

parama-pūjya-śrīla-jīva-gosvāmi-prabhupāda-viracite

ṣaṭ-sandarbhātmaka-  
śrī-bhāgavata-sandarbhe ṣaṣṭhaḥ

## śrī-śrī-prīti-sandarbhah

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The or  
Jadavp

The first attempt at a critical edition was by Puridas, Kolkata 1951. In this edition we refer to his chosen readings as P.

The other printed edition occasionally used is HDS Haridas Shastri's edition. Vrindavan, 1984. HDS mostly follows P, but sometimes prefers Pran Gopal Goswami's readings (ja below or sometimes PGG).

The texts Puridas consulted are as follows:

ka = śrīvr̥ndāvāna-dhāma-nivāsi-śrīmad-vanamālilālagosvāmi-mahodayasya granthāgāra-rakṣitā karalipih |

kha = śrīvr̥ndāvāna-keśighāṭa-ṭhora-nivāsi-śrīmad-vaiṣṇava-caraṇa-dāsa-mahāśaya-sakāśāt prāptā karalipih |

ga = varāhanagara-śrīgaurāṅga-grantha-mandirastha-419-saṅkhyaka-karalipih |

gha = ḍhākā-viśvavidyālaya-granthāgārasthā 2396F-saṅkhyaka-karalipih |

ṇa = baṅgīya-sāhitya-parīṣat-sthitā 1443-saṅkhyaka-karalipih |

ca = śrī-gauḍa-maṇḍalataḥ prāptā karalipih |

cha = 1307-tama-baṅgābde śrī-śyāmalāla-gosvāmi-sampādito granthaḥ |

ja = 1336-tama-baṅgābde śrī-prāṇagopāla-gosvāmi-sampādito granthaḥ |

# śrī-prīti-sandarbhah

tau santosayatā santau śrīla-rūpa-sanātanau |  
dākṣiṇātyena bhāṭṭena punar etad vivicyate ||o||  
tasyādyam granthanālekham krāntam utkrānta-khaṇḍitam |  
paryālocyātha paryāyam kṛtvā likhati jīvakah ||o||

[1]

atha prīti-sandarbhō lekhyah | iha khalu śāstra-pratipādyam parama-tattvam  
sandarbhā-catuṣṭayena pūrvam sambaddham | tad-upāsana ca tad-anantara-sandarbhenaḅbhihitā |  
tat-krama-prāptatvena prayojanam khalv adhunā vivicyate |

puruṣa-prayojanam tāvat sukha-prāptir duḥkha-nivṛttiś ca | śrī-bhagavat-prītau tu sukhatvam  
duḥkha-nivartakatvam cātyantikam iti |

etad uktaṁ bhavati—yat khalu parama-tattvam śāstra-pratipādyatvena pūrvam nirṇītam, tad eva  
sad-ananta-paramānandatvena siddham | śrutāv api [saiṣānandasya mīmāṁsā bhavati](#) [tai.u. 2.8.1]  
ity ārabhya, mānuṣānadataḥ prājāpatyānanda-paryantam daśa-kṛtvah śata-guṇitatayā krameṇa  
teṣāṁ ānandotkarṣa-parimāṇam pradarśya, punaś ca tato’pi śata-guṇatvena para-brahmānandam  
pradarśyāpy aparitoṣāt, [yato vāco nivartante](#) [tai.u. 2.4, 2.9] ity-ādi-ślokena  
tad-ānandasyānanyatvam eva sthāpitam | vilakṣaṇatvam ca, [ko hy evānyāt kah prānyāt yad eṣa  
ākāśa ānando na syāt](#) [tai. 2.7.1] ity anena nānā-svarūpa-dharmato’pi tasya  
kevalānanda-svarūpatvam eva ca darśitam | tathā-bhūta-mārtaṇḍādi-maṇḍalasya  
kevala-jyotiṣṭvavat |

atha jīvaś ca tadīyo’pi taj-jñāna-saṁsargābhāva-yuktatvena tan-māyā-parābhūtaḥ sann  
ātma-svarūpa-jñāna-lopan māyā-kalpitopādhy-āveśac cānādi-saṁsāra-duḥkhena sambadhyata iti  
paramātma-sandarbhādāv eva nirūpitam asti | tata idam  
labhyate—parama-tattva-sākṣātkāra-lakṣaṇam taj-jñānam eva paramānanda-prāptiḥ | saiva  
parama-puruṣārtha iti | svātmājñāna-nivṛttiḥ duḥkhātyanta-nivṛttiś ca nidāne tad-ajñāne gate sati  
svata eva sampadyate | pūrvasyāḥ parama-tattva-svapra-kāśatābhivyakti-lakṣaṇa-mātrātmakatvāt,  
uttarasyaś ca dhvaṁsābhāva-rūpatvād anaśvaratvam | uktaṁ ca pūrvasyāḥ  
parama-puruṣārthatvam [dharmasya hy apavargasya](#) [bhā.pu. 1.2.9] ity-ādinā,

svataḥ sarva-duḥkha-nivṛttiś ca tatraivoktā—[bhidyate hṛdaya-granthiḥ](#) [bhā.pu. 1.2.21] ity-ādinā |  
śrī-viṣṇu-purāṇe ca—

[nirastātīśayāhlāda-sukha-bhāvaika-lakṣaṇā](#) |  
[bheṣajam bhagavat-prāptir ekāntātyantikī matā](#) || [vi.pu. 6.5.59] iti |

śrutau ca—[ānandam brahmaṇo vidvān na bibheti kutaścana](#) [tai.u. 2.4.1] iti | eṣa eva ca  
mukti-śabdārthaḥ, saṁsāra-bandha-ccheda-pūrvakatvāt | yathoktam śrī-sūtena—

[yadaivam etena viveka-hetinā](#)

māyā-mayāhaṅkaraṅātma-bandhanam |  
chittvācyutātmānubhavo'vatiṣṭhate  
tam āhur ātyantikam aṅga samplavam || [bhā.pu. 12.4.34] iti |

acyutākhye ātmani paramātmani anubhavo yasya tathābhūtaḥ san avatiṣṭhate yat tam ātyantikam  
samplavam muktim āhur ity arthaḥ |

atha muktir hitvānyathā-rūpaṁ svarūpeṇa vyavasthitih [bhā.pu. 2.10.6] ity etad api  
tat-tulyārtham eva | yataḥ svarūpeṇa vyavasthitir nāma svarūpa-sākṣātkāra ucyate,  
tad-avasthāna-mātrasya saṁsāra-daśāyām api sthitatvāt, anyathā-rūpatvasya ca  
tad-ajñāna-mātrārthatvena tad-dhānau taj-jñāna-paryavasānāt | svarūpaṁ cātra mukhyam  
paramātma-lakṣaṇam eva | raśmi-paramāṇūnām sūrya iva sa eva hi jīvanām  
paramo'mśi-svarūpaḥ | yathoktam brahmāṇam prati śrīmatā garbhodaśāyinā—

yadā rahitam ātmānam bhūtendriya-guṇāśayaiḥ |  
svarūpeṇa mayopetaṁ paśyan svārājyam ṛcchati || [bhā.pu. 3.9.33] iti |

upetaṁ yuktam ity evākliṣṭo'rthaḥ | jīva-svarūpasyaiva gaṇānandatvam darśitam | tasmāt  
priyatamaḥ svātmā [bhā.pu. 10.14.54<sup>1</sup>] ity uktvā,

kṛṣṇam enam avehi tvam ātmānam akhilātmanām |  
jagad-dhitāya so'py atra dehivābhāti māyayā || [bhā.pu. 10.14.55] ity anena,

jīva-parayor abheda-vādas tu paramātma-sandarbhādu viśeṣato'pi parihṛto'sti | ata eva  
niradhārayac chrutiḥ—**raso vai saḥ, rasam hy evāyam labdhvānandī bhavati** [tai.u. 2.7.1] iti |

atrāmśenāmśi-prāptiś ca dvidhā yojanīyā | tatrādyā brahma-prāptir  
māyā-vṛtṭy-avidyā-nāśānantaram kevala-tat-svarūpa-śakti-lakṣaṇa-tad-vijñānavirbhāva-mātram |  
sā ca sva-sthāna eva vā syāt | krameṇa sarva-loka-sarvāvaraṅatikramānantaram vā syāt,  
upāsānā-viśeṣānusāreṇa | dvitīyā bhagavat-prāptiś ca, tasya vibhor apy asarva-prakaṣasya  
tasminn evāvirbhāvena, vibhunāpi vaikuṅthe sarva-prakaṣeṇa tenācintya-śaktinā  
sva-caraṅāravinda-sānnidhya-prāpaṇayā ca |

tad evam sthite, sā ca muktir utkrānta-daśāyām jīvad-daśāyām api bhavati |  
utkrāntasyopādhy-abhāve'pi  
tadīya-sva-prakāśatā-lakṣaṇa-dharmāvyavadhānasyaitat-sākṣātkāra-rūpatvāt | jīvatas  
tat-sākṣātkāreṇa māyā-kalpitasyānyathā-bhāvasya mithyātvāvabhāsāt | saiśā muktir  
evātyantika-puruṣārthatayopadiśyate—

tatrāpi mokṣa evārtha ātyantikatayeṣyate |  
traivargyo'rtho yato nityam kṛtānta-bhaya-samyutaḥ || [bhā.pu. 4.22.35]

iti śrī-prthum prati śrī-sanat-kumāreṇa | śrutiś ca—**yenāham nāmṛtā syām kim aham tena  
kuryām ?** [br.ā.u. 2.4.3] iti |

<sup>1</sup> tasmāt priyatamaḥ svātmā sarveṣām eva dehinām  
tad artham eva sakalam jagac caitac carācaram

tad evaṁ parama-tattva-sākṣātkārātmakasya tasya mokṣasya parama-puruṣārthatve sthite punar vivicyate | tac ca paramaṁ tattvaṁ dvidhāvīrbhavati—aspāṣṭa-viśeṣatvena, spaṣṭa-svarūpa-bhūta-viśeṣatvena ca | tatra brahmākhyāspaṣṭa-viśeṣa-para-tattva-sākṣātkārato’pi bhagavat-paramātmādy-ākhyā-spaṣṭa-viśeṣa-tat-sākṣātkārasyotkarṣaṁ bhagavat-sandarbhe [87]

jijñāsitam adhītaṁ ca brahma yat tat sanātanam |  
tathāpi śocasy ātmānam akṛtārtha iva prabho || [bhā.pu. 1.5.4]

ity-ādi-prakaraṇa-praghaṭṭakena darśitavān asmi | atrāpi vacanāntaraṁ darśayiṣyāmi | tasmāt paramātmavādi-lakṣaṇa-nānāvastha-bhagavat-sākṣātkāra eva tatrāpi paramaḥ | (1) tatra saty api nirupādhi-prīty-āspadatva-svabhāvasya tasya svarūpa-dharmāntara-vṛnda-sākṣātkṛtau paramatve prīti-bhakty-ādi-samjñam priyatva-lakṣaṇa-dharma-viśeṣa-sākṣātkāram eva paramatamatvena manyante | (2) tayā prītyaivātyantika-duḥkha-nivṛttiś ca | (3) yām prītiṁ vinā tat-svarūpasya tad-dharmāntara-vṛndasya ca sākṣātkāro na sampadyate | (5) yatra sā tatrāvaśyam eva sampadyate | (6) yāvaty eva prīti-sampattiḥ, tāvaty eva tat-sampattiḥ | (4) sampadyamāne sampanne ca tasmin sādḥikam āvirbhavati |

tad etat sarvam api yuktam eva | parama-sukhaṁ khalu bhagavatas tad-guṇa-vṛndasya ca svarūpam | sukhaṁ ca nirupādhi-prīty-āspadam | tatas tad-anubhave prīter eva mukhyatvam iti | tasmāt puruṣeṇa saiva sarvadānveṣitavyeti puruṣa-prayojanatvaṁ tatraiva paramatamam iti sthitam |

krameṇodāhriyate—

(1) *tatrasaty api* ity-ādikaṁ—

sarvaṁ mad-bhakti-yogena mad-bhakto labhate’ñjasā |  
svargāpavargaṁ mad-dhāma kathañcid yadi vāñchati || [bhā.pu. 11.20.33]

ity-ādi śrī-bhagavad-vākyādau |

(2) *tayā* ity-ādikaṁ |

prītir na yāvan mayi vāsudeve  
na mucyate deha-yogena tāvat | [bhā.pu. 5.5.6] iti śrī-ṛṣabhadeva-vākye |

(3) *yām* ity-ādikaṁ—

bhaktyāham ekayā grāhyaḥ śraddhayātmā priyaḥ satām | [bhā.pu. 11.14.21] iti  
śrī-bhagavad-vākye |

(4) *sampadyamāne* ity-ādikaṁ—

mad-rūpam advayaṁ brahma madhyādyanta-vivarjitam |

sva-prabham saccidānandam bhaktyā jānāti cāvvyayam || iti vāsudevopaniṣadi |  
(5) *yatra* ity-ādikaṃ—

[bhaktir evainam nayati, bhaktir evainam darśayati](#)  
[bhakti-vaśaḥ puruṣo bhaktir eva bhūyasī](#) || iti māṭhara-śrutau |

(6) *yāvati* ity-ādikaṃ—

[bhaktiḥ pareśānubhavo viraktir](#)  
[anyatra caiṣa trika eka-kālaḥ](#) |  
[prapadyamānasya yathāśnataḥ syus](#)  
[tuṣṭiḥ puṣṭiḥ kṣud-apāyo'nughāsam](#) || [bhā.pu. 11.2.42] kavi-yogeśvara-vākye |

evam [tat tvam asi](#) [chā.u. 6.8.7] ity-ādi-śāstram api tat-prema-param eva jñeyam | tvam evāmuka itivat | kim ca, loka-vyavahāro'pi tat-para eva drśyate | sarve hi prāṇinaḥ prīti-tātparyakā eva, tad-artham ātma-vyayāder api darśanāt | kintu yogya-viśayam alabdhvā, tais tatra tatra sā parivarjyate | ataḥ sarvair eva yogya-tad-viśaye'nveṣṭum iṣṭe sati, śrī-bhagavaty eva tasyāḥ paryavasānam syād iti | tad evam bhagavat-prīter eva parama-puruṣārthatve samarthite sādḥuktaṃ “atha prīti-sandarbhō lekhyā” ity-ādi |

sa eṣa eva parama-puruṣārthaḥ krama-rītyā sarvopari darśayitum saṃdr̥bhyate |  
tatrokta-lakṣaṇasya mukti-sāmānyasya śāstra-prayojanatvam āha—[sarva-vedānta-](#) ity-ādau  
[kaivalyaika-prayojanam](#) [bhā.pu. 12.13.12]<sup>2</sup> iti |

kevalaḥ śuddhaḥ, tasya bhāvaḥ [kaivalyam](#) | tad [ekam](#) eva [prayojanam](#) parama-puruṣārthatvena pratipādyam yasya tad idam śrī-bhāgavatam iti pūrva-ślokaṣṭhenānvayaḥ | doṣa-mūlam hi jīvasya parama-tattva-jñānābhāva evety uktam—[bhayaṃ dvitīyābhiniveśataḥ syād](#) ity-ādau, [īśād](#)  
[apetasya](#) [bhā.pu. 12.2.37]<sup>3</sup> ity-ādibhiḥ | atas taj-jñānam eva śuddhatvam iti kaivalya-śabdasyātra pūrvavat tad-anubhava eva tātparyam |

athavā kaivalya-śabdena paramasya svabhāva evocyate | yathā skānde—

[brahmeśānādibhir devair yat prāptum naiva śakyate](#) |  
[sa yat svabhāvaḥ kaivalyaṃ sa bhavān kevalo hare](#) || iti |

kvacit svārthika-tad-dhitāntena kaivalya-śabdenāpi parama ucyate | yathā  
śrī-dattātreya-śikṣāyām—

[parāvarāṇām parama āste kaivalya-samjñitaḥ](#) |  
[kevalānubhavānanda-sandoho nirupādhiḥ](#) || [bhā.pu. 11.9.18] iti |

<sup>2</sup> sarva-vedānta-sāram yad brahmātmaikatva-lakṣaṇam |  
vastv advitīyam tan-niṣṭham kaivalyaika-prayojanam ||

<sup>3</sup> bhayaṃ dvitīyābhiniveśataḥ syād  
īśād apetasya viparyayo'smṛtiḥ  
tan-māyayāto budha ābhajet tam  
bhaktyaikayeśam guru-devatātmā

tathāpy ubhayathaiva tad-anubhava eva tātparityam, tat-svabhāvam eva vā | tam evānubhāvayitum  
idaṁ śāstram pravṛttam ity arthaḥ |

|| 12.13 || śrī-sūtaḥ || 1 ||

[2]

tathā cānyatra—

**etāvān eva manujair yoga-naipuṇya-buddhibhiḥ |  
svārthaḥ sarvātmanā jñeyo yat parātmaika-darśanam ||** [bhā.pu. 6.16.63]

ṭīkā ca—na cātaḥ paraḥ puruṣārtho'stīty āha—etāvān iti | **parasyātmana ekaṁ darśanam** iti yat  
**etāvān eva** ity eṣā | paramātmanaḥ kevalasya darśanam iti vā |

|| 6.16 || śrī-śaṅkarṣaṇaś citreketum || 2 ||

[3]

saiṣā hi muktir utkrānta-daśāyām dvidhā bhavati—sadya eva ca, krama-rītyā ca | tatra pūrvā  
dvitīye **sthiram sukhaṁ cāsanam** [bhā.pu. 2.2.15] ity-ādi prakaraṇānte, **visrjet paraṁ gataḥ**  
[bhā.pu. 2.2.21] ity atra |<sup>4</sup>

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<sup>4</sup> sthiram sukham cāsanam āsthito yatir yadā jihāsuri imam aṅga lokam  
kāle ca deśe ca mano na sajjayet prāṇān niyacchen manasā jītāsuḥ  
manaḥ sva-buddhyāmalayā niyamyā kṣetra-jñā etāṁ nilayet tam ātmani  
ātmānam ātmany avarudhya dhīro labdhopasāntir virameta kṛtyāt  
na yatra kālo'nimiṣāṁ paraḥ prabhuḥ kuto nu devā jagatām ya īsire  
na yatra sattvaṁ na rajas tamaś ca na vai vikāro na mahān pradhānam  
paraṁ padaṁ vaiṣṇavam āmananti tad yan neti netīty atad-utsisṛkṣavaḥ  
visrjya daurātmyam ananya-sauhrdā hṛdopaguhyārha-padaṁ pade pade  
itthaṁ munis tūparamed vyavasthito vijñāna-drg-vīrya-surandhitāśayaḥ  
sva-pārṣṇināpīḍya gudaṁ tato'nīlam sthāneṣu ṣaṭṣūnnamayej jita-klamaḥ  
nābhyām sthitaṁ hṛdy adhiropya tasmād udāna-gatyorasi taṁ nayan muniḥ  
tato'nusandhāya dhiyā manasvī sva-tālu-mūlam śanakair nayeta  
tasmād bhruvor antaram unnayeta niruddha-saptāyatano'napekṣaḥ  
sthitvā muhūrtārdham akuṅṭha-dṛṣṭir nirbhidyā mūrdhan visrjet paraṁ gataḥ

uttarā ca tad-anantaram<sup>5</sup> **yadi prayāsyān nṛpa pārameṣṭhyam** [bhā.pu. 2.2.22] ity-ādau, **tenātmanātmānam upaiti śāntam** [bhā.pu. 2.2.31] ity atra | jīvad-daśāyām api sā tu tad-viśeṣeṣv agrato darśanīyā | tatra brahma-sākṣātkāra-lakṣaṇām jīvan-muktim āha—

**yatre me sad-asad-rūpe pratiṣiddhe sva-saṁvidā |  
avidyayātmani kṛte iti tad brahma-darśanam** || [bhā.pu. 1.3.33]

**yatra** yasmin darśane sthūla-sūkṣma-**rūpe** śarīre **sva-saṁvidā** jīvātmanaḥ svarūpa-jñānena **pratiṣiddhe** bhavataḥ | kena prakāreṇa ? vastuta ātmani te na sta eva, kintv **avidyayaivātmani kṛte** adhyaste iti etat-prakāreṇety arthaḥ | **tad brahma-darśanam** iti yat-tador anvayaḥ | brahmaṇo darśanaṁ sākṣātkāraḥ | yatra sva-saṁvidety-uktyā jīva-svarūpa-jñānam api tad-āśrayam eva bhavati iti | tathā kevala-sva-saṁvidā te niṣiddhe na bhavata iti ca jñāpitam | tataś ca jīvata evāvidyā-kalpita-māyā-kārya-sambandha-mithyātva-jñāpaka-jīva-svarūpa-sākṣātkāreṇa tādātmyāpanna-brahma-sākṣātkāro jīvan-mukti-viśeṣa ity arthaḥ ||

||1.3|| śrī-sūtaḥ || 3 ||

[4]

<sup>5</sup> yadi prayāsyān nṛpa pārameṣṭhyam vaihāyasānām uta yad vihāram aṣṭādhipatyam guṇa-sannivāye sahaiva gacchen manasendriyaiś ca yogeśvarāṇām gatim āhur antar-bahis-tri-lokyāḥ pavanāntar-ātmanām na karmabhis tām gatim āpnuvanti vidyā-tapo-yoga-samādhi-bhājām vaiśvānaram yāti vihāyasā gataḥ suṣumṇayā brahma-pathena śociṣā vidhūta-kalko'tha harer udastāt prayāti cakram nṛpa śaiśumāram tad viśva-nābhiṁ tv ativartya viṣṇor aṅīyasā virajenātmanaikaḥ namaskṛtam brahma-vidām upaiti kalpāyuso yad vibudhā ramante atho anantasya mukhānalena dandahyamānam sa nirīkṣya viśvam niryāti siddheśvara-juṣṭa-dhiṣṇyam yad dvai-parārdhyam tad u pārameṣṭhyam na yatra śoko na jarā na mṛtyur nārtir na codvega ṛte kutaścit yac cittato'daḥ kṛpayānidam-vidām duranta-duḥkha-prabhavānudarśanāt tato viśeṣam pratipadya nirbhayas tenātmanāpo'nala-mūrtir atvaran jyotirmayo vāyum upetya kāle vāyv-ātmanā kham bṛhad ātma-liṅgam ghrāṇena gandham rasanena vai rasam rūpaṁ ca dṛṣṭyā śvasanam tvacaiva śrotreṇa copetya nabho-guṇatvam prāṇena cākūtim upaiti yogī sa bhūta-sūkṣmendriya-sannikarṣam manomayam devamayam vikāryam saṁsādy gatyā saha tena yāti vijñāna-tattvam guṇa-sannirodham tenātmanātmānam upaiti śāntam ānandam ānandamayo'vasāne etām gatim bhāgavatīm gato yaḥ sa vai punar neha viśajjate'nḡga

īdṛśam eva tan-mukti-lakṣaṇam śrī-kāpileye **muktāśrayam** [bhā.pu. 3.28.35-38] ity-ādi-catuṣṭaye<sup>6</sup> darśitam | tatra hi, *pratīnivṛtta-guṇa-pravāhaḥ* san *ātmānam* paramātmānam *īkṣata* iti **muktāśrayam** [35] ity-ādau, sva-svarūpa-bhūte *mahimni avasito* niṣṭhām prāptaḥ sann *upalabdha-parātma-kāṣṭha* iti **so'py etayā** [36] ity-ādau, *svarūpam* jīva-brahmaṇor yāthātmyam *adhyagamad* iti **deham ca** [37] ity-ādau | evam *pratibuddha-vastur* iti **deho'pi** [38] ity-ādau ceti | tasmād asya prārabdha-karma-mātrāṇām anabhiniveśeṇaiva bhogaḥ | evam evoktaṁ **tatra ko mohah kaḥ śoka ekatvam anupaśyataḥ** [īśopaniṣad 7] iti |

athāntimām brahma-sākṣātkāra-lakṣaṇām muktim āha—

**yady eṣoparatā devī māyā vaiśāradī matiḥ |  
sampanna eveti vidur mahimni sve mahīyate ||** [bhā.pu. 1.3.34]

**eṣā** jīvan-mukti-daśāyām sthitā **viśāradena** parameśvareṇa dattā **devī** dyotamānā **matir** vidyā tad-rūpā yā **māyā** svarūpa-śakti-vṛtti-bhūta-vidyāvīrbhāva-dvāra-lakṣaṇā sattvamayī māyā-vṛttiḥ | sā **yadi uparatā** nivṛttā bhavati, tadā vyavahānābhāsasyāpi rāhityāt **sampanno** labdha-brahmānanda-sampattir **eveti vidur** munayaḥ | tataś ca tat-sampatti-lābhāt **sve mahimni** svarūpa-sampattāv api **mahīyate** pūjyate | prakṛṣṭa-prakāśo bhavatīty arthaḥ ||

|| 1.3 || śrī-sutaḥ || 4 ||

[5]

atra pūrve tattva-bhagavat-paramātma-sandarbheṣv evam mūlyena śruty-ādibhiś ca pratipāditam |

jīvākhyā-samaṣṭi-śakti-viśiṣṭasya parama-tattvasya khalv amśa eko jīvaḥ | sa ca tejo-maṇḍalasya bahiś-cara-raśmi-paramāṇur iva parama-cid-eka-rasasya tasya bahiś-cara-cit-paramāṇuḥ | tatra tasya vyāpakatvāt tad-eka-deśatvam eva jīve syāt | nirākāratayā tad ekadeśatvam na viruddham | tathāpi bahiś-caratvam tad-āśrayitvāt | taj-jñānābhāvāt chāyayā raśmivat māyayābhībhāvyatvāc ca bahiś-caratvam vyapadiśyate | raśmi-sthānīyatvam ca tad-vyatirekāc vyatirekitayā yas tad-āśrayi-bhāvaḥ | yā ca pūrva-yuktyā bahiś-caratve'py eka-vastutva-śrutis tad-ādibhir gamyate | śaktitvam ca tad-rūpatayaiva tadīya-līlopakaraṇatvāt | aṇutvam ca śabdāt hari-candana-binduvat tasya prabhāva-lakṣaṇa-guṇenaiva sarva-deha-vyāpṭeḥ | sarvaṁ caitat paramasyācintya-śaktimayatvād aviruddham iti pūrvaṁ dṛḍhīkṛtam asti, **śrutes tu śabda-mūlatvāt** [ve.sū. 2.1.27] iti nyāyena, **eka-deśa-sthitasyāgneḥ** [vi.pu. 1.22.56]<sup>7</sup> ity-ādinā ca |

<sup>6</sup> muktāśrayam yarhi nirviṣayam viraktaṁ nirvāṇam ṛcchati manaḥ sahasā yathārciḥ  
ātmānam atra puruṣo'vyavahānam ekam anvīkṣate pratīnivṛtta-guṇa-pravāhaḥ  
so'py etayā caramayā manaso nivṛtṭyā tasmin mahimny avasitaḥ sukha-duḥkha-bāhye  
hetutvam apy asati kartari duḥkhayor yat svātman vidhatta upalabdha-parātma-kāṣṭhaḥ  
deham ca taṁ na caramaḥ sthitam utthitaṁ vā siddho vipaśyati yato'dhyagamat svarūpam  
daivād upetaṁ atha daiva-vaśād apetaṁ vāso yathā parikṛtaṁ madirā-madāndhaḥ  
deho'pi daiva-vaśagaḥ khalu karma yāvat svārambhakaṁ pratisamīkṣata eva sāsuḥ  
taṁ sa-prapañcam adhirūḍha-samādhi-yogaḥ svāpnaṁ punar na bhajate pratibuddha-vastuḥ

<sup>7</sup> eka-deśa-sthitasyāgner jyotsnā vistāriṇī yathā |  
parasya brahmaṇaḥ śaktis tathedam akhilaṁ jagad ||

tatra jīveśvarayor atyantābhede yugapad avidyā-vidyāśrayatvādy-anupapattiś ca pūrvam vivṛtā |  
tat tvam asi [chā.u. 2.8.7] ity-ādau lakṣaṇā tv atyantābhede tad-amśatve ca samānaiva |

parama-tattvasya niramśatva-śrutis tu dvidhā pravartate | tatra  
kevala-viśeṣya-lakṣaṇa-nirdeśa-parāyā mukhyaiva pravṛtīḥ, ānanda-mātratvāt tasya |  
ānandaika-rūpasya tasya svarūpa-śakti-viśiṣṭasya nirdeśa-parāyās tu  
prākṛtāmśa-leśa-rāhitya-mātre tātparyād gauṇī pravṛtīḥ | sarva-śakti-viśiṣṭasya tasya tu  
sarvāmśitvam gītam eva |

tad evam tasya raśmi-paramāṇu-sthānīyāmśatve siddhe tadvat sarvasyām api daśāyām  
kartṛtva-bhokṛtvādi-svarūpa-dharmā api sidhyanti | tadvad eva ca  
parameśvara-śakty-anugraheṇaiva te kārya-kṣamā bhavanti | tatra teṣām  
prakṛti-vikāra-maya-kartṛtvādikam tadīya-māyā-śakti-mayānugraheṇa | ata eva tat-sambandhāt  
teṣām saṁsārah | svānubhava-brahmānubhava-bhagavad-anubhava-kartṛtvādikam tu  
tadīya-svarūpa-śakty-anugraheṇa | yatra tasya sarvam ātmaivābhūt tat kena kam paśyet [br.ā.u.  
2.4.14] iti śrutīś ca | tat-svarūpa-śaktim vinā tad-darśanāsāmārthyam dyotayati—yam evaiṣa  
vṛṇute tena labhyaḥ [ka.u. 1.2.23] ity-ādi śruteḥ |

ata eva svarūpa-śakti-sambandhān māyāntardhāne teṣām saṁsāra-nāśaḥ | yeṣām tu mate muktāv  
ānandānubhavo nāsti, teṣām pum-arthatā na sampadyate, sato'pi vastunaḥ sphuraṇābhāve  
nirarthakatvāt | na ca "sukham aham syām" iti kasyacid icchā, kintu "sukham aham anubhavāmi"  
ity eva | tatas ca pravṛtty-abhāvāt tādrśa-puruṣārtha-sādhana-preraṇāpi śāstre vyarthaiiva syāt |  
tan-mate kevalānanda-rūpasyājñāna-duḥkha-sambandhāsambhavāt tan-nivṛtti-rūpaś ca  
puruṣārtho na ghaṭate | vigītaṁ tv īdrśa-puruṣārthatvam prācīnabarhiṣaṁ prati śrī-nārada-vākye  
duḥkha-hāniḥ sukhāvāptiḥ śreyas tan neha ceṣyate [bhā.pu. 4.25.4] | tasmād asty evānubhavaḥ |  
tathā ca śrutīḥ—rasam hy evāyaṁ labdhvānandī bhavati iti | ātma-ratiḥ ātma-kṛdāḥ [chā.u.  
7.25.2] ity-ādiś ca |

yathā viṣṇu-dharme—

bhinne dṛtau yathā vāyur naivānyaḥ saha vāyunā |  
kṣṇa-puṇyāgha-bandhas tu tathātmā brahmaṇā saha ||  
tataḥ samasta-kalyāṇa-samasta-sukha-sampadām |  
āhlādam anyam akalaṅkam avāpnoti śāśvatam ||  
brahma-svarūpasya tathā hy ātmano nityadaiva saḥ |  
vyutthānakāle rājendra āste hi atirohitaḥ ||  
ādarśasya malābhāvād vaimalyam kāśate yathā |  
jñānāgni-dagdha-heyasya sa hlādo hy ātmanas tathā ||  
yathā heya-guṇa-dhvaṁsād avabodhādayo guṇāḥ |  
prakāśante na janyante nityā evātmano hi te ||  
jñānam vairāgyam aiśvaryaṁ dharmāś ca manujeśvara |  
ātmano brahma-bhūtasya nityam eva catuṣṭayam ||  
etad advaitam ākhyātam eṣa eva tavoditaḥ |  
ayaṁ viṣṇur idam brahma tathaitat satyam uttamam || iti |

atra jīva-brahmaṇor amśāmitvāmśenaiva vāyu-drṣṭāntaḥ | amśatve'pi bahiraṅgatvaṁ tv anyato jñeyam | ataḥ pṛthag-īśvare svarūpa-bhūtānubhave ca sati tad-vaimukhyenānādinā labdha-cchidrayeśa-māyayā tad-anubhava-lopādeḥ sambhavāt kathañcit sāmukhyena tad-anugrahān nivṛttiś cāsti | "ānandaṁ brahmaṇo vidvān" [tai.u. 2.4.1] ity-ādi śruteḥ | "na tasmāt prāṇā utkrāmanti atraiva samavalīyante brahmaiva san brahmāpyeti" [bṛ.ā.u. 4.4.6] ity atrāpy anyo brahma-bhāvas tathānyo brahmaṇy apyaya iti spaṣṭam, brahma-bhāvānantaraṁ tad-apyayasya punar abhidhānāt, apyeteḥ karmatayā brahma-nirdeśāc ca | tataś ca brahmaiva sann iti tat-sāmya-tat-tādātmyāpattyaivābheda-nirdeśaḥ | evaṁ "brahma veda brahmaiva bhavati" [mu.u. 3.2.8] ity atrāpi vyākhyeyam |

kvacid ekatva-sabdenāpi tathaivocyate | atra tat-sāmyaṁ yathoktam—"nirañjanam parama-sāmyam upaiti" [mu.u. 3.2.3] ity-ādi śrutau | "idaṁ jñānam upāśritya mama sādharmaṁ āgatāḥ" [gītā 14.2] iti gītopeniṣatsu ca |

ubhayaṁ coktaṁ spaṣṭam eva—

yathodakaṁ śuddhe śuddham āsiktaṁ tādṛg eva bhavati |  
evaṁ muner vijānata ātmā bhavati gautama || [ka.u. 2.1.15]

tatraiva-kāreṇa na tu tad eva bhavati, na tu vā tad-asādharmyeṇa pṛthag upalabhyata iti dyotyate |

skānde ca—

udake tūdakaṁ siktaṁ miśram eva yathā bhavet |  
tad vai tad eva bhavati yato buddhiḥ pravartate ||  
evam evaṁ hi jīvo'pi tādātmyaṁ paramātmanā |  
prāpto'pi nāsau bhavati svātantryādi-viśeṣaṇāt || iti |

bimba-pratibimba-nirdeśāś ca "ambuda-grahaṇāt" [ve.sū. 3.2.19] ity-ādi-sūtra-dvaye gaṇa eva yojitaḥ | "evam evaiśa samprasādo'smāc charīrāt samutthāya param jyotir upasaṁpadya svena rūpeṇābhiniṣpadyate" [chā.u. 8.12.3] ity atrāpi tathaiva bhedaḥ pratipāditaḥ | śrī-viṣṇu-purāṇe'pi "vibheda-janake'jñāne nāśam" [vi.pu. 6.7.96] ity-ādau devādi-bheda-nāśānantaraṁ brahmātmanor bhedaṁ na ko'py asantaṁ kariṣyati, api tu santam eva kariṣyati vyākhyātam eva [paramātma-sandarbhe 37] |

evam eva ṭikā-kṛdbhiḥ sammataṁ śrī-gopānām brahma-sampatty-anantaram api vaikuṅṭha-darśanam<sup>8</sup> | tasmāt sādhu vyākhyātam **yady eṣoparata** [bhā.pu. 1.3.34] ity-ādi |

tad evaṁ brahma-sampattir vyākhyātā ||

tatra śrī-viṣṇu-purāṇe paramārtha-nirṇaye rahūgaṇaṁ prati jaḍa-bharata-vākyaṁ yathā | tatra kevala-brahmānubhavasyaiva paramārthatvaṁ nirṇeturṁ yajñādy-apūrvasya tāvad aparamārthatvaṁ caturbhir uktam—

<sup>8</sup> [10.28.15] dehādi-pihitānām darśanam aśakyam iti prathamam dehādi-vyatiriktaṁ brahma-svarūpaṁ darśayāmāsa |

rg-yajuḥ-sāma-niṣpādyam yajña-karma matam tava |  
 paramārtha-bhūtaṁ tatrāpi śrūyatām gadato mama ||  
 yat tu niṣpādyate kāryam mṛdā kāraṇa-bhūtayā |  
 tat-kāraṇānugamanāj jāyate nṛpa mṛn-mayam ||  
 evam vināśibhir dravyaiḥ samid-ājya-kuśādibhiḥ |  
 niṣpādyate kriyā yā tu sā bhavitrī vināśinī ||  
 anāśī paramārthaś ca prājñair abhupagamyate |  
 tat tu nāśī na sandeho nāśi-dravyopapāditam || [vi.pu. 2.14.21-24] iti |

etad-dṛṣṭāntena pūjādīmaya-bhakter apī tādr̥śatvaṁ nānumeyam, apūrvavad-bhakter  
 niṣpādyatvābhāvāt | guṇamayam hi niṣpādyam syāt nāguṇamayam | **kaivalyam sātत्वikaṁ jñānam**  
 [bhā.pu. 11.25.24]<sup>9</sup> ity ārabhya ekādaśe śrī-bhagavataivāguṇamayatvam aṅgīkṛtam | ataḥ  
 svarūpa-śakti-vṛtti-viśeṣatvena tasyaḥ bhagavat-prasāde sati svayam āvirbhāva eva na<sup>10</sup> janma |

sa cāvirbhāvo'nanta eva tadīya-phalānantya-śravaṇāt | tasmāt parameśvarānāśrayatvaṁ  
 tatropādhir bhaviṣyati | himsāyām pāpotpatty-anumitāv avihitatatvavat | jñāna-prakaraṇe cāsmiṁ  
 bhaktir na praśtūyata iti sādharmaṇa-yajñādīkam upādāyaiva pravṛttiś ceyam |

tad evam yajñādi-karmāpūrvasya vināśitvād aparamārthatvam uktvā niṣkāma-karmaṇo'pi  
 sādhanatvenārthāntarasyaiva sādhyatvāt tādr̥śatvam uktam ekena—

**tad evāphaladaṁ karma paramārtho matas tava |**  
**mukti-sādhana-bhūtatvāt paramārtho na sādhanam || [vi.pu. 2.14.25] iti |**

atra bhakteḥ sādhana-bhūtatve na tādr̥śatvaṁ mantavyam | bhagavat-prema-vilāsa-rūpatayā  
 siddhānām api tad-atyāga-śravaṇāt | tasmād idam api pūrvavat jñeyam |

nanu, śuddha-jīvātma-dhyānasya paramārthatvaṁ bhavet, mukti-daśāyām api sphūrty-aṅgīkāreṇa  
 tad-rūpasya tasyānaśvaratvāt | tad-ācchādanād adhunā saṁsāra iti tasyaiva sādhyatvāc ca |  
 tatroktam ekena—

**dhyānaṁ ced ātmano bhūpa paramārthārtha-śabdītam |**  
**bheda-kāri-parebhyas tat paramārtho na bhedavān || [vi.pu. 2.14.26] iti |**

yad-vijñānena sarva-vijñānaṁ bhavati tad eva brahma śrutau paramārthatvena pratijñātam |  
 sarva-vijñāna-mayatvaṁ ca tasya sarvātmatvāt | agni-vijñānaṁ hi jvālā-visphuliṅgāder api

<sup>9</sup> kaivalyam sātत्वikaṁ jñānaṁ rajo vaikalpikaṁ ca yat  
 prākṛtaṁ tāmasaṁ jñānaṁ man-niṣṭhaṁ nirguṇaṁ smṛtam  
 vanaṁ tu sātत्वiko vāso grāmo rājasa ucyaṭe  
 tāmasaṁ dyūta-sadanaṁ man-niketaṁ tu nirguṇam  
 sātत्वikaḥ kāraḥ'saṅgī rāgāndho rājasaḥ smṛtaḥ  
 tāmasaḥ smṛti-vibhraṣṭo nirguṇo mad-apāśrayaḥ  
 sātत्वiky ādhyātmikī śraddhā karma-śraddhā tu rājasī  
 tāmasy adharme yā śraddhā mat-sevāyām tu nirguṇā  
 sātत्वikaṁ sukham ātmotthaṁ viṣayotthaṁ tu rājasam  
 tāmasaṁ moha-dainyotthaṁ nirguṇaṁ mad-apāśrayam

<sup>10</sup> na does not appear in Puridas's edition, but in PGG and Y. P does not even note the variant.

vijñāpakam bhavati | ekasya jīvasya tu tadīya-jīva-śakti-lakṣaṇāmśa-paramāṇutvam ity atas tasya tat-sphuraṇasya ca bhedavato na paramārthatvam ity arthaḥ |

nanu jīvātma-paramātmanor ekatra-sthiti-bhāvanayātyanta-saṁyoge prādurbhūte sati tasyāpi sarvātmatā syāt, tad-abhedāpatteḥ | sa ca yogo na vinaśvaraḥ | jñānāntara-siddhatvāt | tasmāt tayor yoga eva paramārtho bhavatu | tatroktam ekena—

paramātmātmanor yogaḥ paramārtha itīṣyate |  
mithyaitad anyad dravyam hi naiti tad-dravyatām yataḥ || [vi.pu. 2.14.27] iti |

etat paramārthatvam mithyaiveṣyata ity arthaḥ | hi niścitam | yato yasmāt jīva-lakṣaṇam anyad dravyam tad-dravyatām paramātma-lakṣaṇa-dravyatām na yāti | tasmāt mahā-tejaḥ praviṣṭa-svalpa-tejovad atyanta-saṁyogato'py abhedānupapattes tayor yogo'pi na paramārtha iti bhāvaḥ | athavātra yoga-śabdenaikatvam evocyate | tataś caitad ekatvam iti vyākhyeyam | śeṣam pūrvavat |

tad evam pūrva-pakṣān niṣidhya uttara-pakṣam sthāpayitum upakrāntam ekena—

tasmāt śreyāmsy aśeṣāni nṛpaitāni na saṁśayaḥ |  
paramārthas tu bhūpāla saṅkṣepāc chrūyatām mama || [vi.pu. 2.14.28] iti |

śreyāmsi paramārtha-sādhanāni | paramārtha-nirdeśas trayeṅoktaḥ—

eko vyāpī samaḥ śuddho nirguṇaḥ prakṛteḥ paraḥ |  
janma-vṛddhy-ādi-rahita ātmā sarva-gato'vyayaḥ ||  
para-jñānamayo'sadbhir nāma-jāty-ādibhir vibhuḥ |  
na yogavān na yukto'bhūn naiva pārthiva yokṣyati ||  
tasyātma-para-deheṣu sato'py ekamayam hi yat |  
vijñānam paramārtho'sau dvaitino'tathya-darśinaḥ || [vi.pu. 2.14.29-31] iti |

**ekaḥ**, na tu jīvā ivāneke | jvālā-visphūliṅgeṣv agnir iva sva-śaktiṣu sva-kāryeṣu sarveṣu vyāpnotīti **vyāpī** | **sarva-gata** ity anena jīva iva nākhaṇḍe dehe prabhāvenaiva vyāpīti jñāpitam | jīva-jñānād api **param** yaḥ **jñānam** tan-**mayaḥ**, tat-prakāśa-pradhānaḥ | **asadbhir** iti viśeṣaṇāt bhagavad-rūpe prakāśye'pi sadbhiḥ svarūpa-siddhair eva **nāmādibhir yogavān** bhavatīti vijñāpitam | **tasya** evam-lakṣaṇasya paramātma-rūpeṇa **ātma-para-deheṣu** ātmanaḥ pareṣām api deheṣu tat-tad-upādhi-bhedena pṛthak pṛthag iva **sato'pi ekam** tadīyam sva-svarūpaṁ tan-**mayaṁ** tad-ātmakam yad **vijñānam** tad-anubhavaḥ asāv eva paramārthaḥ | anāśītvāt sādhyatvāt sarva-vijñānāntarbhāvavattvāc ceti bhāvaḥ | ye tu **dvaitinaḥ** tat-tad-upādhi-dṛṣṭyā tasyāpi bhedaṁ manyante | tad-vijñānena sarva-vijñānāntarbhāvaṁ ca na manyante | te punar **atathya-darśina** eveti |

tatropādhi-bhedair aṁśa-bhede'py abhedo dṛṣṭāntena sādhitō dvābhyām—

veṅu-randhra-vibhedena bhedaḥ ṣaḍjādi-samjñitah |  
abheda-vyāpino vāyos tathā tasya mahātmanaḥ ||

ekatvaṁ rūpa-bhedaś ca bāhya-karma-pravṛttijaḥ |  
devādi-bheda-madhyāste nāsty evāvaraṇo hi saḥ || [vi.pu. 2.14.32-33] iti |

tathā tasya ekatvam ity anvayaḥ | rūpasya tat-tad-ākārasya bhedas tu bāhyasya  
tadīya-bahiraṅga-cid-amśasya jīvasya yā karma-pravṛttis tato jātaḥ | sa tu paramātmā  
devādi-bhedam antaryāmitayai vādhiṣṭhāyāste tat-tad-upādhi-sambandhābhāvāc ca nāsty eva  
āvaraṇam yasya tathā-bhūtaḥ sann iti | tasmāt tasya devādi-rūpatā tu sva-līlā-mayy eveti  
bhāvaḥ ||

atha śrī-bhagavat-sākṣātkārasya muktivam āha—

tato vidūrāt parihṛtya daityā  
daityeṣu saṅgam viṣayātmakeṣu |  
upeta nārāyaṇam ādi-devam  
sa mukta-saṅgair iṣito'pavargaḥ || [bhā.pu. 7.6.18]

ṭikā ca—yasmāt sa eva apavarga iṣṭaḥ ity eṣā | atra nārāyaṇasyāpavargatvaṁ tat-sākṣātkṛtāv eva  
pariyavasyati | tasyā eva saṁsāra-dhvaṁsa-pūrvaka-paramānanda-prāpti-rūpatvāt  
tad-astitva-mātratve tādrśatvābhāvāc ca ||

|| 7.6 || śrī-prahlādaḥ || 5 ||

[6]

tathā—

satyāśiṣo hi bhagavaṁs tava pāda-padmam  
āśis tathānubhajataḥ puruṣārtha-mūrteḥ |  
apy evam aṛya bhagavān paripāti dīnān  
vāśreva vatsakam anugraha-kātaro'smān || [bhā.pu. 4.9.17]

ṭikā ca—he bhagavan ! puruṣārthaḥ paramānandaḥ sa eva mūrtir yasya, tasya tava  
pāda-padmam āśiṣo rājyādeḥ sakāśāt satyā āśiḥ paramārtha-phalam | hi niścitam | kasya, tathā  
tena prakāreṇa tvam eva puruṣārtha ity evam niṣkāmatayā anubhajataḥ | yadyapy evam, tathāpi  
he aṛya ! he svāmin ! dīnān sakāmān apy asmān ity-ādikā |

|| 4.9 || dhruvaḥ śrī-dhruva-priyam || 6 ||

[7]

sa cātma-sākṣātkāro dvividhaḥ—antar-āvirbhāva-lakṣaṇo, bahir-āvirbhāva-lakṣaṇaś ca |  
yathā—

pragāyataḥ sva-vīryāṇi tūrtha-pādaḥ priya-śravāḥ |  
āhūta iva me śiḅhram darśanam yāti cetasi || [bhā.pu. 1.6.34] ity-ādau |

te'cakṣatākṣa-viṣayam sva-samādhi-bhāgyam || [bhā.pu. 3.15.38] ity-ādau ca |

tatrāntaḥ-sākṣātkāre **yogyatā** śrī-rudra-gīte—

na yasya cittaṁ bahir-ārtha-vibhramam  
tamo-guhāyām ca viśuddham āviśat |  
yad-bhakti-yogānuḡrhitam añjasā  
munir vicaṣṭe nanu tatra te gatim || [bhā.pu. 4.24.59]

tatra *teṣām* pūrvoktānām *satām bhakti-yogenānuḡrhitam viśuddham* yasya *cittaṁ bāhyeṣv artheṣu bhrāntam* na bhavati, *tamo-rūpāyām guhāyām* ca *na viśati*, sa *munir* ity-ādikaṁ ca vyākhyeyam |

**bahiḥ-sākṣātkāre**’pi **vyatirekeṇa** tathaiva nāradaṁ prati śrī-bhagavatoktam—

hantāsmiṁ janmani bhavān mā māṁ draṣṭum ihārhati |  
avipakva-kaṣāyāṇām durdarśo’haṁ kuyoginām || [bhā.pu. 1.6.22] iti |

**na kevalam śuddha-cittatvam eva yogyatā** | kim tarhi ?

tad-bhakti-viśeṣāviṣkrta-tad-icchāmaya-tadīya-śva-prakāśatā-śakti-prakāśa eva mūla-rūpā sā, yat-prakāśena tad api niḥśeṣam sidhyati |

yathā **antaḥ-sākṣātkāre**—**bhidyate hṛdaya-granthir** [bhā.pu. 1.2.21] ity-ādi | tathā **bahiḥ-sākṣātkāre**’pi śrī-saṅkarṣaṇam prati citraketu-vākye—**na hi bhagavann aghaṭitam idaṁ tvad-darśanān nṛṇām akhila-pāpa-kṣayaḥ** [bhā.pu. 1.16.44] iti | prahlādaṁ prati śrī-nṛsimha-vākye—

mām aprīṇata āyusman darśanam durlabham hi me |  
dṛṣṭvā mām na punar jantur ātmānam taptum arhati || [bhā.pu. 7.9.53]

śrī-bhagavantam prati śrutadeva-vākye ca—

sa tvaṁ śādhi sva-bhr̥tyān naḥ kim deva karavāma te |  
etad-anto nṛṇām kleśo yad bhavān akṣi-gocaraḥ || [bhā.pu. 10.86.49] iti |

tad evam tat-prakāśena niḥśeṣa-śuddha-cittatve siddhe, puruṣa-karaṇāni tadīya-śva-prakāśatā-śakti-tādātmyāpannatayaiva tat-prakāśatābhimānavanti syuḥ |

tatra bhakti-viśeṣa-sāpekṣatvam uktam—**tac-chraddadhānā munayaḥ** [bhā.pu. 1.2.12] ity-ādau | tad-icchā-mayety-ādy-udāharaṇam ca brahma-bhagavator aviśeṣatayaiva dṛśyate | yathā satyavrataṁ prati śrī-matsya-deva-vākye—

madīyam mahimānam ca param brahmeti śabditam |  
vetsyasy anuḡrhitam me sampraśnair vivṛtam hṛdi || [bhā.pu. 8.24.38] iti |

tathaiiva hi brahmānam prati śrī-bhagavad-vākye—[manīṣitānubhāvo'yam mama lokāvalokanam](#) [bhā.pu. 2.9.21] iti | śrī-nārāyaṇādhyātme—

[nityāvyakto'pi bhagavān īkṣyate nija-śaktitaḥ |](#)  
[tām ṛte puṇḍarīkākṣam kaḥ paśyetaṁ itaḥ ||](#) iti |

śrutau ca—[yam evaiṣa vṛṇute tena labhyas tasyaiṣa ātmā vivṛṇute tanuṁ svām](#) [ka.u. 1.2.23] iti |

tatas **tat-karaṇa-suddhy-apekṣāpi tac-chakti-pratiphalanārtham** eva jñeyā | evam api bhaktyā taṁ dṛṣtvāpi mucukundātau yā mrgayā-pāpādy-astitā śrī-bhagavatā kīrtitā, sā tu prema-vardhinyā jhaṭiti-bhagavad-aprāpti-śaṅkā-janmanas tad-utkaṅṭhāyā vardhanārtham vibhīṣikayaiva kṛtā | yat tu tadīya-sniḡdhānām śrī-yudhiṣṭhirādīnām naraka-darśanam taḥ khalu indra-māyā-mayam eveti svargārohaṇa-parvaṇy eva vyaktam asti | viṣṇu-dharme tṛtīya-janmani datta-tila-dhenor api viprasya prasaṅga-mātreṇa narakāṇām api svarga-tulya-rūpatā-prāpti-varṇanāt | śrī-bhāgavatena tu tad api nāṅgīkriyate | tad-anupākyānāt pratyutāvyavahita-bhagavat-prāpti-varṇanāc ca |

atha yad-avatārādāv **aśuddha-cittānām api tat-sākṣātkārah śrūyate**, tat khalu **tad-ābhāsa** eva jñeyah | [nāham prakāśah sarvasya yoga-māyā-samāvṛtaḥ](#) [gītā 7.25] iti śrī-gītopeniṣadbhyaḥ |

[yogibhir dṛśyate bhaktyā](#)  
[nābhaktyā dṛśyate kvacit |](#)  
[draṣṭuṁ na śakyo roṣac ca](#)  
[matsarād vā janārdanaḥ ||](#) [pa.pu. 6.238.83] iti pādmottara-khaṇḍac ca |

adarśanam cānavatāra-samaye vyāpakasyāpi darśanābhāvaḥ | avatāra-samaye tu paramānande'pi duḥkhadatvaṁ, manorame'pi bhīṣaṇatvam, sarva-suhṛdy api durhṛttvam ity-ādiviparīta-darśanam eva | tad-aprakāśe yoga-māyā-prakāśe ca mūlaṁ kāraṇam tad-bhaktāparādhādīmaya-puruṣa-cittāsvācchyaṁ | yat khalu tadānīntane tasya sārvatrika-prakāśe'pi vajralepāyate | ata eva [muktir hitvā](#) [bhā.pu. 2.10.6] ity-ādi-lakṣaṇasyāvvyāpter na tasya sākṣātkārābhāsasya mukti-samjñatvam api | ata eva śrī-viṣṇu-purāṇe [tac ca rūpam](#) [vi.pu. 4.15.13]<sup>11</sup> ity-ādi-gadyena yadyapi śiśupālasya tad-darśanam uktaṁ, tathāpi nirdoṣa-darśanam tv anta-kāla evoktam | [ātma-vadhāya yāvad-bhagavad-dhastā-cakrāmśu-mālojjvalam akṣaya-tejaḥ-svarūpaṁ brahma-bhūtam apagata-dveṣādi-doṣam bhagavantam adrākṣīt](#) [vi.pu. 4.15.14] ity anena |

etad-anto [nṛṇām kleśo yad bhavān akṣi-gocarah](#) [bhā.pu. 10.86.49] ity-ādikaṁ ca nṛṣu ye svaccha-cittā ye ca tad-bhaktāparādhetaṛa-doṣa-malina-cittās teṣāṁ kleśa-nāśasya tadātvāpekṣayā, ye tv anyādṛśās teṣāṁ tan-nāśasyonmukhatāpekṣayaiva—[tebhyaḥ sva-vīkṣaṇa-vinaṣṭa-tamisra-dṛgbhyaḥ kṣemaṁ triloka-gurur artha-dṛṣam ca yacchan](#) [bhā.pu. 10.86.21] iti śravaṇāt, śrī-viṣṇu-purāṇādy-anusārāc ca |

<sup>11</sup> tac ca rūpam utphulla-padma-dalāmalākṣamaty-ujjvala-pīta-vastra-dhāry amala-kirīṭa-keyūra-hāra-kaṭakādi-śobhitam udāra-catur-bāhu-śaṅkha-cakra-gadādharam atiprarūḍha-vairānubhāvād aṭana-bhojana-snānāsana-śayanādiṣv aśeṣāvasthāntareṣu nānyatropayayāv asya cetasaḥ. [śrī-kṛṣṇa-sandarbhā 106]

te cāsvaccha-cittā dvividhāḥ—bhagavad-bahirmukhā bhagavad-vidveṣiṇāś ca | tad-bahirmukhā dvividhāḥ—labdhe tad-darśane’pi viṣayādy-abhiniveśavantas tad-avajñātāraś ca | yathā tad-avatāra-samaye sādharmaṇa-deva-manuṣyādayaḥ, yathā ca [kṛṣṇam martyam upāśritya](#) [bhā.pu. 10.25.3] ity-ādi durvacaso mahendrādayaḥ | yata uktam śrutibhiḥ—

