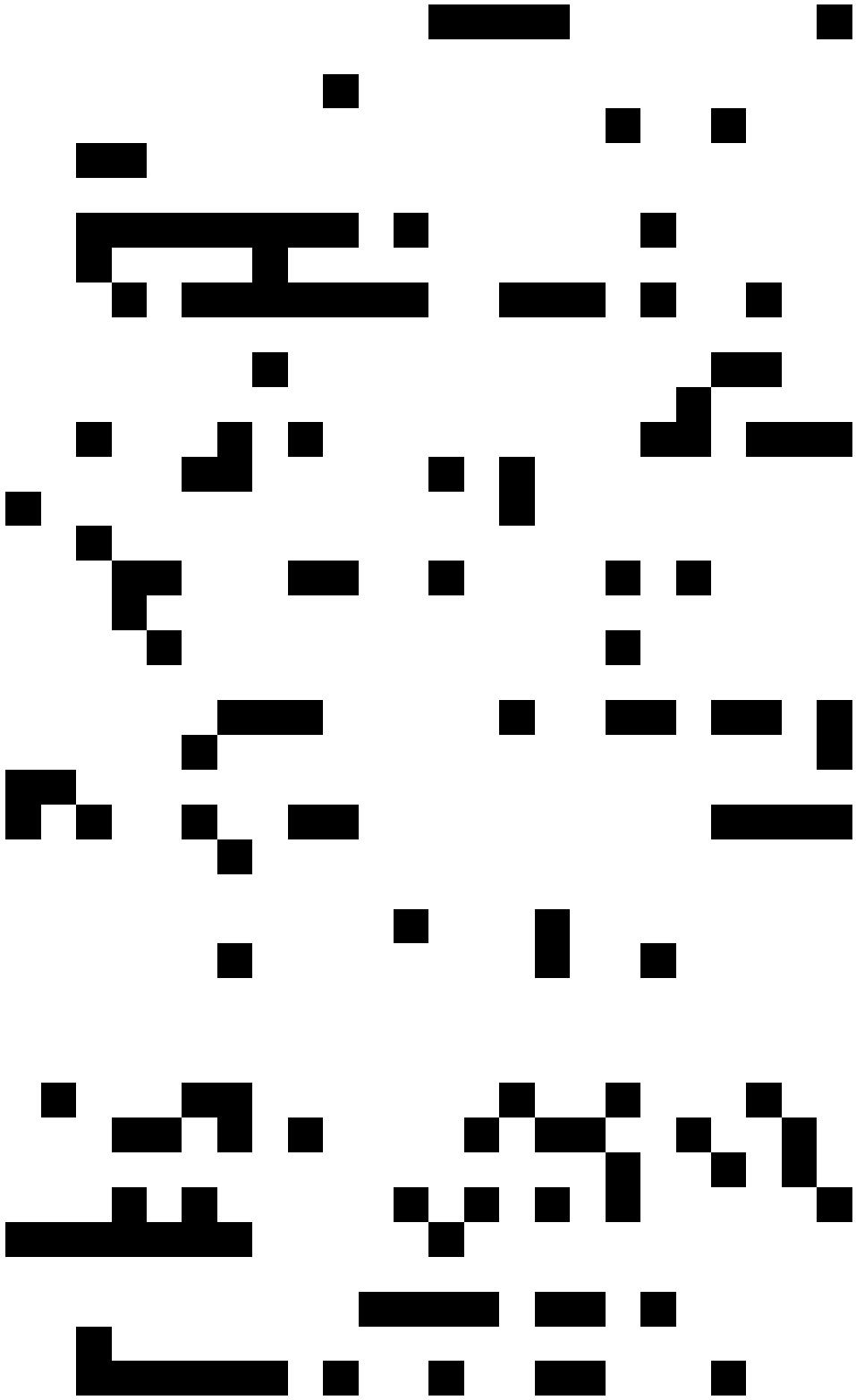

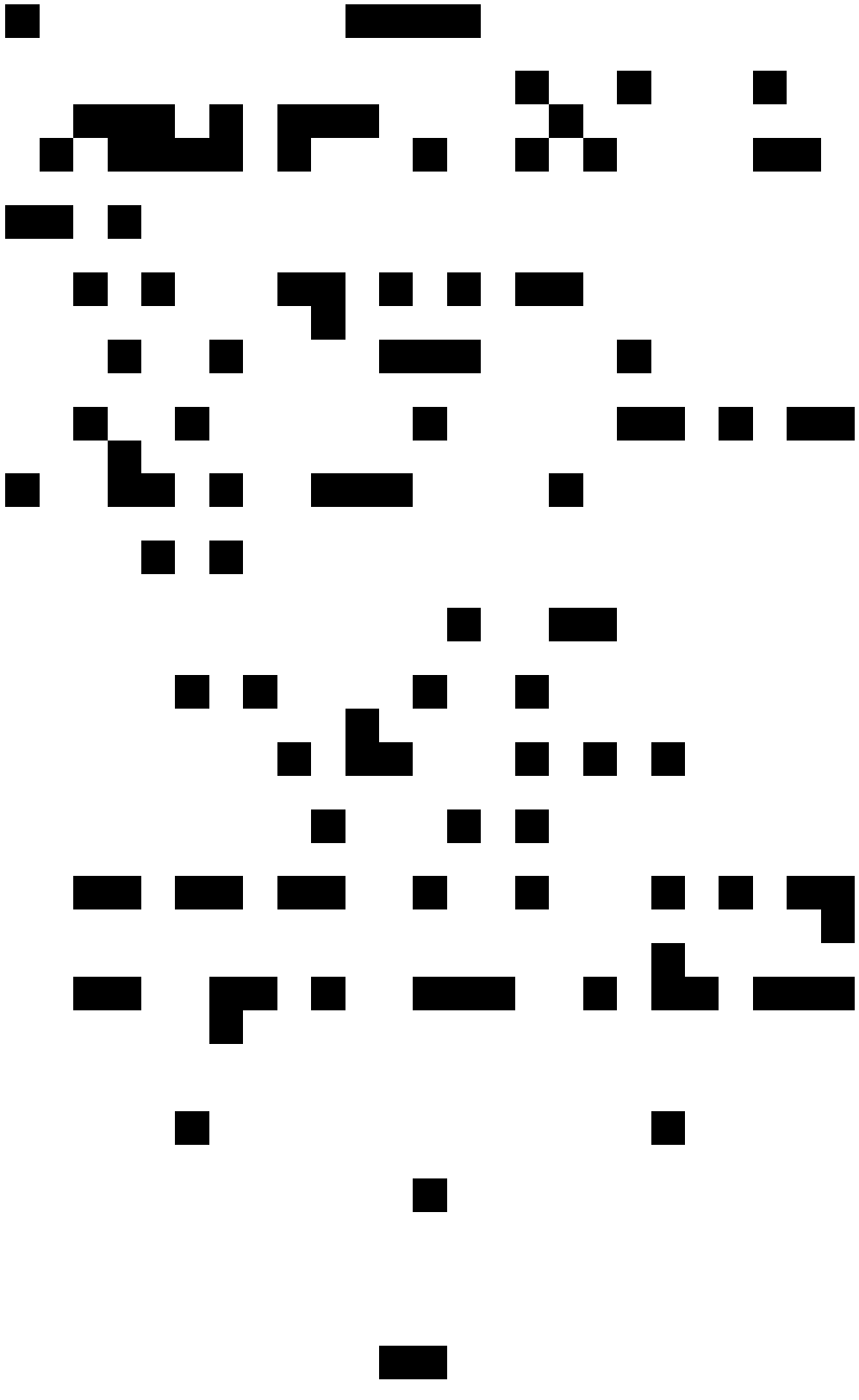

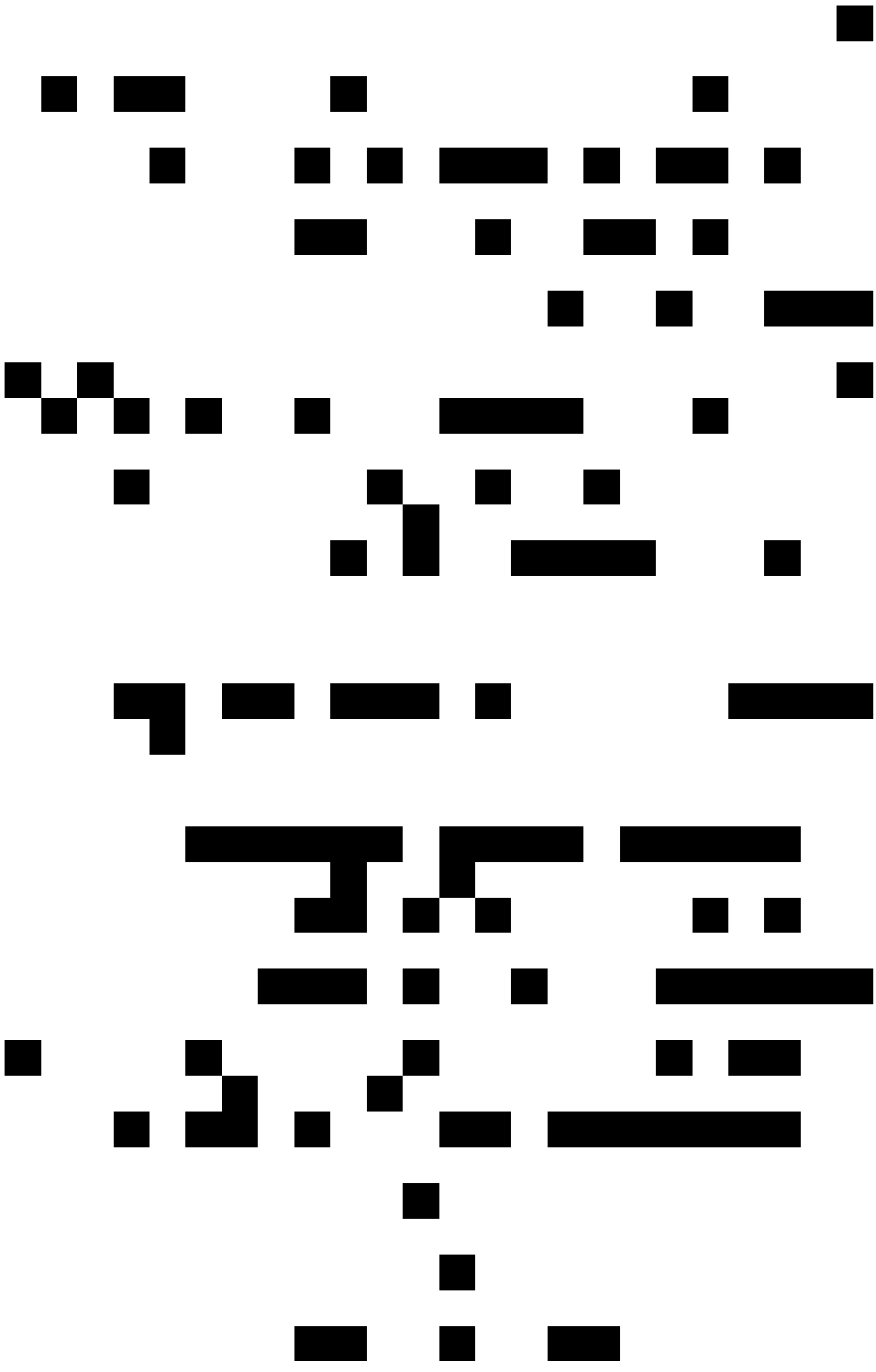

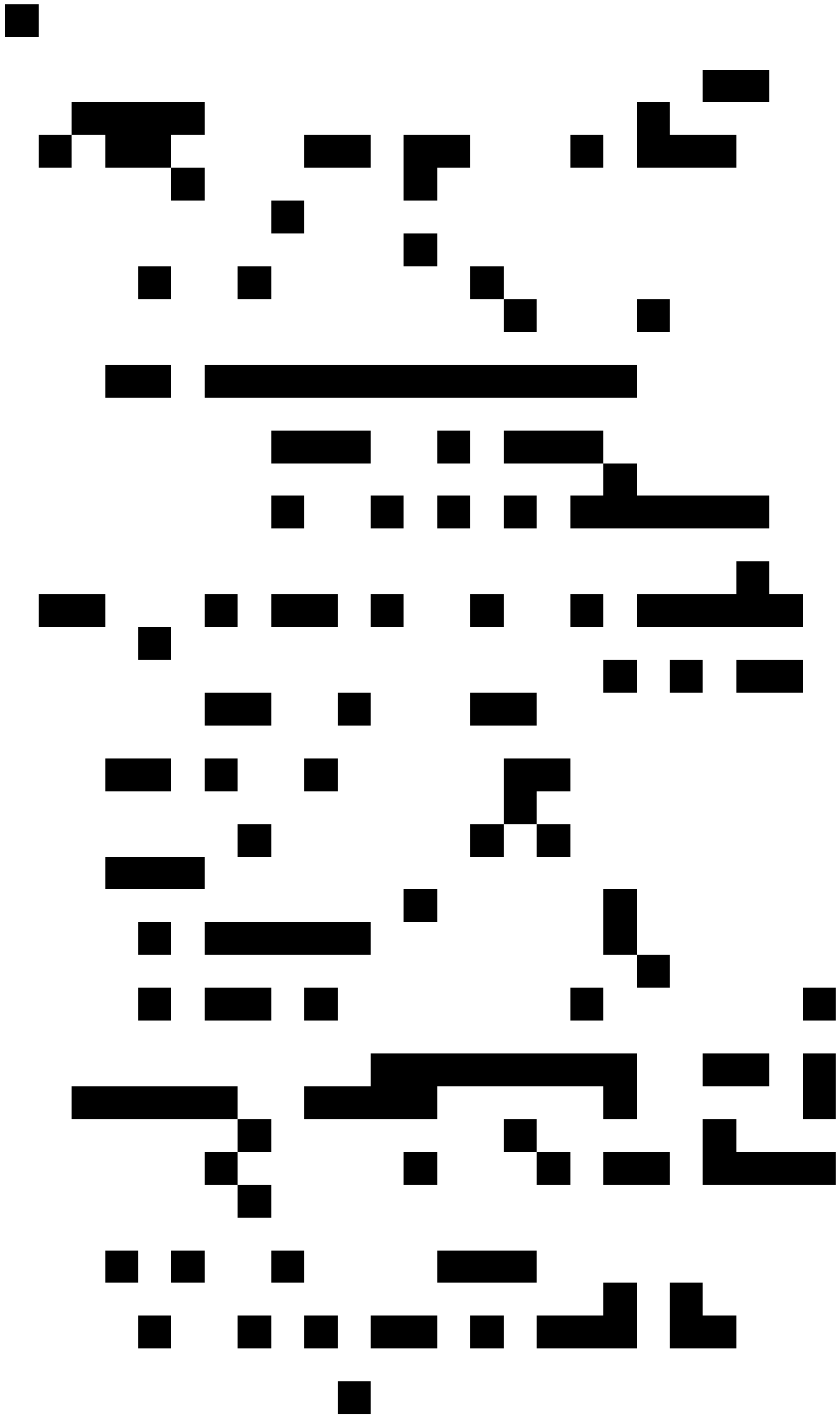

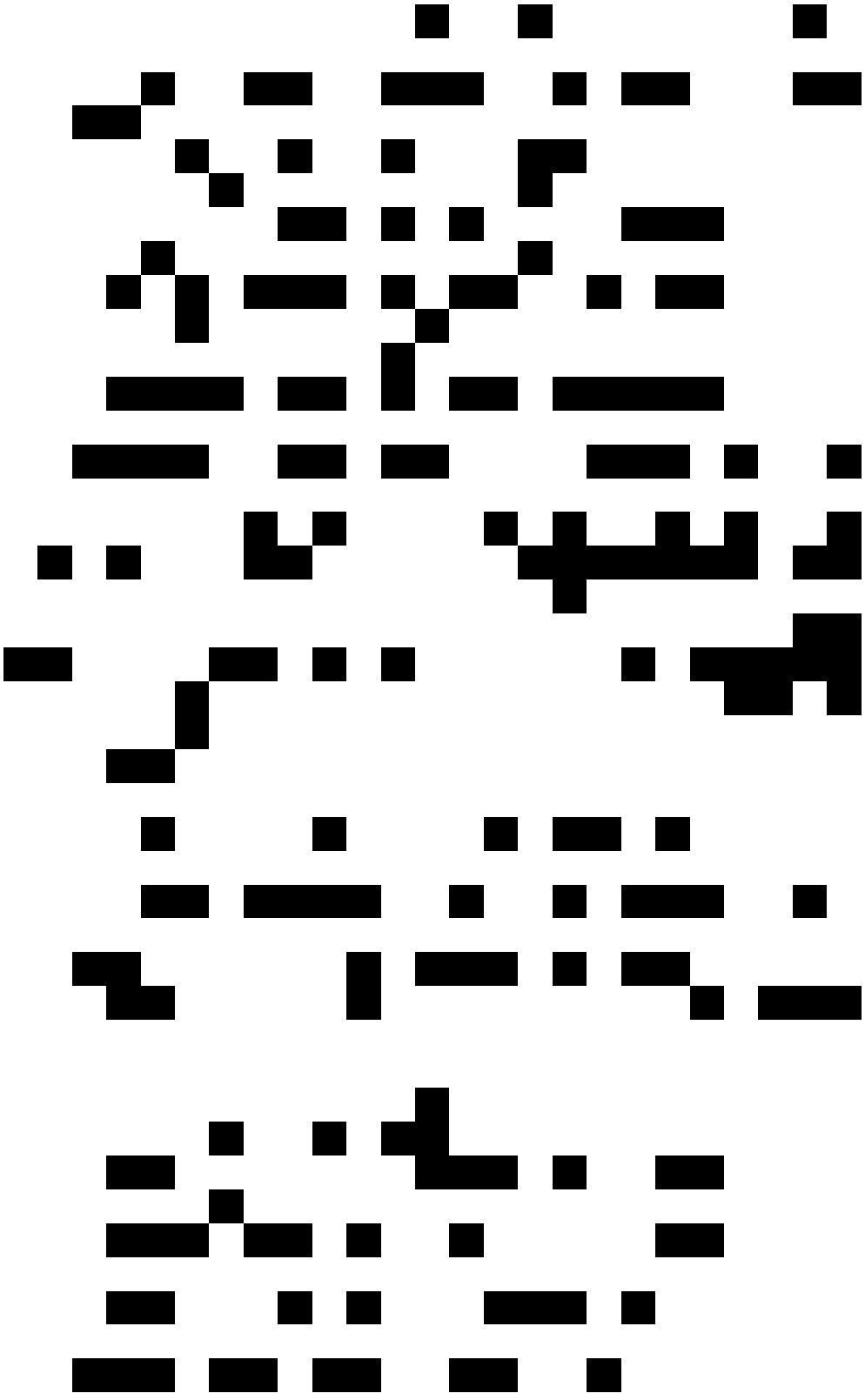

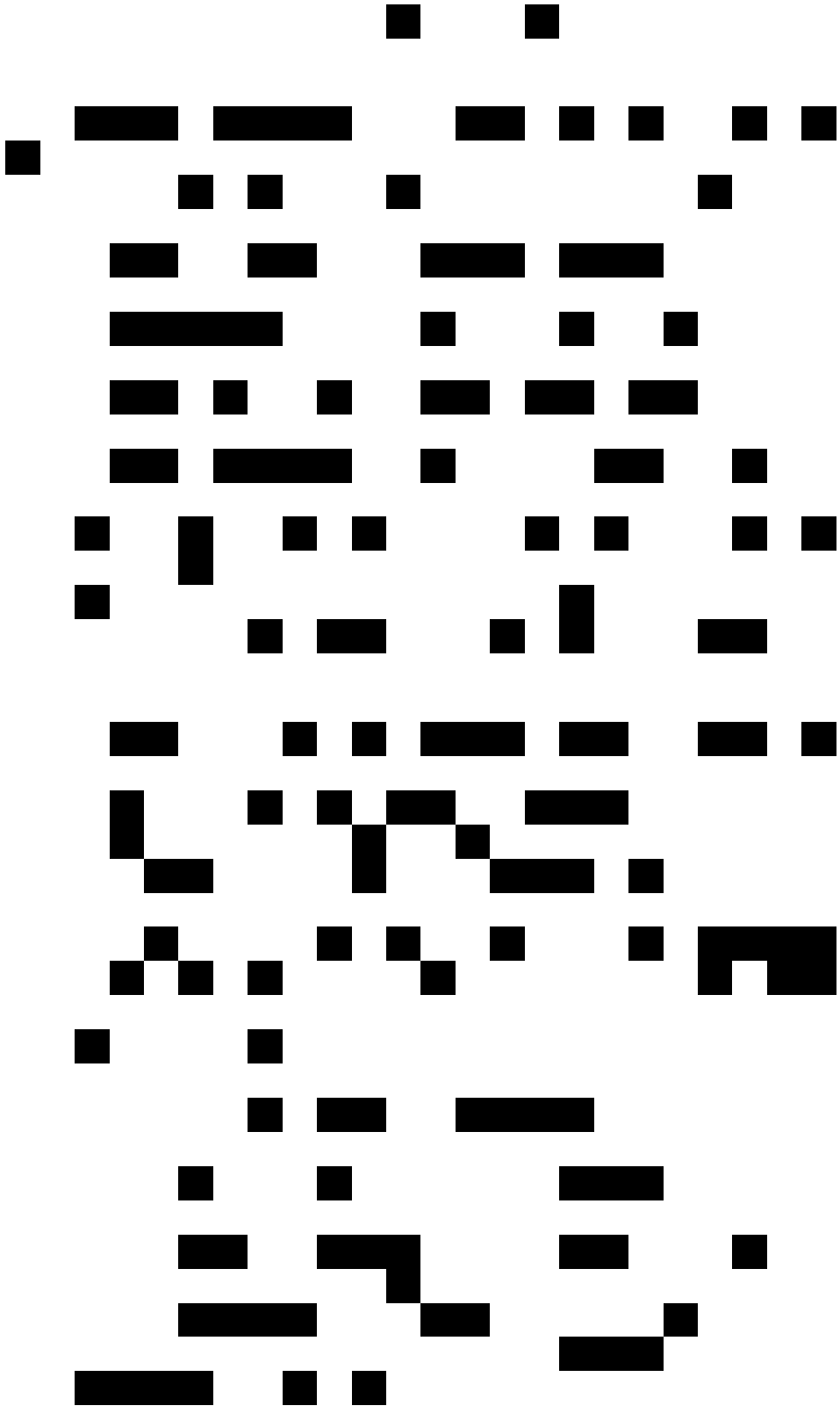

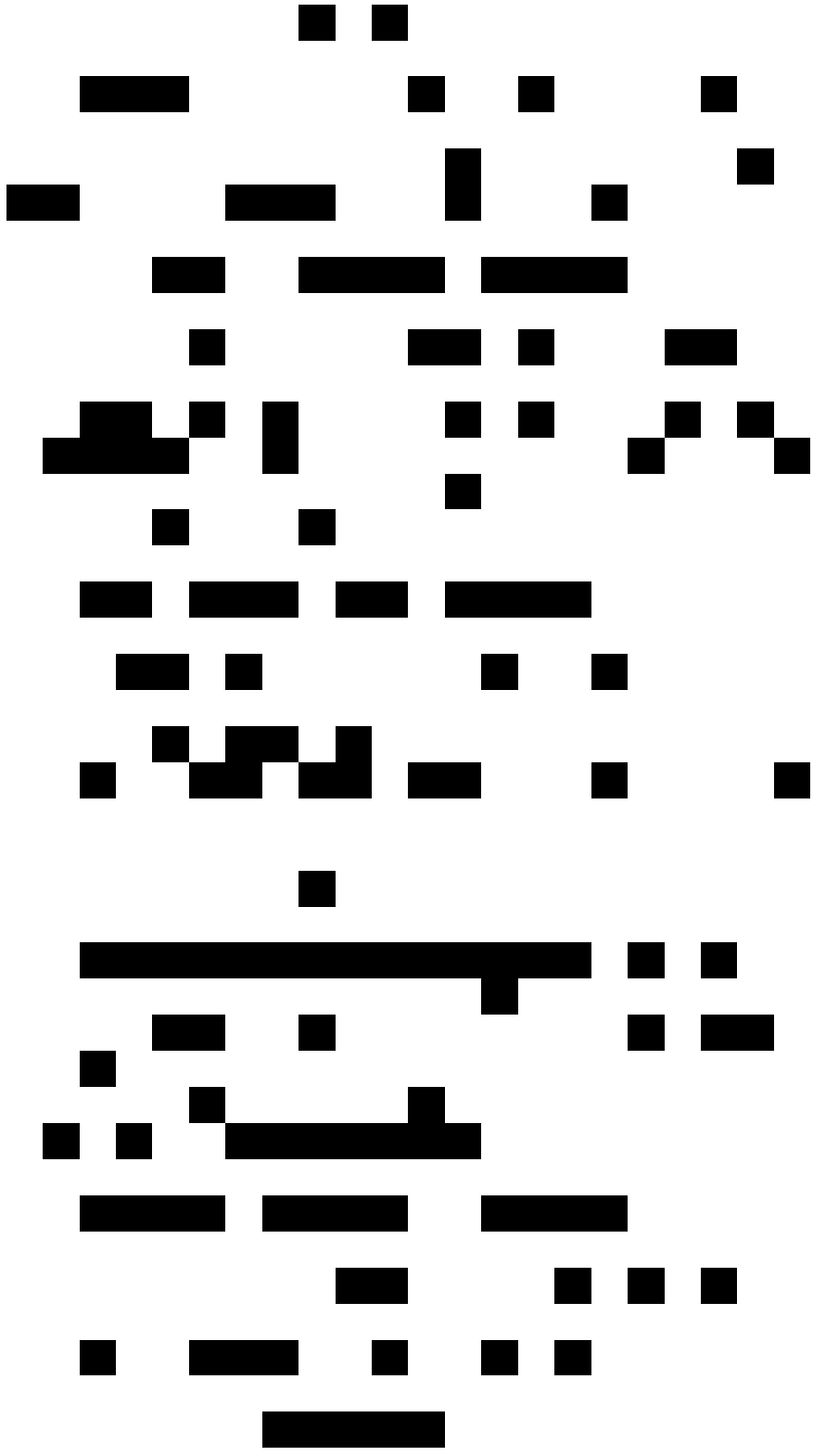

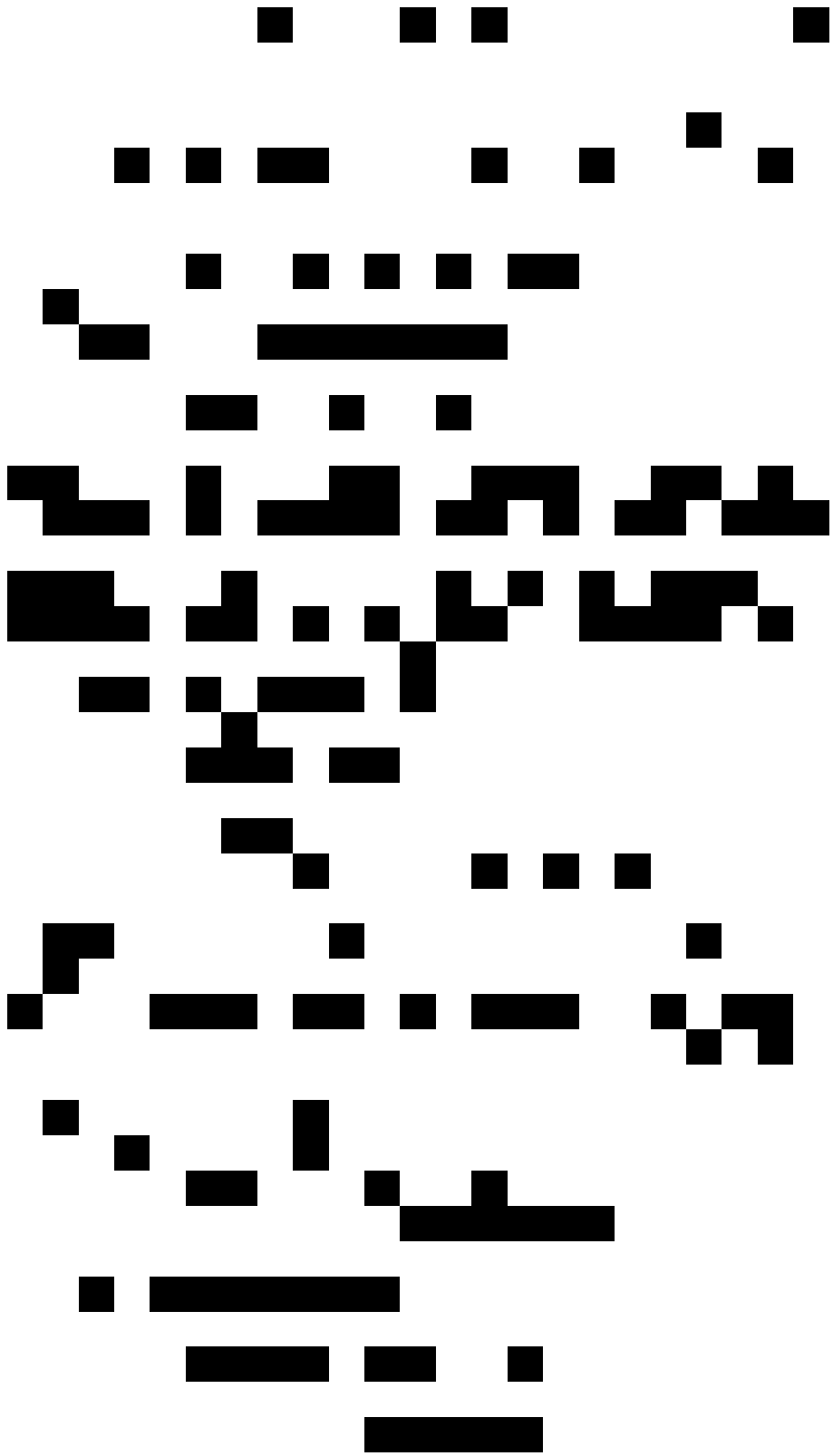

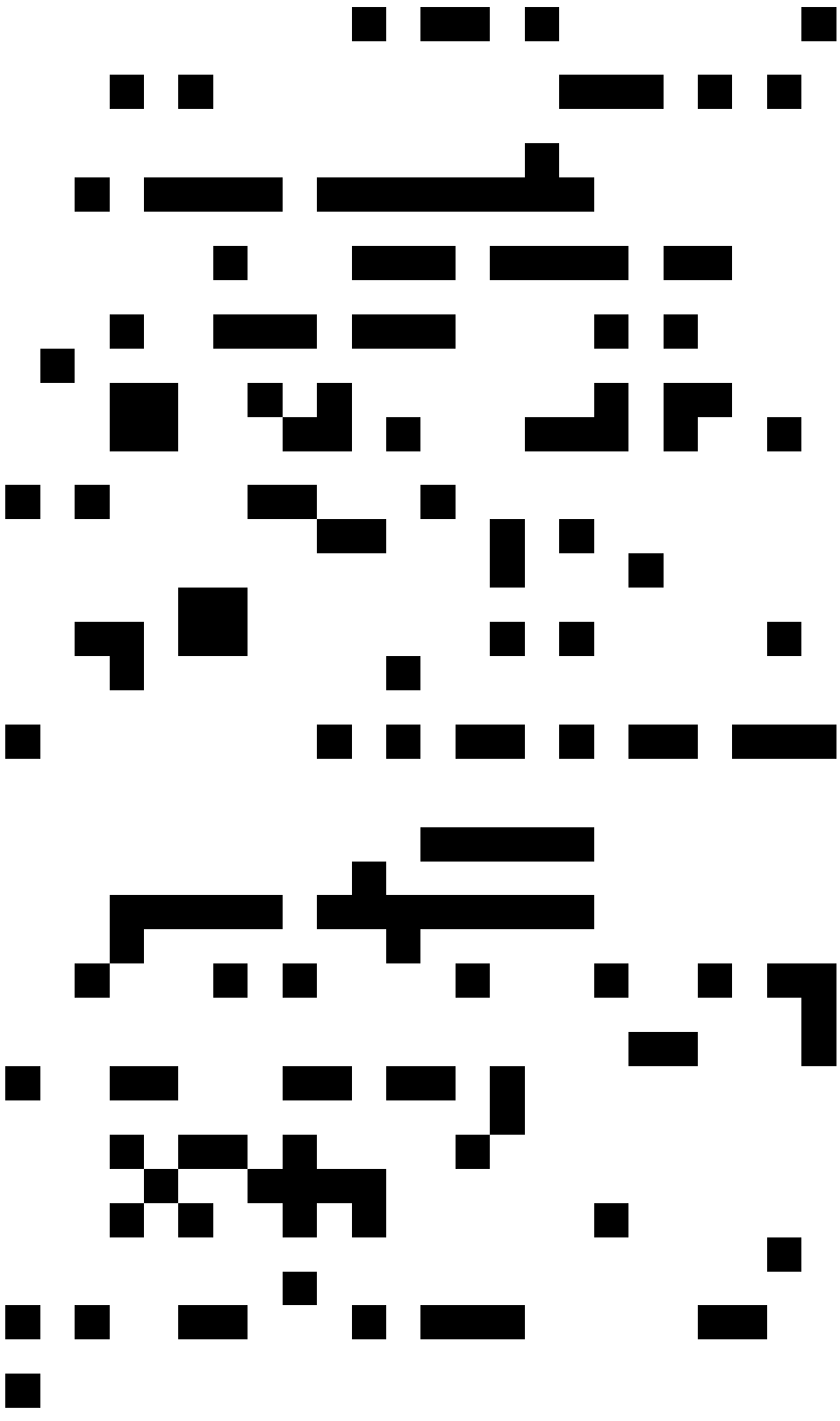

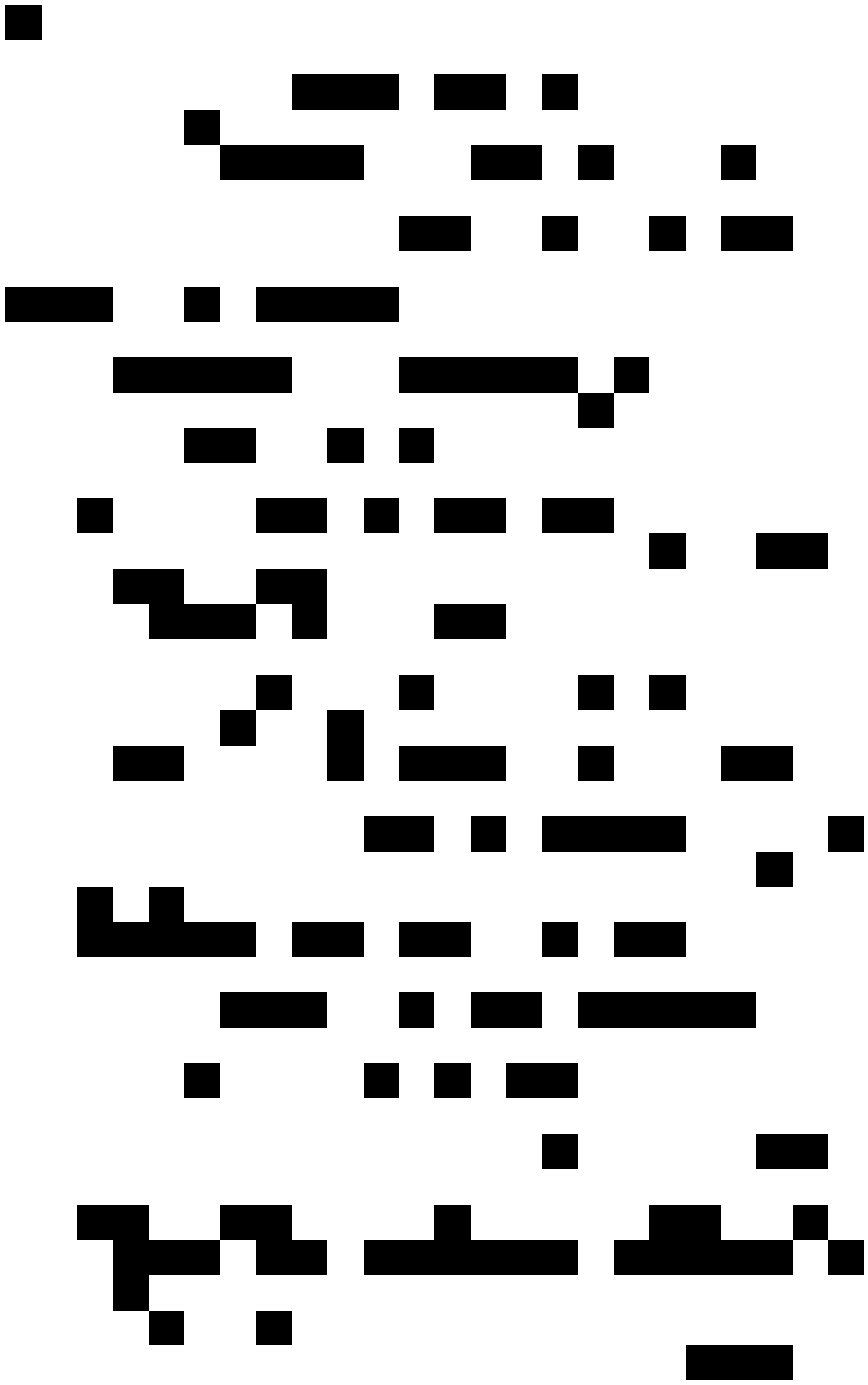

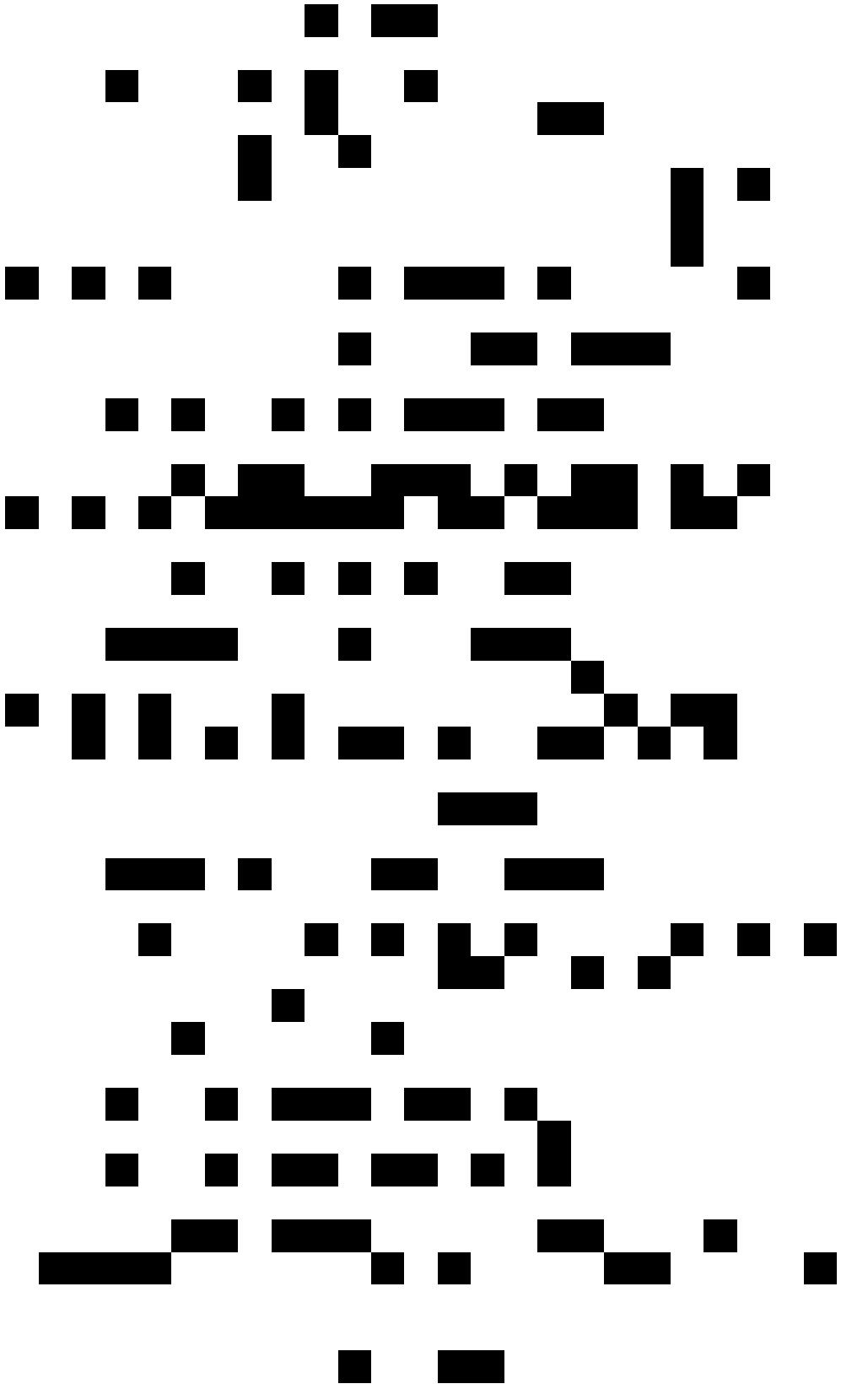

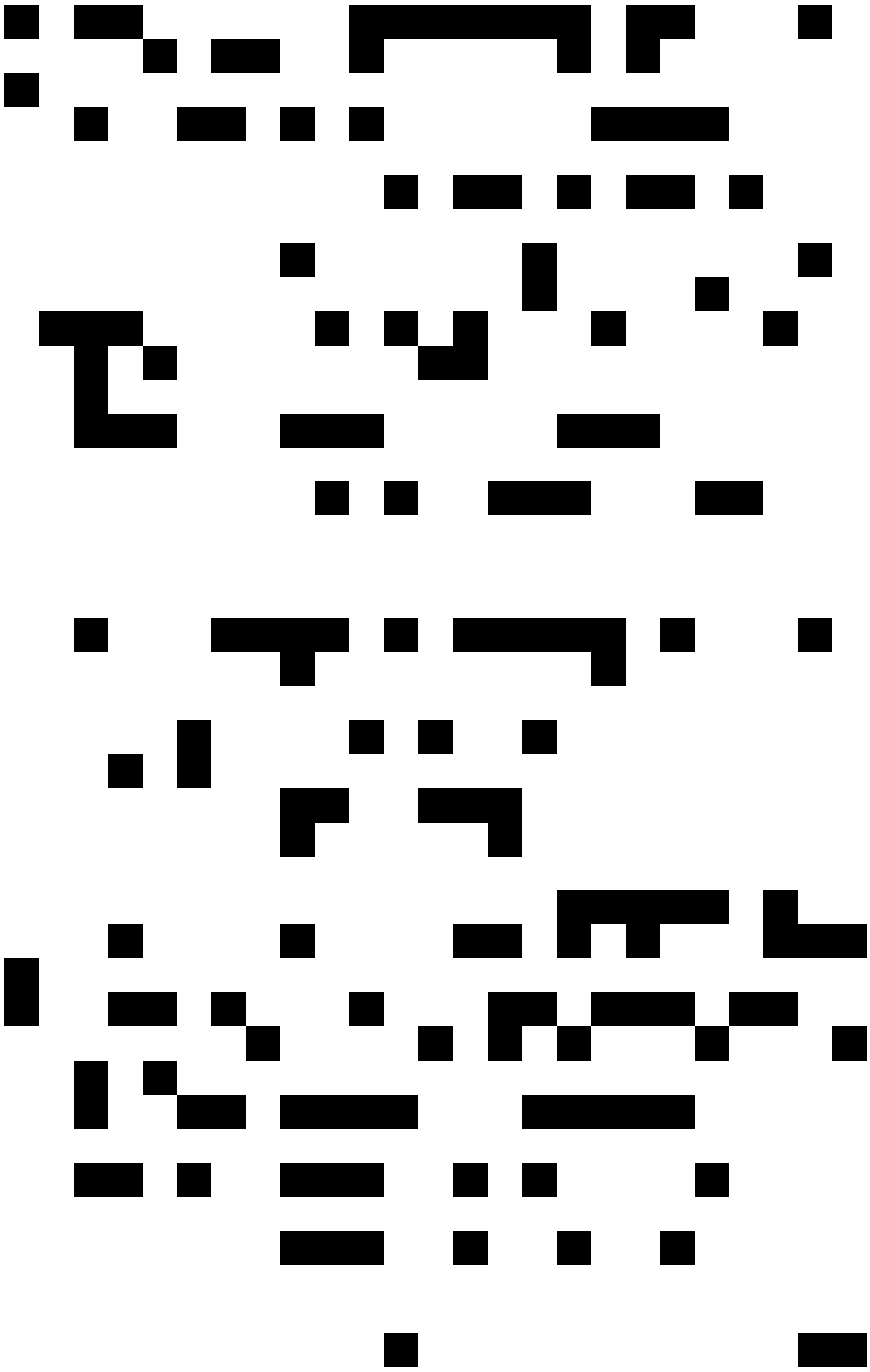

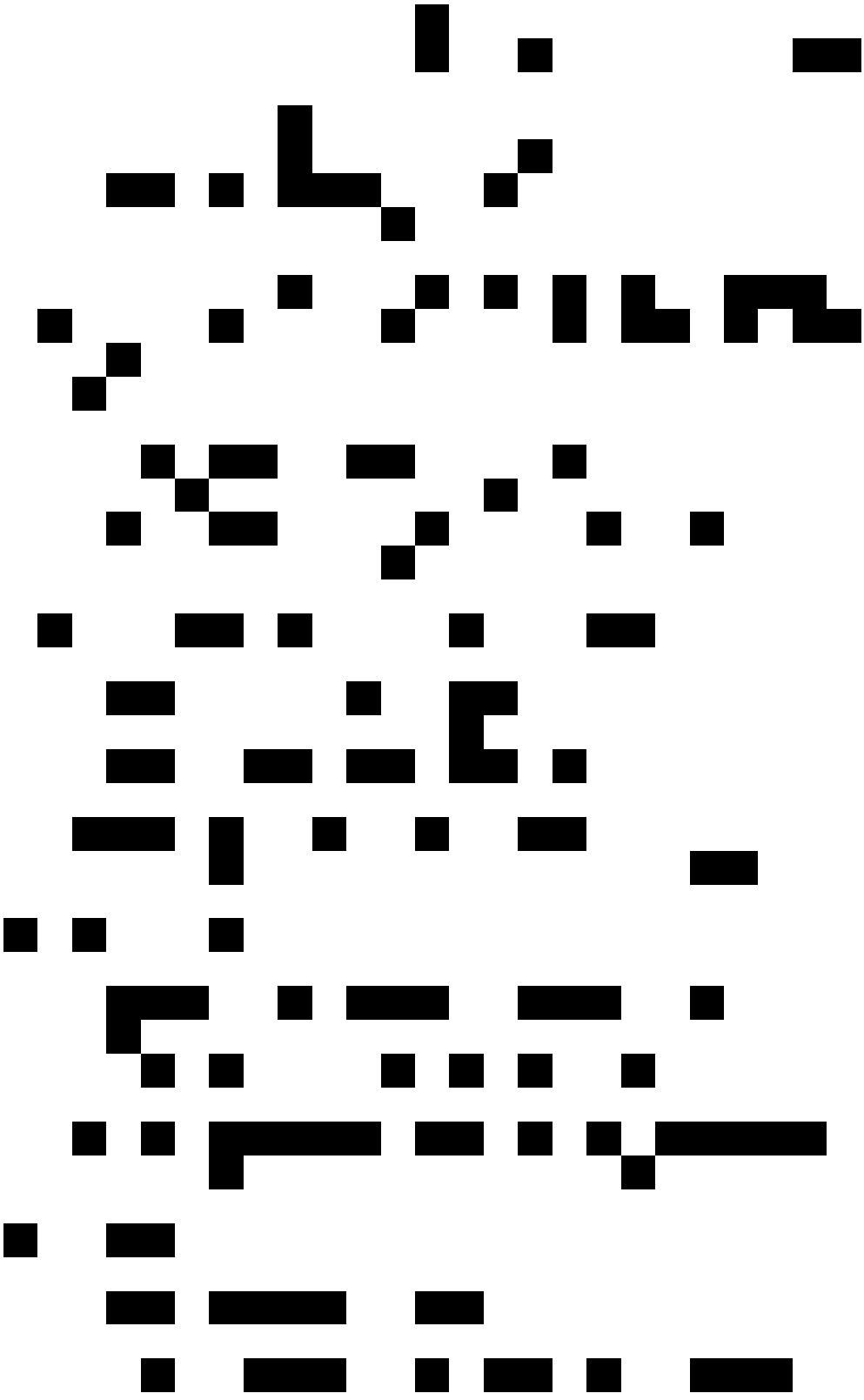

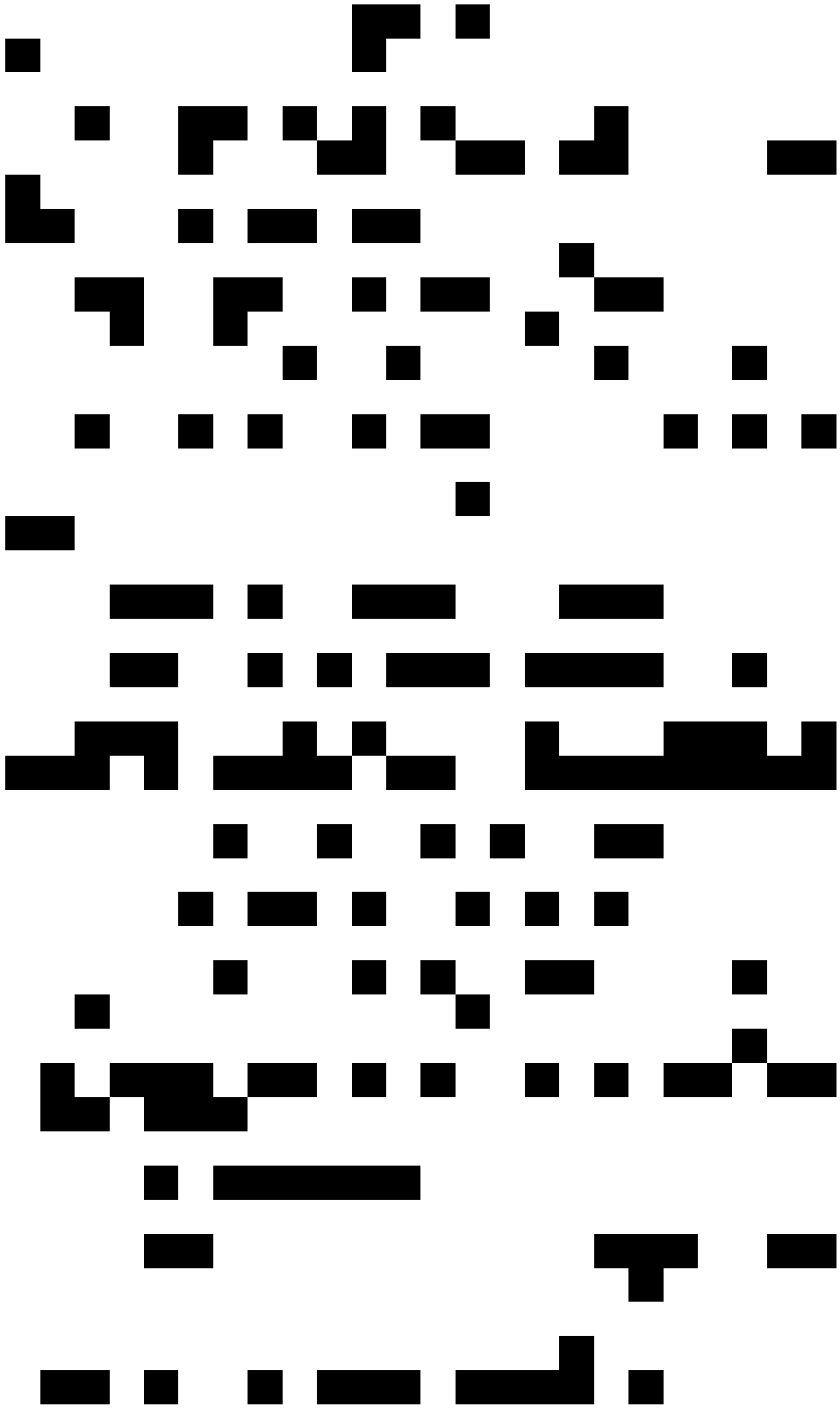

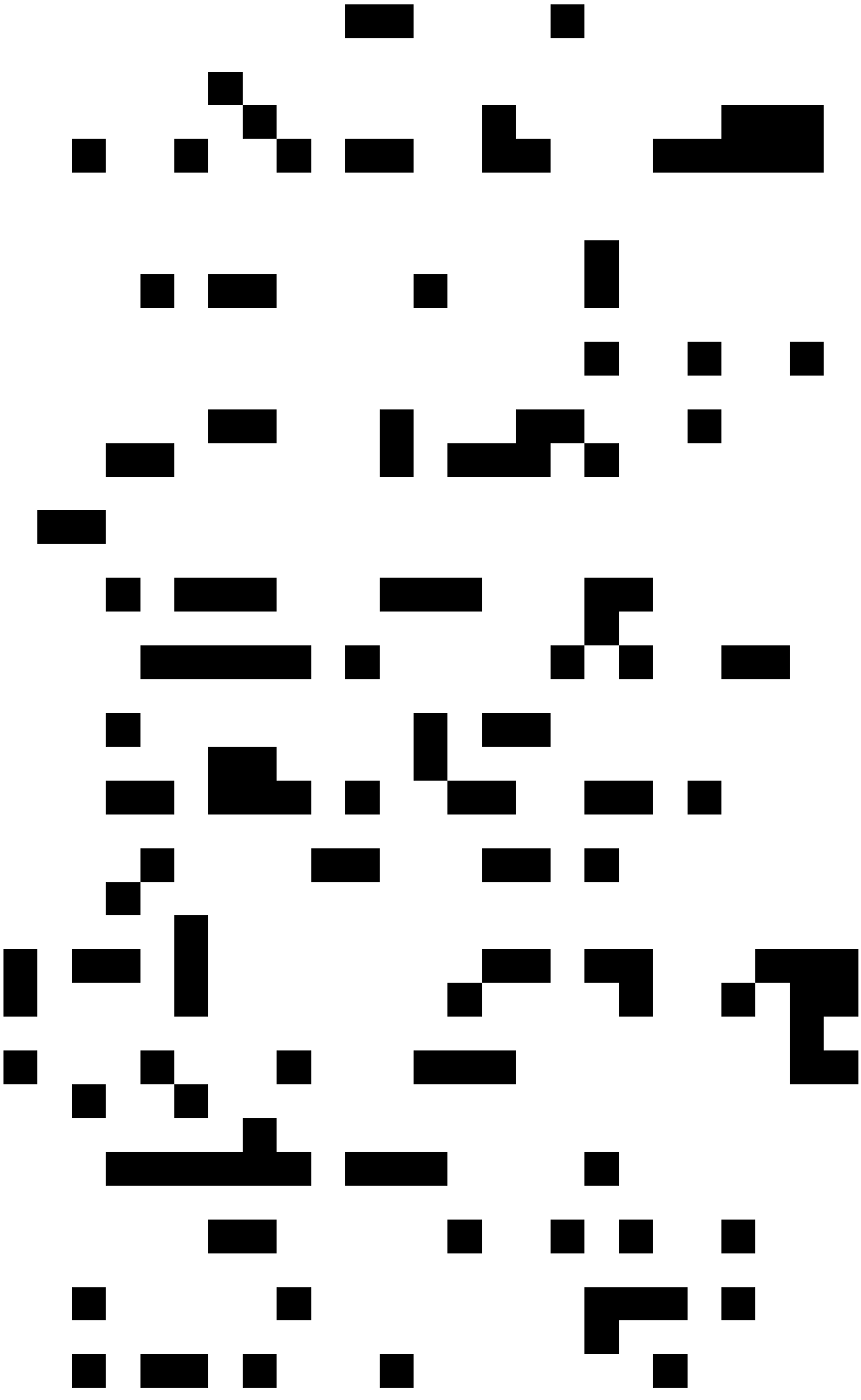

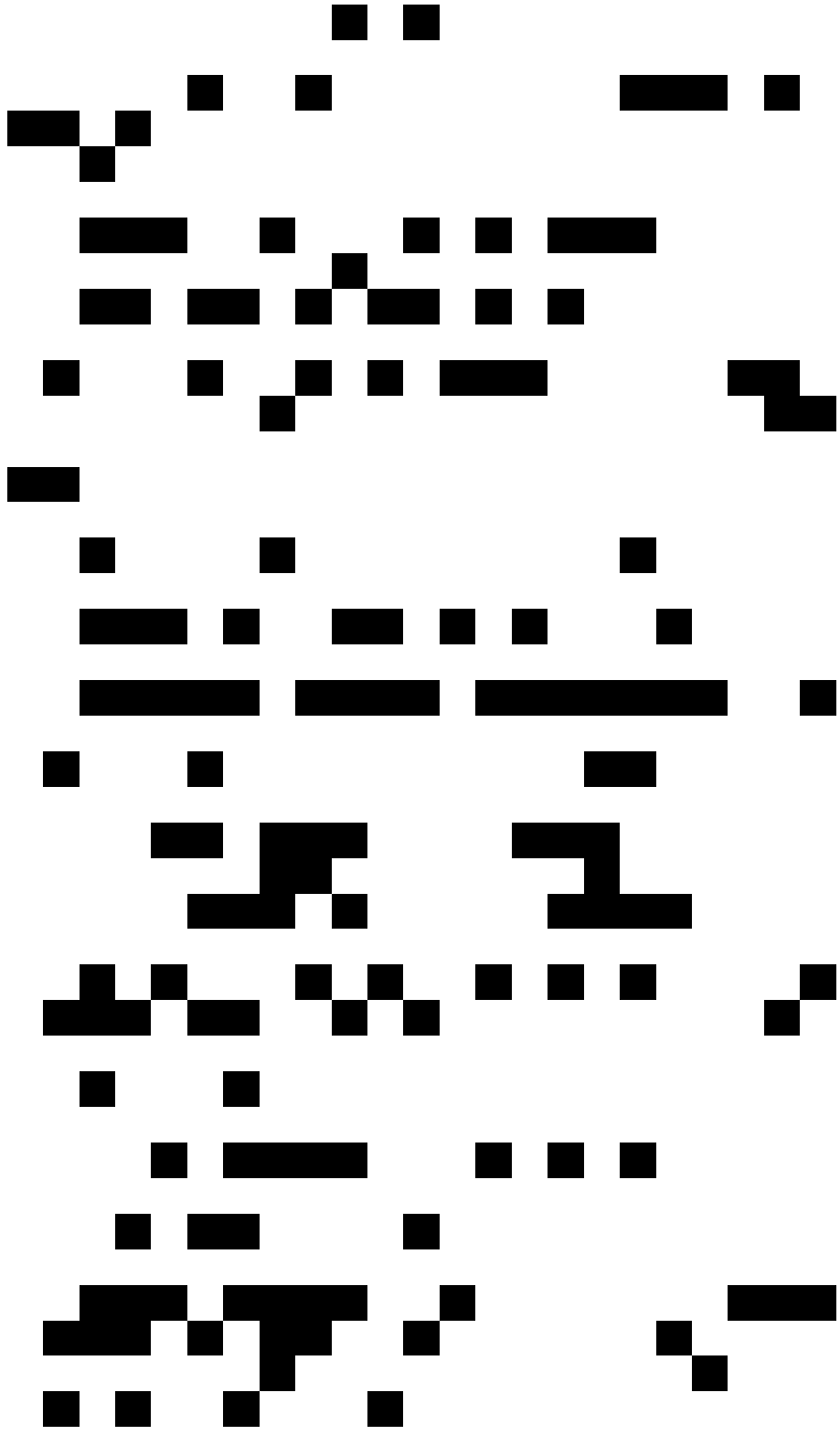

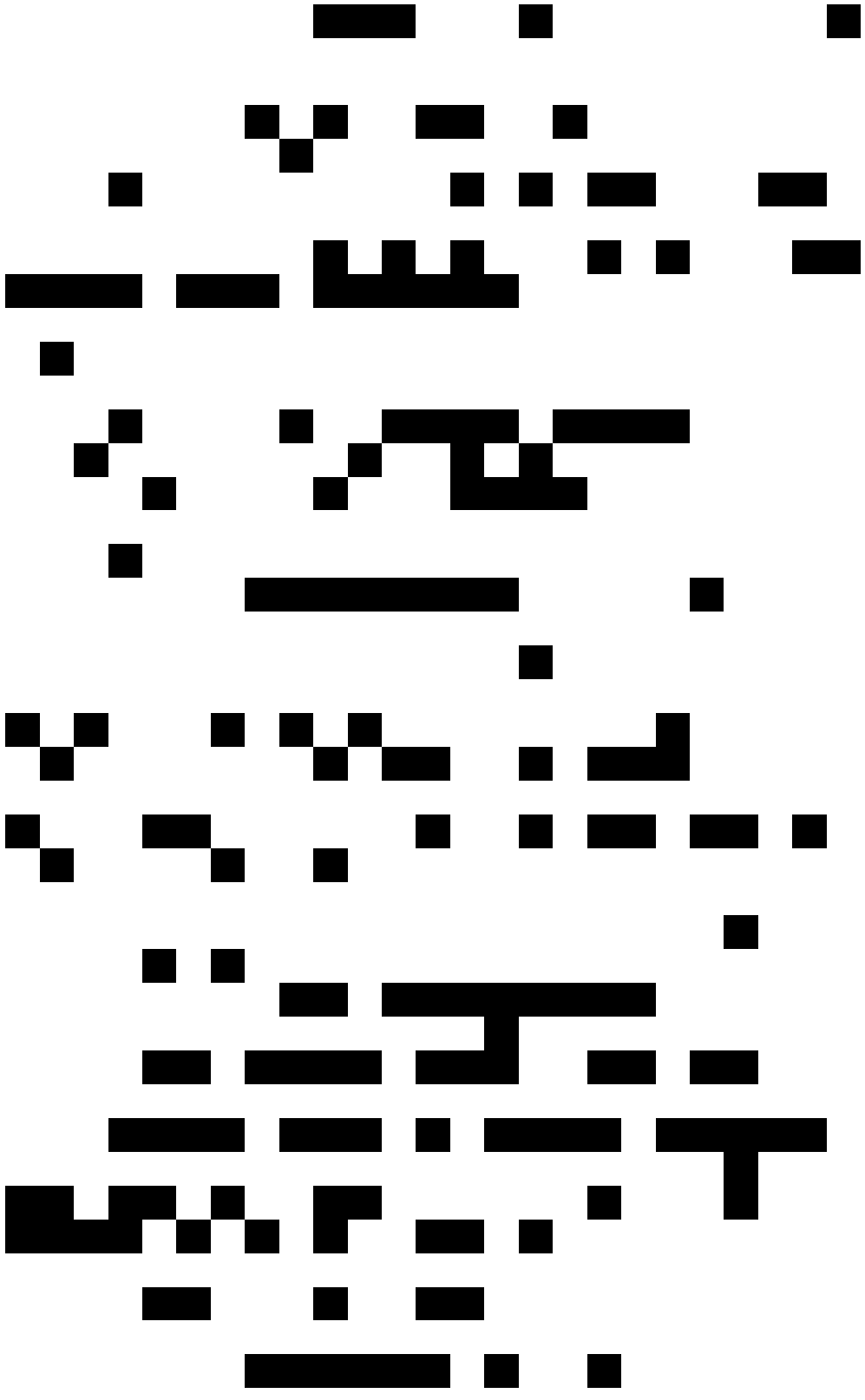

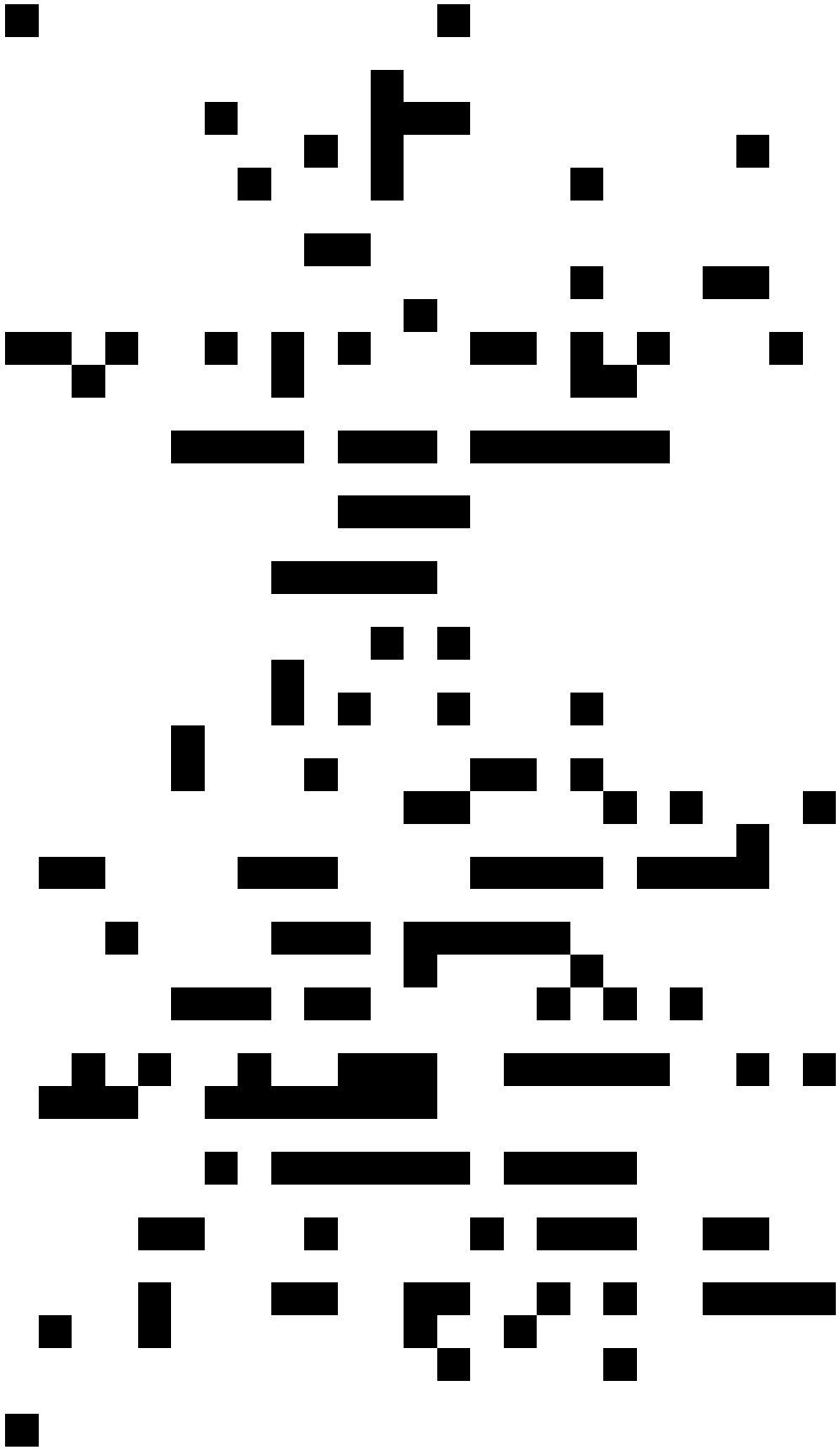

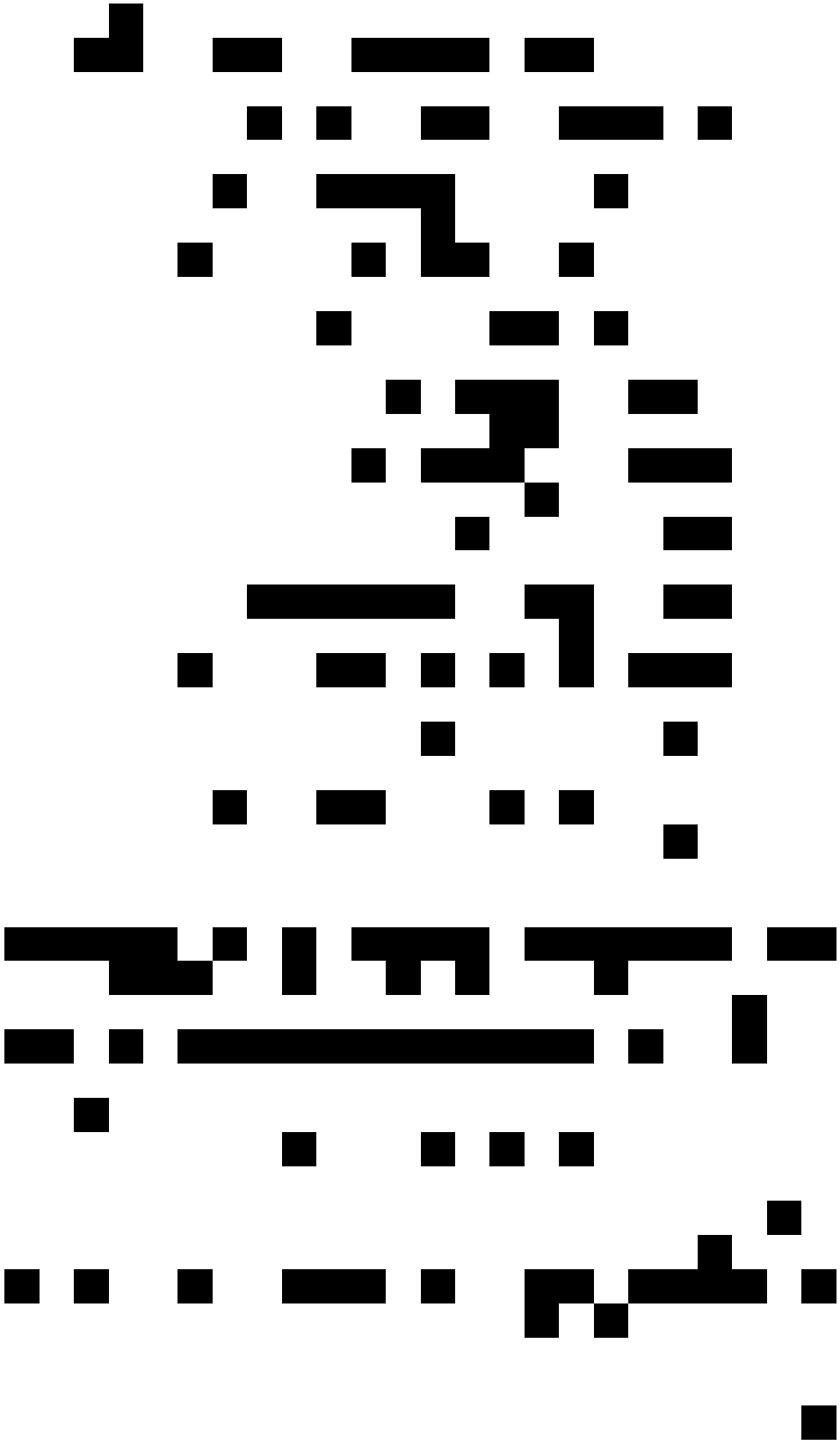

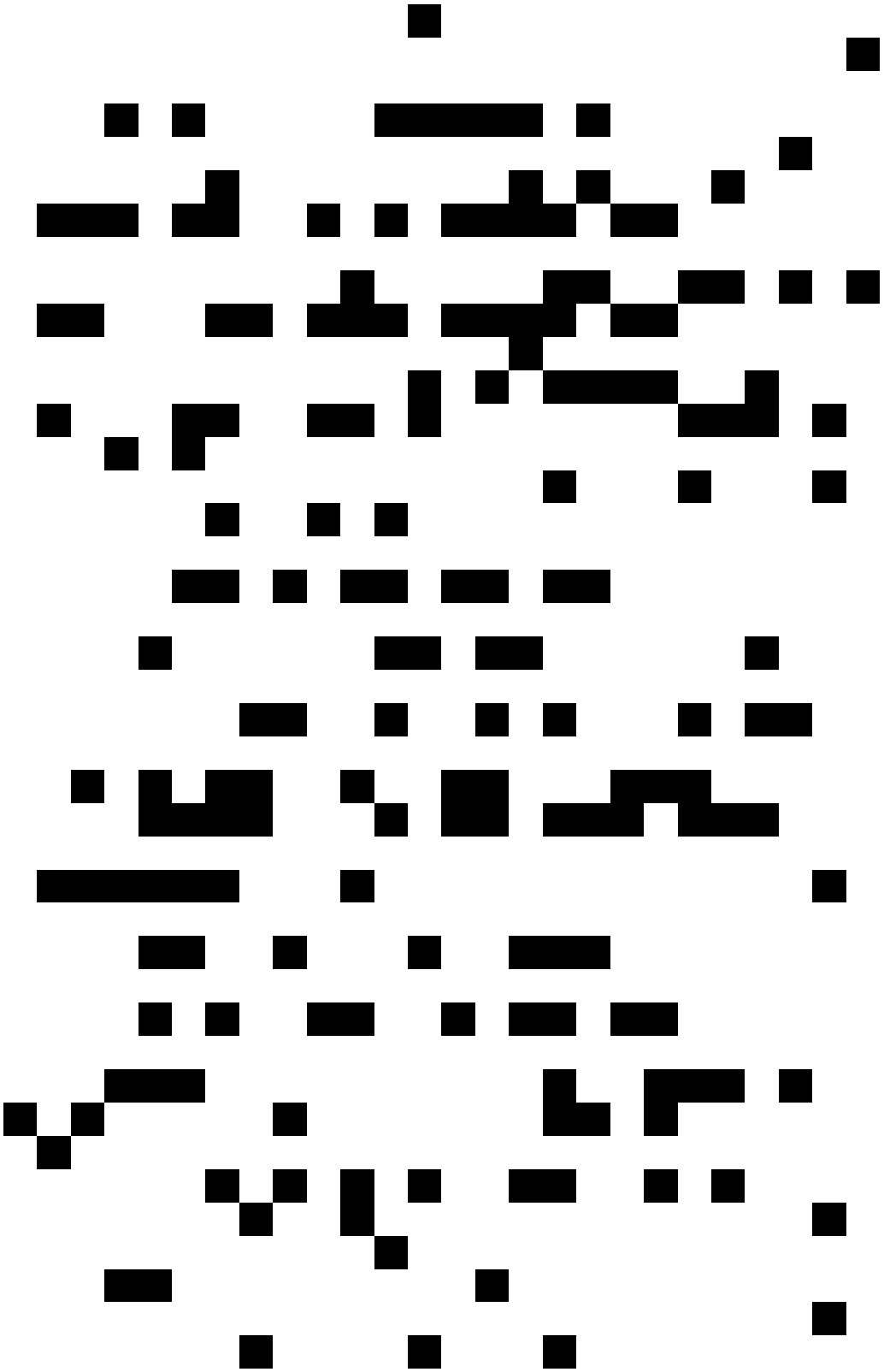

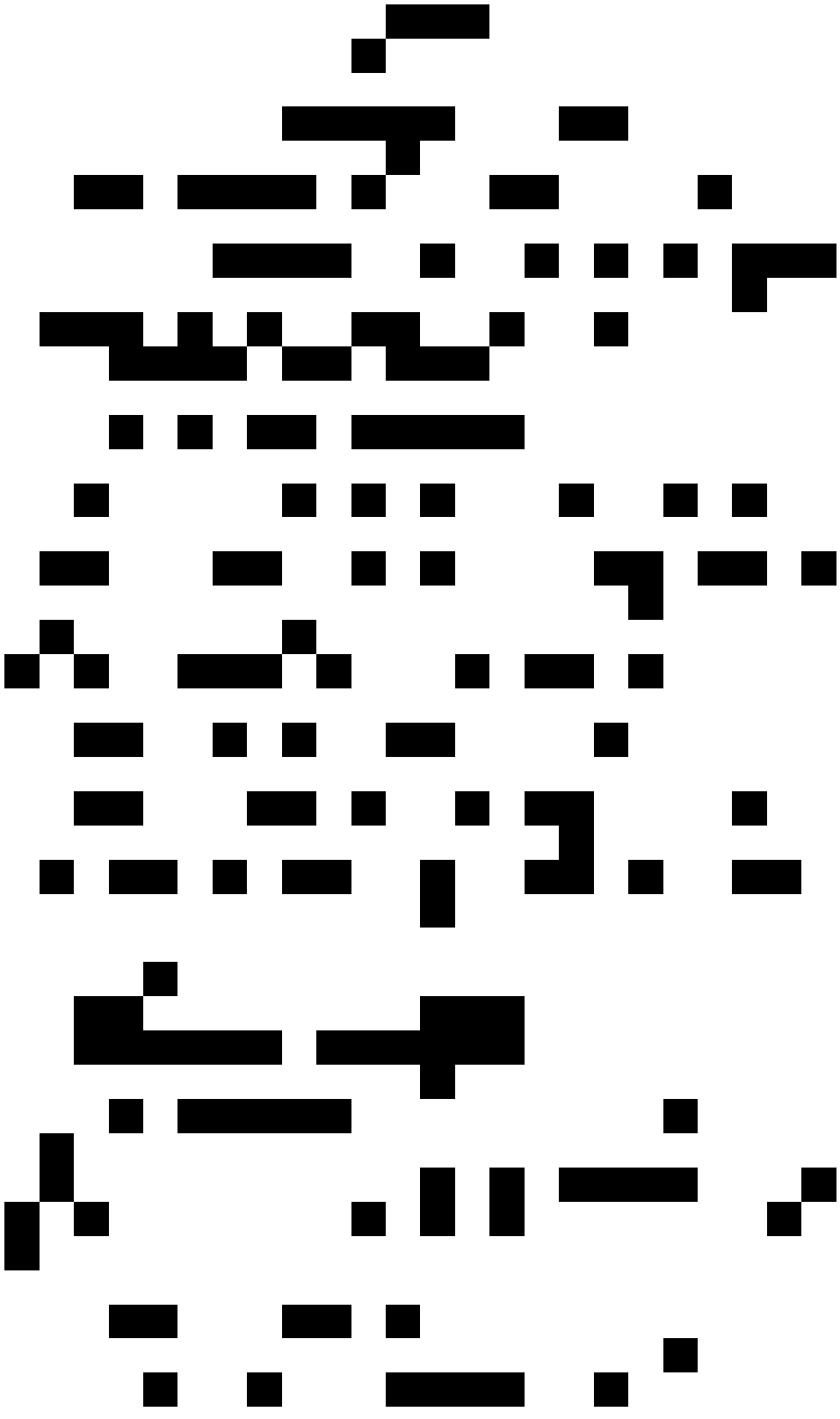

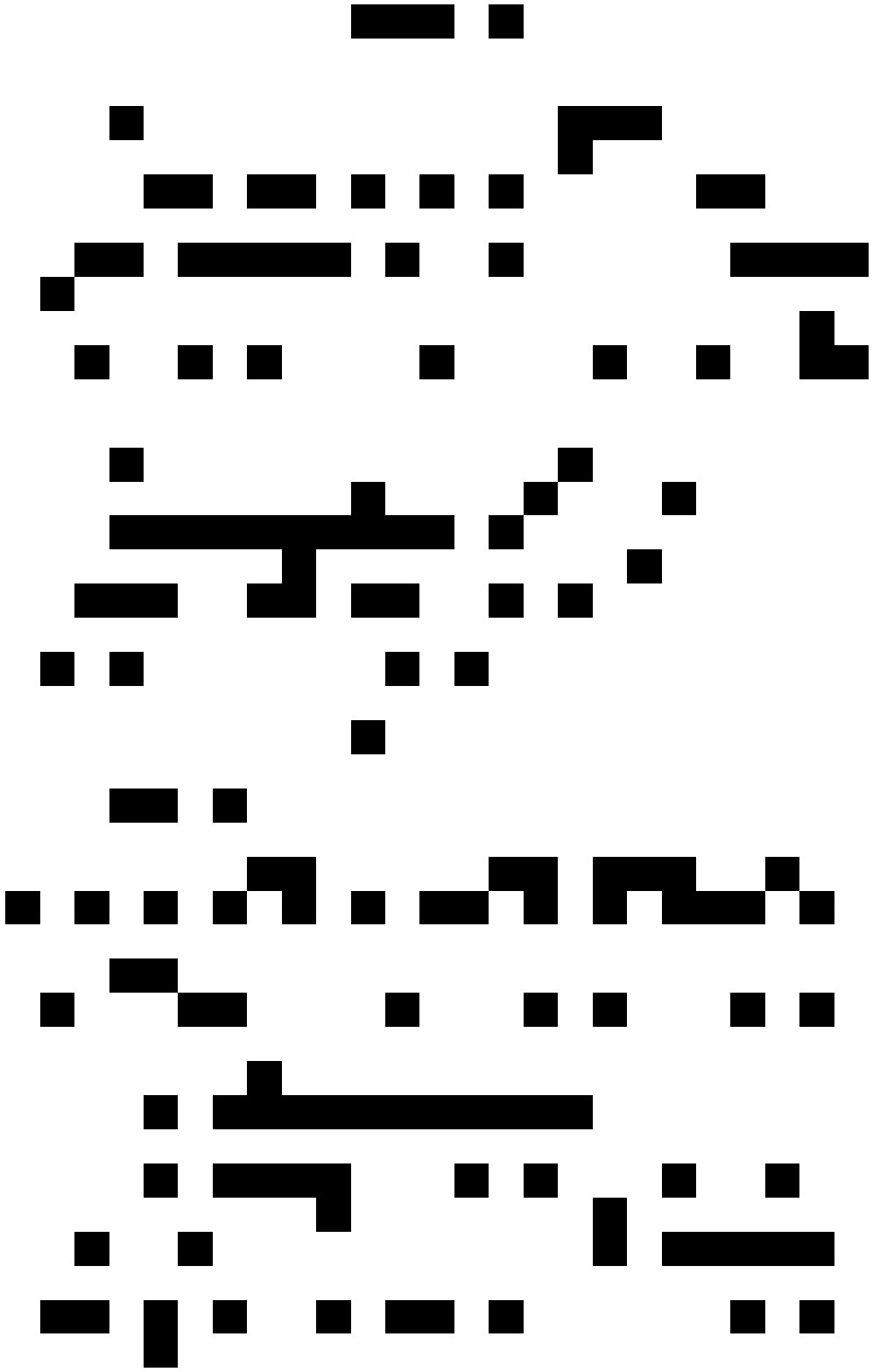

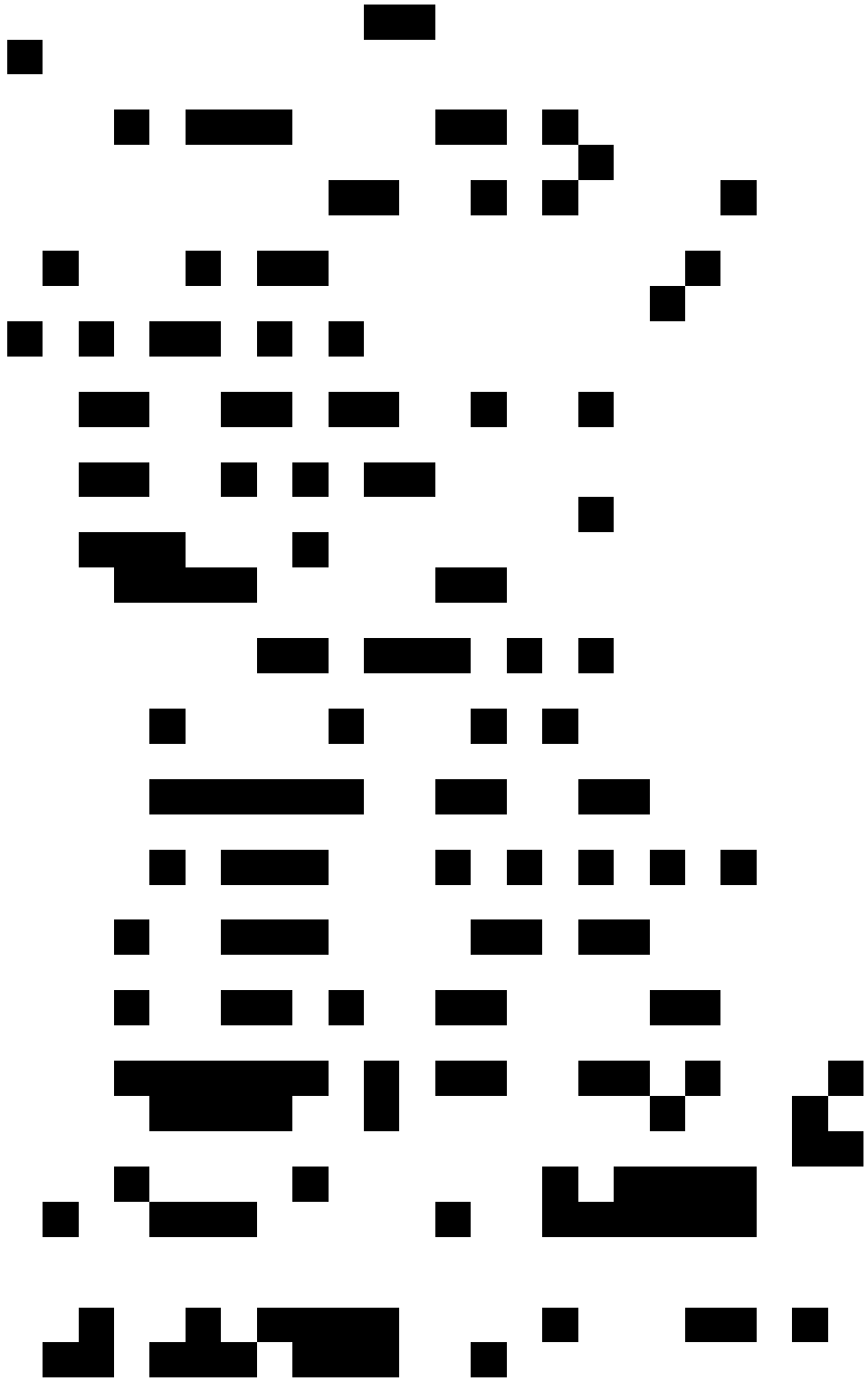

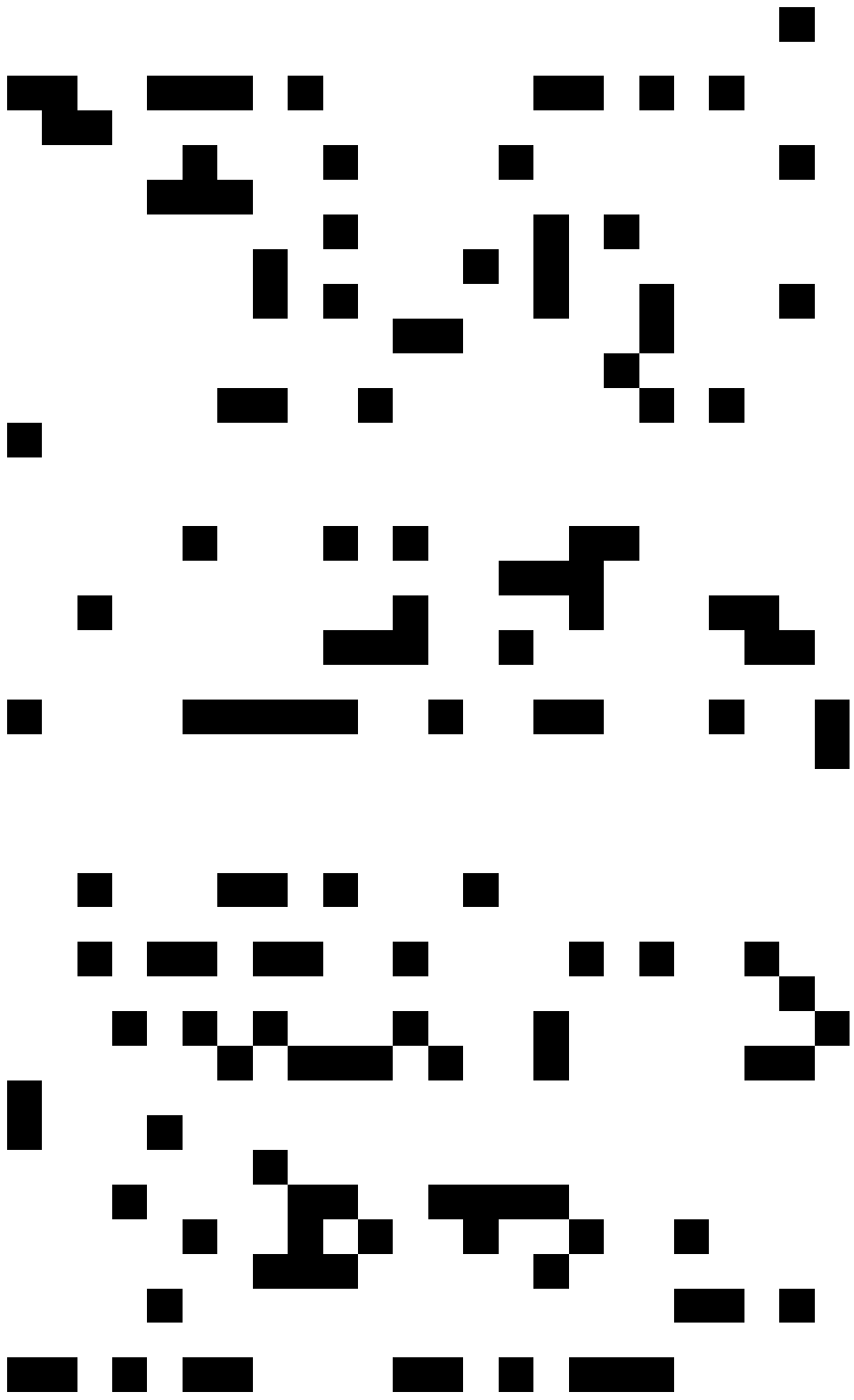

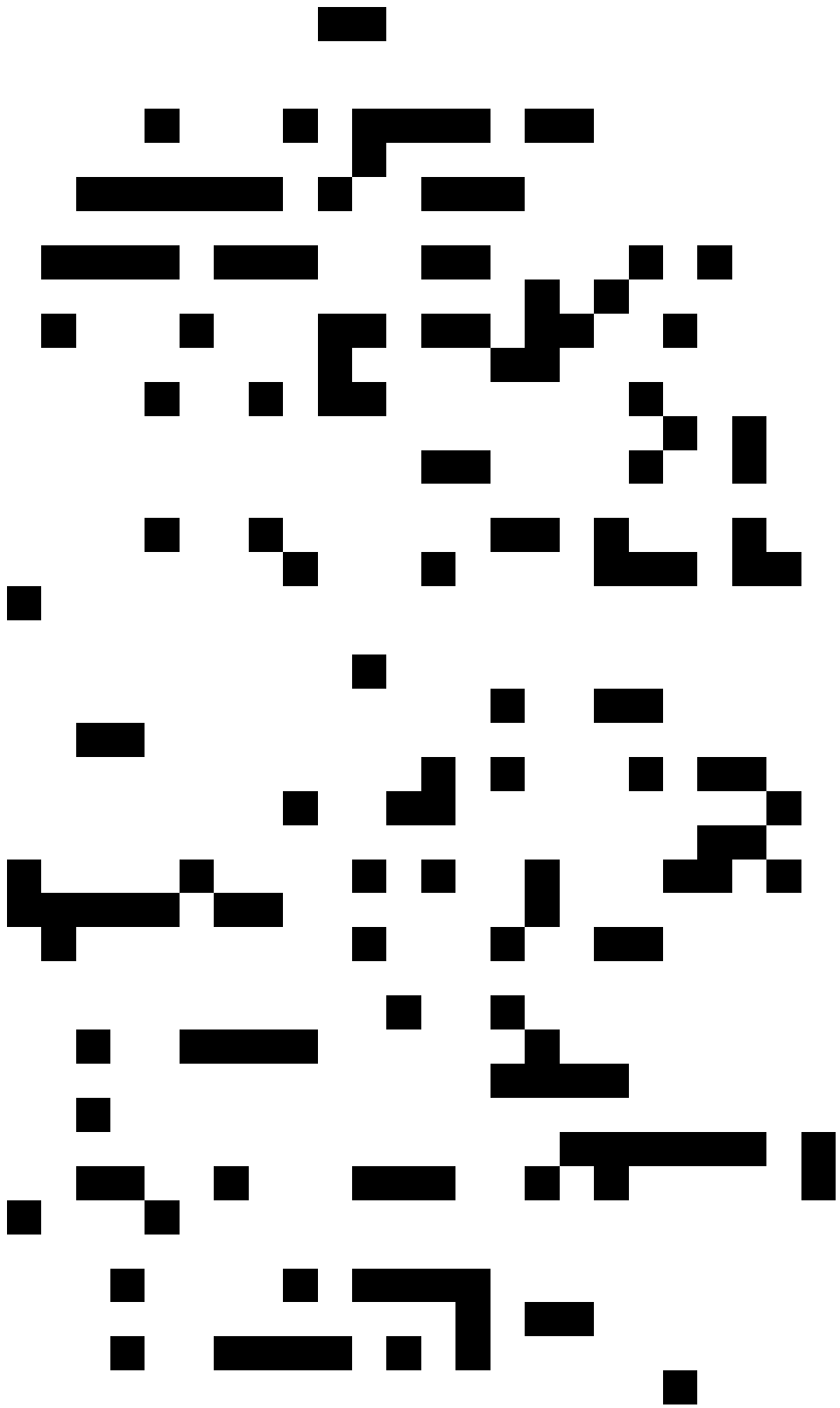

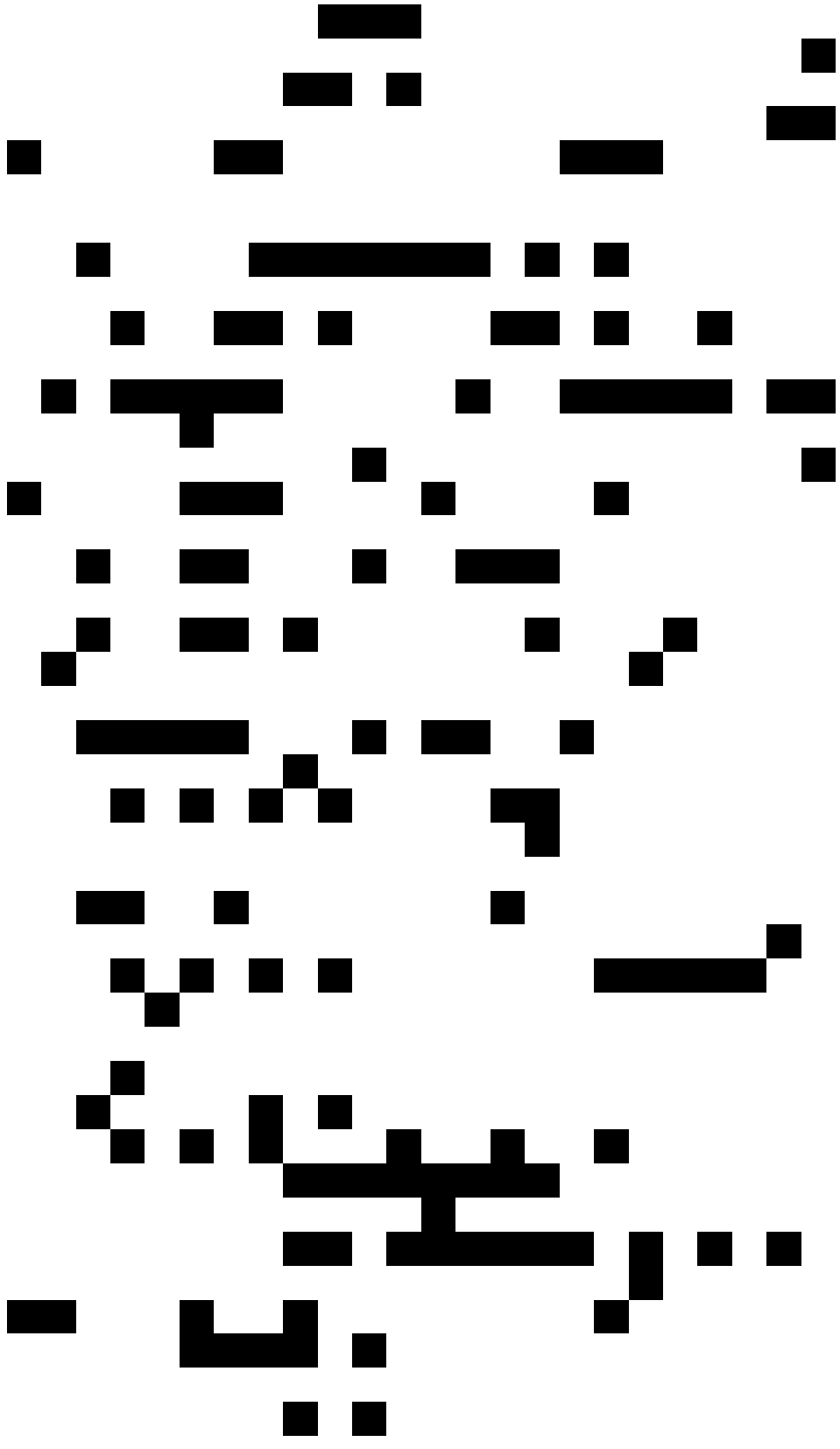

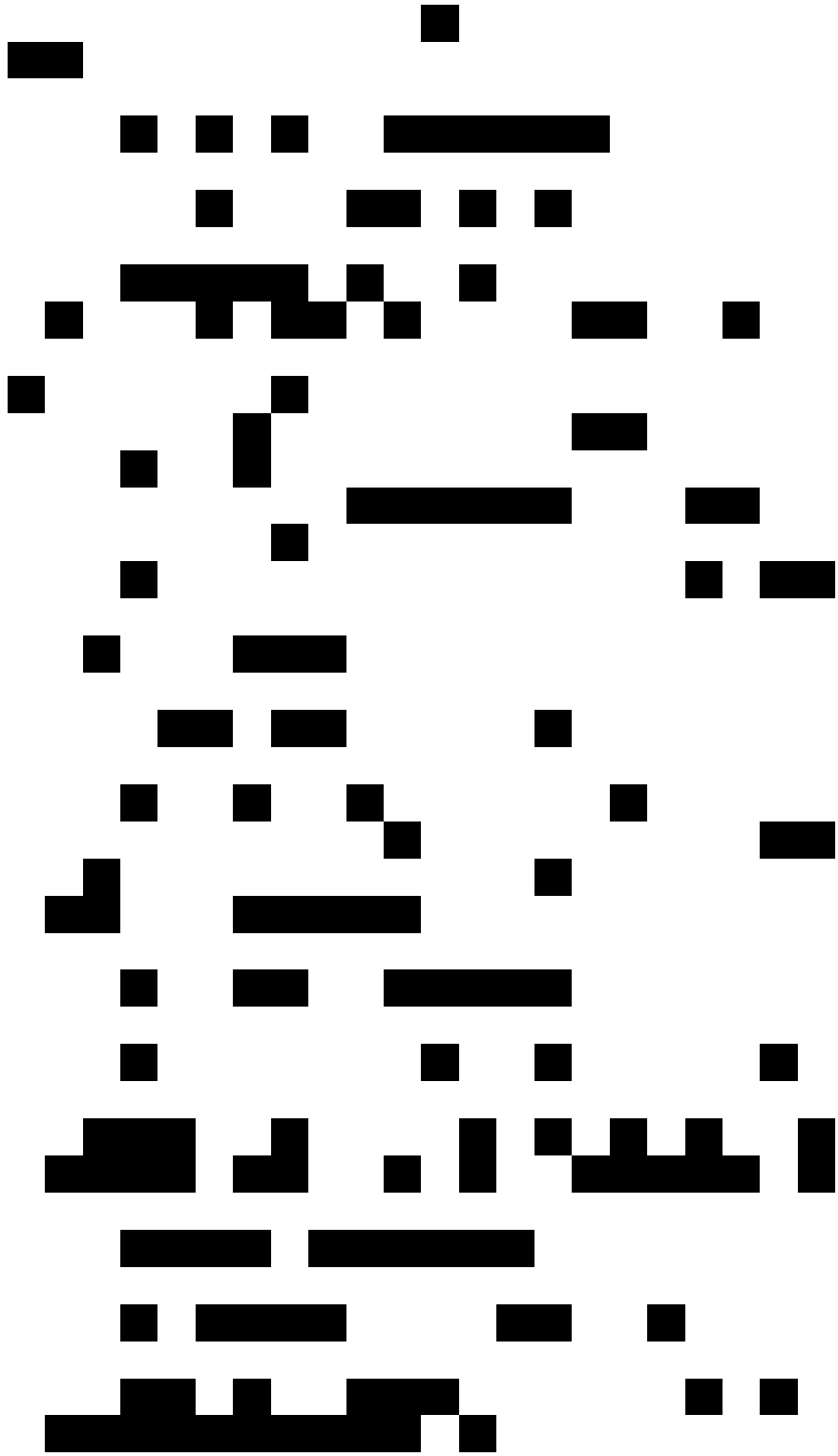

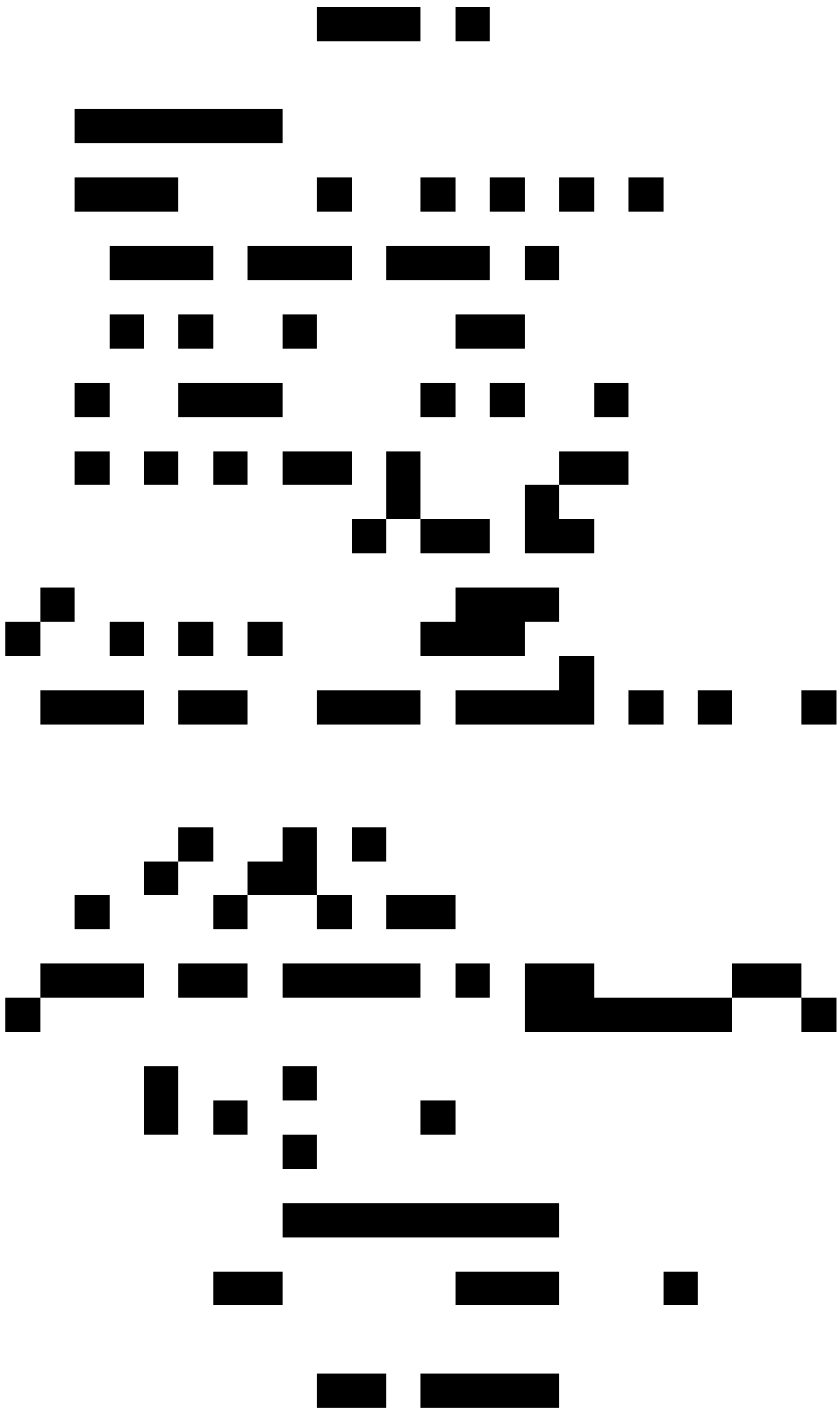

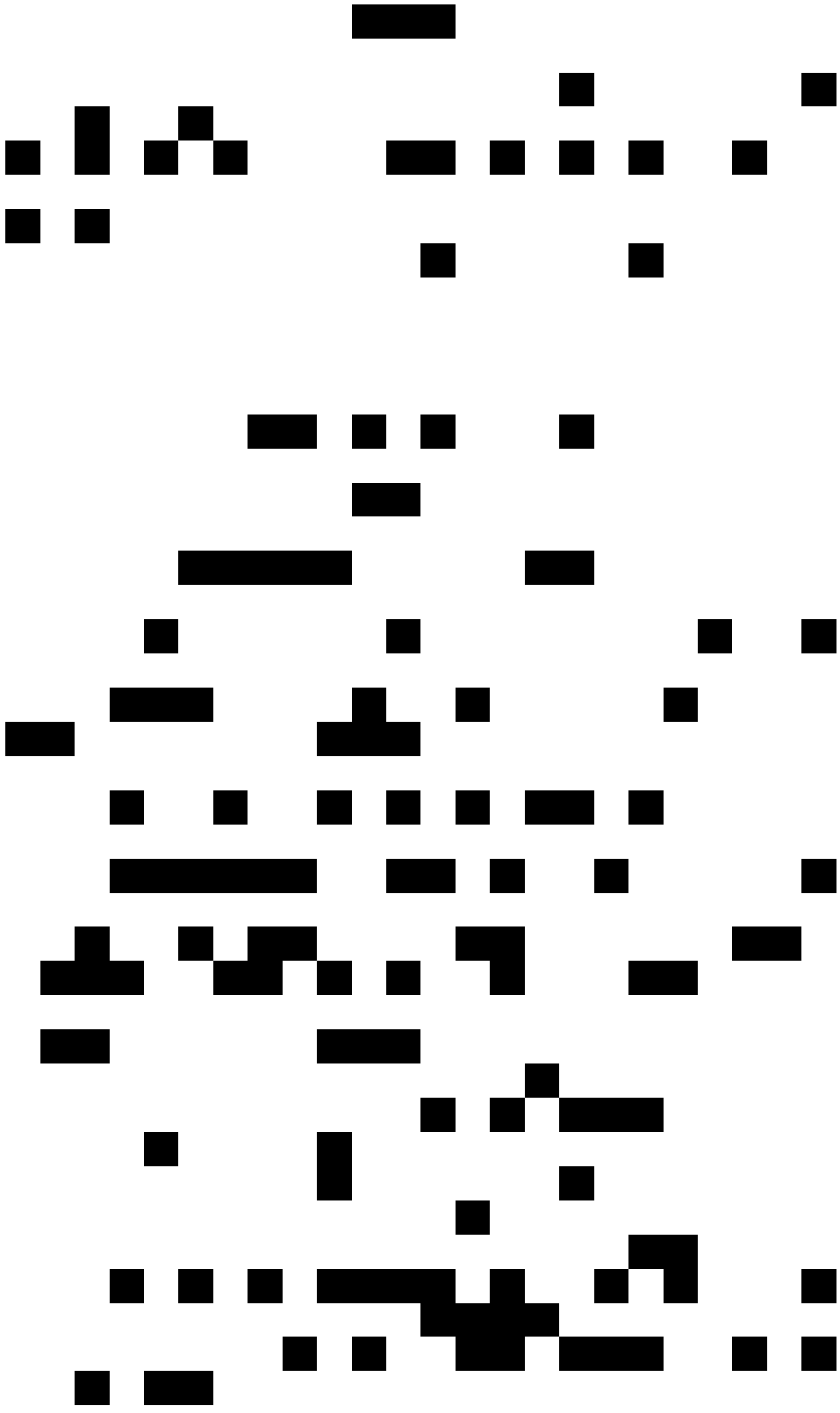

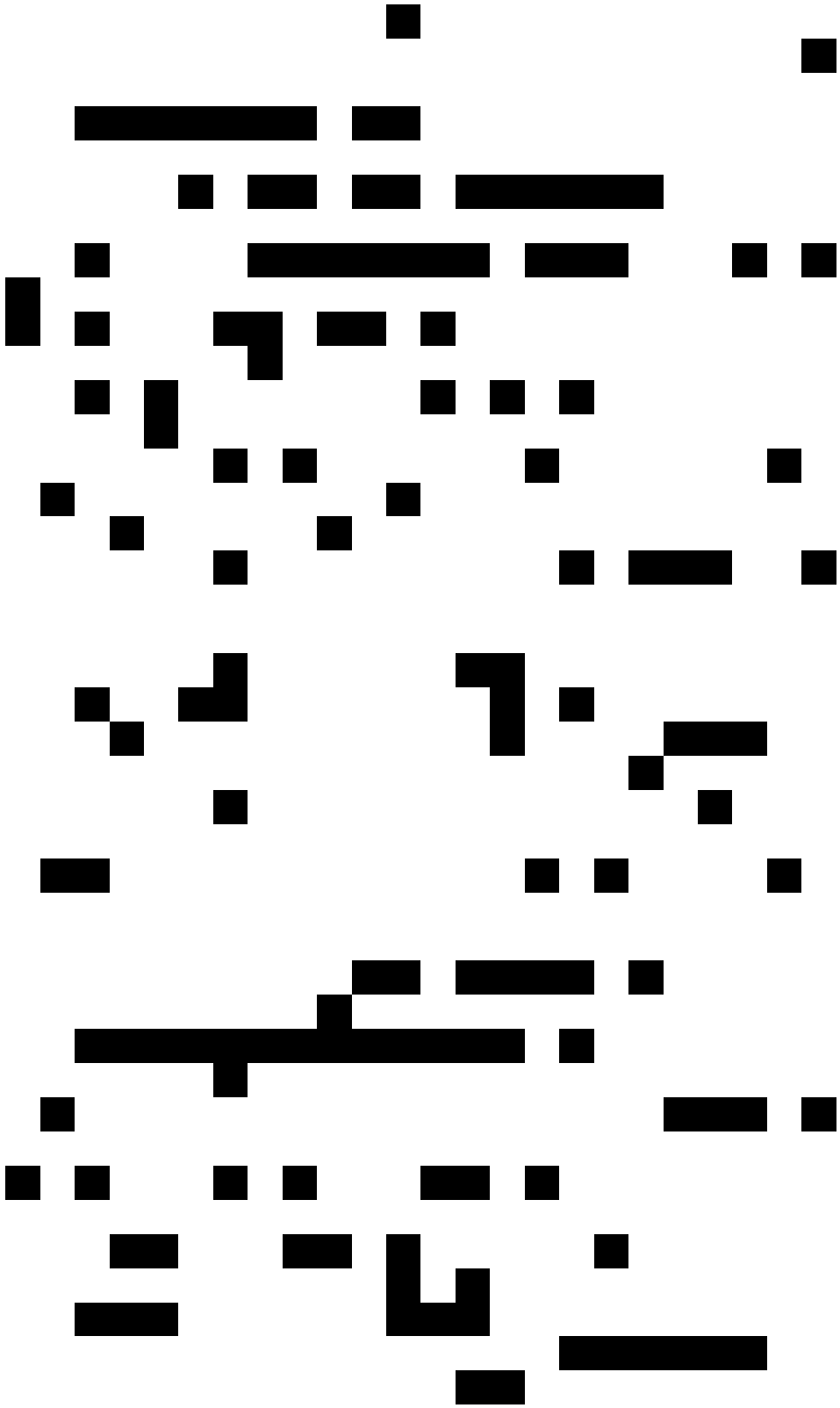

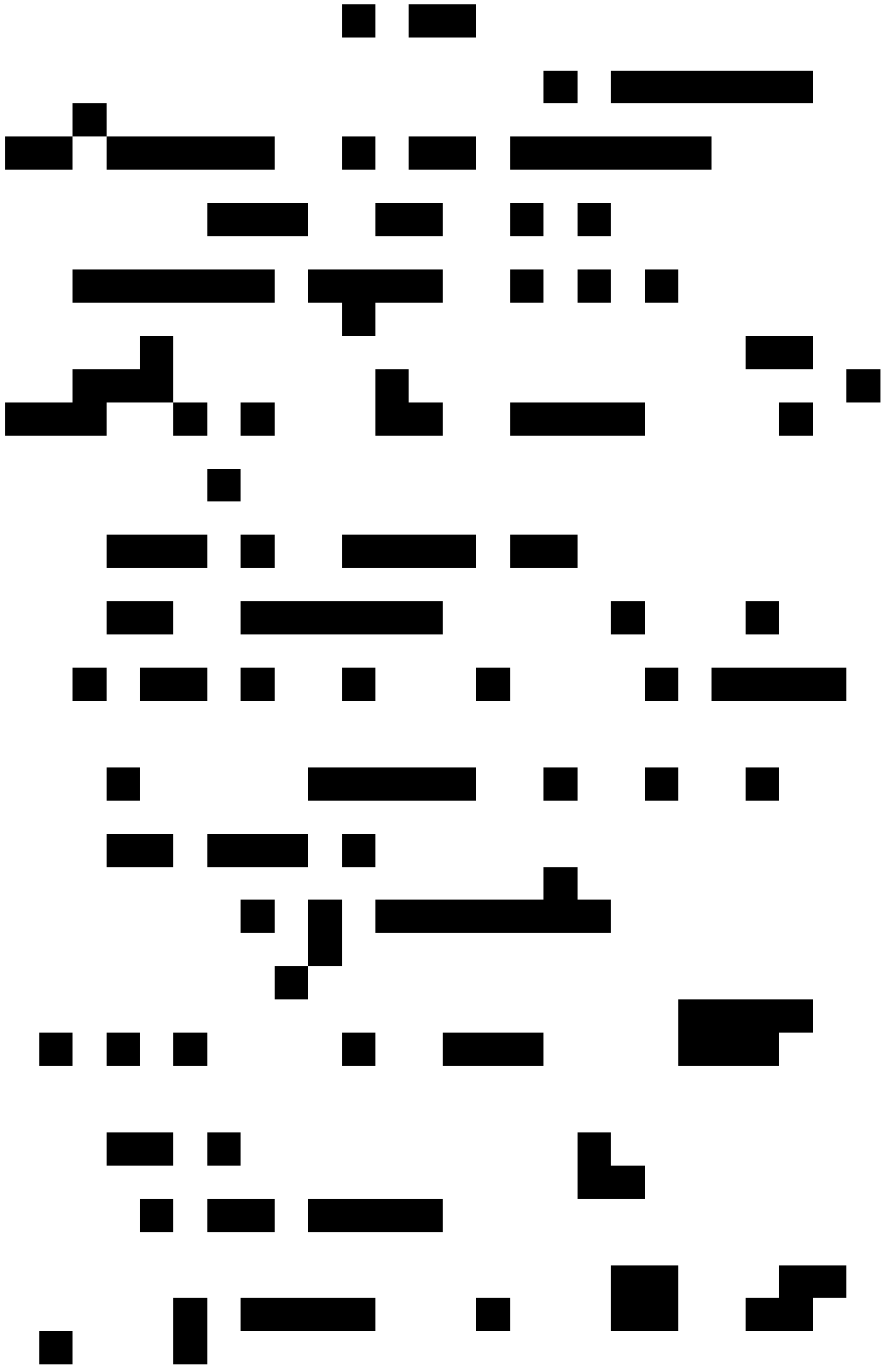

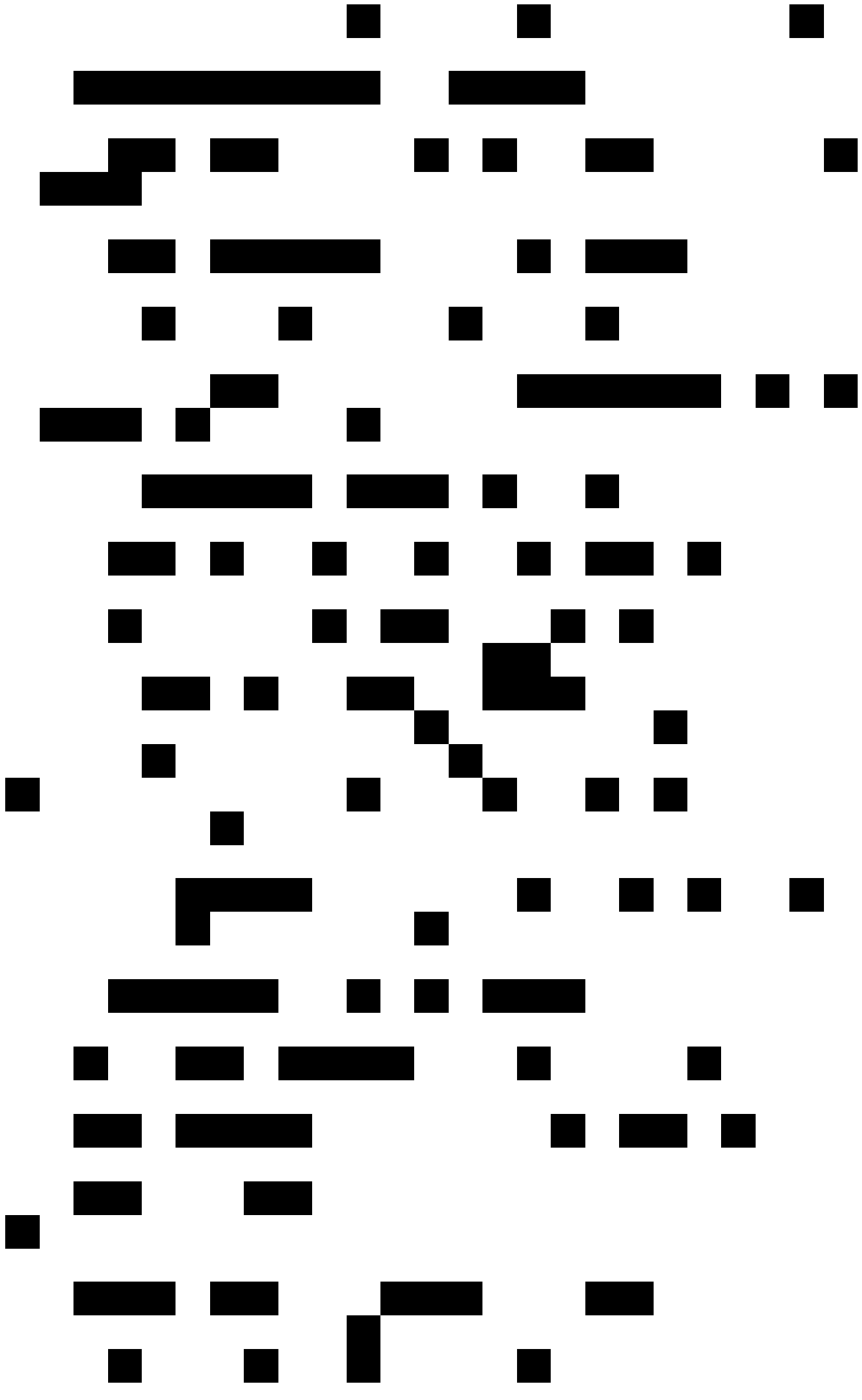

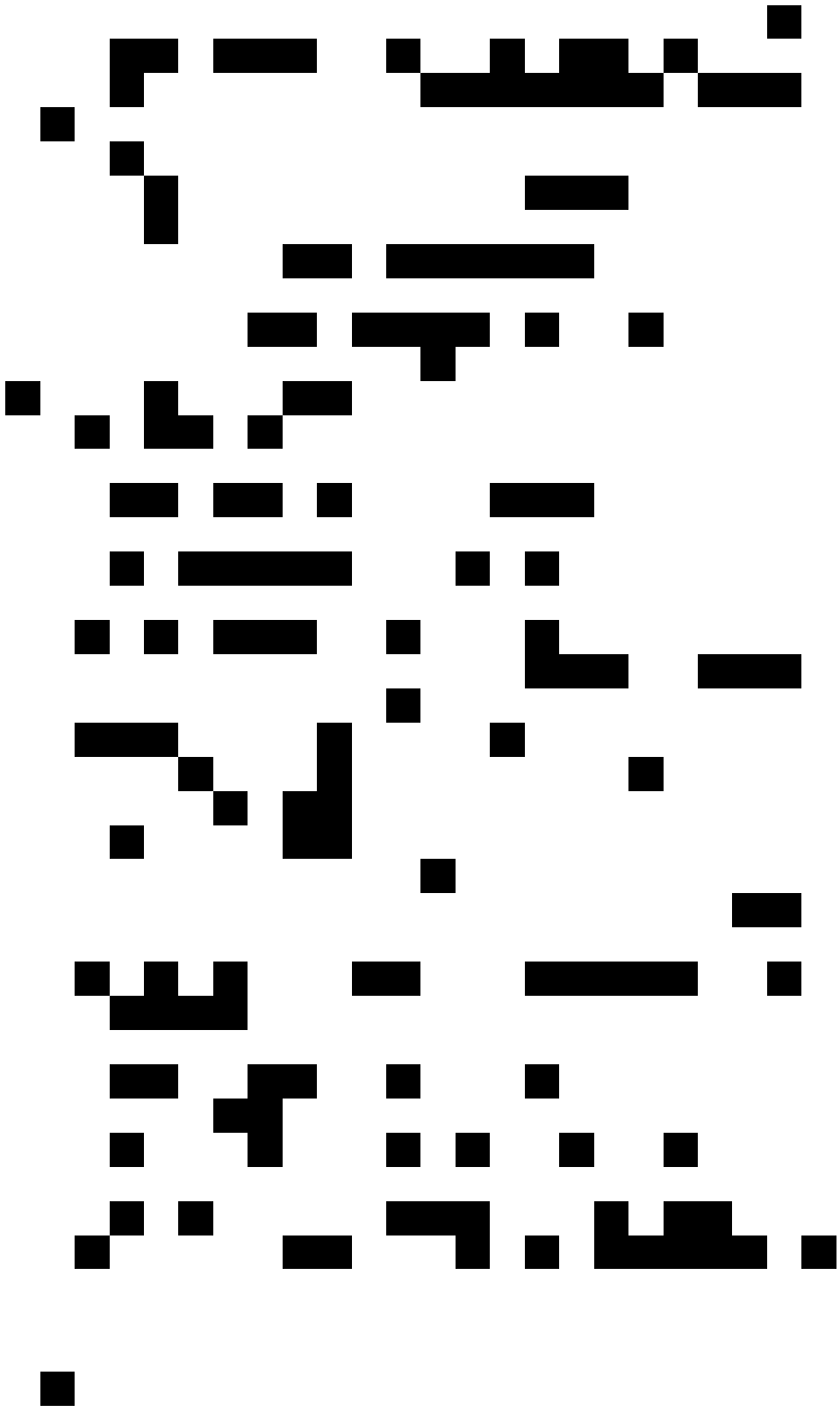

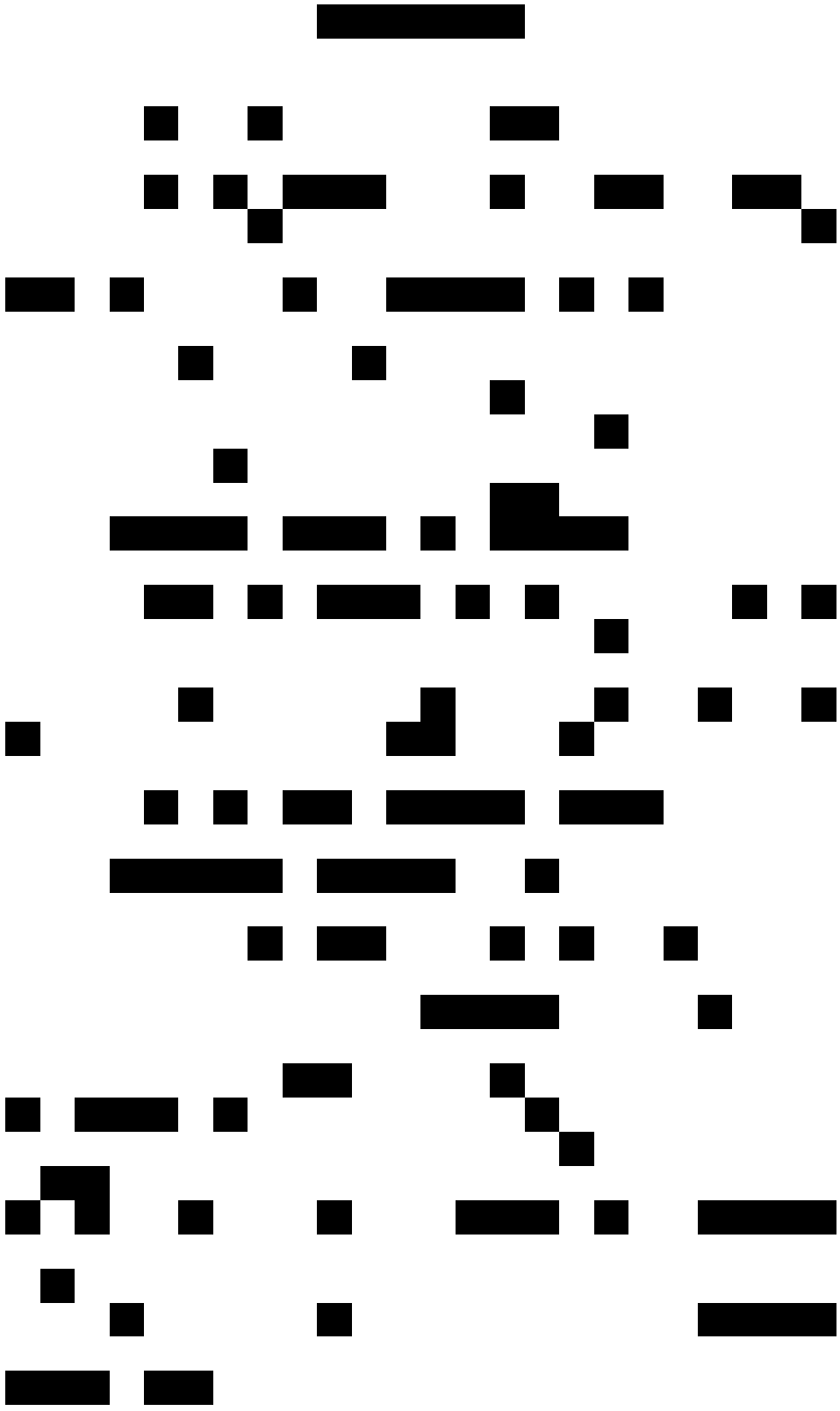

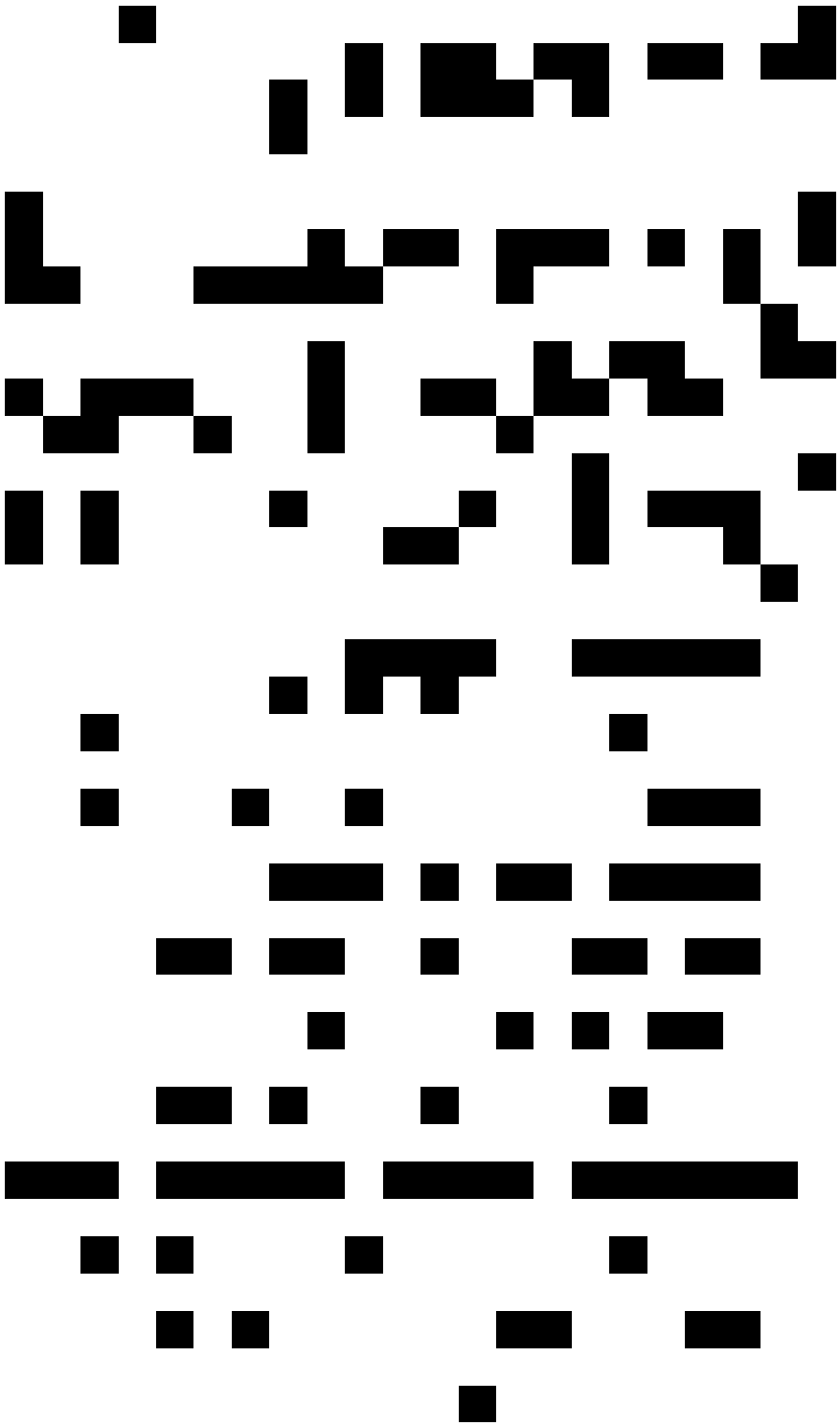

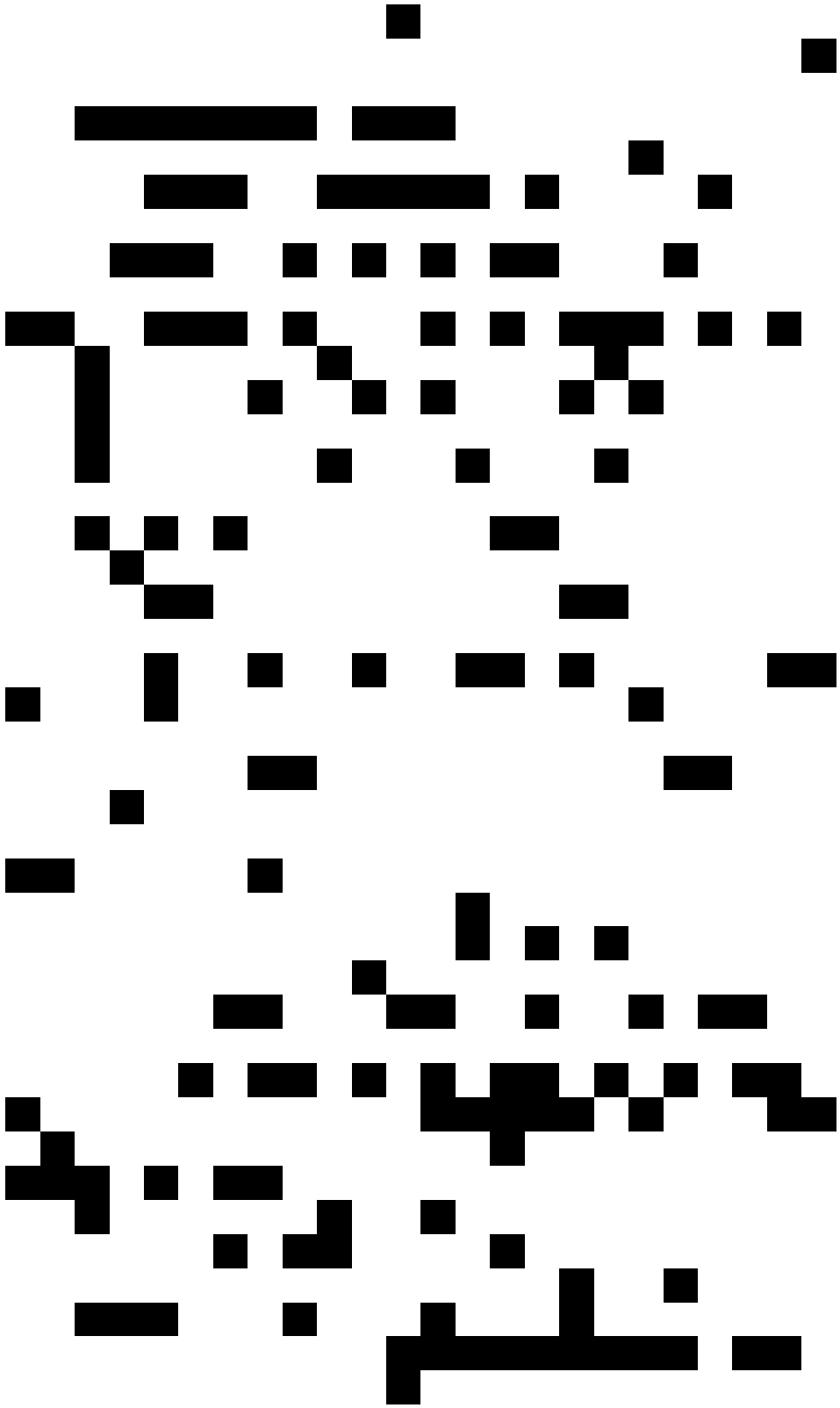

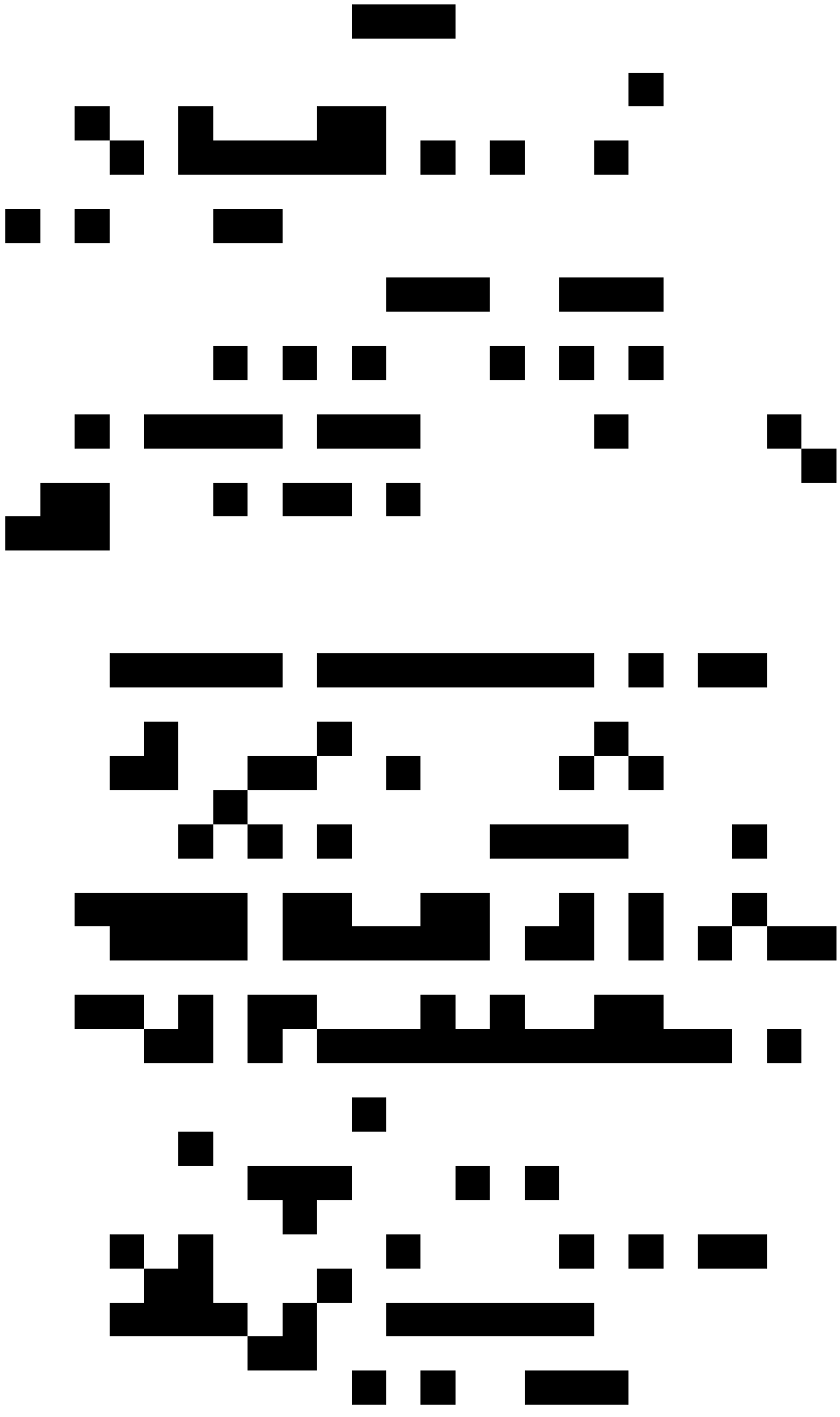

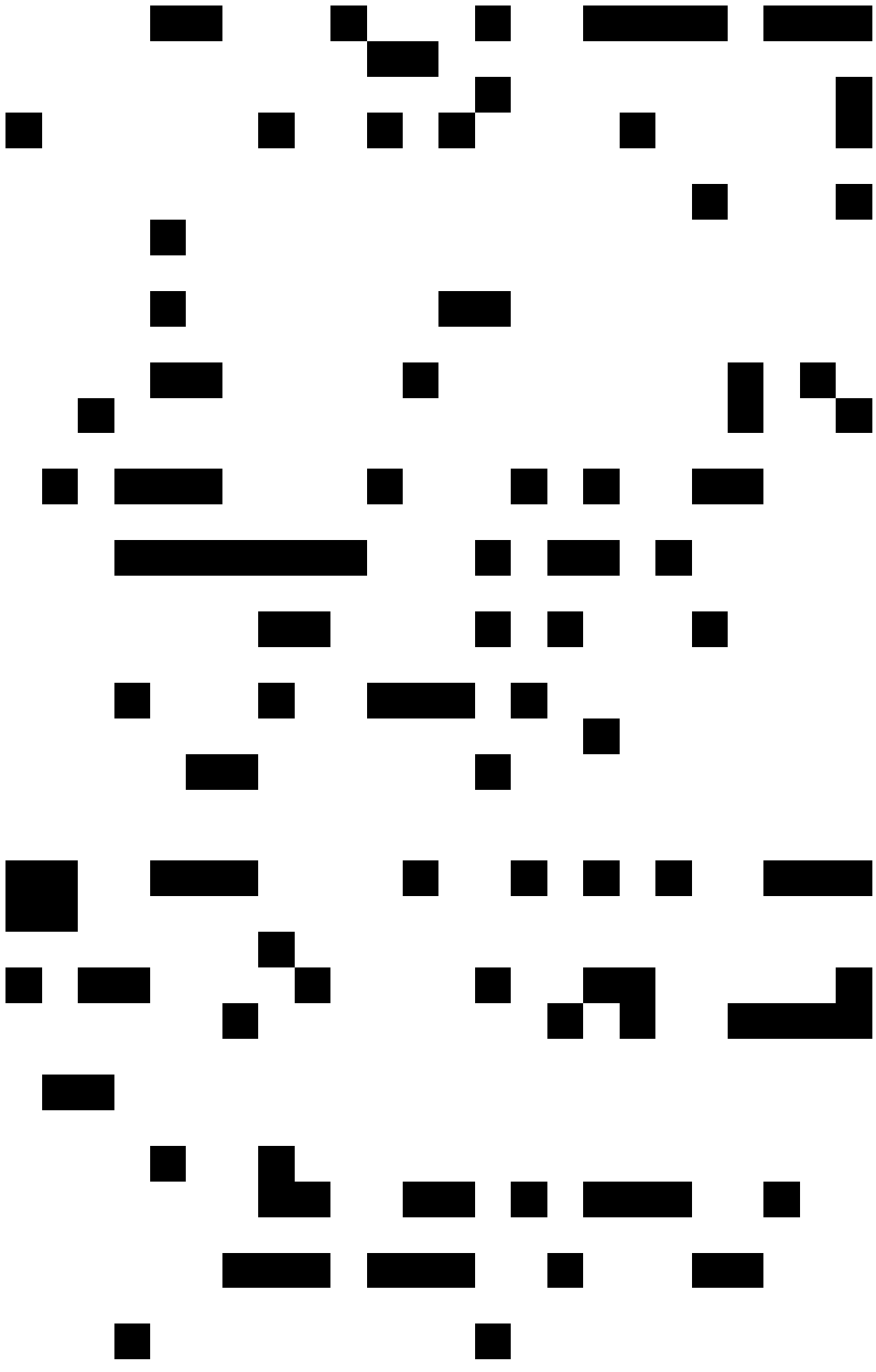

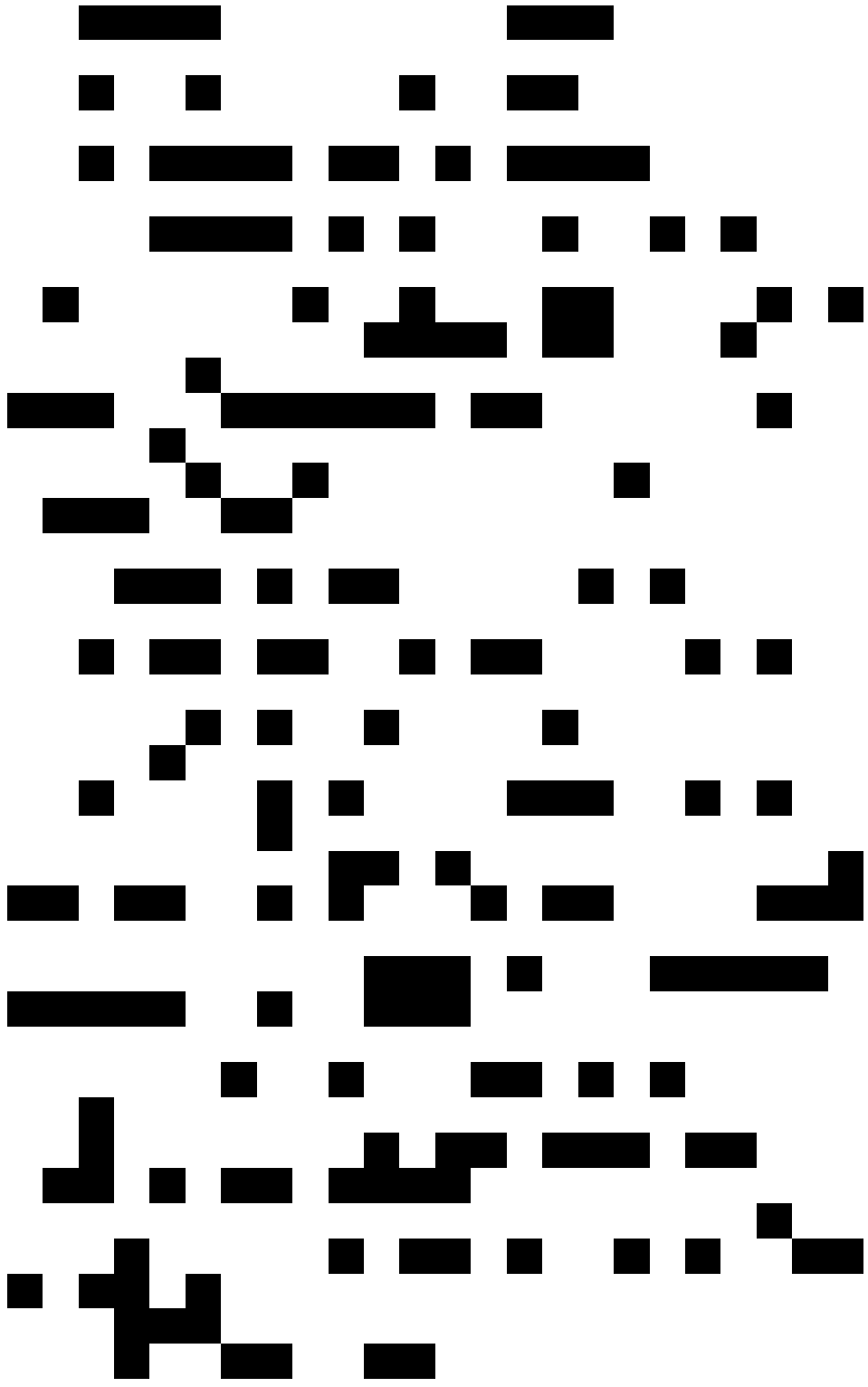

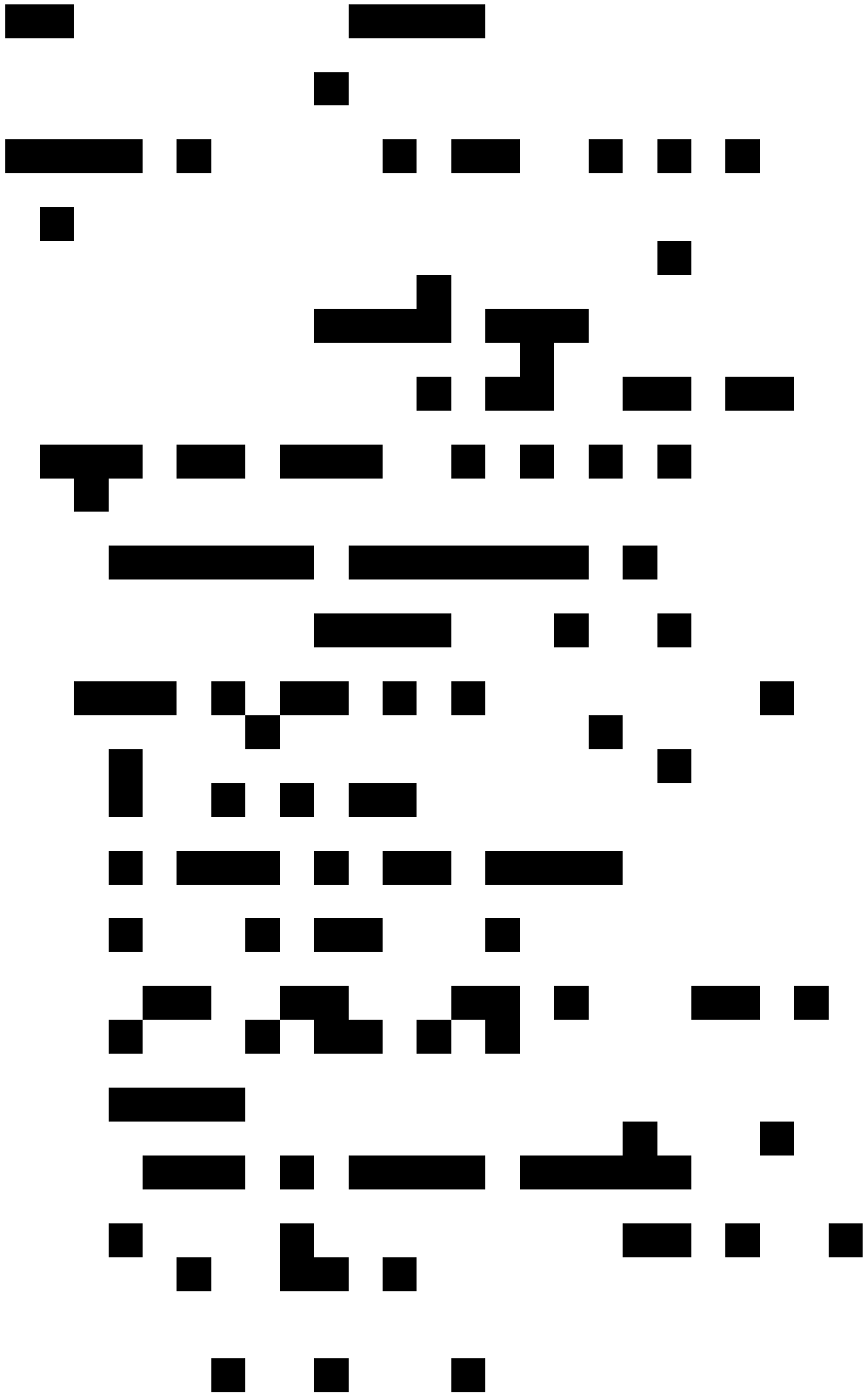

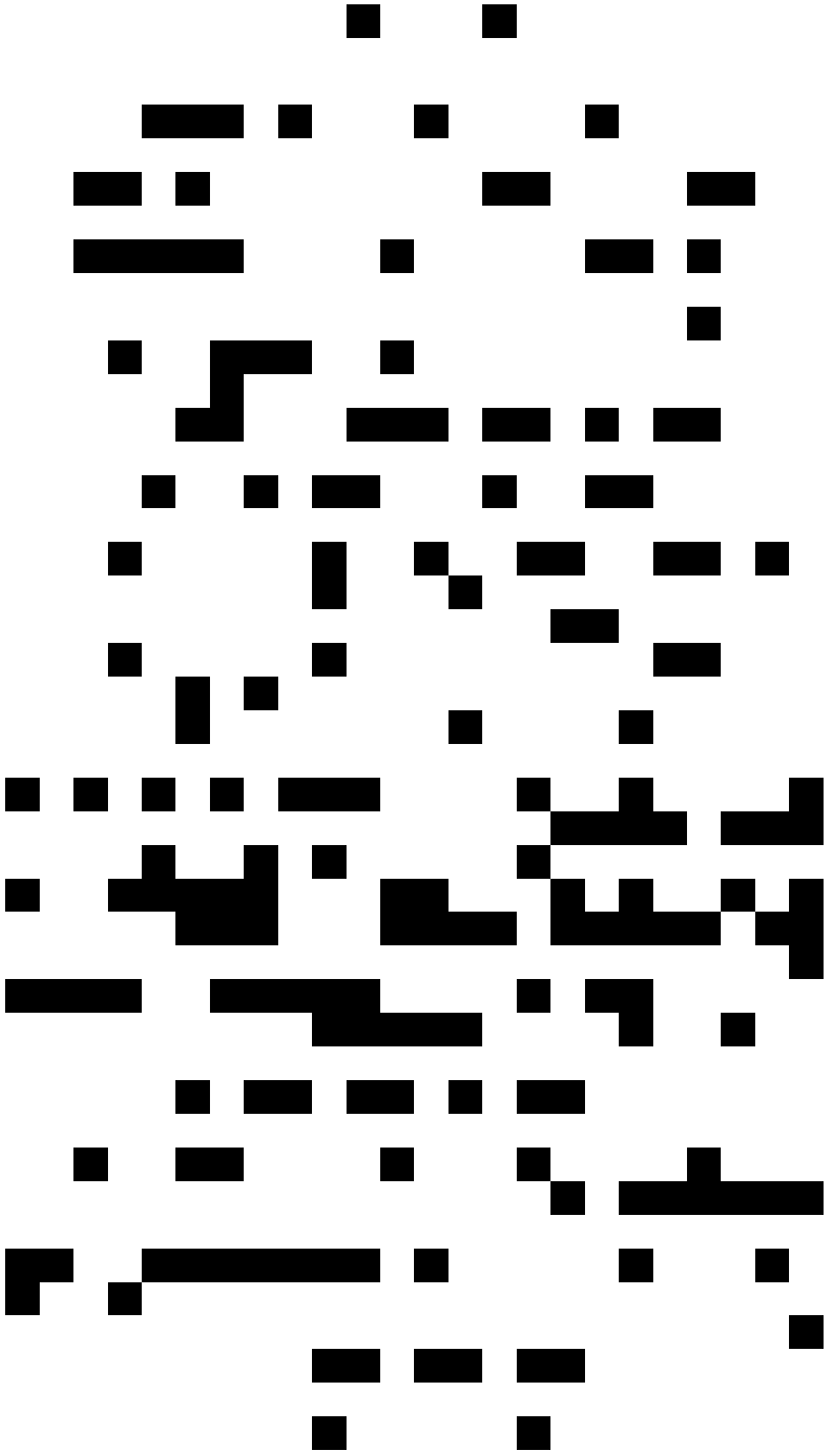

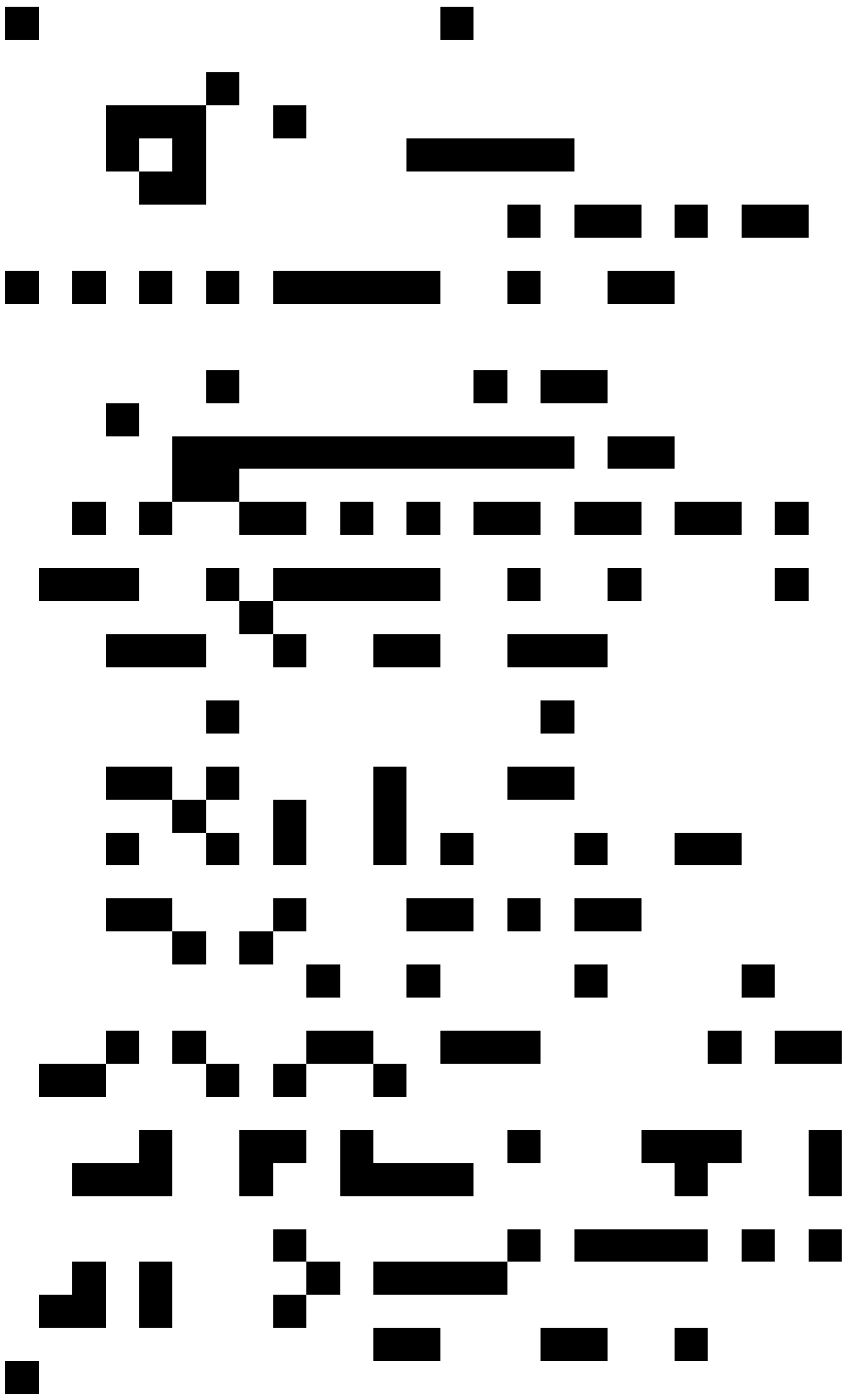

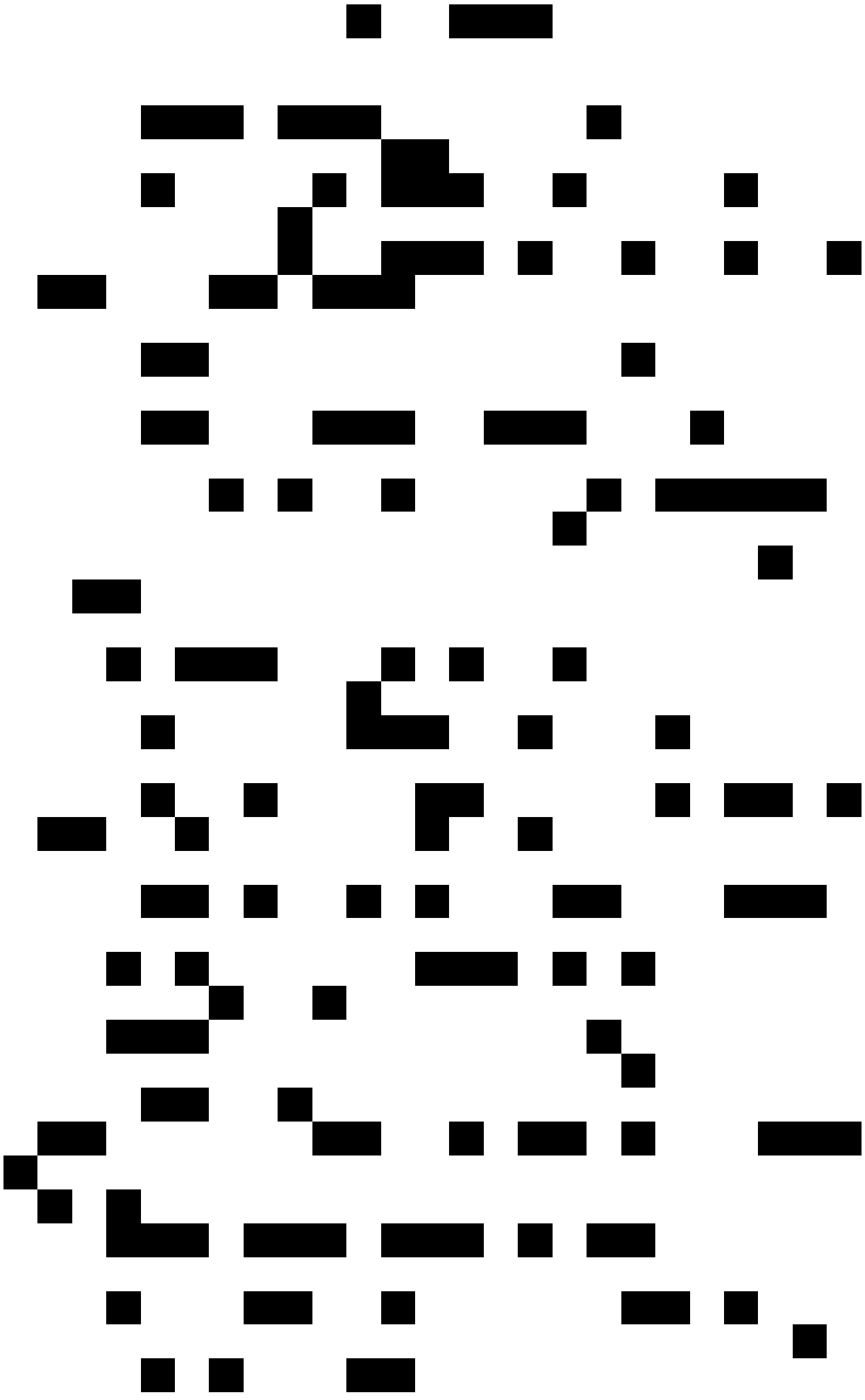

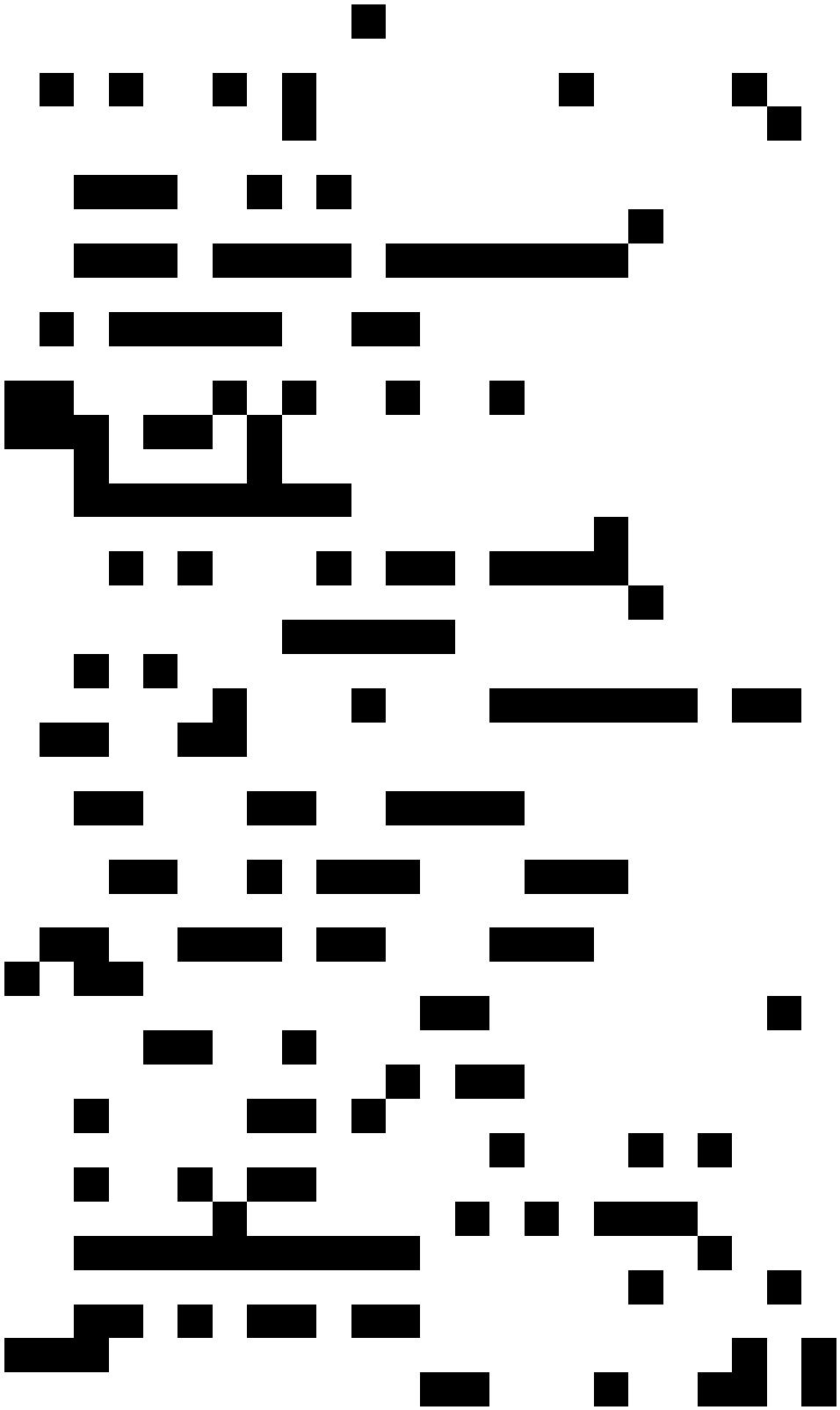

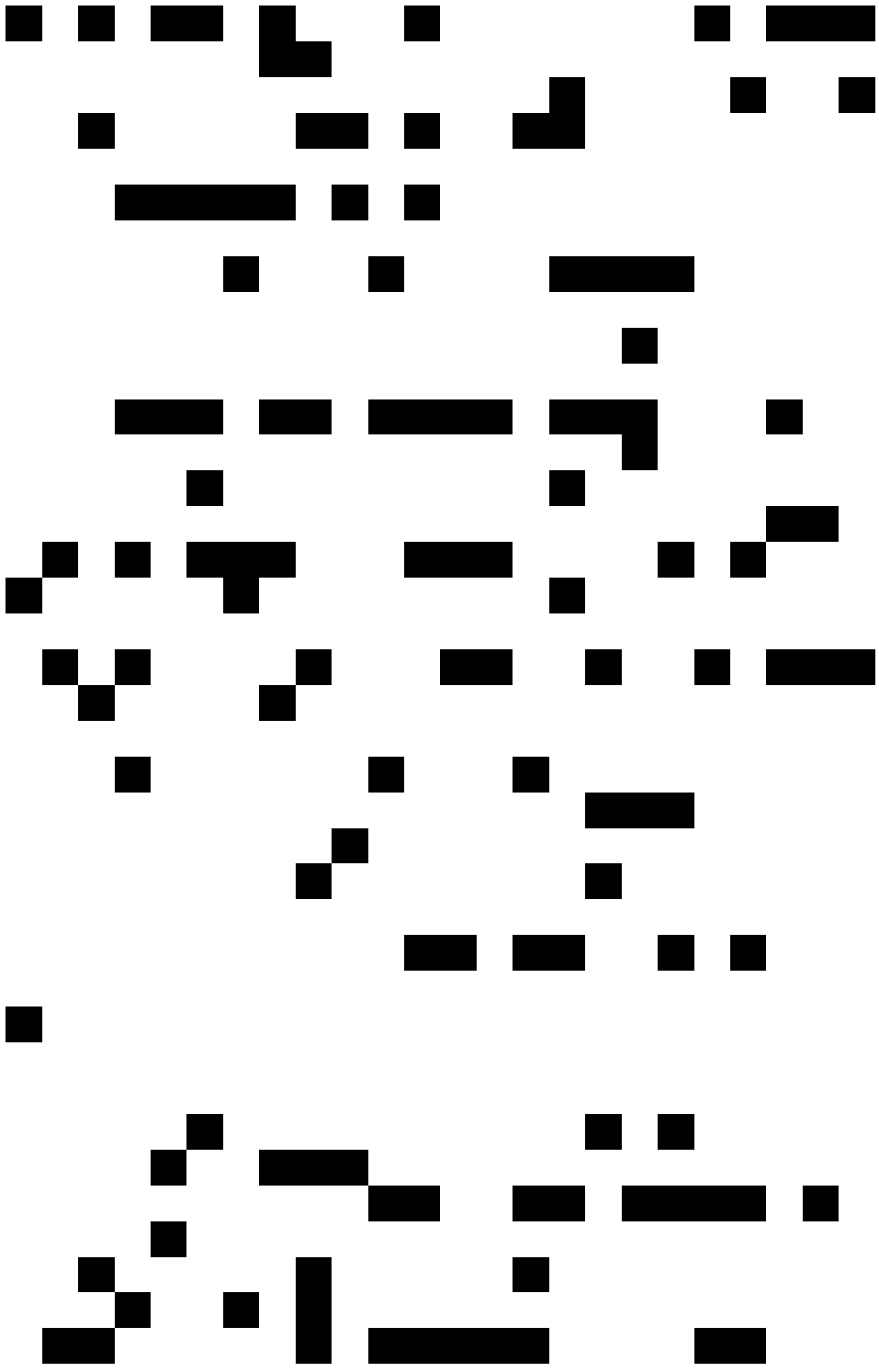

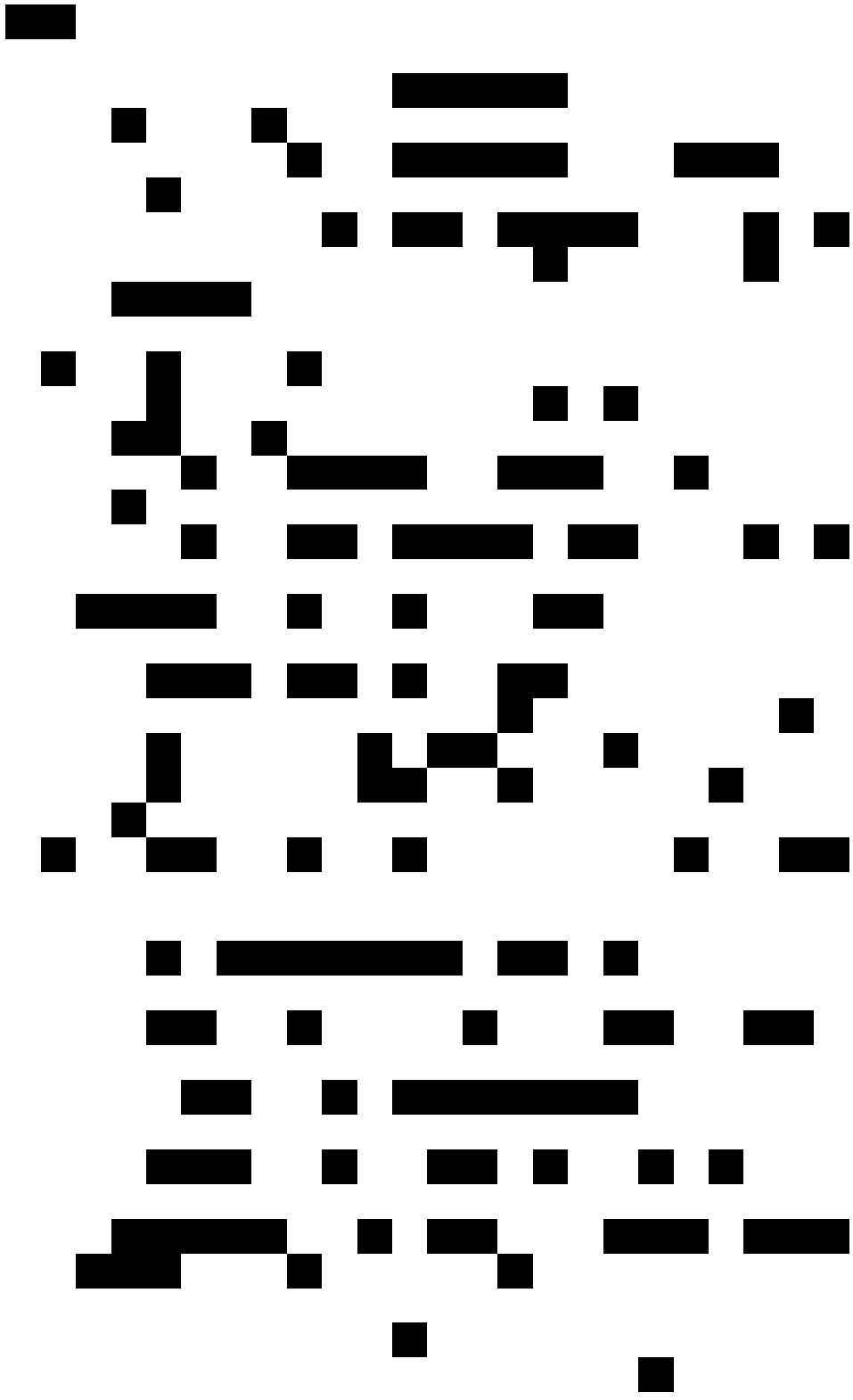

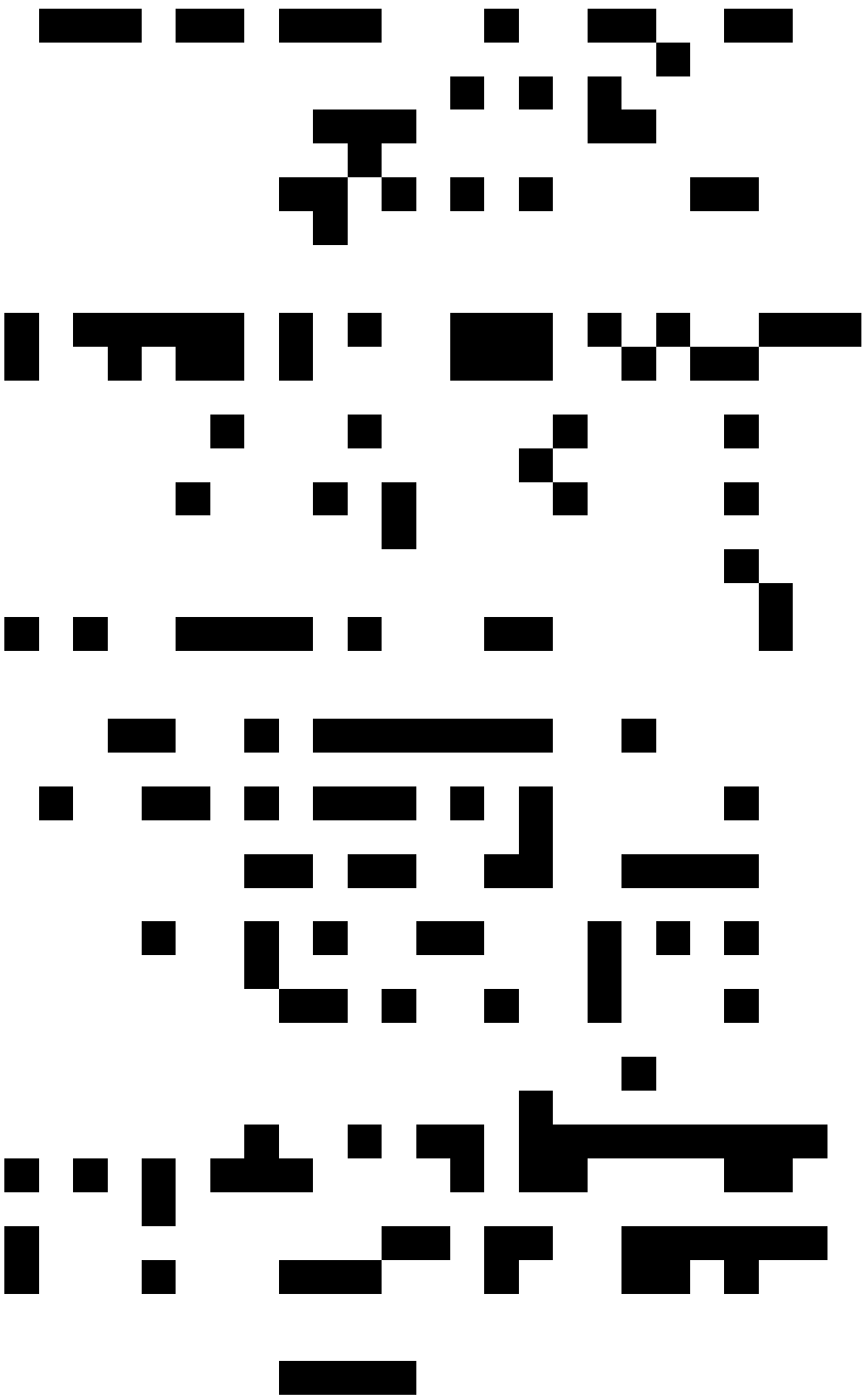

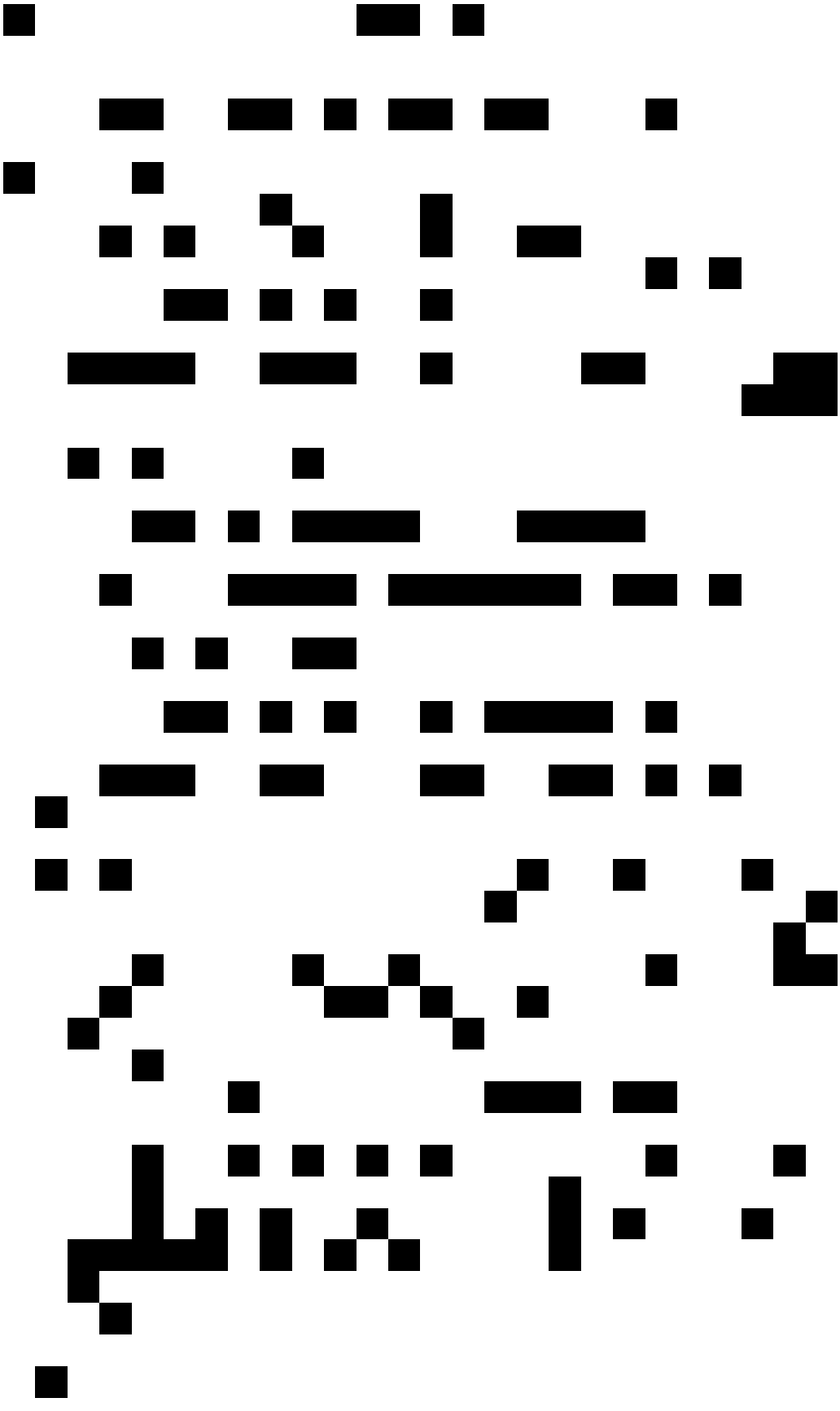

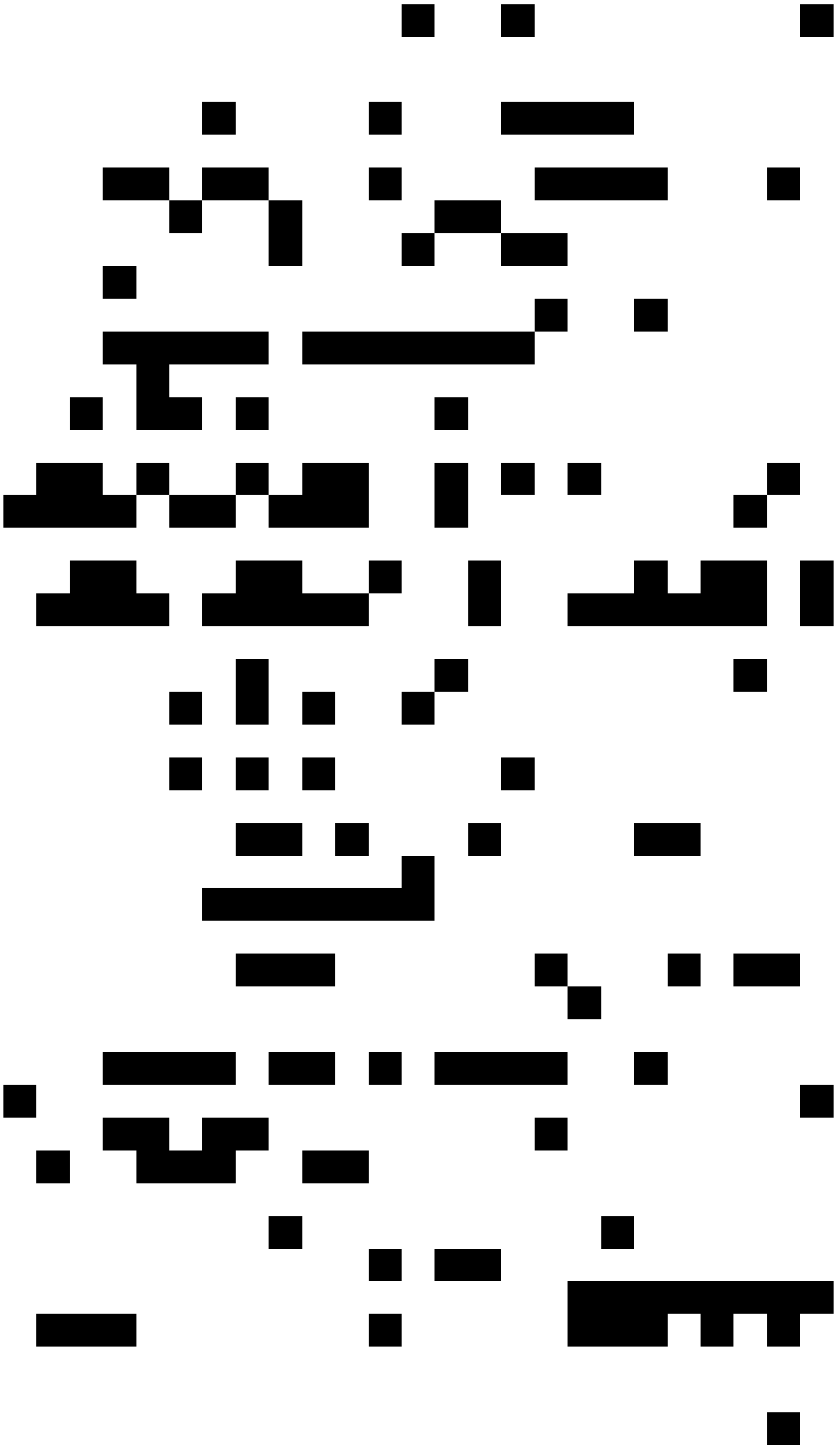

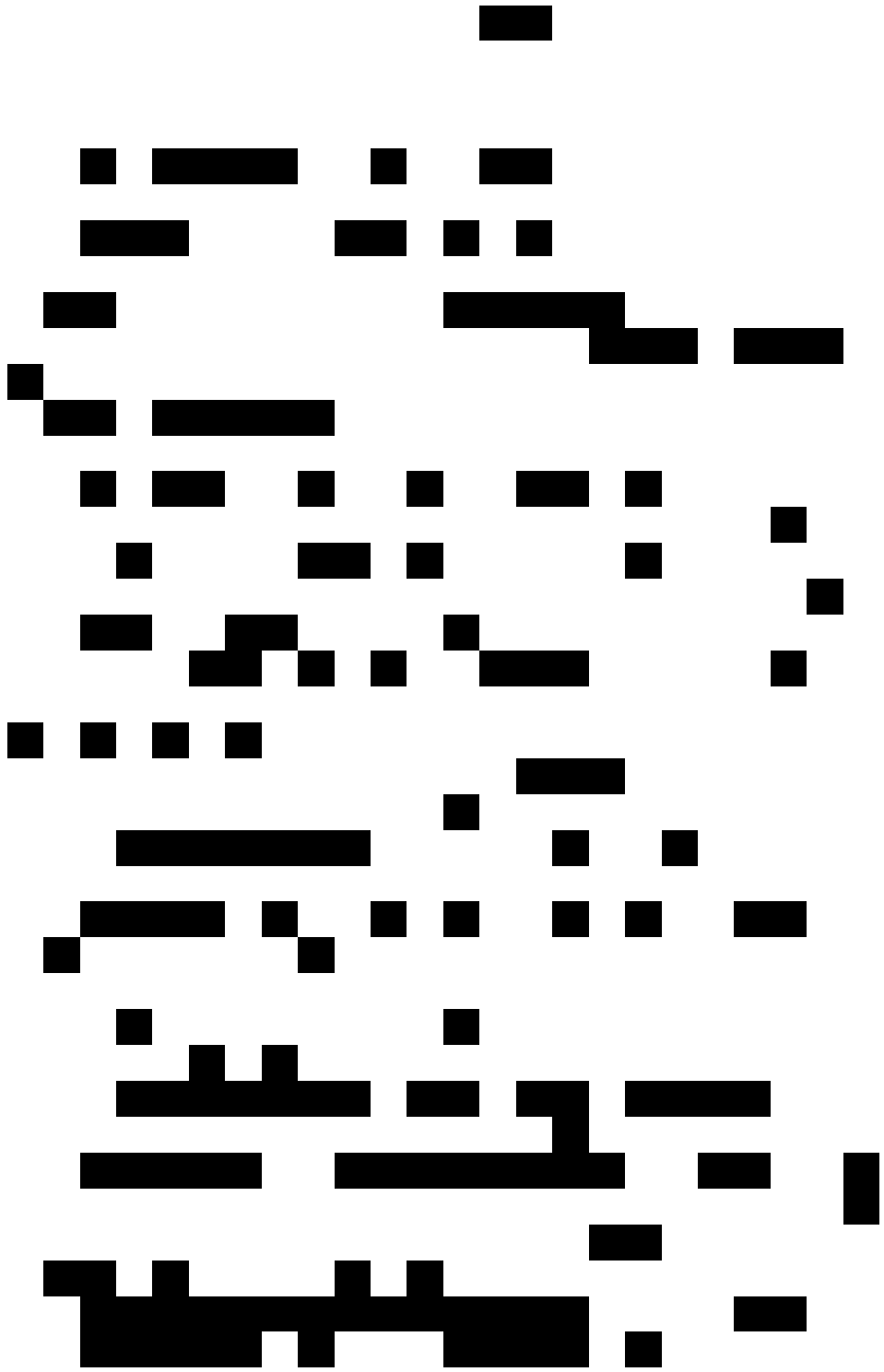

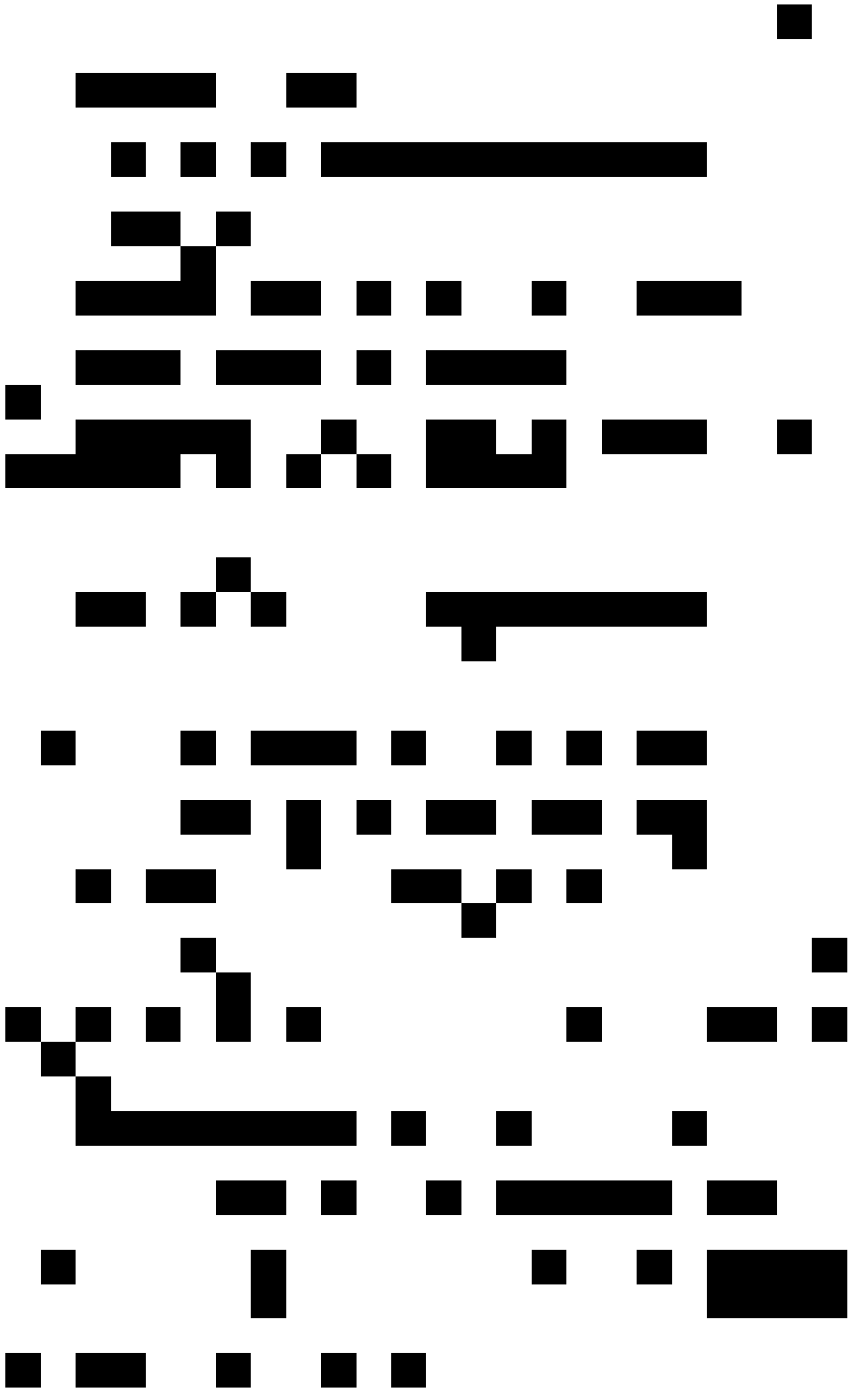

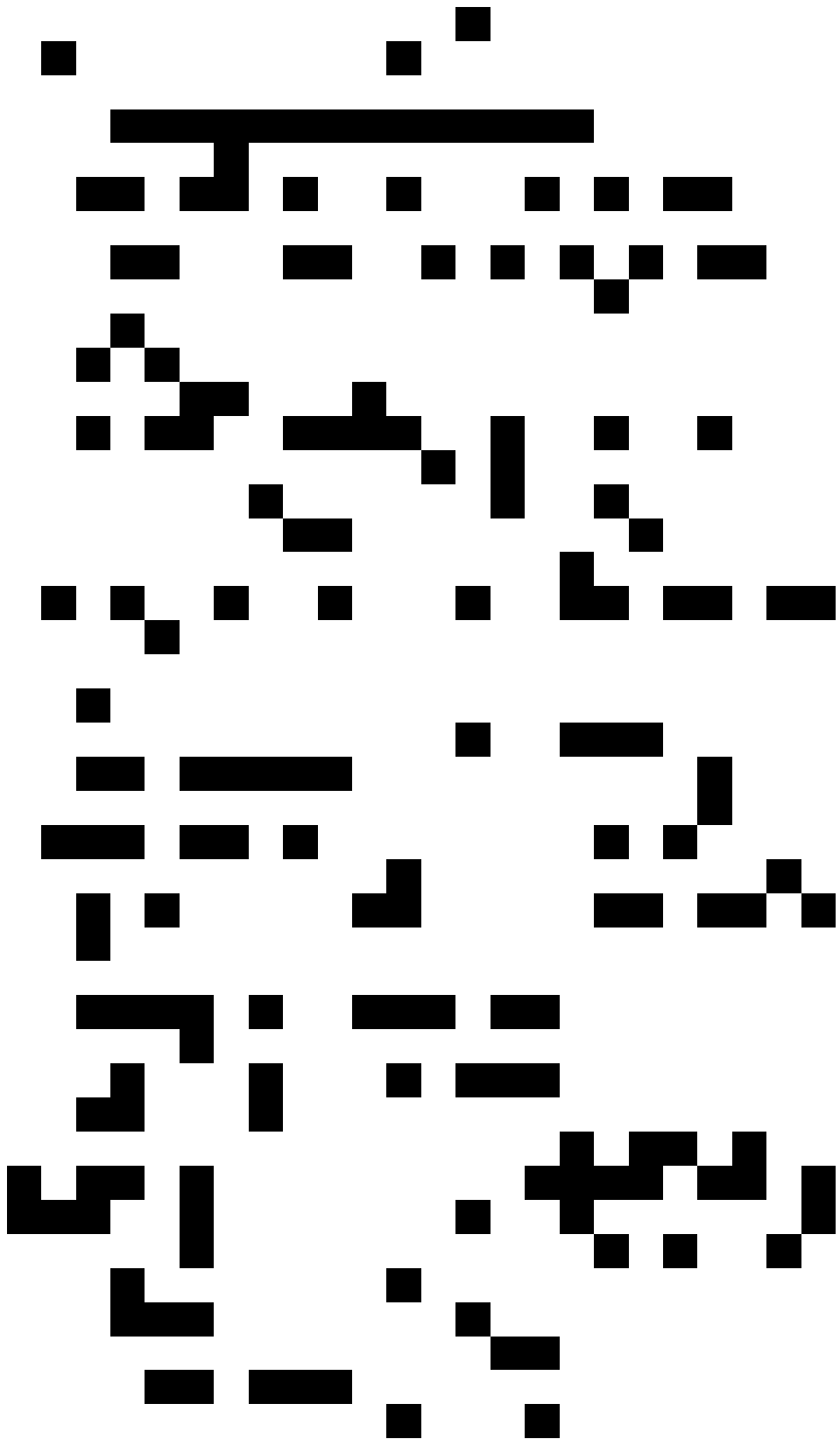

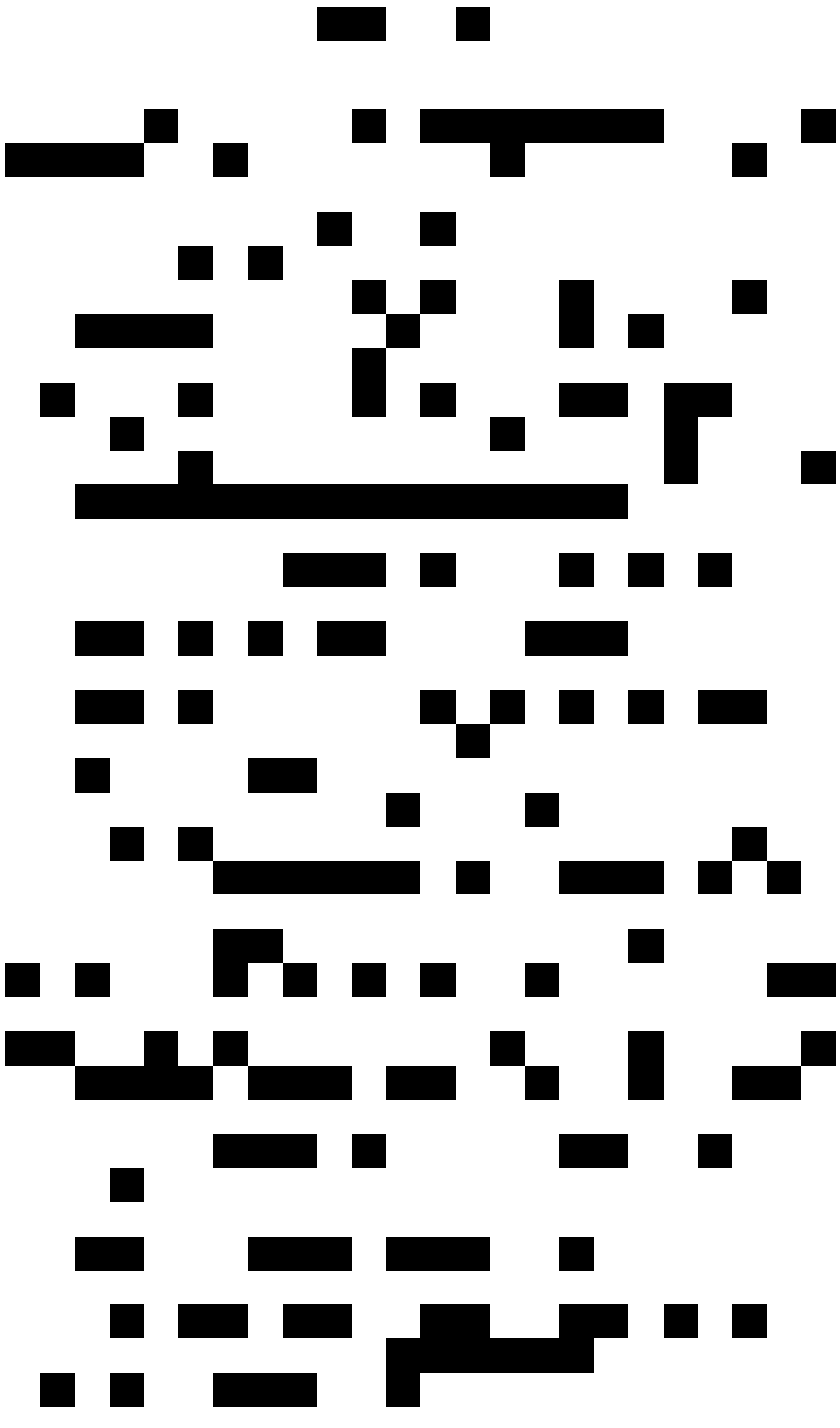

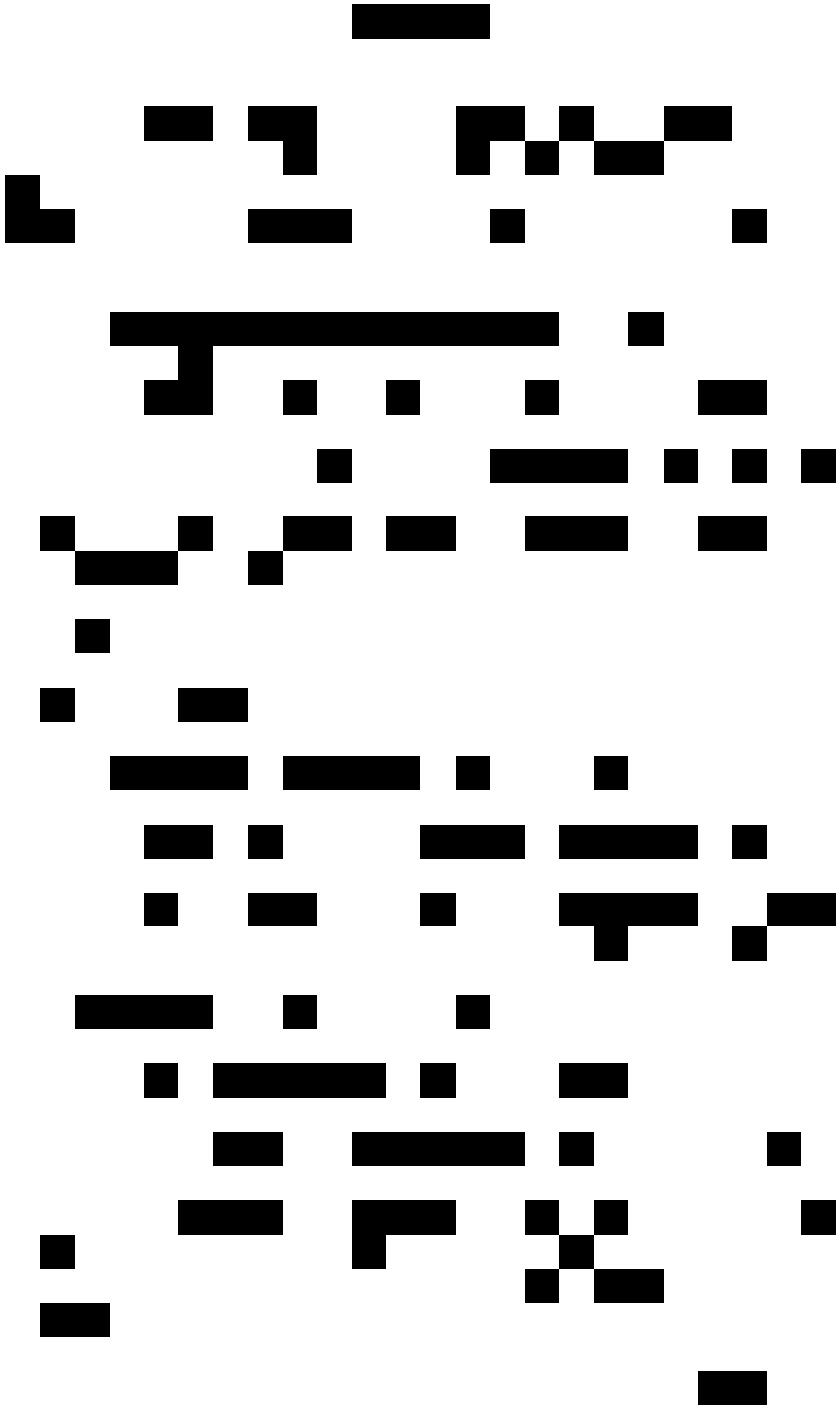

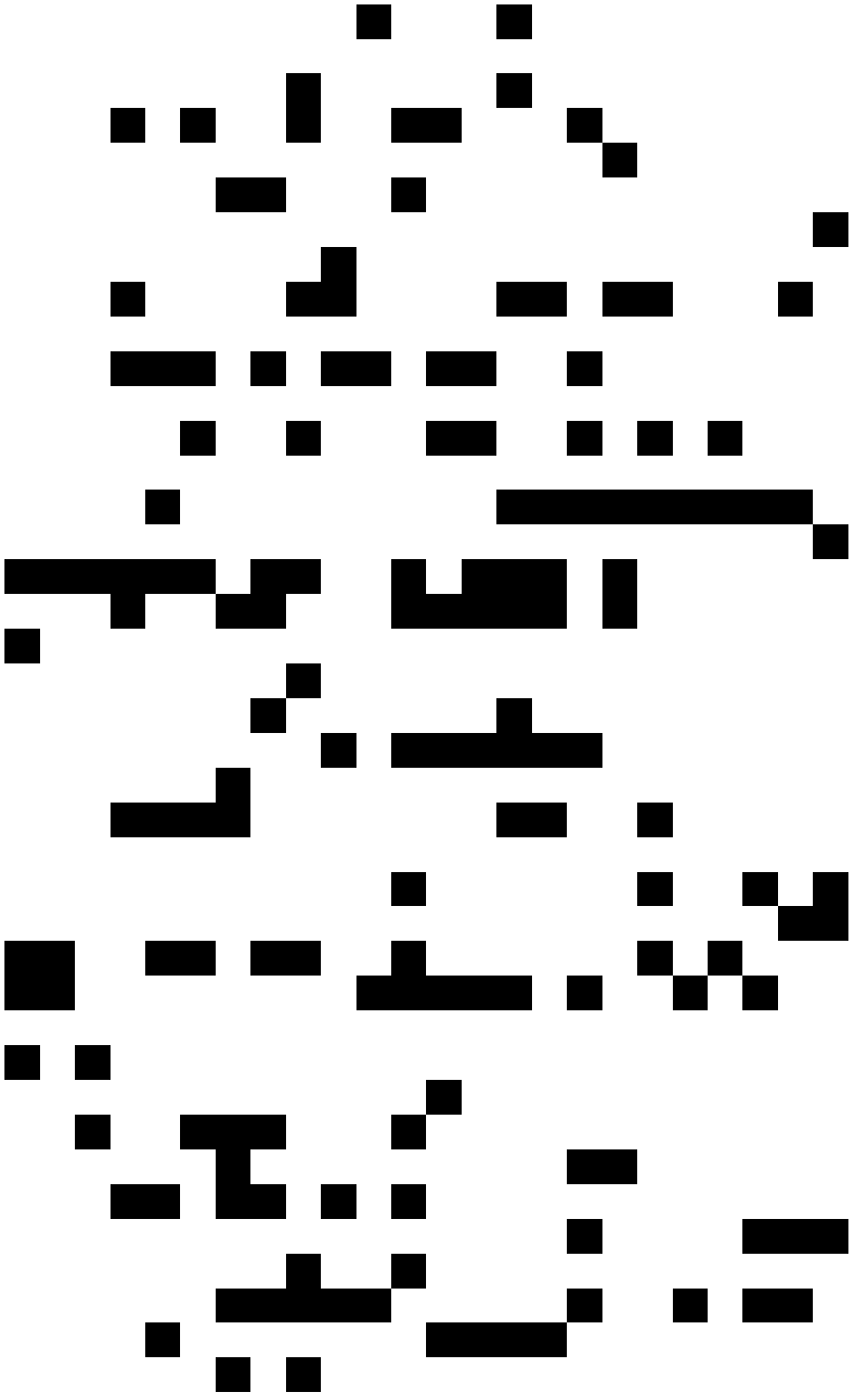

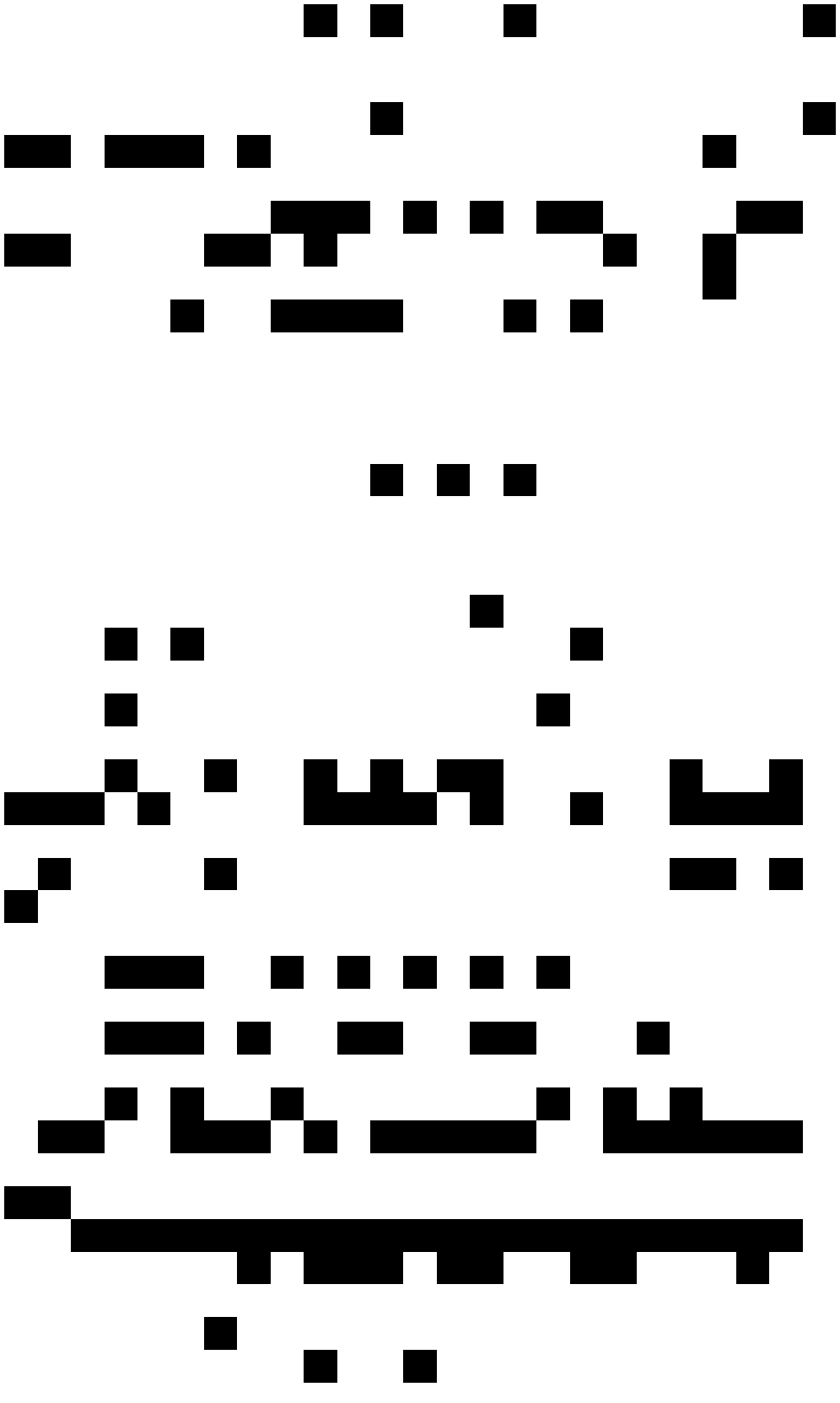

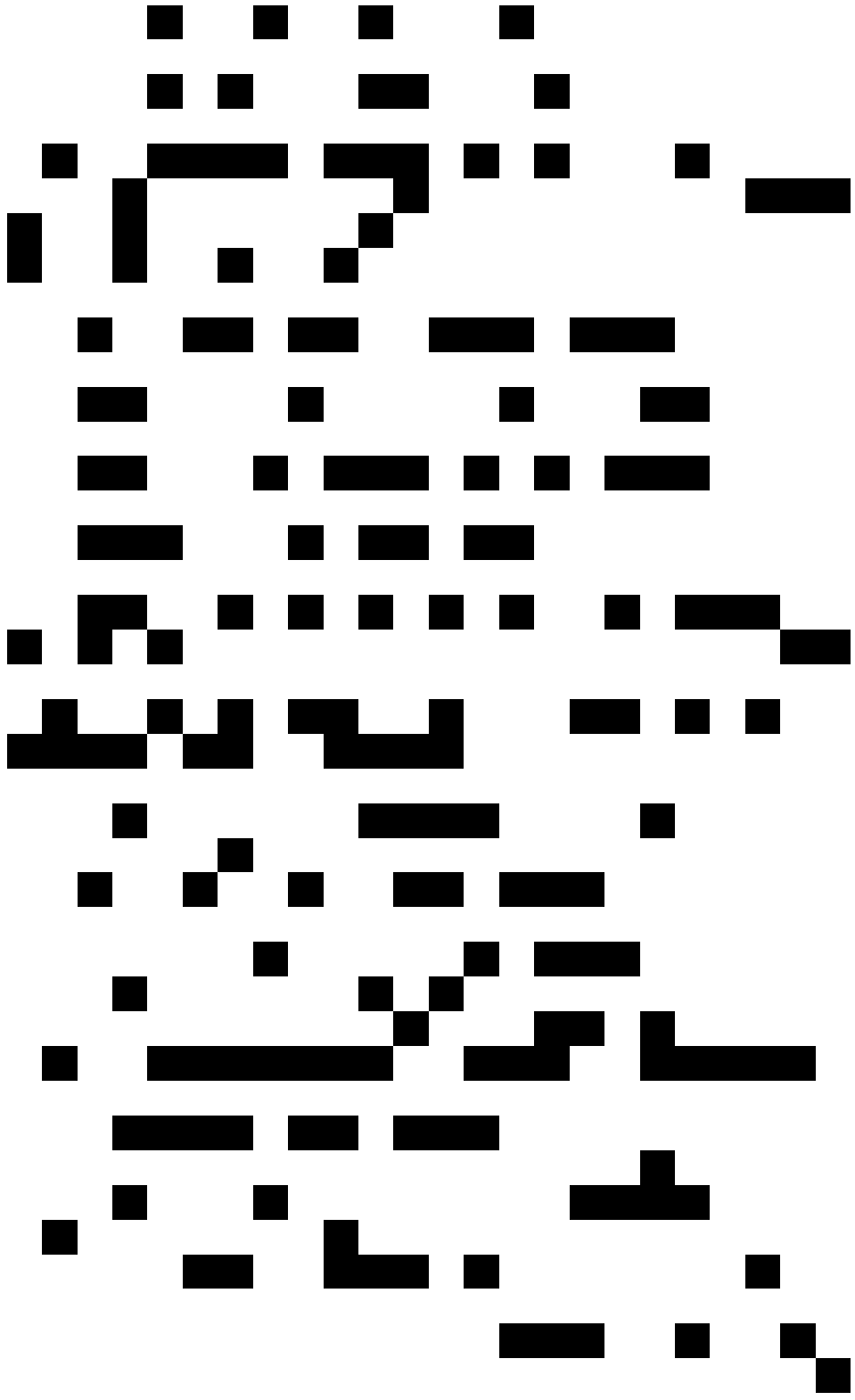

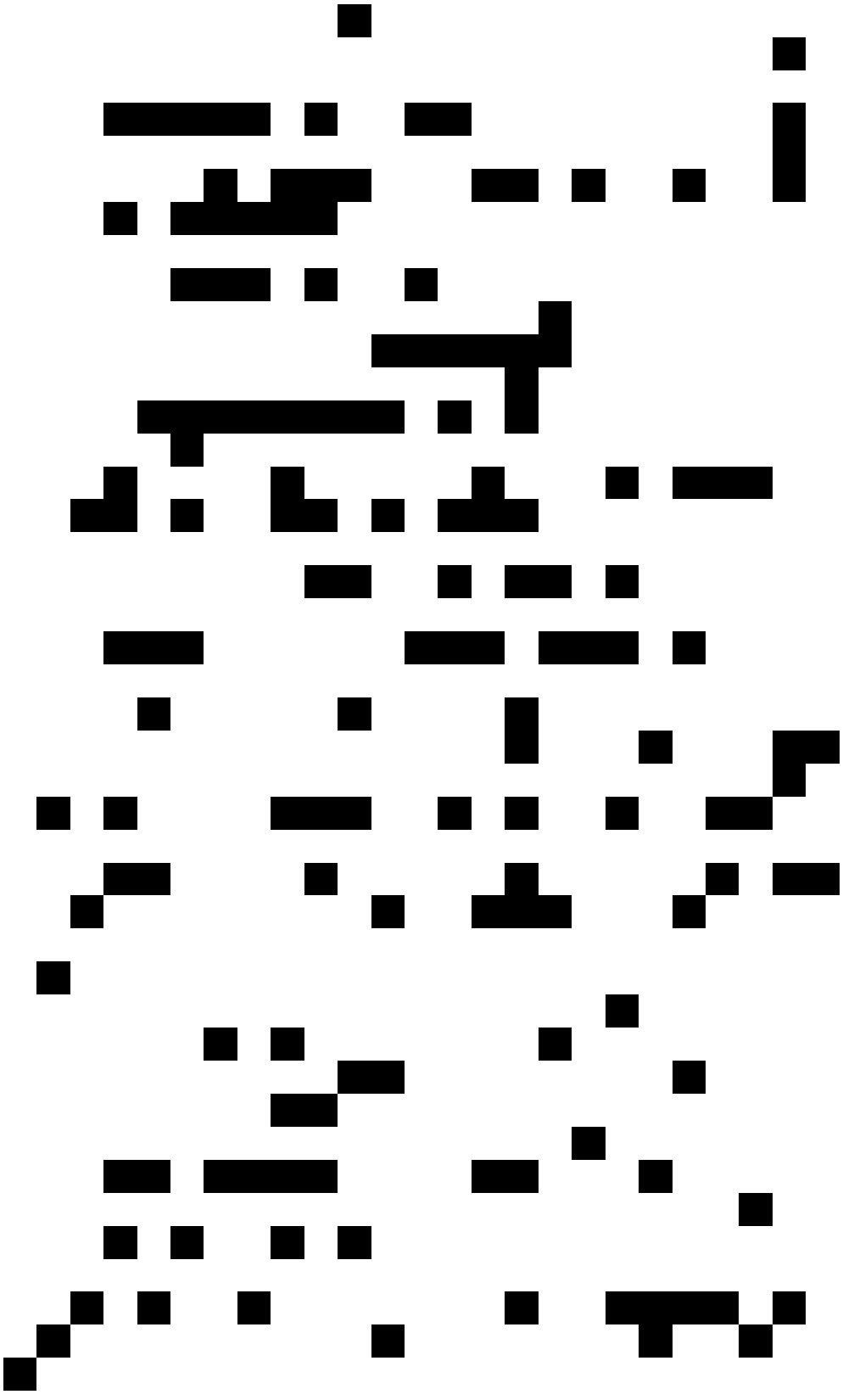

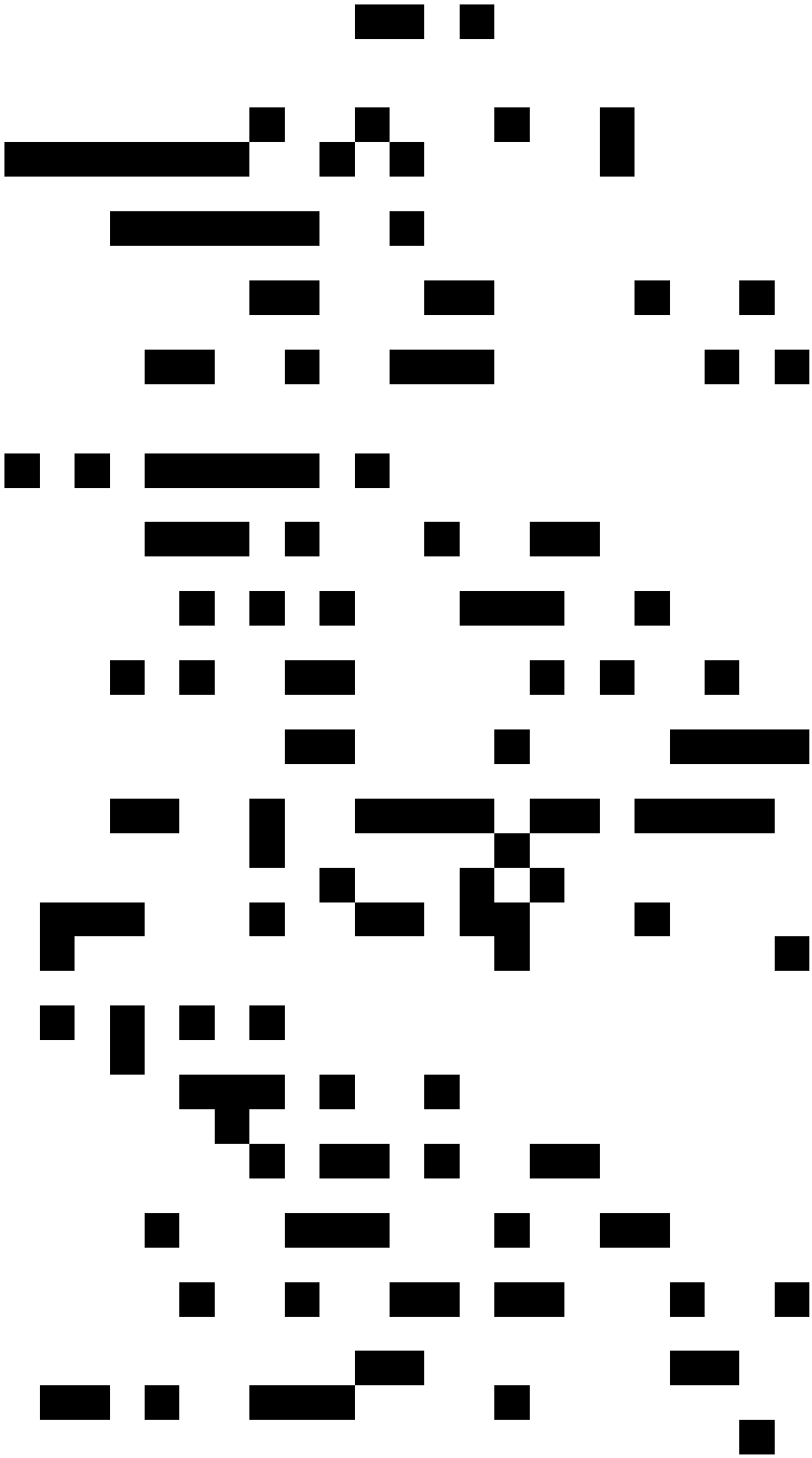

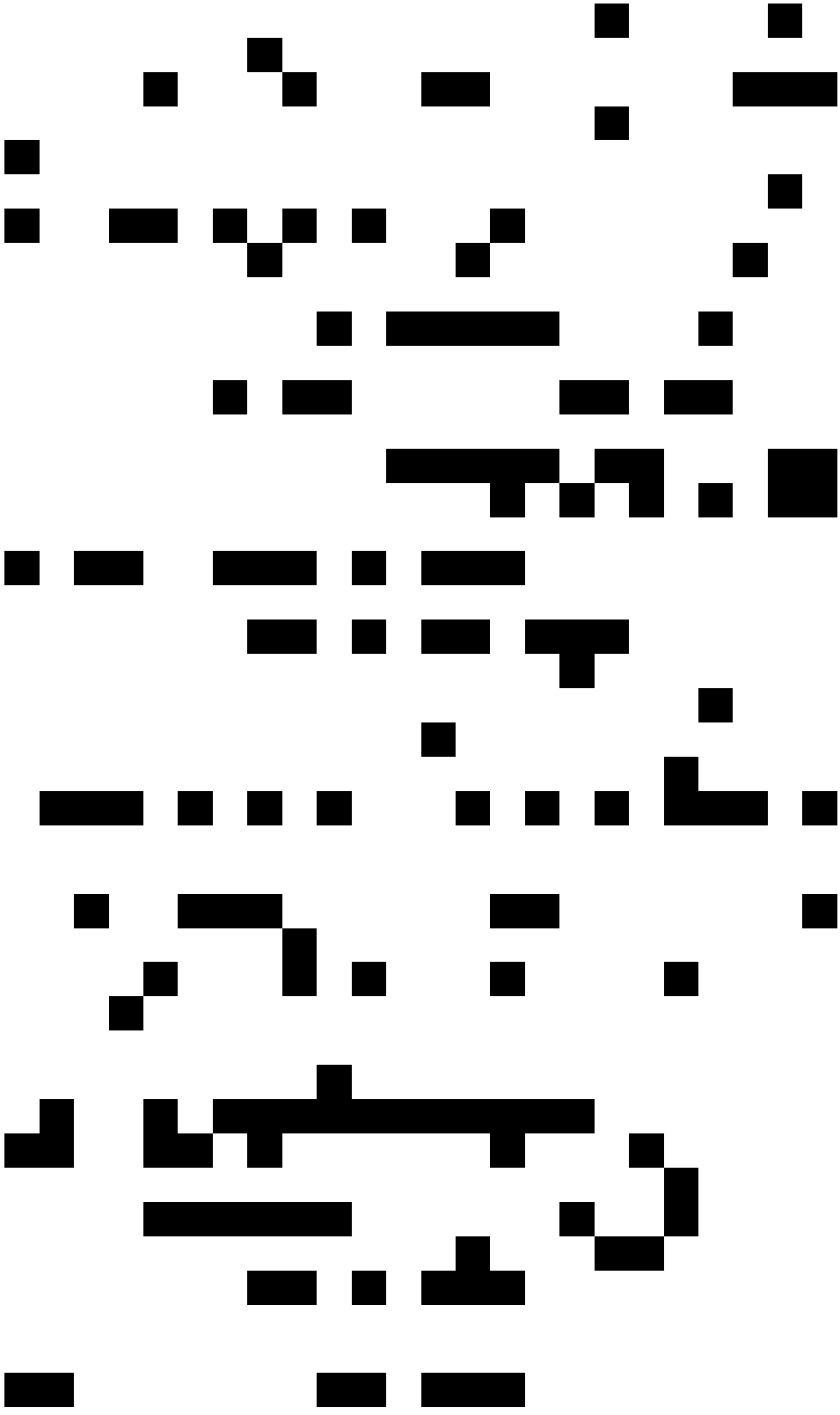

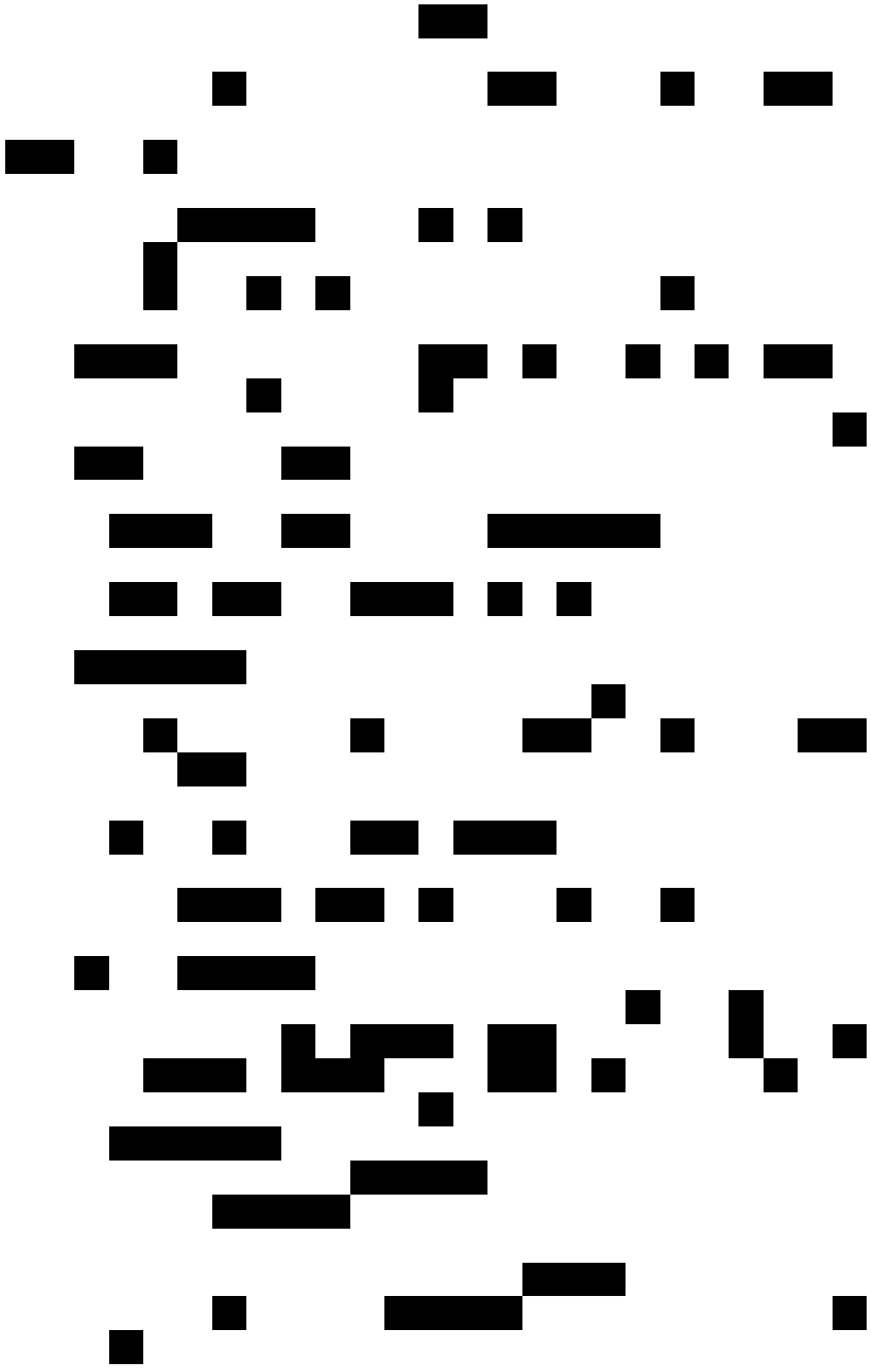

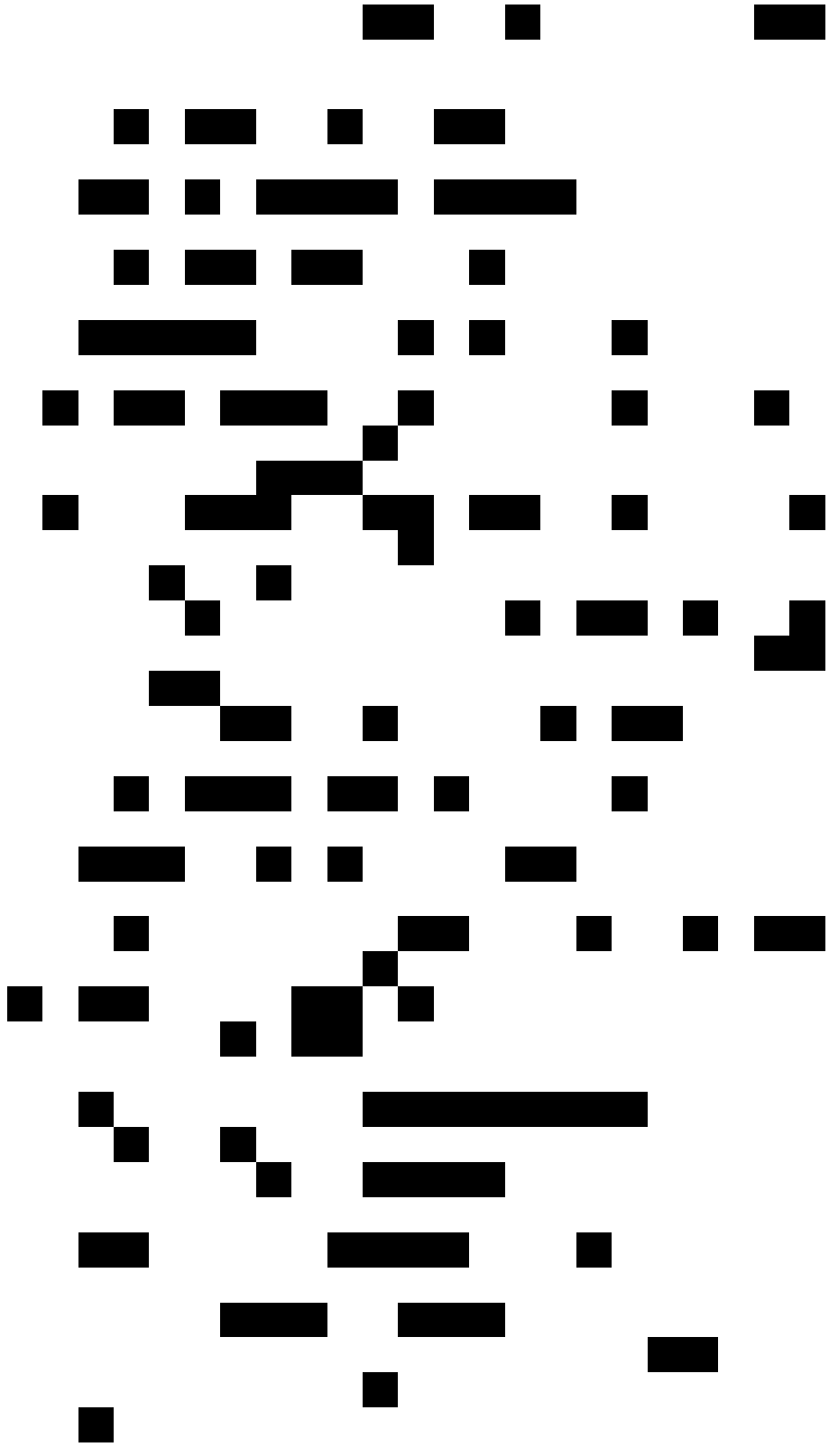

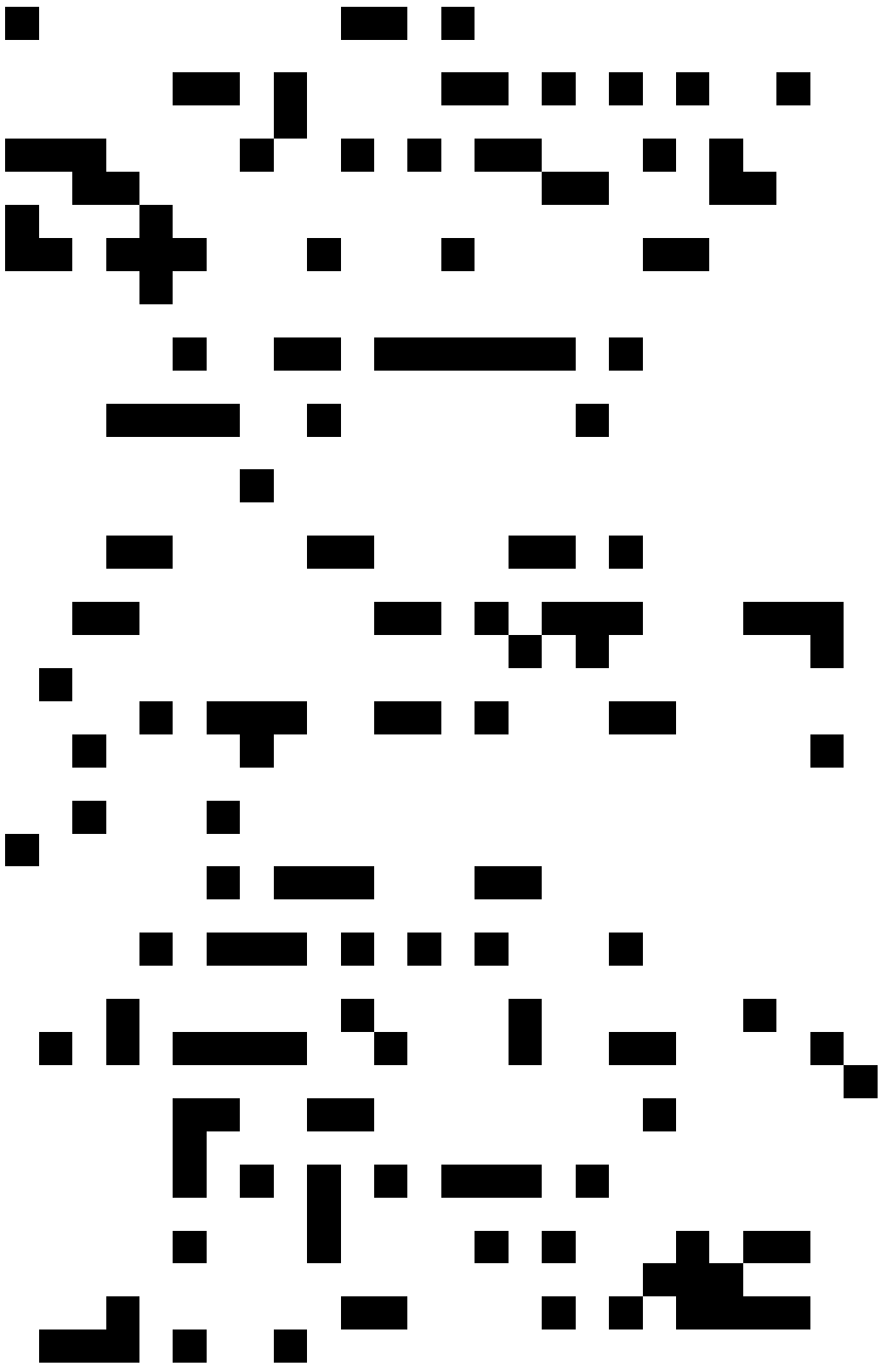

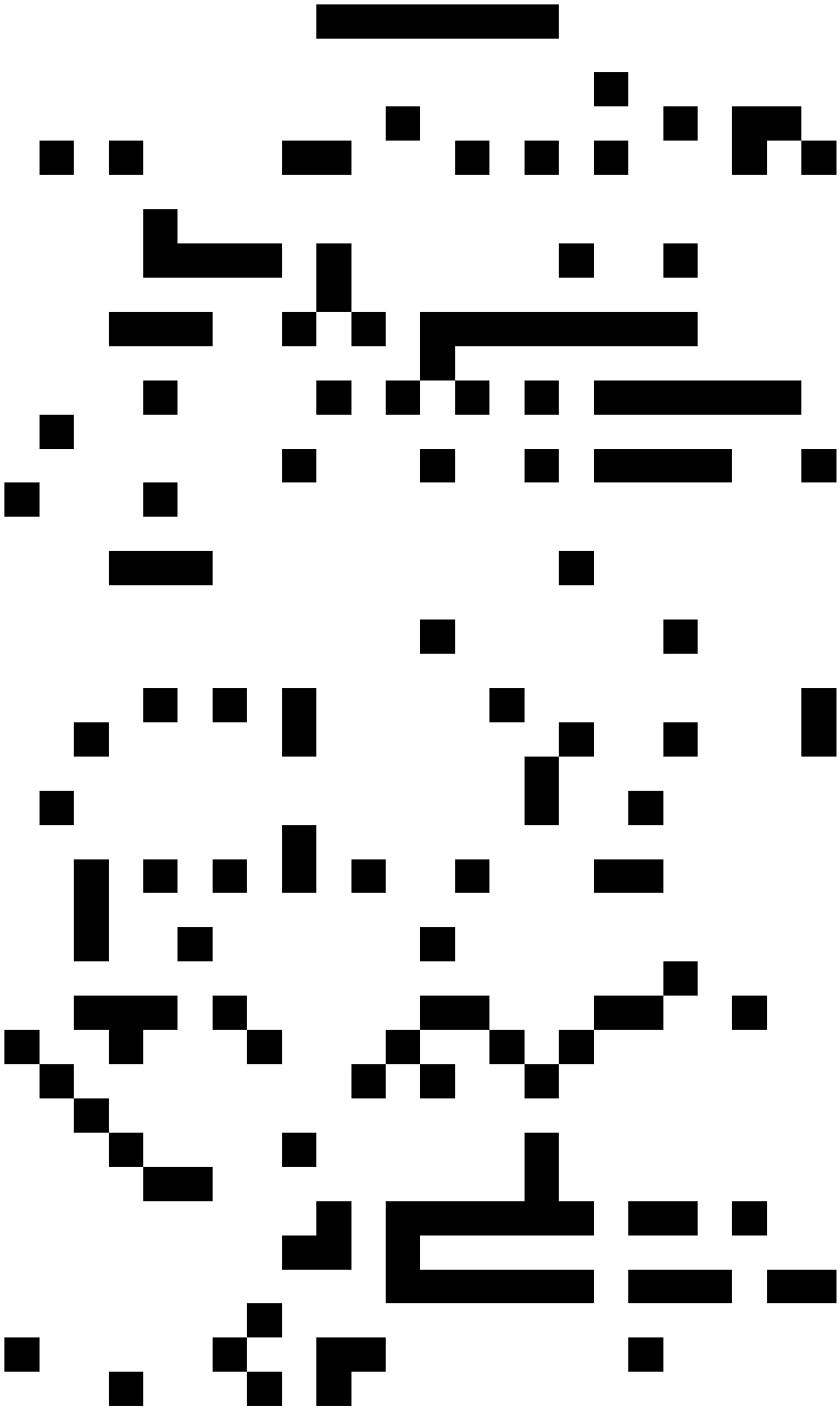

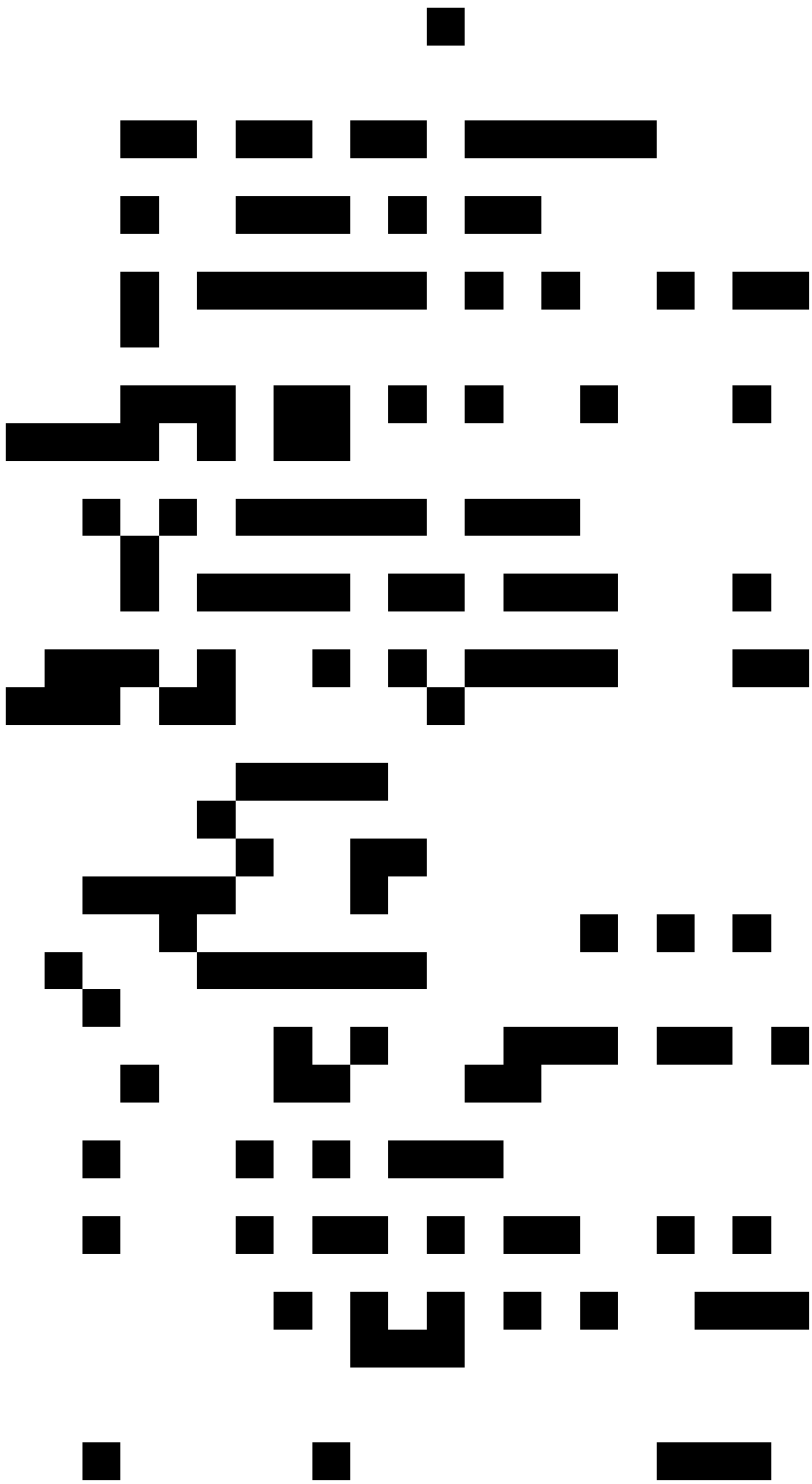

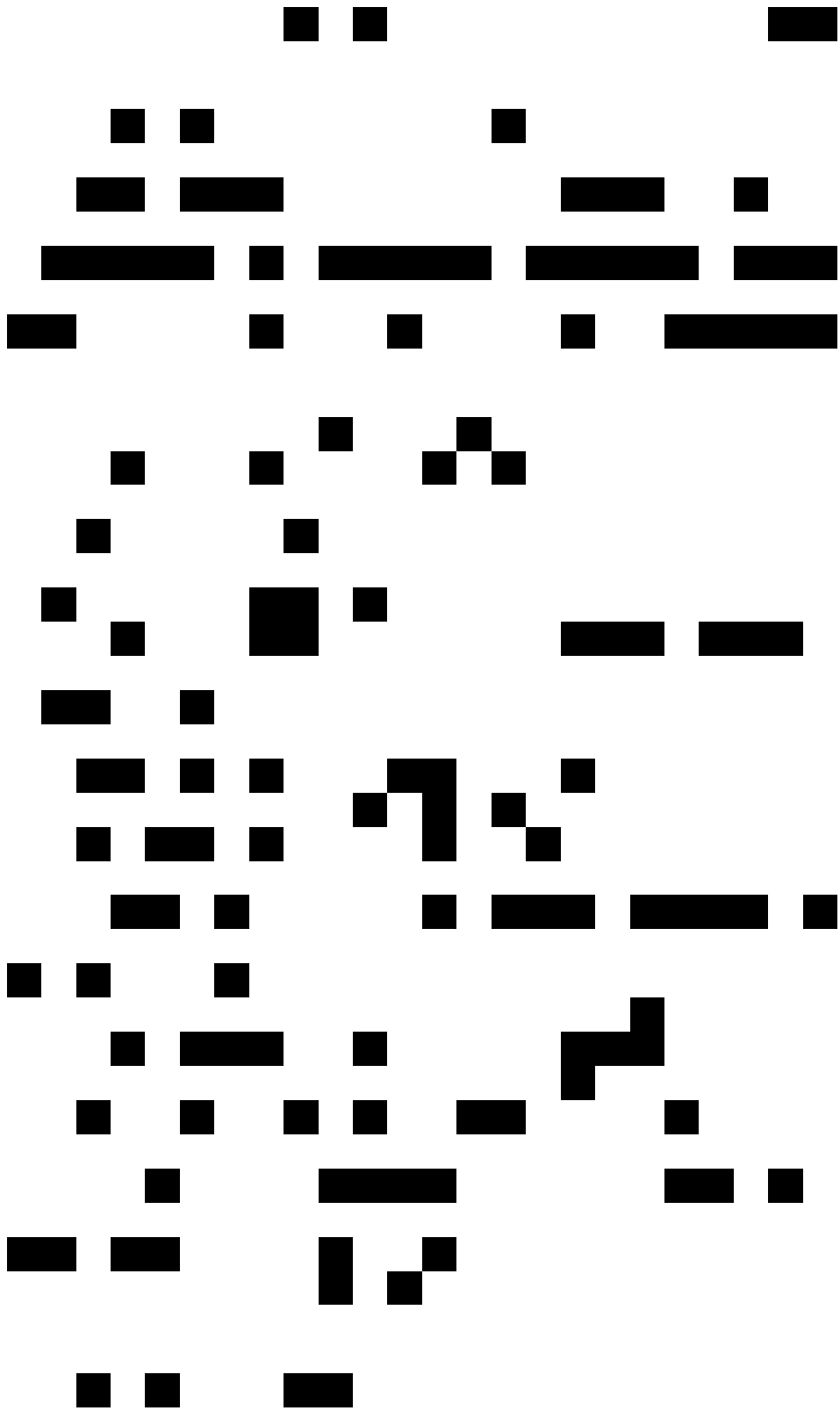

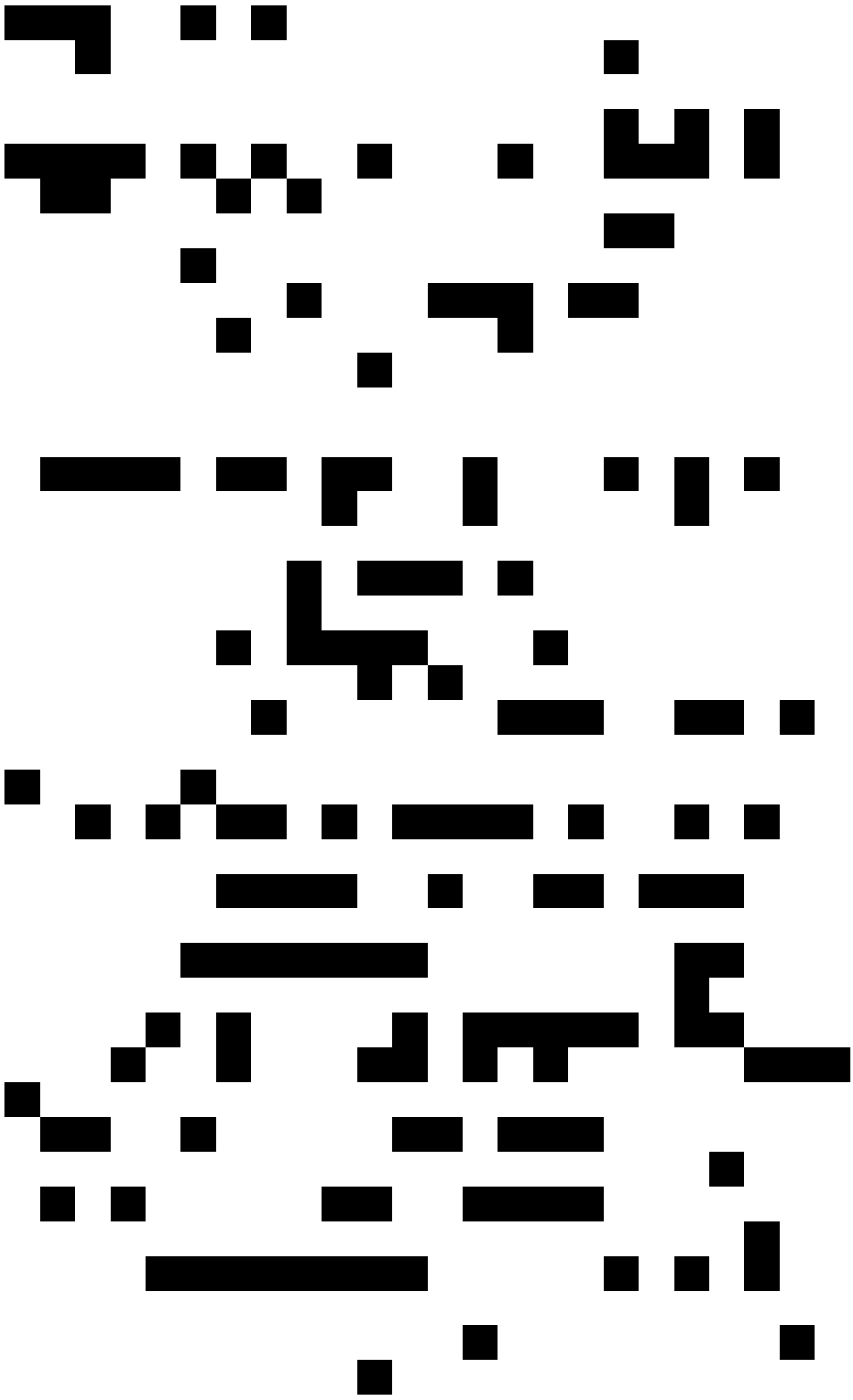

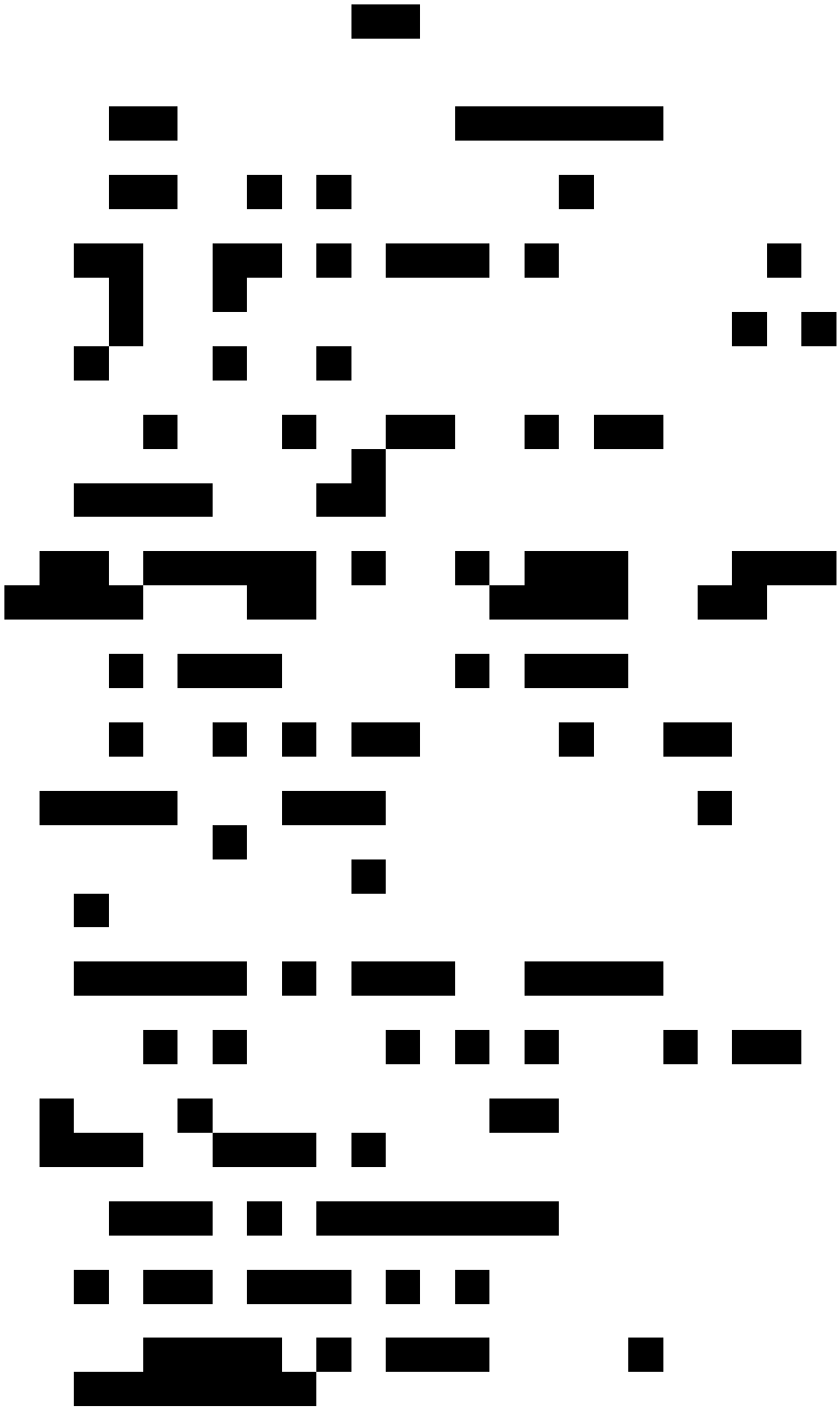

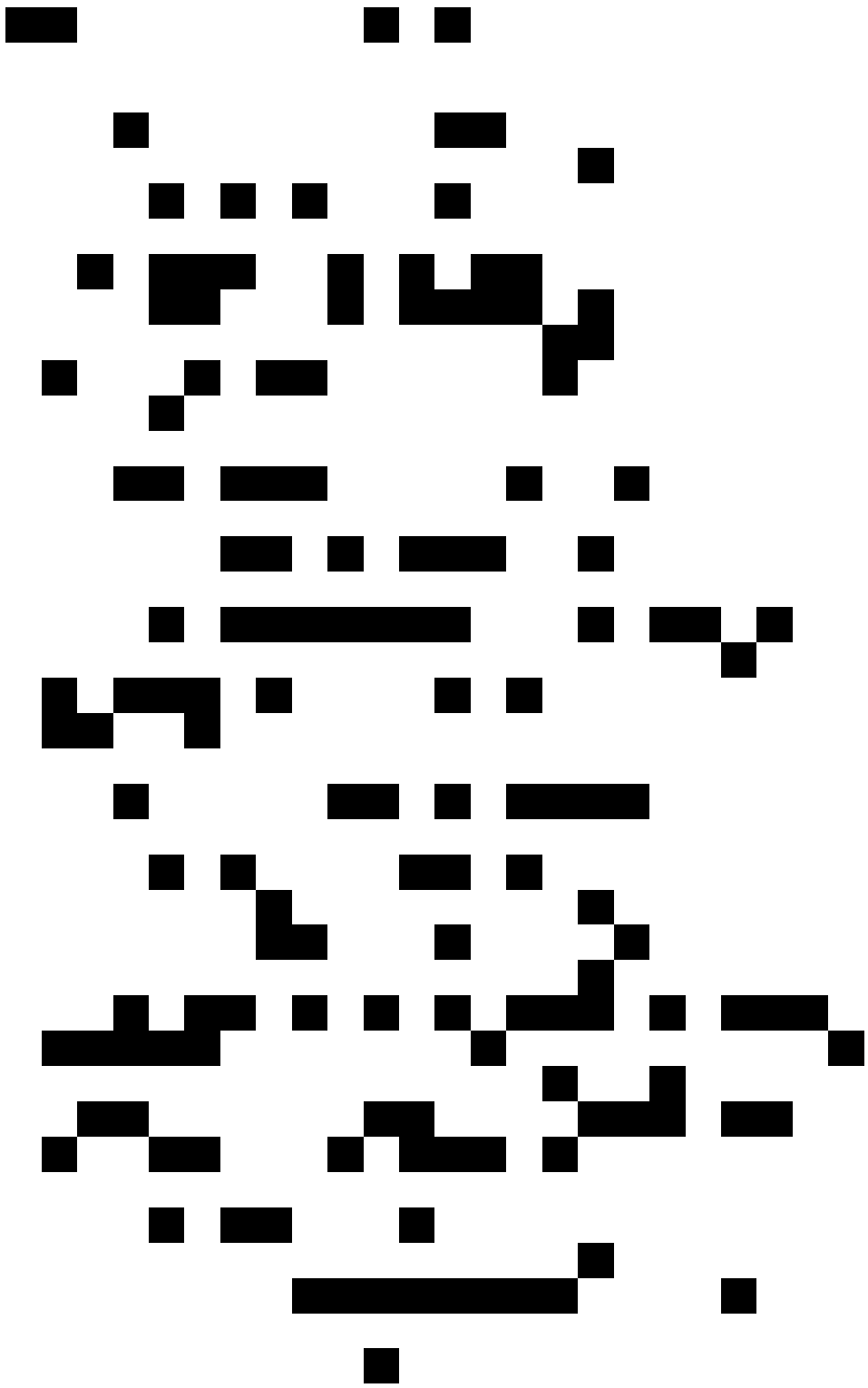

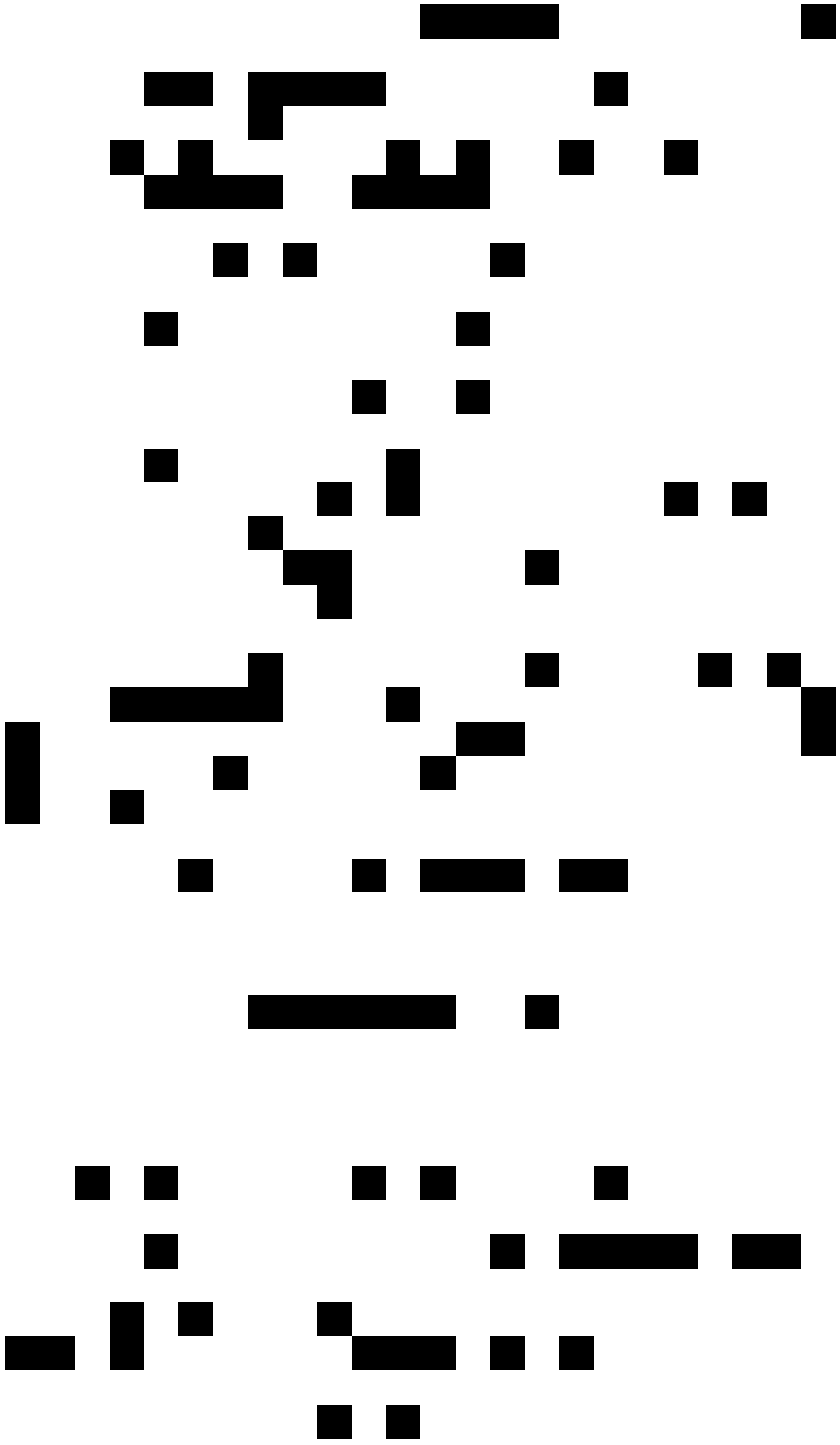

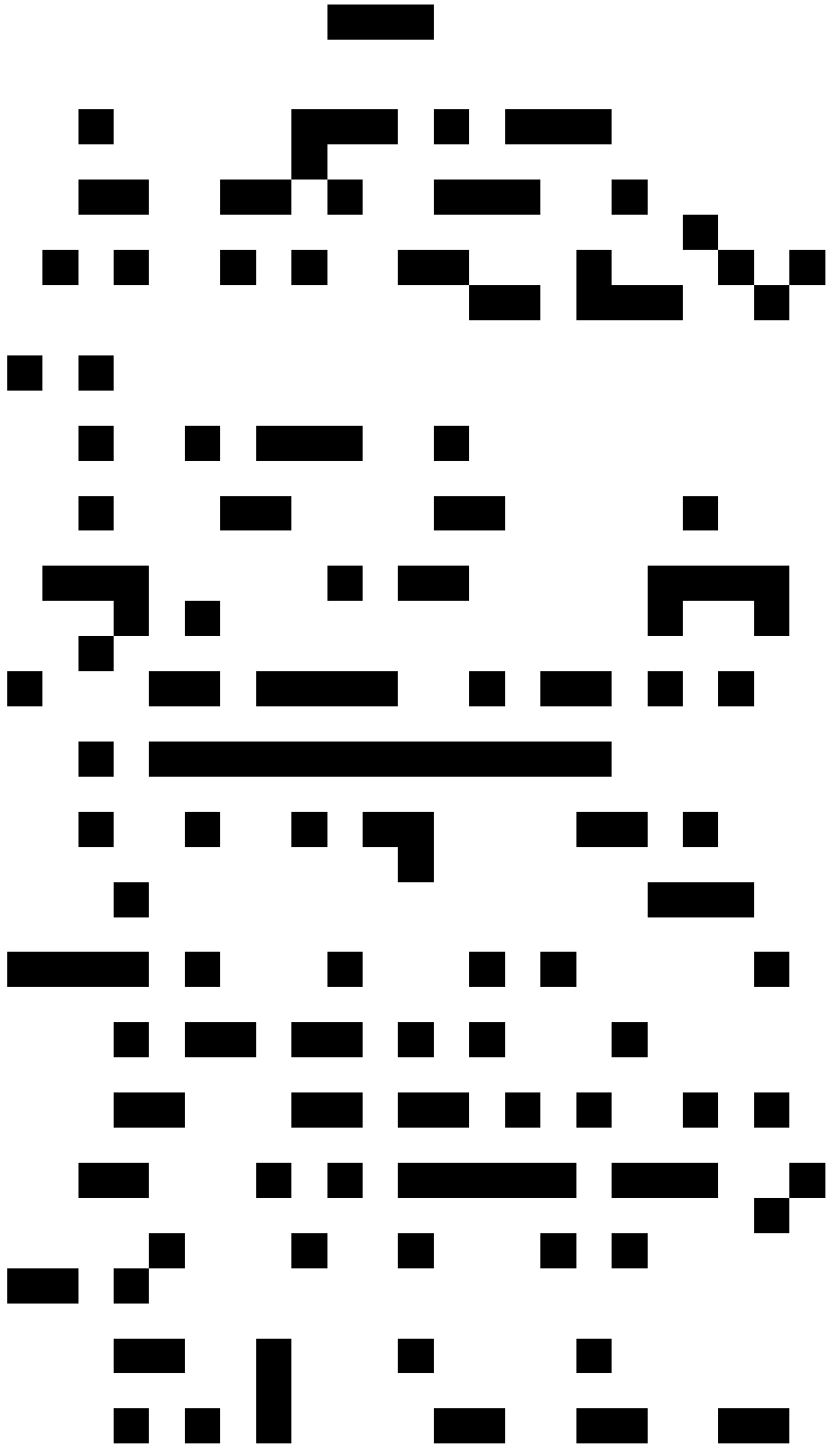

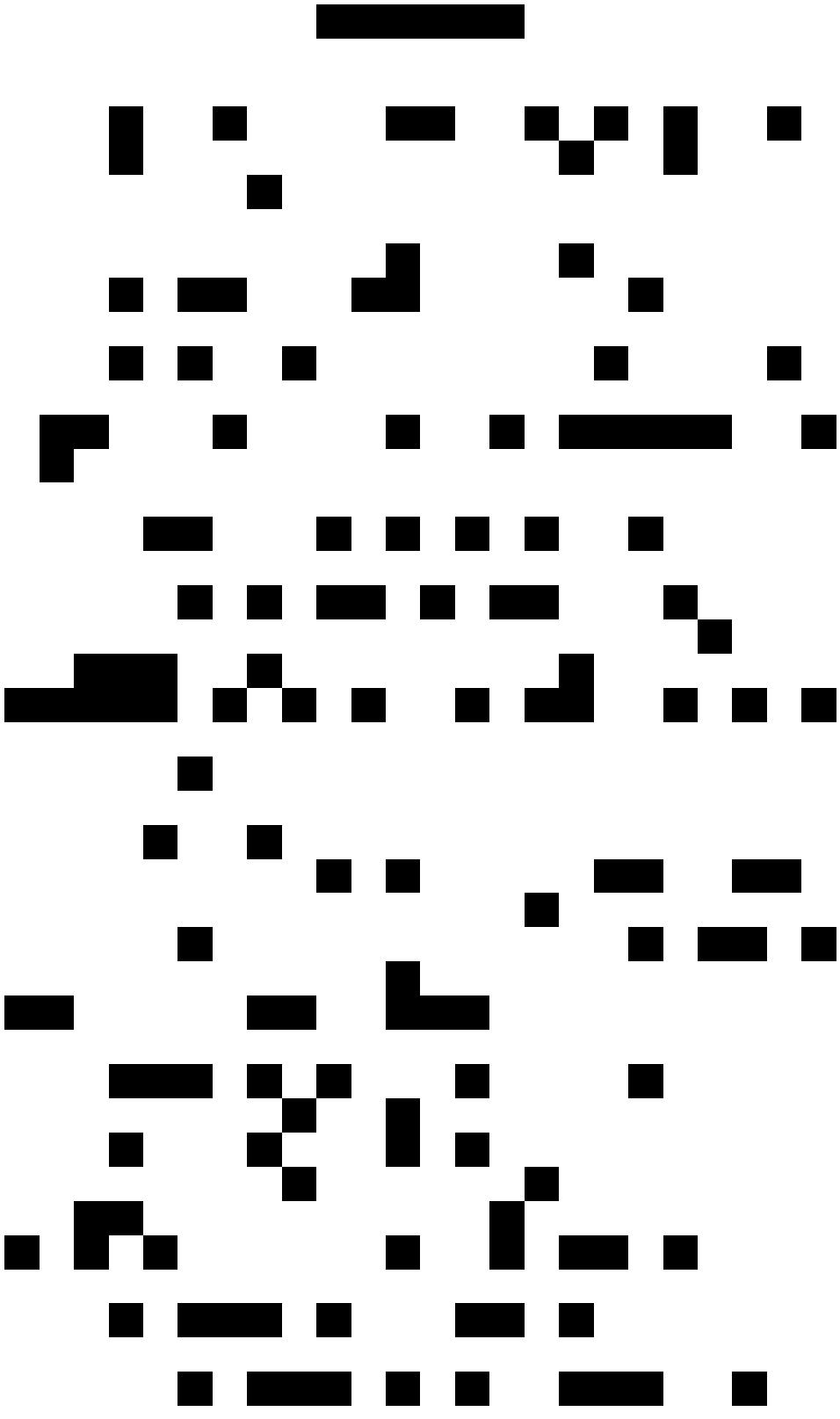

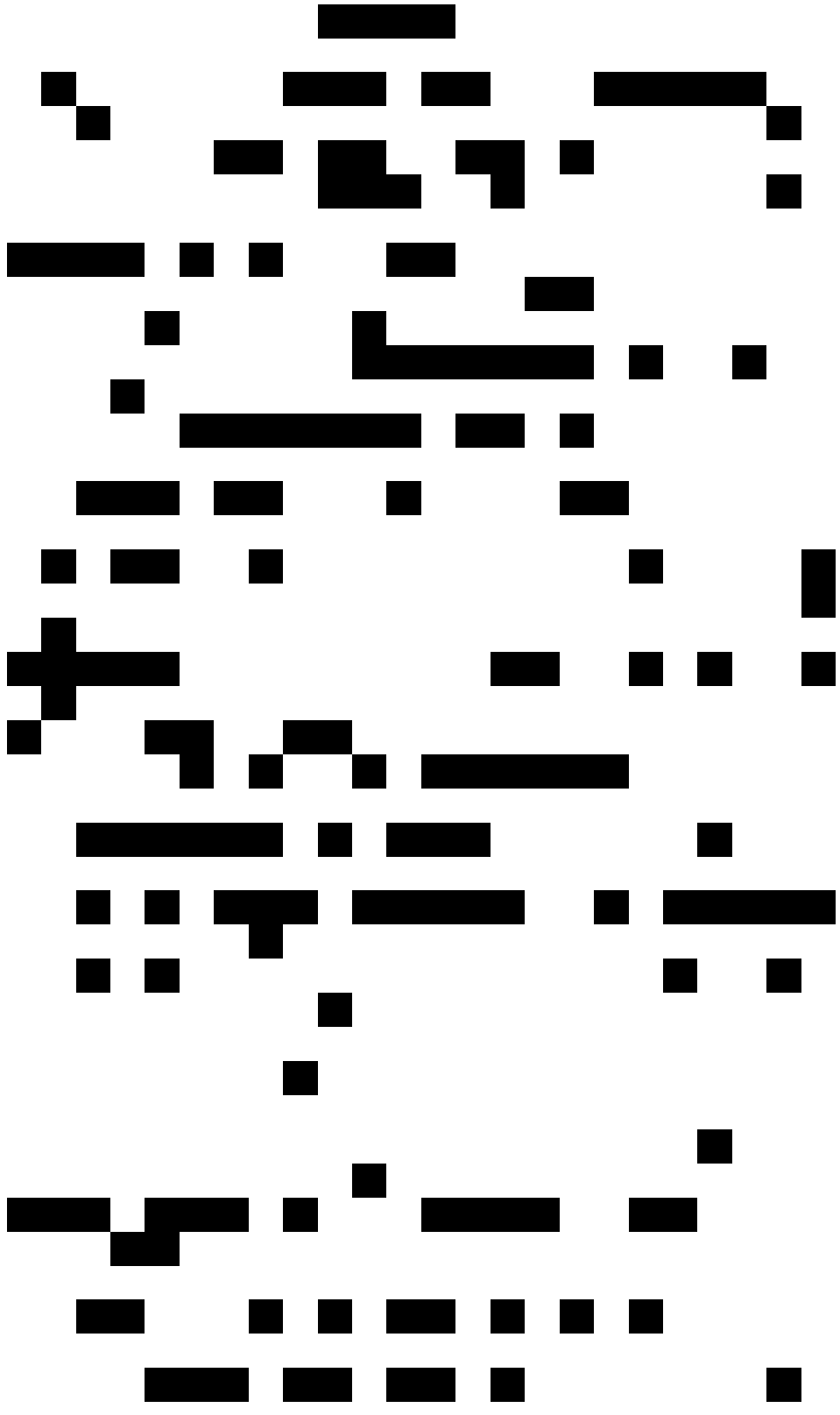

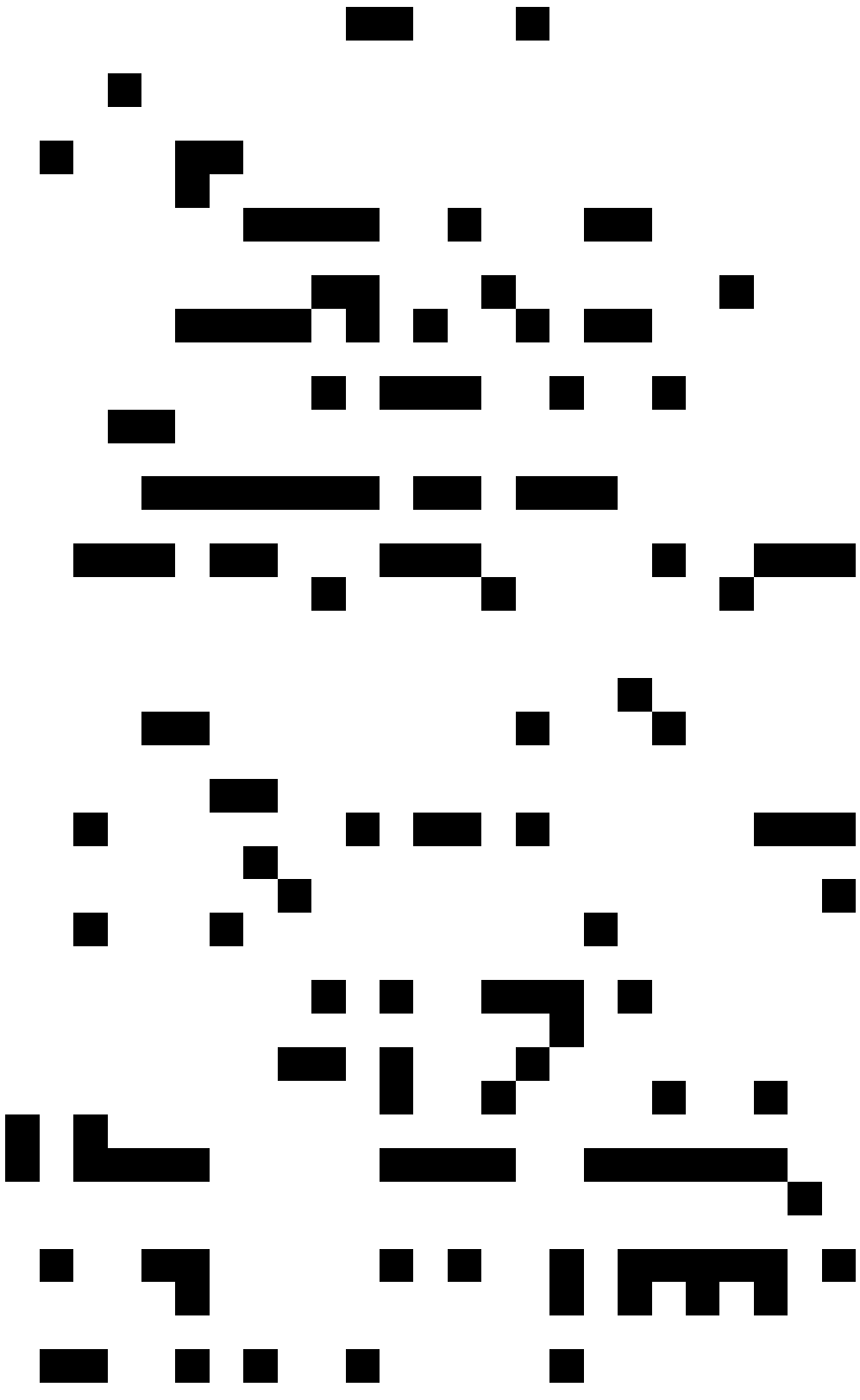

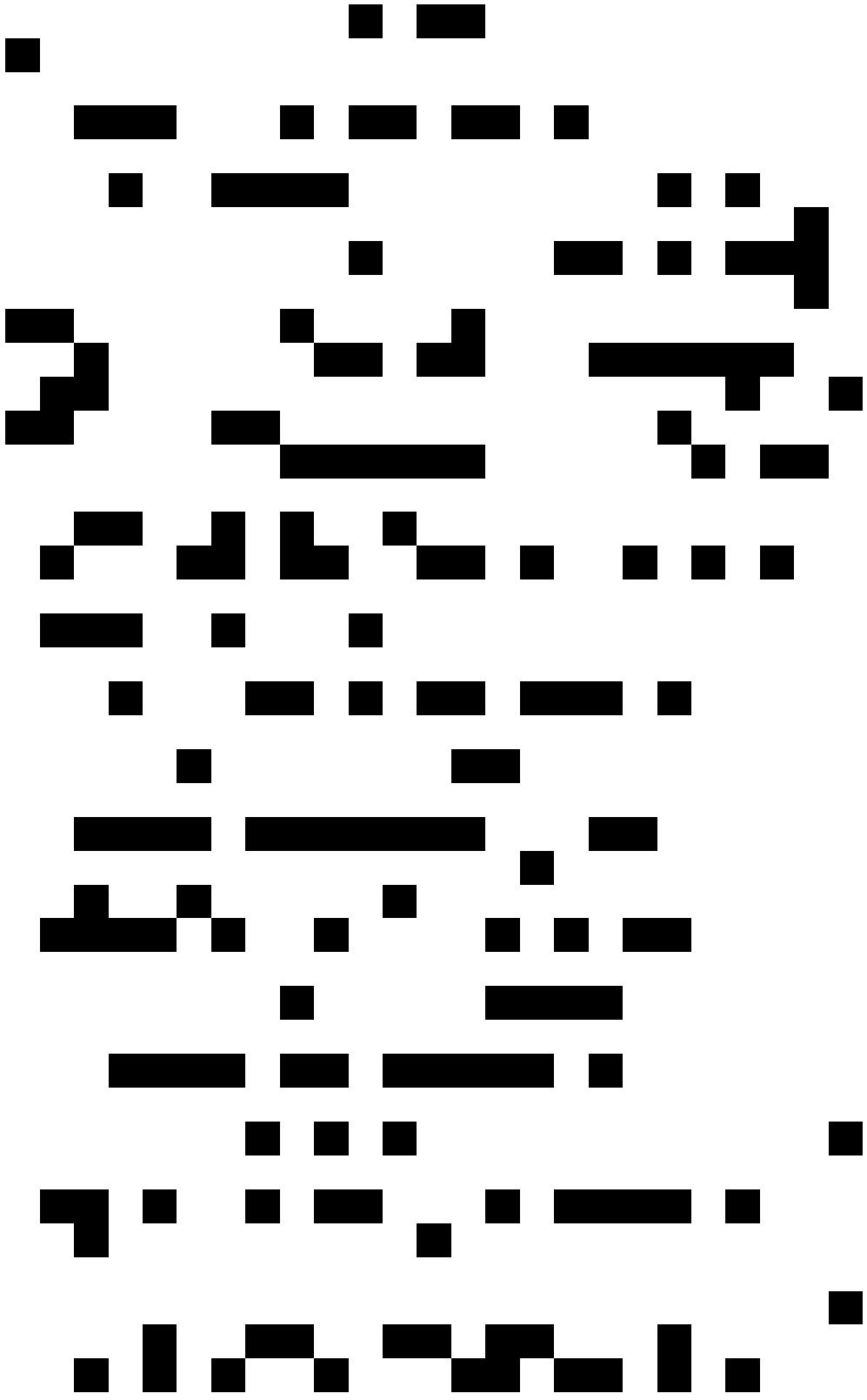

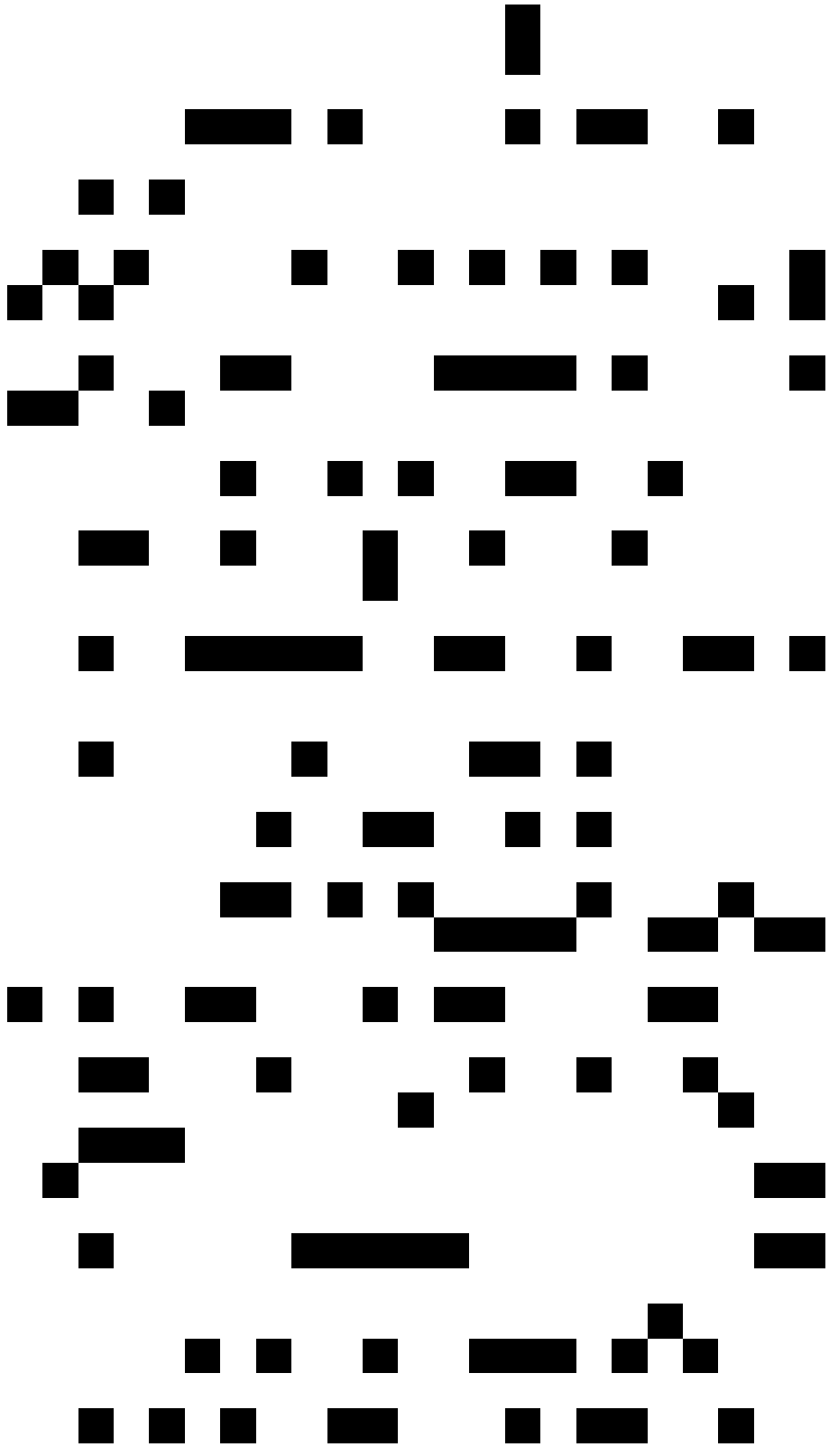

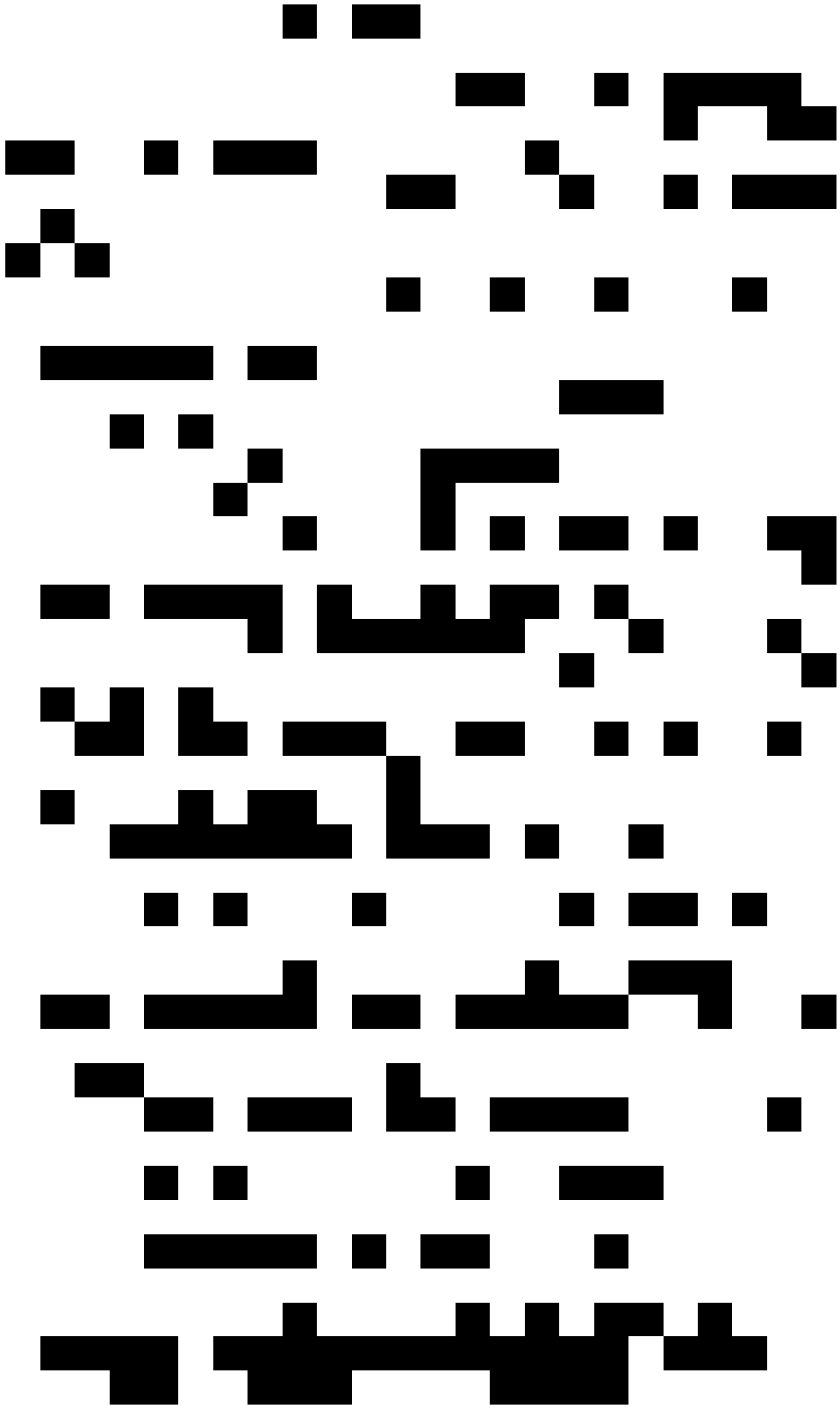

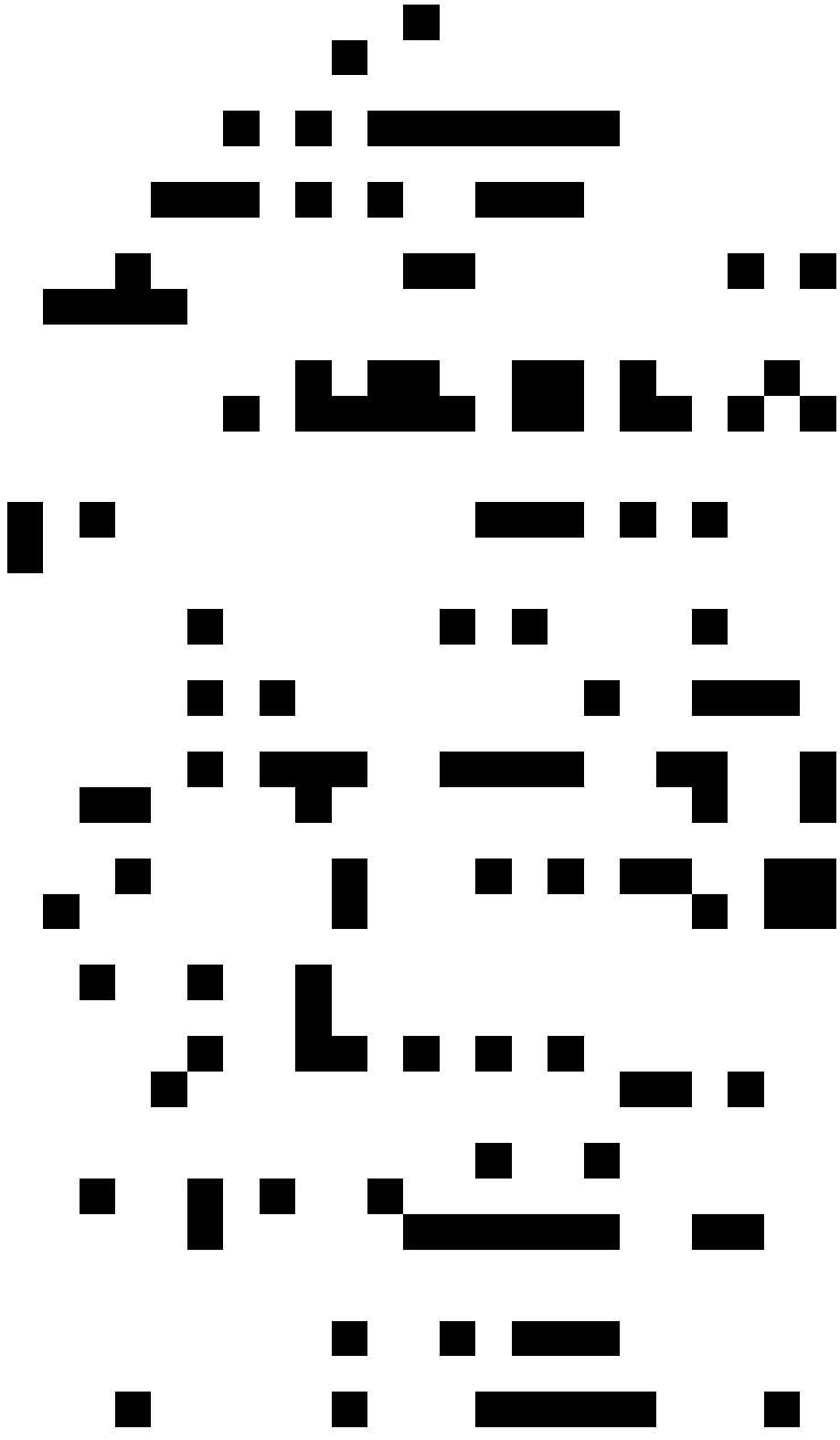

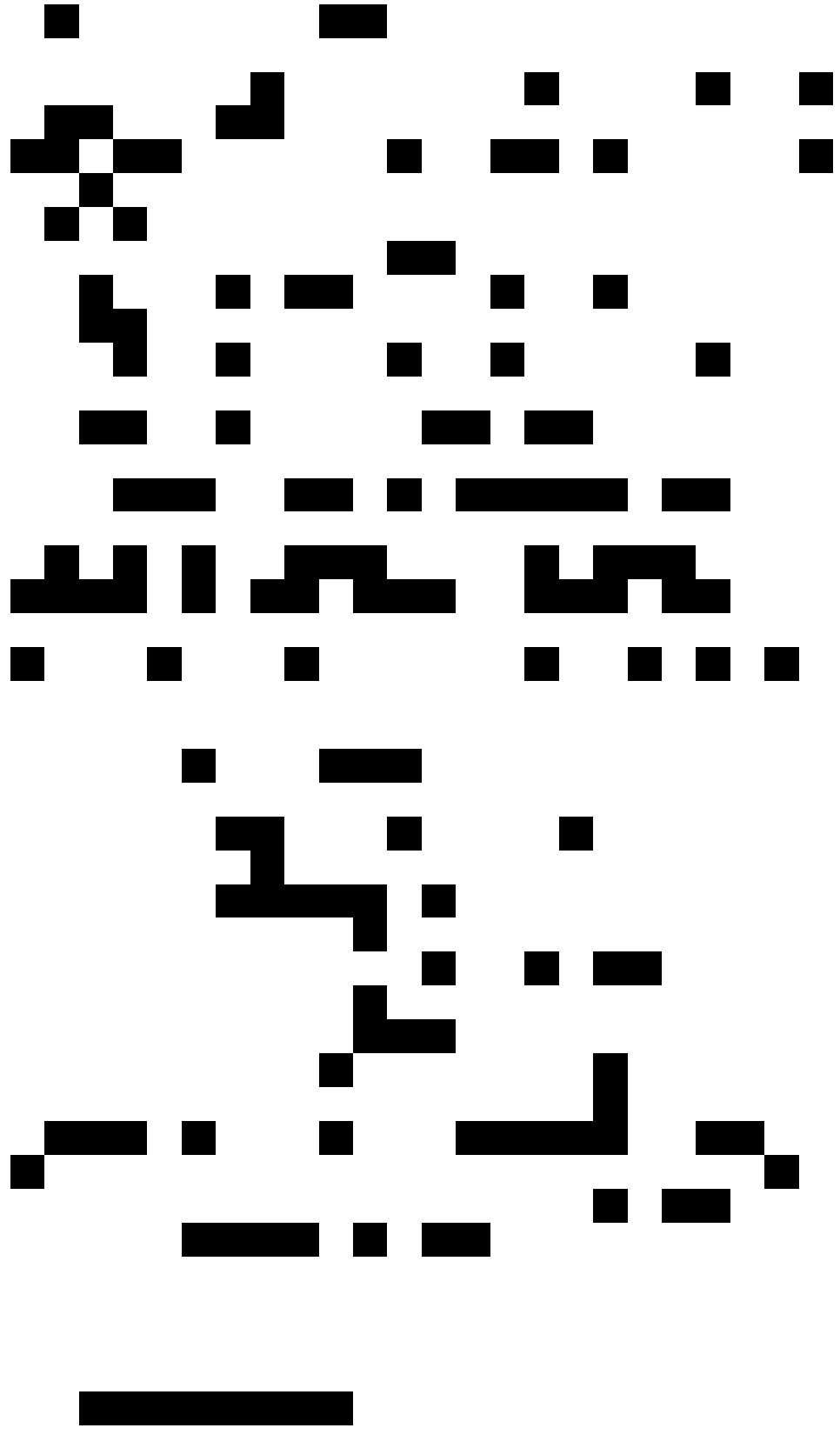

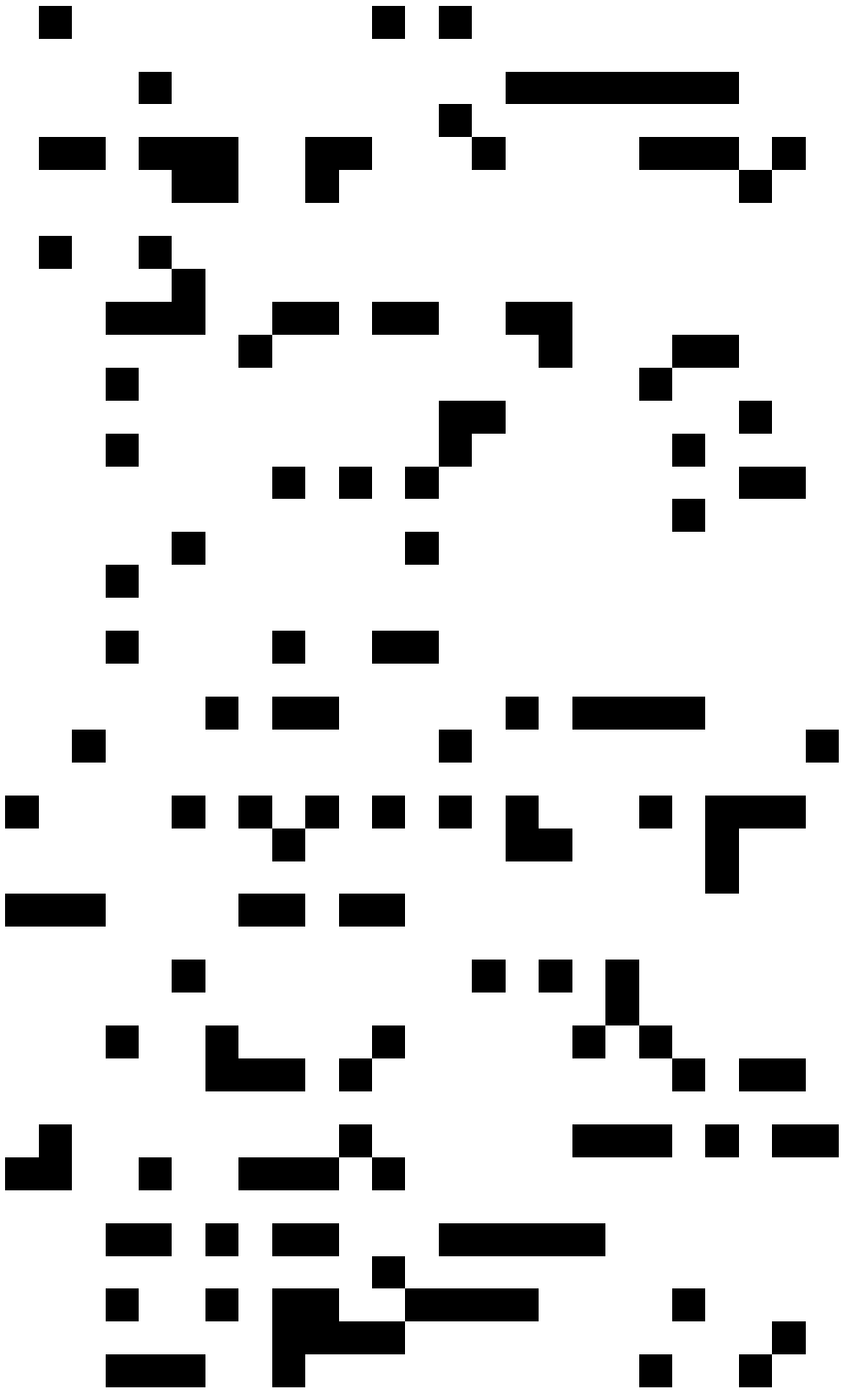

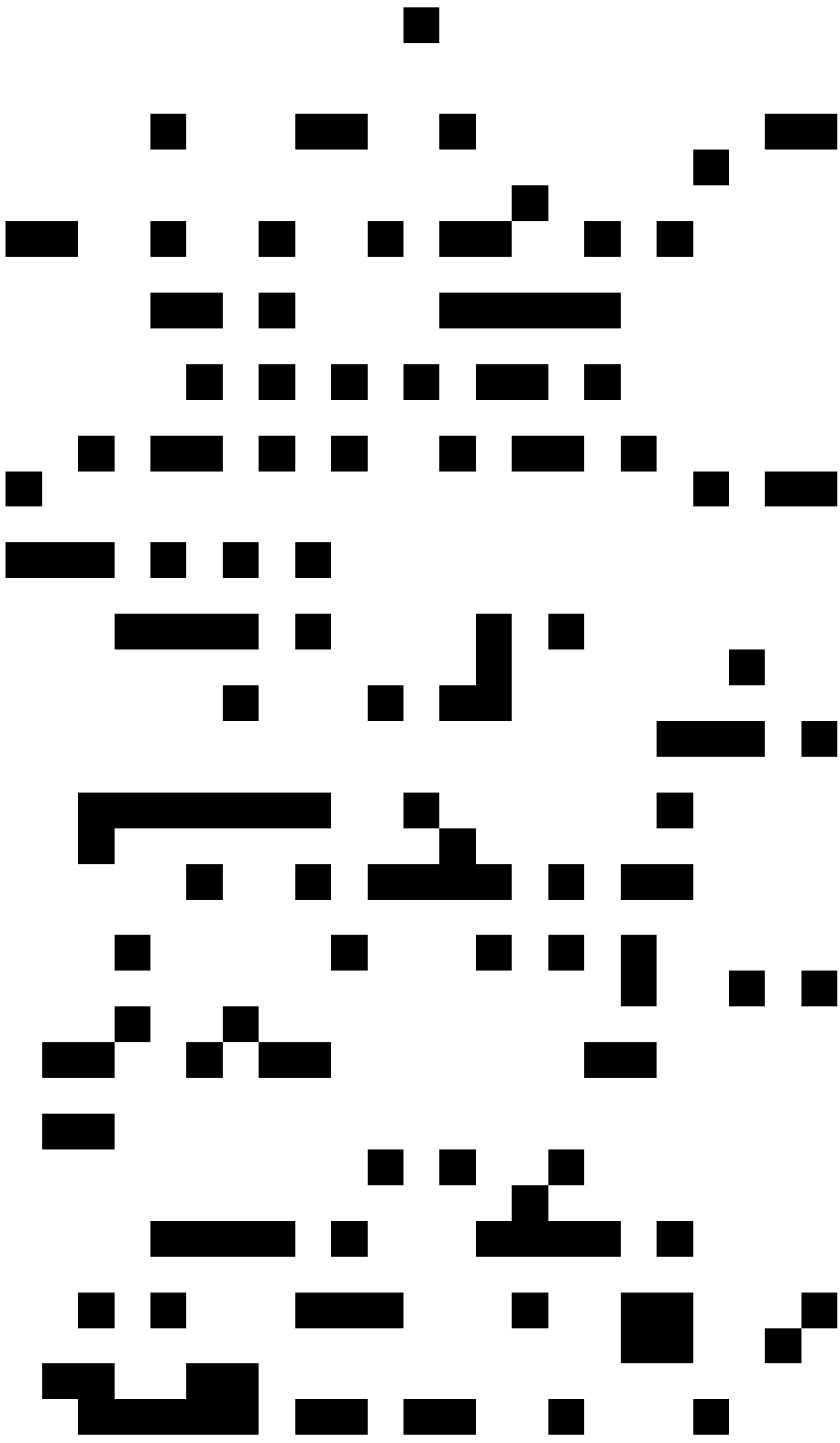

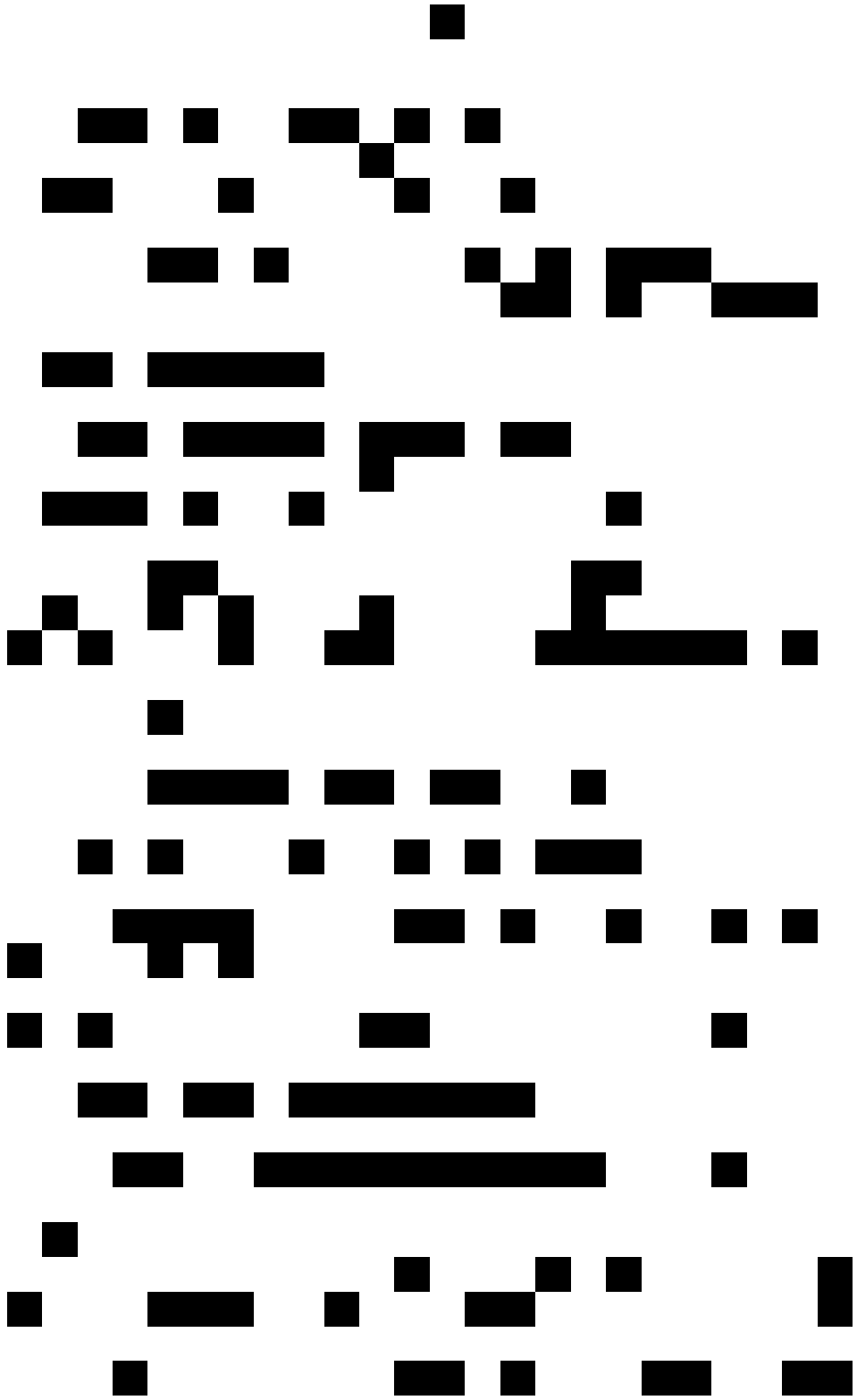

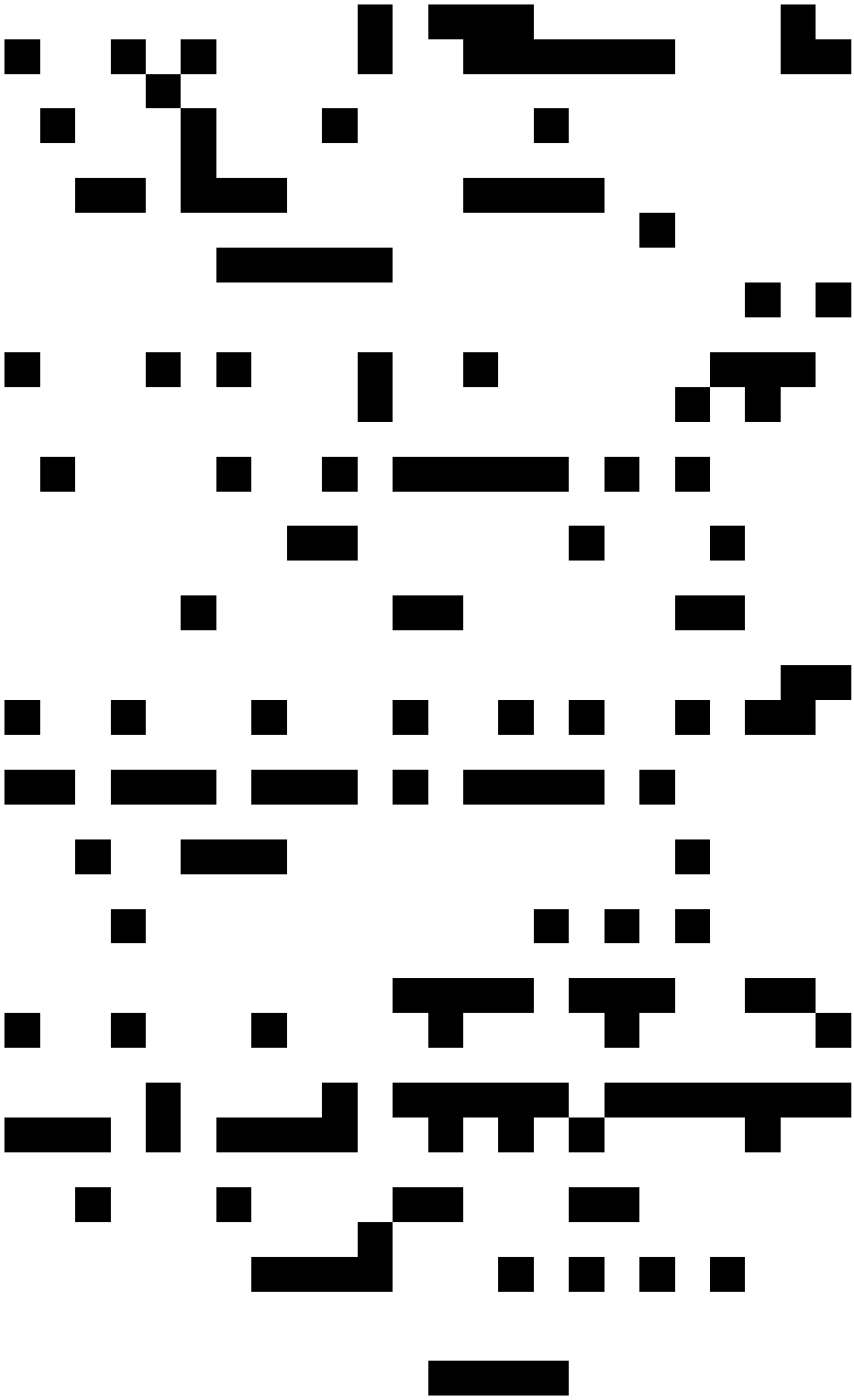

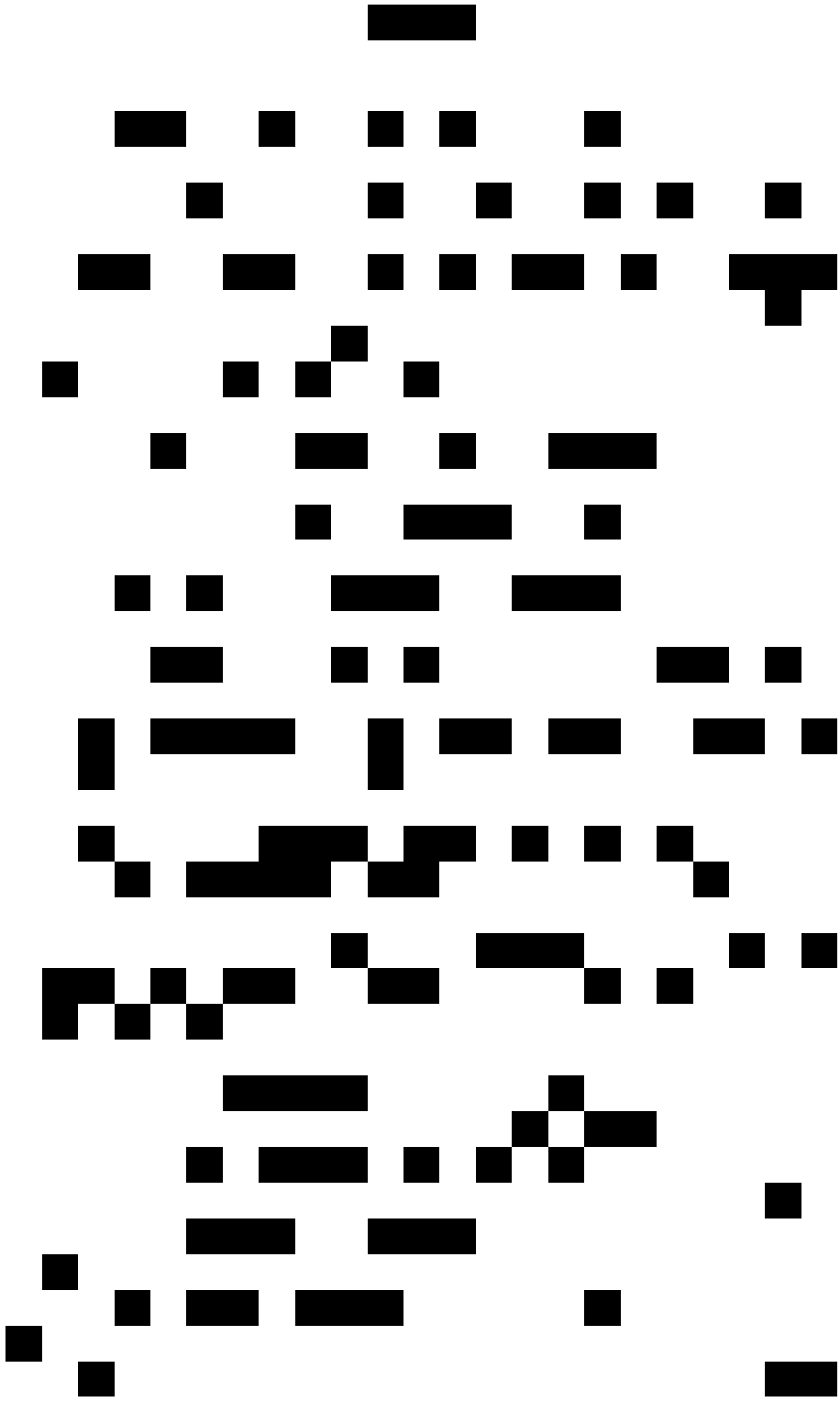

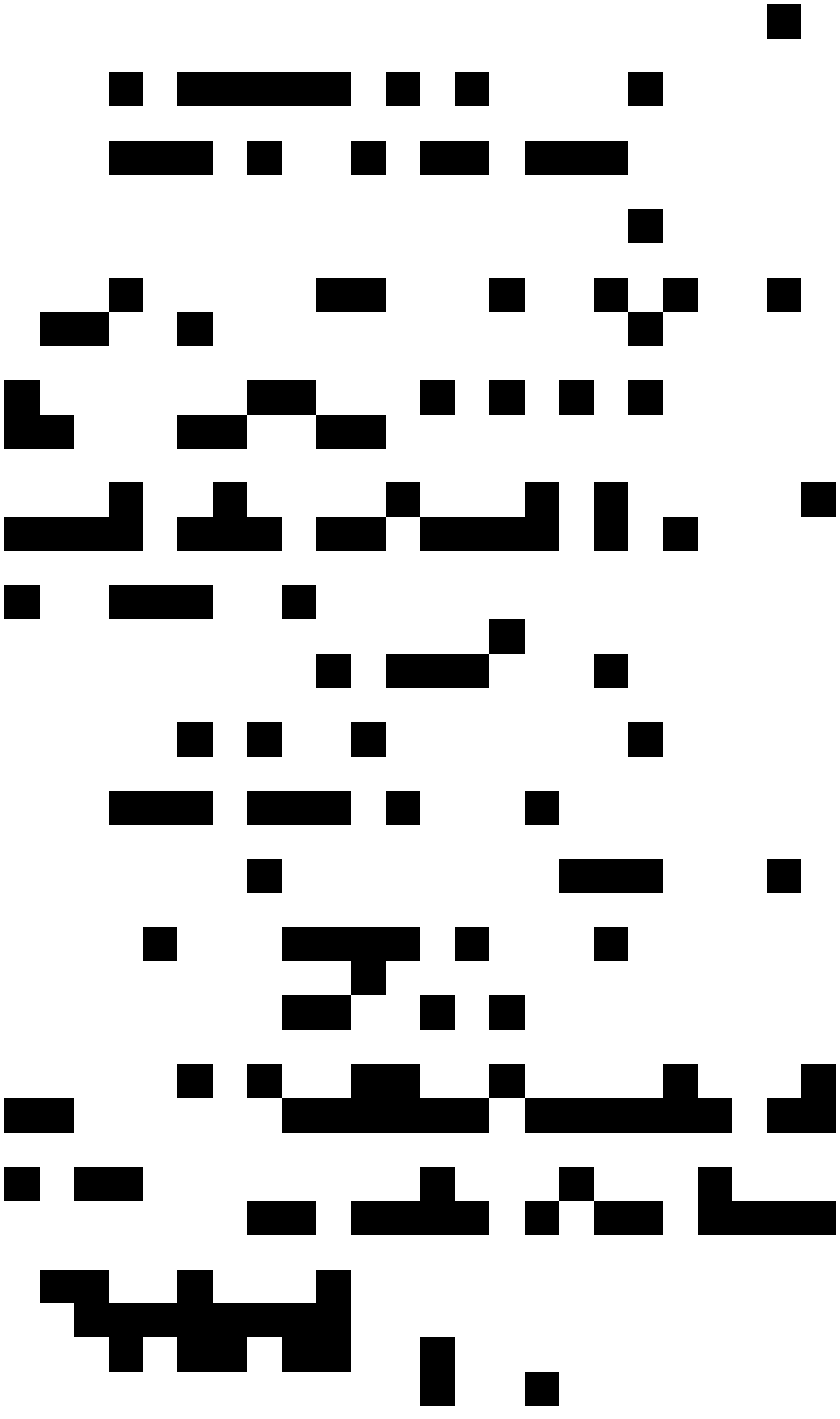

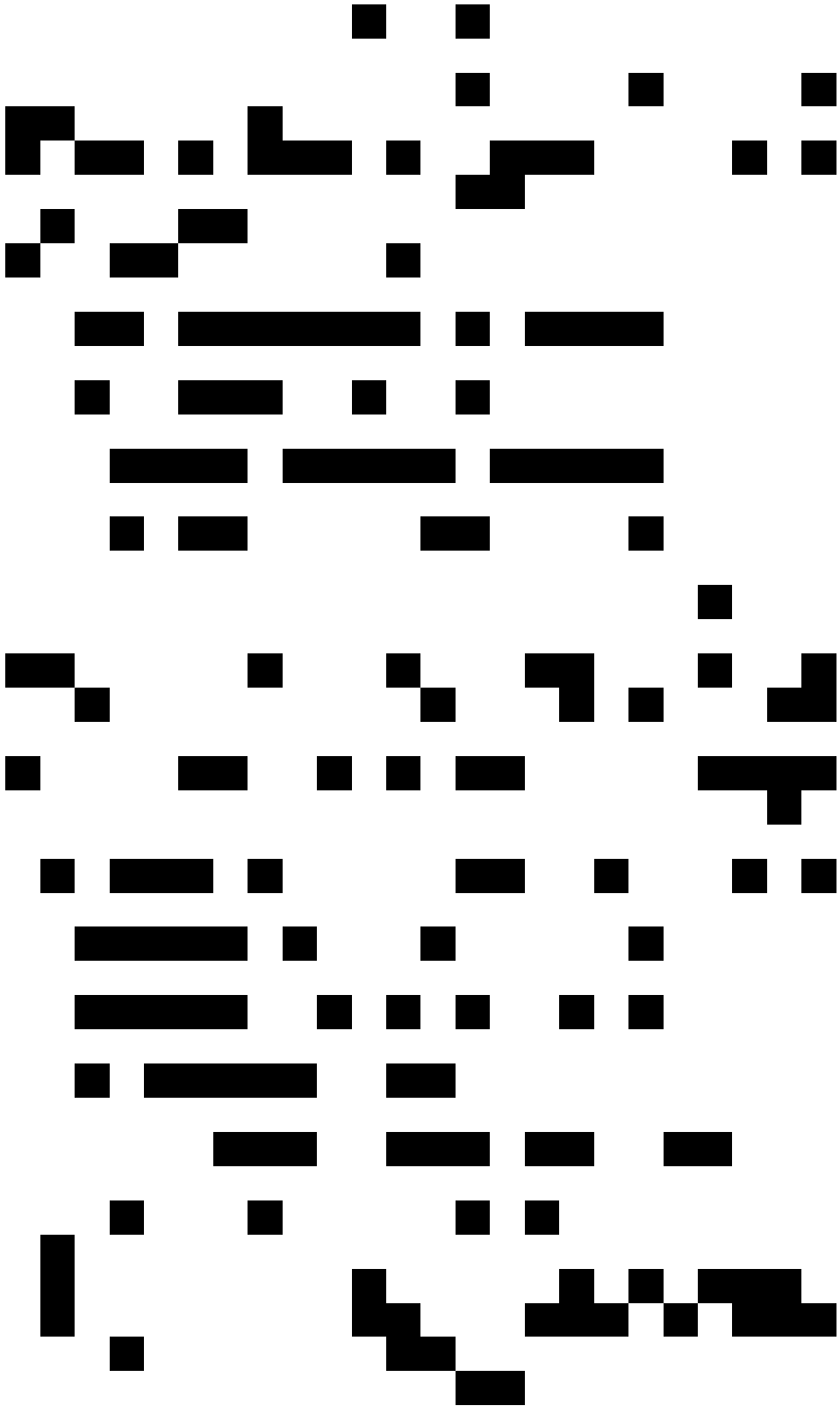

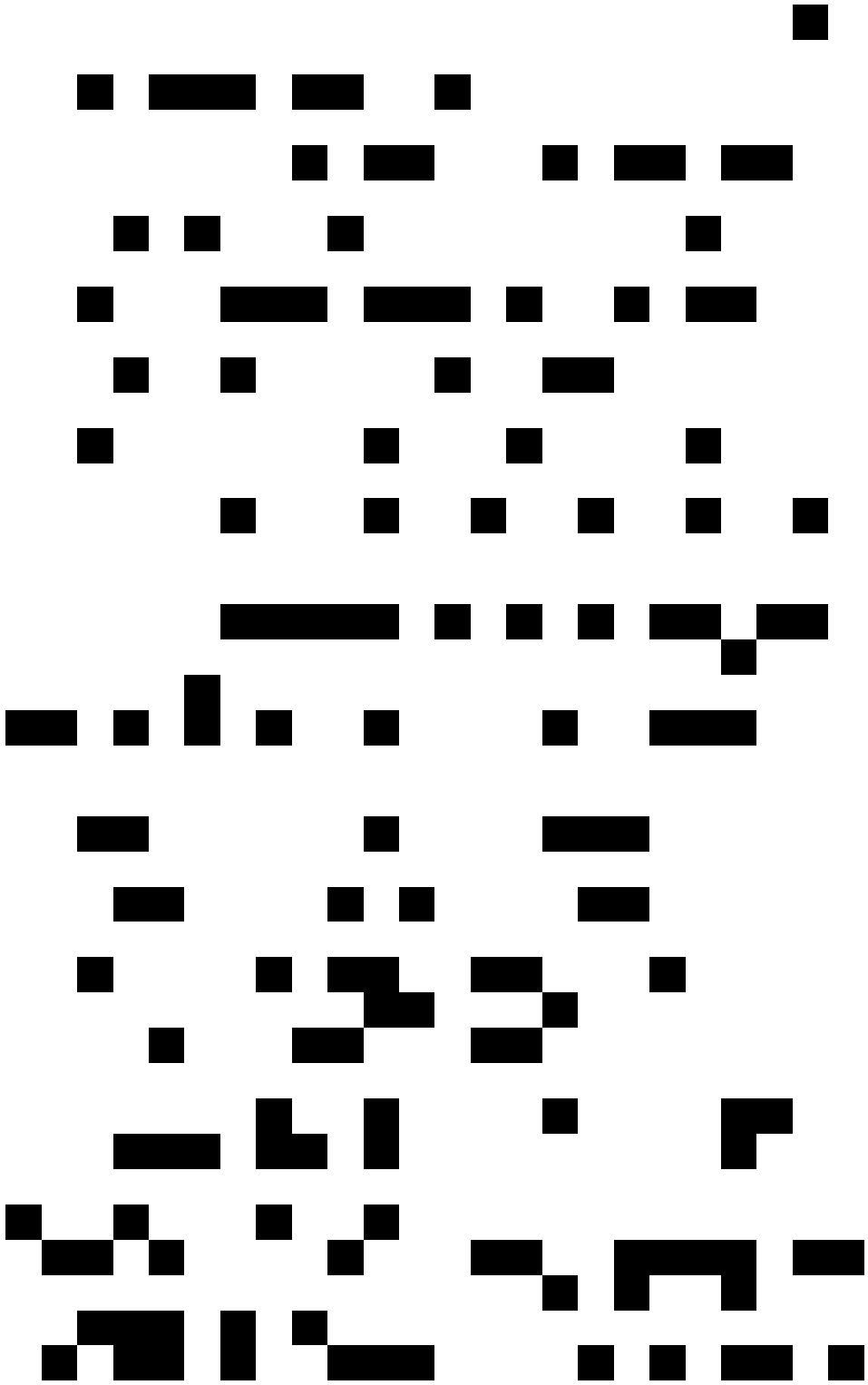

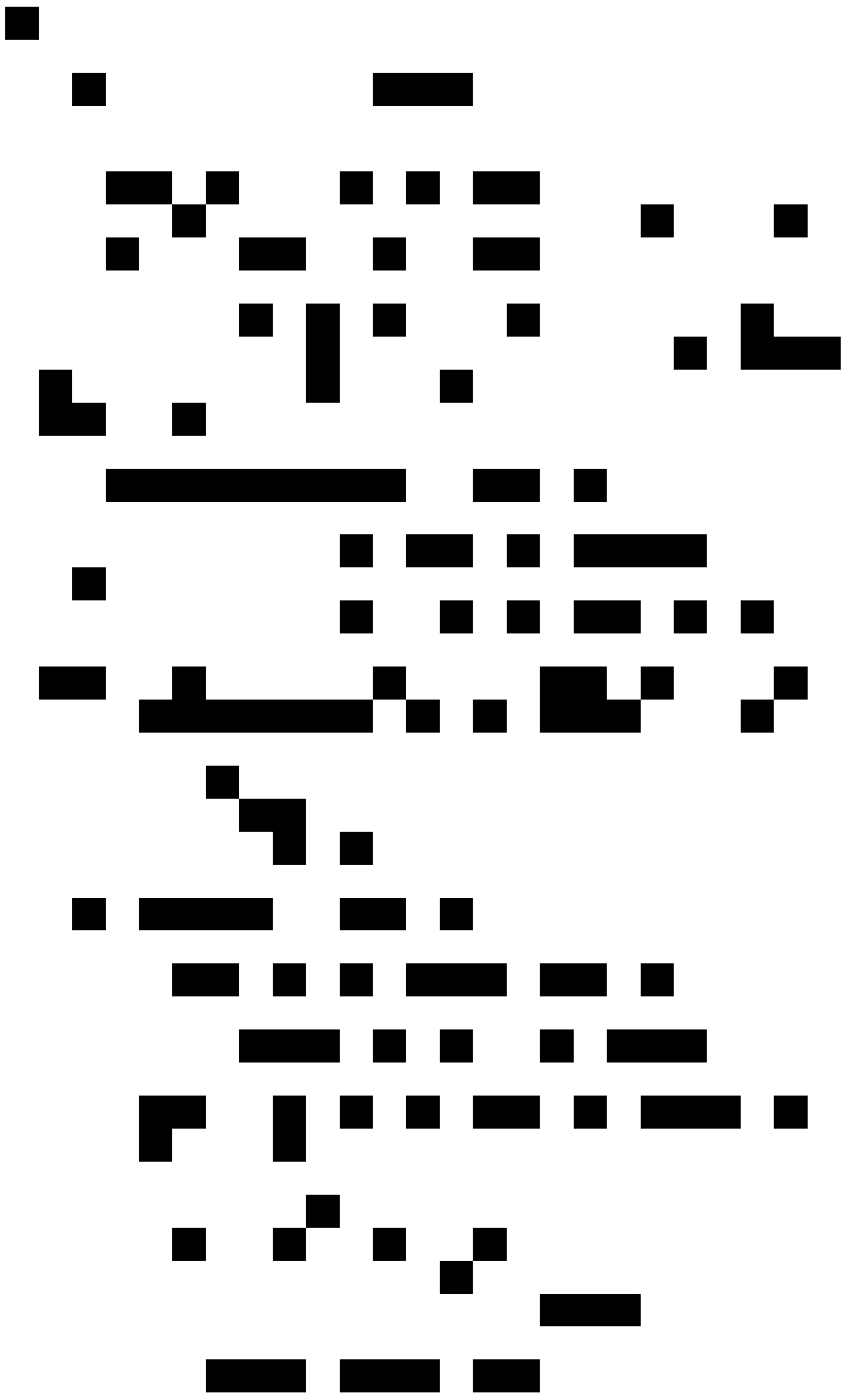

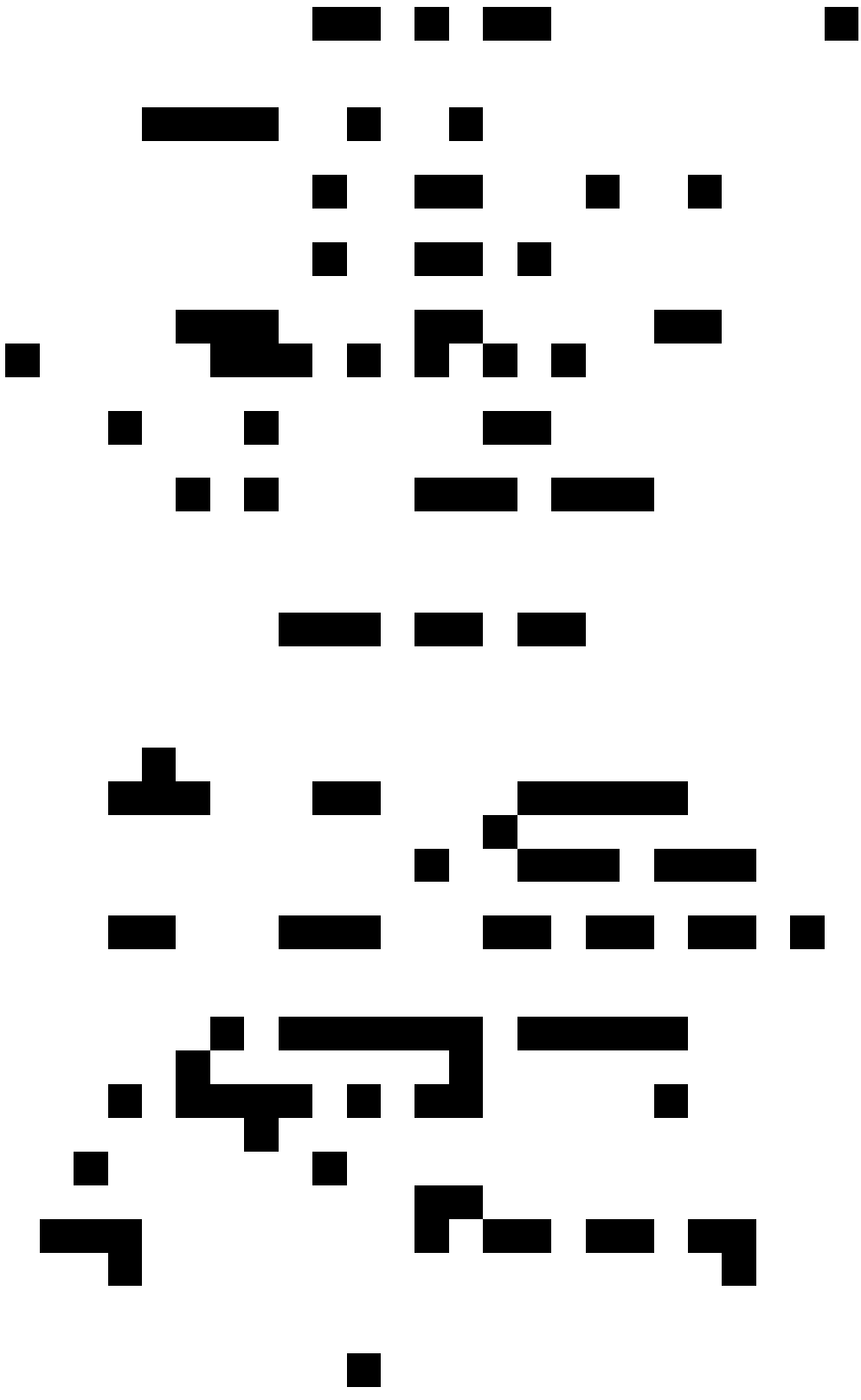

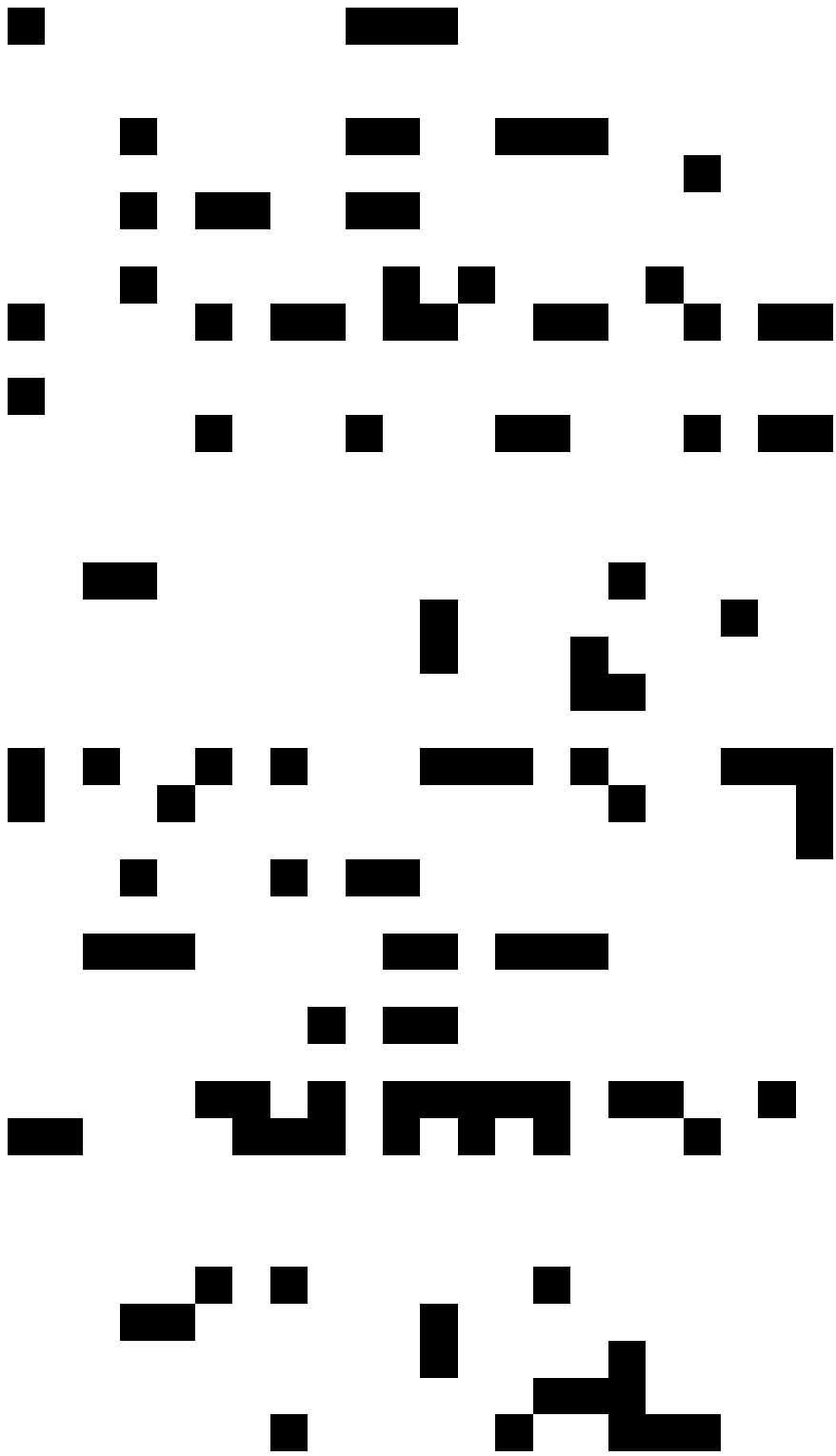

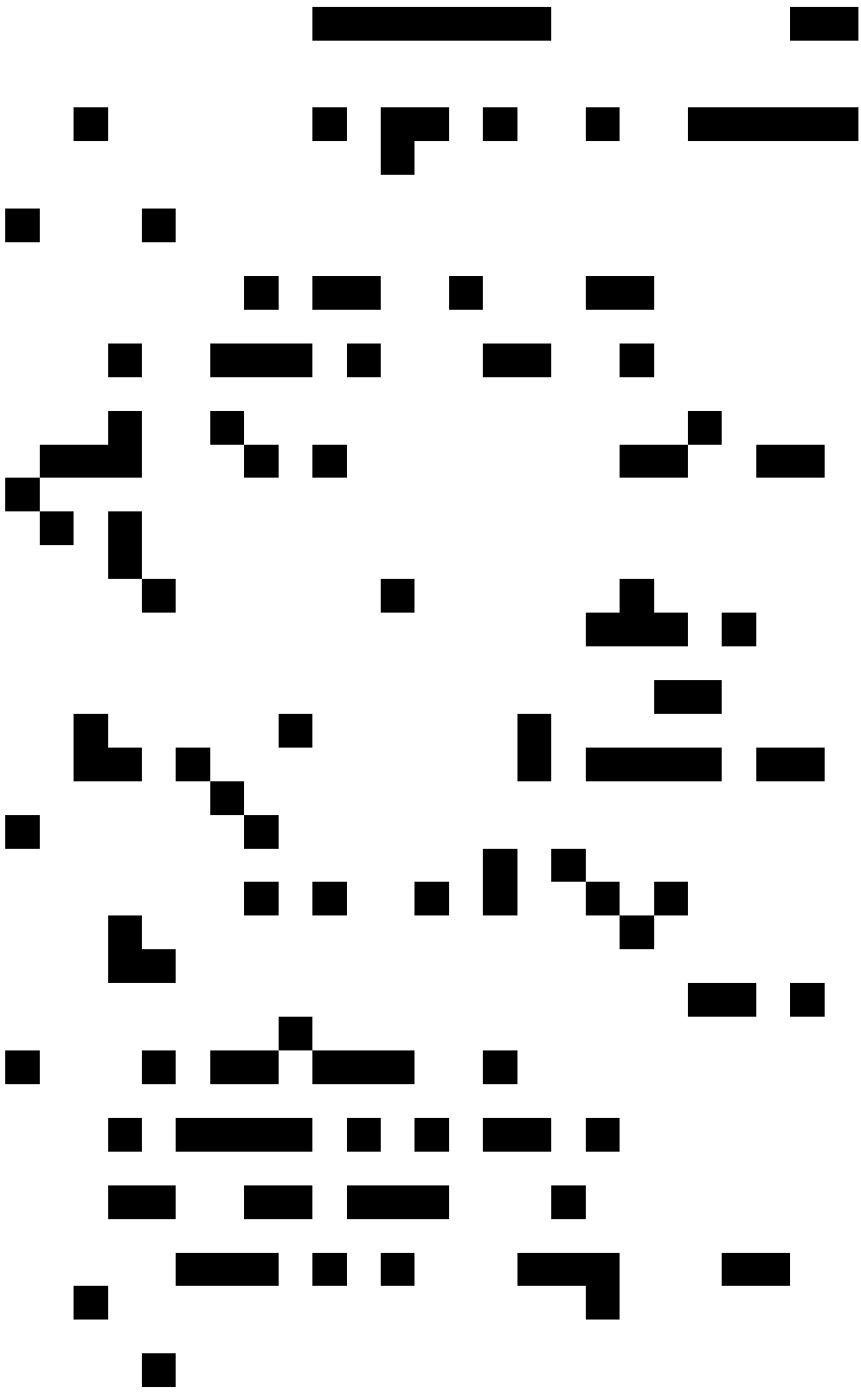

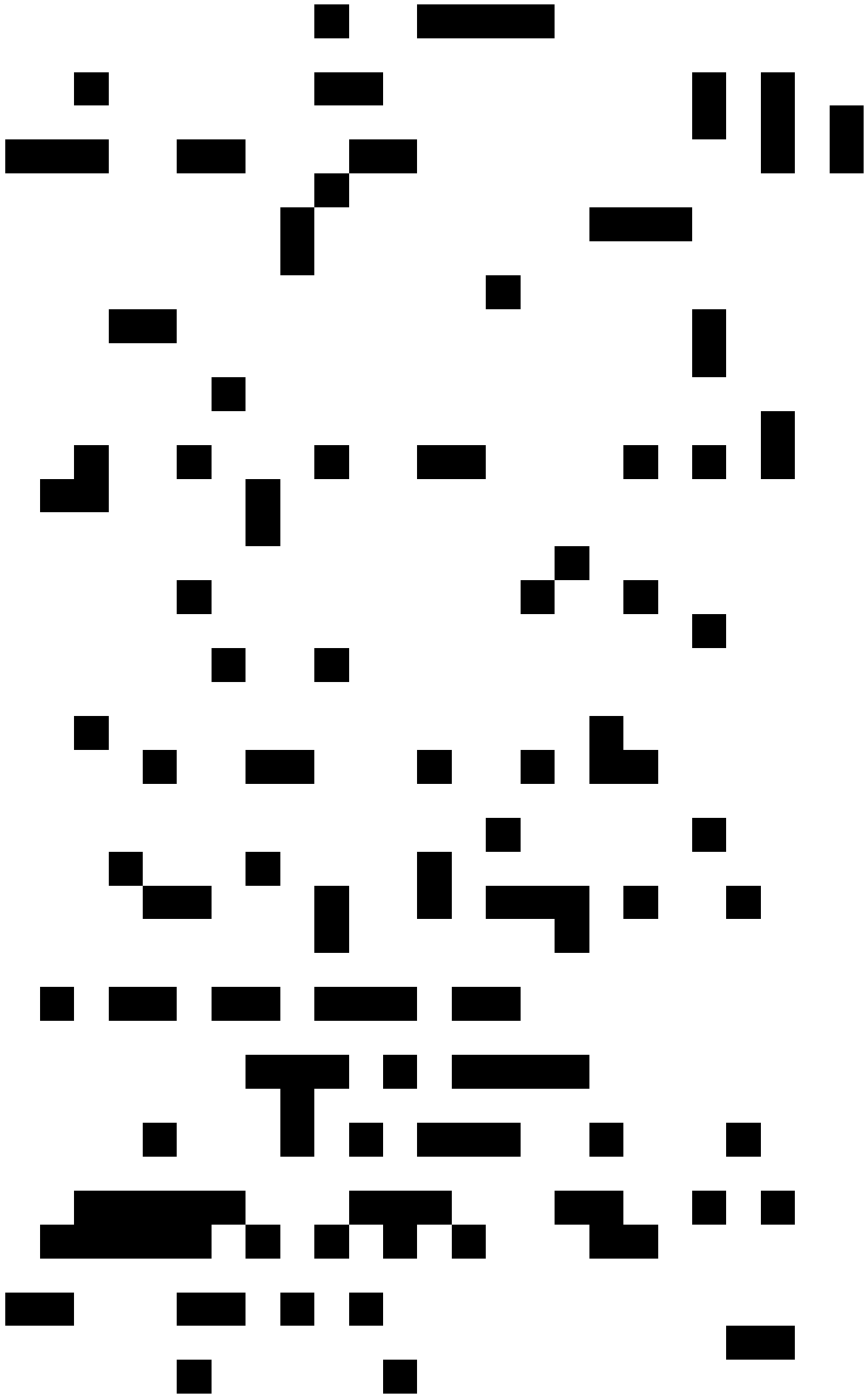

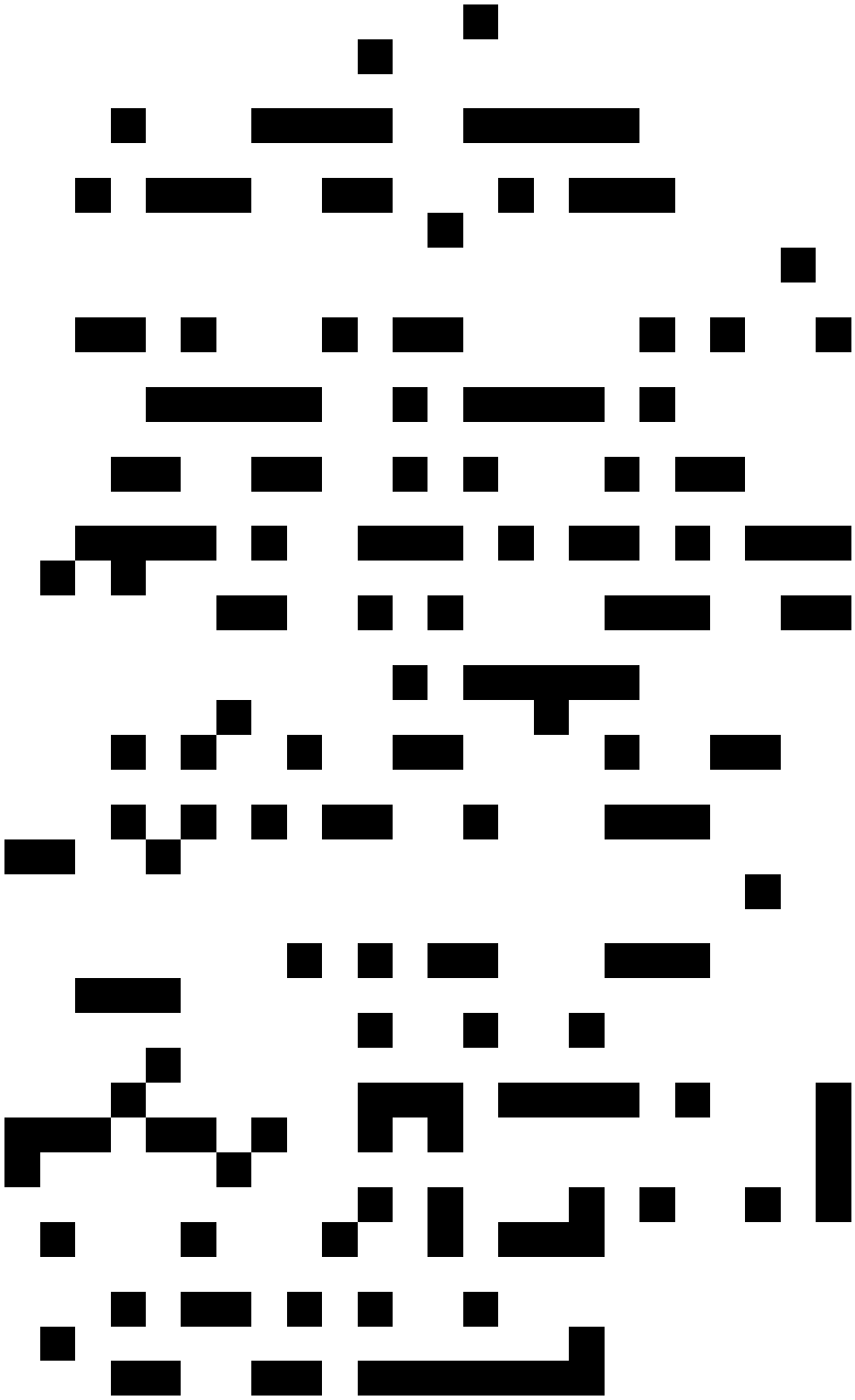

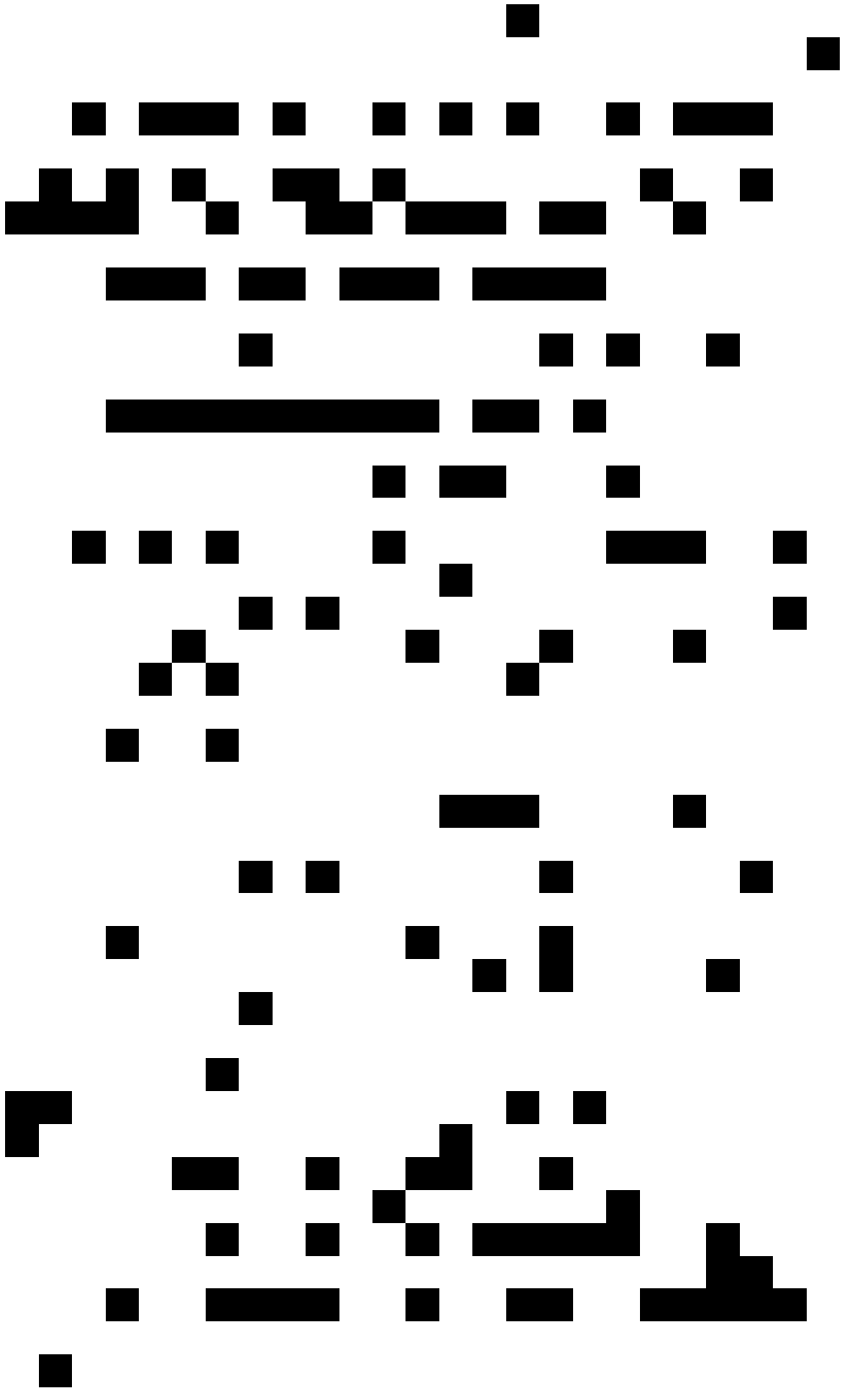

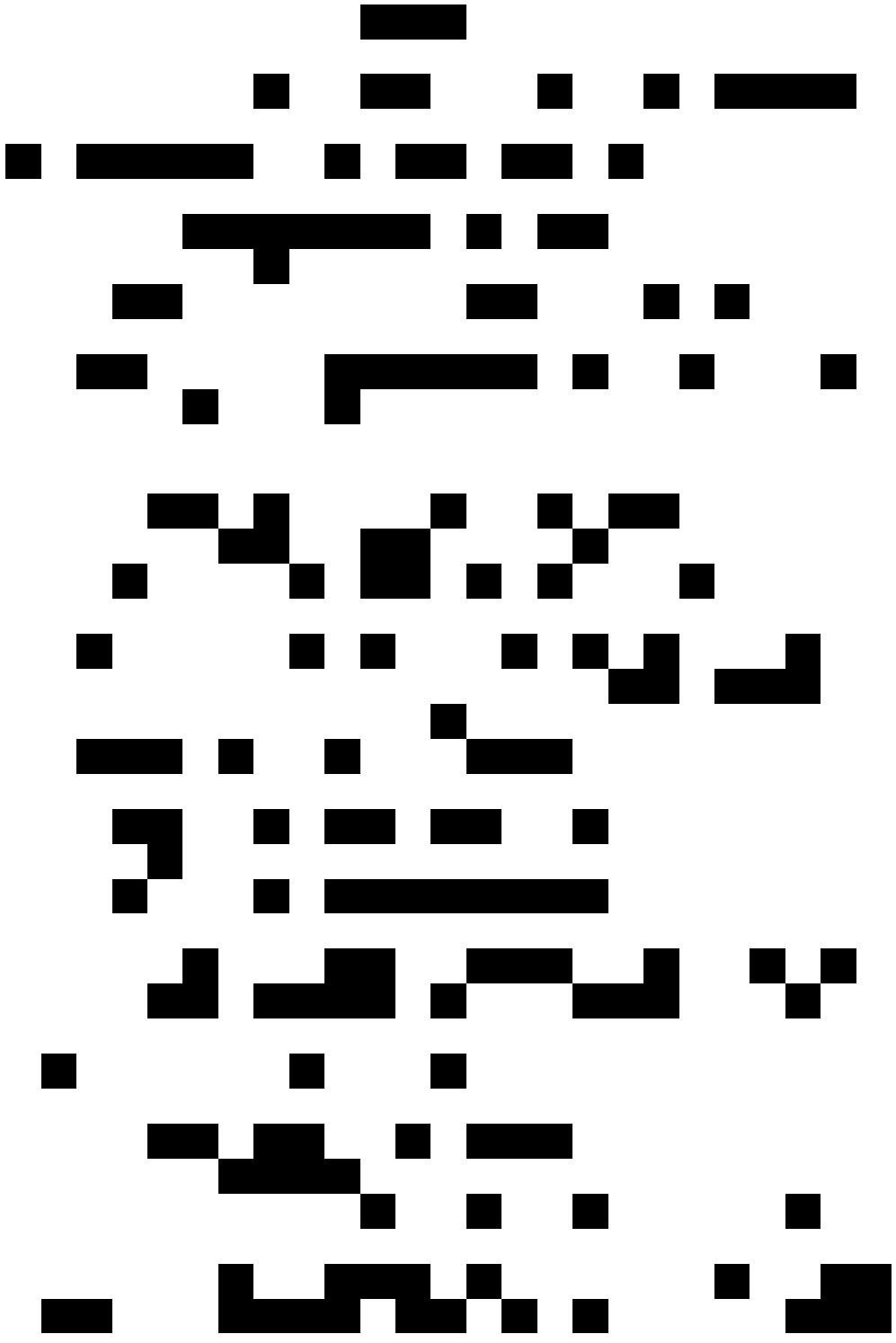

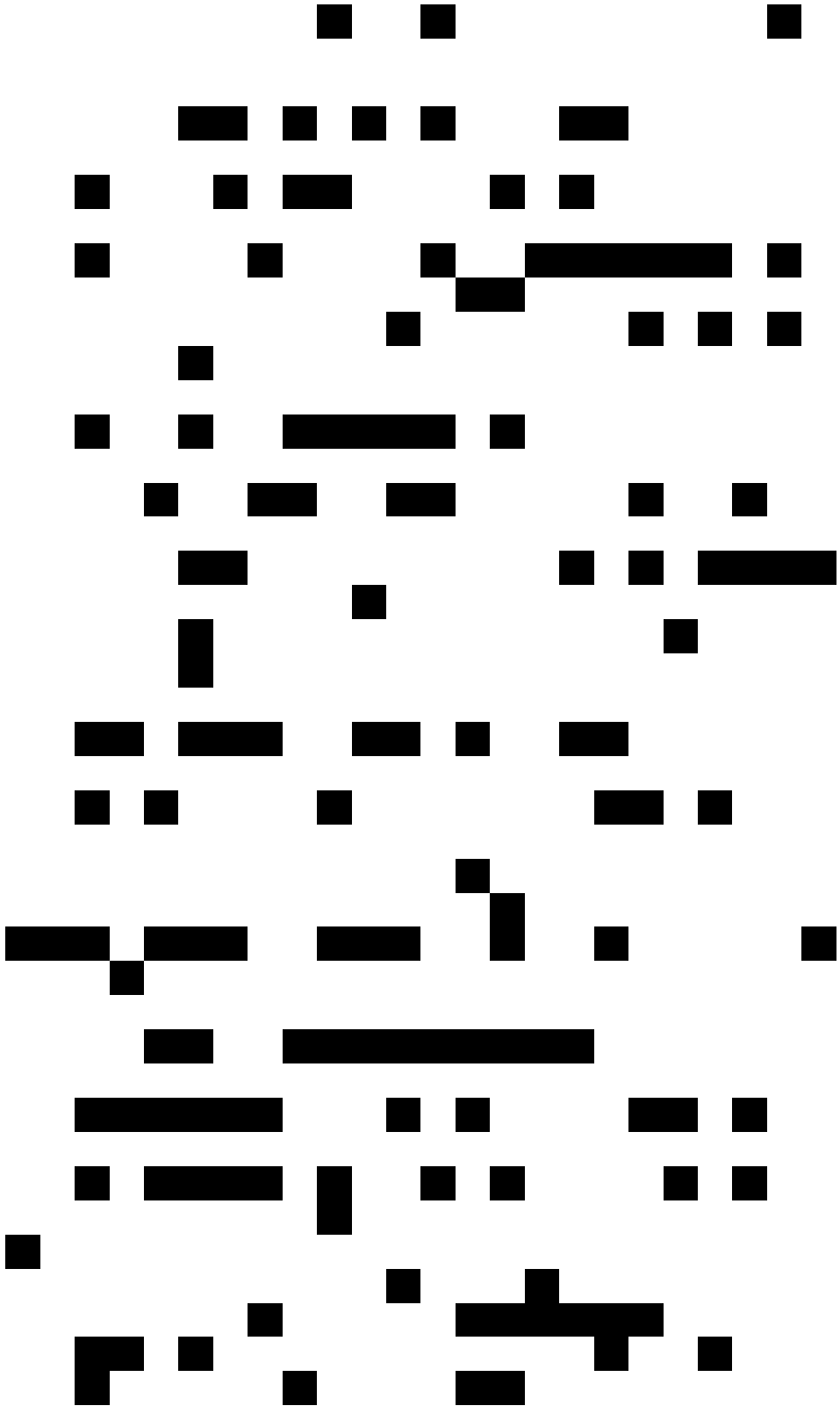

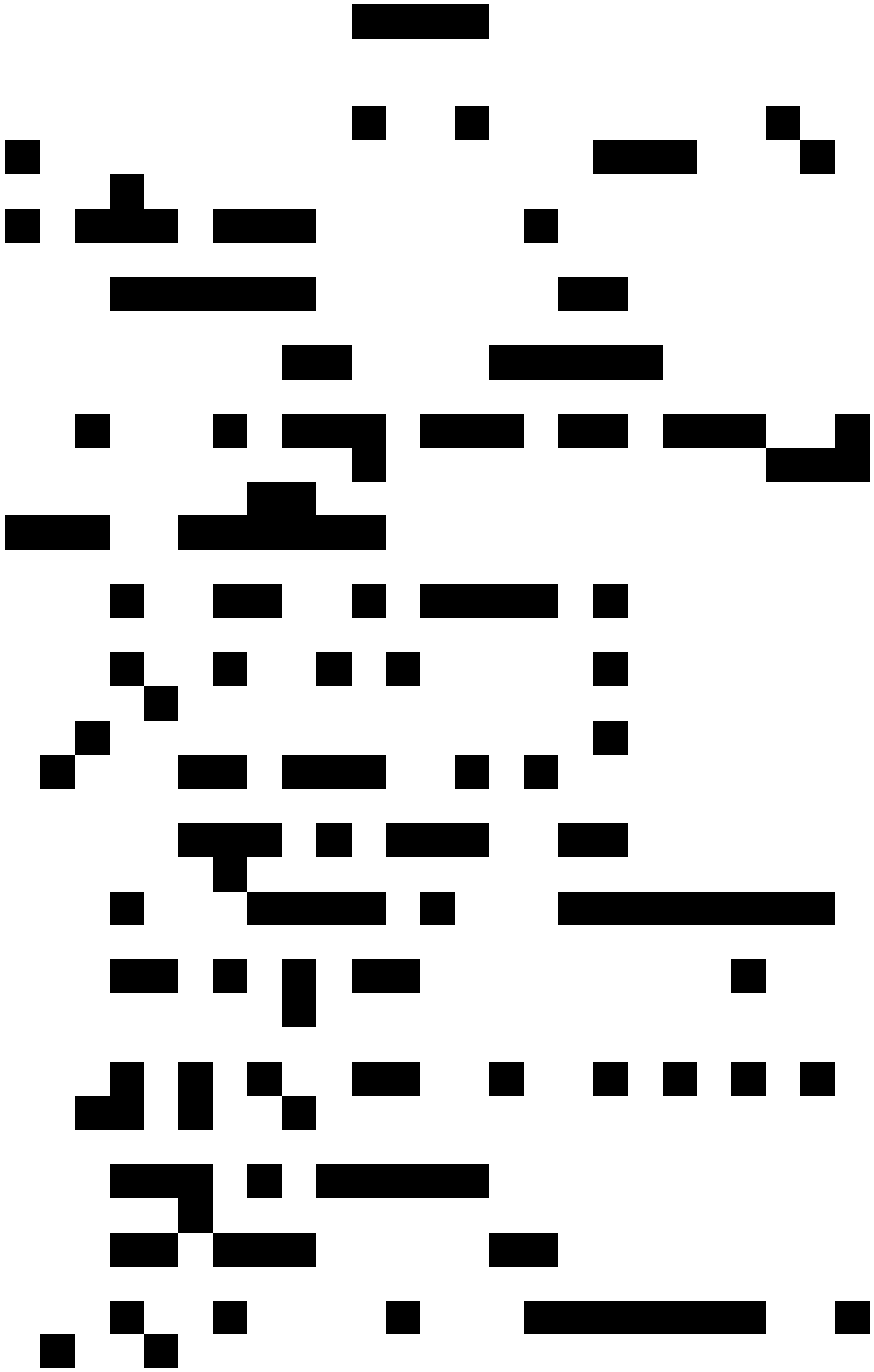

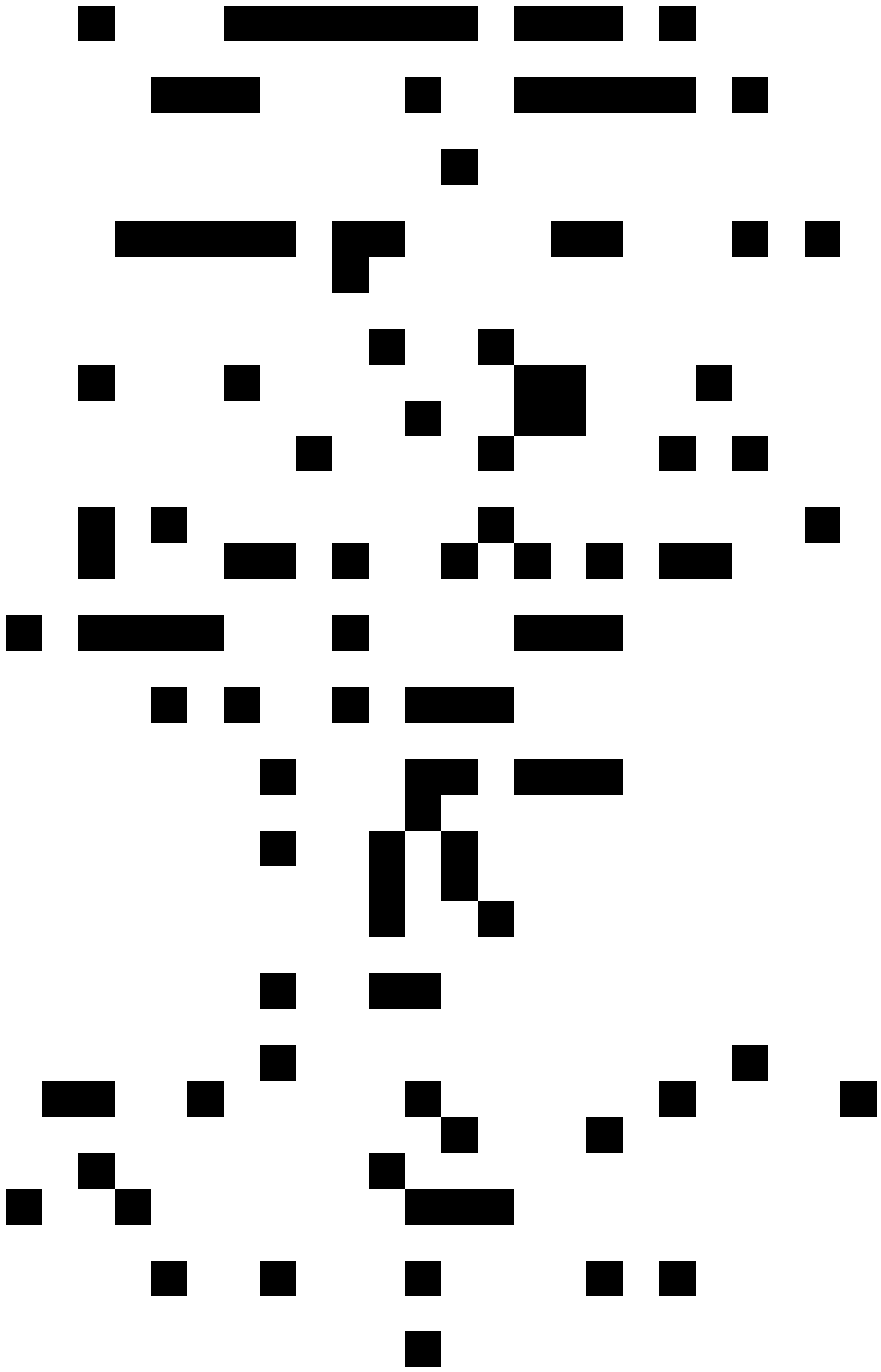

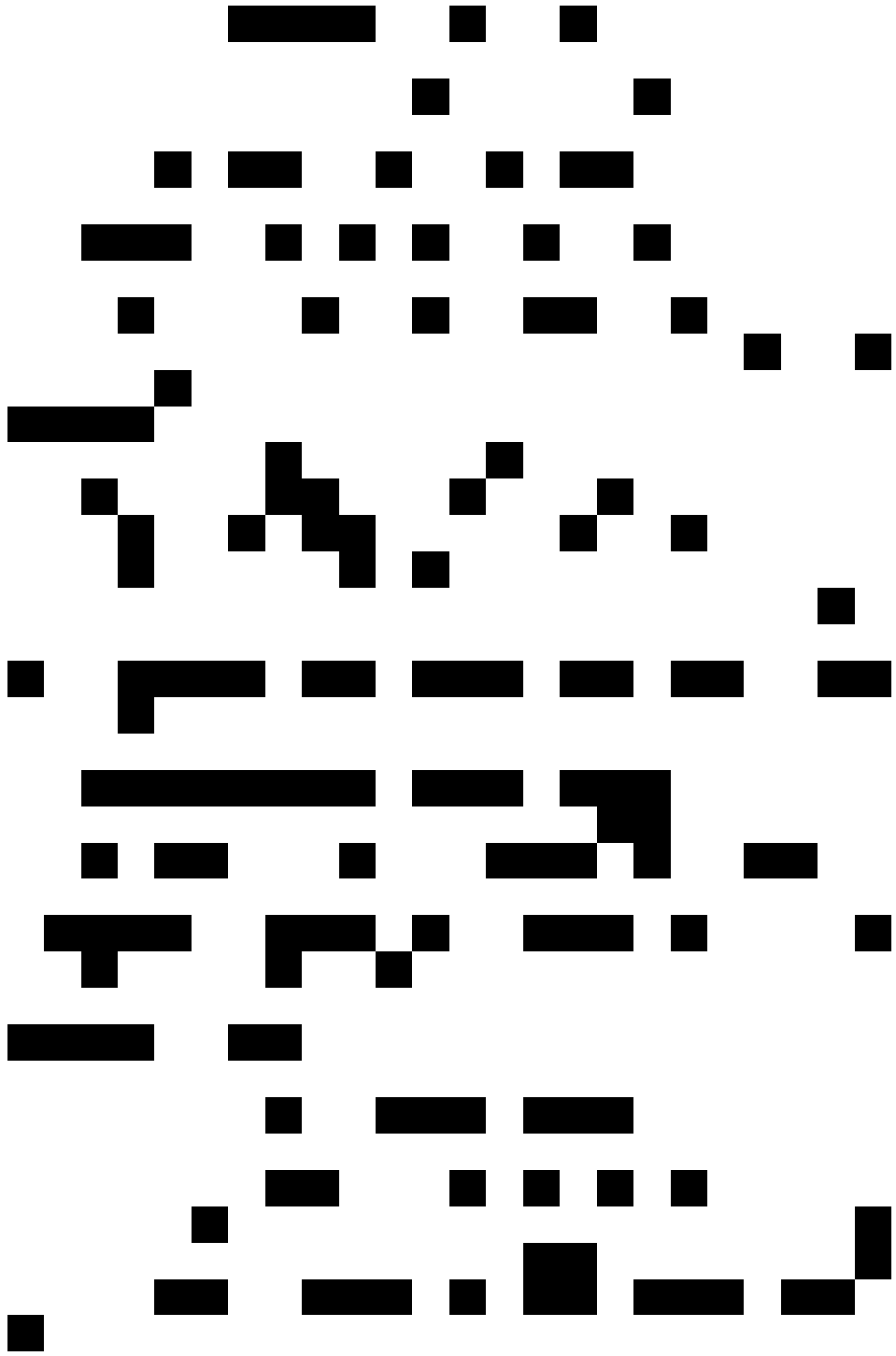

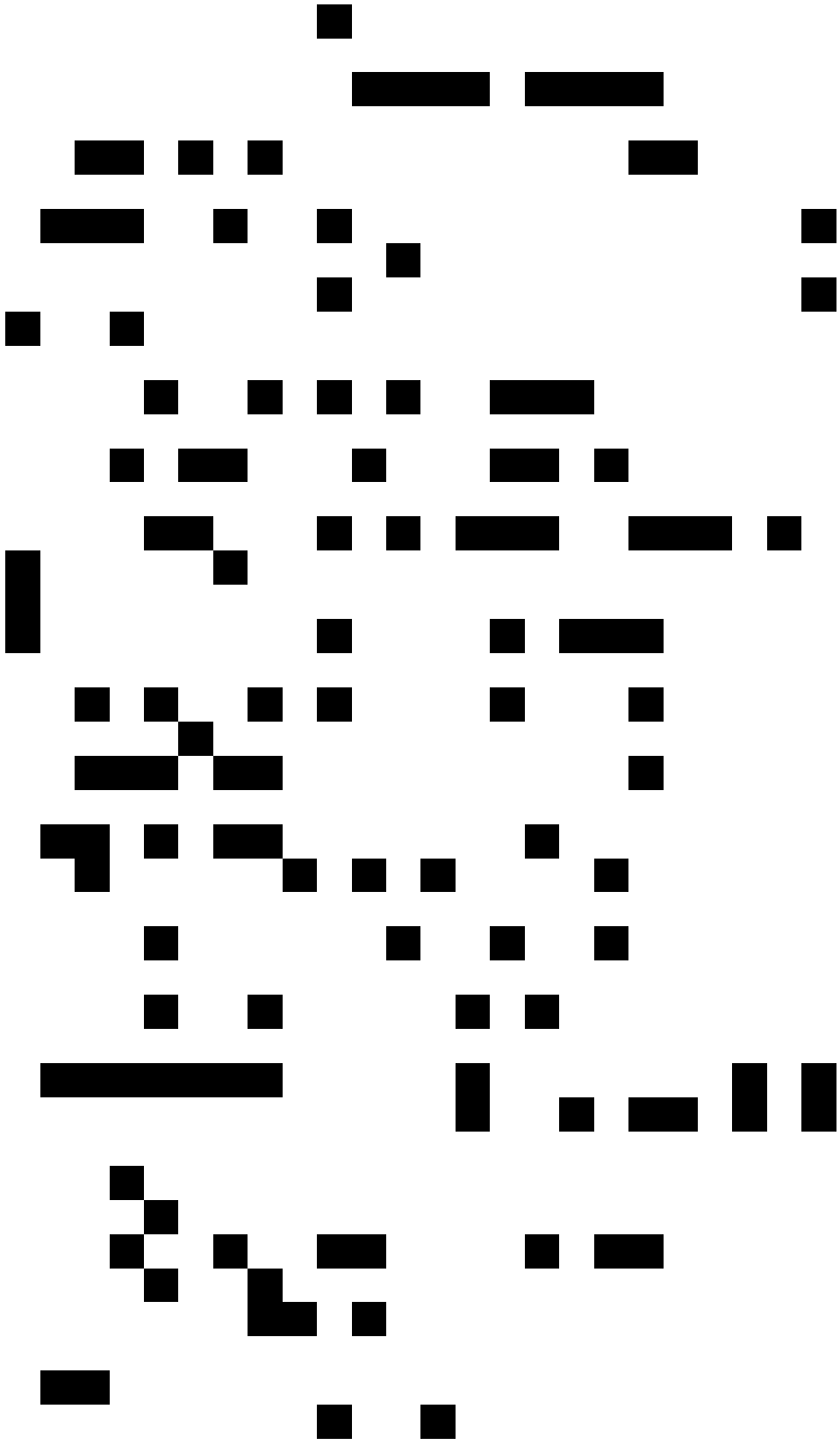

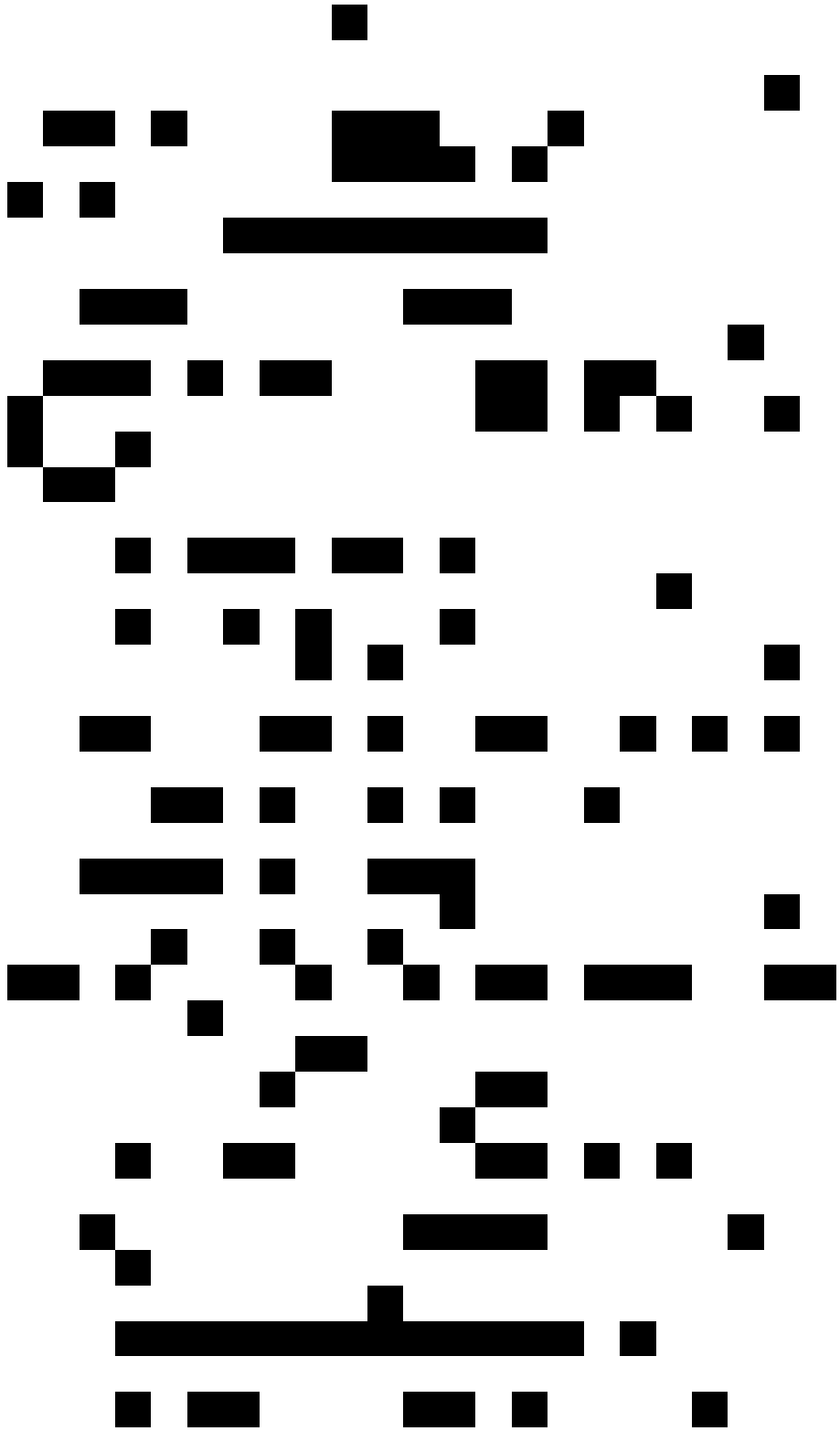

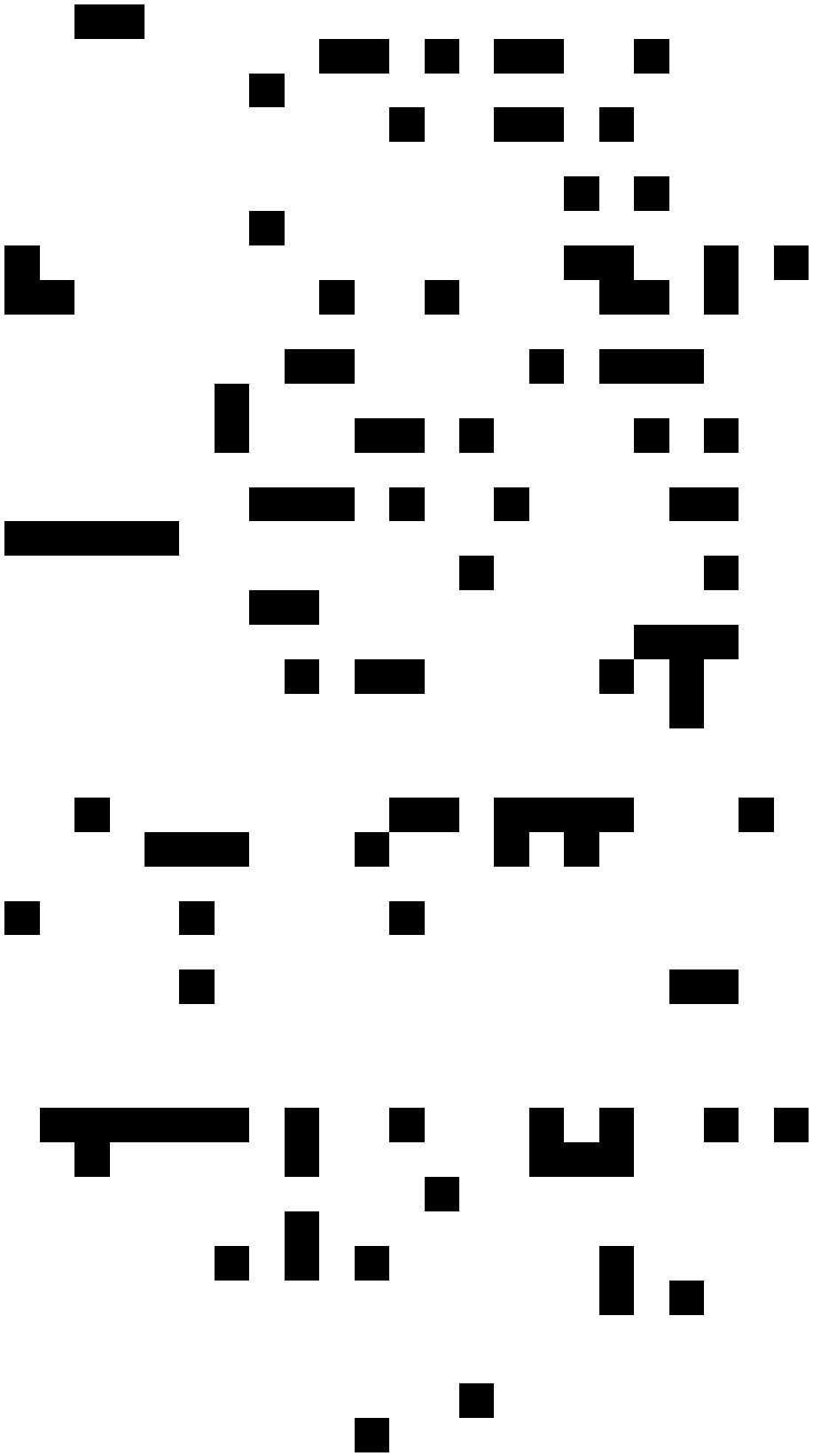

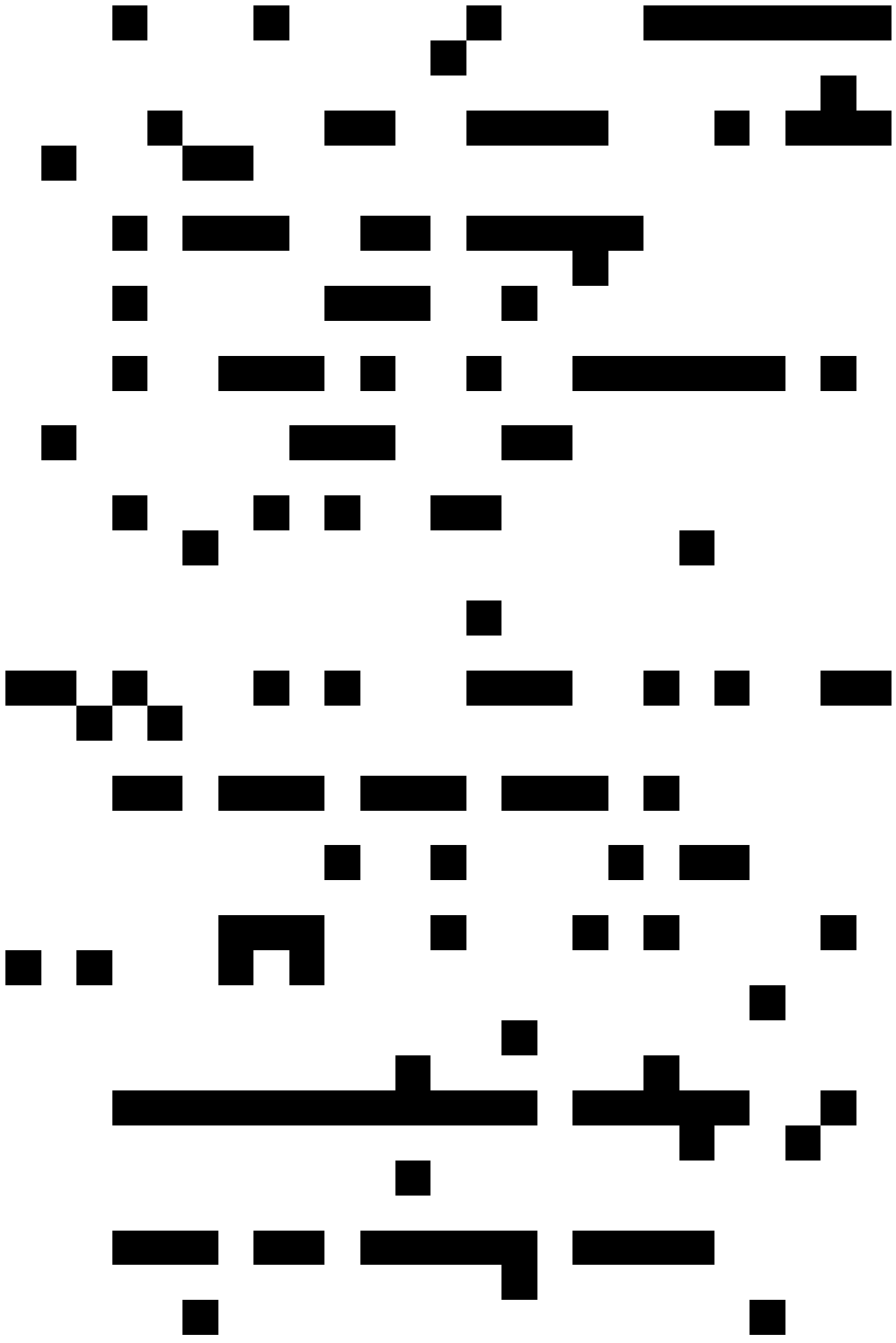

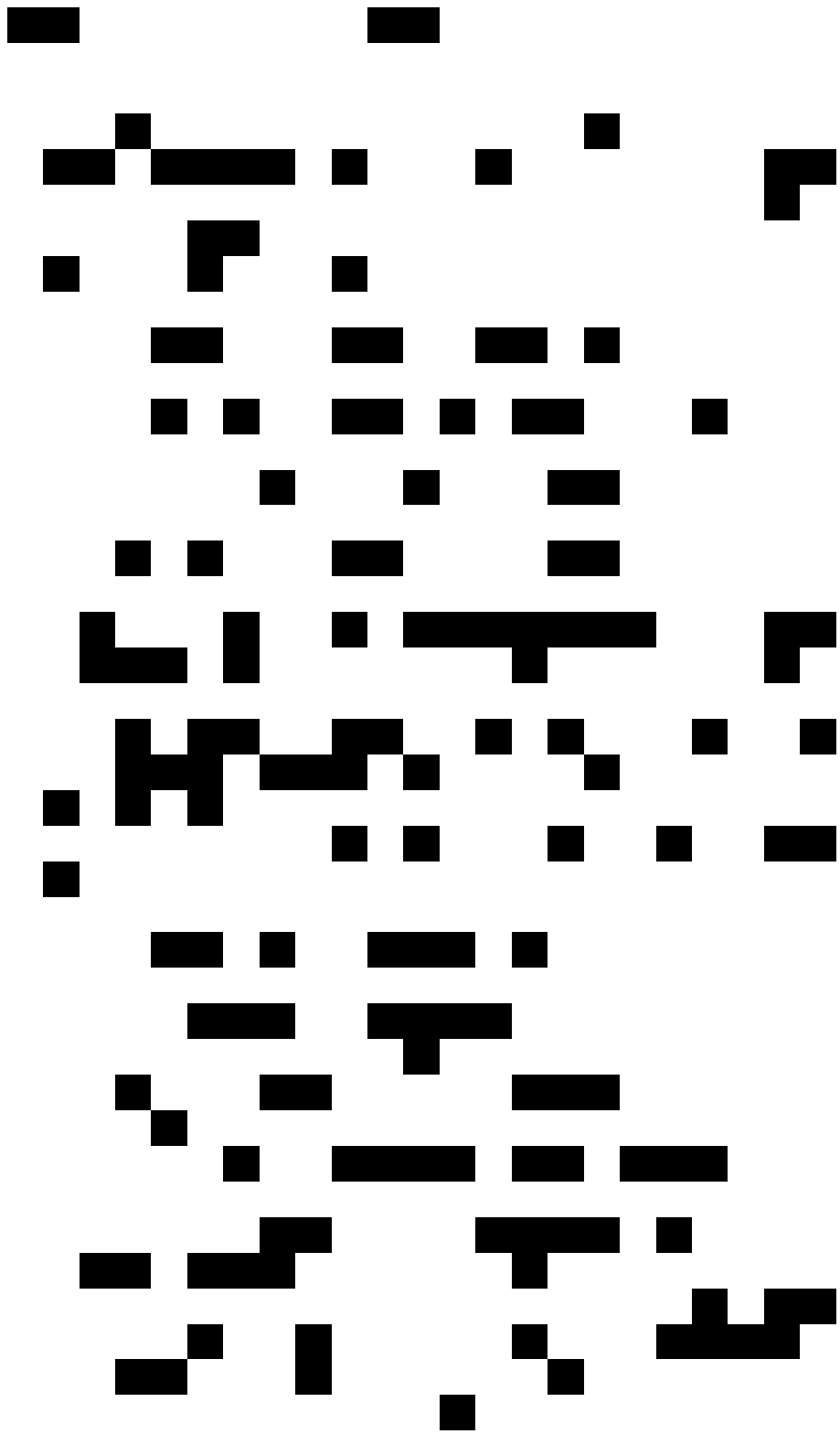

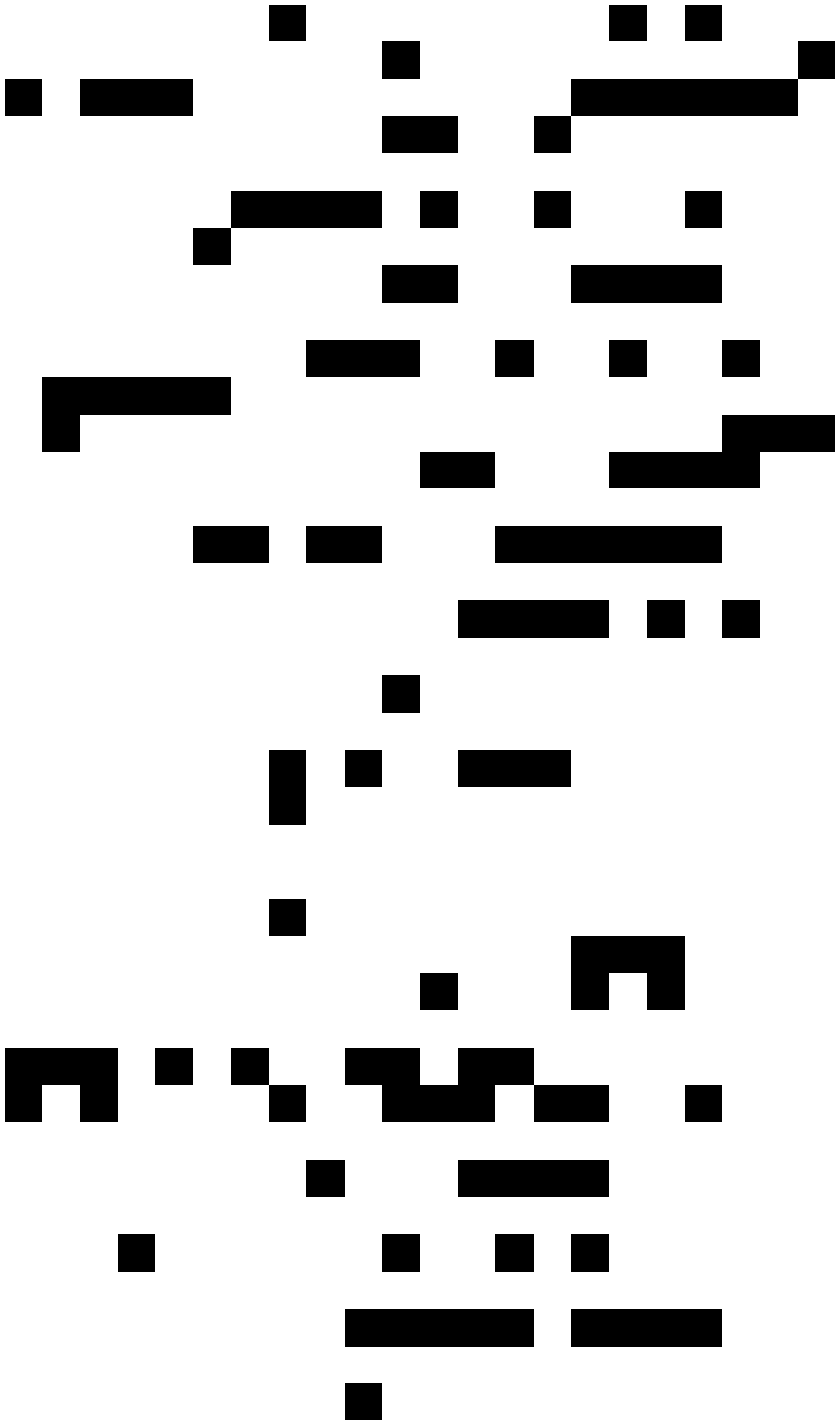

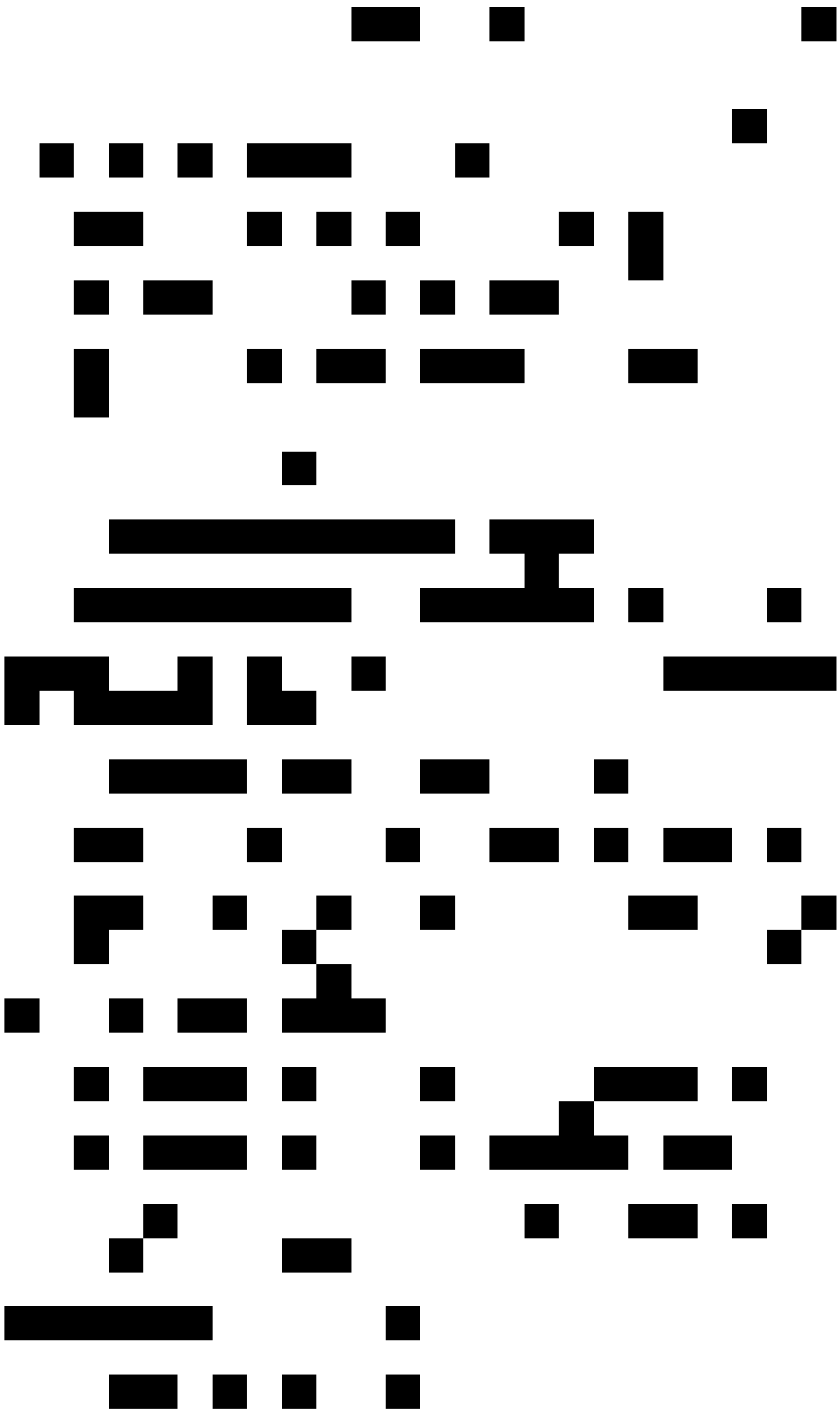

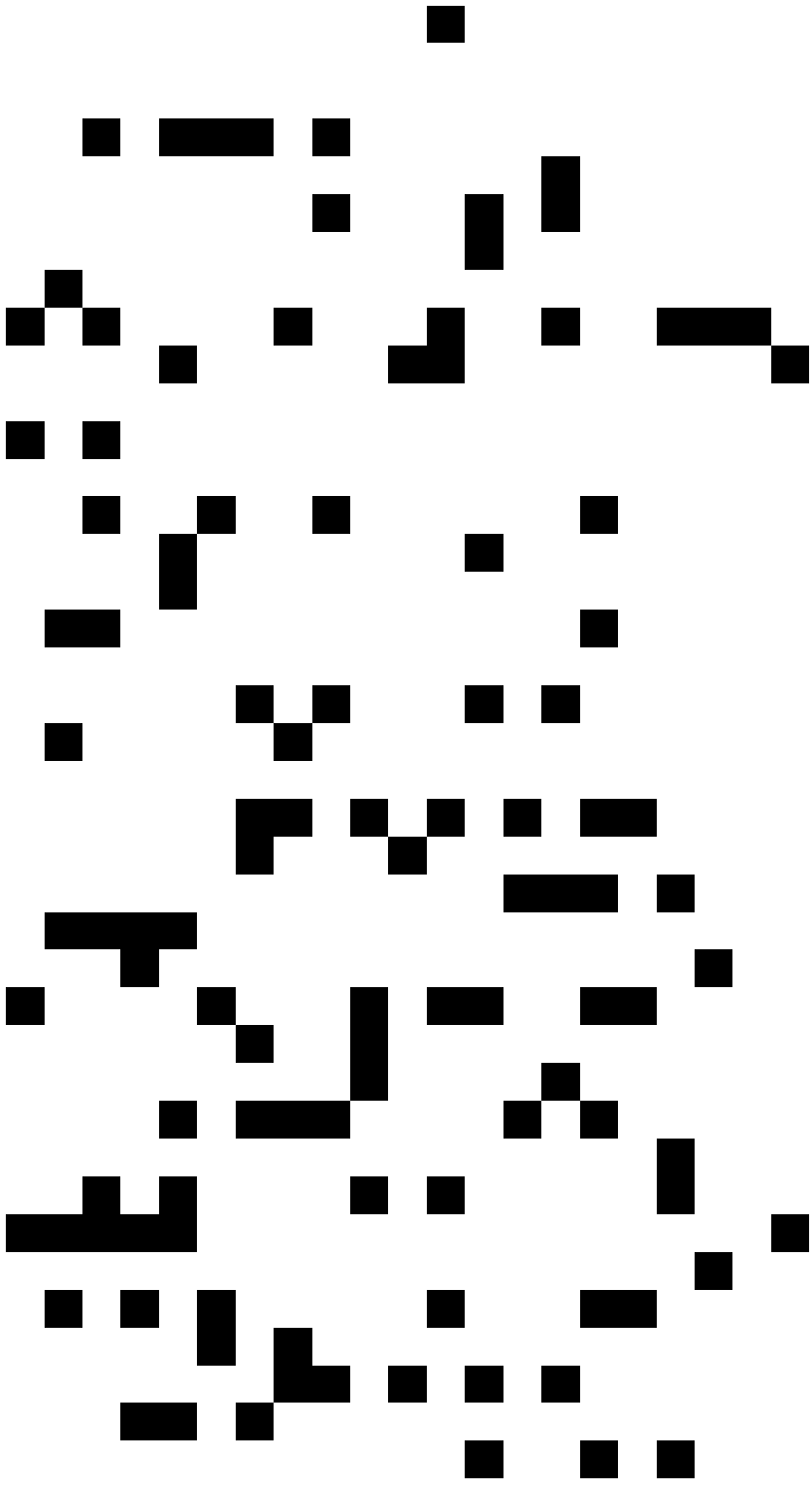

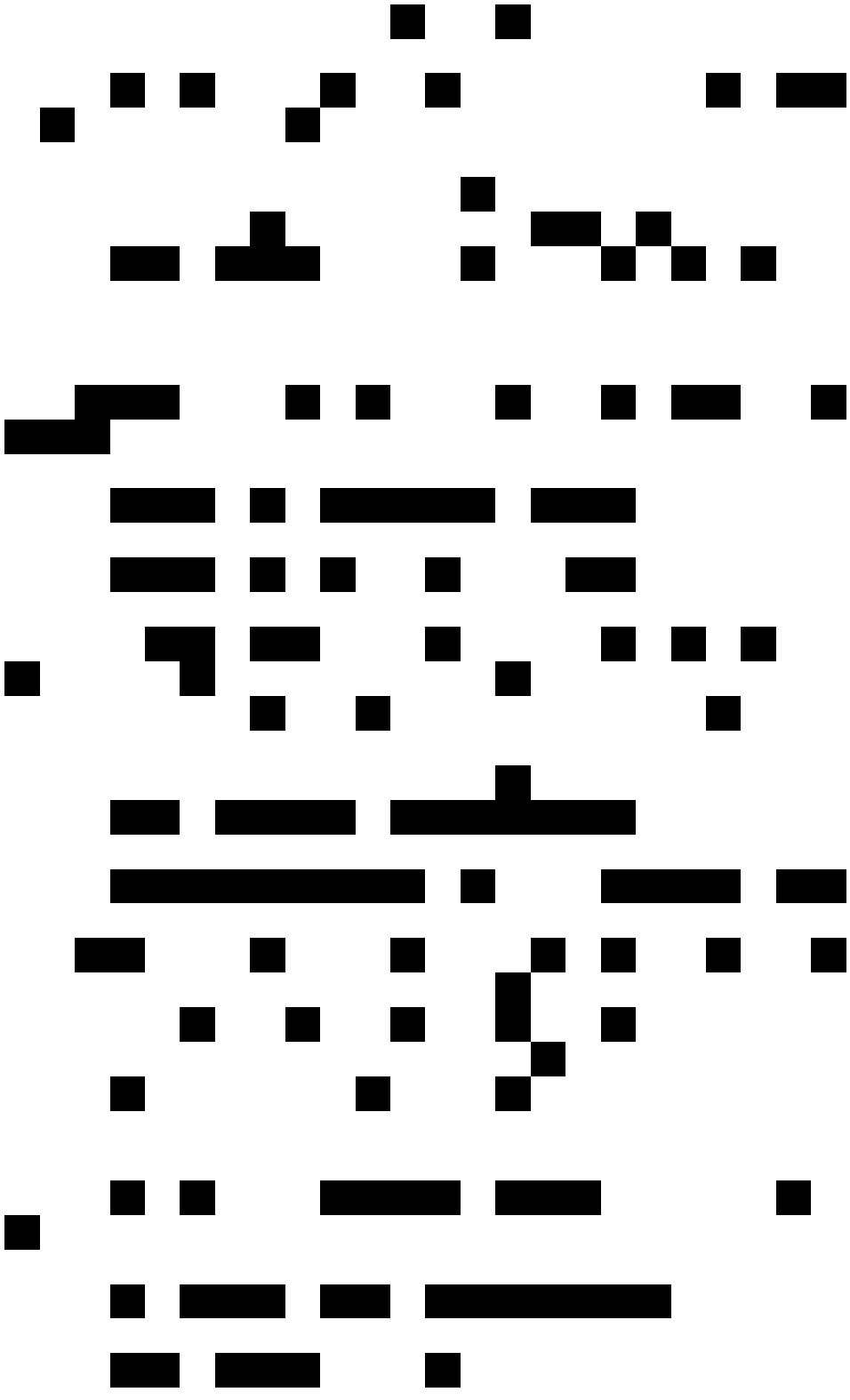

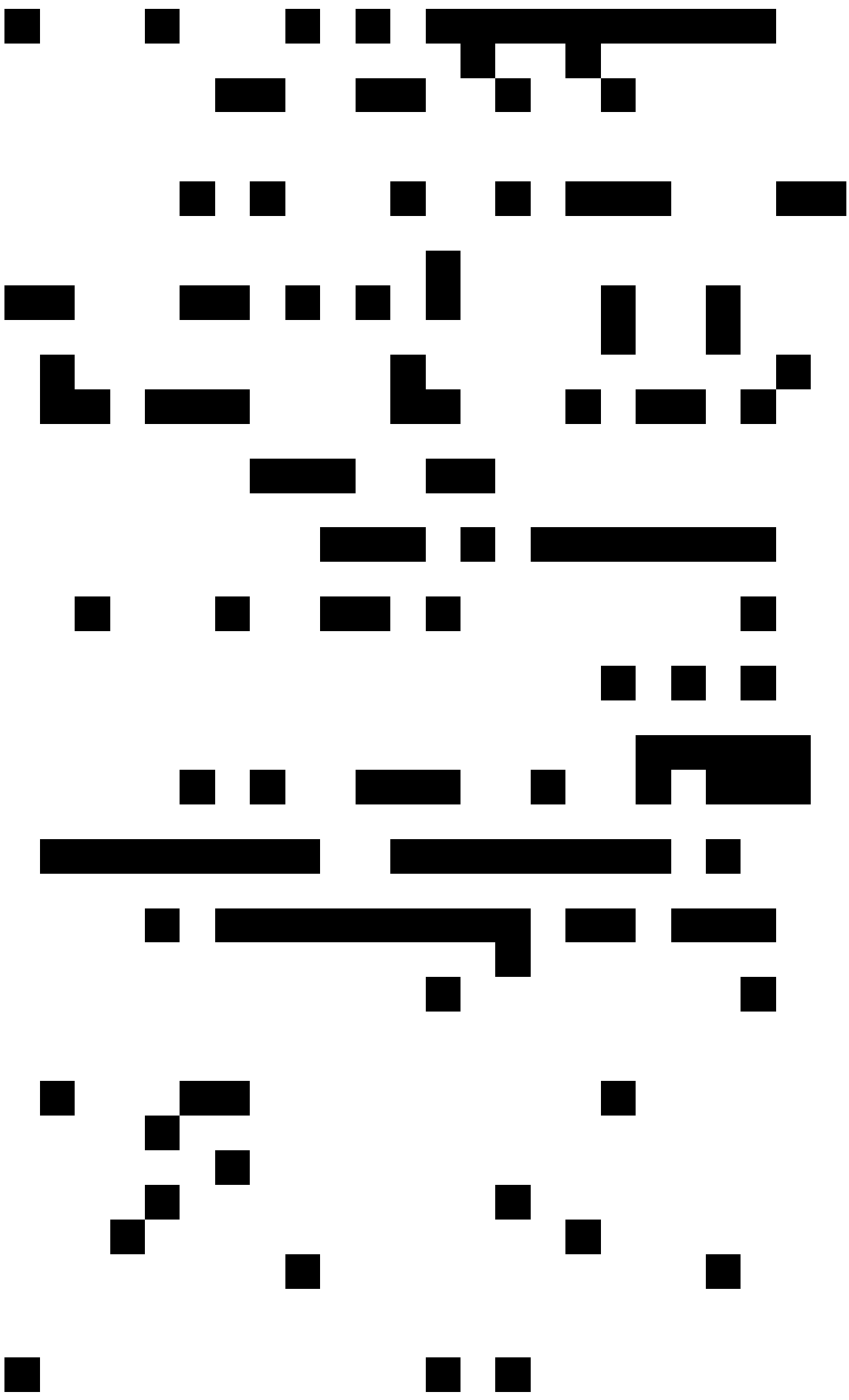

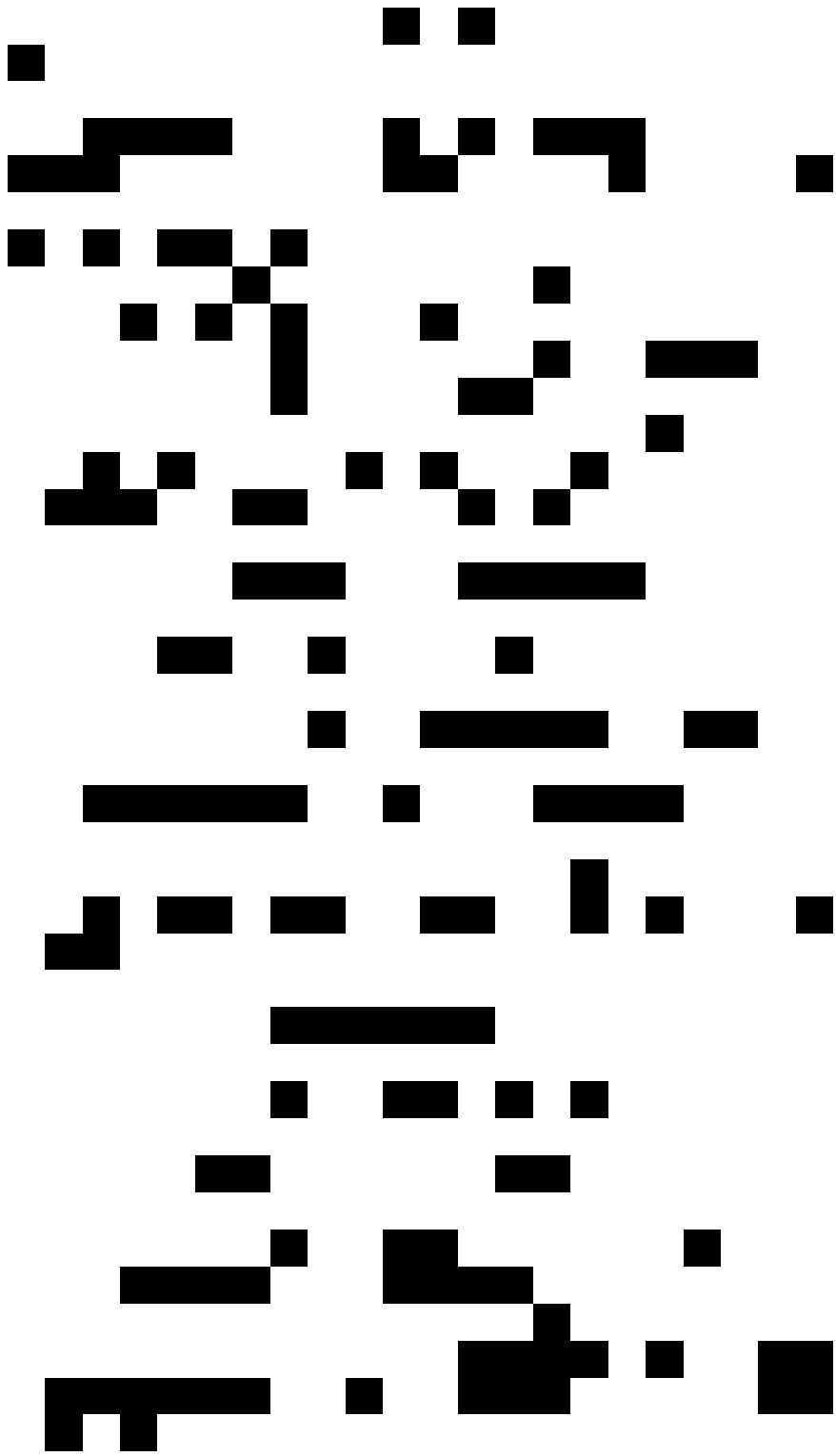

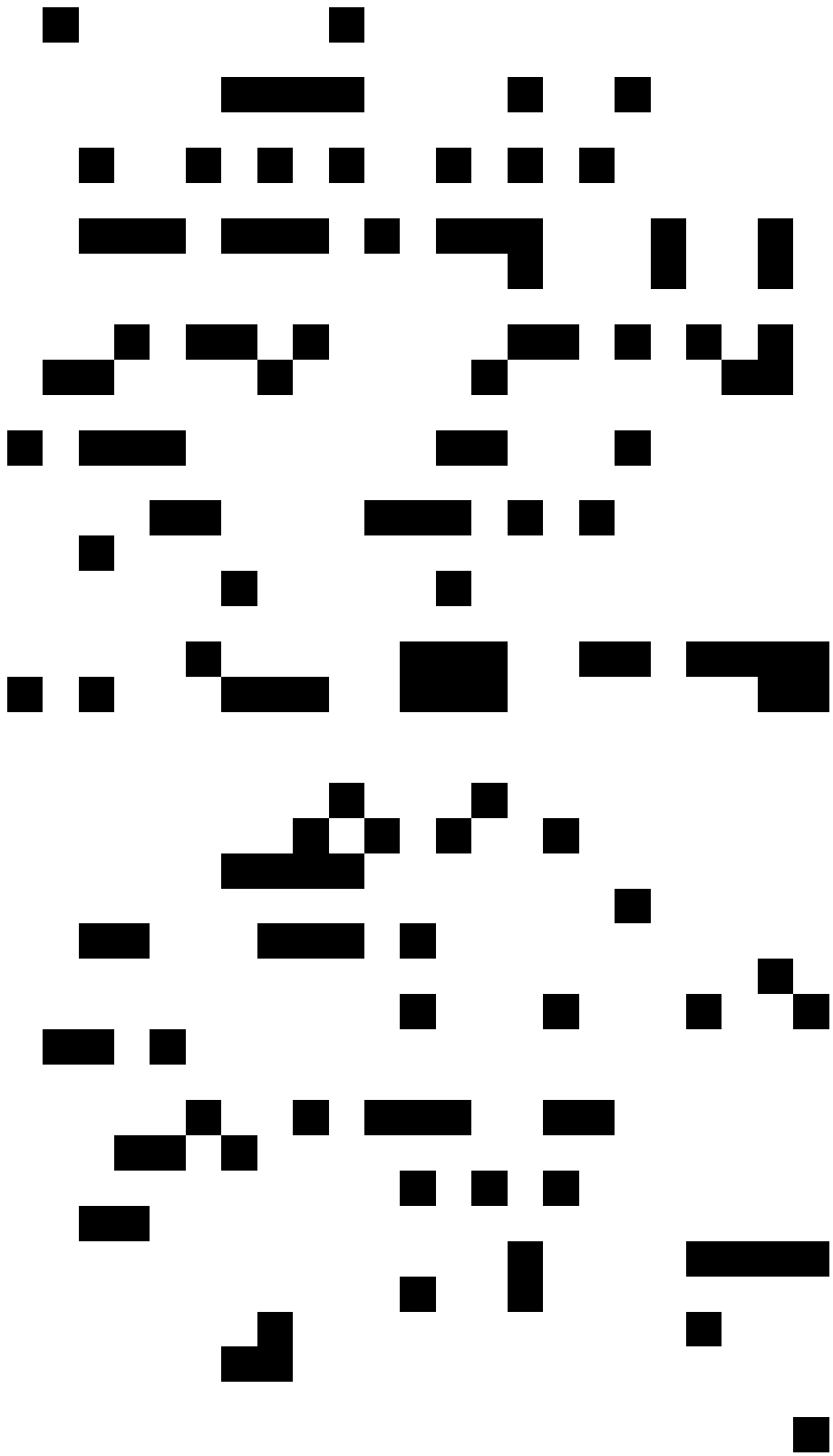

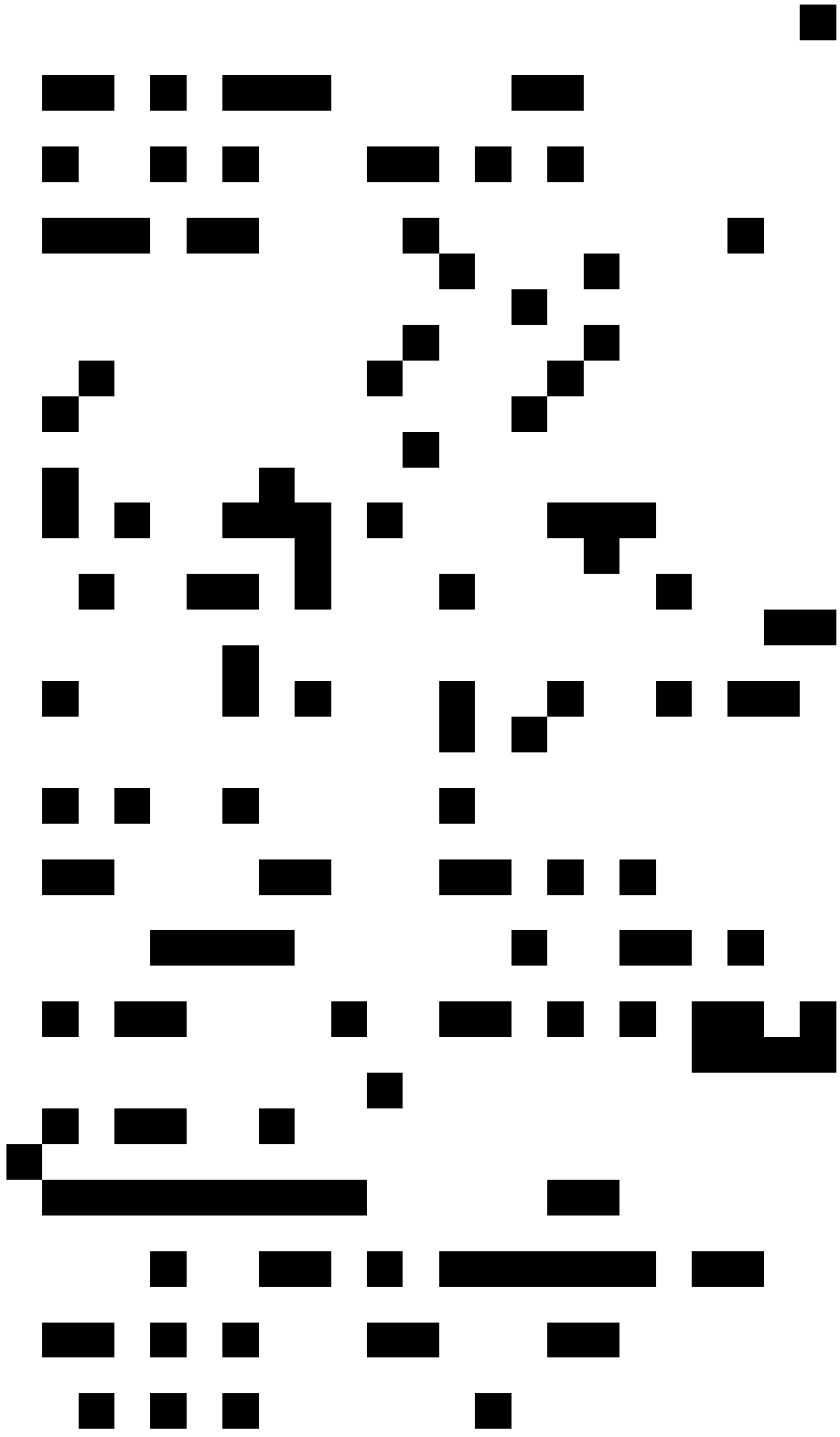

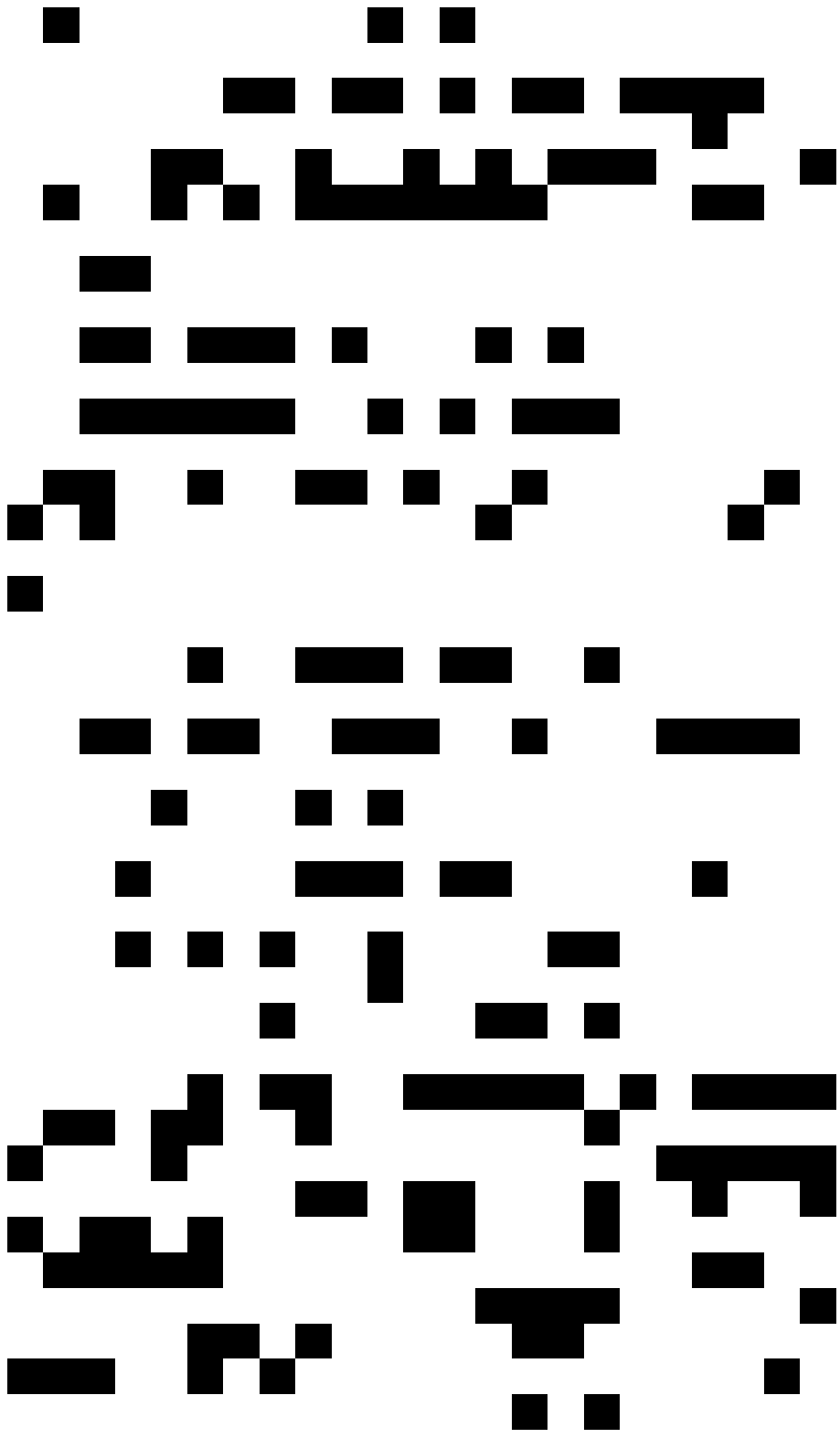

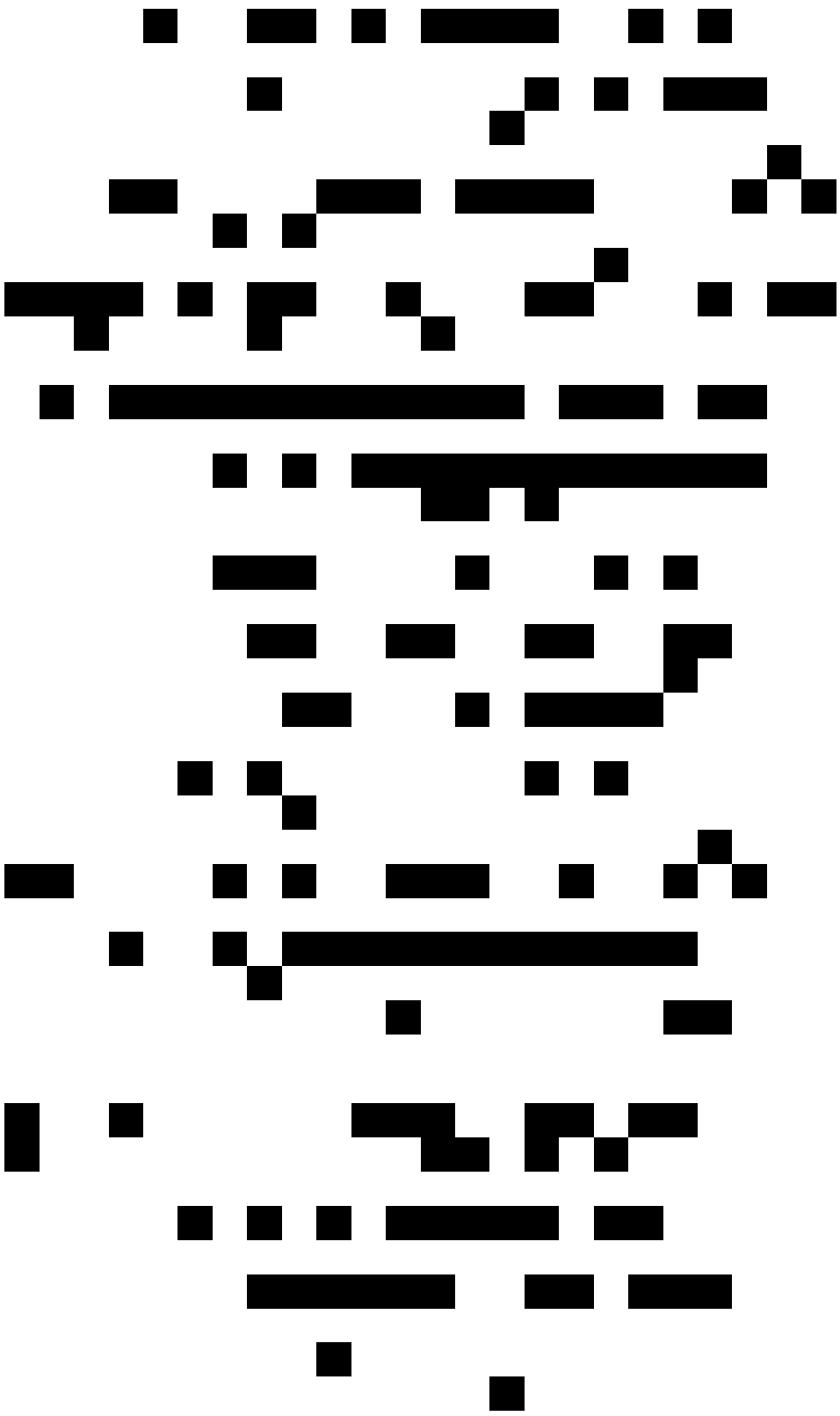

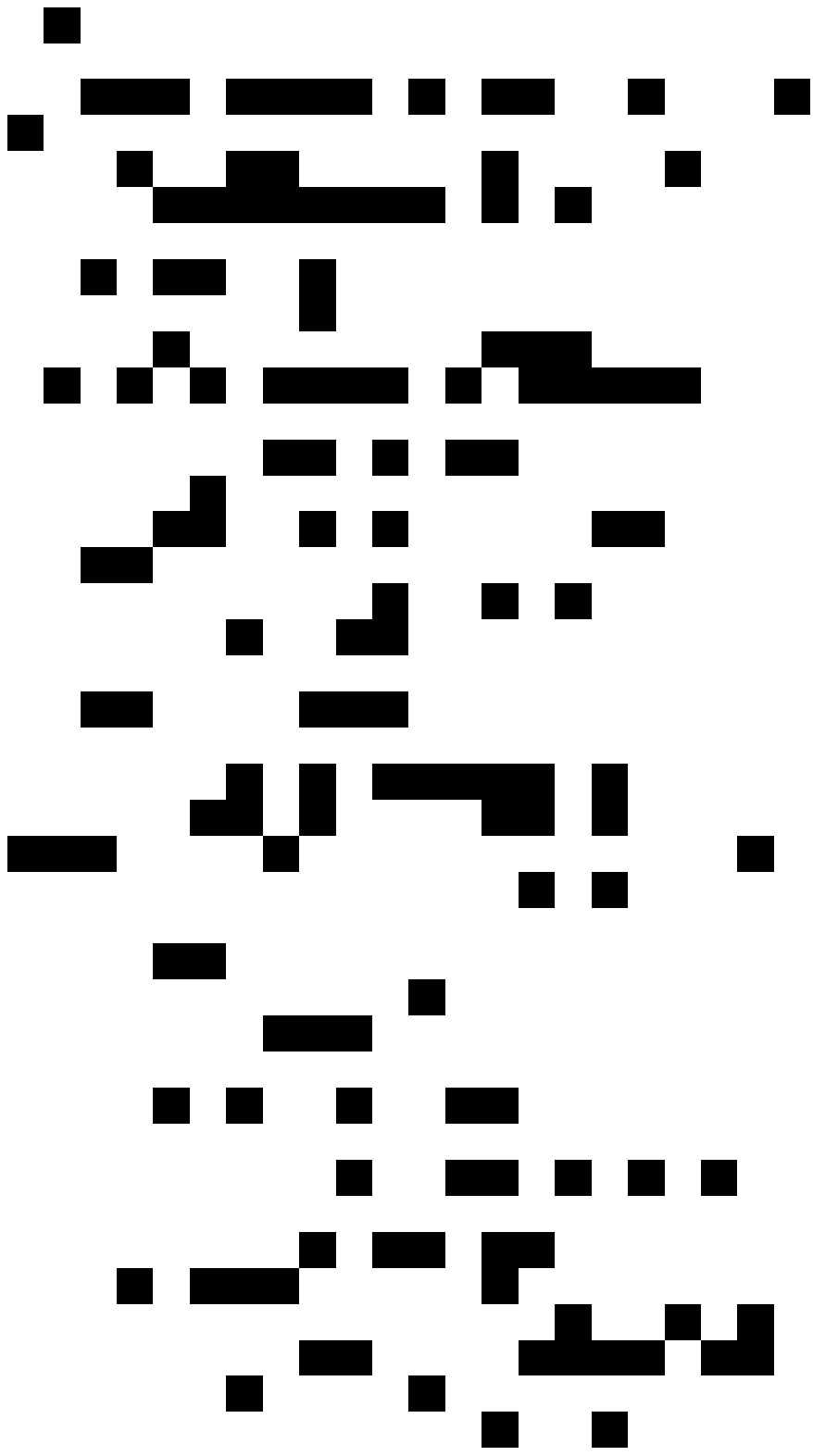

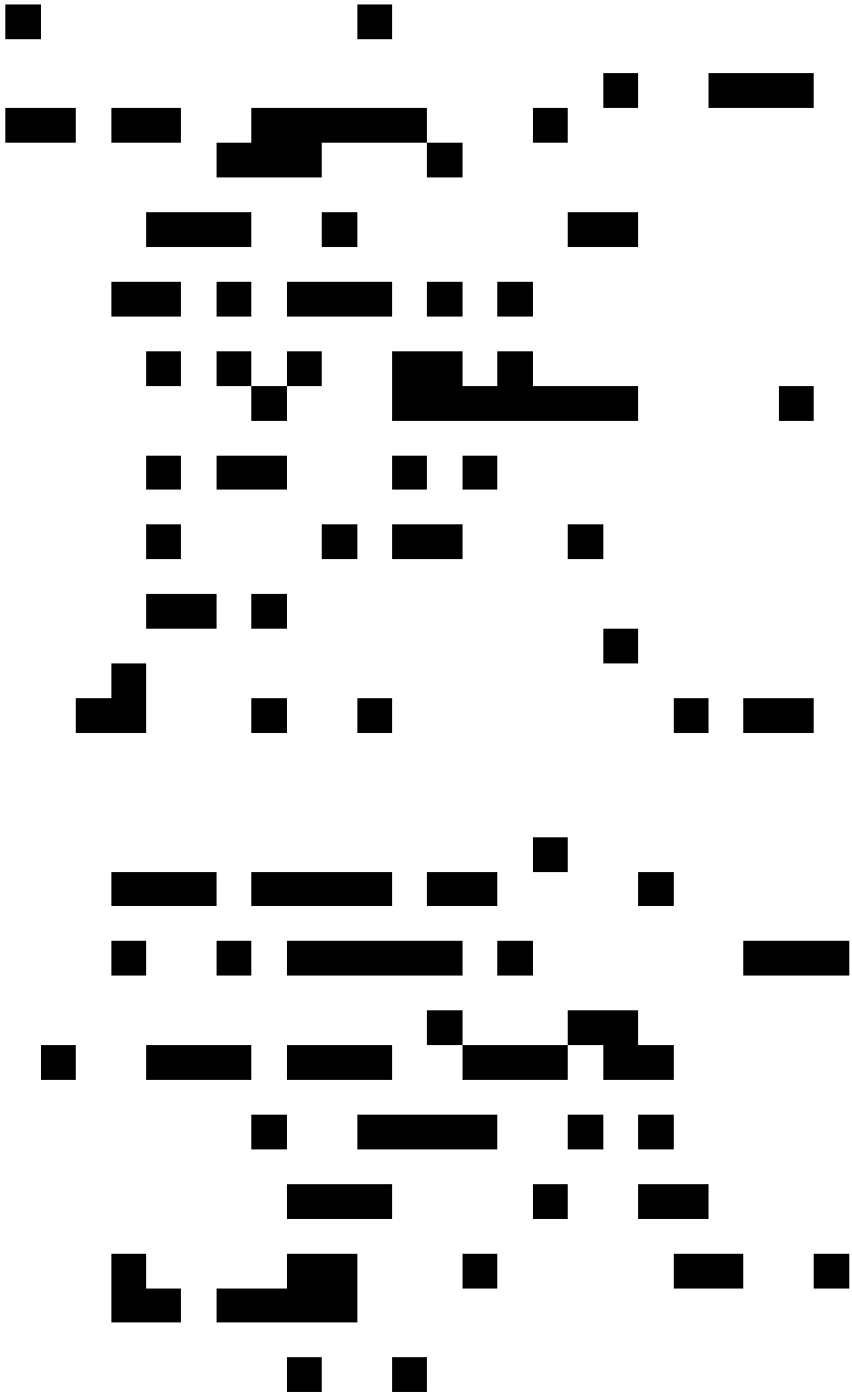

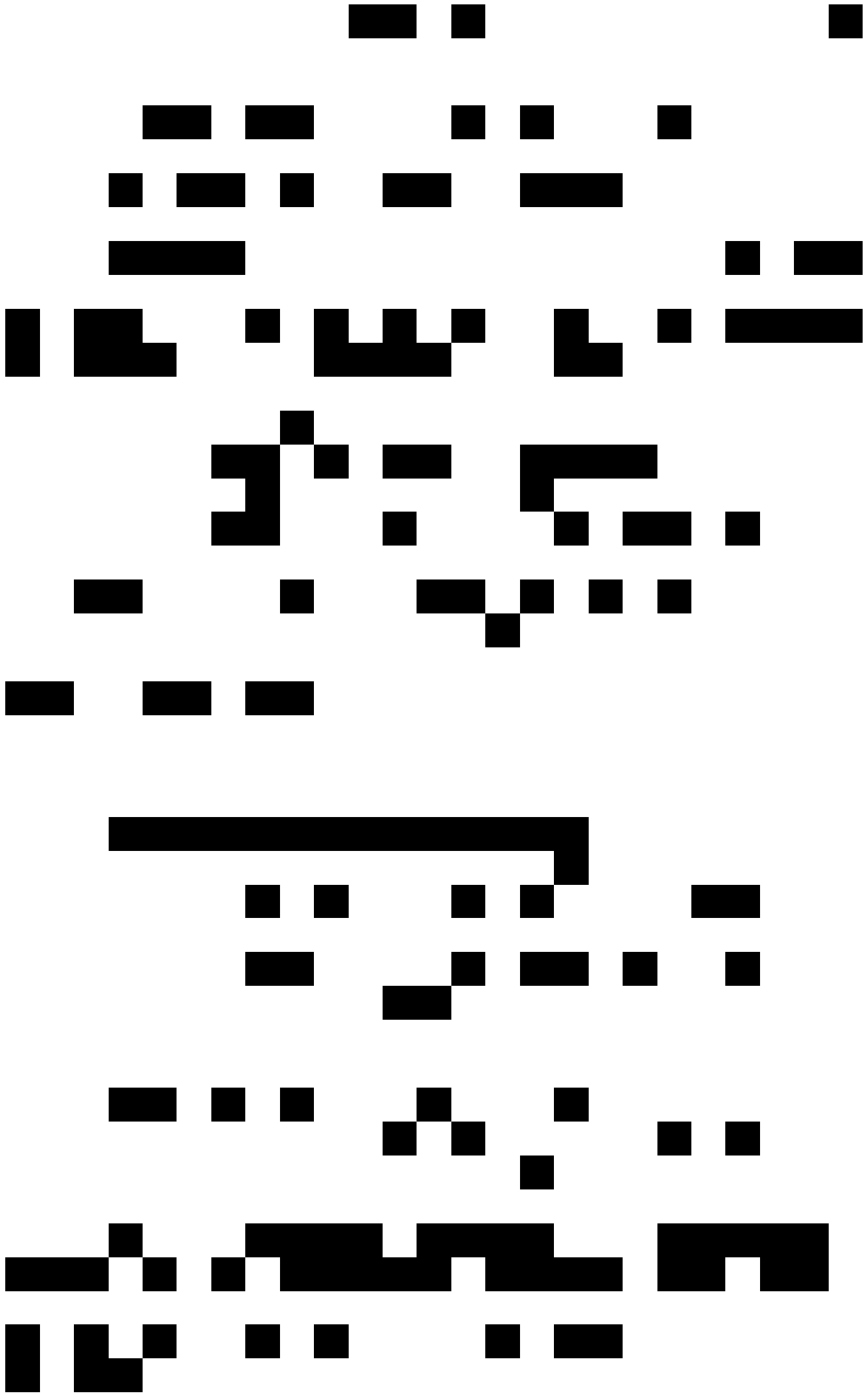

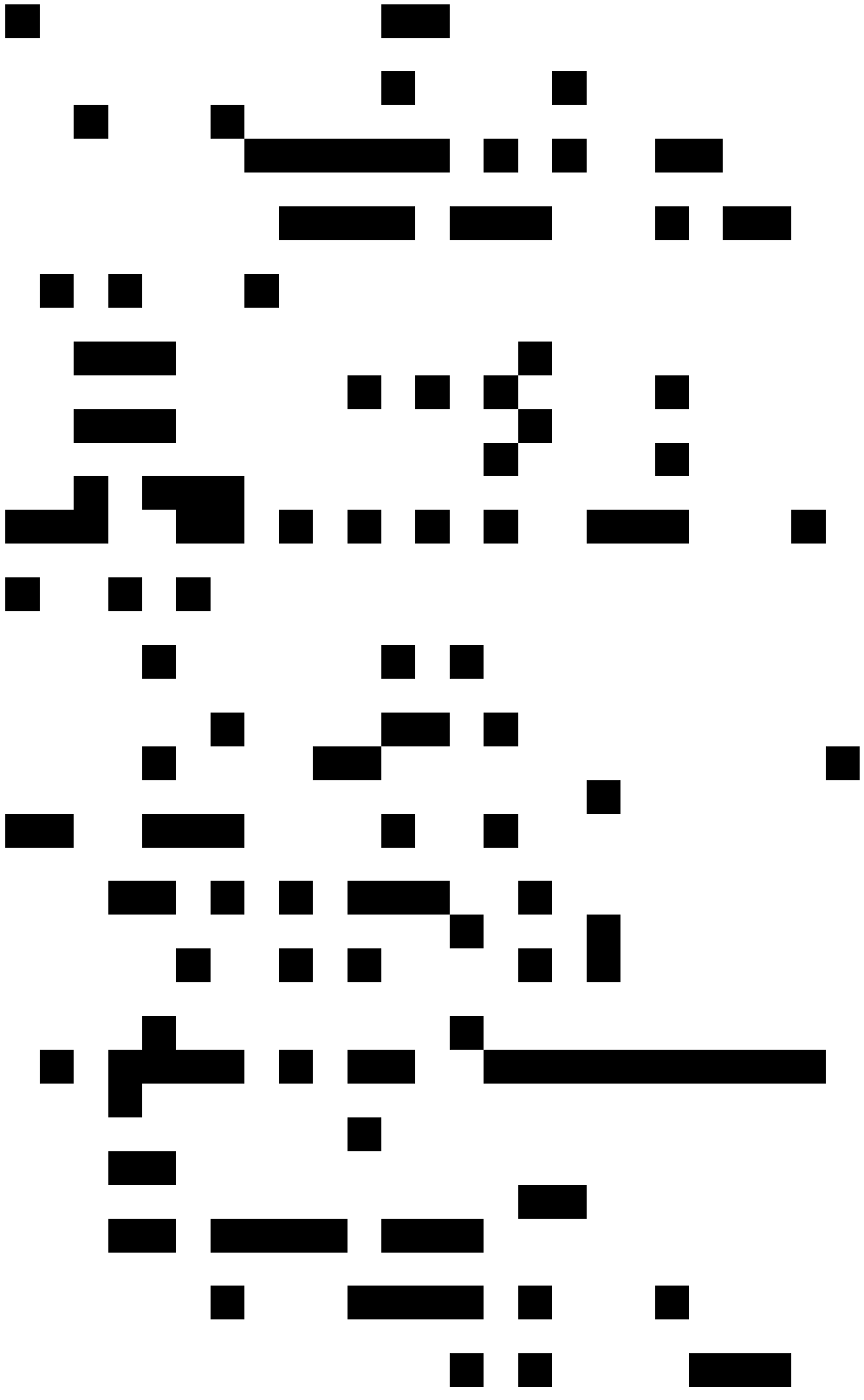

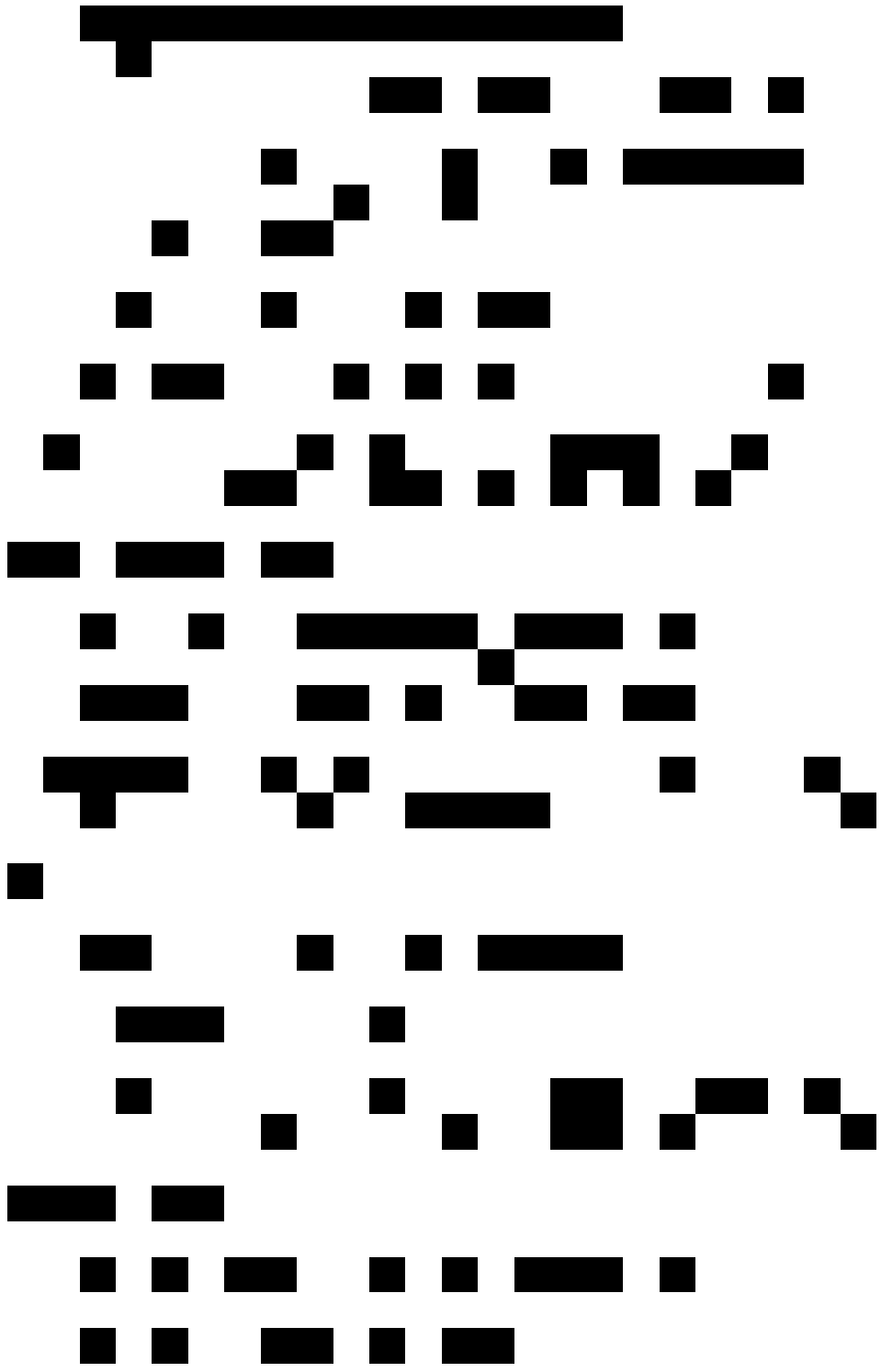

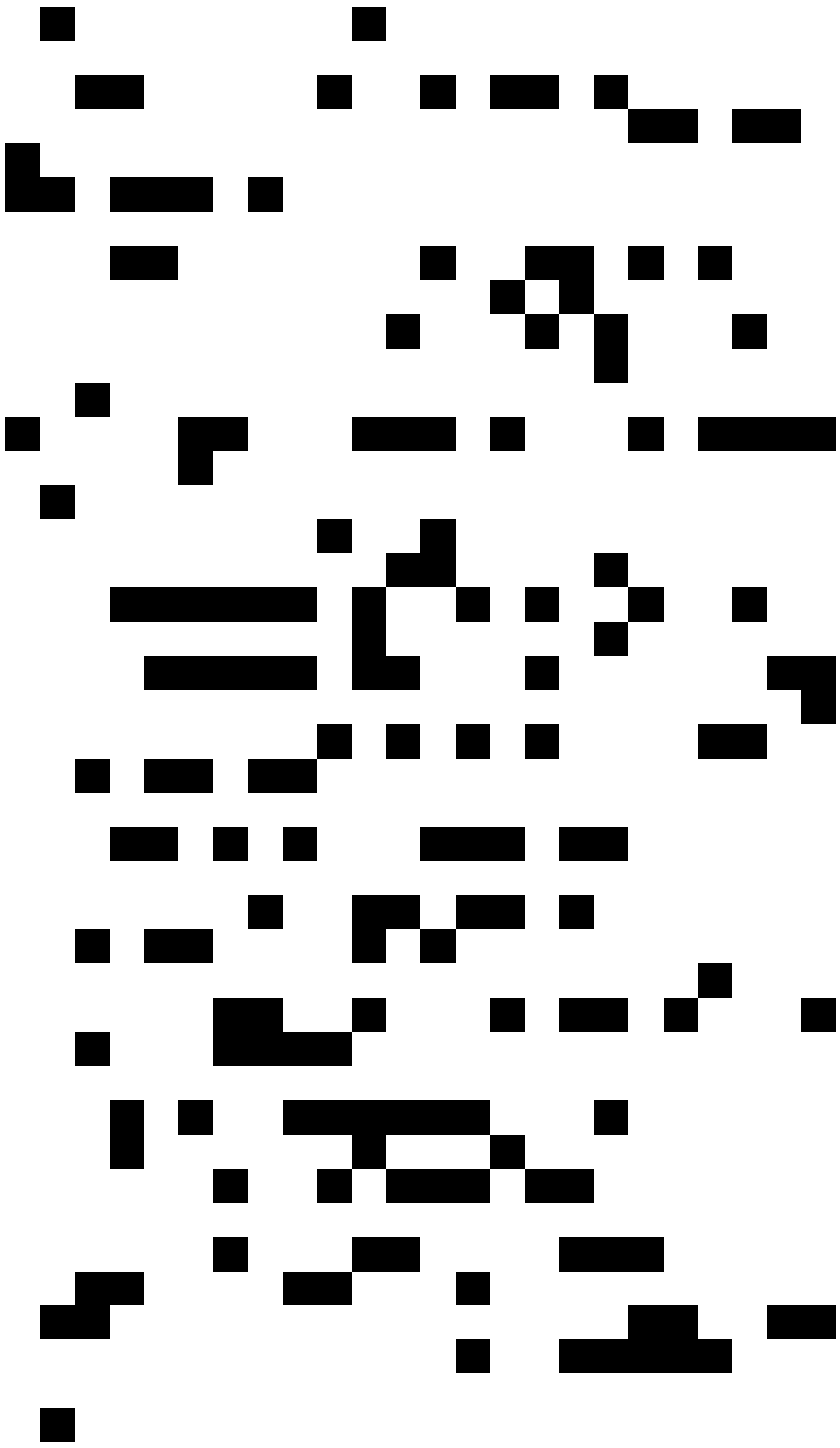