[dadhati sakṛn manas tvayi ya ātmani nitya-sukhe](#)  
[na punar upāstate puruṣa-sāra-harāvasathān](#) | [bhā.pu. 10.87.35] iti |

mahendraṁ prati śrī-bhagavatā ca—

[mām aiśvarya-śrī-madāndho daṇḍa-pāṇim na paśyati |](#)  
[tam bhraṁśayāmi sampadbhyo yasya cecchāmy anugraham](#) || [bhā.pu. 10.27.16]  
iti |

śrī-gopānām tu viṣaya-sambandho na svārthaḥ | kintu tat-sevopayogārtha eva | yathā [yad dhāmārtha-suhr̥t-priyātma-tanaya-prāṇāśayās tvat-kr̥te](#) [bhā.pu. 10.14.35] iti | [kṛṣṇe’r̥pitātma-suhr̥d-artha-kalatra-kāmā](#) [bhā.pu. 10.16.10] iti | [kṛṣṇaḥ kamala-patrākṣaḥ puṇya-śravaṇa-kīrtanaḥ](#) [bhā.pu. 10.15.42] iti ca |

śrī-yādava-pāṇḍavānām svārtha ivāpi tat-sambandhas tad-ābhāsa eva | yathoktam—

[śayyāsanāṭanālāpa- kr̥ḍā-snānāśanādiṣu |](#)  
[na viduḥ santam ātmānam vṛṣṇayaḥ kṛṣṇa-cetasah](#) || [bhā.pu. 10.90.46] iti |

[kim te kāmāḥ sura-spārḥā mukunda-manaso dvijāḥ |](#)  
[adhijahrur mudarṁ rājñāḥ kṣudhitasya yathetare](#) || [bhā.pu. 1.12.6] iti |

ataḥ, [evam̐ gr̥heṣu saktānām pramattānām tad-īhayā](#) [bhā.pu. 1.13.17] ity-ādikaṁ jahal-lakṣaṇayā tad-upalakṣitān dhṛtarāṣṭrādīn apekṣyoktam | ata evānantaram̐ [viduras tad abhipretya](#) [bhā.pu. 1.13.18] ity-ādau | tena dhṛtarāṣṭrasyaiva śikṣā, na tu teṣām api |

kvacic ca līlā-śaktir eva svayam tal-līlā-mādhurya-poṣāya pratikūleṣv anukūleṣu cātmopakaraṇeṣu tādr̥śa-śaktim̐ vinyasya tādr̥śa-tat-priya-jañānām̐ api viṣayāveśādy-ābhāsam̐ sampādayati | yathā pūtanā-varṇane—[valgu-smitāpāṅga-visarga-vikṣitair mano harantīm vanitām vrajukasām](#) [bhā.pu. 10.16.6] iti | tad-ābhāsatva-vivakṣayā ca mano harantīm mano-harevācarantīm̐ iti śiṣṭam̐ uktam | tad-datta-śaktitvam̐ ca tasyās tatraiva sūcitam—

[na yatra śravaṇādīni rakṣo-ghnāni sva-karmasu |](#)  
[kurvanti sātvatām bhartur yātudhānyaś ca tatra hi](#) || [bhā.pu. 10.6.3] ity anena |

tathaivedarṁ ghaṭate—

[amamsatāmbhoja-kareṇa rūpiṇīm](#)  
[gopyaḥ śriyam̐ draṣṭum̐ ivāgatām̐ patim](#) || [bhā.pu. 10.6.6] iti |

*śriyam* prākṛta-sampad-adhiṣṭhātrīm *patim* yam kañcit tad-ucita-prācīna-puṇya-bhājam ity arthah | pūrvavad eva **tām tīkṣṇa-cittām** [bhā.pu. 10.6.9] ity-ādau, **tat-prabhayā ca dharṣite nirīkṣyamāṇe jananī hy atiṣṭhatām** [bhā.pu. 10.6.9] ity uktam |

evam eva kvacit tādrśānām api māyābhibhavābhāso mantavyaḥ, yathā—**prāyo māyāstu me bhartur nānyā me’pi vimohinī** [bhā.pu. 10.13.37] ity-ādiṣu śrī-baladevādīnām | yathā daitya-janmani jaya-vijayayoḥ | atra pūrveṣām svalpa eva tad-ābhāsaḥ, tayos tu samyag iti viśeṣaḥ, tat premādīnām anāvaraṇād āvaraṇac ca | tatra tayor vaira-bhāva-prāptau khalu muni-kṛtatvam na syāt | **matam tu me** [bhā.pu. 3.16.29] ity atra bhagavad-icchāyās tat-kāraṇatvena sthāpitatvāt | nāpi sā tadīya-vaira-bhāvāya sampadyate, **svecchāmayasya** [bhā.pu. 10.14.2] ity-ādibhyaḥ | **traivargikāyāsa-vighātam asmat-patir vidhatte puruṣasya śakra** [bhā.pu. 6.11.23] ity-ādibhiḥ kaimutyāpātac ca | yathā coktam—**tathā na te mādharma tāvakāḥ kvacid bhraśyanti mārgāt tvayi baddha-sauhrdāḥ** [bhā.pu. 10.2.33] iti | na ca tayor eva svāparādha-bhoga-śīghra-nistārārtham api tādrśicchā jātā iti vācyam | tādrśaiḥ parama-bhaktair hi bhaktim vinā sālokyādikam api nāṅgīkriyate | tat-sad-bhāve nirayo’py aṅgīkriyata iti, **nātyantikam vigaṇayanty api** [bhā.pu. 3.15.48] ity-ādeḥ, **kāmaḥ bhavaḥ sva-vṛjinair nirayeṣu naḥ stāt** [bhā.pu. 3.15.49] ity-ādeś ca |

ata evābhyām api tathaiva prārthitam—

**mā vo’nutāpa-kalayā bhagavat-smṛti-ghno moho bhaved iha tu nau vrajator adho’dhaḥ** [bhā.pu. 3.15.36] ity anena |

na ca tayor vāstava-vaira-bhāve sati bhaktāntarāṇām api sukham syād iti vācyam, bhakti-svabhāva-bhakta-sauhrda-virodhād eva | tasmāt tayor vaira-bhāvābhāsatva eva śrī-bhagavatas tayor anyeṣām bhaktānām api rasodayaḥ syād iti sthitam | tata evam arthāpatti-labdham sarva-bhakta-sukhada-śrī-bhagavad-abhimata-yuddha-kautukādi-sampādanārtham vaira-bhāvātmaka-māyīkopādhiṁ svābhāvīkānimādi-siddhikena śuddha-sattvātmaka-sva-vigraheṇa praviśya sva-sānnidhyena cetanīkṛtya ca vilīya sthitāyā api bhakti-vāsanāyāḥ prabhāvena tatrānāviṣṭāv eva tiṣṭhataḥ | ato vaira-bhāva-ja-smaraṇena vaira-bhāvo’pagata ity ubhayam api bāhyam | etad abhipretyaiva śrī-vaikuṇṭhenāpy uktam—**yātam mā bhaiṣṭam astu śam** [bhā.pu. 3.16.29] iti |

tathā hi hiraṇyākṣa-yuddhe—**parānuṣaktam** [bhā.pu. 3.18.9] ity-ādi-padye tīkā ca—

**pracaṇḍa-manyutvam adhikṣepādikaḥ cānukarāṇa-mātram daitya-vākya-bhītānām devānām bhaya-nivṛttaye | vastutas tena tathānuktatvena kopādi-hetv-abhāvād** ity eṣā |

**karālā** [bhā.pu. 3.19.8] iti padye ca **iveti vastutaḥ krodhābhāvāḥ** ity eṣā |

tad evam syamantakopākhyāna-mahā-kāla-puropakhyāna-mauṣalopākhyānādau śrī-baladevārjuna-nāradādīnām **krodhādy-āveśo’pi tad-ābhāsatva-leśenaiva saṅgamayitavyaḥ** | tatra śrī-baladevārjunādīnām śrī-bhagavan-matājñānena śrī-nāradādīnām tu taj-jñāneneti vivekaḥ—**kopitā munayaḥ śepur bhagavan-mata-kovidāḥ** [bhā.pu. 3.3.24] iti tṛṭīye

śrīmad-uddhava-vākyaṭ | tasmāt yeṣāṃ liṅgāntareṇa niṣṇāta eva sāksātkāro gamyate, teṣāṃ asvacchāntaḥkaraṇatvaṃ praṭīyamānam api tad-ābhāsa eva | yeṣāṃ tu na gamyate, viṣayāveśādikam ca dṛśyate, teṣāṃ sāksāt-kārābhāsa eveti nirṇītam | tad evam asvaccha-citteṣu bahirmukhāḥ paśyanto’pi na paśyantīty uktam |

**tad-dveṣiṇas ca dvidivdhāḥ** | eke saundaryādikam gr̥hṇanti, tathāpi tan-mādhuryāgrahaṇāt tatraivārucyā dviṣanti, yathā kālayavanādayaḥ | anye tu vaikṛtyam eva pratiyanti tato dviṣanti ca yathā mallādayaḥ | tad evaṃ pūrvottarayōs caturṣv api bhedeṣu sa-doṣa-jihvāḥ khaṇḍāsino dṛṣṭāntāḥ | eke hi pitta-vātaja-doṣavantas tad-āsvādam na gr̥hṇanti, kintu sarvādaram avadhāya nāvajānanti | anye tv abhimānino’vajānanti api | athāpare madhura-rasam idam iti gr̥hṇanti, kintu tiktāmlādi-rasa-priyās tam eva rasam dviṣanti | avare ca tiktatayaiva tad gr̥hṇanti, dviṣanti ceti | sarveṣāṃ caiṣāṃ nija-doṣa-savyavadhāna-khaṇḍa-grahaṇa-vat tad-ābhāsatvam | teṣāṃ bhagavat-svabhāvānubhavaś ca yukta eva jñāna-bhakti-śuddha-prīty-abhāvena sac-cid-ānandatva-pāramaiśvarya-parama-mādhurya-lakṣaṇānām tat-svabhāvānām grahītam aśakyatvāt | tad-agrahaṇe’pi kālāntare nistāraḥ khaṇḍa-sevanavad eva jñeyaḥ | yathoktam viṣṇu-purāṇe—**tatas tam evākroṣeṣūccārayan** [vi.pu. 4.15.14] ity-ādinā, **apagata-dveṣādi-doṣam bhagavantam adrākṣīt** ity antena<sup>12</sup> |

tasmāt **svaccha-cittānām eva sāksātkāraḥ, sa eva ca mukti-samjña** iti sthitam | **tasya brahma-sāksātkārād apy utkarṣas** tu bhagavat-sandarbhe sanakādi-vaikuṇṭha-darśana-prastāve [79] śrī-nārada-vyāsa-saṃvādādi-maya-brahma-bhagavat-tāratamya-prakarāṇe ca [81] darśita eva | yatra **tasyāravinda-nayanasya** [bhā.pu. 3.15.43] ity-ādikam, **jijñāsitam adhītam ca** [bhā.pu. 1.5.4] ity-ādikam ca vacana-jātam prabalatamam | tathāiva śrī-dhruvoktam—**yā nirvṛtis tanu-bhṛtām** [bhā.pu. 4.9.10] ity-ādi | śrī-bhāgavata-vakṛt-tātparyam ca tatraiva **sva-mukha-nibhṛta-cetās tad-vyudastānya-bhāvah** [bhā.pu. 12.12.68] ity-ādinā darśitam | śrī-gītopaniṣatsu ca—**brahma-bhūtaḥ prasannātmā** [gītā 18.54] ity-ādinā tad evāṅgīkṛtam |

ata eva śrī-prahlādasya bhagavat-sāksātkāra-kṛta-sarvāvadhūnana-pūrvaka-brahma-sāksātkārānantara-bhagavat-sāksātkāra-viśeṣātmaka-nirvṛtim paramābhīṣatvenāha—

**sa tat-kara-sparśa-dhutākhilāsubhaḥ  
sapady abhivyakta-parātma-darśanaḥ  
tat-pāda-padmaṃ hṛdi nirvṛto dadhau  
hṛṣyat-tanuḥ klinna-hṛd-aśru-locanaḥ ||** [bhā.pu. 7.9.6]

|| 7.9 || śrī-śukah || 7 ||

[8]

īdṛṣe’pi bhagavat-sāksāt-kāre bahiḥ-sāksātkārasyotkarṣam āha—

<sup>12</sup> tatas tam evākroṣeṣūccārayaṃs tam eva hṛdayena dhārayann ātma-vadhāya yāvad-bhagavad-dhastā-cakrāmśu-mālojjvalam akṣaya-tejaḥ-svarūpaṃ brahma-bhūtam apagata-dveṣādi-doṣam bhagavantam adrākṣīt.

**gr̥hītvājādayo yasya śrīmat-pādājya-darśanam |  
manasā yogya-pakvena sa bhavān me'kṣi-gocaraḥ ||** [bhā.pu. 12.9.5]

ṭikā ca—**yasya tava śrīmat-pādājya-darśanam manasāpi gr̥hītvā** prāpya prākṛtā apy **ajādayo bhavanti, sa bhavān me'kṣi-gocaro** jāto'sti | kim atah param vareṇa ? ity arthaḥ ity eṣā | atra yat-pāda-pāmsur bahu-janma-kṛchchraḥ [bhā.pu. 10.12.12] ity-ādikam apy anusandheyam | ata eva—

pragāyataḥ sva-vīryāṇi tīrtha-pādaḥ priya-śravāḥ |  
āhūta iva me śiḅhram darśanam yāti cetasi || [bhā.pu. 1.6.34]

ity evam-bhāvavān api—

govinda-bhuja-guptāyām dvāravatyām kurūdvaha |  
avātsīn nārado'bhīkṣnam kṛṣṇopāsana-lālasaḥ || [bhā.pu. 11.2.1] ity uktam |

|| 12.9 || mārkaṇḍeyaḥ śrī-nārāyanarṣim || 8 ||

[9]

athaitasyām bhagavat-sākṣātkāra-lakṣaṇāyām muktau jīvad-avasthāyām āha—

**akiñcanasya dāntasya śāntasya sama-cetasaḥ  
mayā santuṣṭa-manasaḥ sarvāḥ sukha-mayā diśaḥ ||** [bhā.pu. 11.14.13]

bhagavantaṁ vinā kiñcanānyad upādeyatvena nāstīty **akiñcanasya** | tatra hetuḥ—**mayeti** | akiñcanatvenaiva hetunā viśeṣaṇa-trayaṁ—**dāntasyeti** | anyatra heyopādeyatārohityāt **sama-cetasaḥ** | sarvatra tasyaiva sākṣātkārāt **sarvā** ity uktam ||

|| 11.14 || śrī-bhagavān || 9 ||

[10]

tatrokrāntāvasthā ca śrī-prahlāda-stutau—**uśattama te'ṅhri-mūlam prīto pavarga-śaraṇam**<sup>13</sup>  
**hvyase kadā nu** [bhā.pu. 7.9.16] ity-ādau jñeyā | saivāntimā |

muktiś ca pañcadhā—sālokya-sārṣṭi-sārūpya-sāmīpya-sāyujya-bhedena | tatra sālokyaṁ samāna-lokatvaṁ śrī-vaikuṅṭha-vāsaḥ | sārṣṭis tatraiva samānaiśvaryaṁ api bhavātīti | sārūpyaṁ tatraiva samāna-rūpatādi prāpyata iti | sāmīpyaṁ samīpa-gamanādhikāritvam | sāyujyaṁ keṣāmcit bhagavac-chrī-viḅraha eva praveśo bhavātīti | sālokyādi-śabdānām mukty-ādi-śabda-sāmānādhikaraṇyaṁ ca sālokyāditva-prādhānyena | tatra sālokya-sārṣṭi-sārūpya-mātre prāyo'ntah-karaṇa-sākṣātkārah | sāmīpye prāyo bahiḥ | sāyujye

<sup>13</sup> maraṇam (cha, ja).

cāntara eva | tathāpi prakāṣa-sphūrṭi-lakṣaṇaṁ tat suṣuptivad anati-prakāṣa-sphūrṭi-lakṣaṇāt  
brahma-sāyujyād bhidyate | utkrānta-mukty-avasthāyām api viśeṣa-sphūrṭiḥ śrutāv eva  
sammatā—

sa vā eṣa evaṁ paśyann evaṁ manvāna evaṁ vijānann ātma-ratir ātma-krīḍa  
ātma-mīthuna ātmānandaḥ, sa svarāḍ bhavati tasya sarveṣu lokeṣu kāma-cāro  
bhavati | [chā.u. 7.25.2] iti |

eṣā ca pañcavidhāpi guṇātītaiva | nirguṇāyām bhūma-vidyāyām eva—sa ekadhā bhavati tridhā  
bhavati [chā.u. 7.26.2] ity-ādinā tad-vidhasya muktasya svecchayā  
nānā-vidha-rūpa-prākāṣya-śravaṇāt, na yatra māyā [bhā.pu. 2.9.10] ity-ādau vaikuṇṭhasya  
māyātītatva-śravaṇāt | atrāvṛtti-rāhityaṁ cāṅgīkṛtam—**anāvṛttiḥ śabdāt** [ve.sū. 4.4.23] ity anena,  
na sa punar āvartate [chā.u. 8.15.1] iti śruteḥ | tathoktaṁ hiranyakaśipūpadruta-devaiḥ—

tasyai namo'stu kāṣṭhāyai yatrātmā harir īśvaraḥ |  
yad gatvā na nivartante śāntāḥ sannyāsino'malāḥ || [bhā.pu. 7.4.22] iti |

śrī-kapila-devena ca—

na karhicin mat-parāḥ śānta-rūpe  
naṅṣyanti no me'nimiṣo leḍhi hetih || [bhā.pu. 3.25.39] iti |

tathaiva—

ā-brahma-bhuvanāl lokāḥ punar āvartino'rjuna |  
mām upetya tu kaunteya punar janma na vidyate || [gītā 8.16] iti |

yad gatvā na nivartante tad dhāma paramaṁ mama | [gītā 15.4] iti |

tat-prasādāt parāṁ śāntim sthānaṁ prāpsyasi śāśvatam | [gītā 18.62] iti ca  
śrī-gītapaniṣadaś ca dṛśyāḥ |

pādma-sṛṣṭi-khaṇḍe<sup>14</sup> ca—

ā-brahma-sadanād eva doṣāḥ santi mahīpate |  
ata eva hi necchanti svarga-prāptim manīṣiṇaḥ ||  
ā-brahma-sadanād ūrdhvaṁ tad viṣṇoḥ paramaṁ padam |  
śubhram sanātanaṁ jyotiḥ para-brahmeti tad viduḥ ||  
na tatra mūḍhā gacchanti puruṣā viṣayātmakāḥ |  
dambha-lobha-bhaya-droha-krodha-mohair abhidrutāḥ ||  
nirmamā nirahaṅkāṛā nirdvandvāḥ samyatendiryāḥ |  
dhyāna-yoga-ratās caiva tatra gacchanti sādavaḥ || [pa.pu. 2.95.14b-18a] iti |

<sup>14</sup> The last two verses of these four can be found in a somewhat altered form at Sṛṣṭi-khaṇḍa, chapter 19.217-218, i.e. PP 1.19.217-218. The context there is the glories of Puṣkara. The full four verses are found with little change in the Bhūmi-khaṇḍa (PP 2.95.14-18). The context there is the positive and negative sides of Svarga. So we take Sṛṣṭi-khaṇḍa as an erroneous attribution.

tatraiva subāhu-nṛpa-vākyam—

dhyāna-yogena deveśaṁ yajiṣye kamalā-priyam |  
bhava-pralaya-nirmuktaṁ viṣṇu-lokaṁ vrajāmy aham || [pa.pu. 2.95.22b-23a] iti |

sālokyādīnām avicyutatvaṁ darśayiṣyate ca—

mat-sevayā praṭītaṁ te sālokyādi-catuṣṭayam |  
necchanti sevayā pūrṇāḥ kuto'nyat kāla-viplutam || [bhā.pu. 9.4.67]

ity-ādiṣu tad-itaratraiva kāla-viplutatvāṅgīkārāt | tasmāt kvacid āvṛtti-śravaṇam tu  
prapañcāntargata-tad-dhāmatvāpekṣayā kādācitka-tal-līlā-kautukāpekṣayā ca mantavyam | paścāt  
tu nitya-sālokyam eva, yathā bhaviṣyottare—

evam kaunteya kurute yo'raṇya-dvādaśīm naraḥ |  
sa dehānte vimāna-stha-dīvyā-kanyā-samāvṛtaḥ ||  
yāti jñāti-samāyuktaḥ śvetadvīpaṁ hareḥ puram |  
yatra lokā pīta-vastrā ity-ādi |

tiṣṭhanti viṣṇu-sānnidhye yāvad-āhūta-samplavam |  
tasmād etya mahā-vīryāḥ pṛthivyām nṛpa pūjitāḥ |  
martya-loke kīrtimantaḥ sambhavanti narottamāḥ ||  
tato yānti paraṁ sthānaṁ mokṣa-mārgaṁ śivaṁ sukham |  
yatra gatvā na śocanti na saṁsāre bhramanti ca || iti |

yathā ca jaya-vijaya-vṛtte tatra sālokyodāharaṇe | tat-sādhaka-daśāyām api nairguṇyāveśa uktaḥ |  
sāttvikāḥ kāraḥ'saṅgī ity-ādau, nirguṇo mad-apāśrayaḥ [bhā.pu. 11.25.26] iti |  
utkrānta-mukti-daśāyām tu teṣāṁ bhagavat-tulyatvam evāha—

vasanti yatra puruṣāḥ sarve vaikuṇṭha-mūrtayaḥ |  
ye'nimitta-nimittena dharmeṇārādhayan harim || [bhā.pu. 3.15.14]

nimittaṁ phalaṁ na tan-nimittaṁ pravartakaṁ yasmin tena niṣkāmenety arthaḥ | dharmeṇa  
bhāgavatākhyena | vaikuṇṭhasya bhagavato jyotir-amśa-bhūtā vaikuṇṭha-loka-śobhā-rūpā yā  
anantā mūrtayas tatra vartante | tāsām ekayā saha muktasyaikasya mūrtiḥ bhagavatā kriyata iti  
vaikuṇṭhasya mūrtir iva mūrtir yeṣāṁ ity uktam |

|| 3.15 || śrī-brahmā devān || 10 ||

[11]

yathaivāha—

**prayujyamāne mayi tāṁ śuddhāṁ bhāgavatīm tanum |**  
**ārabdha-karma-nirvāṇo nyapatat pāñca-bhautikaḥ || [bhā.pu. 1.6.29]**

hitvāvadyam imam lokam gantā majjanatām asi [bhā.pu. 1.6.24] iti yā tanuḥ śrī-bhagavatā dātum pratijñātā, **tām bhāgavatīm** bhagavad-amśa-jyotir-amśa-rūpām **śuddhām** prakṛti-sparśa-śūnyām **tanuḥ** prati śrī-bhagavataiva **mayi prayujyamāne** nīyamāne **ārabdhām** yat **karma tan-nirvāṇam** samāptam yasya sa **pāñcabhautiko nyapatad** iti |  
prāktana-liṅga-śarīra-bhaṅgo 'pi lakṣitaḥ | tādrśa-bhagavan-niṣṭhe prārabdha-karma-paryantam eva tat-sthiteḥ | ittham eva ṭīkā ca—"anena pārśada-tanūnām akarmārabdhatvaḥ śuddhatvaḥ nityatvam ity-ādi sūcitam bhavati" ity eṣā |

|| 1.6 || śrī-nāradaḥ śrī-vyāsam || 11 ||

[12]

etām mūrtim uddīśyaivāha **yaṁ dharma-kāmārtha** [bhā.pu. 8.3.19] ity-ādau, **rāty api deham avyayam**<sup>15</sup> iti | ṭīkā ca—**deham apy avyayaṁ rāti** ity eṣā |

|| 8.6 || śrī-gajendraḥ || 12 ||

[13]

tad etat tāṇḍinām śrutāv apy uktaḥ—**aśva iva romāṇi vidhūya dhūtvā śarīram akṛtam kṛtāmtā brahma-lokam abhisambhavāni** [chā.u. 8.13.1] iti | kvacit prakṛty api mūrtir acintyayā bhagavac-chaktyā tādrśatvam āpadyate | yathoktam śrī-dhruvam uddīśya **bibhrad-rūpam hiraṇmayam**" [bhā.pu. 4.12.29] iti, **tad evaṁ rūpam hiraṇmayam bibhrad** iti ṭīkā ca | tathā sārṣṭiś ca darśitā bhakti-sandarbhe [309], **martyo yadā tyakta-samasta-karmā** ity-ādau, **mayātma-bhūyāya ca kalpate vai** [bhā.pu. 11.29.35] ity anena |

śrutiś cātra, **sa tatra paryeti jakṣan krīḍan ramamāṇaḥ** [chā.u. 8.12.3] ity-ādikā, **āpnoti svārājyam** [tai.u. 1.6.2], **sarve'smai devā balim āharanti** [tai.u. 1.5.3], **tasya sarveṣu lokeṣu kāma-cāro bhavati** [chā.u. 7.25.2] ity-ādikā, **sarveśvaraḥ** [br.ā.u. 4.4.22] ity-ādikā ca |

kintu, **jagad-vyāpāra-varjam** [ve.sū. 4.4.17] ity-ādi-nyāyena sṛṣṭi-sthity-ādi-sāmarthyam tasya na bhavati, kuto vaikunṭhaiśvaryādikam ? uktaḥ ca, **adṛṣṭvānyatamaḥ loke** [bhā.pu. 10.3.41]<sup>16</sup> ity-ādi | tato bhāktam eva samānaiśvaryam | ata evaṇimādi-prāptir apy amśenaiva jñeyā |

śrī-bhagavat-prasāda-labdha-sampatteś cāvinaśvaratvam āha dvayenaiva—

**ye me sva-dharma-niratasya tapaḥ-samādhi-  
vidyātma-yoga-vijitā bhagavat-prasādāḥ |  
tān eva te mad-anusevanayāvaruddhān**

<sup>15</sup> yaṁ dharma-kāmārtha-vimukti-kāmā

bhajanta iṣṭāṁ gatim āpnuvanti  
kiṁ cāśiṣo rāty api deham avyayam  
karotu me'dabhra-dayo vimokṣaṇam

<sup>16</sup> adṛṣṭvānyatamaḥ loke śīlaudārya-guṇaiḥ samam  
ahaṁ suto vām abhavaṁ prśnigarbha iti śrutāḥ

**dr̥ṣṭīm prapaśya vitarāmy abhayān aśokān ||**

**anye punar bhagavato bhruva udvijṛmbha-  
vibhramśītārtha-racanāḥ kim urukramasya |  
siddhāsi bhuñkṣva vibhavān nija-dharma-dohān  
divyān narair duradhigān nṛpa-vikriyābhiḥ ||** [bhā.pu. 3.23.7-8]

**tapas ca samādhiś ca vidyā ca upāsanā** tāsu ya **ātma-yogaś** cittaikāgryam | **anye punar** bhogāḥ kim **urukrama**-sambandhinaḥ ? api tu nety arthaḥ | ata eva **bhagavato bhruva** ity-ādi ||

|| 3.23 || śrī-kardamo devahūtim || 13 ||

[14]

tad evaṁ sārūpyam api jñeyam | yathā—

**gajendro bhagavat-sparśād vimukto’jñāna-bandhanāt |  
prāpto bhagavato rūpaṁ pīta-vāsās catur-bhujah ||** [bhā.pu. 8.4.6]

spaṣṭam |

|| 8.4 || śrī-śukaḥ || 14 ||

[15]

sāmīpyam apy udāhṛtaṁ bhagavat-sandarbhe (83) kardama-niryāṇa-varṇanayā | **mano brahmaṇi** **yuñjāna** [bhā.pu. 3.24.43] ity ārabhya, madhye ca **labdhātmā mukta-bandhana** [bhā.pu. 3.24.45] ity uktvā, sarvānte **bhagavad-bhakti-yogena prāpto bhāgavatīm gatim**<sup>17</sup> [bhā.pu. 3.24.47] ity evam ukta-rītyā |<sup>18</sup>

atha sāyujyam aghāsurādi-dr̥ṣṭāntena sādhanānām api gamyam |  
sālokyādivat-svābhimatatvābhāvāt spaṣṭodāharaṇaṁ śrīmatā bhāgavatena na kṛtam iti | asya  
bhagaval-lakṣaṇānanda-nimagnatā-sphūrtir eva pradhānaṁ, kvacid icchayā tad-anugraheṇa  
tadīya-tac-chakti-leśa-prāptyaiva yathā-yuktaṁ bahis tad-dattāprākṛta-tad-bhogocchiṣṭa-leśam

<sup>17</sup> -yuktena prāptā bhagavatī gatiḥ (GP)

<sup>18</sup> mano brahmaṇi yuñjāno yat tat sad-asataḥ param  
guṇāvabhāse viguṇa eka-bhakti-yānubhāvite  
nirahaṅkṛtir nirmamaś ca nirdvandvaḥ sama-dṛk sva-dṛk  
pratyak-praśānta-dhīr dhīraḥ praśāntormir ivodadhiḥ  
vāsudeve bhagavati sarva-jñe pratyag-ātmani  
pareṇa bhakti-bhāvena labdhātmā mukta-bandhanaḥ  
ātmānaṁ sarva-bhūteṣu bhagavantam avasthitam  
apaśyat sarva-bhūtāni bhagavaty api cātmani  
icchā-dveṣa-vihīnena sarvatra sama-cetasā  
bhagavad-bhakti-yuktena prāptā bhāgavatī gatiḥ

evānubhavatīty eke | tatra ca, na tu tam eva sarvam eva cānubhavatīty abhyupagamyam, sarvathā  
tat-prāpter anabhyupagamatvāt |

jagad-vyāpārādi-niṣedhena idam evoktam [?] yadainam mukto nu praviśati, modate ca kāmānś  
caivānubhavati iti bṛhac-chrutau, [?] brahmābhisampadya brahmaṇā paśyati brahmaṇā śṛṇoti  
ity-ādi mādhyandināyana-śrutau, [?] ādatte hari-hastena [?] ity-ādikam api  
tac-chakti-leśa-prāpty-ādy-abhiprāyeṇaivoktam |

kvacid icchayā līlārtham bahir api niṣkāmayati pārśadatvena ca saṃyojayati | yathā  
śiśupāla-dantavakrau labdha-sāyujyāv api punaḥ pārśadatām eva prāptau |

vairānubandha-tīvreṇa dhyānenācyuta-sātmatām |  
nītau punar hareḥ pārśvaṃ jagmatur viṣṇu-pārśadau || [bhā.pu. 7.1.46] iti tāv  
uddiśya śrī-nārada-vākyāt |

tatraiṣām sālokyādīnām anavacchinna-bhagavat-prāpti-rūpatayā tat-sākṣātkāra-viśeṣatvena  
brahma-kaivalyād ādhikyaṃ prācīna-vacanaiḥ sutarām eva siddham | ata eva krama-muktivat  
krama-bhagavat-prāptau brahma-prāpty-anantara-bhāvitvam api kvacit śrūyate | yathā  
śrīmato'jāmilasya siddhi-prāptau—

**sa tasmin deva-sadana āsīno yogam āsthitaḥ |  
pratyāhṛtendriya-grāmo yuyoja mana ātmani ||  
tato guṇebhya ātmānaṃ viyujiyātma-samādhinā |  
yuyuje bhagavad-dhāmi brahmaṇy anubhavātmani ||  
yarhy upārata-dhīs tasminn adrākṣīt puruṣān puraḥ |  
upalabhyopalabdhan prāg vavande śirasā dvijaḥ ||  
hitvā kalevaram tīrthe gaṅgāyām darśanād anu |  
sadyaḥ svarūpaṃ jagrhe bhagavat-pārśva-vartinām ||  
sākāṃ vihāyasā vipro mahāpuruṣa-kiṅkaraiḥ |  
haimaṃ vimānam āruhya yayau yatra śriyaḥ patiḥ || [bhā.pu. 6.2.40-44]**

spaṣṭam | evaṃ sadyo-bhagavat-prāptāv apy ādhikyam avagatam ||

|| 6.2 || śrī-śukaḥ || 15 ||

[16]

sālokyādiṣu ca sāmīpyasyādhikyaṃ, bahiḥ-sākṣātkāramayatvāt tasyaiva hy ādhikyaṃ darśitam |  
tad evaṃ muktir darśitā | tatra viṣṇu-dharmottare śrī-vajra-praśnaḥ—

kalpānām jīva-sāmye hi muktir naivopapadyate |  
kadācid api dharmajña tatra pṛechāmi kāraṇam ||  
ekaikasmin nare muktir kalpe kalpe gate dvija |  
abhaviṣyaj jagac chūnyaṃ kālasyāder abhāvataḥ ||

atha śrī-mārkaṇḍeyasyottaram—

jīvasyānyasya sargeṇa nare muktīm upāgate |  
acintya-śaktir bhagavān jagat pūrayate sadā ||  
brahmaṇā saha mucyante brahma-lokam upāgatāḥ |  
srjyante ca mahā-kalpe tad-vidhāś cāpare janāḥ || [vi.dha.pu. 1.81.11-14] iti |

atra kvacid api kalpe keṣāmcid api jīvānām anudbuddha-karmatvena suṣuptavat prakṛtāv api  
līnānām ananta-brahmaṇḍa-gatānām ivānantānām ekasyopādhi-srṣṭyā brahmaṇḍa-praveśanam  
sarga iti jñeyam | apūrva-srṣṭau sādितve kṛta-hānya-kṛtābhyāgamaḥ syāt |

atha muktibhyo bhagavat-prīter ādhikyaṁ vivriyate | tatra yadyapi tat prītiṁ vinā tā pai na santy  
eva tathāpi keṣāncit teṣāṁ svasya duḥkha-hānau sāmīpyādi-lakṣaṇa-sampattāv api tātparityam, na  
tu śrī-bhagavaty eveti teṣu nyūnatā | tatra kaivalyaika-prayojanam [bhā.pu. 12.13.12] iti yad  
uktam | tasya cārthasya tatraiva viśrāntiḥ | tathaiiva sarva-vedānta ity-ādi-prāktana-pāda-trayasya  
viśrāntis tattva-bhagavat-sandarbhābhyāṁ śrī-bhagavaty eva darśitā | tatraiva tattva-padārthasya  
pūrṇatva-sthāpanāt |

tathaitat-pūrvam api hari-līlā-kathā vrātāmṛtānandita-sat-suram [bhā.pu. 12.13.11] iti  
grantha-svabhāva-varṇane tat-prīter eva mukhyatvaṁ darśitam | hari-līlā-kathā-vrāta  
evāmṛtaṁ—*santa* ātmarāmā eva *surā* iti | itthaṁ satāṁ brahma-sukhānubhūtyā [bhā.pu.  
10.12.11] iti prasiddheḥ | pariniṣṭhito’pi nairguṇye [bhā.pu. 2.1.9] ity-ādeś ca | ataḥ  
kaivalya-śabdaś ca tat-tad-anusāreṇa vyākhyātavyaḥ | tathā hi, yadi tatra kevala-śabdena  
śuddhatvaṁ vaktavyam, tadā tat-prīty-eka-tātparityā eva parama-śuddhā iti tasyām eva tātparityam |  
pūrvam bhakti-sandarbhe’pi śuddha-śabdenaikānti-bhakta eva pratipāditaḥ |

tad uktam anyasya sa-doṣatva-kathanena | dharmāḥ projjhita-kaitavo’tra paramāḥ [bhā.pu. 1.1.2]  
ity atra | tīkā ca—*pra-śabdena mokṣābhisandhir api nirastāḥ* ity eṣā | atra bhāgavata-dharme  
mokṣābhisandhir api kaitavam | yadi ca tatra kaivalya-śabdena bhagavān evoktas tat-svabhāvo  
vā, tathāpi prītimatām eva | kāmāṁ bhavaḥ sva-vṛjīnair nirayeṣu nas tās cetō’livad yadi nu te  
padayo rameta [bhā.pu. 6.15.49] iti nyāyena tad-ekānuśīlana-mātra-tātparityāt prītāv eva  
viśrāntiḥ |

ata eva kaivalyān mokṣād apy ekaḥ śreṣṭho yo bhagavat-prīti-lakṣaṇo’rthas tat-prayojanam iti  
vyākhyāntaram | vastutas tūkta-nyāyena kaivalyādi-śabdāḥ śuddha-bhakti-vācakatā-pradhānā  
eva | tathaiivāha gadyābhyām—

**yathā-varṇa-vidhānam apavargaś cāpi bhavati** [bhā.pu. 5.19.19] iti,

**yo’sau bhagavati sarva-bhūtātmany anātmnye’nirukte’nilayane  
paramātmani vāsudeve’nanya-nimitta-bhakti-yoga-lakṣaṇo  
nānā-gati-nimittāvidyā-granthi-randhana-dvāreṇa yadā hi  
mahā-puruṣa-puruṣa-prasaṅgaḥ** [bhā.pu. 5.19.20] iti ca |

yasya varṇasya yad vidhānam bhagavad-arpita-sva-svadharmānuṣṭhānam, tad  
anukrameṇāpavargaś ca bhavati | tasyāpavargasya svarūpam āha dvitīyena **yo’sau** iti | ātmani

bhavam **ātmyam** rāgādi, tad-rahite | sa hi bhakta-sukhārtham eva prayatate, na tu pṛthak sva-sukhārtham, yathā hi bhaktas tat-sukhārtham eveti | **anirukte** svarūpato guṇās ca vācām agocare | **anilayane** nilayanam antardhānam, tad-rahite, sadaiva prakāśamāna ity arthaḥ | **ananya-nimitto** mokṣādy-upādhi-rahito yo **bhakti-yogaḥ**, sa eva **lakṣaṇam** svarūpam yasya saḥ | tatrāpavarga-śabdasya pravṛttim ghaṭayati | **nānā-gatīnām nimittam** yo' **vidyā-granthiḥ**, tasya **randhanam** | apavarjanam chedanam iti yāvat tad-dvāreṇa **yo'sāv apavarga** ucyate ity arthaḥ | apavṛjyate yeneti niruktyā iti bhāvaḥ | pādmottara-khaṇḍe ca—**viṣṇor anucaratvaṁ hi mokṣam āhur manīṣiṇaḥ** iti |

tathā skānde revā-khaṇḍe—

**nīscalā tvayi bhaktir yā saiva muktir janārdana |**  
**muktā eva hi bhaktās te tava viṣṇo yato hareḥ || iti |**

śrī-rukmiṇī-sāntvane śrī-bhagavatāpy evam abhipretam tām prati—**santi hy ekānta-bhaktāyās tava** [bhā.pu. 10.60.50] ity uktvā, **mām prāpya māniny apavarga-sampadam vāñchanti ye sampada eva tat-patim** [bhā.pu. 10.60.53] iti | ata eva **kaivalya-sammata-pathas tv atha bhakti-yogaḥ** [bhā.pu. 2.3.12] ity atra ṭikā-kārair apy uktam—**kaivalyam ity eva sammataḥ panthā yo bhakti-yogaḥ** iti | panthā bhagavat-prāpty-upāya-bhūto'pīty arthaḥ | sa khalu kadā syāt tatrāha yadā hīti ||

|| 5.19 || śrī-śukah || 16 ||

[17]

tad evam **atra sargo visargaś ca** [bhā.pu. 2.10.1] ity-ādiṣu daśasv etan-mahā-purāṇa-pratipādyeṣu artheṣu mukti-śabdasya tatraiva viśrāntiḥ | poṣaṇe'pi tad eva mukhyaṁ prayojanam | poṣaṇa-śabdena hy anugraha ucyate | tasya ca parākāṣṭhā-prāptiḥ sva-pṛīti-dāna eva | tad uktam **muktim dadāti karhicit sma na bhakti-yogam** [bhā.pu. 5.6.18] iti |

tathaivānyatrāpi śrī-pṛthum prati **varam ca mat kañcana mānavendra vṛṇīṣva** [bhā.pu. 4.20.16] ity uktvā, **yathā cared bāla-hitam pitā svayam tathā tvam evārhasi naḥ samīhitum** [bhā.pu. 4.20.31] iti tad-vākyānantaram,

**tam āha rājan mayi bhaktir astu te** [bhā.pu. 4.20.31] iti | *bhaktiḥ* pṛīti-lakṣaṇā |

|| 4.20 || śrī-viṣṇuḥ || 17 ||

[18]

evam eva śrī-bhāgavata-grantha-śravaṇa-phalatvenāpi saiva parama-puruṣārthatayā nirṇītāsti tattva-sandarbhe saṅkṣepa-tātparye (29) | śrī-vyāsa-samādhinā śrī-śuka-hṛdayeṇa ca tathaiva nirṇayo vihitaḥ—**yasyām vai śrūyamānāyām** [bhā.pu. 1.6.7] ity-ādiṣu | **sva-sukha-nibhṛta-cetāḥ** [bhā.pu. 12.12.69] ity-ādau ca | pratijñā cedṛśy eva—**dharmah projjhitaḥ kaitavo'tra** [bhā.pu. 1.1.2] ity-ādaukim vā parair īśvaraḥ sadyo hṛdy avarudhyate'tra kṛtibhiḥ śuśrūsubhis tat-kṣaṇāt

iti | ata eva catuṣślokyām rahasya-śabdena saivoktā | saiva ca tṛtīya-ślokaṛthatvena  
bhagavat-sandarbhe (96) vispaṣṭīkṛtāsti |

tad evaṁ śrīmat-prīter evāvapavargatvena parama-bhagavad-anugraha-mayatvaṁ  
śrī-bhāgavata-śravaṇa-phalatvaṁ puruṣārtheṣu tasyāḥ paramatva-sādhanāya darśitam | tathaiva  
śrī-nārada ākṣepa-dvārā śikṣitavānś ca tat-saṁhitām āvirbhāvayīṣyantaṁ śrī-vyāsam | yathāha—

**yathā dharmādayaś cārthā muni-varyānukīrtitāḥ |  
na tathā vāsudevasya mahimā hy anuvarṇitāḥ ||** [bhā.pu. 1.5.9]

ca-śabdo'py-arthe | mahimānuvarṇanaṁ tat-prīty-udbodhanaṁ bhaved ity āśayenaivam uktam ||

|| 1.5 || śrī-nāradaḥ || 18 ||

[19]

tathānyeṣāṁ apavargāṇāṁ api tayā tiraskṛtau mukta-kaṅṭhā eva śabdā udāhāryāḥ | sā ca tiraskṛtiḥ  
kvacit tat-svarūpeṇa kriyate | kvacit tat-parikara-dvārā ca | tatra tat-svarūpeṇa tiraskṛtim āha  
gadyena—

**yasyām eva kavaya ātmānam avirataṁ  
vividha-vṛjina-saṁsāra-paritāpopatapyamānam anusavanaṁ  
snāpayantas tayaiva parayā nirvṛtyā hy apavargam ātyantikam  
parama-puruṣārtham api svayam āsāditaṁ no evādriyante  
bhagavadīyatvenaiva parisamāpta-sarvārthāḥ |** [bhā.pu. 5.6.17] iti |

yasyām pūrva-gadyokta-lakṣaṇyām bhaktau muktādi-sampadām bhakti-sampad-anucarītvāt  
parisamāpta-sarvārthatvam | tathoktaṁ śrī-nārada-pañcarātre—

**hari-bhakti-mahā-devyāḥ sarvā mukty-ādi-siddhayaḥ |  
bhuktayaś cādbhutās tasyās ceṭikāvad anuvratāḥ ||** iti |

ata evānādaro'pi | yathoktaṁ śrī-vṛtraṁ prati mahendreṇa—

**yasya bhaktir bhagavati harau niḥśreyaseśvare |  
vikīṛdato'mṛtāmbhodhau kim kṣudraiḥ khātakodakaiḥ ||** [bhā.pu. 6.12.22] iti |

|| 6.12 || śrī-śukaḥ || 19 ||

[20]

atha tat-parikareṣu tadīya-kārya-dvārā, yathā tatra tadīya-guṇa-kathānūsīlana-dvārā tām āhuḥ—

**duravagamātma-tattva-nigamāya tavātta-tanoś  
carita-mahāmṛtābdhi-parivarta-parisramaṇāḥ |**

**na parilaṣanti kecid apavargam apīśvara te  
caraṇa-saroja-haṁsa-kula-saṅga-visṛṣṭa-grhāḥ** || [bhā.pu. 10.87.21]

**ātma-tattvaṁ** tādrīsa-sac-cid-ānanda-mūrtitvādikarṁ nija-yāthātmyam | **nigamo** nubhāvanā | **āta-tanoḥ** prakāṭita-sva-mūrteḥ | **pari** varjanārthaḥ | **carita-mahāmṛtābdheḥ** parivartena abhyāseṇa **varjita-śramāḥ** | **caraṇa-saroja-haṁsānām** śrī-śukadevādīnām yāni **kulāni** śiṣyopaśiṣya-paramparāḥ, teṣāṁ saṅgena **visṛṣṭa-mātra-grhā** api yady **apavargam na parilaṣanti**, tadā caraṇa-saroja-haṁsādayas tu kim utety arthaḥ ||

|| 10.87 || śrutayaḥ || 20 ||

[21]

tadīya-pāda-sevā-tadīya-guṇa-kathā-dvārā mukti-viśeṣasya tiraskṛtir bhakti-sandarbhe darśitāsti śrī-kapila-deva-vākyena—**naikātmāṁ me sprhayanti kecit** [bhā.pu. 3.25.34] ity-ādinā | ekātmāṁ brahma-sāyujyaṁ bhagavat-sāyujyam api | evaṁ sevā-dvārā mukti-viśeṣānām ca śrī-viṣṇu-vākyena **mat-sevayā praṭītaṁ te** [bhā.pu. 9.4.67] ity-ādinā, śrī-kapiladeva-vākyena **sālokya-sārṣṭi-** [bhā.pu. 3.29.13] ity-ādinā |

atha puruṣārthāntaravan-muktir api heyaiveti vaktuṁ tair api sādhyāṁ tasyās tiraskṛtir nirdiśyate | tatra bhakteḥ svarūpeṇa mukti-sāmānyasya tiraskṛtir udāhṛtaivāsti bhakti-sandarbhādu (278) | **na kiñcit sādhave dhīrāḥ** [bhā.pu. 11.20.34] ity-ādinā |

**naivechaty āśiṣaḥ kvāpi brahmaṛṣir mokṣam apy uta |  
bhaktim parāṁ bhagavati labdhavān puruṣe'vyaye** | [bhā.pu. 12.10.6] iti cānyatra |

atha kārya-dvāreṣu tatrāpatita-mahā-sukha-duḥkhāntara-tiraskāri-tad-āsakti-dvārā tām āha—

**nārāyaṇa-parāḥ sarve na kutaścana bibhyati |  
svargāpavarga-narakeṣv api tulyārtha-darśinaḥ** || [bhā.pu. 6.17.18]

svargādīnām tulya-heyatvāt teṣu tulya-bhagavad-eka-puruṣārthatvāc ca tulya-darśinaḥ ||

|| 6.17 || śrī-rudro devīm || 21 ||

[22]

tadīya-pāda-sevā-paramotkaṇṭhā-dvārā tām āha—

**ko nv īśa te pāda-saroja-bhājām  
sudurlabho'rtheṣu caturṣv apīha |  
tathāpi nāhaṁ pravṛṇomi bhūman  
bhavat-padāmbhoja-niṣevaṇotsukaḥ** || [bhā.pu. 3.4.15]

he īśa ||

|| 3.4 || uddhavaḥ śrī-bhagavantam || 22 ||

[23]

sarvātmārpaṇa-kāri-bhajanīya-viṣayakābhilāṣa-dvārā tām āha—

**na pārameṣṭhyaṁ na mahendra-dhiṣṇyaṁ  
na sārva-bhaumaṁ na rasādhipatyam |  
na yoga-siddhīr apunar-bhavaṁ vā  
mayy arpitātmecchati mad vinānyat ||** [bhā.pu. 11.14.14]

ṭkā ca—rasādhipatyam pātālādi-svāmyam | apunarbhavaṁ mokṣam api | mad vinā mām  
hitvānyan necchati | aham eva tasya preṣṭha ity arthaḥ | ity eṣā | sārva-bhaumaṁ  
śrī-priyavratādīnām iva mahārājyam | pārameṣṭhyādi-catuṣṭayasyānukramaś  
cādho’ dho-vivakṣayā nyūnatva-vivakṣayā ca | tataś cottarottaraṁ kaimutyam api |  
yoga-siddhy-ādi-dvayaṁ tu sārvatrikam iti paścād vinyastam | anayos tūttara-śraīṣṭhyam ||

|| 11.14 || śrī-bhagavān || 23 ||

[24]

tathaiivāha—

**na nāka-prṣṭhaṁ na ca pārameṣṭhyaṁ  
na sārva-bhaumaṁ na rasādhipatyam |  
na yoga-siddhīr apunar-bhavaṁ vā  
samañjasa tvā virahayya kāñkṣe ||** [bhā.pu. 6.11.25]

nākapṣṭhaṁ dhruva-padam | atra ca catuṣṭaye pūrvavat nyūnatva-vivakṣayā kaimutyam |  
dhruva-padasya śraīṣṭhyaṁ viṣṇu-pada-sannihitavāt ||

|| 6.11 || śrī-vṛtraḥ || 24 ||

[25]

gāḍha-tat-prapatti-dvārāhuḥ—

**na nāka-prṣṭhaṁ na ca sārva-bhaumaṁ  
na pārameṣṭhyaṁ na rasādhipatyam |  
na yoga-siddhīr apunar-bhavaṁ vā  
vāñchanti yat-pāda-rajah-prapannāḥ ||** [bhā.pu. 10.16.37]

tatra **nāka-prṣṭham** api **na vāñchanti**, kim uta **sārvabhaumam** | **pārameṣṭhyam** api na vāñchanti, kim uta **rasādhipatyam** iti pūrvārdhe vojyam | uttarārdhe **vā-**śabdo'py-arthe | **pāda-rajah-**śabdena bhakti-viśeṣa-jñāpanāya gāḍha-prapattir jñāpyate |

|| 10.16 || nāga-patnyaḥ śrī-bhagavantam || 25 ||

[26]

guṇa-gāna-dvārāha—

**tuṣṭe ca tatra kim alabhyam ananta ādye  
kim tair guṇa-vyatikarād iha ye sva-siddhāḥ |  
dharmādayaḥ kim aguṇena ca kāñkṣitena  
sāram juṣām caraṇayor upagāyatām naḥ ||** [bhā.pu. 7.6.25]

aguṇena mokṣeṇa | sāram-juṣām tan-mādhuryāsvādinām satām ||

|| 7.6 || śrī-prahlādo daitya-bālakān || 26 ||

[27]

guṇa-śravaṇa-dvārāha—

**varān vibho tvad varadeśvarād budhaḥ  
katham vṛṇṭe guṇa-vikriyātmanām |  
ye narakāṇām api santi dehinām  
tān īśa kaivalya-pate vṛṇe na ca ||**

**na kāmāye nātha tad apy aham kvacin  
na yatra yuṣmac-caraṇāmbujāsavaḥ |  
mahattamāntar-hṛdayān mukha-cyuto  
vidhatsva karṇāyutam eṣa me varaḥ ||** [bhā.pu. 4.20.23-24]

tad api kaivalyam api ||

|| 4.20 || pṛthuḥ śrī-viṣṇum || 27 ||

[28]

tadīya-nija-sevakatā-prāpti-kāmanā-dvārāha—

**yo dustyajān kṣiti-suta-svajanārtha-dārān  
prārthyām śriyam sura-varaiḥ sadayāvalokām |  
naicchan nṛpas tad ucitam mahatām madhudviṭ-**

**sevānurakta-manasām abhavo’pi phalguḥ** || [bhā.pu. 5.14.44]

ya ārṣabheyyo bhārataḥ |

|| 5.14 || śrī-śukaḥ || 28 ||

[29]

loka-pālatā-mātra-lakṣaṇa-tat-sevābhīmāna-dvārāpy āha—

**pratyānītāḥ parama bhavatā trāyatā naḥ sva-bhāgā  
daityākrāntāḥ hr̥daya-kamalaḥ tvad-gṛhaḥ pratyabodhi |  
kāla-grastaḥ kiyad idam aho nātha śuśrūṣatām te  
muktis teṣām na hi bahumatā nārasimhāparaiḥ kim** || [bhā.pu. 7.8.42]

spaṣṭam |

|| 7.8 || mahendraḥ śrī-nṛsimham || 29 ||

[30]

atha kāraṇeṣu mahā-bhāgavata-saṅga-dvārāha—

**kṣaṇārdhenāpi tulaye na svargaḥ nāpunar-bhavam |  
bhagavat-saṅgi-saṅgasya martyānām kim utāśiṣaḥ** || [bhā.pu. 4.24.57]

ṭīkā ca—tat-pāda-mūle praviṣṭasya kṛtānta-bhayābhāvaḥ kiyān ayaḥ lābhaḥ ? yāvātā  
tad-bhakta-saṅga eva sakala-puruṣārtha-śreṇi-śīrasi narīnarti ity-ādi |

|| 4.24 || śrī-rudraḥ pracetasah || 30 ||

[31]

tathaiivāhuḥ—

**yāvāt te māyayā sprṣṭā bhramāma iha karmabhiḥ |  
tāvād bhavat-prasaṅgānām saṅgaḥ syān no bhavē bhavē ||  
tulayāma lavenāpi na svargaḥ nāpunar-bhavam |  
bhagavat-saṅgi-saṅgasya martyānām kim utāśiṣaḥ**<sup>19</sup> || [bhā.pu. 4.30.33-34]

tad-bahirmukhatā-prāpty-āśaṅkayā tat-parihāra-kāraṇam prārthayante—**yāvad** iti | naitāvattvam  
tat-saṅgasya kintv apāra-mahimatvam evety āhuḥ—**tulayāmeva** iti | ato yāvād ity-ādikaḥ

<sup>19</sup> The portion between square brackets is elided in all editions.

preṃṇaiva bhagavac-caraṇa-sāmīpya-prāpty-āśayoktaṃ na sāmīpyādi-mukti-sampattyāśayeti  
jñeyam |

|| 4.30 || pracetasah śrīmad-aṣṭabhujaṃ puruṣam || 31 ||

[32]

anyatrāpīdṛṣo'rtho dṛṣyate | tatra tat-tac-chāstrasya parama-phalatve | yathā  
mādhva-bhāṣya-dhṛtaṃ bṛhat-tantram—

yathā śrī-nitya-muktāpi prāpta-kāmāpi sarvadā |  
upāste nityaśo viṣṇum evaṃ bhakto bhaved api ||

brahma-vaivarte ca—

na hrāso na ca vṛddhir vā muktānām vidyate kvacit |  
vidvat-pratyakṣa-siddhatvāt kāraṇābhāvato'numā ||  
harer upāsanā cātra sadaiva sukha-rūpiṇī |  
na ca sādhana-bhūtā sā siddhir evātra sā yataḥ || iti |

tad-utthāpitā sauparṇa-śrutiś ca—

sarvadaitam upāsīta yāvad-vimuktir muktā hy etam upāsate | iti |

tadīya-bhārata-tātparye ca śruty-antarābhidhānam—

muktānām api bhaktir hi paramānanda-rūpiṇī || iti |

eṣa evārthaḥ śrī-bṛhad-gautamīye'pi dṛṣyate, yathā—

evaṃ dīkṣām cared yas tu puruṣo vīta-kalmaṣaḥ |  
sa loka vartamāno'pi jīvan-muktaḥ pramodate ||  
uditākṛtir ānandaḥ sarvatra sama-darśakaḥ |  
pūrṇāhantāmayī sākṣād bhaktiḥ syāt prema-lakṣaṇā ||

anyatra hānopādāna-vṛddhi-rahitatvāt sama-darśitvaṃ jñeyam | atra munaya ūcuḥ—

katham bhaktir bhavet premnā jīvan-muktasya nārada |  
jīvan-mukta-śarīrāṇām cit-sattā-niḥspṛhā yataḥ |  
virakteḥ kāraṇam bhaktiḥ sā tu muktes tu sādhanam ||

nārada uvāca—

bhadram uktaṃ bhavadbhiś ca muktis turyātītā parāt parā<sup>20</sup> |

<sup>20</sup> "turyātītā nigadyate" iti kvāpi dṛṣyate.