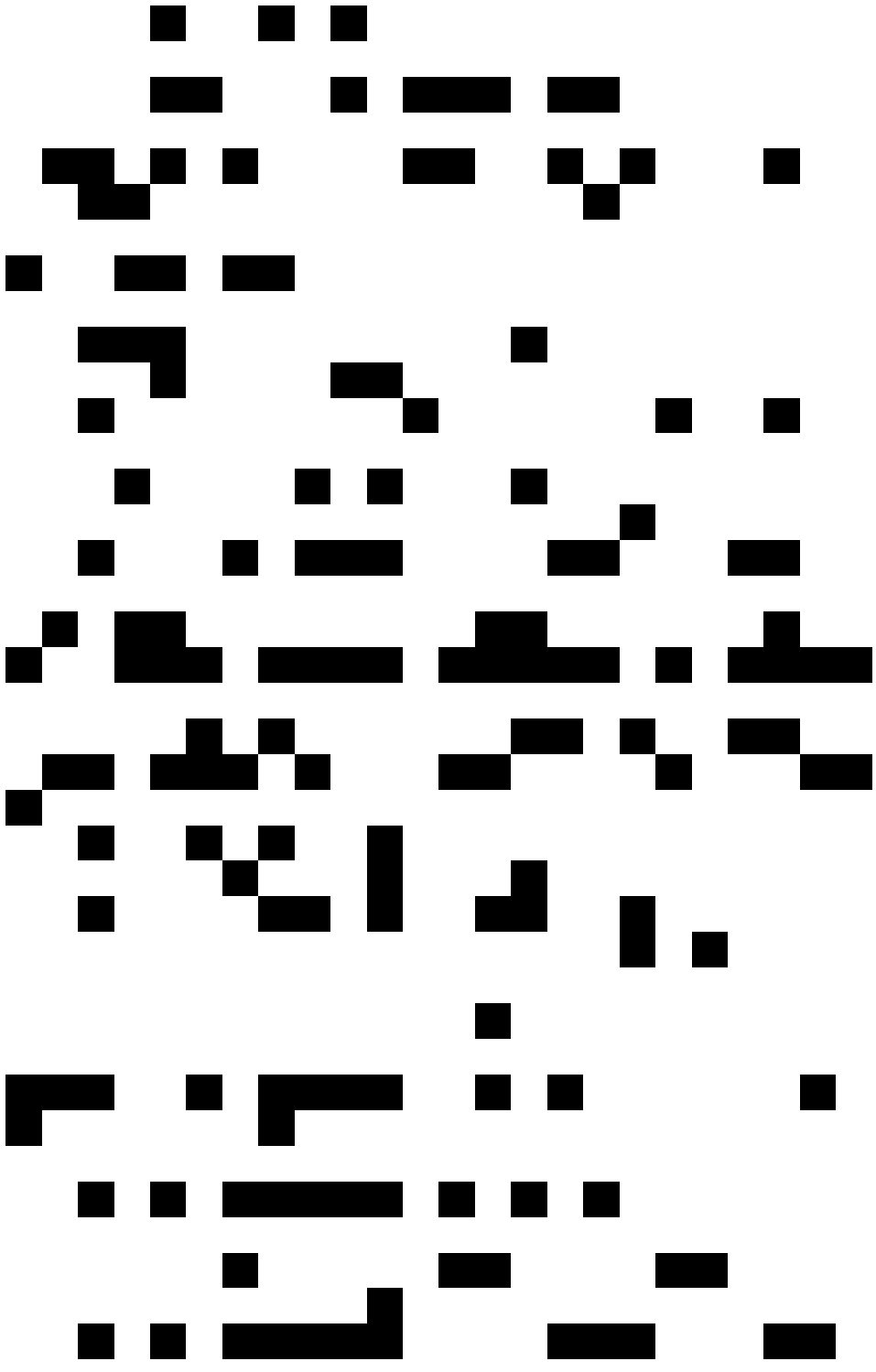

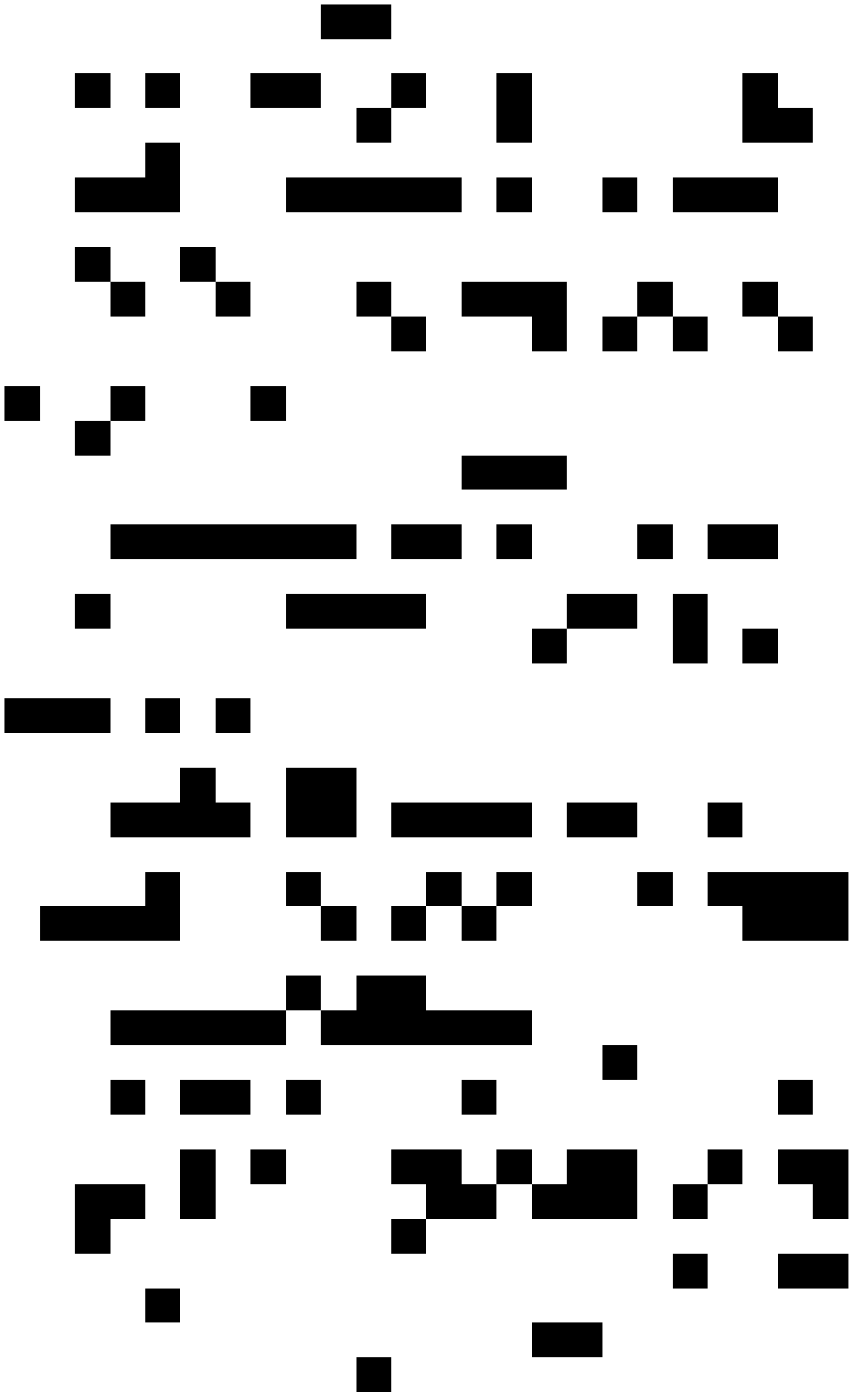

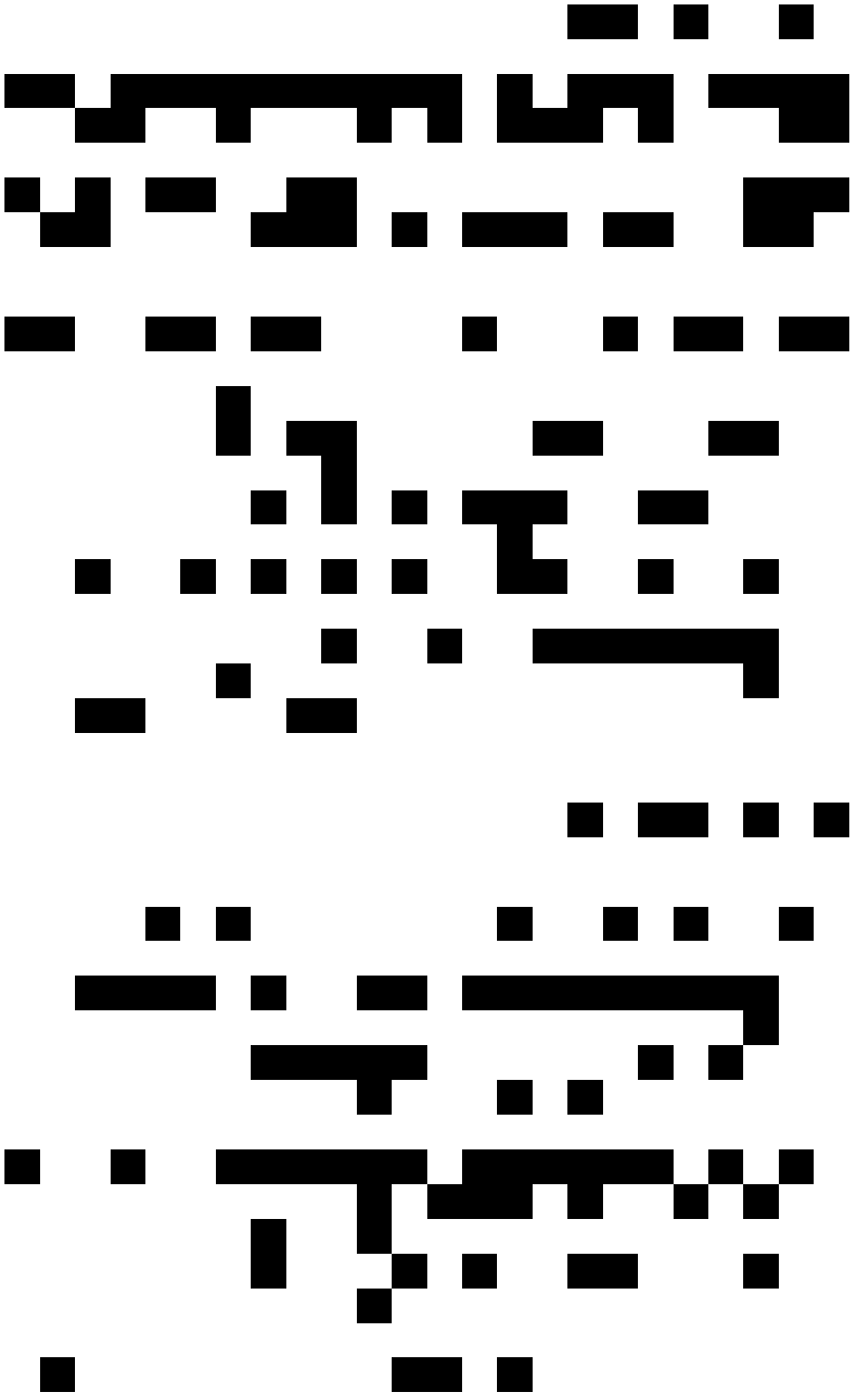

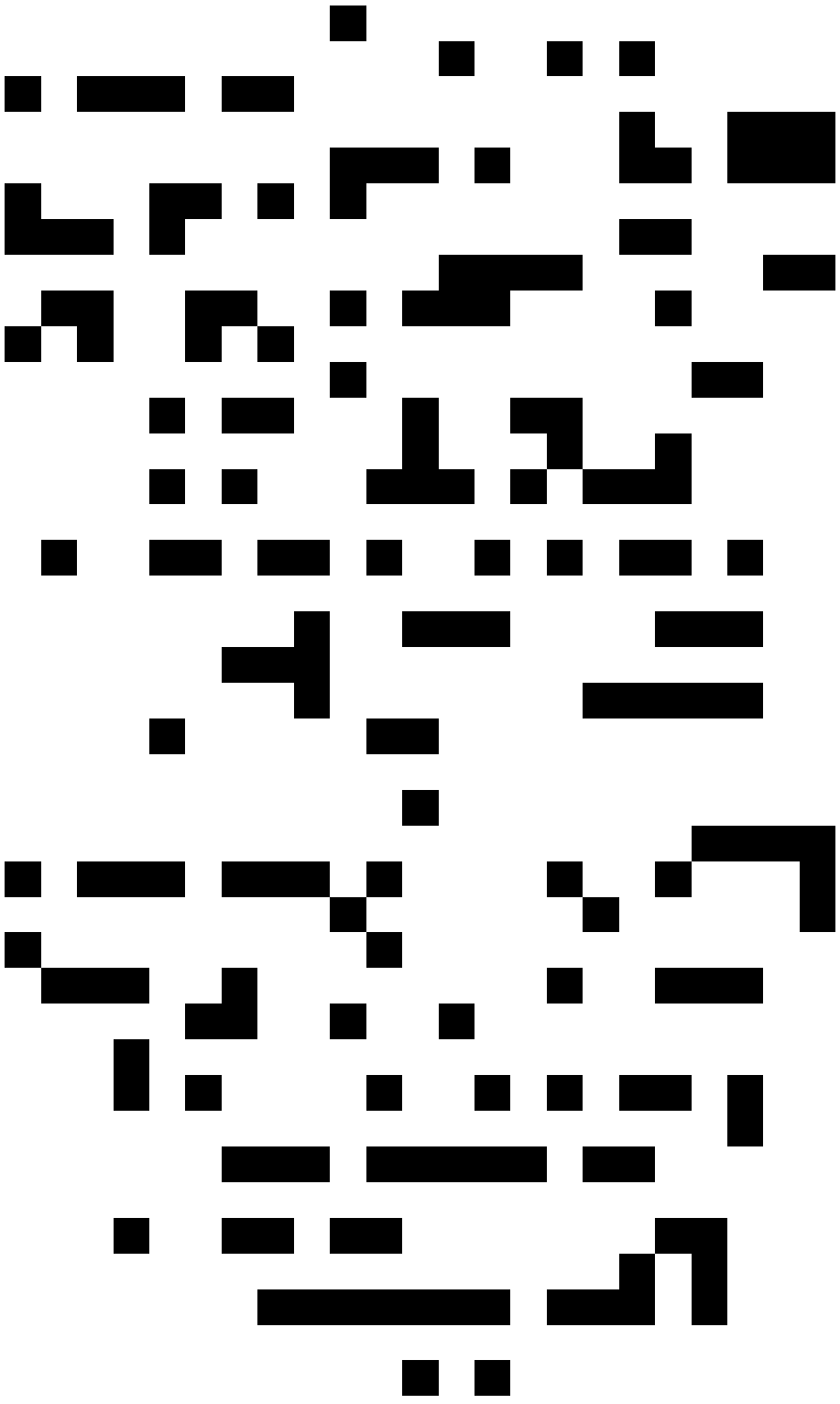

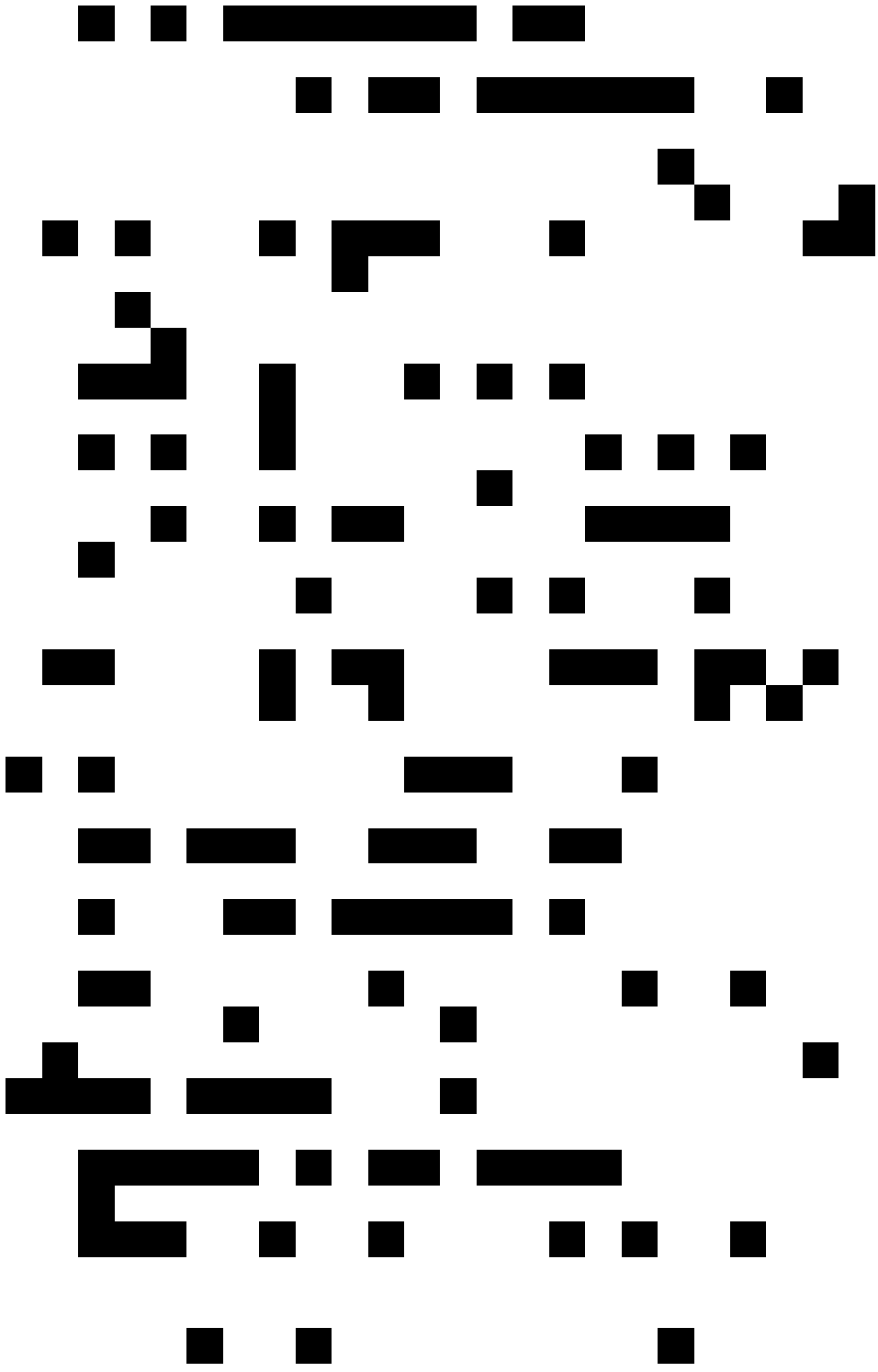

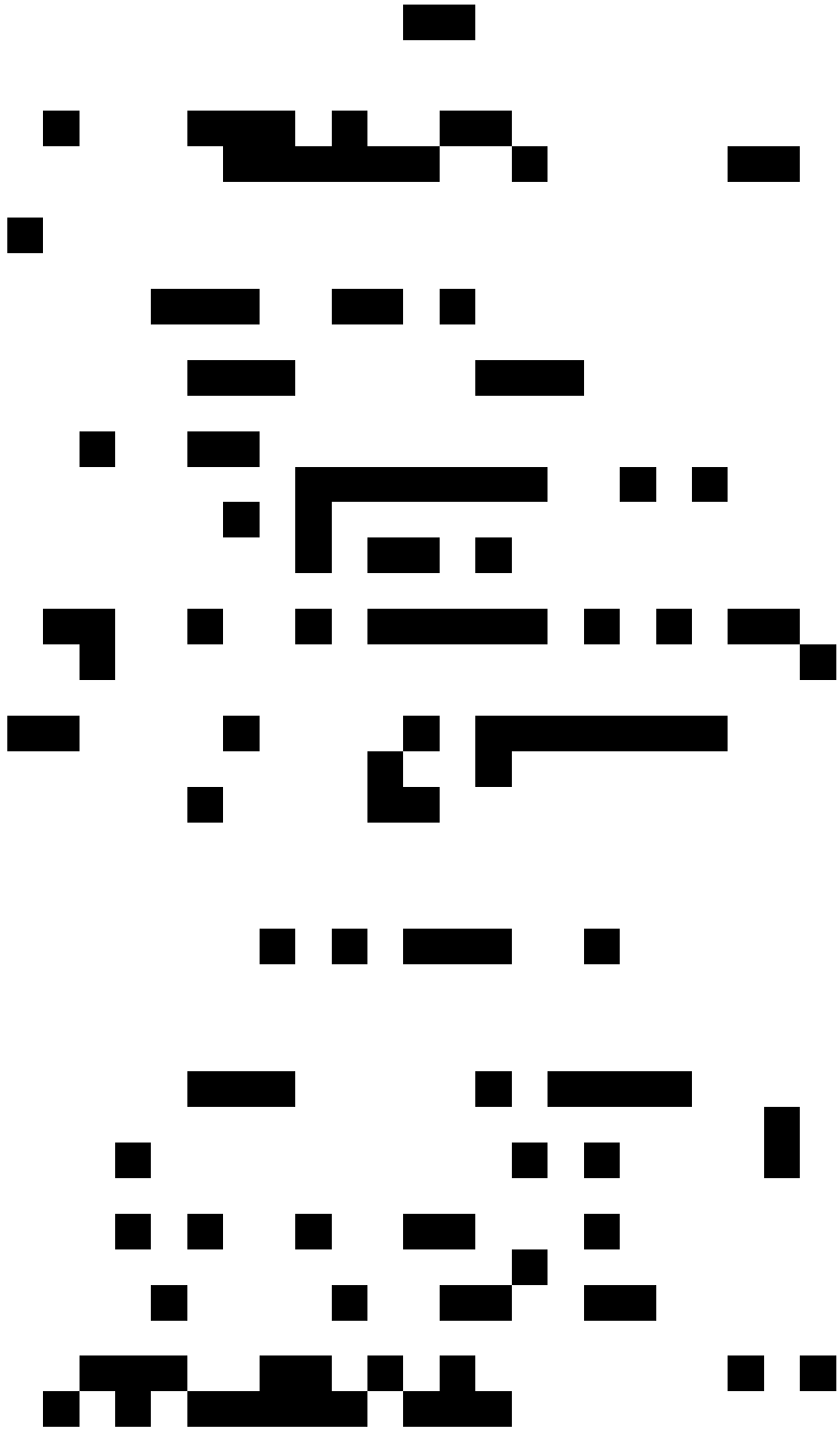

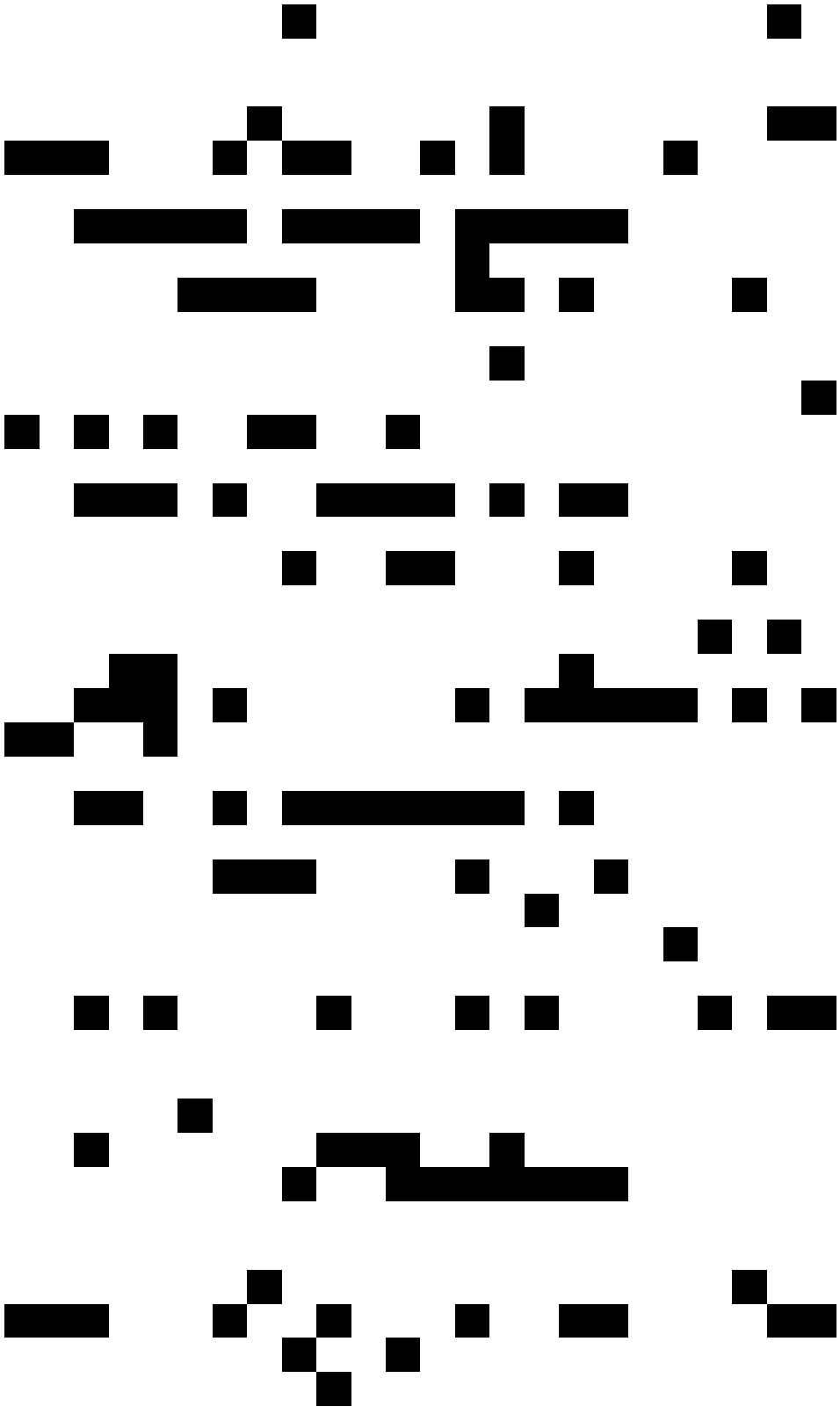

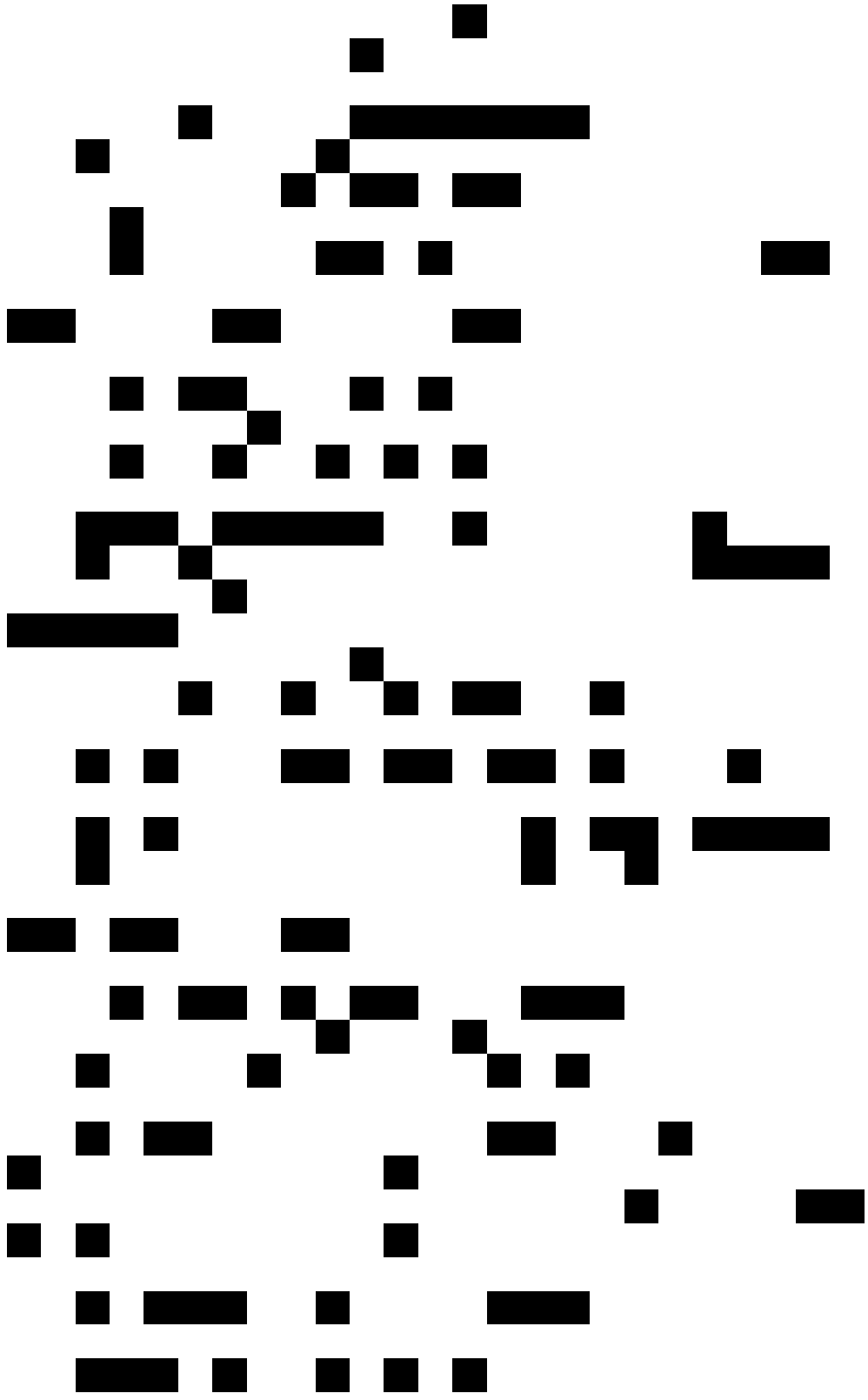

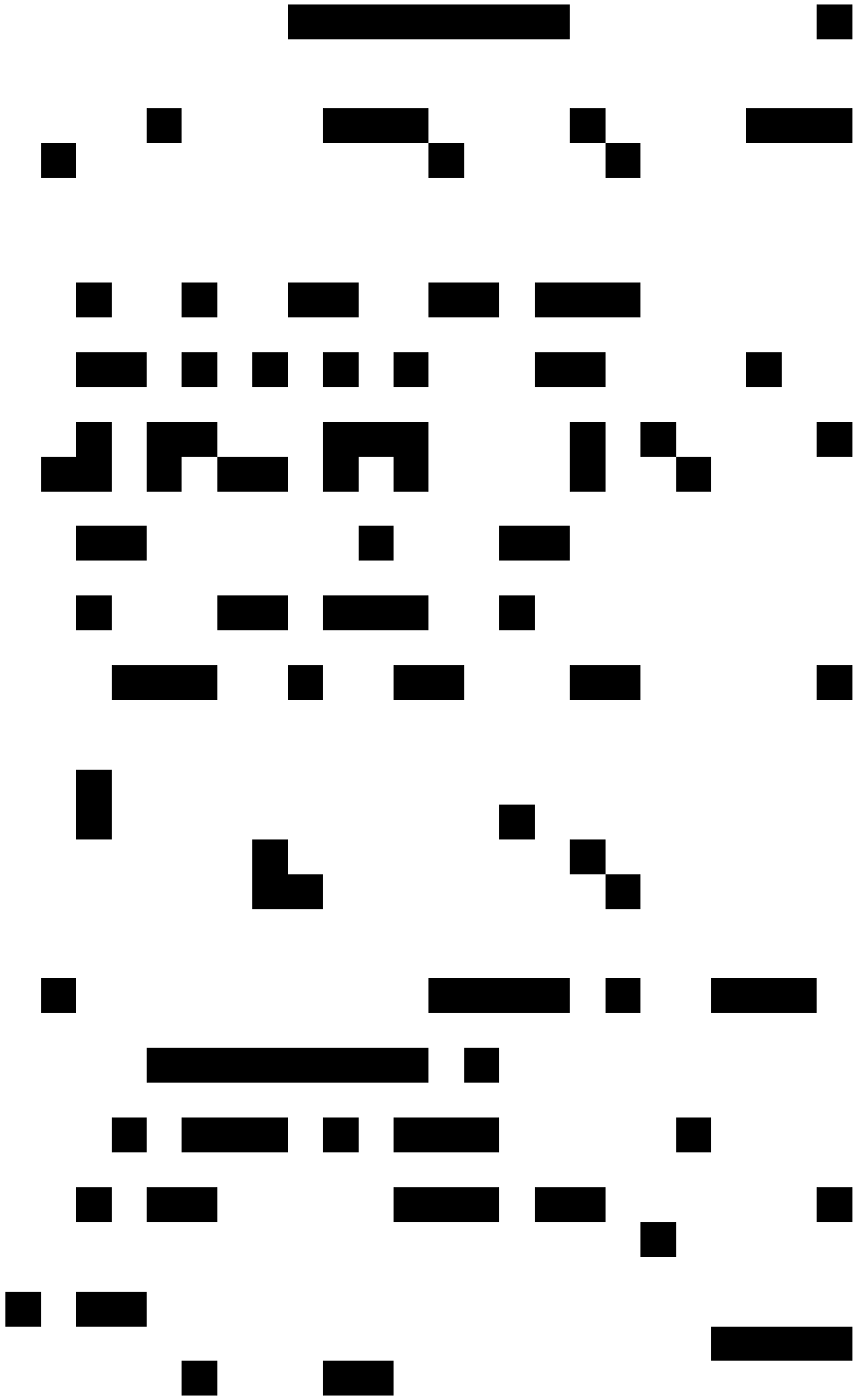

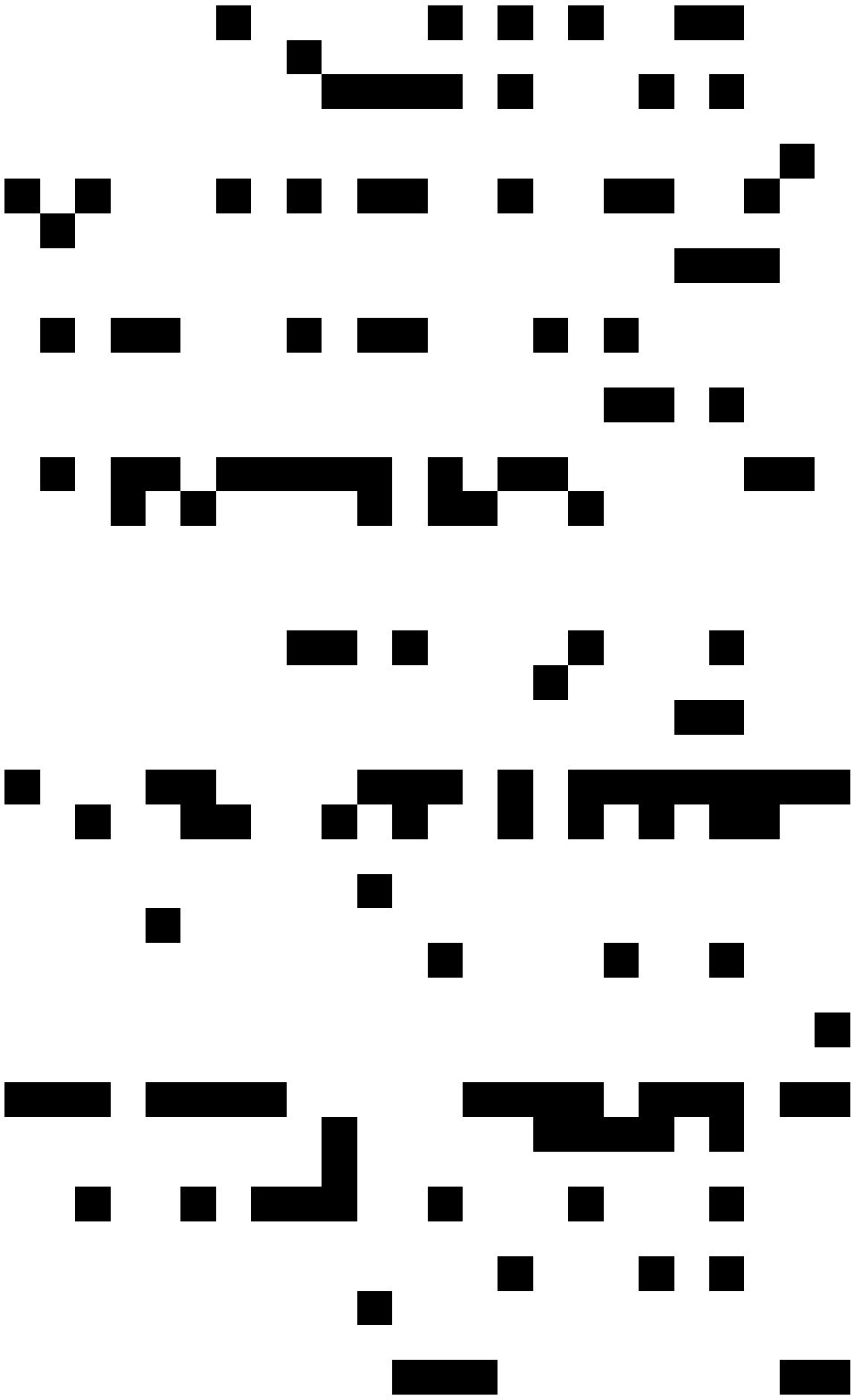

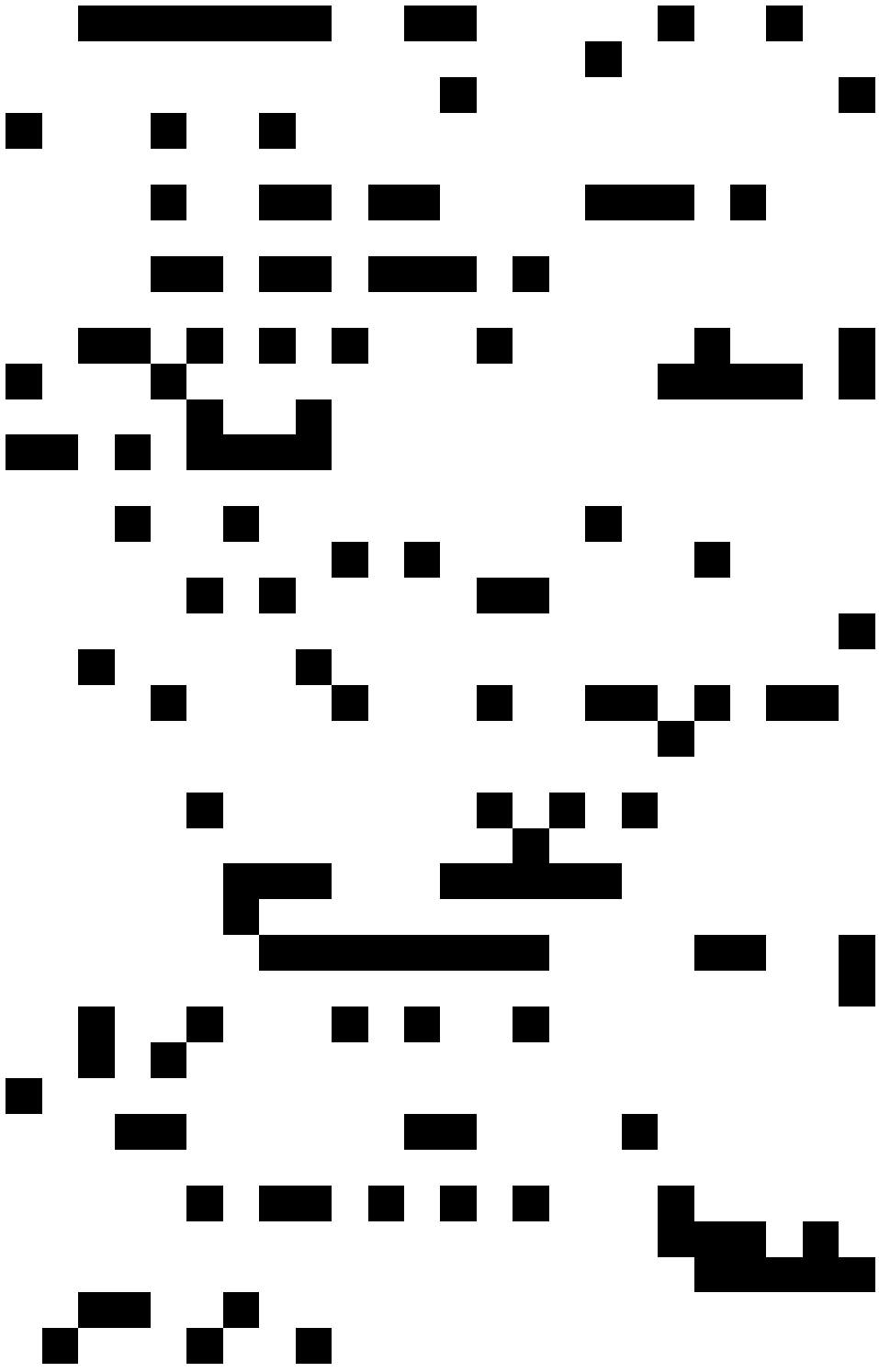

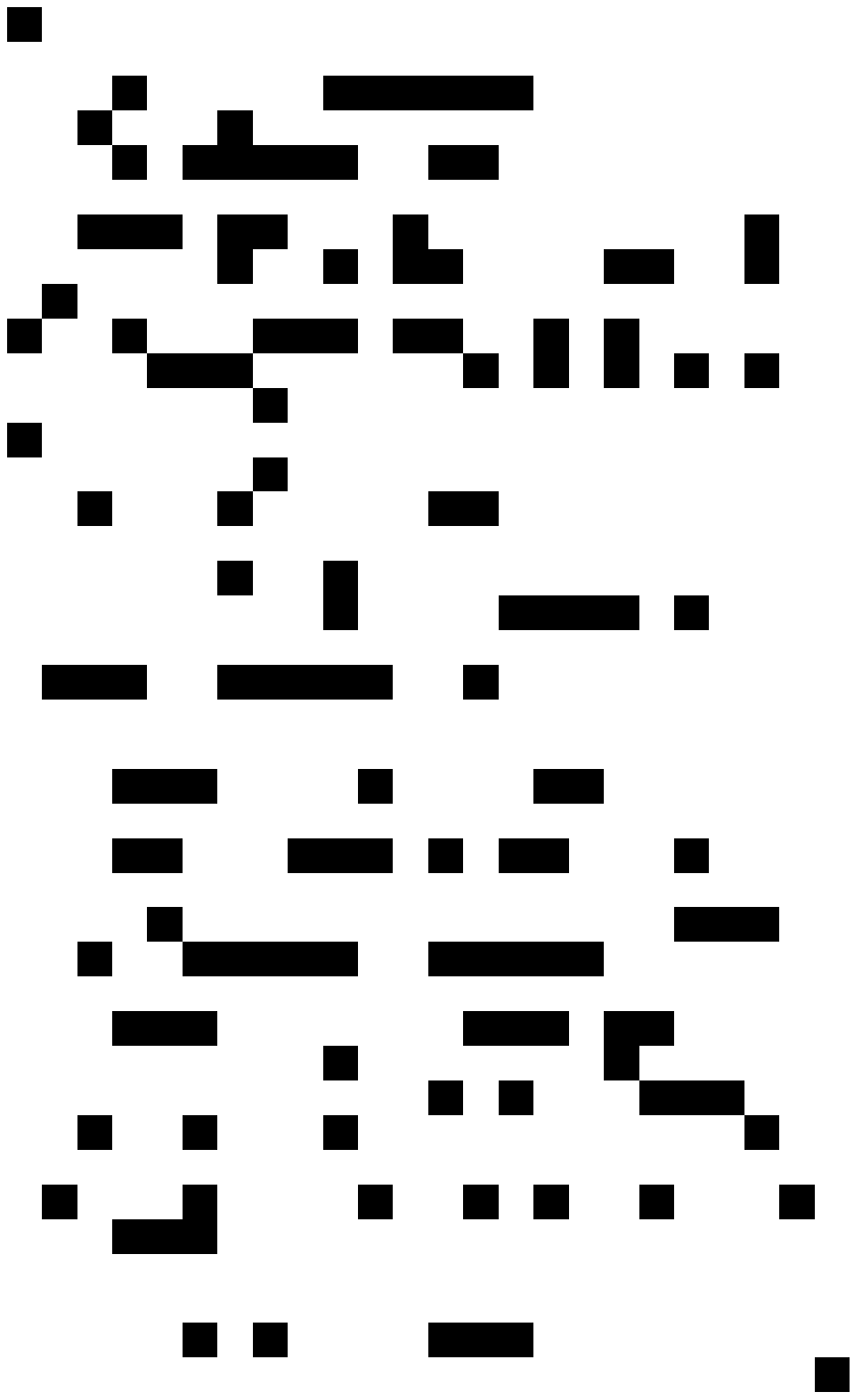

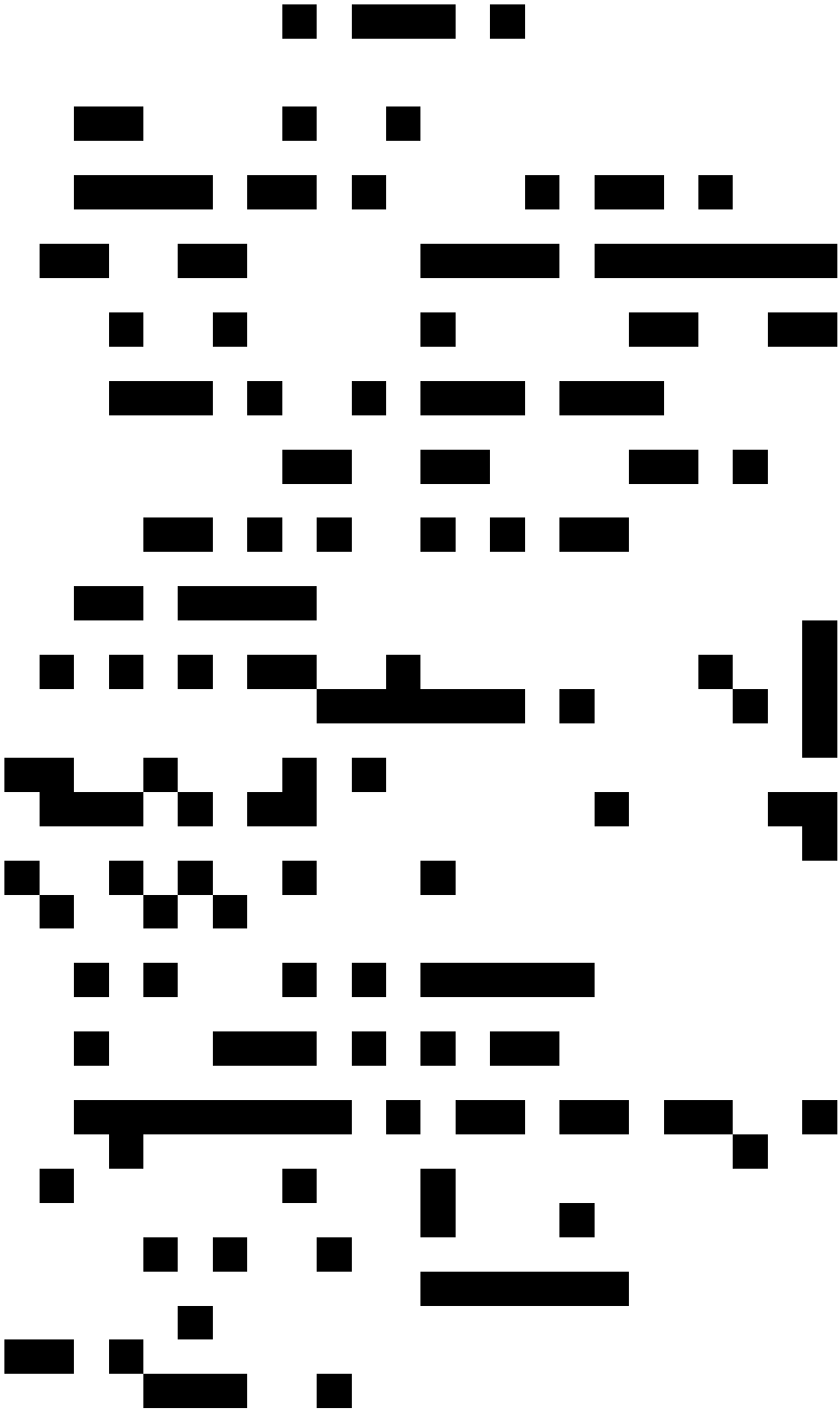

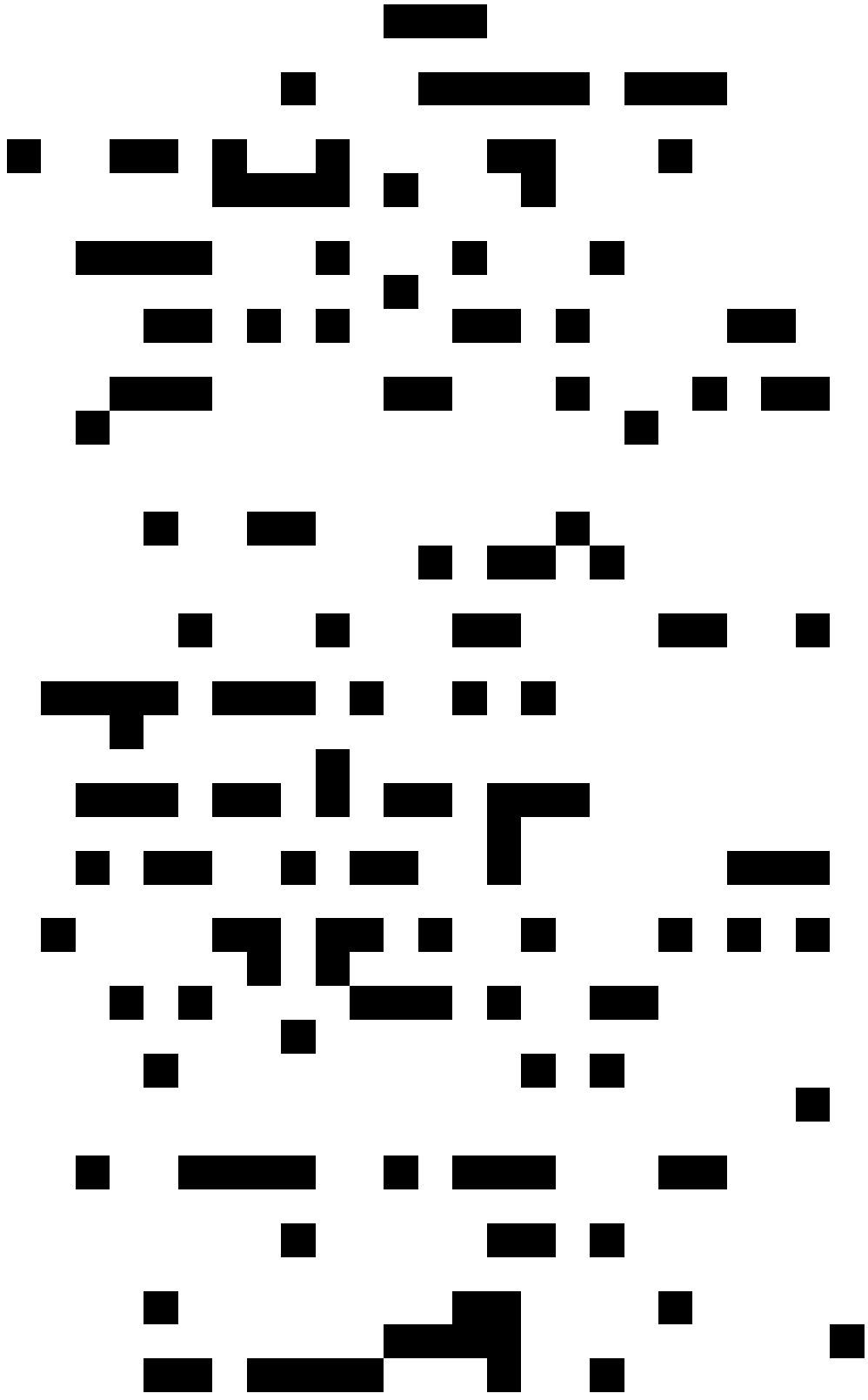

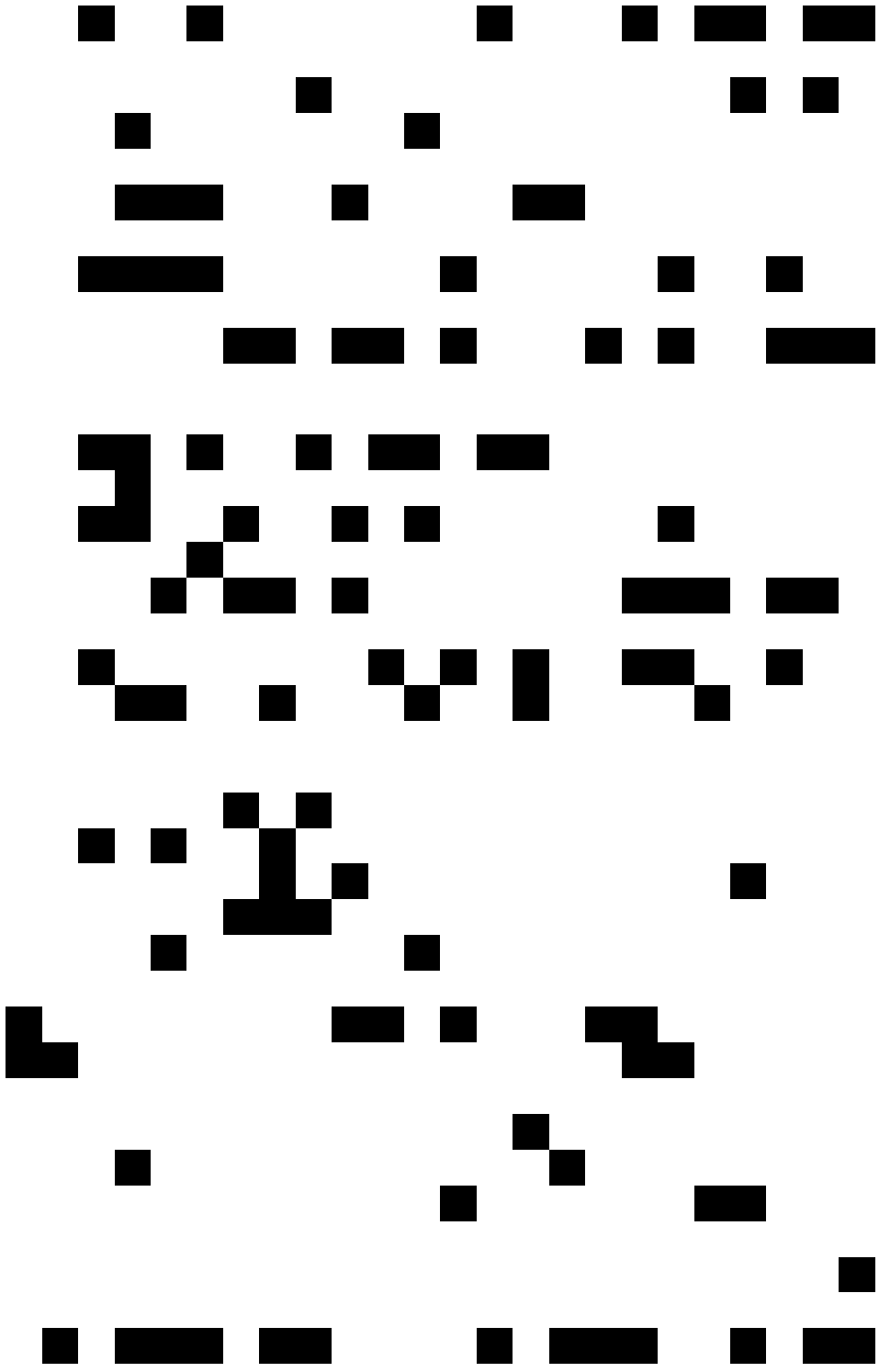

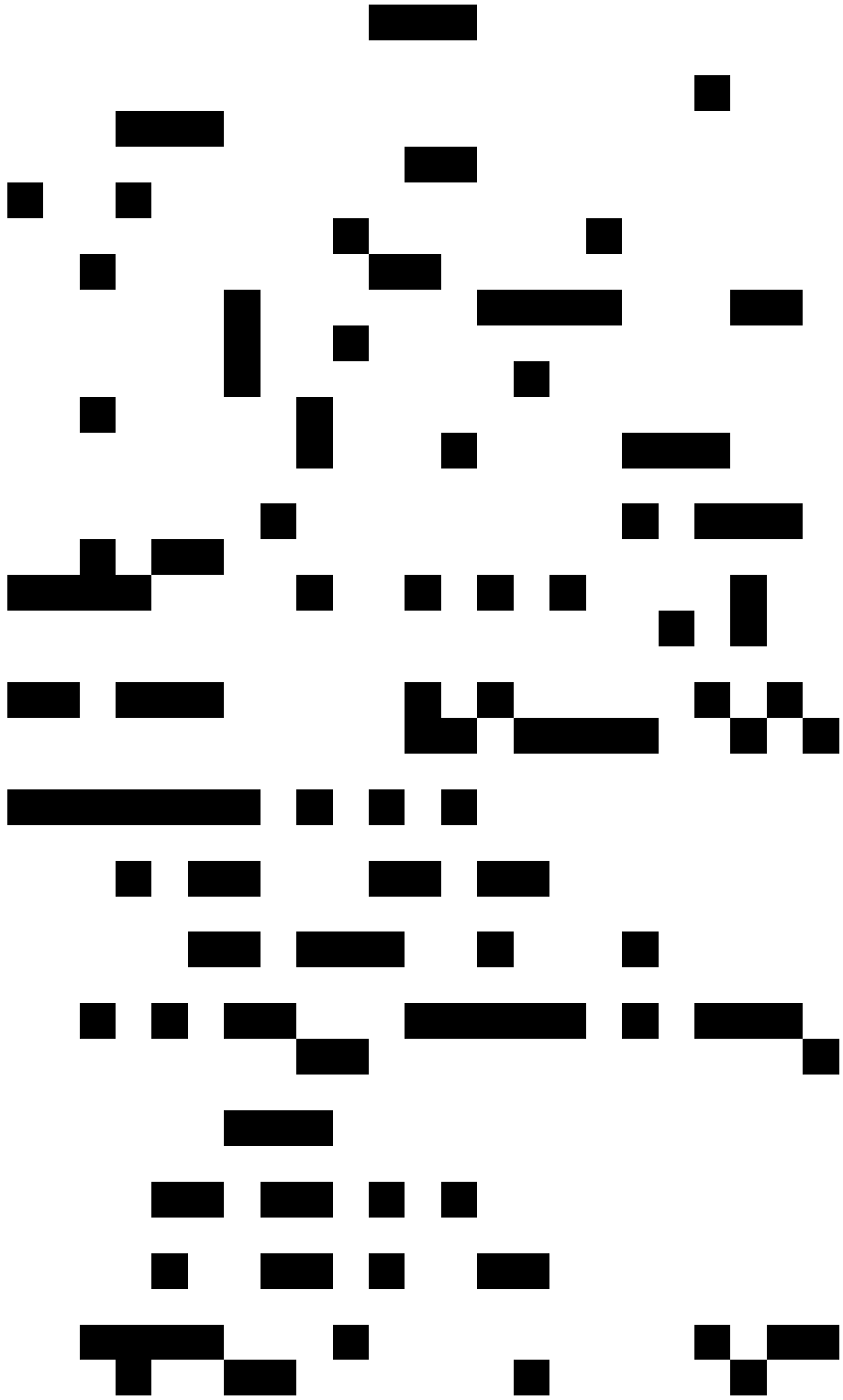

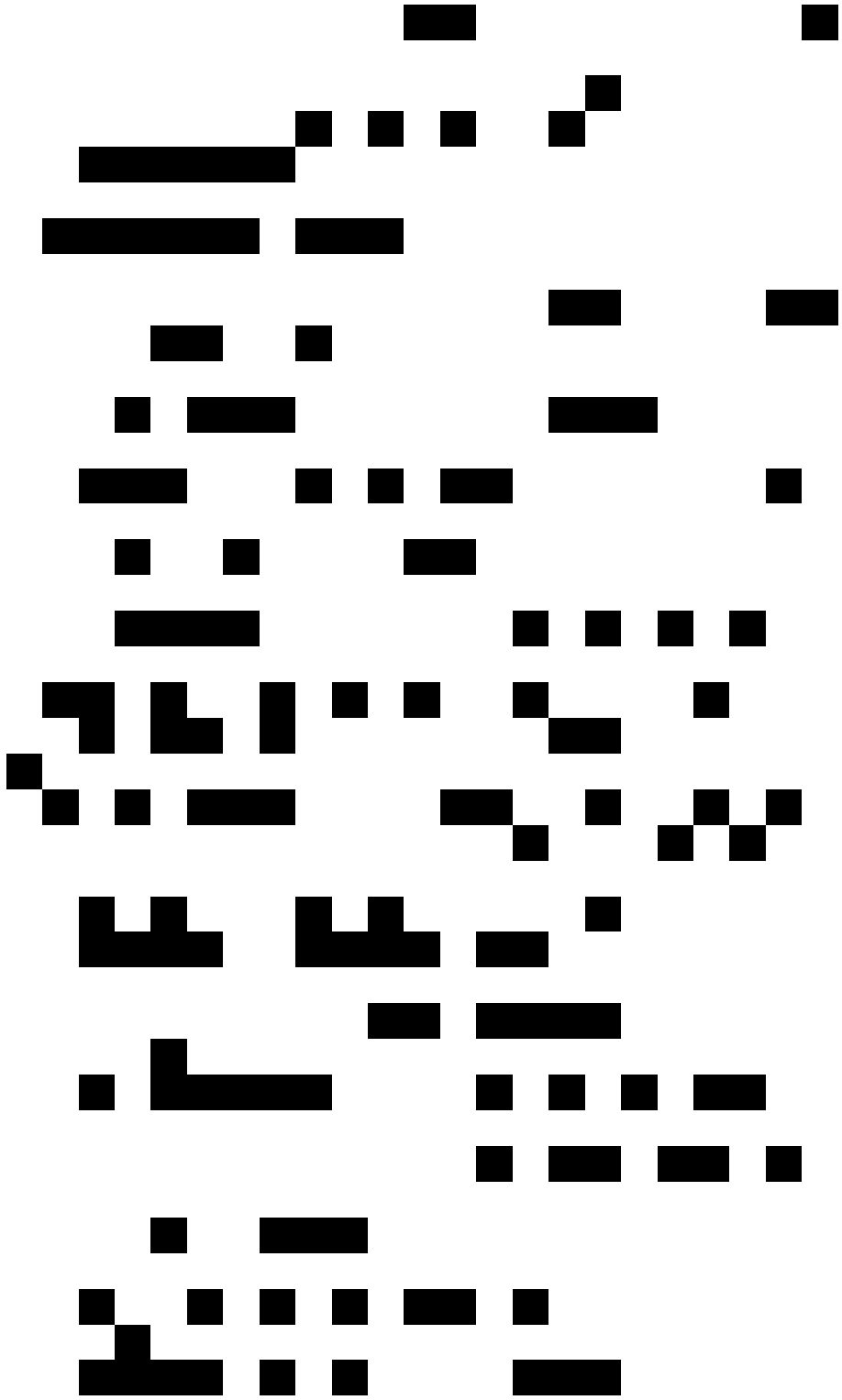

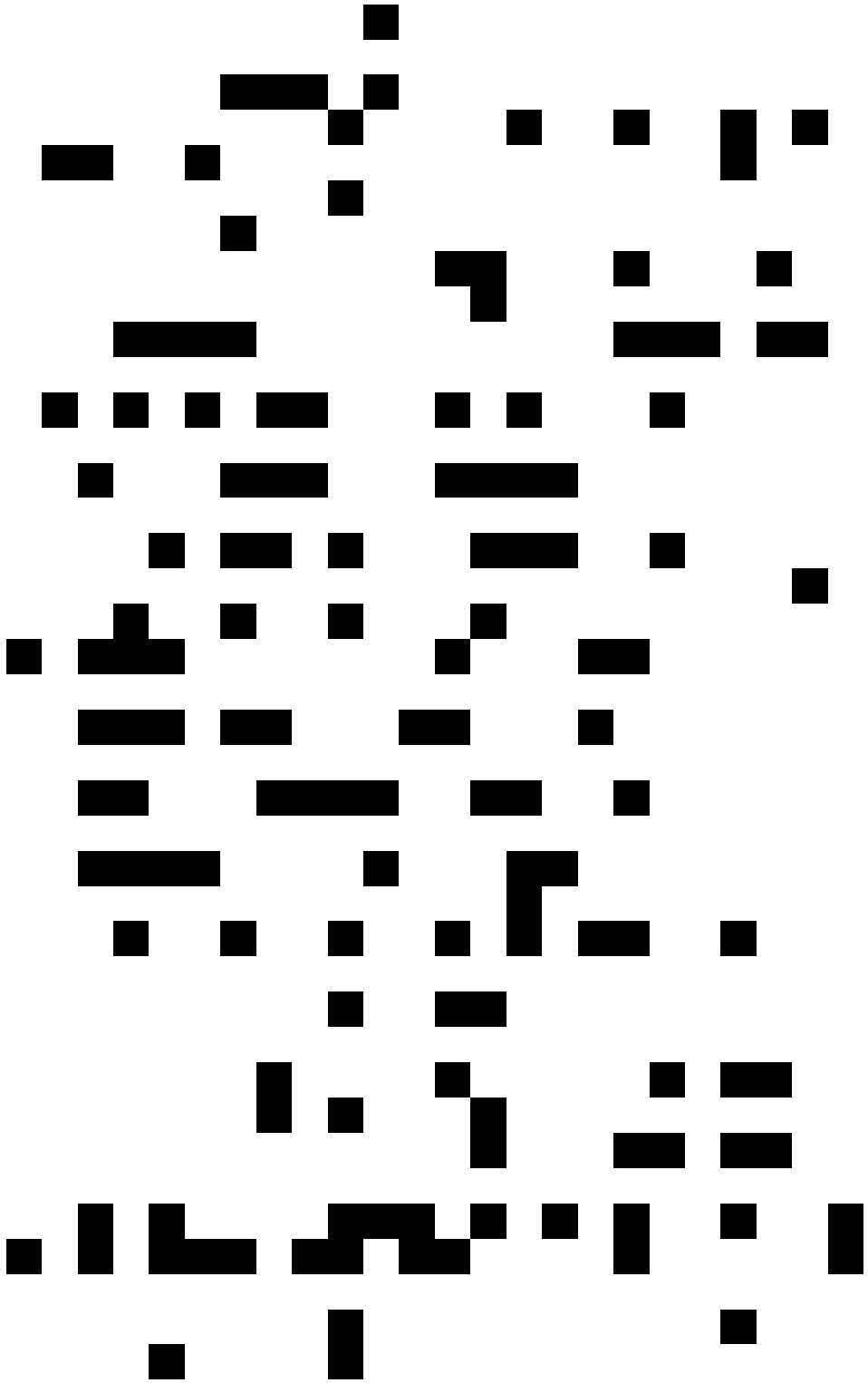

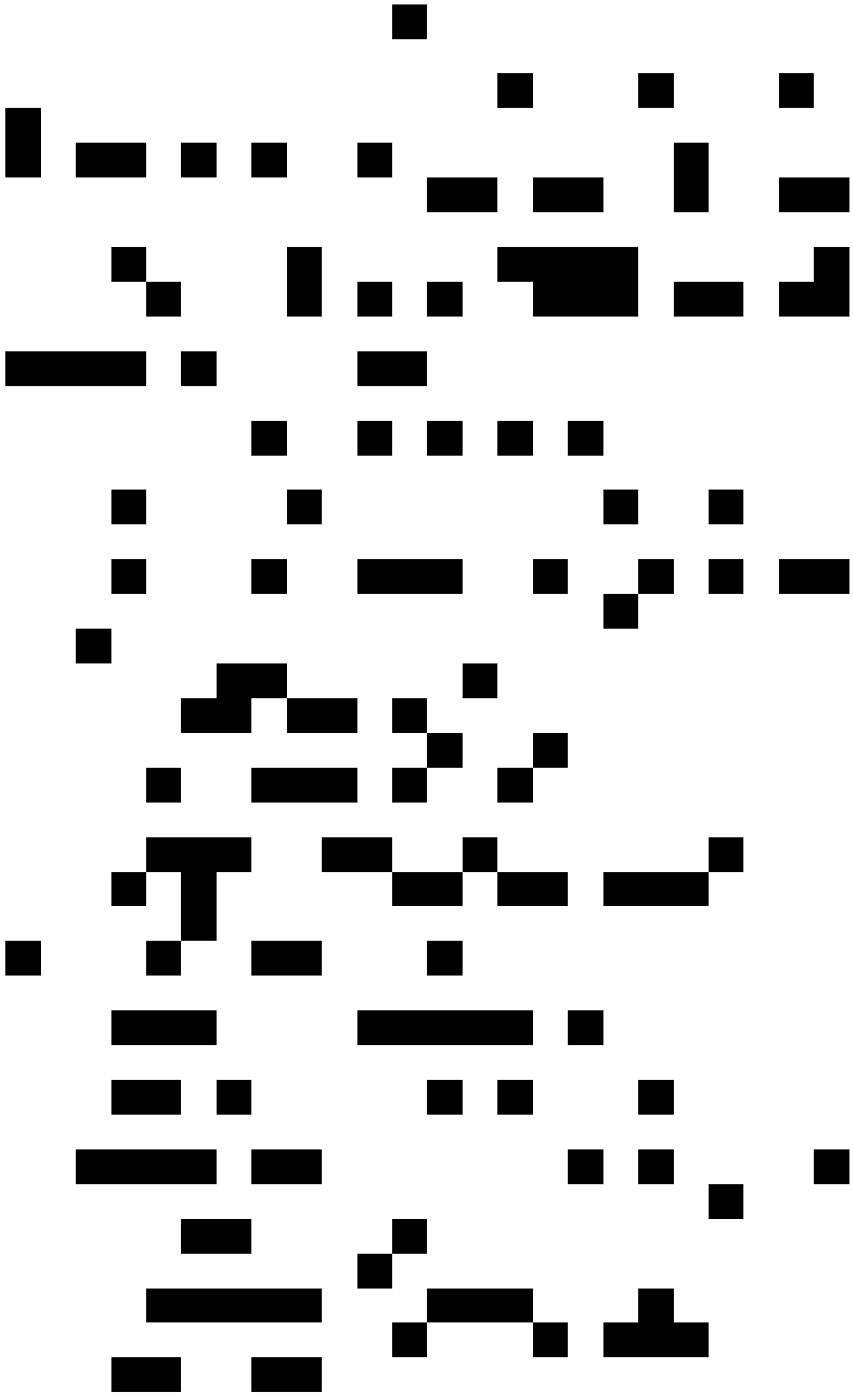

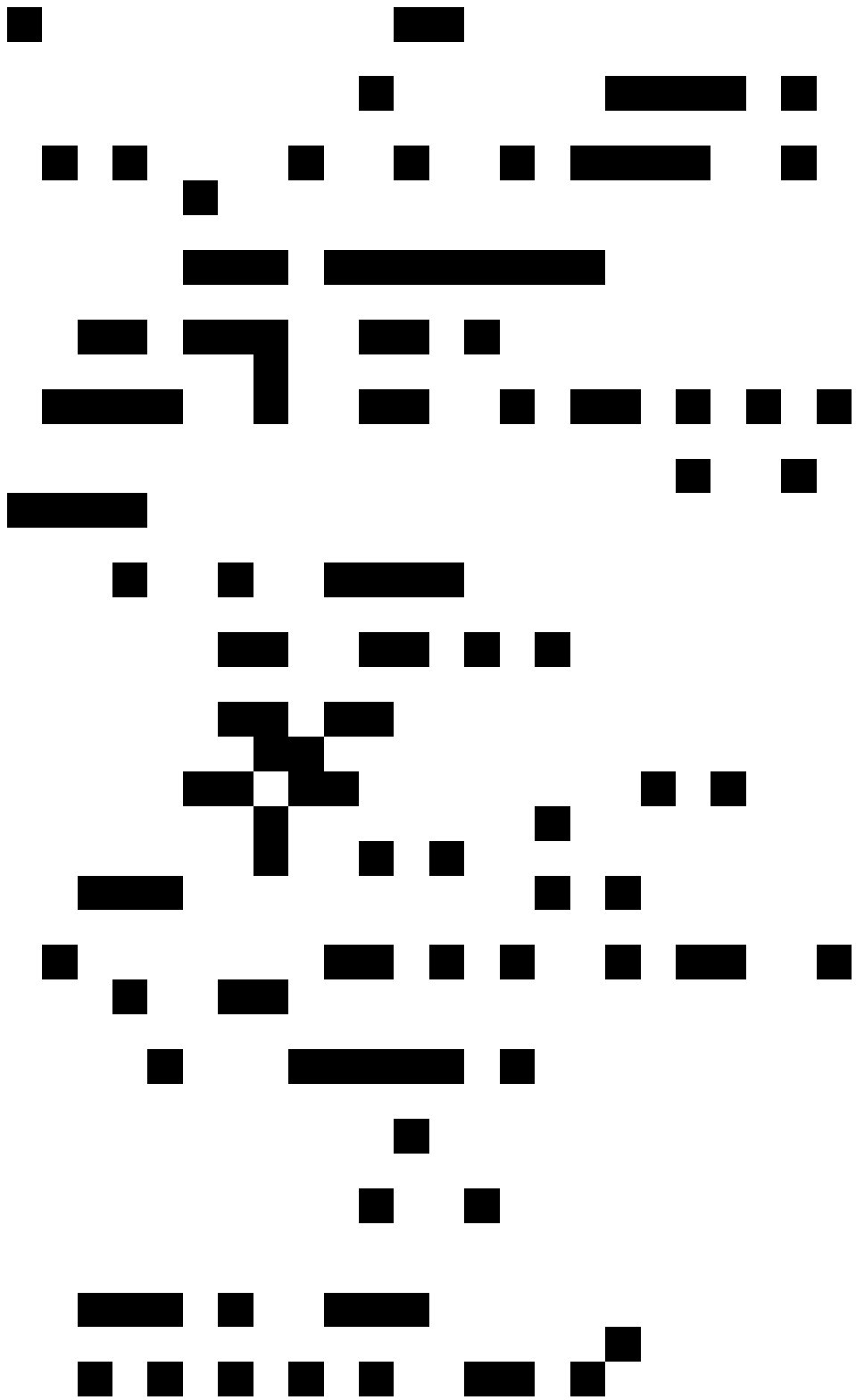

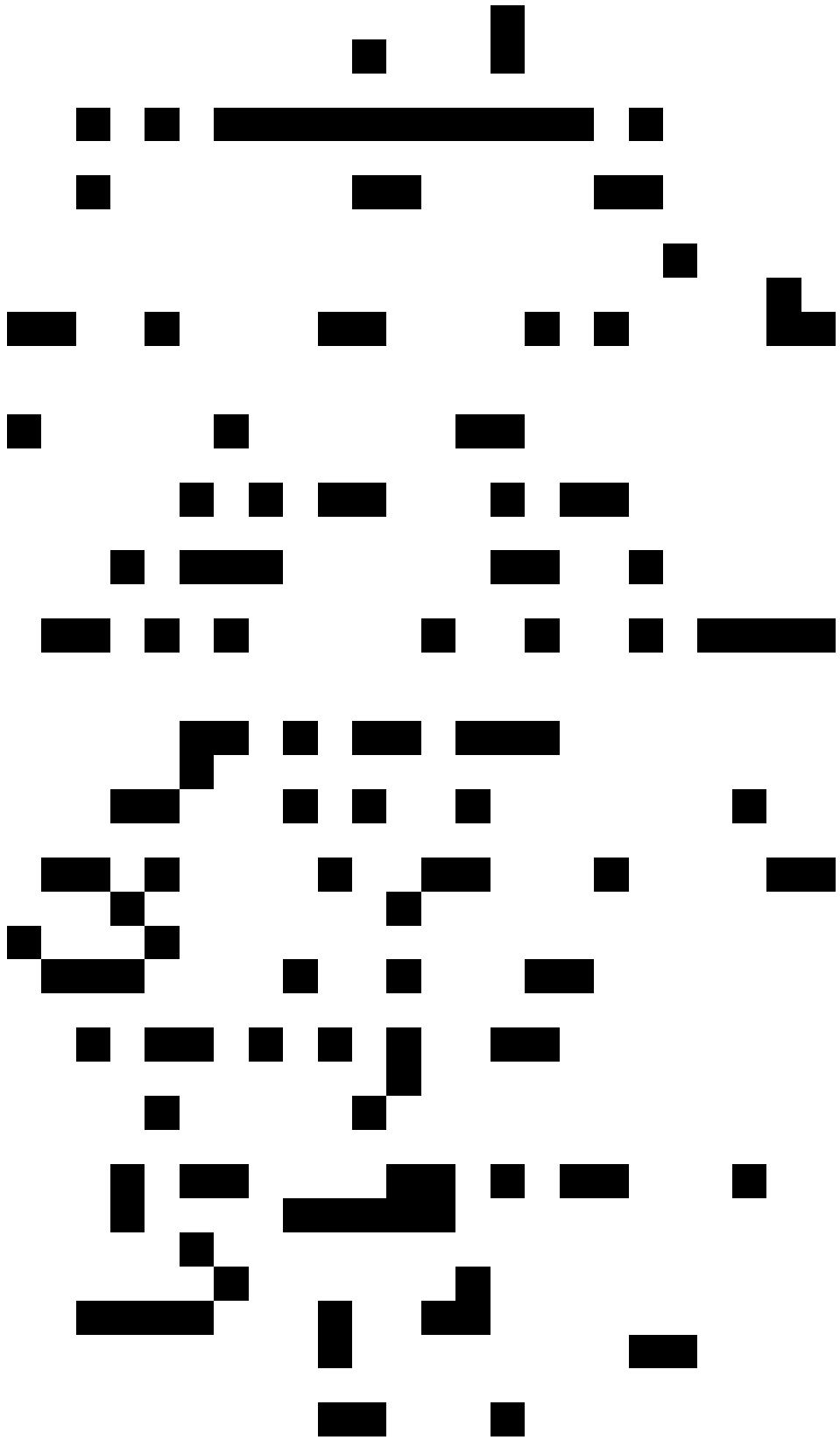

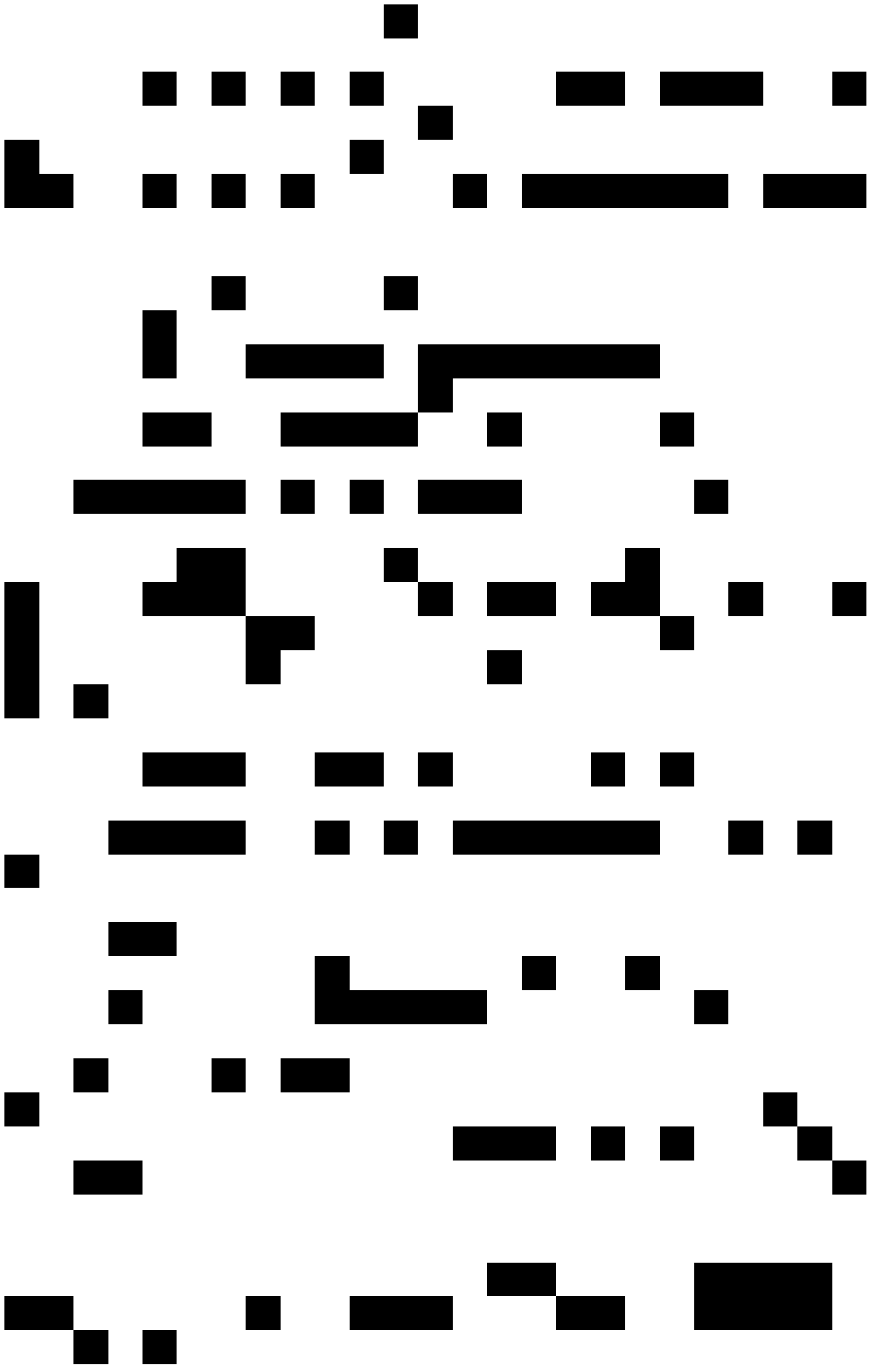

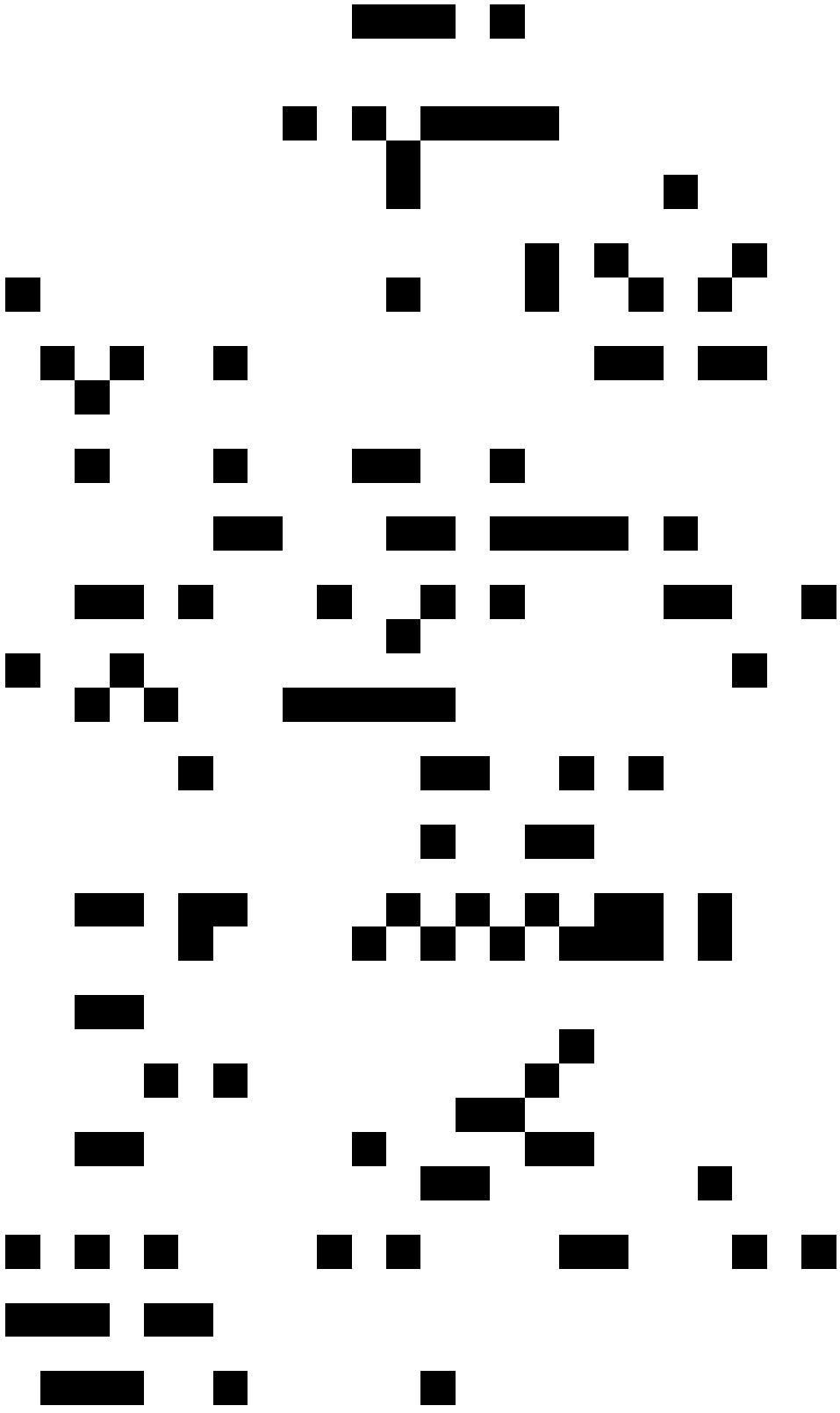

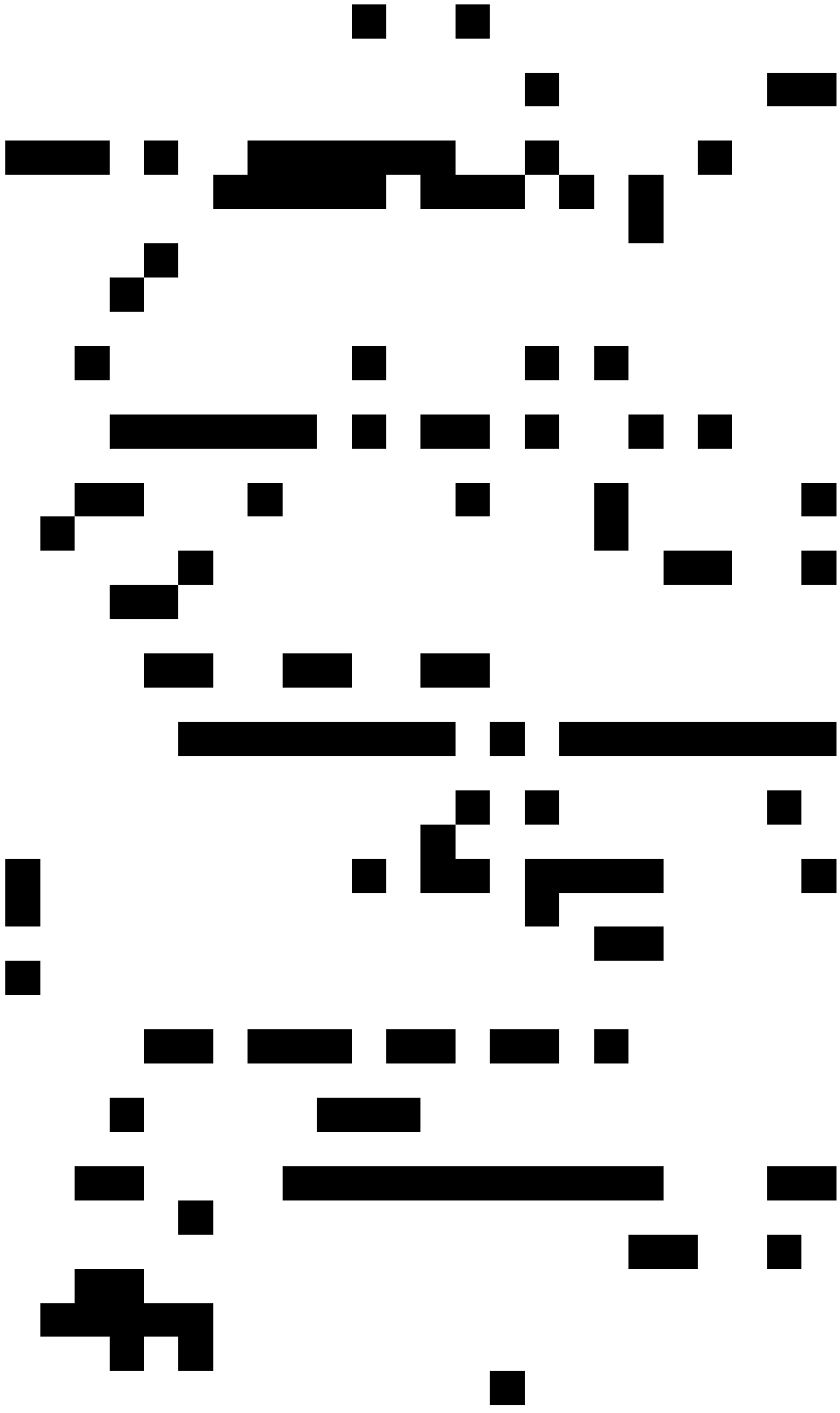

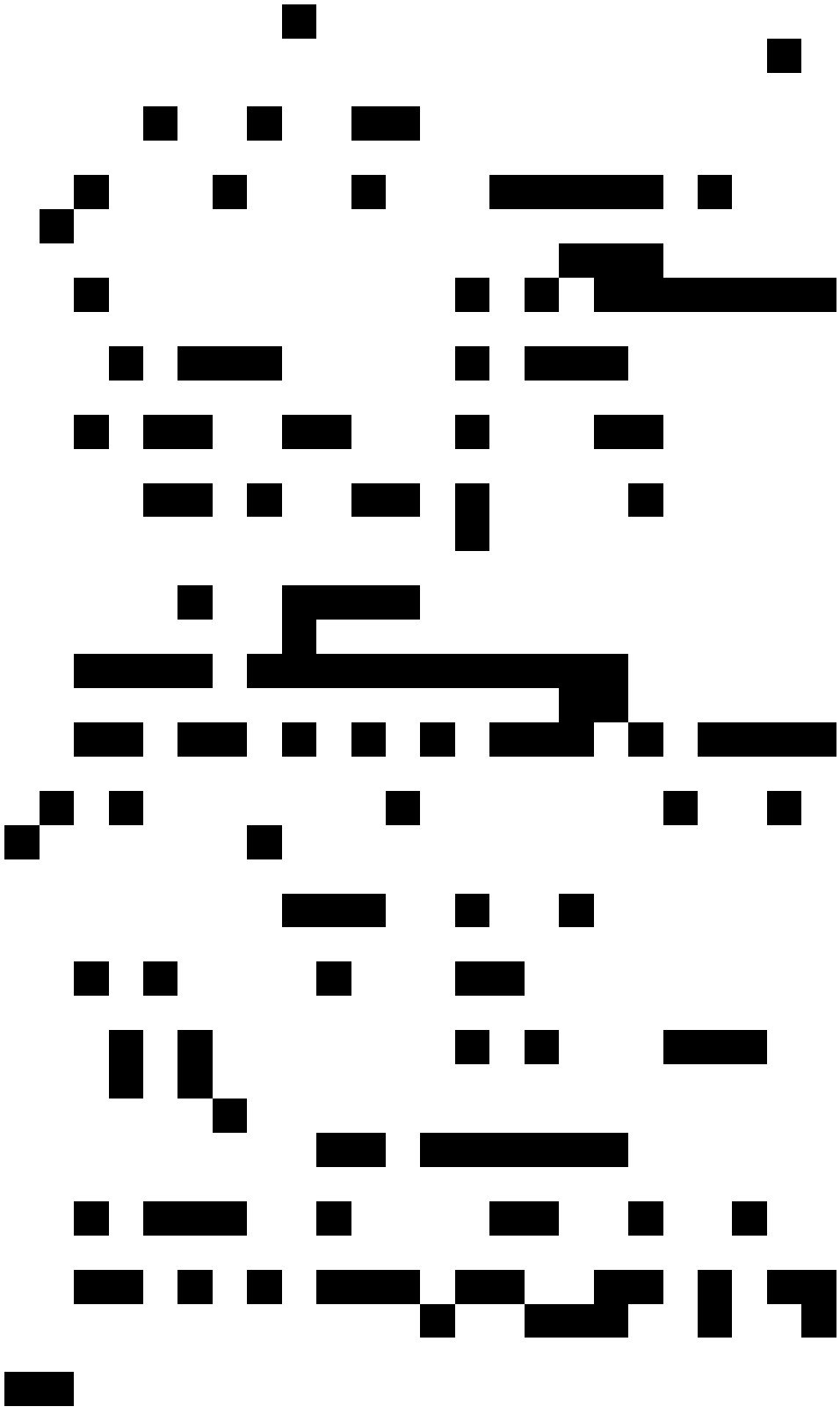

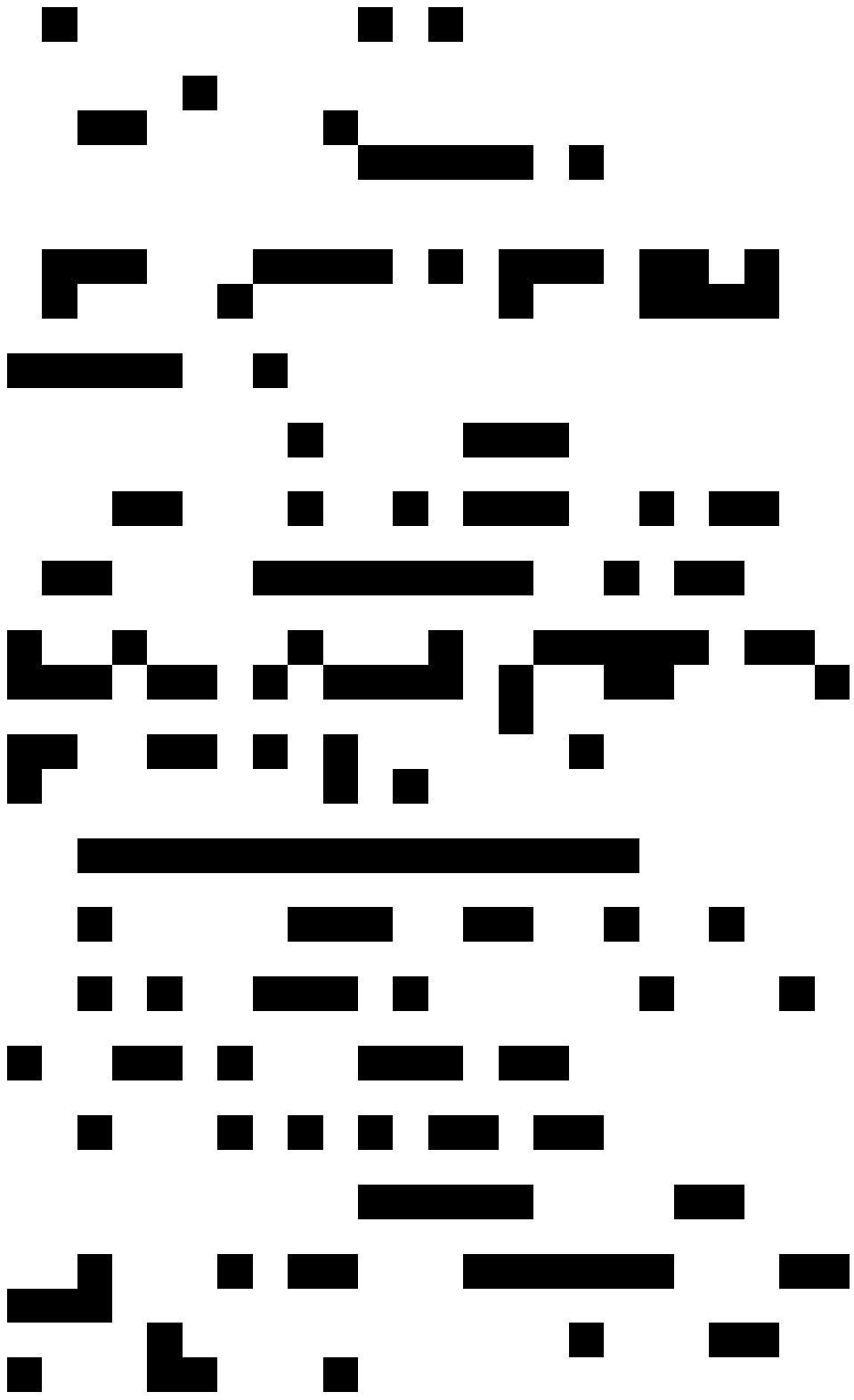

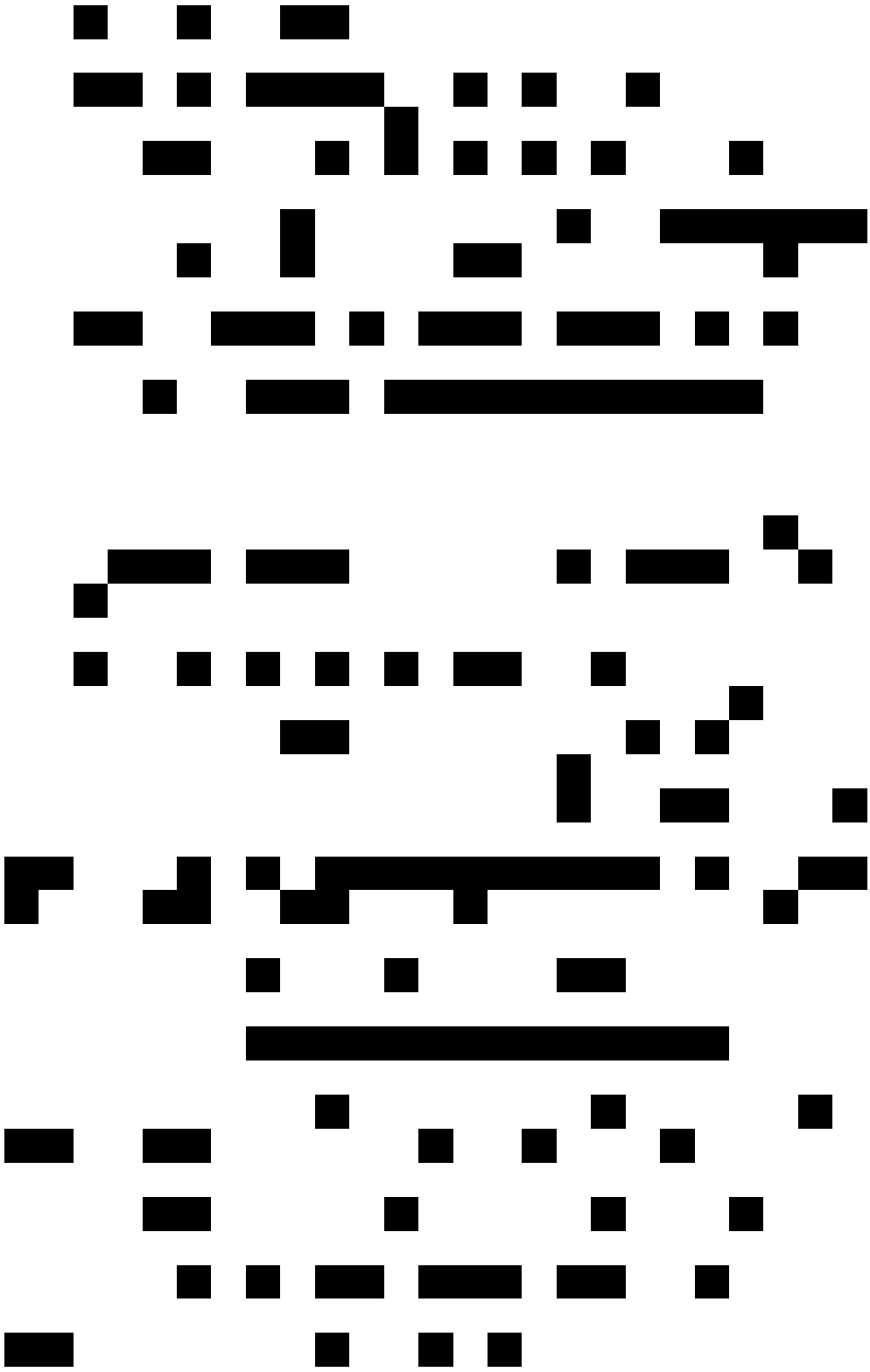

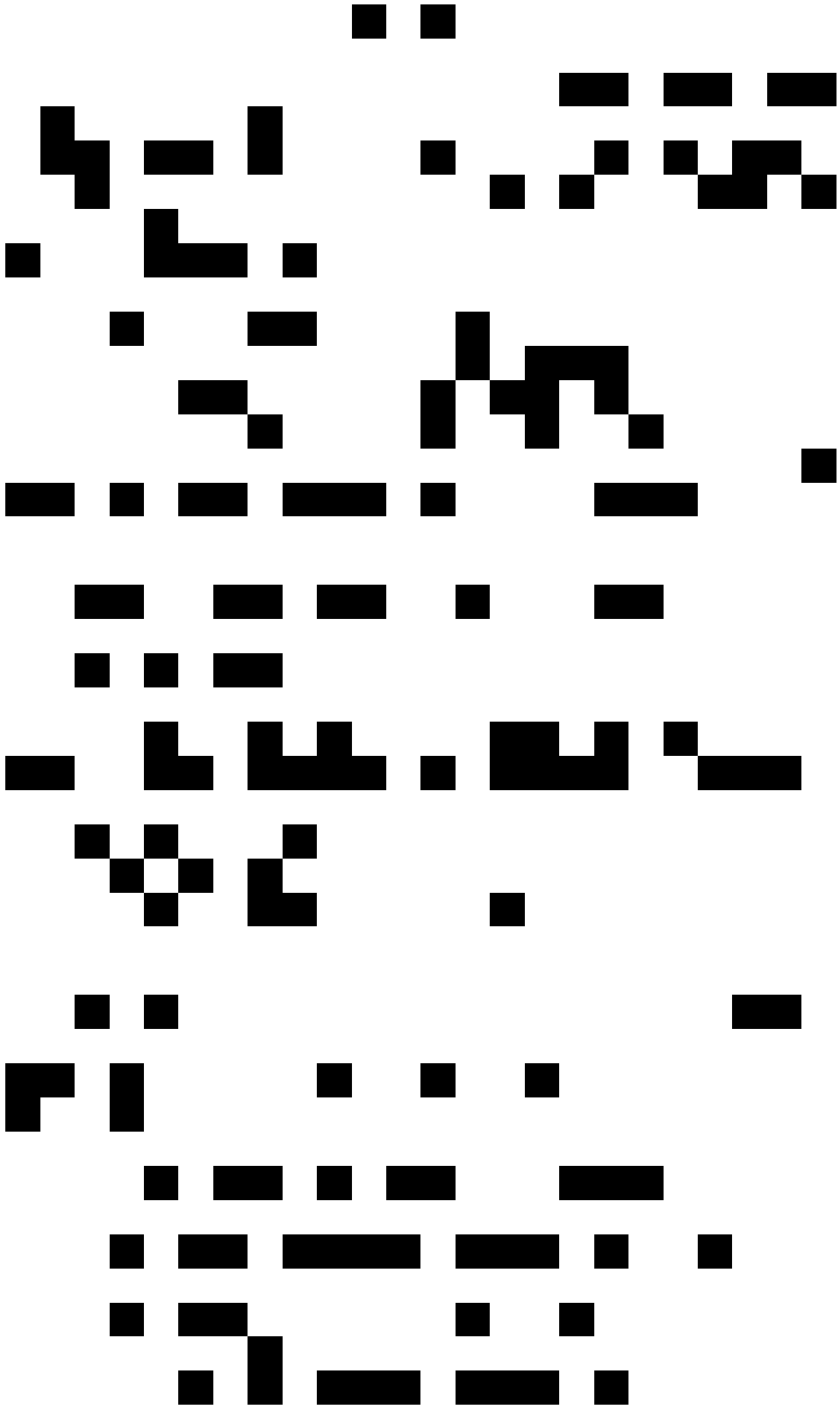

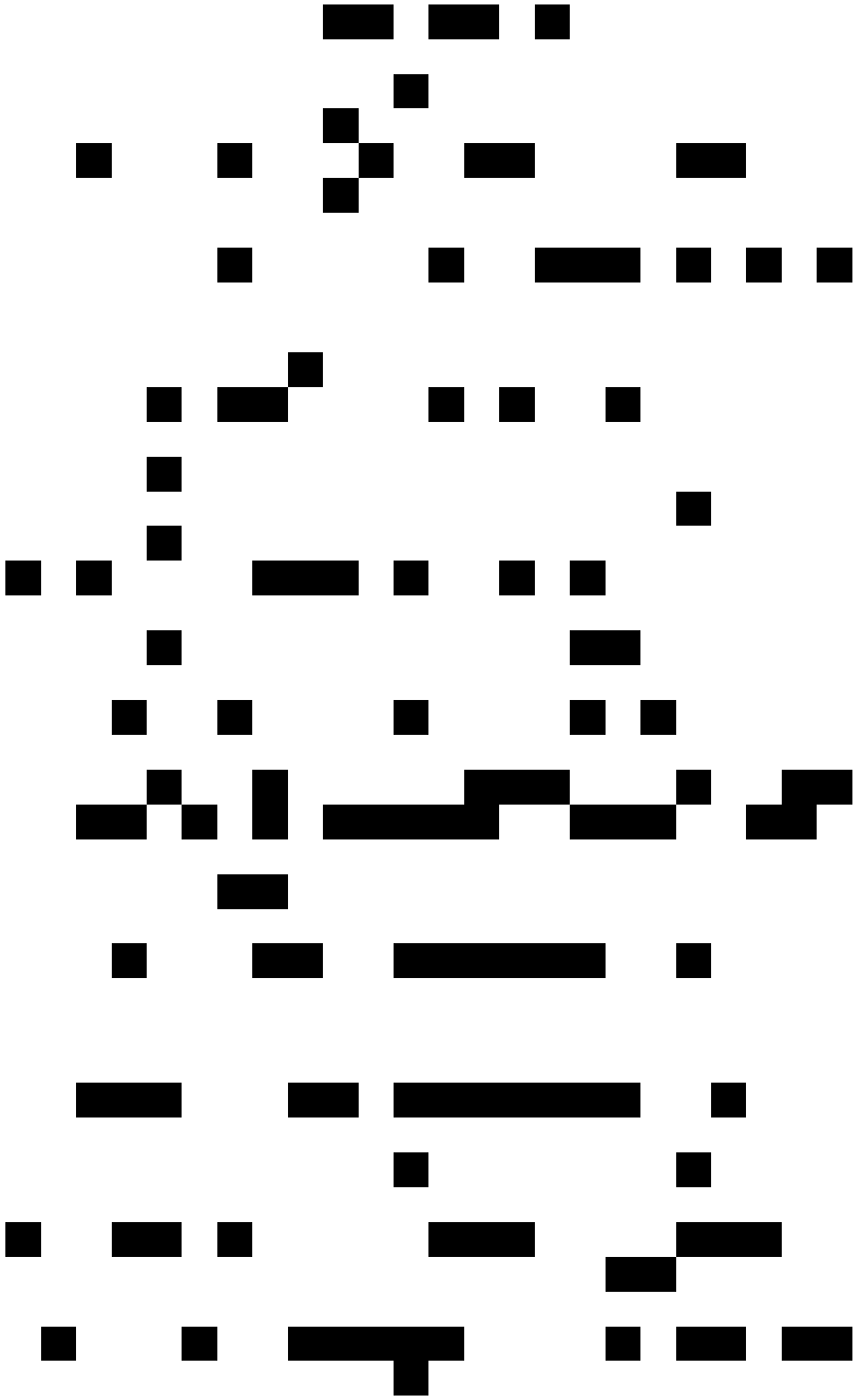

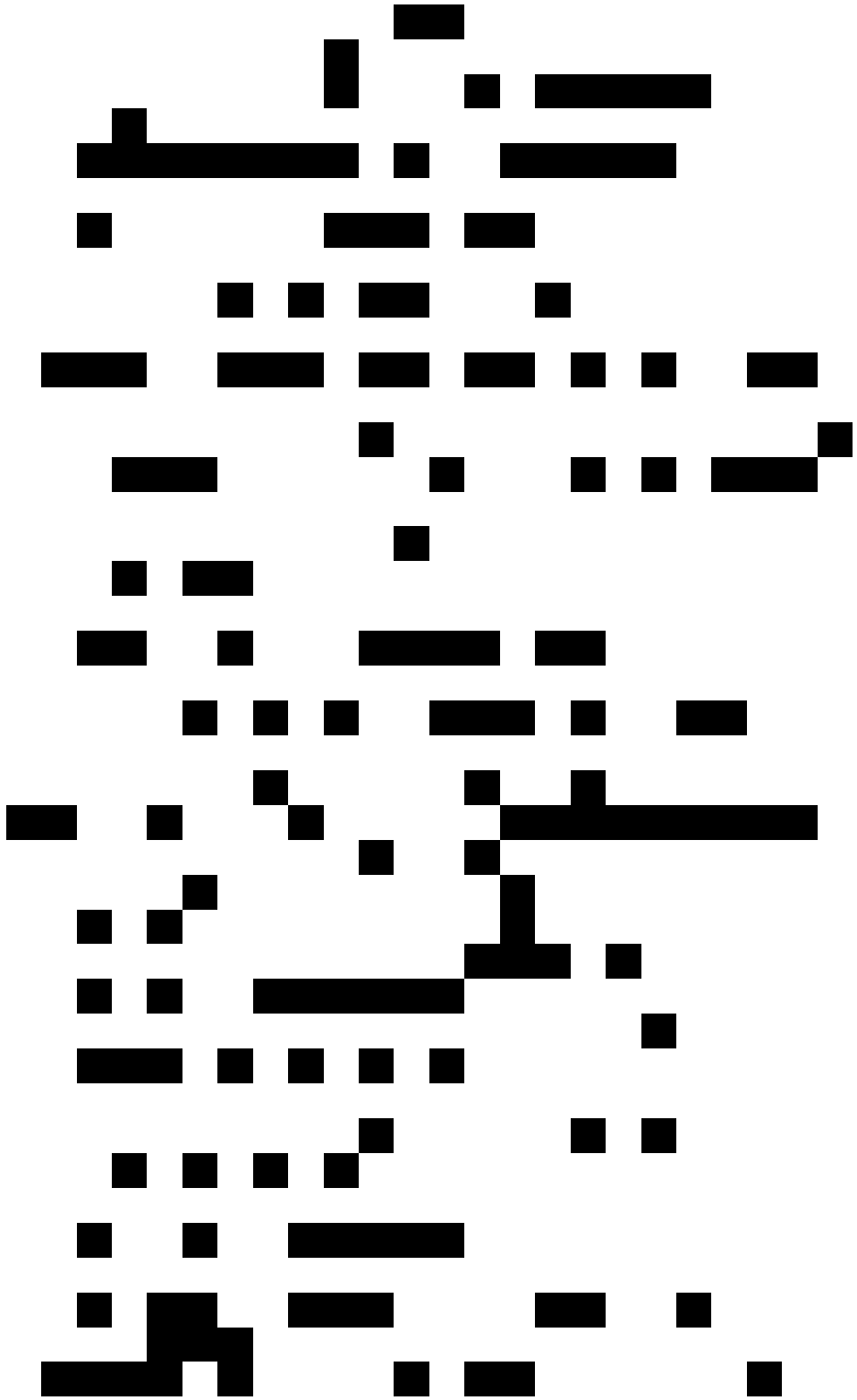

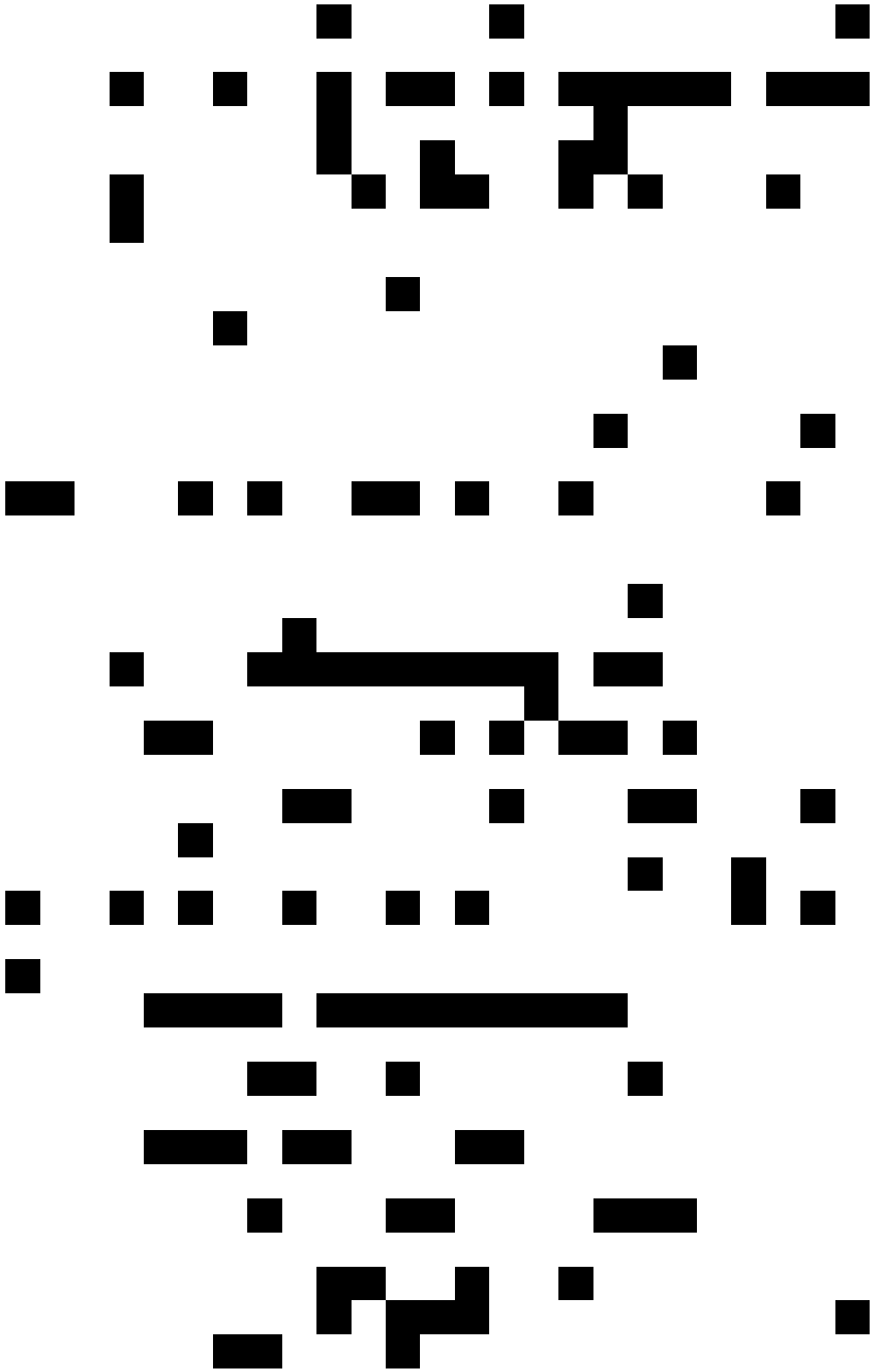

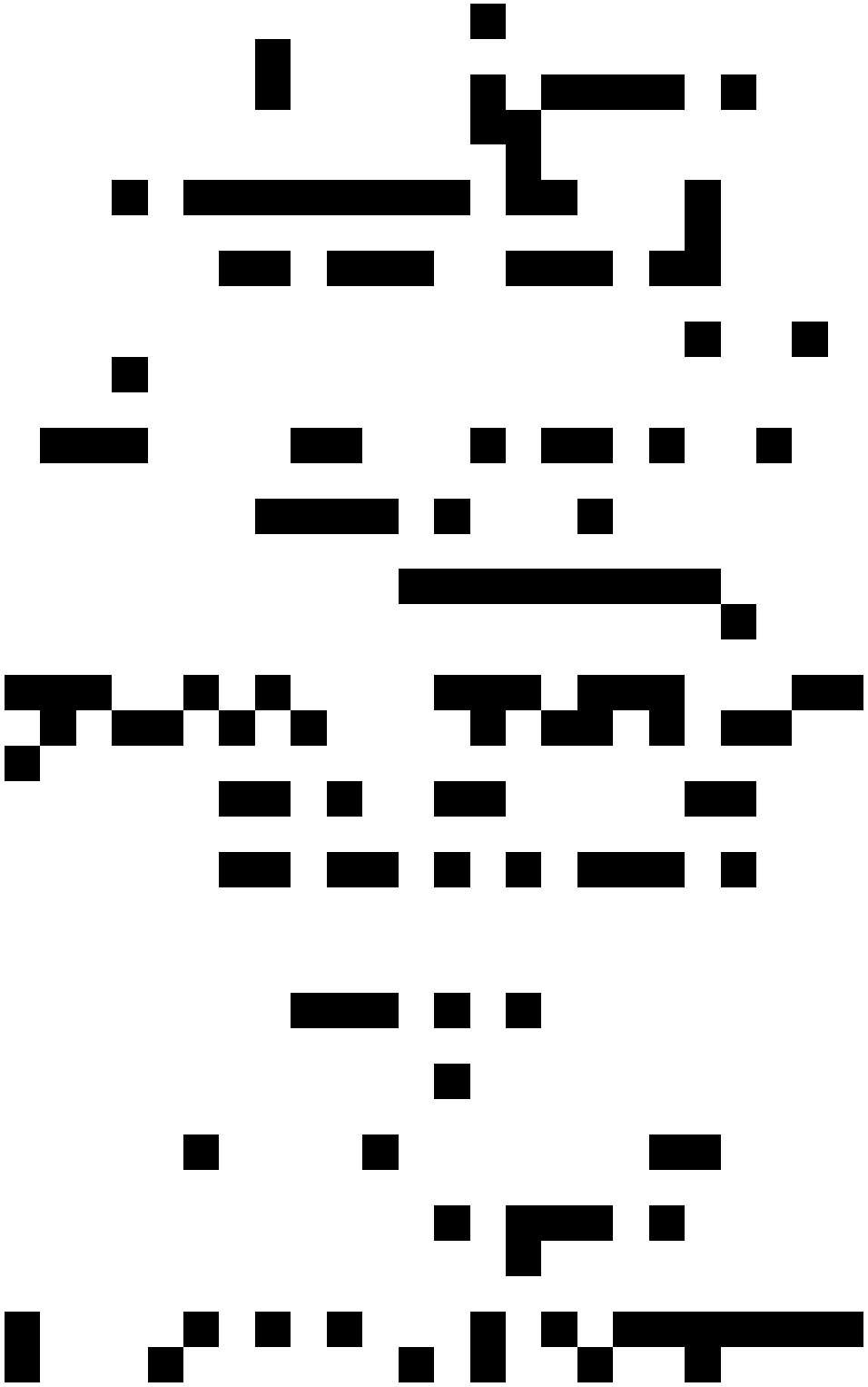

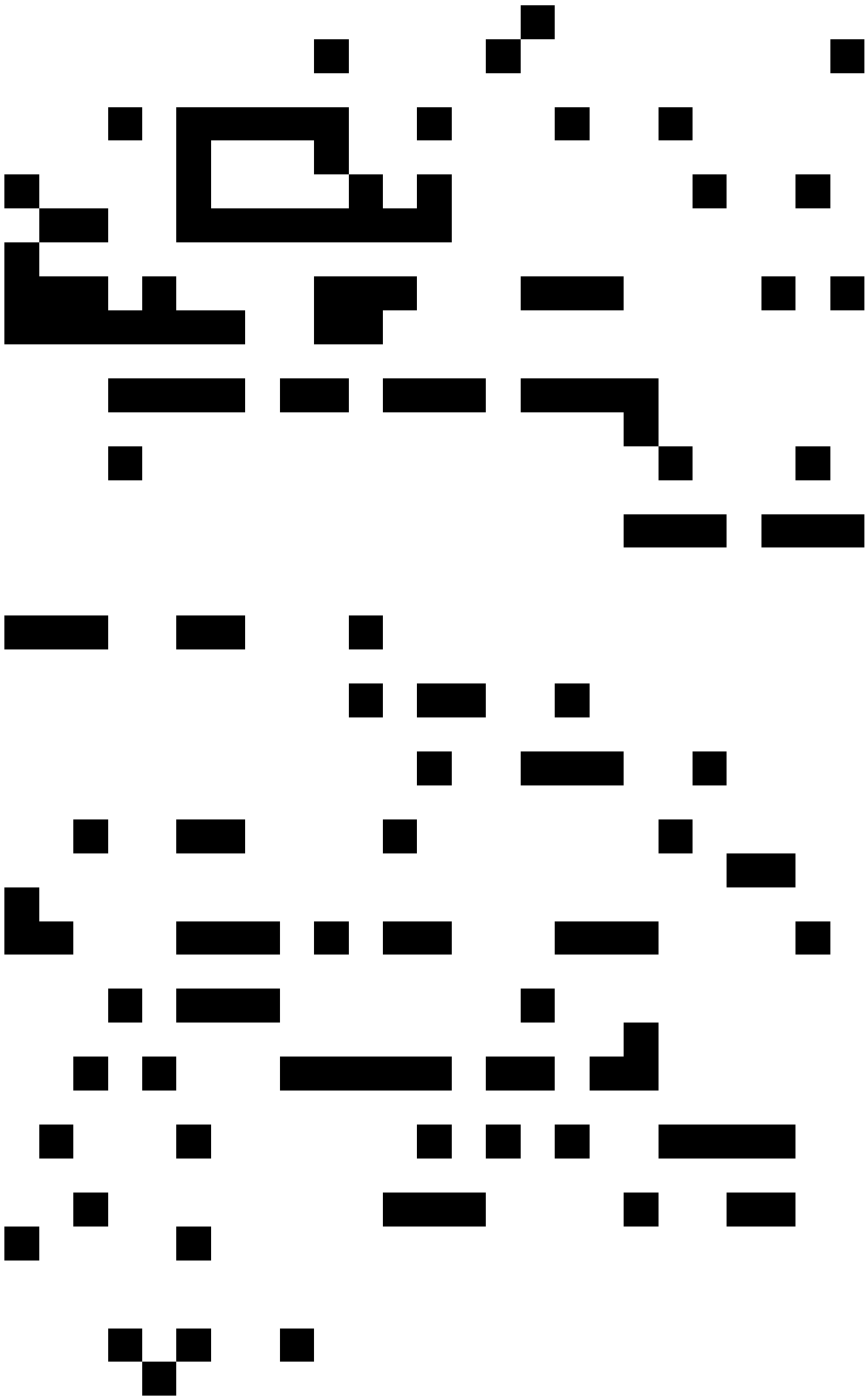

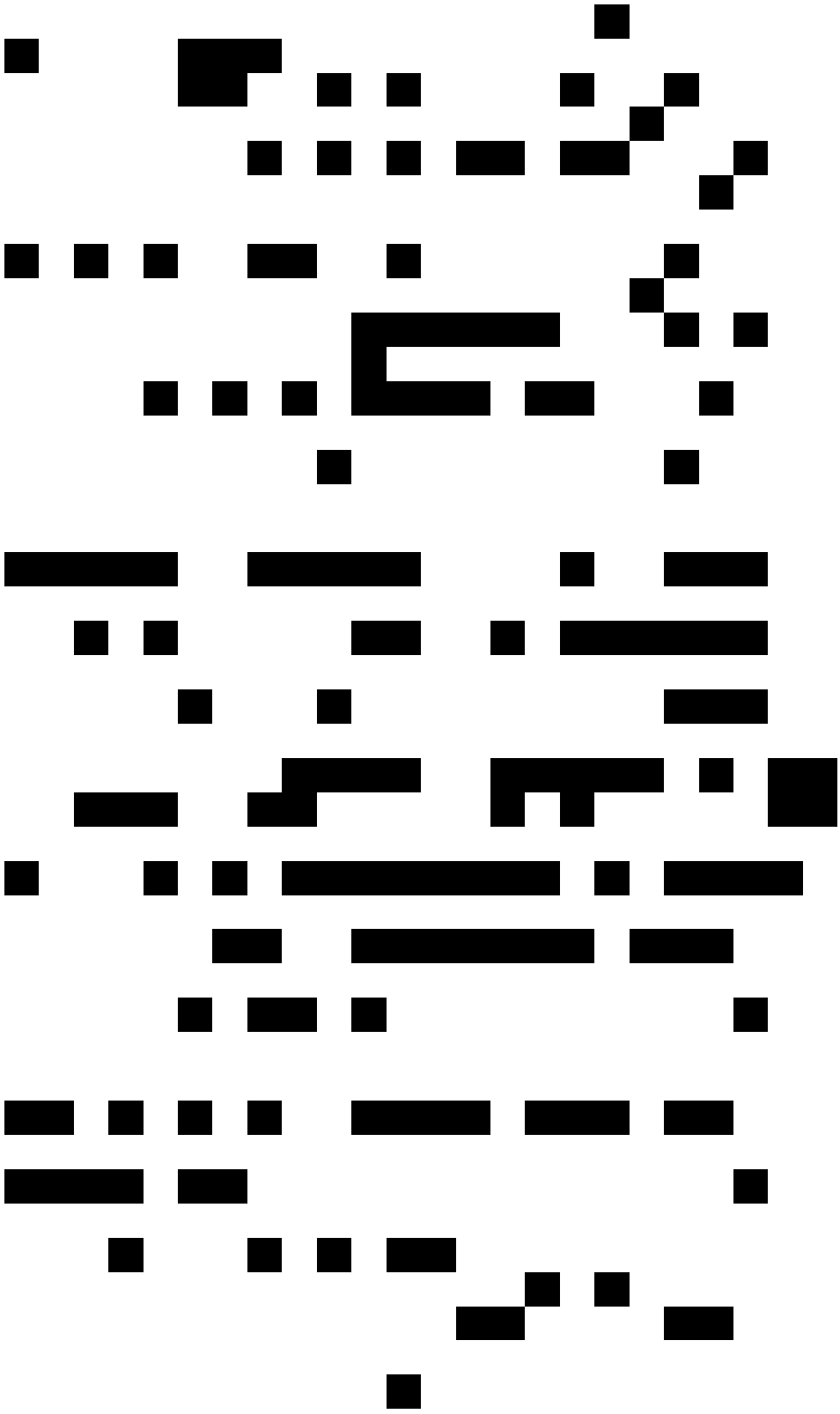

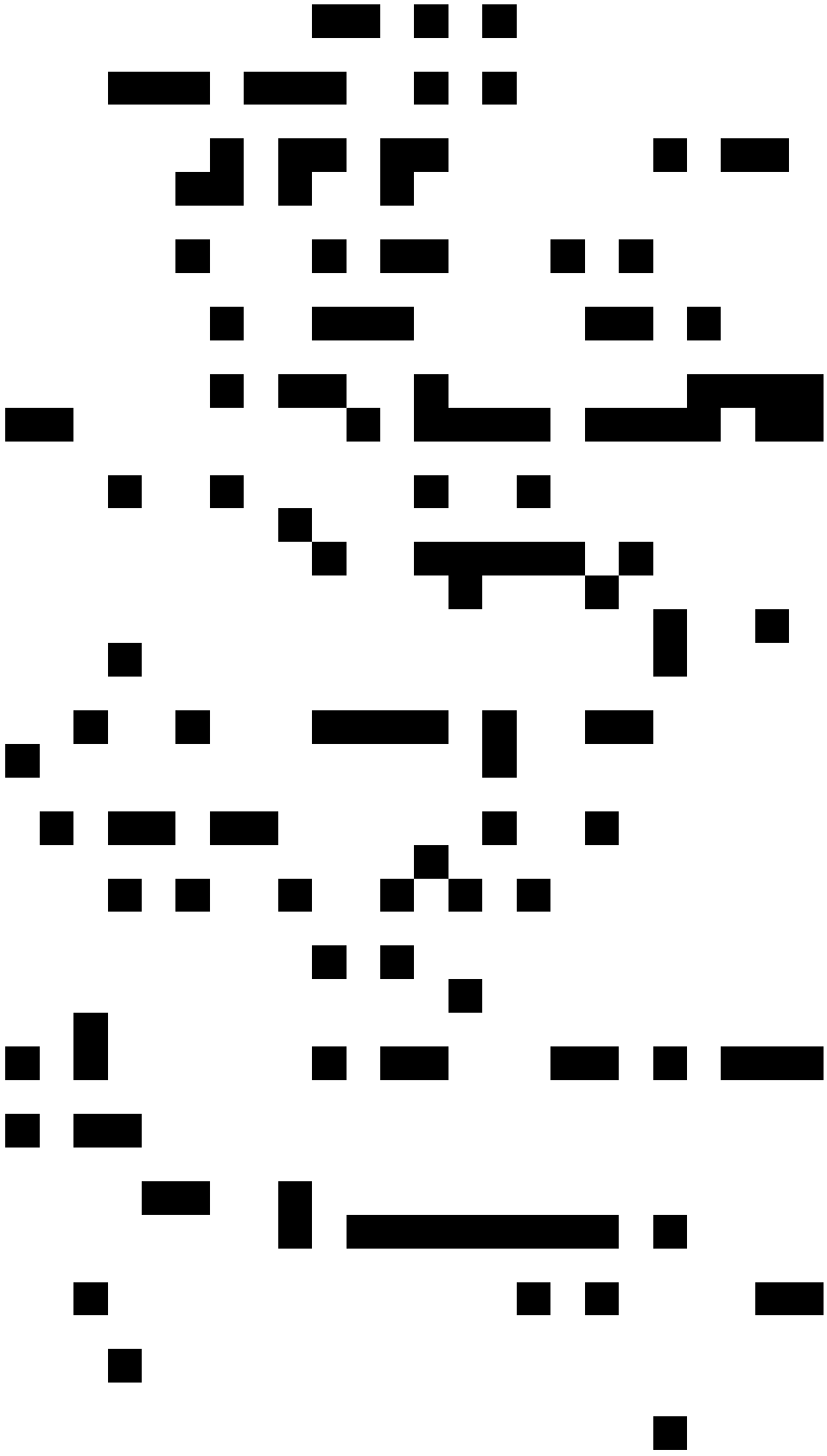

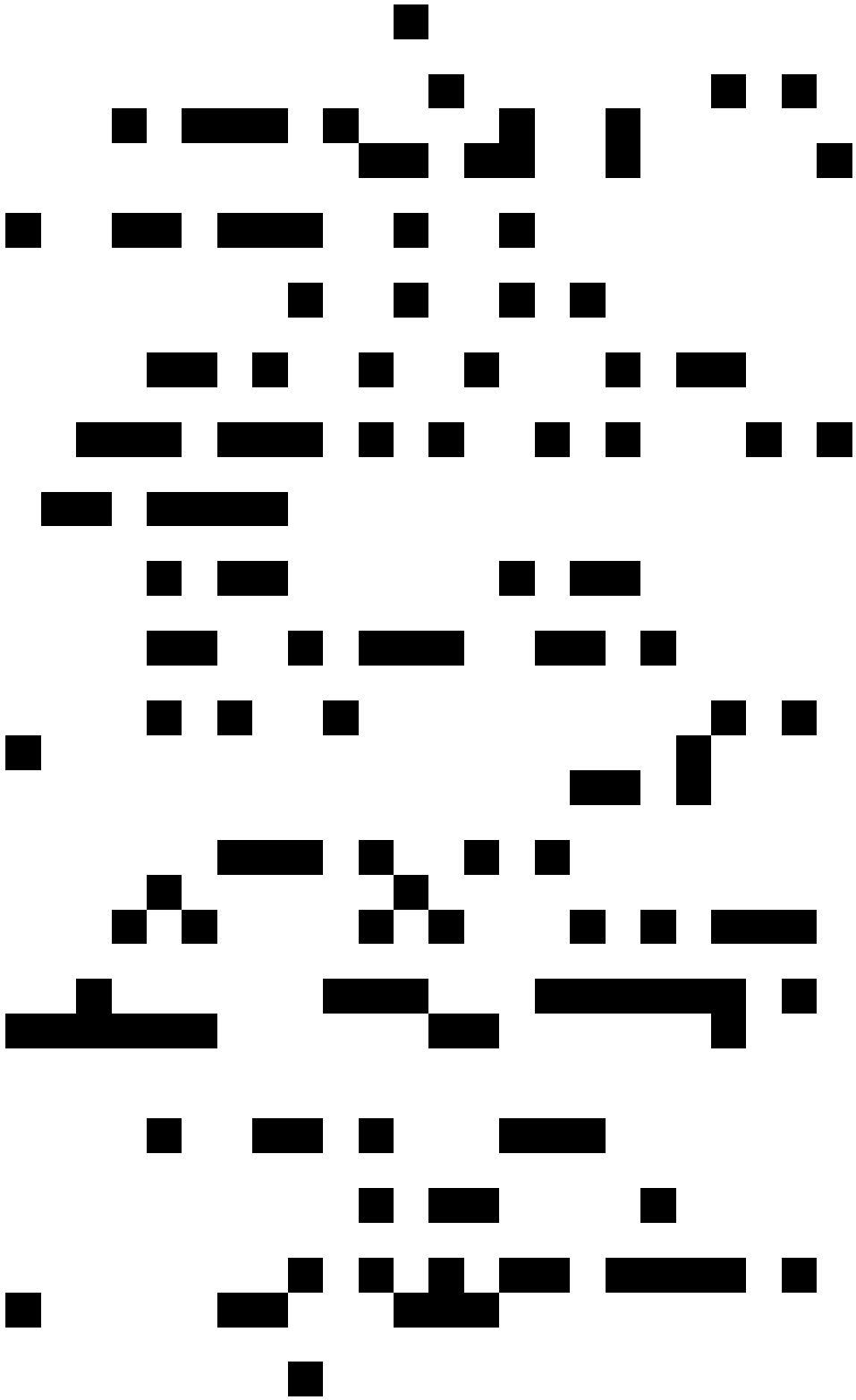

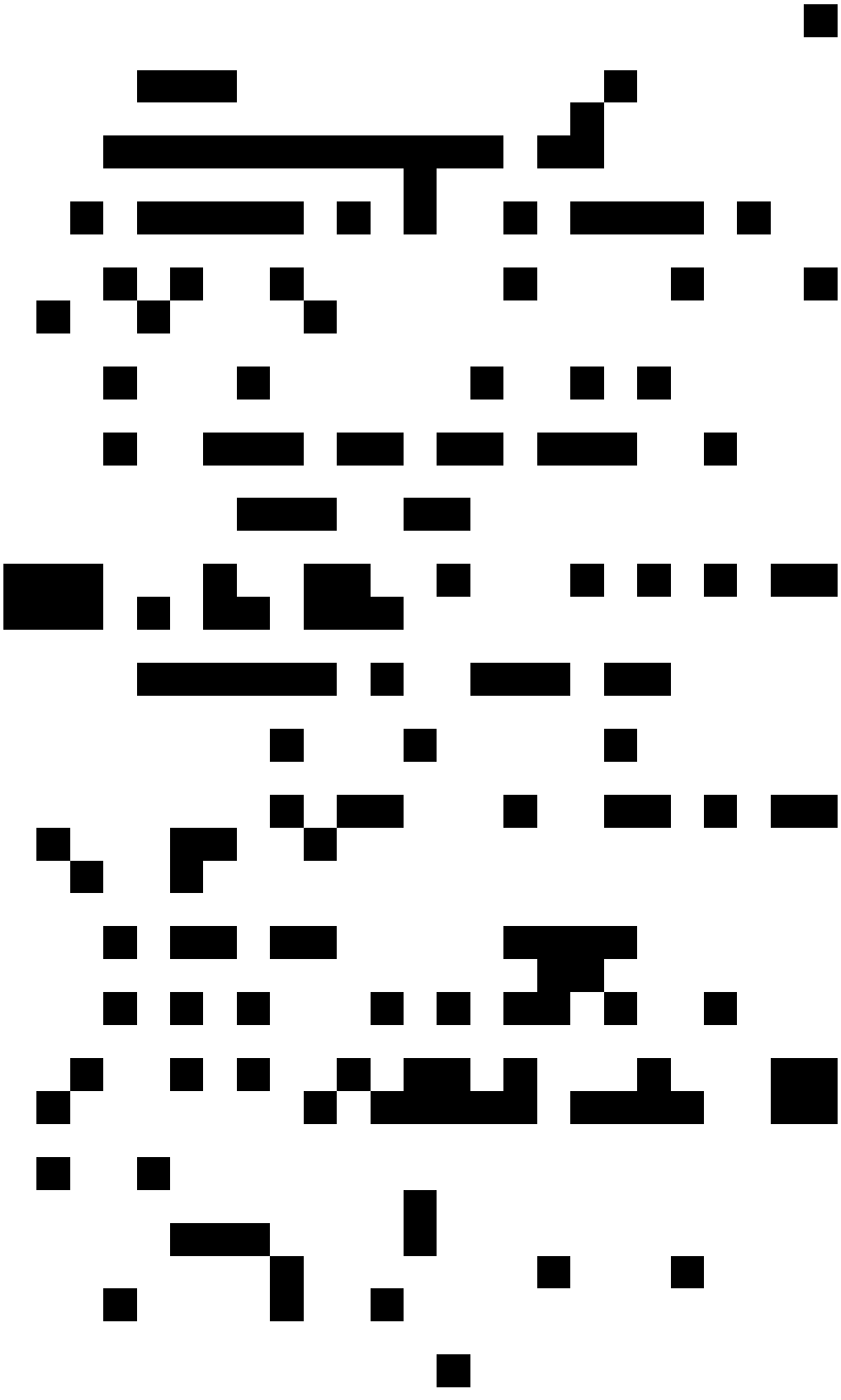

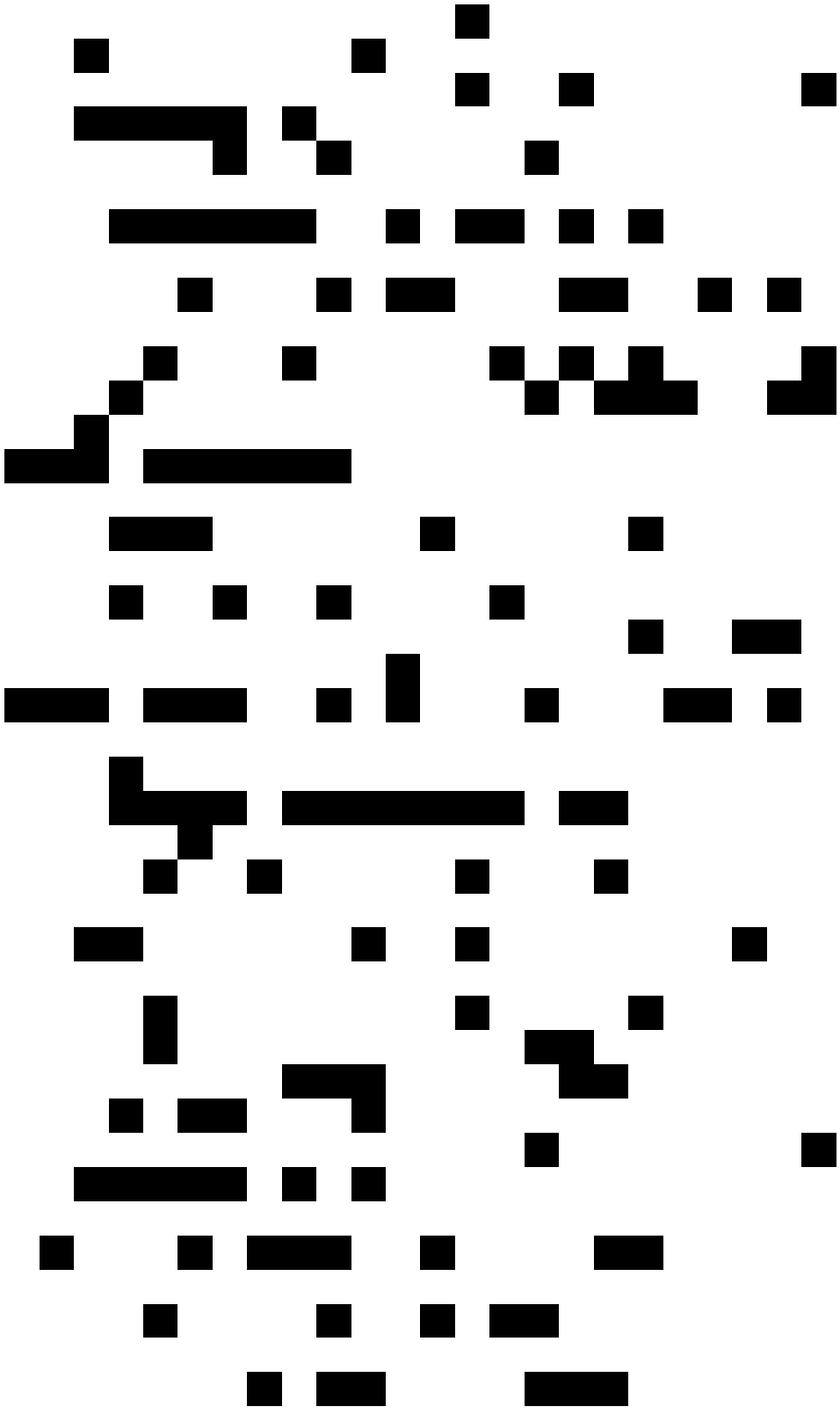

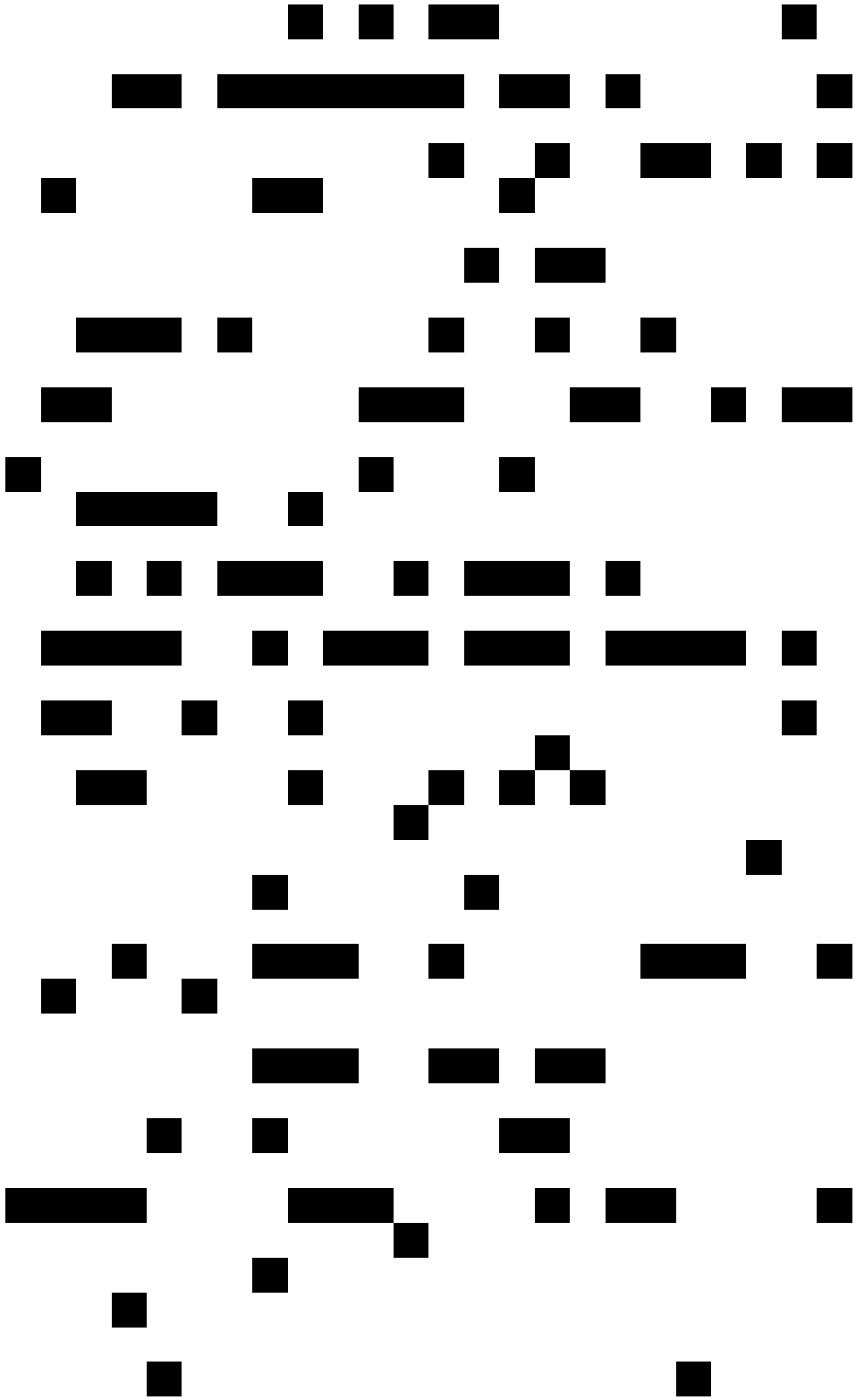

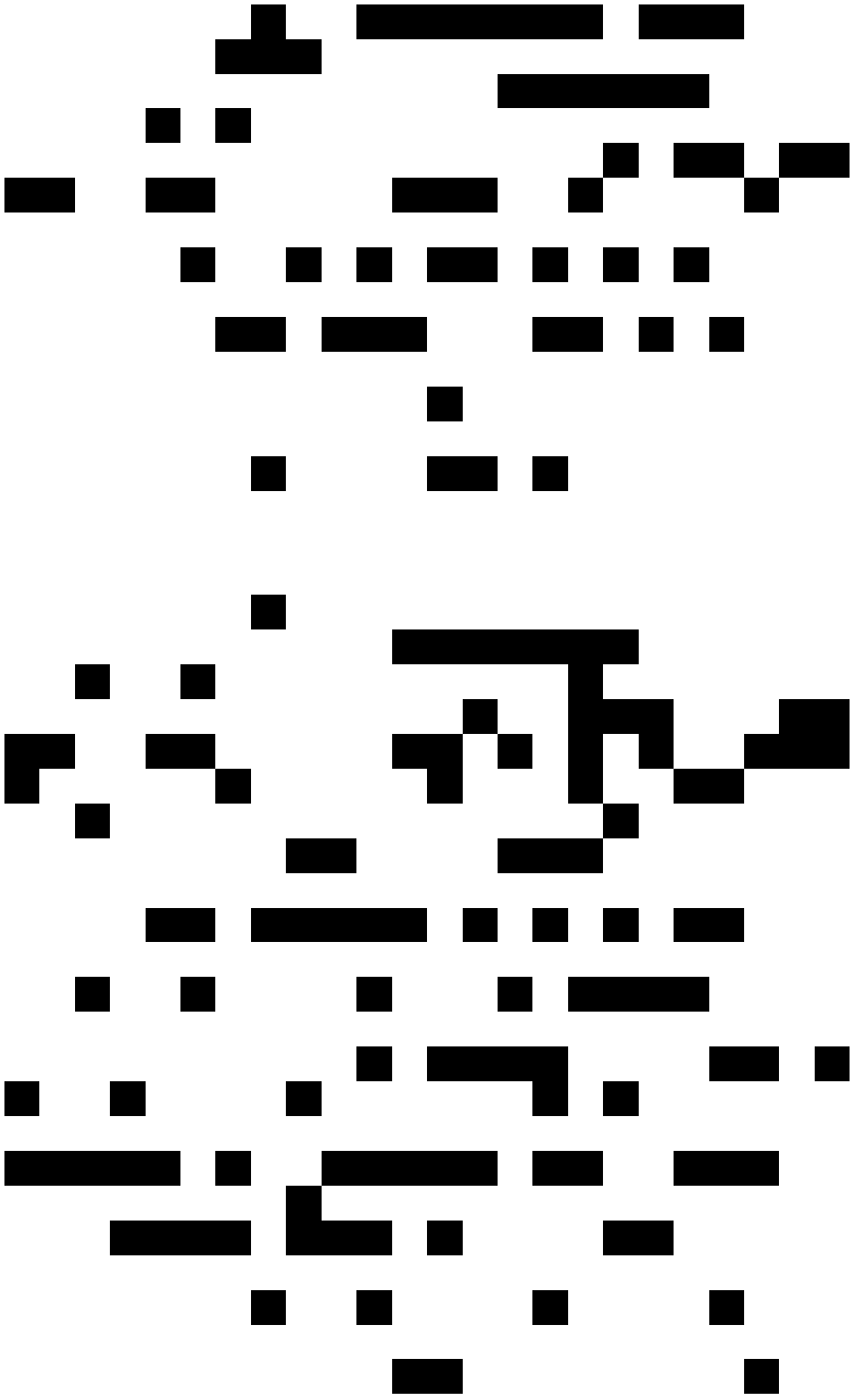

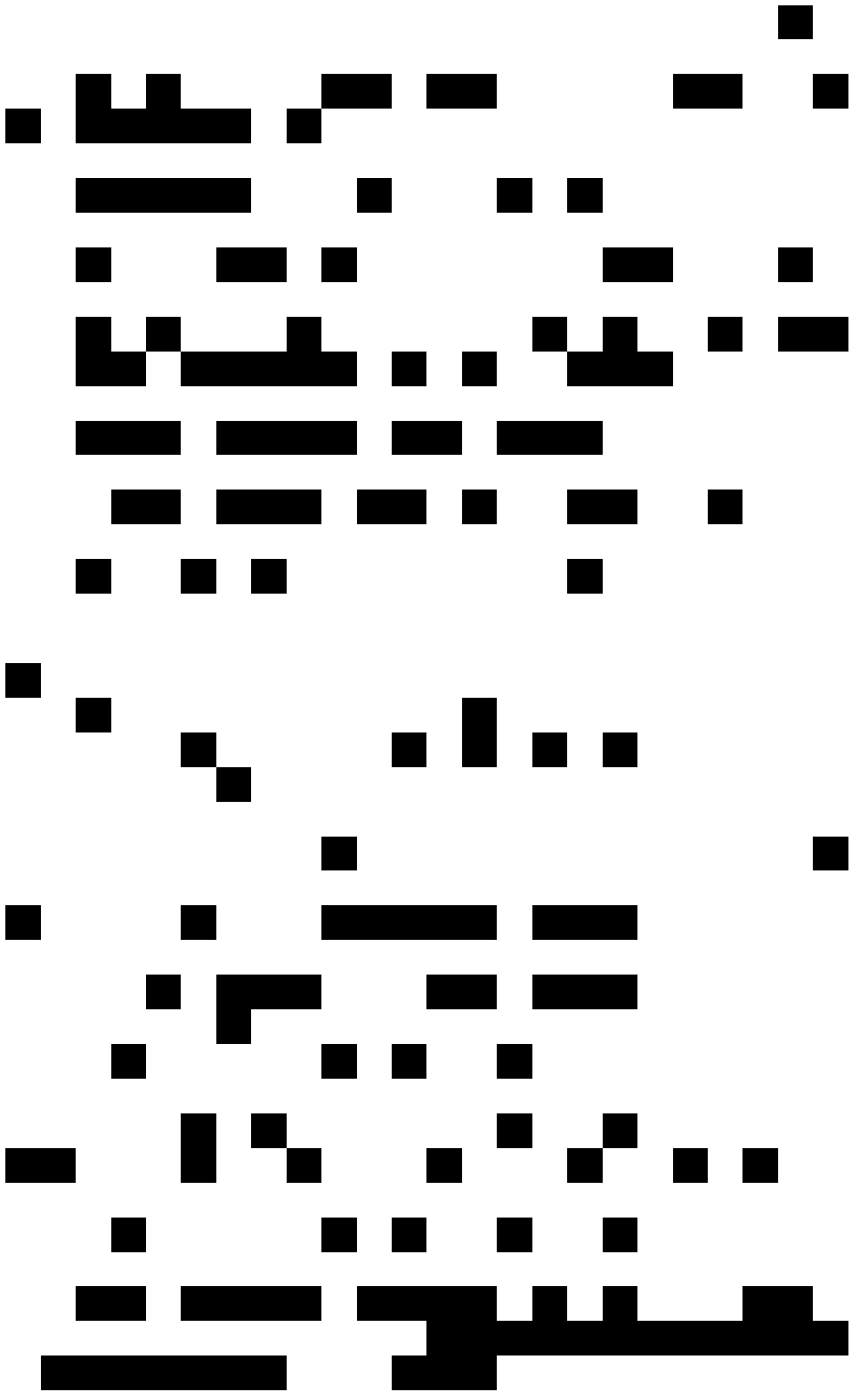

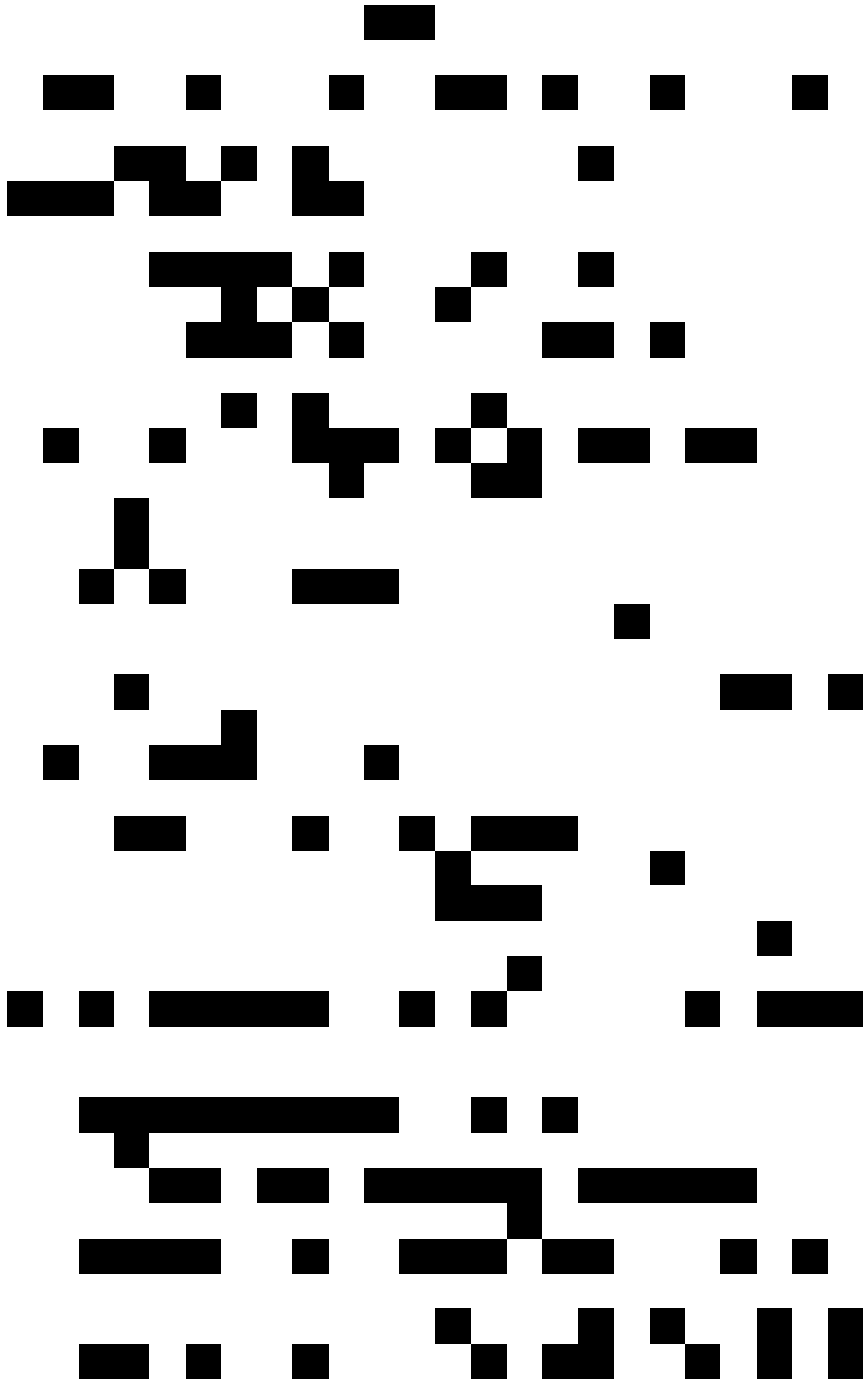

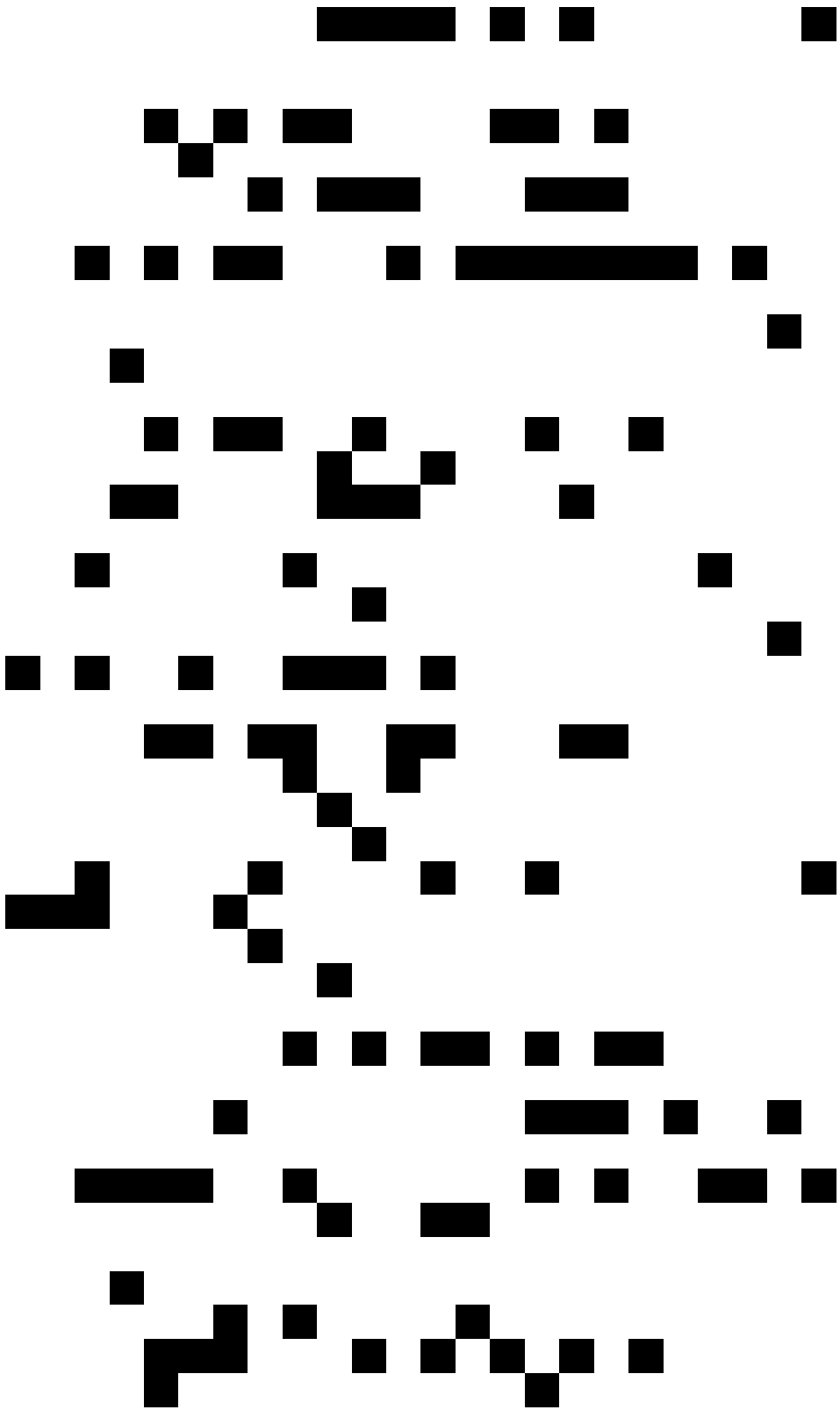

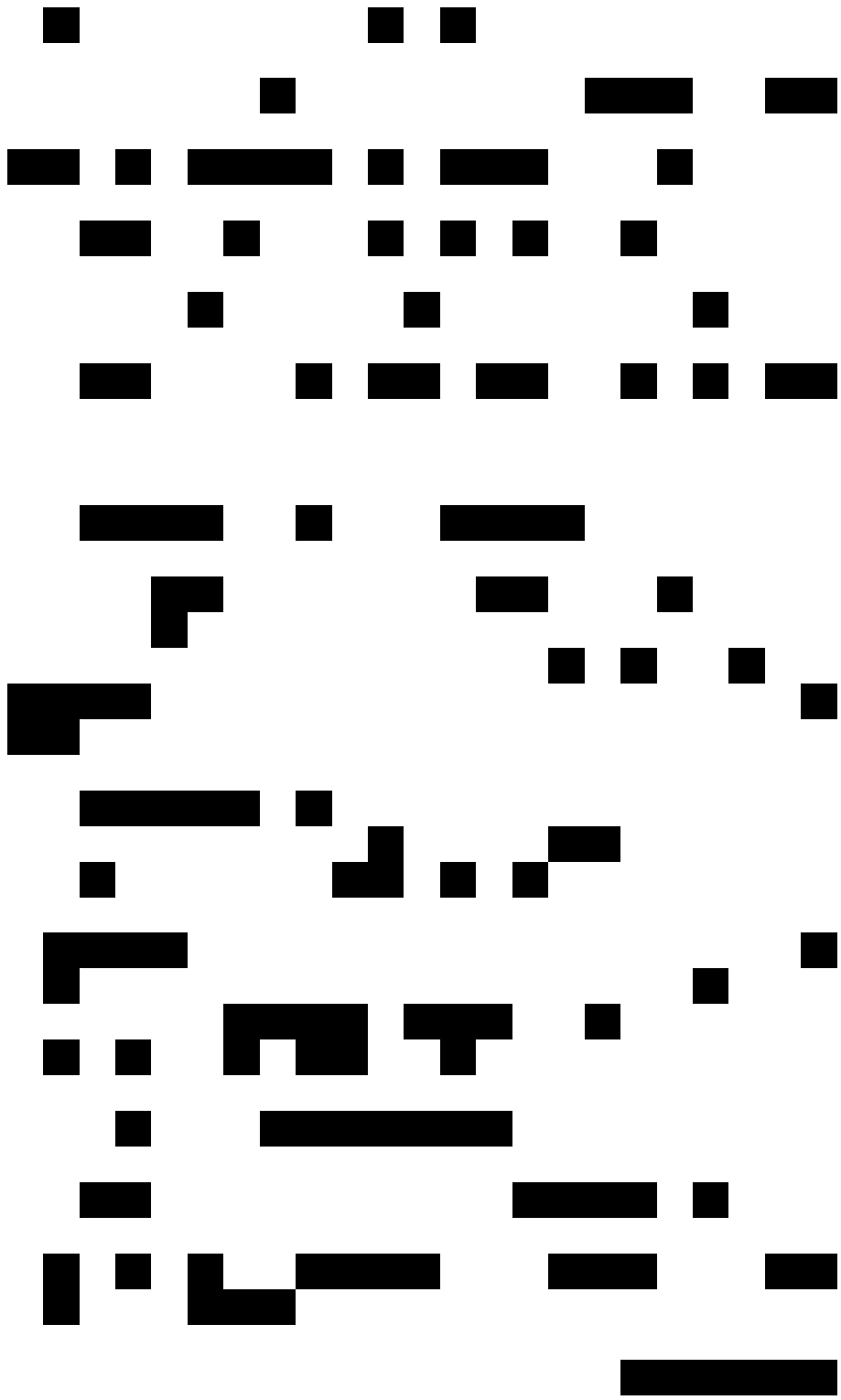

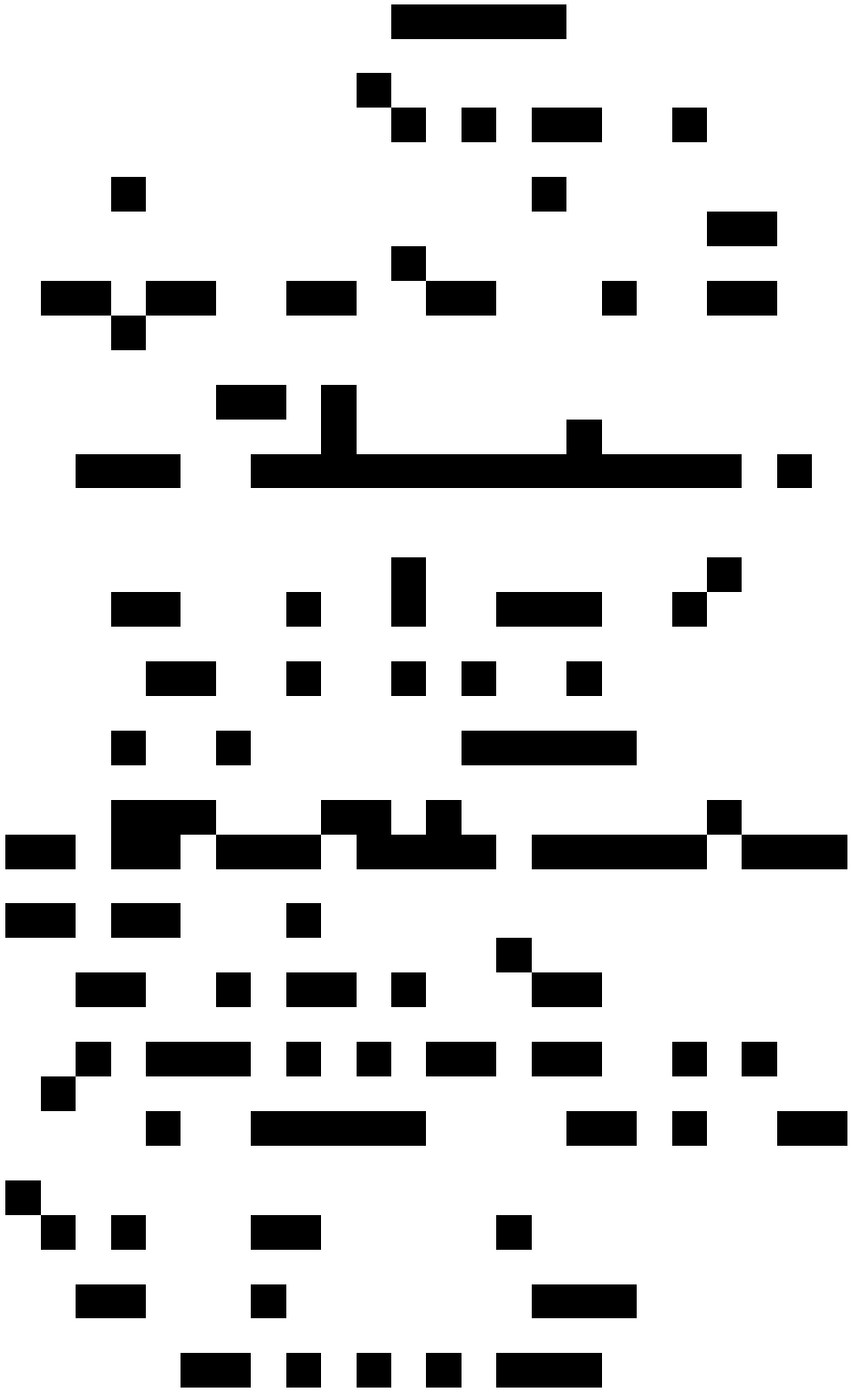

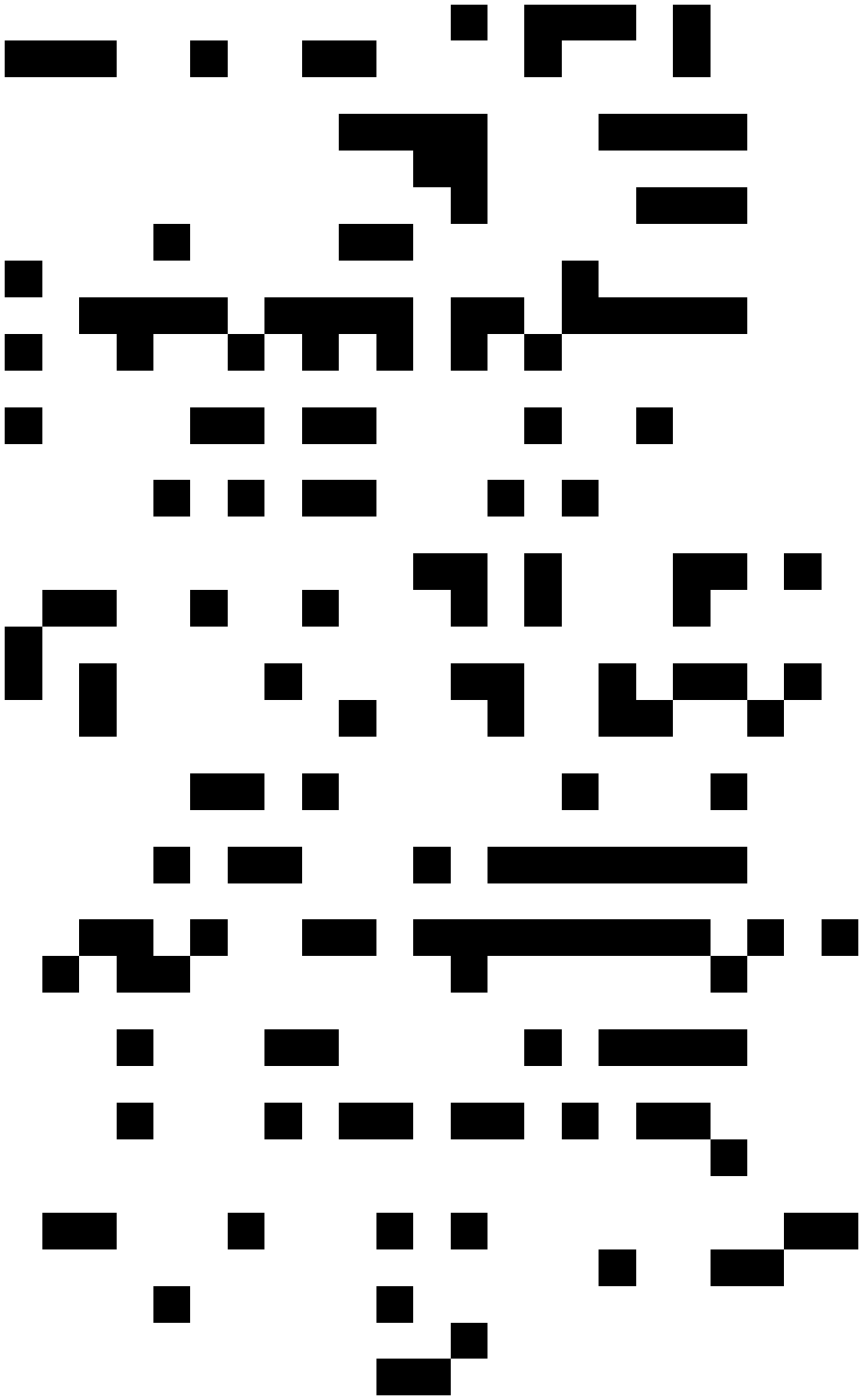

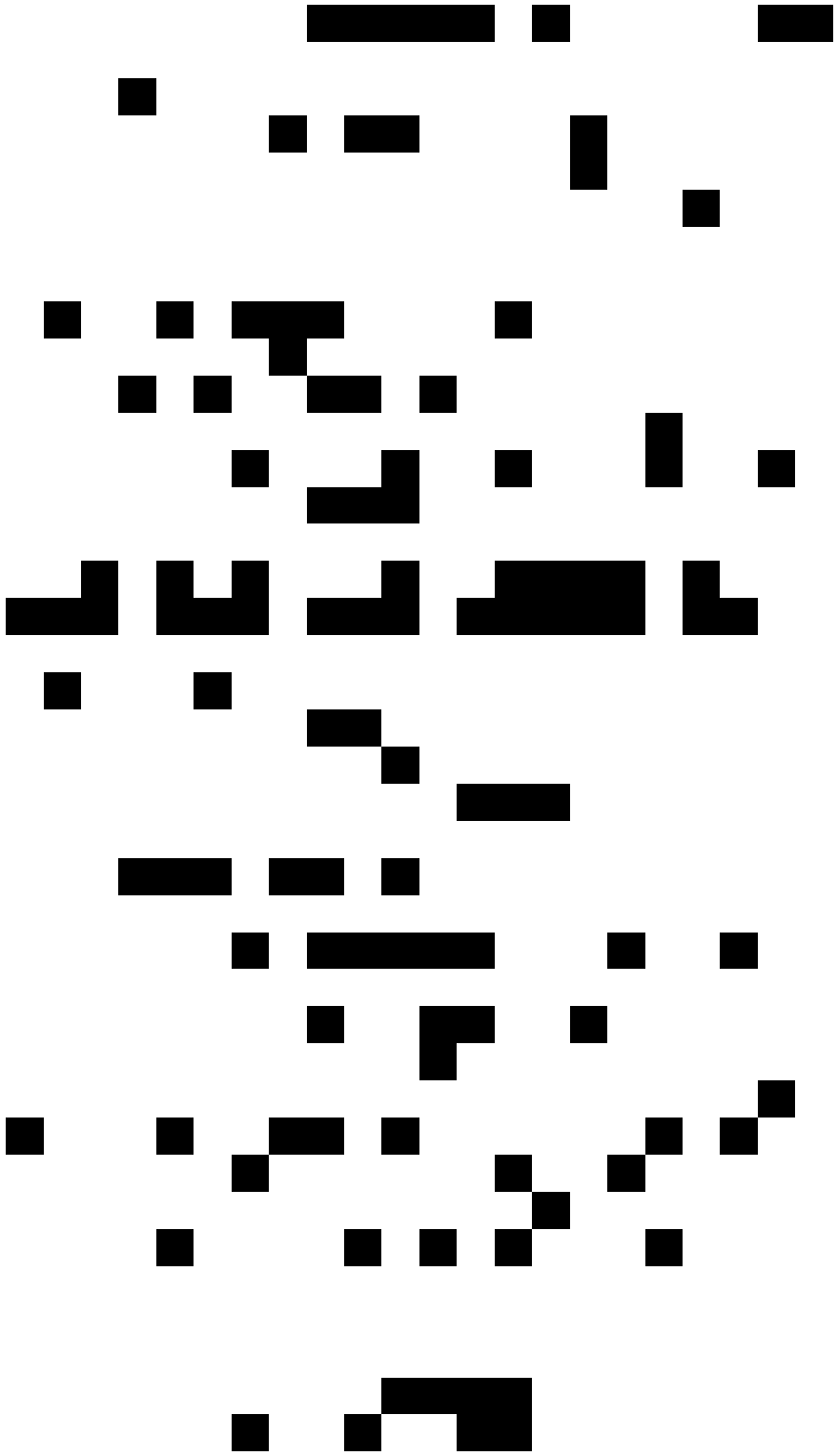

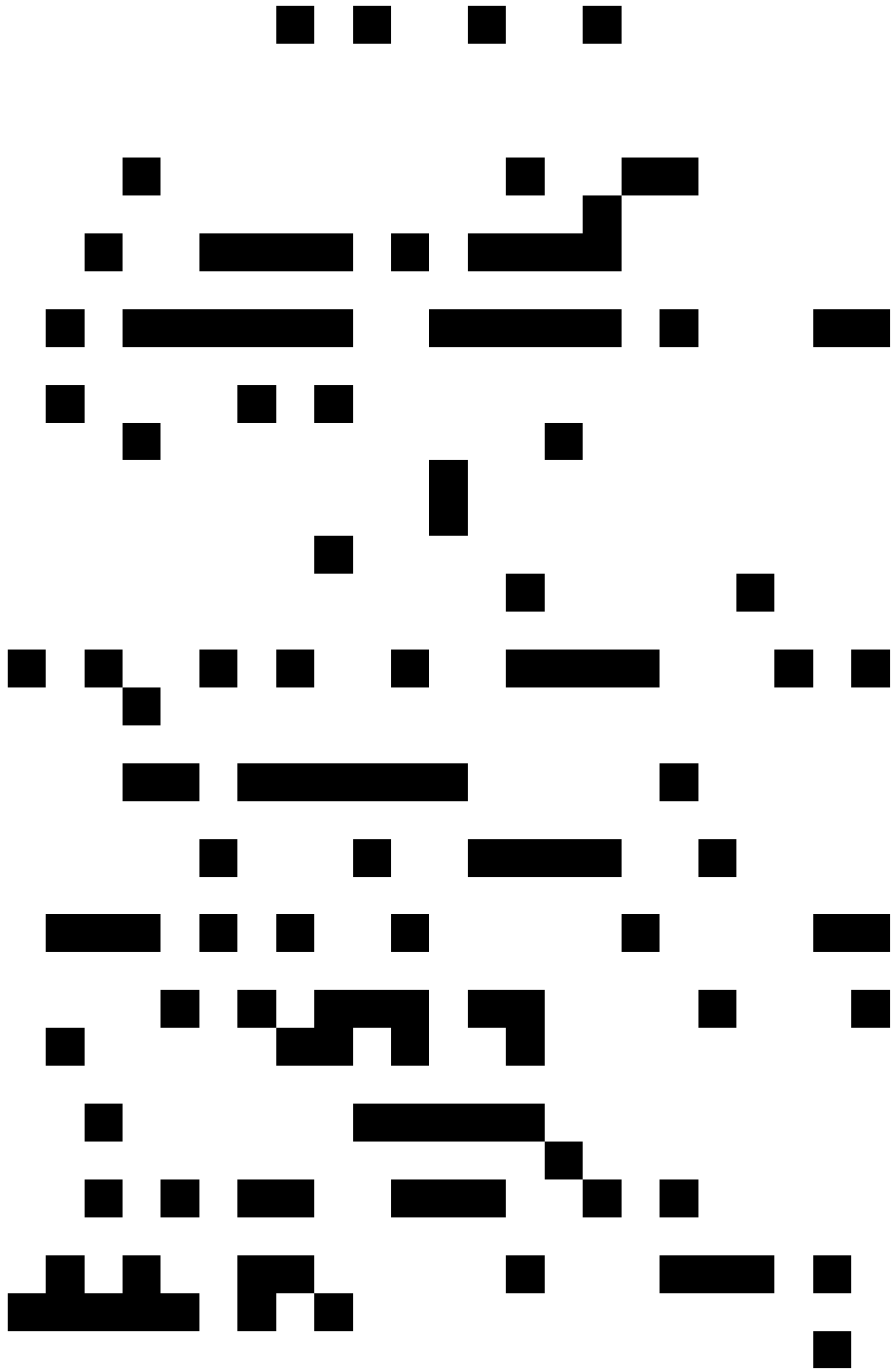

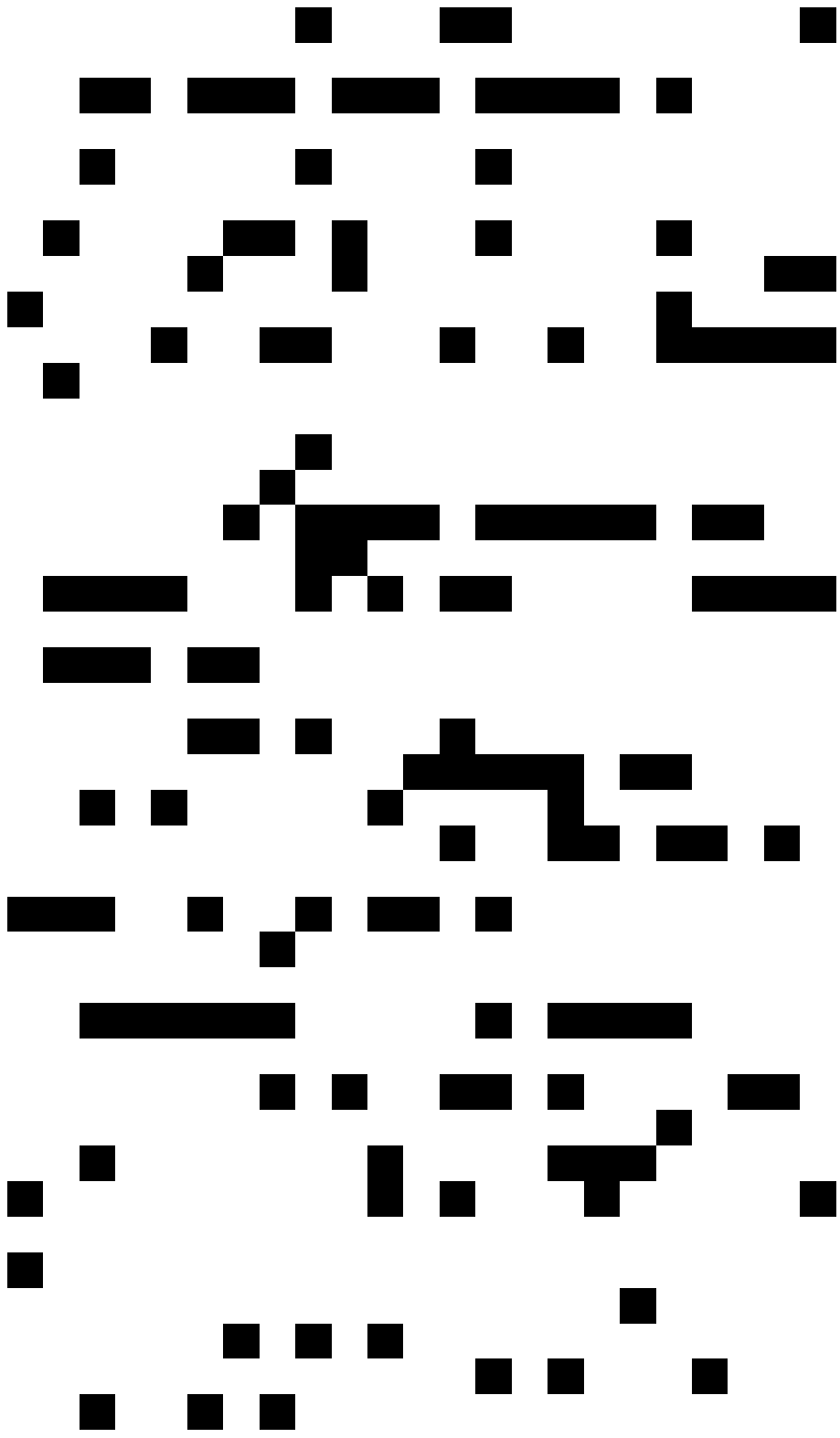

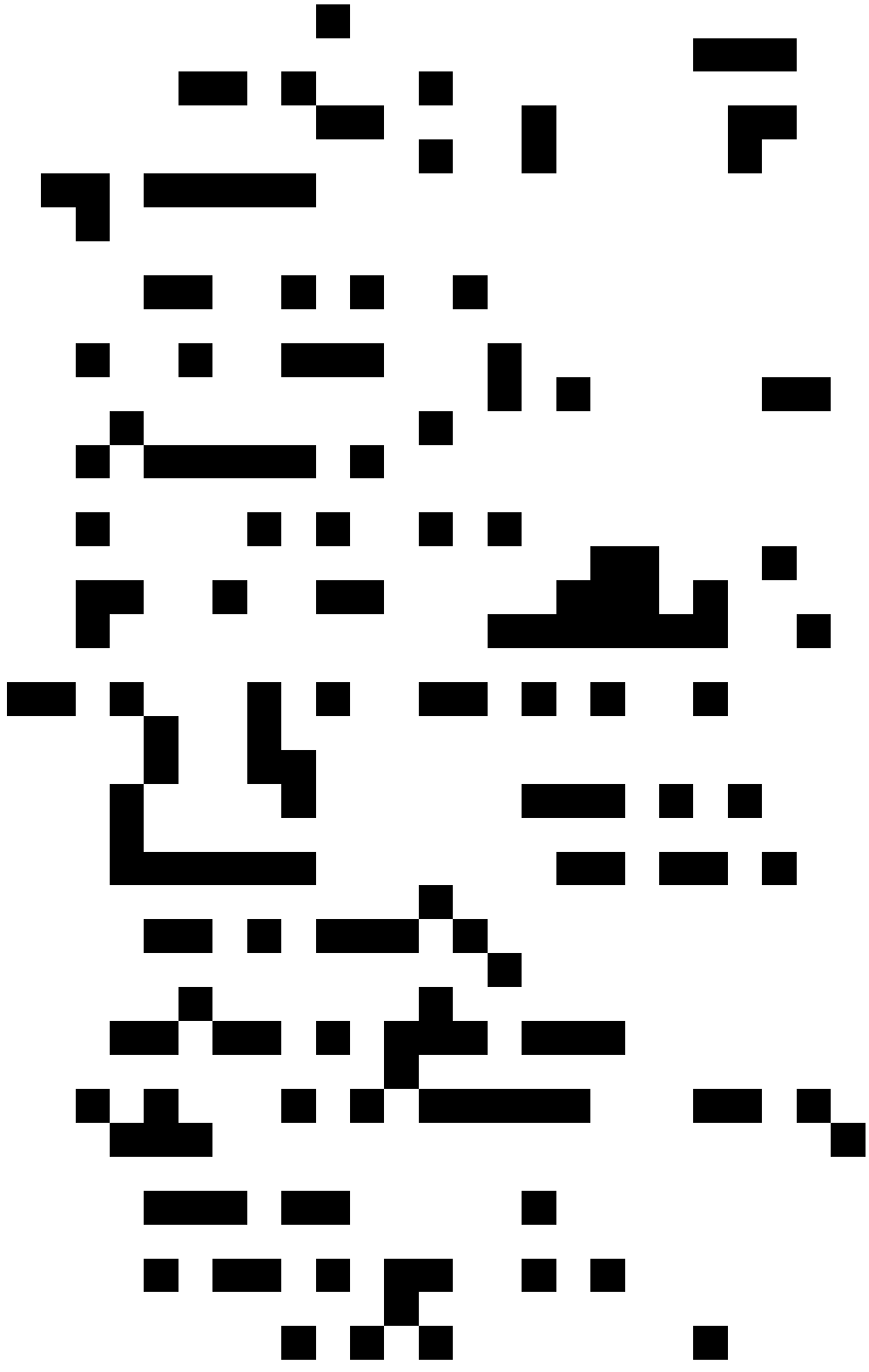

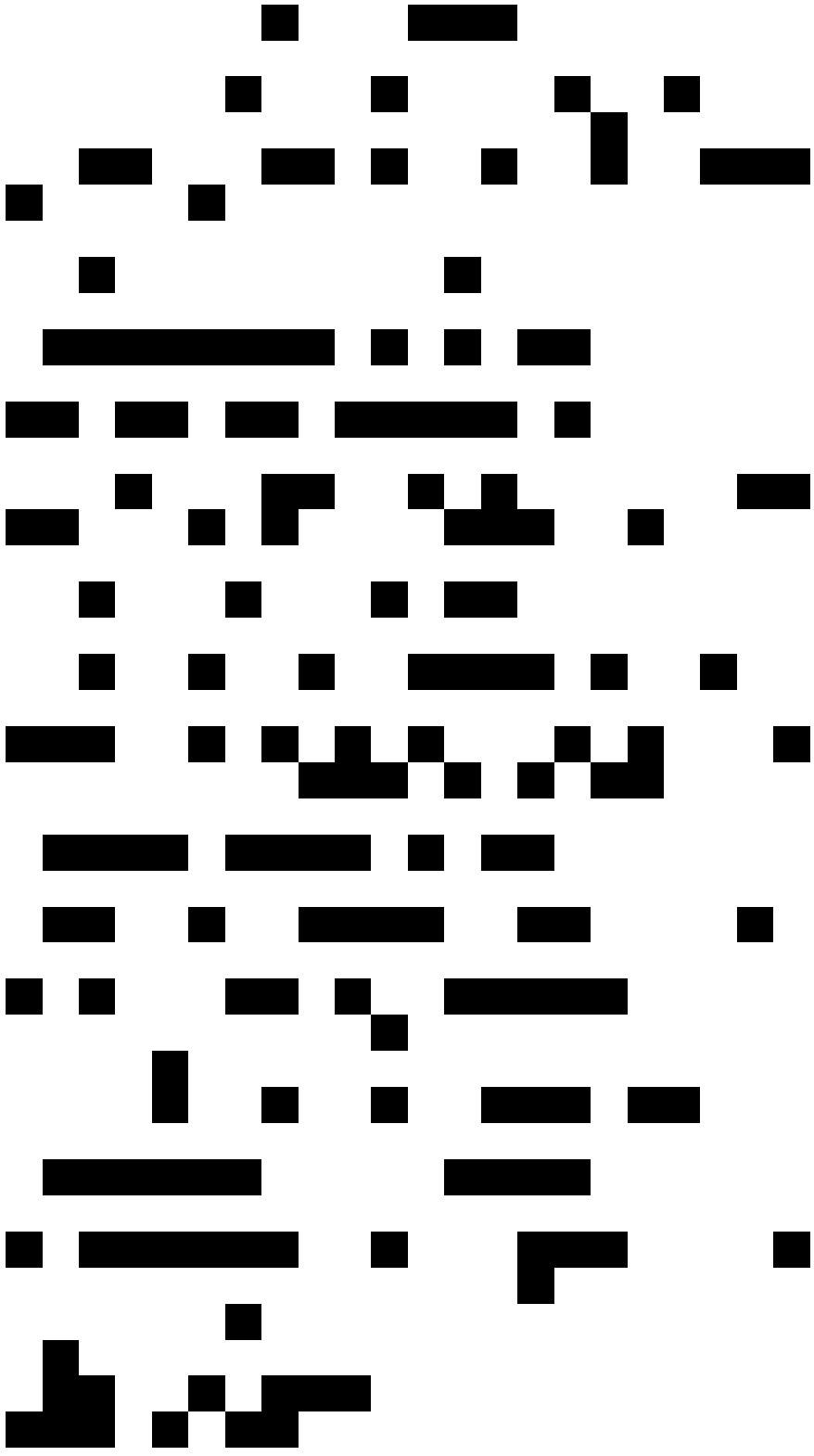

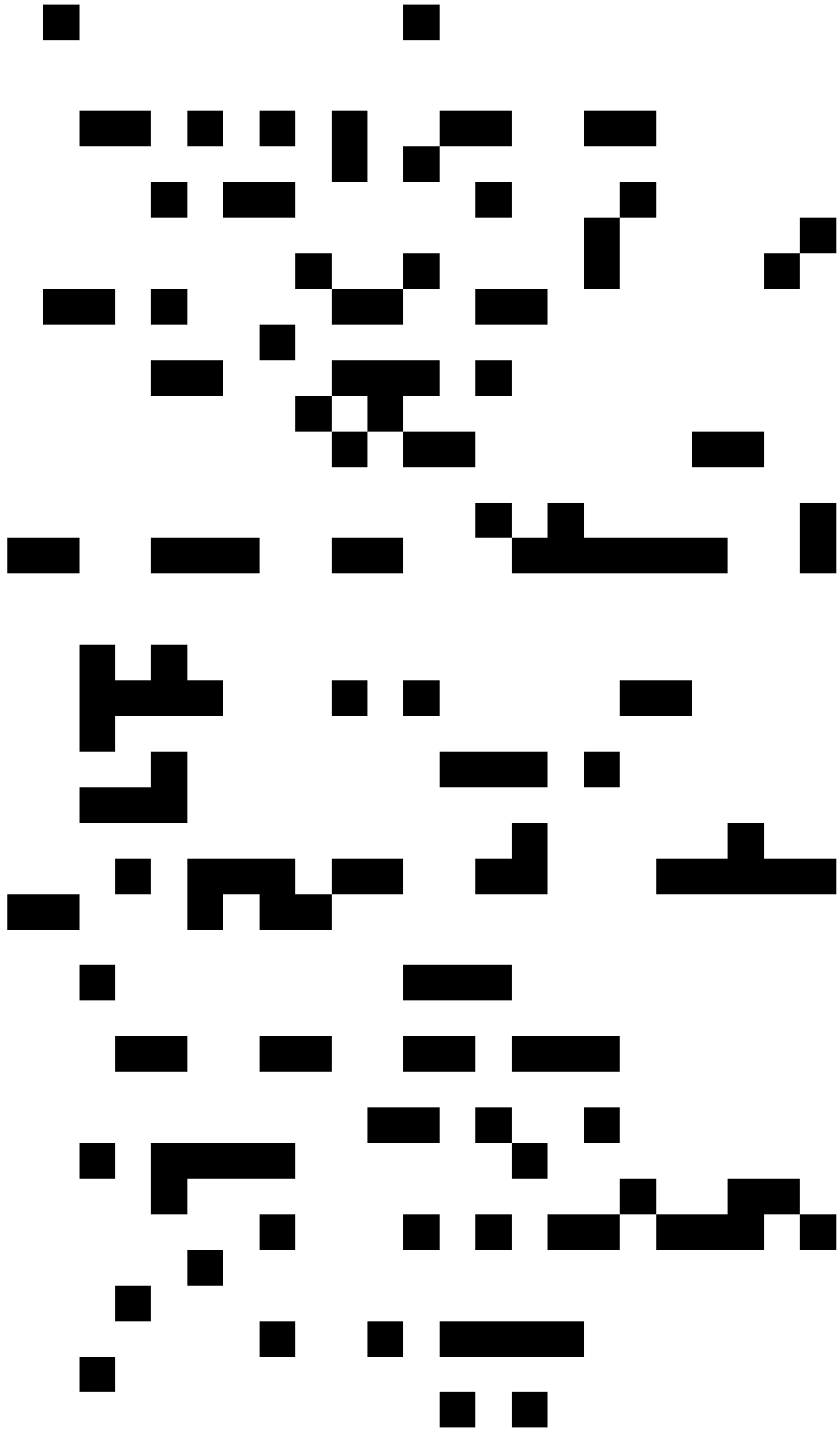

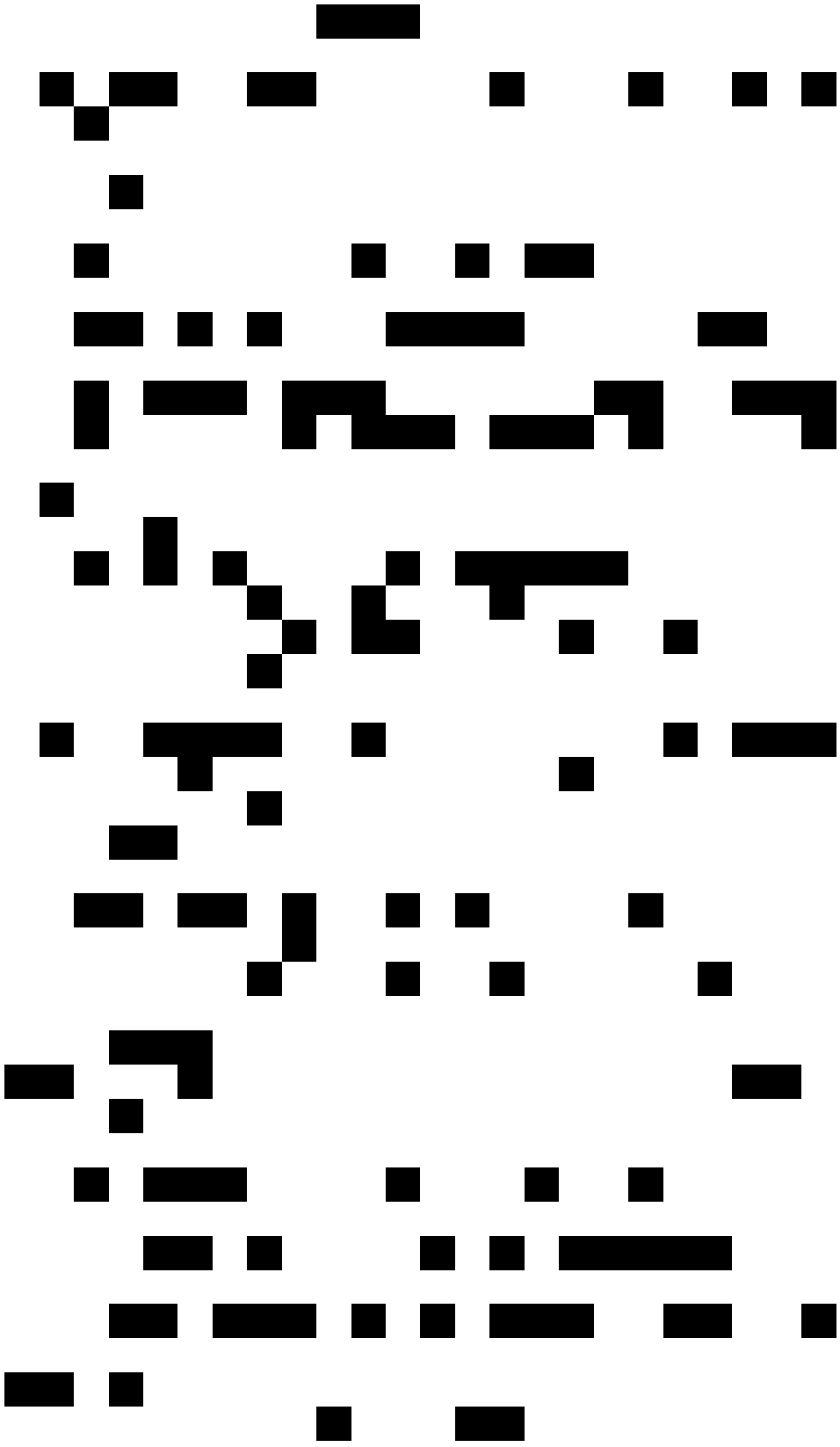

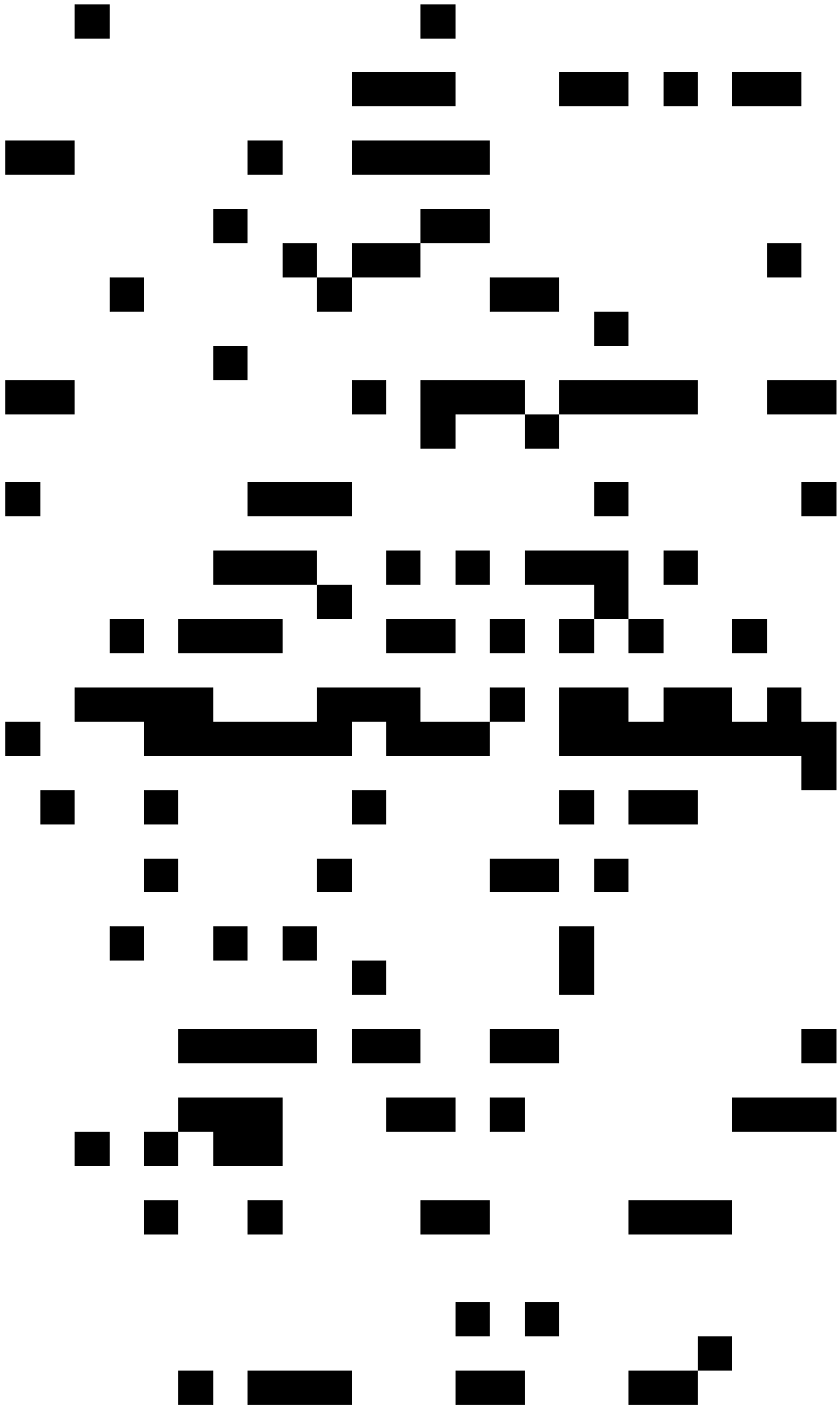

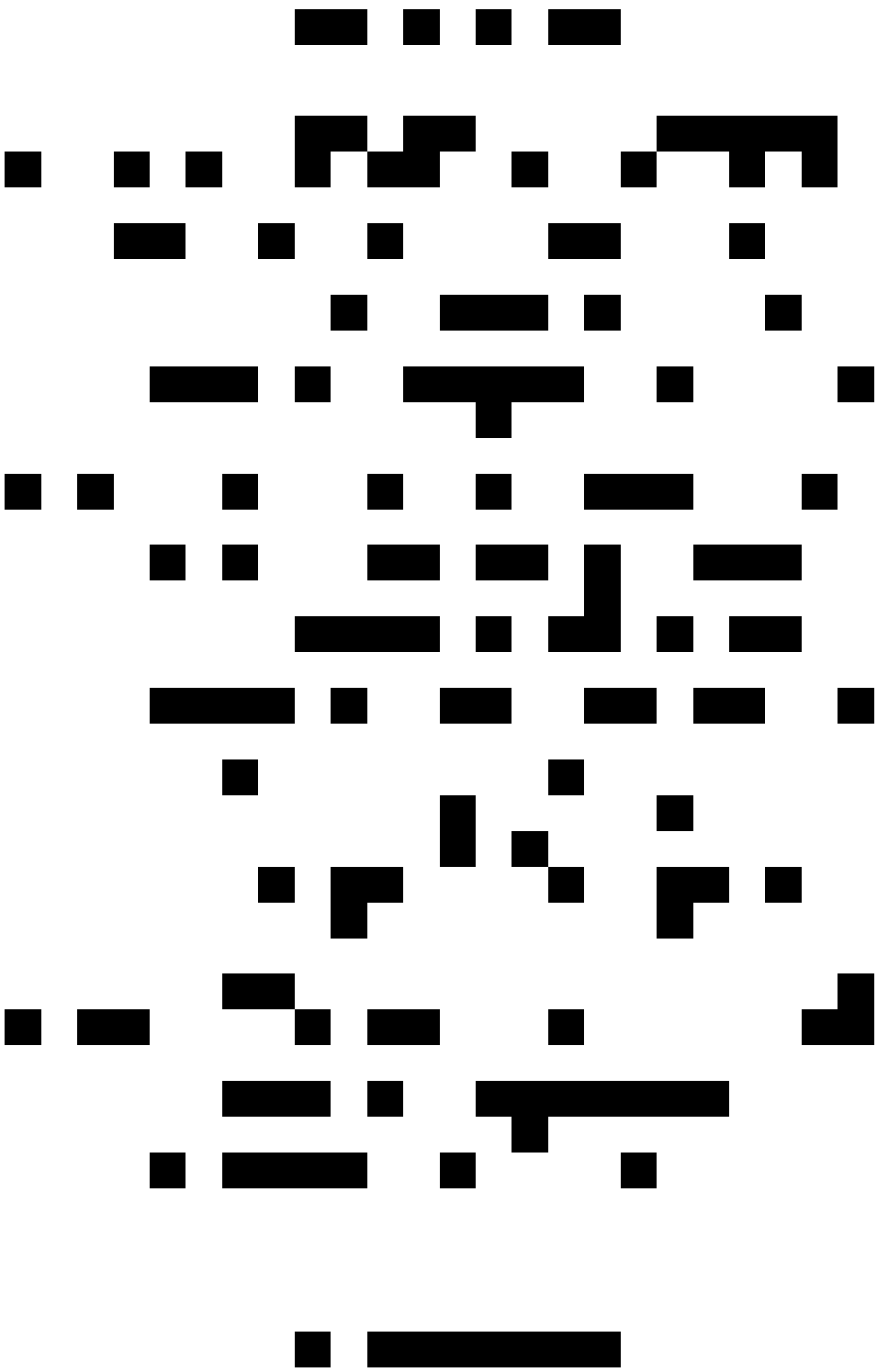

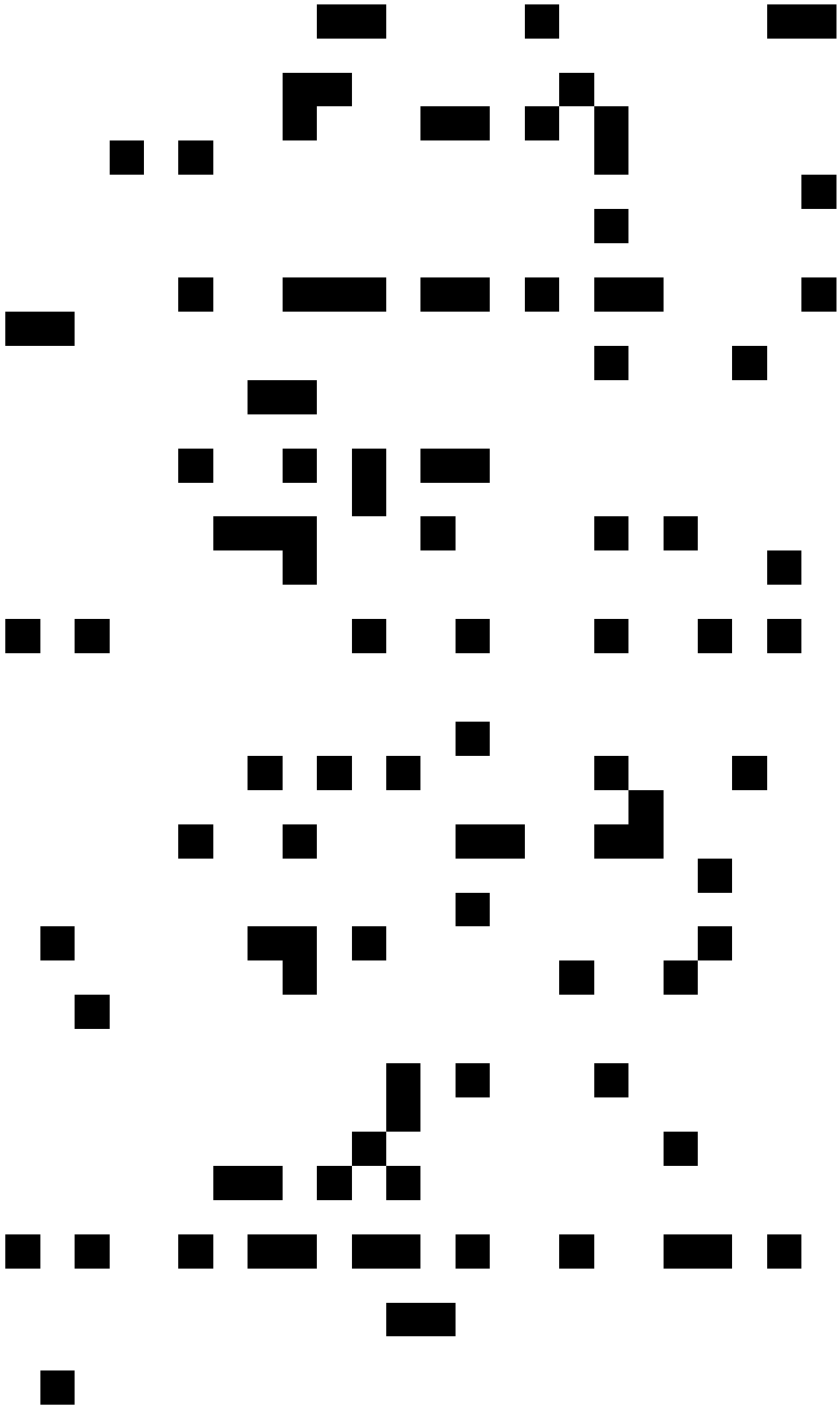

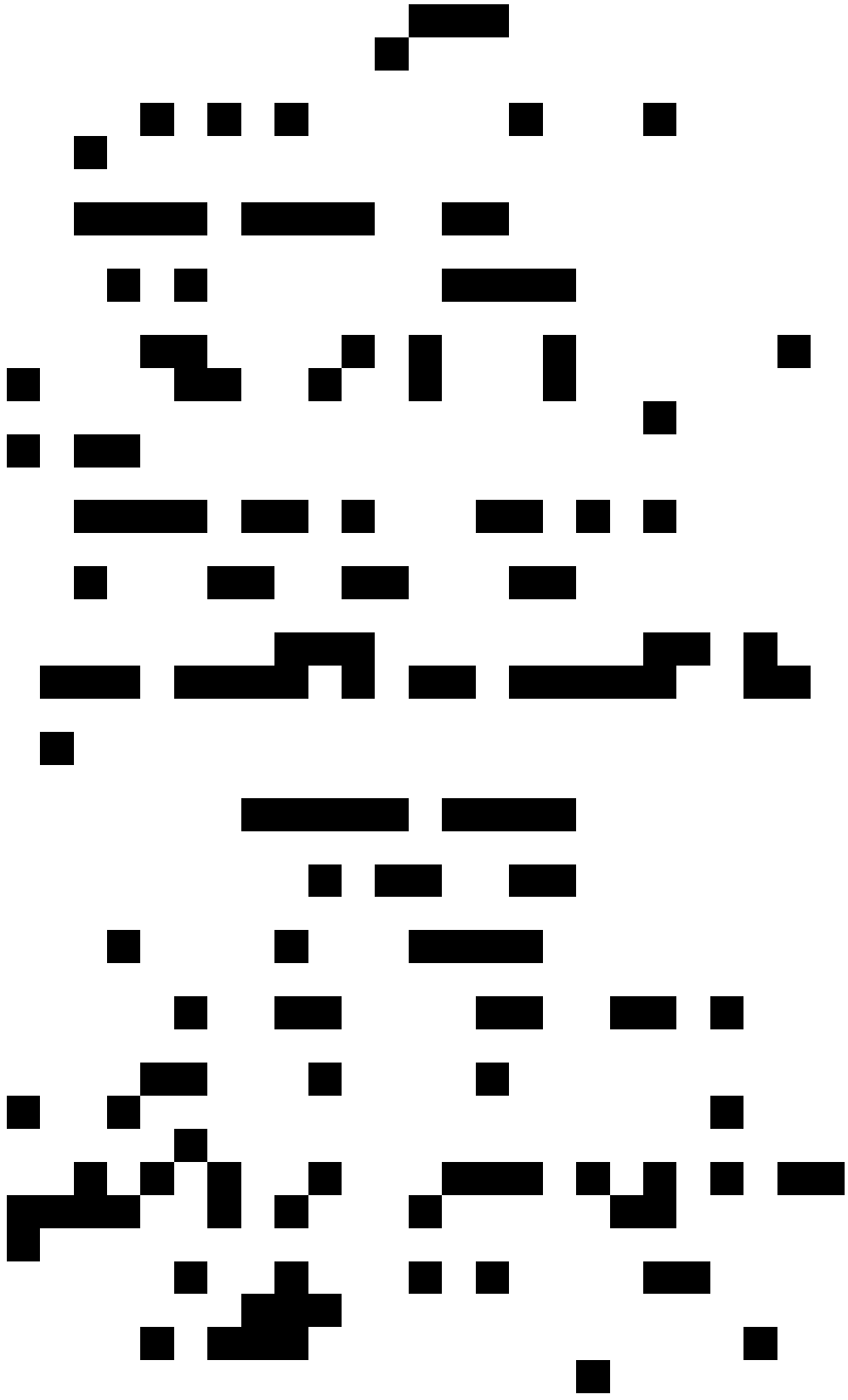

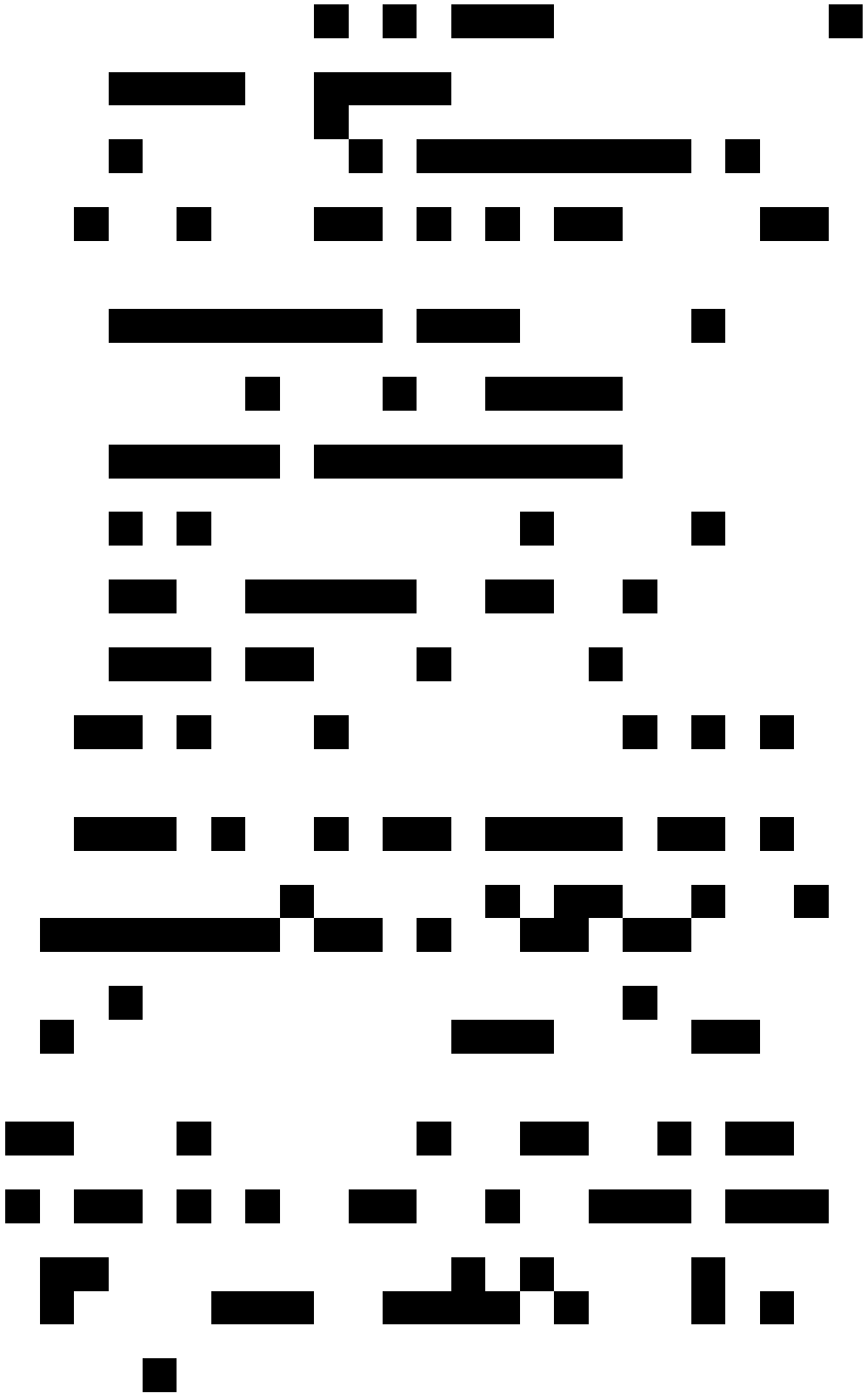

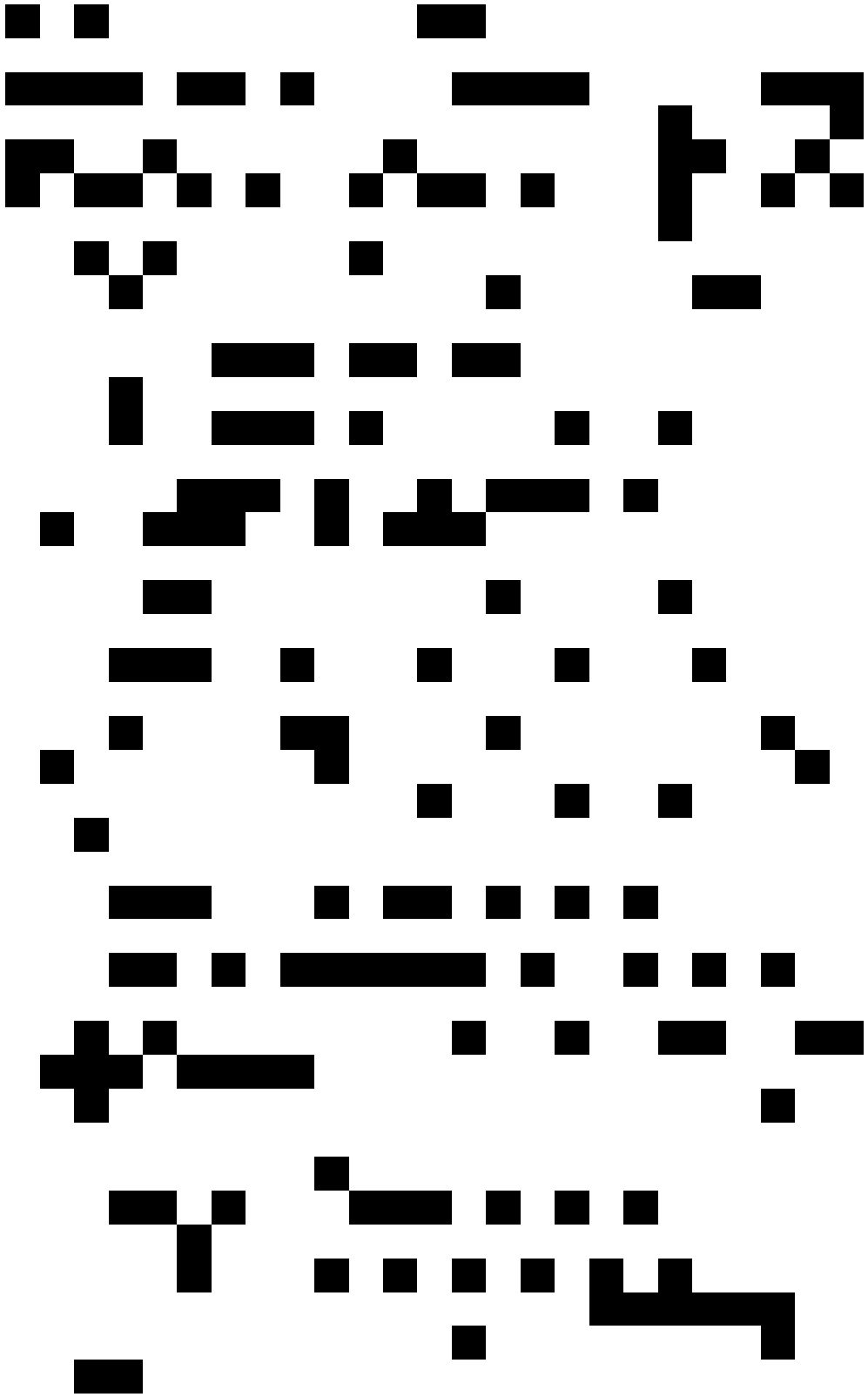

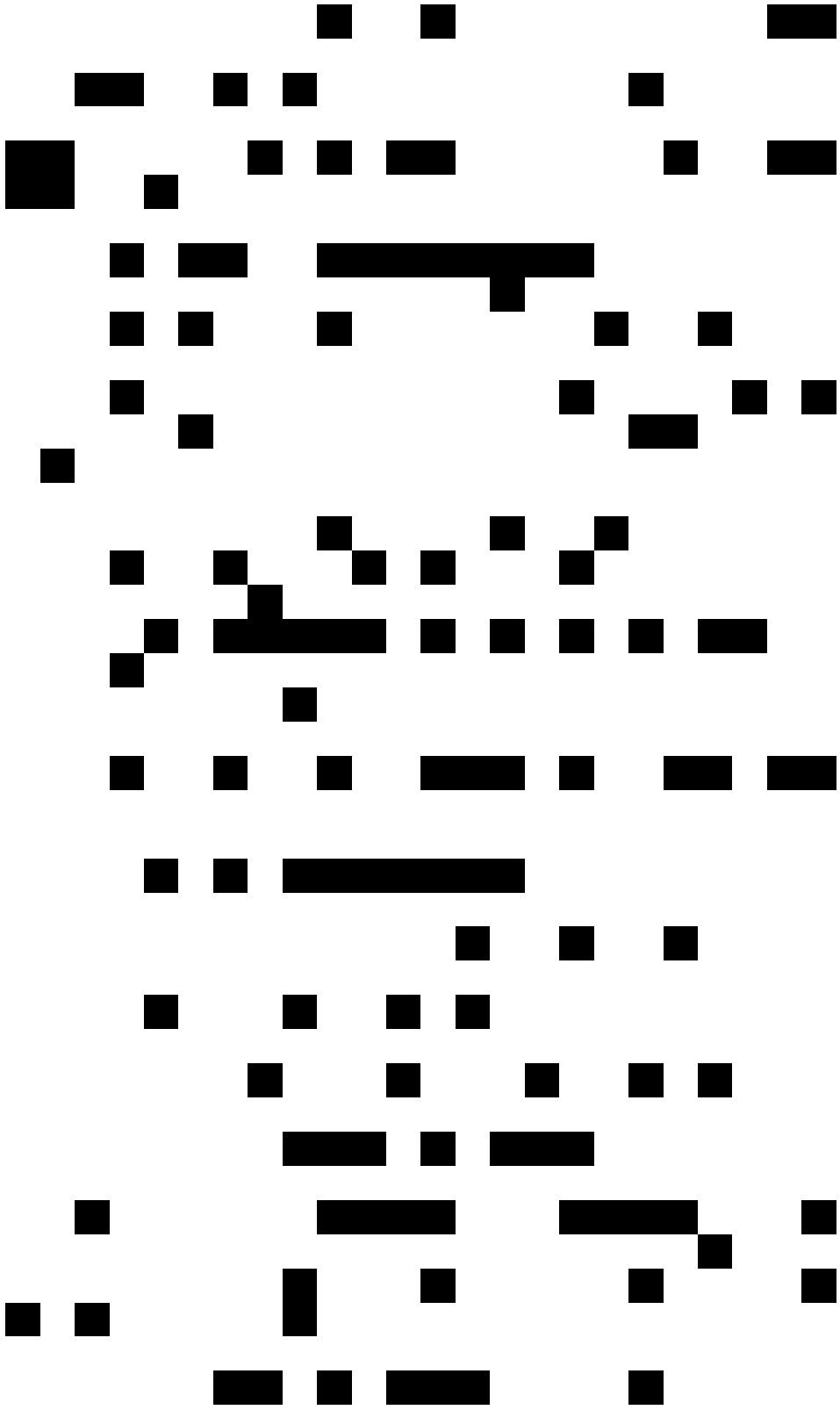

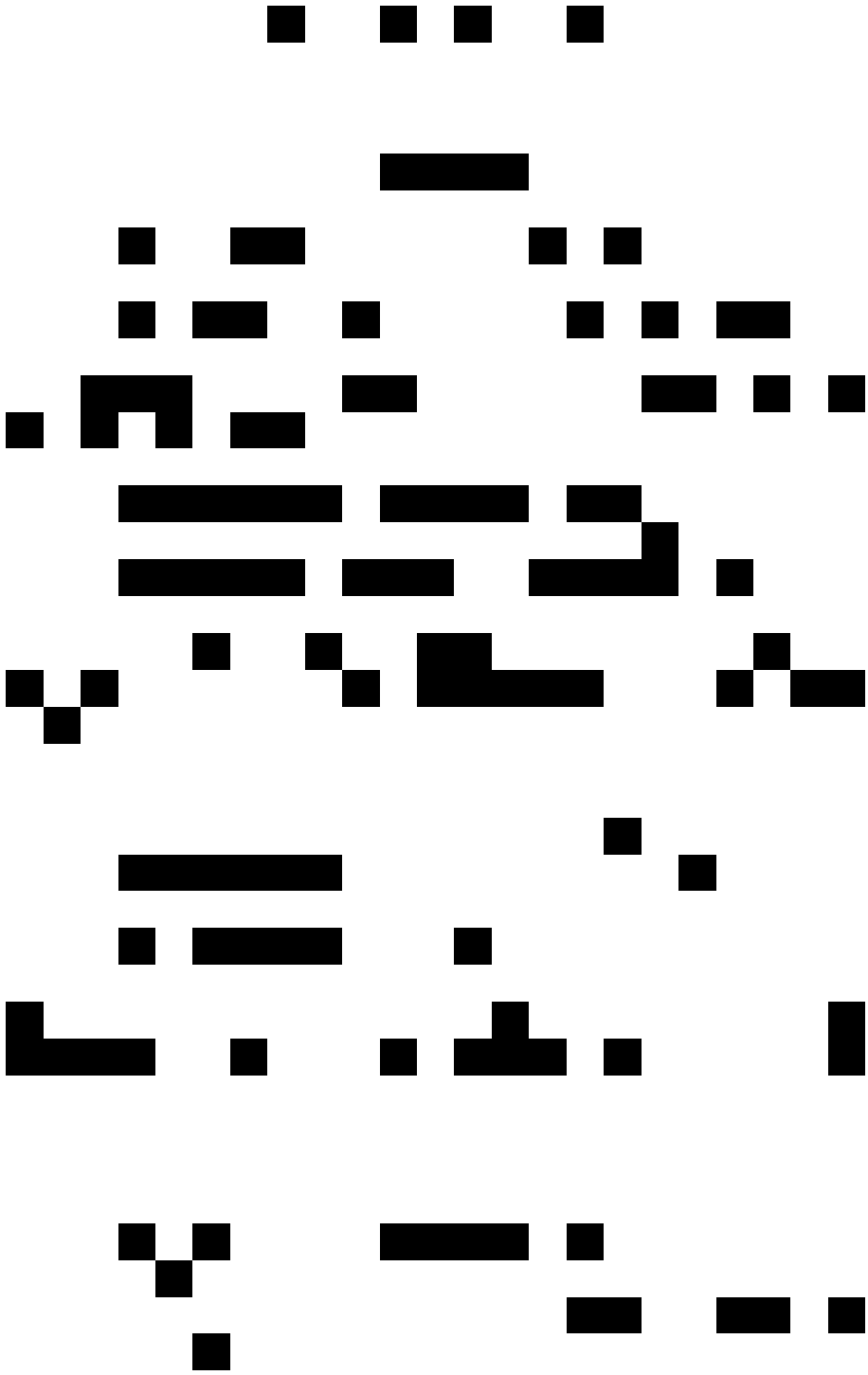

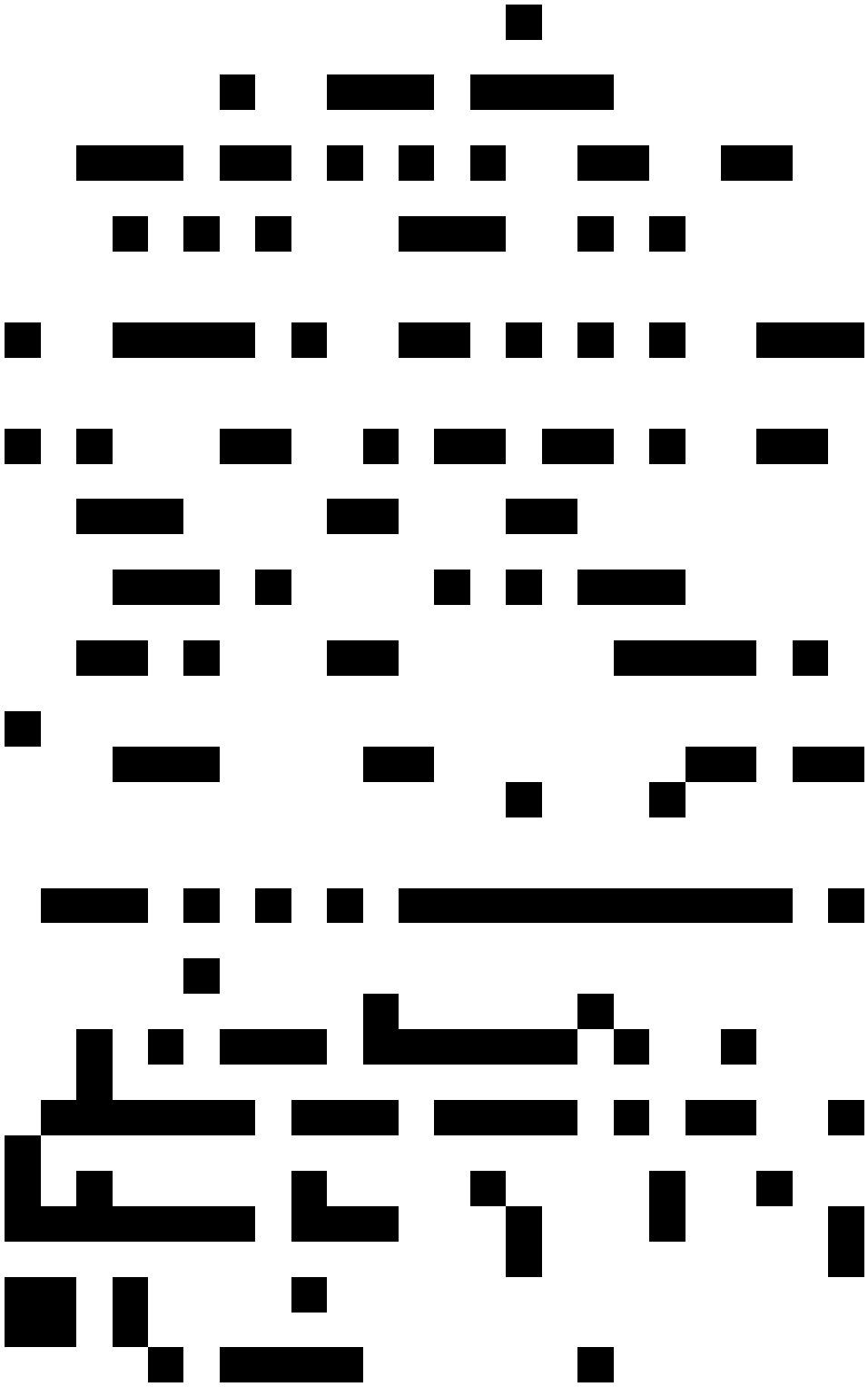

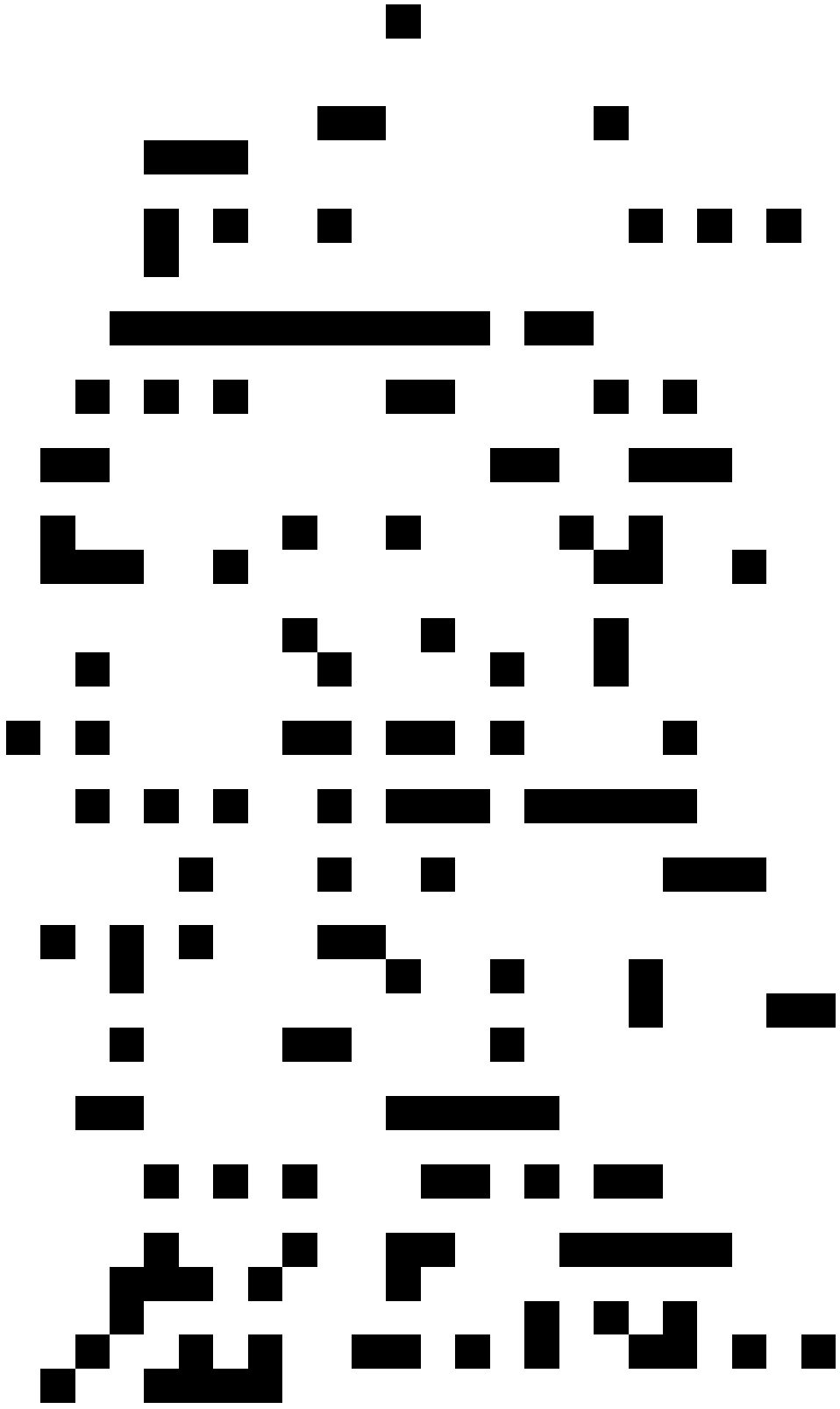

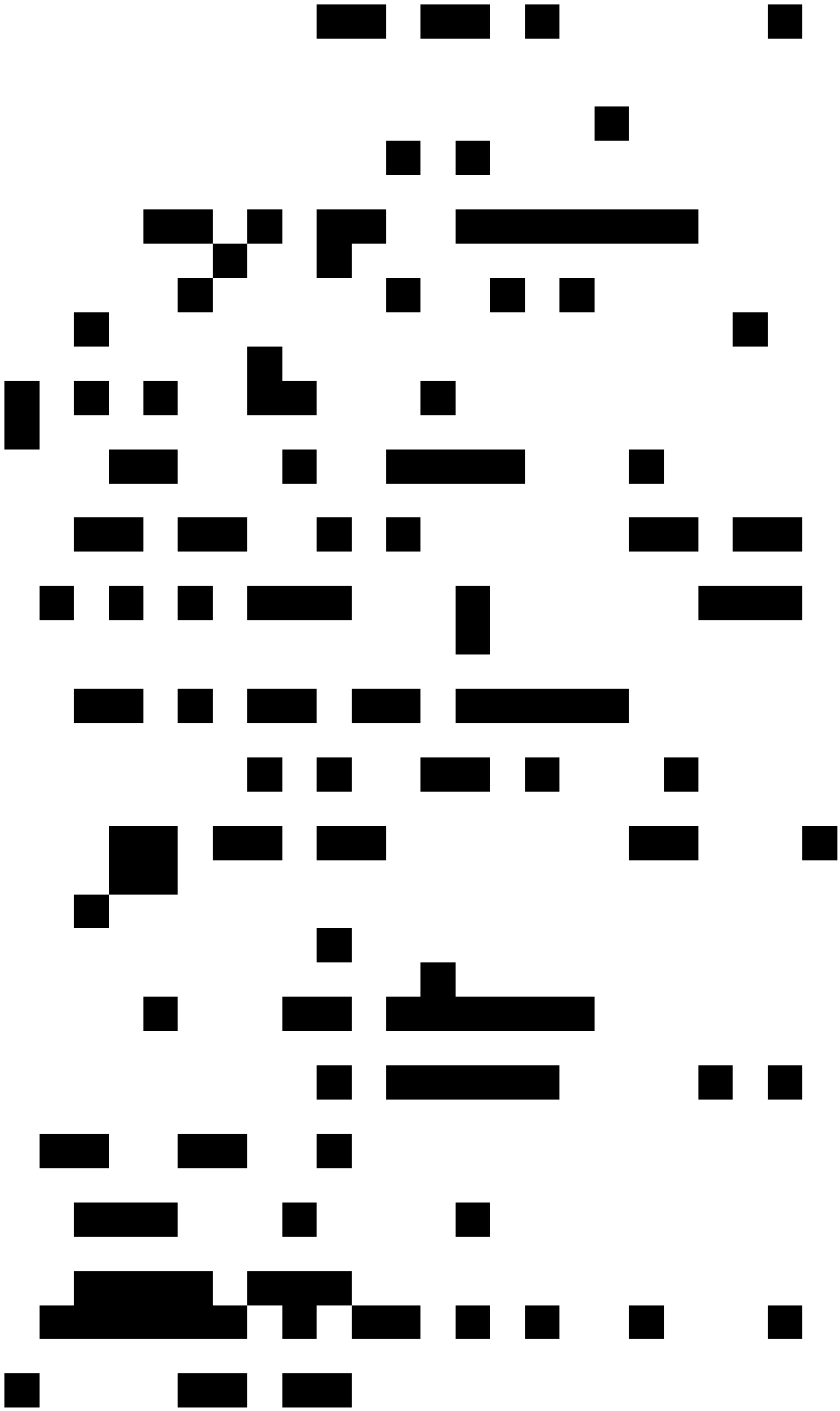

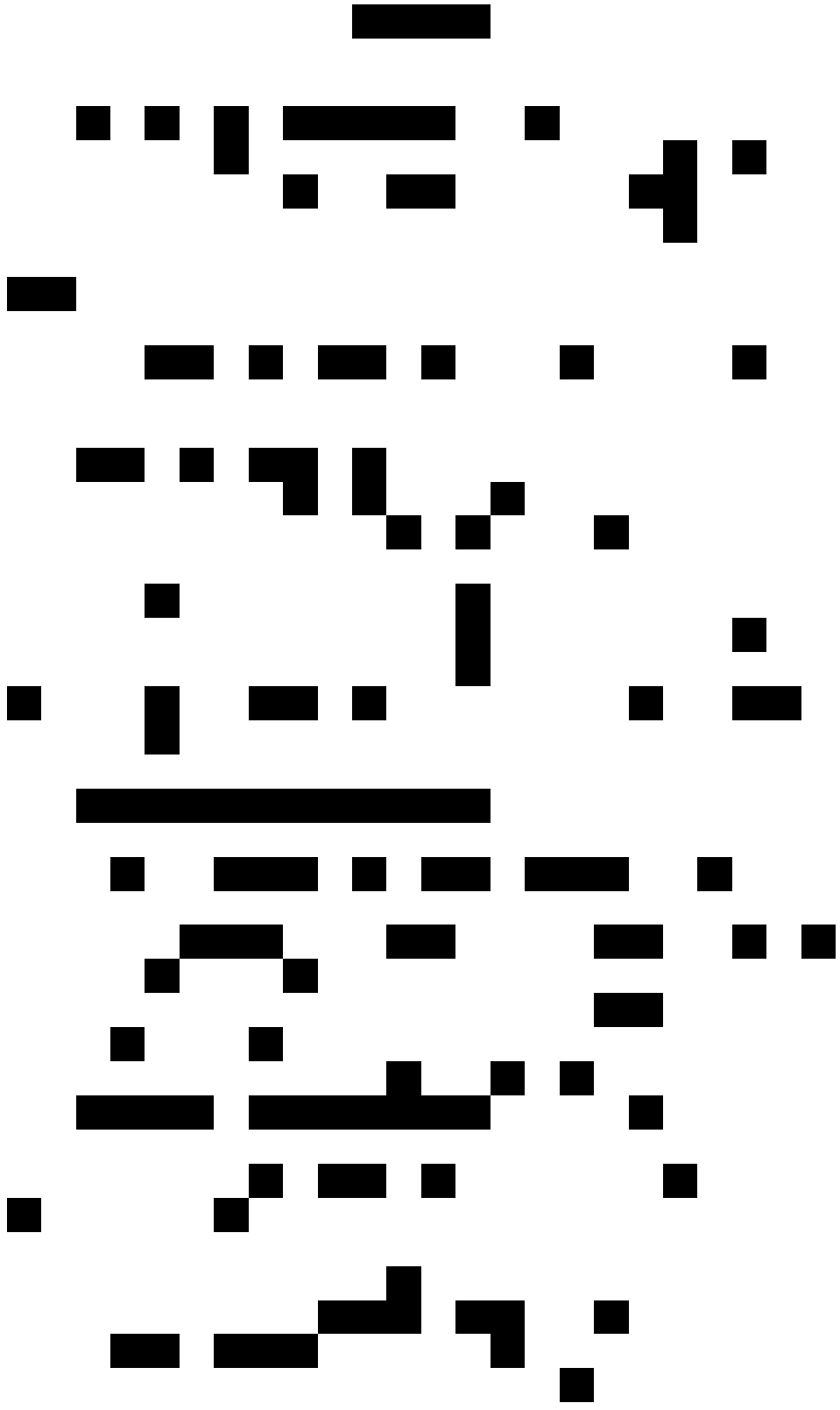

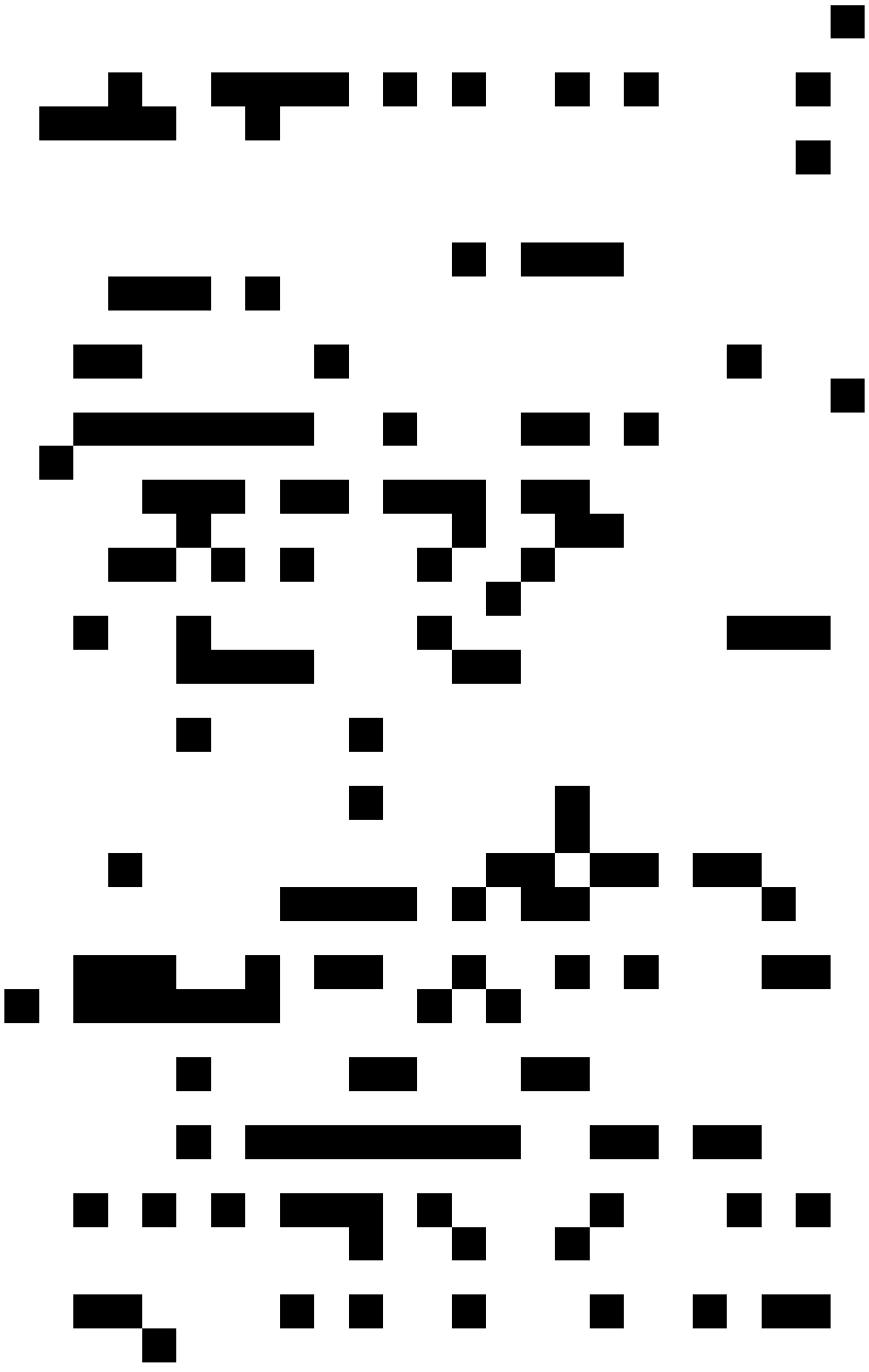

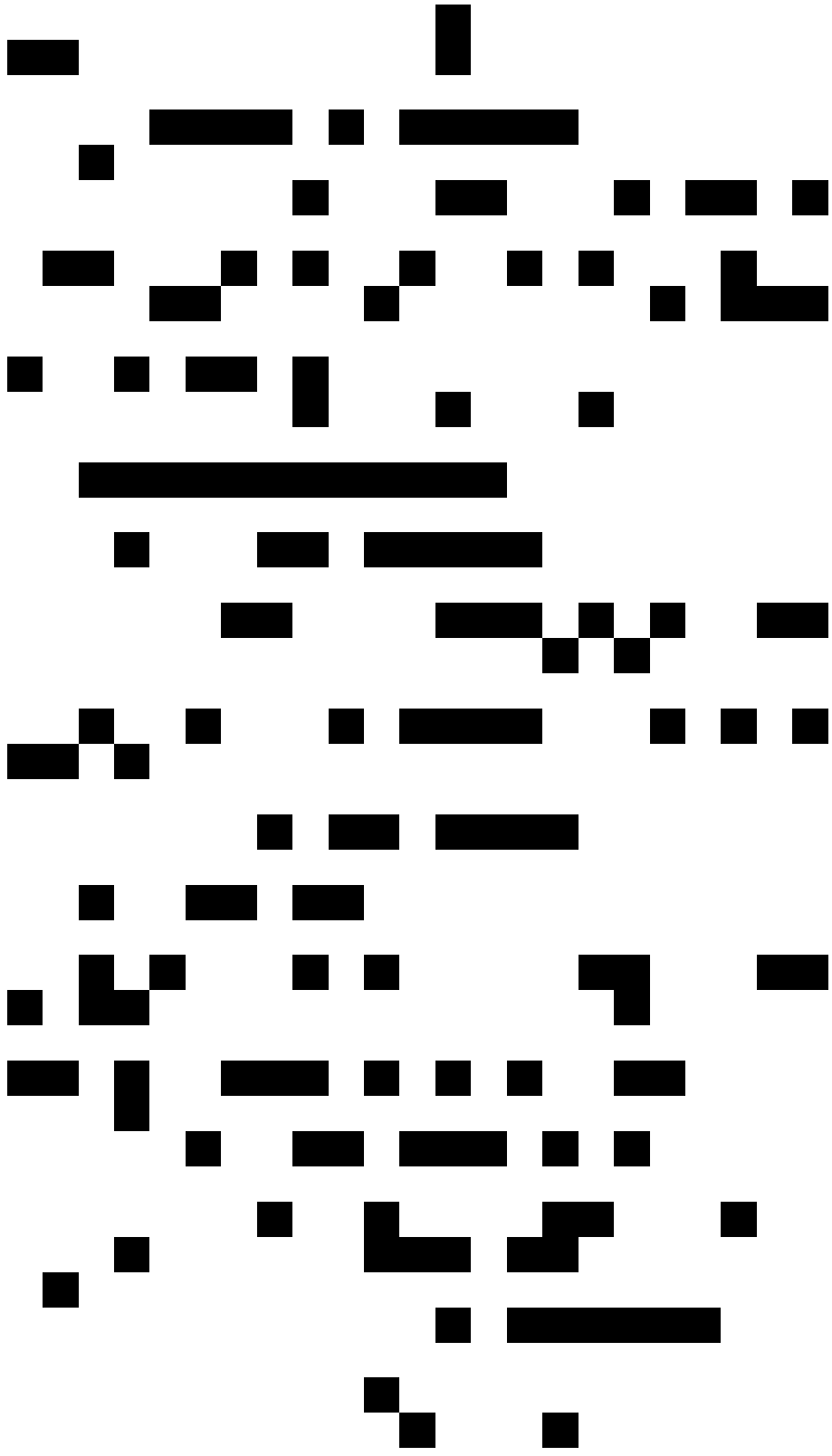

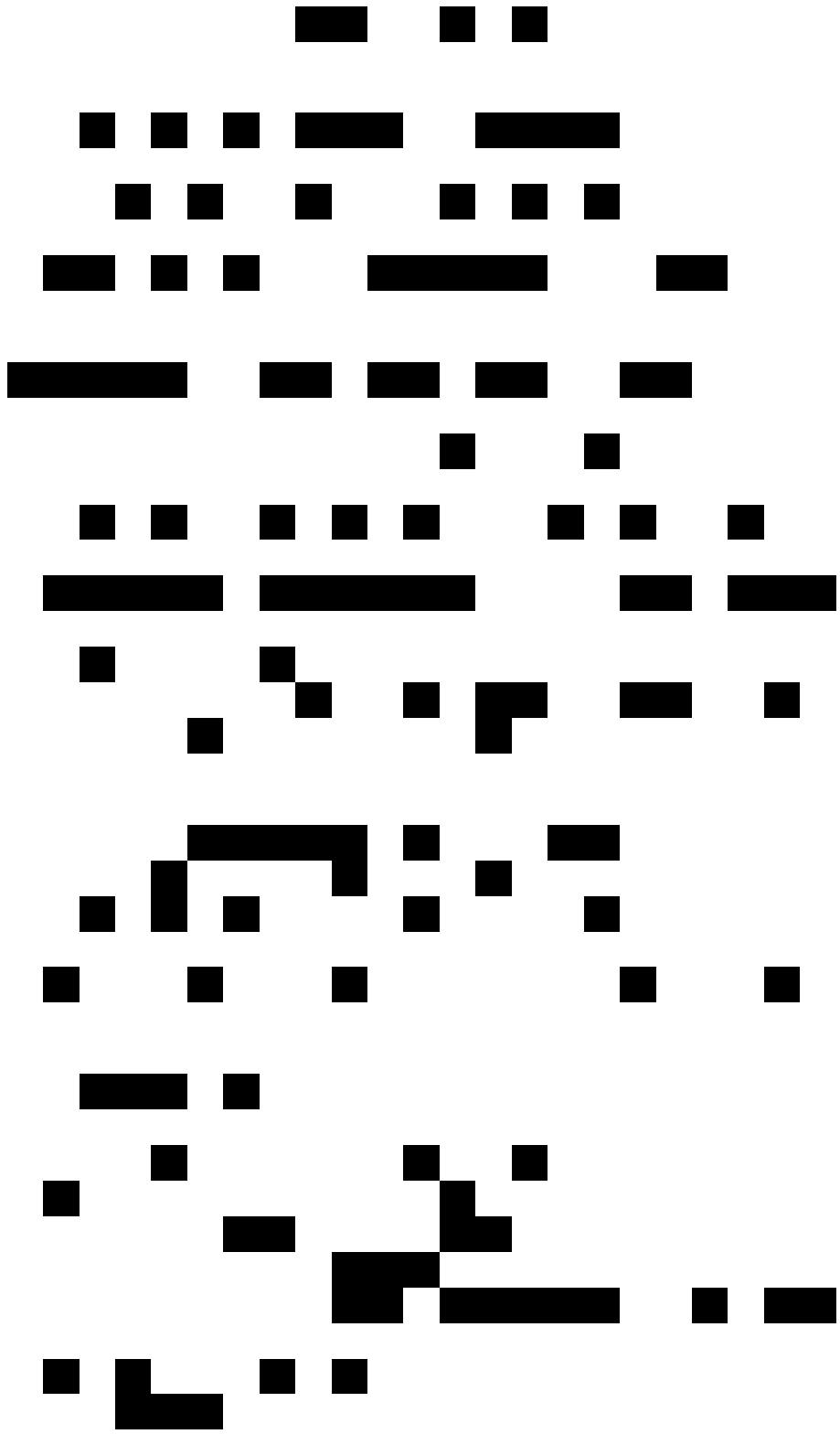

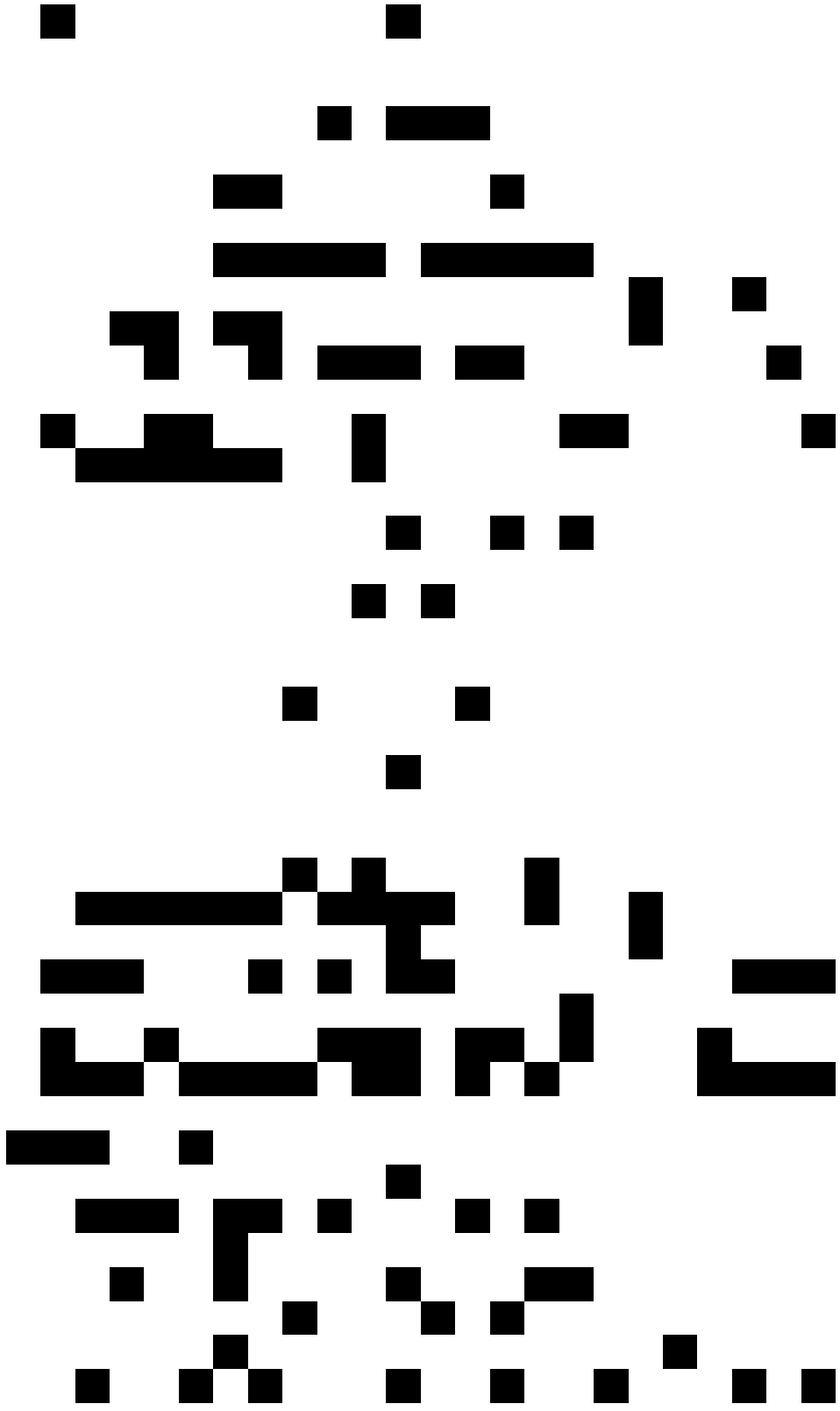

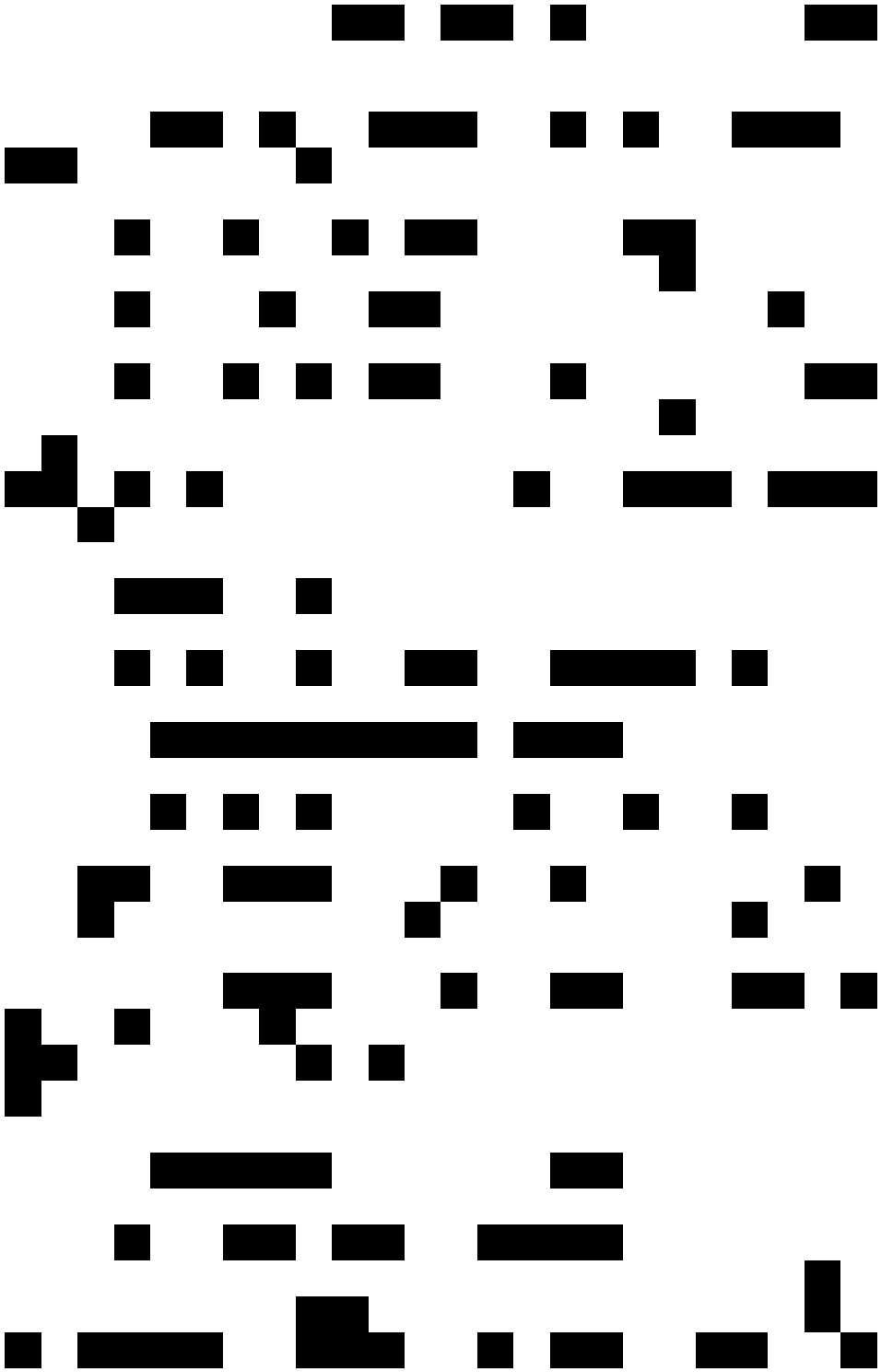

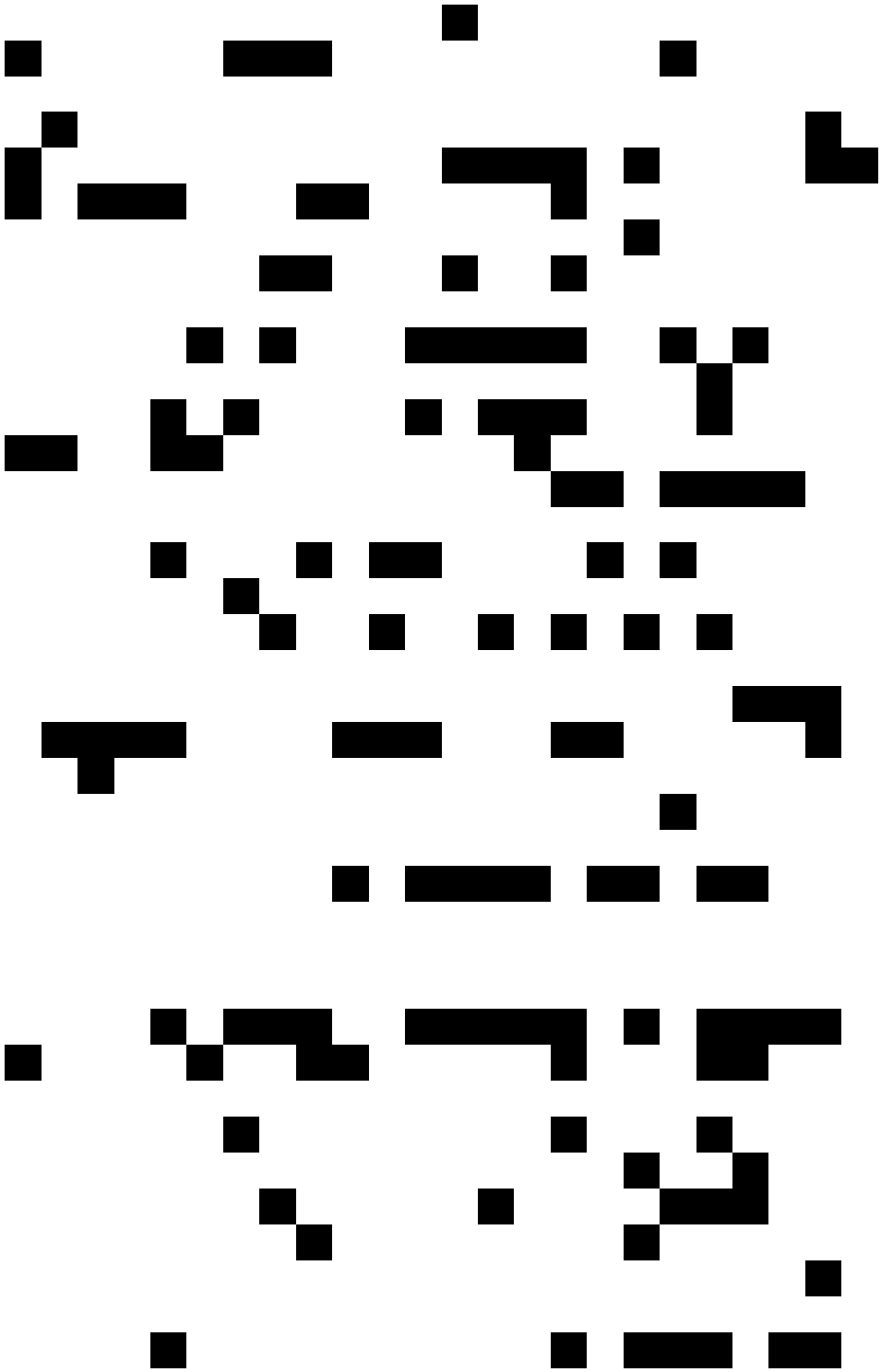

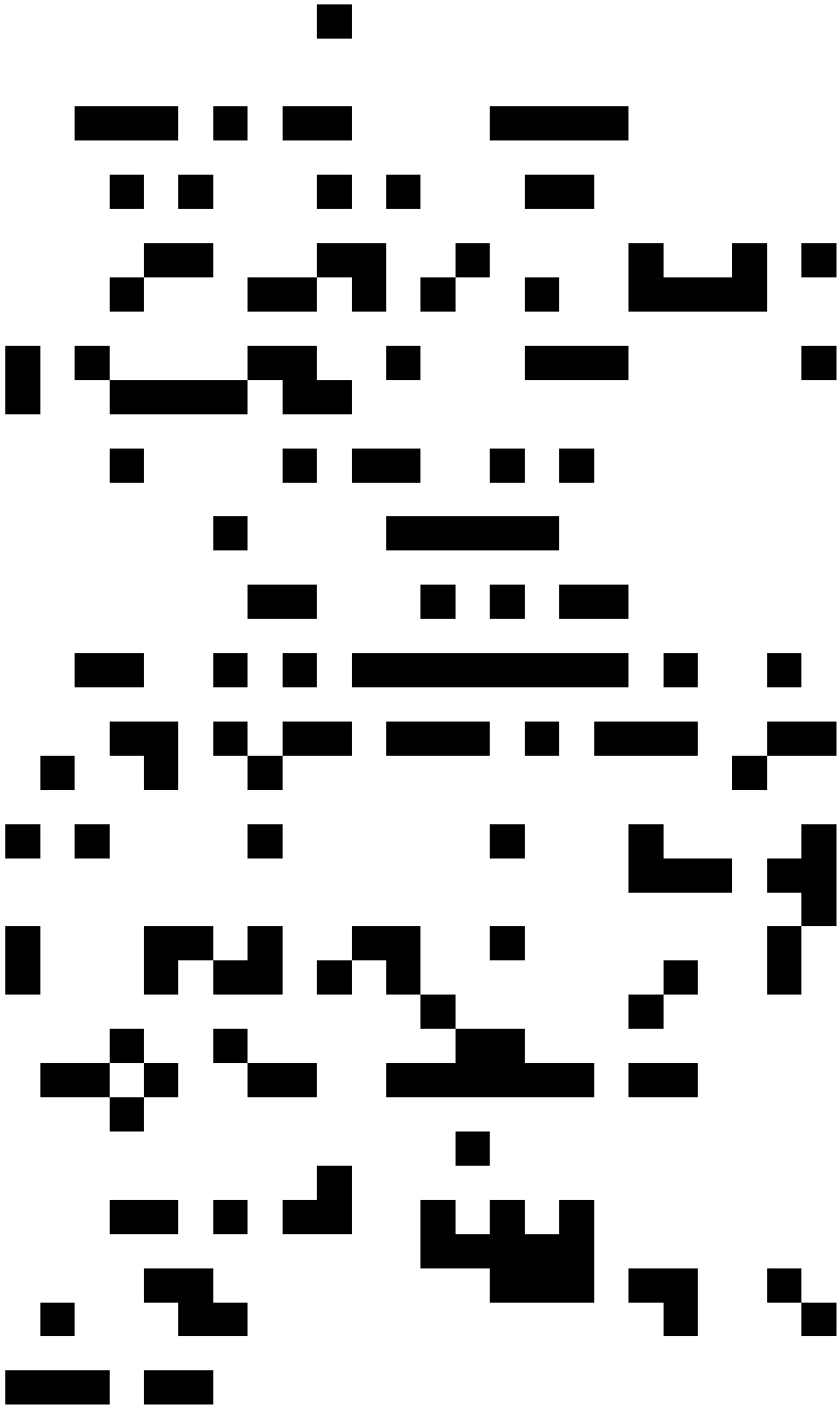

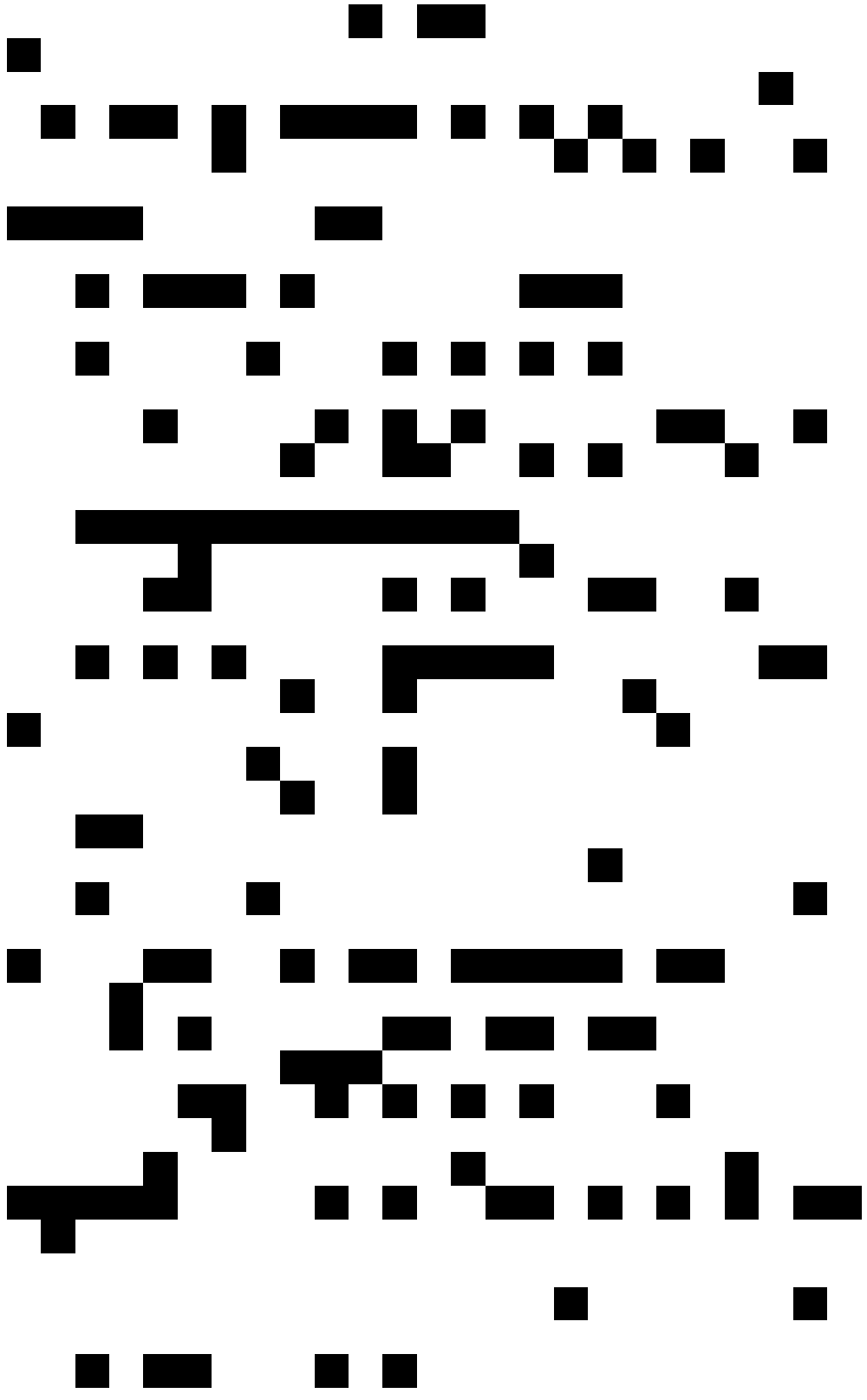

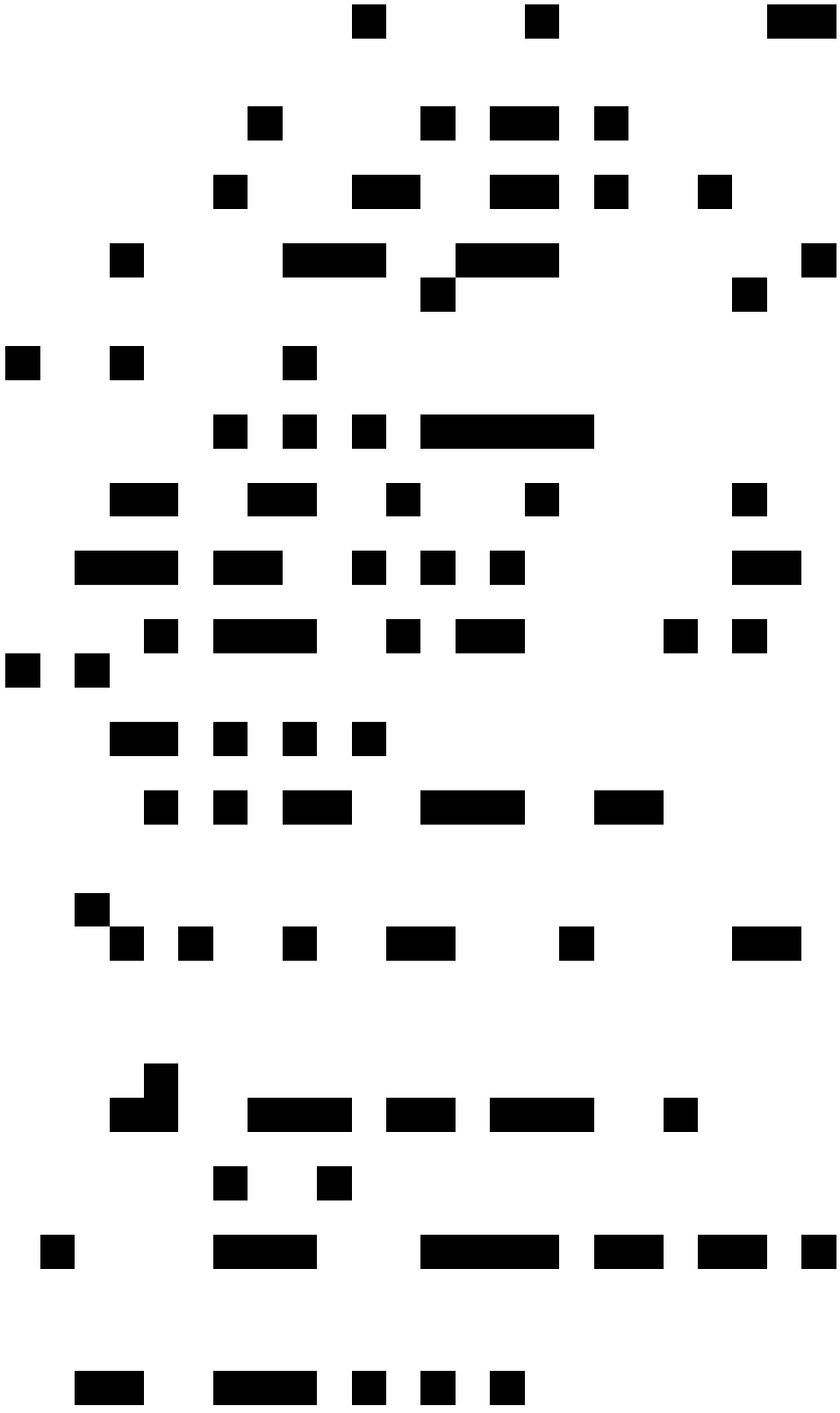

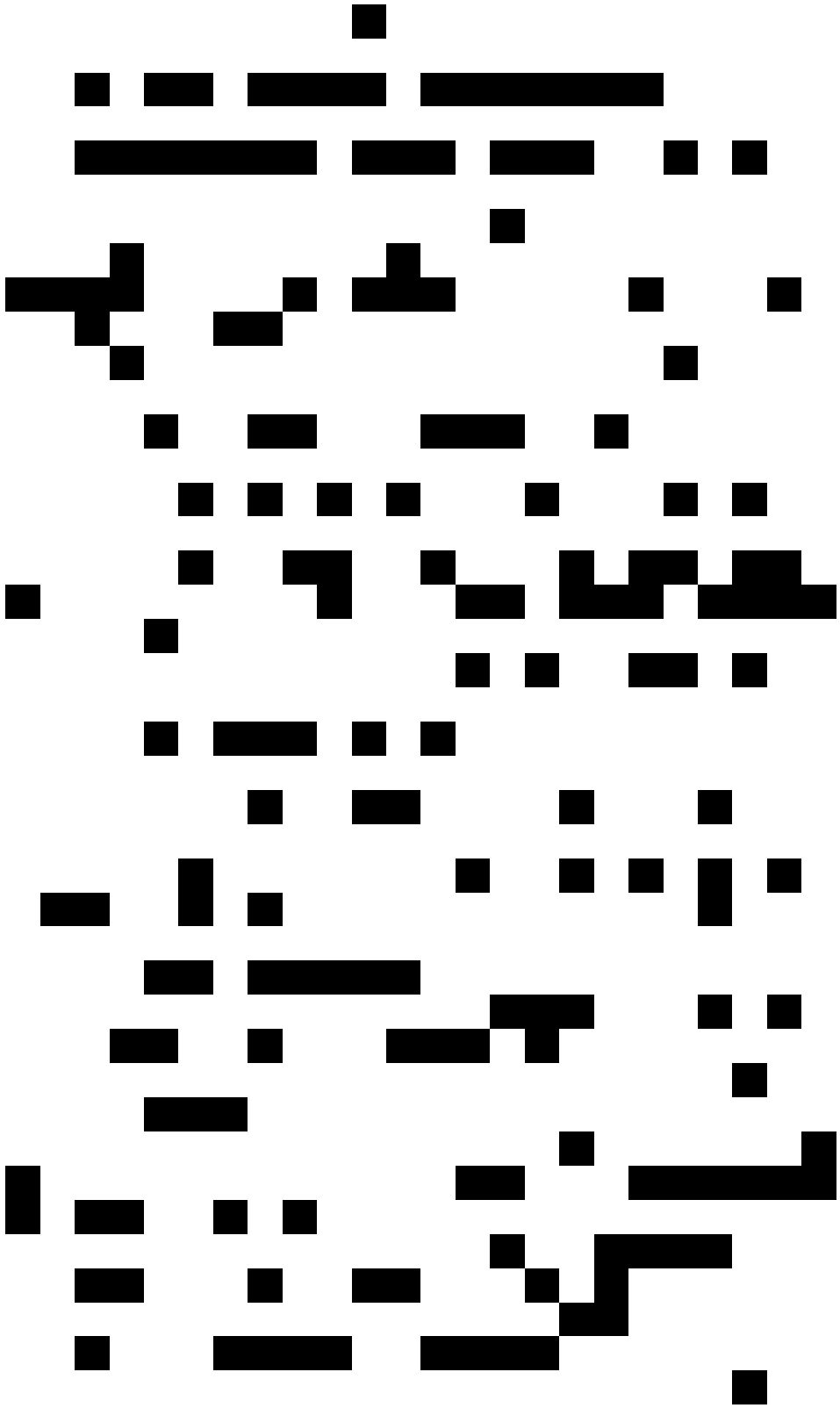

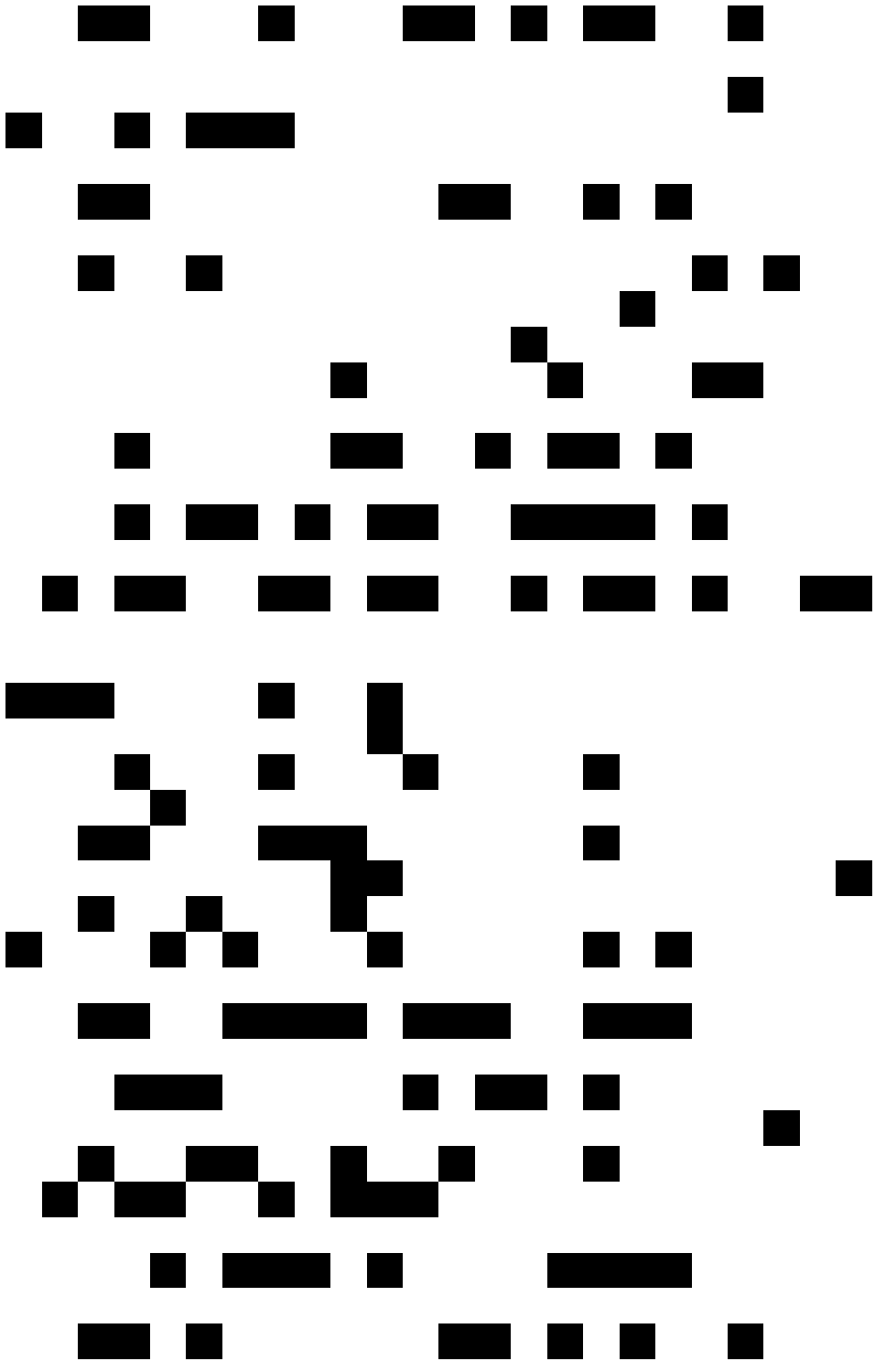

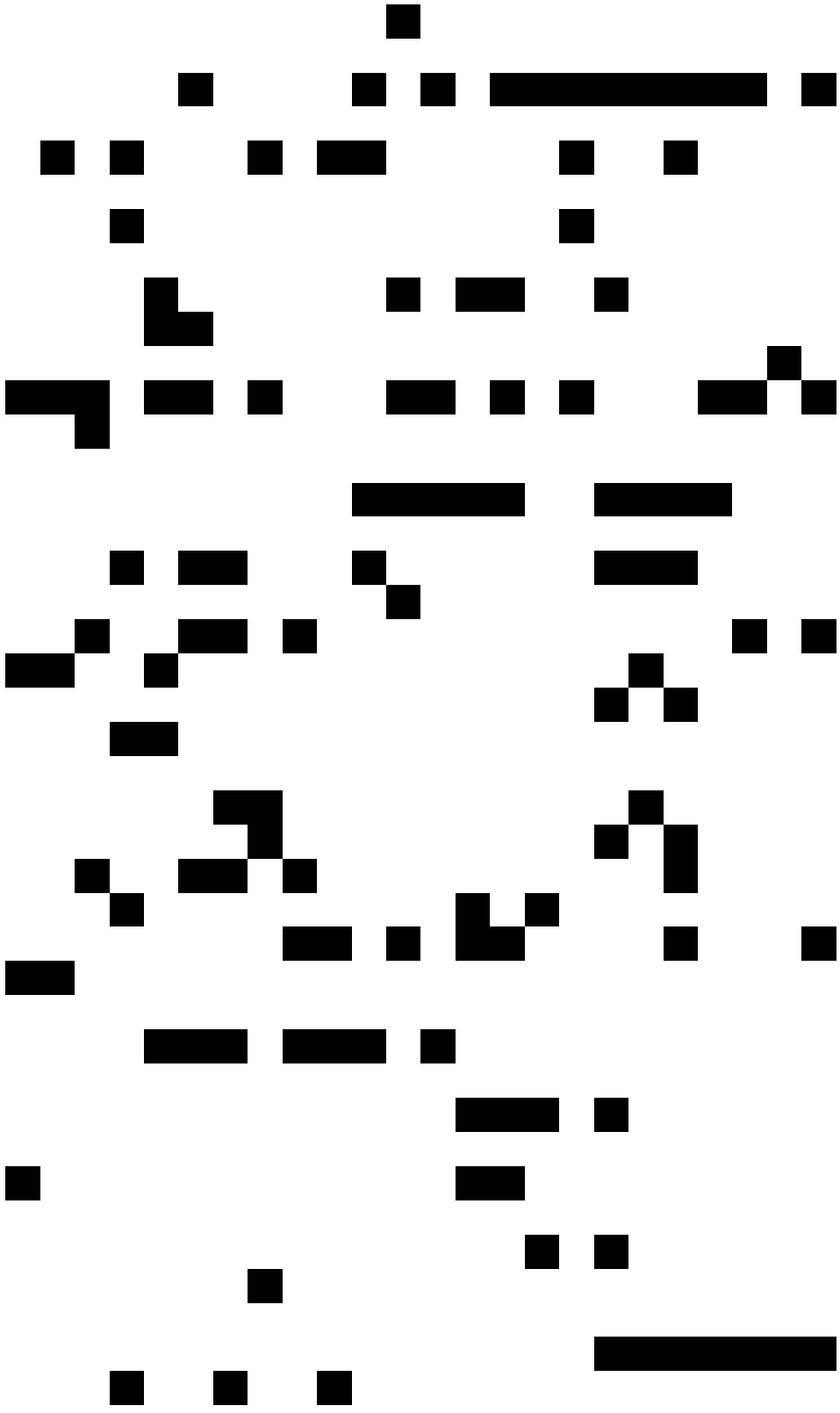

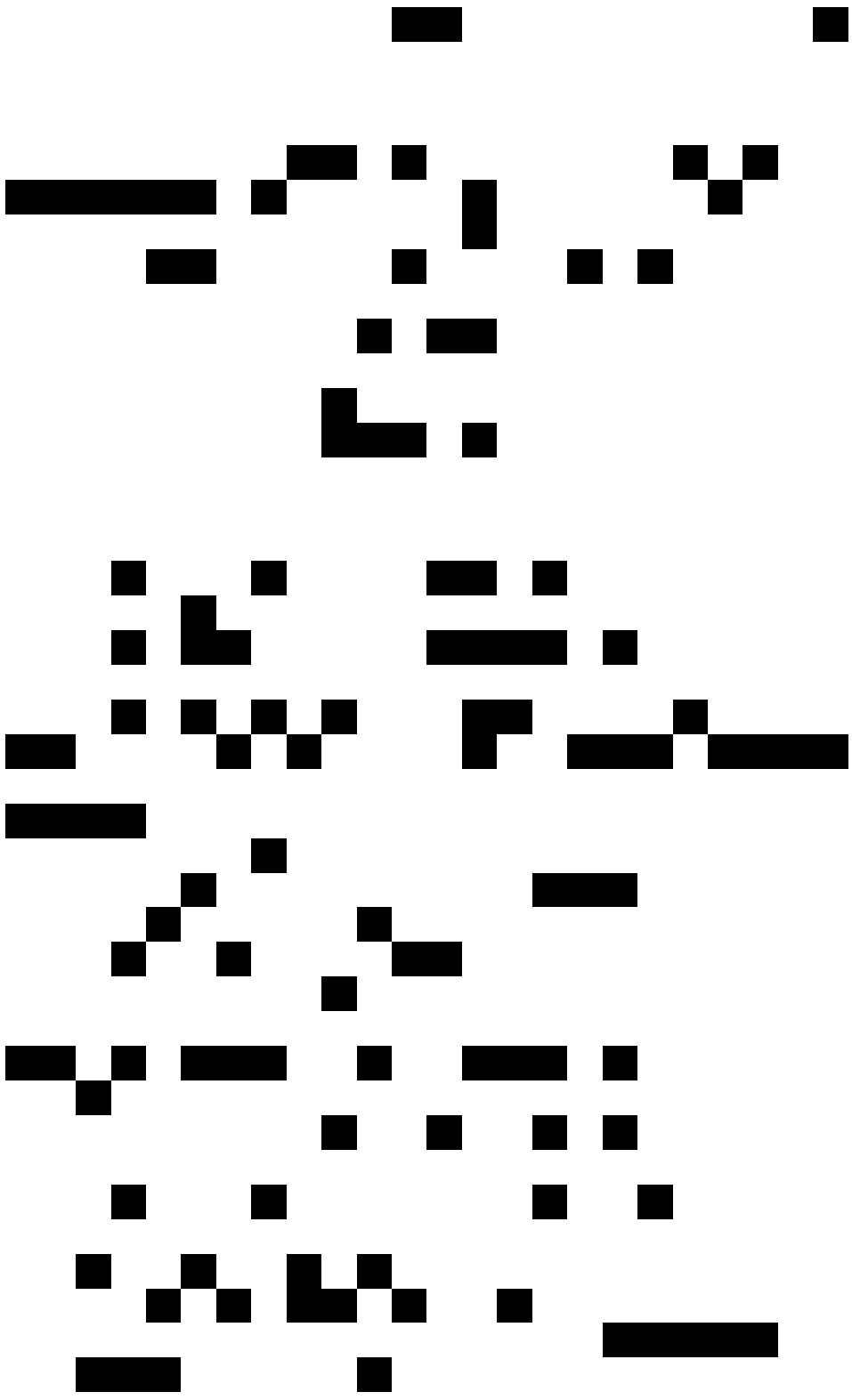

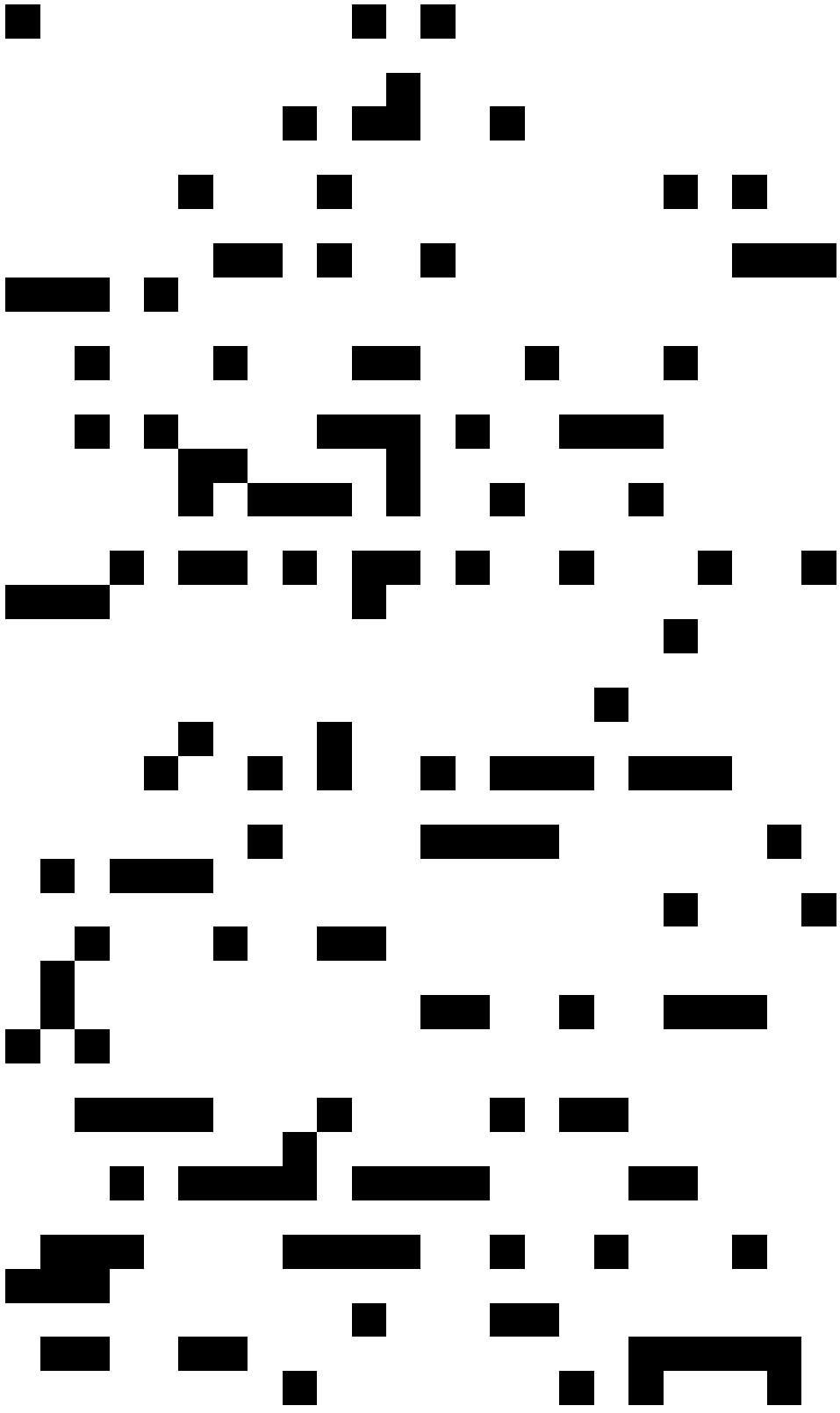

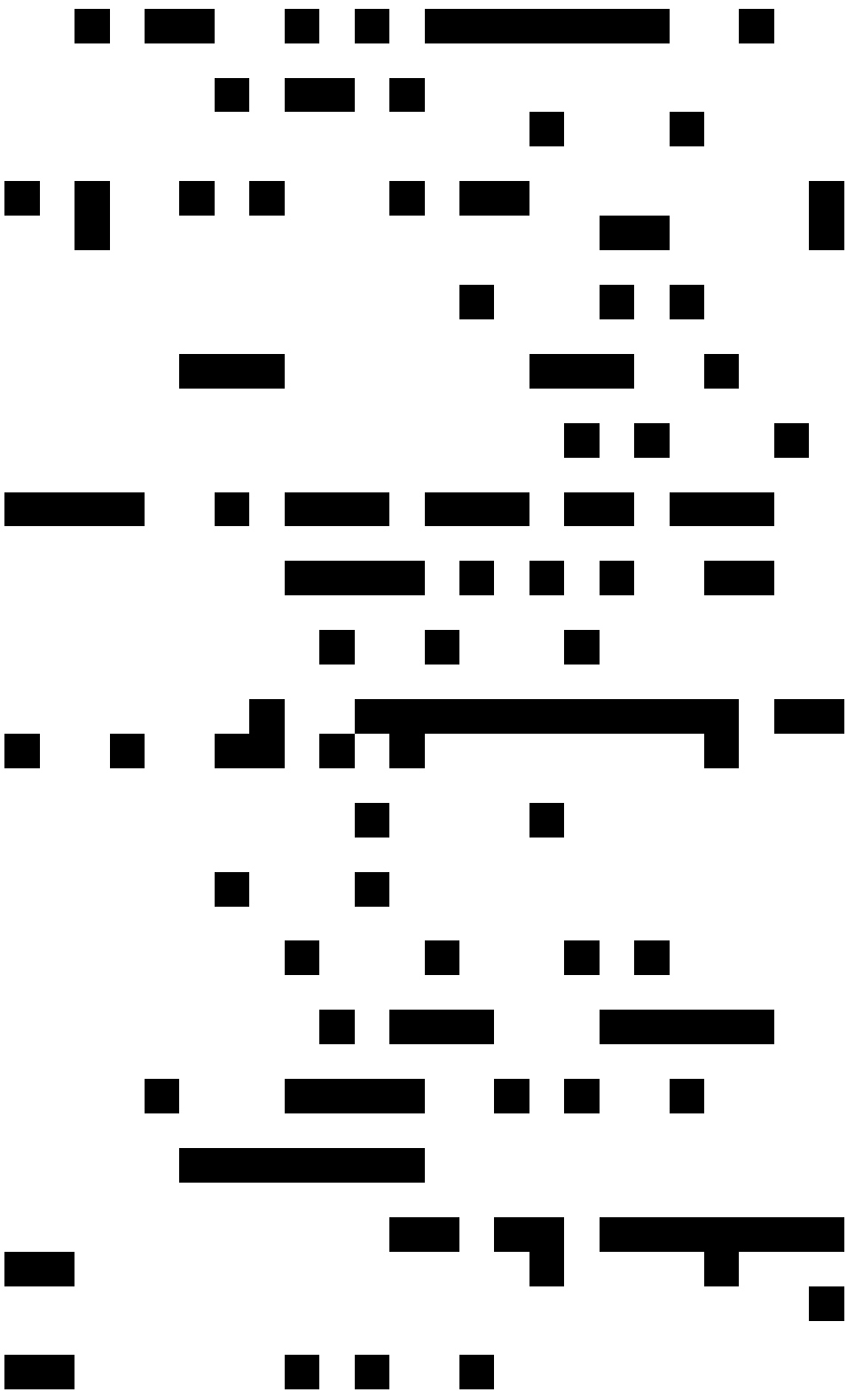

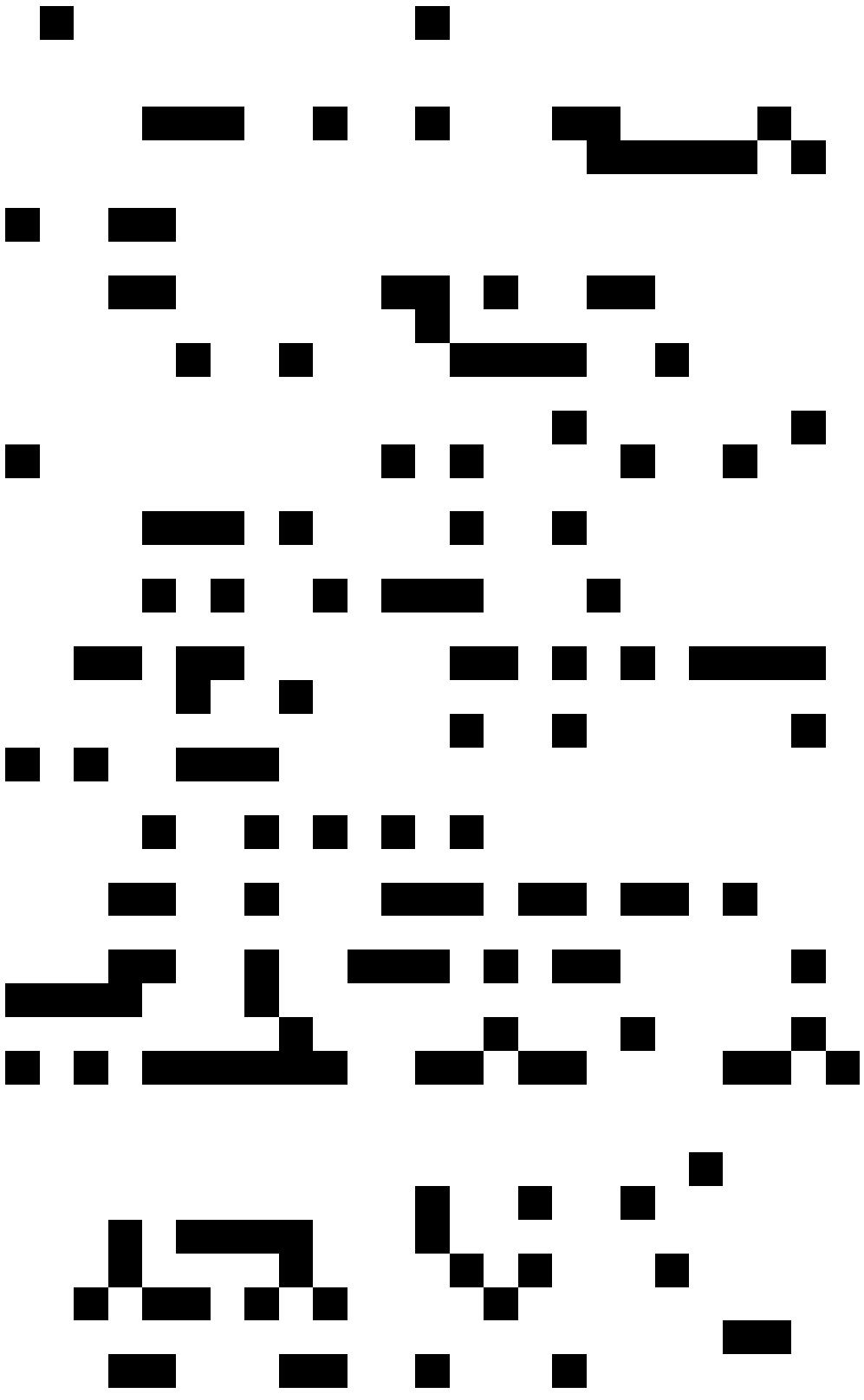

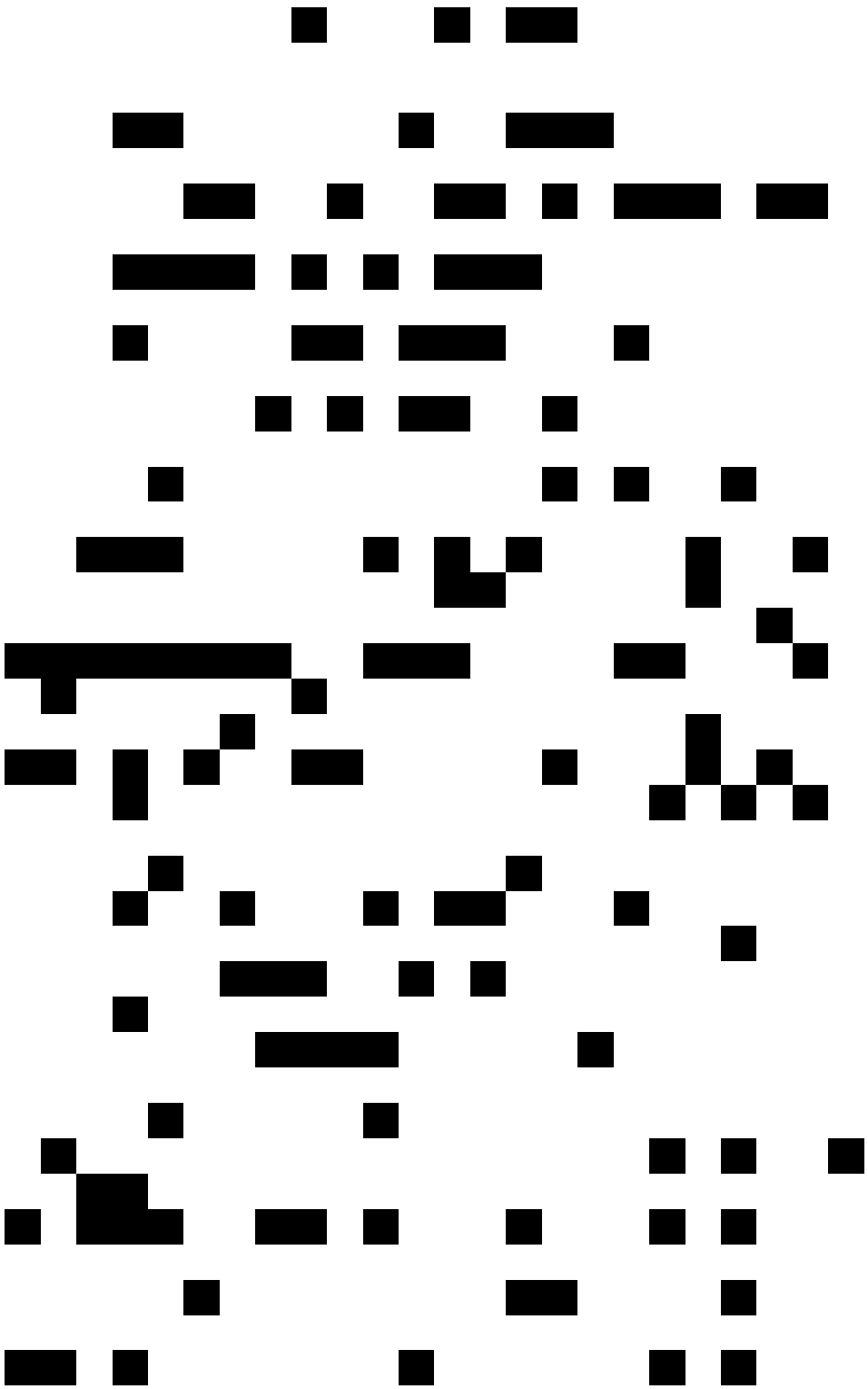

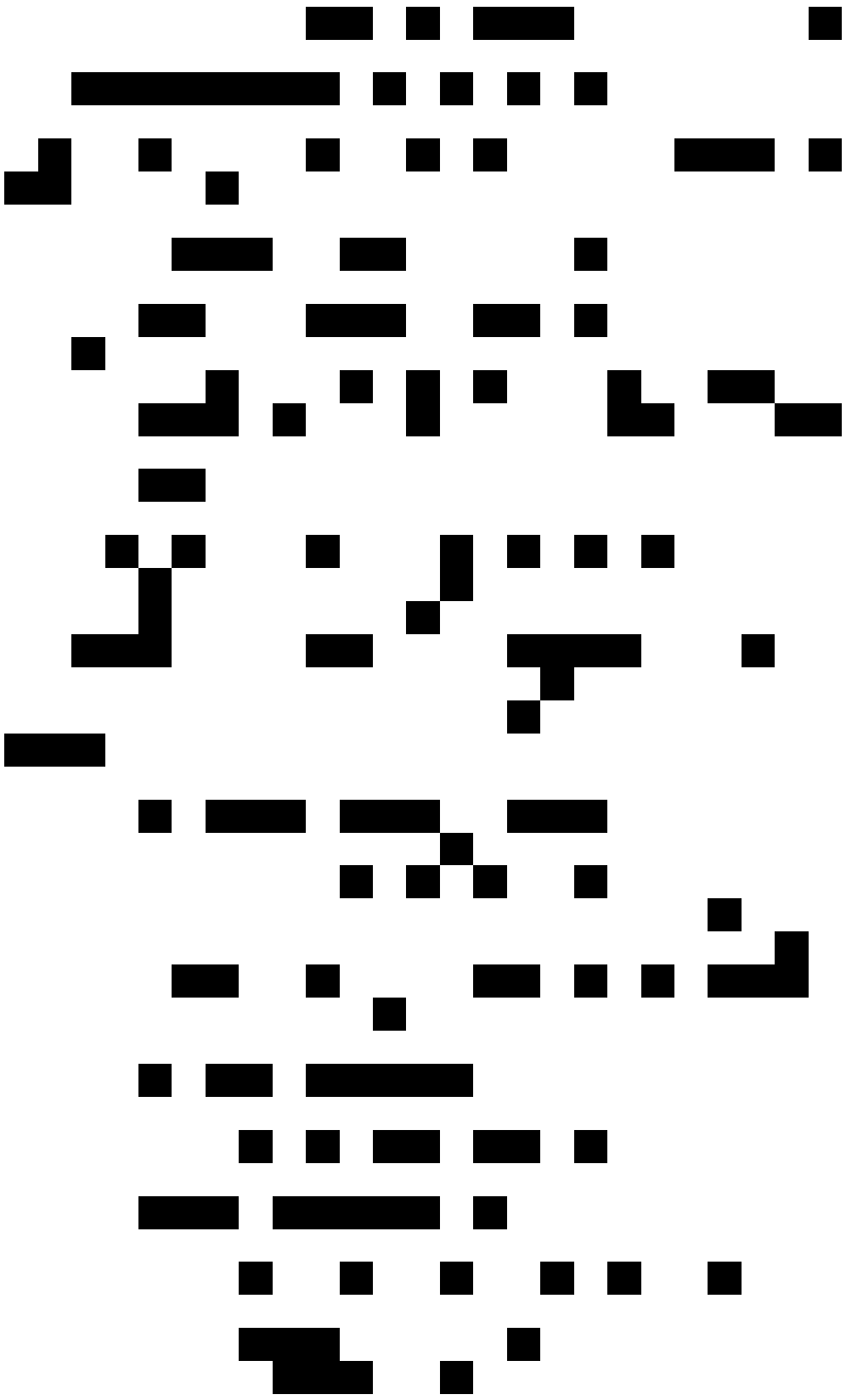

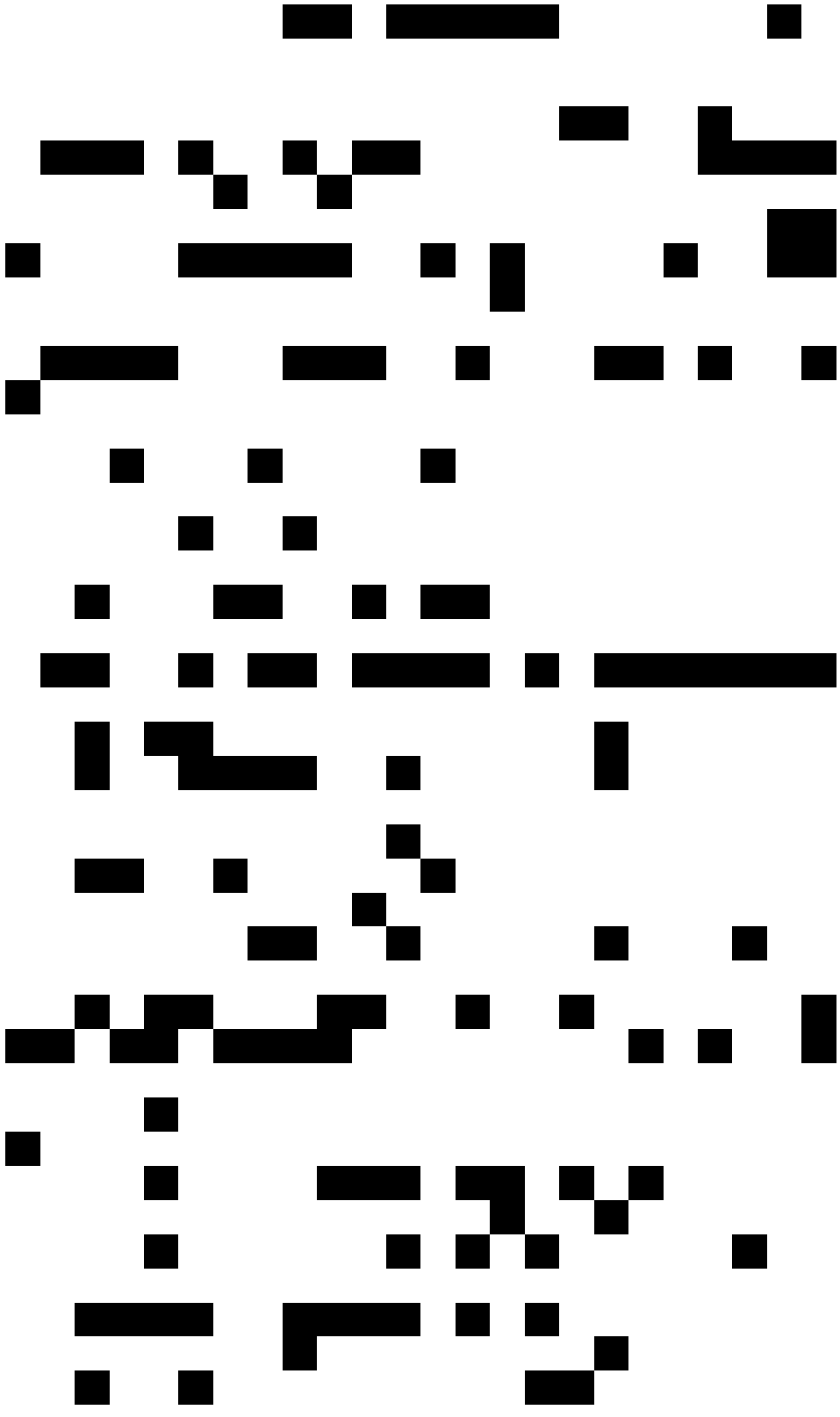

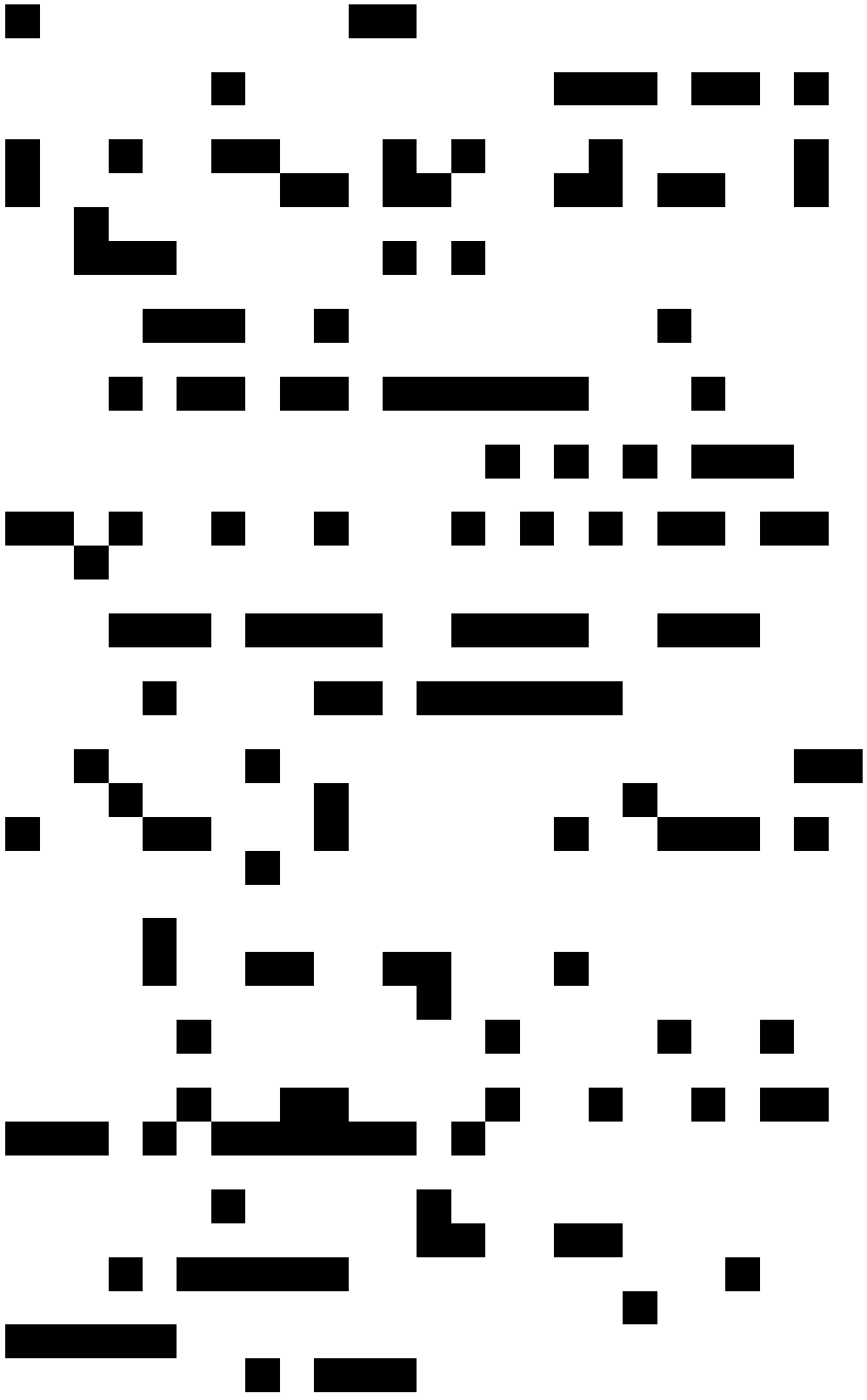

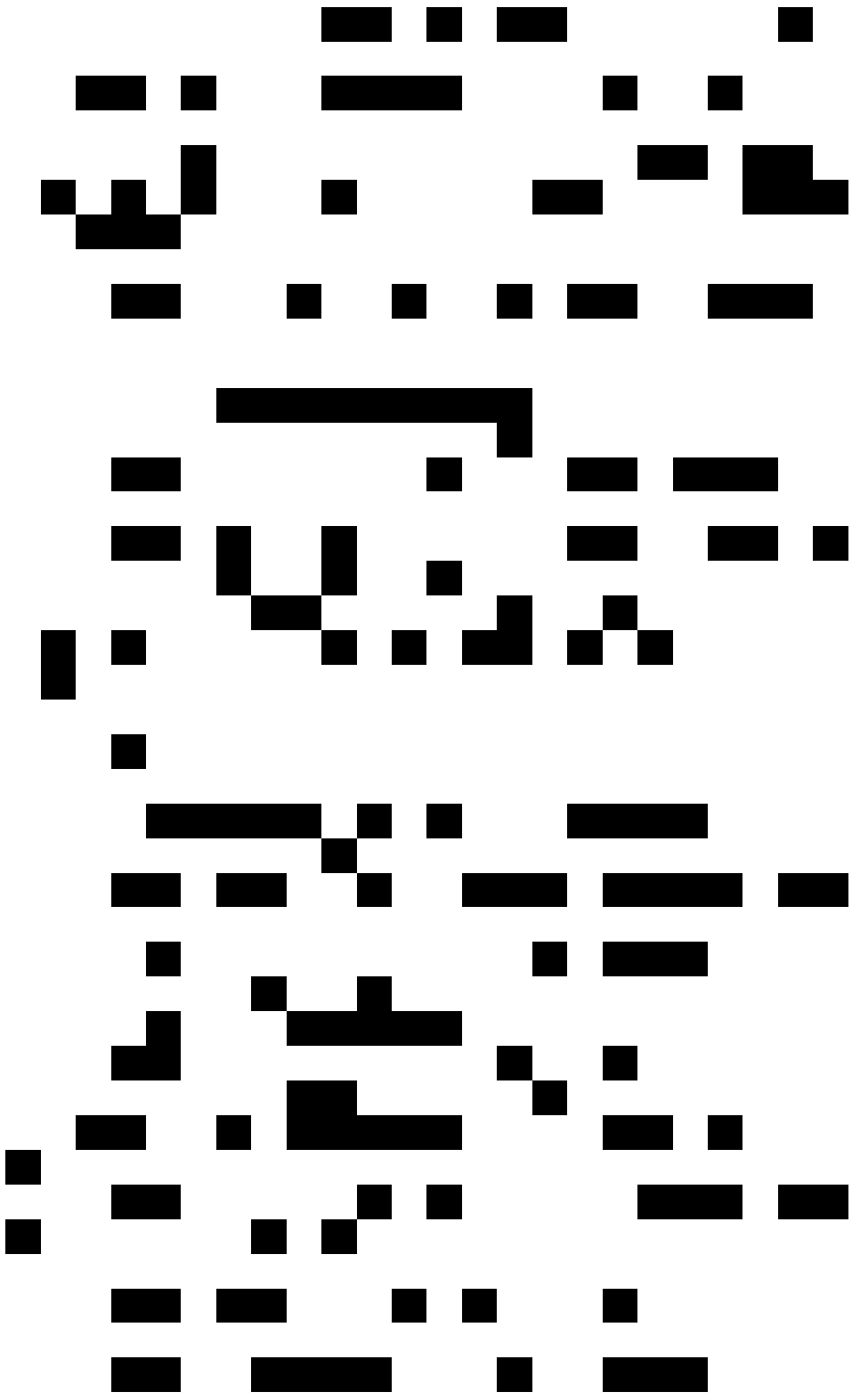

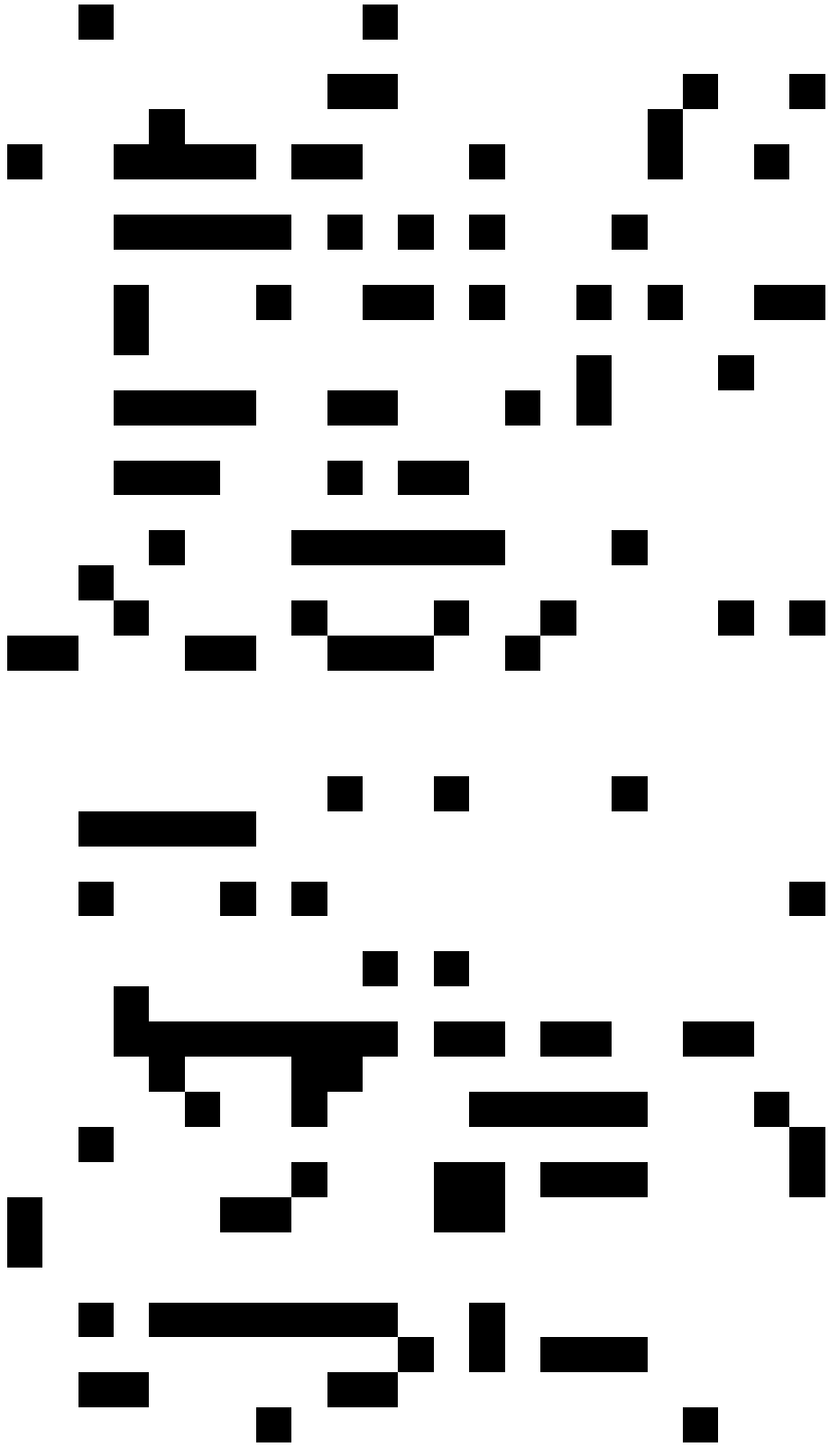

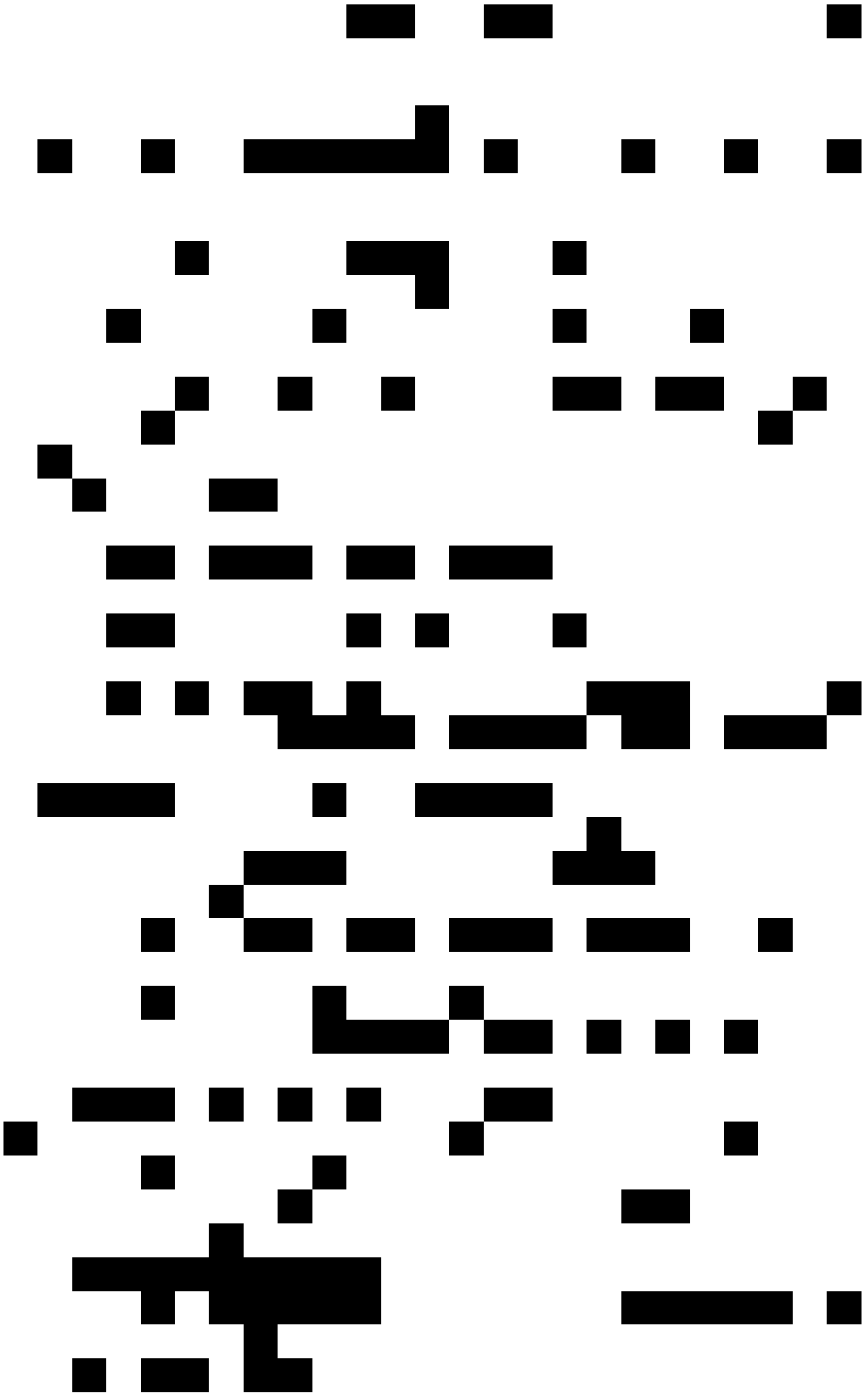

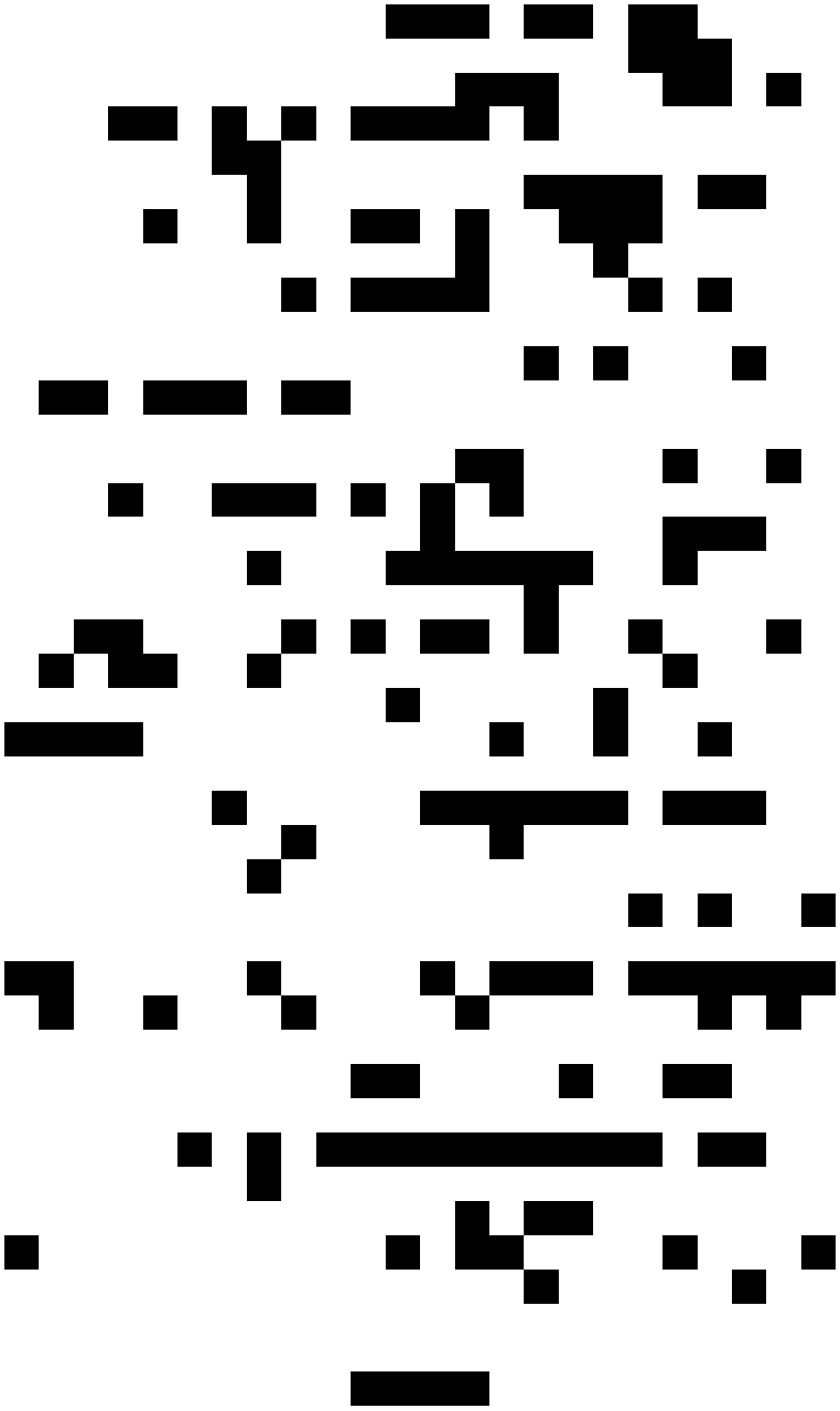

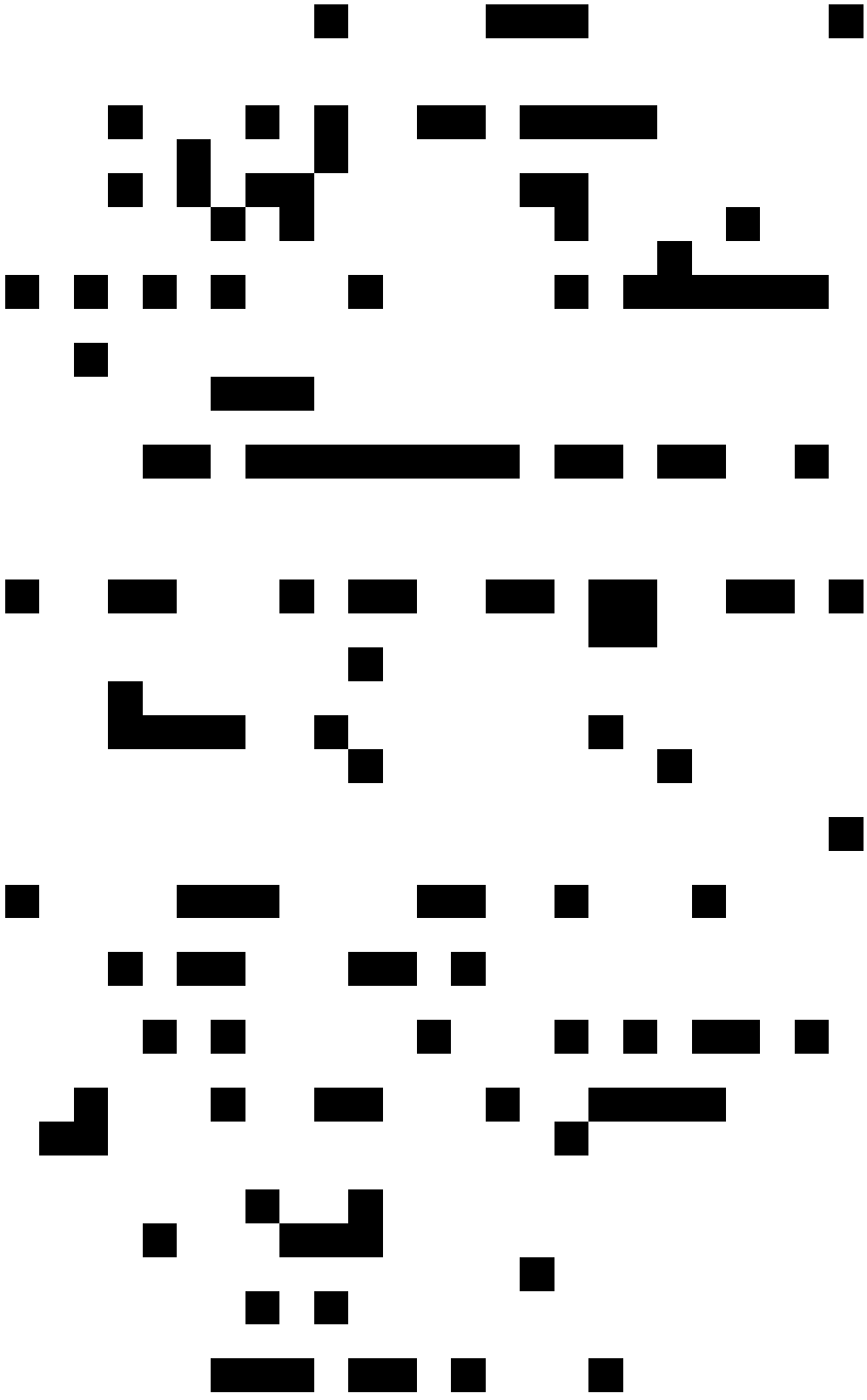

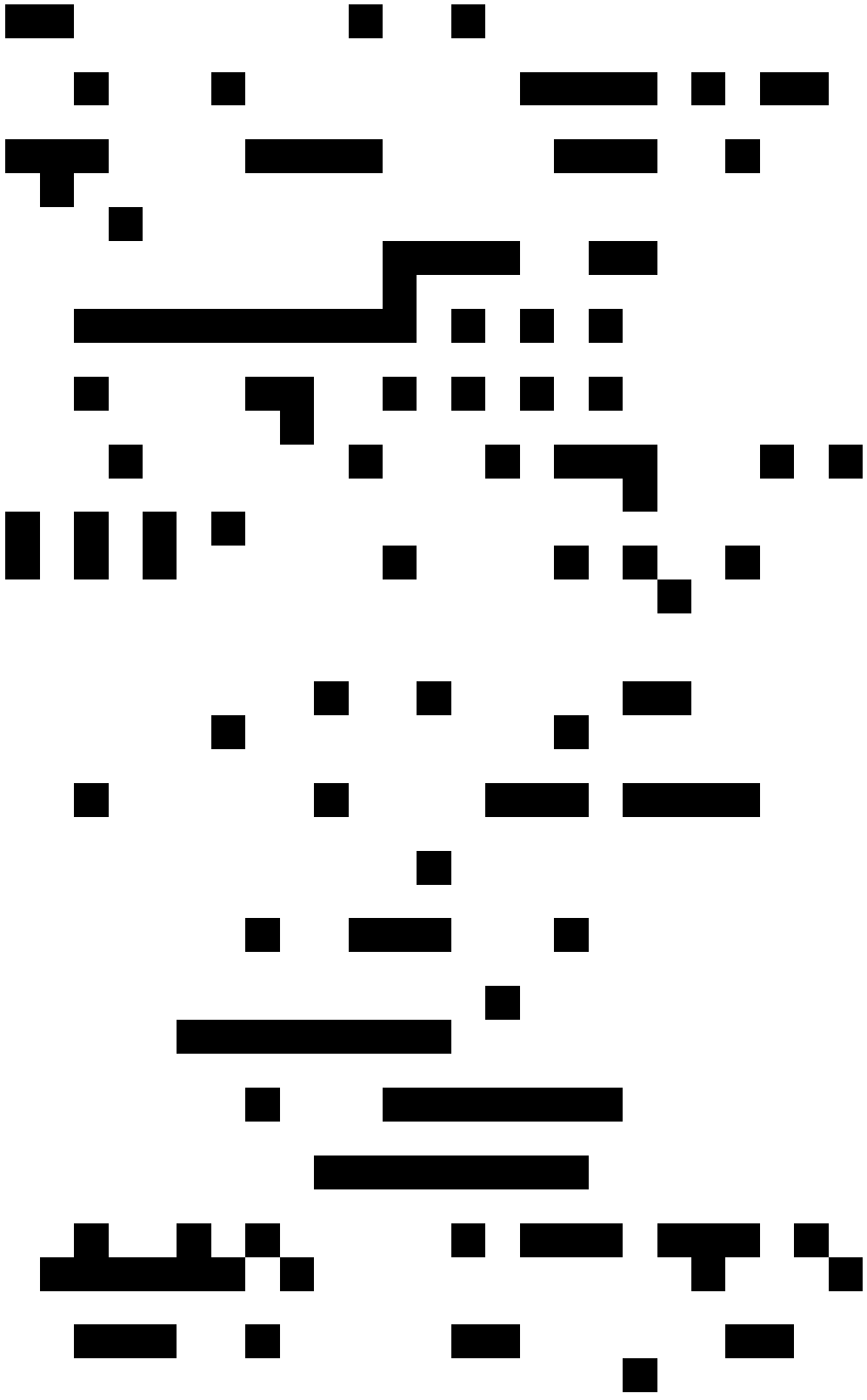

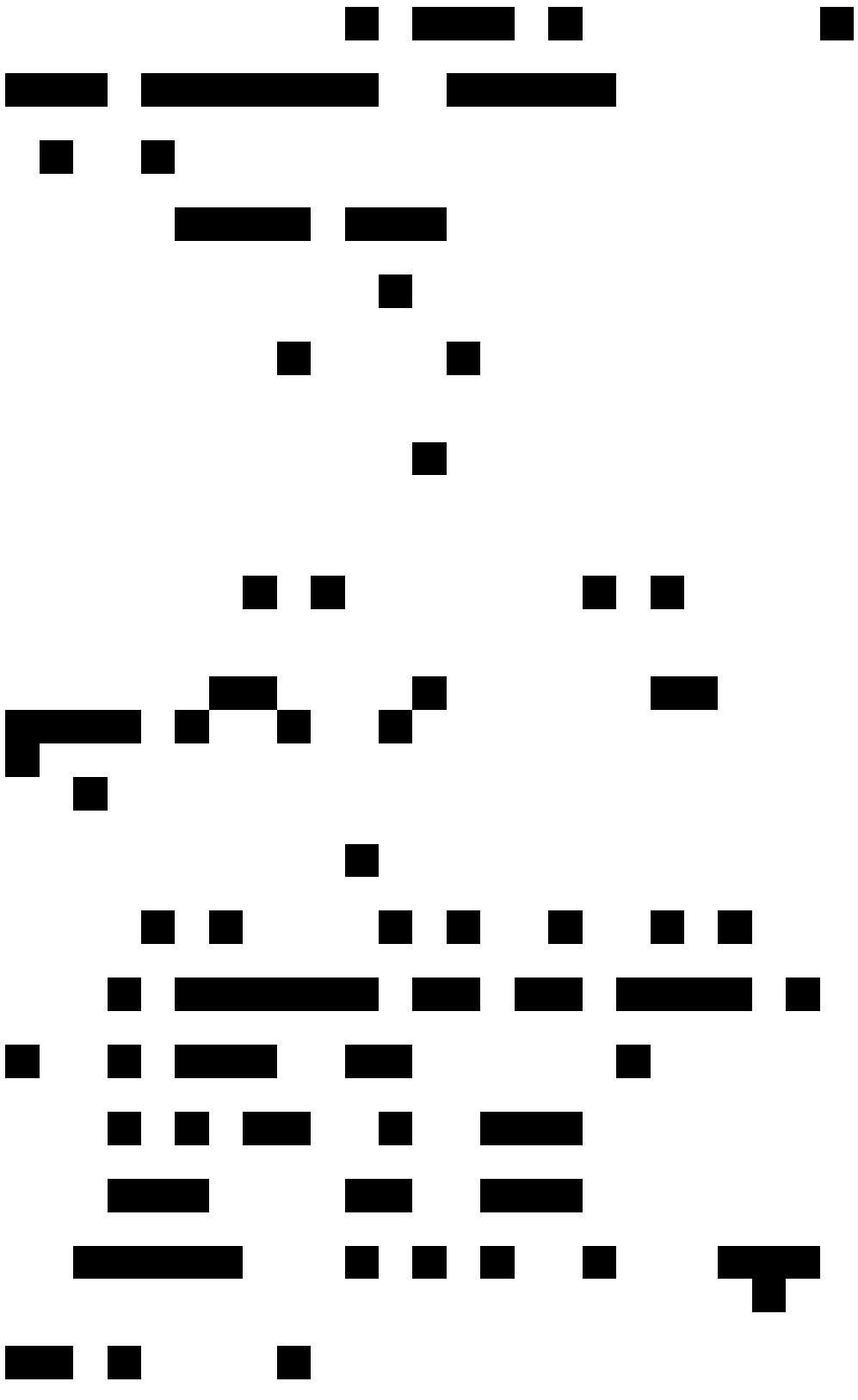

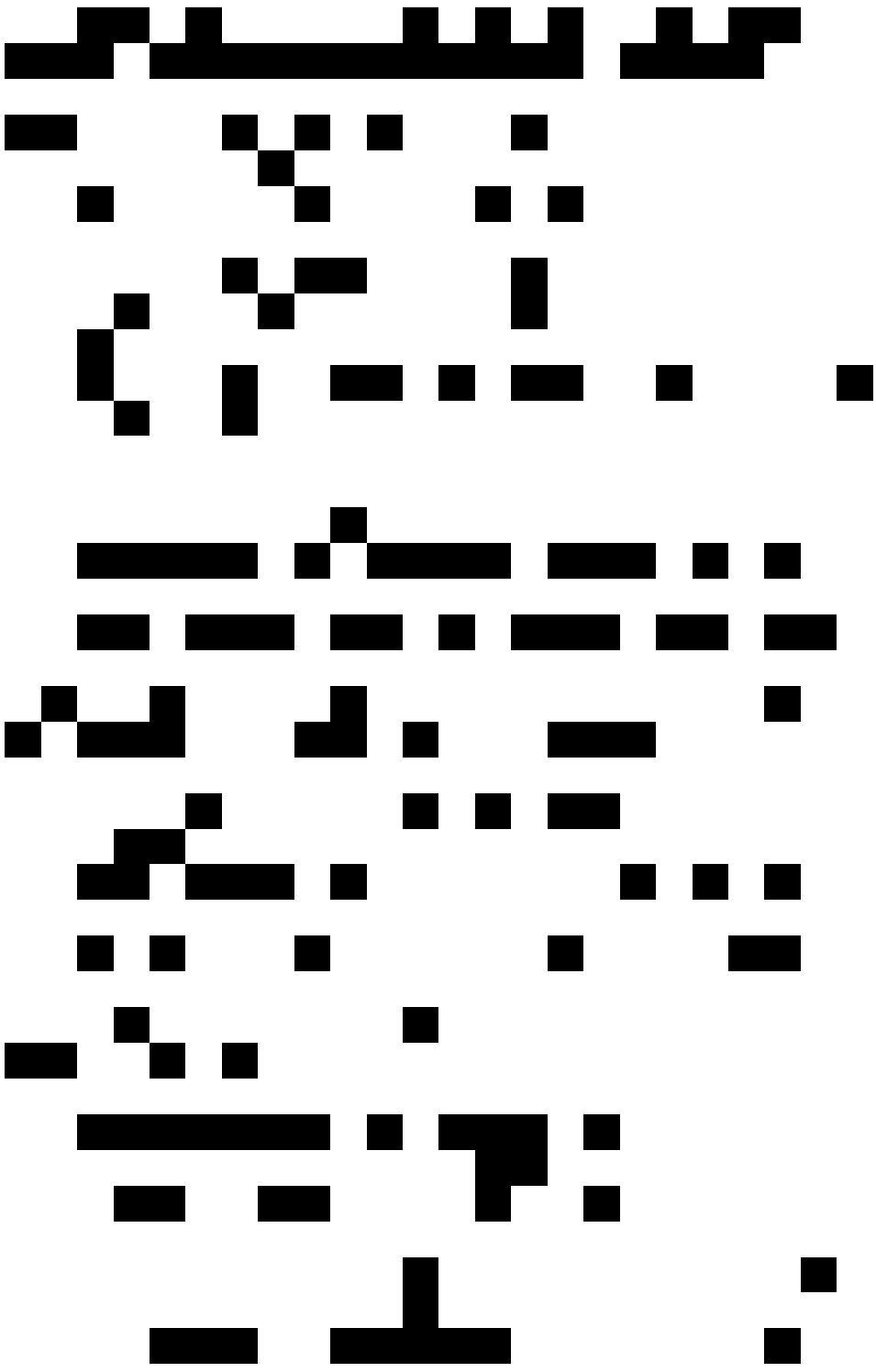

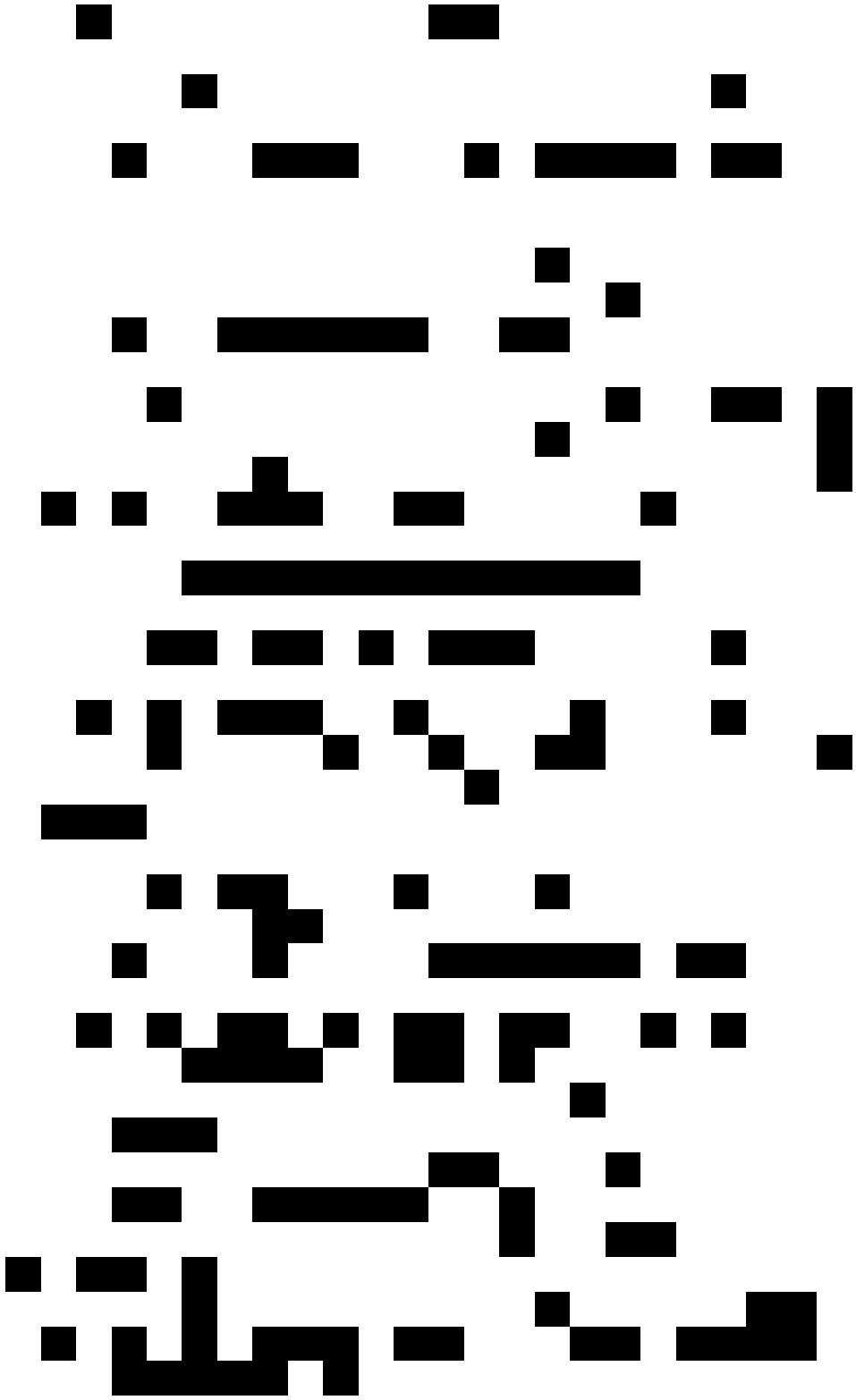

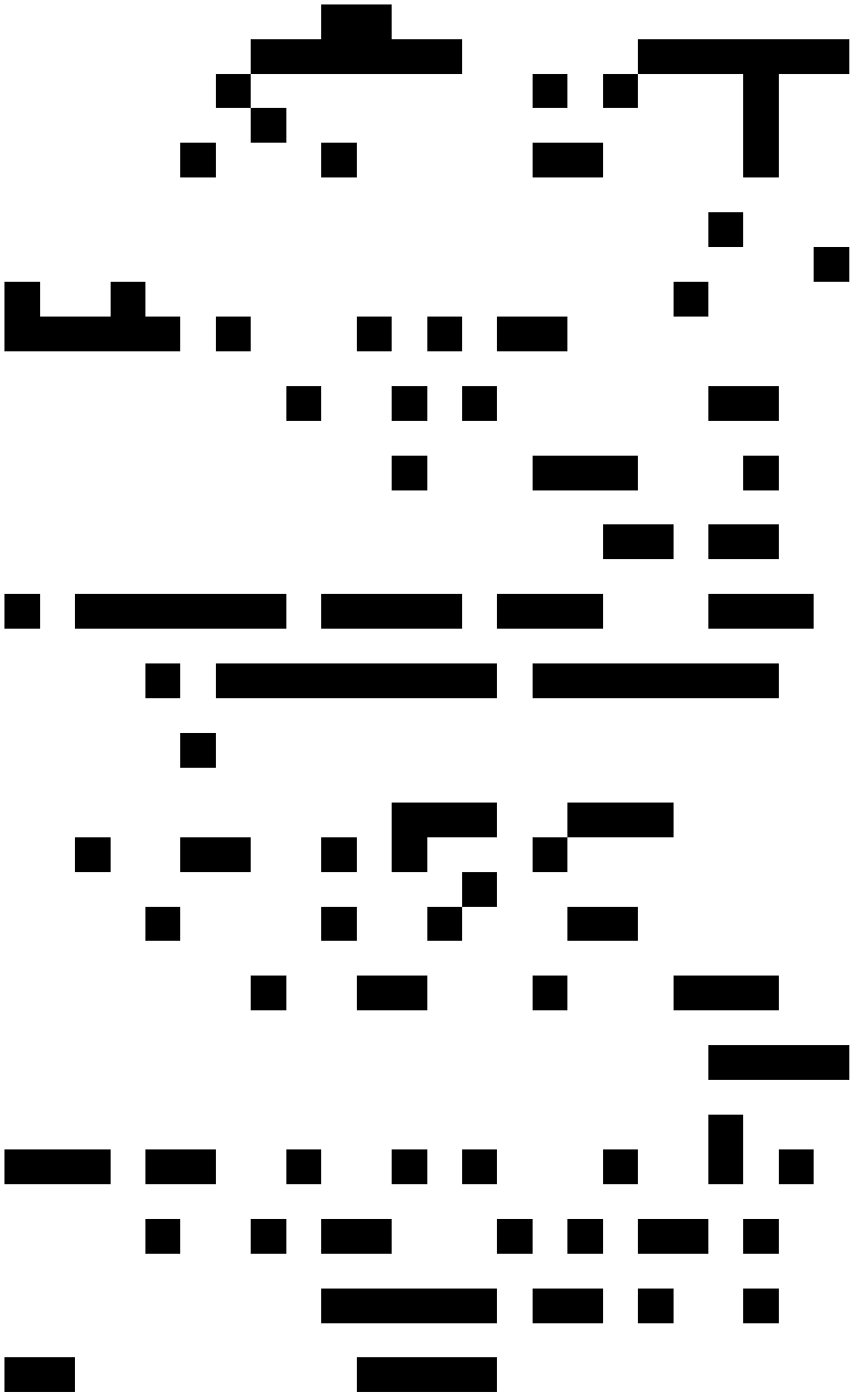

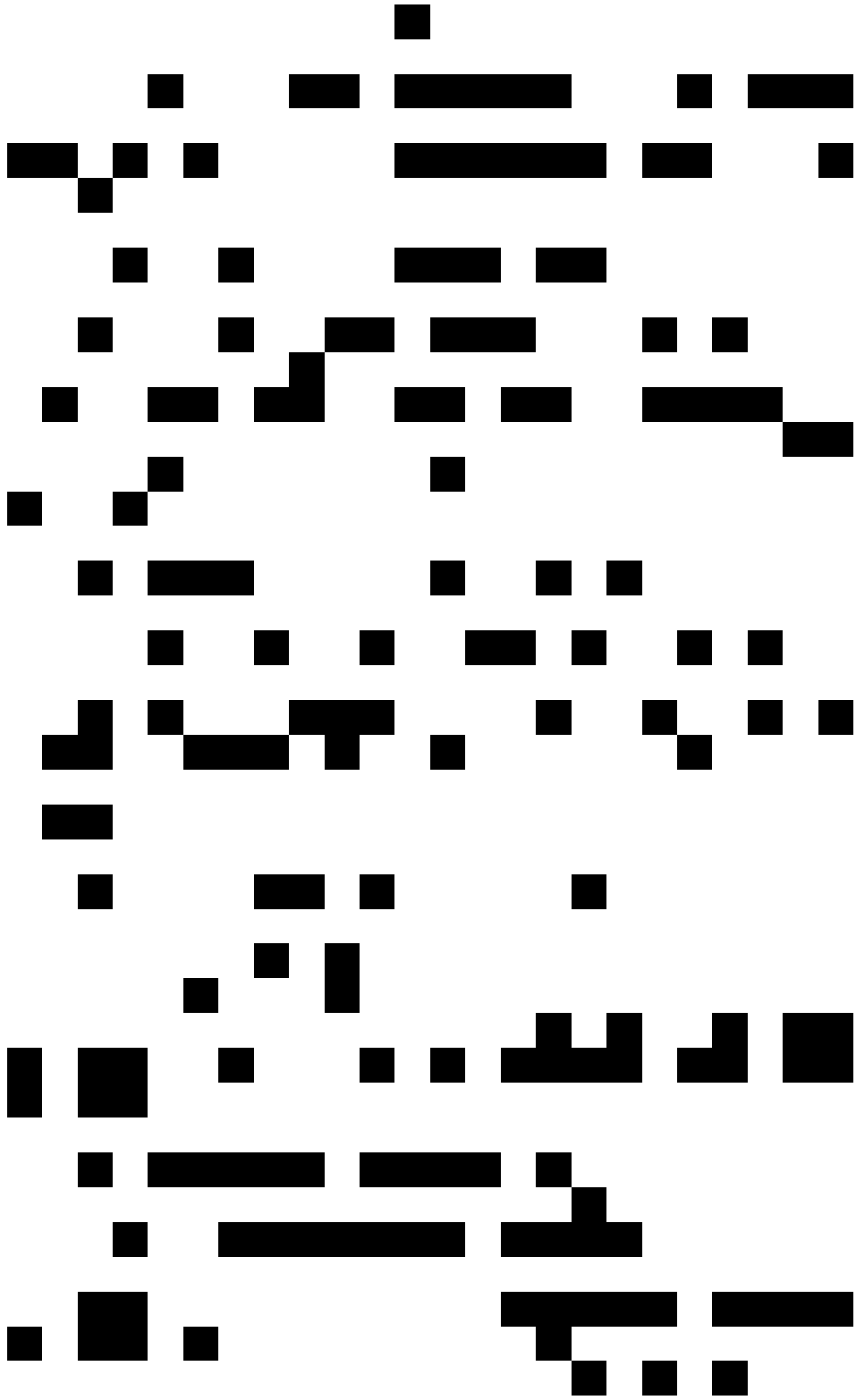

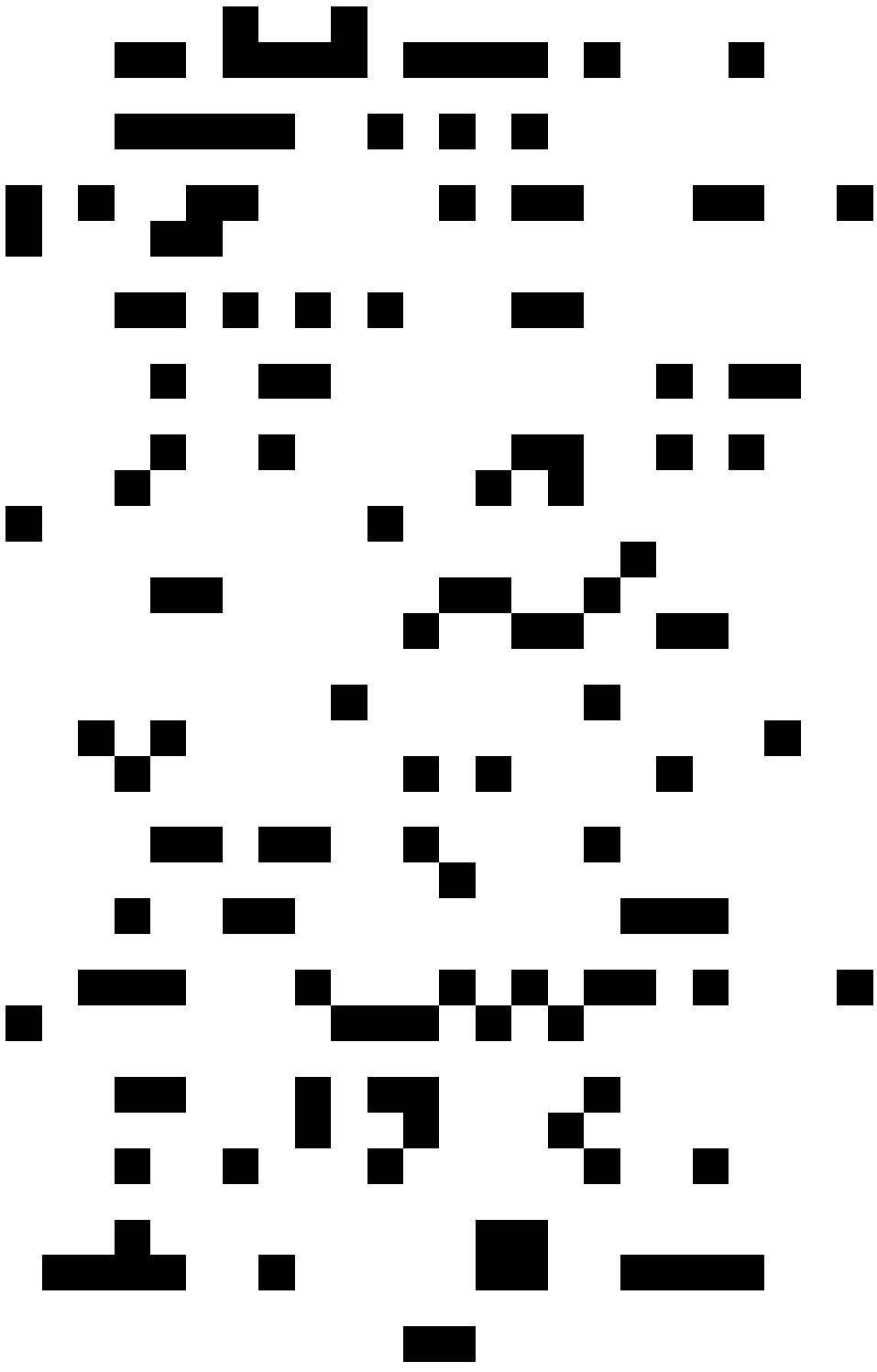

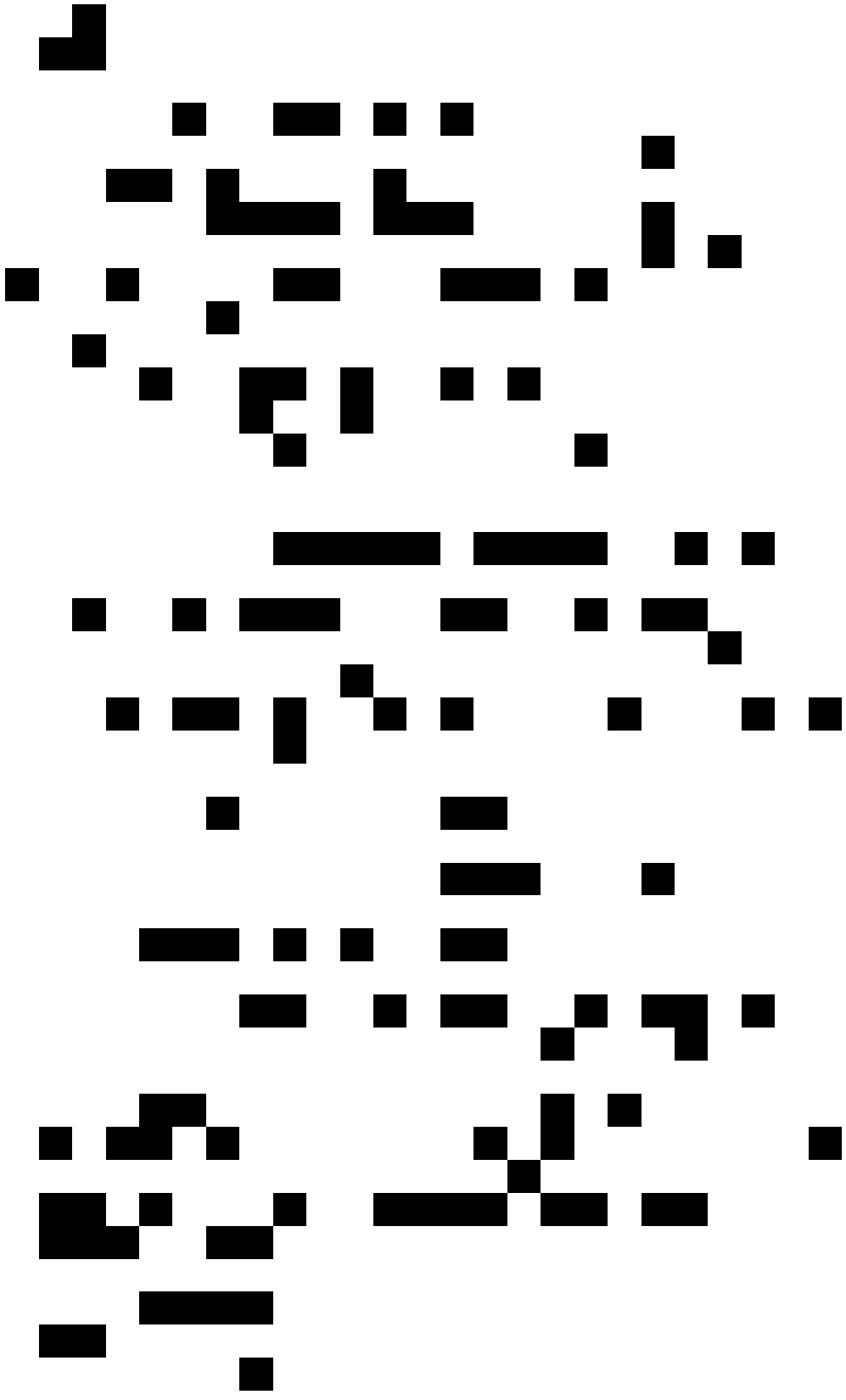

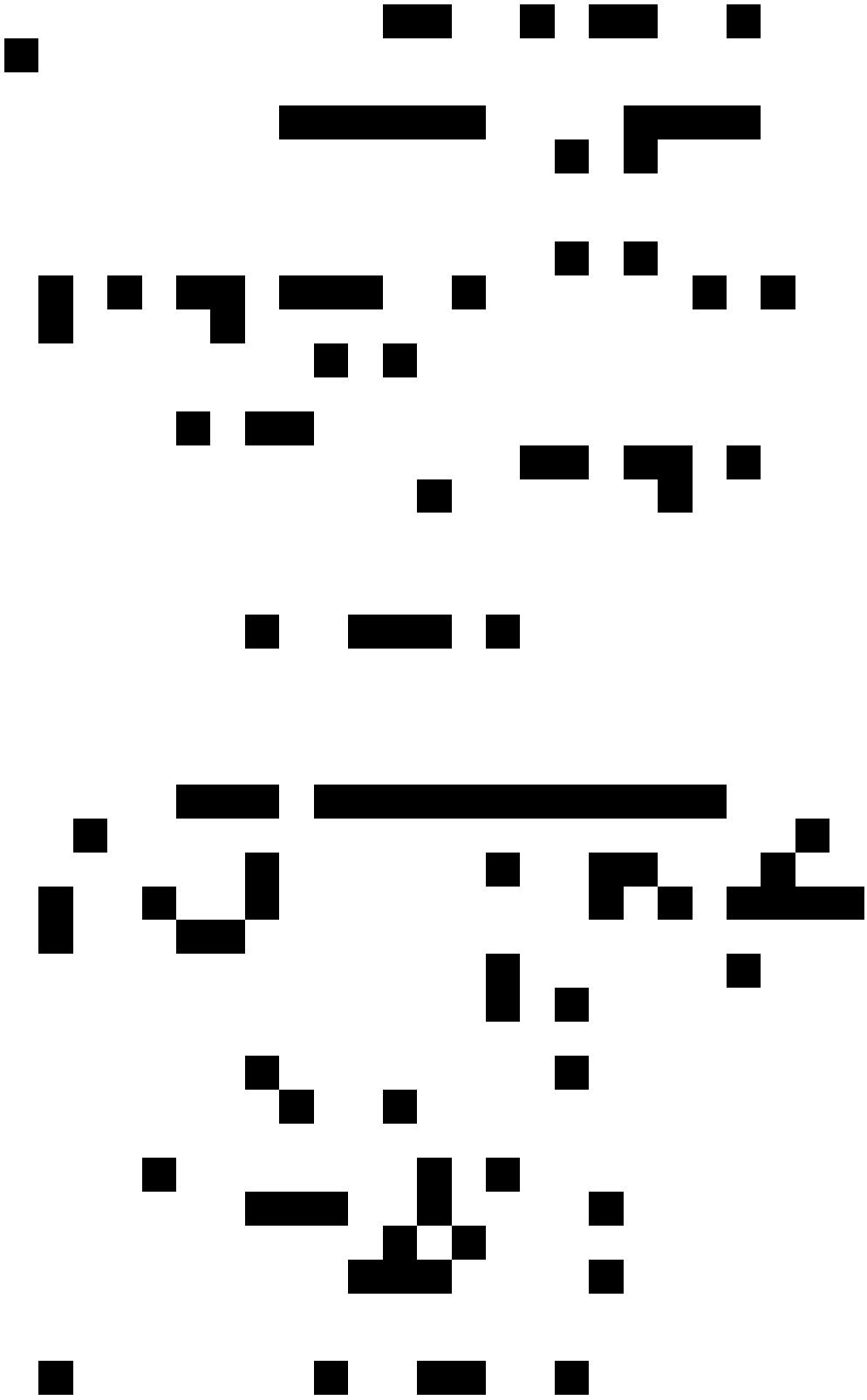

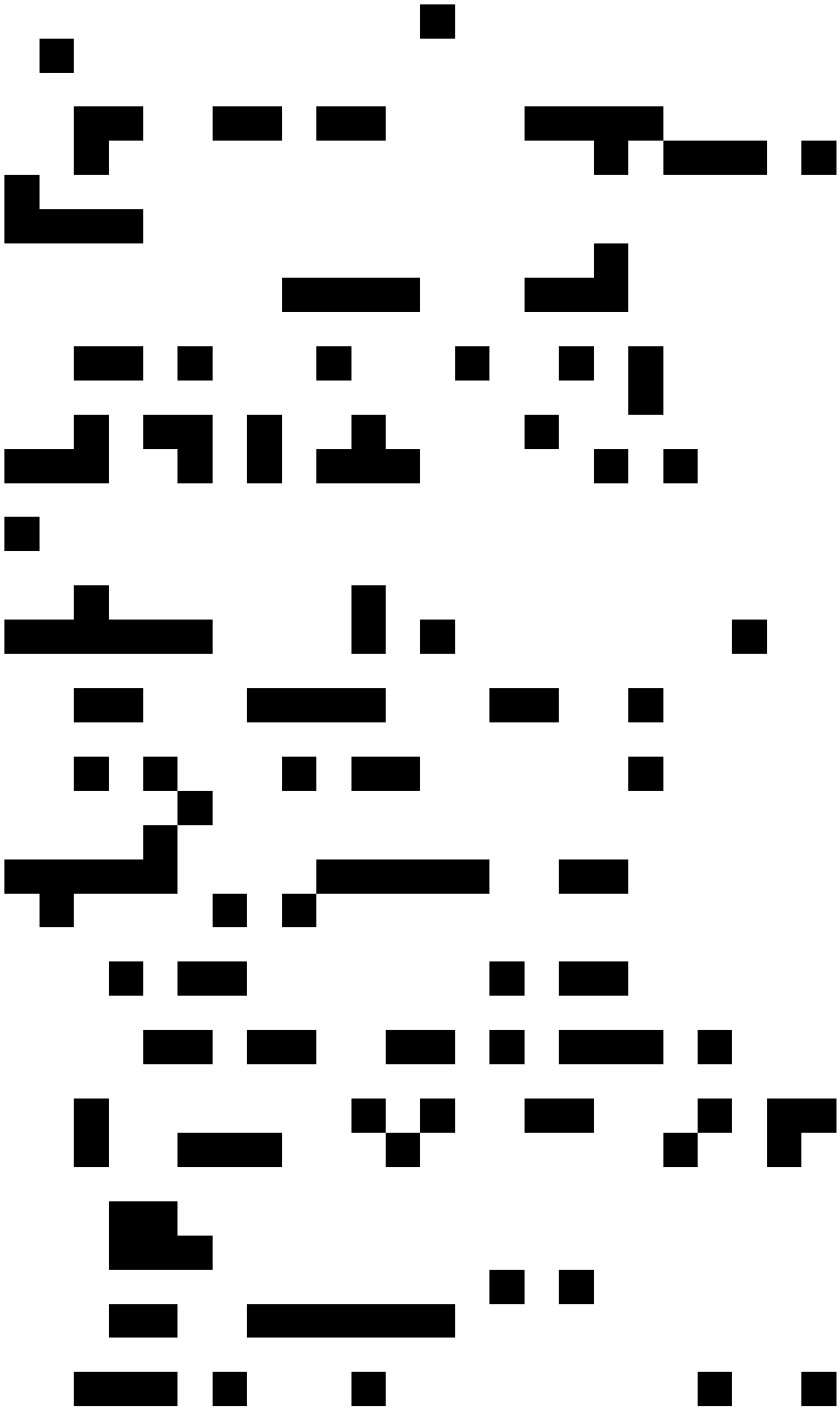

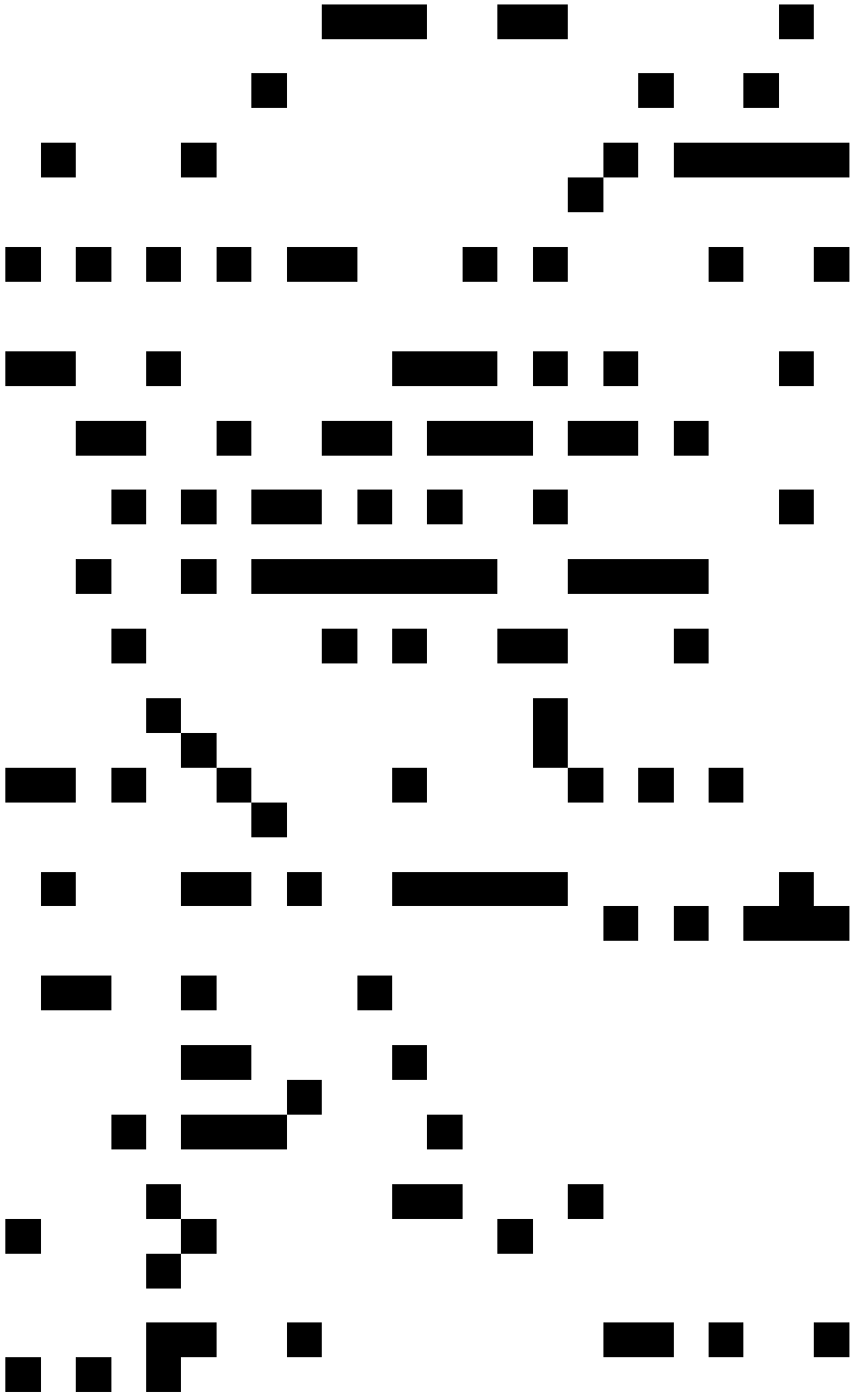

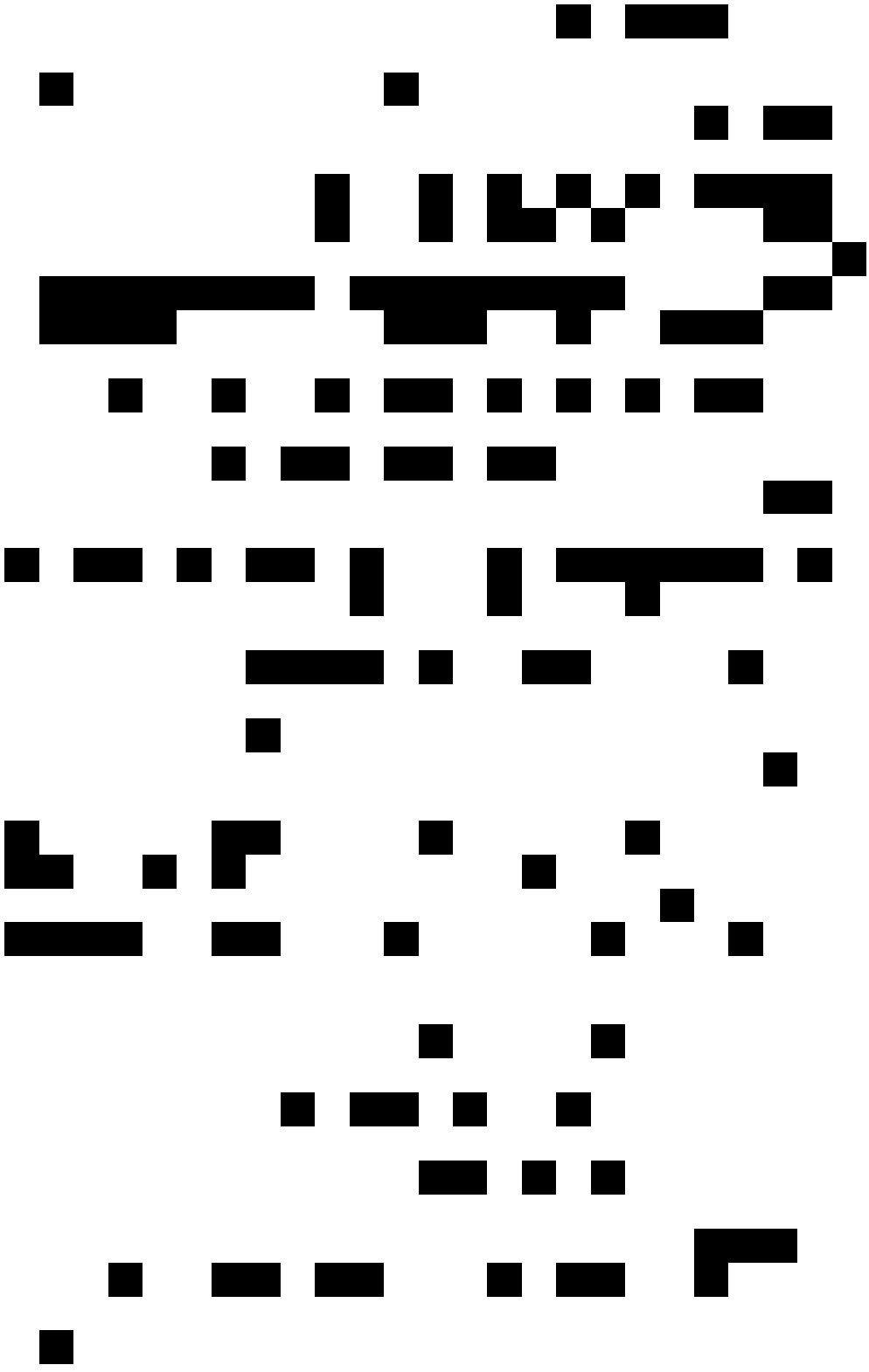

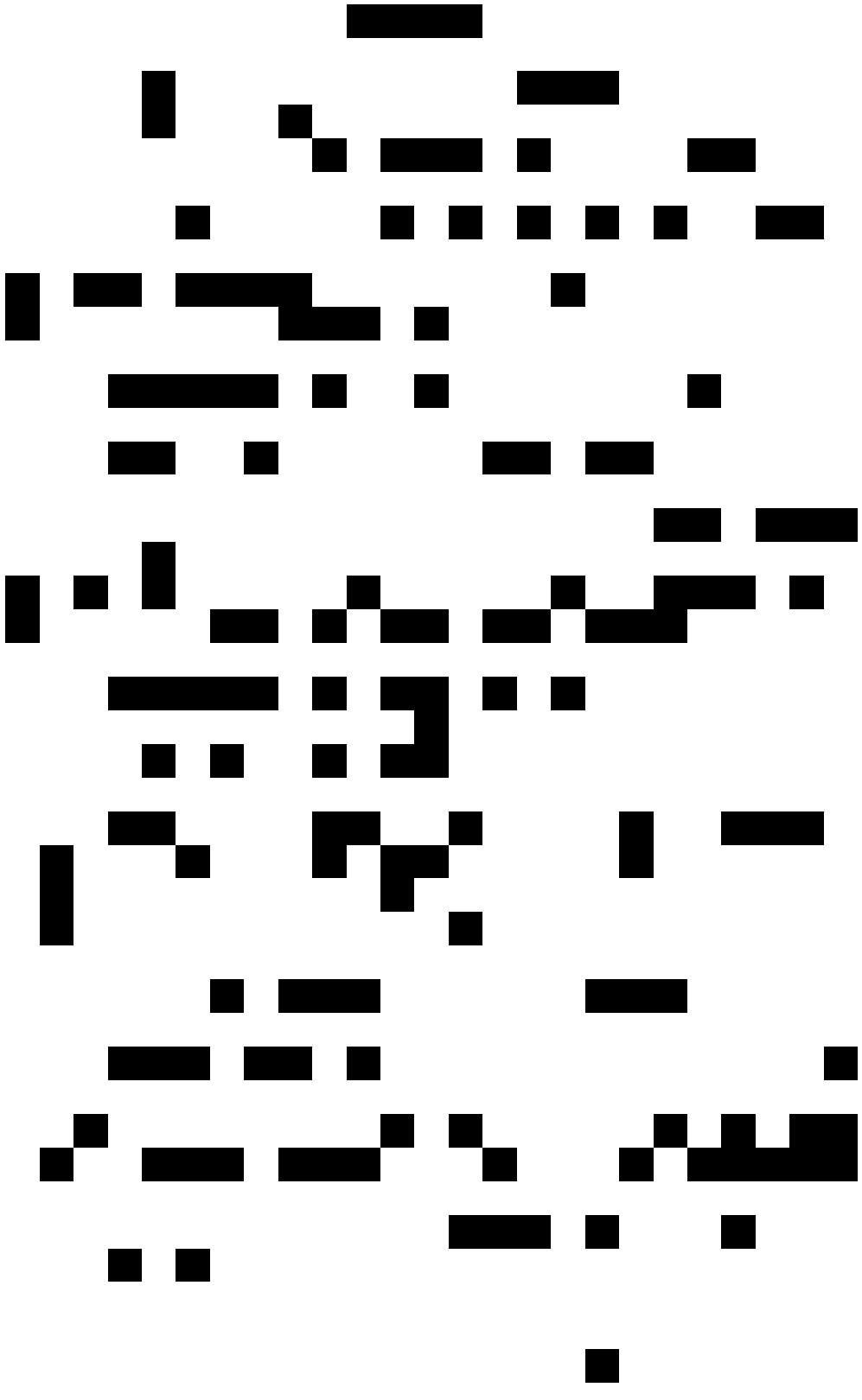

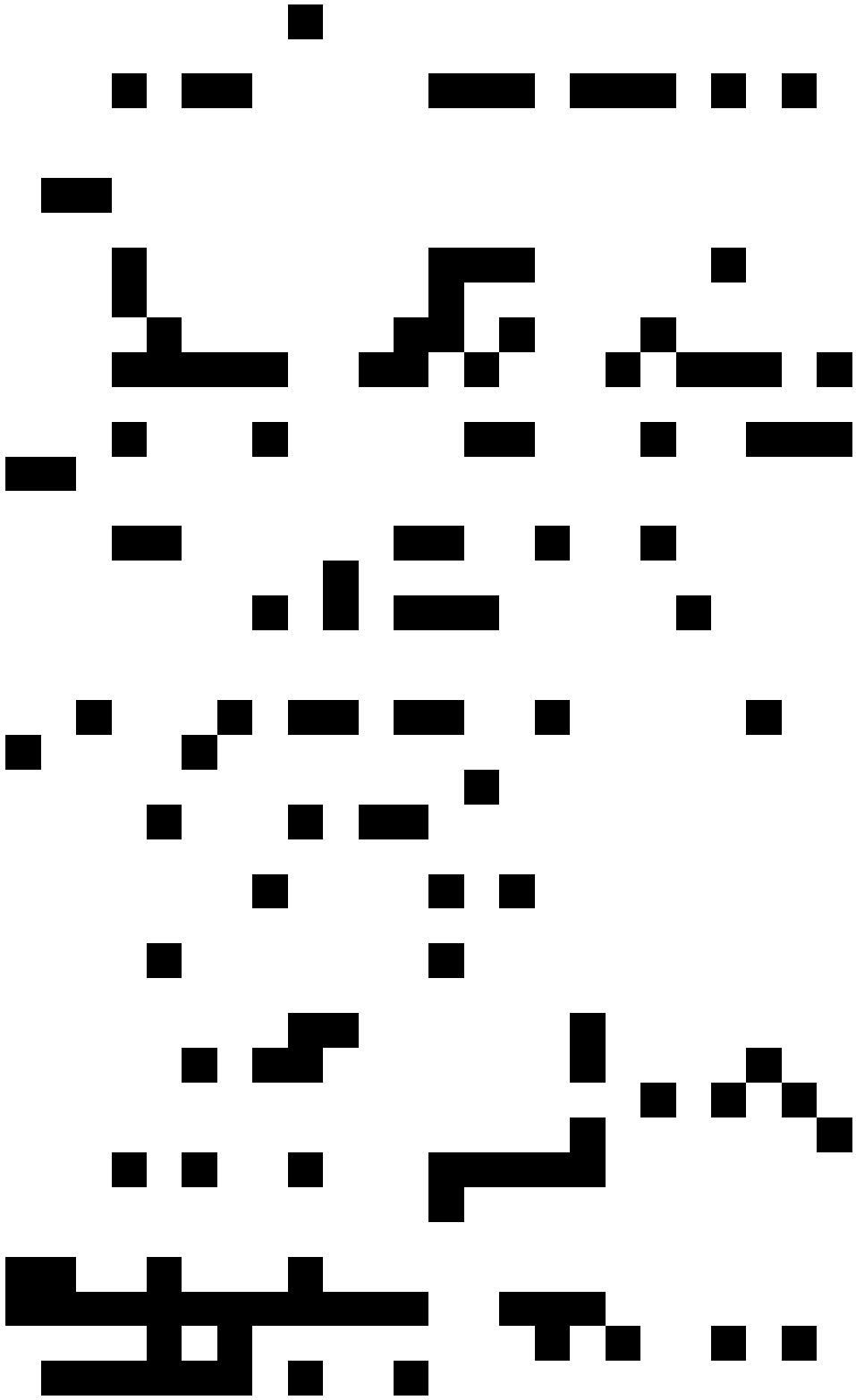

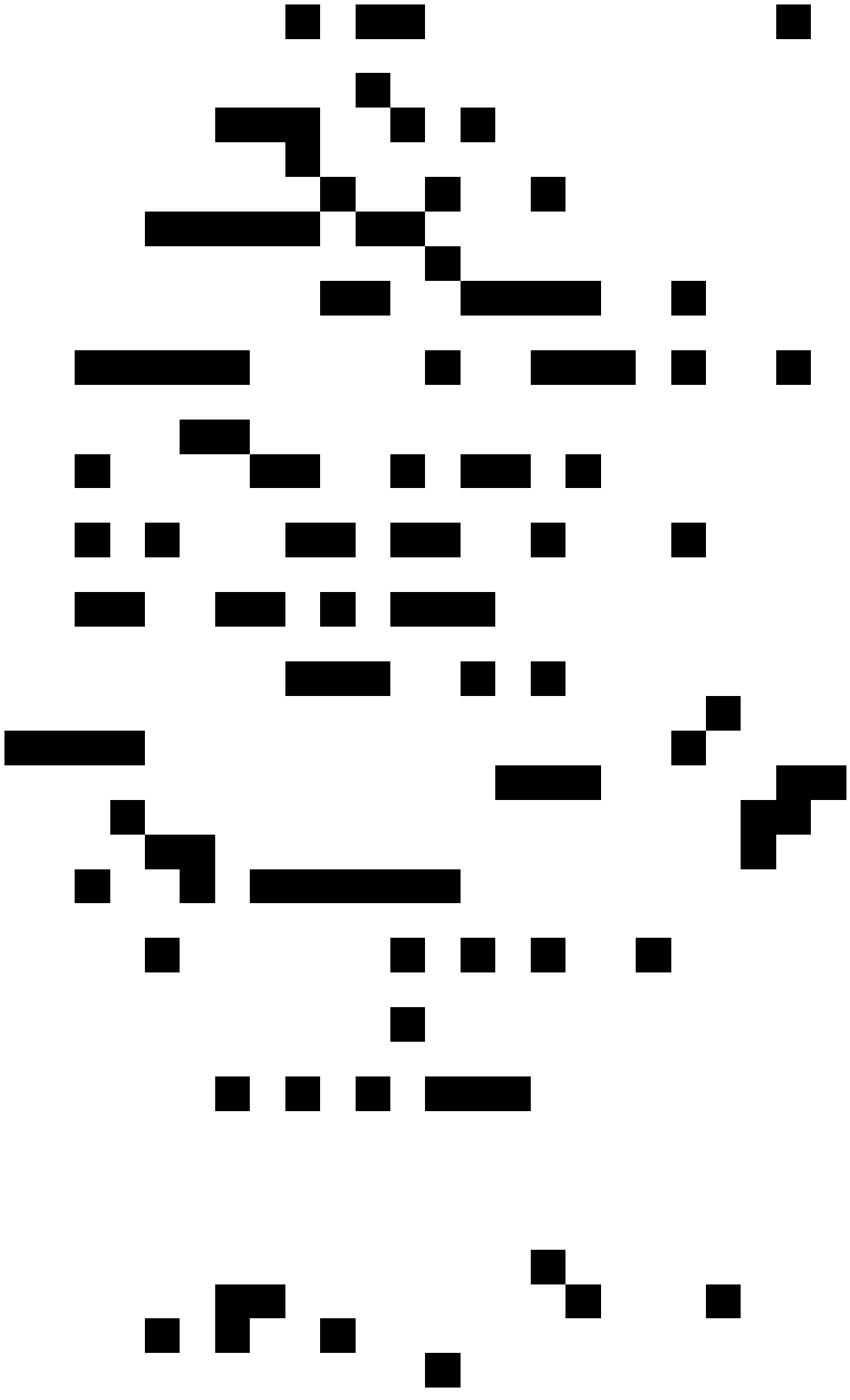

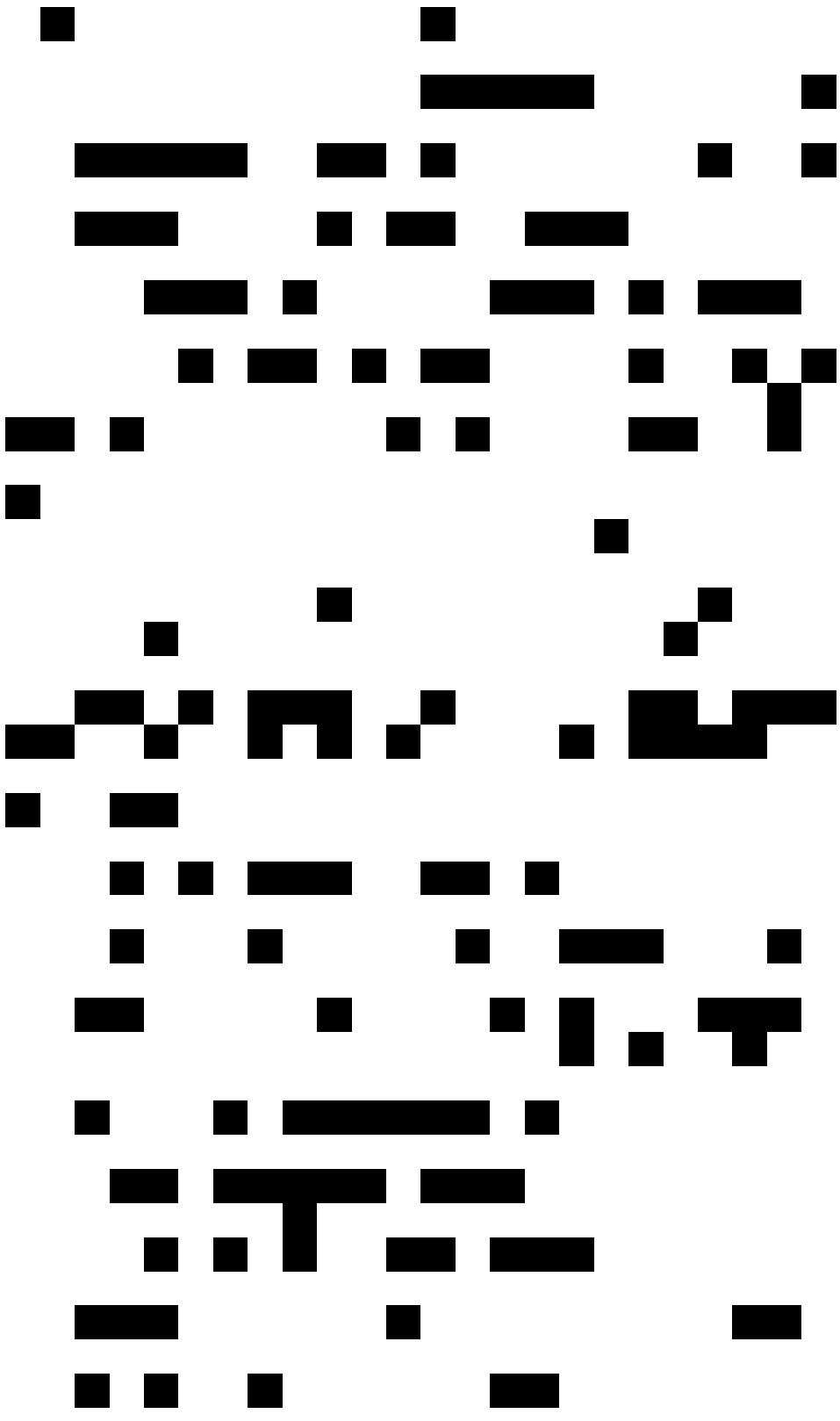

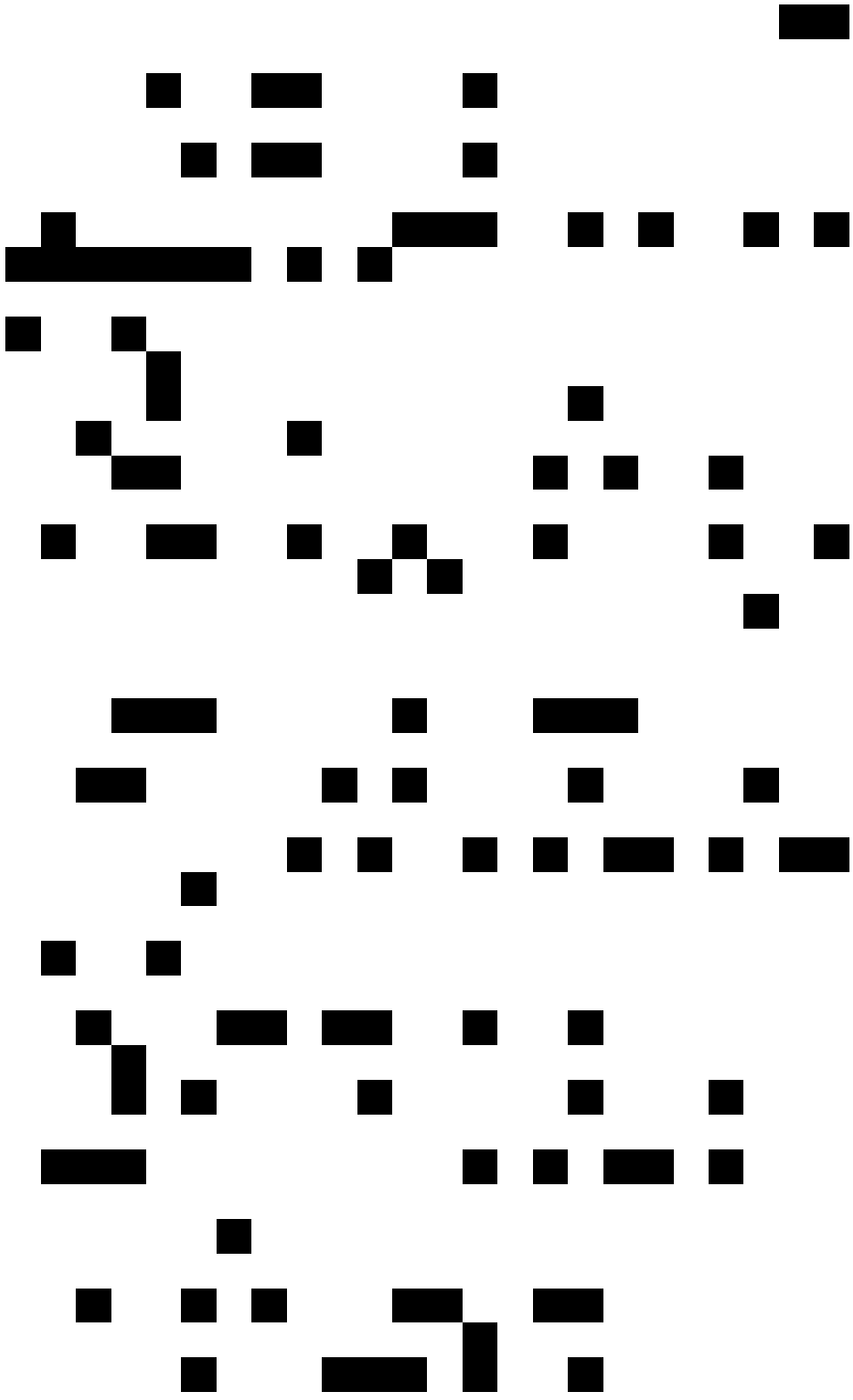

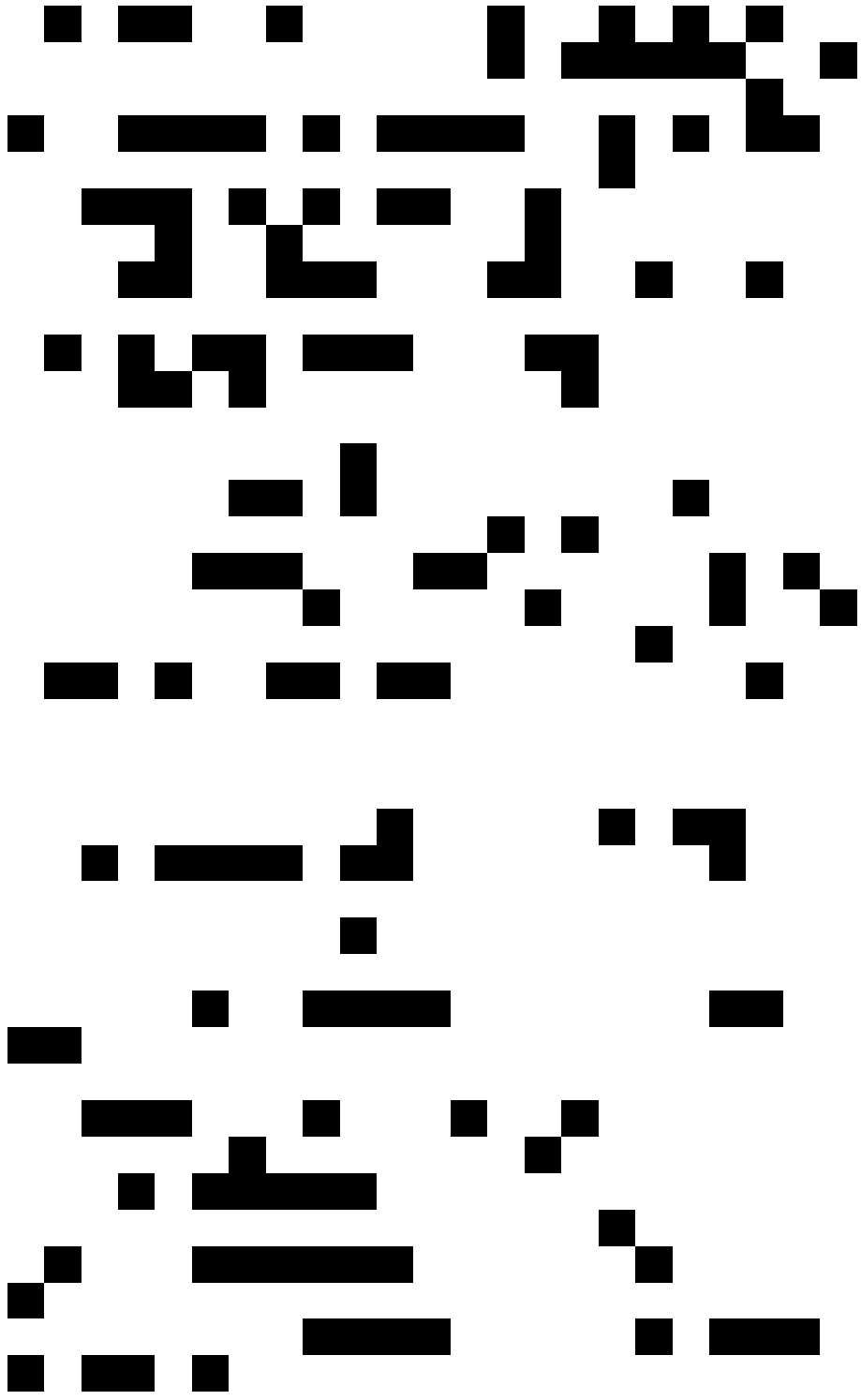

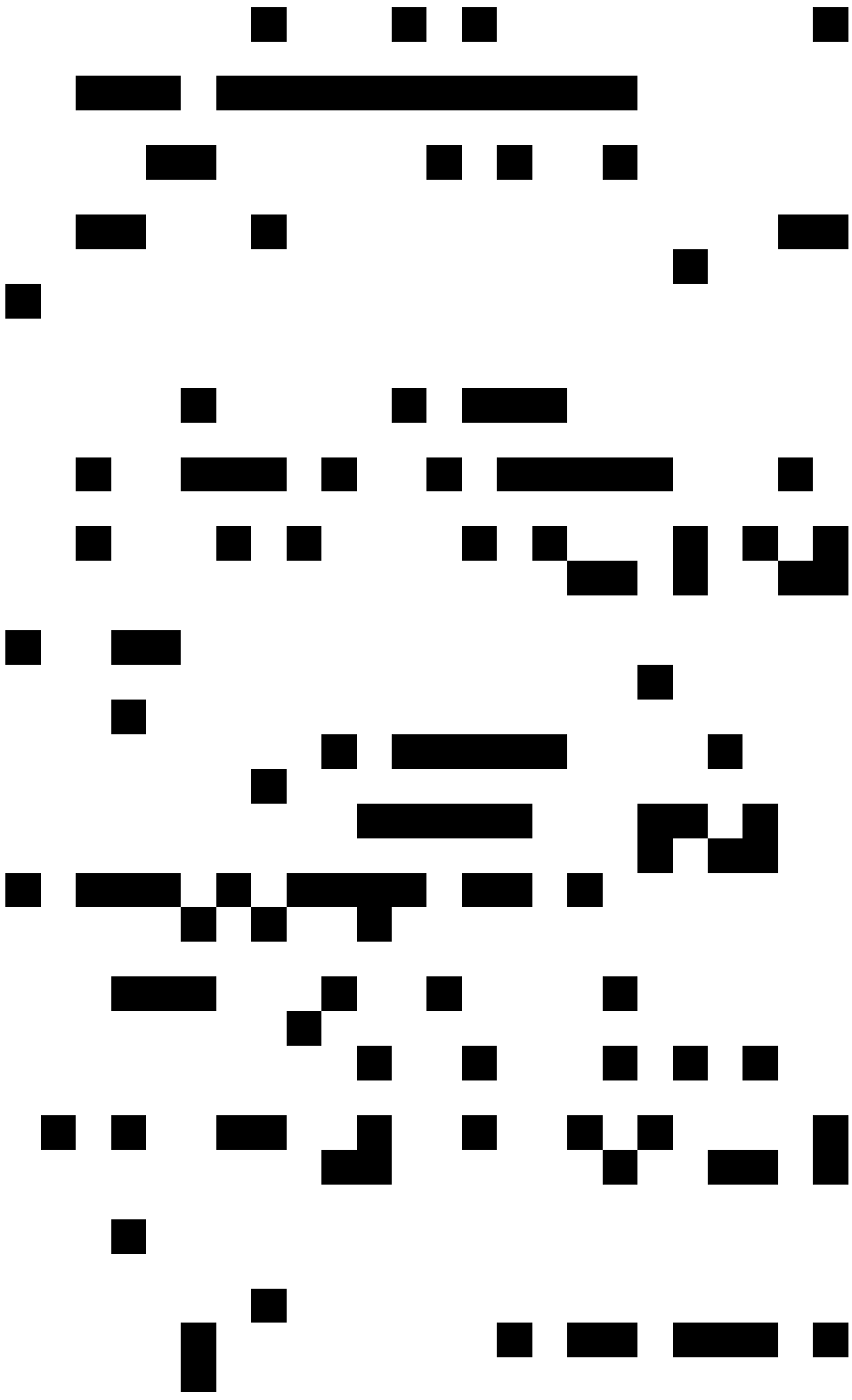

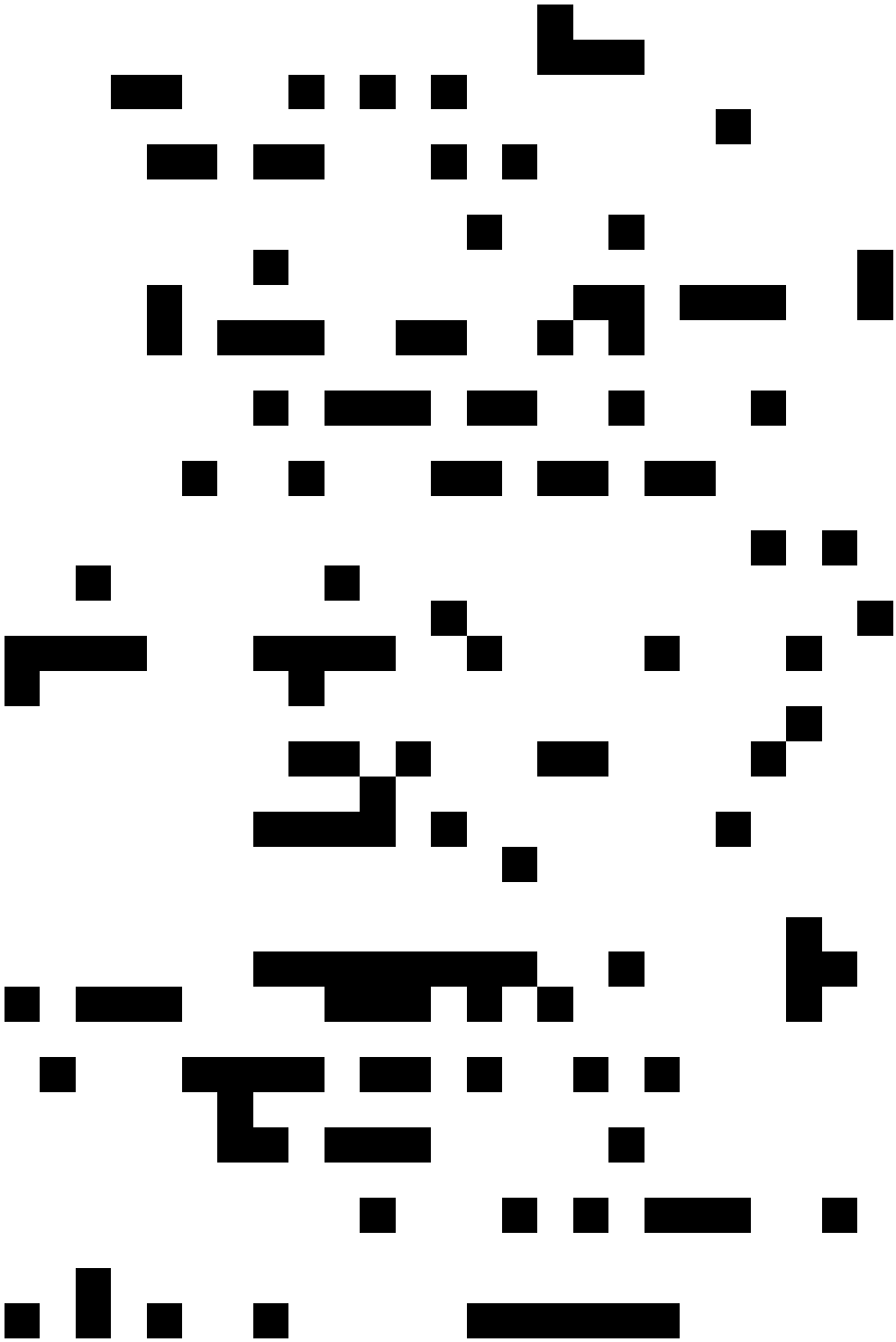

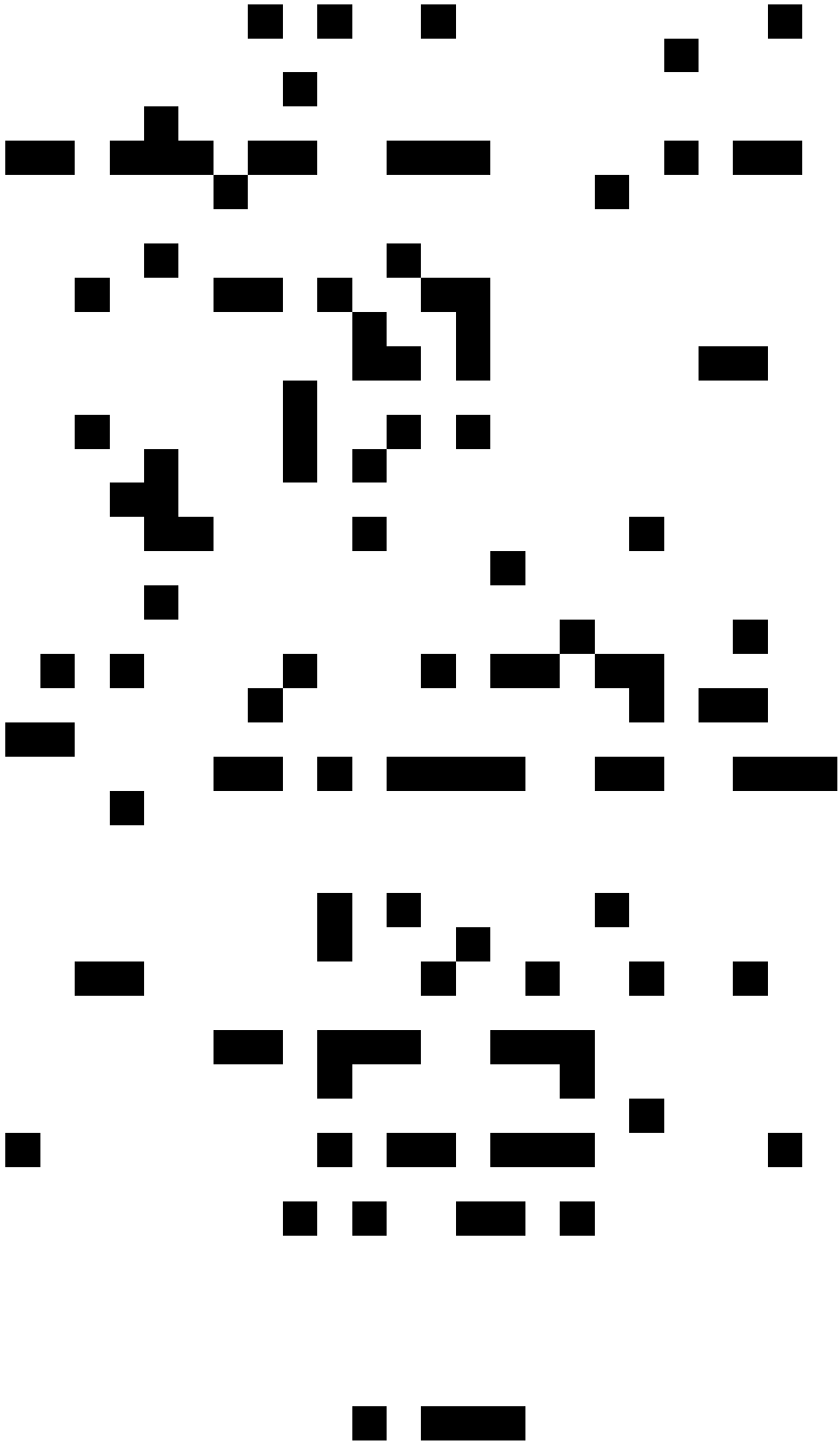

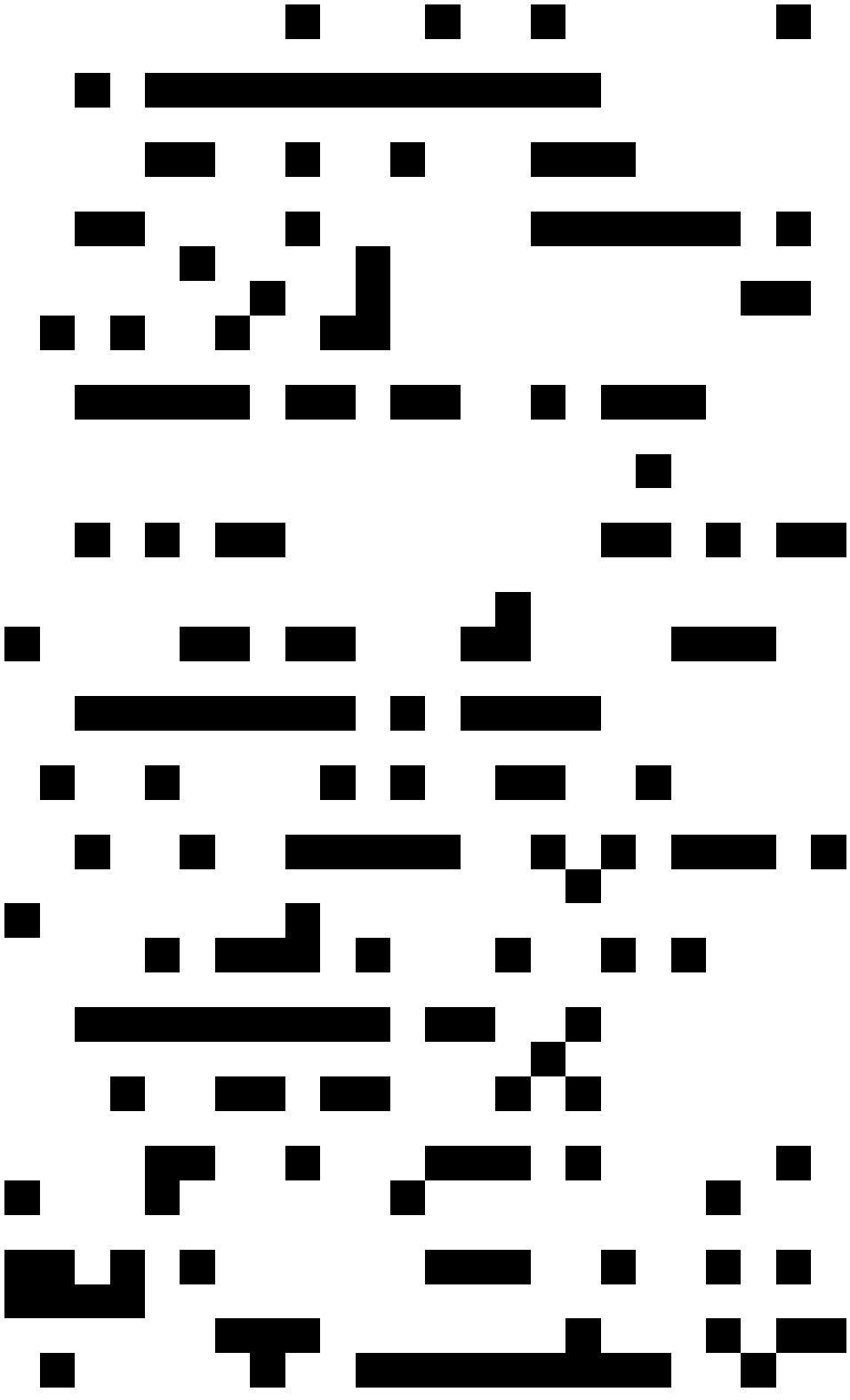

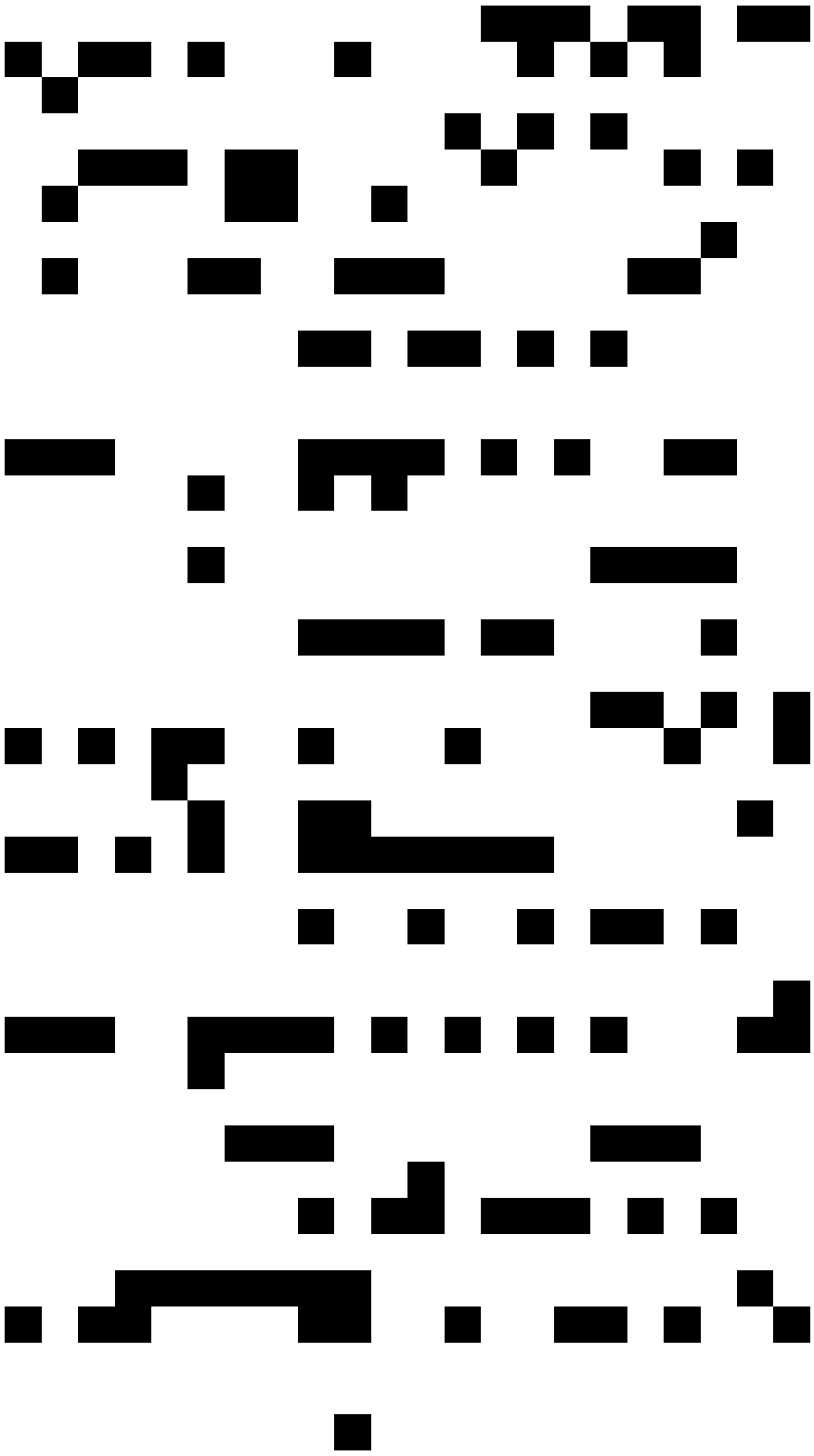

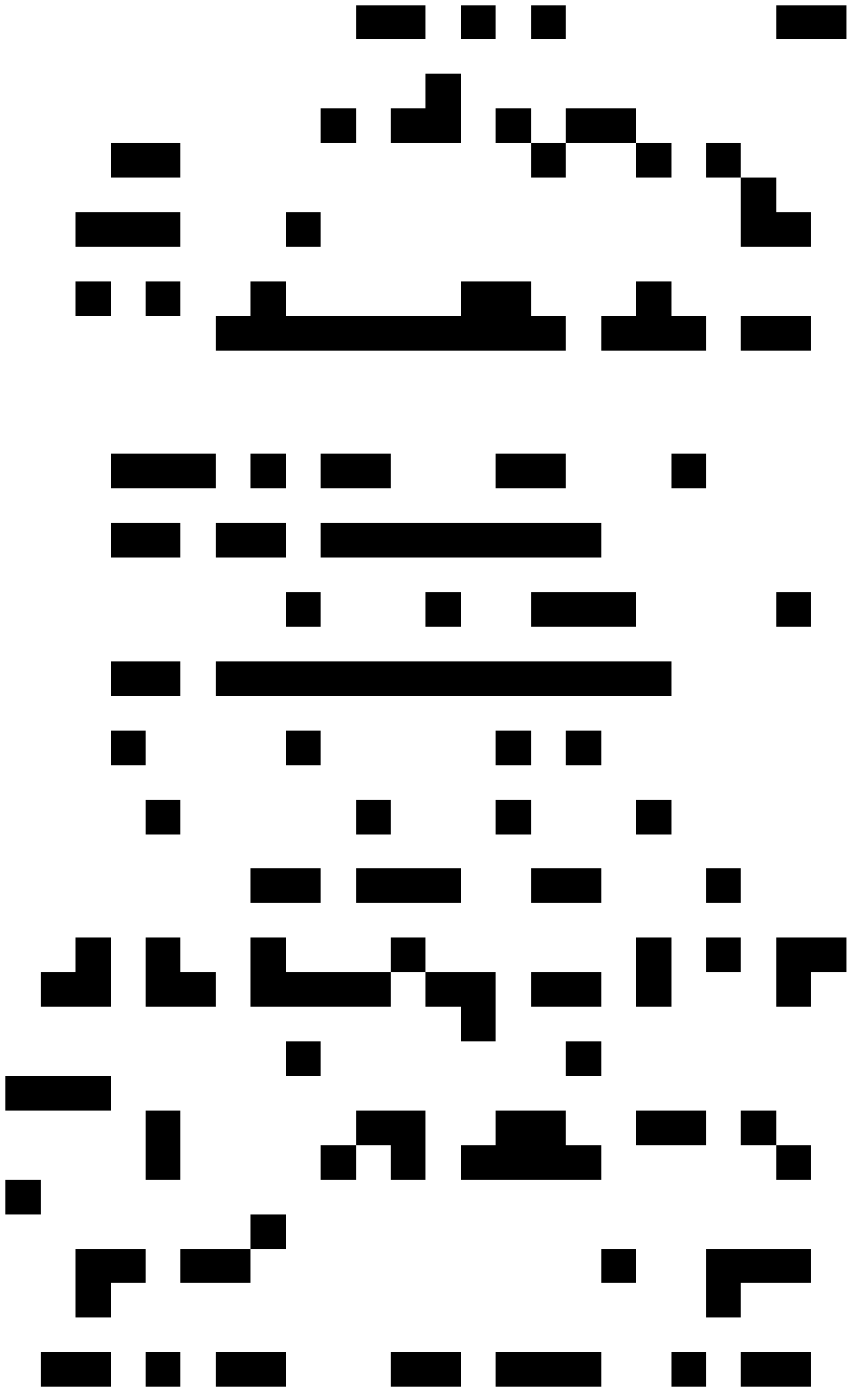

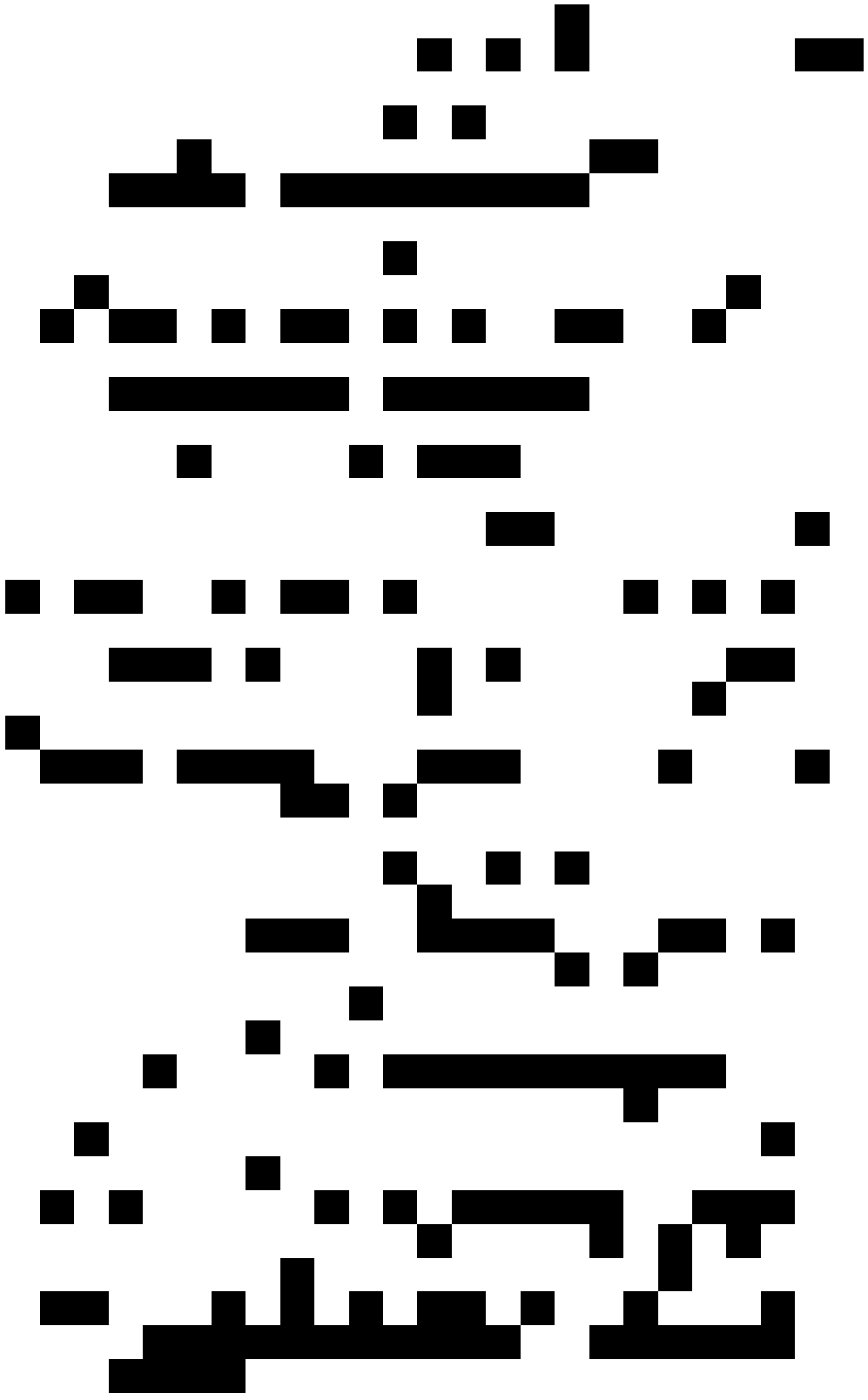

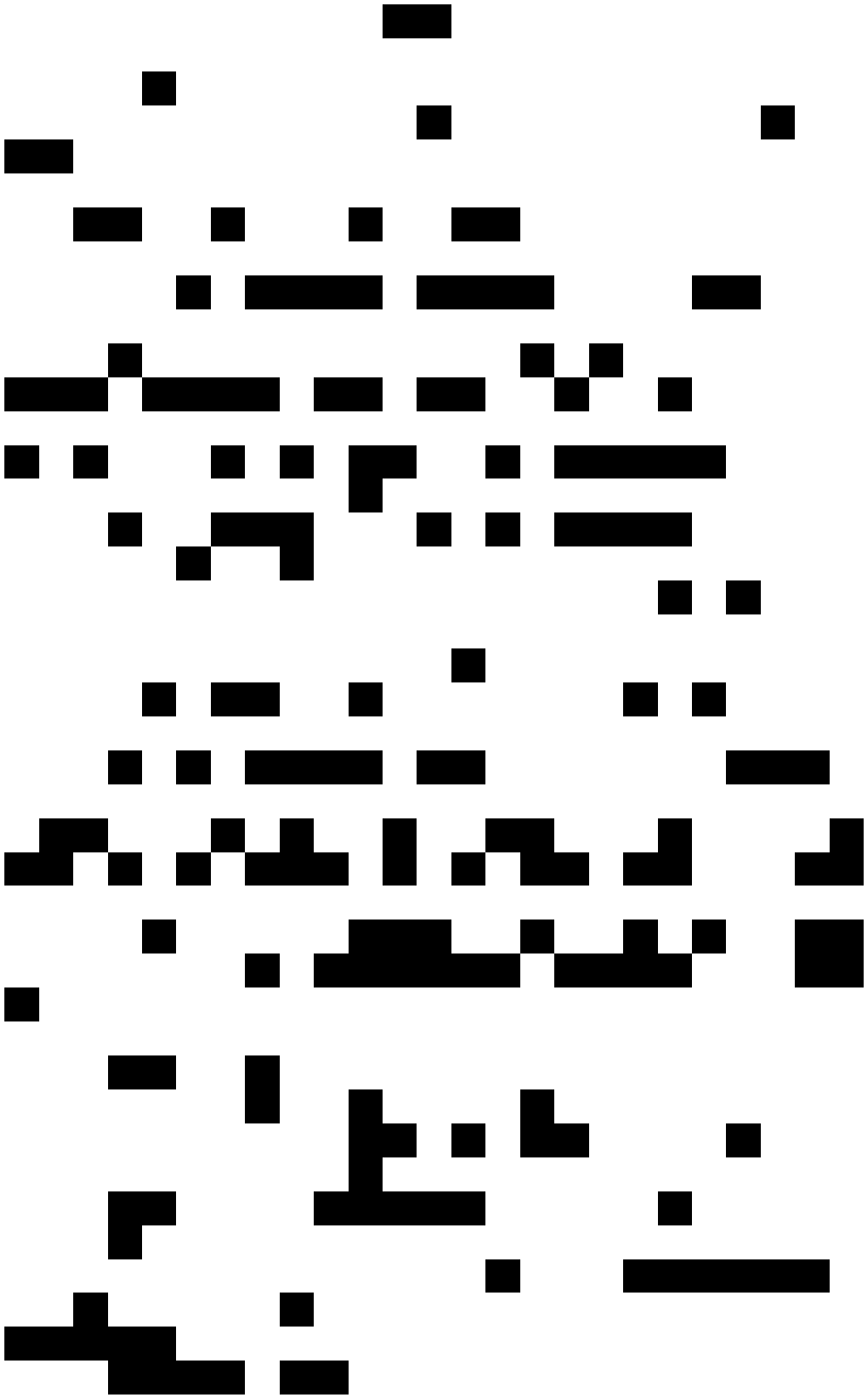

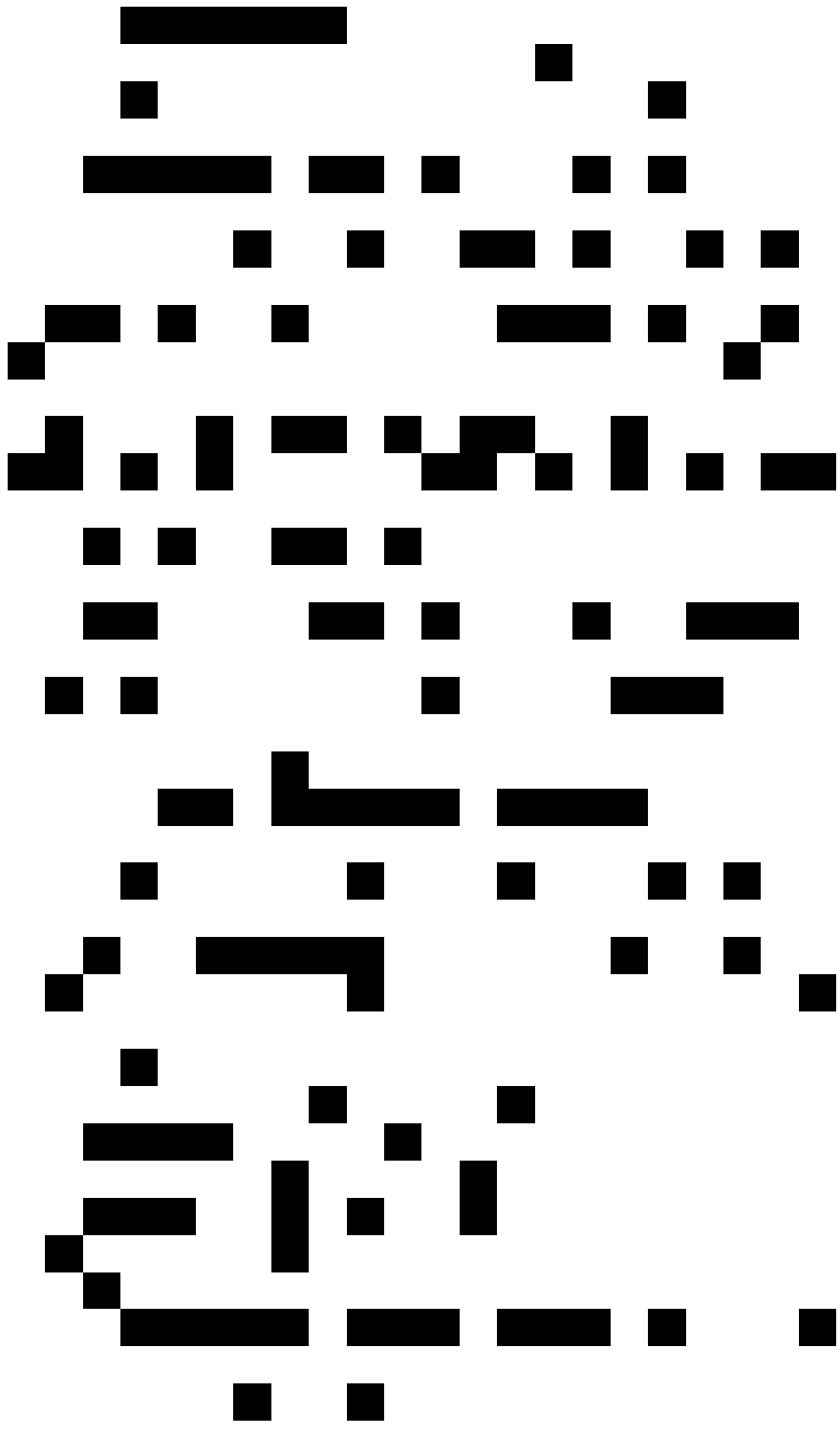

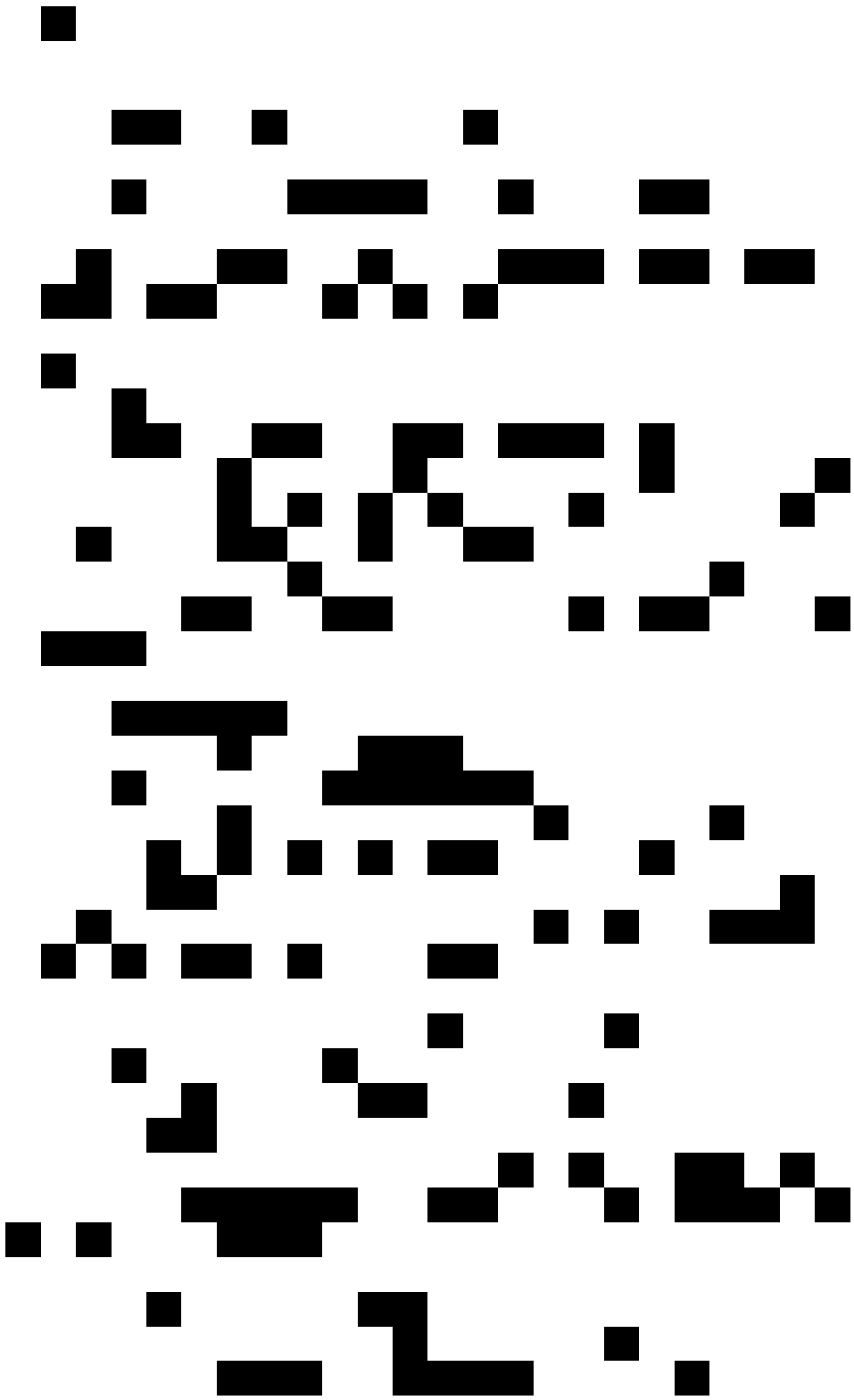

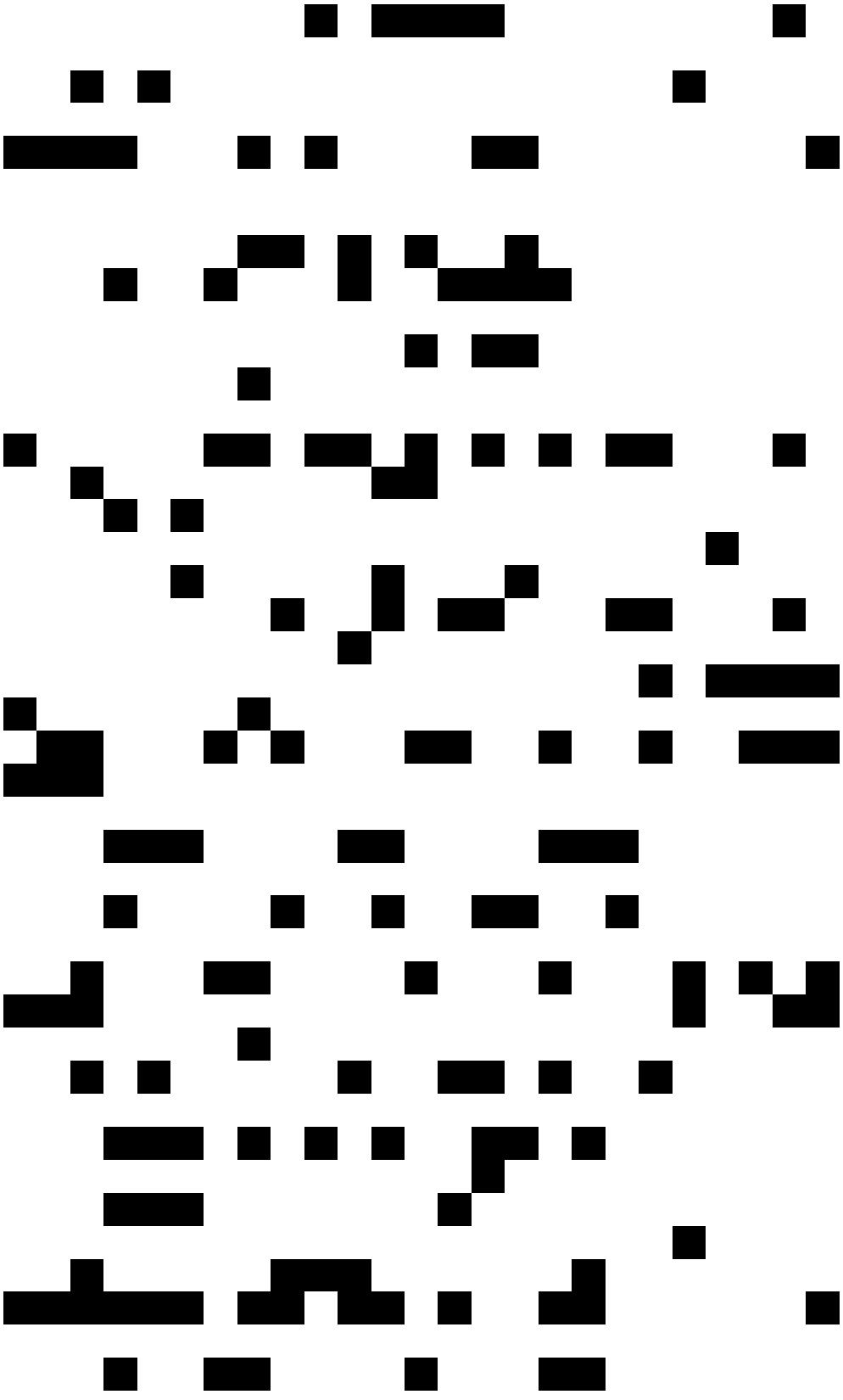

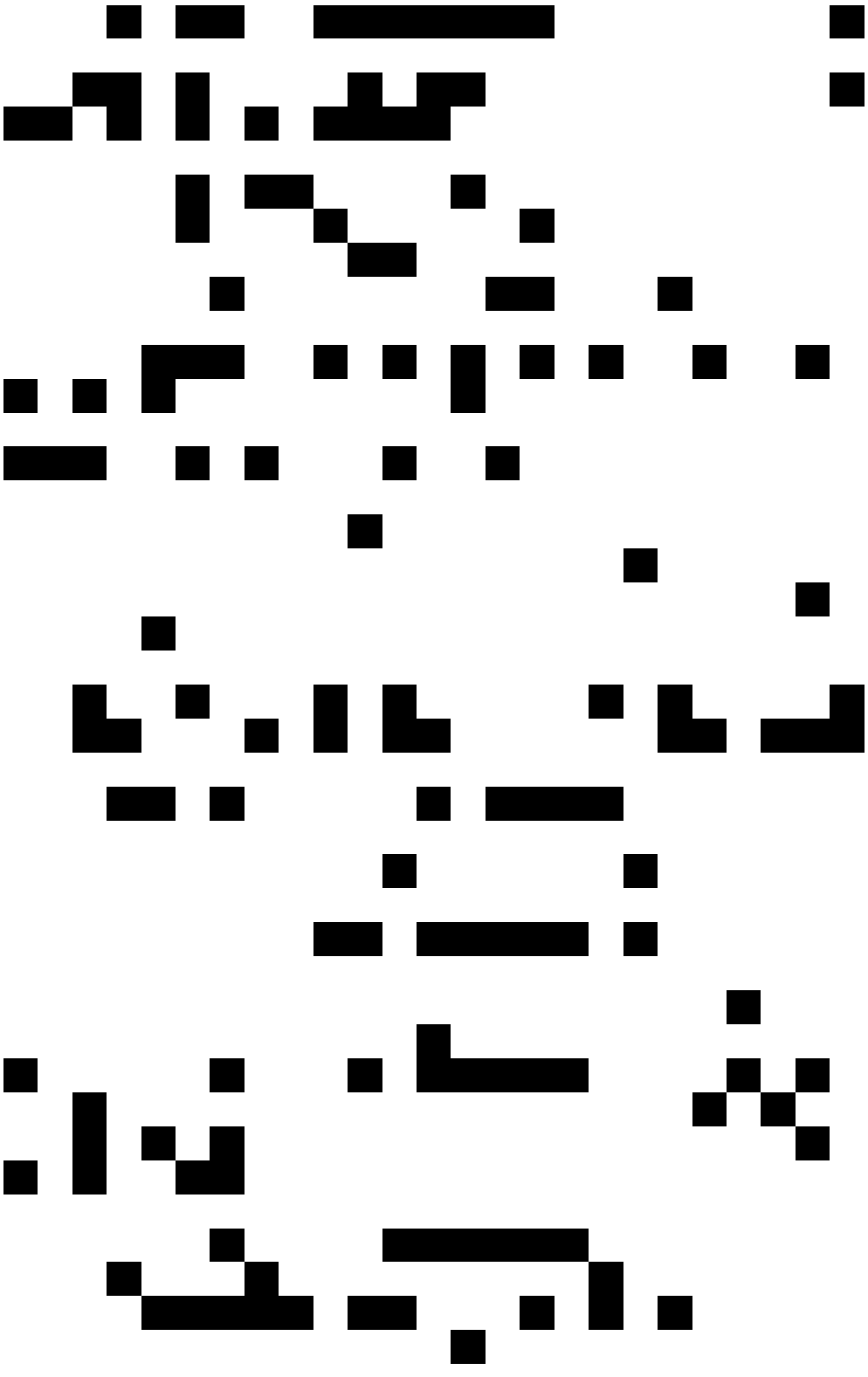