nirahaṃ yatra cit-sattā turyā sā muktir ucyate ||  
pūrṇāhantāmayī bhaktis turyātītā nigadyate |  
kṛṣṇa-dhāma-mayaṃ brahma kvacit kutrāpi bhāsate ||  
nirbījendriyagaṃ tat tu ātma-sthaṃ kevalaṃ sukhaṃ |  
kṛṣṇas tu paripūrṇātmā sarvatra sukha-rūpakāḥ |  
bhakti-vṛtti-kṛtābhyāsāt tat-kṣaṇād gocarīkṛtāḥ || iti |

tādṛg-arthatvenaivādvaita-vāda-gurubhir api sammatā śrī-nṛsimha-tāpanī ca—yam ha vai sarve  
vedā ānamanti mumukṣavo brahma-vādinaś ca [nṛ.tā.u. 2.4] iti | yathā, **muktā api līlayā  
vighrahaṃ kṛtvā bhagavantaṃ bhajante** iti hi tad-bhāṣyam | brahmaṇā vaditūṃ sthirībhavitūṃ  
śīlam eṣāṃ iti *brahma-vādino* muktā iti, **vada sthairye** [pā. 7.2.7] iti smaraṇāt | śrī-gītopaniṣadaś  
ca—**teṣāṃ jñānī nitya-yukta eka-bhaktir viśiṣyate** [gītā 7.10] iti |

atha tasyāḥ parama-bhagavad-anugraha-prāpyatve nārada-pañcarātrīya jitaṃ te stotraṃ, yathā—

mokṣa-sālokya-sārūpyān prārthaye na dharādharma |  
icchāmi hi mahābhāga kārūṇyaṃ tava suvrata ||

puruṣārthāntara-tiraskāre hayaśīrṣīya-śrī-nārāyaṇa-vyūha-stavaḥ—

na dharmāṃ kāmān arthān vā mokṣān vā varadeśvara |  
prārthaye tava pādābje dāsyam evābhikāmāye ||  
punaḥ punar varān ditsur viṣṇur muktīm na yācitaḥ |  
bhaktir eva vṛtā yena prahlādaṃ taṃ namāmy aham ||  
yadṛcchayā labdham api viṣṇor dāśarathes tu yaḥ |  
naicchan mokṣān vinā dāsyam tasmai hanumate namaḥ || iti |

punar jitaṃ-te-stotraṃ ca—

dharmārtha-kāma-mokṣeṣu necchā mama kadācana |  
tat-pāda-pankajasyādho jīvitaṃ dīyatām mama || iti |

na ca tādṛśa-bhagavat-prītyā tat-tat-puruṣārtha-tiraskāro'dbhūta iva | **yasyāsti bhaktir bhagavaty  
akiñcanā sarvair guṇais tatra samāsate surāḥ** [bhā.pu. 5.18.12] iti  
bhakti-svābhāvika-bhūta-kārūṇya-guṇenāpy asau śrūyate | yathāha—

**na kāmāye'haṃ gatim īśvarāt parām  
aṣṭa-rddhi-yuktām apunar-bhavaṃ vā |  
ārtīm prapadye'khila-deha-bhājām  
antaḥ-sthito yena bhavanty aduḥkhāḥ || [bhā.pu. 9.21.12]**

spaṣṭam |

na cātra yathā dayā-vīrasyāsyā dayā-mātreṇānya-parityāgaḥ, na tu sārāsāratva-jñānena, tathā  
upasthita-mahārtha-parityāgitvād dāna-vīrāṇāṃ teṣāṃ api bhagavat-prīti-janotsāha-mātreṇy

āsaṅkyam | sarva-tattvānubhavinām paramārthaika-niṣṭhā-grahāṇām śrī-śuka-devādīnām api  
tatrodāhṛtatvād | tasmād asty eva bhagavat-prīteḥ sarvasmād apy apavargād upādeyatvam ||

|| 9.21 || ranti-devaḥ || 32 ||

[33]

ata evānyeṣām api vaidikānām sādhanānām saiva mukhyaṁ phalam iti nirdiśati—

**pūrtena tapasā yajñair  
dānair yoga-samādhinā |  
rāddham niḥśreyasaṁ puṁsām  
mat-prītiḥ tattvavin-matam || [bhā.pu. 3.9.41]**

ṭikā ca—na ca mat-prīter apy adhikaṁ kiñcid asti ity āhuḥ pūrtādibhī rāddham siddham yan  
niḥśreyasaṁ phalam | tat mat-prītir eveti tattva-vidāṁ matam ity eṣā | <sup>21</sup>anyat tu phalam  
atattvavidāṁ matam iti bhāvaḥ | tatra teṣāṁ sādhanatvaṁ ca bhakti-dvāreti jñeyam ||

[34]

tad eva katham tattva-vidāṁ matam ? tatrāha<sup>22</sup>—

**aham ātmātmanām dhātaḥ preṣṭhaḥ san preyasām api |  
ato mayi ratiṁ kuryād dehādir yat-kṛte priyaḥ || [bhā.pu. 3.9.42]**

**ātmanām** raśmi-sthānīyānām śuddha-jīvanām api **ātmā** maṇḍala-sthānīyaḥ paramātmā **aham** |  
**kṛṣṇam enam avehi tvam ātmānam akhilātmanām** [bhā.pu. 10.14.55] iti ca vakṣyate | ataḥ  
**preyasām** ātmanām api **preṣṭhaḥ** san niravadyaḥ | **yeṣām** ātmanām **kṛte dehādir** artho'pi **priyo**  
bhavati | **kuryāt** sarva eva kartum arhatīty arthaḥ | ato mad-ajñāna-doṣeṇaiva na karotīty  
bhāvaḥ ||

|| 3.9 || śrī-garbhodaśāyī brahmāṇam || 33-34 ||

[35]

ata eva śuddha-prītimata eva sarvataḥ śraiṣṭhyam āha—

**rajobhiḥ sama-saṅkhyātāḥ pārvivair iha jantavaḥ |  
teṣāṁ ye kecanehante śreyo vai manujādayaḥ ||  
prāyo mumukṣavas teṣāṁ kecanaiva dvijottama |  
mumukṣūṇām sahasreṣu kaścīn mucyeta sidhyati ||**

<sup>21</sup> The remainder of this paragraph not in (ya)

<sup>22</sup> anyat tu phalam atattva-vidāṁ matam, tatrāha (ya)

**muktānām api siddhānām nārāyaṇa-parāyaṇaḥ |  
sudurlabhaḥ praśāntātmā koṭīṣv api mahāmune ||** [bhā.pu. 6.14.3-5]

**śreyah** para-loka-sukha-sādhanam dharmādi | **mucyeta** jīvan-mukto bhavati | jīvan-muktasya ca yasya bhagavad-ādy-aparādho daivān na syāt sa eva **sidhyati**, tat-tal-lakṣaṇām antimām muktīm prāpnoti |

āruhya kṛcchreṇa param padaṁ tataḥ  
patanty adho'nādrta-yuṣmad-aṅghrayaḥ || [bhā.pu. 10.2.32]  
jīvan-muktāḥ prapadyante punaḥ saṁsāra-vāsanām |  
yady acintya-mahā-śaktau bhagavaty aparādhinaḥ ||<sup>23</sup>  
nānurvrajati yo mohād vrajantaṁ parameśvaram |  
jñānāgni-dagdha-karmāpi sa bhaved brahma-rākṣasaḥ ||

ity-ādi bhakti-sandarbhe (111, 121) darśita-pramāṇebhyaḥ | tatra jīvan-muktānām siddha-muktānām ca yāḥ **koṭayaḥ**, tāsṁ api **nāyaṁ sukhāpo bhagavān** [bhā.pu. 10.9.21] ity-ādeḥ, **muktīm dadāti karhicit sma na bhakti-yogam** [bhā.pu. 5.6.18] ity ataś ca **nārāyaṇa-parāyaṇaḥ sudurlabha** eva, yataḥ sa eva **praśāntātmā** prakṛṣṭa-bhagavat-tattva-niṣṭhā-variṣṭha ity arthaḥ | **śamo man-niṣṭhatā buddheḥ** [bhā.pu. 11.19.16] iti śrī-bhagavatā svayaṁ vyākhyātvāt |

|| 6.14 || rājā śrī-śukam || 35 ||

[36]

ata eva—

prāyeṇa munayo rājan nivṛttā vidhi-ṣedhataḥ |  
nairguṇya-sthā ramante sma guṇānukathane hareḥ || [bhā.pu. 2.1.7]

ity-ādi-trayenātmārāma-śreṣṭhānām bhaktīm pradarśya, tad-abhāvavatām nindā—**tad-aśma-sāraṁ hṛdayaṁ batedam** [bhā.pu. 2.3.24] ity-ādinā | ata evāha—

**tathāpi brūmahe praśnāms tava rājan yathā-śrutam |  
sambhāṣaṇīyo hi bhavān ātmanaḥ śuddhim icchatā ||** [bhā.pu. 7.13.23]

śuddhim śuddha-bhakti-vāsanā-rūpām |

|| 7.13 || śrī-dattātreyaḥ śrī-prahlādam || 36 ||

[37]

ata eva—

**vāg-gadgadā dravate yasya cittam  
rudaty abhīkṣṇam hasati kvacic ca |**

<sup>23</sup> bhakti-sandarbhe vāsanā-bhāṣye dhṛta bhagavat-pariśiṣṭam. dvitīyaślokaḥ tatra rathayātrā-prasaṅge viṣṇucandrodaya-nāmaka-granthata uddhṛtaḥ.

**vilajja udgāyati nṛtyate ca  
mad-bhakti-yukto bhuvanāṁ punāti || [bhā.pu. 11.14.24]**

spaṣṭam |

[38]

tathā—

**nirapekṣaṁ muniṁ śāntaṁ nirvairāṁ sama-darśanam |  
anuvrajāmy ahaṁ nityaṁ pūyetye añghri-reṇubhiḥ || [bhā. 11.14.16]**

**nirapekṣaṁ** niṣkiñcana-bhaktam | ata eva **śāntaṁ** kṣobha-rahitam, ata evānyatra **nirvairāṁ**, **sama-darśanam** ca heyopādeya-bhāvanā-rahitaṁ **muniṁ** śrī-nāradādīm **anuvrajāmi** | yatas tasya tādrśa-niṣkapaṭa-bhakti-maya-sādhutva-darśanena mamāpi tatra bhakti-viśeṣo jāyate | kathaṁ gopanīyaḥ ? ity āha—**pūyeya** iti | mad-bhakti-aniṣkṛti-doṣāt pavitritaḥ syām iti bhāveneti bhāvaḥ ||

|| 11.14 || śrī-bhagavān || 37-38 ||

[39]

ata evāha—

**guṇair alam asaṅkhyeyair māhātmyaṁ tasya sūcyate ||  
vāsudeve bhagavati yasya naisargikī ratiḥ || [bhā.pu. 7.4.36]**

tasya śrī-prahlādasya |

|| 7.4 || śrī-śukaḥ || 39 ||

[40]

tasmāt prīter eva puruṣārtha-śreṣṭhatvaṁ siddham | yathāhur gadyena—

**atha ha vāva tava mahimāmṛta-rasa-samudra-vipruṣā sakṛd avalīḍhayā  
sva-manasi niṣyandamānānavarata-sukhena  
vismārita-drṣṭa-śruta-viṣaya-sukha-leśābhāsāḥ parama-bhāgatā  
ekāntino bhagavati sarva-bhūta-priya-suhṛdi sarvātmani nitarāṁ  
nirantaraṁ nirvṛta-manasaḥ katham u ha vā ete madhumathana punaḥ  
svārtha-kuśalā hy ātma-priya-suhṛdaḥ sādhas  
tvac-caraṇāmbujānusevāṁ viṣṛjanti, na yatra punar ayaṁ  
saṁsāra-paryāvartaḥ [bhā.pu. 6.9.39] iti |**

**sakṛd api** iti **cittam brahma-sukha-sprṣtam naivottiṣṭheta karhicit** [bhā.pu. 7.15.35] itivad atrāpi  
sūcitam | ātmā tvam eva priyaḥ suhṛc ca yeṣāṃ te |

|| 6.9 || devāḥ śrī-puruṣottamam || 40 ||

[41]

ata evāha—

**tasyaiva hetoḥ prayateta kovido  
na labhyate yad bhramatām upary adhaḥ |  
tal labhyate duḥkhavad anyataḥ sukham  
kālena sarvatra gabhīra-rañhasā ||**

**na vai jano jātu kathañcanāvrajen  
mukunda-sevy anyavad aṅga saṃsṛtim |  
smaran mukundāṅghry-upagūhanaṃ punar  
vihātum icchen na rasa-graho janaḥ ||** [bhā.pu. 1.5.18-19]

spaṣṭam |

|| 1.5 || śrī-nāradaḥ || 41 ||

[42]

tathā—

**bhajanty atha tvām ata eva sādhave  
vyudasta-māyā-guṇa-vibhramodayam |  
bhavat-padānusmaraṇād ṛte satām  
nimittam anyad bhagavan na vidmahe ||** [bhā.pu. 4.20.29]

ṭīkā ca—yatas tvām dīna-vatsalaḥ ata eva sādhave niṣkāmāḥ | atha jñānānantaram api tvām  
bhajanti | katham-bhūtam ? **māyā-guṇānām vibhramo** vilāsaḥ tasyo**dayaḥ** kāryam, sa **nirasto**  
yasmin, tam | te kim-arthaṃ bhajanti ? tatrāha—**bhavat-padānusmaraṇādinā anyat** teṣāṃ  
phalaṃ **na vidmahe** || ity eṣā |

|| 4.20 || pṛthuḥ śrī-viṣṇum || 42 ||

[43]

tasmāt tat-tad-bhaktānām tat-prīti-manoratha evopādeyaḥ | tad anyas tu sarvo’pi heya ity āha—

**sukhopaviṣṭaḥ paryanke rāma-kṛṣṇoru mānitaḥ |**

**lebhe manorathān sarvān pathi yān sa cakāra ha ||  
kim alabhyam bhagavati prasanne śrī-niketane |  
tathāpi tat-parā rājan na hi vāñchanti kiñcana || [bhā.pu. 10.39.1-2]**

so'krūrah | yān

kim mayācaritam bhadram kim taptam paramam tapaḥ |  
kim vāthāpy arhate dattam yad drakṣyāmy adya keśavam || [bhā.pu. 10.38.3]

ity-ādi-bhakti-vāsanā-mayān | nanu mukty-ādikam api katham na prārthitam ? tatrāha—kim  
alabhyam iti |

|| 10.39 || śrī-śukaḥ || 43 ||

[44]

yathaivāha—

**punaś ca bhūyād bhagavaty anante  
ratiḥ prasaṅgaś ca tad-āśrayeṣu |  
mahatsu yām yām upayāmi sṛṣṭim  
maitry astu sarvatra namo dvijebhyaḥ || [bhā.pu. 1.19.16]**

sṛṣṭim janma, anyatra tu sarvatra **maitrī** aviṣamā dṛṣṭir astu | brāhmaṇeṣu tvādara-viśeṣo'stv ity  
āha nama iti |

|| 1.19 || rājā || 44 ||

[45]

ata evāha—

**na vai mukundasya padāravindayo  
rajo-juṣas tāta bhavādṛśā janāḥ |  
vāñchanti tad-dāsyam ṛte'rtham ātmano  
yadṛcchayā labdha-manaḥ-samṛddhayaḥ || [bhā.pu. 4.9.36]**

**yadṛcchayā** anāyāsenaiiva **labdhā manaḥ-samṛddhir** yeṣām te | svato bhakti-māhātmya-balena  
sarva-puruṣārtha-pratīkṣita-kṛpā-dṛṣṭi-leśā apīty arthaḥ | etad-anusāreṇa, **naicchan mukti-pater  
muktiṁ tena tāpam upeyivān** [bhā.pu. 4.9.29] ity atra śrī-dhruvam uddīśya pūrvokte'pi padye  
mukti-śabdena dāsyam eva vācyam | tad uktam—**viṣṇor anucaratvaṁ hi mokṣam āhur manīṣiṇaḥ**  
[pa.pu. 6.229.59] iti |

|| 4.9 || śrī-maitreyaḥ || 45 ||

[46]

etad evānya-nindā-śuddha-bhaktas tavābhyām draḍhayati gadya-pañcakena—

**yat tad bhagavatānadhigatānyopāyena  
yācñā-cchalenāpahṛta-sva-śārīrāvaśeṣita-loka-trayo varuṇa-pāśaiś ca  
sampratimukto giri-daryām cāpaviddha iti hovāca ||23||**

**nūnaṁ batāyaṁ bhagavān artheṣu na niṣṇāto yo'sāv indro yasya sacivo  
mantrāya vṛta ekāntato bṛhaspatis tam atihāya svayam  
upendreṇātmānam ayācatātmanas cāśiṣo no eva tad-dāsyam  
atigambhīra-vayasah kālasya manvantara-parivṛttaṁ kiyal  
loka-trayam idam ||24||**

**yasyānudāsyam evāsmat-pitāmahaḥ kila vavre na tu sva-pitryaṁ yad  
utākutobhayaṁ padaṁ dīyamānaṁ bhagavataḥ param iti  
bhagavatoparate khalu sva-pitari ||25||**

**tasya mahānubhāvasyānupatham amṛjita-kaṣāyaḥ ko vāsmad-vidhaḥ  
parihīṇa-bhagavad-anugraha upajigamiṣatīti ||26|| [bhā.pu. 5.24.23-26]**

[23] tīkā ca—**tasyaikānta-bhaktim sa-prapañcam āha** ity-ādikā | **yat tad** atiprasiddham | iti etad **uvāca** śrī-baliḥ | **tam** upendram prati |

[24] **atihāya** puruṣārthatvenānabhilaṣya | **svayam upendreṇaiva** dvāra-bhūtena **ātmānaṁ** mām parama-kṣudram prati parama-kṣudram loka-trayam **ayācata** |

[25] **anudāsyam**, **naya mām nija-bhṛtya-pārśvam** [bhā.pu. 7.9.24] ity anena tad-dāsa-dāsyam | **sva-pitryaṁ** trailokya-rājyam | **yad uta akuto-bhayaṁ padaṁ** mokṣam | **tan na tu vavre** | katham bhagavataḥ param anyad idam iti kṛtvā | tad-amśābhāsam<sup>24</sup> tad-amśa-mātrātmakatvāt tayoh | kadaivam vyavahṛtam ? ity āśaṅkyāha—bhagavateti |

|| 5.24 || śrī-śukaḥ || 46 ||

[47]

ata evānya-sukha-duḥkha-nairapekṣyeṇaiva śuddhatvaṁ bhaktānām iti siddham | tad uktaṁ **nārāyaṇa-parāḥ sarve** [bhā.pu. 6.17.28] ity-ādi | śrī-bhagavān api tathāvidhānukampyānām sarvam anyad dūrīkaroti | yathoktaṁ svayam eva, **brahman yam anugrṇāmi tad-viśo vidhunomy aham** [bhā.pu. 8.22.24] iti | yathāha—

<sup>24</sup> PG's edition brackets this phrase. It could be seen as superfluous.

**traivargikāyāsa-vighātam asmat-  
patir vidhatte puruṣasya śakra |  
tato'numeyo bhagavat-prasādo  
yo durlabho'kiñcana-gocarō'nyaiḥ ||** [bhā.pu. 6.11.23]

**puruṣasya** svātyantika-bhaktasya yadi kathañcit **traivargikāyāsa** āpatati, tadā svayam eva tad-**vighātam vidhatta** ity arthaḥ | **akiñcanas** tu **gocarō** viṣayo yasyety anena mokṣāyāsasyāpi vighāta-vidhānam vyañjitam | akiñcana-śabdasya śuddha-bhaktārthatvaṁ hi bhakti-sandarbhe darśitam |

|| 6.11 || śrīmān vṛtraḥ śatrum || 47 ||

[48]

tad evaṁ tādr̥śānām api yadi kadācid anyat prārthanam dṛśyate tadā tat-prīti-sevopayogitayaiva na tu svārthatvena tad iti mantavyam | yathā—

yakṣyati tvām makhendreṇa rājasūyena pāṇḍavaḥ |  
pārameṣṭhya-kāmo nṛpatis tad bhavān anumodatām || [bhā.pu. 10.70.41] iti |

parameṣṭhi-śabdenātra śrī-dvārakā-patir ucyate | yathā pṛthukopākhyāne—

tāvaca chrīr jagrhe hastam tat-parā parameṣṭhinaḥ | [bhā.pu. 10.81.10] iti |

tataḥ pārameṣṭhya-śabdena dvārakaiśvaram ucyate | tataś ca pārameṣṭhya-kāma iti tat-samānaiśvaram kāmamayamānaḥ ity arthaḥ | tat-kāmanā ca dvārakāvad indraprasthe'pi śrī-kṛṣṇa-nivāsana-yogya-sampatti-siddhy-arthaiva jñeyā nānyārthā | tān uddiśyaiva—

kim te kāmāḥ sura-spārhā mukunda-manaso dvijāḥ |  
adhijahrur mudam rājñāḥ kṣudhitasya yathetare || [bhā.pu. 1.12.6] ity-ādy-ukteḥ |

śrī-bhagavat-prasādāta ihaiva ca tathaiva tat-prāptir api tasya dṛśyate—

sabhāyām maya-klptāyām kvāpi dharmasuto'dhirāt |  
vṛto'nugair bandhubhiś ca kṛṣṇenāpi sva-cakṣuṣā ||  
āsīnaḥ kāñcane sākṣād āsane maghavān iva |  
pārameṣṭhya-śriyā juṣṭaḥ stūyamānaś ca vandibhiḥ || [bhā. 10.75.34-35] ity atra |

atra **sva-cakṣuṣā** iti viśeṣaṇam api teṣām ananya-kāmatvāyopajīvyam | yathā cakṣuṣmatā janenāndha-janāgocara-sampatti-viśeṣaś cakṣur artham eva kāmyate, kadācit tan-mudrañādau tu sa sarvo'pi vṛthaiva | tathā kṛṣṇa-nāthair apīti bhāvaḥ | tathoktam śrīmat-pāṇḍavān uddiśya śrī-parīkṣitam prati munibhiḥ, **na vā** ity-ādau, **ye'dhyāsanam rāja-kirīṭa-juṣṭam sadyo jahur bhagavat-pārśva-kāmāḥ** [bhā.pu. 1.19.20] iti | ata eva **tad bhavān anumodatām** [bhā.pu. 10.70.41] iti nārada-vākyānusāreṇa paramaikāntiṣu śrī-bhagavān api tad anumodate | anyatra ca tathaiva svayam āha—

**yān yān kāmāyase kāmān mayy akāmāya bhāmini |  
santi hy ekānta-bhaktāyās tava kalyāṇi nityadā ||** [bhā.pu. 10.60.50]

na vidyate kāmo yatreti vigrahena śuddha-prītimaya-bhakti-lakṣaṇo'rthaḥ khalv atrākāma ity ucyate | **akāmaḥ sarva-kāmo vā** [bhā.pu. 2.3.10] ity-ādau bhakti-mātra-kāma iva | tathoktaṁ bhakti-lakṣaṇaṁ vadata śrī-prahlādena, **bhṛtya-lakṣaṇa-jijñāsuḥ** [bhā.pu. 7.10.3] ity-ādau | tasmād **akāmāya** prīti-sevā-sampatty-arthaṁ **yān yān arthān kāmāyase**, he devi ! te **tava** nitya-lakṣmī-devī-rūpa-preyasītvāt **nityaṁ santy** eveti vyākhyeyam | tatraikānta-bhaktāyā iti svārtha-kāmanā-niṣedhaḥ | **kāminī** iti mad-eka-kāminīty arthaḥ | **kalyāṇi** iti tādrśa-sevā-sampatter avighnatvaṁ darśayatīti jñeyam |

|| 10.60 || śrī-bhagavān rukmiṇīm || 48 ||

[49]

evam **sadyo jahur bhagavat-pārsva-kāmāḥ** [bhā.pu. 1.19.20] ity atra tat-sāmīpya-kāmanāpi vyākhyeyā | tat-prīti-viśeṣātiśayavatām hi teṣāṁ tat-kṛtārti-bhareṇaiva tat-sphūrtāv apy atṛptau satyām, tat-sāmīpya-prāpteṣ ca tat-prāpti-vighātaka-saṁsāra-bandhana-troṭanasya ca prārthanāṁ drśyate | piṭṛ-māṭṛ-prīty-eka-sukhinām vidūra-baddhānām bālakānām iva | yathāha—

**trasto'smy ahaṁ kṛpaṇa-vatsala duḥsahogra-  
saṁsāra-cakra-kadanād grasatām praṇītaḥ |  
baddhaḥ sva-karmabhir uśattama te'ṅghri-mūlaṁ  
prīto'pavarga-śaraṇaṁ hvayase kadā nu ||** [bhā.pu. 7.9.16]

tvad-bahirmukha-vyākāra-<sup>25</sup>mayatvād **duḥkha-saham** anuśīlayitum aśakyam | tvad-bhakti-virodhi-vyākāra-mayatvāt tūgraṁ bhayānakam yat saṁsāra-cakraṁ, tasmād yat **kadanam** lokānām mano-dauḥsthyam, tasmād ahaṁ **trasto'smi**, tad-abhimukhībhavitum na pārāya ity arthaḥ | evam eva vakṣyate—

śrī-nārada uvāca—

bhakti-yogasya tat sarvam antarāyatayārbhakaḥ |

manyamāno hr̥ṣīkeśaṁ smayamāna uvāca ha ||

śrī-prahrāda uvāca—

mā māṁ pralobhayotpattyā saktam kāmeṣu tair varaiḥ |

tat-saṅga-bhīto nirviṇṇo mumukṣus tvām upāśritaḥ || [bhā.pu. 7.10.1-2] ity anena |

yadyapy evam trasto'smi, tathāpy aho **grasatām** bhagavad-virodhitvena mādrśa-sarvaṅgilānām eṣāṁ asuraṇām madhye **sva-karmabhir baddhaḥ** san **praṇīto** nikṣipto'smi | tatas tava viraha-dūnatayā idaṁ yāce | **kadā nu prītaḥ san apavarga-bhūtam araṇam** śaraṇam **tavāṅghri-mūlaṁ** tvat-samīpaṁ prati māṁ āhvāsyasīti ||

|| 7.9 || prahlādaḥ śrī-nṛsimham || 49 ||

<sup>25</sup> vyāpāra- (ja)

[50]

ata eva viṣṇu-purāṇe tasya śrīmat-prahlādasya kevala-prīti-vara-yācñāpi nānena viruddhā,  
yathā—

nātha yoni-sahasreṣu yeṣu yeṣu vrajāmy aham |  
teṣu teṣv acyutā bhaktir acyute'stu sadā tvayi ||  
yā prītir avivekānām viṣayeṣv anapāyinī |  
tvām anusmarataḥ sā me hṛdayān māpasarpatu ||  
kṛta-kṛtyo'smi bhagavan vareṇānena yat tvayi |  
bhavitrī tvat-prasādena bhaktir avyabhicāriṇī ||  
dharmārtha-kāmaiḥ kiṁ tasya muktis tasya kare sthitā |  
samasta-jagatām mūle yasya bhaktiḥ sthirā tvayi || [vi.pu. 1.20.18-19, 26-27]

tatra śrīmat-parameśvara-vākyam api tathaiva—

yathā te niścalaṁ ceto mayi bhakti-samanvitam |  
tathā tvam mat-prasādena nirvāṇam param āpsyasi || [vi.pu. 1.20.28]

yathā yena prakāreṇa, tathā tena prakāreṇaiva param madīya-caraṇa-sevocatatvena mahad ity  
arthah, sevānurakta-manasām abhavo'pi phalguḥ [bhā.pu. 5.14.44] ity uktatvāt | tathā  
vakṣyamāṇābhīprāyeṇaivetad āha—

**aham kila purānantam prajārtho bhuvi mukti-dam |**  
**apūjayam na mokṣāya mohito deva-māyayā || [bhā.pu. 11.2.8]**

sutapo-nāmnā nijāmsenāham anantam anyatra muktidam api tal-lakṣaṇa-prajā-prayojanaka  
evāpūjayam, na tu mokṣāyāpūjayam | yato deve tasmin tad-darśanotthitā yā māyā kṛpā  
putra-bhāvas tena mohitaḥ | māyā dambhe kṛpāyām ca iti viśva-prakāśāt | kileti sūti-grhe  
śrī-kṛṣṇa-vākyam api pramāṇīkṛtam |

atha yathā vicitra-vyasanāt [bhā.pu. 11.2.9] ity-ādi-tad-vākyāntareṣu ca | vyasanam  
śrī-kṛṣṇa-viccheda-hetuḥ | bhayam bhāvi-tad-viccheda-śaṅketi vyākhyeyam | tatra,  
manye'kutaścīt [bhā.pu. 11.2.33] ity-ādi-śrī-nāradodāhṛta-vākyam uttaram gamyam | atra hi  
viśva-śabdād ukta-bhaya-nivartanam api pratipadyāmahe | samvādānte tvam apy etān [bhā.pu.  
11.5.45] ity-ādi-dvayam cātideśena sāksāt śrī-kṛṣṇa-prāpti-gamakam eva tayor iti |

|| 11.2 || śrīmad-ānakadundubhiḥ śrī-nāradam || 50 ||

[51]

tad evam teṣām tat-tat-prārthanam api tat-prīti-vilāsa eva | atredam tattvam—ekāntinas tāvad  
dvividhah—ajāta-jāta-prītitva-bhedena | jāta-prītayaś ca trividhah—

(1) eke tadīyānubhava-mātra-niṣṭhāḥ śānta-bhaktādayaḥ;

- (2) anye tadīya-darśana-sevanādi-rasa-mayāḥ parikara-viśeṣābhīmāninaḥ;  
 (3) svayaṁ parikara-viśeṣāś ca | tatra teṣu ajāta-prītibhiḥ sarva-puruṣārthatvena tat-prītir eva prārthanīyā |

atha jāta-prītiṣu śānta-bhaktādayas tu kadācid darśanādikam vā prārthayante sevādikam vinaiva, tad-vāsanāyā abhāvāt | sakṛd api kṛpā-dṛṣṭy-ādi-lābhena tṛptāś ca bhavanti, **nātikṣāmam bhagavataḥ snigdghāpāṅga-vilokanāt** [bhā.pu. 3.21.46] iti śrī-kardama-varṇanāt | ata eva tat-sāmīpyādike’pi teṣām anāgrahaḥ | ye tu tat-parikara-viśeṣābhīmāninas te khalu tat-tat-prīti-viśeṣotkaṅthino yadā bhavanti, tadā tat-tat-sevā-viśeṣecchayā prārthayanta eva tat-sāmīpyādikam | tat-prārthanā ca prīti-vilāsa-rūpaiva | puṣṇāti ca tām iti guṇa eva | yadā ca teṣām dainyena tat-prāpty-asambhāvanā jāyate, tadāpi ca tat-prīty-aviccheda-mātram prārthayante | so’pi ca guṇa eva | yat tu kevala-saṁsāra-mokṣa-tat-sāmīpyānanda-viśeṣa-prārthanam prīti-vikāratā-sūnyam tat punaḥ sarvathā keṣāmcid apy ekāntinām nābhirucitam |

ata eva **sarvam mad-bhakti-yogena** [bhā.pu. 11.20.33] ity-ātau kathañcid bhakty-upayogitvenaiveti | evam "sālokyā-sārṣṭi" [bhā.pu. 3.29.13] ity-ātau teṣām madhye sevanaṁ vinā yat, tan na gṛhṇanti iti kathyate | tatraikatva-lakṣaṇam sāyujyam tu svarūpata eva tad-vinābhūtam, anyat tu vāsanā-bhedena | sārūpyasya tu sevopakāritvam śobhā-viśeṣeṇa, śrī-vaikuṅthe’pi tadīya-nitya-sevakānām tathaiva tādrṣatvam | loke’pi kiśora-vidagdha-kṣiti-pati-putraih samāna-rūpa-vayaskā sevakāḥ saṅgrhītā dṛśyante ślāghyante ca lokaiḥ | tasmād yathā tathā śrīmat-prīter eva puruṣārthatvam ity āyātam | te prīty-eka-puruṣārthino’pi bhāva-viśeṣeṇānyad vāñchantu na vāñchantu vā sva-sva-bhakti-jāty-anurūpā bhakti-parikarāḥ padārthāḥ saṁsāra-dhvaṁsa-pūrvakam udayanta eva | na te kadācid vyabhiraçanti ca | tad etad uktam—

**animittā bhāgavatī bhaktiḥ siddher garīyasī |  
 jarayaty āśu yā kośam nigīrṇam analo yathā ||**

**naikātmatām me sprhayanti kecin  
 mat-pāda-sevābhiratā mad-ihāḥ |  
 ye’nyonyato bhāgavatāḥ prasajya  
 sabhājayante mama pauruṣāṇi ||**

**paśyanti te me rucirāṅy amba santāḥ  
 prasanna-vaktrāruṇa-locanāni |  
 rūpāṇi divyāni vara-pradāni  
 sākam vācam sprhaṅīyām vadanti ||**

**tair darśanīyāvayavair udāra-  
 vilāsa-hāsekṣita-vāma-sūktaiḥ |  
 hṛtātmano hṛta-prāṇāmś ca bhaktir  
 anicchato me gatim aṅvīm prayuṅkte ||**

**atho vibhūtiṃ mama māyayācitām<sup>26</sup>  
aiśvaryam aṣṭāṅgam anupravṛttam |  
śriyam bhāgavatīm vāsprhayanti bhadrām  
parasya me te'śnuvate tu loke ||**

**na karhicin mat-parāḥ śānta-rūpe  
naṅkṣyanti no me'nimiṣo leḍhi hetih |  
yeṣām aham priya ātmā sutaś ca  
sakhā guruḥ suhrdo daivam iṣṭam ||** [bhā.pu. 3.25.33-38] iti |

**aṅvīm** [3.25.36] durjñeyām pārśada-lakṣaṇām ity arthaḥ | tad evaṃ tat-kratu-nyāyena ca śuddha-bhaktānām anyā gatir nāsty eva | śrutis ca—**yathā kratur asmin loke puruṣo bhavati, tathetaḥ pretya bhavati** [chā.u. 3.14.1] iti, kratur atra saṅkalpa iti bhāṣya-kārāḥ | śrutya-antarām ca—**sa yathā-kāmo bhavati, tat kratur bhavati | yat-kratur bhavati, tat karma kurute | yat karma kurute, tad abhisampadyate** [br.ā.u. 4.4.6] iti | anyac ca, yad yathā yathopāsate tad eva bhavanti iti | śrī-bhagavat-pratijñā ca—**ye yathā mām prapadyante tāms tathaiva bhajāmy aham** [gītā 4.11] iti | tathaiva brahma-vaivarte—**yadi mām prāptum icchanti prāpnuvanty eva nānyathā** iti |

tatra śrī-vraja-devīnām sā gatiḥ śrī-kṛṣṇa-sandarbhe (168) saṅgamitaivāsti |

**mayi bhaktir hi bhūtānām amṛtatvāya kalpate  
diṣṭyā yad āsīn mat-sneho bhavatīnām mad-āpanaḥ ||** [bhā.pu. 10.82.44]

ity-ādi-balena vacanāntarāṅgām arthāntara-sthāpanena ca |

tathaiva tāḥ prati svayam abhyupagacchati—

**saṅkalpo viditaḥ sādhyo bhavatīnām mad-arcanam |  
mayānumoditaḥ so'sau satyo bhavitum arhati ||  
na mayy āveśita-dhiyām kāmāḥ kāmāya kalpate |  
bharjitāḥ kvathitā dhānā prāyo bījāya neṣyate ||** [bhā.pu. 10.22.25-26]

*mad-arcanam* pati-bhāva-maya-mad-ārādhanaत्मako *bhavatīnām saṅkalpo vidito 'numoditaś ca* san satyaḥ sarvadā tādrśa-mad-arcanaṅvyabhicārī *bhavitum arhati* yujyata eva |

sa ca parama-premavatīnām nānyavat phalāntarāpekṣaḥ, kintu svayam evāsvādyāḥ | yataḥ—na mayy āveśita-dhiyām iti | *mayy āveśita-dhiyām* ekānta-bhakta-mātrāṅgām *kāmo* mad-arcanaत्मako saṅkalpaḥ *kāmāya* phalāntarābhilāṣāya *na kalpate*, kintu svayam evāsvādyo bhavatīty arthaḥ |

<sup>26</sup> māyāvinas tām

tatrārthāntara-nyāsaḥ—*bharjitā* iti | *prāya* iti vitarke | *dhānā* bhr̥ṣṭa-yavāḥ, *tāḥ* svarūpata eva *bharjitāḥ*, *punaḥ* svāda-viśeṣārthaṁ ghr̥tena vā *bharjitā* guḍāḍibhiḥ kvathitās ca satyo bījāya bījatvāya neśate na kalpante | *yavavat* tābhir anyā-yava-phalanāṁ neṣyate, kintu tā evāsvādyanta ity arthaḥ | *tasmāt* tādr̥śa-mad-arcanam eva bhavatīnām parama-phalam iti bhāvaḥ | *yac* ca viṣaya-mahimnā śāntir evāsām bhaviṣyatīti śāntānām utprekṣitam | *tac* ca tābhiḥ svayam evānubhūyānya-viṣayatvenaiva, *itara-rāga-vismāraṇam* [bhā.pu. 10.31.14] ity anena | *śrī-kr̥ṣṇa-viṣayatve* tu tad aśāntir eva darśitā, *surata-vardhanam* [bhā.pu. 10.31.14] ity anena |

|| 10.22 || śrī-bhagavān vraja-kumārīḥ || 51 ||

[52]

tathā śrī-paṭṭa-mahiṣy-ādīnām śrī-yādavādīnām ca gatis tathaiva saṅgamitāsti—*ete hi yādavāḥ sarve mad-gaṇā eva bhāmini* [pa.pu.] ity-ādi, *reme ramābhir nija-kāma-samplutaḥ* [bhā.pu. 10.59.43] ity-ādi-vacana-balena | *jayati jananivāsah* [bhā.pu. 10.90.48] ity-ādi-sphuṭārtha-darśanena līlāntarasyaindrajālikatvāt | *kūrma-purāṇa-gata-sākṣāt-sītā-haraṇa-pratyākhyāyi-māyika-sītā-haraṇākhyāna-tulyatva-sthāpanā ya ca*<sup>27</sup> | tathaiva tadīya-nitya-gaṇa-viśeṣānām śrīmat-pāṇḍavānām api gatiḥ vyākhyeyā | tatra śrīmad-arjunasya, yathā—

**evam cintayato jīṣṇoḥ kr̥ṣṇa-pāda-saroruham |  
sauhārdenātigāḍhena śāntāsīd vimalā matiḥ ||  
vāsudevāṅghry-anudhyāna- paribṛṁhita-ramhasā |  
bhaktyā nirmathitāśeṣa- kaṣāya-dhiṣaṇo'rjunaḥ ||  
gītaṁ bhagavatā jñānaṁ yat tat saṅgrāma-mūrdhani |  
kāla-karma-tamo-ruddhaṁ punar adhyagamat prabhuḥ ||  
viśoko brahma-sampattyā sañchinna-dvaita-saṁśayaḥ |  
līna-prakṛti-nairguṇyād aliṅgatvād asambhavaḥ ||** [bhā.pu. 1.15.28-31]

**śāntā** cetasi cakṣuṣīva bhagavad-āvirbhāvena duḥkha-rahitā | **ata eva vimalā** tad-vṛtti-bhūtā ye kālūṣa-viśeṣās tair api rahitā | **vāsudevety-**ādinottara-padya-dvayena tasyaiva vivaraṇam | tatra **anudhyānaṁ** pūrvoktā cintaiva | **kaṣāyaḥ** pūrvoktaṁ malam eva |

**gītaṁ** "mām evaiṣyasi" [gītā 18.65] ity-antam | **kālo** bhagaval-līlecchā-mayaḥ | **karma** tal-līlā | **tamas** tal-līlāveśena tad-ananusandhānam | **adhyagamat** tan-mahā-vicchedasya tasyānte'pi tathā tat-prāptaḥ punar "mām evaiṣyasi" ity etad-vākyaṁ yathārthatvenānubhūtavān |

tataś ca kṛtārtho'bhavad ity āha—**viśoka** ity-ādi | **brahma-sampattyā** śrīman-narākāra-para-brahma-sākṣātkāreṇa | **sañchinna** iyaṁ mama cetasi sphūrtir eva, sākṣātkāras tv anyā iti **dvaite saṁśayo** yena saḥ | tadā bhagavat-prāptaḥ nānyavaj janmāntara-prāpti-kāla-sandhir apy antarāyo'bhavad ity āha—līneti | **līnā** palāyitā **prakṛtir** guṇa-kāraṇam yasmād evambhūtaṁ yan **nairguṇyaṁ**, tasmād dhetoḥ, guṇa-tat-kāraṇātītatvād ity

<sup>27</sup> Śrī-kr̥ṣṇa-sandarbha 177.

arthah | tathaiva **aliṅgatvāt** prakṛta-śarīra-rahitatvāc ca | **asambhavo** janmāntara-rahitaḥ | tasmād anantaram cakṣuṣy āvirbhavatīty eva viśeṣa iti bhāvah |

ataḥ kalim prati śrī-parīkṣid-vacanam cāgre—**yas tvam dūram gate kṛṣṇe saha gāṇḍīva-dhanvanā** [bhā.pu. 1.17.6] iti | evam—**ye’ dhyāsanam rāja-kirīṭa-juṣṭam sadyo jahur bhagavat-pārśva-kāmāḥ** [bhā.pu. 1.19.20] iti śrī-muni-vṛnda-vākyam ca | tasmāt sarveṣām paṇḍavānām tadyānām ca saiva gatiḥ vyākhyeyā | śrī-vidurādīnām yama-lokādi-gatiś ca tat-tad-amśenaiva sva-svādhikāra-pālanārtham līlayā kāya-vyūheneti jñeyam | tad ittham eva śrī-bhāgavata-bhāratayor avirodhaḥ syād iti ||

|| 1.15 || śrī-sutaḥ || 52 ||

[53]

atha śrī-parīkṣito gatiś ca—

sa vai mahā-bhāgavataḥ parīkṣid  
yenāpavargākhyam adabhra-buddhiḥ |  
jñānena vaiyāsaki-śabdītena  
bheje khagendra-dhvaja-pāda-mūlam || [bhā.pu. 1.18.16] ity anena darśitā |

evam evāhuḥ—

**sarve vyaṁ tāvad ihāśmahe’tha  
kalevaram yāvad asau vihāya |  
lokaṁ param virajaskaṁ viśokaṁ  
yāsyaty ayaṁ bhāgavata-pradhānaḥ || [bhā.pu. 1.19.21]**

**loka**-śabdena cātra nānyal lakṣyate, **bhagavat-pārśva-kāmāḥ** (1.19.20) iti teṣām evokti-svārasyaṭ, śrī-**bhāgavata-pradhāna** iti ca | tasmād ante ced brahma-kaivalyam manyate, tathāpi krama-bhagavat-prāpti-rītyā tad-anantaram bhagavat-prāptis tv avaśyam manyetaiva, yathājāmilasya darśitam |

|| 1.19 || śrī-munayaḥ || 53 ||

[54]

atha **sampadyamānam ājñāya bhīṣmam brahmaṇi niṣkale** [bhā.pu. 1.9.44] ity atrāpi pūrvavad eva samādhānam | kim vā, **niṣkala-brahma**-śabdena māyātīto narākṛti-para-brahma-bhūtaḥ śrī-kṛṣṇa evocyate | tasmin **sampadyamānatā** tat-saṅgatir eva | tathāha—

**adhokṣajālabham ihāśubhātmanaḥ  
śarīriṇaḥ saṁsṛti-cakra-śātanam |  
tad brahma-nirvāṇa-sukhaṁ vidur budhās  
tato bhajadhvaṁ hṛdaye hṛd-īśvaram || [bhā.pu. 7.7.37]**

**hṛdaye** vartamānam hṛdi **bhajadhvam** |

|| 7.7 || śrī-prahlādo'sura-bālakān || 54 ||

[55]

sā ca kṛṣṇa-saṅgatis tasya prāpañcikāgocaratayāpi kṛṣṇa-rūpeṇaivānantadhā<sup>28</sup>-prakāśamānasya śrī-kṛṣṇasyaiva prakāśāntare sambhavet | anyathā **vijaya-sakhe ratir astu me'navadyā** [bhā.pu. 1.9.33] iti saṅkalpānurūpā phala-prāptir virudhyeta |

atha śrī-pṛthor gatir api śrī-parīkṣidvad eva vyākhyeyā | tasyāpi brahma-dhāraṇāntaram brahma-kaivalya-vilakṣaṇām śrī-kṛṣṇa-loka-prāptim eva tad-bhāryāyā arciṣo gati-darśanayā sūcayanti—

**aho iyaṁ vadhūr dhanyā yā caivaṁ bhū-bhujām patim |**  
**sarvātmanā patim bheje yajñeśaṁ śrīr vadhūr iva ||**  
**saiṣā nūnaṁ vrajaty ūrdhvam anu vainyaṁ patim satī |**  
**paśyatāsmān atītyārcir durvibhāvyaena karmaṇā ||** [bhā.pu. 4.23.25-26]

ṭīkā ca—

trayovimśe sa-bhāryasya vane nitya-samādhitaḥ |  
vimānam adhiruhyātha vaikuṅṭha-gatir īryate || ity eṣā ||

|| 4.2 || devyaḥ parasparam || 55 ||

[56]

śrī-bharatasyānte bhakti-niṣṭhāyā eva sūcitavāt nānyā gatiś cintyā | yathā tam uddīśya **tatrāpi** ity-ādi gadye—

**bhagavataḥ**  
**karma-bandha-vidhvaṁsana-śravaṇa-smaraṇa-guṇa-vivaraṇa-caraṇār**  
**avinda-yugalaṁ manasā vidadhad** [bhā.pu. 5.9.3] ity-ādi |

spaṣṭam ||

|| 5.9 || śrī-śukaḥ || 56 ||

[57]

rahūgaṇa-mahimānam uddīśya ca—

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<sup>28</sup> ananta-dhāma- (ca, cha)

**evam hi nrpa bhagavad-āśritāśritānubhāvaḥ** [bhā.pu. 5.13.25] iti |

spaṣṭam |

|| 5.13 || śrī-śukaha || 57 ||

[58]

**yo dustyaja** [bhā.pu. 5.14.44] ity-ādau

**madhudviṭ-sevānurakta-manasām abhavo’pi phalguḥ iti ca** |

spaṣṭam |

|| 5.14 || śrī-śukaha || 58 ||

[59]

ato viṣṇu-purāṇādy-uktā jñāni-bharatādyāḥ kalpa-bhedenānye eva jñeyāḥ |

tad evam anyeṣām api mahā-bhaktānām prīter udāsīnā gatir na bhavaty eva, kim uta viruddhā |  
tad-anukūlā sampattis cāprārthitaiva bhavatīti sthitam | prītimatām cāyam atīsayah | yadi  
bhagavatā sā na dīyate, tadā tenādānenāpi prīter ullāsa eva bhavati | yadi vā dīyate, tadā tenāpīti |  
yathā –

**adhano’yam dhanam prāpya mādyann uccair na mām smaret |  
itī kāruṇiko nūnam dhanam me’bhūri nādadāt** || [bhā.pu. 10.81.20]

**abhūry api** | yathā ca—

nūnam bataitan mama durbhagasya  
śāśvad daridrasya samṛddhi-hetuḥ  
mahā-vibhūter avalokato’nyo  
naivopapadyeta yadūttamasya || [bhā.pu. 10.81.33] ity anantaram,

nanv abruvāṇo diśate samakṣam [bhā.pu. 10.81.34] ity-ādikaṁ, kiñcit karoty urv api yat  
svadattam [bhā.pu. 10.81.35] ity-ādikaṁ coktvā tad-guṇoddīpita-prītir āha—

**tasyaiva me sauhṛda-sakhya-maitrī-  
dāsyam punar janmani janmani syāt |  
mahānubhāvena guṇālayena  
viśajjatas tat-puruṣa-prasaṅgaḥ** || [bhā.pu. 10.81.36]

nirupādhikopakāra-mayam sauhṛdam | saha-vihāritā-mayam tad eva sakhyam | maitrī  
snigdhatvam | dāsyam sevakatva-mātram api syāt | dvandvaikyam | mahānubhāvena tenaiva |  
ata eva sā sampattir api bhagavat-sevārtham eva tena niyuktety āyātam |

|| 10.81 || śrīdāma-viprah || 59-60 ||

[61]

(61.1) tad evaṁ bhagavat-prīter eva parama-puruṣārthatā sthāpitā |

(61.2) atha tasyāḥ svarūpa-lakṣaṇaṁ śrī-viṣṇu-purāṇe prahlādenātideśa-dvārā darśitam—

yā prītir avivekānāṁ viṣayeṣv anapāyinī |

tvām anusmarataḥ sā me hṛdayān nāpasarpatu || [vi.pu. 1.20.19] iti |

yā yal-lakṣaṇā, sā tal-lakṣaṇā ity arthaḥ | na tu yā saiveti vakṣyamāṇa-lakṣaṇaikyāt, tathāpi pūrvasyā māyā-śakti-vṛttimayatvena, uttarasyāḥ svarūpa-śakti-mayatvena bhedaṭ |

etad uktaṁ bhavati—prīti-śabdena khalu mut-pramoda-harṣānandādi-paryāyaṁ sukham ucyate | bhāva-hārda-sauhṛdādi-paryāyā priyatā cocyate | tatra ullāsātmako jñāna-viśeṣaḥ sukham | tathā viṣayānukūlyātmakas

tad-ānukūlyānugata-tat-sprhā-tad-anubhava-hetukollāsa-maya-jñāna-viśeṣaḥ priyatā | ata evāsyāṁ sukhatve'pi pūrvato vaiśiṣṭyam |

tayoḥ pratiyogīṇau ca krameṇa duḥkha-dveṣau | ataḥ sukhasya ullāsa-mātrātmakatvād āśraya eva vidyate, na tu viṣayaḥ | evaṁ tat-pratiyogīno duḥkhasya ca | priyatāyās tv ānukūlya-sprhātmakatvād viṣayaś ca vidyate, evaṁ prātikūlyātmakasya tat-pratiyogīno dveṣasya ca | tatra sukha-duḥkhayor āśrayau suṣṭhu-duṣṭa-karmāṇau jīvau | priyatā-dveṣayor āśrayau prīyamāṇa-dviṣantau, viṣayau ca tat-priya-dveṣyau |

(61.3) tatra prīty-arthānāṁ kriyānāṁ viṣayasyādhikaraṇatvam eva dīpty-arthavat, dveṣārthānāṁ tu viṣayasya karmatvaṁ hantya-arthavat |

etad uktaṁ bhavati—kartur īpsitatamaṁ khalu karma | īpsitatamatvaṁ ca yā kriyārabhyate, sāksāt tayaiva sādhayitum iṣṭatamatvam | sādhanāṁ cotpādyatvena, vikāryatvena, saṁskāryatvena, prāpyatvena ca sampādanam iti catur-vidham | tasmād antar-bhūta-ny<sup>29</sup>-artho yo dhātuḥ, sa eva sa-karmakaḥ syāt, nānyaḥ | yathā ghaṭaṁ karotīty ukte ghaṭa utpadyate tam utpādayatīti gamyate | taṇḍulam pacatīti taṇḍulo viklidyati taṁ vikledayatīty-ādi | sattā-dīpty-ādīnāṁ tu na tādrśatvaṁ gamyata ity akarmakatvam eveti | na ca prīter jñāna-rūpatvena sakarmakatvam āśaṅkyam, cetati-prabhṛtīnāṁ tad-vinābhāva-darśanāt | ato brahma-jñānavad bhūta-rūpo'yam artho, na ca yajñādi-jñānavad bhavya-rūpo vidhi-sāpekṣa iti siddham |

<sup>29</sup> nij ity-arthaḥ.

tad evaṁ prīti-śabdasya sukha-paryāyatve priyatā-paryāyatve ca sthite, *yā prītir avivekānām* ity atra tūttaratratvam eva spaṣṭam, na pūrvatvam | pūrvatve sati viṣayeṣv anubhūyamāneṣu yā prītiḥ sukham ity arthaḥ, uttaratve tu viṣayeṣu yā prītiḥ priyatety arthaḥ | tataś cānubhūyamāneṣv ity adhyāhāra-kalpanayā kliṣṭā pratipattir iti |

tad evaṁ putrādi-viṣayaka-prītes tad-ānukūlyādy-ātmakatvena bhagavat-prīter api tathā-bhūtatvena samāna-lakṣaṇatvam eva | tatra pūrvasyā māyā-śakti-vṛttimayatvam **icchā dveṣaḥ sukhaṁ duḥkham** [gītā 13.6]<sup>30</sup> ity-ādinā śrī-gītopaniṣad-ādau vyaktam asti | uttarasyās tu svarūpa-śakti-vṛttimayatvam antike [65] darśayiṣyāmaḥ | tasmāt sādhu vyākhyātāṁ *yā yal-lakṣaṇā sā tal-lakṣaṇā* iti |

(61.4) iyam eva bhagavat-prītir bhakti-śabdenāpy ucyate parameśvara-niṣṭhatvāt pitrādi-guru-viṣayaka-prītivat | ata eva tad-avyavahita-pūrva-padye bhakti-śabdenaivo pādāya prārthitāsau—**nātha yoni-sahasreṣu** [vi.pu. 1.20.18]<sup>31</sup> ity-ādau | atra yā prārthitā, saiva hi svarūpa-nirdeśa-pūrvakam uttara-ślokena **yā prītir** ity-ādinā vivicya prārthitā | ata eva na paunaruktyam api | ato dvayor aikyād eva śrīmat-parameśvareṇāpy anugṛhṇatā tayor ekayoktyaivānubhāsitam—**bhaktir mayi tavāsty eva bhūyo’py evaṁ bhaviṣyati** [vi.pu. 1.20.20] iti |<sup>32</sup> tayor bhede tu tadvat prītir apy anubhāṣyeta |

ata eva “he **māpa!** lakṣmī-pate! **sā** viṣaya-prītir **mama hrdayāt** sarpatu palāyatām” iti virakti-prārthanā-mayo’rtho’pi na saṅgacchate | tasyā apy anubhāṣaṇābhāvāt, “nāpasarpatu” iti prasiddha-pāṭhāntara-virodhāc ca | tatas tad-bhakter api tat-prīti-paryāyatve sthite’pi prīṇātivan na bhajatiḥ sarva-pratyayānta eva prītiṁ<sup>33</sup> vadati prayogādarśanāt | prayogas tu ktin-kta-pratyayānta eva dr̥ṣyate | yadā ca prīty-artha-vṛttis tadā prīṇātivad akarmaka eva bhavatīti |

tad evaṁ viṣaya-prīti-dr̥ṣṭāntena śrī-bhagavad-viṣayānukūlyātmake tad-anugata-spr̥hādi-mayo jñāna-viśeṣas tat-prītir iti lakṣitam | viṣaya-mādhuryānubhavavat bhagavan-mādhuryānubhavas tu tato’nyaḥ |

(61.5) ata eva **bhaktir viraktir bhagavat-prabodhaḥ** [bhā.pu. 11.2.43] iti bhedenāmnātam |

**bhaktiā tv ananyayā śakya aham evaṁ-vidho’rjuna |  
jñātum draṣṭum ca tattvena praveṣṭum ca paramtapa ||** [gītā 11.54]

athaināṁ bhagavat-prītiṁ sākṣād eva lakṣayati sārdhena—

**devānāṁ guṇa-liṅgānāṁ ānuśravika-karmaṇām |  
sattva evaika-manaso vṛttiḥ svābhāvikī tu yā ||  
animittā bhāgavatī bhaktiḥ siddher garīyasī ||** [bhā.pu. 3.25.32-33]