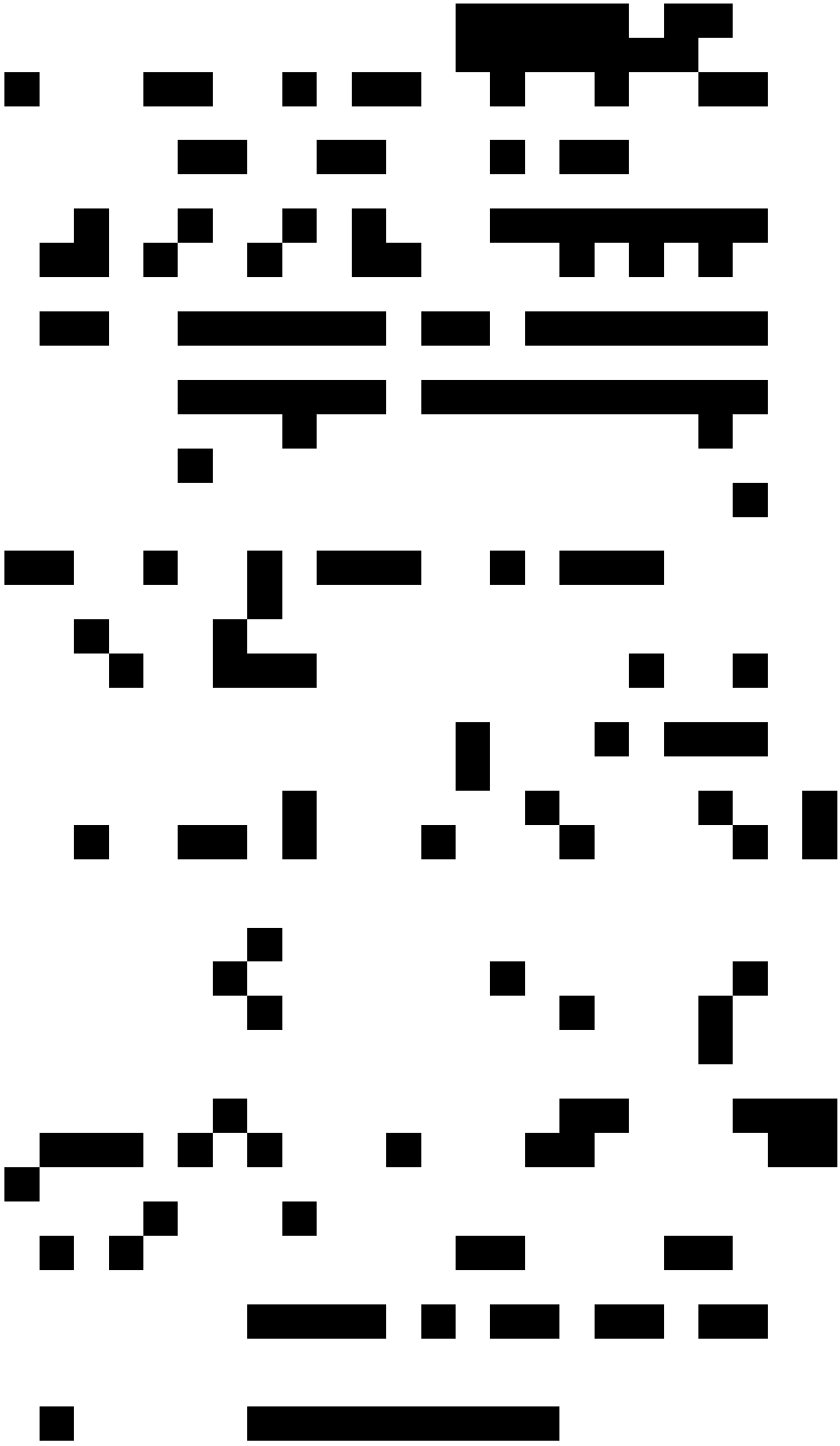

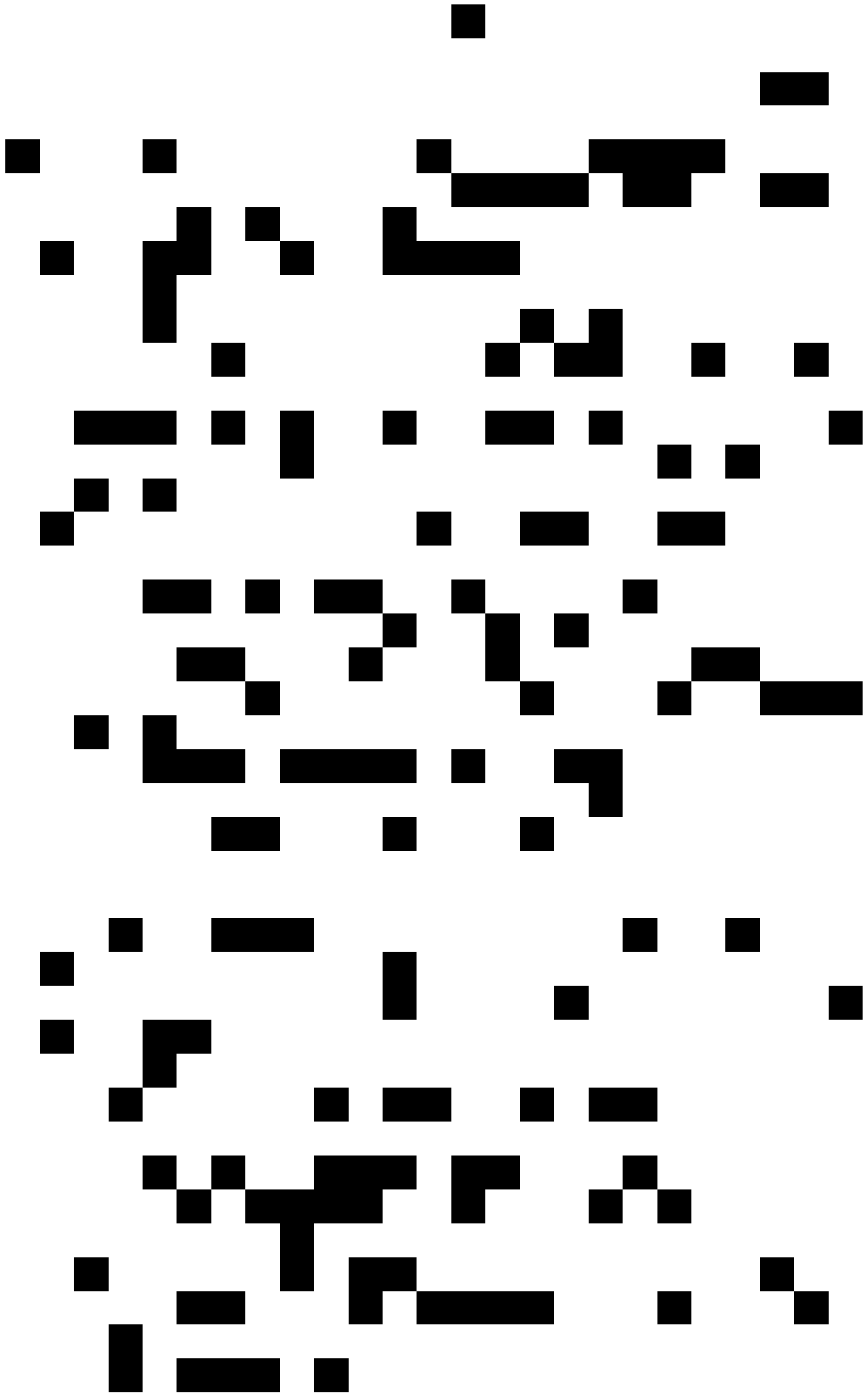

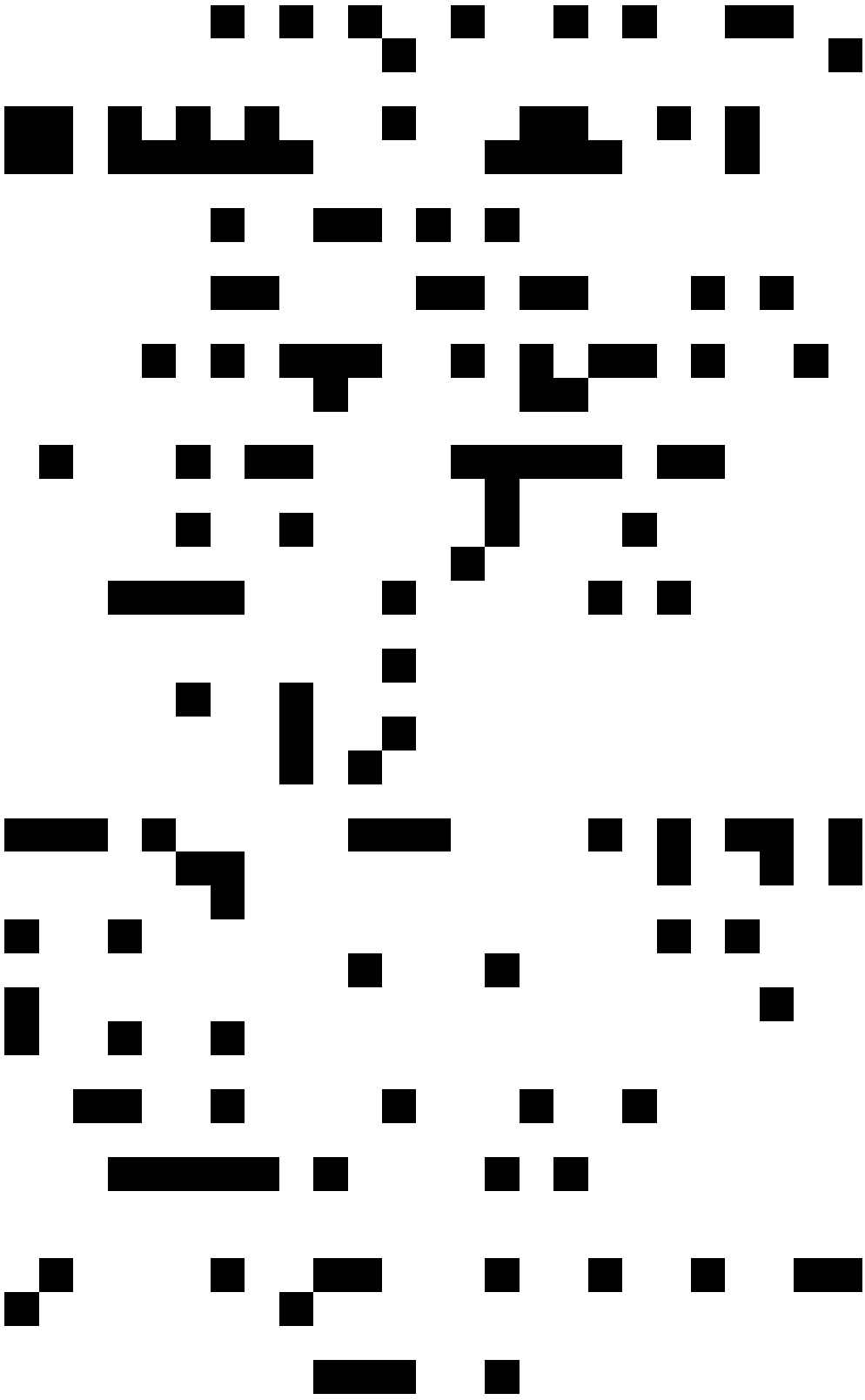

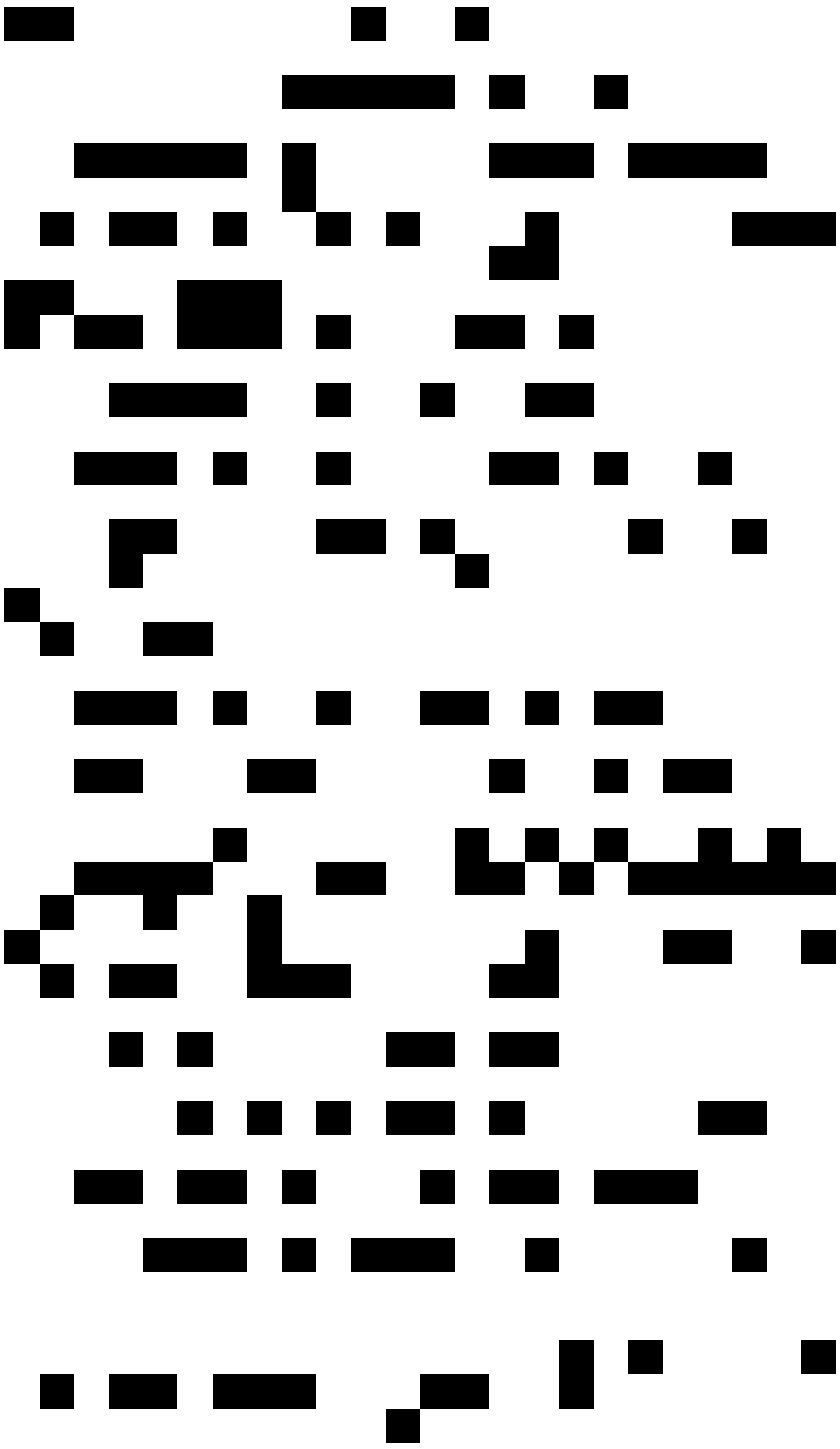

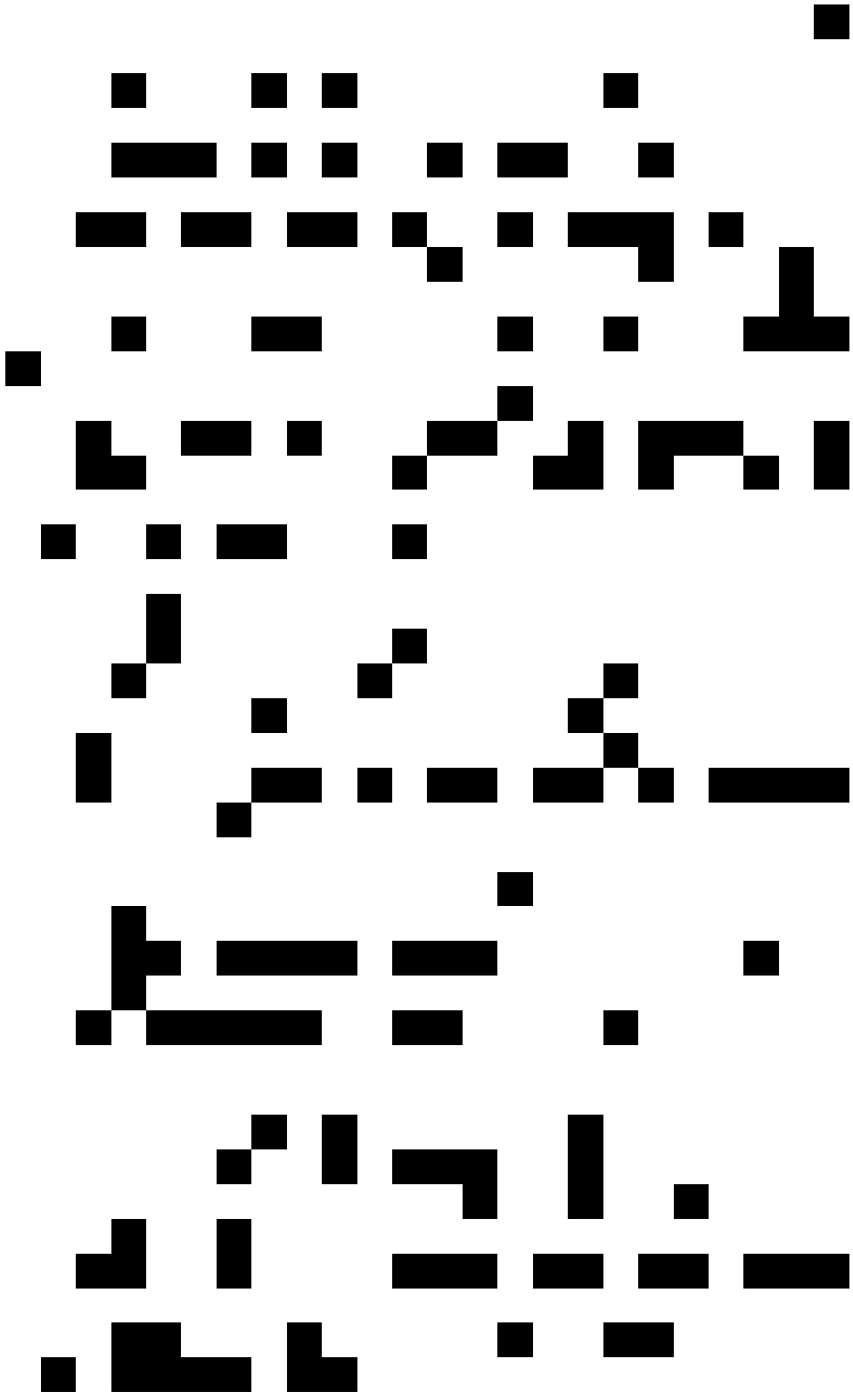

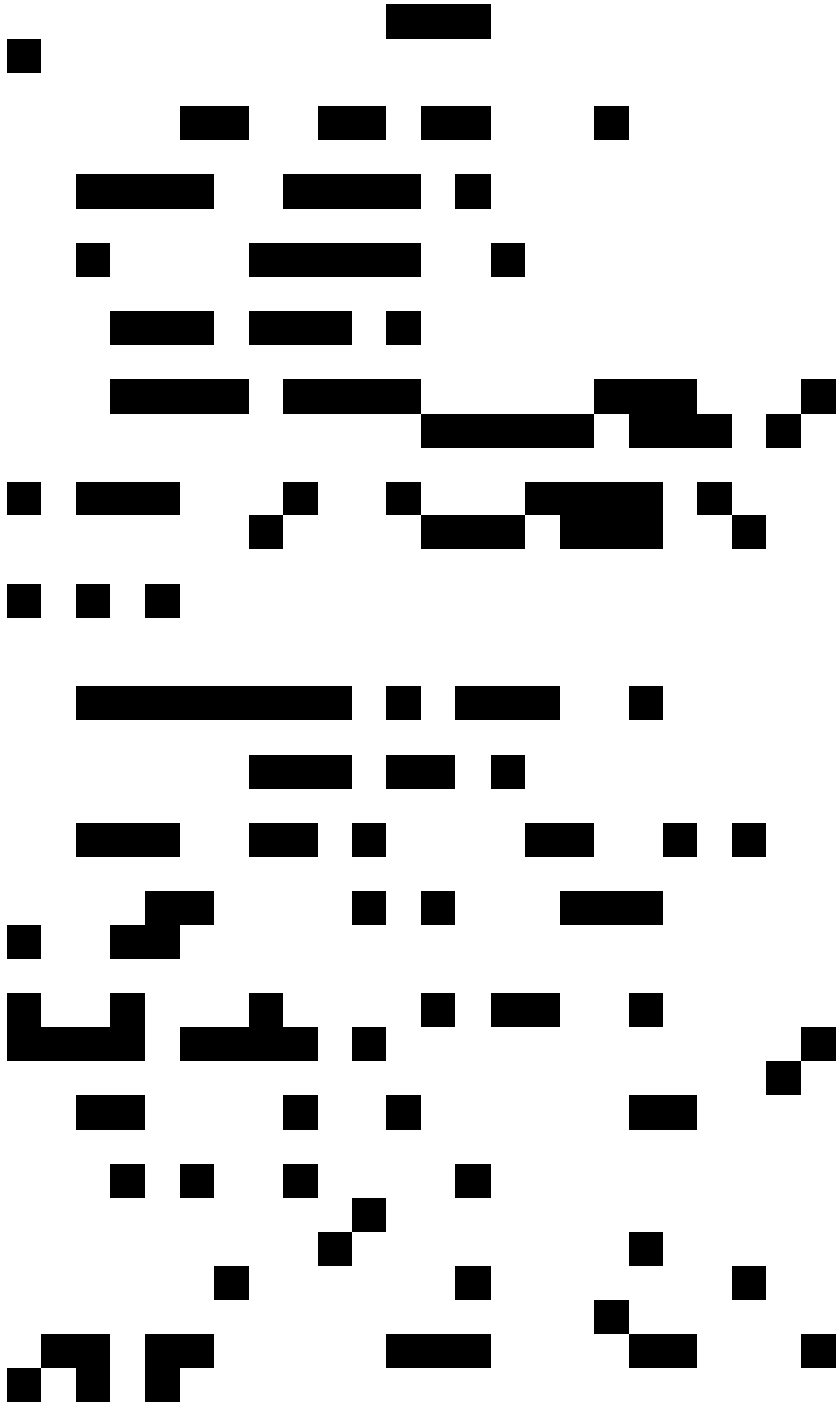

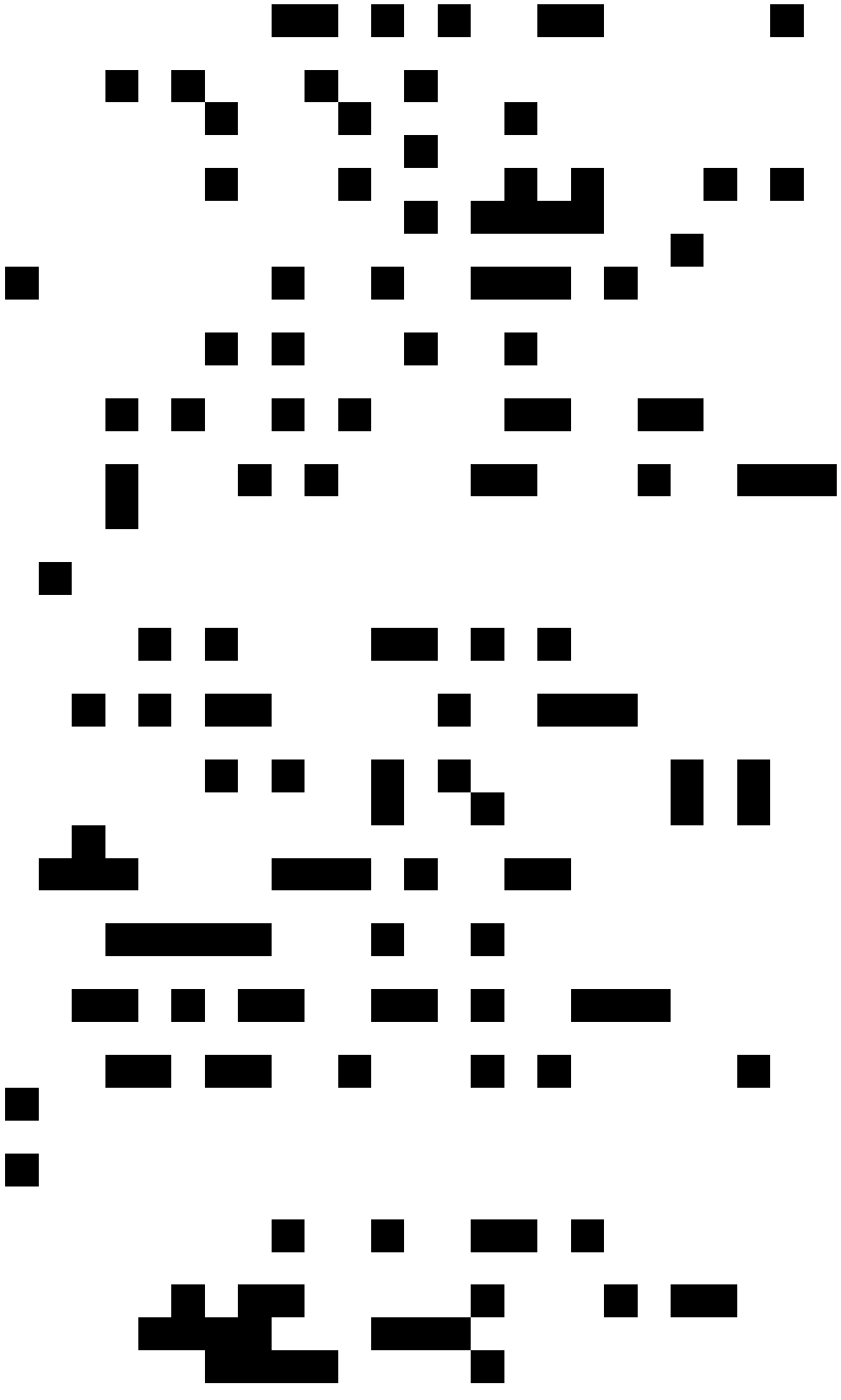

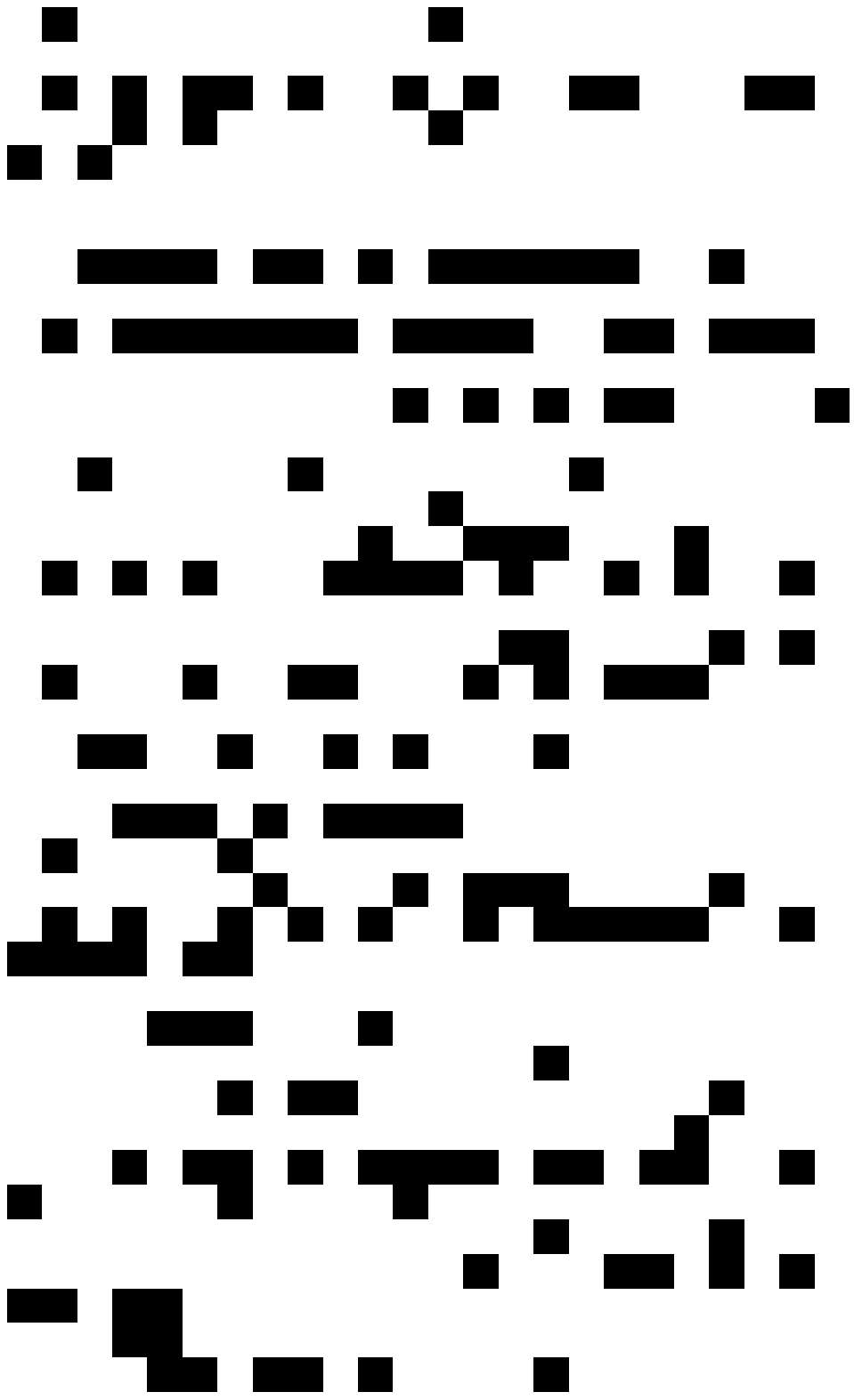

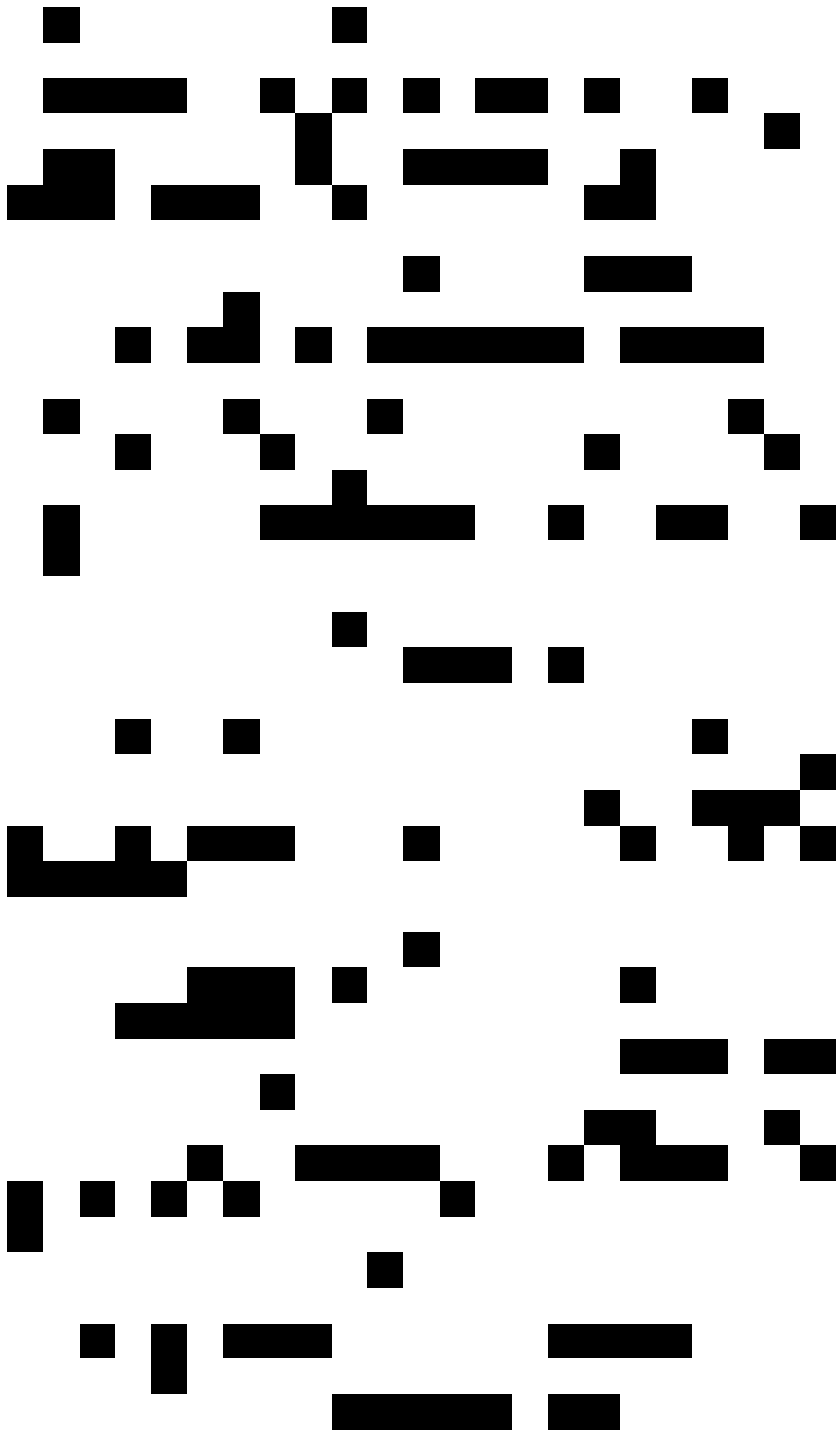

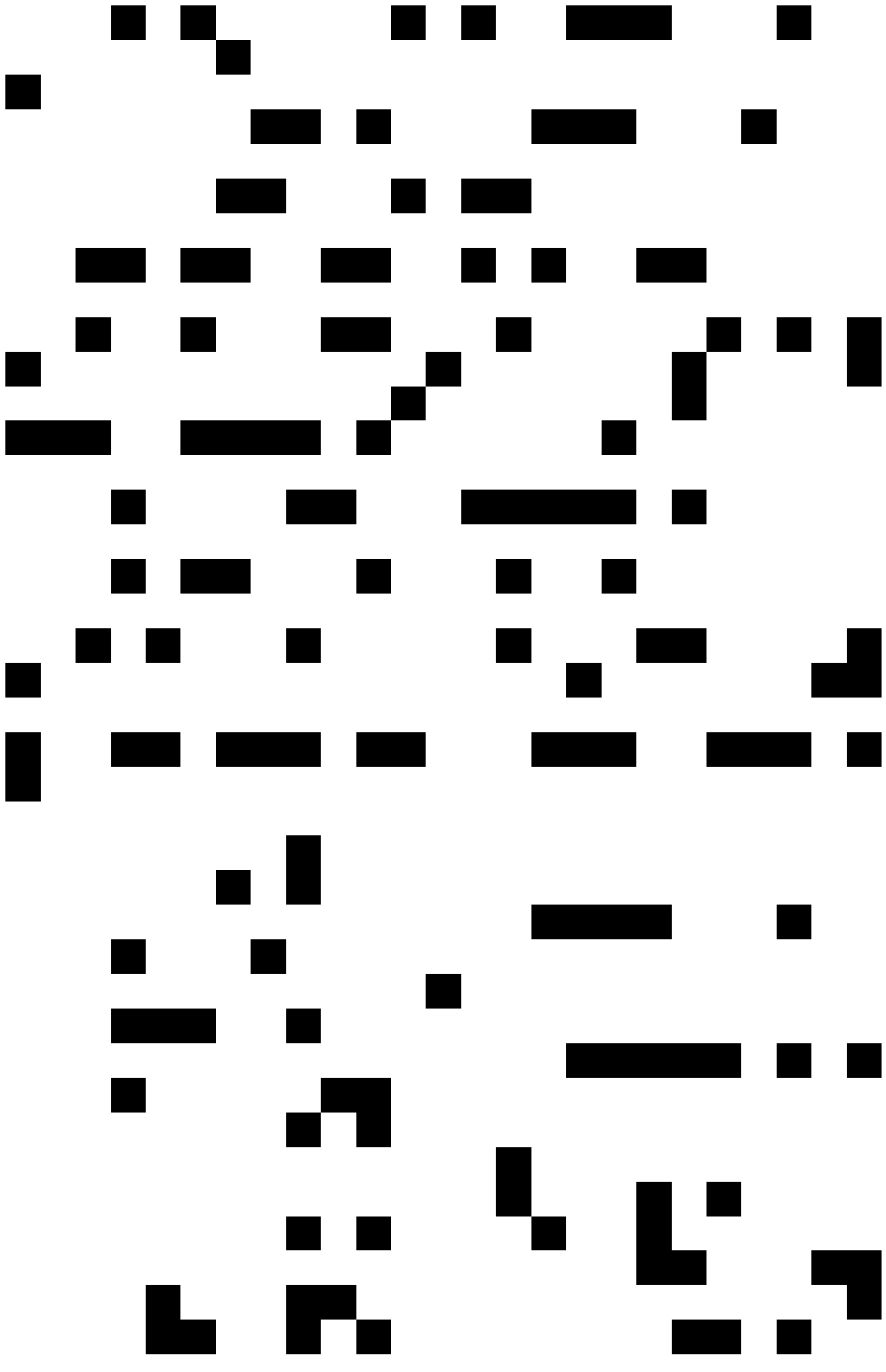

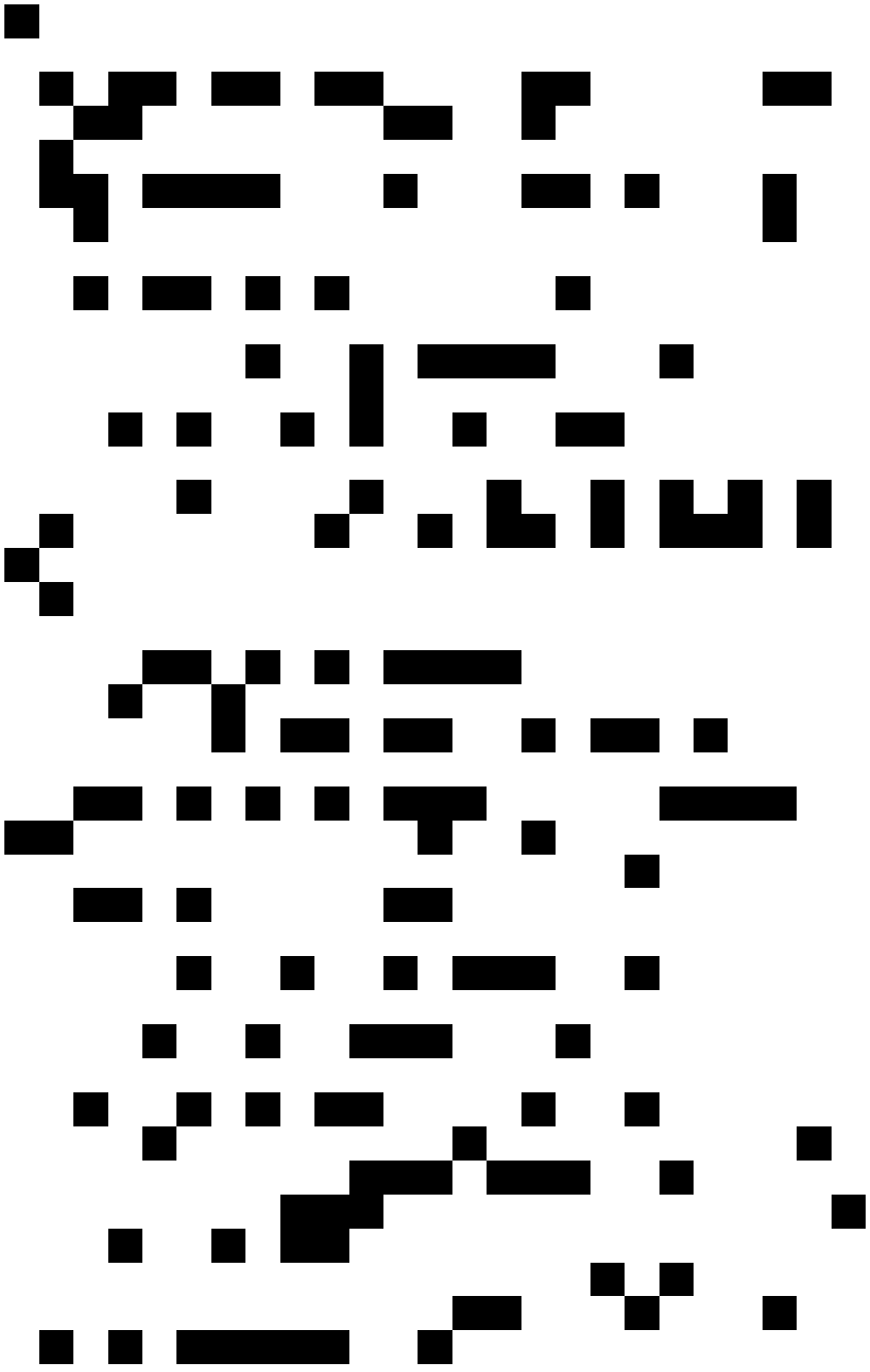

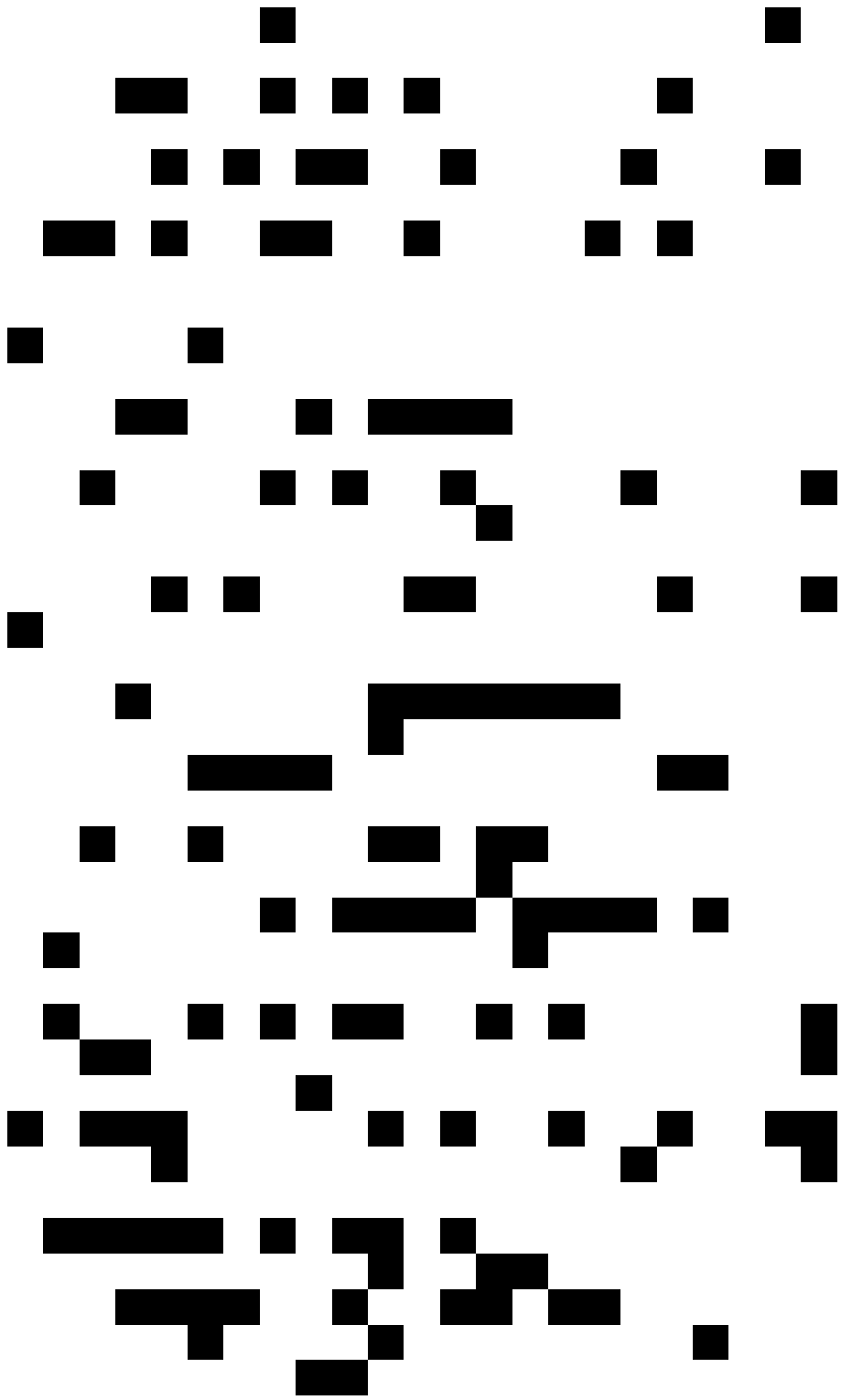

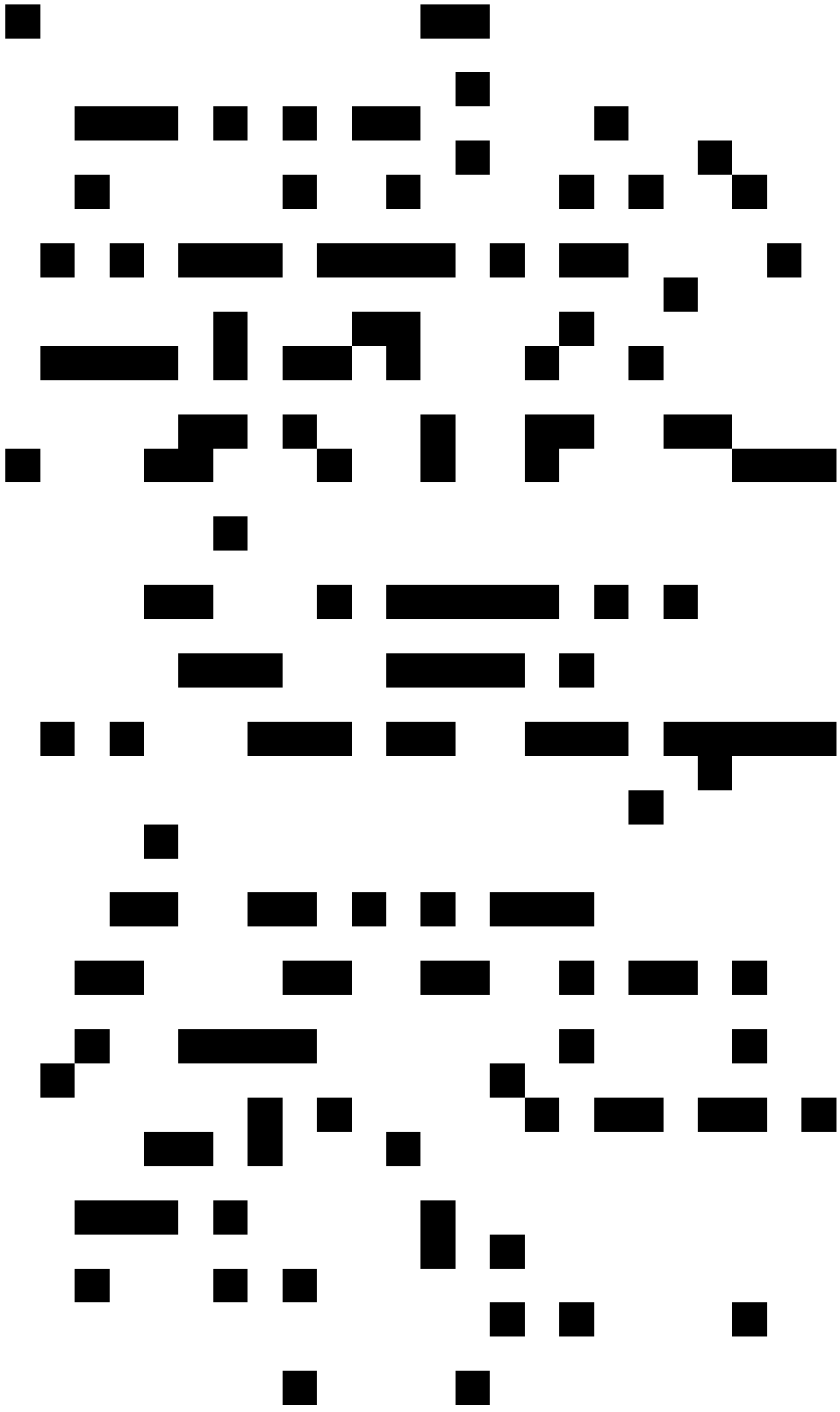

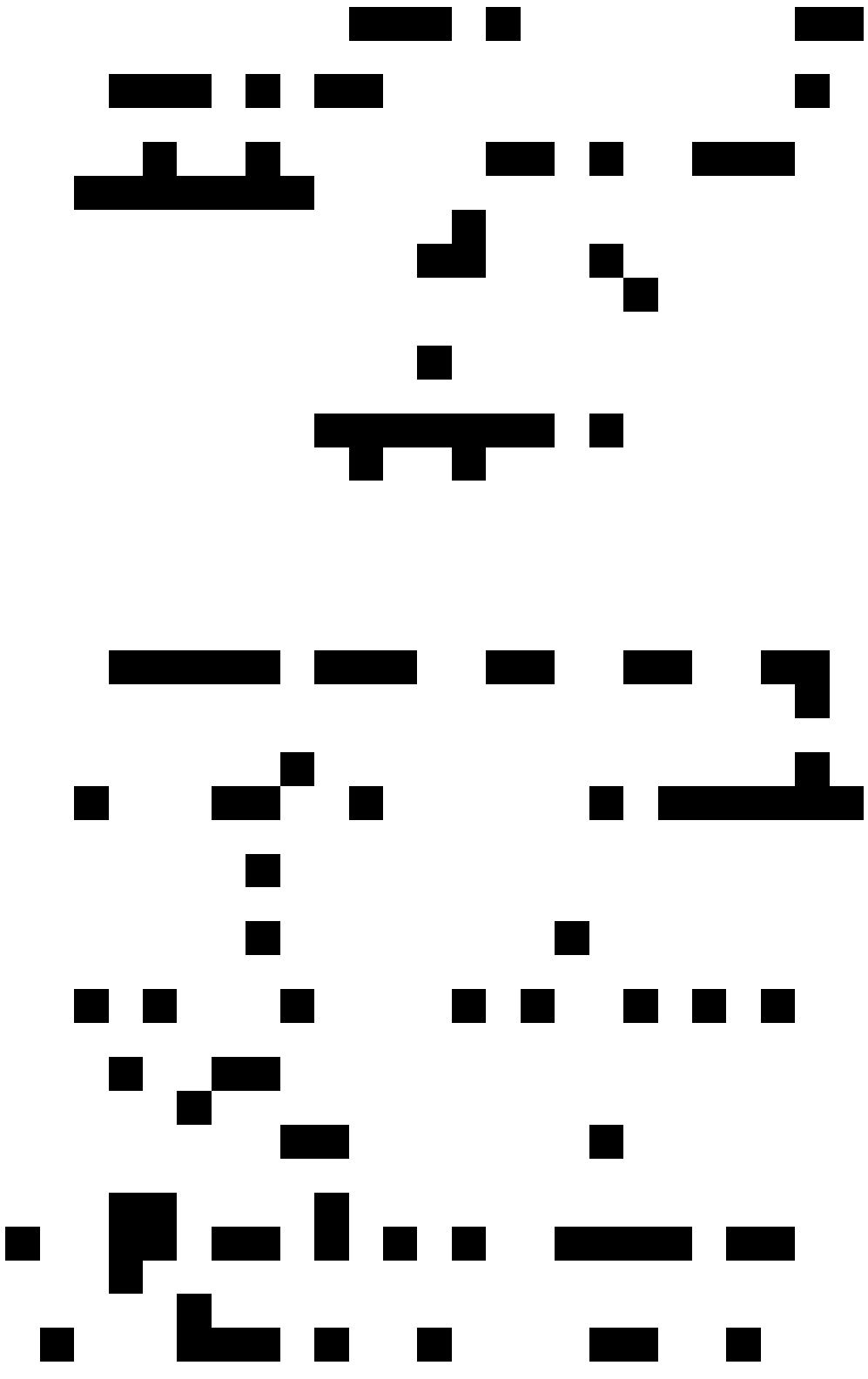

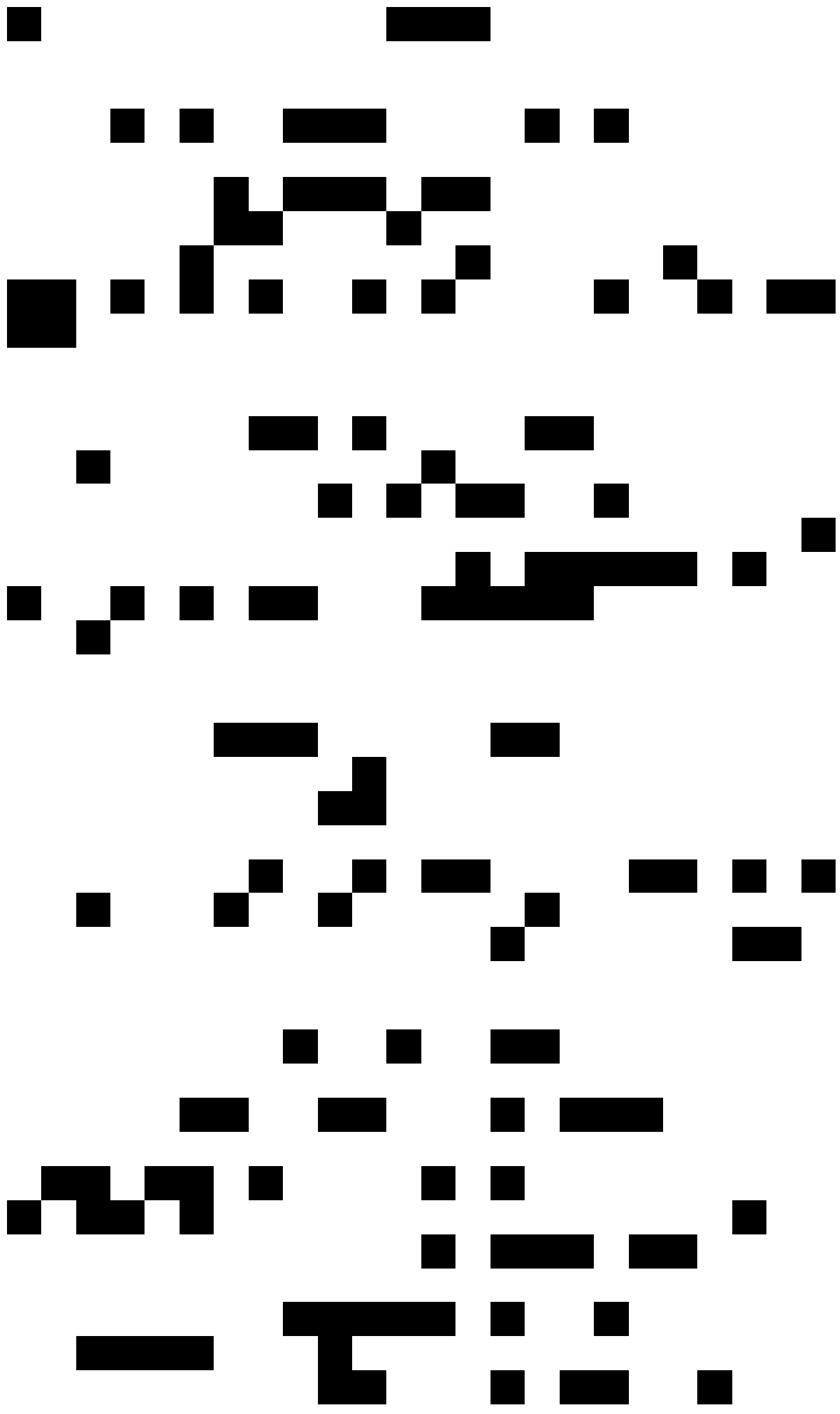

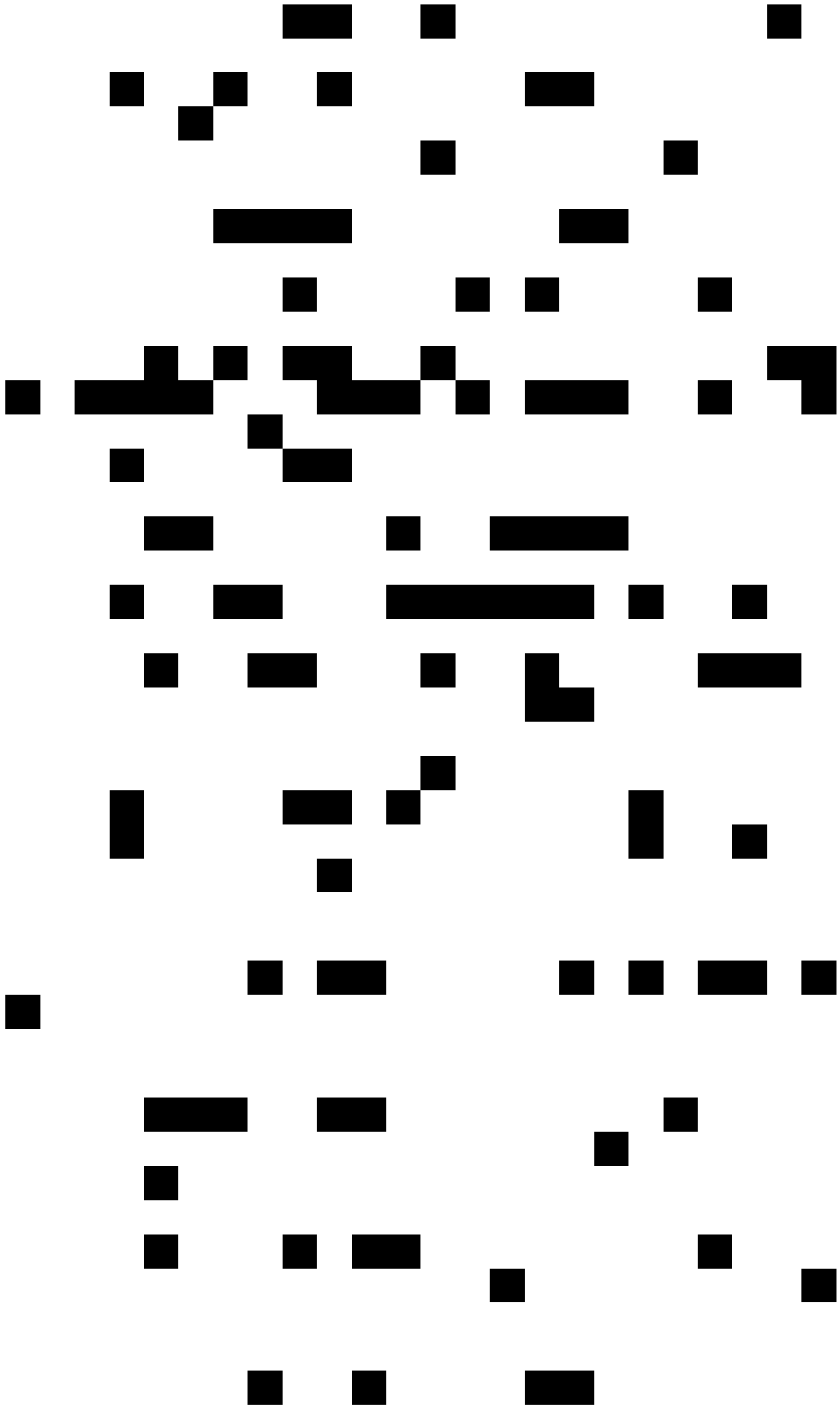

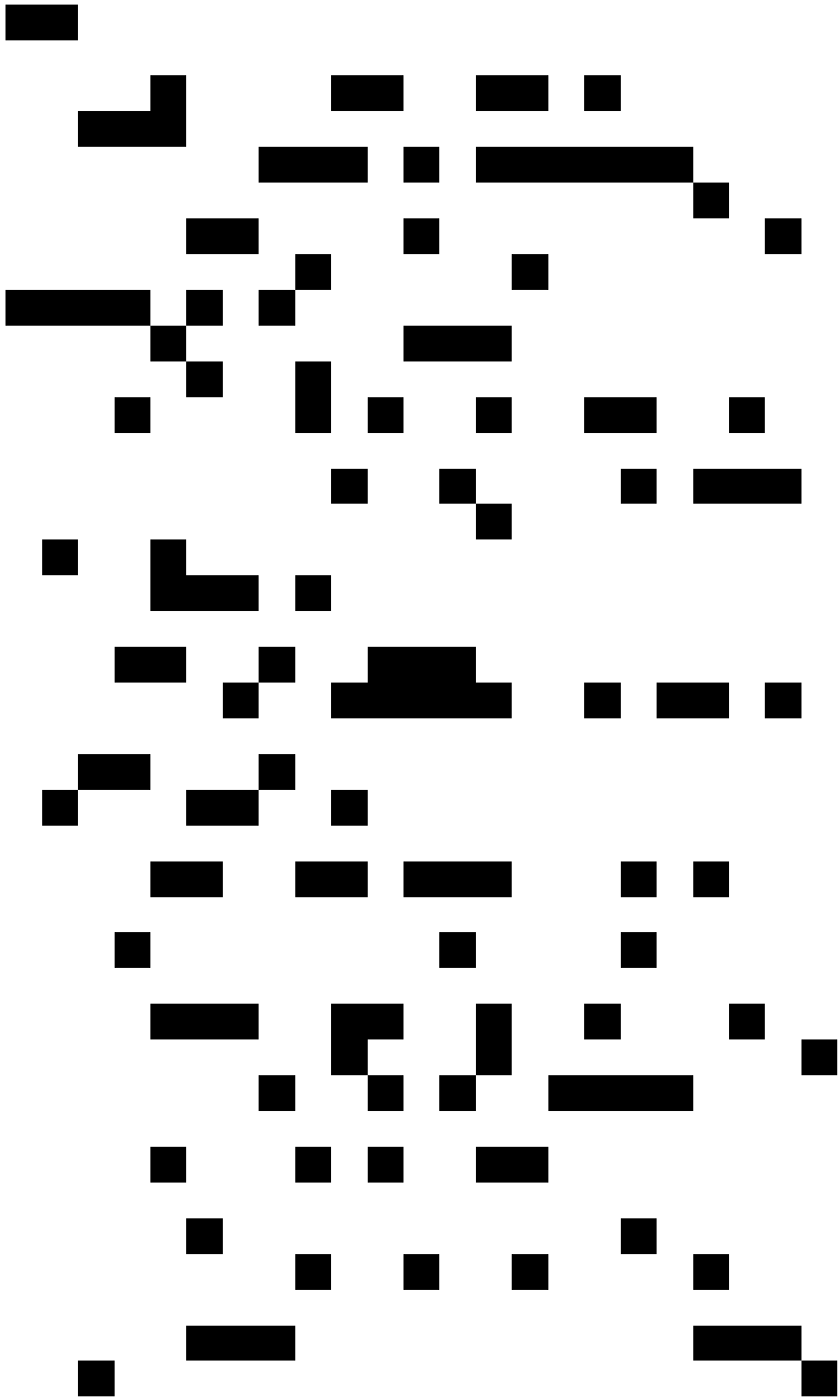

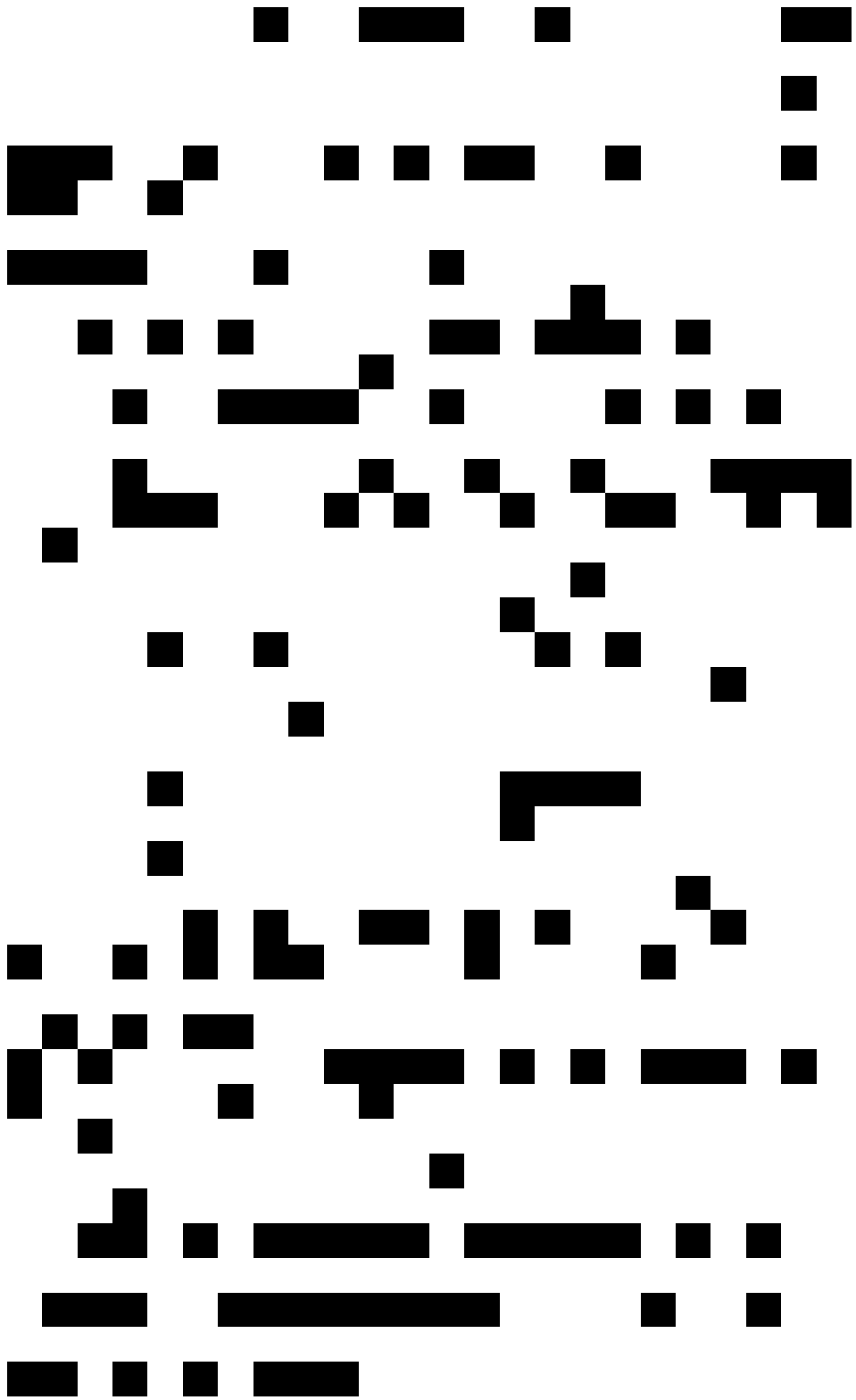

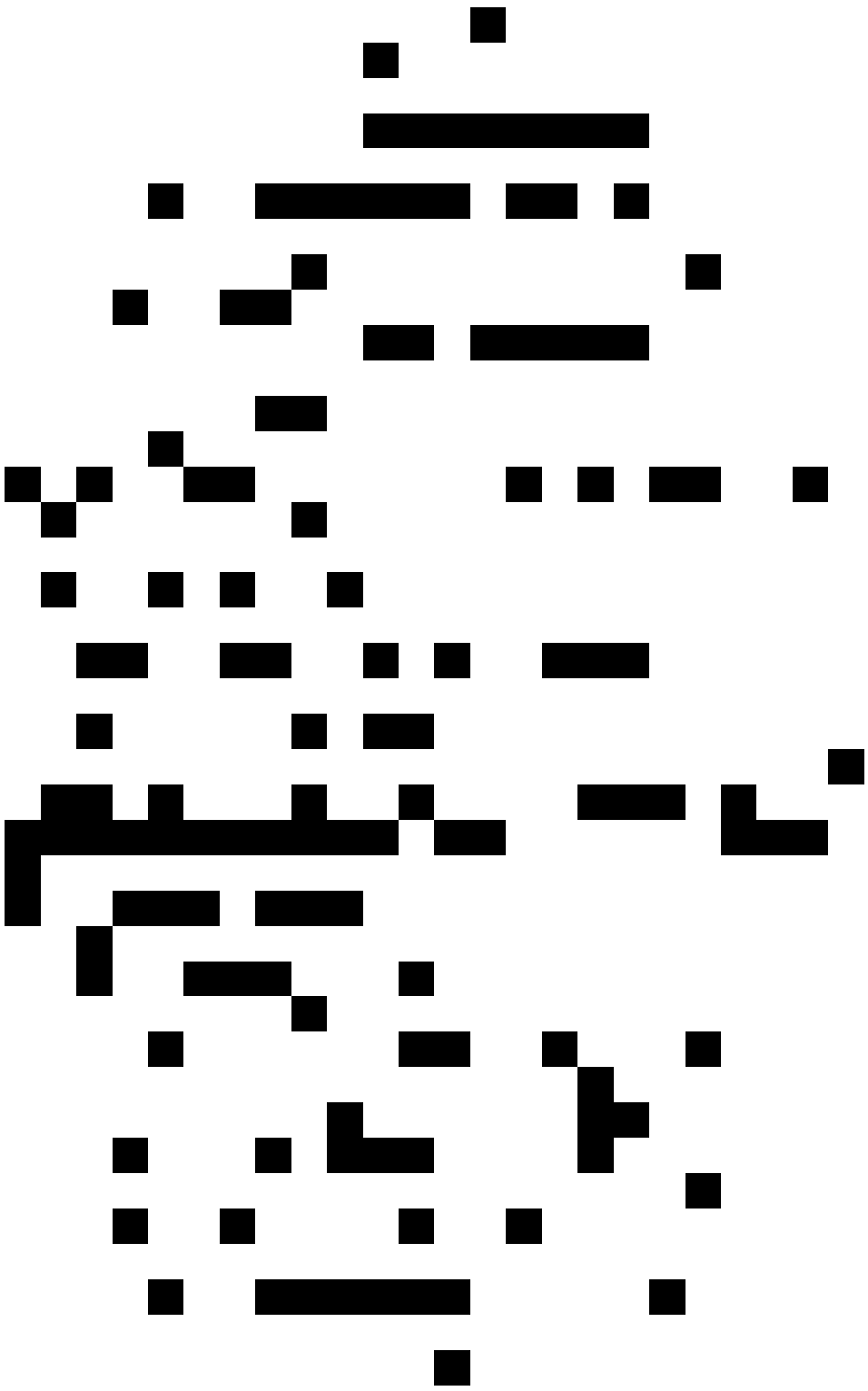

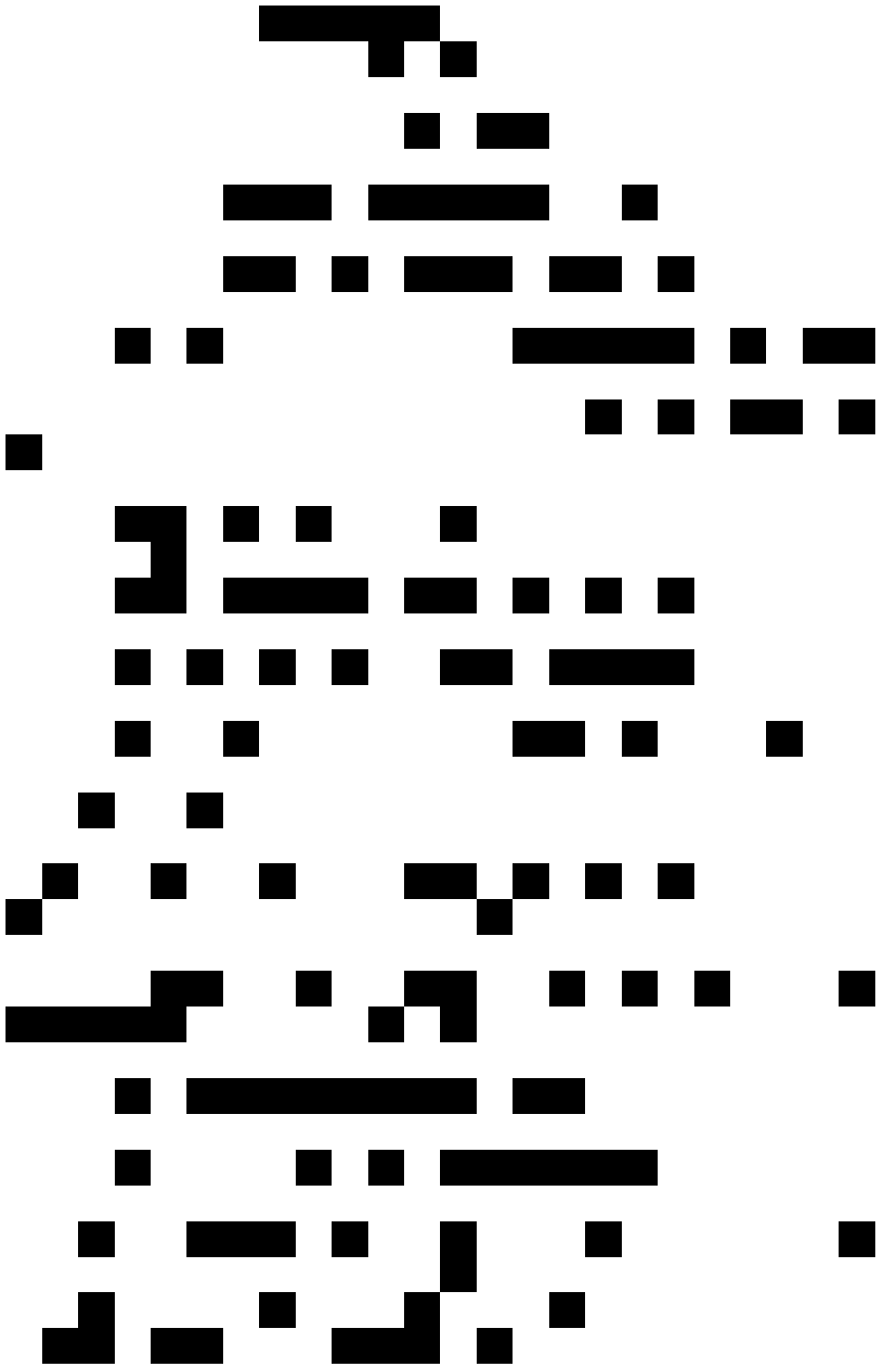

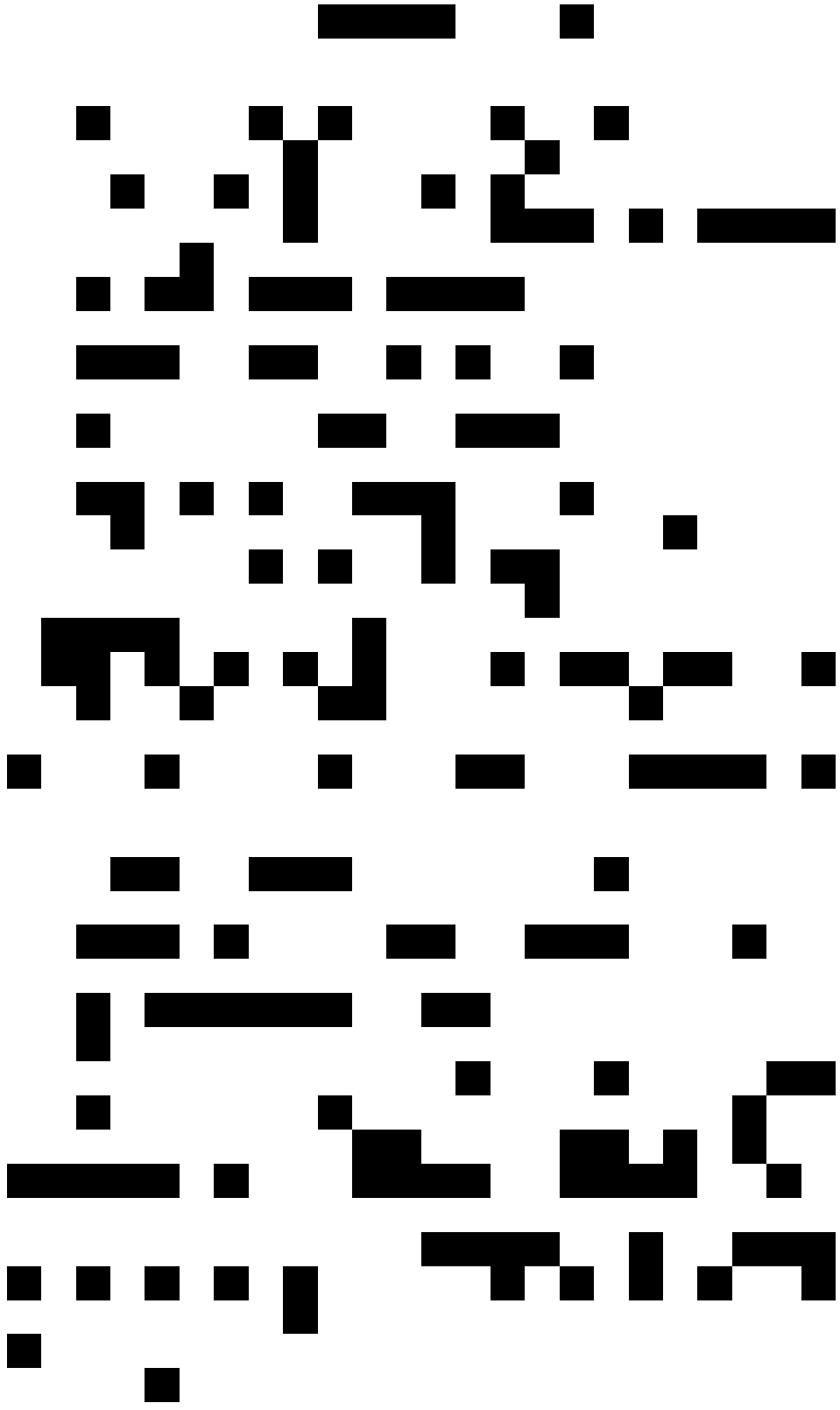

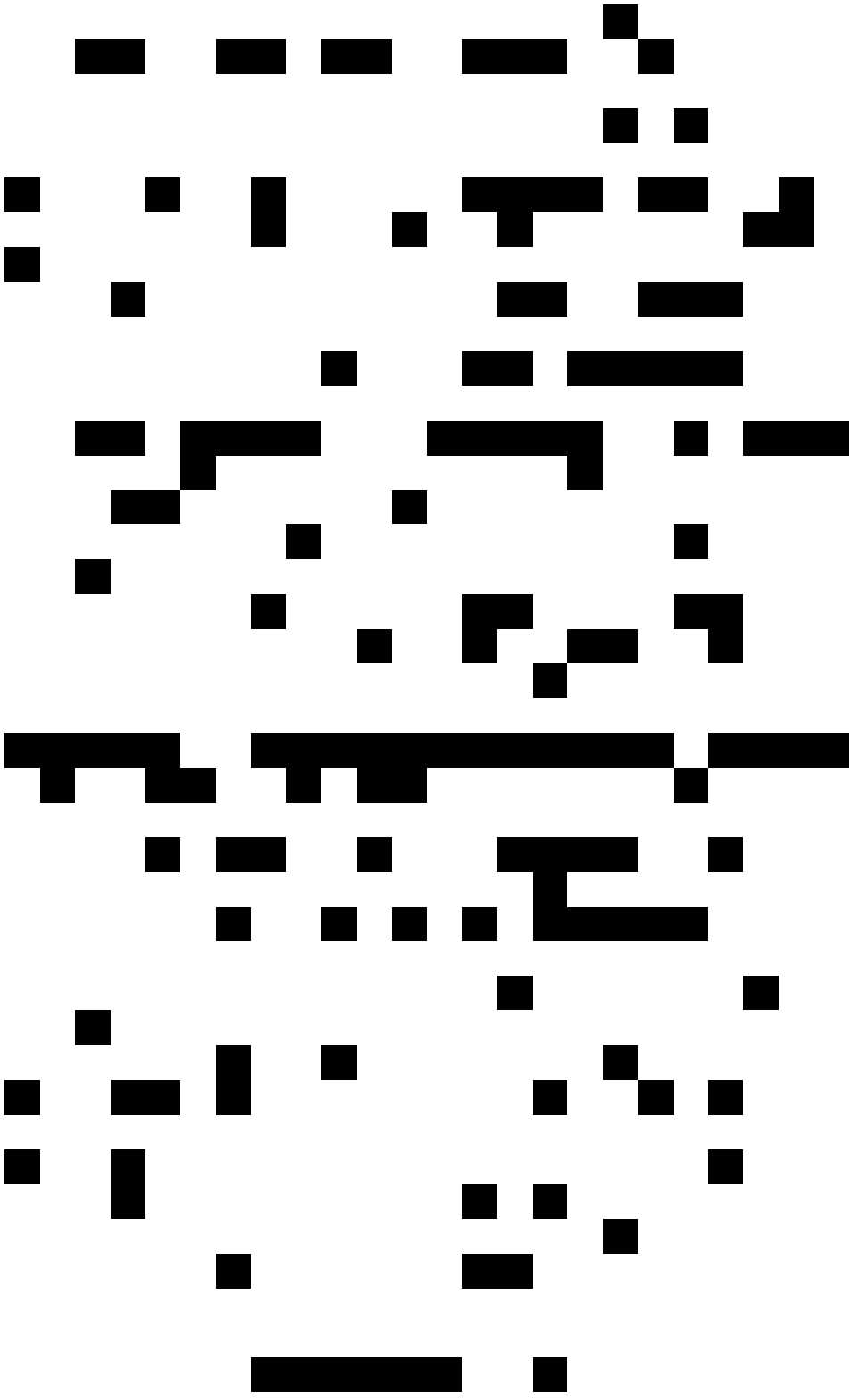

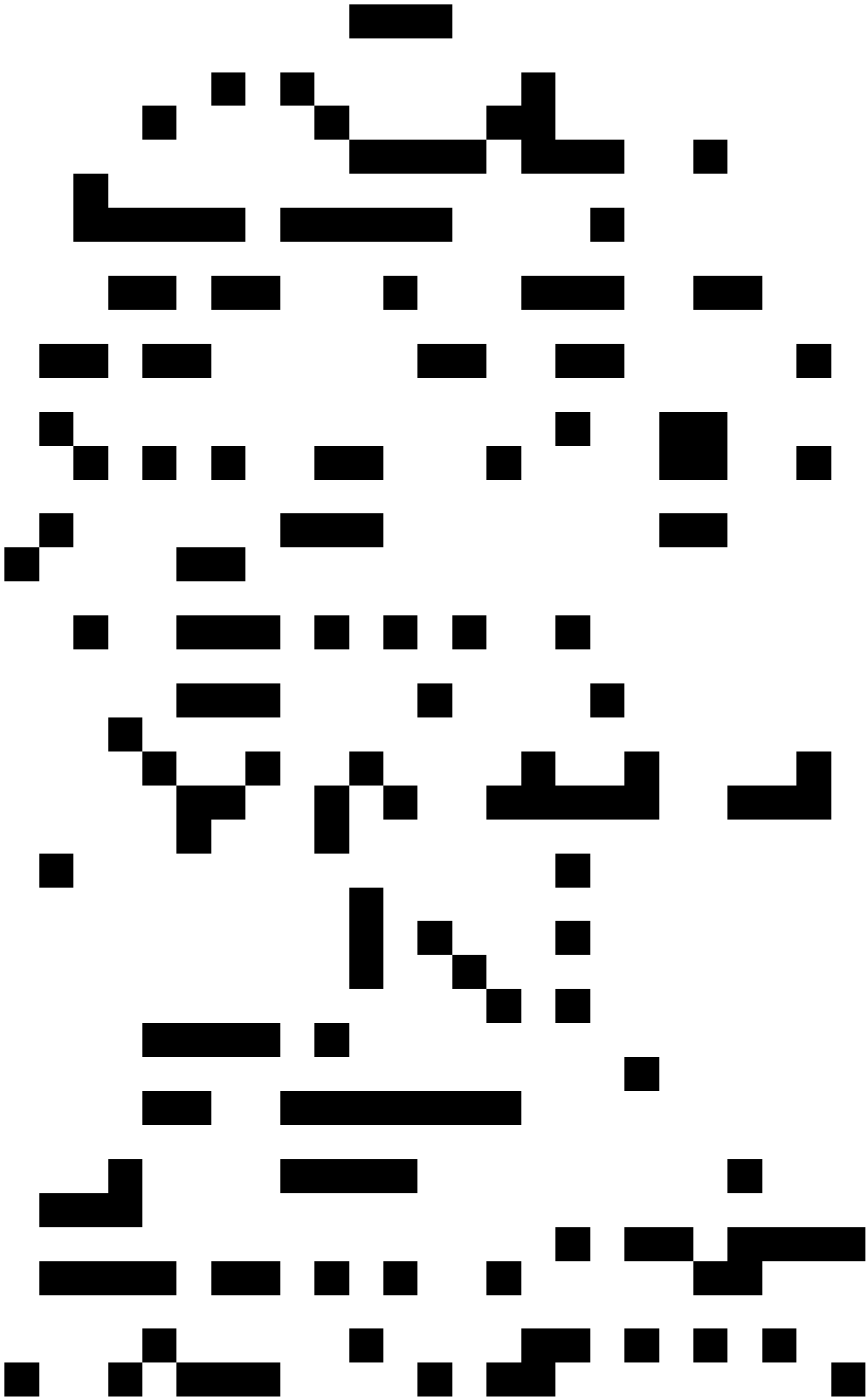

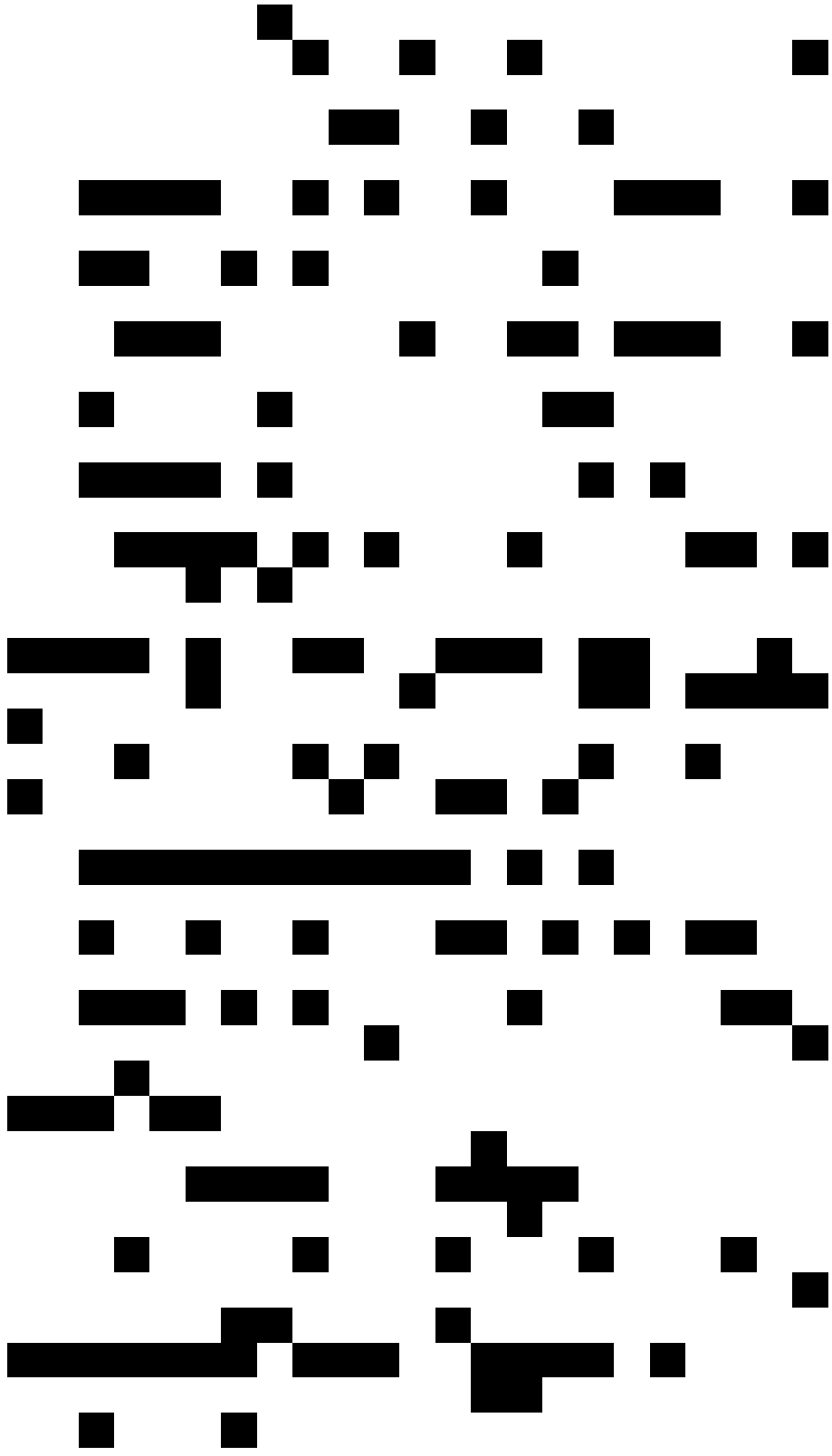

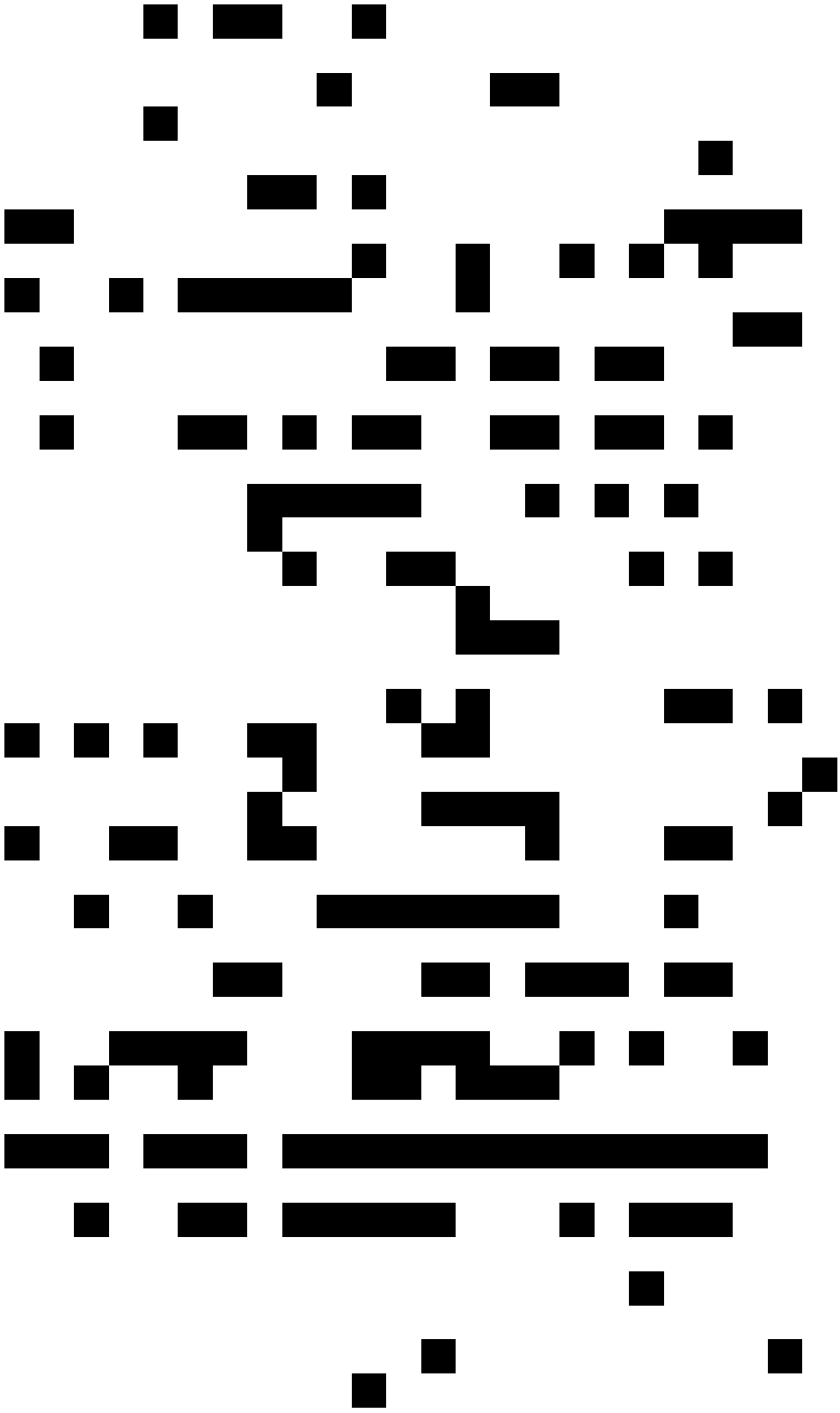

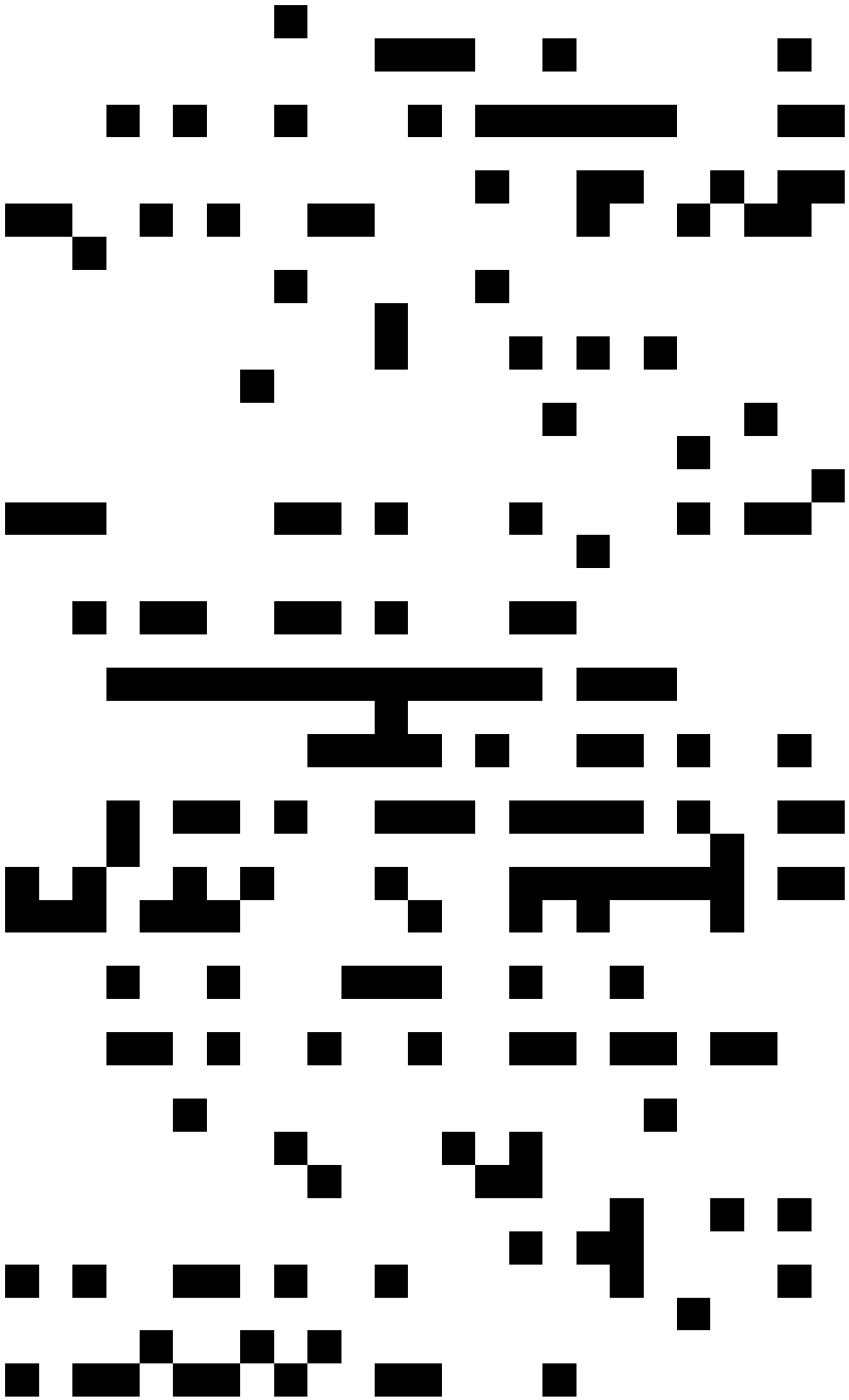

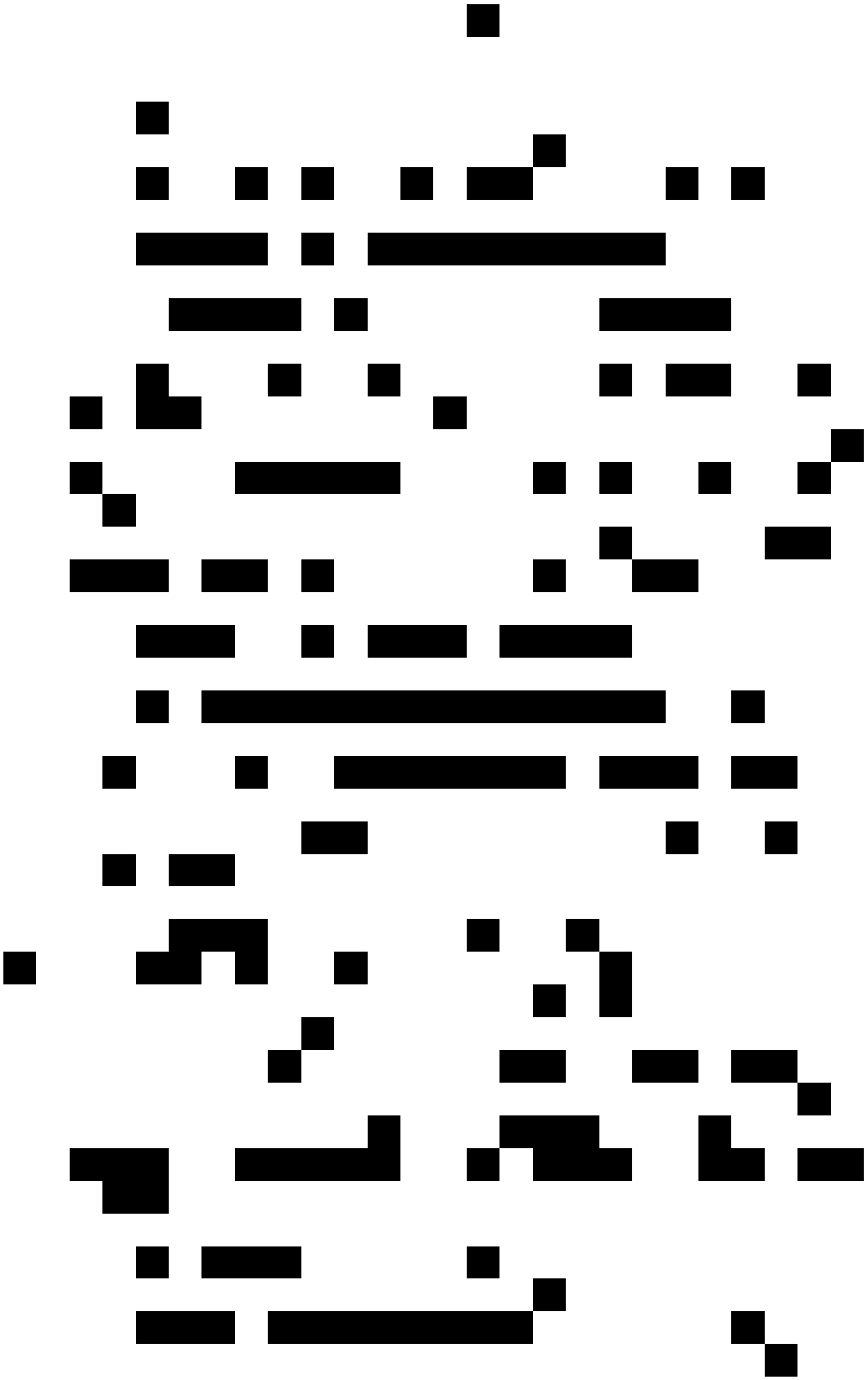

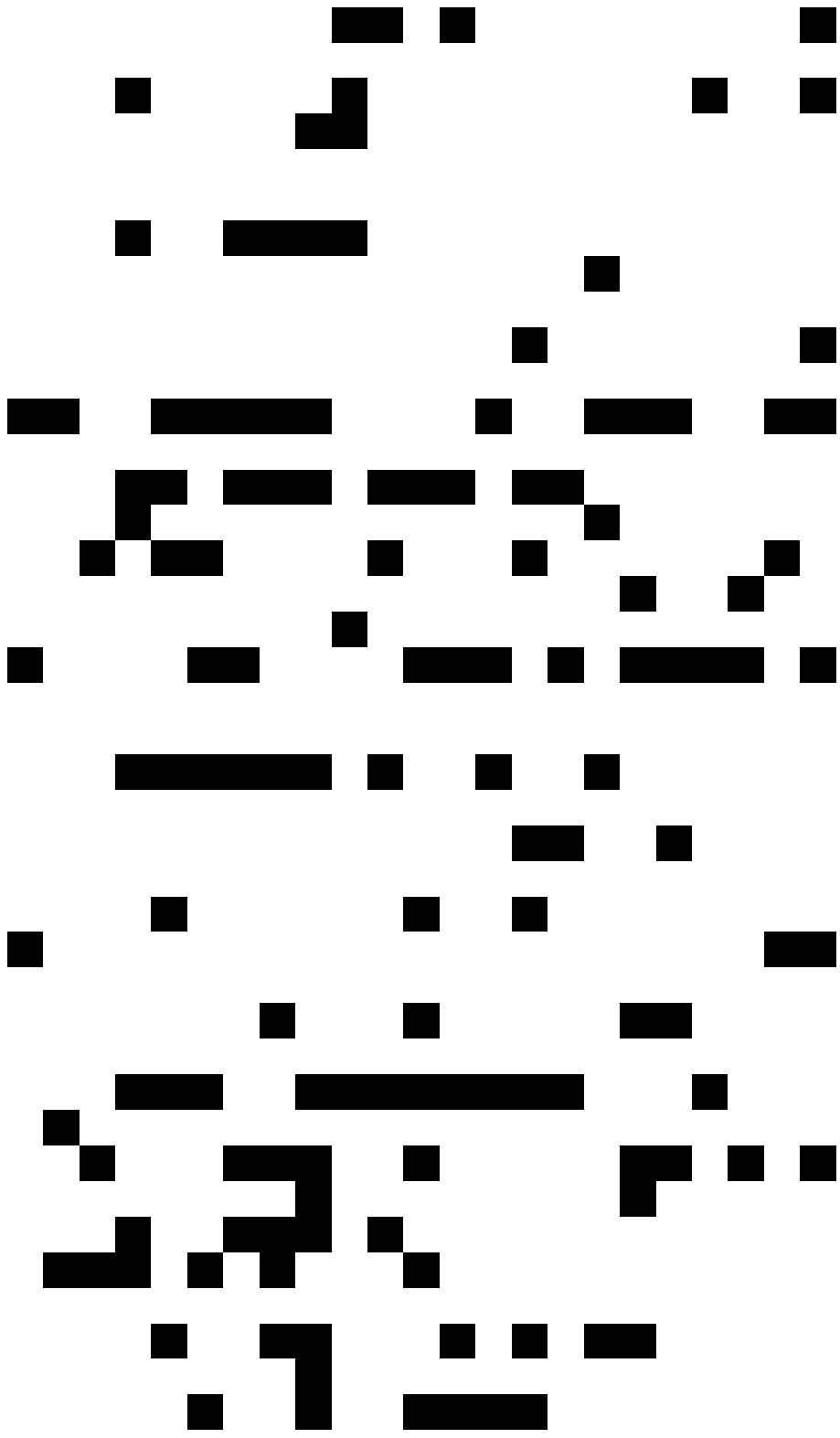

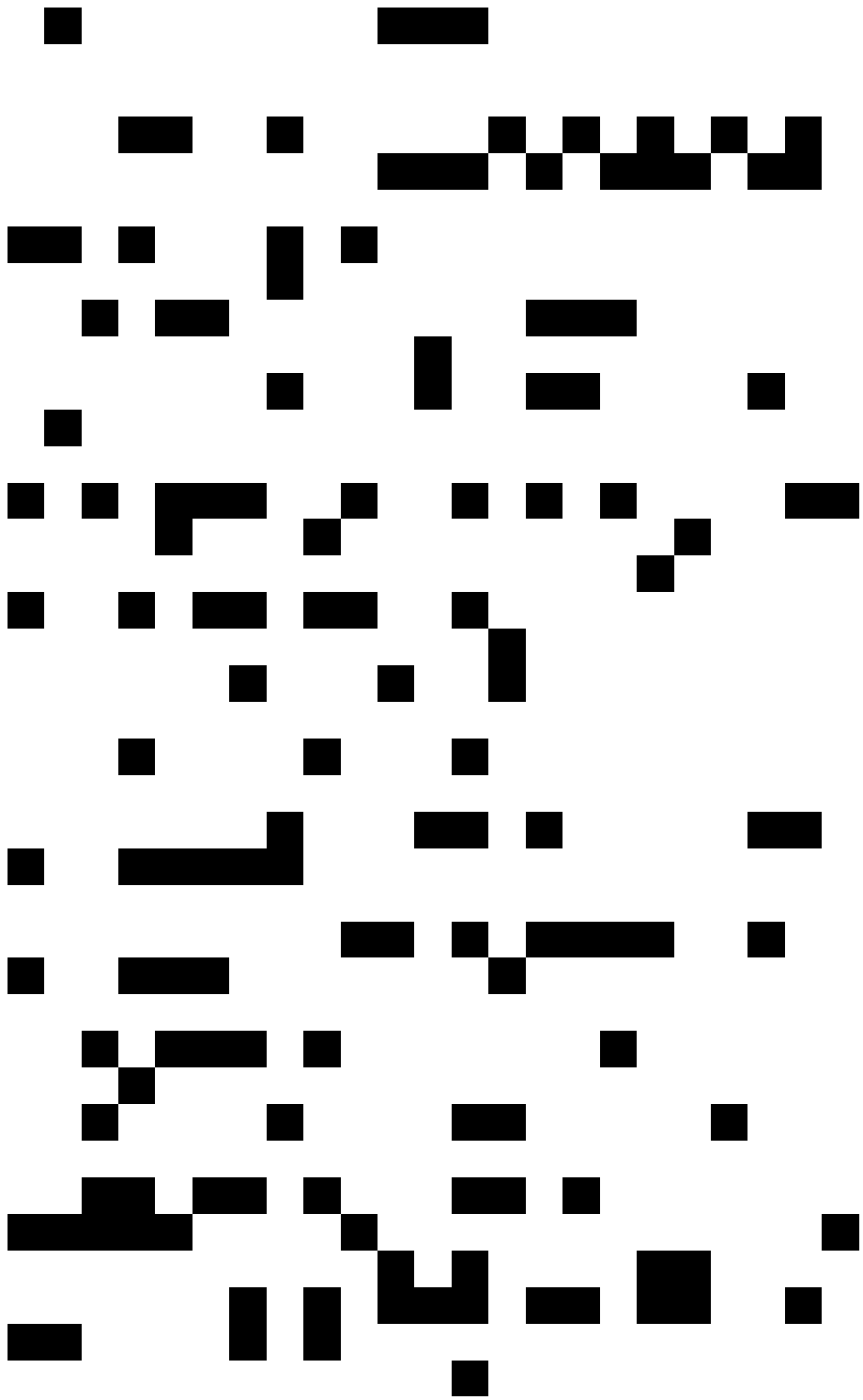

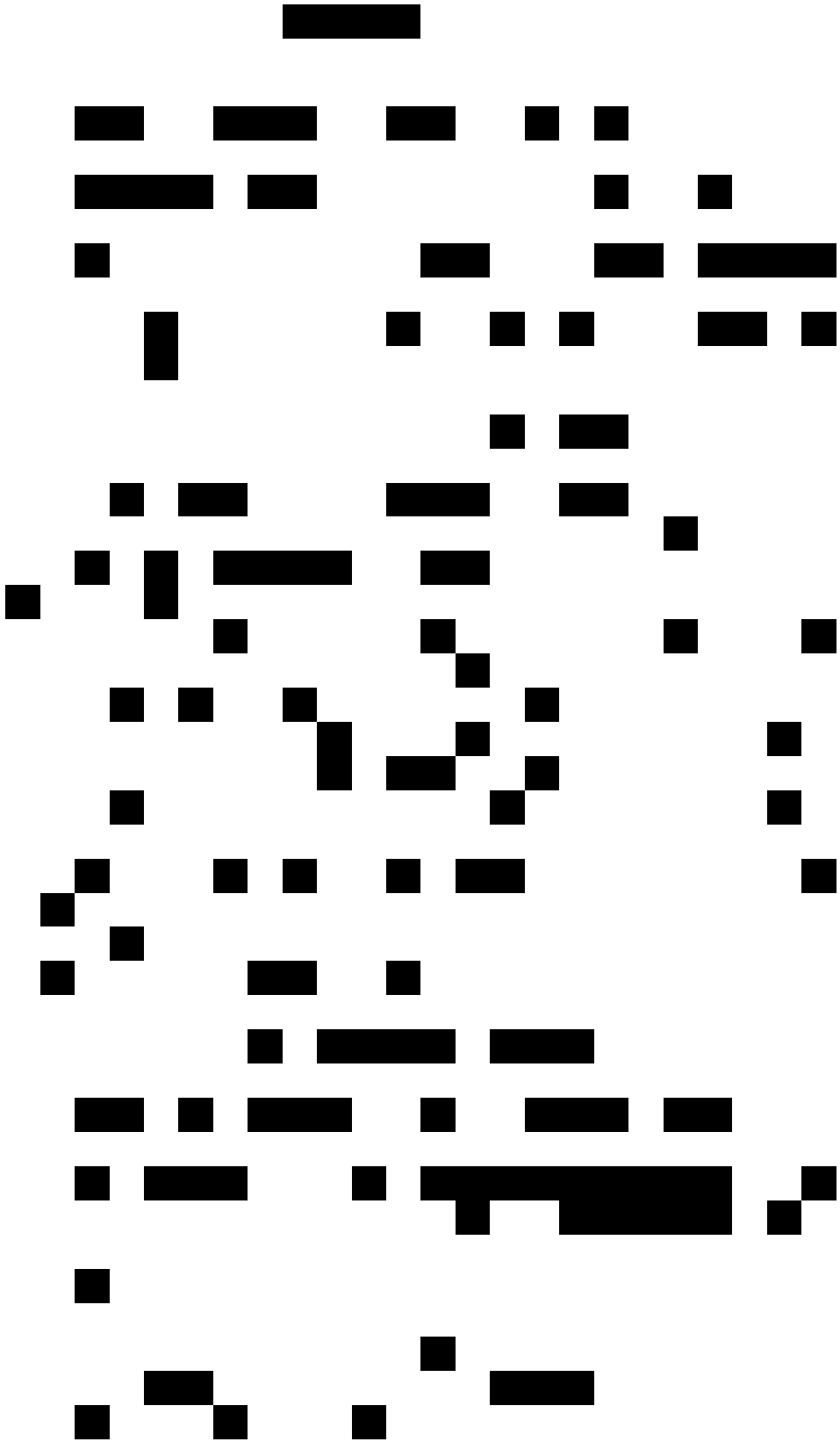

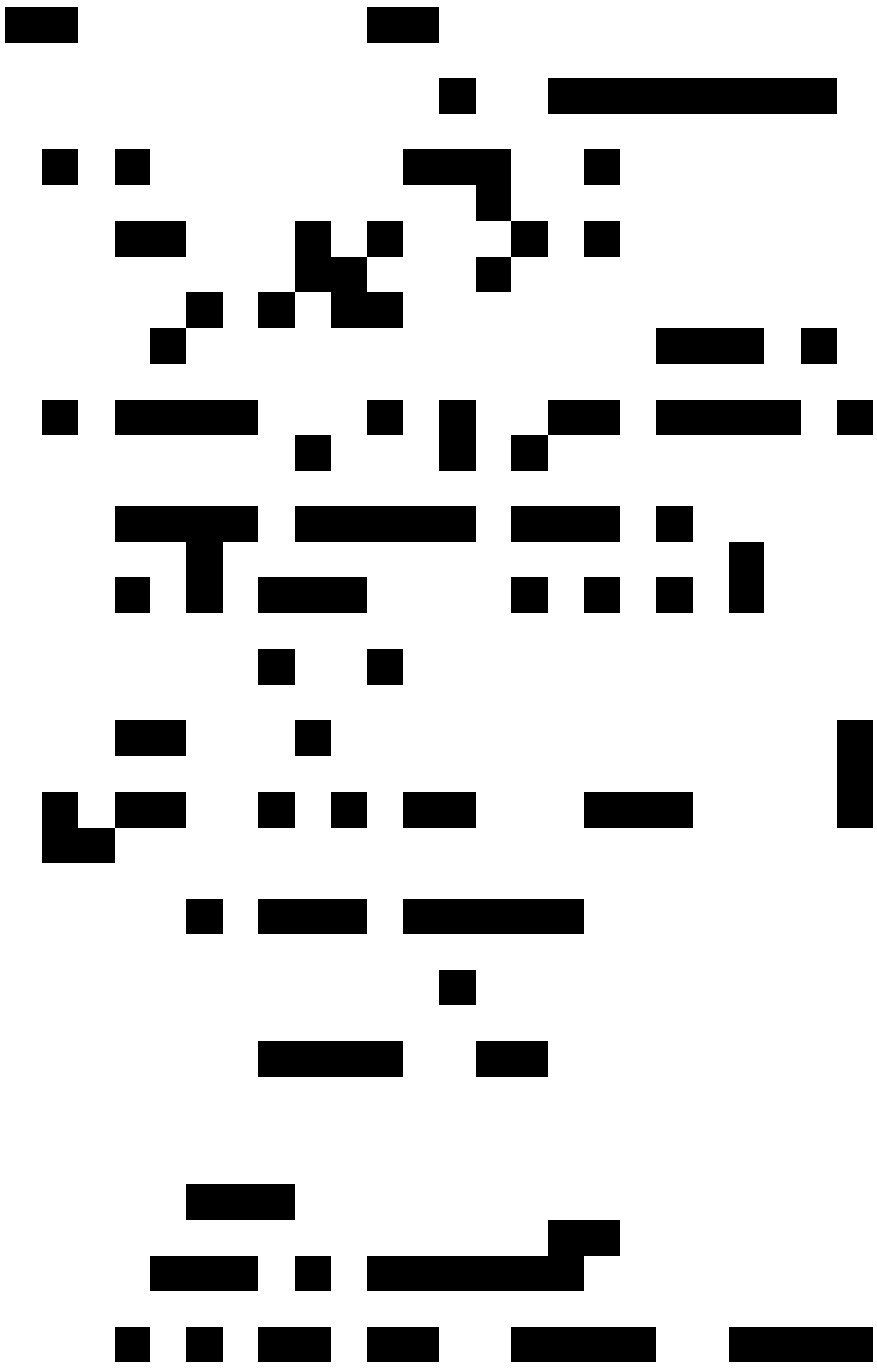

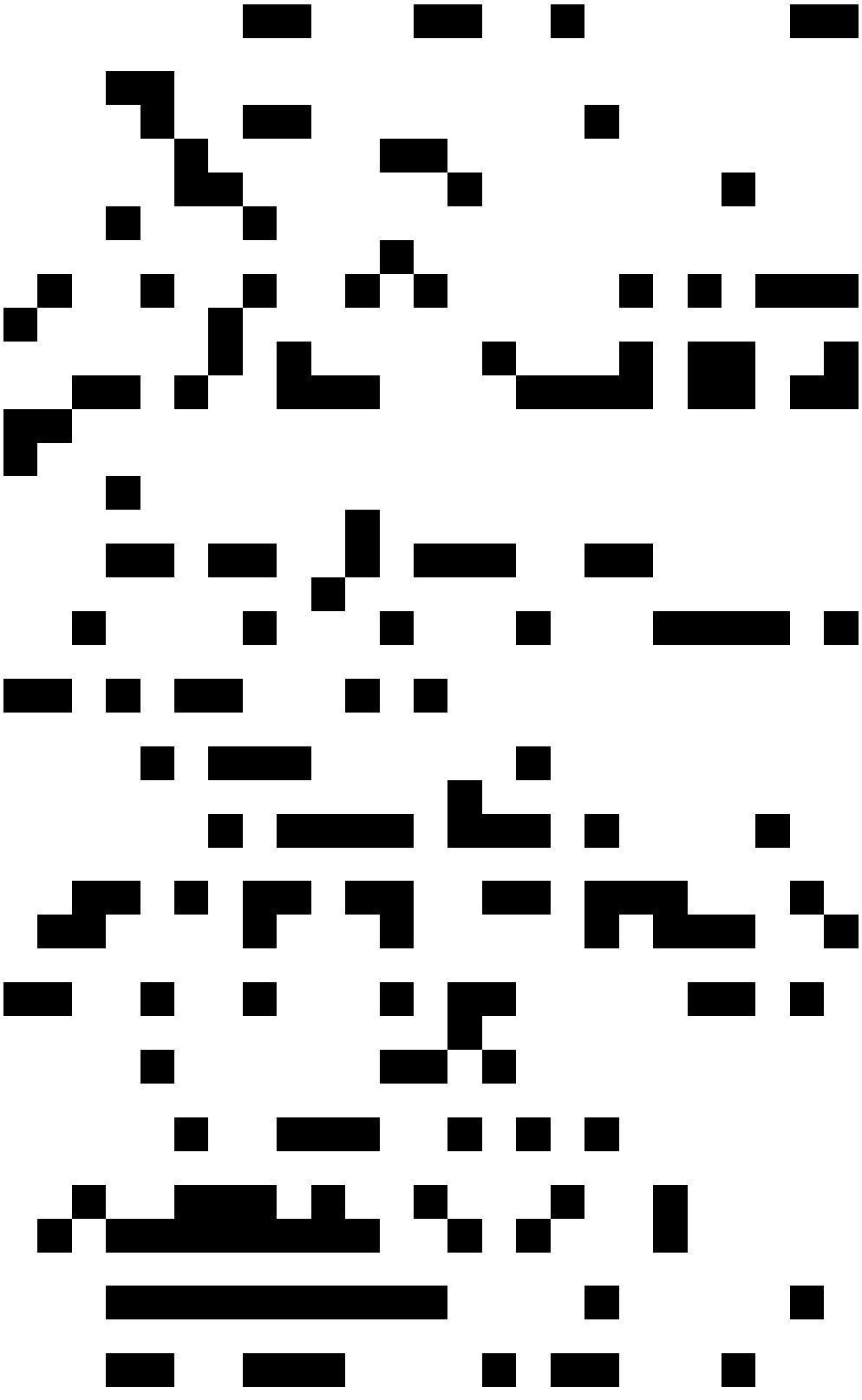

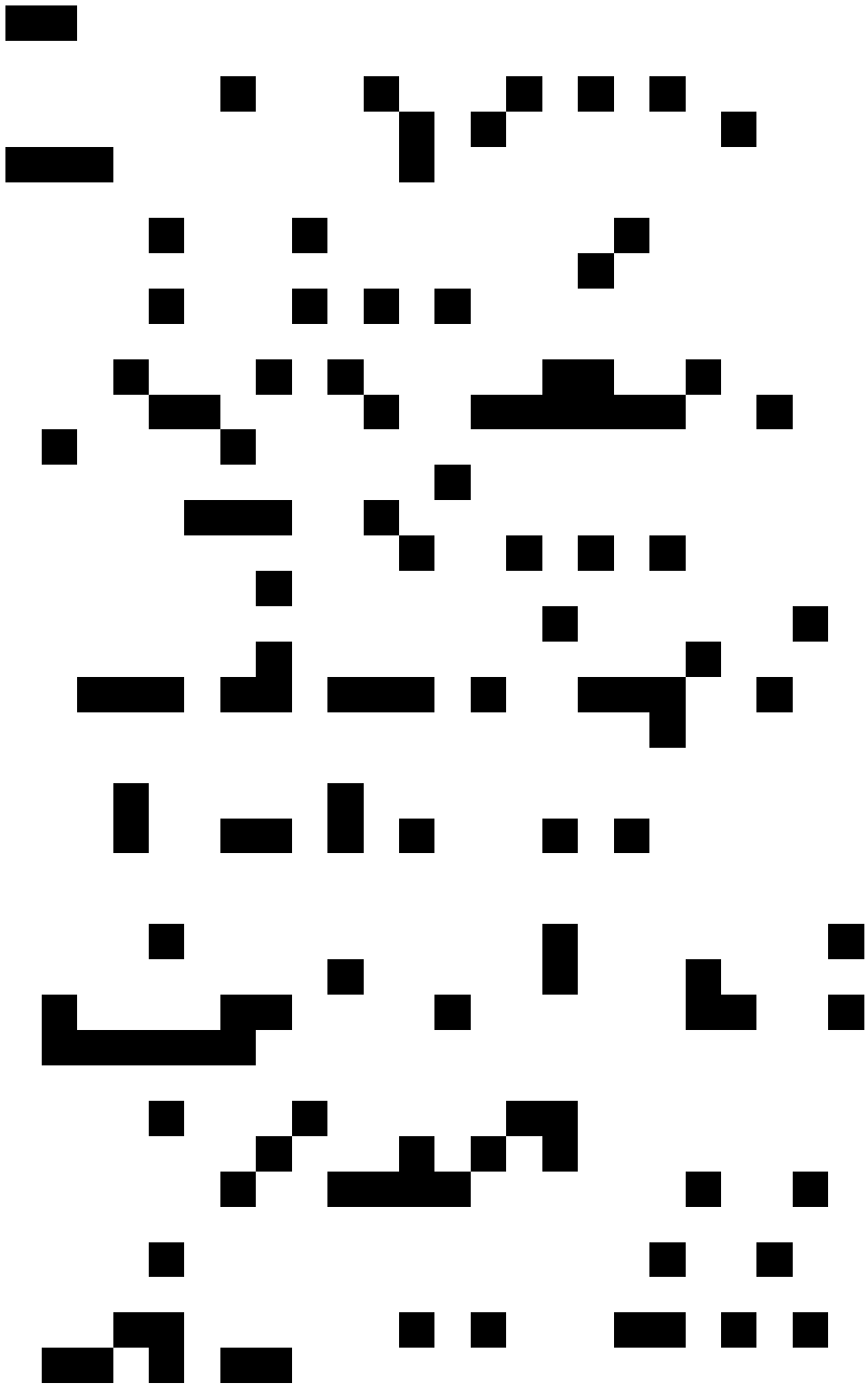

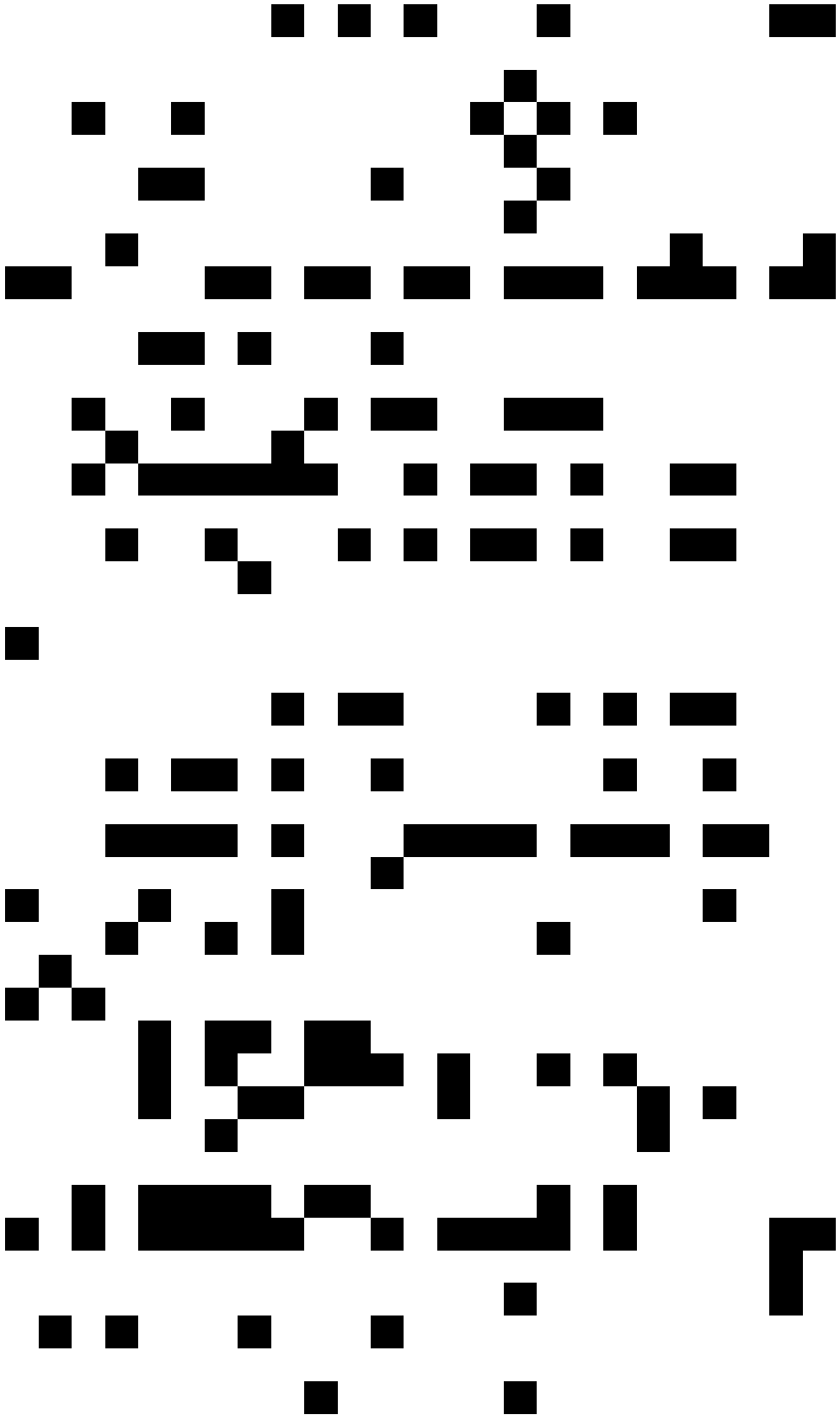

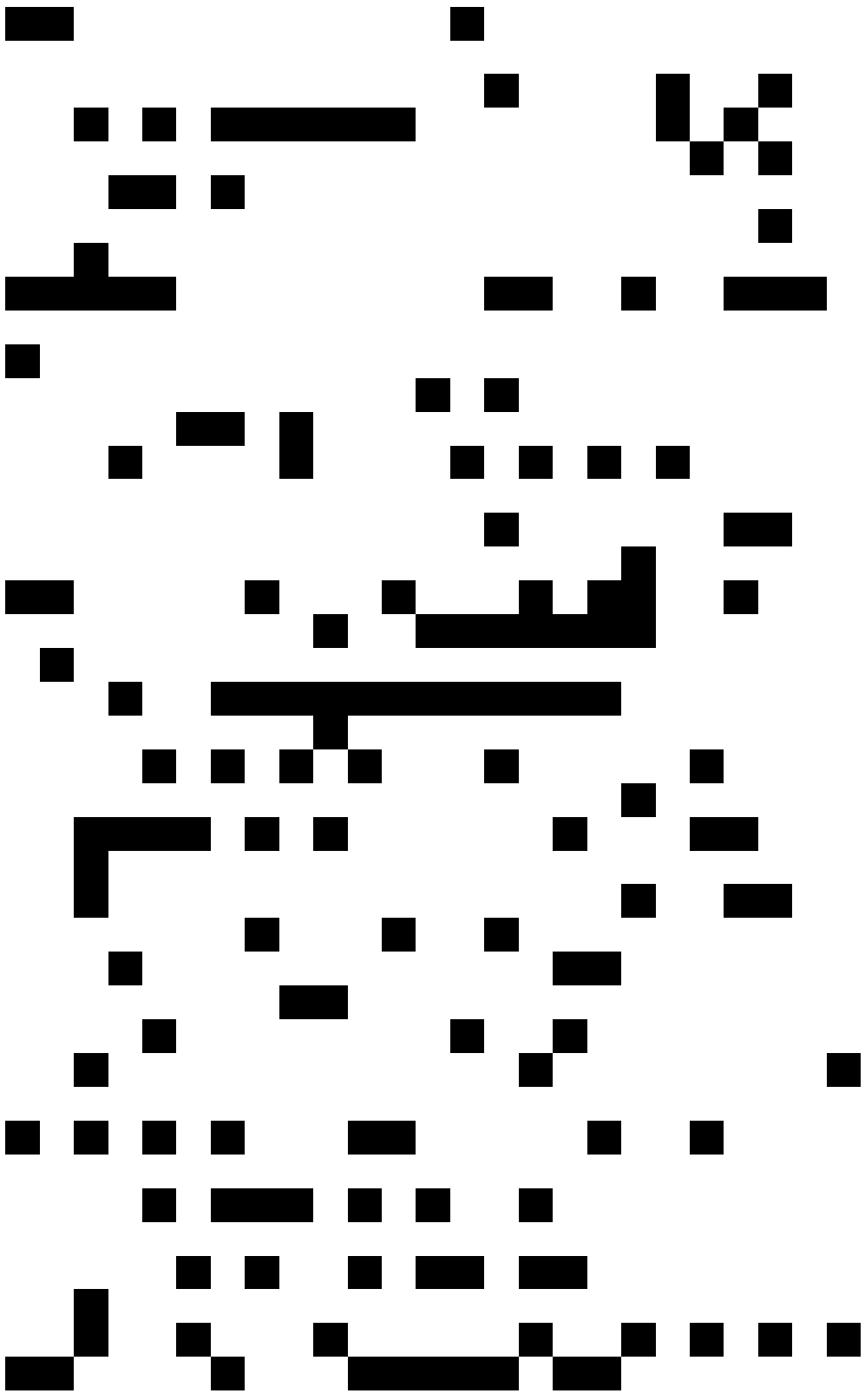

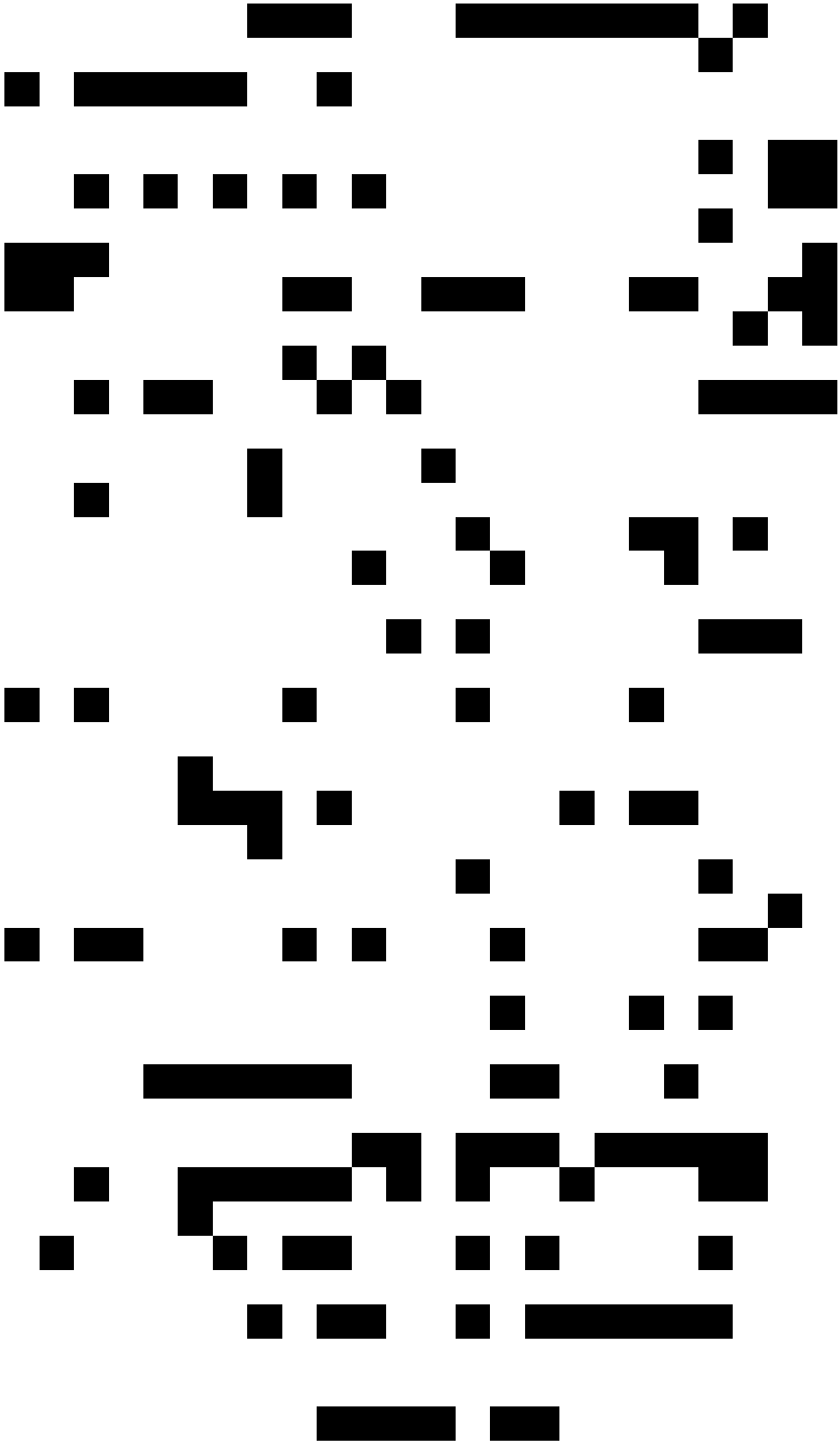

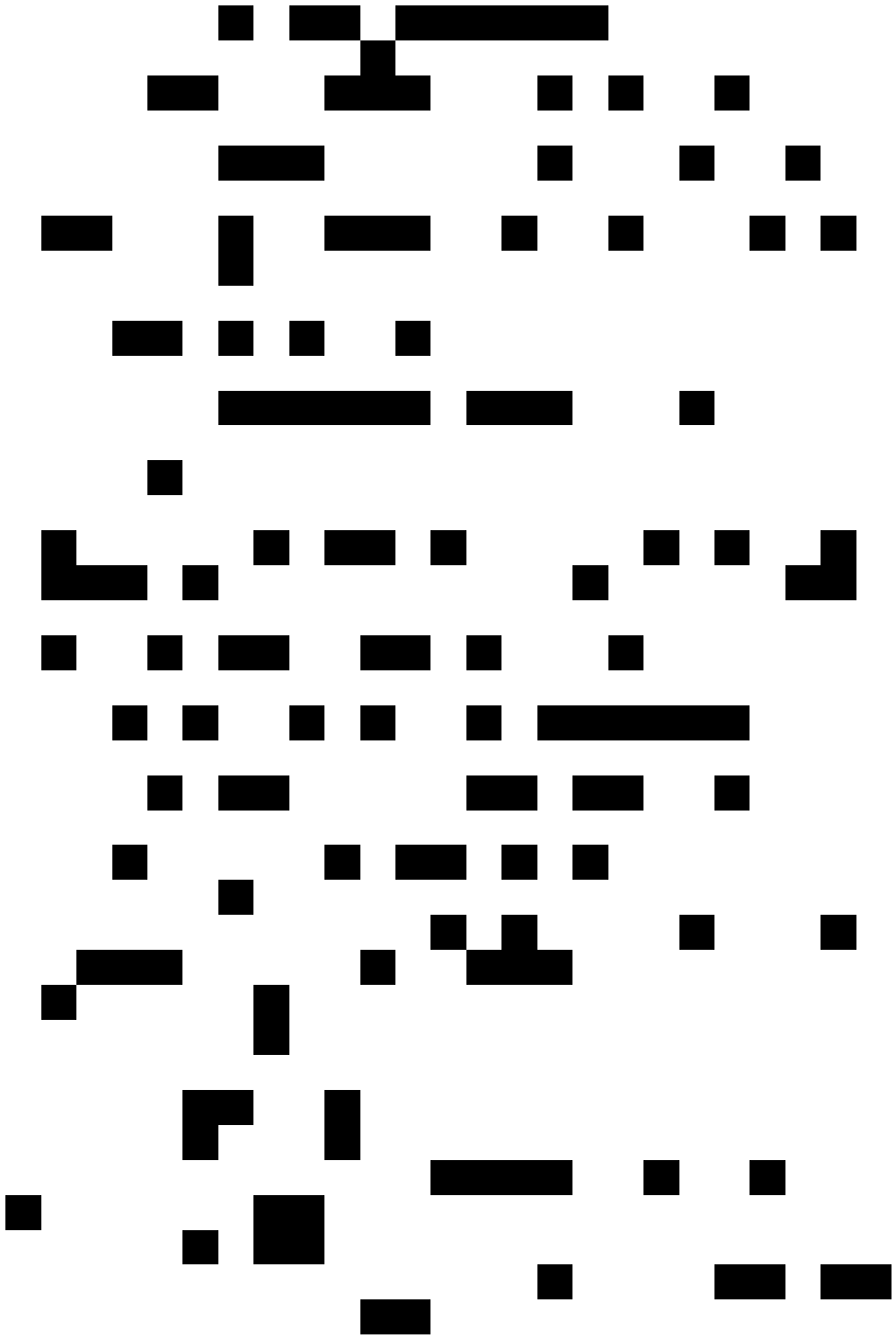

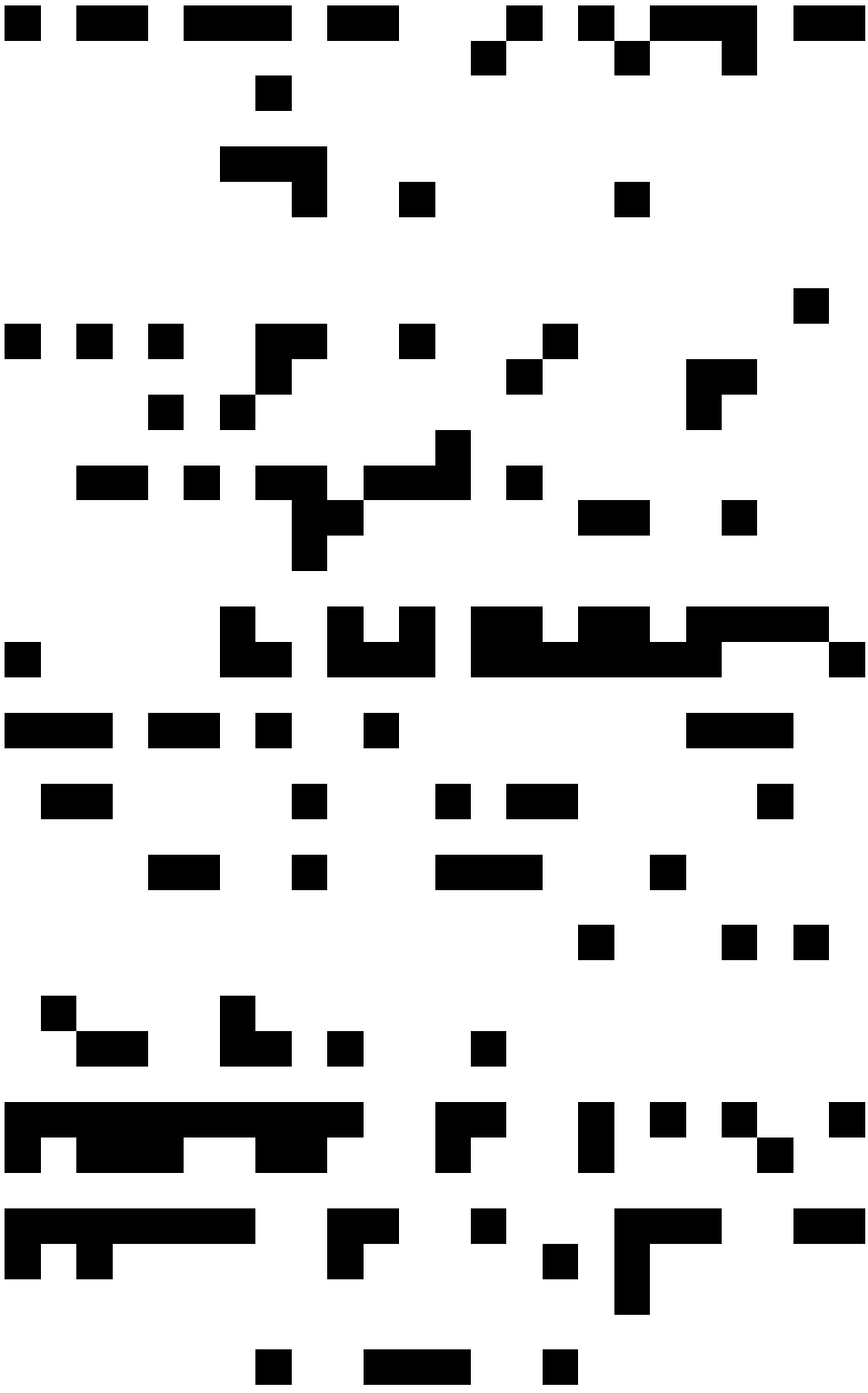

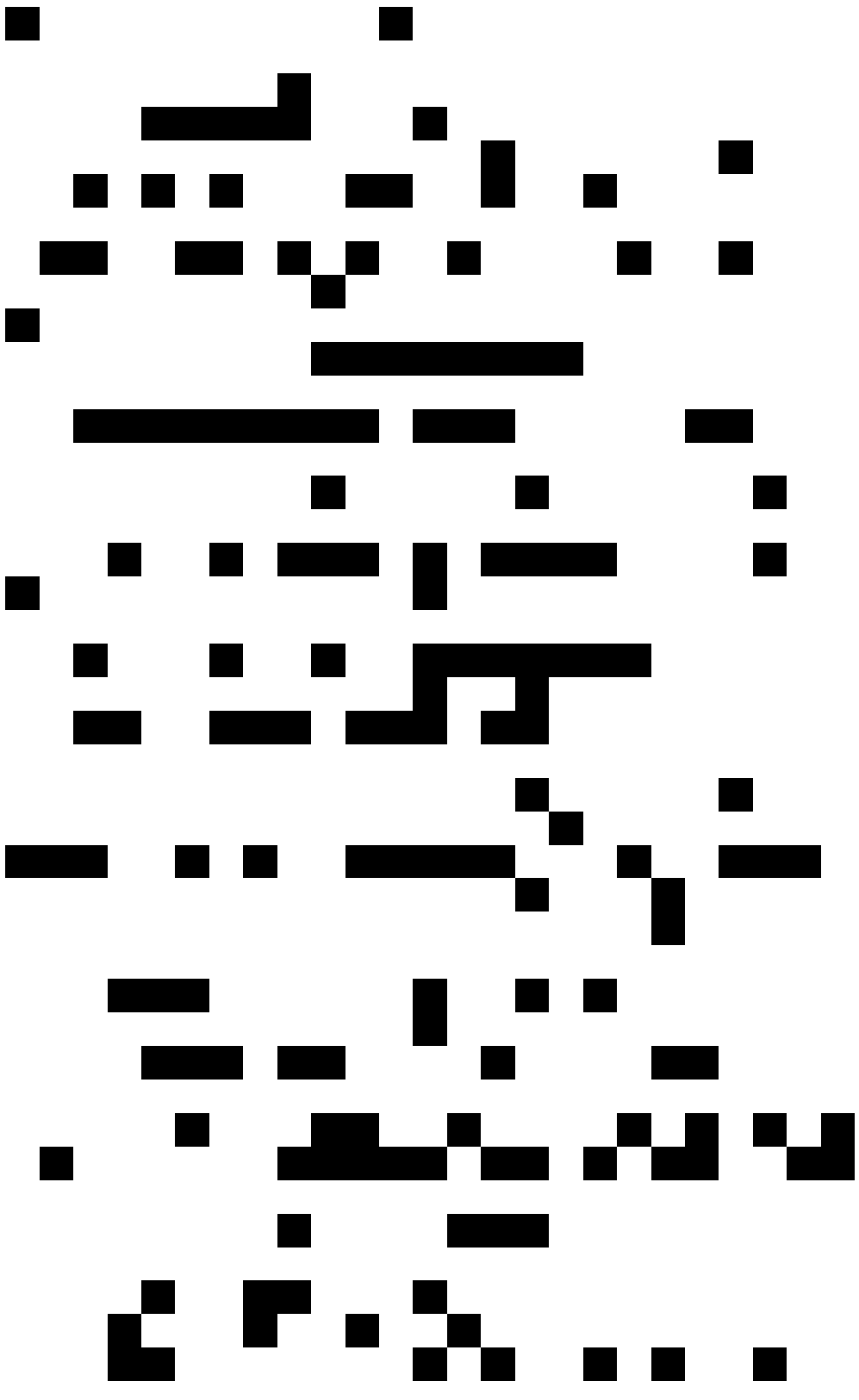

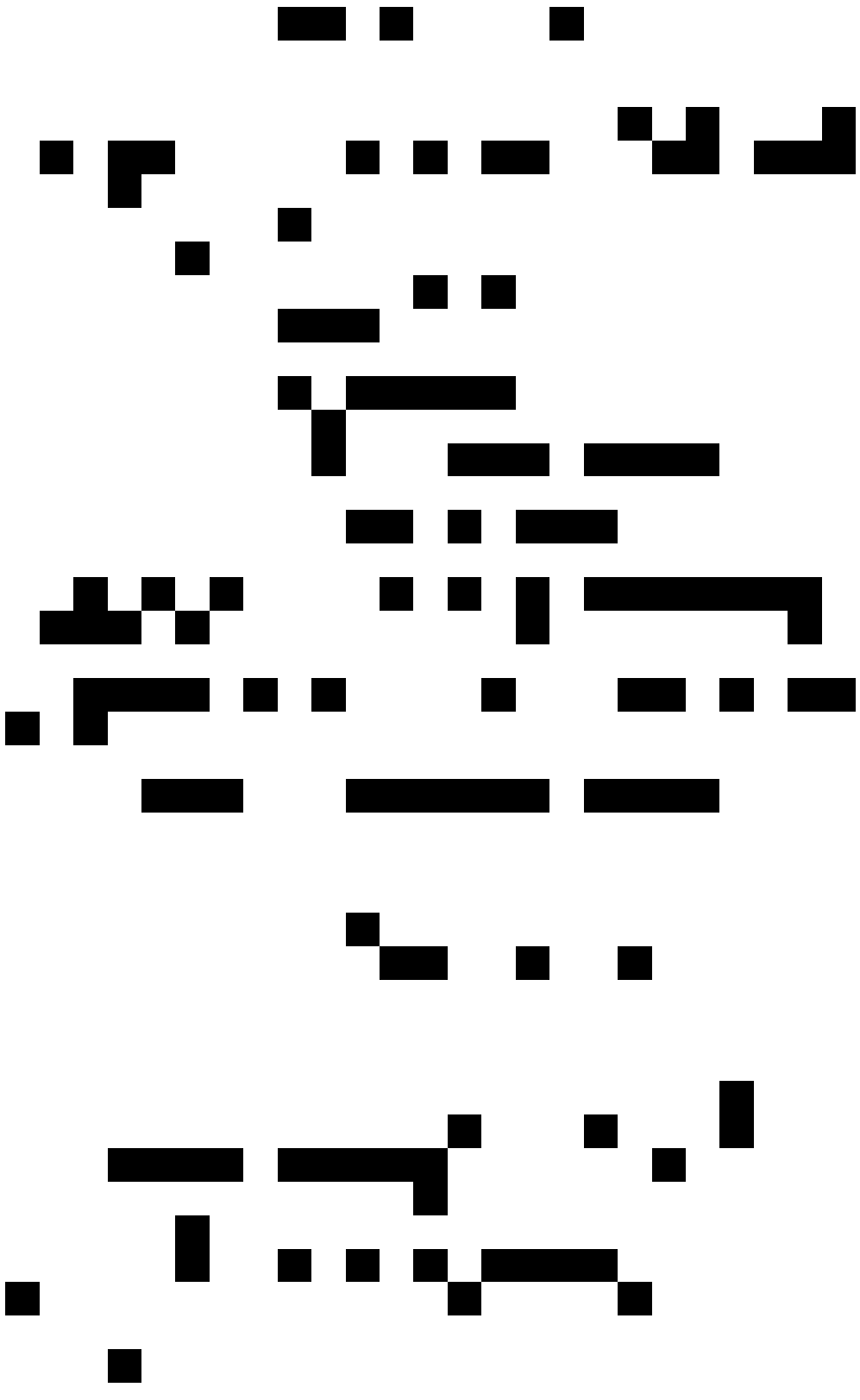

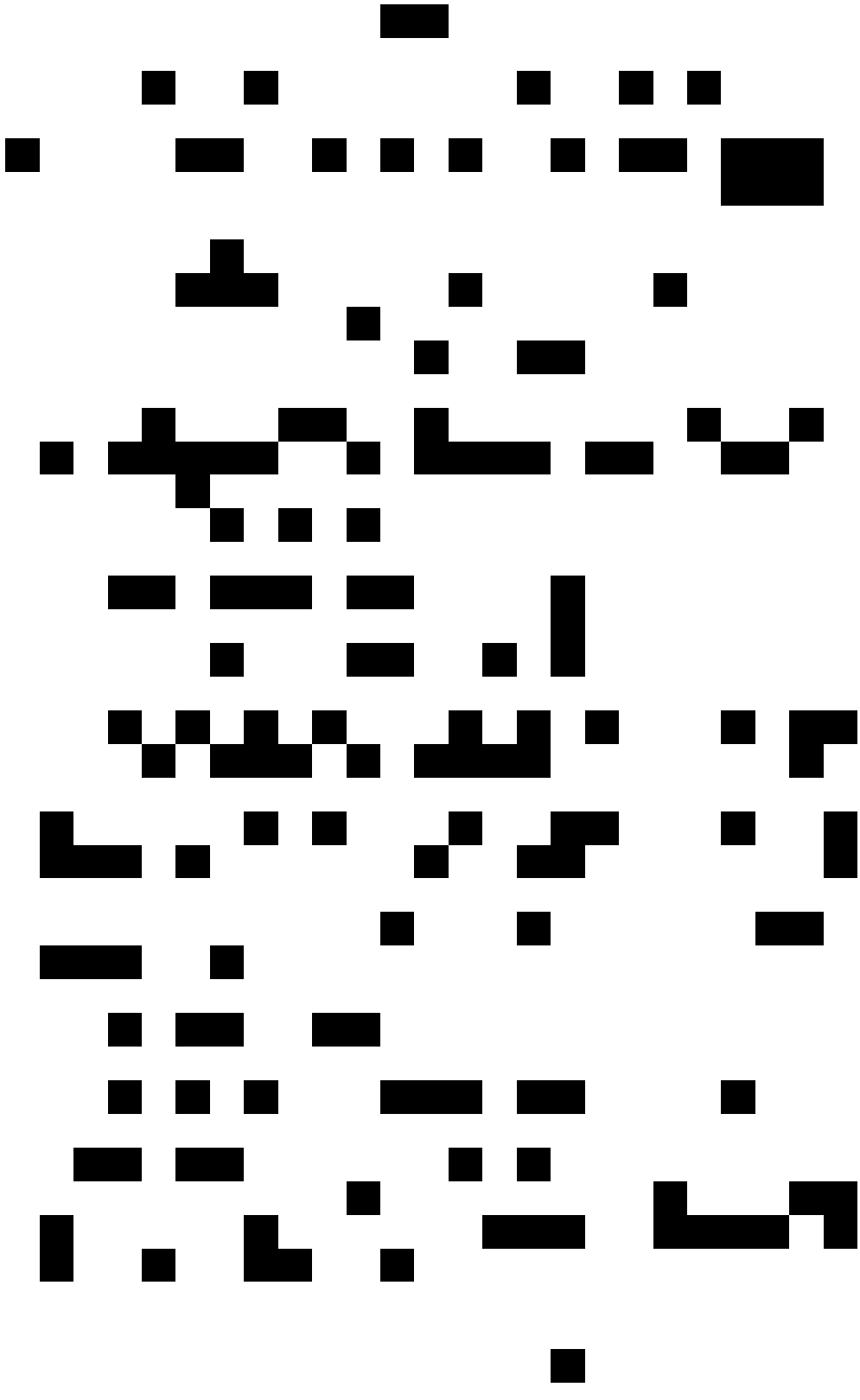

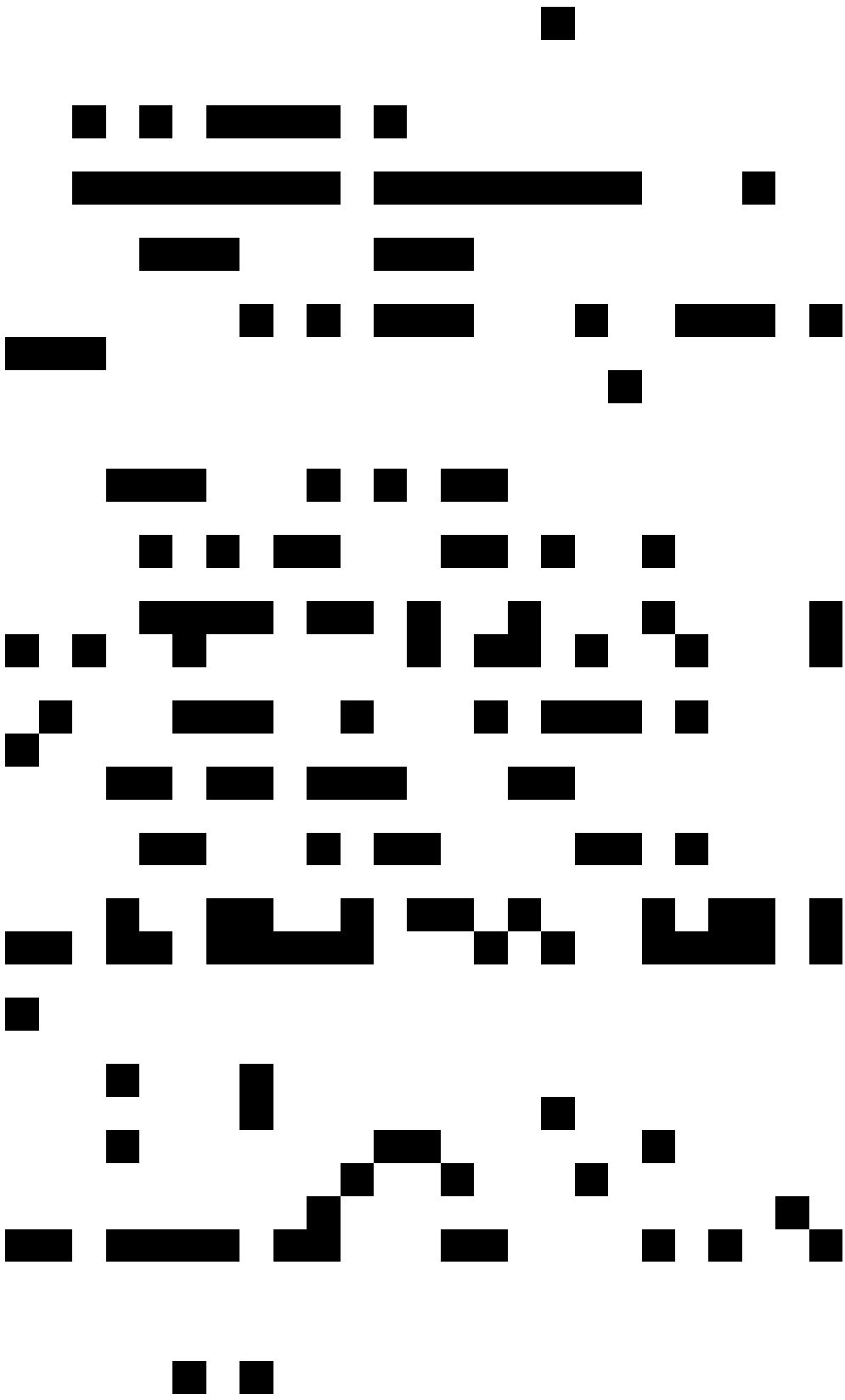

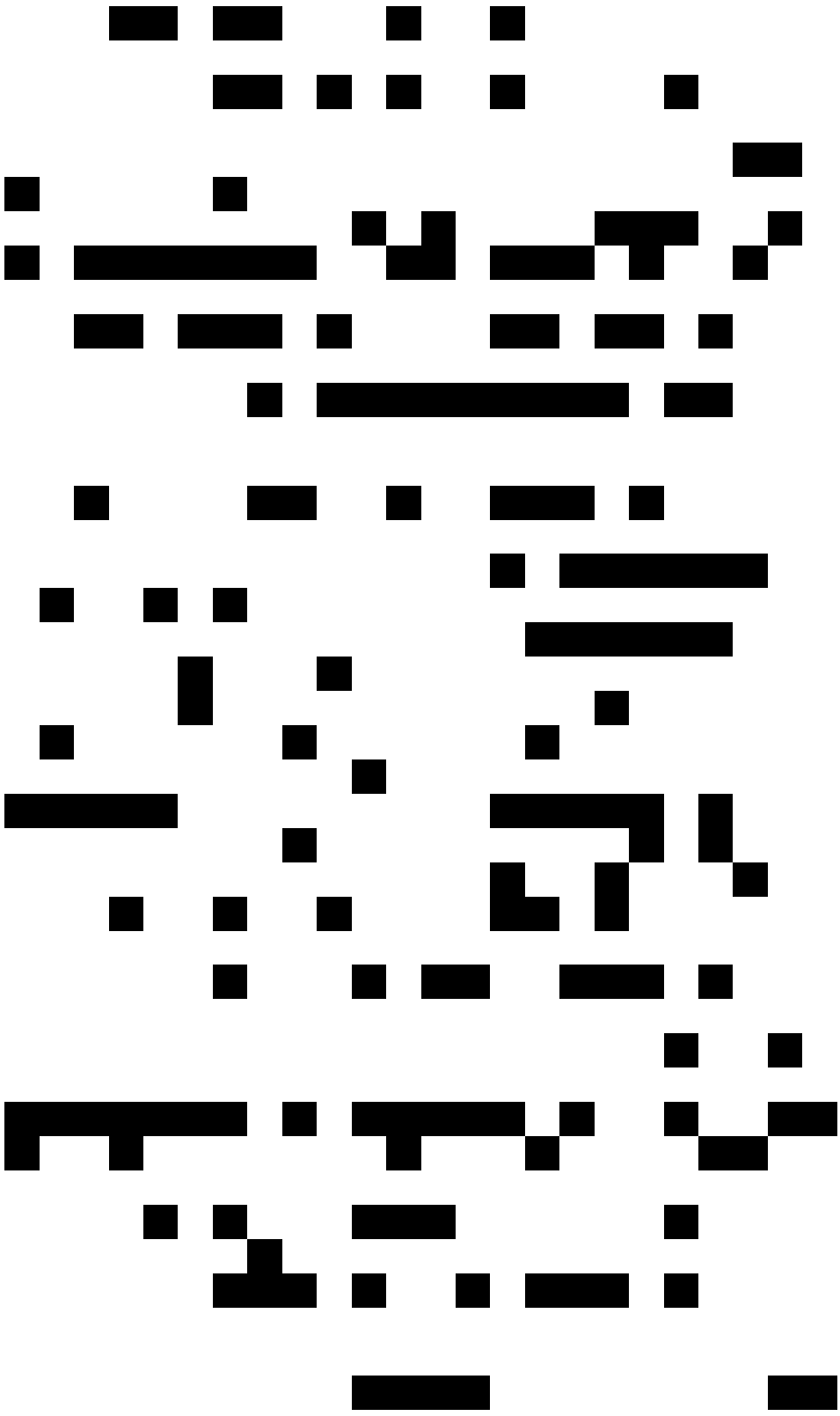

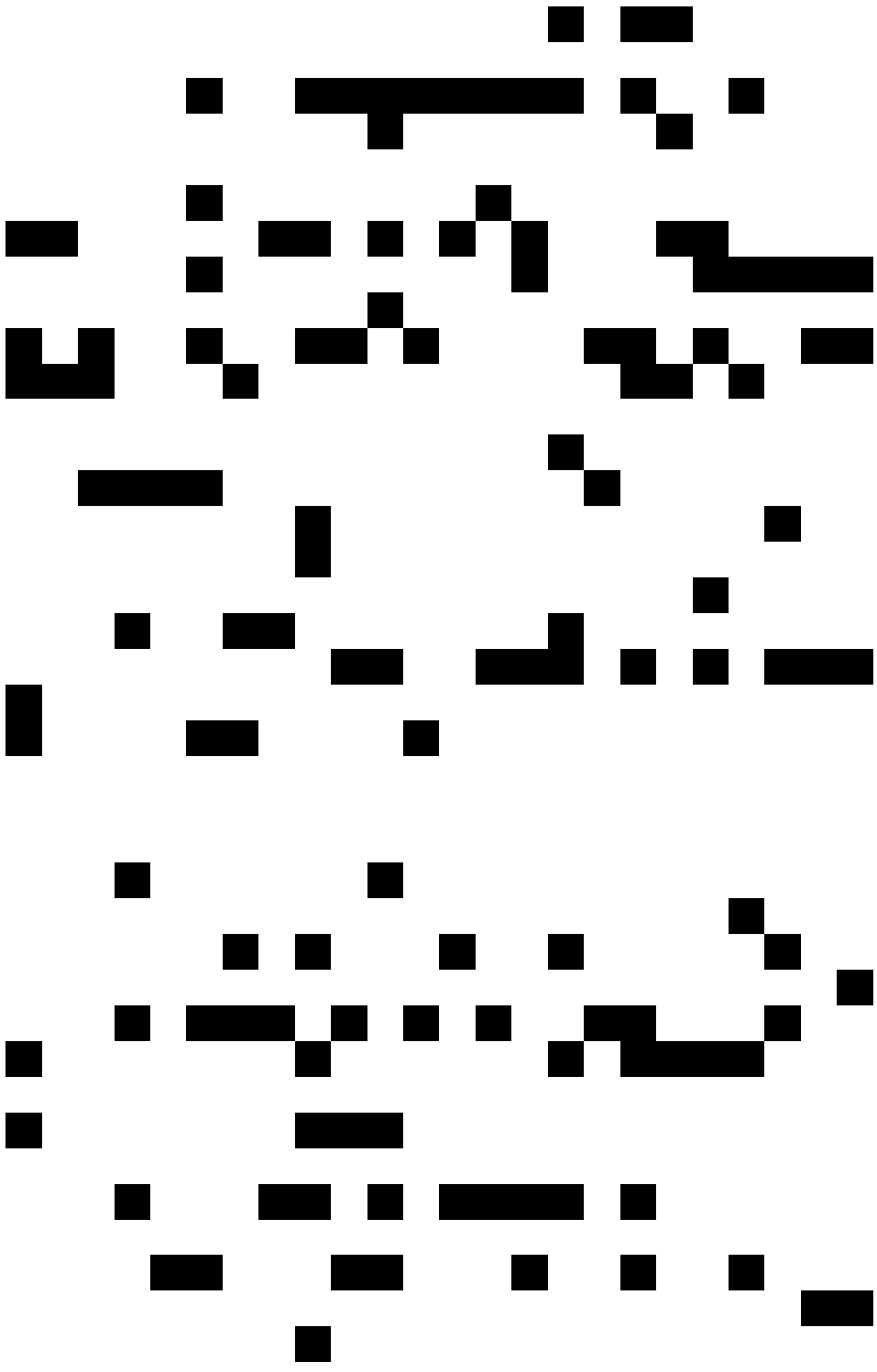

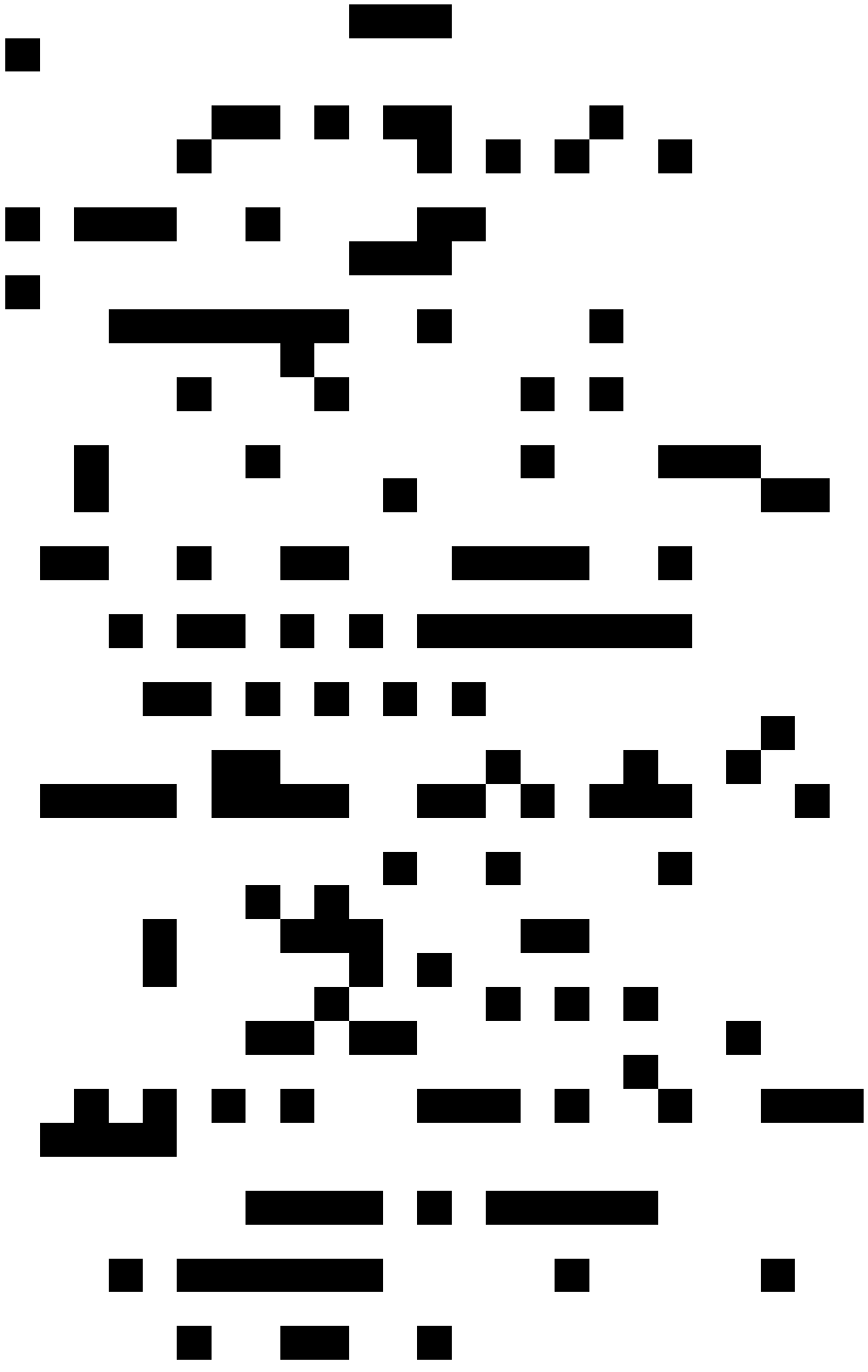

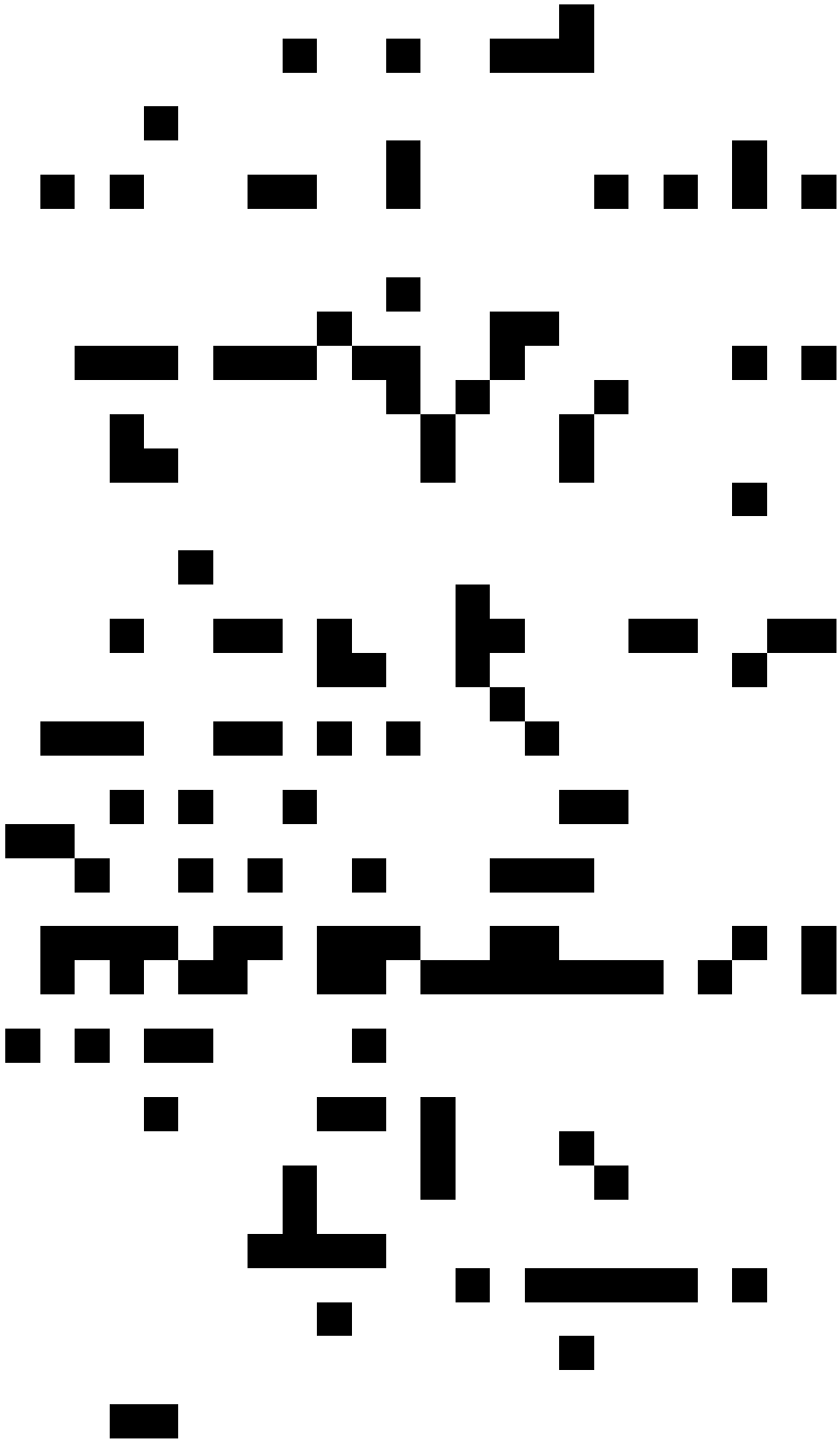

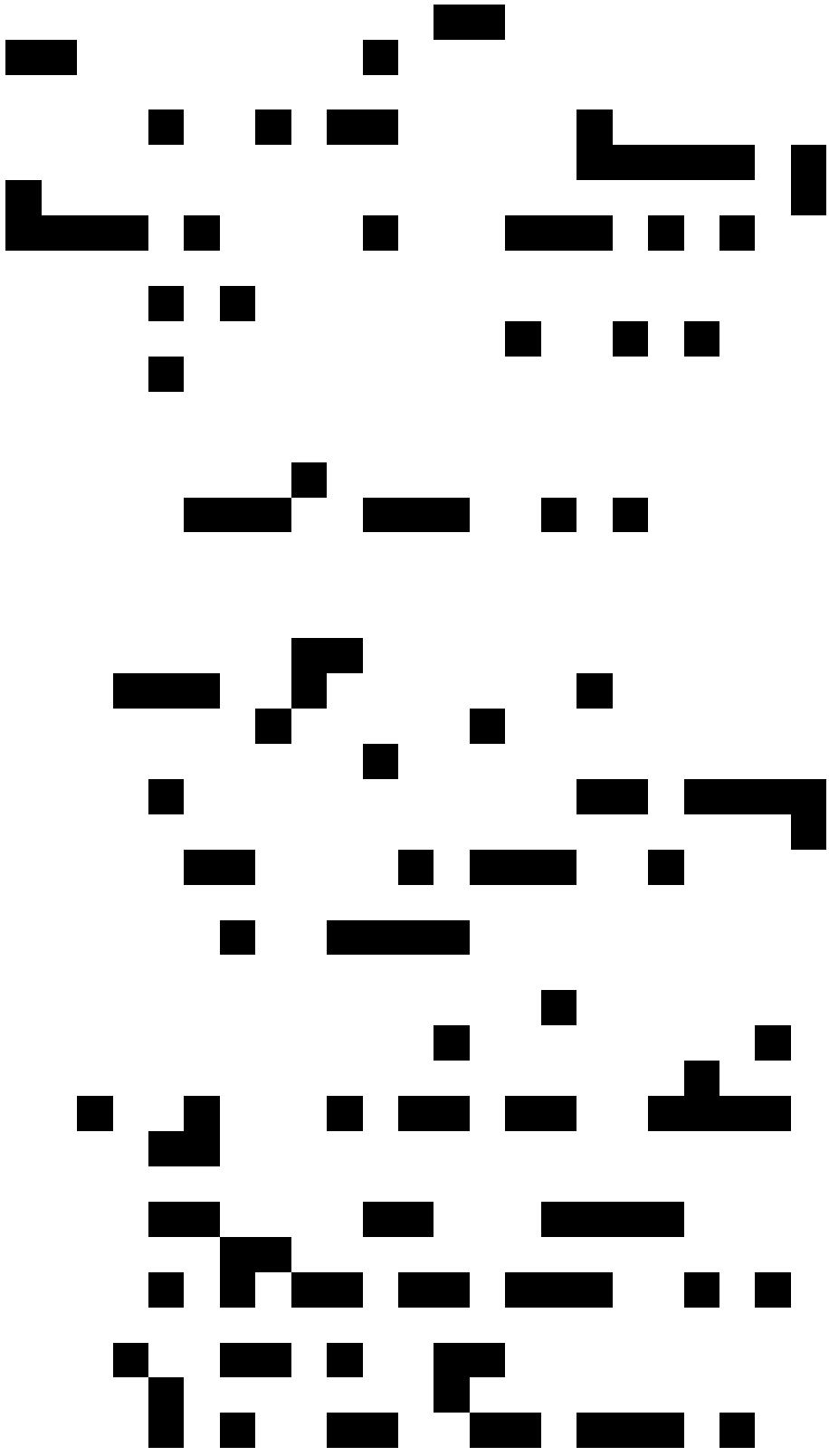

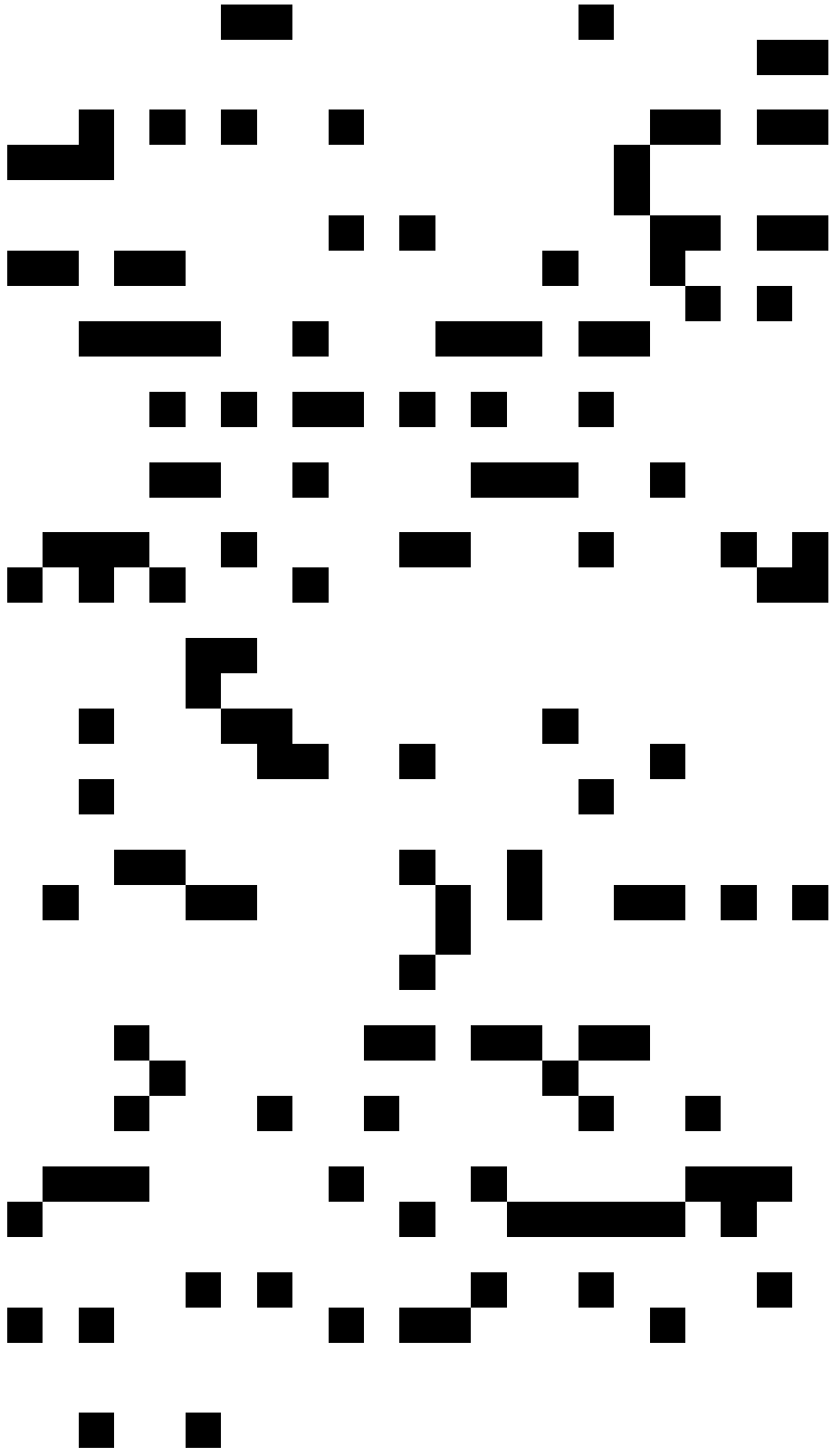

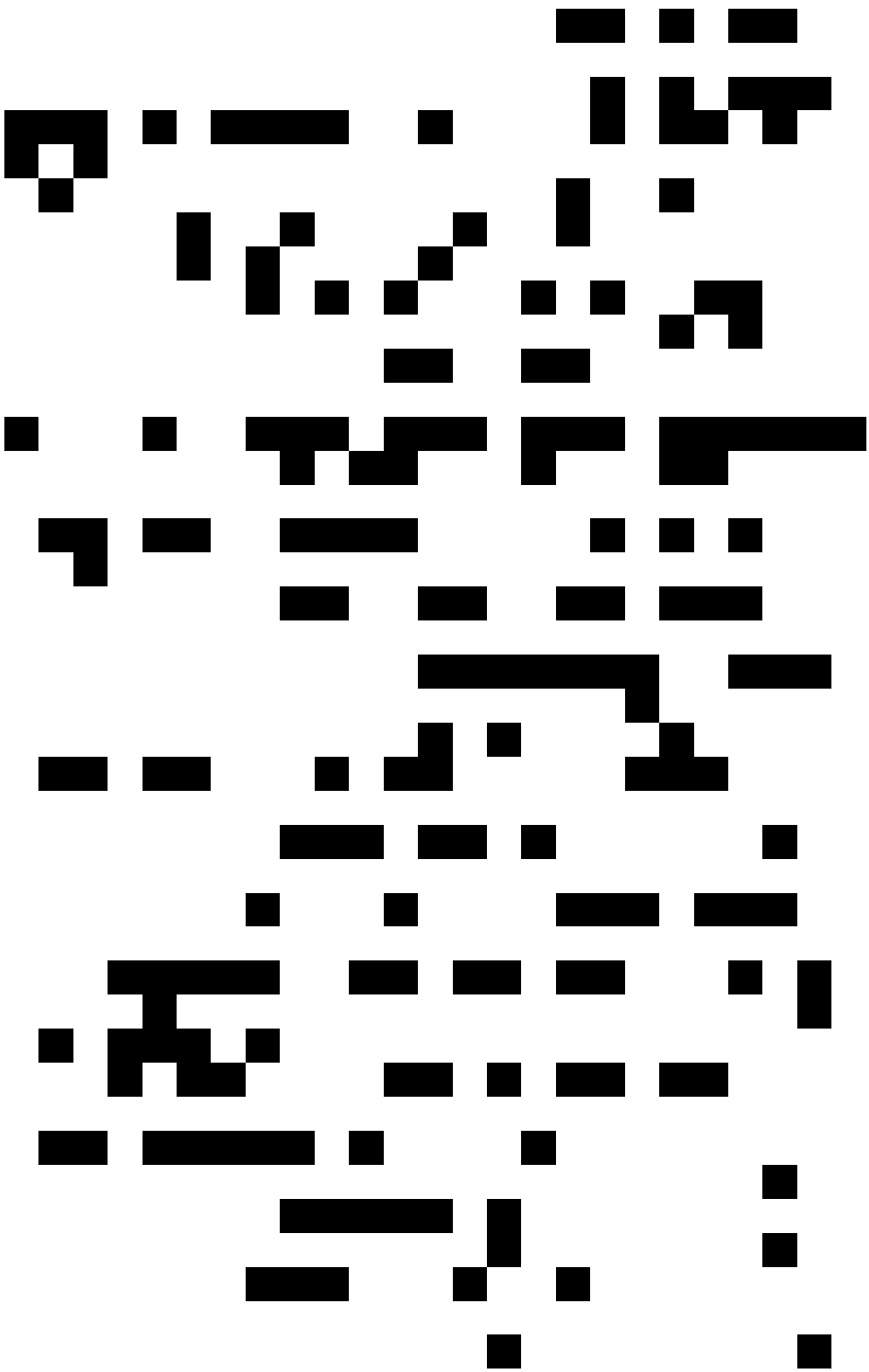

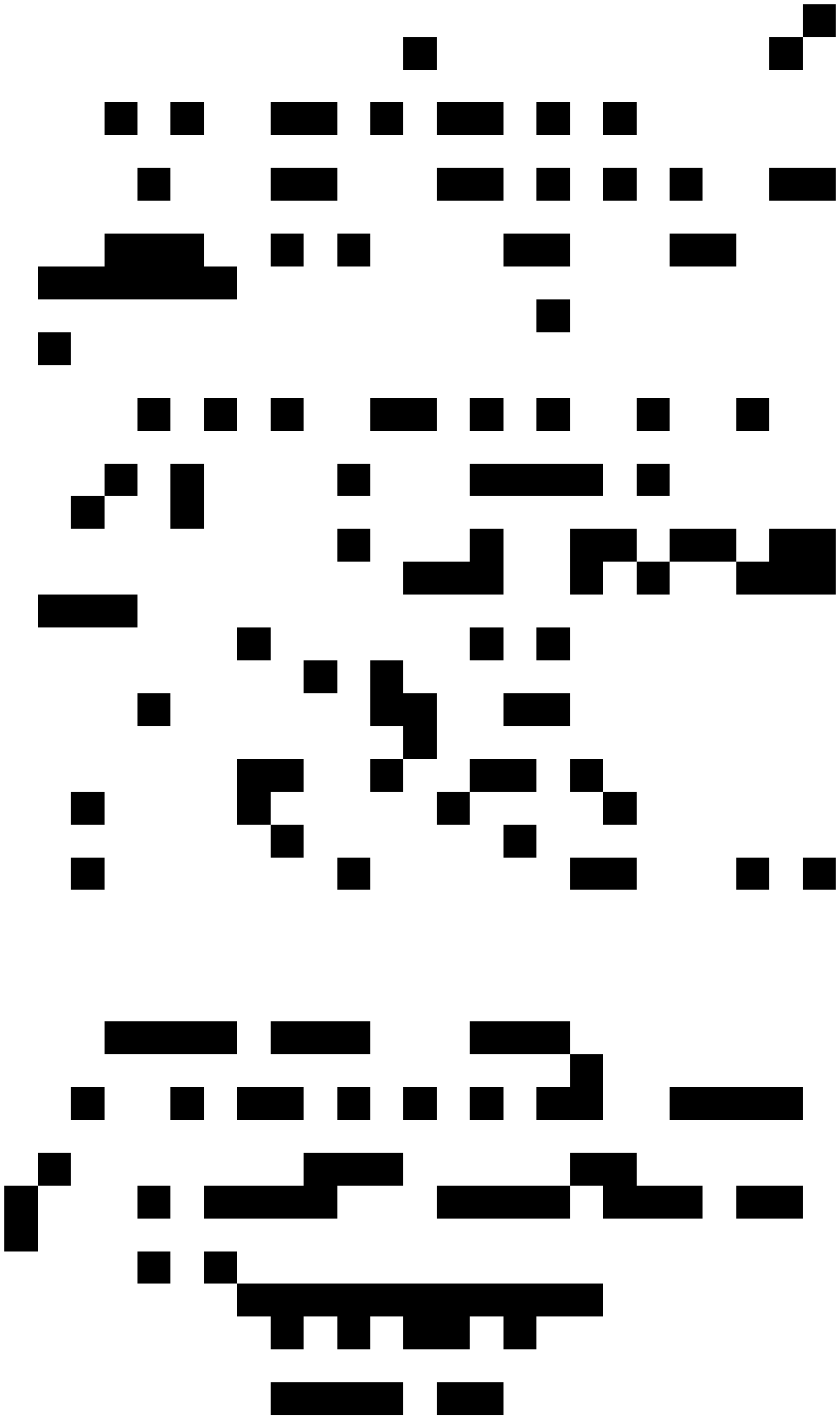

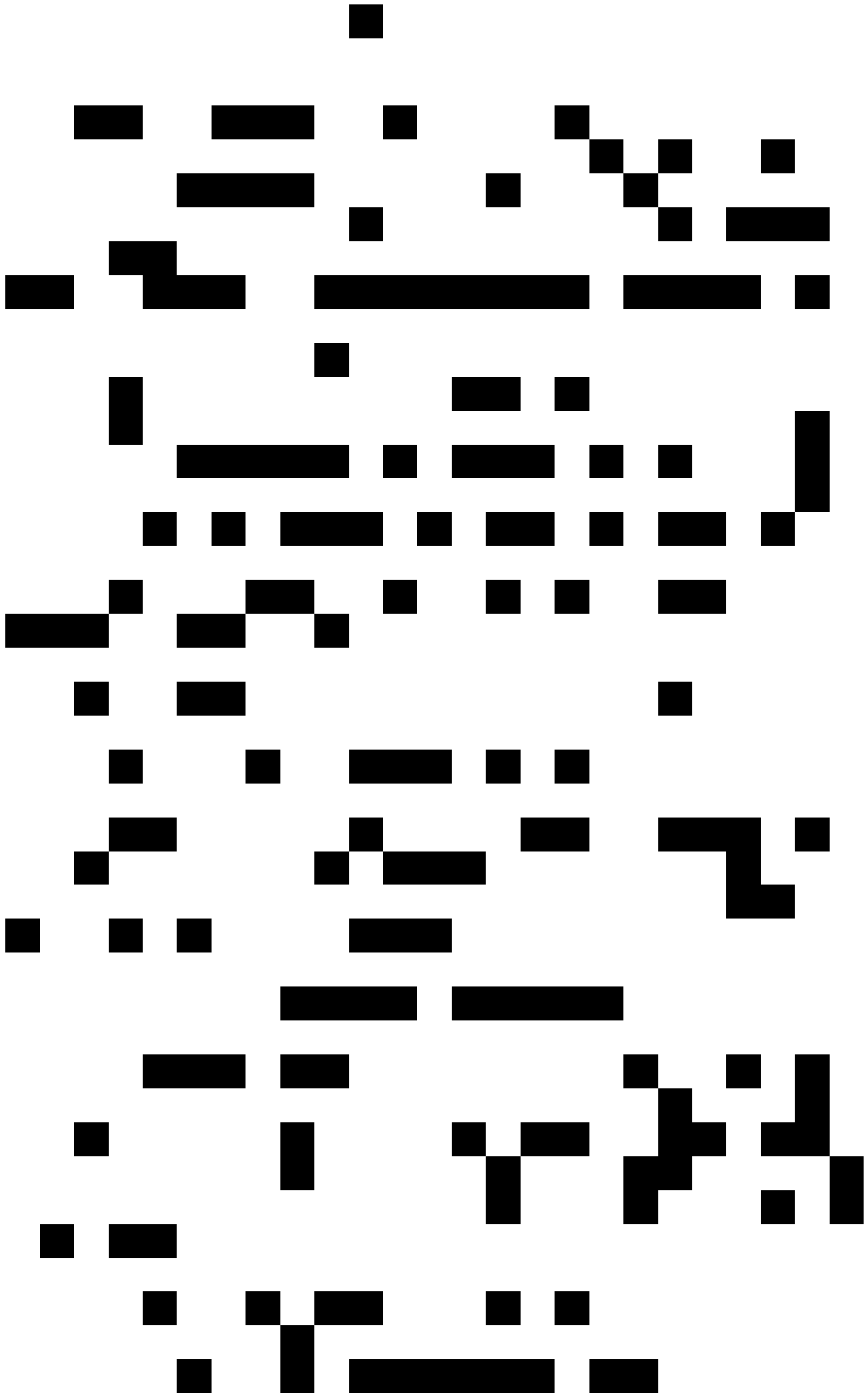

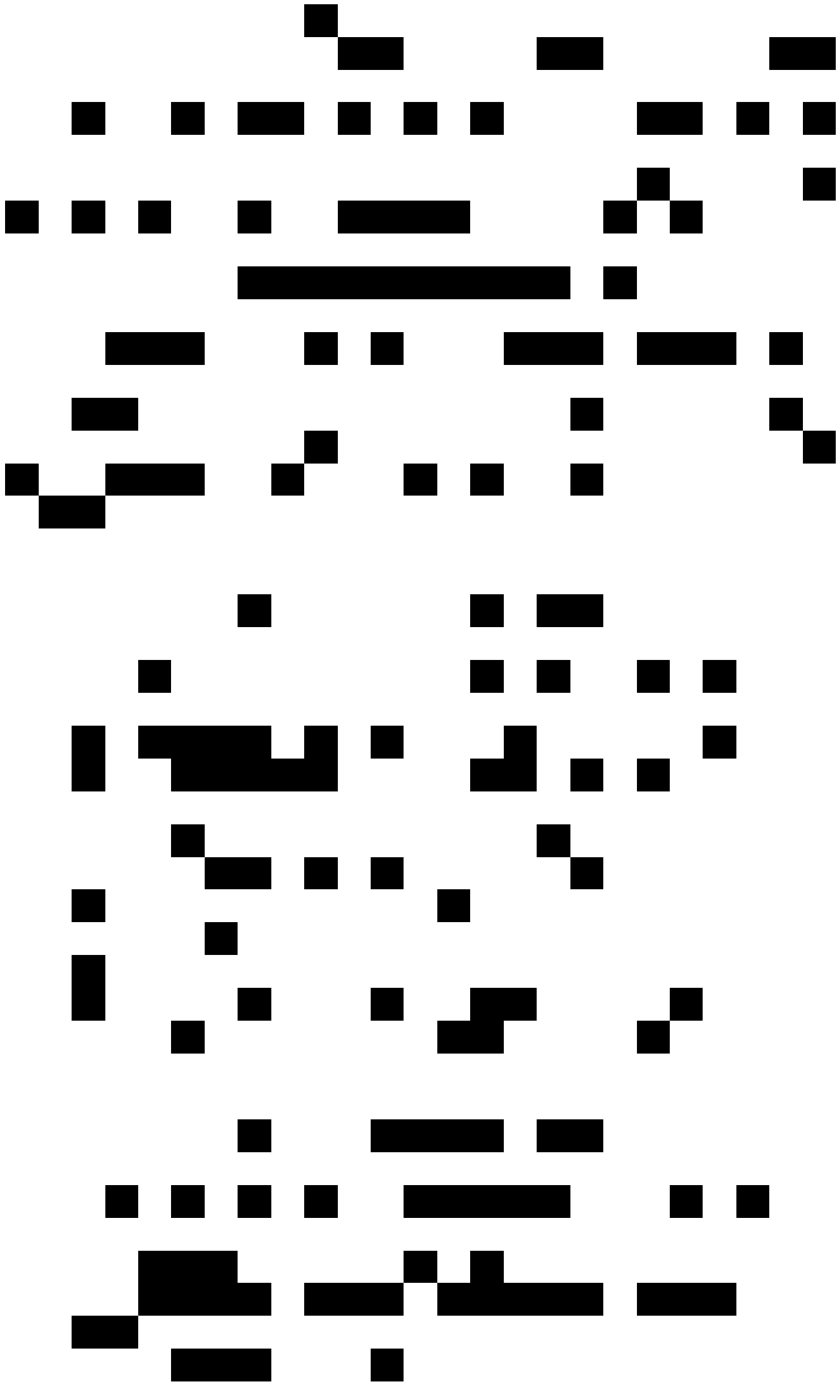

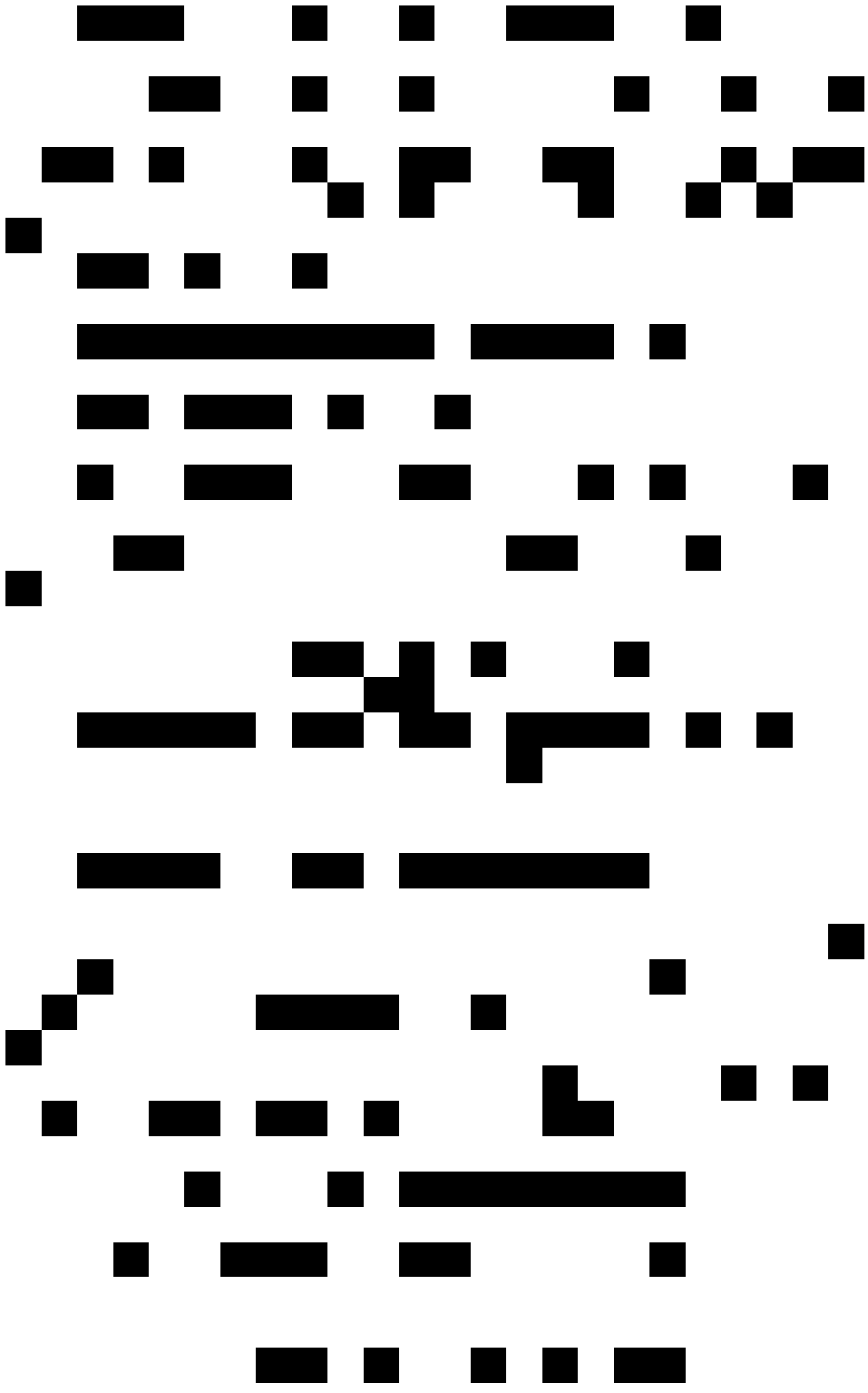

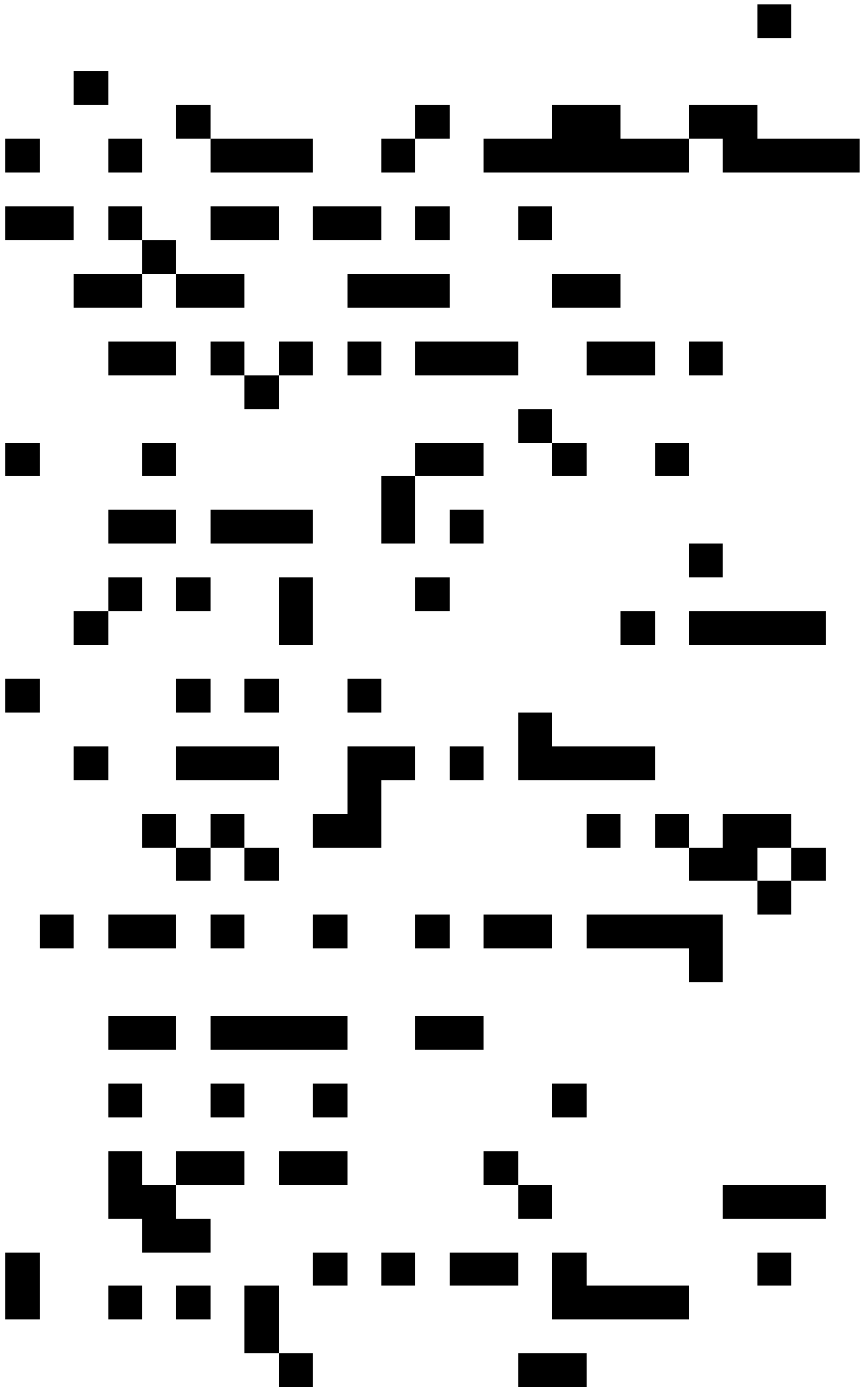

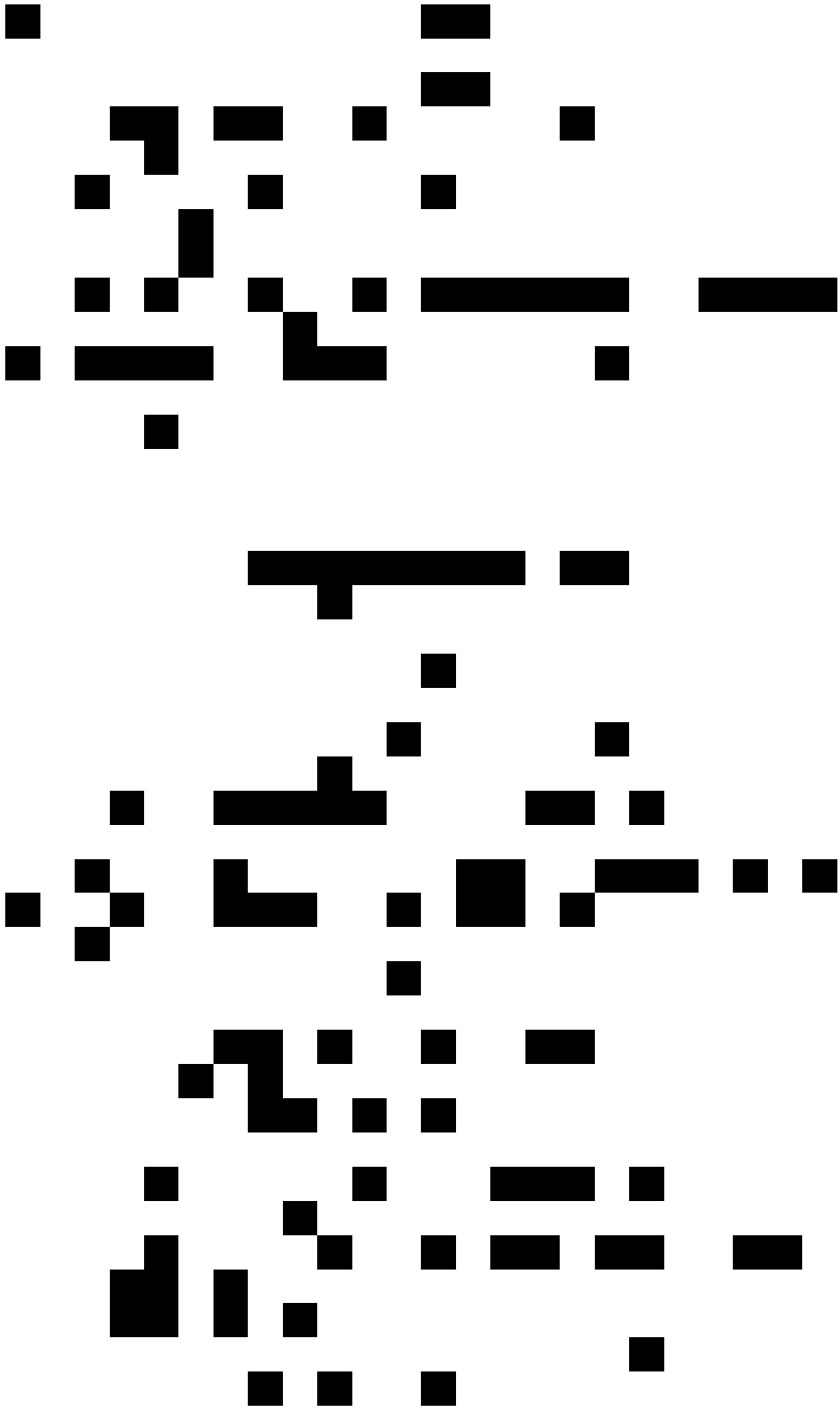

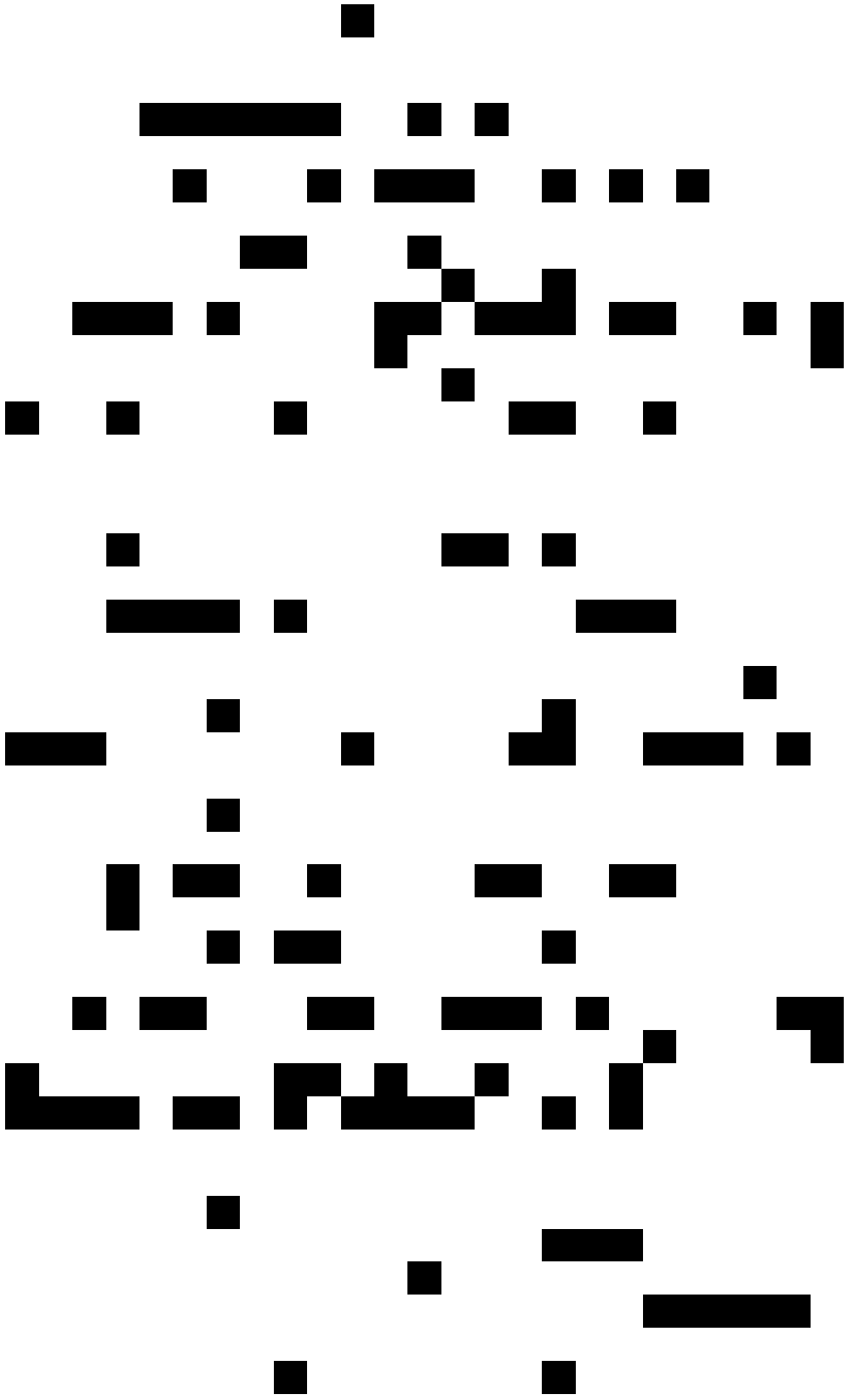

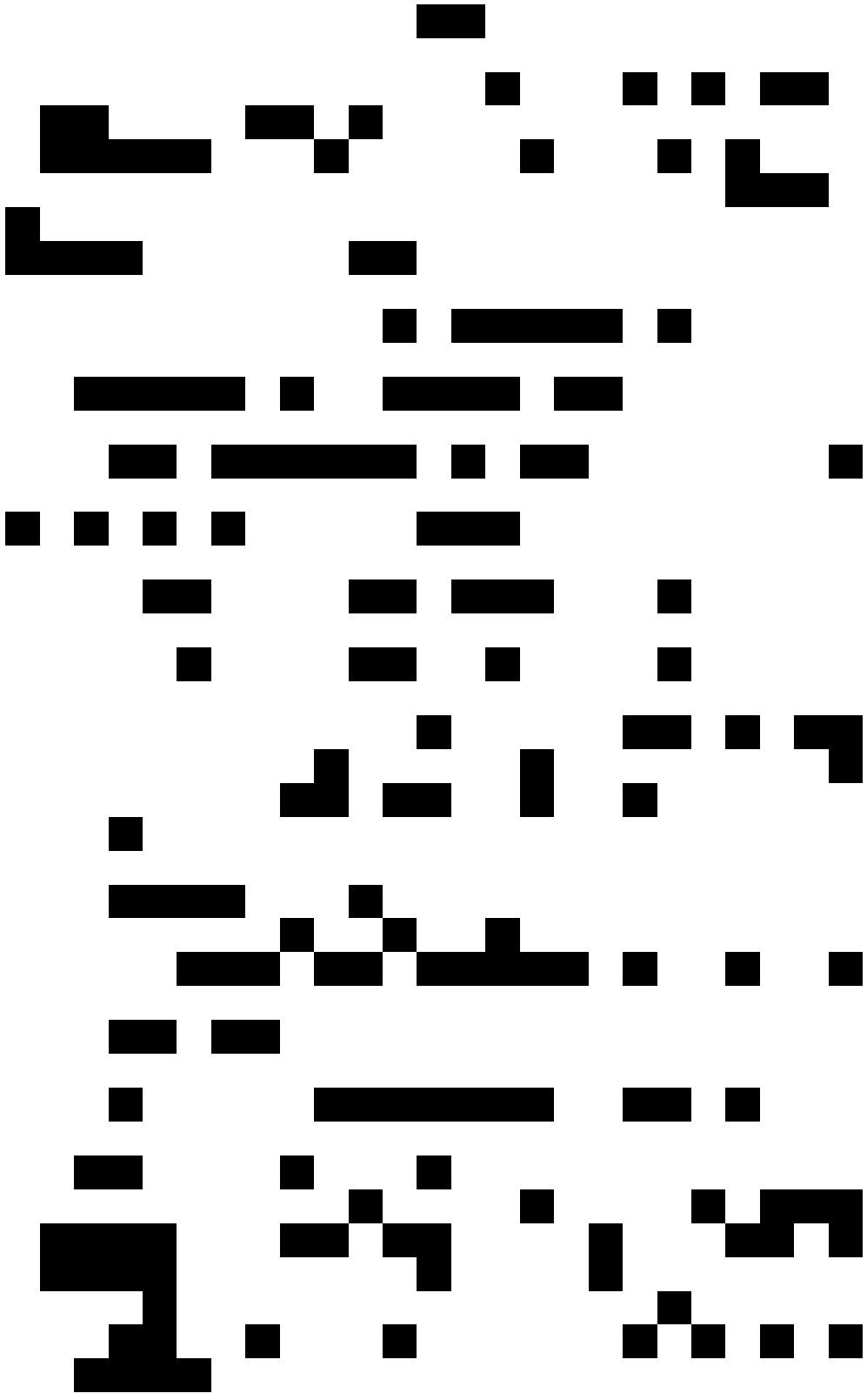

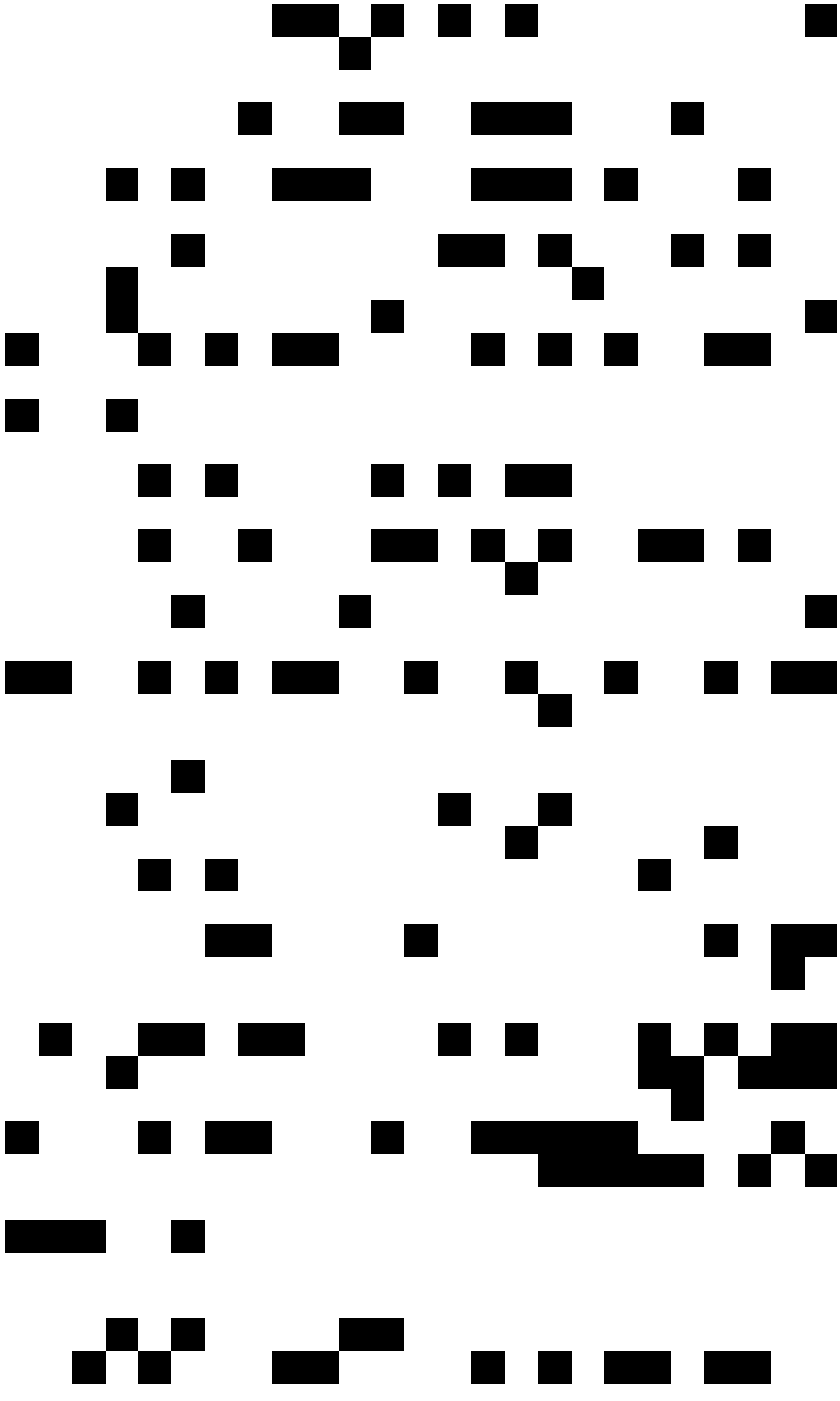

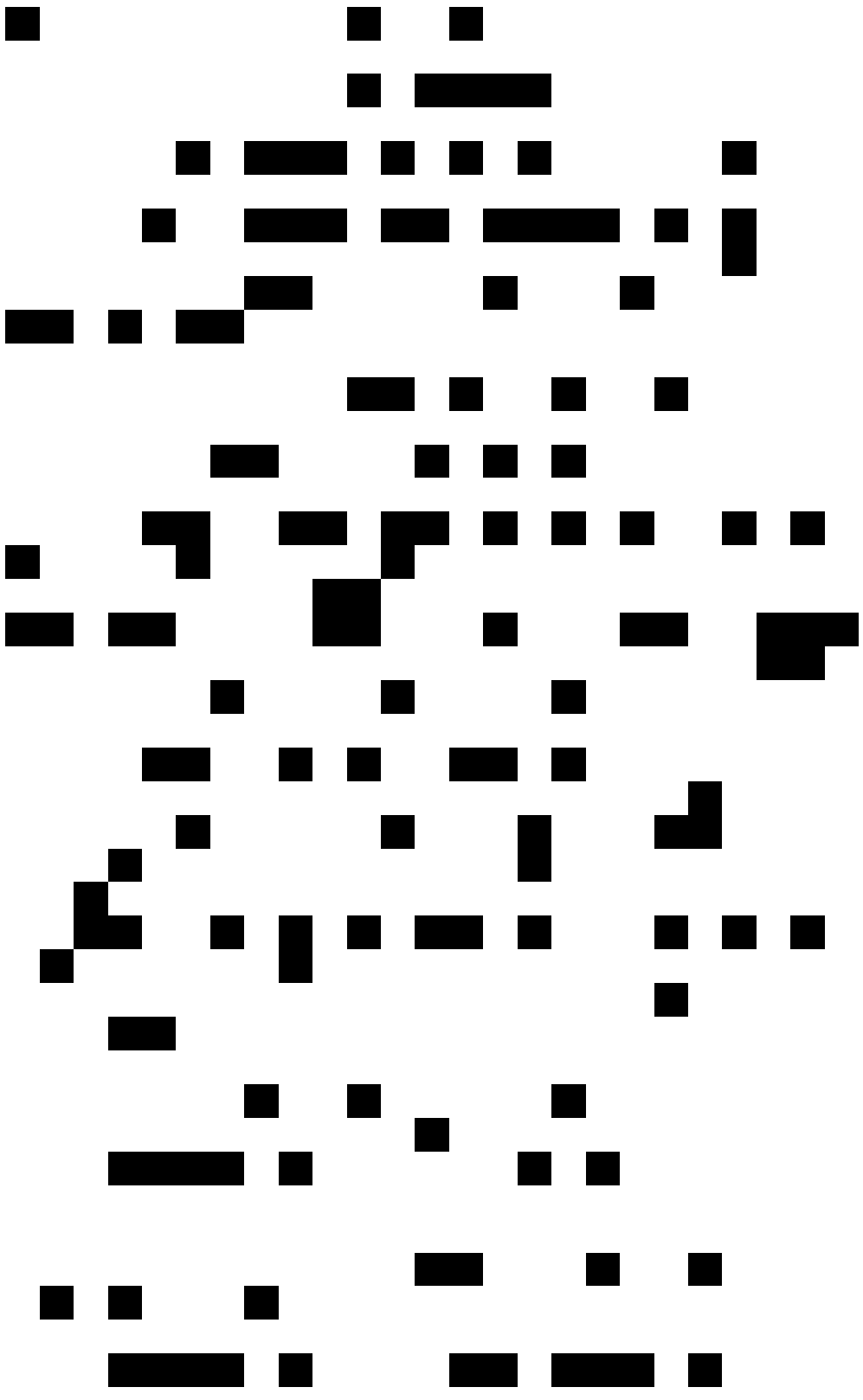

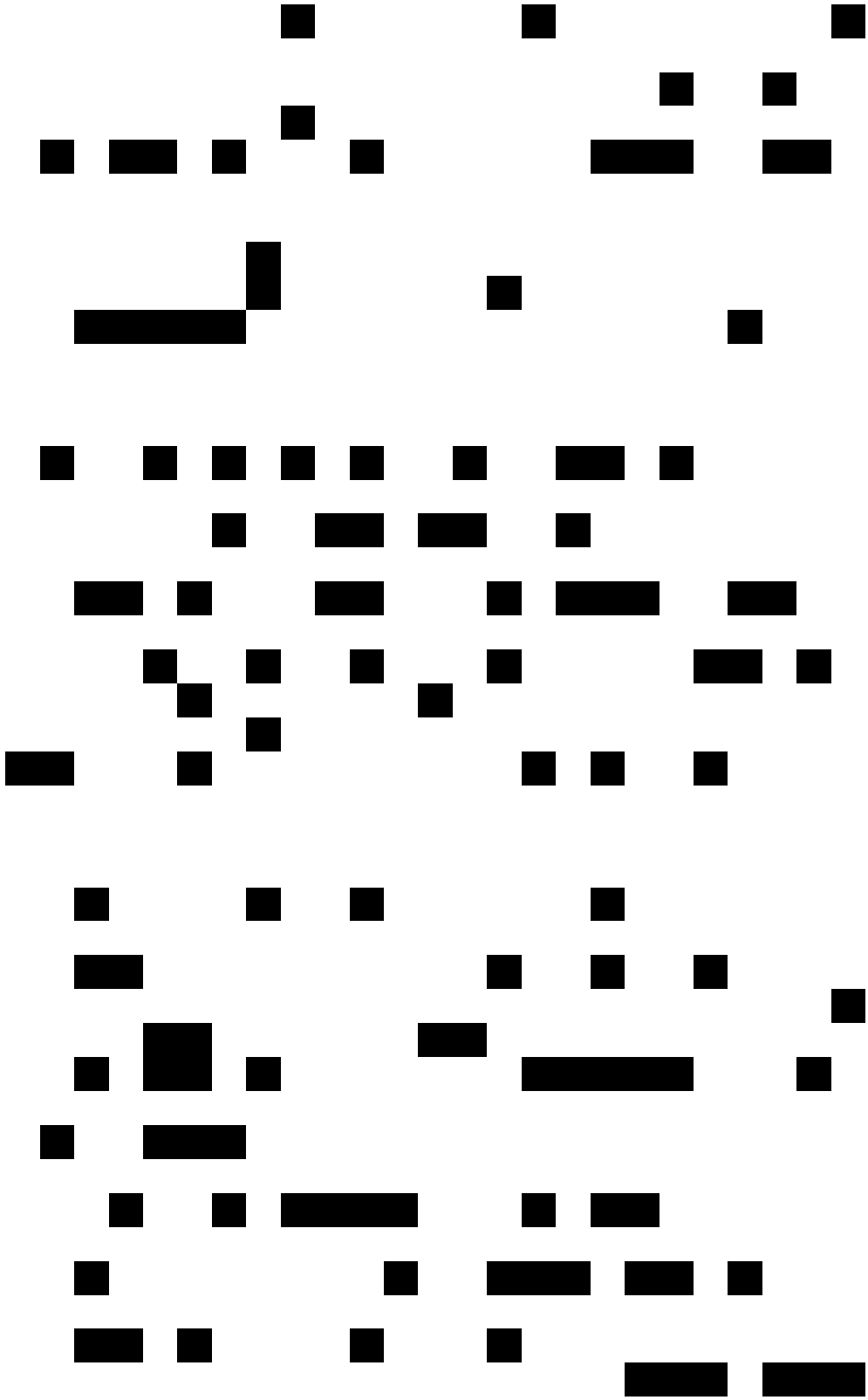

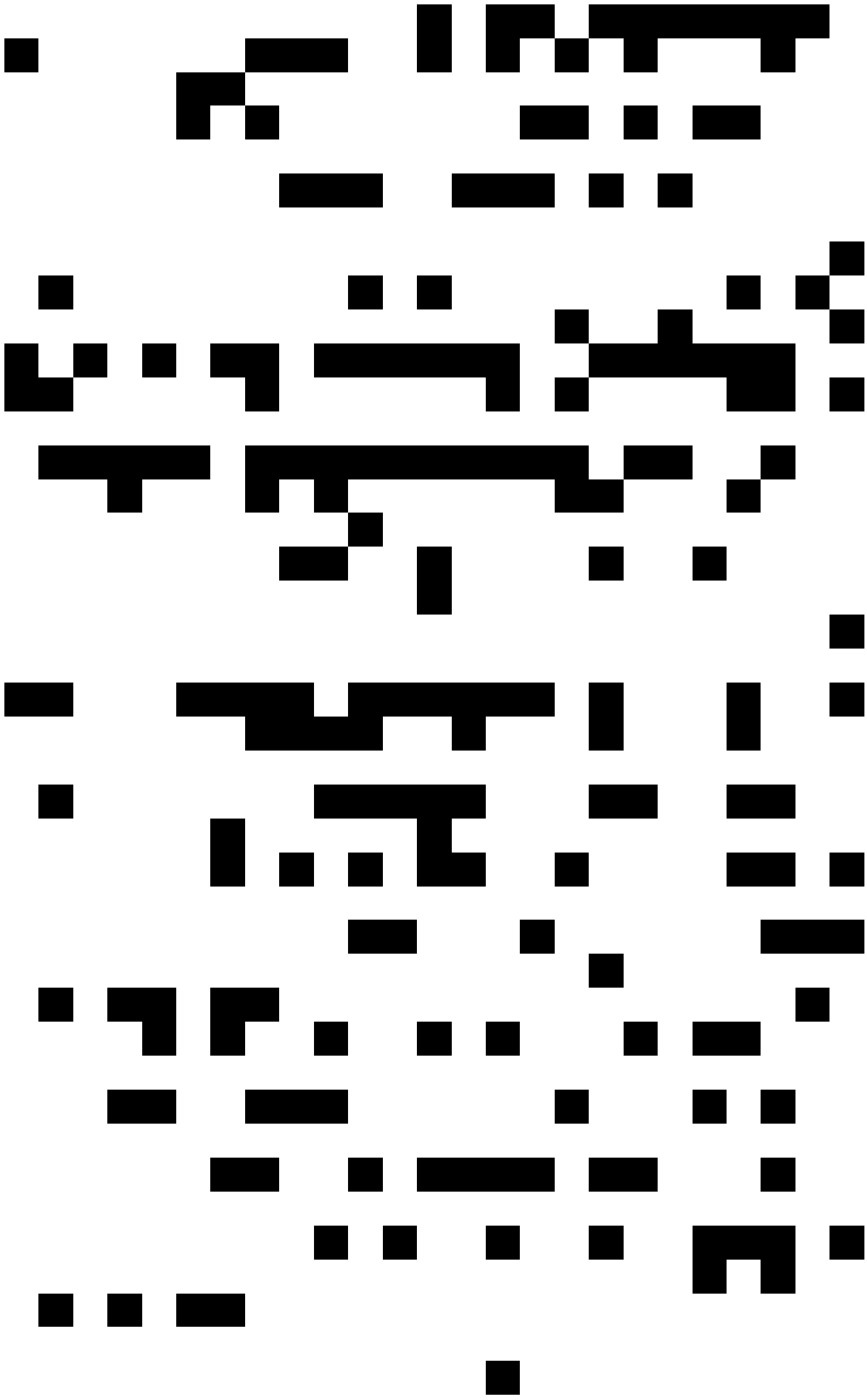

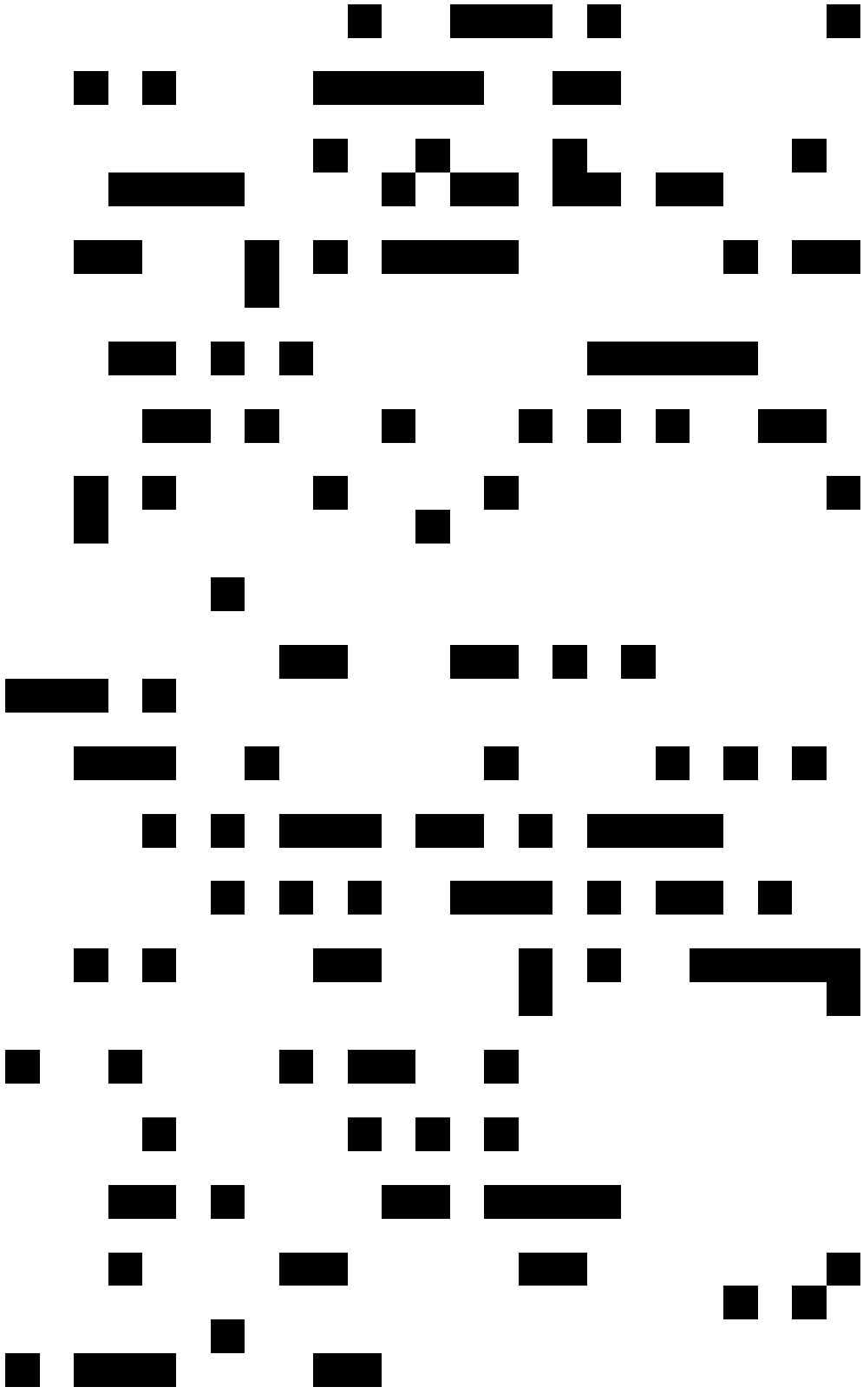

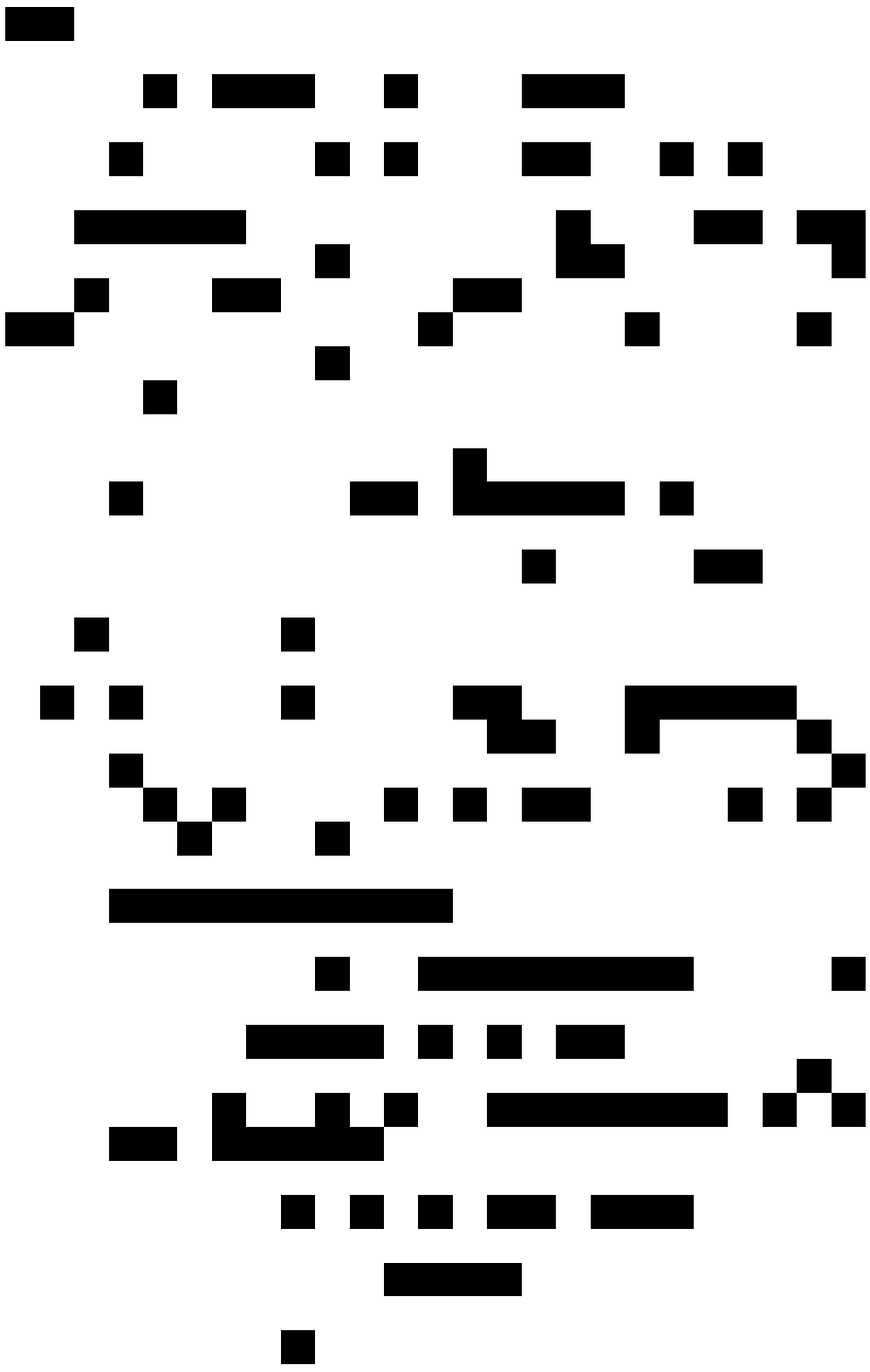

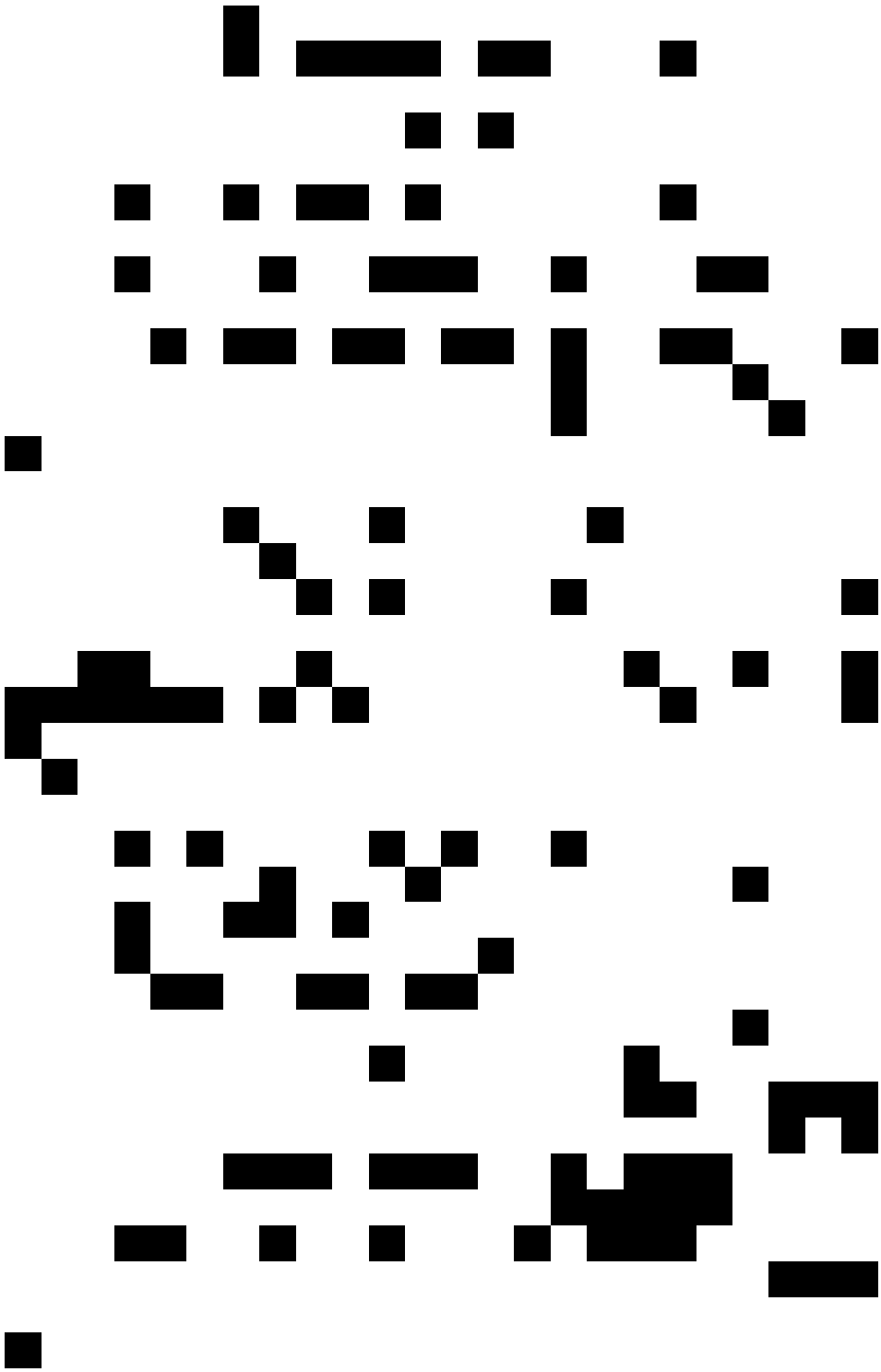

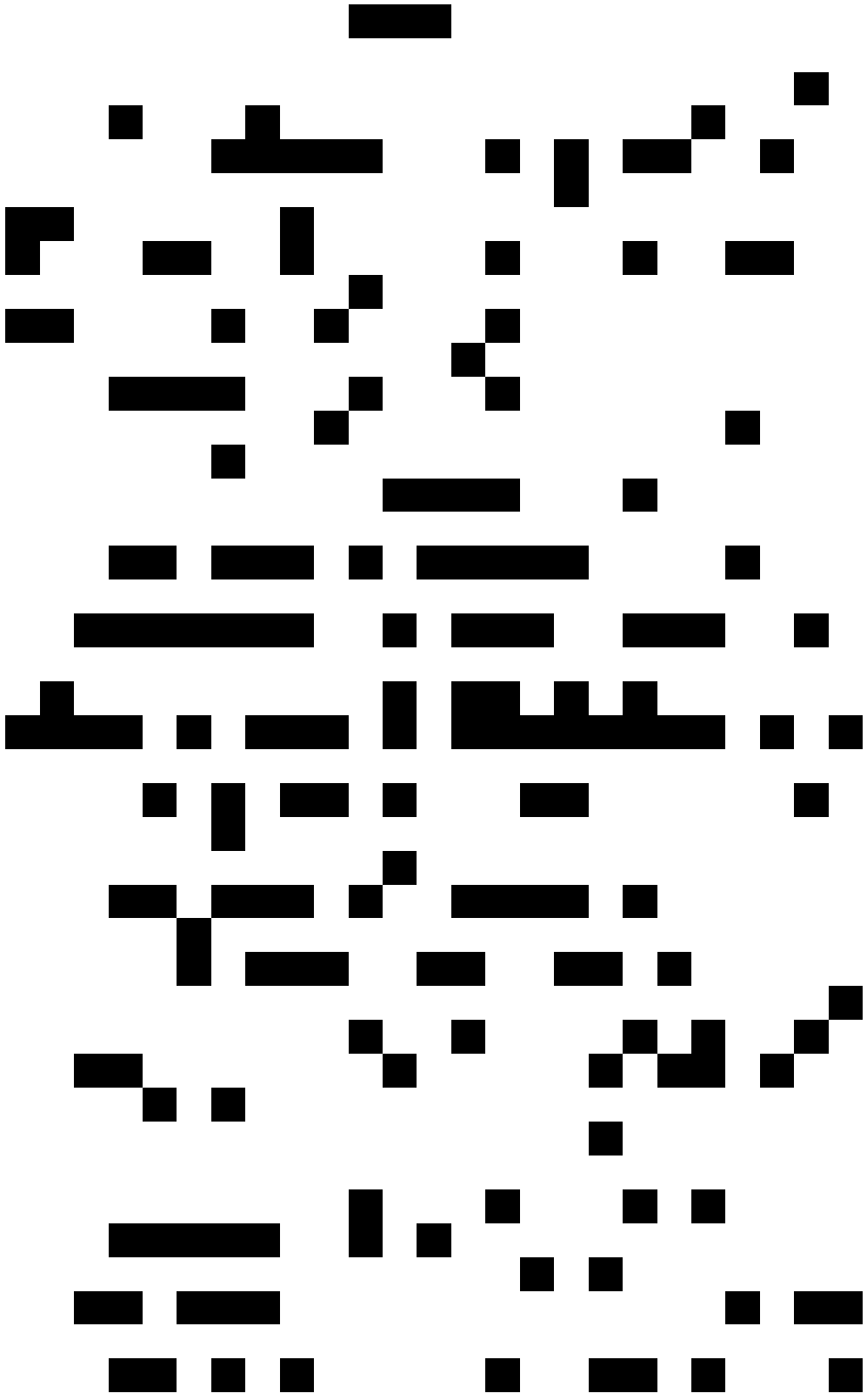

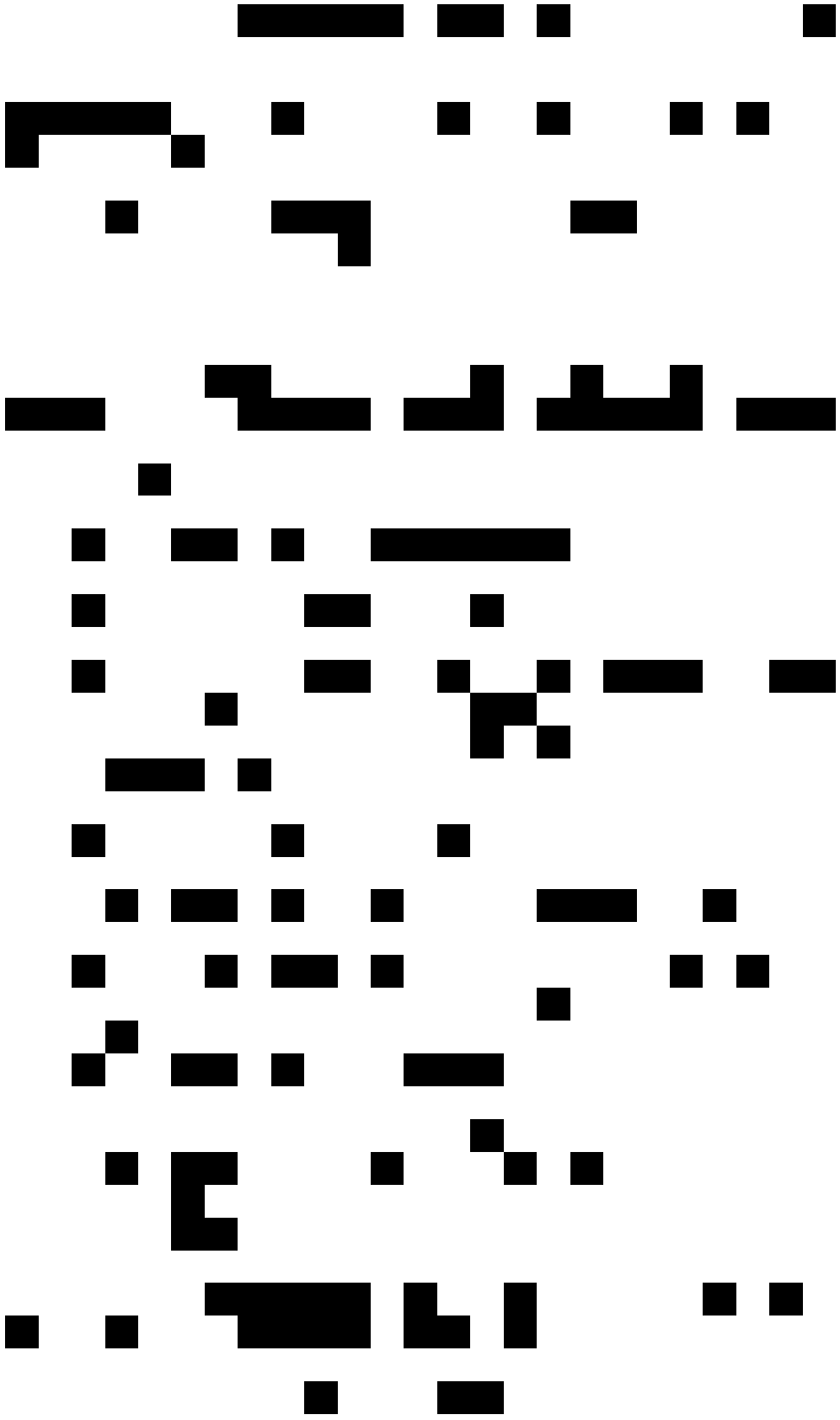

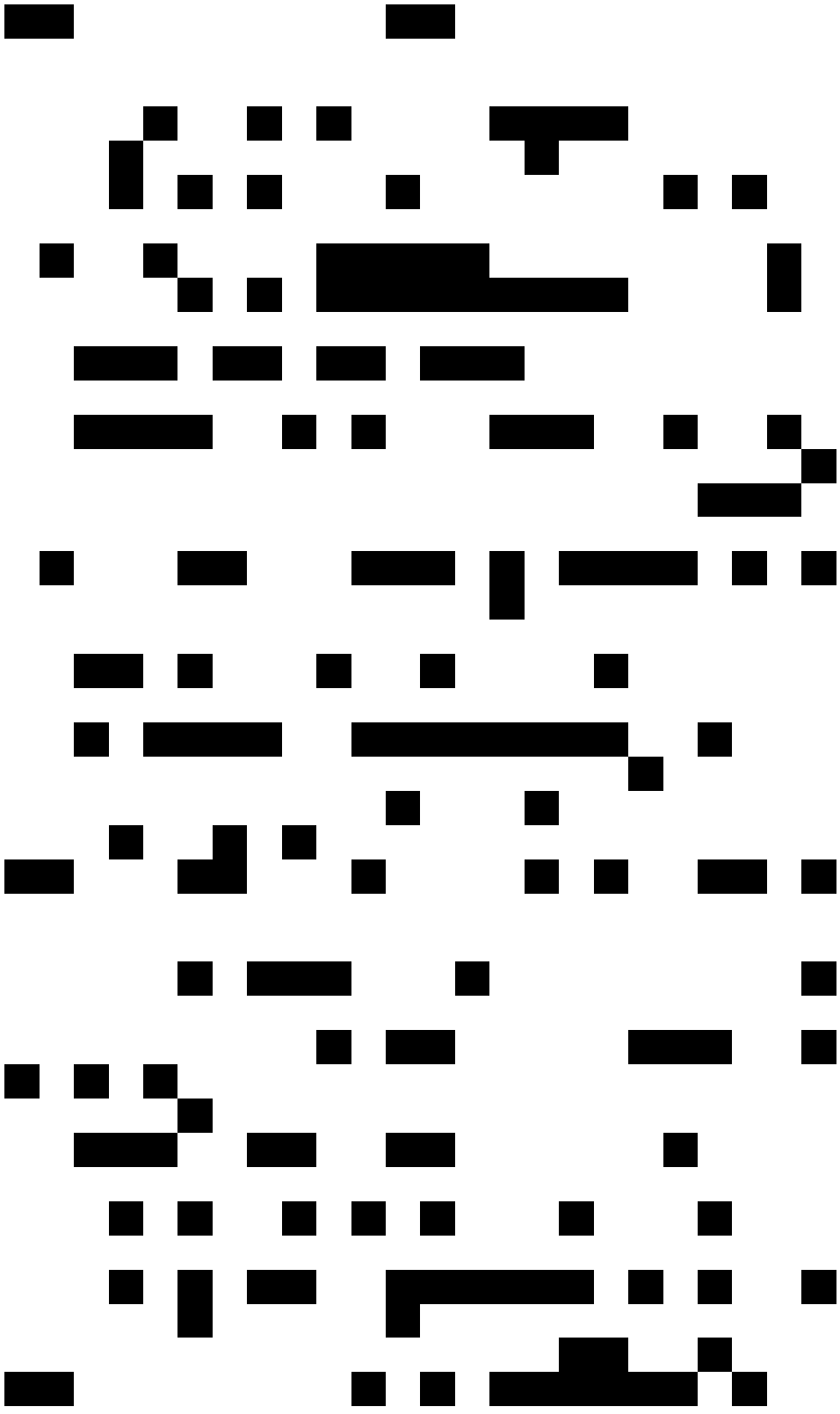

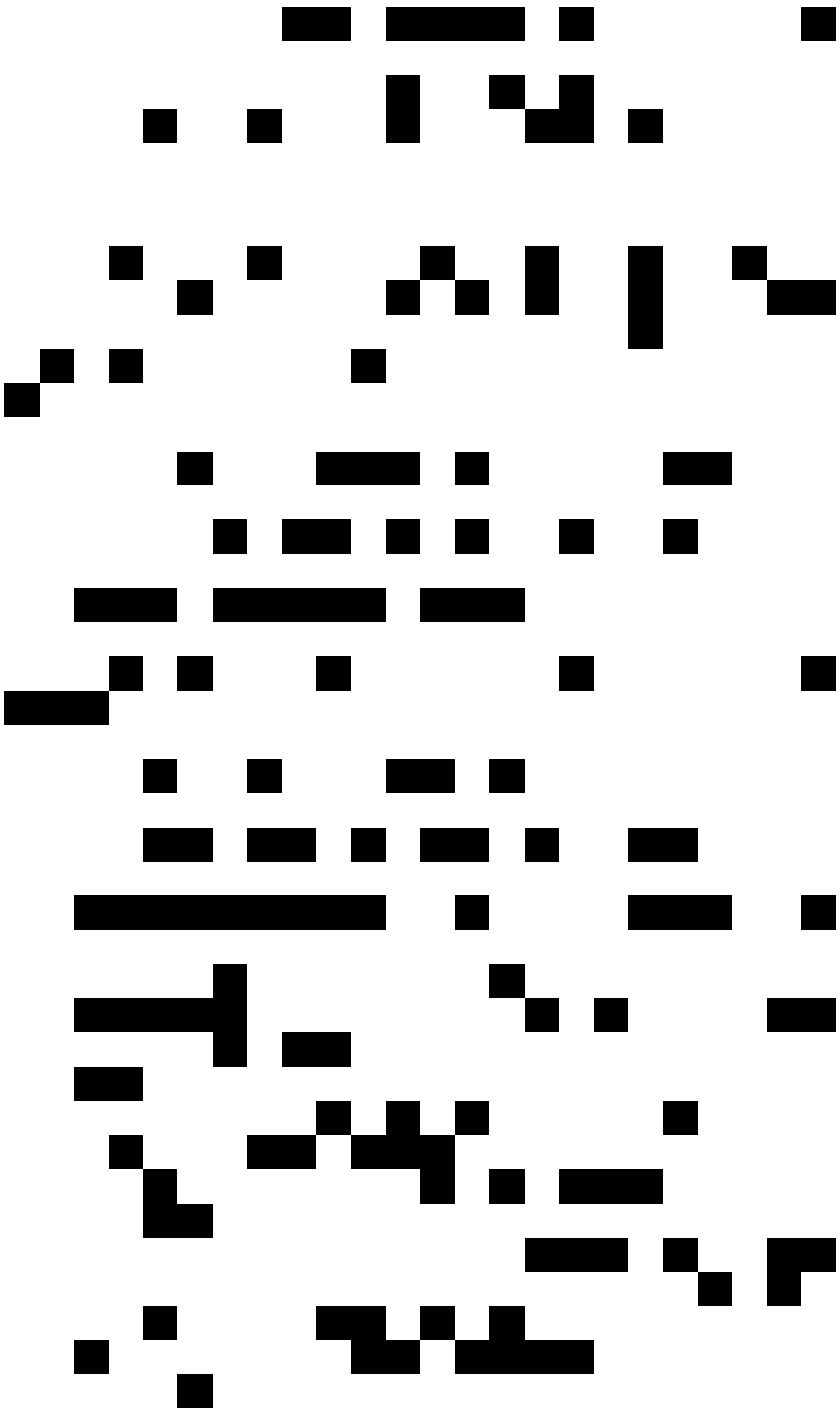

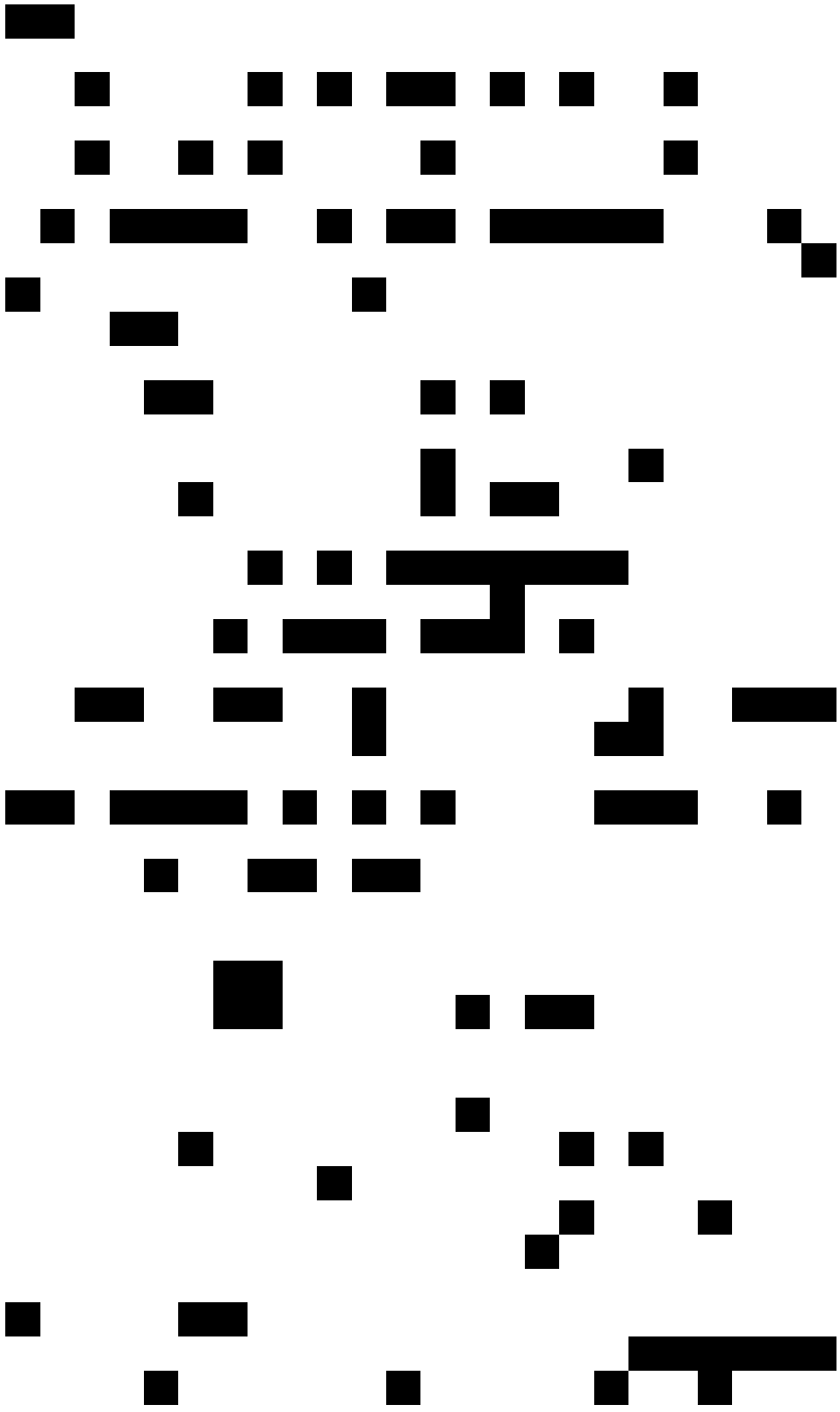

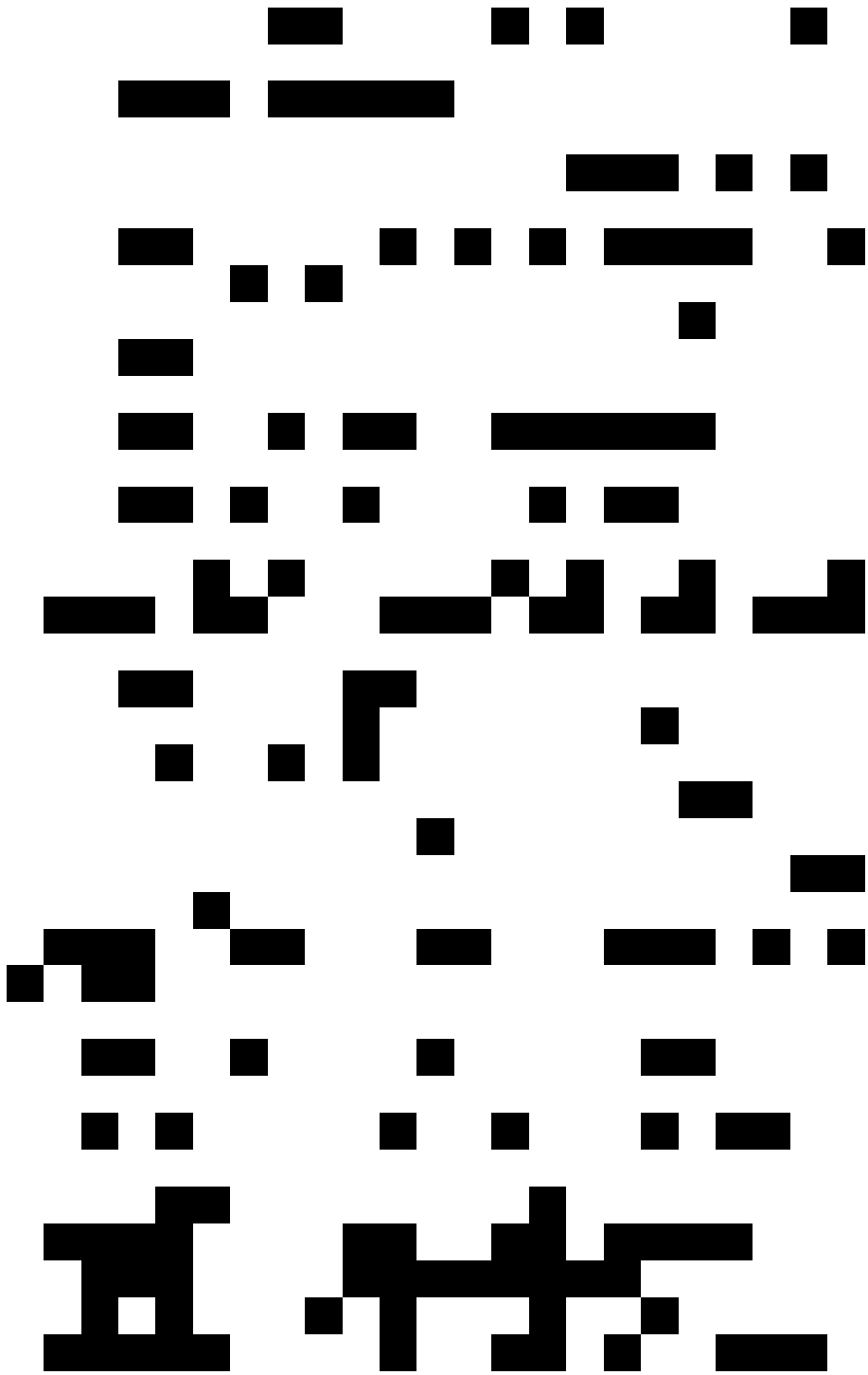

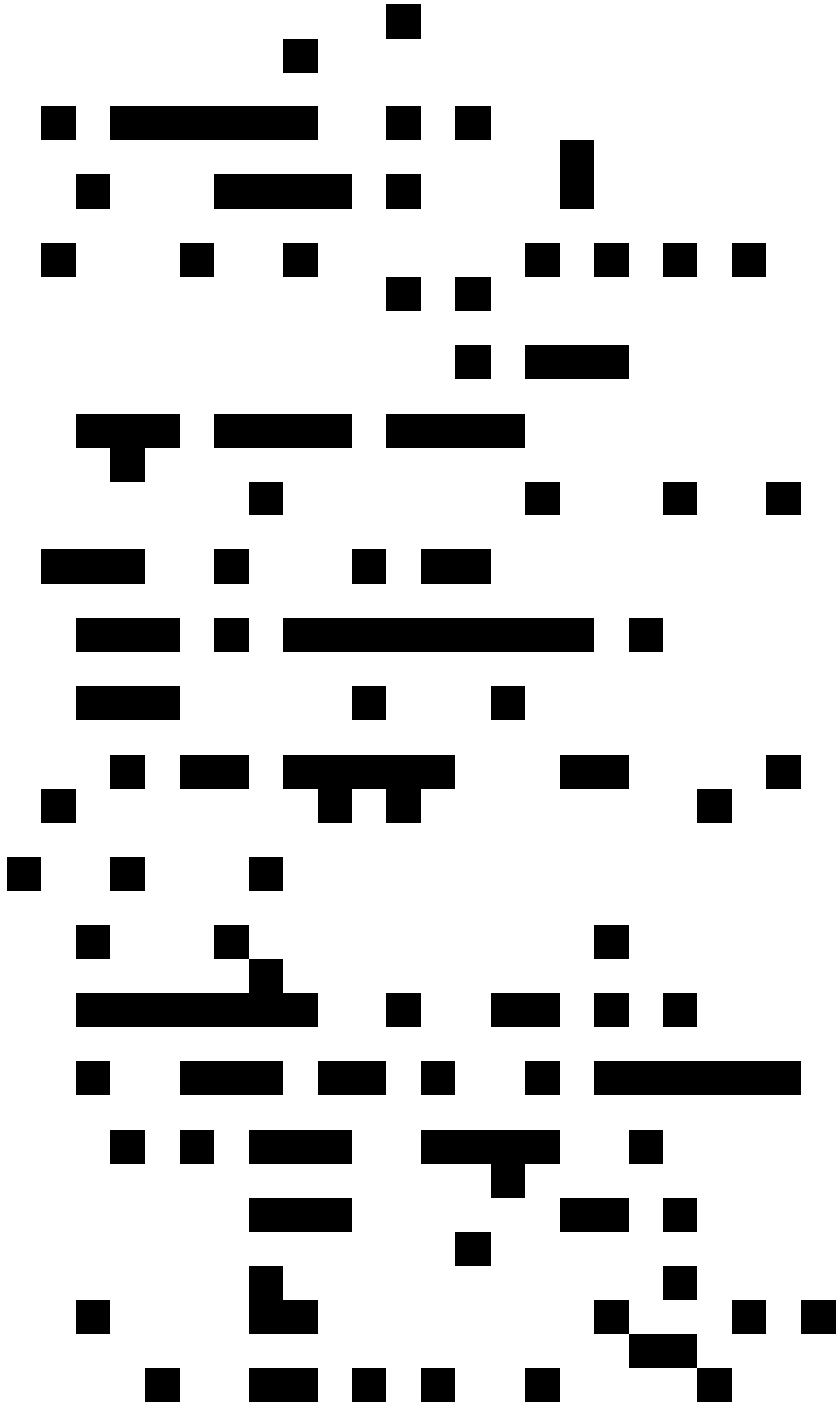

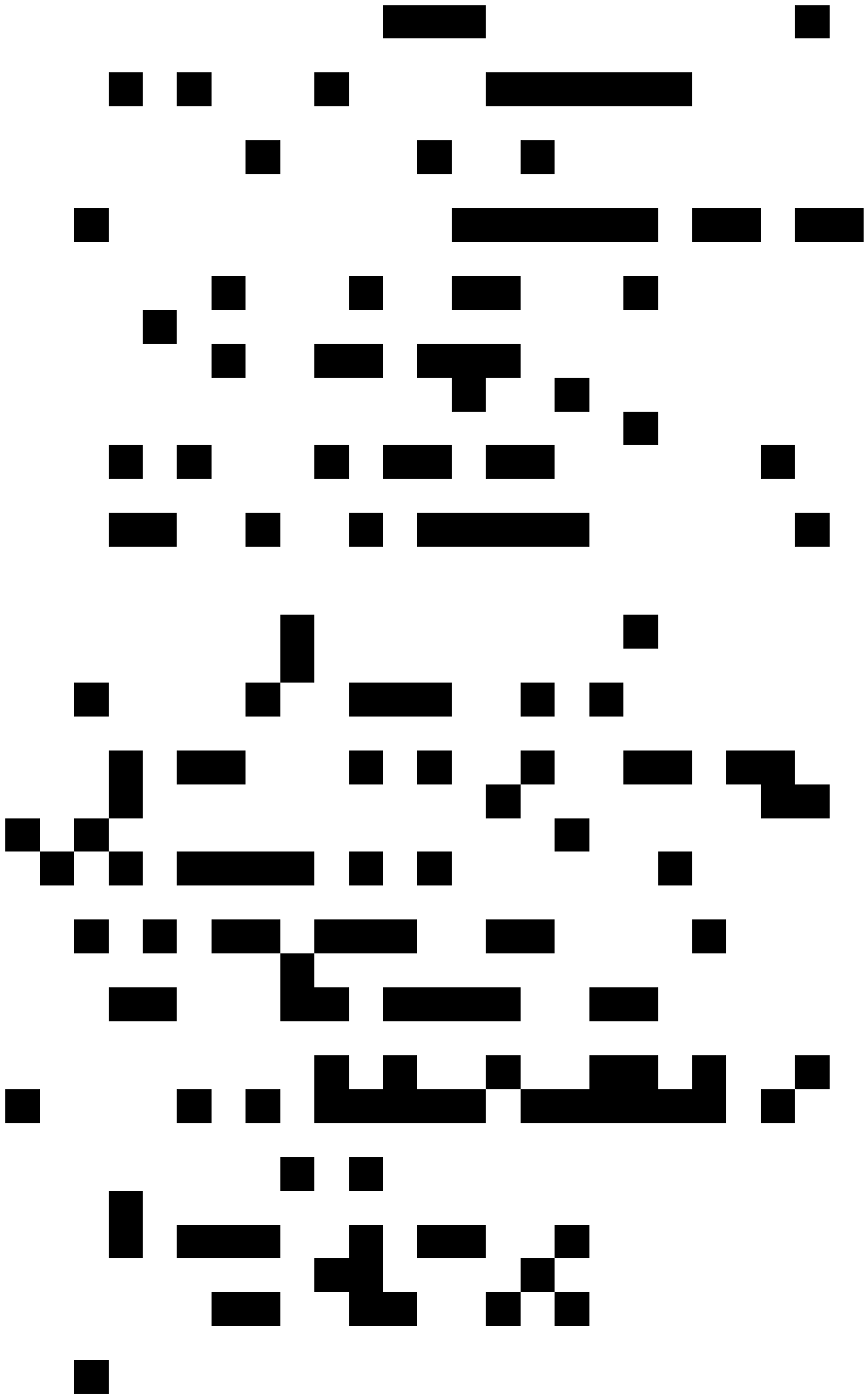

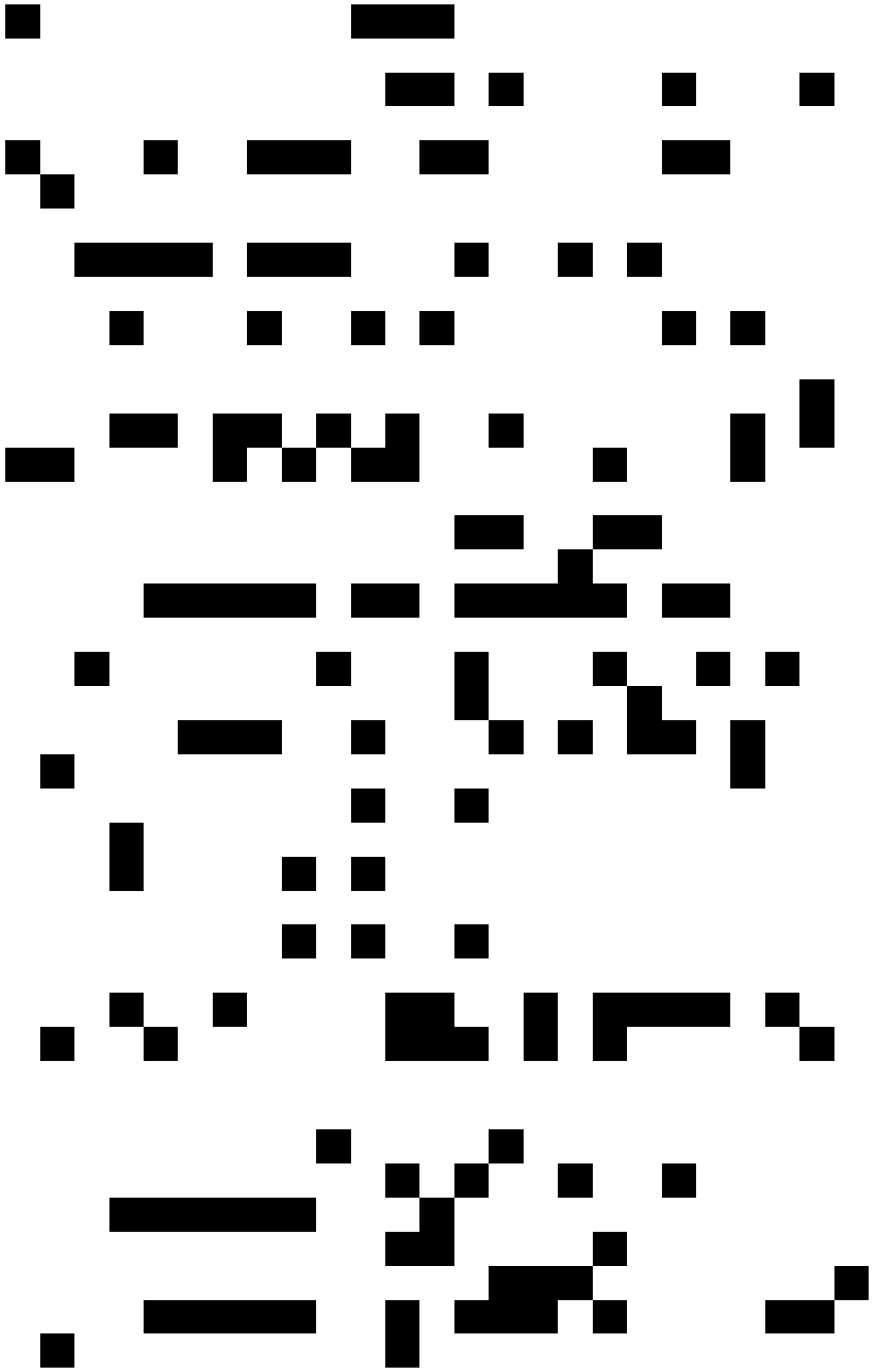

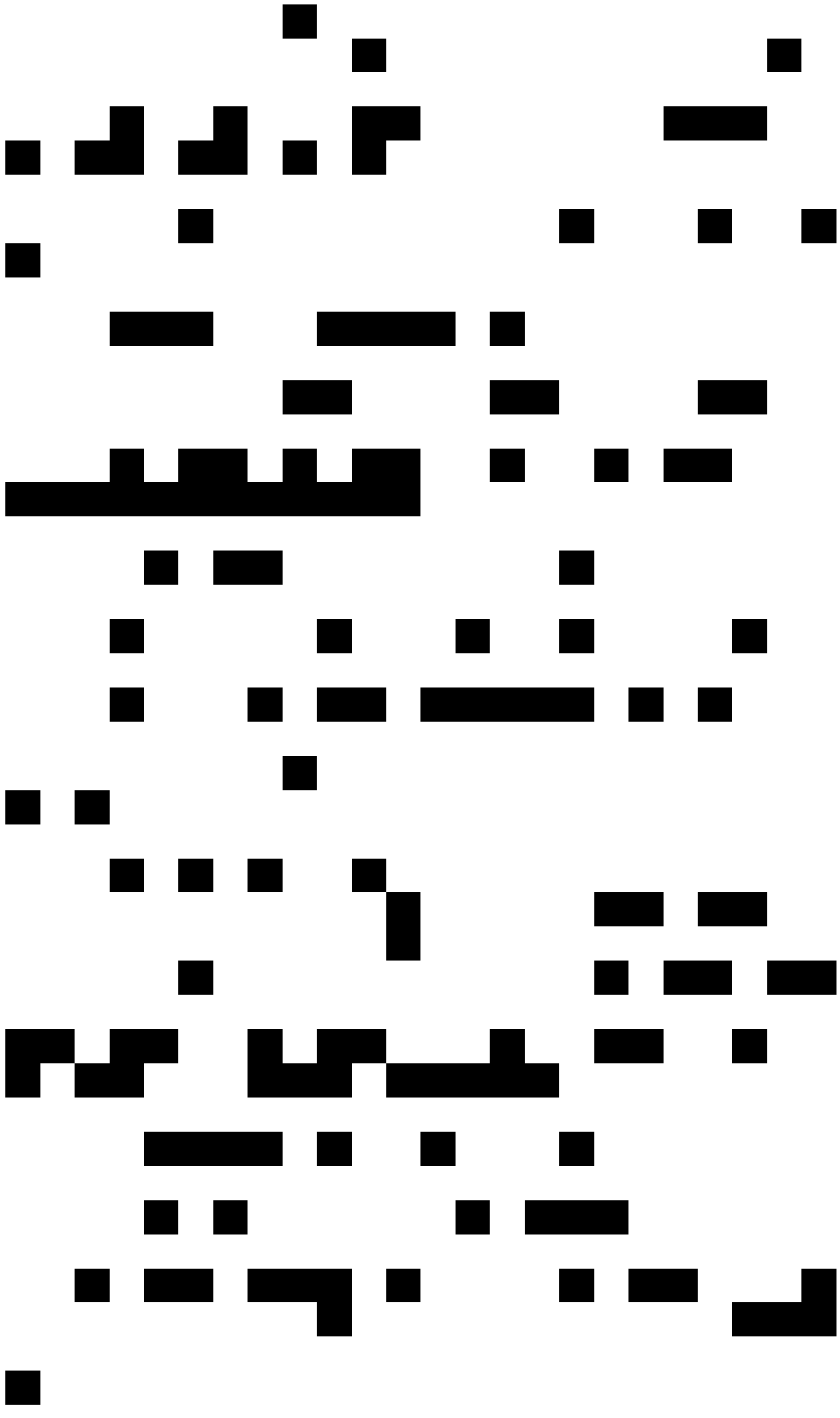

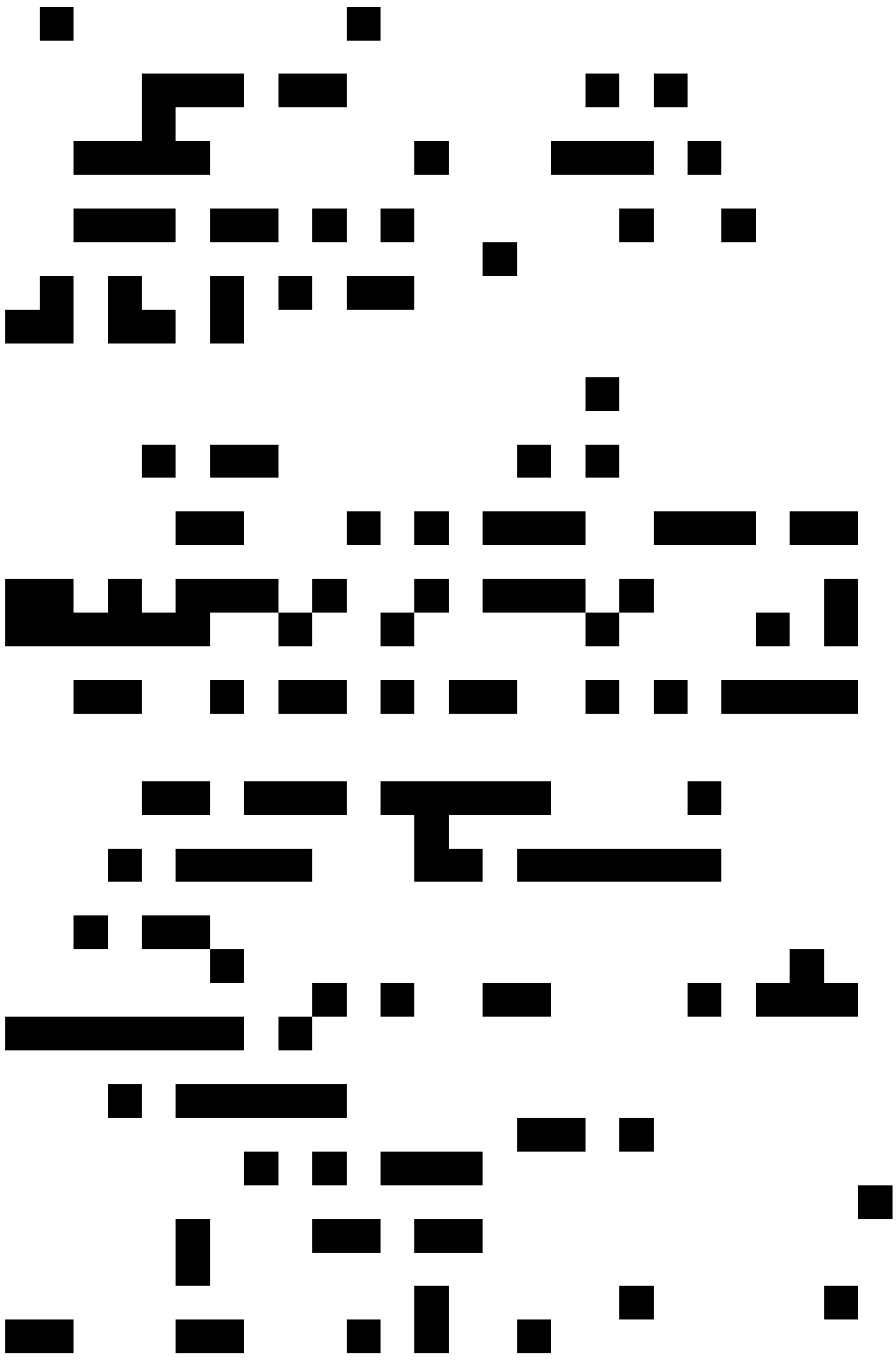

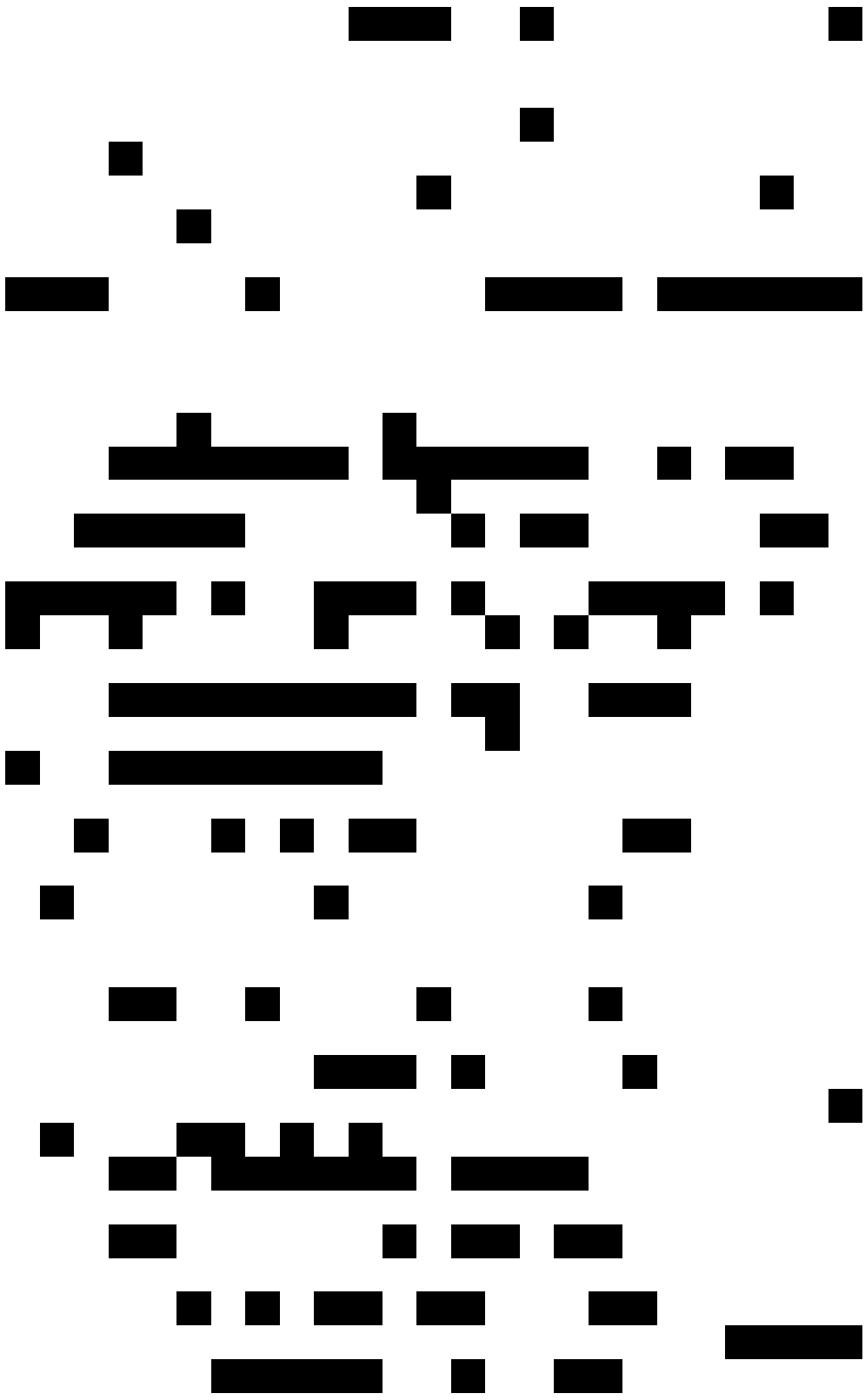

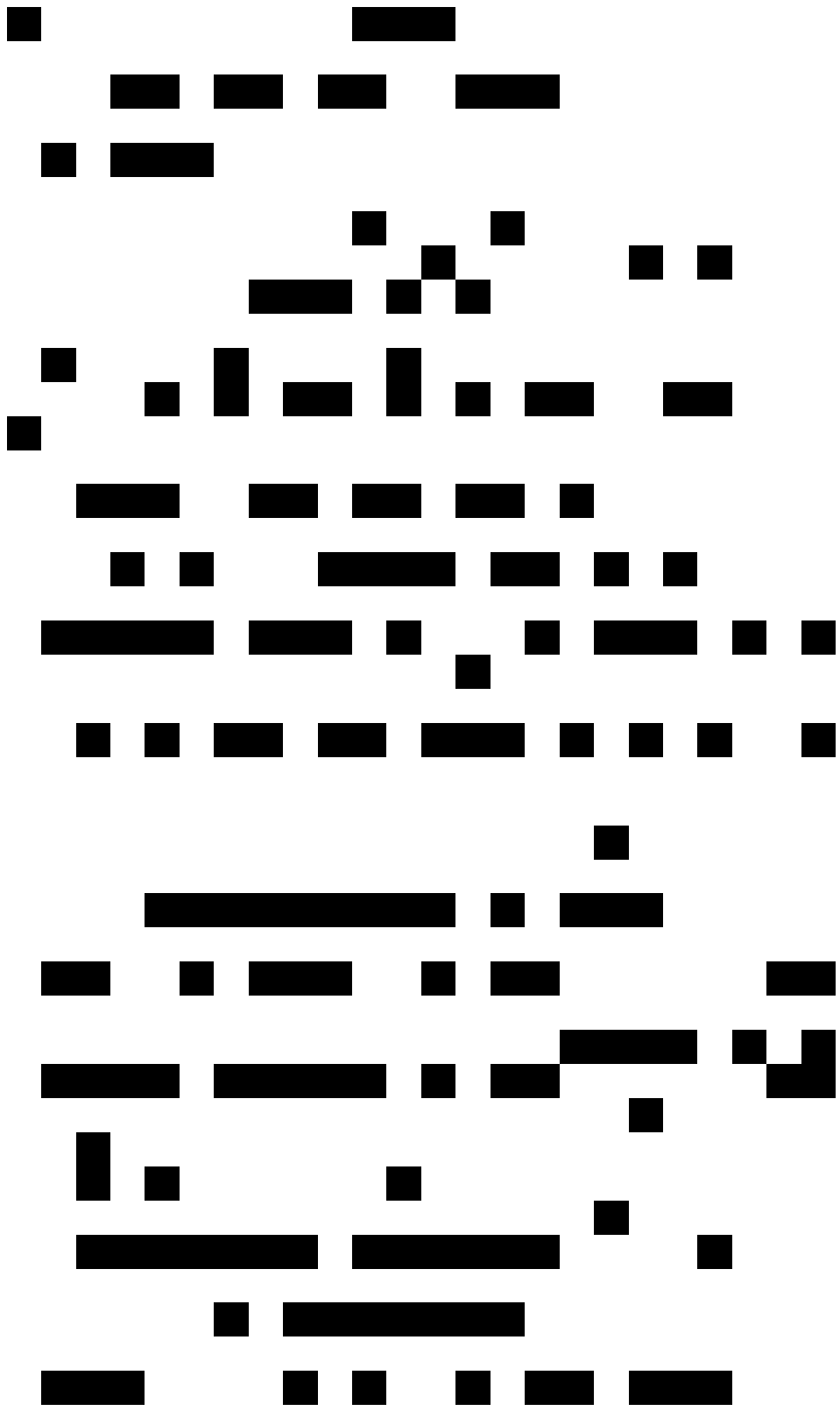

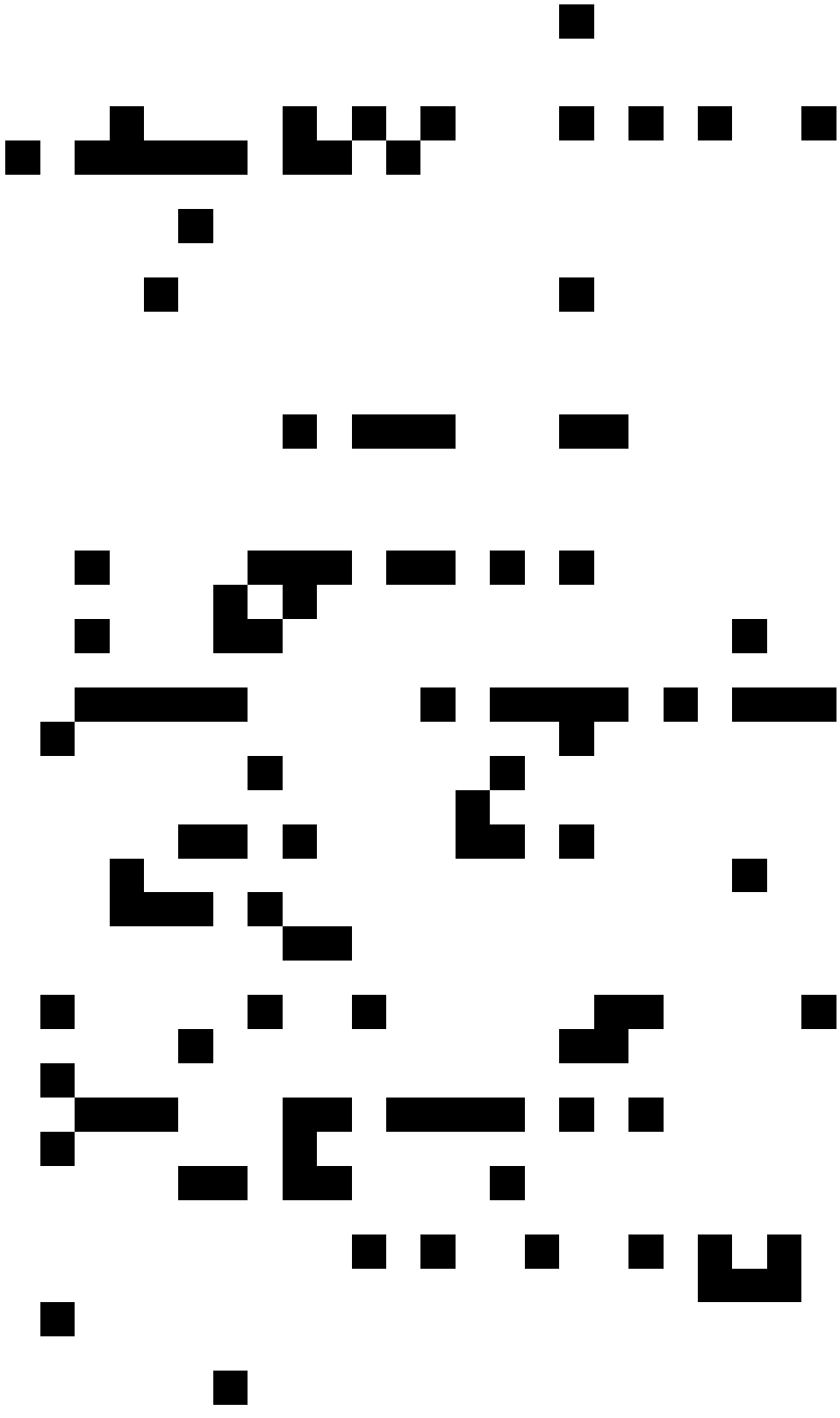

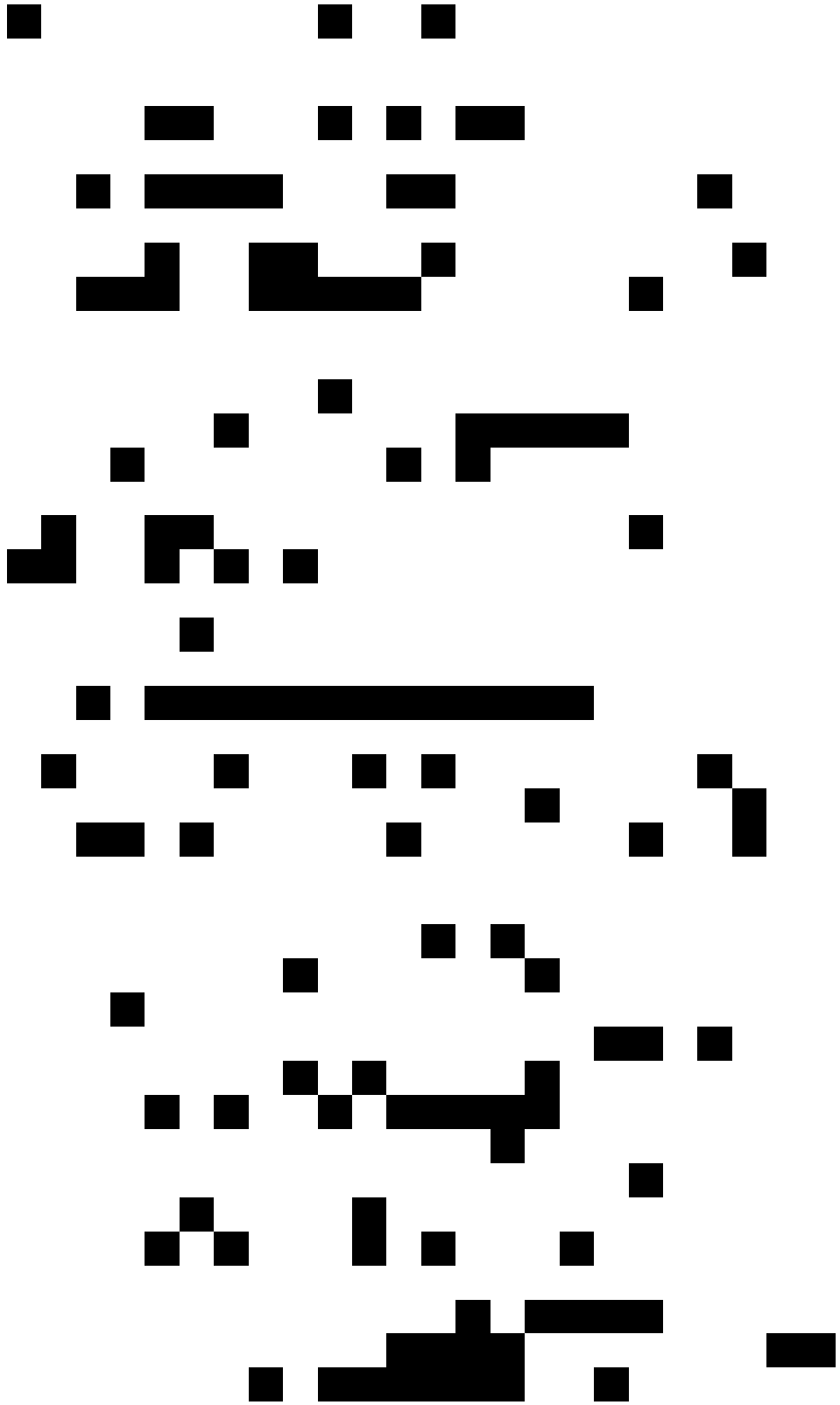

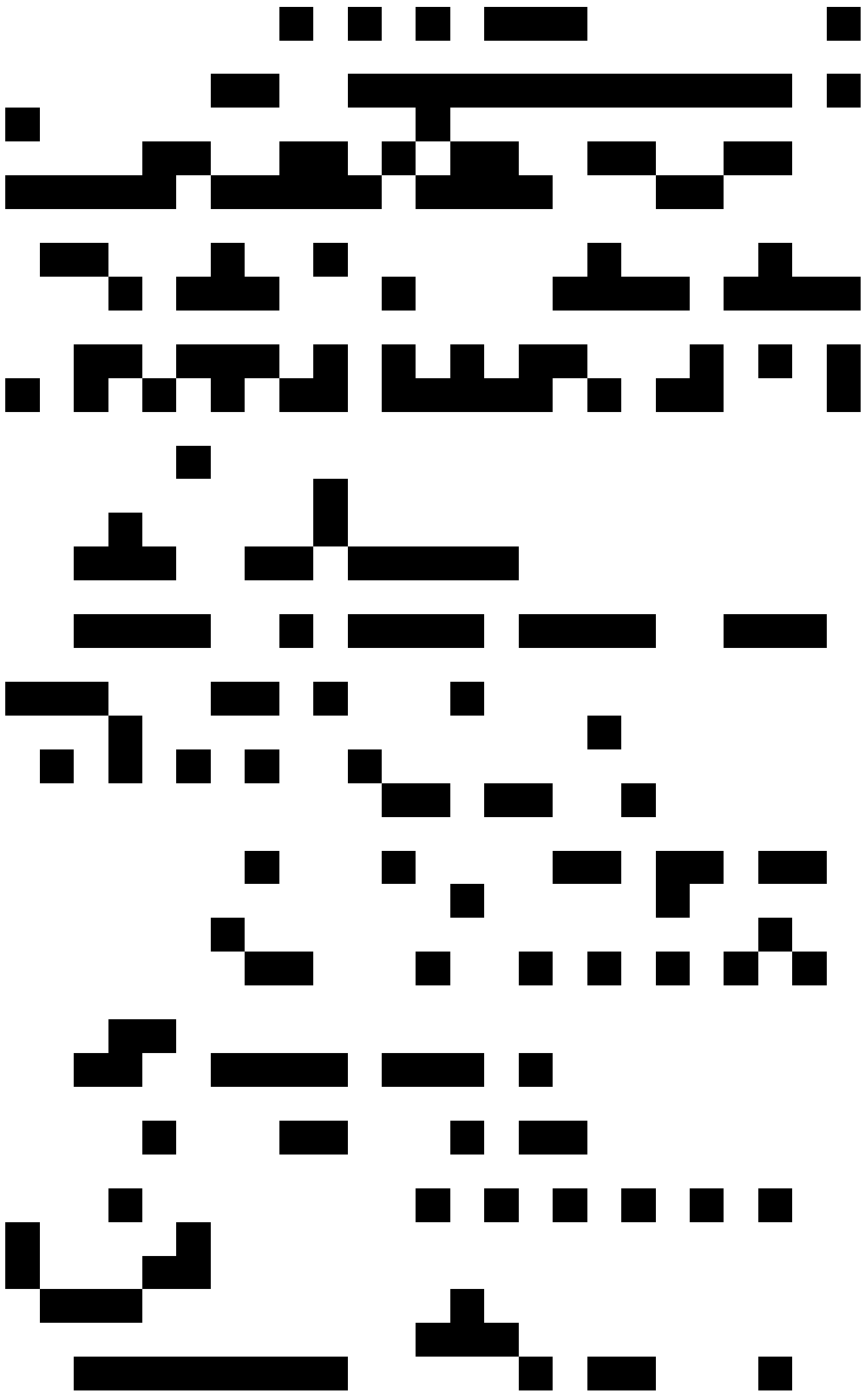

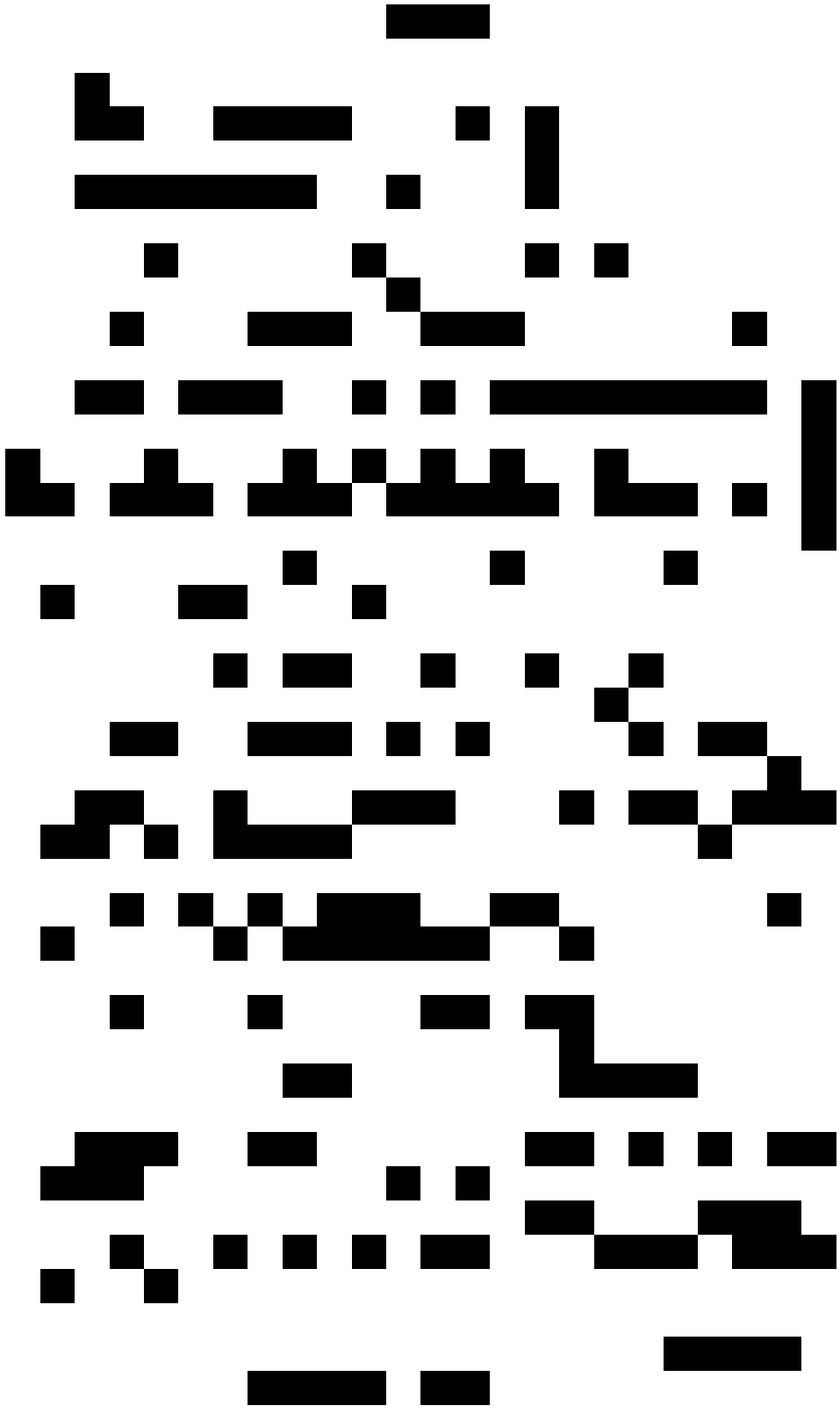

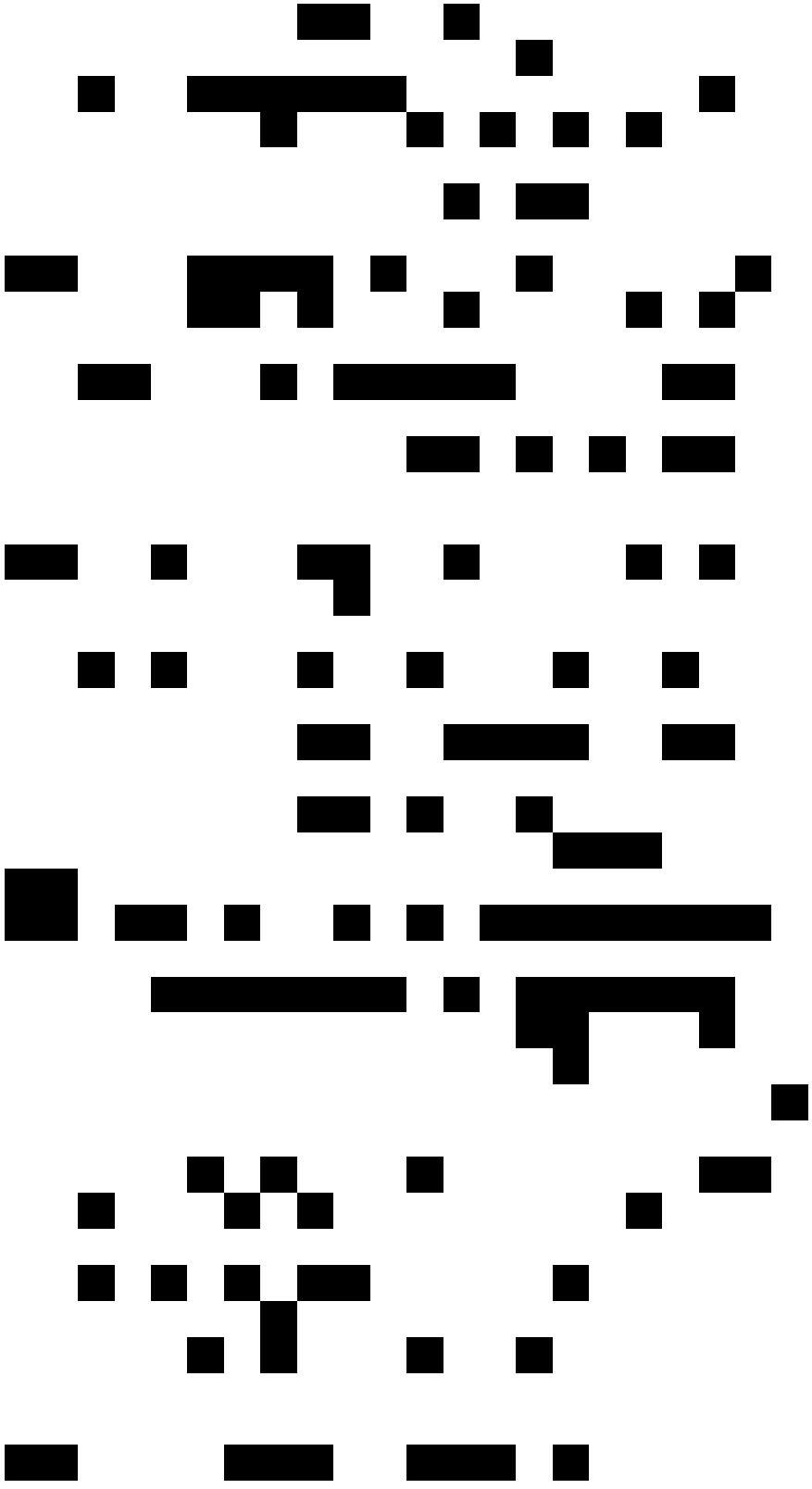

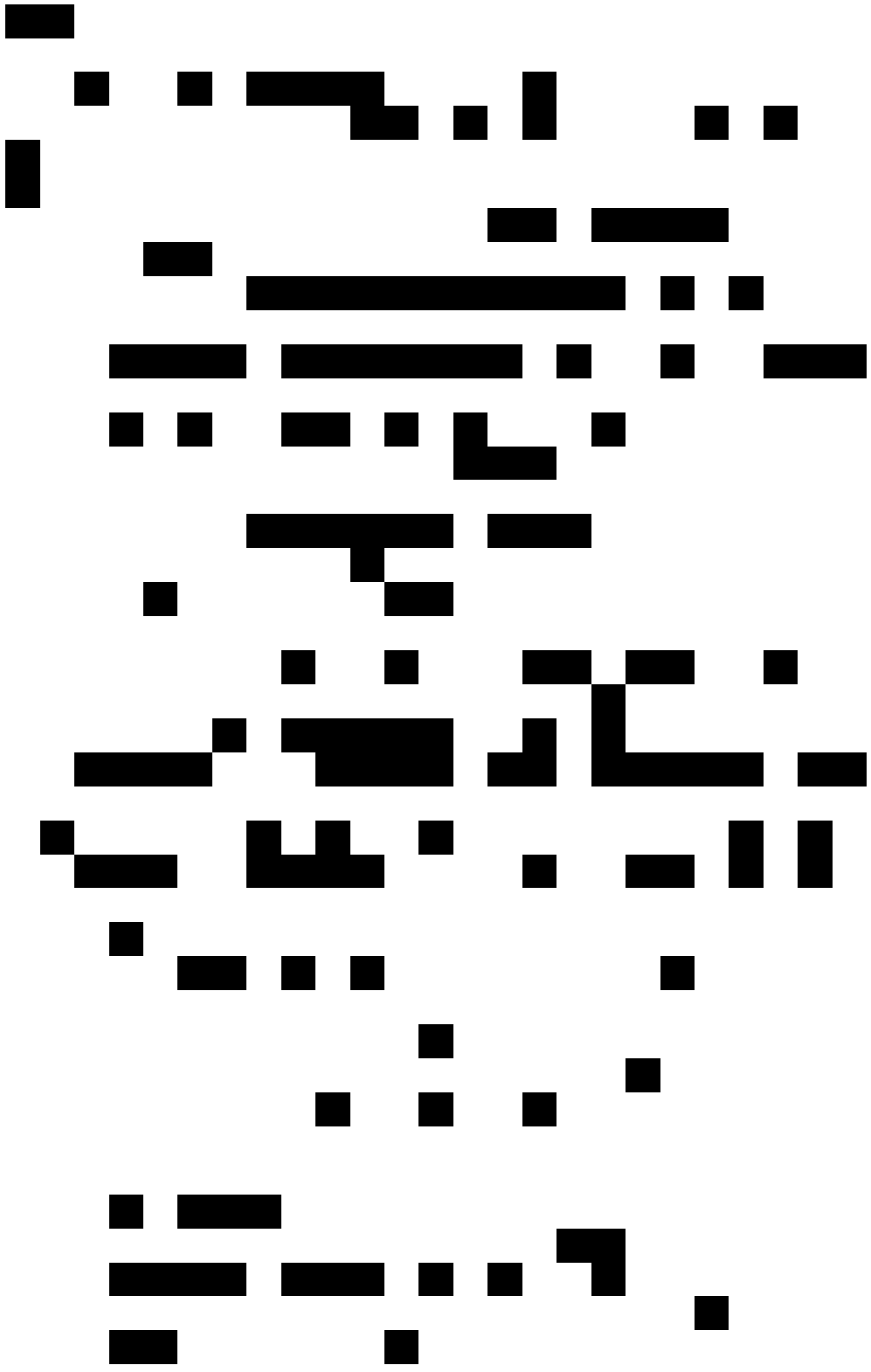

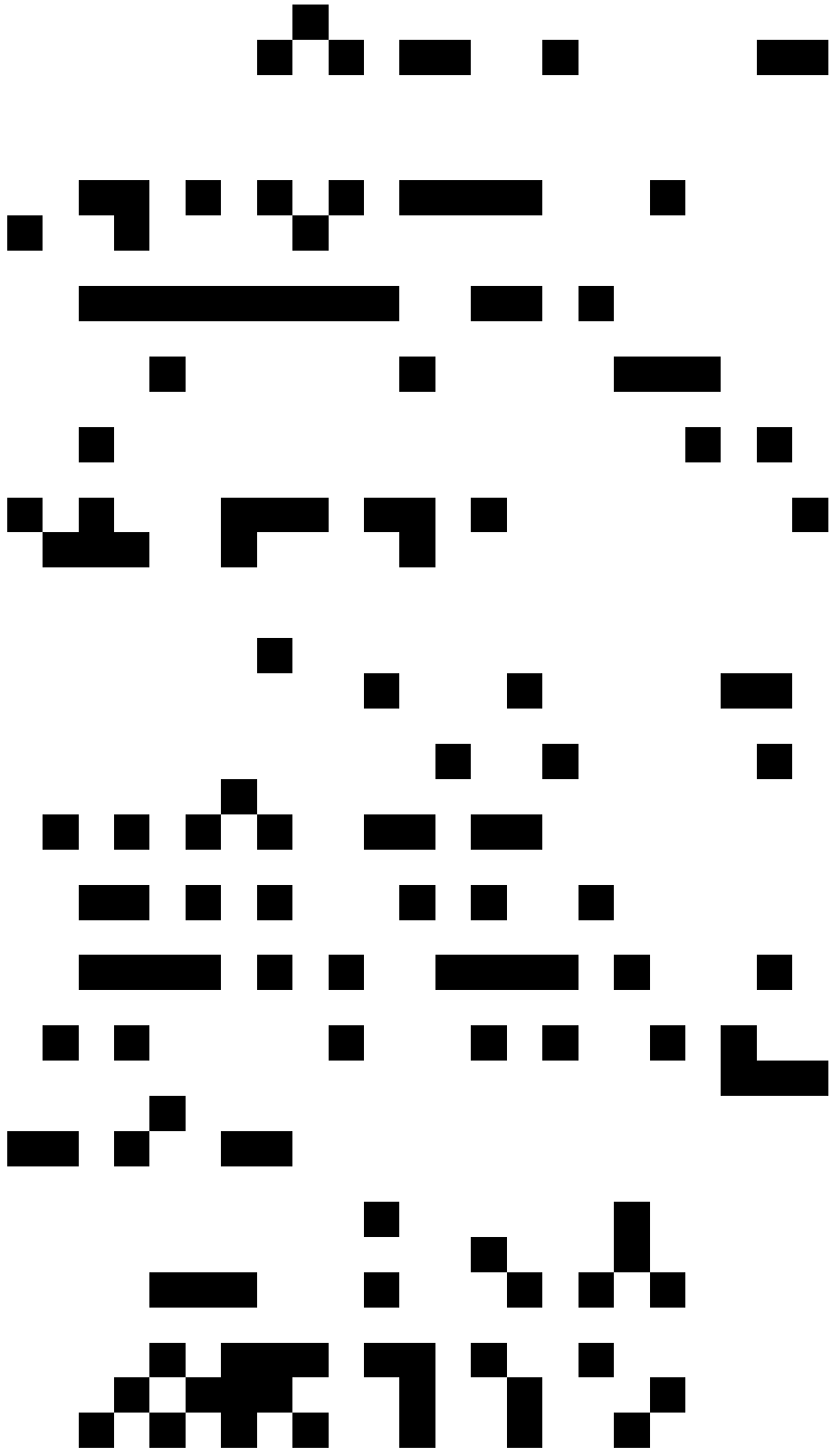

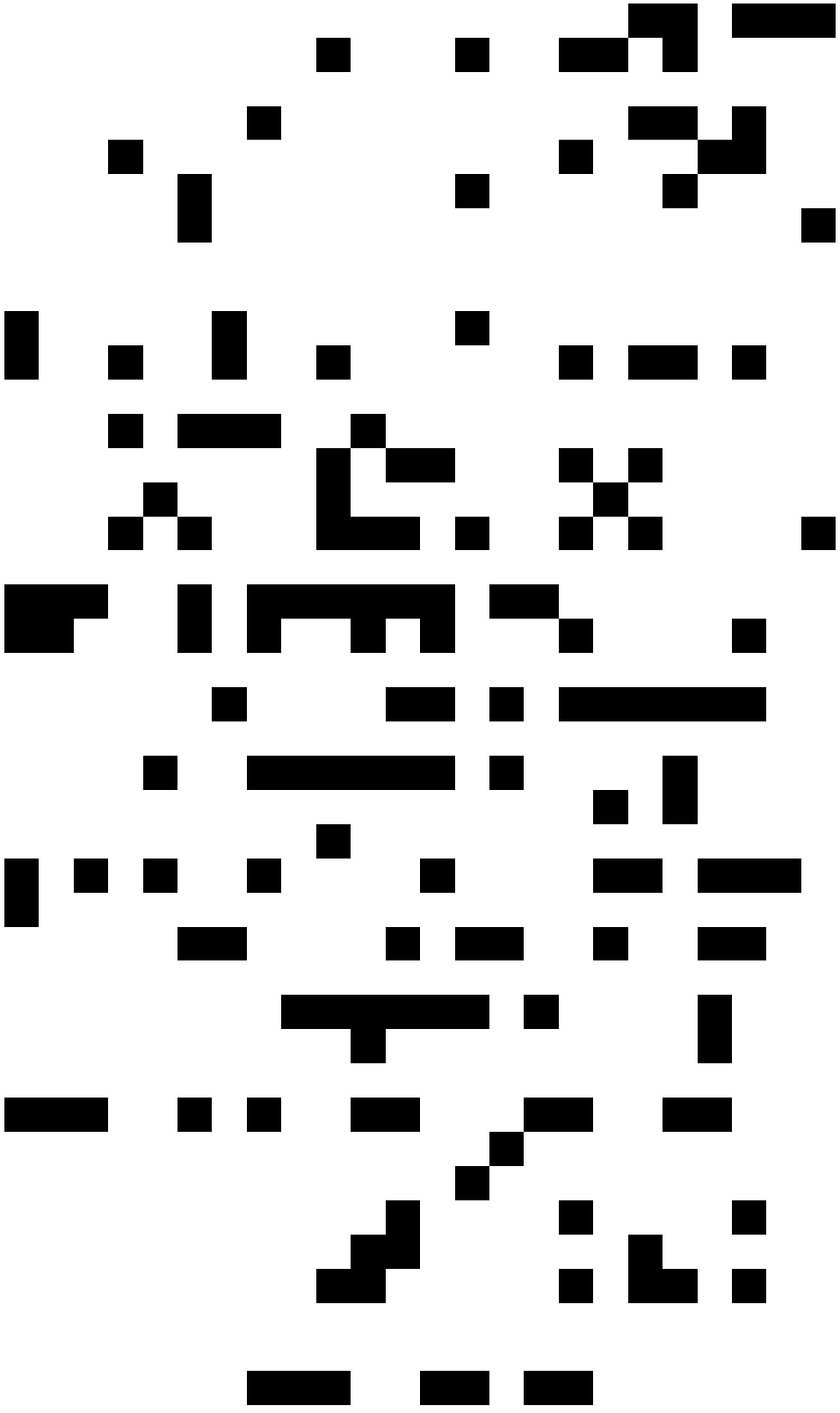

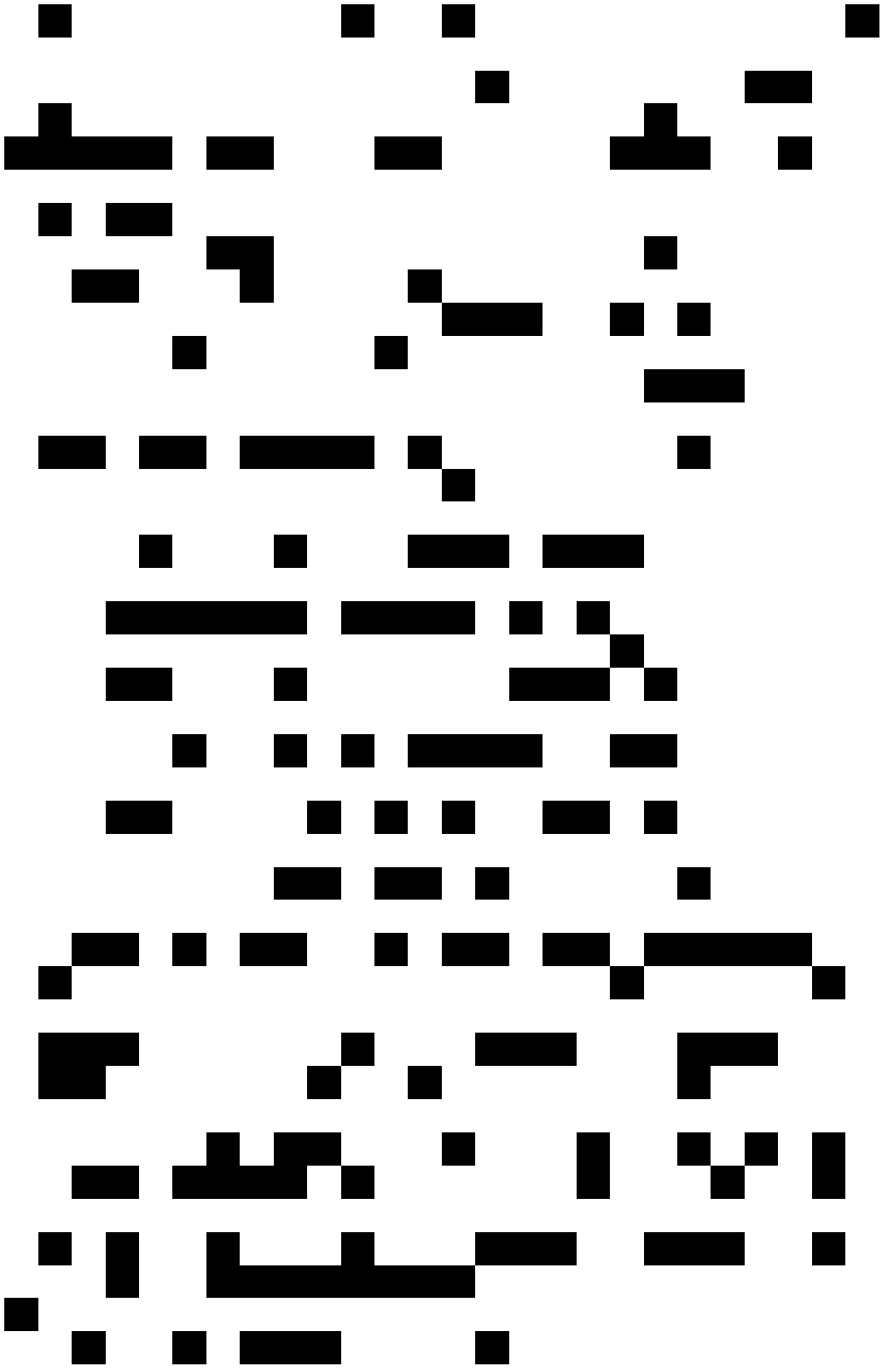

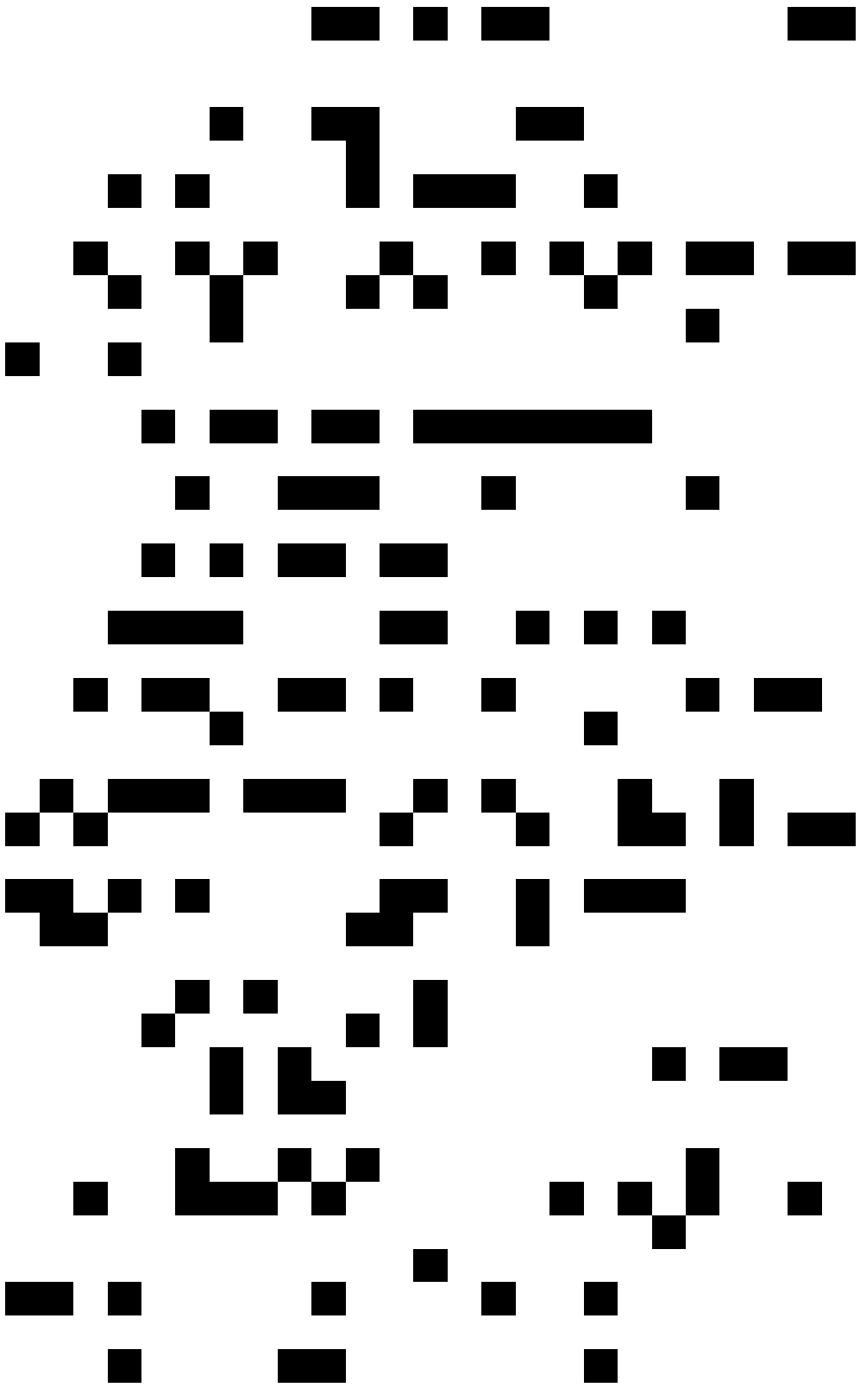

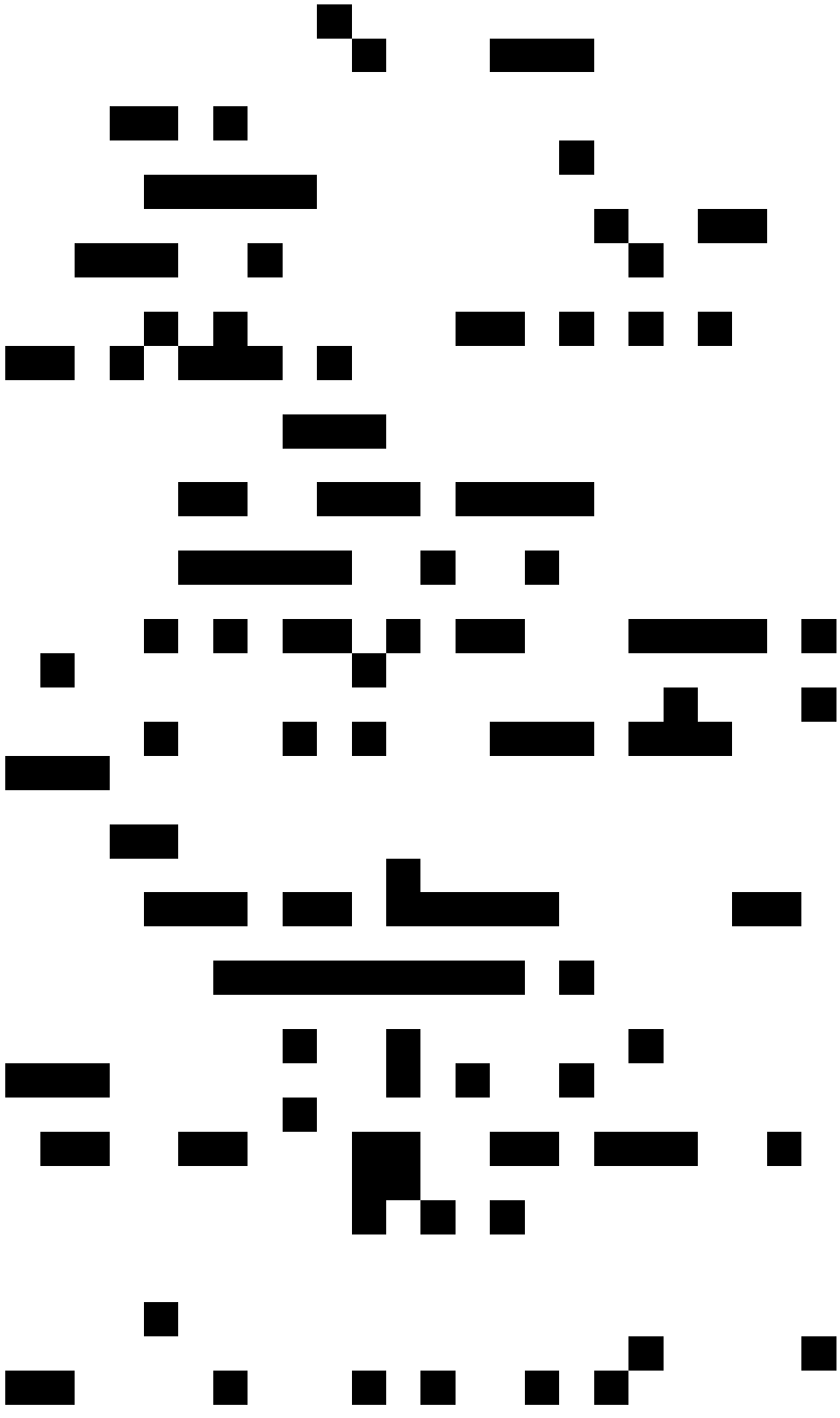

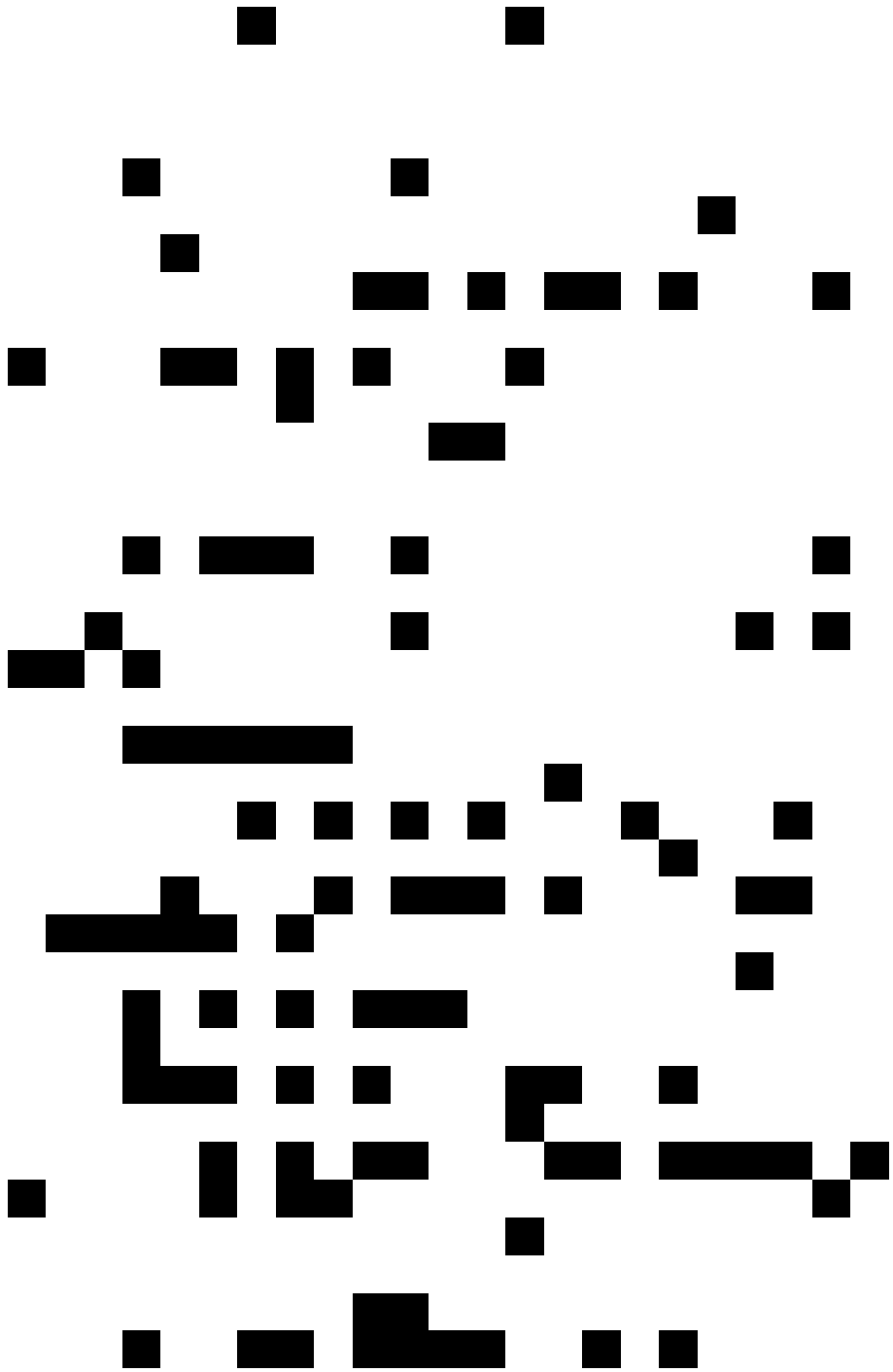

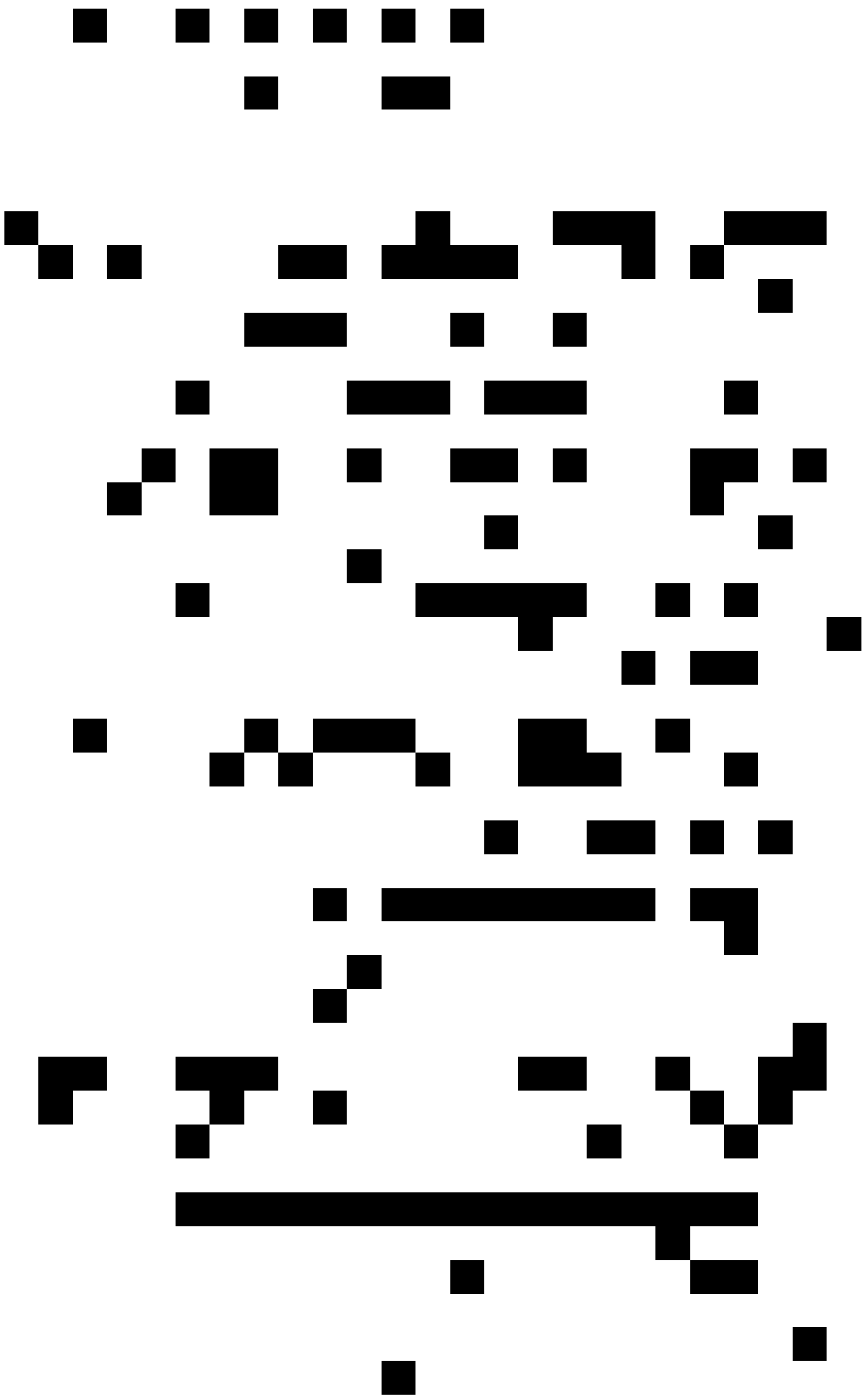

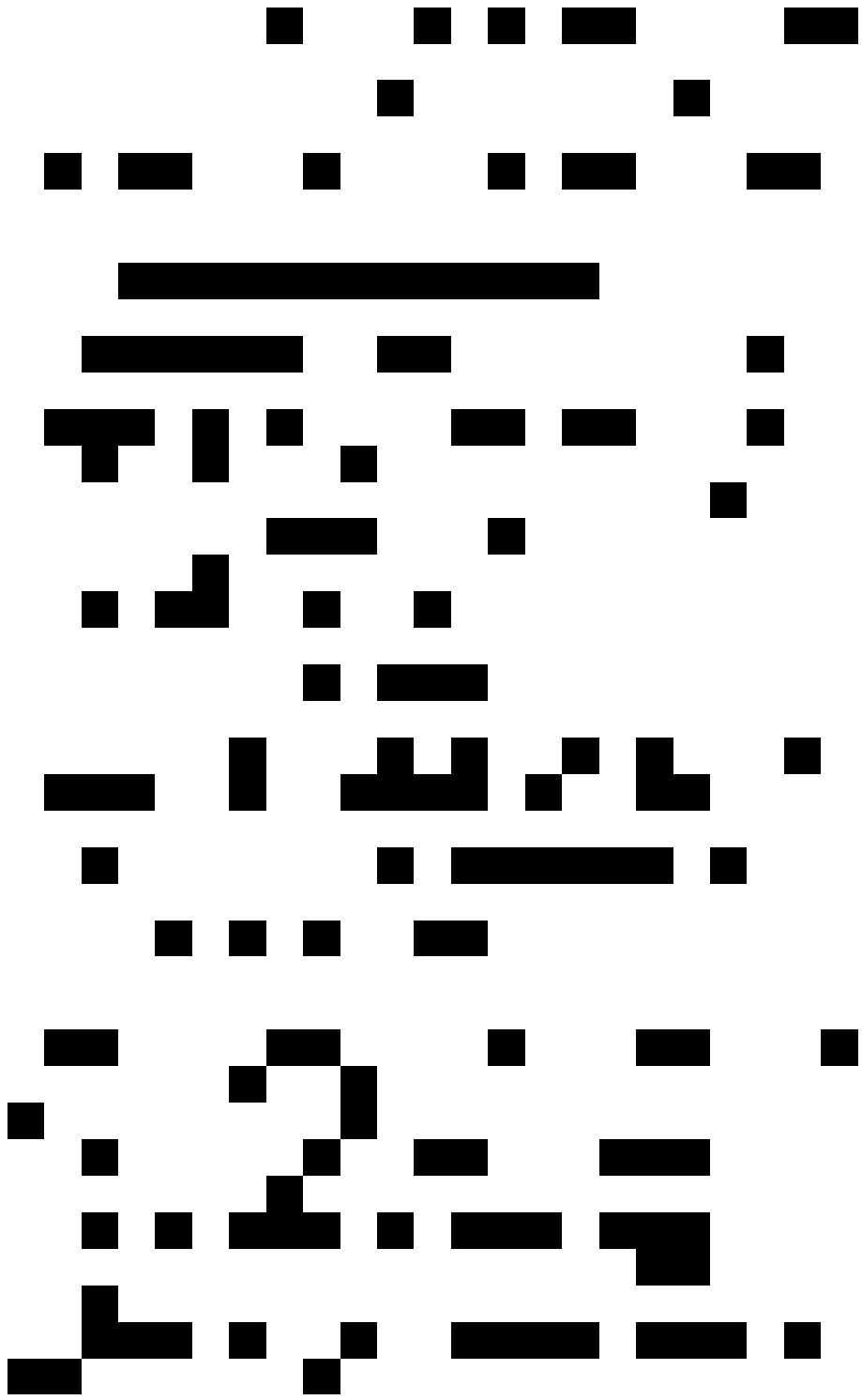

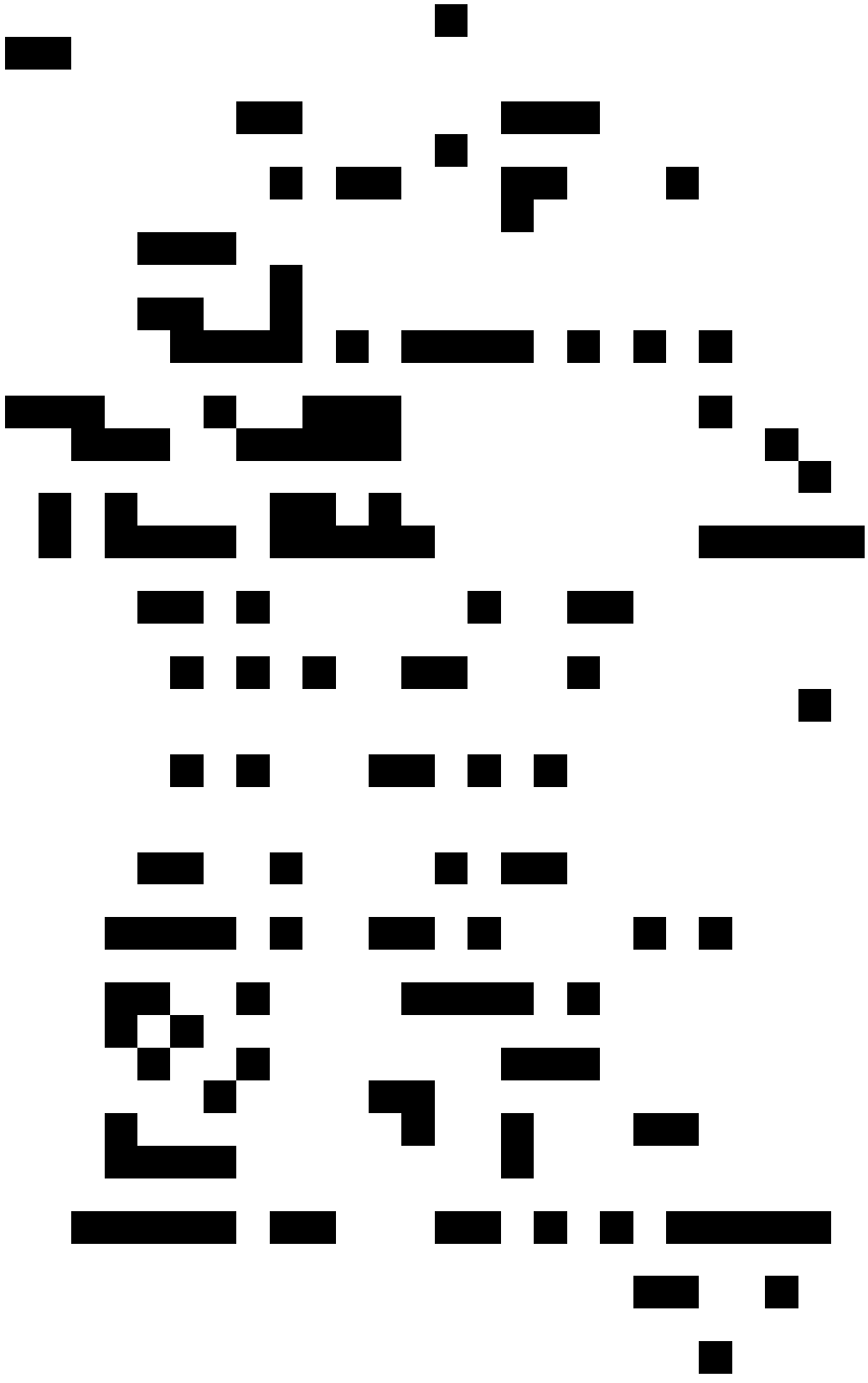

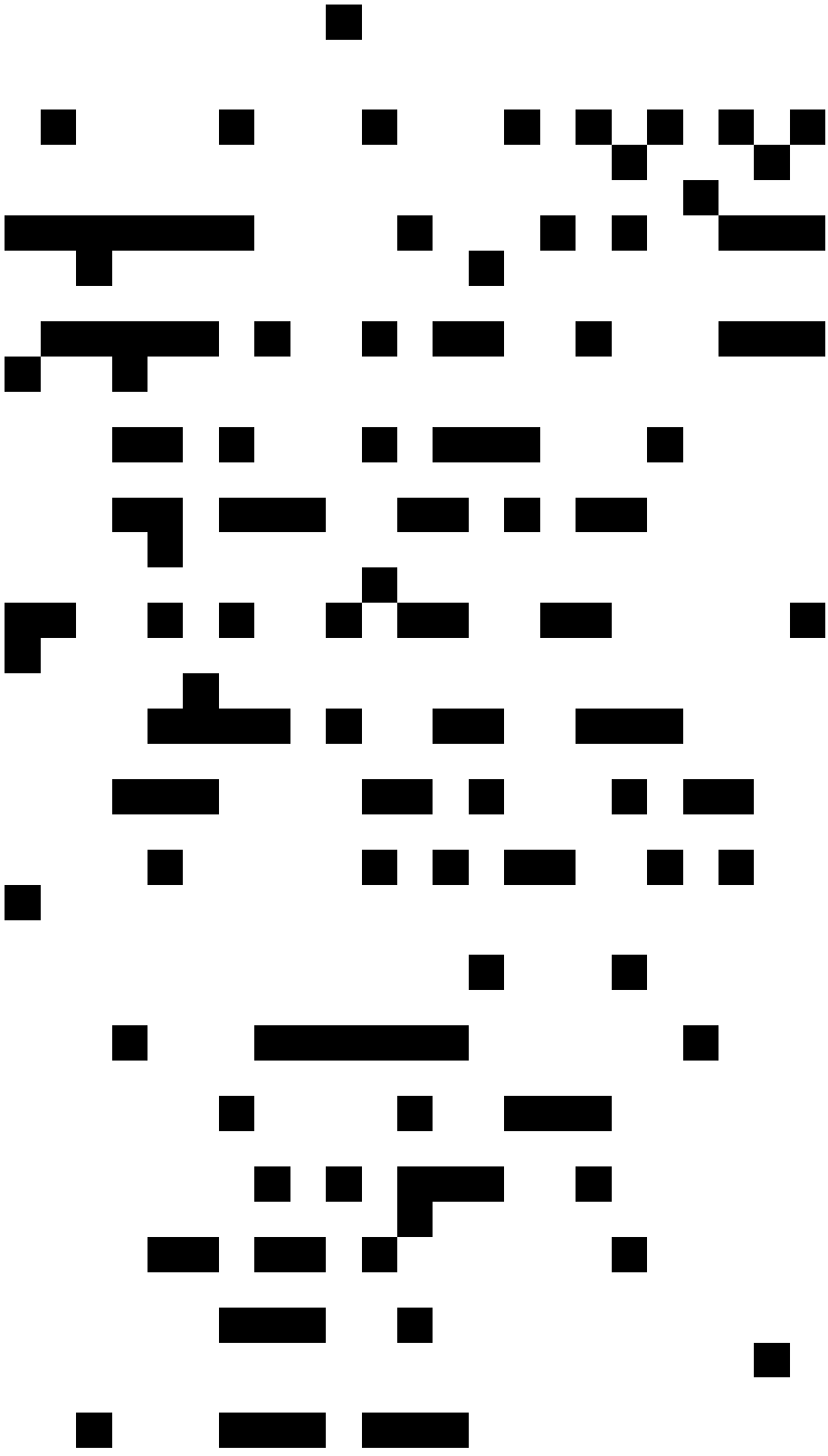

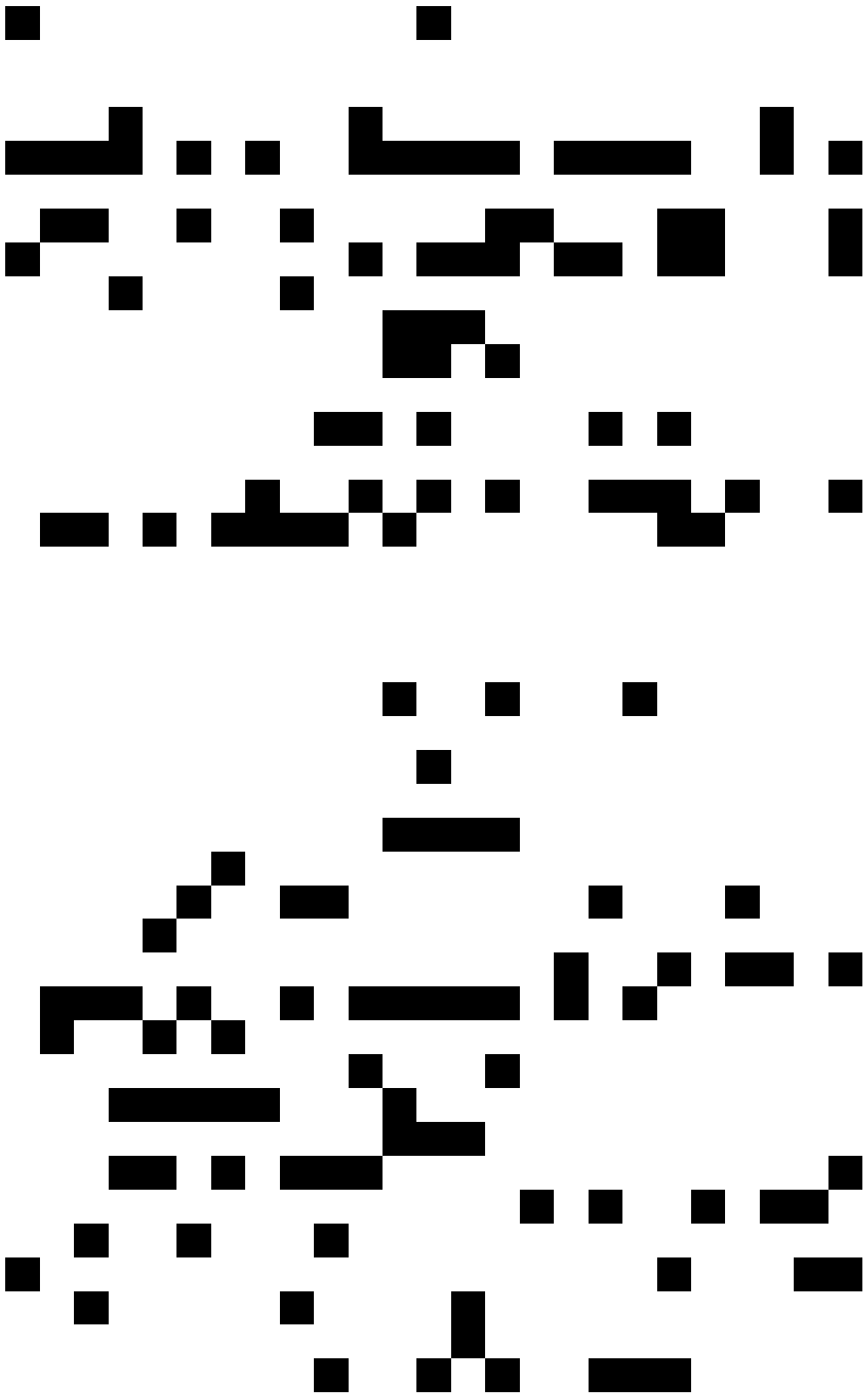

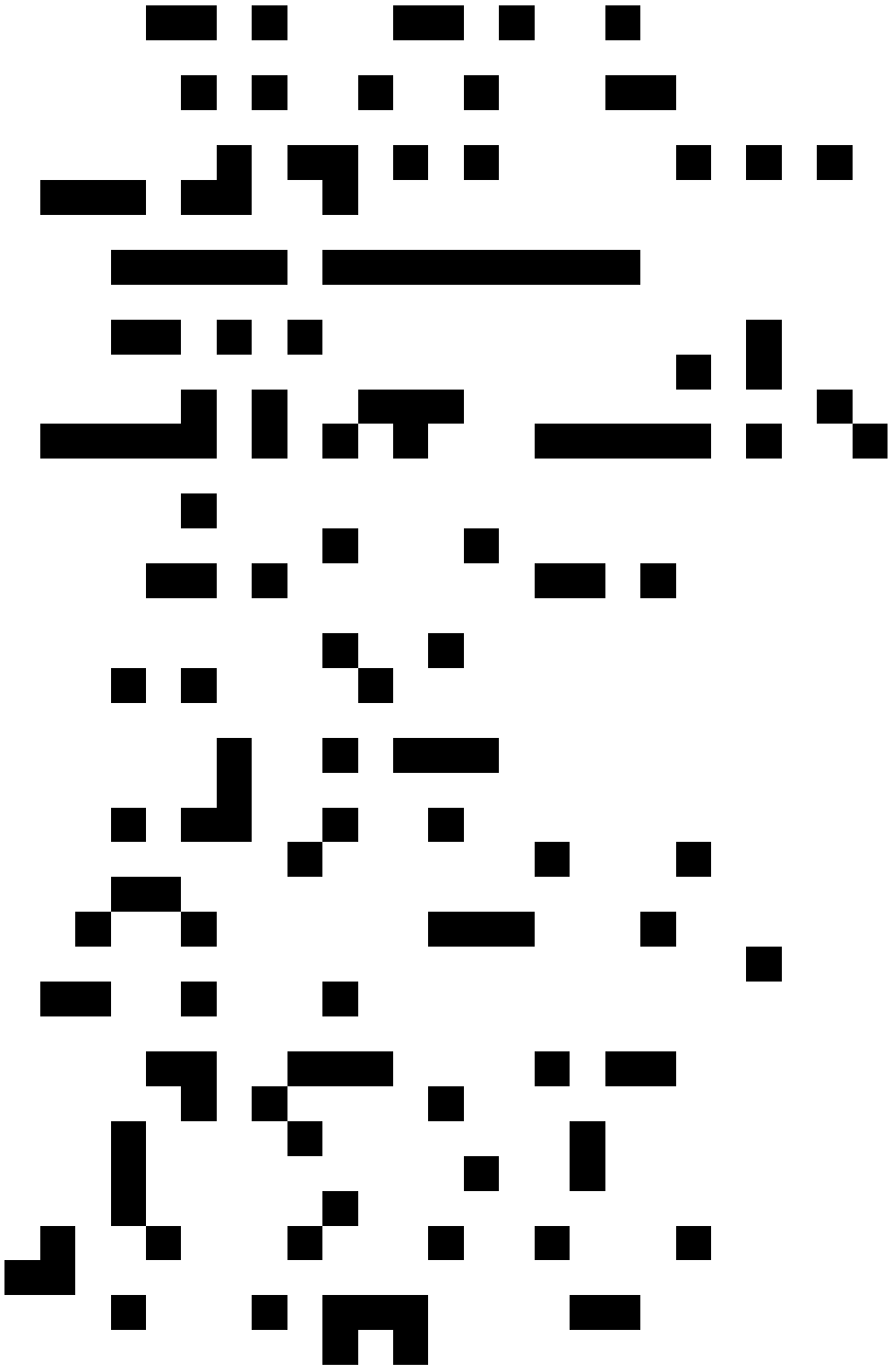

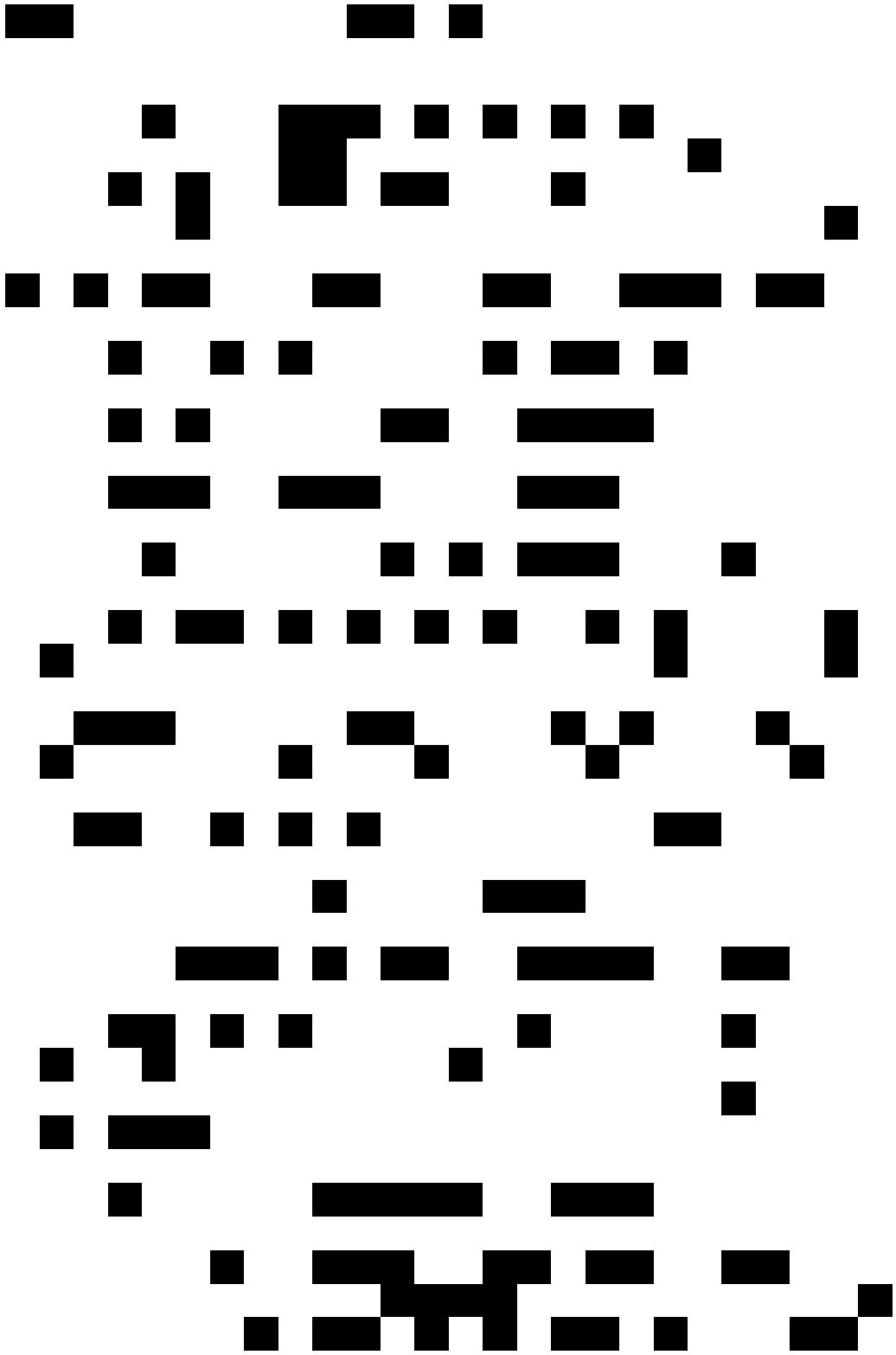

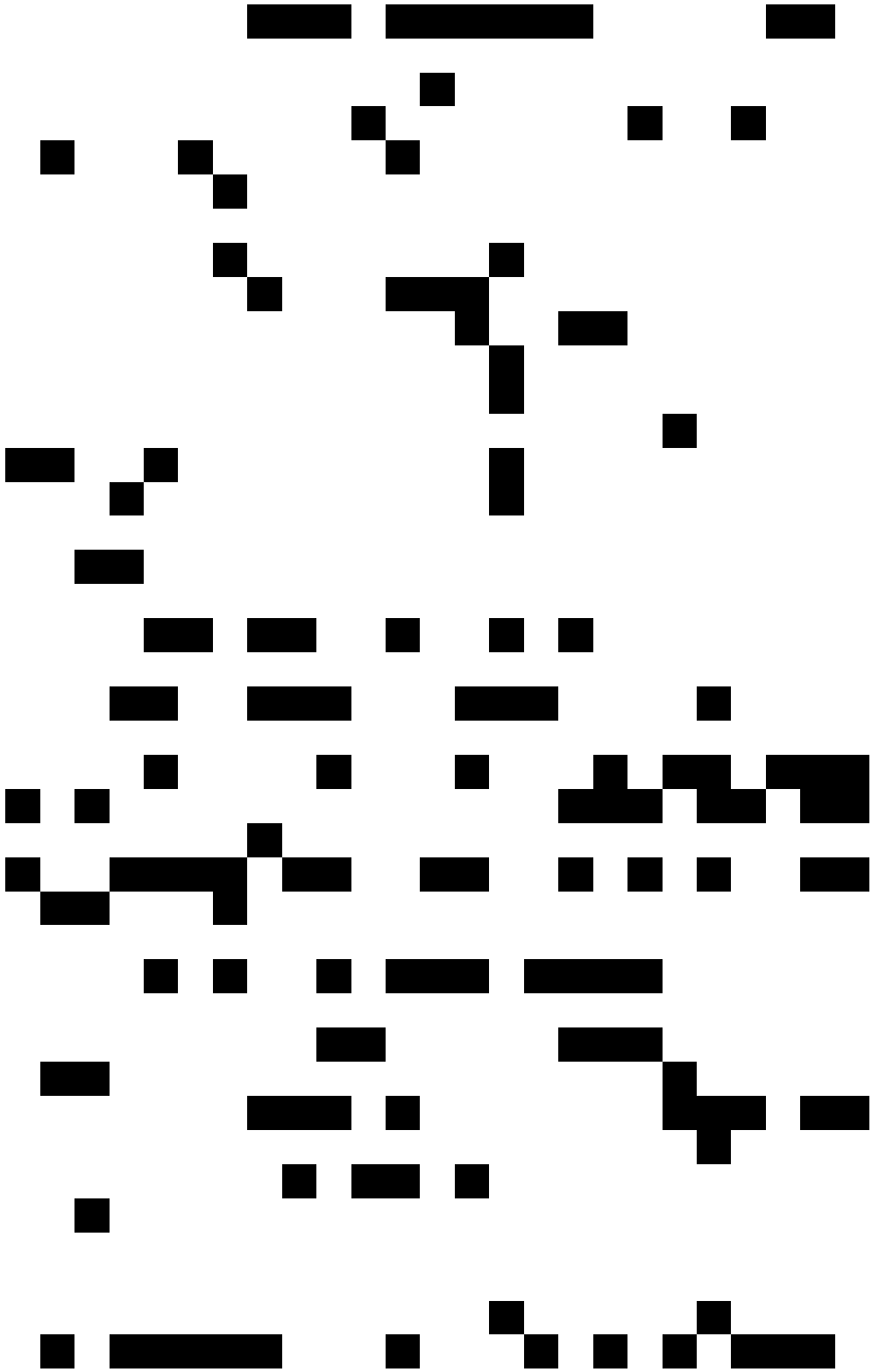

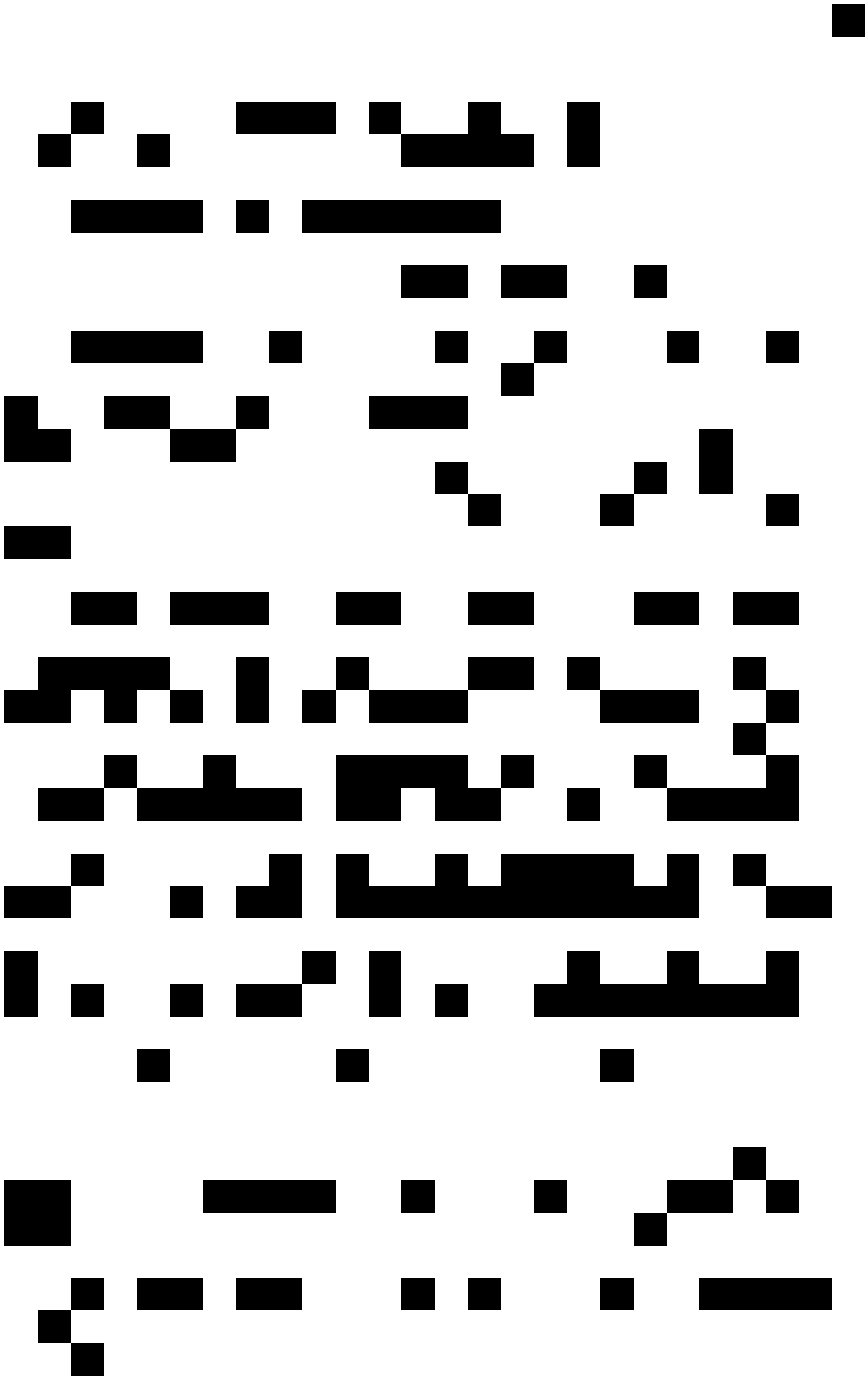

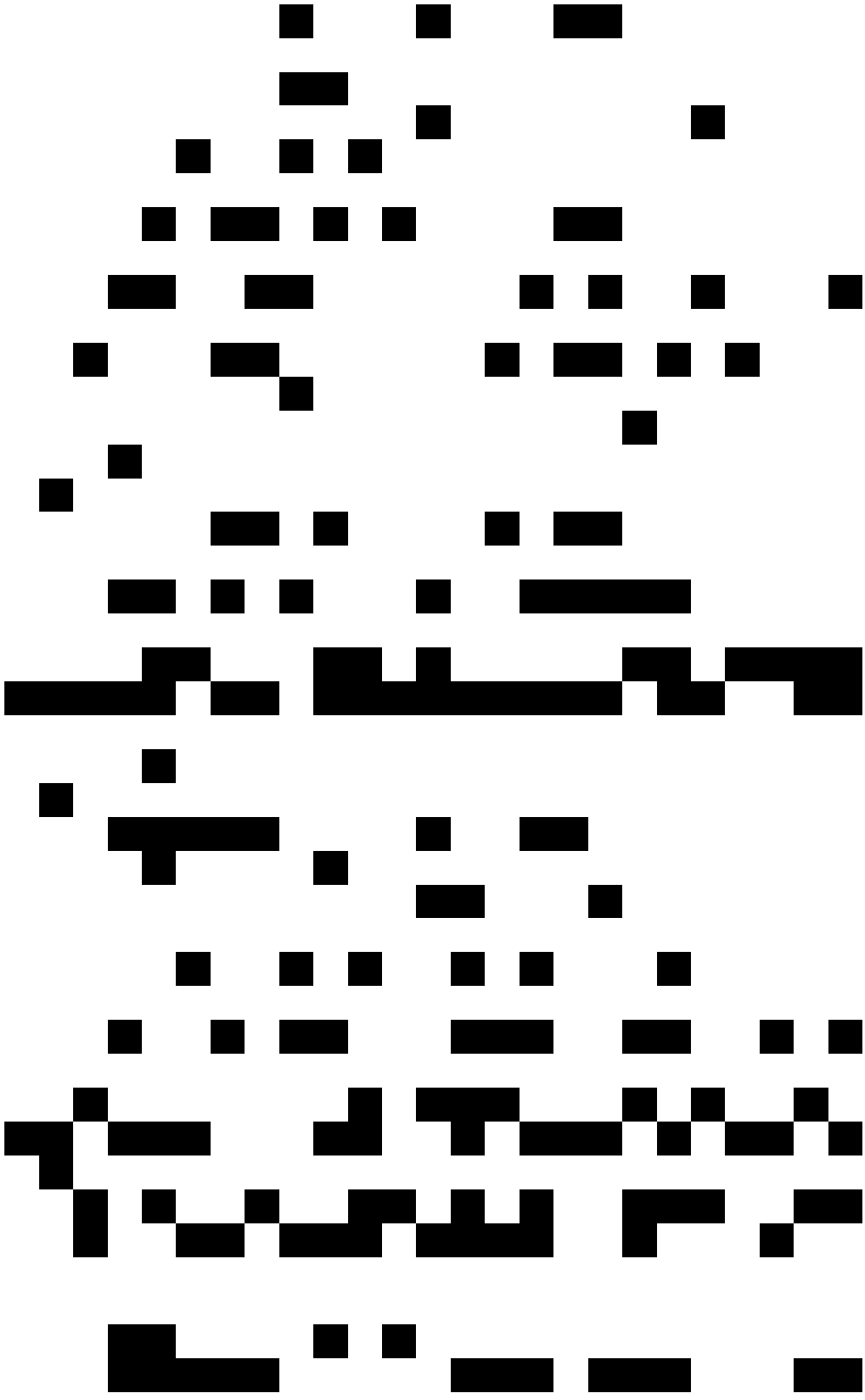

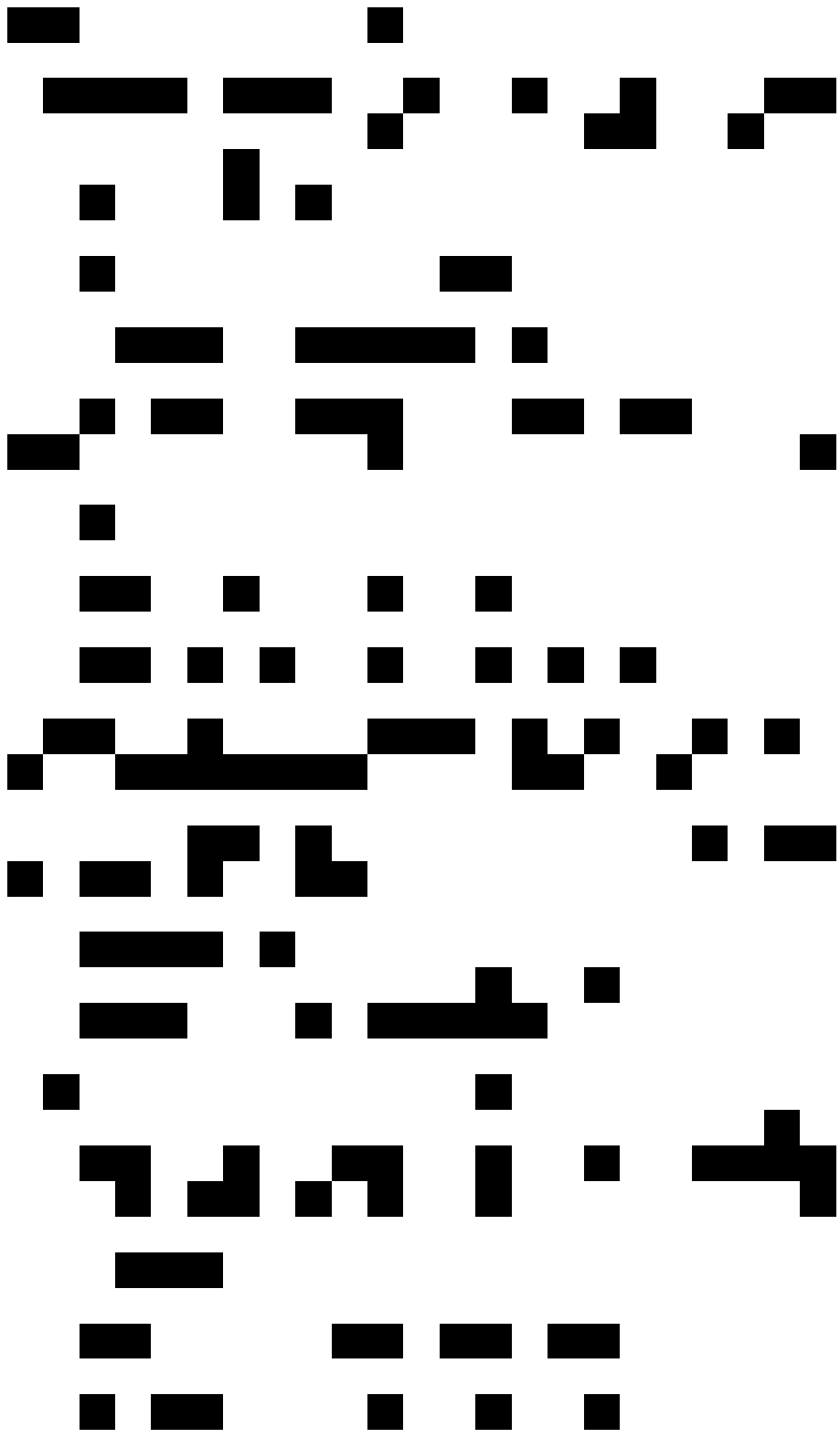

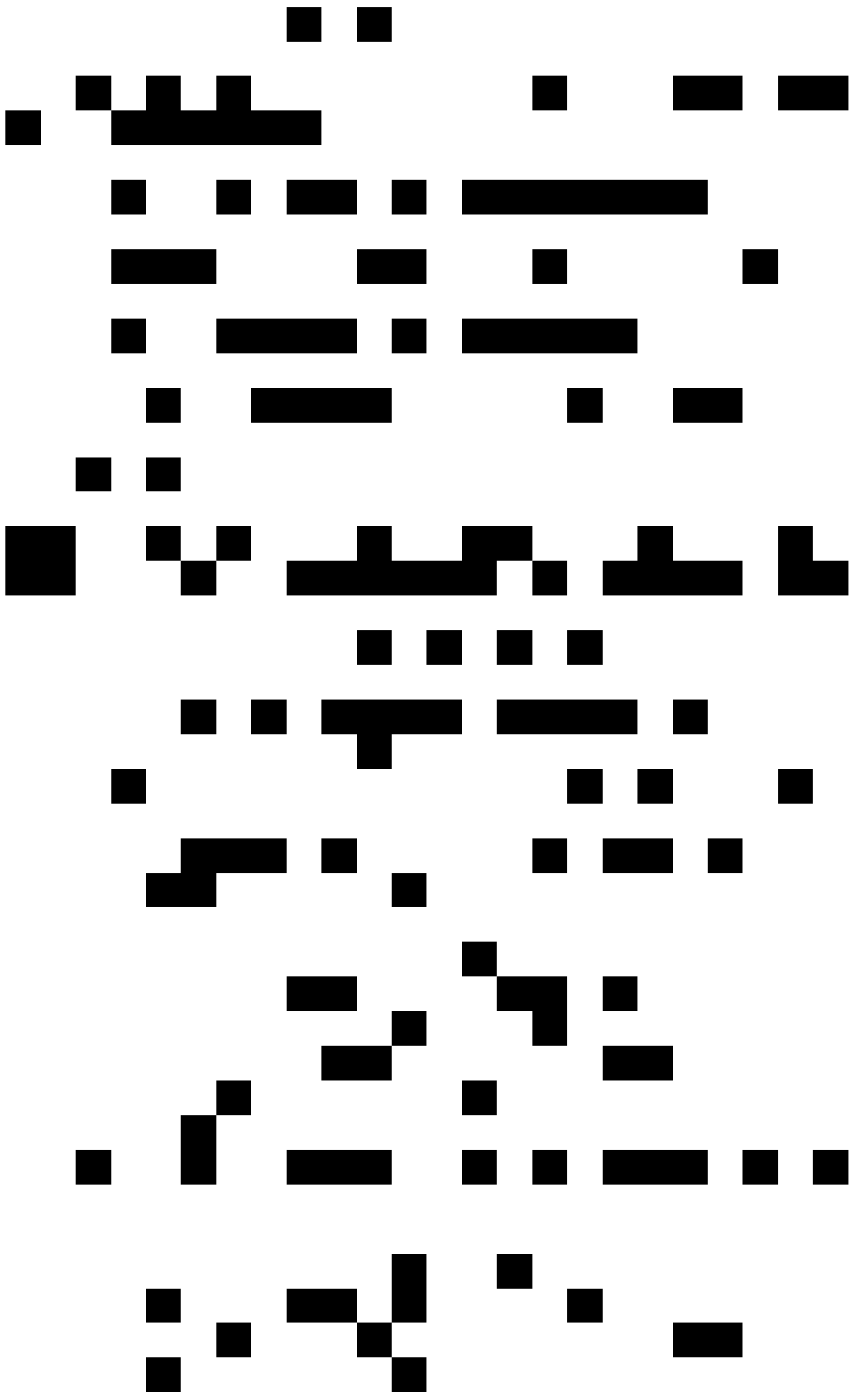

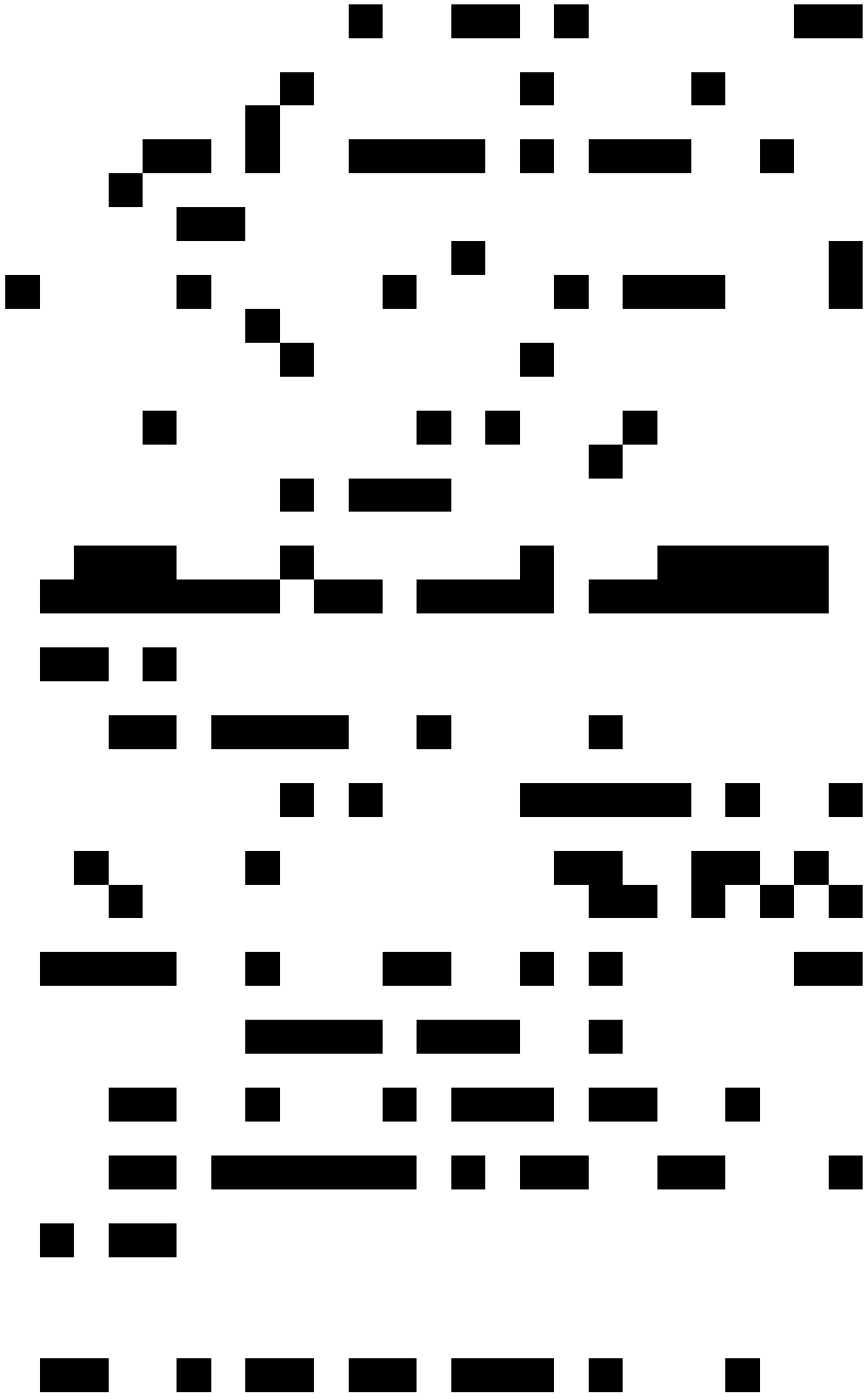

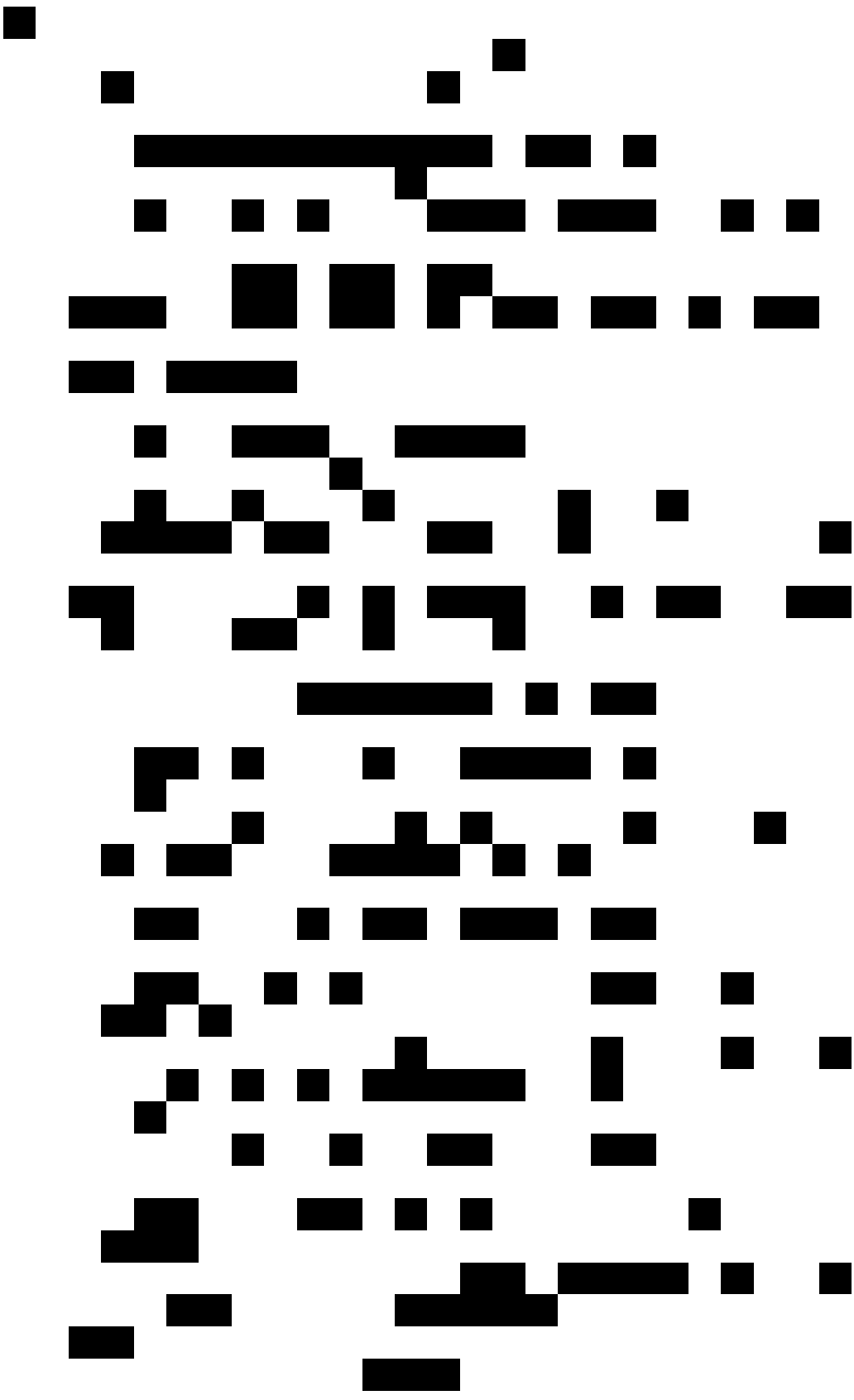

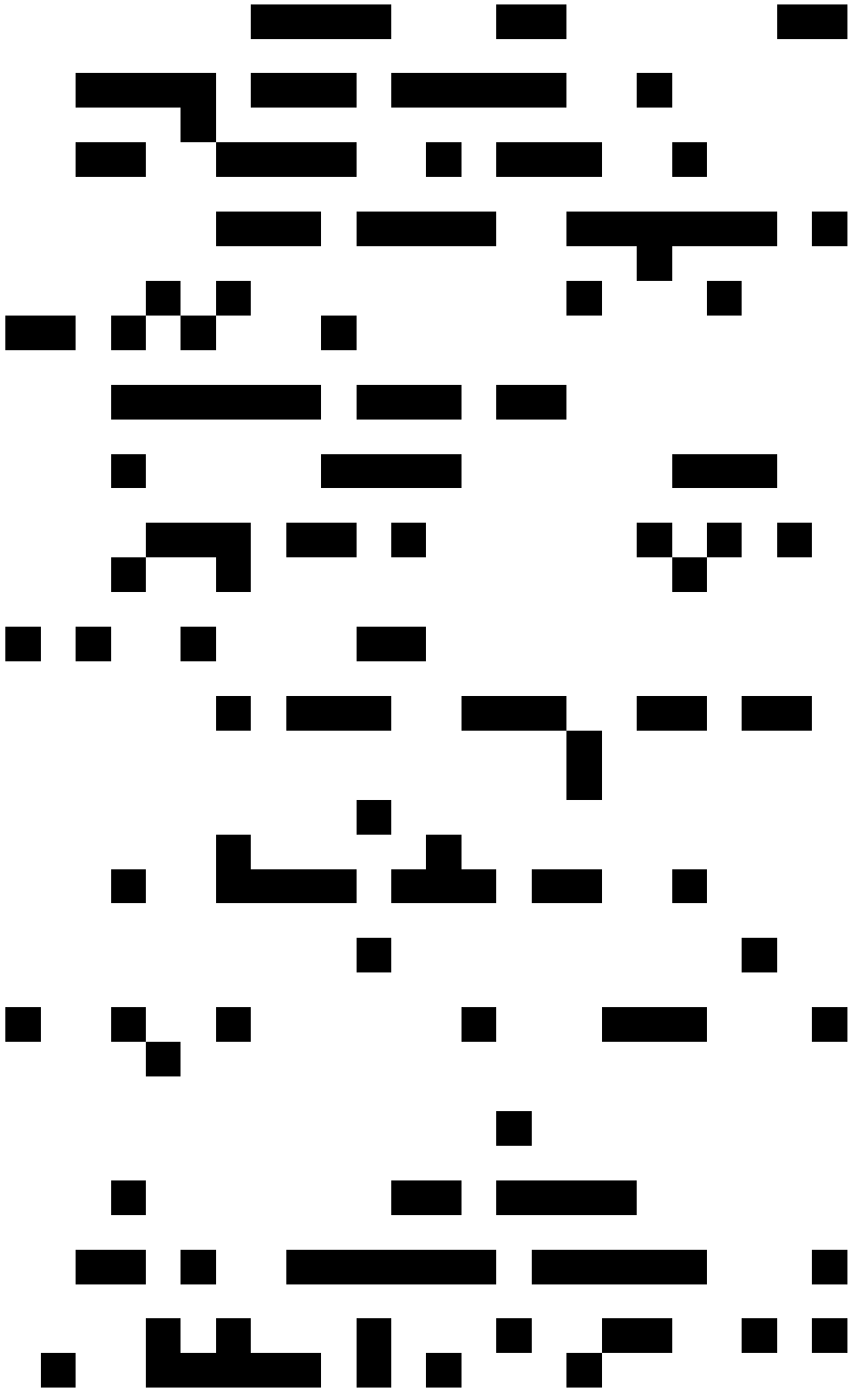

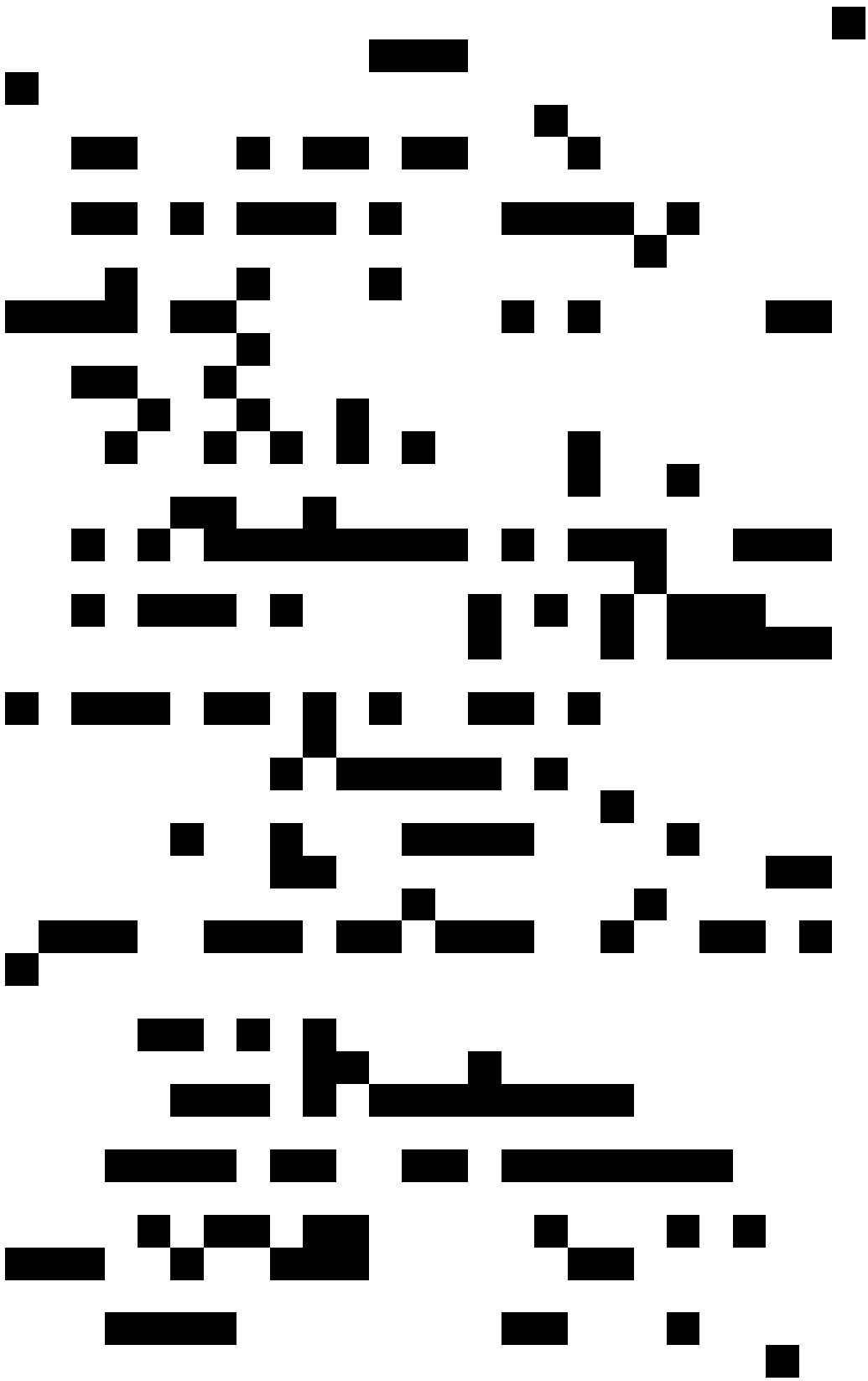

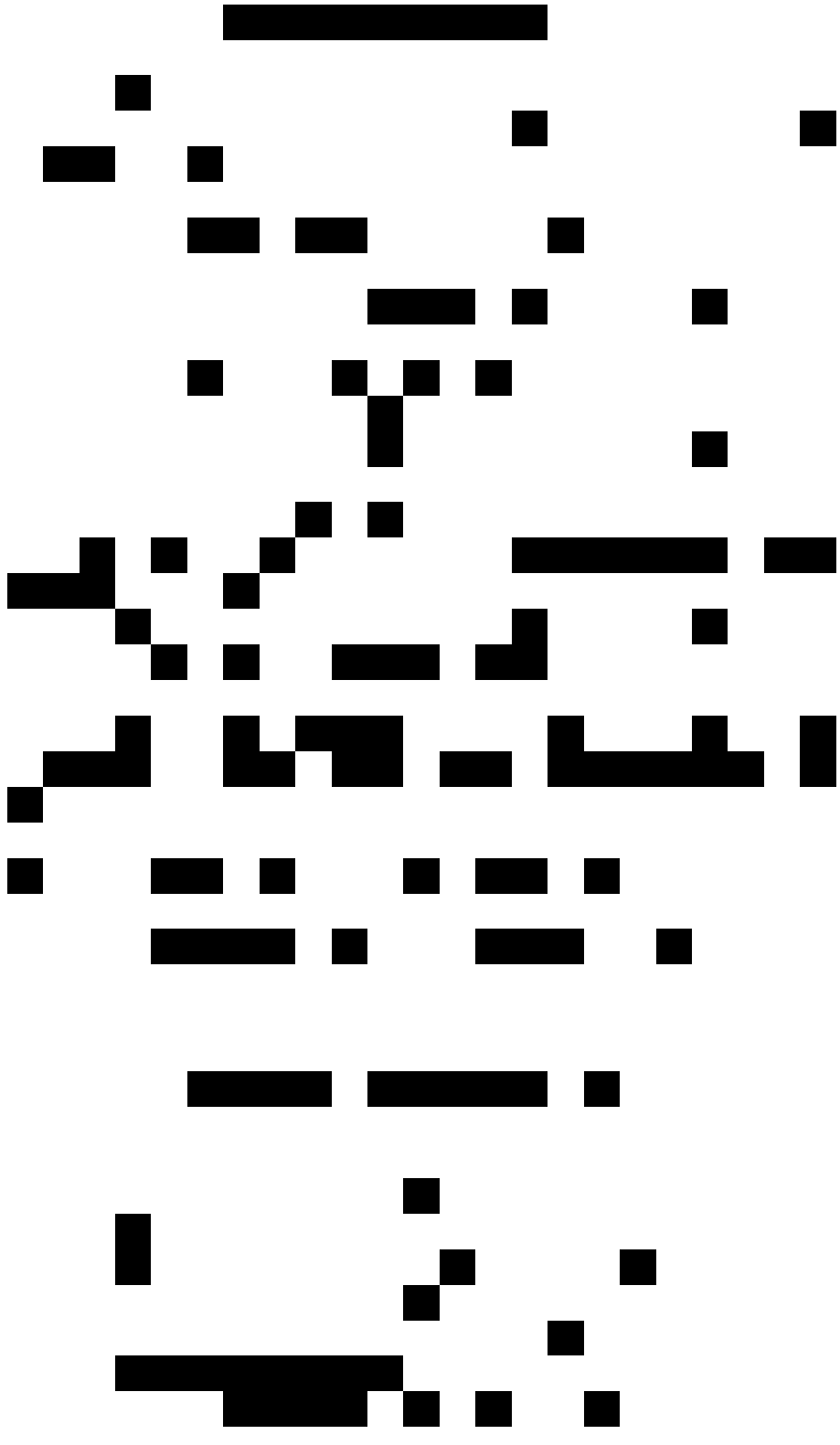

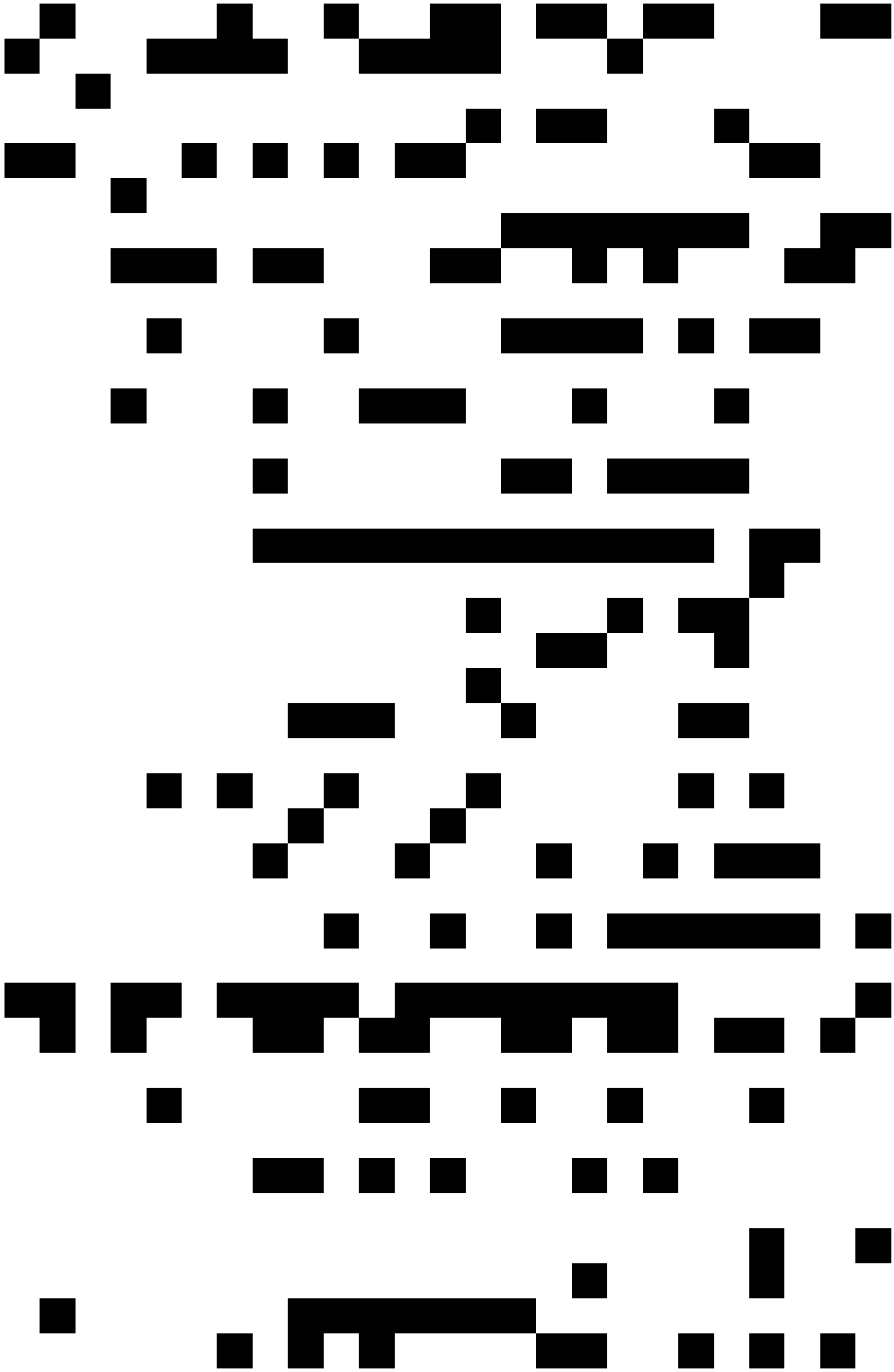

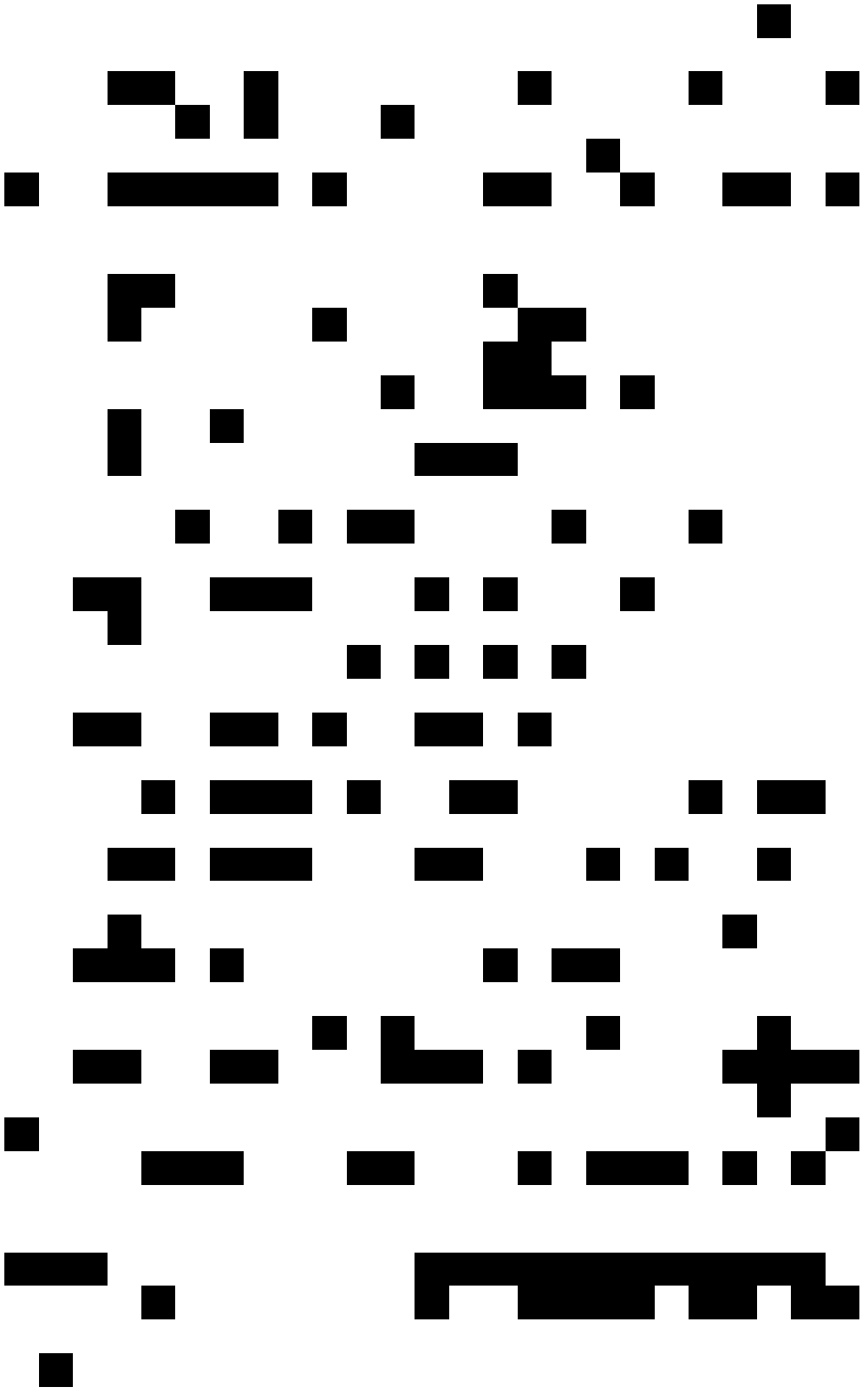

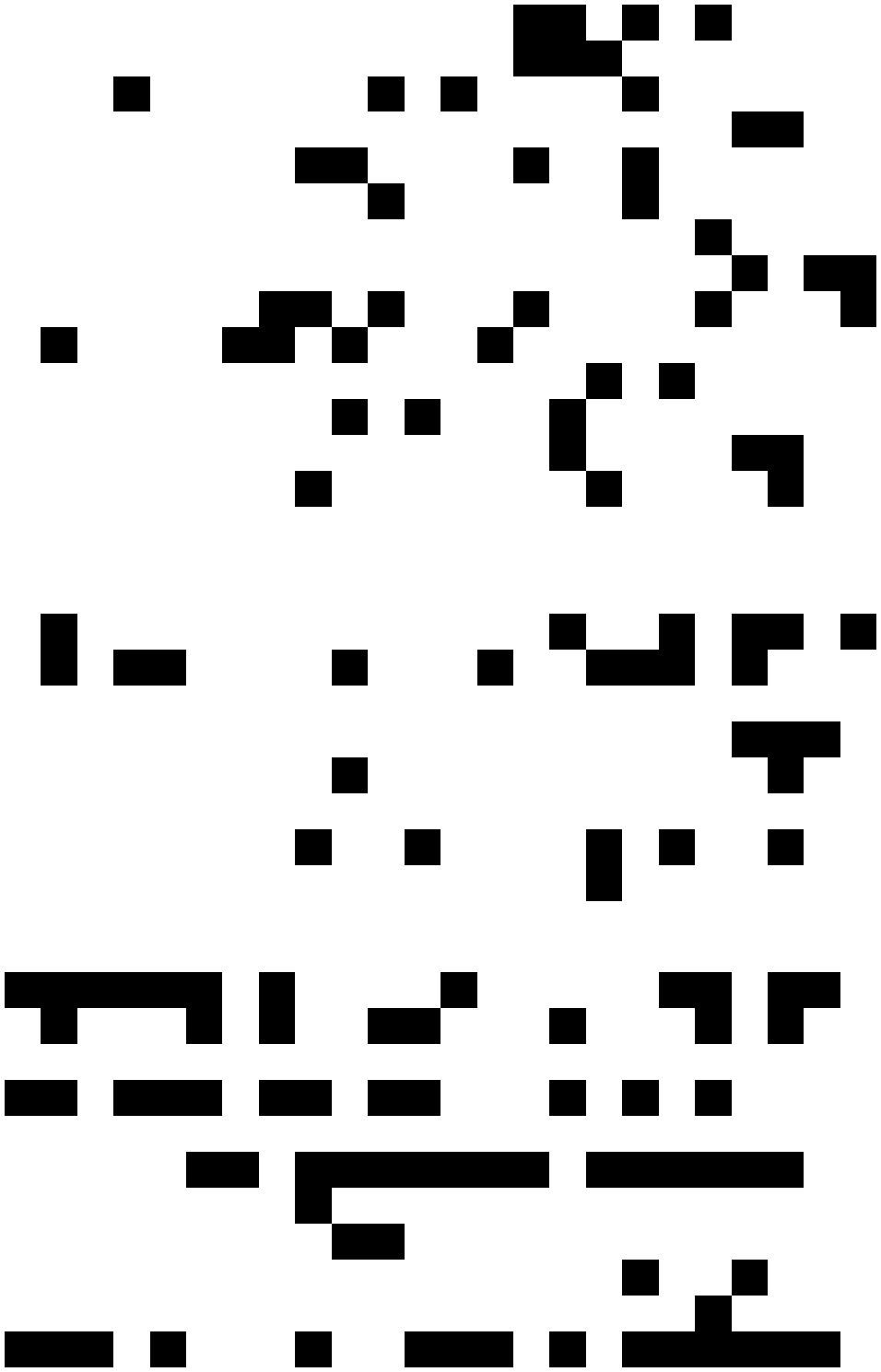

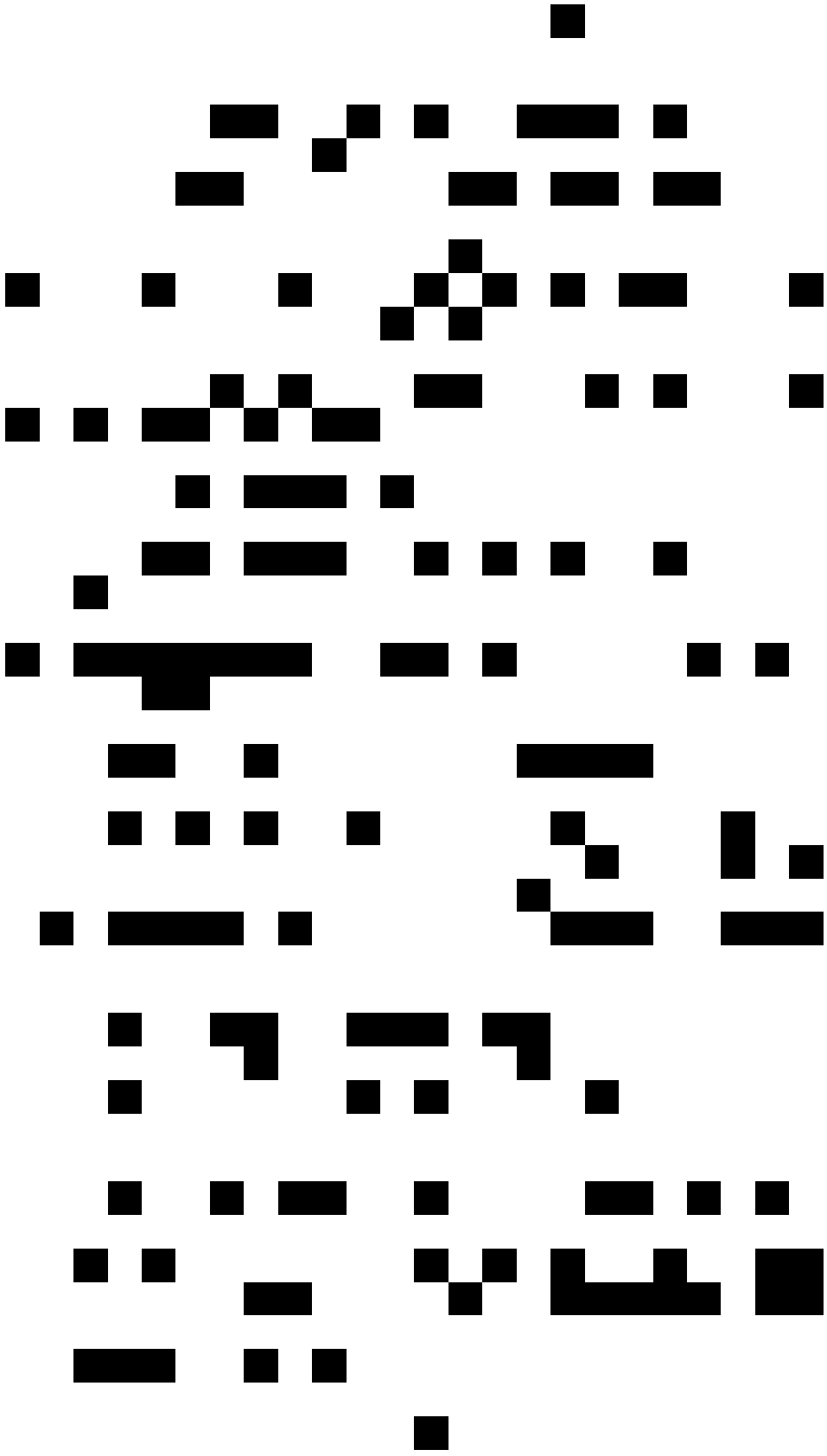

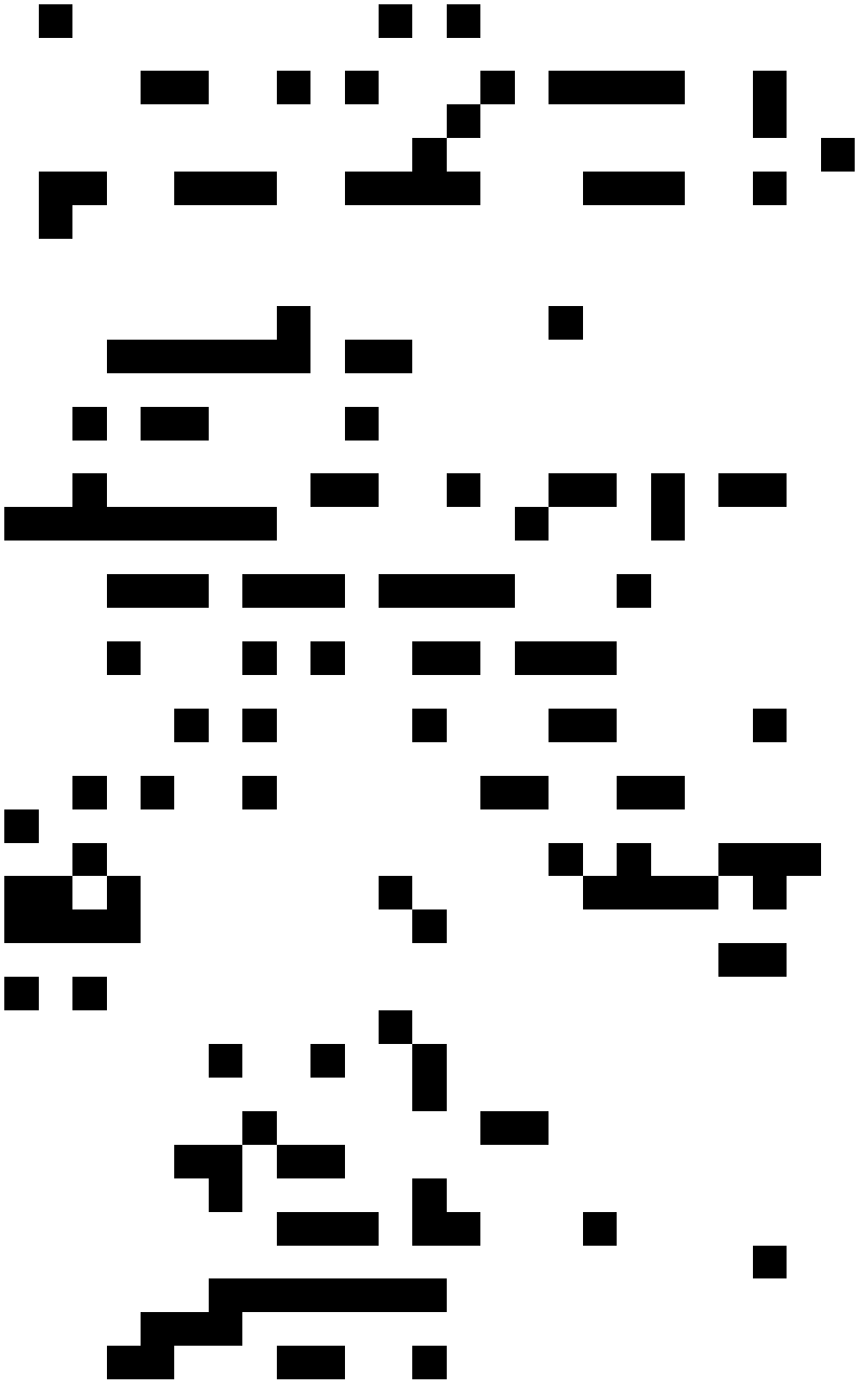

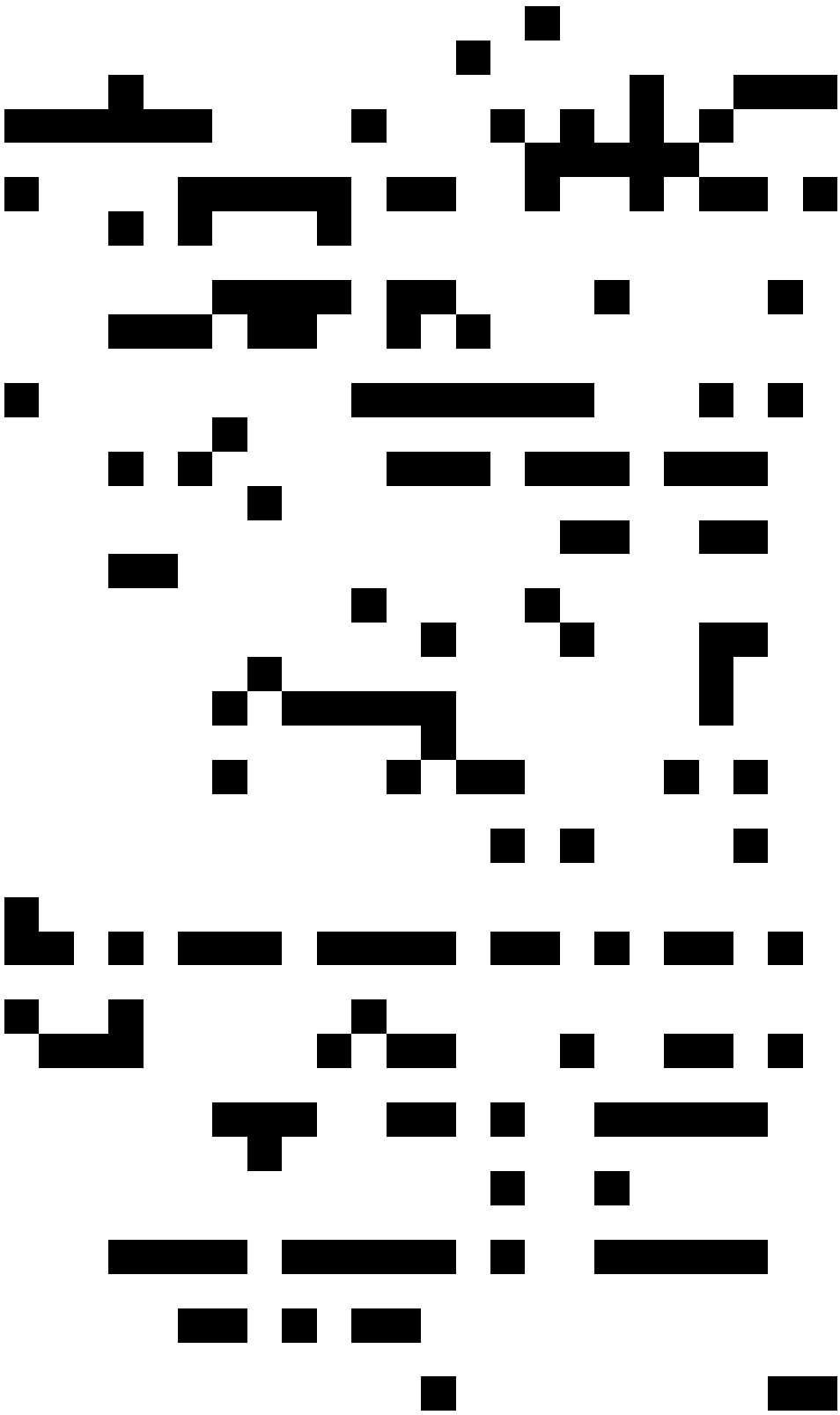

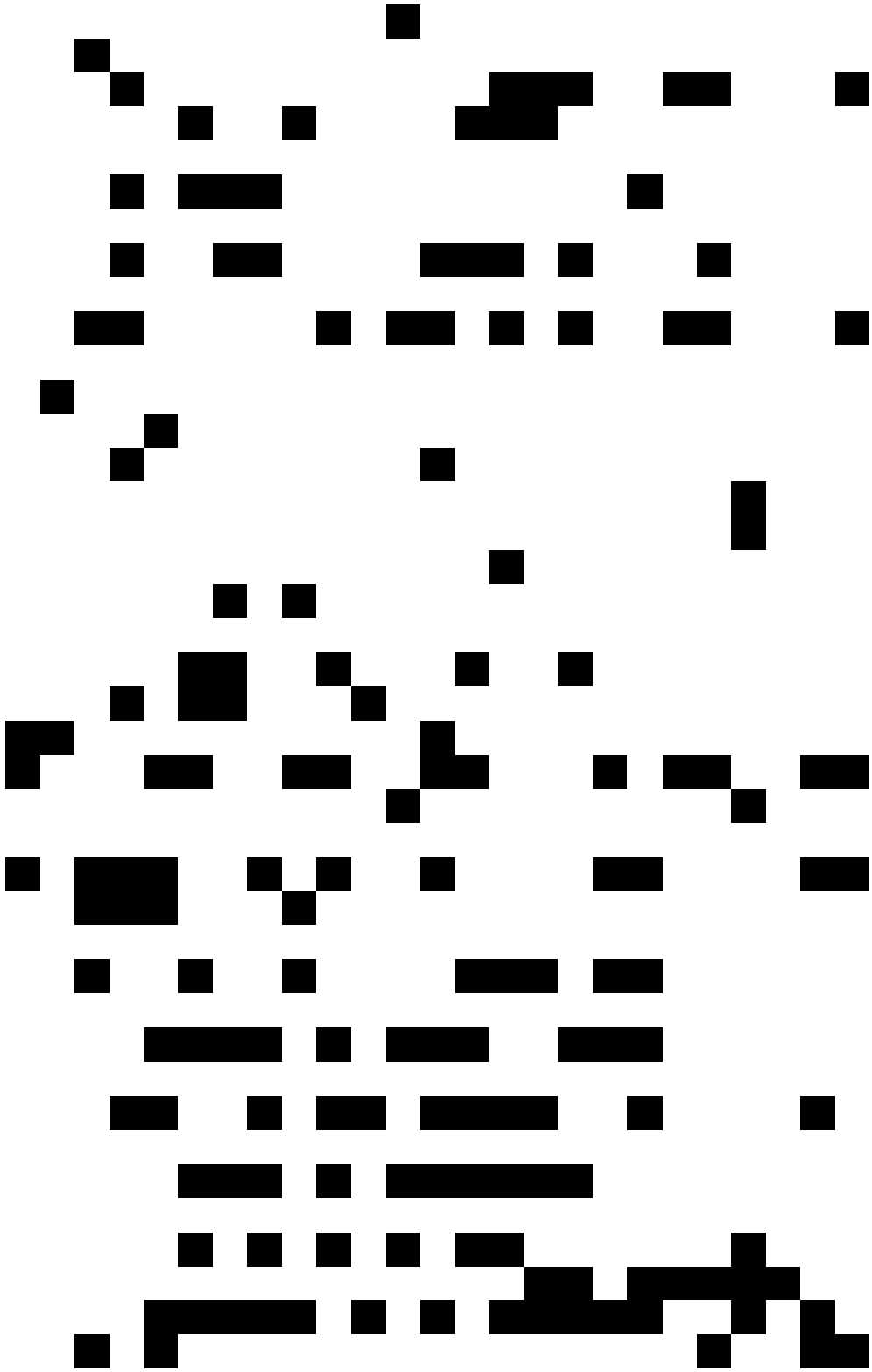

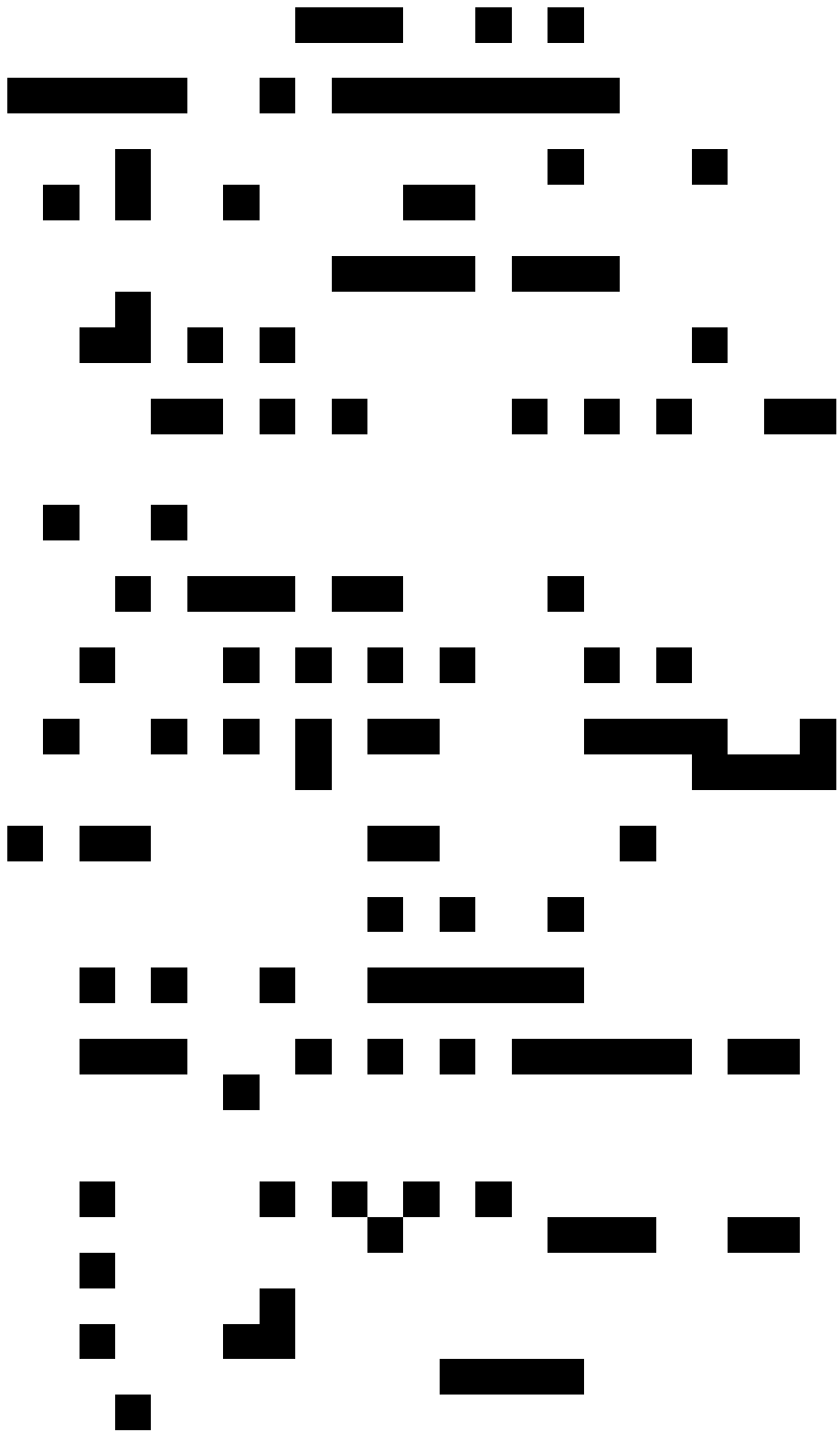

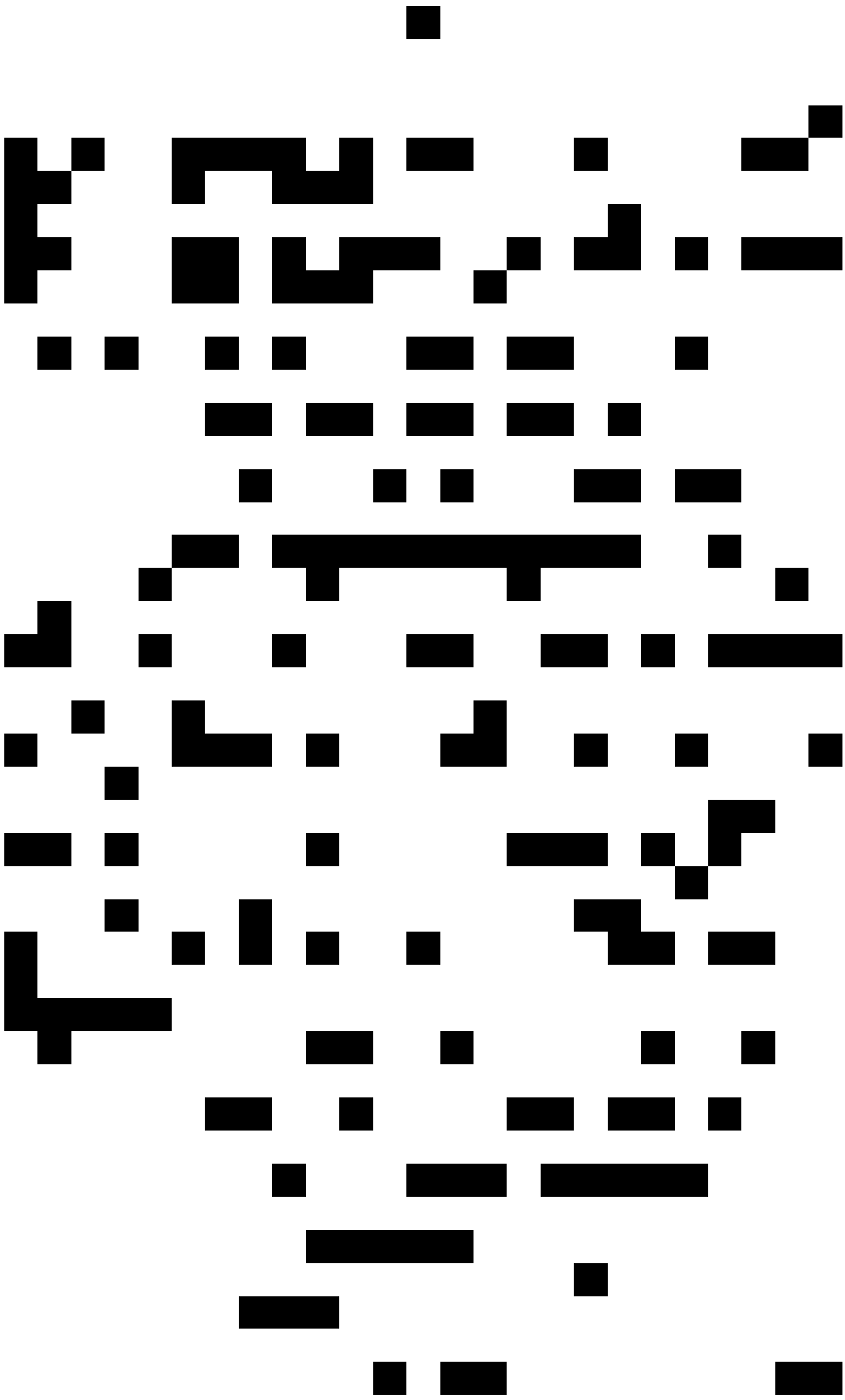

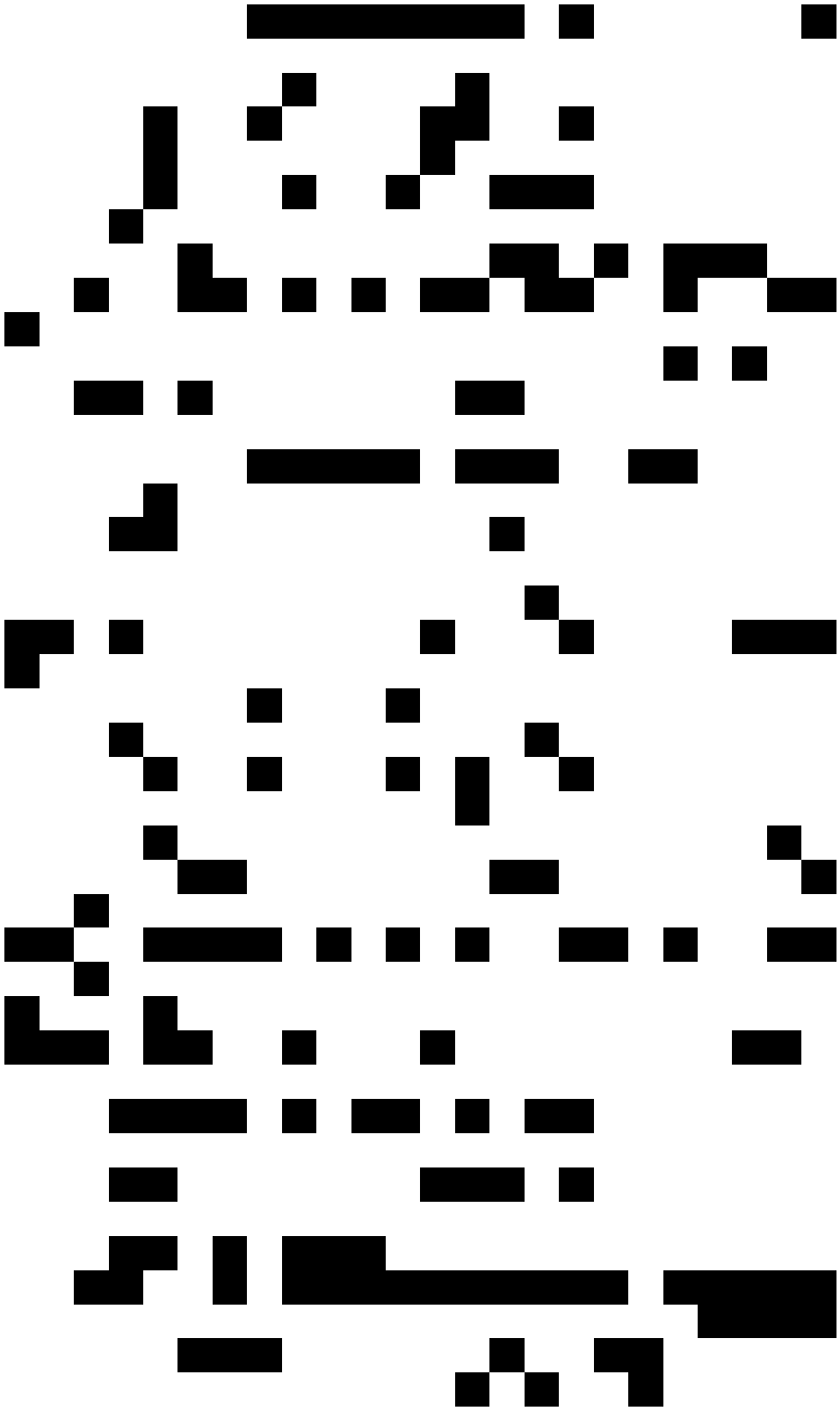

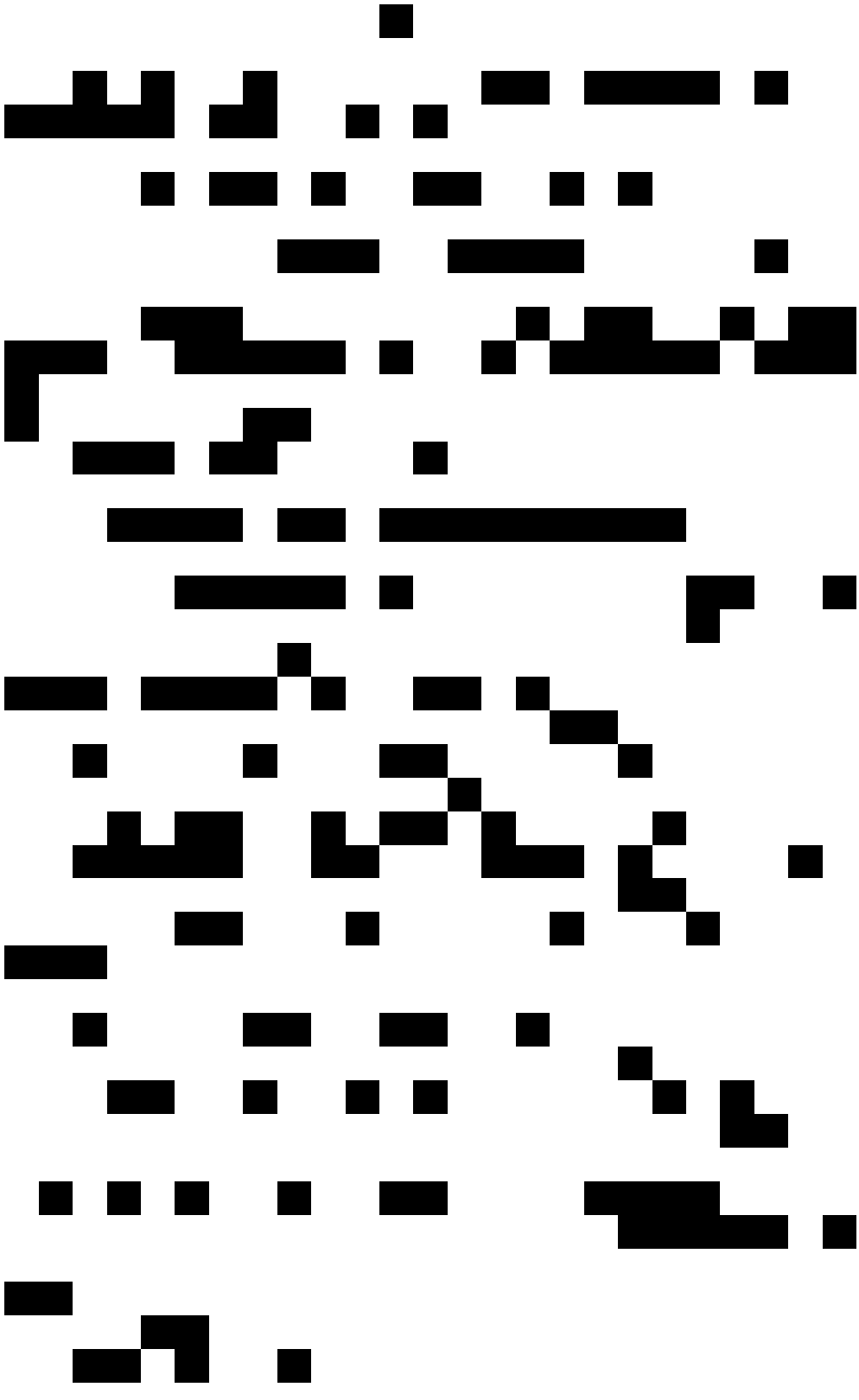

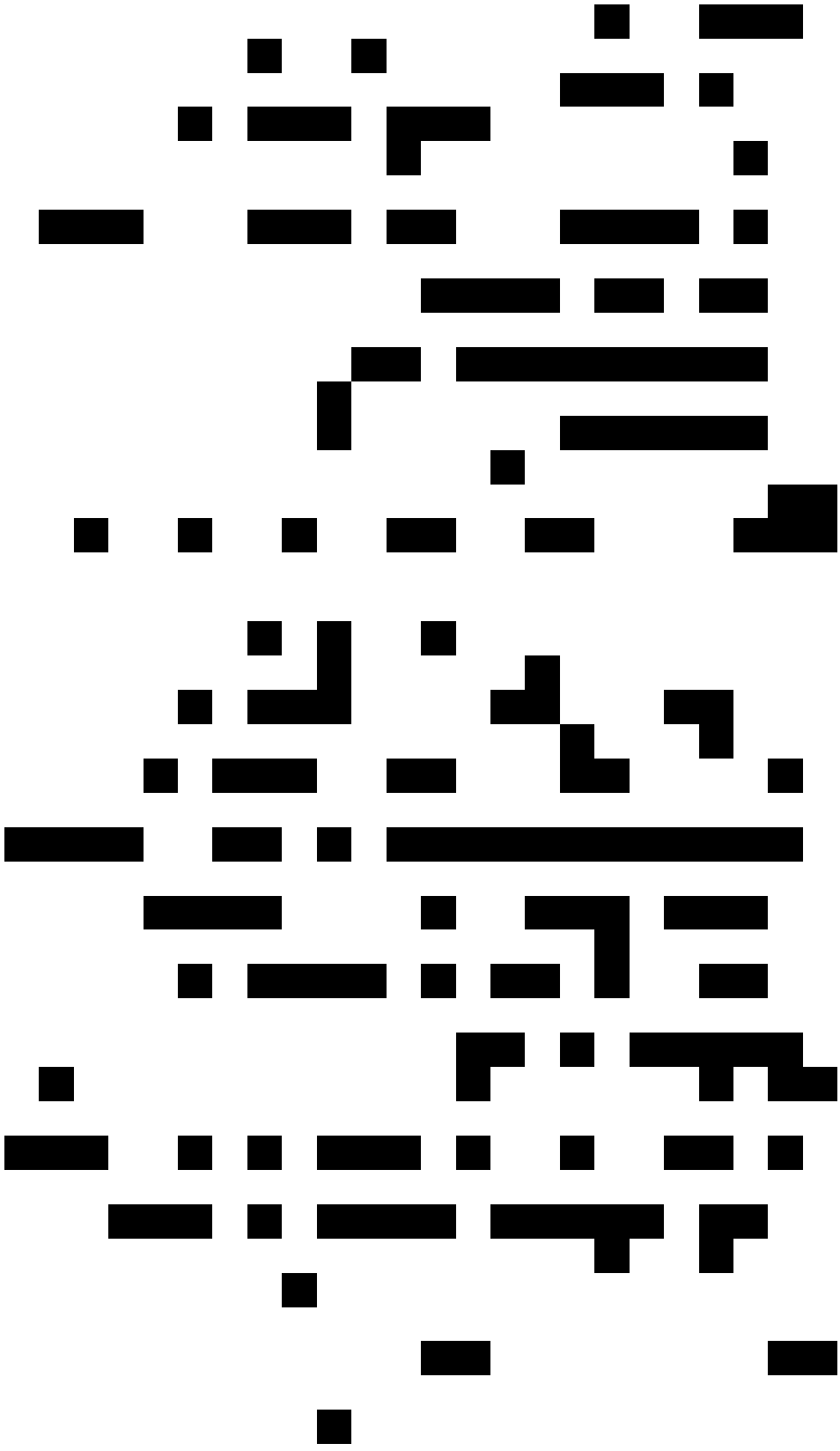

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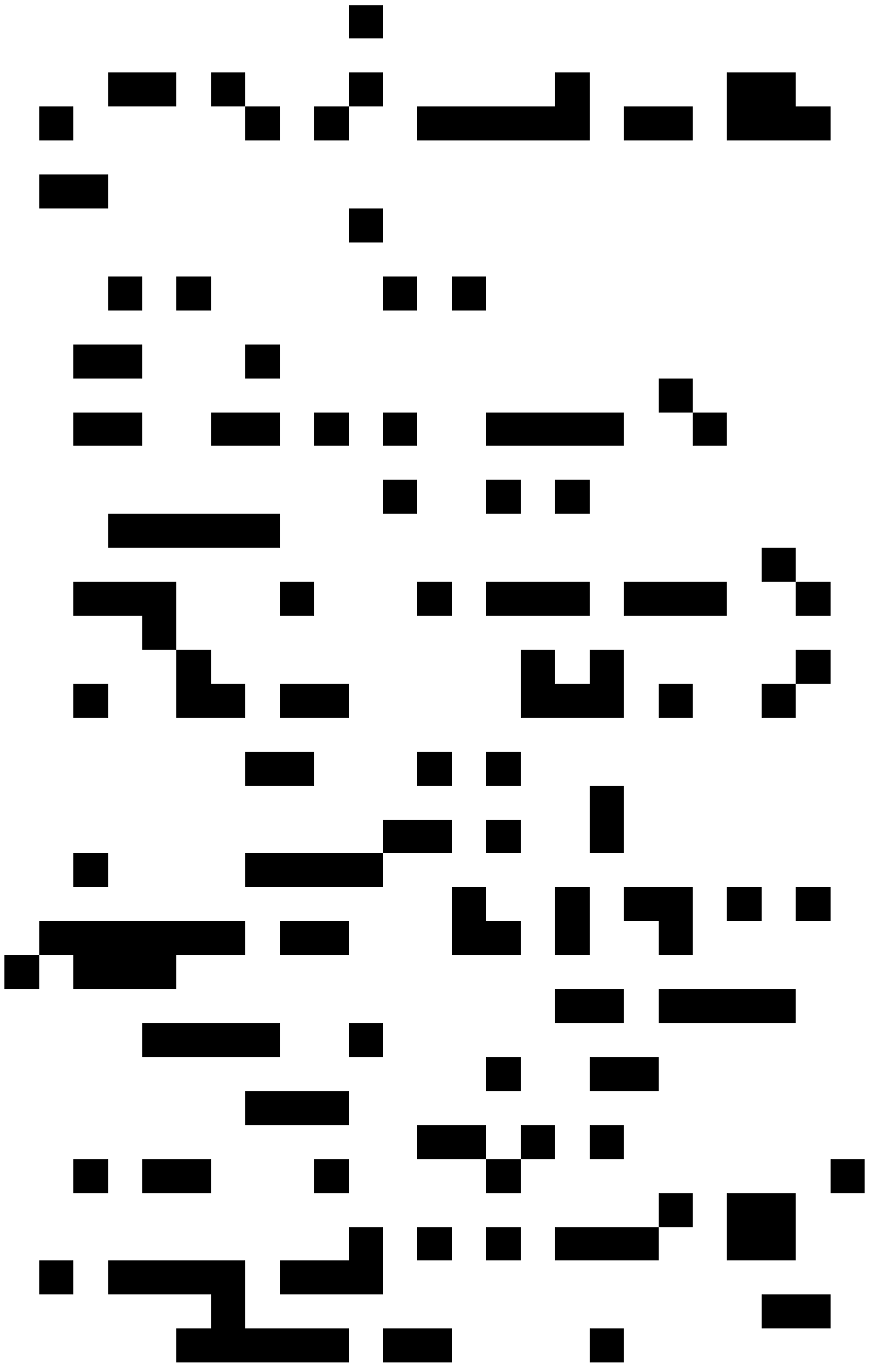