<sup>30</sup> icchā dveṣaḥ sukhaṁ duḥkham saṅghātaś cetanā dhṛtiḥ |

<sup>31</sup> nātha yoni-sahasreṣu yeṣu yeṣu vrajāmy aham |  
teṣu teṣv acyutā bhaktir acyutāstu sadā tvayi ||

<sup>32</sup> mayi bhaktis tavāsty eva bhūyo’py evaṁ bhaviṣyati |  
varas tu mattaḥ prahlāda vriyatām yas tavepsitaḥ ||20||

<sup>33</sup> dr̥ṣṭvā is inserted here in some readings. (given as a variant in Prāṇa Gopāla Gosvāmī’s edition.)

pūrvaṁ [śraddhā ratir bhaktir anukramiṣyati](#) [bhā.pu. 3.25.25] ity uktam | atra yadyapi rati-bhaktyor dvayor api tāratamya-mātra-bhedayoḥ prītitvam eva, tathāpi prīty-atīśaya-lakṣaṇāyāṁ premākhyāyāṁ bhaktau tad atisphuṭaṁ syād iti kṛtvā, **bhakti**-padena tām upādāya lakṣayati |

arthaś cāyam—**guṇa-liṅgānām** guṇa-trayopādhīnām | **ānuśravikaṁ** śruti-purāṇādi-gamyam **karmācaritaṁ** yeṣāṁ te tathoktāḥ | teṣāṁ devānām śrī-viṣṇu-brahma-śivānām madhye **sattve** sānnidhya-mātreṇa sattva-guṇopakārake svarūpa-śakti-vṛtti-bhūta-śuddha-sattvātmake vā śrī-viṣṇau | etac copalakṣaṇam | śrī-bhagavad-ādy-anantāvīrbhāveṣv ekasminn apīty arthaḥ | **eva**-kāreṇa netaratra, na ca tatrāpi ca, itaratrāpi ca | **eka-manasaḥ** puruṣasya yā **vṛttiḥ**, tad-ānukūlyātmake jñāna-viśeṣaḥ | **animittā** phalābhisandhi-sūnyā | **svābhāvīkī** svarasata eva viśaya-saundaryād ayatnenaiva jāyamānā, na ca balād āpādyamānā | sā bhāgavatī **bhaktiḥ** prītir ity arthaḥ |

prīti-sambandhād evānanyasyā bhakteḥ svābhāvikatvaṁ syāt | tasmād vṛtti-śabdena prītir evātra mukhyatvena grāhyeti | sā ca **siddher** mokṣād **garīyasī**, [sālokya-sārṣṭi](#)- [bhā.pu. 3.29.13] ity-ādi-śravaṇāt | ata eva jñāna-sādhyasyāpi tiraskāra-prasiddher jñāna-mātra-tiraskārārthaṁ **siddher** jñānād iti vyākhyānam asaḍṣam | atra mokṣād garīyastvatvena tasyā vṛtter guṇātītatvaṁ tato’pi ghana-paramānandatvaṁ śrī-bhagavat-prasāda-viśeṣeṇaiva manasy uditvaratvam,<sup>34</sup> tat tādātmyenaiva tad-vṛtti-vyapadeśyatvaṁ ca darśitam |

|| 3.25 || śrī-kapila-devaḥ || 61 ||

[62]

atha tad eva guṇātītatvādikam darśayitum punaḥ prakriyā | tatra tasyāṁ bhagavat-sambandhi-jñāna-rūpatvena tat-sambandhi-sukha-rūpatvena ca guṇātītatvaṁ śrī-bhagavataiva darśitam—

[kaivalyaṁ sāttvikaṁ jñānaṁ rajo vaikalpikaṁ ca yat](#) |  
[prākṛtaṁ tāmasaṁ jñānaṁ man-niṣṭhaṁ nirguṇaṁ smṛtam](#) || [bhā.pu. 11.25.24] iti |  
[sāttvikaṁ sukham ātmotthaṁ viśayotthaṁ tu rājasam](#) |  
[tāmasaṁ moha-dainyotthaṁ nirguṇaṁ mad-apāśrayam](#) || [bhā.pu. 11.25.29] iti ca |

evam eva ca śrī-prahlādasya sarvādha-dhūnana-brahmānubhavānantaraṁ parama-premodayo darśitaḥ | tathāsyāḥ svābhāvīkānimitta-tad-bhakti-rūpatvena ca nirguṇatvaṁ siddham asti [mad-guṇa-śruti-mātreṇa](#) [bhā.pu. 3.29.11] ity-ādi śrī-kapila-deva-vākyena | etad-anantaraṁ ca [sālokya](#)- [3.29.13] ity-ādi-padye sarvābhyo’pi muktibhyaḥ paramānanda-rūpatvaṁ darśitam |

anyeṣu ca tasyāḥ parama-puruṣārthatā-nirṇaya-vākyeṣu paritas tad eva vyaktam | tatra [yathā varṇa-vidhānam](#) [bhā.pu. 5.19.19] ity-ādi-gadye tasyā apavargatva-nirdeśena guṇātītatvaṁ nityatvaṁ ca darśitam |

<sup>34</sup> uditatvaṁ (cha, ja)

muktim dadāti karhicit [bhā.pu. 5.6.18] ity-ādaḥ mukti-dānam atikramyāpi bhagavat-prasāda-viśeṣamayatvena tat trayam |

varān vibho [bhā.pu. 4.20.23] ity-ādi-dvaye'pi, katham vṛṇīte guṇa-vikriyātmanām ity atrāguṇa-vikāratvaṁ tata eva nityatvam | na kāmāya nātha [bhā.pu. 4.20.24] ity-ādaḥ tato'py ānandātiśayo darśitaḥ |

yasyām vai śrūyamāṇāyām [bhā.pu. 1.7.7] ity-ādaḥ paramārtha-vastu-pratipādaka-śrī-bhāgavatasya phalatvenāpi tat trayam | tatraivātmārāmāṇām api tat-sukha-śravaṇena tād-dārḍhyam | māyātīta-vaikuṇṭhādi-vaibhava-gatānām tat-pārsadānām tac-chravaṇena tu kim uta |

tathaiva tuṣṭe ca tatra [bhā.pu. 7.6.25] ity-ādaḥ, kim tair guṇa-vyatikarād iha ye svasiddhāḥ dharmādayaḥ ity uktvā guṇātītatvaṁ, kim aguṇena ca kāṅkṣitena [tatraiva] ity uktvā mokṣād api paramānanda-rūpatvaṁ darśitam |

pratyānītā [bhā.pu. 7.8.42] ity atrānyasya kāla-grastatvam uktvā muktes tasyās cākāla-grastatvena sāmye'pi tasyā ānandādhikyam uktam |

evam nātyantikam viṇayanti [bhā.pu. 3.15.48] ity-ādaḥ, mat-sevayā pratītam te [bhā.pu. 9.4.67] ity-ādaḥ, yā nirvṛtis tanu-bhṛtām [bhā.pu. 4.9.10] ity-ādi śrī-dhruva-vākye'pi yojyam |

sarvam etat yasyām eva kavayaḥ" [bhā.pu. 5.6.17] ity-ādi-gadye vyaktam asti | tatraiva tayā parayā nirvṛtyā ity anena sāksād eva tasyā mokṣād api paramatvam ānandaika-rūpatvaṁ ca nigadenaivoktam asti |

kim bahunā ? paramānandaika-rūpasya sarvānanda-kadambāvalambasya śrī-bhagavato'py ānanda-camatkāritā tasyāḥ prīteḥ śrūyate | yathoktam—prītaḥ svayam prītim agād gāyasya [bhā.pu. 5.15.13] iti |

tathā cāha—

**aham bhakta-parādhīno hy asvatantra iva dvija |  
sādhubhir grasta-hṛdayo bhaktair bhakta-jana-priyaḥ ||** [bhā.pu. 9.4.63]

yathā hy asvatantro jīvaḥ parādhīno bhavati, tathaivāham svatantra'pi bhakta-parādhīna ity arthaḥ | tatra hetuḥ— bhaktākhyaiḥ sādhubhir mumukṣā-paryanta-kaitava-rahitair grastam bhaktyā vaśīkṛtaṁ hṛdayam yasya saḥ | tatra hetuḥ—bhakta-janeṣu priyaḥ tat-prīti-lābhenātiprītimān |

[63]

bhagavad-ānandaḥ khalu dvidhā—svarūpānandaḥ svarūpa-śakty-ānandaś ca | antimaś ca dvidhā—mānasānanda aīsvaryānandaś ca | tatrānena tadīyeṣu mānasānandeṣu bhakty-ānandasya sāmṛjyaṁ darśitam | svarūpānandeṣu aīsvaryānandeṣu cāha padyābhyām—

**nāham ātmānam āśāse mad-bhaktaiḥ sādhubhir vinā |**

**śriyaṁ cātyantikīm brahman yeṣāṁ gatir ahaṁ parā** || [bhā.pu. 9.4.64]

nāśāse na spr̥hayāmi ||

|| 9.4 || śrī-viṣṇur durvāsasam || 62-63 ||

[64]

tathaiiva bhakta-śreṣṭhatvena śrīmad-uddhavaṁ lakṣyīkr̥tyāha—

**na tathā me priyatama ātma-yonir na śaṅkaraḥ |  
na ca saṅkarṣaṇo na śrīr naivātmā ca yathā bhavān** || [bhā.pu. 11.14.15]

yathā bhaktatvātīśaya-dvārā bhavān me priyatamaḥ, tathā ātma-yonir brahmā putratva-dvārā na priyatamaḥ | na ca śaṅkaro guṇāvatāratva-dvārā, na ca saṅkarṣaṇo bhrāṭṛtva-dvārā, na ca śrīr jāyātva-vyavahāra-dvārā, na ca ātmā paramānanda-ghana-svarūpatā-dvārety arthaḥ ||

|| 11.14 || śrī-bhagavān || 64 ||

[65]

atha śrutau—bhaktir evainaṁ nayati, bhaktir evainaṁ darśayati bhakti-vaśaḥ puruṣo bhaktir eva bhūyasī [māṭhara-śrutiḥ] iti śrūyate | tasmād evaṁ vivicyate—yā caivaṁ bhagavantaṁ svānandena madayati, sā kim-lakṣaṇā syāt? iti | na tāvat sāṅkhyānām iva prākṛta-sattva-maya-māyikānanda-rūpā, bhagavato māyānabhibhāvyatva-śruteḥ svatas-tṛptatvāc ca | na ca nirviśeṣa-vādinām iva bhagavat-svarūpānanda-rūpā, atīśayānupapatteḥ | ato natarām jīvasya svarūpānanda-rūpā, atyanta-kṣudratvāt tasya | tataḥ—

hlādinī sandhinī samvit tvayy ekā sarva-samśraye |  
hlāda-tāpa-karī miśrā tvayi no guṇa-varjite || [vi.pu. 1.12.69]

iti viṣṇu-purāṇānusāreṇa hlādiny-ākhyā-tadīya-svarūpa-śakty-ānanda-rūpaivety avaśīṣyate, yayā khalu bhagavān svarūpānandam anubhavati, yad-ānandenānanda-viśeṣī-bhavati,<sup>35</sup> yayaivaṁ tam tam ānandam anyān apy anubhāvayatīti |

atha tasyā api bhagavati sadaiva vartamānatayātīśayānupapattes tv evaṁ vivecanīyaṁ, śrutārthānyathānupapatty-arthāpatti-pramāṇa-siddhatvāt | tasyā hlādinyā eva kāpi sarvānandātīśayinī vṛttir nityaṁ bhakta-vṛndeṣv eva nikṣipyamāṇā bhagavat-prīty-ākhyayā vartate | atas tad-anubhavena śrī-bhagavān api śrīmad-bhakteṣu prīty-atīśayaṁ bhajata iti |

ata eva tat-sukhena bhakta-bhagavatoḥ paraṣparam āveśam āha—

**sādhavo hṛdayaṁ mahyaṁ sādḥūnām hṛdayaṁ tv aham |**

<sup>35</sup> svarūpānanda-viśeṣībhavati (cha, ja)

**mad-anyat te na jānanti nāhaṁ tebhyo manāg api** || [bhā.pu. 9.4.68]

mahyaṁ mama | hṛdayena svasya sāmānādhikaraṇye bījam āha—mad-anyad iti |  
atyantāvaśenaikatāpattiyā jvalal-lohādāv agni-vyapadeśavad atrāpy abheda-nirdeśa ity arthaḥ |

|| 9.4 || śrī-viṣṇur durvāsasam || 65 ||

[66]

tenaiva parasparam vaśavartitvam āha—

**ajita jitaḥ sama-matibhiḥ  
sādhubhir bhavān jitatmabhir bhavatā |  
vijitās te’pi ca bhajatām  
akāmātmanām ya ātmado’tikaruṇaḥ** || [bhā.pu. 6.16.34]

tīkā ca—he ajita ! anyair ajito’pi bhavān sādhubhir bhaktair jitaḥ | svādhīna eva kṛtaḥ | yato  
bhavān atikaruṇaḥ | te’pi ca niṣkāmā api bhavatā vijitāḥ | yo bhavān akāmātmanām ātmānam eva  
dadāti ity eṣā |

hari-bhakti-sudhodaye ca prahlādaṁ prati śrī-mukha-vākyam—

sa-bhayaṁ sambhramaṁ vatsa mad-gaurava-kṛtām tyaja |  
naiṣa priyo me bhakteṣu svādhīna-praṇayī bhava ||  
api me pūrṇa-kāmasya navam navam idaṁ priyam |  
niḥśaṅka-praṇayād bhakto yan mām paśyati bhāṣate ||  
sadā mukto’pi baddho’smi bhakteṣu sneha-rajjubhiḥ |  
ajito’pi jito’haṁ tair avaśyo’pi vaśīkṛtaḥ ||  
tyakta-bandhu-jana-sneho mayi yaṁ kurute ratim |  
ekas tasyāsmi sa ca me na cānyo’sty āvayoḥ suhṛt || [ha.bha.su. 14.27-30] iti |

tasmāt sādhu vyākhyātām bhagavat-prīti-rūpā vṛttir māyādimayī na bhavati | kim tarhi ?  
svarūpa-śakty-ānanda-rūpā yad-ānanda-parādhīnaḥ śrī-bhagavān apīti | yathā ca śrīmatī  
gopālottara-tāpanī śrutih—[vijñāna-ghana ānanda-ghanaḥ sac-cid-ānandaika-rase bhakti-yoge  
tiṣṭhati](#) [go.tā.u. 2.79] iti |

|| 6.16 || citraketuḥ śrī-saṅkarṣaṇam || 66 ||

[67]

tad evaṁ tasyāḥ svarūpa-lakṣaṇam uktam | taṭastha-lakṣaṇam apy āha—

**smarantaḥ smārayantaś ca  
mitho’ghaughā-haram harim |  
bhaktyā sañjātayā bhaktyā**

**bibhraty utpulakām tanum** || [bhā.pu. 11.3.31]

spaṣṭam |

|| 11.3 || śrī-prabuddho nimim || 67 ||

[68]

tathā—

**katham vinā roma-harṣam  
dravatā cetasā vinā |  
vinānandāśru-kalayā  
śudhyed bhaktyā vināśayaḥ** || [bhā.pu. 11.14.23]

ṭīkā ca—**romaharṣādikam vinā katham bhaktir gamyate ? bhaktyā ca vinā katham āśayaḥ śuddhyet?** ity eṣā |

|| 11.14 || śrī-bhagavān || 68 ||

[69]

tad evam prīter lakṣaṇam citta-dravas tasya ca śrī-romaharṣādikam | kathañcij-jāte’pi citta-drave romaharṣādike vā na ced āśaya-śuddhis tadāpi na bhakteḥ samyag-āvirbhāva iti jñāpitam | āśaya-śuddhir nāma cānya-tātparya-parityāgaḥ prīti-tātparyam ca | ata eva animittā svābhāvikī [bhā.pu. 3.25.32] ca iti tad-viśeṣaṇam | yathāhākṛūram uddiśya—

**deham-bhṛtām iyān artho  
hitvā dambham bhiyam śucam |  
sandeśād yo harer liṅga-  
darśana-śravaṇādibhiḥ** || [bhā.pu. 10.38.27]

ṭīkā ca—nanu kim-artham evam vyaluṭhat ? nāsti prema-saṁrambhe phaloddeśa ity āha—**deham-bhṛtām iti | deha-bhājām etāvān** eva puruṣārthaḥ, kaṁsasya **sandeśād** ārabhya **harer liṅga-darśana-śravaṇādibhir yo’yam** akrūrasya varṇitaḥ ity eṣā |

atra **dambham śucam bhayam hitvā** yo’yam jāta iti yojanikayā caivam gamyate | yathākrūrasya tatra dambho nāsīt, **na mayy upaiṣyaty ari-buddhim acyuta** [bhā.pu. 10.38.18] ity-ādi-cintanāt | tathāntaḥ-sukhāntara-tātparya-lakṣaṇo yadi dambho na syāt, yathā ca kaṁsa-pratāpito yo bandhu-vargaḥ, tat-pratāpayitavyaś ca yaḥ, tasya tasya hetor nija-kula-rakṣāvātīrṇa-śrī-krṣṇa-purato vyañjitaḥ śoko bhīś ca tādrśāveśe hetur nāsīt, **tad-darśanāhlāda-** [bhā.pu. 10.38.26] ity-ādy-ukteḥ, **prema-vibhinna-dhairyaḥ** [bhā.pu. 3.1.32] ity-ādy-ukteś ca | tathā yadi nija-duḥkha-hāni-tātparyam na syāt, tadākrūrasya **yo’yam** premāveśo jātaḥ, sa **iyān** etāvān api dehinām **arthaḥ** parama-puruṣārthaḥ syāt, kim uta tato’pi bhūyān iti ||

|| 10.38 || śrī-śukaḥ || 69 ||

[70]

laukika-śuddha-prīti-nidarśanenāpi svayaṁ tathaiva draḍhayati—

**mitho bhajanti ye sakhyaḥ svārthaikāntodyamā hi te |  
na tatra sauhṛdaṁ dharmāḥ svārthārthaṁ tad dhi nānyathā ||  
bhajanty abhajato ye vai karuṇāḥ pitaro yathā |  
dharmo nirapavādo'tra sauhṛdaṁ ca sumadhyamāḥ ||** [bhā.pu. 10.32.17-18]

spaṣṭam |

[71]

tato'pi sva-prīter vaiśiṣṭyam āha—

**nāhaṁ tu sakhyo bhajato'pi jantūn  
bhajāmy amīṣāṁ anuvṛttivṛttaye |  
yathādhano labdha-dhane vinaṣṭe  
tac cintayānyan nibhṛto na veda ||** [bhā.pu. 10.32.20]

**bhajanty abhajataḥ** [bhā.pu. 10.32.18] ity atra na karuṇādīnām  
dayanīyādi-kartṛka-prīty-āsvādāpekṣā | tathā dayanīyādīnām karuṇādi-viṣayā yā prītiḥ, sā  
karuṇādi-bhajana-jīvanā syād ity āyāti | atra tu śrī-kṛṣṇasya sva-bhakteṣu sva-premātiśayodaye  
prayatnaḥ | tad-udaye ca sati, tad-āsvādād bhakta-viṣayaka-prema-camatkāro'tiśayena syād iti  
tad-bhaktānām ca tat-kṛtaudāsīnye'pi premṇor eva vṛddhiḥ syād iti vaiśiṣṭyam āgatam |

|| 10.32 || śrī-bhagavān vraja-devīḥ || 70-71 ||

[72]

sā ca śuddhā prītiḥ śrīmato vṛtrasya drśyate | yathā—

**ahaṁ hare tava pādaika-mūla-  
dāsānudāso bhavitāsmi bhūyaḥ |  
manaḥ smaretāsu-pater guṇāṁs te  
gṛṇīta vāk karma karotu kāyaḥ ||** [bhā.pu. 6.11.24]

**na nāka-prṣṭham** [bhā.pu. 6.11.25] ity-ādi |

**ajāta-pakṣā iva mātaraṁ khagāḥ  
stanyaṁ yathā vatsatarāḥ kṣudhārtāḥ |  
priyaṁ priyeva vyuṣitaṁ viṣaṇṇā  
mano'ravindākṣa didṛkṣate tvām ||**

**mamottamaśloka-janeṣu sakhyam  
saṁsāra-cakre bhramataḥ sva-karmabhiḥ |  
tvan-māyayātmāmaja-dāra-geheṣv  
āsakta-cittasya na nātha bhūyāt || [bhā.pu. 6.11.26-27]**

**ajātetī** | atra **ajāta-pakṣā** ity anenānanyāśrayatvaṁ, tad-anugamanāsamarthatvaṁ ca | tathā tat-sahitena **mātaram** ity anena ananya-svābhāvika-dayālutvaṁ tadīya-dayādhikyam ca vyañjitam | tena tena ca mātari teṣāṁ api prīty-atīśayo darśitaḥ | tatas tat-sāmyena tadvad ātmano’pi bhagavati prīty-ādhikya-hetukā **didṛkṣā** vyañjitā |

tathāpi tan-mātrā yad vastv-antaram upakriyate, tad eva teṣāṁ upajīvyam āsvādyam ceti kevala-tan-niṣṭhatvābhāvād aparitoṣeṇa dr̥ṣṭāntaram āha—**stanyam** iti | atra didṛkṣā-yojanārtham mātaram ity evānuvartayitavye stanyam ity uktiḥ, tasyās tais tad-amśatayā ca tad-abheda-vivakṣārthā | tataḥ stanyam stanya-rūpa-tad-amśa-mayīm mātaram ity eva labdhe, tādr̥ṣī mātaiva tair upajīvyate āsvādyate ceti pūrvataḥ śraiṣṭhyam darśitam | tathā **vatsatarā** atyanta-bāla-vatsāḥ, tata eva svāmi-baddhatayā tad-anugatāv asamarthā iti sādharāṇye’pi bahu-samayātikramāt | **kṣudhārtā** ity anena pūrvato vaiśiṣṭyam | tathā go-jāteḥ snehātīśaya-svābhāvyaena ca tad-anusandheyam |

atha tathāpy uttara-dr̥ṣṭānte stanya-gavoḥ kārya-kāraṇa-bhāvena bhedaṁ vitarkya, dr̥ṣṭānta-dvaye’py ajāta-pakṣatvādi-viśeṣanair āyatyām tādr̥ṣā-prīter asthiratām cālokya, dr̥ṣṭāntāntaram āha—priyam iti | satsv api vācakāntareṣu, tayoḥ **priya**-śabdenaiva nirdeśāt svābhāvīkāvyabhicāri-prītimantāv eva tau gr̥hītau, yatra vārdhake bālye’pi saha-maraṇādīkaṁ dr̥śyate | tatas tādr̥ṣī kāpi **priyā** yathā tādr̥ṣāṁ **priyam vyuṣitam** vidūra-proṣitam santam ananyopajīvitvena **viṣaṇṇā** satī **didṛkṣate** locana-dvārā tad-āsvādāya bhṛśam utkaṅṭhate, tathā **mama mano**’pi tvām ity arthaḥ | atra dārṣṭāntike’pi sva-kartṛtvam anuktvā manaḥ-kartṛtvollekenābuddhi-pūrvaka-pravṛtti-prāptau prīteḥ svābhāvīkatvenāvyabhicāritvaṁ vyaktam | tathāravindākṣeti manaso bhramara-tulyatā-sūcanena bhagavataḥ parama-madhurimollekhena ca tasyaivopajīvyatvam āsvādyatvaṁ ca darśitam |

atha tad-darśana-bhāgyam svasyāsambhavayann idam api mama syād iti sa-bāṣpam āha mamottameti | tad etac chuddha-premodgāramayatvenaiva śrīmad-vṛtra-vadho’sau vilakṣaṇatvāc chrī-bhāgavata-lakṣaṇeṣu purāṇāntareṣu gaṇyate, **vṛtrāsura-vadhoptam tad bhāgavatam iṣyate** [agni.pu. 272.6] iti |

|| 6.11 || śrī-vṛtraḥ || 72 ||

[73]

tasmāt kevala-tan-mādhurya-tātparyatvenaiva prītitve siddhe tātparyāntarādau sati prīter asamyag-āvīrbhāva iti siddham | sa ca dvividhaḥ—(1) tad-ābhāsasyaivodayaḥ (2) īṣad-udgamaś ca | antyaś ca dvividhaḥ—(1) kadācid udbhavat-tac-chavi-mātratvaṁ, (2) tasyā evodayāvasthā ca | tatra yatrānya-tātparyam, tatra tad-ābhāsatvam | yatra prīti-tātparyābhāvas tatra kadācid udbhavat-tac-chavi-mātratvam | yatra tat-tātparyam anyāsaṅgas tu daivāt, tatra tasyā udayāvasthā ca |

anyāsaṅgasya gaṇatvam | tac ca dvididham—(1) naṣṭa-prāyatvam (2) ābhāsa-mātratvam ca |  
tayoḥ pūrvatra tasyāḥ prathamodayāvasthā | uttaratra prakāṭodayāvasthā | tasmāt  
prathamodaya-paryanta evāsamyag-āvīrbhāvaḥ | prakāṭodayasya tu samyaktvam eva | yatra tv  
anyāsaṅga eva na vidyate, tatra darśita-prabhāva-nāmāna āvirbhāvā jñeyāḥ | tatra prakāṭodayam  
ārabhyaiva bhakty-ārabdhe'pavarge jīvan-muktāḥ | prāptāyām bhagavat-pārśadatāyām paramam  
uktāḥ | nitya-pārśadās tu nitya-muktā jñeyāḥ | tatrābhāsam āha—

**evam harau bhagavati pratilabdha-bhāvo  
bhaktyā dravad-dhṛdaya utpulakaḥ pramodāt |  
autkaṅṭhya-bāṣpa-kalayā muhur ardyamānas  
tac cāpi citta-baḍīśam śanakair viyuṅkte ||** [bhā.pu. 3.28.34]

**evam** pūrvokta-yoga-mīśra-bhakty-anuṣṭhānena **harau pratilabdha-bhāvo** bhavati | tatra  
līṅgam— **bhaktyā** ity-ādi | **bhaktyā** smaraṇādinā api evam api labdha-dhyeya-madhuratvasya  
bhāvena tādrśatāpannam tasya **cittam śanakair viyuṅkte** vimuktam api bhavati | yena  
yogaṅgatayā bhaktir anuṣṭhitā, tasmāt kaivalyecchā-kaitava-doṣād eveti bhāvaḥ |  
yathoktam—**dharmah projjhita-kaitavo'tra paramah** [bhā.pu. 1.1.2] ity atra *pra*-śabdena  
mokṣābhisandhir api kaitavam iti | ata eva **baḍīśa**-śabdena kāṭhinyam arasavittvam  
dāmbhikatvam svārtha-mātra-sādhanatvam ca vyañjitam | śuddha-bhaktās tu na kadācit tathā tam  
dhyeyam tyajanti | yathoktam rājñā—

**dhautātmā puruṣaḥ kṛṣṇa-pāda-mūlam na muñcati |  
mukta-sarva-parikleśaḥ pānthaḥ sva-śaraṇam yathā ||** [bhā.pu. 2.8.6] iti |

śrī-nāradena ca—

**na vai jano jātu kathaṅcanāvrajen  
mukunda-sevy anyavad aṅga saṁsṛtim |  
smaran mukundāṅghry-upagūhanam punar  
vihātum icchen na rasa-graho janaḥ ||** [bhā.pu. 1.5.19] iti |

yo *rasa-grahaḥ*, sa tu na tyajātīty anenānyeṣām lauha-pāṣāṅādi-tulyatvam sūcitam | na tu  
bhagavān api tato'nyathā kuryāt | yad uktam śrī-brahmaṇā—

**bhaktyā grhīta-caraṇaḥ parayā ca teṣām  
nāpaiṣi nātha hṛdayāmburuhāt sva-puṁsām ||** [bhā.pu. 3.9.5] iti |

āvirhotreṇa ca—

**visṛjati hṛdayam na yasya sāksād  
dharir avasābhīhito'py aghaughā-nāśaḥ |  
praṇaya-raśanayā dhṛtāṅghri-padmaḥ  
sa bhavati bhāgavata-pradhāna uktaḥ ||** [bhā. 11.2.55]

ata eva pūrvatra **sva-puṁsām** [3.9.5] ity atra sveti viśeṣaṇam |

tad evam ābhāsodāharaṇe śrī-kapila-devasyaiva vākyam **bhaktyā pumān jāta-virāgaḥ** [bhā.pu. 3.25.26] ity-ādikam api jñeyam | tathā hi, asya pūrvatra **śraddhā ratir bhaktir anukramiṣyati** [bhā.pu. 3.25.25] iti bhakti-mātraṁ darśitam | uttaratra tasyā lakṣaṇe pṛṣṭe tal-lakṣaṇaṁ vadatānena **bhaktiḥ siddher garīyasī** [bhā.pu. 3.25.32] iti | **naikātmatām me spṛhayanti kecit** [bhā.pu. 3.25.34] iti ca mokṣa-nirapekṣatayaiva tasya mukhyābhidheyatvam uktam | **jarayaty āśu yā koṣam** [bhā.pu. 3.35.33] iti ca māyā-koṣa-dhvaṁsanasya tu tad-ānuṣaṅgika-guṇatvam uktam |

atra **bhaktyā pumān** [3.25.26] ity-ādau tu tādrīyā api tasyā bhakter jñānādi-sāhāyyenaiva mokṣa-mātra-sādhakatvam uktvā gauṇābhidheyatvam uktam | tasmād atrāpi tasyāḥ bhakter ābhāsa eva prathamato darśitaḥ |

evam—

**dr̥ṣṭvā tam avanau sarva īkṣaṇāhlāda-viklavāḥ |**  
**daṇḍavat patitā rāja' chanair utthāya tuṣṭuvuḥ ||** [bhā.pu. 6.9.3]

ity atrāpi vṛtrākhyā-sātru-nāśa-svārājya-prāpti-tātparyavatām devānām bhakty-ābhāsatvam udāhāryam |

|| 3.28 || śrī-kapila-devaḥ || 73 ||

[74]

atha kadācid udbhavat-tac-chavi-mātratvam āha—

**sakṛṇ manaḥ kṛṣṇa-padāravindayor**  
**niveśitam tad-guṇa-rāgi yair iha |**  
**na te yamaṁ pāśa-bhṛtaś ca tad-bhaṭān**  
**svapne'pi paśyanti hi cīrṇa-niṣkṛtāḥ ||** [bhā.pu. 6.1.19]

rāgo rañjana-mātram, na tu tad-guṇa-mādhurī-yāthārthya-jñānena sāksāt prītiḥ | ata eva tatra tātparyābhāvāt sakṛd apīty uktam | tathāpy asty ajāmilādibhyo viśeṣa ity āha—na te yamaṁ ity-ādi |

|| 6.1 || śrī-śukaḥ || 74 ||

[75]

atha prathamodayāvasthām āha—

**yatrānuraktāḥ sahasaiva dhīrā**  
**vyapohya dehādiṣu saṅgam uḍham |**  
**vrajanti tat pārama-haṁsyam antyam**  
**yasminn ahiṁsopaśamaḥ sva-dharmaḥ ||** [bhā.pu. 1.18.22]

**antyaṁ** pāramahāṁsyaṁ bhāgavata-paramahāṁsatvam | tasyānuṣāṅgiko guṇaḥ **yasminn** iti |

|| 1.18 || śrī-sūtaḥ || 75 ||

[76]

prakaṭodayāvasthām śrī-priyavratam adhikṛtyāha—

priyavrato bhāgavata ātmārāmaḥ kathāṁ mune |  
gṛhe'ramata yan-mūlaḥ karma-bandhaḥ parābhavaḥ || [bhā.pu. 5.1.1] **ity-ādeḥ**,

saṁśayo'yam mahān brahman dārāgāra-sutādiṣu |  
saktasya yat siddhir abhūt kṛṣṇe ca matir acyutā || [bhā.pu. 5.1.4]

ity antyasya rāja-praśnasyānantareṇa gadyena—

**bāḍham uktaṁ bhagavata uttamaślokasya  
śrīmac-caraṇāravinda-makaranda-rasa āveśita-cetaso  
bhāgavata-paramahāṁsa-dayita-kathāṁ kiñcid antarāya-vihatām svām  
śivatamām padavīm na prāyeṇa hinvanti** [bhā.pu. 5.1.5] iti |

ṭīkā ca—āṅgīkṛtya pariharati bāḍham iti | bāḍham abhiniveśādikaṁ nāstīti satyam eva tathāpi  
vighna-vaśena teṣāṁ pravṛtṭiḥ pūrvābhyāsa-balena punar nivṛtṭiś ca saṅgacchata ity āha  
bhagavata ity-ādikā |

ata evoktaṁ pṛthum prati śrī-viṣṇunā—**drṣṭāsu sampatsu vipatsu sūrayo; na vikriyante mayi  
baddha-sauhrdāḥ** [bhā.pu. 4.20.12] iti | agastyasya cendradyumne svāvamānanayā na kopāḥ |  
kintu vaiṣṇavocita-mahad-ādara-caryāyāḥ parityāge śikṣārtham eva mantavyaḥ | tayor  
anugrahārthāya śāpaṁ dāsyann **idaṁ jagau** [bhā.pu. 10.10.7] itivat |

atha parīkṣito brāhmaṇāvamānanā tu śrī-kṛṣṇasya tad-vyājena sva-pārśva-nayanecchād eva |

tasyaiva me'ghasya parāvareśo  
vyāsakta-cittasya gṛheṣv abhīkṣṇam |  
nirveda-mūlo dvīja-śāpa-rūpo  
yatra prasakto bhayam āśu dhatte || [bhā.pu. 1.19.14] iti tad-ukteḥ |

evam anyatrāpi yojanīyam | tasmāc chrī-priyavratasyāpi abhiniveśādy-āsaṅgābhāsatvam  
evāyātam | tad api duḥkhadam eva tad-vidhānām iti cāgre tan-nirvedena darśayīṣyate, **aho asādhv  
anuṣṭhitam** [bhā.pu. 5.1.37] ity-ādinā |

|| 5.1 || śrī-śukaḥ || 76 ||

[77]

prakaṭodayāvasthāyās cihnāntaram āha—

**sa uttama-śloka-padāravindayor  
niṣevayākiñcana-saṅga-labdhayā |  
tanvan parāṁ nirvṛtim ātmano muhur  
duḥsaṅga-dīnasya manaḥ śamaṁ vyadhāt || [bhā.pu. 7.4.42]**

ṭīkā ca—**ātmanaḥ parāṁ nirvṛtim tanvan duḥsaṅga-dīnasya api manaḥ śamaṁ śāntaṁ vyadhāyi**  
ity eṣā | *samaṁ* sva-manasas tulyam iti vā vyākhyeyam |

|| 7.4 || śrī-nārado yudhiṣṭhiram prati || 77 ||

[78]

atha darśita-prabhāvās tad-āvīrbhāvās tu śrī-śukadevādiṣu draṣṭavyāḥ | yathā ca  
śrī-nārāyaṇa-pañcarātre—

**bhāvonmatto hareḥ kiñcin na veda sukham ātmanaḥ |  
duḥkhaṁ ceti maheśāni paramānanda āplutaḥ || iti |**

tad evaṁ sa-bhedā prīty-ākhyā bhaktir darśitā | eṣā śrī-gītopaniṣatsu ca svarūpa-dvārā guṇa-dvārā  
ca kathitā—

**ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate |  
iti matvā bhajante mām budhā bhāva-samanvitāḥ ||  
mac-cittā mad-gata-prāṇā bodhayantaḥ parasparam |  
kathayantaś ca mām nityaṁ tuṣyanti ca ramanti ca ||  
teṣāṁ satata-yuktānām bhajatām prīti-pūrvakam |  
dadāmi buddhi-yogaṁ taṁ yena mām upayānti te || [gītā 10.8-10] iti |**

atha śrī-bhagavat-prīti-lakṣaṇa-vākyānām niṣkarṣaḥ—

nikhila-paramānanda-candrikā-candramasi  
sakala-bhuvana-saubhāgya-sāra-sarvasva-sattva-guṇopajīvyānanta-vilāsa-mayāmāyika-vi  
śuddha-sattvānavaratollāsād asamordhva-madhure śrī-bhagavati  
katham api cittāvatārād anapekṣita-vidhiḥ svarasata eva samullasantī,  
viṣayāntarair anavacchedyā,  
tātparyāntaram asahamānā,  
hlādinī-sāra-vṛtti-viśeṣa-svarūpā,  
bhagavad-ānukūlyātmaka-tad-anugata-tat-sprhādi-maya-jñāna-viśeṣākārā,  
tādṛśa-bhakta-mano-vṛtti-viśeṣa-dehā,  
pīyūṣa-pūrato'pi sarasena svenaiva sva-dehaṁ sarasayantī,  
bhakta-kṛtātma-rahasya-saṅgopana-guṇa-maya-raśanā<sup>36</sup>-bāṣpa-muktādi-vyakta-pariṣkārā,  
sarva-guṇaika-nidhāna-svabhāvā,  
dāsīkṛtāśeṣa-puruṣārtha-sampattikā,

<sup>36</sup> vasanā (ka)

bhagavat-pātivratya-vrata-varyā-paryākulā,  
bhagavan-manoharaṇaikopāya-hāri-rūpā,  
bhagavati bhāgavatī prītis tam upasevamānā virājata iti |

seyam akhaṇḍāpi nijālambanasya bhagavata āvirbhāva-tāratamyena svayam  
tāratamyenaivāvirbhavati |

tad evam sati śrī-kṛṣṇasyaiva svayam-bhagavattvena tat-sandarbhe darśitatvāt tatraiva tasyā parā  
pratiṣṭhitā | ata eva bāhulyena tat-prīti-paripāṭim evādhikṛtya prakriyā darśayitavyā | yā ca kvacid  
anyādhikartavyā sā khalu kaimutyena tasyā eva poṣaṇārtham jñeyā |

atha śrī-kṛṣṇe svayam bhagavaty evāvirbhāva-pūrṇatva-darśanena tasyāḥ pūrṇatvam darśayati—

**adya no janma-sāphalyam vidyāyās tapaso dṛśaḥ |**  
**tvayā saṅgamyā sad-gatyā yad antaḥ śreyasām paraḥ ||** [bhā.pu. 10.84.21]

**satām** tvad-eka-niṣṭhānām tad-viśeṣānām **gatyā tvayā** śrī-kṛṣṇākhyena **saṅgamyā** no'smākaṁ  
vaśiṣṭha-catuḥsana-vāmadeva-mārkaṇḍeya-nārada-kṛṣṇa-dvaipāyanādīnām brahmānubhavatām  
bhagavadiya-nānā-bhakti-rasa-vidām dṛṣṭa-nānā-bhagavad-āvirbhāvānām api adya  
īdṛśa-prākāṭyāvachchinne'sminn evāvasare **janmanaḥ sāphalyam** jātam | yad eva **sāphalyam**  
pūrva-labdhanām tat-tad-āvirbhāva-jāta-tat-tat-sāphalya-rūpānām **śreyasām**  
parama-puruṣārthānām **paro**'ntaḥ paramo'vadhīr iti |

|| 10.84 || mahā-munayaḥ śrī-bhagavantam || 78 ||

[79]

evam anyatrāpi—

**atha brahmātma-jair devaiḥ prajeśair āvṛto'bhyagāt |**  
**bhavaś ca bhūta-bhavyeśo yayau bhūta-gaṇair vṛtaḥ ||** [bhā.pu. 11.6.1]

ity-ādīkam upakramyāha—

**vyacakṣatāvitrptākṣaḥ kṛṣṇam adbhuta-darśanam |** [bhā.pu. 11.6.5] iti |

atrāpy adbhutatvam prākāṭyāntarāpekṣayaiva ||

|| 11.6 || śrī-śukaḥ || 79 ||

[80]

kim ca—

**yan martya-līaupayikaṁ sva-yoga-**  
**māyā-balaṁ darśayatā gṛhītam |**

**vismāpanam svasya ca saubhaga-rddheḥ  
param padaṁ bhūṣaṇa-bhūṣaṇāṅgam** || [bhā.pu. 3.2.12]

**sva-yogamāyā-balaṁ** sva-cic-chakter vīryam | etādṛśa-saubhāgyasyāpi prakāśikeyaṁ  
bhagavatīty evaṁ-vidhaṁ **darśayatā** āviṣkṛtam |

sakala-sva-vaibhava-vidvad-gaṇa-vismāpanāyeti bhāvaḥ | na kevalam etāvata svasyaiva rūpāntare  
tādṛśatvānanubhavāt | tatrāpi pratikṣaṇam apy apūrva-prakāśāt **svasyāpi vismāpanam** | yataḥ  
**saubhaga-rddheḥ param padaṁ** parā pratiṣṭhā |

nanu tasya bhūṣaṇam tv asti saubhaga-hetuḥ ? ity āha—bhūṣaṇeti | kīdṛśam ?  
**martya-līlaupāyikaṁ** narākṛtīty arthaḥ | tasmāt sutarām yuktaṁ uktaṁ  
śrī-mahā-kāla-purādhipeṇāpi—**dvijātmajā me yuvayor didṛkṣuṇā mayopanītāḥ** [bhā.pu. 10.89.58]  
ity-ādi | śrī-hari-vaṁśe śrī-kṛṣṇa-vacanena ca—**mad-darśanārtham te bālā hṛtās tena mahātmanā**  
[ha.vam. 2.114.8] iti |

|| 3.2 || śrīmān uddhavo viduram || 80 ||

[81]

ata eva parīkṣid-guṇa-varṇane tad-guṇopamātvenaikaṁ ekaṁ guṇam śrī-rāma-rameśayor  
darśayitvā sarva-sādguṇyopamātvena śrī-kṛṣṇam darśayitum atyantotkarṣa-dṛṣṭyāśankamānair  
brāhmaṇaiḥ "eṣa kṛṣṇam anuvrataḥ" [bhā.pu. 1.12.24] ity evoktaṁ, na tu sa iveti |

ata eva parama-prema-janaka-svabhāvatvam api tasya dṛśyate—**vijaya-ratha-kuṭumbaḥ** [bhā.pu.  
1.9.39] ity-ādau, **yam iha nirīkṣya hatā gatāḥ sarūpam**<sup>37</sup> ity anantaram,

**lalita-gati-vilāsa-valguhāsa-  
praṇaya-nirīkṣaṇa-kalpitoru-mānāḥ |  
kṛta-manu-kṛta-vatya unmadāndhāḥ  
prakṛtim agan kila yasya gopa-vadhvaḥ** || [bhā.pu. 1.9.40]

tat-svabhāva-mahimnaḥ sārūpya-prāpaṇatvaṁ nāma kiyān utkarṣaḥ ? yata etāvato'pi premno  
janakatvaṁ dṛśyata ity āha—laliteti | atra kṛtānukaraṇam nāma līlākhyo nāyikānubhāvaḥ | tad  
uktaṁ **kriyānukaraṇam līlā** [u.nī. 10.28] iti | prakṛtim svabhāvam | tādṛśa-premāveśo jātaḥ | yena  
tat-svabhāva-nija-svabhāvayor aikyam eva tāsu jātam ity arthaḥ | yathā śrīmad-ujjvala-nīlamanau  
mahā-bhāvodāharaṇam—

rādhāyā bhavataś ca citta-jatunī svedair vilāpya kramāt  
yuñjann adri-nikuñja-kuñjara-pate nirdhūta-bheda-bhramam |

<sup>37</sup> atra svarūpam iti pāṭhaḥ kvacid dṛśyate | jīvagosvāmināḥ pāthas tu sarūpam iti |  
vijaya-ratha-kuṭumba ātta-totre  
dhṛta-haya-raśmini tac-chriyekṣaṇīye  
bhagavati ratir astu me mumūrṣor  
yam iha nirīkṣya hatā gatāḥ sarūpam

citrāya svayam anvaraṅjayad iha brahmāṅḍa-harmyodare  
bhūyobhir nava-rāga-hiṅgula-bharaiḥ śṛṅgāra-kāruḥ kṛtī || [u.nī. 15.155] iti |

|| 1.9 || bhīṣmaḥ śrī-bhagavantam || 81 ||

[82]

tathā—

**yasyānanam makara-kuṇḍala-cāru-karṇa-  
bhrājat-kapola-subhagaṁ savilāsa-hāsam |  
nityotsavam na tatṛpur dṛṣibhiḥ pibantyo  
nāryo narāś ca muditāḥ kupitā nimeś ca ||** [bhā.pu. 9.24.65]

ṭikā ca—**tatra pradarśanārtham mukha-śobhām āha** ity-ādikā | tad-darśane'pi nimeśa-kartṛtvena  
nimer niyame kupitā babhūvuḥ | iyaṁ khalu mahābhāvasya gatiḥ | sā ca tat-svabhāvataḥ siddhety  
abhidhānād yuktaṁ atrāsyodāharaṇam |

|| 9.24 || śrī-śukaḥ || 82 ||

[83]

kim ca,

**kā sṛy aṅga te kalapadāyata-** ity-ādau **yad go-dvija-druma-mṛgāḥ  
pulakāny abhibhran** [bhā.pu. 10.29.40] iti |

anyatra ca, **aspandanam gatimatām pulakas tarūṇām**" [bhā.pu. 10.29.40] ity-ādi | ata evoktaṁ  
śrī-bilvamaṅgalena—

**santv avatārā bahavaḥ puṣkara-nābhasya sarvato-bhadrāḥ |  
kṛṣṇād anyāḥ ko vā latāsv api premado bhavati ||** [kṛ.ka. 2.85] iti |

|| 10.29 || śrī-vraja-devyaḥ śrī-bhagavantam || 83 ||

[84]

[84.1] tad evaṁ śrī-bhagavad-āvīrbhāva-tāratamyena tat-prīter āvīrbhāva-tāratamyam darśitam |  
atha tasyā eva guṇāntarotkarṣa-tāratamyena tāratamyāntaram bhedās ca darśyante | tatra guṇāḥ  
dvidvidhāḥ | bhakta-citta-saṁskriyā-viśeṣasya hetava eke, tad-abhimāna-viśeṣasya hetavaś cānye |

tatra pūrveṣāṁ guṇānām svarūpāṇi tais tasyās tāratamyam bhedās ca yathā, prītiḥ khalu  
bhakta-cittam...

ullāsayati,  
mamatayā yojayati,  
visrambhayati,  
priyatvātīśayenābhimānayati,

drāvayati,  
sva-viṣayam praty abhilāṣātīśayena yojayati,  
pratikṣaṇam eva sva-viṣayam nava-navatvenānubhāvayati,  
asamordhva-camatkāreṇonmādayati ca |

tatrollāsa-mātrādhikya-vyañjikā prītiḥ ratiḥ yasyām jātāyām tad-eka-tātparyam anyatra  
tucchatva-buddhiś ca jāyate |

mamatātīśayāvīrbhāvena samṛddhā prītiḥ premā | yasmin jāte tat-prīti-bhaṅga-hetavo yadīyam  
udyamam svarūpaṁ vā na glapayitum īśate | mamatātīśayena prīti-samṛddhiś cānyatrāpi dr̥ṣyate |  
yathoktam mārkaṇḍeye—

mānjāra-bhakṣite duḥkham yādṛṣam gṛha-kukkuṭe |  
na tādr̥n-mamatā-sūnye kalavīnke'tha mūṣike || iti |

ata eva prema-lakṣaṇāyām bhaktau pracura-hetutva-jñāpanārtham mamatāyā eva  
bhaktitva-nirdeśaḥ pañcarātre—

ananya-mamatā viṣṇau mamatā prema-saṅgatā |  
bhaktir ity ucyate bhīṣma-prahlādoddhava-nāradaiḥ || [bha.ra.si. 1.4.2] iti |

anya-mamatā-varjitā mamety anvayaḥ | tad uktam [sattva evaika-manasaḥ](#) [bhā.pu. 3.25.32] ity  
eva-kāreṇa |

[84.2] atha visrambhātīśayātmakaḥ premā praṇayaḥ, yasmin jāte sambhramādi-yogyatāyām api  
tad-abhāvaḥ |

priyatvātīśayābhimānena kauṭilyābhāsa-pūrvaka-bhāva-vaicitrīm dadhat praṇayo mānaḥ, yasmin  
jāte śrī-bhagavān api tat-praṇaya-kopāt prema-mayaṁ bhayaṁ bhajate |

ceto-dravātīśayātmakaḥ premaiva snehaḥ, yasmin jāte tat-sambandhābhāsenāpi  
mahā-bāṣpādi-vikāraḥ priya-darśanādy-atṛptis tasya parama-sāmarthyātau saty api keṣāṁcid  
aniṣṭāśaṅkā ca jāyate |

sneha evābhilāṣātīśayātmako rāgaḥ, yasmin jāte kṣaṇikasyāpi virahasyātyantaivāsahiṣṇutā |  
tat-samyoge param duḥkham api sukhatvena bhāti, tad-viyoge tad-viparītam |

sa eva rāgo'nukṣaṇam sva-viṣayam nava-navatvenānubhāvayan svayam ca nava-navībhavann  
anurāgaḥ, yasmin jāte paraspara-vaśībhāvātīśayaḥ | prema-vaicittyaṁ tat-sambandhiny aprāṇiny  
api janma-lālasā, vipralambhe visphūrṭiś ca jāyate |

anurāga evāsamordhva-camatkāreṇonmādako mahā-bhāvaḥ | yasmin jāte yoge nimeṣāsahatā  
kalpa-kṣaṇatvam ity-ādikam | viyoge kṣaṇa-kalpatvam ity-ādikam | ubhayatra  
mahoddīptāśeṣa-sāttvika-vikārādikam jāyate iti saṁskāra-hetavo guṇā darśitāḥ |

[84.3] atha bhaktābhimāna-viśeṣa-hetavo guṇās tat-kṛtāḥ prīter bhaktānām ca bhedās tārātamyam ca yathā—saiva khalu prītir bhagavat-svabhāva-viśeṣāvīrbhāva-yogam upalabhya kañcid anugrāhyatvenābhimānayati, kañcid anukampitvena, kañcin mitratvena, kañcit priyātvena ca | bhagavat-svabhāva-viśeṣāvīrbhāva-hetuś ca yasya bhagavat-priya-viśeṣasya saṅgādinā labdhā prītiḥ, tasya prīter eva guṇa-viśeṣo boddhavyaḥ | nitya-parikarāṇām nityam eva tad dvayam | tatrānugrāhyatābhimāna-mayī prītir bhakti-śabdena prasiddhā | āradhyatvena jñānam bhaktir iti hi tad-anugatam | yathavoktam māyā-vaibhave—

snehānubandho yas tasmin bahu-māna-puraḥ-saraḥ |  
bhaktir ity ucyate saiva kāraṇam parameśituḥ || iti |

sneho'tra prīti-mātram | evam pādme—mahitva-buddhir bhaktis tu sneha-pūrvābhīdhīyate iti | tathāpi bhakter bhagavati prīti-sāmānya-paryāyatā munibhir bhaktyā prayujyata iti pūrvam uktam | kvacid viśeṣa-vācakā api sāmānye prayujyante | jīva-sāmānye nṛ-prabhṛti-śabdavat | kvacid bhakty-atiśaya-lakṣaṇa-premaṇy api bhakti-śabda-prayogo brāhmaṇa-goṣṭhīṣu brāhmaṇyātīśayavati ayam brāhmaṇa itivat |

yathoktam pāñcarātre—

māhātmya-jñāna-pūrvas tu sudṛḍhaḥ sarvato'dhikāḥ |  
sneho bhaktir iti proktas tayā sārṣṭy-ādi nānyathā || iti |

mano-gati-mamatādīnām tu tat-sambandhenaiva kvacid bhakti-śabda-vācyatoktā | tad-anugrāhyatābhimāna-mayī prītir eva bhakti-śabdasya mukhyo'rthaḥ | te cānugrāhyābhimānino dvididhāḥ | poṣaṇam anukampā cety anugrahasya dvaividhyāt | poṣaṇam atra bhagavatā svarūpa-dvārā sva-guṇa-dvārā cānandanam | anukampā ca pūrṇe'pi svasmin nija-sevādy-abhilāṣam sampādyā sevakādiṣu sevādi-saubhāgya-sampādikā bhagavataś cittādratāmāyī tad-upakārecchā | teṣu dvididheṣu keśucid bhagavati nirmamāḥ keśucit samamās ca | tatra bhagavati paramātma-para-brahma-bhāvenānandanīyābhimānino nirmamā jñāni-bhaktāḥ śrī-sanakādayaḥ | teṣām tad-abhimānitve'pi tatra nirmamatvam—

saty api bhedāpagame nātha tavāham na māmakīnas tvam |  
sāmdro hi taraṅgaḥ kvacana samudro na tāraṅgaḥ || itivat |

tatra candra-darśanavan mamatām vināpi teṣām bhagavad-darśanam prītidam syāt | ānukūlyam cātra tat-pravaṇatva-tat-stuty-ādinā jñeyam | eṣām prītiś ca jñāna-bhakty-ākhyā | jñānatvam brahma-ghanatvenaivānubhavāt | eṣaiva śānty-ākhyayocyate, sama-pradhānatvāt | **samo man-niṣṭhatā buddheḥ** [bhā.pu. 11.19.36] iti bhagavad-vākyam |

[84.4] athānukampyaḥ sa-mamā bhaktāḥ | eṣām hi asmākaṁ prabhur ayam iti bhāvena mamatodbhūtā | etad abhipretyaivānanya-mamatety ādi-vaktṛtvam kevala-bhaktānām śrī-bhīṣmoddhava-prahlāda-nāradādīnām evoktam na tu sanakādīnām api | ato mamatodbhavād evānukampyās tad-abhimāninaś ca te |

anukampyatvam trividham—pālyatvam bhṛtyatvam lālyatvam ca | tat-traividhyena kramāt te śrī-bhagavati pālaka iti bhāvā dvārakā-prajādayaḥ, sevya iti bhāvāḥ śrī-dārukādi-sevakāḥ, gurur

iti bhāvāḥ śrī-pradyumna-gada-prabhṛti-putrānujādāya iti | eṣāṃ trividhānām api prītir bhaktir  
eva | pūrvāpekṣayā caiṣāṃ prīter ānukūlyātmatādihikyād āvṛta-jñānāmsatvenāsyām eva  
śrī-rasāmṛta-sindhau prītir ity evākhyā kṛtā |

sā ca bhaktiḥ krameṇa pālyānām āśrayātmikā, bhṛtyānām dāsyātmikā, lālyānām praśrayātmikā  
jñeyā | yā tu mahad-buddhyā cittādara-lakṣaṇa-bhaktir namaskārādi-kārya-vyaṅgyā sā khalu  
prītir na bhavatīti nātra gaṇyate | tat-tad-bhāvaṃ vinaiva kevalādara-mayī prītiś ced  
bhakti-sāmānyatvena jñeyā |

atha “putro’yam” ity-ādi-bhāvenānukampitvābhimāna-mayī prītir vātsalyam | vatsaṃ vakṣo lātīti  
niruktir hi tatraiva jhaṭiti pratītiṃ gamayati | prīti-mātre tu tad-upalakṣaṇatvenaiva prayogaḥ |  
laukika-rasajñāś ca kecid atraiva vatsalākhyam rasam manyante | tathodāhṛtam śrī-devahūtyāḥ  
putra-viyoge [vatse gaur iva vatsalā](#) [bhā.pu. 3.33.21] iti | tasmād vātsalyam śrī-vrajeśvarādīṅām |

atha “mat-sama-madhura-śīlavān ayam nirupādhi-mat-praṇayāśraya-viśeṣaḥ” iti bhāvena  
mitratvābhimāna-mayī prītiḥ maitry-ākhyā  
dviividhāḥ—paraspara-nirupādhikopakāra-rasikatā-mayī sauhṛdākhyā,  
saha-vihāra-śāli-praṇaya-mayī sakhyaākhyā ceti | tato mitrāni ca dvi-vidhāni—suhṛdah sakhāyaś  
ceti | tatra sauhṛdam śrī-yudhiṣṭhira-bhīṣma-drapadī-padyādiṣv amśena dṛśyate, sakhyaṃ  
śrīmad-arjuna-śrīdāmādiṣu |