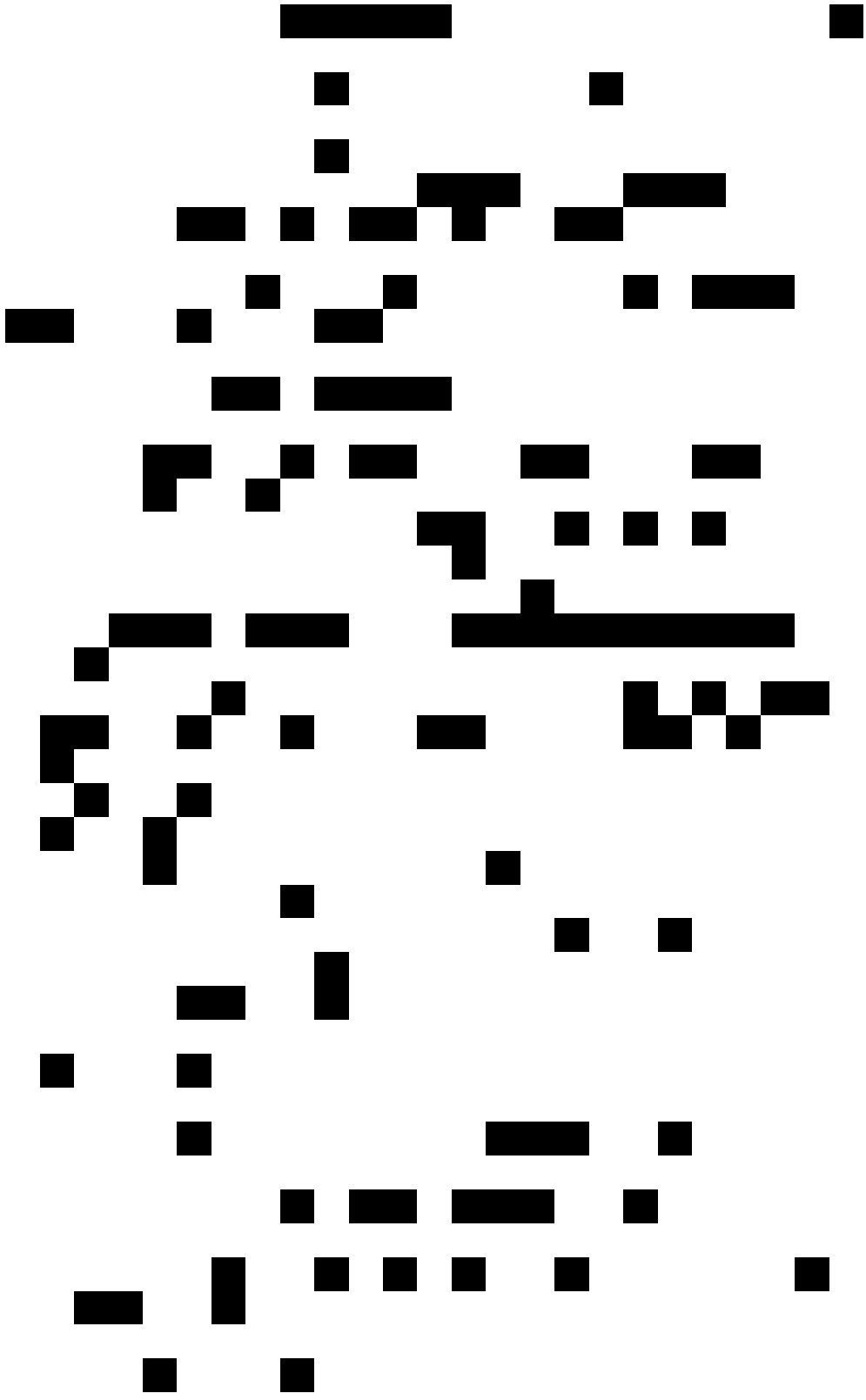

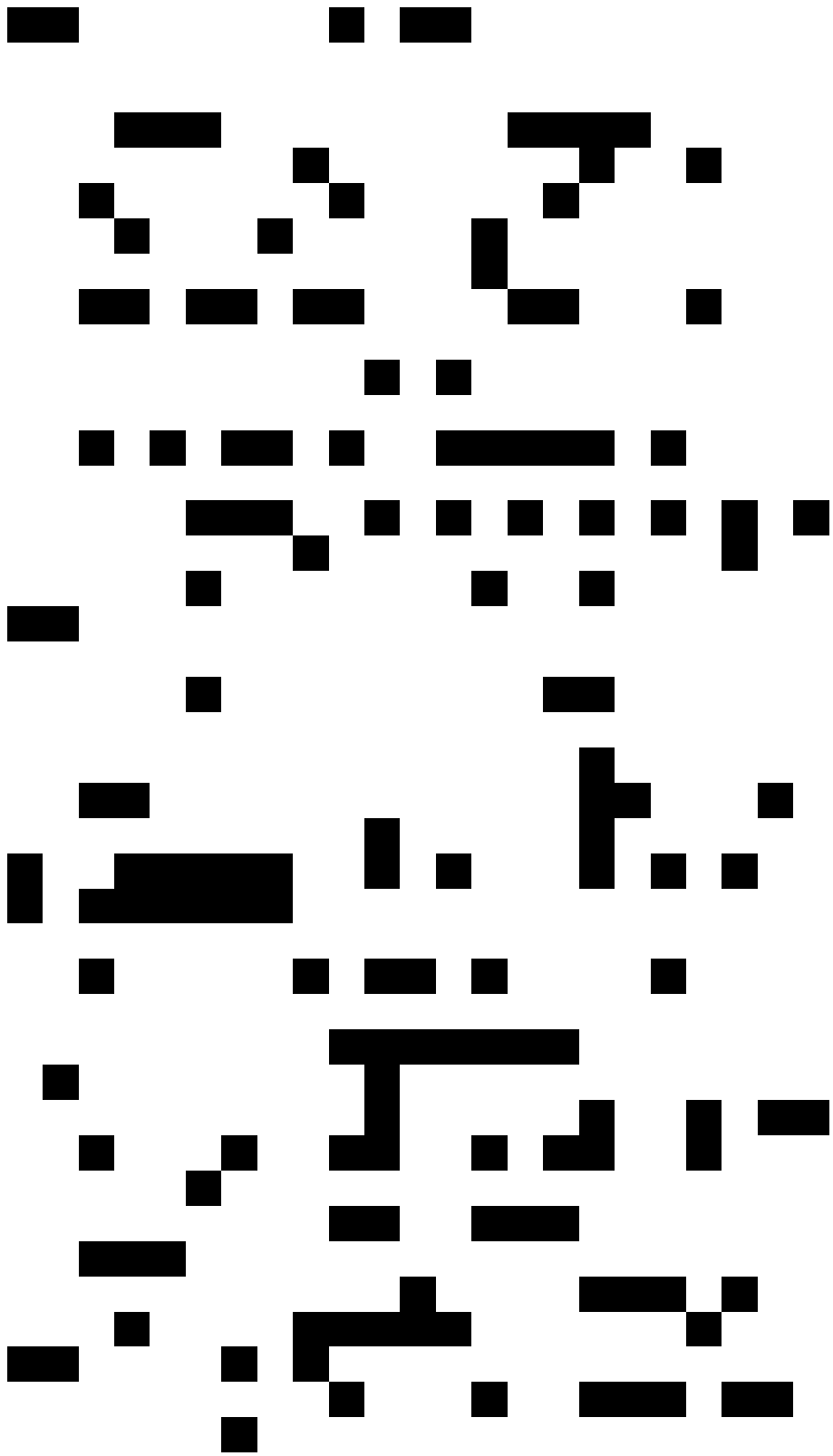

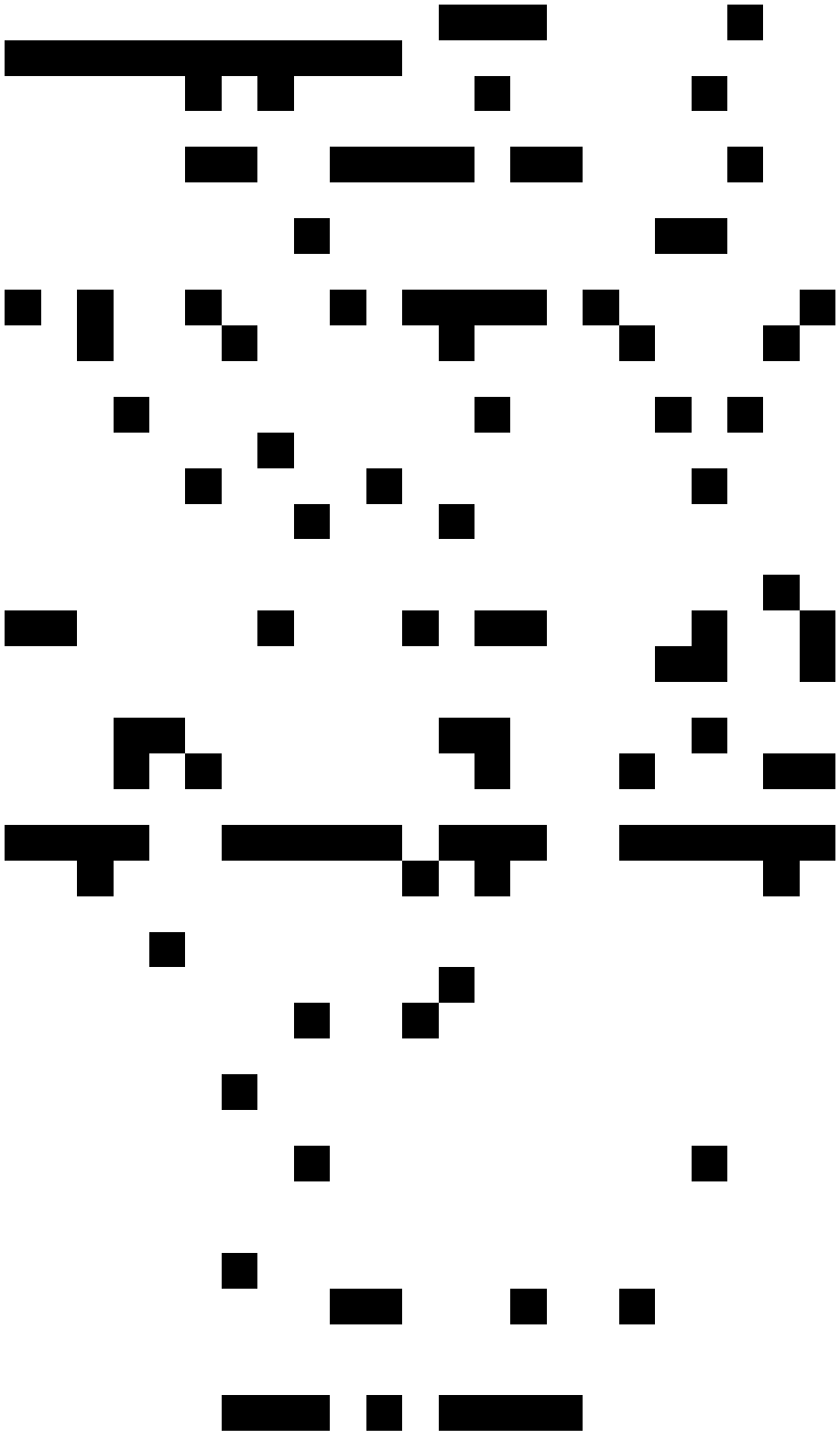

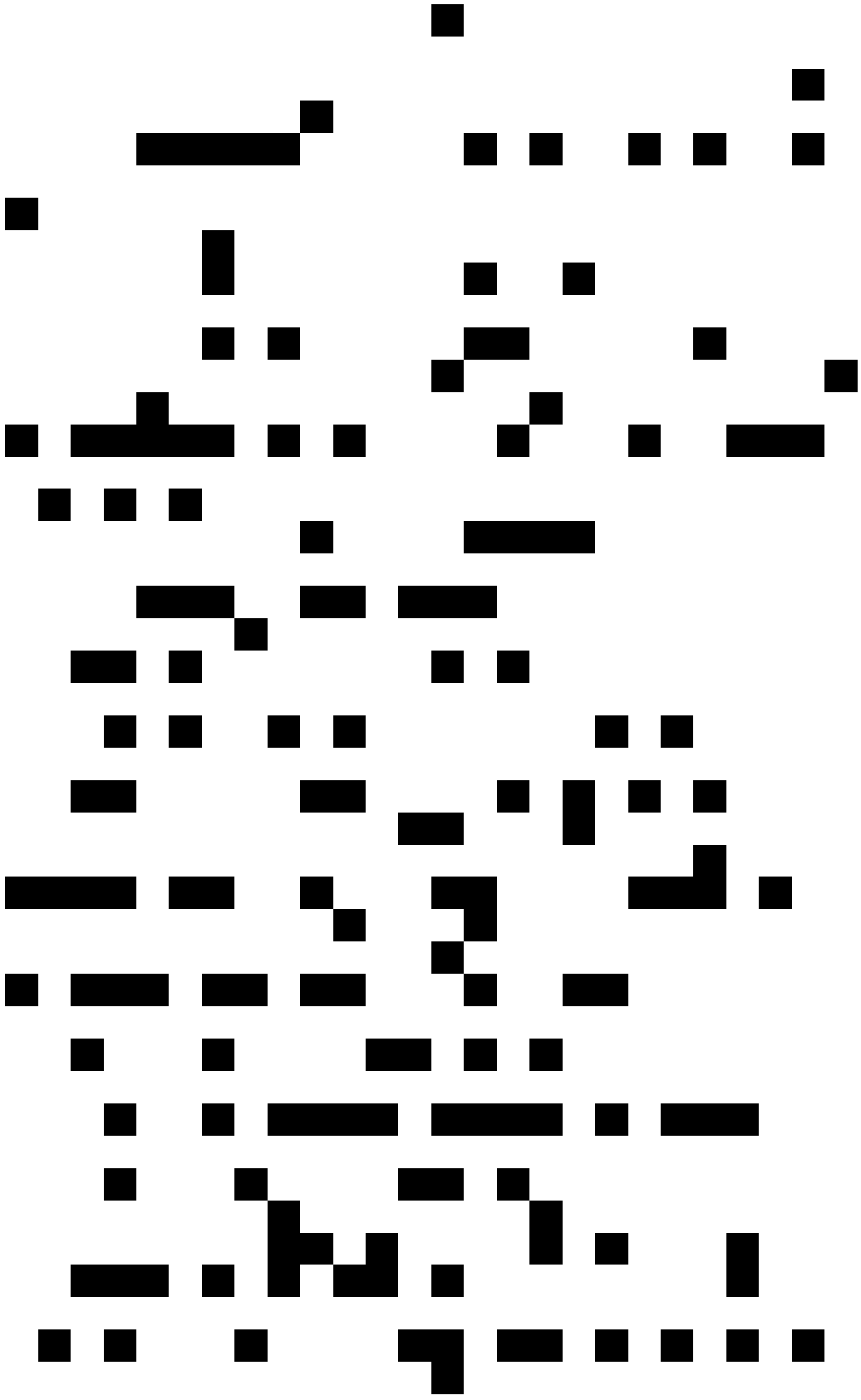

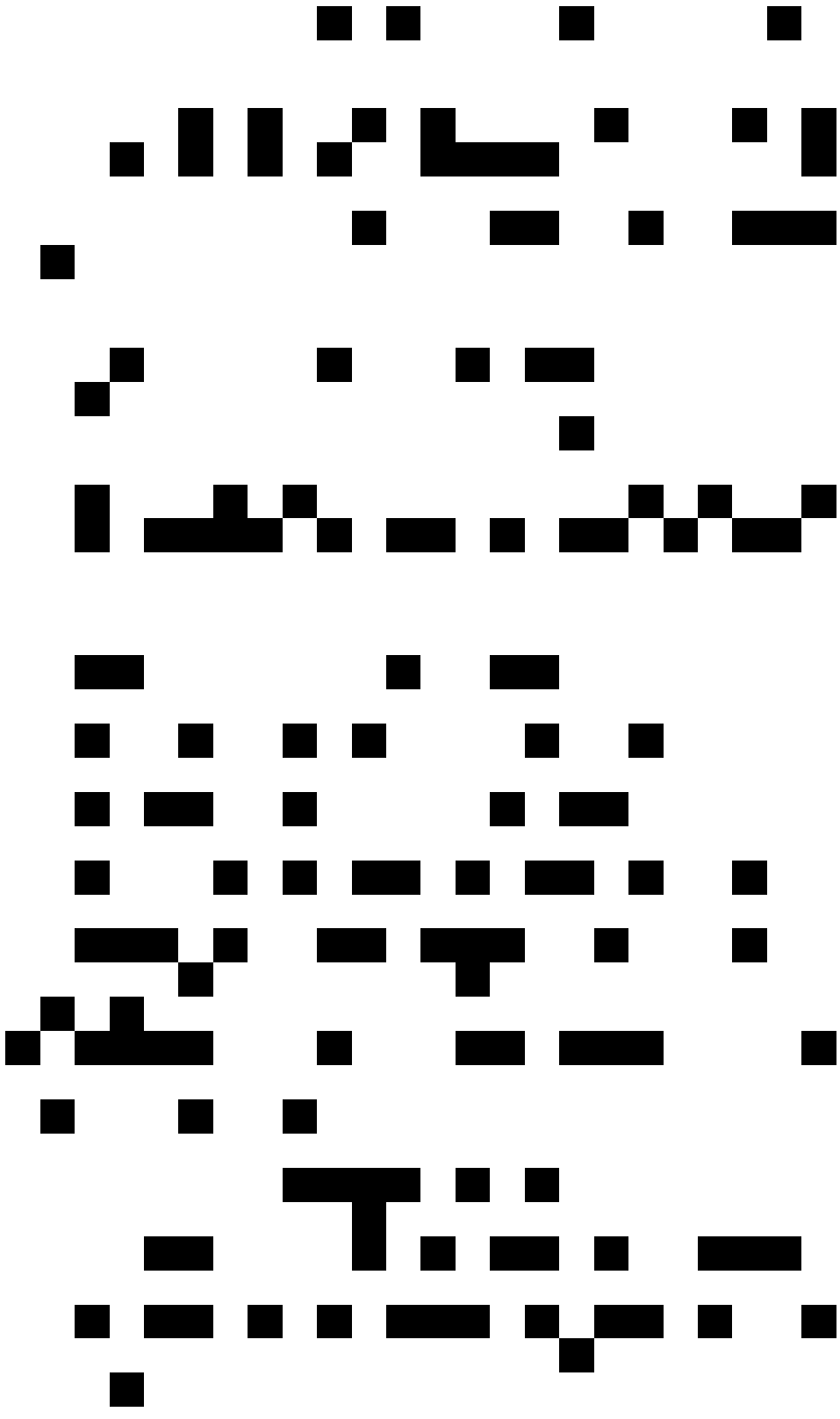

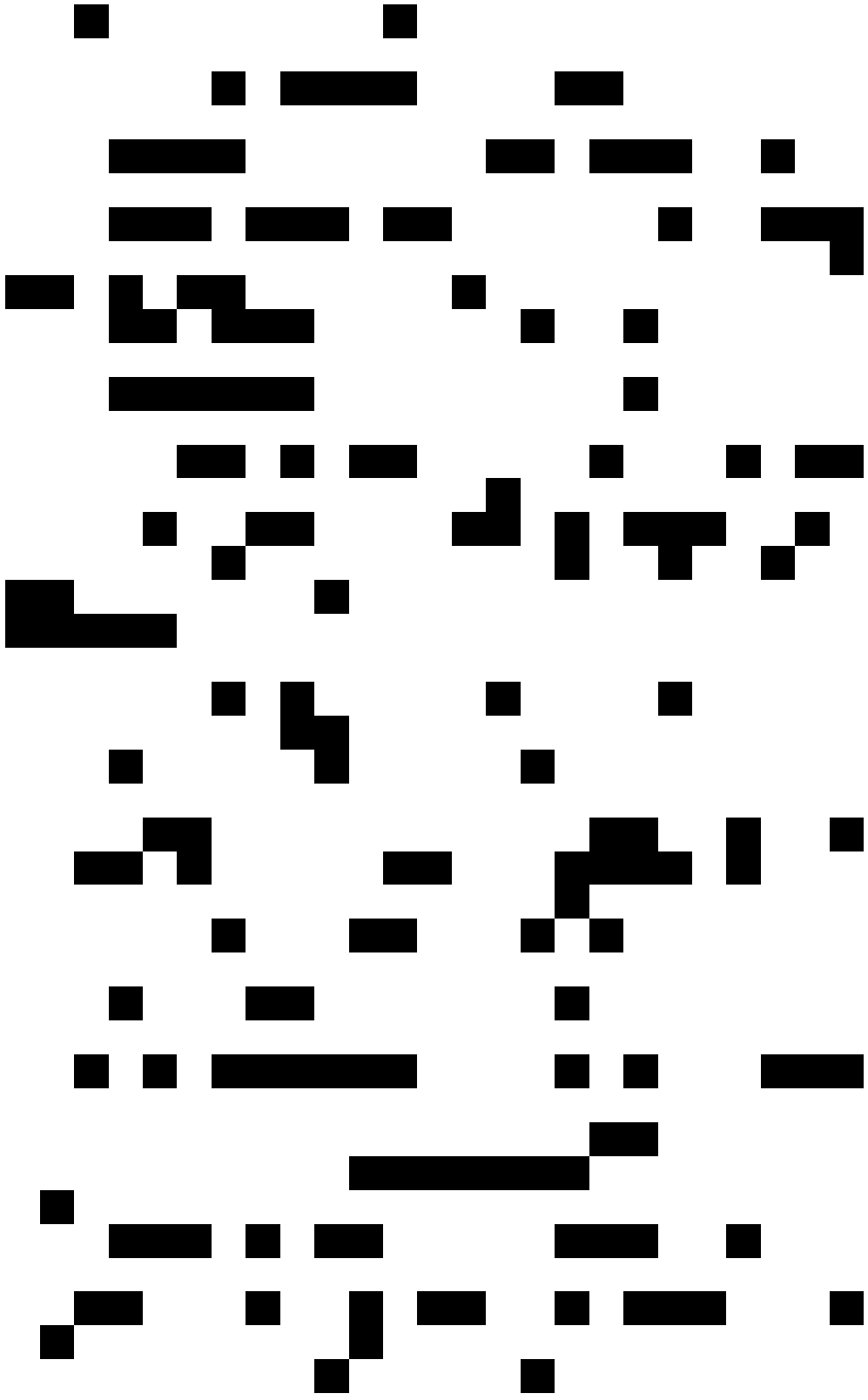

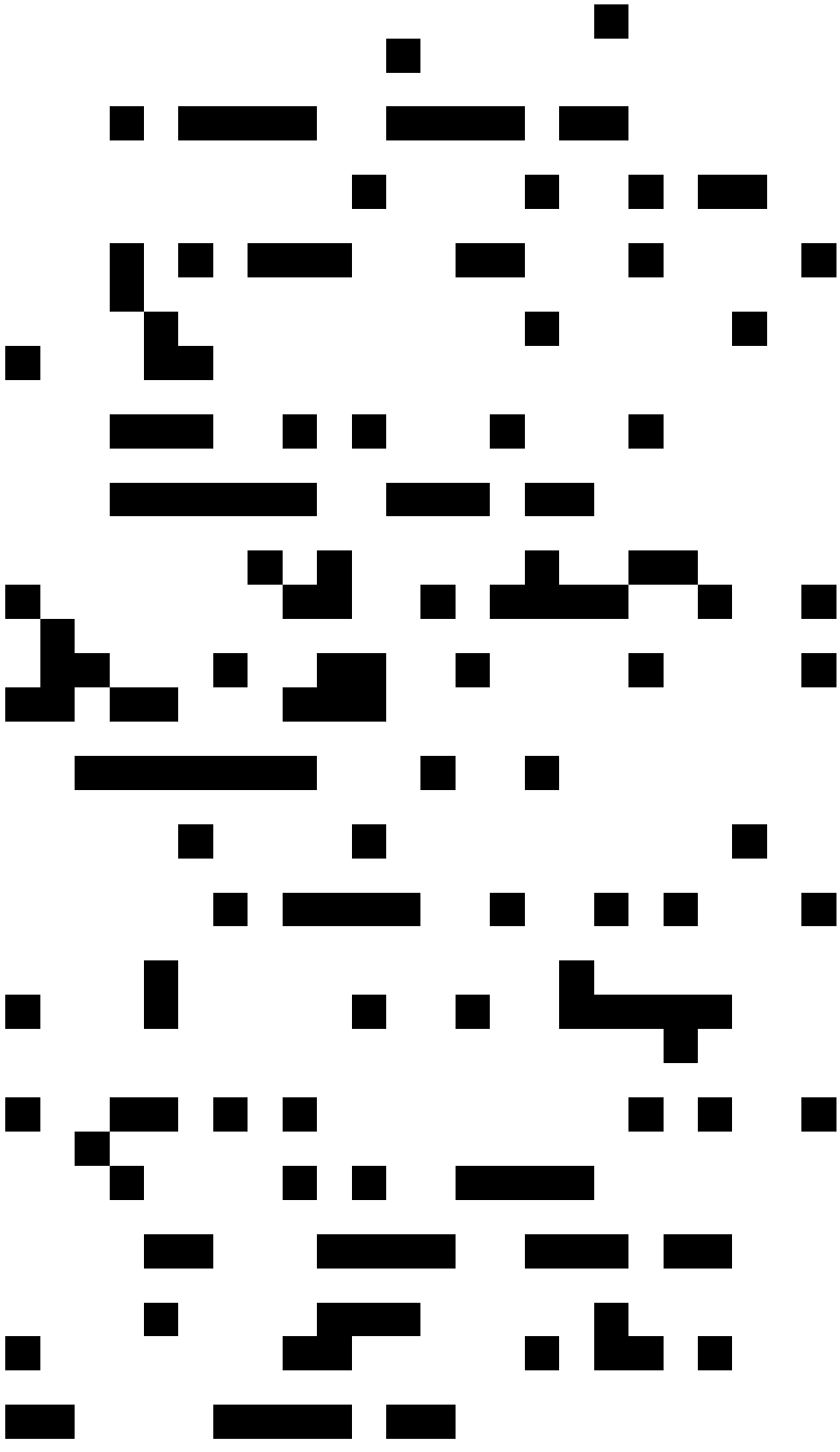

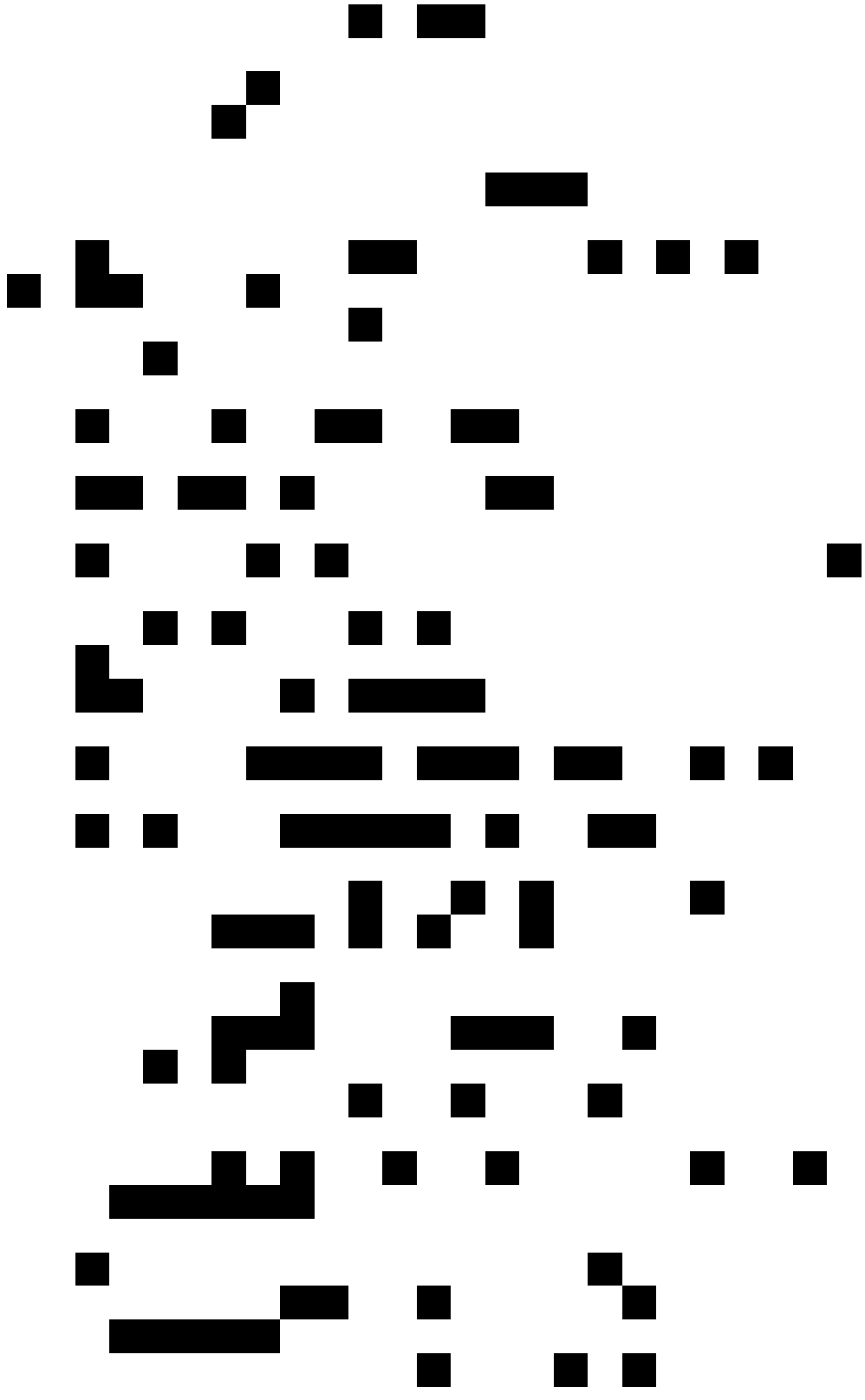

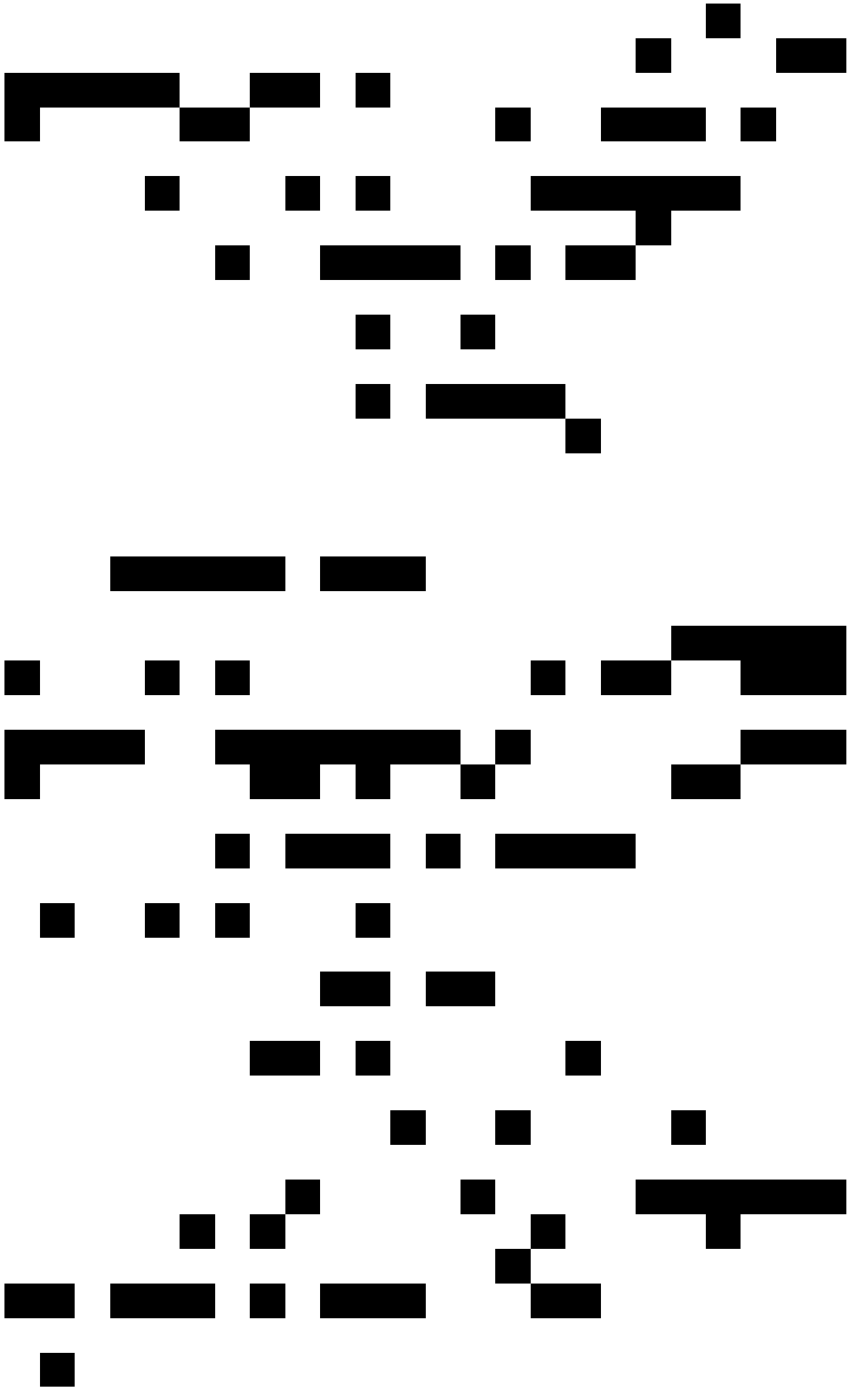

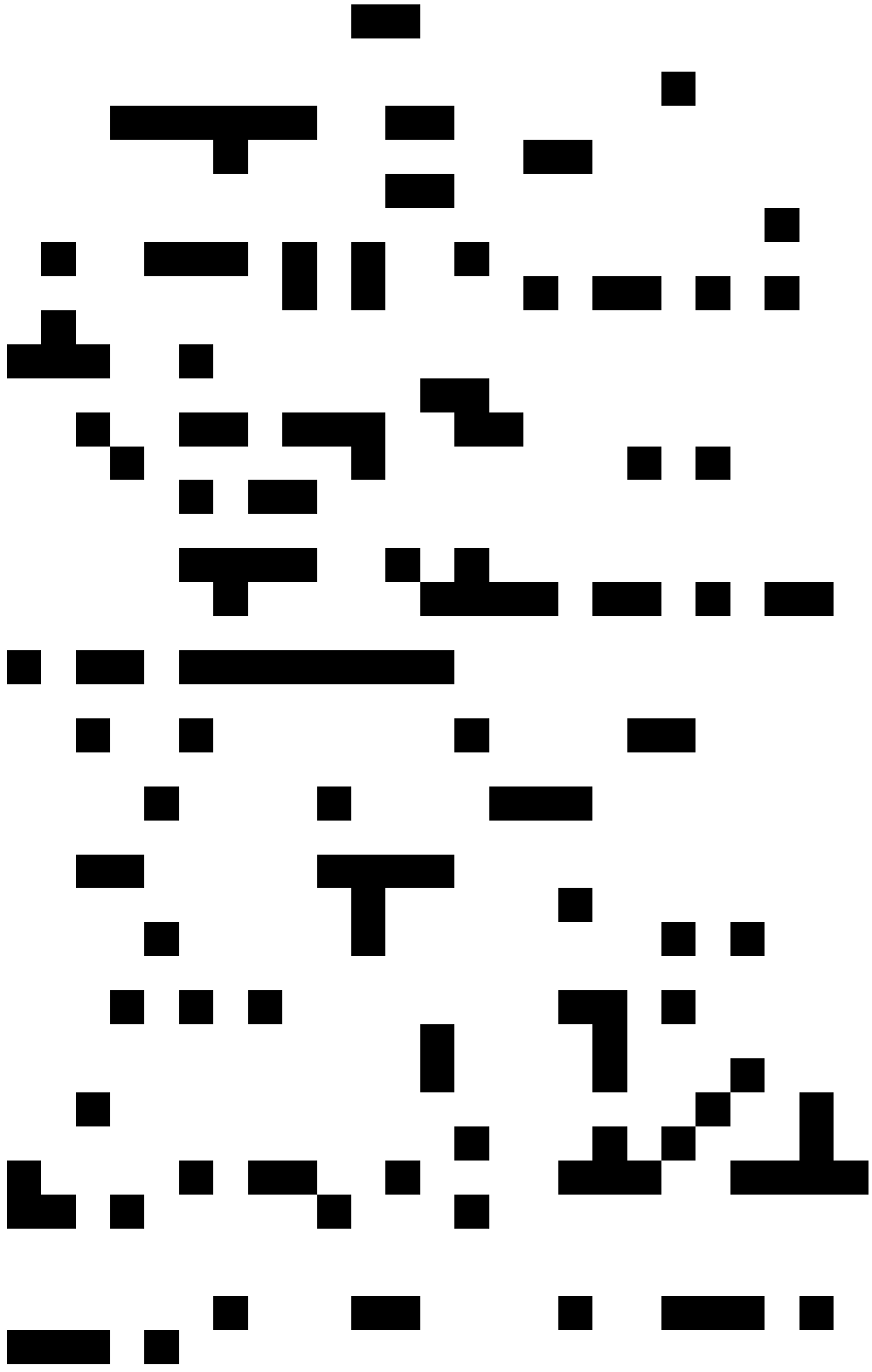

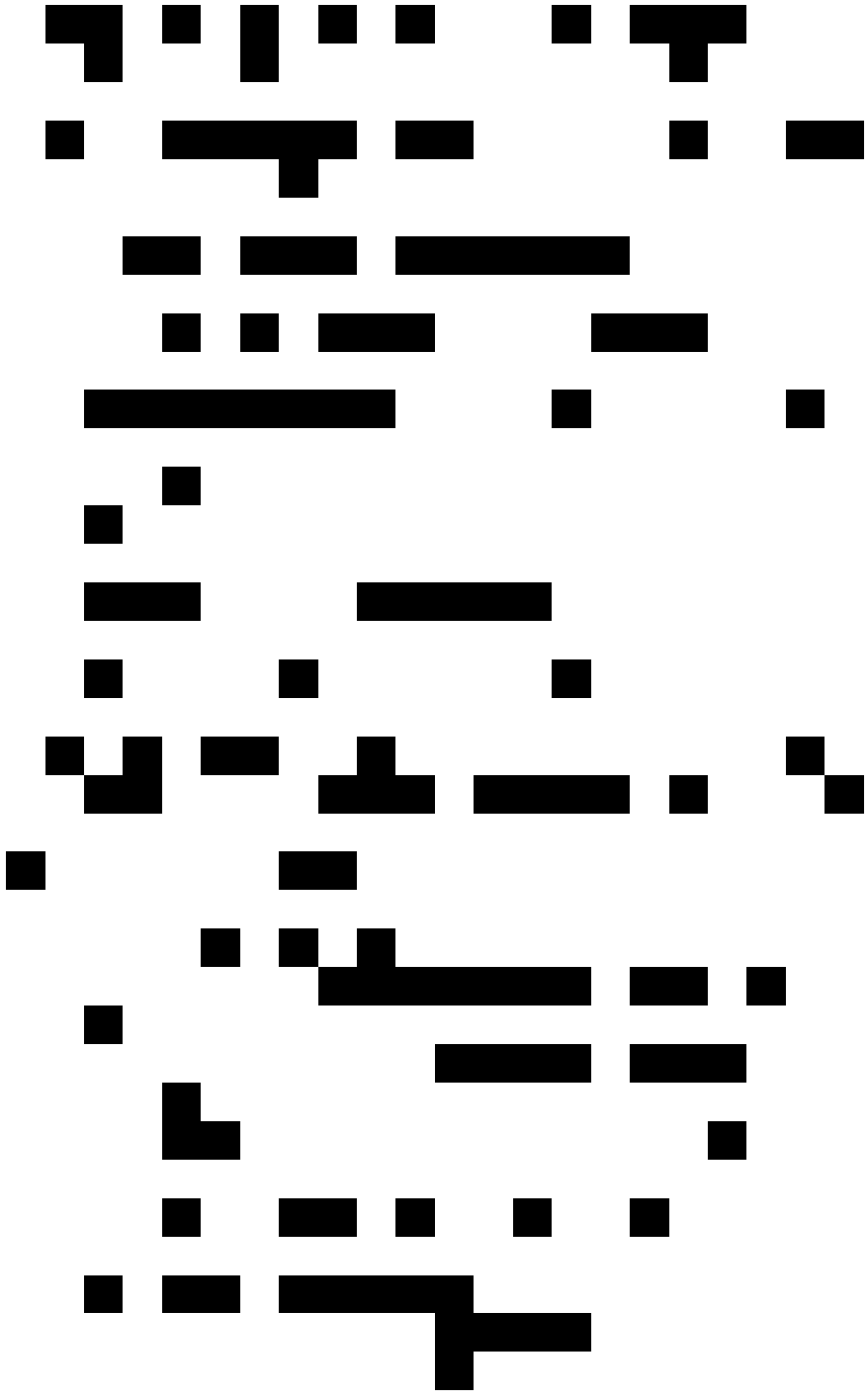

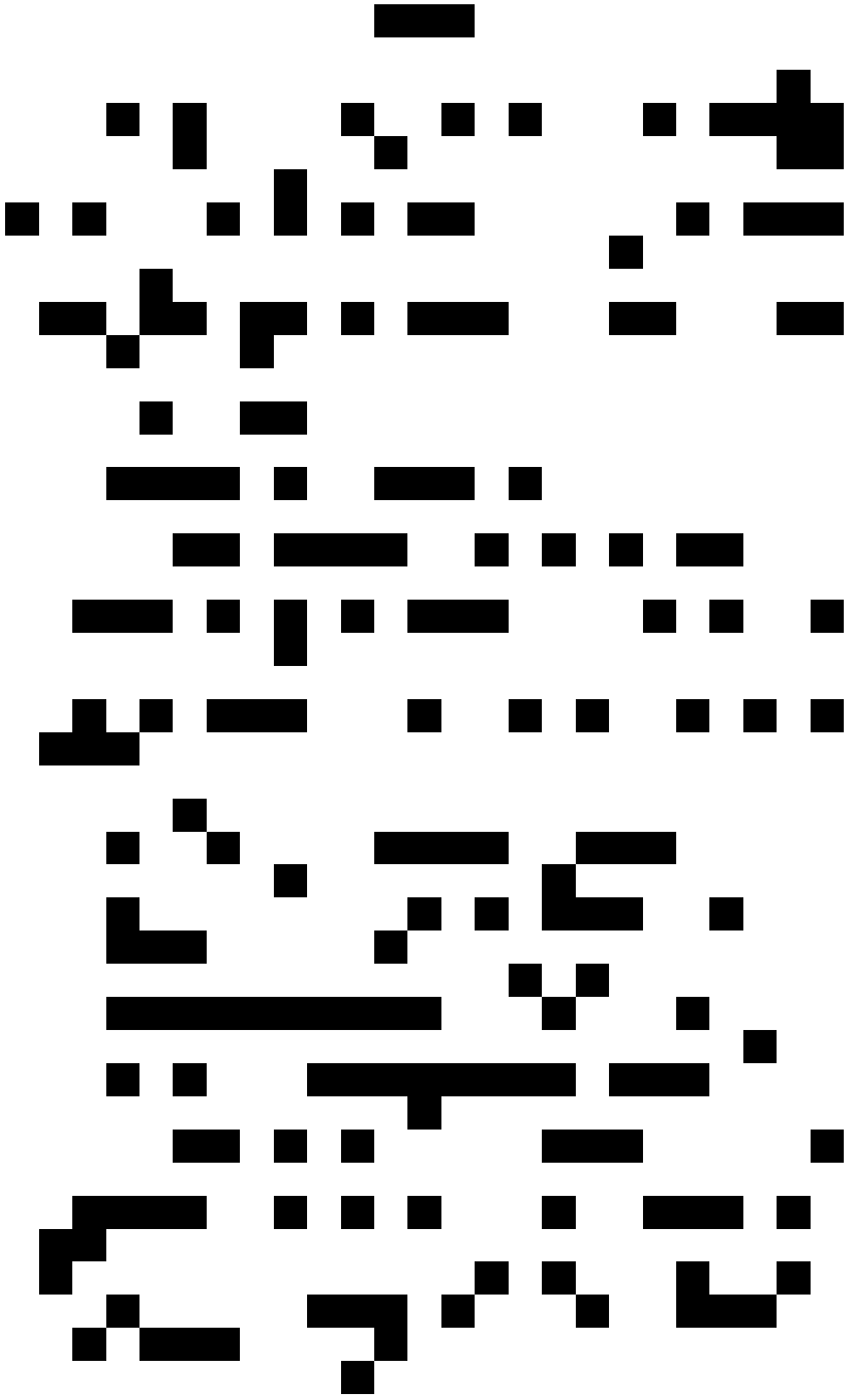

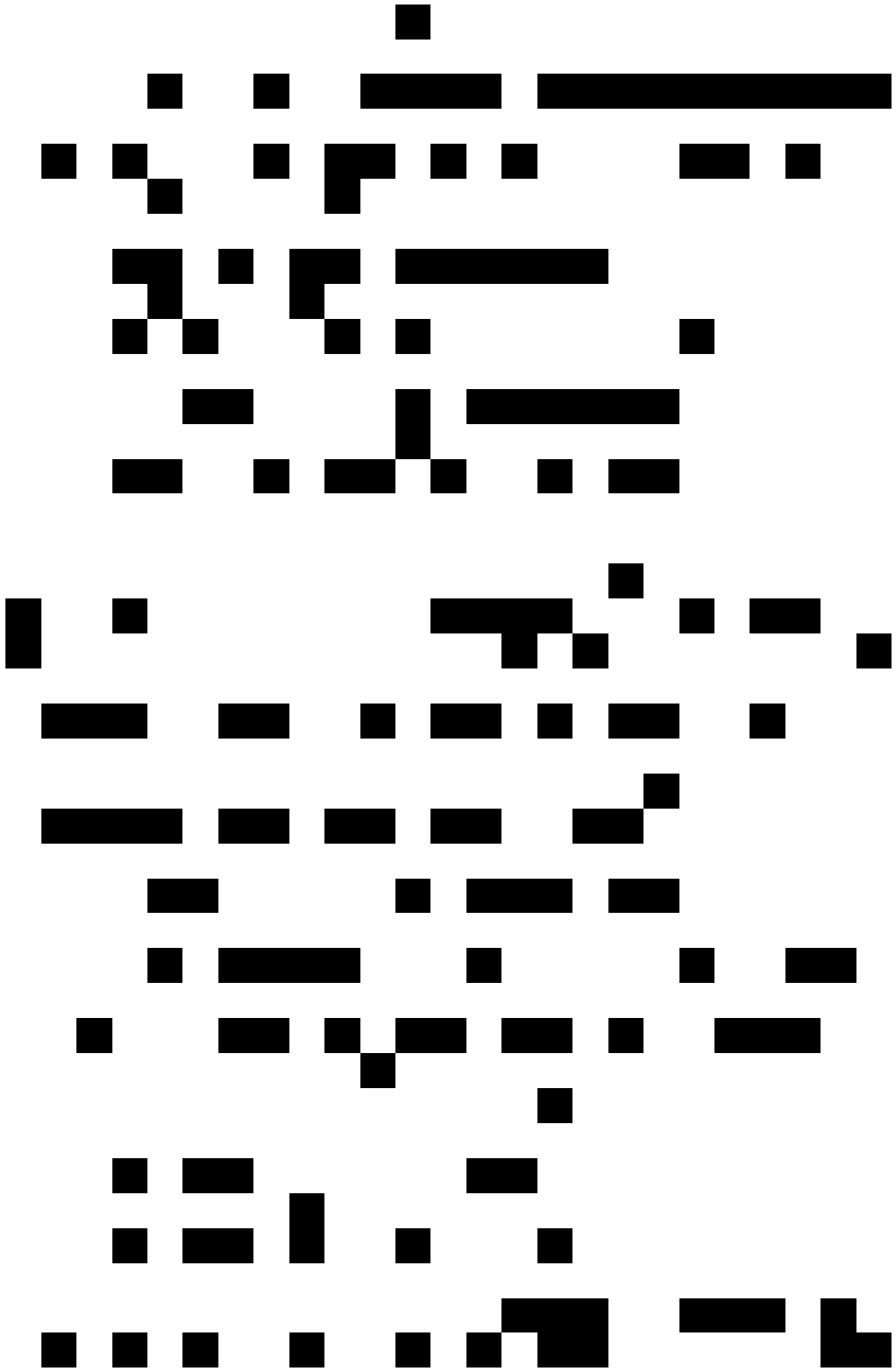

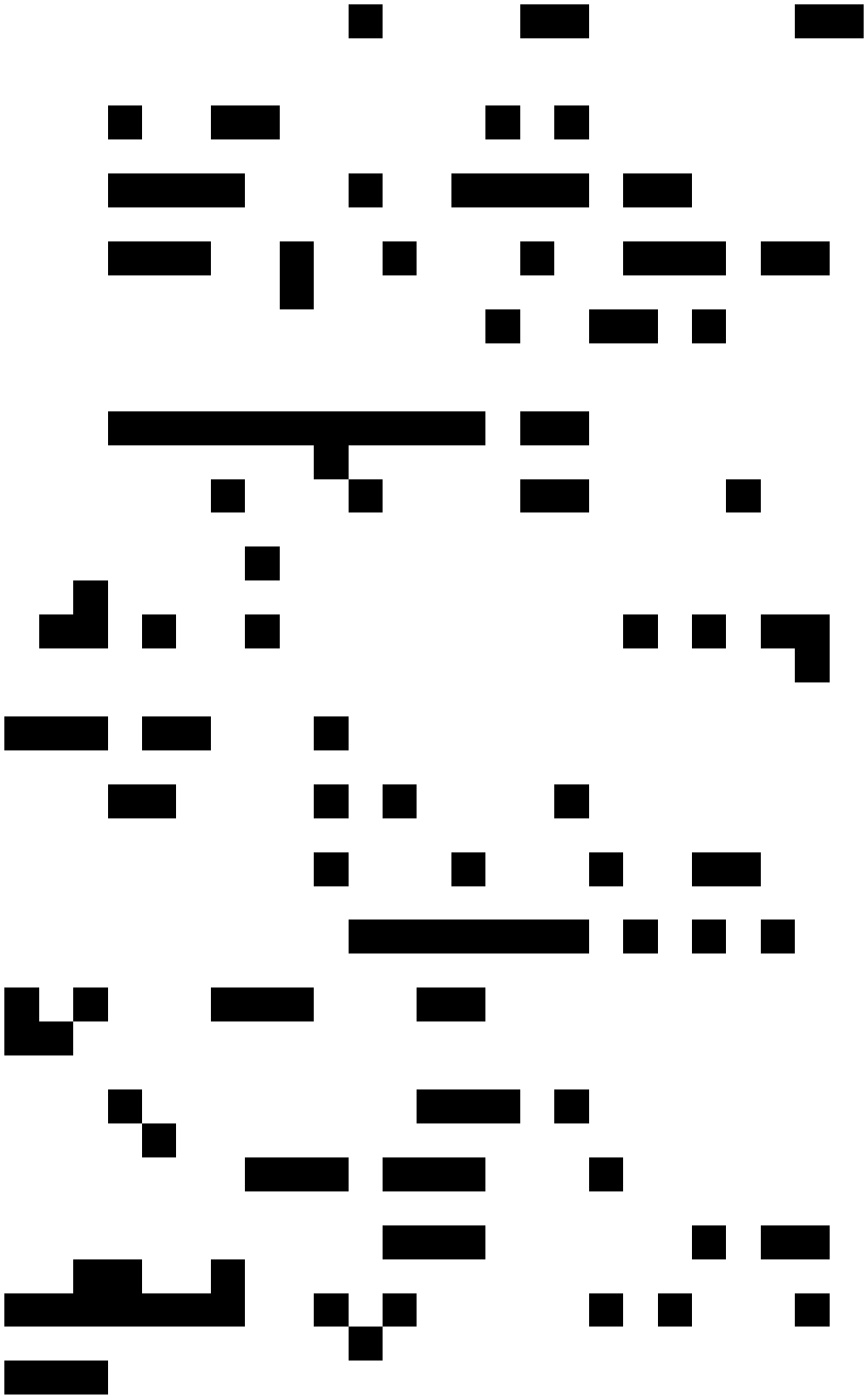

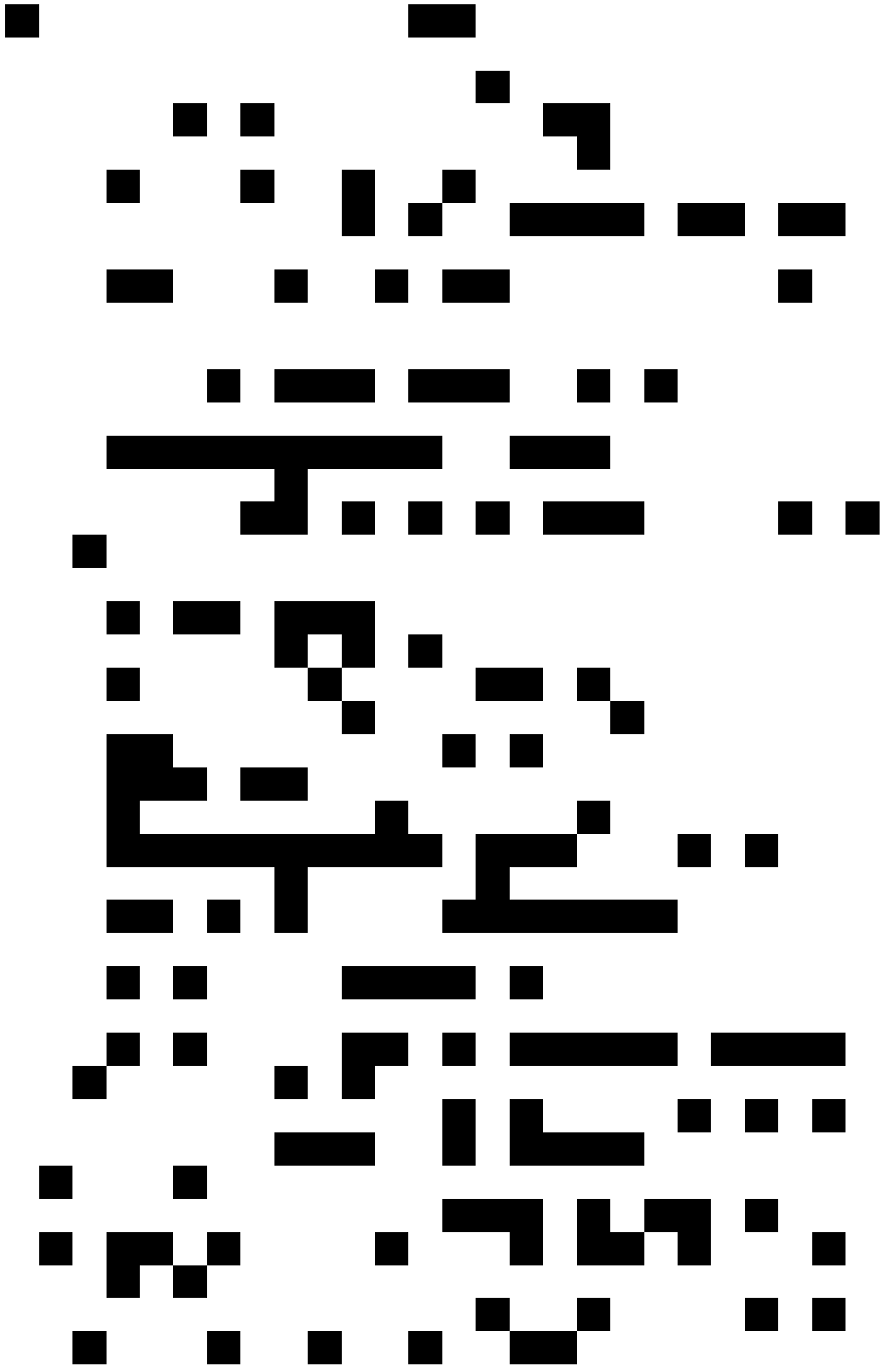

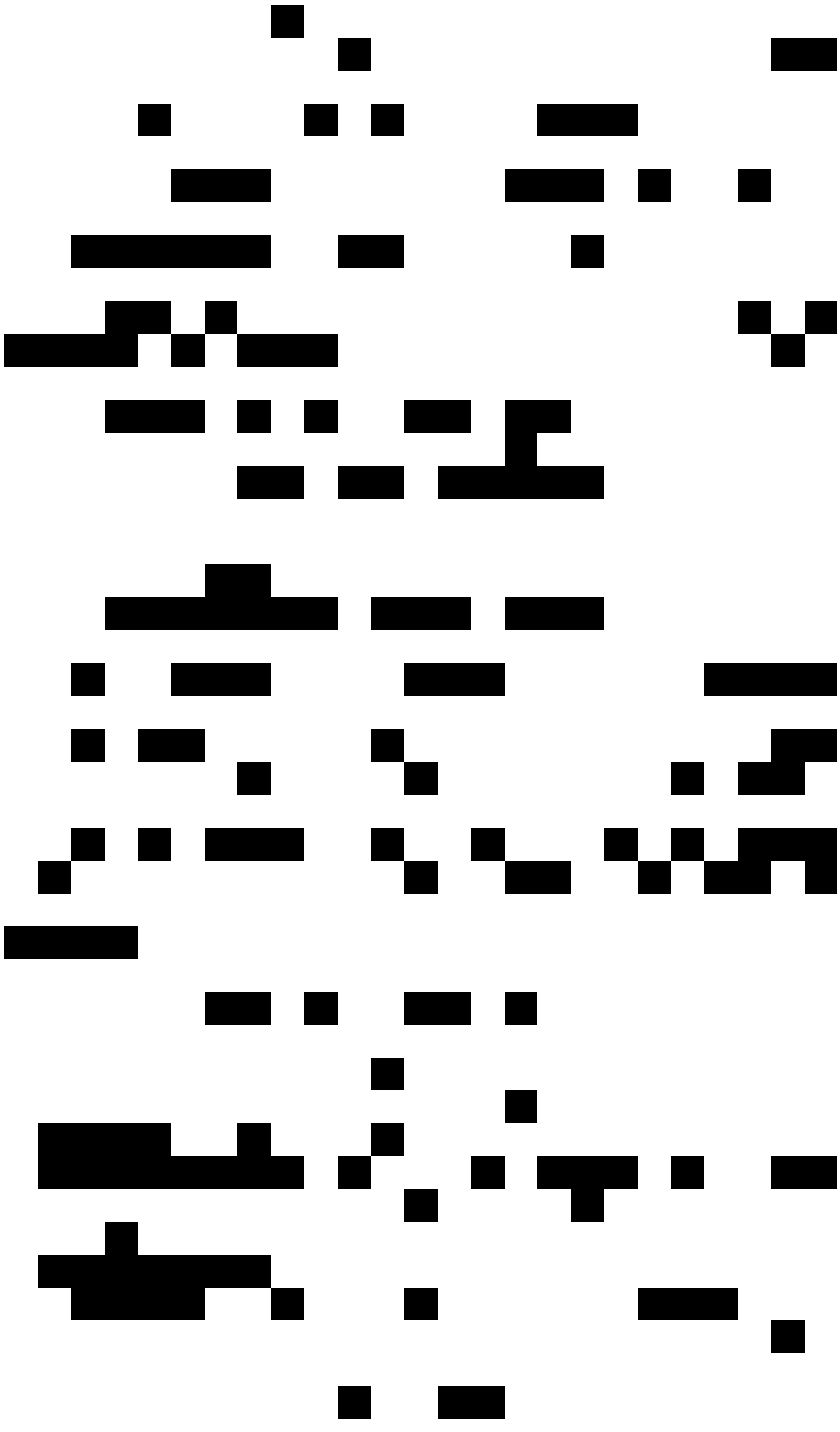

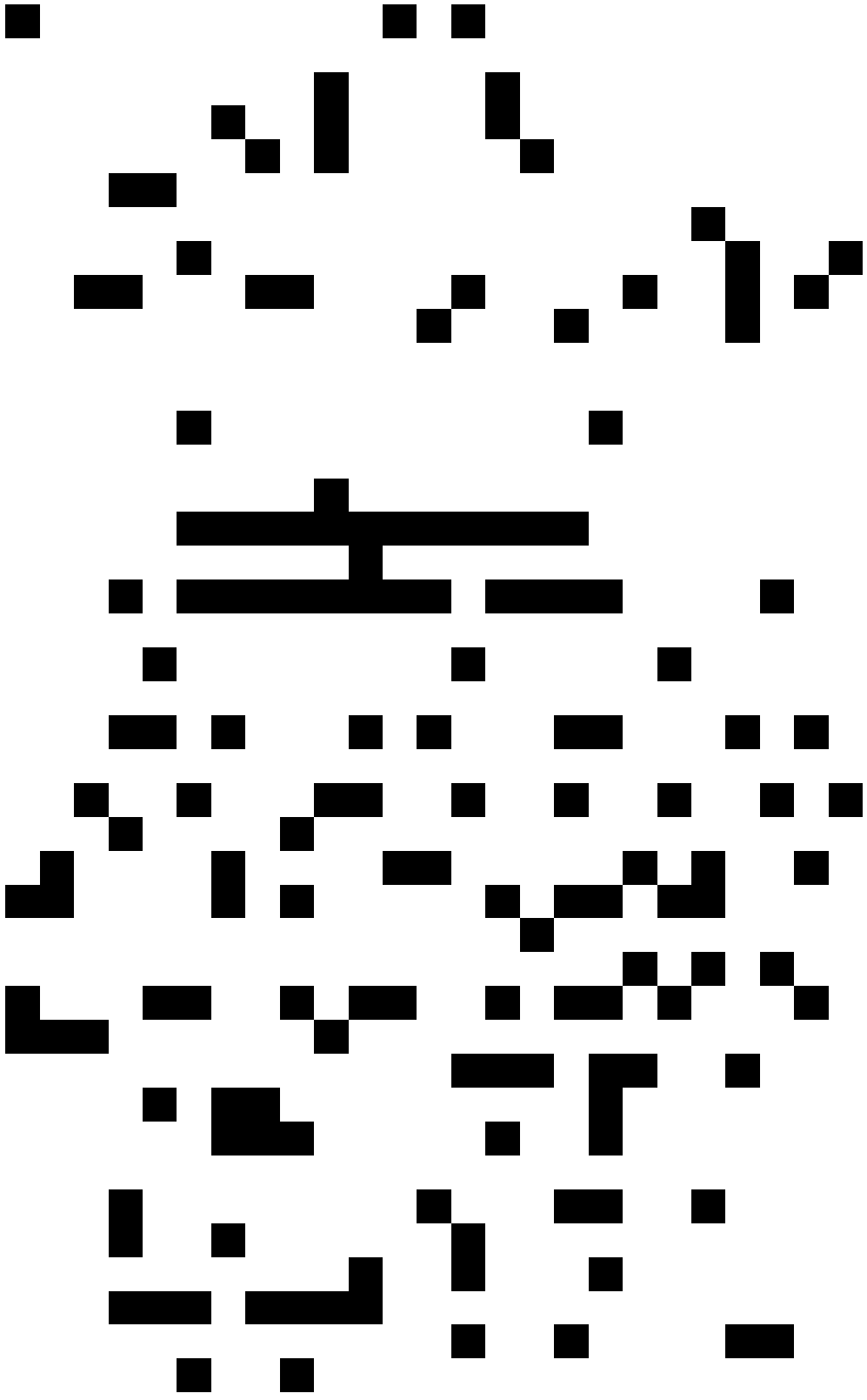

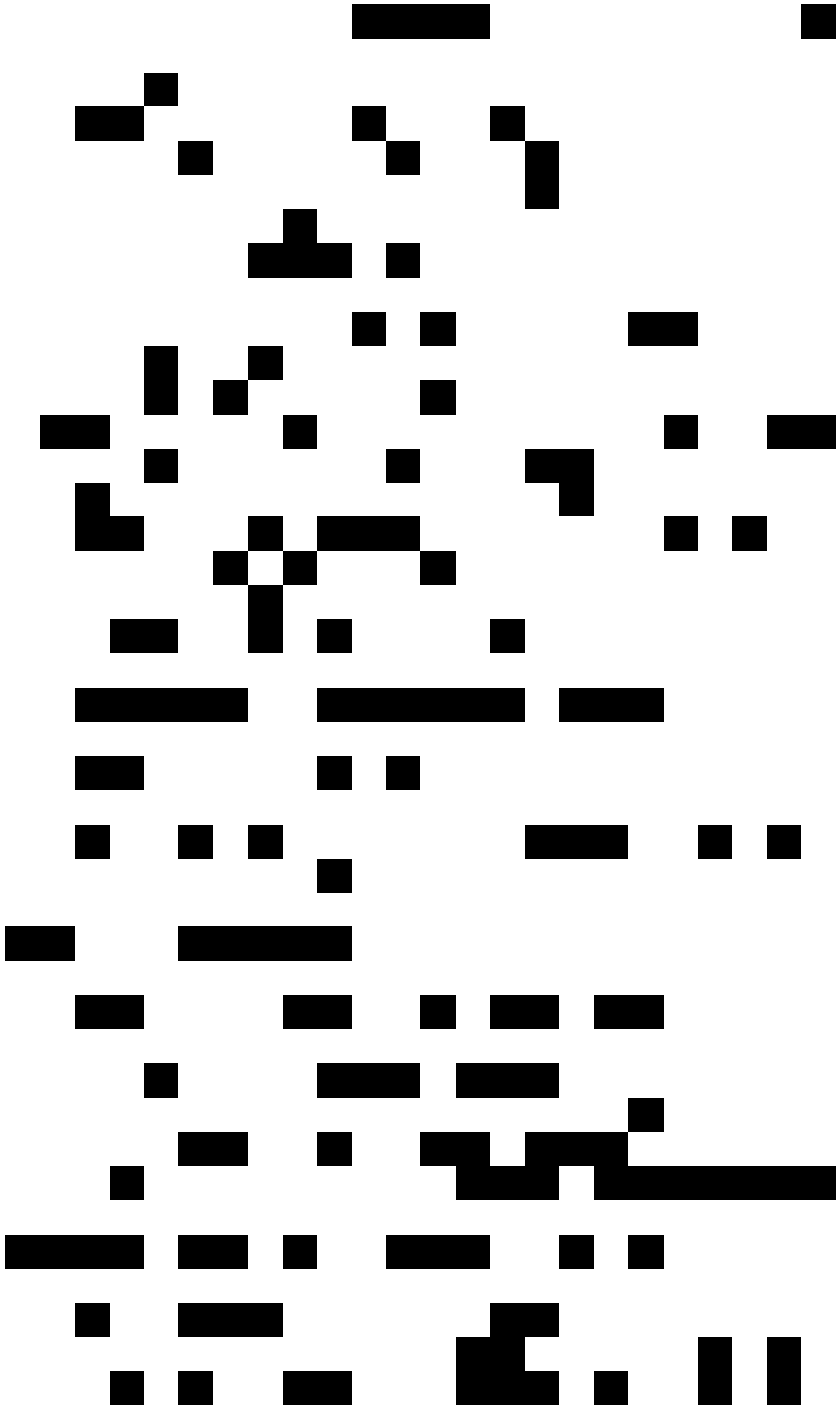

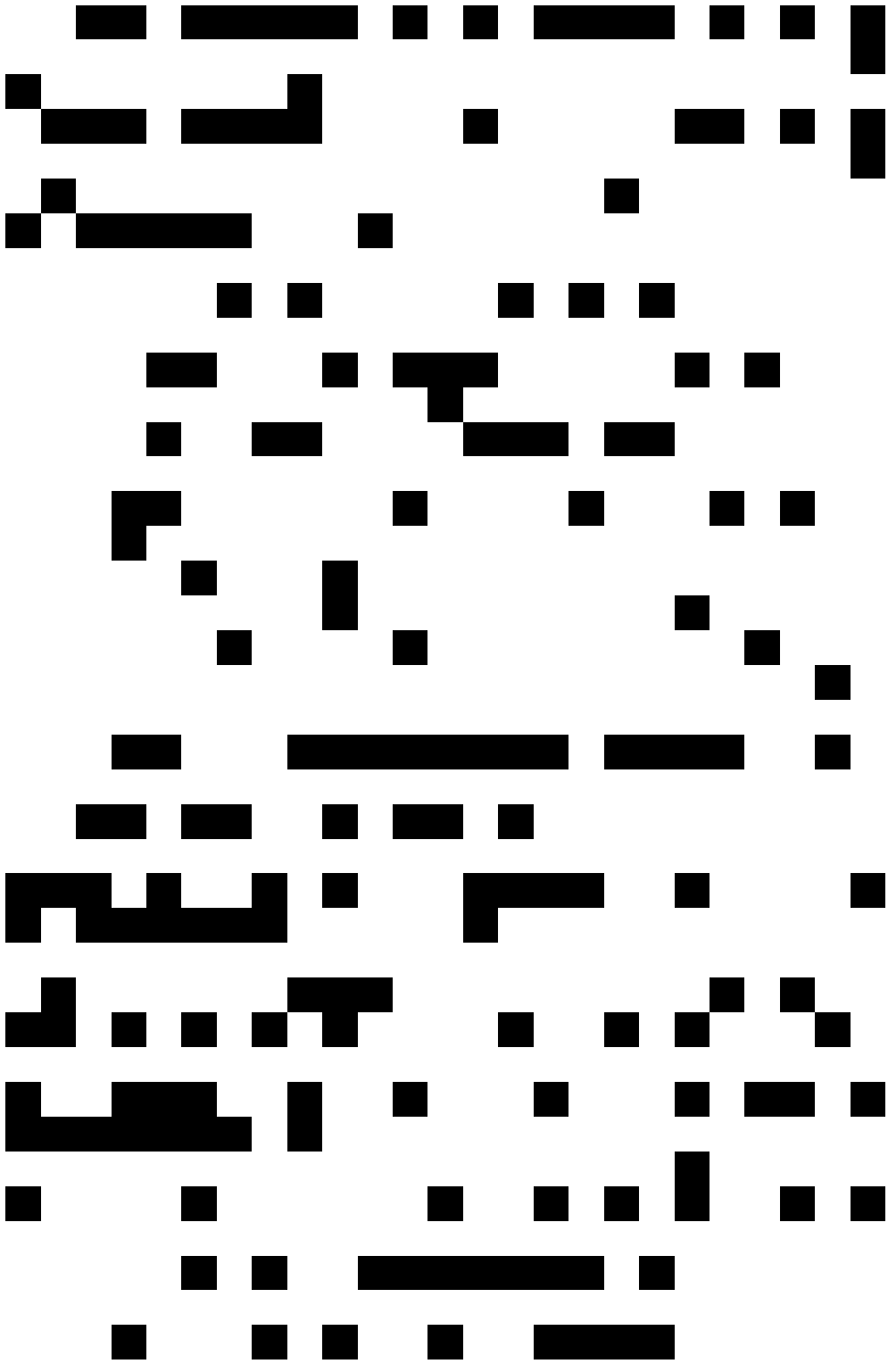

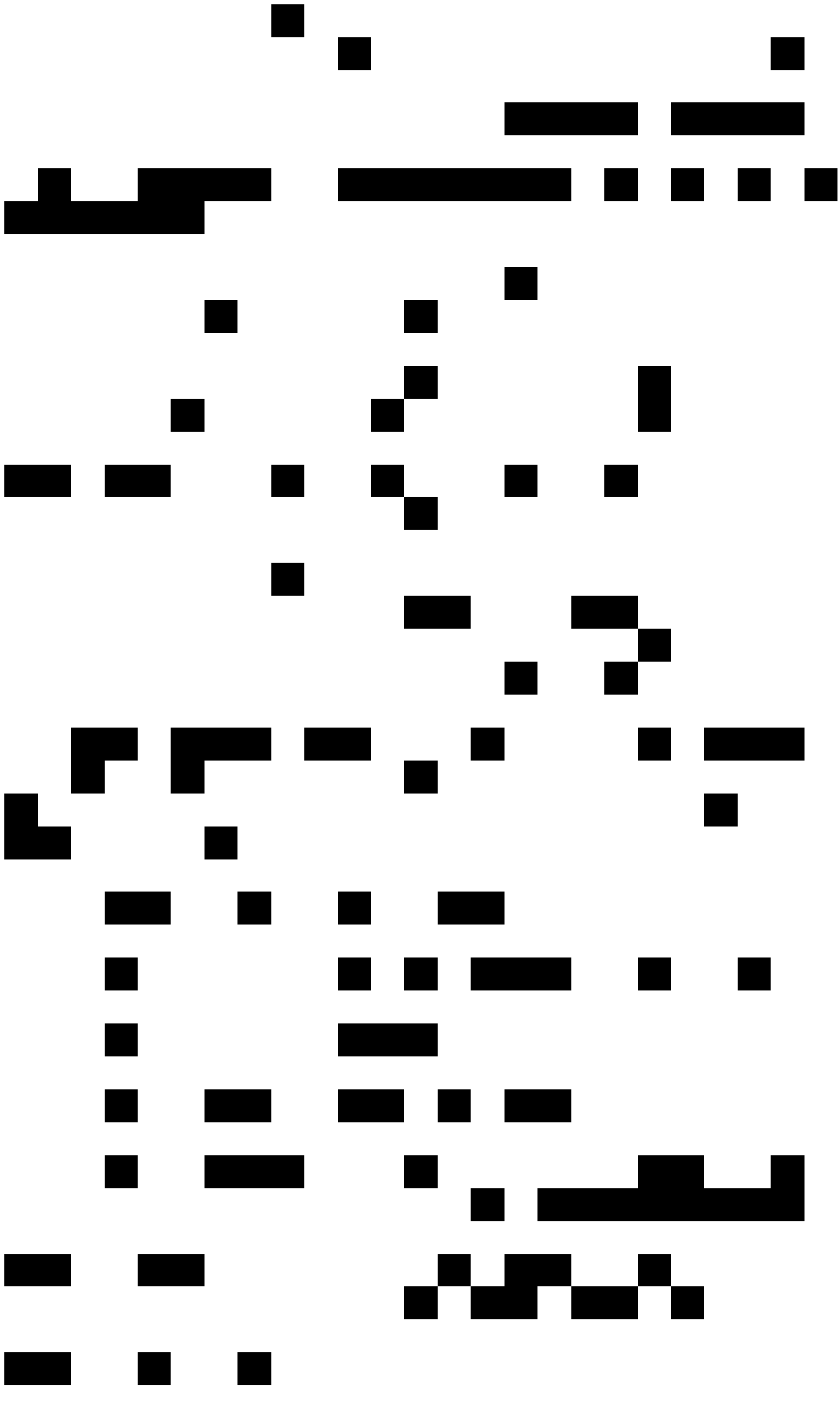

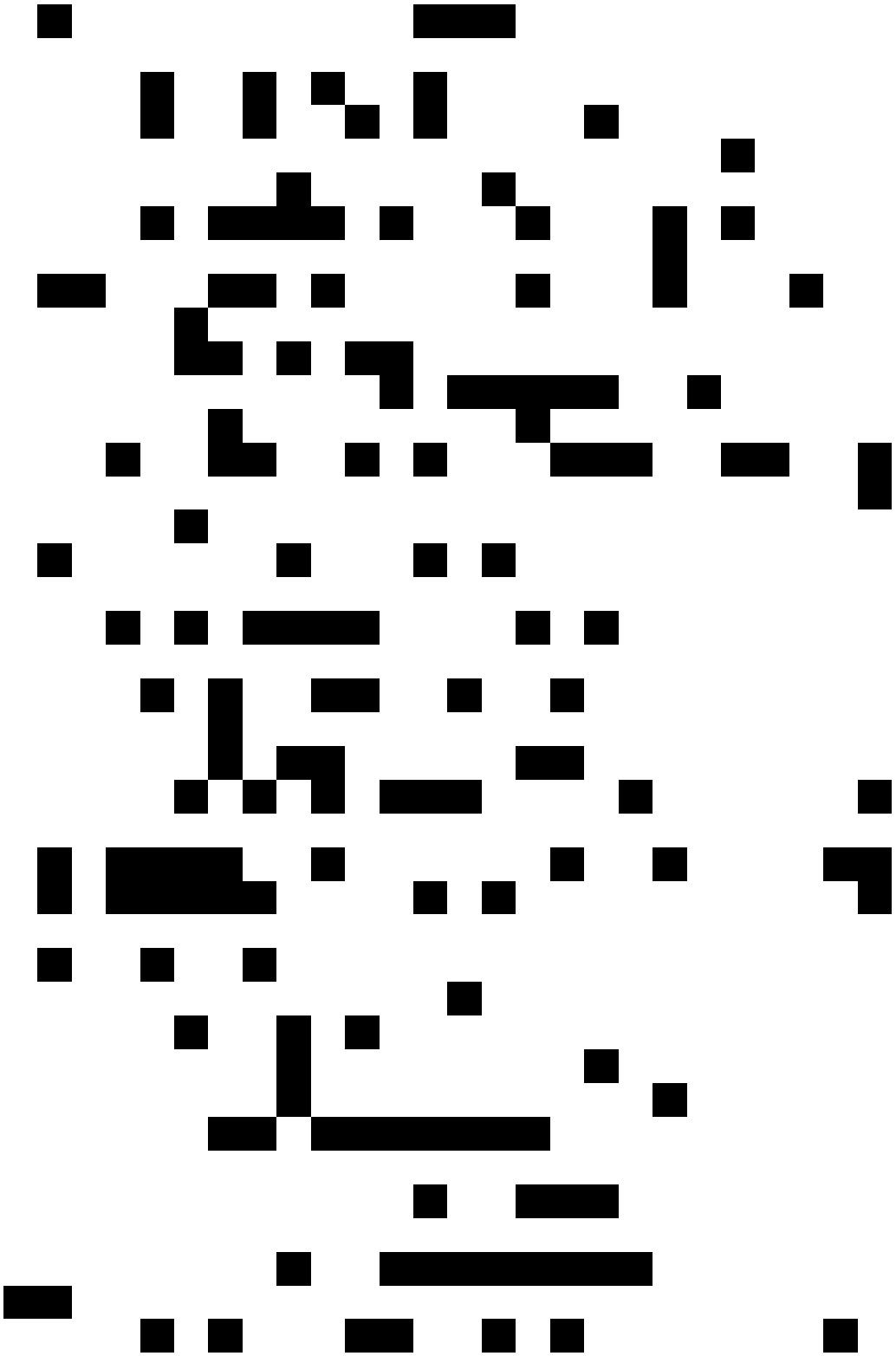

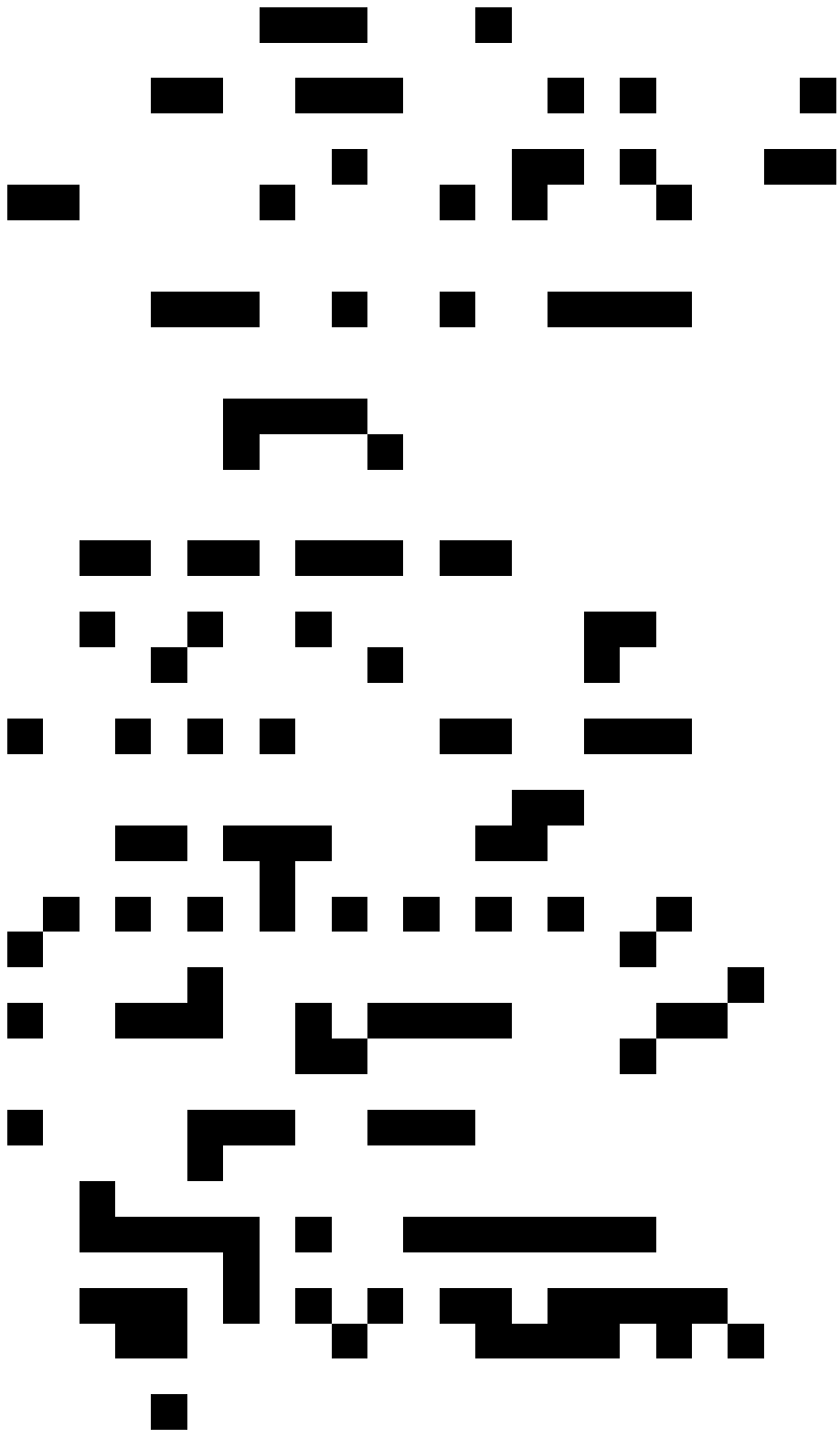

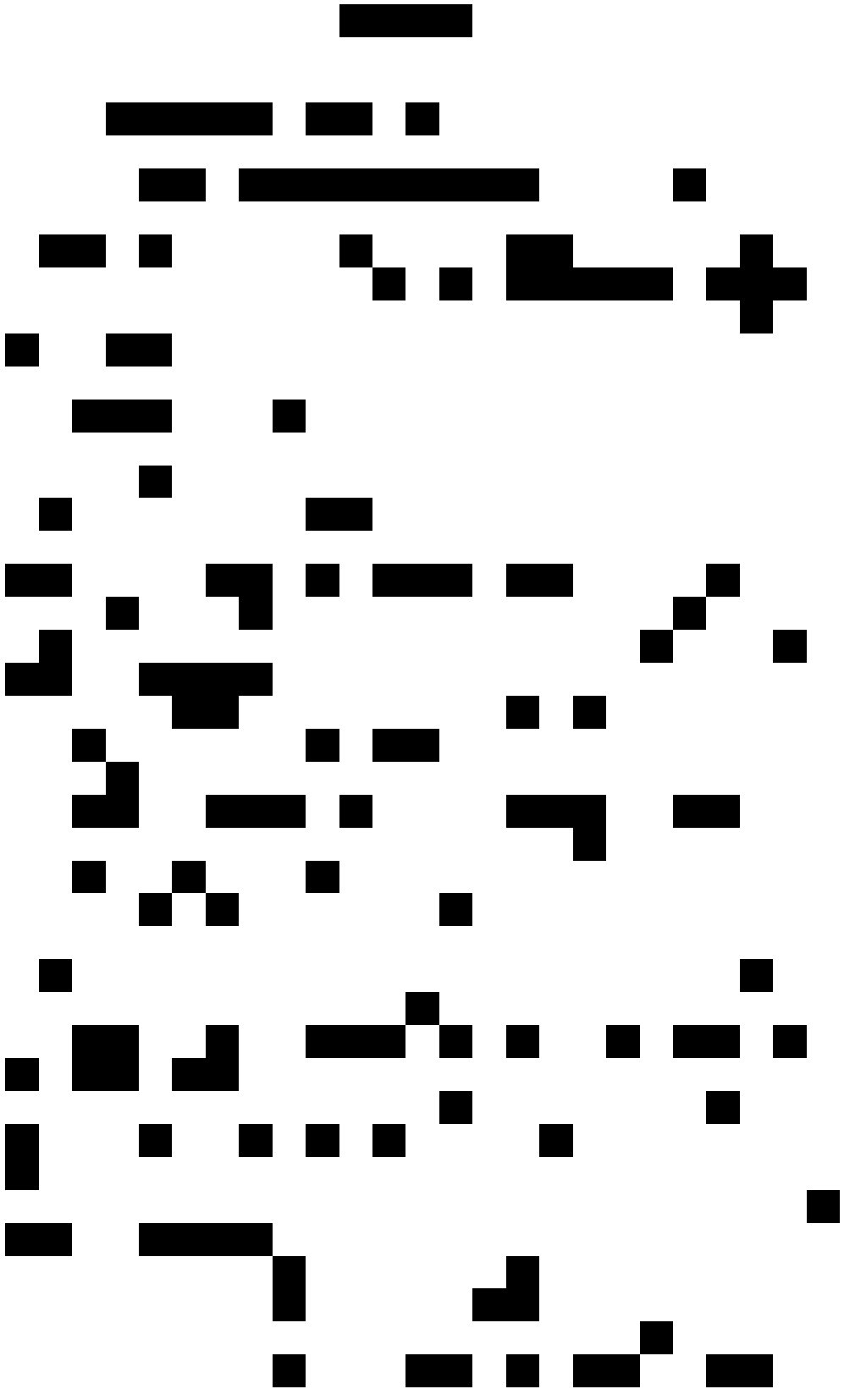

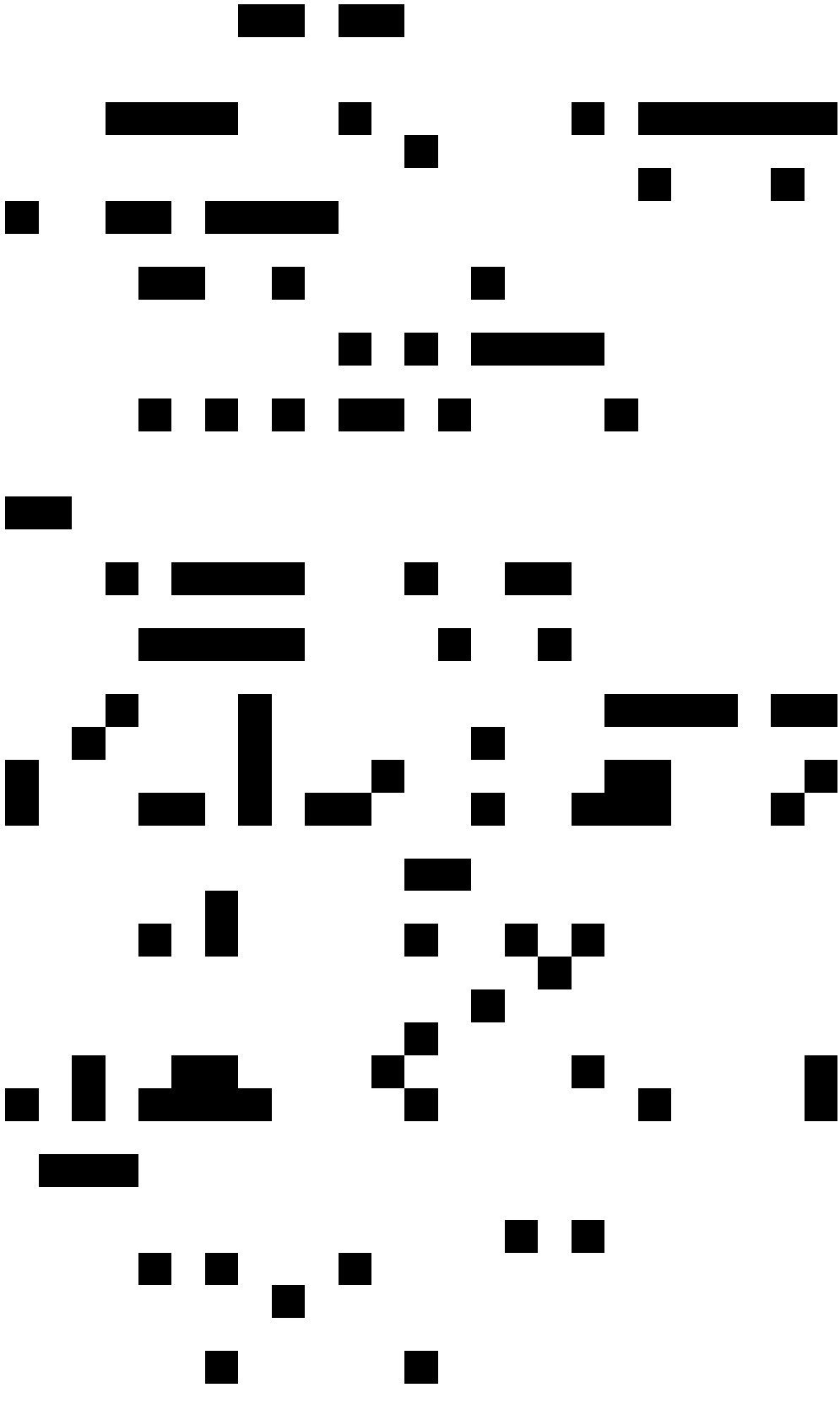

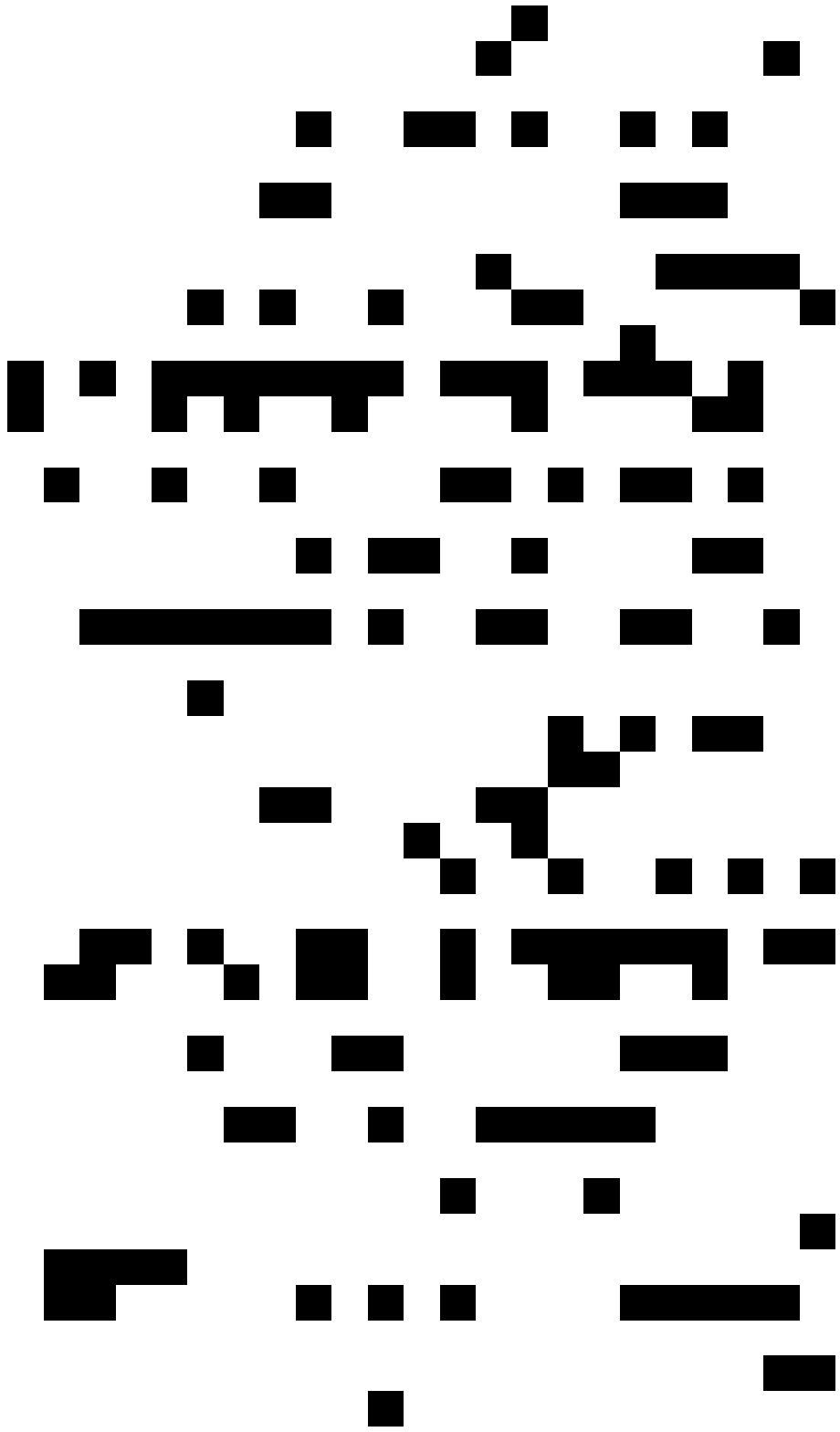

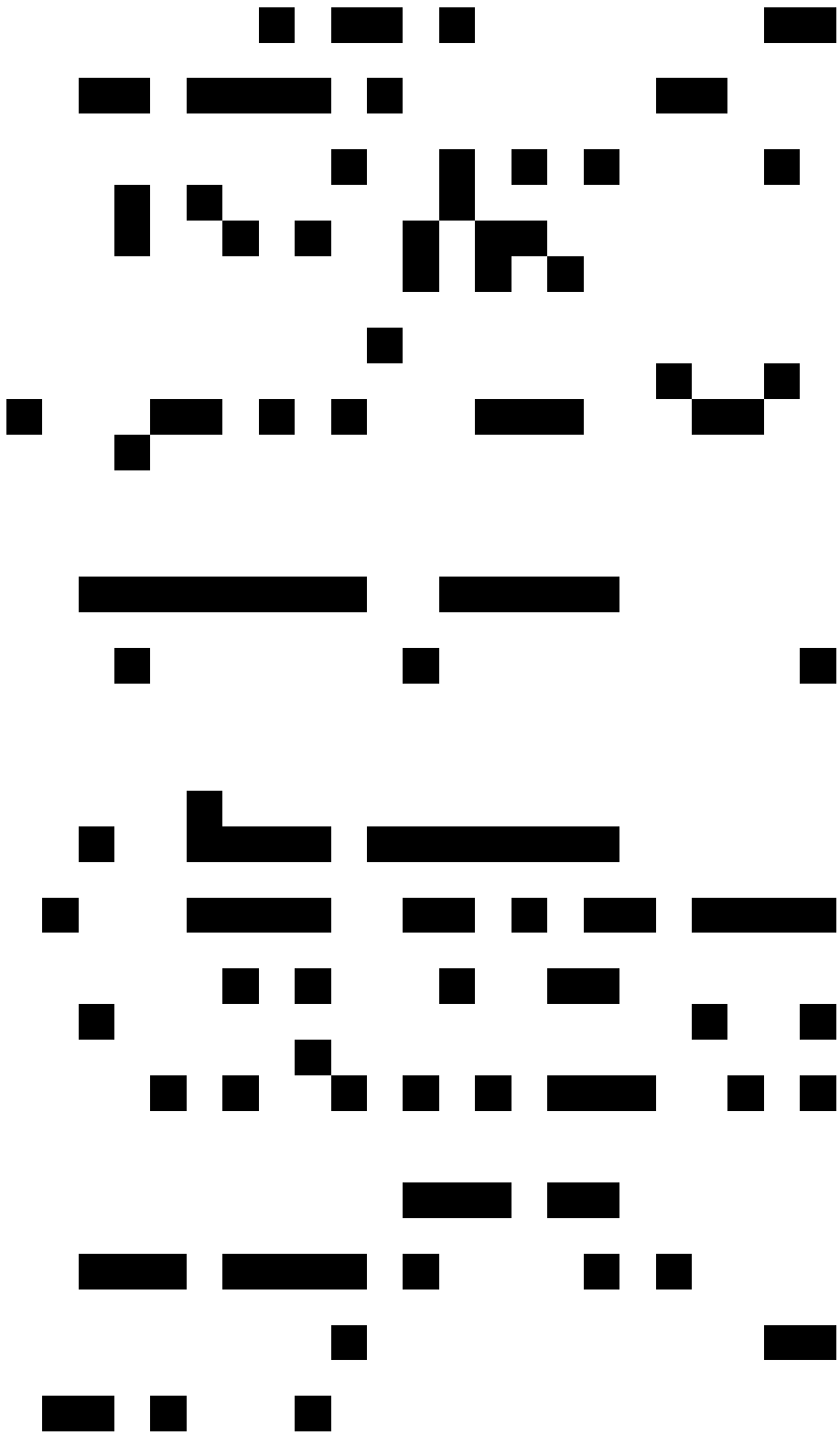

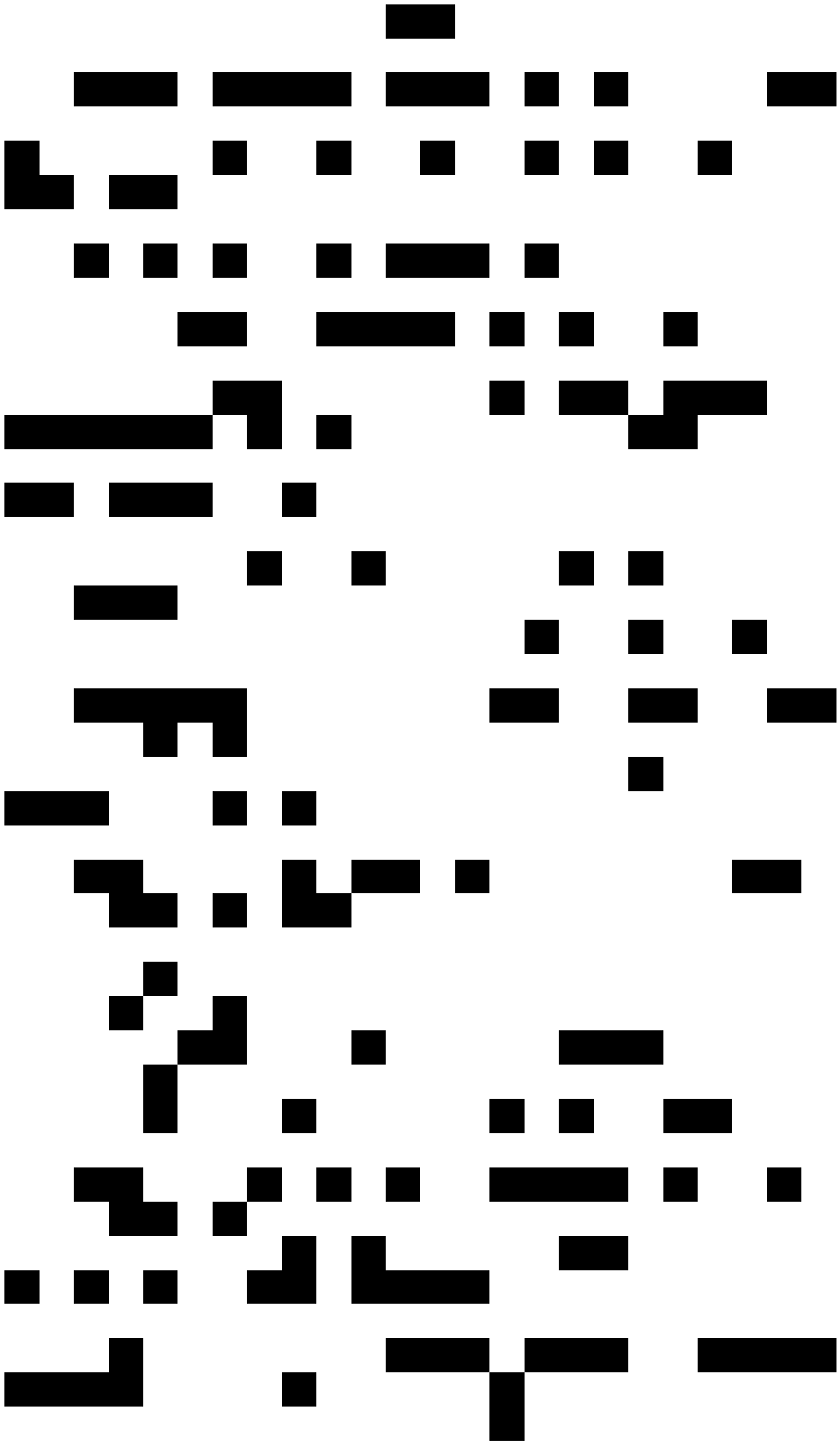

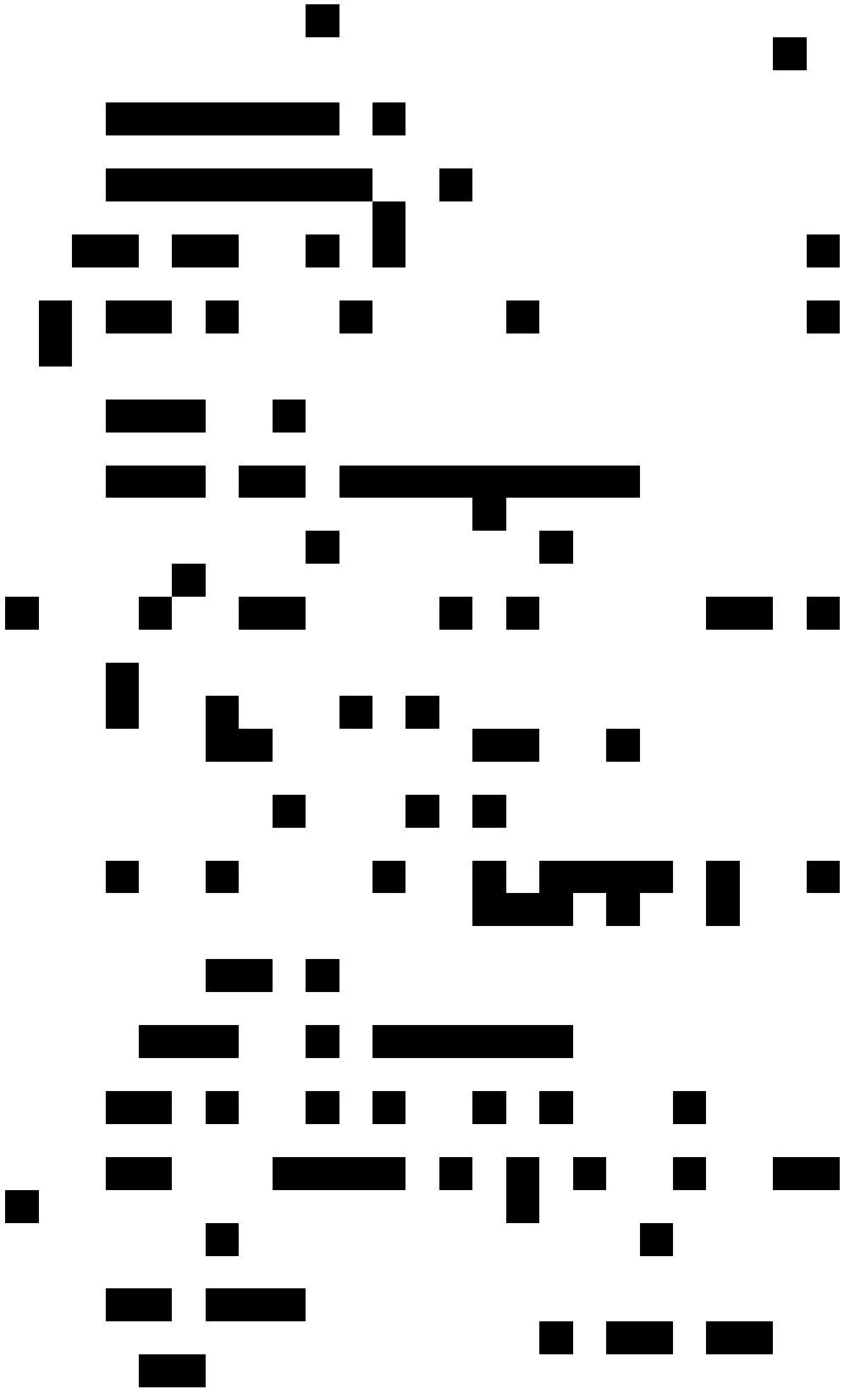

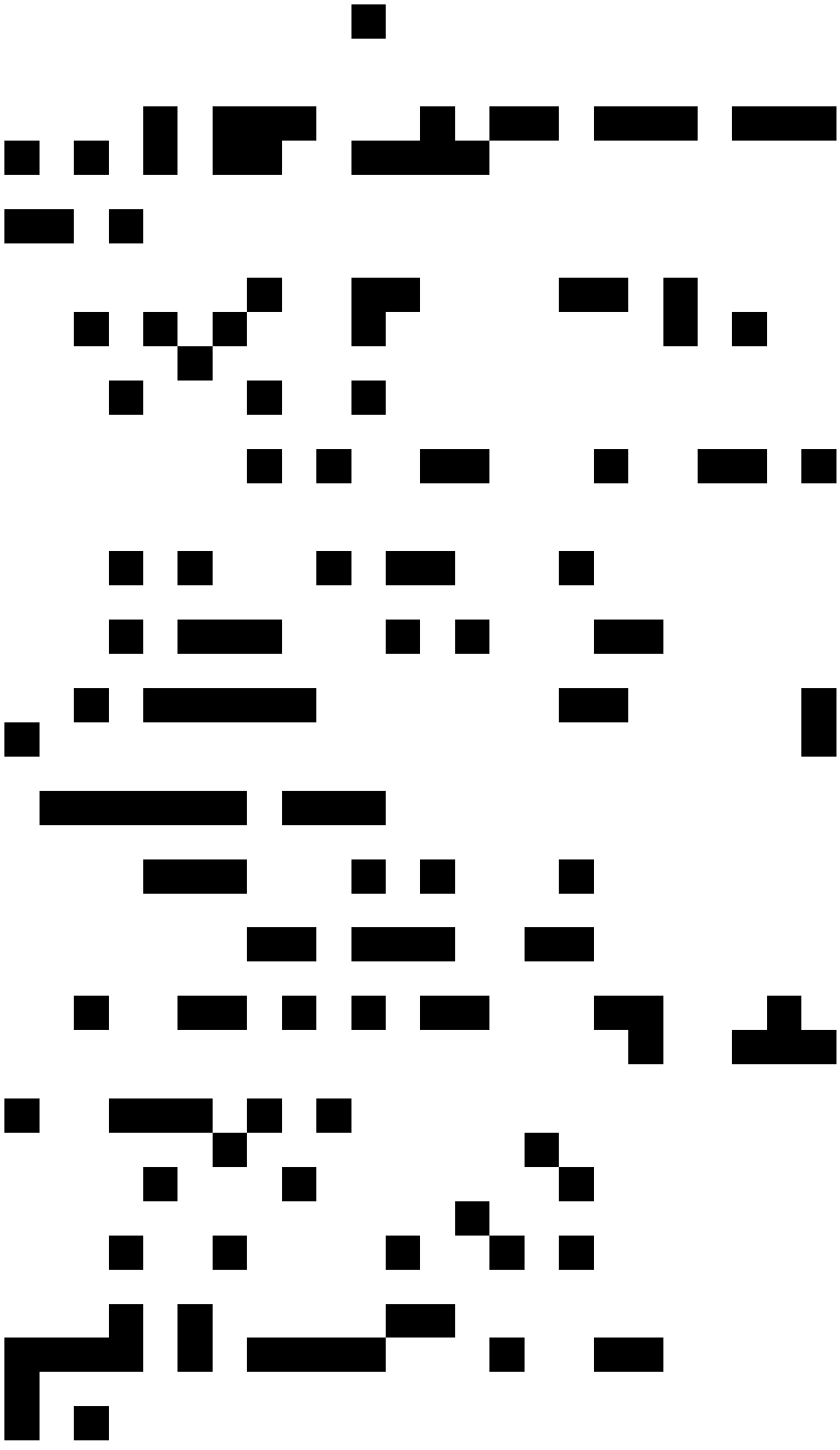

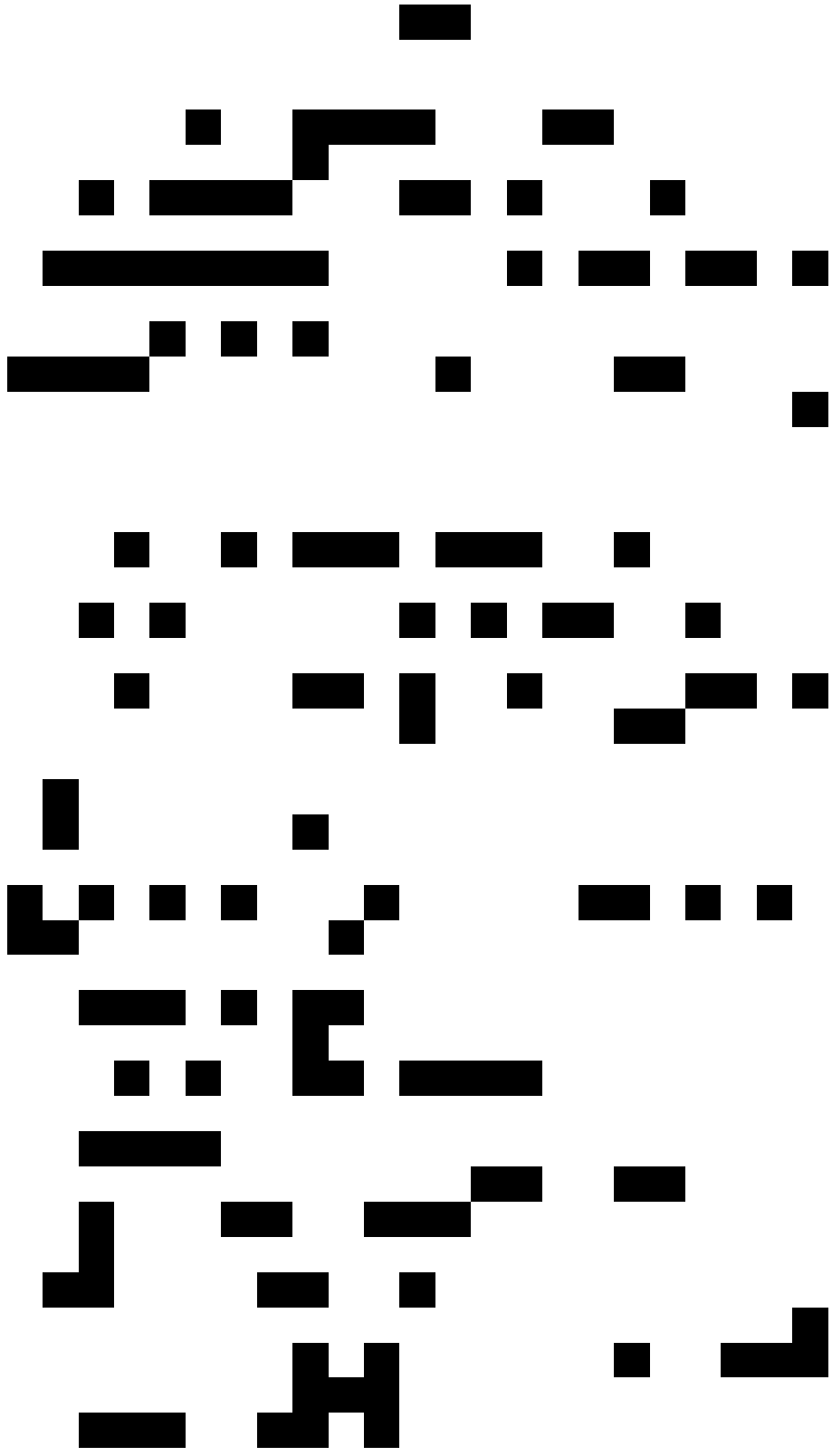

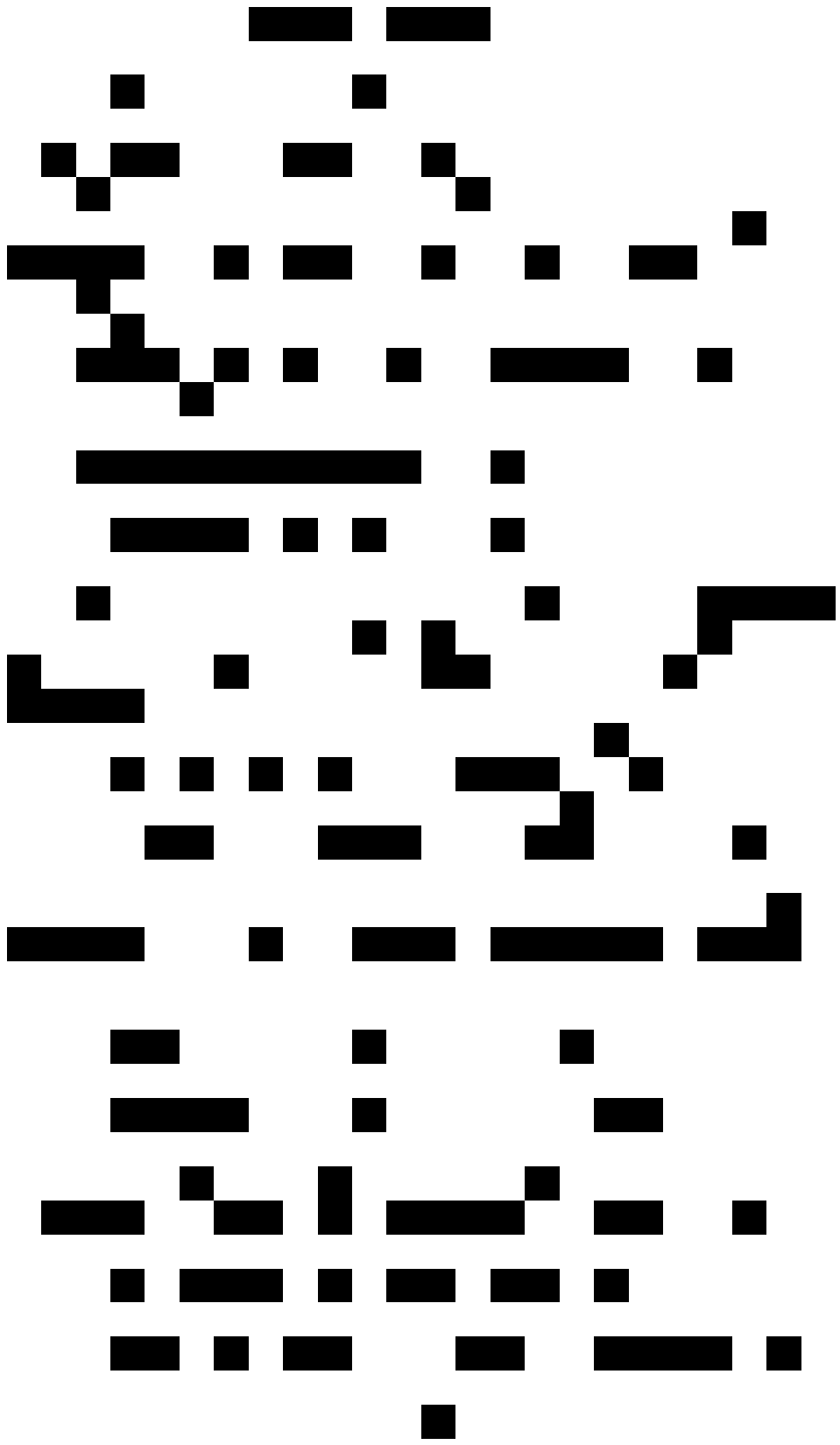

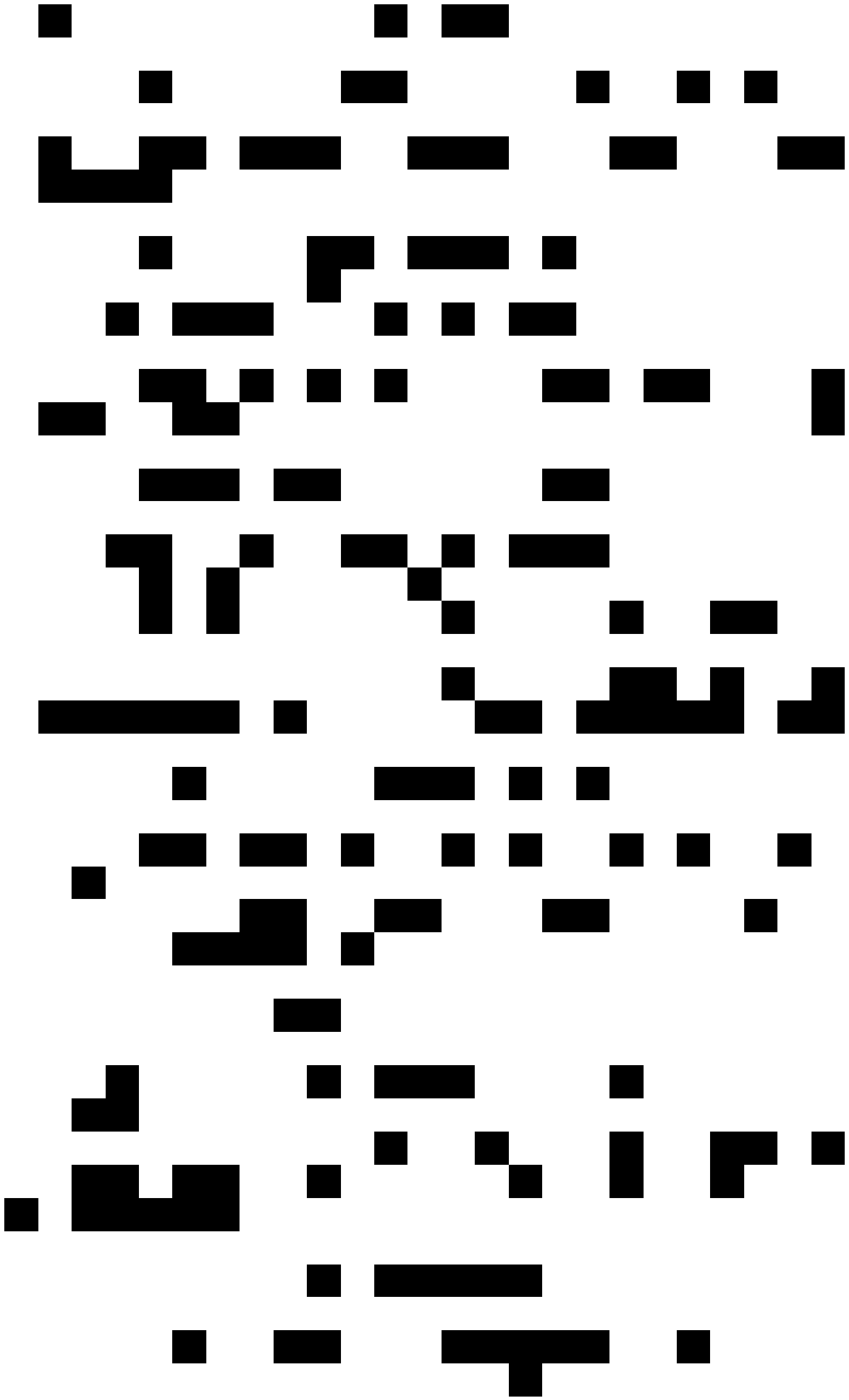

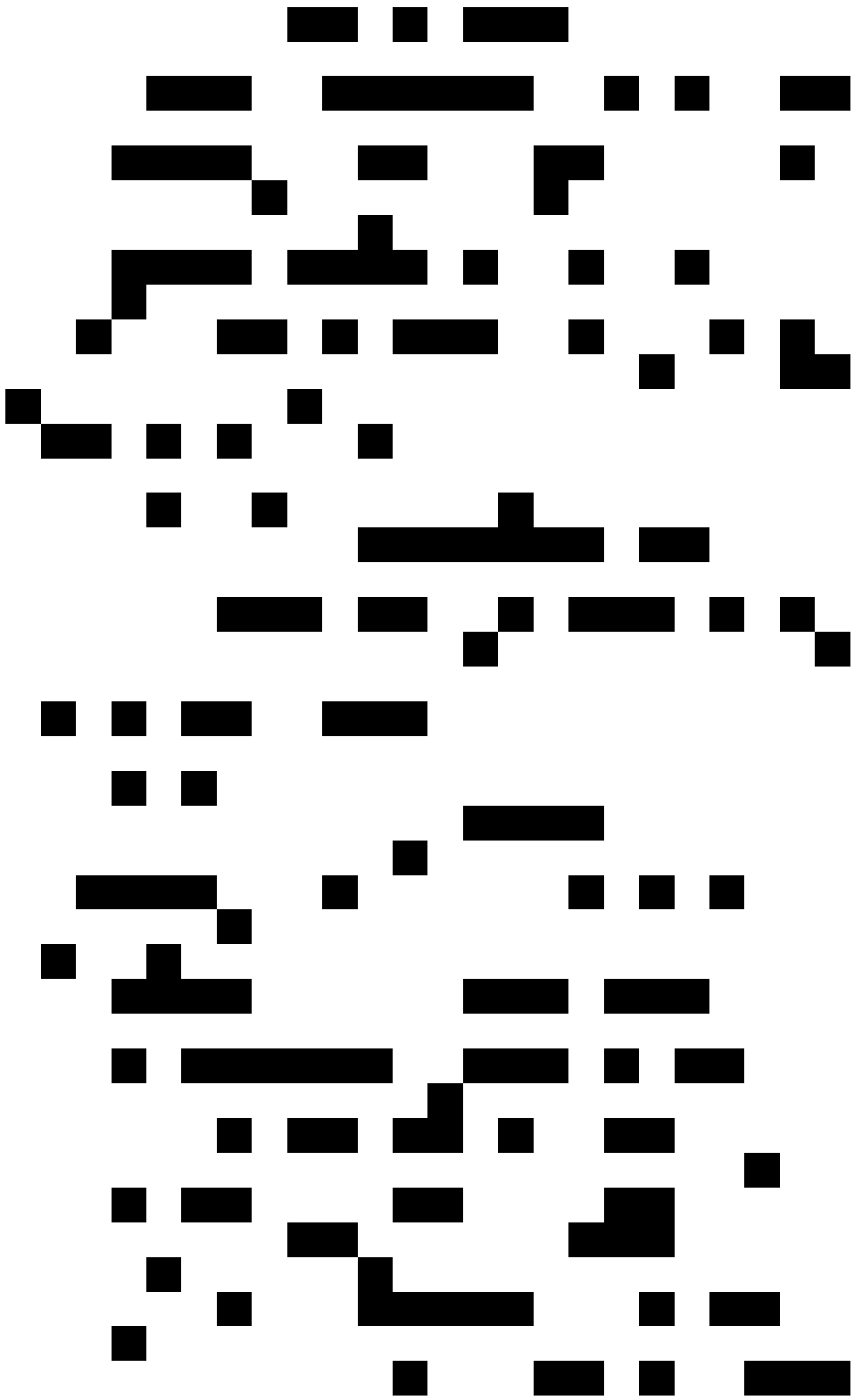

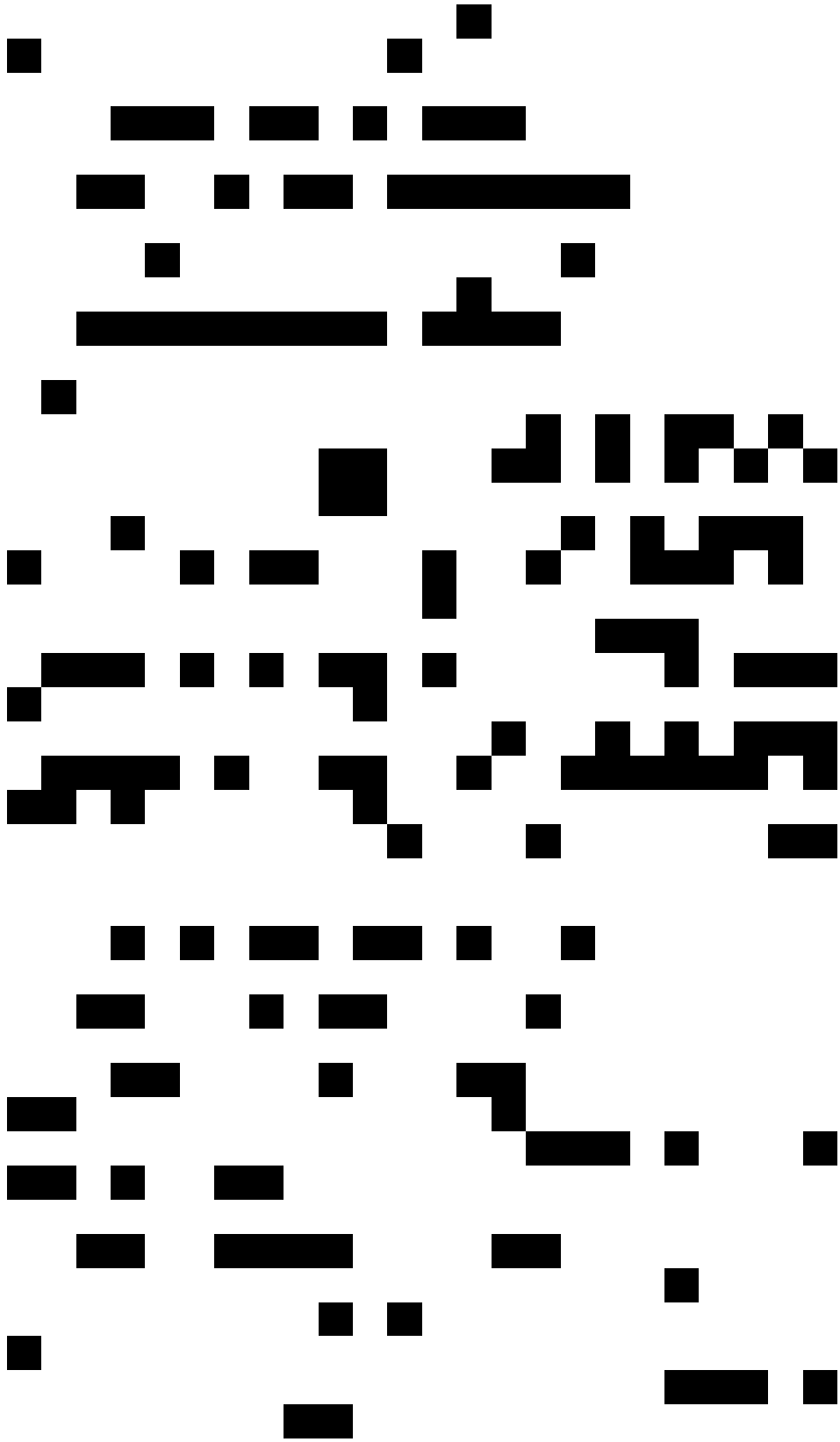

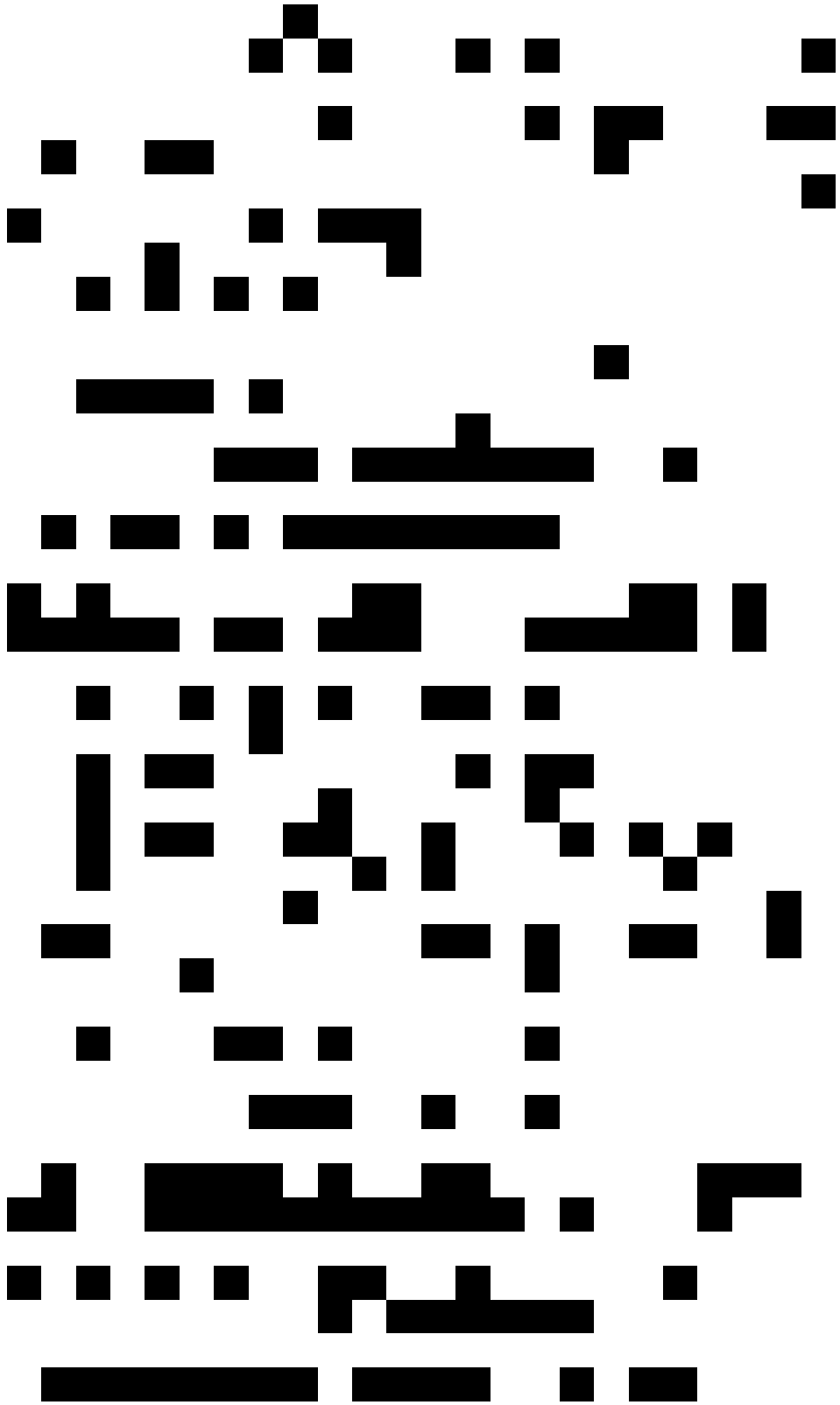

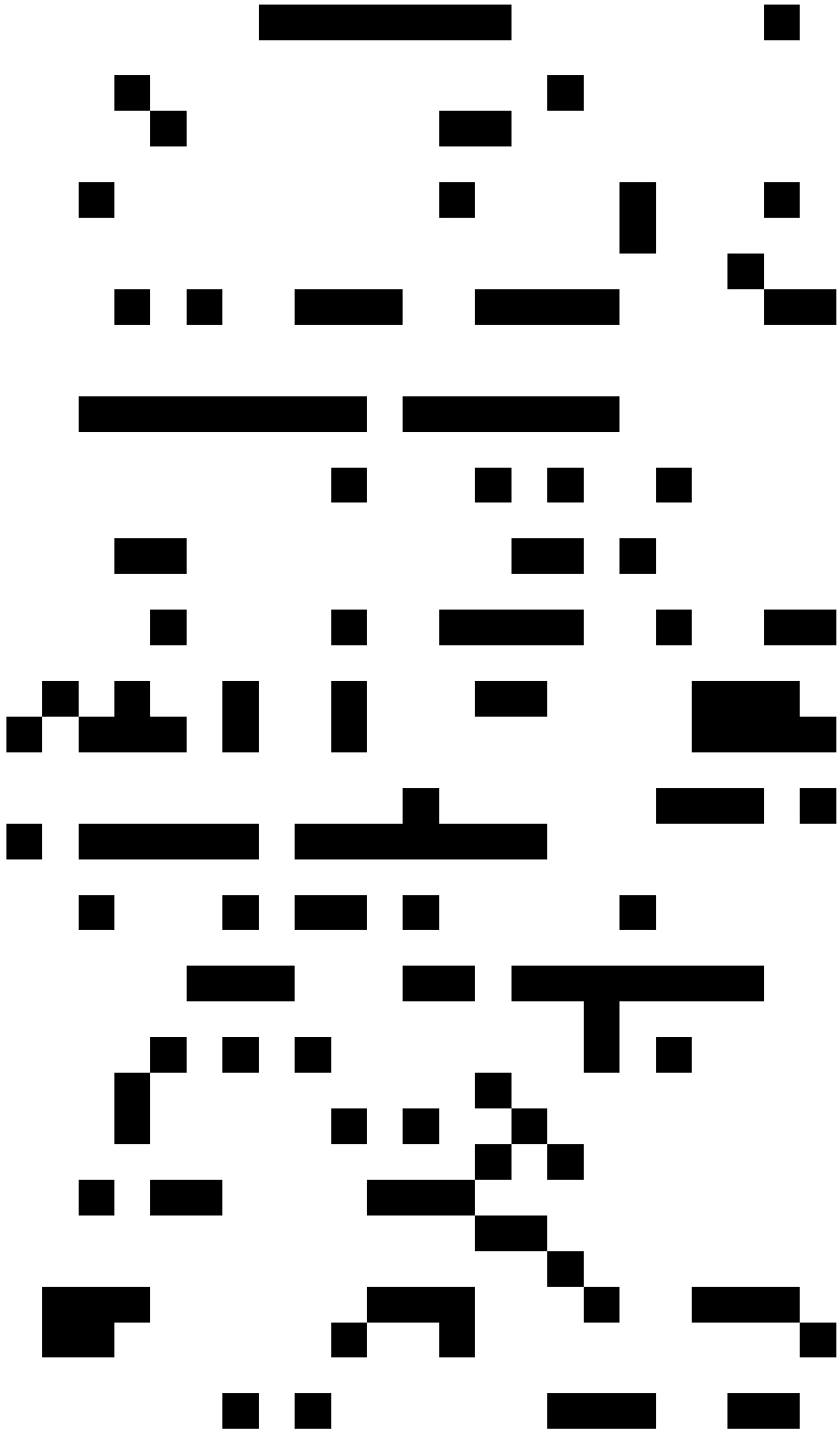

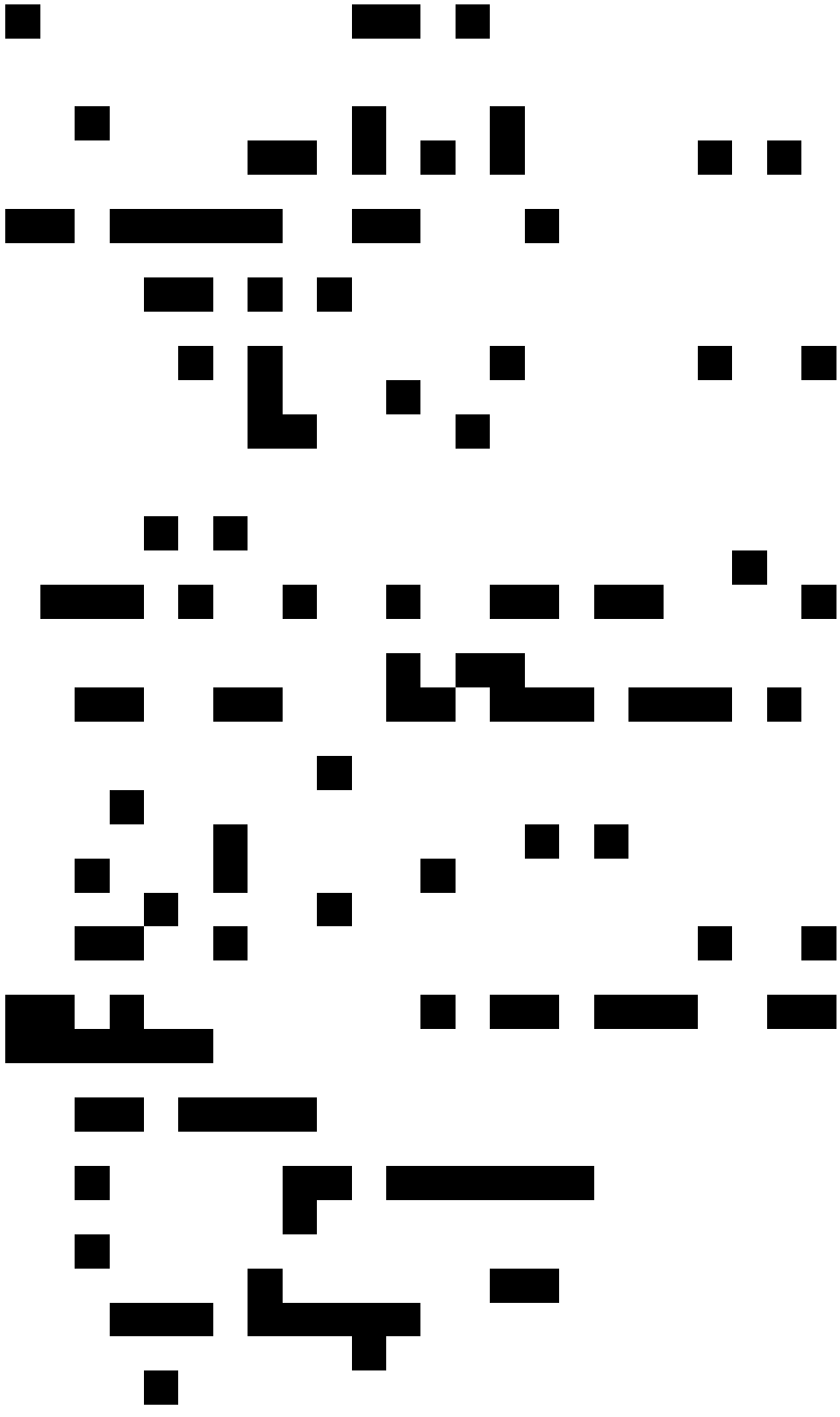

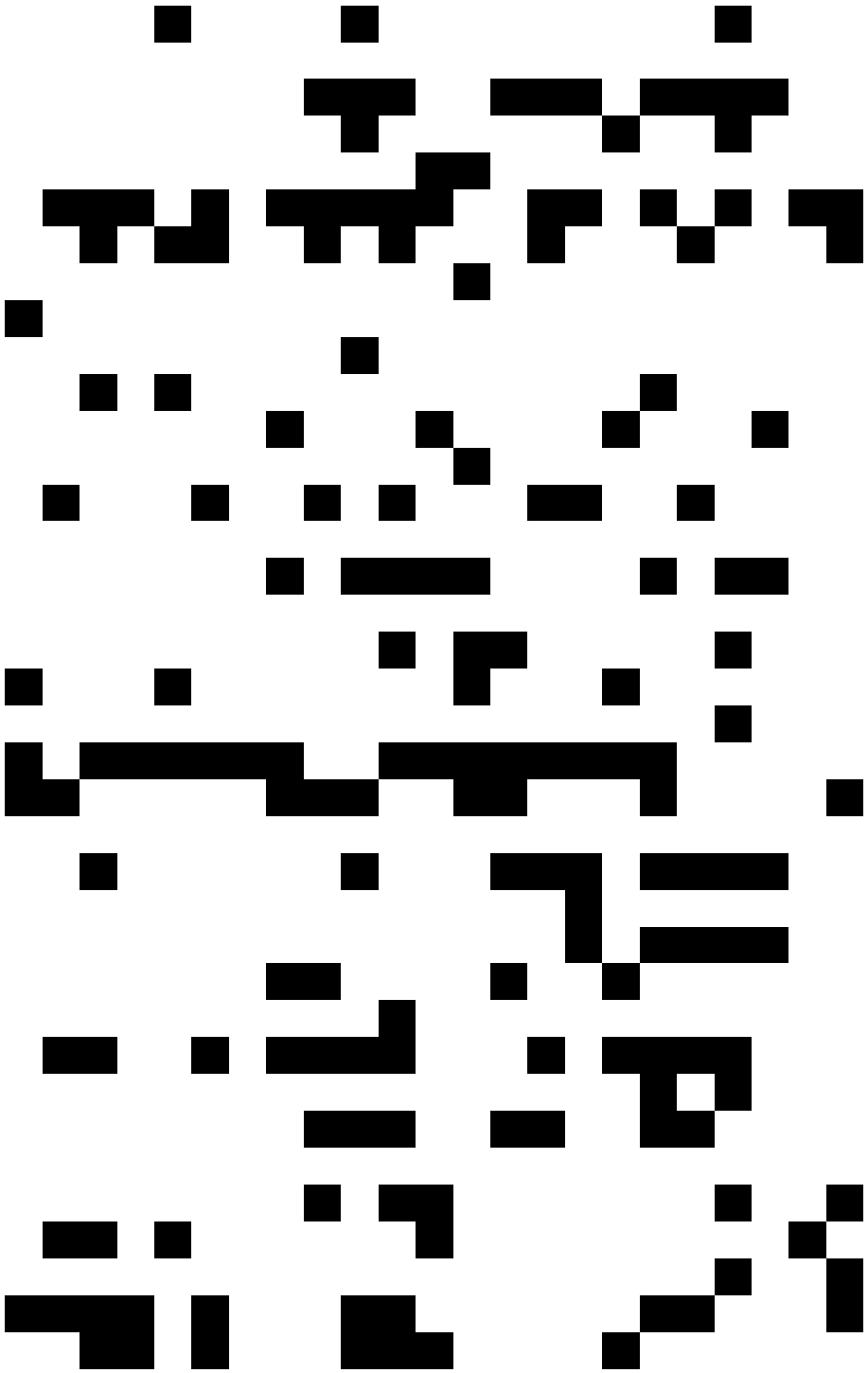

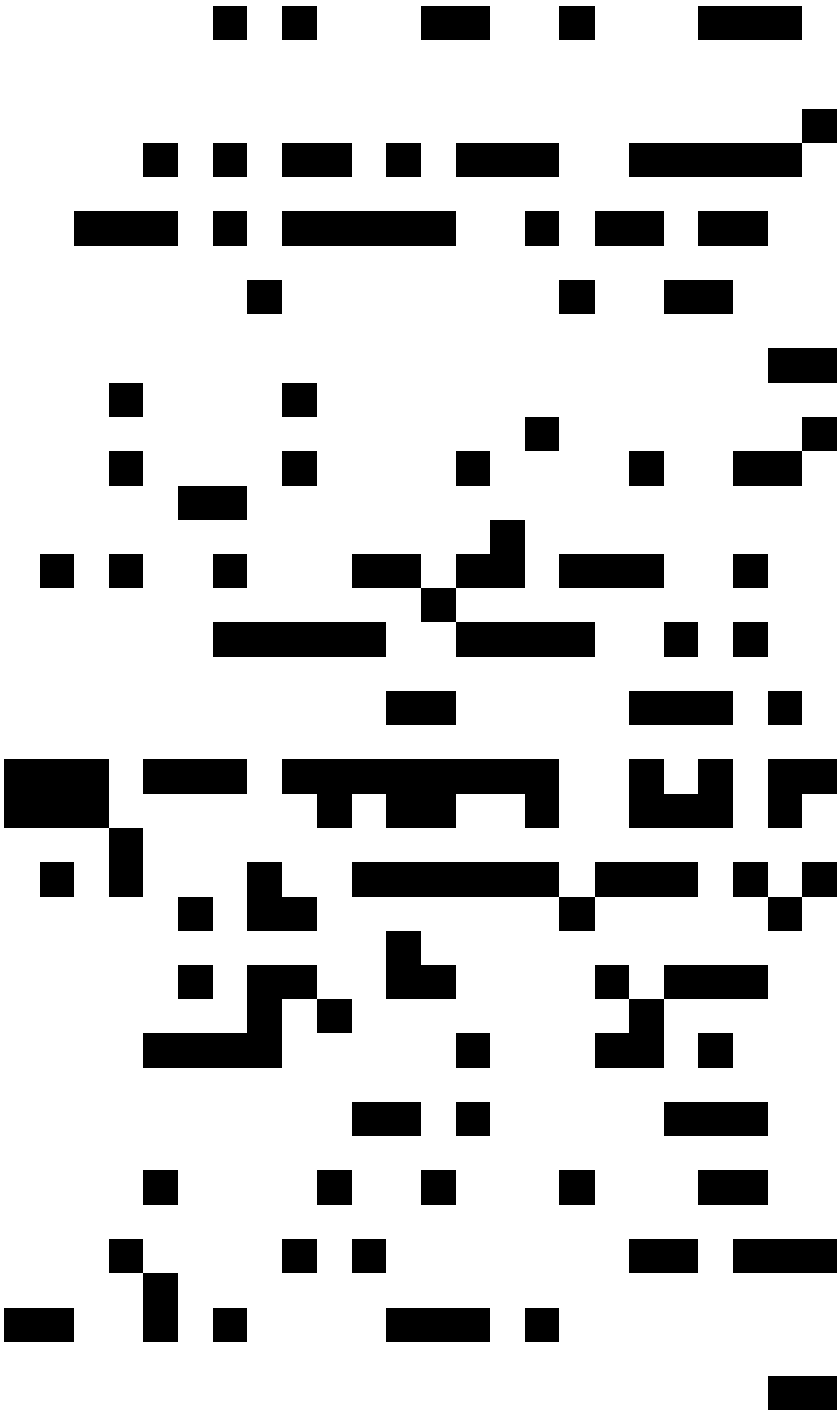

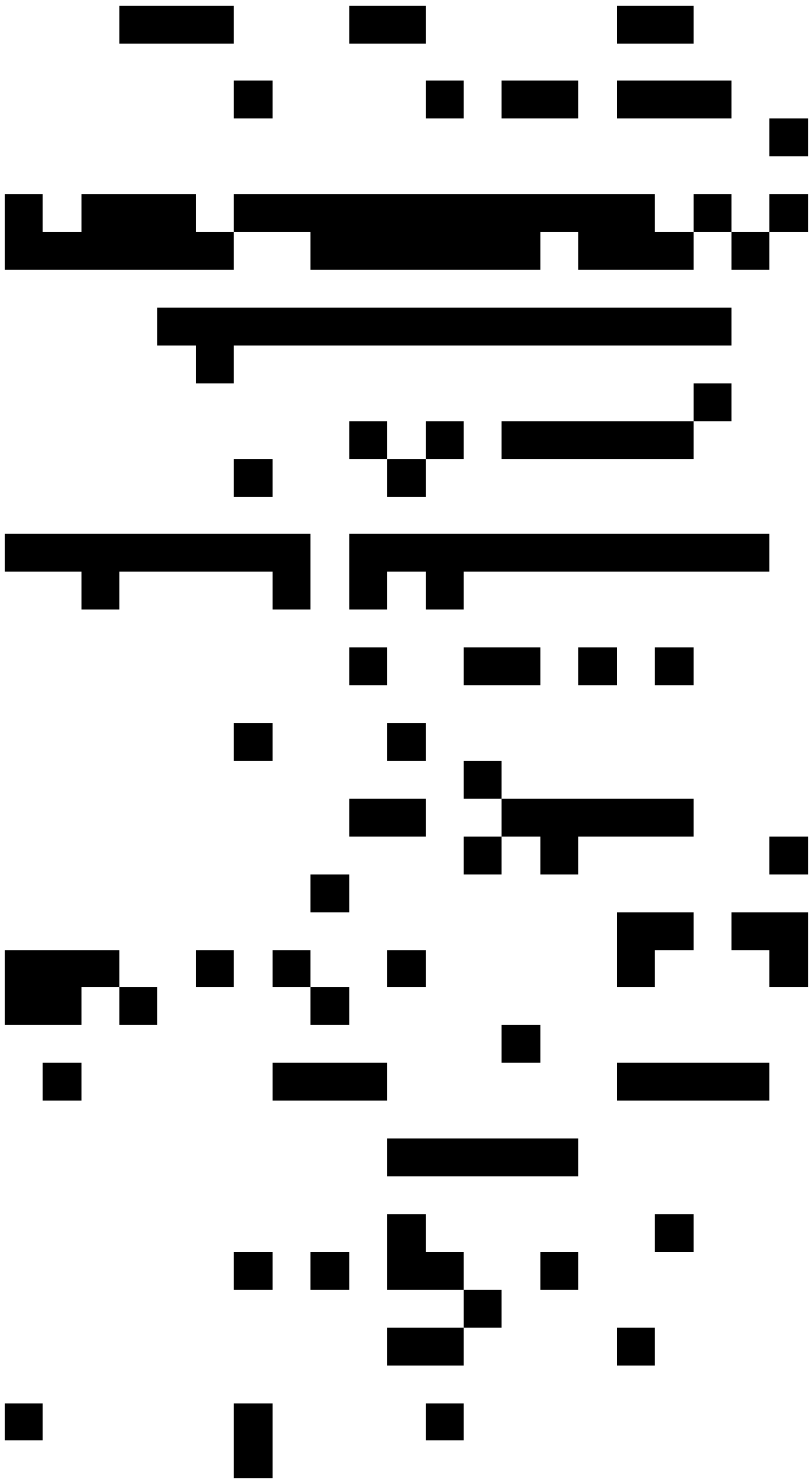

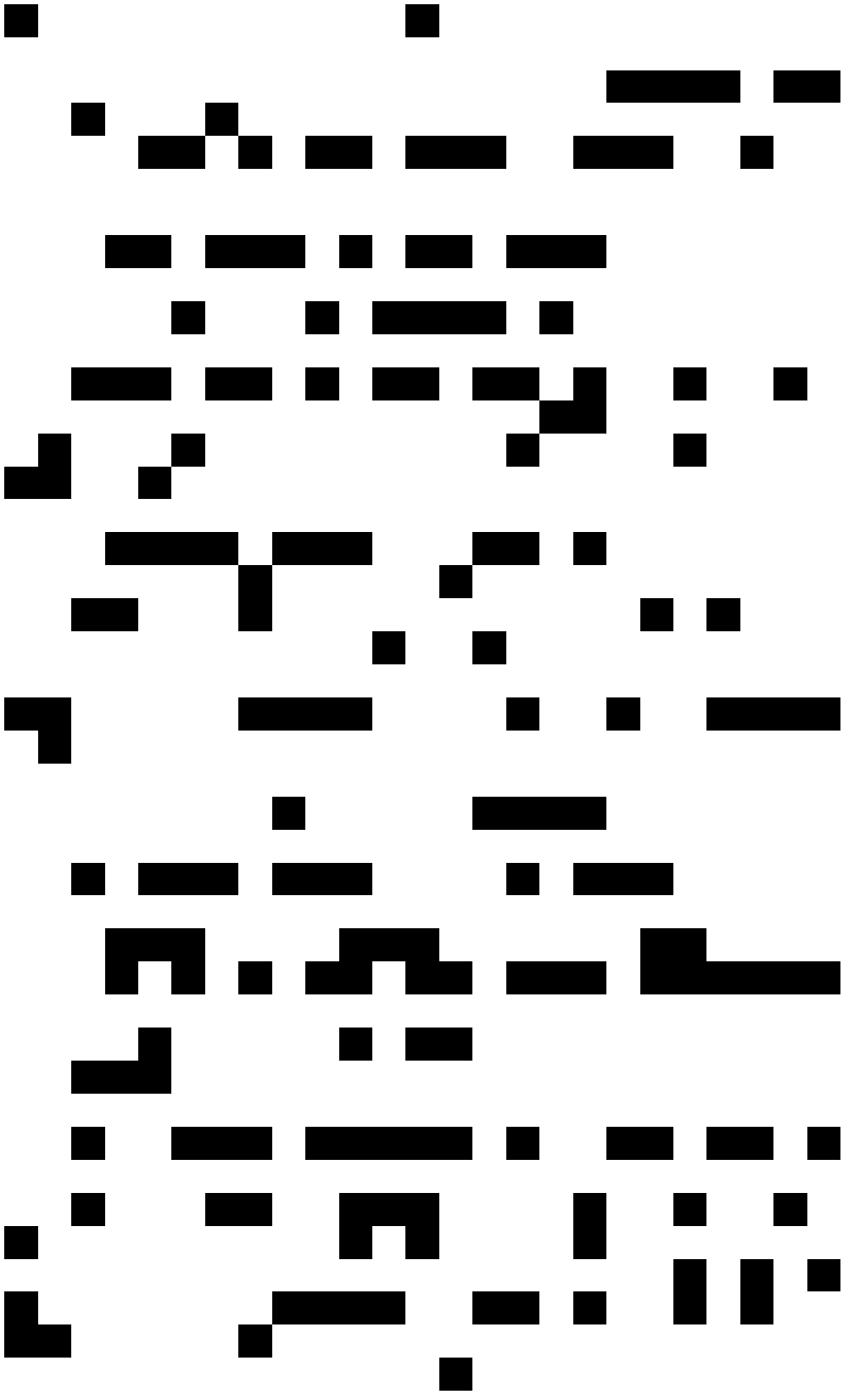

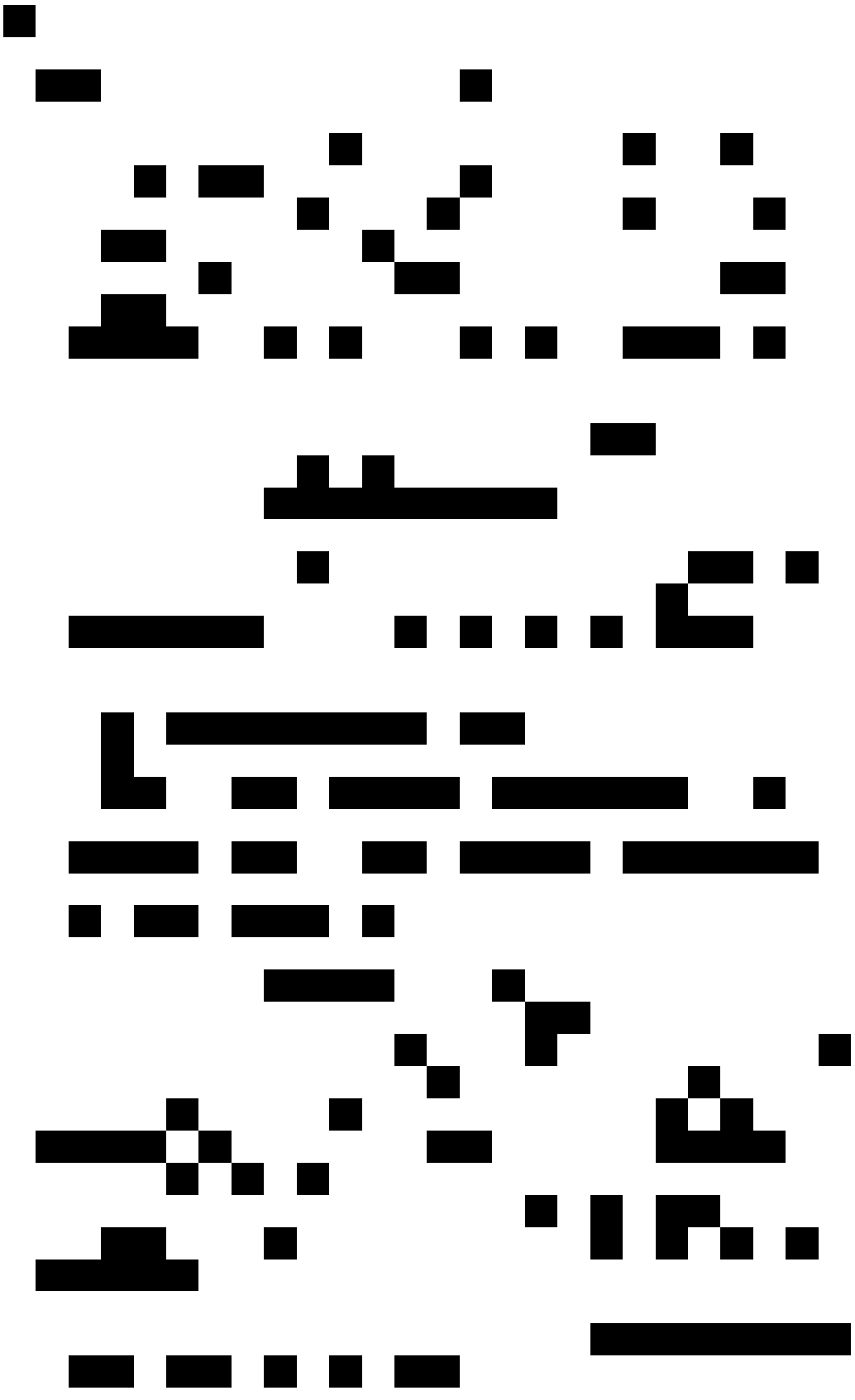

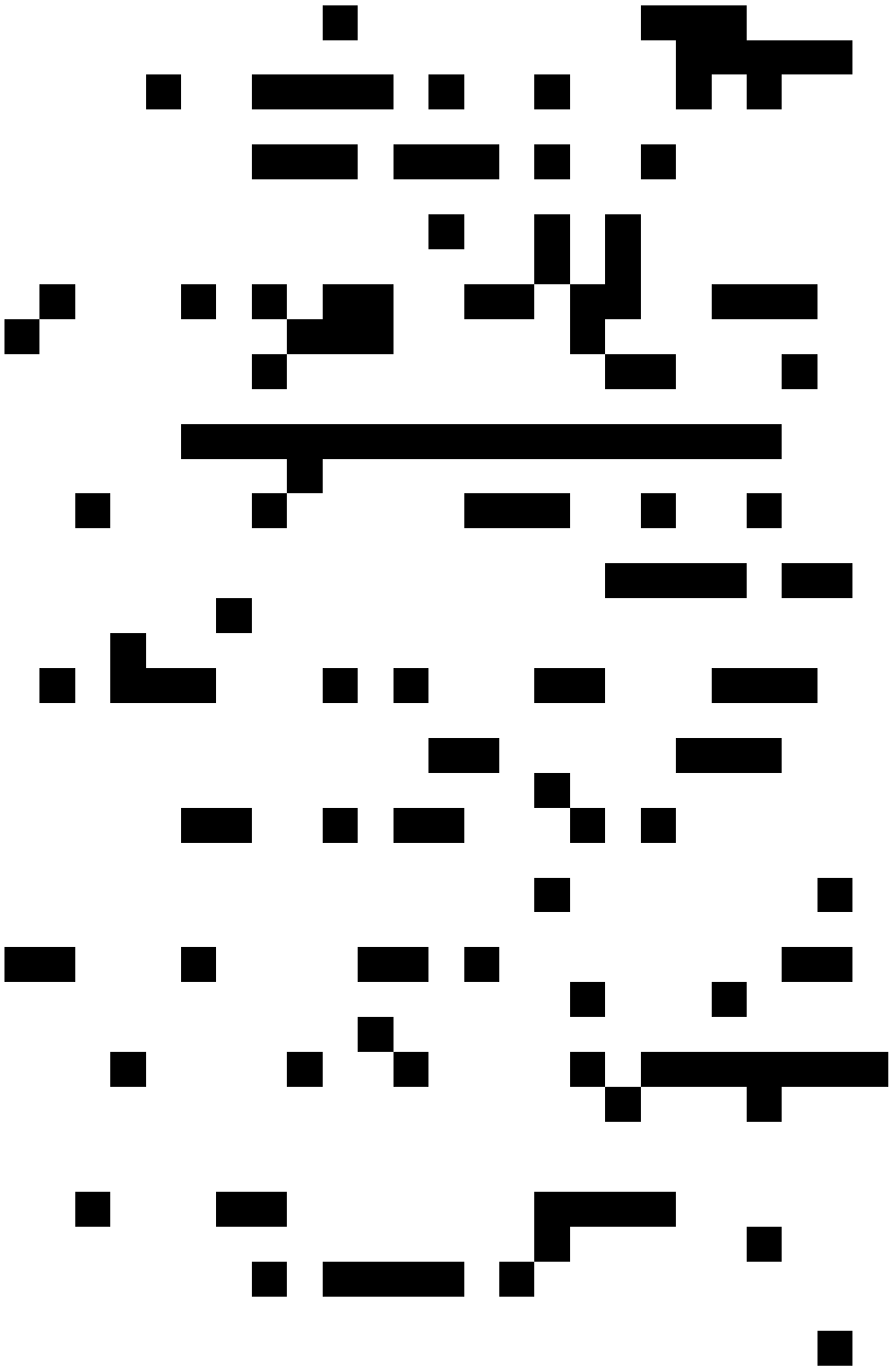

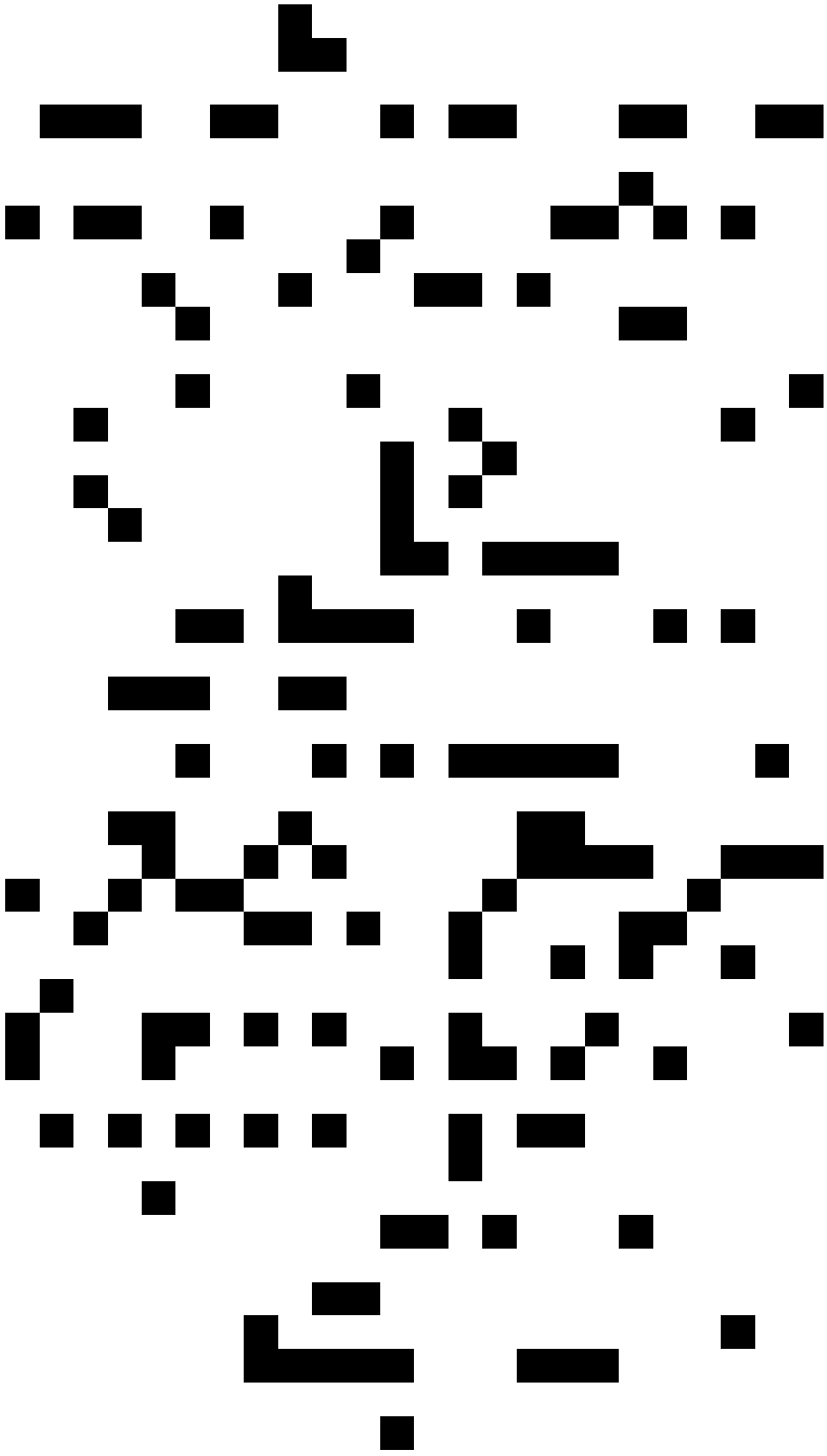

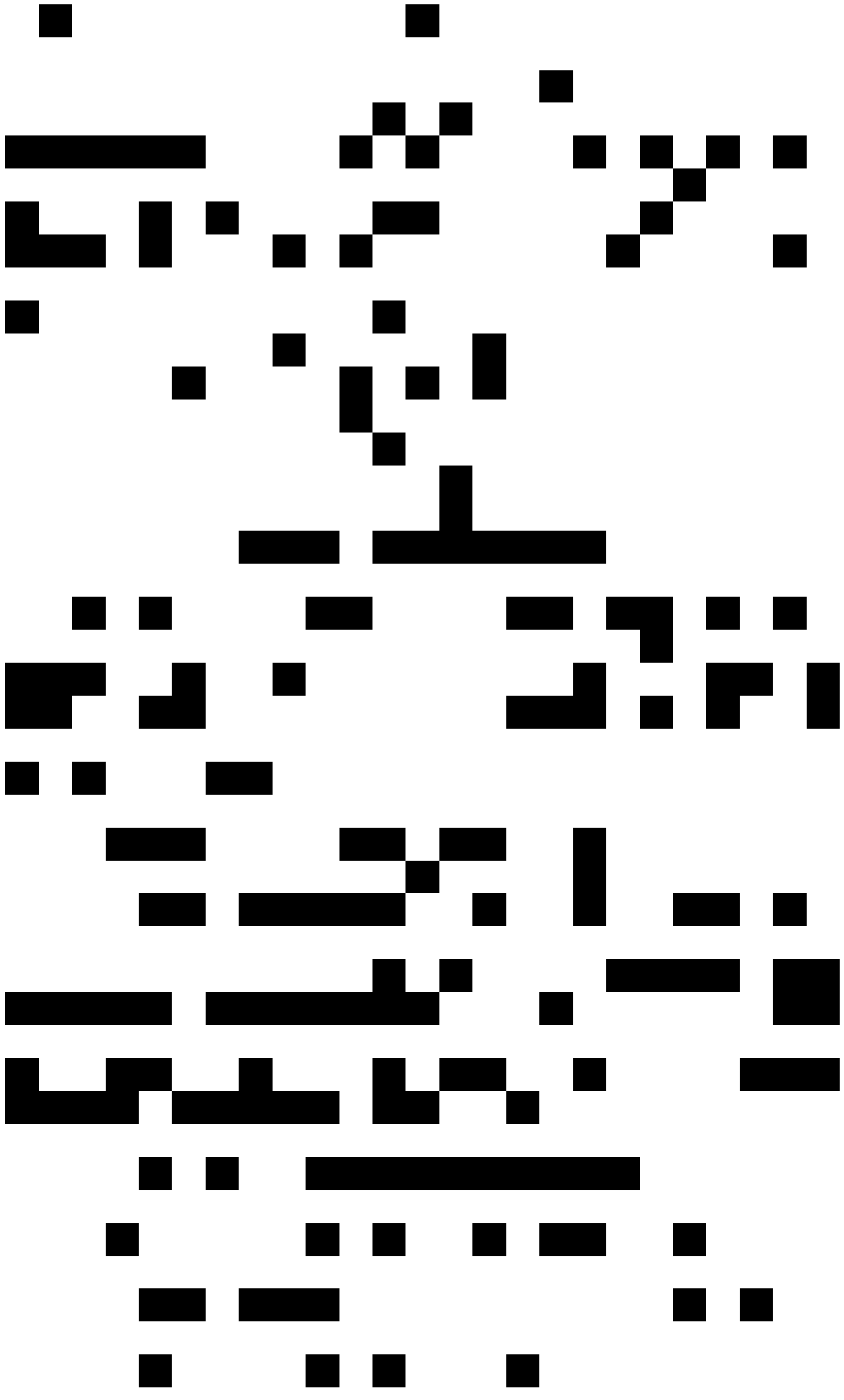

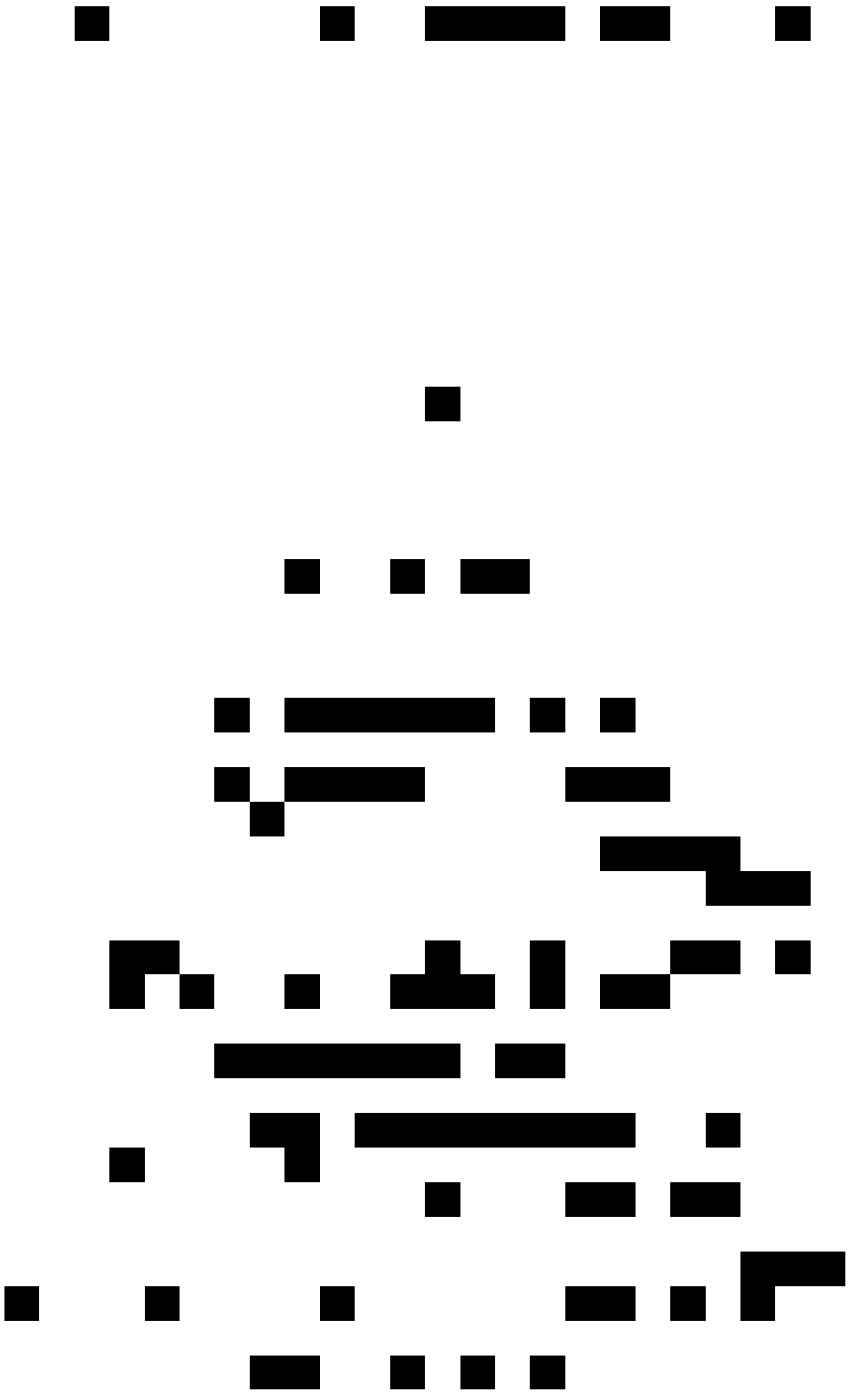

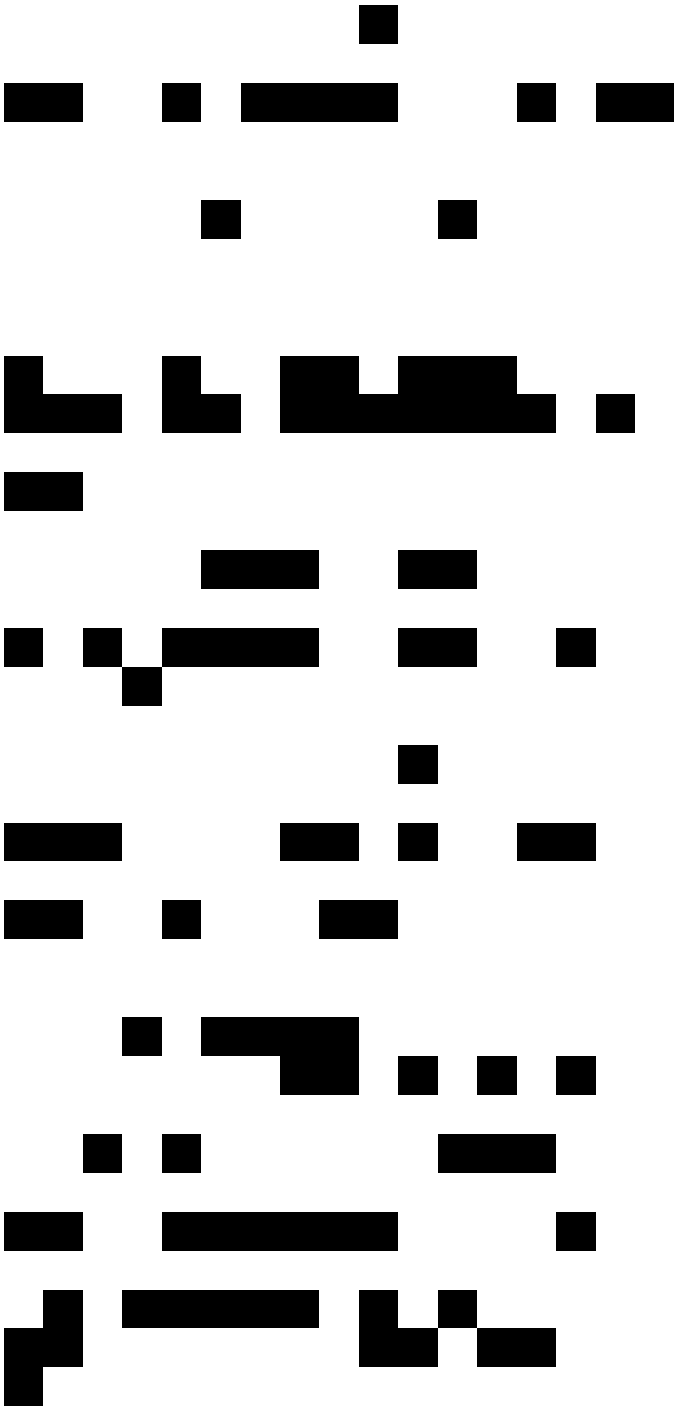

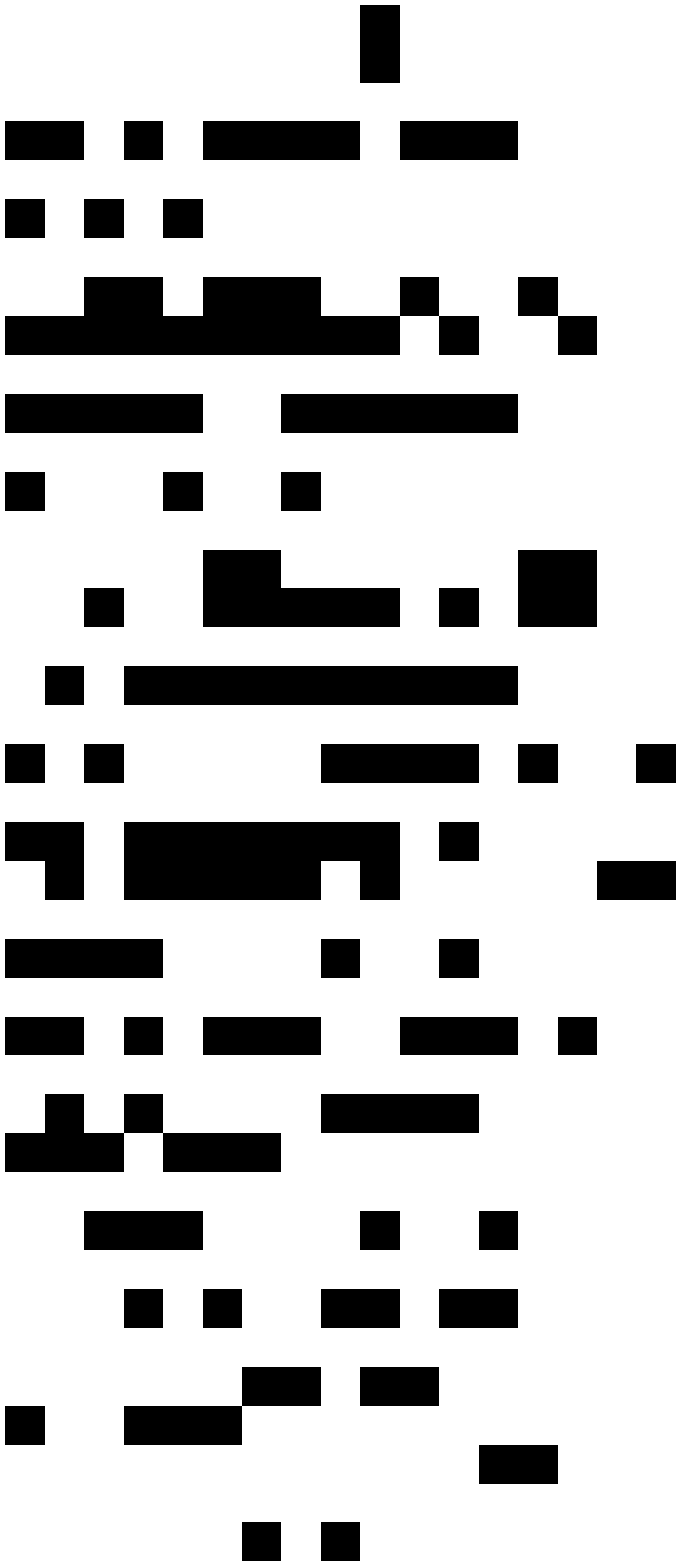

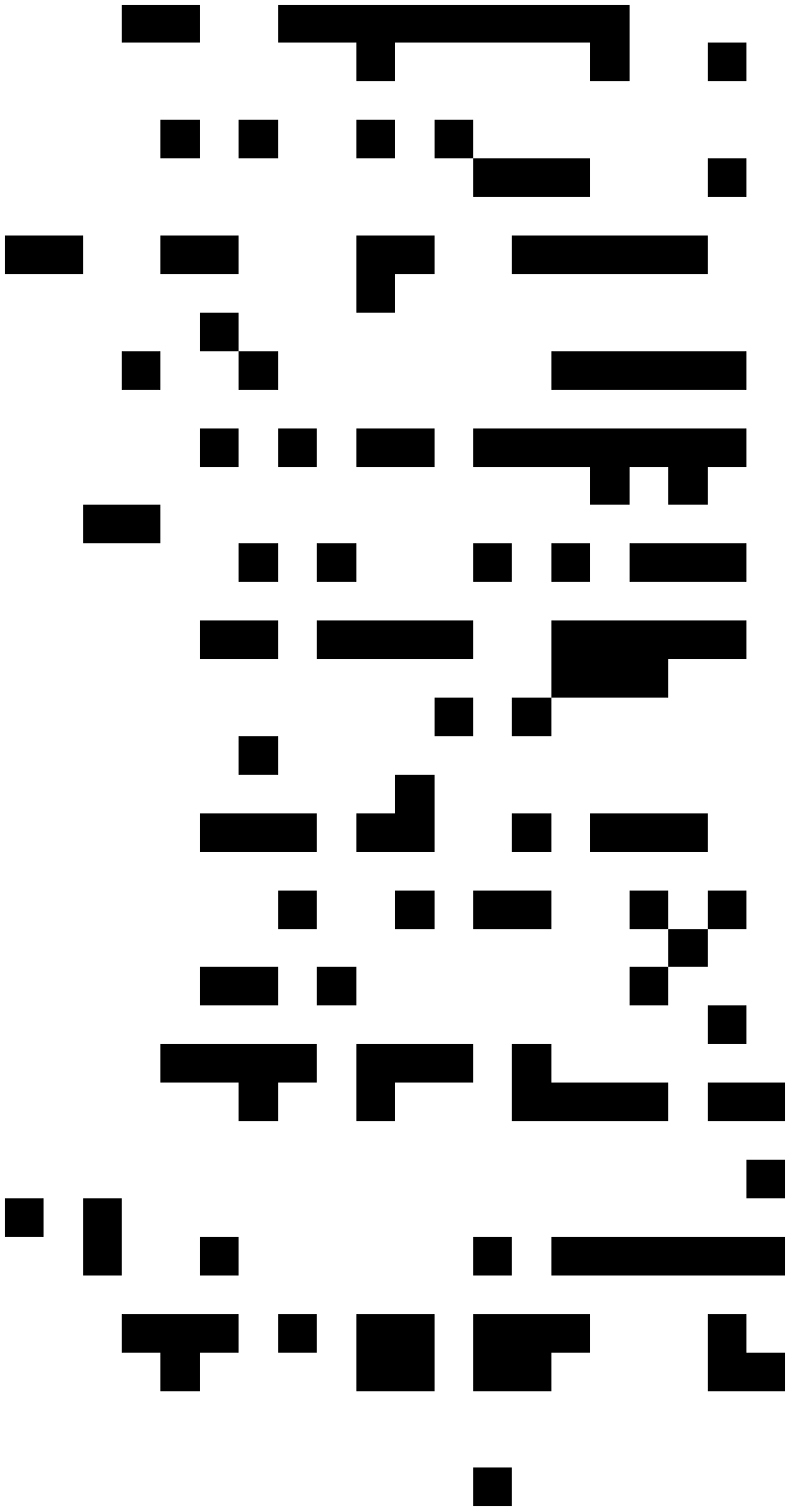

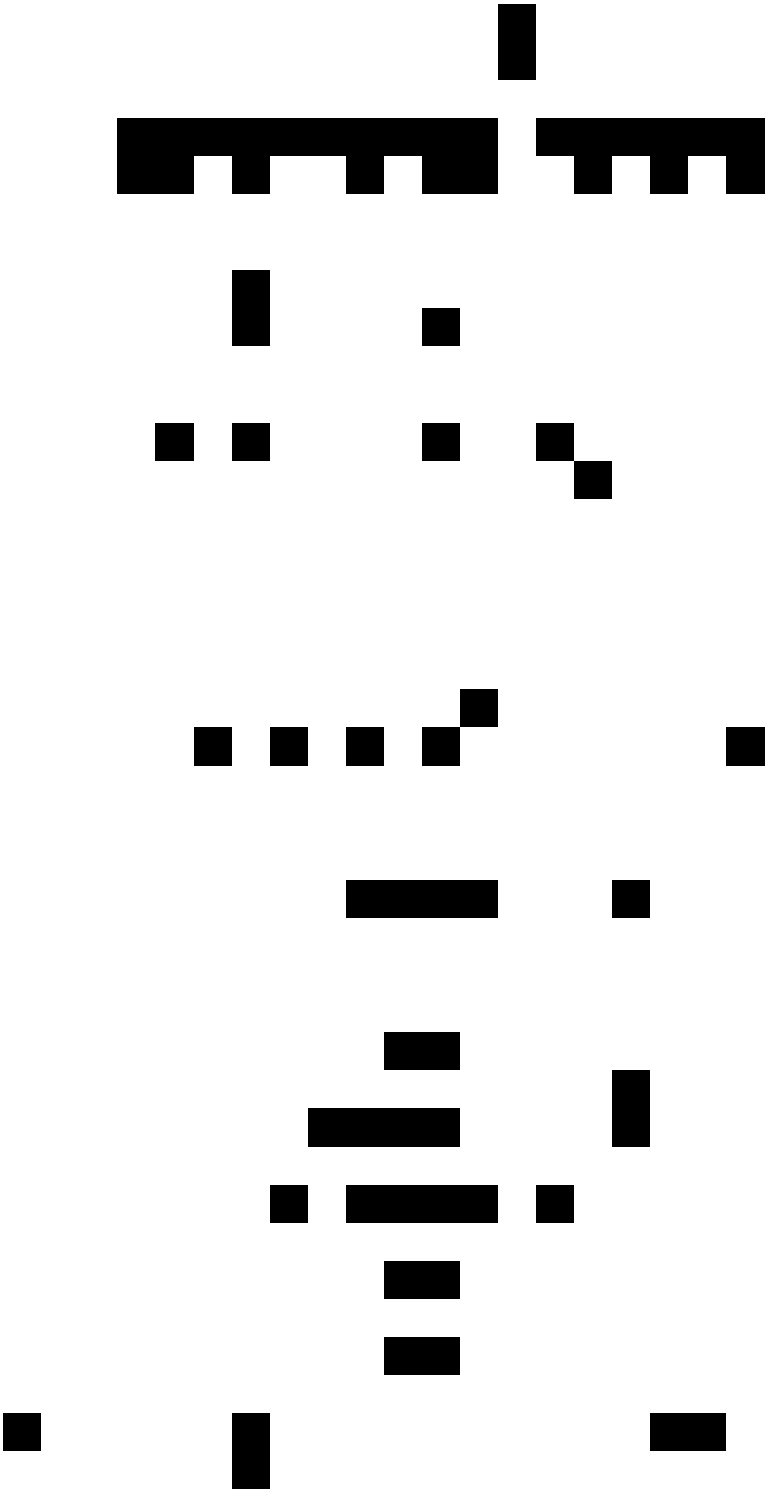

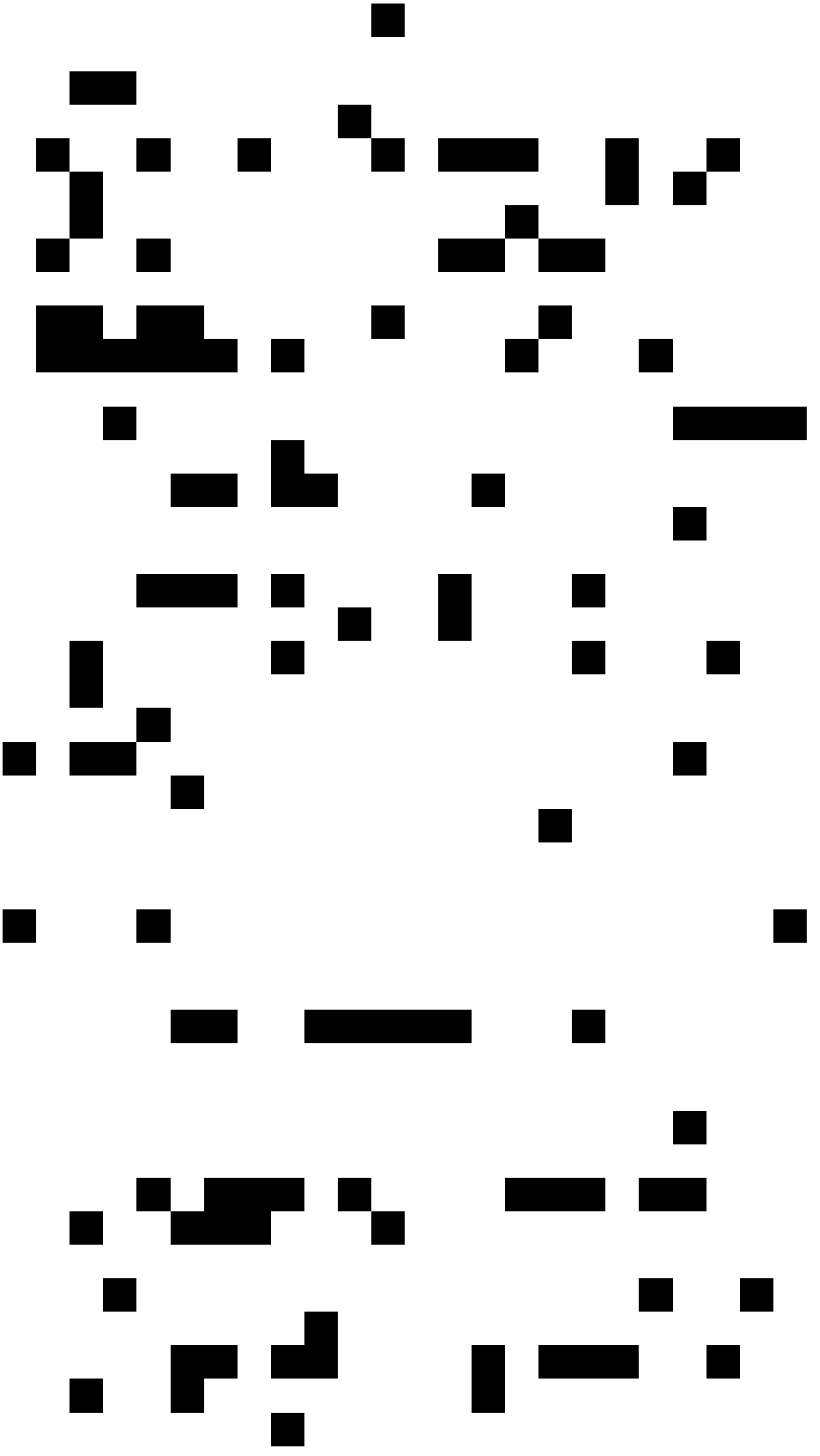

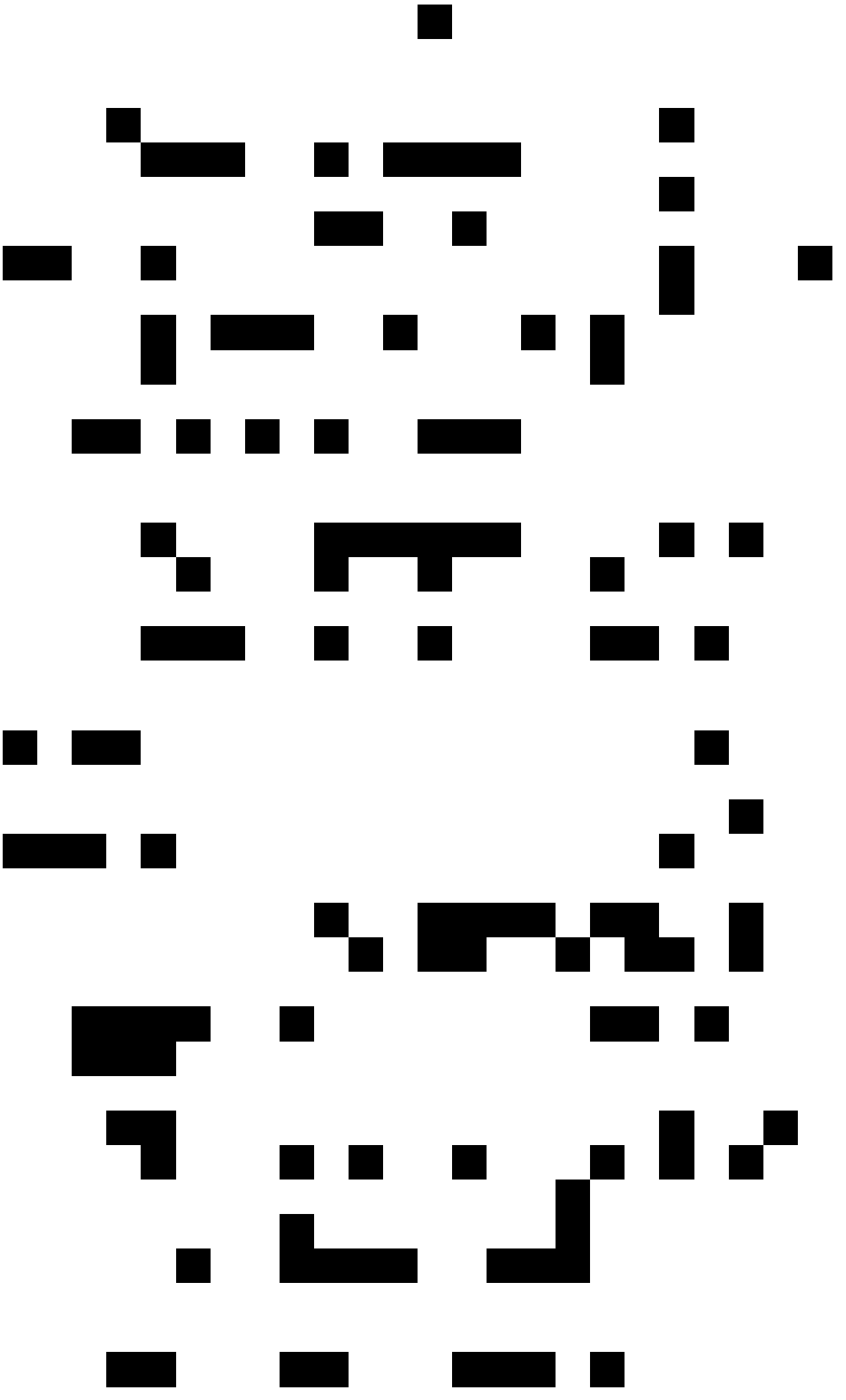

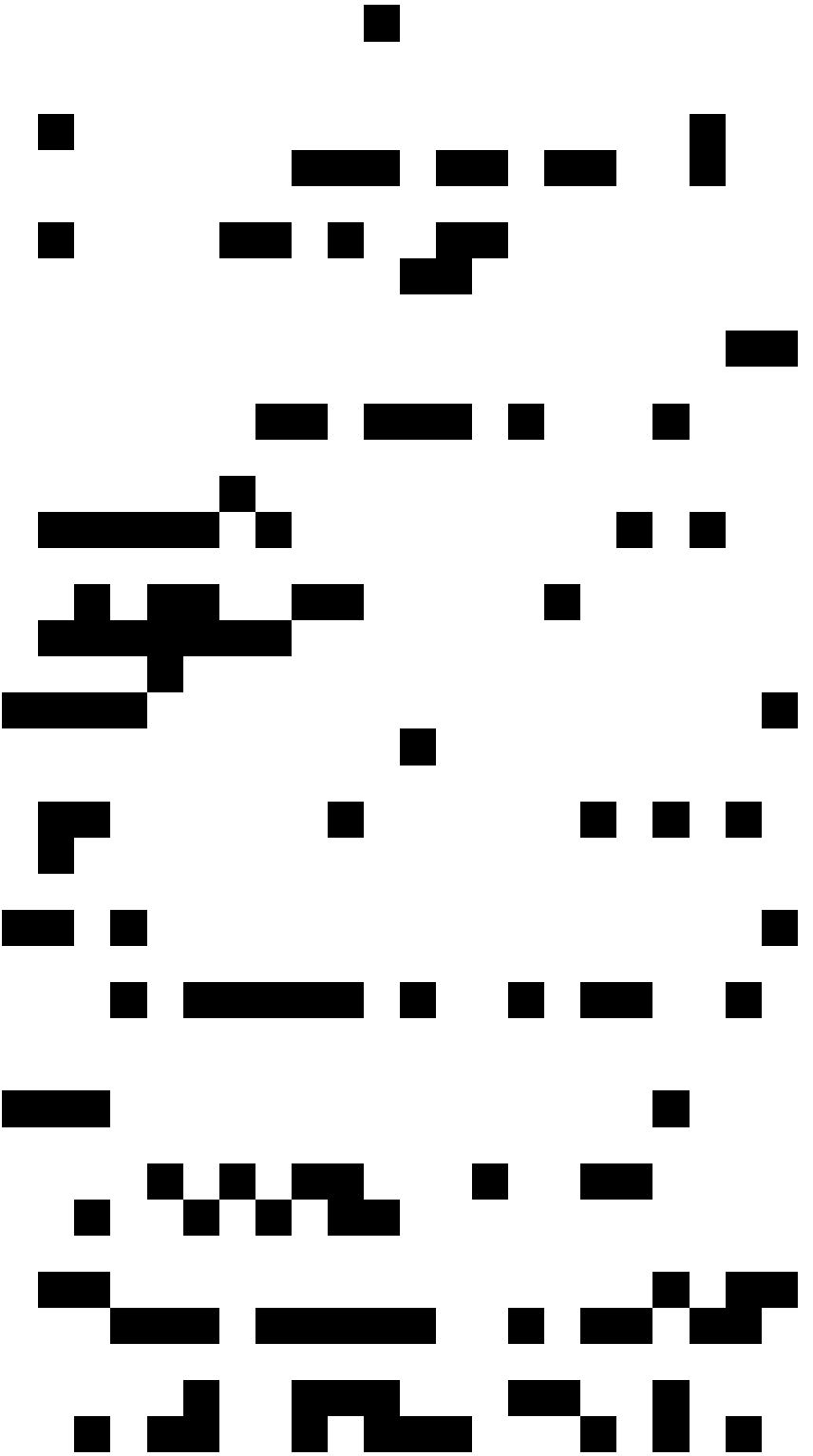

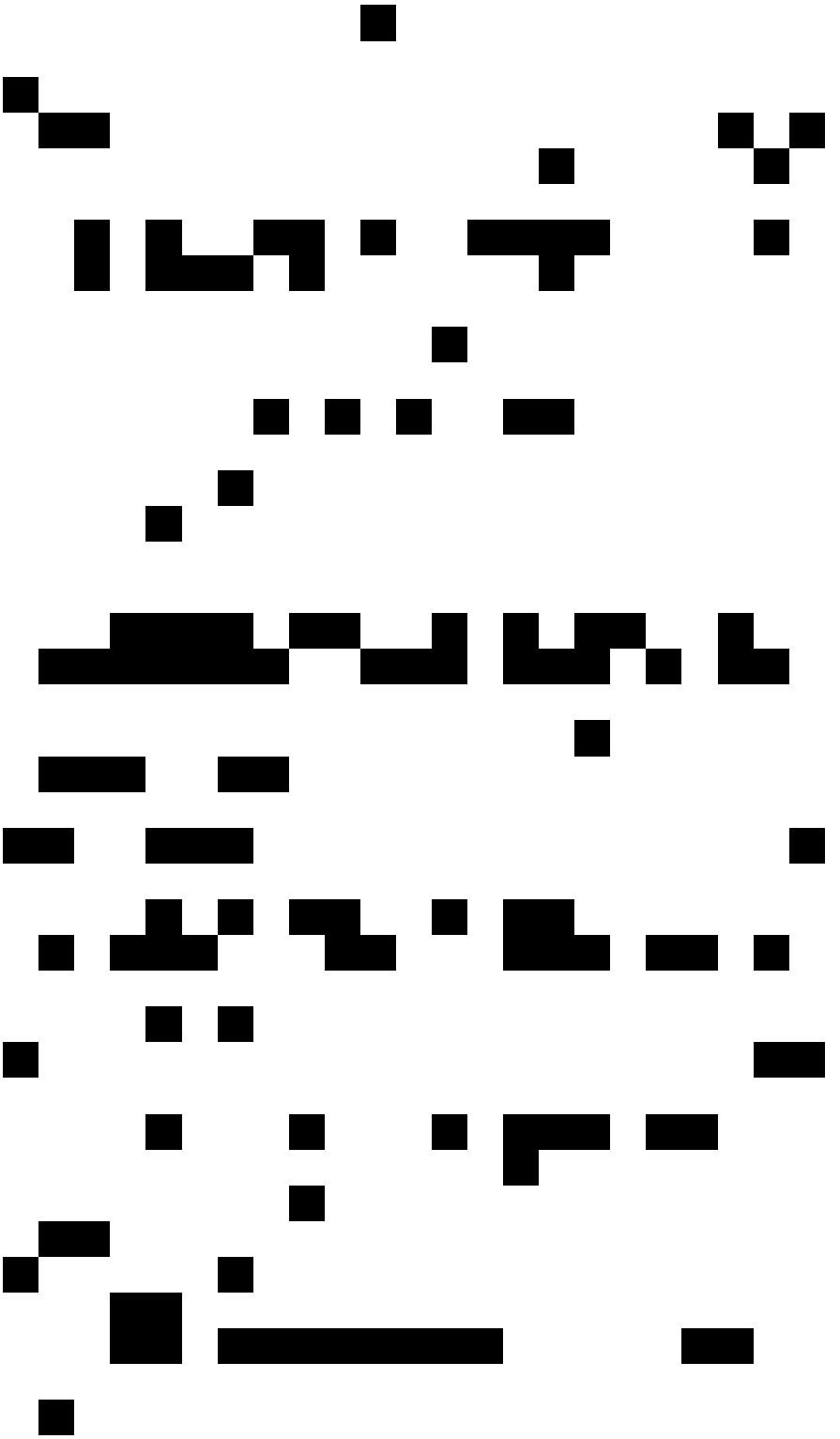

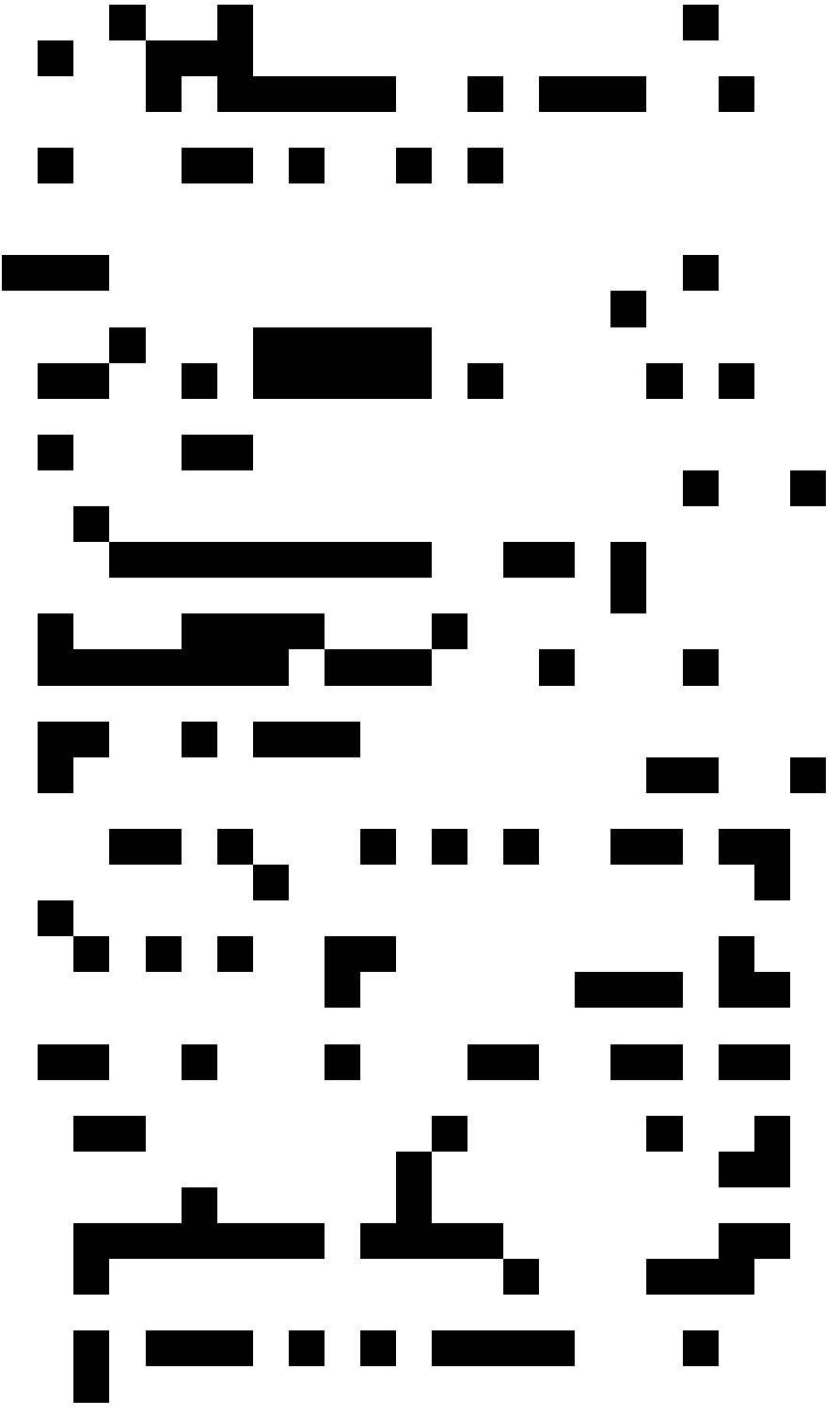

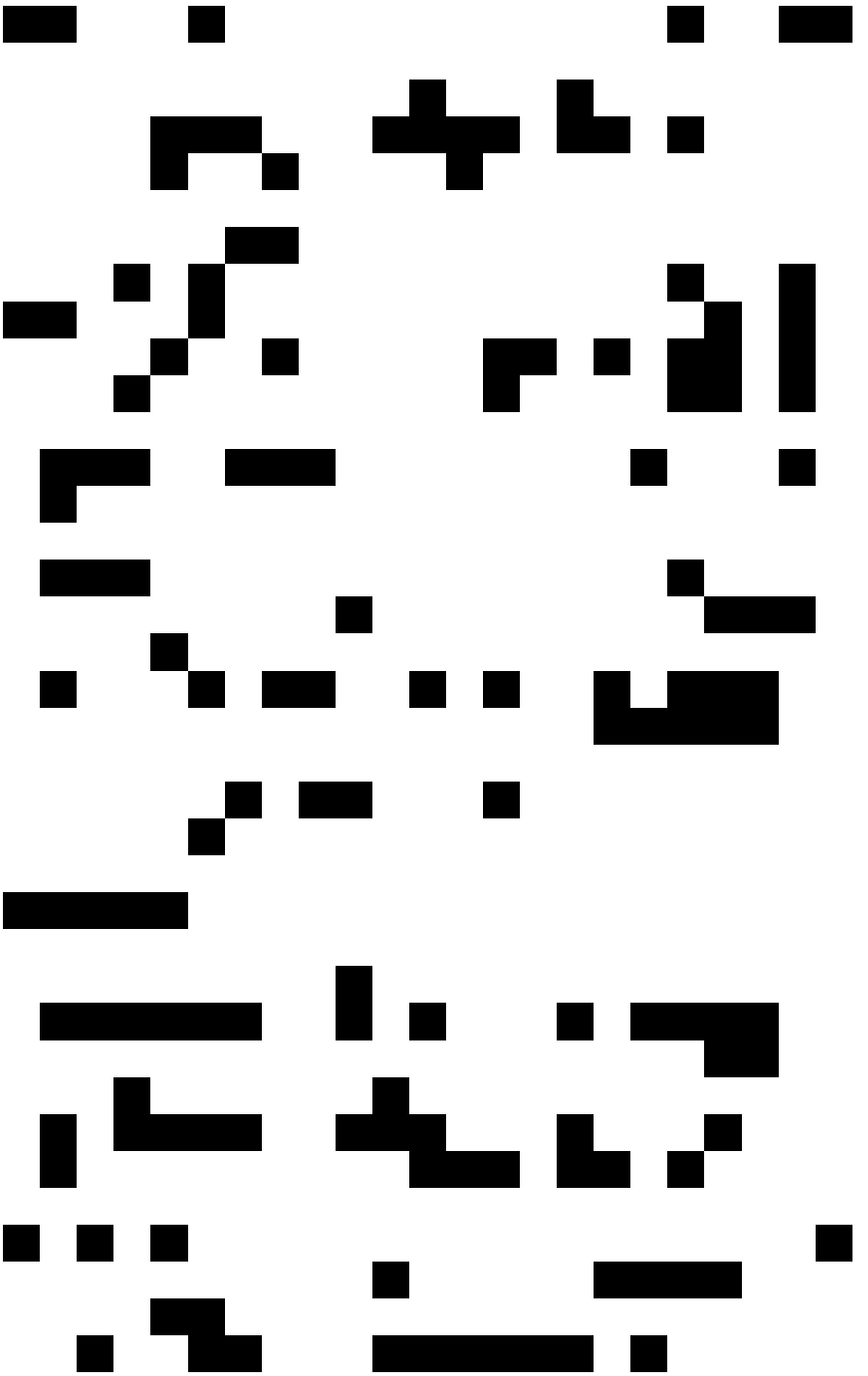

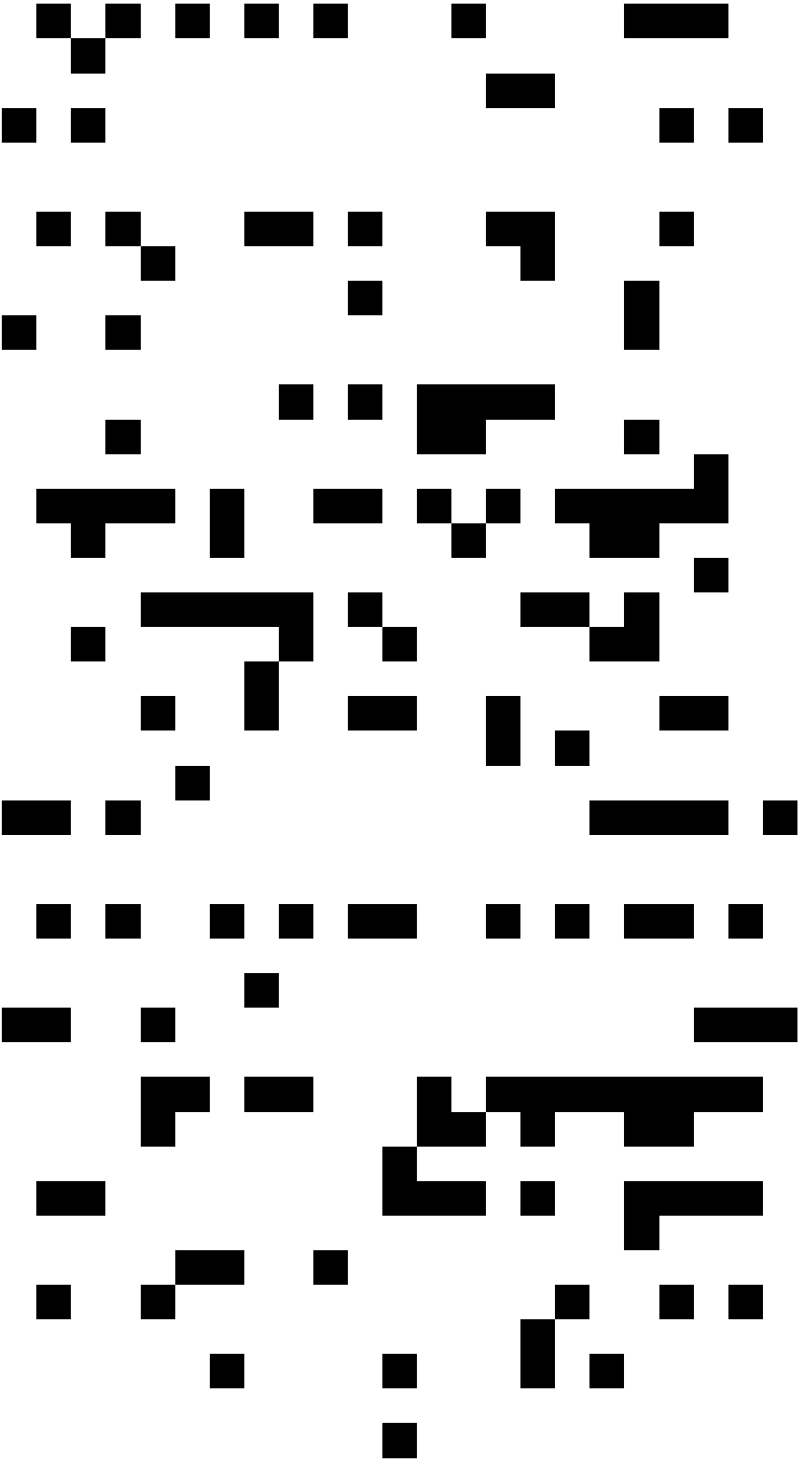

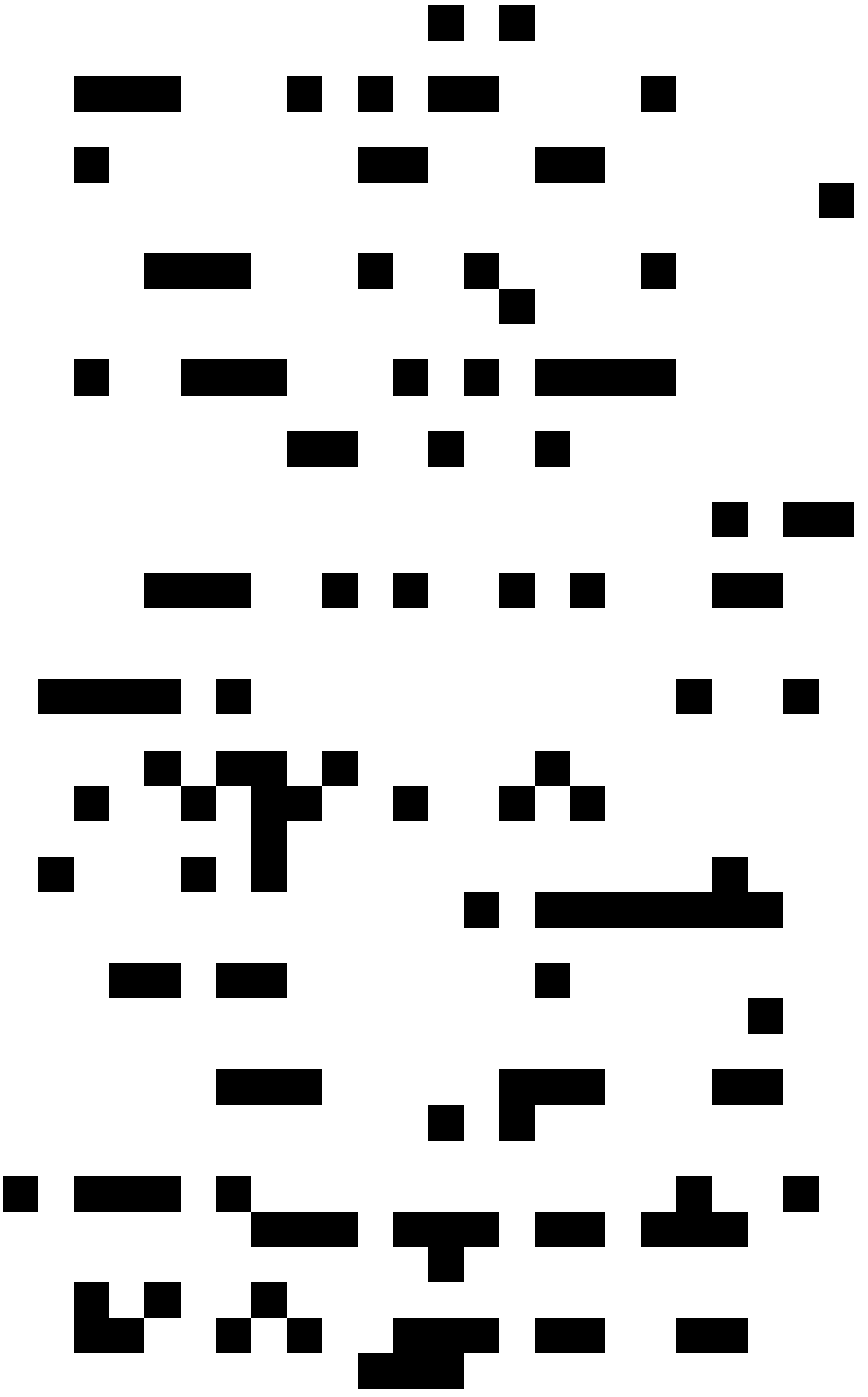

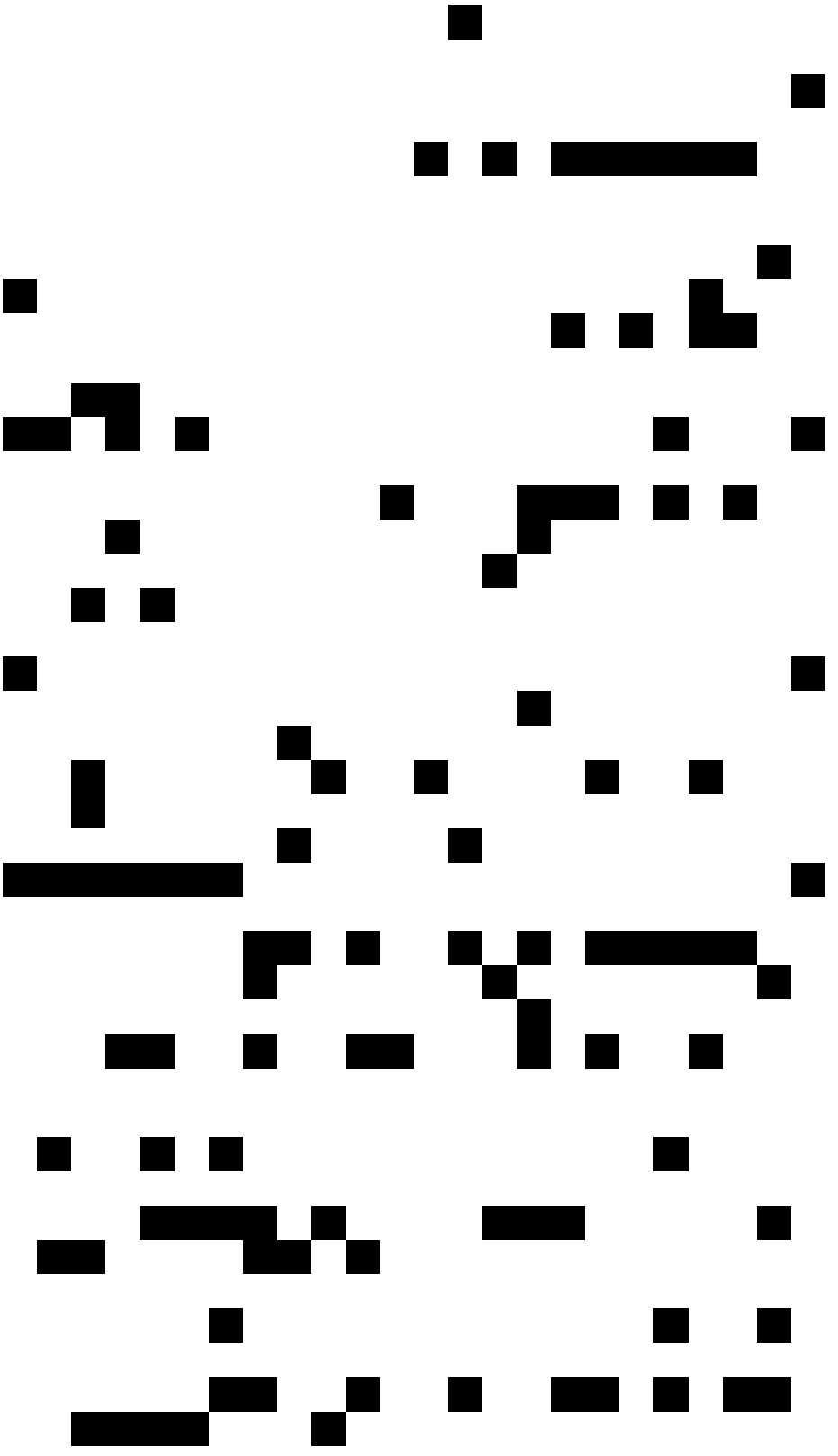

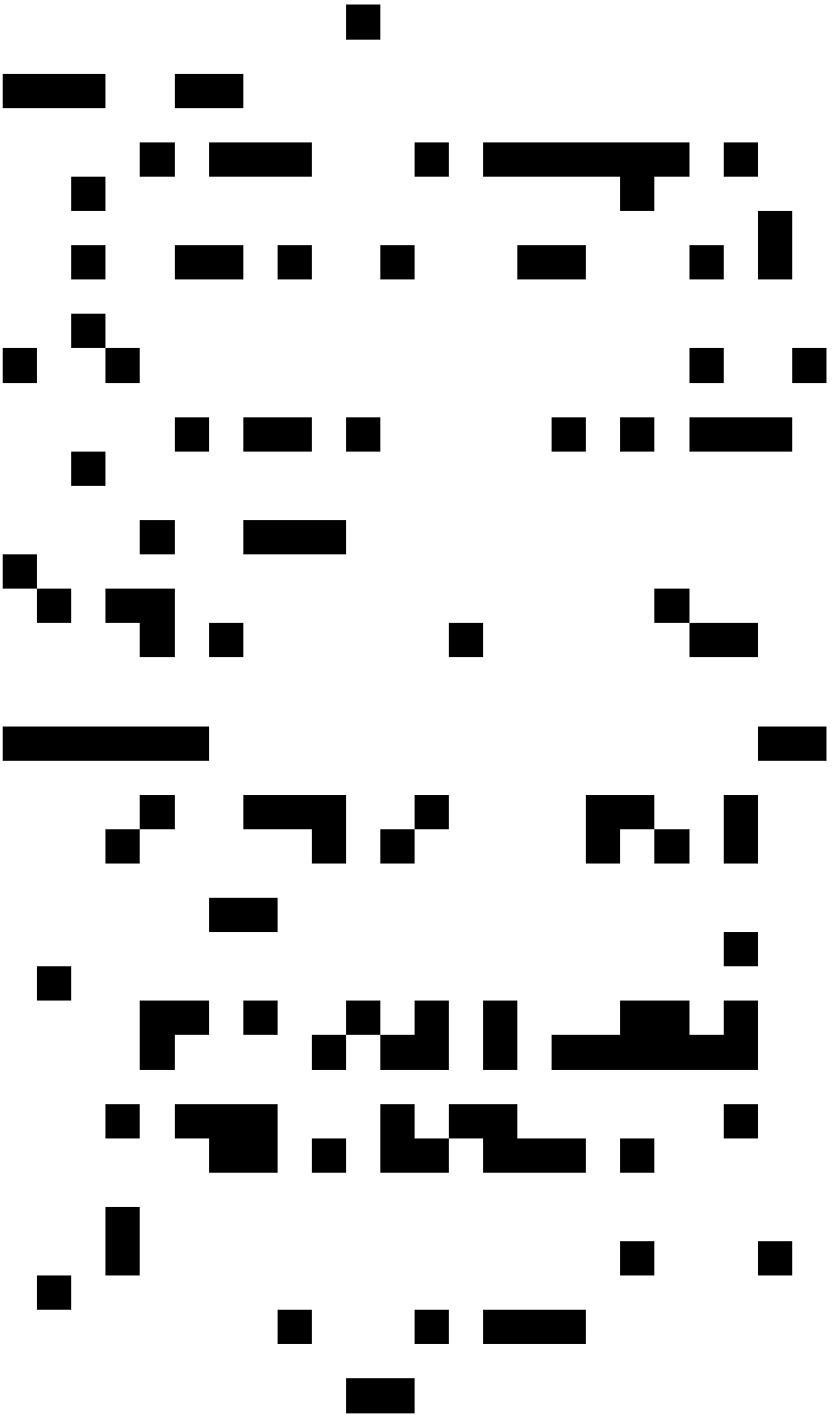

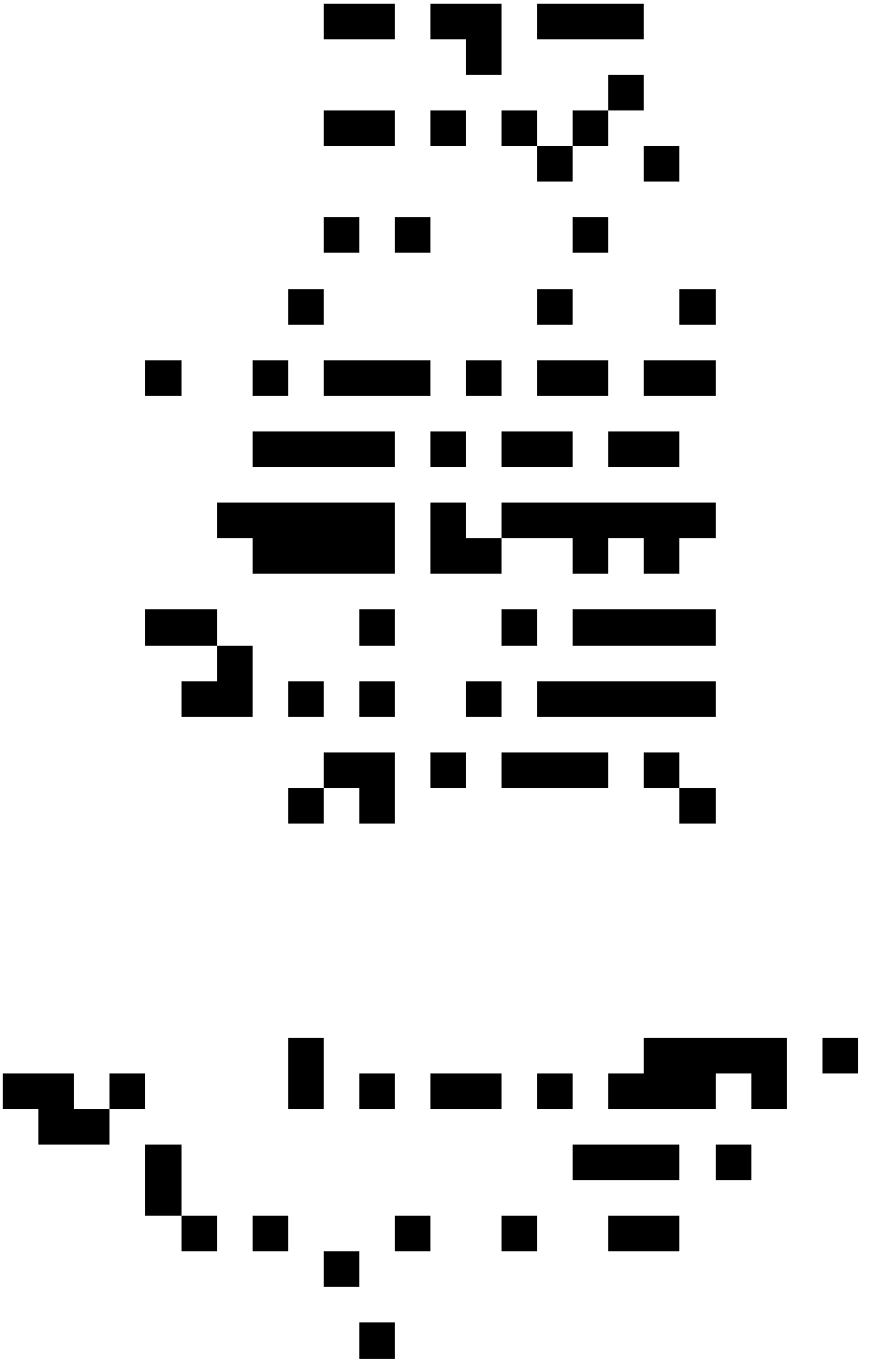

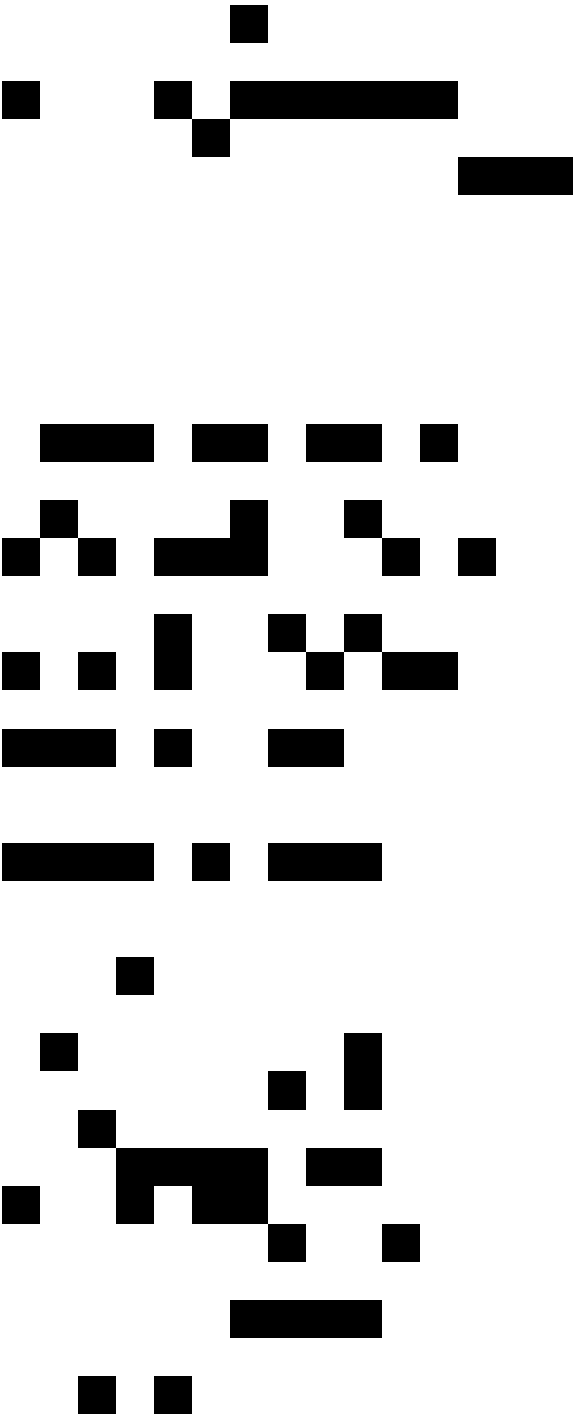

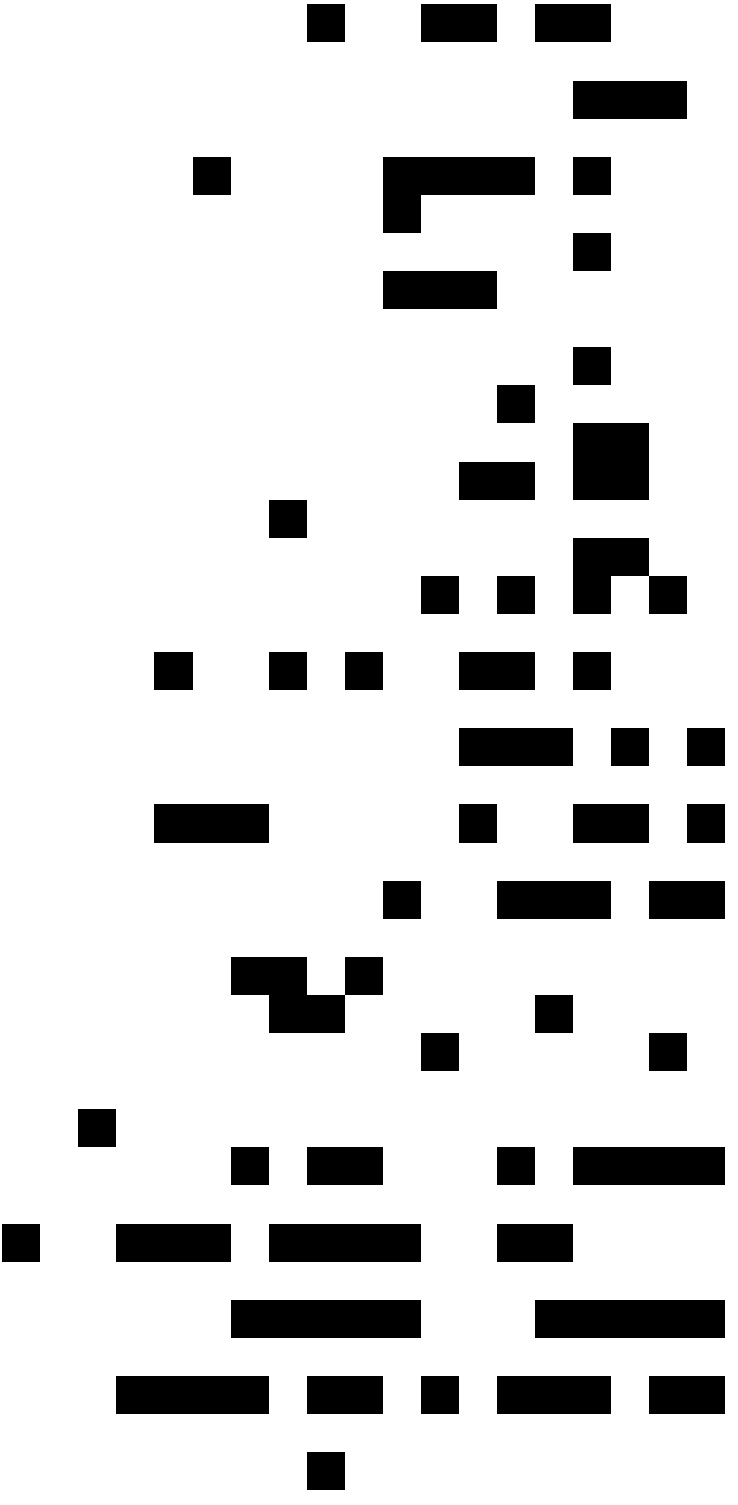

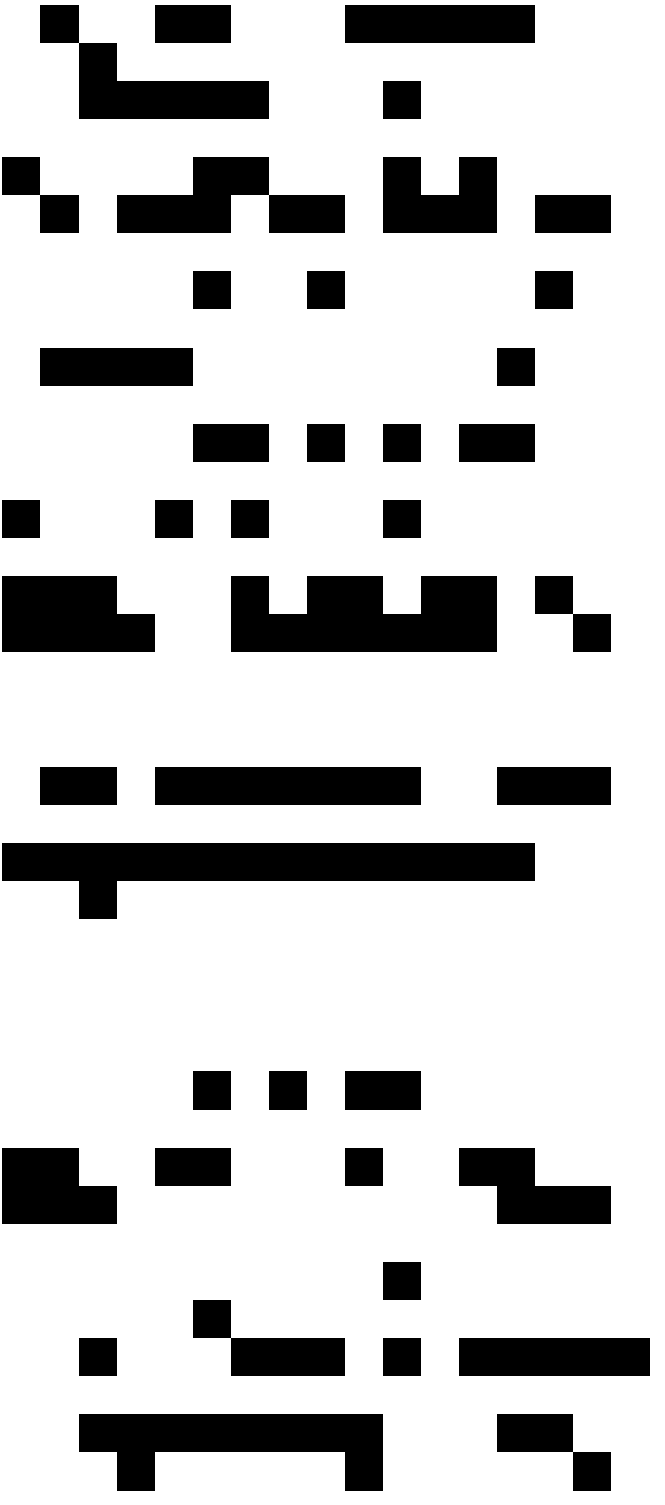

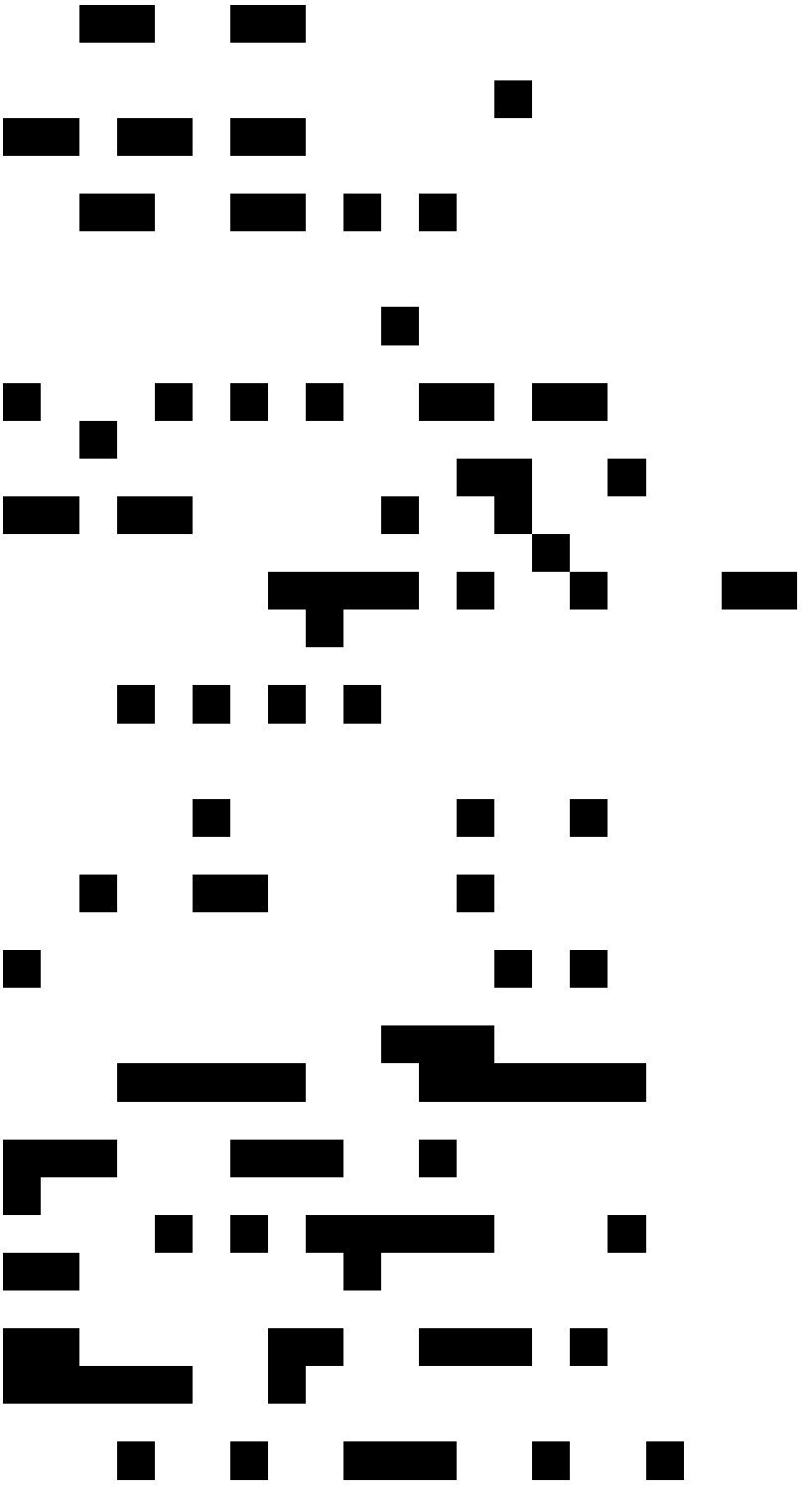

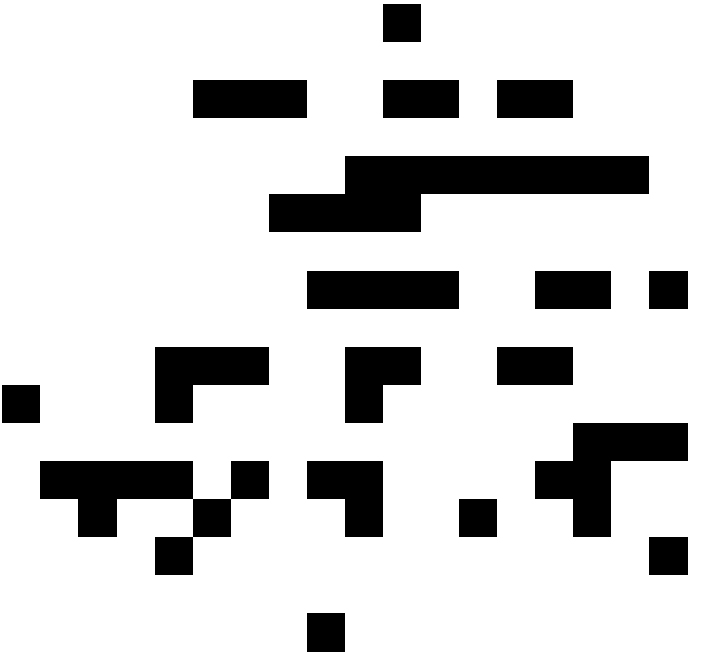

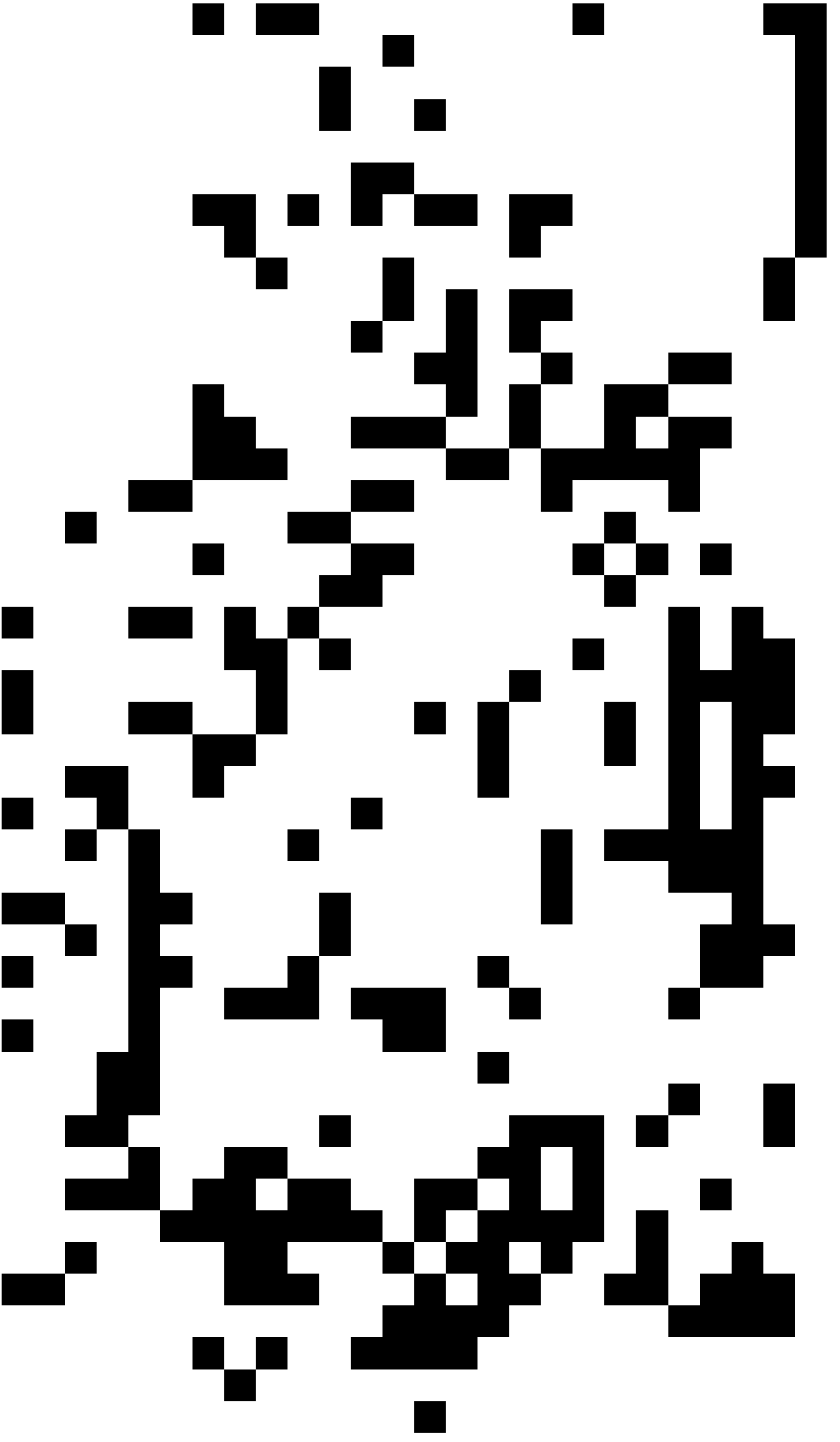

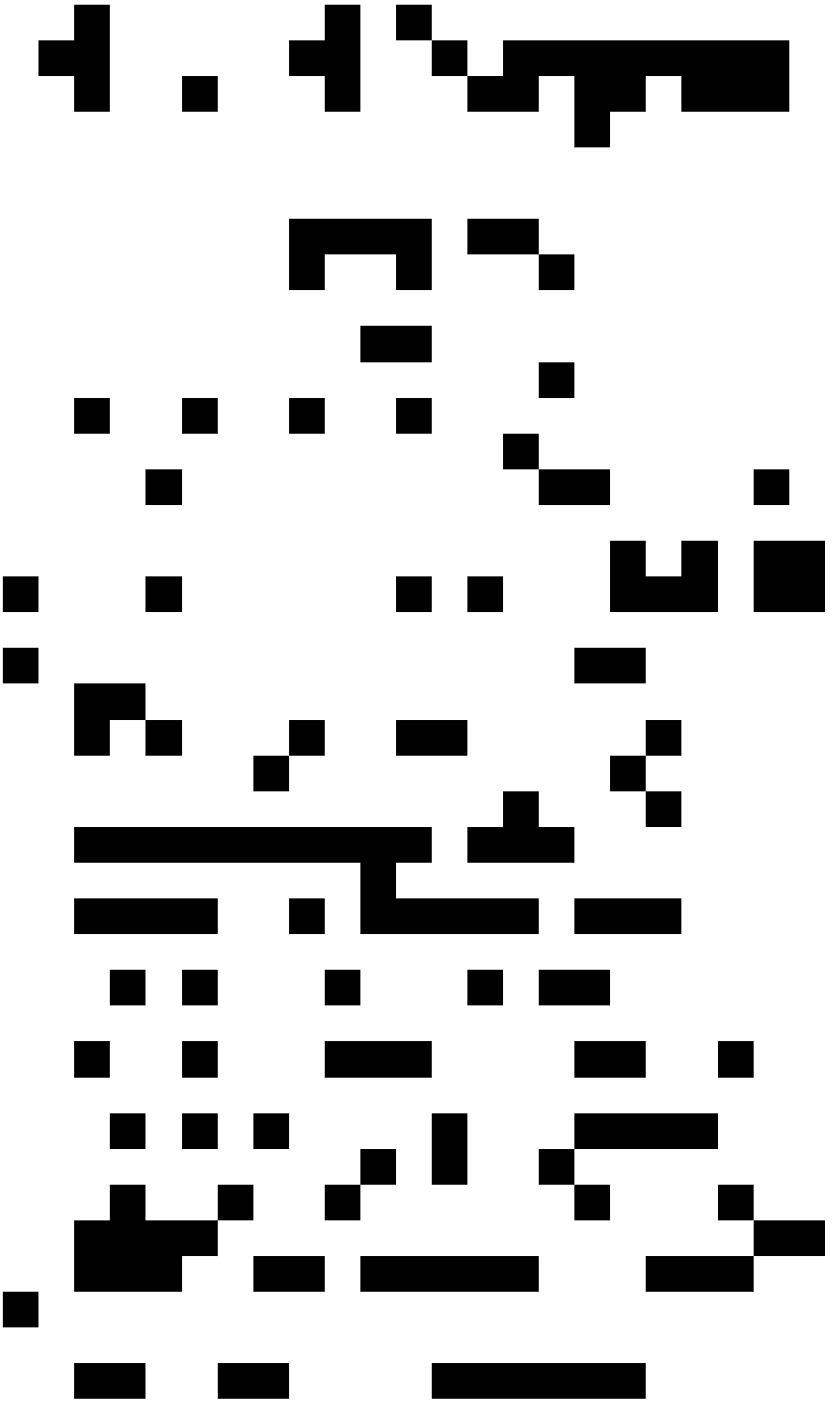

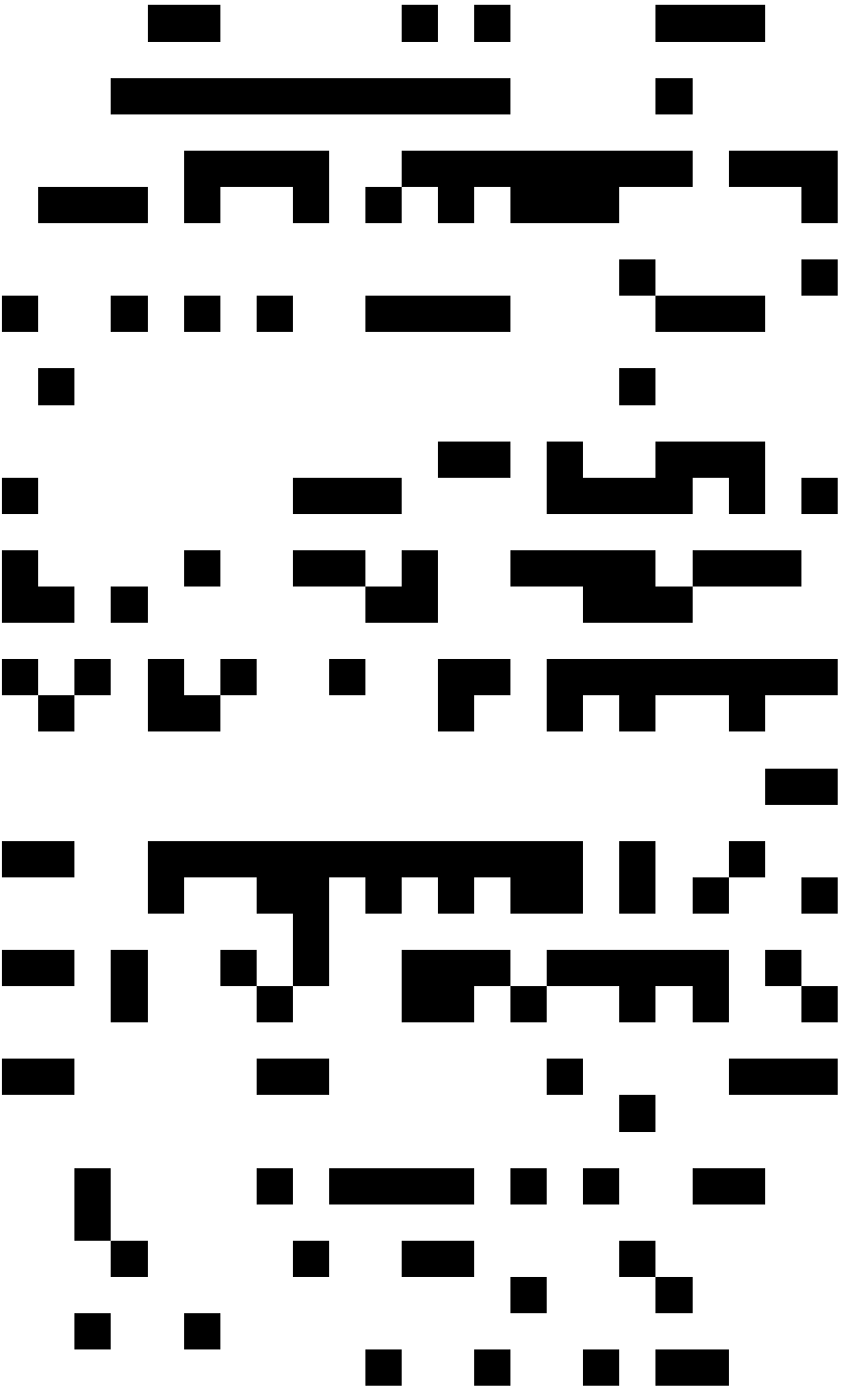

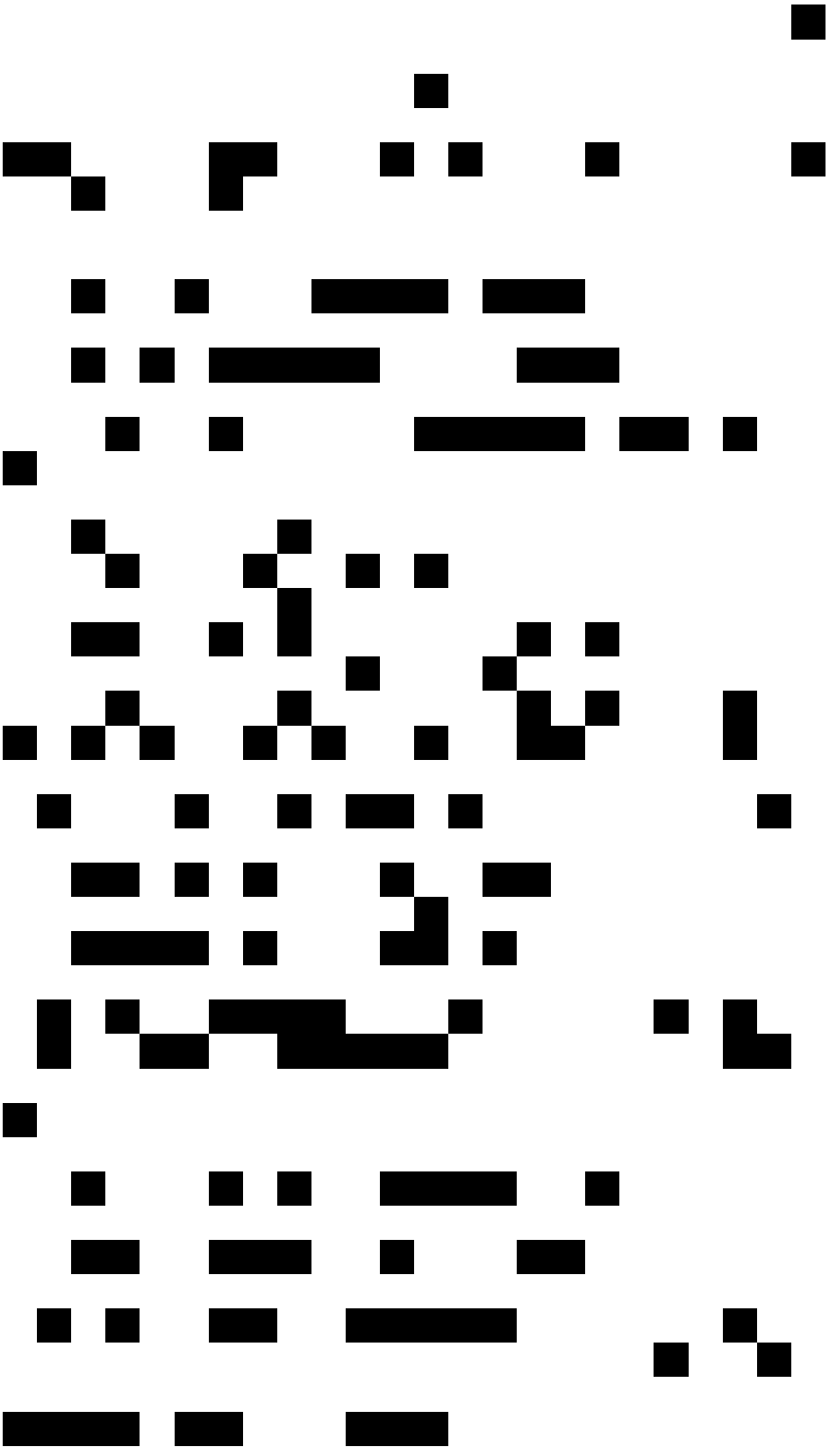

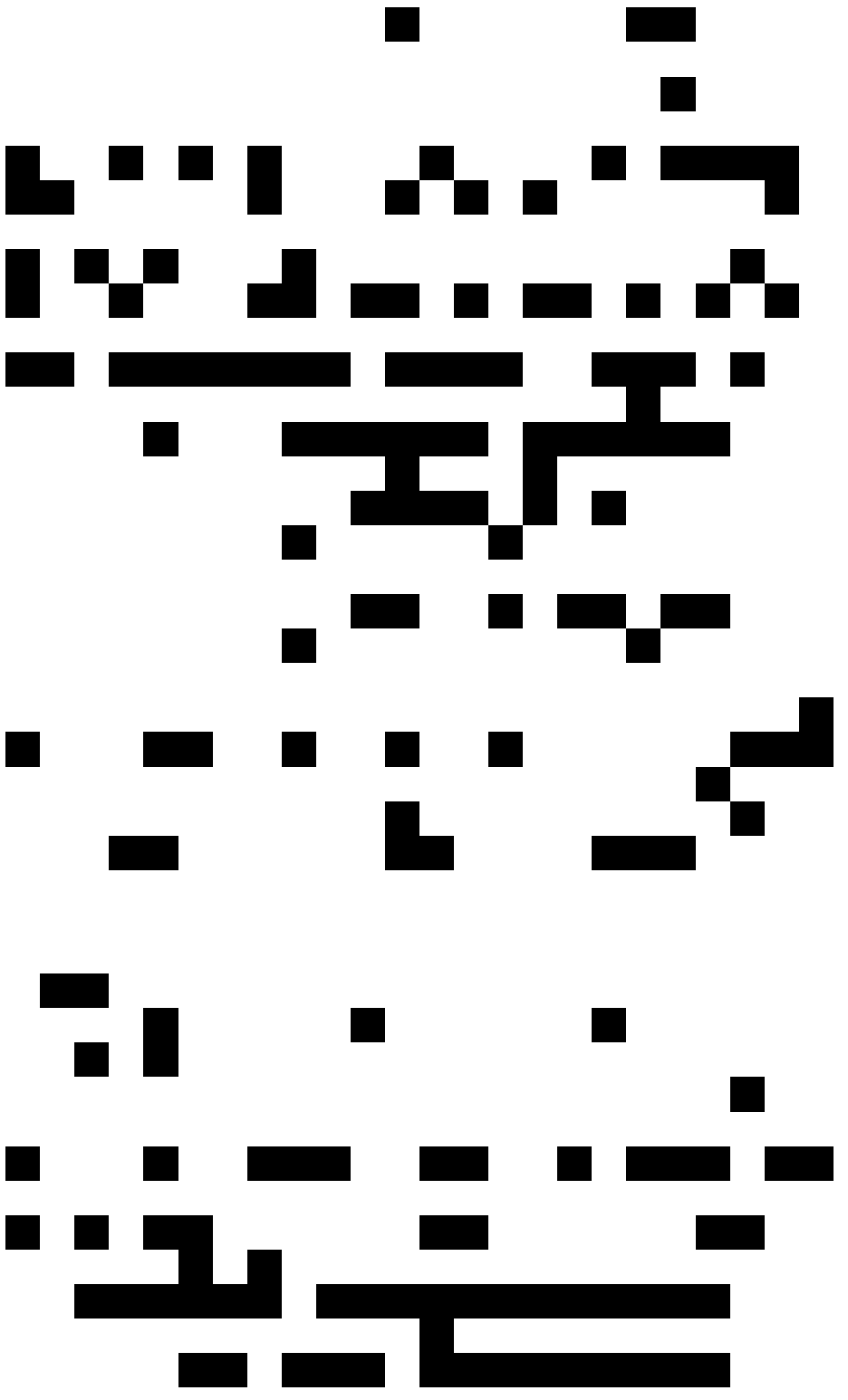

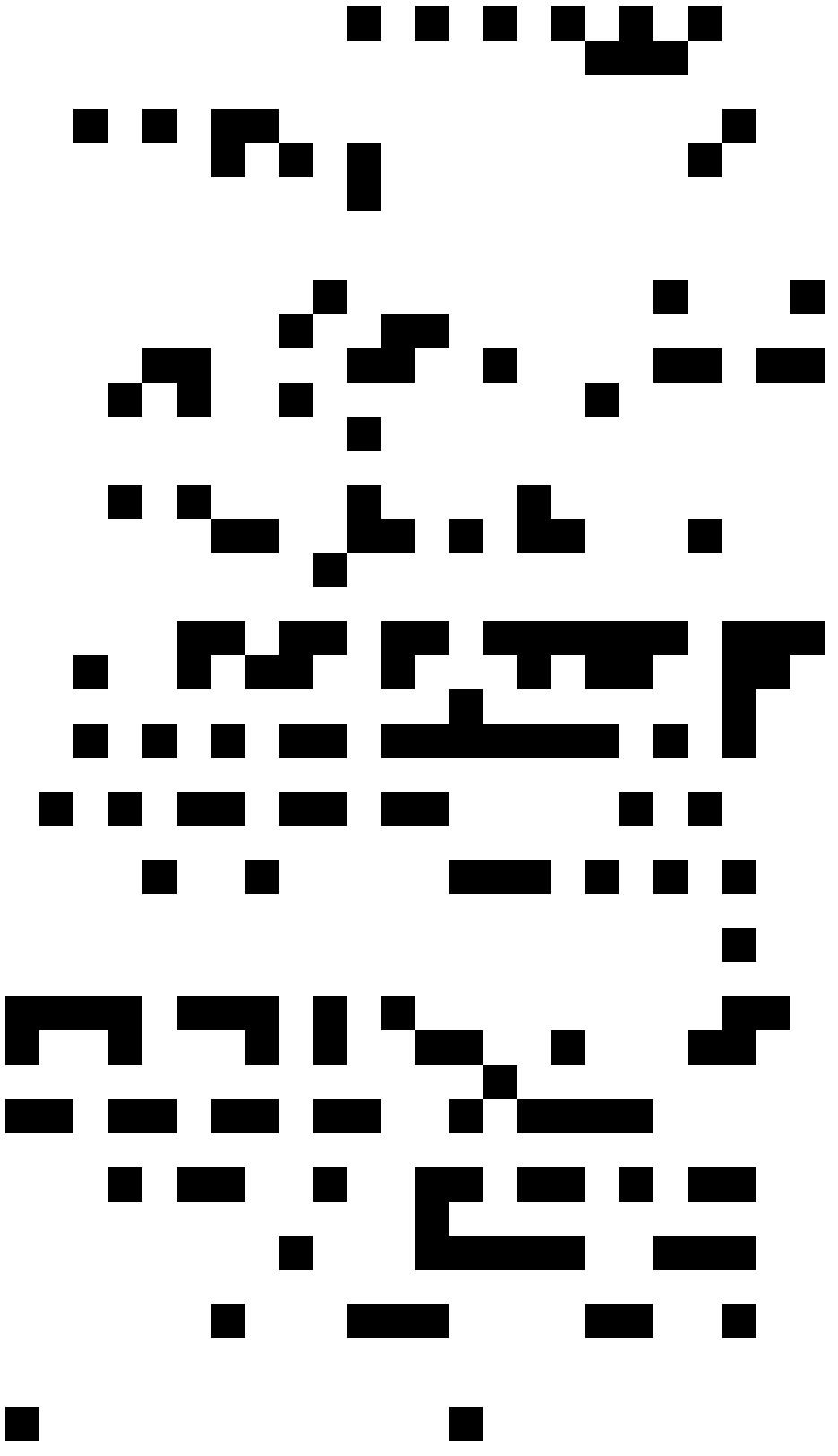

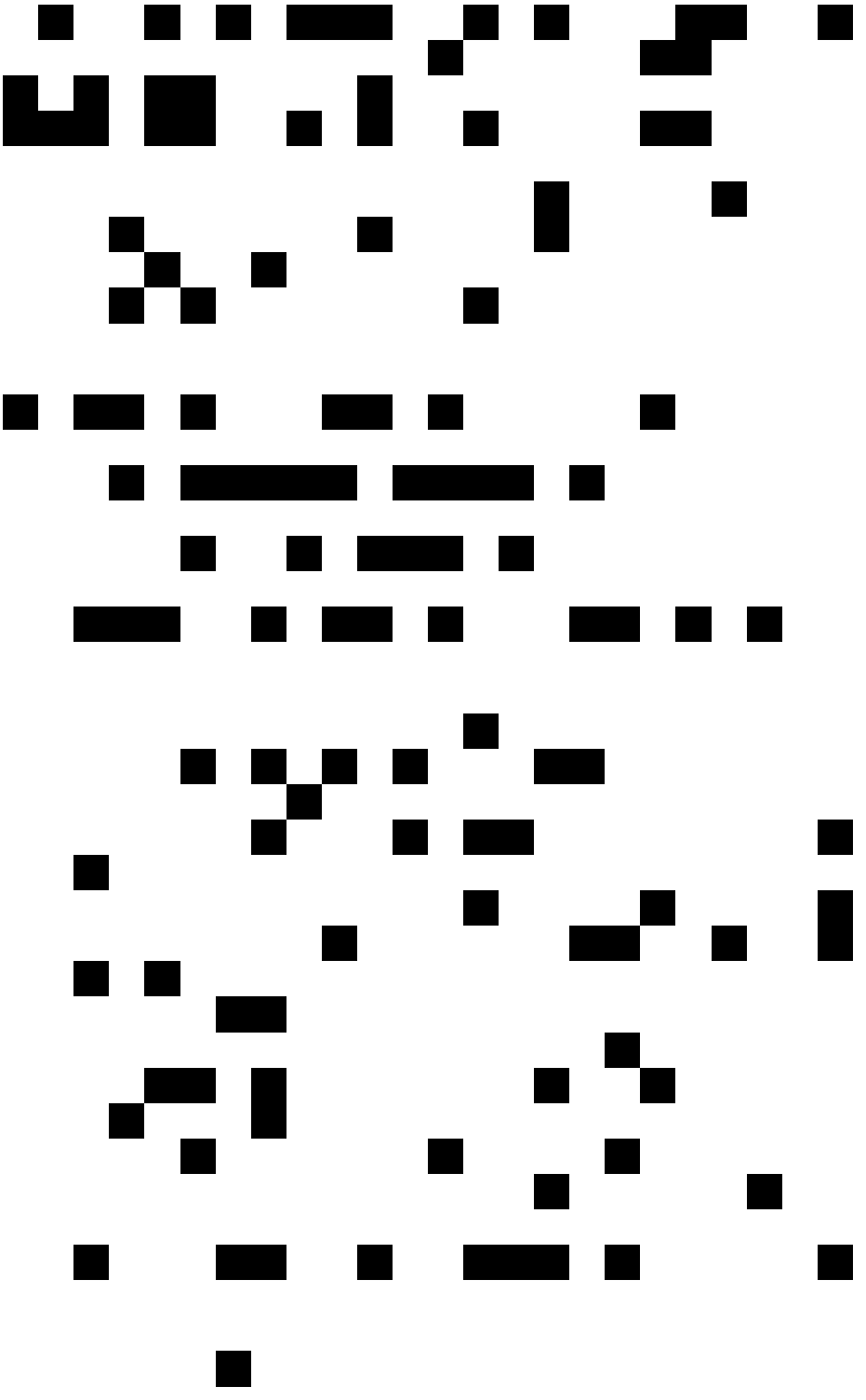

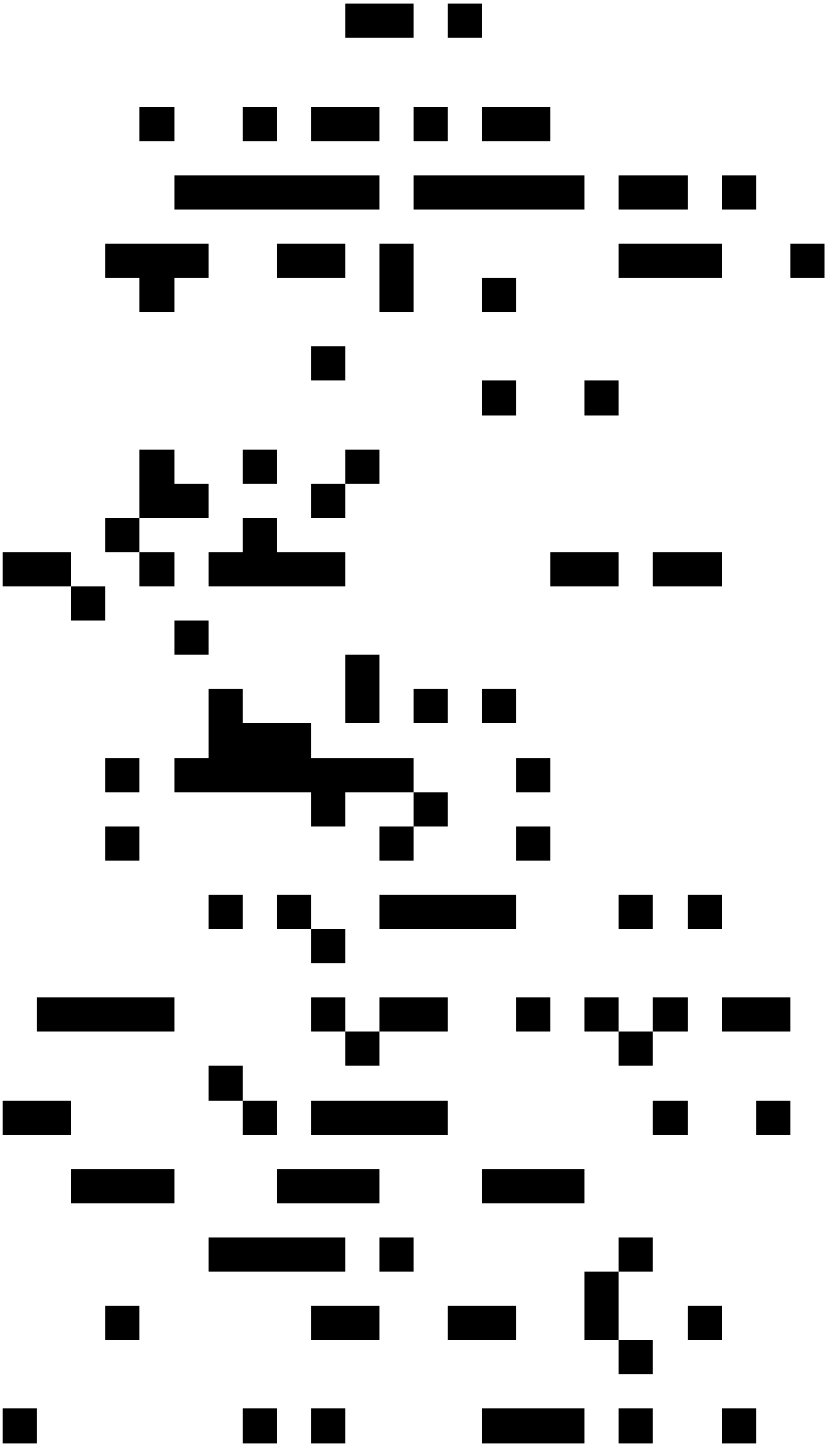

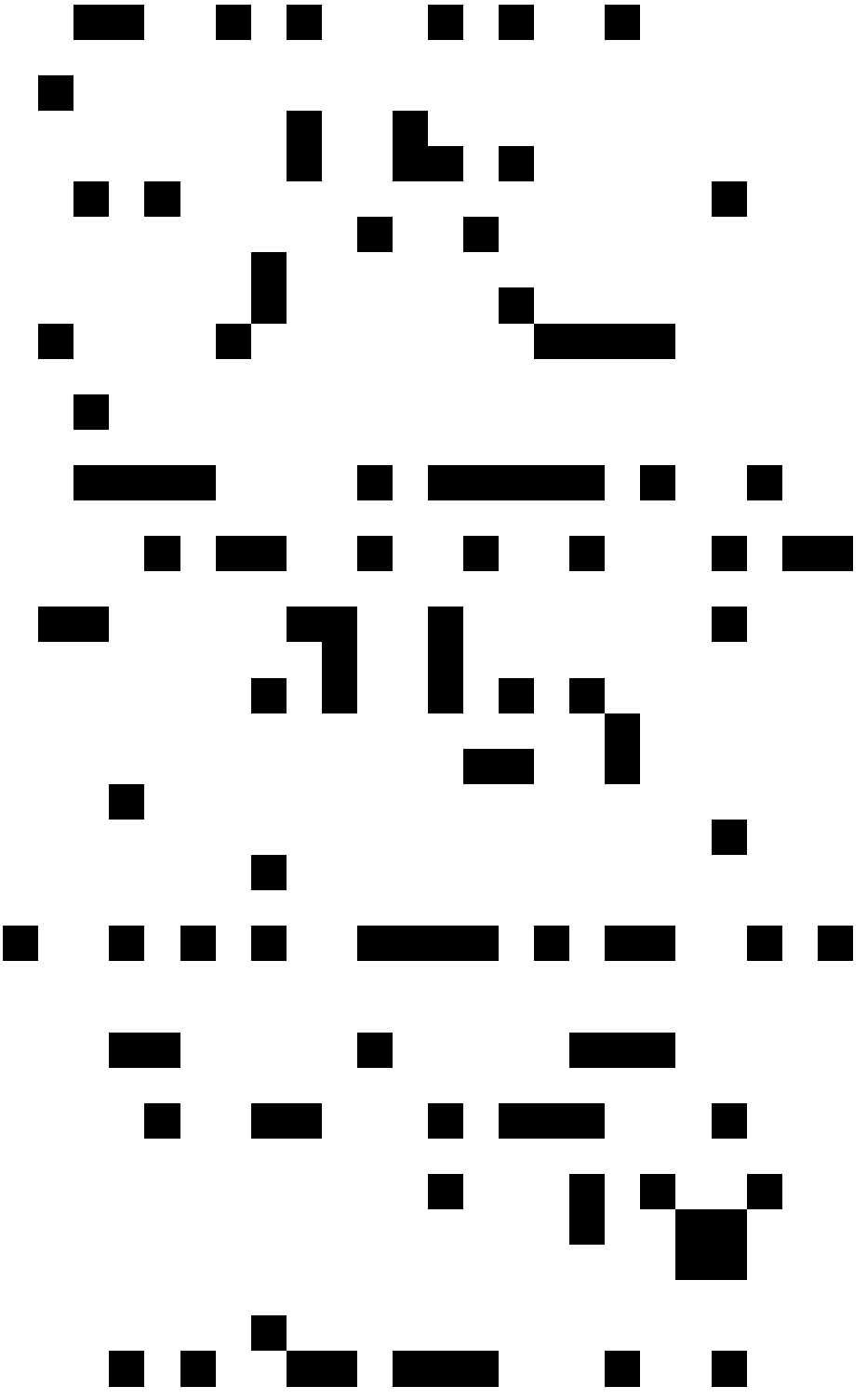

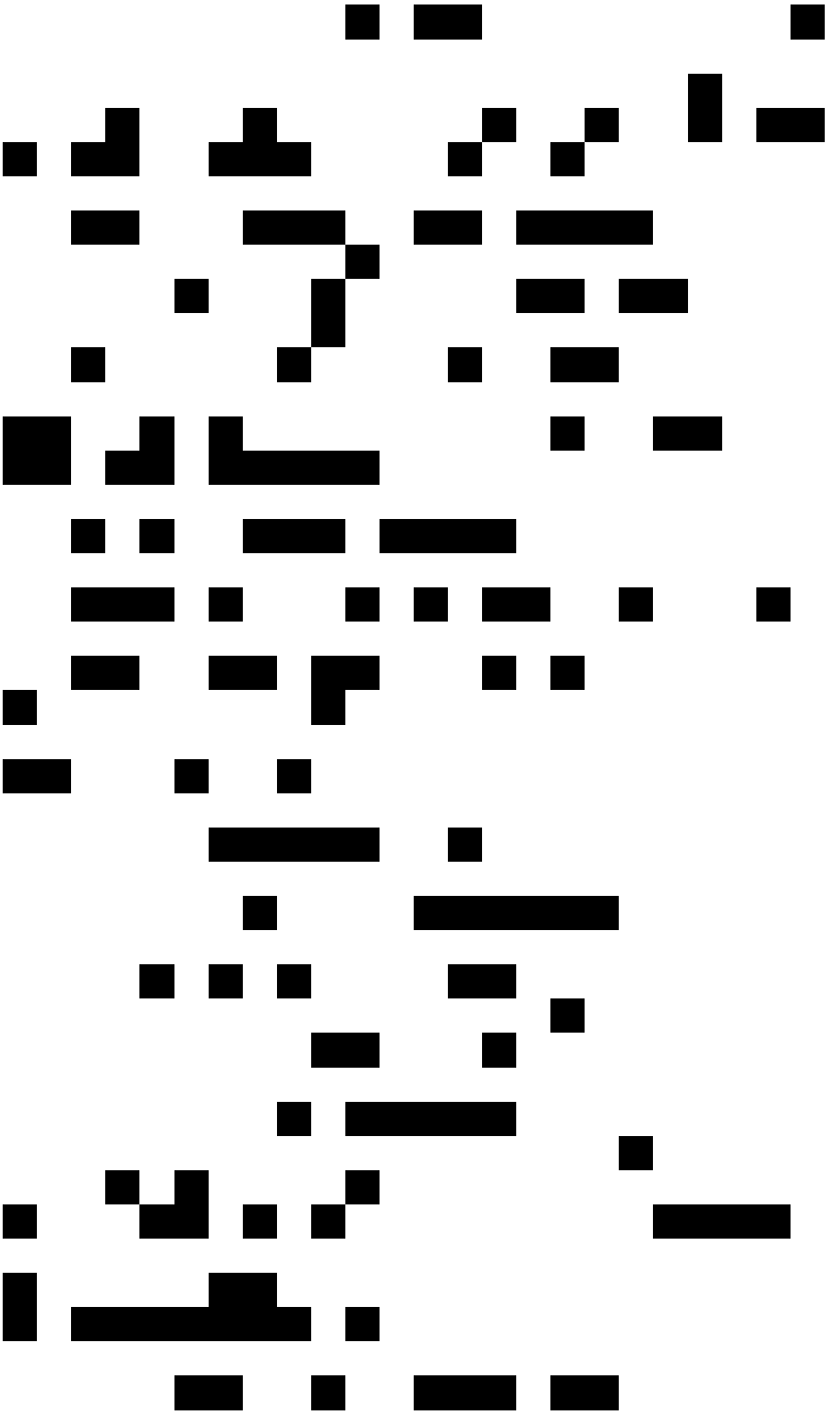

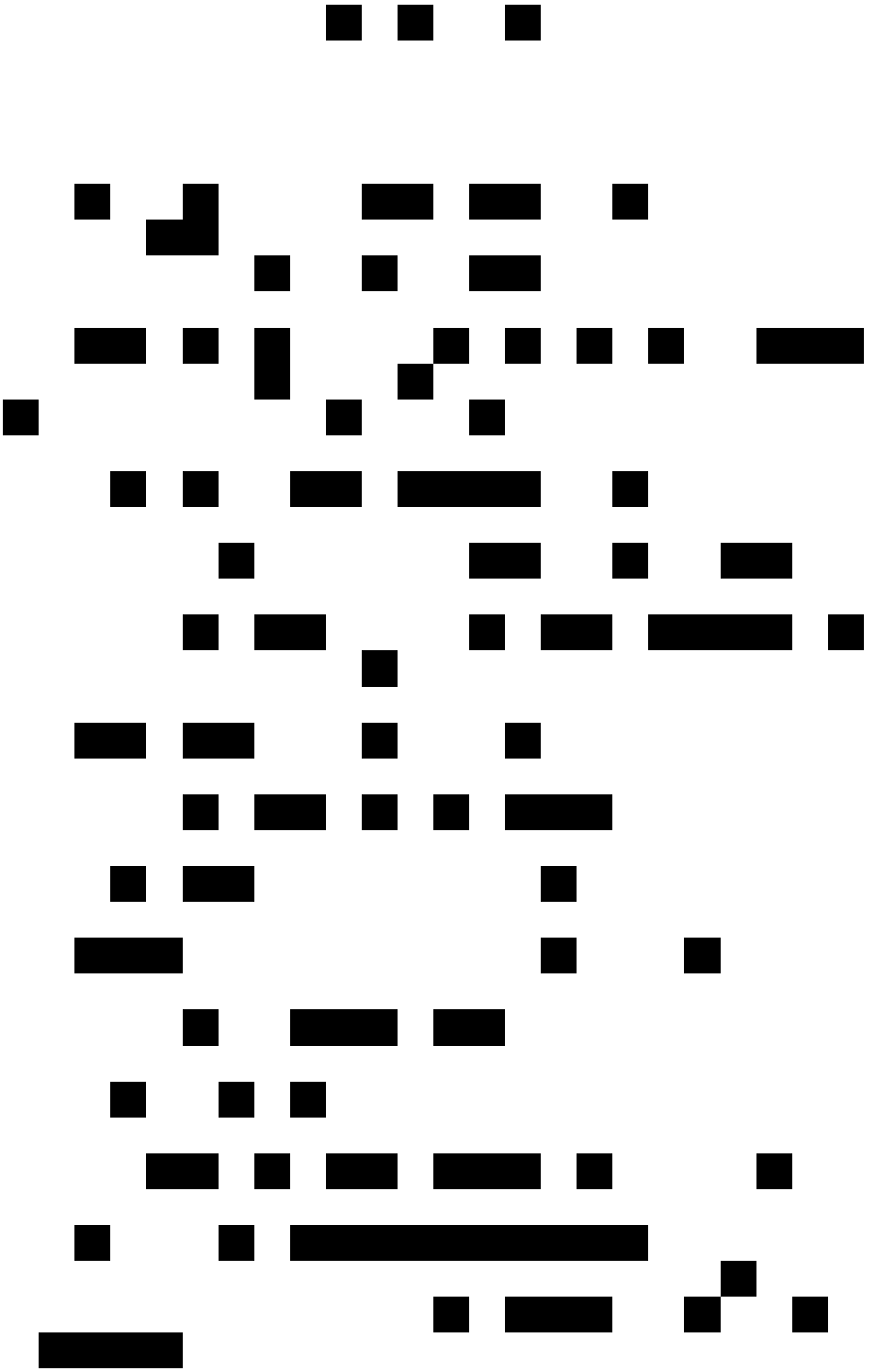

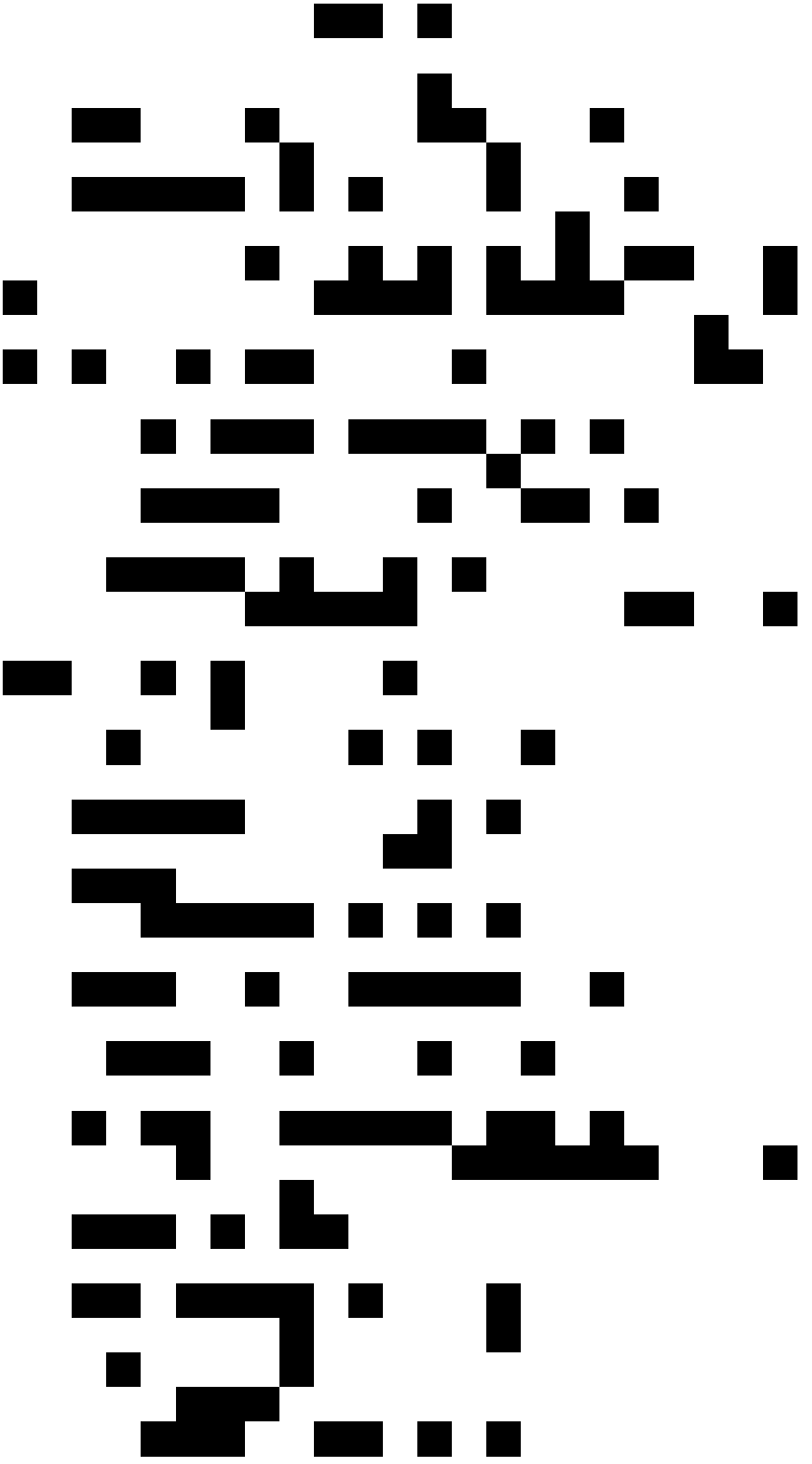

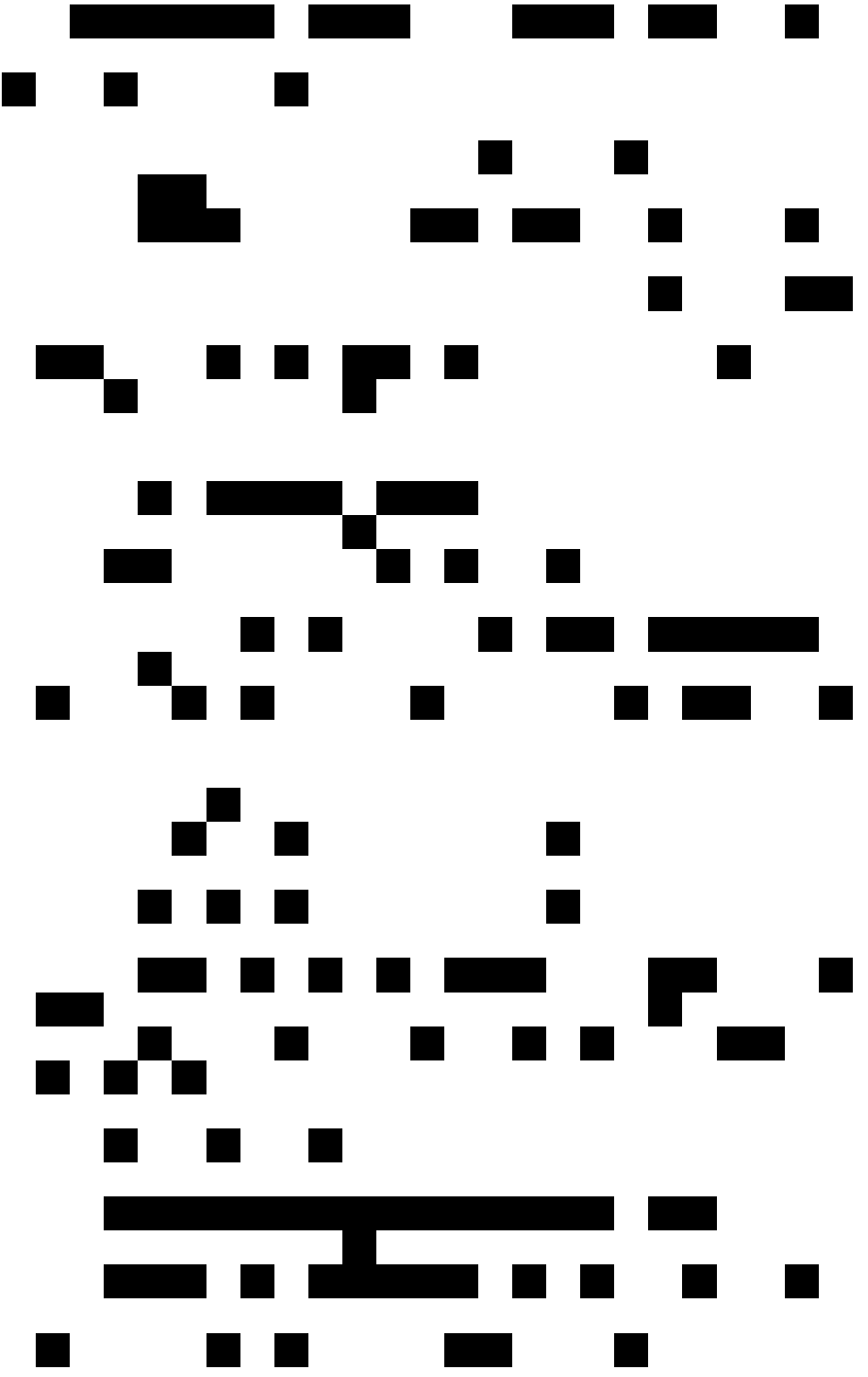

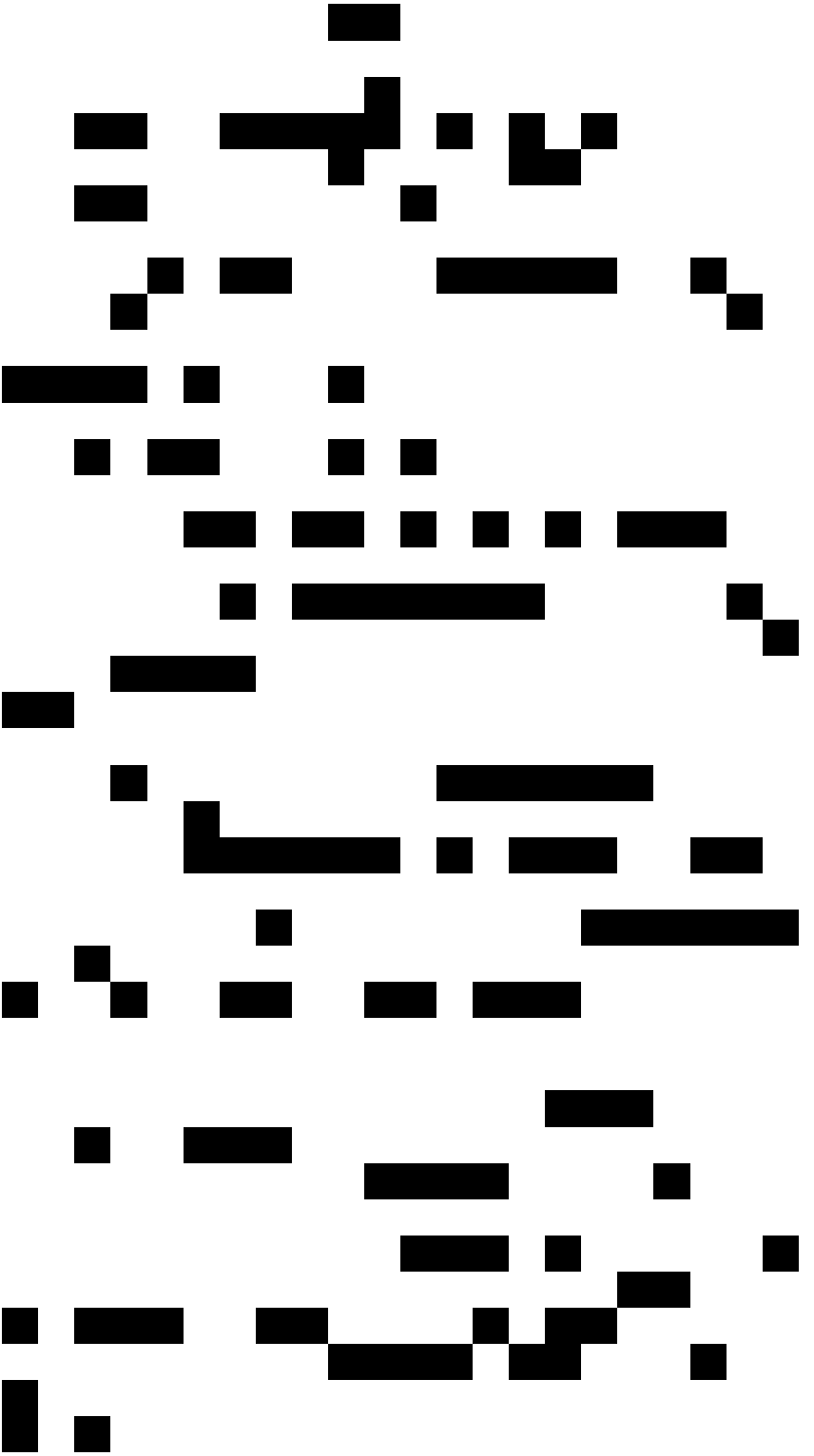

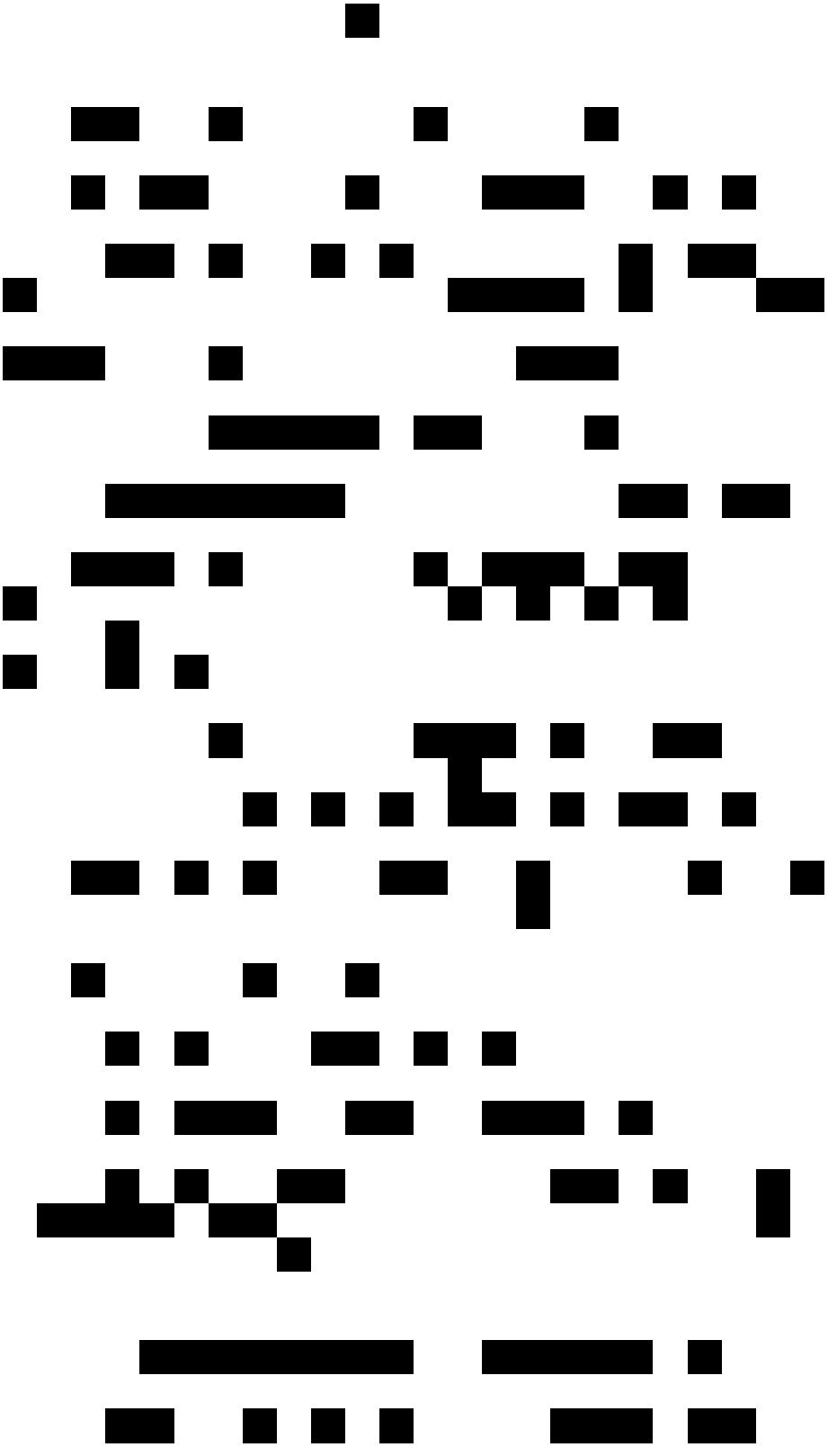

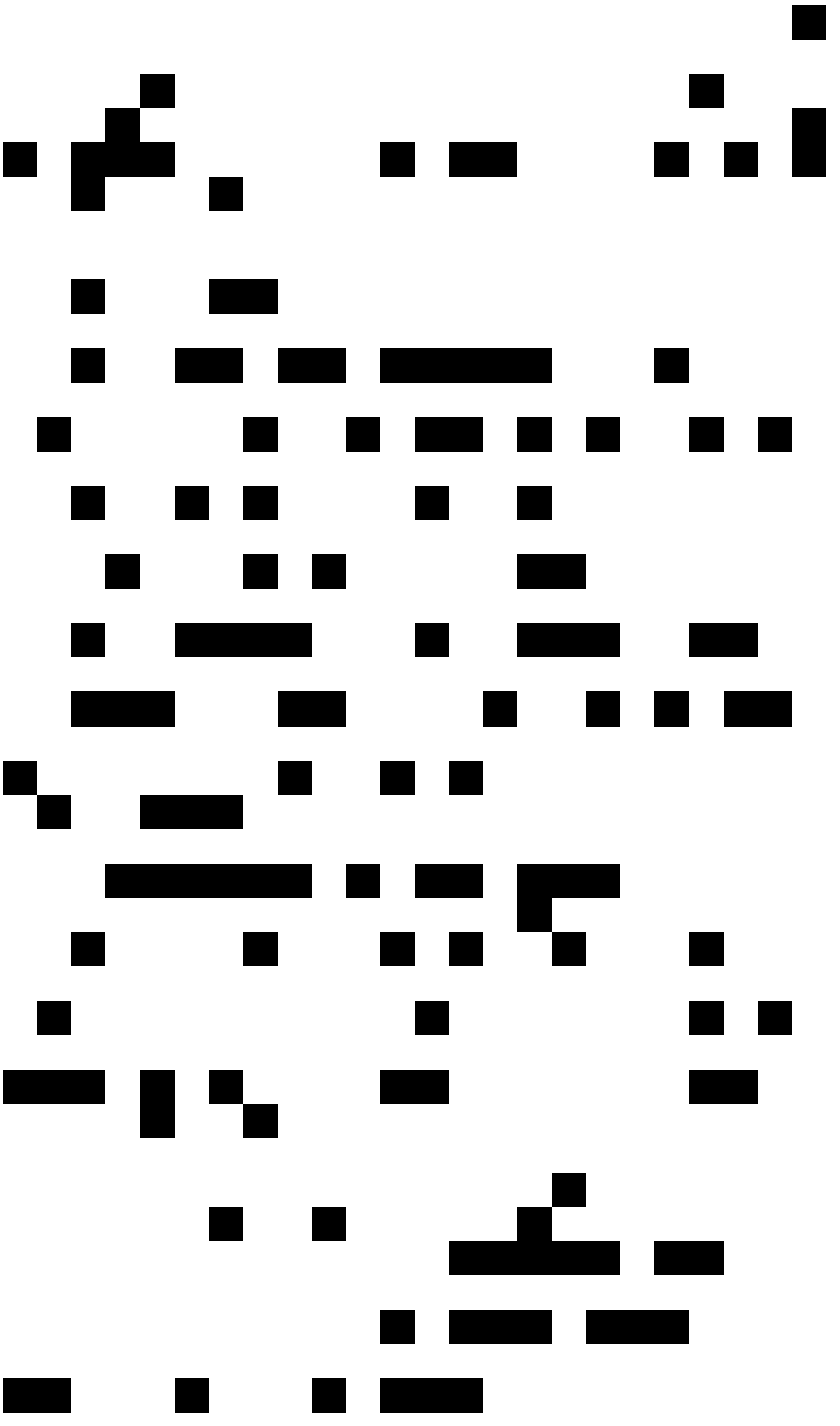

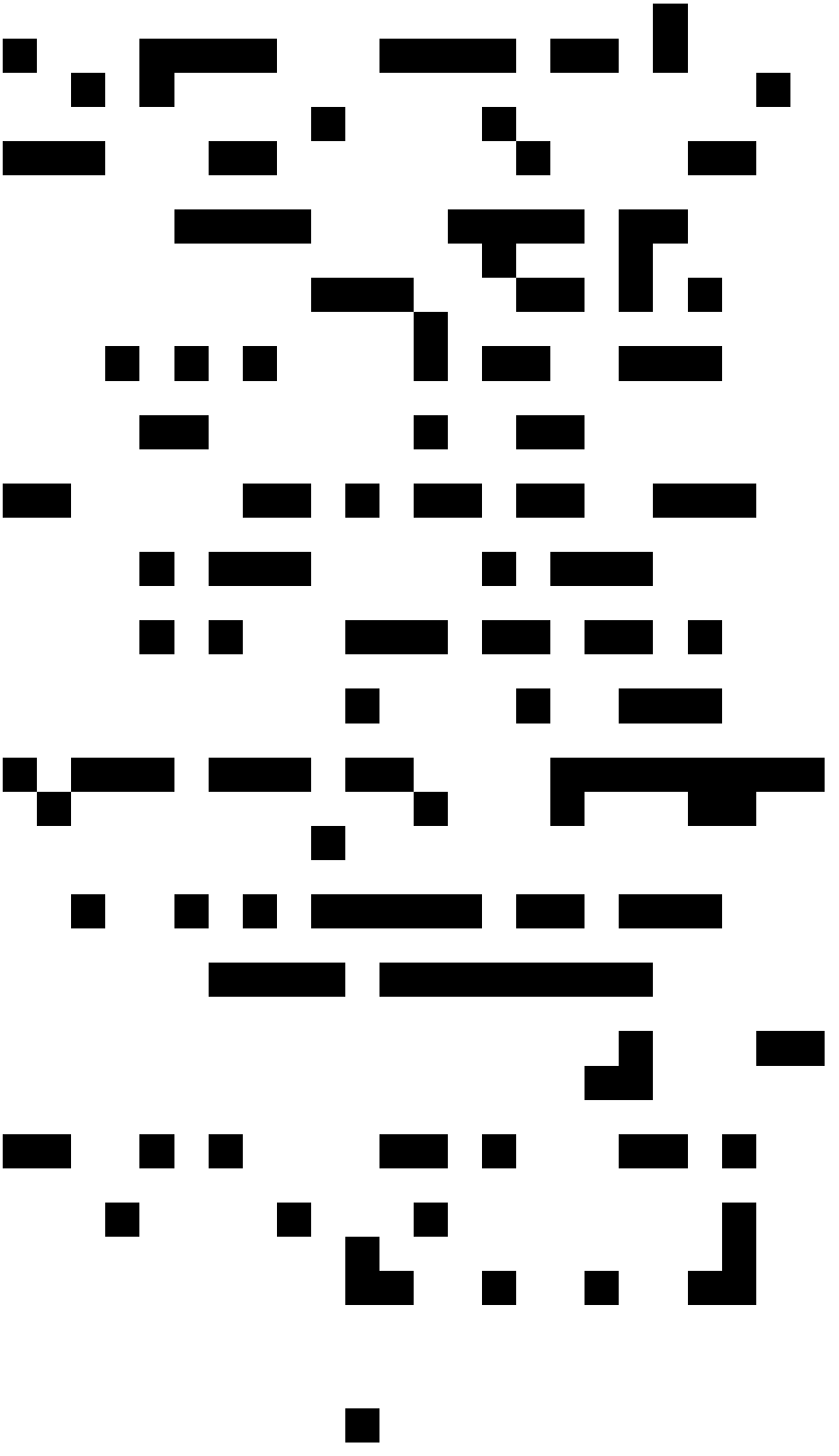

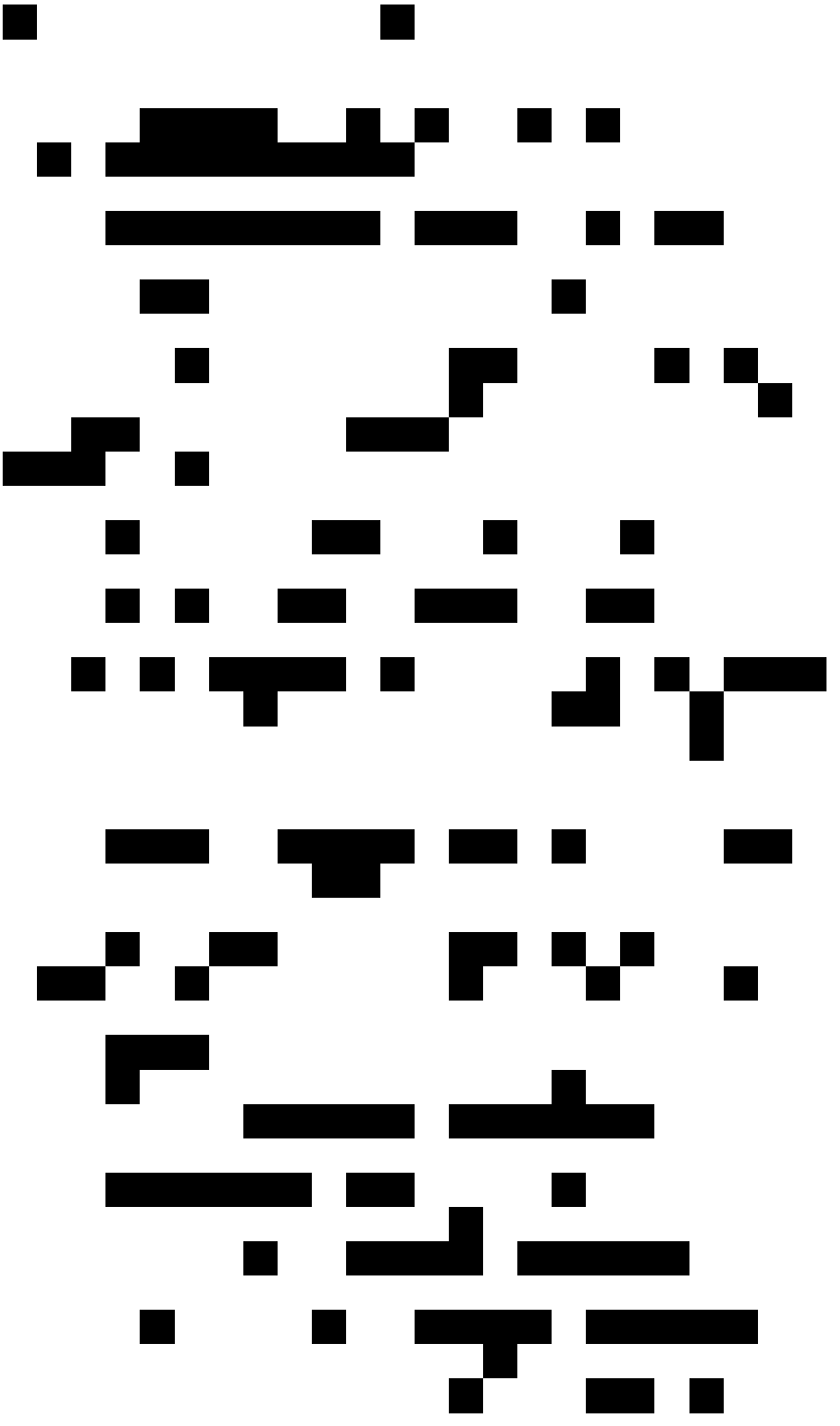

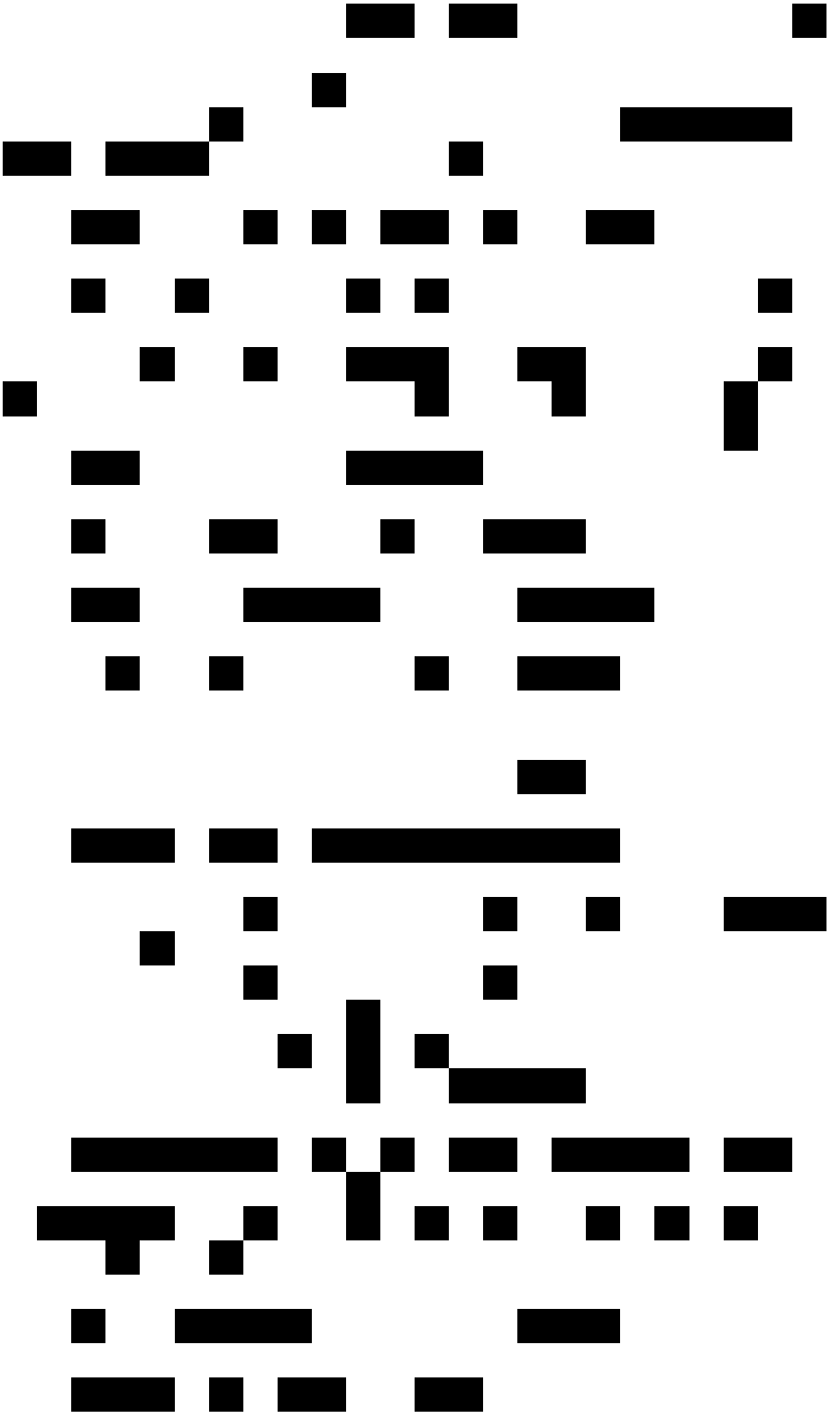

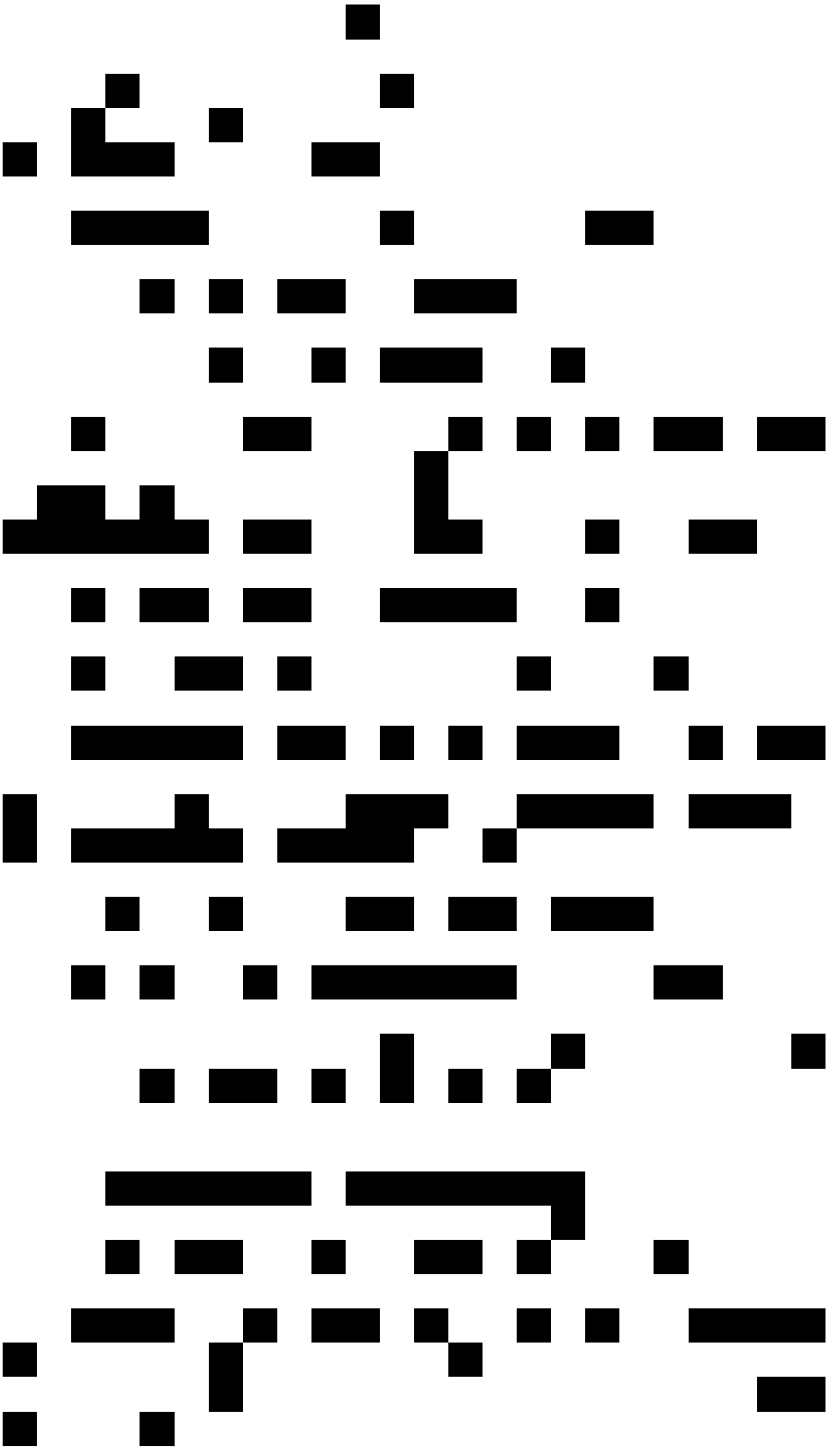

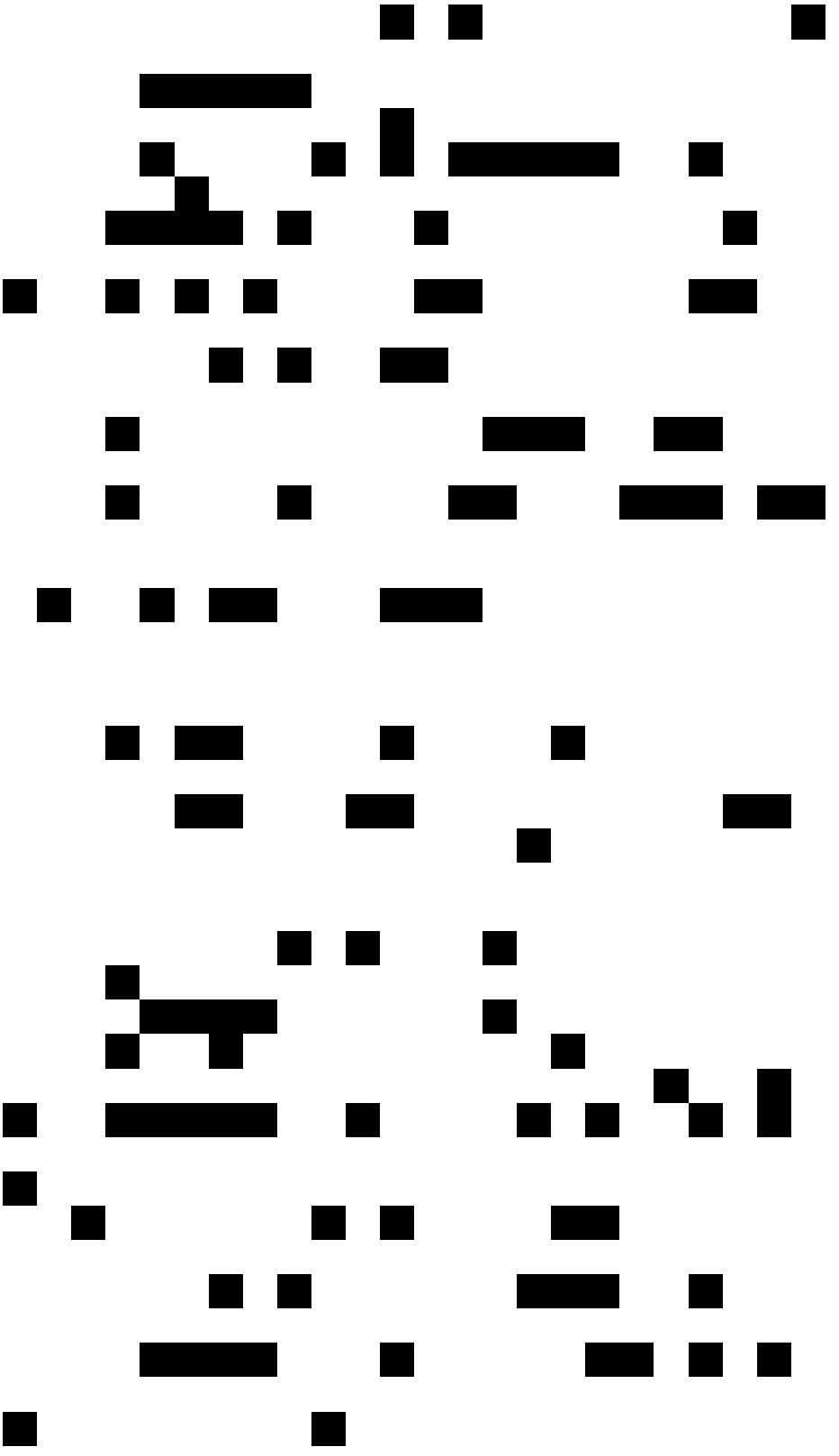

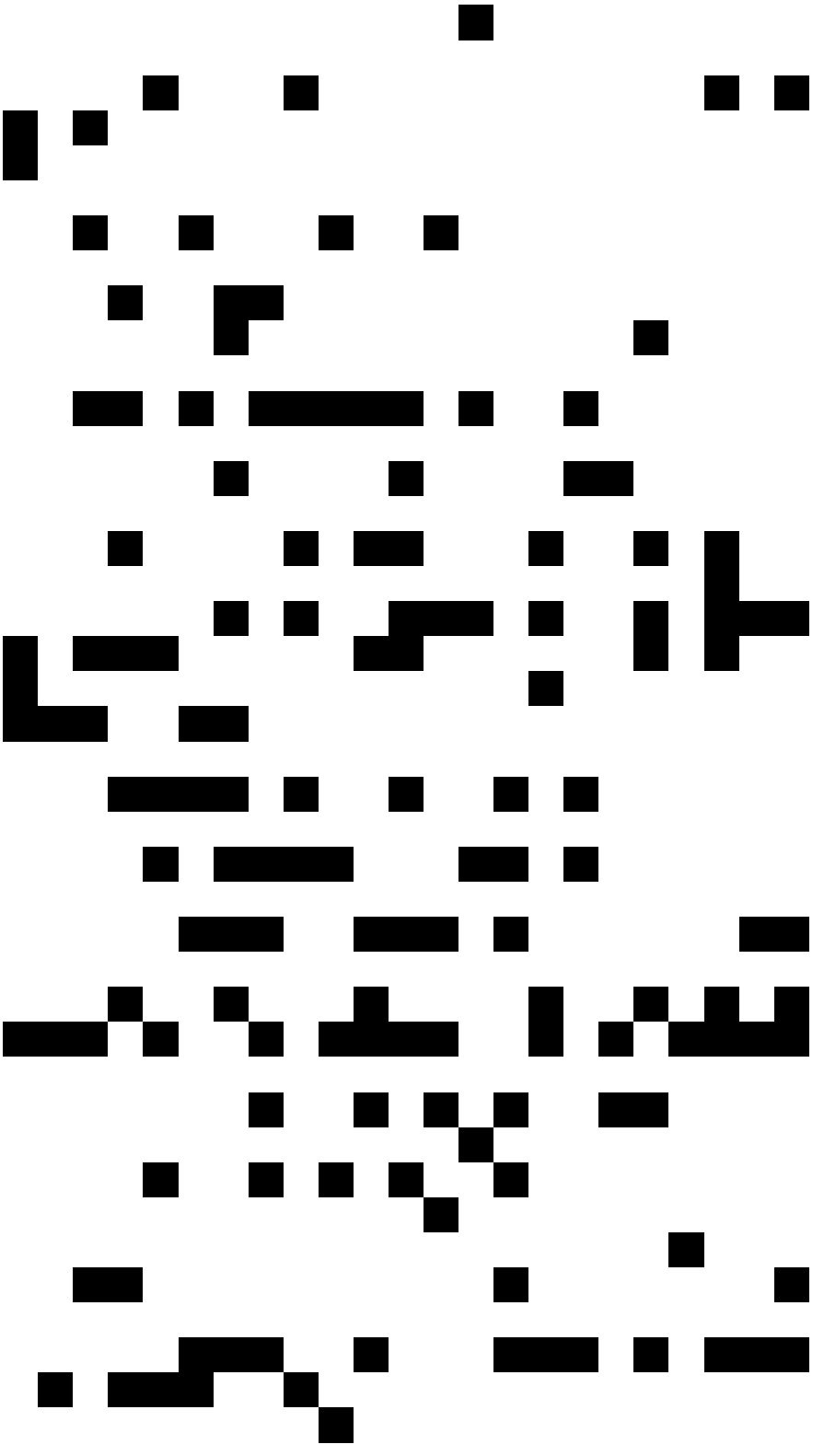

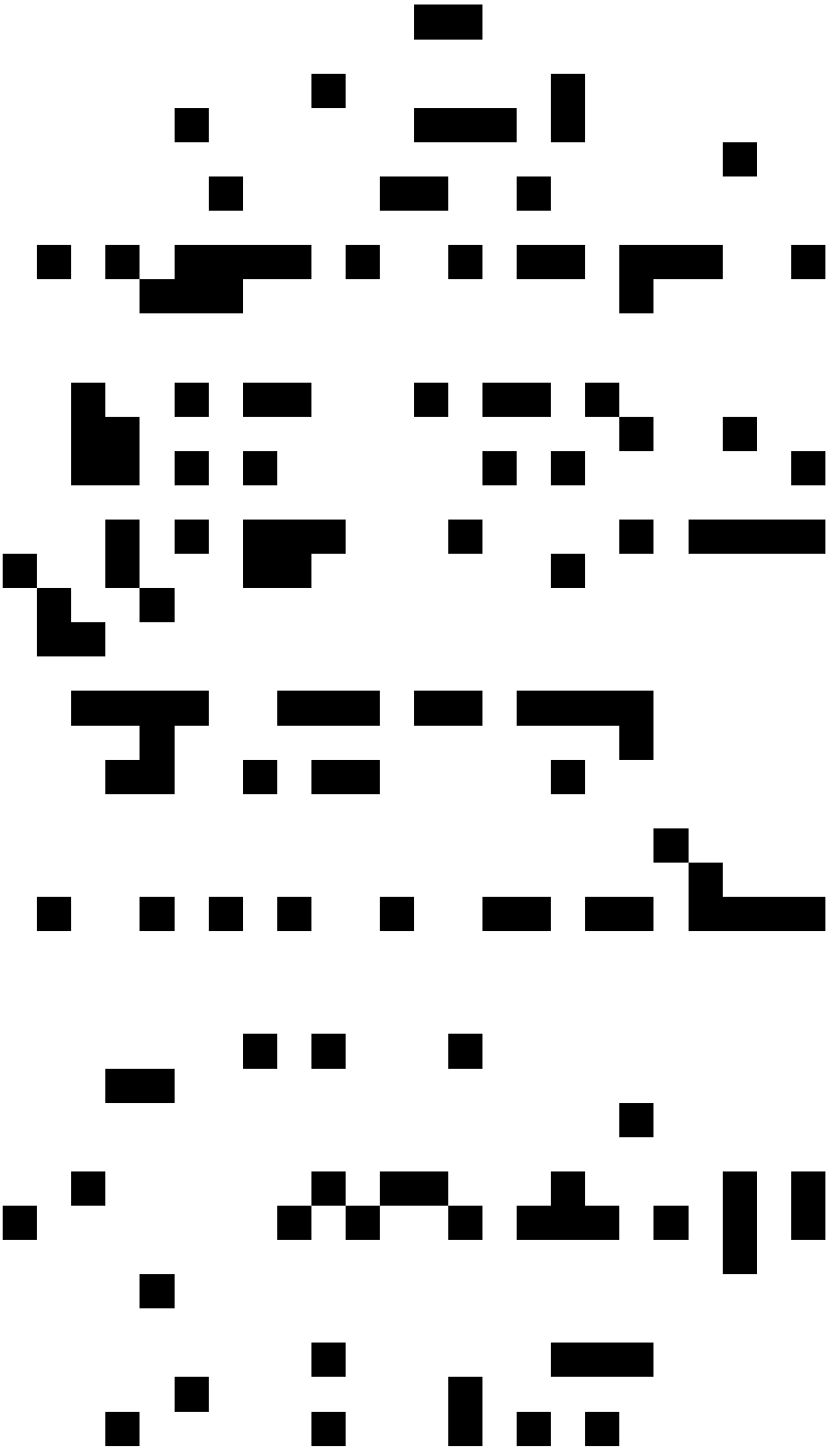

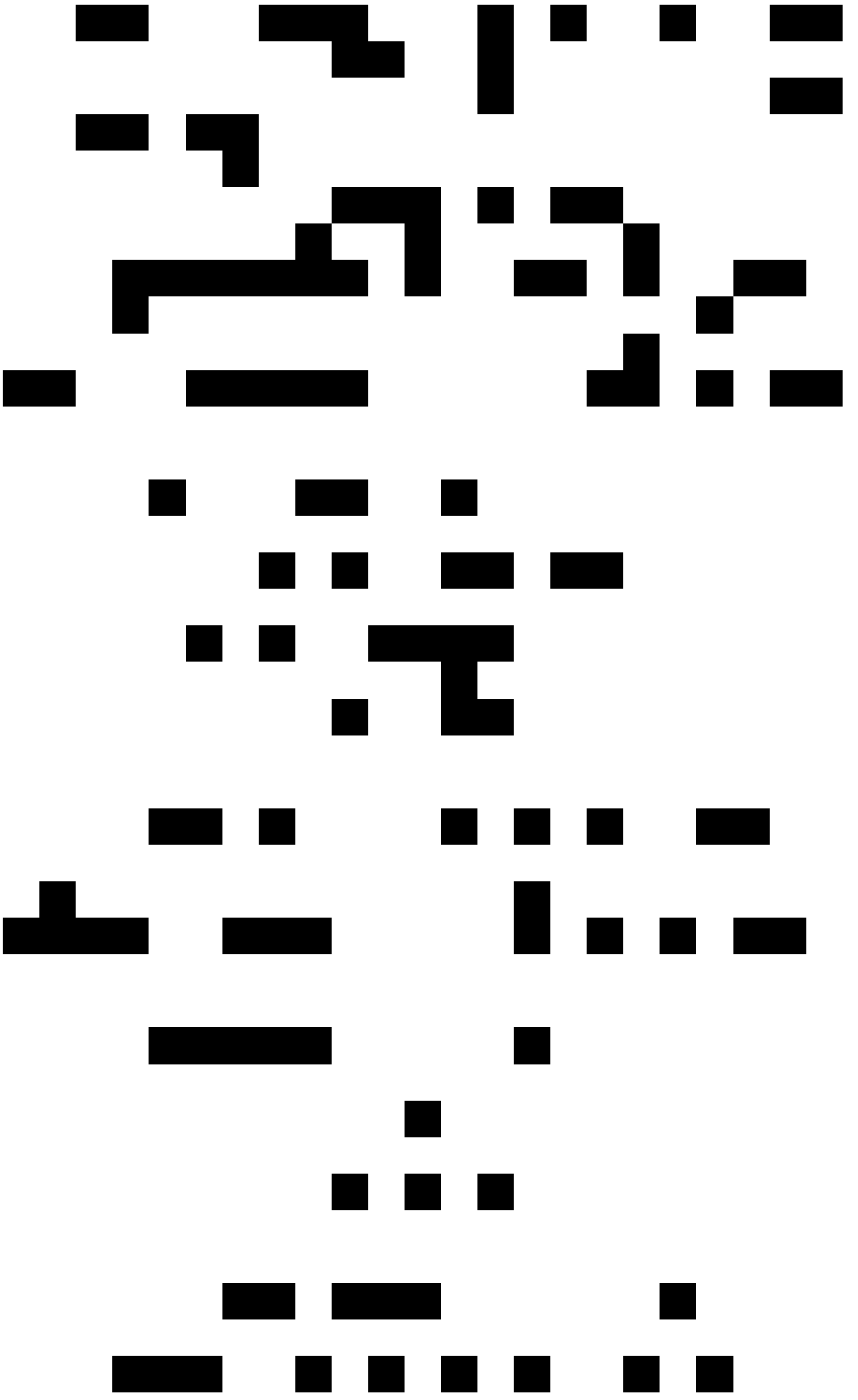

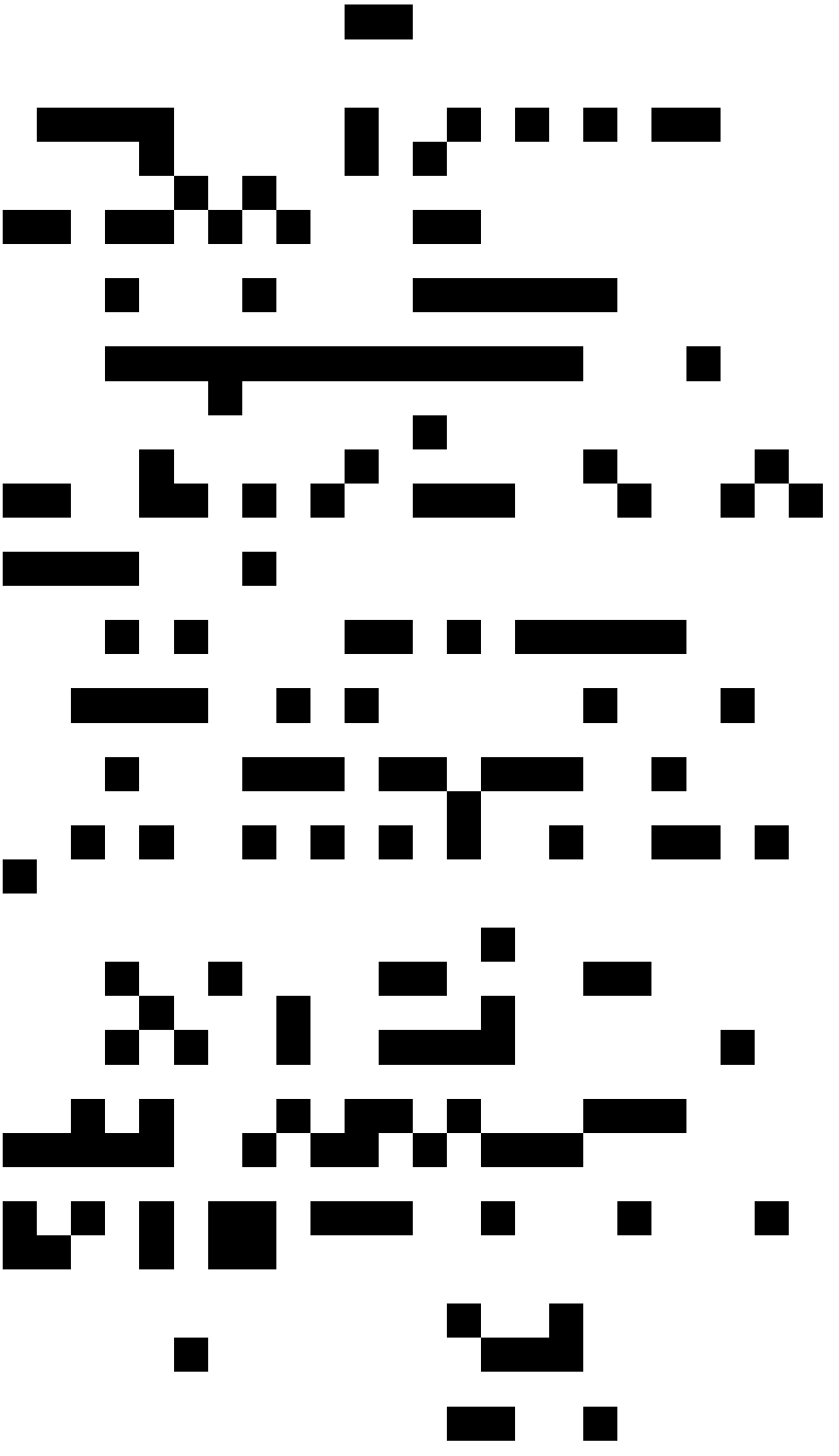

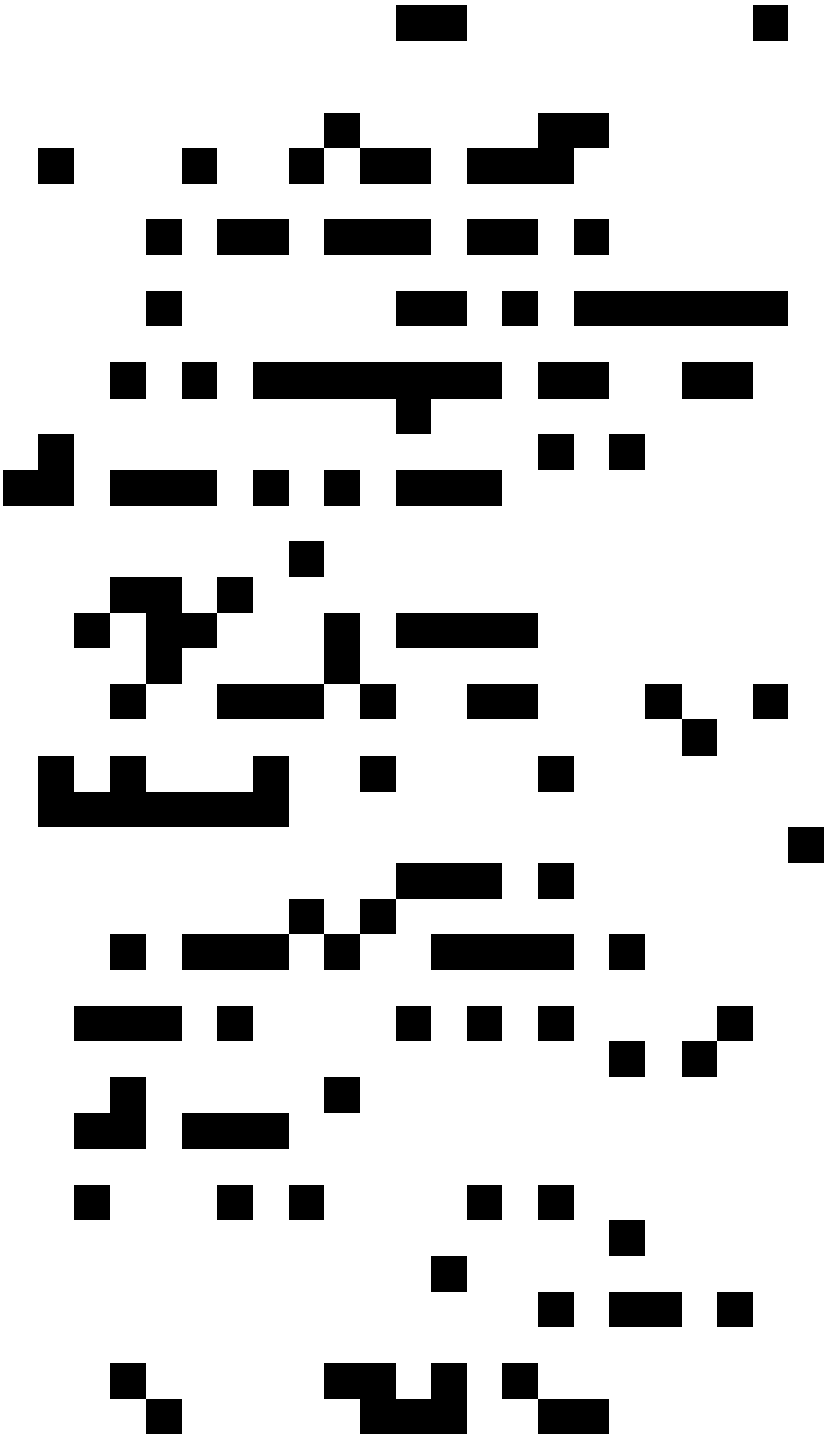

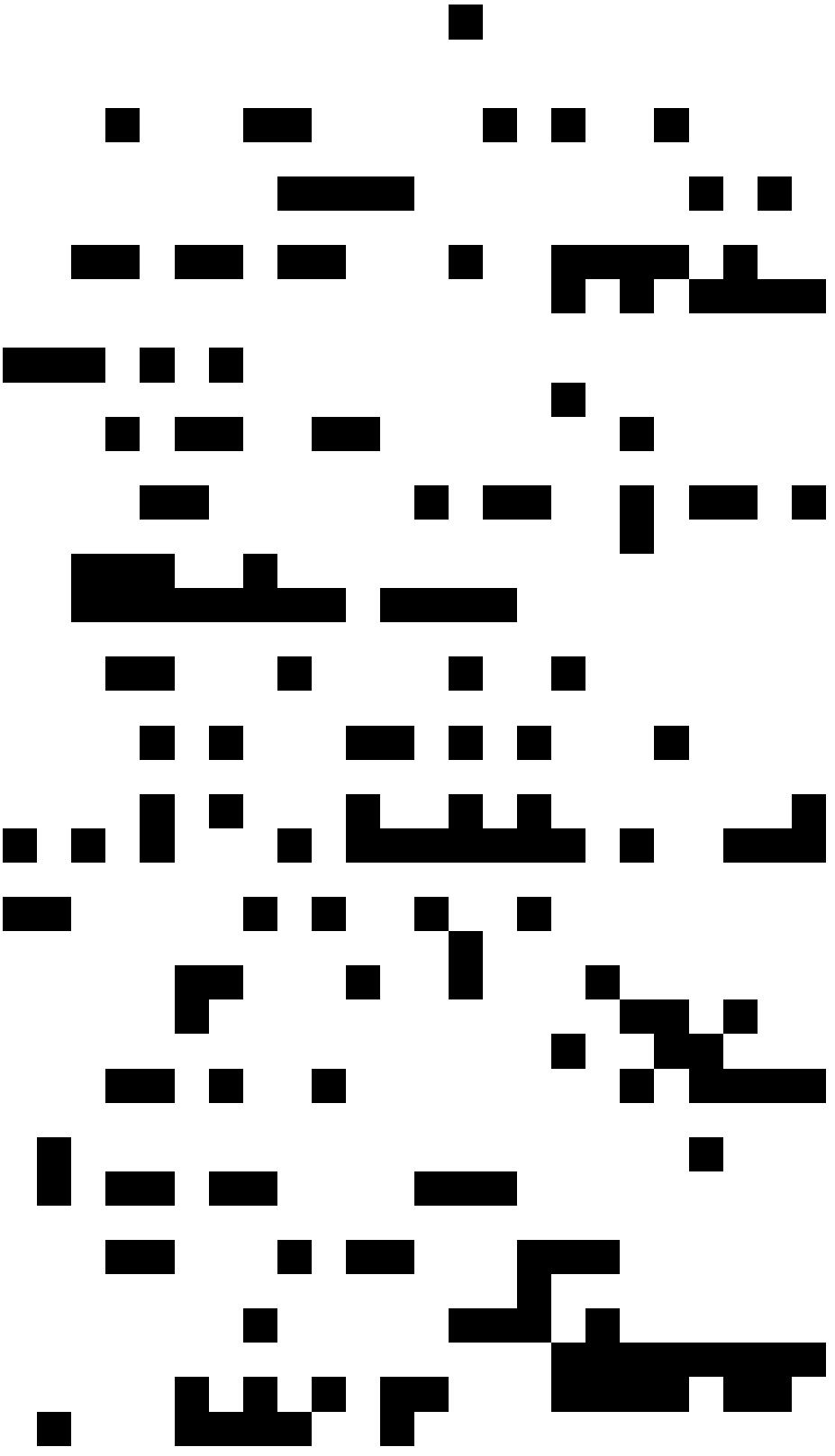

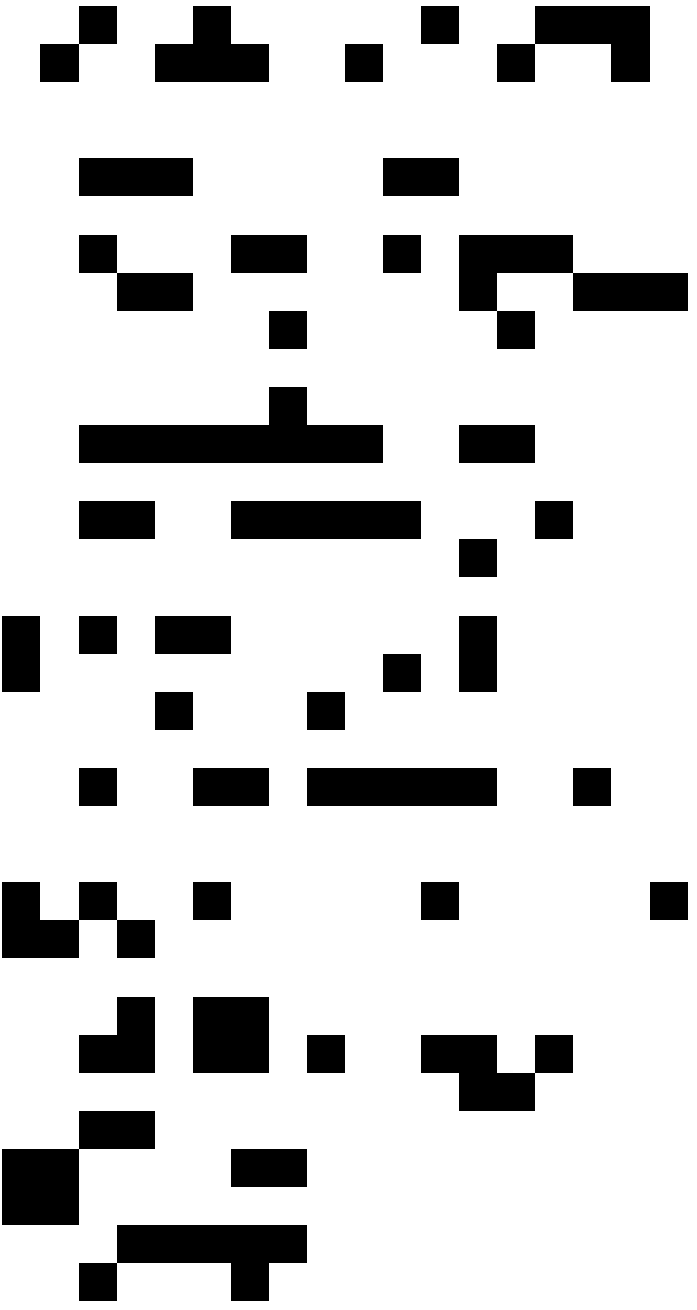

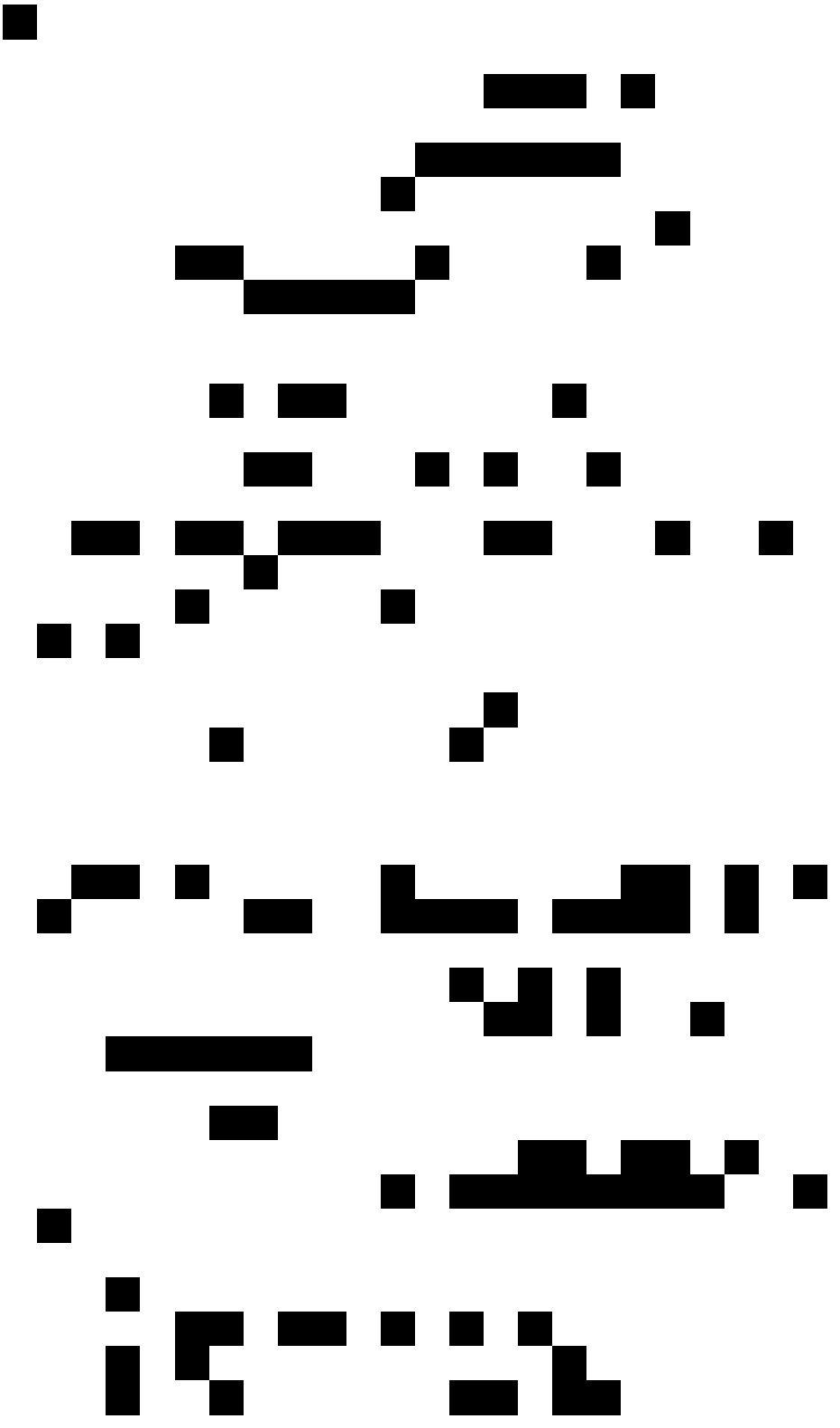

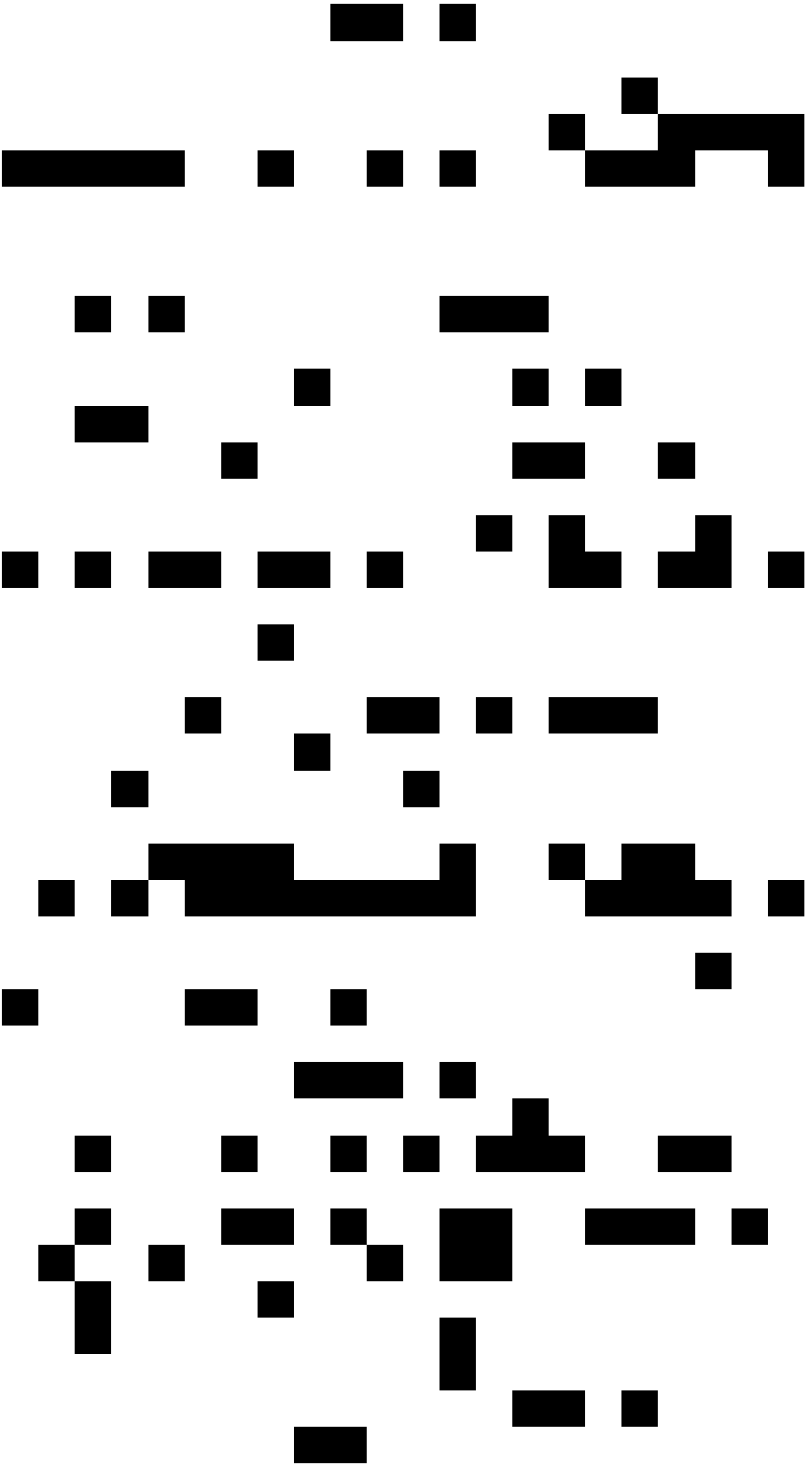

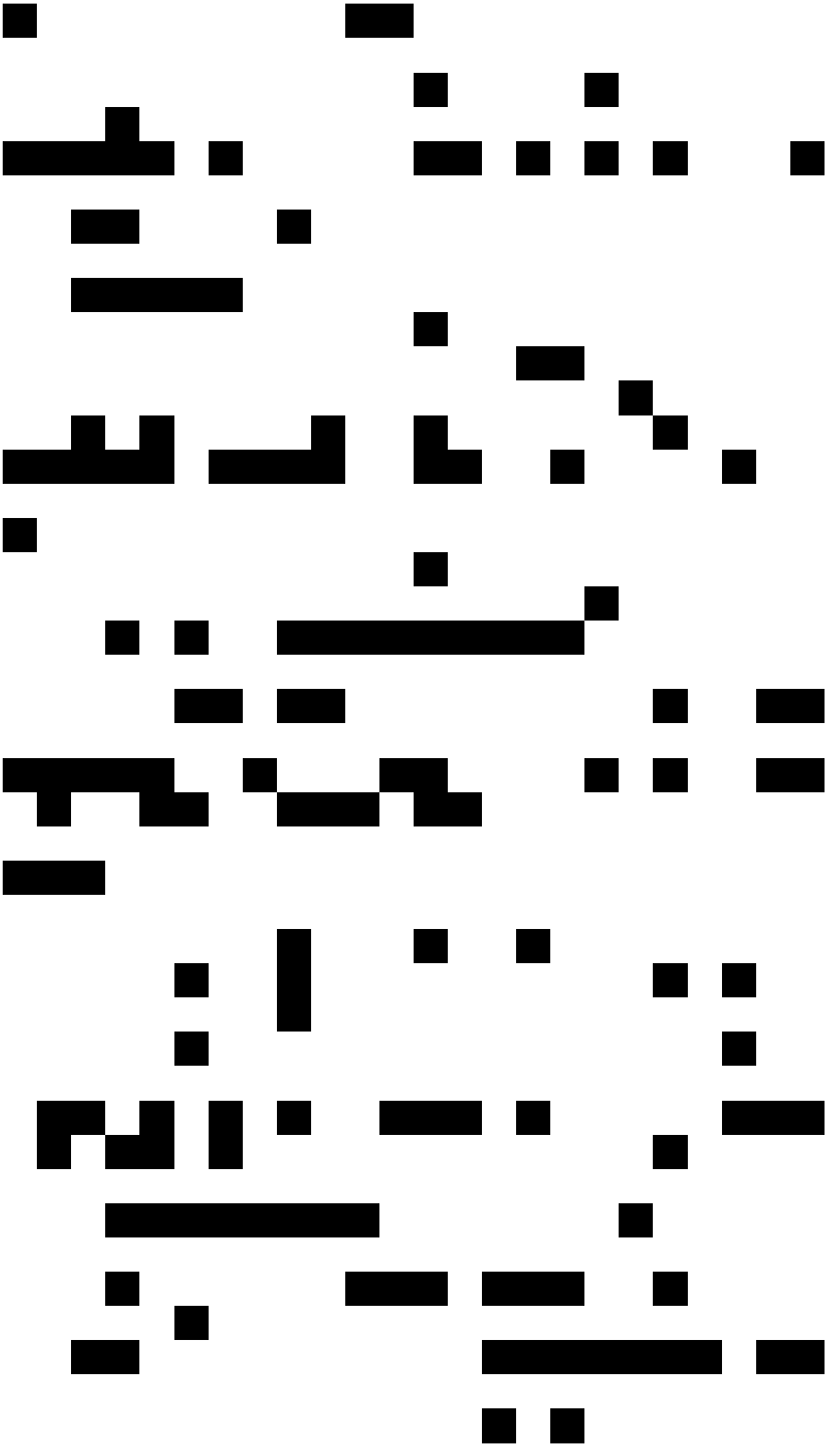