[84.5] atha "kānto’yam" iti prītiḥ kānta-bhāvaḥ | eṣa eva priyatā-śabdena śrī-rasāmṛta-sindhau  
paribhāṣitā | priyāyā bhāvaḥ priyateti | laukika-rasikair atraiva rati-samjñā svīkriyate | eṣa eva  
kāma-tulyatvāt śrī-gopikāsu kāmādi-śabdenāpy abhīhitaḥ | smarākhyā-kāma-viśeṣas tv anyāḥ,  
vailakṣaṇyāt | kāma-sāmānyam khalu sprhā-sāmānyātmakam | prīti-sāmānyam tu  
viśayānukūlyātmakas tad-anugata-viśaya-sprhādi-mayo jñāna-viśeṣa iti lakṣitam | tato dvayoḥ  
sāmānya-prāya-ceṣṭatve’pi kāma-sāmānyasya ceṣṭā svīyānukūlya-tātparyā | tatra kutracid  
viśayānukūlyam ca sva-sukha-kārya-bhūtam eveti tatra gaṇa-vṛttir eva prīti-śabdaḥ |  
śuddha-prīti-mātrasya ceṣṭā tu priyānukūlya-tātparyaiva | tatra tad-anugatam eva cātma-sukham  
iti mukhya-vṛttir eva prīti-śabdaḥ |

ata eva yathā-pūrvam sukha-prīti-sāmānyayor ullāsātmakatayā sāmye’py ānukūlyāmsena  
prīti-sāmānyasya vaiśiṣṭyam darśitam | tathā kāma-prīti-sāmānyayor api sprhā-viśeṣātmakatayā  
sāmye’pi tenaiva vaiśiṣṭyam siddham | atra tu—[yat te sujāta-caraṇāmburuham staneṣu bhītāḥ  
śanaīḥ priya dadhīmahi karkaṣeṣu](#) [bhā.pu. 10.31.19] ity-ādibhir atikramyāpi svānukūlyam  
priyānukūlya-tātparyasyaiva darśitatvāt śuddha-prīti-viśeṣa-rūpatvam eva labhyate | atas  
tad-viśeṣatvam ca sprhā-viśeṣātmakatvāt siddham | tato’tra śrī-kṛṣṇa-viśayatvena  
kubjādi-sambandhi-kāmavad aprākṛta-kāmatvasyāpy anabhyupagame sati prākṛta-kāmatvam tu  
sutarām asiddham | tathā darśitam ca—

[vikrīḍitam vraja-vadhūbhir idam ca viṣṇoḥ  
śraddhānvito yaḥ śṛṇuyād atha varṇayed vā |  
bhaktim parām bhagavati parilabhya kāmam  
hṛd-rogam āśv apahinoty acireṇa dhīraḥ ||](#) [bhā.pu. 10.33.40] ity anena |

yad vikrīḍitaṁ khalu nija-śravaṇa-dvārāpy anyeṣāṁ dūra-deśa-kāla-sthitānām api śīghram eva yaṁ kāmam apanayat paramaṁ premāṇaṁ vitanoti | tat punas tat kāma-mayaṁ na syāt | api tu parama-prema-viśeṣa-mayam eva | na hi pañkena pañkaṁ kṣālyate | na tu svayam asnehaḥ snehayati |

ata eva tasya bhāvasya śuddha-prema-mayatvaṁ nigadenaivoktvā śuddhatve hetutayā punas tena bhagavat-prasādaś ca darśitaḥ | "bhagavān āhatā vīkṣya śuddha-bhāva-prasāditaḥ" [bhā.pu. 10.22.18] iti | tasyātmarāma-śiromaṇes tena ramaṇaṁ ca darśitam—"kṛtvā tāvantam ātmānam" [bhā.pu. 10.33.19] ity-ādibhiḥ |

vaśīkṛtatvaṁ ca svayaṁ darśitaṁ—[na pāraye'ham niravadya-saṁyujām](#) [bhā.pu. 10.32.22] ity-ādinā | tatra niravadyeti prīteḥ śuddhatvam | sva-sādhukṛtyam iti paramottamotkṛṣṭatvam | na pāraya iti svavaśīkṛatvam | ataḥ śuddha-prema-jātiṣu tasya paramatvād eva śrīmad-uddhavenāpy evam uktam—[vāñchanti yad bhava-bhiyo munayo vayaṁ ca](#) [bhā.pu. 10.47.58] iti | tasmāt sarvataḥ paramaiva kānta-bhāva-rūpā prītir iti sthitam |

[84.6] tad evaṁ jñāna-bhaktir bhaktir vātsalyaṁ maitrī kānta-bhāva iti tad-bhāvābhimānāyor bhedena pañca-vidhā prītiḥ | etāś ca jñāna-bhakty-ādayaḥ kvacit miśratayāpi vartante | tatra śrī-bhīṣmādu jñāna-bhakty-āśraya-bhaktī | śrī-yudhiṣṭhire sauhṛdyāntarbhūte āśraya-bhakti-vātsalye | śrī-bhīmasya sakhyam api | śrī-kuntyām āśraya-bhakty-antarbhūtaṁ vātsalyam | śrī-vasudeva-devakyor bhakti-sāmānya-vātsalye | tathā tathā darśanāt |

śrīmad-uddhavasya dāsyāntarbhūtaṁ sakhyam—[tvaṁ me bhṛtyaḥ suhṛt sakhā](#) [bhā.pu. 11.11.48] iti śrī-bhagavad-ukteḥ | śrī-baladevasya sakhya-vātsalya-bhaktayaḥ | tatra vātsalya-sakhye—

[kvacit krīḍā-pariśrāntaṁ gopotsaṅgopabarhaṇam |](#)  
[svayaṁ viśramayaty āryaṁ pāda-saṁvāhanādibhiḥ ||](#)  
[nṛtyato gāyataḥ kvāpi valgato yudhyato mithaḥ |](#)  
[gṛhīta-hastau gopālān hasantau praśaśamsatuḥ ||](#) [bhā.pu. 10.15.14-15] ity-ādiṣu |

bhaktiś ca [prāyo māyāstu me bhartuḥ](#) [bhā.pu. 10.13.37] ity-ādi-tad-uktiṣu | atra ca tasya vraje sakhyāntarbhūte vātsalya-bhaktī jñeye, bālyam ārabhya saha-vihārātīśayāt | yadu-puryām ca bhakty-antarbhūte vātsalya-sakhye, aiśvarya-prakāśa-maya-līlāviṣkārāt | vraje tasyāgrajatvaṁ śrī-vasudeva-nandanāyor bhrātṛtva-prasiddheḥ | śrīman-nandena putratayā pālanāc ca | yathoktaṁ—

[bhrātar mama sutāḥ kaccin mātṛā saha bhavad-vraje |](#)  
[tātaṁ bhavantaṁ manvāno bhavadbhyām upalālitaḥ ||](#) [bhā.pu. 10.5.27] iti |

[vadanti tāvakā hy ete kumārās te'grajo'py ayam](#) [bhā.pu. 10.8.34] iti ca |

evaṁ śrī-paṭṭa-mahiṣīṣu dāsyā-miśraḥ kānta-bhāvaḥ | śrīmad-vraja-devīṣu sakhya-miśra ity-ādikaṁ jñeyam |

[84.7] atha tat-tad-bhāvābhimānau vinā tu yā prītiḥ sā sāmānyā tādrśatvāyogyānām bhavati | yathā mithilā-prayāṇe—

ānarta-dhanva-kuru-jāṅgala-kaṅka-matsya-  
pāñcāla-kunti-madhu-kekaya-kośalārṇāḥ |  
anye ca tan-mukha-sarojam udāra-hāsa-  
snigdhekṣaṇam nrpa papur dṛṣibhir nṛ-nāryaḥ || [bhā.pu. 10.86.20] ity atra  
keṣāmcit |

ete ca nirmamā jñeyāḥ | kim ca teṣu eteṣu bhagavat-priyeṣu sāmānya-śāntau taṭasthākhyau |  
anayoḥ prītis ca taṭasthākhyā | tābhyām anye parikarāḥ | teṣām prītis ca mamata-prācuryān  
mamatākhyā | teṣu ca pālya-bhr̥tyau anugatau | tayoḥ bhaktis ca sambhrama-prīty-ākhyā |  
lālyādayas tu bāndhavāḥ | teṣām prītis ca bāndhavatākhyā jñeyā |

tair etaiḥ prīti-bhedaiḥ priya-bhedān prati svasya bhajanīyatā-bhedā uktāḥ—**yeṣām ahaṁ priya  
ātmā sutaś ca sakhā guruḥ suhṛdo daivam iṣṭam** [bhā.pu. 3.25.38] iti | priyaḥ kāntaḥ | ātmā  
paramātmā | sutaḥ putra-bhr̥tr̥jādi-rūpaḥ anuja-rūpaś ca | sakhā praṇaya-pūrvakaḥ saha khelati  
yaḥ | guruḥ pitrādi-rūpaḥ | suhṛdo dvividhāḥ sambandhino nirupādhi-hita-kāriṇaś ca | tatra  
pūrveṣām priyatvādu praveśād uttare gṛhyante | daivam iṣṭam āśrayaṇīyaḥ sevyaś cety arthaḥ |  
etān bhāvāms ca vinā sāmānya-prīti-viṣaya iti bhāvaḥ |

[84.8] atha pūrvoktā raty-ādi-bhāvā udāhriyante | tatra ratim āha—

**tatrānvaham kṛṣṇa-kathāḥ pragāyatām  
anugraheṇāśṛṇavam manoharāḥ |  
tāḥ śraddhayā me'nupadam viśṛṇvataḥ  
priyaśravasy aṅga mamābhavad ruciḥ ||**

**tasmims tadā labdha-rucer mahā-mate  
priyaśravasy askhalitā matir mama |  
yayāham etat sad-asat sva-māyayā  
paśye mayi brahmaṇi kalpitaṁ pare ||** [bhā.pu. 1.5.26-27]

mayi śuddha-jīve vyaṣṭi-rūpaṁ pare brahmaṇi ca samaṣṭi-rūpam adhyāropitam |

|| 1.5 || śrī-nāradaḥ śrī-vyāsam || 84 ||

[85]

premāṇam āha—

**upalabdham pati-prema pāti-vratyaṁ ca te'naghe |  
yad vākyaiś cālyamānāyā na dhīr mayy apakarṣitā ||** [bhā.pu. 10.60.51]

yad yasmād dhīr madīya-jñānam mayi nāpakarṣitā, mamaudāsīnya-vākyenāyaṁ mayy udāsīna  
ity āśaṅkya tataḥ kiñcid api nyūnatvam tvayā na prāpitā, kintu yathā sadā vartate  
tathaiivāvartatety arthaḥ ||

|| 10.60 || śrī-bhagavān rukmiṇī-devīm || 85 ||

[86]

praṇayam āha—

**uvāha kṛṣṇo bhagavān śrīdāmānaṁ parājitaḥ** [bhā.pu. 10.18.24] iti |

spaṣṭam ||

|| 10.18 || śrī-śukaḥ || 86 ||

[87]

mānam āha—**ekā bhrū-kuṭim ābaddhya prema-saṁrambha-vihvalā** [bhā.pu. 10.32.6] iti | spaṣṭam ||

|| 10.32 || śrī-śukaḥ || 87 ||

[88]

sneham āha—

**sat-saṅgān mukta-duḥsaṅgo hātuṁ notsahate budhaḥ |**  
**kīrtiyamānaṁ yaśo yasya sakṛd ākarṇya rocanam ||**  
**tasmin nyasta-dhiyaḥ pārthāḥ saheran virahaṁ katham |**  
**darśana-sparśa-saṁlāpa- śayanāsana-bhojanaiḥ ||**  
**sarve te'nimiṣair akṣais tam anu druta-cetaṣaḥ |**  
**vīkṣantaḥ sneha-sambaddhā vicelus tatra tatra ha ||**  
**nyarundhann udgalad bāṣpam autkaṇṭhyād devakī-sute |**  
**niryāty agārān no'bhadram iti syād bāndhava-striyaḥ ||** [bhā.pu. 1.10.11-14]

**viceluḥ** arhaṇādy-ānayanārtham itas tataś calanti sma | **abhadraṁ** yātrā-samaye duḥśakunaṁ prābhūd iti **nyarundhan** ācchāditavatyaḥ |

|| 1.10 || śrī-sūtaḥ || 88 ||

[89]

rāgam āha—

**vipadaḥ santu tāḥ śaśvat tatra tatra jagad-guro |**

**bhavato darśanam yat syād apunar bhava-darśanam** || [bhā.pu. 1.8.25]

**bhavataḥ** karma-bhūtasya **darśanam** avalokanam | **yat** yāsu | **apunarbhavam** anyatra kutrāpi tādṛśa-mādhuryābhāvāt punar na jātam darśanam sāmya-pratītir yasya, tad apūrvam ity arthaḥ |

|| 1.8 || śrī-kuntī śrī-bhagavantam || 89 ||

[90]

anurāgam āha—

**yadyapy asau pārśva-gato raho-gatas  
tathāpi tasyāṅghri-yugam navam navam |  
pade pede kā virameta tat-padāc  
calāpi yac chrīr na jahāti karhicit** || [bhā.pu. 1.11.34]

**asau** śrī-kṛṣṇaḥ | tāsām śrī-mahiṣīṅām **pārśva-gataḥ** samīpasthaḥ | tatrāpi **raho-gataḥ** ekānte vartate | **pade pede** pratikṣaṇam | tac ca tāsām svābhāvikanurāgavatīnām nāścaryam, yataḥ kā vā anyāpi tat-padād virameta tat-padāsvādena tṛptā bhavet | tatra kaimutyenodāharaṇam—**calāpīti** | jagati cañcala-svabhāvatvena drṣṭāpi | atrodāharaṇa-poṣārtham prākṛtāprākṛta-śriyor abheda-vivakṣā |

|| 1.11 || śrī-sūtaḥ || 90 ||

[91]

mahābhāvam āha—

**gopīnām paramānanda āsīd govinda-darśane |  
kṣaṇam yuga-śatam iva yāsām yena vinābhavat** || [bhā.pu. 10.19.16]

spaṣṭam |

|| 10.19 || śrī-śukaḥ || 91 ||

[92]

[92.1] eṣā prīti-jātī rati-mātrātmā jñāni-bhakteṣu, paramānanda-ghana-mātratayā anubhava-sukhasya mamatvābhāvena atīśaya-kāraṇatvāyogāt | evam sāmānyesv api | **kāmam bhavaḥ sva-vījinair nirayeṣu naḥ stāt** [bhā.pu. 3.15.49] ity-ātau tu sanakādīnām tādṛśa-rāga-prārthanaiva, na tu sākṣād eva rāga iti samādheyam |

atha pālyeṣu prema-paryantaiva, mamatāyāḥ spaṣṭatvāt, na tu snehādi-paryantā, vidūra-sambandhena tasyā anaucityāt | yat tu **yarhy ambujākṣāpasasāra bho bhavān** [bhā.pu. 1.11.9] ity-ātau, **tatrābda-koṭi-pratimaḥ kṣaṇo bhavet** iti dvārakā-prajā-vākye tad-atīśayaḥ

pratīyate | tat khalu tatraiva keśāmcin nāpita-mālākārādīnām sākṣāt tat-sevā-bhāgyavatām  
bhāva-viśeṣa-dhāriṇām uktitvena saṅgatam |

atha śrīmad-bhr̥tyeṣu rāga-paryantāpi sambhāvyate, teṣām mamatādhikyena  
santata-tat-sevā-lampaṭatvena tad-eka-jīvanatvāt | lālyeṣu sākṣāc-chrī-vigraha-sambandhena  
tato'pi mamatā-viśeṣorjitatvāt rāgātīśayo mantavyaḥ |

tebhyaḥ sakhibhyo'pi mamatādhikyād vatsala-mukhyayoḥ pitroḥ sarvatas tad-atīśayaḥ | anyatrāpi  
prāyaḥ vipadaḥ santu tāḥ śaśvat [bhā.pu. 1.8.25] ity-ādi śrī-kuntī-vākyāt sakhiṣu  
praṇayotkarṣāmsena tu tad-ādhikyam asti | suhr̥tsu nātisannikarṣāt premātīśaya eva |  
praṇaya-mānau tu sakhi-preyasyor eva sambhavataḥ |

[92.2] atha śrī-preyasīṣu śrīmat-paṭṭa-mahiṣīṇām mahā-bhāvatonmukhānurāga-paryantaiva |  
yad-vivarta-viśeṣaḥ prema-vaicittiyākhyo vipralambha-śr̥ṅgāraḥ, tāsām ūcur mukundaika-dhiyaḥ  
[bhā.pu. 10.90.14] ity-ādinā, itīdr̥ṣena bhāvena [bhā.pu. 10.90.25] ity-antena varṇitaḥ |  
tato'dhikam na ca śrūyate, tābhyo'nyatra tv anurāgo'pi na śrūyate |

nanu, satām ayaṁ sāra-bhr̥tām nisargaḥ [bhā.pu. 10.13.2] ity-ādau anyatrāpy anurāgo varṇyate,  
pratīkṣaṇam navyatva-sphuraṇāt ? naivam, anurāgasya na tādr̥śa-sphuraṇa-mātra-lakṣaṇatvam,  
kintūllāsādi-duḥkha-sukhatva-bhāna-paryanta-raty-ādi-guṇa-lakṣaṇatvam api | atra tu sarvatra  
tat-tal-lakṣaṇodayāsambhāvanayā nānurāgo nirṇīyate iti | tathā navyavad ity uktam, na ca  
navyam iti |

śrī-vraja-devīnām tu mahā-bhāva-paryantatā—

tās tāḥ kṣapāḥ preṣṭhatamena nītā  
mayaiva vṛndāvana-gocareṇa |  
kṣaṇārdhavat tāḥ punar aṅga tāsām  
hīnā mayā kalpa-samā babhūvuḥ || [bhā.pu. 11.12.11] ity-ādi-prasiddheḥ |

nimeśasahatvam tāsām eva—

kuṭīla-kuntalām śrī-mukham ca te  
jaḍa udīkṣitām pakṣma-kṛt dṛśām [bhā.pu. 10.31.15] iti |

yasyānanam [bhā.pu. 9.24.35] ity-ādikasya, nāryo narās ca muditāḥ kupitā nimeś ca ity atra  
sāmānyato narā nāryas ca tāvan muditā babhūvuḥ | ca-kārāt tatraiva kāścic chrī-gopyo nimer  
niyame nimeśa-kartre kupitā babhūvur ity arthaḥ, anyatra tad-aśravaṇād eva | anyathā  
kurukṣetra-yātrāyām—

gopyas ca kṛṣṇam upalabhya cirād abhīṣtam  
yat-prekṣaṇe dṛśīṣu pakṣma-kṛtam śapanti |  
dṛgbhir hṛdī-kṛtam alam parirabhya sarvās  
tad-bhāvam āpur api nitya-yujām durāpam || [bhā.pu. 10.82.39] iti |

atra *yat-prekṣaṇe* ity-ādau vaiśiṣṭyānāpattiś ca syāt | yadyapi śrī-kṛṣṇasya  
tādṛśa-bhāva-janakatvaṁ svabhāva eva, tathāpy ādhāra-guṇam apy apekṣate, svāty-ambuno  
muktādi-janakatvam iva | atra ca *tad-bhāvam āpur* iti  
śrī-kṛṣṇa-viśayaka-mahā-bhāva-viśeṣābhivyaktiṁ dadhur ity arthaḥ | ata eva *nitya-yujām*  
*durāpam* ity uktam | nitya-yuk-śabdenāpy atra tat-sa-lakṣaṇāḥ paṭṭa-mahiṣya eva labhyante, na  
tad-vilakṣaṇā anye, dūra-pratītatvāt | tataś ca nitya-yujām “etā virahiṇyo, vyaṁ tu  
priya-saṁyogaṁ dinaṁ dinam eva prāpnumaḥ” iti preṣṭhaṁ-manyānām apīty arthaḥ |

ata eva—

śrutvā pṛthā subala-putry atha yājñasenī  
mādhavy atha kṣitipa-patnya uta sva-gopyaḥ |  
kṛṣṇe’khilātmani harau praṇayānubandhaṁ  
sarvā visismayur alam aśru-kalākulākṣyaḥ || [bhā.pu. 10.84.1]

ity atra kvacid anyatrādrṣṭa-careṇa *vraja-striyo yad vāñchanti* [bhā.pu. 10.83.43]  
ity-ādi-tadīya-pūrvokta-rītyā svīya-bhāva-tulyatā-sparśinā praṇayānubandhena viśmitānām api  
śrī-gopīnām viśeṣaṇatvena sva-śabdaḥ paṭhitaḥ paramāntaraṅgatā-bibodhiṣayā | tathā *aho alam*  
*ślāghyatamaṁ yadoḥ kulam* [bhā.pu. 1.10.26] ity-ādi-padya-trayātmake  
prathama-skandha-sambandhini pura-strī-vākye’pi, teṣu prathama-dvayaṁ sarvasya  
mathurā-vraja-dvārakā-vāsino janasya bhāgya-mahimā-pratipādakam | ṭṭīyaṁ khalu—

nūnaṁ vrata-snāna-hutādineśvaraḥ  
samarcito hy asya grhīta-pāṇibhiḥ |  
pibanti yāḥ sakhy adharāmṛtaṁ muhur  
vraja-striyaḥ sammumuhur yad-āśayāḥ || [bhā.pu. 1.10.28] ity etat |

atra paṭṭa-mahiṣīnām bhāgya-ślāghāyām api śrī-vraja-devīnām eva hi paramotkṛṣṭatvam  
āsvādābhijñataratvaṁ cāyātam | yasyāmṛtasya mādhyura-smaraṇe devā api muhyanti, tan  
manuṣyeṇāpy anenāsvādyata itivat | tasmāt tāsām eva sarvottama-bhāvanā |

[92.3] ayam atra sandarbhaḥ—śrī-bhagavataḥ svabhāvas tāvad  
ubhaya-vidhaḥ—brahmatva-lakṣaṇo, bhagavattva-lakṣaṇāś ceti | bhaktāś ca sāmānyato dvidvidhā  
uktāḥ—taṭasthāḥ parikarāś ceti | tatraike taṭasthā brahmatā-puraskāreṇa tat-svabhāvena  
pṛīyamānāḥ śāntākhyāḥ | anye ca taṭasthāḥ parikaravad bhagavattā-viśeṣeṇāpi pṛīyamānāḥ  
parikaratvābhimānam aprāptāḥ | tataḥ sphuṭam evaite parikarāt pṛīti-nirhīnāḥ<sup>38</sup> |

athādya api pṛīti-kāraṇasya pṛīti-kāryasya ca nirhīnatvāt parikarāt pṛīti-nirhīnāḥ | kāraṇaṁ cātra  
sāhāyyam | sahāyo dvidvidhaḥ—mamatā-lakṣaṇo’rthas tad-aṅgaṁ, brahmatvānubhavādayas  
tad-upāṅgānīti | atra teṣām mamatvaṁ nāstīti darśitam eva | tac ca yuktaṁ,  
sambandha-viśeṣāspuraṇāt | tato’ṅga-nirhīnatvam | upāṅgeṣu ca teṣām brahma-jñānam eva  
mukhyaṁ, tad-anuśīlana-svābhāvīyāt | bhagavattā-jñānaṁ tu tad-anugataṁ, tasyā eva  
tādṛśa-bhāvena teṣām ākarṣaṇāt | yad uktam—*ātmārāmāś ca* ity-ādau, *itthambhūta-guṇo hariḥ*  
[bhā.pu. 1.7.11] iti |

<sup>38</sup> vihīnāḥ (all but ka, kha)

vastutas tu prīti-sāhāyḥ bhagavattāyā eva mukhyatvaṁ tair anubhūtam, tasyāravinda-nayanasya padāravinda- [bhā.pu. 3.15.43] ity-ādaḥ, cakāra teṣāṁ saṅkṣobham akṣara-juṣāṁ api citta-tanvoḥ iti | tathāpi tādrīsa-svabhāvatvāparityāgād upāṅga-nirhīnatvam |

atha prīti-kāryam api teṣāṁ nirhīnatvam | yataḥ prāyaśo bhagavat-smaraṇam eva tat-kāryam | tad-darśanaṁ tu kādācitkam eva | parikarāṇāṁ punaḥ sāksāt tad-aṅga-sevādikam api santatam eva | ata eva teṣāṁ eva saubhāgyātiśaya-varṇanam | śrī-jaya-vijaya-śāpa-prastāve—

tasmin yayau paramahaṁsa-mahā-munīnām |  
anveṣaṇīya-caraṇau calayan saha-śrīḥ || [bhā.pu. 3.15.37] ity uktvā,

taṁ tv āgataṁ pratihṛtaupayikāṁ sva-pumbhis  
te'cakṣatākṣa-viṣayaṁ sva-samādhi-bhāgyam | [bhā.pu. 3.15.38] iti |

tathā—vinatā-sutāmse vinyasta-hastam [bhā.pu. 3.15.40] iti | tathā tadā jaya-vijayayor eva bhagavata ātmīyatvaṁ spaṣṭam asti, muniṣu tu gauravam | tatra śrī-brahma-vākye—

evam tadaiva bhagavān aravinda-nābhah |  
svānām vibudhya sad-atikramam ārya-hṛdyah || [bhā.pu. 3.15.37] iti |

śrī-vaikuṇṭha-nātha-vākye ca—

tad vaḥ prasādayāmy adya brahma daivaṁ paraṁ hi me |  
tad dhīty ātma-kṛtāṁ manye yat sva-pumbhir asat-kṛtāḥ || [bhā.pu. 3.16.4]

tac ca parikarāṇāṁ saubhāgyaṁ svayam api dr̥ṣṭvā te munayaś ca tayoh sva-kṛta-śāpād alajjanta—

yaṁ vānaylor damam adhīśa bhavān vidhatte  
vṛttim nu vā tad anumamahi nirvyalīkam |  
asmāsu vā ya ucito dhriyatām sa daṇḍo  
ye'nāgasau vayam ayuṅkṣmahi kilbiṣeṇa || [bhā.pu. 3.16.25]

tathā tayos tasyātmīyatvenaiva saha-kāruṇyam api muniṣu nirgateṣu vyaktam asti—

bhagavān anugāv āha yātaṁ mā bhaiṣṭam astu śam |  
brahma-tejah samartho'pi hantum necche mataṁ tu me || [bhā.pu. 3.16.29] iti |

tasmāt kārya-nirhīnatvam api | tebhyaś ca sarva-nirhīnatvebhyaḥ taṭasthān atikramya parikarāṇāṁ prīty-utkarṣo darśitaḥ |

[92.5] nanu nirupādhi-premāspadasya prītau parikaratvābhimāna upādhiḥ syāt ? tato jñānātmikāṁ sāmānyāṁ ca prītim apekṣya tad-abhimāni-prītayo gaṇya eva syuḥ ? kim ca, mamatāyāḥ prīti-hetutve jāte ca yasyātmanaḥ sambandhāt prītir bhavet, tasminn eva tad-ādhikeyaṁ syāt ?

naivam śrī-bhagavato yena svabhāvenaivānubhūtenābhimāna-viśeṣam vināpi teṣām prītir  
udayate, tenāpi parikarāṇām udayate | tathā nija-svabhāva-siddho vā tātkaḷiko vā  
yo’bhimāna-viśeṣaḥ, tenāpy udayate | samuccaye ko virodhaḥ ? pratyutollāsa eva | tatra  
bhagavat-svabhāvamayatvaṁ bhakta-tātkaḷikābhimāna-viśeṣamayatvaṁ cāha—

**go-gopīnām mātrtāsminn āsīt sneha-rddhikām vinā |  
purovad** [bhā.pu. 10.13.25] iti | spaṣṭam |

|| 10.13 || śrī-śukaḥ || 92 ||

[93]

ubhaya-svabhāvamayatvam āha—

**yathā bhrāmyaty ayo brahman  
svayam ākarṣa-sannidhau |  
tathā me bhidyate cetaś  
cakra-pāṇer yadṛcchayā** || [bhā.pu. 7.5.14]

spaṣṭam |

|| 7.5 || śrī-prahlādaḥ || 93 ||

[94]

kiṁ ca, bhaktābhimāna-viśeṣamayaś ca premā bhagavat-svabhāvāvirbhūta eveti brūmaḥ |  
bhagavati hi svarūpa-siddhāḥ sarve prakāśā nityam eva vartante iti śrī-bhagavat-sandarbhāda  
darśitam asti | āgamādāv api nānopāsanāḥ śrūyante | tatra yathā yatra prakāśaḥ, tathā  
tatrābhimāna-viśeṣamayī prītir udayate | prakāśa-vaiśiṣṭya-hetuś ca bhakta-viśeṣa-saṅga eva  
nitya-siddheṣu tu nitya-siddha eva tathā-prakāśaḥ prītir abhimānaś ca |

atha prītyaiva sahodayāt tādrśo’bhimāno’pi prīti-vṛtti-viśeṣa ity uktam | tasmād api na  
tat-samavāyena prīti-hāniḥ pratyutātyanta-sannikarṣa-vyañjakena tat-tad-abhimānena tasyā ullāsa  
eva | kiṁ ca, laukiko’pi mamatā-viśeṣa ātmano’py ādhikyena svāspade prītim janayati |  
putrādy-artham ātma-vyayādikaṁ dṛśyate | tathāivoktaṁ vrajeśvaraṁ prati  
śrī-bhagavataiva—**pitror apy adhikā prītir ātmajeṣv ātmano’pi hi** [bhā.pu. 10.45.21] iti |  
bhagavad-viśayā mamatā tu svātma-gata-tadīyābhimāna-viśeṣa-hetukaiva | tad-abhimāna-viśeṣaś  
ca tat-svabhāva-viśeṣa-hetuka ity uktam | sa ca prathamam āvirbhavati | tad-anantaram eva  
mamatā-viśeṣa āvirbhavatīti | tasmād yathā tathā tat-svabhāva eva tat-prīter mūla-kāraṇam—

**brahman parodbhave kṛṣṇe iyān premā katham bhavet |  
yo’bhūta-pūrva-stokeṣu svodbhaveṣv api kathyatām** || [bhā.pu. 10.14.49]

iti rāja-prāsnottaram śrī-śukadevena śrī-kṛṣṇa-prītau tat-svabhāva-siddhatvam uktam |  
tat-svabhāvāvirbhāva-viśeṣāvirbhūta-mamatā-viśeṣeṇa tu kevala-mamatā-hetuka-prītim

atikramya vaiśiṣṭyaṁ cābhipretam | tasmāt sarvathā mamatā-sambandhena prīter vaiśiṣṭyam eva bhavātīti siddham | bhagavat-sambandhenātmany api teṣāṁ prītir jāyate | tathaiivāhuḥ—

**sudustarān naḥ svān pāhi kālāgneḥ suhṛdaḥ prabho |  
na śaknumas tvac-caraṇaṁ santyaktum akuto-bhayam ||** [bhā.pu. 10.17.24]

ṭīkā ca—na mṛtyor bibhīmaḥ, kintu tvac-caraṇa-viyogād ity āhuḥ—na śaknuma iti ity eṣā | na ca tvac-caraṇaṁ nija-viyoga-bhayaṁ na dūrīkartum arhatīty āhuḥ—akuto-bhayam iti | yad vā, tava caraṇa-sannidhāne saty asmākaṁ sarvam eva sukhāya kalpate, anyadā tu duḥkhāyaivety āhuḥ—na vidyate kutaścid bhayaṁ yeneti |

|| 10.17 || śrī-vrajaukaśaḥ śrī-bhagavantam || 94 ||

[95]

tathā tat-prīter eva tat-tad-abhimānollāsitvam | tataḥ śrī-bhagavato'pi tat-tad-abhimānitvam āha—eṣa vai bhagavān sāksād [bhā.pu. 1.9.18] ity-ādau—

**yaṁ manyase mātuleyaṁ priyaṁ mitraṁ suhṛttamam |  
akaroh sacivaṁ dūtaṁ sauhṛdād atha sārathim ||  
sarvātmanaḥ sama-dṛśo hy advayasyānahaṅkrteḥ |  
tat-kṛtaṁ mati-vaiṣamyāṁ niravadyasya na kvacit ||  
tathāpy ekānta-bhakteṣu paśya bhūpānukampitam |  
yan me'sūmś tyajataḥ sāksāt kṛṣṇo darśanam āgataḥ ||** [bhā.pu. 1.9.20-22]

sauhṛdāt tādrīśa-premṇa eva hetoḥ | yaṁ mātuleyaṁ manyase priyaṁ prīti-viṣayaṁ mitraṁ prīti-kartāraṁ suhṛttamam upakārānapekṣopakāraṁ ca manyase | atha sārathim sārathim apīty arthaḥ | sa eṣa sāksād bhagavān [bhā.pu. 1.9.18] ity-ādikaḥ pūrveṇānvayaḥ |

nanu bhavatu prīti-viśeṣeṇāsmākaṁ tasmimś tathā matiḥ, tasya sarveṣāṁ param ātmanaḥ, tasmād eva samadrīśaḥ, paramātmatvād eva sarveṣāṁ tac-chakti-vaibhava-rūpāṇām ātmanām, tato'nanyatvād advayasya, tasmād eva mātuleyo'ham ity-ādy-abhimāna-sūnyasya, tathā nirdoṣasya ca katham aham asya mātuleyaḥ ? na tv amuṣyety-ādi-rūpaṁ mātuleyatvādi-kṛtaṁ mati-vaiṣamyāṁ syād ity-ādi-pūrva-pakṣoṭṭāṅkana-pūrvakaṁ siddhāntayati—sarvātmana ity-ādi-dvābhyām |

yadyapi tādrīśasya tan na sambhavati, tathāpi he bhūpa ekānta-bhakteṣu yuṣmāsu anukampāṁ paśya | yeṣāṁ bhakti-viśeṣeṇa para-vaśaḥ sann asāv api tathā tathātmānaṁ bādham evābhimanyata ity arthaḥ | yaḥ khalu śarīrasyaṁ sambandha-hetuḥ, so'bhimāna eva hi sambandha-hetur mukhyaḥ, na śarīram | evaṁ satī, svāvīrbhāvādinā śarīra-sambandhe'pi tasya mātuleyatvādikāṁ sutarāṁ eva sidhyatīti tātparyam | tatra hetu-garbho drṣṭāntaḥ—yan me'sūn iti | yasmāt yuṣmat-sambandhād eva hetoḥ |

tad evaṁ paramopādeyatva-jñānād eva tat-sambandhātmaka eva śrī-bhagavānutkrāntāv api muhur eva nijālabhānī-kṛtaḥ vijaya-sakhe ratir astu me'navadyā [bhā.pu. 1.9.33] iti,

pārtha-sakhe ratir mamāstu [bhā.pu. 1.9.35] iti, vijaya-ratha-kuṭumbaḥ [bhā.pu. 1.9.39] ity ārabhya bhagavati ratir astu me mumūrṣoḥ iti ca |

|| 1.9 || bhīṣmaḥ śrī-yudhiṣṭhiram || 95 ||

[96]

tam evābhimāna-mamatābhyām prīter atīśayam darśayati—

**rājan patir gurur alam bhavatām yadūnām  
daivam priyaḥ kula-patiḥ kva ca kiṅkaro vaḥ |  
astv evam aṅga bhagavān bhajatām mukundo  
muktim dadāti karhicit sma na bhakti-yogam || [bhā.pu. 5.6.18]**

yasyām eva kavayah [bhā.pu. 5.6.17] ity-ādi-prāktana-gadye mukty-adhikatayā sāmānyā prīti-lakṣaṇa-bhaktir uktā | atra tu, **he rājan bhavatām** yadūnām api **paty-**ādi-rūpo **bhagavān | evam** nāma dūre'stu śrī-bhagavatas tādrśatva-prāpakasya prema-viśeṣasyāsyā vārtā, sarveṣām api dūre sthitety arthaḥ | yato'nyeṣām nityam **bhajatām** api **mukundo**'sau **muktim** eva **dadāti, na tu bhakti-yogam** pūrvokta-mahima-prīti-sāmānyam apīti patitvādi-bhāvamayyām parama-vaiśiṣṭyam uktam | atas teṣv eva yat-kiṅcid-rūpatvam api śrī-brahmaṇā prārthitam—**tad astu me nātha sa bhūri-bhāgaḥ** [bhā.pu. 10.14.30] ity-ādinā |

|| 5.6 || śrī-śukaḥ || 96 ||

[97]

atha parikarāṇām api bhāveṣu tāratamyam vivecanīyam, yeṣām bhagavattaivopajīvyā | tatra bhagavattā tāvat sāmānyato dvividhaiva | paramaiśvarya-rūpā parama-mādhurya-rūpā ceti | aiśvaryam prabhutā | mādhuryam nāma ca śīla-guṇa-rūpa-vayo-līlānām sambandha-viśeṣāṇām ca manoharatvam, paramatvam ca cāsamordhvatvam |

atha bhaktādi-catur-vidhāḥ parikarā api dvividhāḥ--paramaiśvaryaṅubhava-pradhānāḥ, parama-mādhuryaṅubhava-pradhānāś ca | tatraiśvarya-mātrasya sādharma-sambhrama-gaurava-buddhi-janakatvam, mādhurya-mātrasya prīti-janakatvam iti sarvāṅubhava-siddham eva | tatas tatraiśvarya-mādhuryayoḥ paramatvam iti tābhyām yathā-saṅkhyam sādharma-sādīnām prīteś ca paramatvam eva syāt | ata eva—

devakī vasudevaś ca vijñāya jagad-īśvarau |  
kṛta-saṁvandanau putrau sasvajāte na śaṅkitau || [bhā.pu. 10.44.51]

**pitarāv upalabdharthau veditvā puruṣottamaḥ |  
mā bhūd iti nijām māyām tatāna jana-mohinīm ||  
uvāca pitarāv etya sāgrajaḥ sātvarṣabhaḥ |  
praśrayāvanataḥ prīṇann amba tāteti sādaram ||**

[bhā.pu. 10.45.1-2] ity-ādy-anantaram,

**iti māyā-manuṣyasya harer viśvātmano girā |  
mohitāv aṅkam āropya pariṣvajyāpatur mudam ||  
siñcantāv aśru-dhārābhiḥ sneha-pāśena cāvṛtau |  
na kiñcid ūcatū rājan bāṣpa-kaṅṭhau vimohitau ||**

[bhā.pu. 10.45.10-11]

**upalabdho** jāto jagadīśvaratva-lakṣaṇo **rtho** yābhyām, tathā-bhūtau jñātvā | **mā bhūd** iti samārūḍha-pitṛtva-pada-vīkatvena jñāni-bhakta-jana-kevala-bhakta-janādi-durlabha-parama-premaika-yogyayos tayos tad-ācchādakaṁ taj-jñānaṁ na bhavatv iti **nijām māyām** āvaraṇa-śaktiṁ nija-jagadīśvaratvācchādanāya **tatāna** vistāritavān | tad-anantaram nija-tādṛśa-prema-poṣakaṁ mādhyam eva vyañjitavān ity āha—**uvāca** ity-ādi |

athavā **māyā dambhe kṛpāyām ca** iti viśva-prakāśāt **nijām** sva-viśayām **māyām** kṛpām, tad-ātmikām vātsalyākhyām prītiṁ, tayos **tatāna** āvirbhāvitavān | kīdṛśiṁ ? yā nija-mādhyameṇa sarvam eva janām mohayati tām | katham **tatāna** ? ity āśaṅkya nijaiśvaryācchādaka-nija-mādhyameṇa-prakāśanenety āha—**uvāca** iti |

athavā, **māyā vayunaṁ jñānam** iti nighaṅtu-dṛṣṭyā nijām tādṛśa-prema-janakatvenāntaraṅgām māyām nija-mādhyameṇa-jñānaṁ tatāna | tat-prakāram āha—uvāceti | **māyā-manuṣyasya** aśeṣa-vidyā-pracurasya narākṛti-para-brahmaṇa iti |

|| 10.45 || śrī-śukaḥ || 97 ||

[98]

tad evaṁ pāramaiśvaryaśya bhaktau yat kvacid uddīpanatvaṁ, tat tu sambhrama-gauravādi tad-avayavasyaiva | tatrāpy avayavini prīty-amśe tu mādhyameṇaivoddīpanatvaṁ | ubhaya-samāhāryaśya punaḥ parameśvara-bhakti-janakatvaṁ iti vivektavyam |

tad evaṁ mādhyameṇa prīti-janakatve sthite, tad-anubhavaś ca śrīmad-gokulasya svabhāva-siddhaḥ | āgantukaḥ khalv aiśvaryaṇubhavaḥ | tathaiva śrī-govardhanoddharaṇānantare—

**evaṁ-vidhāni karmāṇi gopāḥ kṛṣṇasya vīkṣya te |  
atad-vīrya-vidaḥ procuḥ samabhyetya suvismītaḥ ||** [bhā.pu. 10.26.1]

ity-ādy-adyāye,

**dustyajaś cānurāgo'smin sarveśām no vrajaukasām |  
nanda te tanaye'smāsu tasyāpy autpattikaḥ katham ||** [bhā.pu. 10.26.13]

iti śrī-gopa-gaṇa-praśne, śrī-vrajeśvareṇa ca tad-aiśvaryaṁ āpta-vākya-dvāraiva teṣāṁ samādhānāyoktaṁ, mādhyameṇa tu svānubhava-siddhatvena vyañjitaṁ | yathāha—

śrūyatām me vaco gopā vyetu śaṅkā ca vo'rbhake |  
enaṁ kumāram uddīśya gargo me yad uvāca ha || [bhā.pu. 10.26.15] ity-ādi,

**ity addhā māṁ samādiśya  
garge ca sva-gṛhaṁ gate |  
manye nārāyaṇasyāmśaṁ  
kṛṣṇam akliṣṭa-kāriṇam ||**

[bhā.pu. 10.26.23] ity antam |

atha **gargo māṁ** yad uvāca ha iti śabda-dvārā parokṣaṁ jñānam uktam | tatrāpi **manye** iti vitarka  
eva | arbhaka-kumāra-śabda-prayogas tu bāla-bhāva-maya-mādhurye sva-svabhāvānubhavasya  
sūcaka ity avagamyate |

|| 10.26 || śrī-vrajeśvaraḥ || 98 ||

[99]

tathā, **mat-kāmā ramaṇaṁ jāram asvarūpa-vido'balāḥ** [bhā.pu. 11.12.13] iti śrī-bhagavatā  
coktam | na caivaṁ teṣāṁ ajñānaṁ ca vaktavyam | mādhurya-jñānaiva  
parama-bhagavattā-jñāna-sad-bhāvāt | yata eva teṣāṁ anyatrānāveśaḥ | yad eva khalv  
ātmārāmāṇām api modanam |

na ca sarvāpi bhagavattā sarveṇopāśyate anubhūyate vā | api tu sva-svādhikāra-prāptaiva  
anantatvād anupayuktatvāc ca | ata eva vedānte'pi guṇopāsanā-vākyeṣu tat-tad-vidyāyām  
guṇa-samāhāraḥ pṛthak pṛthag eva sūtra-kāreṇa vyavasthāpitaḥ | tathaiivoktam—

yasya yasya hi yaḥ kāmas tasya tasya hy upāsanam |  
tādṛśānām guṇānām ca samāhāram prakalpayet || iti |

tathā **mallānām aśaniḥ** [bhā.pu. 10.43.17] ity-ādau ca ṭikā cūrṇikā—**tatra ca**  
**śrīṅgārādi-sarva-rasa-kadamba-mūrtir bhagavāms tat-tad-abhiprāyānusāreṇa babhau, na**  
**sākalyena sarveṣāṁ ity āha** ity eṣā | atra parama-tattvatayā jñātām api na samyag-jñānam ity  
āyātam | yuktaṁ cedam tat-tan-mādhurya-viśeṣānubhavāt | mādhuryānubhāvinām bhaktānām  
tu—**yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇais tatra samāsate surāḥ** [bhā.pu. 5.18.12]  
ity-ādi-nyāyenānādr̥tam api sarvaṁ jñānaṁ samaya-pratīkṣakam eva syāt | pūrvatraiva padye  
teṣāṁ parama-vidvattām abhipraiti | yathā—

**mallānām aśanir nṛṇām nara-varaḥ strīṇām smaro mūrtimān  
gopānām svajano'satām kṣiti-bhujām śāstā sva-pitroḥ śiśuḥ |  
mr̥tyur bhoja-pater virāḍ aviduṣām tattvaṁ paraṁ yoginām  
vṛṣṇīnām para-devateti vidito raṅgam gataḥ sāgrajaḥ ||** [bhā.pu. 10.43.17]

atra khalu padye trividhā janā uktāḥ pratikūla-jñānāḥ, mūḍhāḥ, vidvāmsaś ca | tatra  
nirupādhi-parama-premāspadatā-svabhāve tasmin virodha-liṅgena **mallānām**

kaṁsa-pakṣyāsat-kṣiti-bhujām kaṁsasya ca pratikūla-jñānatvaṁ bodhyate | **virād aviduṣām** iti pṛthag-upādānena virāṭṭva-jñāninām eva mūḍhatvaṁ | pārīśeṣya-pramāṇenānyeṣām tu vidvattaiva | tatra virāṭṭvaṁ nāma virād-amīśe-bhautika-dehatvaṁ yat-kiñcin-nara-dāratvaṁ ity arthaḥ | atas tatra mūḍhatā | te ca bhagavad-yācñām aśraddadhānair yājñika-vipraiḥ sadṛśāḥ |

kecit tad-avajñātāro na dveṣtāro na ca prīyamāṇāḥ | atra teṣām bhautikatva-sphūrtau bhaktānām jugupsā jāyata iti bībhatsa-rasaś ca bhagavatā poṣyate | **nara-varatve** tu tan-mādhurya-prabhāvayor amīśenaiva nareṣu tasya śreṣṭhatvaṁ anubhūtam iti tad-anubhava-sad-bhāvāt sādharmaṇa-nṛṇām api vidvattā | ata eva ca sāmānya-bhaktāḥ | yathaiva teṣām prītir varṇitā |

nirīkṣya tāv uttama-puruṣau janā  
mañca-sthitā nāgara-rāṣṭrakā nṛpa |  
prahaṛṣya-vegokalitekṣaṇānanāḥ [bhā.pu. 10.43.20] ity-ādinā |

eteṣām prajātve'pi prāyas tadānīm ajāta-mamatvān na pālyāntaḥ-praveśaḥ | athaivaṁ teṣām api vidvattāyām anyeṣām sutarām eva sā | tatrāpi kim uta śrī-gopānām | tathā hi tatra nēṇām sāmānya-bhaktānām yoginām tal-līlā-didṛkṣā-gatākāśādi-sthita-catuḥsana-prabhṛti-jñāni-bhaktānām ca mamatva-sūcaka-pada-vinyāso na kṛtaḥ | tathā—

tad balābalavad yuddham sametāḥ sarva-yoṣitaḥ |  
ūcuḥ parasparam rājan sānukampā varūthaśaḥ || [bhā.pu. 10.44.6] ity-ādau,

kva vajra-sāra-sarvāṅgau [bhā.pu. 10.44.8]  
ity-ādi-tad-vākyodāhṛtānukampāmaya-parama-prīti-vikārāṇām nānā-bhāva-strīṇām madhye smarātvena vidita-kṛṣṇānām **gopyas tapaḥ kim acarān** [bhā.pu. 10.44.14] ity-ādika-girām strī-viśeṣāṇām kānta-bhāvākhyā-prīter loka-prasiddha-smareṇāpi miśratvena śrī-vraja-devīvac chuddhatvābhāvaḥ | tat-kāla-dṛṣṭatvena mamatvābhāvaś cāgataś ca | vṛṣṇi-pitṛ-gopānām tu tat-tac-chabdair mamatā-viśeṣaḥ sūcitaḥ |

tasmād eteṣv eva parama-mādhuryānubhaveṣūttamatvaṁ matam | tatra ca gopānām svajano vṛṣṇīnām para-devatety anena śrī-gopānām bāndhava-bhāvāpādaka-mādhurya-jñānām svābhāvīkām, vṛṣṇīnām tu para-devatābhāvāpādakaiśvarya-jñānām svābhāvīkām ity aṅgīkṛtam | **sambandhād vṛṣṇayaḥ** [bhā.pu. 7.1.30] iti tu tathā gaṇasyāpi bandhu-bhāvasya tad-anugatau svataḥ prābalyāpekṣayoktam |

kim ca, teṣu yathā kaṁsādayaḥ pratikūla-jñānā vṛṣṇy-adhamāḥ, tathaivāvidvāmsaḥ śatadhanva-prabhṛtayaḥ santi | tad-apekṣayaiva, **na yaṁ vidanty amī bhūpā ekārāmāś ca sātvatāḥ** [bhā.pu. 10.84.23] ity-ādikaṁ jñeyam |

ata uttama-vṛṣṇitayā sāmānyato labdham aiśvarya-jñānam uttamam eva śrī-vasudeva-devakyoḥ sammatam | tatas tat-saṁsrṣṭatve'pi līlā-viśeṣād eva pitroḥ śīśur ity anena mādhurya-jñānām vyajyate | ato gaṇatvād eva—

nāticitram idaṁ viprā vasudevo bubhutsayā |

[kṛṣṇaṁ matvārbhakaṁ yan naḥ pṛcchati śreya ātmanaḥ](#) || [bhā.pu. 10.84.30] ity-ādau  
śrī-nāradena tan nānumoditam |

rājñā tu svābhāvikatvāt śrī-vrajeśvarayos tad-anumoditam, [nandaḥ kim akarod brahman](#) [bhā.pu. 10.8.46] ity-ādau | tayor aiśvarya-jñānasya svābhāvikatvaṁ ca janma-kṣaṇam ārabhya tādṛśa-stuty-ādau prasiddham | ata eva [pitarāv upalabdhārthau viditvā](#) [bhā.pu. 10.45.1] ity atra ṭikā-kārair api tayor aiśvarya-jñānaṁ siddham eva, [putratayā prema tu durlabham](#) ity uktam | tathā śrī-gopānām svajanatvaṁ sāmānyato nirdiṣṭam | tac ca vṛṣṇi-kāmsādivan na vraje kvacid api jane vyabhicarati—

[ābāla-vṛddha-vanitāḥ sarve'ṅga paśu-vṛttayaḥ](#) |  
[nirjagmur gokulād dīnāḥ kṛṣṇa-darśana-lālasāḥ](#) || [bhā.pu. 10.16.15] ity-ādi-darśanāt |

tad evaṁ sati svayam eva gopa-rāje kadāpy avyabhicāri-vātsalye vaiśiṣṭyam āyātam iti tasyāpi śiśur iti kiṁ vaktavyam iti bhāvaḥ |

|| 10.43 || śrī-śukaḥ || 99 ||

[100]

tad evaṁ parama-mādhuryātiśayānubhava-svabhāvatvena parama-jñānitvam eva śrī-gopālānām aṅgīkṛtam | ata eva dṛṣṭa-caturbhujādy-ananta-tad-āvīrbhāvenāpi brahmaṇā teṣāṁ ālambanaṁ rūpam eva nijālambanīkṛtam, [naumīdya te'bhra-vapuṣe](#) [bhā.pu. 10.14.1] ity-ādinā | teṣāṁ api yat-svabhāvatvenaiva sakala-prīti-jāti-cūḍāmaṇi-rūpā parā prītiḥ svabhāvata evodayate | yat-svabhāvatvenaiva cāgantukād anya-jñānāt nāsau prītir vyabhicarati, pratyuta tad eva tīraskaroti | tenāntarāya-prāye vardhate ca viṣayiṇām viṣaya-prītir iva | yato viṣayiṇām viṣayeṣu sa-doṣatve śrute dṛṣṭe'pi rāga-prāpta-guṇavattva-buddhiḥ prabalā dṛṣyate | tathaivoktam—[yā prītir avivekānām](#) [vi.pu. 1.20.19] iti | atra ca śrī-saṅkarṣaṇaṁ prati śrīman-nanda-yaśodā-vacanam—

[ciraṁ naḥ pāhi dāśārha sānujo jagad-tīsvaraḥ](#) |  
[ity āropyāṅkam āliṅgya netraiḥ siṣicatur jalaiḥ](#) || [bhā.pu. 10.65.3] ity-ādi |

yena vasudeva-putratve kṣatriyatve parameśvaratve ca vyakte śrī-baladevasyāpi tat-putrocita-bhāvo nānyathā jātaḥ | yathā tat-pūrvam uktam—

[balabhadraḥ kuru-śreṣṭha bhagavān ratham āsthitaḥ](#) |  
[suhṛd-didṛkṣur utkaṅṭhaḥ prayayau nanda-gokulam](#) ||  
[pariṣvaktas cirotkāṅṭhair gopair gopībhir eva ca](#) |  
[rāmo'bhivādya pitarāv āśīrbhir abhinanditaḥ](#) || [bhā.pu. 10.65.1-2] iti |

paramaiśvarya-ādī-jñāna-svabhāvānām api prīti-prābalya-samaye tat-tīraskāro dṛṣyate | yathā śrī-devahūtyāḥ—

[vanaṁ pravrajite patyāv apatya-virahāturā](#) |

jñāta-tattvāpy abhūn naṣṭe vatse gaur iva vatsalā || [bhā.pu. 3.33.21] iti |

śrī-devakī-devyāḥ—samudvije bhavad-dhetoḥ kamsād aham adhīradhīḥ [bhā.pu. 10.3.29] iti |  
śrī-yudhiṣṭhirasya—

ajāta-śatruḥ pṛtanām gopīyāya madhu-dviṣaḥ |  
parebhyaḥ śaṅkitaḥ snehāt prāyunkte caturaṅgiṇīm || [bhā.pu. 1.10.32]

iyam ca tasya praśamsām artham evoktam—

atha dūrāgatān śauriḥ  
kauravān virahāturān |  
saṁnivartya dṛḍha-sniḡdhān  
prāyād sva-nagarīm priyaiḥ || [bhā.pu. 1.10.33] ity ukta-vākye'pi tādr̥g-abhiprāyāt |

tathā śrī-saṅkarṣaṇasya ca—

śrutvaitad bhagavān rāmo vipakṣīya-nṛpodyamam |  
kṛṣṇam caikaṁ gataṁ hartuṁ kanyām kalaha-śaṅkitaḥ ||  
balena mahatā sārḍham bhrātṛ-sneha-pariplutaḥ |  
tvaritaḥ kuṇḍinaṁ prāgād gajāśva-ratha-pattibhiḥ || [bhā.pu. 10.53.20-21]

bhagavān sarvajño'pīty arthaḥ | ata eva kṛṣṇam mahā-baka-grastaṁ dṛṣṭvā rāmādayo'rbhakāḥ  
[bhā.pu. 10.11.49] ity-ādikam api |

tad evam mādhyura-jñānasyaiva balavat-sukhamayatve sthite tasmimś ca śrī-gopānām eva  
svābhāvikatayā labdhe brahmatveśvaratvānubhavam atikramya teṣām eva bhāgyena  
śrī-śukadevo'pi yuktam eva camatkr̥tim avāpa—**itthaṁ satām brahma-sukhānubhūtyā** [bhā.pu.  
10.12.11] ity-ādau, **nemaṁ viriṅco na bhavaḥ** [bhā.pu. 10.9.20] ity-ādau, **nāyam sukhāpa**  
ity-ādikasya **gopikā-suta** [bhā.pu. 10.9.21] ity atra, **nāyam śriyo'ṅga** [bhā.pu. 10.47.60] ity-ādau  
ca |

kvacic ca tādr̥śa-svabhāveṣu teṣv aiśvarya-prakaṭanam api vismaya-dvārā mādhyura-jñānam eva  
puṣṅāti | asmākaṁ putrādi rūpo'yaṁ katham īdr̥śa-kriyāvān iti | tathā—

nandādayas tu taṁ dṛṣṭvā paramānanda-nirvṛtāḥ |  
kṛṣṇam ca tatra cchandobhiḥ stūyamānaṁ suvismitāḥ || [bhā.pu. 10.28.17] ity-ādi |

tad evam śuddhatvāc chrī-gokula-vāsinām eva prītiḥ praśastā | yathoktaṁ, **eṣām ghoṣa-nivāsinām  
uta bhavān** [bhā.pu. 10.14.35] iti | yatraiva paśūnām api paramaḥ sneho dṛṣyate | yathā  
kāli-hradāvagāhe—

gāvo vṛṣā vatsataryaḥ krandamānāḥ suduḥkhitāḥ |  
kṛṣṇe nyastekṣaṇā bhītā rudatyā iva tasthire || [bhā.pu. 10.16.11] iti |

tathā tata utthāne, **narā gāvo vṛṣā vatsā lebhire paramām mudām** [bhā.pu. 10.17.16] iti | tathā sthāvarāṅgām api tatraiva **kṛṣṇam sametya labdhehā āsan śuṣkā nagā api** [bhā.pu. 10.17.15] iti |

ata eva śrī-brahmaṅgāpi prārthitam—

**tad bhūri-bhāgyam iha janma kim apy aṭavyām  
yad gokule’pi katamāṅghri-rajo’bhīṣekam** | [bhā.pu. 10.14.34] iti |

tad evam parama-mādhuryaika-jñāna-nidhau śrīmati gokule’pi anugatā bāndhavās ceti dvividhānām tat-priyānām madhye mamatā-viśeṣa-dhāritvād antyānām mahān evotkarṣaḥ | yathoktam—**aho bhāgyam aho bhāgyam** [bhā.pu. 10.14.32] ity-ādinā | atra vrajaukasām kaniṣṭheṣv api tena mitratayā svīkāra iti yad ucyate tat khalu mitratāyāḥ praśaṁsām evāvahatī |

atha teṣv api sakhīnām tāvad utkarṣam āha—

**ittham satām brahma-sukhānubhūtyā  
dāsyam gatānām para-daivatena |  
māyāśritānām nara-dārakeṇa  
sākām vijahruḥ kṛta-puṅjāḥ** || [bhā.pu. 10.12.11]

**satām** jñāninām brahmatvena sphuraṁs tāvad virala-pracāraḥ | **dāsyam gatānām**—

**muktānām api siddhānām nārāyaṇa-parāyaṇaḥ |  
sudurlabhaḥ praśāntātmā koṭiṣv api mahāmune** || [bhā.pu. 6.14.3-5]

ity anusāreṇa **para-daivatvena** sphuraṁs tato’pi virala-pracāraḥ | **māyāśritānām** tu jñāna-bhakti-maitrī-hīnānām cid-eka-rūpatvena na sphurati, na ca parameśvaratvena, na ca premāspadatvena tatas tadīyāsādhāraṇatā-sphūrtau yogyatāśrayābhāvāt | **avajānanti mām mūḍhā mānuṣīm tanum āśritam** [gītā 9.11] iti nyāyena alabhya eveti pāda-trayeṇa tasyodaya-mātra-daurlabhyaṁ vivakṣitam |

tataś caivambhūto yo’sulabha-sphūrtilḥ śrī-kṛṣṇaḥ, tena samam sākṣād eva prema-bhūmikotkarṣam adhirūḍhena parama-sakhyenāpi **vijahrur** iti śrī-śukadevasya camatkāraḥ |

athavā, yo’yam aho tadānīm viṣūcīnayā kṛpayā **māyāśritānām** sādharmaṇa-janānām api darśita-sarvākārātikrami-māhātmyena sākṣān narākṛti-para-brahmatvena sphuraṁs tato’pi tathā tathā labdhe lābhe bandhu-bhāvas tu tair na labdhaḥ | so’yam mahotkarṣaḥ | tataś caivam utkṛṣṭatare utkṛṣṭatame’pi tathā tathā labdhe lābhe bandhu-bhāvas tu tair na labdhaḥ | <sup>39</sup>

sakhāyas tu tathā-bhūtena **tena sārddham** bandhu-bhāvotkarṣa-rūpeṇa sakhyena **vijahrur** ity atas ta eva **kṛta-puṅjāḥ** śrī-bhagavat-pāriṭoṣikāneka-sat-karma-kāri-vṛndeṣu parama-śreṣṭhā ity arthaḥ | ata eva bāndhavāntareṣu nedrṣām sakhyam astīti tebhyo’pi māhātmyam āyātam |

<sup>39</sup> so’yam ity-ādy-atirikta-pāṭhaḥ kha-gha-ca-karalipiṣu labhyate ||

ata eva kim eṣām sakhīnām sākṣāt tena samam praṇaya-lakṣaṇa-hārda-viśeṣeṇa viharatām bhāgyam varṇanīyam ? ye sādharmaṇā api vraja-vāsinaḥ teṣām apy āstām tat tad anyad bhāgyam | tad-darśana-mātra-bhāgyam api pareṣām mahā-munīnām parama-durlabham evety abhiprāyeṇa **yat-pādāmśur bahu-janma-kṛcchrata** [bhā.pu. 10.12.12] ity anantara-padyam api vyākṛtyaitad eva sakhīnām mahā-bhāgya-varṇanam poṣaṇīyam | ata evākrūreṇa **athāvarūḍhaḥ** [bhā.pu. 10.38.15] ity atra **namasya ābhyām ca sakhīn vanaukasa** iti coktam |

tad etat tāvad astu yeṣu sakhīṣu vatsesv api brahmaṇā hr̥teṣu anyān sṛjyāms tat tulyān adṛṣtvā svayam evaitat tayā<sup>40</sup> babhūva | teṣv api paritoṣam aprāpya tām sakhīn evānināyety apy anusandheyam |

|| 10.12 || śrī-śukah || 100 ||

[101]

atha tebhyo’pi śrī-pitror uktam—

**tato bhaktir bhagavati putrī-bhūte janārdane |  
dampatyor nitarām āsīd gopa-gopīṣu bhārata** || [bhā.pu. 10.8.51] ity anena |

bhaktiḥ prema | nitarām sneha-rāga-parākāṣṭhādhyārūḍhatvāt | gopāḥ sarve | gopyas tat-preyasī-varga-vanitāḥ | vakṣyamānānurodhāt |

atha sarvebhyo’pi muni-gaṇa-praśastatyā sarvato’pi prema-praṇaya-māna-rāga-vaiśiṣṭya-puṣṭayā viśeṣato’nurāga-mahābhāva-sampatti-dhāriṇyā sva-prītyā vaśīkṛta-kṛṣṇānām śrī-vraja-devīnām tv asamordhvam eva tad-vaibhavam | etat-krameṇaivoddhavyāpy anujñāpana-kramo dṛṣyate | yathā—

**atha gopīr anujñāpya yaśodām nandam eva ca |  
gopān āmantrya dāśārho yāsyann āruruhe ratham** || [10.47.64] spaṣṭam |

|| 10.47 || śrī-śukah || 101 ||

[102]

ata eva sarvam api śrī-gokulam atikramya,

**dṛṣṭvaivam-ādi gopīnām kṛṣṇāveśātma-viklavam |  
uddhavaḥ parama-prītas tā namasyann idaṁ jagau** ||

**etāḥ paramān tanu-bhr̥to bhuvī gopa-vadhvo  
govinda eva nikhilātmani rūḍha-bhāvāḥ |**

<sup>40</sup> svayam eva tat tayā iti kaḥ.