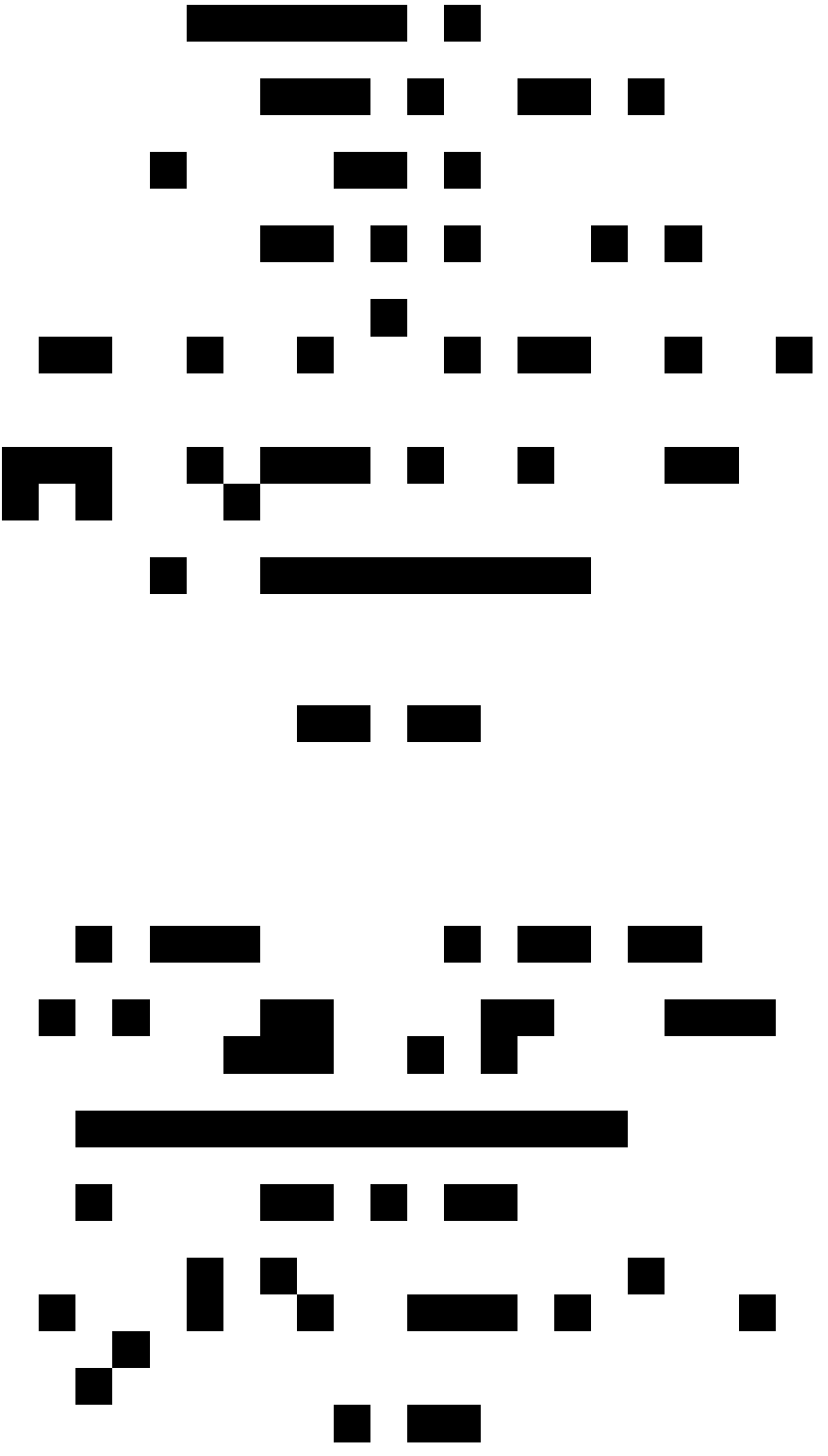

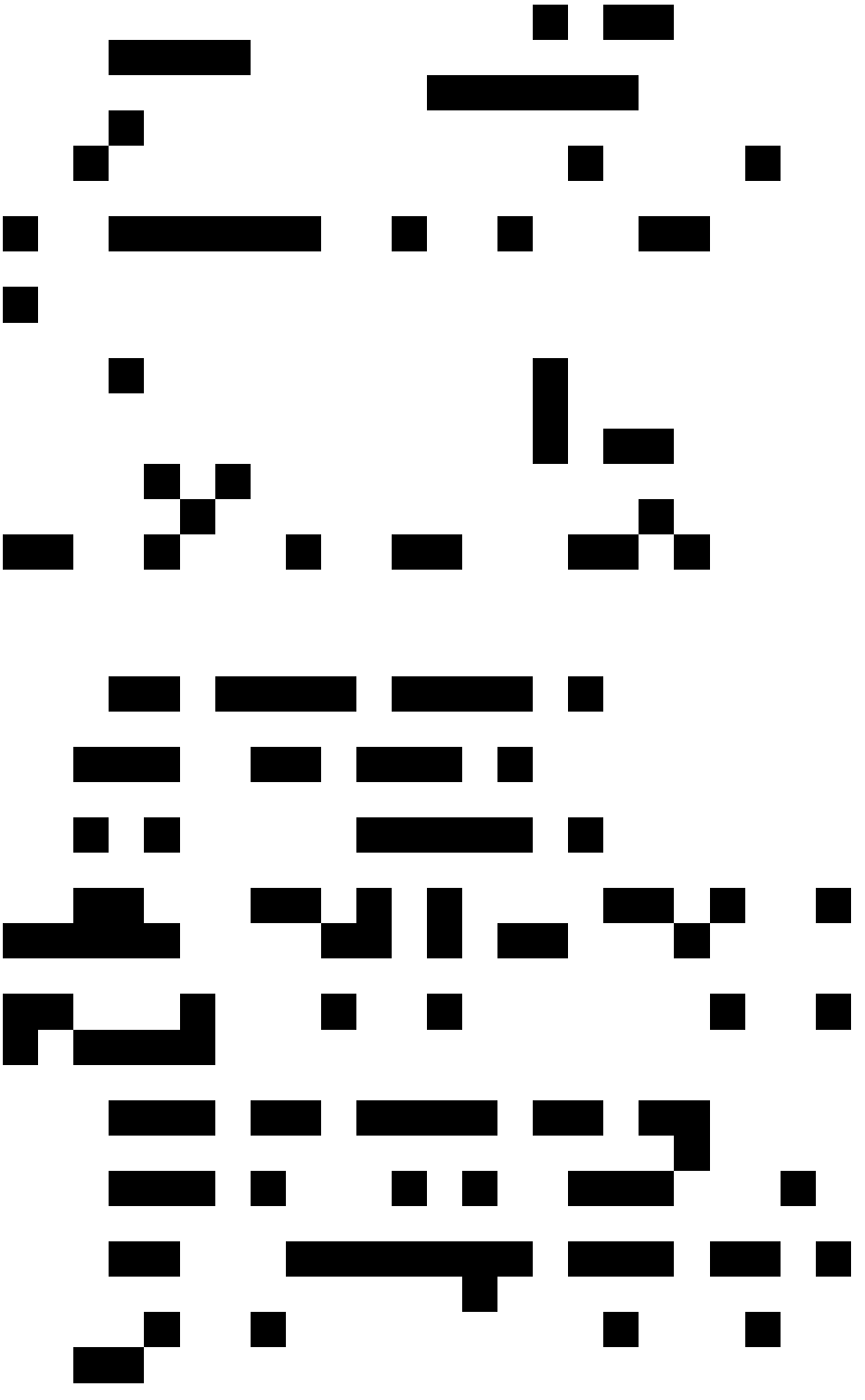

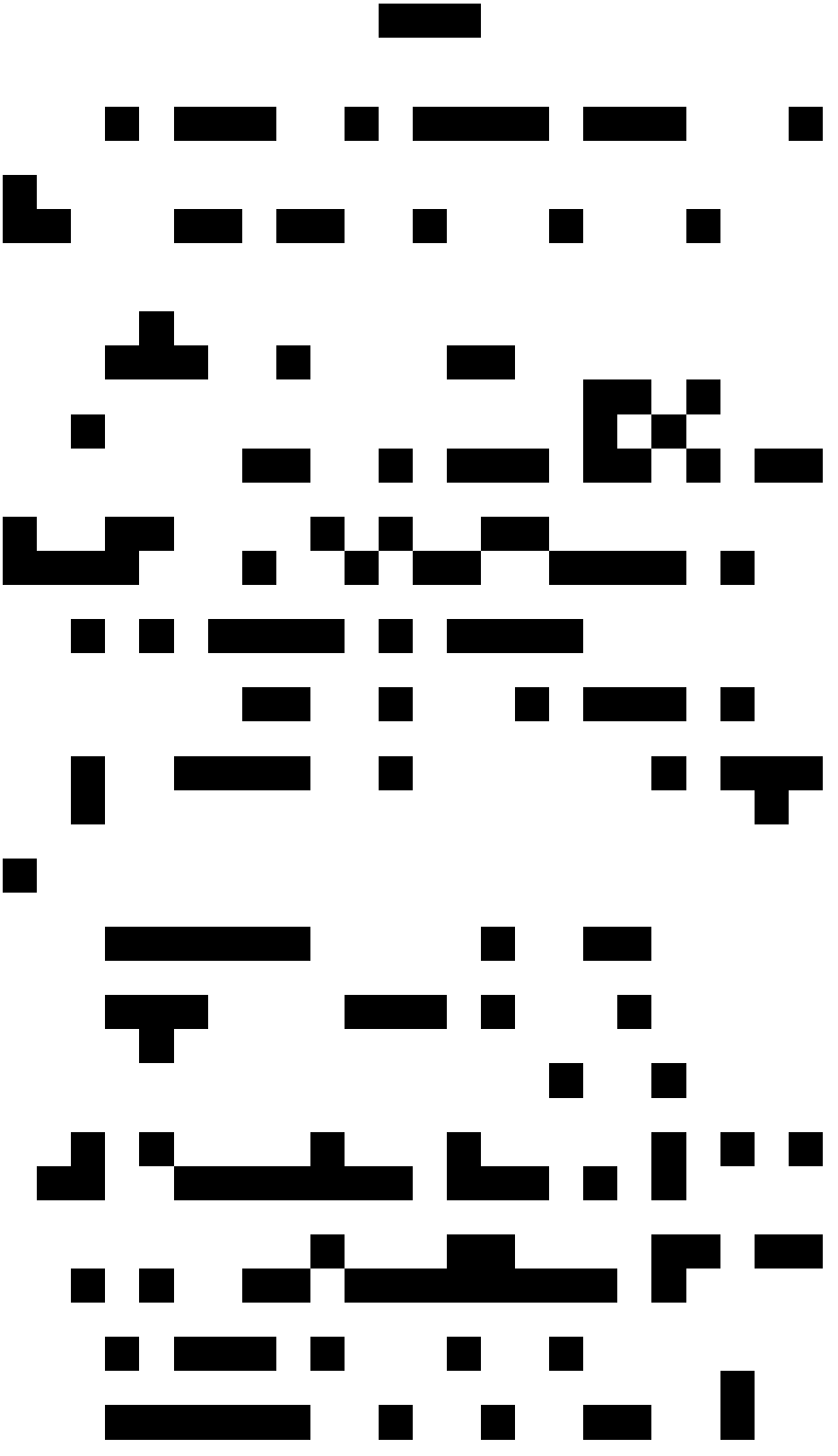

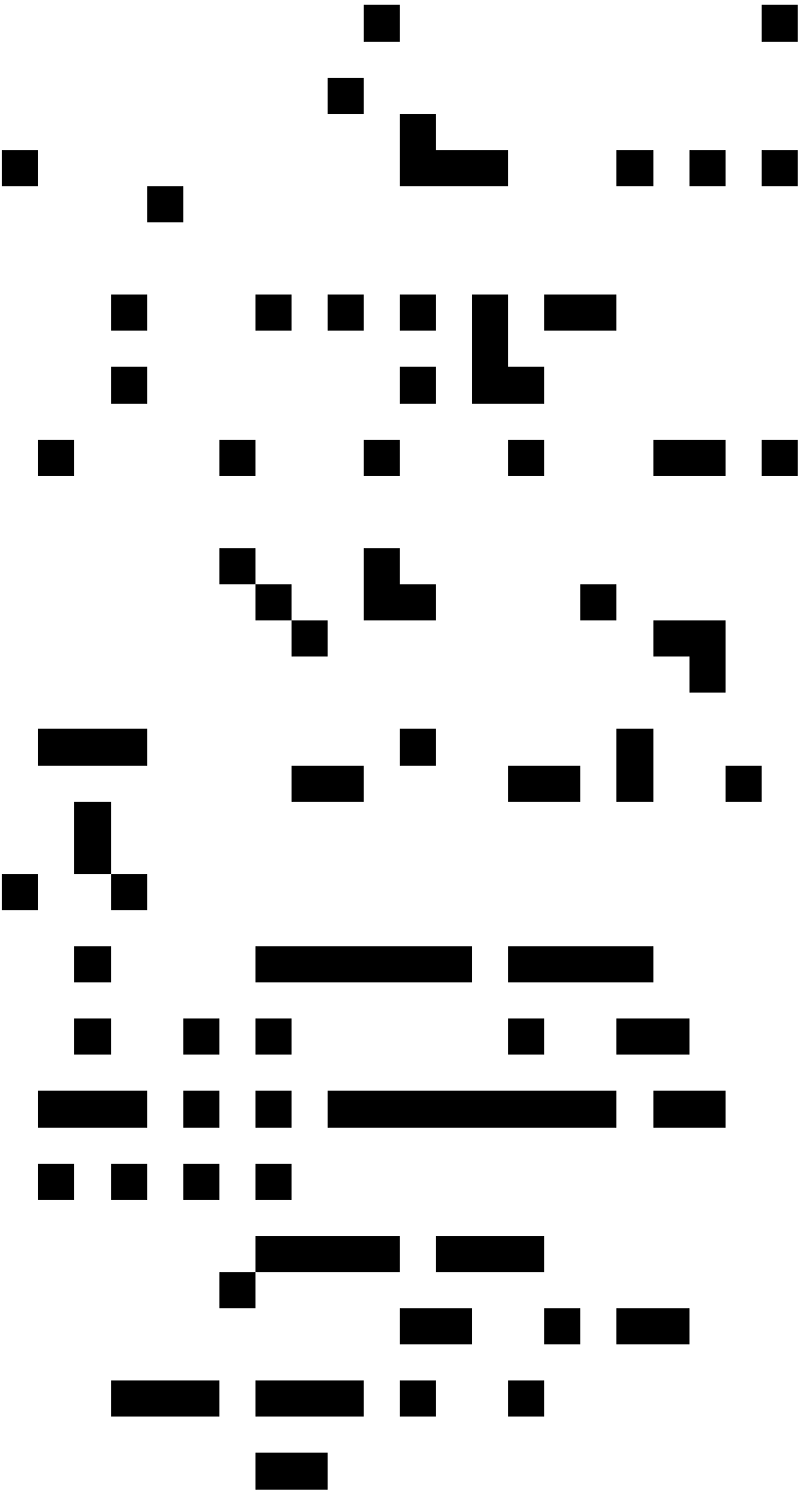

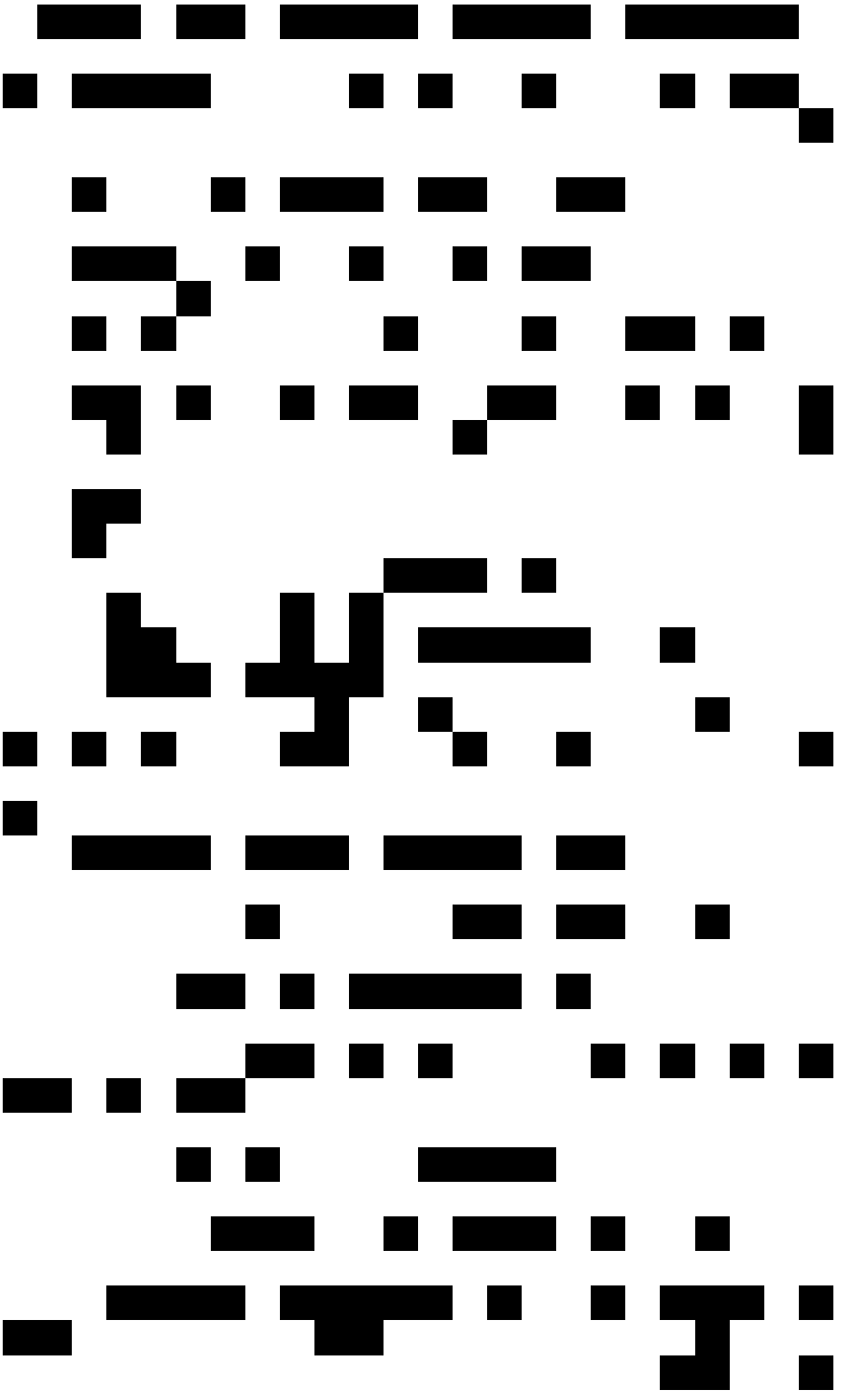

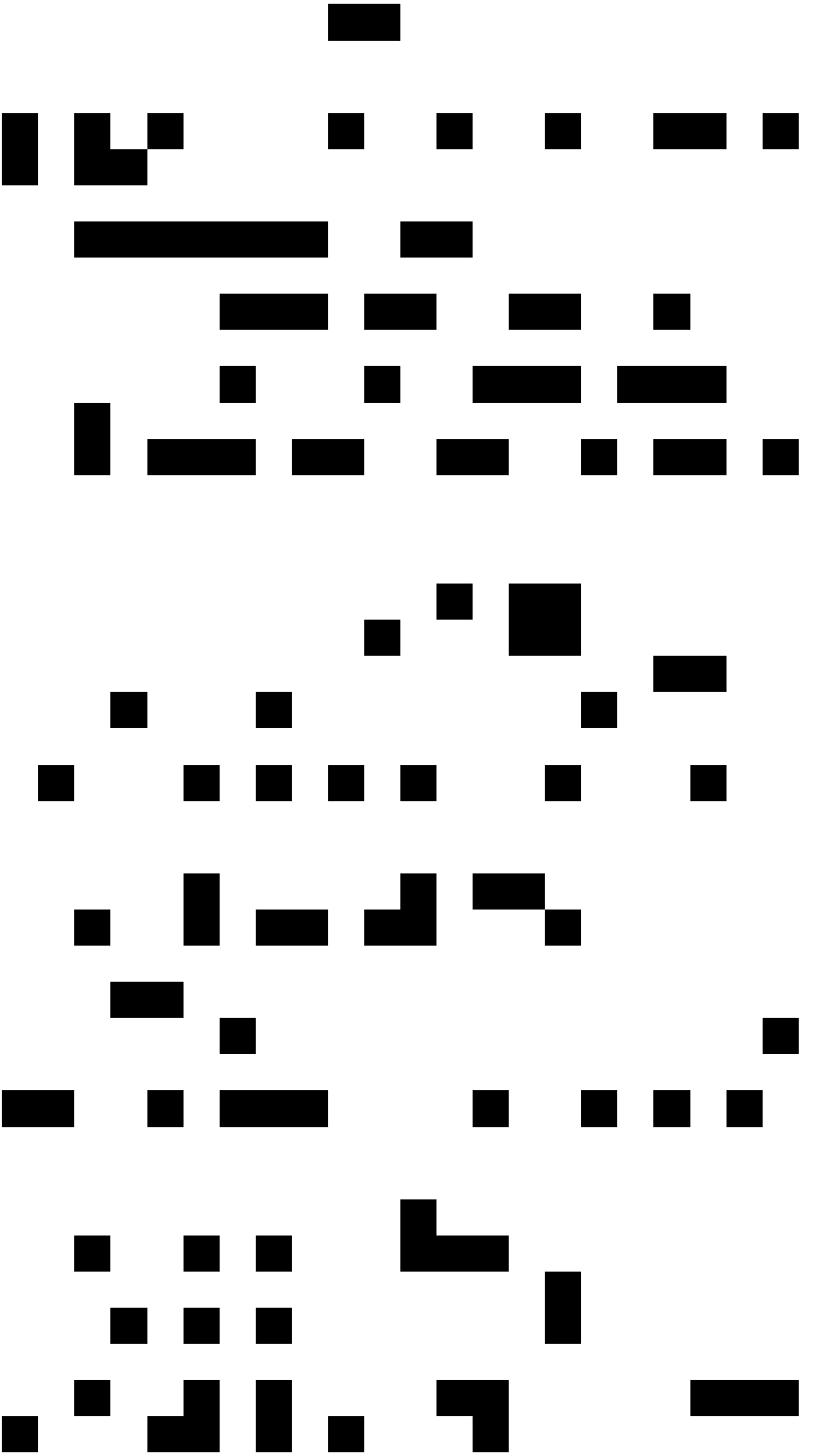

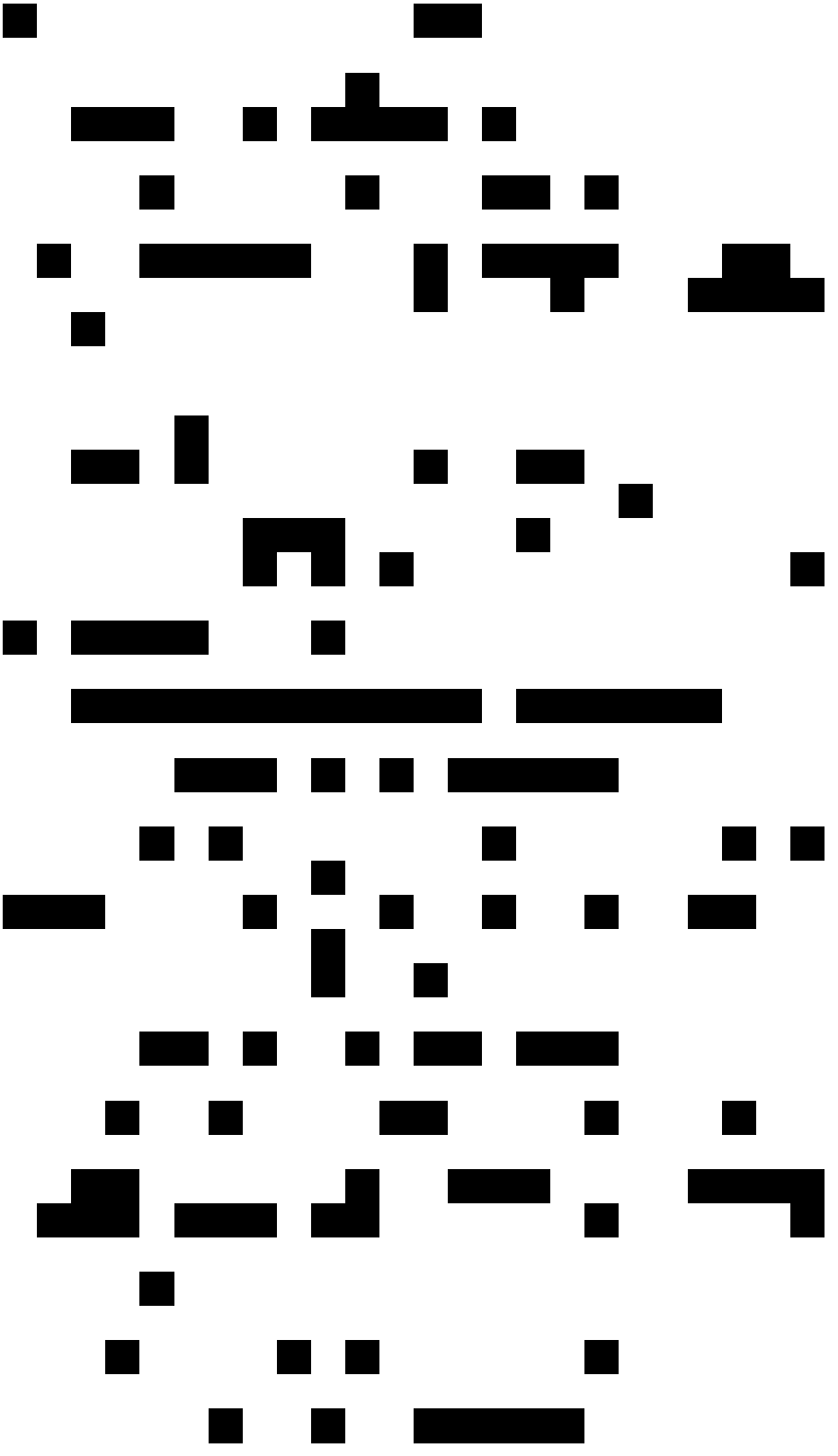

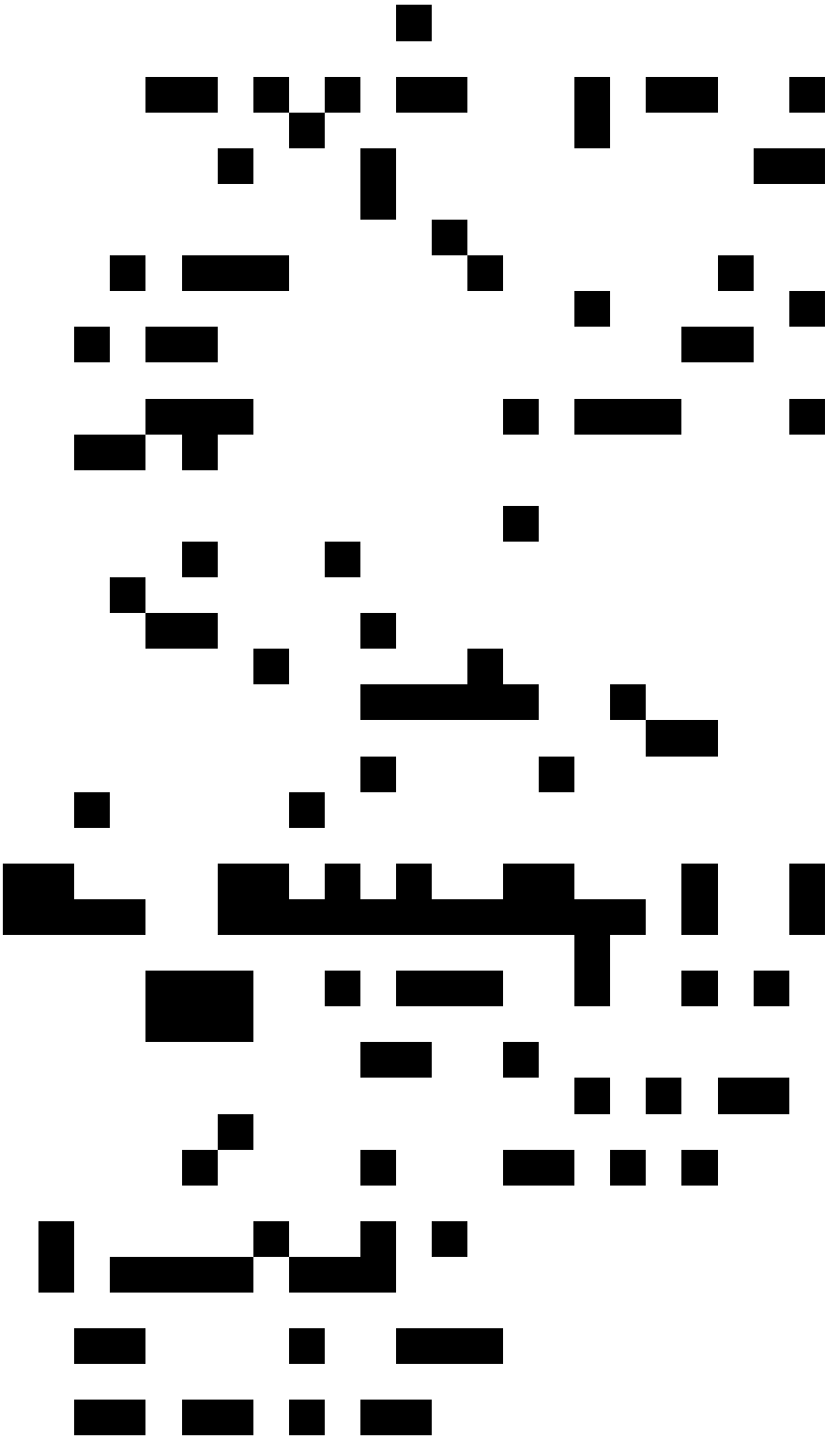

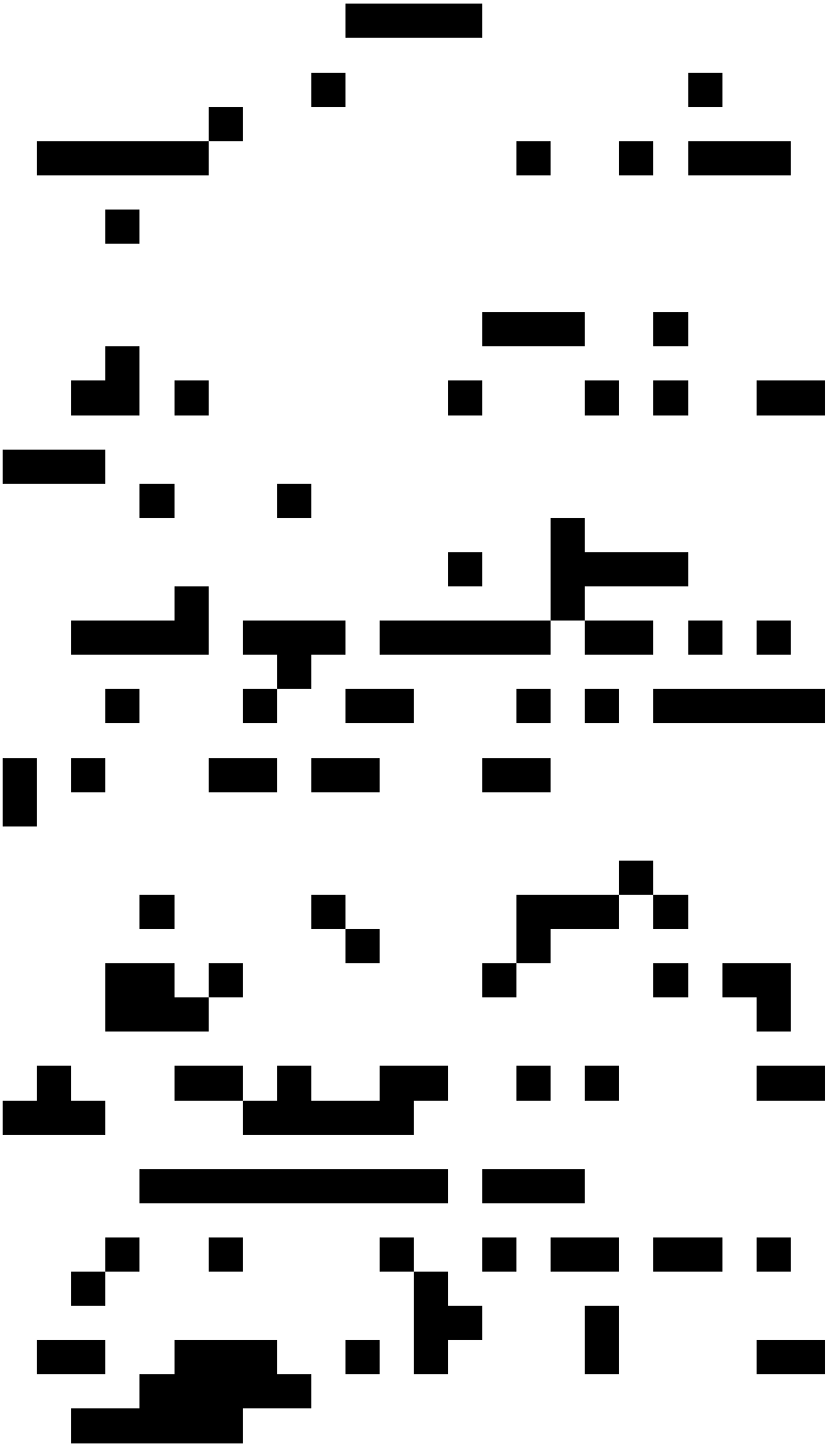

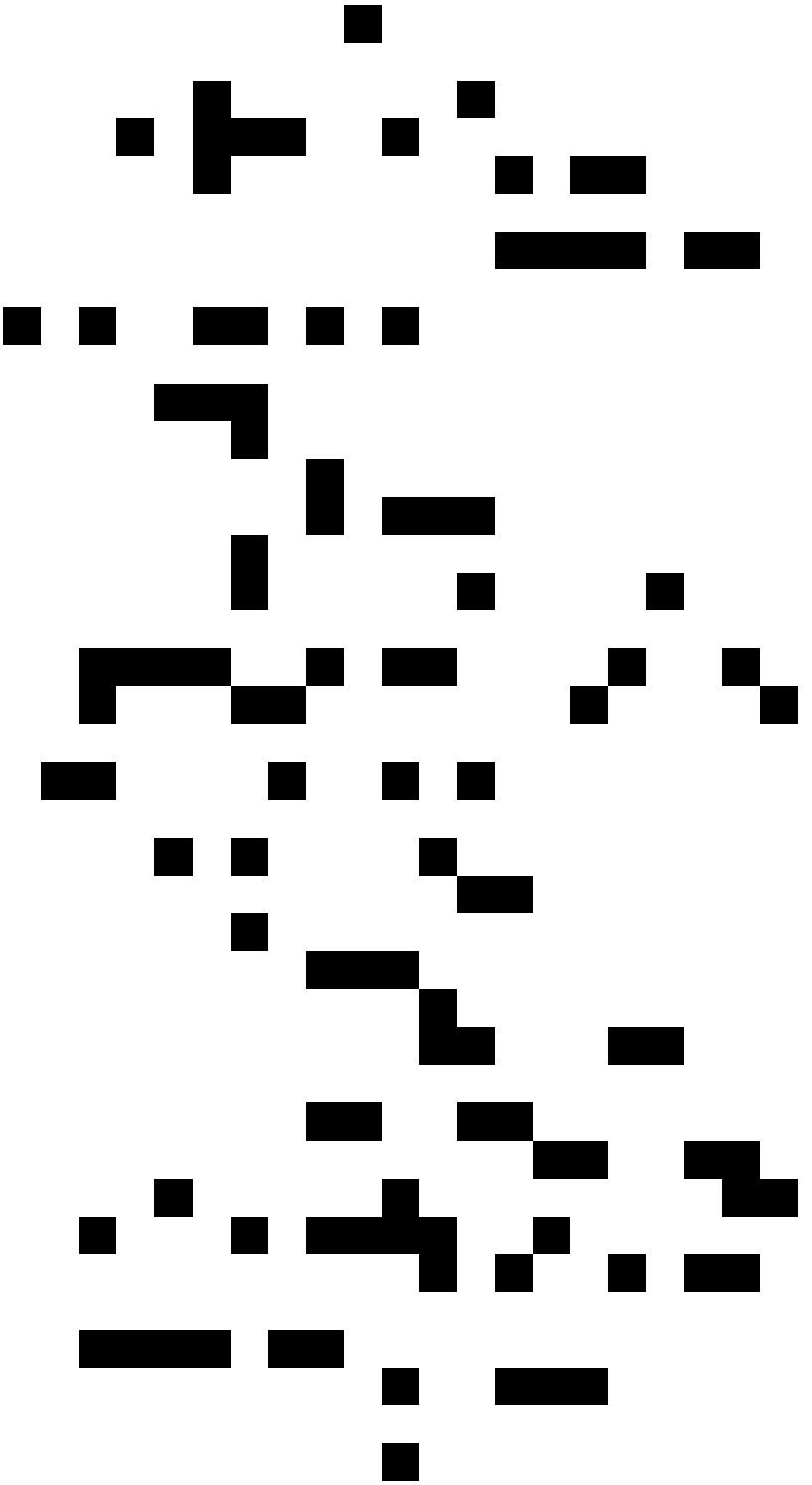

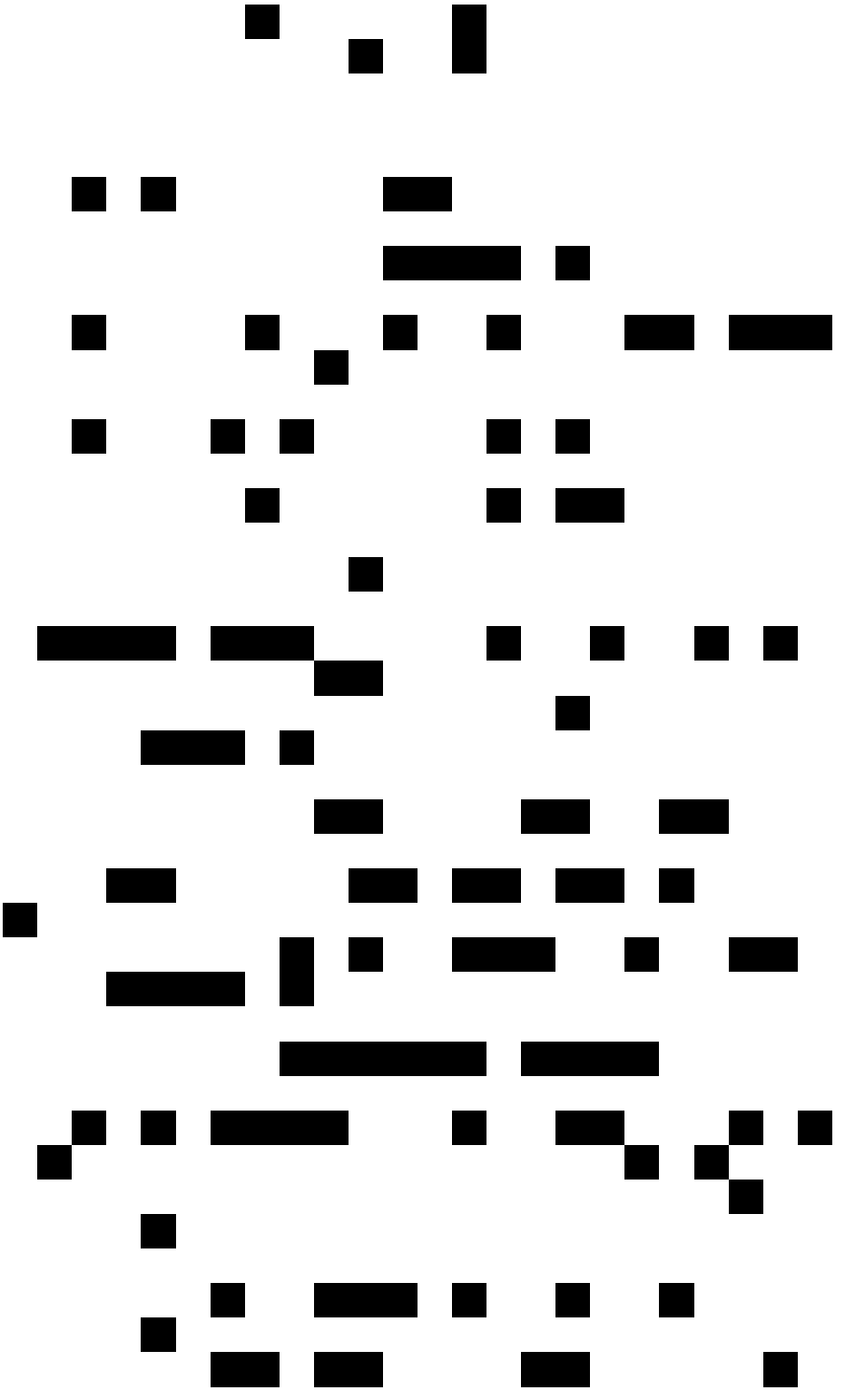

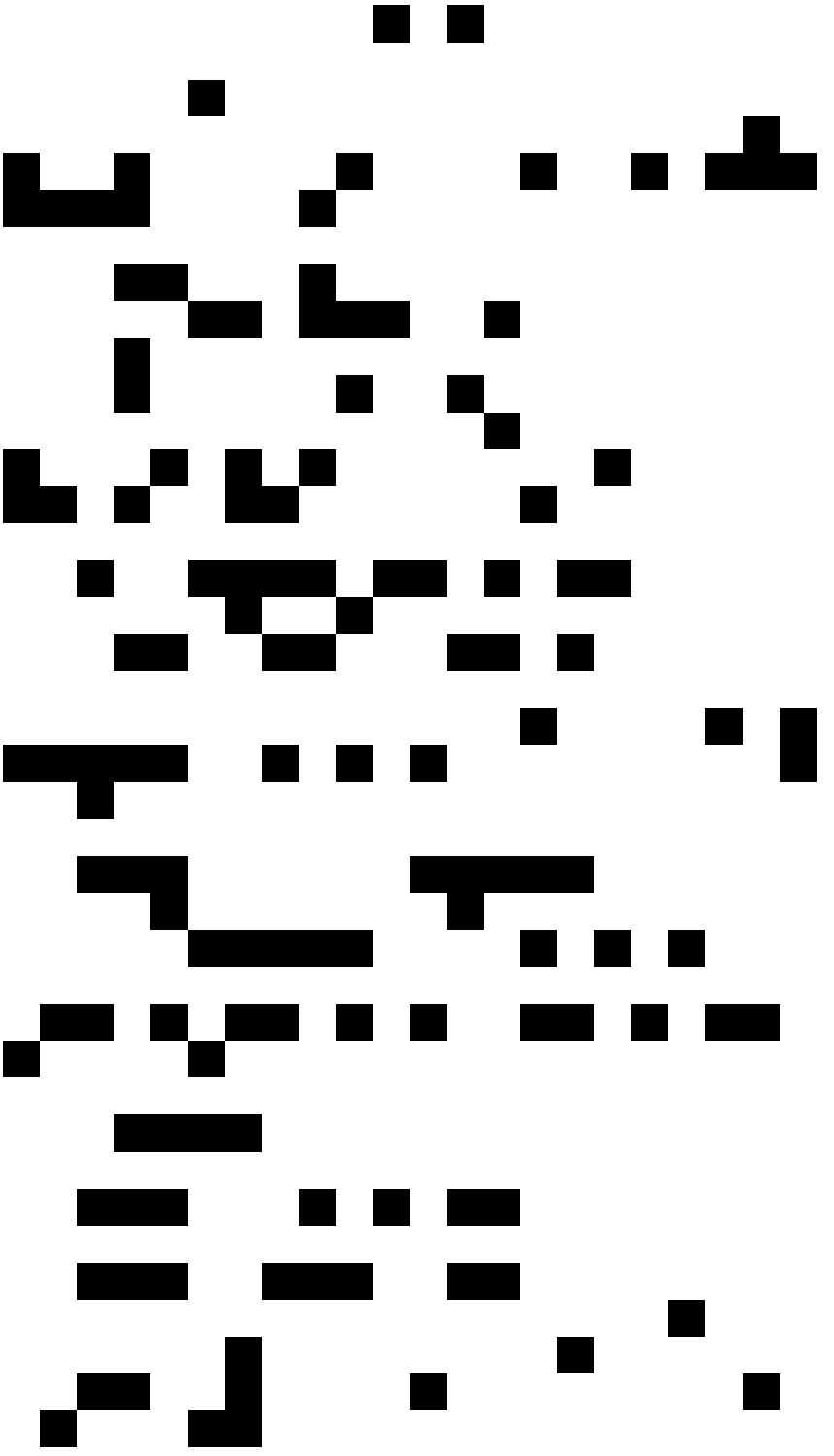

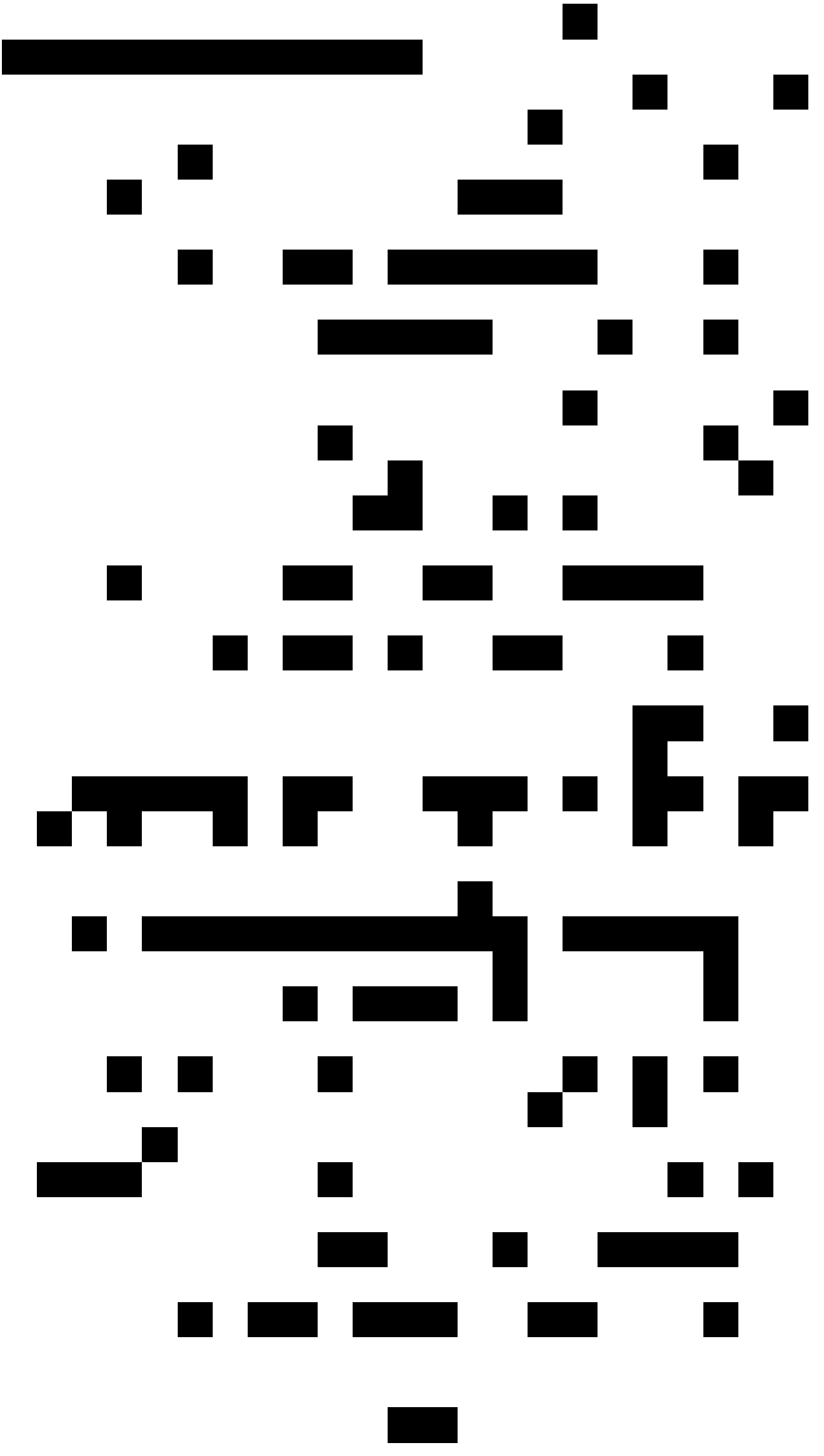

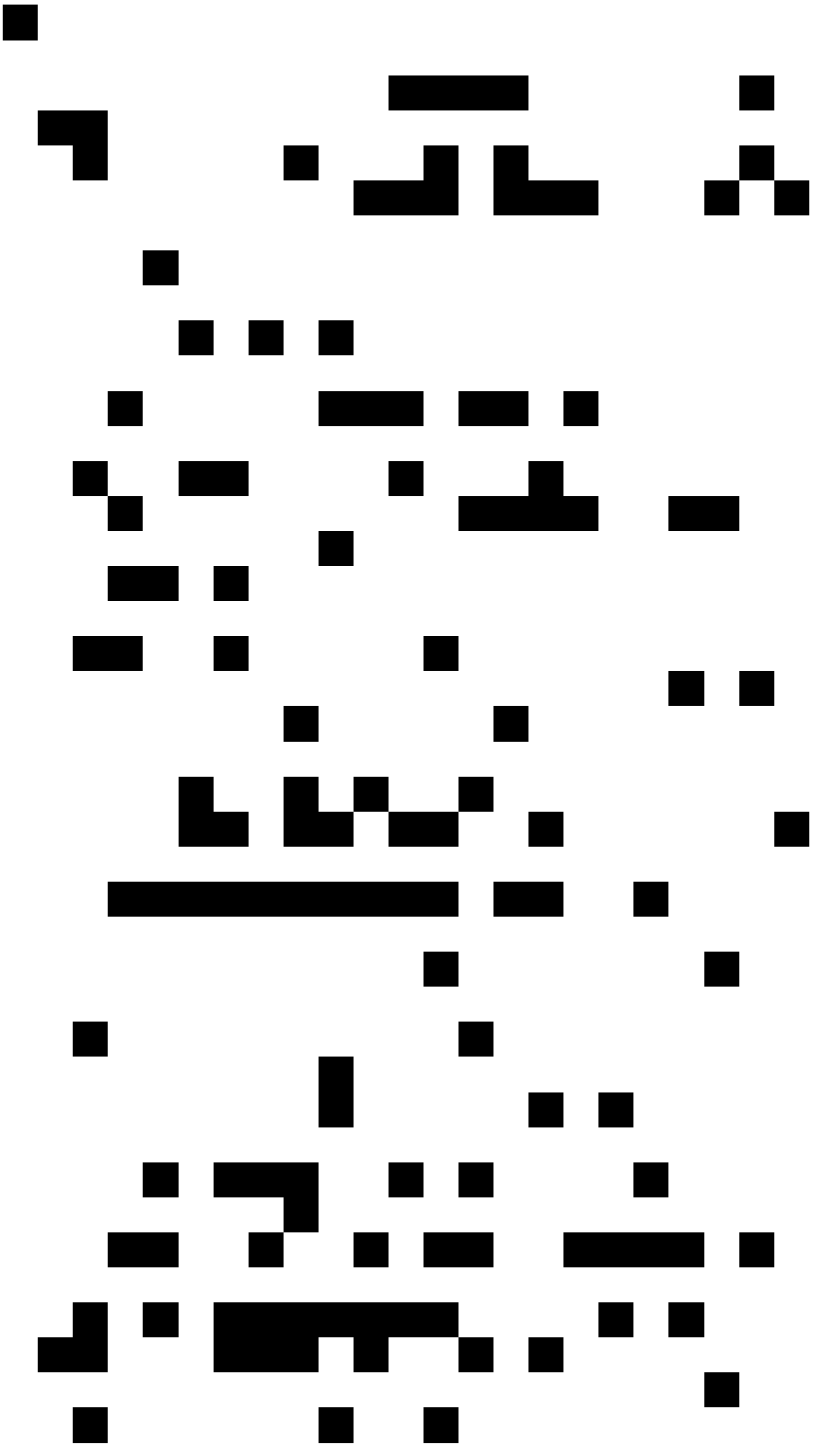

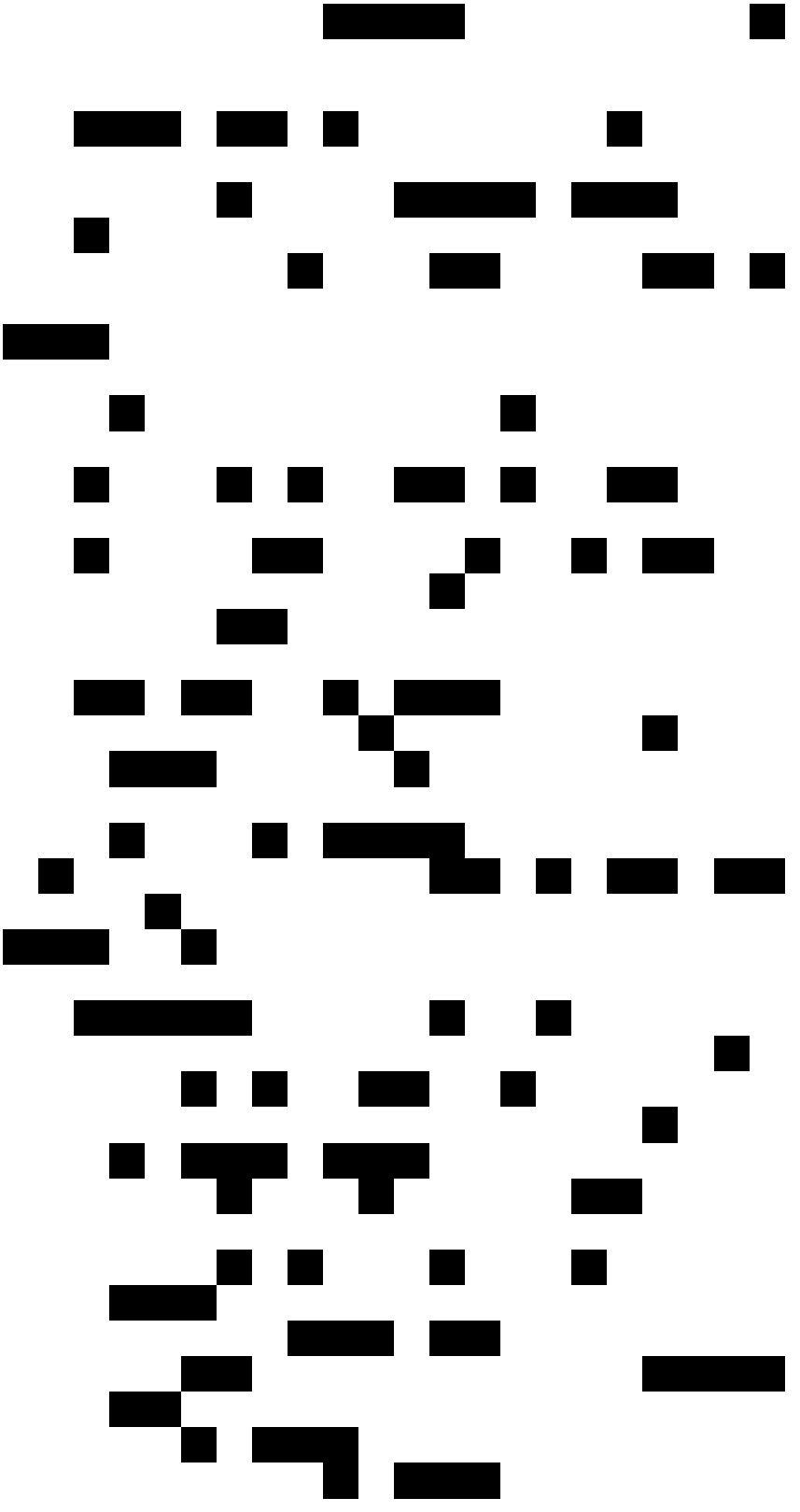

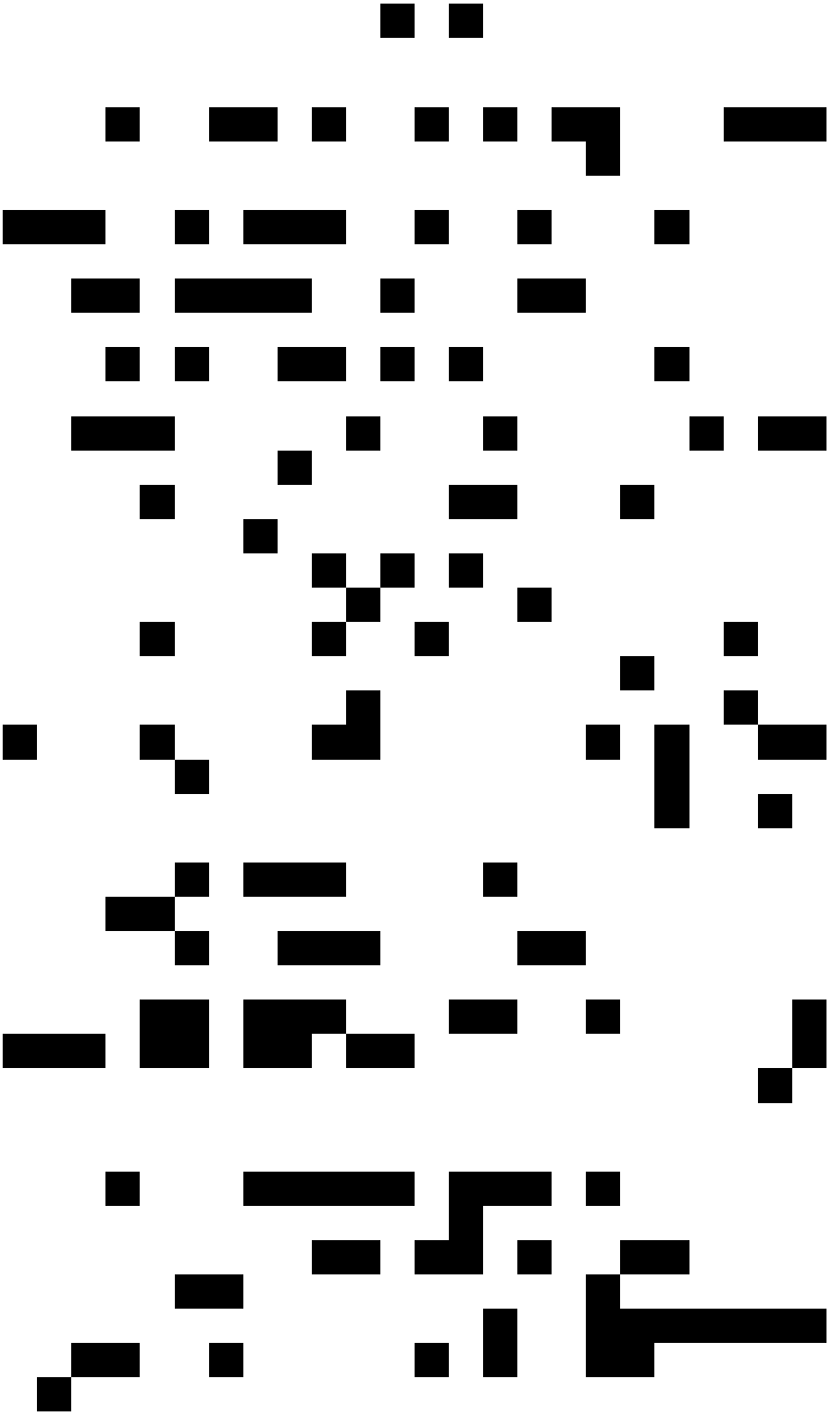

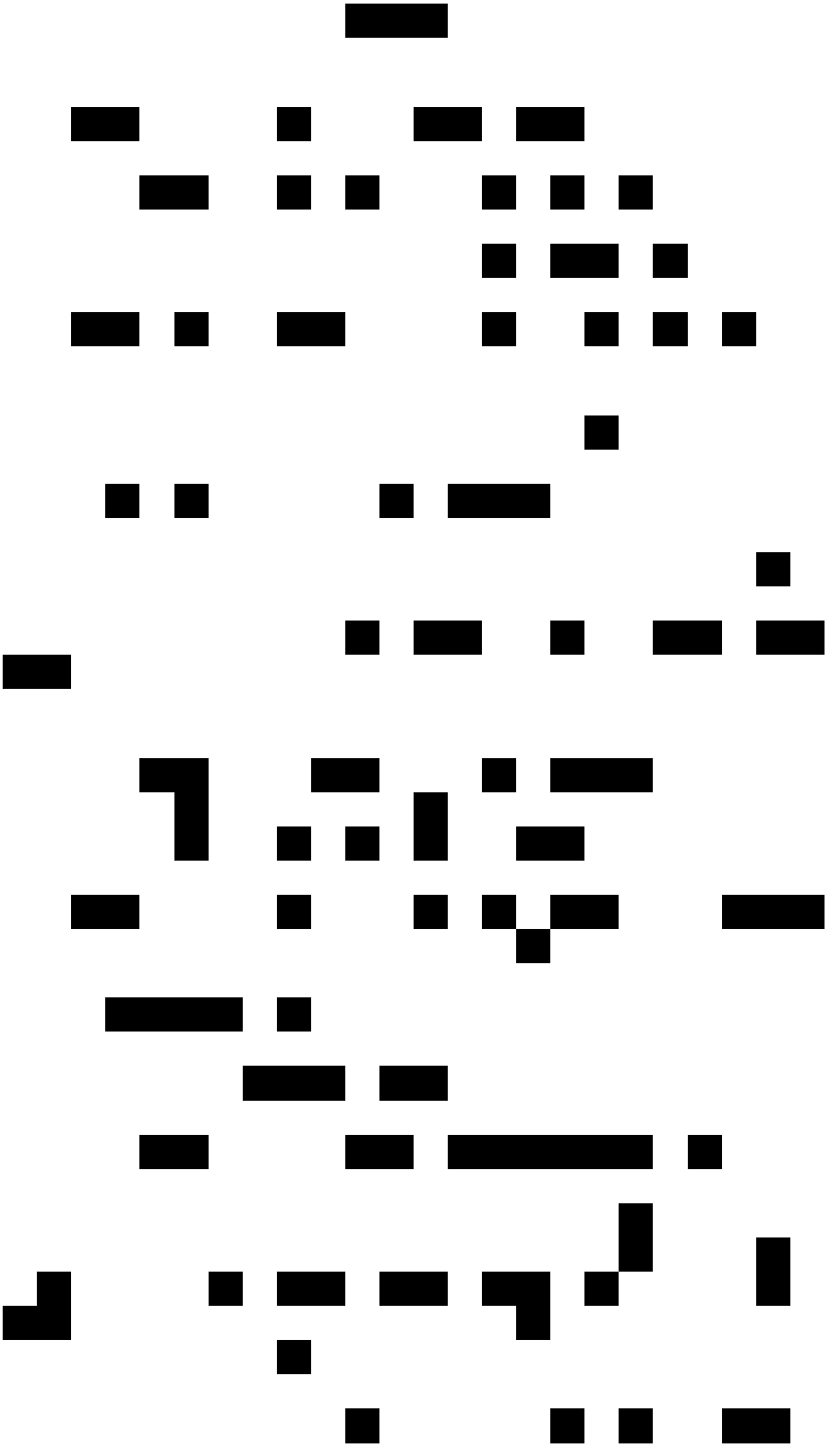

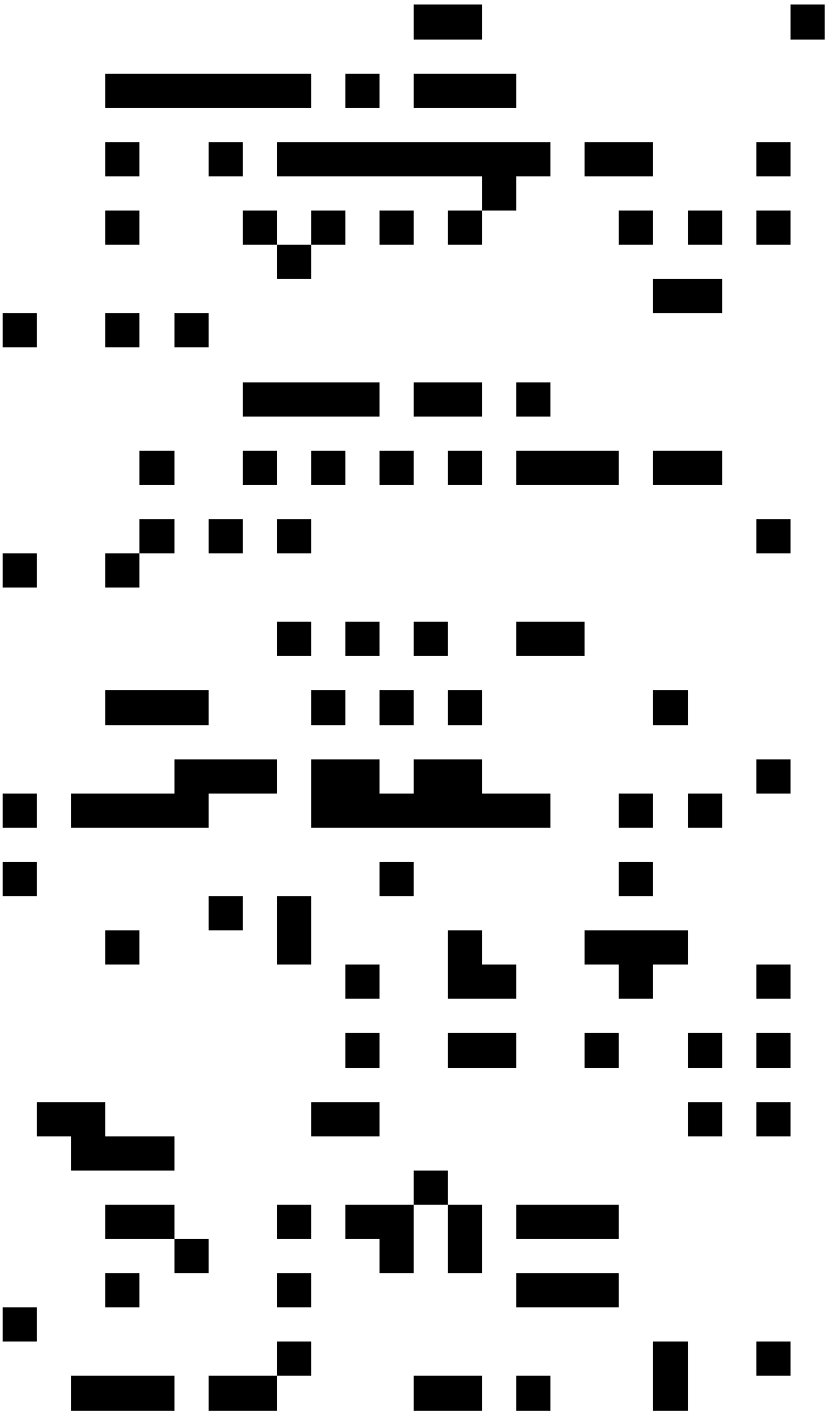

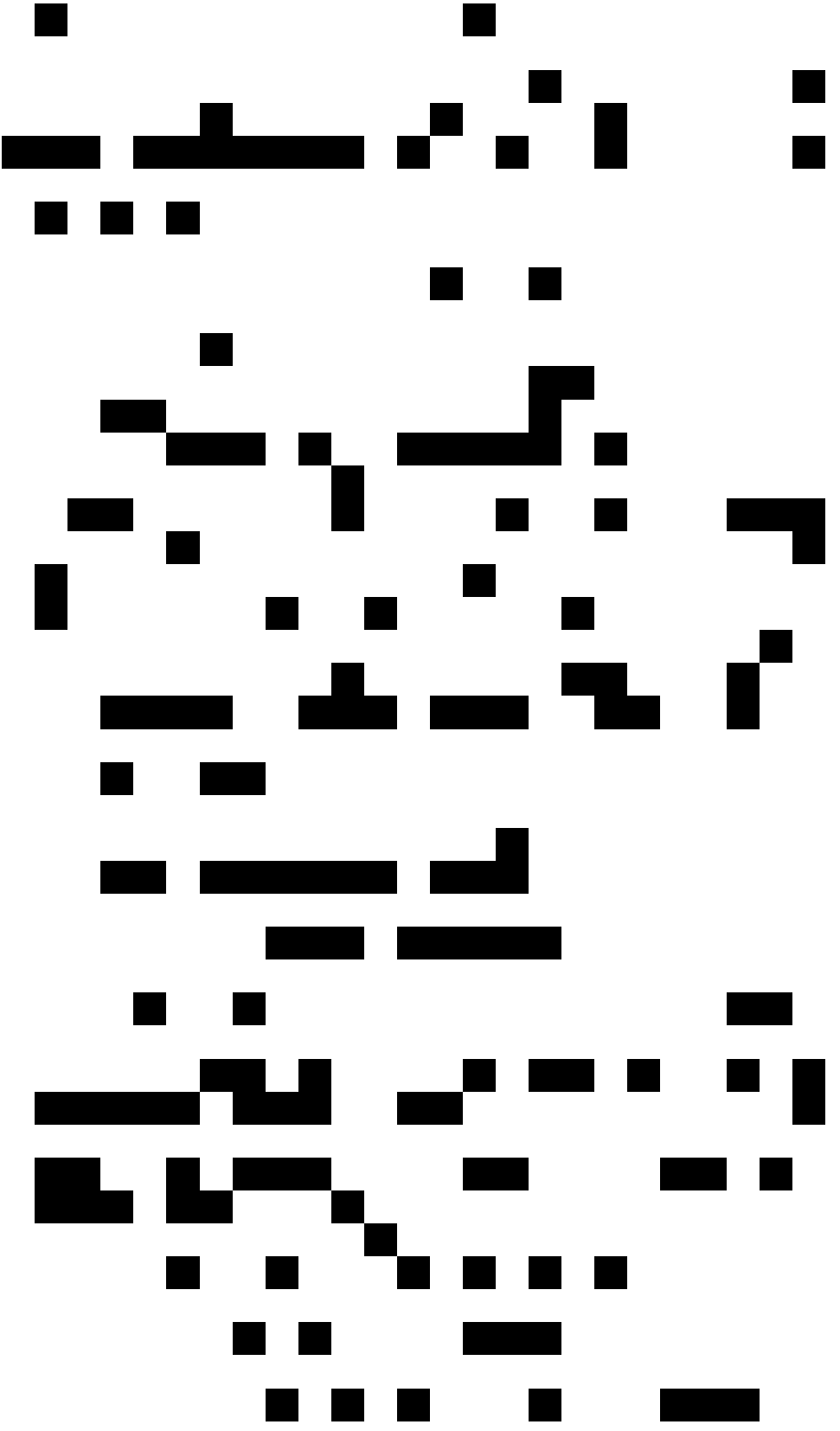

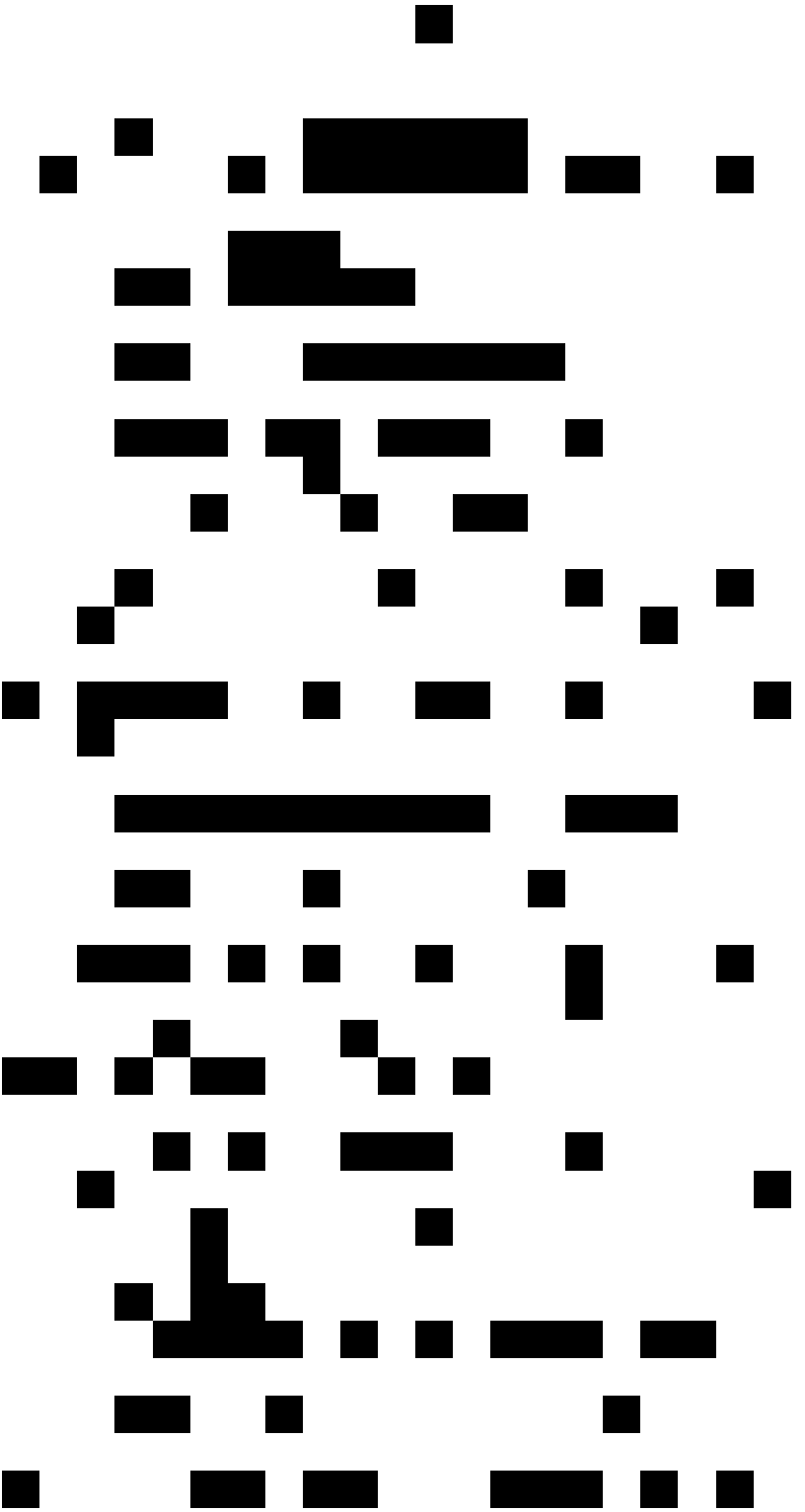

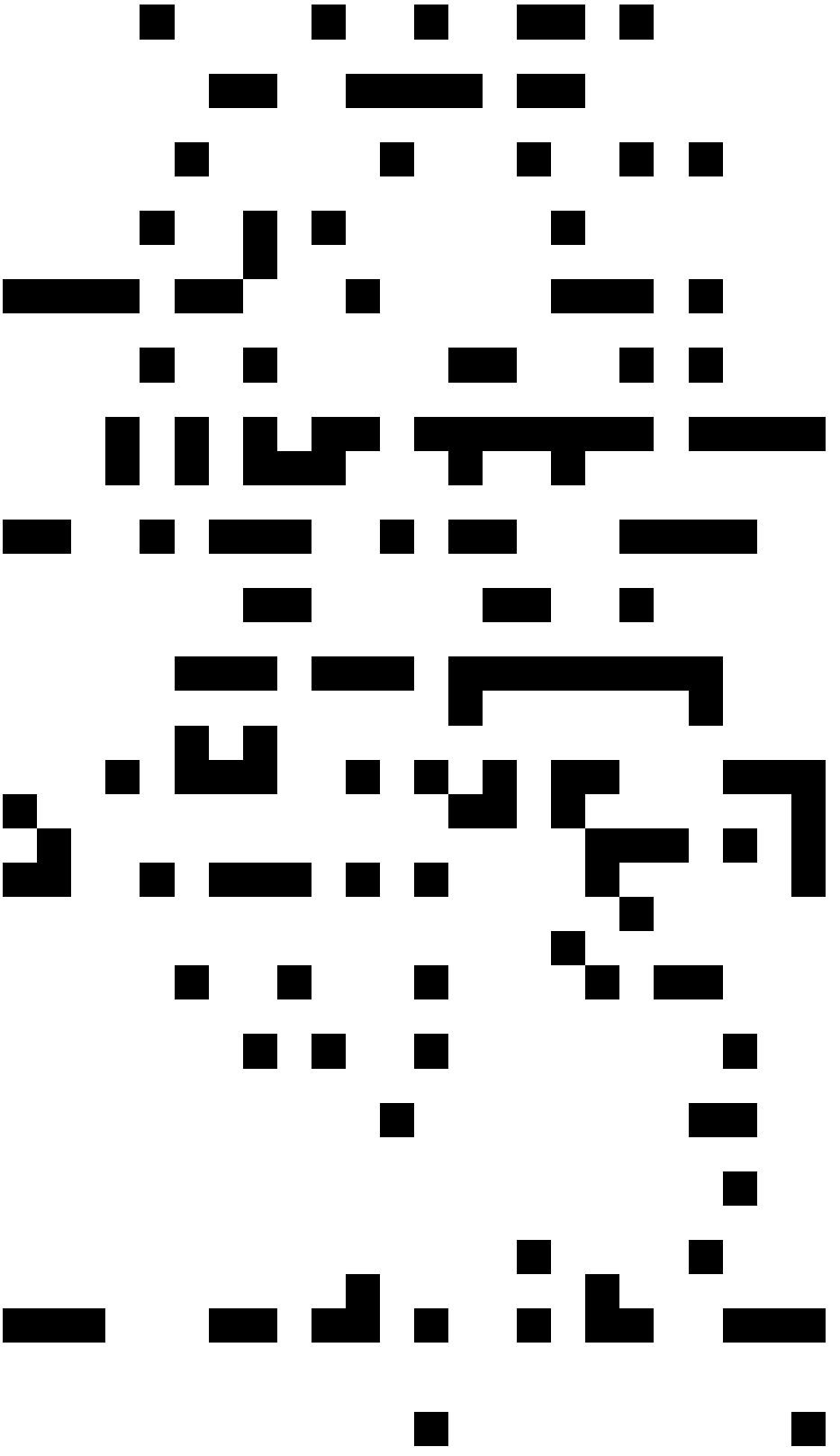

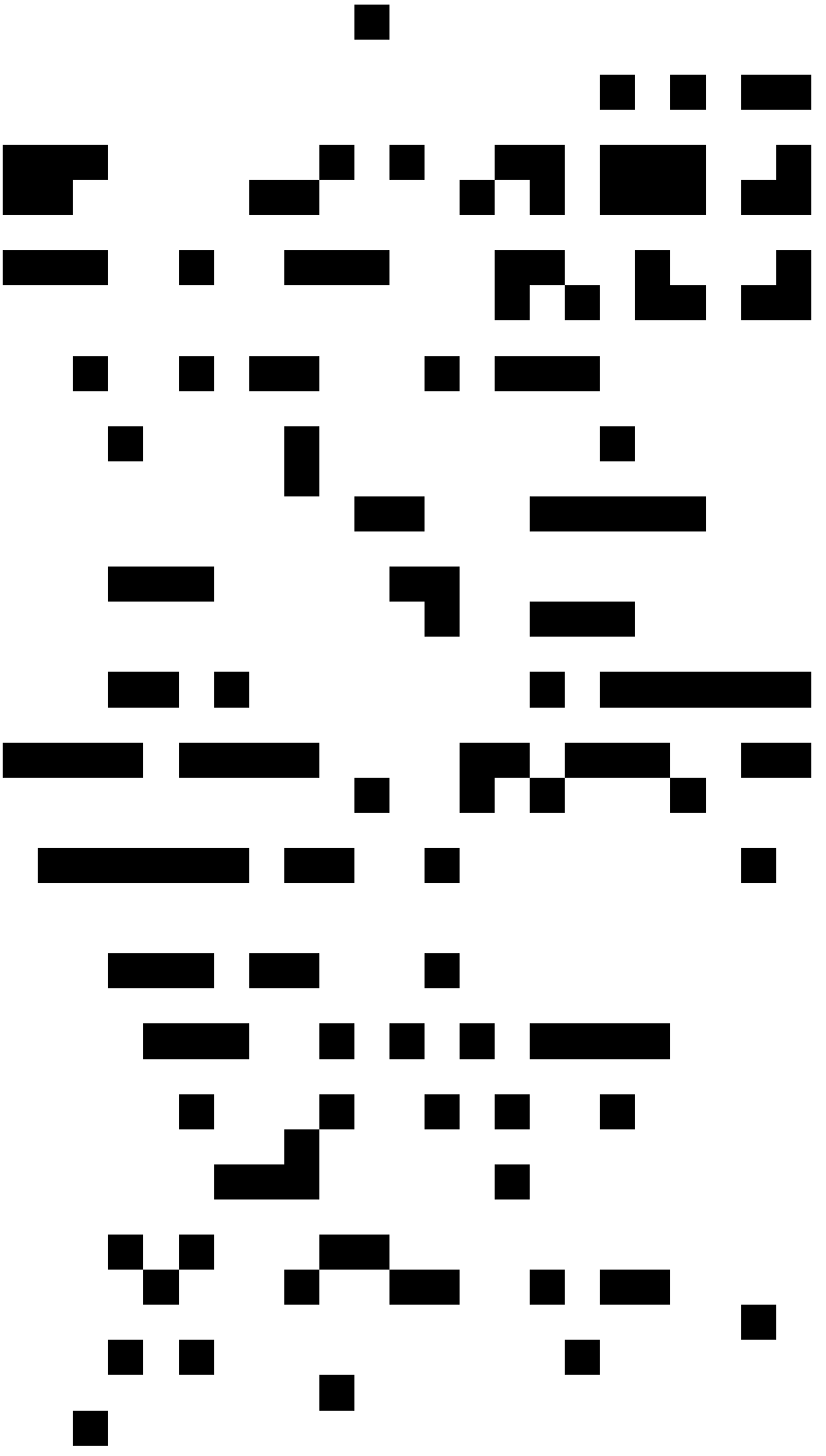

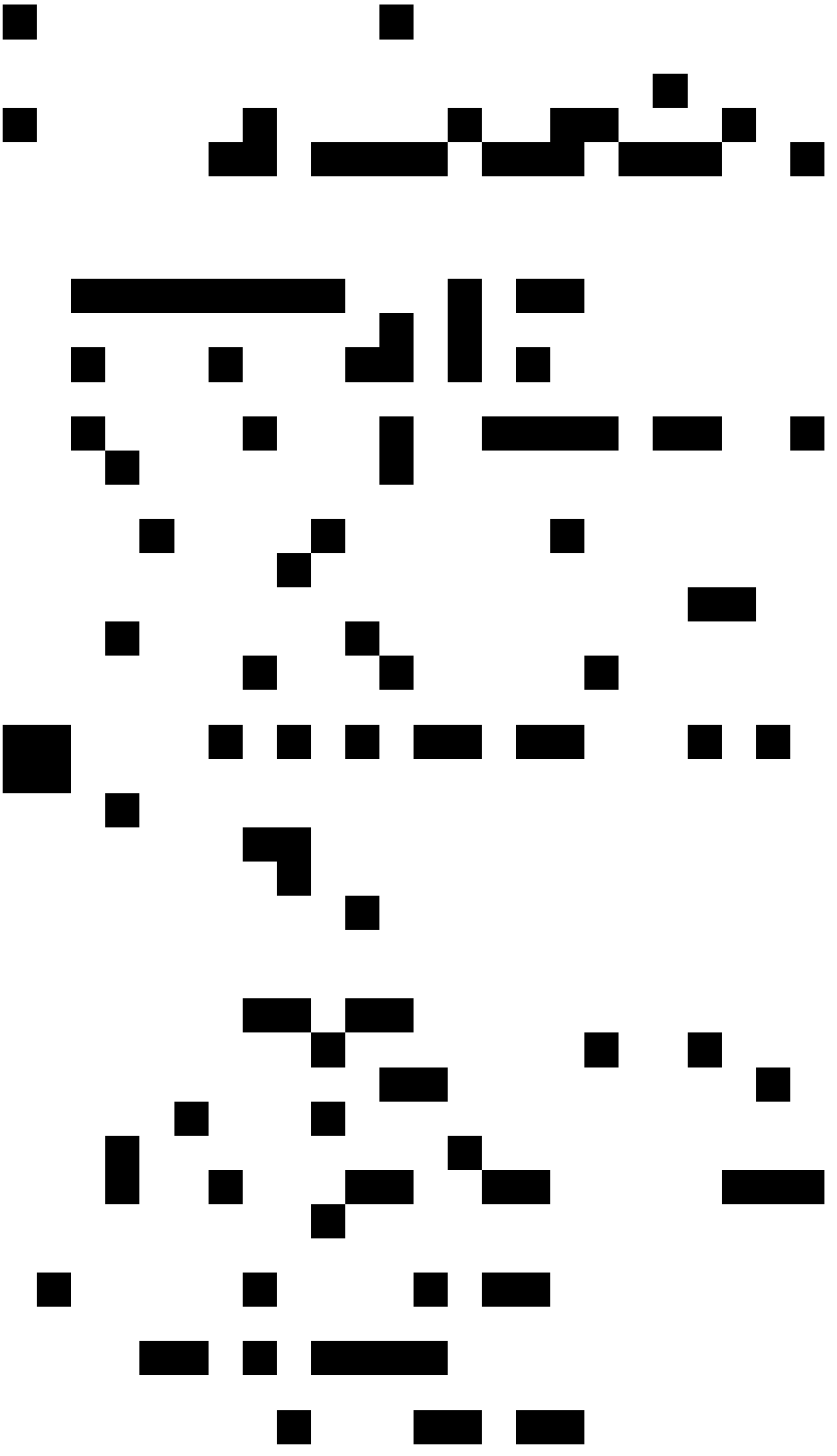

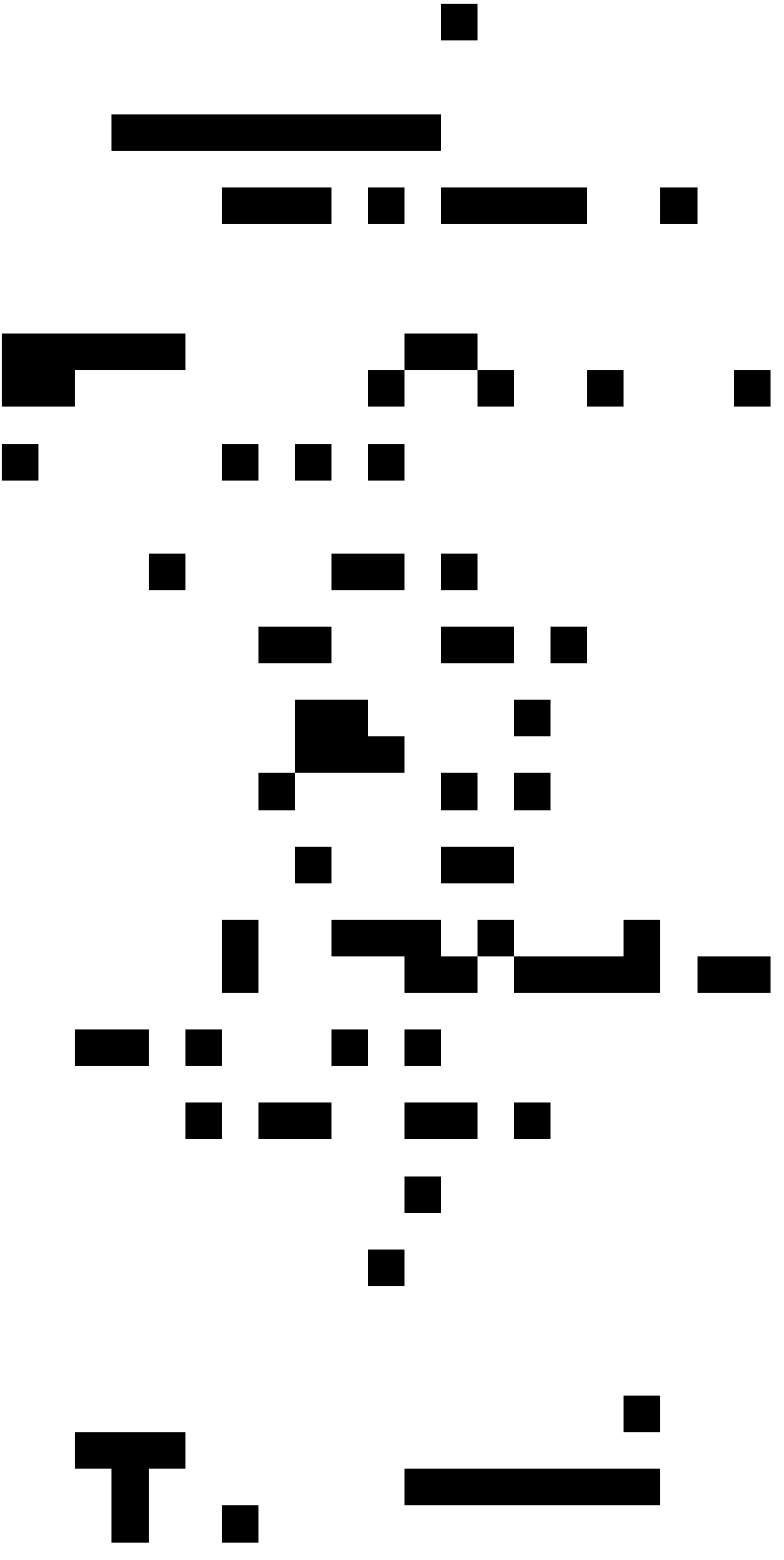

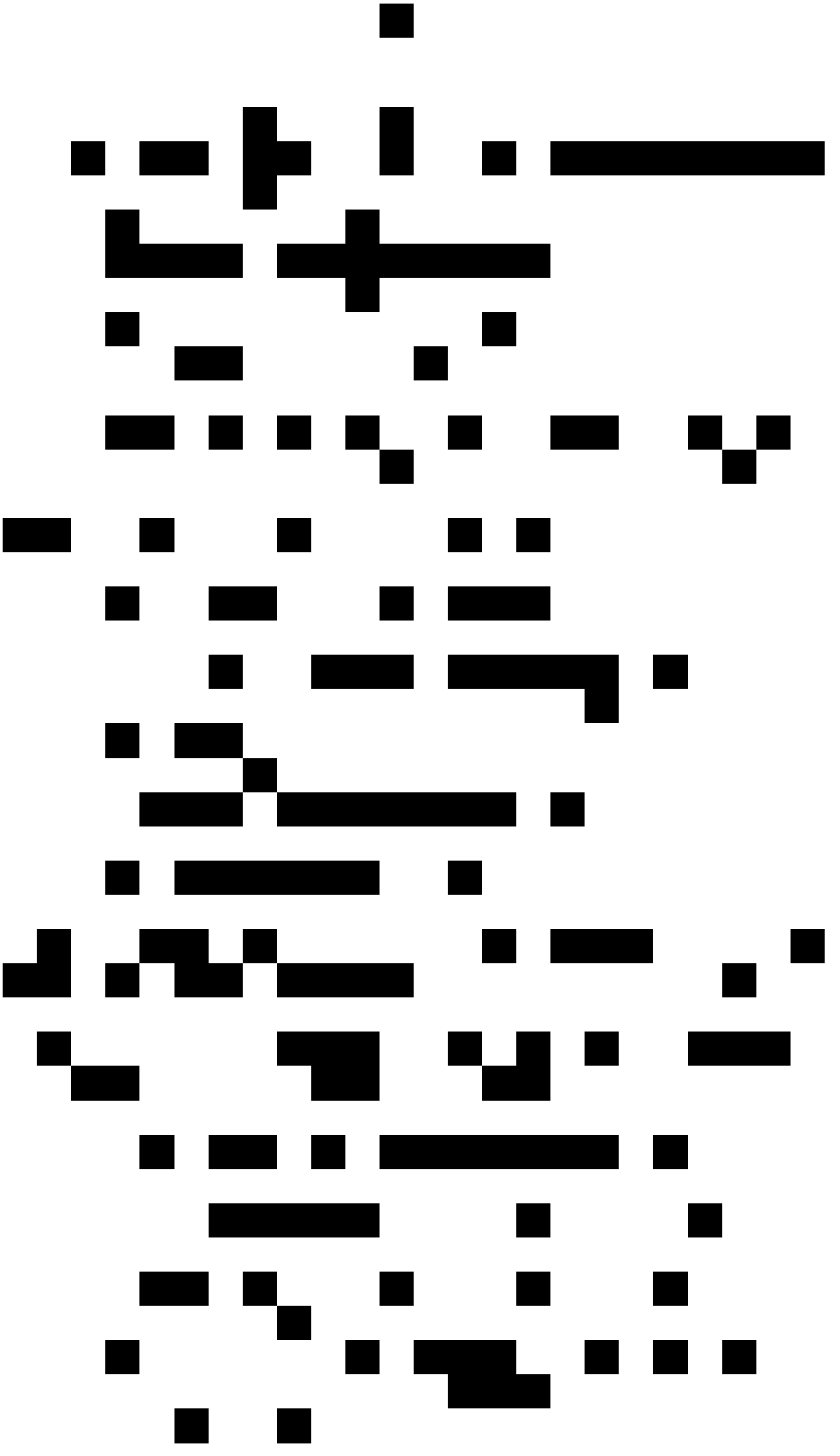

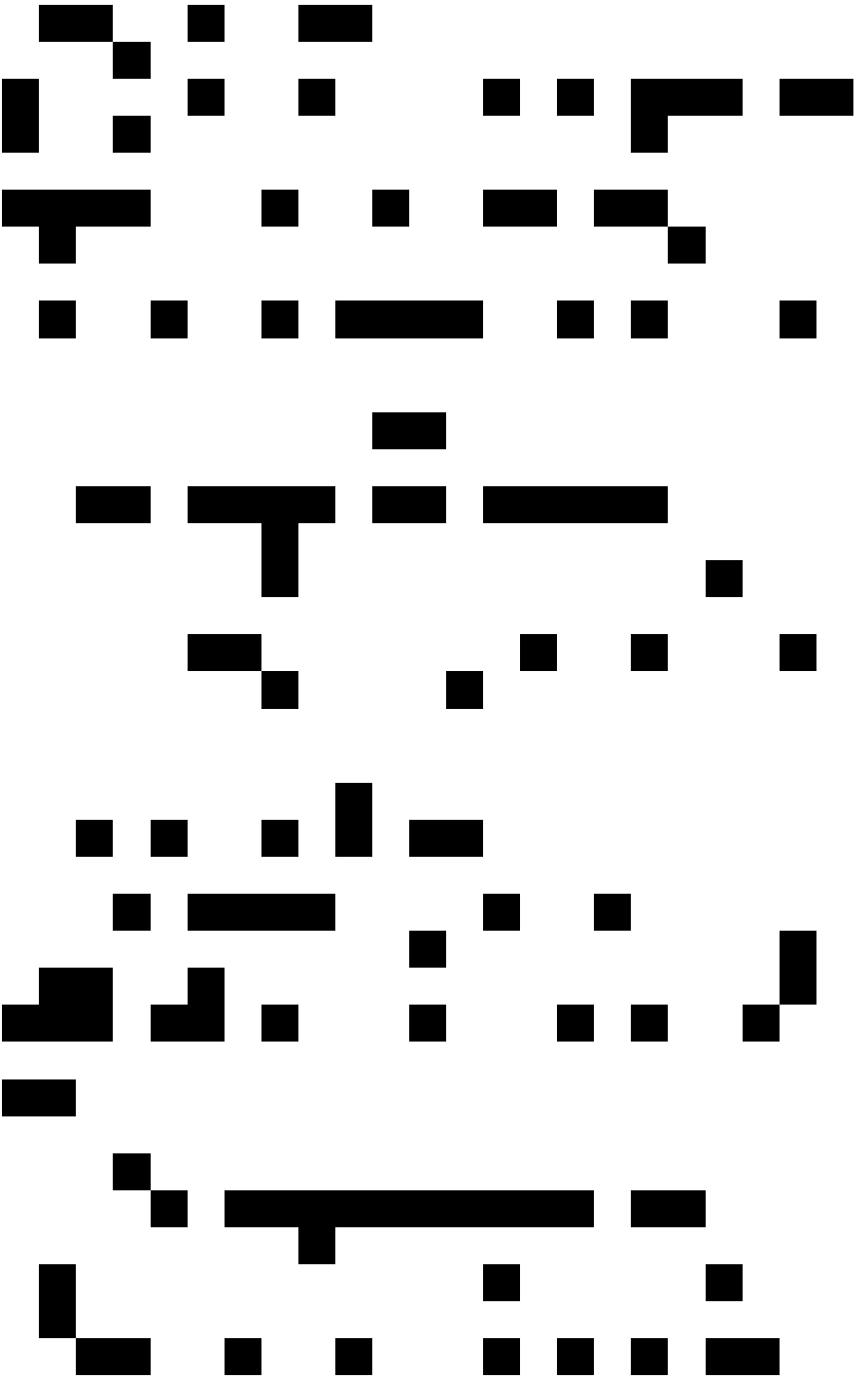

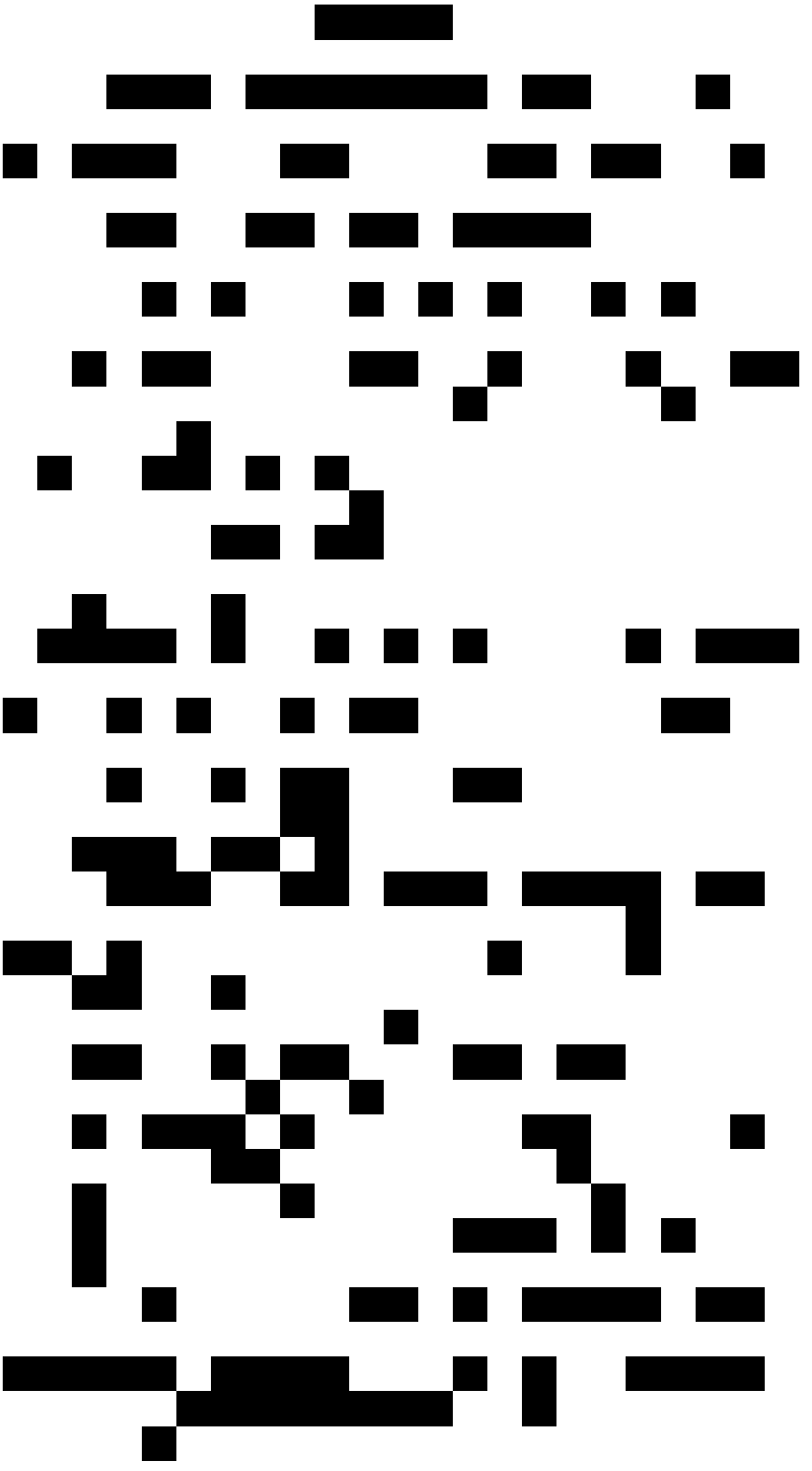

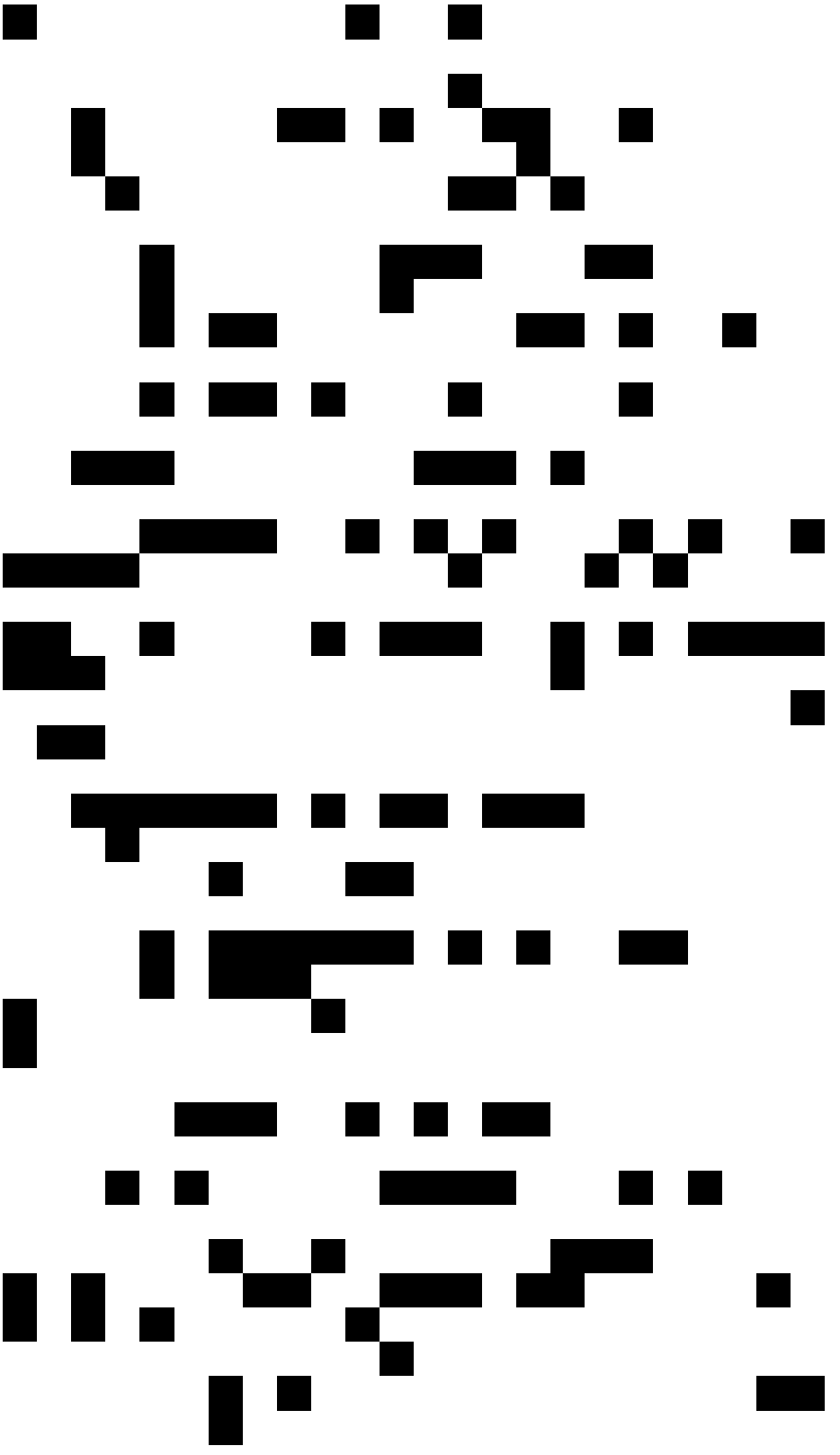

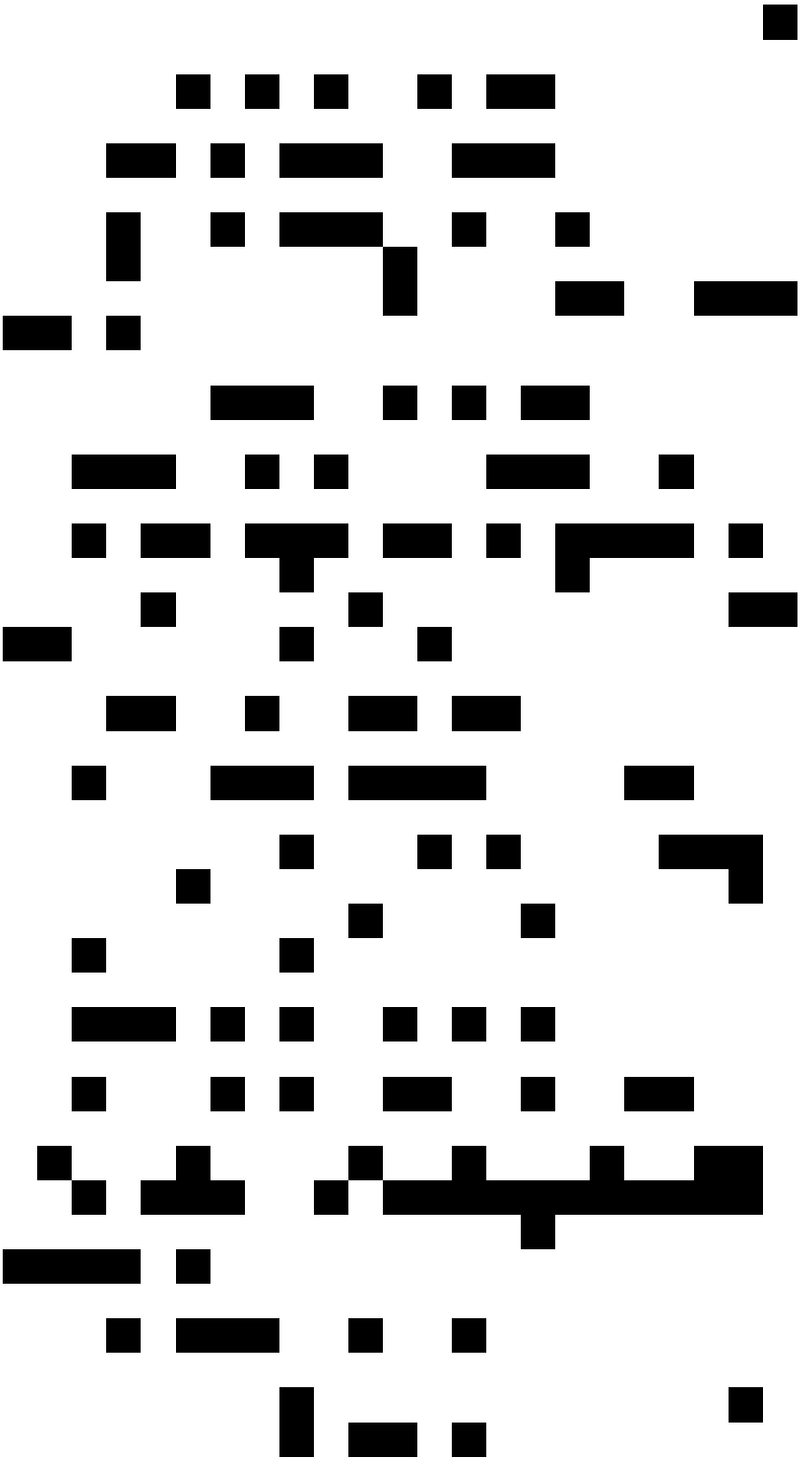

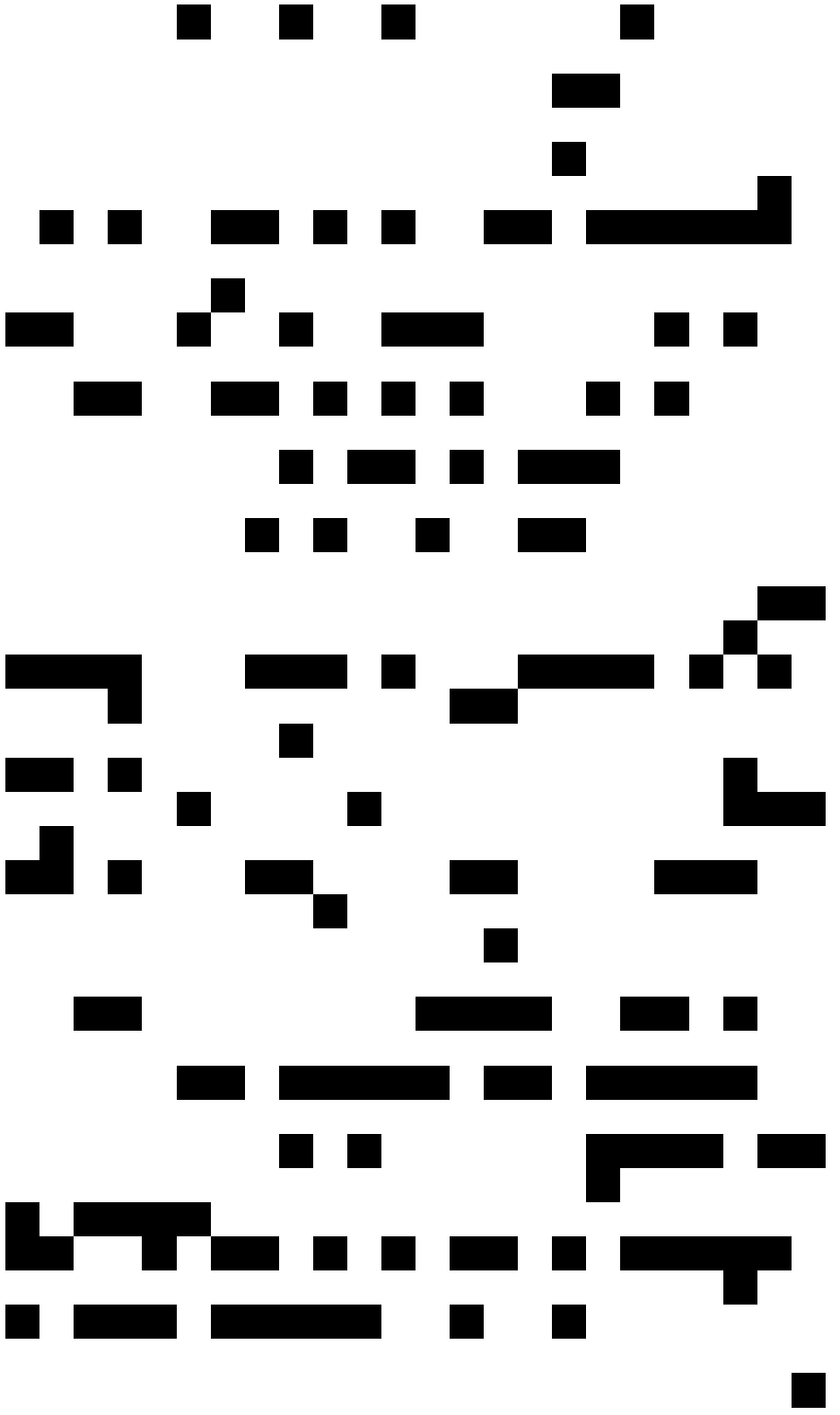

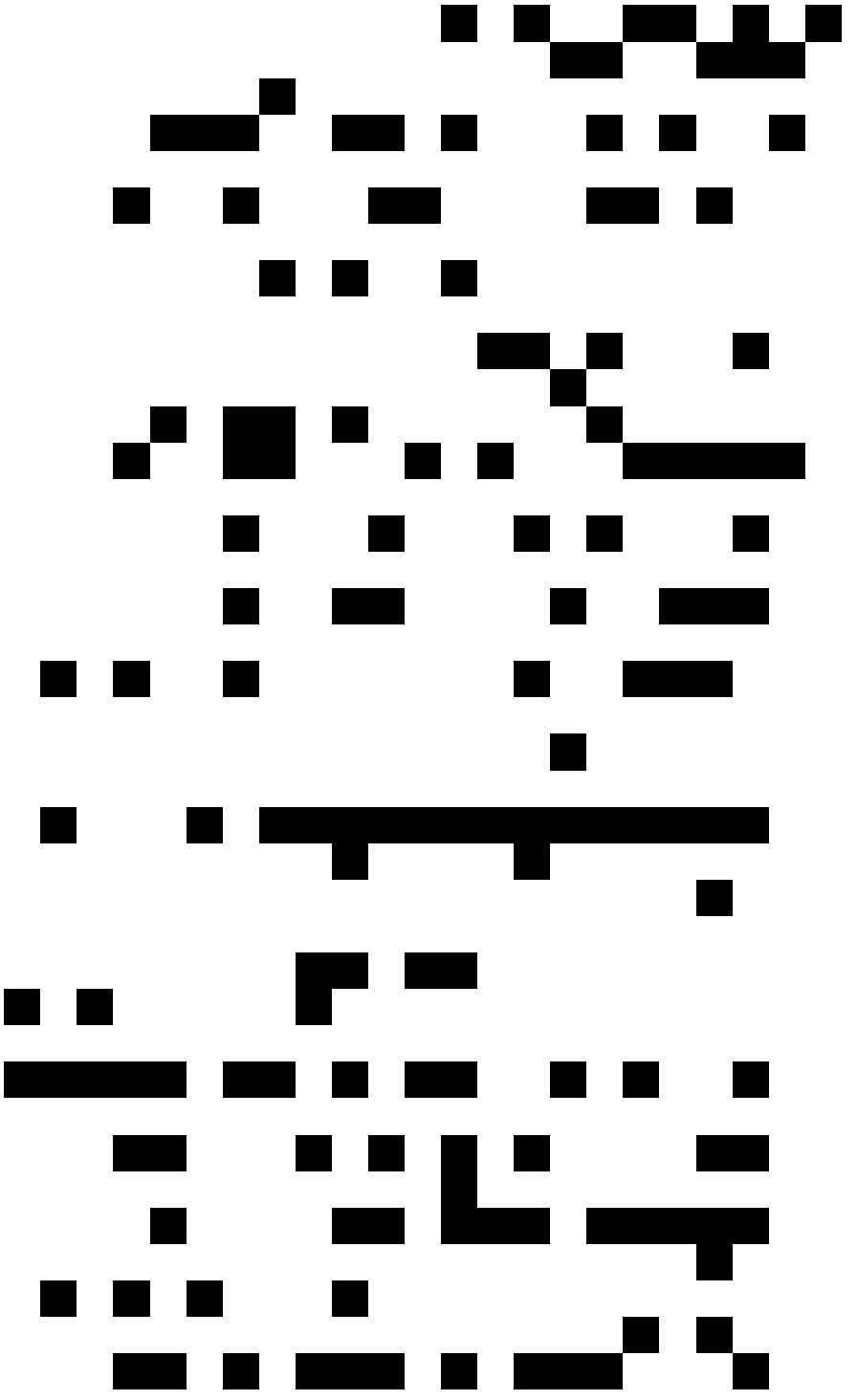

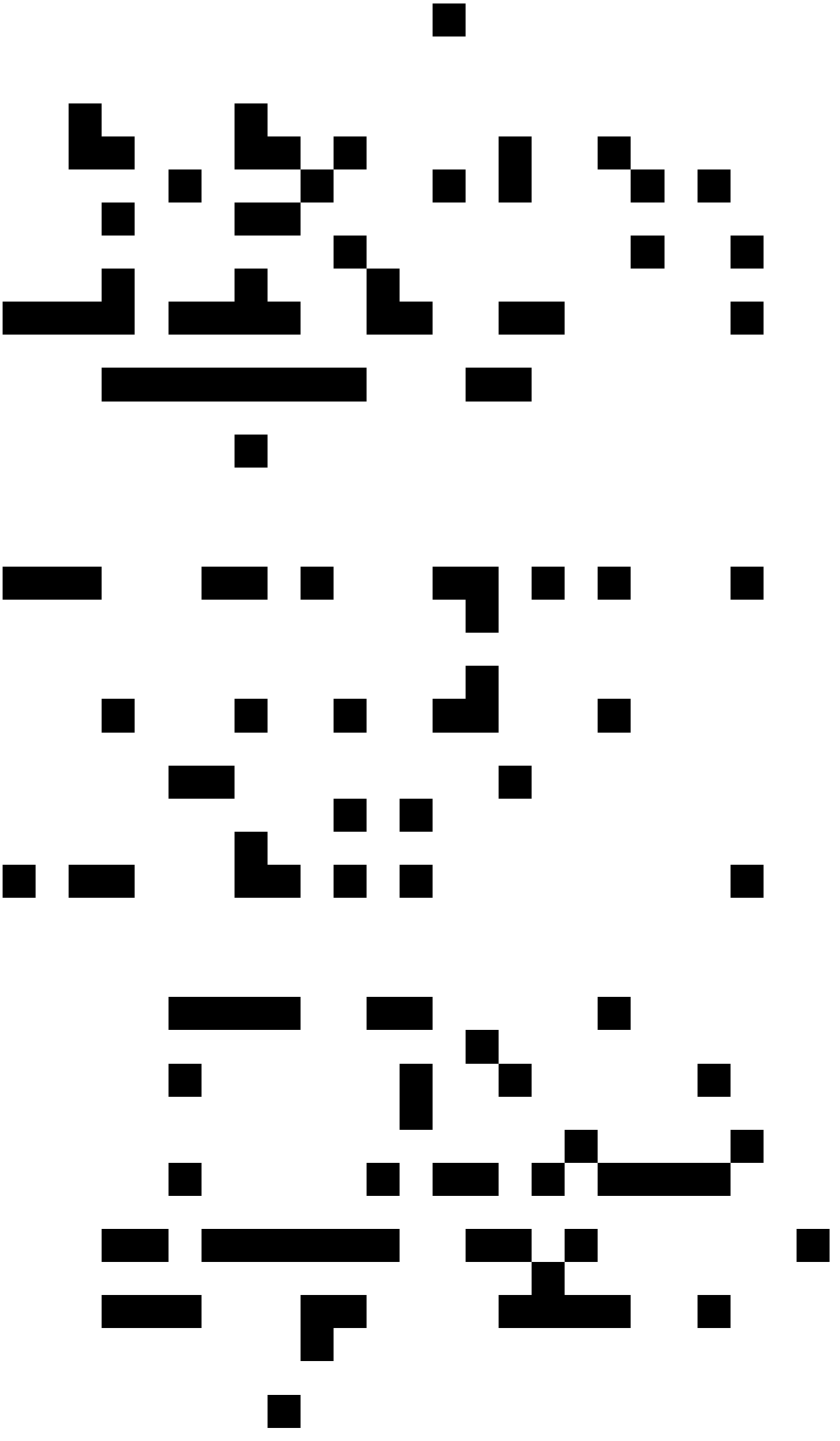

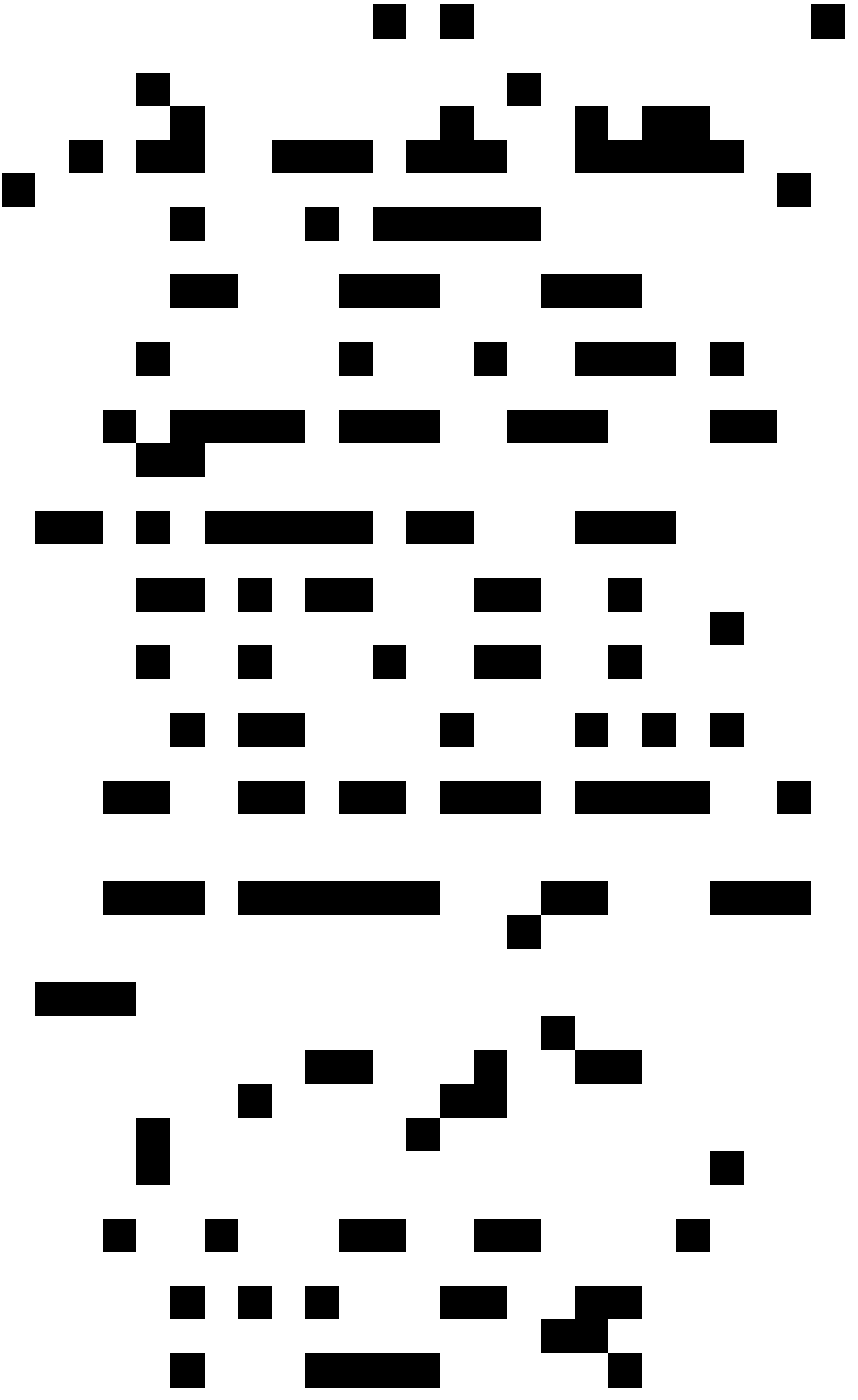

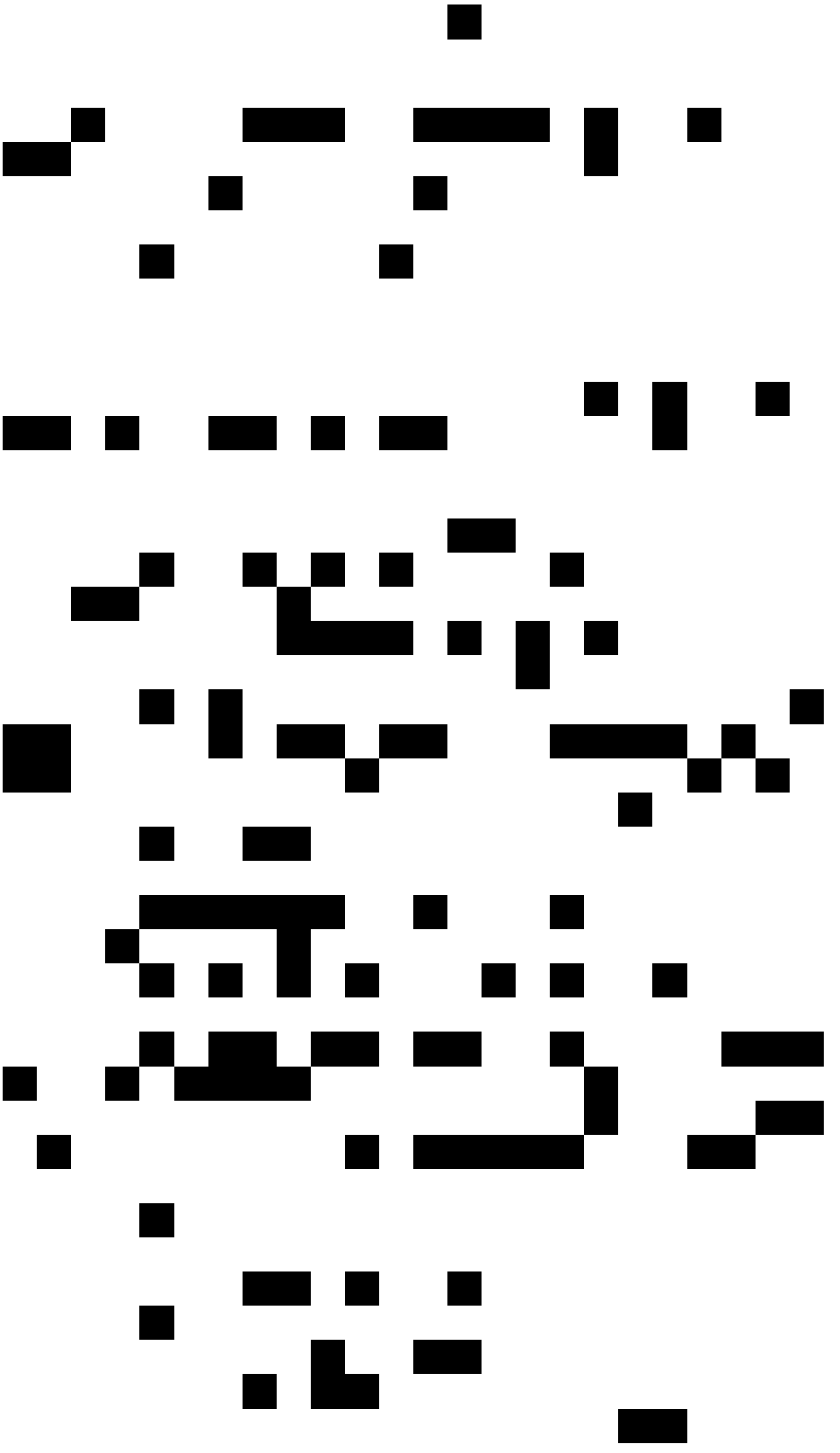

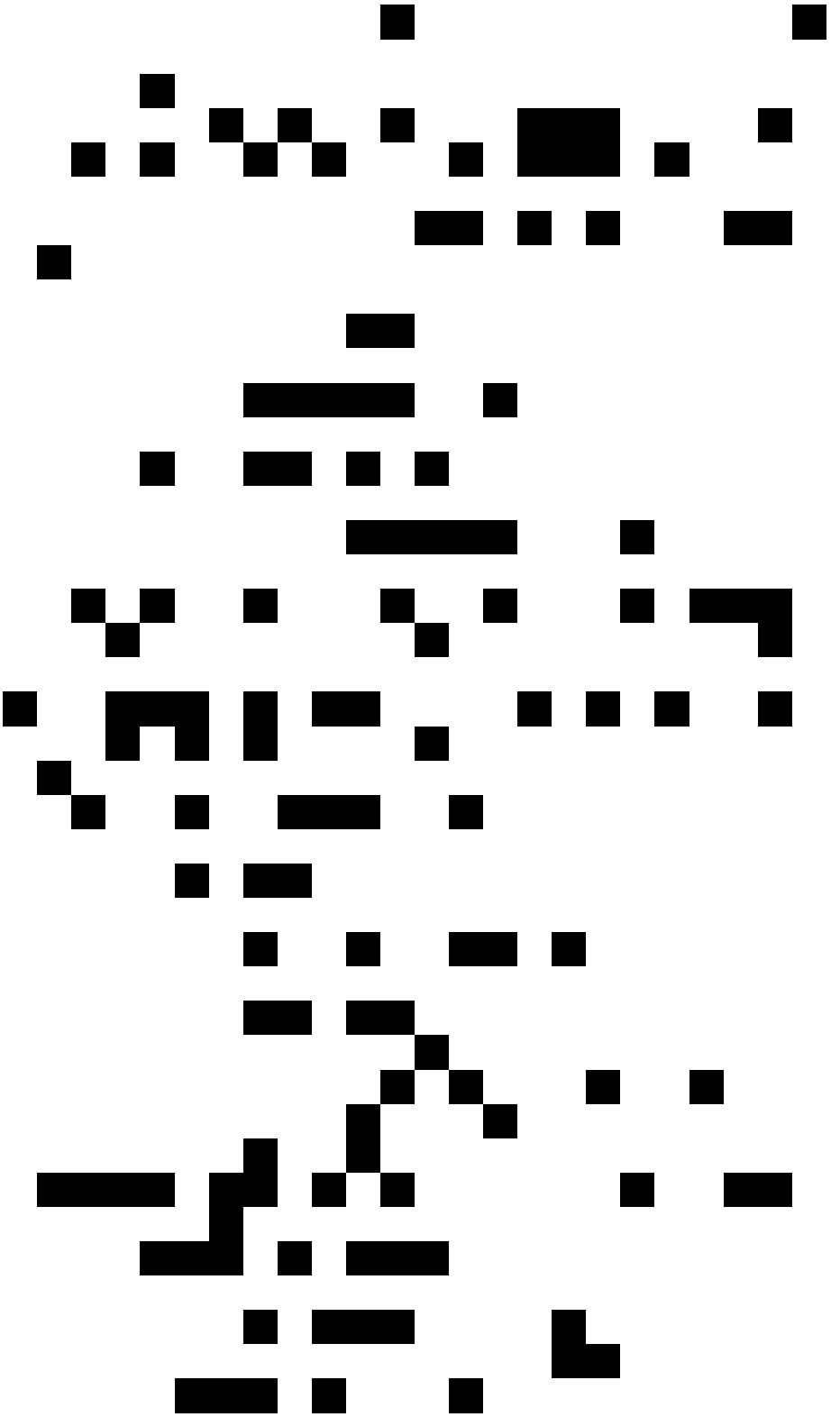

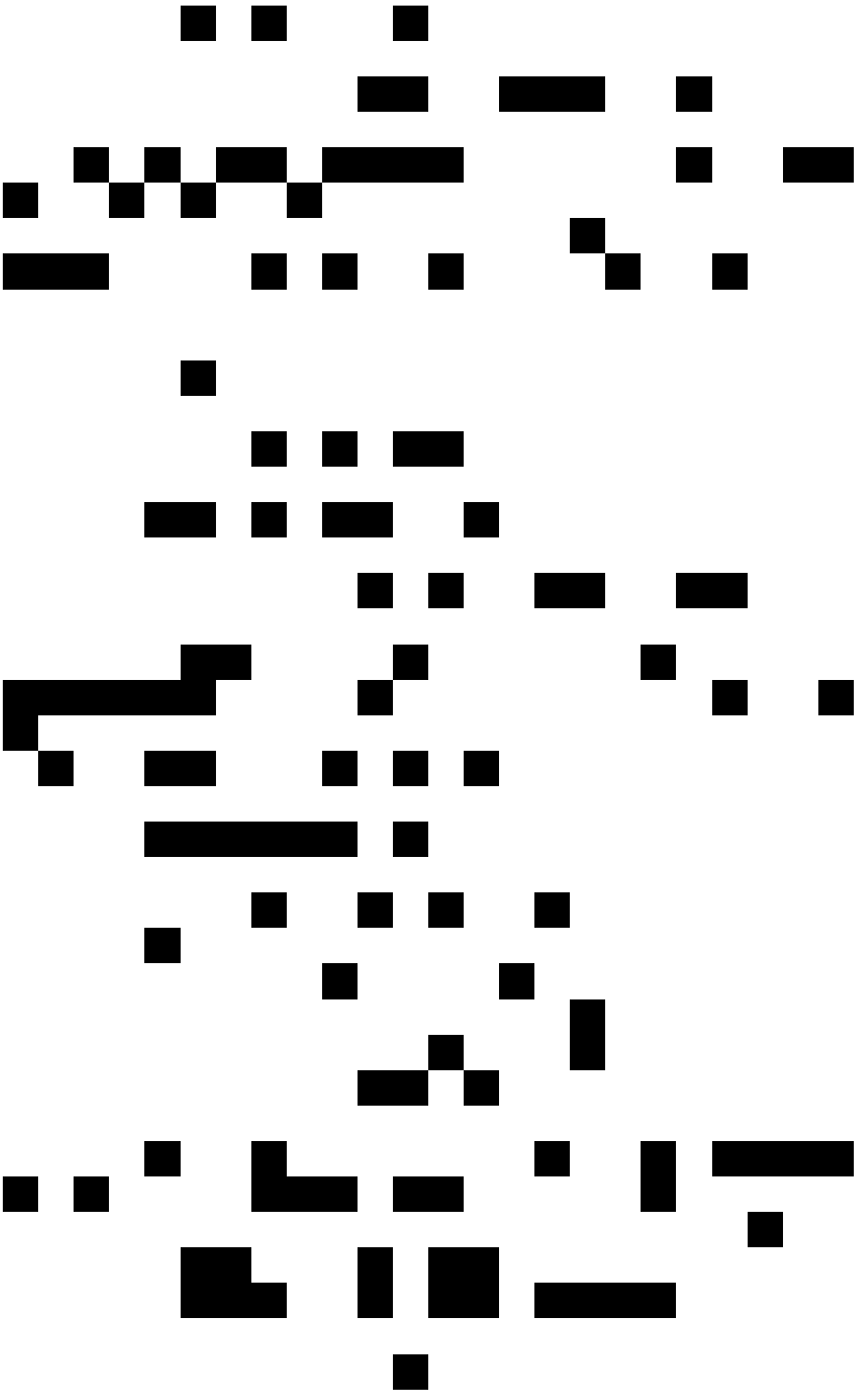

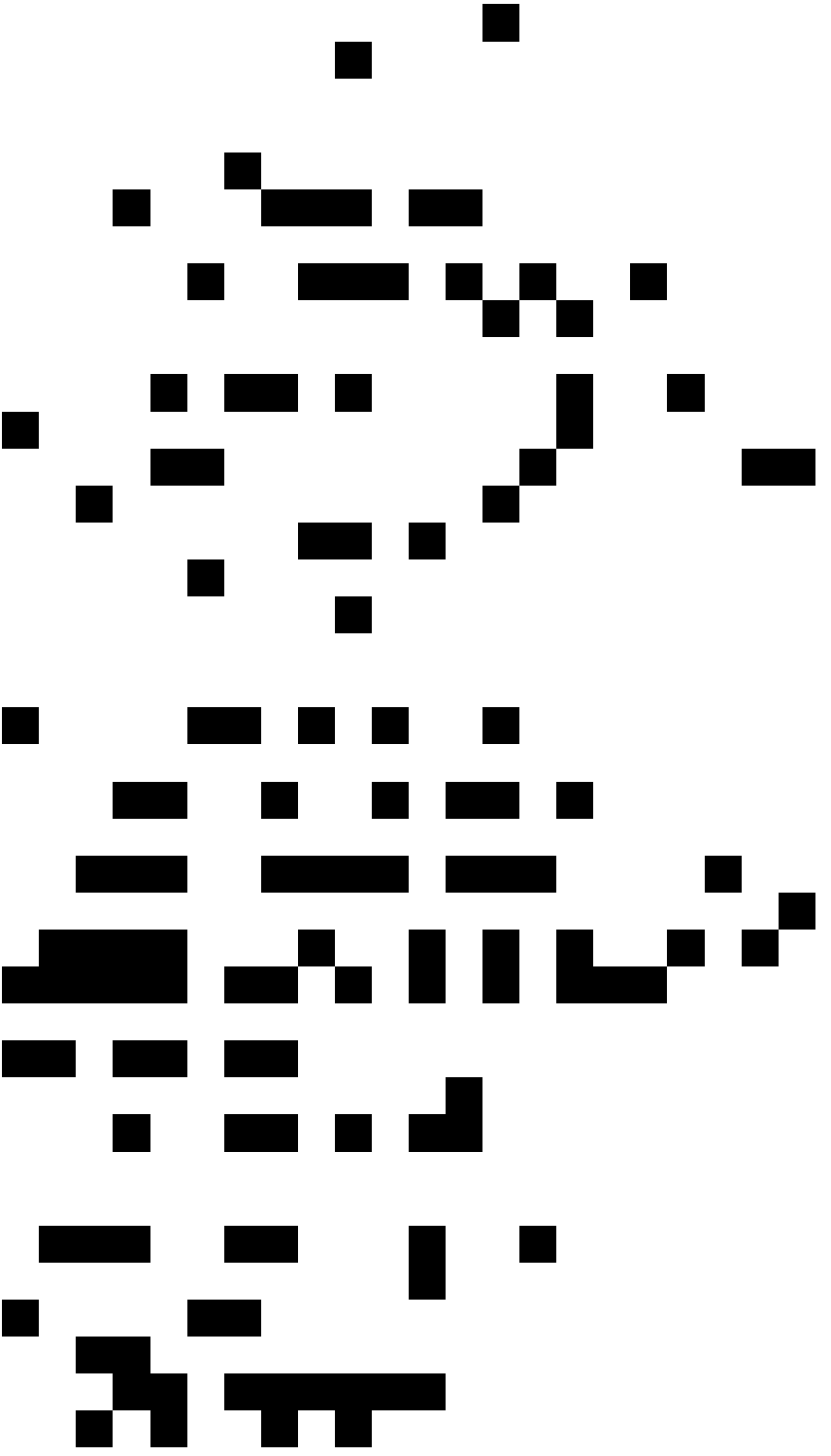

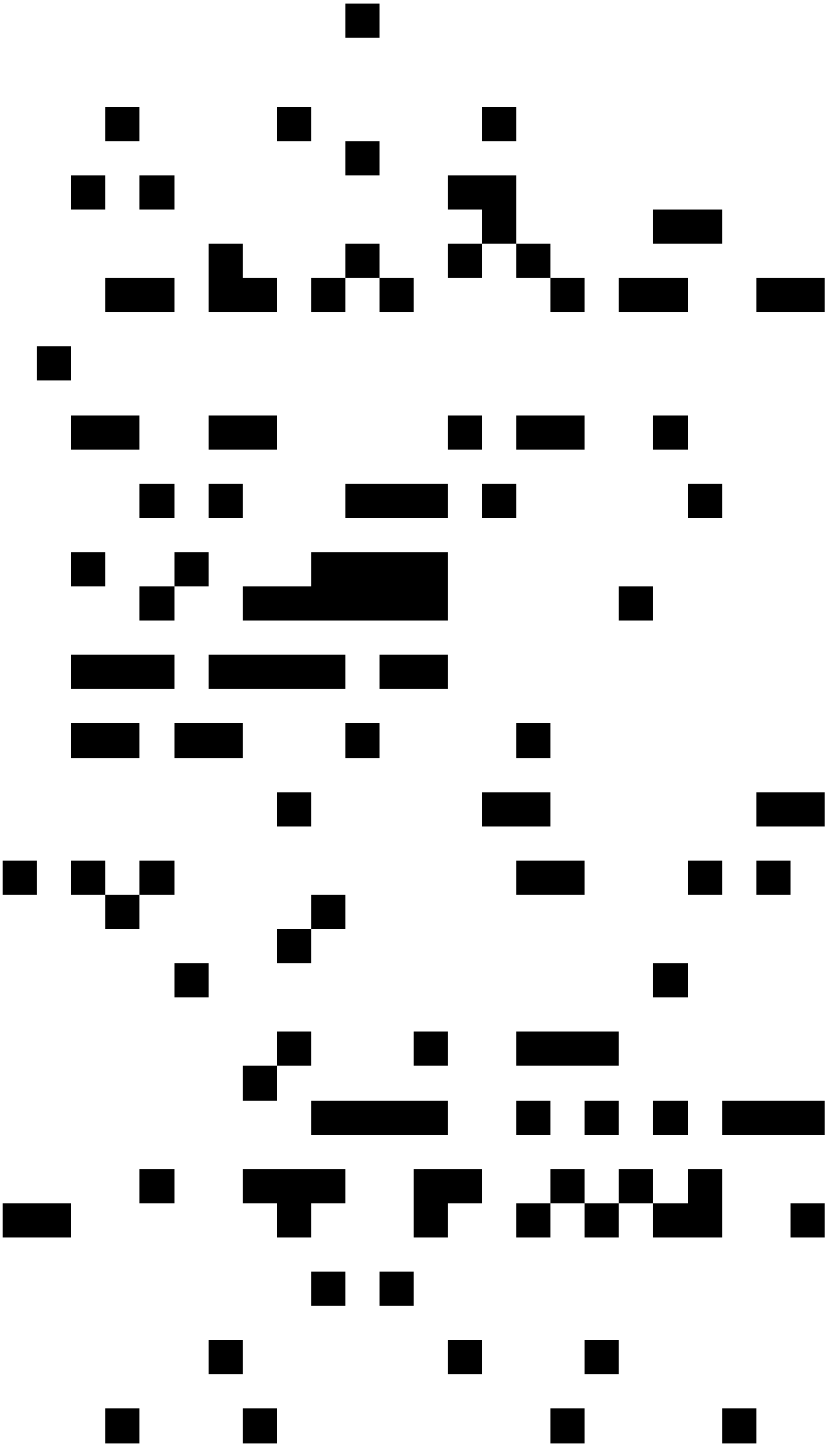

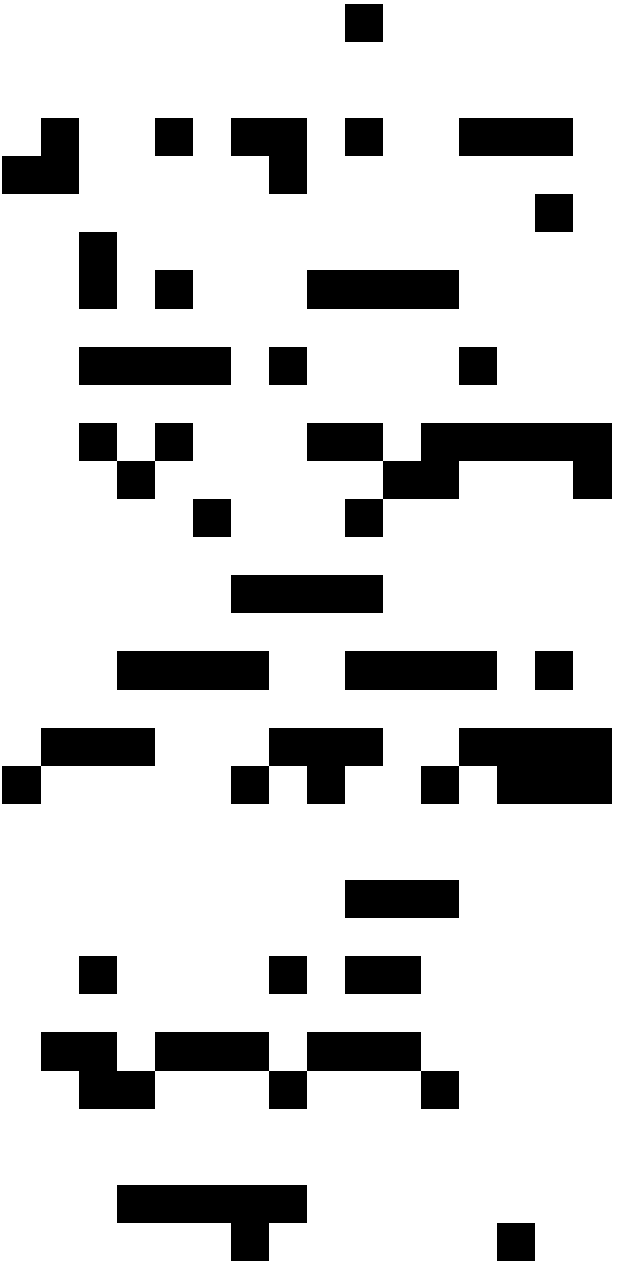

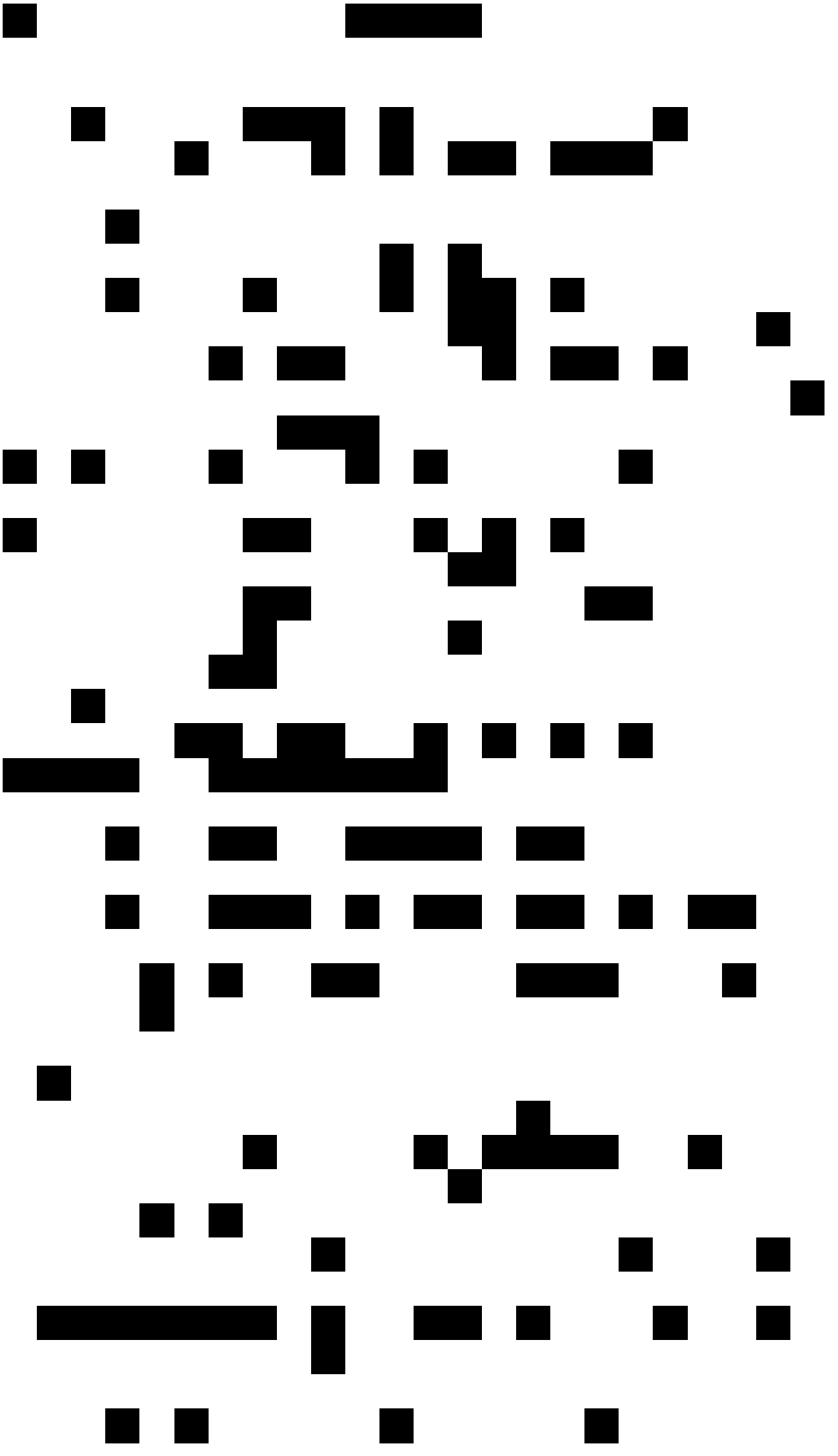

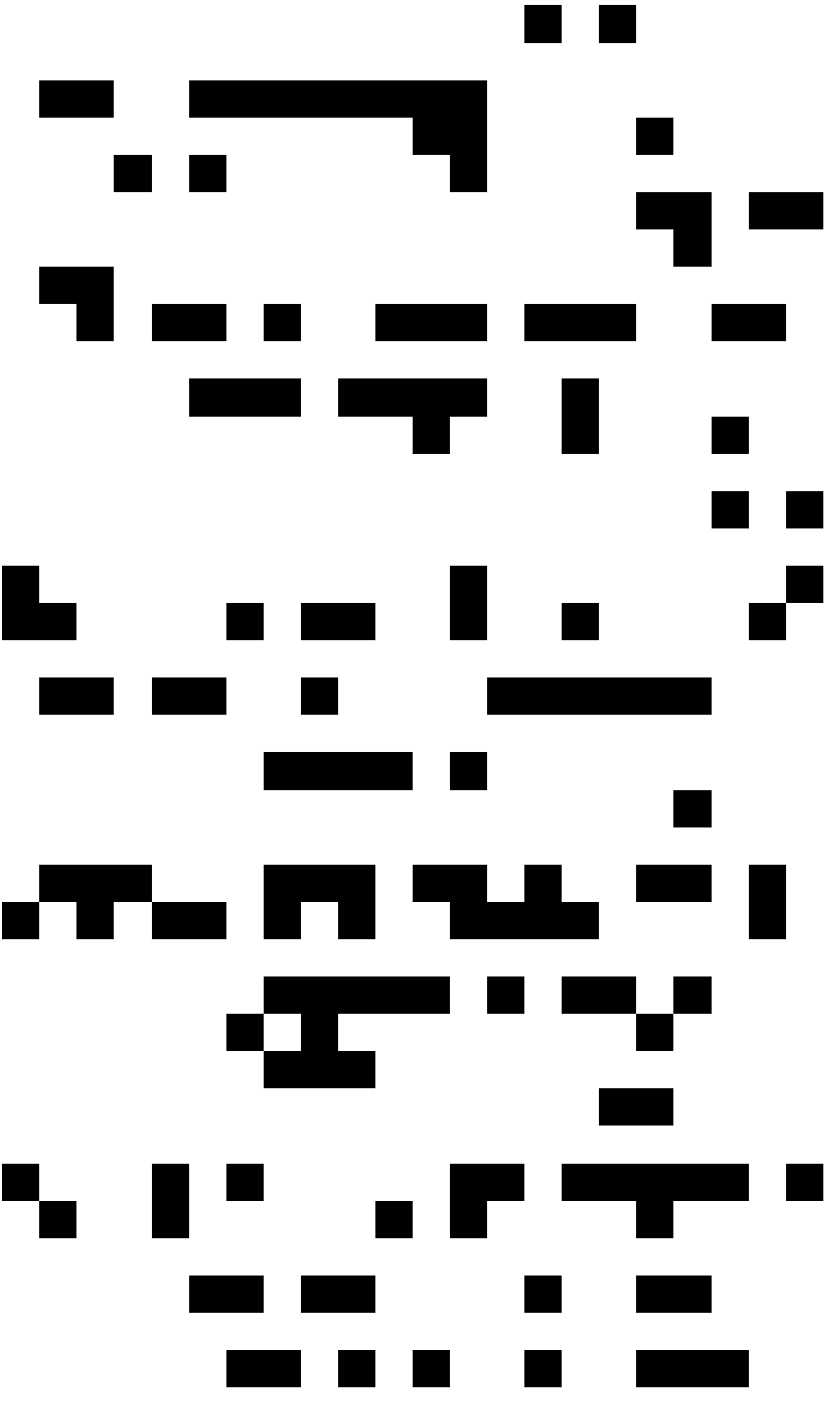

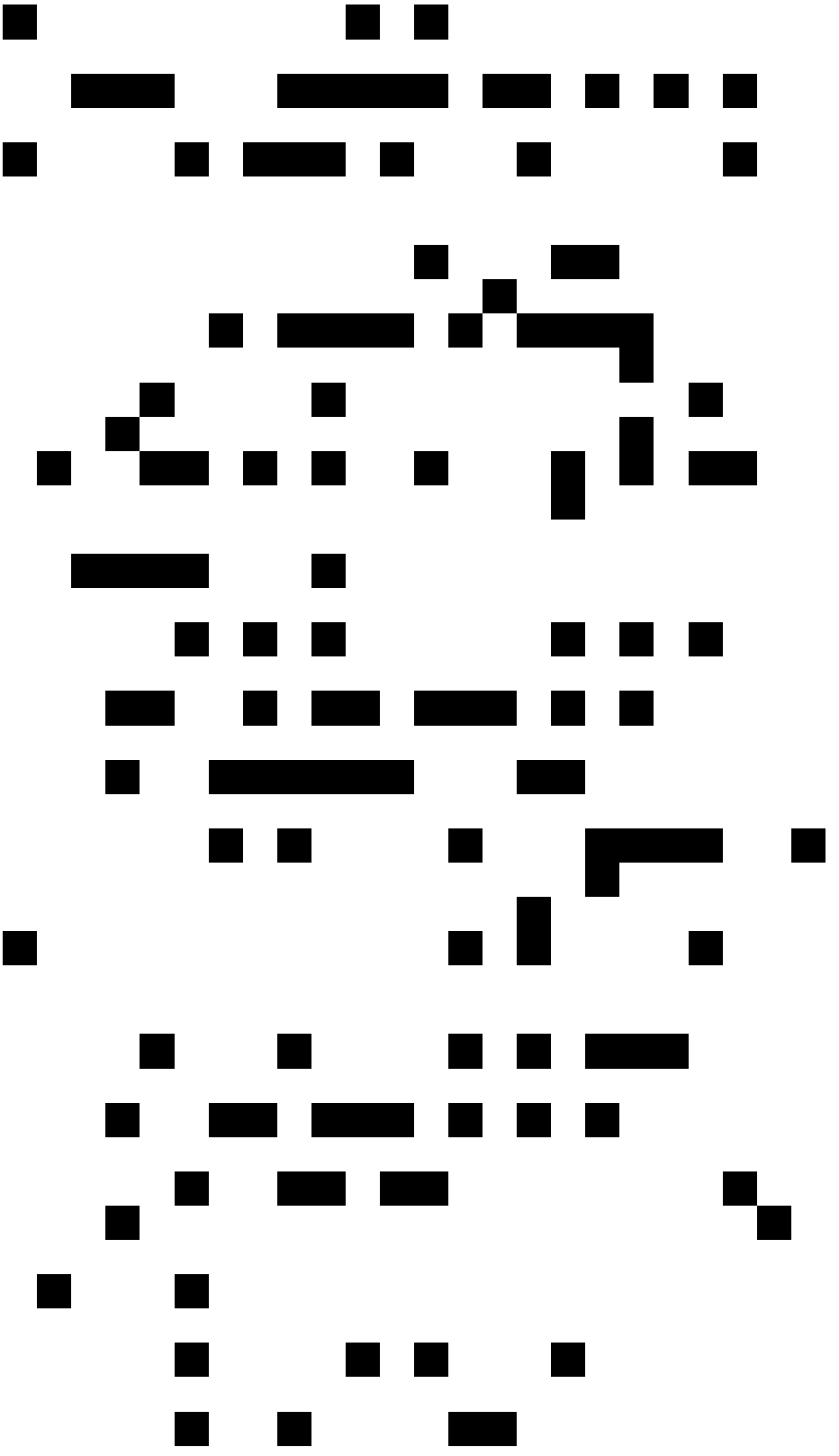

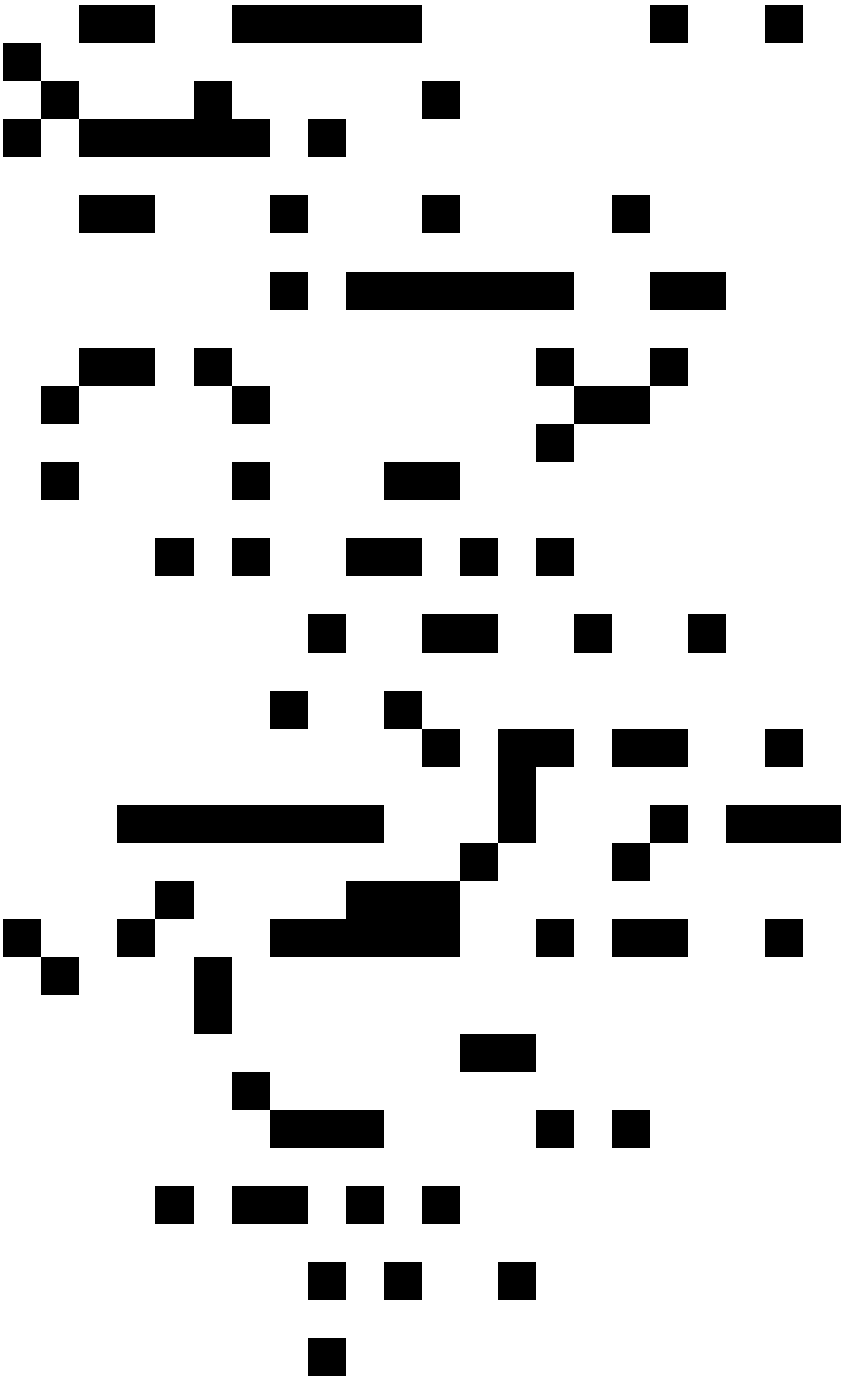

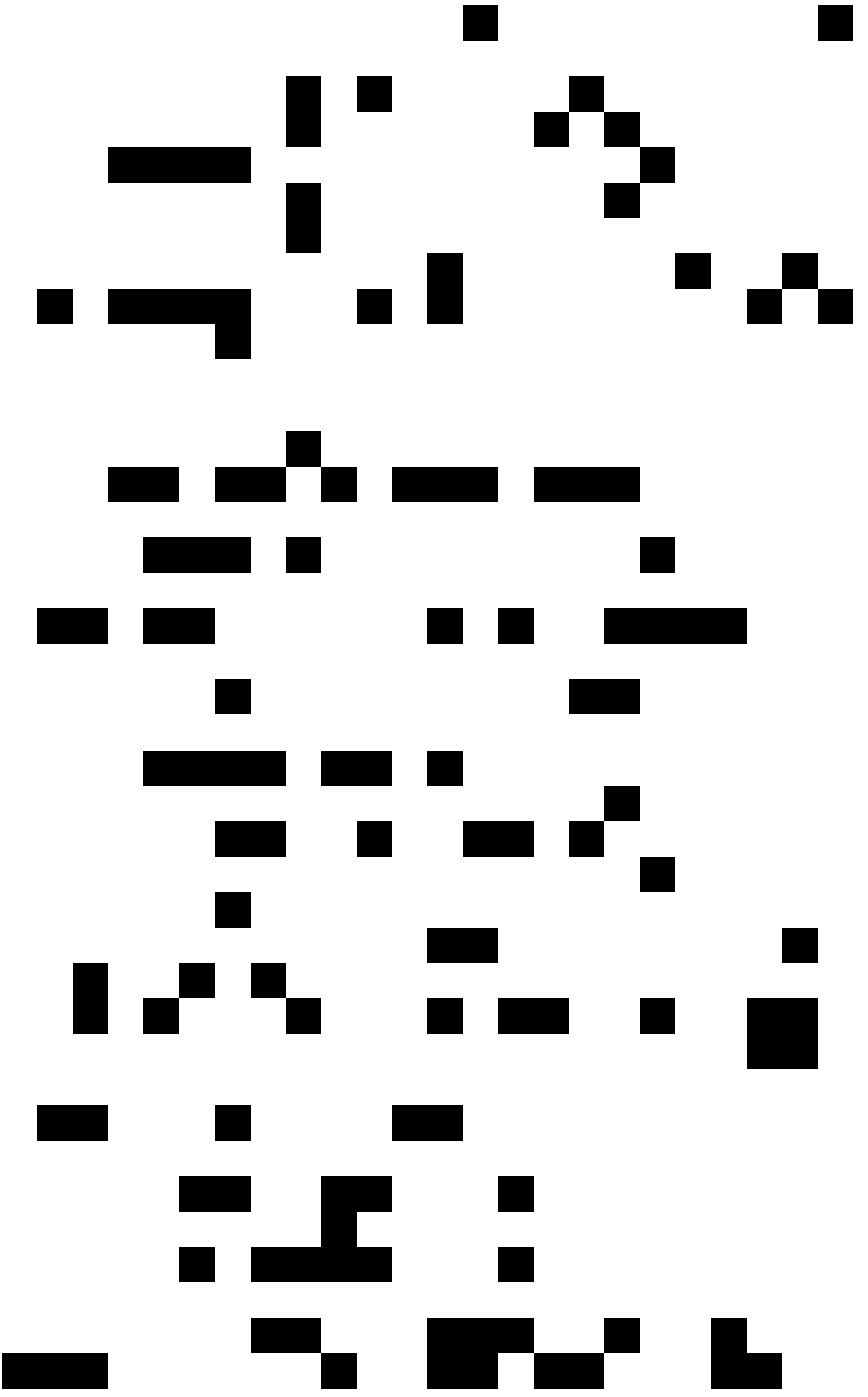

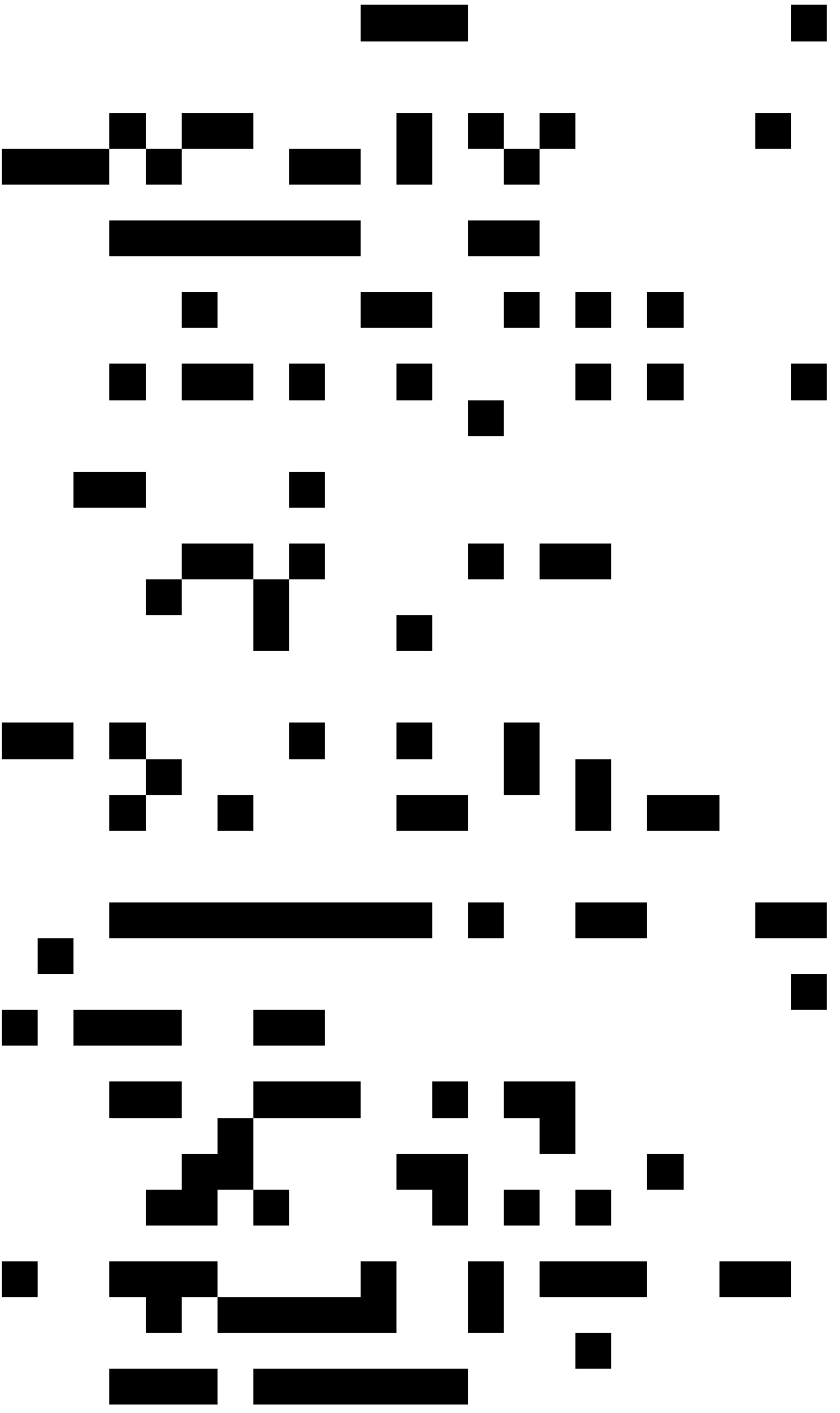

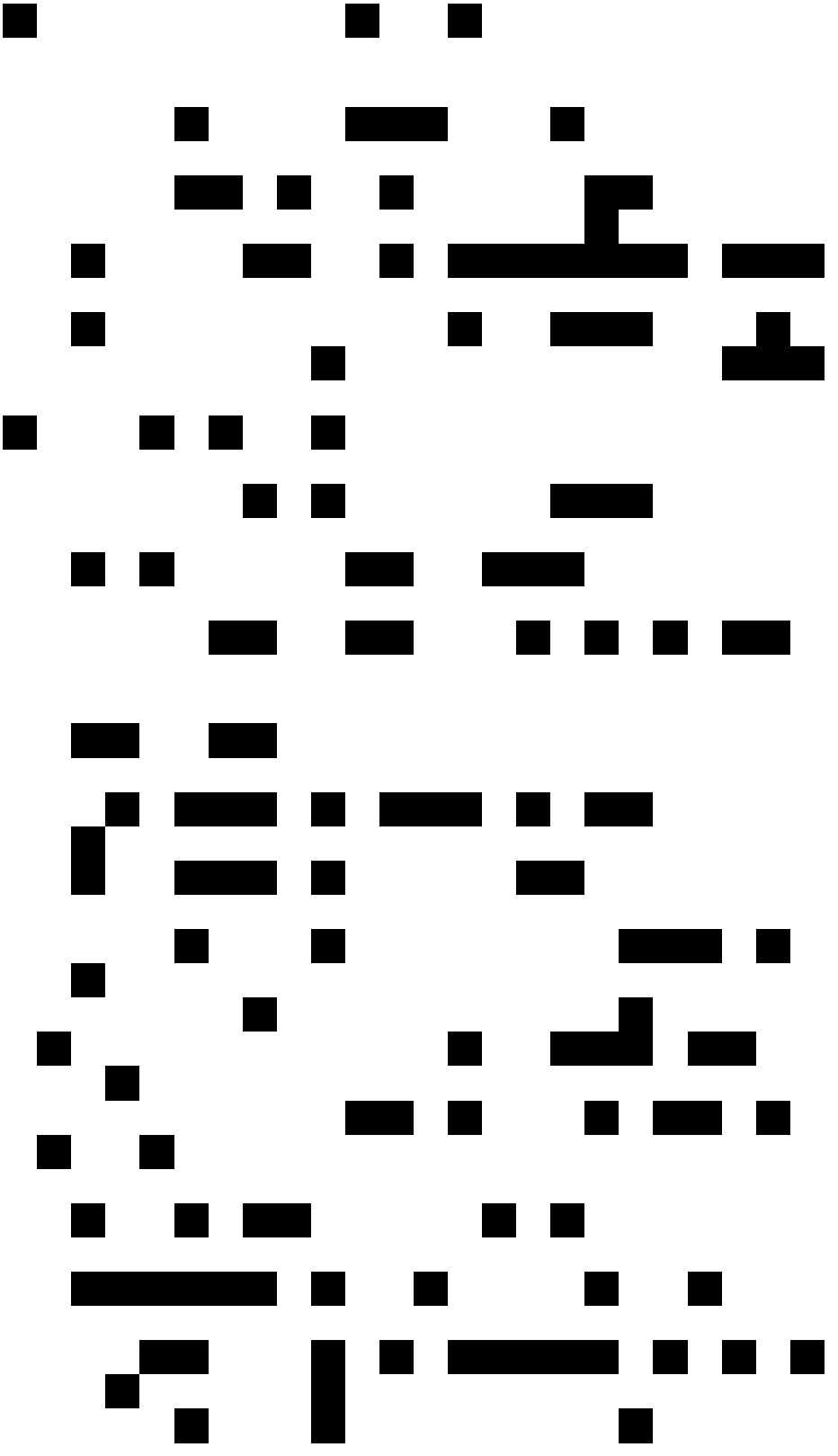

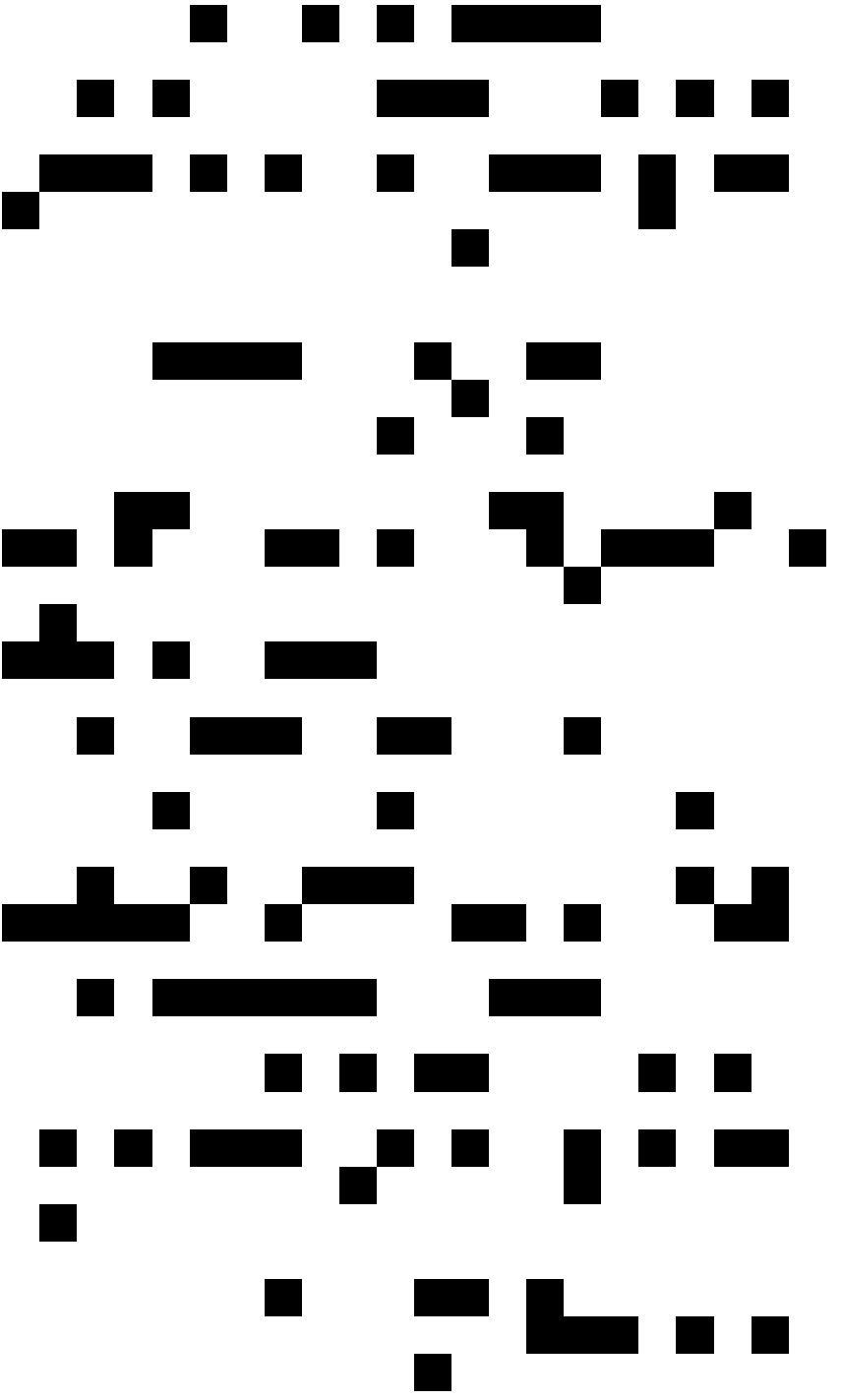

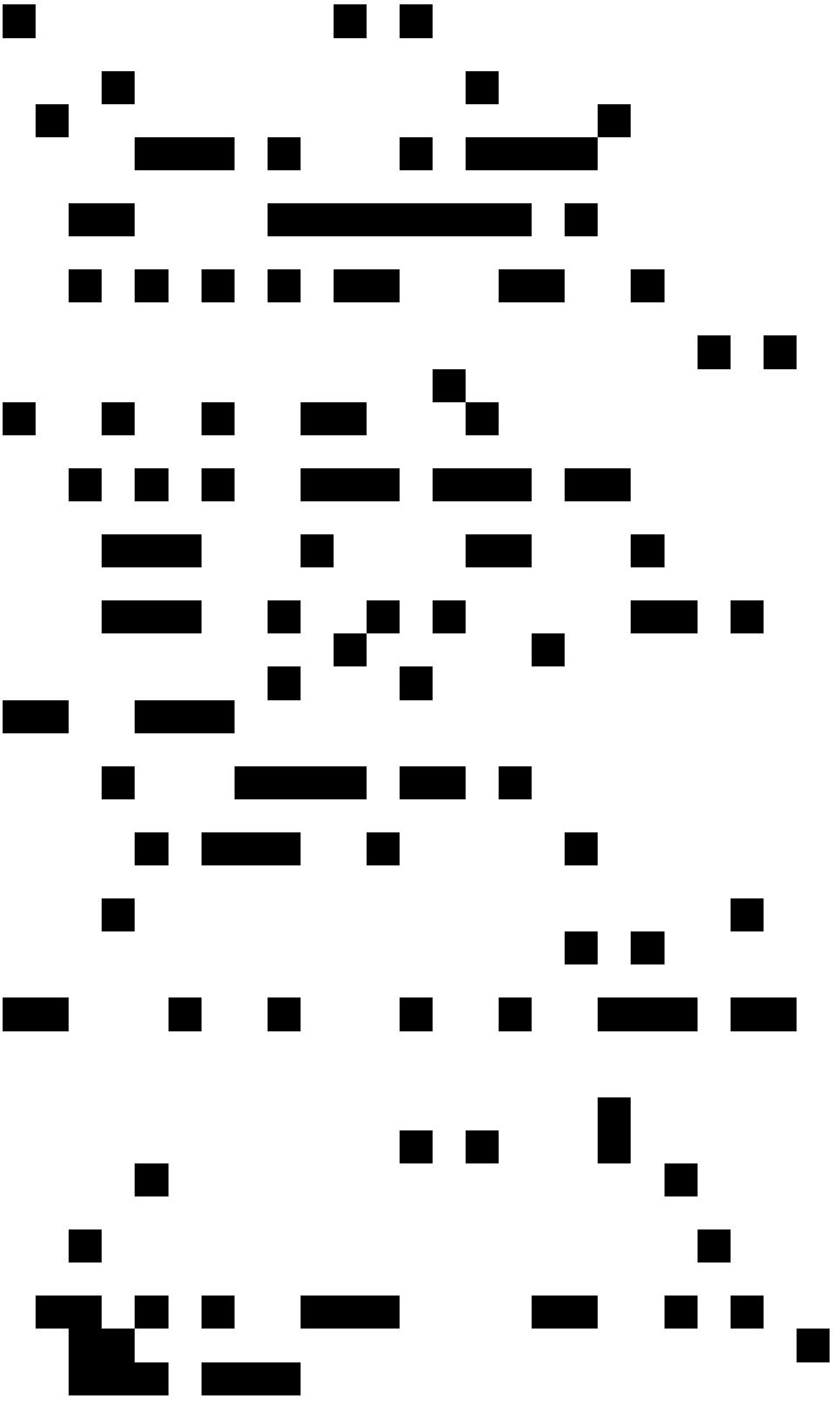

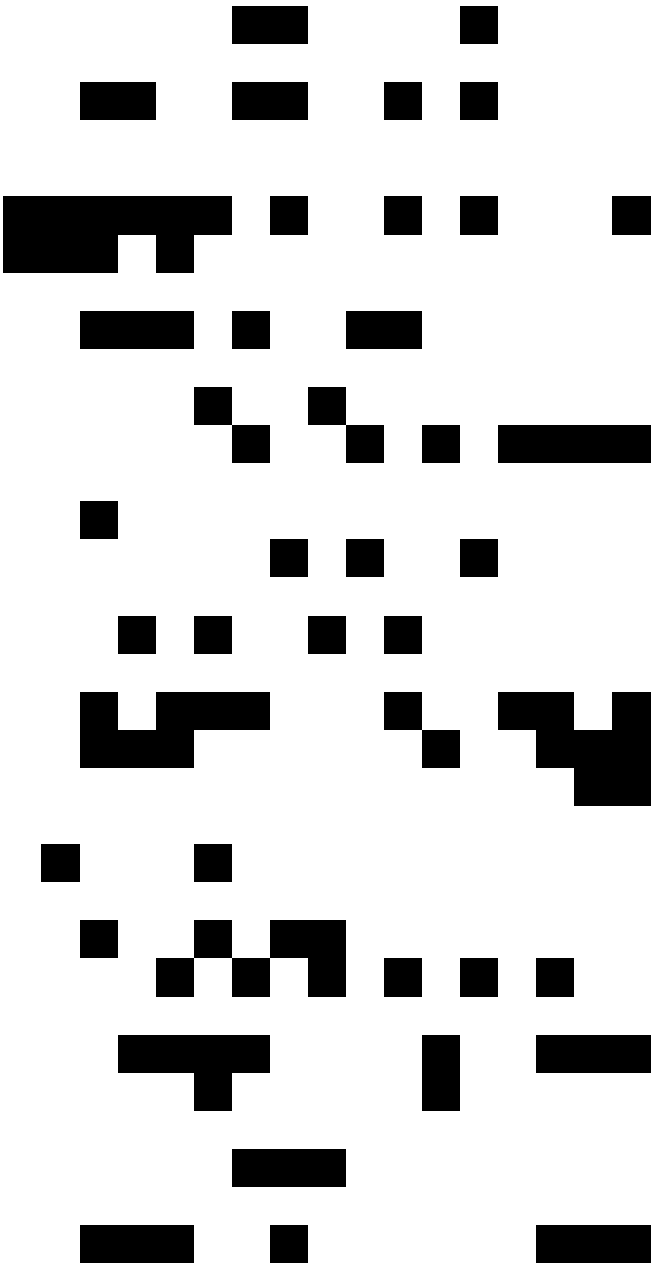

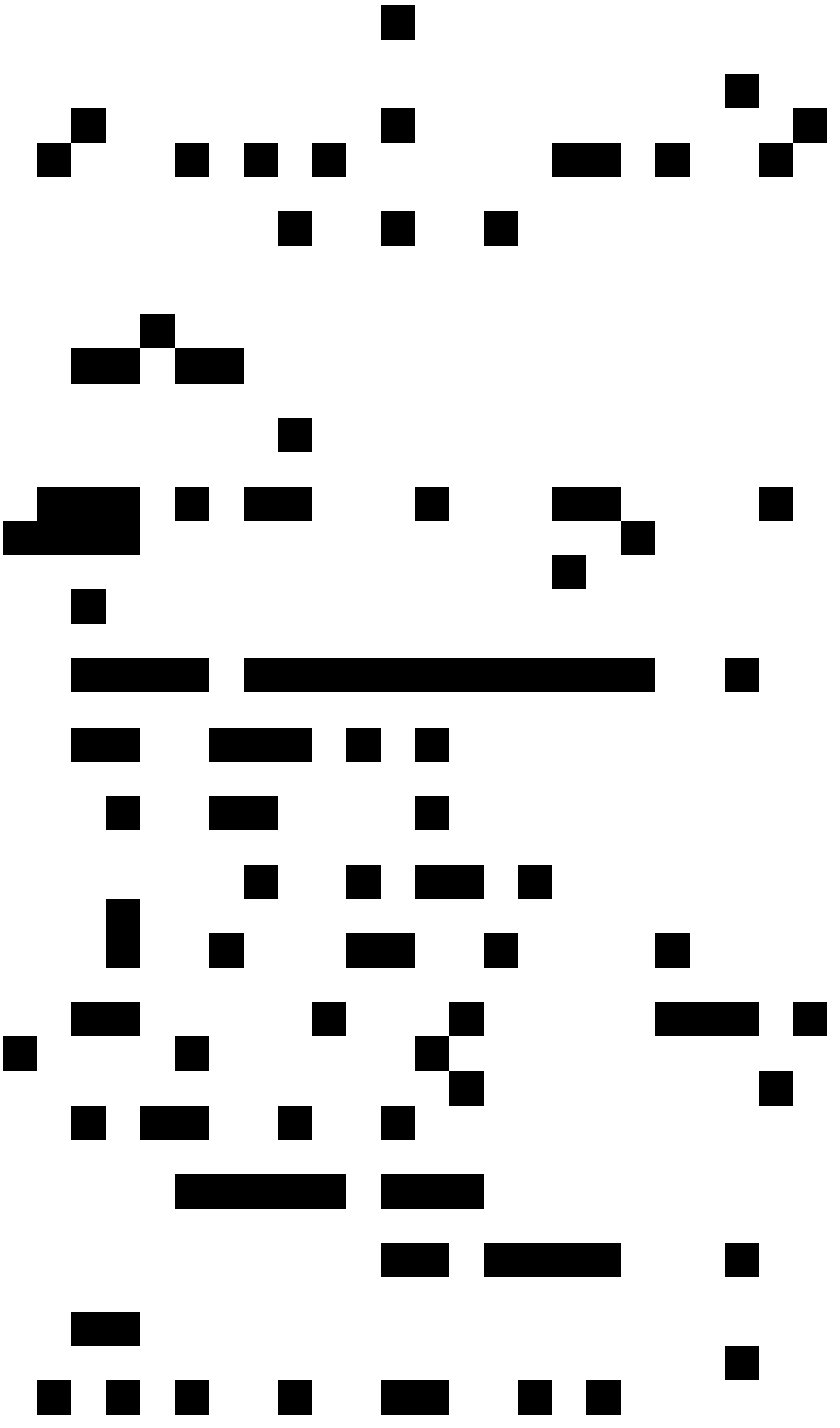

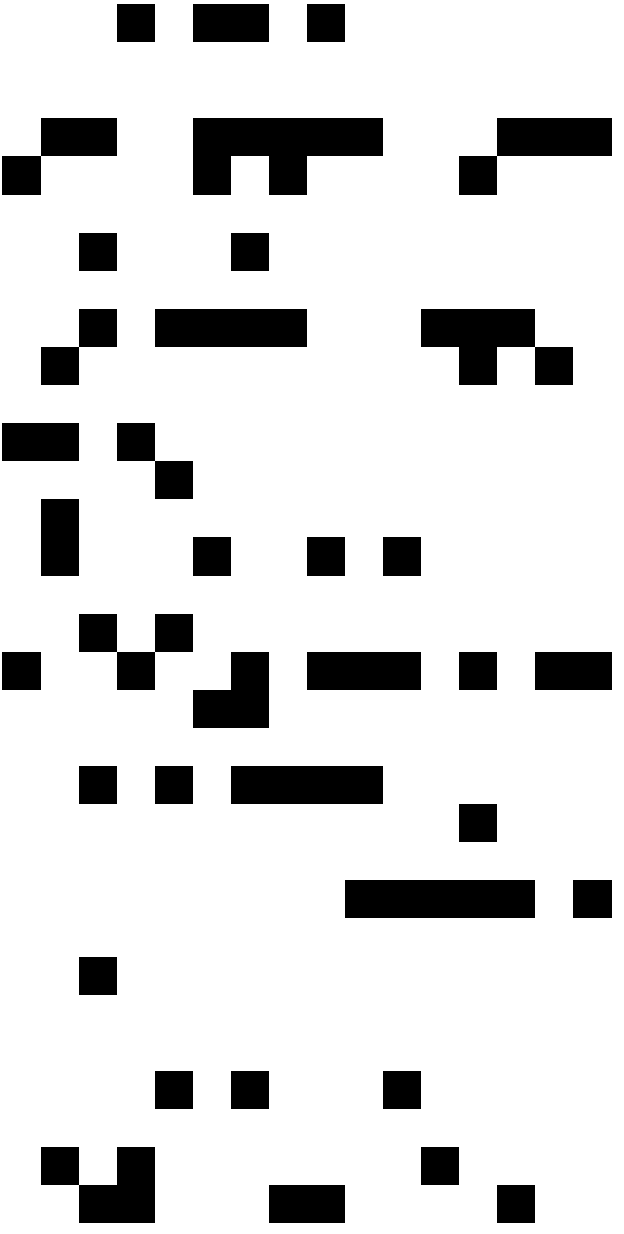

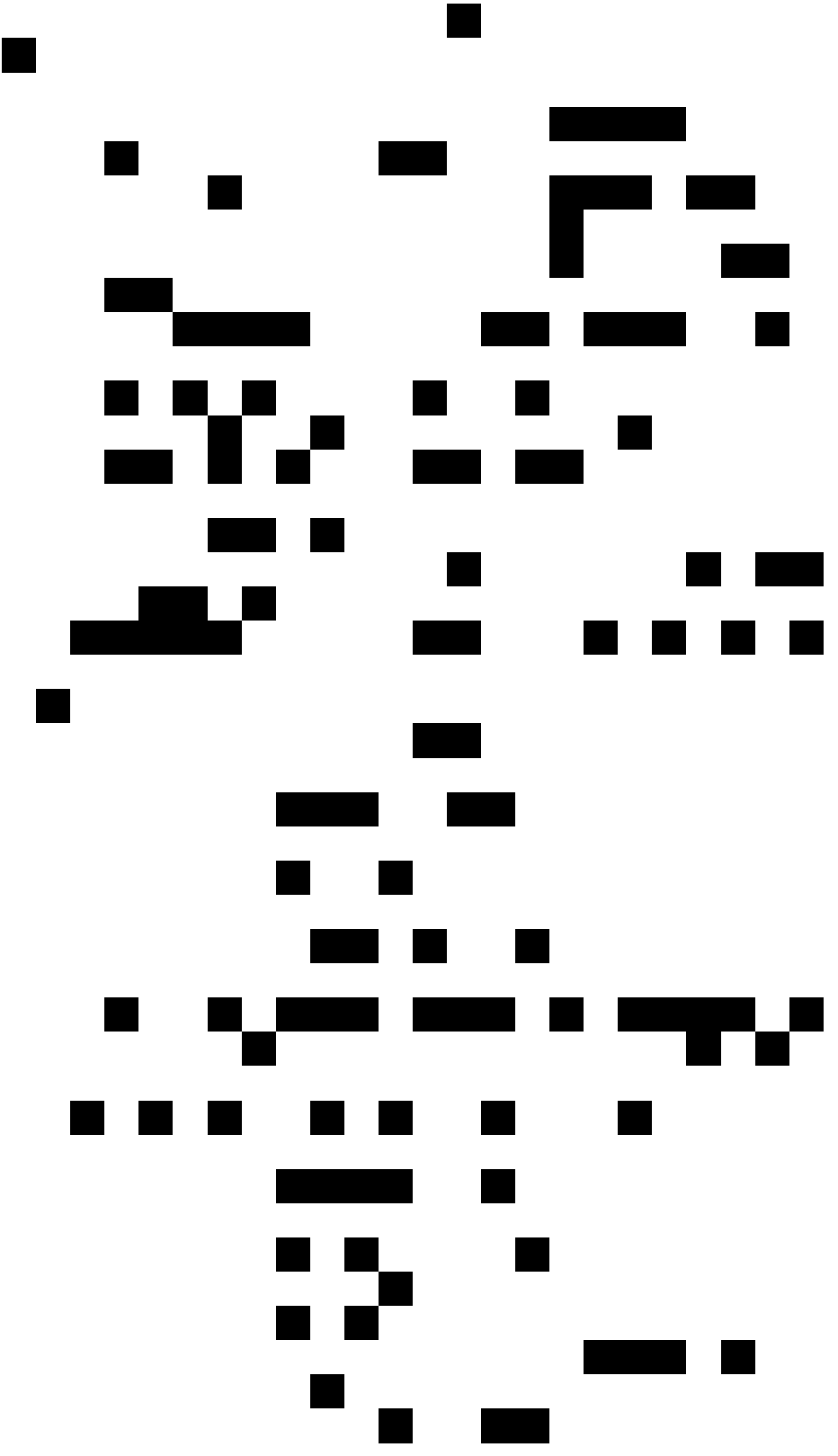

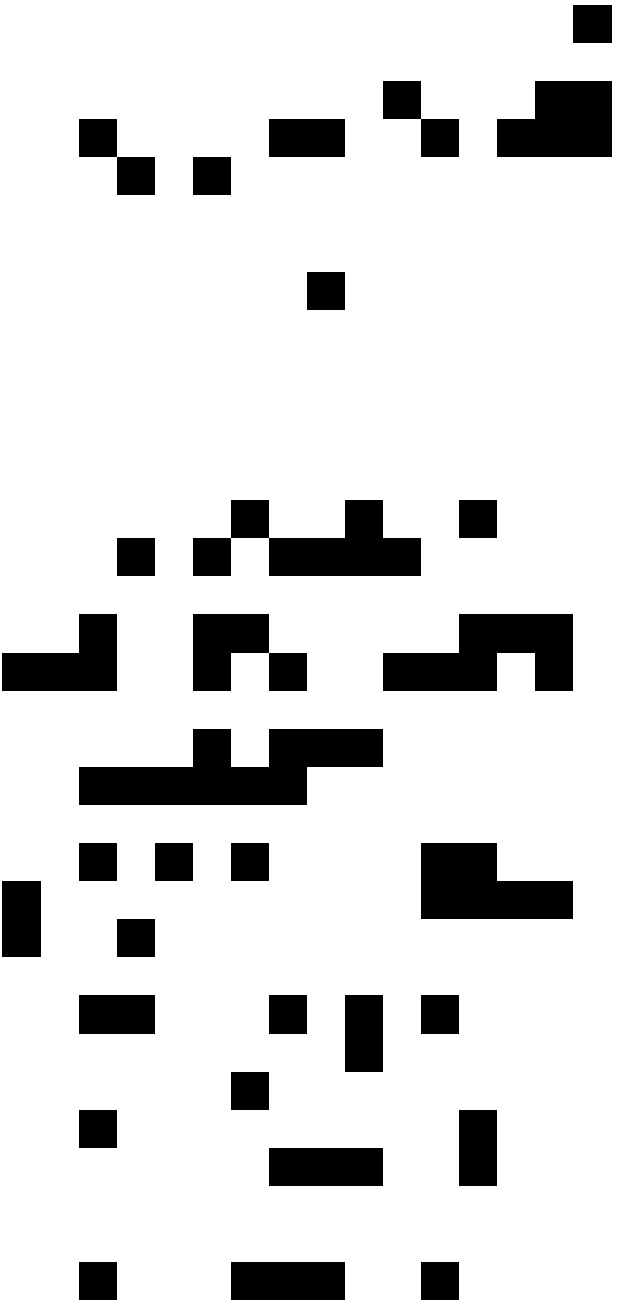

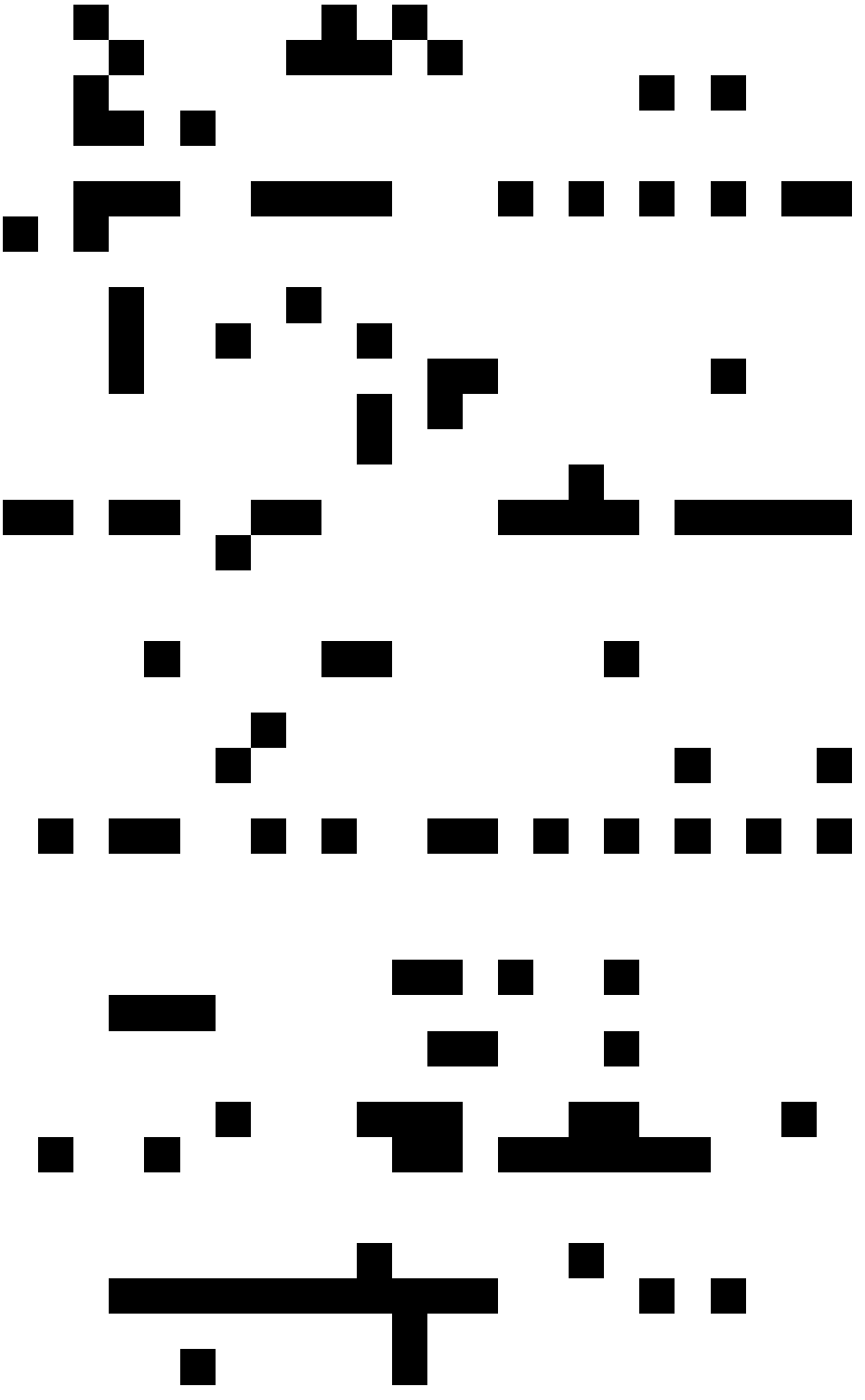

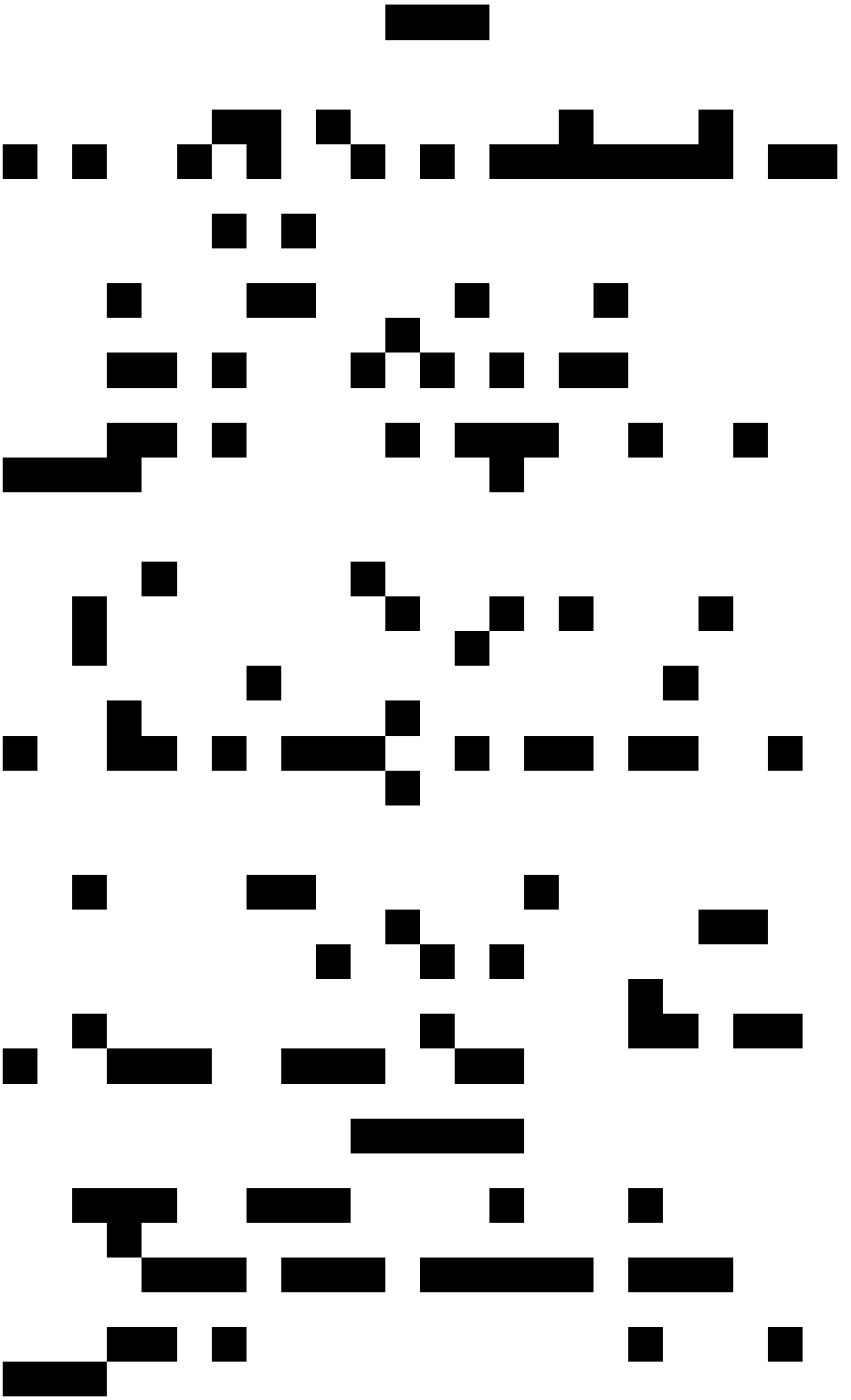

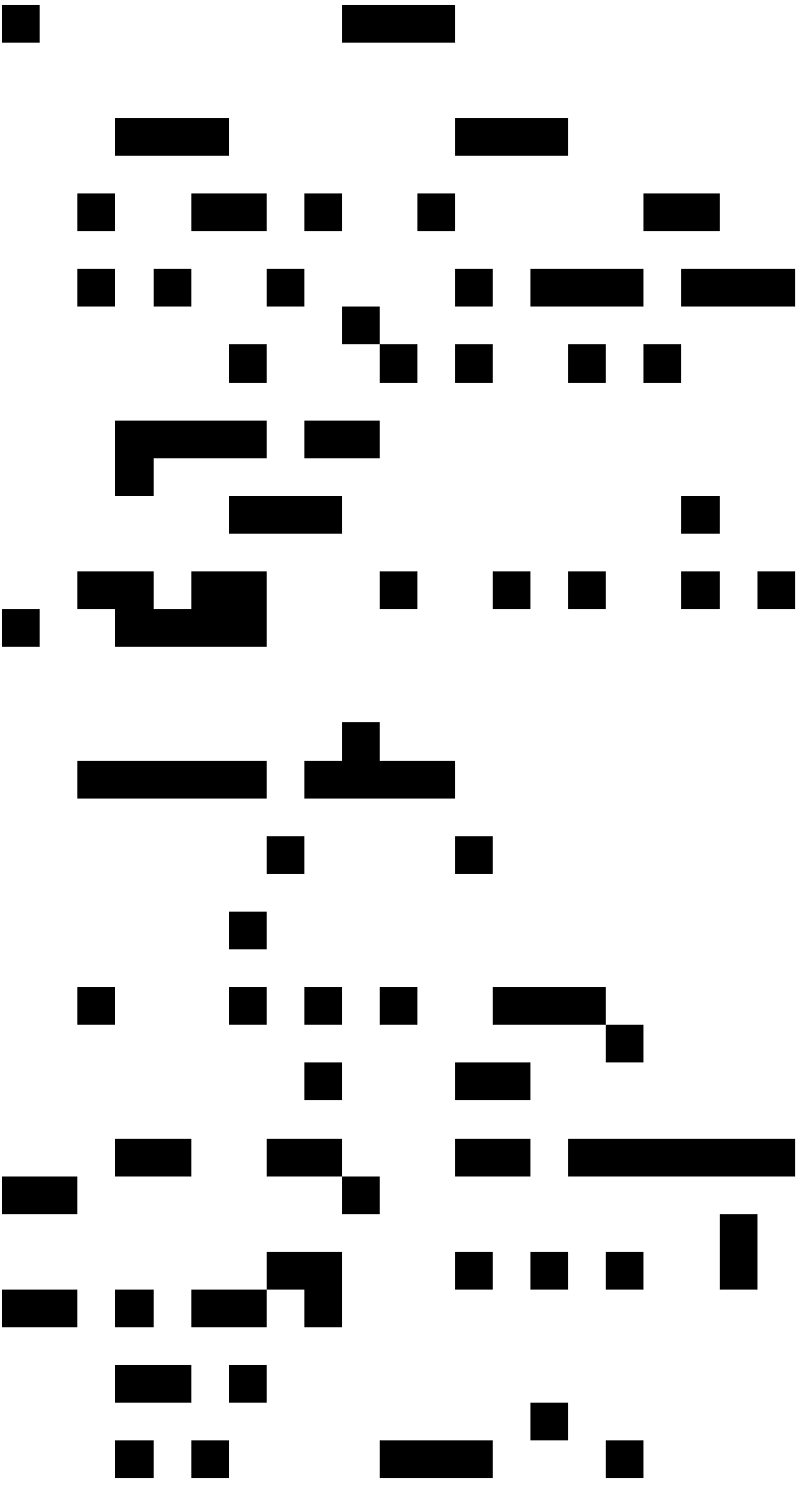

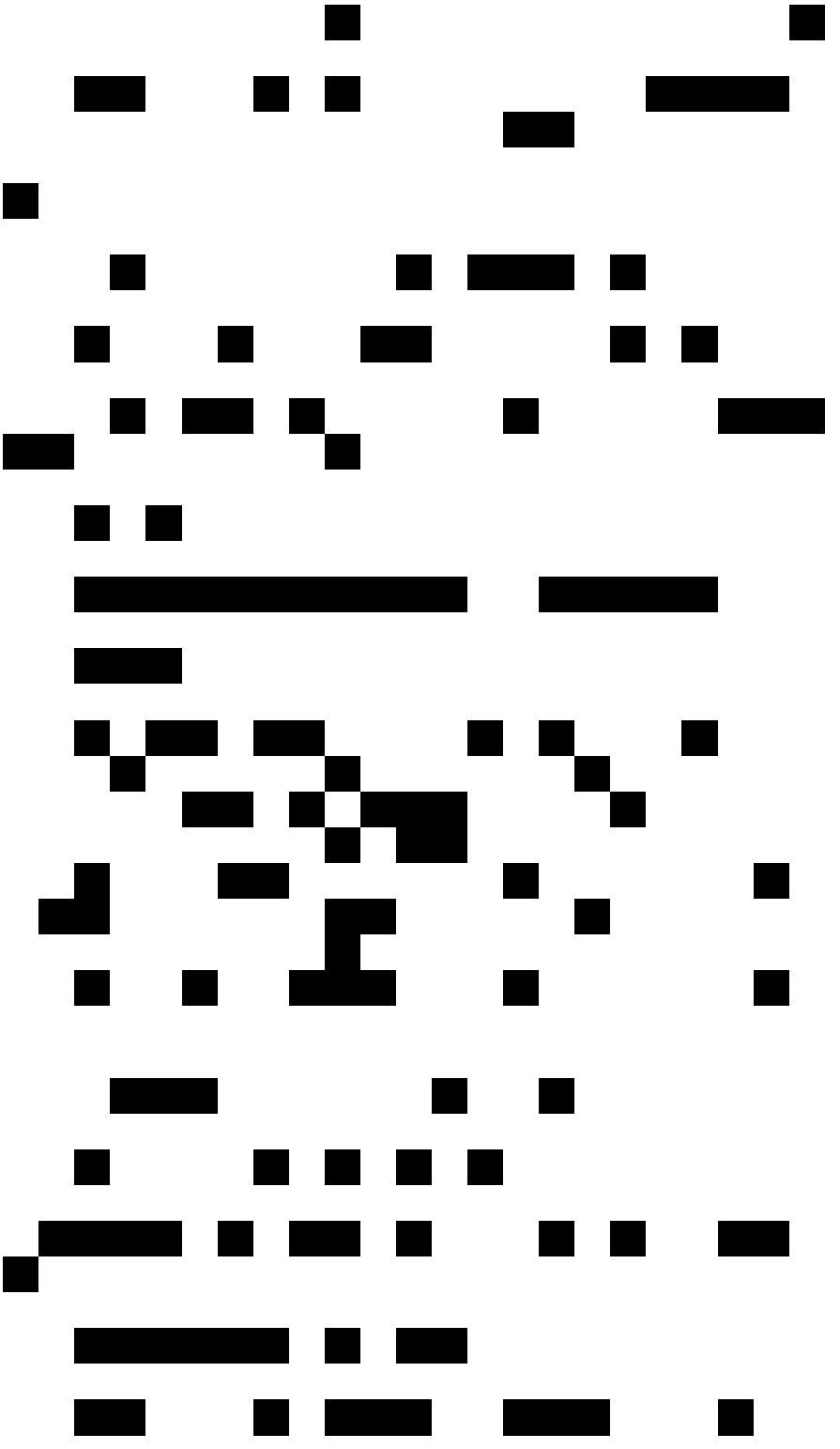

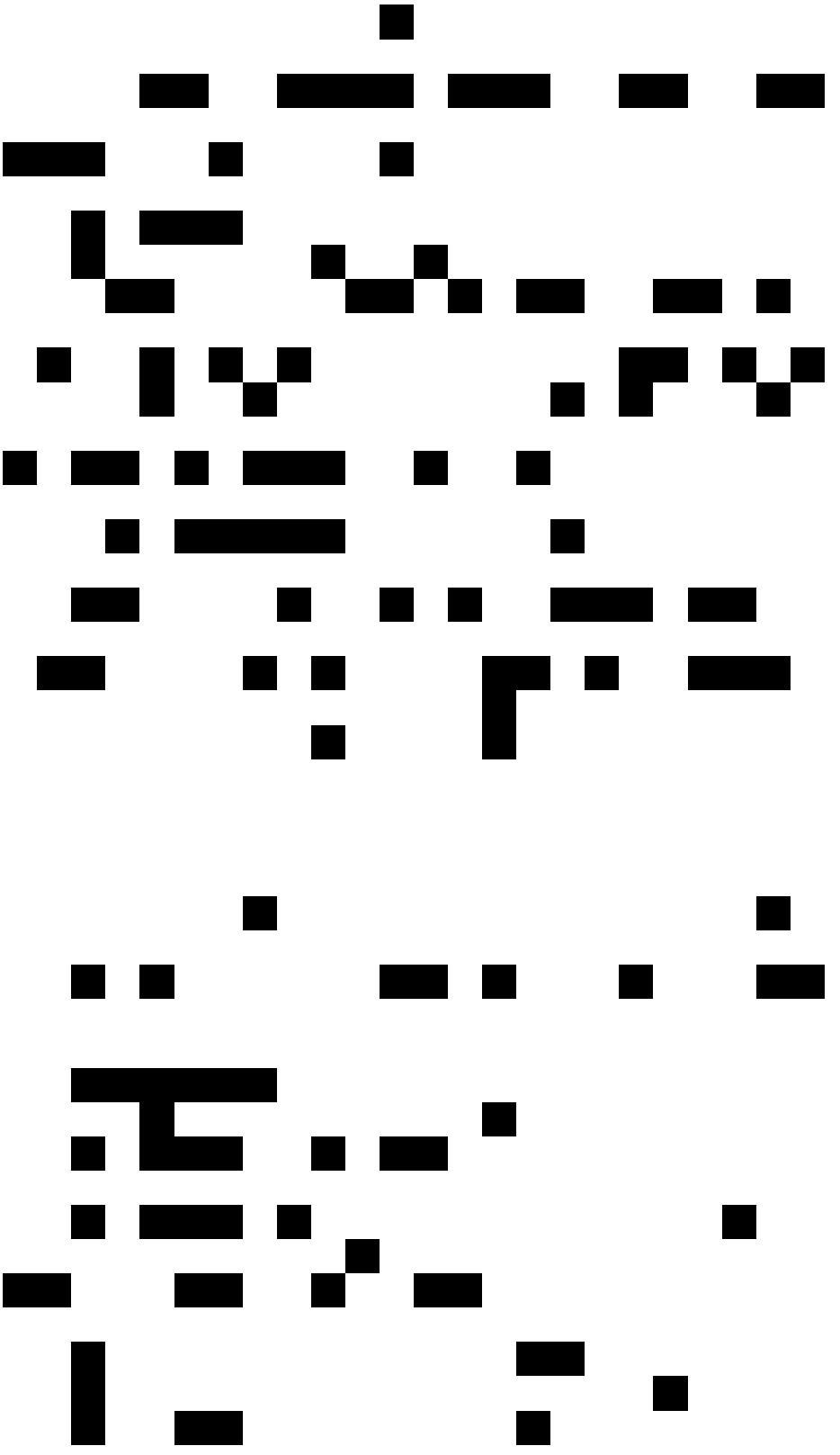

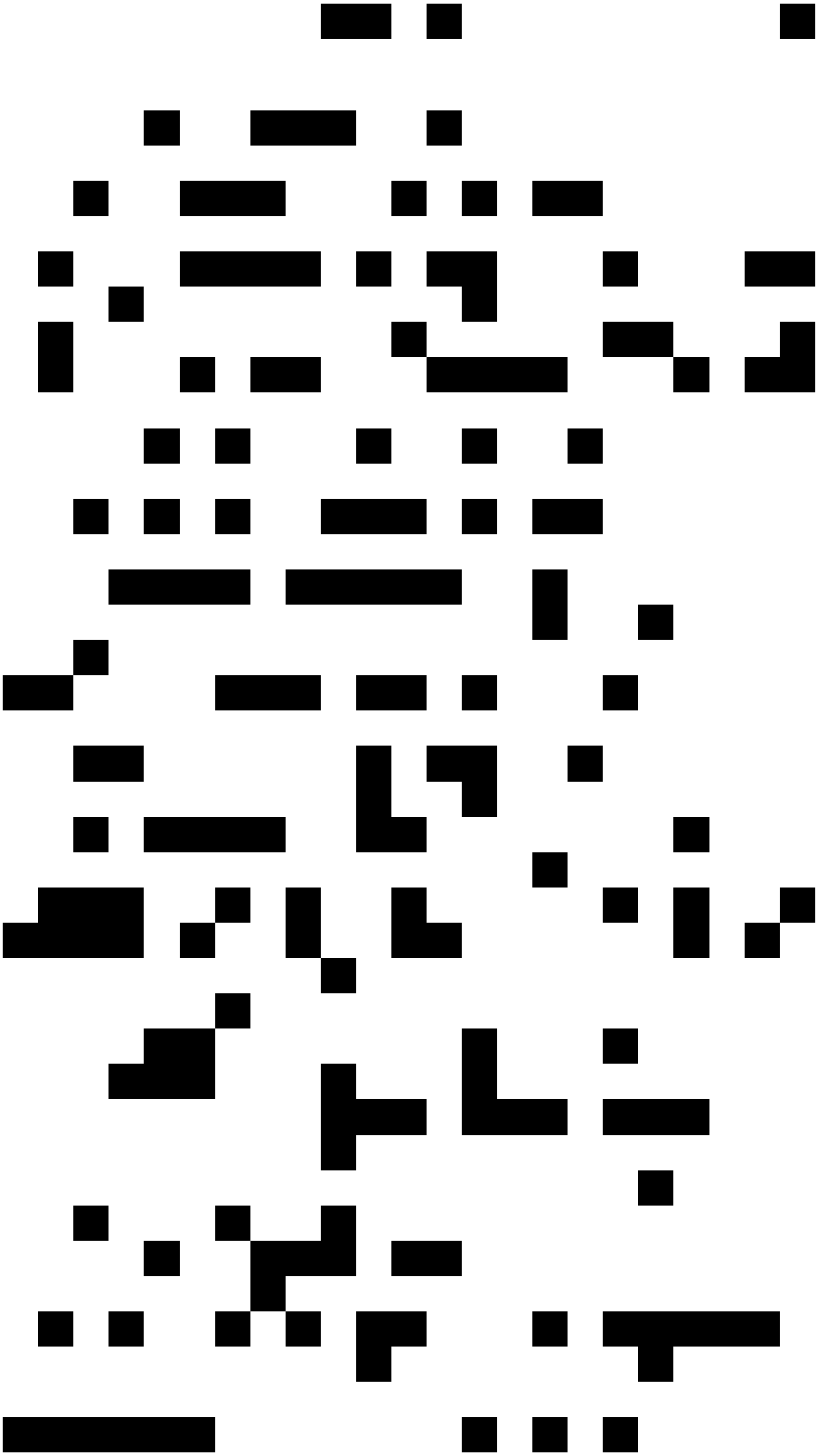

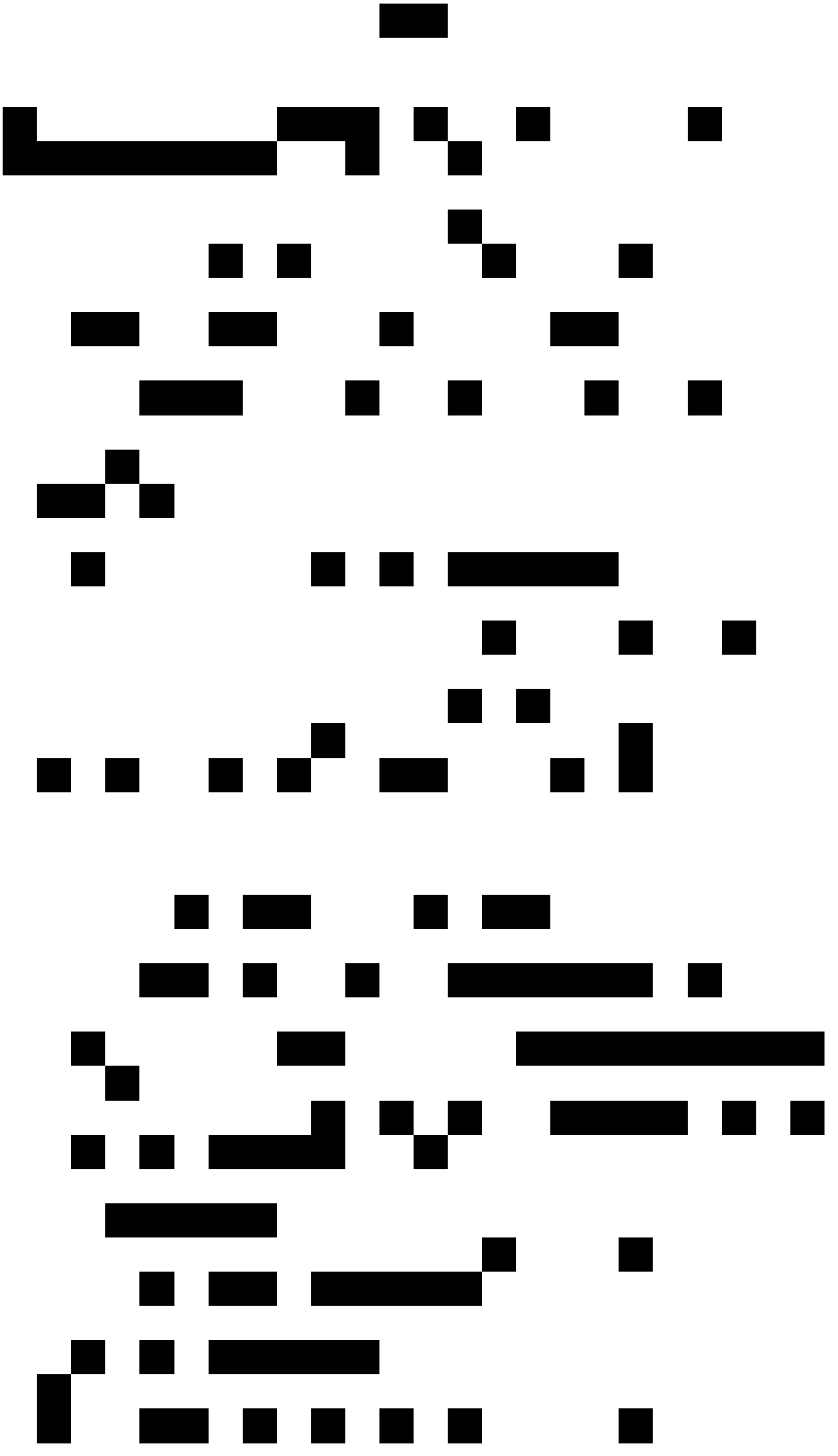

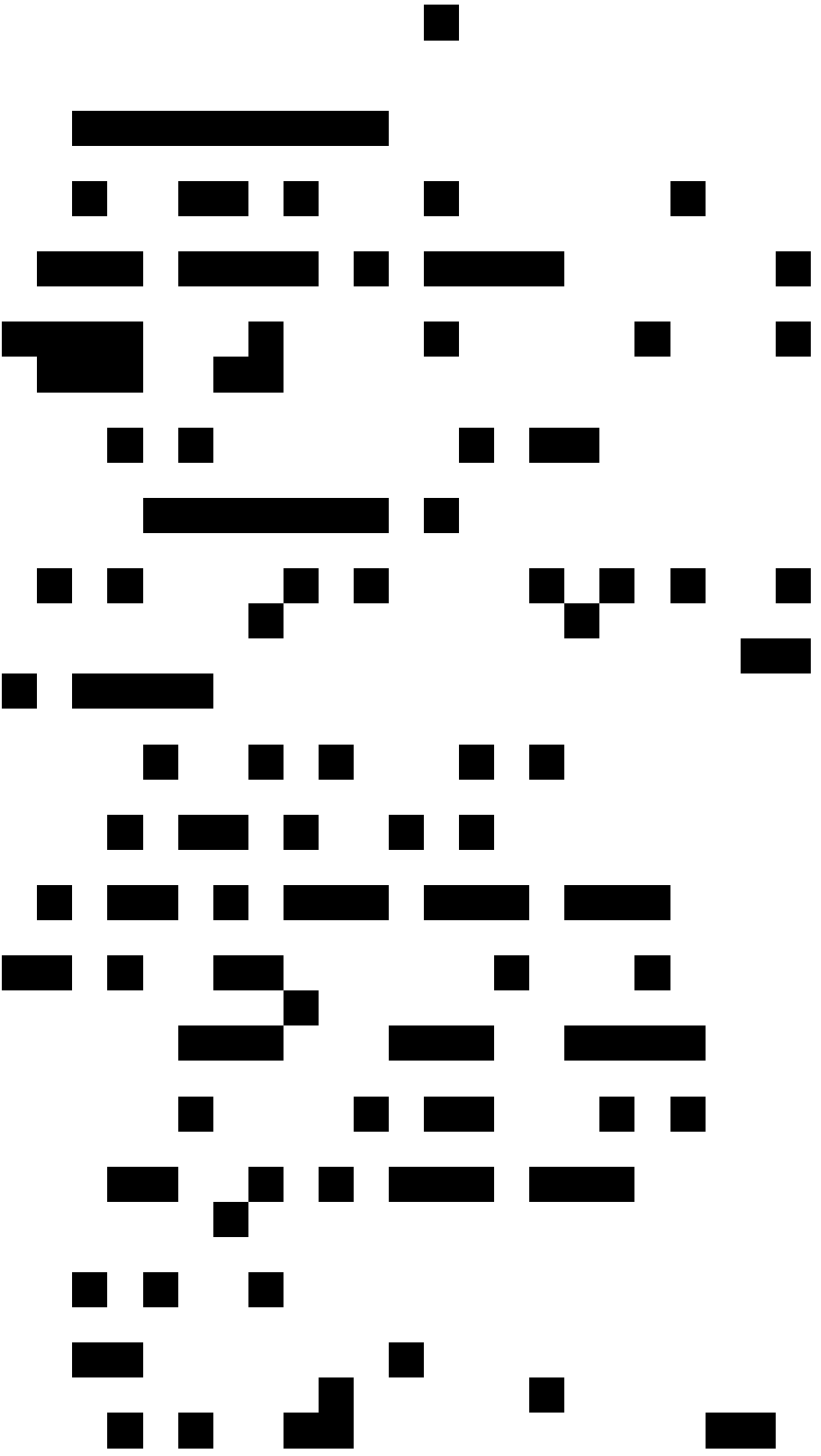

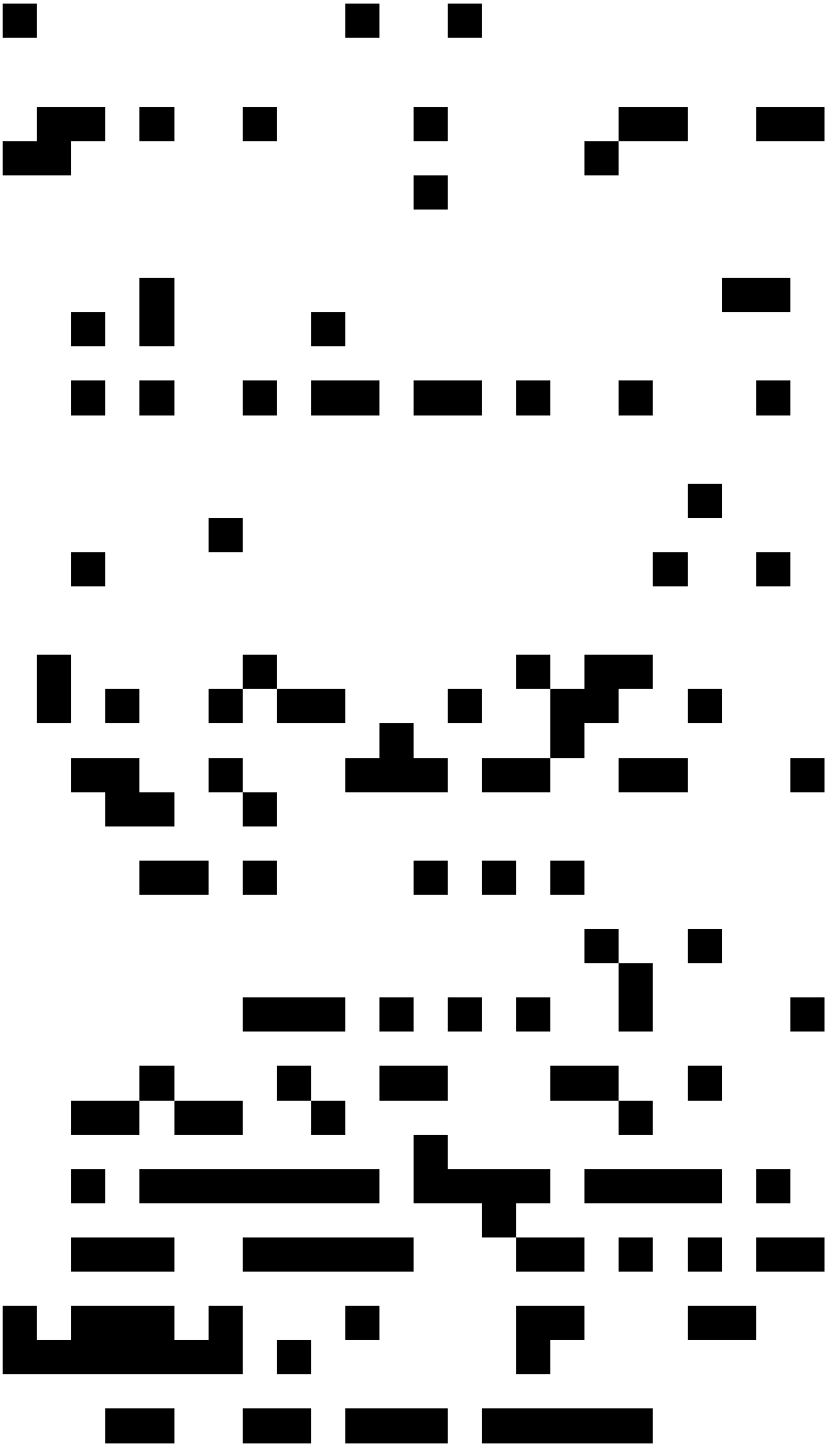

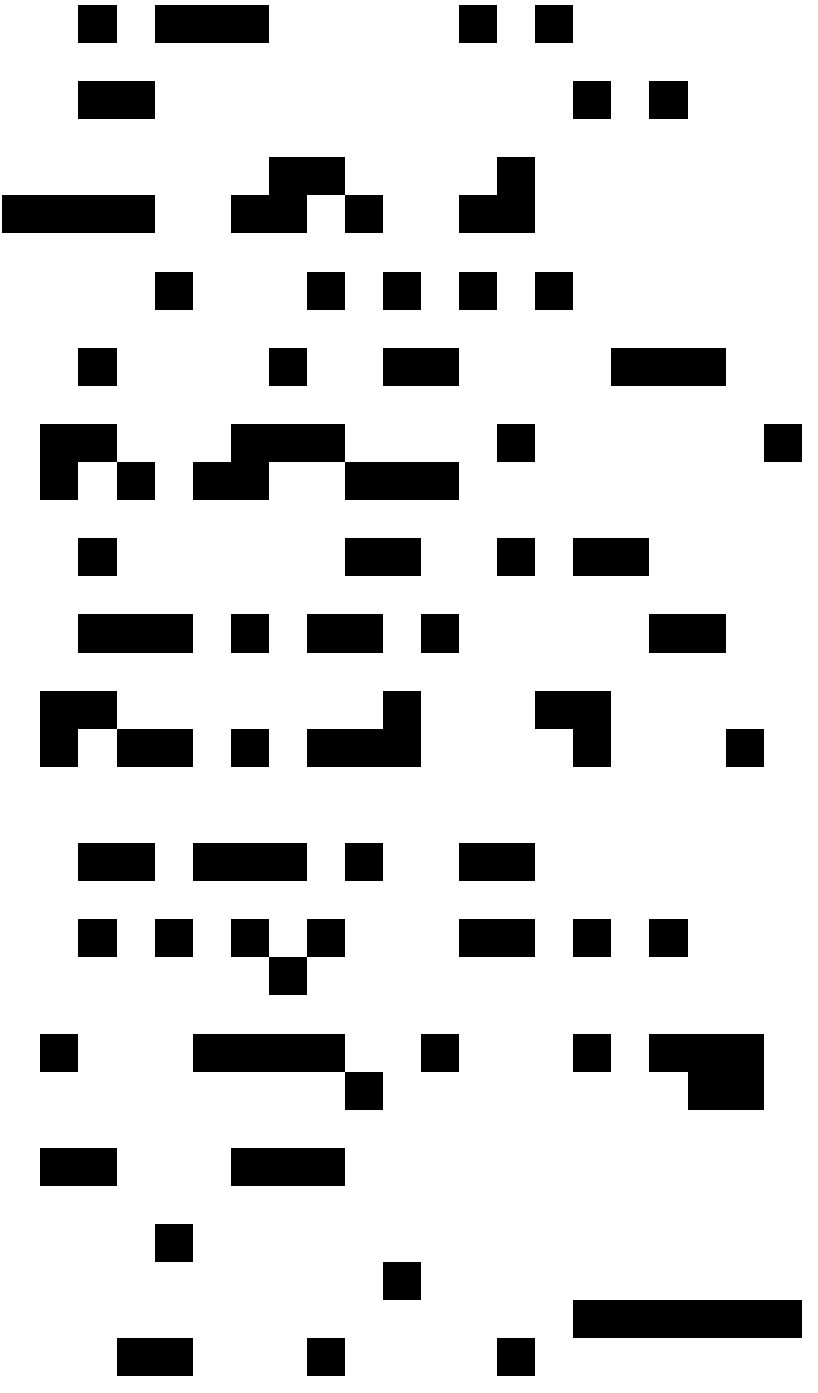

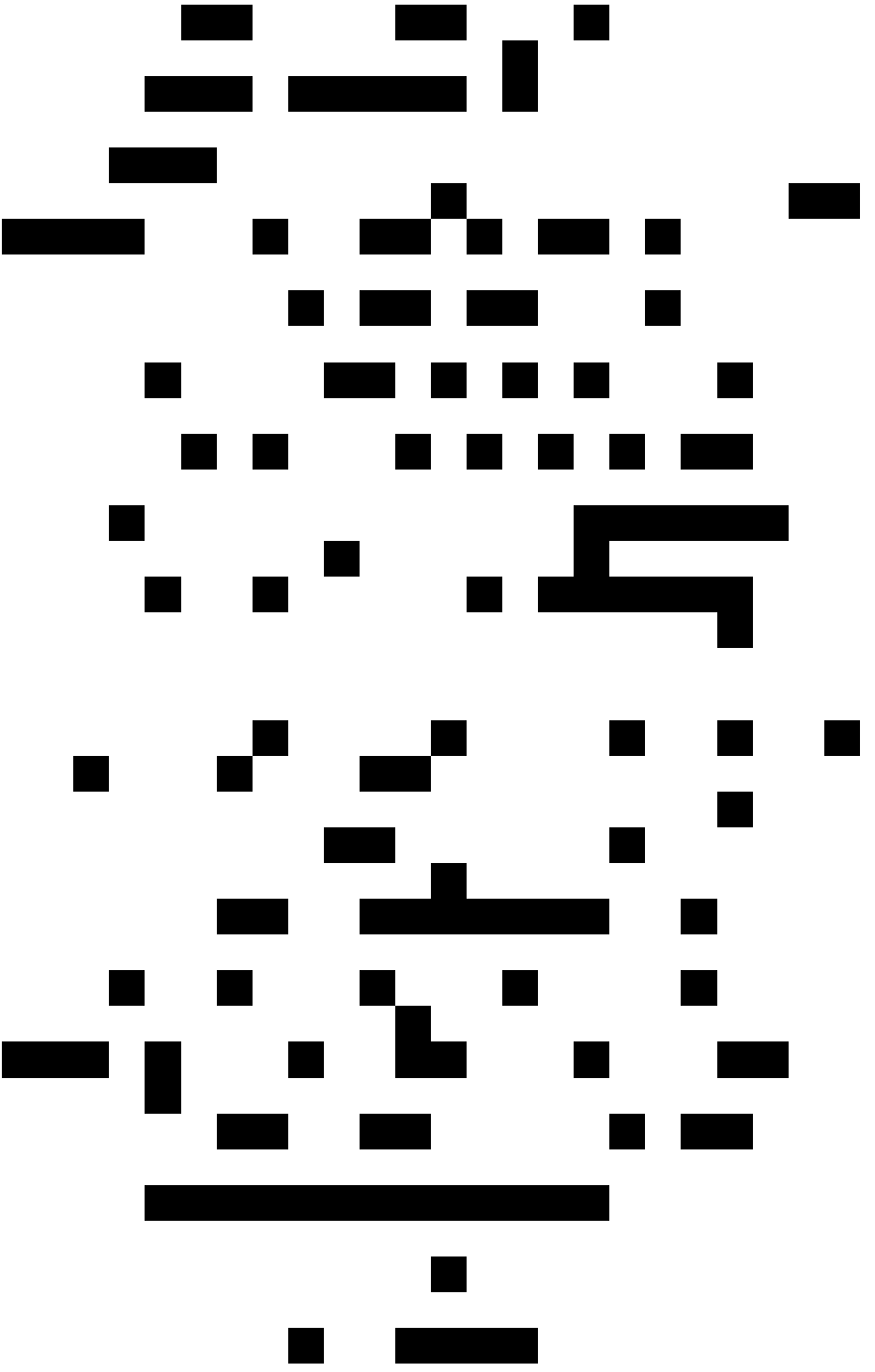

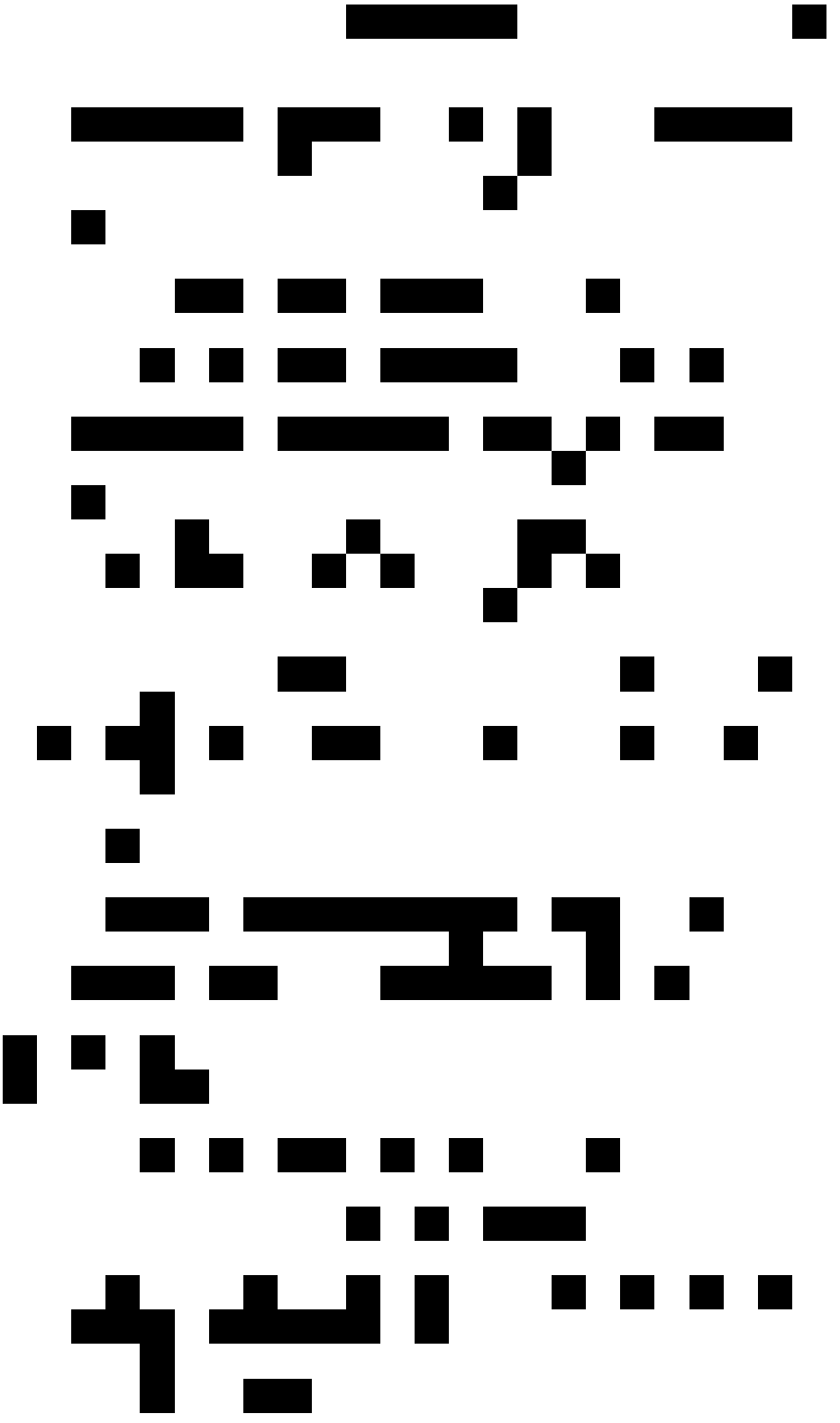

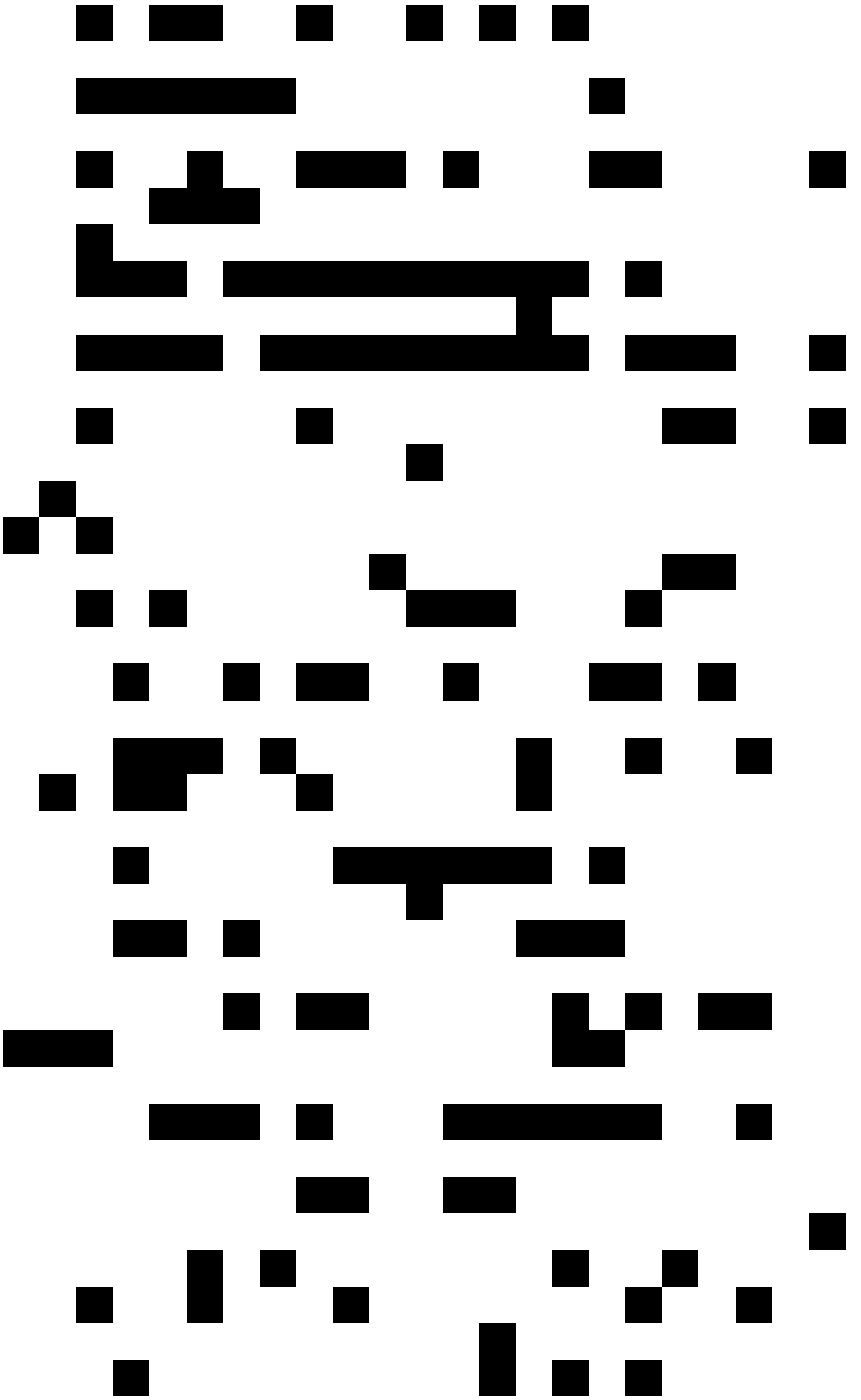

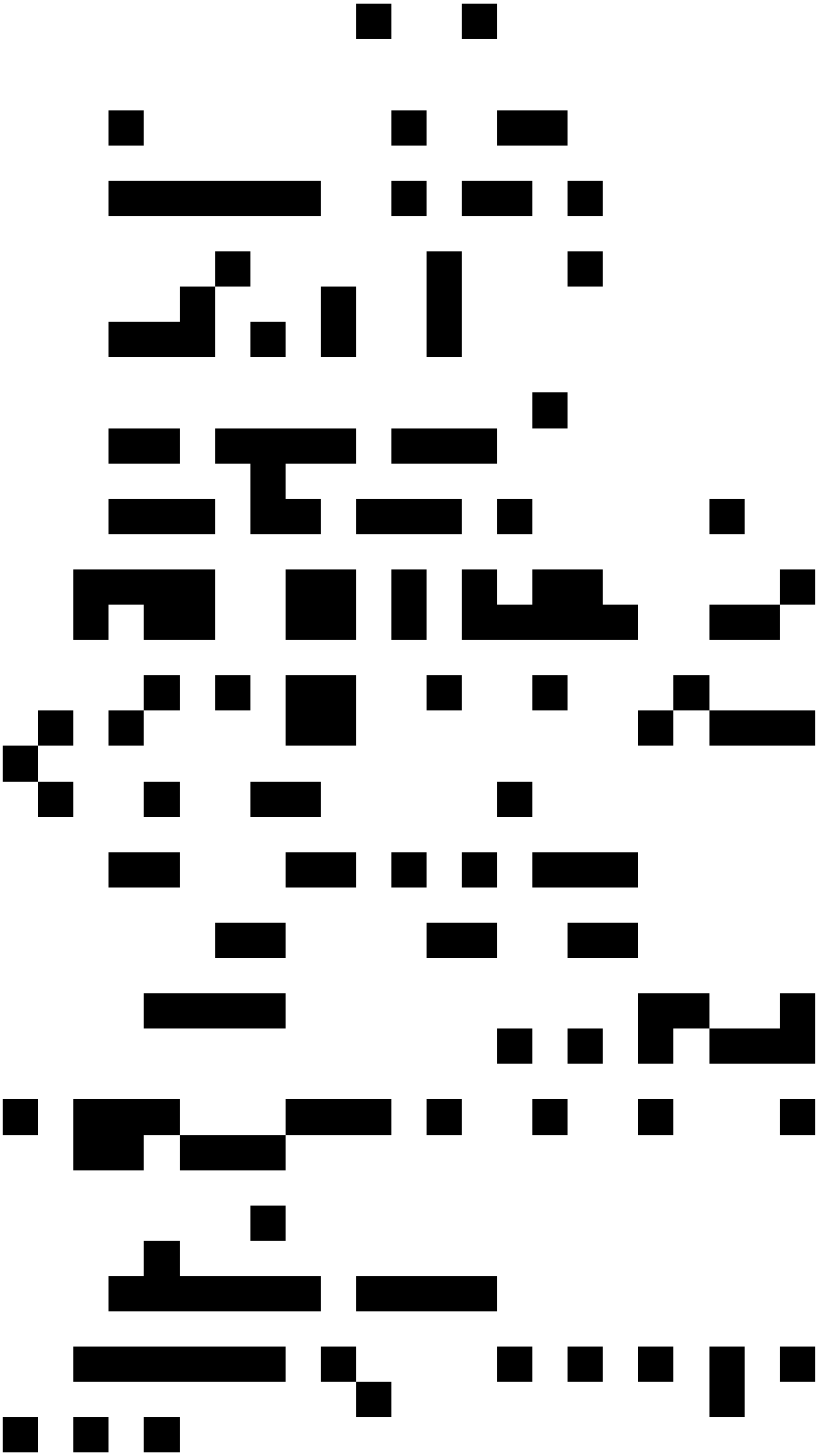

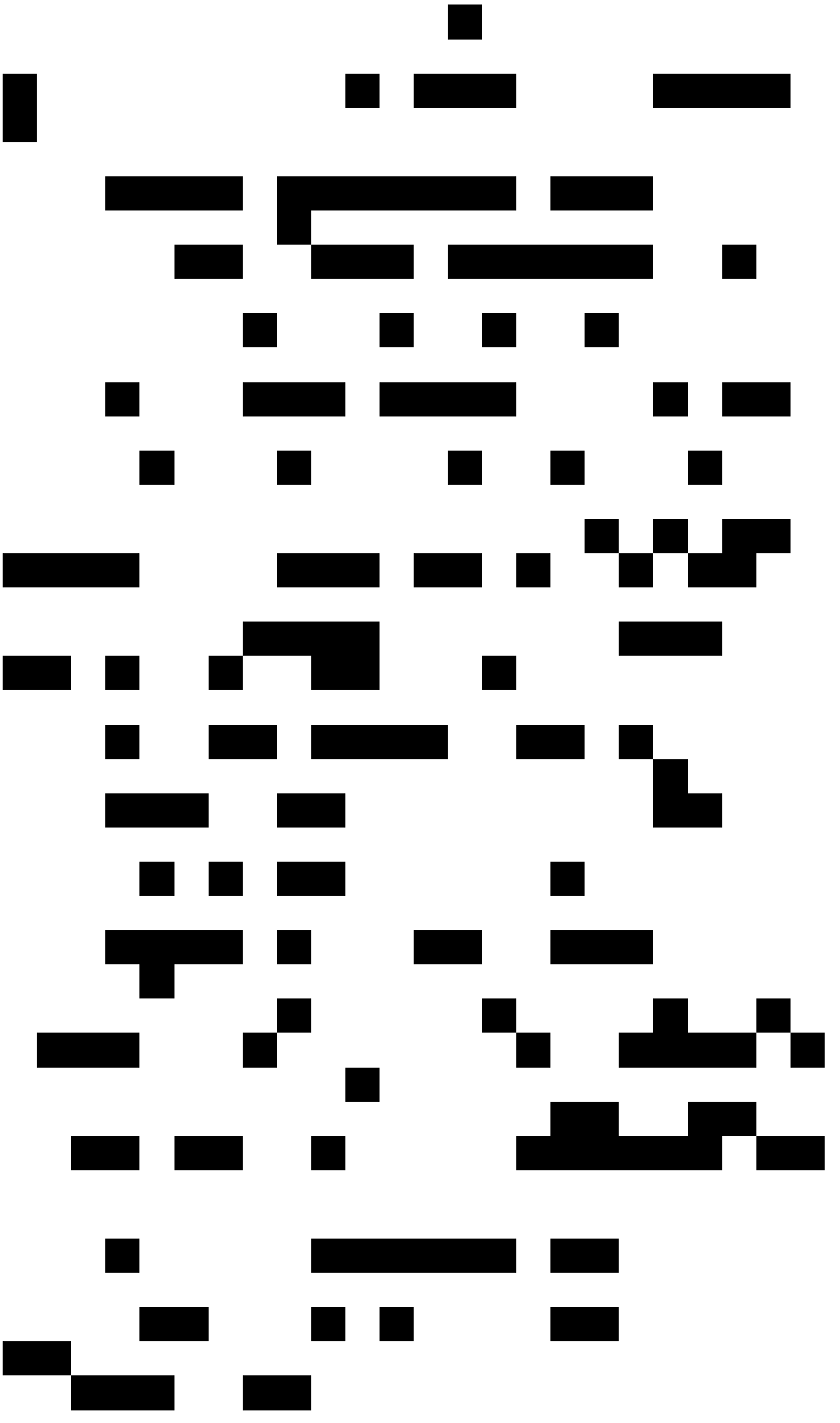

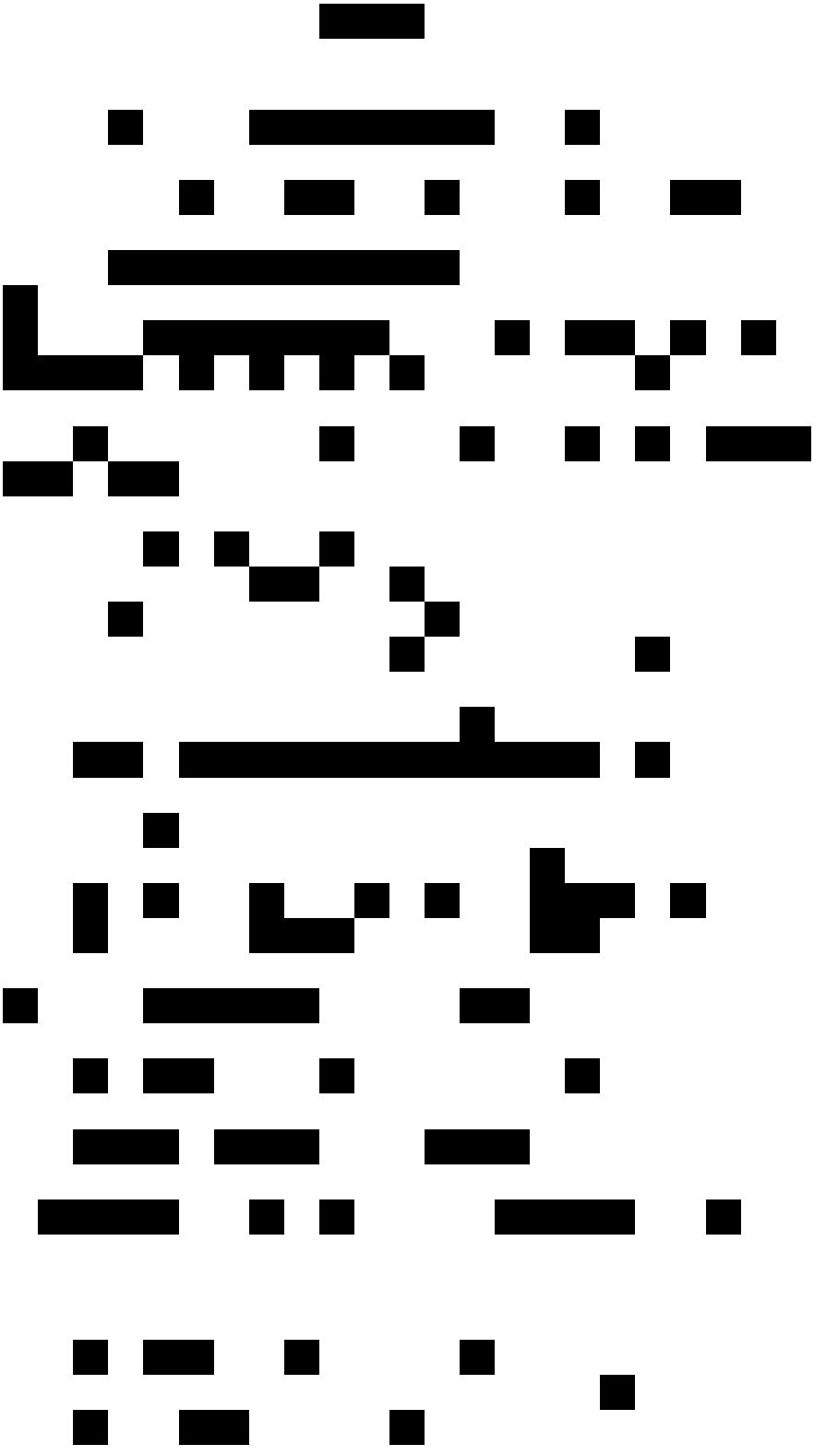

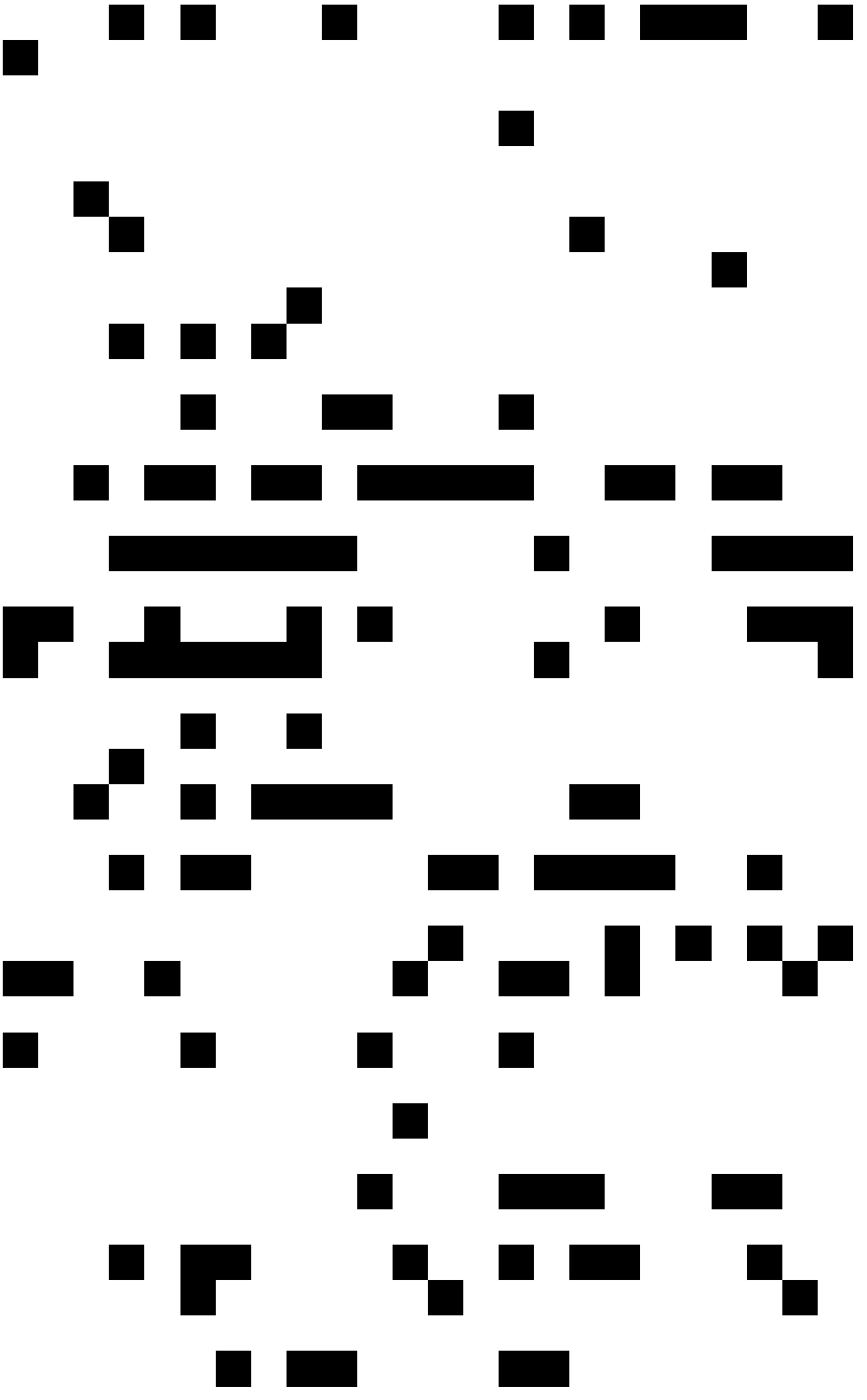

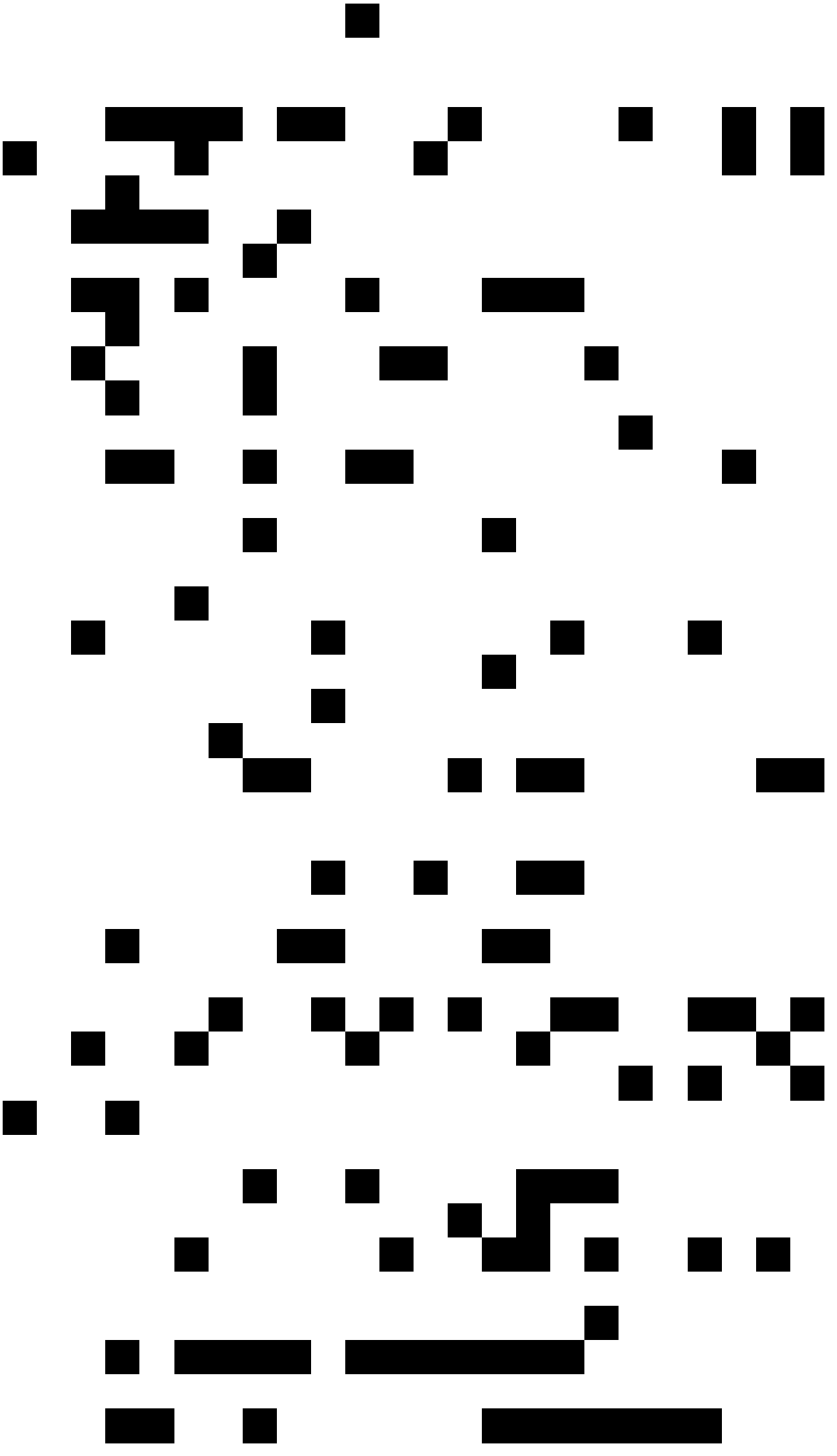

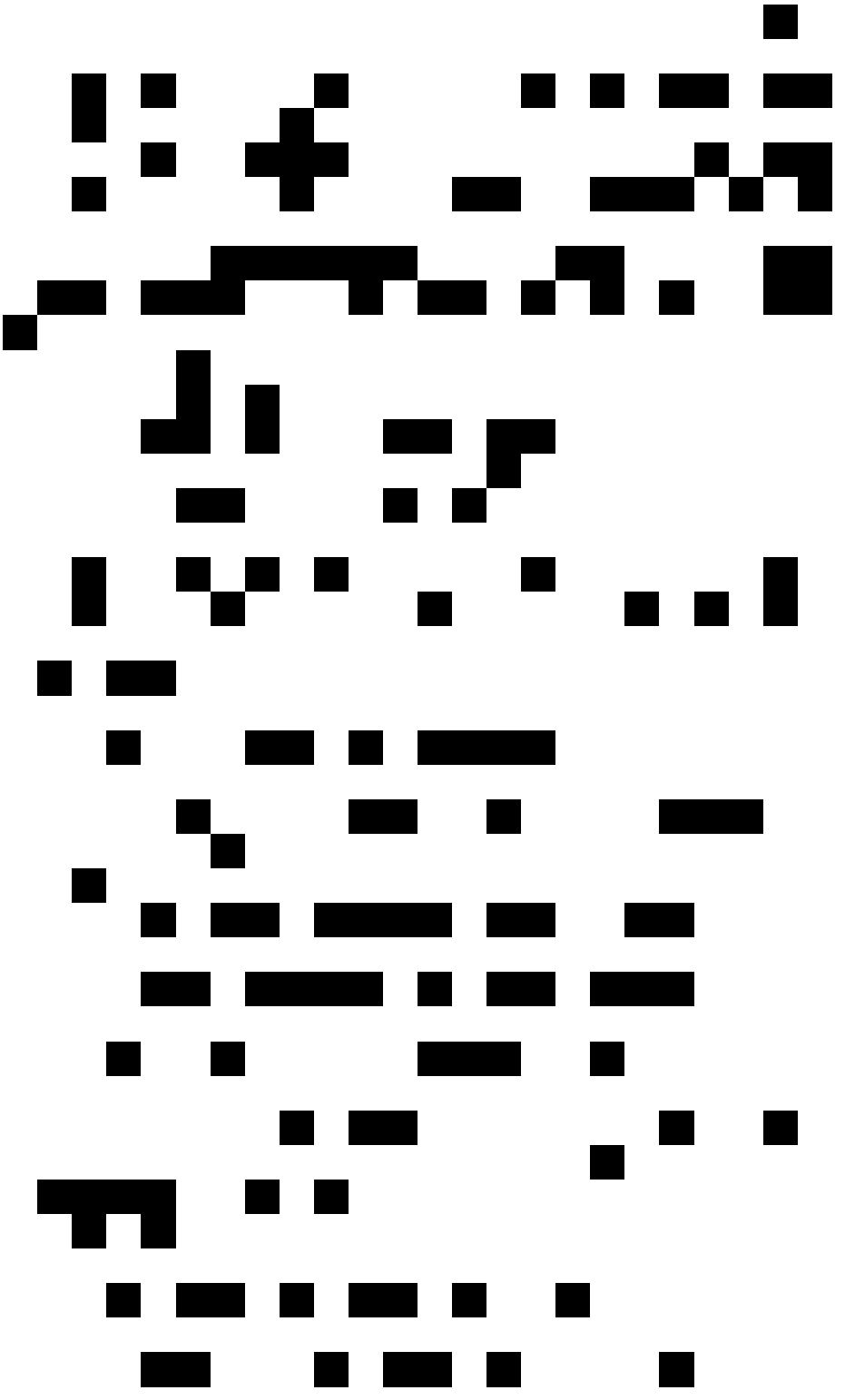

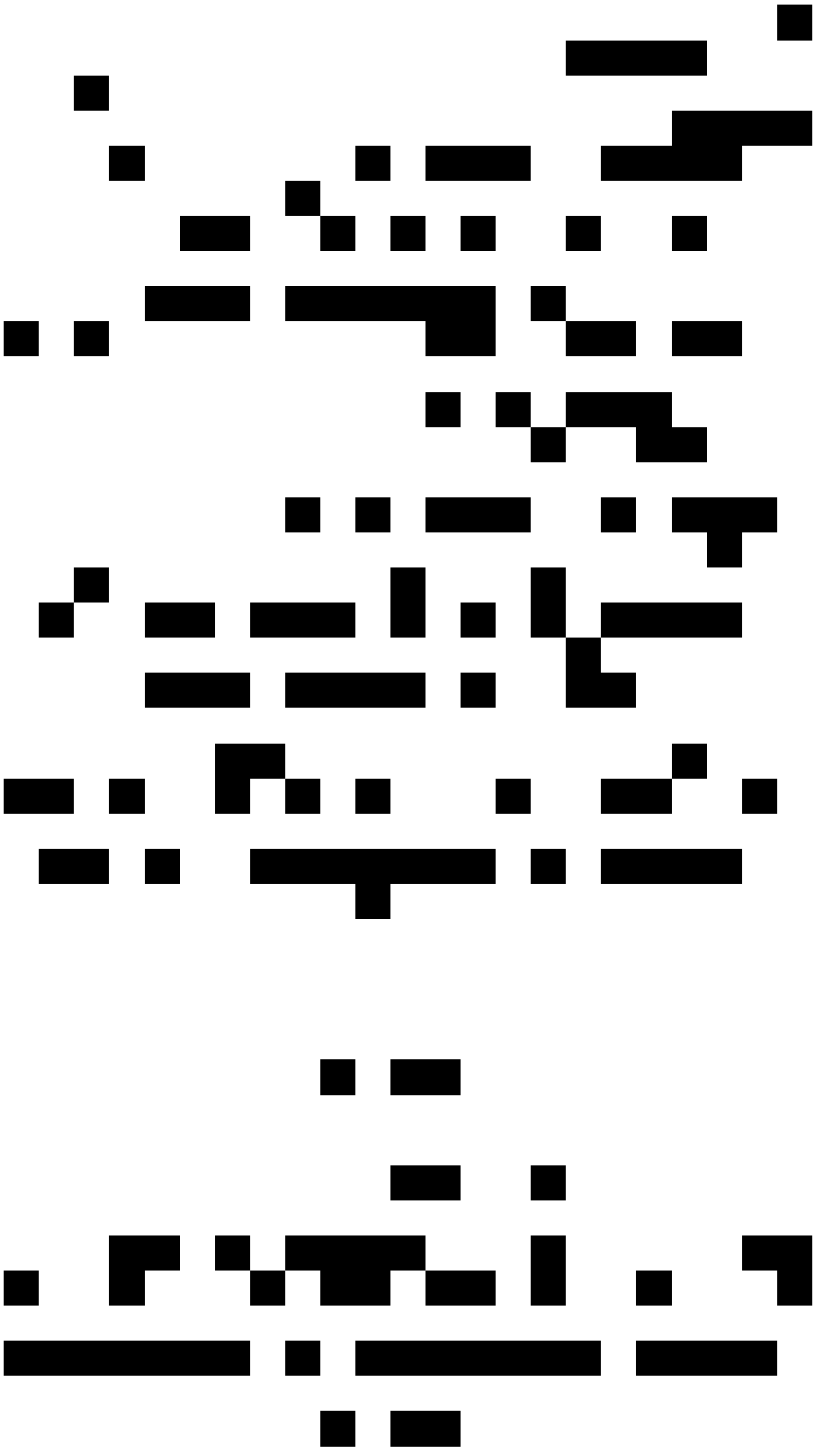

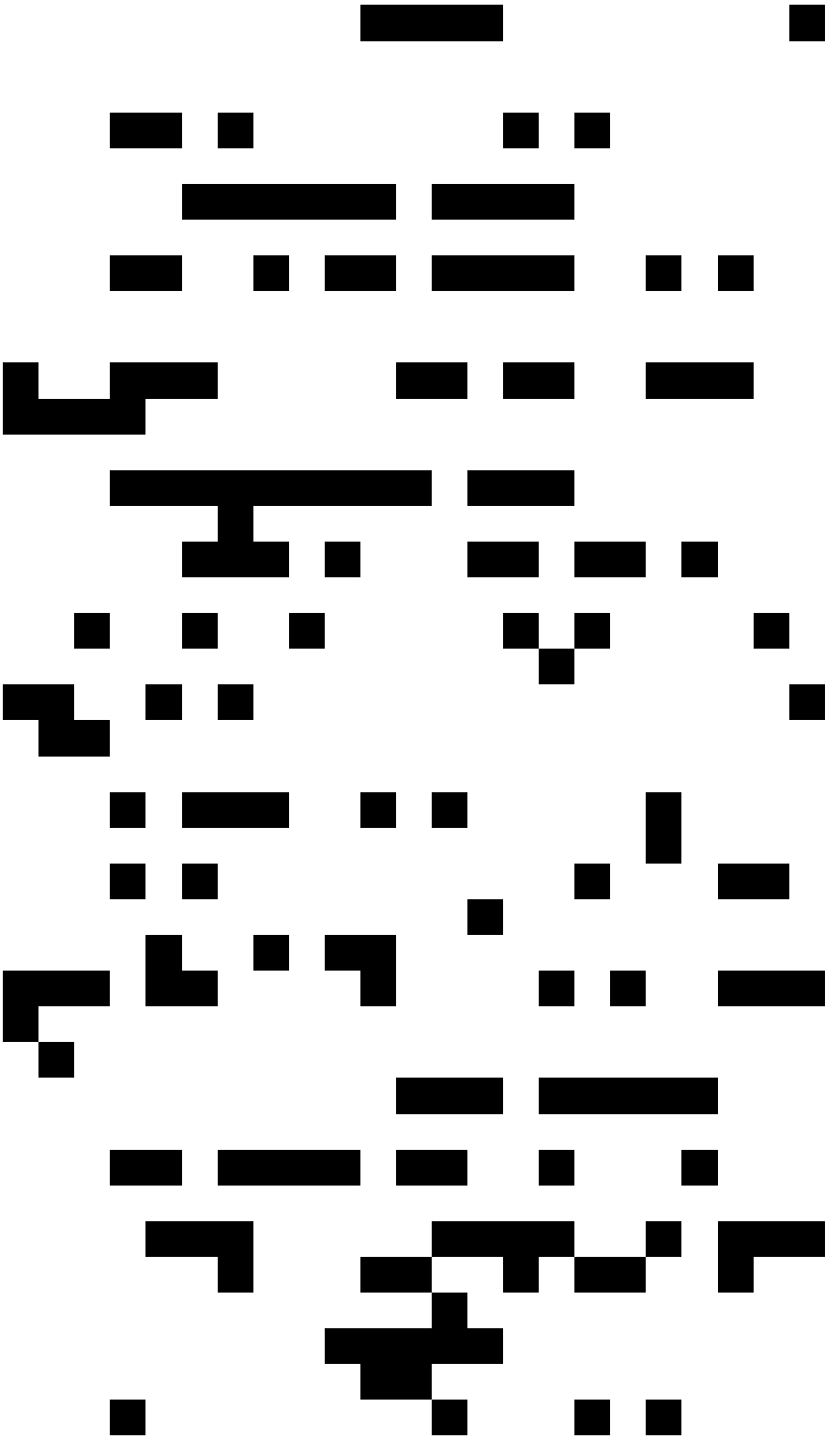

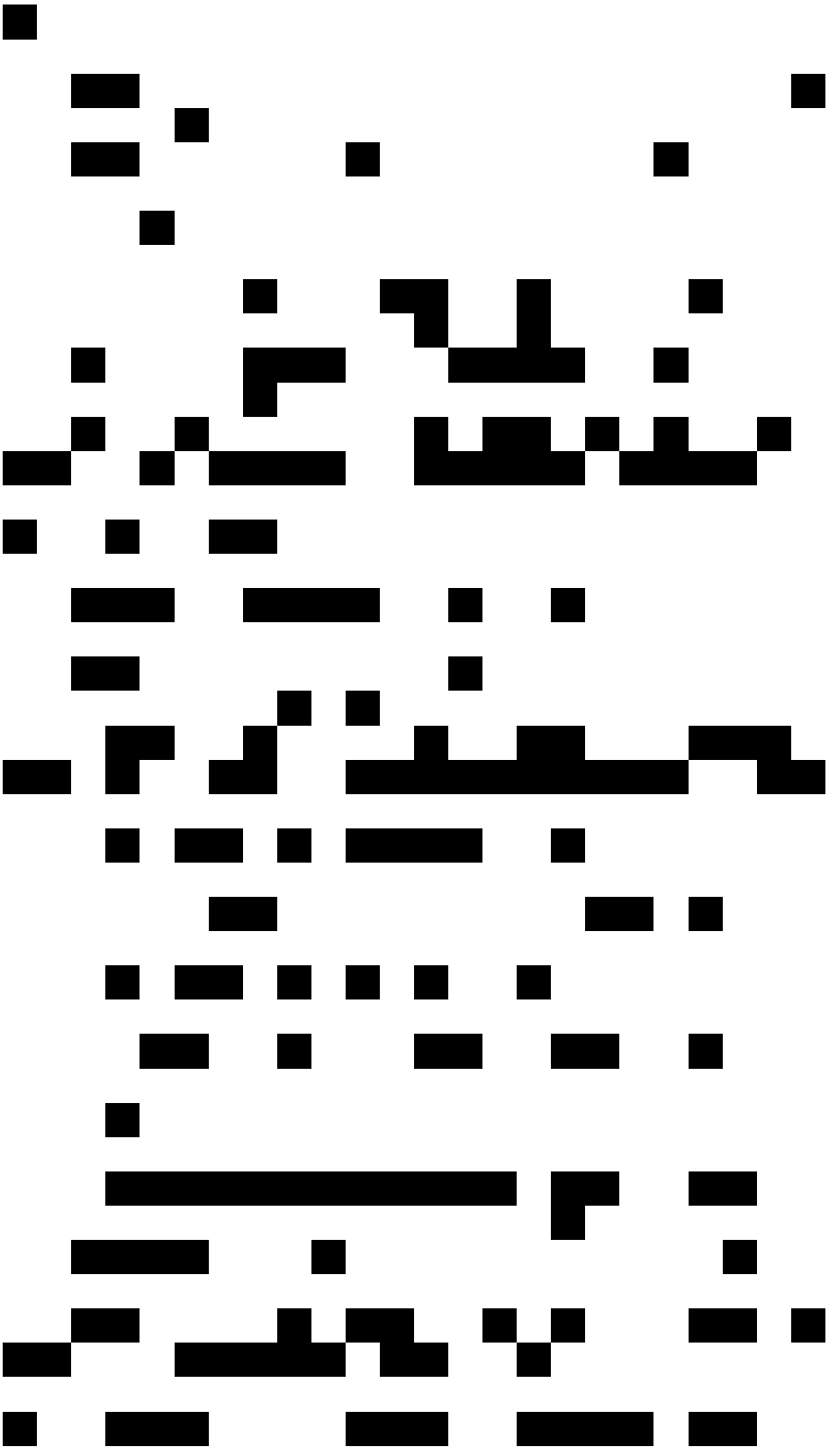

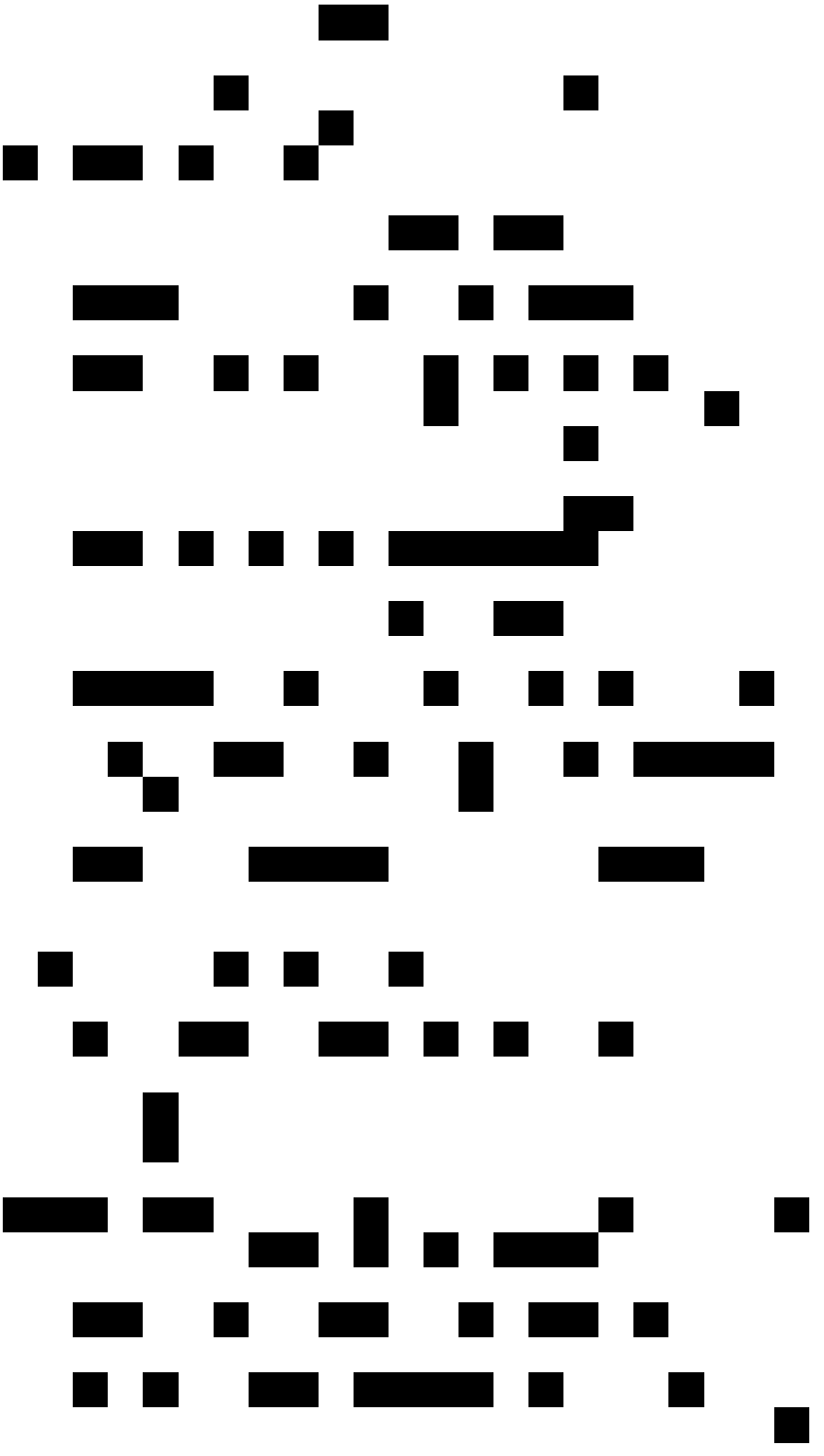

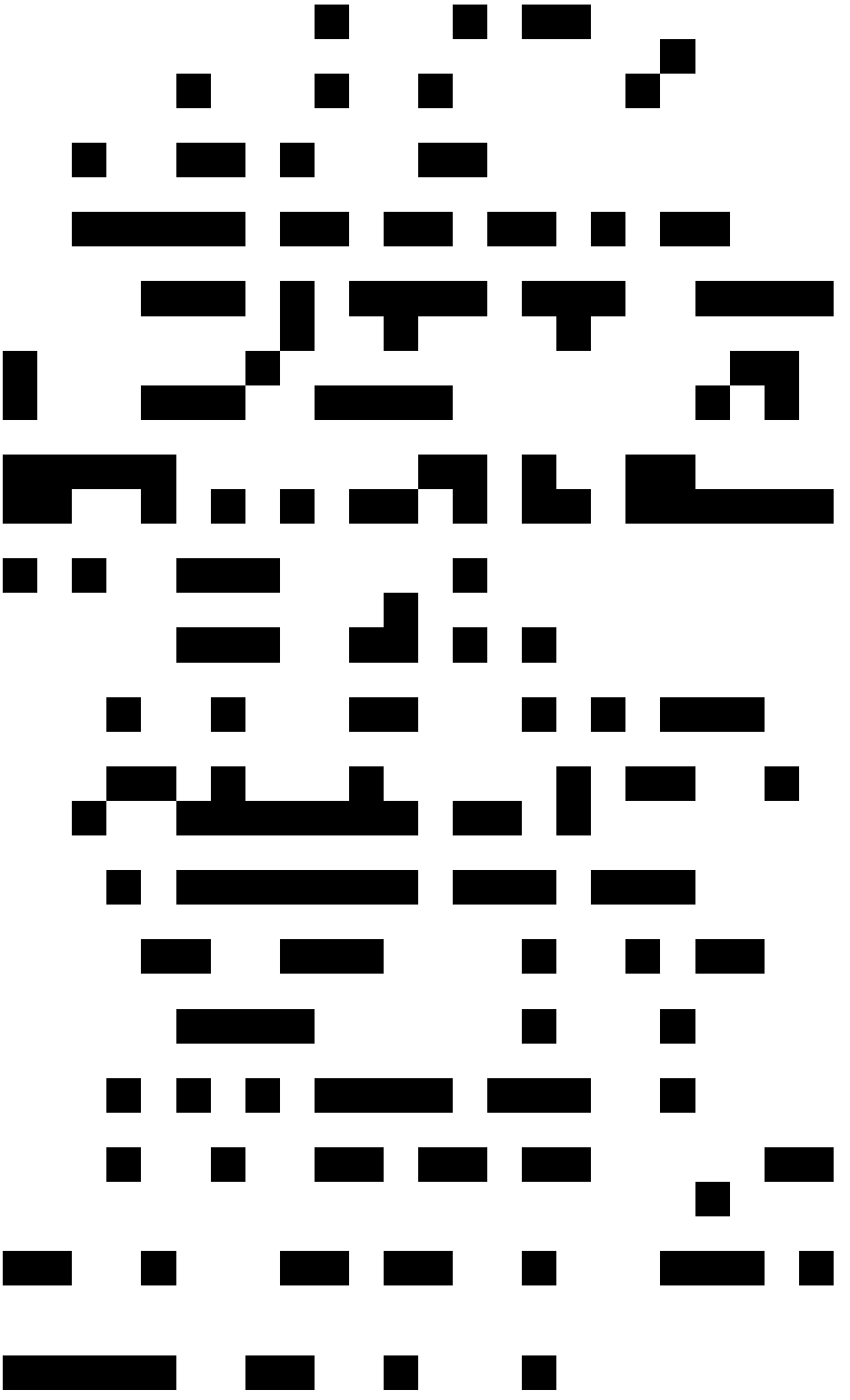

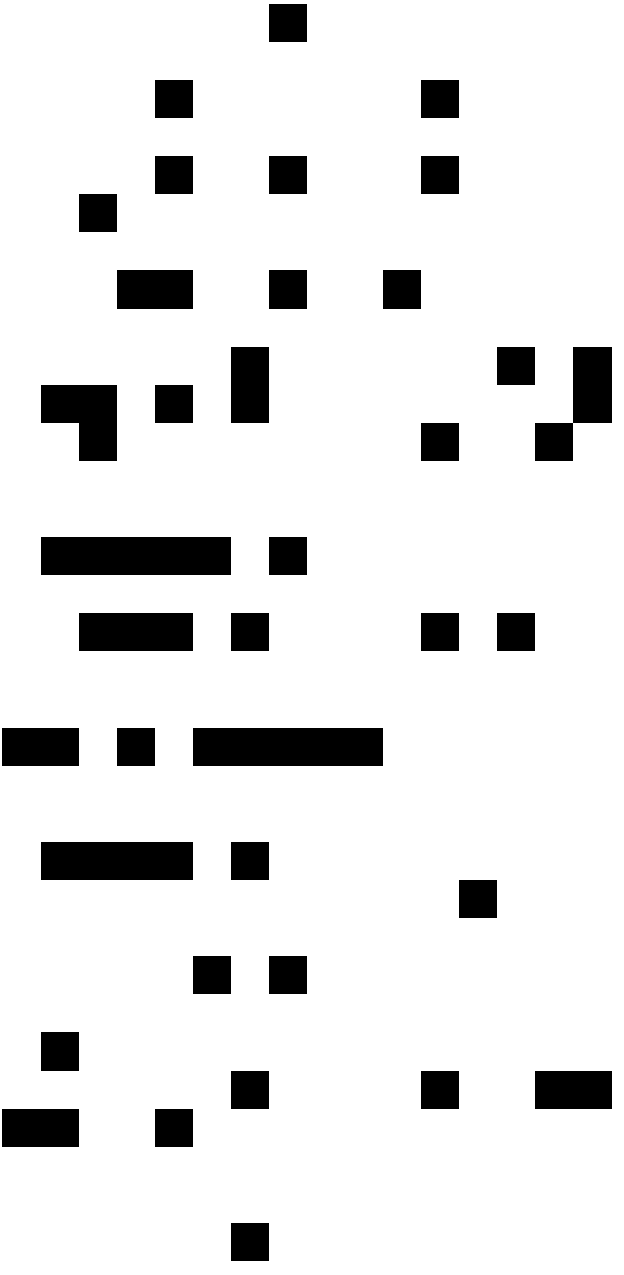

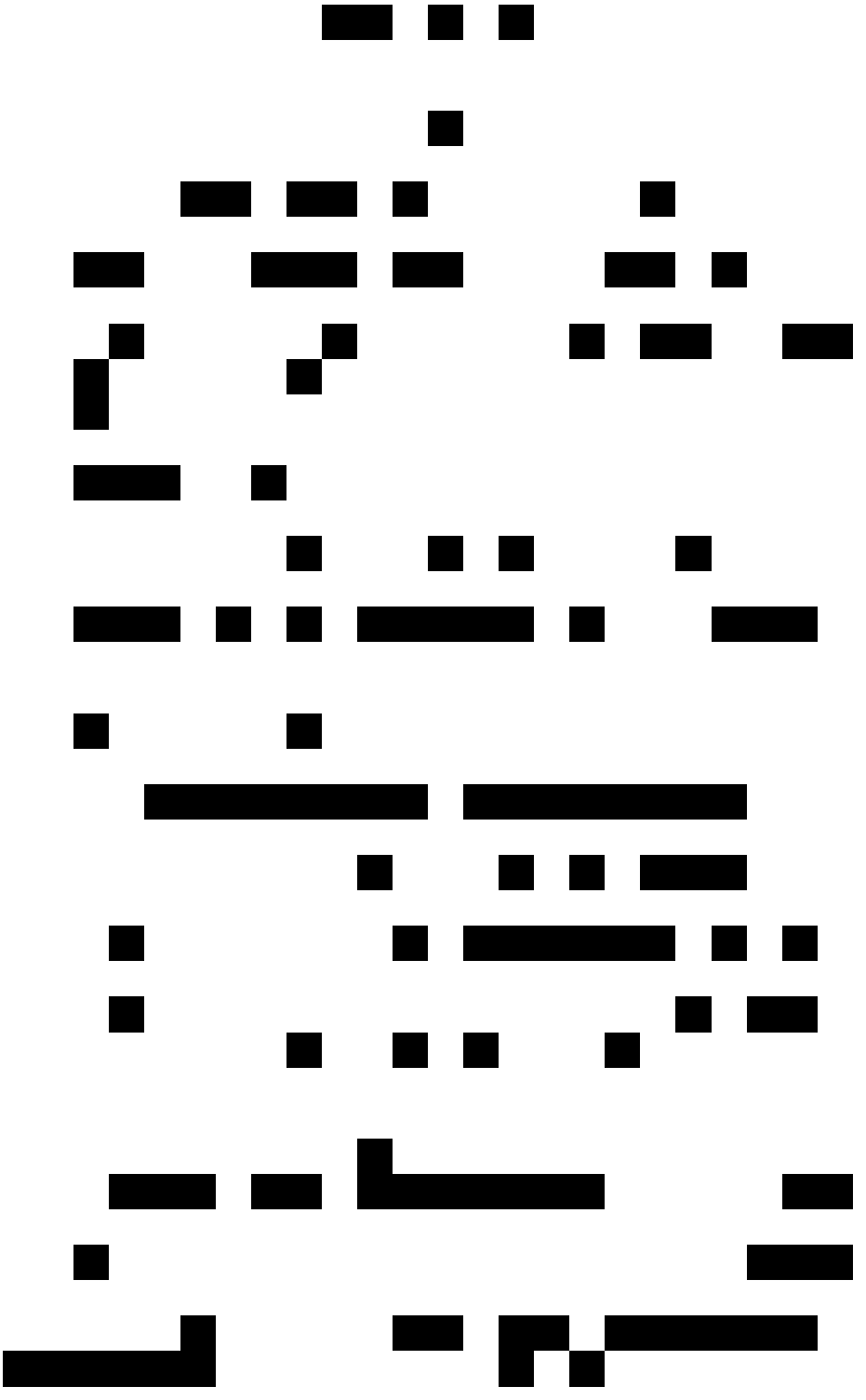

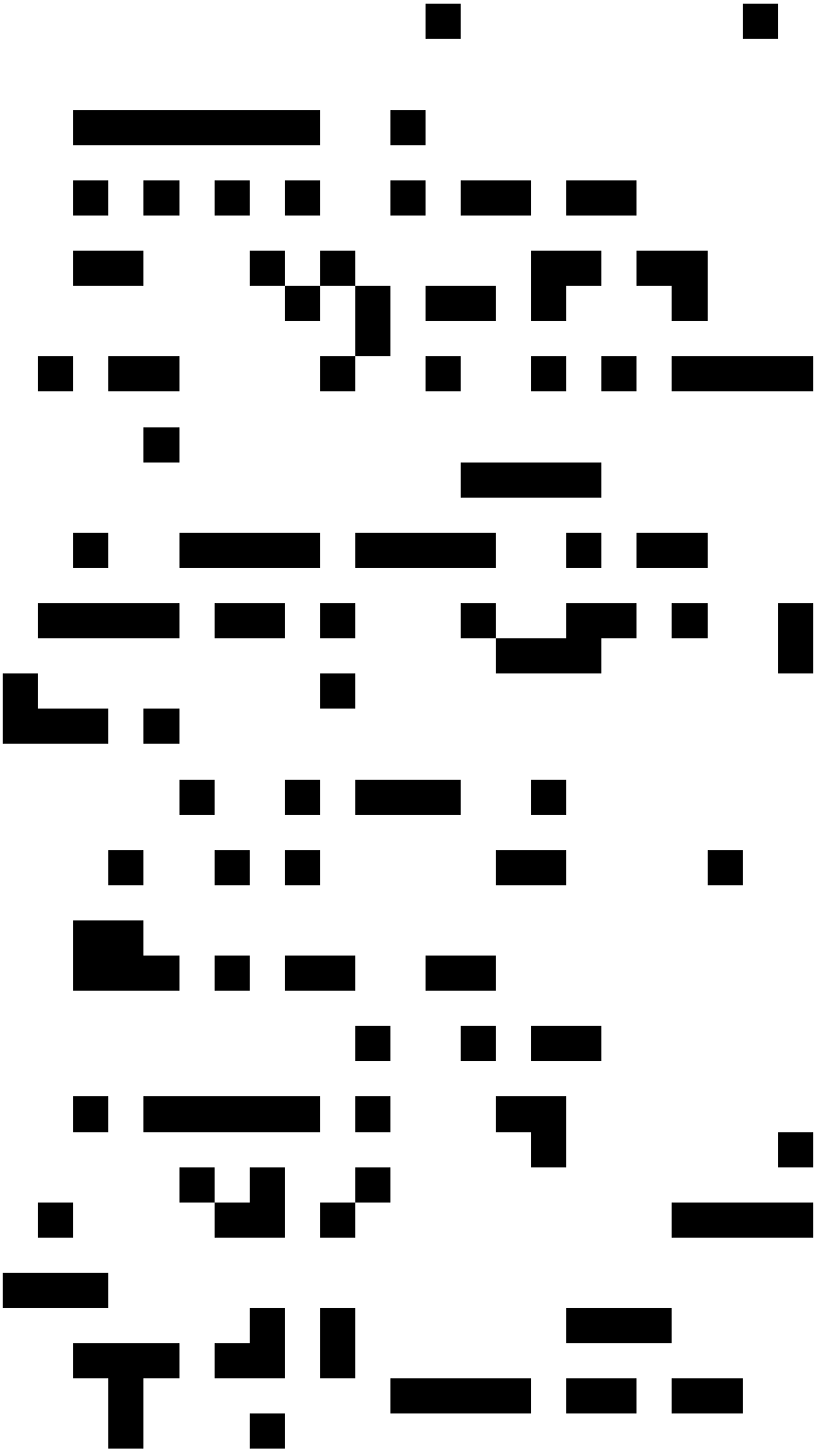

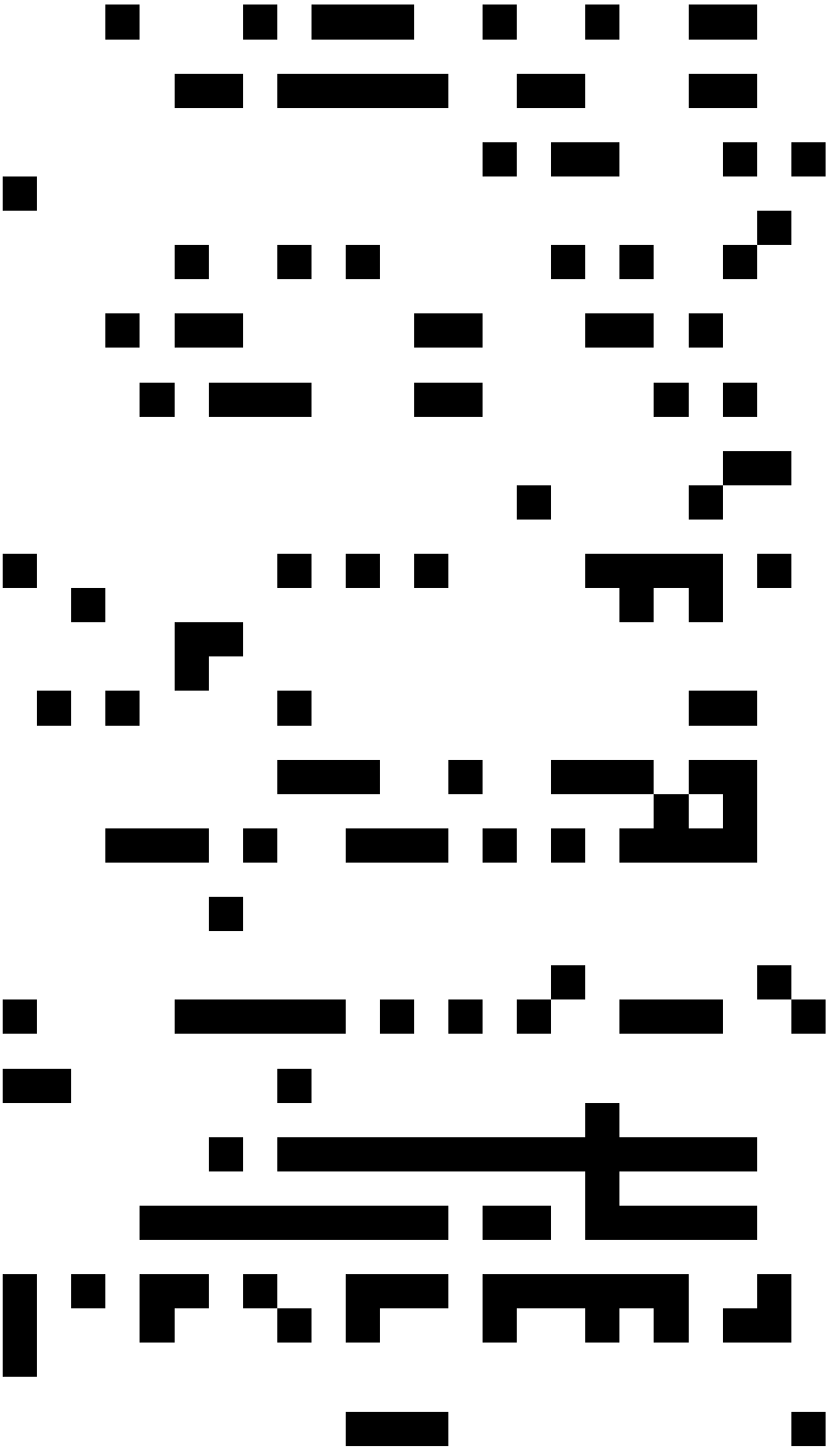

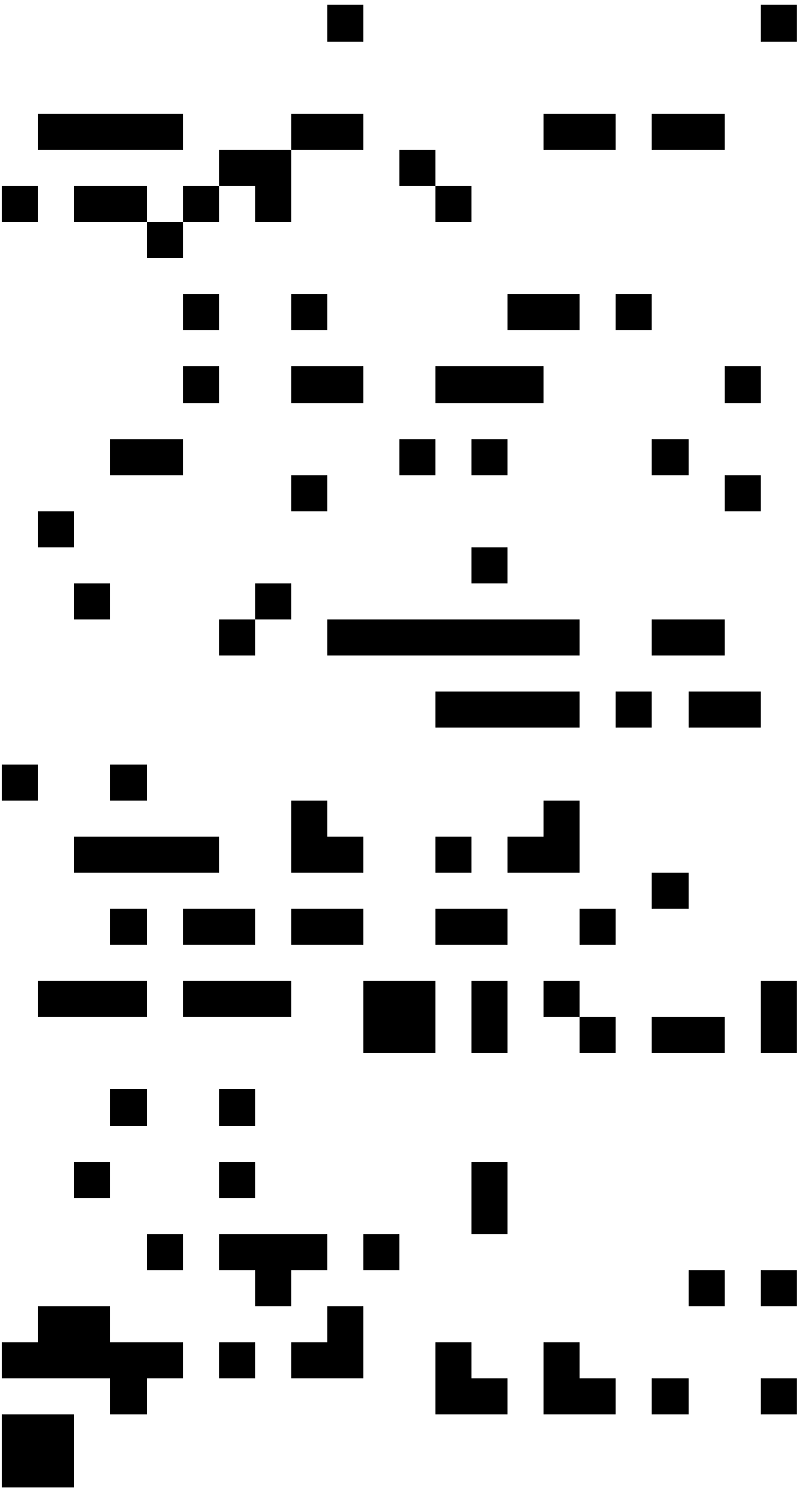

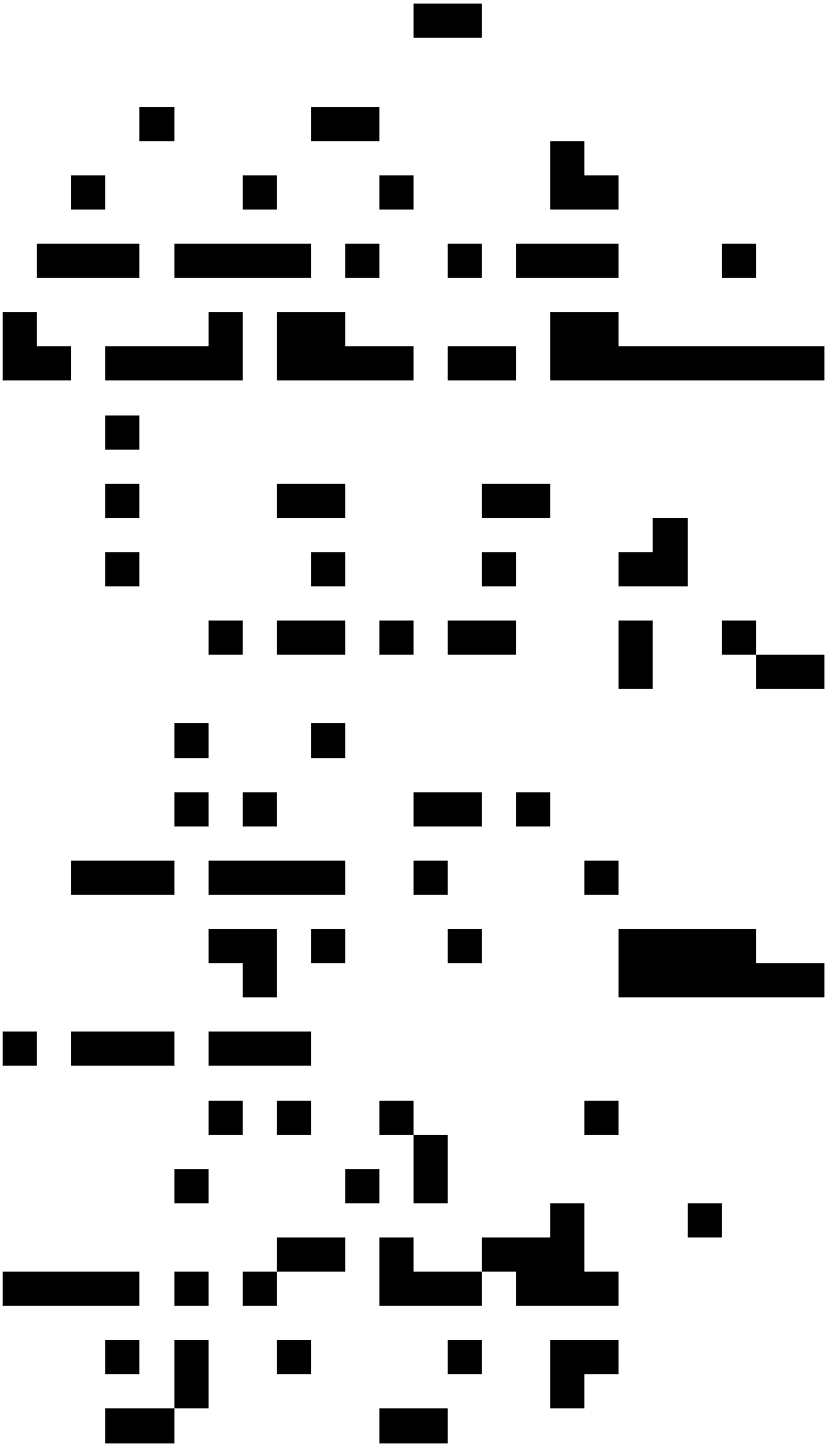

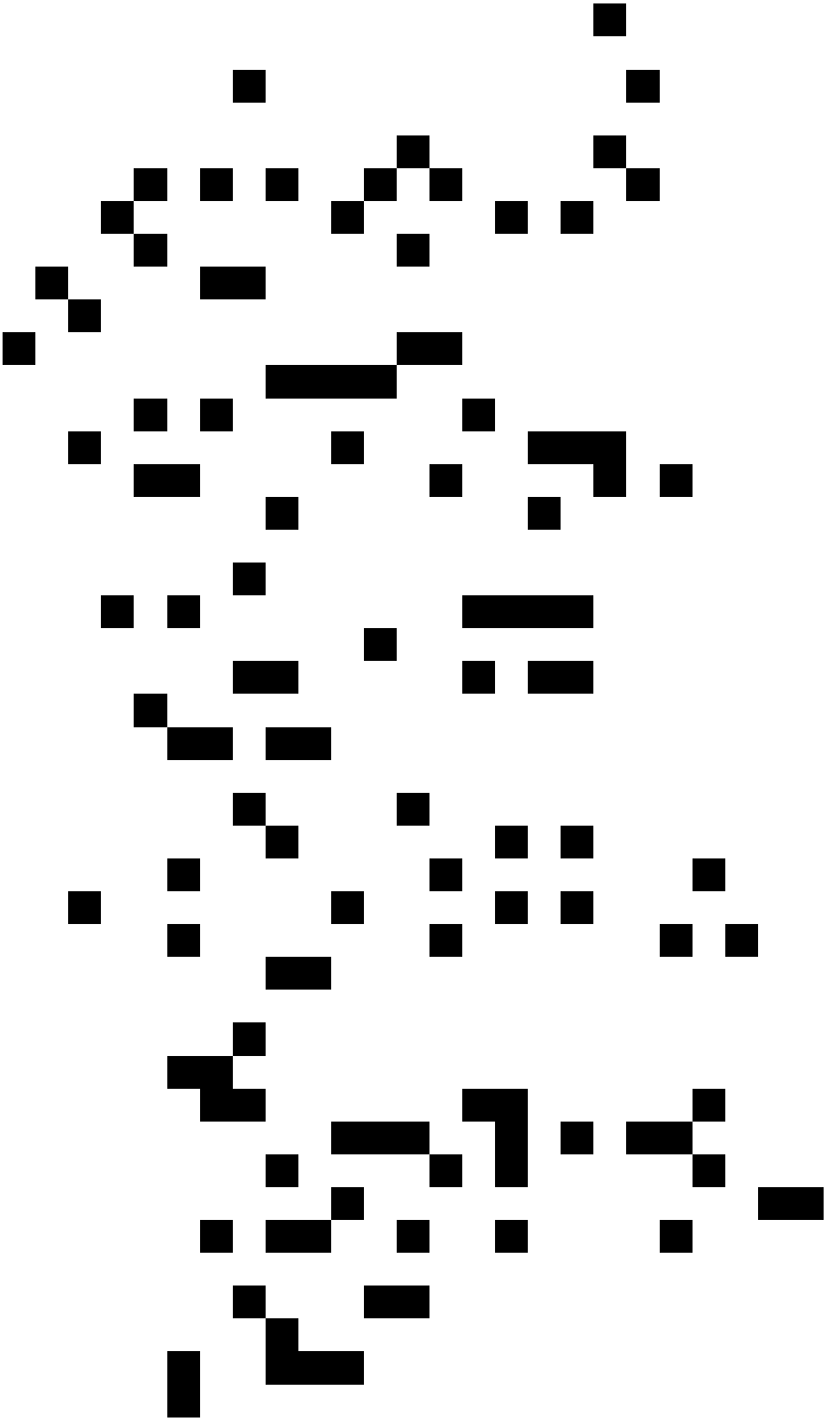

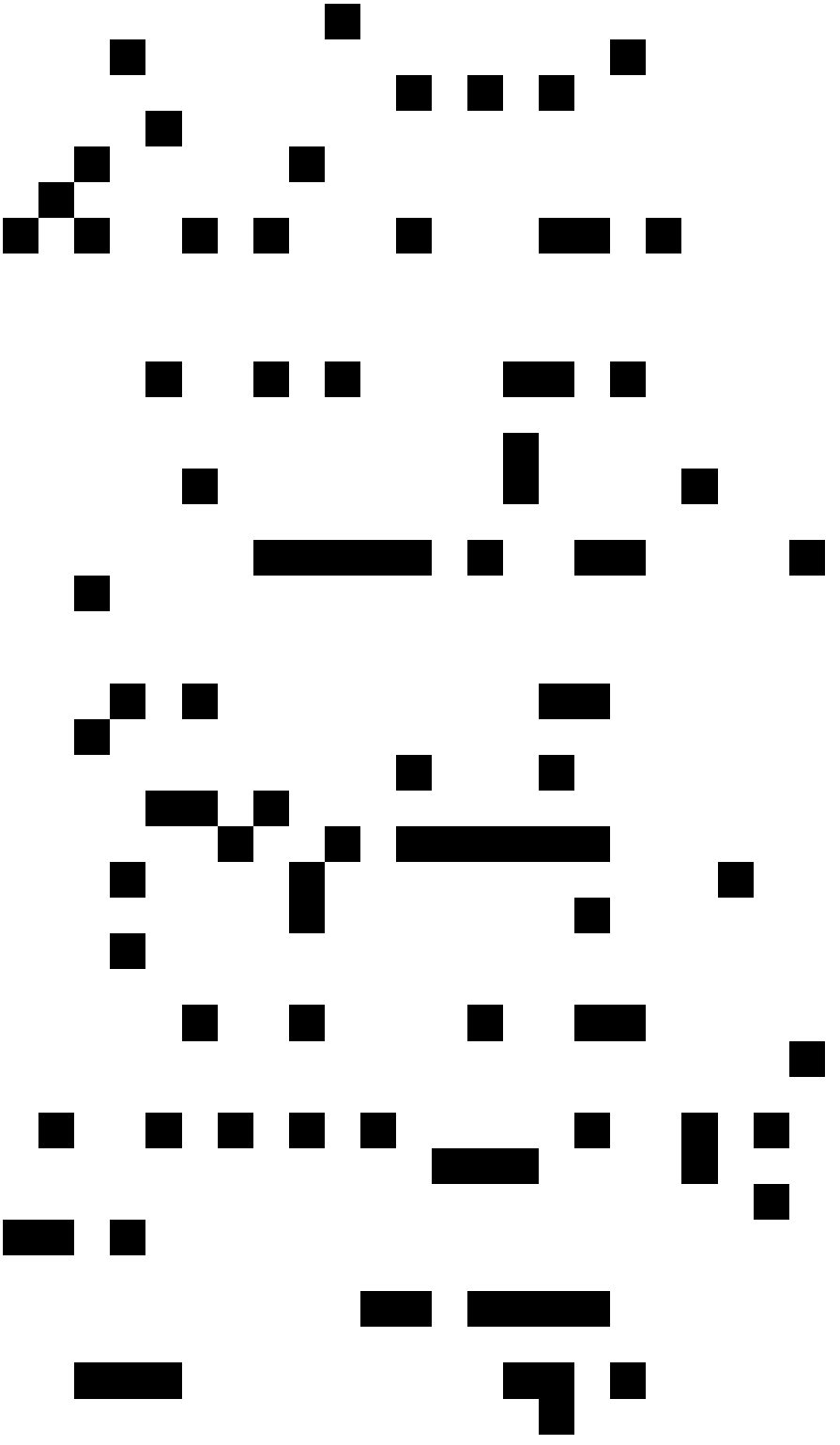

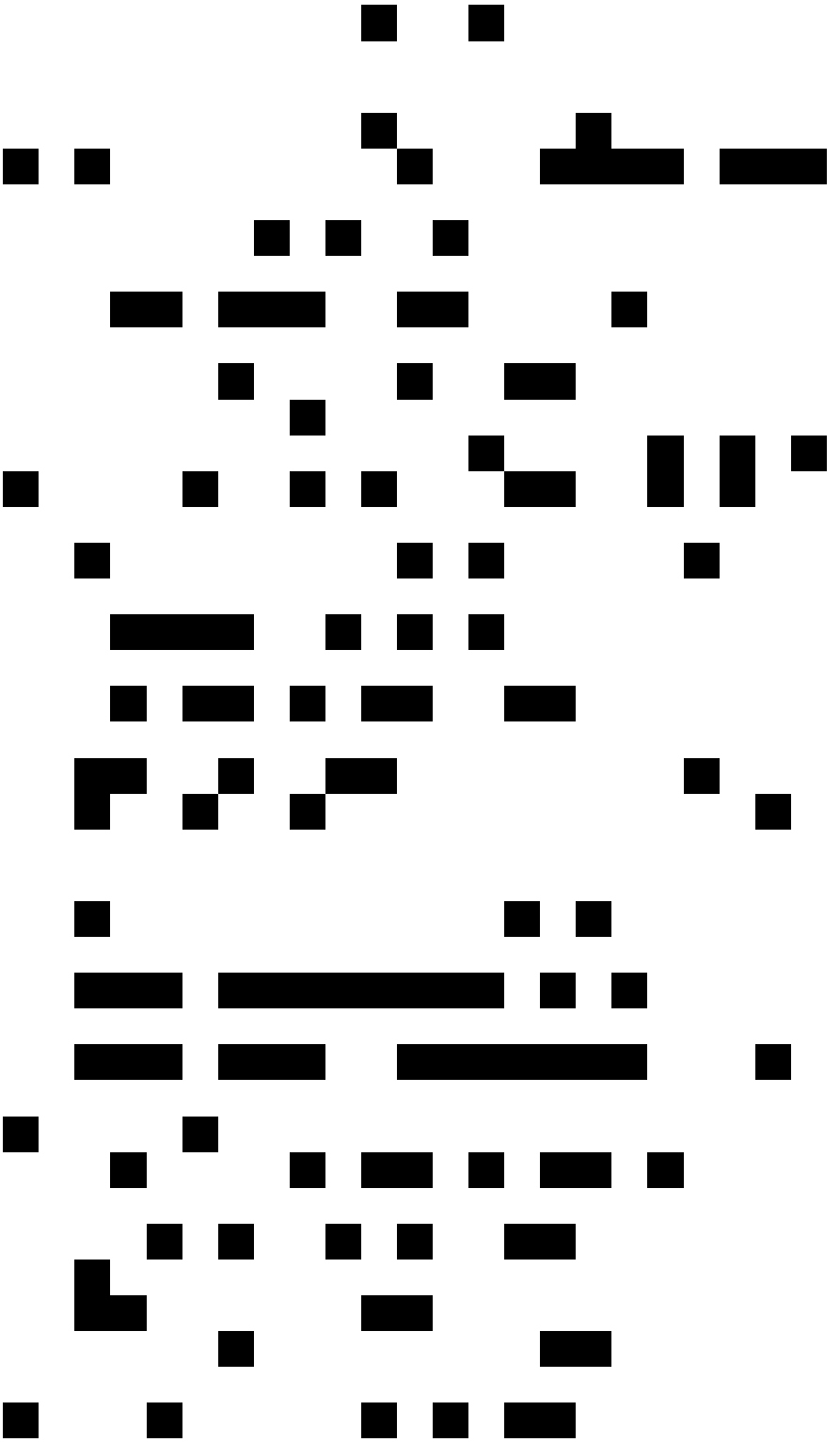

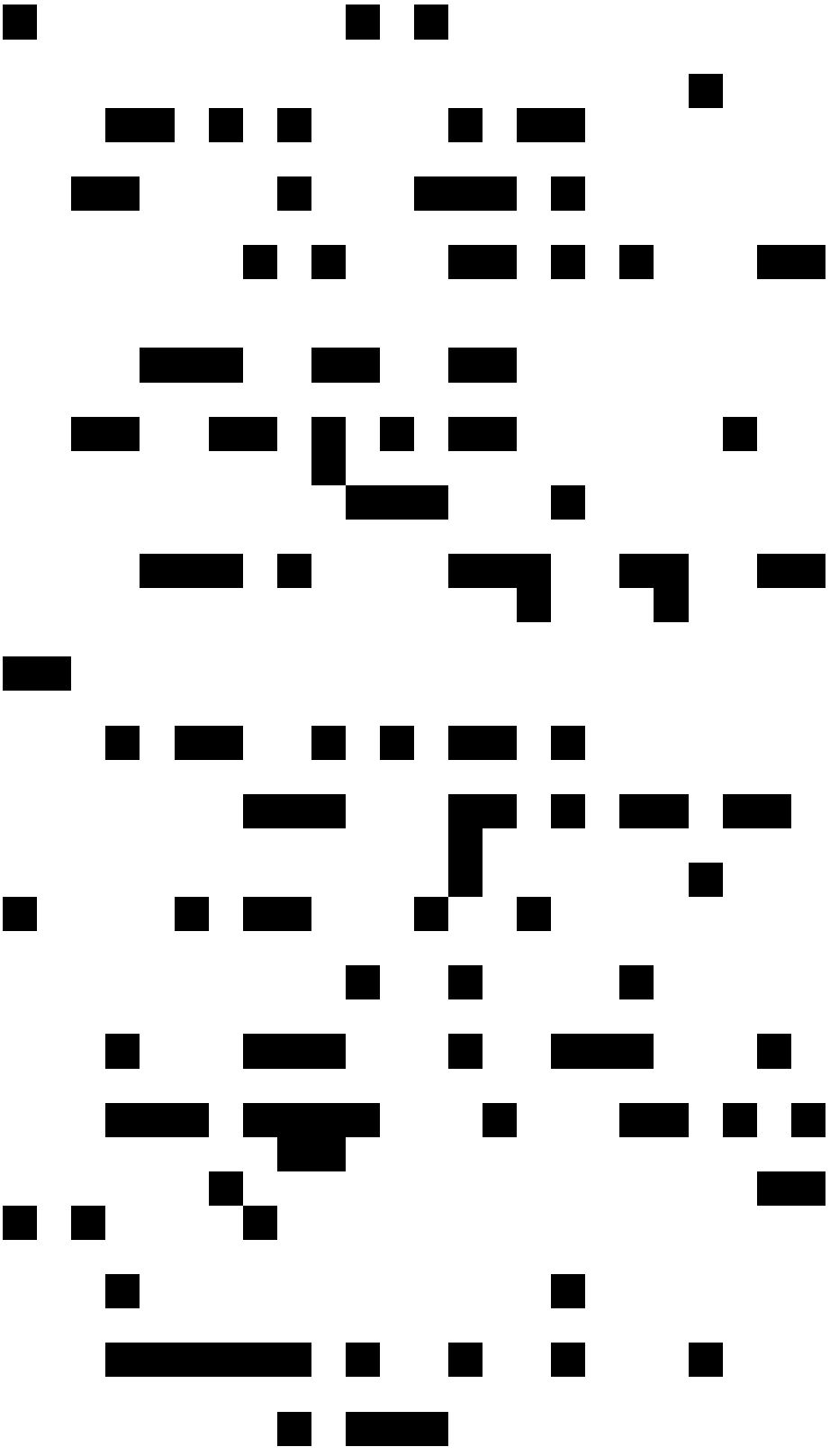

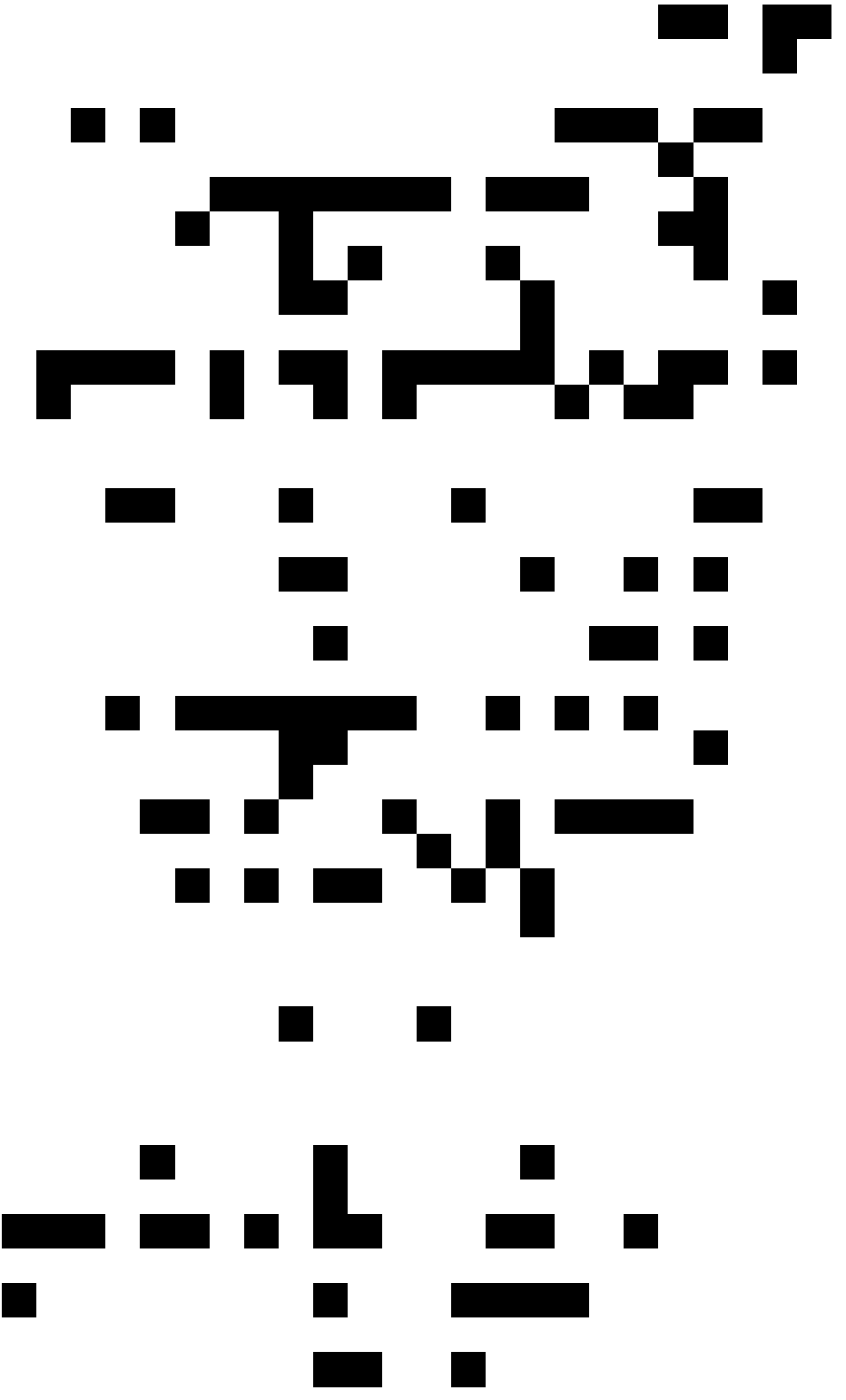

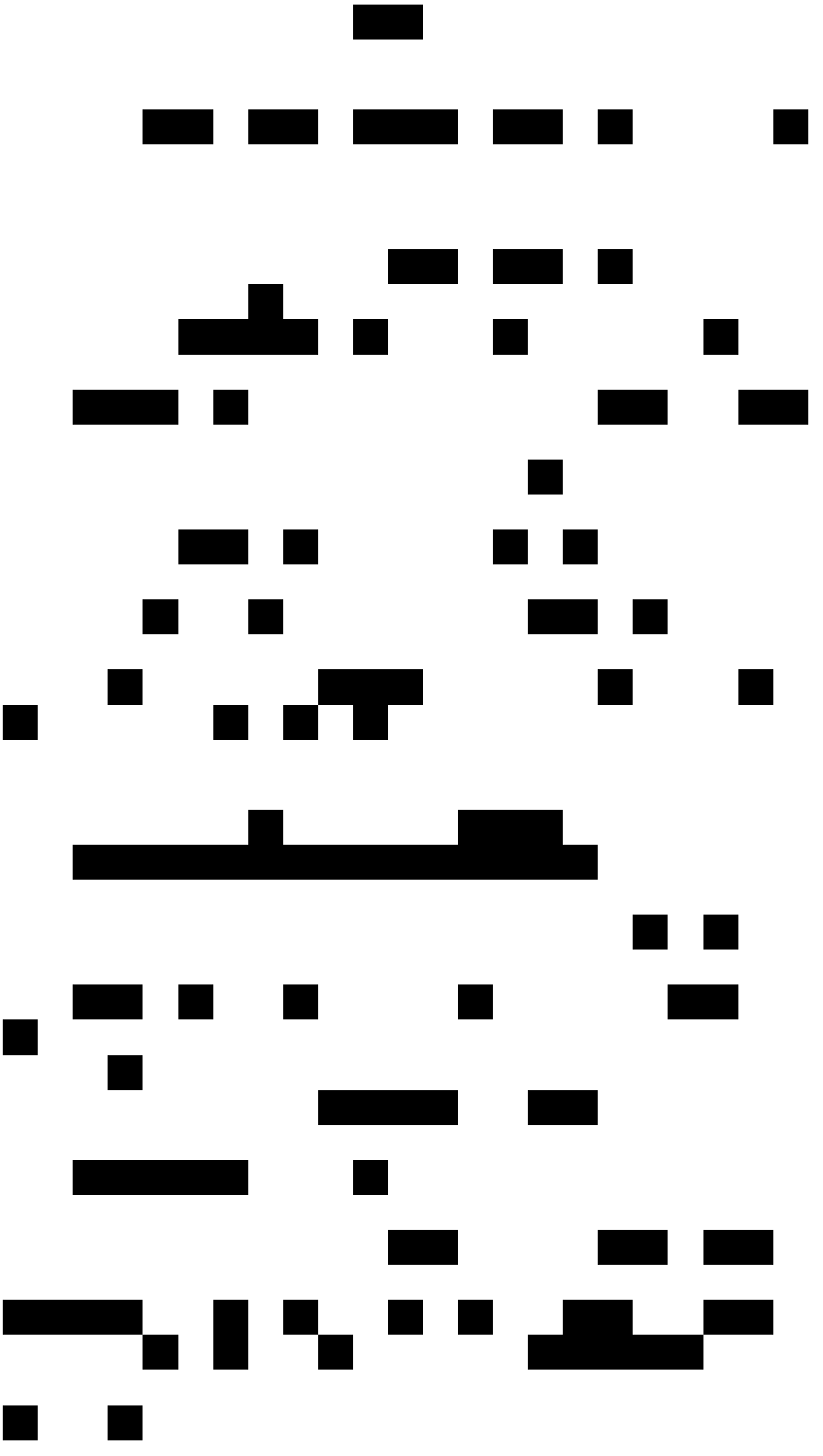

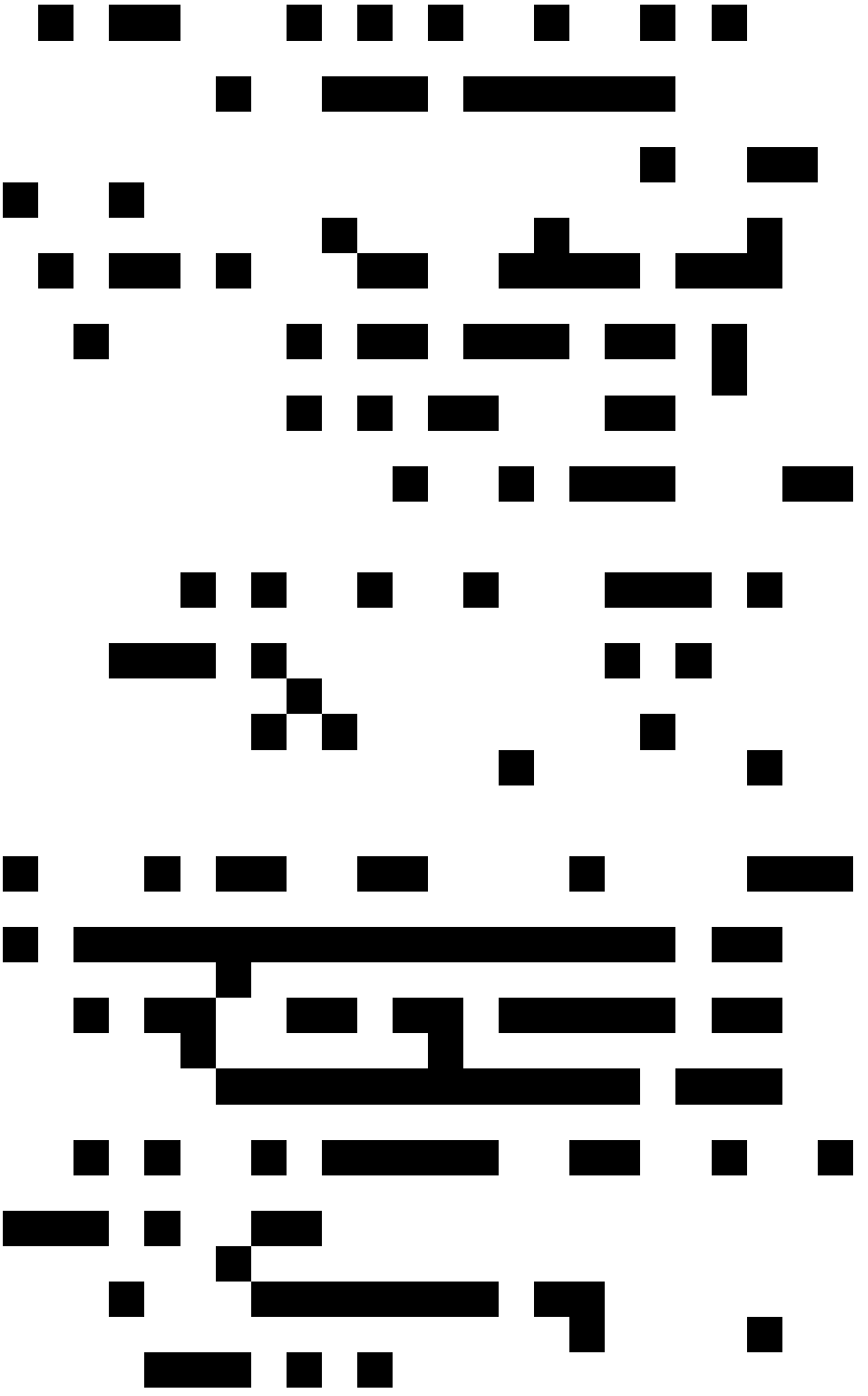

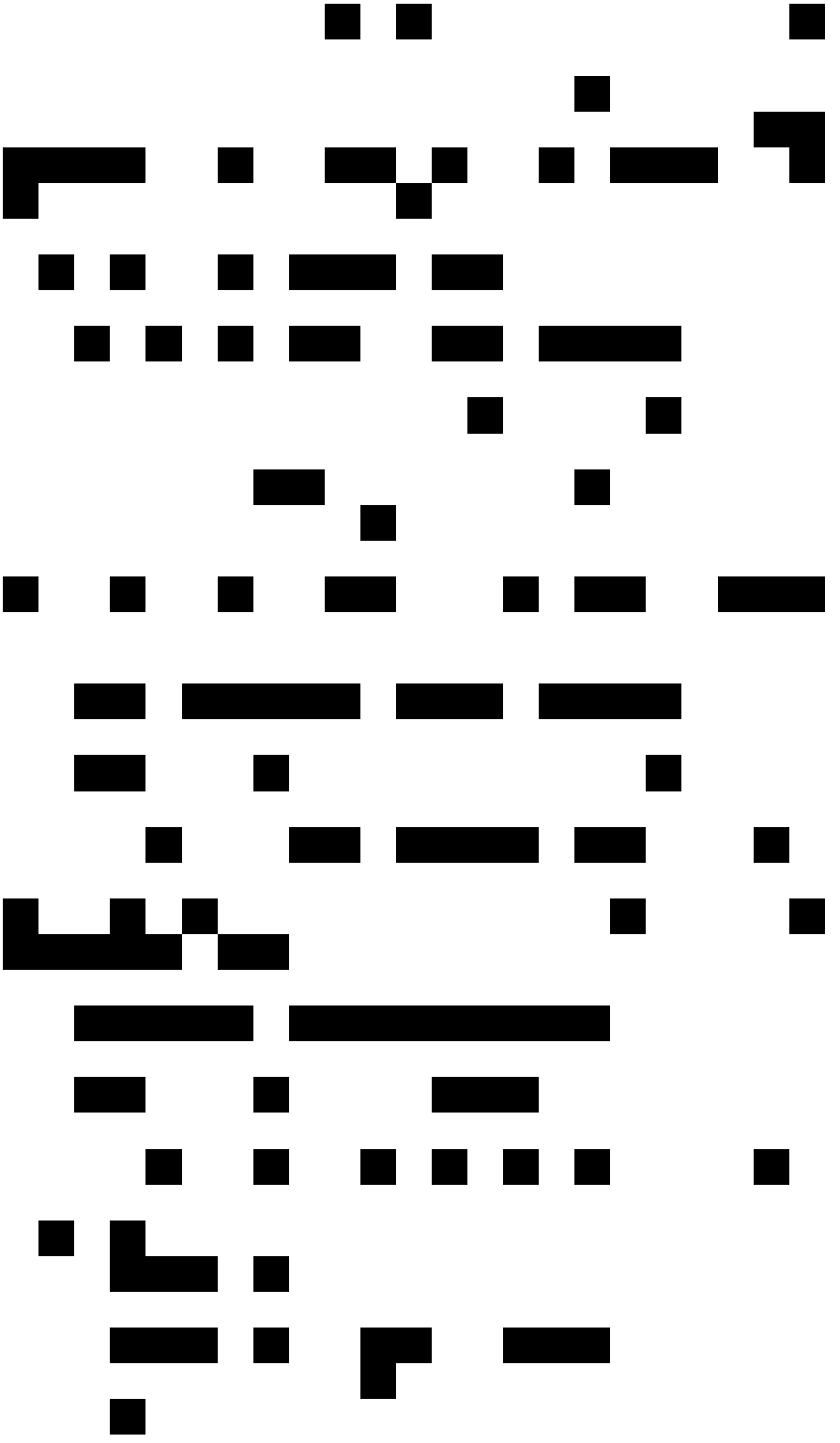

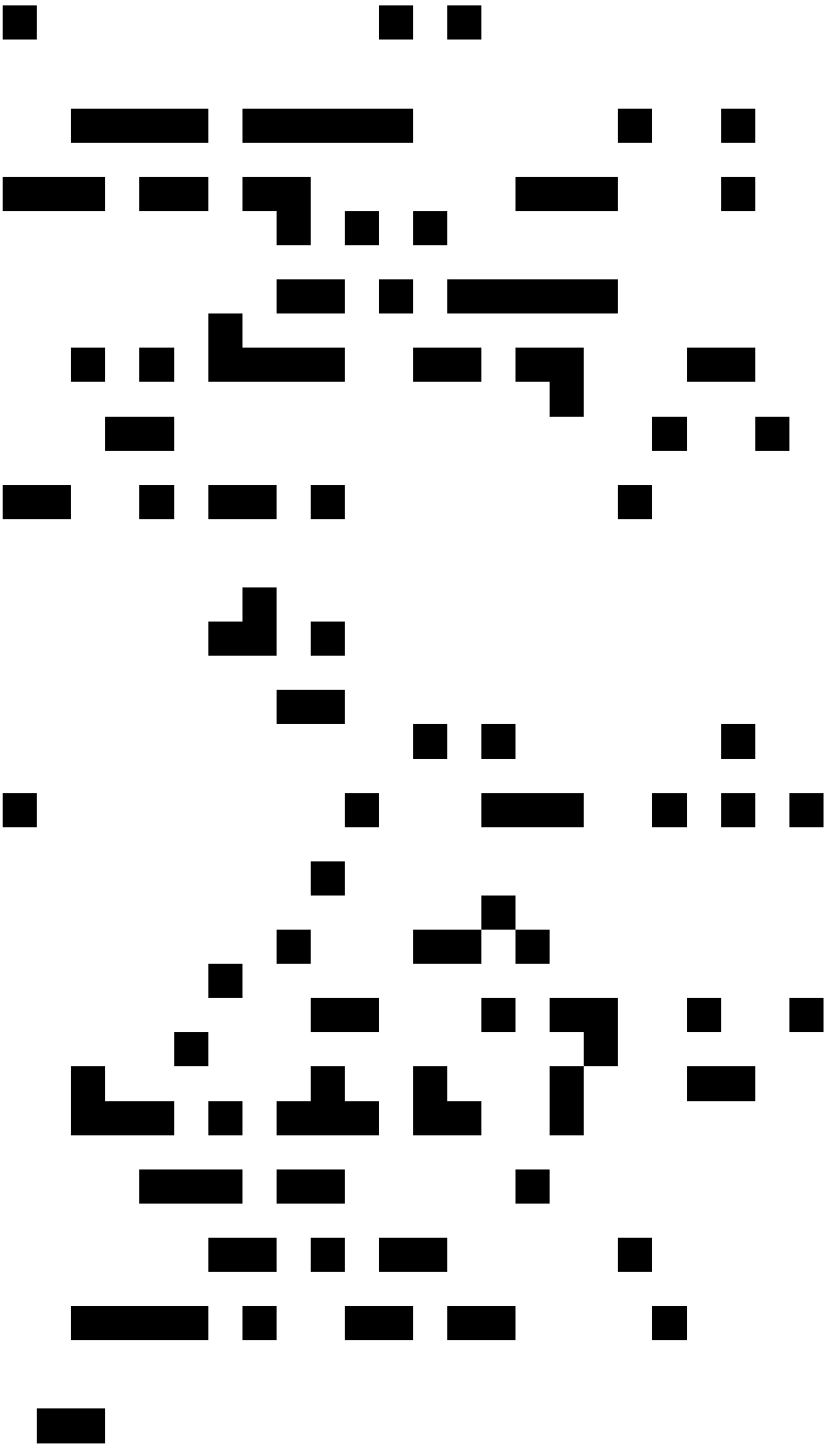

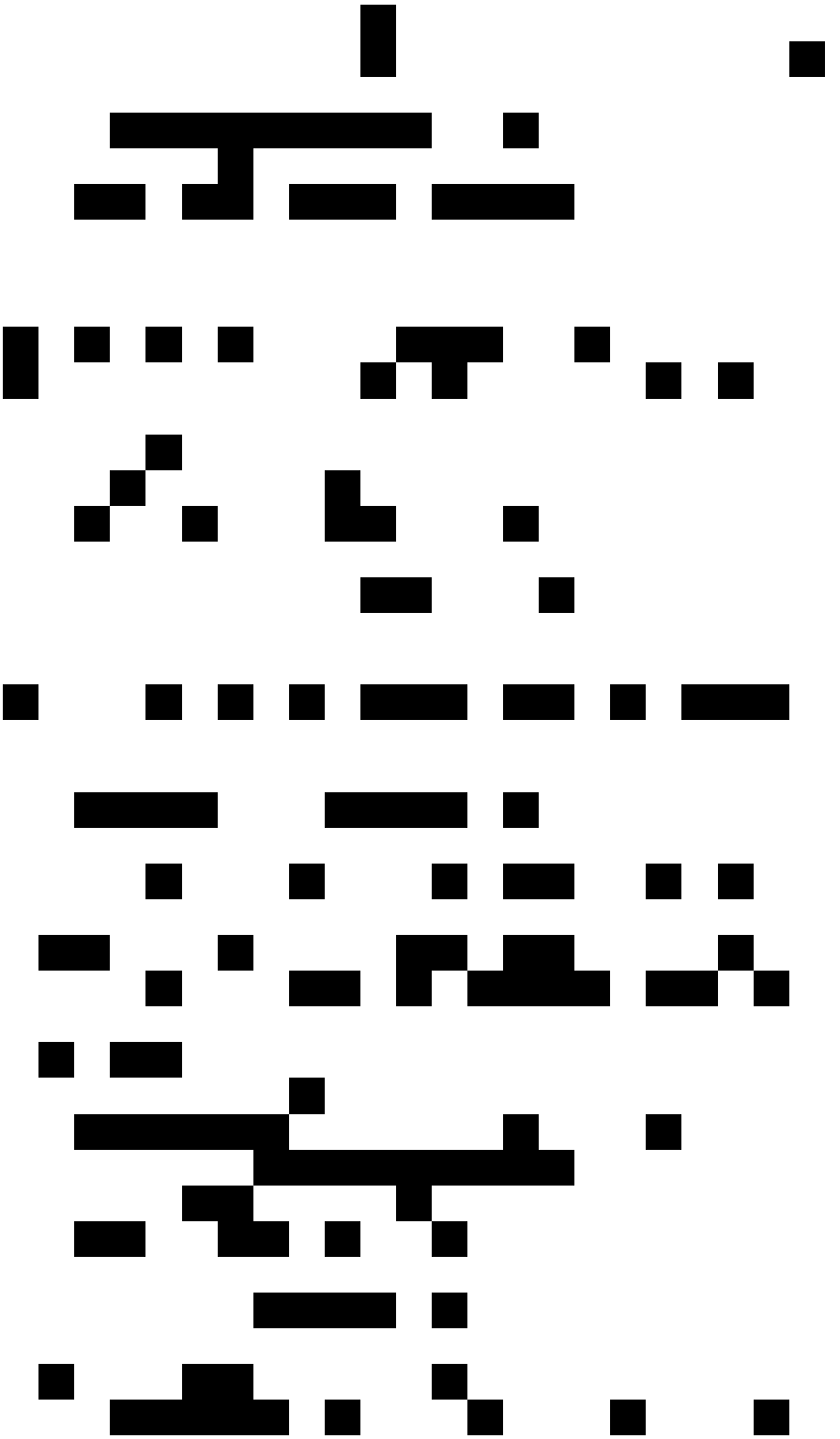

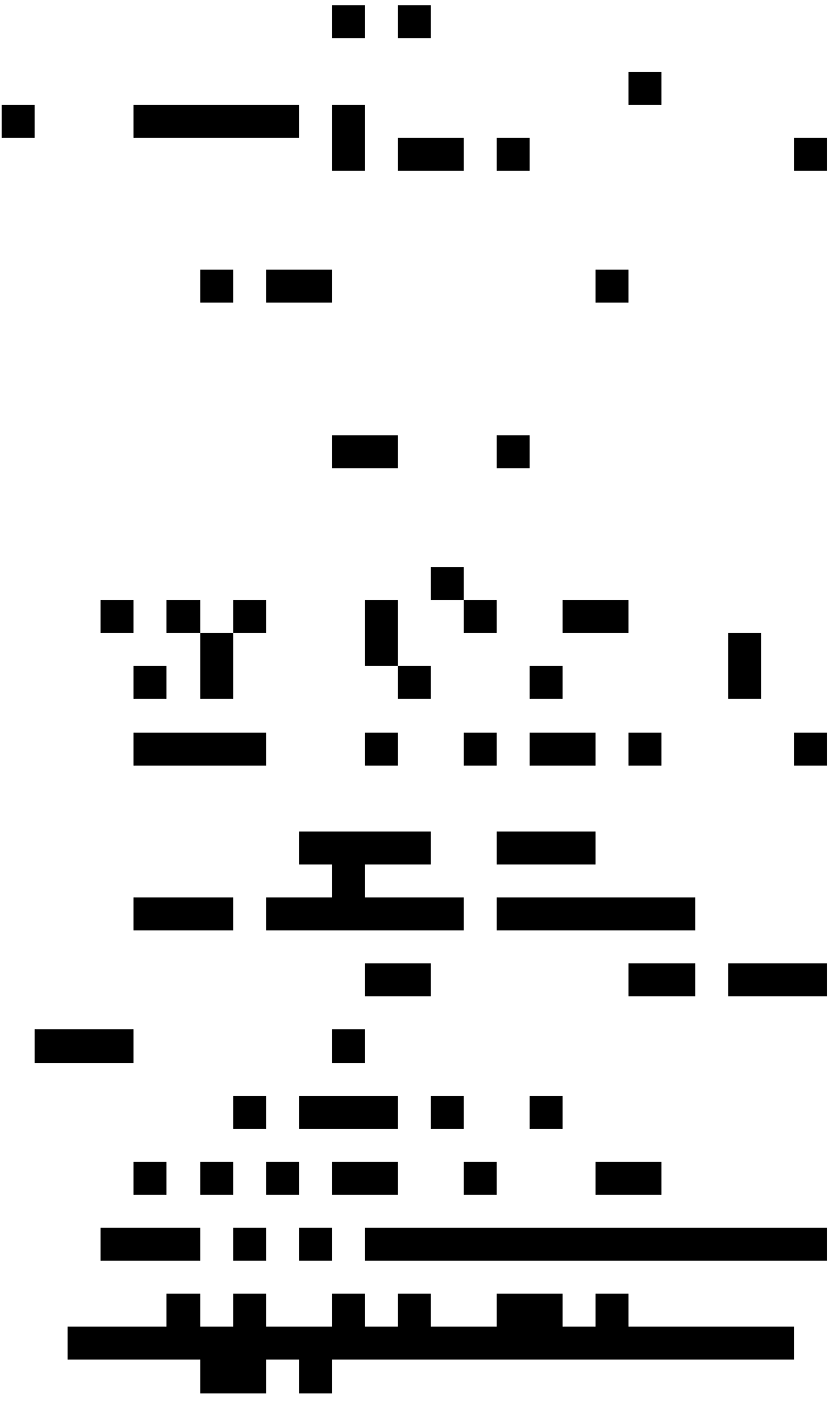

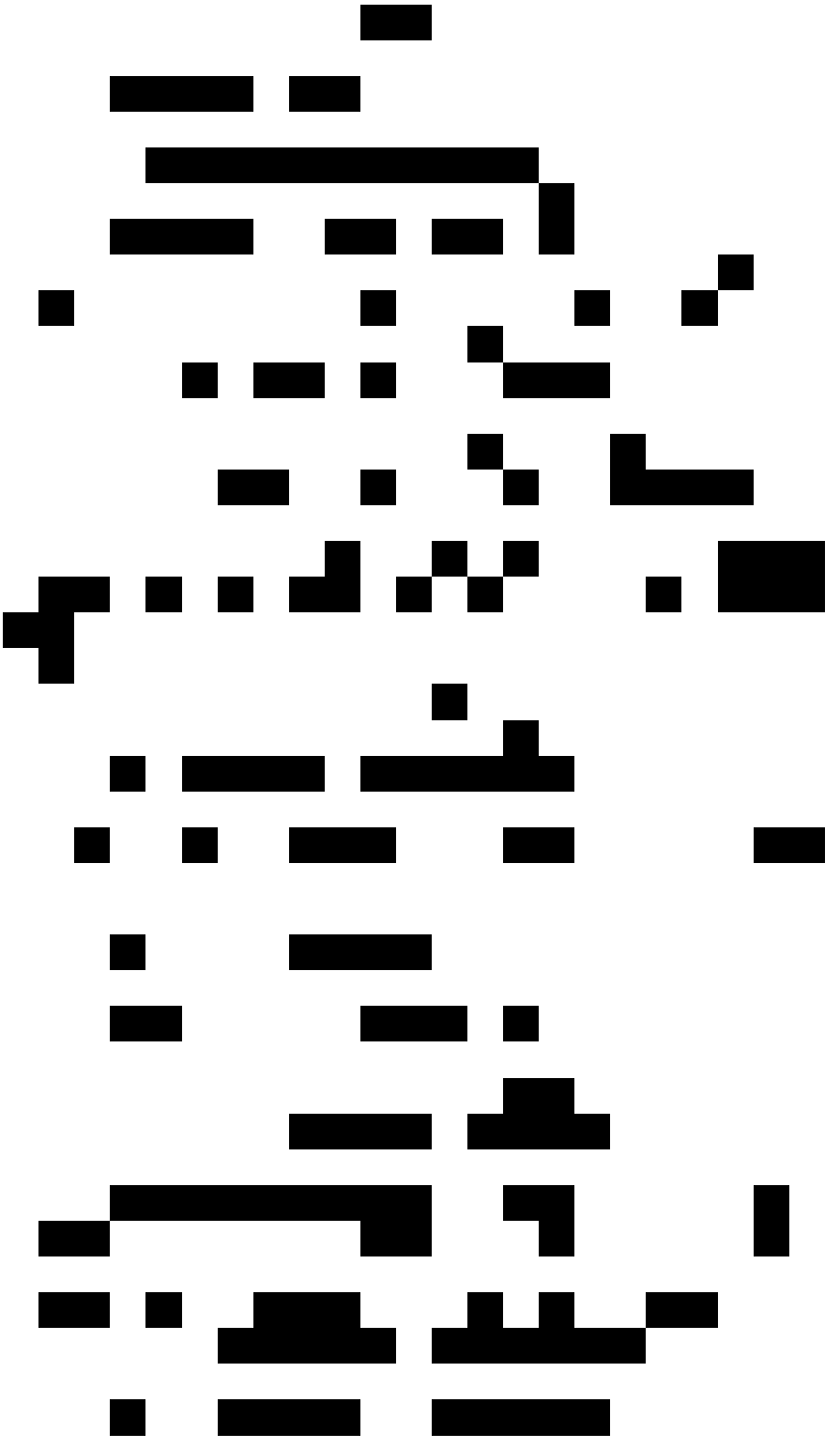

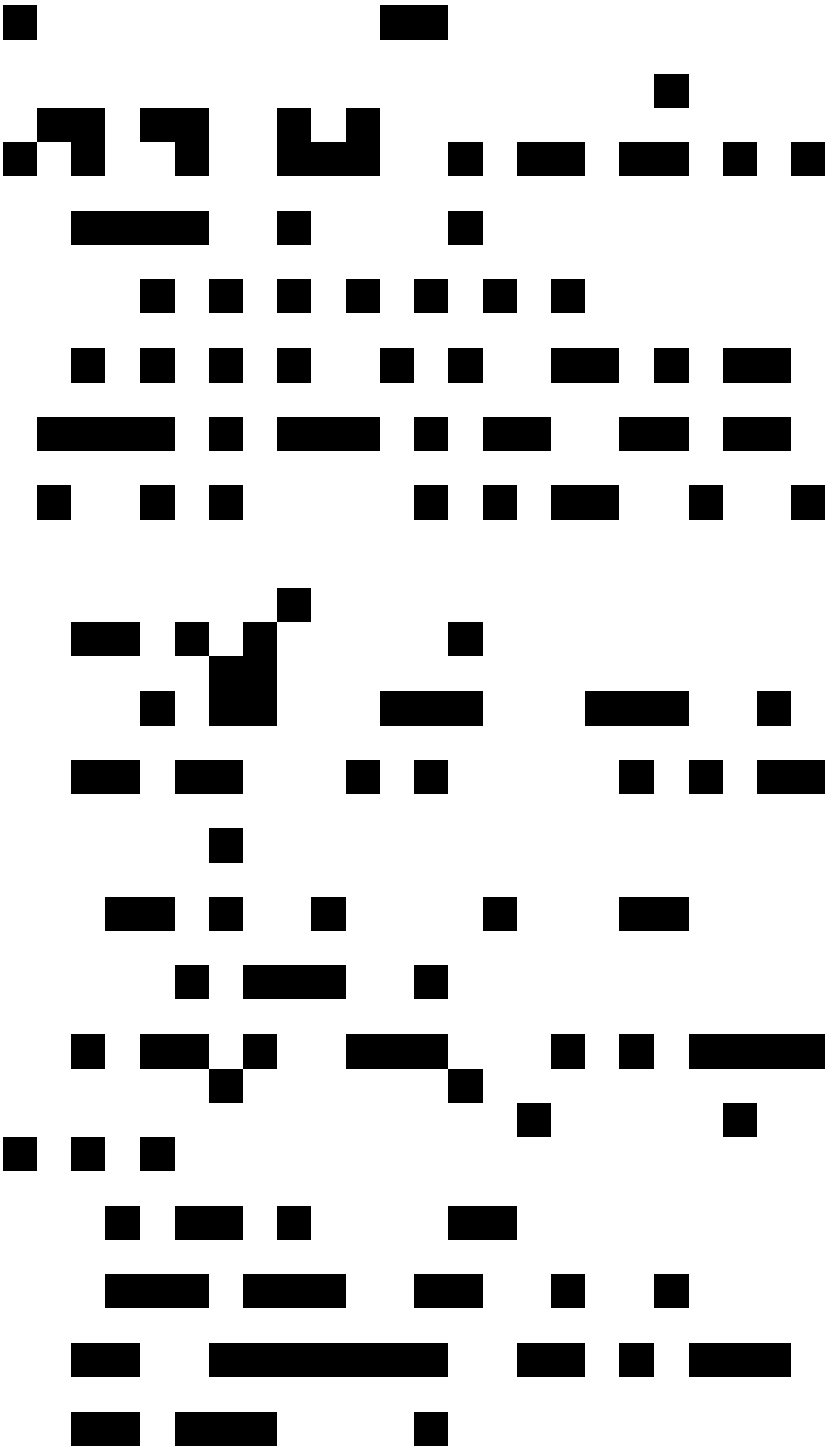

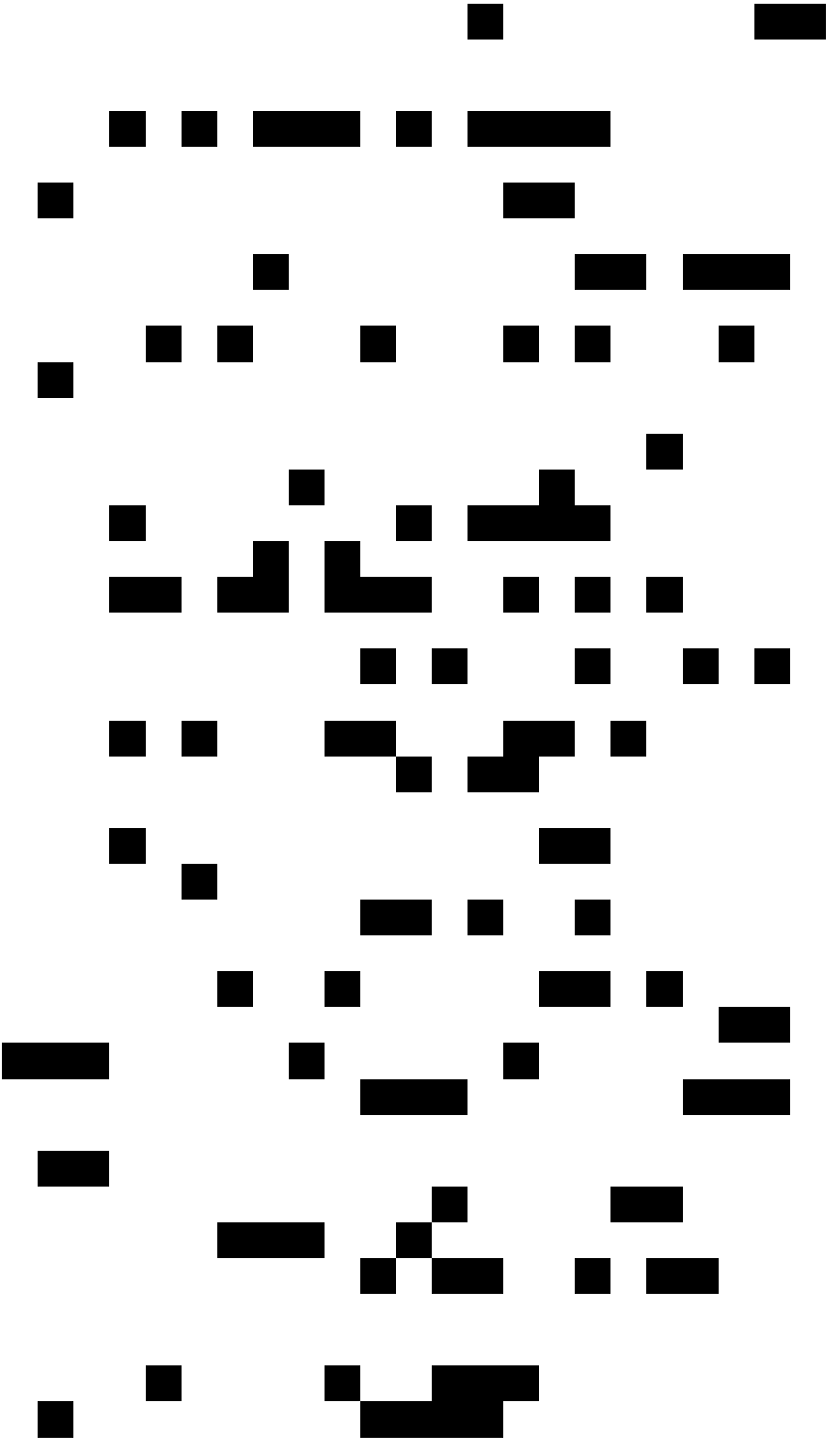

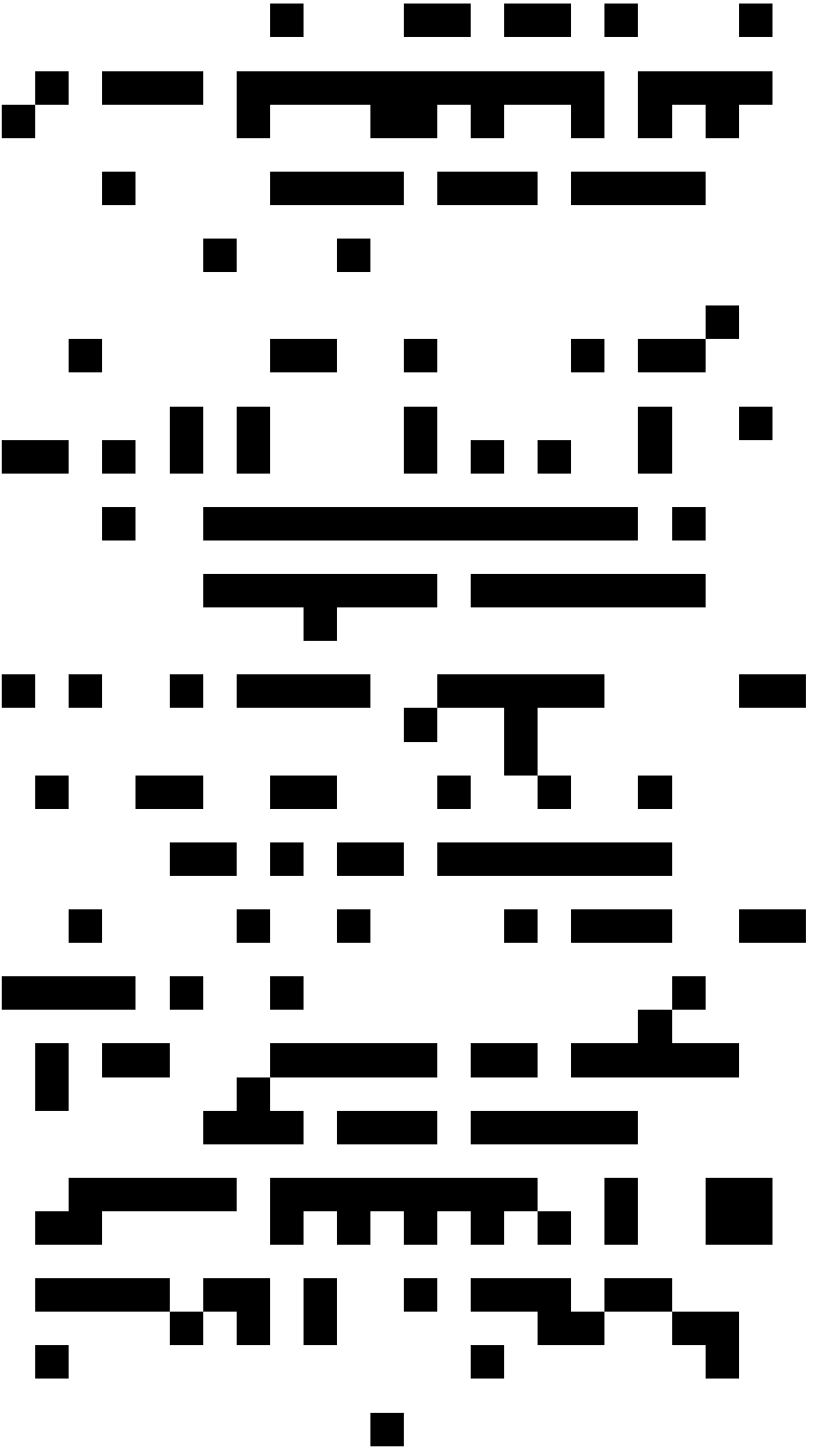

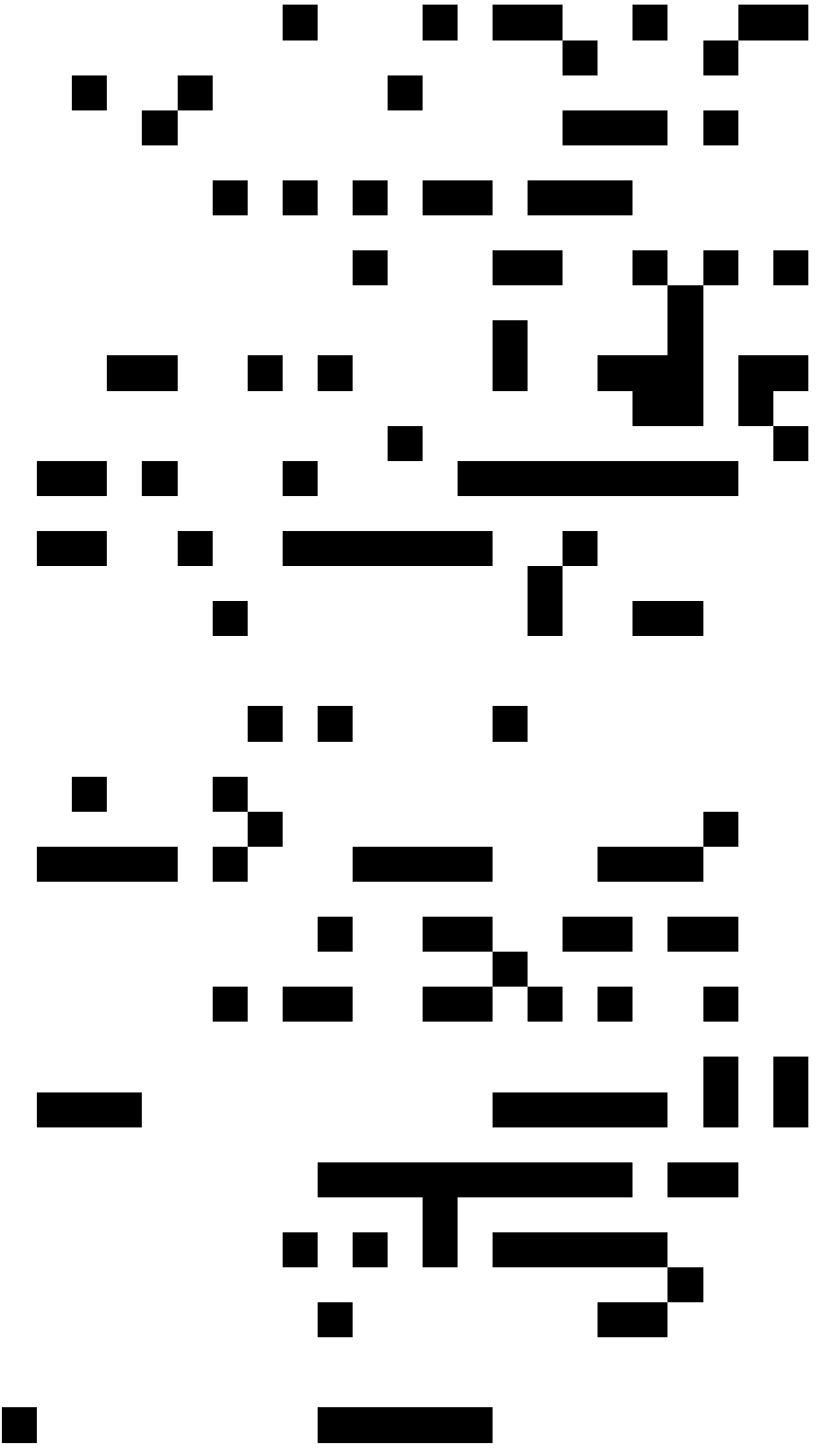

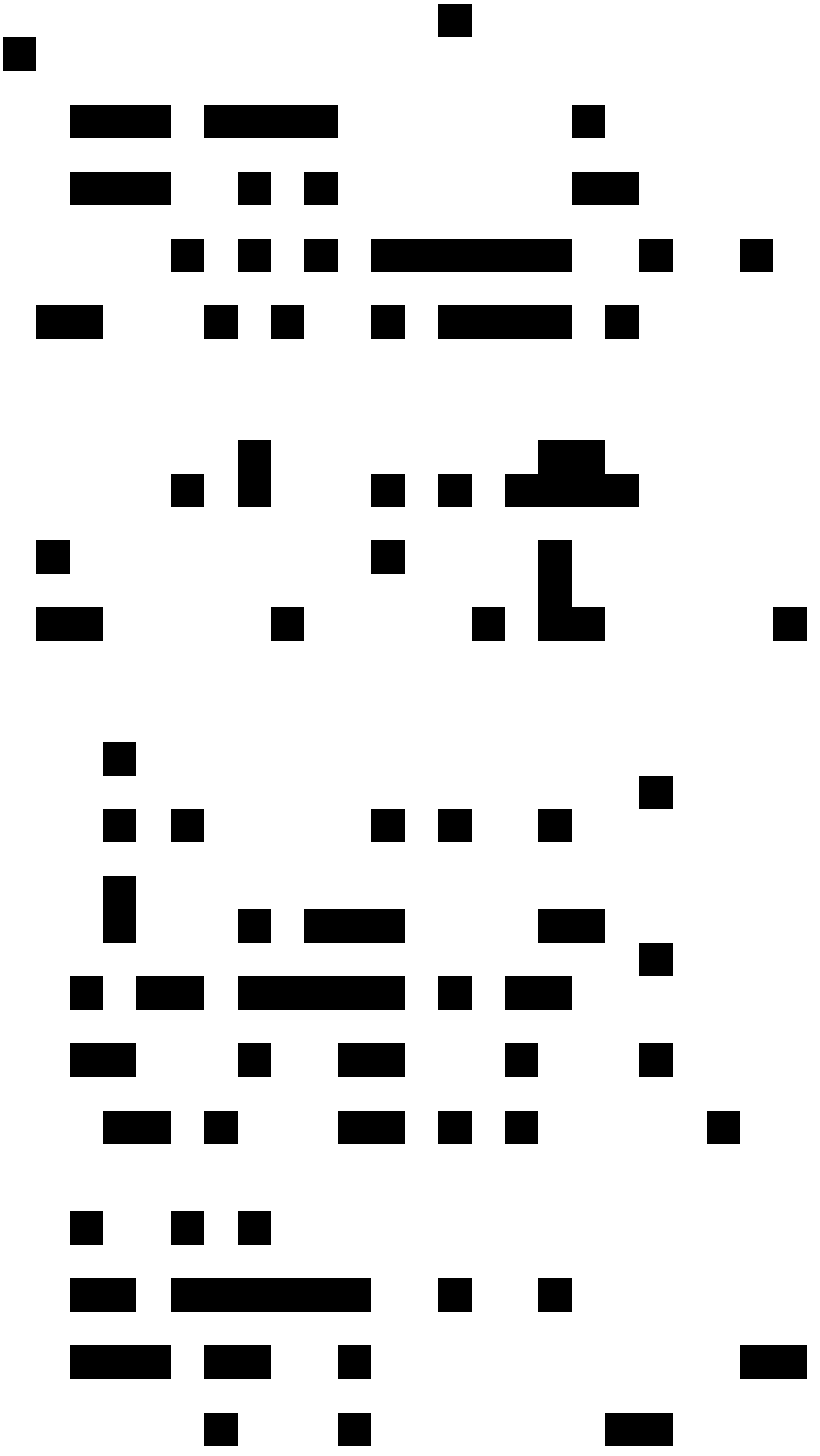

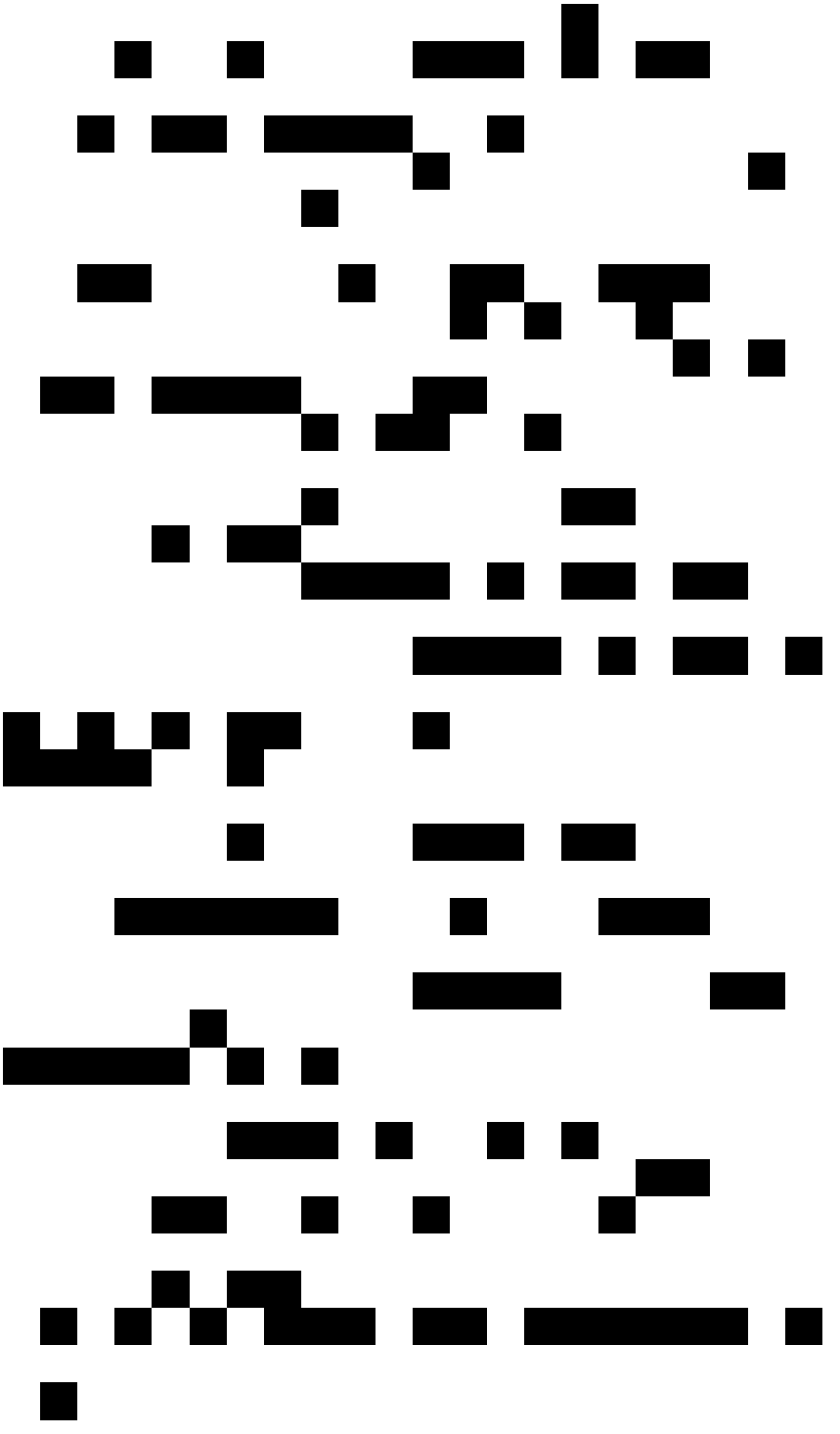

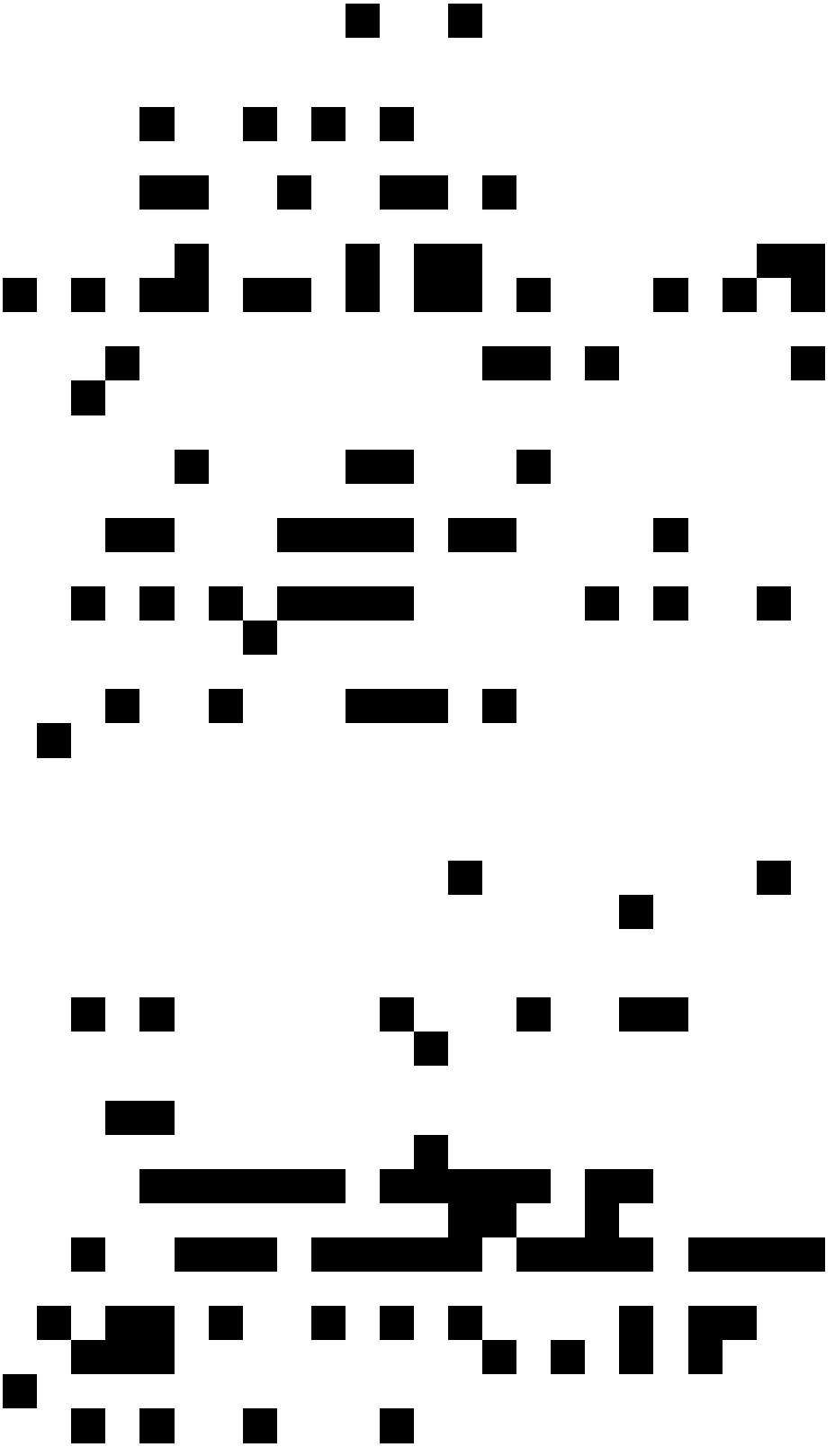

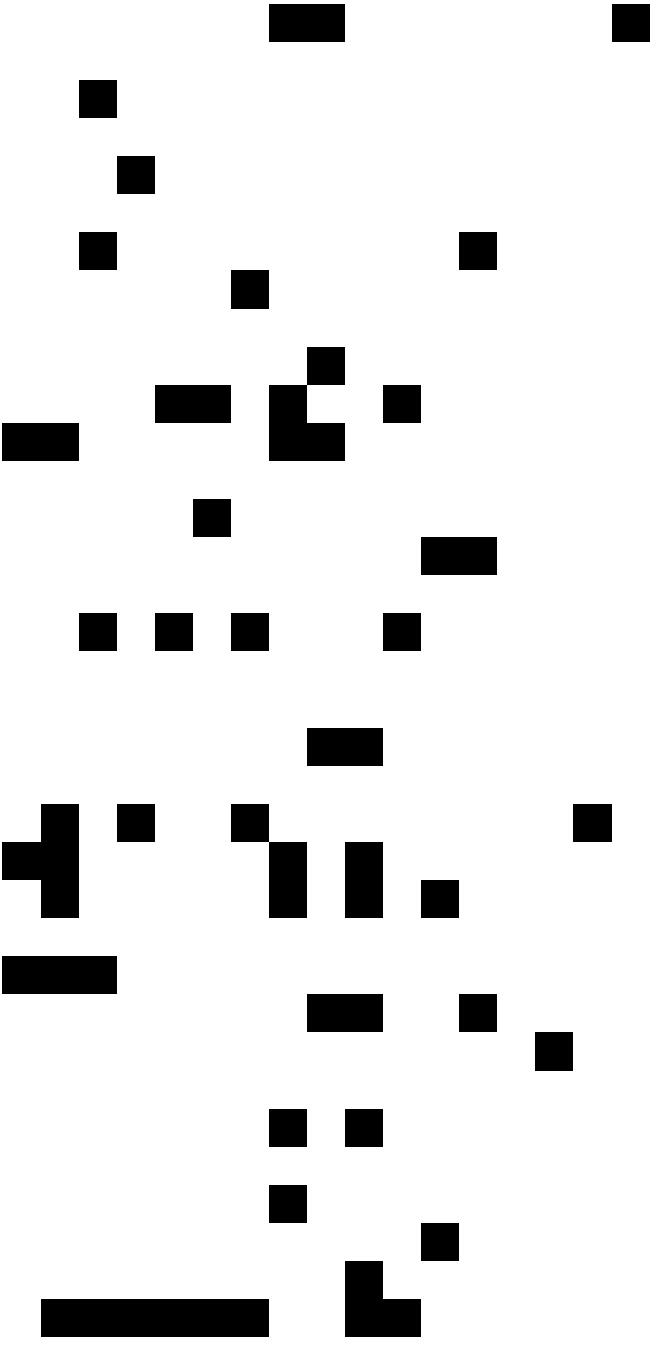

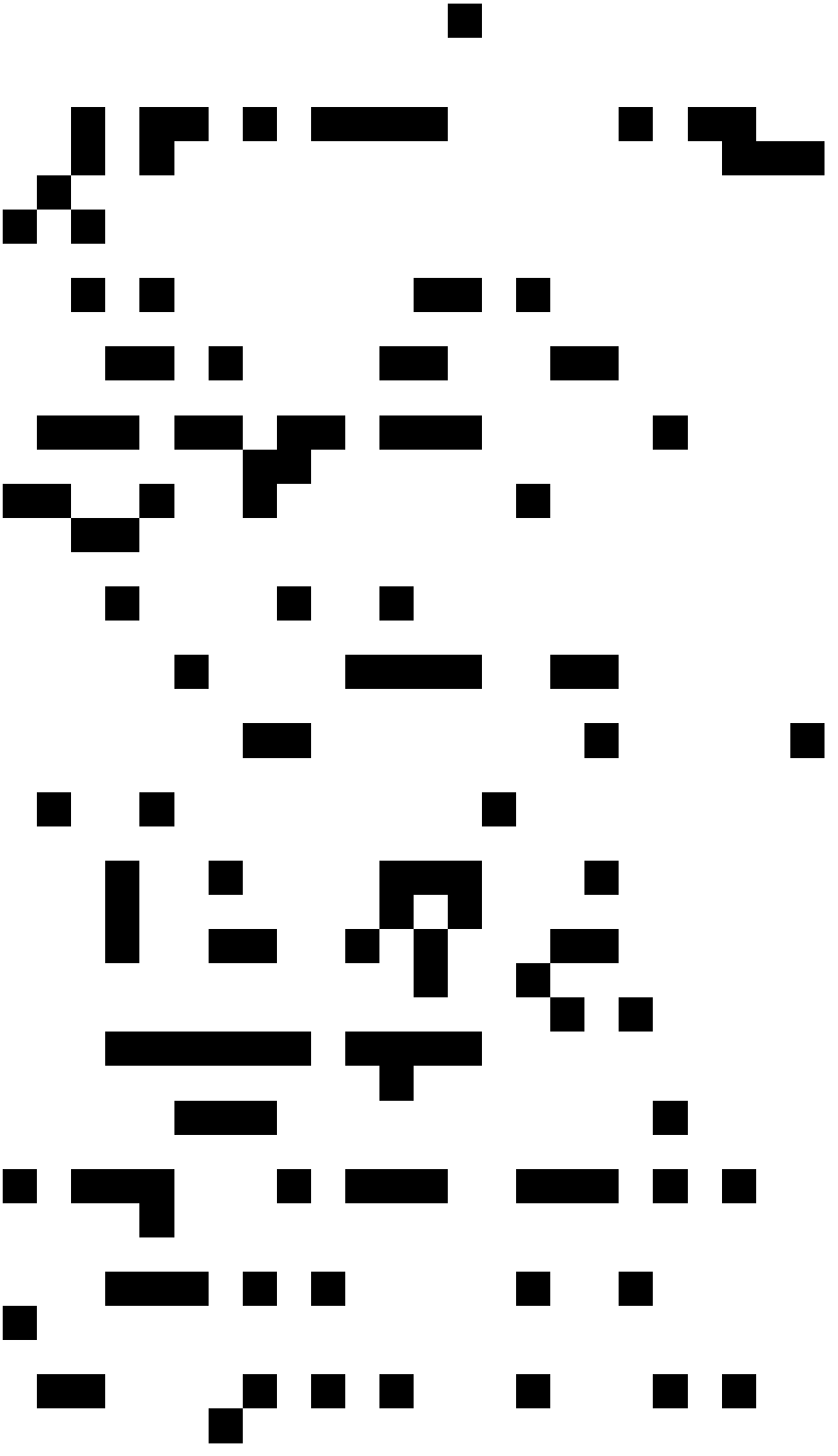

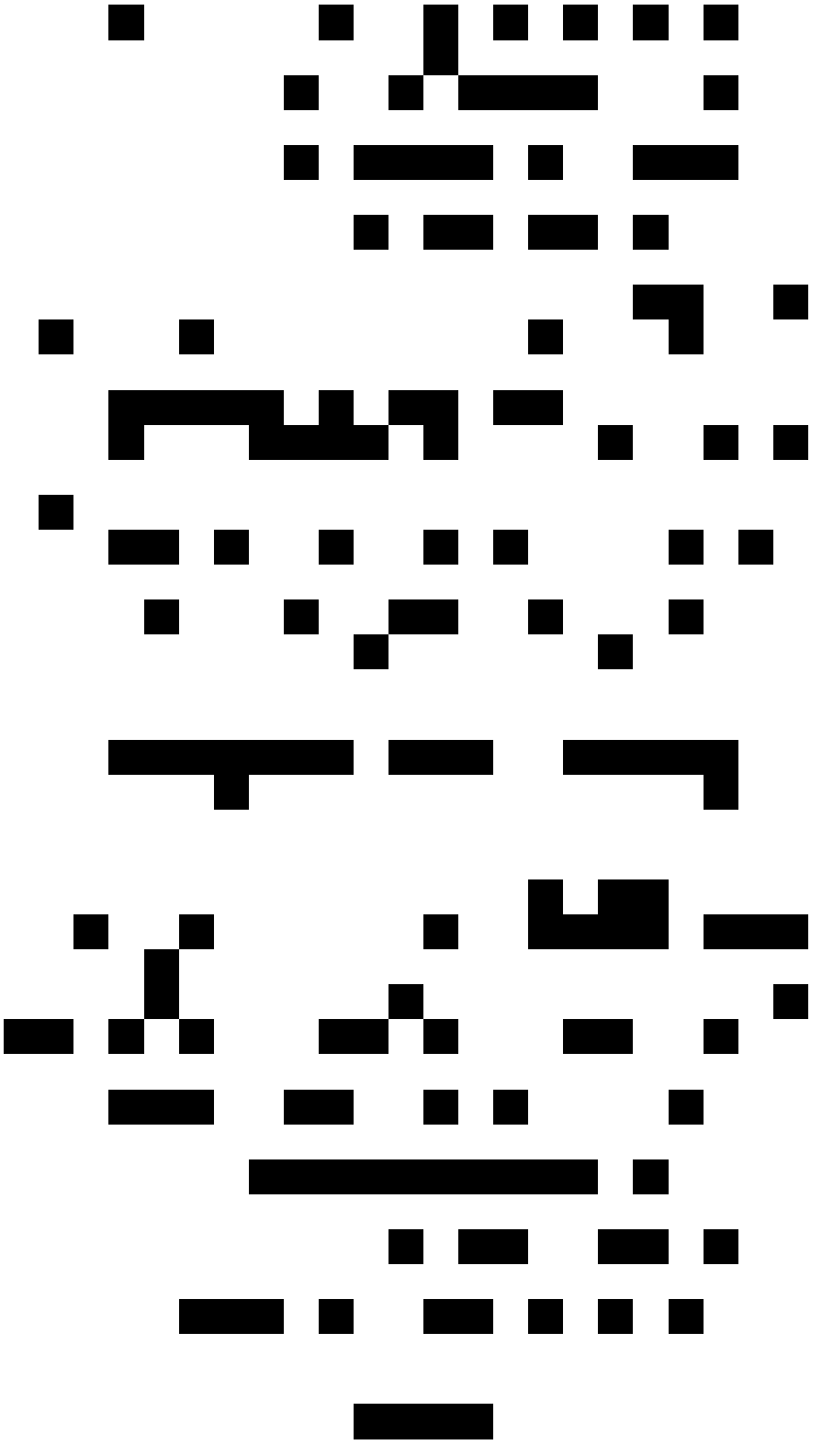

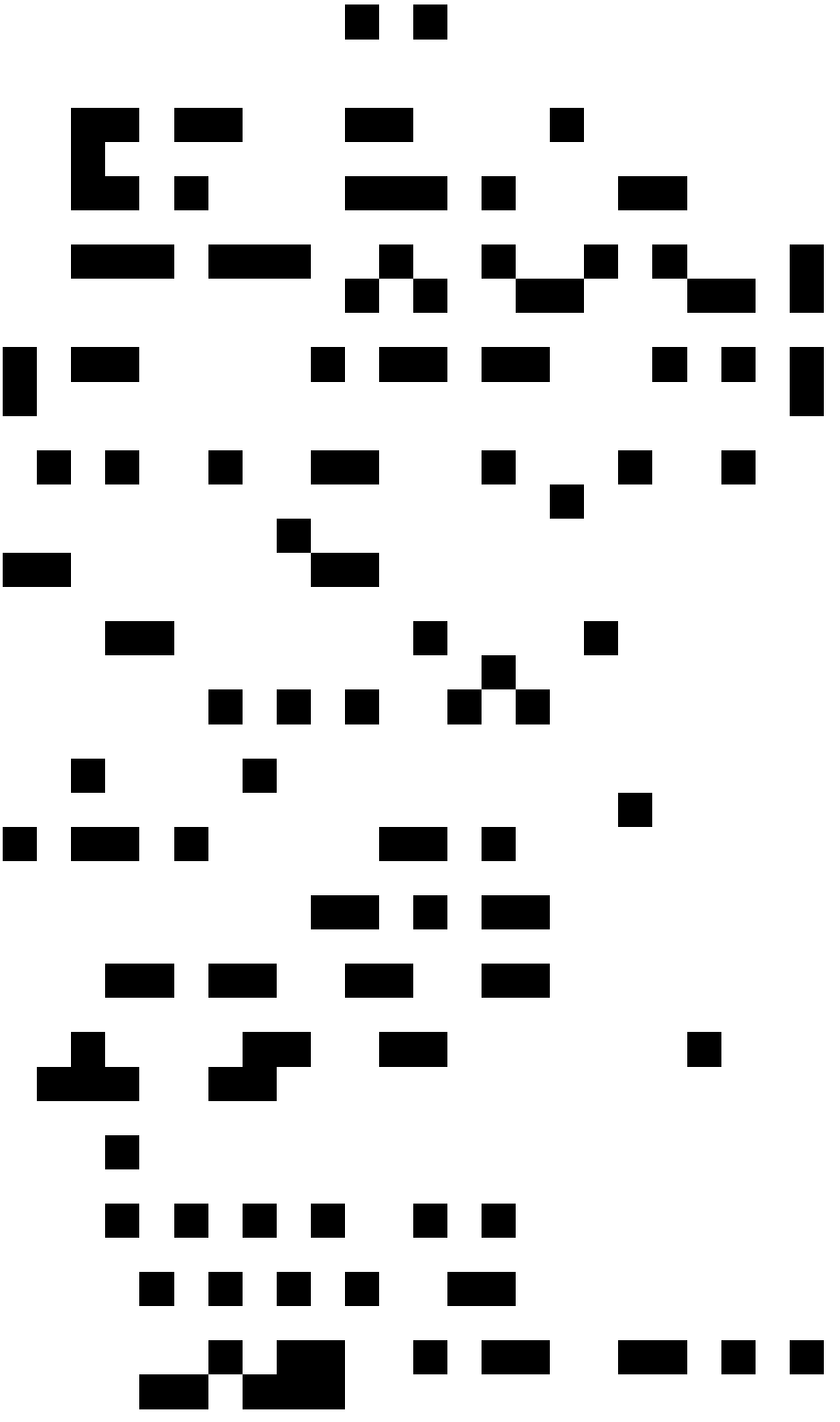

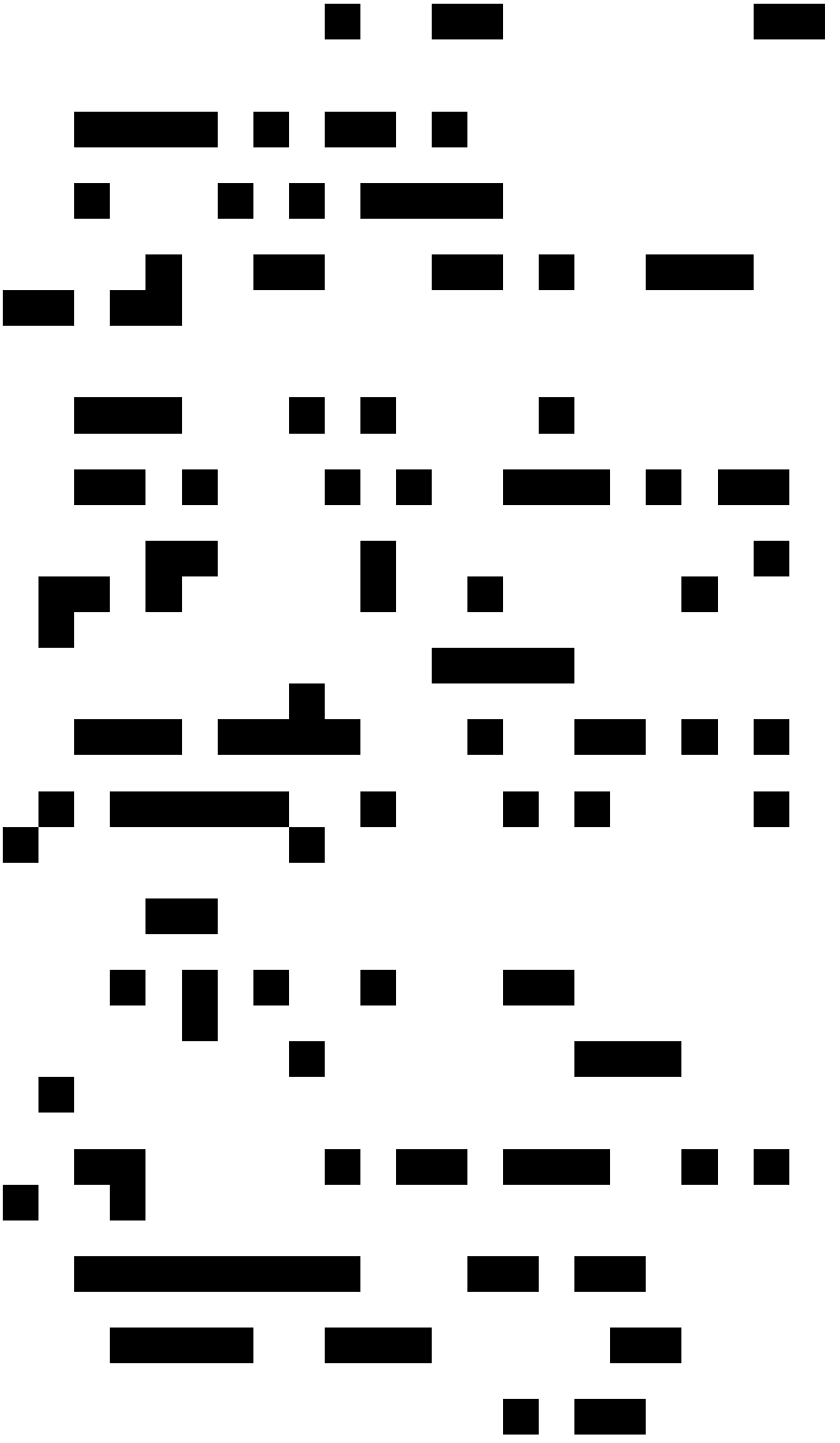

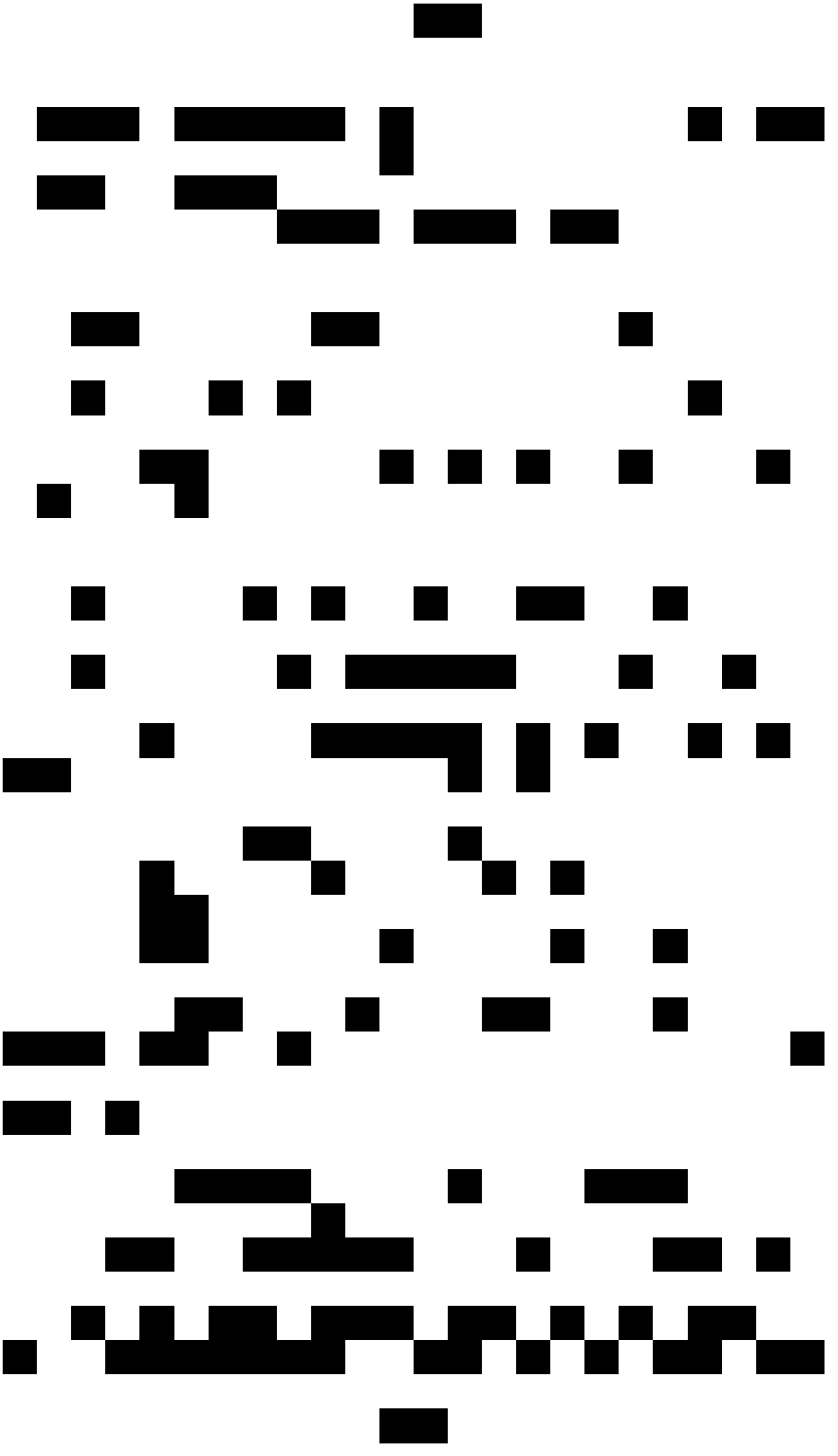

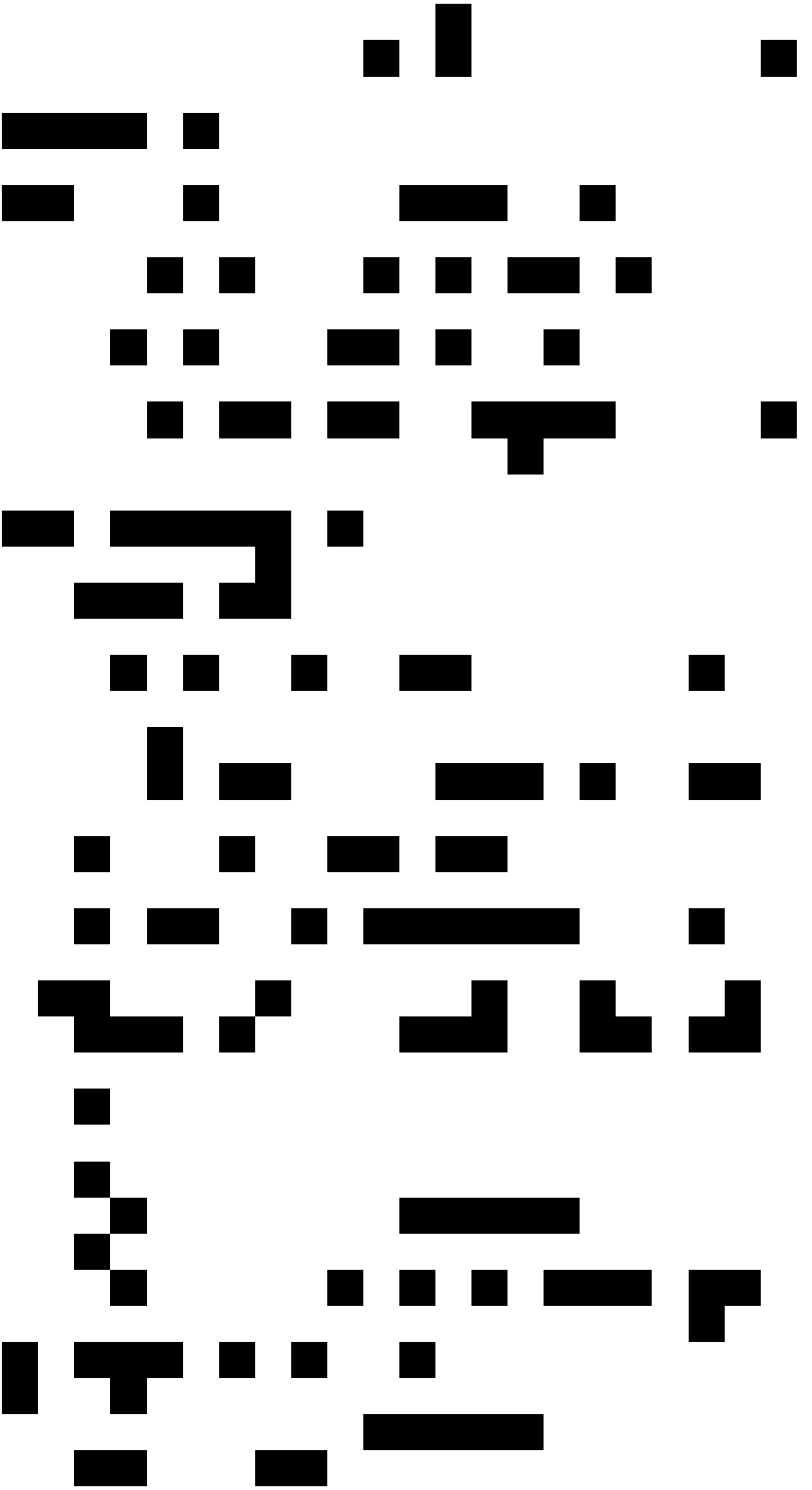

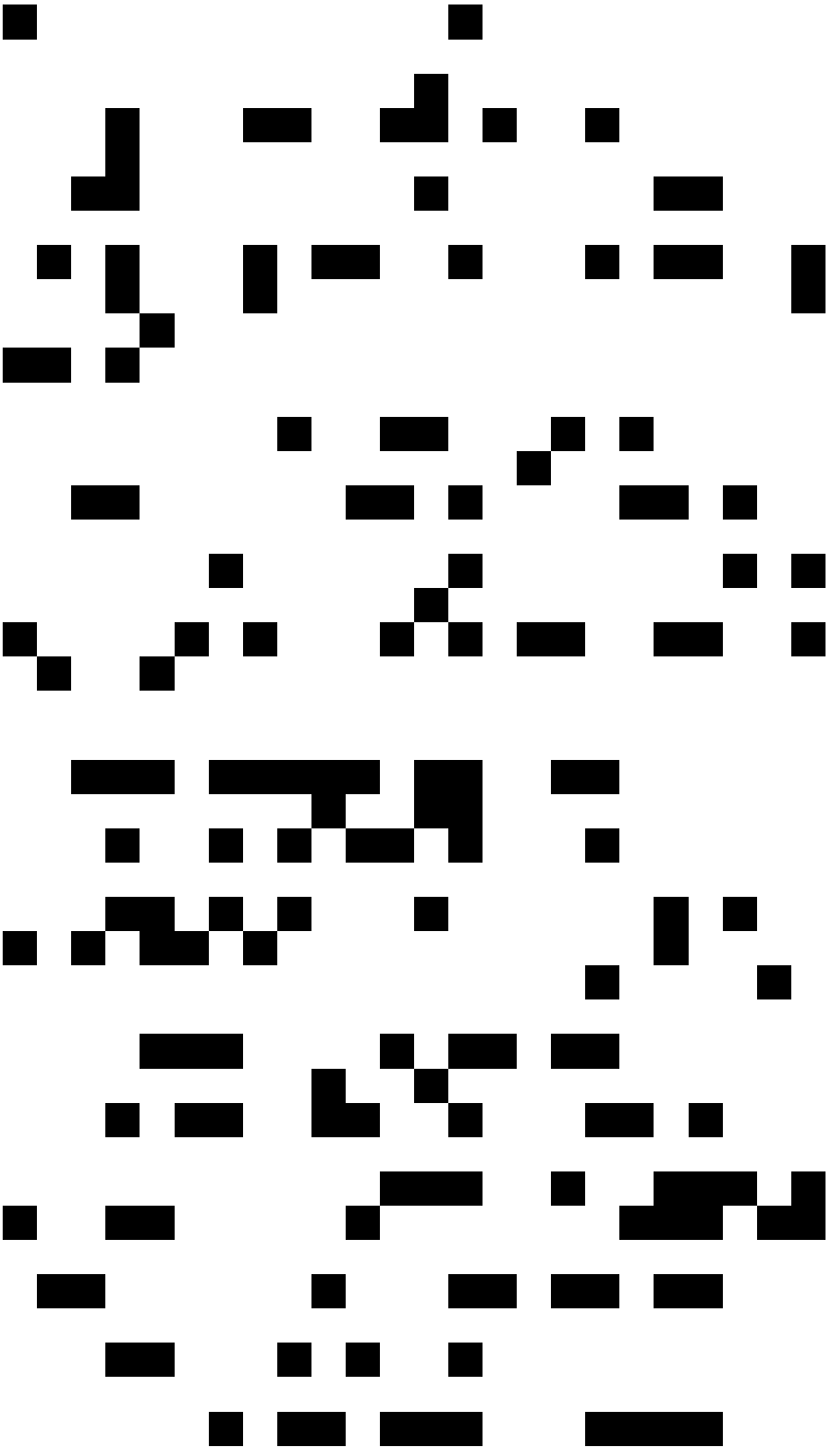

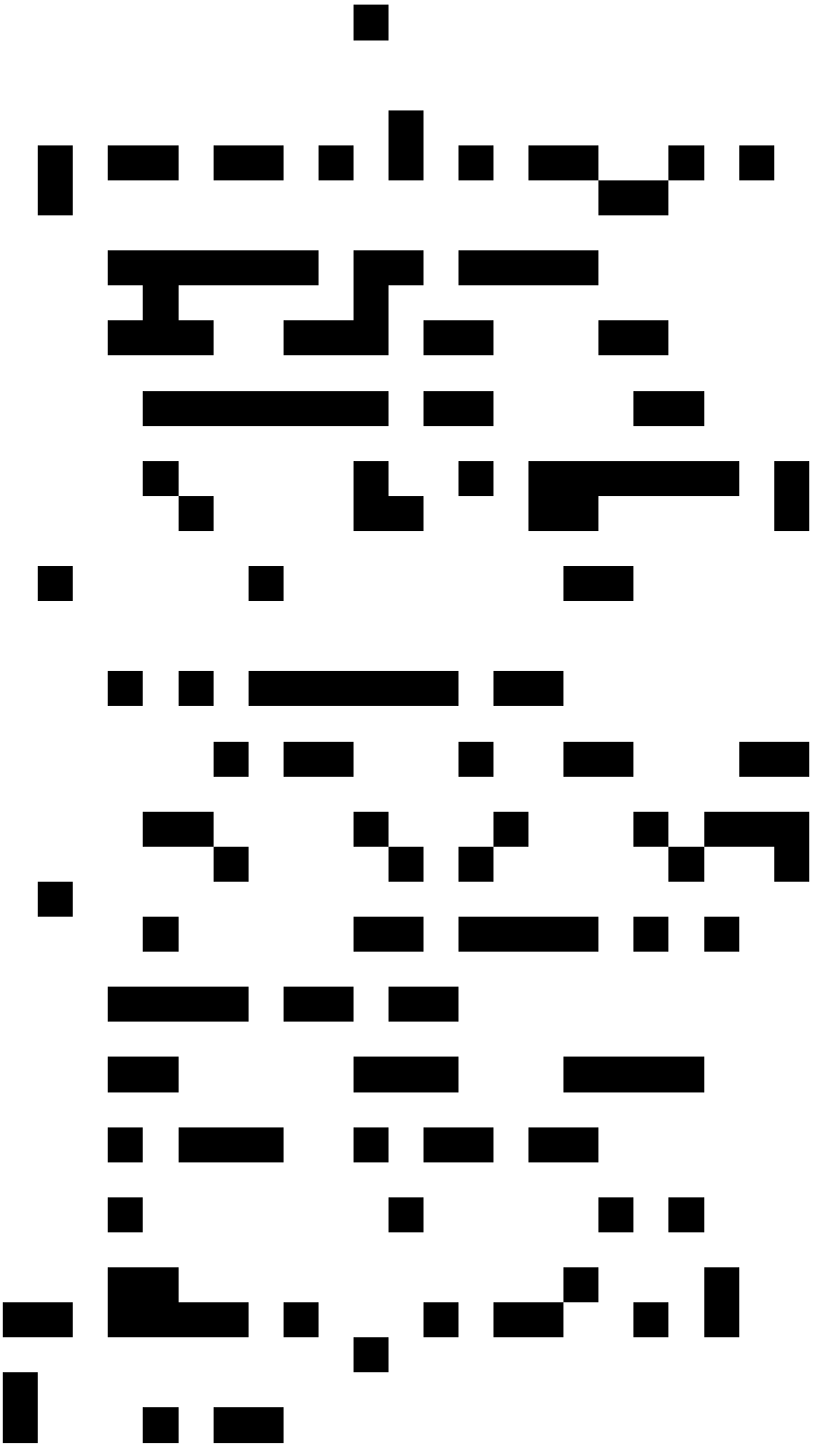

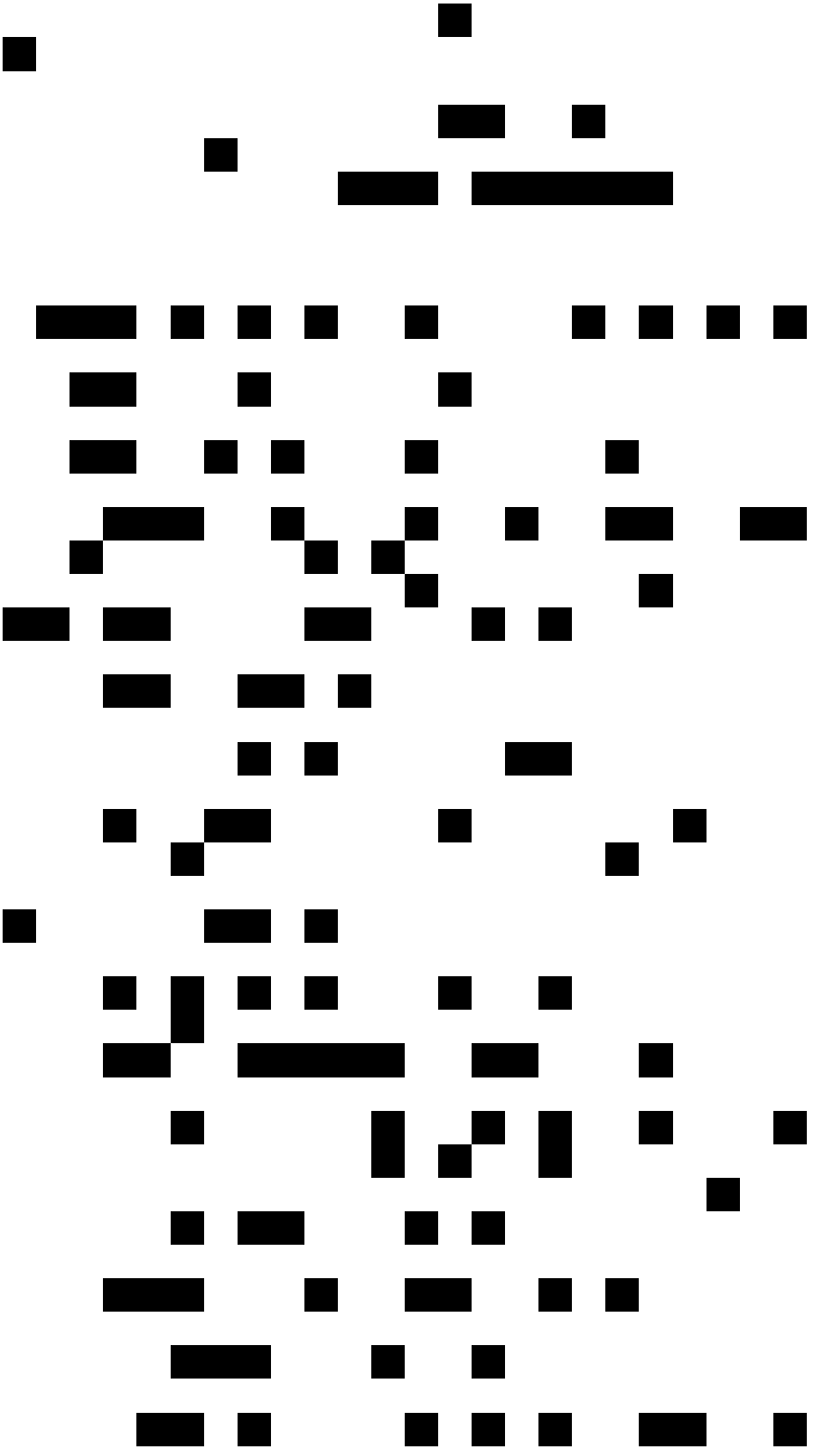

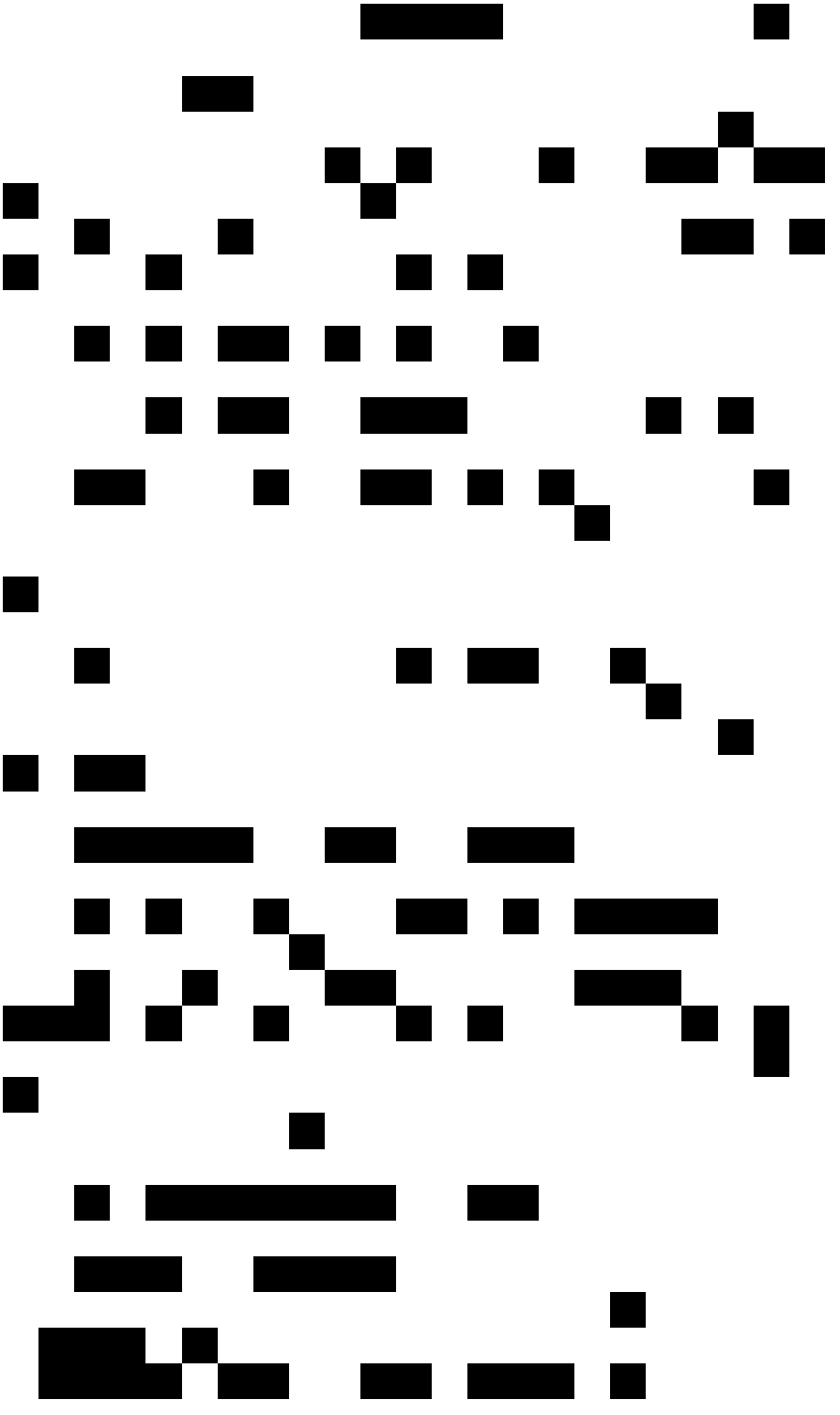

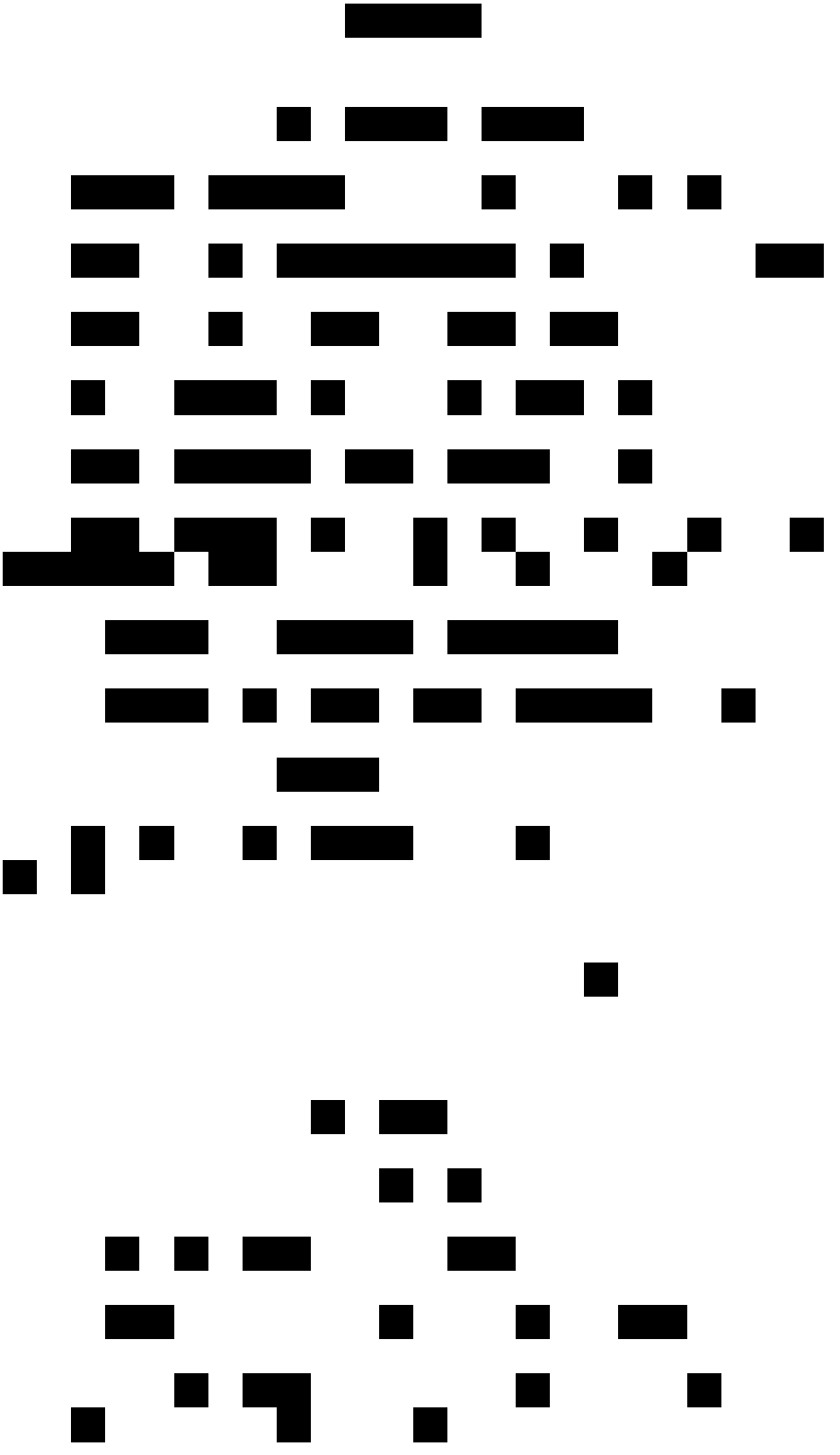

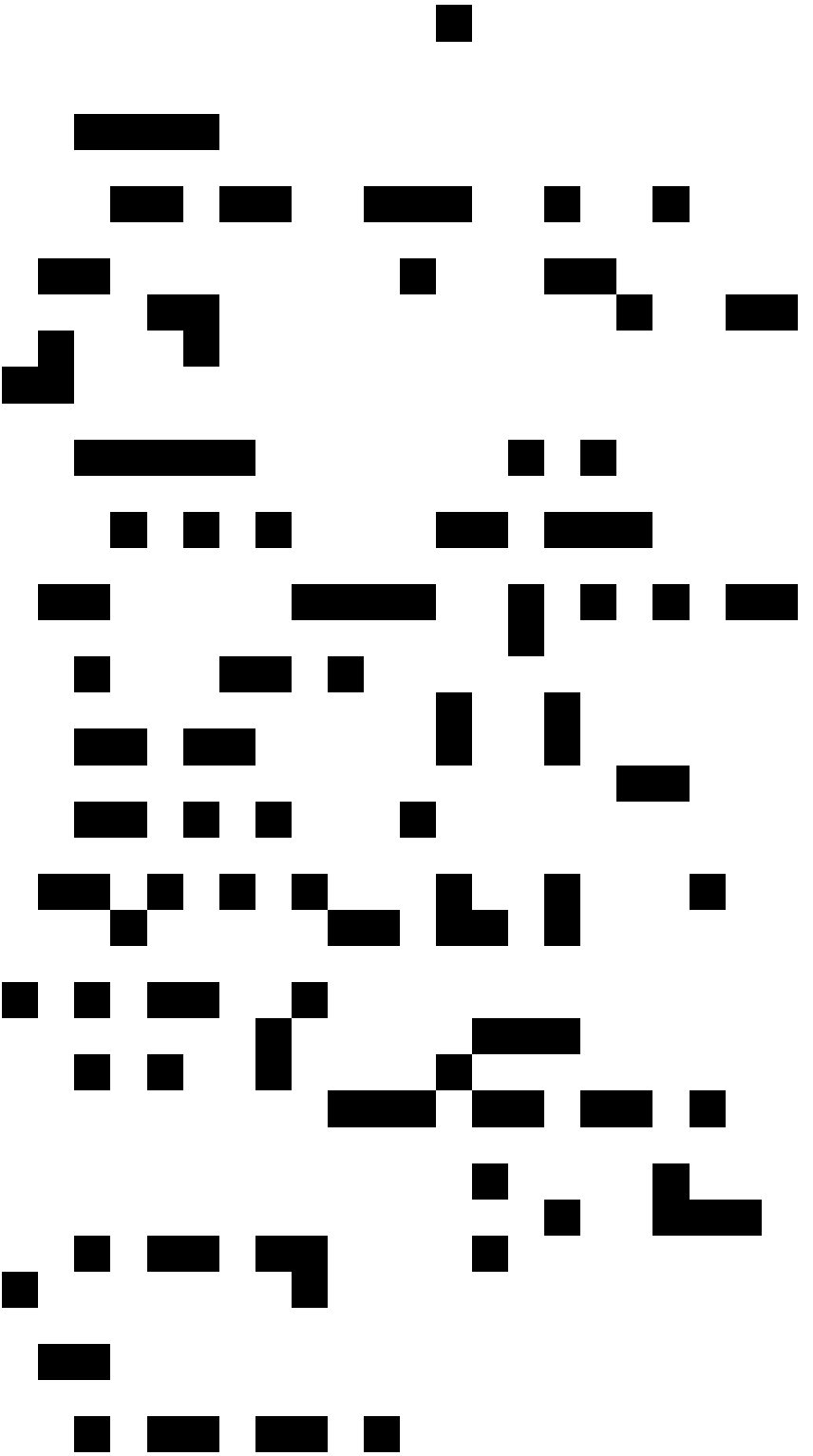

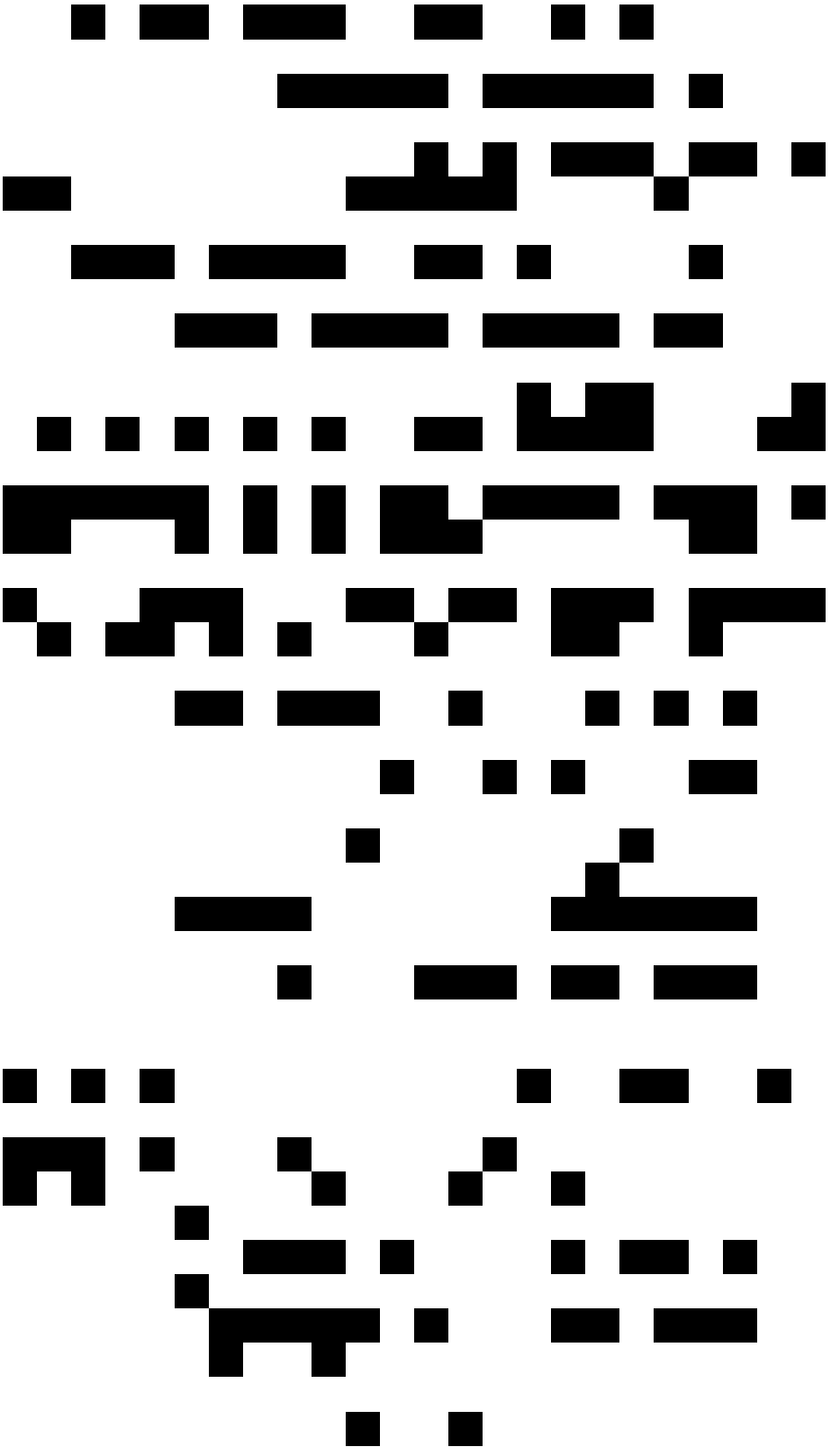

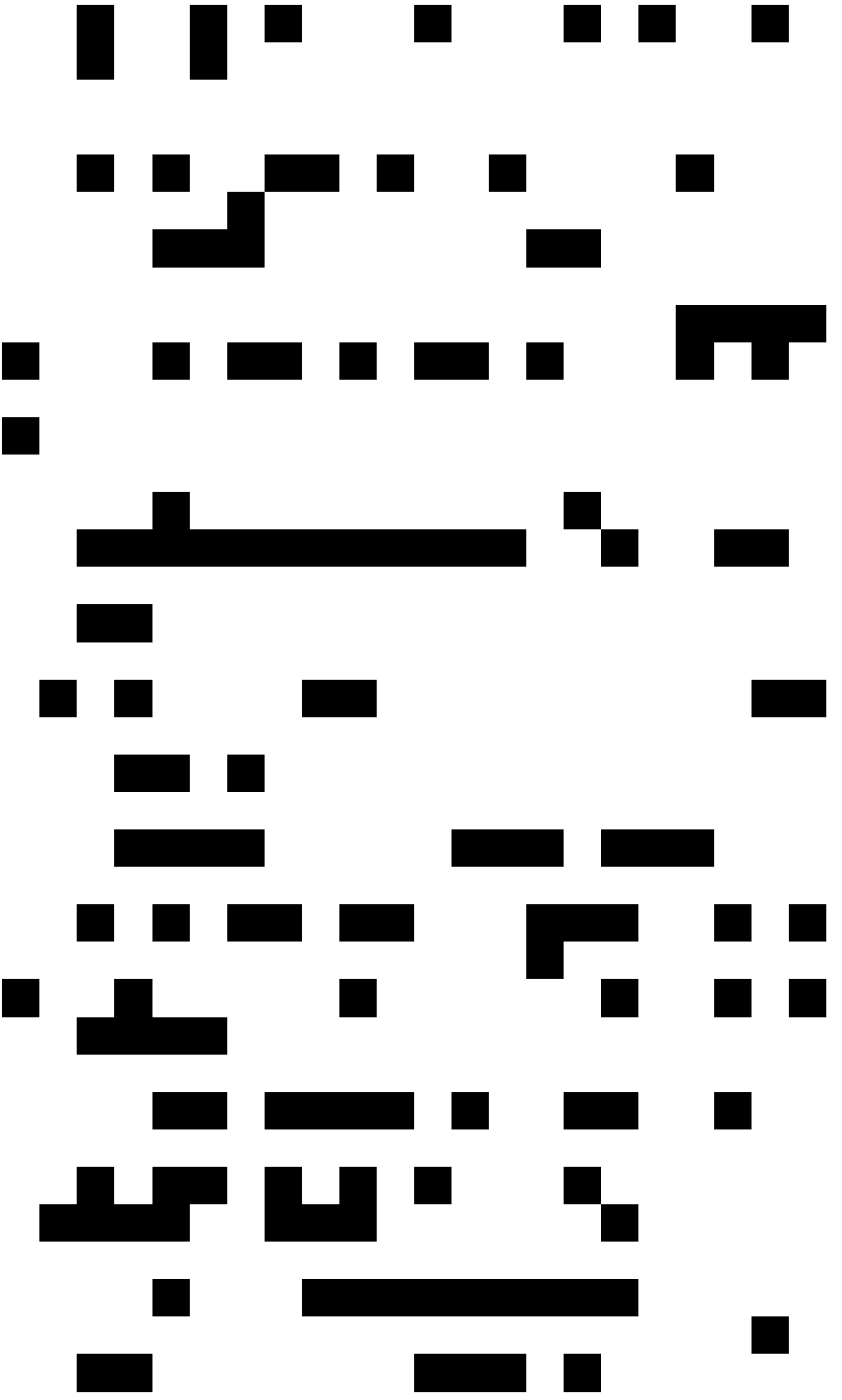

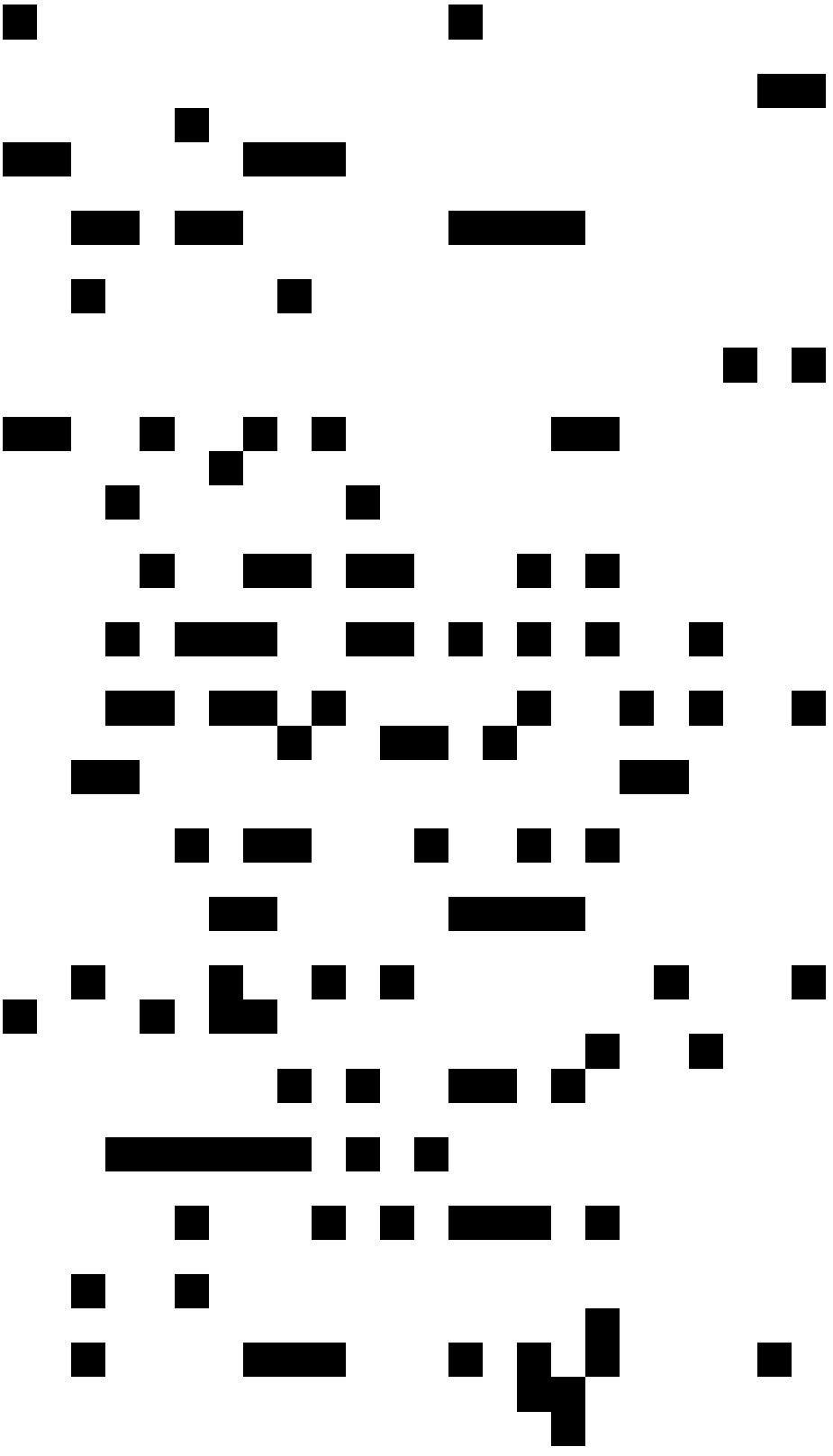

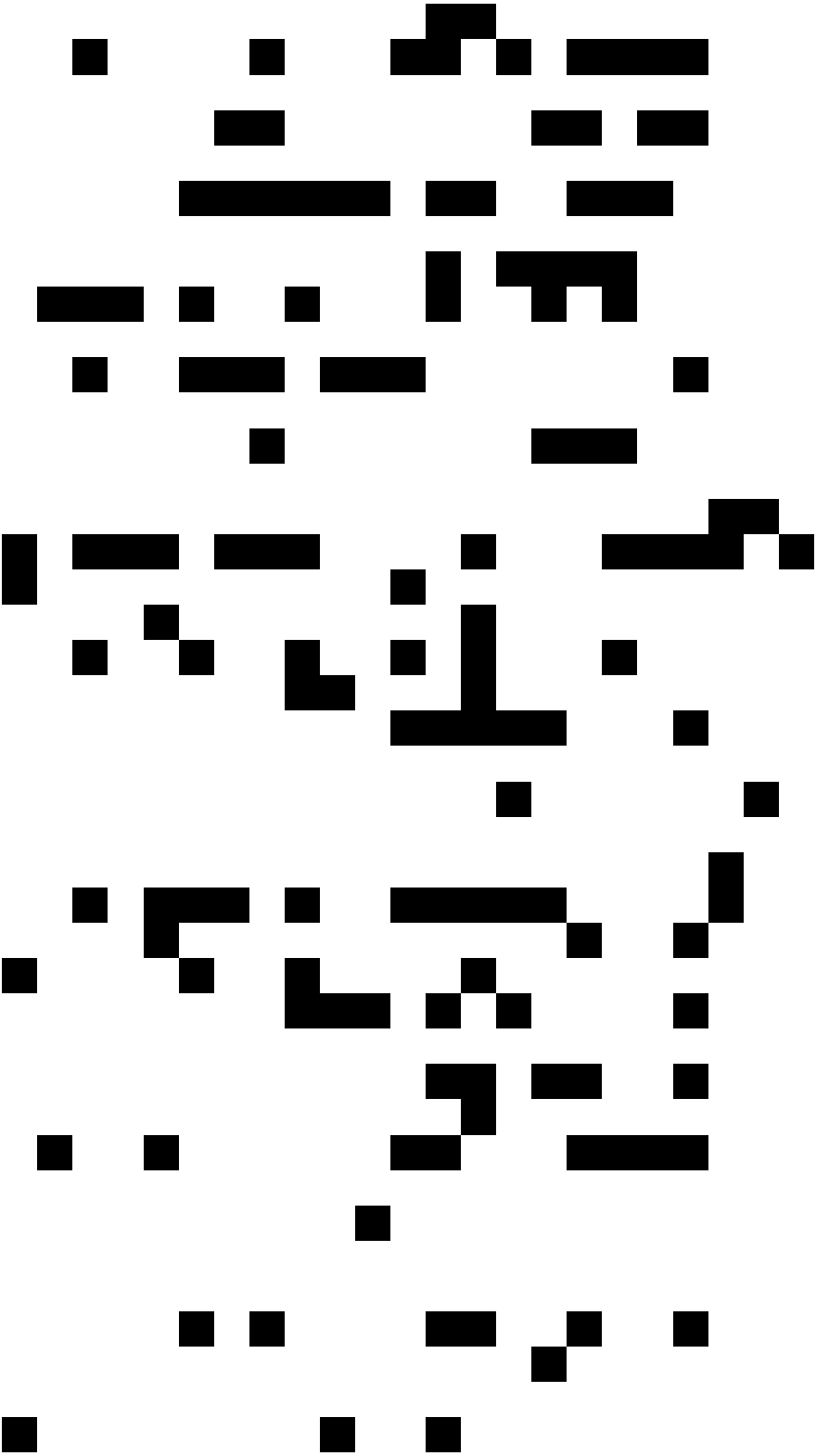

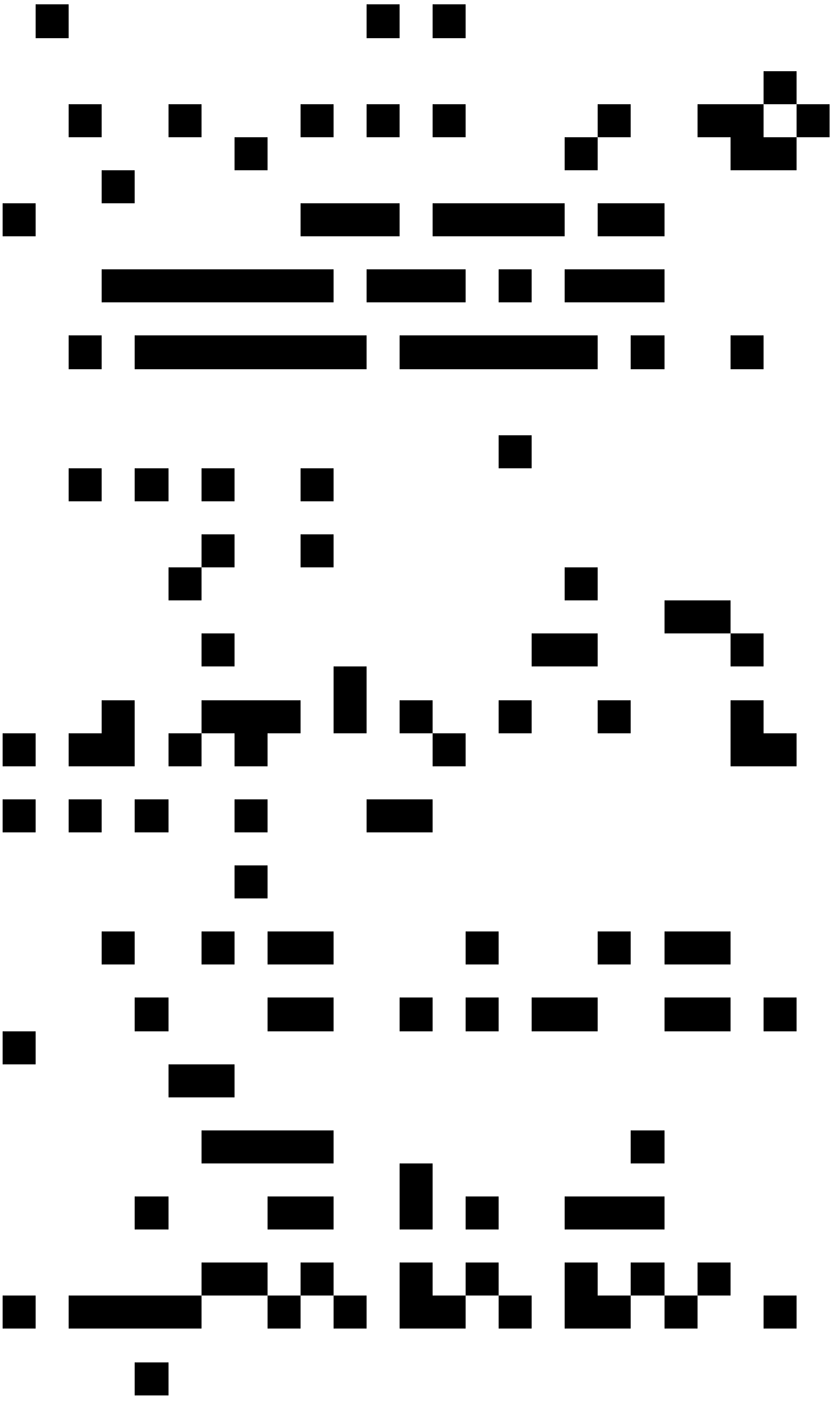

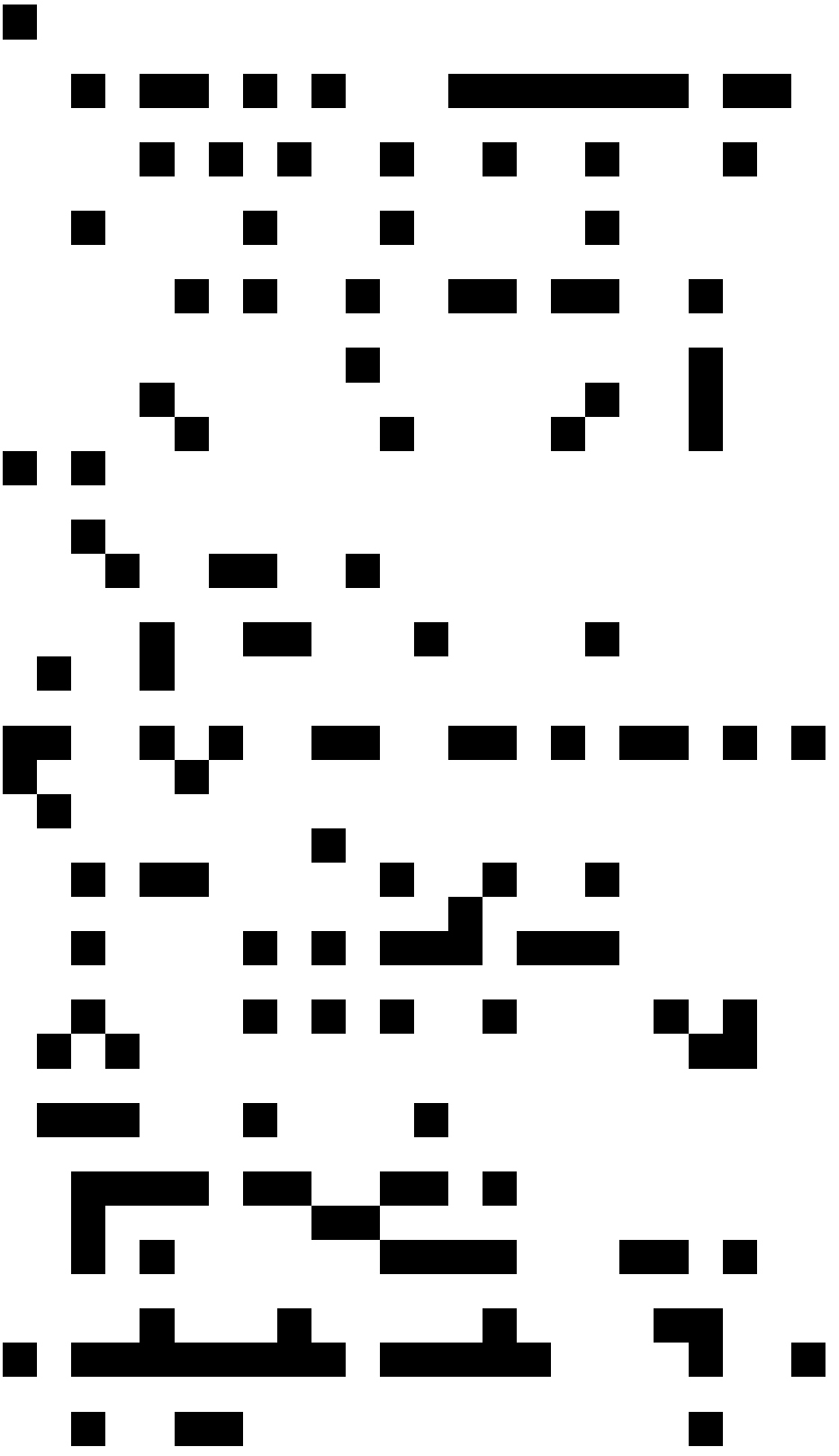

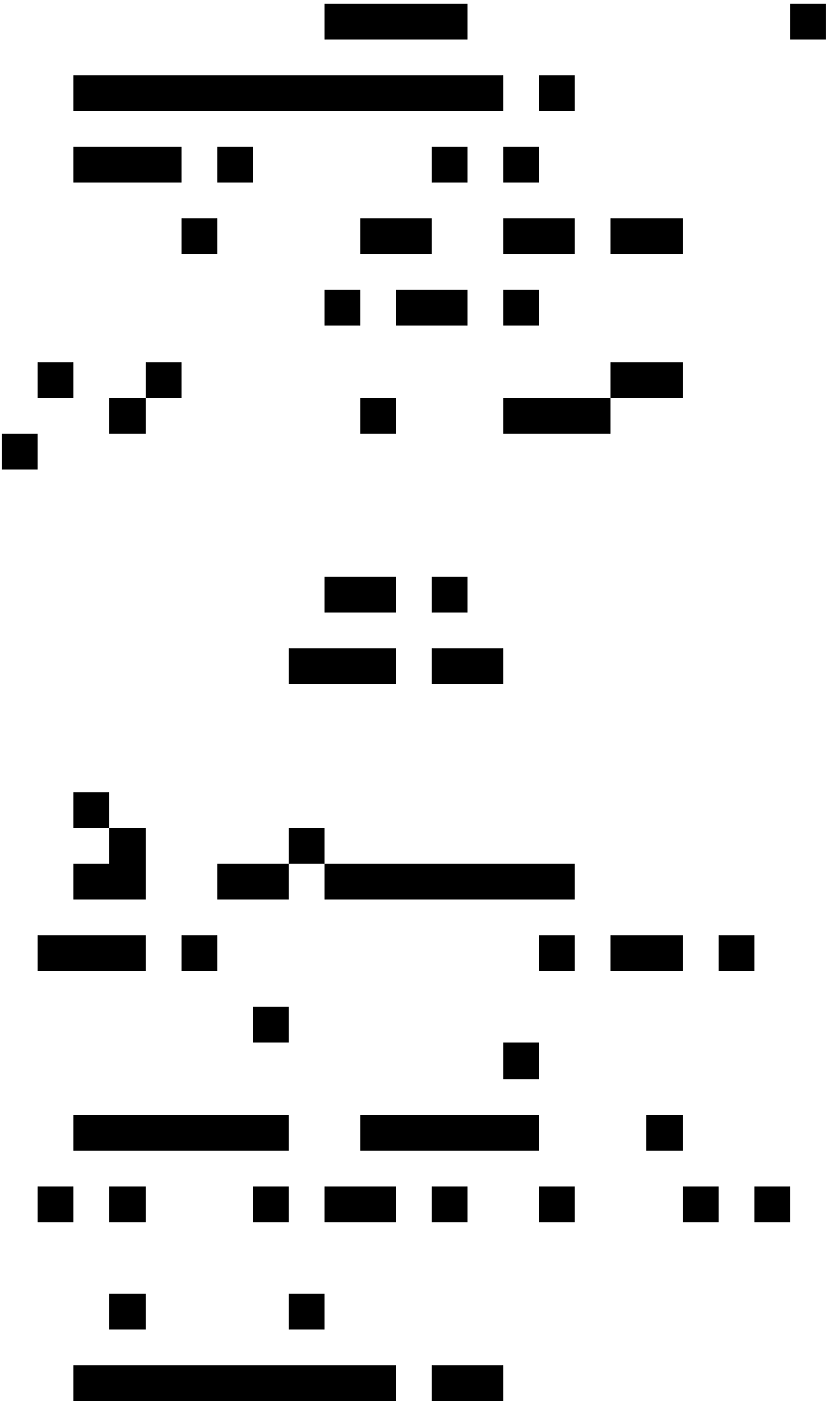

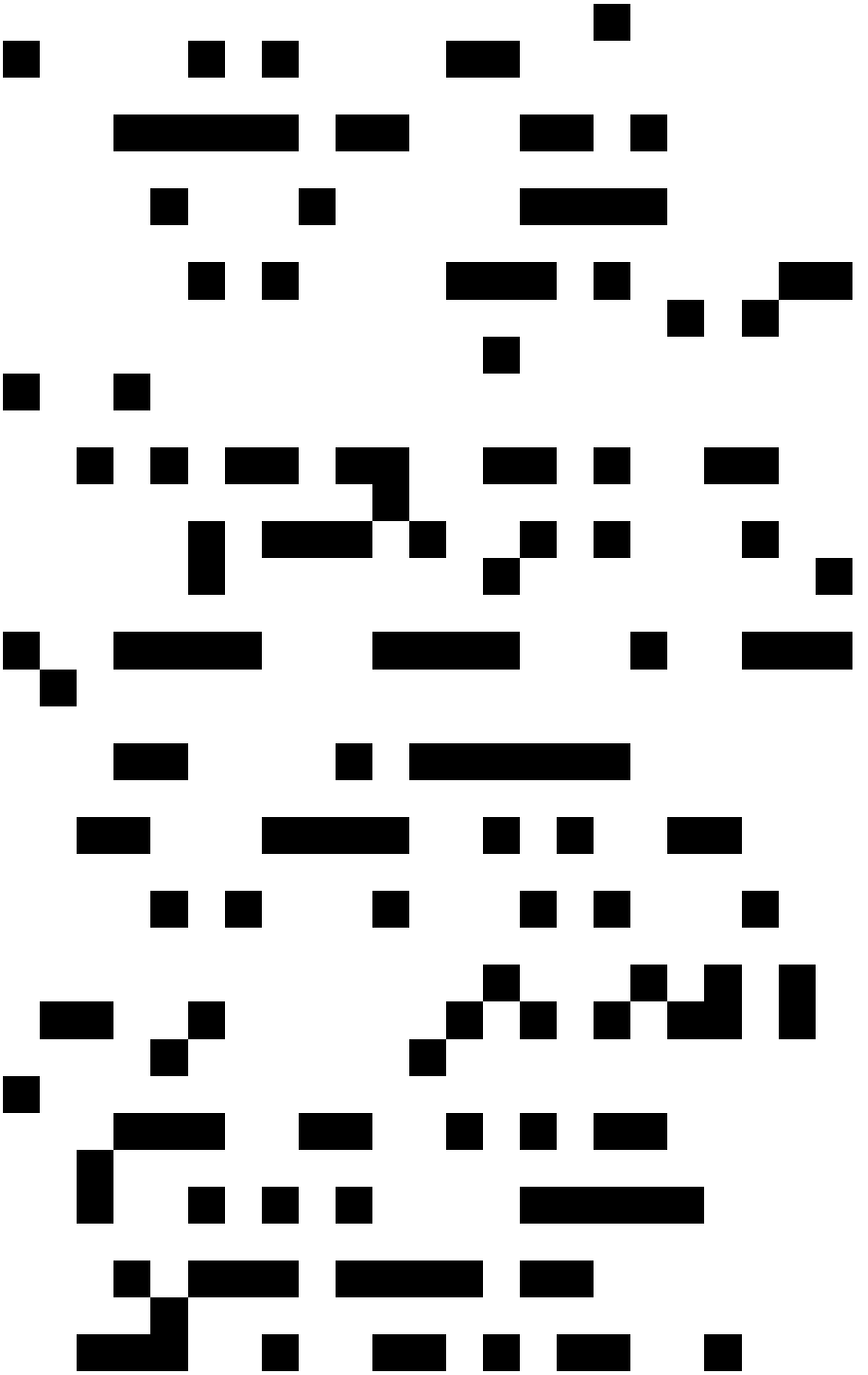

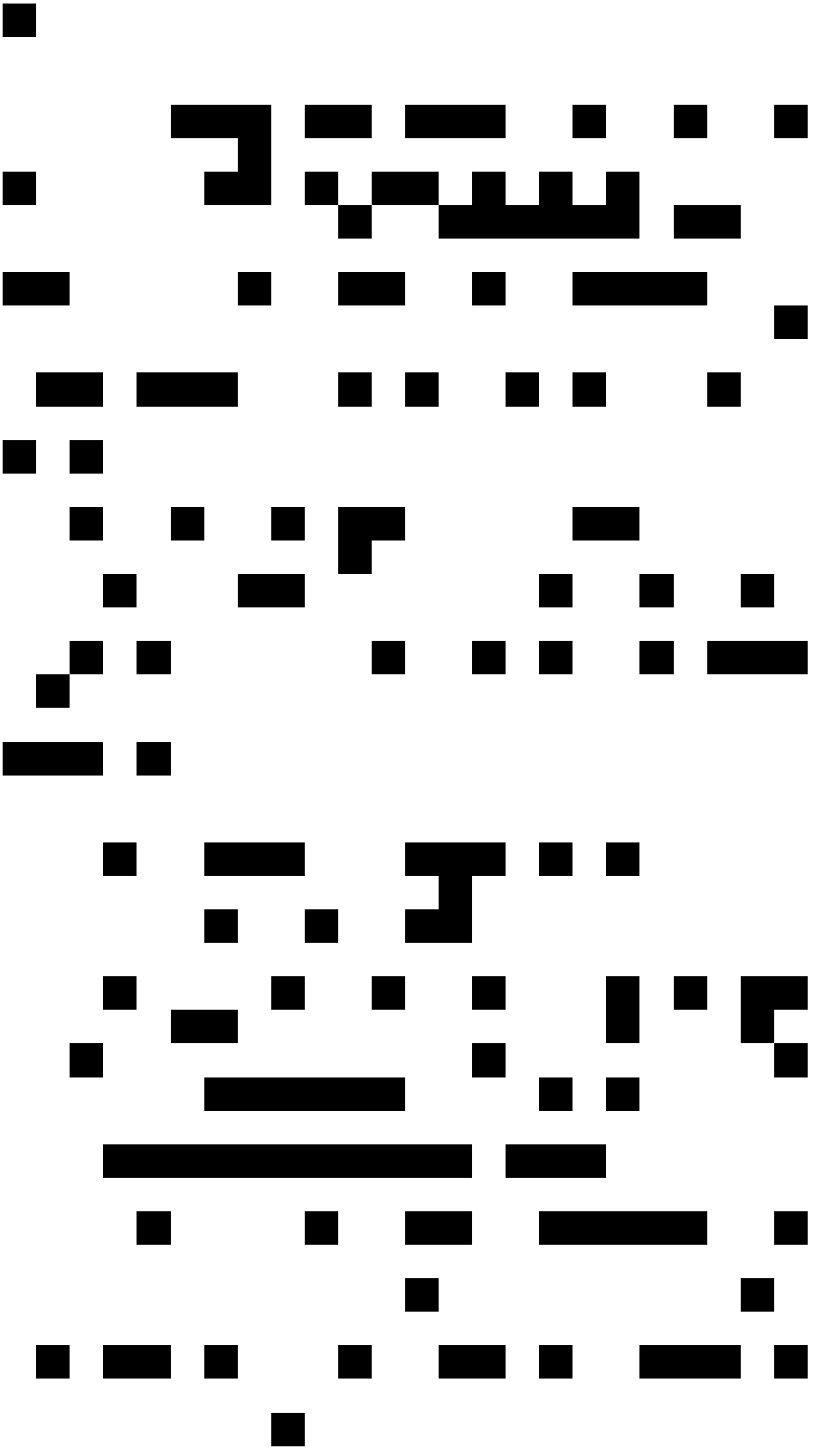

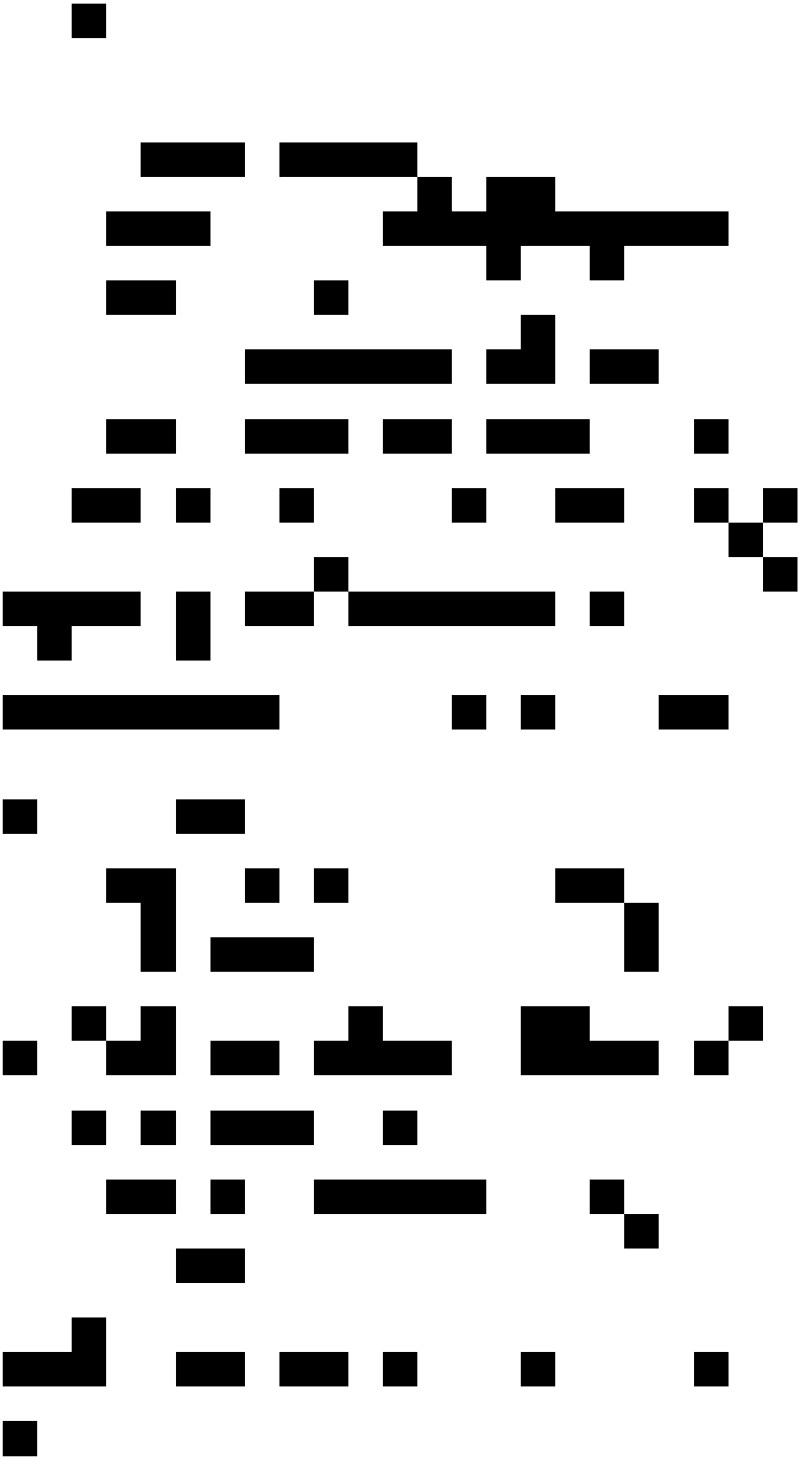

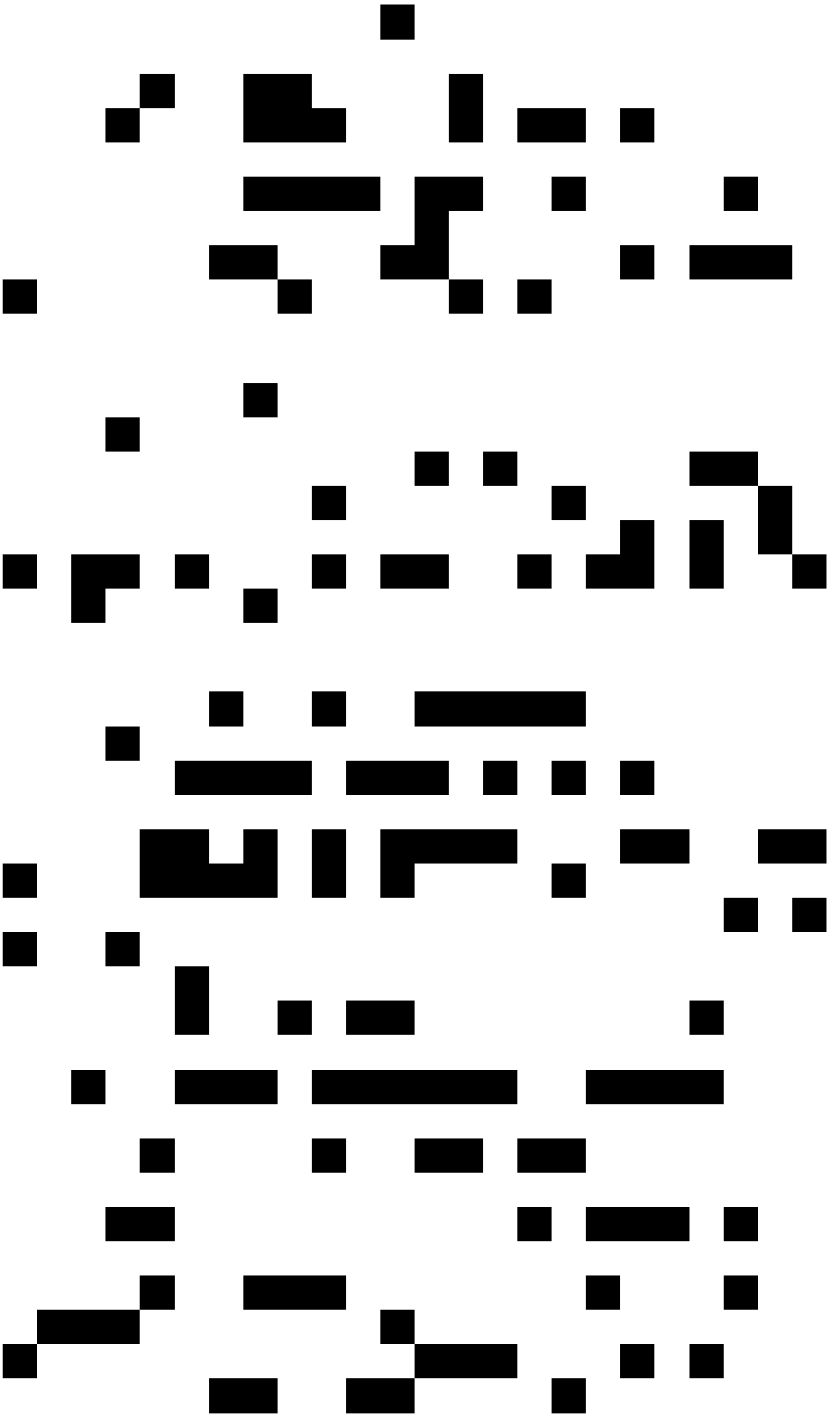

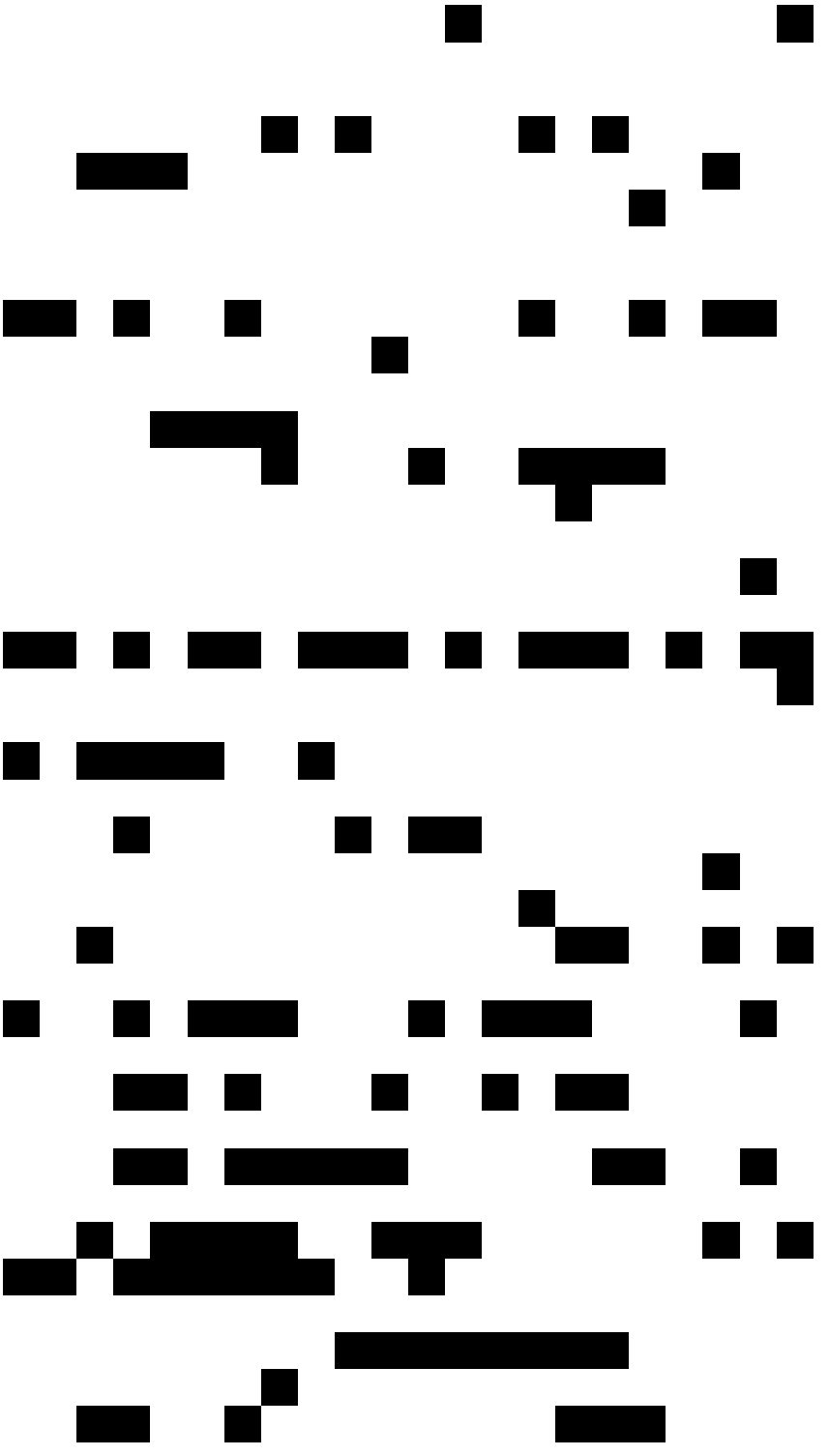

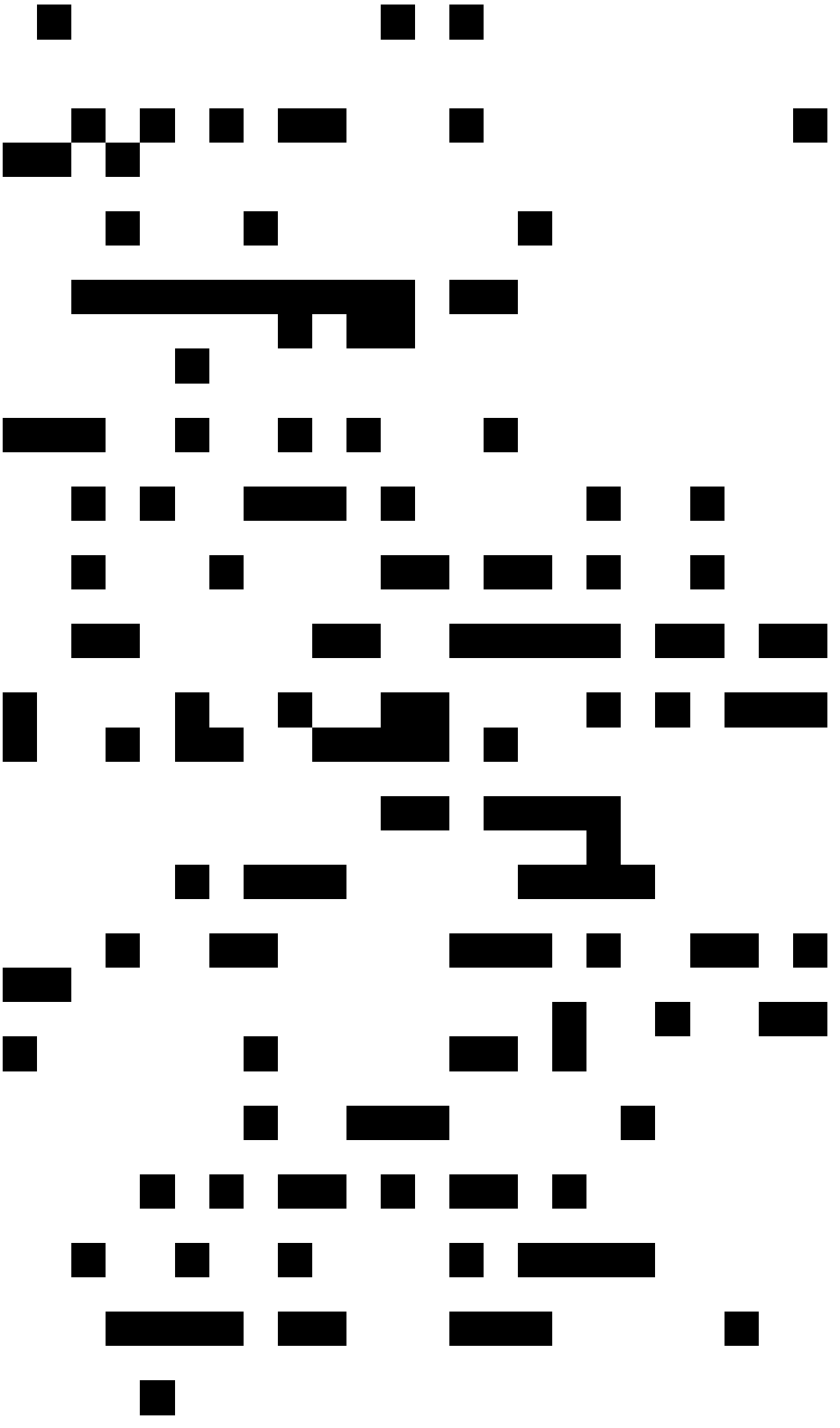

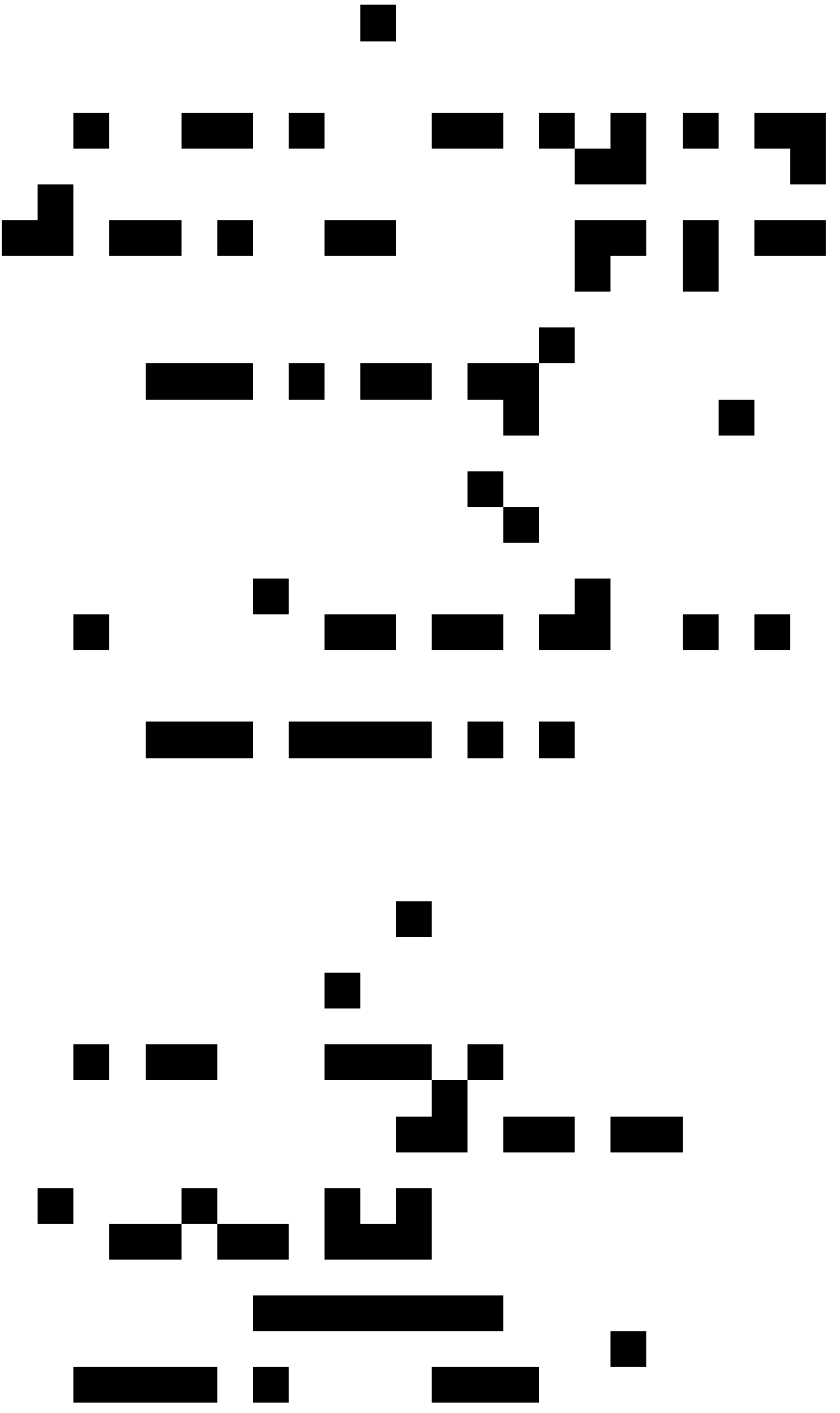

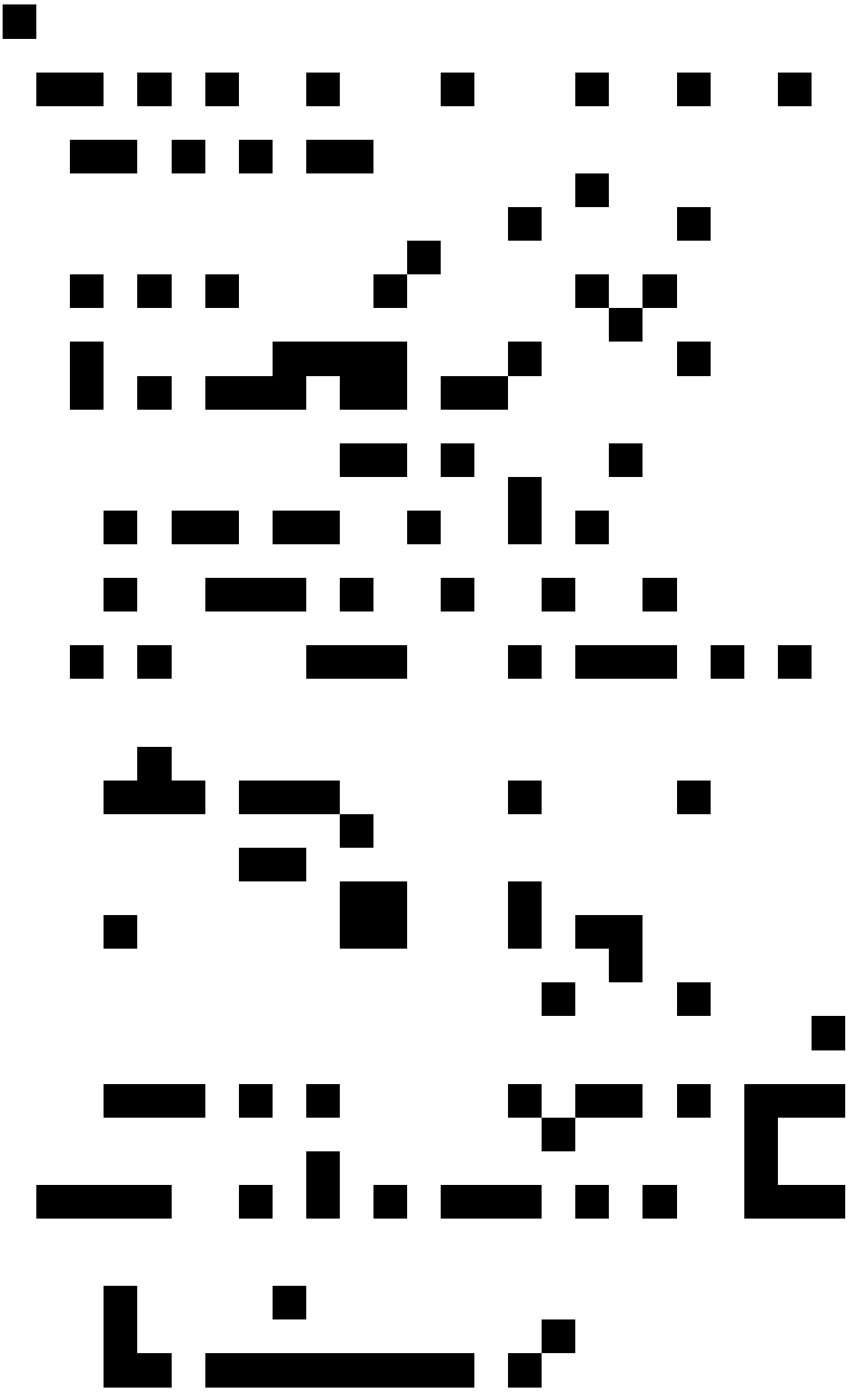

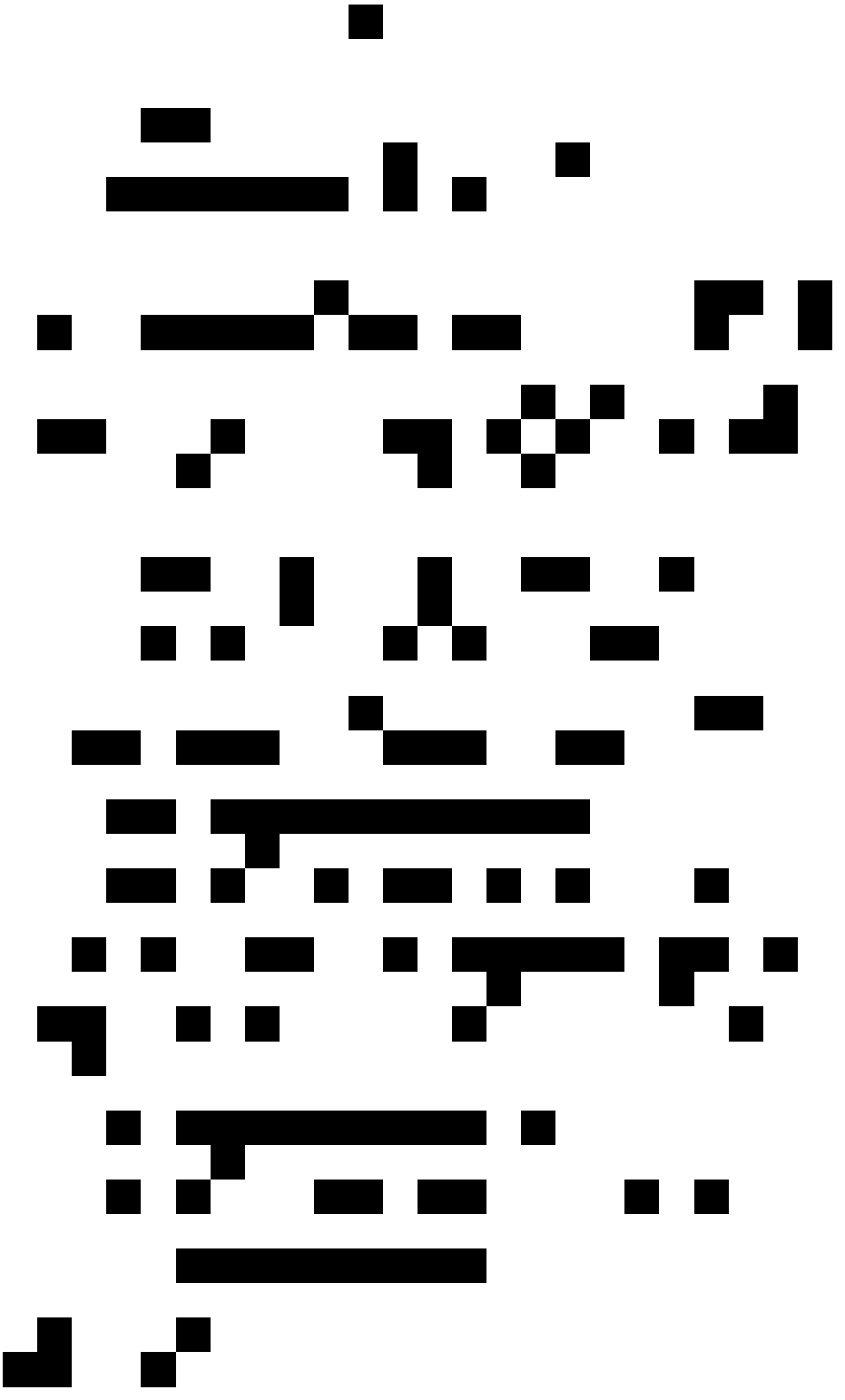

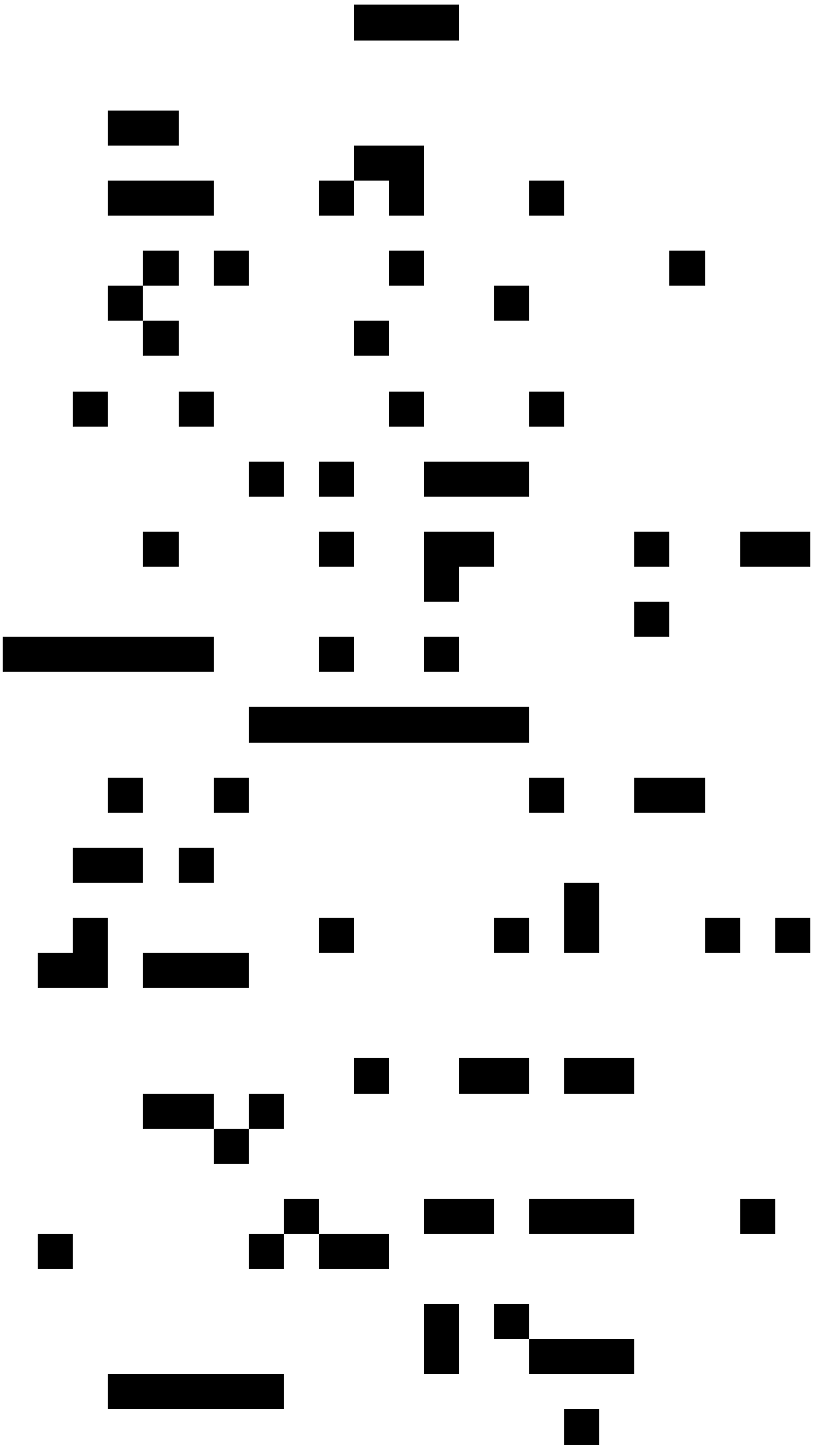

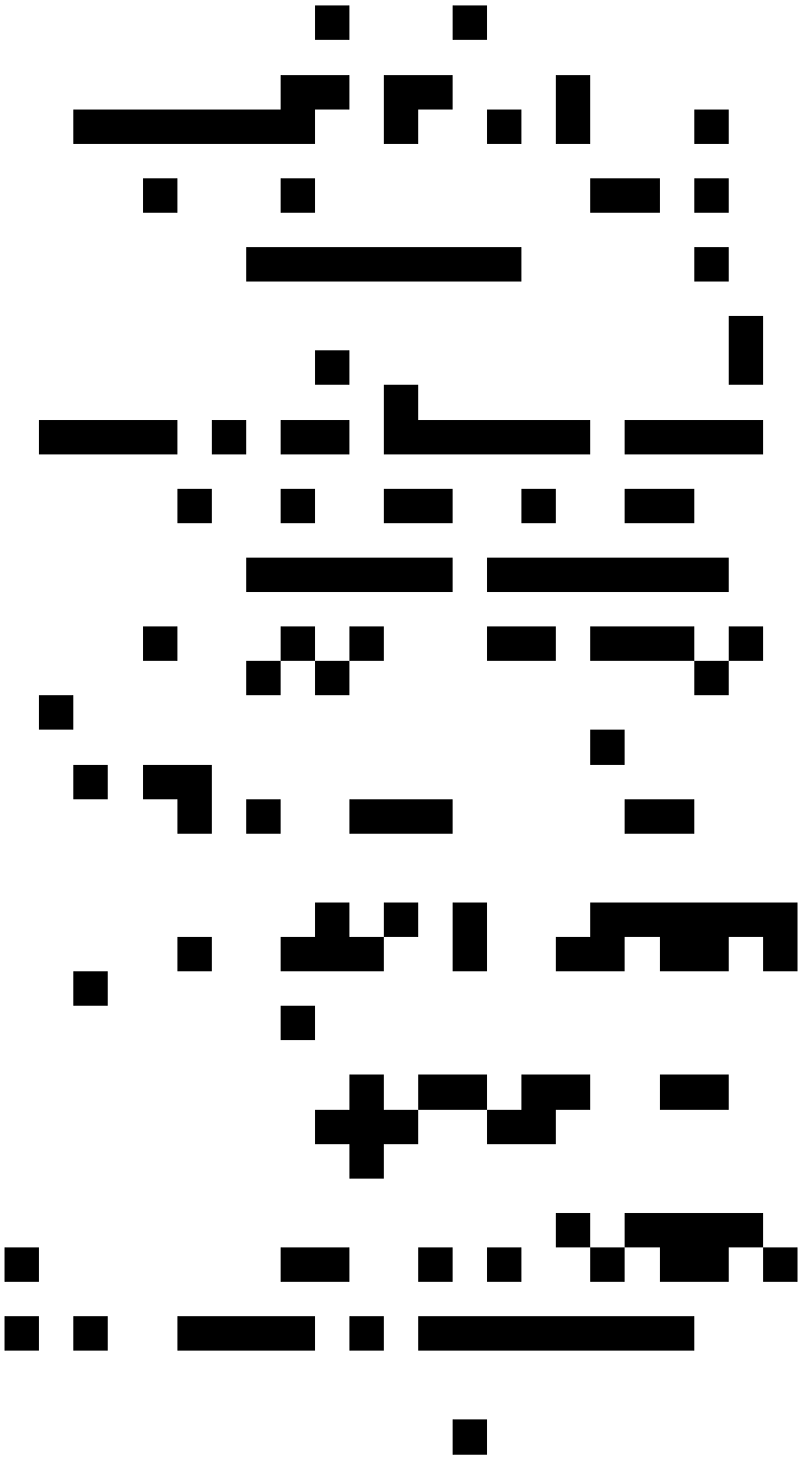

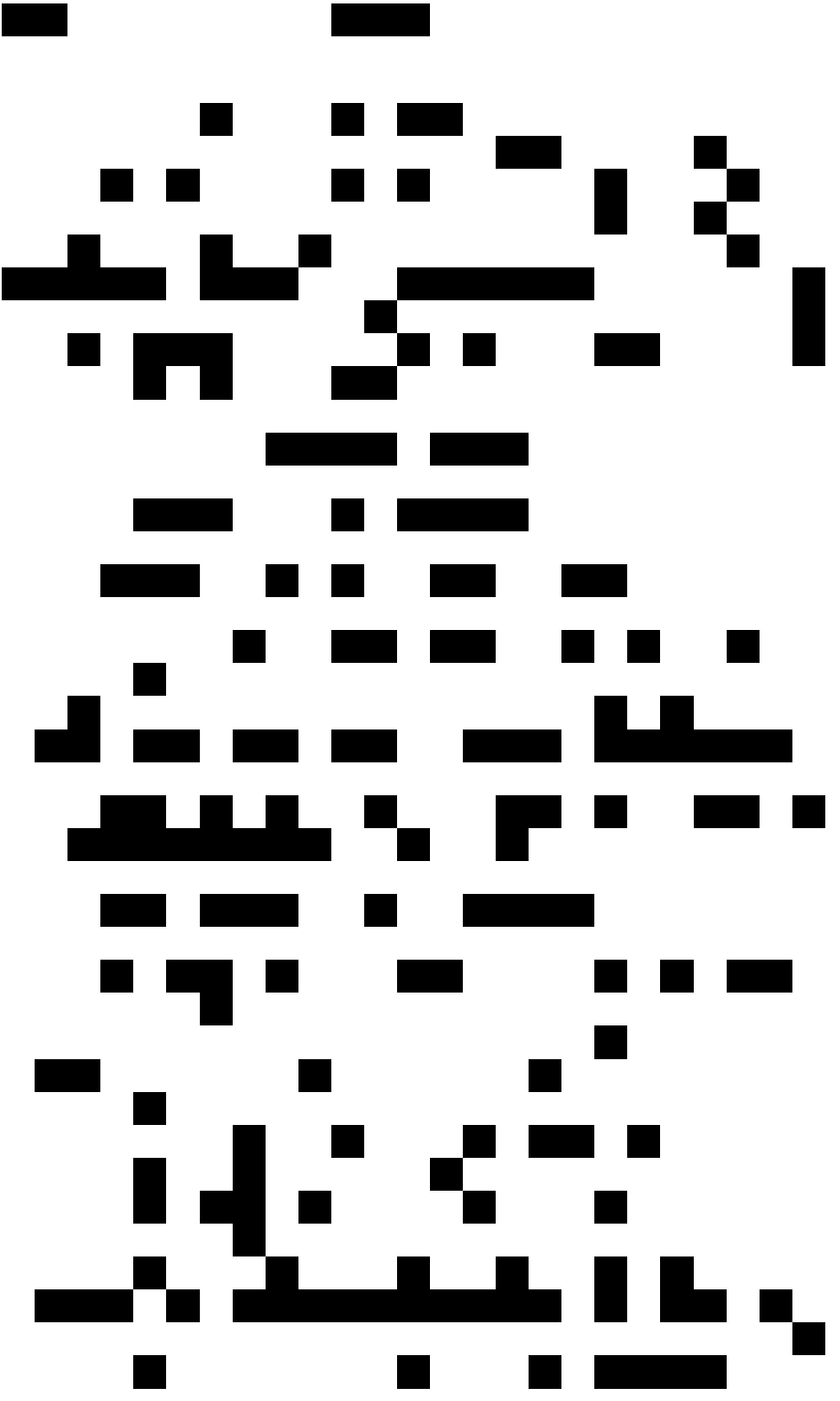

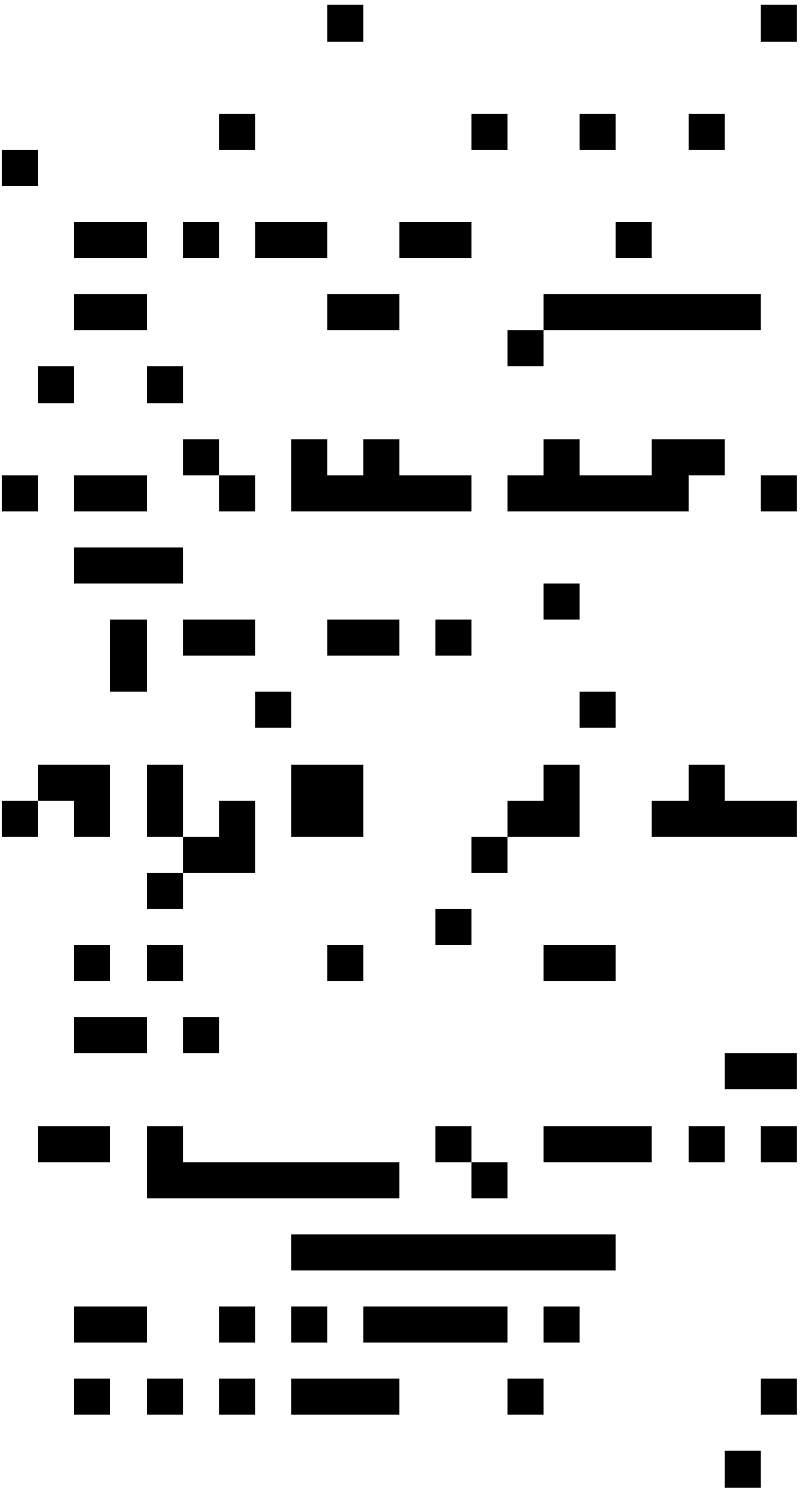

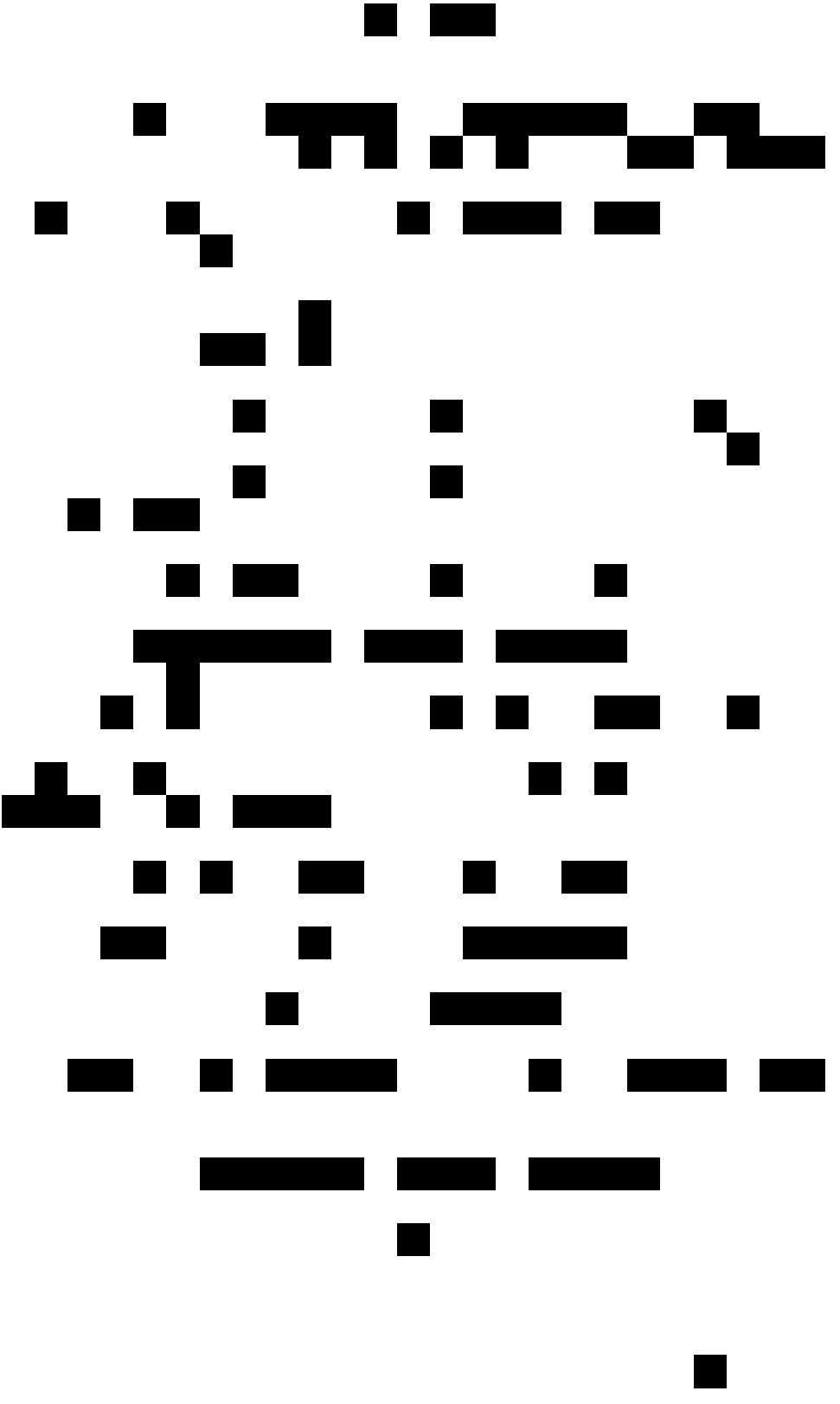

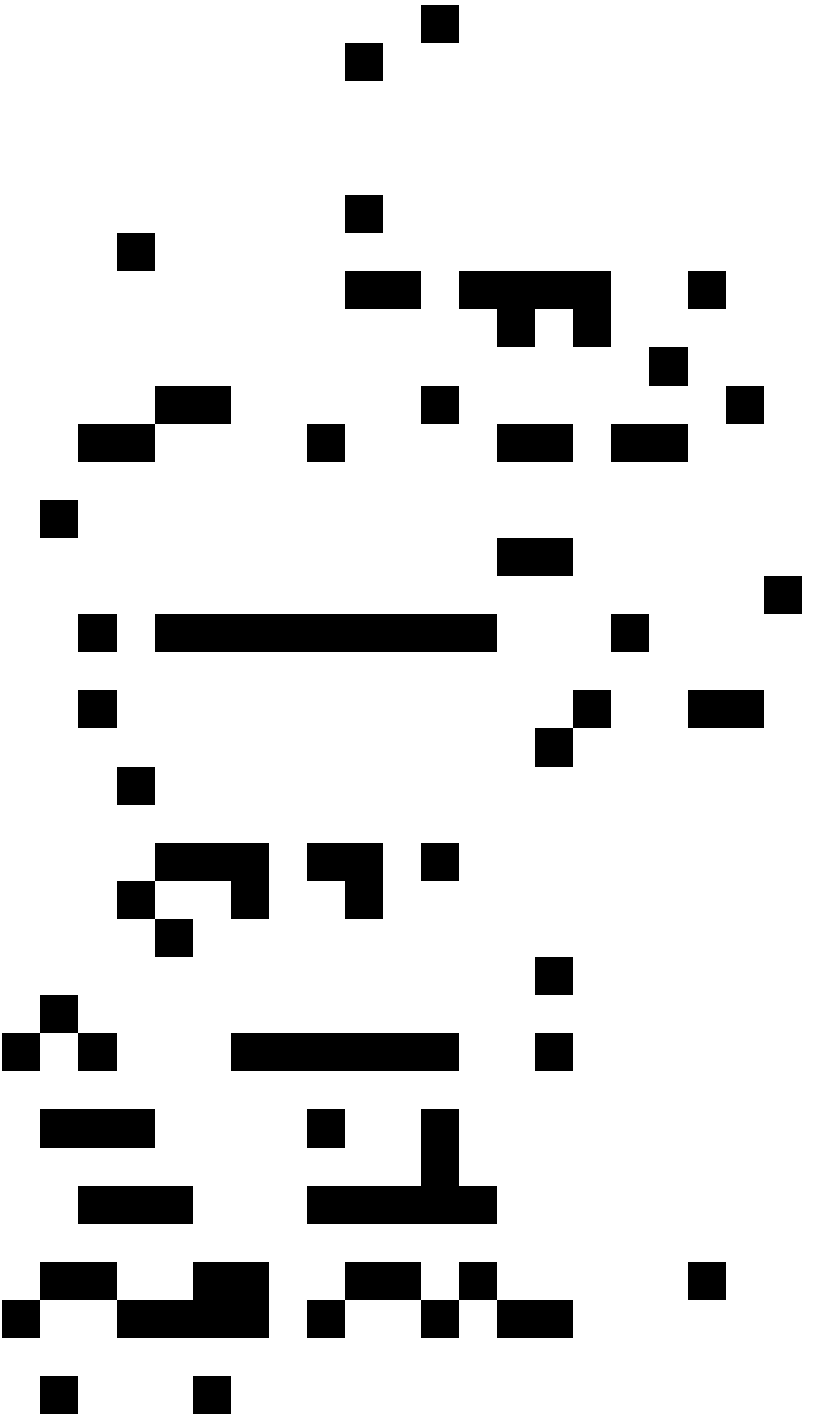

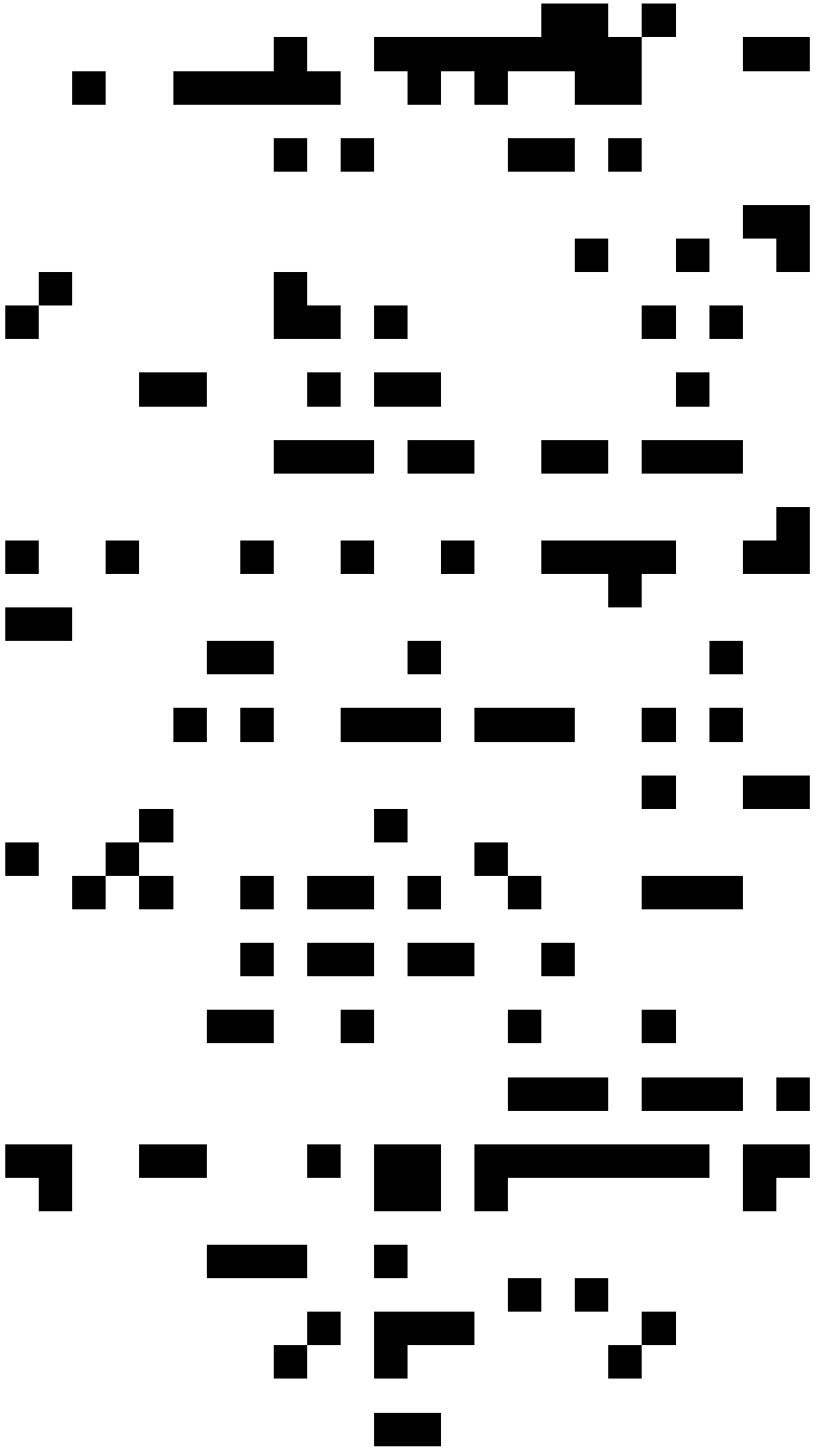

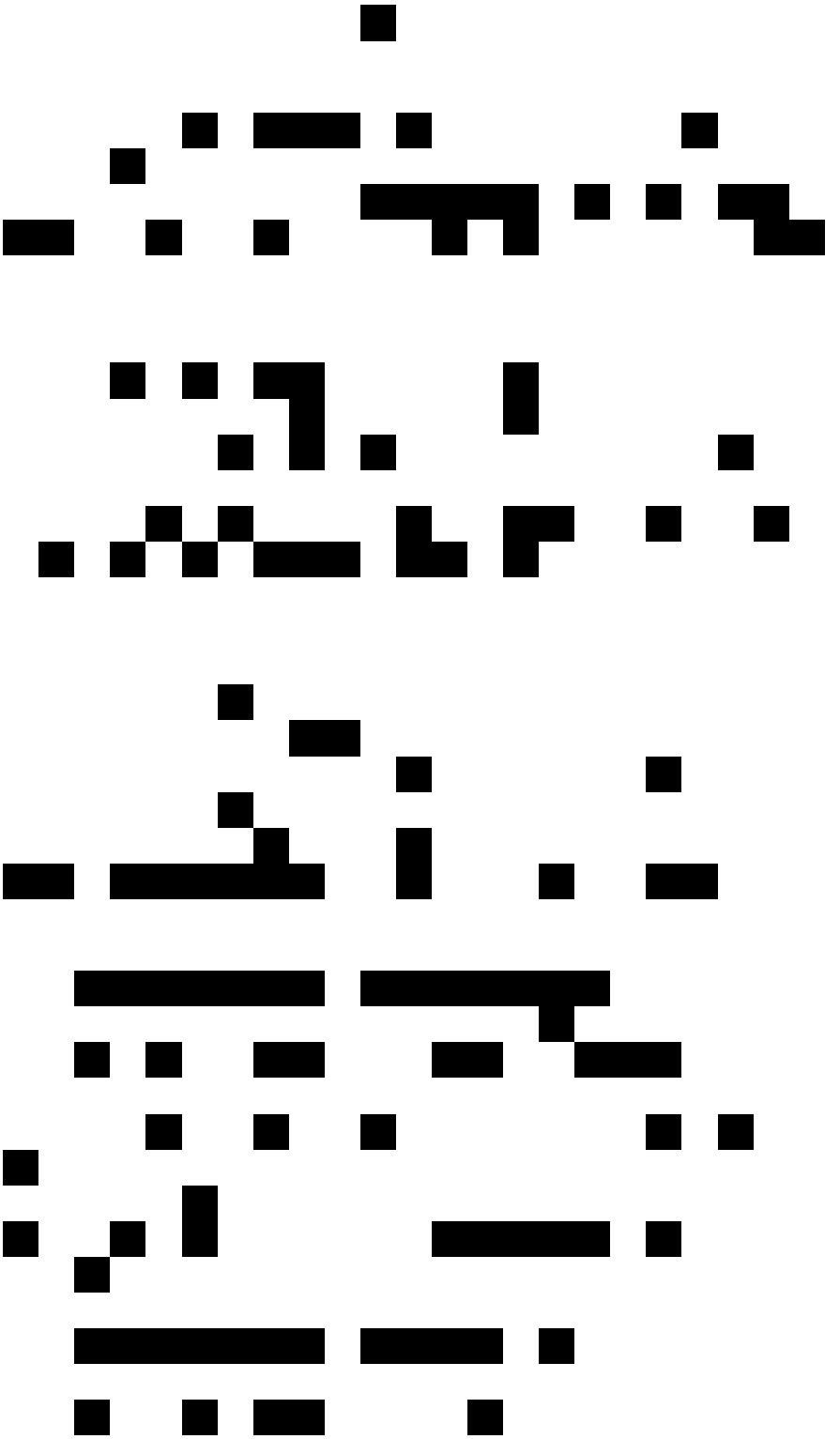

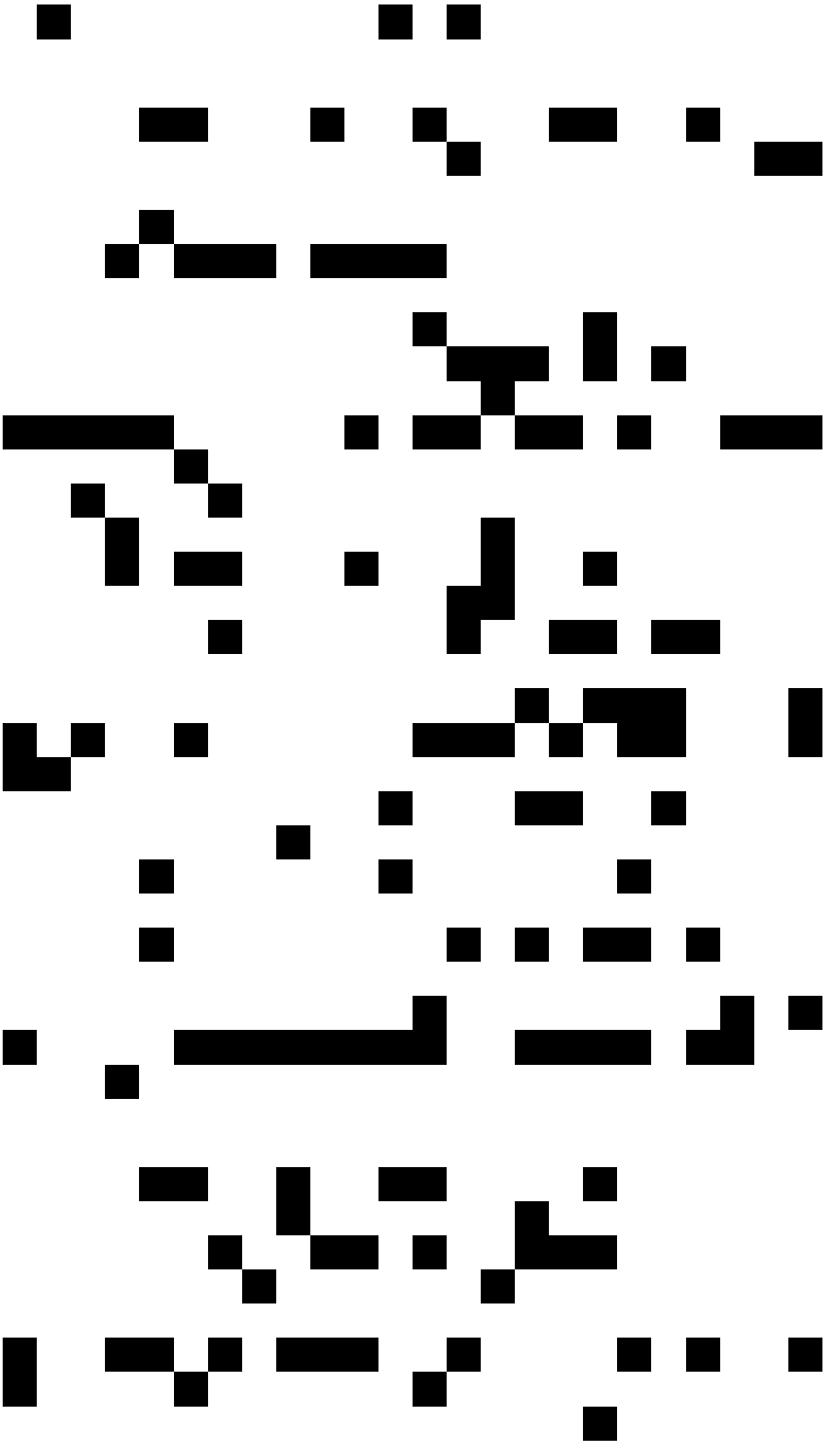

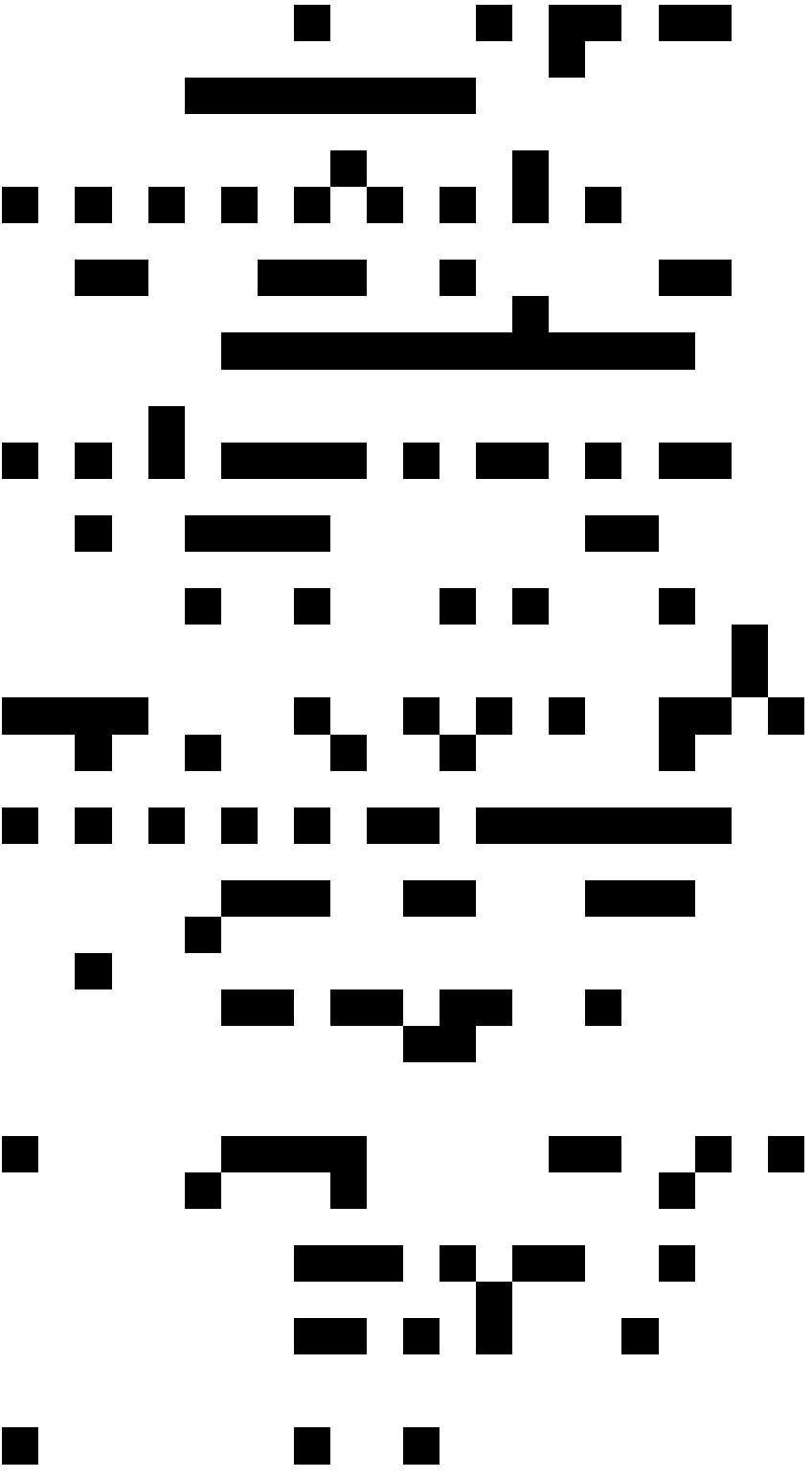

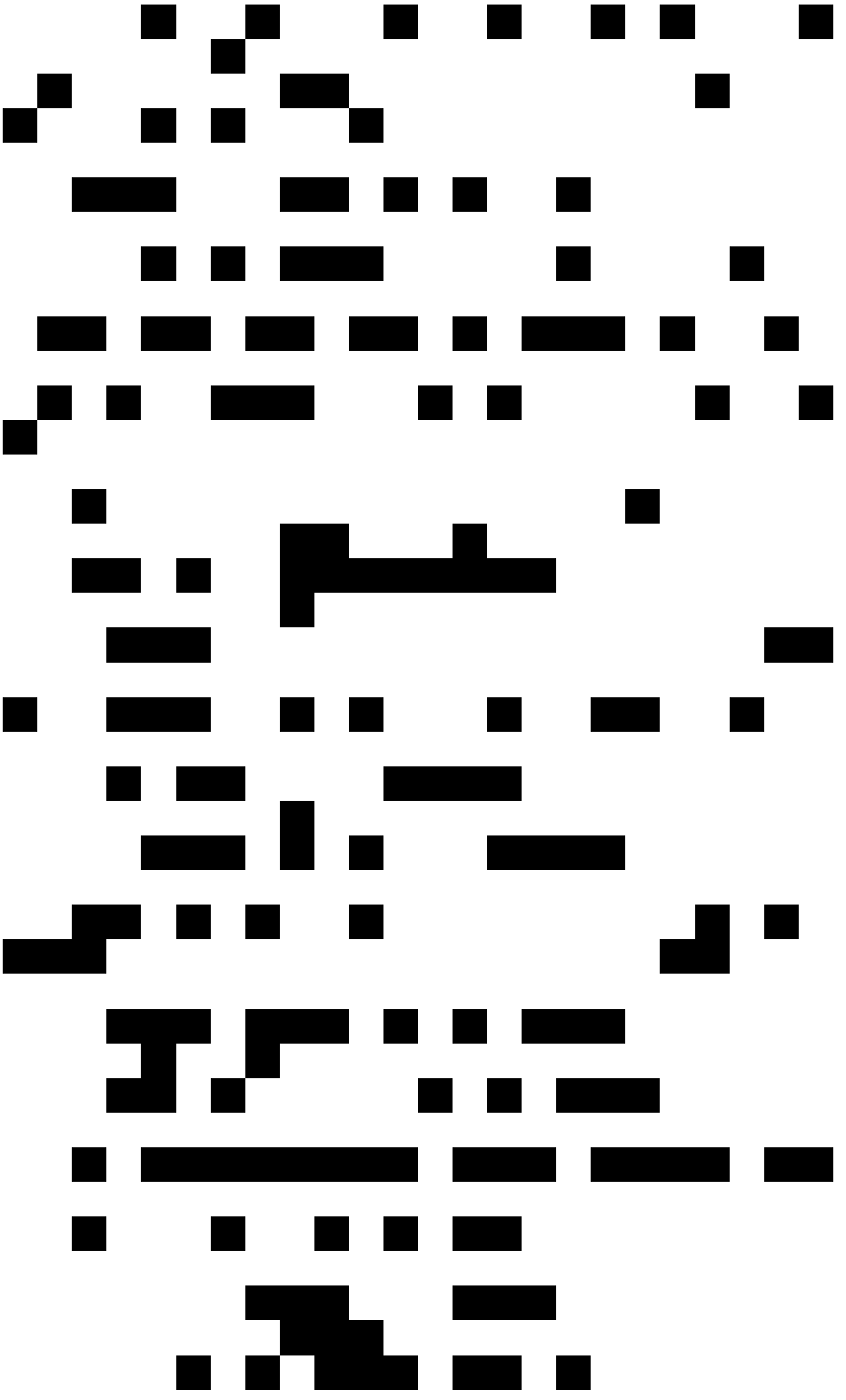

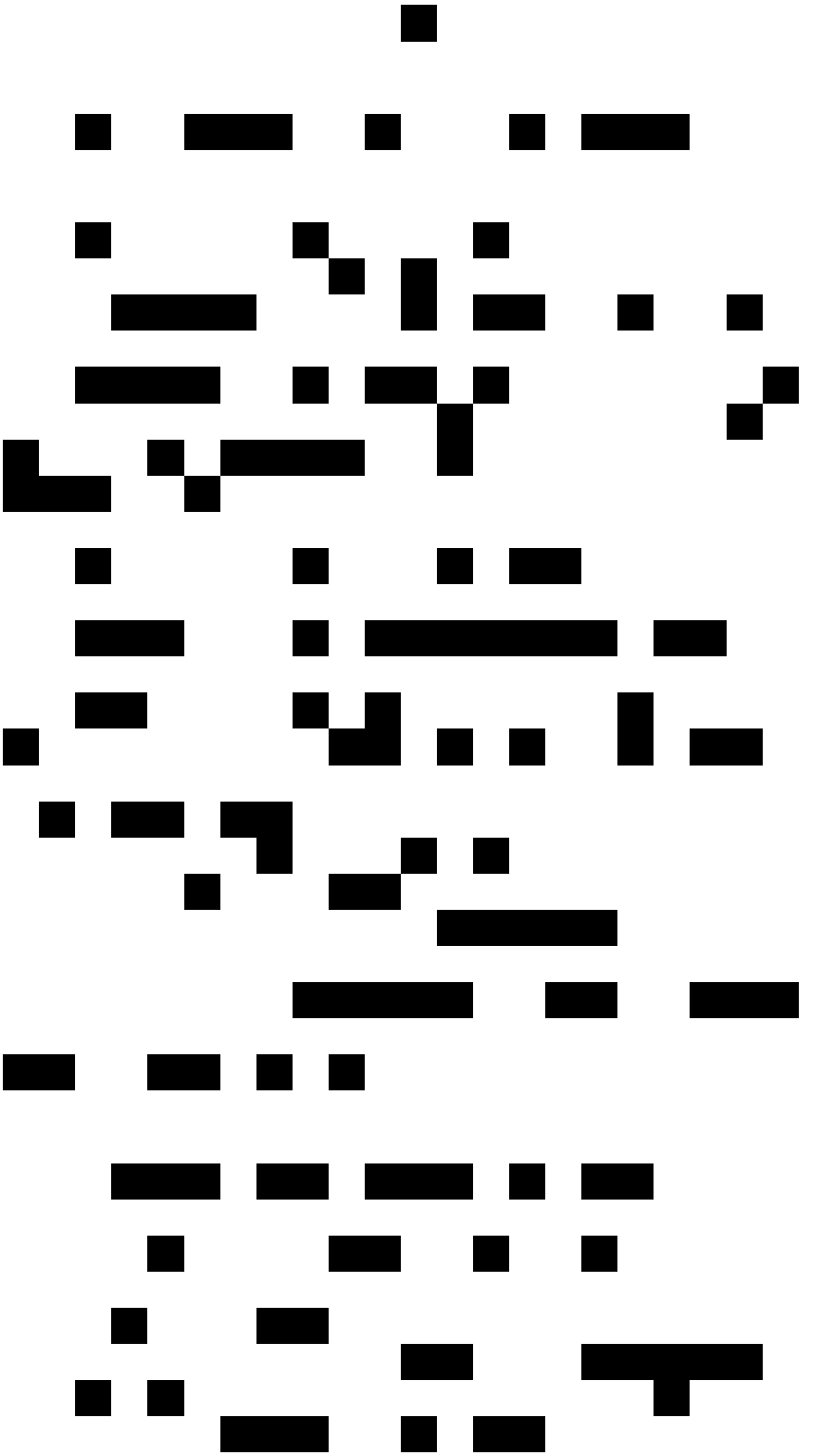

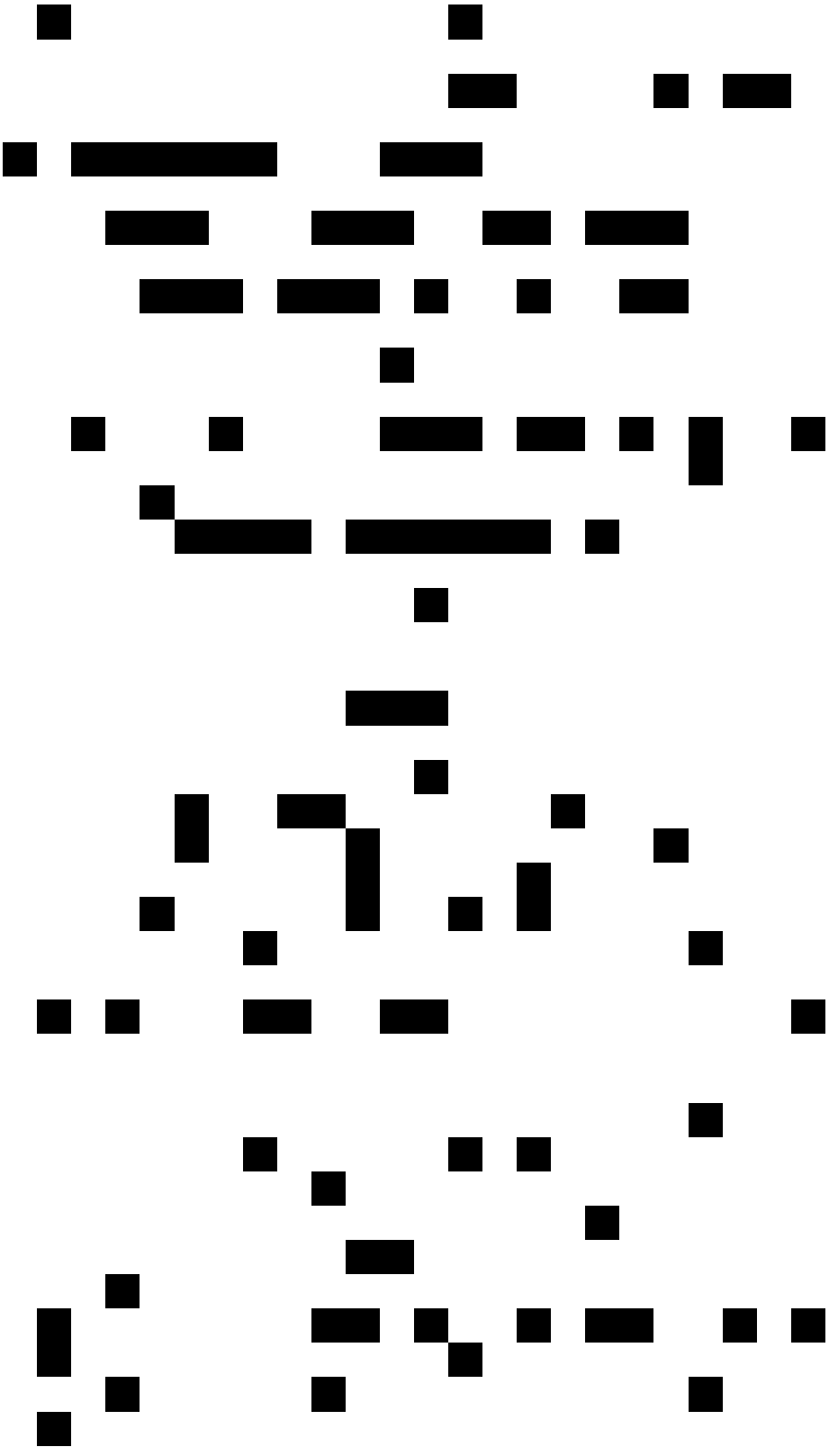

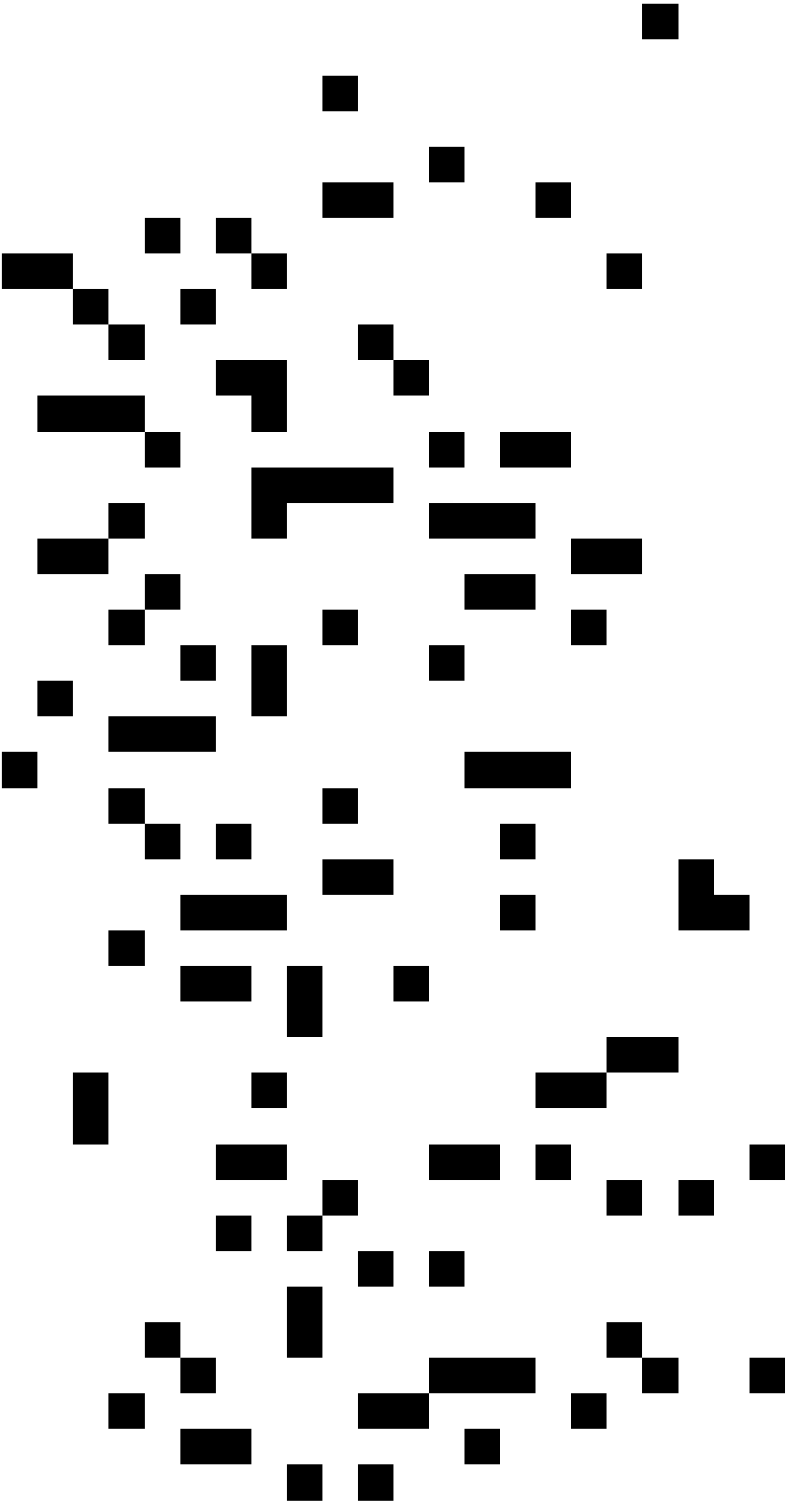

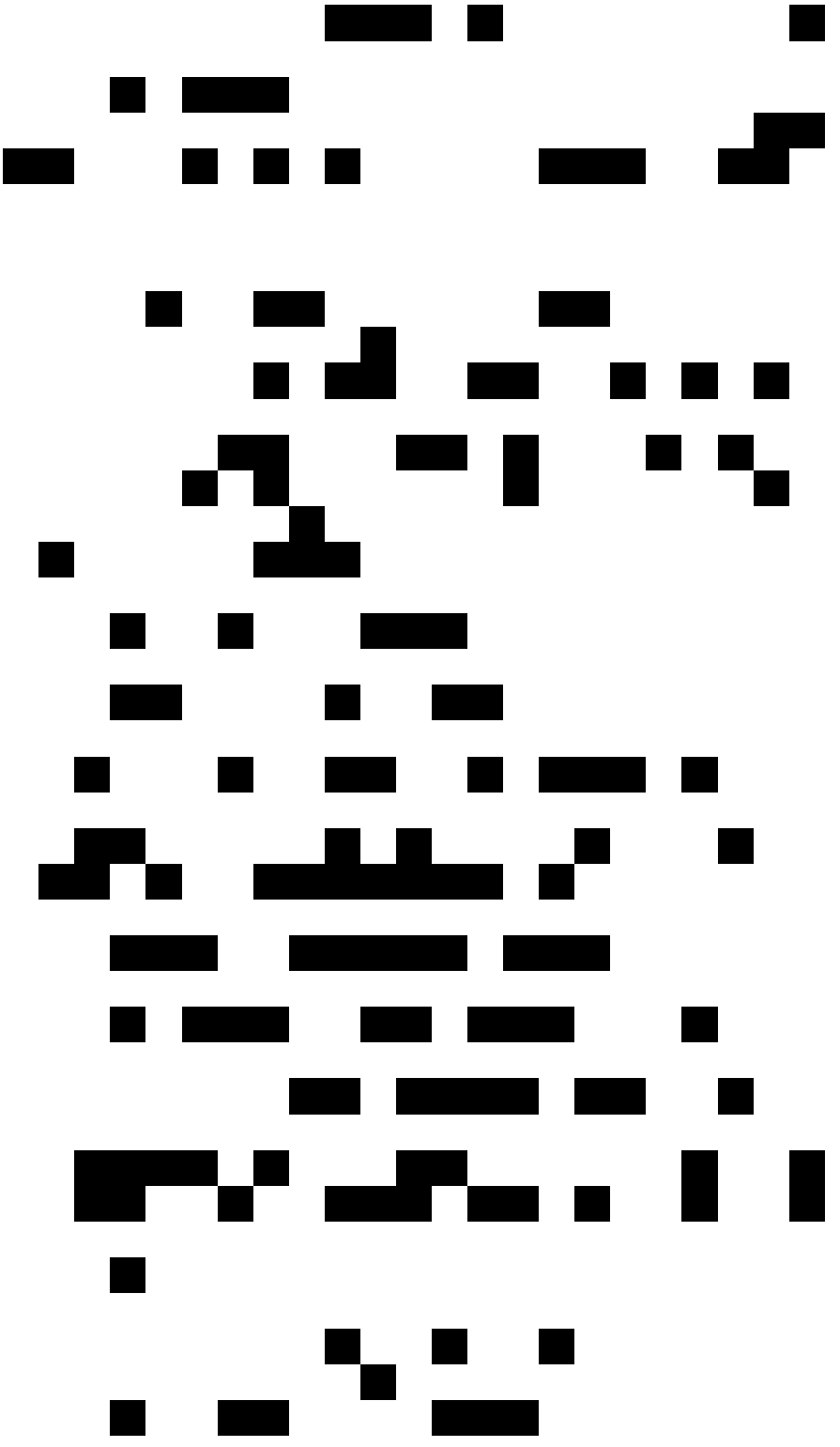

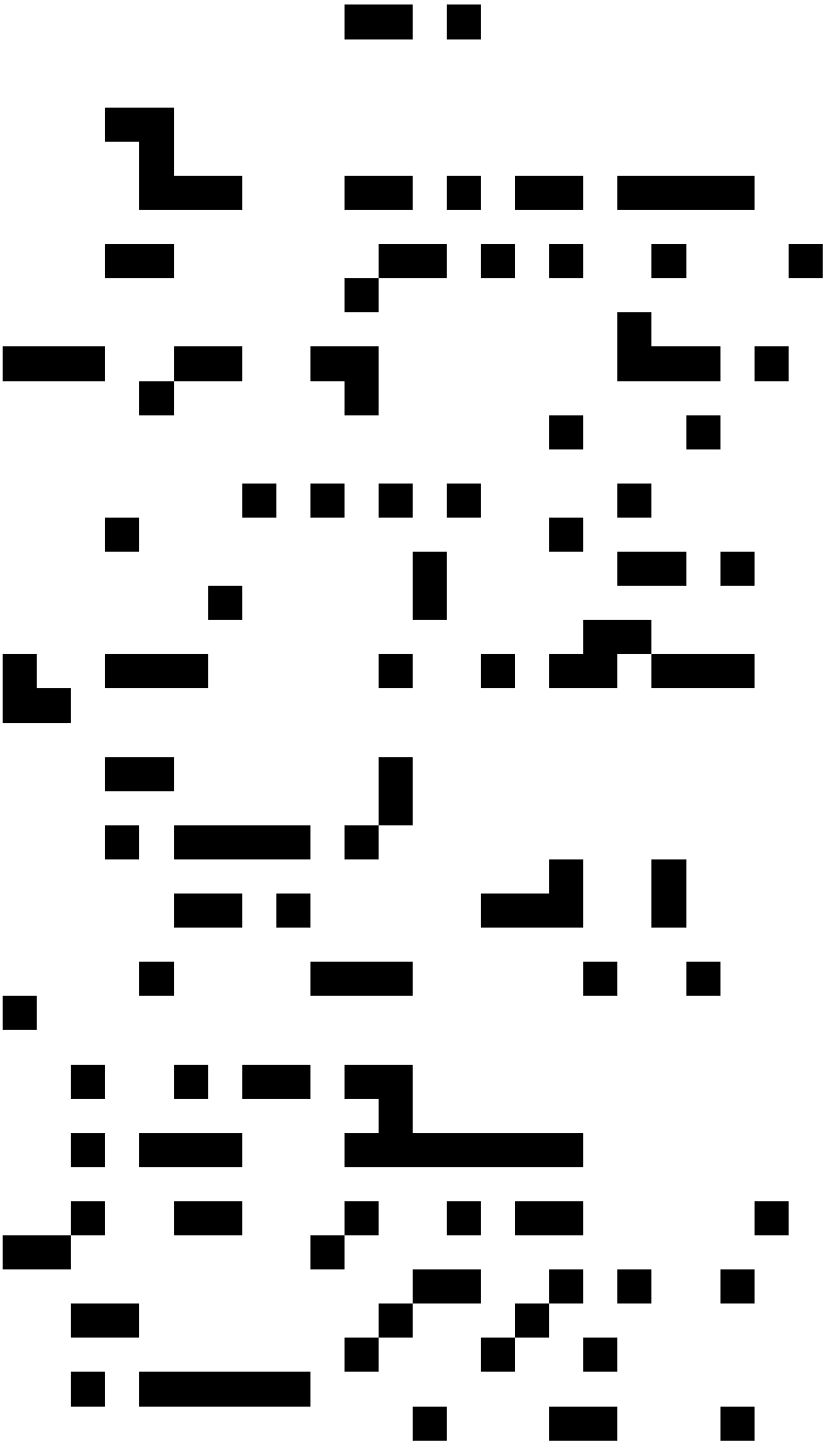

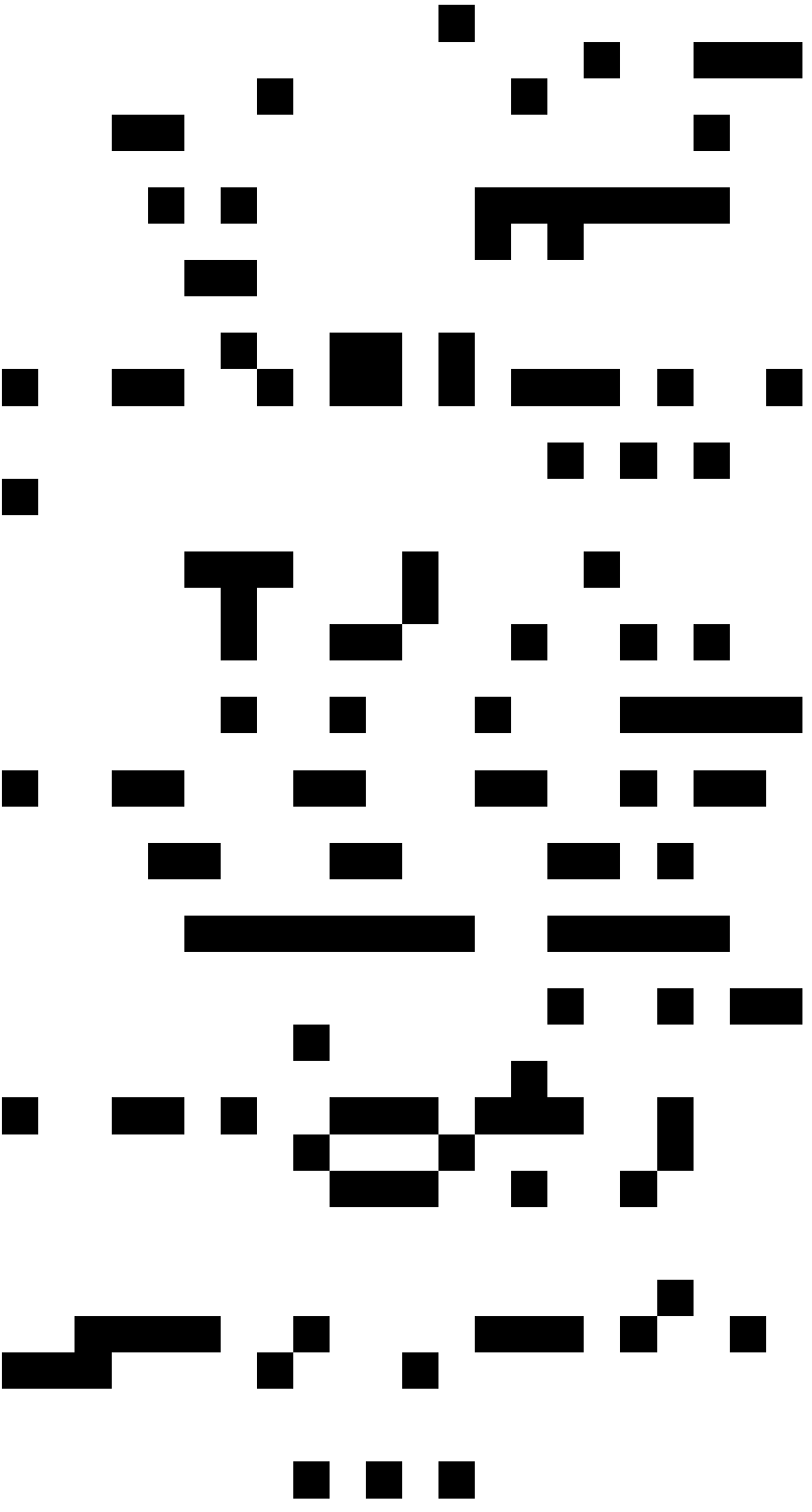

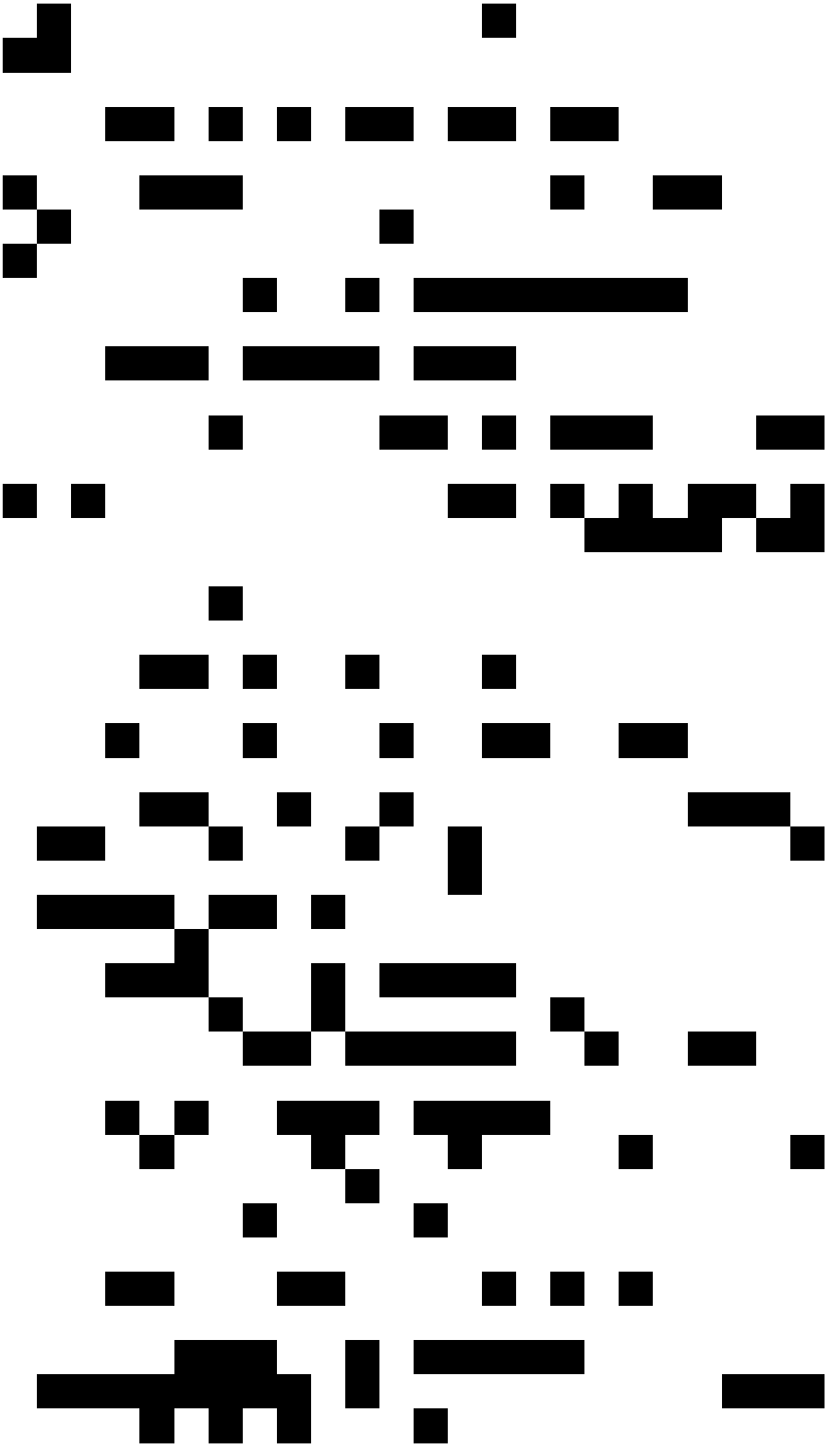

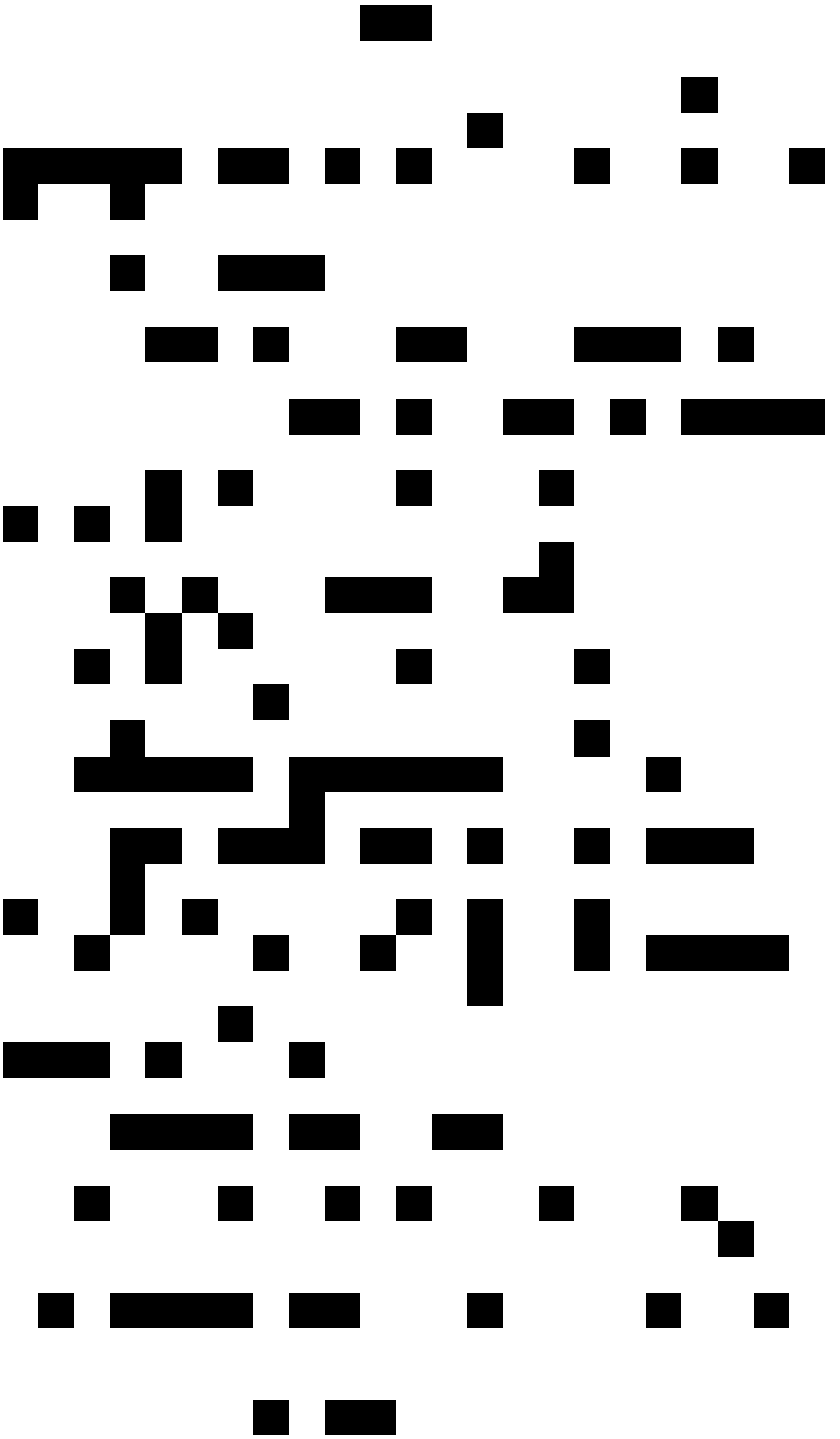

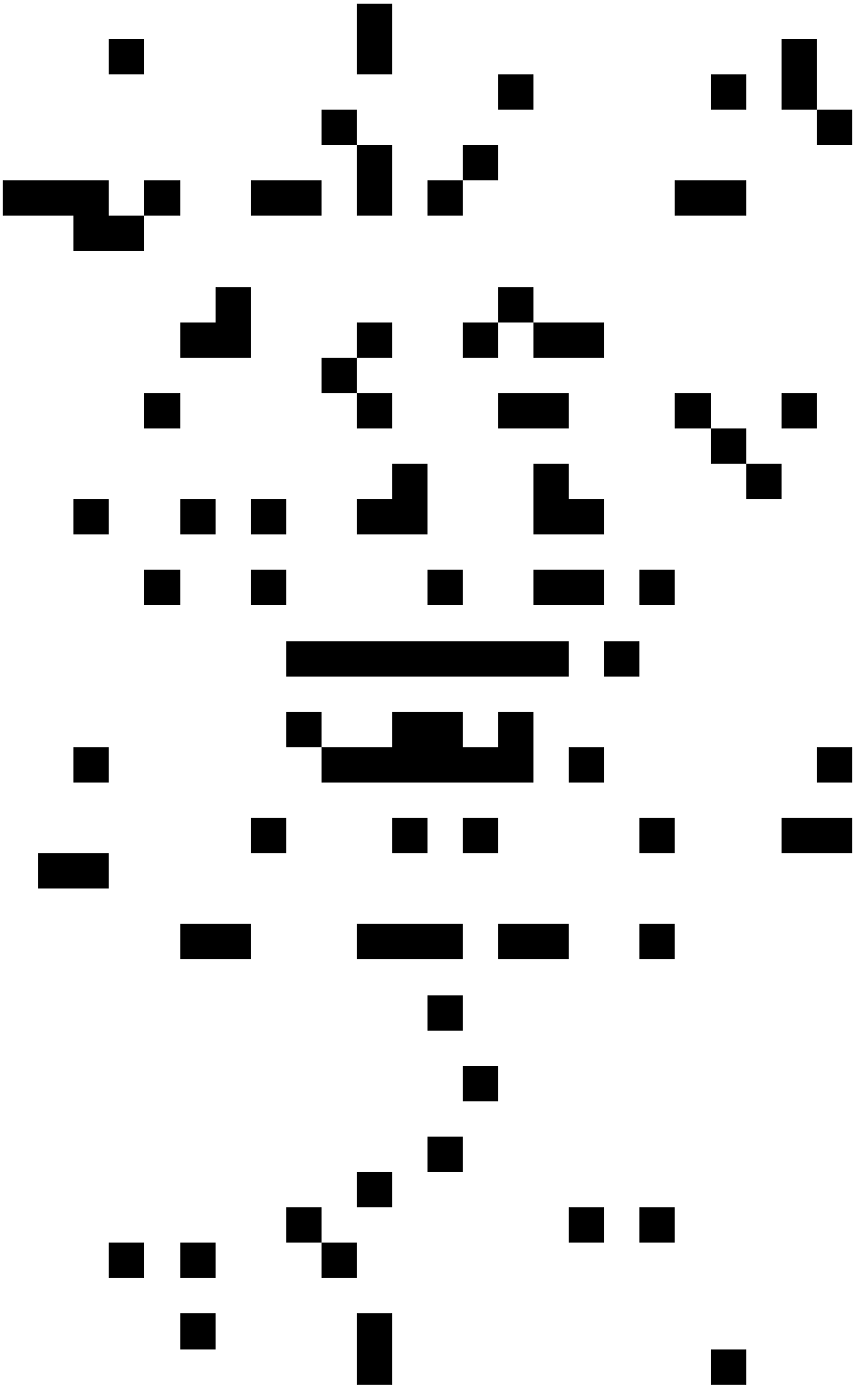

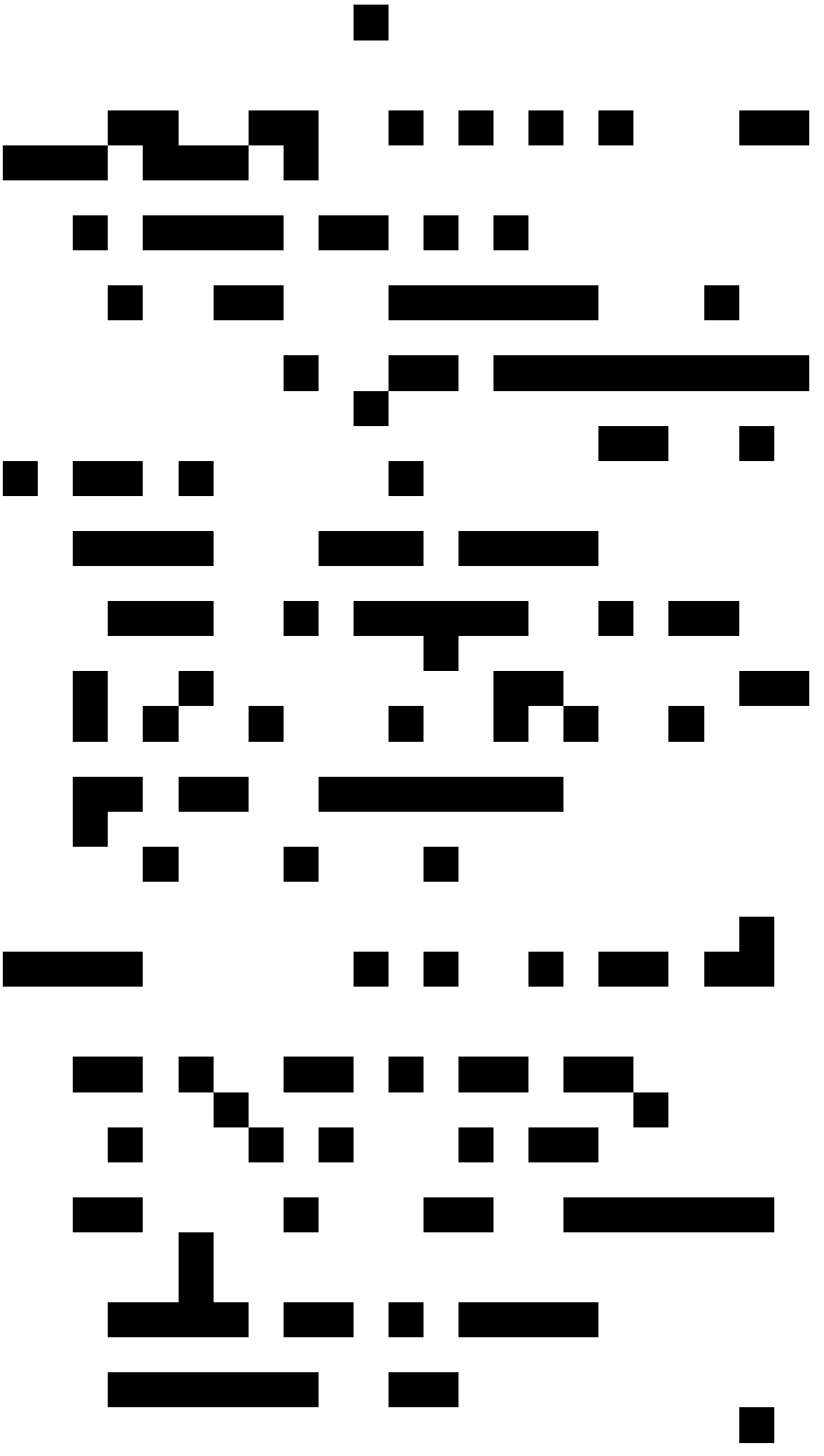

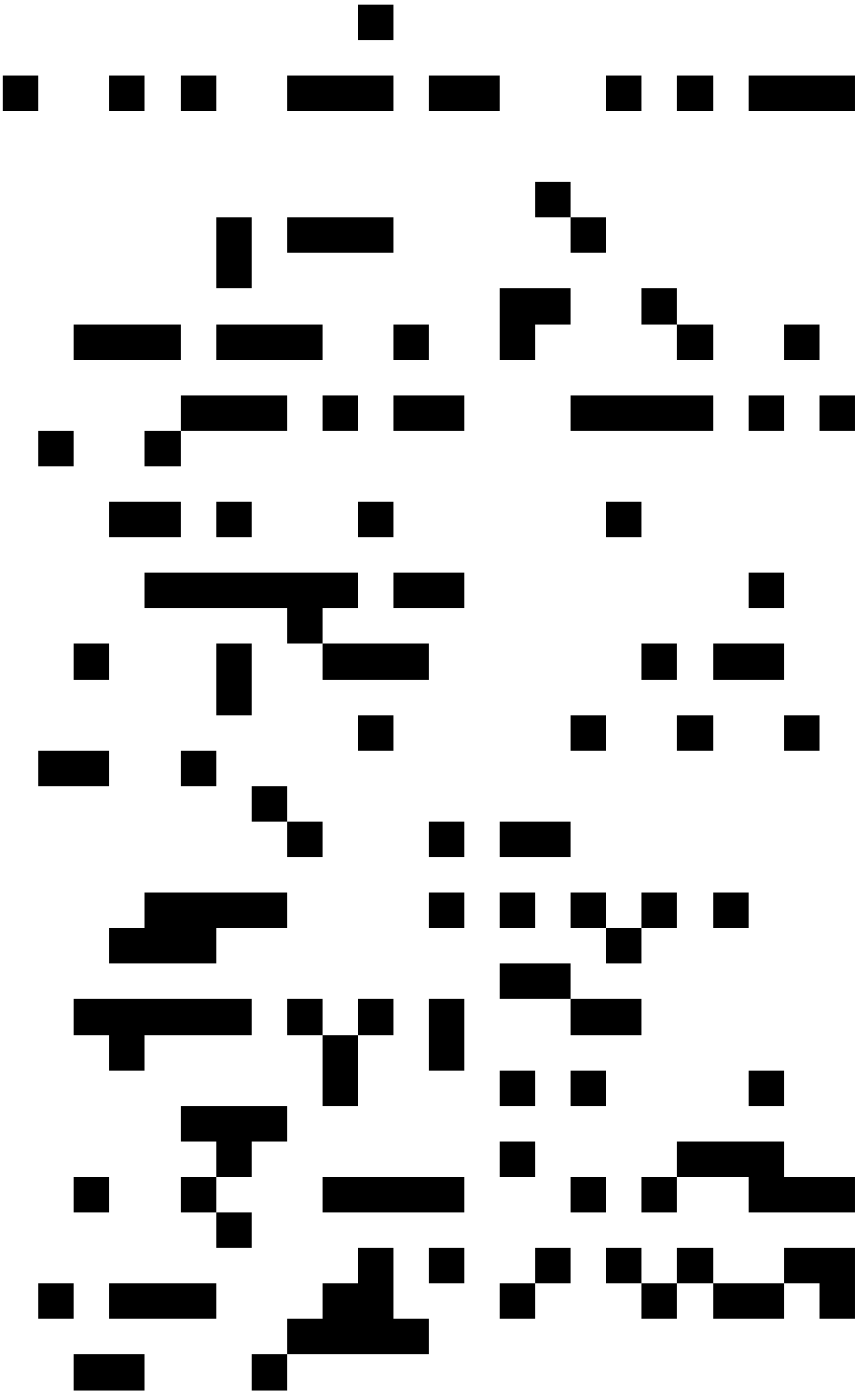

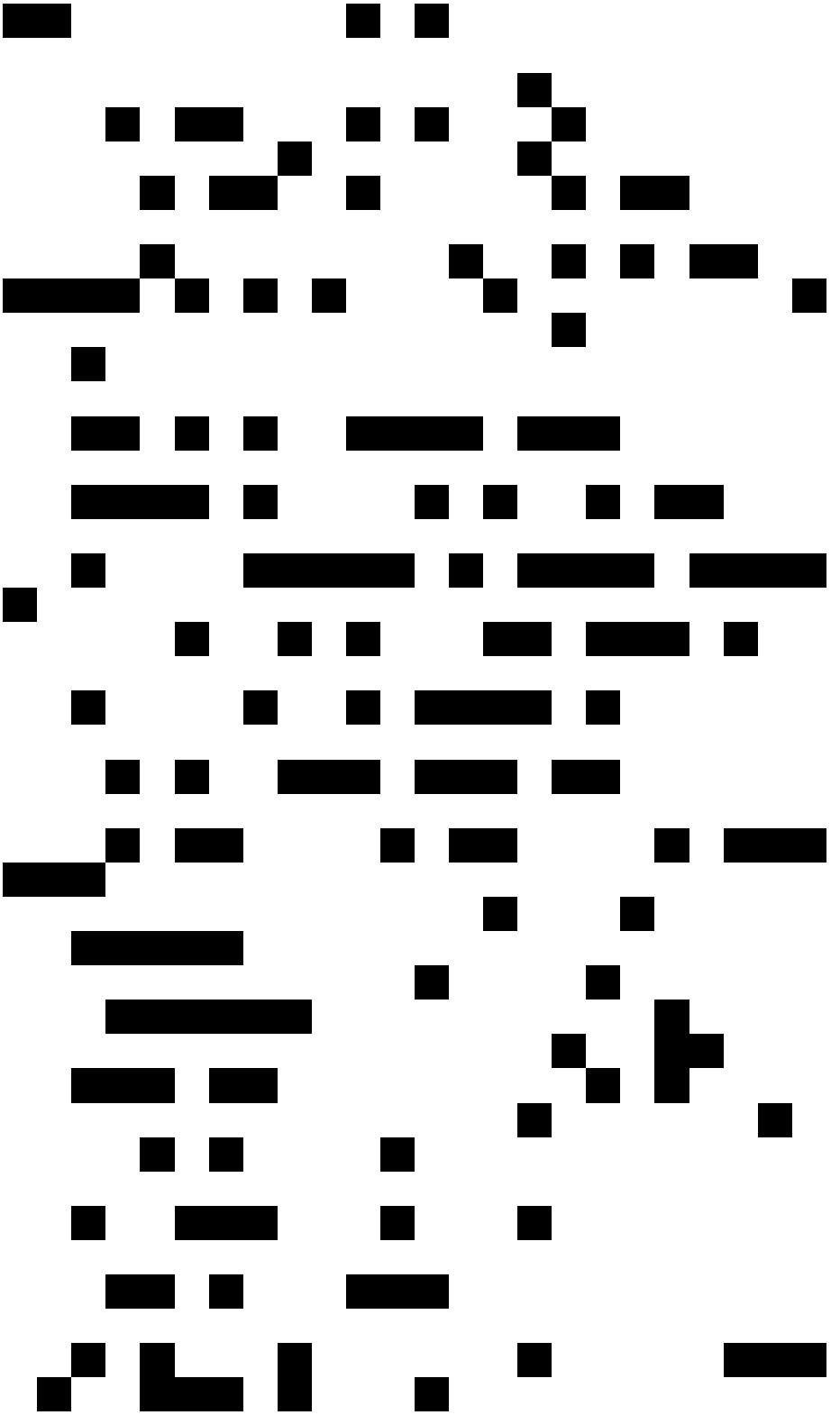

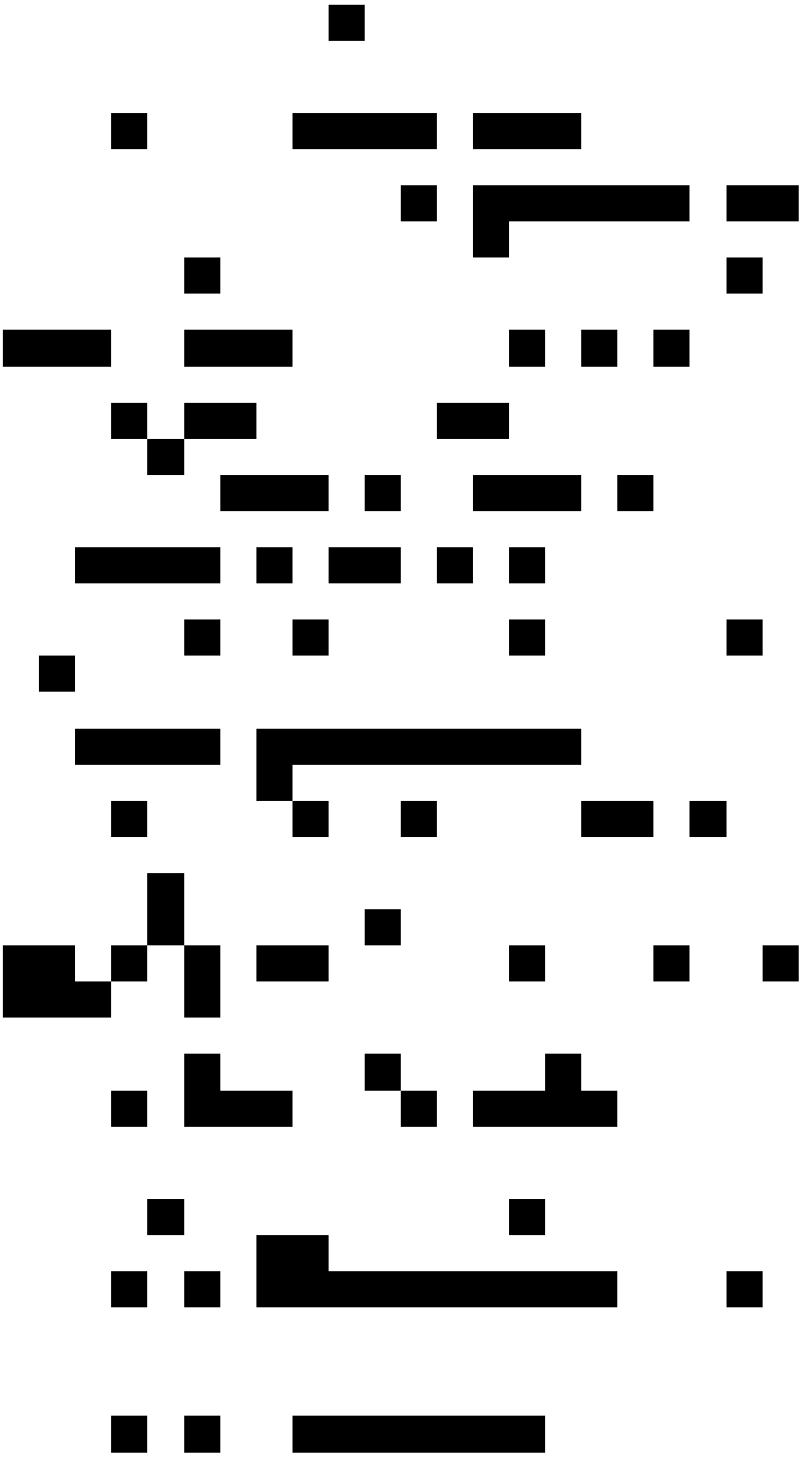

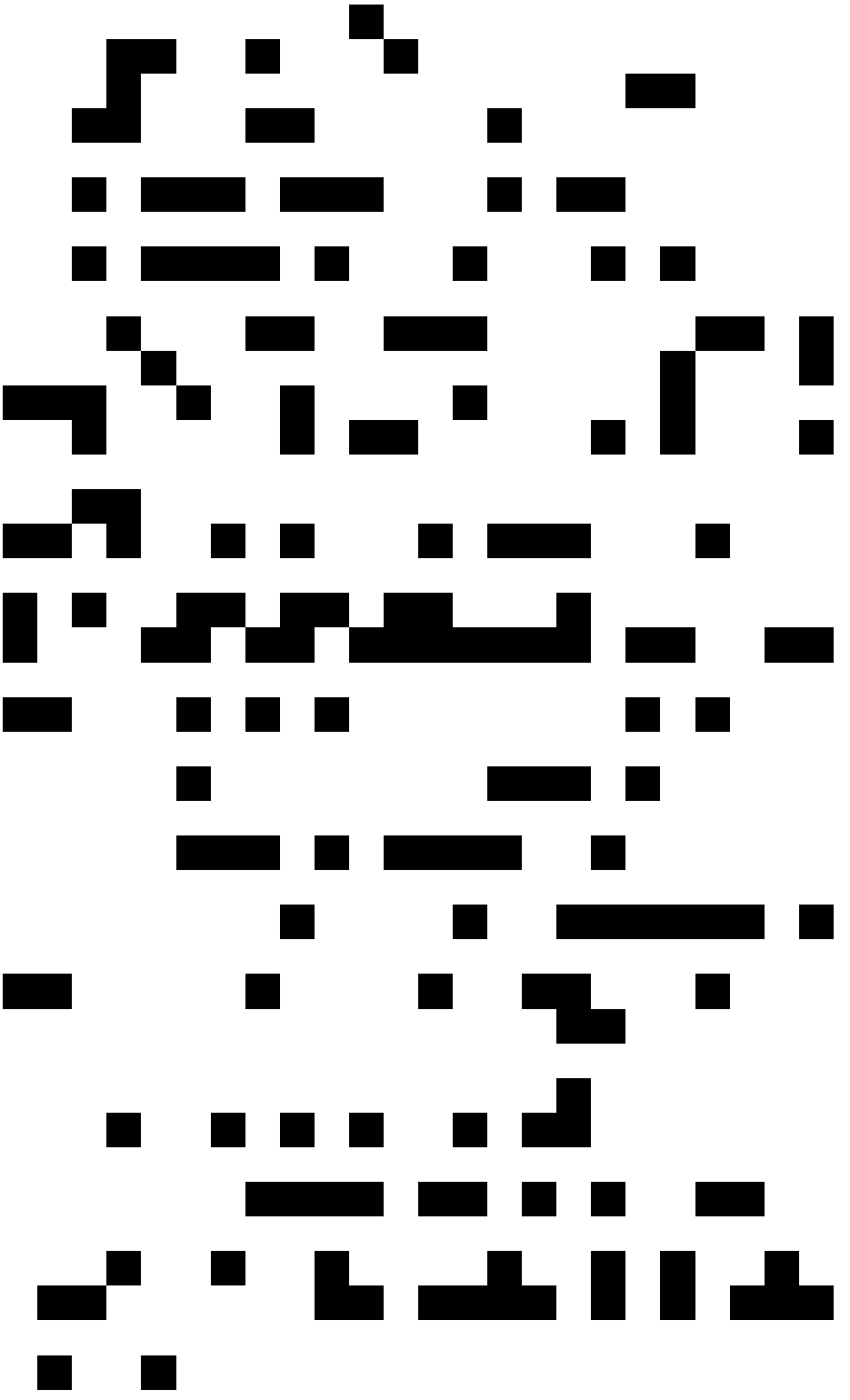

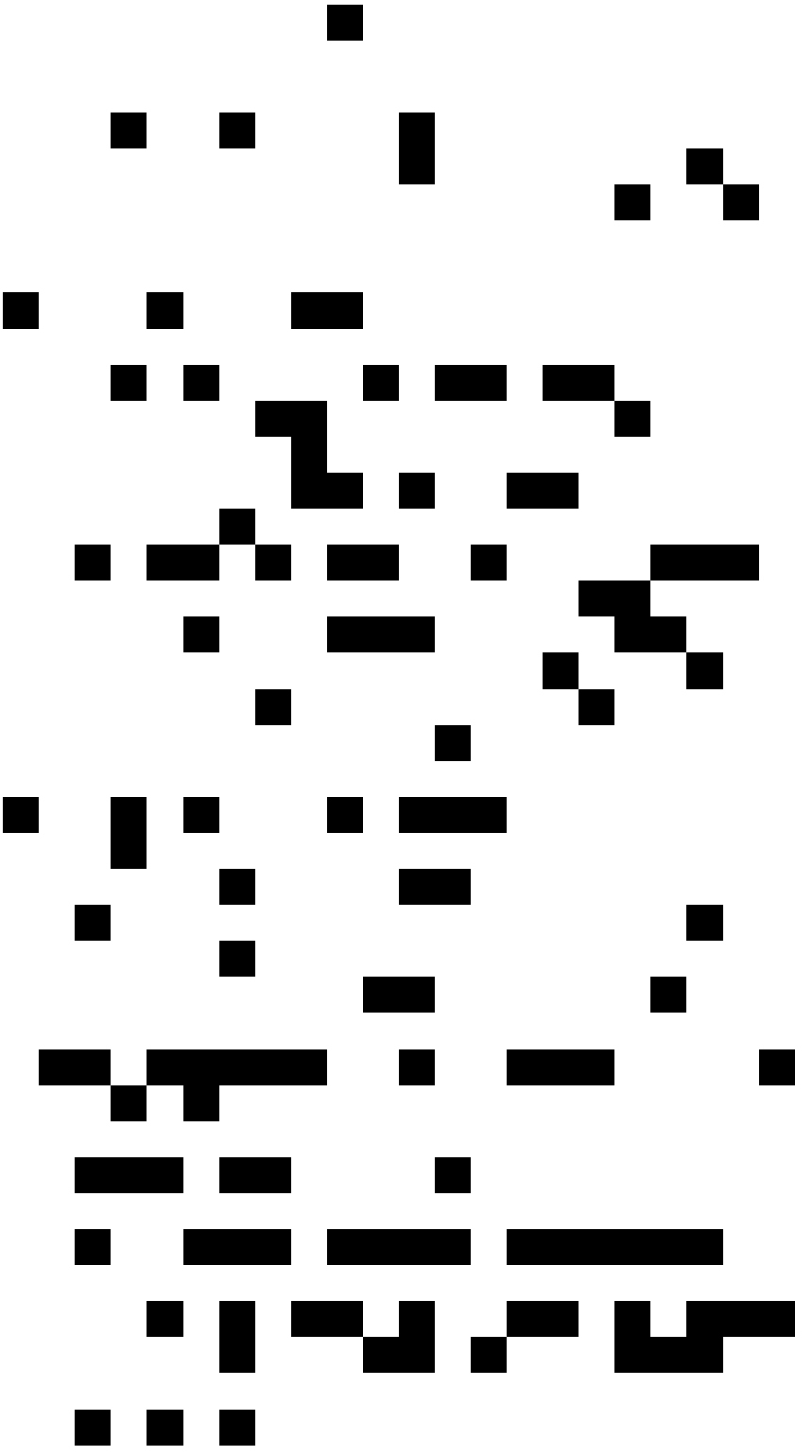

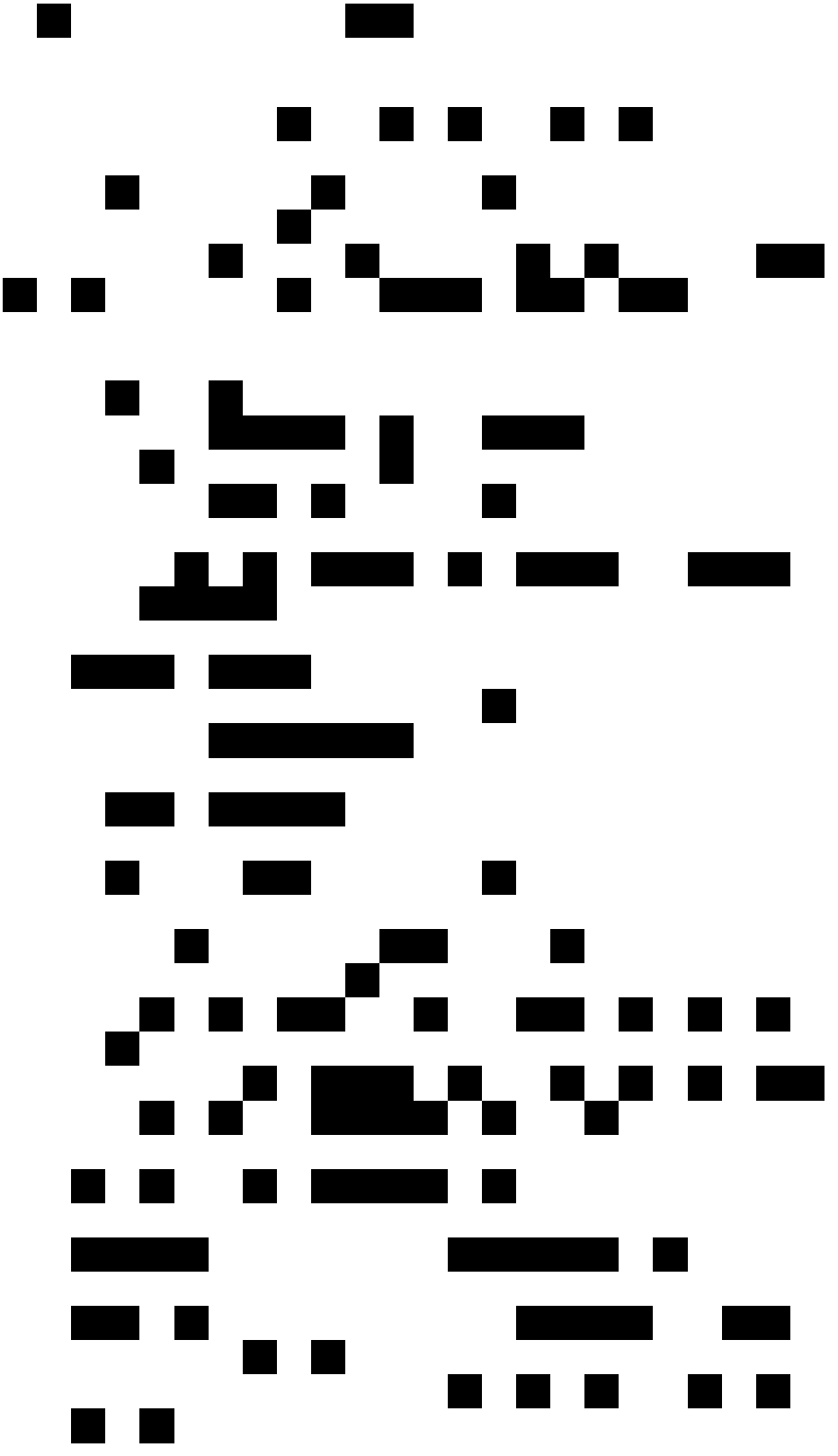

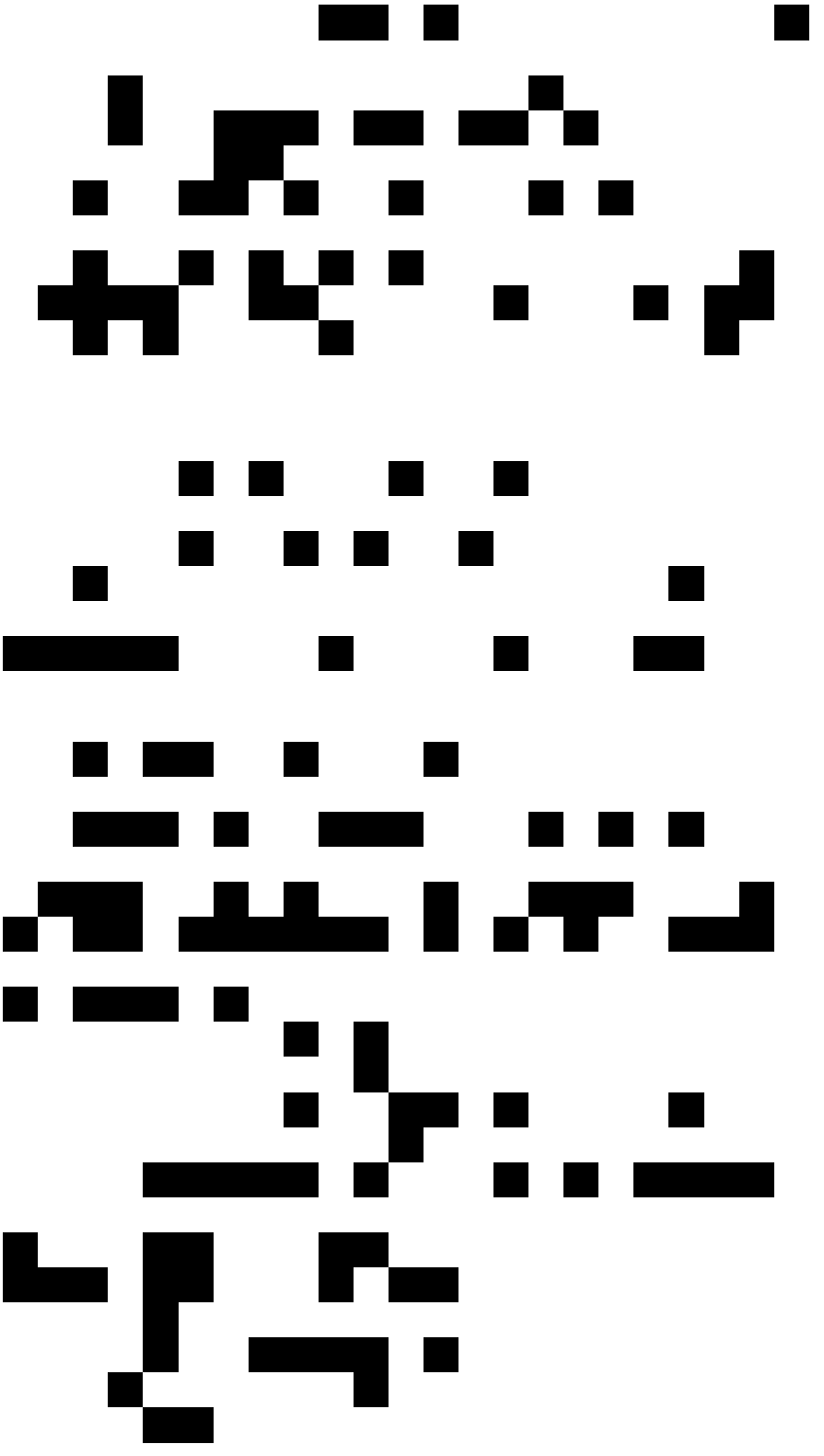

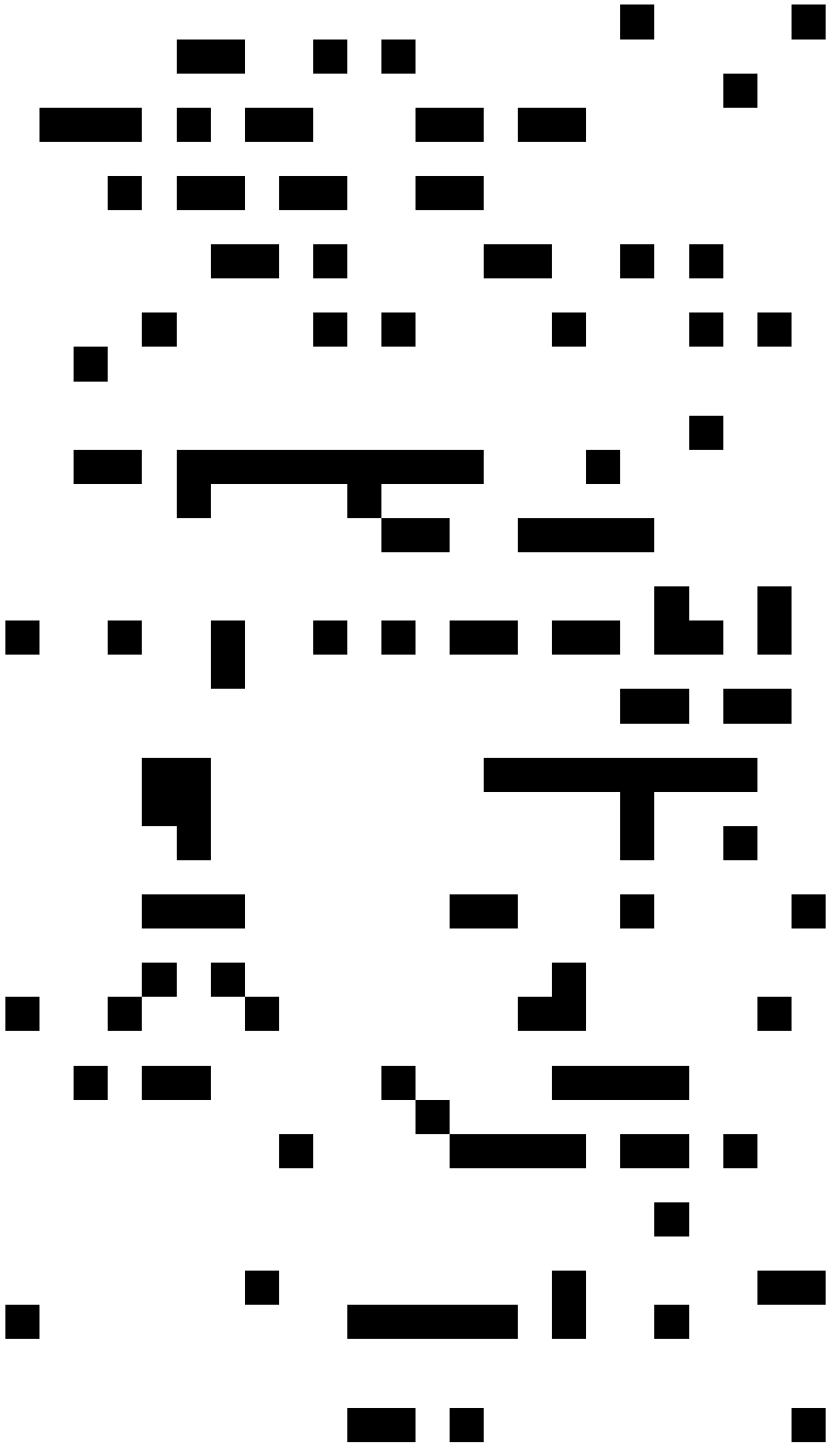

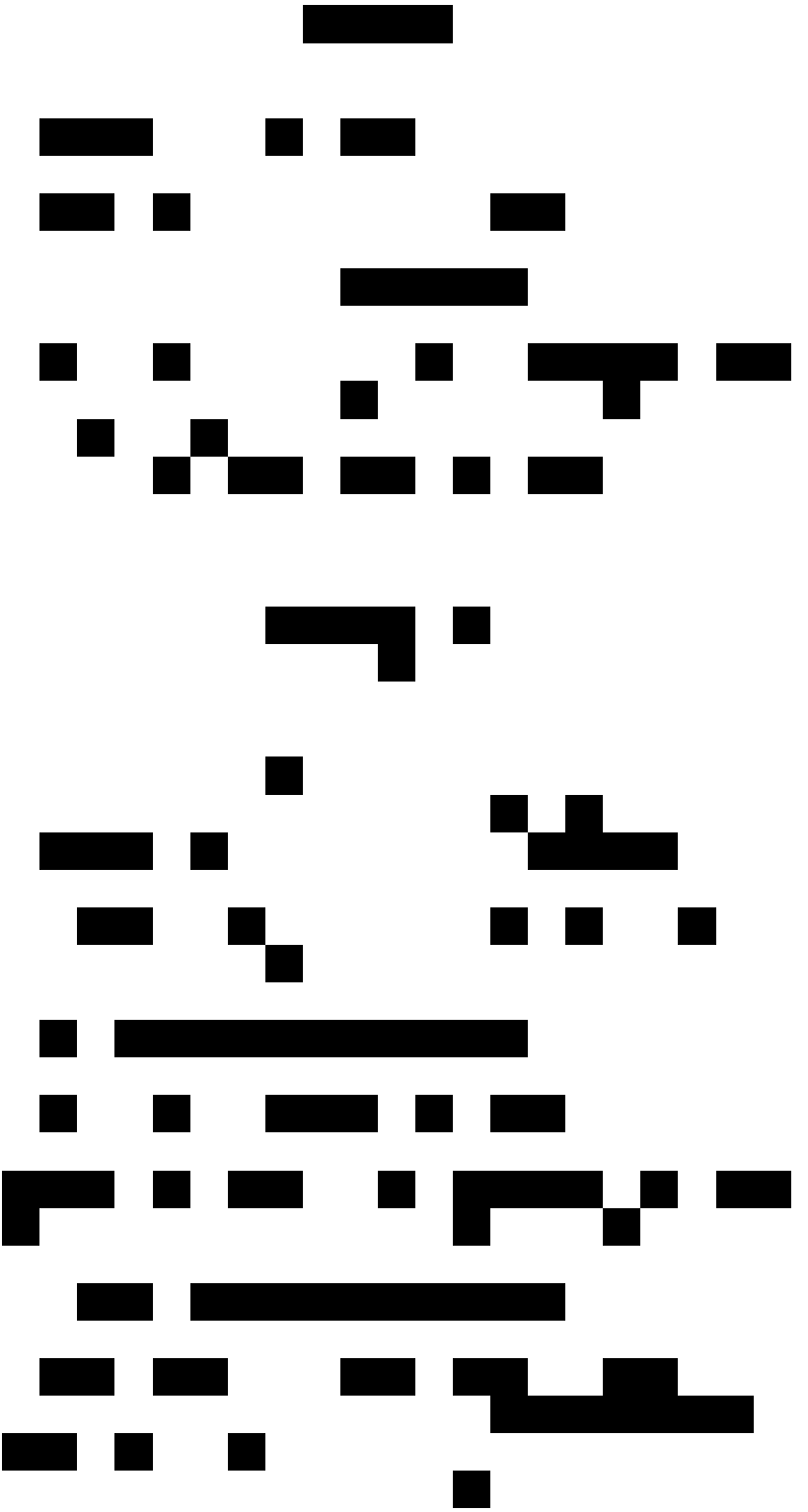

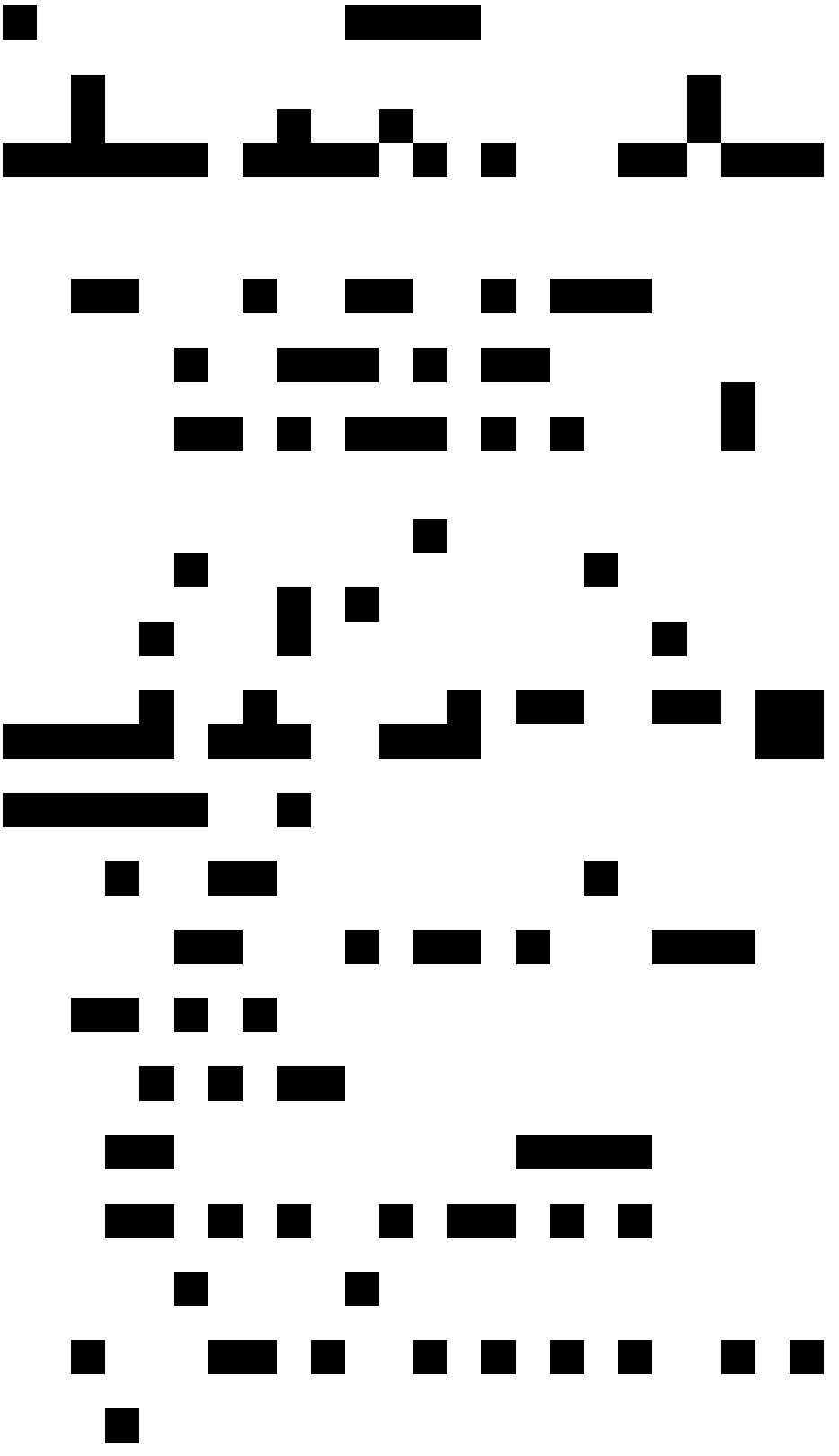

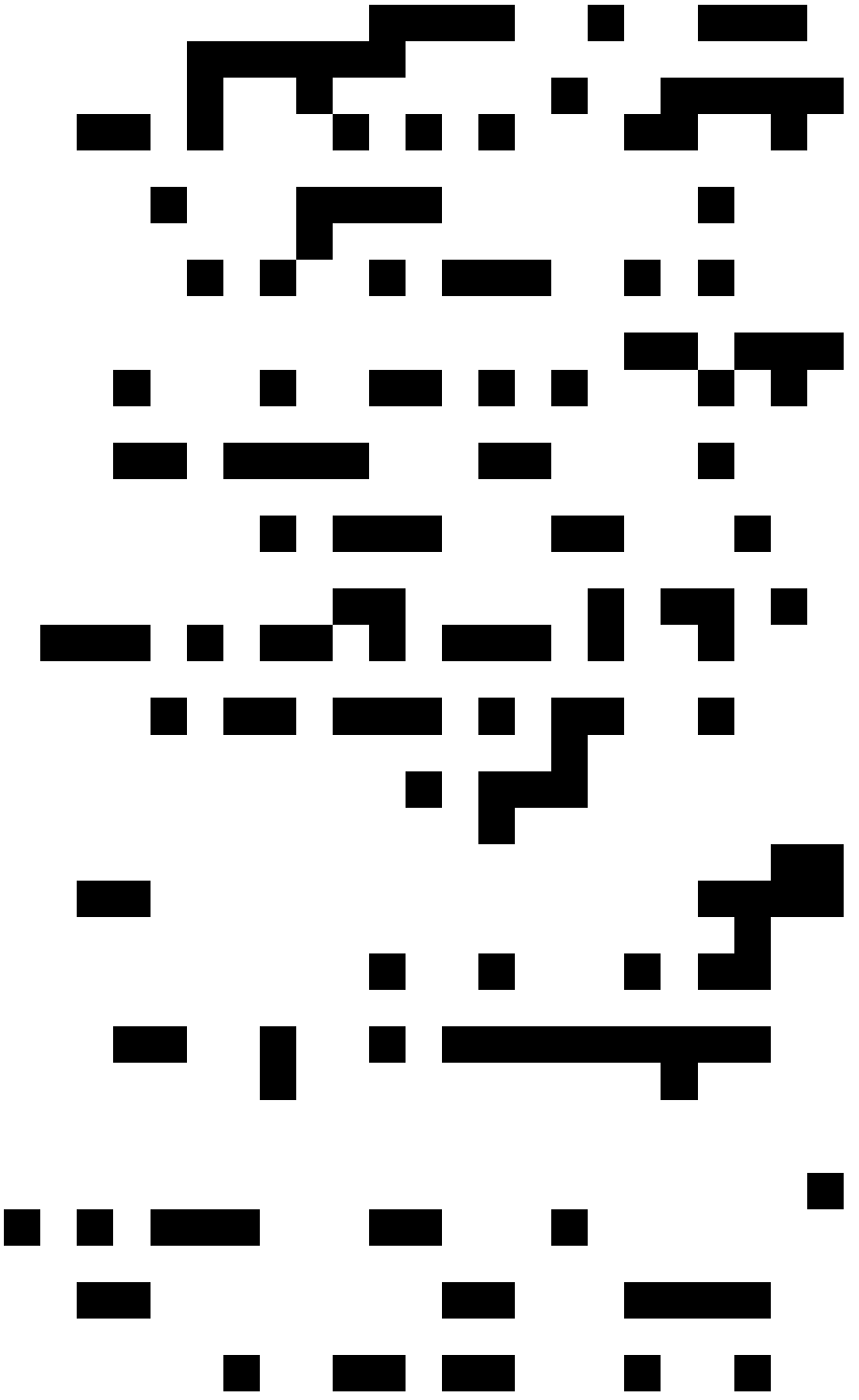

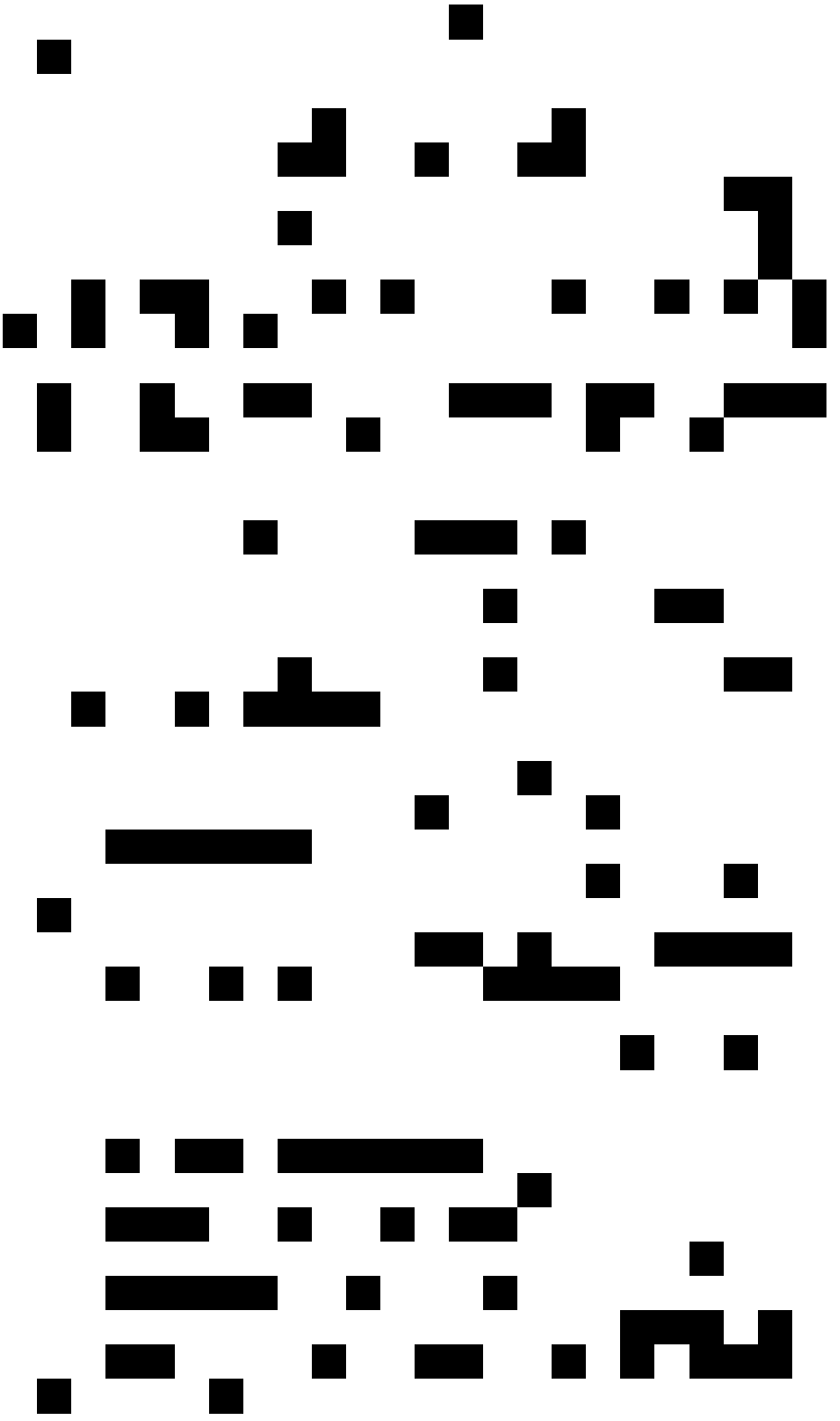

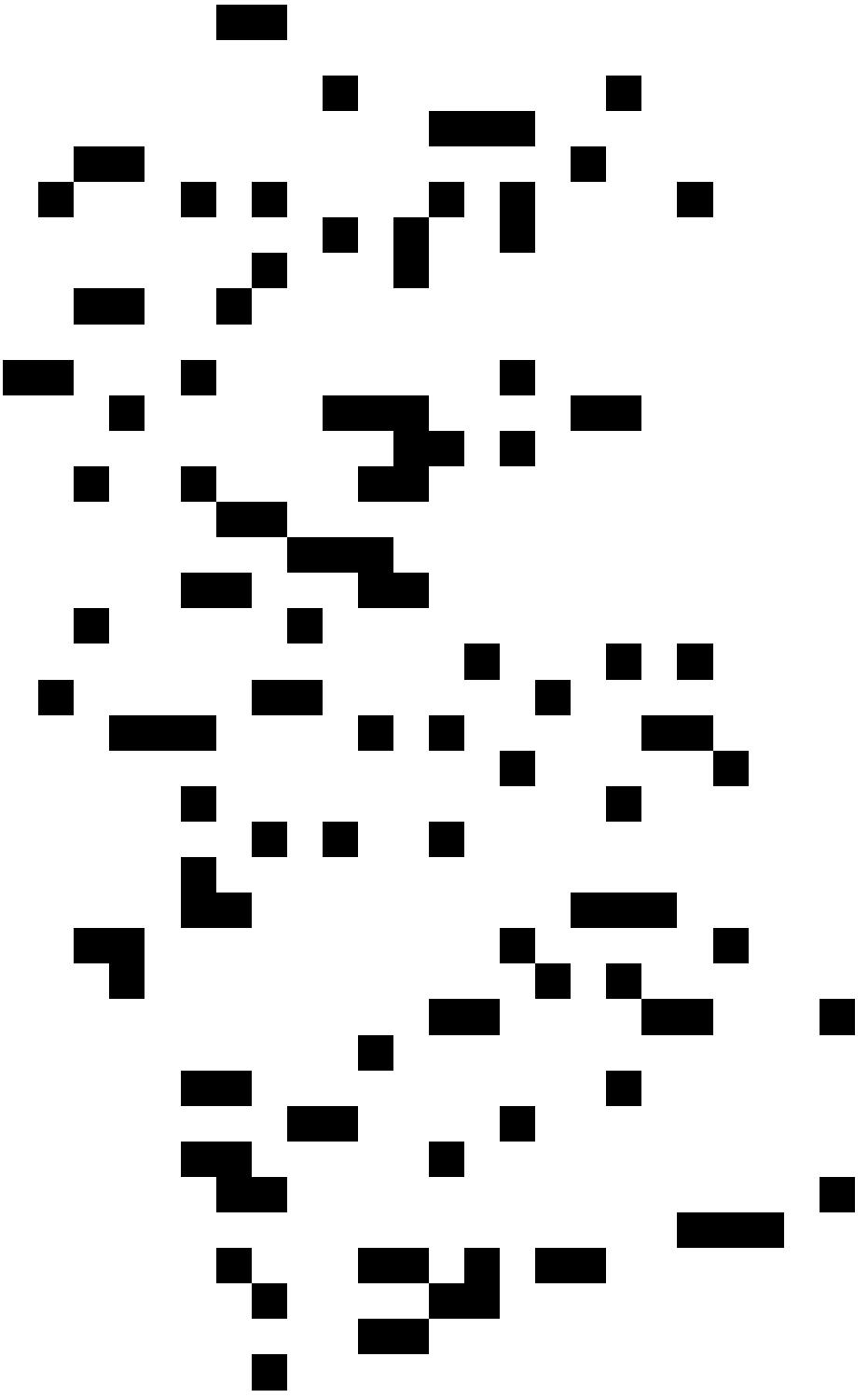

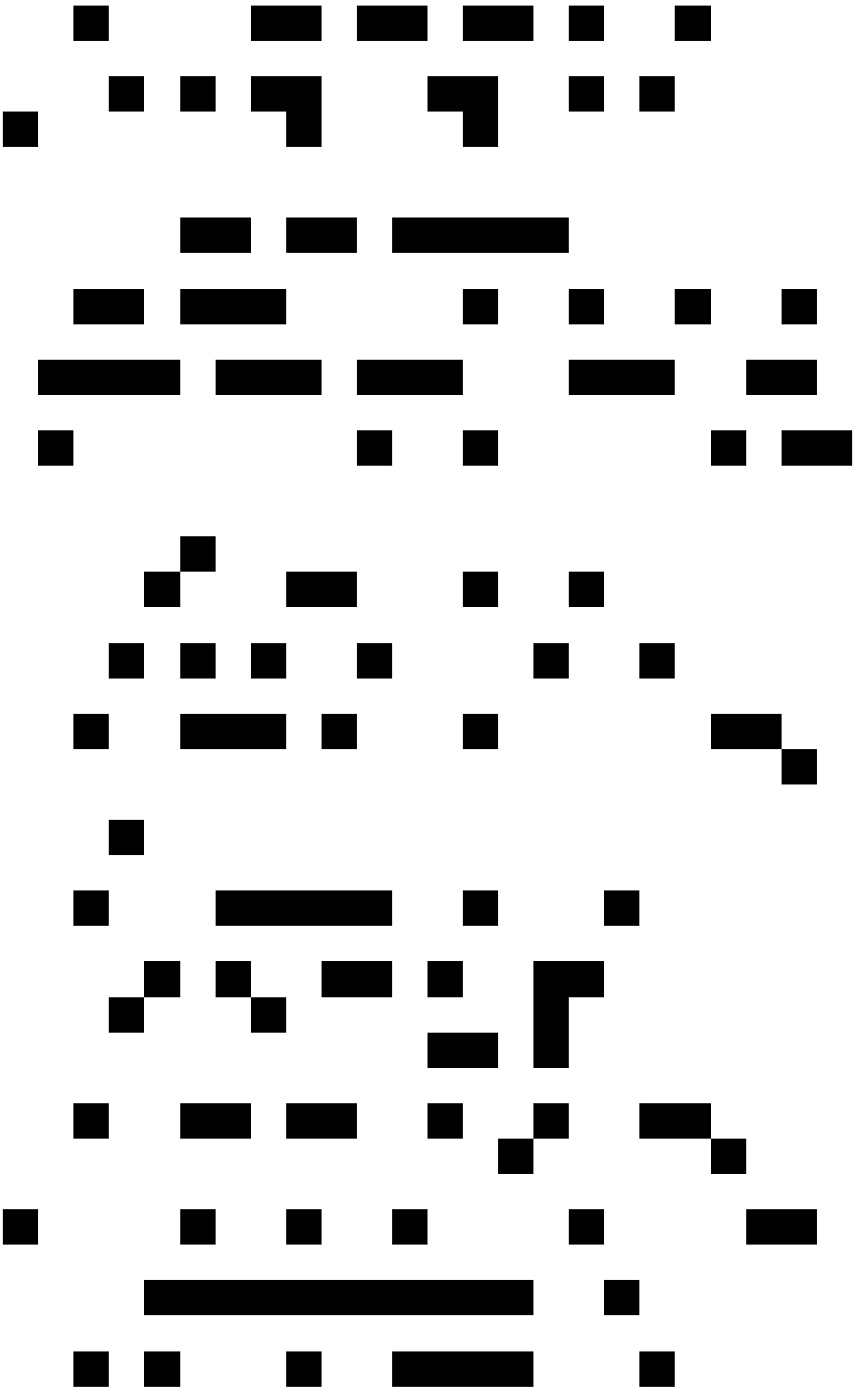

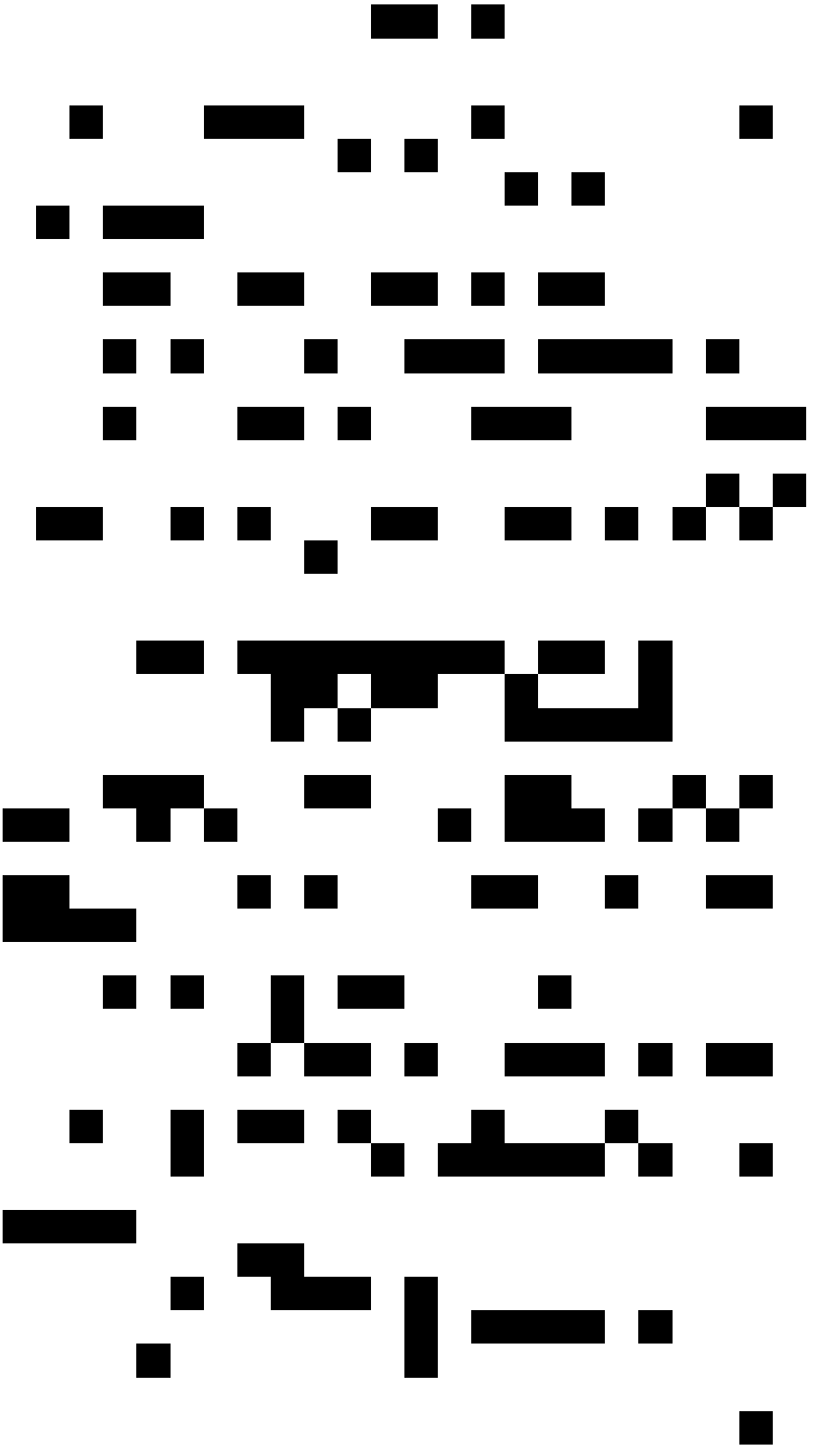

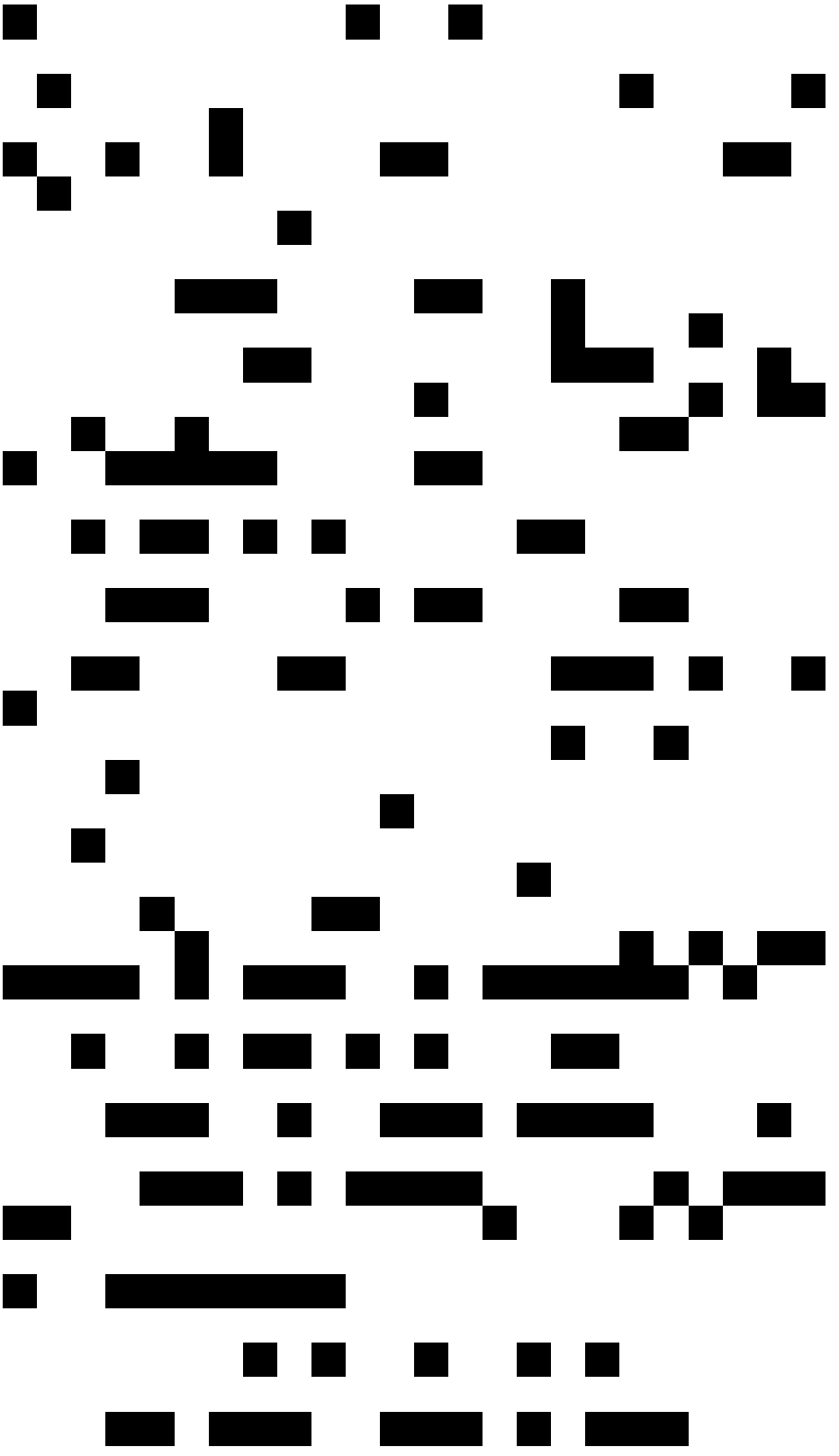

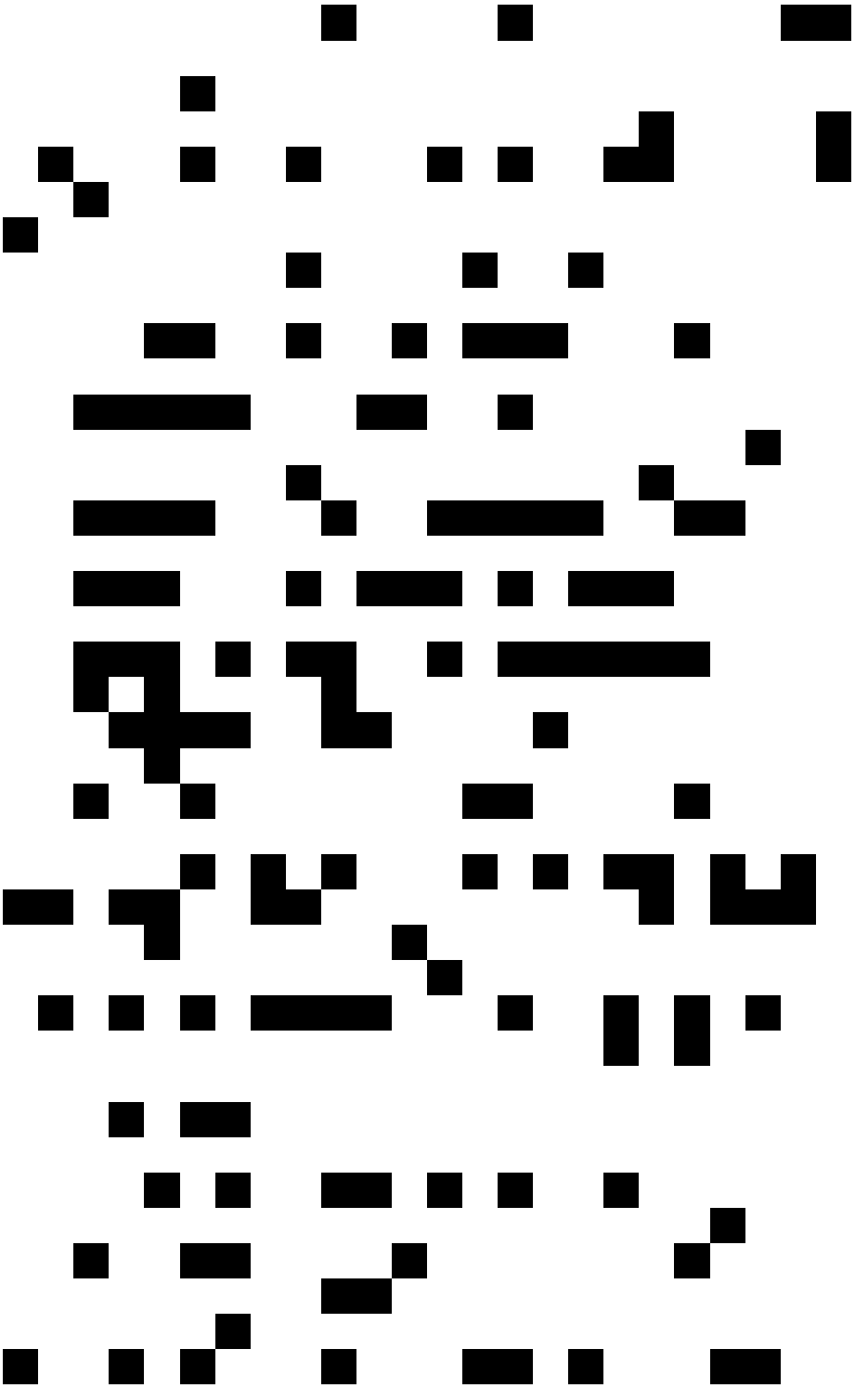

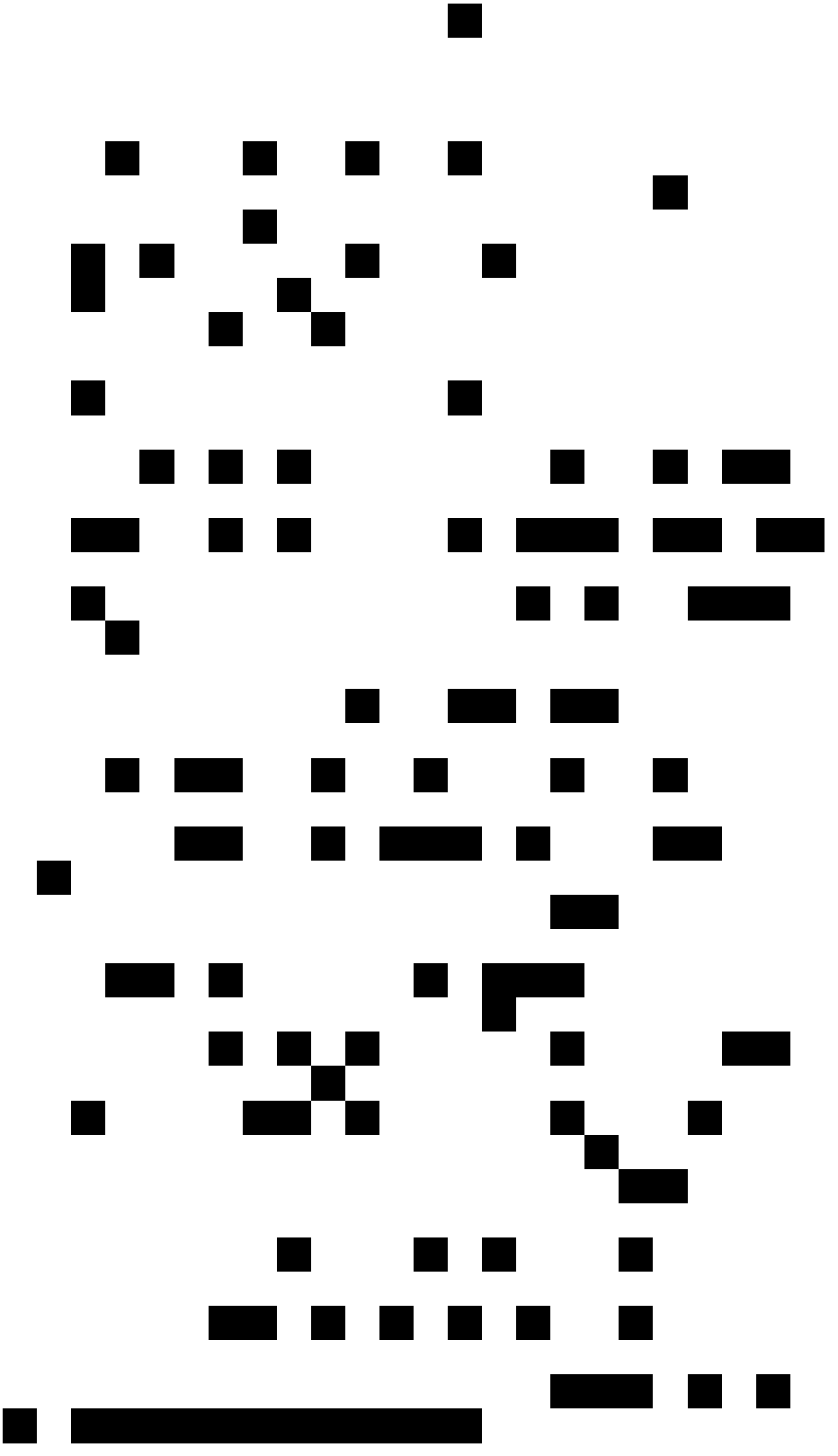

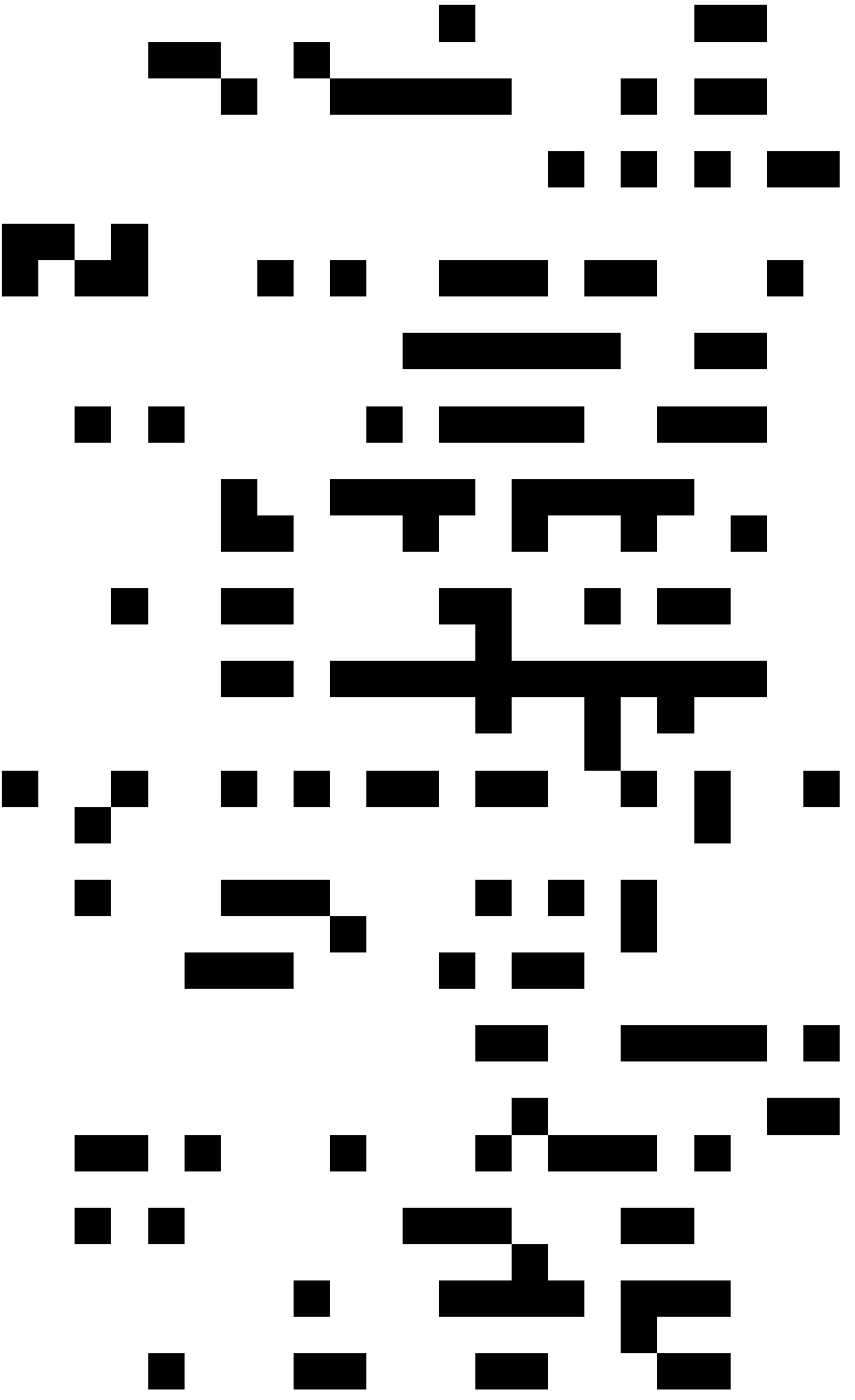

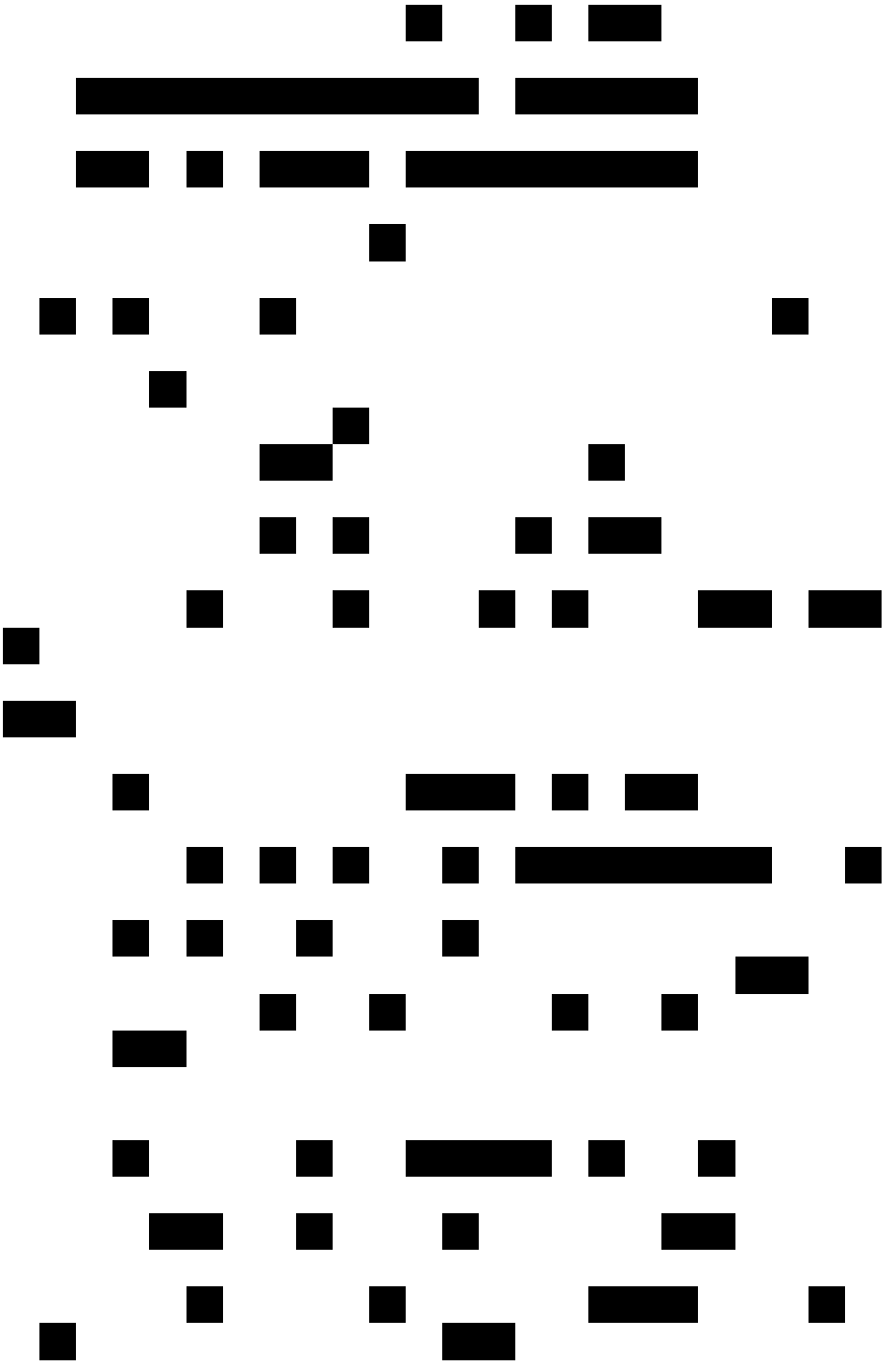

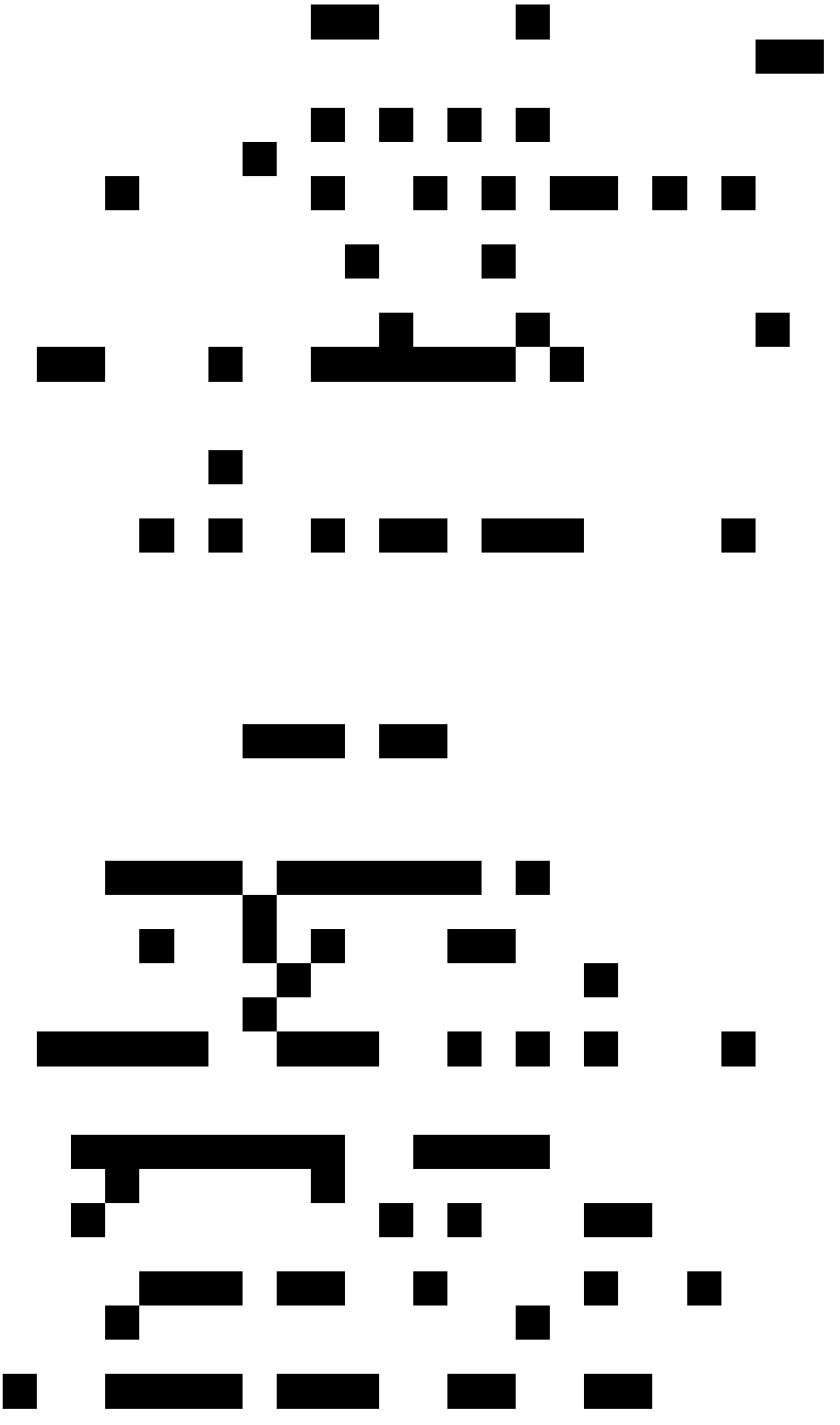

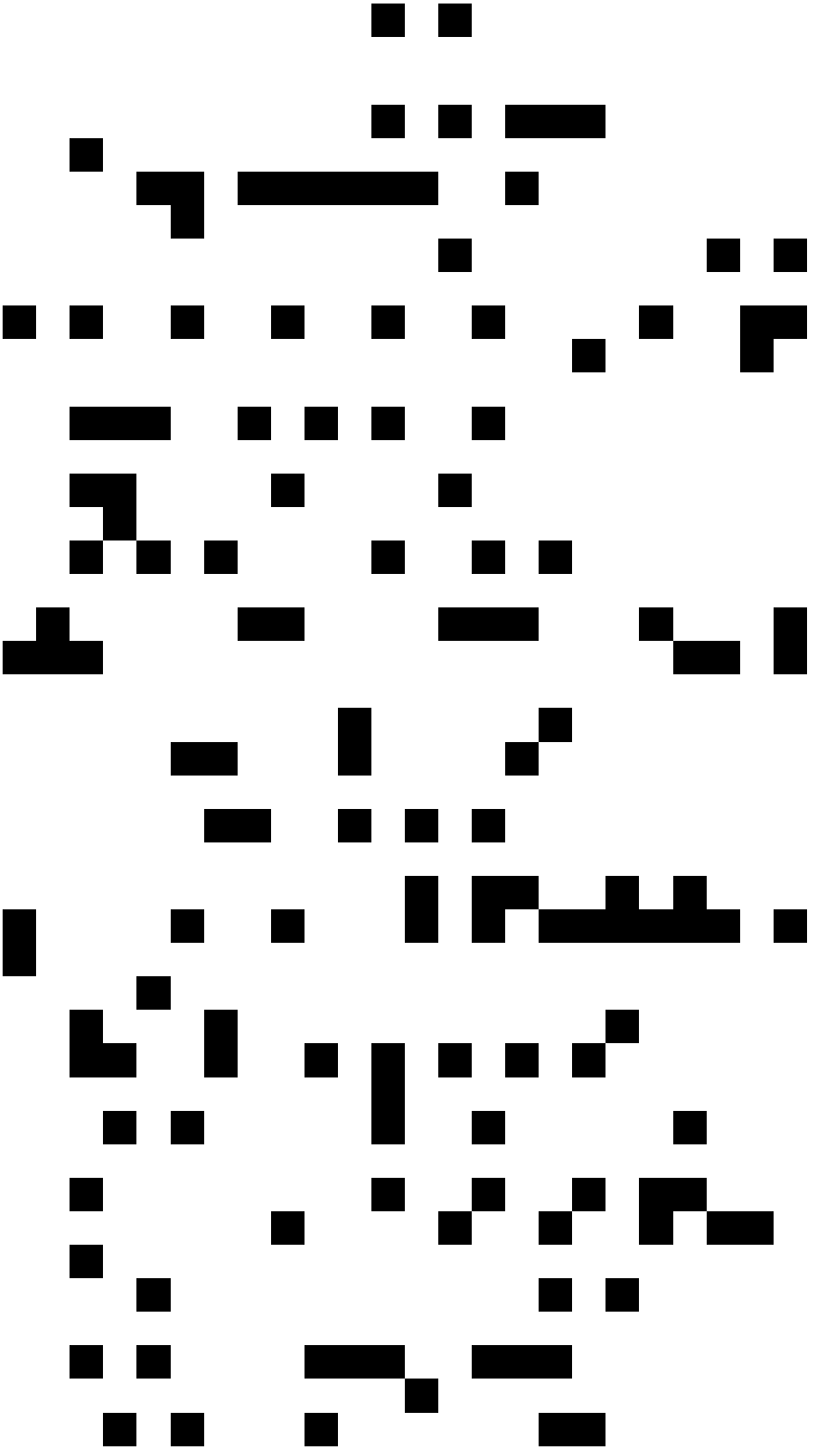

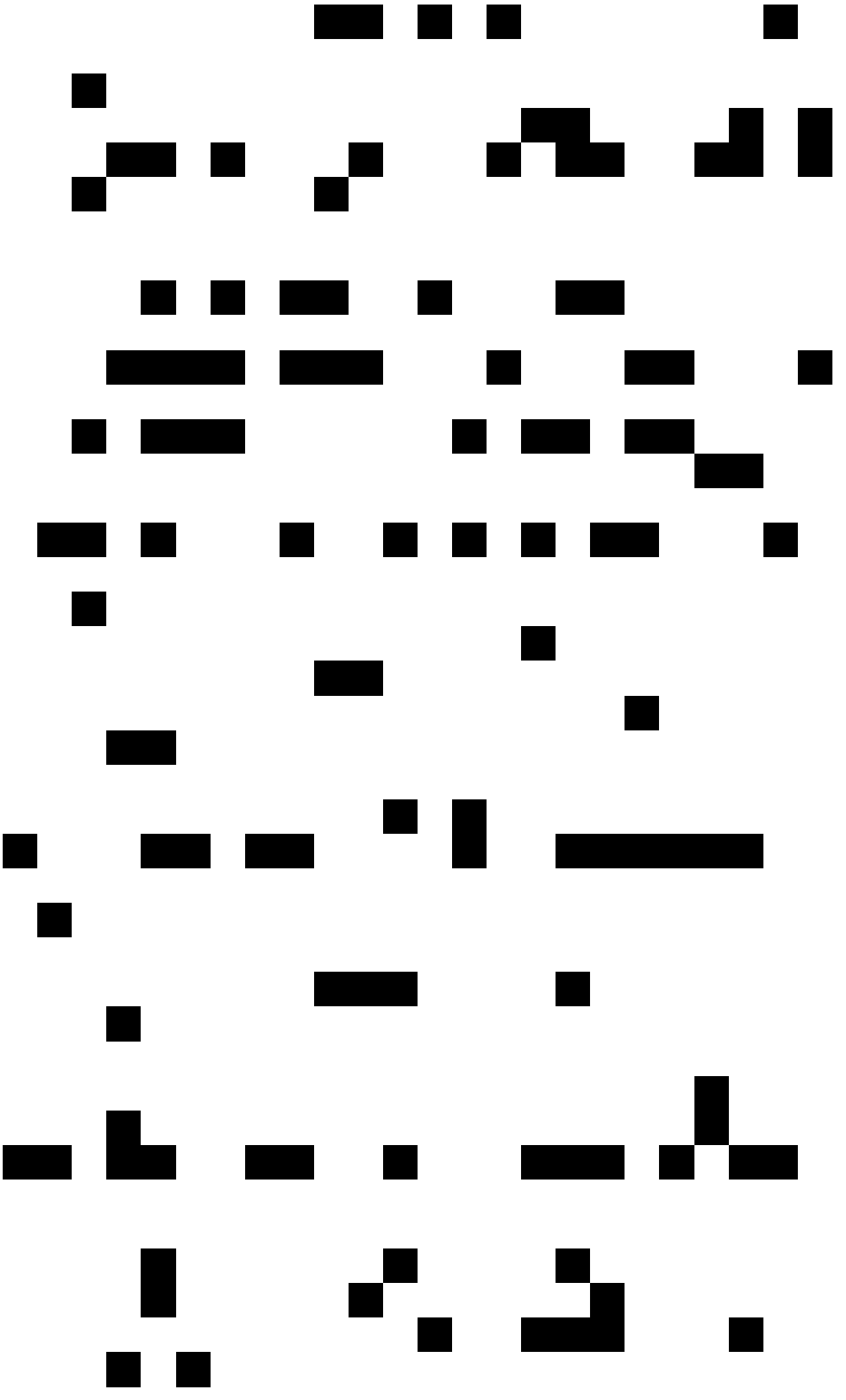

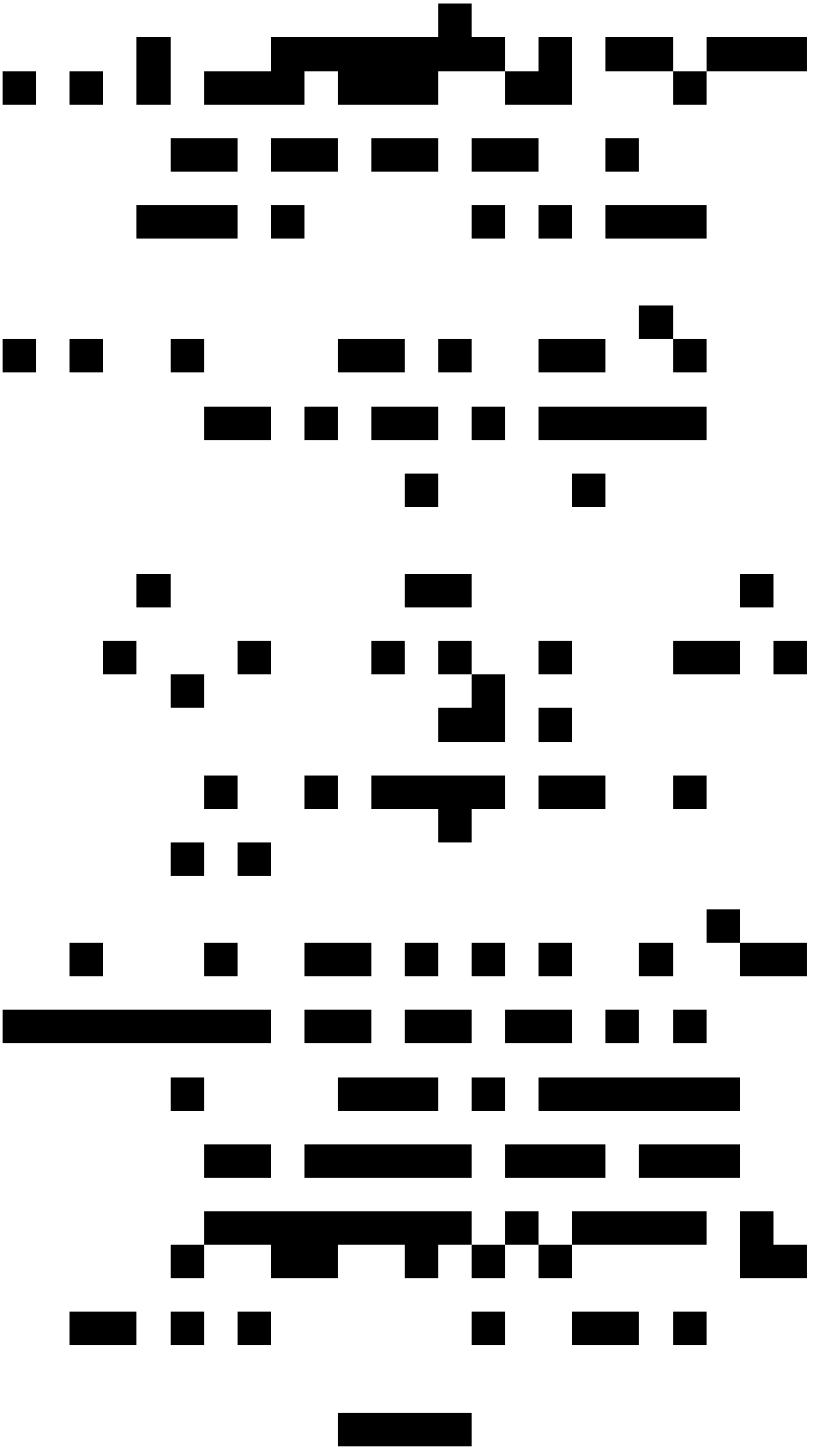

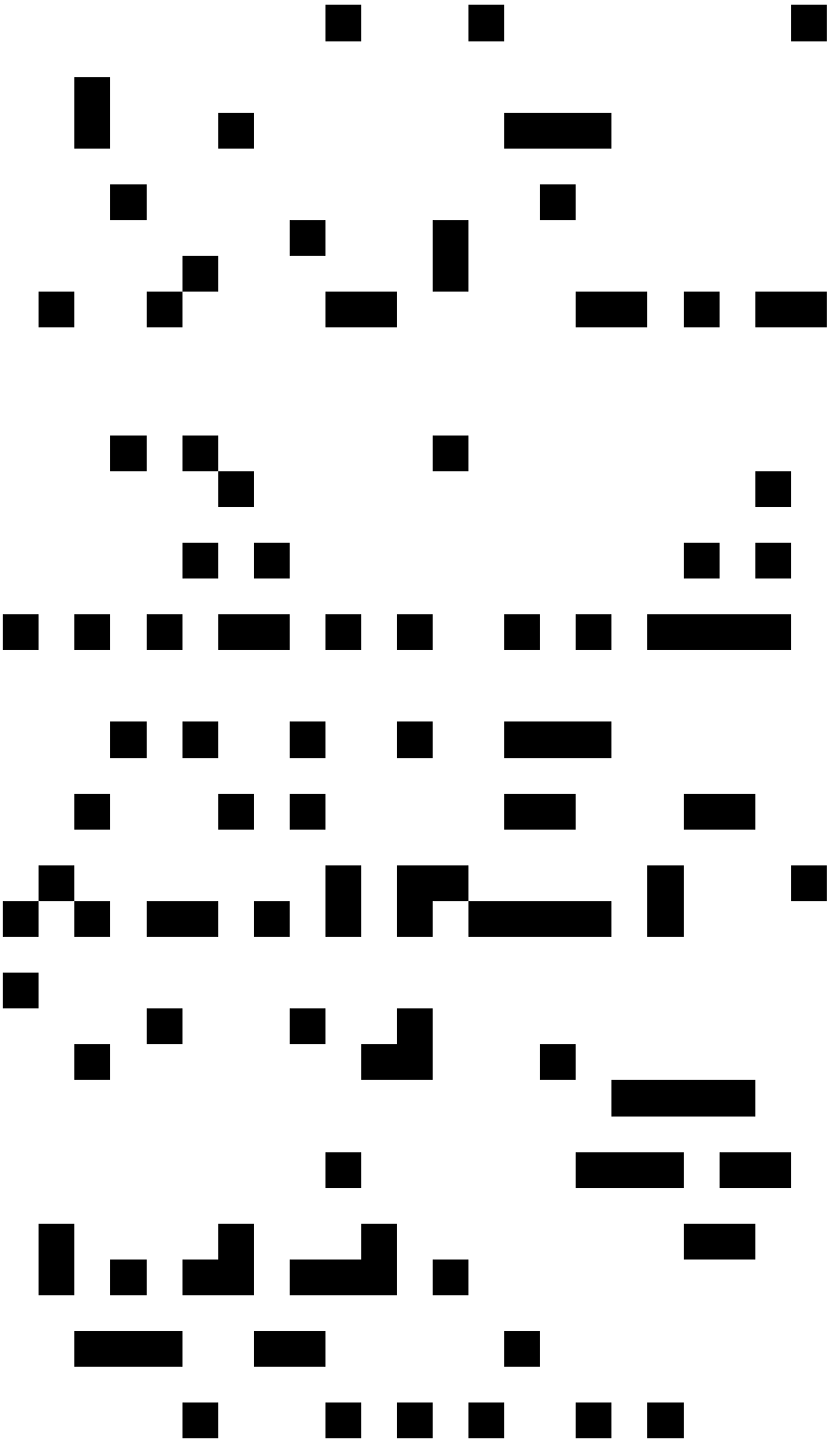

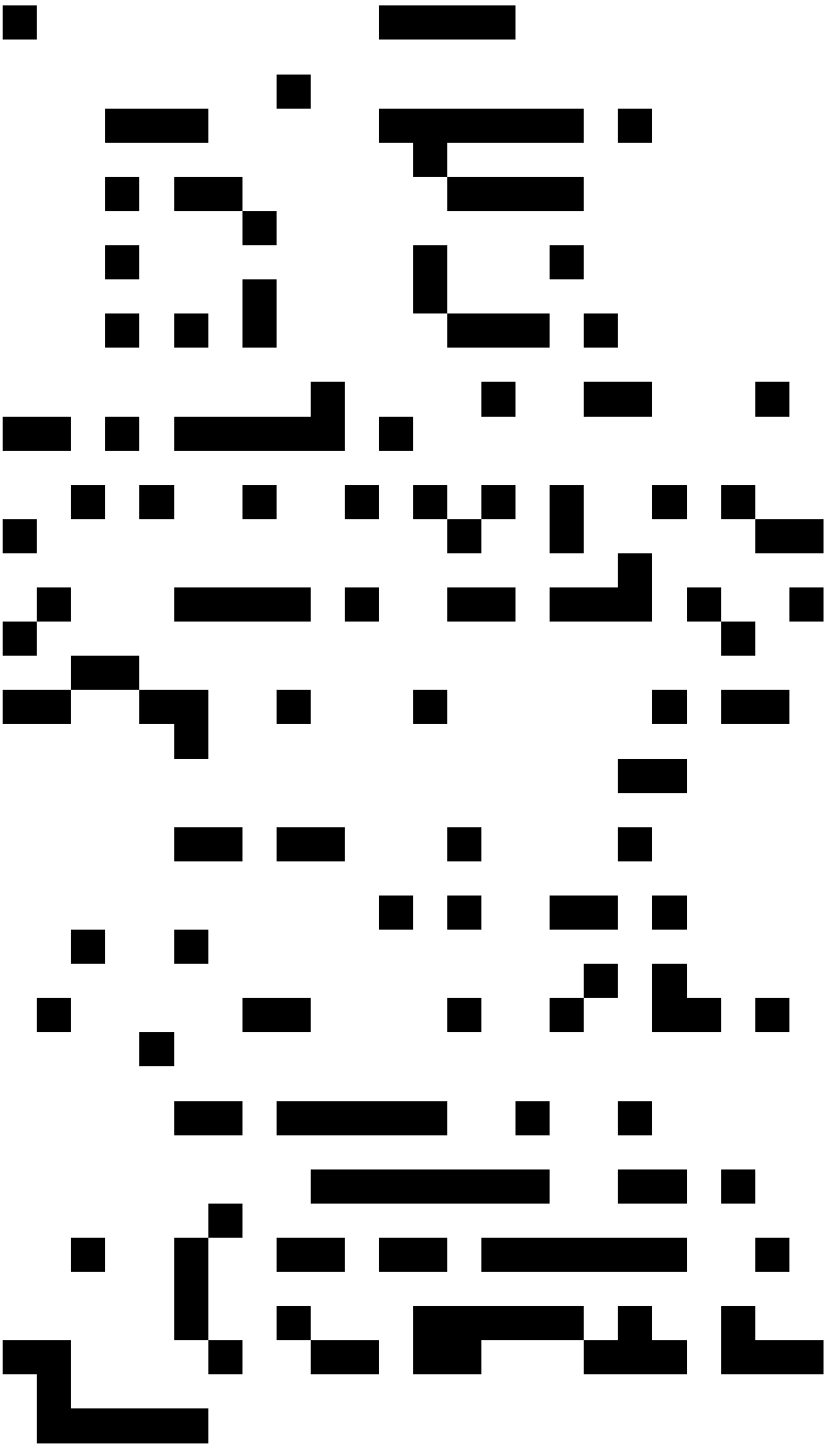

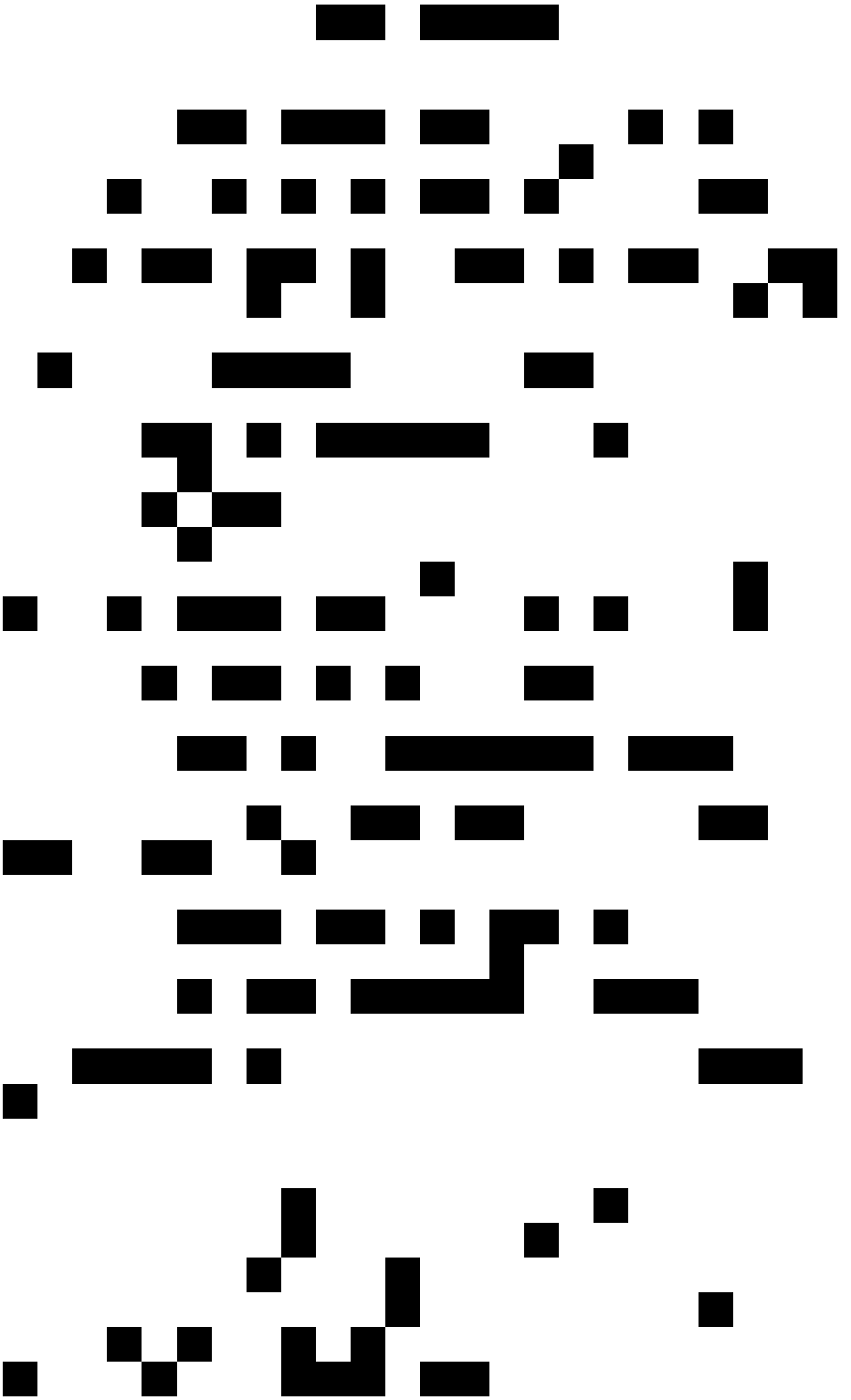

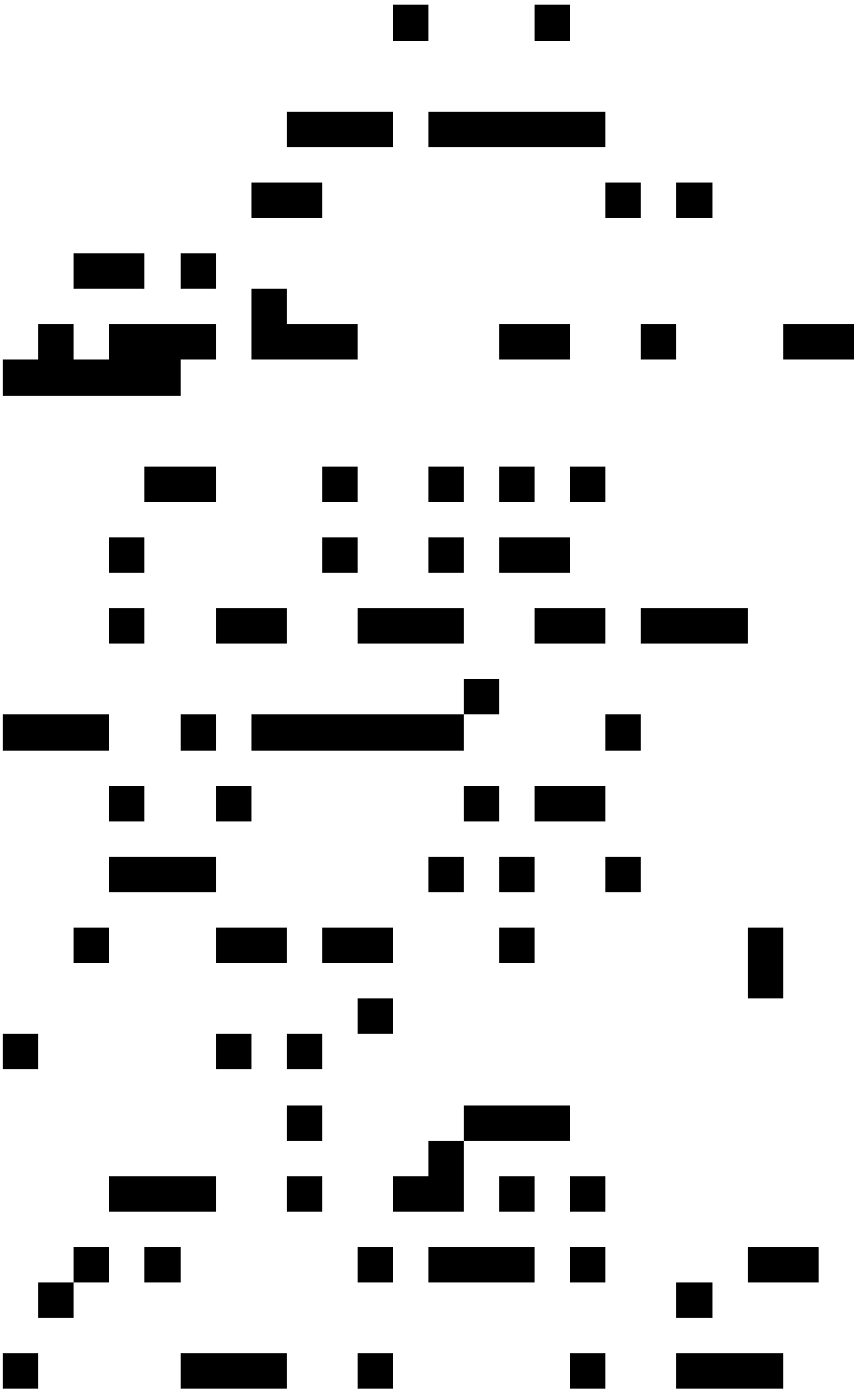

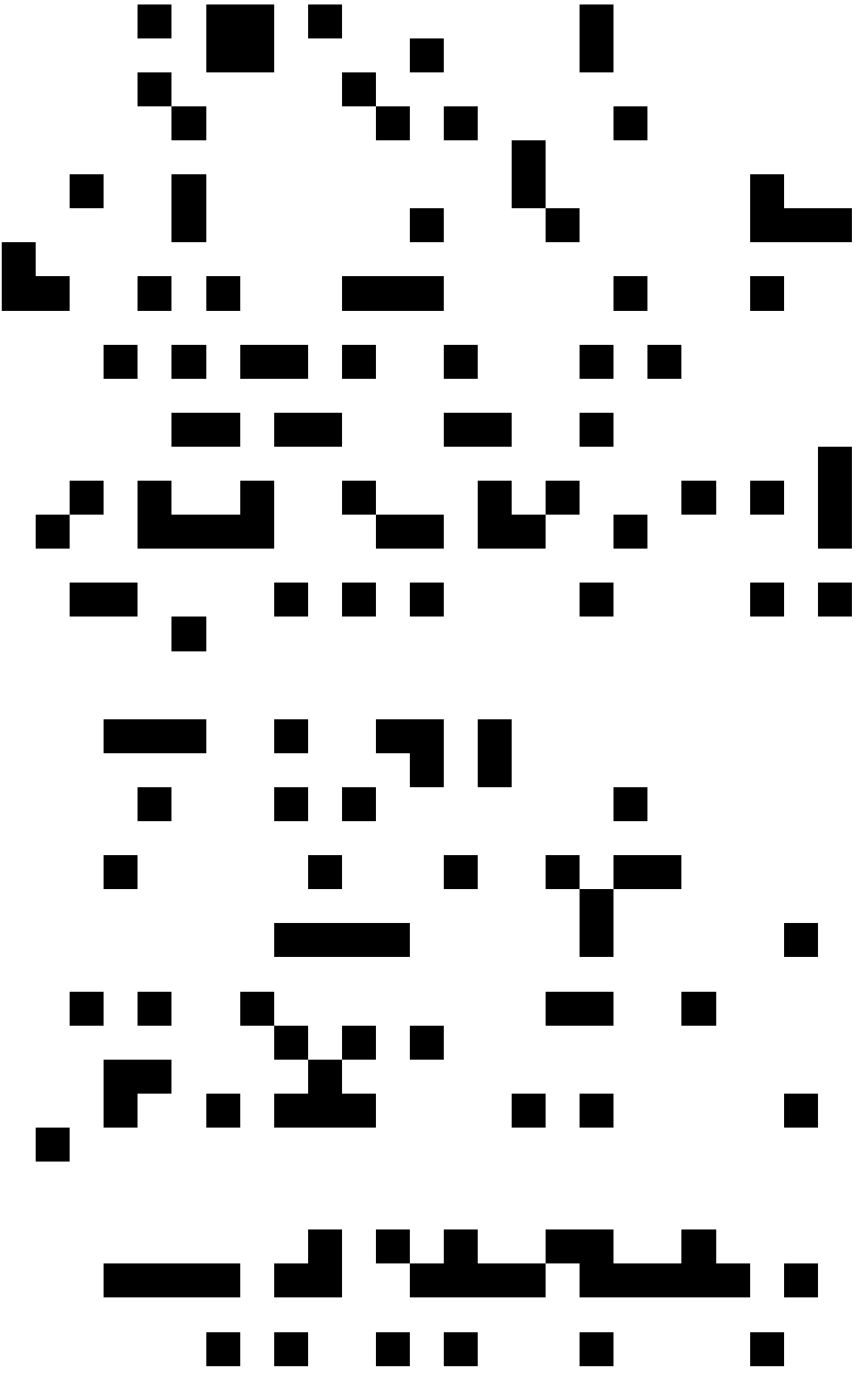

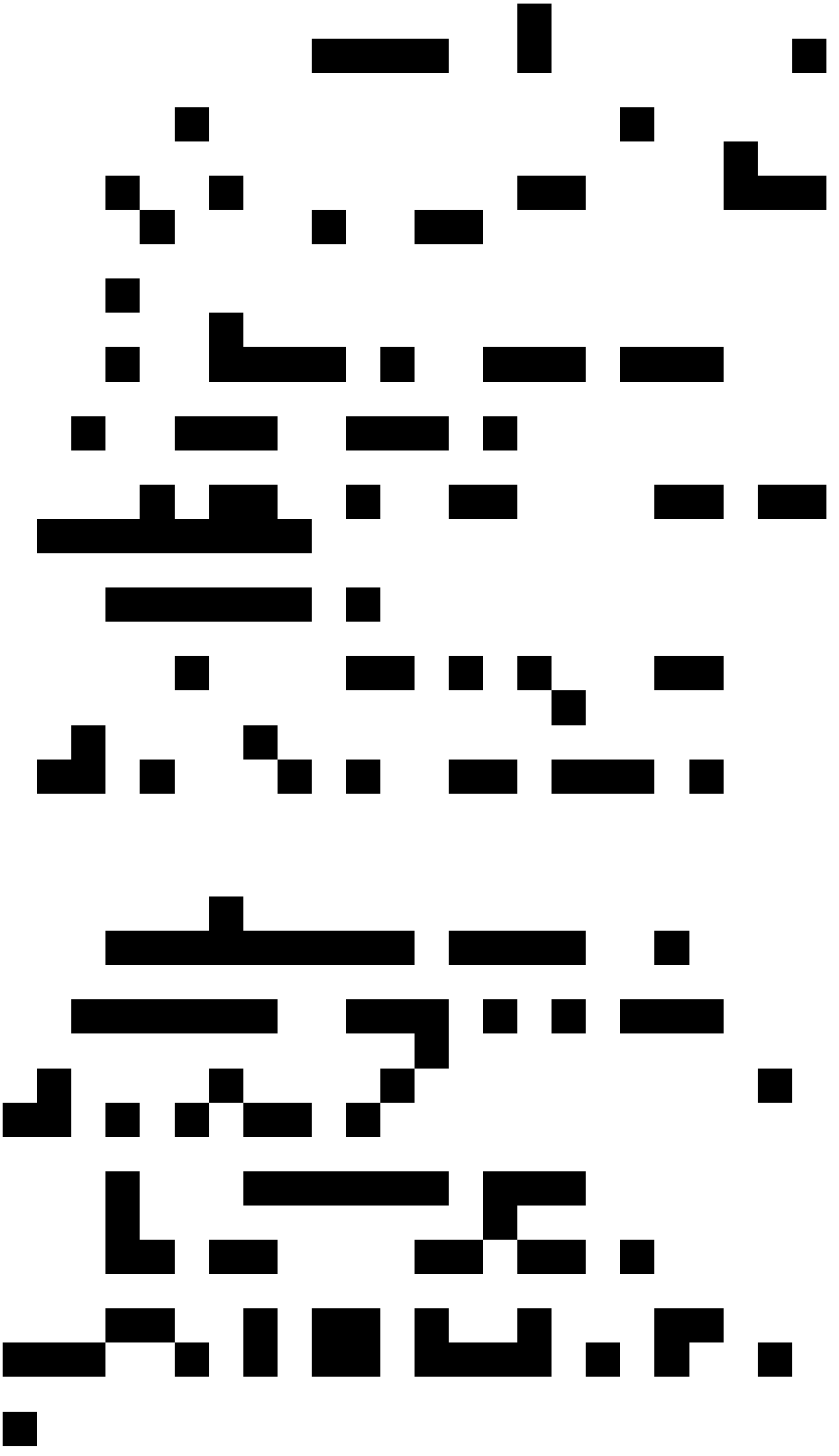

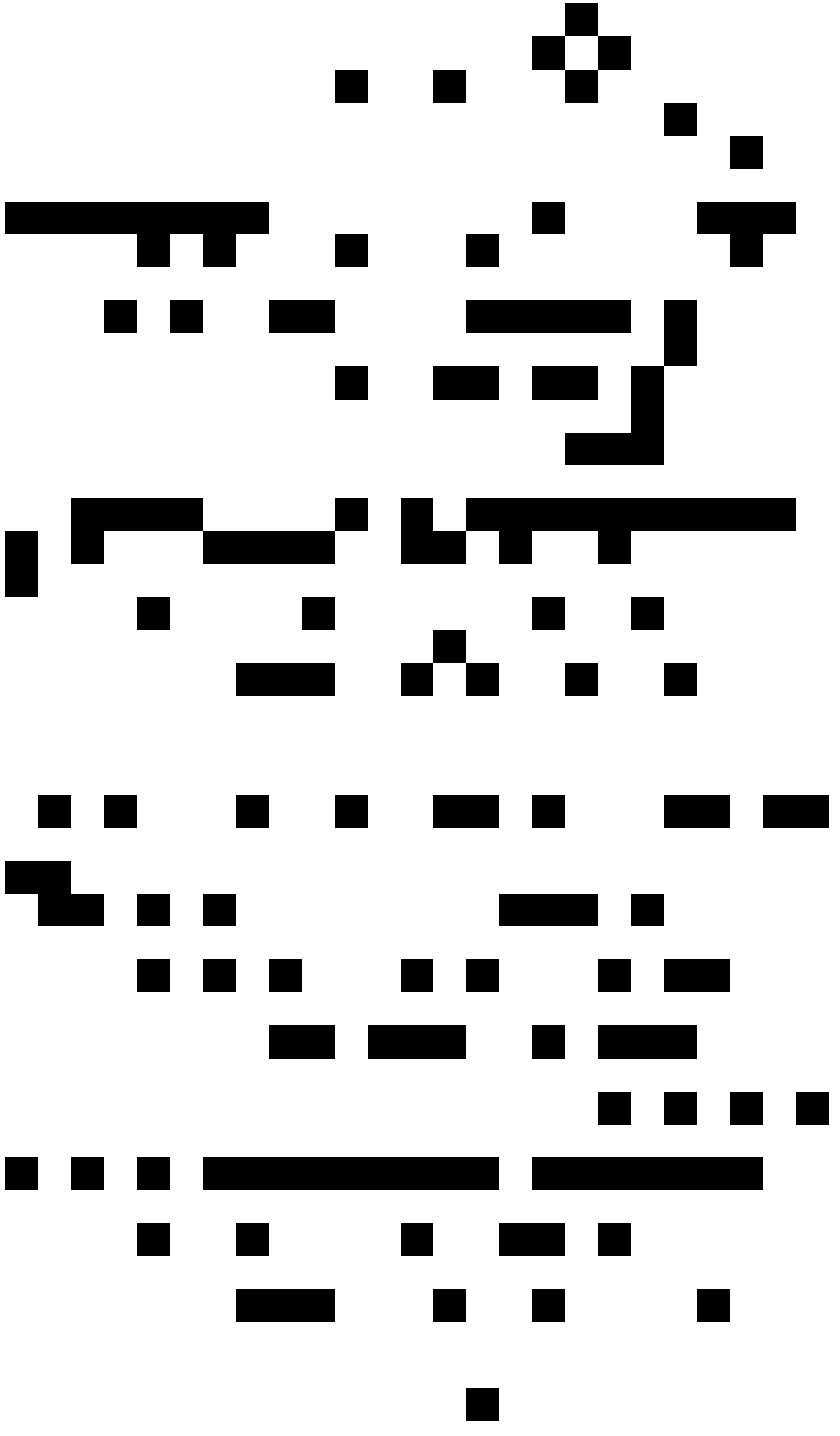

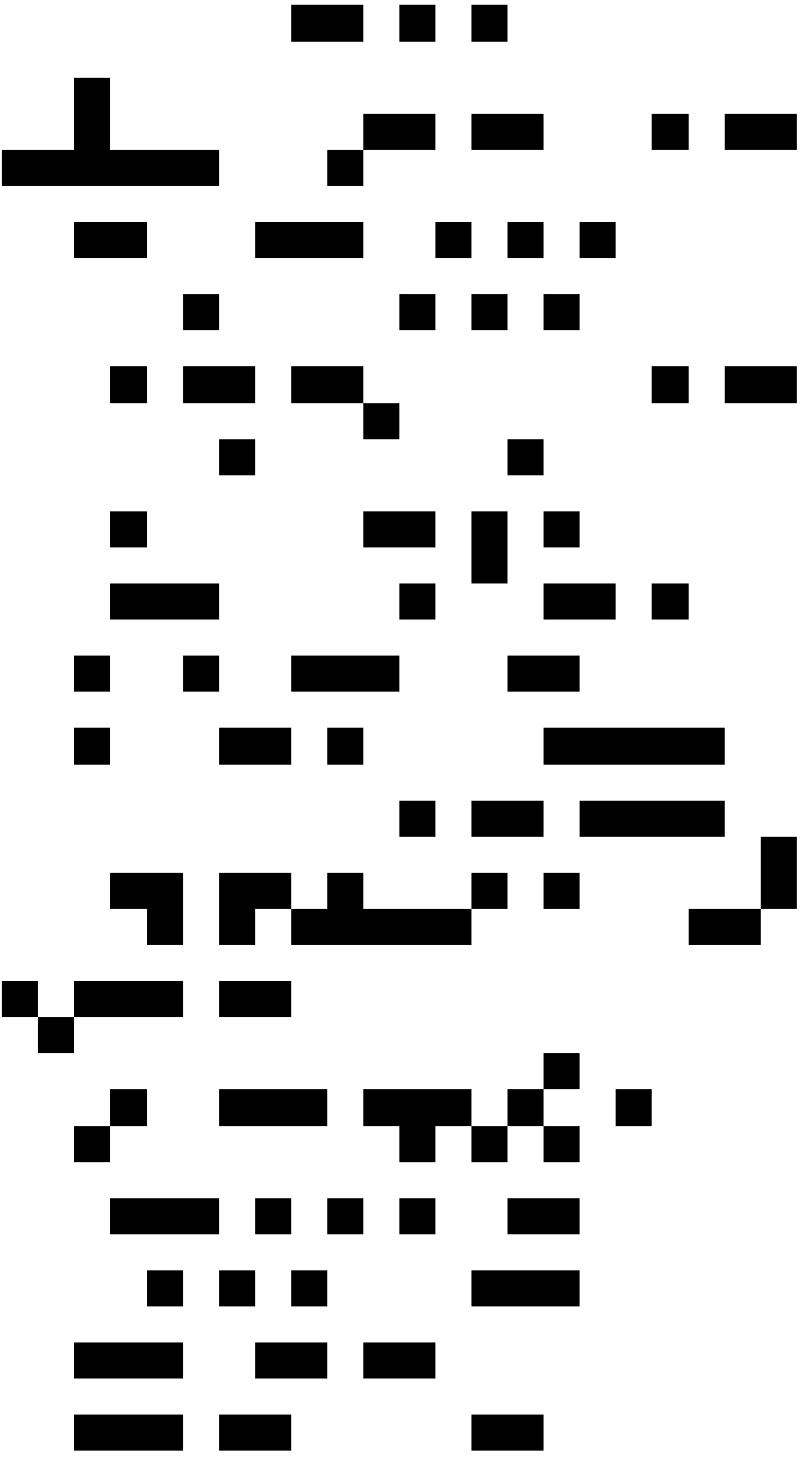

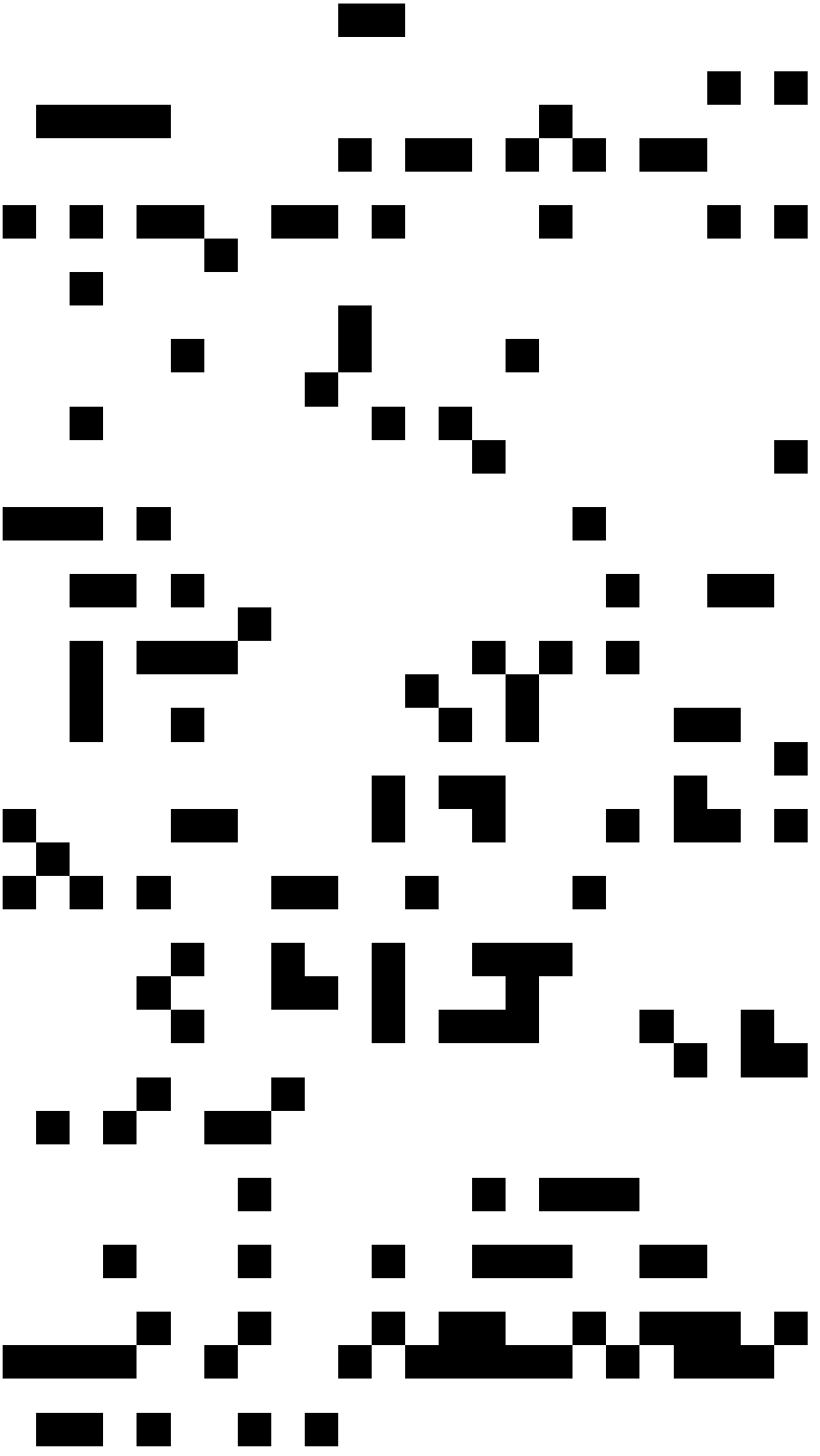

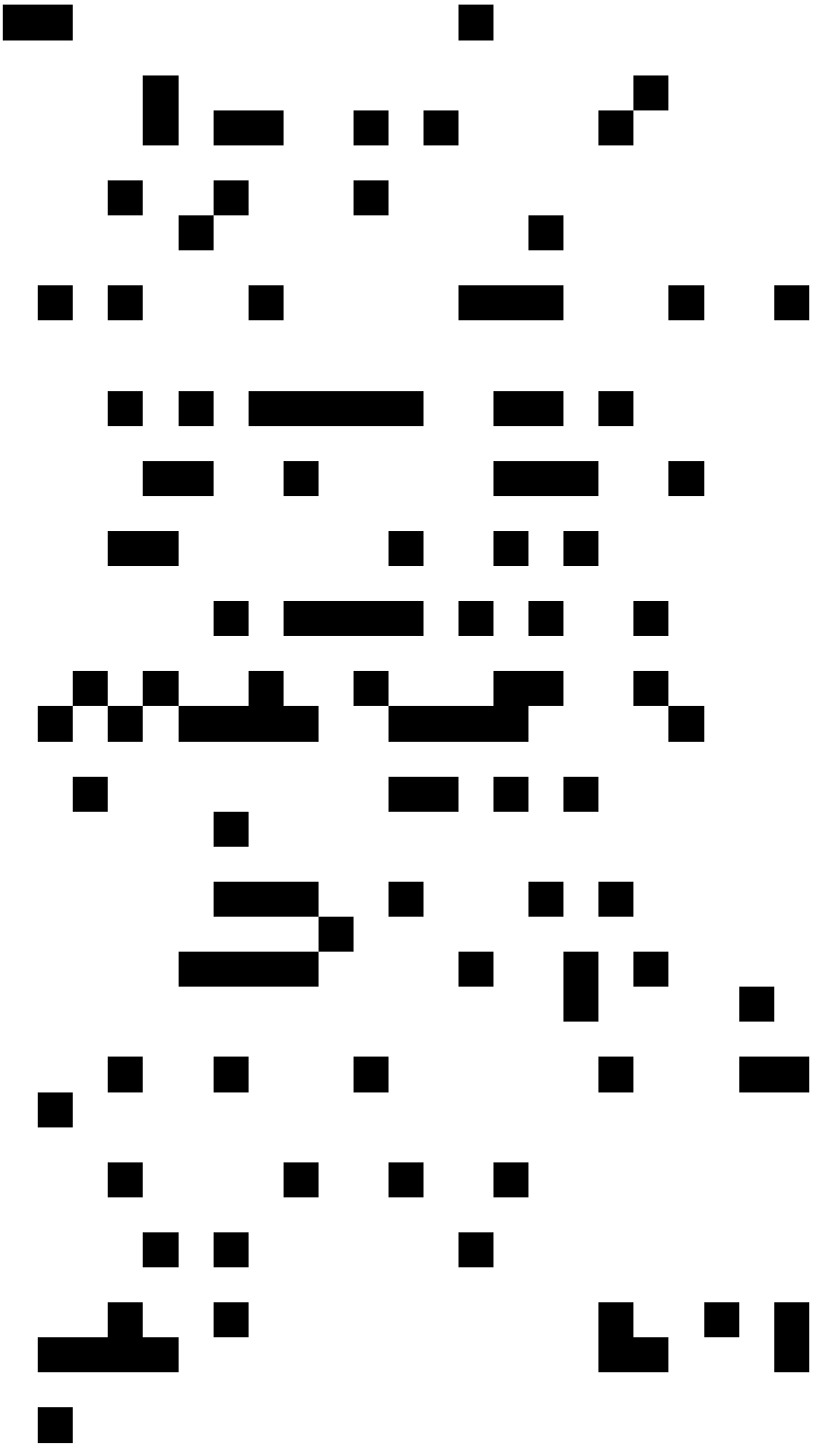

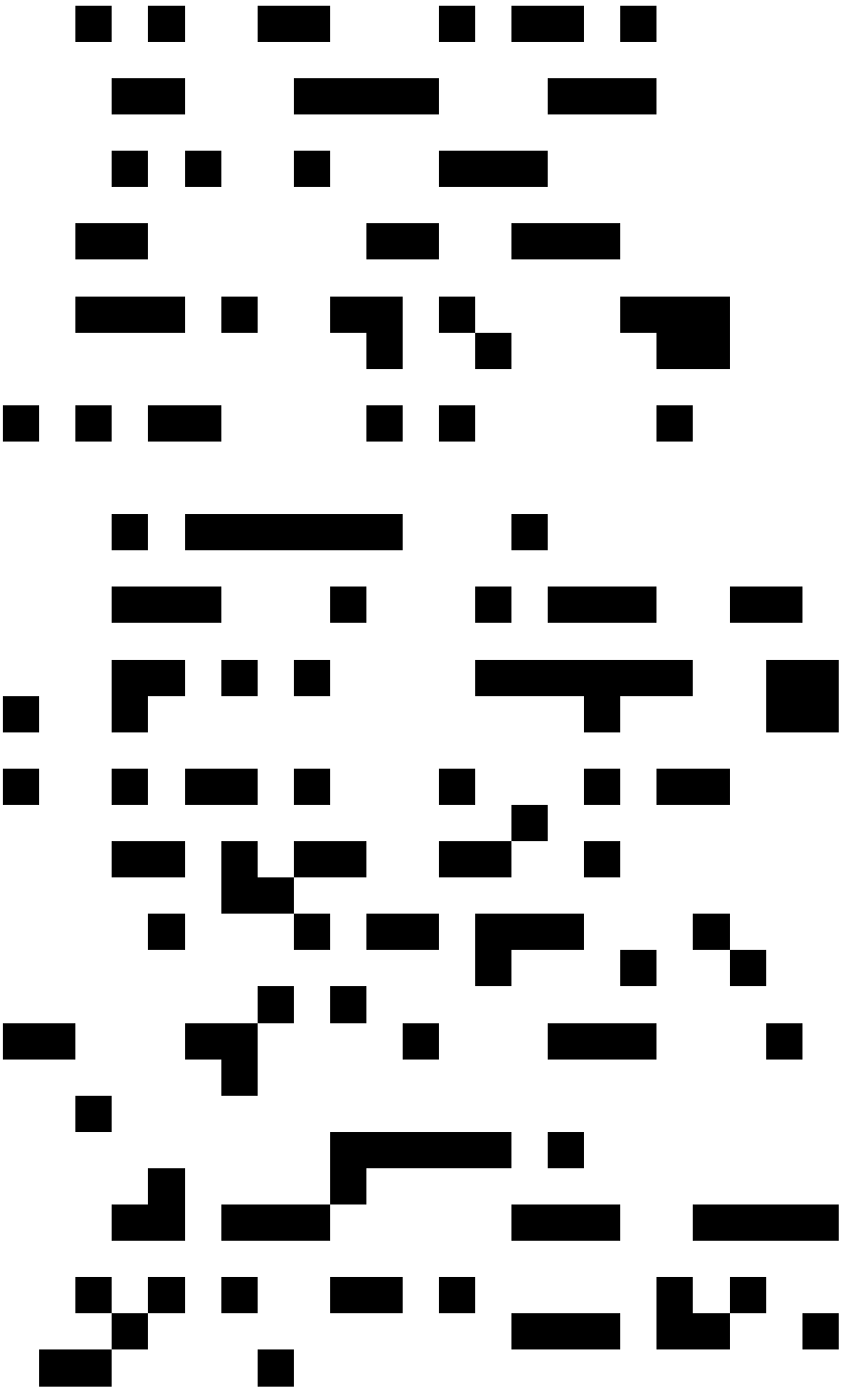

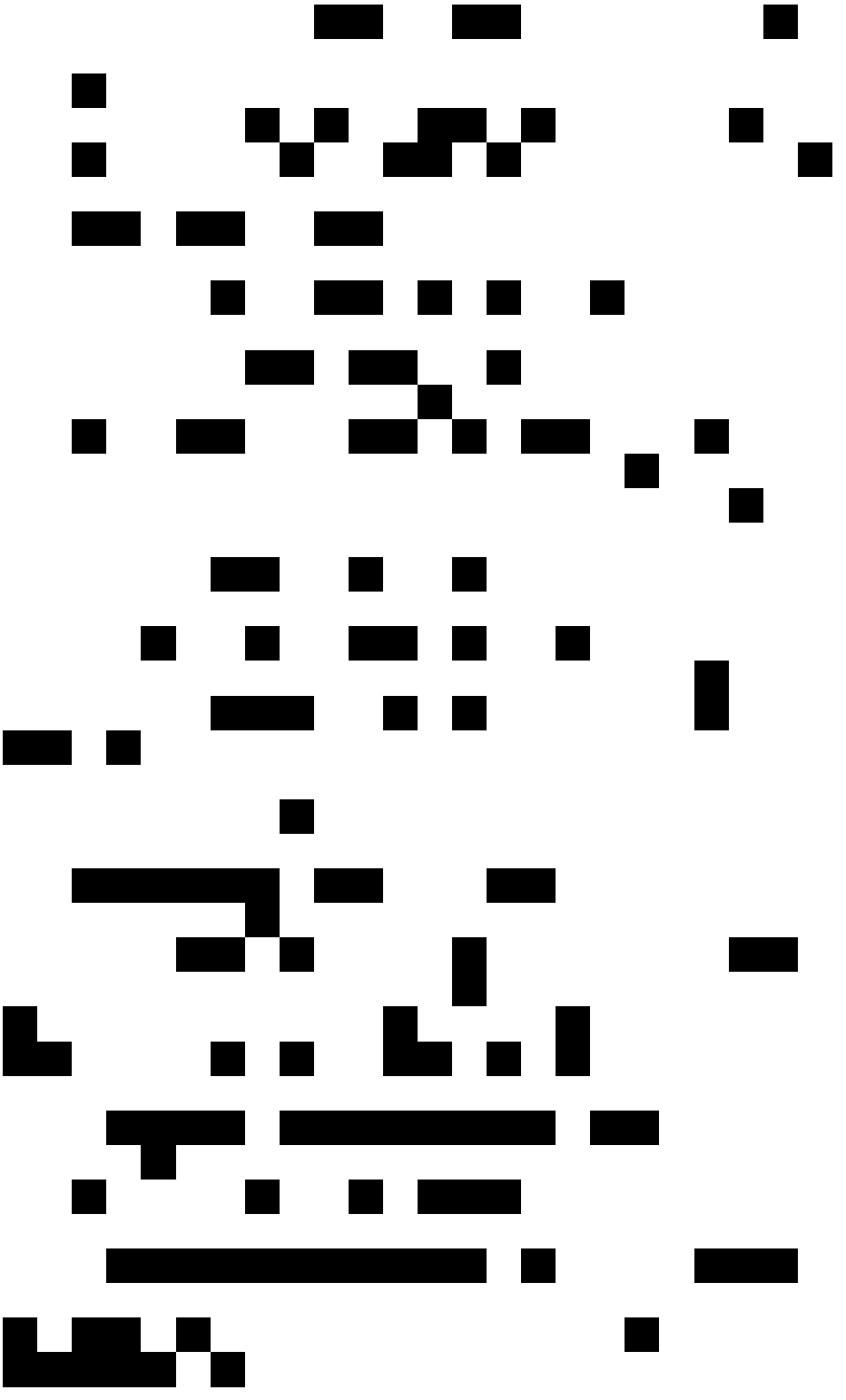

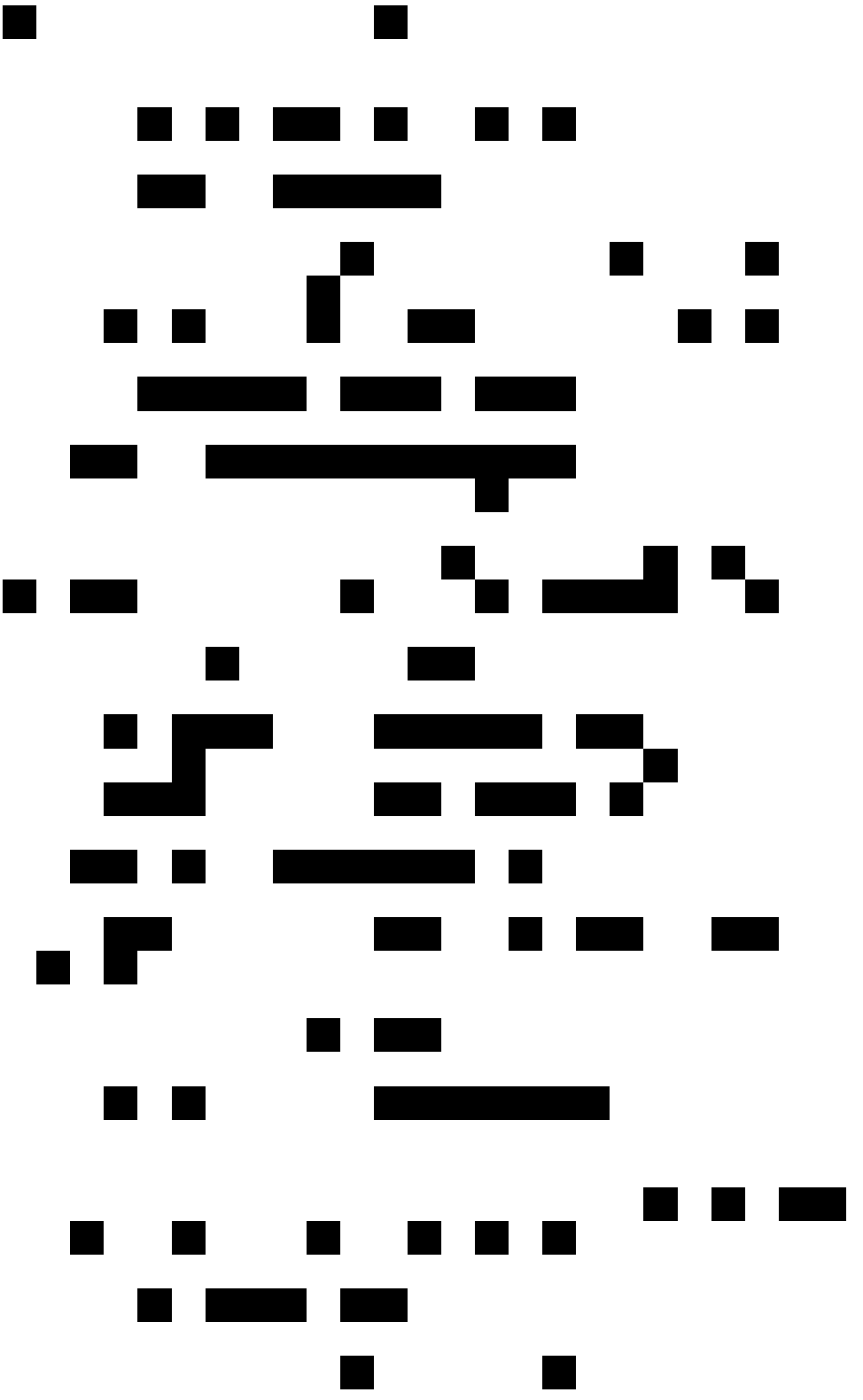

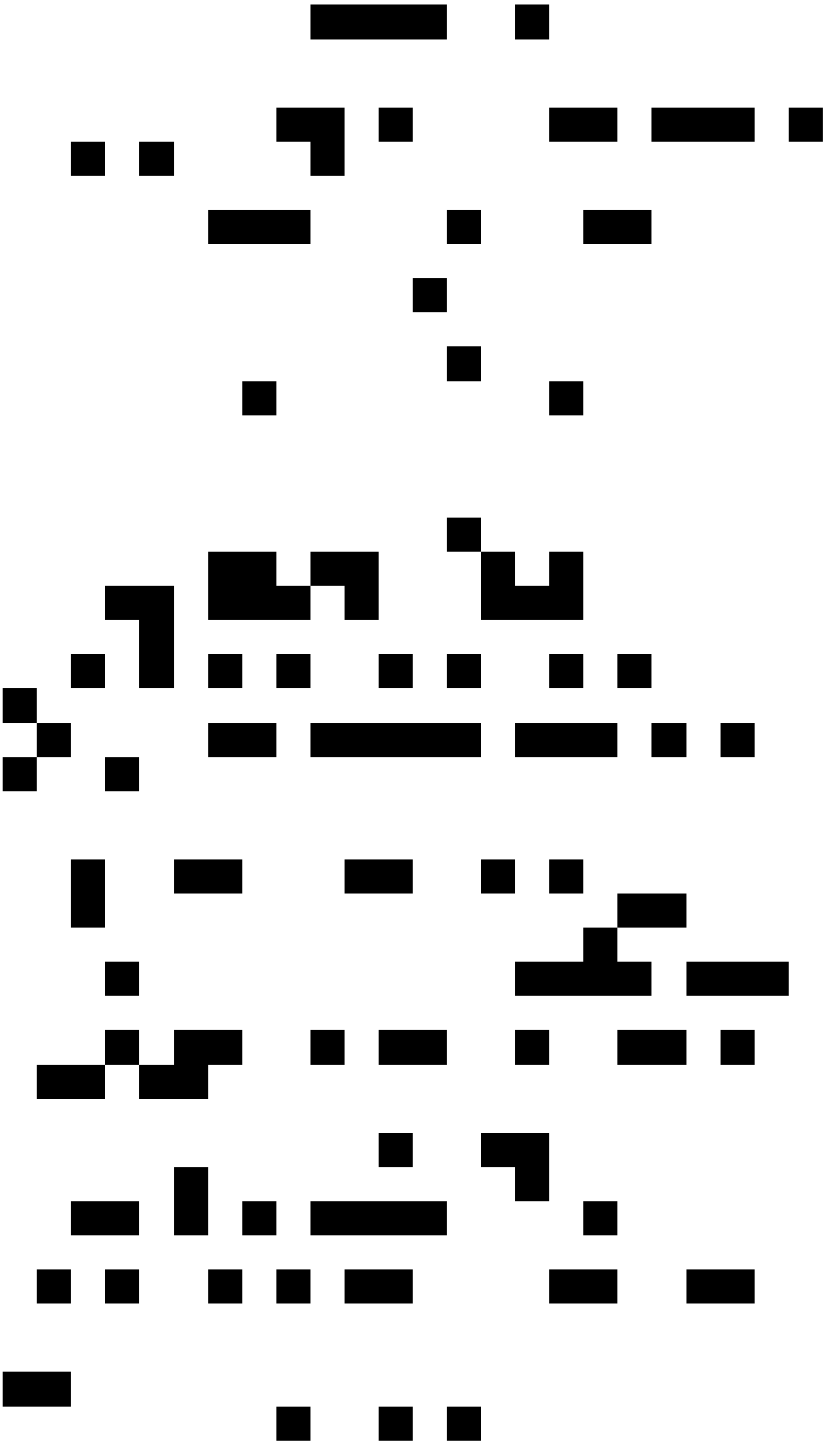

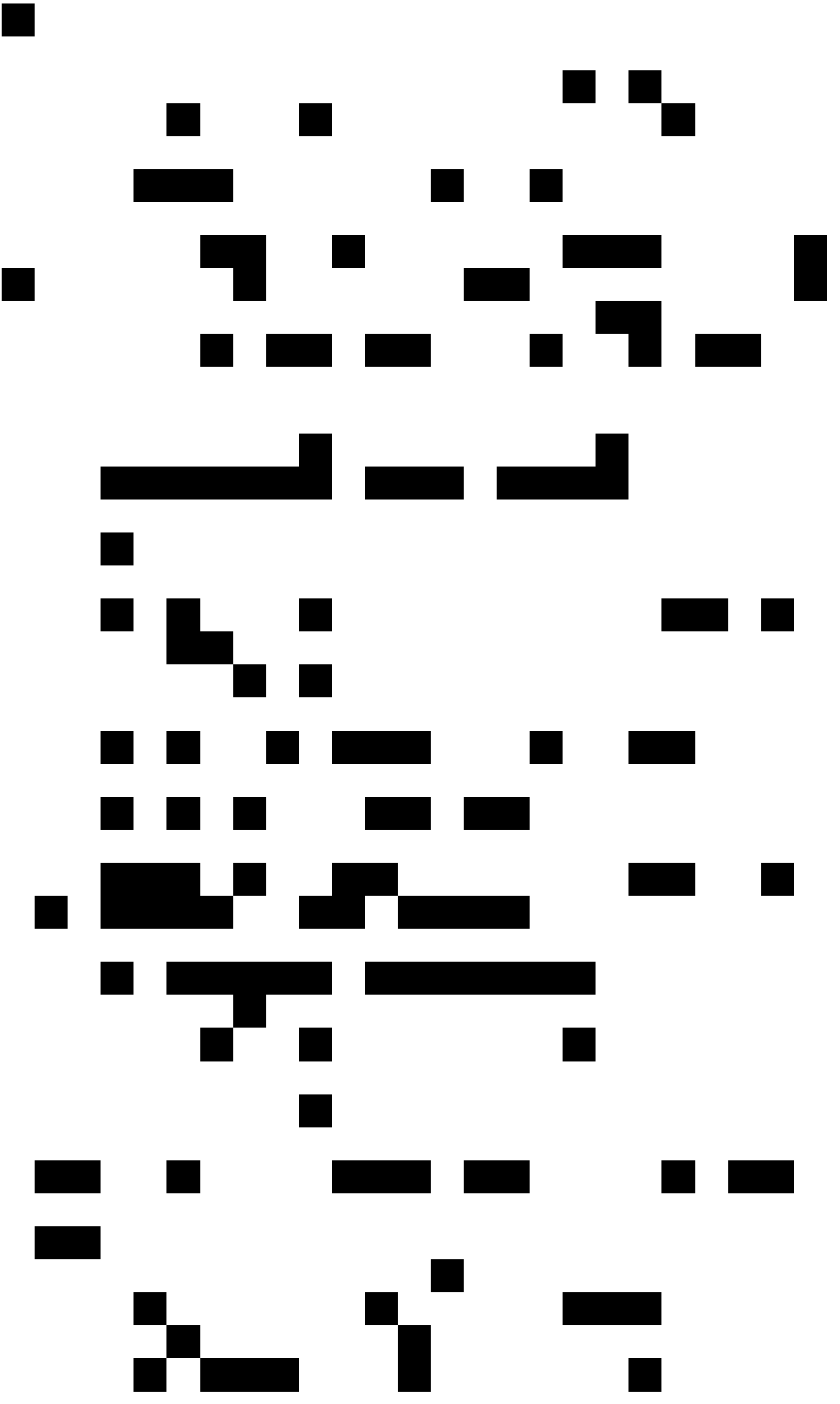

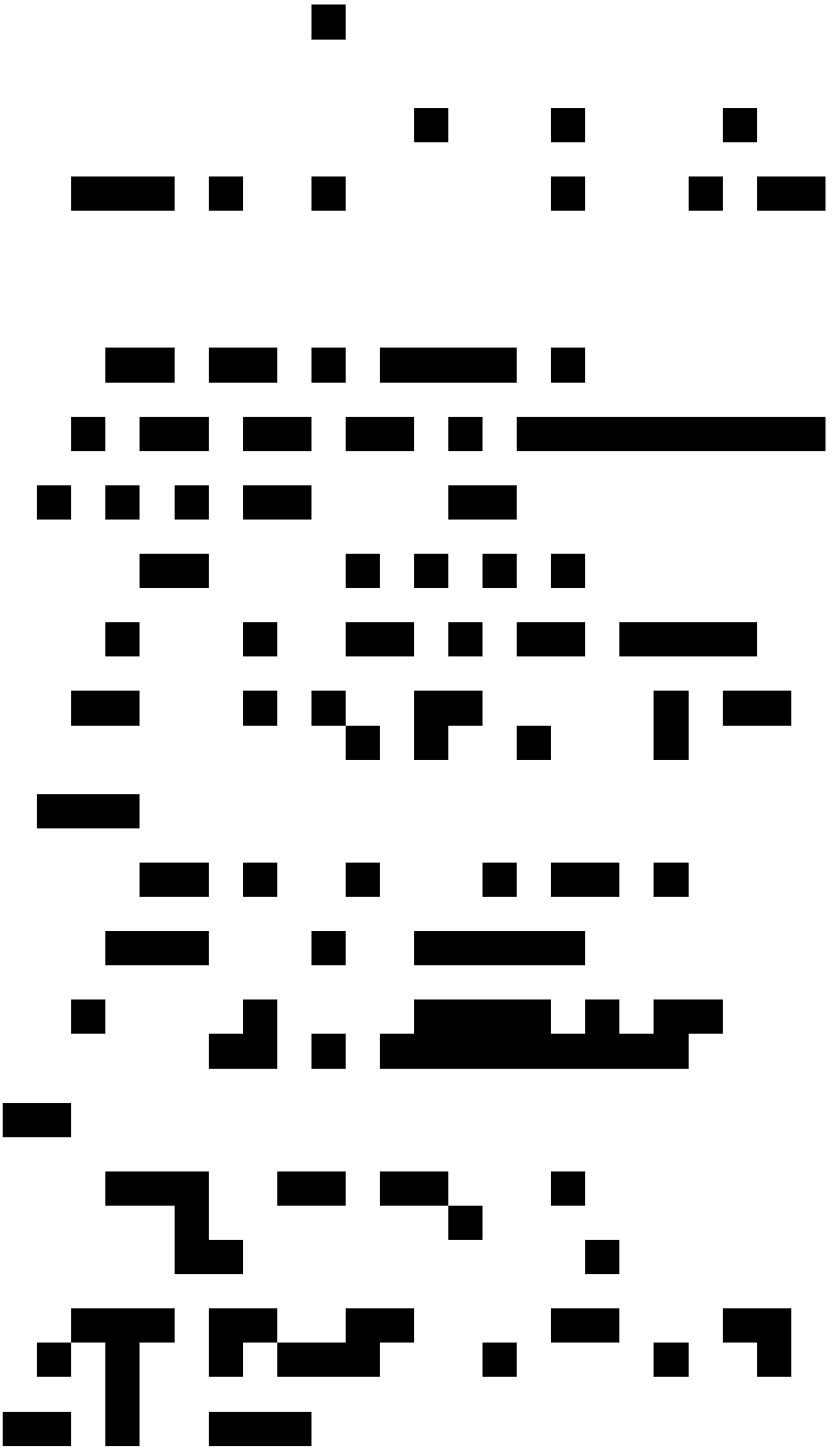

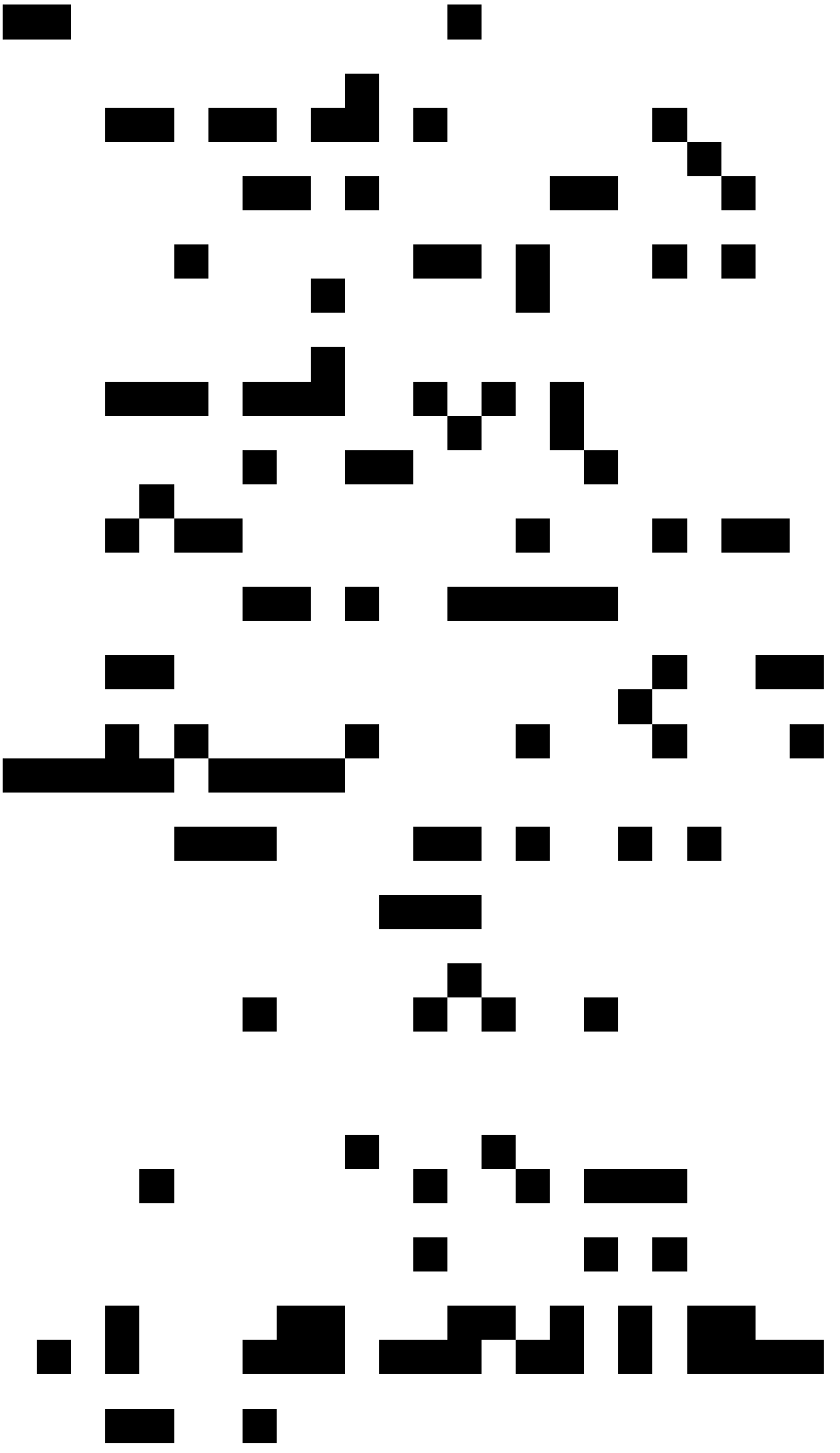

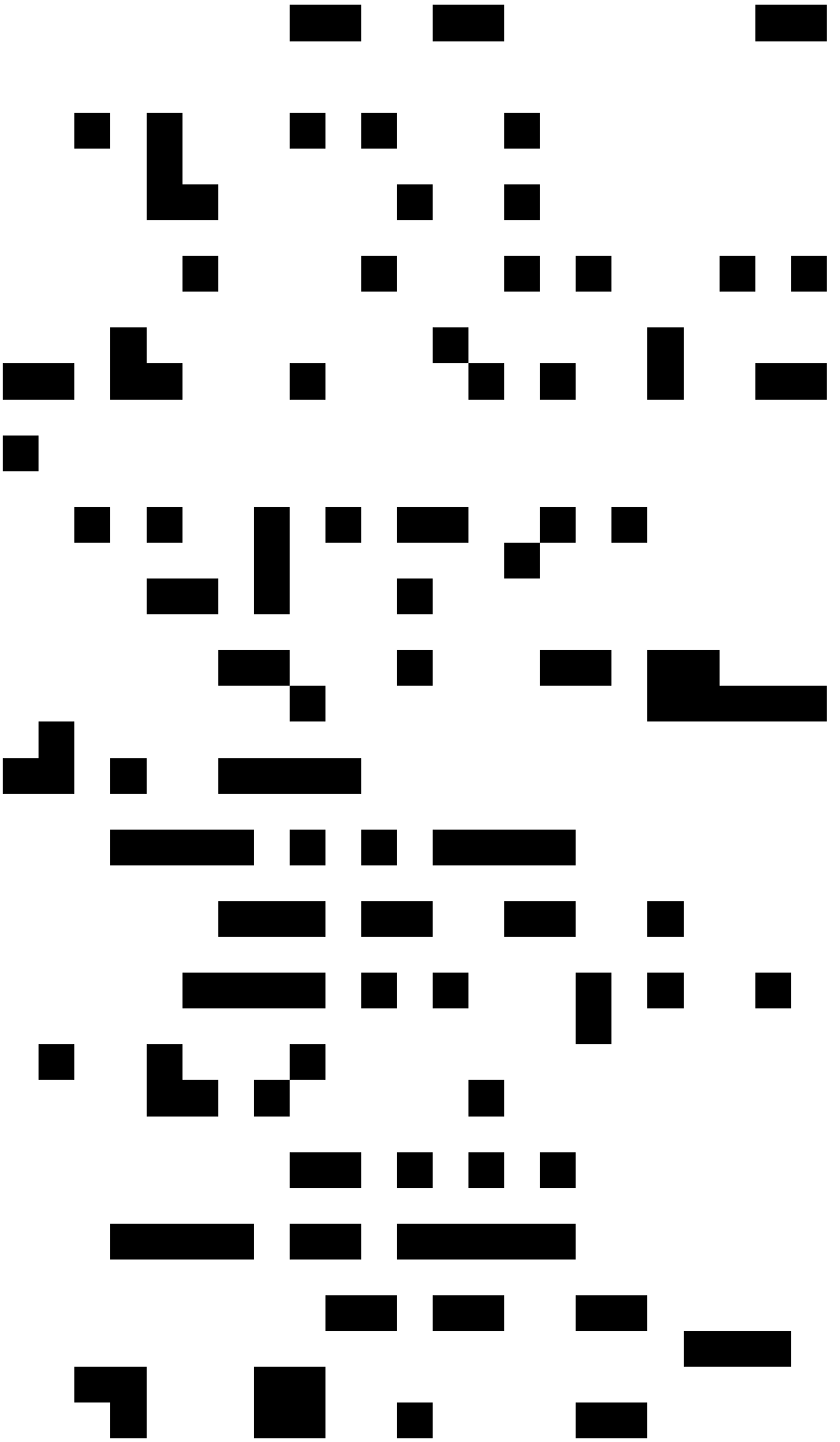

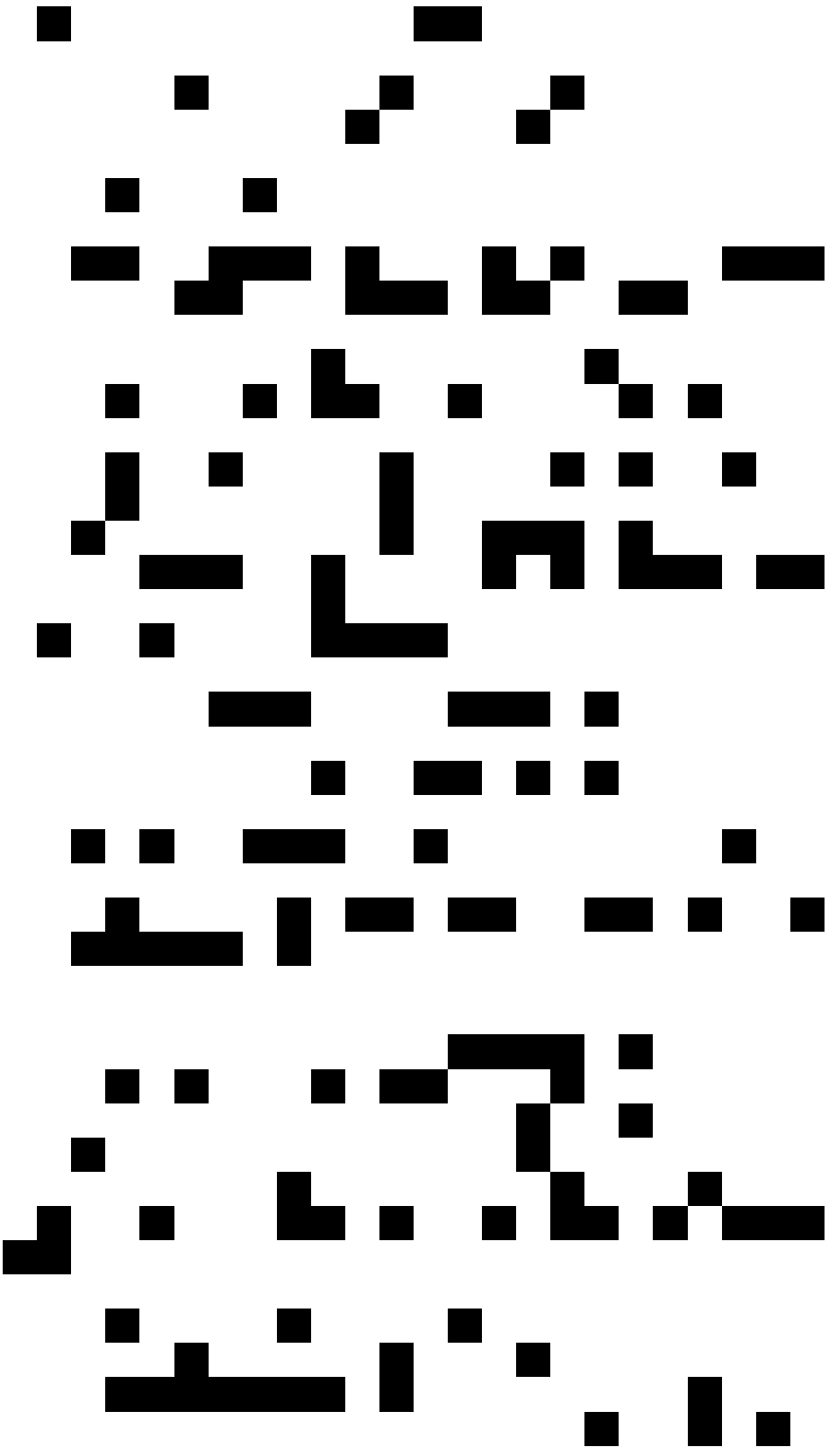