**vāñchanti yad bhava-bhiyo munayo vyaṁ ca  
kiṁ brahma-janmabhir ananta-kathā-rasasya ||**

**param** kevalam **etās tanu-bhṛtaḥ** saphala-janmānaḥ | ato' **khilātmani** paramātmavena sarveṣāṁ api durlabha-sphūrṭi-mātre sva-sannidhau tu **govinde** sāksāt śrī-gokulendratayā virājamāne evam īdṛśa-bhāva-viśeṣa-mādhuryeṇa **rūḍha-bhāvāḥ**, udbhūta-mahā-bhāvā jātaḥ | **yad** eva mahābhāva-paryānta<sup>41</sup>-gati-samarthaṁ bhāva-viśeṣa-mādhuryaṁ yadi yadṛcchayā varṇana-dvārā karṇa-gocaraṁ syāt, tadā sva-svabhāvaṁ parityajya, **yad** ayaṁ bhāvaṁ premṇaḥ parākāṣṭheyam ity anubhāva-mahima-dvārā vitarkya, **bhava-bhiyo** mumukṣavo munayo prāpnumaḥ | etāsāṁ ivāsmākaṁ tan-mādhurya-viśeṣāsvāda-yogyatvābhāvād iti bhāvāḥ | tatra tad-avāñchakaṁ nindati—**anantasya** ananta-līlasya śrī-kṛṣṇasya **kathāsu** kathā-mātreṣu, kim uta īdṛśīṣu kathāsu **araso** rasābhāvo yasya, tasyāsāṅkhyair **virīñca-janmabhir** api kim, na kiñcid apīty arthaḥ ||58||

[103]

nanu te muktā mumukṣavaś ca tat-tad-bhāvena śāstra-praśastā eva | bhaktās tv atitamām | tarhi tad-vidhānām katham anyatra vāñchā | tatrāha—

**kvemāḥ striyo vana-carīr vyabhicāra-duṣṭāḥ  
kṛṣṇe kva caiṣa paramātmani rūḍha-bhāvāḥ |  
nanv īśvaro'nubhajato'viduṣo'pi sāksāc  
chreyas tanoty agada-rāja ivopayuktaḥ ||** [bhā.pu. 10.47.59]

tatra tāsu śrīmad-uddhavasypakramopasaṁhārādiṣu mahā-bhakter eva spaṣṭatvāt, tāsāṁ śrī-kṛṣṇa-bhajane vyabhicāritvasya sutarāṁ, tad-doṣasya ca rāsānte—

**gopīnām tat-patīnām ca sarveṣāṁ api dehinām |  
yo'ntaś carati so'dhyakṣaḥ krīḍaneneha deha-bhāk ||** [bhā.pu. 10.33.35]

ity-ādinā nirākṛtatvāt | svayam evādhunāpi paramātmanīti tasyaiva sūcyamānatvāt | durdhiyāṁ mate vā tāsāṁ vyabhicāra-śīlatvasya tu **ārya-patham hitvā** [bhā.pu. 10.47.61] iti prāpyasyaiva parityāgopapatteḥ svayam eva nirākriyamāṇatvād anyathārthasyāprastāvyatvam iti vakṣyamāṇa evārthaḥ samañjasaḥ | yathā—imā vanacaryaḥ vṛndāvana-vihārīṇyaḥ striyaḥ kṛṣṇe tad-rūpe āśraye kva kām vā bhūmikām adhikṛtya vartante | tayā vyabhicāra-duṣṭā etādṛśa-bhāvotkarṣābhāvena yo vyabhicāro gāḍha-tad-āsakty-abhāvas tena duṣṭā anye bhava-bhī-prabhṛtayo vyaṁ vā tasmin kva kām bhūmikām adhikṛtya vartāmahe | tato mahad evāntaram iti bhāvāḥ | katham ? eṣa śrī-gopa-vadhūsv etāsu dṛśyamānaḥ paramātmani sarveṣāṁ eva bhajānīyatvena sprhāspade parameśvare rūḍha-bhāvāḥ udbhūta-mahā-bhāvāḥ samujjṛmbhate, na tv asmāsv iti |

tarhi tābhir anubhūyamānasya tādṛśa-bhāva-janakasya śrī-kṛṣṇa-guṇa-viśeṣasyānabhijñā yūyaṁ katham tad-vāñchayāpi tat prāpsyatha, tatrāha nanv iti | aviduṣo'pi | tatra mamaiva akasmāt

<sup>41</sup> -tātparyānta-

svayam atra prasthāpitasya dr̥ṣṭāntatvam iti bhāvaḥ | yathoktaṁ svayam eva—[viraheṇa mahābhāgā mahān me’nugrahaḥ kṛtaḥ](#) [bhā.pu. 10.47.27] iti |

athavā—pūrvam evārthaṁ tad-rasa-vimukhīnām mahā-pativratānām api nindayā draḍhatyati—[kvemā](#) iti | [imāḥ](#) śrī-vṛndāvana-vihārīṇyaḥ śrī-kṛṣṇa-preyasyaḥ striyaḥ kva ? a-kāra-praśleṣeṇa yāś ca vana-caryas tad-vana-vihārīṇībhyaś tābhyo bhinnāḥ | atha ca [striyo vratais tvām](#) [bhā.pu. 5.18.19] ity-ādi ketumāla-varṣa-varṇana-sthita-lakṣmī-vacana-rītyā paramātmani svataḥ sarva-patau śrī-kṛṣṇe vaimukhyena vyabhicāra-duṣṭāḥ striyaḥ kva ? mahad evāntaram iti bhāvaḥ | yataś caitāsv eṣa sarva-puruṣārtha-śiromaṇi-rūpo rūḍha-bhāvo dr̥ṣyate, na tu tāsiv iva tal-leśasyāpy abhāva itī | evaṁ parama-premavatiśv āsu tasya sauhṛdam api parama-kāṣṭhāpannam bhavet | yato bhakta-mātrāṇām svabhāvata eva suhṛd asāv ity āha—[nanv](#) itī |

[104]

kim bahunā—

**nāyam śriyo’nga u nitānta-rateḥ prasādaḥ  
svar-yoṣitām nalina-gandha-rucām kuto’nyāḥ |  
rāsotsave’sya bhujā-daṇḍa-grhīta-kaṇṭha-  
labdhāśiṣām ya udagād vraja-sundarīṇām** || [bhā.pu. 10.47.60]

**aṅge** tadīye śrī-vaikuṇṭha-nāthākhyā-śrī-vigraha-viśeṣe parama-preyasī-rūpāyāḥ **śriyo** yā **nitānta-ratiḥ** pragāḍhaḥ kānta-bhāvaḥ, tasyā api **ayam** etāvān **prasādaḥ** saukhya-prakāśo nāsti | yadi śriyo’pi nāsti, tadā **nalinasya** tatrātya-divya-svarṇa-kamalasyeva **gandho rūk** kāntiś ca yāsām, tādr̥ṣīnām api **svar-yoṣitām** vaikuṇṭha-purāṅganānām, **anyāsām** sutarām eva nāsti | tataḥ **kuto’nyāḥ** ? anyāḥ punar dūrato’pi nirastā ity arthaḥ |

kāsām iva kiyān prasādo nāsti, tatrāha—**rāseti** | asya śrī-vrajendra-nandana-rūpasya | [yad-vāñchayā śrīr lalanācarat tapaḥ](#) [bhā.pu. 10.16.36] ity-ukta-diśā tasyā api spr̥haṇīyasya ity arthaḥ | tato na kevalam vipralambha evāsām īdr̥śo bhāvotkarṣaḥ, parantu sambhoge’pi lakṣmyā api spr̥haṇīyāḥ | tena mad-vidhānām kā vārtā ? iti bhāvaḥ |

**bhujā-daṇḍa-grhīta-kaṇṭha-labdhāśiṣām** paramāveśena gr̥hīta-kaṇṭhatayā prāpta-parama-manorathānām **rāsotsave** yaḥ **yāvān udagāt** satatam nigūḍhamantaḥ sann api prākātyam prāpeti | [api yat spr̥hā śrīḥ](#) [bhā.pu. 10.15.8] ity atra lakṣmī-spardhāmaya-vākye **vraja-sundarīṇām** itī sundarī-pada-vinyāsaḥ saundaryādikam api tāsām tadvad adhikam itī sūcayati | tac ca yuktaṁ, [yasyāsti bhaktir bhagavaty akiñcanā](#) [bhā.pu. 5.18.12] itī nyāyena tad-utkarṣata utkarṣa-prāpteh |

atra sarva-bhāva-śiromaṇinā kānta-bhāvāmśenaivobhayatra tāratamyam darśitam | na tu, [na ca sañkarṣaṇo na śrīḥ](#) [bhā.pu. 11.14.15] ity-ādāv iva bhakti-jāyātvāmśābhyām | tato nānyena sādharāṇyam mantavyam | śrī-kṛṣṇa-lakṣaṇa-svayam-bhagavad-viṣayatayā viśeṣāntaram tv asty eveti jñeyam |

[105]

tasmād āstām tāvad āsām bhāva-cchavi-lābhābhilāṣaḥ | mama tv idam eva prārthanīyam ity āha—

**āsām aho caraṇa-reṇu-juṣām ahaṁ syām  
vṛndāvane kim api gulma-latauṣadhīnām |  
yā dustyajam sva-janam ārya-patham ca hitvā  
bhejur mukunda-padavīm śrutibhir vimṛgyām ||** [bhā.pu. 10.47.61]

tasmād āstām tāvad āsām bhāva-cchavi-lābhābhilāṣaḥ | mama tv idam eva prārthanīyam ity āha—**āsām** iti | ayam arthaḥ—mayy **āsām** śrī-kṛṣṇa-prema-viśeṣa-cchavi-sparśo’pi na sambhavaty eva, vijātīya-janma-vāsanatvāt | tataś ca sāksāc-caraṇa-sparśo’pi neti kim vaktavyam | yady evam, tadā **āsām caraṇasya** yo **reṇus** tasya sparśa-bhāga-dheyānām śrī-**gulma-latauṣadhīnām** madhye kim api yat kiñcid anādr̥ta-rūpam iti **syām** iti | **aho** ity abhilāṣa-kṛta-hṛdayārtau |

katham-bhūtānām ? ity āha—yā iti | **yāḥ** khalu kula-vadhūtvād āpāta-vicāreṇa svayam **dustyajam svajanam ārya-patham ca hitvā** rāgātīśayena loka-veda-maryādām ullāṅghyety arthaḥ | vastutas tu **śrutibhir vimṛgyām** sarva-śruti-samanvayena parama-puruṣārtha-śiromaṇitayā nirṇeyām īdṛśa-parama-prema-lakṣaṇām mukundasya prastutatvāt śrī-vrajendra-nandana-rūpasya **padavīm** tadīya-saṁyogānanda-paddhatim **bhejur** iti | tad evam “ārya-patham tyajāma” iti tu tāsām bhrama eveti bhāvaḥ ||

[106]

ya eva tat-saṁyogānandaḥ śrī-prabhṛtīnām parama-durlabha eveti svayam eva vyanakti—

**yā vai śriyārcitam ajādibhir āpta-kāmair  
yogeśvarair api yad ātmani rāsa-goṣṭhyām |  
kṛṣṇasya tad bhagavataś caraṇāravindam  
nyastam staneṣu vijahuḥ parirabhya tāpam ||** [bhā.pu. 10.47.62]

**yā** rāsa-goṣṭhyām virājamānasya śrī-kṛṣṇasya **bhagavataḥ** parama-mādhurya-sāra-bhagavattā-prakāśinas tad-anirvacanīya-mādhuryaika-prakṛṣṭam **padāravindam nyastam**, tena svayam arpitam **parirabhya tāpam** sāksāt tad-aprāpti-hetukam **ādhiṁ jahuḥ** | tat tu **yogeśvarair** bhakti-yoga-pravīṇaiḥ śrī-śukādibhir api **ātmani** manasy eva **arcitam** | **yad-vāñchayā śrīr lalanācarat tapah** [bhā.pu. 10.16.36] ity-ukta-dīśā **śriyāpi** yat prāptum manasy evārcitam | tac ca sadaivānādita eva, na tu kadācid api sāksāt prāptam | tad-aśravaṇād iti bhāvaḥ ||

[107]

evam tāsām eva sāksān namaskāre kṛta-cittatayā tathā-vidham gāyann evāsau punar api mahā-mahima-sphūrter atidainya-bhara-saṅkucitatayā tatrāpy ātmano’nadhikāritām manyamānas tat-pāda-reṇum eva namaskurvan tatrāpi dainyena tad-eka-varga-sambandhāt sādharmaṇa-vraja-strīṇām eva namaskaroti—

**vande nanda-vraja-strīṇām  
pāda-reṇum abhikṣṇaśaḥ |  
yāsām hari-kathodgītām  
punāti bhuvana-trayam ||** [bhā.pu. 10.47.63]

uttarārdhena tādrśīnām apy **āsām** sākṣād eva **pāda-reṇum vande**, tad etad apy aho asmākaṁ bhāgyam astīty etad api mahad adbhutam iti bhāvaḥ | atraitad uktaṁ bhavati—

ete hi yādavāḥ sarve mad-gaṇā eva bhāmini | [pa.pu. 6.89.22]  
sarvadā mat-priyā devi mat-tulya-guṇa-śālināḥ ||

iti pādma-kārtika-māhātmya-drṣṭa-śrī-bhagavad-vākyānusāreṇa śayyāsanāṭanālāpa- [bhā.pu. 10.90.46] ity-ādy-anusāreṇa ca yādavā eva tāvat svayaṁ bhagavataḥ śrī-kṛṣṇa-devasya parama-preṣṭhāḥ | ataḥ prādurbhāvāntara-bhaktās tu svato dūrata eva sthitāḥ |

atha bhaktāntareṣu yādaveṣv api tvaṁ tu bhāgavateṣv aham [bhā.pu. 11.16.29], tvaṁ me bhṛtyaḥ suhṛt sakhā [bhā.pu. 11.11.49], noddhavo’ṇv api man-nyūnaḥ [bhā.pu. 3.4.31], na ca saṅkarsaṇo na śrīr naivātmā ca yathā bhavān [bhā.pu. 11.14.15] ity-ādikāsakṛc-chrī-kṛṣṇa-vākyānusārāt bhakty-amśena tu sarvato’py uddhava eva śreyān, tasya tu śrī-vraja-devīṣv evaivaṁ dainya-vacanaṁ, na jātu mahiṣīṣv apīti jātāndhasyāpi cākṣuṣam evedam tāsām yaśo-rākā-candramaḥ-saundaryam iti ||

|| 10.47 || śrī-uddhavaḥ || 102-107 ||

[108]

tatra svebhyaḥ ṣoḍaśa-sahasra-saṅkhyābhyaḥ śrī-yadu-devasya patnībhyas tathāṣṭabhyaḥ paṭṭa-mahiṣībhyas ca tāsām māhātmyaṁ vadantyaḥ parama-kāṣṭhāpannatayā śrī-rādhikā-devyā āhuḥ—

**na vyaṁ sādhi sāmṛājyaṁ svārājyaṁ bhaujyaṁ apy uta |  
vairājyaṁ pārameṣṭhyaṁ ca ānantaṁ vā hareḥ padam ||  
kāmayāmahe etasya śrīmat-pāda-rajāḥ śriyaḥ |  
kuca-kuṅkuma-gandhāḍhyaṁ mūrdhnā voḍhum gadā-bhṛtaḥ ||  
vraja-striyo yad vāñchanti pulindyas tṛṇa-vīrudhaḥ |  
gāvaś cārayato gopāḥ pāda-sparśam mahātmanaḥ ||** [bhā.pu. 10.83.41-43]

he sādhi ! sāmṛājyādikaṁ na kāmayāmahe | tatra sāmṛājyaṁ sārvaabhaumaṁ padam | svārājyaṁ aindraṁ padam | bhaujyaṁ tad-ubhaya-bhoga-bhāktvam, bhunaktīti bhuk tasya bhāva iti | vividhaṁ rājata iti virāt, tasya bhāvo vairājyaṁ, aṇimādi-siddhi-bhāktvam ity arthaḥ | pārameṣṭhyaṁ brahma-padam | <sup>42</sup>ānantaṁ, ye te śatam [tai.u. 2.8.2] ity-ādi-śruti-rītyā

<sup>42</sup> From here to the end of this anuccheda, ka has the following: ānantaṁ mokṣam | hareḥ padam para-vyomādi-vaikuṅṭheṣu sālokyam | yad vā, bahv-rca-brāhmaṇokta-krameṇa prāg-ādi-catustayādhipatyāni sāmṛājya-bhojya-svārājya-vairājyāni vyākhyeyāni | tatrāpi bhojyam iti caturtha-sandhy-akṣara-madhyam śrūyate |

manuṣyānandam ārabhya śata-śata-guṇitatvena prājāpatyasya gaṇanāyāḥ parām kāṣṭhām darśayitvā, para-brahmaṇi tu **yato vāco nivartante** [tai.u. 2.4.1] ity anena yad ānandasyānantyaṁ darśitam, tad apīty arthaḥ | kiṁ bahunā, hareḥ **śrī-pateḥ padam** sāmīpyādikam api yat, tad etad api na kāmāyāmahe, nādhīnaṁ kartum icchāma ity arthaḥ |

tarhi kim adhikam labdhum kāmāyadhve ? tatrāhuḥ—**etasya** asmat-patitvena sarva-vijñātasya **gadā-bhṛtaḥ śrīmat-pāda-raja** eva tāvan **mūrdhnā voḍhum** kāmāyāmahe | tatrāpi yat **śriyaḥ kuca-kuṅkuma-gandhena āḍhyaṁ** tad-gandhena prāpta-sampad-viśeṣam tat punar adhikam kāmāyāmahe ity arthaḥ |

nanu, śrīpater eva padam śrī-kuṅkuma-gandhāḍhyaṁ tat-sāmīpyādi-tyāgāt tat tu bhavatyas tyaktavatyā eva | yadi ca śrīr atra rukmiṇy abhipreyate, tarhi tat tu bhavaṭīnām prāptam eva | tasmāt tat-tad-vilakṣaṇāyā eva śriyaḥ kuca-kuṅkuma-gandhāḍhyam tat syād iti gamyate | tatas tad-avabodhanāya punar viśiṣyatām | tatrāhuḥ—**vraja-striya** iti | **pūrṇāḥ pulindya urugāya** [bhā.pu. 10.21.17] ity-ādi-sva-vākyādy-anusāreṇa vraja-stry-ādayo **yad vāñchanti** vavāñchur ity arthaḥ | vartamāna-prayogeṇa tat-tad-aviccheda utprekṣyate |

atra **pulindy**-ādi-nirdeśas tu sveṣām api tat-prāpti-yogyatā-vivakṣayā | **ṛṇa-vīrudho** dūrvādyāḥ | āsām tādr̥g-anubhavaś ca tat-kuca-kuṅkuma-saurabha-vāsitatvāvicchinna-tat-pāda-prabhāvād eveti bhāvaḥ | **gāvo** gāḥ | **cārayataś** cārayantaḥ | **gopā** ity ante nirdeśas tu keṣāñcit priya-narma-sakhādīnām tad-anumodana-kāritve’pi puruṣatvāt tatrāyogyatā-vivakṣayā |

ayam bhāvaḥ—śrītvena prasiddhāyāḥ śriyas tatra kāmānaiva śrūyate, na tu saṅgatiḥ | **yad-vāñchayā śrīr** [bhā.pu. 10.16.36] iti nāga-patnīnām, **yā vai śriyārcitam** [bhā.pu. 10.47.62] ity uddhavasāyāpi ukteḥ |

na ca rukmiṇītvena prasiddhāyāḥ śriyas tatra saṅgatiḥ, kāla-deśayor anyatamatvāt | na ca vraja-strīnām śrī-sambandha-līlasā yuktā—**nāyam śriyo’nga** [bhā.pu. 10.47.60] ity-ādinā tato’pi paramādhikya-śravaṇāt | tasmād **rukmiṇī dvāravatyām tu rādhā vṛndāvane vane** [ma.pu. 13.38] iti mātsyānusāreṇa rukmiṇyā saha paṭhitā | **śāstra-drṣṭyā tūpadeśo vāma-devavat** [ve.sū. 1.1.30] iti

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tarhi kim kāmāyadhve ? tatrāhuḥ—etasya gadā-bhṛtaḥ śrī-dvārakā-nāthasya śrīmat-pāda-raja eva | katham-bhūtam ? śriyo rukmiṇyāḥ śrī-rādhāyā vā kuca-kuṅkuma-gandhāḍhyaṁ yat, tad eva | prādurbhāvāsya caraṇa-rajāḥ, anya-sālokyādi-parityāgād iti bhāvaḥ |

kiṁ kartum kāmāyadhve ? mūrdhnā voḍhum | atyanta-tiraskṛta-vācyā-dhvaninā parama-pativratābhis tābhīḥ śrī-rukmiṇī-vallabhāsya sāpatnya-doṣa-parityāgenaiva caraṇa-sevām kāmāyāmahe iti vyañjitam | tam caraṇa-sevā-lakṣaṇam pāda-sparśam yad yena, **yat te sujāta-caraṇāmbu-ruham staneṣu**” [bhā.pu. 10.31.19] ity-ādi-śruti-navanīta-sukumāra-prema-viśeṣeṇa vraja-striyo vāñchanti, tam eva prema-viśeṣam kāmāyāmahe, pāda-sparśas tu śrī-rukmiṇy-ādinām cāsmākam ca nityam eva vidyata iti bhāvaḥ | aho āstām tāvat tāsām dūrato vārtety-ādi-dainyenāhuḥ—**pūrṇāḥ pulindya urugāya** [bhā.pu. 10.21.17] ity-ādinā tābhīr eva svayam śrī-mukhena ślāghayānugṛhītās tat-sambandhi-kṛṣṇa-pada-kuṅkuma-sprṣṭās ca pulindyo yās tādr̥śa-bhāvavatyāś ca tathāpy āstām, yāś ca pūrṇā ity-ādinaiva tābhīr eva pūrvavat praśastās tādr̥śa-bhāvakumenāpi sprṣṭāḥ, **kevalena hi bhāvena gopyo gāvo nagā mṛgāḥ** [bhā.pu. 11.12.8] ity-ādy-uktānusāreṇa tādr̥śa-bhāvavatyāḥ strī-jātīyās ṛṇa-vīrudho yavasa-rūpā vallyo dūrvādyās tās ca tathāpy āsatām ye ca puruṣatvāt taj-jātīya-bhāva-lābhākṣamāḥ, **vāñchanti yad bhava-bhiyo munayo vayam ca** [bhā.pu. 10.47.58] itivat kathañcil labdha-tad-vāsanā gopyaḥ ke’pi priya-narma-sakhābhīdhāḥ, te’pi, yena tathāvidha-bhāva-viśeṣeṇa tam pāda-sparśam vāñchanti, tam api tadīya-bhāva-viśeṣāmśam kāmāyāmahe iti | gāvo gās cārayataś cārayanta iti teṣām gauravādy-abhāvena śuddha-sakhyam darśitam || iti ka-karalipeḥ pāthāntaram ||

nyāya-rītyā mahendreṇa parameśvara iva durgayāpy ahaṅgrahopāsanā-śāstra-drṣṭyā  
svābhedenopadiṣṭā | śrī-rādhā tu sarvataḥ pūrṇā tal-lakṣmīḥ |

tathā devī kṛṣṇamayī proktā rādhikā ity-ādi-bṛhad-gautamīyanusāreṇa, rādhayā mādhave devo  
mādhavenaiva rādhikā ity-ādi-ṛk-pariśiṣṭānusāreṇa ca tāsū rādhātvena prasiddhā sarvato  
vilakṣaṇā yā śrīr virājate, tām uddiśyaiva tāsām tad idaṁ vākyam | yathā ca—**anayārādhito  
nūnaṁ bhagavān** [bhā.pu. 10.30.28] ity-ādi, **apy enapatny-upagata** [bhā.pu. 10.30.11]  
ity-ādi-dvayaṁ ca | tatas ca tāsām yathā tatra spṛhā-spandatā, tathāsmākaṁ ceti |

tad evaṁ tādrśa-prema-sphūrtimaya-tad-gandhādhyatāyāḥ sampraty apy asmāsu prakāśaḥ syād  
iti darśitam | na kevalaṁ tādrśaṁ tad-rajā eva vāñchanti, api tu tādrśa-pāda-sparśam ca | ato  
vayam api taṁ kāmayāmaha ity arthaḥ | yad vā, tad-rajasa eva viśeṣaṇaṁ pāda-sparśam iti |  
tad-avyabhicāri-phalatvād abhinnaṁ evety arthaḥ |

etasya tatra kīdrśasya ? mahān sarvatratyād api svabhāvād uttama ātmā  
saundaryādi-prakāśa-mayaḥ svabhāvo yasya tādrśasya **tatrātīśuśubhe tābhir bhagavān** [bhā.pu.  
10.33.6] iti śrī-śukokteḥ ||

|| 10.83 || śrī-mahiṣyo draupadīm || 108 ||

[109]

atha tatraiva śrī-rādhā-devyāḥ, ādi-purāṇe—

**trailokye pṛthivī dhanyā tatra vṛndāvanaṁ punaḥ |  
tatrāpi gopikāḥ pārtha tatra rādhābhīdhā mama || iti |**

pādme kārttika-māhātmye—

**yathā rādhā priyā viṣṇos tasyāḥ kuṇḍaṁ priyaṁ tathā |  
sarva-gopīṣu saivaikā viṣṇor atyanta-vallabhā || iti |**

ata eva tasyā eva premādhikyaṁ varṇitam āgneye vāsanā-bhāṣyoddhṛtaṁ vacanam—

**gopyaḥ papracchur uṣasi kṛṣṇānucaram uddhavam |  
hari-līlā-vihārāmś ca tatraikāṁ rādhikāṁ vinā |  
rādhā tad-bhāva-samlīnā vāsanāyā virāmitā || iti |**

navamāvasthā-prāptatvena praśnādi-vāsanāyā virāmitā tasyām asamarthyety arthaḥ | tasmād  
anena sarva-vraja-devīṣv api śraiṣṭhyādi-cihnena śrī-rāsa-vihāre tābhir eva svayaṁ **kasyāḥ padāni**  
[bhā.pu. 10.30.27] ity-ādinā varṇita-saubhāgyātiśayā śrī-rādhikaiva bhavet | atas tan-nāmaiva  
tāḥ sūcayāmāsuḥ—

**anayārādhito nūnaṁ bhagavān harir īśvaraḥ |  
yan no vihāya govindaḥ prīto'yam anayad rahaḥ ||** [bhā.pu. 10.30.28]

anayā rādhayā bhagavān rādhitaḥ sādhitō vaśīkṛta ity arthaḥ | nūnam iti vitarke | yataś ca rādhayatīti niruktyā tasyā rādheti samjñāpi jāteti bhāvaḥ | rādhitatve hetuḥ—**yan na** iti | **govindaḥ** śrī-gokulendraḥ ||

|| 10.30 || śrī-vraja-devyaḥ || 109 ||

[110]

tad evaṁ tathābhūta-śrī-bhagavat-prīti-mādhurīṣu śrī-rādhāyās tan-mādhurī-sarvordhvam adhirūḍhety etāvāt tat-parāvasthā-sthāpanā-paryantena sandarbheṇa tat-prīti-jāti-tāratamyam darśitam |

eṣā ca tat-prītir laukika-kāvya-vidām raty-ādivat kāraṇa-kārya-sahāyair militvā rasāvasthām āpnuvatī svayam sthāyī bhāva ucyate | kāraṇādyās ca krameṇa vibhāvānubhāva-vyabhicāriṇa ucyante | tatra tasyā bhāva prīti-rūpatvād eva | sthāyitvam ca—

[viruddhair aviruddhair vā bhāvair vicchidyate na yaḥ |](#)  
[ātma-bhāvam nayaty anyān sa sthāyī lavaṇākaraḥ](#) || [daśa-rūpaka 4.34] iti  
rasa-śāstrīya-lakṣaṇa-vyāpṭeḥ |

anyeṣām vibhāvātvdikam ca tad-vibhāvanādi-guṇena darśayiṣyamāṇatvāt | tataḥ kāraṇādi-sphūrṭi-viśeṣa-vyakta-sphūrṭi-viśeṣā tan militā bhagavat-prītis tadīya-prītimaya-rasa ucyate | bhaktimayo raso bhakti-rasa iti ca | yathāhuḥ—[bhāvā evābhisampannāḥ prayānti rasa-rūpatām](#) iti |

yat tu prākṛta-rasikai rasa-sāmagrī-virahād bhaktau rasatvam neṣṭam, tat khalu prākṛta-devādi-viṣayam eva sambhavet | sāmagrī hi rasatvāpattau trividhā | svarūpa-yogyatā, parikara-yogyatā, puruṣa-yogyatā ca | tatra laukike’pi rase raty-ādeḥ sthāyinaḥ svarūpa-yogyatā | sthāyī-bhāva-rūpatvāt sukha-tādātmyāṅgikārād eva ca | bhagavat-prītau tu sthāyī-bhāvatvam tad-vidhāṣeṣa-sukha-taraṅgārṇava-brahma-sukhād adhikatamatvam ca pratipāditam eva |

tathā tatra kāraṇādayas tat-parikarās ca laukikatvād vibhāvanādiṣu svato’kṣamāḥ | kintu sat-kavi-nibandha-cāturyād evālaukikatvam āpannās tatra yogyā bhavanti | tatra tu te svata evālaukikādbhuta-rūpatvena darśitā darśanīyās ca |

puruṣa-yogyatā ca śrī-prahlādādīnām iva tādrīsa-vāsanā | tām vinā ca laukika-kāvyyenāpi tan-ṅiṣpattim na manyate | yathoktam—[puṇyavantaḥ pramiṅvanti yogivad rasa-santatim](#) || [sā.da. 3.2] iti | [na jāyate tad-āsvādo vinā raty-ādi-vāsanām](#) || [sā.da. 3.8] iti ca |

laukika-rasasyotpattiḥ svarūpam āsvāda-prakāraś caivam evocyate | yathā—

[sattvodrekād akhaṇḍa-sva-prakāśānanda-cin-mayā |](#)  
[vedyāntara-sparśa-śūnyo brahmāsvāda-sahodaraḥ ||](#)  
[lokottara-camatkāra-prāṇaḥ kaiścit pramātrbhiḥ |](#)  
[svākāravād abhinnaṭvenāyam āsvādyate rasaḥ](#) || [sā.da. 3.2] iti |

atra tu aprākṛta-viśuddha-sattva-hetutvaṃ [sattvaṃ viśuddhaṃ vasudeva-śabditam](#) [bhā.pu. 4.3.23] ity-ādeḥ | darśitaṃ cāsya sattvasyāprākṛtatvaṃ bhagavat-sandarbhe (8) | tathā brahmāsvādād apy adhikatvaṃ [yā nirvṛtis tanu-bhṛtām](#) [bhā.pu. 4.9.10] ity-ādeḥ | [nātyantikam vigaṇayanty api te prasādam](#) [bhā.pu. 3.15.48] ity-ādeś ca | tataś camatkāraś ca sutarām eva | [vismāpanam svasya ca saubhaga-rddheḥ](#) [bhā.pu. 3.2.12] ity-ādeḥ |

kiṃ cālaukika-rasa-vidāṃ prācīnānām api matānusāreṇa sidhyaty asau rasaḥ | tatra sāmānyataḥ śrī-bhagavan-nāma-kaumudī-kārair darśitaḥ | tasya viśeṣatas tu śāntādiṣu pañcasu bhedeṣu vaktavyeṣu śrī-svāmi-caraṇair [mallānām aśanir](#) [bhā.pu. 10.43.17] ity-ādau te pañcaiva darśitāḥ | strīṇām śṛṅgāraḥ | sama-vayasām gopānām hāsyā-śabda-sūcīta-narma-maya-sakhya-sthāyī sakhya-mayaḥ preyān | tatas tan-mate gopānām śrīdāmādīnām ity evārthaḥ | pitror dayāpara-paryāya-vātsalya-sthāyī vatsalaḥ | yoginām jñāna-bhakti-mayaḥ śāntaḥ | vṛṣṇīnām bhaktimaya iti | tathā sāmānya-prīti-maya-rasaś ca nṛṇām darśitaḥ | tatrādbhutatva-nirdeśaś ca sarvasyaiva rasasya tat-prāṇatvāt śāntatvādi-vaiśiṣṭyābhāve tad eva nirdeṣtam iti | yathāha dharma-dattaḥ—

[rase sārāś camatkāraḥ sarvatrāpy anubhūyate |](#)  
[tac-camatkāra-sāratve sarvatrāpy adbhuto rasaḥ |](#)  
[tasmād adbhutam evāha kṛtī nārāyaṇo rasam ||](#) [sā.da. 3.2] iti |

ye tu mallādīnām raudrādi-rasās tatraiva svāmibhir aṅgīkṛtās te khalu prīter virodhitvān nātrādr̥tāḥ | tad etad alaukika-rasavin-matam | tathā kaiścil laukika-rasavidbhir bhoja-rājādibhiḥ preyān vatsalaś ca rasaḥ sammato'sti | tathā coktam—[sneha-sthāyī-bhāvah preyān](#) | yathā—

[yad eva rocate mahyam tad eva kurute priyā |](#)  
[iti vetti na jānāti tat-priyam yat karoti sā ||](#) [sarasvatī-kaṅṭhābharaṇam 5.74] iti |

dampatyor anayoḥ sakhya-viśeṣa-vivakṣayā tad idam udāhṛtam | evam—

[sphuṭam camatkāritayā vatsalam ca rasam viduḥ |](#)  
[sthāyī vatsalatāsyeha putrādy-ālambanam matam ||](#) [sā.da. 3.201] ity-ādi |

tathā sudevādyair bhakti-mayaś ceti | kiṃ ca laukikasya ratyādeḥ sukha-rūpatvaṃ yathā-kathañcid eva vastu-vicāre duḥkha-paryavasāyivāt | tad uktaṃ svayaṃ bhagavatā [sukham duḥkha-sukhātyayah duḥkham kāma-sukhāpekṣā](#) [bhā.pu. 11.19.41] iti | tadīyaḥ śamo'pi [śamo man-niṣṭhatā buddheḥ](#) [bhā.pu. 11.19.36] iti vadatā tenaivānādr̥taḥ | jugupsādīnām tu sukha-rūpatā laukikair api dveṣyā | tat-tan-nindā bhāgavata-rasa-ślāghā ca śrī-nārada-vākye—

[na yad vacāś citra-padam harer yaśo](#)  
[jagat-pavitram pragṇīta karhicit |](#)  
[tad vāyasam tīrtham uśanti mānasā](#)  
[na yatra haṃsā niramanty uśik-kṣayāḥ ||](#)

[tad-vāg-visargo janatāgha-viplavo](#)  
[yasmin prati-ślokaṃ abaddhavaty api |](#)  
[nāmāny anantasya yaśo'ṅkitāni yat](#)

śṛṅvanti gāyanti gṛṇanti sādhaveḥ || [bhā.pu. 1.5.10-11] iti |

śrī-rukmiṇī-vākye’pi—

tvak-śmaśru-roma-nakha-keśa-pinaddham antar  
māmsāsthi-rakta-kṛmi-viṭ-kapha-pitta-vātam |  
jīvac-chavaṁ bhajati kānta-matir vimūḍhā  
yā te padābja-makarandam ajighratī strī || [bhā.pu. 10.60.45] iti |

tasmāl laukikasyaiva vibhāvādeḥ rasa-janakatvaṁ na śraddheyam | taj-janakatve ca sarvatra  
bībhatsa-janakatvam eva sidhyati | śrī-bhāgavata-rasasya tu viṣayiṇam ārabhya mukta-paryante  
jane tadvad aho anindriye caitanya-sūnye’pi vikāra-hetuvāt katham tatrāsambhāvanāpi syāt ?  
yathoktaṁ—[nivṛtta-tarṣair upagīyamānāt](#) [bhā.pu. 10.1.4] ity-ādi, [aspandanam gati-matām  
pulakas tarūṇām](#) [bhā.pu. 10.21.19] iti, [kṛṣṇam sametya labdhehā āsan śuṣkā nagā api](#) [bhā.pu.  
10.17.15] iti |

tad etad abhipretya śrī-bhagavat-prīty-eka-vyañjakasya śrī-bhāgavata-purāṇasya rasātmakatvaṁ  
śabdenaiva nirdīśati—

**nigama-kalpa-taror galitaṁ phalaṁ  
śuka-mukhād amṛta-drava-saṁyutam |  
pibata bhāgavataṁ rasam ālayaṁ  
muhur aho rasikā bhuvi bhāvukāḥ** || [bhā.pu. 1.1.3] ity-ādi |

he **bhāvukāḥ** parama-maṅgalāyanāḥ ! ye **rasikā** bhagavat-prīti-rasajñā ity arthaḥ, te yūyaṁ  
vaikuṅṭhāt krameṇa **bhuvī** pṛthivyām eva **galitam** avatīrṇaṁ **nigama-kalpa-taroḥ**  
sarva-phalotpatti-bhavaḥ śākhopaśākhābhīr vaikuṅṭham adhyārūḍhasya veda-rūpa-taror yat  
khalu **rasa-rūpaṁ śrī-bhāgavatākhyam phalaṁ** tat bhuvy api sthitāḥ **pibata** āsvādyāntargataṁ  
kuruta | **aho** ity alabhya-lābha-vyañjanā bhāgavatākhyam yac chāstraṁ, tat khalu rasavad api  
rasaikamayatā-vivakṣayā rasa-śabdena nirdīṣtam | bhāgavata-śabdenaiva tasya  
rasasyānyadīyatvaṁ vyāvṛttam | bhāgavatasya tadīyatvena rasasyāpi tadīyatvākṣepāt |  
śabda-śleṣeṇa ca bhagavat-sambandhi-rasam iti gamyate | sa ca raso bhagavat-prīti-maya eva,  
[yasyām vai śrūyamāṇāyām](#) [bhā.pu. 1.7.7] ity-ādi-phala-śruteḥ | yan-mayatvenaiva śrī-bhagavati  
rasa-śabdaḥ śrutau prayujyate [raso vai sah](#) [tai.u. 2.7.1] iti | sa eva ca praśasyate [rasam hy  
evāyam labdhvānandī bhavati](#) iti | tatra rasikā ity anena prācīnārvācīna-saṁskārāṇām eva  
tad-vijñatvaṁ darśitam |

**galitam** ity anena tasya supākimatvenādhika-svādumattvam ukhvā śāstra-pakṣe  
sunīṣpanārthatvenādhika-svādutvaṁ darśitam | **rasam** ity anena phala-pakṣe  
tvag-aṣṭy-ādi-rāhityam vyajya, atra ca pakṣe heyāmśa-rāhityam darśitam | tathā **bhāgavatam** ity  
anena satsv api phalāntareṣu nigamasya parama-phalatvenoktvā tasya parama-puruṣārthatvaṁ  
darśitam |

evam tasya rasātmakasya phalasya svarūpato’pi vaiśiṣṭye sati, paramotkarṣa-bodhanārtham  
vaiśiṣṭyāntaram āha—**śuketi** | atra phala-pakṣe kalpa-taru-vāsītṛvād alaukikatvena śuko’py  
amṛta-mukho’bhīpreyate | tatas tan-mukhaṁ prāpya yathā tat phalaṁ viśeṣataḥ svādu bhavati,

tathā parama-bhāgavata-mukha-sambandham bhagavad-varṇanam api | tatas  
tādṛśa-parama-bhāgavata-vṛnda-mahendra-śrī-śukadeva-mukha-sambandham kim uteti bhāvaḥ |  
ata eva parama-svāda-parama-kāṣṭhā-prāptatvāt svato'nyataś ca tṛptir api na bhaviṣyatīty **ālayam**  
mokṣānandam apy abhivyāpya **pibata** ity uktam | tathā ca vakṣyate—**pariniṣṭhito'pi** [bhā.pu.  
2.1.9] ity-ādi | anena āsvādyāntaravan nedam kālāntare'py āsvādaka-bāhulye'pi vyayiṣyatīty api  
darśitam |

yad vā, tatra tasya rasasya bhagavat-prītimayatve'pi dvaividhyam—tat-prīty-upayuktatvam,  
tat-prīti-pariṇāmatvam ceti | yathoktam dvādaśe—

kathā imās te kathitā mahīyasām  
vitāya lokeṣu yaśaḥ pareyuṣām |  
vijñāna-vairāgya-vivakṣayā vibho  
vaco-vibhūtīr na tu pāramārthyam ||

yat tūttamaḥ-śloka-guṇānuvādaḥ  
saṅgīyate'bhīkṣnam amaṅgala-ghnaḥ |  
tam eva nityam śṛṇuyād abhīkṣnam  
kṛṣṇe'malām bhaktim abhīpsamānaḥ || [bhā.pu. 12.3.14-15] iti |

tataḥ sāmānyato rasatvam uktvā viśeṣato'py āha—amṛteti | **amṛtam** tal-līlā-rasaḥ |  
**hari-līlā-kathā-vrātāmṛtānandita-sat-suram** [bhā.pu. 12.13.11] iti dvādaśe  
śrī-bhāgavata-viśeṣaṇāt, **līlā-kathā-rasa-niṣevanam** [bhā.pu. 12.4.40] iti tasyaiva rasatva-nirdeśac  
ca | **sat-suram** iti santo'trātmārāmāḥ, **ittham satām** [bhā.pu. 10.12.11] ity-ādivat | ta eva surāḥ,  
amṛta-mātra-svāditvāt | atra tv **amṛta-drava**-padena līlā-rasasya sāra evocyate |

tasmād evam vyākhyeyam—yadyapi prīti-maya-rasa eva śreyān, tathāpy asty atra vivekaḥ |  
rasānubhavino hy atra dvidvidhāḥ—pibatety upadeśyāḥ, svatas tad-anubhavino līlā-parikarās ca |  
tatra līlā-rasānubhavino hy atra parikarā eva tasya sāram anubhavanti antaraṅgatvāt | pare tu yat  
kiñcid eva bahiraṅgatvāt | yadyapy evam, tathāpi tad-anubhava-mayam rasa-sāram  
svānubhava-mayena rasenaikatayā vibhāvya pibata | yatas tādṛśatayā tādṛśa-śuka-mukhād  
galitam pravāha-rūpeṇa vahantam ity arthaḥ |

tad evam bhagavat-prīteḥ parama-rasatvāpattiḥ śabdopāttaiva | anyatra ca **sarva-vedānta-sāram hi**  
[bhā.pu. 12.13.15] ity-ādau, **tad-rasāmṛta-tṛptasya** ity-ādi | evam evābhipretya bhāvukā ity atra  
**rasa-viśeṣa-bhāvanā-caturā** iti tīkā | tathā **smaran mukundāṅghry-upagūhanam punar vihātum**  
**icchen na rasa-graho janah** [bhā.pu. 1.5.19] ity-ādi |

|| 1.1 || śrī-veda-vyāsaḥ || 110 ||

[111]

evam vibhāvādi-samyogena bhagavat-prīti-mayo raso vyaktībhavati | tatra  
laukika-nāṭya-rasa-vidām api pakṣa-catuṣkam | rasasya mukhyayā vṛtṭyānukārye prācīne nāyaka  
eva vṛtṭiḥ | naṭe tūpacārād ity ekaḥ pakṣaḥ | pūrvatra laukikatvāt pārimityād  
bhayādi-sāntarāyatvāc cānukartari naṭa eva dvitīyaḥ | tasya śikṣā-mātreṇa śūnya-cittatayaiva

tad-anukartṛtvāt sāmājikeṣv eveti tṛtīyaḥ | yadi ca dvitīye sacetas tvam tadobhayatrāpi katham na syād iti caturtha iti | śrī-bhāgavatānām tu sarvatraiva tat-prītimaya-rasa-svīkārah | laukikatvādi-hetor abhāvāt | tatrāpi viśeṣato ’nukāryeṣu tat-parikareṣu yeṣām nityam eva hṛdayam adhyārūḍhaḥ pūrṇo raso ’nukartrādiṣu sañcarati | tatra bhagavat-prīter alaukikatvam aparimitatvam ca svata eva siddham | na tu laukika-raty-ādivat kāvya-kl̥ptam | tac ca svarūpa-nirūpaṇe sthāpitam | bhayādy-anavacchedyatvam śrī-prahlādādau śrī-vraja-devy-ādau ca vyaktam | janmāntarāvyava-cchedyatvam śrī-vṛtra-gajendrādau dṛṣṭam, śrī-bharatādau vā | kim bahunā, brahmānandādy-anavacchedyatvam api śrī-śukādau prasiddham | evam tat-kāraṇādeś cālaukikatvam jñeyam | tatrālambana-kāraṇasya śrī-bhagavato ’samordhvātiśayi-bhagavattvād eva siddham | tat-parikarasya ca tat-tulyatvād eva | tac ca śruti-purāṇādi-dundubhi-ghoṣitam |

athoddīpana-kāraṇānām tadīyānām ca tadīyatvād eva | tac ca yathā darśitam—[tasyāravinda-nayanasya](#) [bhā.pu. 3.15.43] ity-ādau, [cakāra teṣām saṁkṣobham akṣara-juṣām atha citta-tanvoḥ](#) iti, [gopyas tapaḥ kim acarān](#) [bhā.pu. 10.44.14] ity-ādi, [kā stry aṅga](#) [bhā.pu. 10.29.40] ity-ādau, [yad go-dviija-druma-mṛgān pulakāny abibhrat](#) iti, [vivīdha-gopa-caraṇeṣu vidagdha](#) [bhā.pu. 10.35.14] ity-ādi veṇu-vādyā-varṇane—

[savanaśas tad-upadhārya sureśāḥ](#)  
[śakra-śarva-parameṣṭhi-purogāḥ |](#)  
[kavaya ānata-kandhara-cittāḥ](#)  
[kaśmalaṁ yajur aniścita-tattvāḥ ||](#) [bhā.pu. 10.35.15] iti |

āgantukā api tac-chakty-upabṛmhitatvena sādṛśyāt tat-sphūrṭimayatvena cālaukikīm daśām āpnuvanti | yathoktaṁ—

[prāvṛṭ-śriyam ca tāṁ vīkṣya sarva-kāla-sukhāvahām](#)  
[bhagavān pūjayām cakre ātma-śakty-upabṛmhitām ||](#) [bhā.pu. 10.20.31]

yathā meghādayaś ca, tathā kārya-rūpāḥ pulakādayo ’py alaukikāḥ | ye khalu [aspandanam gati-matām pulakas tarūṇām](#) [bhā.pu. 10.21.19] ity-ādau tarv-ādiṣv apy udbhavanto manuṣyeṣu svasyātyadbhutodayam eva jñāpayanti |

evam nirvedādyāḥ sahāyāś cālaukikā mantavyāḥ | yatra loka-vilakṣaṇa-vaicittya-vipralambhādi-hetava unmādādaya udāhariṣyante | kvacit tu sarveṣām api svata evālaukikatvam | śrī-brahma-saṁhitāyām—

[śriyaḥ kāntāḥ kāntāḥ parama-puruṣaḥ kalpa-taravo](#)  
[drumā bhūmiś cintāmaṇi-gaṇa-mayi toyam amṛtam |](#)  
[kathā gānam nāṭyam gamanam api varṁśī priya-sakhi](#)  
[cid-ānandaṁ jyotiḥ param api tad āsvādyam api ca ||](#)