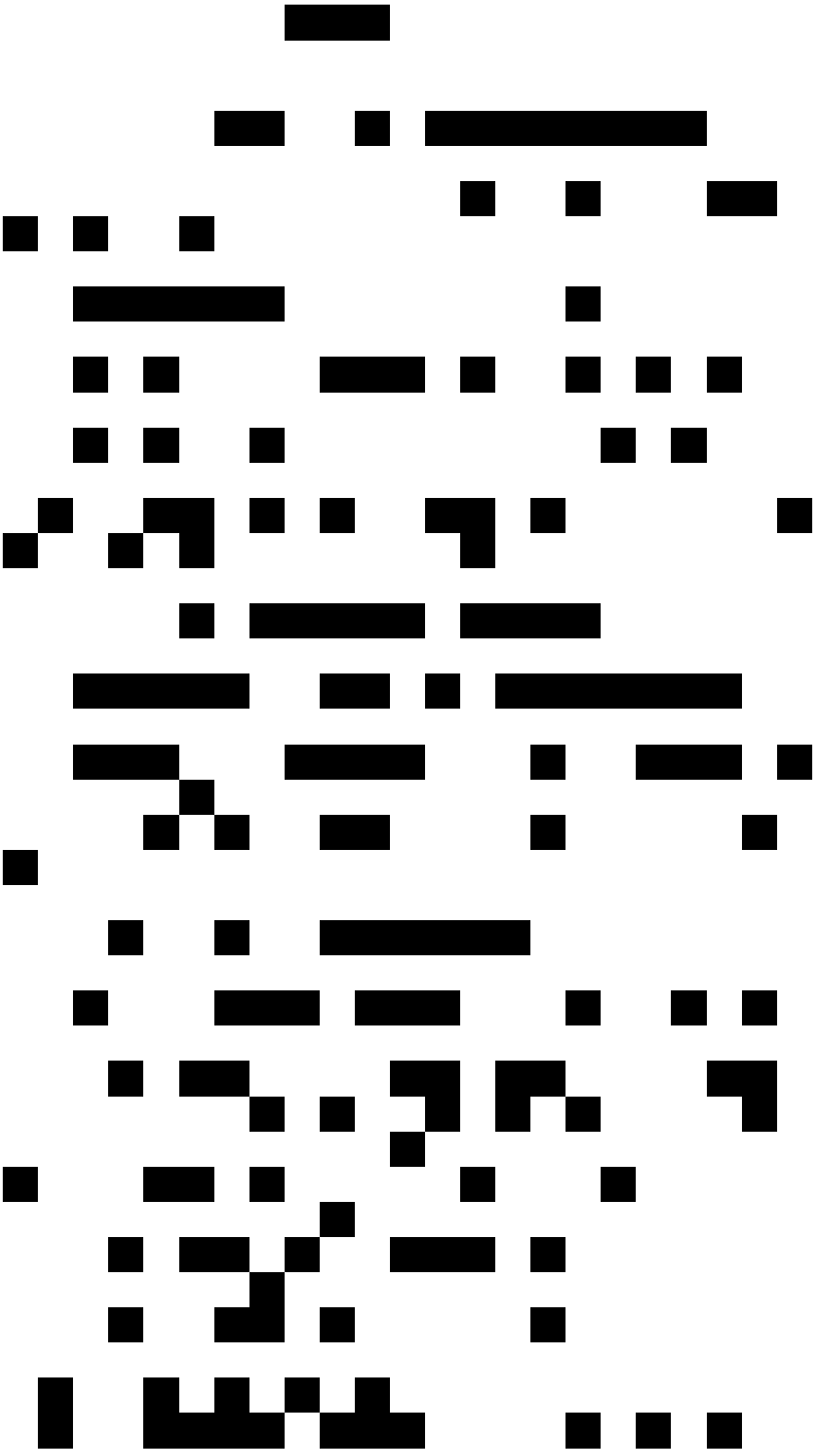

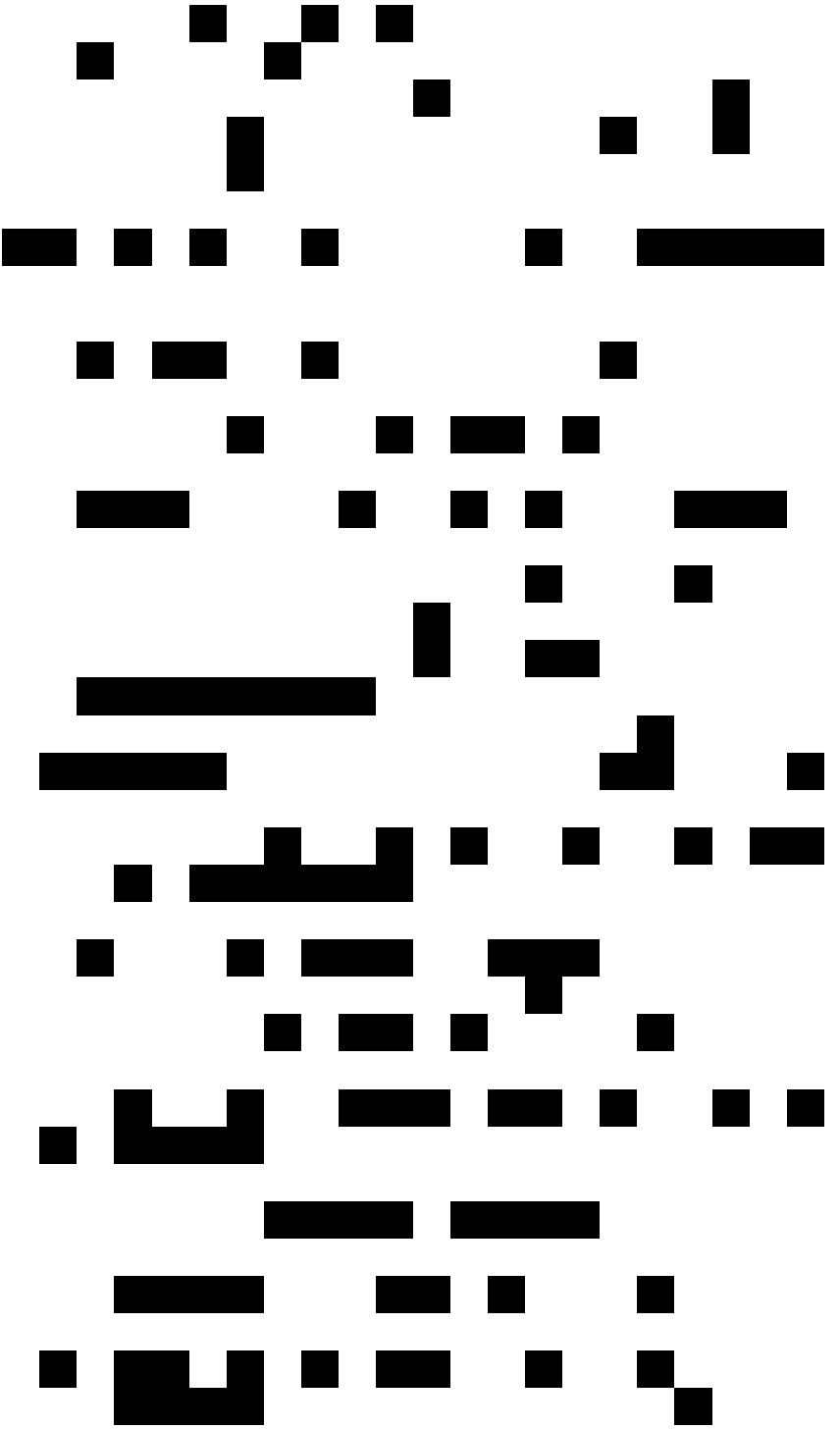

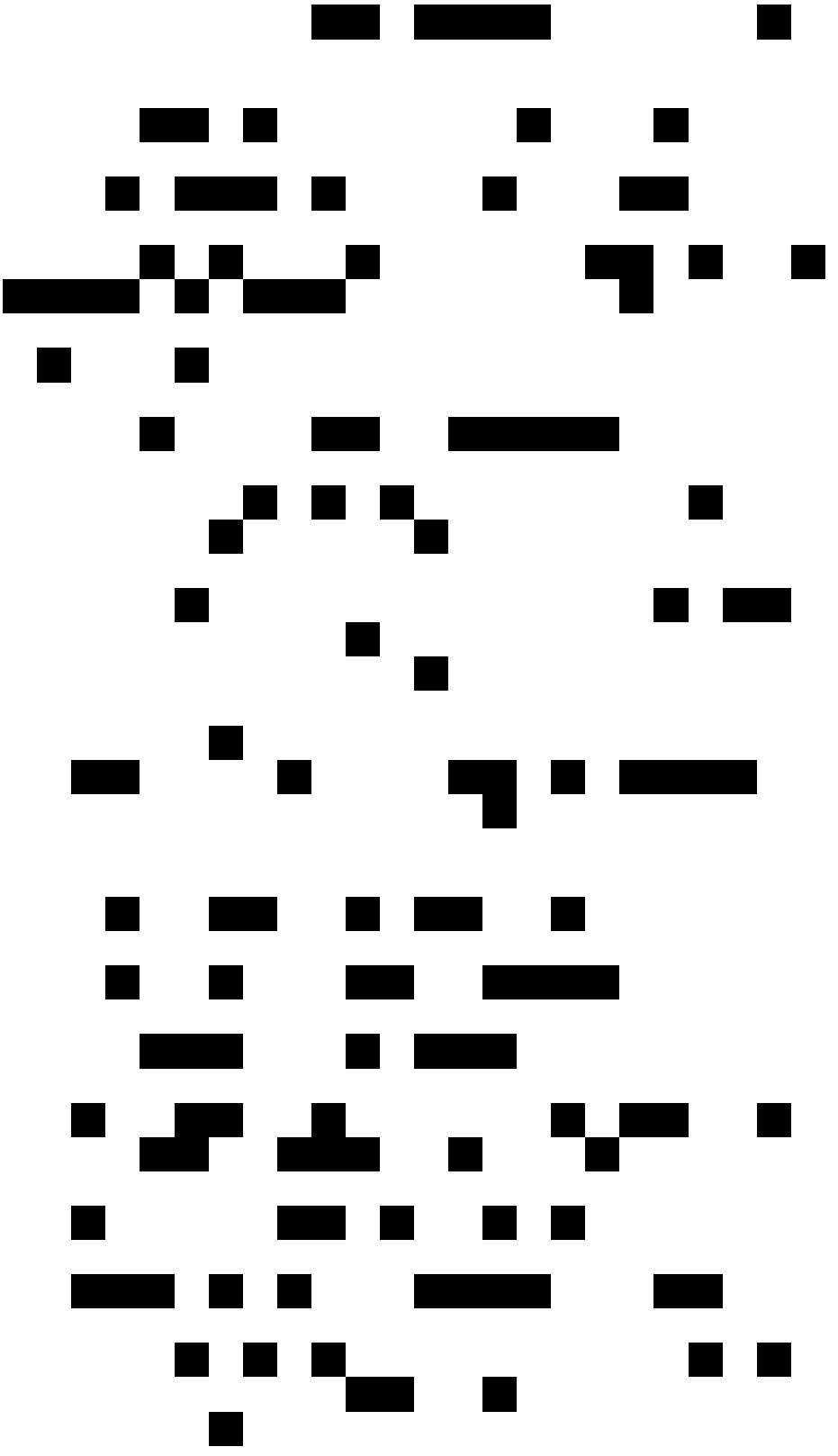

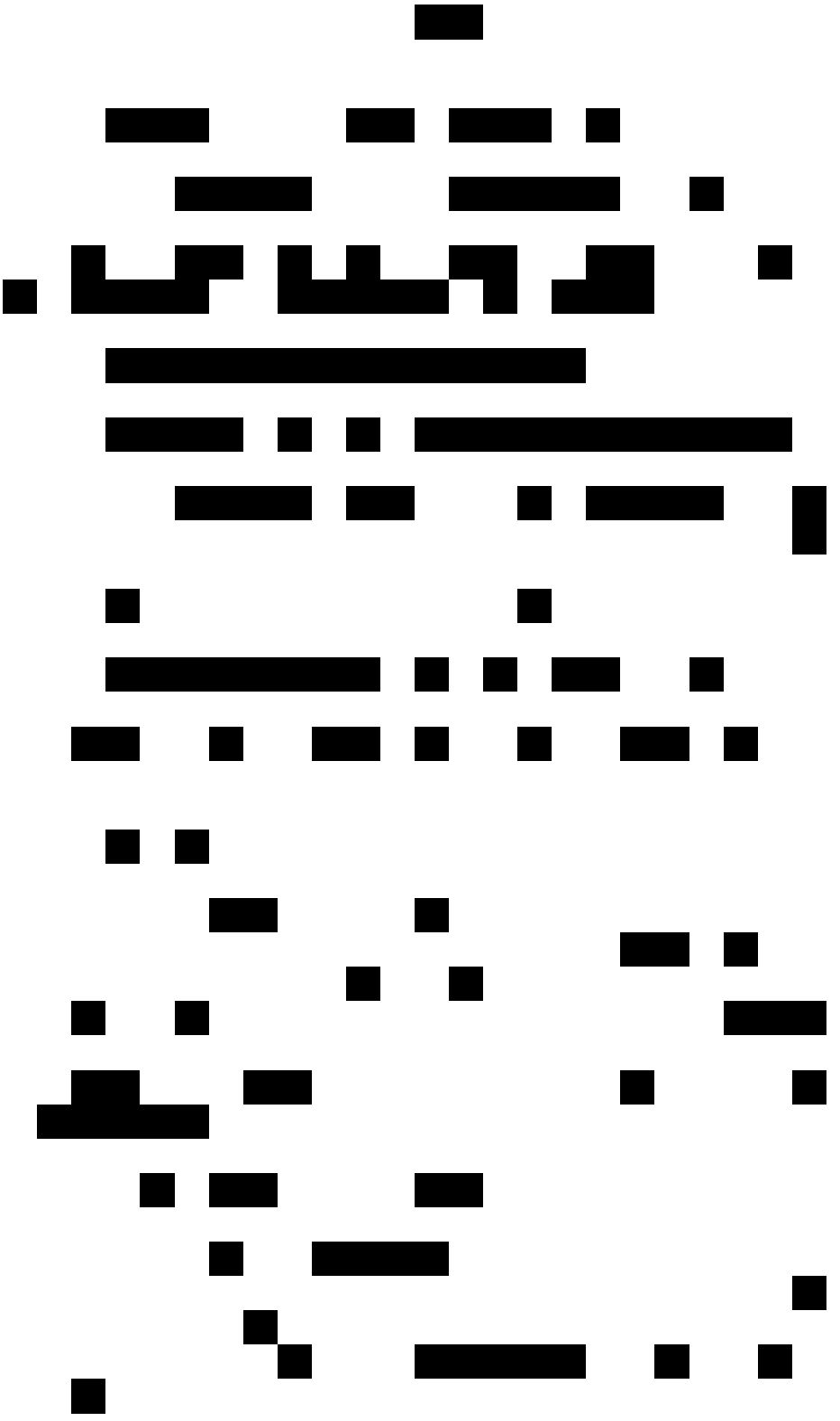

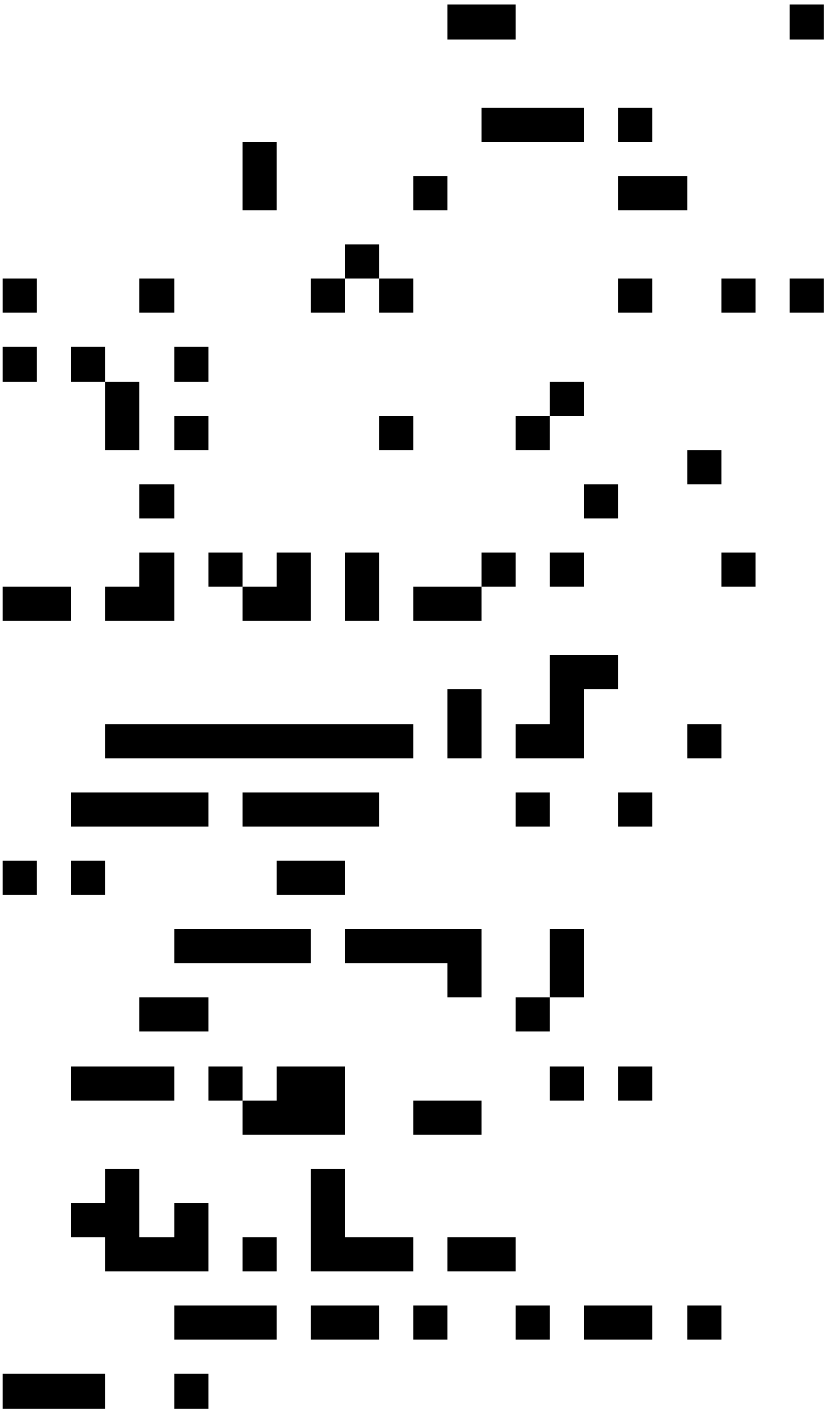

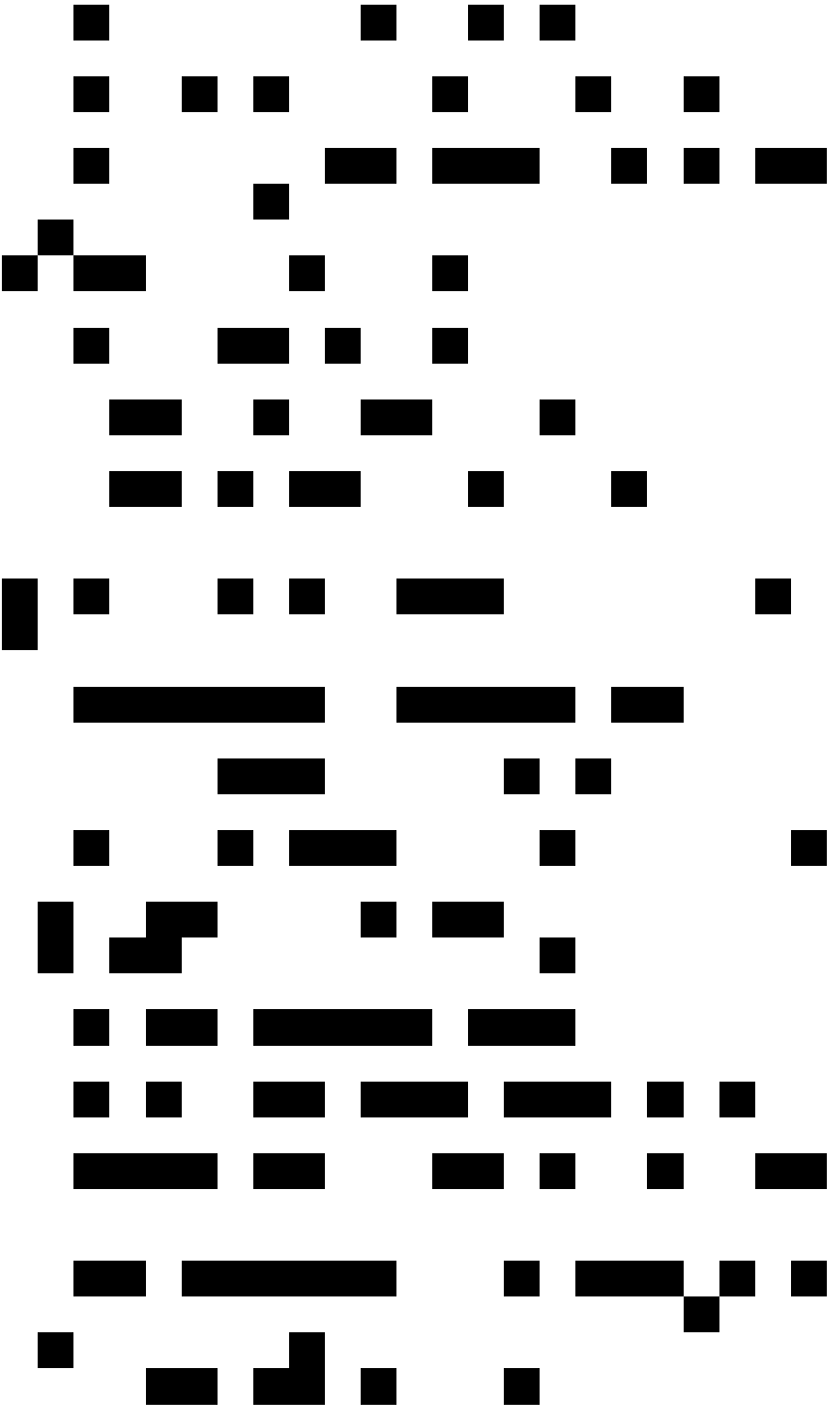

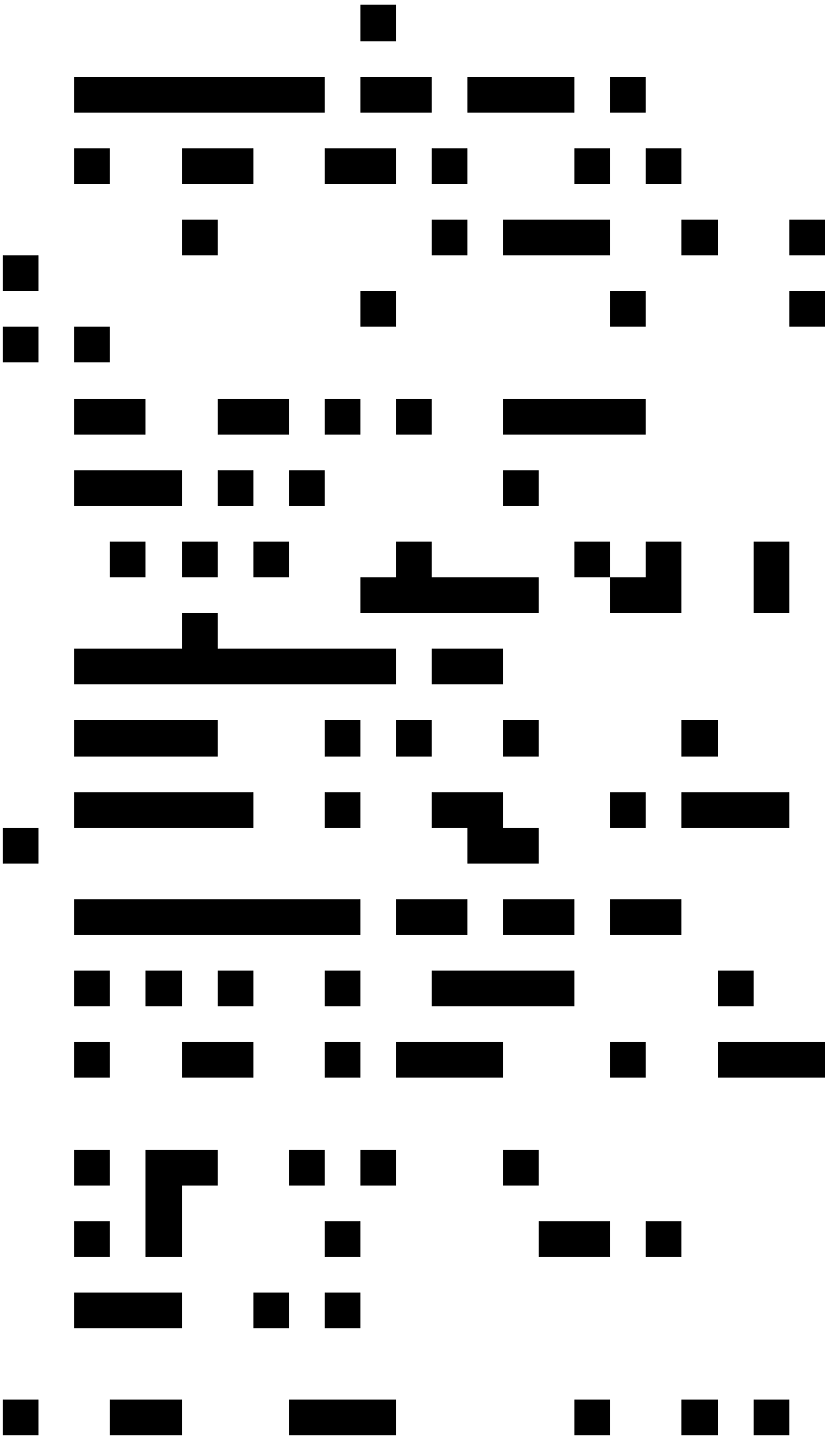

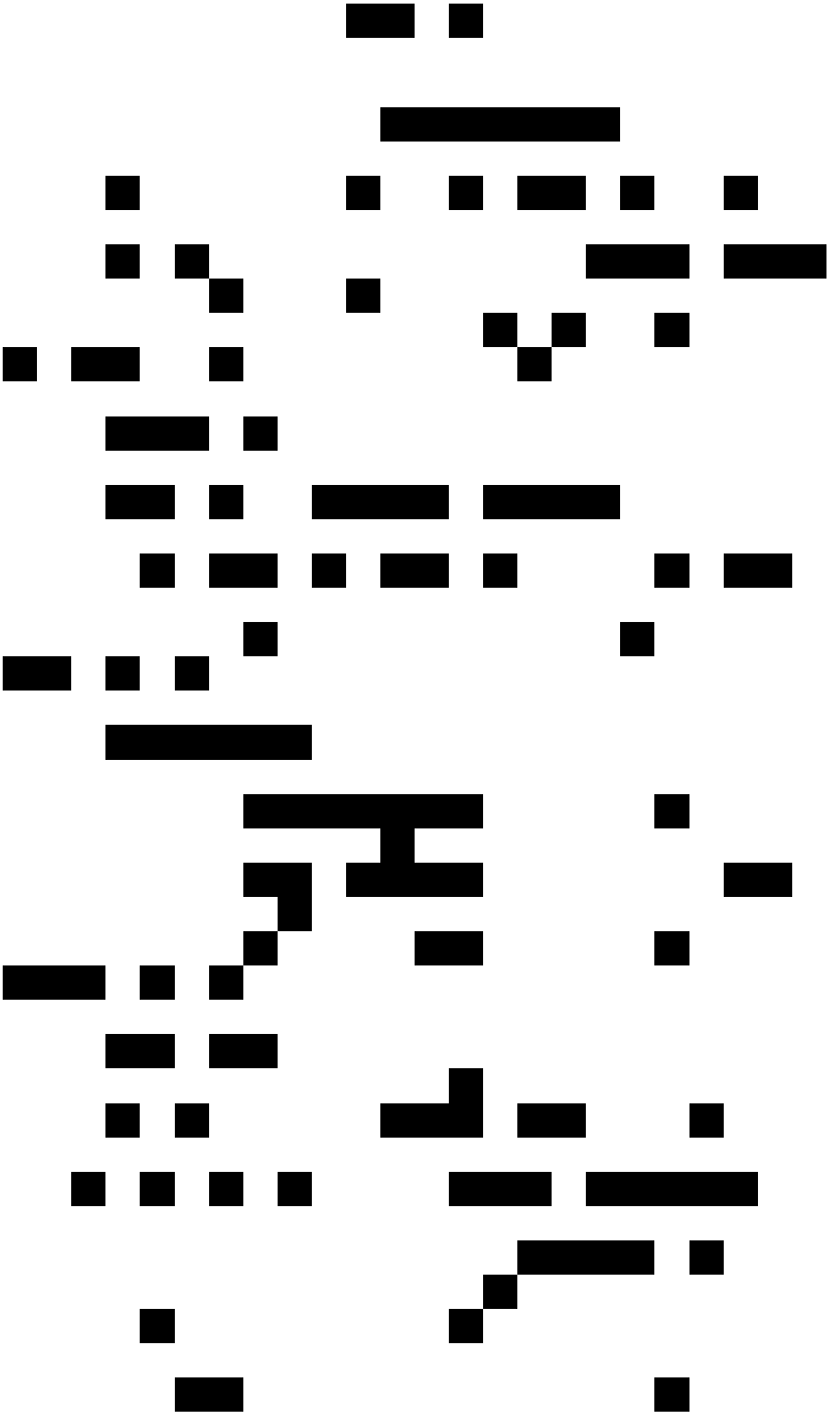

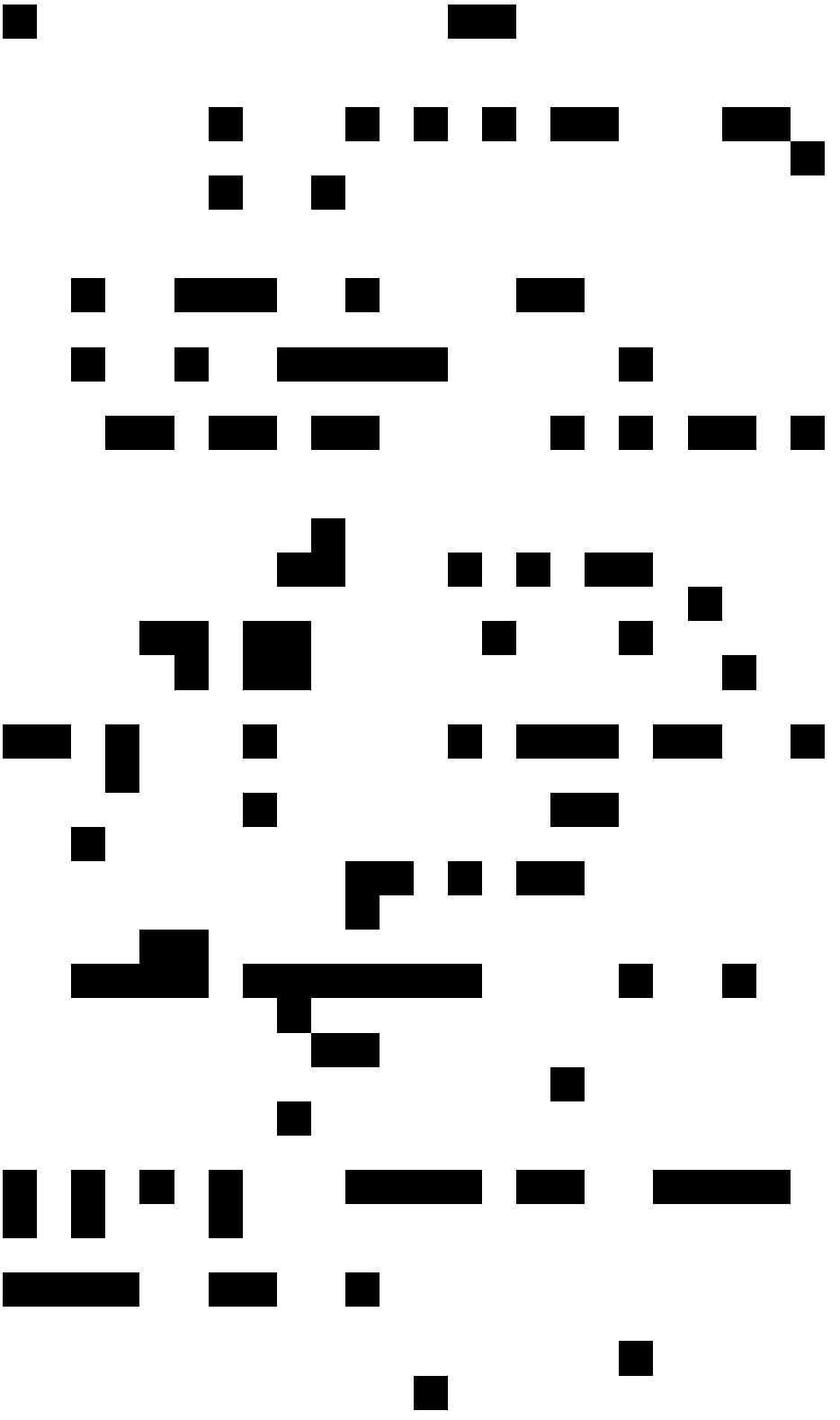

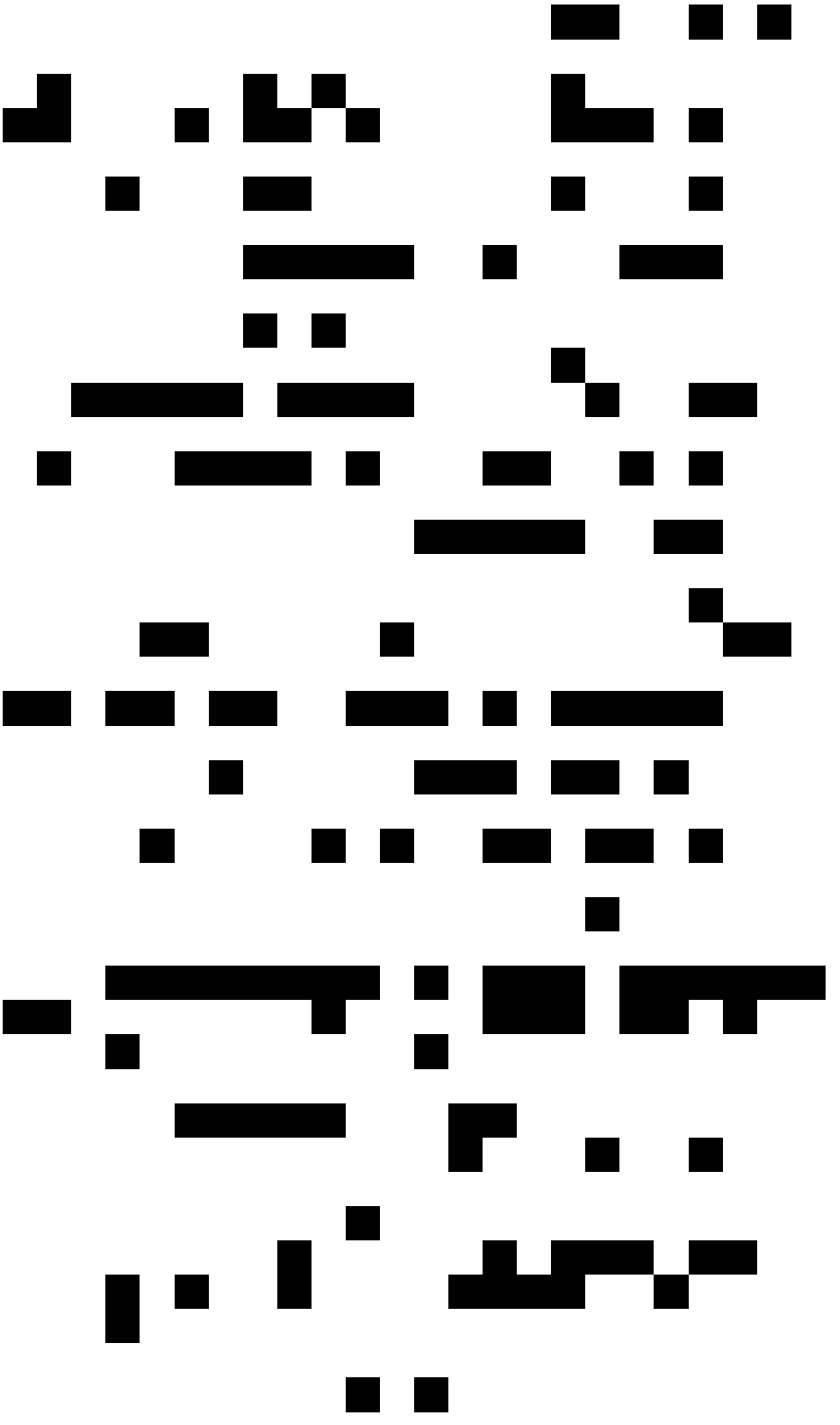

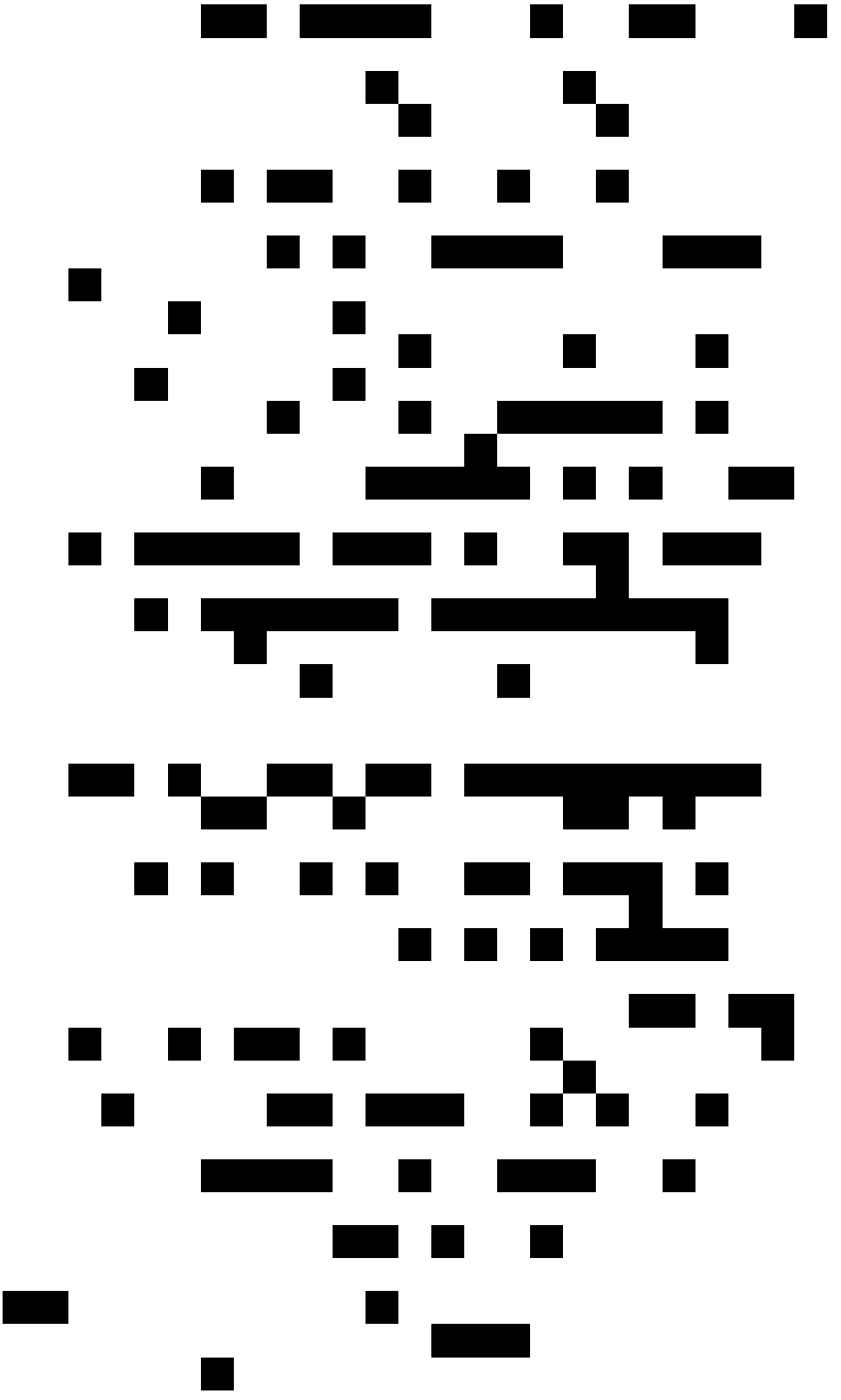

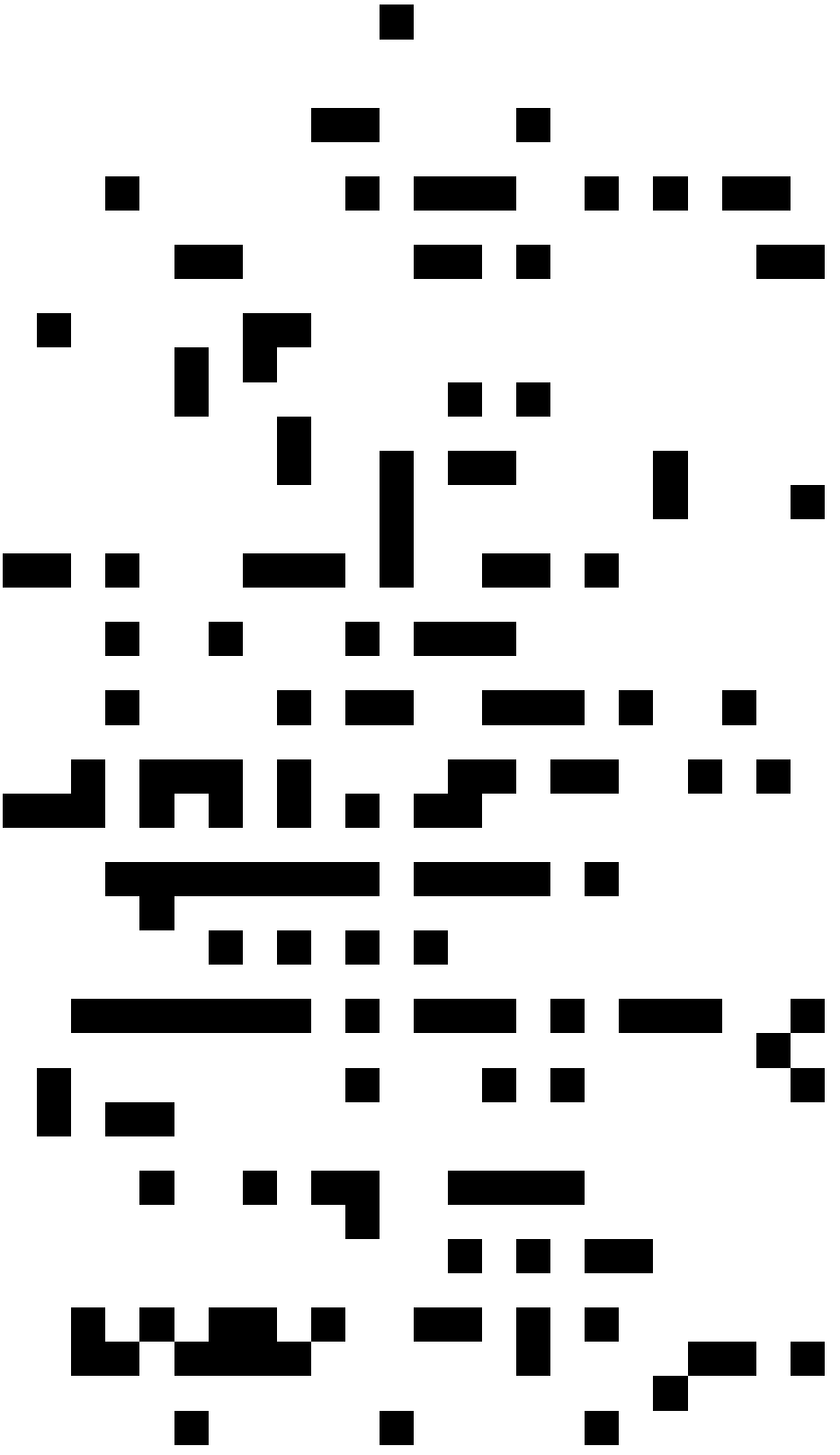

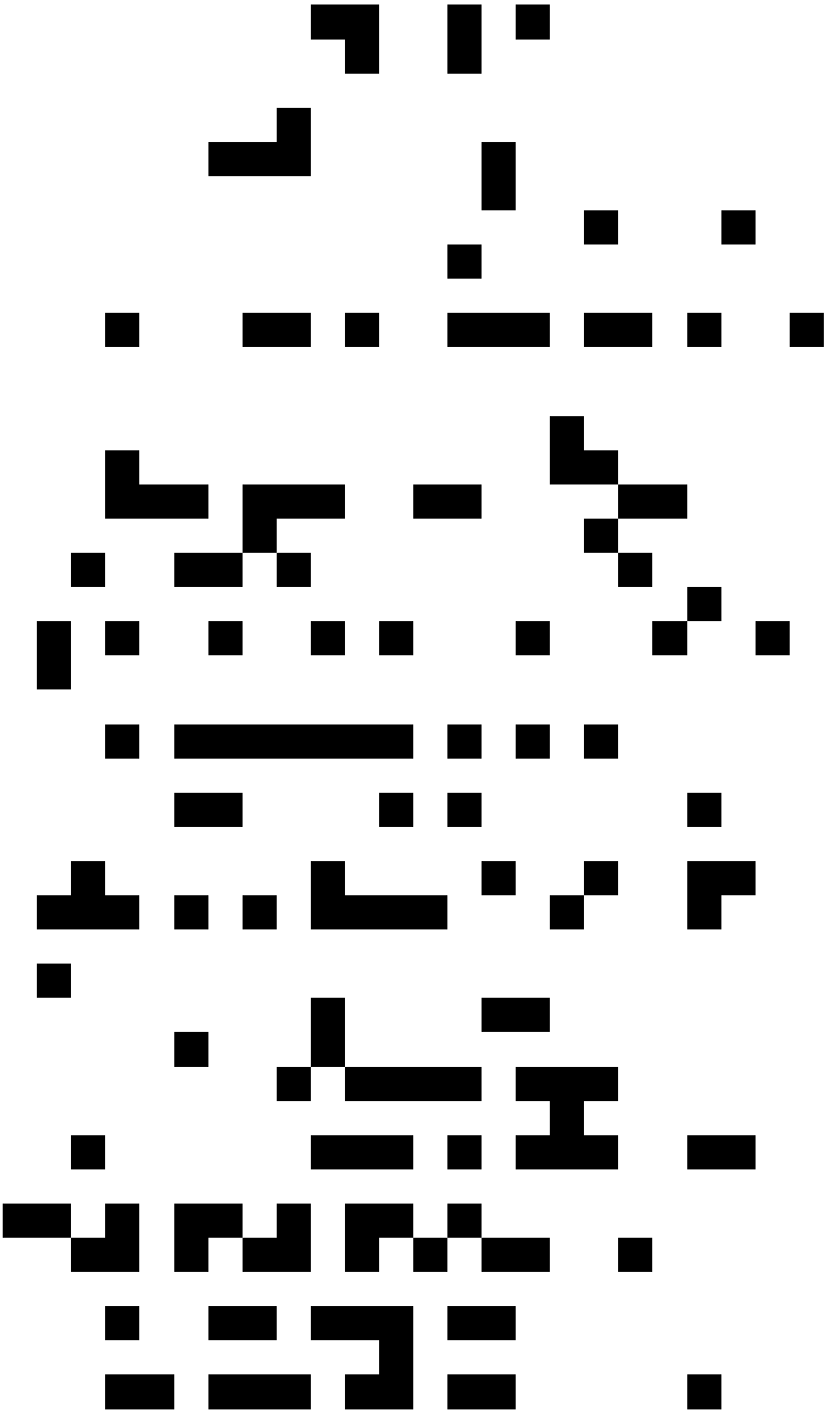

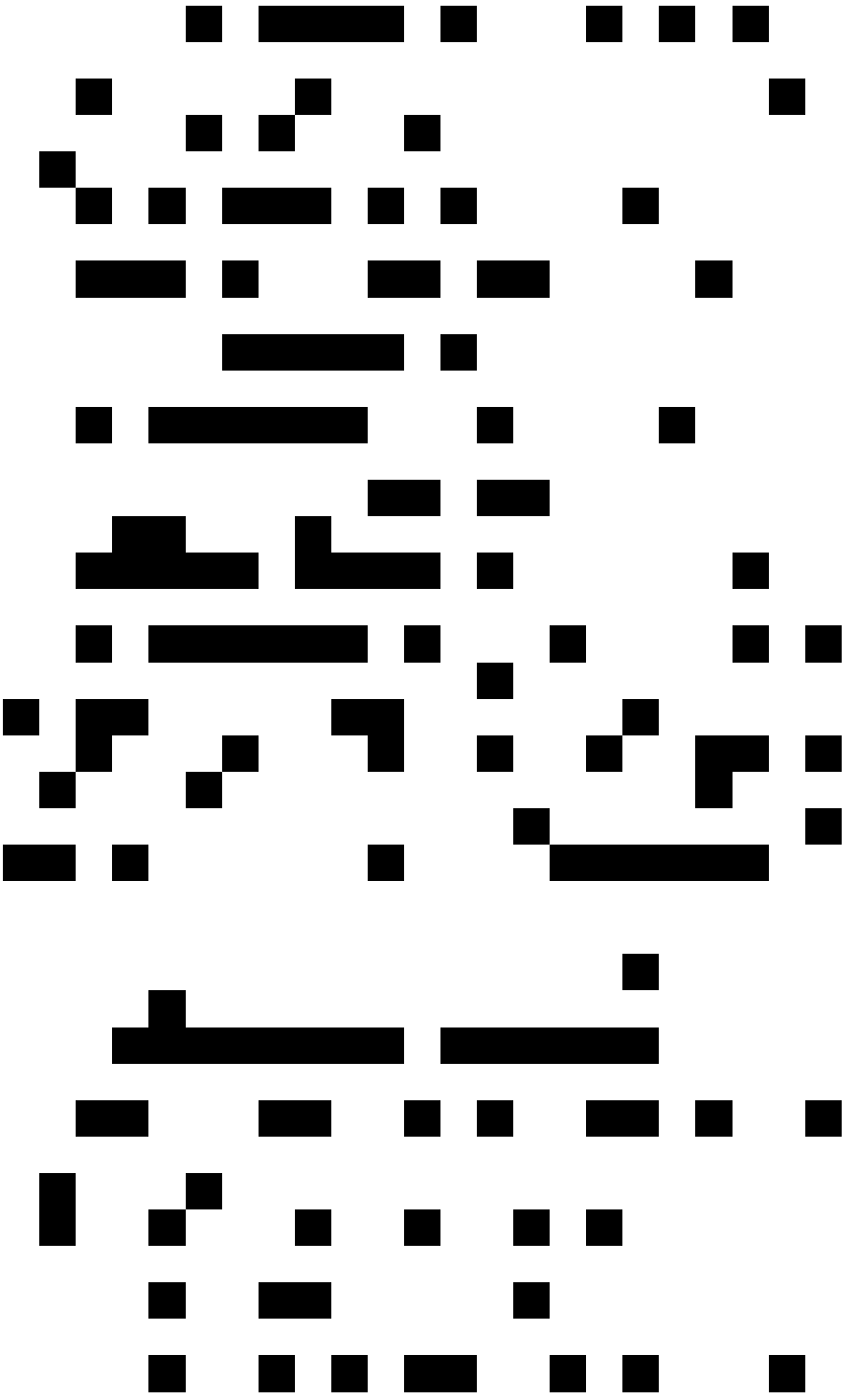

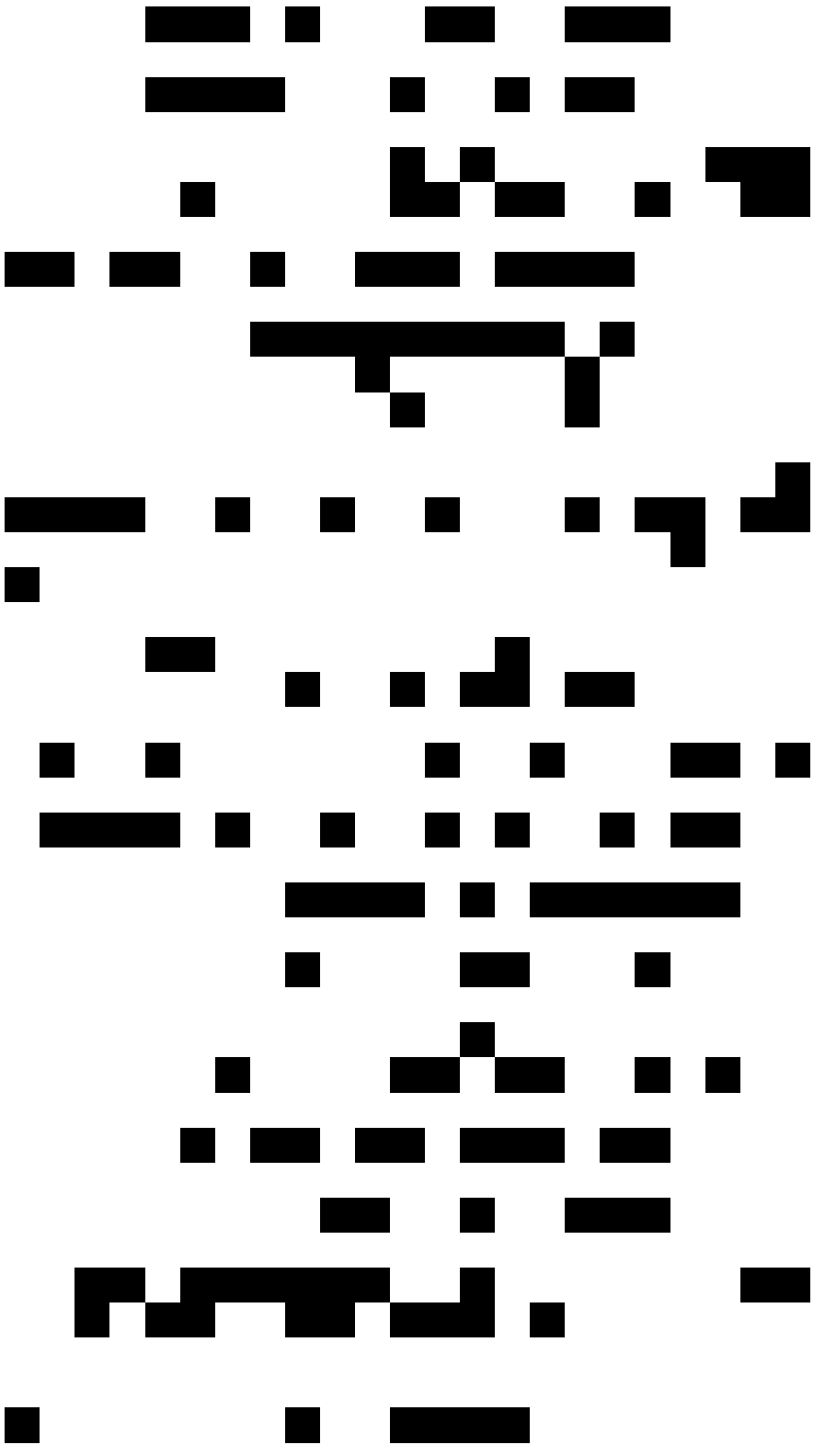

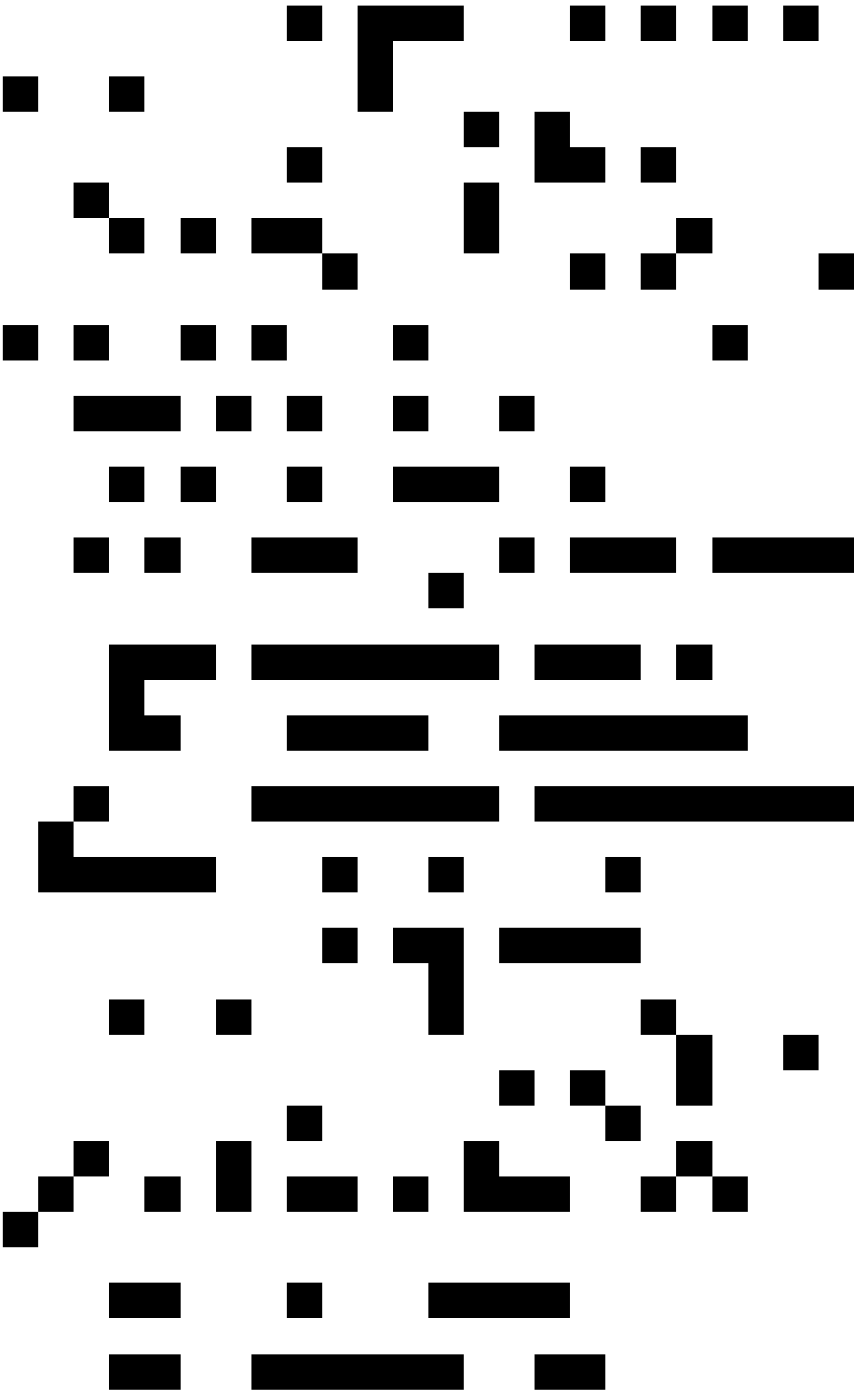

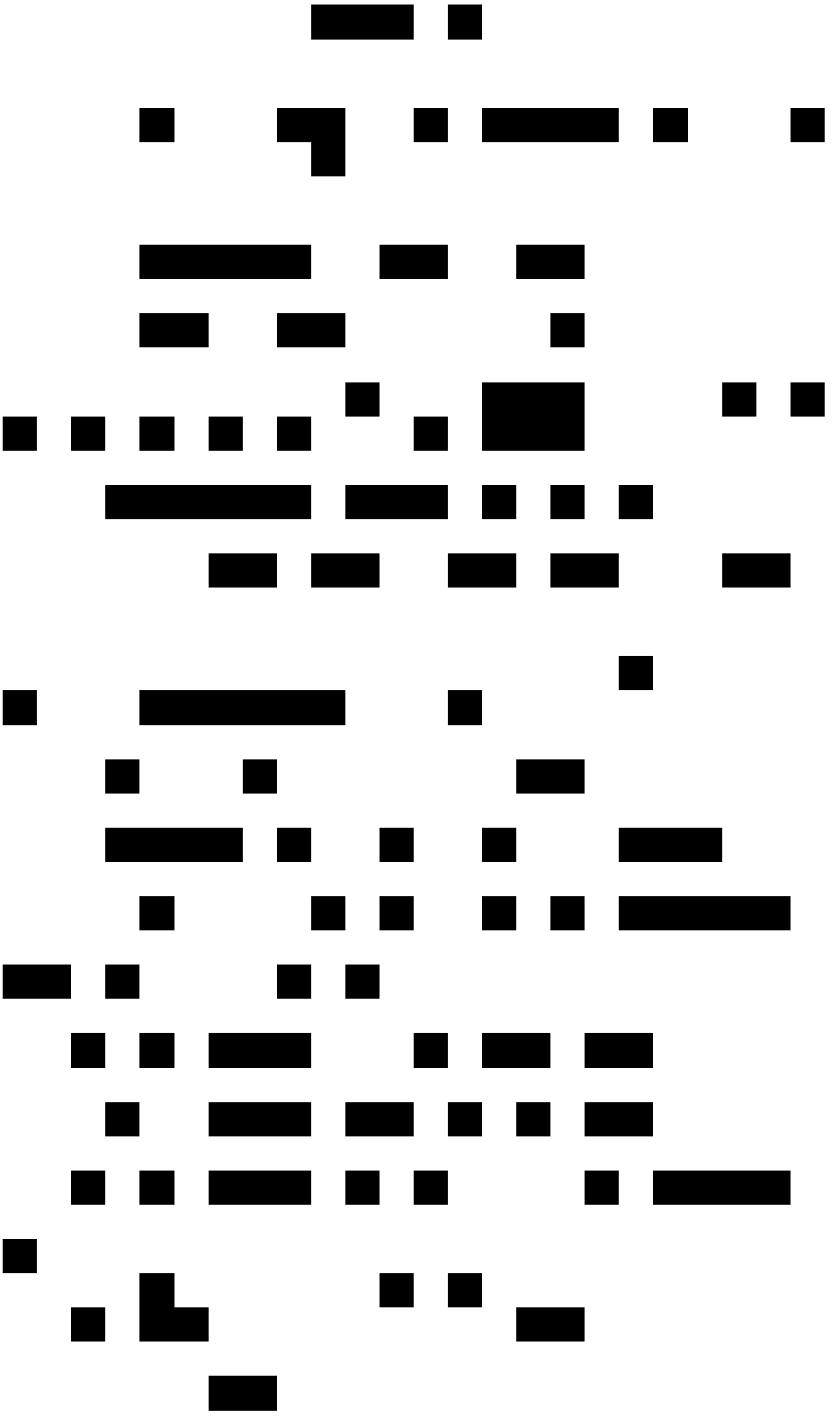

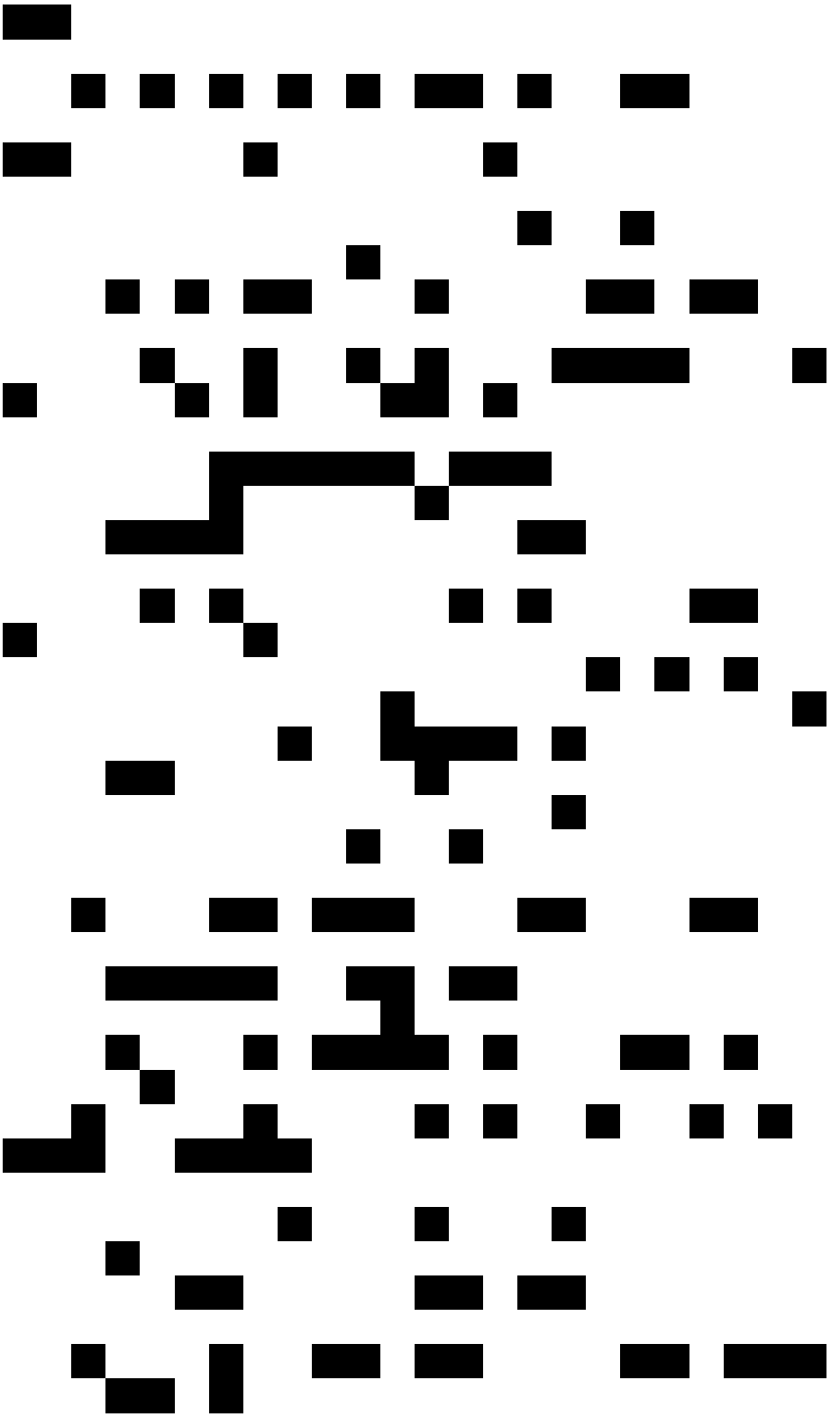

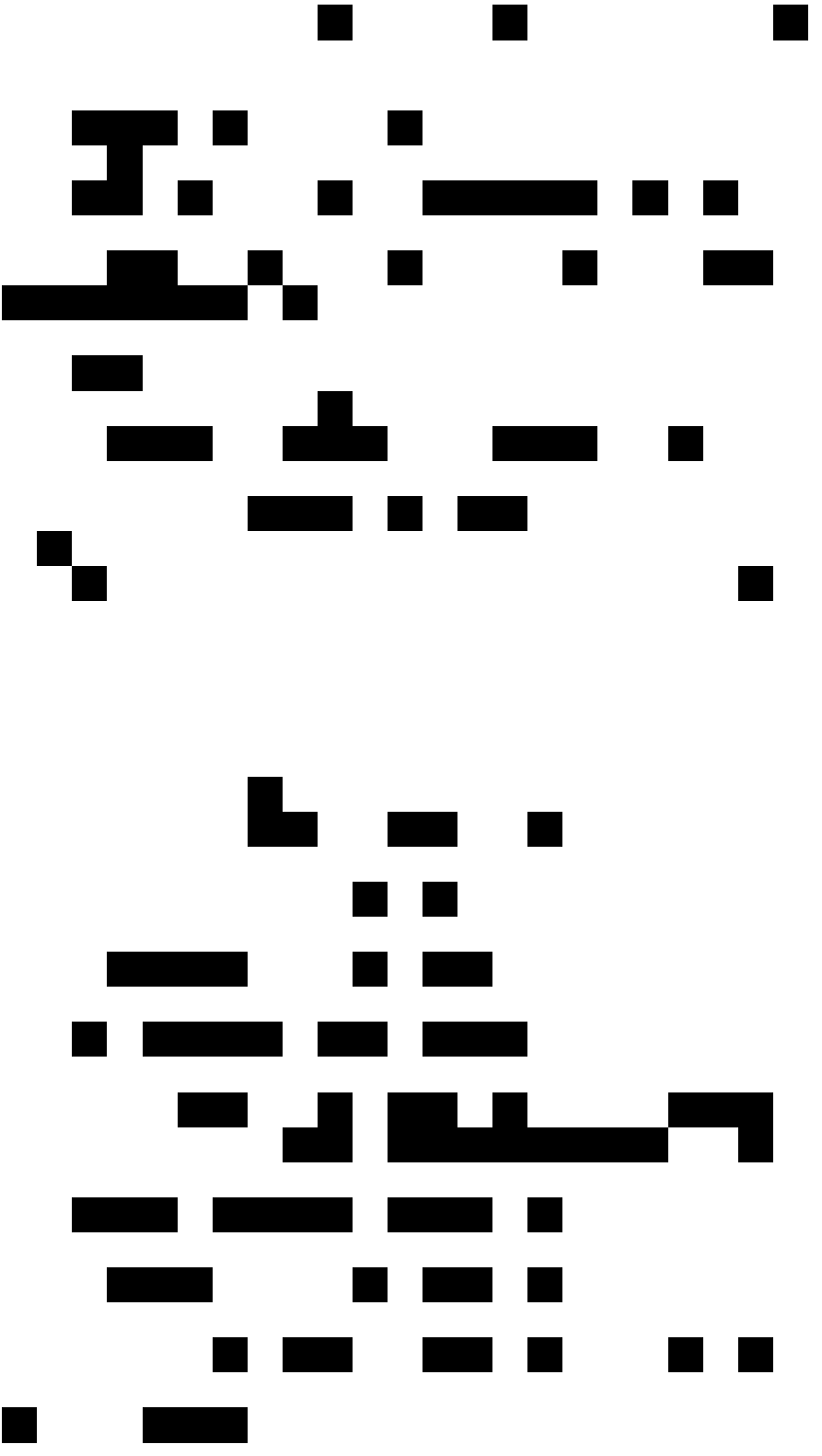

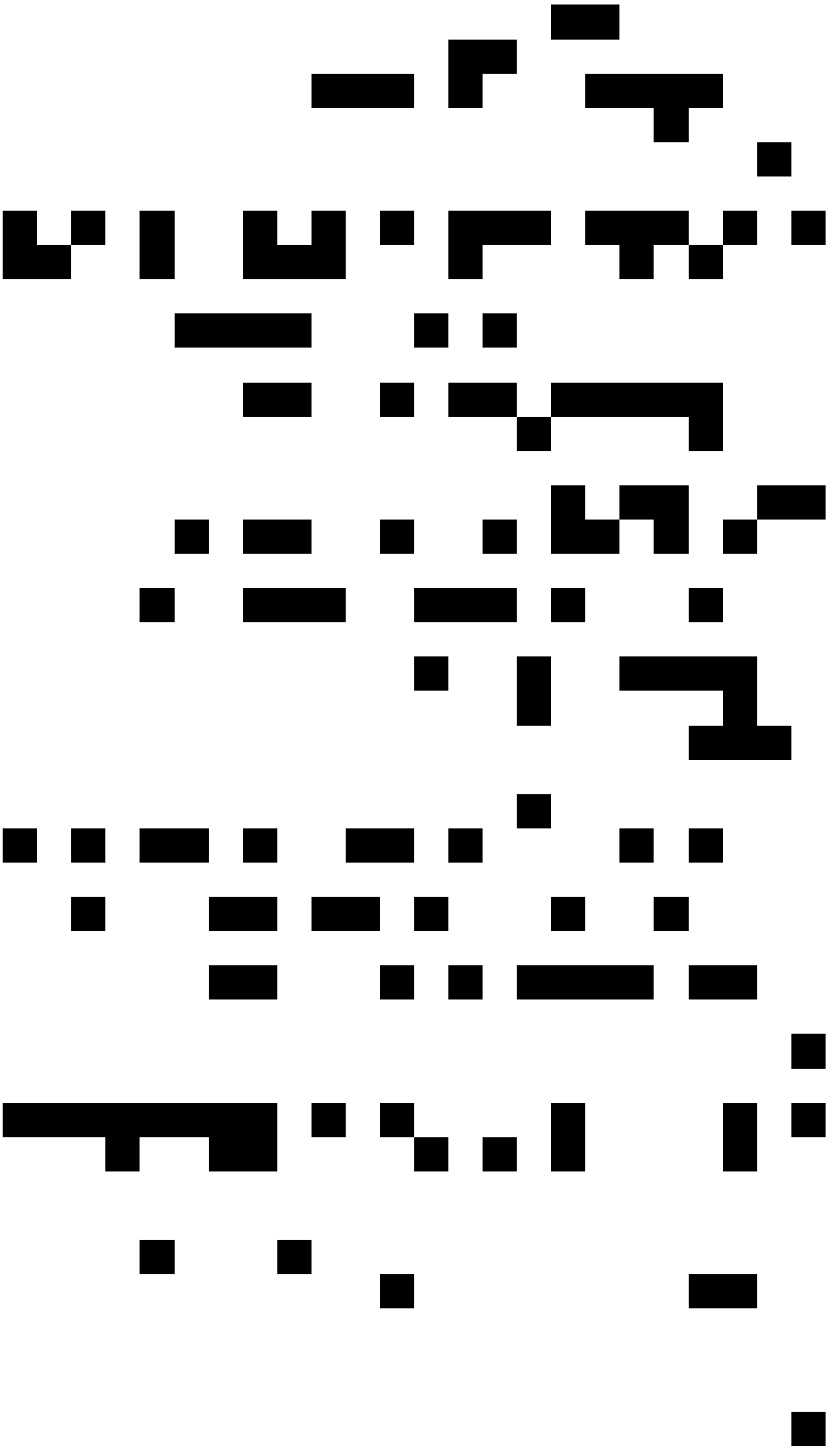

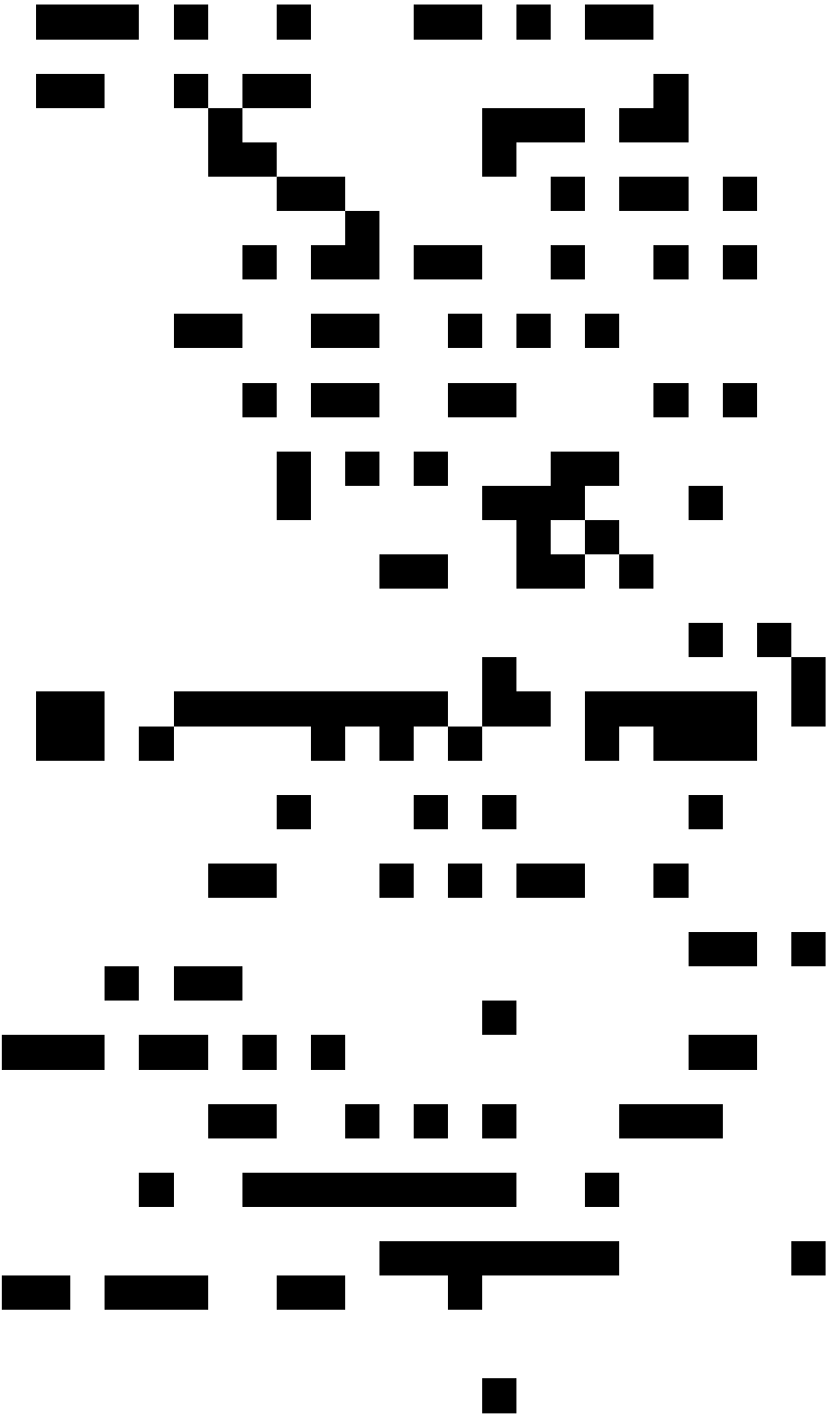

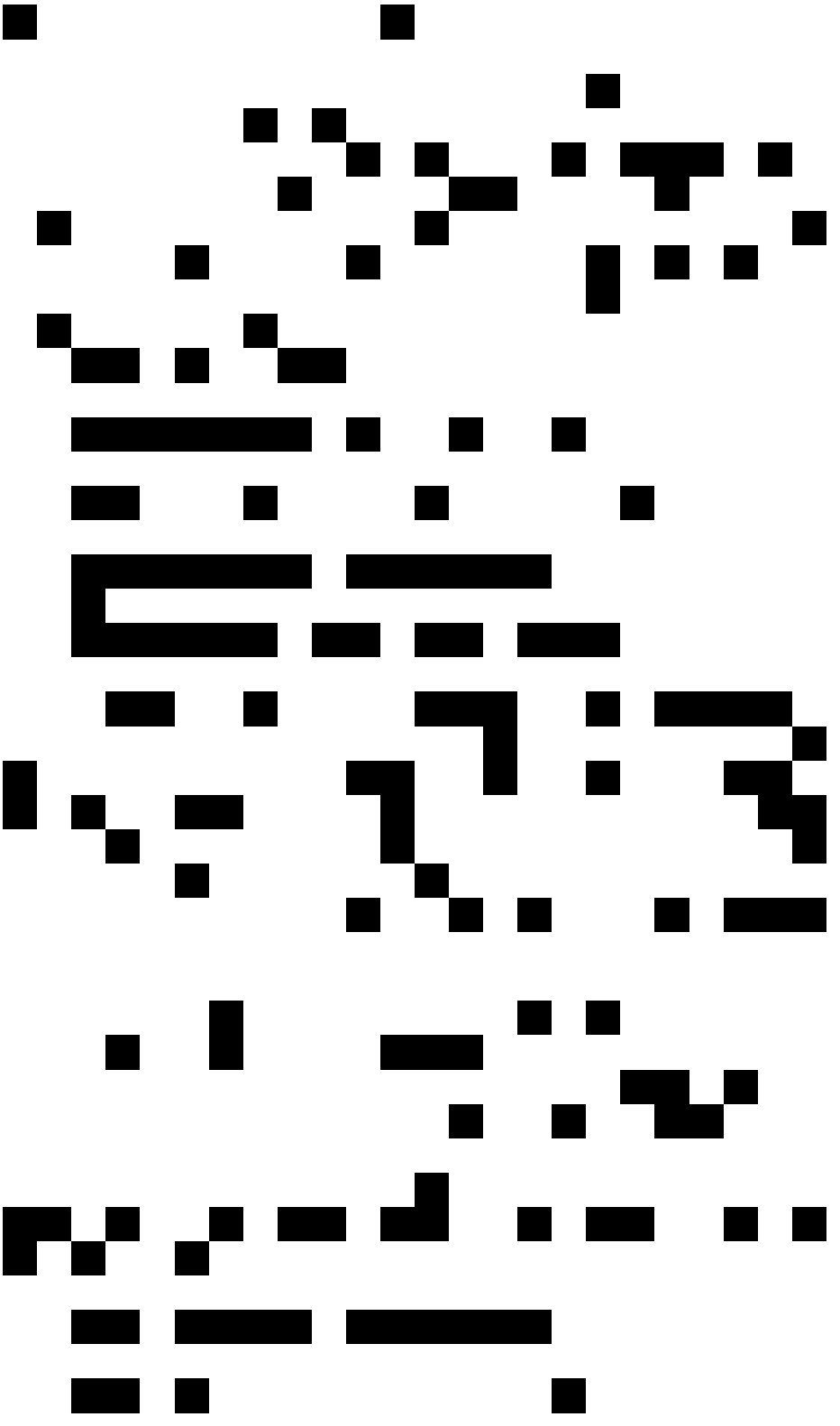

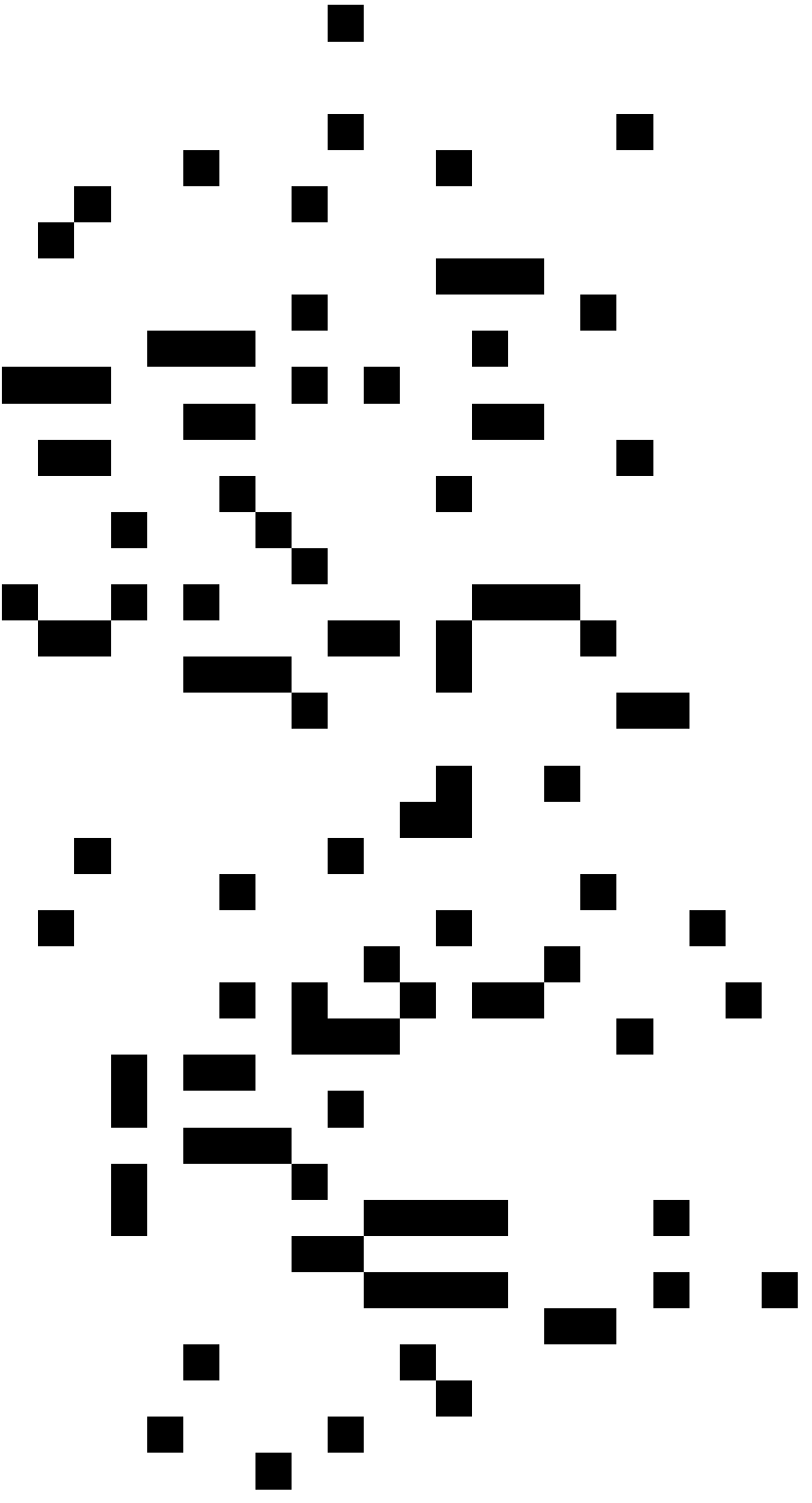

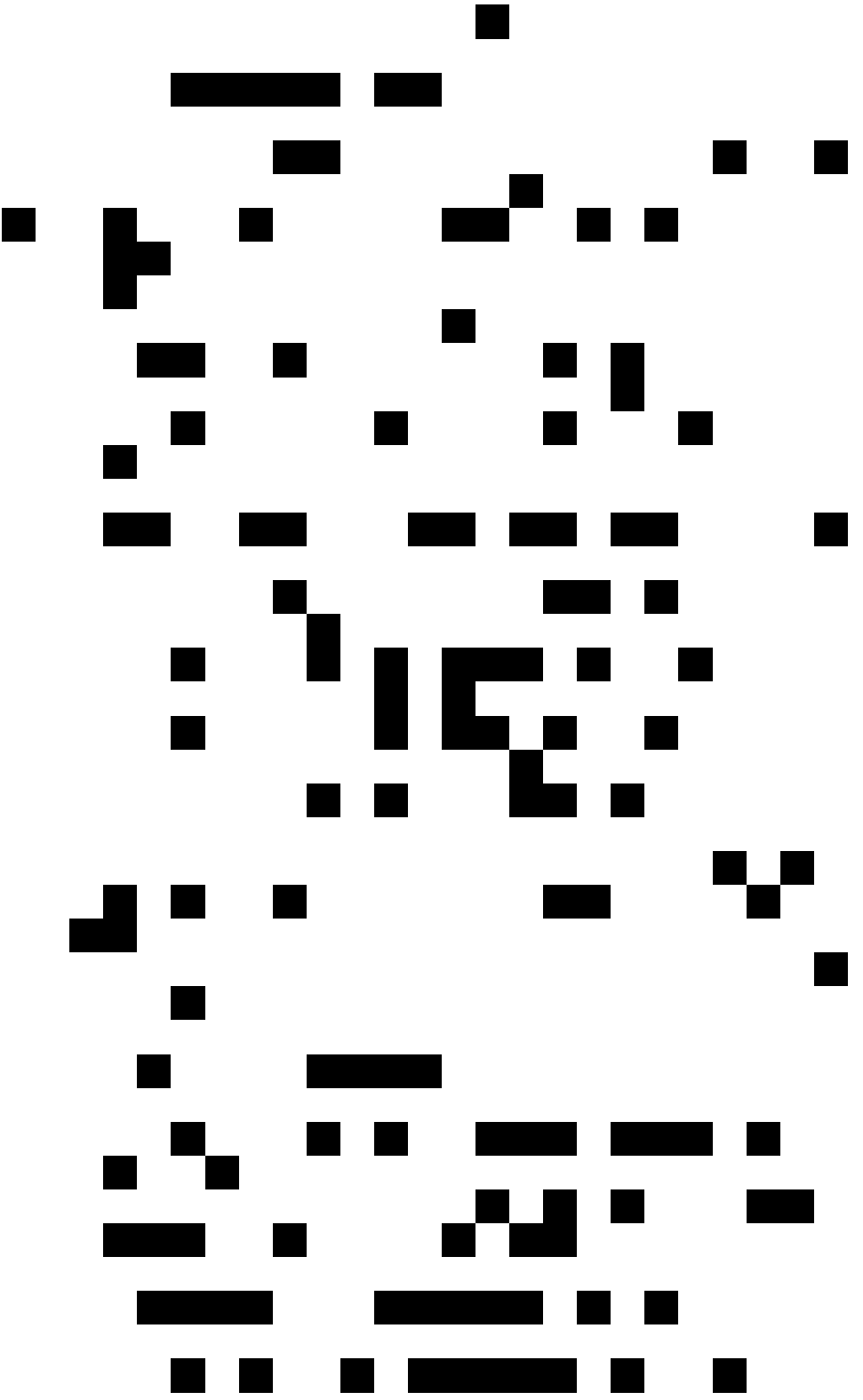

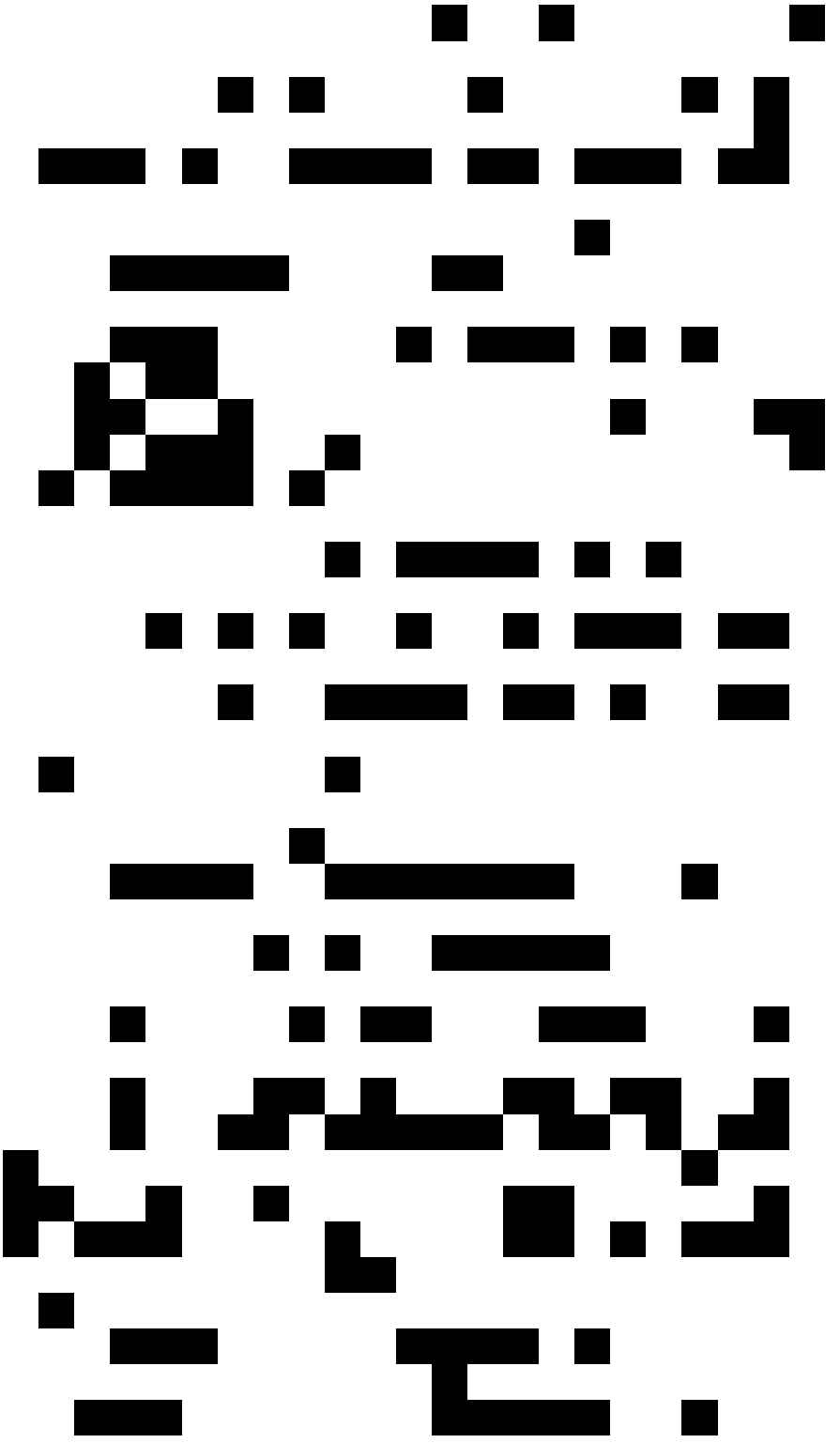

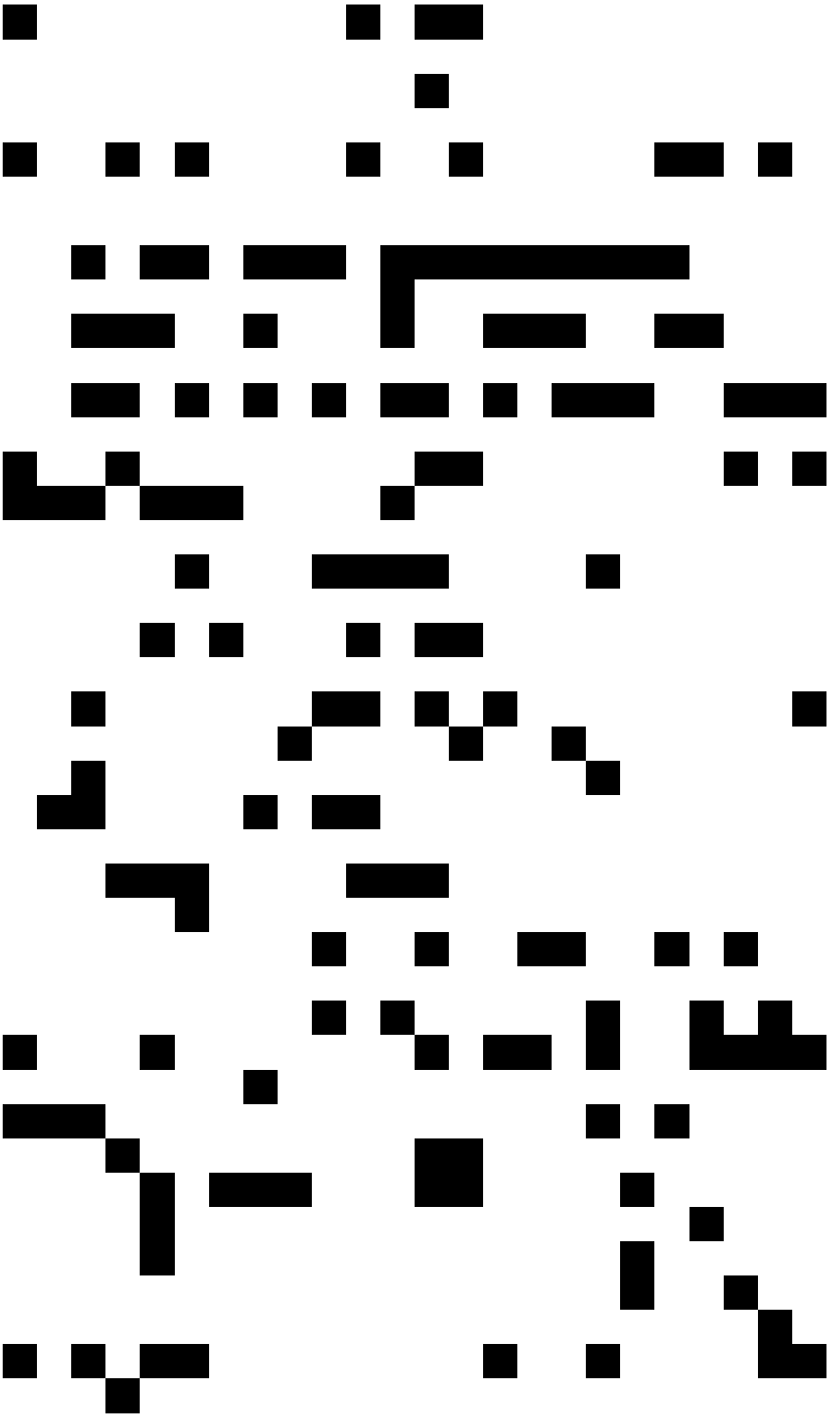

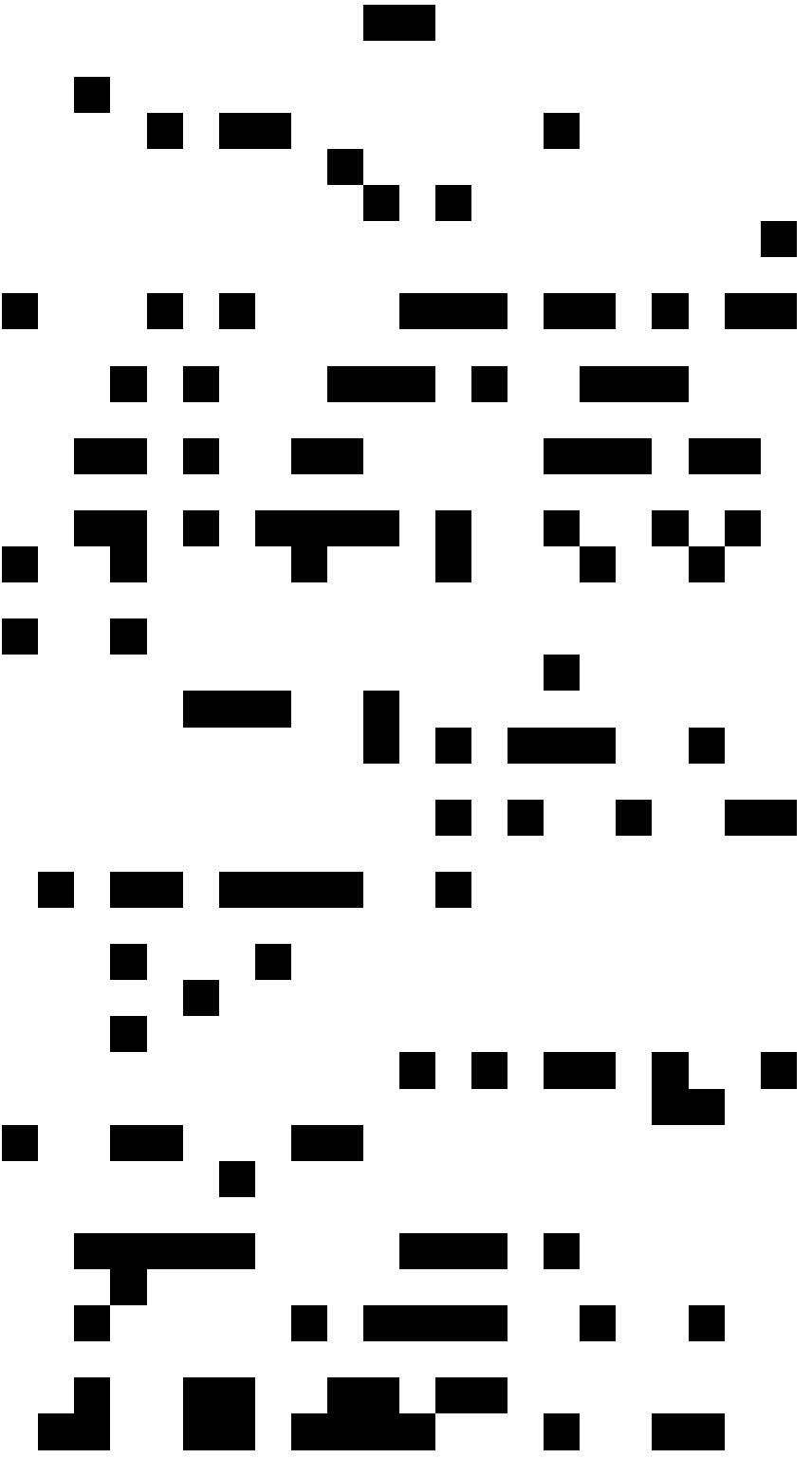

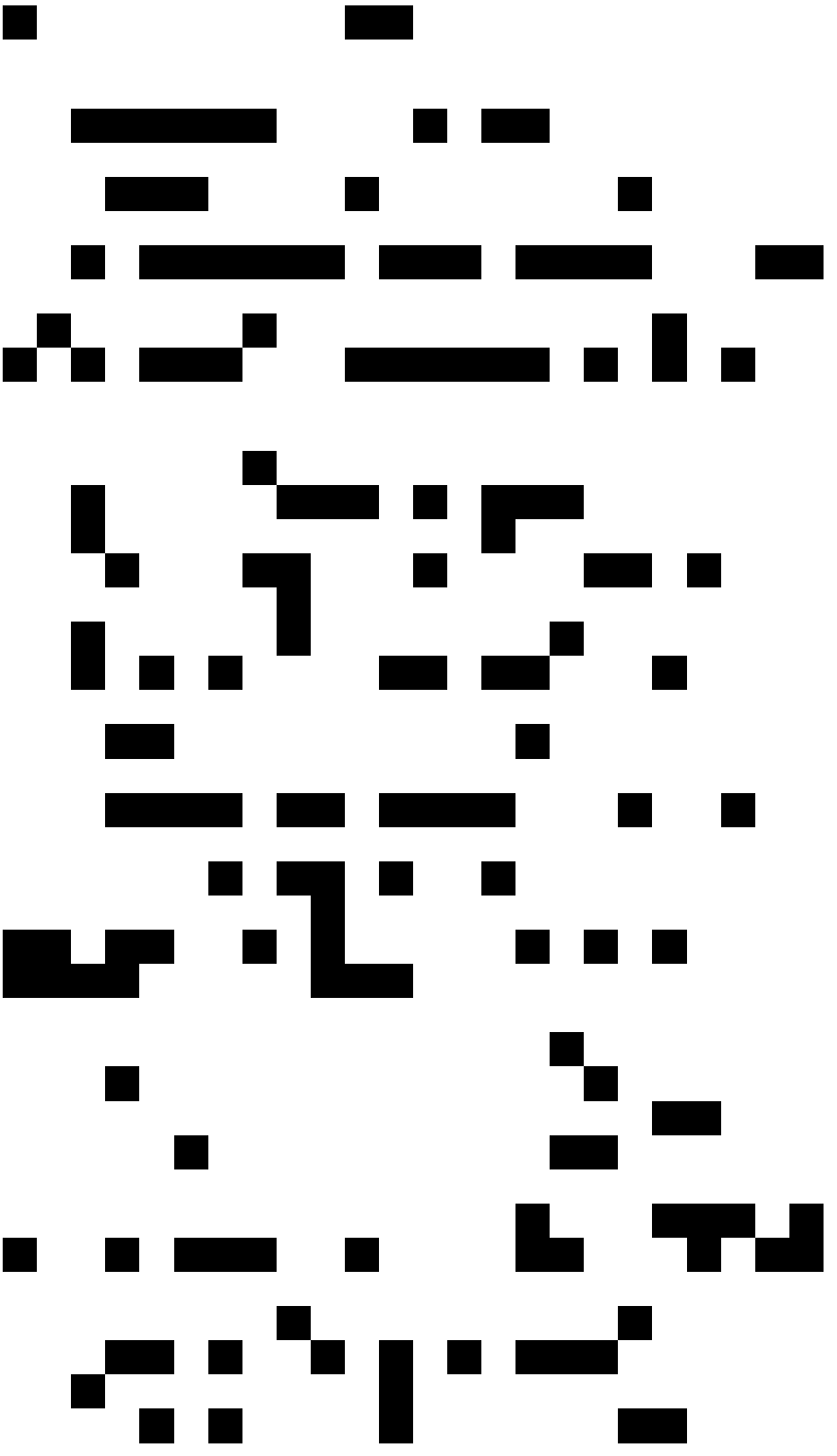

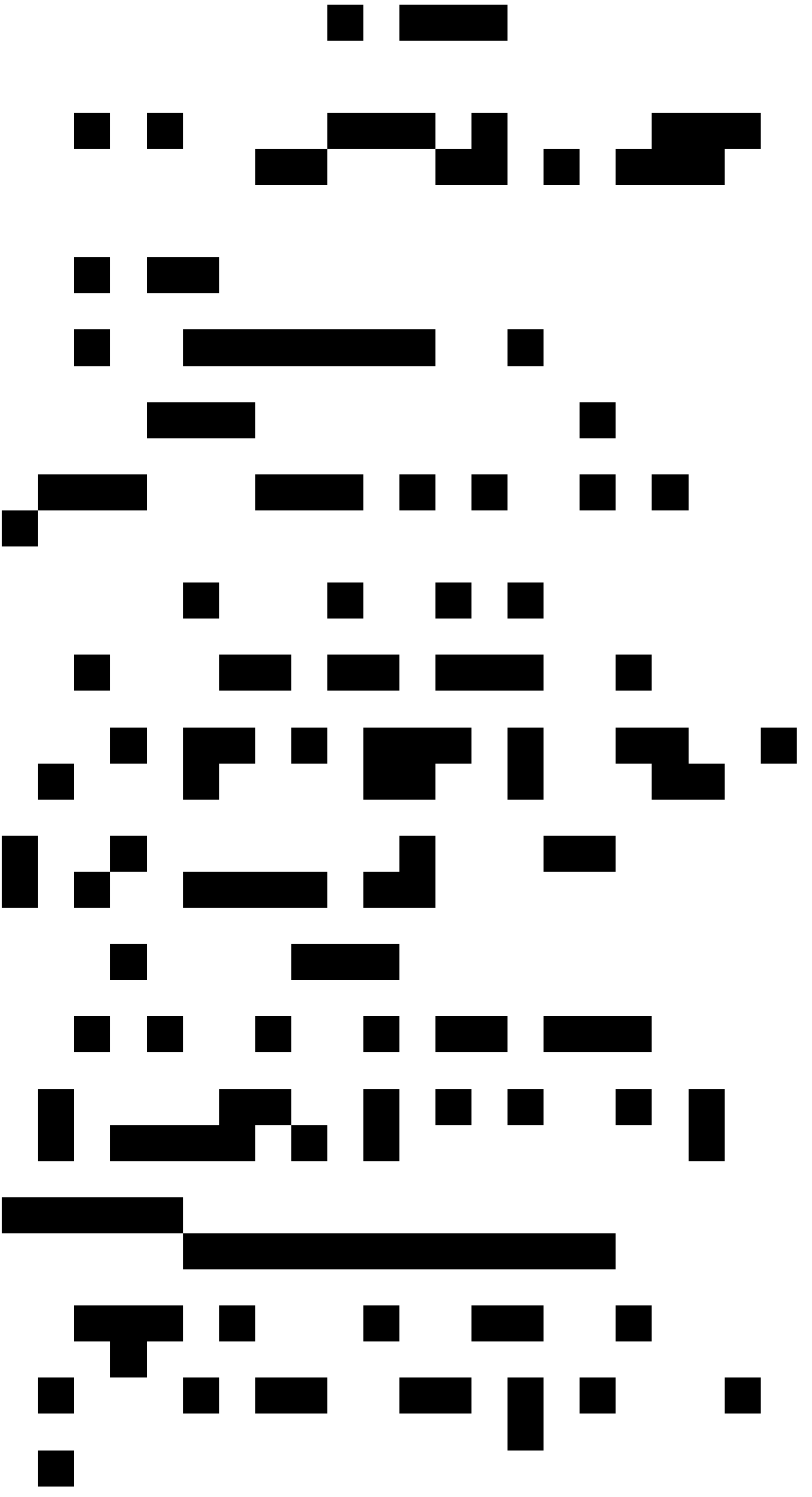

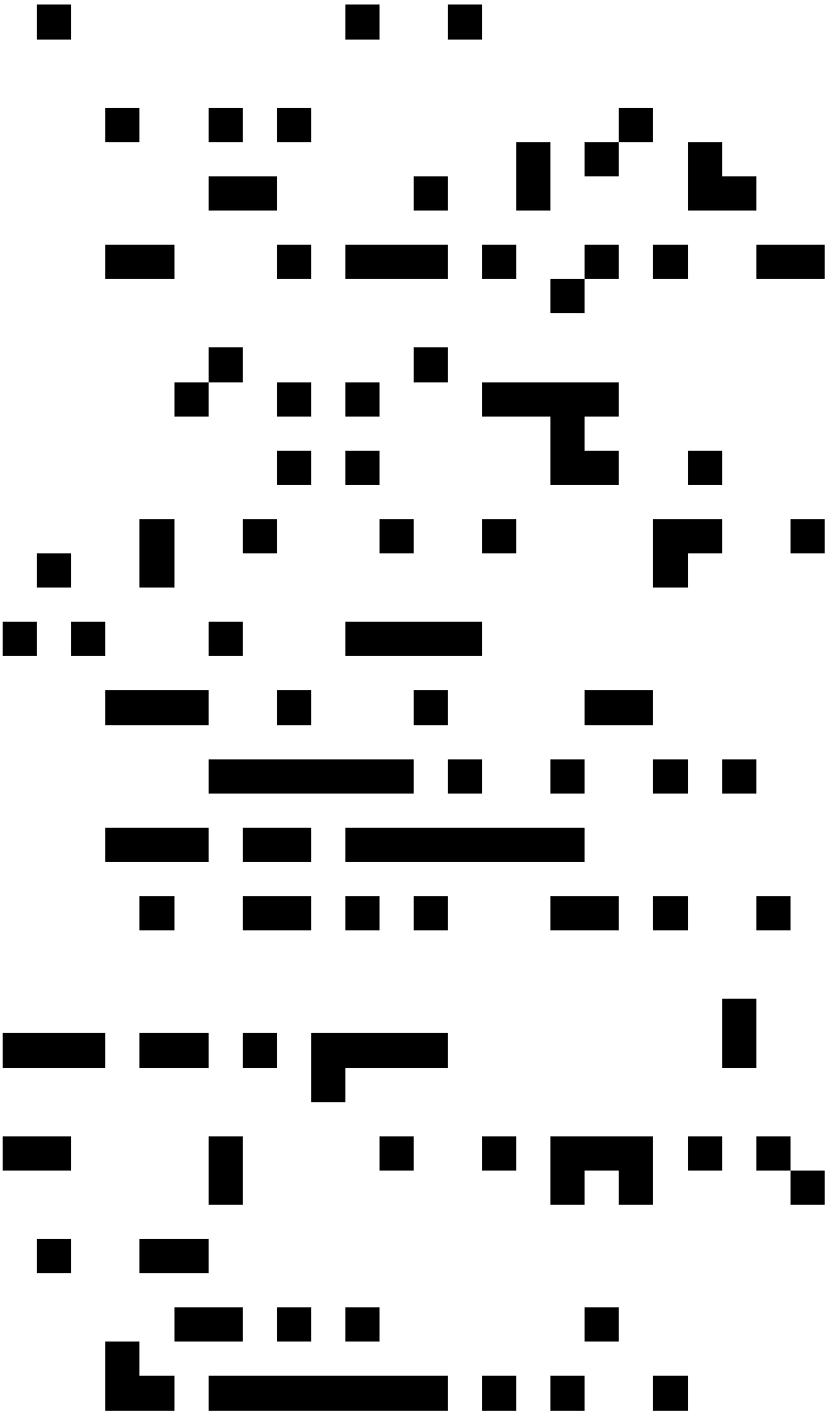

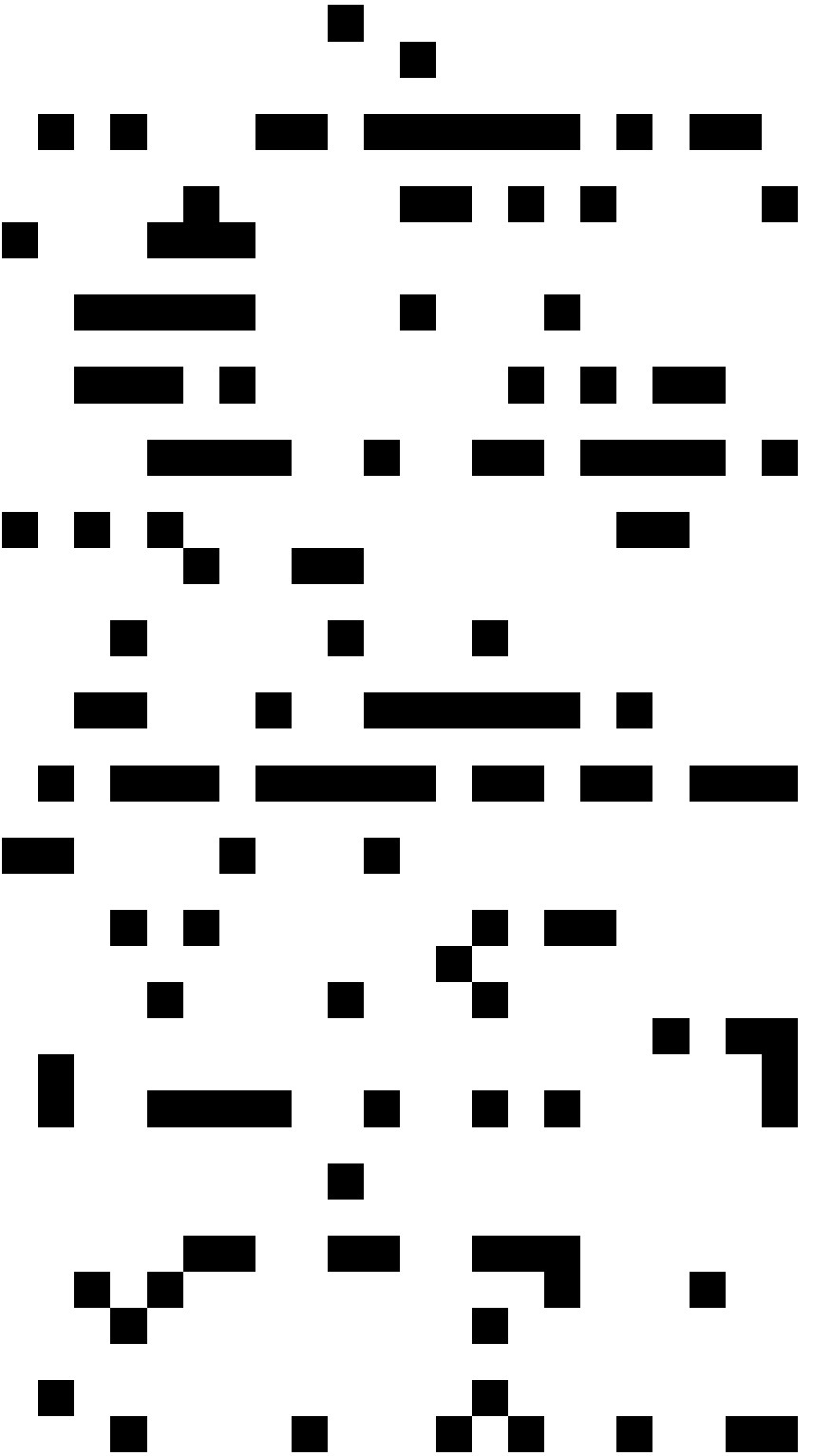

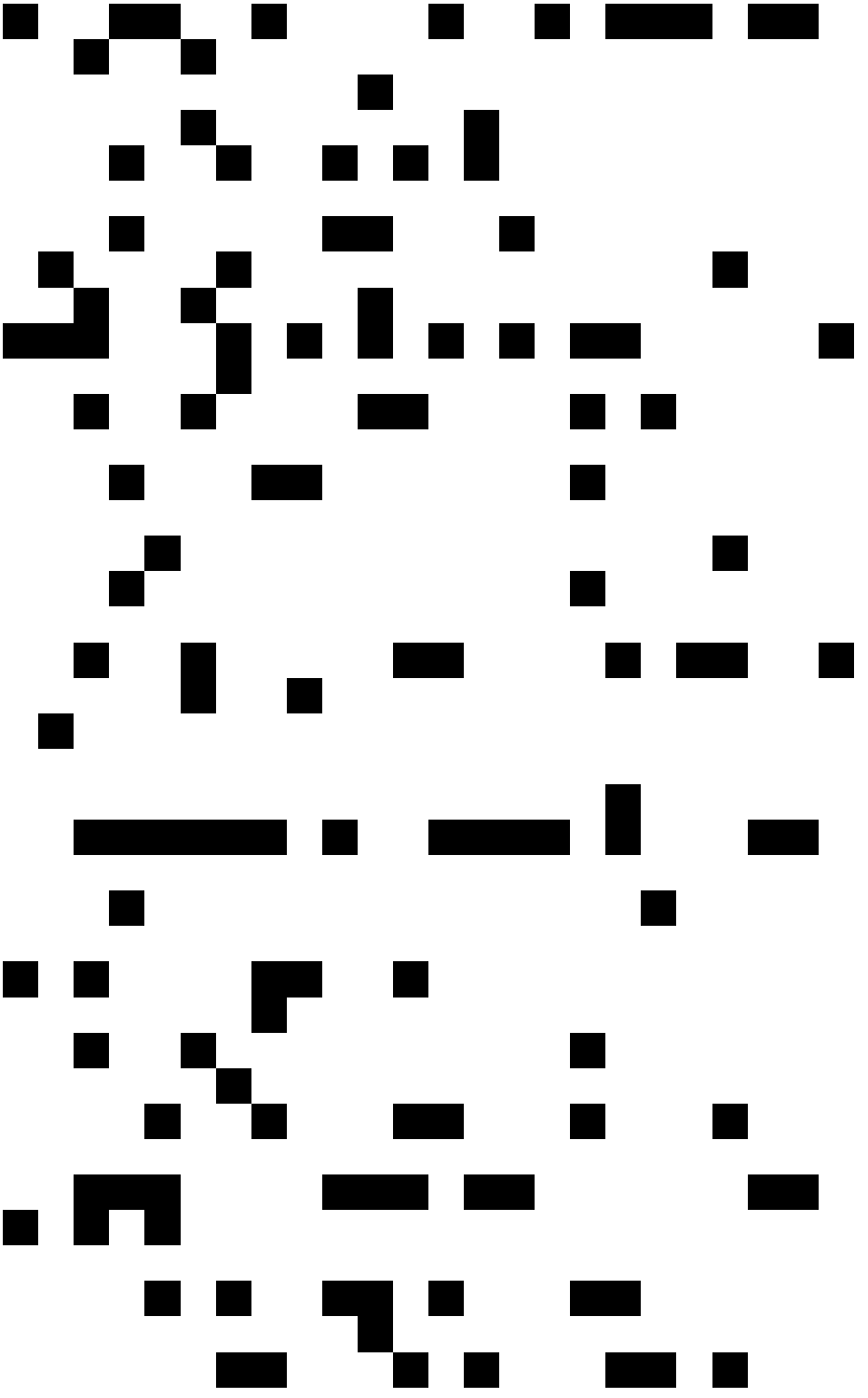

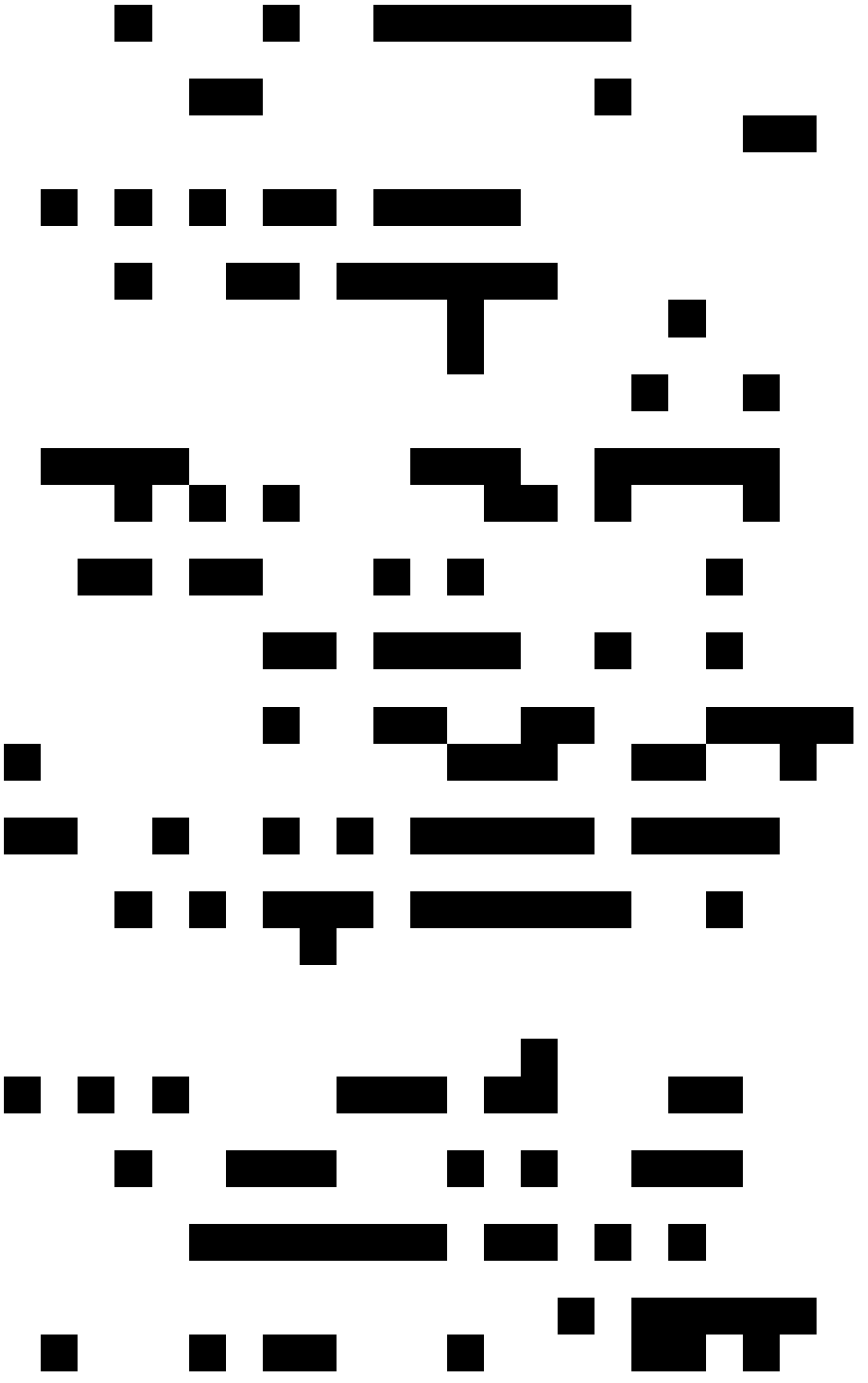

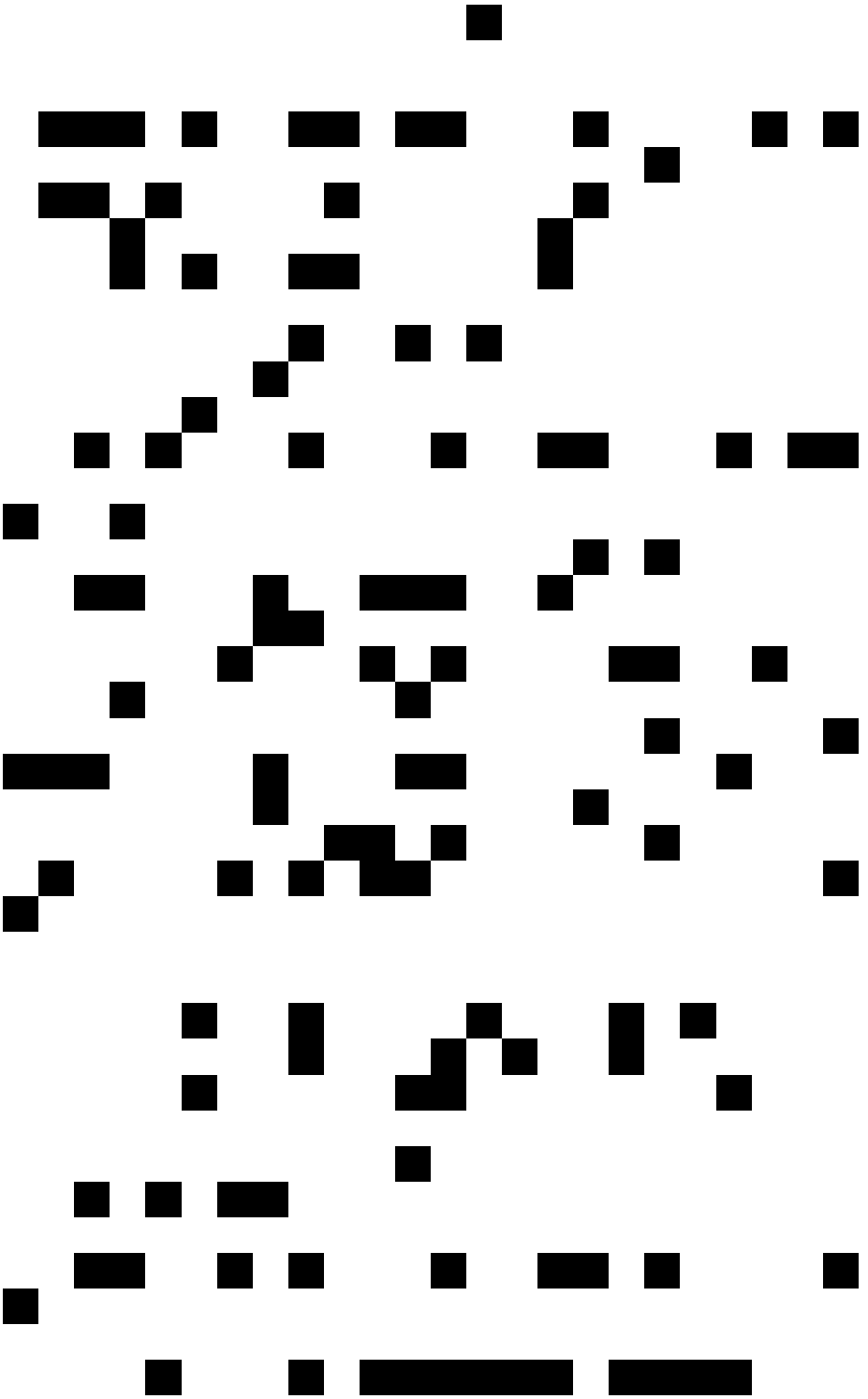

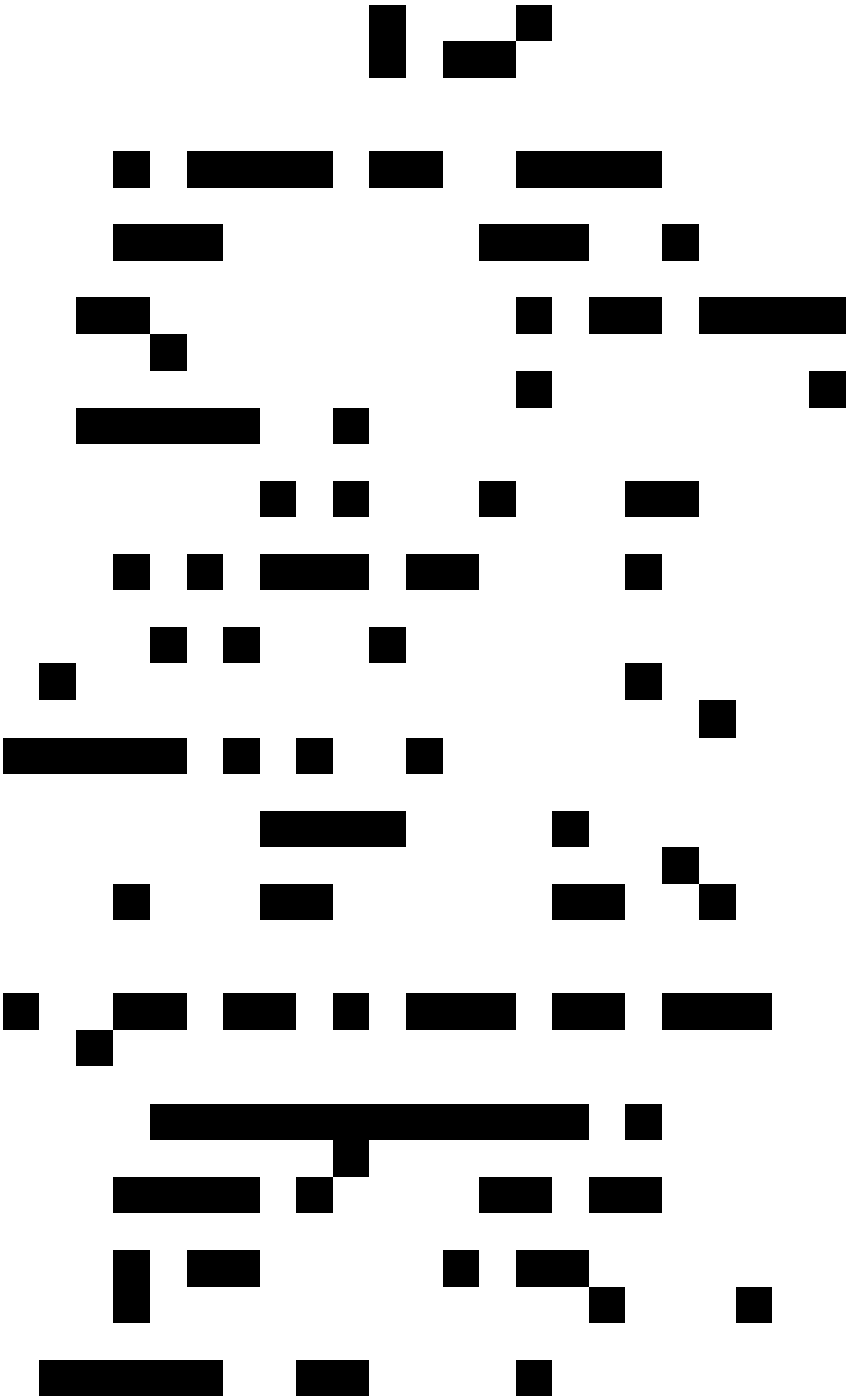

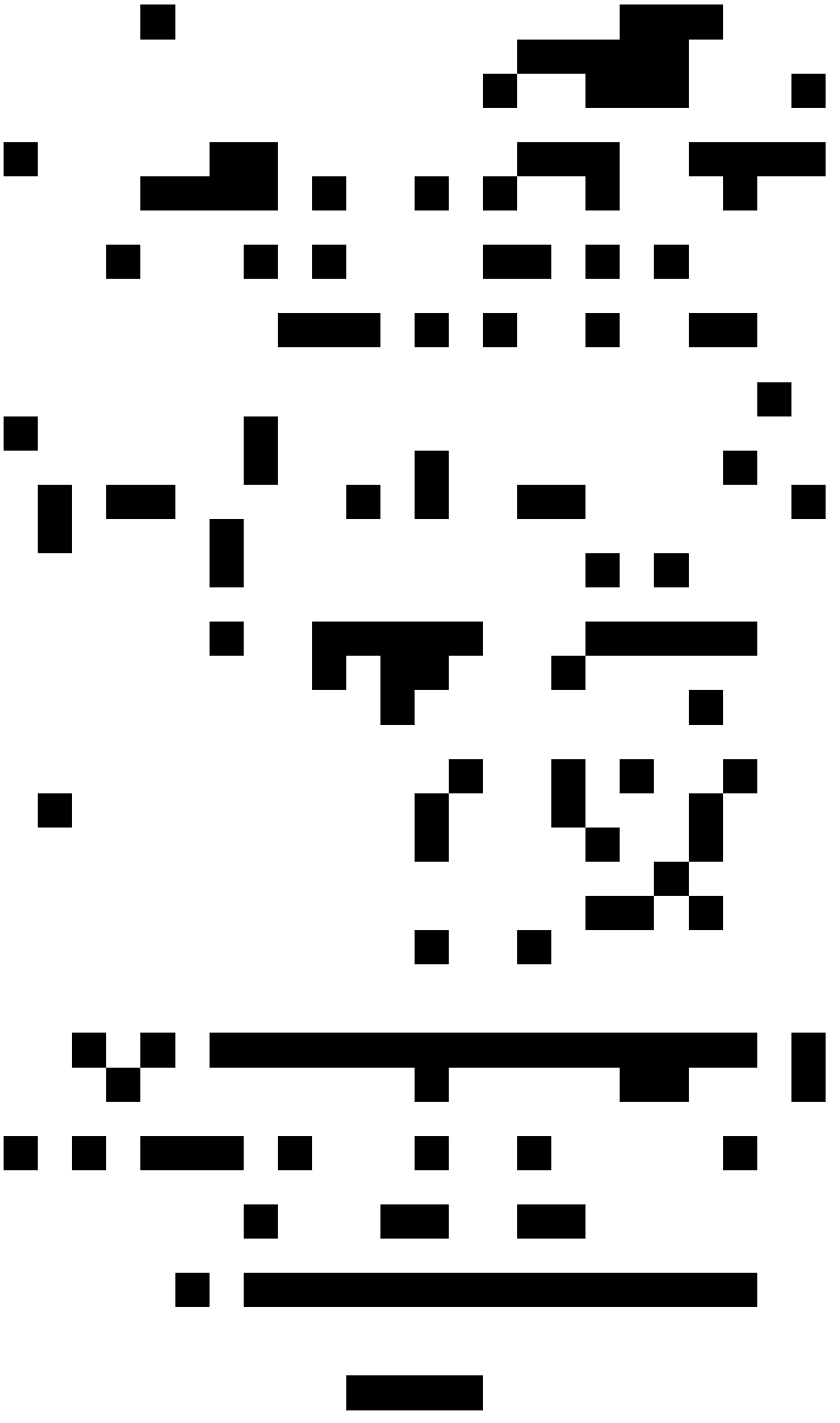

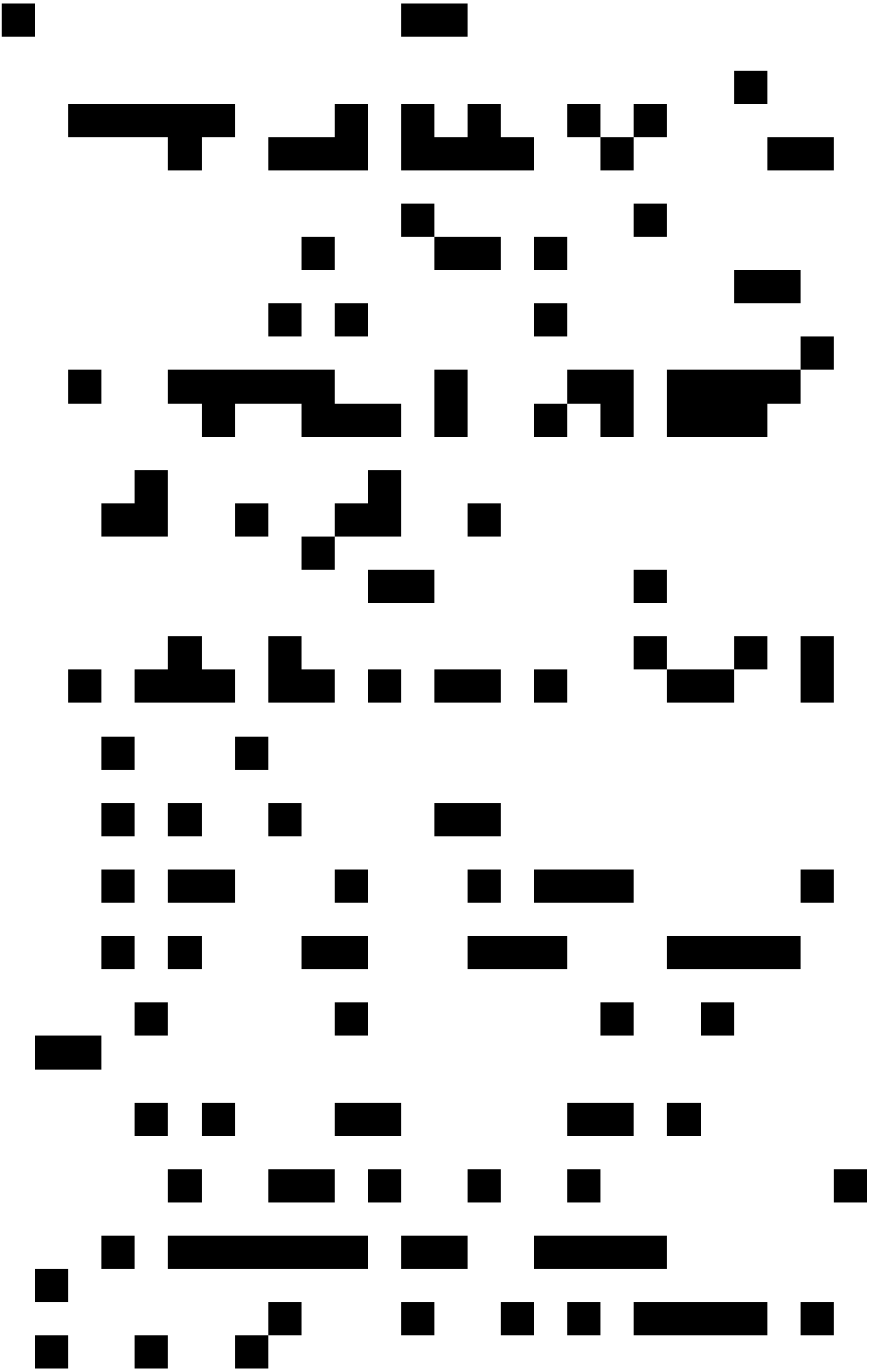

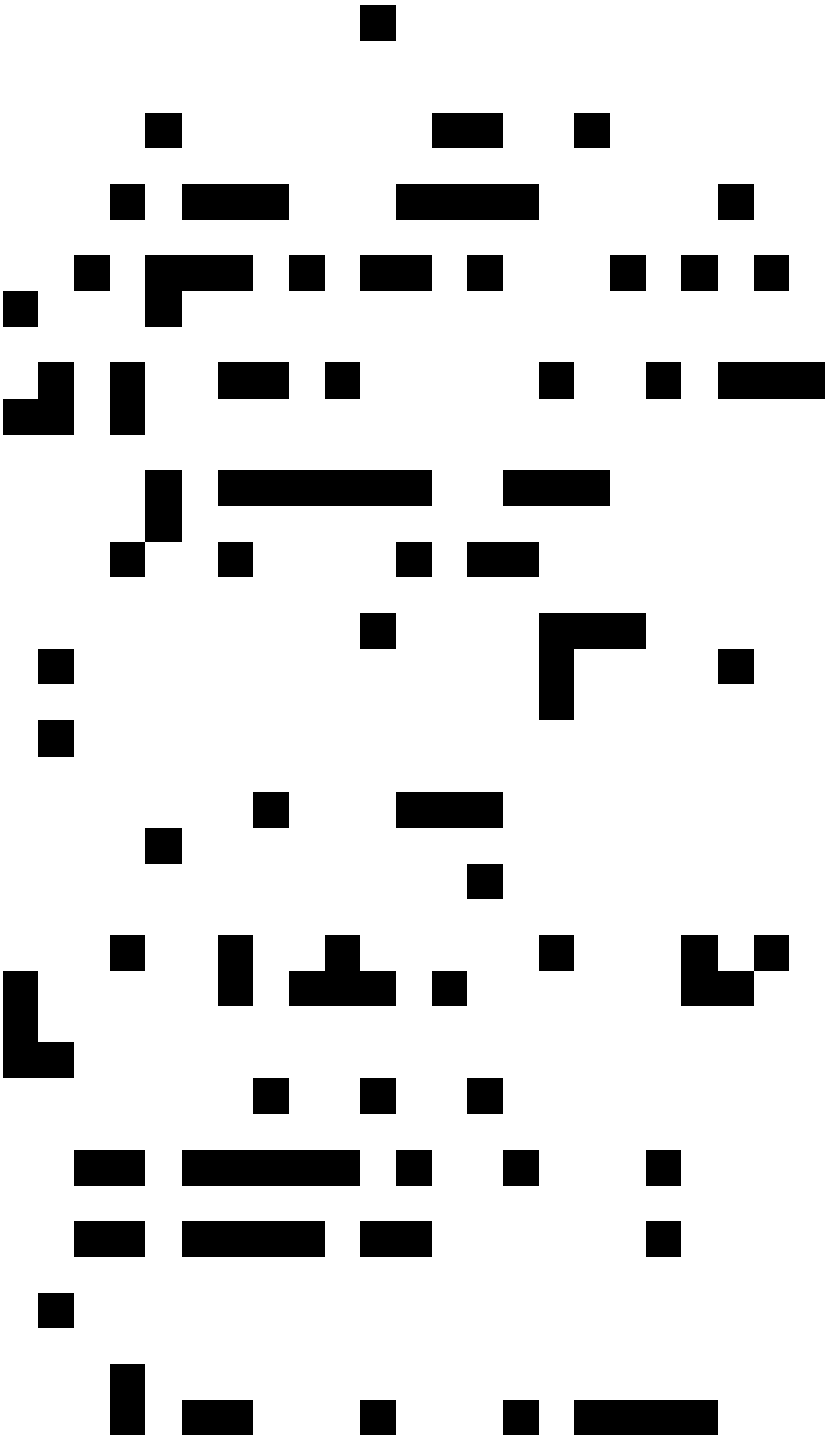

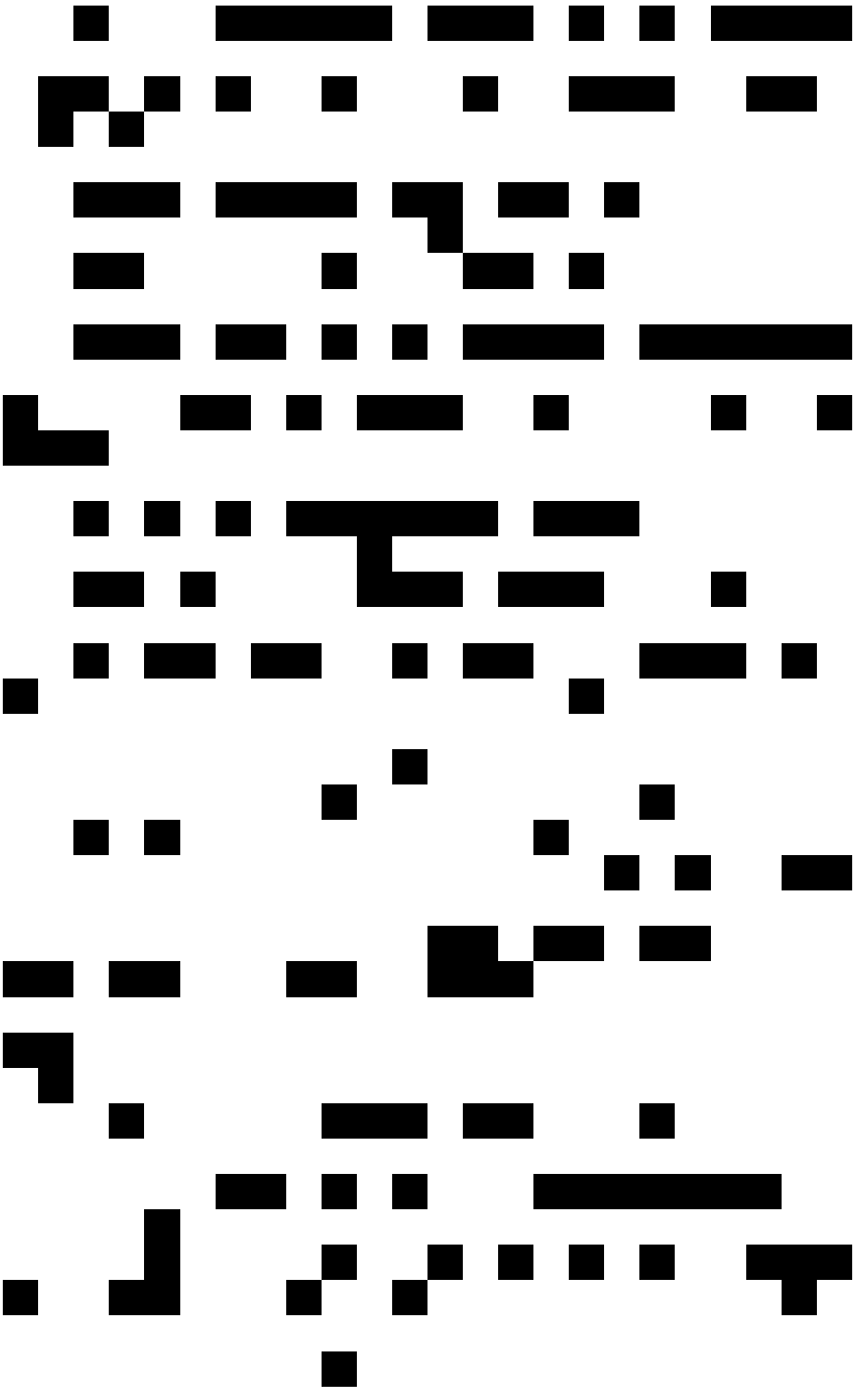

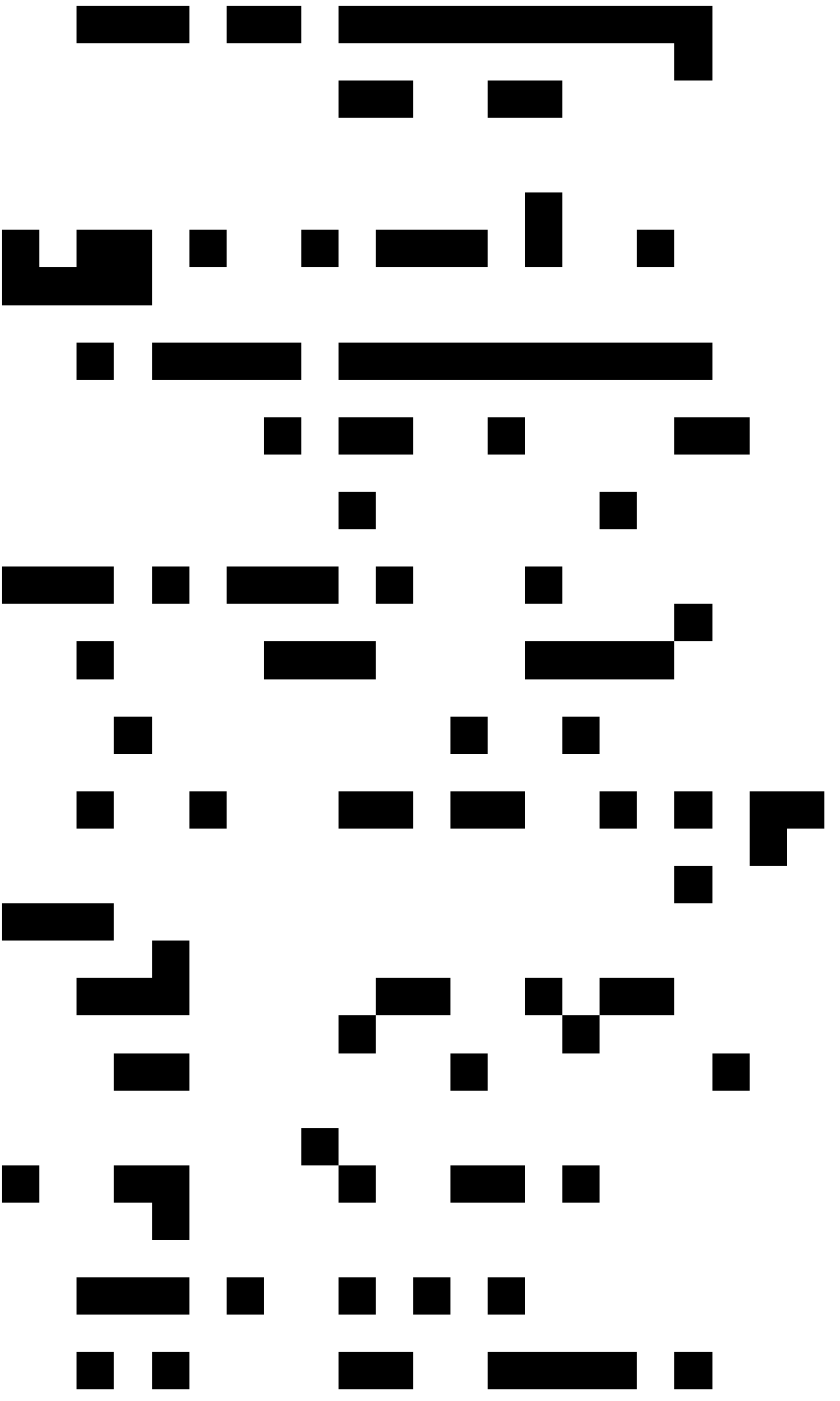

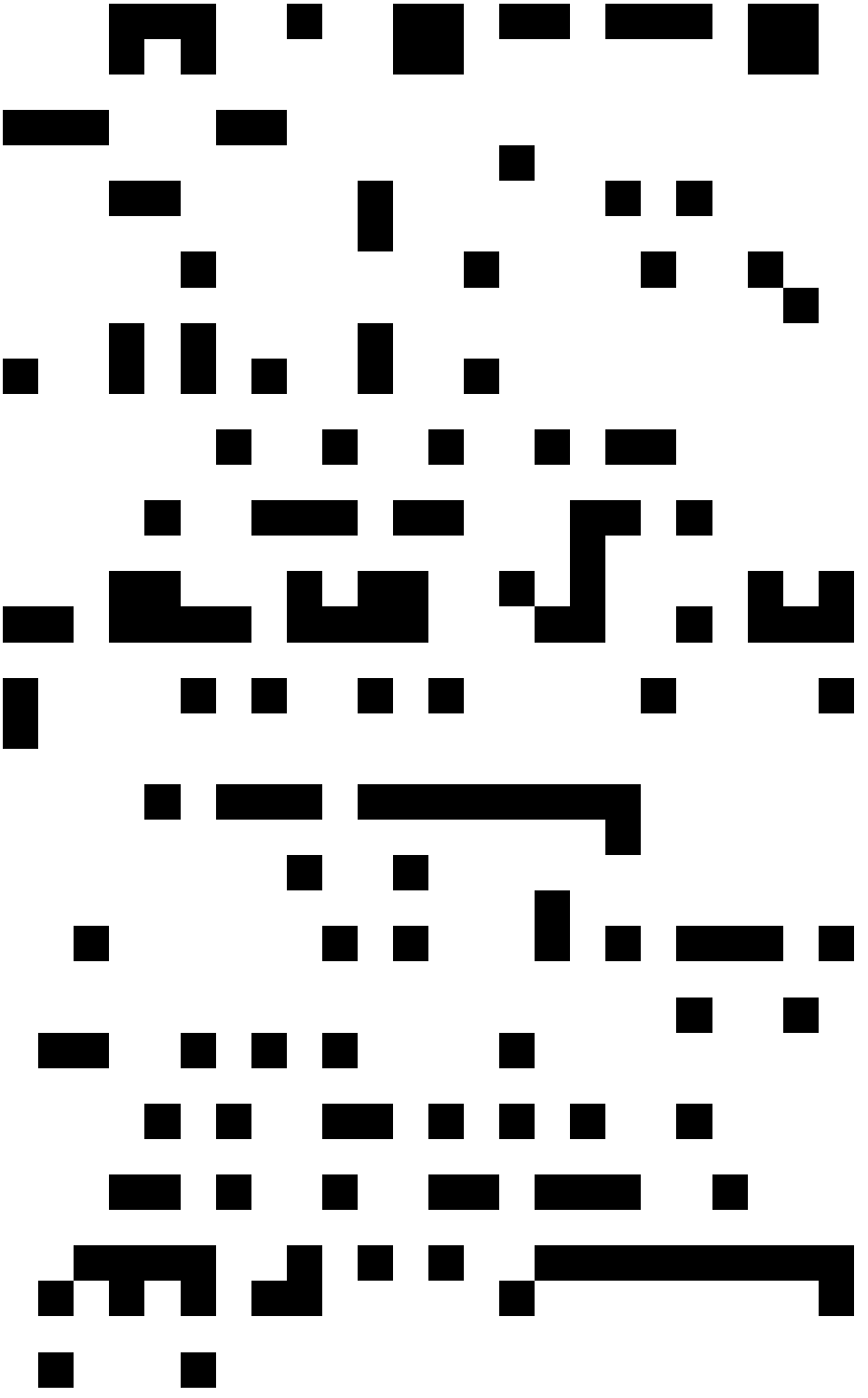

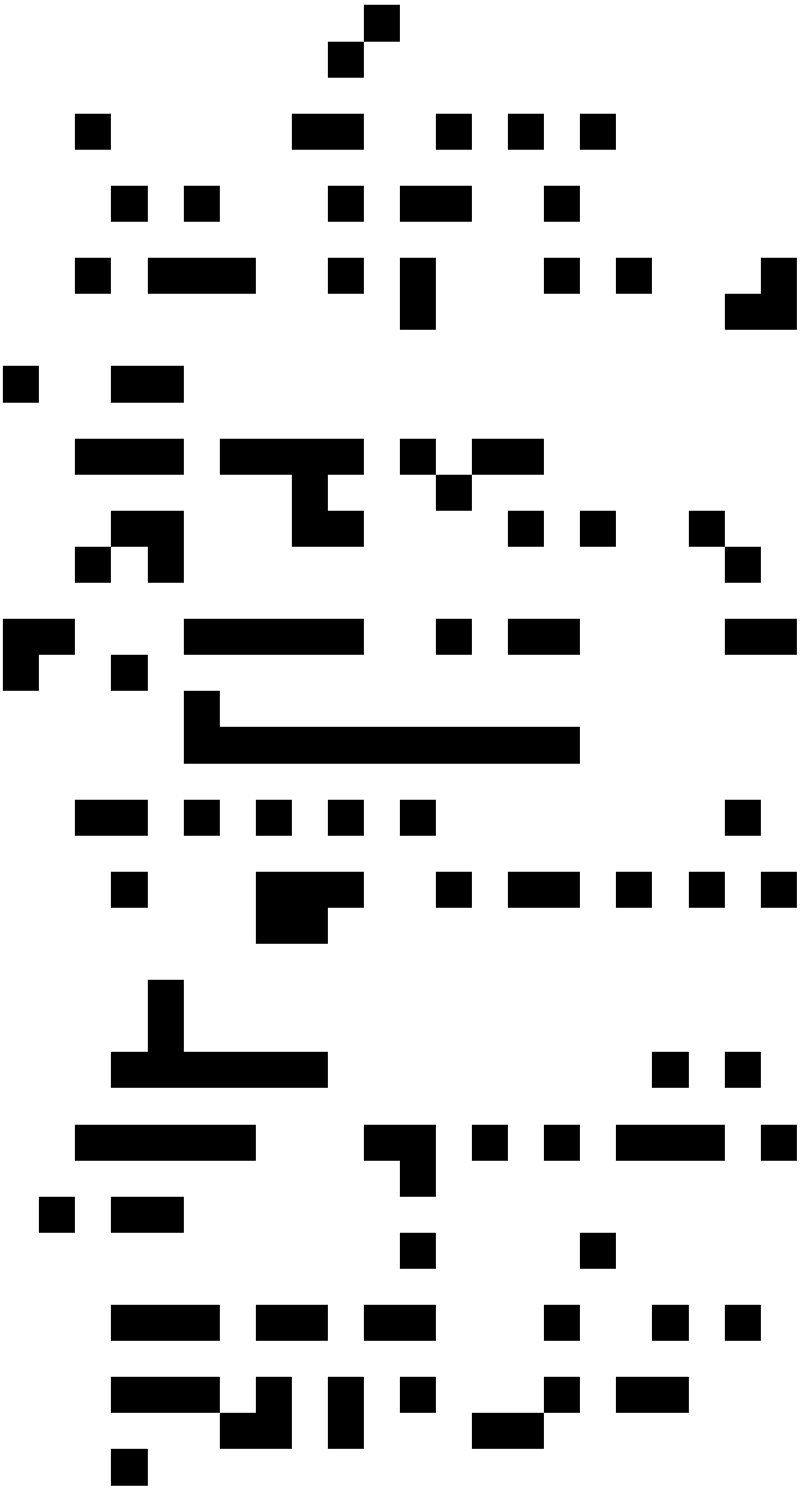

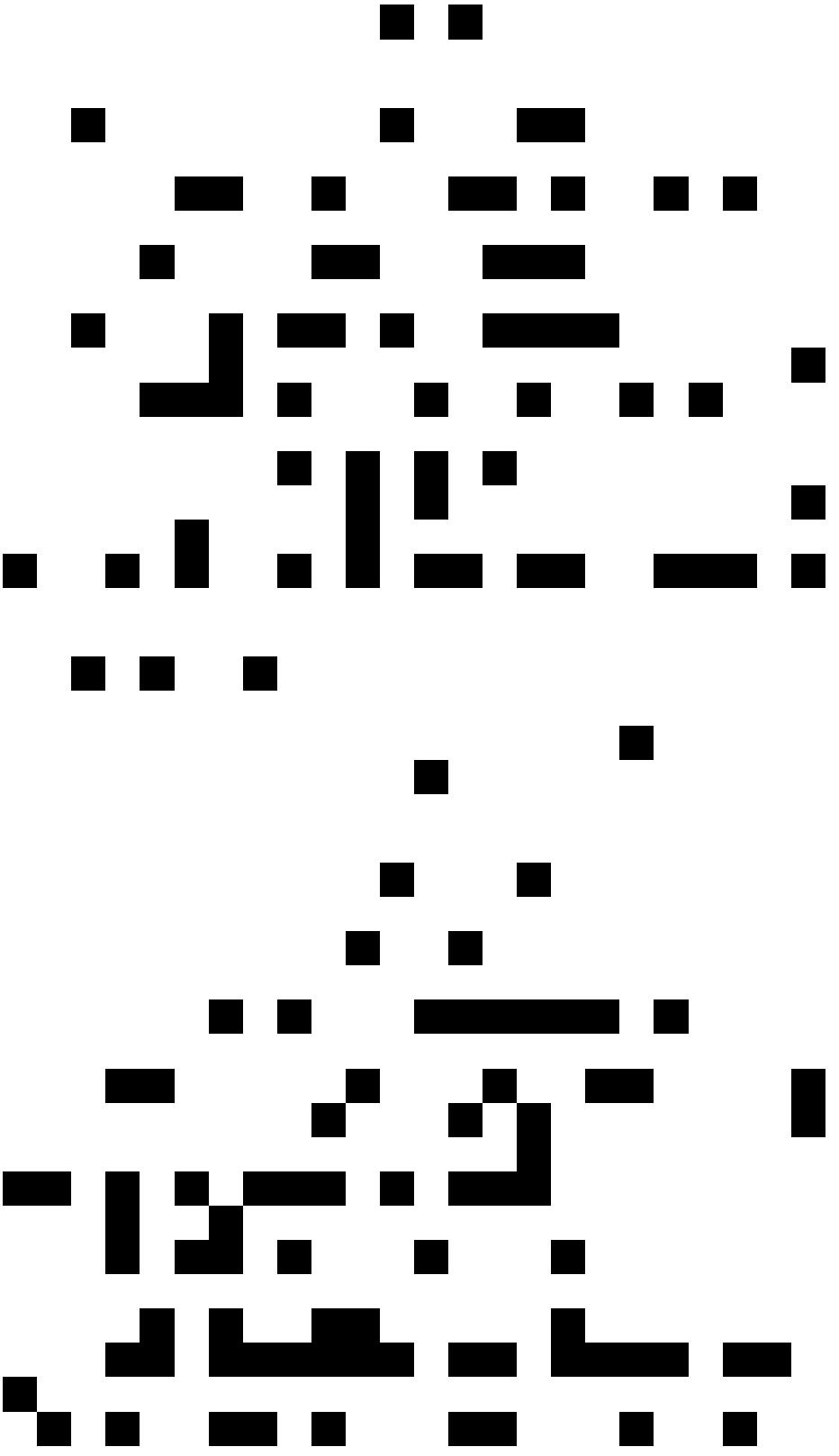

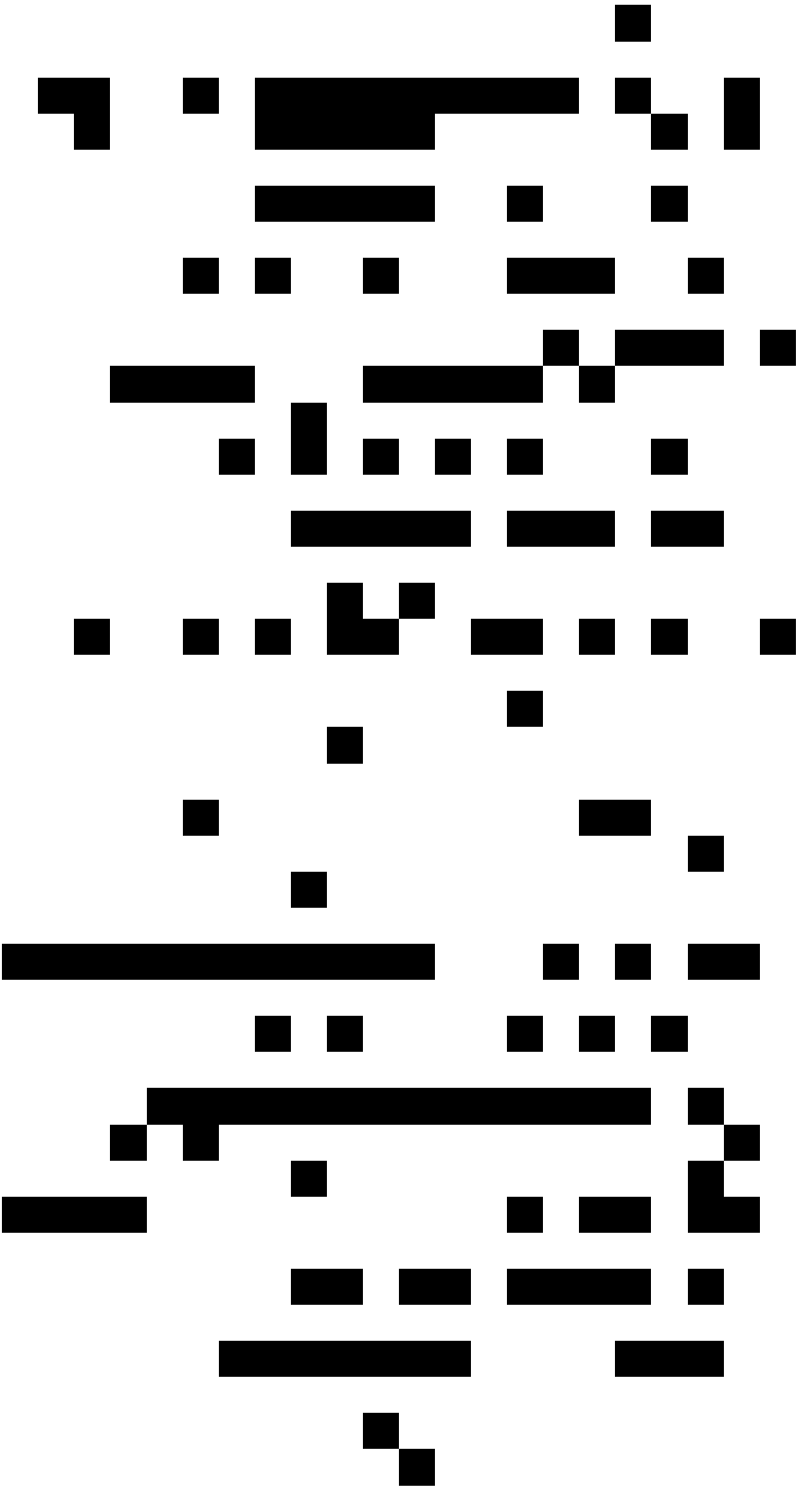

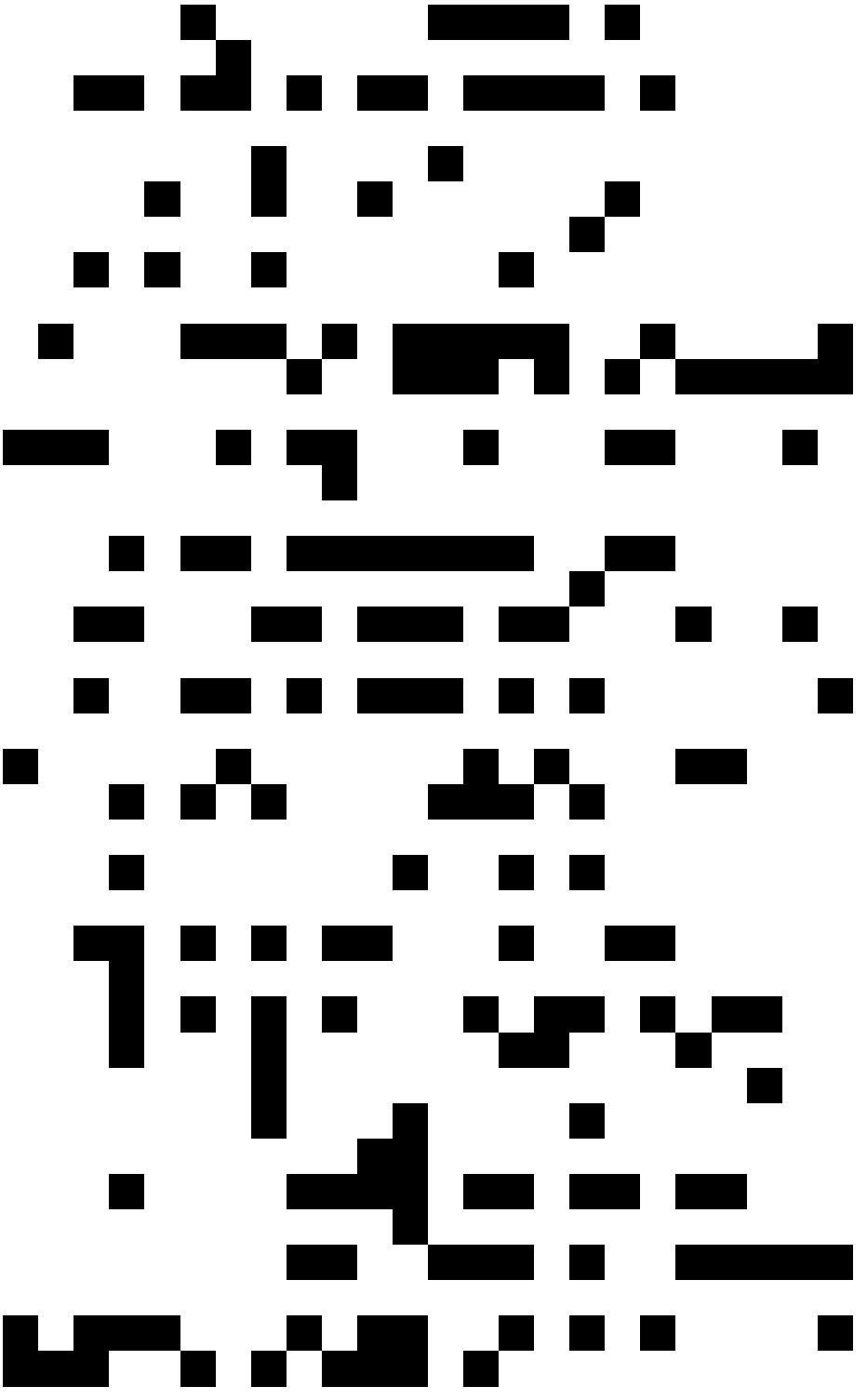

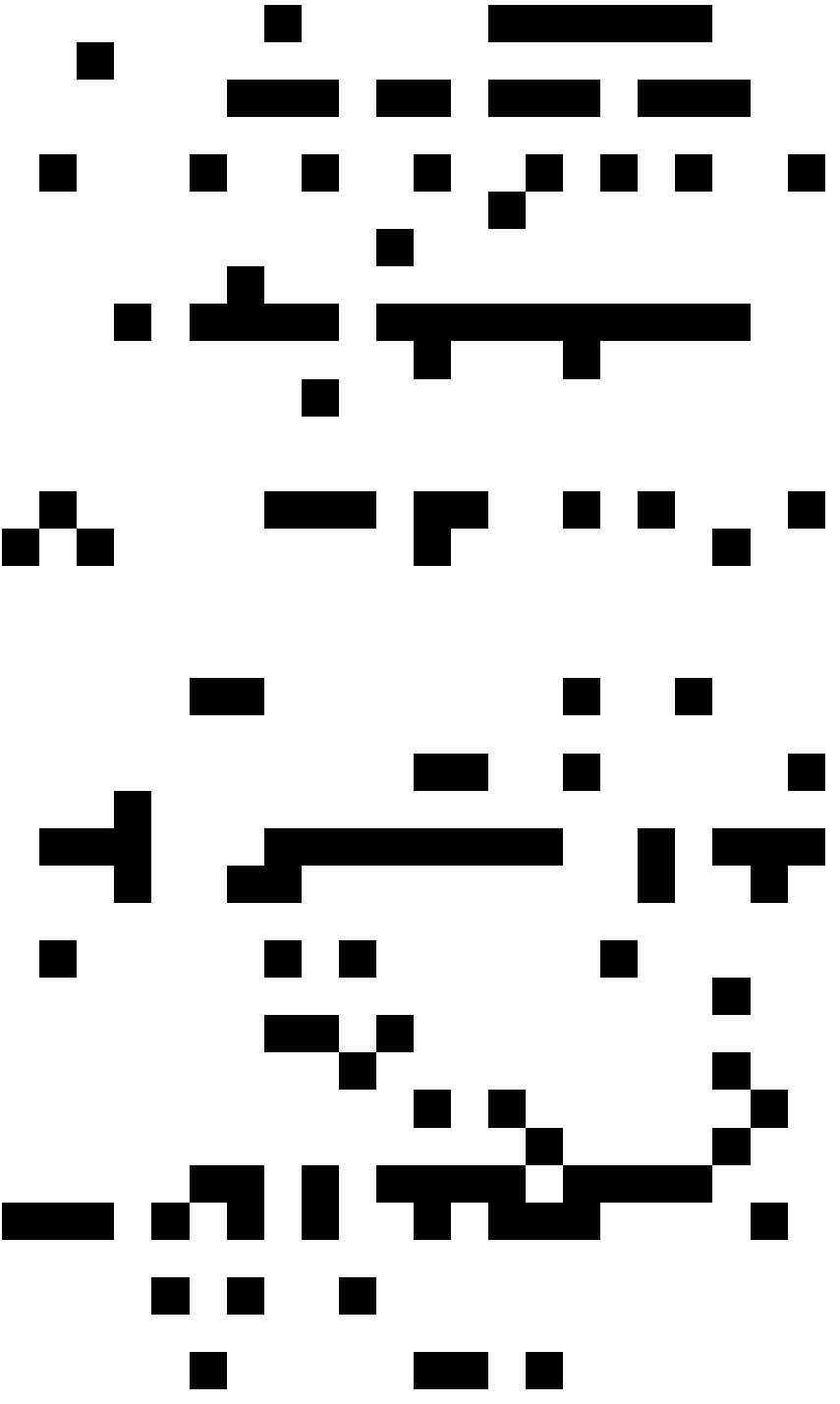

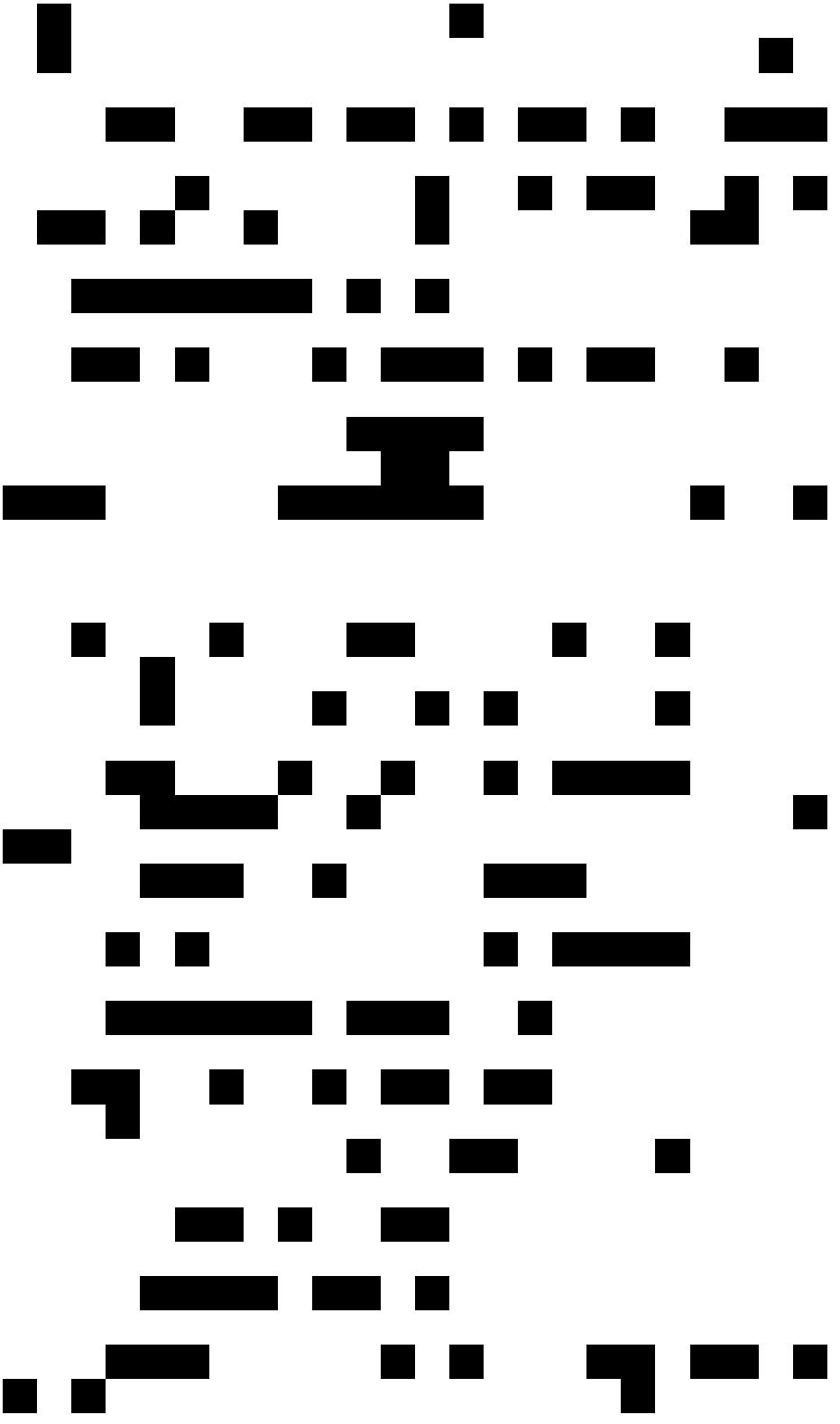

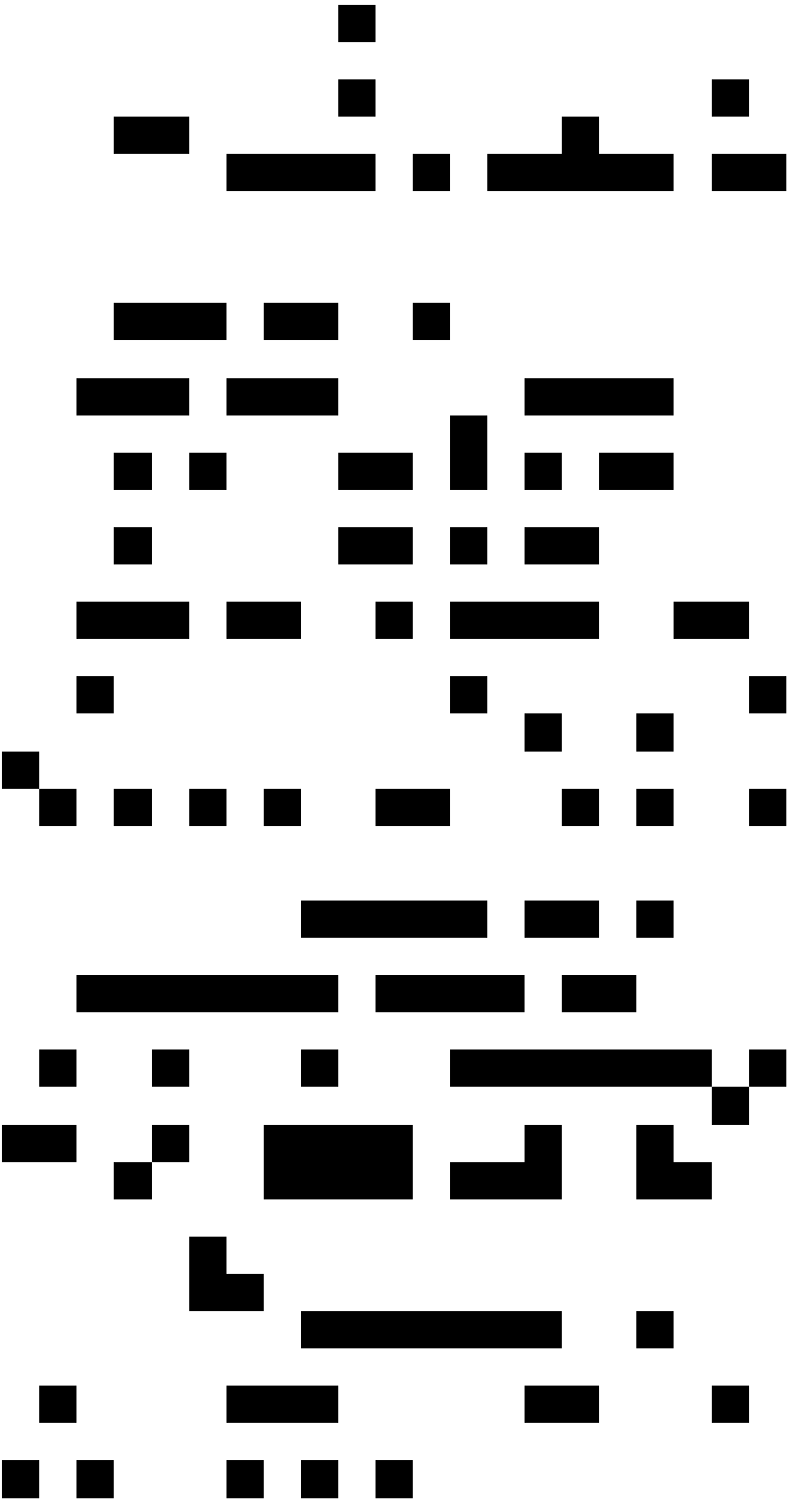

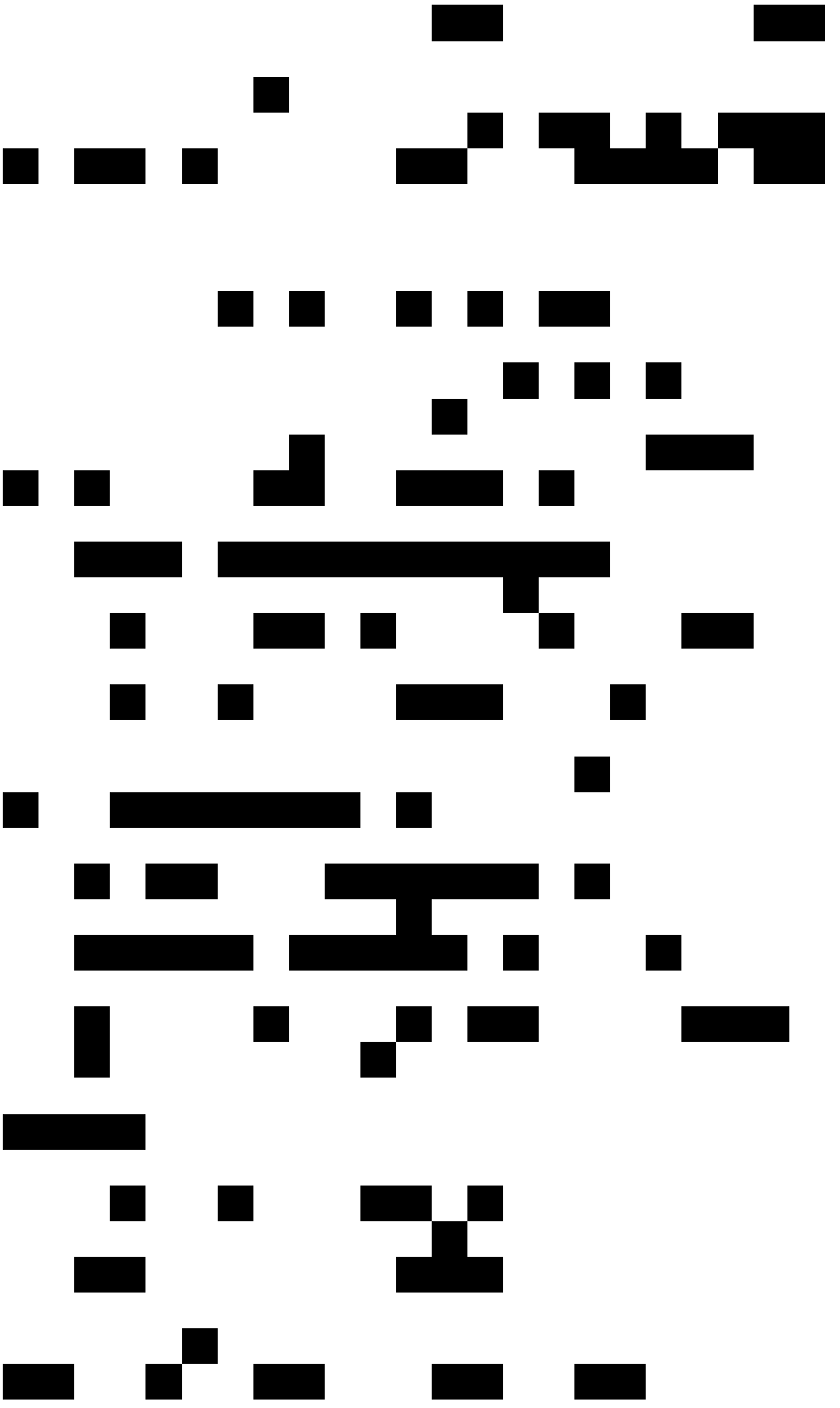

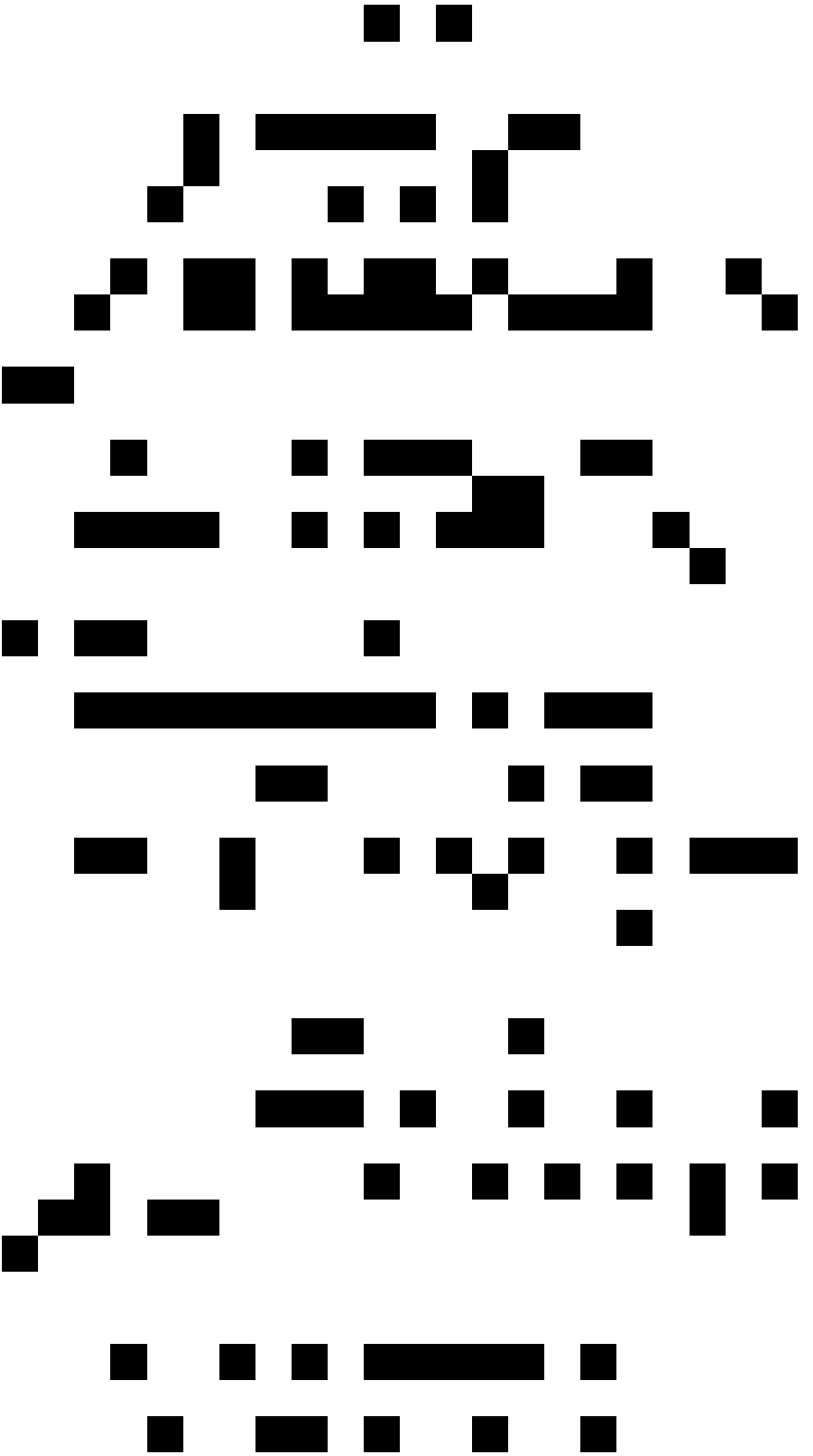

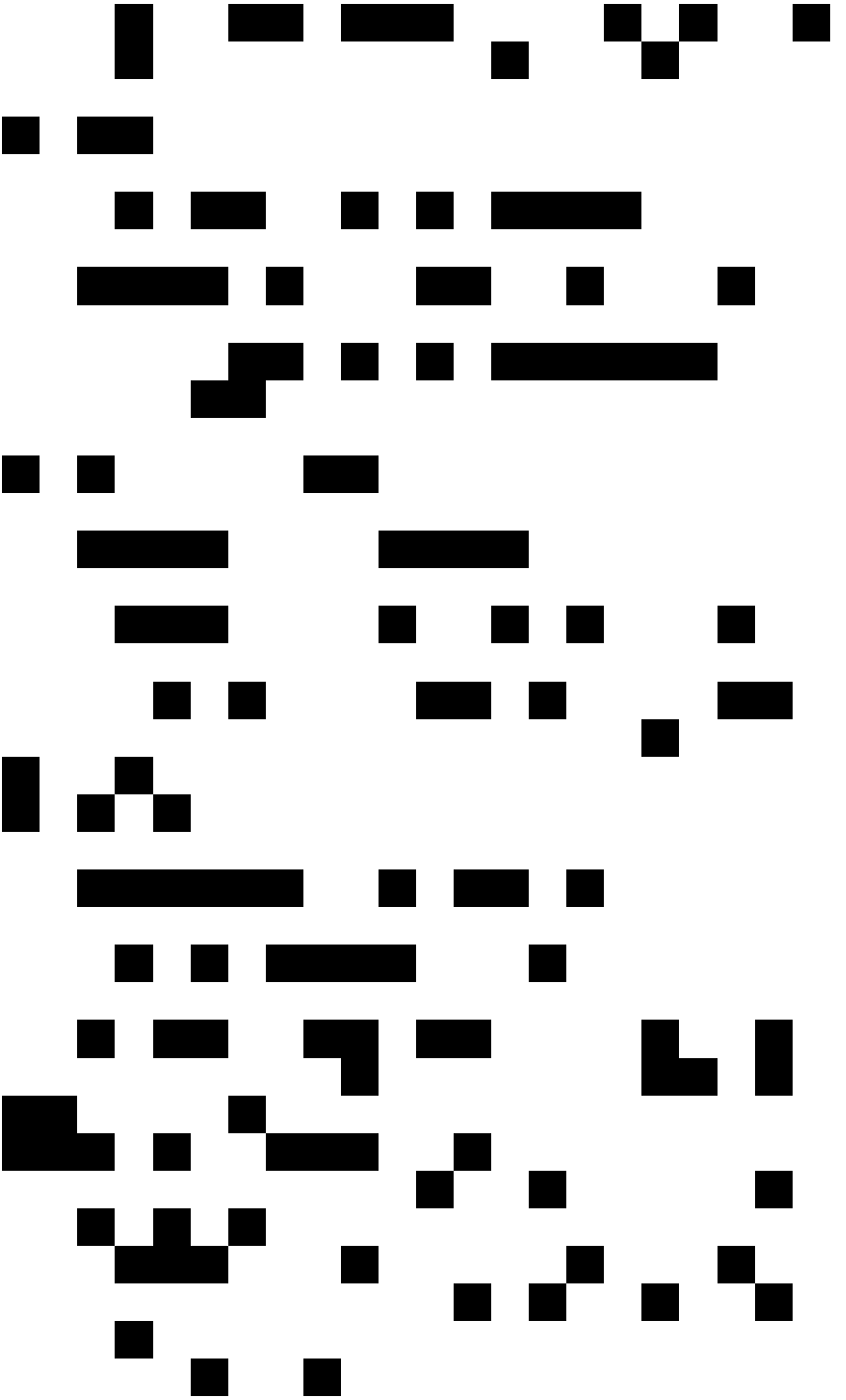

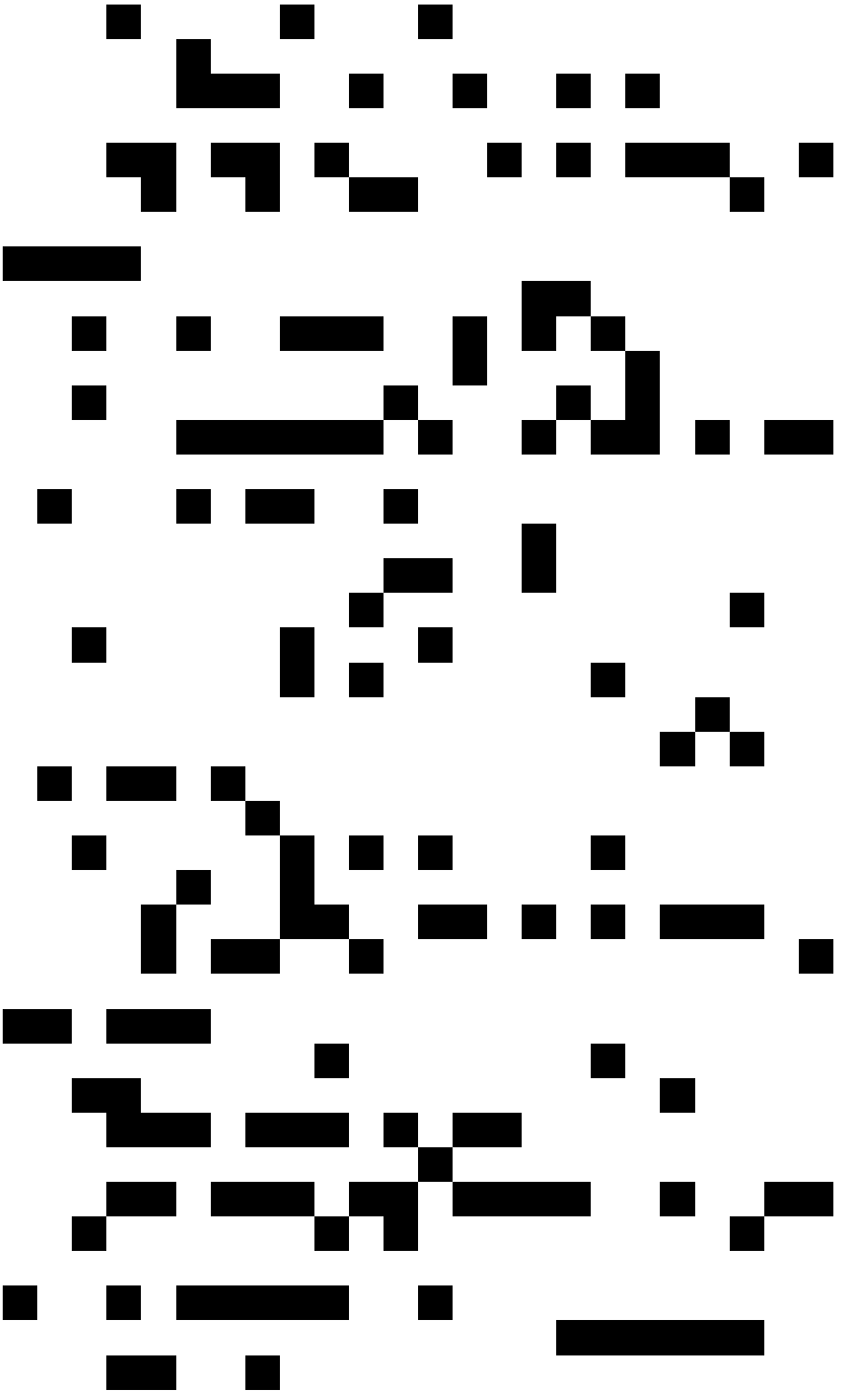

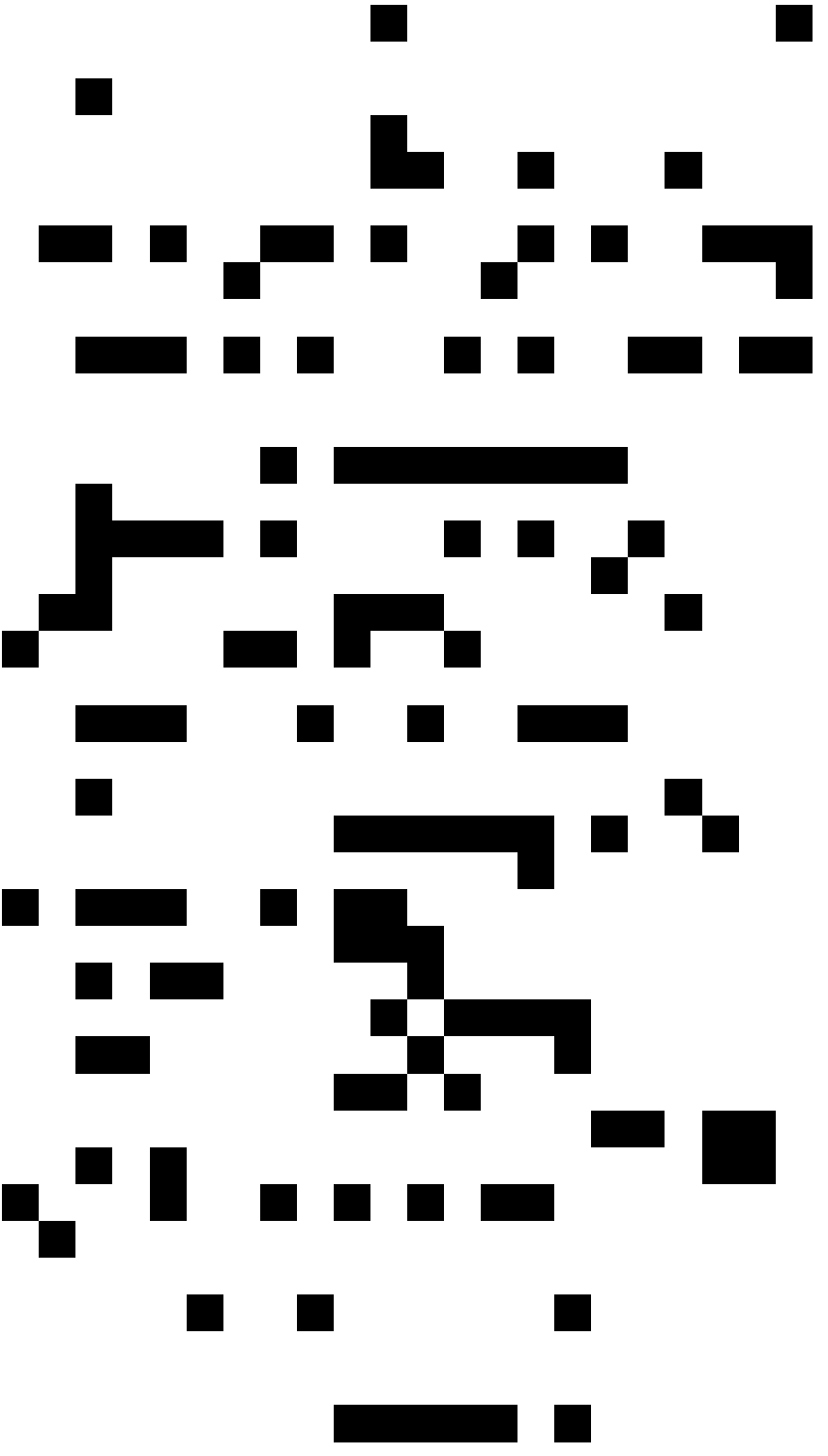

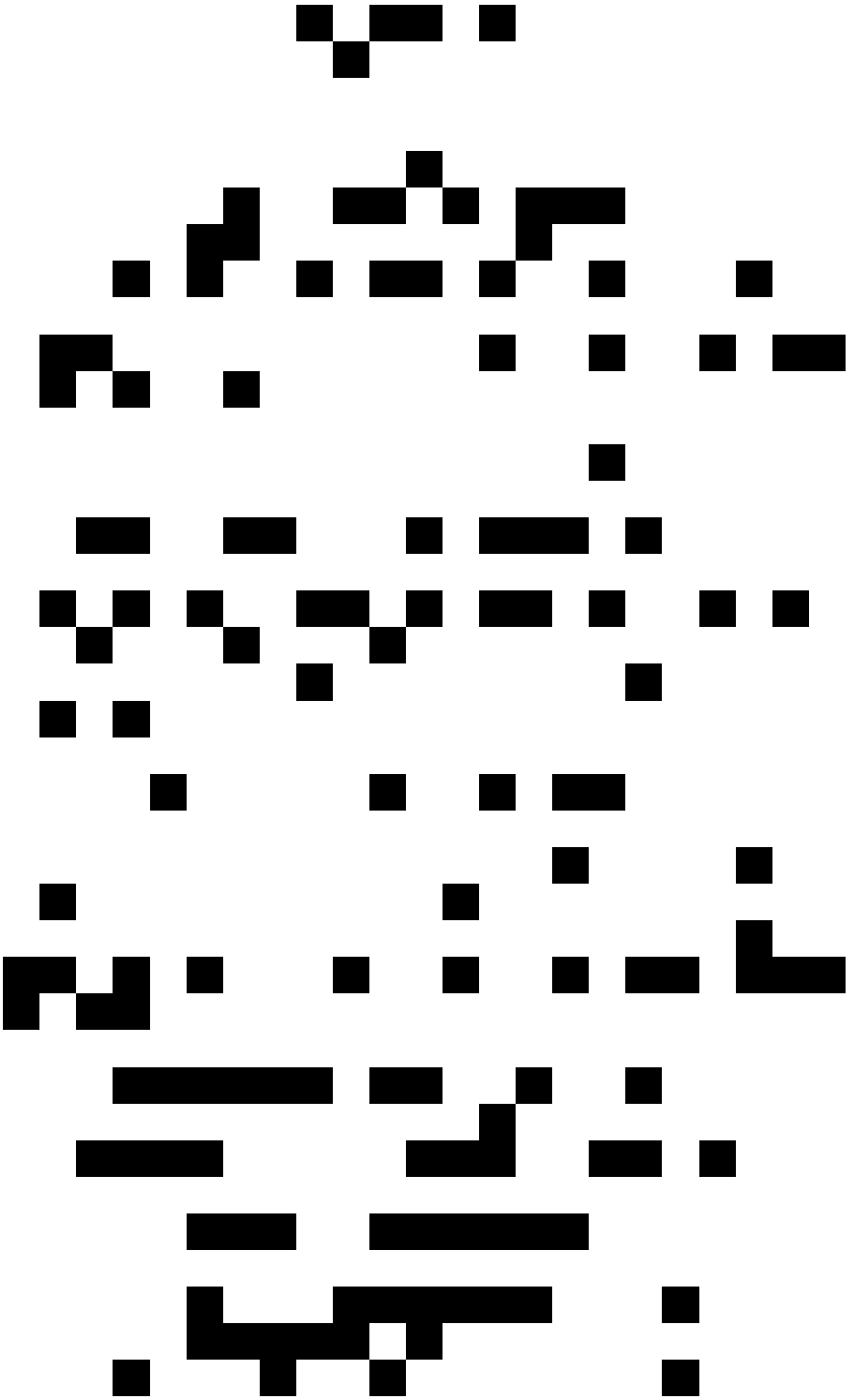

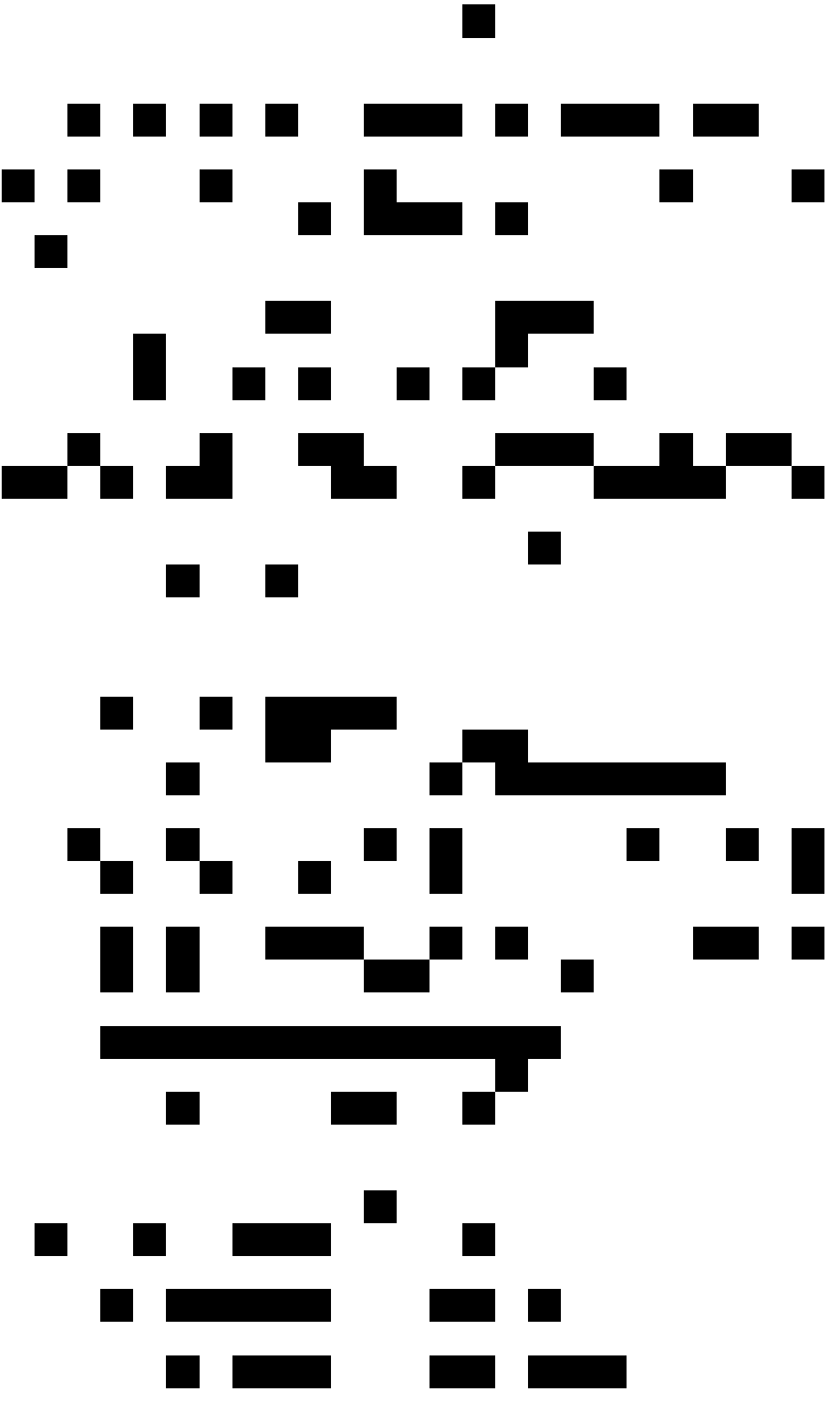

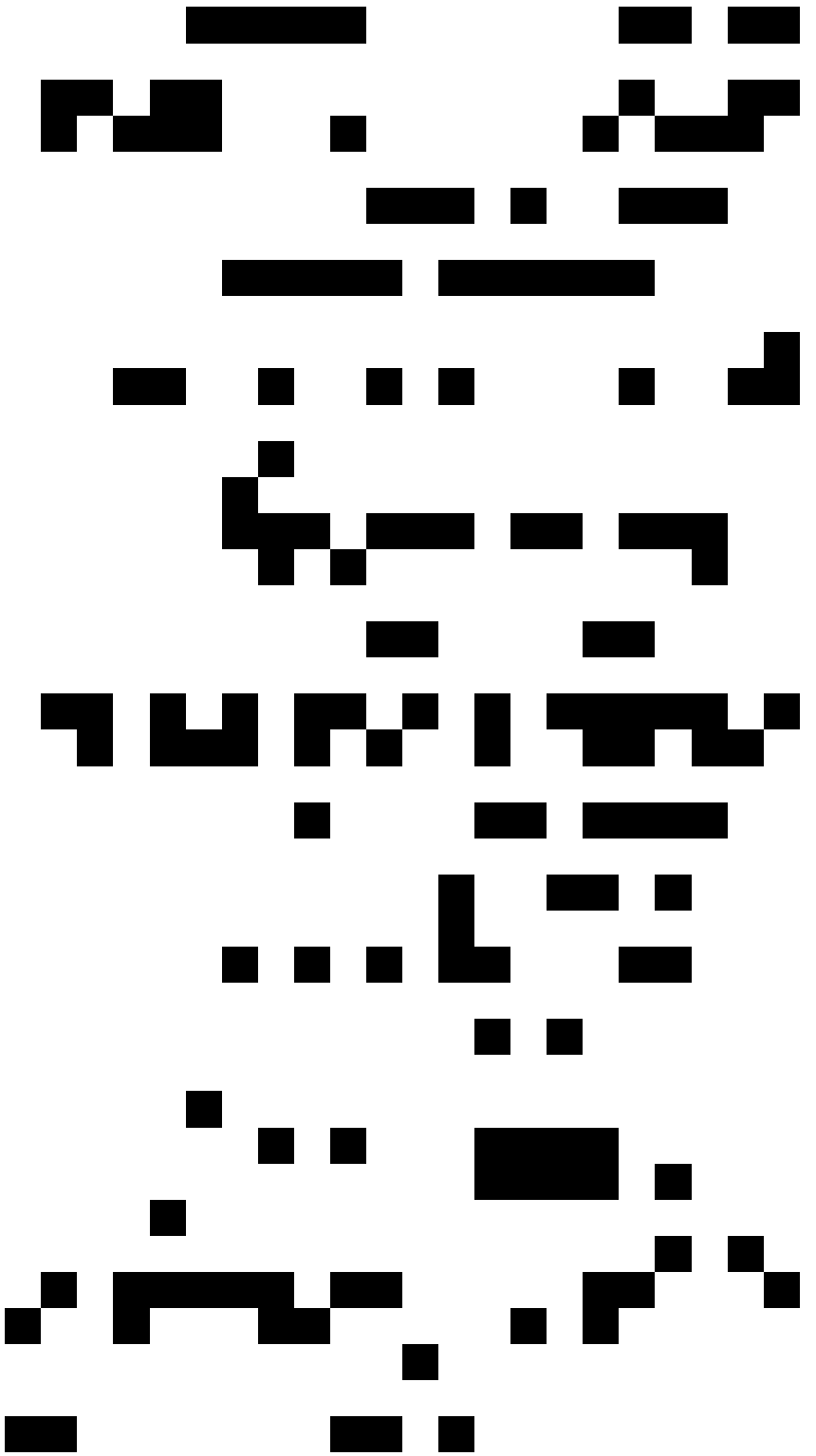

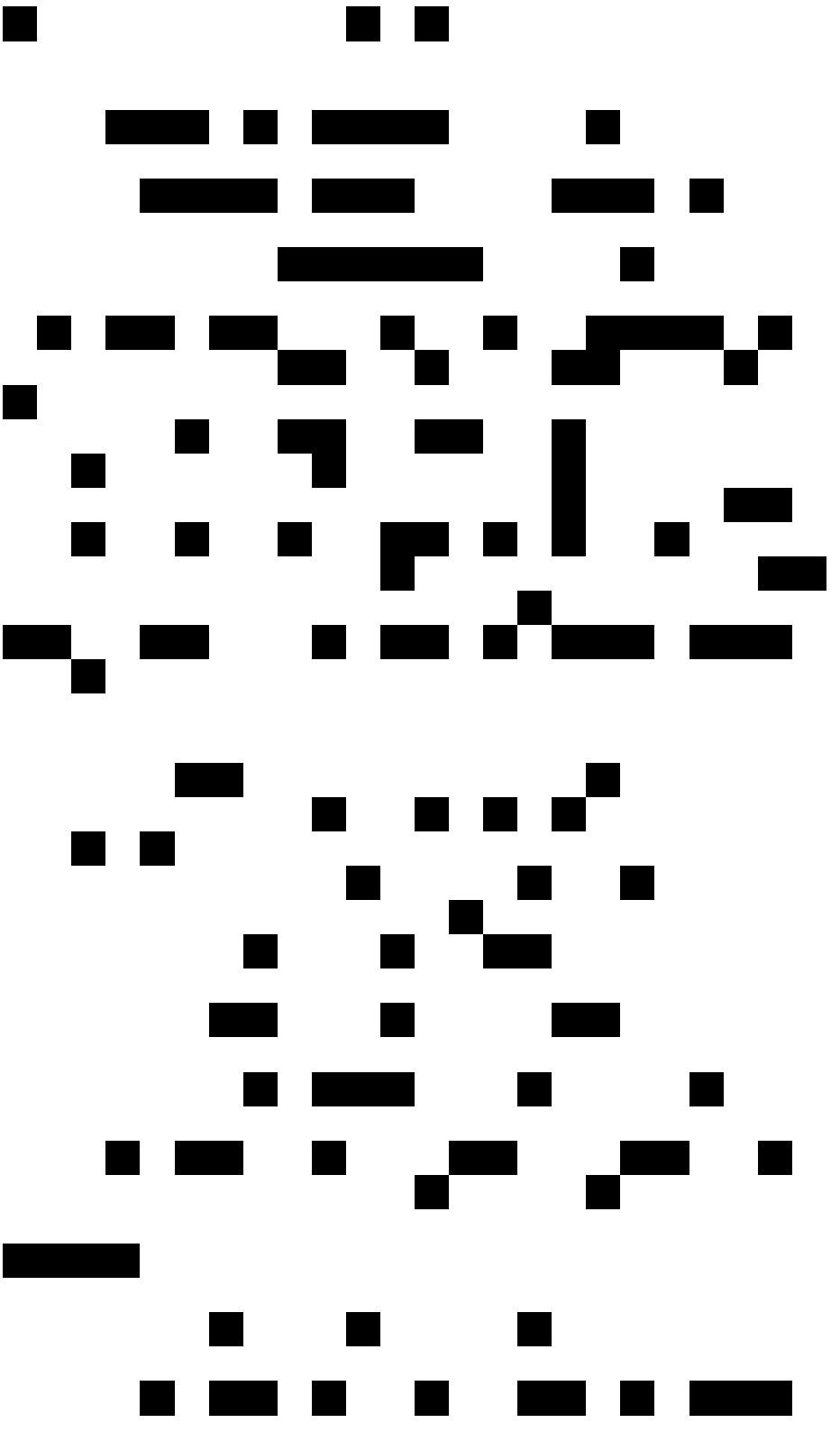

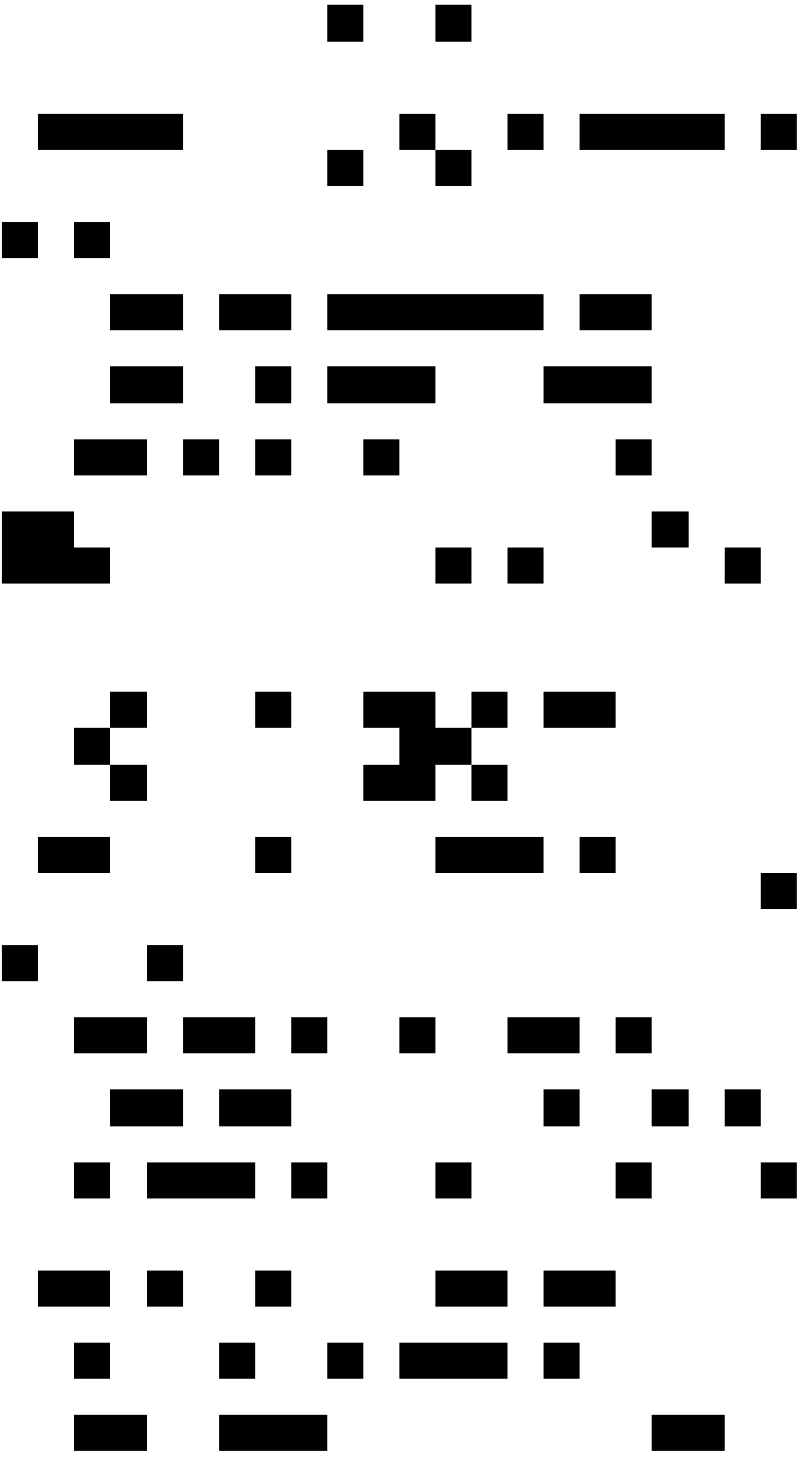

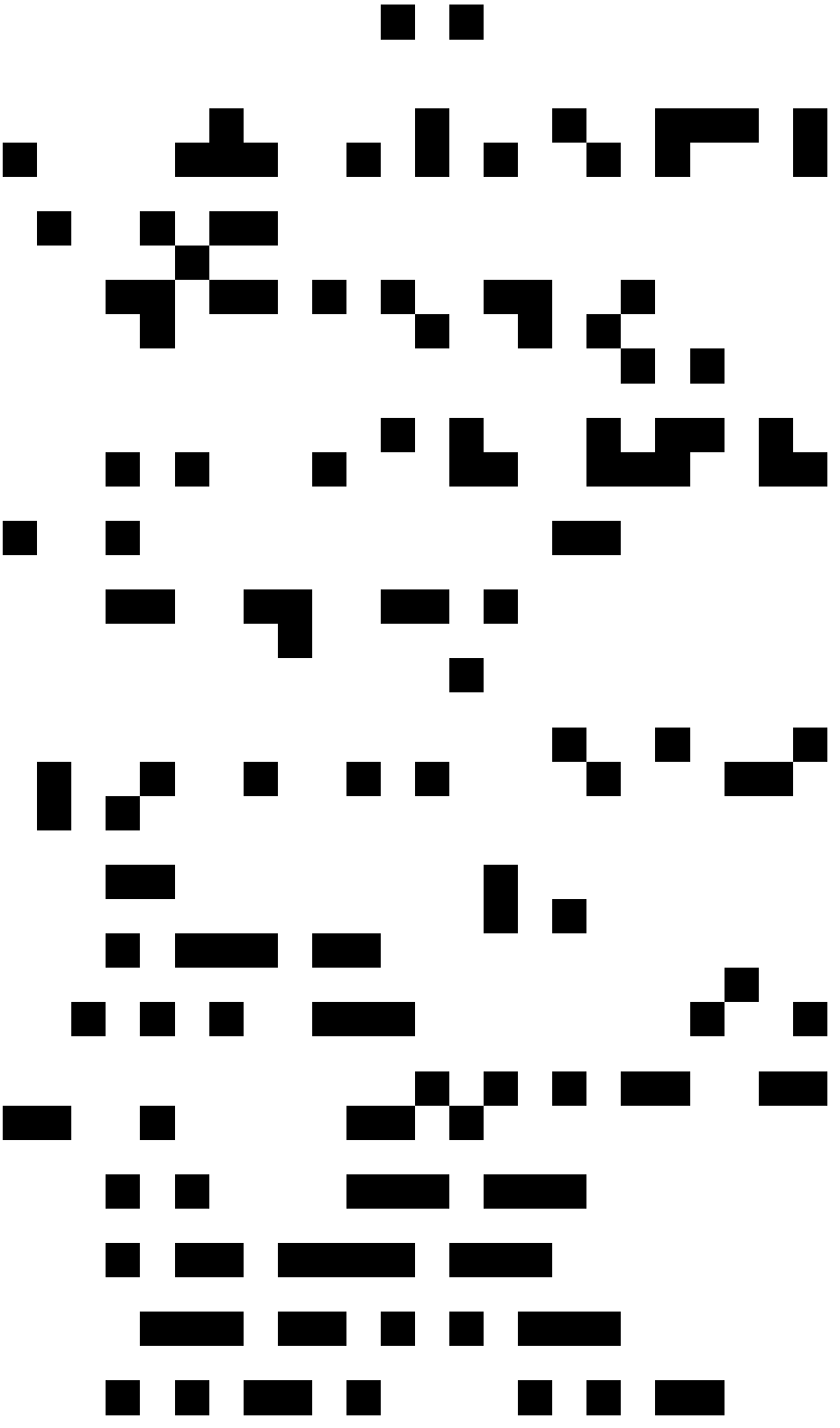

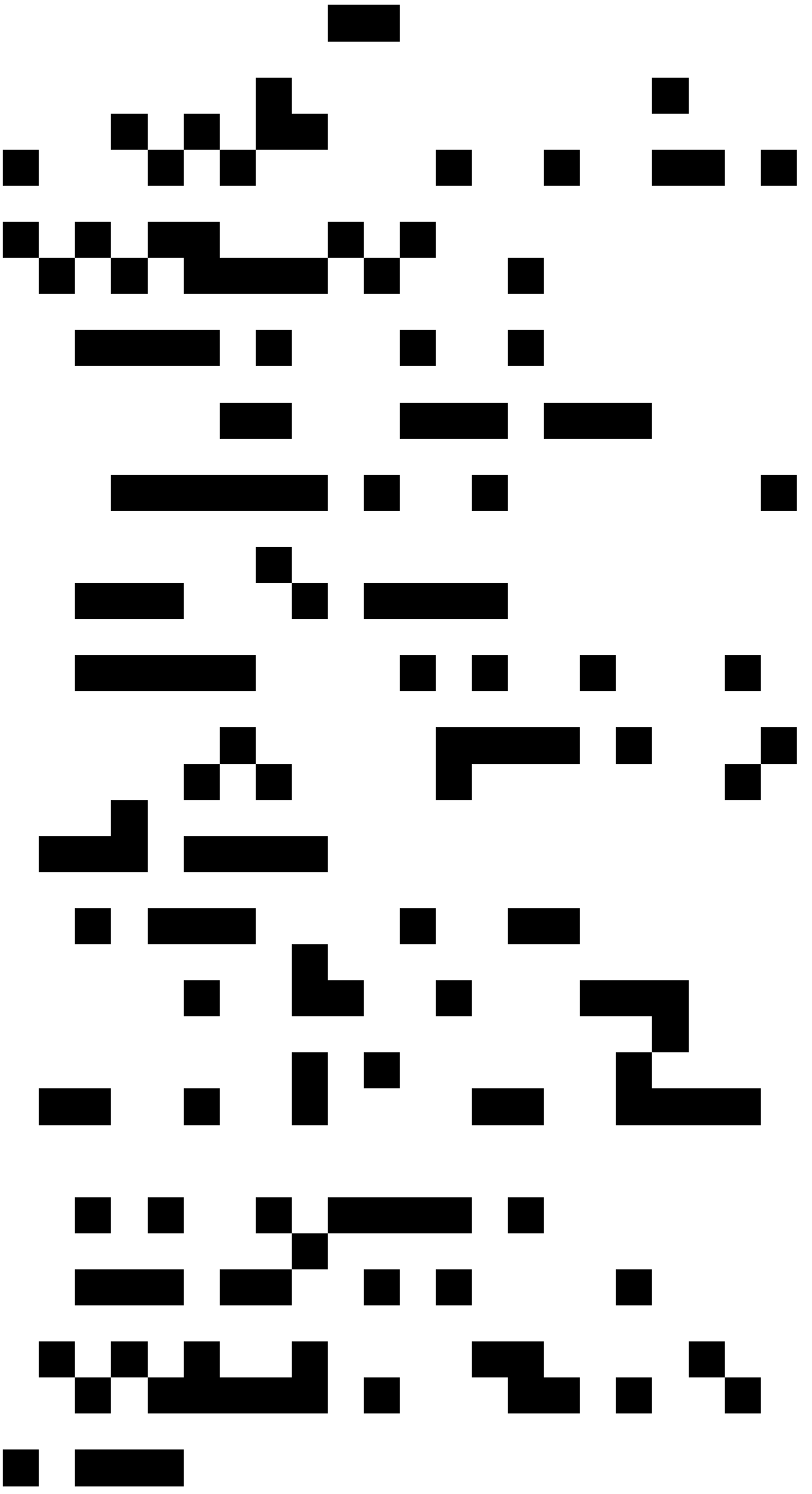

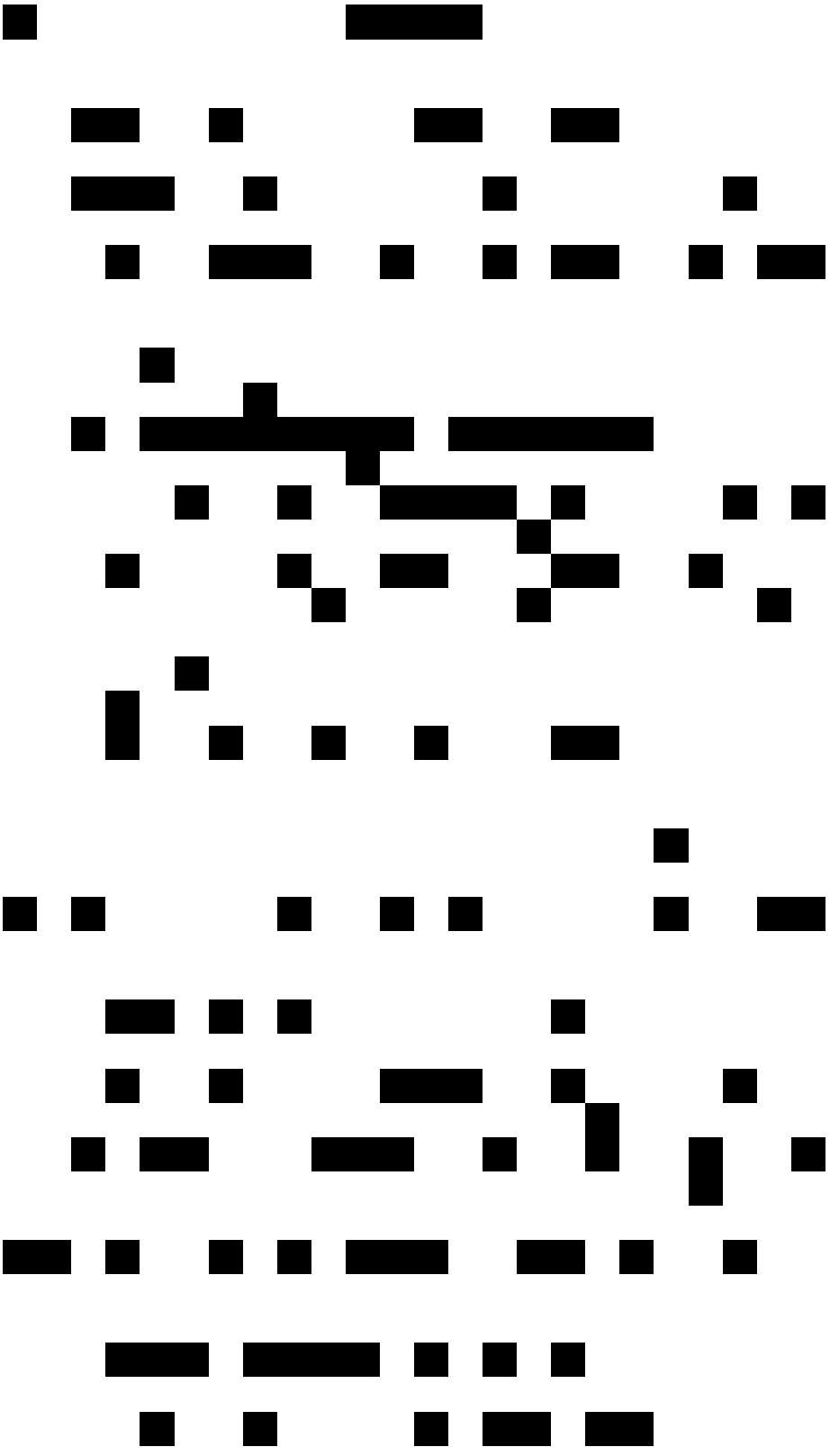

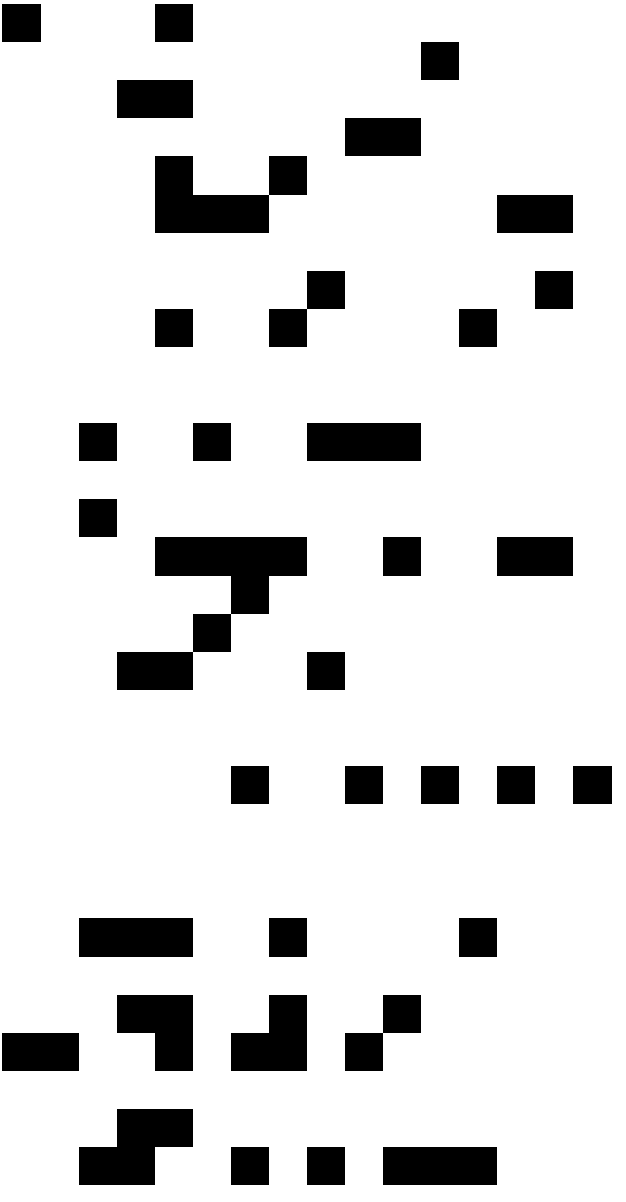

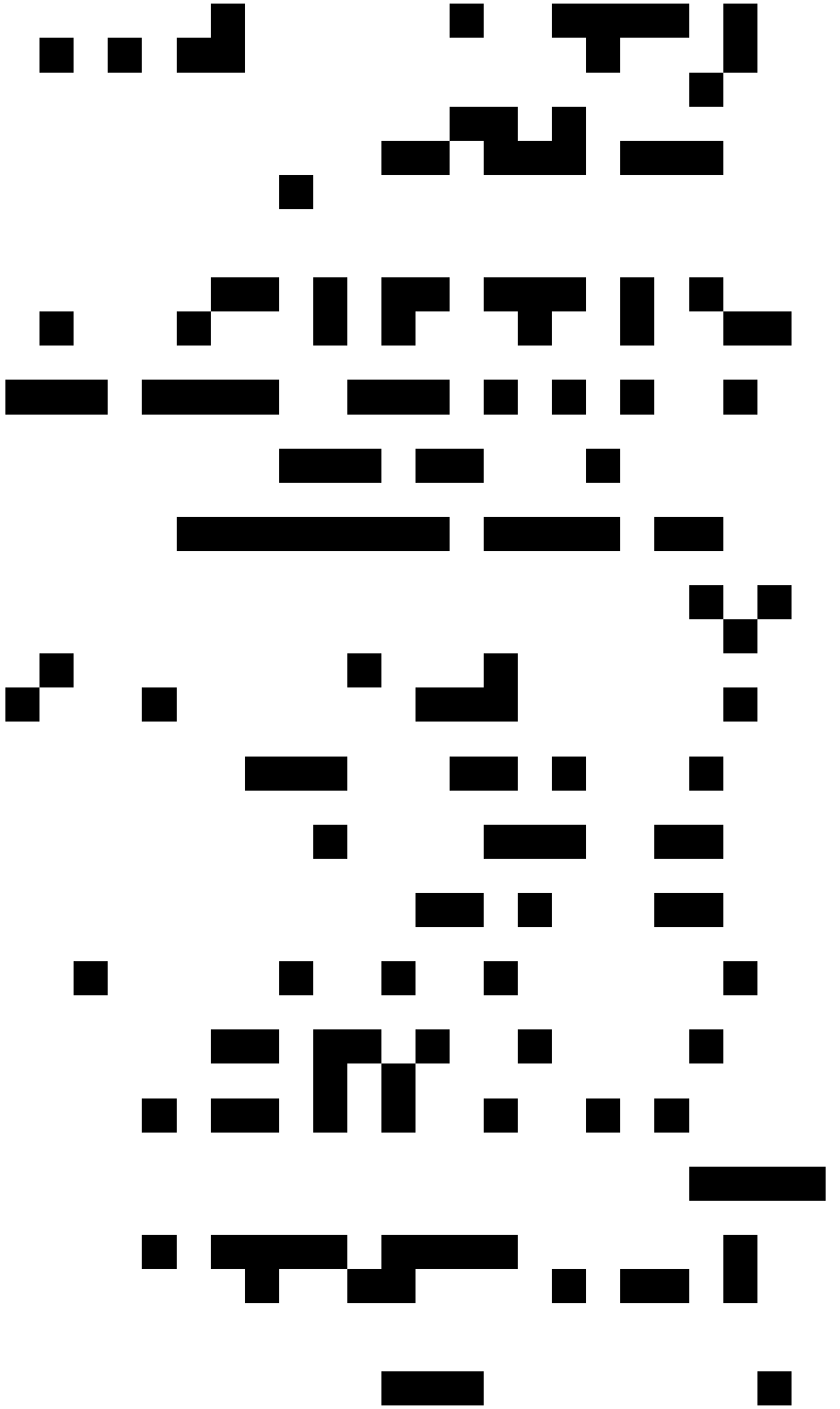

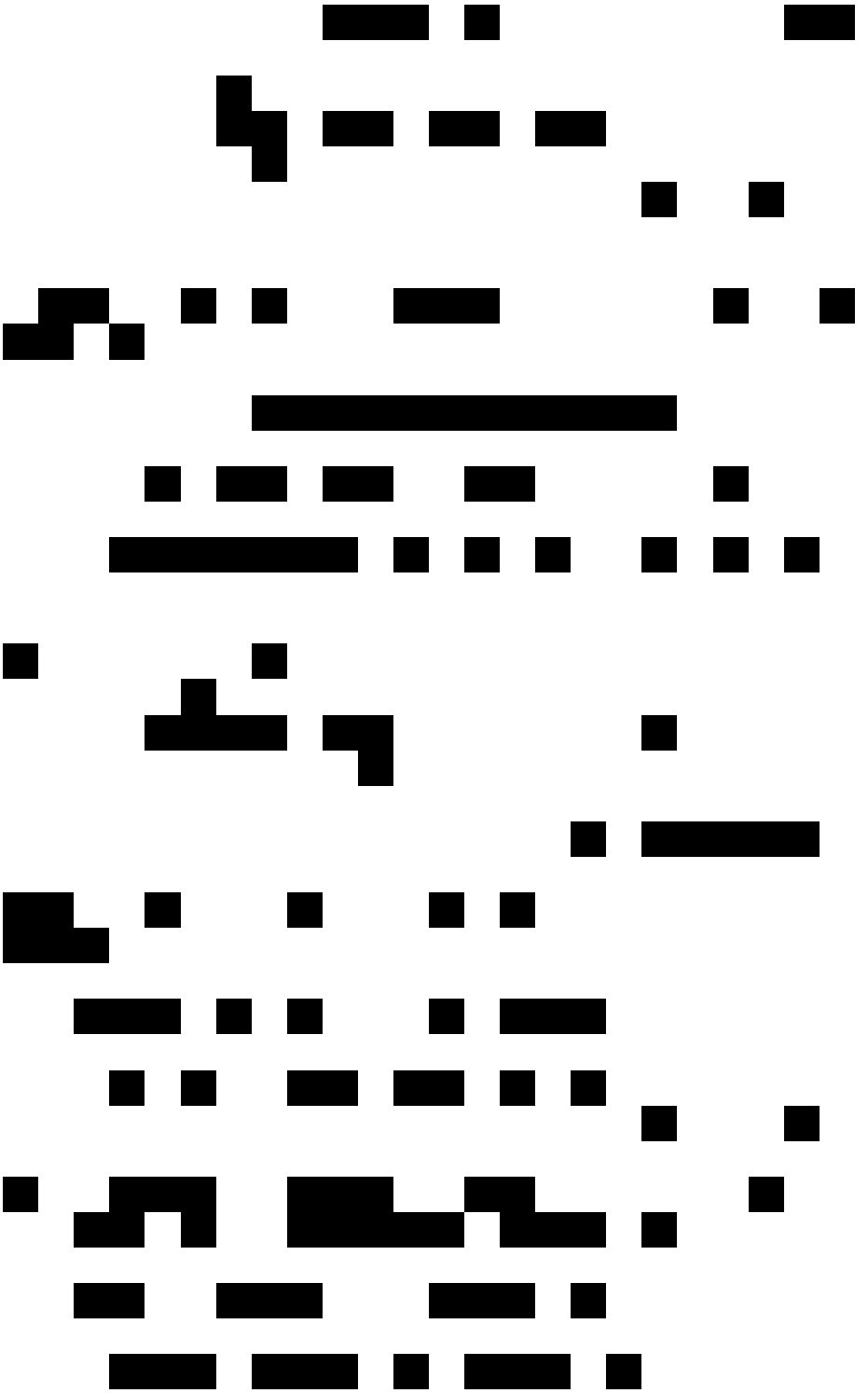

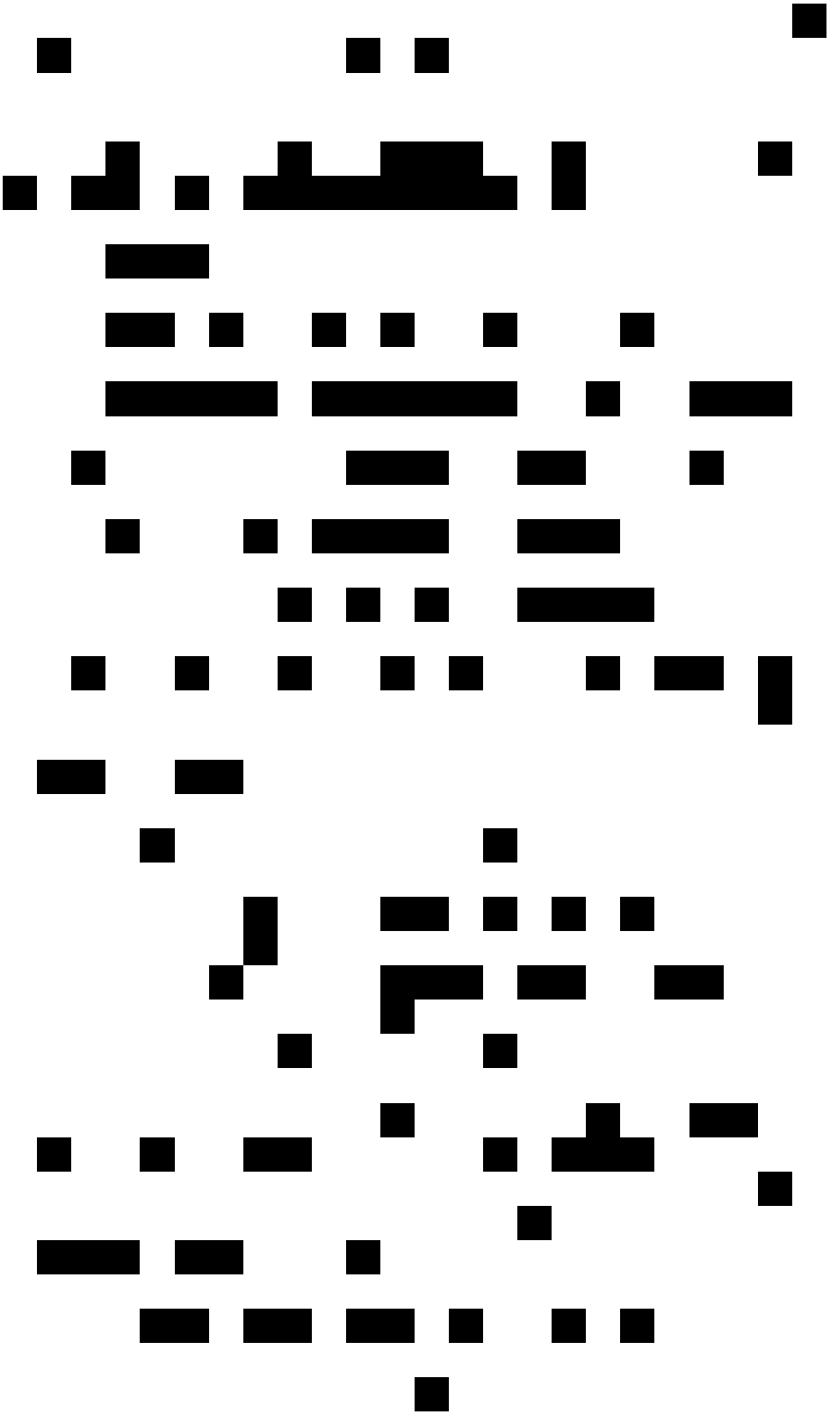

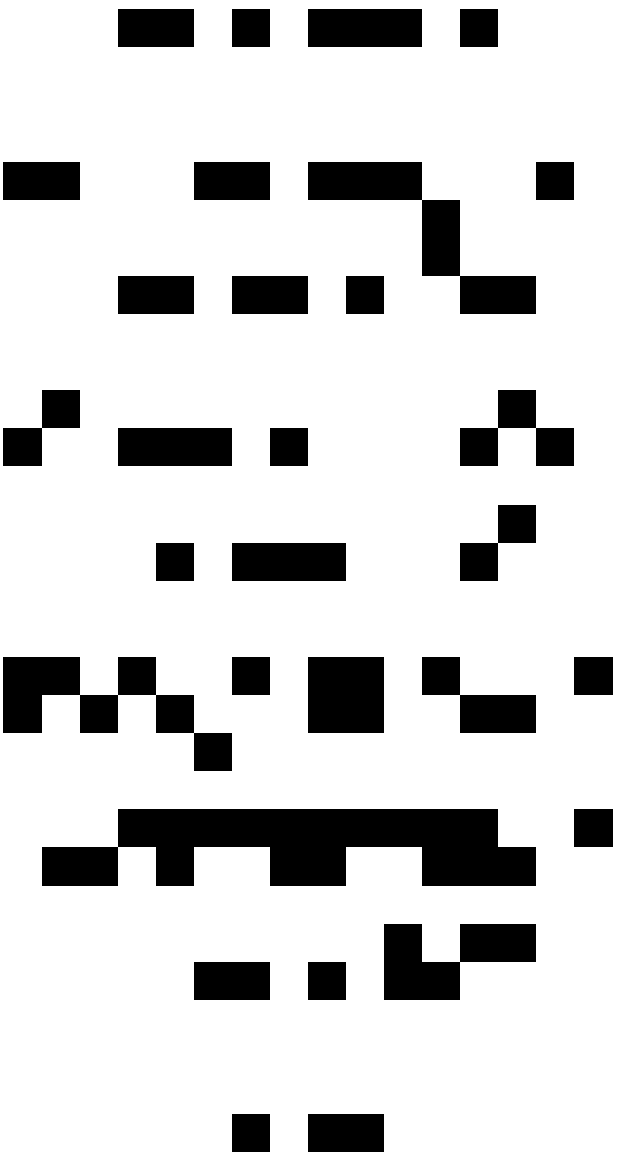

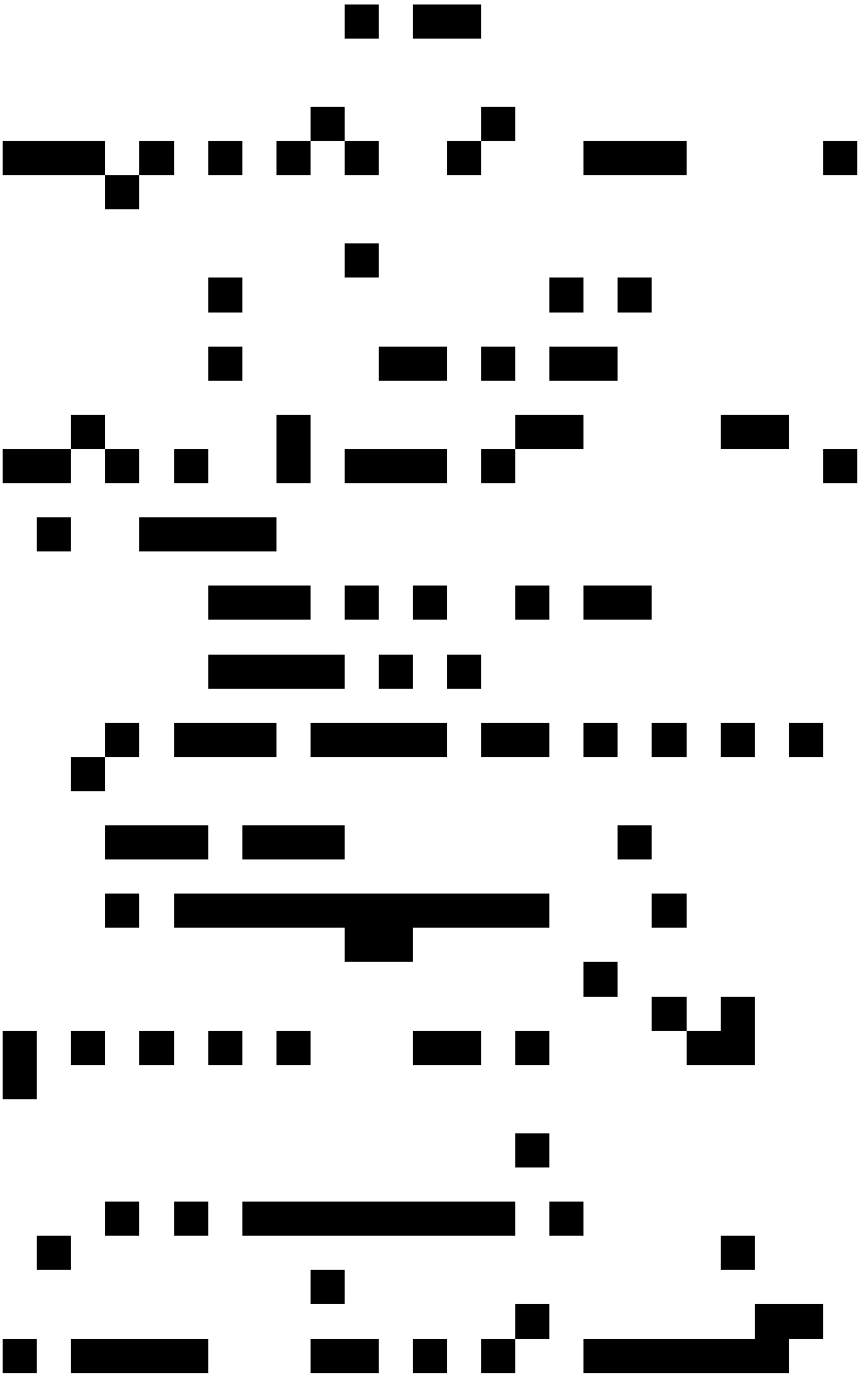

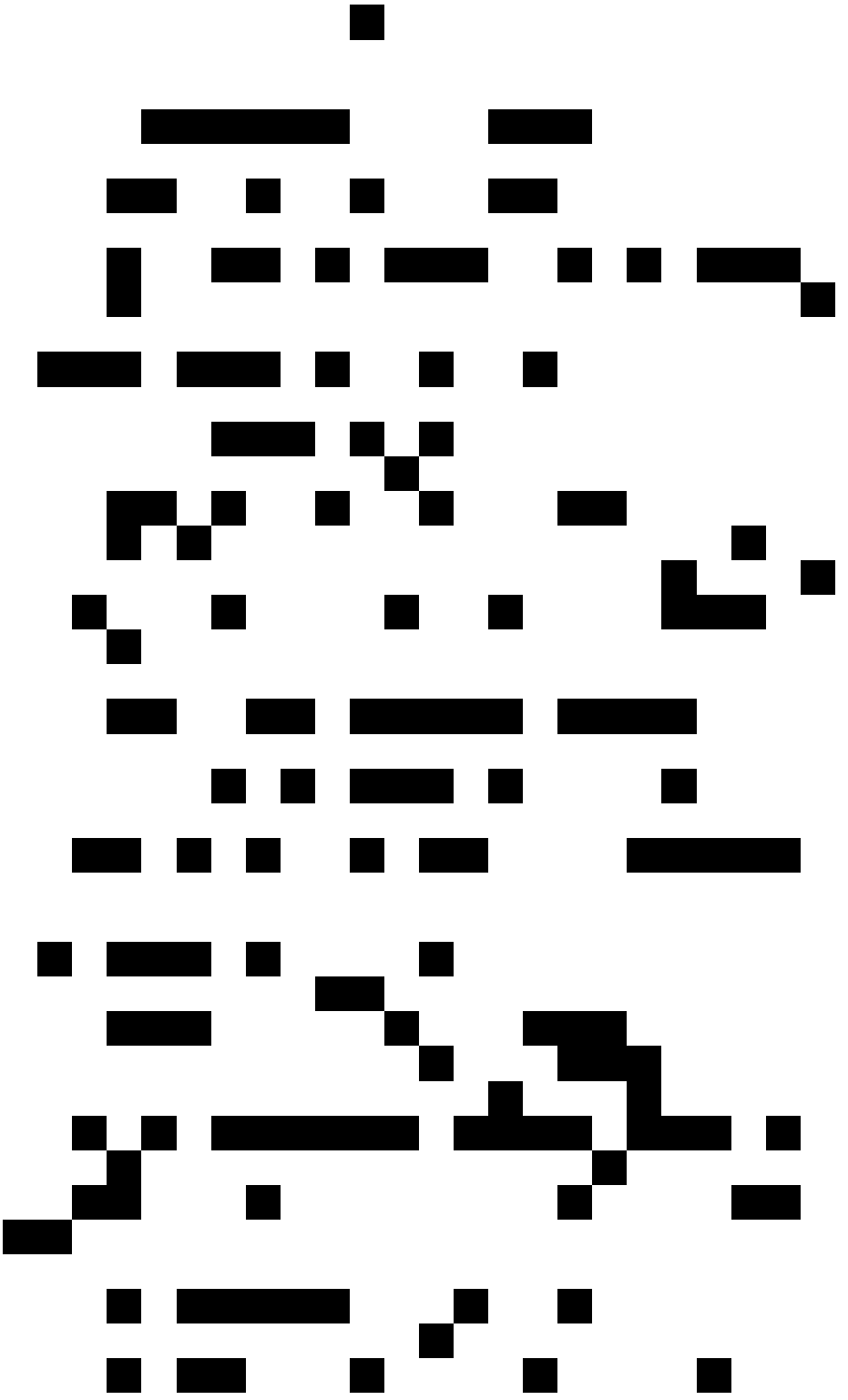

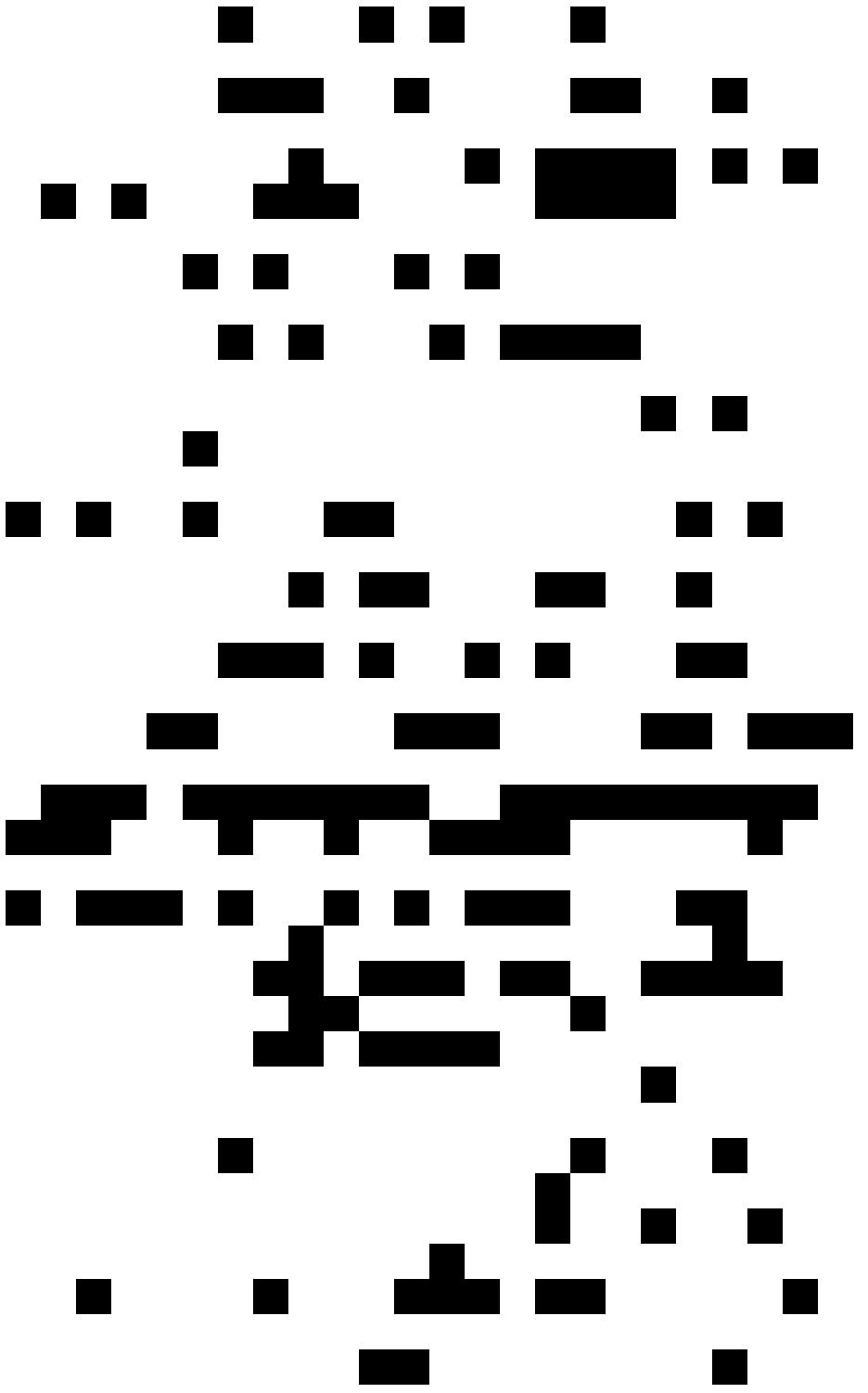

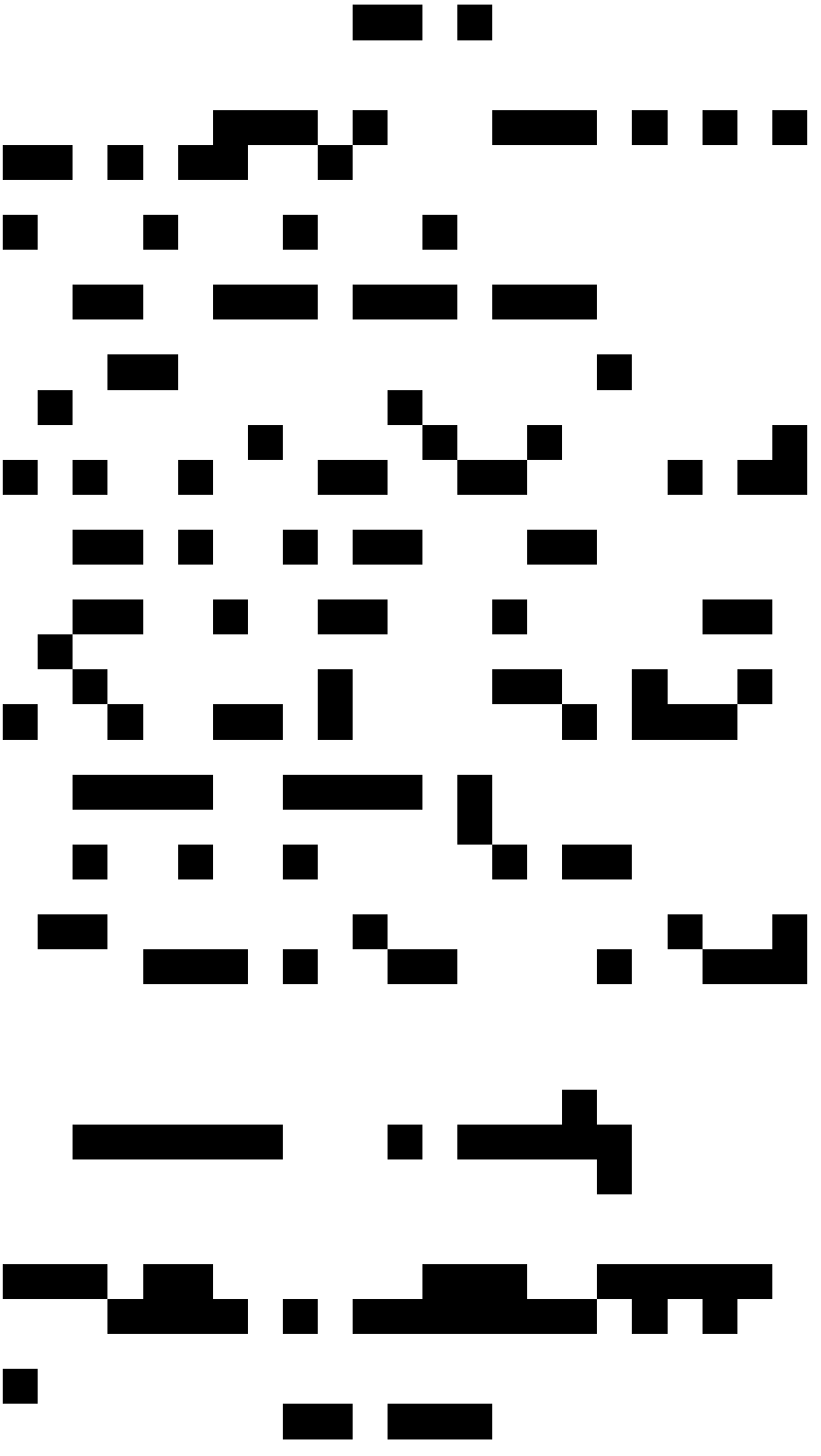

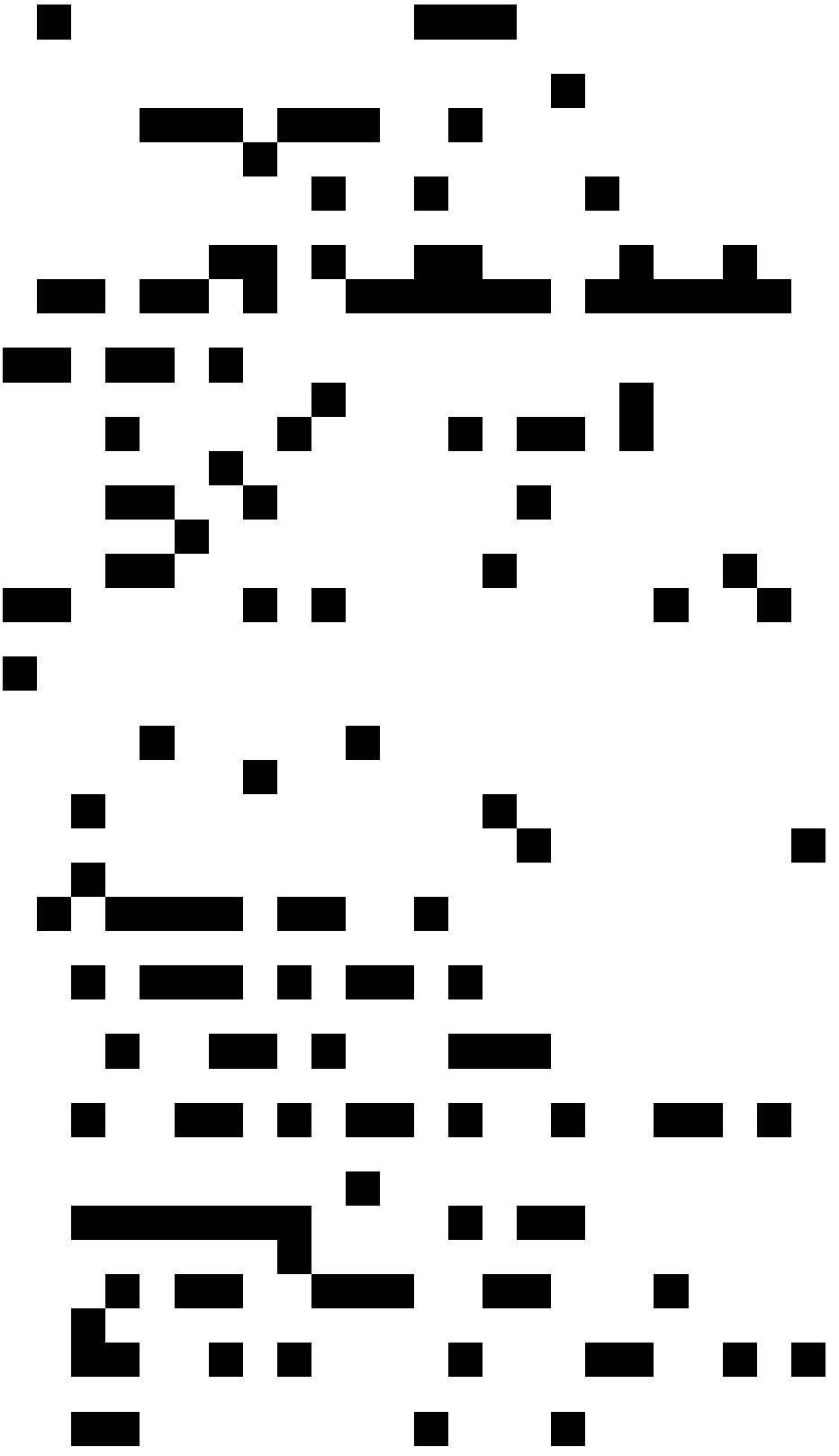

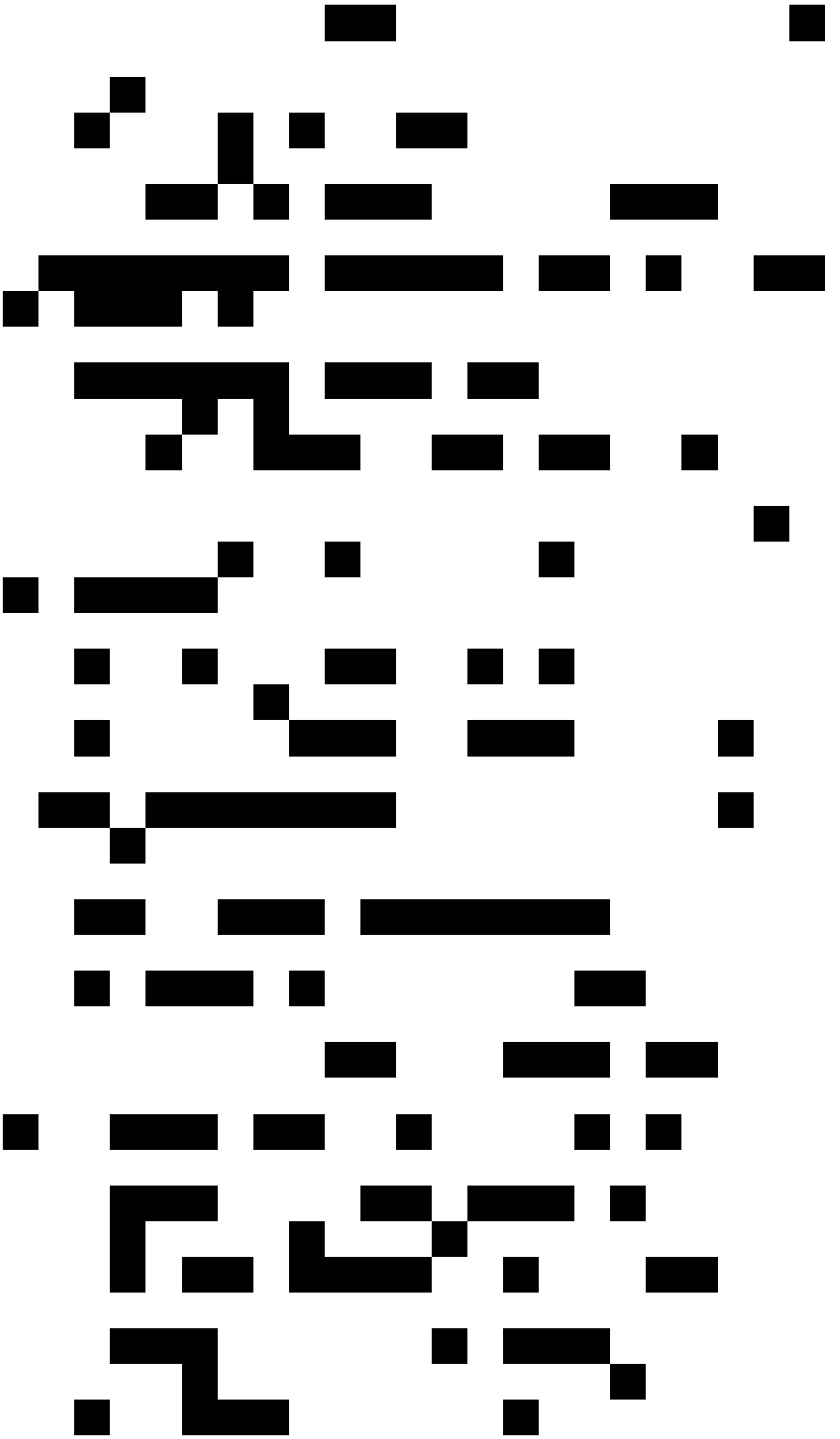

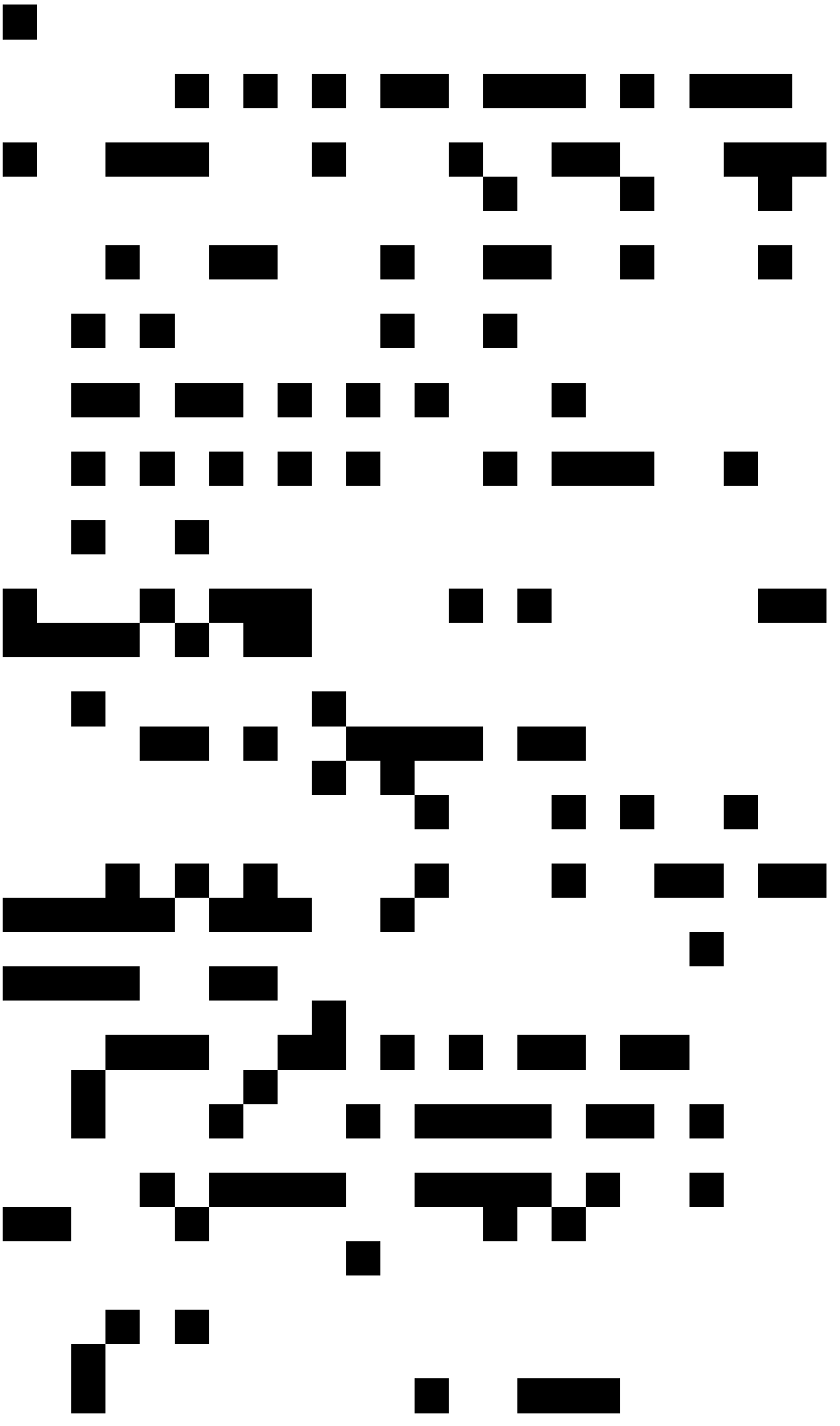

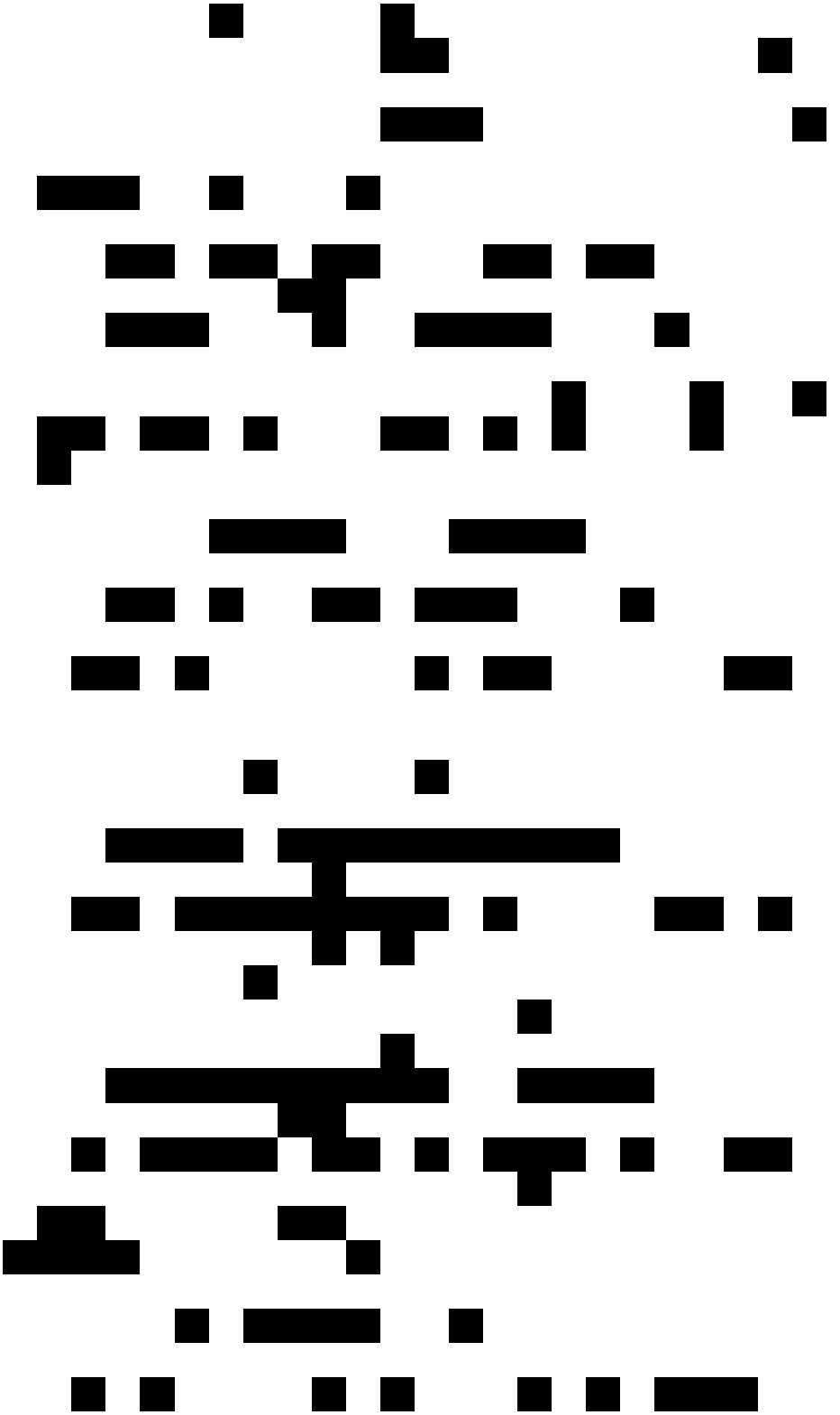

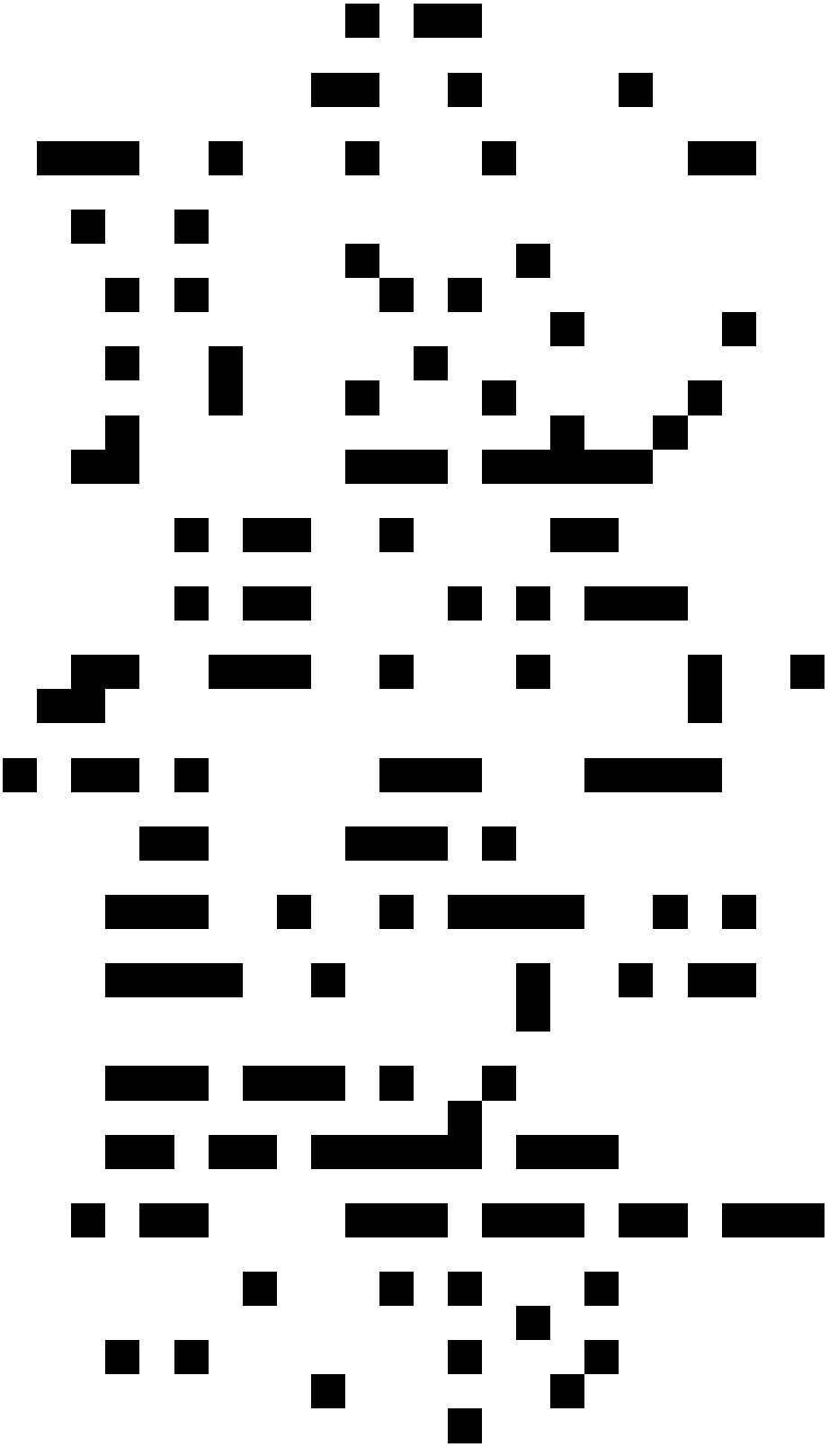

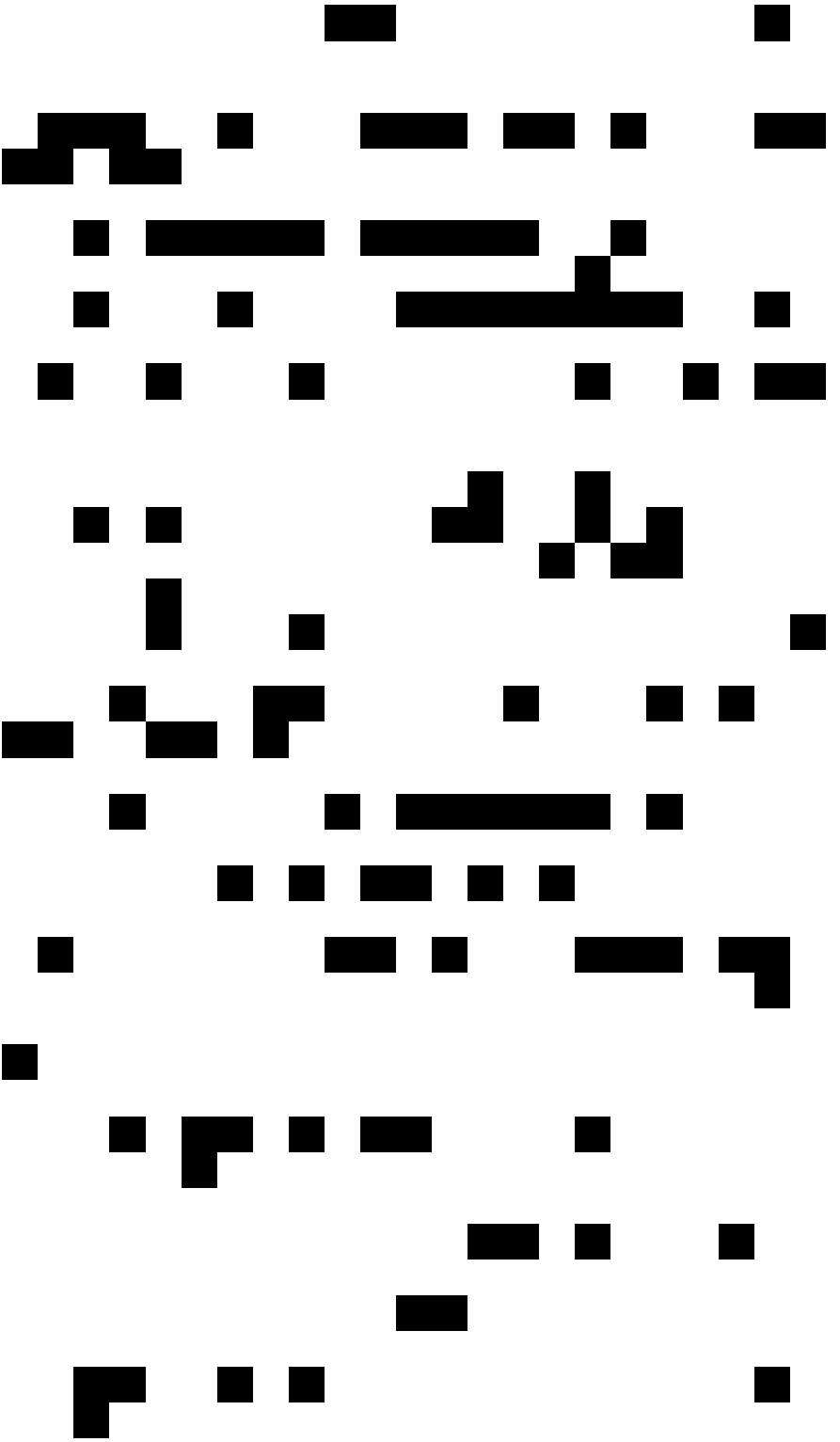

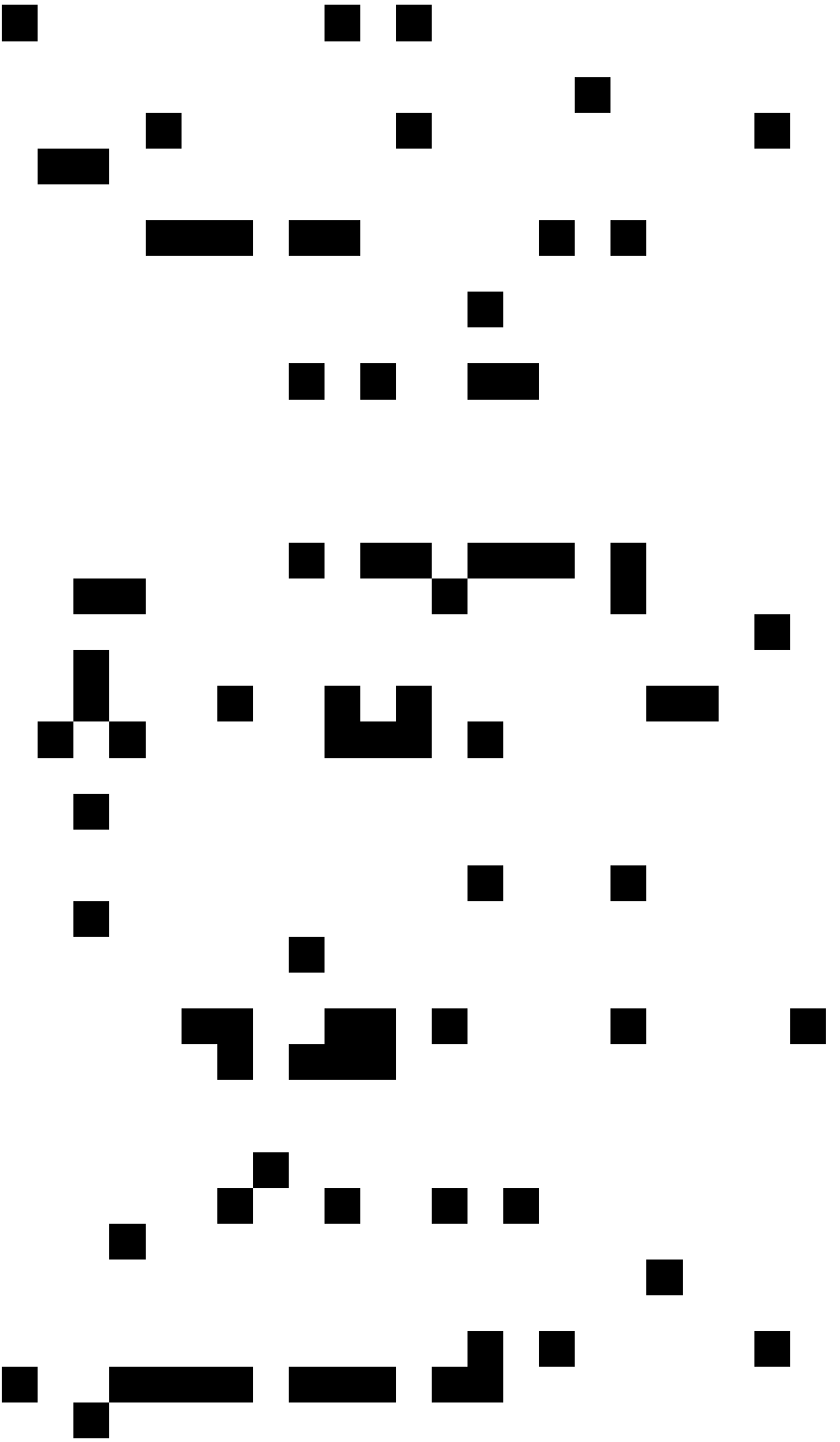

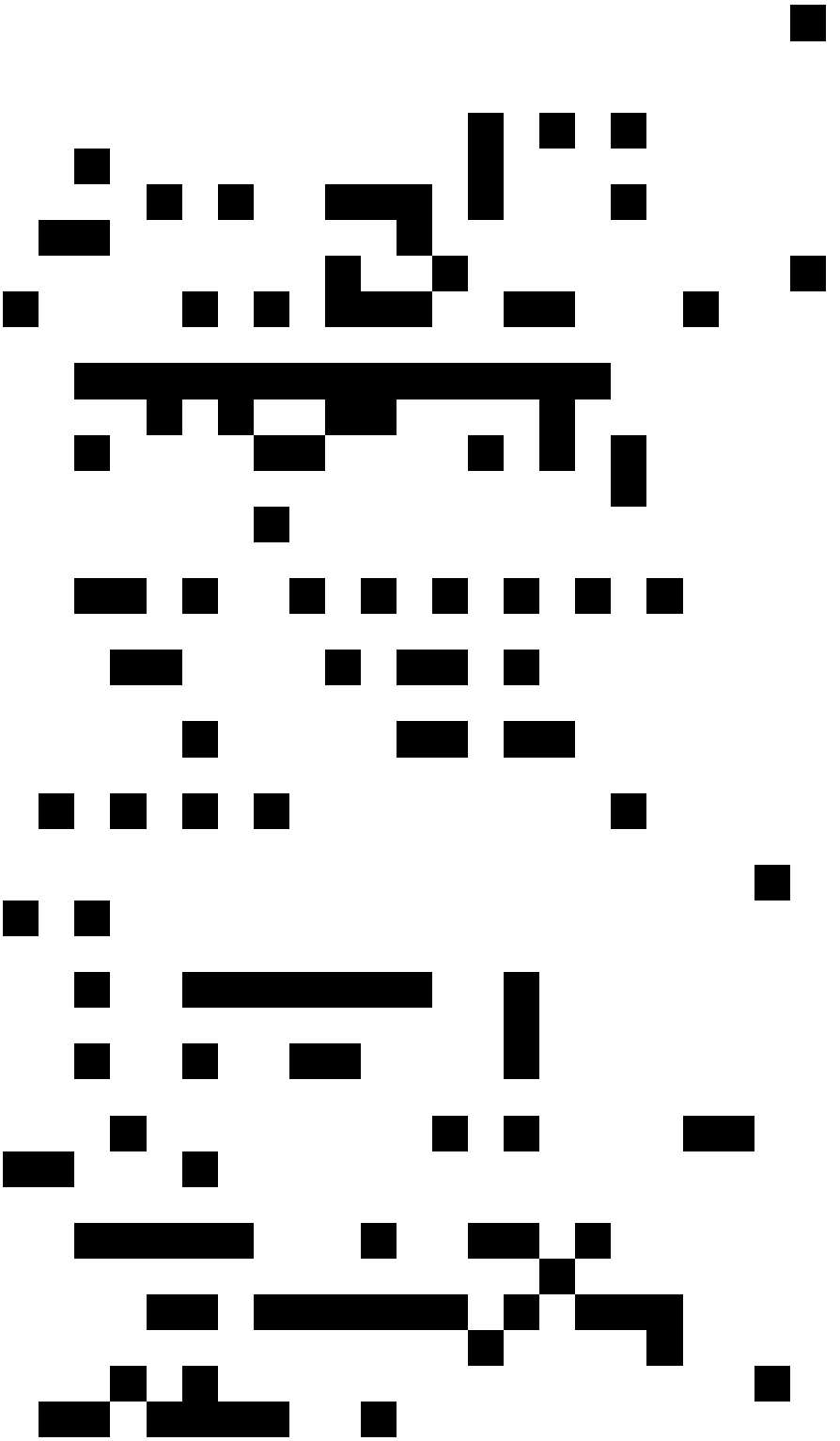

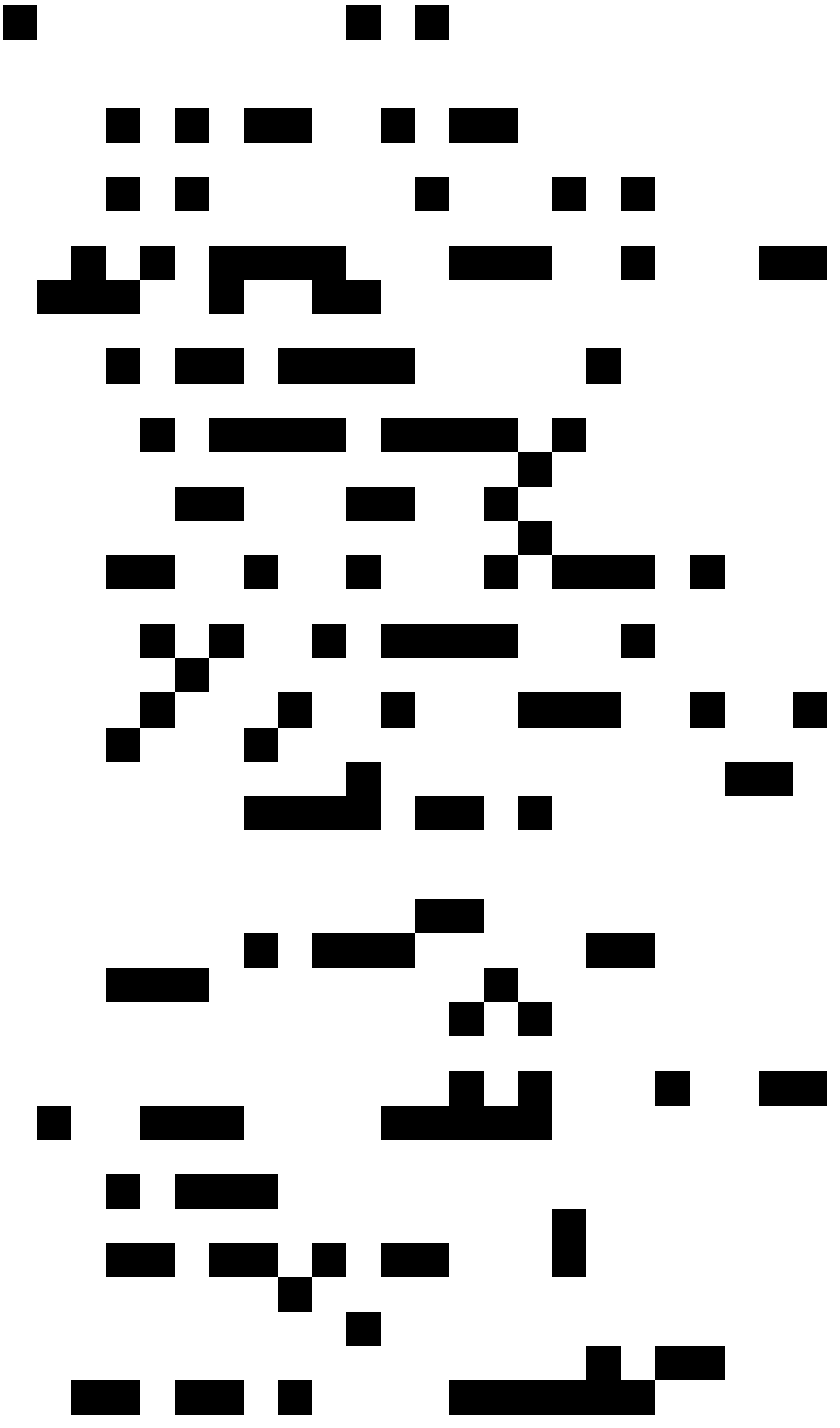

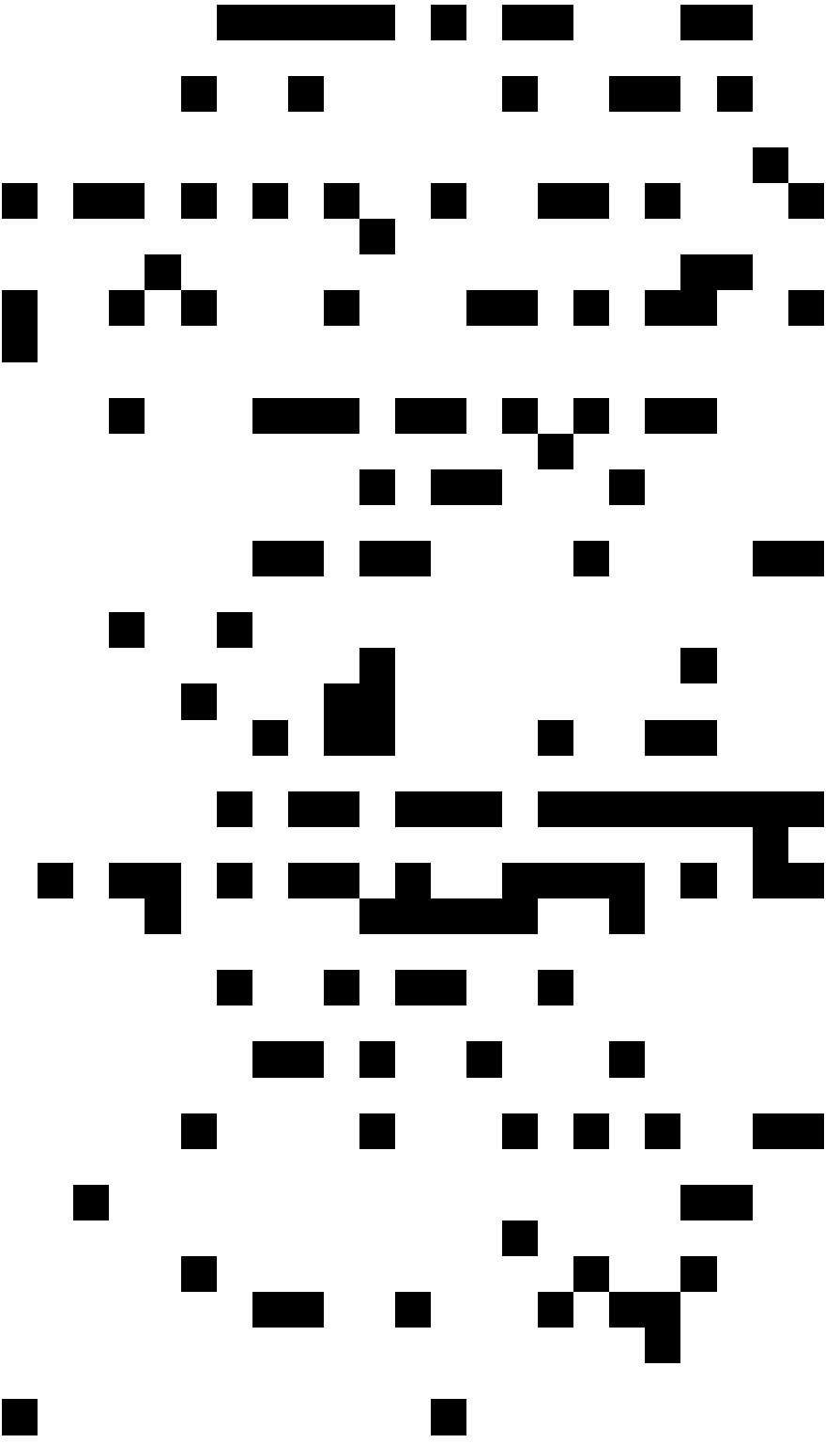

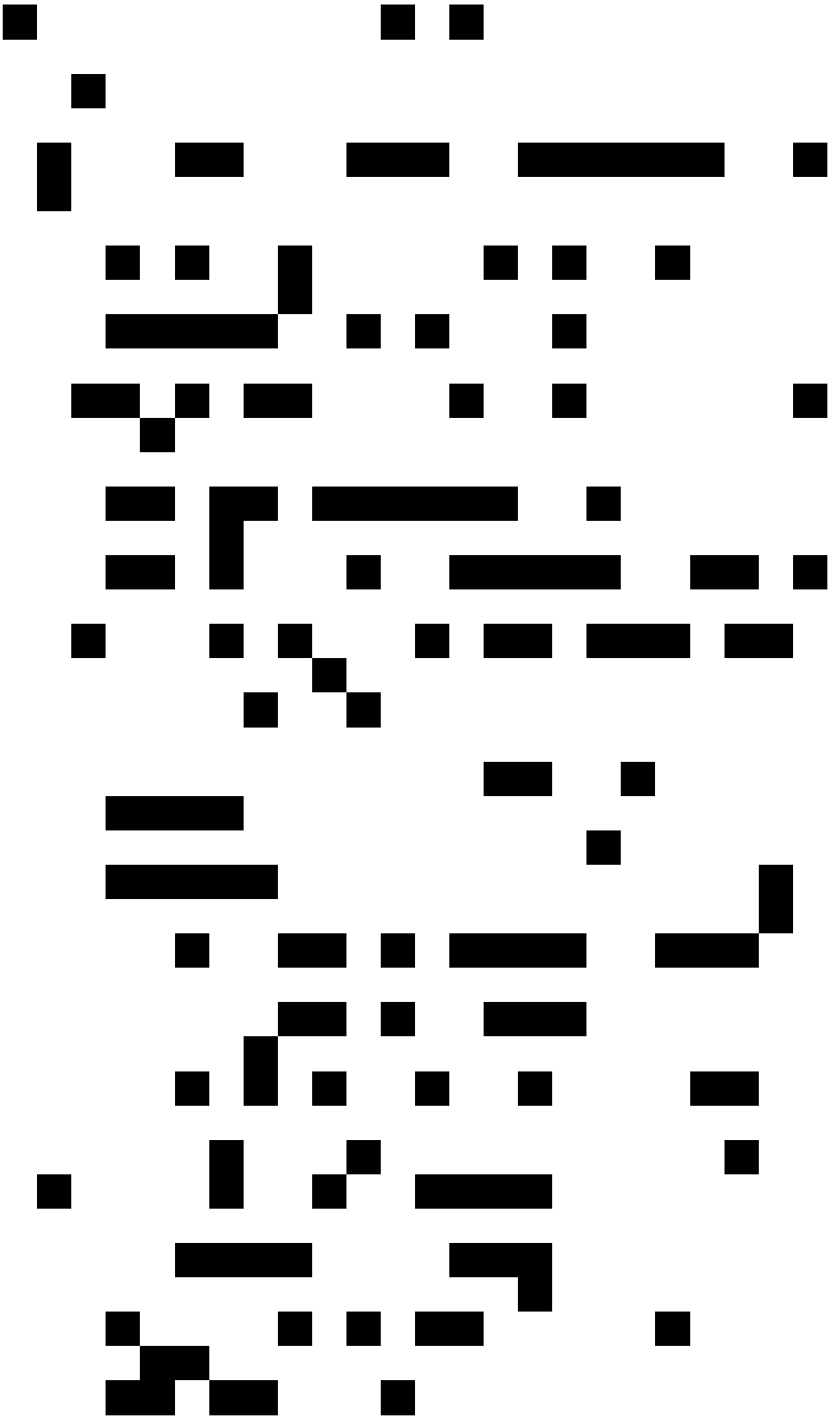

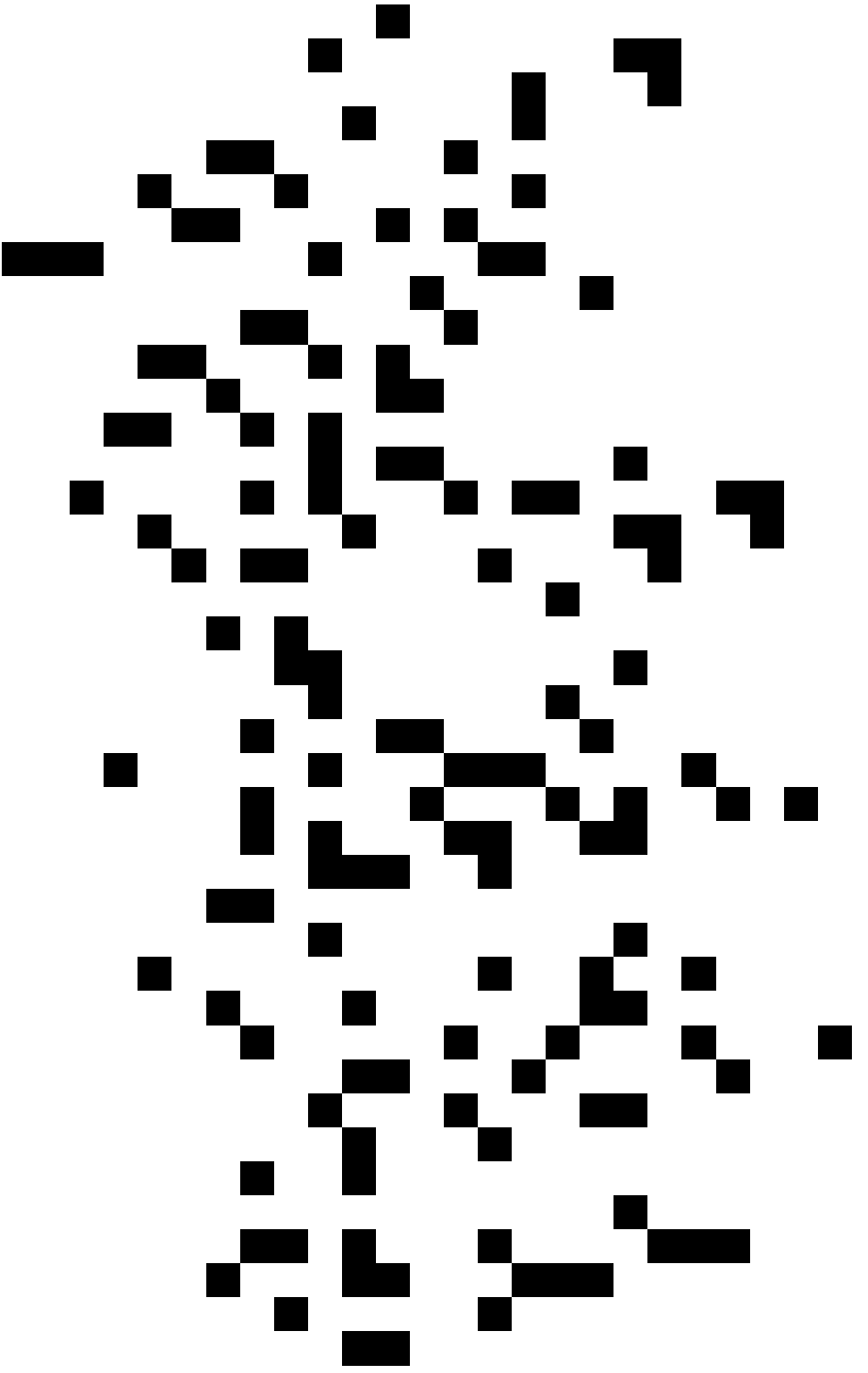

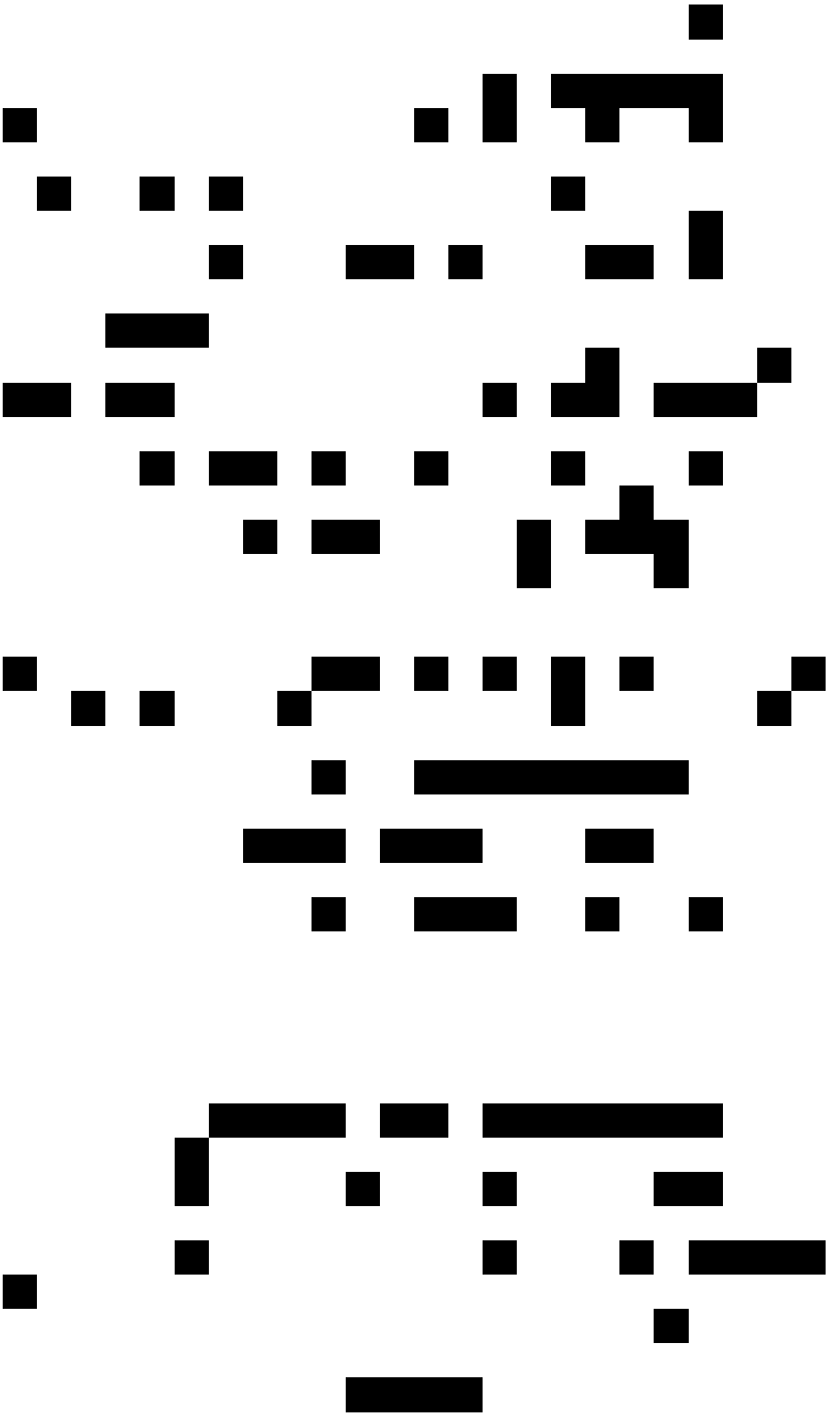

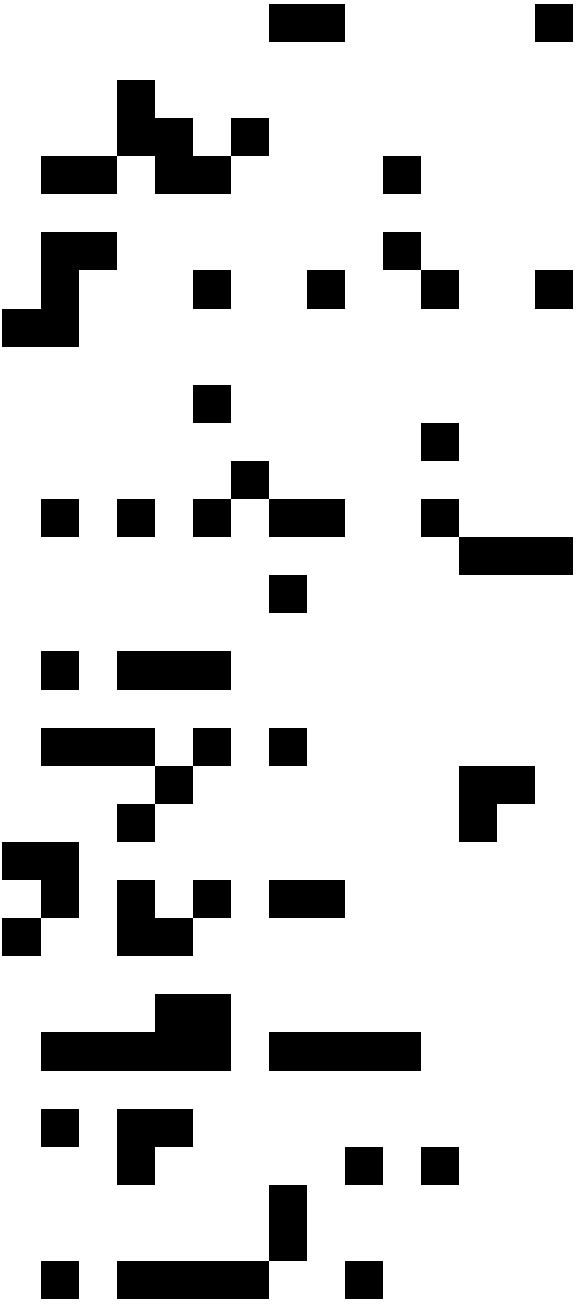

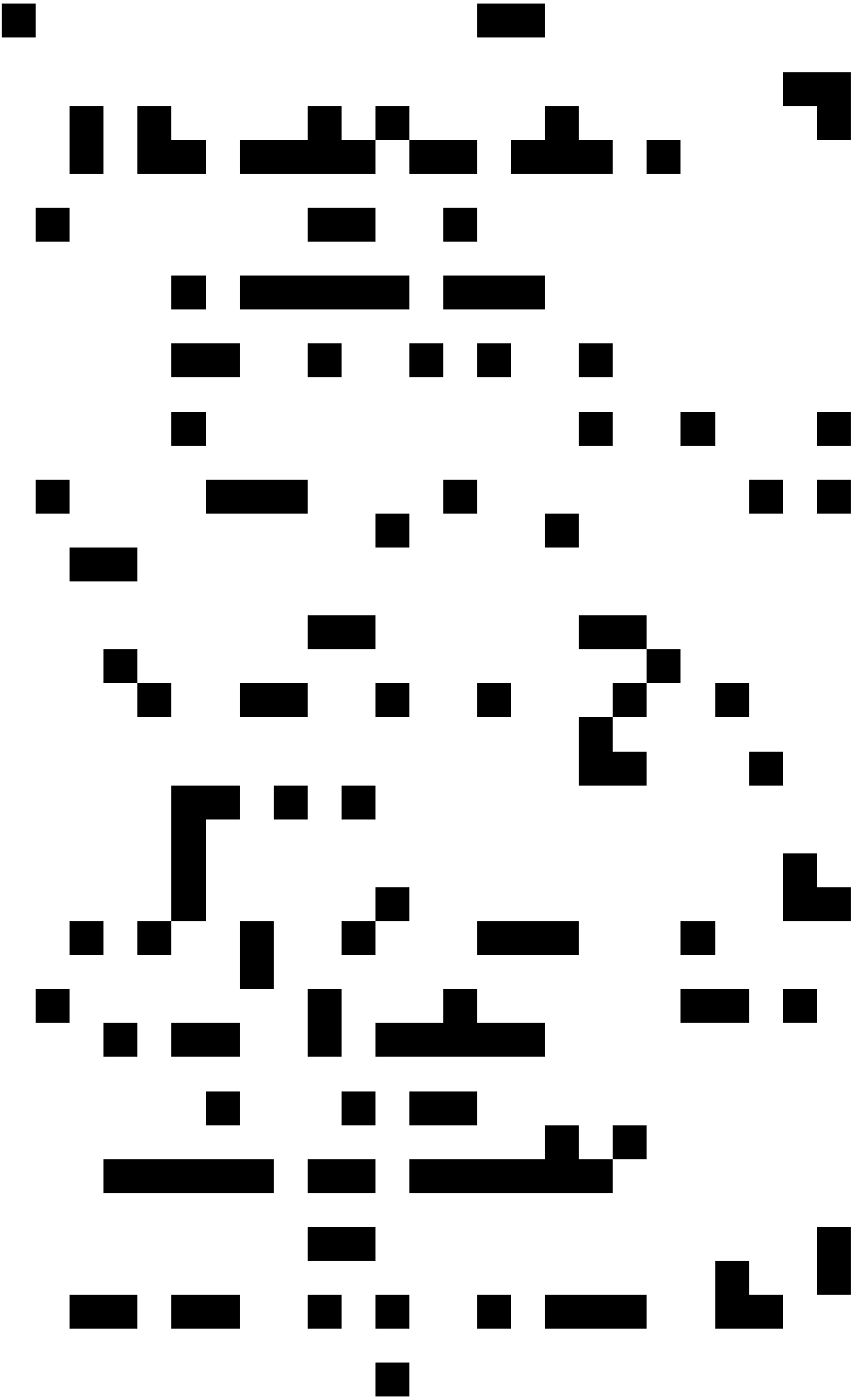

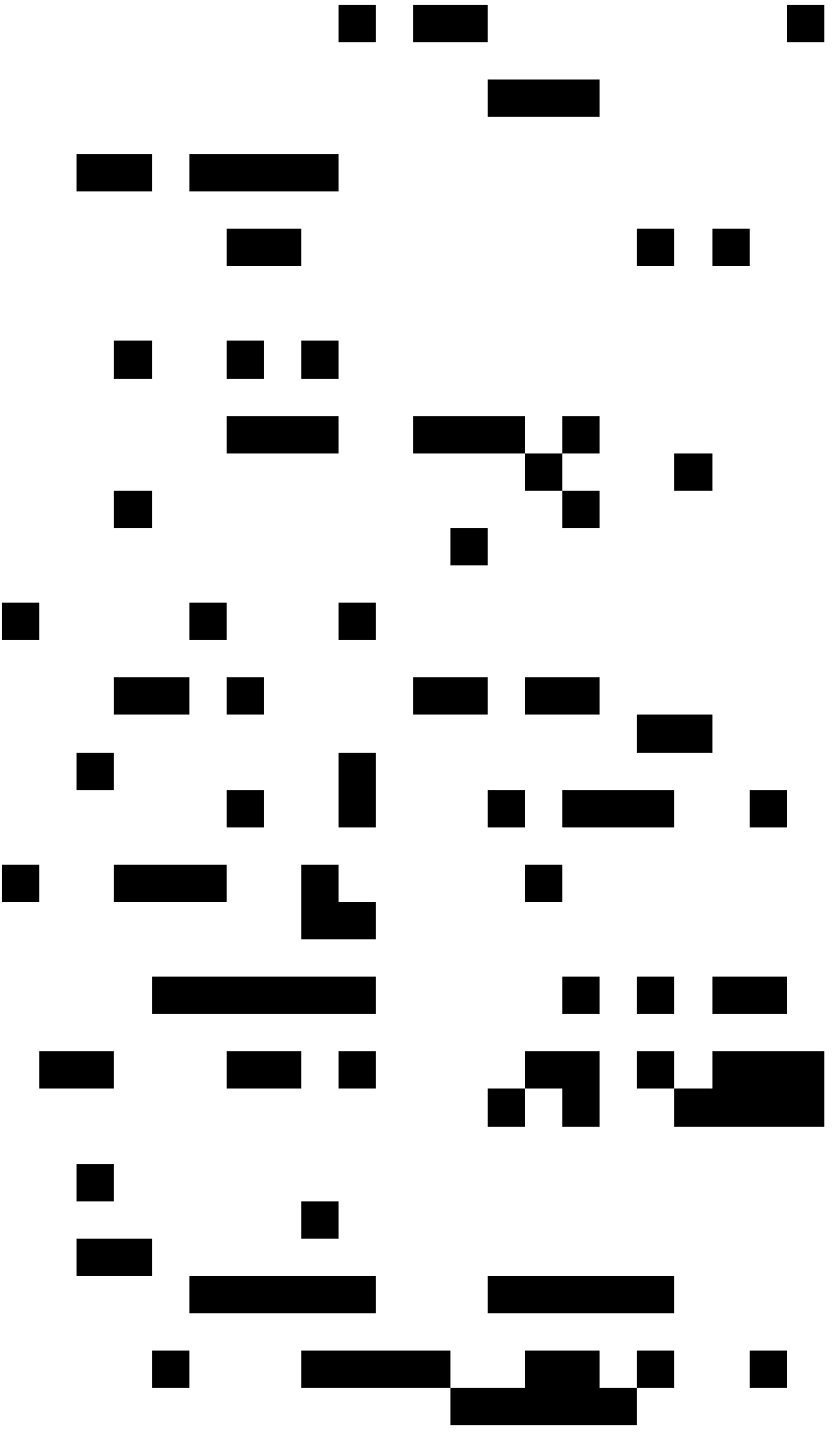

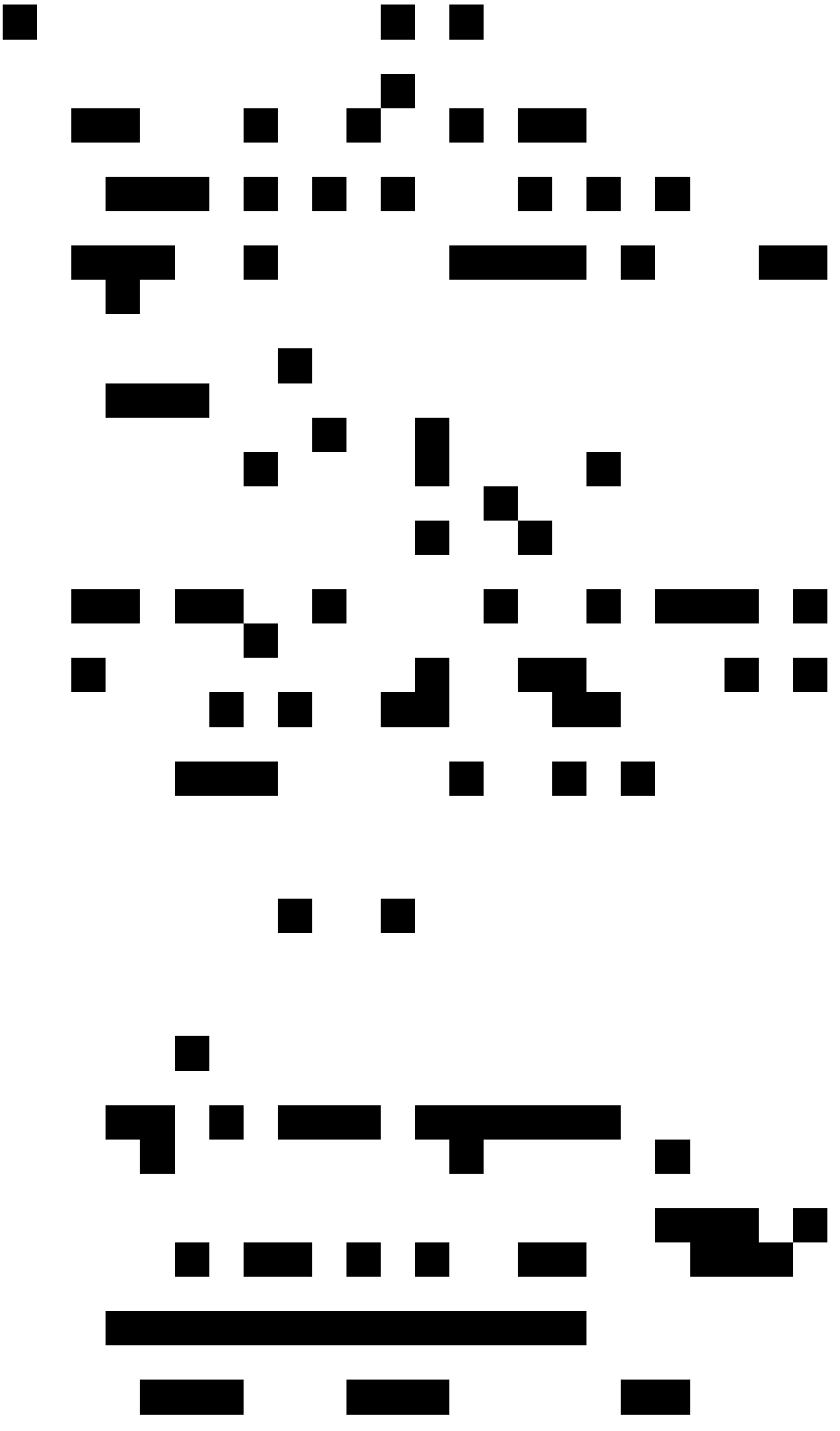

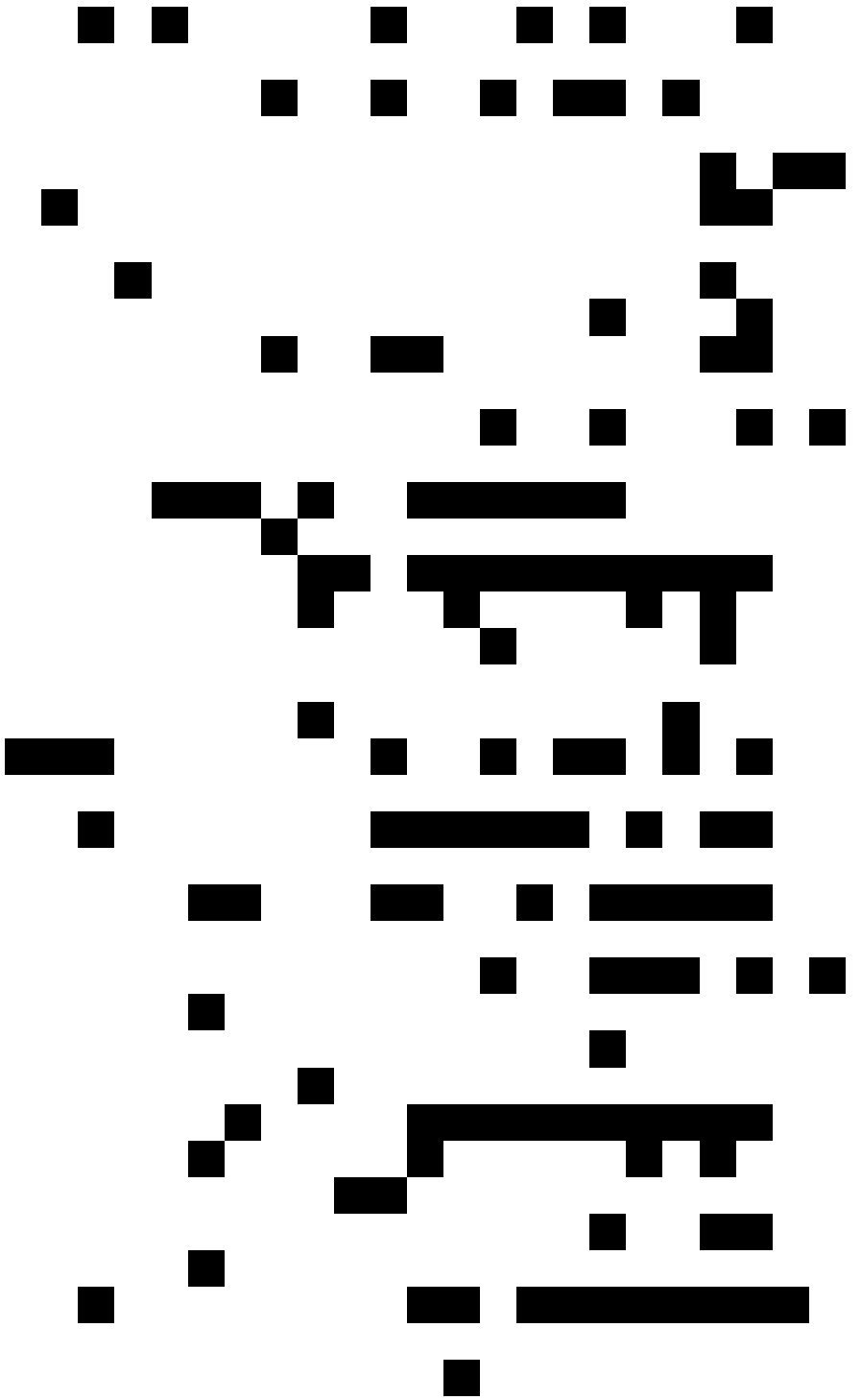

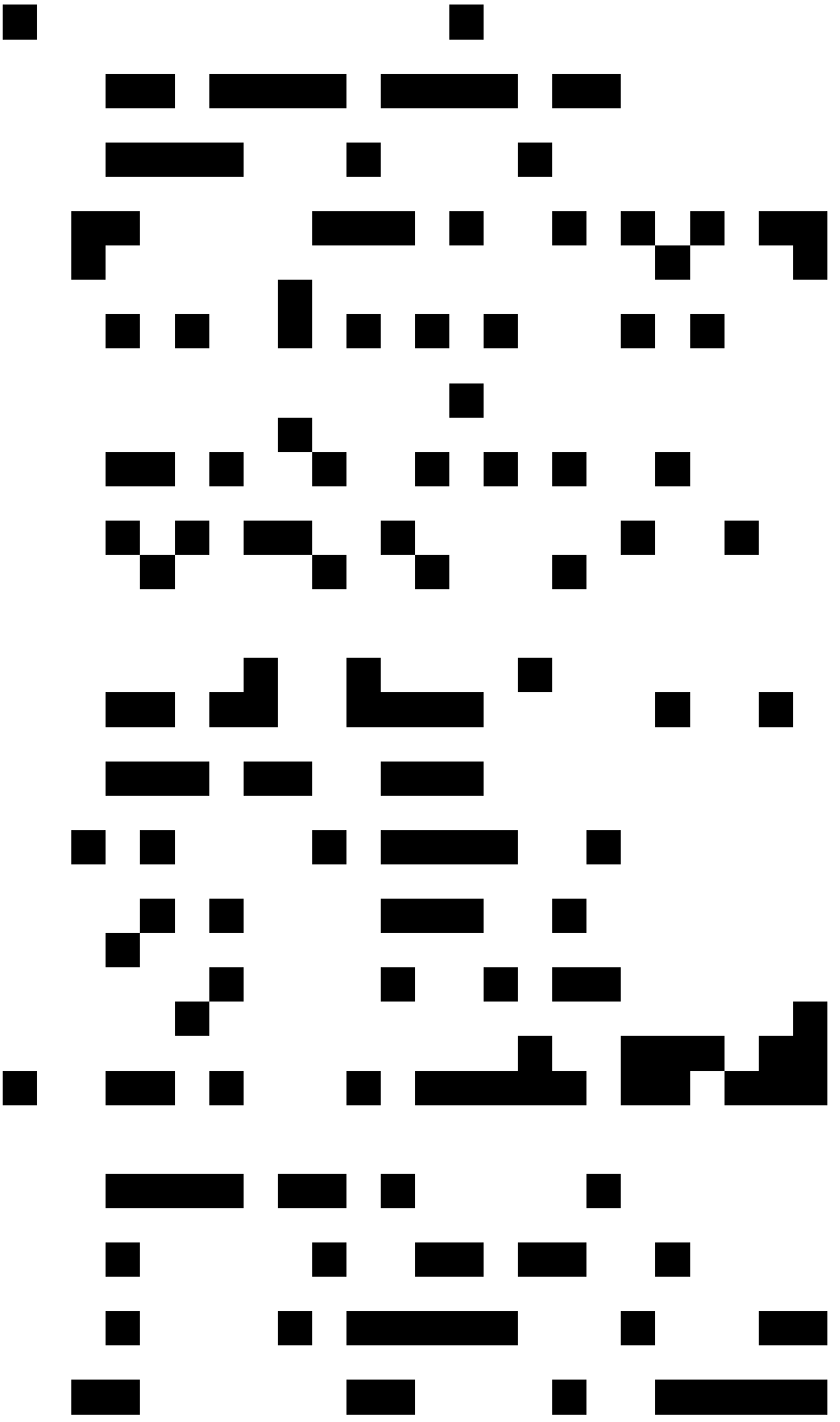

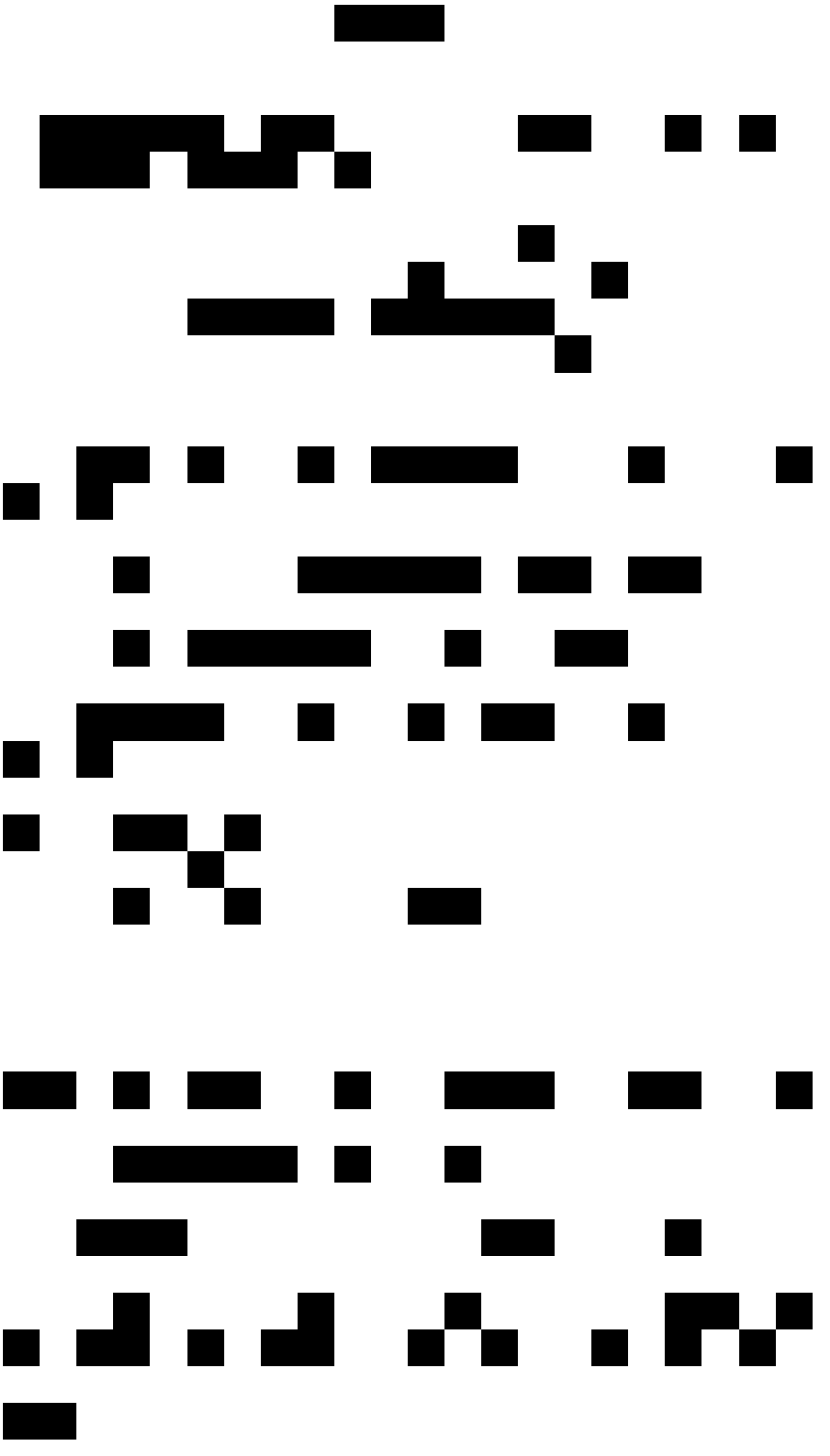

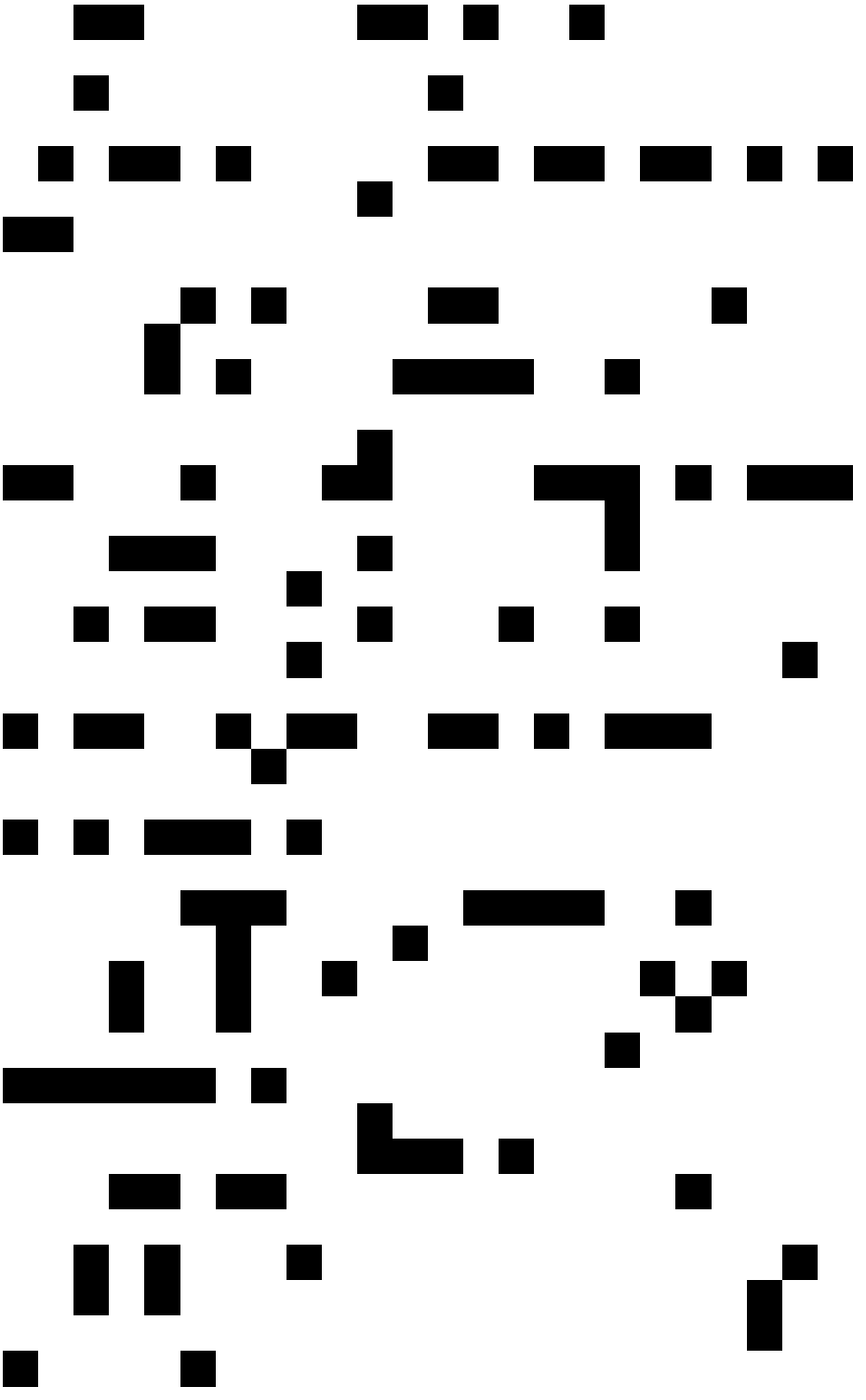

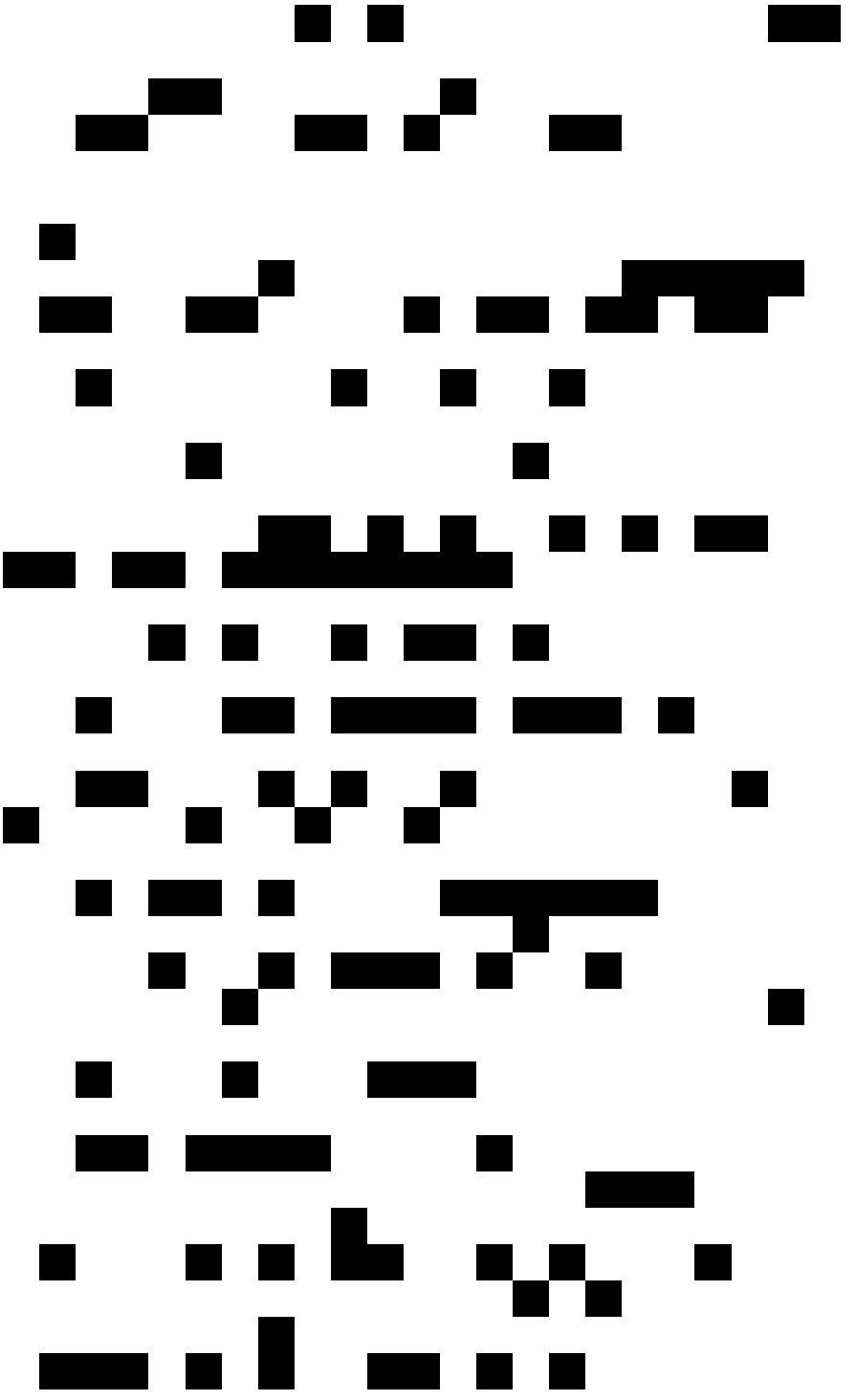

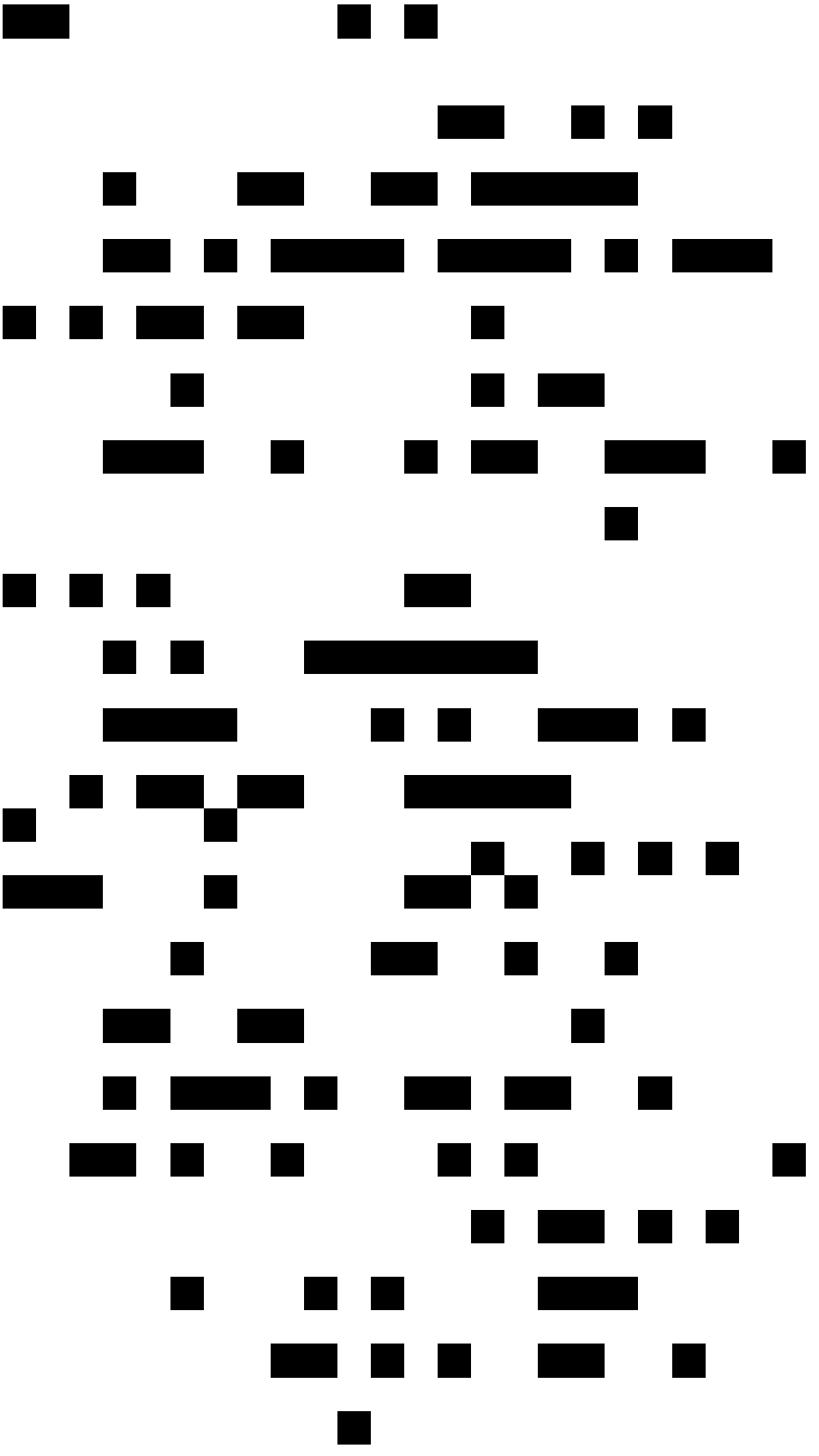

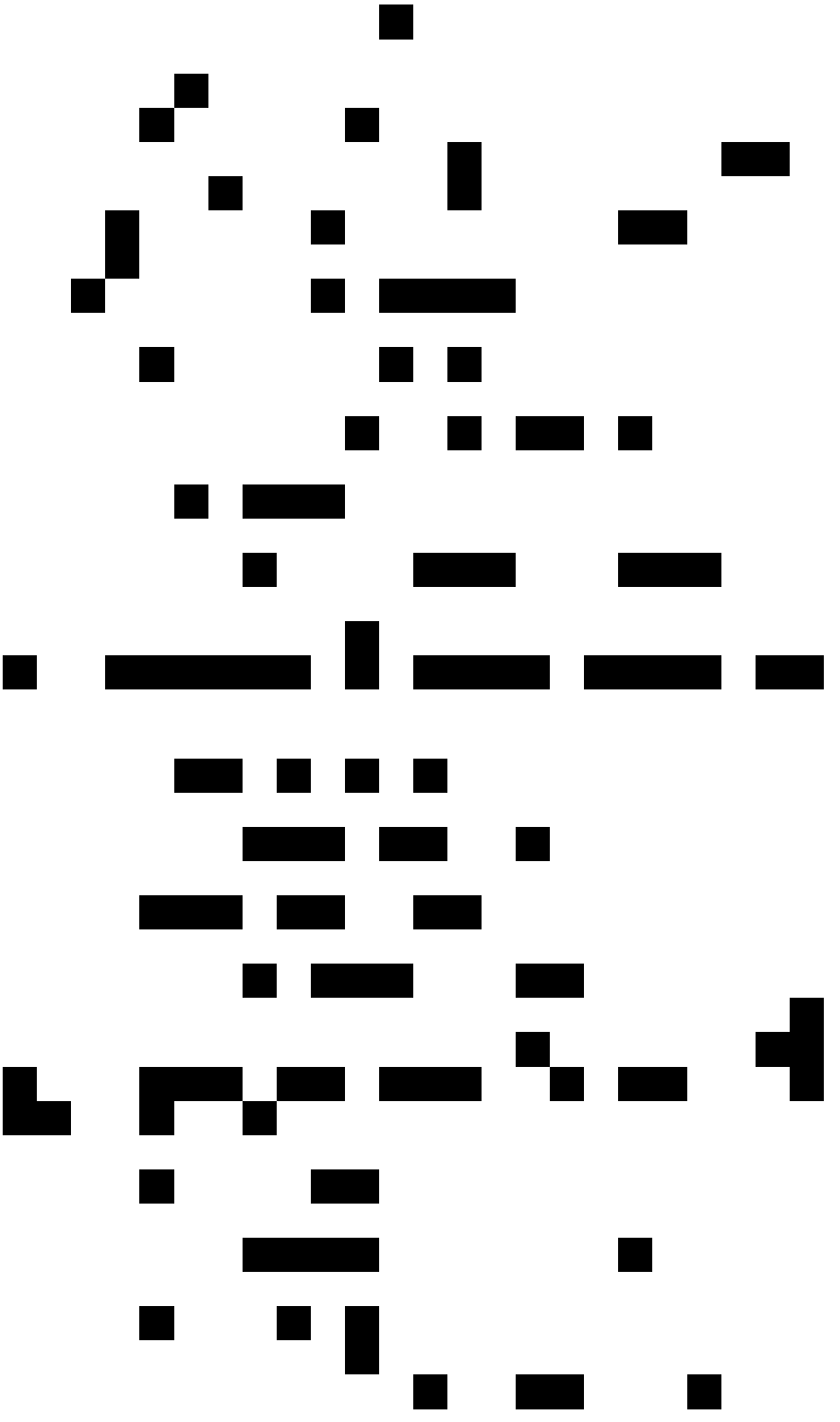

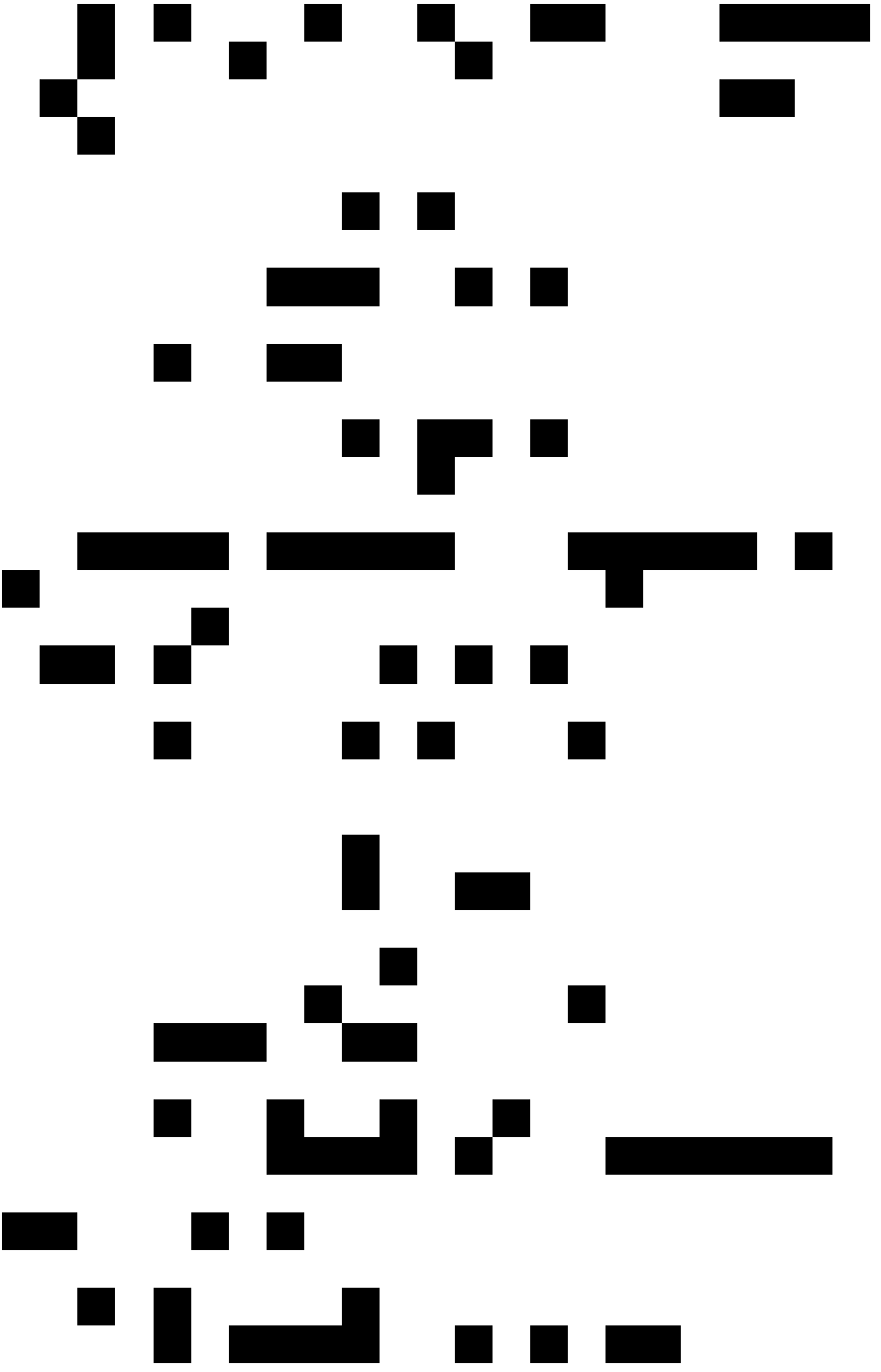

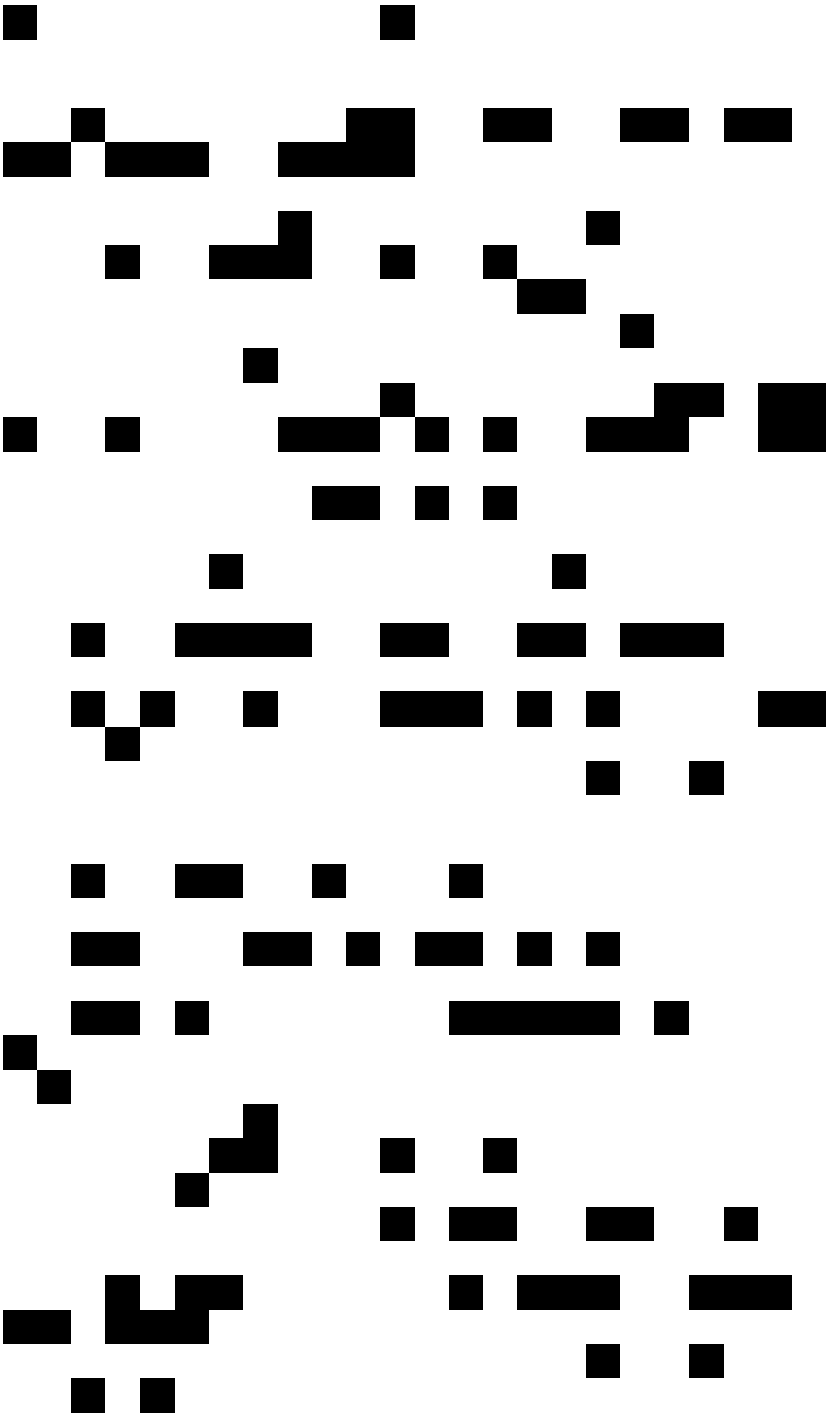

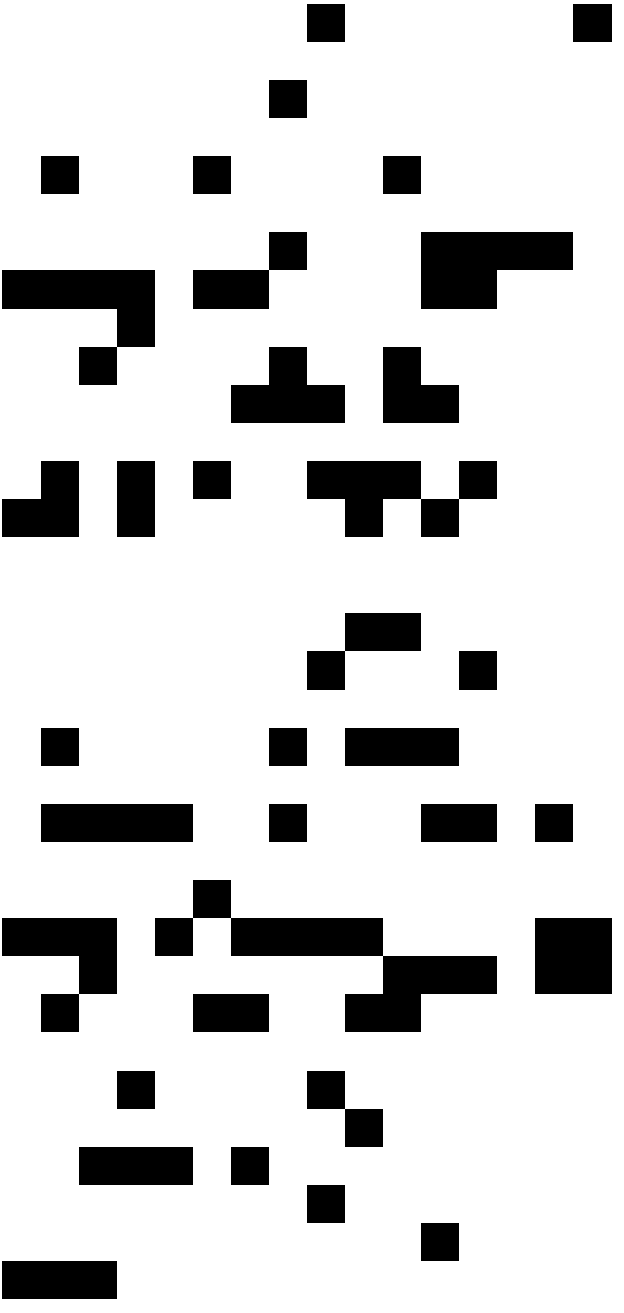