[sa yatra kṣīrābdhiḥ sravati surabhībhyaś ca su-mahān](#)  
[nimeṣārdhākhyo vā vrajati na hi yatrāpi samayaḥ |](#)  
[bhaje śvetadvīpaṁ tam aham iha golokam iti yaṁ](#)  
[vidantas te santaḥ kṣīti-virala-cārāḥ katipaye ||](#) [bra.saṁ. 5.67-68] iti |

gānam nātyam iti tadvad rasādhāyakam ity arthaḥ |

tad evam alaukikatvādinānukārye'pi rase rasatvāpādāna-śaktau satyām prīti-kāraṇādayas te tadāpi vibhāvādyākhyām bhajante | tathaiva hi teṣām tat-tad-ākhyā | yathoktaṃ—

vibhāvanam raty-āder viśeṣeṇāsvādānkura-yogyatānayanam | anubhāvanam  
evambhūtasya ratyādeḥ samanantaram eva rasādi-rūpatayā bhāvanam | sañcāraṇe  
tathābhūtasya tasyaiva samyak cāraṇam [sā.da. 3.13] iti |

kiṃ ca, svābhāvīkālaukikatve sati yathā laukika-rasa-vidām laukikebhyo'pi kāvya-saṃśrayād alaukika-śaktiṃ dadhānebhyo vibhāvādy-ākhyāprāpta-kāraṇādibhyaḥ śokādāv api sukham eva jāyate iti rasatvāpattis tathāivāsmābhir viyogādāv api mantavyam | tatra bahis tadīya-viyoga-maya-duḥkhe'pi paramānanda-ghanasya bhagavatas tad-bhāvasya ca hṛdi sphūrtir vidyata eva | paramānanda-ghanatvaṃ ca tayos tyaktum aśakyatvāt | tataḥ kṣudhāturaṇām atyuṣṇa-madhura-dugdhanam na tatra rasatva-vyāghātaḥ | tadā tad-bhāvasya paramānanda-rūpasyāpi viyoga-duḥkha-nimittatvaṃ candrādīnām tāpanatvam iva jñeyam |

tathā tasya duḥkhasya ca bhāvānananda-janyatvād āyatyām saṃyoga-sukha-poṣakatvāc ca sukhāntaḥpāta eva | tathā tadīyasya karuṇasyāpi rasasya sarvajña-vacanādi-racita-prāpty-āśāmayatvāt saṃyogāvaśeṣatvāt tatra tathaiva gatiḥ siddhā |

tad evam **anukārye** rasodayaḥ siddhaḥ | sa eva ca mukhyaḥ, śravaṇajānurāgād darśana-jānurāgasya śreṣṭhatvāt—

śruta-mātro'pi yaḥ strīṇām prasahyākarṣate manaḥ |  
uru-gāyuru-gīto vā paśyantīnām ca kiṃ punaḥ || [bhā.pu. 10.90.26] iti nyāyena |

atas **tava vikrīḍitaṃ brahman** [bhā.pu. 11.6.44] ity-ādikodbhava-vacana-mayaṃ padya-dvayaṃ cāhāryam |

atha **anukartā** apy atra bhakta eva sammataḥ, anyeṣām samyak tad-anukaraṇāsāmārthyāt | tatas tatrāpi tad-rasodayaḥ syād eva | kintu bhakter bhakta-viṣayako bhagavad-rasaḥ prāyo nodayate bhakti-virodhād eva | tato nānukriyate ca | tad-anubhavaś ca bhagavat-sambandhitvenaiva bhavati, nātmīyatvena | sa ca bhakti-rasodāpakatvenaiva caritārthatām āpadyate | tataḥ kvacic chuddha-bhaktānām api yadi tad-anubhāvānukaraṇam syāt, tadā tadīyatvenaiva tais tad bhāvayate, na tu svīyatveneti samādheyam | yatra tu bhakty-avirodhaḥ, yathā gadādi-tulya-bhāvānām vasudevādaḥ, tatrodayate'pi |

atha **sāmājīkā** api bhaktā eveṣṭā iti | tatrāpi siddhiḥ | iti dṛśya-kāvyeṣu rasa-bhāvanā-vidhiḥ | śravya-kāvyeṣu api varṇanīya-varṇaka-śroṭṭi-bhedena yathāyatham bodhavyaḥ | kiṃ ca, atra prāyas tat-tad-apekṣā raty-aṅkuravatām eva | premādimaṭām tu yathā-kathaṅcit smaraṇam api tatra hetuḥ, yeṣām ṣaḍjādimaya-svara-mātram api tatra hetur bhavati | yathoktaṃ śrī-nāradaḥ uddīśya ṣaṣṭhe—

svara-brahmaṇi nirbhāta- hṛṣīkeśa-padāmbuje |  
akhaṇḍam cittam āveśya lokān anucaran munih || [bhā.pu. 6.5.22] iti |

tataḥ premādi-bhāva eva teṣu sarvāṁ sāmāgrīm udbhāvayati | yathoktaṁ śrī-prahlādam  
uddīśya—[kvacid rudati vaikuṅṭha-cintā-śavala-cetanaḥ](#) [bhā.pu. 7.4.39] ity-ādinā—

[kvacid utpulakas tūṣṇīm āste saṁsparśa-nirvṛtaḥ |](#)  
[aspanda-praṇayānanda- salilāmīlīteḥṣaṇaḥ](#) || [bhā.pu. 7.4.41] ity antenna |

laukika-rasajñair api hīnāṅgatve'pi tat-tad-aṅga-samākṣepād rasa-niṣpattir abhimatā |

kim ca, **bhagavat-prīti-rasikāḥ** dvividhāḥ—**tadīya-līlāntaḥ-pātināḥ**  
**tad-antaḥ-pātītābhīmāninaś ca** | tatra pūrveṣāṁ prāktana-yuktyā svata eva siddho rasaḥ |  
uttareṣāṁ tu dvividhā gatiḥ | tat-tal-līlāntaḥ-pāti-sahita-bhagavac-carita-śravaṇādinaikā |  
bhagavan-mādhuryādi-śravaṇādinā cānyā | tatra pūrvatra yadi samāna-vāsanāḥ tal-līlāntaḥ-pātī  
bhavet tadā svayaṁ sadṛśo bhāva eva tasya tal-līlāntaḥ-pāti-viśeṣasya vibhāvādikam  
tādṛṣatvābhīmānini sādharmaṇī karoti | yathā—

[parasya na parasyeti mameti na mameti ca |](#)  
[tad-āsvāde vibhāvādeḥ paricchedo na vidyate](#) || [sā.da. 3.12] iti |

yadi tu vilakṣṇa-vāsanāḥ tadā vibhāvānāṁ sañcāriṇāṁ anubhāvānāṁ ca prāyaśa eva  
sādharmaṇyam bhavati | tena tad-bhāva-viśeṣasyoddīpana-mātram syāt, na tu rasodbodhaḥ | yadi tu  
viruddha-vāsanāḥ syāt, yathā vatsalena preyasī, tadāpi tasya prīti-sāmānyasyaiva  
vātsalyādi-darśanenoddīpanam bhavati | na bhāva-viśeṣasya | na ca rasodbodho jāyate |

athottaratra śrī-bhagavan-mādhuryādi-śravaṇādaḥ tal-līlāntaḥ-pātivat svatantra eva rasodbodha  
iti | tad evam bhagavat-prīte rasatvāpattau siddhāyām evam vibhāvāyate—vibhāvādikāḥ  
samvalitā tat-prītiḥ tat-prītimayo rasa iti | tad uktam—

[yathā khaṇḍa-maricādīnāṁ sammelanād apūrva eva kaścid āsvādah](#)  
[prapānaka-rase jāyate, vibhāvādi-sammelanād ihāpi tathā](#) [sā.da. 3.15] iti |

sa cāyam raso bhagavan-mādhuryānukūlyānubhava-lakṣaṇāsvādenoddīpana-vibhāva-rūpeṇa  
svāmśenāsvāda-rūpaḥ | bhagavad-ādi-lakṣaṇāmbana-vibhāvādi-rūpeṇāsvādya-rūpaś ca | ata  
ubhayathā vyapadeśaḥ |

tatra vibhāvā dvividhāḥ | ālambanam uddīpanaś ca | yathoktam agni-purāṇe—

[vibhāvāyate hi raty-ādir yatra yena vibhāvāyate |](#)  
[vibhāvo nāma sa dvedhāmbanoddīpanātmakah](#) || [agni.pu. 339.35-36]

ālambano dvividhāḥ | prīti-viśayatvena svayaṁ bhagavān śrī-kṛṣṇaḥ | tat-prīty-ādharmaṭvena  
tat-priya-vargaś ca | ubhayatraiva yatreti saptamy-arthatva-vyāpṭeḥ |

tatra śrī-kṛṣṇo yathā pūrvam udāhṛtaḥ [yasyānanaṁ makara-kuṇḍalam](#) [bhā.pu. 9.24.65]  
ity-ādinā | [gopyas tapaḥ kim acaranaḥ yad amuṣya rūpam](#) [bhā.pu. 10.44.24] ity-ādinā ca | tasya  
tat-tan-mādhuryānabhivyaktāv api svabhāvata eva priyatamatvaṁ svayaṁ darśayati—

**prāṇa-buddhi-manaḥ-svātma-  
dārāpatya-dhanādayaḥ |  
yat-samparkāt priyā āsaṁs  
tataḥ ko nv aparaḥ priyaḥ ||** [bhā.pu. 10.23.27]

**svaḥ** śuddho jīvaḥ | **ātmā** dehaḥ | yasya mama samparkāt paramparā-sambandhāt | ahaṁ tāvat paramānanda-ghana-rūpa iti svataḥ priyaḥ | svasya mamāśatvād antaryāmī puruṣo’pi **priyaḥ** | tasya ca jīva-rūpo’śa iti mat-sambandha-paramparayā priyaḥ | tad-adhyāsa-sambandha-paramparayā ca prāṇādayaḥ priyā ity arthaḥ | evaṁ vyaktīkṛta-rūpāntare’pi śrī-rāmeṇānubhūtam—

kim etad adbhutam iva vāsudeve’khilātmani |  
vrajasya sātmanas tokeṣv apūrvam prema vardhate || [bhā.pu. 10.13.36] iti |

tataḥ—

śyāmaṁ hiraṇya-paridhiṁ vana-mālya-barha-  
dhātu-pravāla-naṭa-veṣam anuvratāmse |  
vinyasta-hastam itareṇa dhunānam abjaṁ  
karṇotpalālaka-kapola-mukhābja-hāsam || [bhā.pu. 10.23.22]

ity etal-lakṣaṇeṣu mamāvīrbhāveṣu yuṣmākaṁ prīty-utkarṣodayo nāpūrva iti bhāvaḥ |

|| 10.23 || śrī-bhagavān yajñapatnīḥ || 111 ||

[112-114]

tathā tat-priya-vargaś ca pūrvam darśitaḥ | **tulayāma lavenāpi** [bhā.pu. 1.18.13] ity-ādinā | asya bhagavad-viṣaya-prīty-ālambanatvam api yuktaṁ | smaraṇādi-pathaṁ gate hy asmiṁs tad-ādhārā sā prītir anubhūyate | ālambana-śabdaś ca viṣayādhārayor vartana iti | ata evoktaṁ—

tat kathyatām mahā-bhāga yadi kṛṣṇa-kathāśrayam |  
athavāsya padāmbhoja- makaranda-lihām satām || [bhā.pu. 1.16.6] iti |

tad evam api yam āśritya śrī-bhagavati sa prīti-viśeṣaḥ pravartate, sa evālambano jñeyaḥ | anye tūddīpanāḥ | athaivam sa-vāsana-bhinna-vāsana-ka-dvidha-tat-priya-varga-viṣayā ca yā prītiḥ, sāpi tat-prīty-ādhāratvenaiva, na tu sva-sambandhādīnā | ata eva tat-priya-varge’pi sva-sambandha-hetukām prītim niśidhya śrī-bhagavaty eva tām abhyarthya punas tat-priya-varge tad-ādhāratvenaiva prītim aṅgīkaroti |

atha tatra **niṣedhaḥ**—

**atha viśveśa viśvātman viśva-mūrte svakeṣu me |  
sneha-pāśam imaṁ chindhi dṛḍhaṁ paṇḍuṣu vṛṣṇiṣu ||** [bhā.pu. 1.8.41]

atha **abhyarthanā**—

**tvayi me'nanya-viṣayā matir madhu-pate'sakṛt |**  
**ratim udvahaṭād addhā gaṅgevaugham udanvati ||** [bhā.pu. 1.8.42]

atha aṅgikāraḥ—

**śrī-krṣṇa krṣṇa-sakha vṛṣṇy-ṛṣabhāvani-dhrug-**  
**rājanya-vaṁśa-dahanānapavarga-vīrya |**  
**govinda go-dvija-surārṭi-harāvātāra**  
**yogeśvarākhila-guro bhagavan namas te ||** [bhā.pu. 1.8.43]

|| 1.8 || śrī-kuntī śrī-bhagavantam || 112-114 ||

[115]

evam vṛkṇaḥ ity-ādi-dvayaṁ śrīmad-uddhava-vākyam api saṅgamanīyam | yathā—

**vṛkṇaś ca me sudṛḍhaḥ sneha-pāśo**  
**dāśārha-vṛṣṇy-andhaka-sātvateṣu |**  
**prasāritaḥ sṛṣṭi-vivṛddhaye tvayā**  
**sva-māyayā hy ātma-subodha-hetinā ||**

**namo'stu te mahā-yogin prapannam anuśādhi mām |**  
**yathā tvac-caraṇāmbhoje ratiḥ syād anapāyinī ||** [bhā.pu. 11.29.39-40]

sṛṣṭi-vivṛddhaye tvayā svādhīnayā māyayā yo dehādi-sambandhajaḥ sneha-pāśaḥ prasāritaḥ sa vṛkṇaś chinnaḥ | kena ? ātma-subodha-hetinā,  
tvadīya-prīty-utpādaka-śobhana-jñāna-lakṣaṇa-śastreṇa | adhunā tvat-sambandhenaiva sa bhātīty arthaḥ | ata evottara-padyam api tathaiva | iyaṁ coktiḥ śrīmad-uddhavasya siddhatvān na sambhavatīti sva-vyājenānyān uddīśyai veti jñeyam |

atha śrī-kuntī-vākyasyānyāvatārikā, yathā gamane pāṇḍavānām akuśalaṁ agamane vṛṣṇīnām ity ubhayato vyākula-cittā satī | teṣu sneha-nivṛttim prārthayate atheti | evam apy ubhayeṣāṁ tādṛśa-tad-ekālambanātā-darśanena teṣv adhika-bhagavat-prīty-ādharatvaṁ svasyādhika-sneha-hetur iti<sup>43</sup> | teṣu sneha-ccheda-vyājenobhayeṣāṁ api tvad-aviccheda eva kriyatām iti ca vyajyate | tataś cottaratra śrī-suta-vākye **tām bāḍham ity upāmantrye** [bhā.pu. 1.8.45] ity atra bhagavad-abhyupagamo'pi sarvatraiva saṅgacchate | tathāpy asya vṛkṇaś cety ādi-vākyasya saṅgamanārthaṁ tat tathāivāvatāritam |

|| 11.29 || śrīmad-uddhavaḥ || 115 ||

[116]

<sup>43</sup> From *sneha*... This sentence not in many editions.

evaṃ śrī-devakyāḥ ṣaḍ-garbhānayanē tān prati yaḥ sneho dṛśyate, sa khalu  
sva-pīta-śeṣa-stanya-prasādena tad-uddharaṇārthaṃ śrī-bhagavataiva prapañcitah | yathoktam—

apāyayat stanam prītā suta-sparśa-parisnutam |  
mohitā māyayā viṣṇor yayā sṛṣṭiḥ pravartate ||  
pītvāmṛtaṃ payas tasyāḥ pīta-śeṣam gadā-bhṛtaḥ || [bhā.pu. 1.85.54-55] ity-ādi |

yayur viḥāyāsā dhāma [bhā.pu. 10.85.56] ity antam | tathāpi tan-māyā tat-sahodaratā-sphūrṭim  
evāvalambya tām mohitavatīti mantavyam |

atha śrī-rukmiṇyā rukmiṇy api snehas tad-dainyādi-kautukam didṛkṣuṇā śrī-bhagavataiva vā  
tad-arthaṃ tal-līlā-śaktyaiva vā rakṣito'stīti labhyate | sa ca bhakti-sphoraṇāmśam evāvalambya,  
tasyā hy aiśvarya-jñāna-sarṇvalitatvād antaḥkaraṇam evaṃ jātam—"ayaṃ parameśvaraḥ | ayaṃ  
tv atinikṛṣṭaḥ | tasmād asminn ayaṃ viprakurvann api kiñcit kartum aśakta eva | tato'tidīno'yam  
iti tathā śrī-bhagavac-caraṇāśritāyā mama deha-sambandhavān iti, dīna-dayālor  
bhakta-sambandha-paramparā-mātreṇābhayadād asmāt tan nārhati" iti | evaṃ hy  
aiśvarya-dṛṣṭyaiva tat-prārthanam— [yogeśvarāprameyātman](#) [bhā.pu. 10.54.33] ity-ādi |

atha śrī-baladevasya sva-śiṣyībhūta-duryodhana-pakṣa-pāto'py evaṃ mantavyaḥ | kvacit tatra  
tat-kṣaya-karaḥ krodho'pi dṛśyate | yathā lakṣmaṇā-haraṇe | sarvam etat tu vaicitrī-poṣārthaṃ  
śrī-bhagaval-līlā-śaktyaiva prapañcyate ity uktam |

atha **uddīpanāḥ** | yad-viśiṣṭatayā śrī-kṛṣṇa ālambanas ta eva bhāva-vibhāvana-hetutvena  
pṛthan-nirdiṣṭā uddīpanāḥ kathyante | te ca tasya guṇa-jāti-kriyā-dravya-kāla-rūpāḥ | guṇāś ca  
trividhāḥ kāya-vān-mānasāśrayāḥ | sarva evaite na prākṛtā ity uktam—

mām bhajanti guṇāḥ sarve nirguṇam nirapekṣakam |  
suhṛdam priyam ātmānam sāmāyāsaṅgādayo'guṇāḥ || [bhā.pu. 11.13.40] ity-ādinā |

tān eva śrī-kṛṣṇam ālambanī-kṛtya samuddiśya—

**satyaṃ śaucaṃ dayā kṣāntiḥ tyāgaḥ santoṣa ārjavam |**  
**śamo damas tapaḥ sāmāyāsaṅgādayo'guṇāḥ |**  
**jñānam viraktir aiśvaryaṃ śauryaṃ tejo balaṃ smṛtiḥ |**  
**svāntaryaṃ kauśalaṃ kāntir dhairyaṃ mārjavam eva ca ||**  
**prāgalbhyaṃ praśrayaḥ śīlaṃ saha oja balaṃ bhagaḥ |**  
**gāmbhīryaṃ sthairyam āstikyaṃ kīrtir māno'nahaṅkṛtiḥ ||**  
**ete cānye ca bhagavan nityā yatra mahā-guṇāḥ |**  
**prārthyā mahattvam icchadbhir na viyanti sma karhicit ||**

[bhā.pu. 1.16.28-31]

**satyaṃ** yathārtha-bhāṣaṇam | **śaucaṃ** śuddhatvam | **dayā** para-duḥkhāsahanam anena  
śaraṇāgata-pālakatvam bhakta-suhṛttvaṃ ca | **kṣāntiḥ** krodhāpattau citta-sarṇyamah | **tyāgo**  
vadānyatā | **santoṣaḥ** svatas tṛptiḥ | **ārjavam** avakratā, anena sarva-śubhaṅkaratvaṃ ca | **śamo**  
mano-naiścalyam anena sudṛḍhatvaṃ ca | **damo** bāhyendriya-naiścalyam | **tapaḥ**

kṣatriyatvādi-līlāvatārānurūpaḥ sva-dharmaḥ | **sāmyam** śatru-mitrādi-buddhy-abhāvaḥ | **titikṣā** svasmin parāparādha-sahanam | **uparatiḥ** lābha-prāptāv audāsīnyam | **śrutam** śāstra-vicāraḥ |

**jñānam** pañca-vidham—buddhimattvaṁ kṛtajñatvaṁ deśa-kāla-pātrajñatvaṁ sarvajñatvaṁ ātmajñatvaṁ ca | **viraktir** asad-viśaya-vaitṛṣṇyam | **aiśvaryaṁ** niyantrtvam | **śauryam** saṅgrāmotsāhaḥ | **tejaḥ** prabhāvaḥ | anena pratāpaś ca | sa ca prabhāva-vikhyātiḥ | **balam** dakṣatvam | tac ca duṣkara-kṣipra-kāritvam | **dhṛtir** iti pāṭhe kṣobha-kāraṇe prāpte'vyākulatvam | **smṛtiḥ** kartavyārthānusandhānam | svātantryam aparādhīnatā |

**kauśalam** trividham—kriyā-nipuṇatā, yugapad-bhūri-samādhāna-kāritā-lakṣaṇā cāturī, kalā-vilāsa-vidvattā-lakṣaṇā vaidagdhī ca | **kāntiḥ** kamanīyatā | eṣā catur-vidhā—avayavasya hastādy-aṅgādi-lakṣaṇasya varṇa-rasa-gandha-sparśa-śabdānām | tatra rasaś cādhāra-carāṇa-sprṣṭa-vastu-niṣṭho jñeyaḥ, vayasas ceti | etayā nārī-gaṇa-manohāritvam api | **dhairyam** avyākulatā | **mārdavam** premārdra-cittatvam, anena prema-vaśyatvaṁ ca |

**prāgalbhyam** pratibhātiśayaḥ, anena vāvadūkatvaṁ ca | **praśrayo** vinayaḥ, anena hrīmattvaṁ, yathā-yukta-sarva-māna-dātṛtvam, priyaṁvadatvaṁ ca | **śilam** susvabhāvaḥ, anena sādhu-samāśrayatvaṁ ca | **saho** manaḥ-pāṭavam | **ojo** jñānendriya-pāṭavam | **balam** karmendriya-pāṭavam | **bhagas** trividhaḥ—bhogāspadatvaṁ sukhitvaṁ sarva-samṛddhimattvaṁ ca |

**gāmbhīryam** durvibodhāśayatvam | **sthairyam** acañcalatā | **āstikyam** śāstra-cakṣuṣṭvam | **kīrtiḥ** sādguṇya-khyātiḥ | anena rakta-lokatvaṁ ca | **mānaḥ** pūjyatvam | **anahaṅkṛtis** tathāpi garva-rahitatvam | ca-kārād brahmaṇyatvam | sarva-siddhi-niṣevitatvam | sac-cid-ānanda-ghana-vigrahatvādayo jñeyāḥ | mahattvam icchadbhiḥ prārthyā iti mahā-guṇā iti ca | varīyastvam api guṇāntaram |

etena teṣāṁ guṇānām anyatra svalpatvaṁ cañcalatvaṁ ca | tatraiva pūrṇatvam avinaśvaratvaṁ coktam | ata eva śrī-sūta-vākyam—

nityam nirīkṣamāṇānām yad api dvārakaukasām |  
na vitṛpyanti hi dṛśaḥ śriyo dhāmāṅgam acyutam || [bhā.pu. 1.11.26] iti |

tathā nityā iti na viyantīti sadā svarūpa-guṇāntaram | anye ca jīvalabhyā yathā tatrāvirbhāva-mātratve'pi satya-saṅkalpatvam | vaśīkṛtācintyamāyatvam | āvirbhāva-viśeṣatve'py akhaṇḍa-sattva-guṇasya kevala-svayam-avalambanatvam | jagat-pālakatvam | yathā tathā hatāri-svarga-dātṛtvam | ātmārāma-gaṇākārṣitvam | brahma-rudrādi-sevitatvam | paramācintya-śaktitvam | ānantyena nitya-nūtana-saundaryādy-āvirbhāvatvam | puruṣāvatāratve'pi māyā-niyantṛtvam | jagat-sṛṣṭy-ādi-kartṛtvam | guṇāvatārādi-bījatvam | ananta-brahmāṇḍāśraya-roma-vivaratvam | vāsudevavta-nārāyaṇatvādi-lakṣaṇa-bhagavattvāvirbhāve'pi svarūpa-bhūta-paramācintyākṣhila-mahā-śaktimattvam | svayaṁ bhagaval-lakṣṇa-kṛṣṇatve tu hatāri-mukti-bhakti-dāyakatvam | svasyāpi vismāpaka-rūpādi-mādhuryavattvam | anindriyācetana-paryantāśeṣa-sukha-dātṛ-sva-sānnidhyatvam ity-ādayaḥ |

|| 1.16 || || śrī-pṛthivī dharmam || 116 ||

[117]

tad etad diṅ-mātra-darśanam | yata āha—**guṇātmanas te’pi guṇān vimātum  
hitāvatīrṇasya ka īsire’sya** [bhā.pu. 10.14.7] ity-ādi | spaṣṭam |

|| 10.14 || brahmā śrī-bhagavantam || 117 ||

[118]

te ca tasya guṇāḥ kecin mitho viruddhā api acintya-śaktitvenaikāśrayāḥ | **śrutes tu śabda-mūlatvāt**  
[ve.sū. 2.1.27] iti nyāyena | **mallānām aśaniḥ** [bhā.pu. 10.43.17] ity-ādi-darśanāt | **śīsor  
ano’lpaka-pravāla-mṛdv-aṅghri-hataṁ vyavartate** [bhā.pu. 10.7.7] ity-ādeś ca | tatra  
kevala-kaumalya-guṇāviškāre sati **kvacit pallava-talpeṣu niyuddha-śrama-karṣitaḥ** [bhā.pu.  
10.15.16] ity-ādikam api yathārtham eva |

evam eva śrīdāma-viprānīta-kadanna-bhojana-nivāraṇe lakṣmyā api pravṛttiḥ | yathaiva  
tac-caritena vyaktam—**bāla-vyajanam ādāya ratna-daṇḍam sakhī-karāt** [bhā.pu. 10.60.7]  
ity-ādau | ata eva **iti muṣṭim** [bhā.pu. 10.81.10]<sup>44</sup> ity-ādau, **sā tat-parā** ity uktam | atra ca etenaiva  
mad-amśa-leśa-rūpāyā vibhūter anugraha-bhājana-mayaṁ jāta iti kadanna-bhojanenālam iti  
bhāvaḥ | viruddhārtha-sad-bhāve’pi na tu doṣās tatra sambhāvyaḥ, **ayam ātmāpahata-pāpmā**  
[chā.u. 8.1.5] iti śruteḥ | yathā coktaṁ kaurme—

**aiśvarya-yogād bhagavān viruddhārtho’bhidhīyate |  
tathāpi doṣāḥ parame naivāhāryāḥ samantataḥ || iti |**

tatas tad-guṇānām anyadīyānām iva doṣa-miśratvaṁ niṣedhati—

**tatas tato nūpura-valgu śiñjitair  
visarpatī hema-lateva sā babhau |  
vilokayantī niravadyam ātmanāḥ  
padaṁ dhruvaṁ cāvyabhicāri-sad-guṇam |  
gandharva-siddhāsura-yakṣa-cāraṇa-  
traipiṣṭapeyādiṣu nānvavindata ||** [bhā.pu. 8.8.19-20]

sā lakṣmīḥ | padam āśrayaṁ dhruvaṁ nityam | avyabhicāriṇo nityāḥ santaś ca guṇā yasmin |

[119]

tad eva vyanakti tribhiḥ—

**nūnaṁ tapo yasya na manyu-nirjayo  
jñānaṁ kvacit tac ca na saṅga-varjitam |**

<sup>44</sup> iti muṣṭim saktj jagdhvā dvitīyām jagdhum ādade |  
tāvac chrīr jagrhe hastam tat-parā parameṣṭhinaḥ ||

**kaścīn mahāms tasya na kāma-nirjayaḥ  
sa īśvaraḥ kim parato vyapāśrayaḥ ||**

**dharmaḥ kvacit tatra na bhūta-sauhrdam  
tyāgaḥ kvacit tatra na mukti-kāraṇam |  
vīryam na puṁso'sty aja-vega-niṣkṛtam  
na hi dvitīyo guṇa-saṅga-varjitaḥ ||**

**kvacic cirāyur na hi śīla-maṅgalaṁ  
kvacit tad apy asti na vedyam āyusaḥ |  
yatrobhayaṁ kutra ca so'py amaṅgalaḥ  
sumaṅgalaḥ kaś ca na kāṅkṣate hi mām ||** [bhā.pu. 8.8.21-23]

atra tapa-ādibhir api na sāmyaṁ vivakṣitam | asāmya-prasiddheḥ | yathoktaṁ **ime ca** [bhā.pu. 1.16.30] ity-ādau **prārthyā mahattvam icchadbhir** iti |<sup>45</sup>kintv anyadīya-tapa-ādi-leśānām satām api doṣāntaroparaktatvam ity evam atyantāsāmyam eva vivakṣitam | **yasya** durvāsa-ādeḥ | **kvacid** guru-śukrādaḥ | **kaścīd** brahma-somādiḥ | yaḥ **parato vyapāśrayaḥ** parāpekṣa indrādiḥ | **sa kim īśvaraḥ ?**

**kvacit** paraśurāmādi-tulye tadānīntane **na bhūta-sauhrdam** | śibi-rāja-tulye **na mukti-kāraṇam tyāgaḥ** | **puṁsaḥ** kārtavīryādi-tulyasya **vīryam asti**, kintv **aja-vega-niṣkṛtam** kāla-vega-parihṛtam na bhavati | yatas teṣām tat-tad-guṇatvam api māyā-guṇa-kṛtam eva, na tu tad-atīta-tat-tad-guṇatvam iti parāmṛṣati—na hīti | **hi** yasmāt | **dvitīyaḥ** śrī-mukundād anyah | anena sanakādaya ātmārāmā api parihṛtāḥ, teṣām śama-damādi-guṇānām māyikatvāt | tathā śivo'pi parihṛtāḥ, **śivaḥ śakti-yutaḥ śaśvat triliṅgo guṇa-saṁvṛtaḥ** [bhā.pu. 10.88.3] iti, **harir hi nirguṇaḥ sāksāt** [bhā.pu. 10.88.5] ity-ādy-ukteḥ |

atha prakārāntareṇa śivaṁ parihartum upakramate | **kvacīn** mārkaṇḍeyādaḥ **cirāyuś** cira-jīvitā | **śīla-maṅgala**-śabdenātra bhoga ucyaṭe, **indriya-damana-śīlatvād** iti ṭikāyām hetu-vinyāsāt, abhogino hy amaṅgala-svabhāvatvena loke nāmāgrahaṇa-darśanāc ca | yad vā, kvacīn-maya-dānavādaḥ cira-jīvitāsti, śīle svabhāve maṅgalaṁ māṅgalyaṁ nāstīty arthaḥ, asura-svabhāvatvād eva |

bali-prabhṛtiṣu śīla-maṅgalaṁ **apy asti**, kintv **āyuso vedyam** vedanaṁ nāsti, maraṇānīscayāt | **yatra** śive **maṅgalaḥ** svabhāvo nityatvāc ca, āyuso vedyatvaṁ cety **ubhayam apy asti** | **so'py amaṅgalaḥ** bahiḥ śmaśāna-vāsādy-amaṅgala-ceṣṭitaḥ |

śrī-mukundaṁ lakṣyīkṛtyāha—**kaś ca** ko'pi tat-tad-guṇātikramy-ananta-guṇatvāt tat-tad-doṣa-hīnatvāc ca **sumaṅgalaḥ** atīśayena sarveṣām maṅgala-nidhāna-rūpaḥ | sa tu **mām** svarūpeṇa paramānanda-rūpām śaktyā ca sarva-sampatti-dāyinīm api **na hi kāṅkṣati** | sa eva svarūpa-guṇa-sampattibhiḥ pūrṇa ity arthaḥ | atha ca “prema-vaśo'sau premavatīm mām kathaṁ nākāṅkṣet ?” ity abhipretya śleṣeṇa kaścāna ko'pi **sumaṅgalo**'sau hi niścitaṁ mām kāṅkṣatīty api bhāvitam ||

<sup>45</sup> This sentence found only in ka.

[120]

idam atra tattvam | paramānanda-rūpe tasmin guṇādi-sampal-lakṣaṇānanta-śakti-vṛttikā svarūpa-śaktir dvidhā virājate | tad-antare' nabhivyakta-nija-mūrtitvena tad-bahir apy abhivyakta-lakṣmy-ākhyā-mūrtitvena | iyaṁ ca mūrtir matī satī sarva-guṇa-sampad-adhiṣṭhātrī bhavati | tataḥ svasmin paramānandatvasya sarva-guṇa-sampatteś ca svarūpa-siddha-parama-pūrṇatvād ubhayathāpi na tām pṛthag-bhūya sthitām mūrtimatīm apekṣate yathā khalv anyāḥ | kintu bhakta-vaśyatā-svabhāvena tām premavatīm apekṣata eveti prakaraṇam nigamayati—

**evam vimṛśyāvyabhicāri-sad-guṇair  
varam nijaikāśrayatayāguṇāśrayam |  
vavre varam sarva-guṇair apekṣitam  
ramā mukundaṁ nirapekṣam īpsitam || [bhā.pu. 8.8.23]**

**mukundaḥ varam vavra** ity anvayaḥ | tam viśinaṣṭi—**avyabhicāribhiḥ sadbhir** nirdoṣaiś ca **guṇair varam** sarvottamam | **nijaikāśrayatayā** anya-nirapekṣatvenaiva ca **guṇāśrayam** svarūpa-siddha-tat-tad-guṇam ity arthaḥ | ata eva teṣām guṇānām prakṛti-sambandhitvam api khaṇḍitam | svataḥ paramānanda-ghana-rūpatvāt sarva-guṇair apekṣitam svayaṁ nirapekṣam | ata eva nijābhīpsitam iti |<sup>46</sup>

|| 8.8 || śrī-śukaḥ || 118-120 ||

[121]

atha pūrvokta-guṇa-virodhitvād doṣa-mātram tasmin nāsty eva | tatra sāmānyaiśvare dayā-viparītam parama-samarthasya tasyābhakta-narakādi-saṁsāra-duḥkhānuddhāritvam prākṛta-duḥkhāsprṣṭa-cittatvena paramātma-sandarbhātau pariḥṛtam asti | pāṇḍavādivat kvacit prākṛta-duḥkhābhāsāt<sup>47</sup> tad-viyogād votthite bhakti-rasa-sañcāri-lakṣaṇa-bhakta-dainye'pi kadācit tat-prasāda-darśanābhāvaś ca, tena puṣṭena sañcāriṇā bhakti-rasa-poṣaṇārtha eva—**bhakti-yoga-vidhānārtham katham paśyema hi striyaḥ** [bhā.pu. 1.8.20] iti tasyaiva mukhya-prayojanatvāt | **brahman yam anugrṇāmi tad-viśo vidhunomy aham** [bhā.pu. 8.22.24] iti | **sudustarān naḥ svān pāhi** [bhā.pu. 10.17.24] ity-ātau | **na śaknumas tvac-caraṇam santy uktam** iti | **vipadaḥ santu tāḥ śāsvat** [bhā.pu. 1.8.25] iti | **nāham tu sakhyo bhajato'pi** [bhā.pu. 10.32.20] iti ca dainyena tat-poṣaṇa-śravaṇāt |

evam eva śrīmad-vraja-bālānām brahma-dvārā mohanam api vyākhyeyam | tasmin bahir mohe'pi teṣām manasi bhojana-maṇḍalāvasthitam ātmānam anusandadhānānām

<sup>46</sup> yad vā, evam vimṛśya vavre vimarśanam evānuvadati—avyabhicārīti | nirapekṣo'py aprākṛtāvyabhicāra-sadguṇatvād bhakta-vatsalatayā māmaṅgikariṣyaty eveti bhāvaḥ | na tu yoga evāyam tasya mahato mahā-guṇaḥ bhavatyās tv ayogyāyās tad-varaṇam na योगyam tatrāha—sarvair guṇaiḥ prākṛtair apy apekṣitam māyāṁśa-bhūtābhis tat-tad-adhiṣṭhātr-devībhiḥ sva-samṛddhaye samāśrayate'sau kim uta mayety arthaḥ || (krama-sandarbhāḥ)

<sup>47</sup> duḥkhābhāvāt (all but ka, ca, but preferred by P).

vatsānveṣaṇārthāgata-śrī-kṛṣṇa-pratyāgamana-bhāvanā sātatyena prema-rasa-poṣaṇāt |  
yathoktam—

ūcuś ca suhṛdaḥ kṛṣṇaṁ svāgataṁ te'tiramhasā |  
naiko'py abhoji kabala ehītaḥ sādhu bhujyatām || [bhā.pu. 10.14.45] iti |

yajña-patnīnām asvikāras tāsām brāhmaṇītvāt tādrśa-līlāyām sarveṣām anabhiruceḥ, **bhajate**  
**tādrśīḥ krīḍā yāḥ śrutvā tat-paro bhavet** [bhā.pu. 10.33.36] iti nyāyāt |

naitat pūrvaiḥ kṛtaṁ tvad ye na kariṣyanti cāpare |  
yas tvam duhitaraṁ gaccher anigrhyāṅgajaṁ prabhuḥ ||  
tejīyasām api hy etan na suślokyam jagad-guro | [bhā.pu. 3.12.30-31]

ity atra tejīyasām api tad-anucitatā śrūyate iti | evam evāha—

**na prītaye'nurāgāya hy anga-sango nṛṇām iha |**  
**tan mano mayi yuñjānā acirān mām avāpysyatha** || [bhā.pu. 10.23.32]

**iha** brāhmaṇa-janmani bhavatīnām **ānga-saṅgaḥ** sākṣān mat-paricaryā-rūpo'rtho **nṛṇām**  
etac-carita-draṣṭṛ-śrotīṇām **prītaye** ruci-mātrāya **na** bhaviṣyati, kim uta **nānurāgāya** iti | **tat**  
tasmād **acirād** anantara-janmani iti |

|| 10.23 || śrī-bhagavān yajñapatnīḥ || 121 ||

[122]

anena kvacit bhakta-suhṛtva-vaiparītyābhāso'pi vyākhyātaḥ | kim ca, bhaktā dvividhāḥ  
dūrasthāḥ parikarās ca | tatra dūrastha-bhaktārthaṁ kvacid bhakta-suhṛtva-lakṣaṇena  
parama-prabalena guṇena brahmaṇyatvādy-āvaraṇam api prāyo drśyate  
śrīmad-ambarīṣa-caritādau | parikarārthaṁ tu na drśyate śrī-jaya-vijaya-śāpādau |  
skānda-dvārakā-māhātmya-gata-durvāsaso durvṛtta-viśeṣe ca | ubhayam api tatra tatra  
suhṛtvasyaiva cihnam | tathaiva hi pūrvatrātmīyatvam uttaratra cātmaikatvaṁ prasidhyati |  
tathoktam **aham bhakta-parādhīnaḥ** [bhā.pu. 9.4.63] ity-ādinā | **tad dhi hy ātma-kṛtaṁ manye yat**  
**sva-pumbhir asat-kṛtā** [bhā.pu. 3.16.4] ity-ādinā ca |

tad evam bhakta-suhṛtva-mātrasya tādrśatve sthite **premādratvaṁ** tad-vaśyatvaṁ ca sutarām  
eva sarvācchādakam | tac ca premṇaḥ svarūpa-nirūpaṇe darśitam | ata eva  
sarvoddīpana-guṇa-mukhyatvena tatra tatra sa-camatkāram anusmṛtam |  
tatrodbhāsvarākhyenānubhāvena vyañjitaṁ tasya premādratvaṁ, yathā—

**bhagavān atha viśvātmā pṛthunopahṛtārhaṇaḥ |**  
**samujjihānayā bhaktyā grhīta-caraṇāmbujaḥ ||**  
**prasthānābhimukho'py enam anugraha-vilambitaḥ |**  
**paśyan padma-palāśākṣo na pratasthe suhṛt satām ||**  
**sa ādirājo racitāñjalir harim**

**vilokituṃ nāśakad aśru-locanaḥ** | [bhā.pu. 4.20.19-21] ity-ādi |

spaṣṭam |

|| 4.20 || śrī-śukaḥ || 122 ||

[123]

atha sāttvikenāpi vyañjitaṃ yathā | tatra **bhakty-ārdratvam** āha—

**yasmin bhagavato netrān nyapatann aśru-bindavaḥ |**  
**kṛpayā samparītasya prapanne'rpitayā bhṛśam ||**  
**tad vai bindusaro nāma** [bhā.pu. 3.21.38-39] ity-ādi |

**bhagavataḥ** śrī-śuklākhyasya | **prapanne** bhakte śrī-kardamākhye ||

|| 3.12 || śrī-maitreyaḥ ||123||

[124]

**vātsalyārdratvam** āha—

**kṛṣṇa-rāmau pariṣvajya pitarāv abhivādya ca |**  
**na kiñcanocatuḥ premṇā sāśru-kaṅṭhau kurūdvaha ||** [bhā.pu. 10.82.35]

**pitarau** kurukṣetra-militau śrī-yaśodā-nandākhyau mātā-pitarau |

|| 10.82 || śrī-śukaḥ || 124 ||

[125]

**maitryārdratvam** āha—

**taṃ vilokyācyuto dūrāt**  
**priyā-paryaṅkam āsthitaḥ |**  
**sahasotthāya cābhyetya**  
**dorbhyāṃ paryagrahīn mudā ||**

**sakhyuḥ priyasya viprarṣer**  
**aṅga-saṅgāti-nirvṛtaḥ |**  
**prīto vyamuñcad ab-bindūn**  
**netrābhyāṃ puṣkarekṣaṇaḥ ||** [bhā.pu. 10.80.18-19]

**taṃ** śrīdāma-vipram ||

|| 10.80 || śrī-śukah || 125 ||

[126]

**kānta-bhāvādratvam āha—**

**tāsām ativihāreṇa śrāntānām vadanāni saḥ |  
prāmṛjat karuṇaḥ premṇā śantamenāṅga pāṇinā ||** [bhā.pu. 10.33.21]

**tāsām** śrī-gopīnām | **premṇā karuṇaḥ** sāśru-ṇetra ity arthaḥ | sāttvikāntaram coktam vaiṣṇave—

gopī-kapola-saṁśleṣam abhipatya harer bhujau |  
pulkodgama-śasyāya svedāmbu-ghanatām gatau || [vi.pu. 5.13.55]

|| 10.33 || śrī-śukah || 126 ||

[127]

atha **prema-vaśyatvam**, yathā tatra śrī-bhakti-vaśyatvam āha gadyena—**yasya bhagavān  
svayam akhila-jagad-gurur nārāyaṇo dvāri gadā-pāṇir avatiṣṭhate  
nija-janānukampita-hṛdayaḥ** [bhā.pu. 5.24.27] iti | **yasya** śrī-baleḥ |

|| 5.24 || śrī-śukah || 127 ||

[128]

**vātsalya-vaśyatvam āha—**

**gopībhiḥ stobhito'nṛtyad  
bhagavān bālavat kvacit |  
udgāyati kvacin mugdhas  
tad-vaśo dāru-yantravat ||** [bhā.pu. 10.11.7] ity-ādi |

spaṣṭam |

|| 10.11 || śrī-śukah || 128 ||

[129]

**maitrī-vaśyatvam āha—**

**sārathya-pāraṣada-sevana-sakhya-dautya-  
vīrāsanānugamana-stavana-praṇāmān |**

**snigdheṣu pāṇḍuṣu jagat-praṇatim ca viṣnor  
bhaktim karoti nṛ-patiś caraṇāravinde** || [bhā.pu. 1.16.16]

**snigdheṣu pāṇḍuṣu viṣnor** yāni **sārathyādīni** karmāṇi, tāni śṛṇvaṁs tathā **viṣnor jagat-kartṛkām praṇatim** ca śṛṇvan **nṛpatiḥ** parīkṣid **viṣnoś caraṇāravinde bhaktim karoti** | **pāraśadaṁ** pārśadatvaṁ sabhā-patitvaṁ | **sevanaṁ** cittānuvṛttiḥ | **vīraśanaṁ** rātrau khaḍga-hastasya tiṣṭhato jāgaraṇam ||

|| 1.16 || śrī-sūtaḥ || 129 ||

[130]

**kānta-bhāva-vaśyatvam āha—**

**na pārāye’haṁ niravadya-saṁyujām  
sva-sādhu-kṛtyaṁ vibudhāyuṣāpi vaḥ |  
yā mābhajan durjara-geha-śṛṅkhalāḥ  
saṁvṛścyā tad vaḥ pratiyātu sādhunā** || [bhā.pu. 10.32.22]

**niravadyā** parama-śuddha-bhāva-viśeṣa-mātreṇa pravṛttatvāt parama-śuddhā **saṁyuk** saṁyoge yāsāṁ, tāsāṁ **vaḥ svā-sādhu-kṛtyaṁ** tad-anurūpa-madīya-parama-sukhada-sevām **na pārāye**, na pratyupakāreṇānukartuṁ śaknomīty arthaḥ | kenāpi na pārāye | **vigato budho** gaṇanā-vijñō yasmāt, tena svabhāva-nityeṇāpy **āyuṣā** ity arthaḥ | tāsāṁ anurāgasya sādhiṣṭhatvaṁ loka-dharmātīkrāntatvād āha—**yā** iti | tasmād **vaḥ sādhunā** sauśīlyenaiva **tat pratiyātu** pratyupakṛtaṁ bhavatu | ahaṁ tu bhavatīnām ṛṇī eveti bhāvaḥ ||

|| 10.32 || śrī-śukaḥ || 130 ||

[131]

tad evaṁ tasya premādratvādike sthite tad-ādikasya tasmin parama-sādhu-guṇe ca parama-hṛdya-sukhadatvāt tad-dhetukaṁ kādācitkaṁ satyādi-vaiparītyam api parama-guṇa-śiromaṇi-śobhām bhajate | tatra satya-virodhy api guṇo yathā—

**sva-nigamam apahāya mat-pratijñām  
ṛtam adhikartum avapluto rathasthaḥ** || [bhā.pu. 1.9.37]

spaṣṭam |

|| 1.9 || śrī-bhīṣmaḥ || 131 ||

[132]

**śauca-virodhī** yathā—**aṁsa-nyasta-viṣāṇo'srñ- mada-bindubhir aṅkitaḥ** [bhā.pu. 10.43.15]<sup>48</sup> ity-ādi | spaṣṭam ||

|| 10.43 || śrī-śukaḥ || 132 ||

[133]

**khānti-virodhī** ca, yathā **yas tān dveṣṭi sa mām dveṣṭi yas tān anu sa mām anu**<sup>49</sup> [ma.bhā. 91.28] ity-ādi-mahābhārata-stha-śrī-bhagavad-vākyāt | yathā,

**dhanaṁ harata gopānām** [bhā.pu. 10.44.32] ity-ādy-anantaram  
**evaṁ vikatthamāne vai kaṁse prakupito'vyayaḥ** [bhā.pu. 10.44.34] |<sup>50</sup>

spaṣṭam |

|| 10.44 || śrī-śukaḥ || 133 ||

[134]

**santoṣa-virodhī** ca **api me pūrṇa-kāmasya** [ha.bha.su. 14.28] ity-ādeḥ  
bhakti-sudhodaya-stha-bhagavad-vākyāt | yathā—

**tam aṅkam ārūḍham apāyayat stanam**  
**sneha-snutam sa-smitam īkṣatī mukham |**  
**atrptam utsrjya** [bhā.pu. 10.9.5] ity-ādi |

**evaṁ jaghāsa haiyaṅgavam antaram gataḥ** [bhā.pu. 10.96] ity-ādau raho'pi tat-tal-līlāveśaḥ |

|| 10.9 || śrī-śukaḥ || 134 ||

[135]

**evaṁ bāli-prabhṛtāv ārjavādi-guṇa-virodhī** ca **sugrīva-hanumad-ādi-pakṣa-pāta-mayo jñeyah** |  
**sarva-śubhaṅkaratvam ca krodho'pi devasya vareṇa tulyah**<sup>51</sup> iti nyāyena siddham |

<sup>48</sup> mṛtakam dvipam utsrjya danta-pāṇiḥ samāviśat |  
aṁsa-nyasta-viṣāṇo'srñ- mada-bindubhir aṅkitaḥ |  
virūḍha-sveda-kaṅikā- vadanāmburuho babhau ||

<sup>49</sup> ślokasya śeṣāṁśaḥ, yathā—

aikātmyam mām gataṁ viddhi pāṇḍavair dharma-cāribhiḥ ||

<sup>50</sup> niḥsārayata durvṛttau vasudevātmaṅgaur purāt |  
dhanam harata gopānam nandanam badhnīta durmatim ||  
vasudevas tu durmedhā hanyatām āśv asattamaḥ |  
ugrasenaḥ pitā cāpi sānugaḥ para-pakṣa-gaḥ ||  
evaṁ vikatthamāne vai kaṁse prakupito 'vyayaḥ |  
laghimnotpatya tarasā mañcam uttuṅgam āruhat ||

<sup>51</sup> ye ye hatāḥ cakra-dhareṇa daityāḥ trailokya-nāthena janārdanena |  
te te gatāḥ viṣṇu-purīm prayātāḥ krodho api devasya vareṇa tulyaḥ || (pāṇḍava-gītā 23)

atha śama-virodhī kāmāś ca tasya preṣṭha-jana-viśeṣa-rūpāsu tāsu prema-viśeṣa-rūpa eva | tathā hi—

**sa eṣa nara-loke'sminn avatīrṇaḥ sva-māyayā |  
reme strī-ratna-kūṣastho bhagavān prākṛto yathā ||** [bhā.pu. 1.11.36]

**sveṣu** nija-janeṣu yā **māyā** krpā tat-sukha-cikīrṣā-maya-premā, tayā **loke'vatīrṇa** iti tasyā eva sarvāvatāra-prayojana-nimittatvāt | **strī-ratna-kūṣastho** 'pi tādṛśa-ramaṇa-vaśa<sup>52</sup>-kāri-prema-viśeṣa-rūpayā tayaiva **reme**, na tu prasiddha-kāmenety arthaḥ | atra ratna-padena tāsām api tad-yogyatvaṁ bodhayitvā tādṛśa-prema-viśeṣa-mayatvaṁ bodhitam | evaṁ bhāva-vailakṣaṇye'pi kriyayā sām्यam ity āha **prākṛto yathā** iti | atra śrī-bhagavato'py aprākṛtatvaṁ darśayitvā tadvat kāma-viṣayatvaṁ nirākṛtam |

[136]

atha punar api tādṛśa-premavatīṣu tāsṅv api prākṛta-kāmādhikāro nāstīti darśanena tasyāpi kāmuka-vailakṣaṇyena tad eva sthāpayati—

**uddāma-bhāva-piśunāmala-valgu-hāsa-  
vrīḍāvaloka-nihato madano'pi yāsām  
sammuhya cāpam ajahāt pramadottamās tā  
yasyendriyaṁ vimathituṁ kuhakair na śekuḥ ||** [bhā.pu. 1.11.37]

**madanaḥ** prākṛtaḥ kāmāḥ | **udbhaṭa-bhāva**-sūcaka-nirmala-manoharābhyāṁ **hāsa-vrīḍāvalokābhyāṁ nihatas** tan-mahima-darśanena svayam evoktārthīkṛta-svāstrādi-balo'bhūt | ata eva **sammuhya cāpam ajahāt**—

bhrū-pallavaṁ dhanur apāṅga-taraṅgitāni  
bāṇā guṇāḥ śravaṇa-pālir iti smareṇa |  
tasyām anaṅga-jaya-jaṅgama-devatāyām  
astrāṇi nirjita-jaganti kim arpitāni || [gī.go. 3.13]<sup>53</sup> ity-ādivat |

tatra nijāstra-prayogaṁ na kuruta evety arthaḥ | tathā-bhūtā api **pramadottamāḥ** pramadena prakṛṣṭa-premānanda-viśeṣeṇa paramotkṛṣṭās **tāḥ** sva-vṛnda eva yāḥ svato'py utkṛṣṭa-premavatyāḥ, tāsām sām्यecchayā **kuhakais** tādṛśa-premābhāvena kapaṭāmśa-prayuktaiḥ sadbhiḥ kapaṭādibhir **yasyendriyaṁ vimathituṁ** tadvad **viśeṣeṇa mathituṁ na śekuḥ**, kintu sva-premānurūpam eva śekur iti | tasmāt prema-mātrothhāyi-vikāratvāt<sup>54</sup> tasya kāmuka-vailakṣaṇyam iti bhāvaḥ ||

[137]

<sup>52</sup>ramaṇāveśa iti krama-sandarbhah |

<sup>53</sup> Only the first line is given in *Prīti-sandarbha*. It has been corrected against the original and given in full.