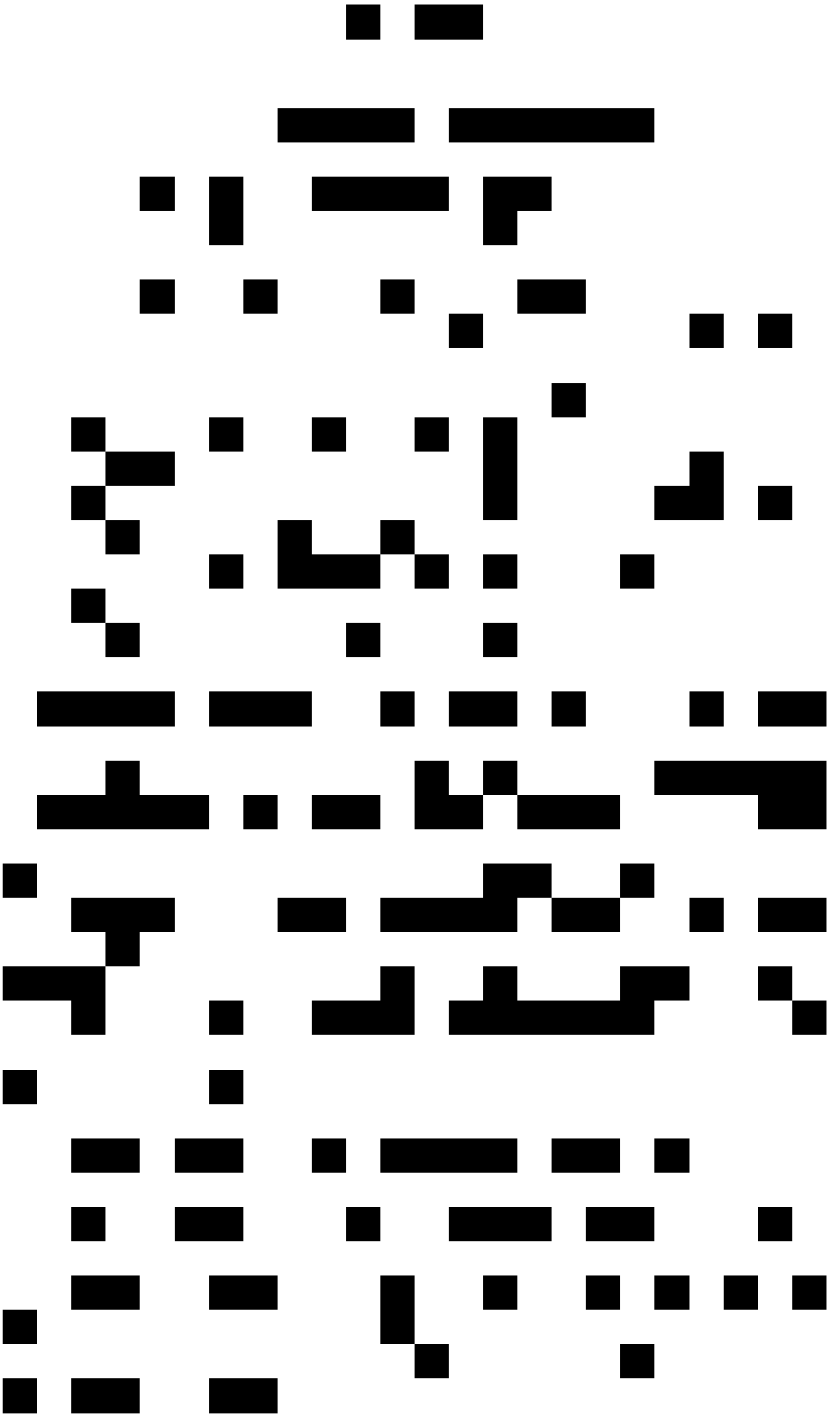

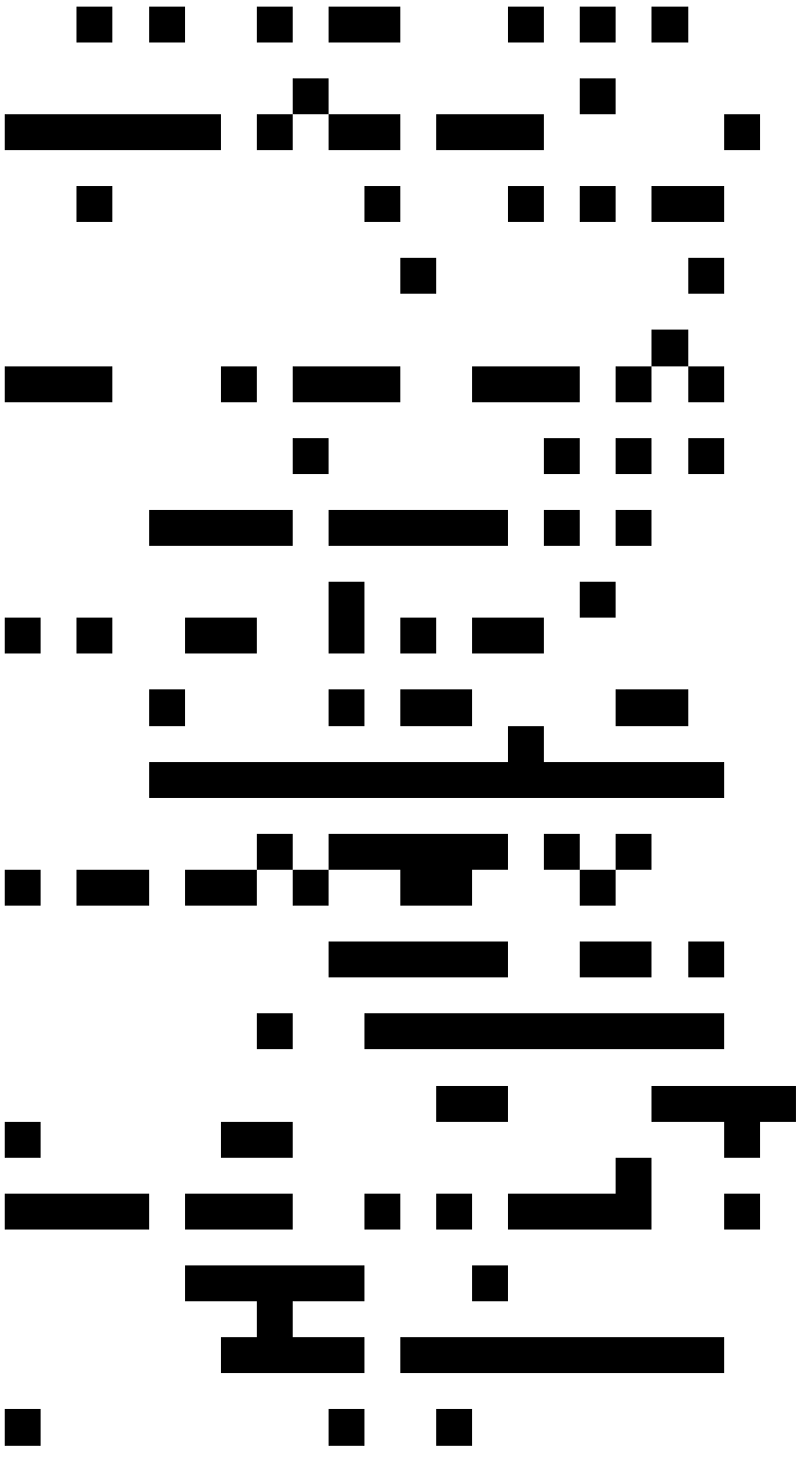

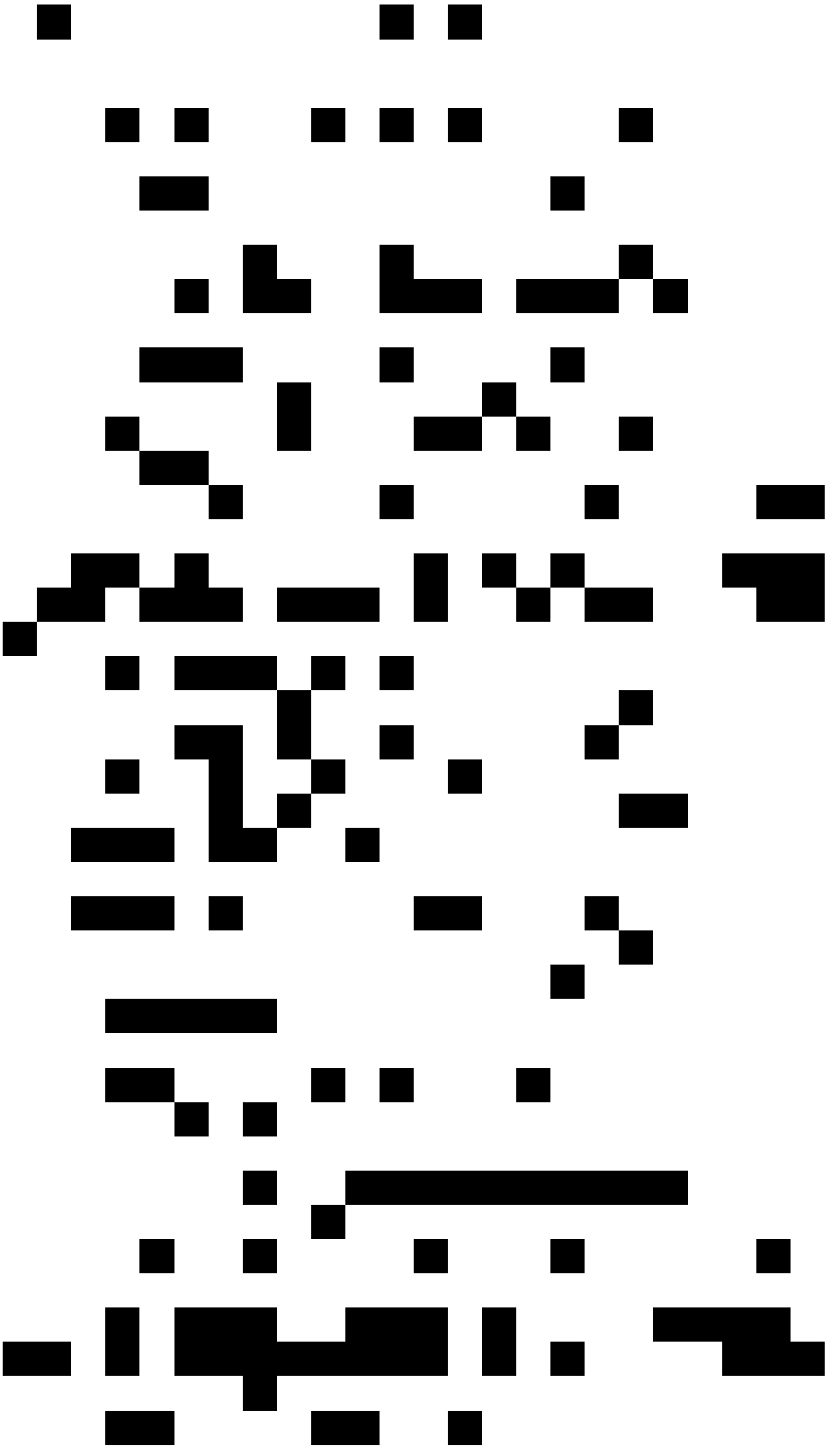

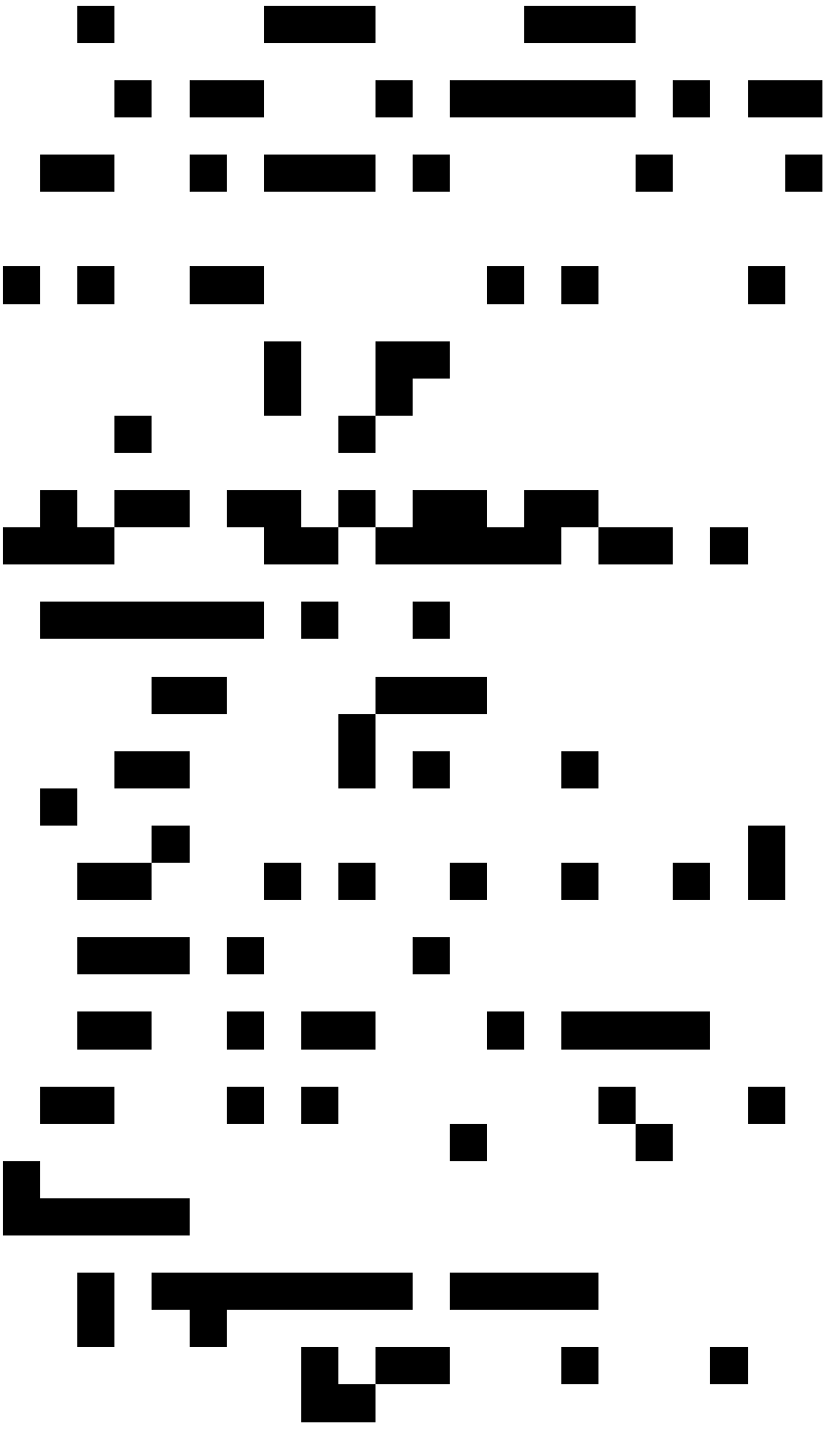

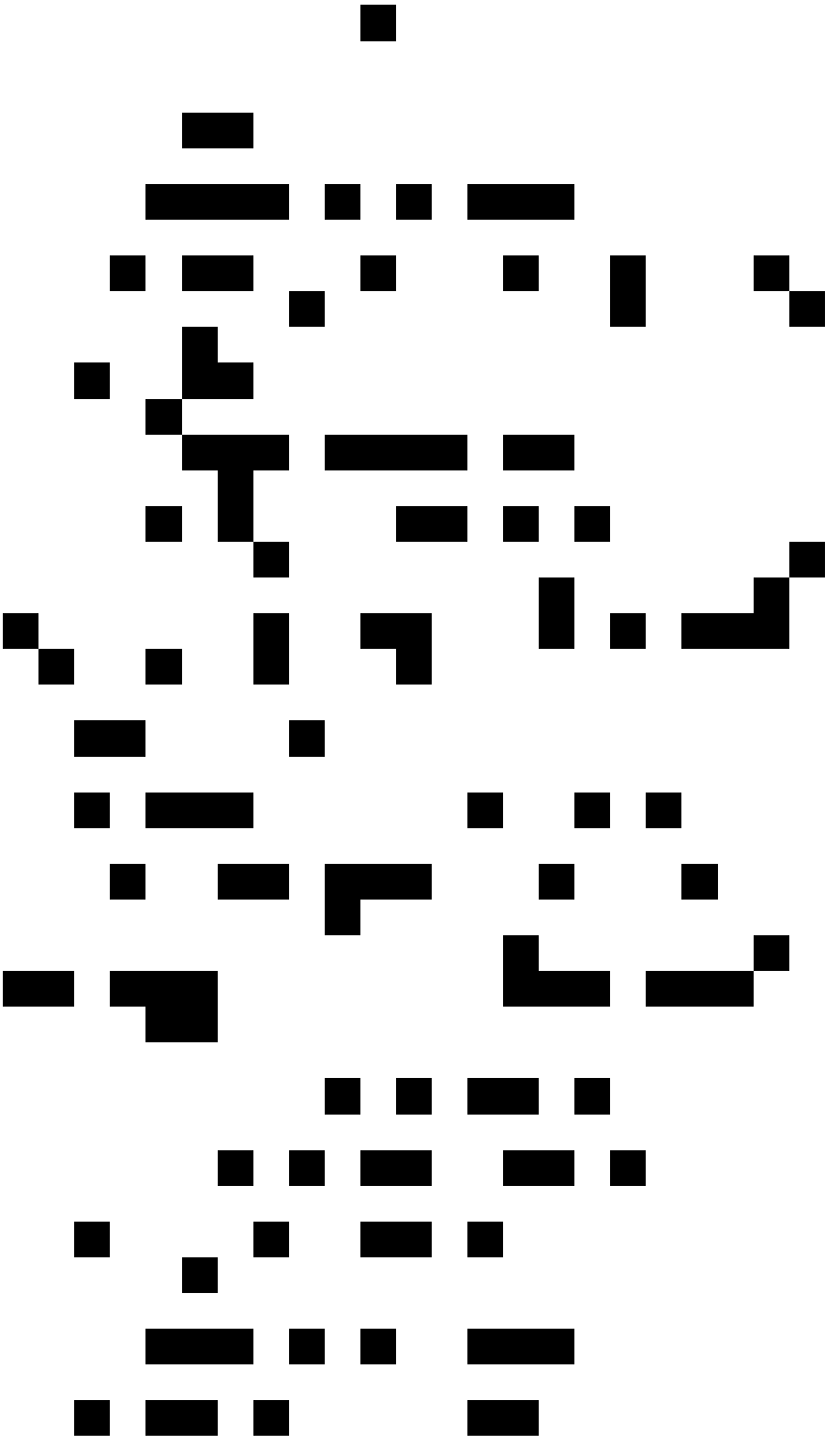

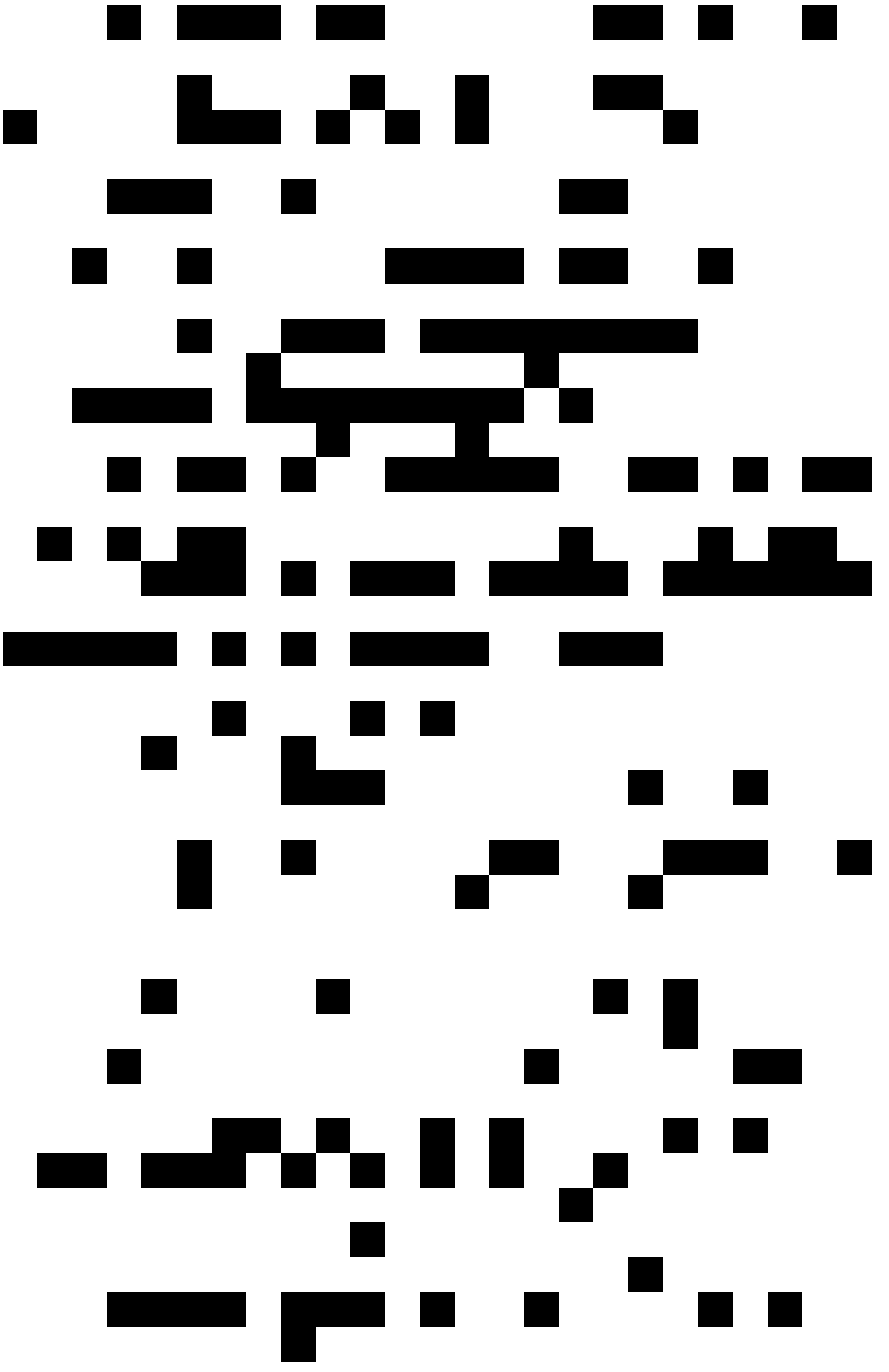

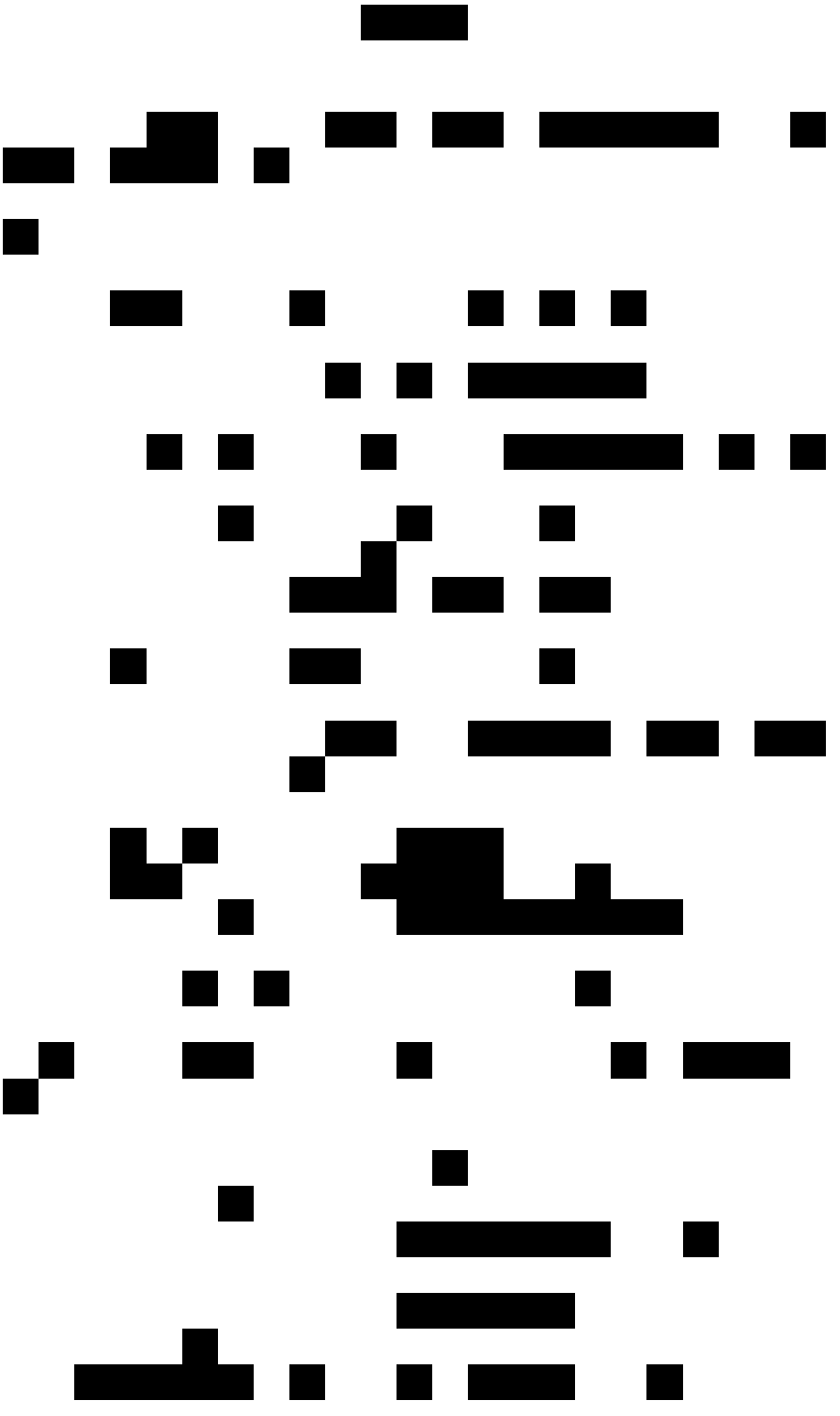

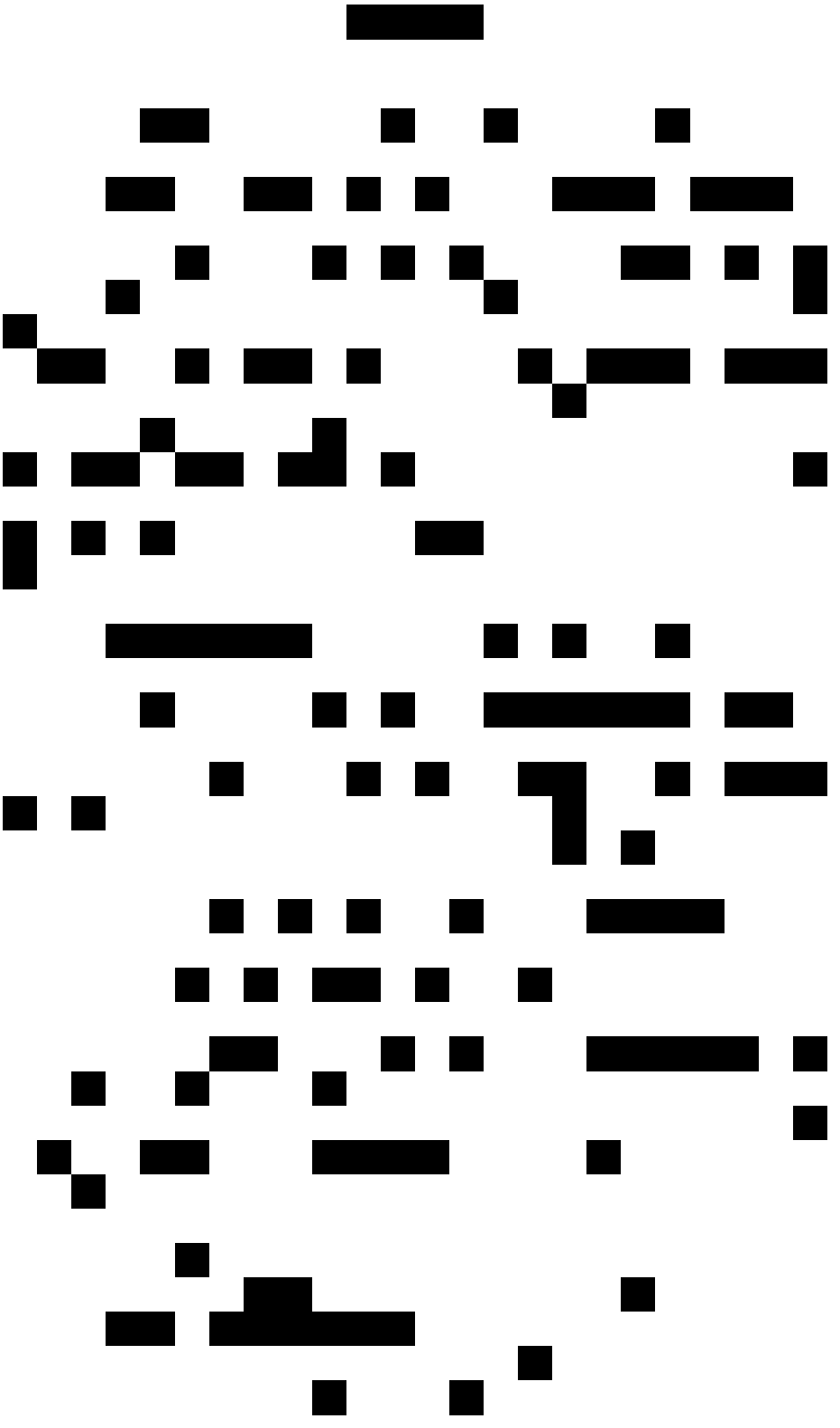

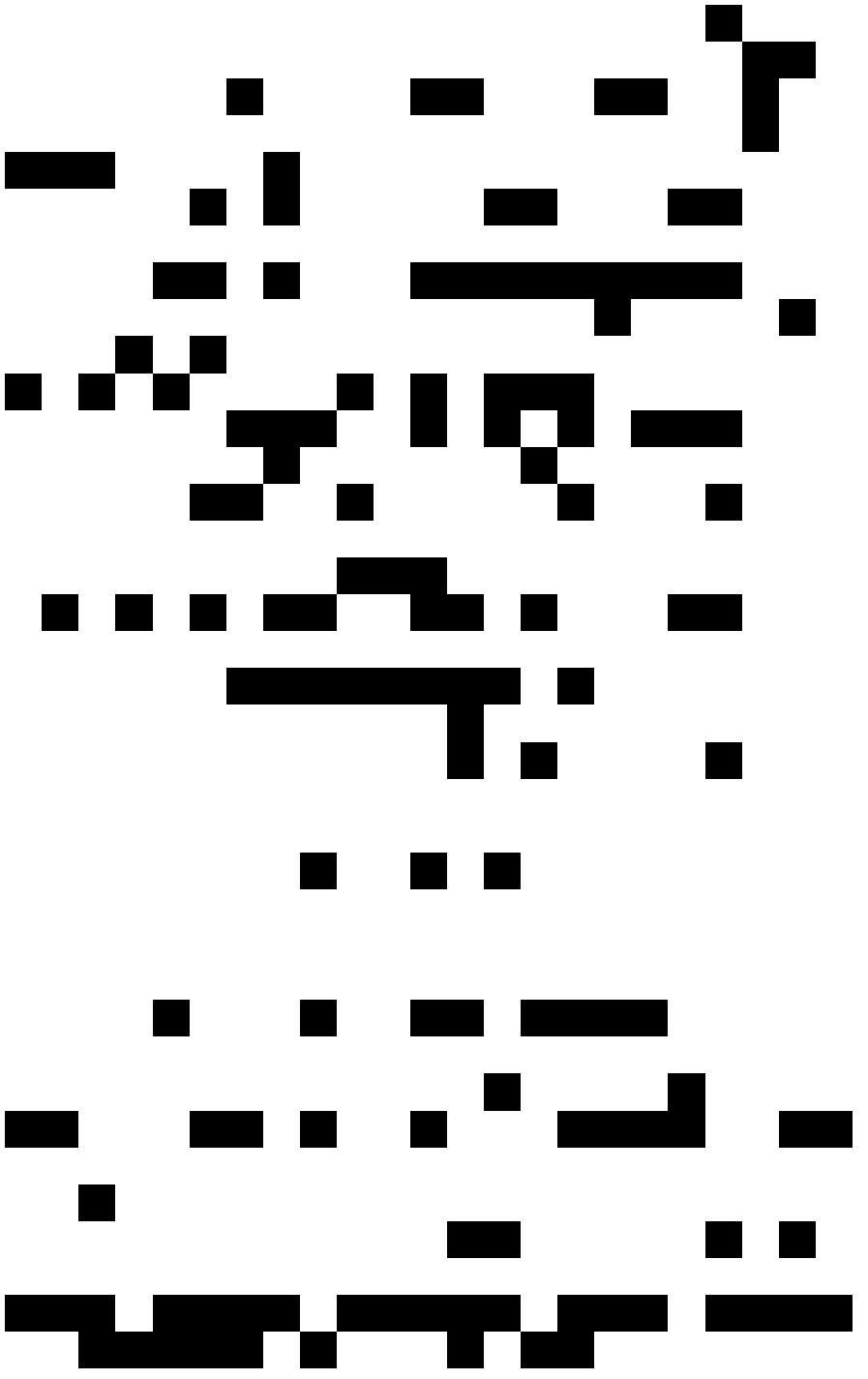

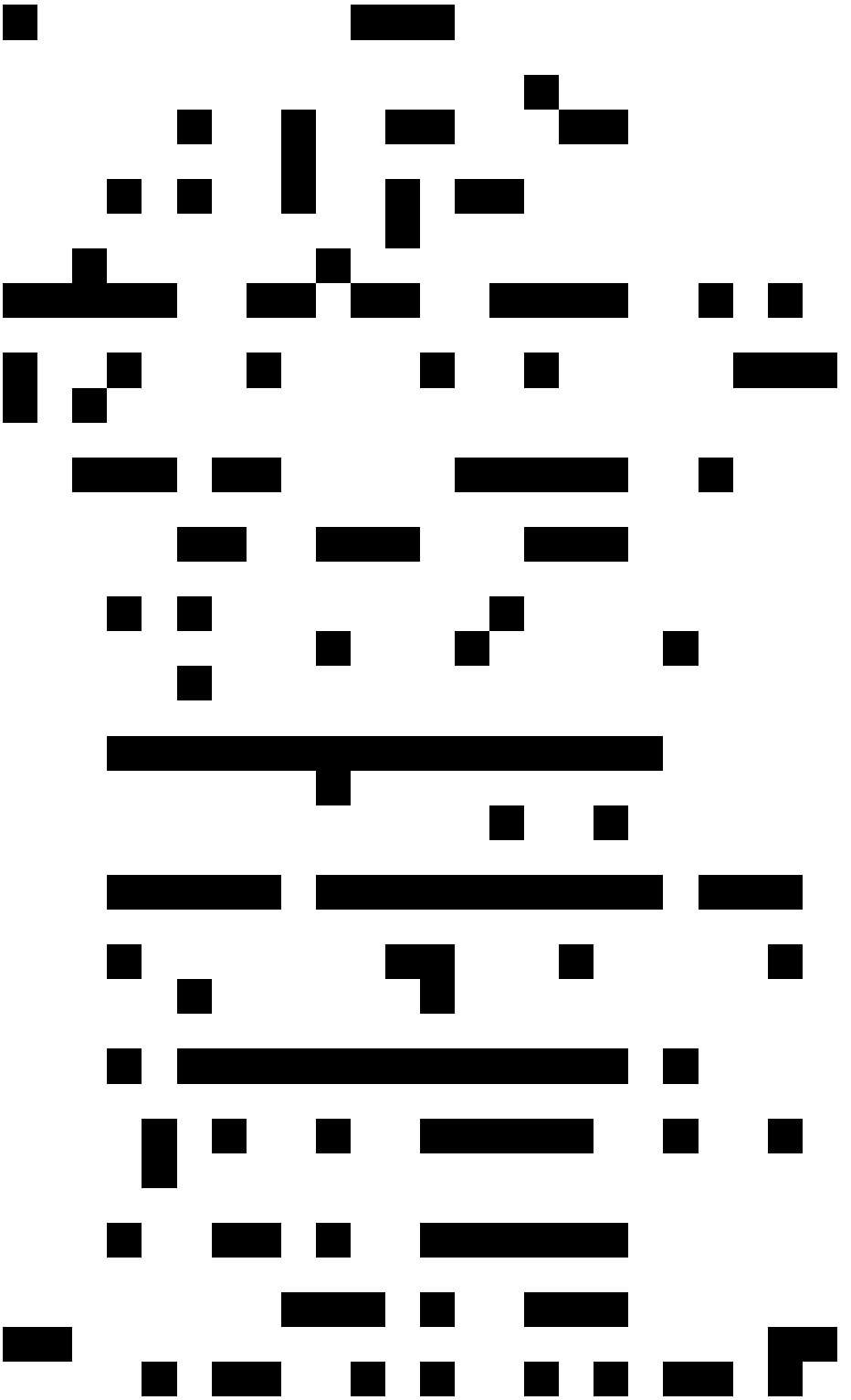

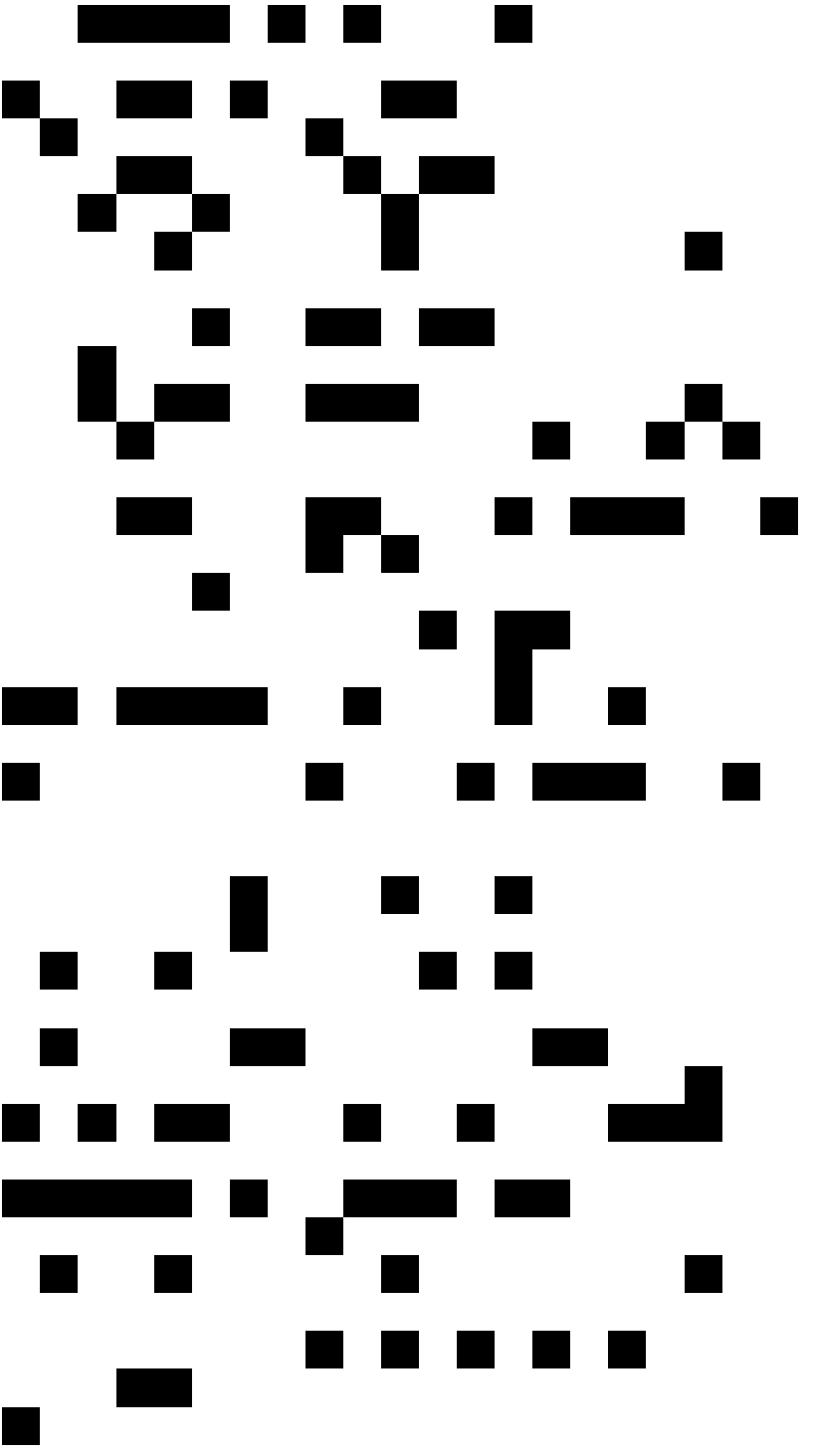

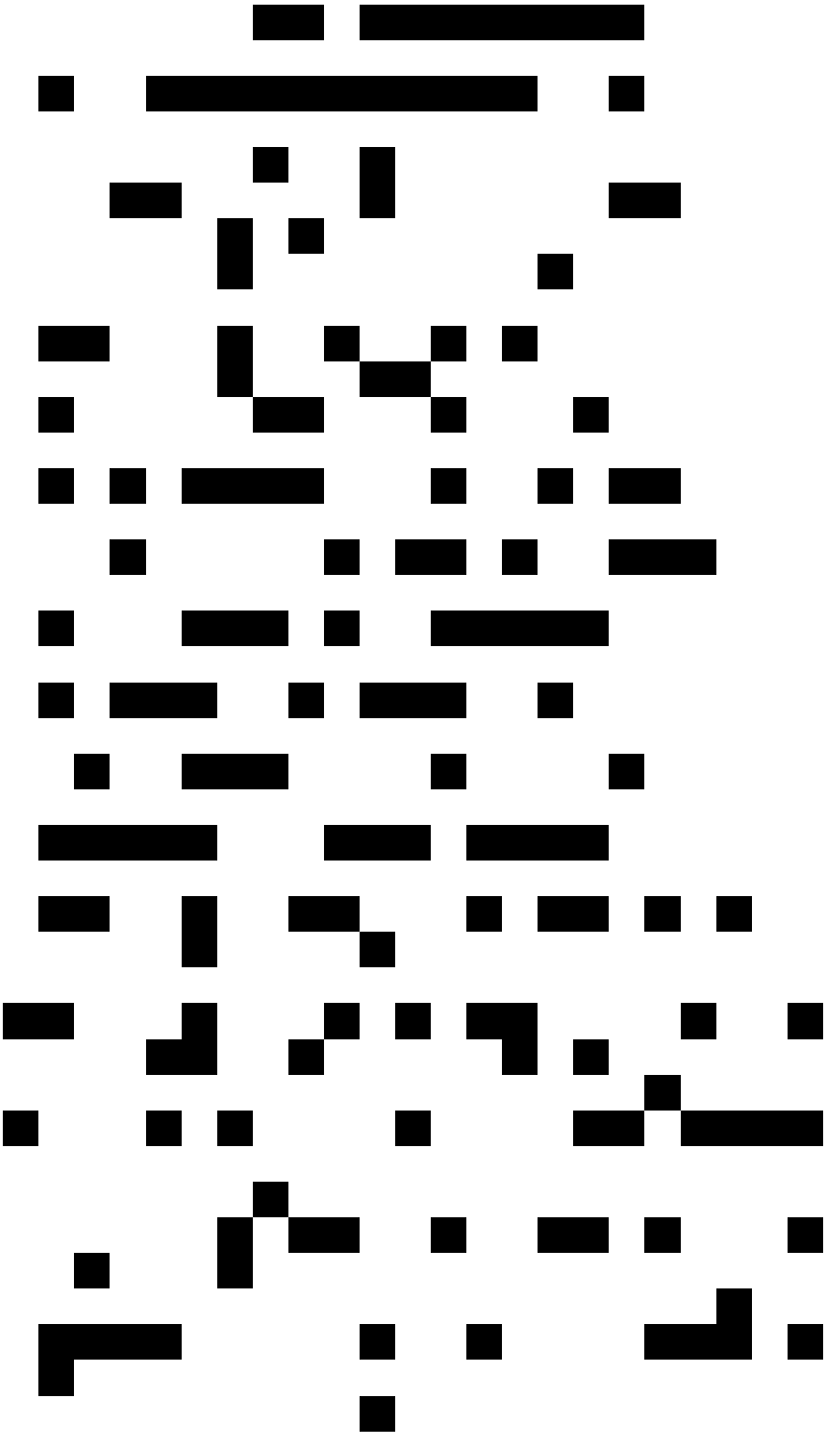

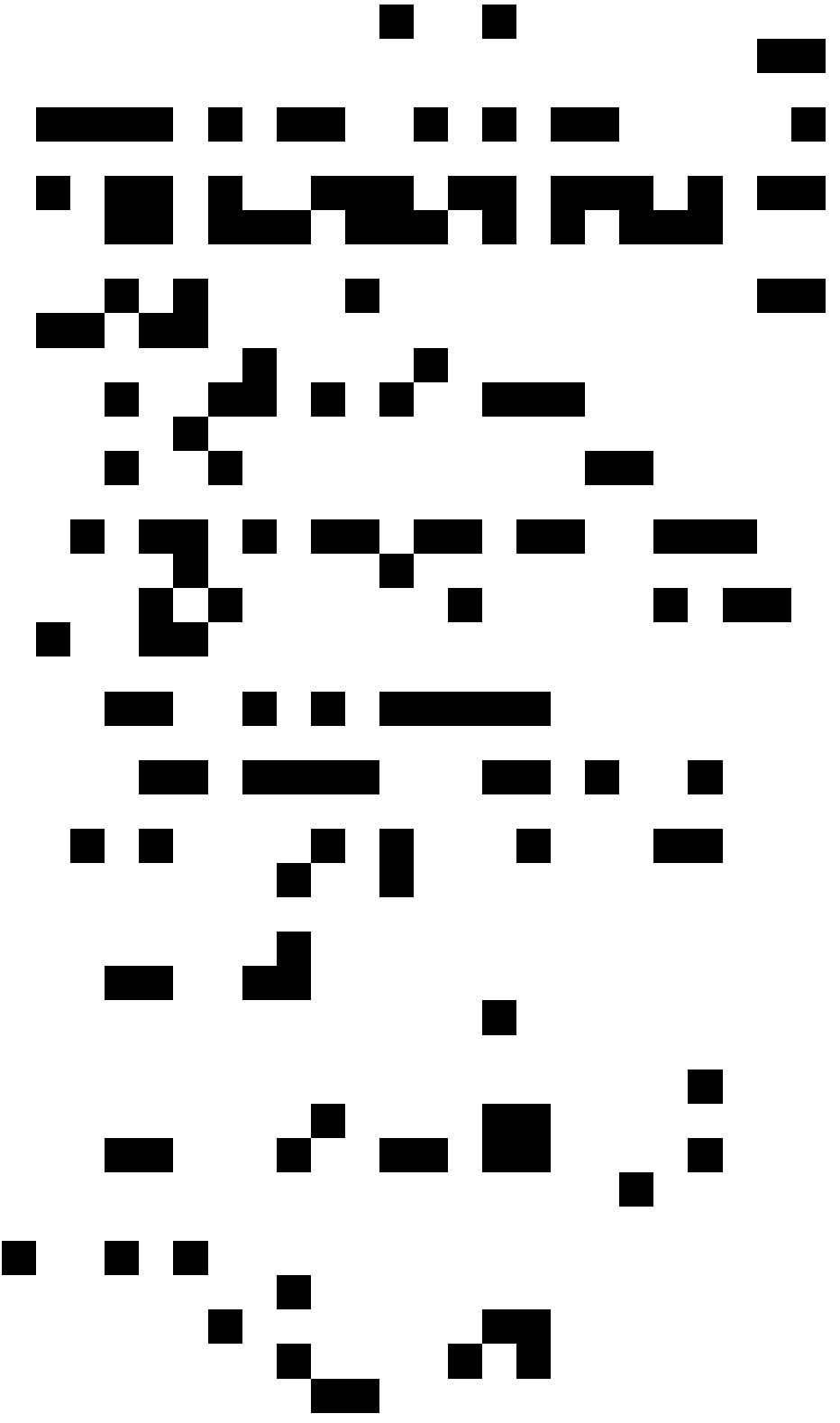

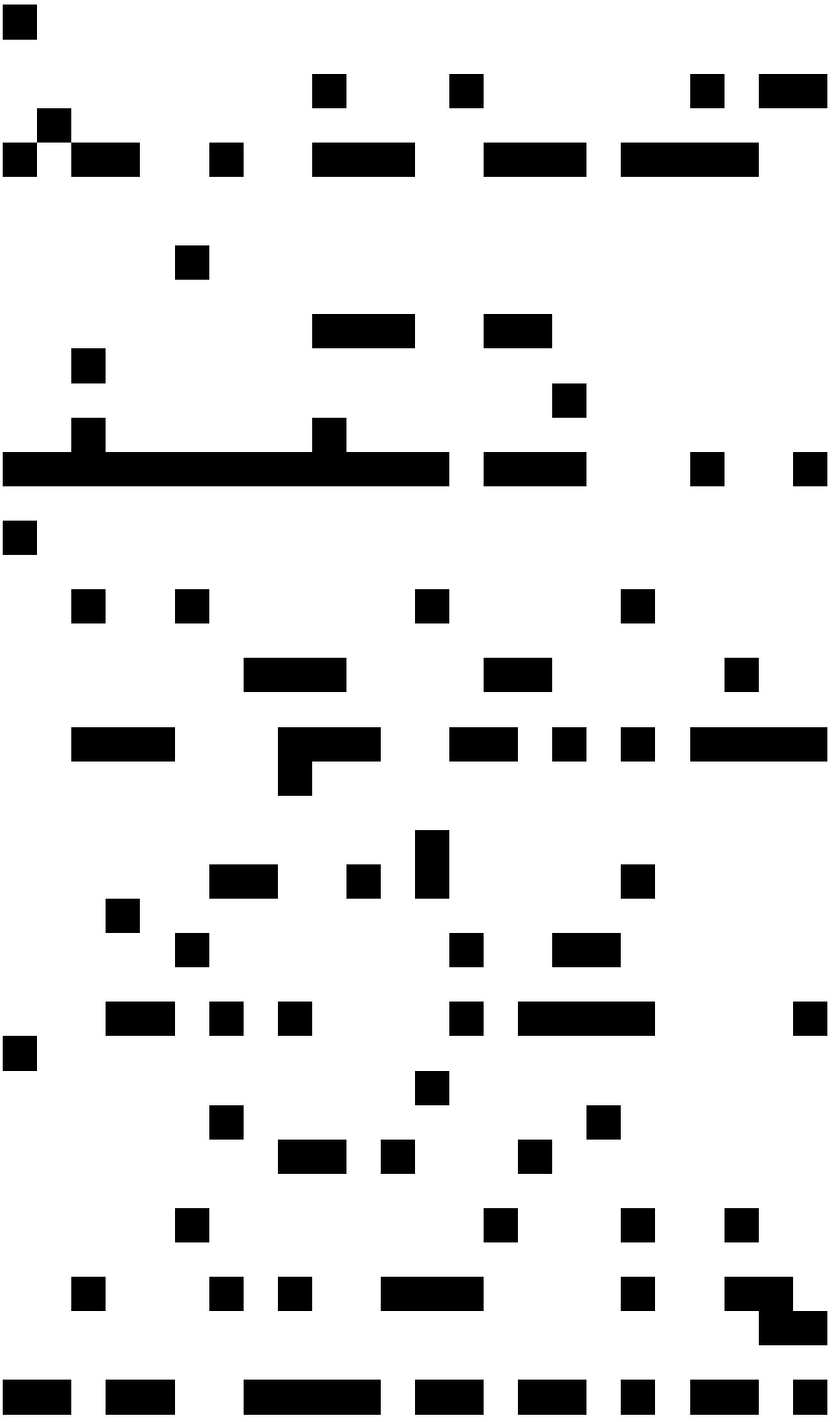

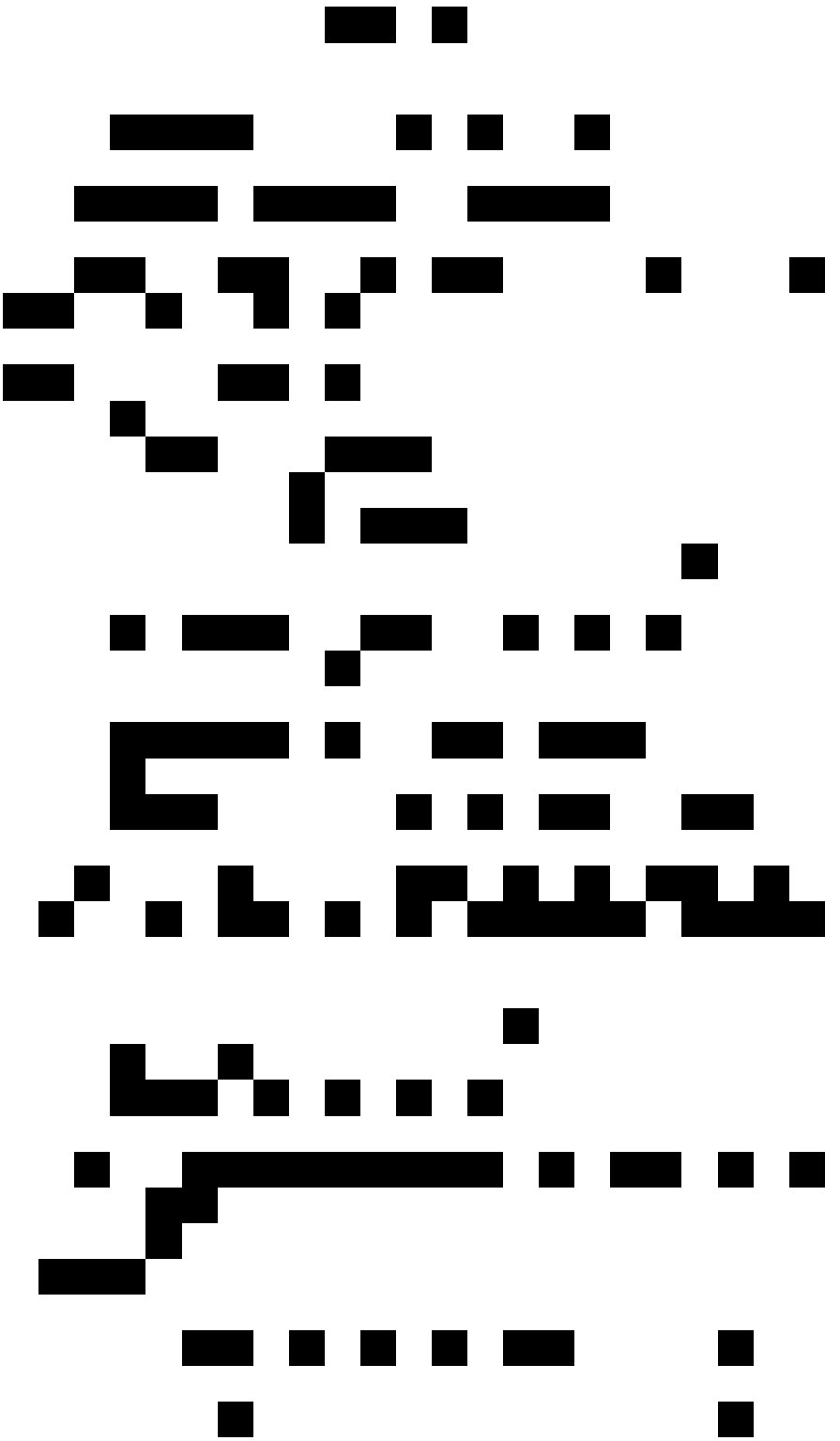

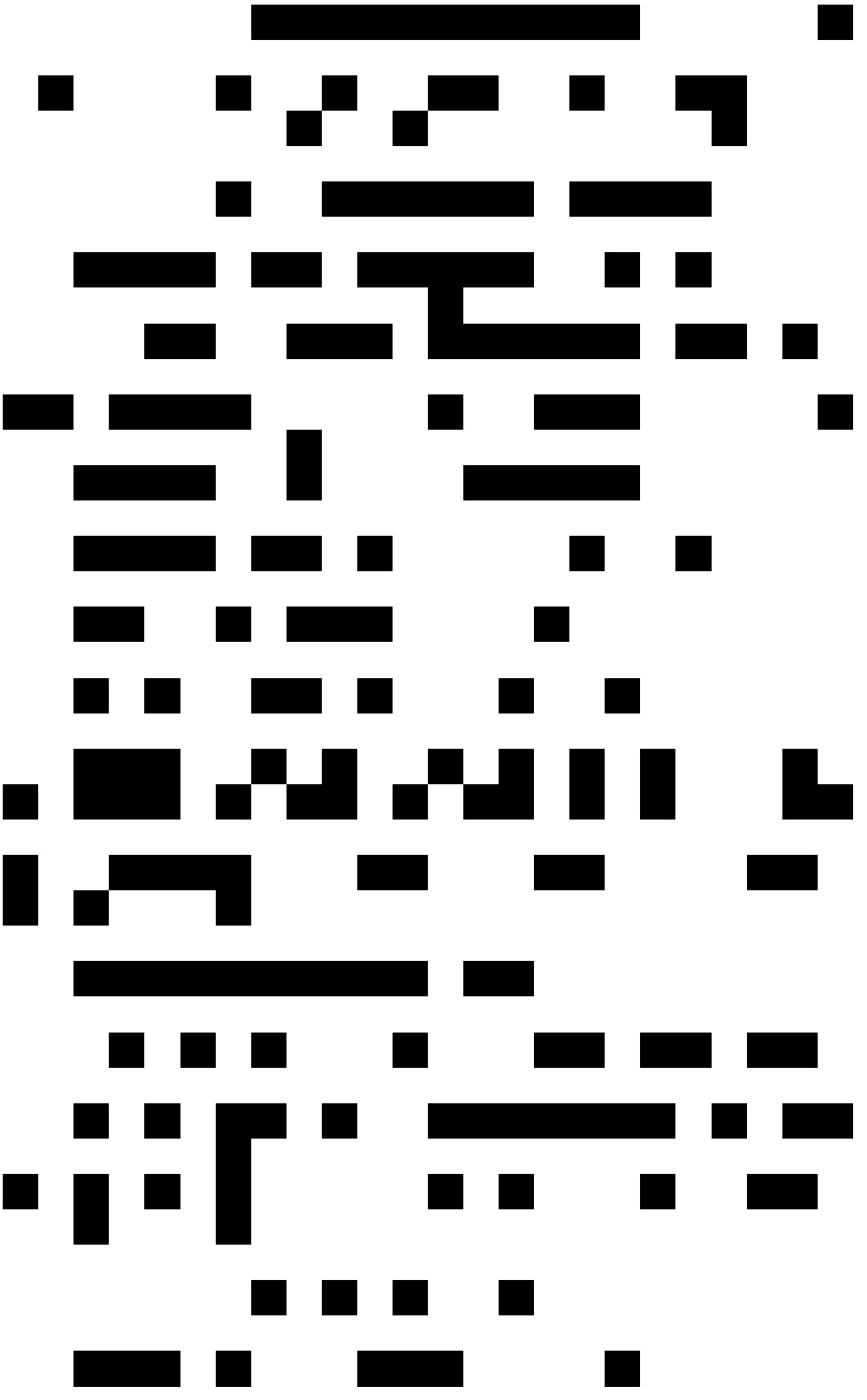

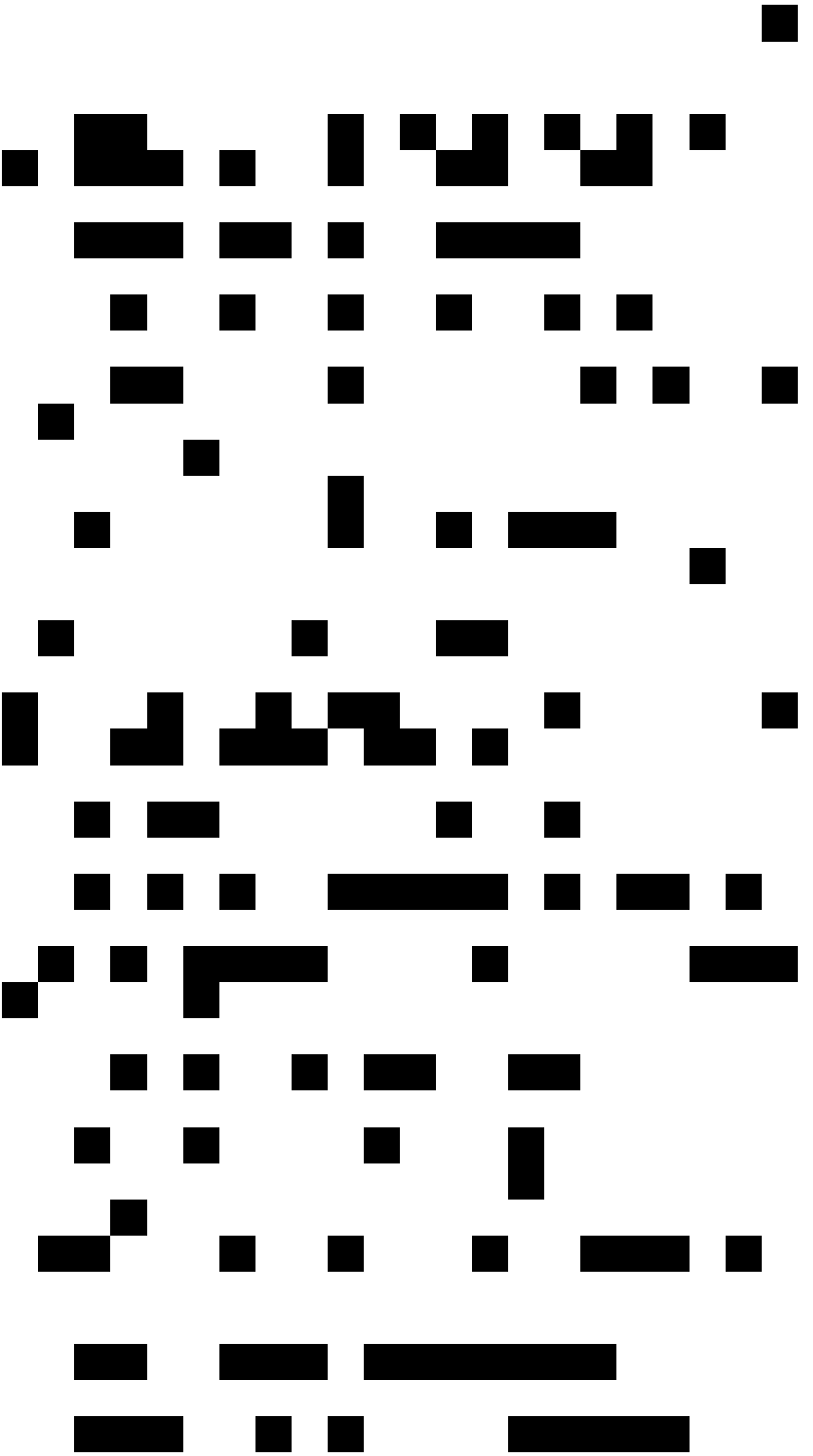

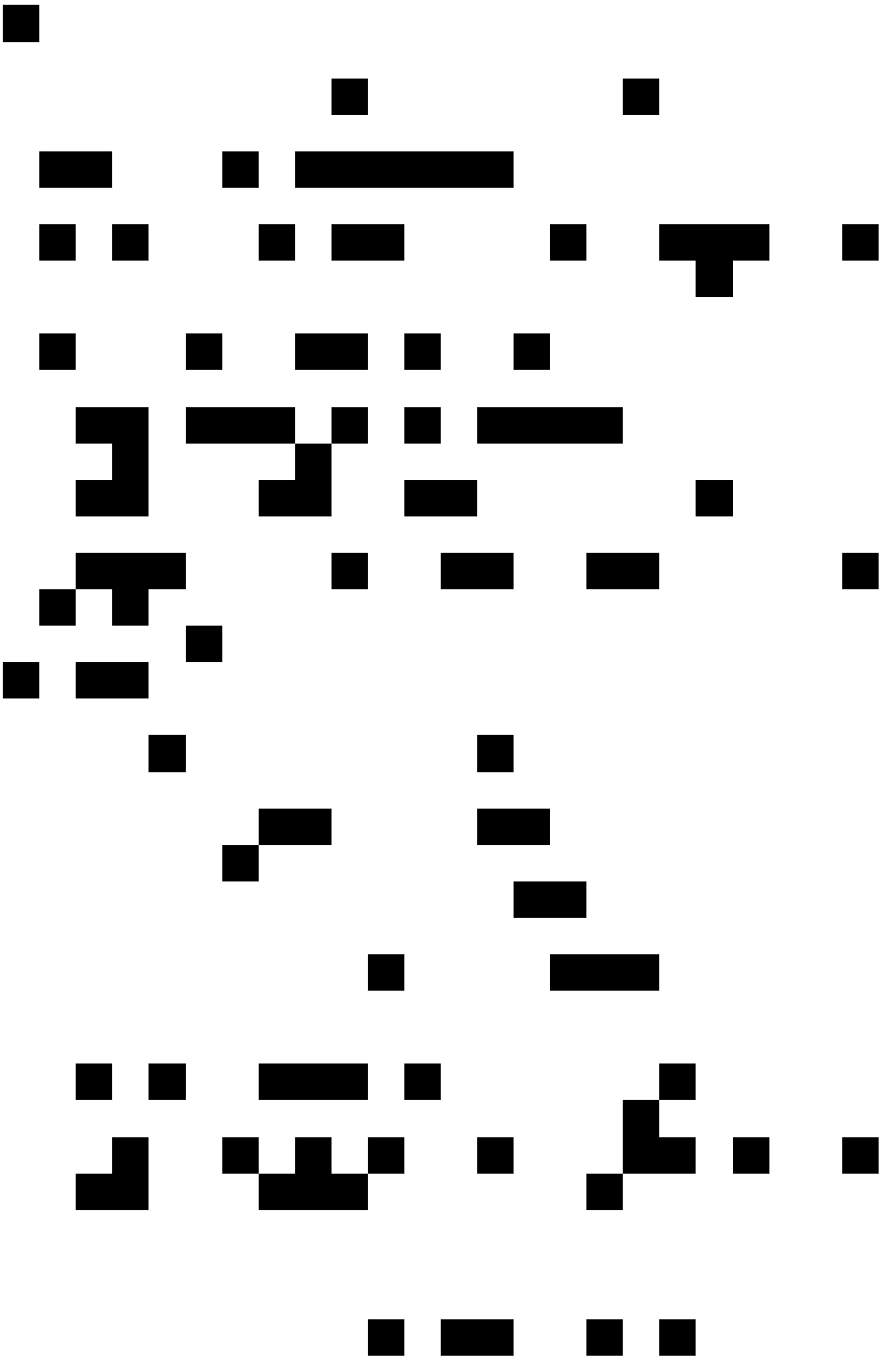

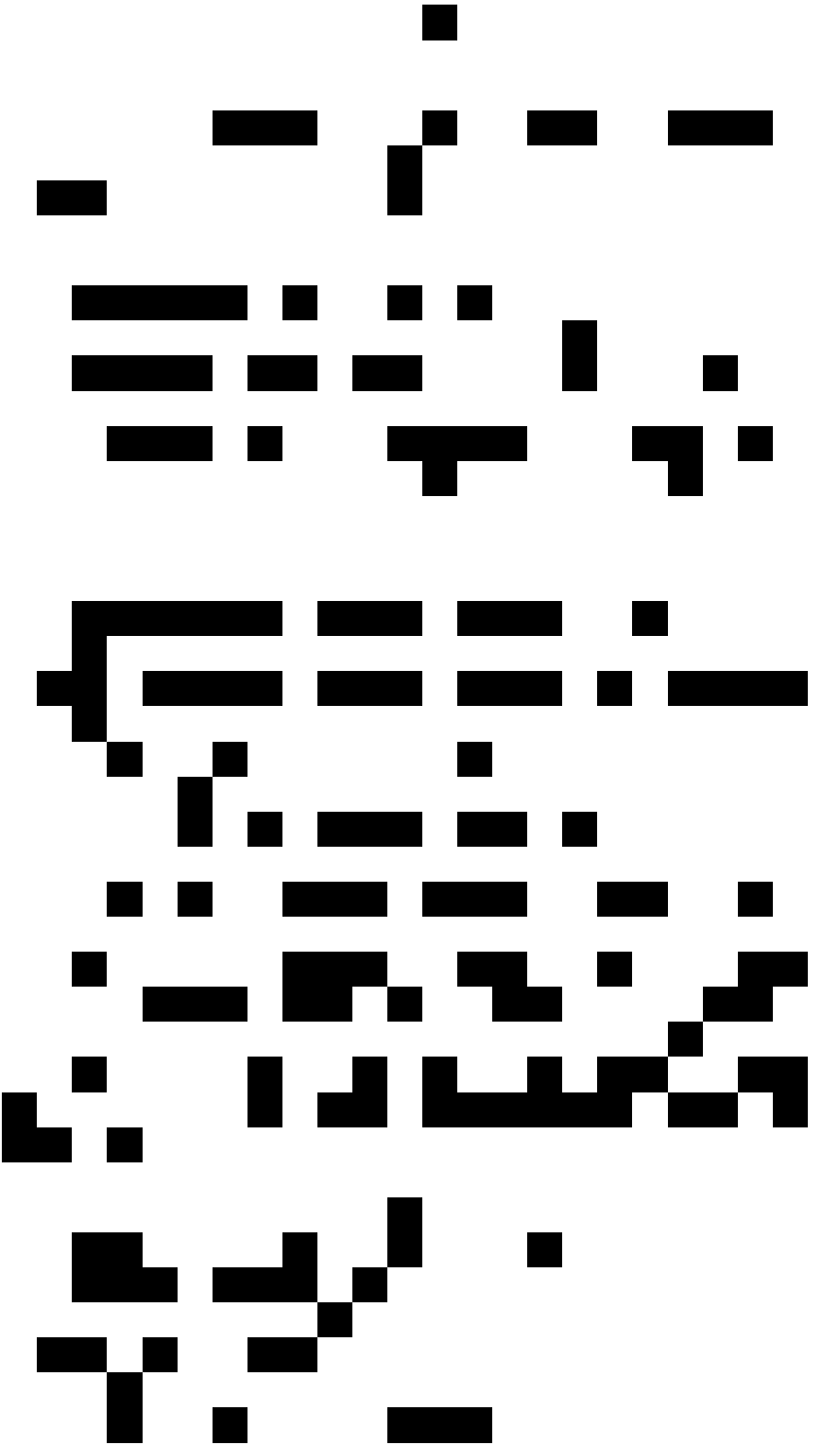

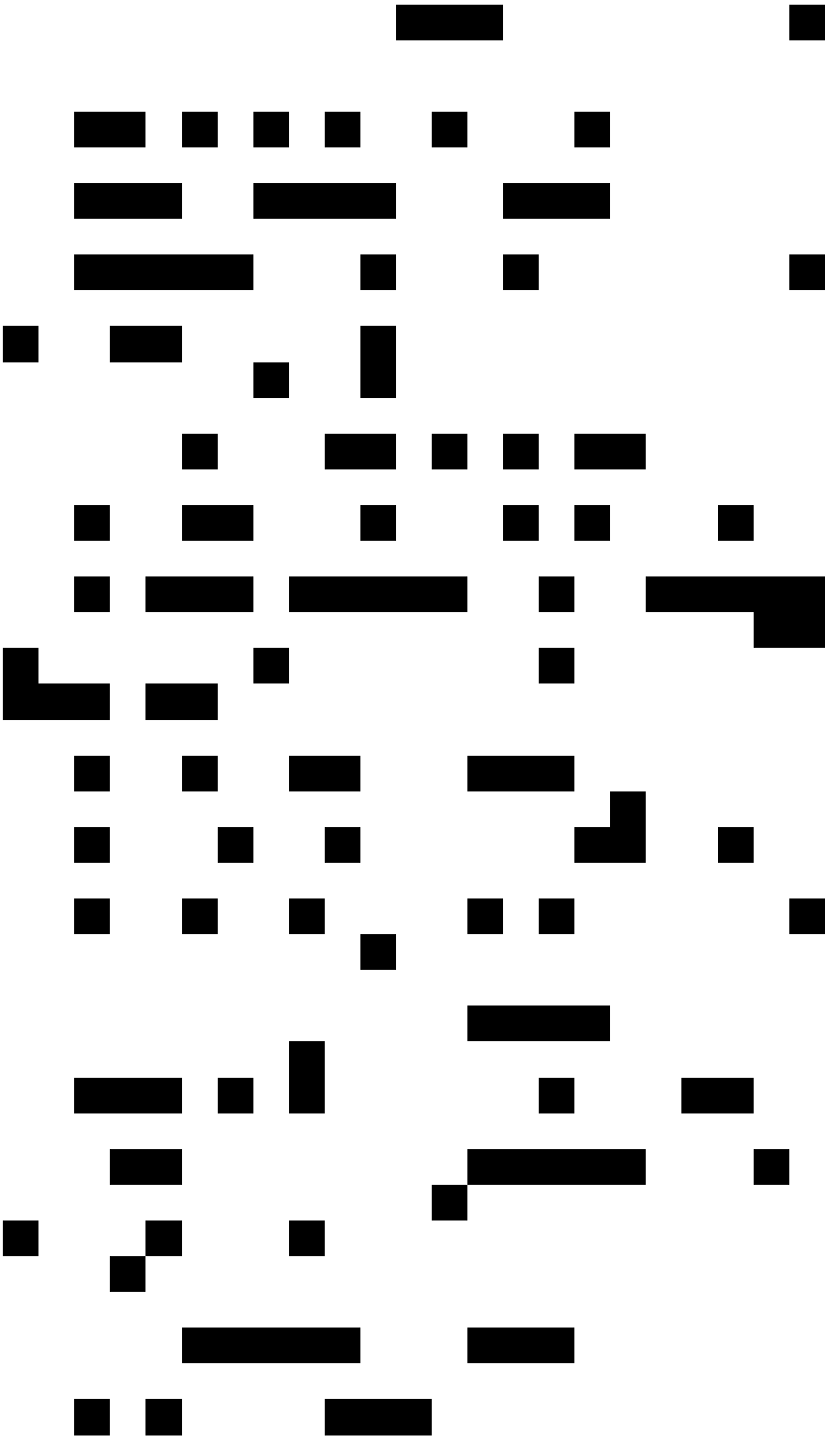

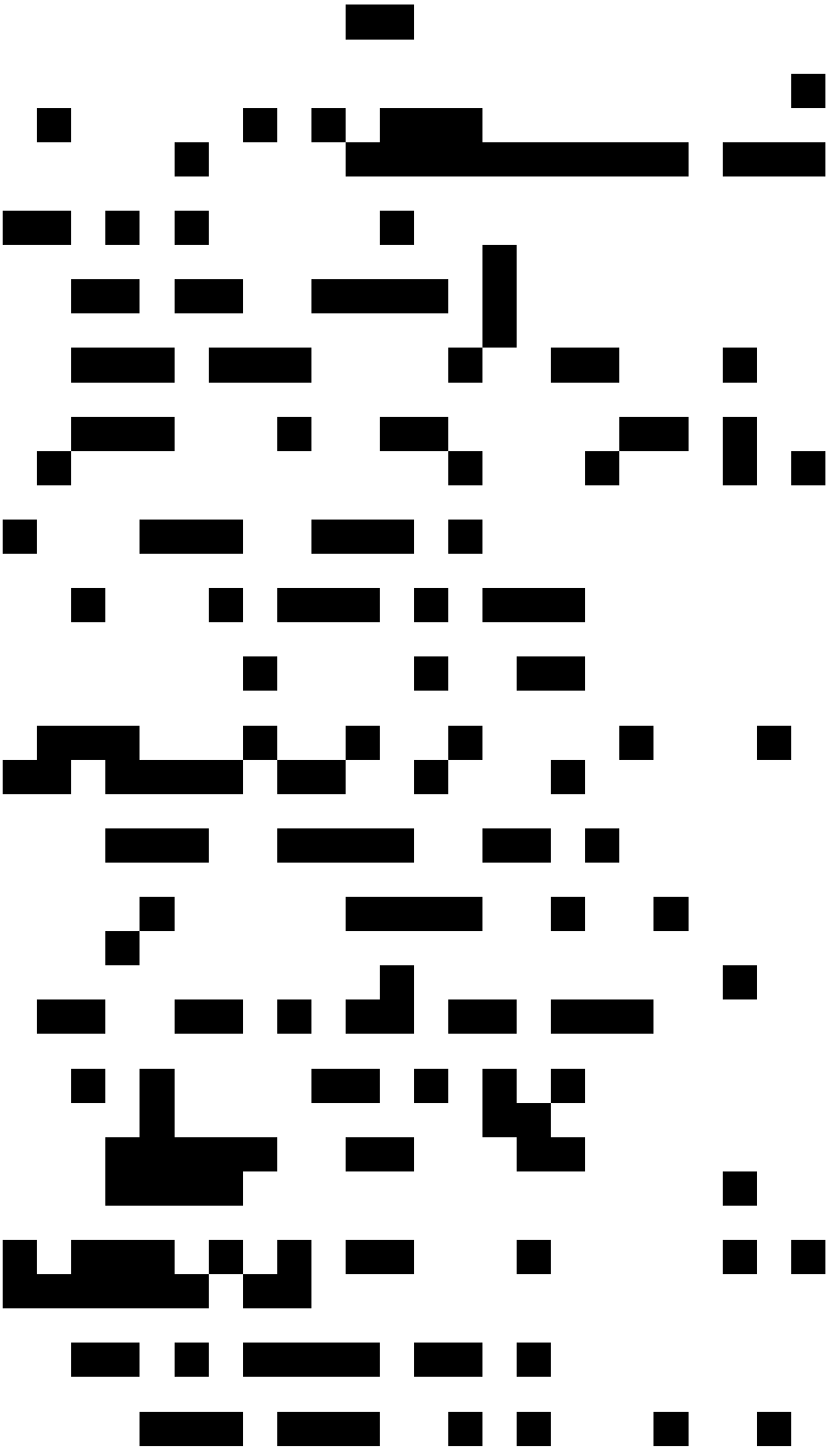

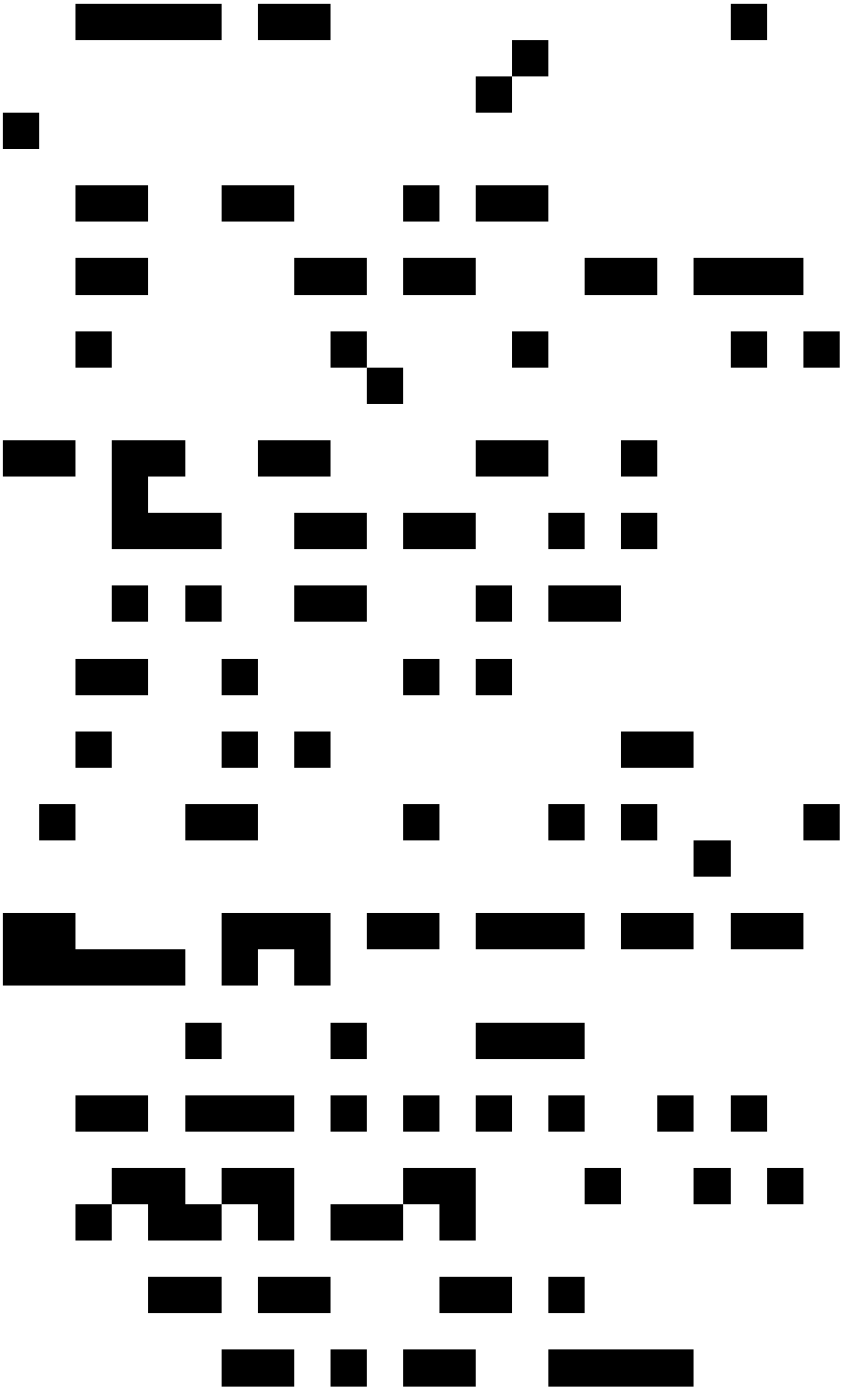

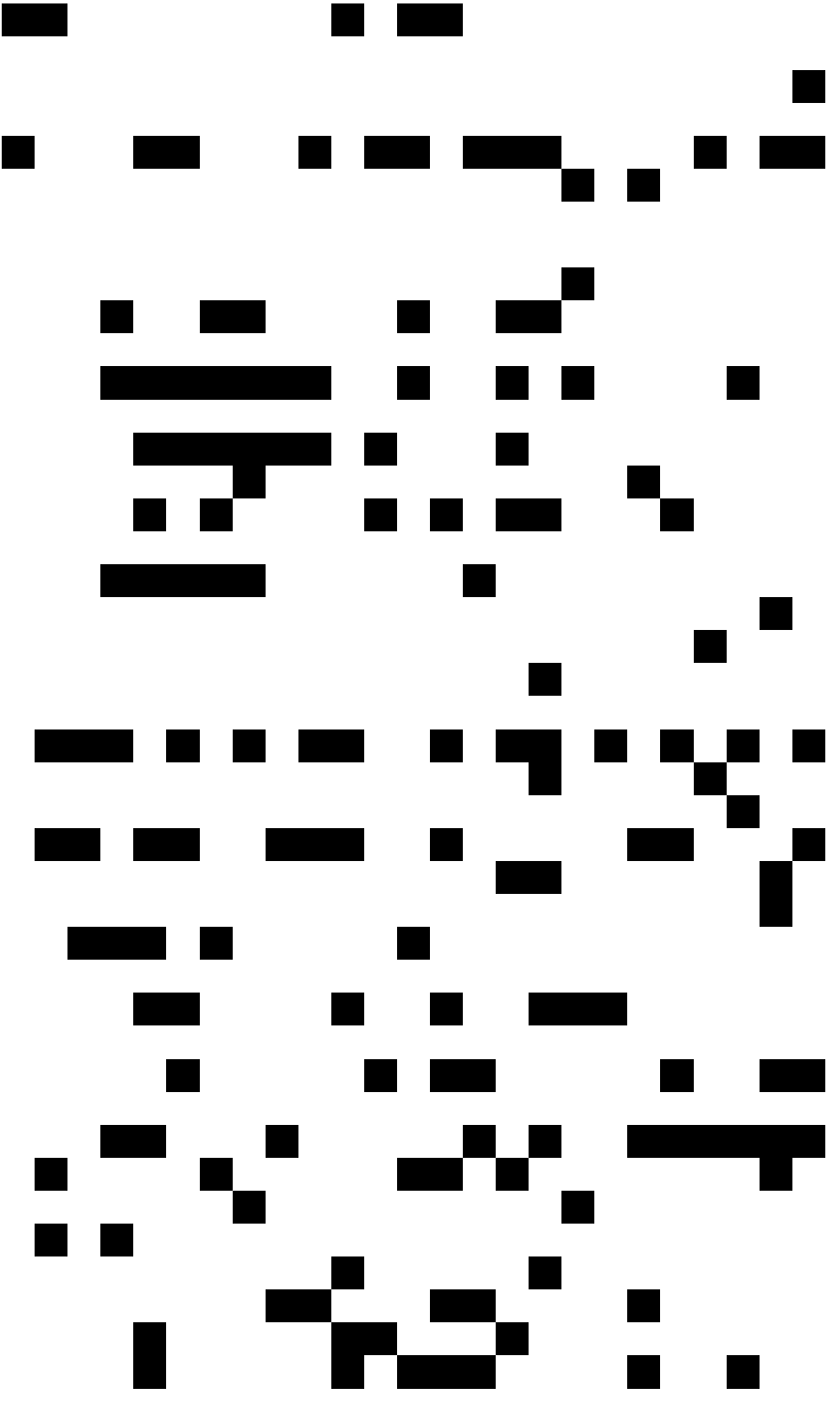

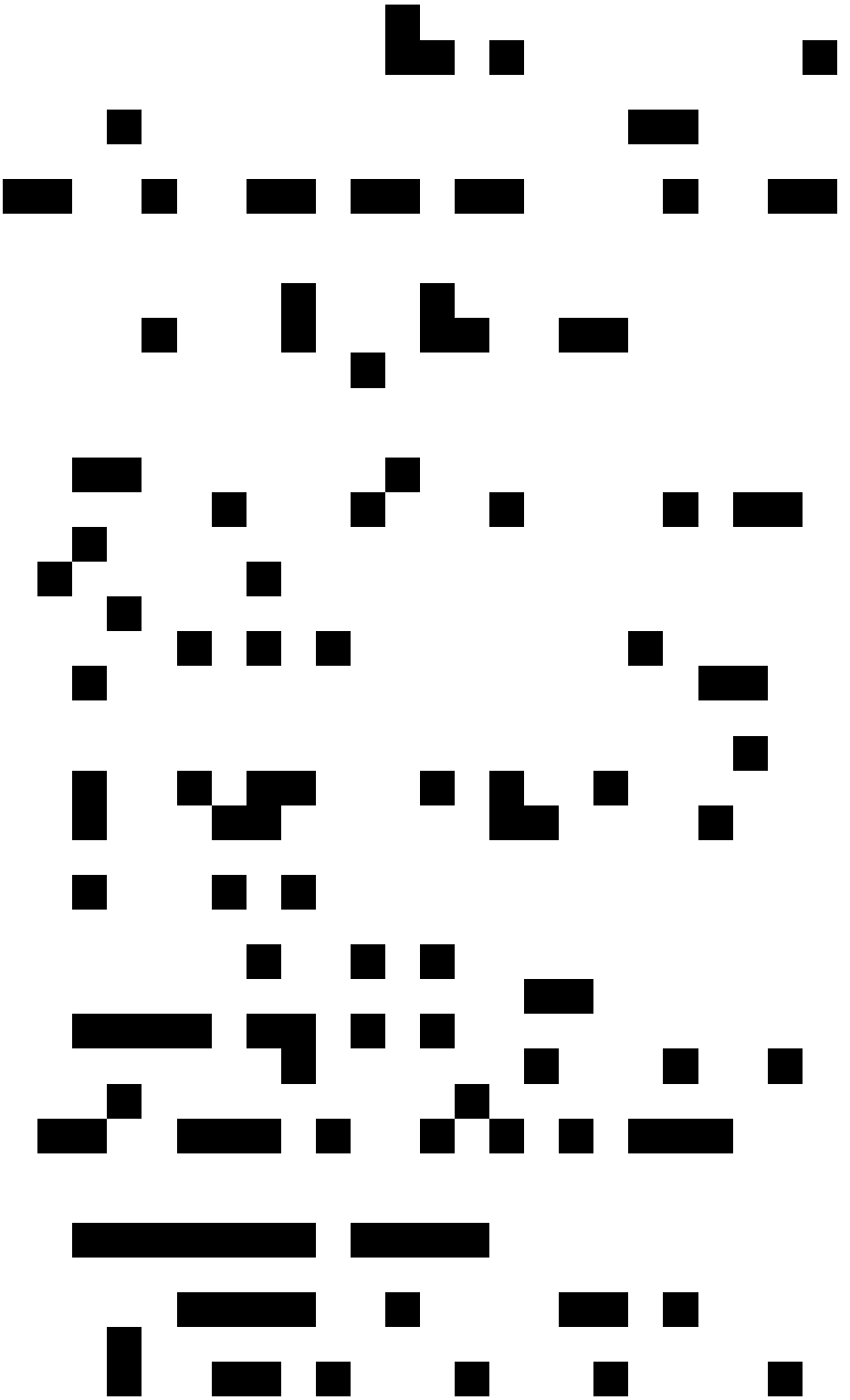

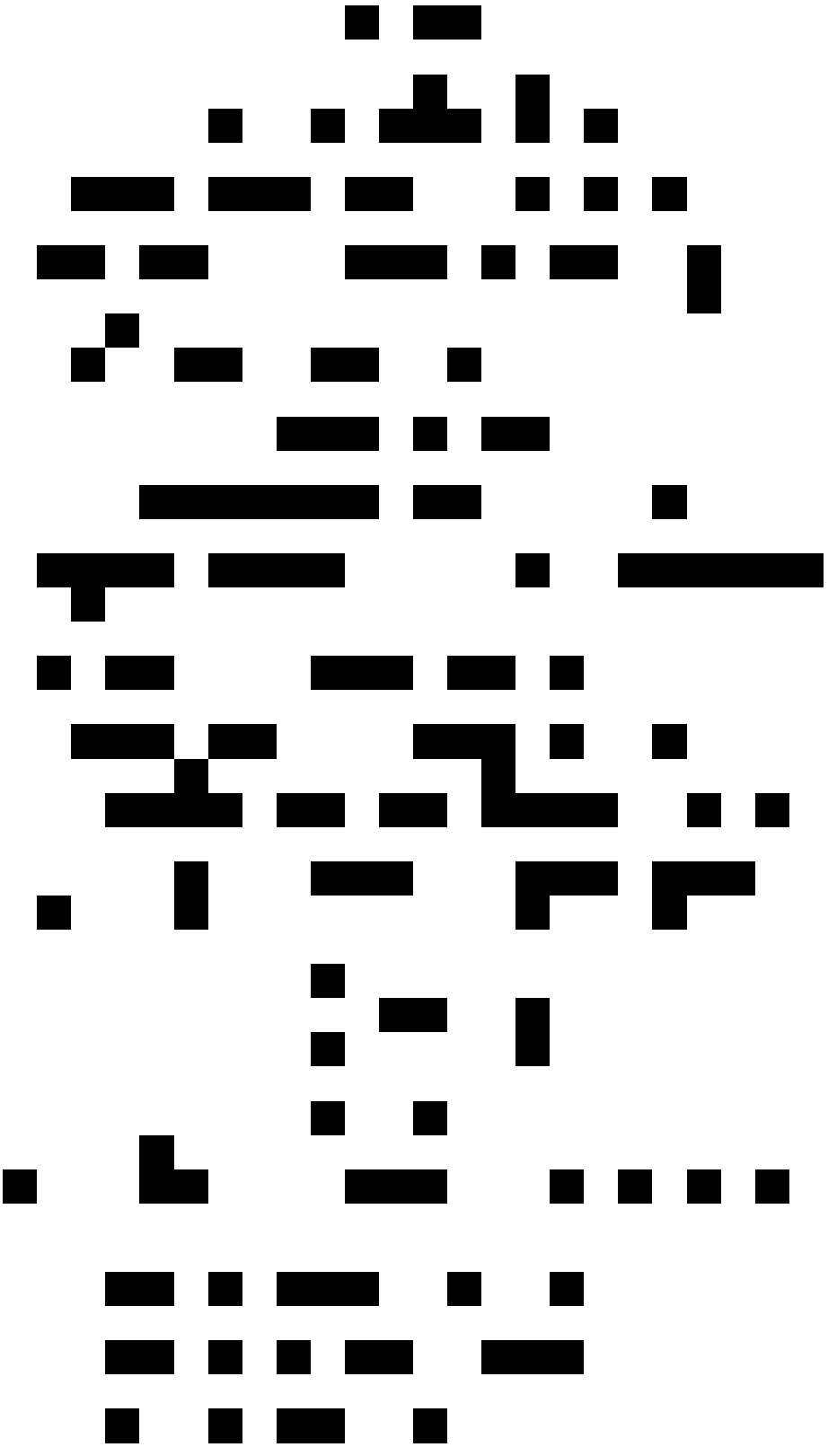

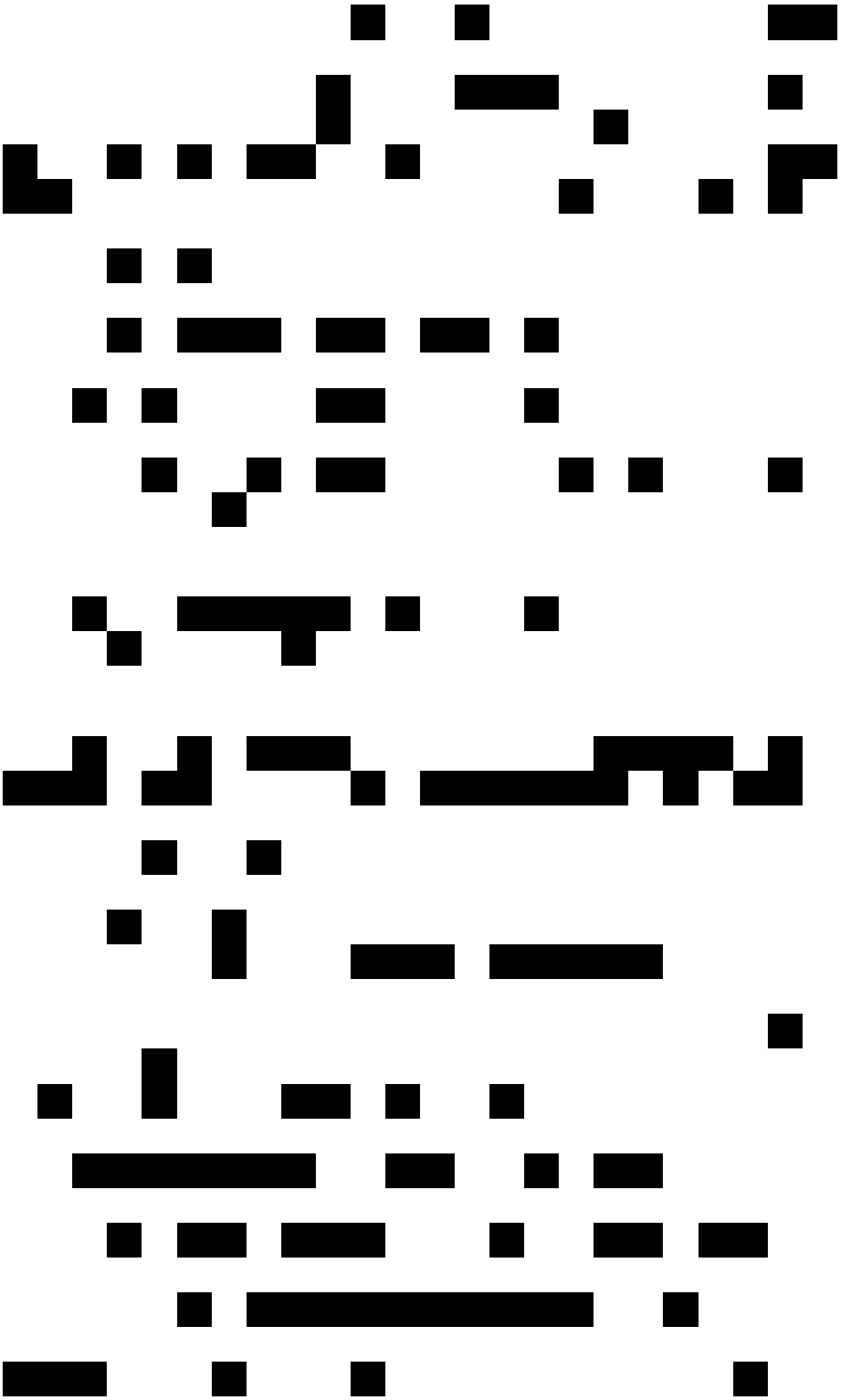

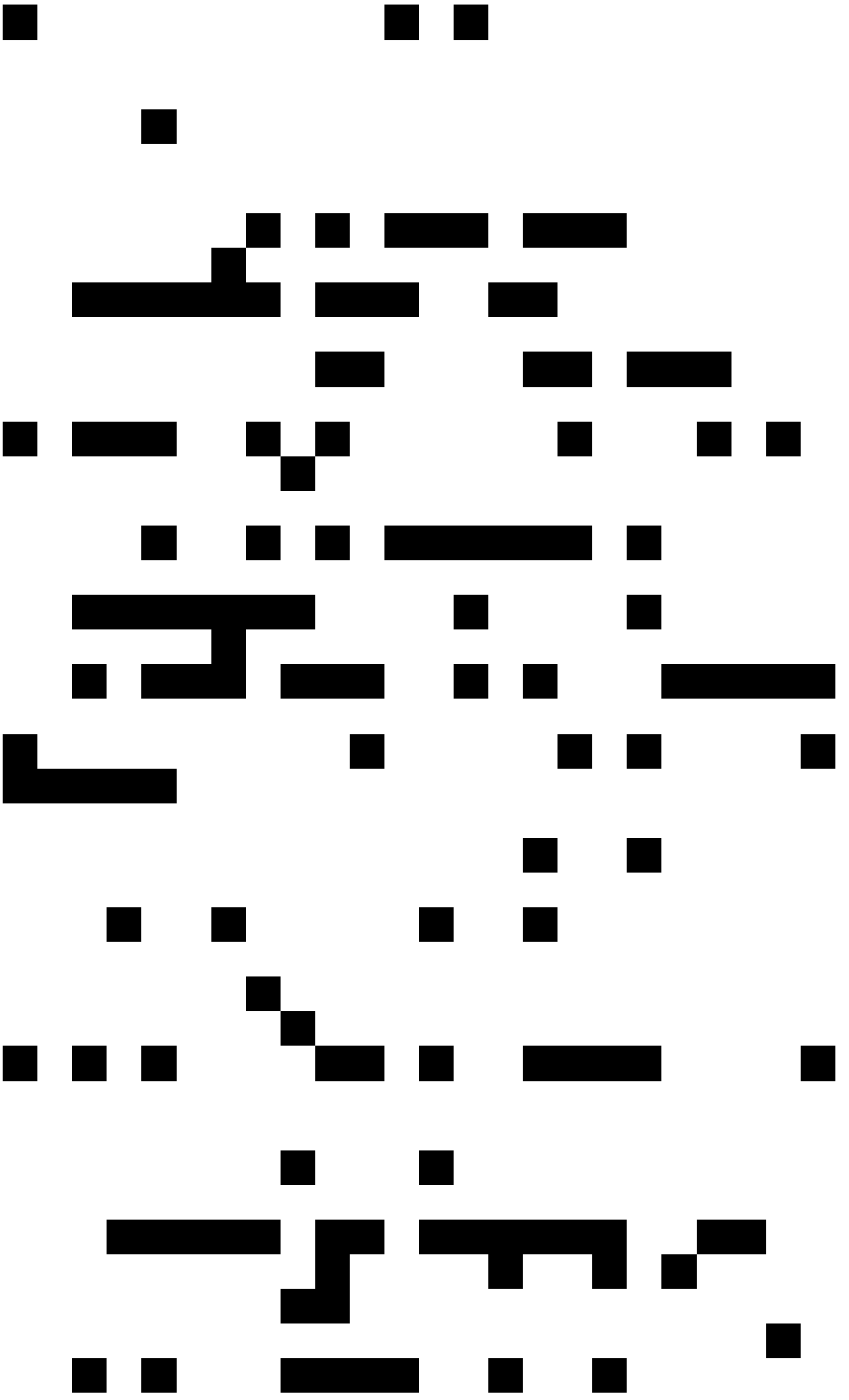

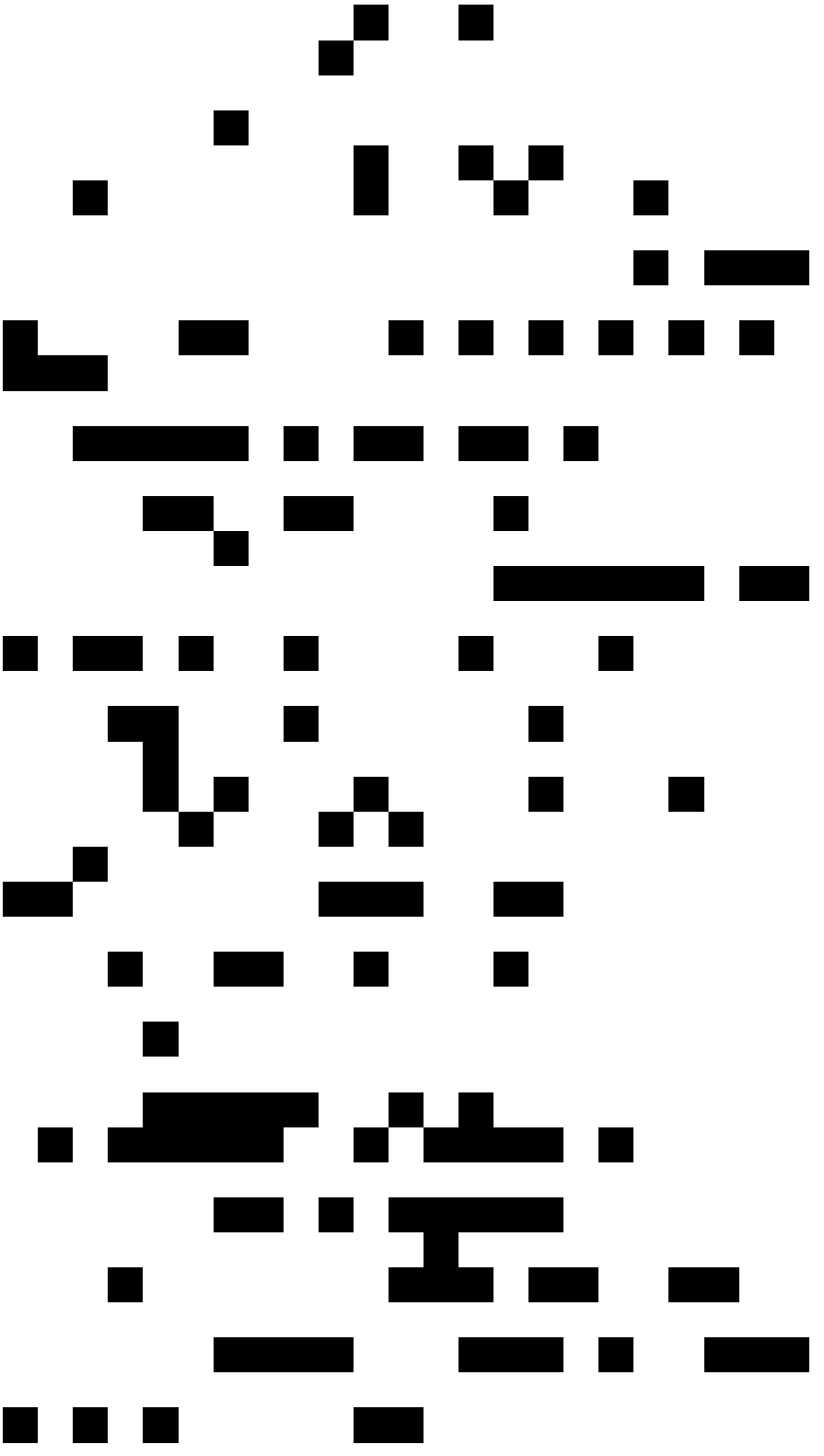

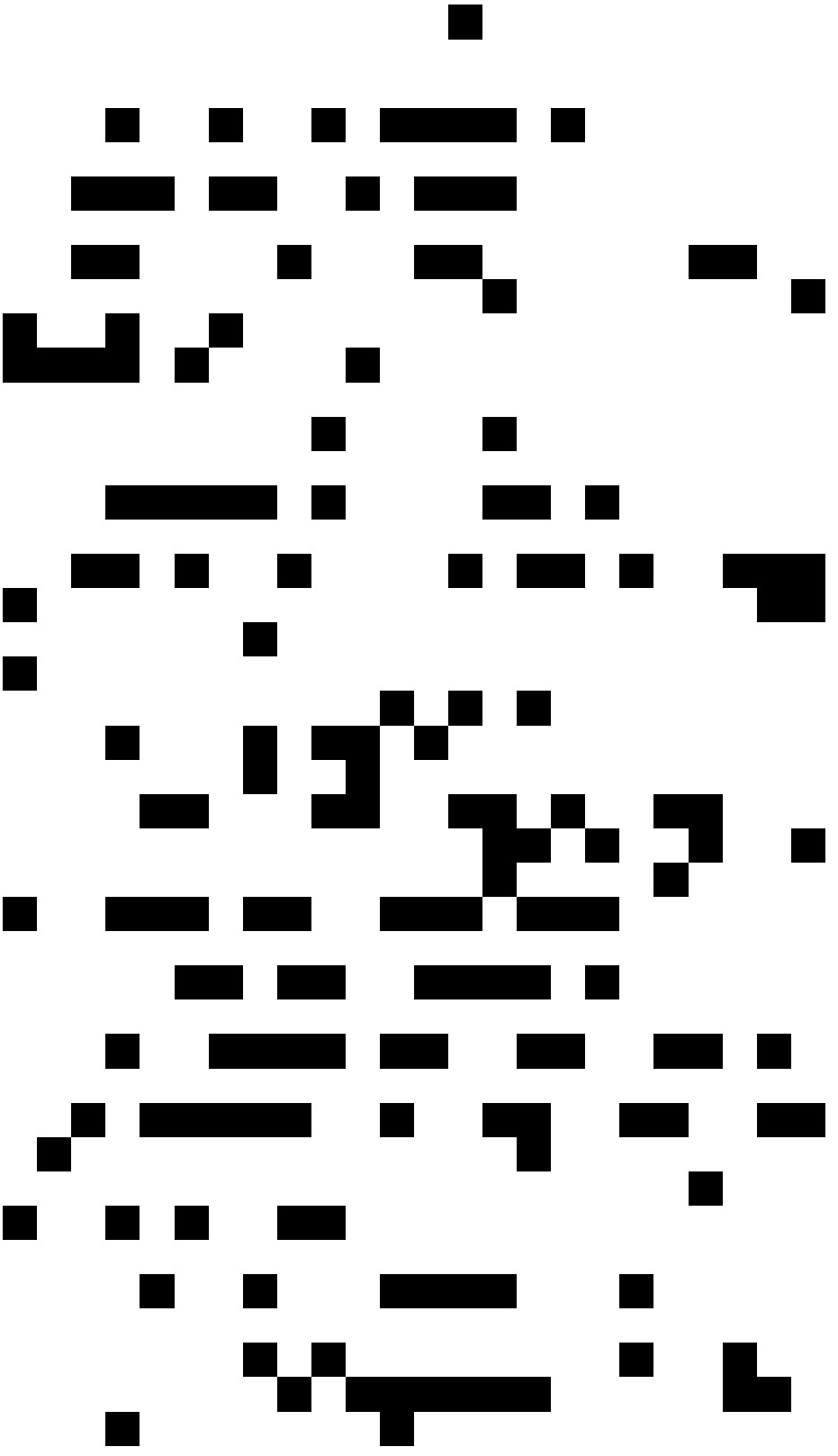

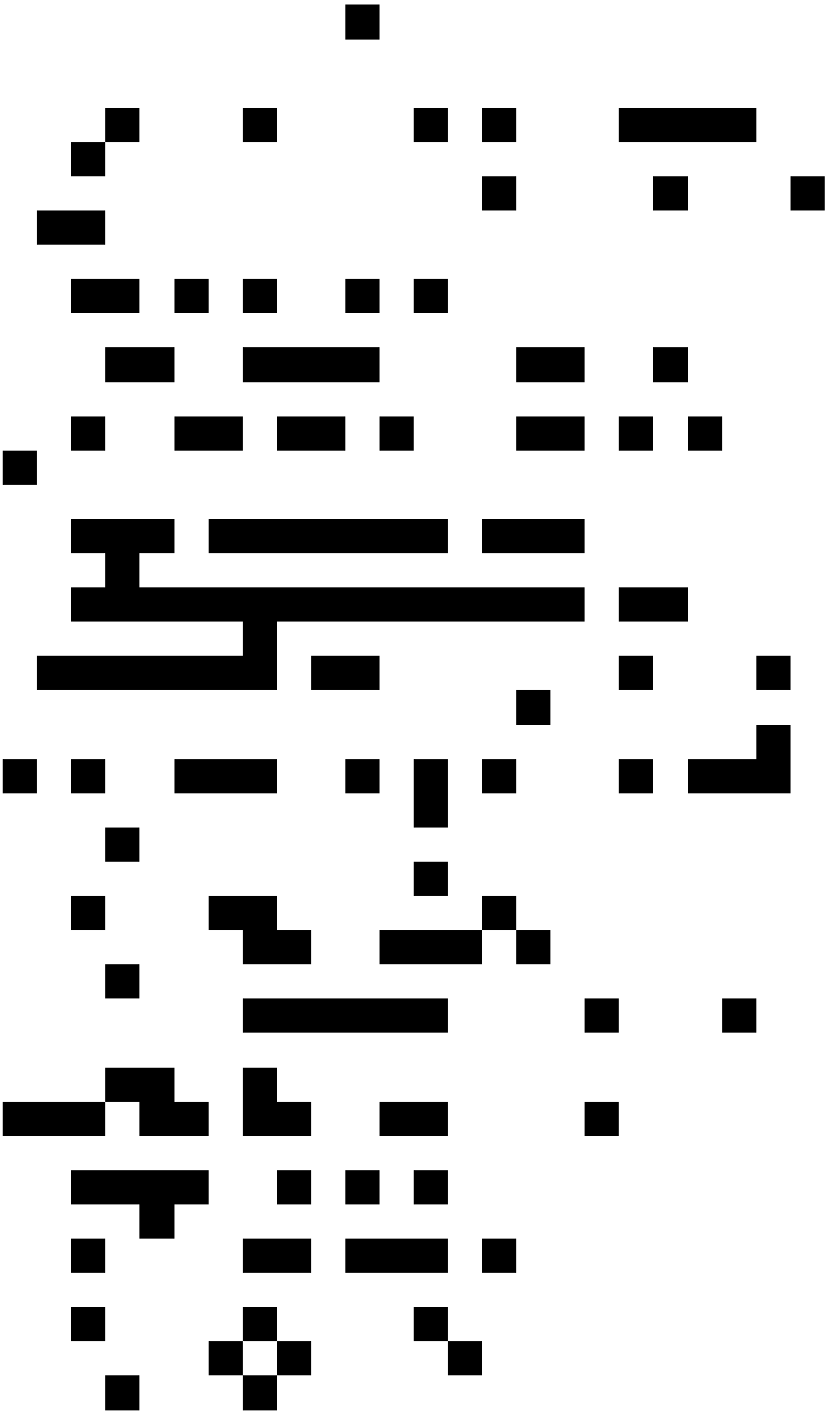

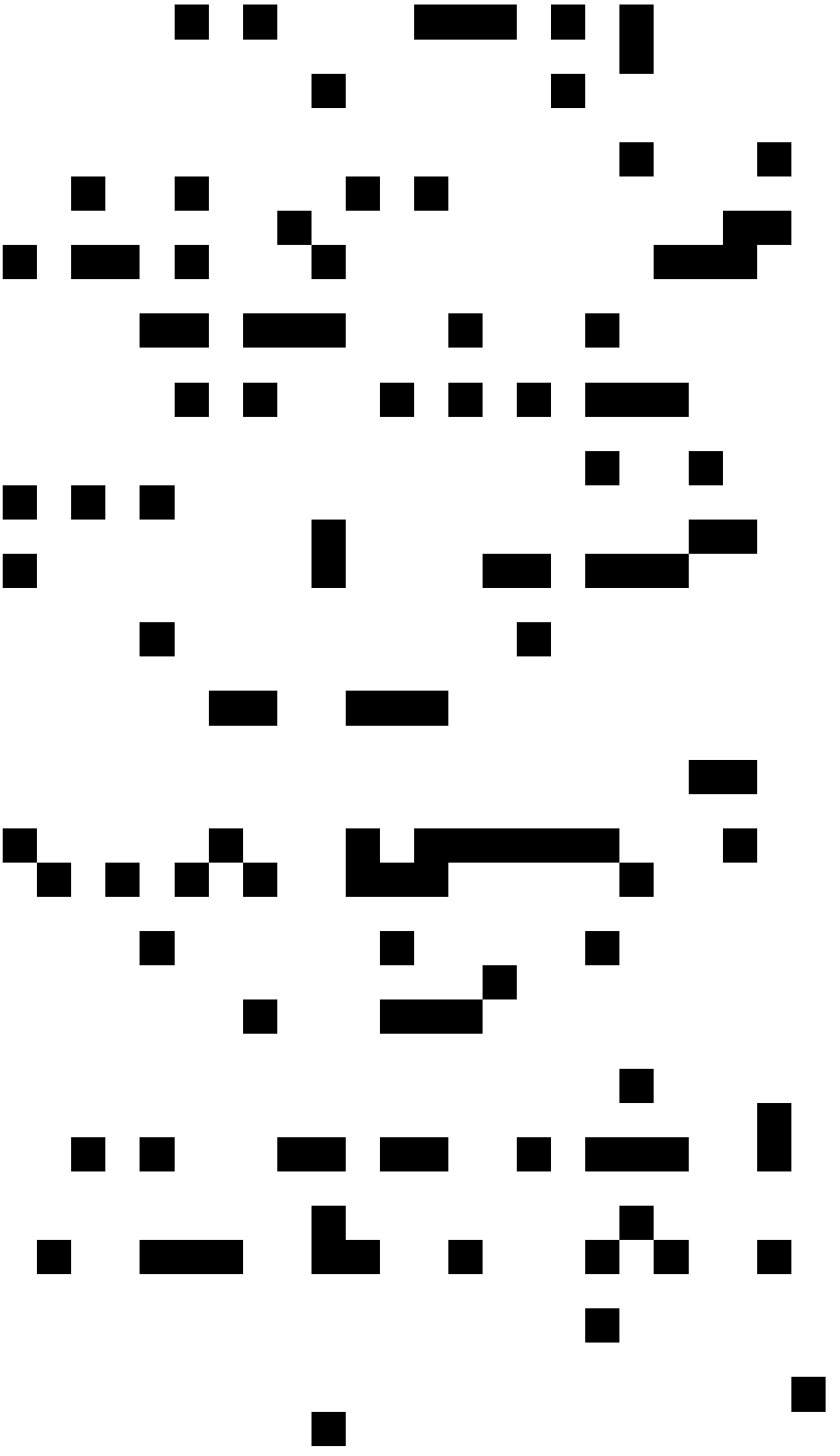

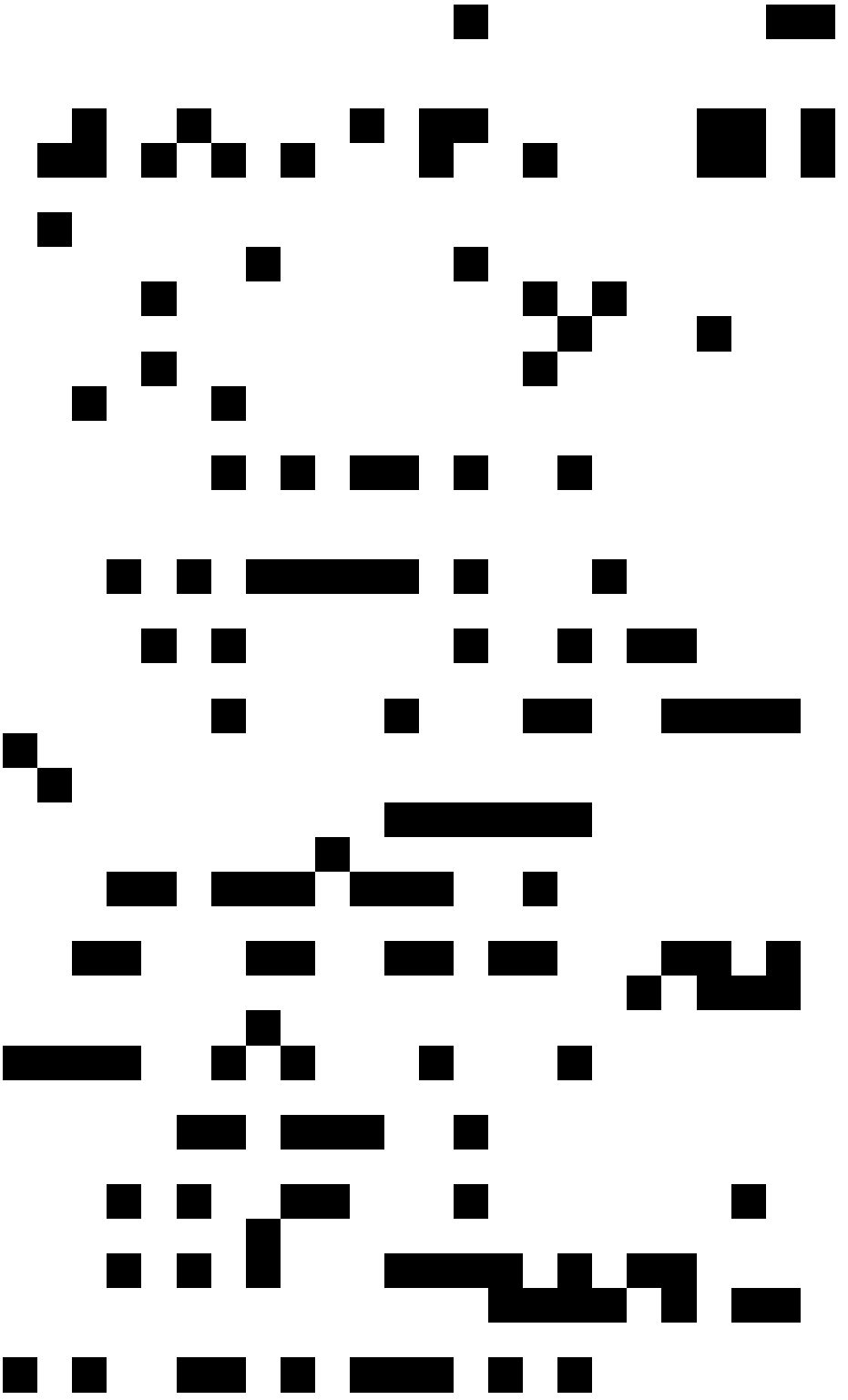

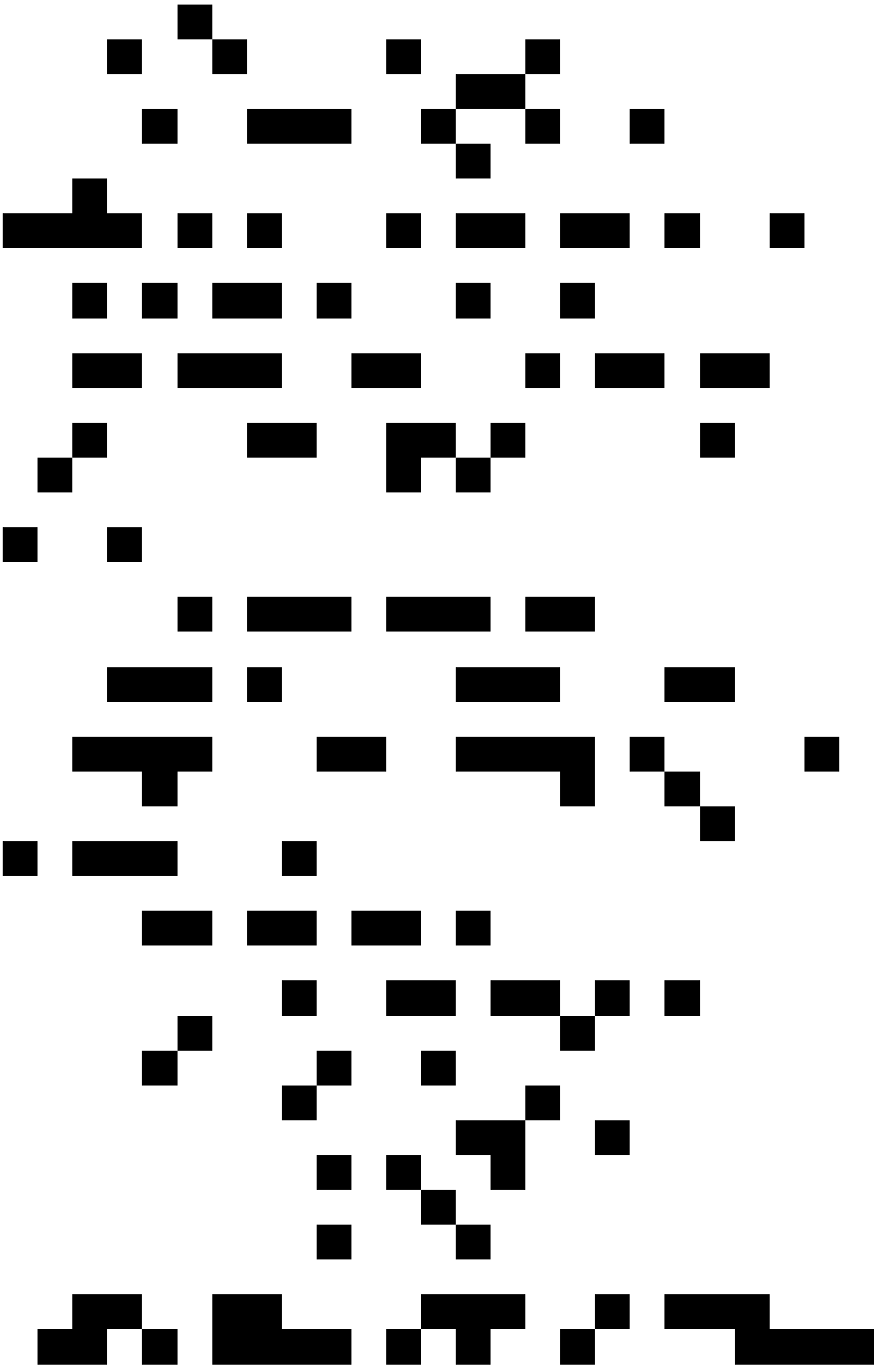

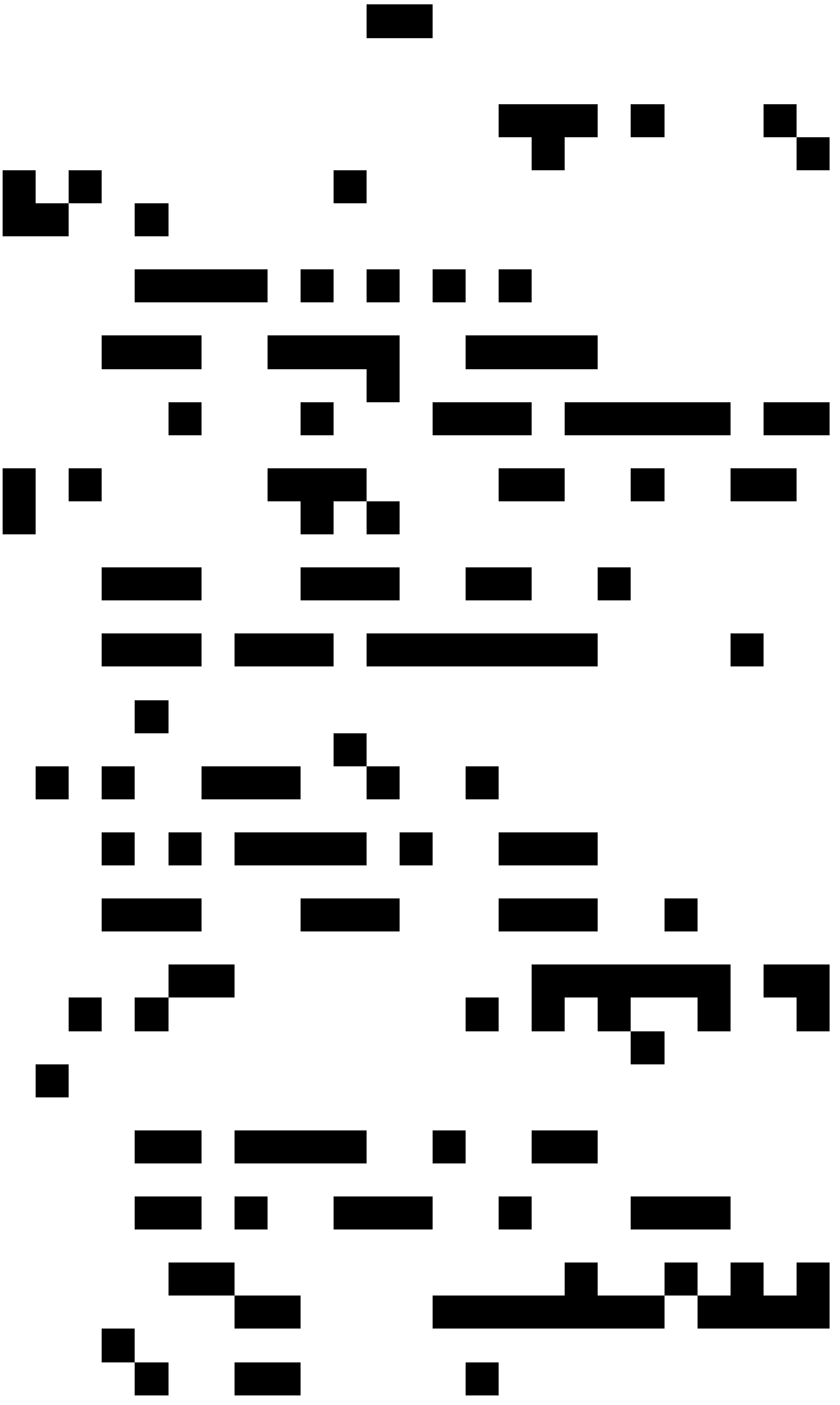

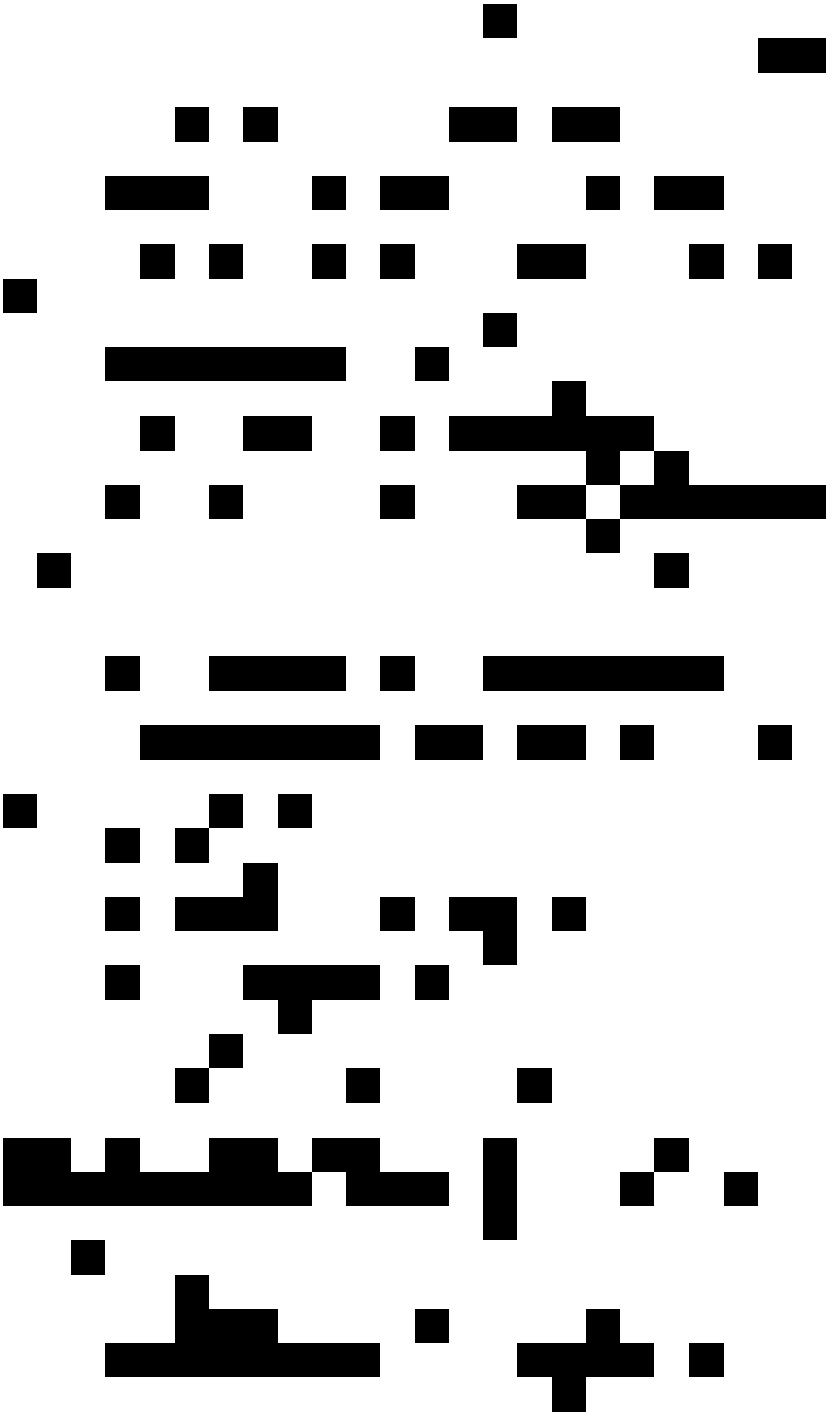

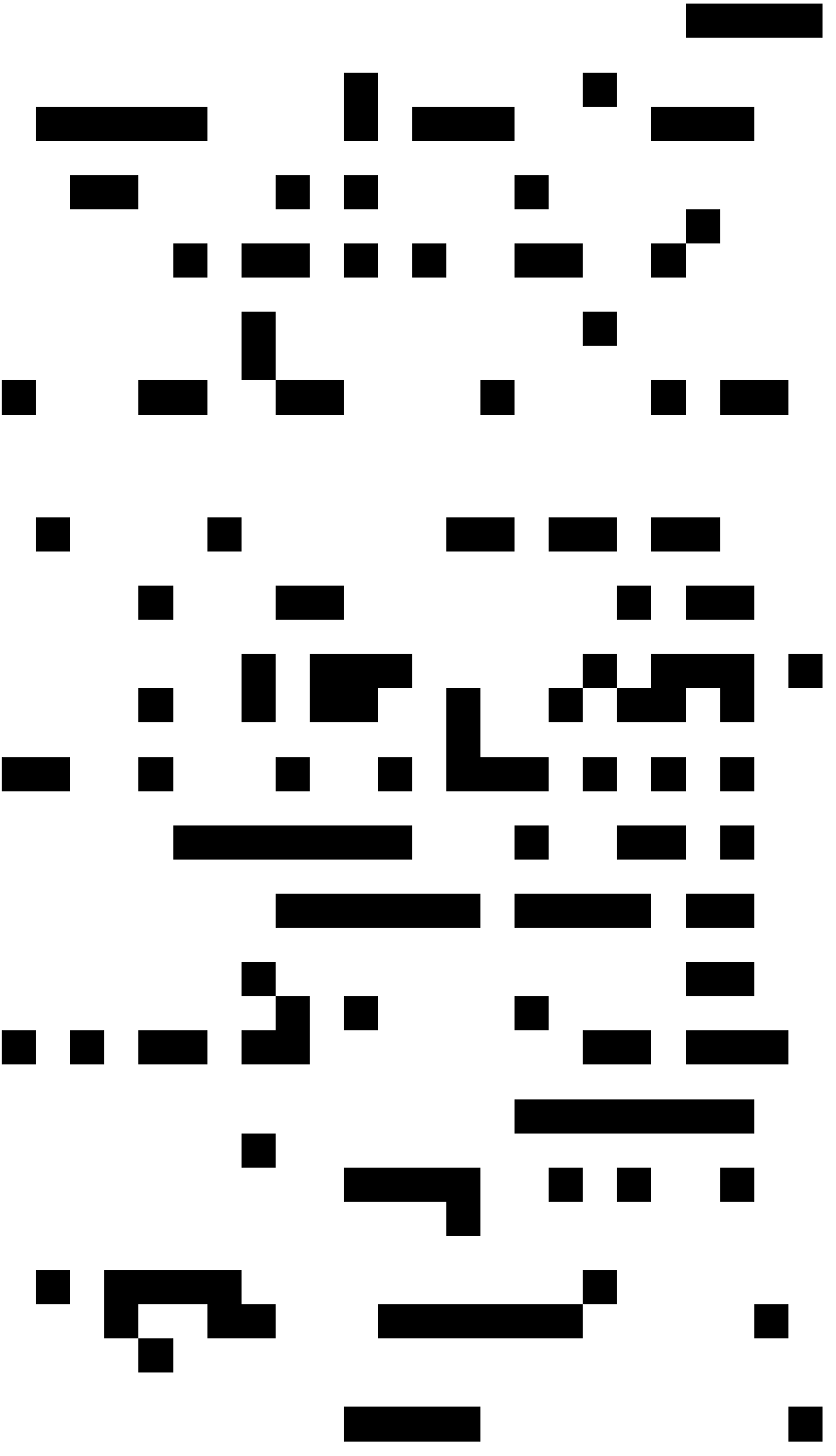

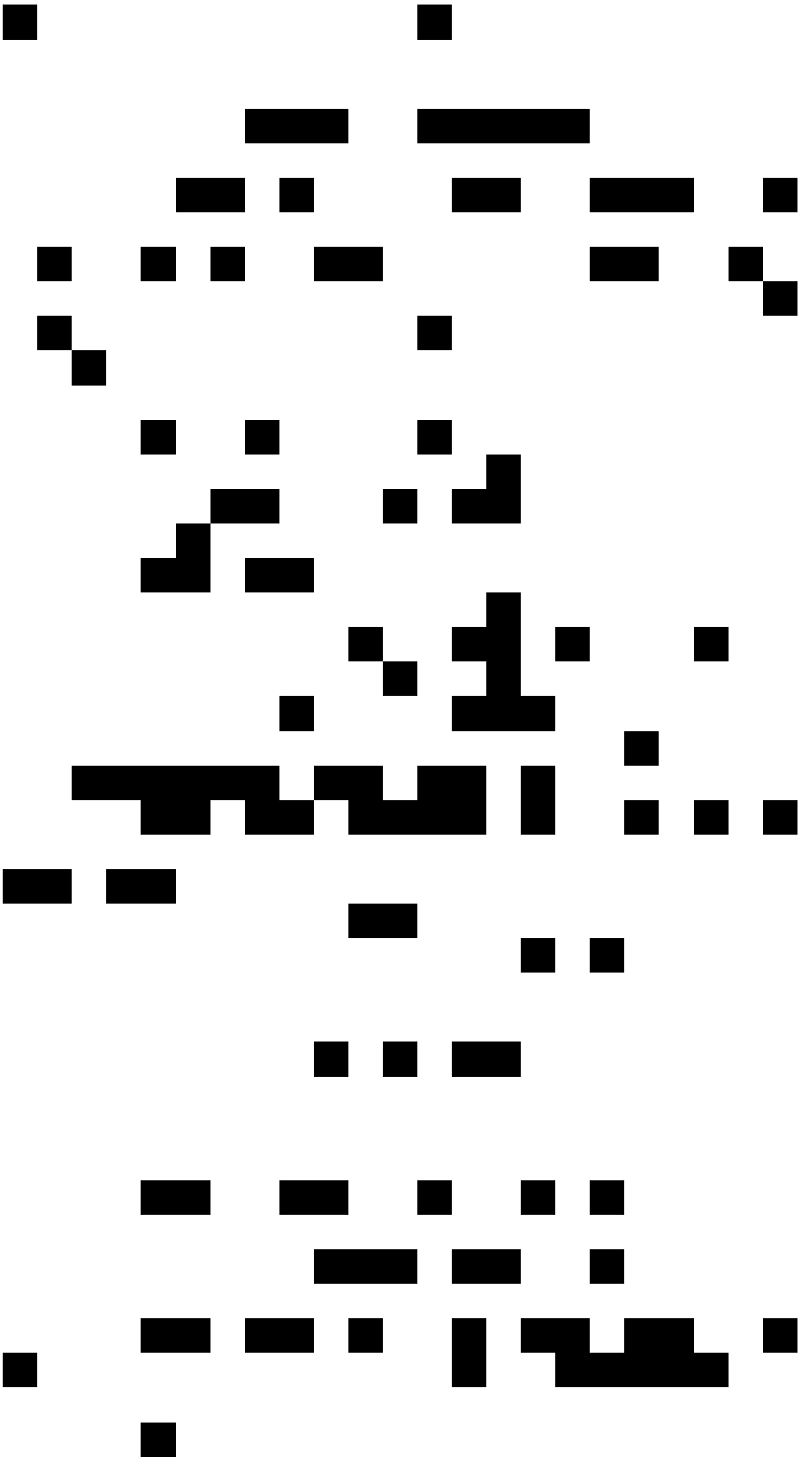

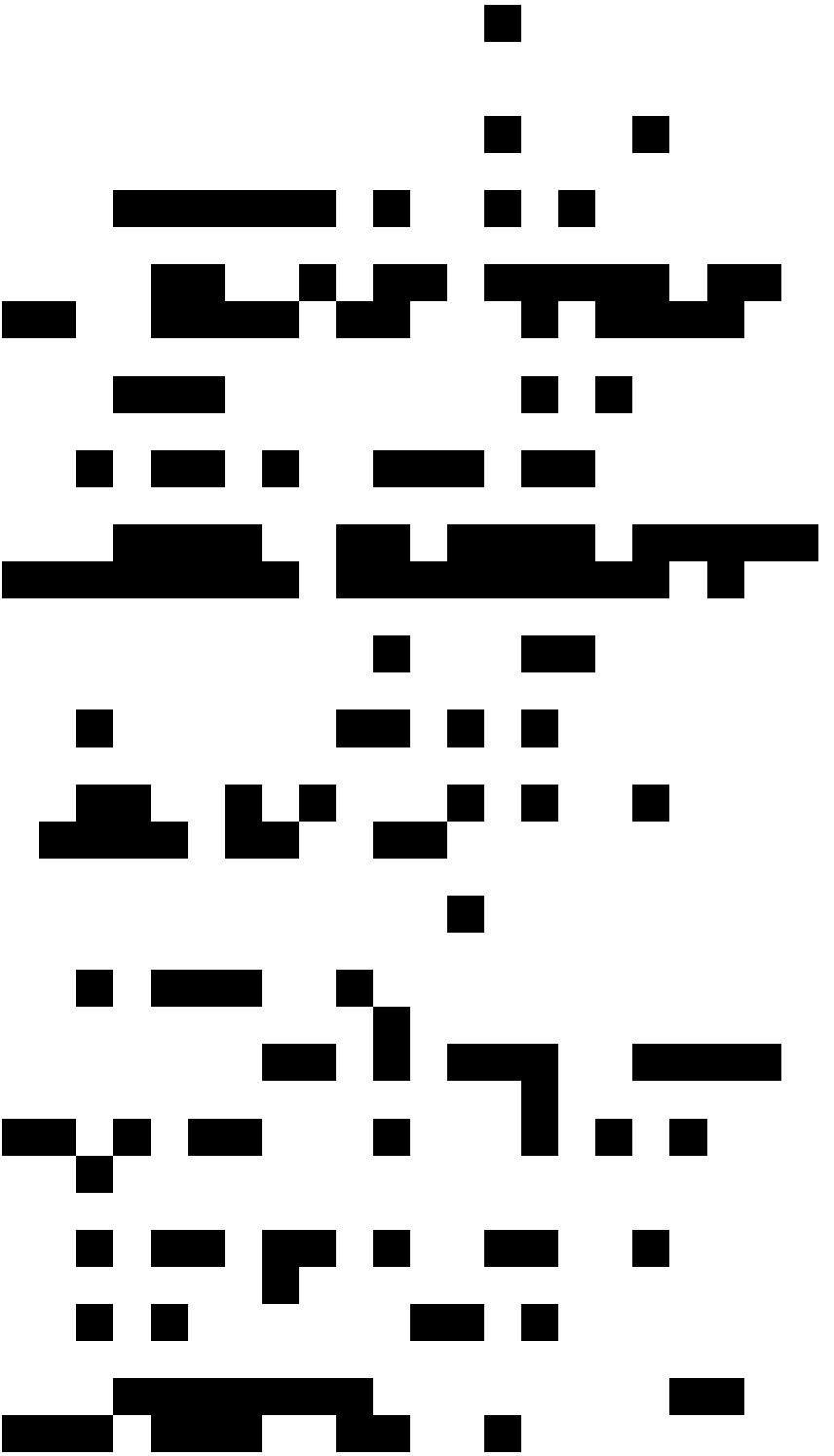

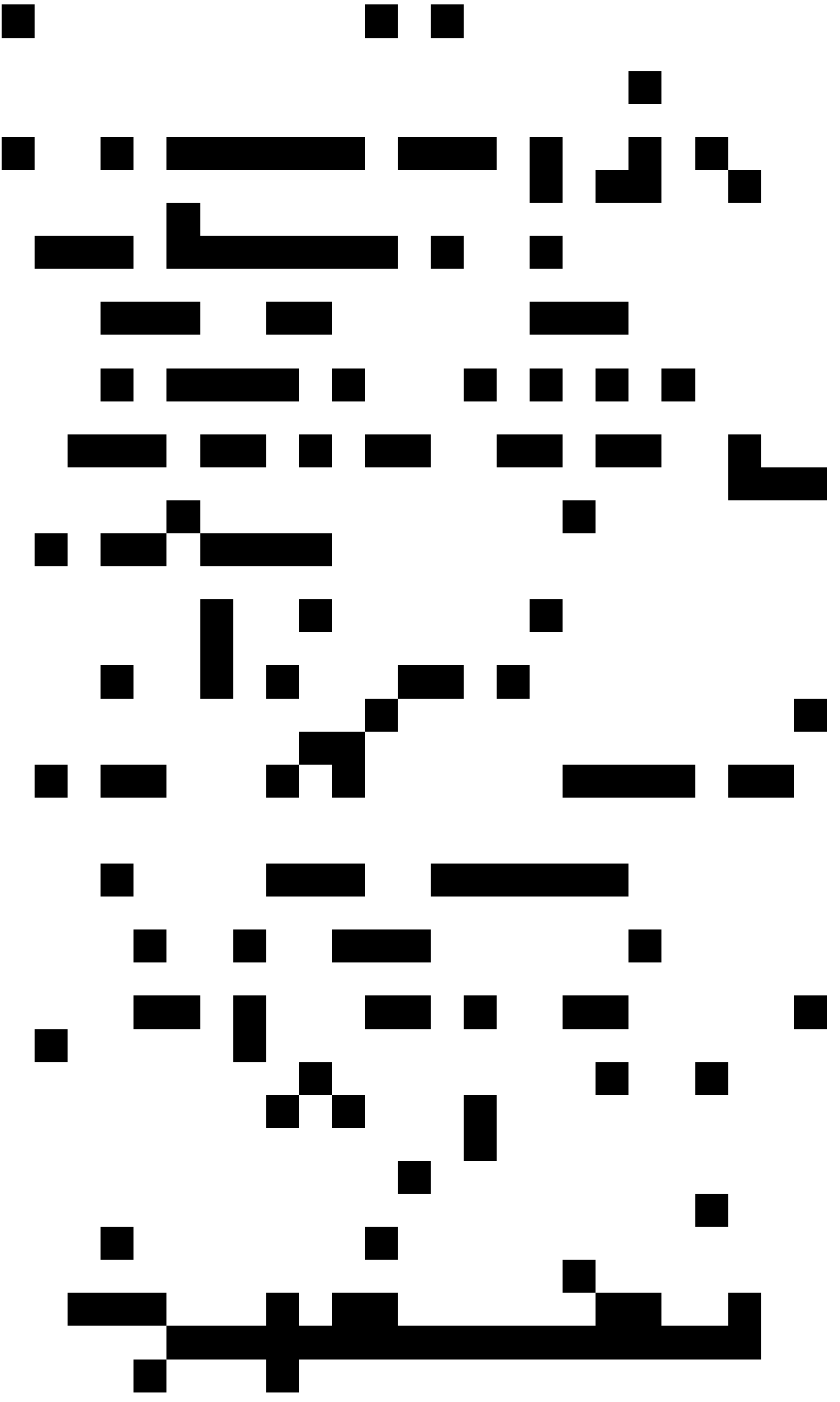

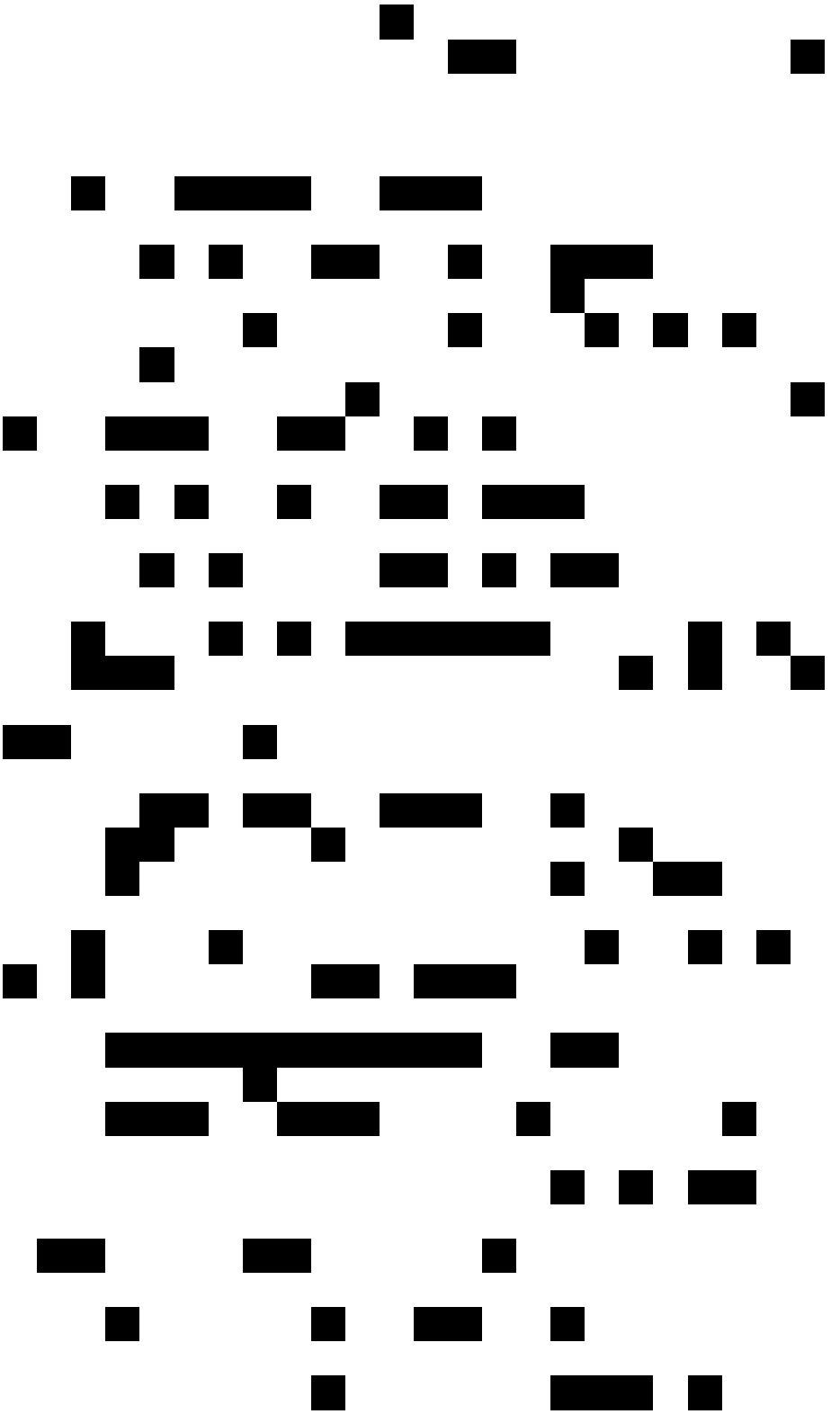

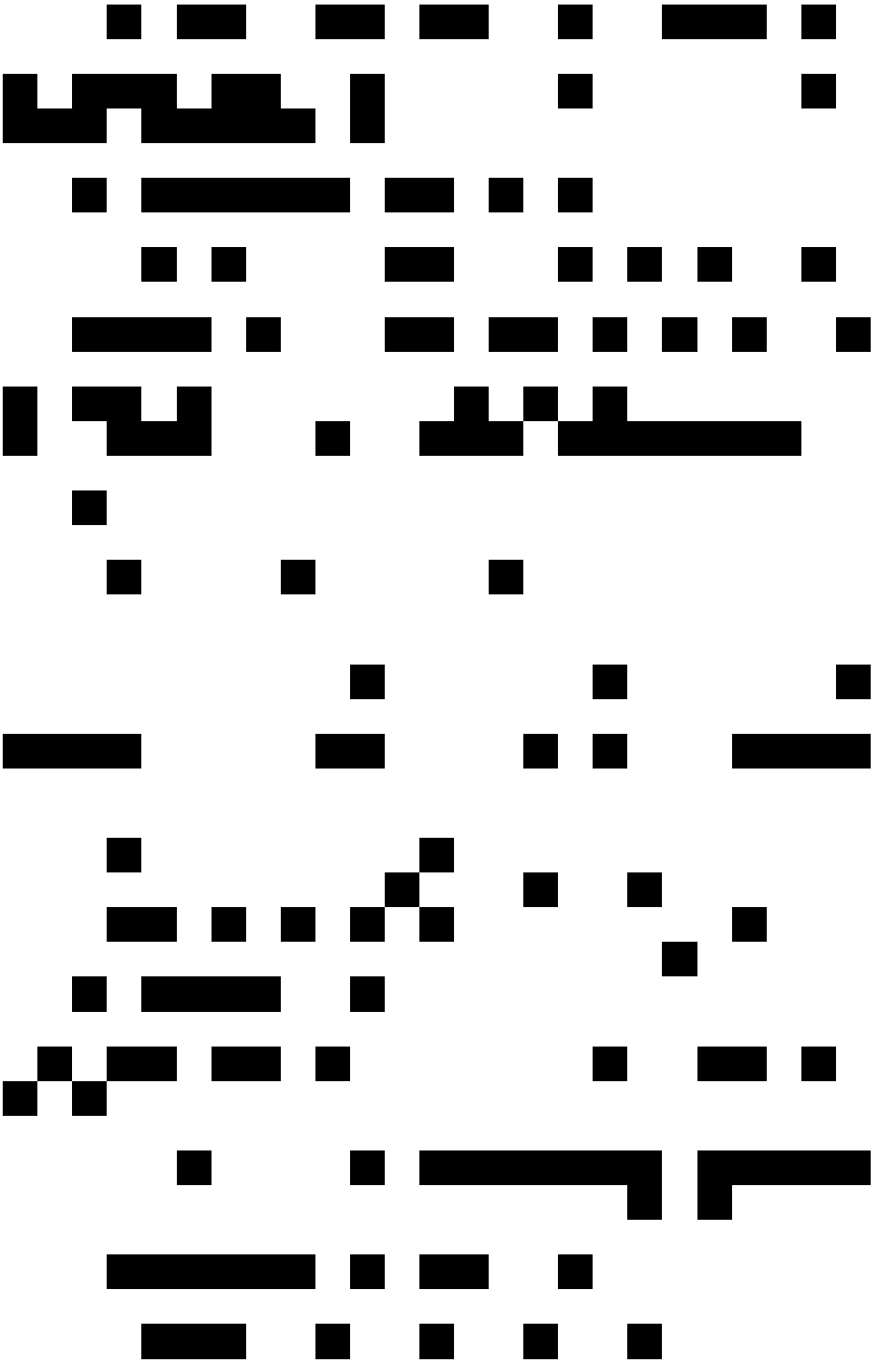

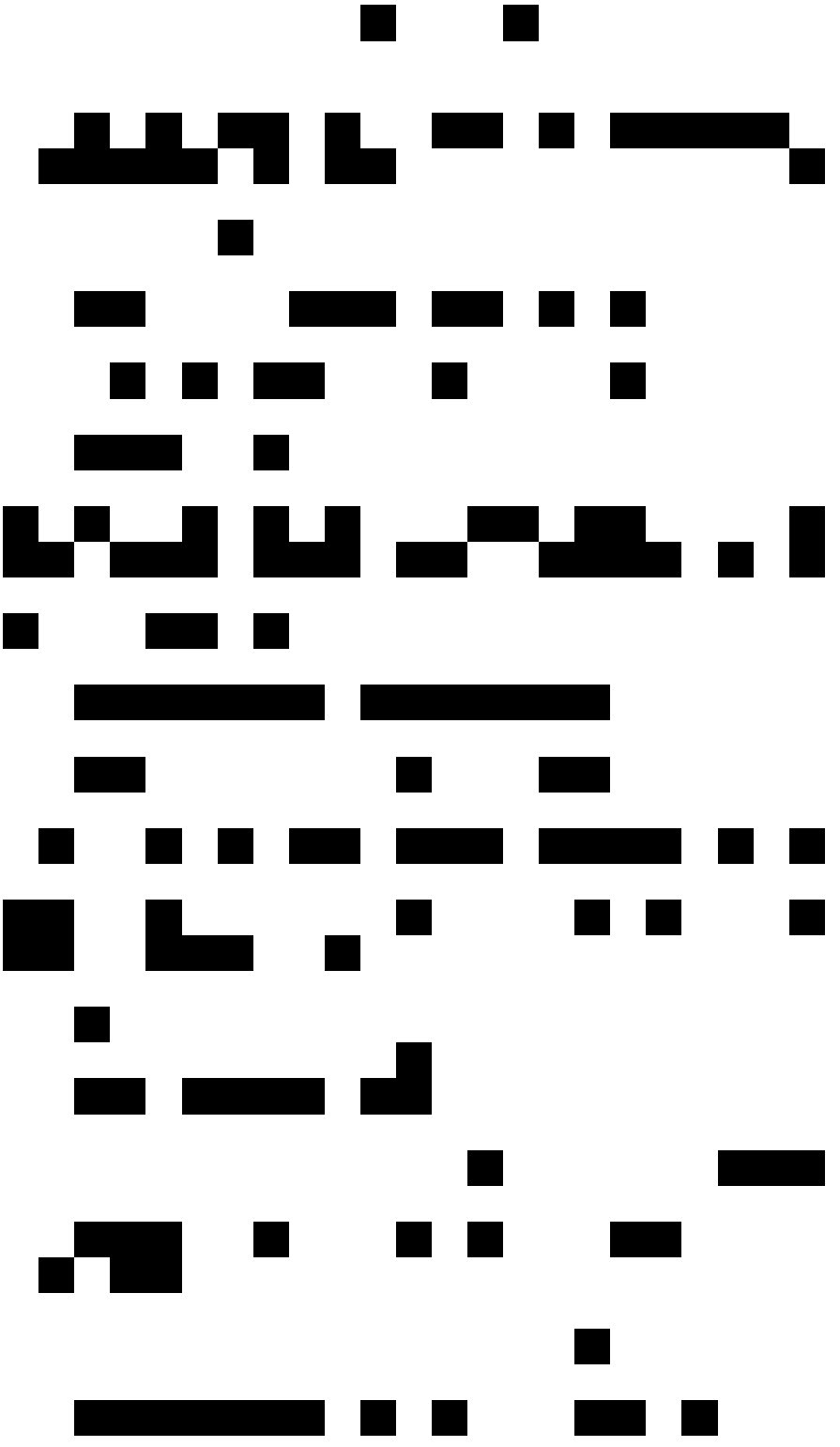

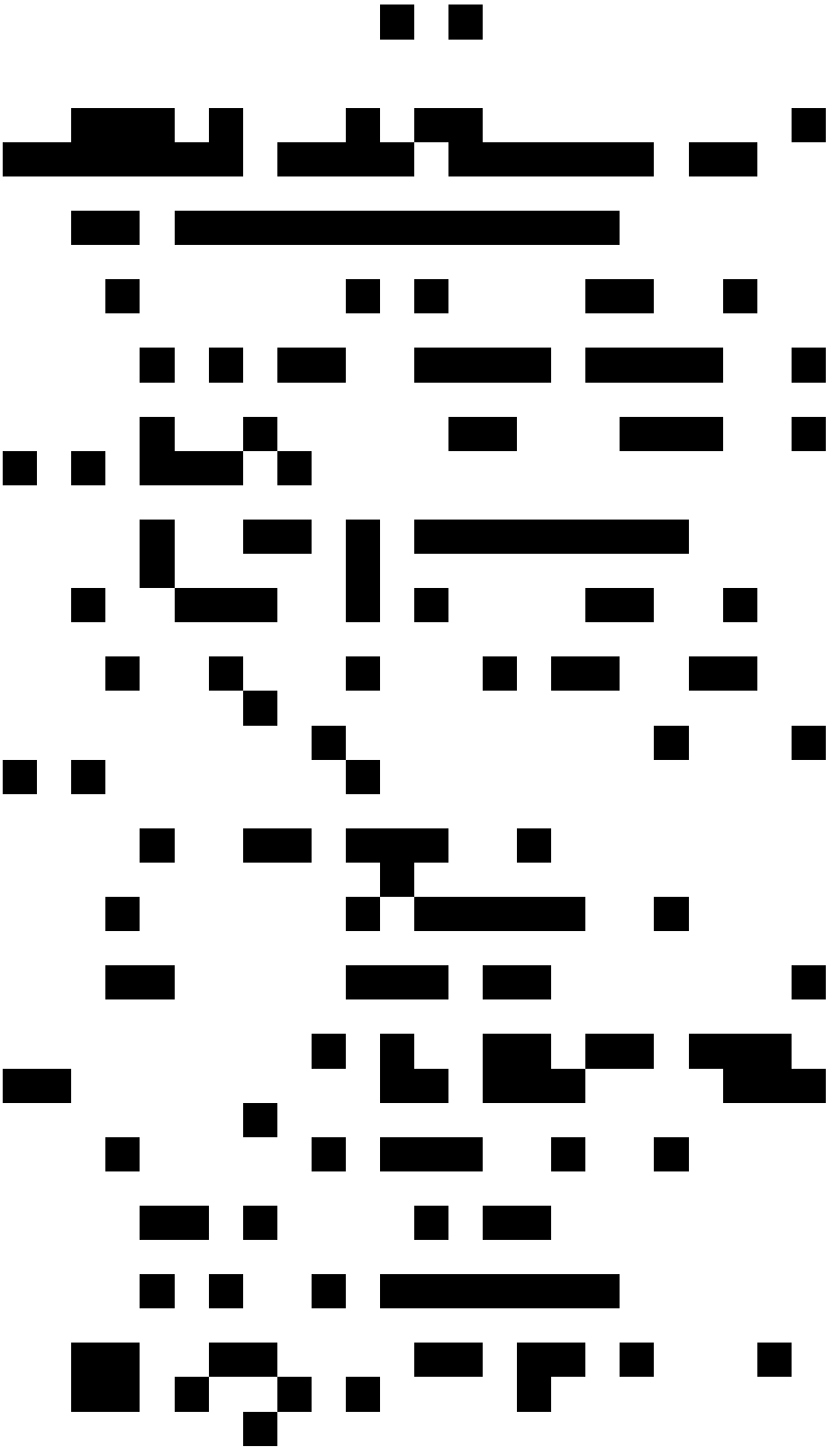

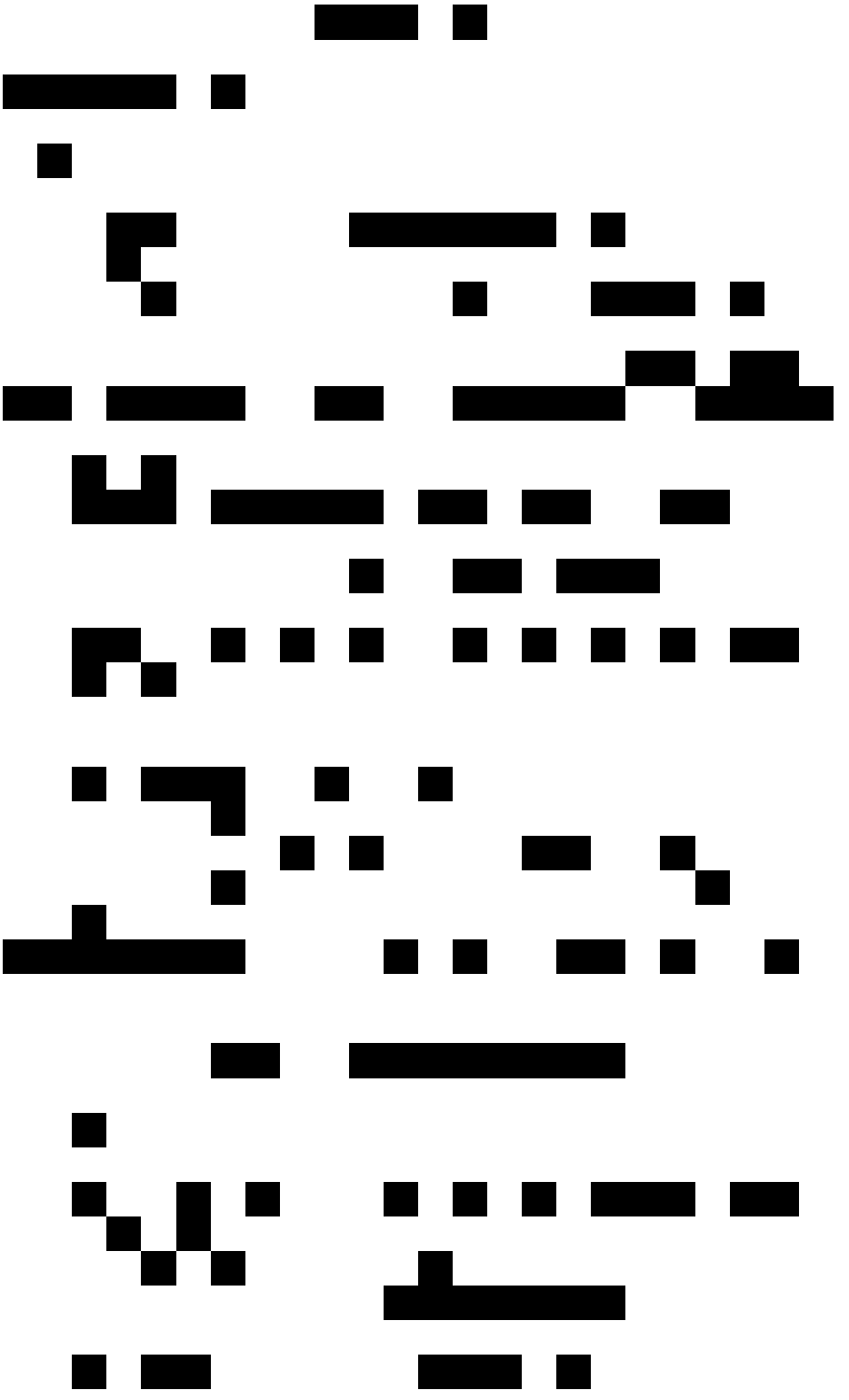

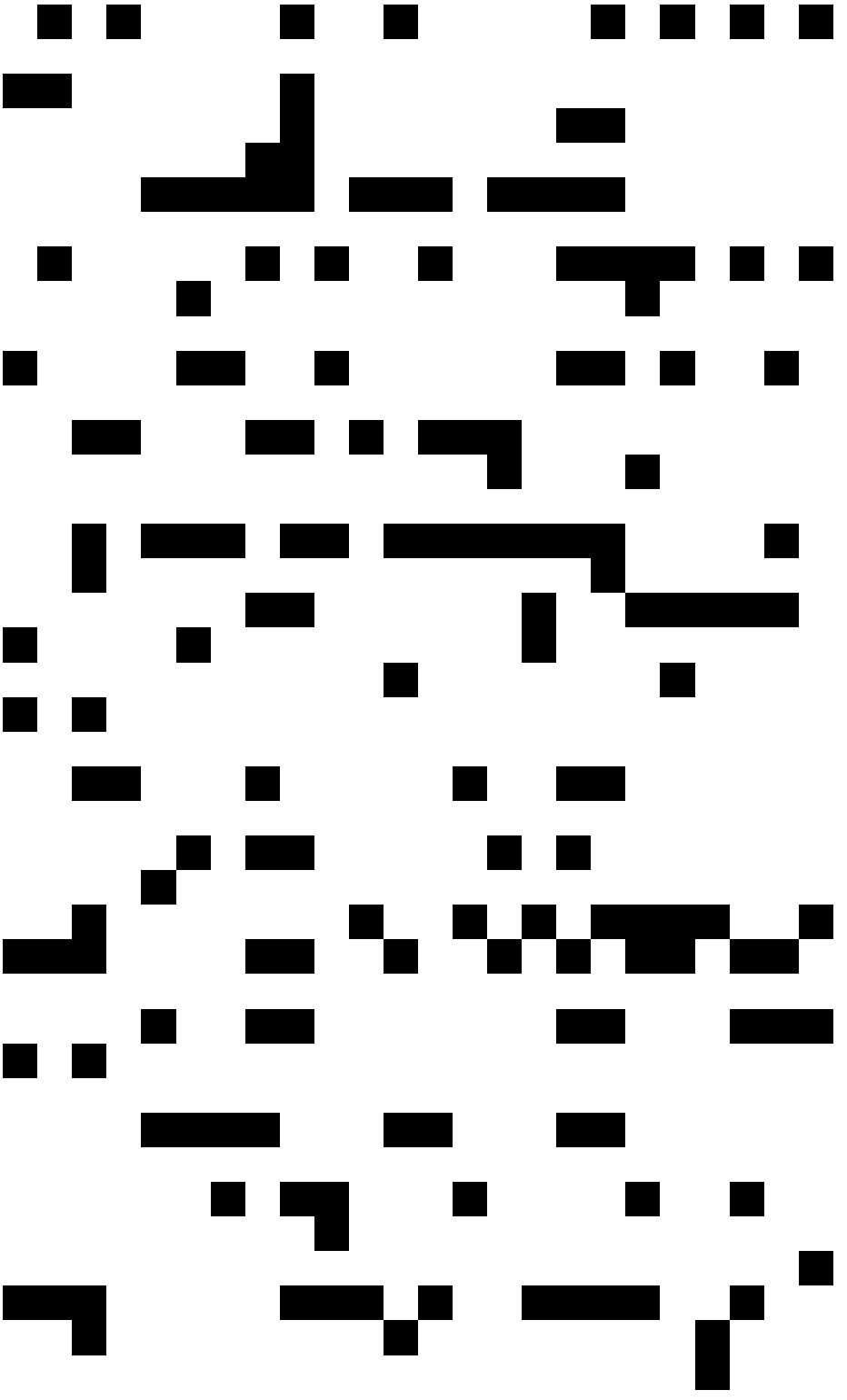

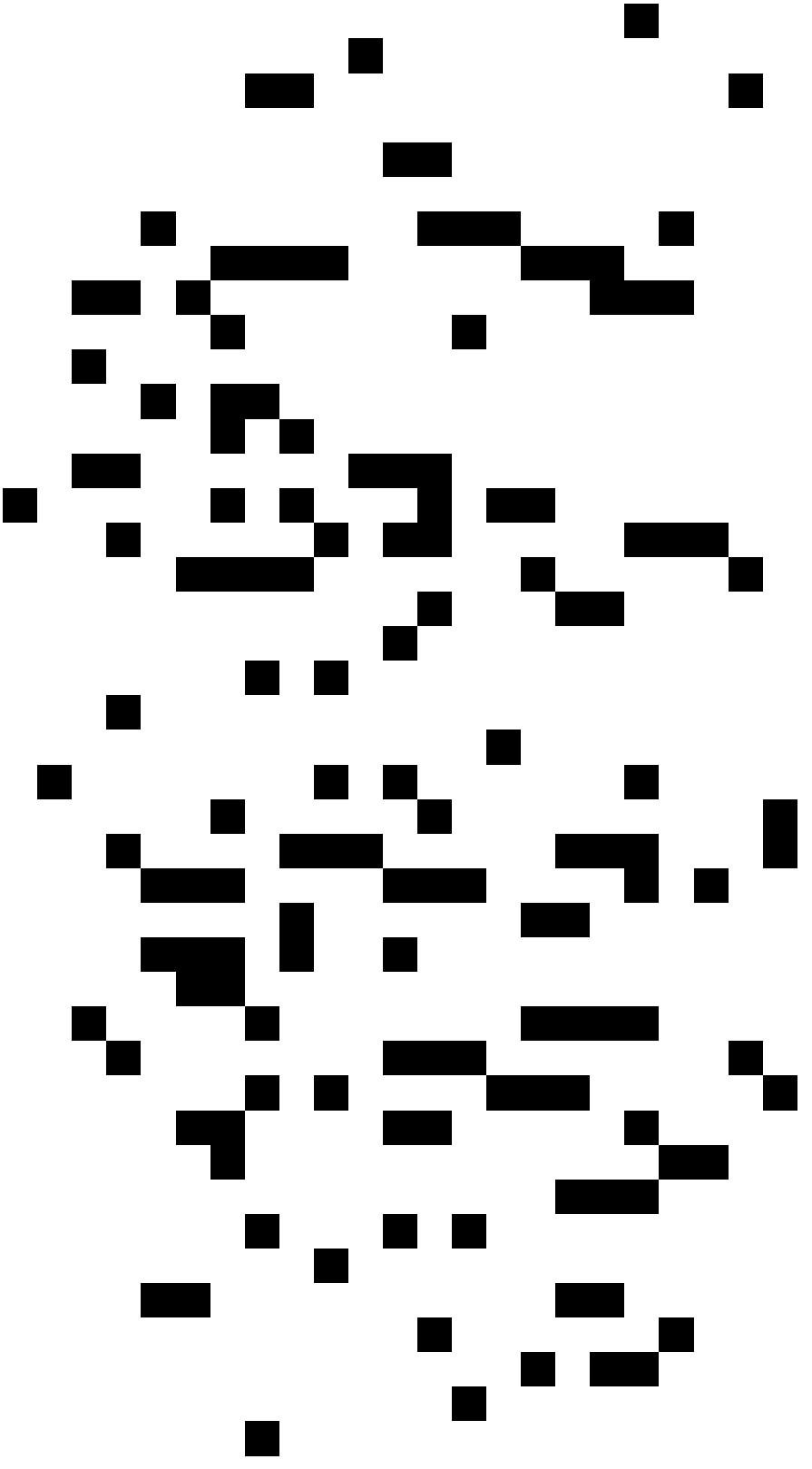

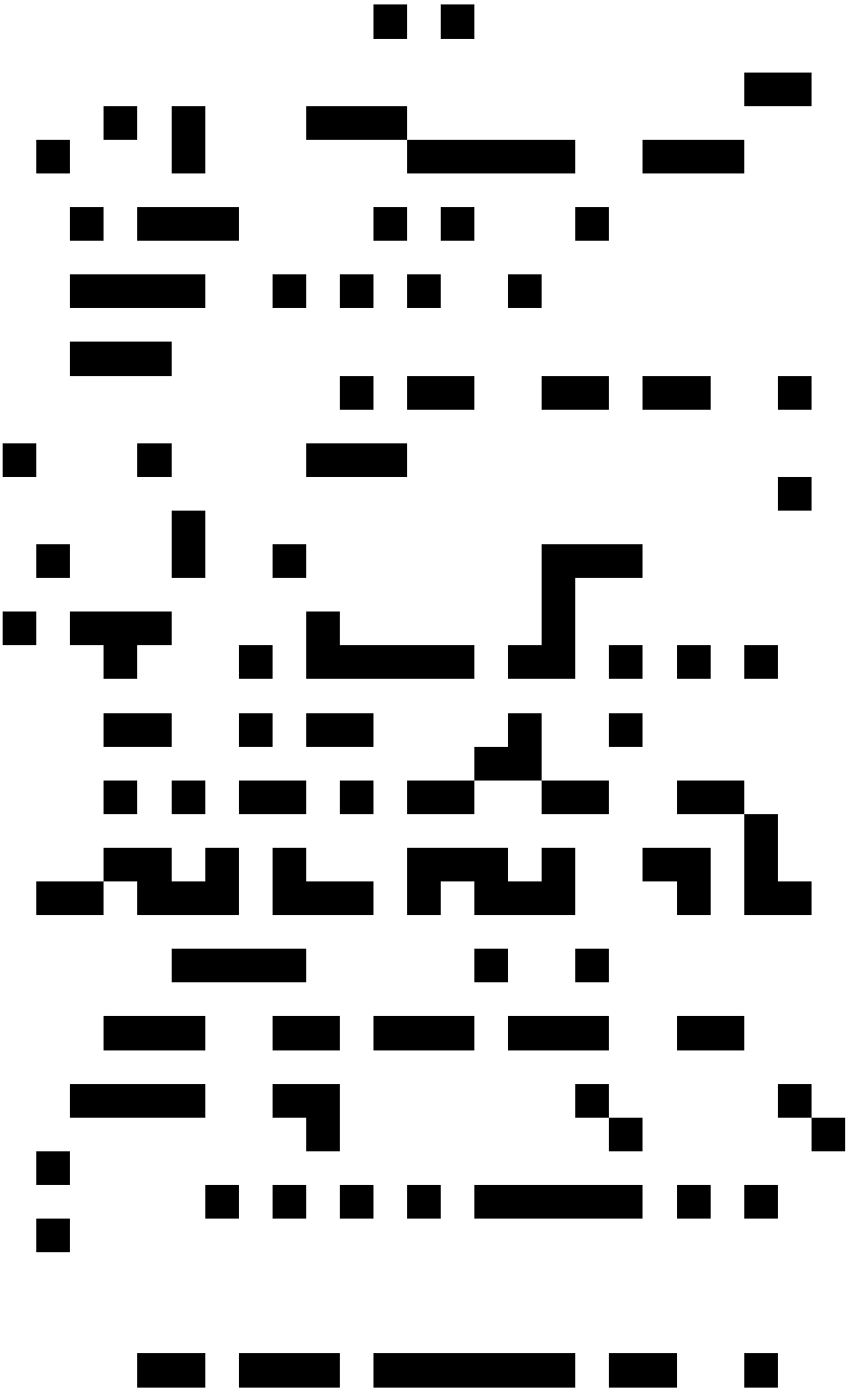

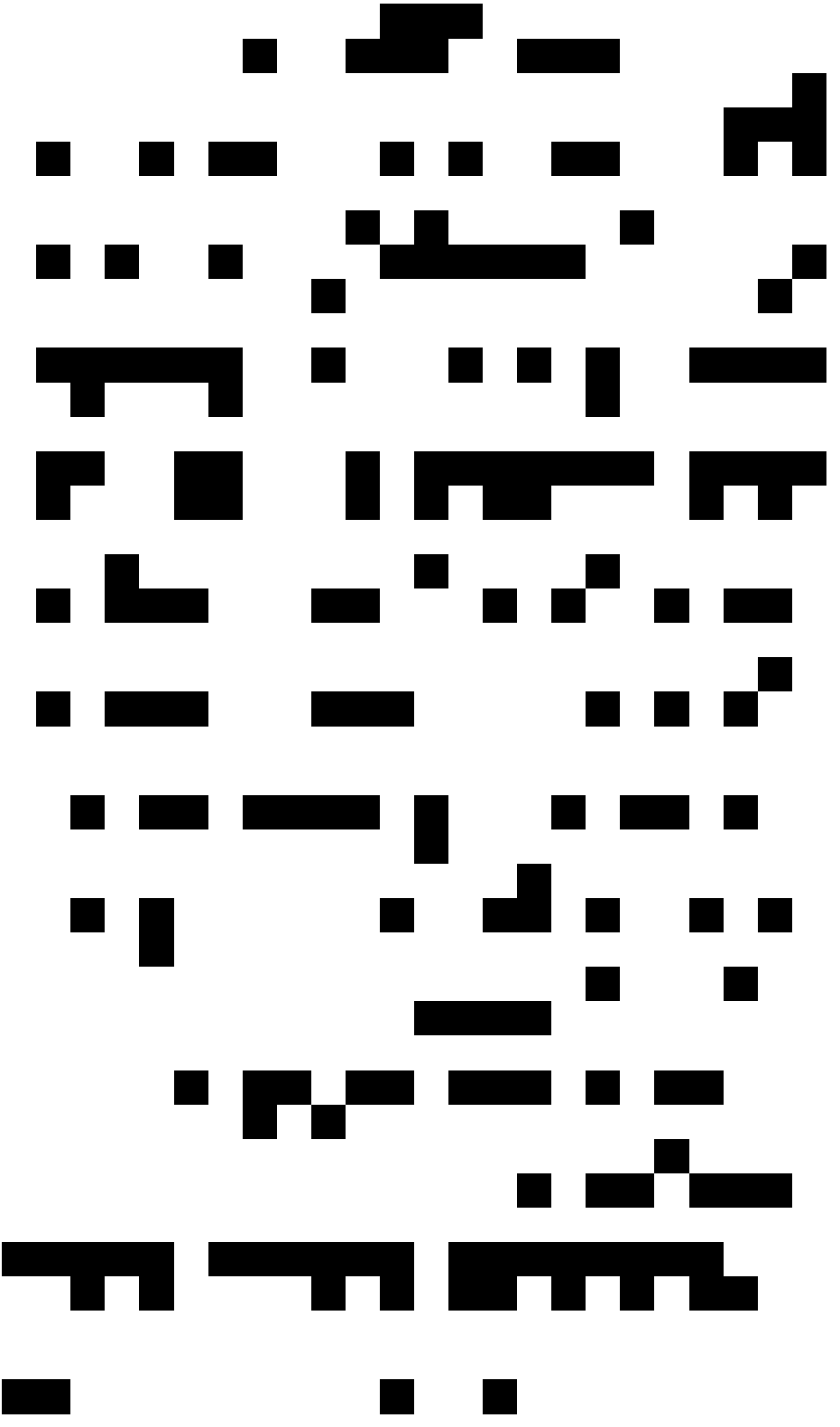

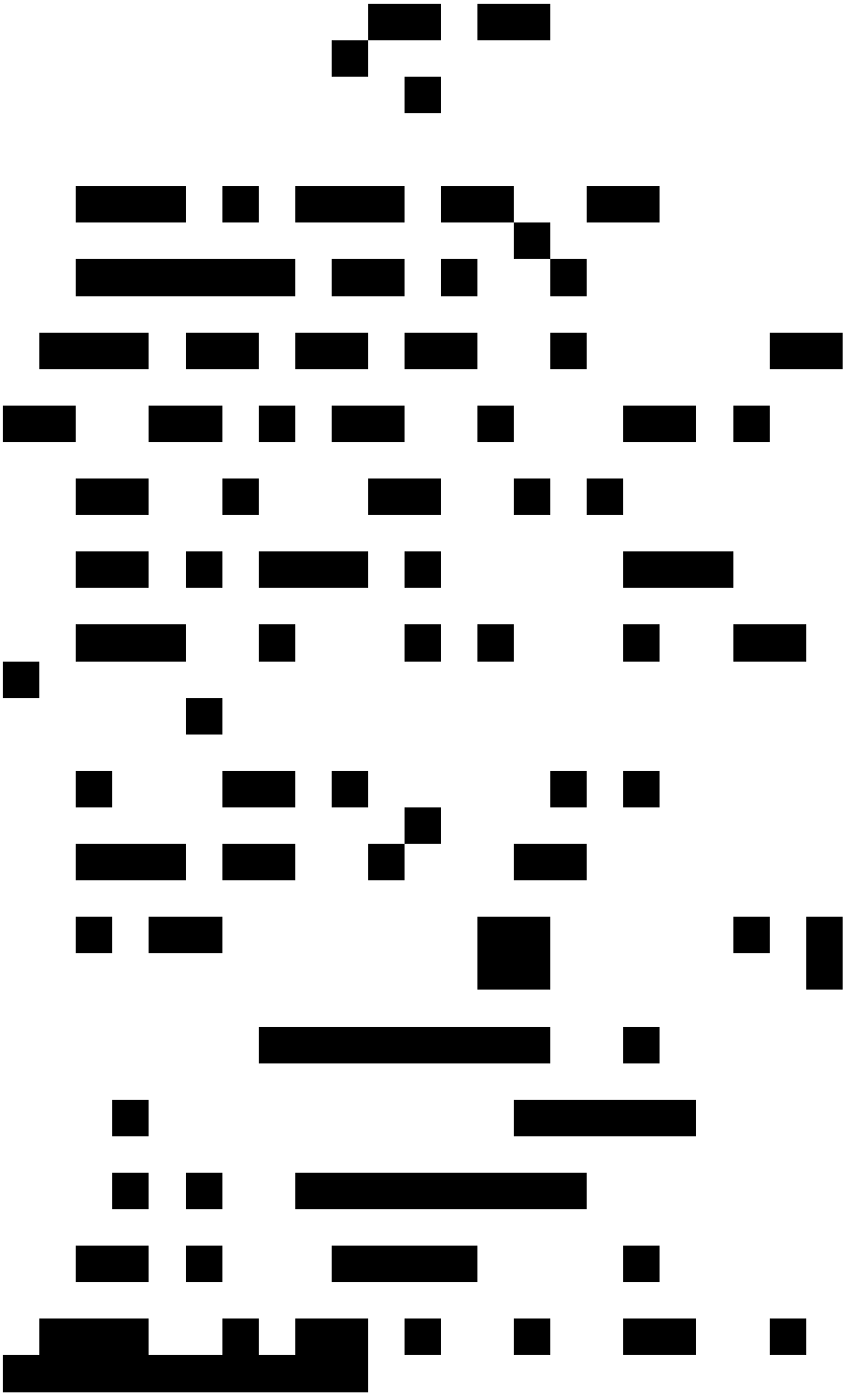

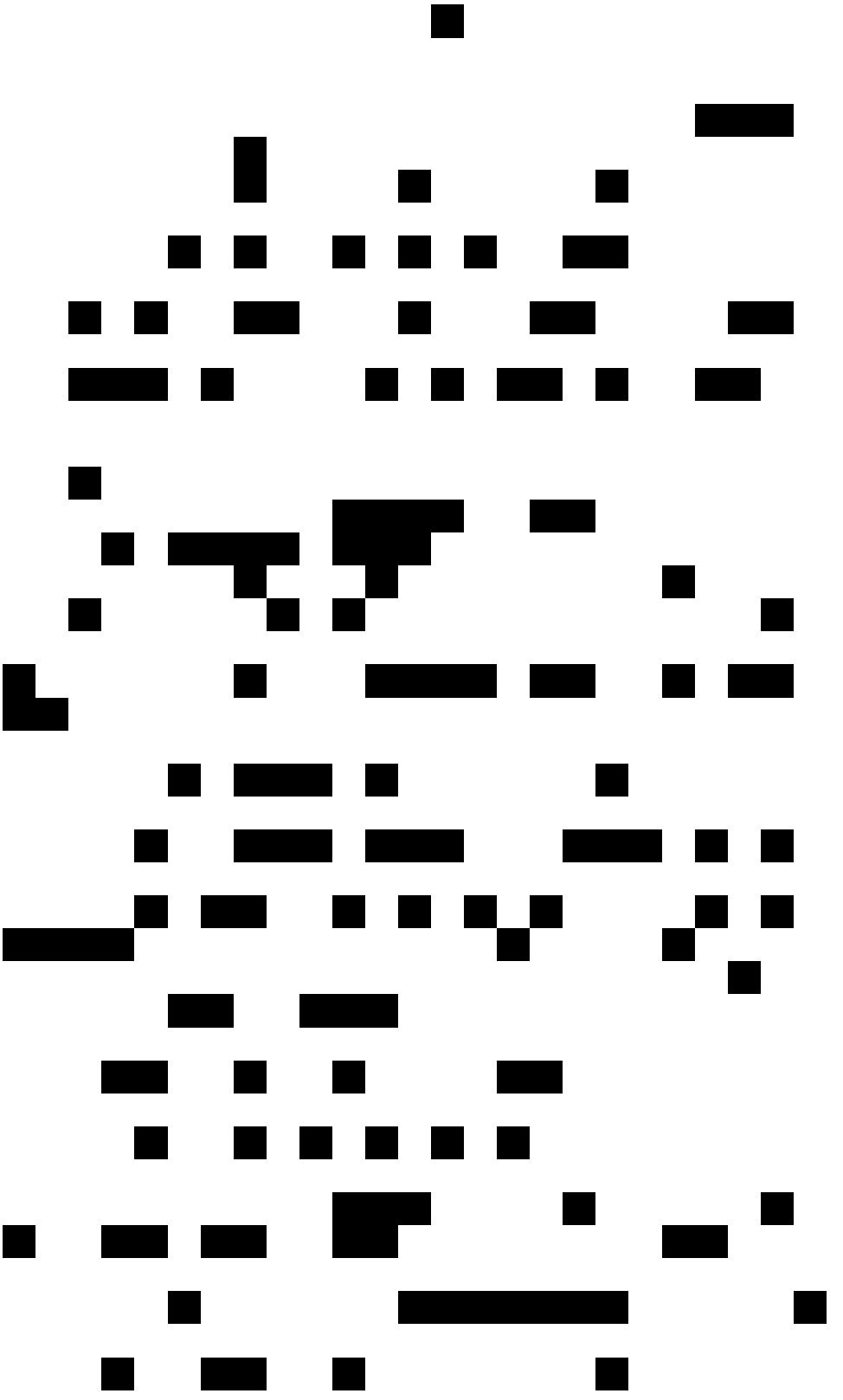

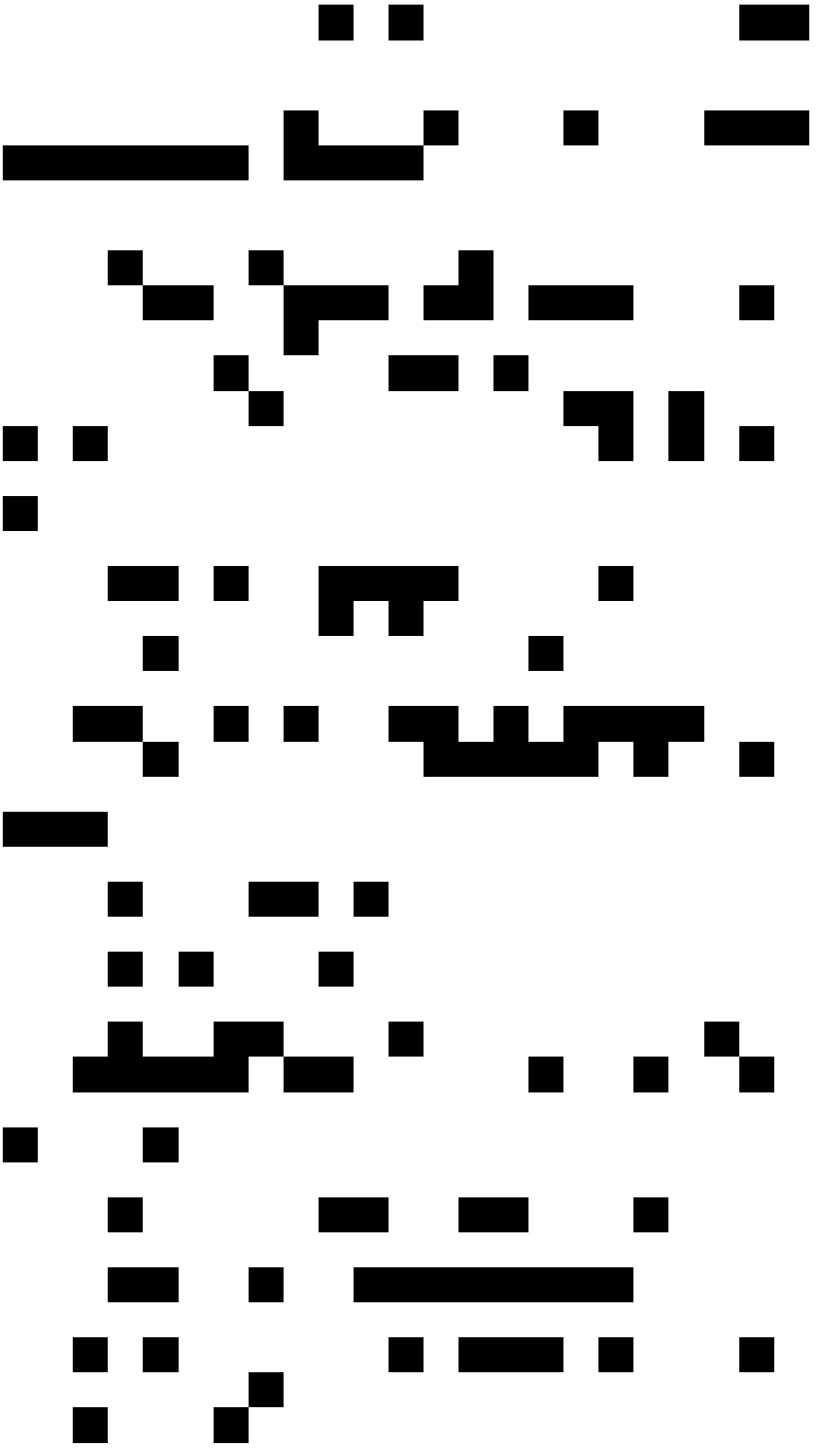

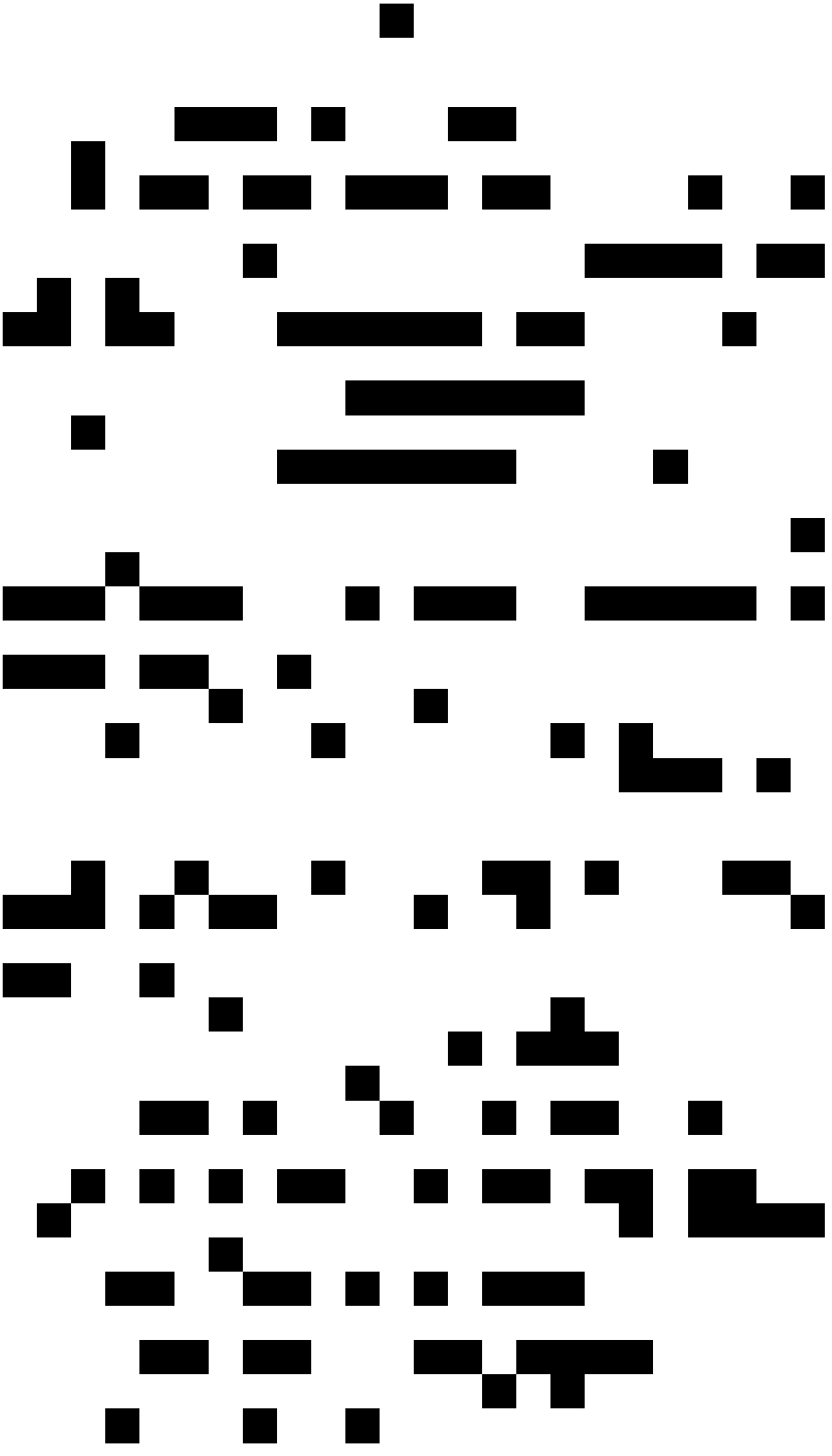

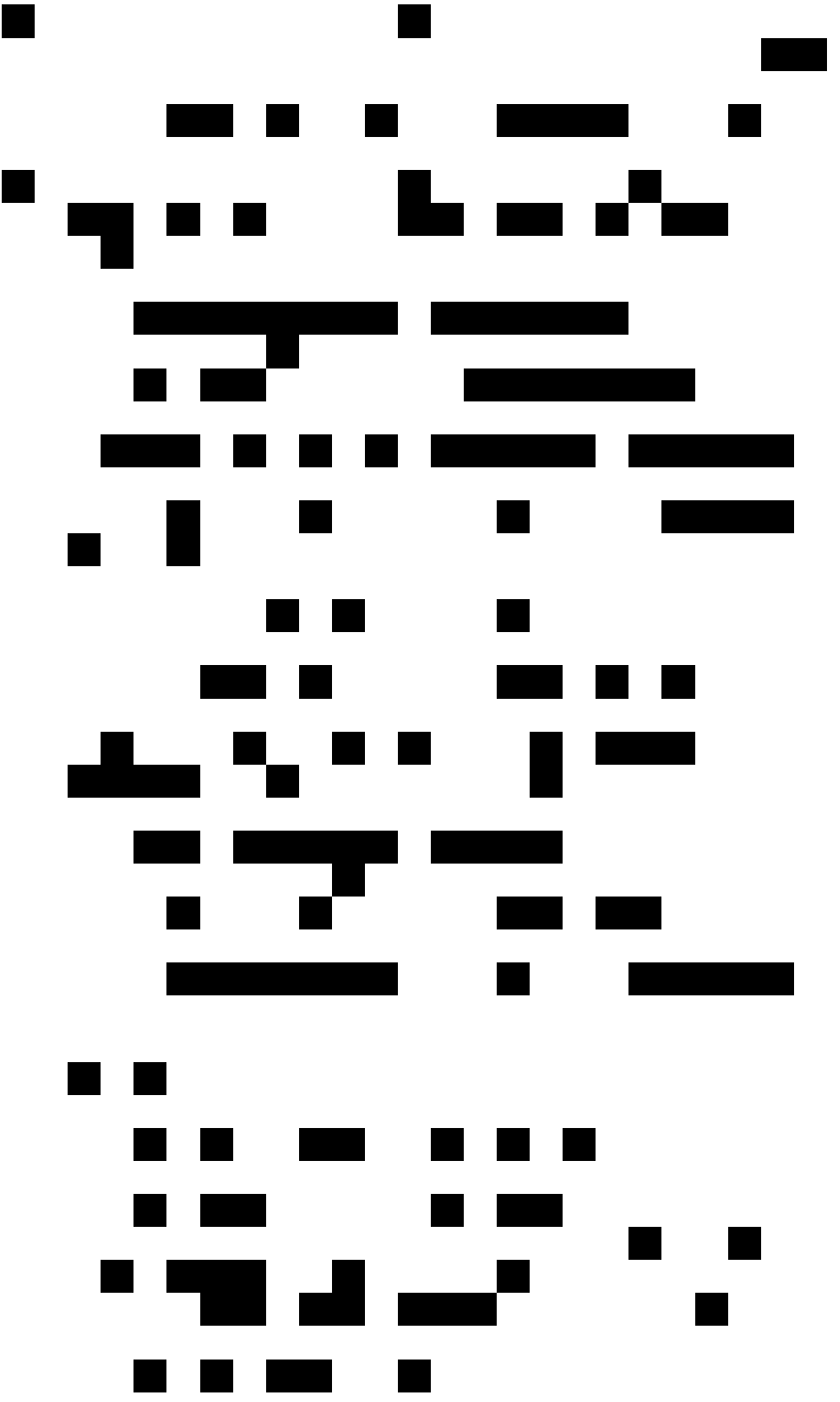

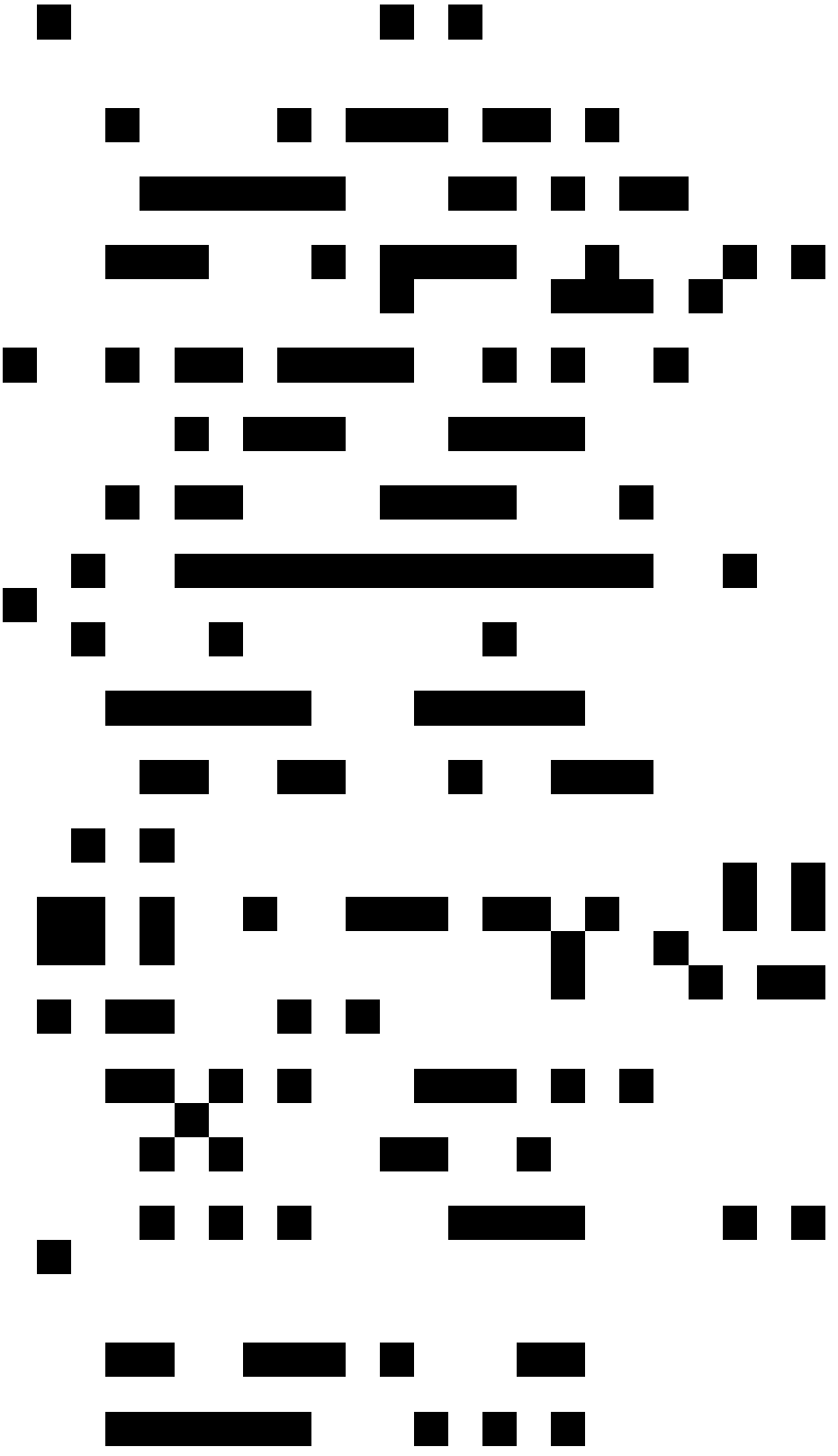

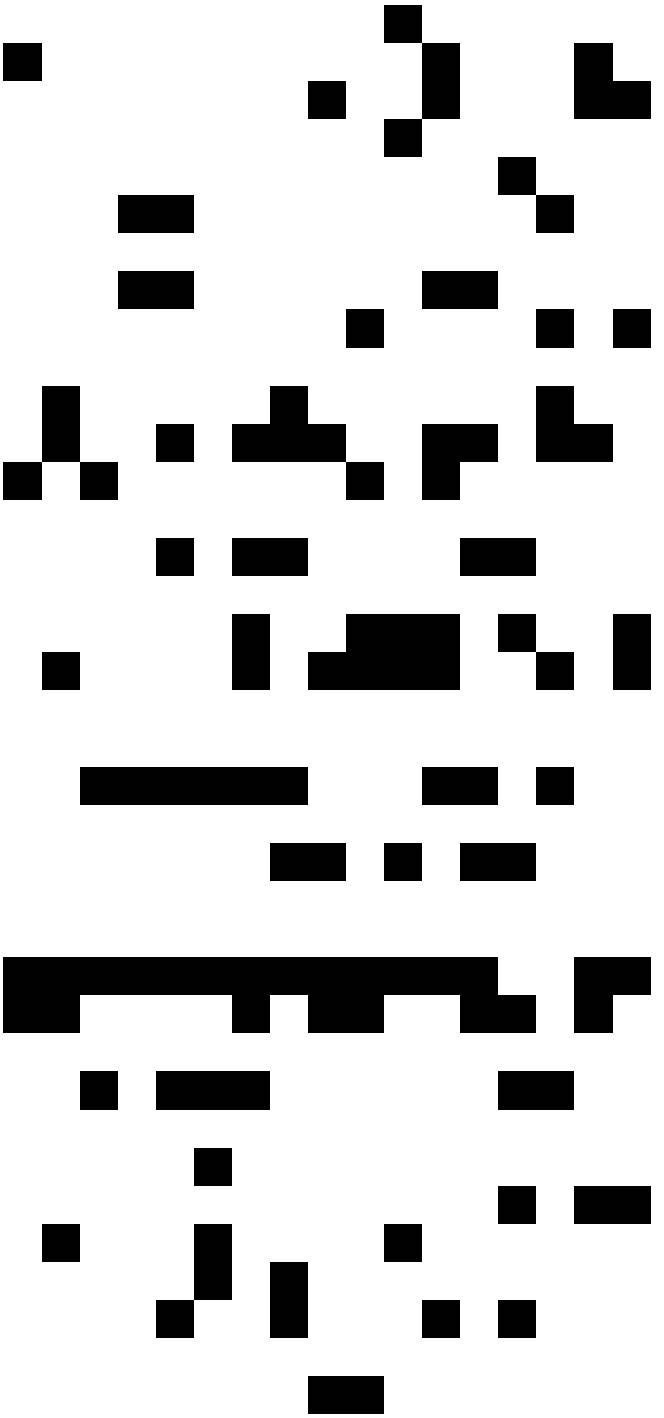

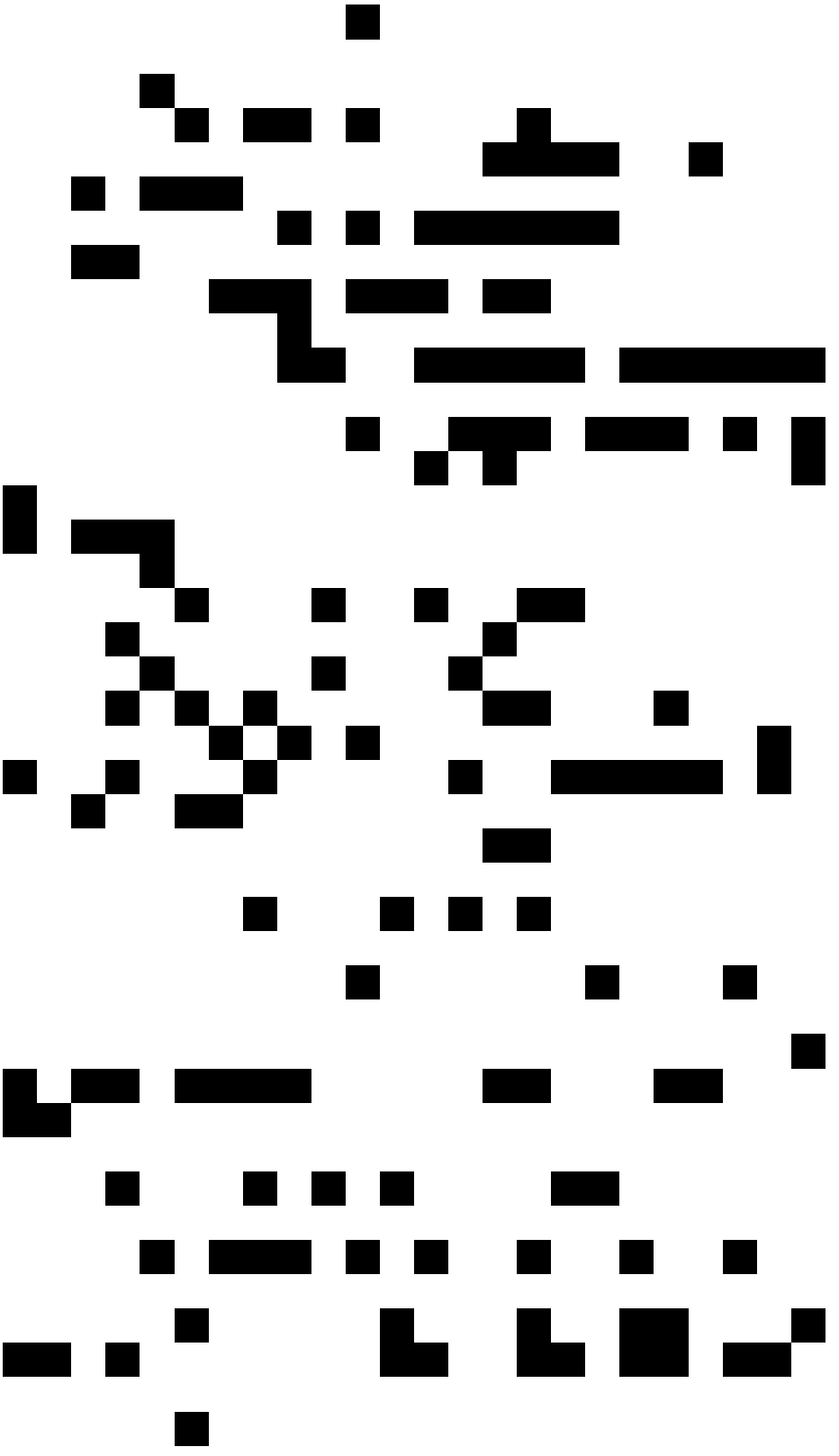

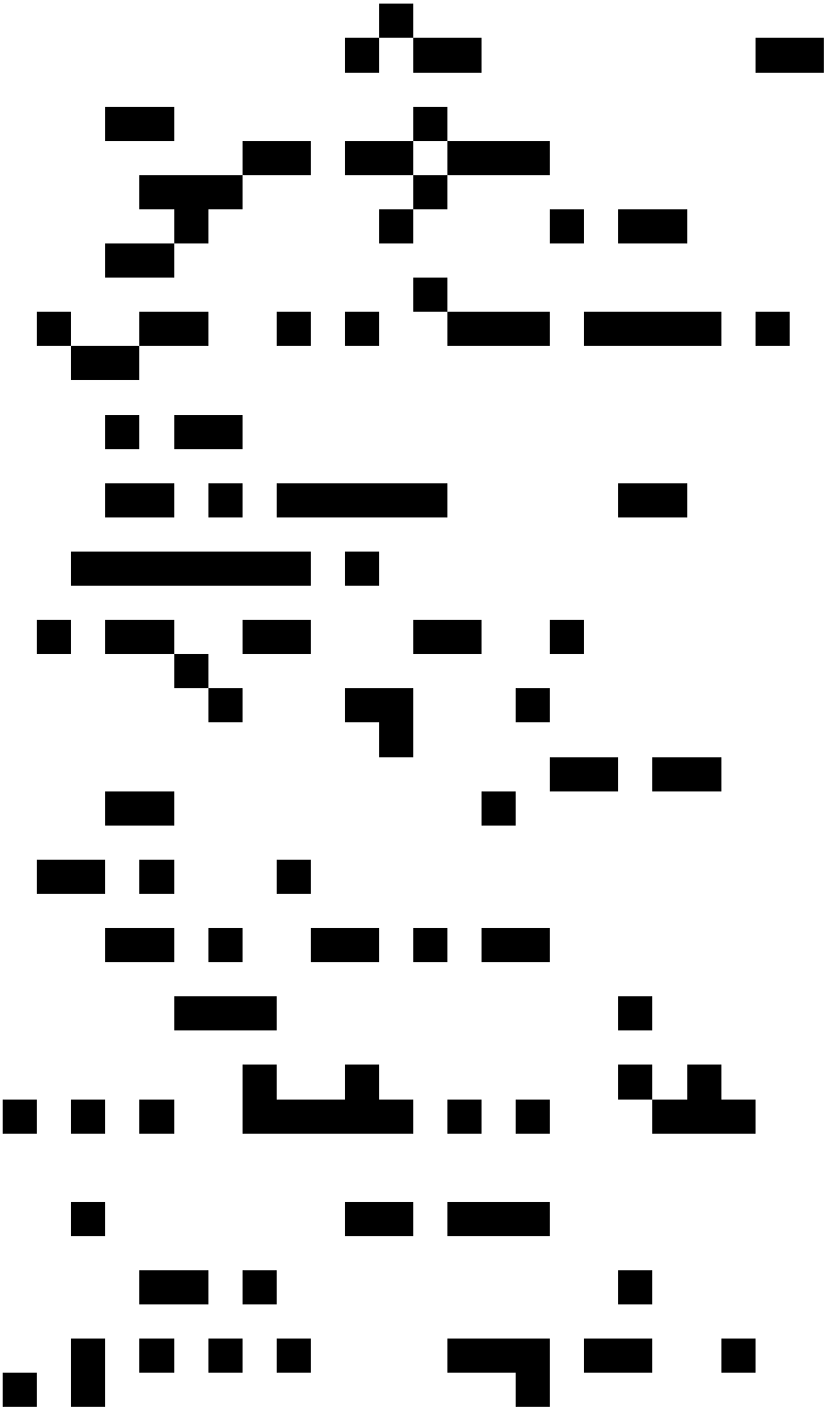

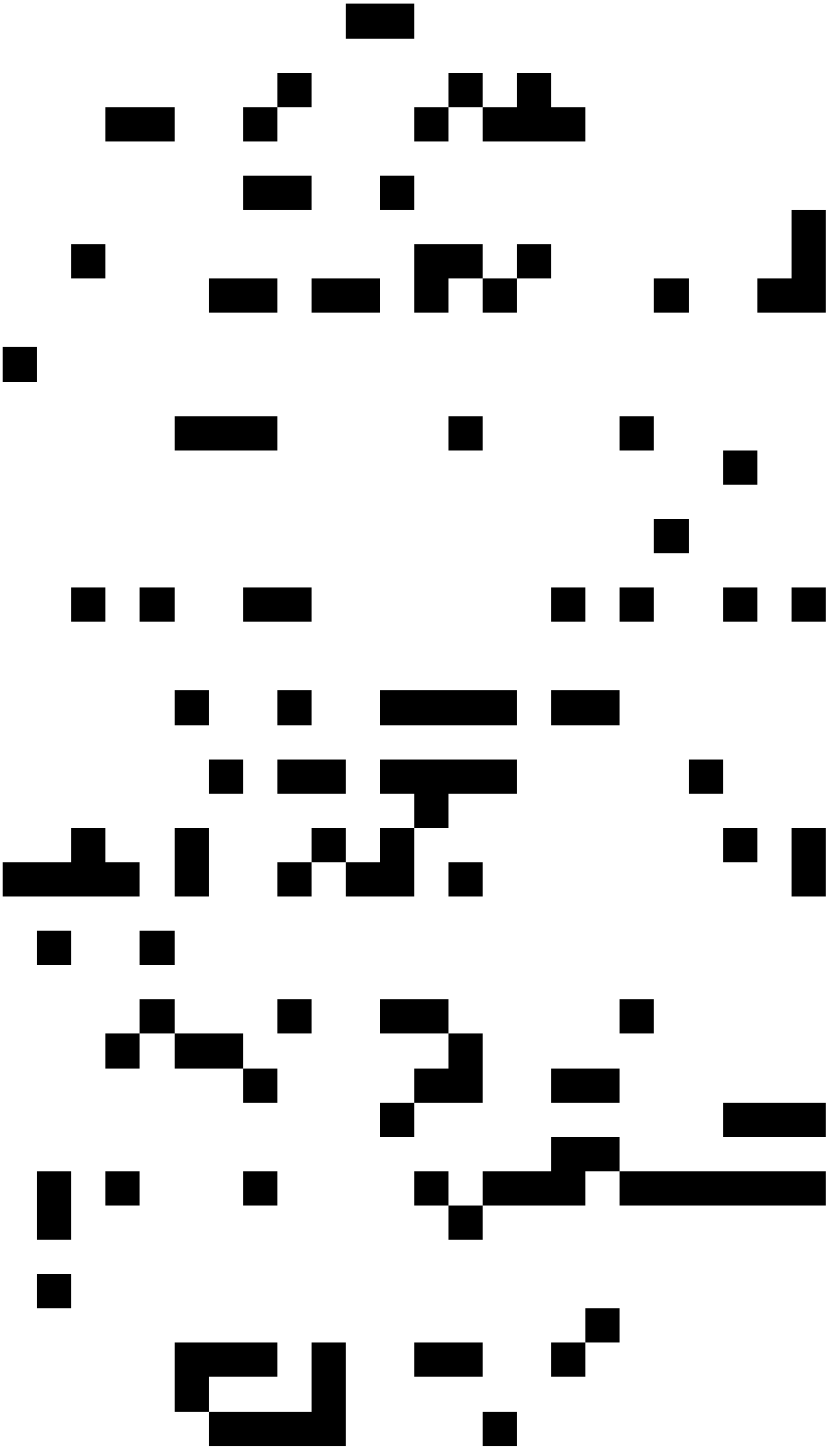

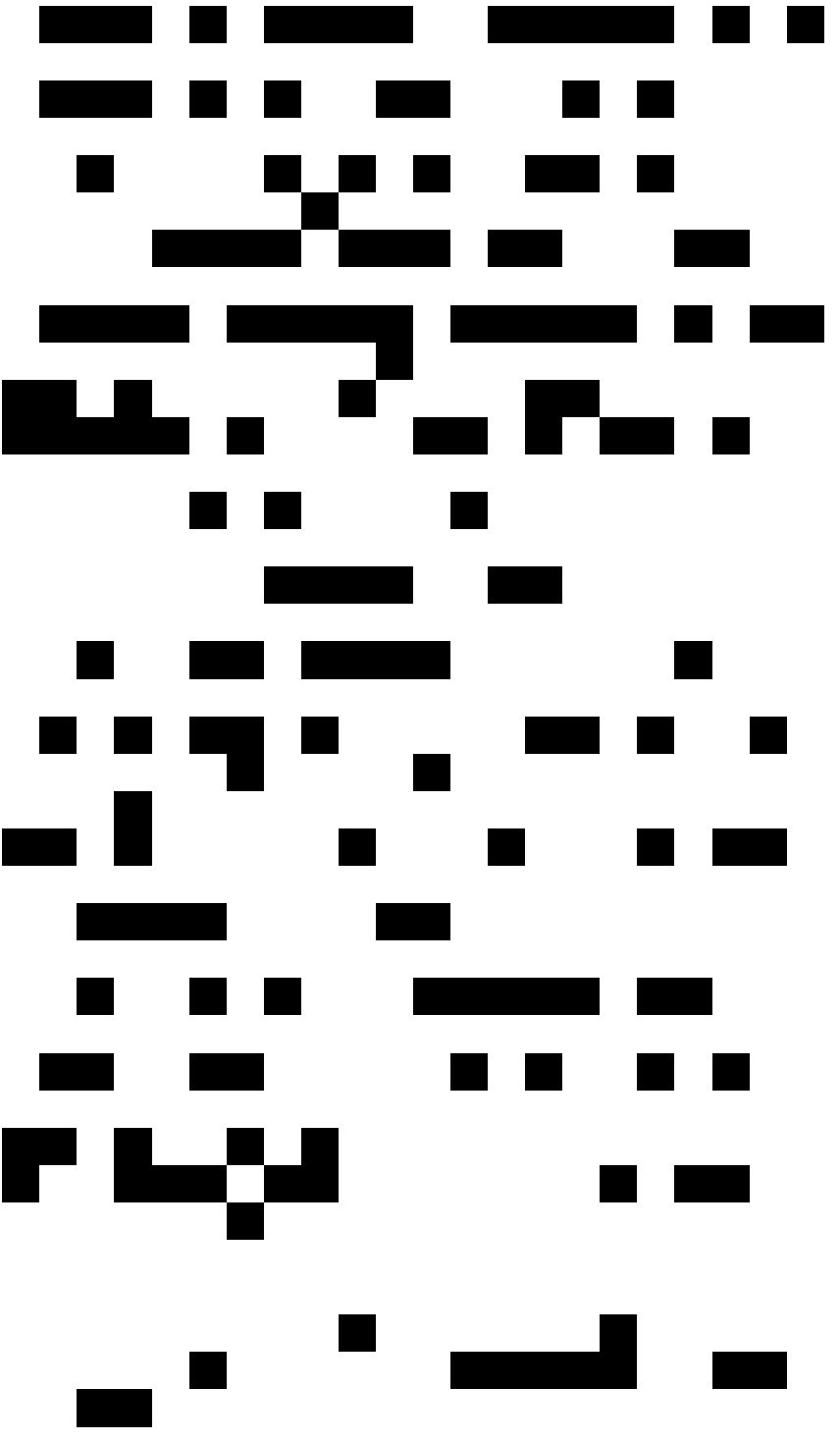

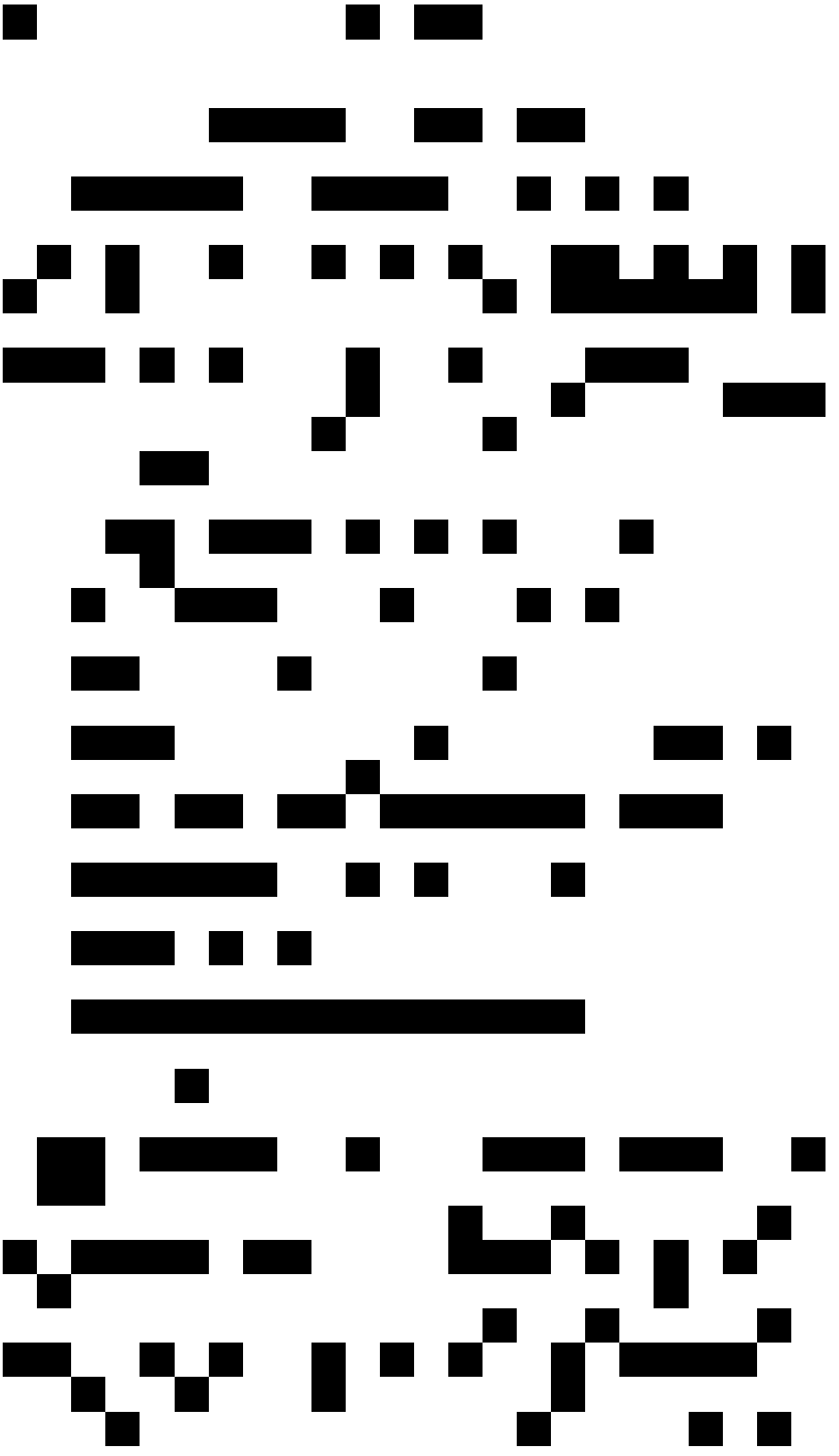

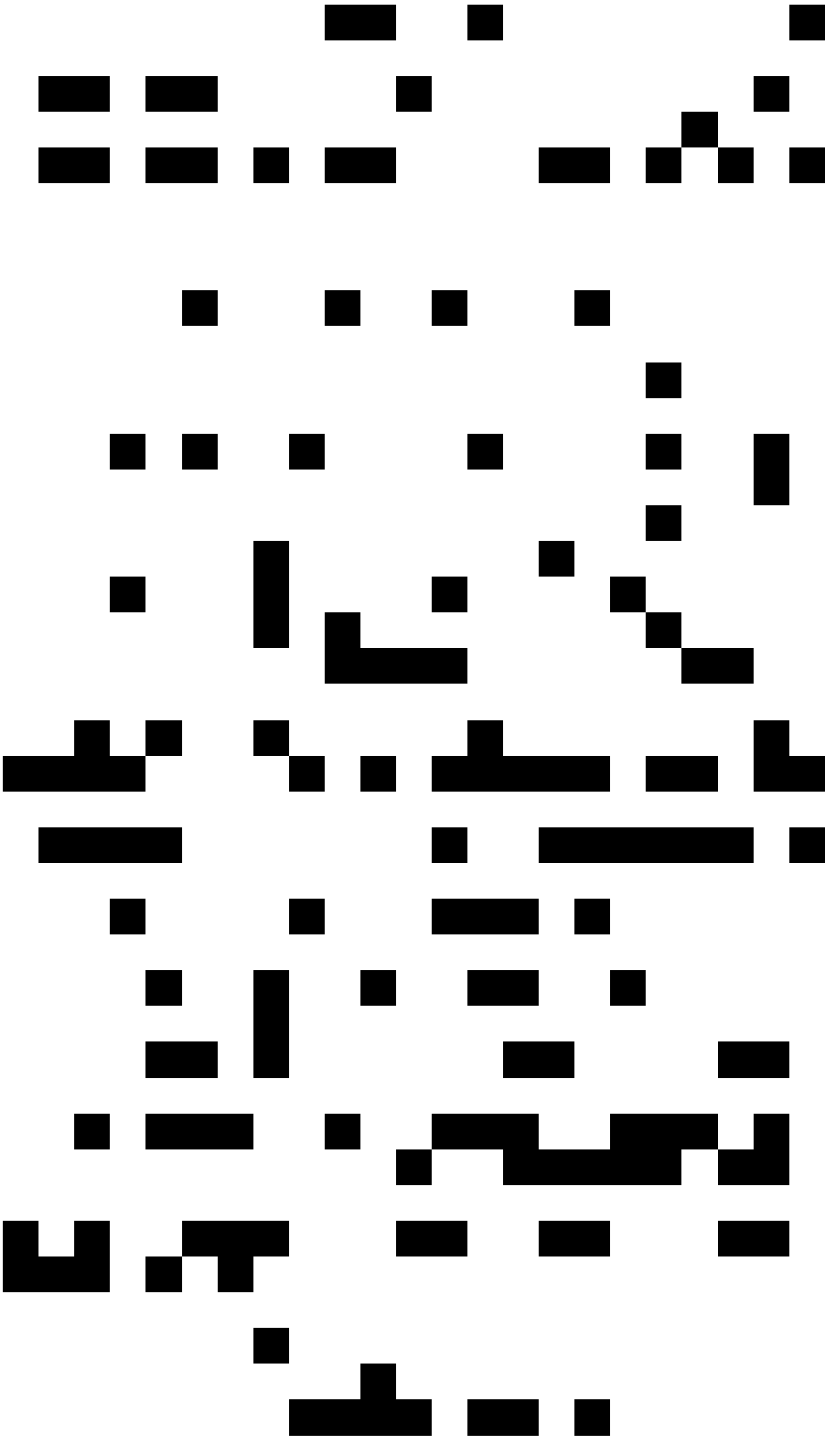

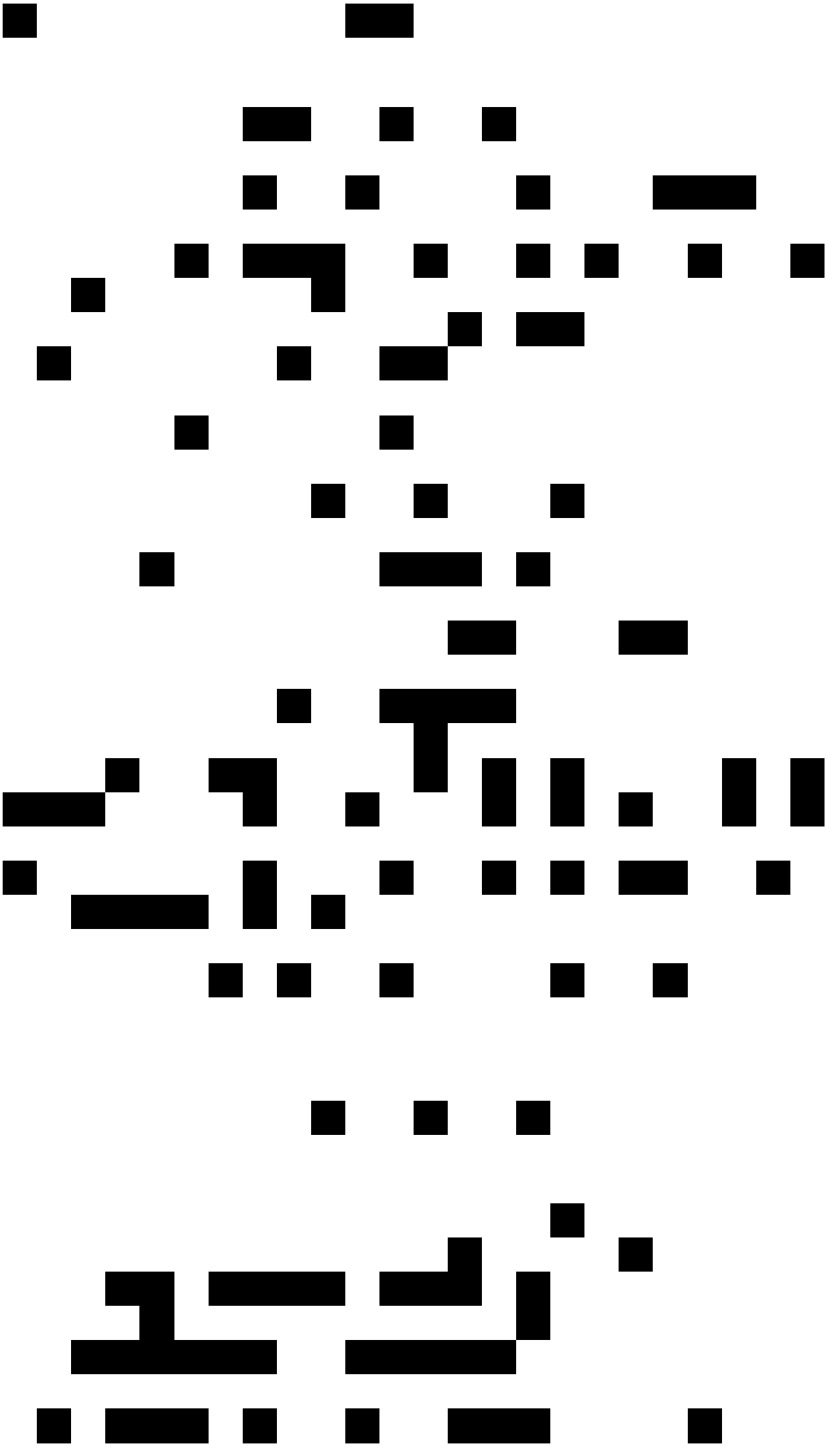

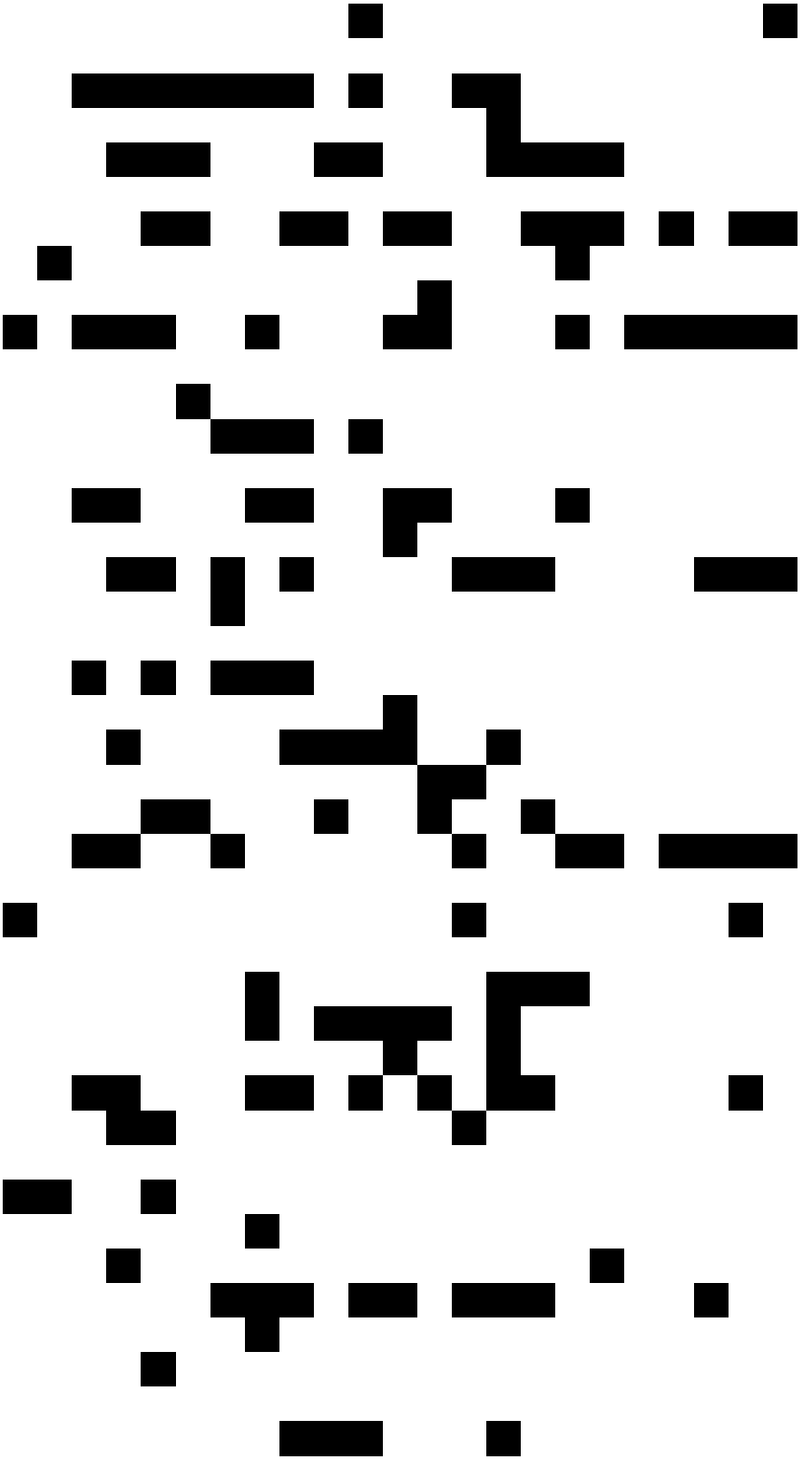

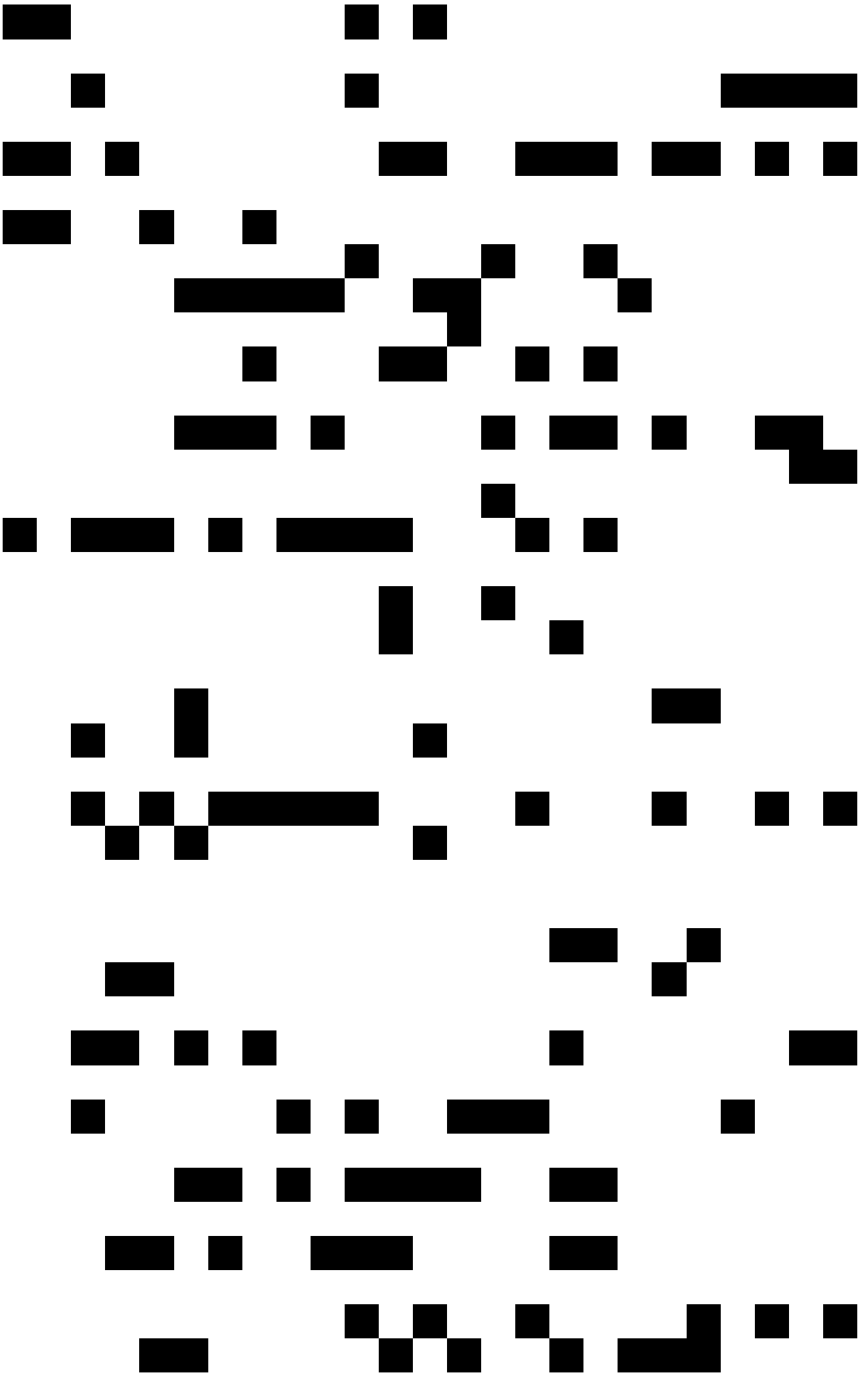

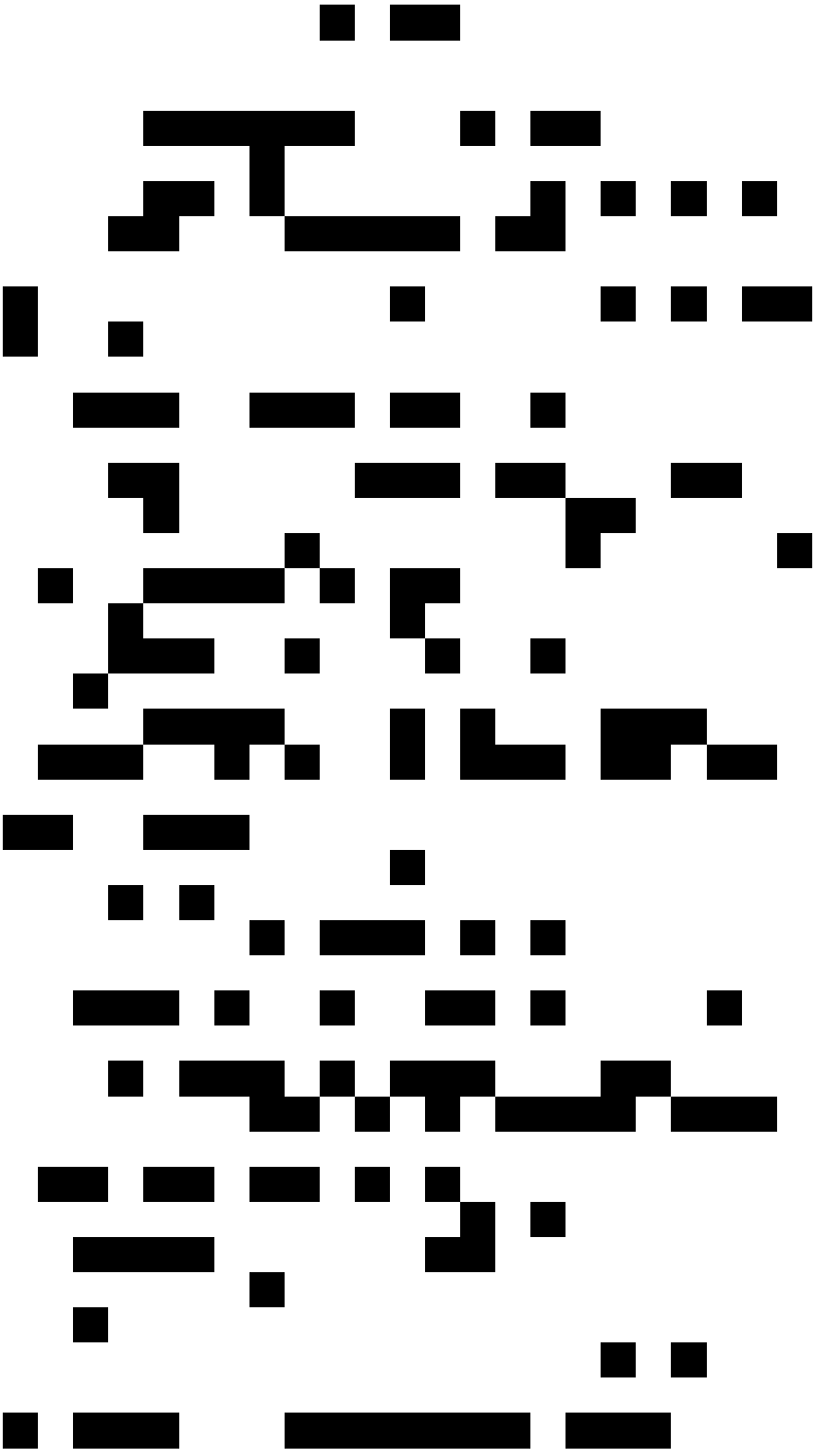

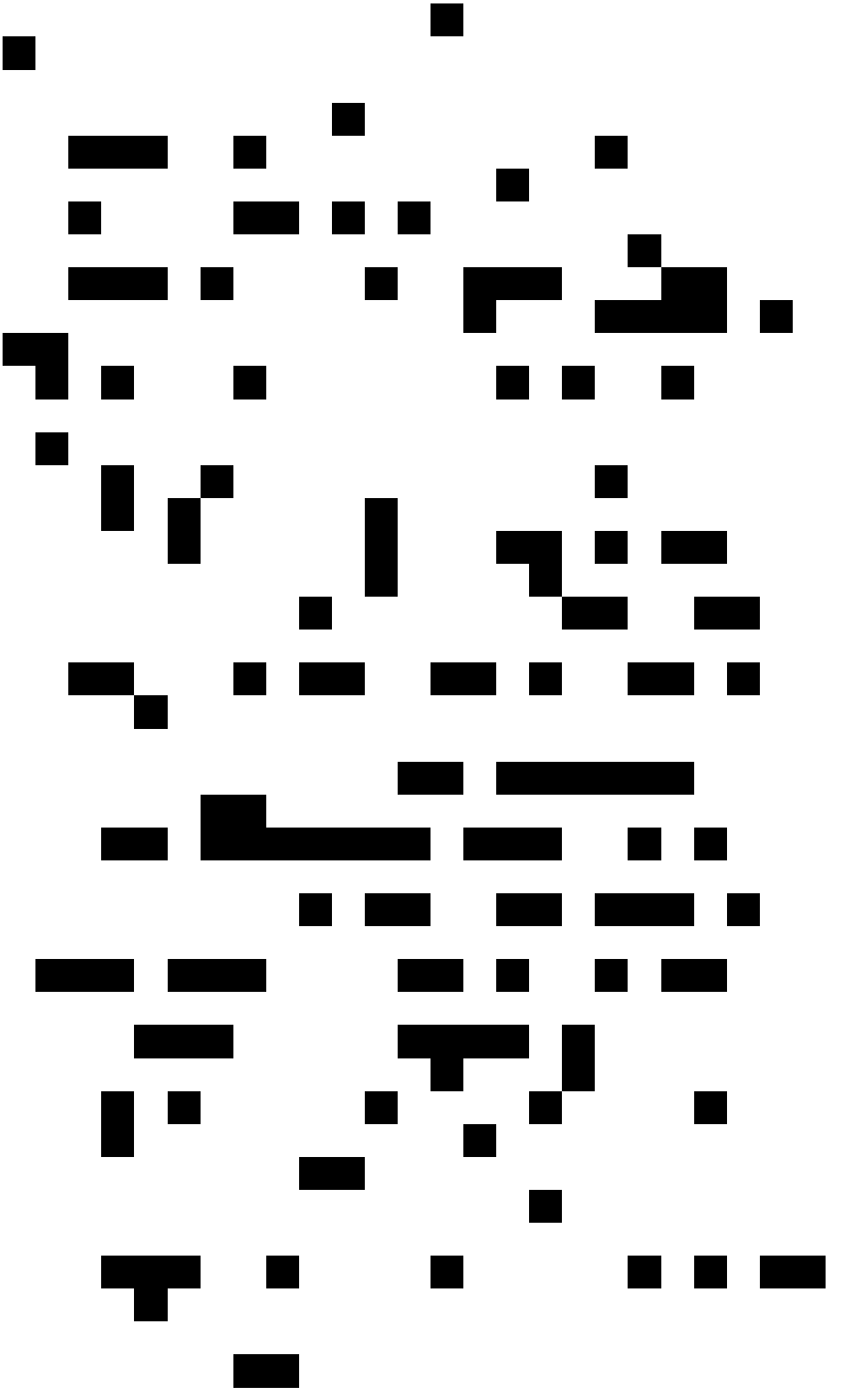

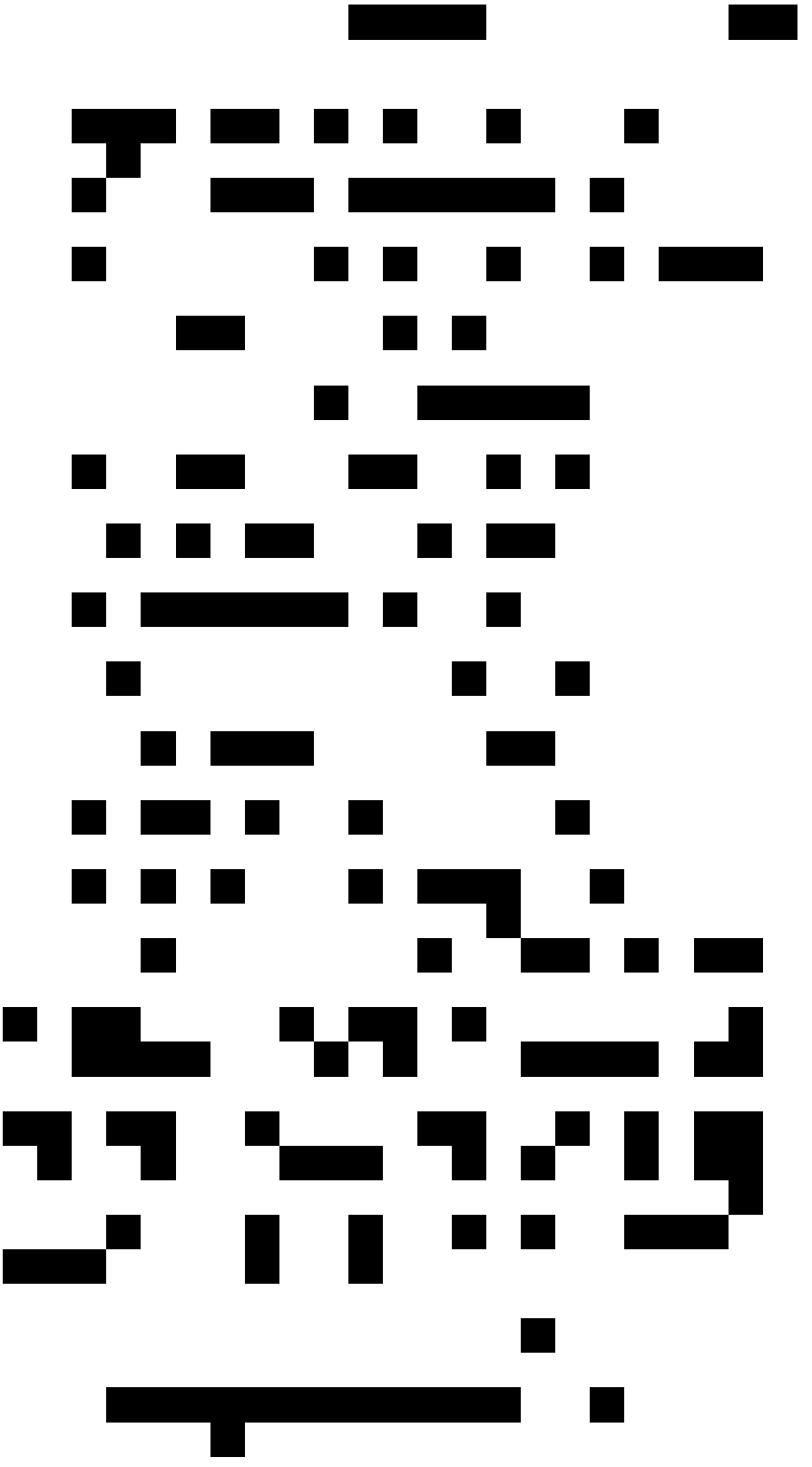

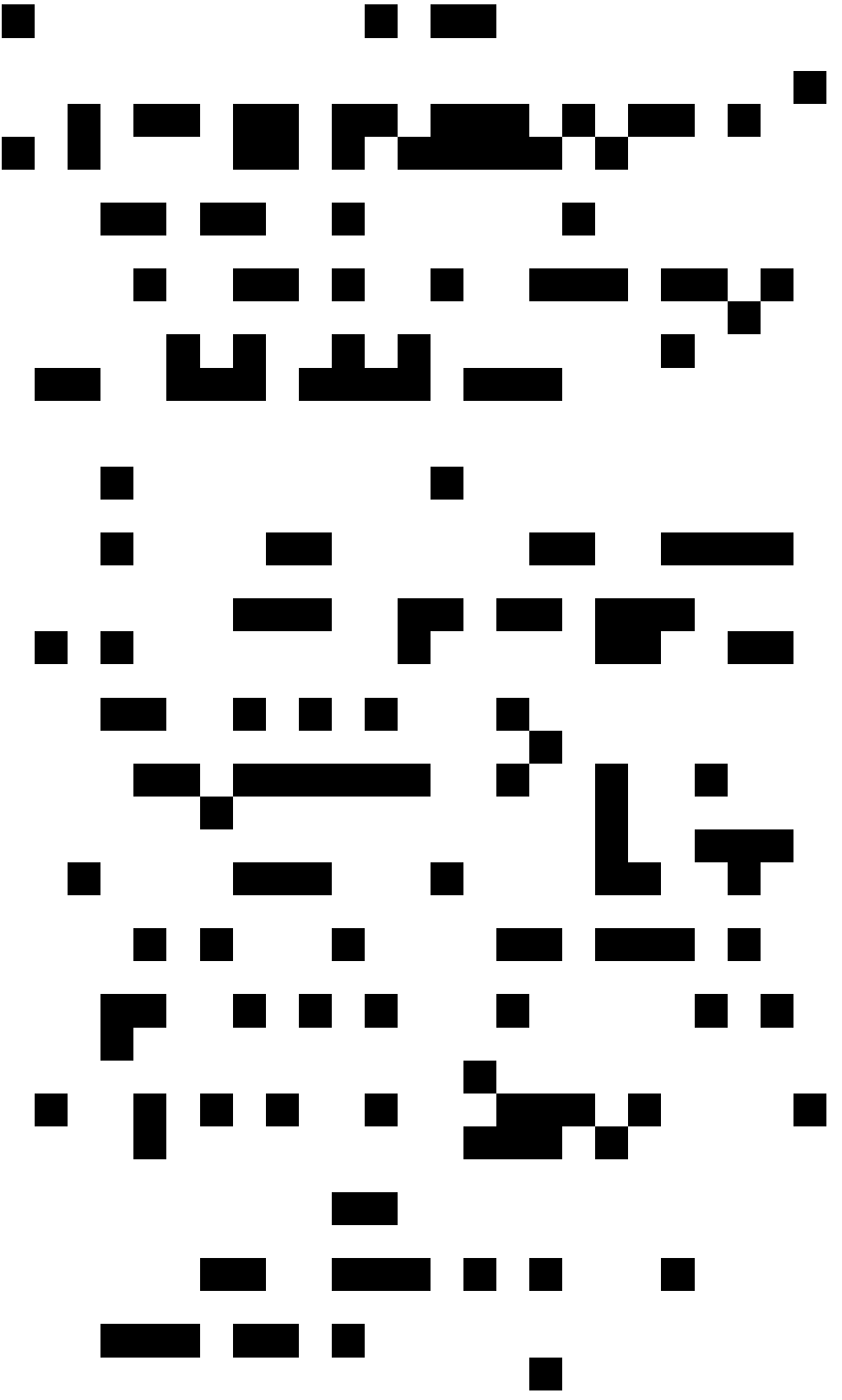

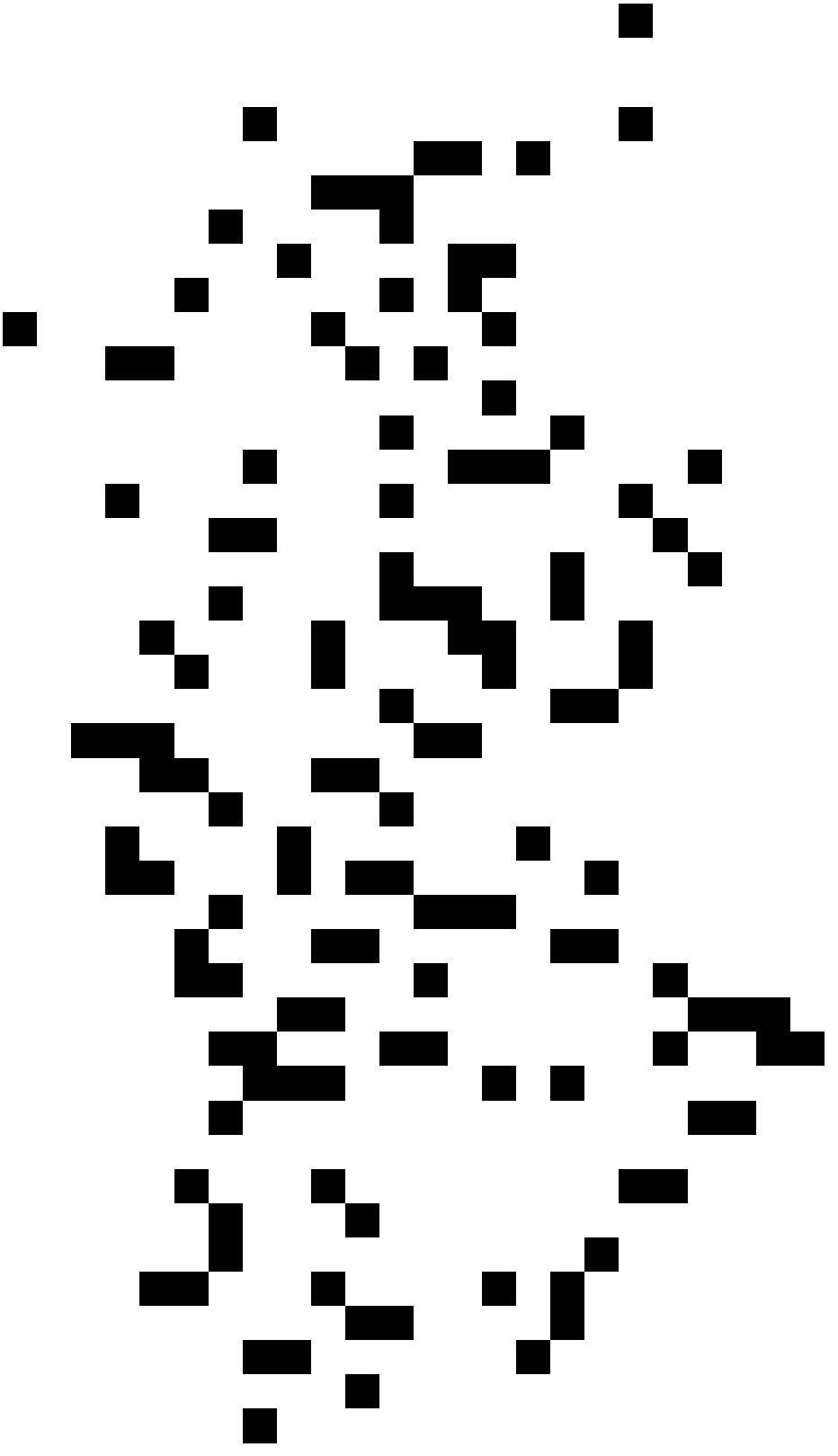

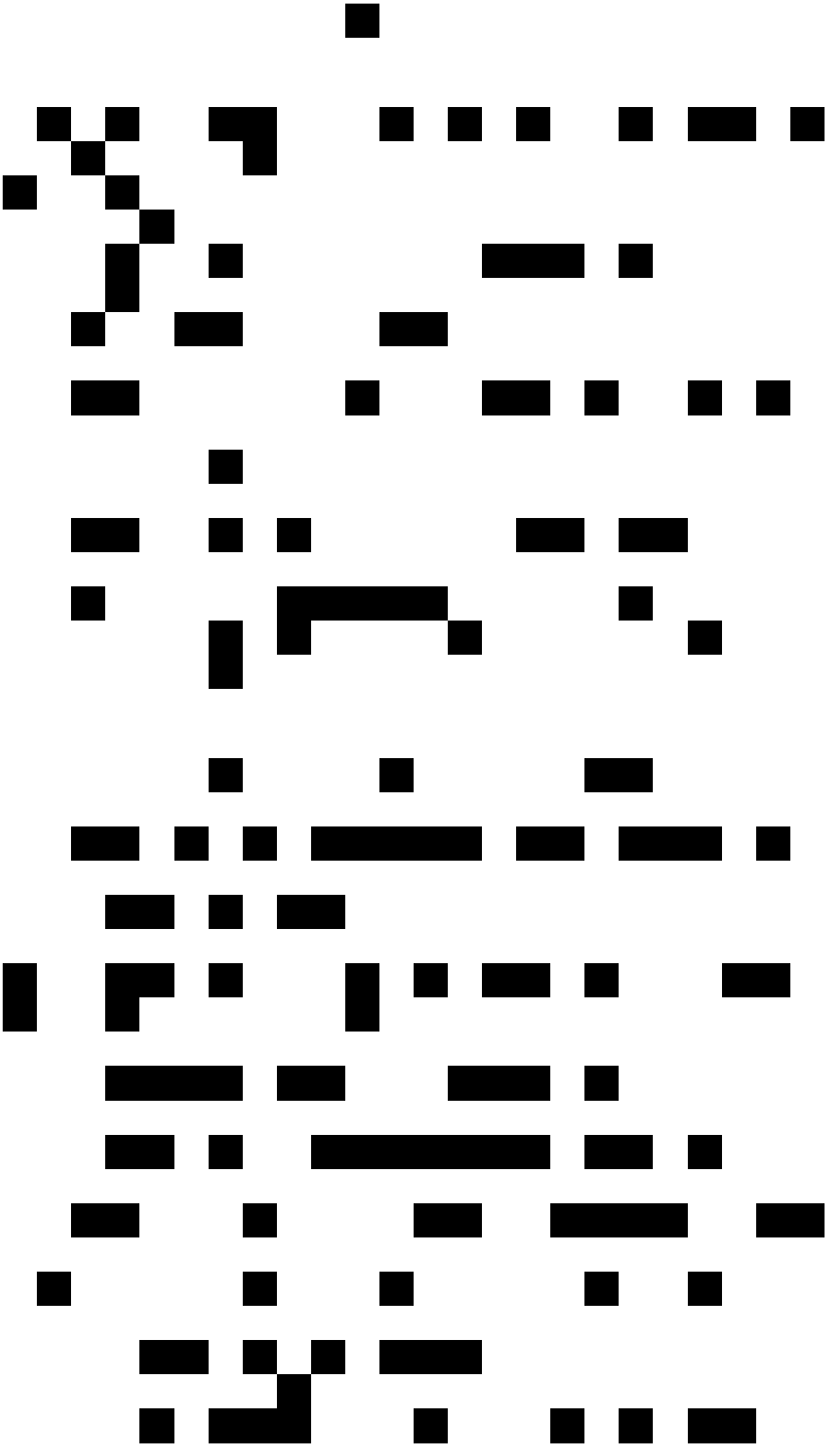

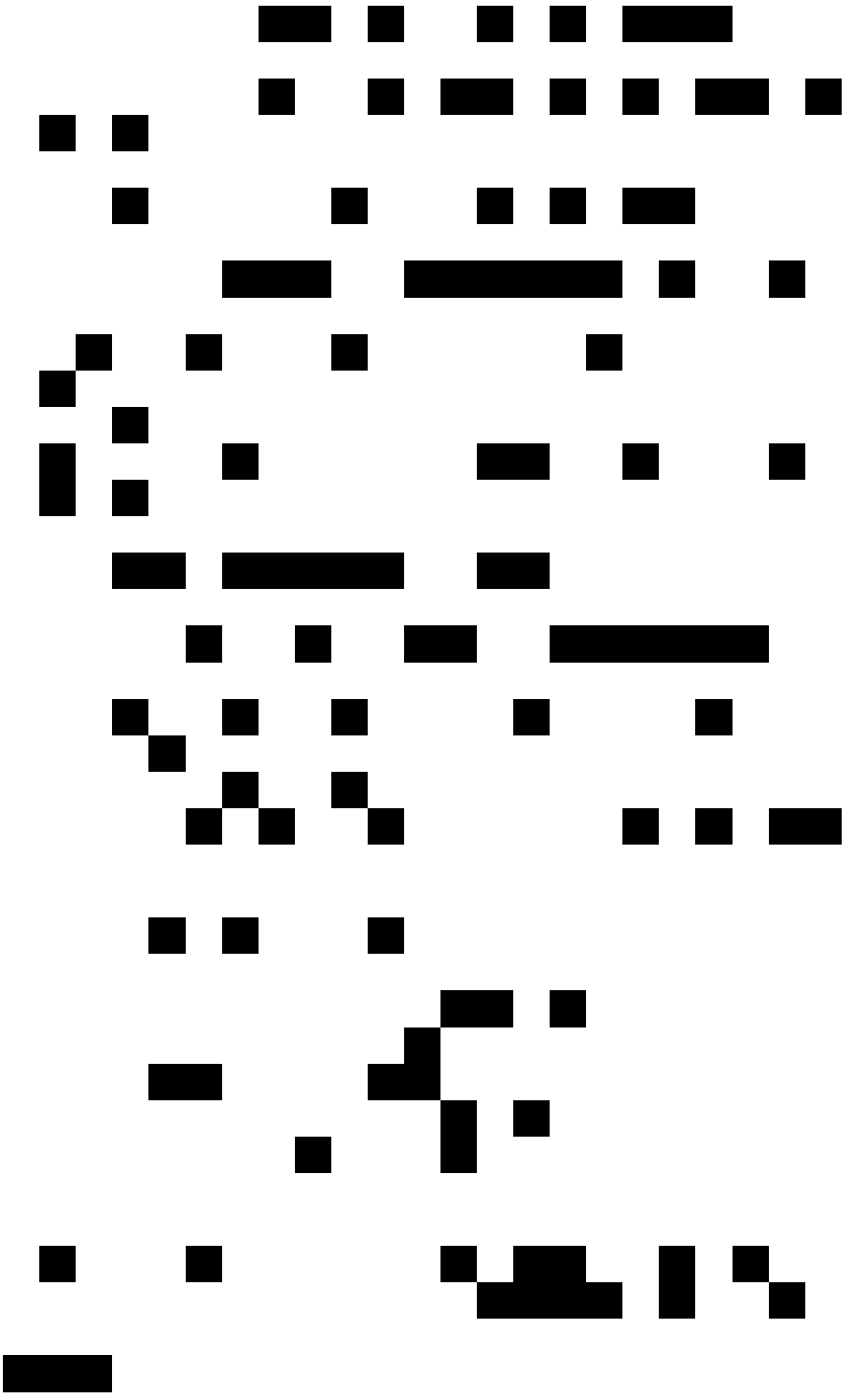

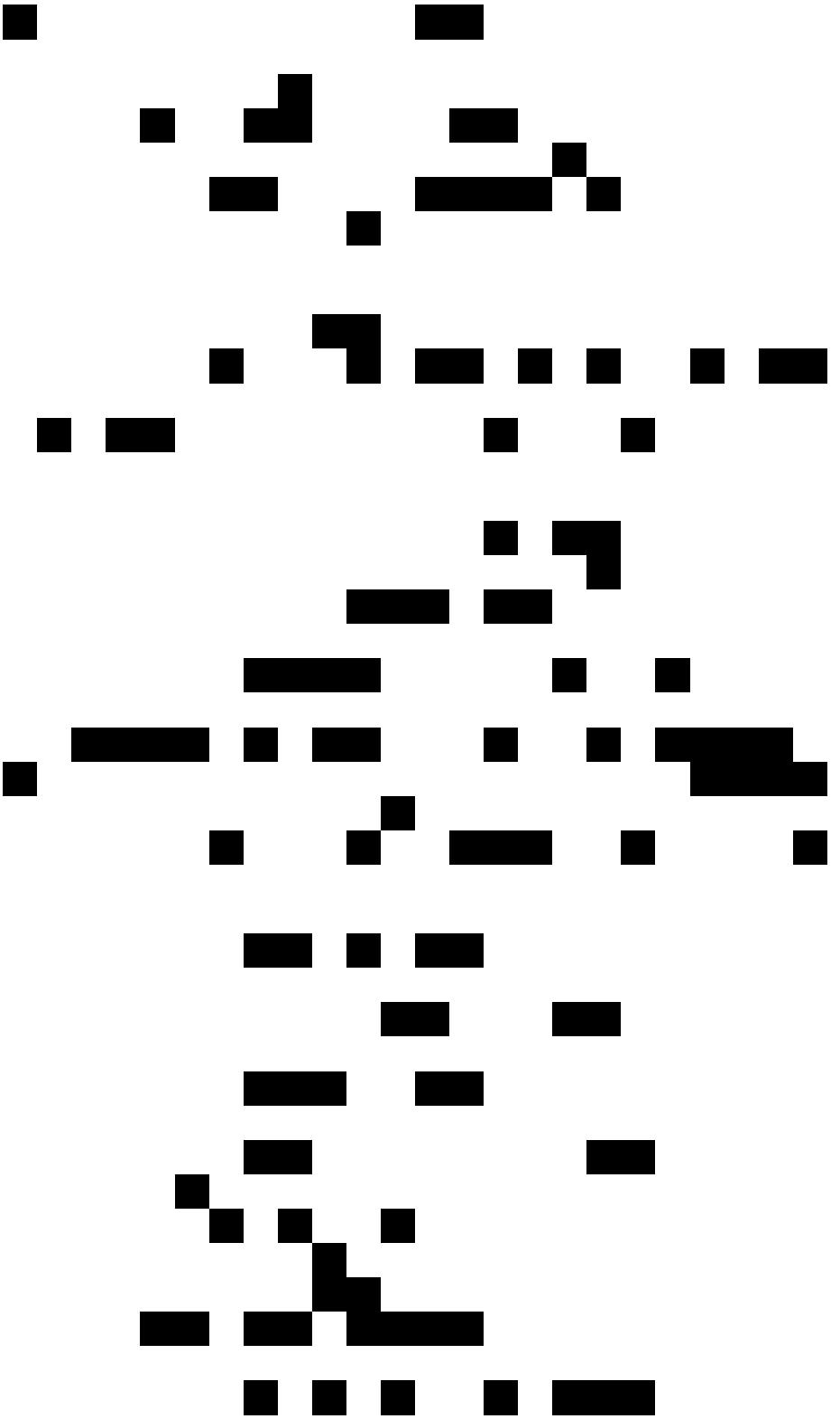

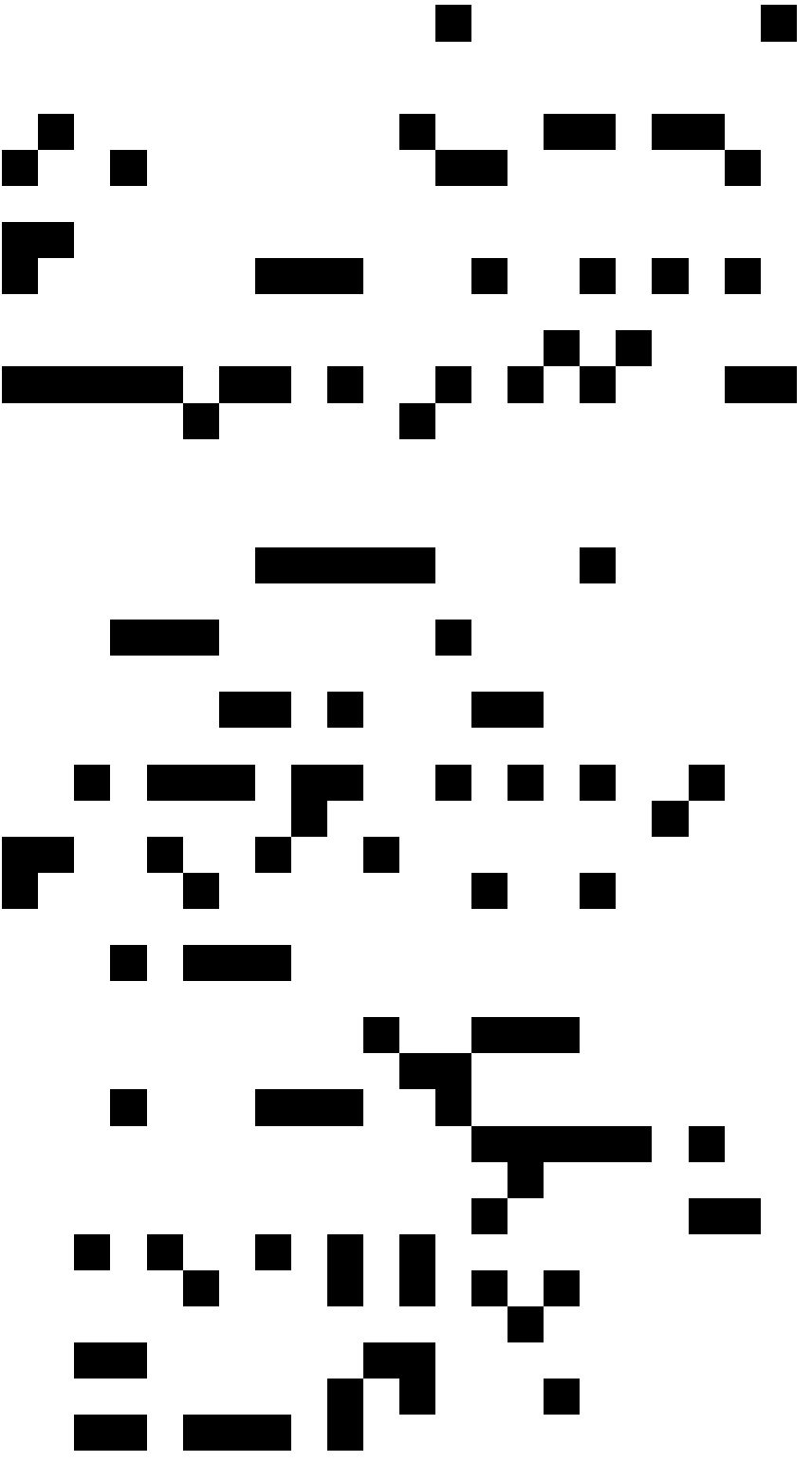

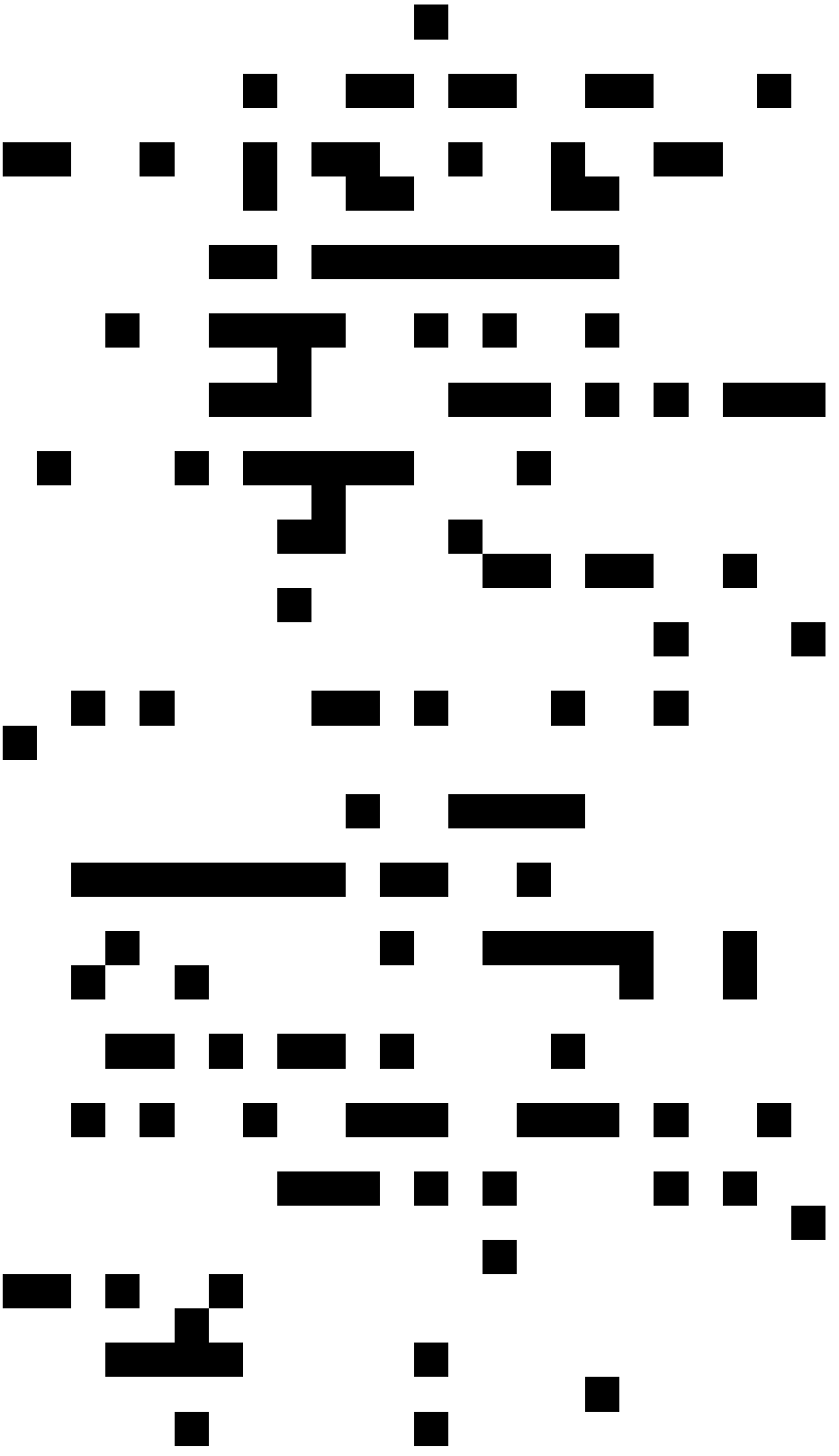

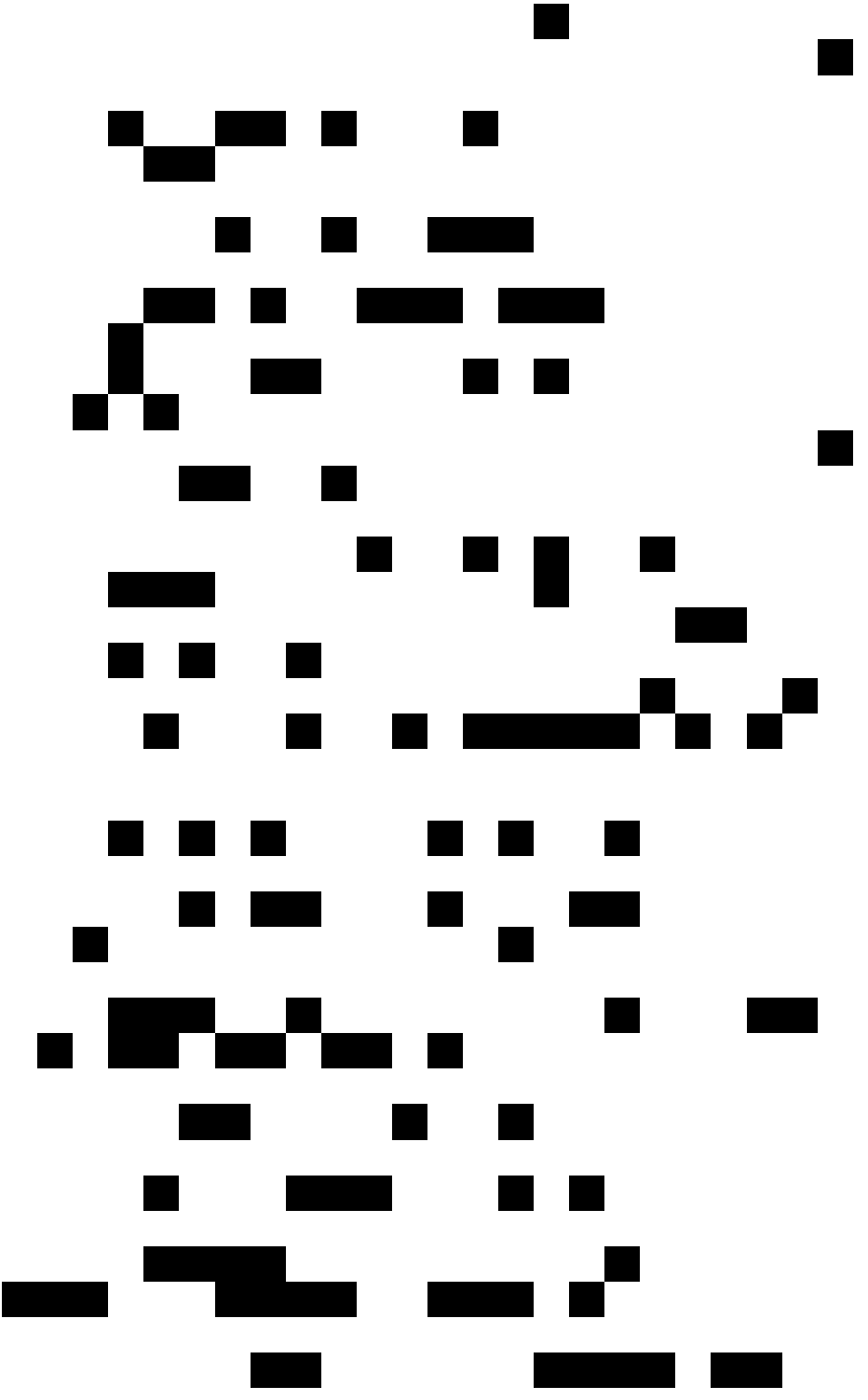

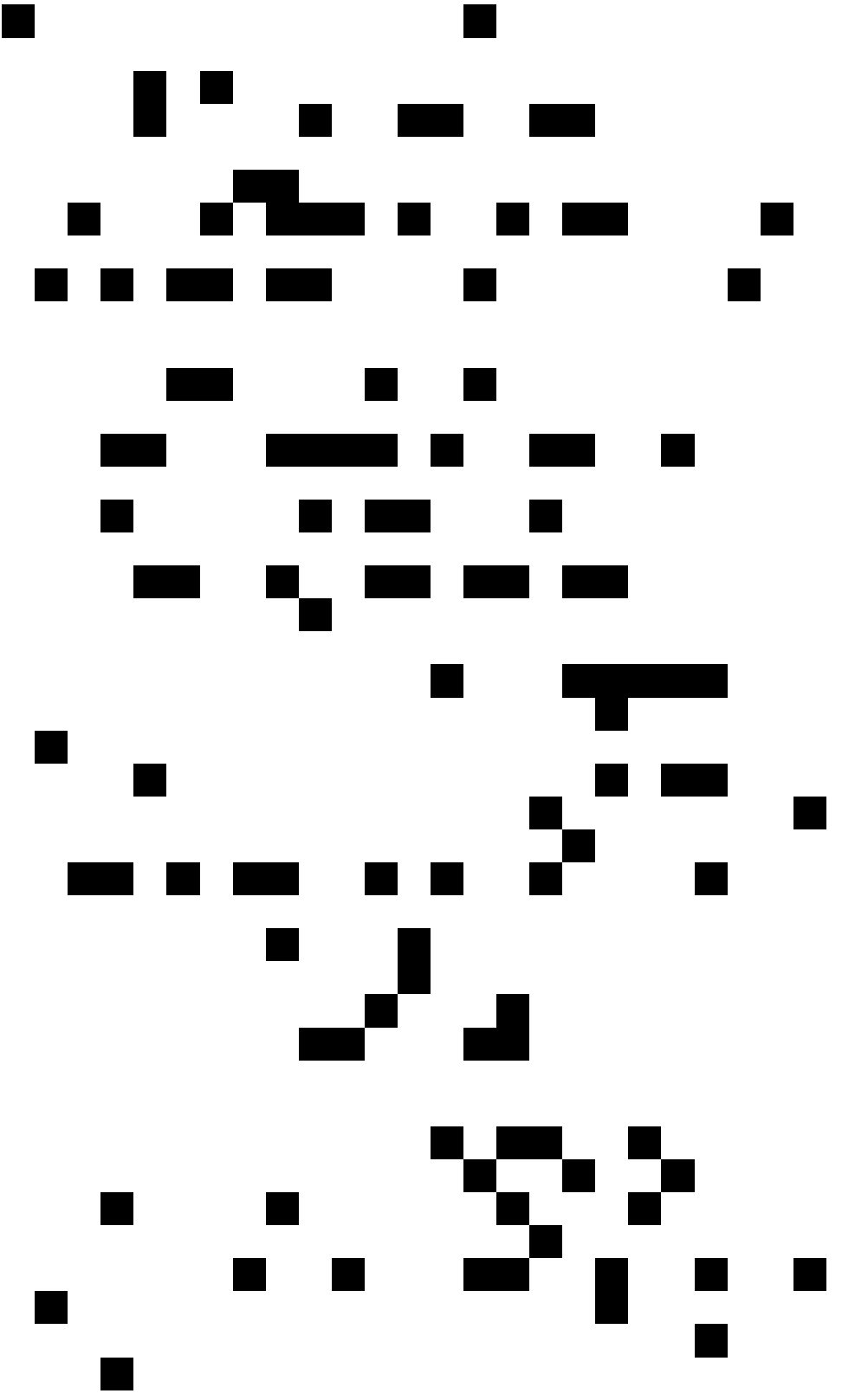

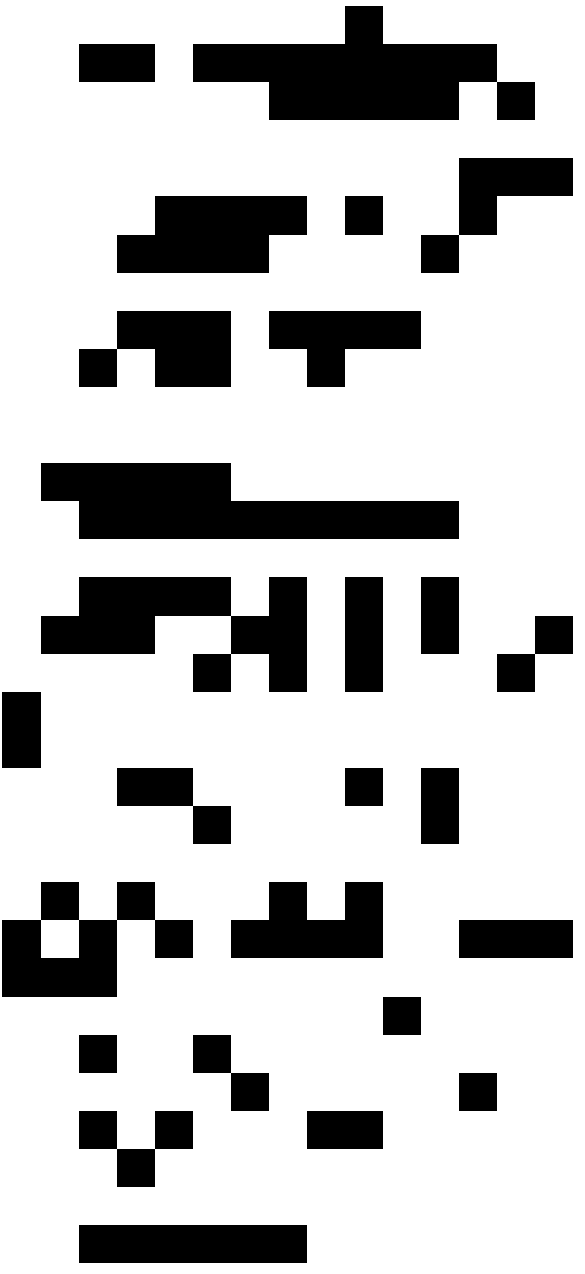

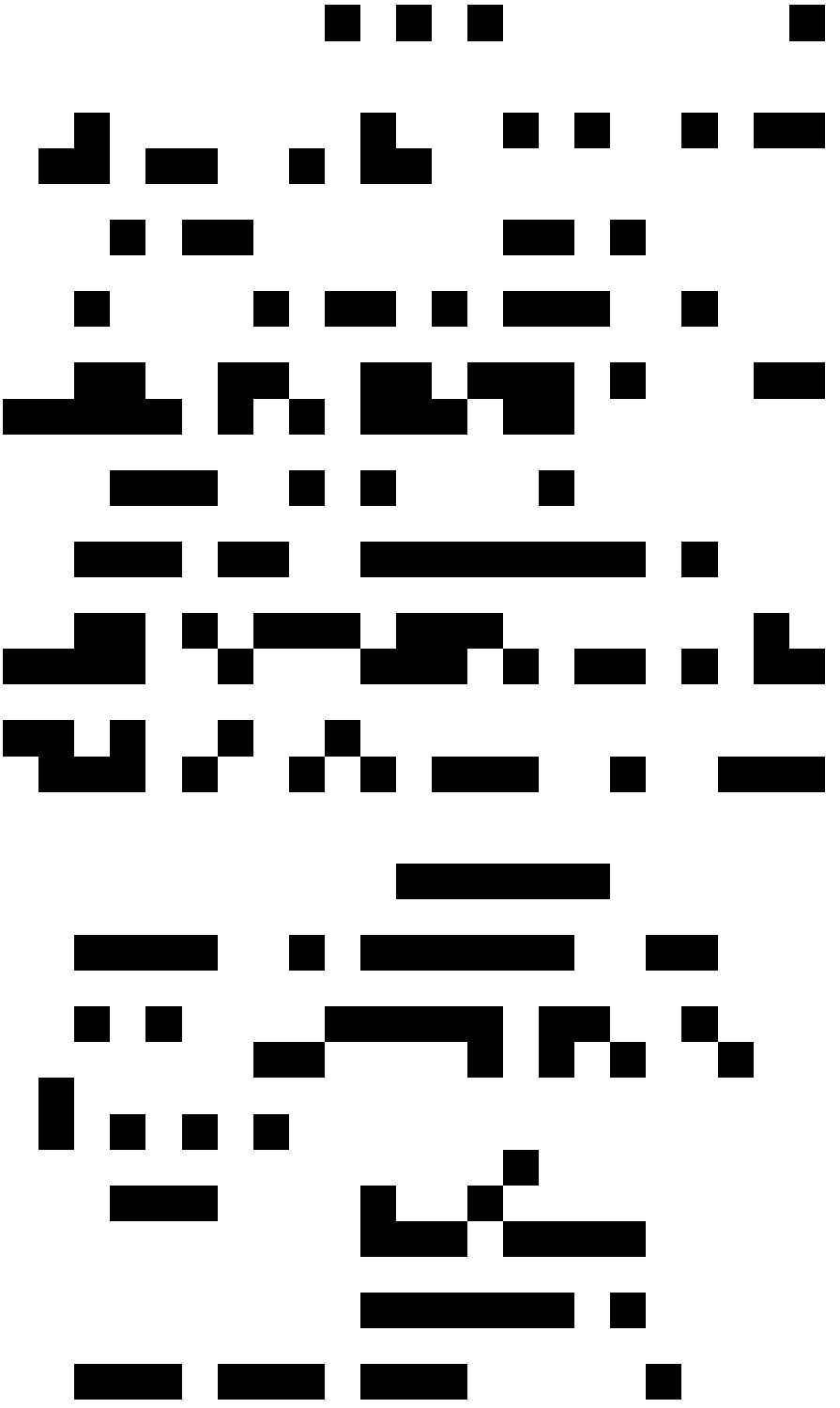

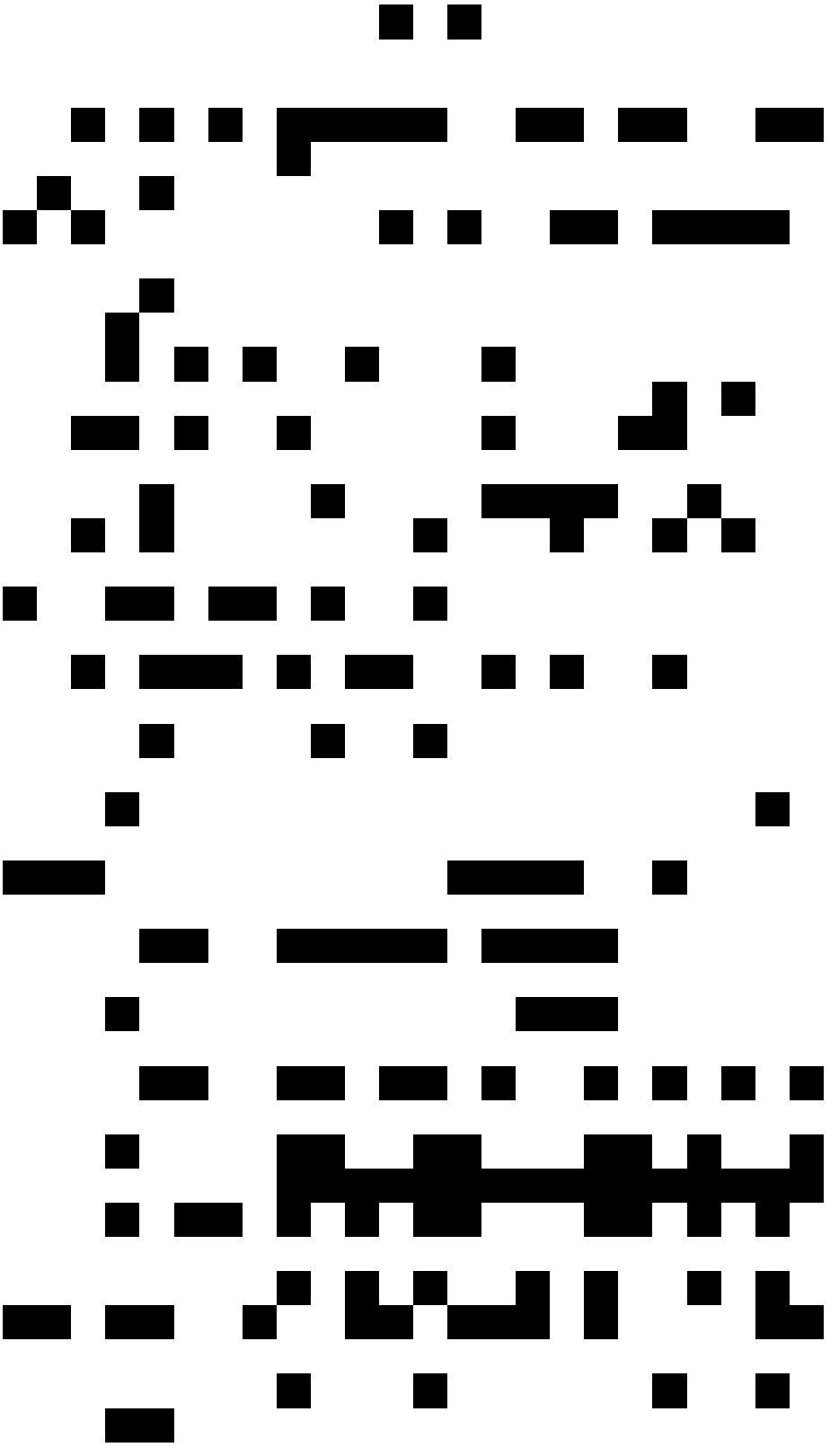

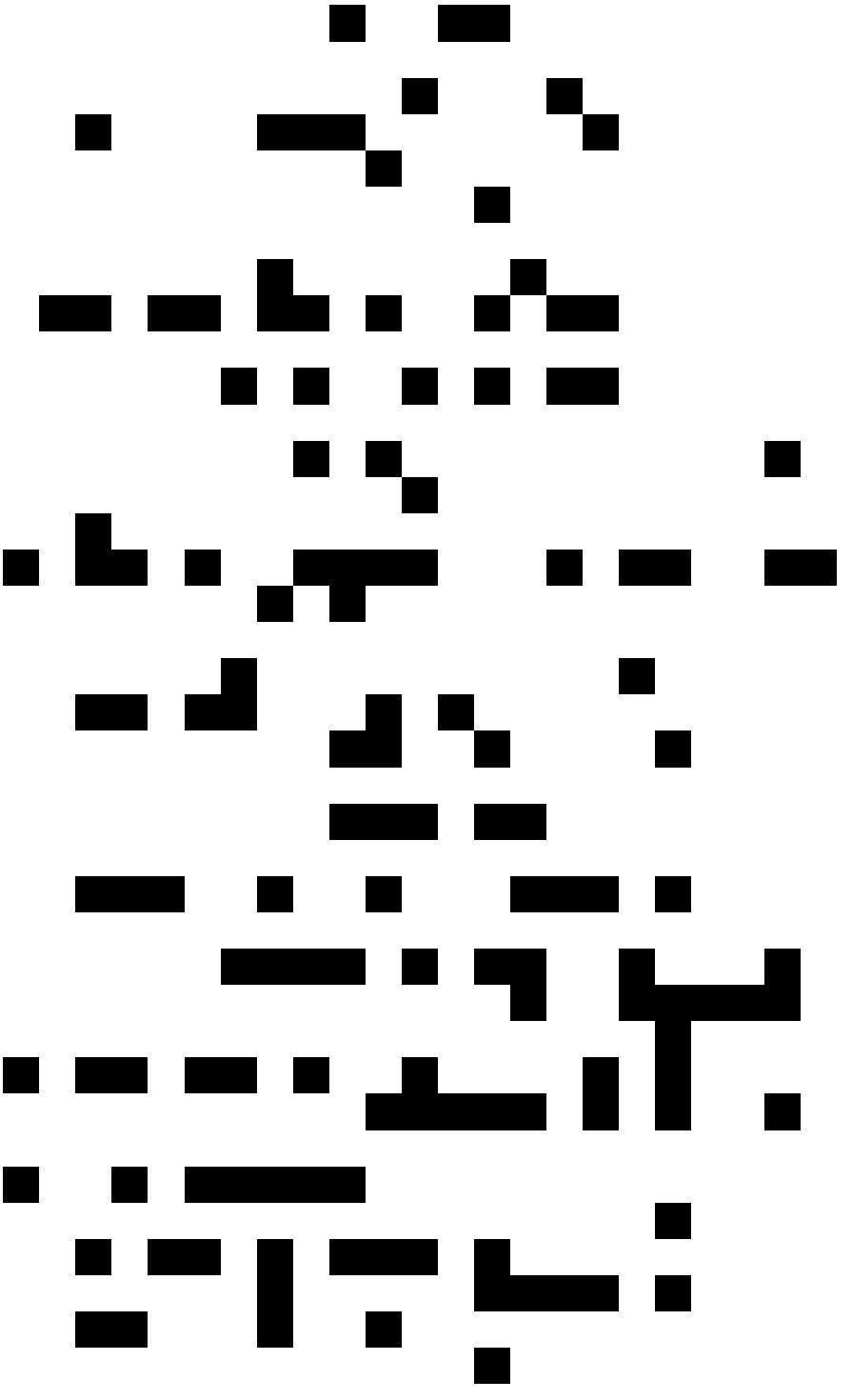

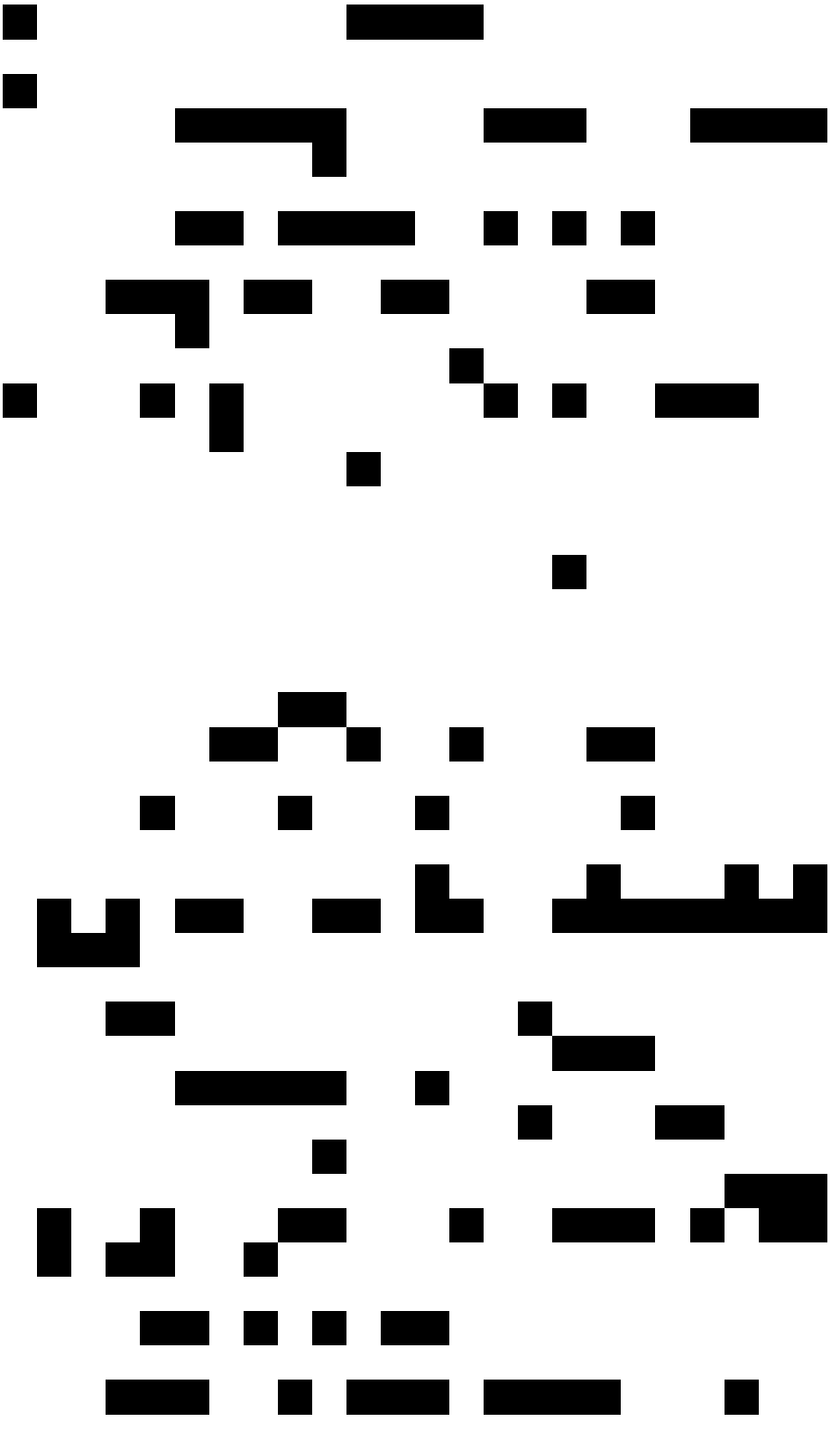

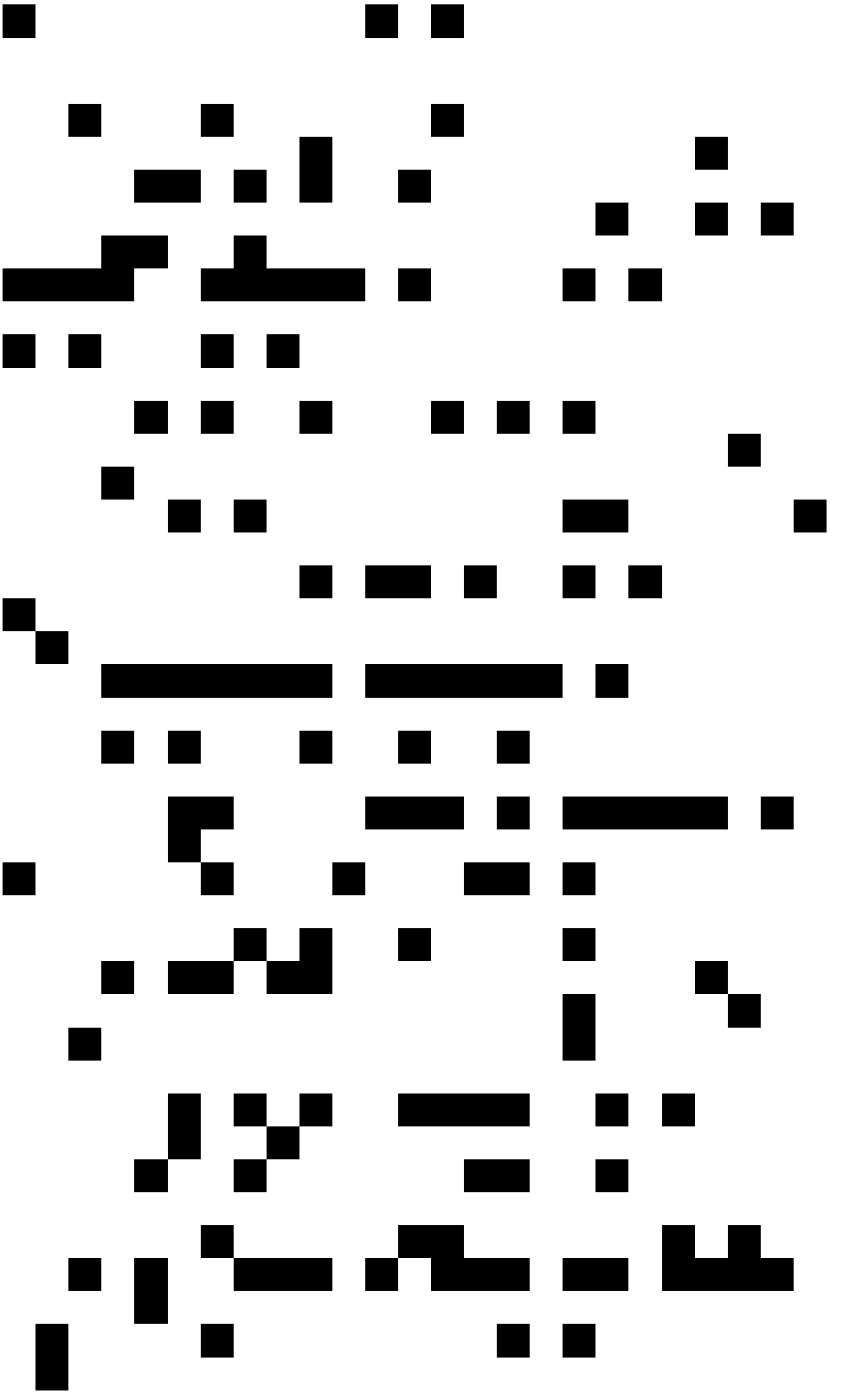

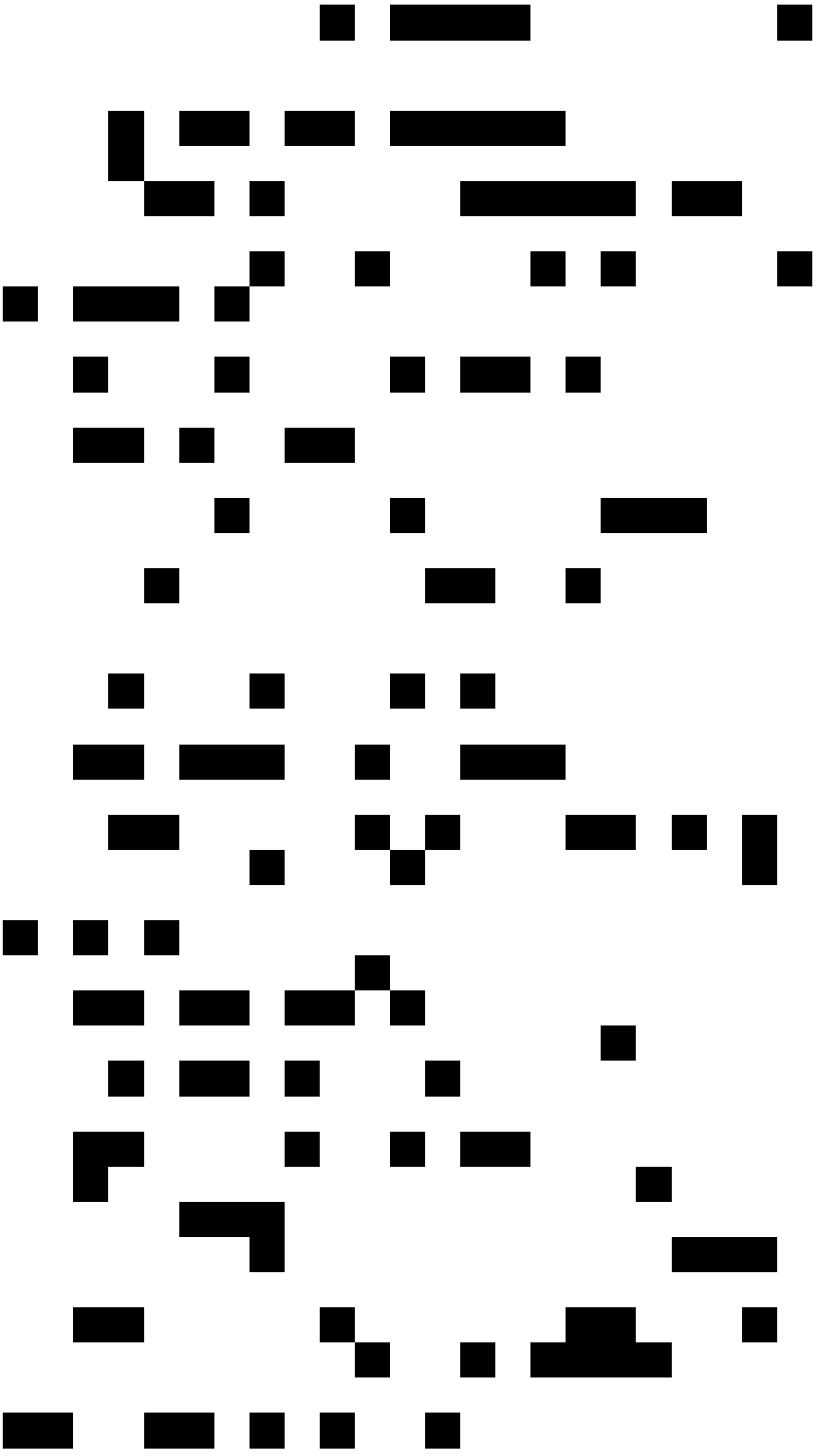

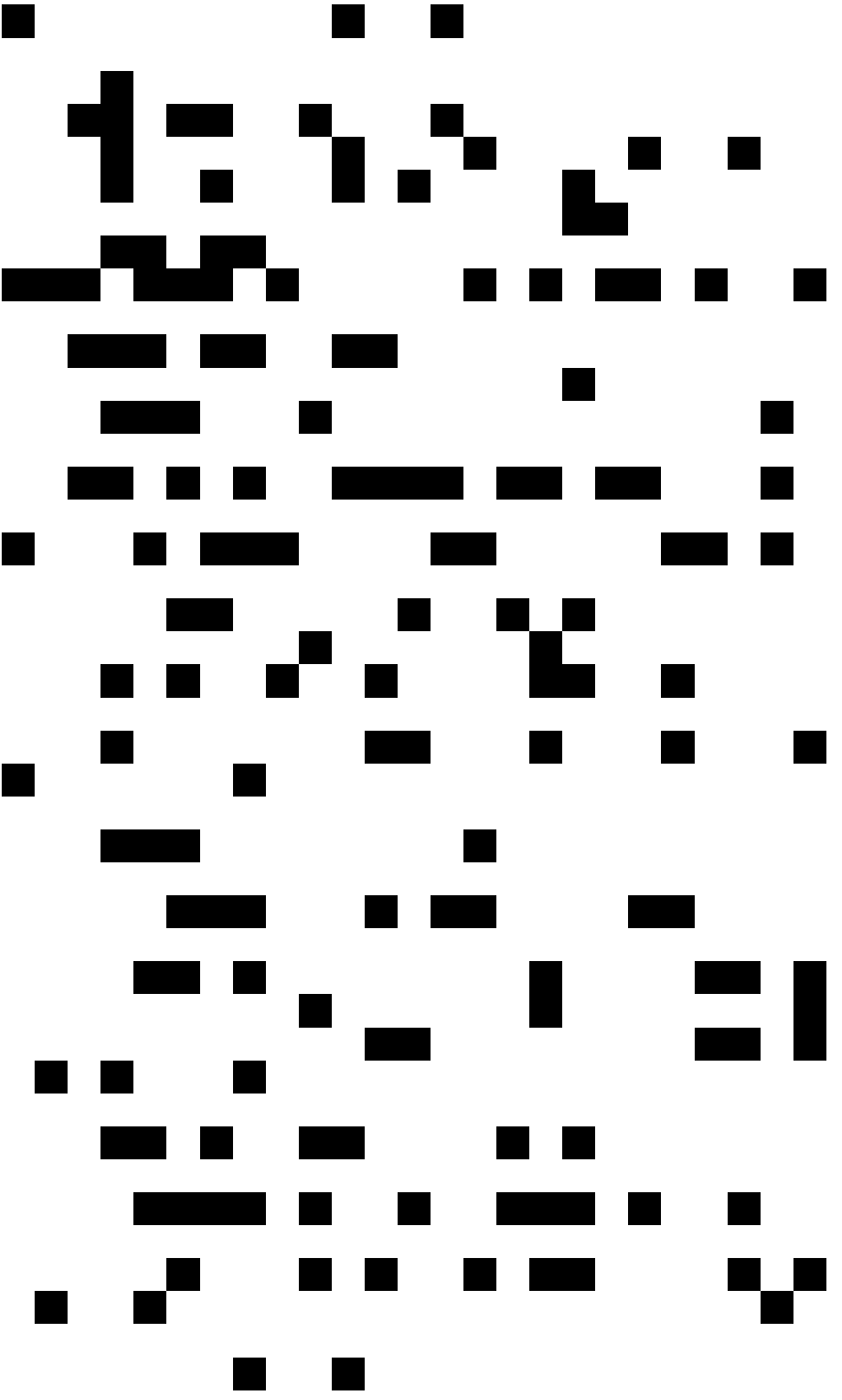

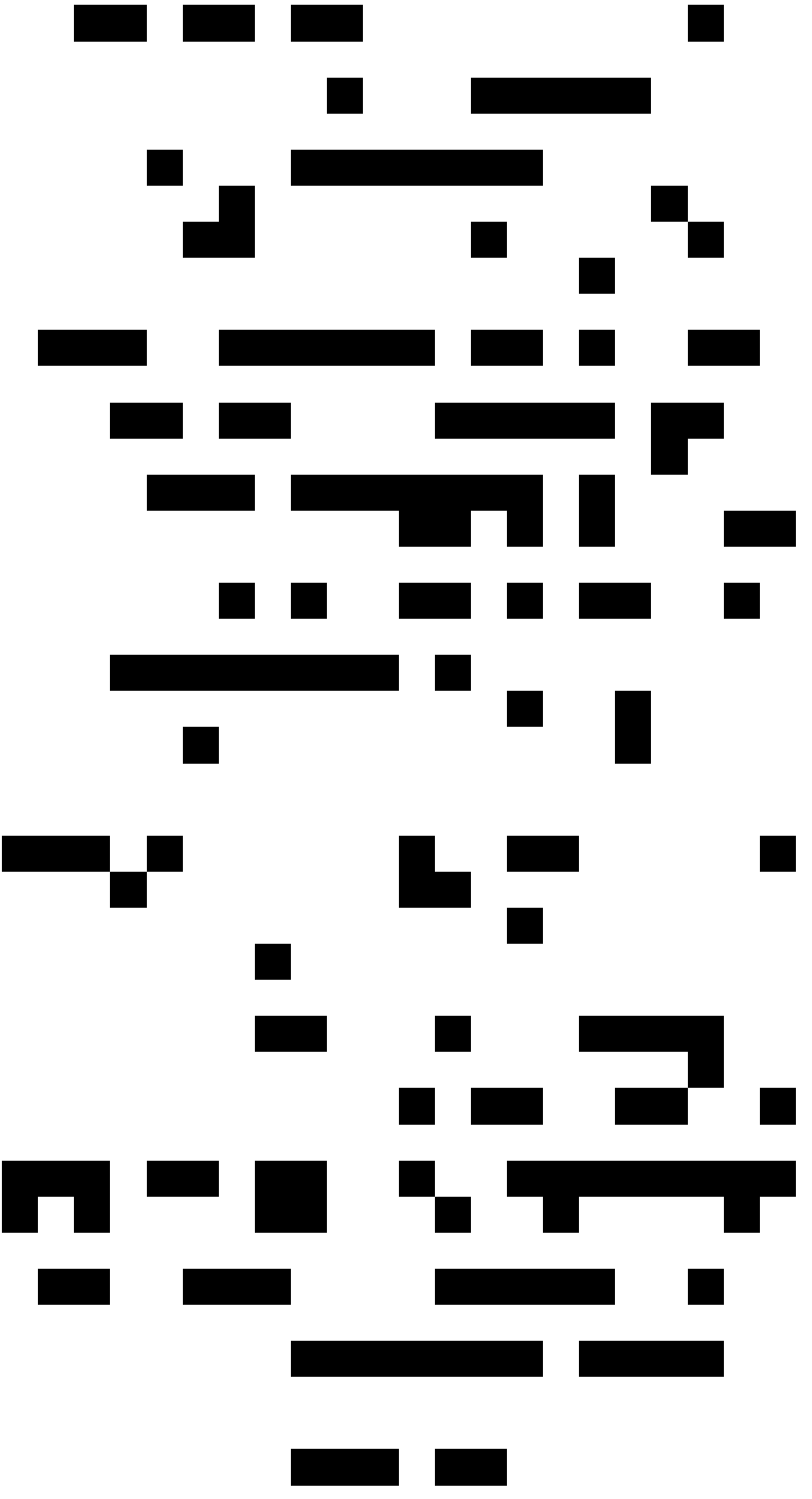

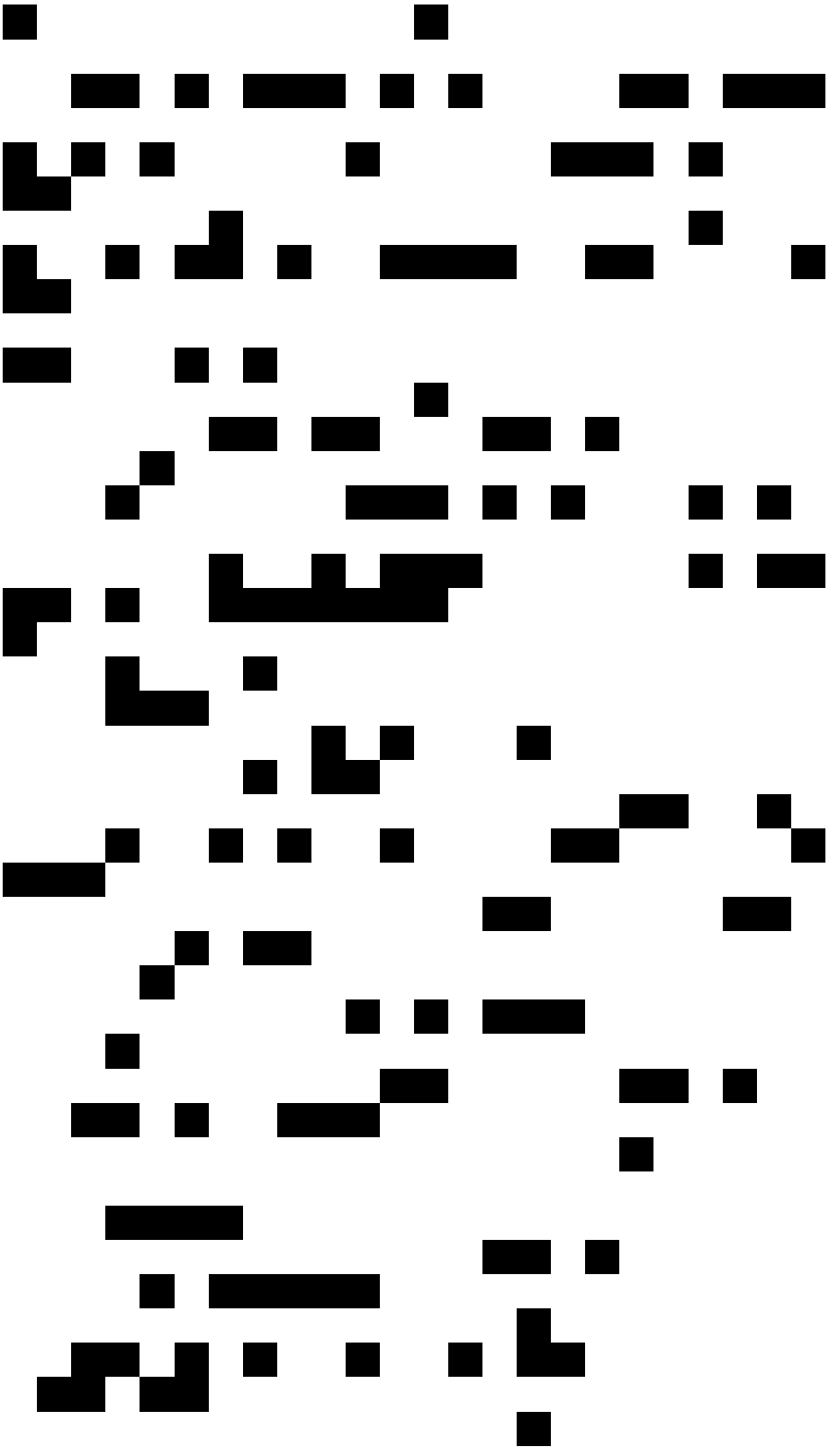

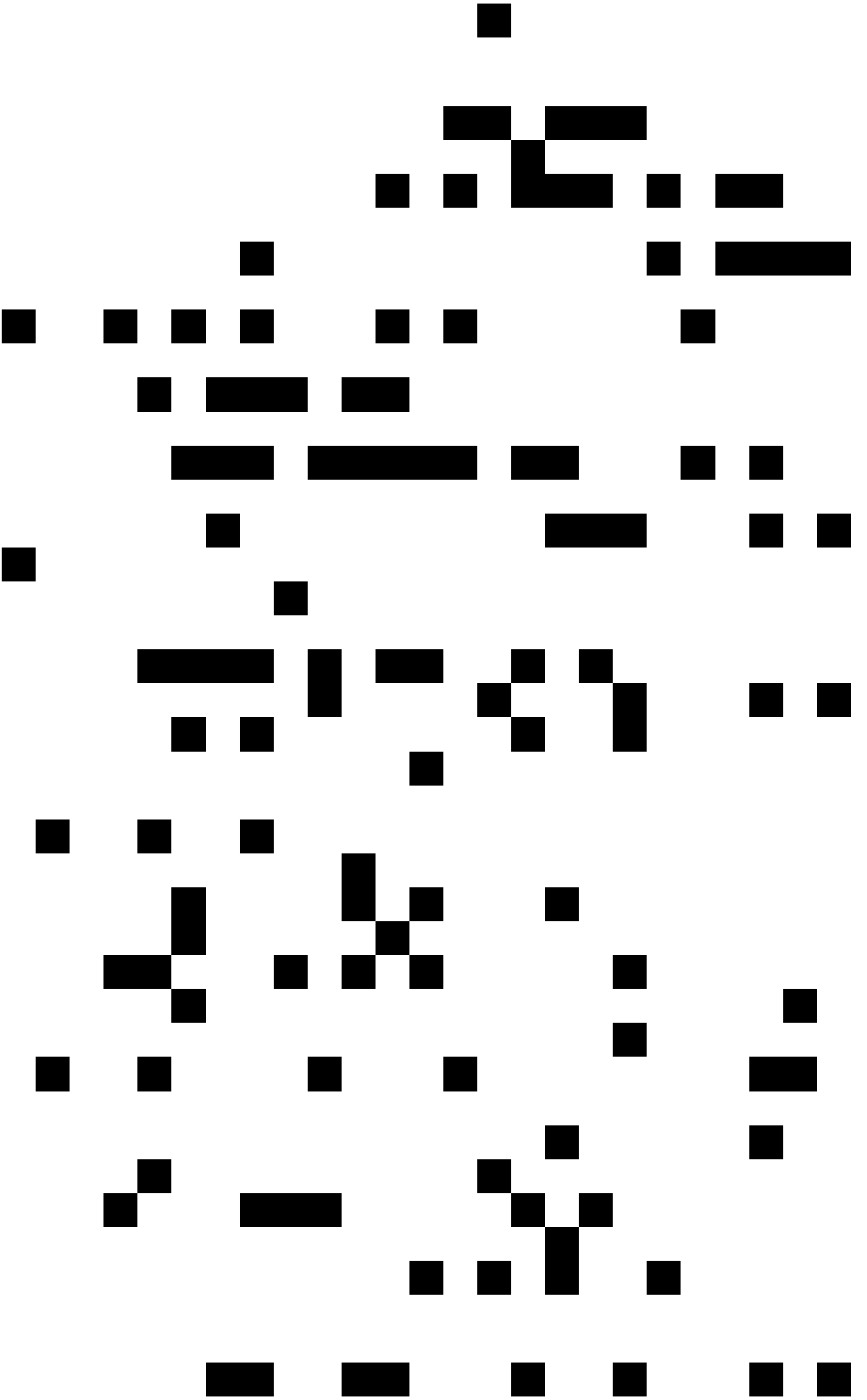

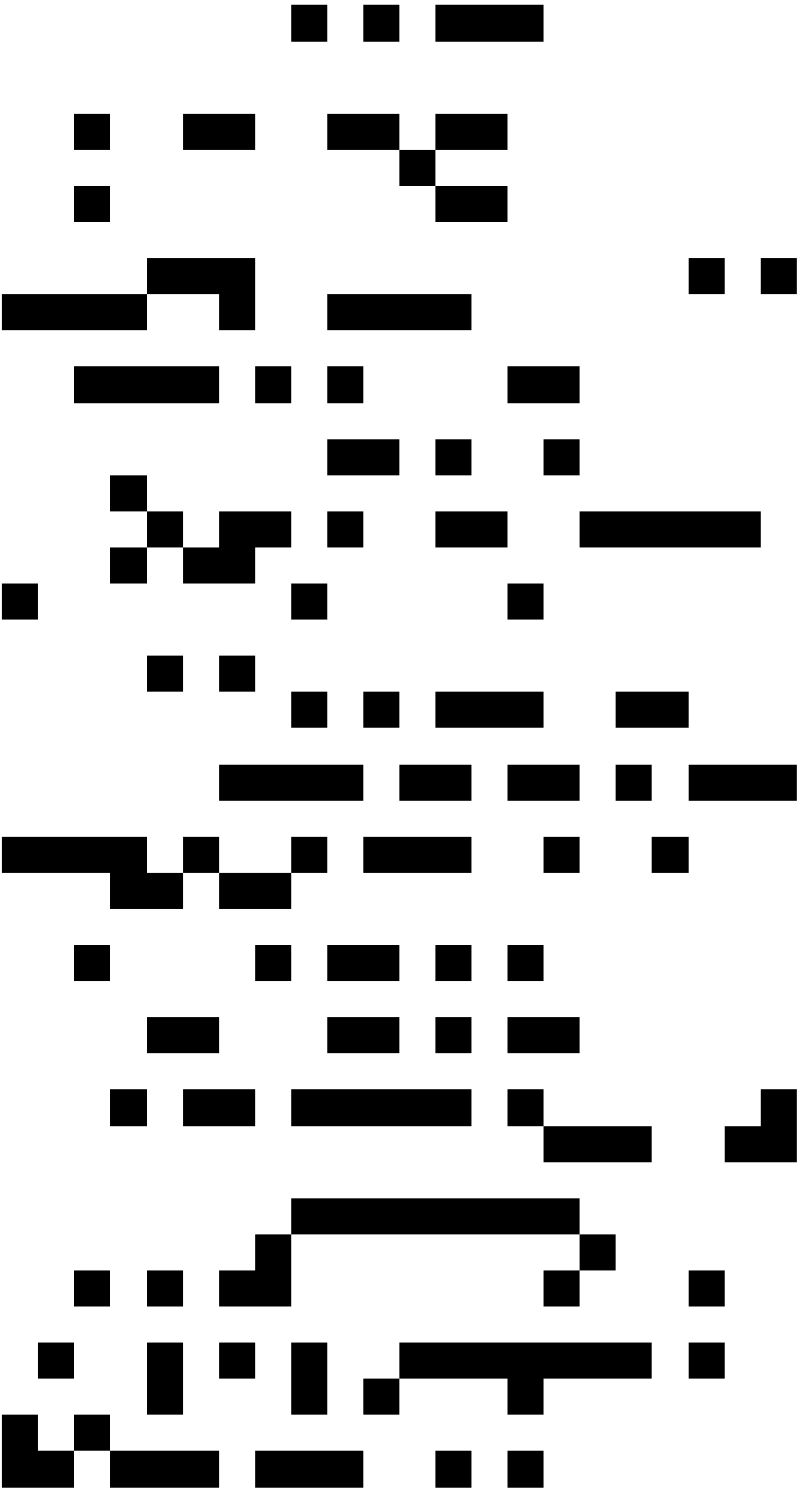

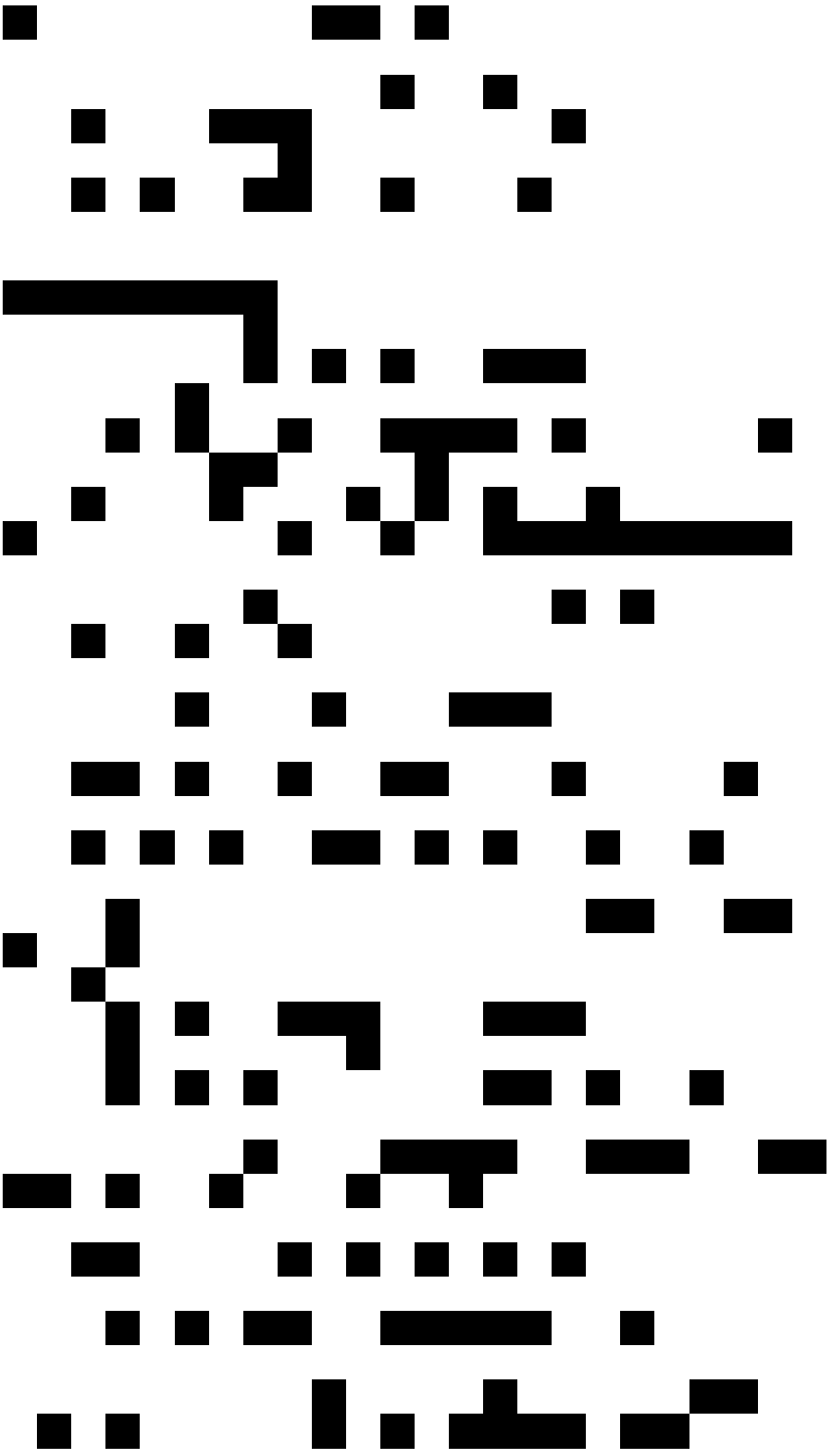

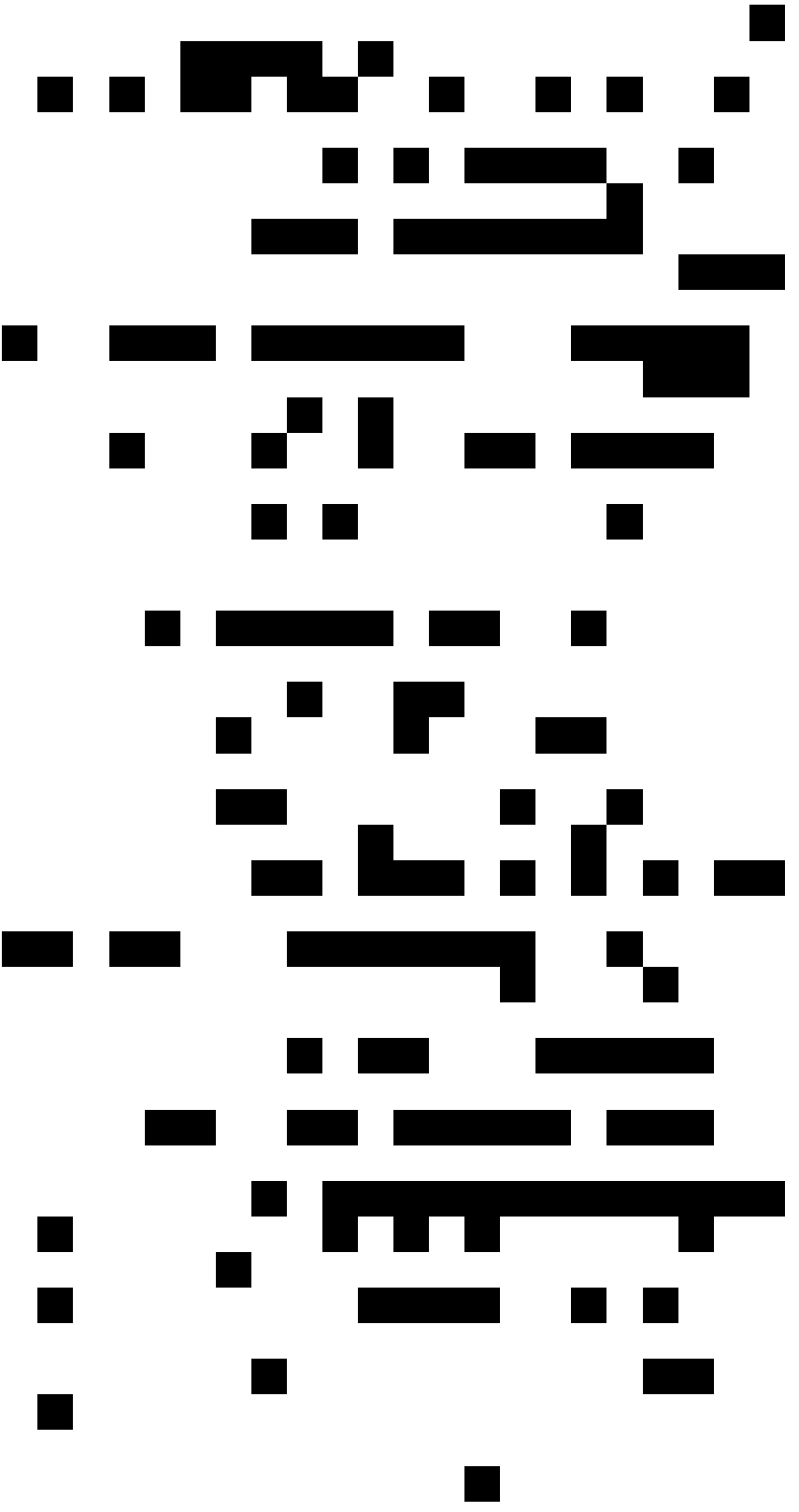

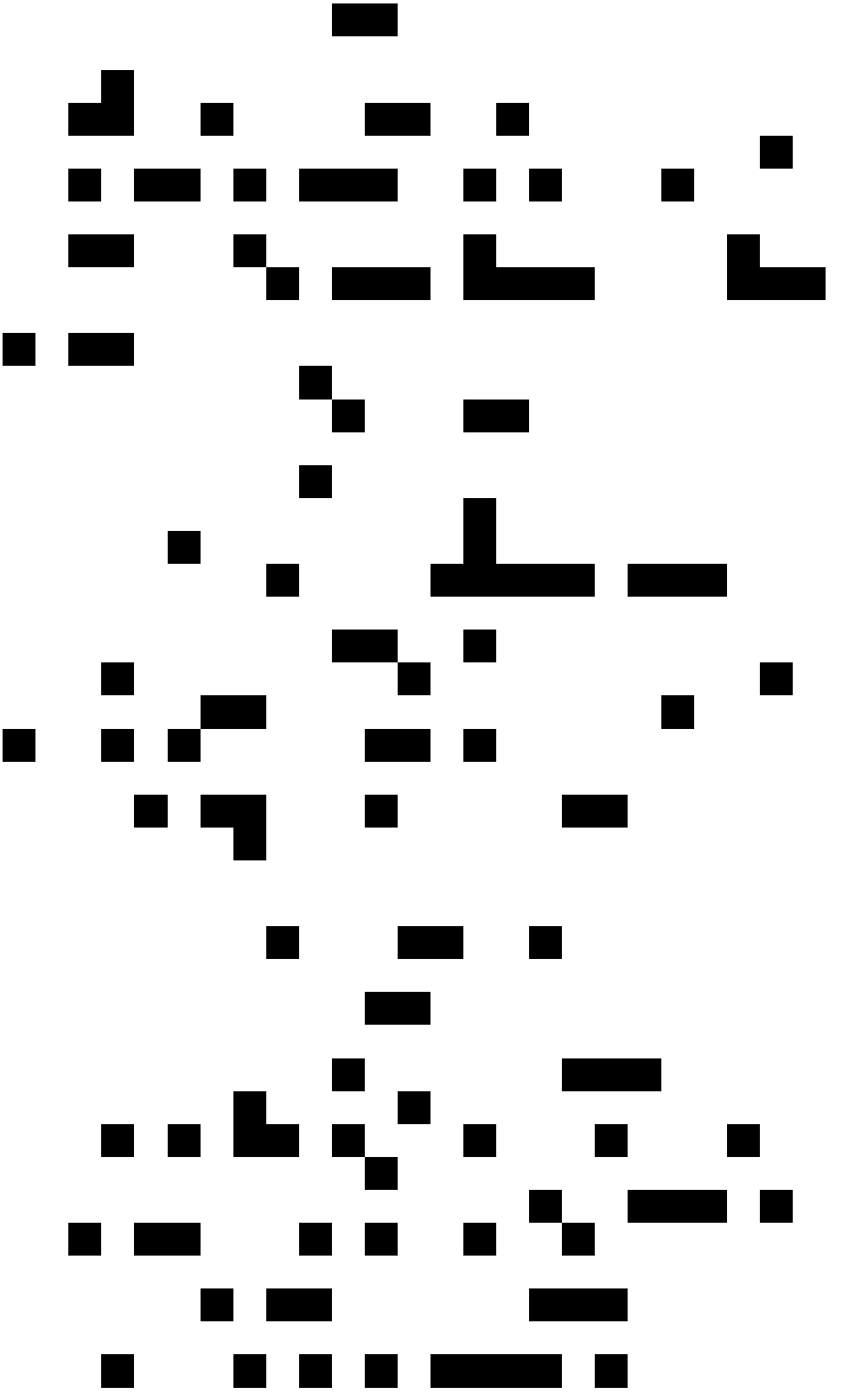

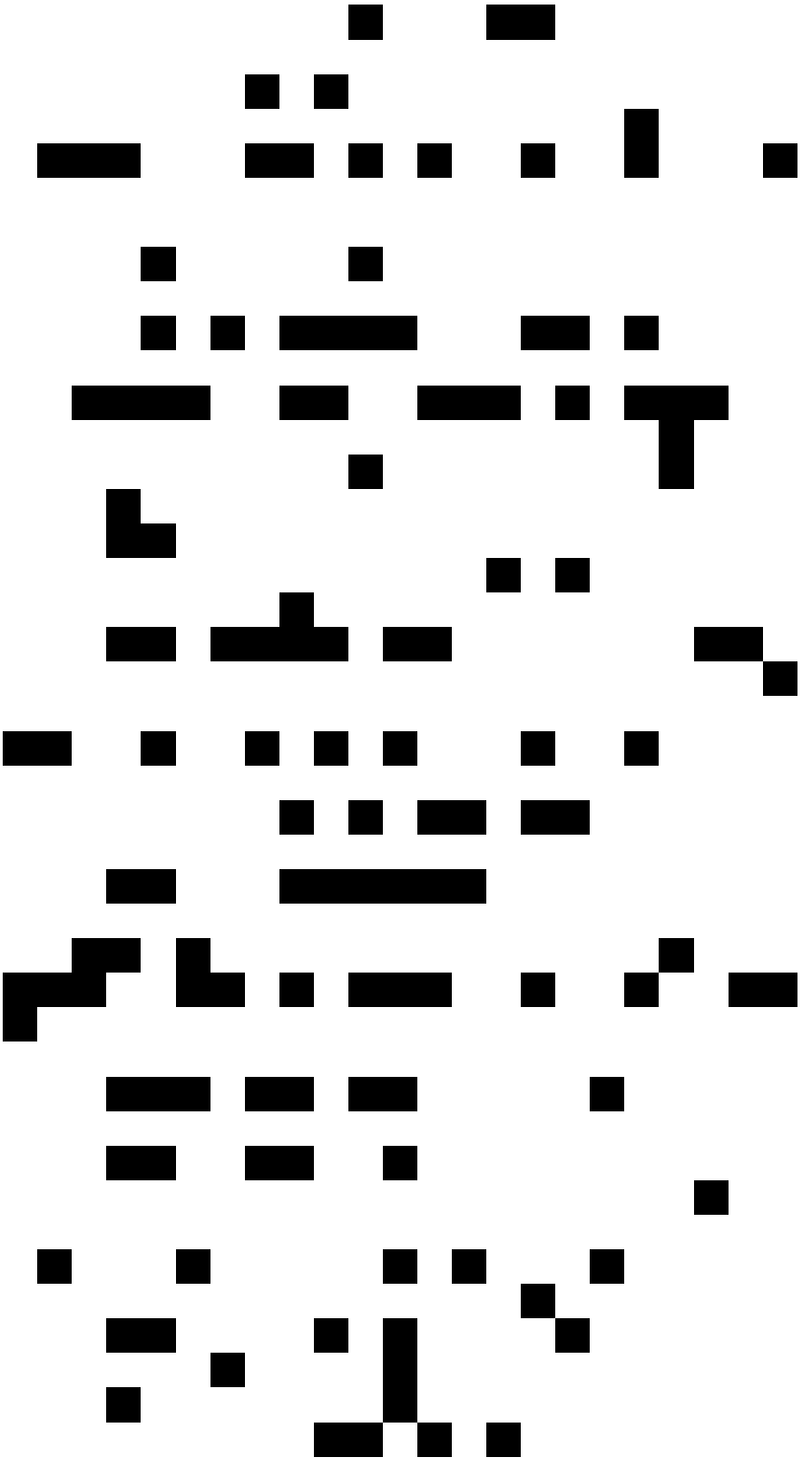

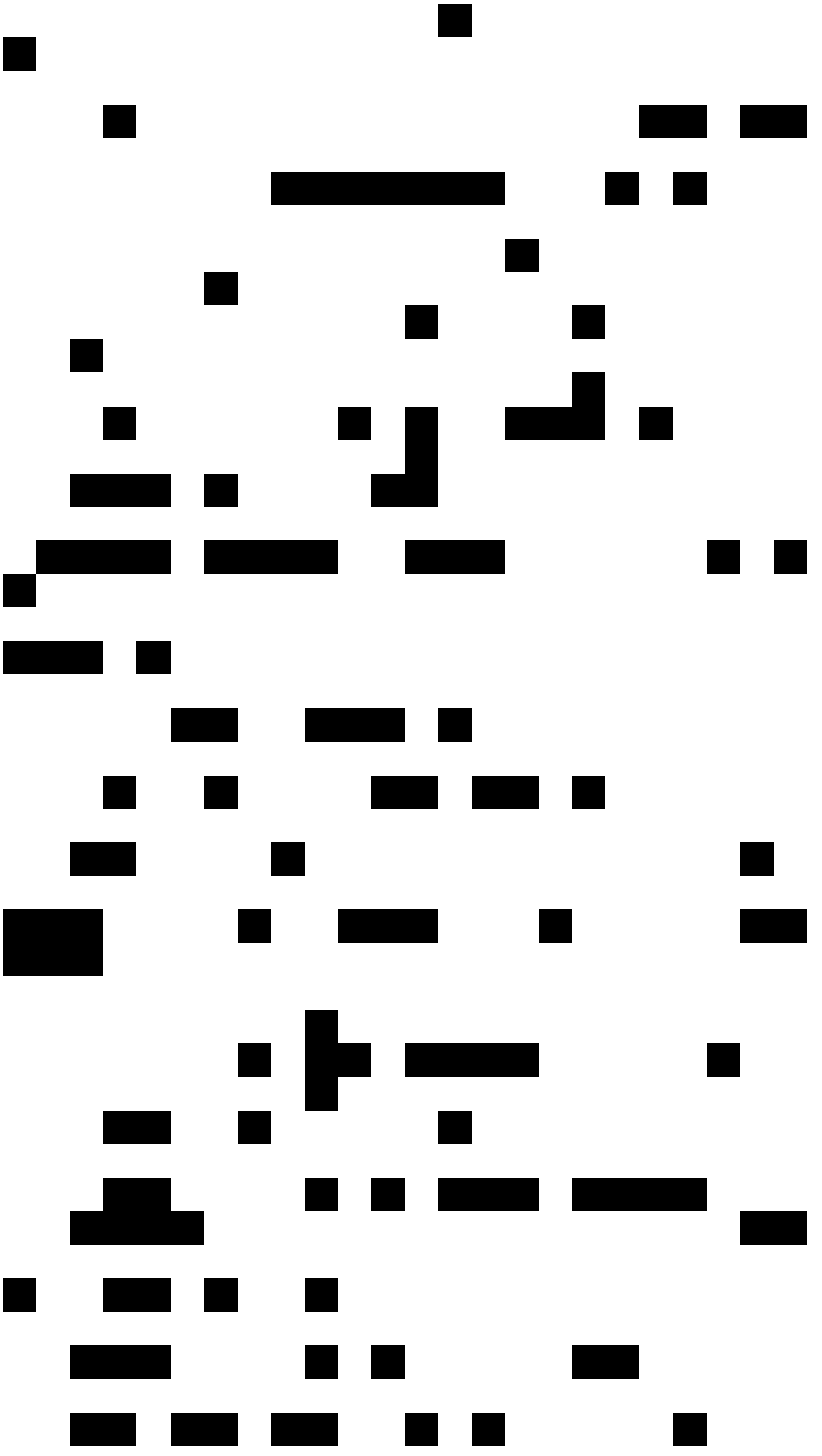

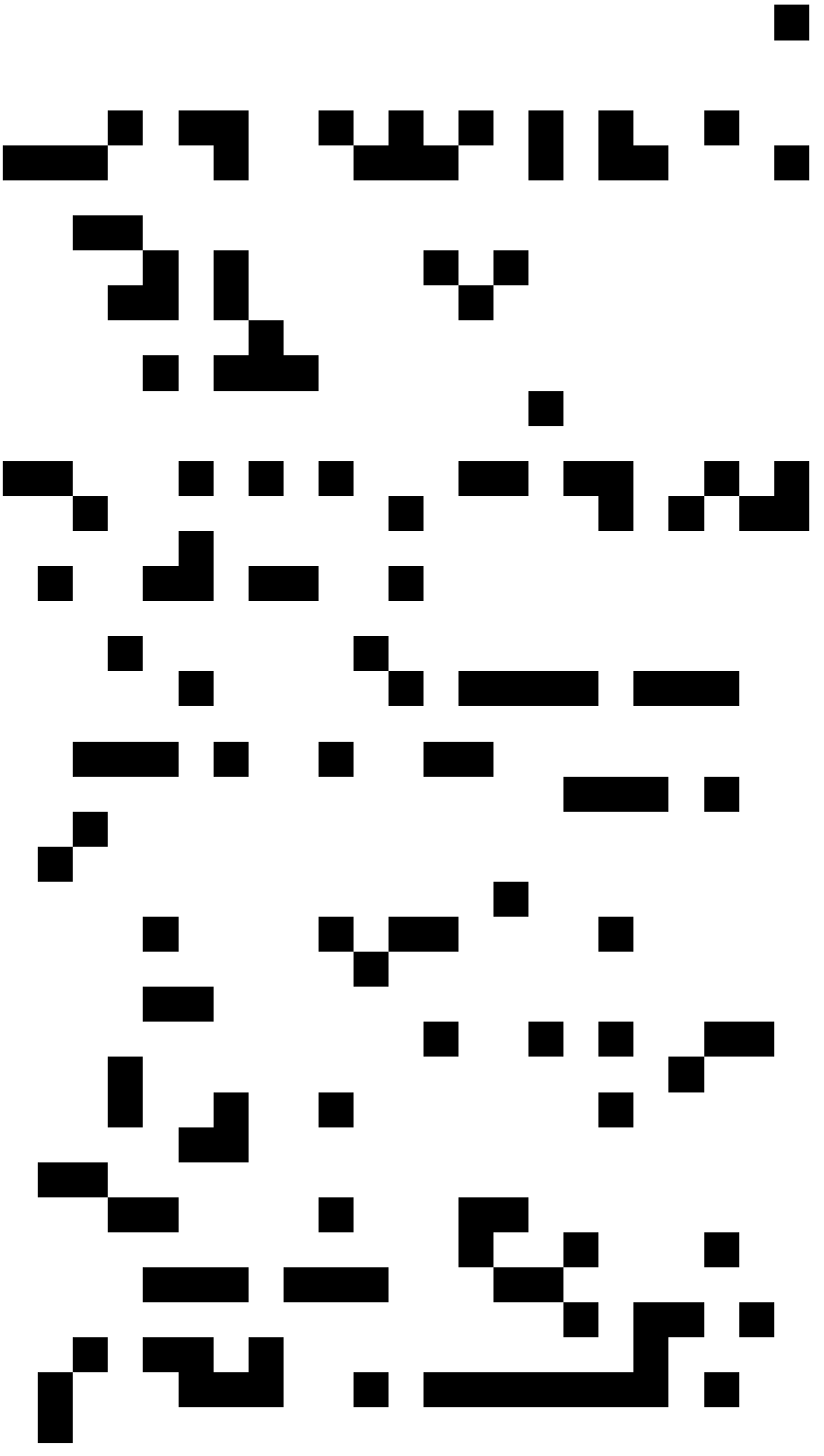

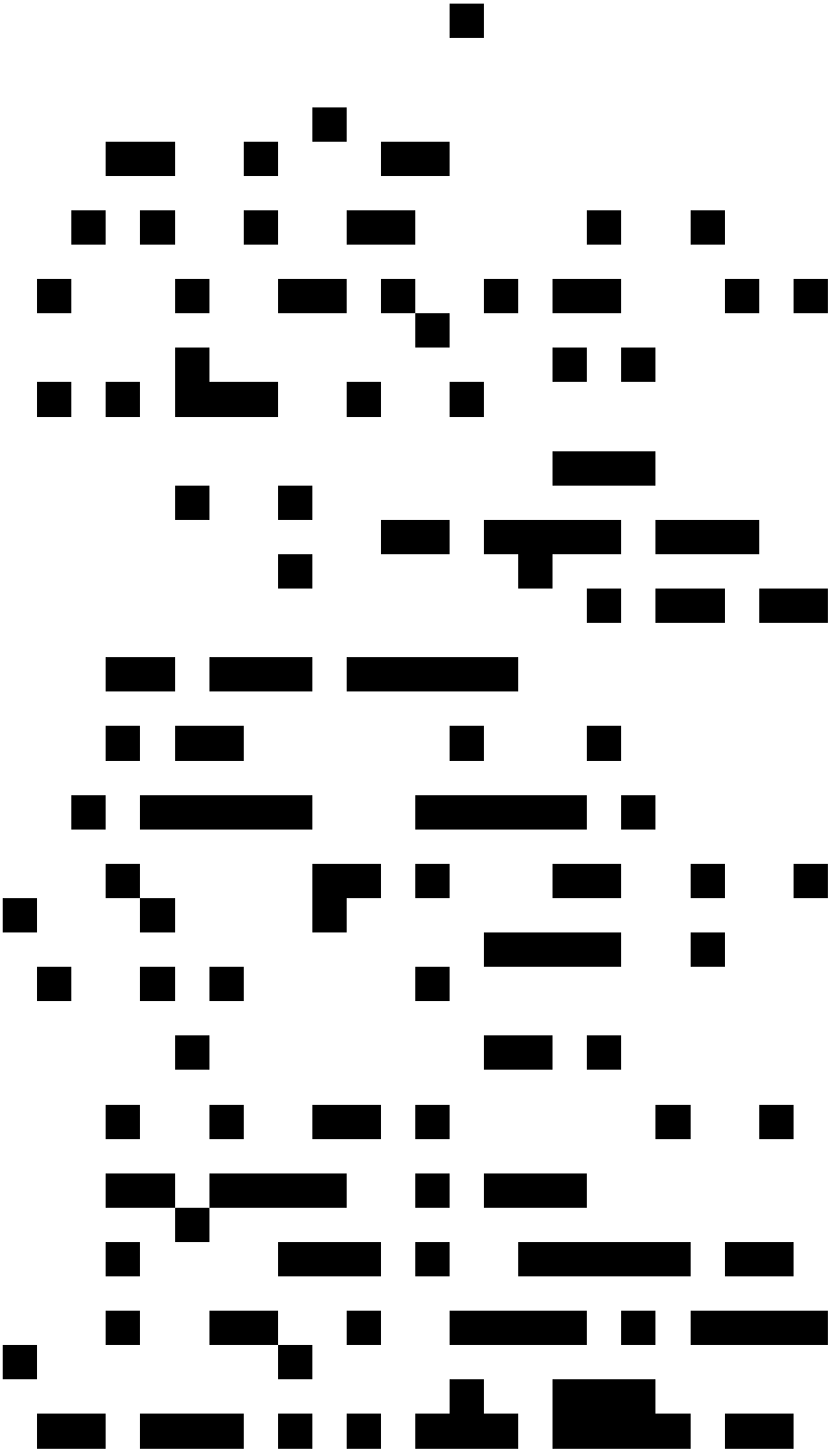

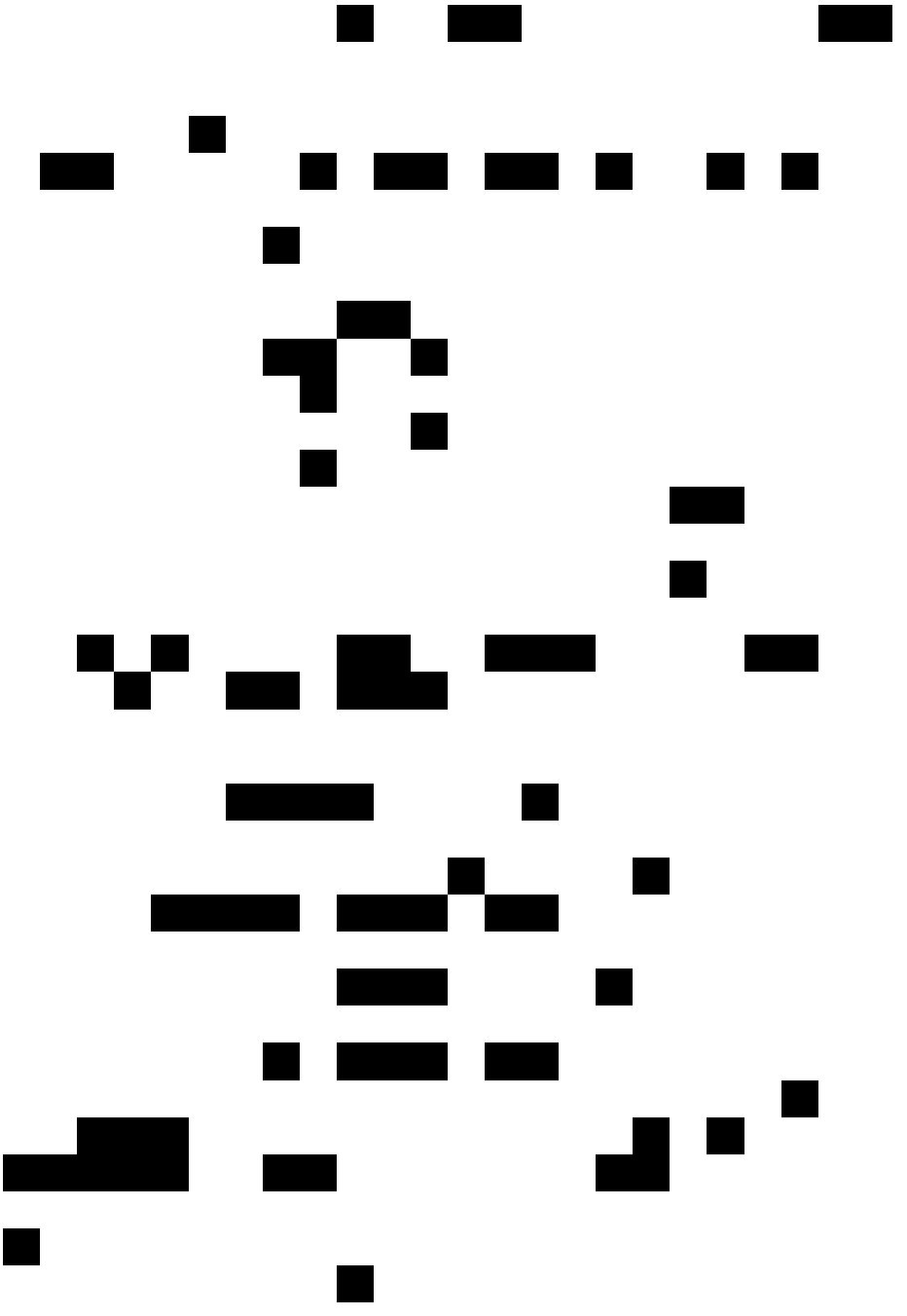

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