<sup>54</sup> vikāritvāt |

tasmād etat tattvam avijñāyaiva—

**tam ayaṁ manyate loko  
hy asaṅgam api saṅginam |  
ātmaupamyena manujaṁ  
vyāprṇvānaṁ yato'budhaḥ ||** [bhā.pu. 1.11.38]

**ayaṁ** sādharmaṇo **lokaḥ asaktam api** prākṛta-guṇeṣv **anāsaktam** api | **yata ātmaupamyena manujaṁ vyāprṇvānaṁ** kāmādi-vyāpāra-yuktaṁ **manyate** | yathā ātmanaḥ prākṛta-manuṣyatvādi, tathaiva manyata ity arthaḥ | ata eva **abudhaḥ** evāsau **loka** iti ||

[138]

prākṛta-guṇeṣv asaktatve hetuḥ—

**etad īśanam īśasya prakṛti-stho'pi tad-guṇaiḥ |  
na yujyate sadātma-sthair yathā buddhis tad-āśrayā ||** [bhā.pu. 1.11.39]

avatārādaḥ prakṛti-guṇa-maye prapañce tiṣṭhann api sadaiva **tad-guṇair na yujyate** iti yad, etad **īśasya īśanam** aiśvaryaṁ | tatra vyatireke dṛṣṭāntaḥ—**yathā** iti tathā **na** iti | anvaye vā—**tad-āśrayā** śrī-bhagavad-āśrayā parama-bhāgavatānāṁ buddhir yathā prakṛti-sthā kathañcit tatra patitāpi na yujyate, tadvat | evaṁ evoktaṁ śrīmad-uddhavana trīṭīye—

bhagavān api viśvātmā loka-veda-pathānugaḥ |  
kāmān siṣeve dvārvatyāṁ asaktaḥ sāṅkhyam āsthitaḥ || [bhā.pu. 3.3.19]

[139]

nanu tādrśam aiśvaryaṁ tasya tāḥ kim jānanti | yadi jānanti tadā raho-līlāyāṁ trutyaty eva tādrśa-premety āśaṅkyāha—

**taṁ menire'balā mūḍhāḥ  
straiṇaṁ cānuvrataṁ rahaḥ |  
apramāṇa-vido bhartur  
īśvaraṁ matayo yathā ||** [bhā.pu. 1.11.40]

**īśvaram** api **taṁ raha** ekānta-līlāyāṁ **mauḍhyāt** tādrśa-prema-mohād **bhartur** **apramāṇa-vidas** tādrśaiśvarya-jñāna-rahitaḥ **straiṇam** ātma-vaśyam **anuvratam** anusṛtaṁ ca **menire** | tac ca nāyuktam ity āha—yathā **tāsāṁ matayaḥ** prema-vāsanāḥ, tathaiva sa iti **ye yathā mām** [gītā 4.11] ity-ādeḥ | **svecchāmayasya** [bhā.pu. 10.14.2] ity-ādeś ca prāmāṇyād iti bhāvaḥ |

|| 1.11 || śrī-sūtaḥ || 135-139 ||

[140]

tathā cānyatra—

**gr̥hād anapagaṃ vīkṣya  
rāja-putryo'cyutaṃ sthitaṃ |  
preṣṭhaṃ nyamaṃsata svam̐ svam̐  
na tat-tattva-vidaḥ striyaḥ ||** [bhā.pu. 10.61.2]

ātmānaṃ pratyekam eva **preṣṭhaṃ** sarvataḥ priyatamaṃ **amaṃsata** ity arthaḥ | ata eva **atattva-vidaḥ**, ūrdhvordhva-preyasī-sad-bhāvāt ||

[141]

nanv ātmārāmasya kathaṃ patnīṣu prema ? ucyate | tāsū ramaṇatvenaiva lokavan na tasya prema, kintu śuddha-prema-sambandhenaiva | tathā hi—

**cārv-abja-kośa-vadanāyata-bāhu-netra-  
sa-prema-hāsa-rasa-vīkṣita-valgu-jalpaiḥ |  
sammohitā bhagavato na mano vijetuṃ  
svair vibhramaiḥ samaśakan vanitā vibhūmnaḥ ||** [bhā.pu. 10.61.3]

atra **sa-prema** iti tāsū śrī-kṛṣṇa-prema darśitaṃ | ata eva **vanitā**-śabda-prayogaḥ, **vanitā-janītātyarthānurāgāyām ca yoṣiti** iti nānārtha-vargāt | tena tasmimś tāsām ca prema darśitaṃ | atas tat-prema-mātra-vijetaṃ yad **bhagavato manas** tat tu svaiḥ kevala-strī-jātīyair **vibhramair vijetuṃ na śekur** ity arthaḥ ||

[142]

strī-jātīya-vibhramānuvāda-pūrvakaṃ pūrvārtham eva viśadayati—

**smāyāvaloka-lava-darśita-bhāva-hāri-  
bhrū-maṇḍala-prahita-saurata-mantra-śauṇḍaiḥ |  
patnyas tu ṣoḍaśa-sahasram anaṅga-bāṇair  
yasyendriyaṃ vimathituṃ karaṇair na śekuḥ ||** [bhā.pu. 10.61.4]

svayam eva **anaṅga-bāṇa-rūpaiḥ karaṇair** bhāva-hāvādibhir **na śekuḥ** | tāni viśinaṣṭi—smāyeti | **smāyaḥ** smitaṃ | **bhāvo**'bhīprāyaḥ | tādrśa-**bhrū-maṇḍalaiḥ prahitā** vikṣiptāś ca te **saurata-mantraiḥ** surata-rūpārtha-sādhaka-mantraiḥ **śauṇḍāḥ** pragalbhāś ca te, tādrśaiḥ ||

|| 10.61 || śrī-śukaḥ || 141-142 ||

[143]

atha śrī-raghunātha-carite **strī-saṅginām gatim iti prathayaṁś cacāra** [bhā.pu. 9.10.11]  
ity-ādika-vākyeṣv antas tat-prema-vaśa eva strī-saṅginām kāminām gatim prathayan  
kriyā-sāmyena bahir vikhyāpayan ity evābhiprāyaḥ | uktaṁ ca tad-adhyāyānte—

**premnānuvṛtṭyā śīlena praśrayāvanatā satī |**  
**bhiyā hriyā ca bhāva-jñā bhartuḥ sītāharan manaḥ** || [bhā.pu. 9.10.56] iti |

tad-anantarādhyāye’pi—

**tac chrutvā bhagavān rāmo rundhann api dhiyā śucaḥ |**  
**smaraṁś tasyā guṇāṁś tāṁś tān nāśaknod roddhum īśvaraḥ** || [bhā.pu. 9.11.16]

ity anenāntas tat-prema-vaśatām bhakti-viśeṣa-saukhyāya vyajya bahiḥ  
kāmuca-kriyā-sāmya-darśanayā sādharmaṇa-jana-vairāgya-jananāyoktam—**strī-puṁ-prasaṅga**  
**eṭādṛk sarvatra trāsam āvahaḥ** [bhā.pu. 9.11.17] ity-ādi |

yuktaṁ cobhaya-vidhatvaṁ bhagavac-caritasya caturasra-hitatvāt | tasmāt tat-kāmasya  
preyasī-viśayaka-prīti-viśeṣa-mātra-śārīratvam | ato na doṣaś ca | tan-mātra-śārīratvenaivam  
viśiṣyoktam—**reme ramābhir nija-kāma-samplutaḥ** [bhā.pu. 10.59.43] iti, **sa**  
**satya-kāmo’nuratābalā-gaṇaḥ** [bhā.pu. 10.33.25] iti |

atha sāmyam api bhaktād anyatraiva |

**samo’ham sarva-bhūteṣu na me dveṣyo’sti na priyaḥ |**  
**ye bhajanti tu mām bhaktyā mayi te teṣu cāpy aham** || [gītā 9.29] ity-ādeḥ |

atha bhakta-prema-viśeṣa-maya-nara-līlāveśa-maye kvacit tat-prakāśa-viśeṣe kadācit  
sarvajñatvādi-virodhi-mohādiko’pi dṛśyate | so’pi guṇa eva | tādṛśa-mohādikasya  
tal-līlā-mādhurya-vāhitvena viduṣām api prīti-sukhadatvāt na tu doṣaḥ | svecchayāṅgīkṛtatvāt |  
ata evāha—

**rakṣo veditvākhila-bhūta-hṛt-sthitaḥ**  
**svānām niroddhum bhagavān mano dadhe** || [bhā.pu. 10.12.25]

**tāvat praviṣṭās tv asurodarāntaram**  
**param na gīrṇāḥ śiśavaḥ sa-vatsāḥ** || [bhā.pu. 10.12.26] iti |

tathā **tato vatsān adṛṣṭvaitya** [bhā.pu. 10.13.16] ity-ādi |

|| 10.12 || śrī-śukaḥ || 143 ||

[144]

yadā ca tasya svecchā na bhavati pratikūlair mohādinā yojayitum iṣyate ca saḥ | tadā sarvathā  
tena na yujyata eva | yathā śālva-māyayā tasya mohābhāvaṁ sthāpayann āha—**evam vadanti**  
**rājarse ṛṣayaḥ ke ca nānvitāḥ** [bhā.pu. 10.77.30] ity-ādau |

**kva śoka-mohau sneho vā  
bhayaṃ vā ye'jña-sambhavāḥ |  
kva cākhaṇḍita-vijñāna-  
jñānaiśvaryaś tv akhaṇḍitaḥ ||** [bhā.pu. 10.77.31] ity-ādi |

pūrvokta-rītyaivoktaṃ ye tv **ajña-sambhavāḥ** paramāyādi-pāravaśya-mātra-kṛtāḥ **śokādayas te**  
kva ? iti |

|| 10.77 || śrī-śukaḥ || 144 ||

[145]

bhakta-prema-pāravaśya-sambandhena tu śokādayo'pi varṇitā eva—**śrutvā tām bhagavān rāmaḥ**  
[bhā.pu. 9.11.16] ity-ātau śrī-rāma-carite | **sakhyuḥ priyasya viprarṣeḥ** [bhā.pu. 10.80.19]  
ity-ātau śrīdāmādi-vipra-carite | tathāha—

**gopy ādade tvayi kṛtāgasi dāma tāvad  
yā te daśāśru-kalilāñjana-sambhramākṣam |  
vaktraṃ ninīya bhaya-bhāvanayā sthitasya  
sā mām vimohayati bhīr api yad bibheti ||** [bhā.pu. 1.8.31]

tatra **bhīr api yad bibheti** ity uktyā tasya aiśvarya-jñānaṃ vyaktam | tato yadi sā bhīḥ satyā na  
bhavati, tadā tasyā moho'pi na sambhaved iti gamyate | sphuṭam eva cāntarbhayam uktam  
**bhaya-bhāvanayā sthitasya** iti ||

|| 1.8 || śrī-kuntī śrī-bhagavantam || 145 ||

[146]

atha svāntantryaṃ bhakta-sambandhaṃ vinaiva **aham bhakta-parādhīnaḥ** [bhā.pu. 9.4.63]  
ity-ādeḥ | atha gocāraṇādāv api sukhitva-guṇānukūlyam eva mantavyam | tad-vyājena  
nānā-kṛdā-sukham eva hy upacīyate | yathāha—

**vraja-vikrīḍator evaṃ gopāla-cchadma-māyayā |  
grīṣmo nāmartur abhvan nātipreyān śārīriṇām ||  
sa ca vṛndāvana-guṇair vasanta iva lakṣitaḥ ||** [bhā.pu. 10.18.2-3]

kriyā-kṛtasya duḥkhasya niṣedhaḥ | vraje vikrīḍator iti | chadma vyājah | māyā vañcanam |  
gopāla-vyājena yad vañcanam tena vikrīḍatoḥ | prātas tad-vyājena nānā-janān vañcayitvā vrajād  
vanam gatvā svacchandaṃ nijābhīṣṭāḥ kṛdāḥ kurvator ity arthaḥ | sāyam vrajāvāsāgamane cānyā  
iti | kāla-kṛtasya duḥkhasya niṣedhaḥ | sa ceti | anena deśa-kṛtasya ca iti jñeyah |

|| 10.18 || śrī-śukaḥ iti || 146 ||

[147]

atha pūrvavat sthairyā-virodhī bālyādi-cāñcalyam api guṇatvenaiva sphuṭam dṛśyate | yathā  
vatsān muñcan kvacid asamaye [bhā.pu. 10.8.29] ity-ādi |

atha rakta-lokatvam ca yathāha—

**snigdha-smitāvalokena vācā pīyūṣa-kalpayā |  
caritreṇānavadyena śrī-niketena cātmanā ||  
imam lokam amuṁ caiva ramayan sutarām yadūn |  
reme kṣaṇadayā datta-kṣaṇa-strī-kṣaṇa-sauhrdaḥ ||** [bhā.pu. 3.3.20-21]

rajanyā dattāvasaraḥ strīṇām kṣaṇam utsava-rūpaṁ sauhṛdam yasya ||

|| 3.3 || śrīmān uddhavaḥ || 147 ||

[148]

atra evam līlā-nara-vapuḥ [bhā.pu. 10.23.33] ity-ādikam api udāhāryam | evam api yad asurāṇam  
aparaktatvam | tatra kāraṇam āha—

**pāpacyamānena hṛdāturendriyaḥ  
samṛddhibhiḥ pūruṣa-buddhi-sākṣiṇām |  
akalpa eṣām adhiroḍhum añjasā  
param padaṁ dveṣṭi yathāsurā harim ||** [bhā.pu. 4.3.21]

spaṣṭam |

|| 4.3 || śrī-śivaḥ || 148 ||

[149]

yadyapy eṣām guṇānām sarveṣām api bhagavati nityatvam eva, tathāpi tat-tal-līlā-siddhy-arthaṁ  
teṣām kvacit kasyacit prakāśaḥ kasyacid aprakāśaś ca bhavati | ata evāha—

**āsrūyantāśiṣaḥ satyās tatra tatra dvijeritāḥ |  
nānurūpānurūpās ca nirguṇasya guṇātmanaḥ ||** [bhā.pu. 1.10.19]

**nirguṇasya** madhya-pada-lopena nirgatā guṇebhyo guṇā yasya tasya,  
prākṛta-guṇātīta-nitya-guṇasya nānurūpāḥ nitya-tat-paripūrṇatvena lābhāntarāyogāt |  
**guṇātmanaḥ** tadāśīrvādāṅgīkāra-dvārā tat-tad-guṇa-viśeṣa-pravartaka-nivartakasya anurūpās ca |  
tad-aṅgīkāre hetuḥ—**satyā** iti |

tad evam prakāśanāprakāśana-hetor eva śrī-bhagavataś candra-para-parārdhojjvalatādike saty api  
tal-līlā-mādhurya-vistārakas tamisrādi-vyavahāraḥ sidhyati |

|| 1.10 || śrī-sūtaḥ || 149 ||

[150]

ata evāvasara-viśeṣaṁ prāpya tat-tad-guṇa-samudāya-viśeṣāvīrbhāvād eka evāsau tatra tatra  
prthak prthag iva dhīrodāttādi-vyavahāra-catuṣṭayam api prakāśayati | tatra **dhīrodatto** yathā—

[gambhīro vinayī kṣantā karuṇaḥ sudṛḍha-vrataḥ |](#)  
[akatthano gūḍha-garvo dhīrodāttaḥ su-sattva-bhṛt || \[bha.ra.si. 2.1.226\] iti |](#)

ete ca guṇā govardhanoddhāraṇādi-śakra-sambhāṣānta-līlāyām vyaktāḥ santi | atha  
**dhīra-lalitāḥ—**

[vidagdho nava-tāruṇyaḥ parihāsa-viśāradaḥ |](#)  
[nīścinto dhīra-lalitāḥ syāt prāyaḥ preyasī-vaśaḥ || \[bha.ra.si. 2.1.230\]](#)

ete ca śrīmad-vraja-devī-sahita-līlāyām suṣṭhu vyaktāḥ | atha **dhīra-śāntāḥ—**

[śama-prakṛtikaḥ kleśa-sahanaś ca vivecakaḥ |](#)  
[vinayādi-guṇopeto dhīra-śānta udīryate || \[bha.ra.si. 2.1.233\]](#)

ete ca tādrīśānām yudhiṣṭhirādīnām sannidhau tat-pālana-līlāyām ujṛmbhate | atha  
dhīroddhataḥ—

[mātsaryavān ahaṅkāri māyāvī roṣaṇaś calaḥ |](#)  
[vikatthanaś ca vidvadbhir dhīroddhata udāhṛtaḥ || \[bha.ra.si. 2.1.236\]](#)

ete ca tādrīśān asurān prāpya kvacid udayante | ata eva duṣṭa-daṇḍana-hetutvād eṣāṁ guṇatvaṁ ca  
| tad evam uddīpaneṣu guṇā vyākhyātāḥ | atha teṣu jātir dvividhāḥ | tasya  
tat-sambandha-sambandhinām ceti | tatra tasya jātir gopatva-kṣatriyatvādīkā |  
śyāmatva-kīśoratvādīkam anyatra tad-upamā-buddhi-janakatvaṁ ca | tat-sambandhinām jātis tu  
gotvādīkā jñeyā |

athoddīpaneṣu kriyā līlā eva | tāś ca dvividhāḥ | tatra tat-sānnidhyena māyayā darśitāḥ |  
srṣṭy-ādayo māyikyāḥ | tadīya-śrī-vigraha-ceṣṭās tu smita-vilāsa-khelā-nṛtya-yuddhādayaḥ  
svarūpa-śaktimayyaḥ | śrī-vigrahasya svarūpānandaika-rūpatvāt | [ramayātma-śaktyā yad yat](#)  
[kariṣyati](#) [bhā.pu. 3.9.23]<sup>55</sup> iti tṛtīya-stha-brahma-stavāc ca | īśvarasyāpi tasya vartata eva  
svābhāvīkaṁ tad-icchā-kautukaṁ [lokavat tu līlā-kaivalyam](#) [ve.sū. 2.1.33] iti nyāyena |  
yathāha—

[eka eveśvaras tasmin sura-kārye sureśvaraḥ |](#)  
[vihartu-kāmas tān āha samudronmathanādibhiḥ || \[bhā.pu. 8.6.17\]](#)

<sup>55</sup> eṣa prapanna-varado ramayātma-śaktyā yad yat kariṣyati grhīta-guṇāvatāraḥ |  
tasmin sva-vikramam idaṁ srjato'pi ceti uñjīta karma-śamalaṁ ca yathā vijahyām ||

eka eveśvaraḥ samartho'pi iti tīkā ca | ata eva tat-taj-jāti-līlābhiniveśaḥ śrūyate, yathā viṣṇu-dharmottare—

yasyām yasyām yadā yonau prādurbhavati kāraṇāt |  
tad-yoni-sadrśam vatsa tadā loke viceṣṭate ||  
samhartum jagad-īśānaḥ samartho'pi tadā nrpa |  
tad-yoni-sadrśopāyair vadhyān himsati yādava || [vi.dha.u.pu. 1.172.10-11] ity-ādi  
|

|| 8.6 || śrī-śukaḥ || 150 ||

[151]

tatra śrī-vidyā-cestā dvividhāḥ | aiśvarya-mayyaś ceti | tatra  
nija-jana-premamayatvān mādhyama-mayya eva ramañadhikye hetavaḥ | yathaiva  
parama-vismaya-harṣābhyām āha—

**evam nigūḍhātma-gatiḥ sva-māyayā  
gopātmajvatmā caritair viḍambayan |  
reme ramā-lālita-pāda-pallavo  
grāmyaiḥ samam grāmyavad īśa-ceṣṭitaḥ ||** [bhā.pu. 10.15.19]

śrī-nārāyaṇādi-rūpeṣu svāvirbhāveṣu **ramā-lālita-pāda-pallavo** 'pi sveṣu alaukikeṣv api  
vraja-vāsiṣu **nirīkṣya tad-vapur alam ambare carat** [bhā.pu. 10.18.27]<sup>56</sup> ity-ādau **haladhara īśad  
atra sat** iti nyāya-labdhenā tal-līlā-mādhyama-viśeṣāveśena laukikavad vyavaharatsu yā **māyā**  
krpā, **sādhavo hrdayam mahyam** [bhā.pu. 9.4.68]<sup>57</sup> ity-ādi-nyāyena tat-kṛtaikya-vyavahāraḥ, tayā  
nigūḍhātma-gatis tirohita-pāramaiśvarya-sthitiḥ san laukikam yad **gopātmajvatmā**, tad eva  
alaukika-gopātmajamayaś **caritair viḍambayan** anukurvan **reme** svayam api ratim uvāha | atas  
tādṛśa-ramaṇeṣu yathā tad-icchā, na tathā ramā-lālita-pāda-pallavatve'pīti darśitam |

ramaṇam eva darśayati | yathādhunāpi **grāmyair** bālakaiḥ **samam** kaścīd grāmādhipa-bālako  
ramate, tadvat | tat-tal-līlā-pradhāna eva ramate, na tv aiśvarya-pradhāna ity arthaḥ | dṛṣyate ca  
tat-tal-līlāveśaḥ, **sa jāta-kopa-sphuritāruñadharaḥ** [bhā.pu. 10.9.6]<sup>58</sup> ity-ādau, raho 'pi  
jāta-tādṛśa-bhāvāt, **tān vīkṣya kṛṣṇaḥ** [bhā.pu. 10.12.27]<sup>59</sup> ity-ādau bālānām sva-karāpacyutatā  
jātānutāpād diṣṭa-kṛtatva-mananāc ca | ata eva tasya tat-tal-līlāsu lokānusāri yad yad  
buddhi-karma-sauṣṭhavam, tat tat suṣṭhu munibhir api sa-camatkāram varṇyate | yathoktam  
śrī-śukena jarāsandha-yuddhānte—

<sup>56</sup> nirīkṣya tad-vapur alam ambare carat pradīpta-dṛg bhru-kuṭi-taṭogra-damṣṭrakam  
jvalac-chikham kaṭaka-kirīṭa-kuṇḍala-tviṣādbhutam haladhara īśad atlasat

<sup>57</sup> sādhavo hrdayam mahyam sādhnām hrdayam tv aham  
mad-anyat te na jānanti nāham tebhyo manāg api

<sup>58</sup> sañjāta-kopaḥ sphuritāruñadharam sandāśya dadbhīr dadhi-mantha-bhājanam  
bhittvā mṛṣāśrur dṛṣad-aśmanā raho jaghāsa haiyaṅgavam antaram gataḥ

<sup>59</sup> tān vīkṣya kṛṣṇaḥ sakalābhaya-prado hy ananya-nāthān sva-karād avacyutān  
dīnāmś ca mṛtyor jātharāgni-ghāsān ghrṇārdito diṣṭa-kṛtena vismitaḥ

sthity-udbhavāntam bhuvana-trayasya yaḥ  
samīhite'nanta-guṇaḥ sva-līlayā |  
na tasya citraṁ para-pakṣa-nigrahas  
tathāpi martyānuvidhasya varṇyate || [bhā.pu. 10.50.30] iti |

teṣu cariteṣu yad alaukikam āsīt, tad api tat-tal-līlā-rasa-mātrāsaktasya tasya  
svabhāva-siddhaisvayatvena līlākhyā śaktir eva svayaṁ sampāditavatīty āha—**īśam**  
tat-tal-līlocita-sughaṭa-durghaṭa-sarvārtha-sādhakam **ceṣṭitam** līlaiva yasya sa iti | yathoktam—

athovāca hr̥ṣīkeśam nāradaḥ prahasann iva |  
yoga-māyodayam vīkṣya mānuṣīm īyūṣo gatim || [bhā.pu. 10.69.37]

yathā ca—

yady evaṁ tarhi vyādehīty uktaḥ sa bhagavān hariḥ |  
vyādattāvyāhataisvaryaḥ krīḍā-manuja-bālakaḥ || [bhā.pu. 10.8.36]

sā tatra dadṛṣe viśvam [bhā.pu. 10.8.37]<sup>60</sup> iti | atra **yadi satya-giras tarhi samakṣam paśya me mukham** [bhā.pu. 10.8.35]<sup>61</sup> ity-antā tadīya-sarasa-kṛtaiva līlā pūrvam uktā | avyāhataisvarya ity-ādikā tu tat-tal-līlā-śakti-kṛtaiva | sā ca śrī-vrajeśvarya vātsalya-poṣike vismaya-śaṅke puṣṇāti | **nāham bhakṣitavān amba** [bhā.pu. 10.8.35] iti sambhrameṇa mithyaiva kṛṣṇa-vākyam ca satyāpayati |

evaṁ śrī-dāmodara-līlayām yāvat tasya bandhaneccā na jātāsīt, tāvad rajju-paramparābhyas tasmin dvy-aṅgulādhikatva-prakāśaḥ | tad uktaṁ **tad-dāmā** [bhā.pu. 10.9.15]<sup>62</sup> ity-ādinā | yadā tu mātr-śrameṇa tad-icchā jātā tadā na tat-prakāśaḥ | tad uktaṁ—**sva-mātuḥ svinna-gātrāyāḥ** [bhā.pu. 10.9.18]<sup>63</sup> ity-ādinā |

evaṁ śrī-kṛṣṇa-kṛpā-dr̥ṣṭi-prabhāveṇaiva viśamaya-mohāt sakhīnām samuddharaṇam tad-āveśenaiva dāvāgni-pāne cikīrṣita-mātre svayaṁ tan-nāśa ity-ādikaṁ jñeyam | **krīḍā-manuja-bālaka** [bhā.pu. 10.8.36] iti krīḍayā līlayā manuja-bālaka-sthitim prāpto'pīty arthaḥ | anyatra ca **krīḍā-mānuṣa-rūpiṇaḥ** [bhā.pu. 10.16.68]<sup>64</sup> iti | evaṁ **kārya-mānuṣaḥ** [bhā.pu. 10.16.60]<sup>65</sup> ity atrāpi kāryam krīḍaiva | tasmāt sādhu vyākhyātam **evaṁ nigūḍhātma-gatiḥ** ity-ādi |

<sup>60</sup> sā tatra dadṛṣe viśvam jagat sthānu ca kham diśaḥ

sādri-dvīpābdhi-bhūgolaṁ sa-vāyv-agnīndu-tārakam

<sup>61</sup> nāham bhakṣitavān amba sarve mithyābhiśamsinaḥ

yadi satya-giras tarhi samakṣam paśya me mukham

<sup>62</sup> tad dāma badhyamānasya svārbhakasya kṛtāgasah

dvy-aṅgulonam abhūt tena sandadhe'nyac ca gopikā

<sup>63</sup> sva-mātuḥ svinna-gātrāyā visrasta-kabara-srajaḥ

dr̥ṣṭvā pariśramam kṛṣṇaḥ kṛpayāsīt sva-bandhane

<sup>64</sup> sa-kalatra-suhr̥t-putro dvīpam abdher jagāma ha

tadaiva sāmṛta-jalā yamunā nirviṣābhavat

anugrahād bhagavataḥ krīḍā-mānuṣa-rūpiṇaḥ

<sup>65</sup> ity ākarṇya vacaḥ prāha bhagavān kārya-mānuṣaḥ

nātra stheyam tvayā sarpa samudram yāhi mā ciram

|| 10.15 || śrī-śukaḥ || 151 ||

[152]

anyatra ca pūrva-rītyaivāha—

**kṛtvā tāvantam ātmānam yāvatīr gopayoṣitaḥ |  
reme sa bhagavāms tābhir ātmārāmo'pi līlayā ||** [bhā.pu. 10.33.20]

tādṛśo'pi tābhiḥ saha reme | [tasyāravinda-nayanasya](#) [bhā.pu. 3.15.43] ity-ādau, [cakāra teṣām saṅkṣobham akṣara-juṣām api citta-tanvoḥ](#) itivat | tatra sarvābhir eva yugapal-līlecchā yadā jātā, tadaiva tāvat-prakāśā api tathaiva līlā-śaktyā ghaṭitā ity āha—**kṛtvā** iti | līlayā līlā-śakti-dvāraiva, na tu sva-dvārā | tāvantam ātmānam ātmanah prakāśam kṛtvā prakāṣya |

|| 10.33 || śrī-śukaḥ || 152 ||

[153]

tad evam mādhyurya-mayyā līlayā utkarṣo darśitaḥ | asyām mādhyurya-mayyām ca yugapad vicitra-līlā-vidhānasya tasyāpi ramañadhikya-hetutvena pūrva-darśita-vilāsa-mayy eva śrī-śukadevādīnām api śrī-śiva-brahmādīnām api parama-madhuratvena bhāsate | pūrvatra yathā [itthaṁ satām brahma-sukhānubhūtyā](#) [bhā.pu. 10.12.11] ca tādrśatvena varṇanāt | uttaratra [śakra-śarva-parameṣṭhi-purogāḥ](#) [bhā.pu. 10.35.15] , [kaśmalaṁ yayur](#) ity-ādiṣu tatraiva moha-śravaṇāc ca |

atha krīḍā-mānuṣa-rūpiṇas tasyānyā loka-maryādā-mayī dharmānuṣṭhāna-līlā tu dharmā-vīrādi-bhaktānām eva madhuratvena bhāsate na tādrśānām | yathāha—

**brahman dharmasya vaktāhaṁ kartā tad-anumoditā |  
tac chikṣayan lokam imam āsthitaḥ putra mā khidaḥ ||** [bhā.pu. 10.69.60]

tatra hi śrī-nārado nānā-krīḍāntara-darśanena sukhaṁ labdhavān dharmānuṣṭhāna-darśanena tu khedaṁ tatrāha—**brahmann** iti |

|| 10.69 || śrī-bhagavān nāradam || 153 ||

[154]

atha pūrvavad eva kaniṣṭha-jñāni-bhaktānām eva madhuratvena bhāsamānām tad-audāsīnya-līlām apy āha—

**tasyaivaṁ ramamāṇasya saṁvatsara-gaṇān bahūn |  
gṛhamedheṣu yogeṣu virāgaḥ samajāyata ||** [bhā.pu. 3.3.22]

gṛha-medheṣu gārhasthyocita-dharmānuṣṭhāneṣu vairāgyam audāsīnyam |

|| 3.3 || śrīmān uddhavo viduram || 154 ||

[155]

athoddīpaneṣu tadīya-dravyāṇi ca  
 pariṣkārastra-vāditra-sthāna-cihna-parivāra-bhakta-tulasī-nirmālyādīni | tatra pariṣkāra  
 vastrālaṅkāra-puṣpādayaḥ | te ca tadīyās tat-svarūpa-bhūtatvenaiva bhagavat-sandarbhe darśitāḥ |  
 tathāpi **bhūṣaṇa-bhūṣaṇāṅgam** [bhā.pu. 3.2.11] iti nyāyena  
 tat-saundarya-saurabhyādi-pariṣkriyamānatayaiva taṁ pariṣkurvanti na kevala-sva-guṇena | sa ca  
 tat-tad-rūpān tān sva-śakti-vilāsān prāpya svīya-tat-tad-guṇān viśeṣataḥ prakāśayatīti tasya  
 tat-tad-apekṣāpi sidhyati | ata eva **pītāmbara-dharaḥ sragvī sākṣān manmatha-manmathaḥ**  
 [bhā.pu. 10.32.2] ity-ātau abhivyaktāsamordhva-saundaryasyāpi pariṣkāratvena varṇitayoḥ  
 srak-pītāmbarayor api tādrśatvaṁ gamyate | **īdrśāny eva vāsāmsi nityaṁ giri-vanecarāḥ** [bhā.pu.  
 10.41.35] iti rajaka-vākyam tv āsura-drṣṭyā, śrī-viṣṇu-purāṇe laukika-drṣṭyāpi  
**suvarṇāñjana-cūrṇābhyāṁ tau tadā bhūṣītāmbarau** [vi.pu. 5.9.5] ity uttamāgamatvāvagamāt |  
 tathā mūle ca **śyāmaṁ hiraṇya-paridhim** [bhā.pu. 10.23.22] ity-ādi |

āstām tad api kāliya-varuṇa-govindābhiṣeka-karṭṛ-mahendrādy-upahṛtāsaṅkhya-vastrādīnām  
 tad-dine cāvaśyaṁ vicitra-parihitānām tenānyathā pratīyamānatvam eva jāyate | tataḥ  
 kamsāhrta-vāsasām svīkāras ca tadīya-svarūpa-śaktyaika-prādurbhāva-rūpāṇām  
 narakāhrta-kanyānām iveti jñeyam |

athāstrāṇi yaṣṭi-cakrādīni | vāditrāṇi veṇu-śaṅkhādīni | sthānāni vṛndāvana-mathurādīni | cihnāni  
 padāṅkādīni | parivārā gopayādavādyāḥ | nirmālyāṇi gopī-candanādīni yathāyatham tatra tatra  
 jñeyāni | athoddīpaneṣu kālās ca tadīya-janmāṣṭamy-ādayaḥ | tathā bhaktasya sva-yogyatā ca  
 tad-uddīpanatvena dr̥ṣyate | yathā—

**tato rūpa-guṇaudārya- sampannā prāha keśavam |  
 uttarīyāntam ākr̥ṣya smayantī jāta-hṛc-chayā** || [bhā.pu. 10.42.9]

spaṣṭam |

|| 10.42 || śrī-śukaḥ || 155 ||

[156]

tathā tad-rasa-viśeṣeṣu śrī-bhagavad-aṅga-viśeṣā api uddīpana-vaiśiṣṭyaṁ bhajante | yathā—

**śriyo nivāso yasyoraḥ pāna-pātraṁ mukhaṁ dr̥śām |  
 bāhavo loka-pālānām sārāṅgāṇām padāmbujam** || [bhā.pu. 1.11.27]

**śriyaḥ** preyasyāḥ | yāḥ sarveṣāṁ eva tat-priya-vargāṇām **dr̥śās** cakṣūṁṣi, tāsām | **loka-pālānām**  
 pālyānām | **sārāṅgāṇām** sarveṣāṁ eva bhaktānām | **nivāsa** āśrayaḥ | yathā-svaṁ  
 bhāvoddīpanatvāt ||27||

|| 1.11 || śrī-sūtaḥ || 156 ||

[157]

kvacid virodhino'pi pratiyogi-mukhena tad-uddīpanā bhavanti | sūryādi-tāpā iva jalābhilāṣasya |  
yathā—

**śrutvaitad bhagavān rāmo vipakṣīya-nṛpodyamam |**  
**kṛṣṇam caikam gatam hartum kanyām kalaha-śaṅkitaḥ ||**  
**balena mahatā sārddham bhrāṭṛ-sneha-pariplutaḥ** [bhā. 10.53.20-21] ity-ādi |

evam vātsalyādau śrī-kṛṣṇasya dhūli-paṅka-krīḍādi-kṛta-mālinyādayo'pi jñeyāḥ | kānta-bhāvādau  
vṛddhādi-prātikūlyādayo'pi yadā ca te bhayānakādi-gauṇa-rasa-saptakam janayanti, tadāpi  
pañca-vidha-mukhya-prīti-rasa-poṣakatām eva prapadyante | yathoktam  
bhakti-rasāmṛta-sindhau—

amī pañcaiva śāntādyā harer bhakti-rasā matāḥ |  
eṣu hāsyādayaḥ prāyo bibhrati vyabhicāritām || [bha.ra.si. 4.7.14] iti |

|| 10.53 || śrī-śukaḥ || 157 ||

[158]

[158.1] tad evam **uddīpanā** uddiṣṭāḥ | eṣu ca śrī-vṛndāvana-sambandhinas tu prakṛṣṭāḥ | aho yatra  
sarveṣāṃ eva parama-prīty-ekāspadasya śrī-kṛṣṇasyāpi parama-prīty-āspadatvam  
śrūyate—**vṛndāvanam govardhanam** [bhā.pu. 10.11.16] ity-ādau, ślāghitam ca svayam eva **aho**  
**amī deva-varāmarārcitam** [bhā.pu. 10.15.5] ity-ādibhiḥ |

tathā tadīya-parama-bhaktaiś ca **tad bhūri-bhāgyam iha janma** [bhā.pu. 10.14.34] ity-ādinā, **āsām**  
**aho caraṇa-reṇu-juṣām** [bhā.pu. 10.47.61] ity-ādinā, **vṛndāvanam sakhi bhuvo vitanoti kīrtim**  
[bhā.pu. 10.21.10] ity-ādinā ca |

[158.2] ata eva śrī-kṛṣṇasyāpi tatrasthāḥ prakāśā līlās ca parama-varīyāmsaḥ | yathā  
trailokya-sammohana-tantre tadīya-śrīmad-aṣṭādaśākṣara-prastāve—

santi tasya mahā-bhāgā avatārāḥ sahasraśaḥ |  
teṣām madhye'vatārāṇām bālatvam atidurlabham || iti |

bālyam ca ṣoḍaśa-varṣa-paryantam iti prasiddham | tathā hari-līlā-ṭīkāyām udāhṛtā smṛtiḥ—

garbhastha-sadrśo jñeya aṣṭamād vatsarāc chiśuḥ |  
bālaś cāṣoḍaśād varṣāt paugaṇḍaś ceti procyate || iti |

anyatra ca ślāghitam—

nandaḥ kim akarod brahman śreya evam mahodayam |

yaśodā ca mahā-bhāgā papau yasyāḥ stanam hariḥ ||  
pitarau nānvavindetām kṛṣṇodārārbhakehitam |  
gāyanty adyāpi kavayo yal loka-śamalāpaham || [bhā.pu. 10.8.46-47]

ata eva ekādaśe sarva-śrī-kṛṣṇa-carita-kathānte sāmānyataḥ śrī-kṛṣṇa-caritasya  
bhakty-uddīpanatvam uktvā vaiśiṣṭya-vivakṣayā bālyā-caritasya pṛthag-uktiḥ—

ittham harer bhagavato rucirāvātāra-  
vīryāṇi bāla-caritāni ca śantamāni |  
anyatra ceha ca śrutāni gṛṇan manuṣyo  
bhaktim parām paramahansa-gatau labheta || [bhā.pu. 11.31.28] iti |

[158.3] so'yaṁ ca tat-prakāśa-līlānām utkarṣo bahu-vidhaḥ | **aiśvarya-gatas** tāvat  
satya-jñānānantānanda-mātraika-rasa-mūrti-brahmāṇḍa-koṭīśvara-darśanādaḥ | **kāruṇya-gataś** ca  
pūtanāyām api sākṣān mātr-gati-dāne | **mādhurya-gatas** tu **tāv anghri-yugmam anukṛṣya**  
**sarīṣpantau** [bhā.pu. 10.8.22] ity-ādaḥ, **vatsān muñcan kvacid asamaye** [bhā.pu. 10.8.29]  
ity-ādaḥ, **gopībhiḥ stobhito'nrīyat** [bhā.pu. 10.11.7] ity-ādaḥ, **kvacid vādayato venum** [bhā.pu.  
10.11.39] ity-ādaḥ, **kvacid vināśāya mano dadhad vrajāt** [bhā.pu. 10.21.1] ity-ādaḥ, **kvacid gāyati**  
**gāyatsu** [bhā.pu. 10.15.10] ity-ādaḥ, **taṁ go-rajaś churita-kuntala-baddha-barha-** [bhā.pu.  
10.15.42] ity-ādaḥ, **kṛṣṇasya nrīyataḥ kecid** [bhā.pu. 10.18.10] ity-ādaḥ, **dhenavo**  
**manda-gāminyāḥ** [bhā.pu. 10.20.26] ity-ādaḥ, **akṣaṇvatām phalam** [bhā.pu. 10.21.7] ity-ādaḥ,  
**śyāmam hiraṇya-paridhim** [bhā.pu. 10.23.22] ity-ādaḥ, **bhagavān api tā rātrīḥ** [bhā.pu. 10.29.1]  
ity-ādaḥ, **vāma-bāhu-kṛta-vāma-kapolāḥ** [bhā.pu. 10.35.2] ity-ādaḥ ca | kiṁ bahunā, sarvatraiva  
sahṛdayaiḥ sarva evāvagantavyāḥ |

[158.4] atha **anubhāvās tu citta-stha-bhāvānām avabodhakāḥ** [bha.ra.si. 2.2.1] | te  
dviividhāḥ—udbhāsvarākhyāḥ sāttvikākhyāś ca | tatra bhāvajā api bahiś-ceṣṭā-prāya-sādhyā  
udbhāsvarāḥ | te cōktāḥ—

nrīyaṁ viluṭhitam gītam krośanam tanu-moṭanam |  
huṅkāro jṛmbhaṇam śvāsa-bhūmā lokānapekṣitā |  
lālā-sravo'ttāhāśaś ca ghūrṇā-hikkādayo'pi ca || [bha.ra.si. 2.2.2] iti |

[158.5] atha **sāttvikāḥ** antar-vikāraika-janyāḥ | yatrāntar-vikāro'pi tad-amśa iti bhāvatvam api  
teṣām manyante | tatra—

te stambha-sveda-romāñcāḥ svāra-bhedo'tha vepathuḥ |  
vaivarṇyam āsru pralaya ity aṣṭau sāttvikāḥ smṛtāḥ || [bha.ra.si. 2.3.16]

eṣu pralayo naṣṭa-ceṣṭatā | bhagavat-prīti-hetuka-pralaye ca bahiś-ceṣṭā-nāśaḥ | na tv  
antar-bhagavat-sphūrty-āder api | yathoktam śrīmad-uddhavam uddīśya—

sa muhūrtam abhūt tūṣṇīm kṛṣṇānghri-sudhayā bhṛśam |  
tīvreṇa bhakti-yogena nimagnaḥ sādhu nirvṛtaḥ || [bhā.pu. 3.2.4] ity-ādinā |  
śanakair bhagaval-lokān nṛlokaṁ punar āgataḥ || [bhā.pu. 3.2.6] ity-āntena |

yathā gāruḍe—

jāgrat-svapna-susupteṣu yoga-sthasya ca yoginaḥ |  
yā kācin manaso vṛtīḥ sā bhaved acyutāśrayaḥ || [ga.pu. 230.7] iti |

ata eva tadānīm tat-tad-rasānām āsvāda-bheda-sphūrtir apy avagantavyā |

[158.6] atha **sañcāriṇaḥ** | ye vyabhicāriṇaś ca bhāṇyante | **sañcārayanti bhāvasya gatim**  
[bha.ra.si. 2.4.2] iti, **viśeṣeṇābhimukhyena caranti sthāyinaṃ prati** [bha.ra.si. 2.4.1] iti ca nirukteḥ  
| te ca trayastrimśat—

nirvedo'tha viṣādo dainyaṃ glāni-śramau ca mada-garvau |  
śānkā-trāsāvegā unmādāpasmṛtī tathā vyādhiḥ ||  
moho mṛtir ālasyaṃ jāḍyaṃ vṛḍāvahitthā ca |  
smṛtir atha vitarka-cintā-mati-dhṛtayo harṣa utsukatvaṃ ca ||  
augryam arṣāsūyāś cāpalyaṃ caiva nidrā ca |  
suptir bodha itīme bhāvā vyabhicāriṇaḥ samākhyātāḥ || [bha.ra.si. 2.4.4-6]

eṣāṃ lakṣaṇam ujjvale darśanīyam | eṣu trāsaḥ kṛṣṇa-vatsalādiṣu bhayānakādi-darśanāt |  
tad-arthaṃ tat-saṅgati-hāni-tarkeṇātmārthaṃ ca bhavati | nidrā tac-cintayā sūnya-cittatvena  
tat-saṅgaty-ānanda-vyāptyā ca bhavati | śramaḥ  
paramānanda-maya-tad-arthāyāsa-tādātmyāpattau bhavati | ālasyaṃ tādṛśa-śrama-hetukaṃ  
kṛṣṇetara-sambandhi-kriyā-viṣayakaṃ bhavati | bodhaś ca tad-darśanādi-vāsanāyāḥ svayam  
udbodhena bhavatyī ādikaṃ jñeyam | kim ca, nirvedādīnām cāmīṣāṃ  
laukika-guṇa-maya-bhāvāyamānānām api vastuto guṇātītatvam eva  
tādṛśa-bhagavat-prīty-adhiṣṭhānatvāt |

[158.7] athaitat-saṃvalanātmako bhagavat-prītimayo raso'pi vyañjita eva—

smarantaḥ smārayantaś ca mitho'ghaughā-haraṃ harim |  
bhaktyā sañjātayā bhaktyā bibhraty utpulkāṃ tanum ||

kvacid rudanty acyuta-cintayā kvacid  
dhasanti nandanti vadanty alaukikāḥ |  
nṛtyanti gāyanty anuśīlayanty ajam  
bhavanti tūṣṇīm param etya nirvṛtāḥ || [bhā.pu. 11.3.31-32] ity anena |

atra harir ālambano vibhāvaḥ | smaraṇam uddīpanaḥ | smāraṇādika udbhāsvarākhyo'nubhāvaḥ |  
pulakaḥ sāttvikaḥ | cintādayaḥ sañcāriṇaḥ | sañjātayā bhaktyeti sthāyī | bhavanti tūṣṇīm param  
etya nirvṛtā iti tat-saṃvalanam | param parama-rasātmakaṃ vastv ity arthaḥ |

[158.8] eṣa ca bhagavat-prīti-maya-rasaḥ pañcadhā prīter bheda-pañcakena | te ca  
jñāna-bhakti-maya-bhakti-maya-vatsala-maitrī-mayojjvalākhyāḥ krameṇa jñeyāḥ | eteṣāṃ ca  
sthāyinaṃ bhāvāntarāśrayatvāt niyatādhāratvāc ca mukhyatvam | tatas tadīya-rasānām api  
mukhyatā | ye tv anye'dbhutādi-rasa-sthāyino vismayādayaḥ, teṣāṃ tat-prīti-sambandhenaiva  
bhāgavata-rasāntaḥ-pātāt pañca-vidheṣu priyeṣu kādācitkodbhavatvenāniyatādhāratvāc ca

gauṇatā | tatas tadīya-rasānām api gauṇatā | tatra mukhyāḥ "madhureṇa samāpayet" iti nyāyena gauṇa-rasānām rasābhāsānām apy upari vivaraṇīyāḥ |

gauṇāḥ samprati vivriyante | yeṣu vismayādayo vibhāva-vaiśiṣṭya-vaśena svayaṁ tat-prīty-utthā api tat-prītim ātma-sātkṛtya vardhamānāḥ sthāyitām prapadyante | te ca—

adbhuto hāsya-vīrau ca raudro bhīṣaṇa ity api |  
bībhatsaḥ karuṇas ceti gauṇāḥ sapta rasāḥ smṛtāḥ ||

tatra tat-prītimayo'yam **adbhuto rasah** | yatrālambano lokottarākasmika-kriyādimattvena vismaya-viśayaḥ śrī-kṛṣṇaḥ | tad-ādhāras tat-priyaś ca | uddīpanās tādṛśa-tac-ceṣṭāḥ | anubhāvāḥ netra-vistārādyāḥ | vyabhicāriṇas cāvega-harṣajāḍyādyāḥ | sthāyī tat-prītimayo vismayaḥ | tad-udāharaṇam ca—

citraṁ bataitad ekena vapuṣā yugapat pṛthak |  
gṛheṣu dvy-aṣṭa-sāhasraṁ striya eka udāvahat || [bhā. 10.69.2] ity-ādikaṁ jñeyam|

[158.9] atha tan-mayo **hāsyo rasah** | tatrālambanaś ceṣṭā-vāg-veṣa-vaikṛtya-viśeṣavattvena tat-prīti-maya-hāsa-viśayaḥ śrī-kṛṣṇaḥ | tad-ādhāras tat-priyaś ca | tathā yadi tad-viśeṣavattvenaiva tat-priyāpriyau ca tat-prītimaya-hāsa-viśayau bhavatas tadāpi tat-kāraṇasya pṛīter viśayaḥ śrī-kṛṣṇa ity sa eva mūlam ālambanam | hāsyaśyāpi tad-viśiṣṭatvenaiva pravṛttes tu sutarām eva | ataḥ kevalasya hāsāśśasya viśayatvena vikṛta-tat-priyāpriyau bahiraṅgāv evāvalambanāv iti | evaṁ dāna-yuddha-vīra-rasādiṣv api jñeyam | uddīpanās tu taj-janakasya ceṣṭā-vāg-veṣa-vaikṛtādayaḥ | anubhāvās ca nāsauṣṭha-gaṇḍa-vispandanādayaḥ | vyabhicāriṇo harṣāśyāvahitthādayaḥ | sthāyī ca tat-prītimayo hāsaḥ | sa ca sva-viśayānumodanātmakas tad-utprāsātmako vā ceto-vikāśaḥ | tatas tad-ātmakatvena viśayo'py asyāsti |

tasyodāharaṇe'numodanātmako yathā—

**vatsān muñcan kvacid asamaye**  
**krośa-sañjāta-hāsaḥ** [bhā.pu. 10.8.29] ity-ādi,  
**hastāgrāhye racayati vidhim** [bhā.pu. 10.8.30] iti,  
**evaṁ dhārṣṭyāny uśati kurute** [bhā.pu. 10.8.31] ity-ādi  
**ittham strībhiḥ sabhaya-nayana-śrī-mukhālokinībhir**  
**vyākhyātārthā prahasitamukhī na hy upālabdhum aicchat** || ity antam |

vyākhyātas tadīya-cāpalya-lakṣaṇo'rtho yasyai sā |

|| 10.8 || śrī-śukhaḥ || 158 ||

[159]

utprāsātmako yathā—

**tāsām vāsāmsy upādāya nīpam āruhya satvarah |**  
**hasadbhiḥ prahasan bālaiḥ parihāsam uvāca ha ||** [bhā.pu. 10.22.9]

spaṣṭam |

|| 10.22 || śrī-śukah || 159 ||

[160]

yathā ca—

**katthanaṁ tad upākarṇya pauṇḍrakasyālpa-medhasaḥ |**  
**ugrasenādayaḥ sabhyā uccakair jahasus tadā ||** [bhā.pu. 10.66.7]

spaṣṭam |

|| 10.66 || śrī-śukah || 160 ||

[161]

atha tat-prīti-mayo **vīra-rasaḥ** | tatra vīra-rasaś caturdhā  
dharma-dayā-dāna-yuddhātmakatvenotsāhasya sthāyinaś cāturvidhyāt |

tatra **dharmavīra-rasaḥ** | tatrāmbano dharma-cikīrṣātiśaya-lakṣaṇasya dharmotsāhasya  
viśayābhāvāt prītimayatvenaiva labdho viśayaḥ śrī-kṛṣṇaḥ | tad-ādhāras tad-bhaktaś ca |  
uddīpanāḥ sac-chāstra-śravaṇādayaḥ | anubhāvā vinaya-śraddhādayaḥ | vyabhicāriṇo  
mati-smṛty-ādayaḥ | sthāyī tat-prītimayo dharmotsāhaḥ | tad-udāharaṇaṁ ca—

kratu-rājena govinda rājasūyena pāvanīḥ |  
yaksye vibhūtīr bhavatas tat sampādaya naḥ prabho || [bhā. 10.72.3] ity-ādikam |

atha tan-mayo **dayāvīra-rasaḥ** | atrāmbanas tat-prīti-jāyā  
tadīyatāvagata-sarva-bhūta-viśayaka-dayayātma-vyayenāpi santarpyamāṇa-dīna-veśāc  
channa-nīja-rūpaḥ śrī-kṛṣṇaḥ | tādrśa-dayādhāro bhaktaḥ | pitrādīnāṁ tādrśī dayā tu vatsalādikam  
eva puṣṇāti karuṇaṁ vā | uddīpanāś tad-ārti-vyañjanādayaḥ | anubhāvā āśvāsanokty-ādayaḥ |  
vyabhicāriṇaḥ autsukhya-mati-harṣādayaḥ | sthāyī tat-prīti-mayo dayotsāhaḥ | udāharaṇaṁ ca—

kṛcchra-prāpta-kuṭumbasya kṣut-tṛḍbhyām jāta-vepathoḥ |  
atīthir brāhmaṇaḥ kāle bhoktu-kāmasya cāgamat ||  
tasmai samvyabhajat so'nnam ādrīya śraddhayānvitaḥ |  
hariṁ sarvatra sampaśyan [bhā.pu. 9.21.5-6] ity ārabhya,

**evaṁ (iti) prabhāṣya pānīyaṁ mriyamāṇaḥ pipāsayā |**  
**pulkasāyādādād dhīro nisarga-karuṇo nṛpaḥ ||**  
**tasya tribhuvanādhīśaḥ phaladāḥ phalam icchatām |**  
**ātmānaṁ darśayaṁ cakrur māyā viṣṇu-vinirmītāḥ ||** [9.21.15-16] ity antam |

spaṣṭam |

|| 9.21 || śrī-śukaḥ || 161 ||

[162]

atho tan-mayo **dāna-vīra-rasaḥ** | dvidhā cāyaṁ sampadyate | bahu-pradatvena samupasthita-durāpārtha-tyāgena ca | tatra prathamasyālambanam anya-sampradānake ca dāne dāna-dravyeṇa tat-tṛpter eva mukhyoddeśena tad-uddeśe paryavasānāt | tat-sampradānake tu spaṣṭa-tad-uddeśād ditsātiśaya-lakṣaṇasya dānotsāhasya viśayaḥ śrī-kṛṣṇas tad-ādhāras tat-priyaś ca | anyaḥ sampradāna-vīra-rasas tu bahiraṅgaḥ | uddīpanāḥ sampradāna-vīkṣādyāḥ | anubhāvā vāñchādhika-dāna-smitādyāḥ | vyabhicāriṇo vitarkautsukya-harṣādyāḥ | sthāyī tat-prītimayo dānotsāhaḥ | udāharaṇaṁ ca—**nandas tv ātmaja utpanne jātāhlādo mahāmanāḥ** [bhā.pu. 10.5.1] ity-ādi | spaṣṭam |

|| 10.5 || śrī-śukaḥ || 162 ||

[163]

tathā,

**evaṁ śaptaḥ sva-guruṇā satyān na calito mahān |**  
**vāmanāya dadāv enām arcitvodaka-pūrvakam** || [bhā.pu. 8.20.16]

etāṁ pṛthvīm |

|| 8.20 || śrī-śukaḥ || 163 ||

[164]

atha dvitīyasyālambanāḥ | upasthita-durāpārtha-tyāgeccchātiśaya-lakṣaṇasya tad-utsāhasya dharmotsāhavad eva viśayaḥ śrī-kṛṣṇas tad-ādhāras tad-bhaktaś ca | uddīpanāḥ kṛṣṇālāpa-smitādayaḥ | anubhāvās tad-utkarṣa-varṇana-draḍhimādayaḥ | sañcāriṇo dhṛti-pracurāḥ | sthāyī tat-prīti-mayas tyāgotsāhaḥ | tad-udāharaṇaṁ—**sālokya-sārṣṭi-sārūpya-** [bhā.pu. 3.29.13] ity-ādikam eva |

atha tan-mayo **yuddha-vīra-rasaḥ** | tatra yoddhā tat-priyatamaḥ | tasyaiva tat-prīti-maya-yuddhotsāhāt | pratiyoddhā tu krīḍā-yuddhe śrī-kṛṣṇo vā tat-puras tasyaiva mitra-viśeṣo vā | sākṣād yuddhe punas tat-pratipakṣaḥ | tatra śrī-kṛṣṇa-pratiyoddhṛkatve tat-prītimaya-yuyutsātiśaya-lakṣaṇa-tad-utsāha-viśayatayā tasyaivālambanatvaṁ sarvathā siddham | itara-pratiyoddhṛkatve’pi hāsyasavataḥ tat-prītimayatvena mūlam ālambanatvaṁ tasyaiva | tat-pratipakṣas tu yuyutsāśa-mātrasya bahiraṅga ālambanāḥ | tatra yoddhṛ-pratiyoddhārau mitra-viśeṣāvādhāratva-viśayatvābhyām ālambanāv iti | uddīpanāḥ pratiyoddhṛka-smitādayaḥ | anubhāvāḥ yoddhṛka-smitādayaḥ | vyabhicāriṇo garvāvegādayaḥ | sthāyī tat-prīti-mayo yoddhotsāhaḥ | udāharaṇaṁ ca trividha-pratiyoddhṛ-krameṇa—

**bhrāmaṇair laṅghanaiḥ kṣepair āsphoṭana-vikarṣanaiḥ |**

**cikrīdatur niyuddhena kāka-pakṣa-dharau kvacit** || [bhā.pu. 10.18.12]

kāka-pakṣas cūḍā-karaṇāt prāktanāḥ keśāḥ | tad-dhāriṇau rāma-kṛṣṇau | niyuddhena  
bāhu-yuddhena tad-bhedair bhrāmaṇādibhiḥ | evam eva hari-vaṁśe—

tathā gāṇḍīva-dhanvānaṁ vikrīdan madhusūdanaḥ |  
jigāya bhārata-śreṣṭhaṁ kuntyāḥ pramukhato vibhuḥ || [ha.vam. 2.102.17] iti |

|| 10.18 || śrī-śukaḥ || 164 ||

[165]

tathā—

**rāma-kṛṣṇādayo gopā nanṛtur yuyudhur jaguḥ** || [bhā.pu. 10.18.9]

atra tad-agre pare’pi **gopās** taṁ santoṣayanto **yuyudhur** ity āgatam |

|| 10.18 || śrī-śukaḥ || 165 ||

[166]

tathā jarāsandha-vadhe—

**sañcintyāri-vadhopāyaṁ bhīmasyāmogha-darśanaḥ |**  
**darśayāmāsa viṭapam pāṭayann iva saṁjñayā ||**  
**tad vijñāya mahā-sattvo bhīmaḥ praharatām varaḥ |**  
**gṛhītvā pādayoḥ śatruṁ pāṭayāmāsa bhū-tale** || [bhā.pu. 10.72.41-42]

spaṣṭam |

|| 10.72 || śrī-śukaḥ || 166 ||

[167]

atha **tat-prītimayo raudra-rasaḥ** | tatrāmbanas tat-prīti-maya-krodhasya viṣayaḥ śrī-kṛṣṇas  
tad-ādharas tat-priya-janaś ca | tasya viṣayaś cet tad-dhitas tad-ahitaḥ svāhito vā bhavati tad-ādi  
pūrvavat tat-prīter viṣayatvena tasyaiva mūlam ālambanatvam | anye tu krodhāmśa-mātrasya  
bahiraṅgāmbanāḥ | tatra pramādādīnā śrī-kṛṣṇāt sakhyā atyāhite sakhyāḥ krodha-viṣayaḥ  
śrī-kṛṣṇaḥ | tena badhvādīnām avagata saṅgame vṛddhādīnām ca sa eva | atha tad-dhitaś ca  
pramādena tad-anavekṣaṇād anyasya krodha-viṣayaḥ syāt | tad-ahito daityādiḥ | svāhitas tu  
svasya tat-sambandha-bādhakaḥ |

athoddīpanāḥ krodha-viṣayasyāvajñādayaḥ | anubhāvāḥ hasta-niṣpeṣādayaḥ |<sup>66</sup> vyabhicāriṇa āvegādayaḥ | sthāyī tat-prītimayaḥ krodhaḥ | vṛddhāyās tat-prītimayaḥ krodhaḥ | vṛddhāyās tat-prītimayatvaṁ vraja-janatvāt tadāpi svābhāvikyāḥ prīter antarbhāva-mātreṇa anyeṣāṁ tad-vikāratvena | tac ca tasyaiva maṅgala-kāmanā-prāyatayā | tatra pūrveṣāṁ trayāṇāṁ udāharaṇam anyatrānveṣyam | uttarayor dvayos tu yathā—

**tataḥ pāṇḍu-sutāḥ kruddhā matsya-kaikaya-sṛñjayāḥ |  
udāyudhāḥ samuttasthuḥ śiśupāla-jighāmsavaḥ || [bhā.pu. 10.74.41]**

spaṣṭam |

|| 10.74 || śrī-śukaḥ || 167 ||

[168]

tathā—

**maitad-vidhasyākaruṇasya nāma bhūd  
akrūra ity etad atīva dāruṇaḥ |  
yo'sāv anāśvāsya suduḥkhitaṁ janam  
priyāt priyam neṣyati pāram adhvanaḥ || [bhā.pu. 10.39.26]**

spaṣṭam |

|| 10.39 || śrī-gopyaḥ || 168 ||

[169]

atha **tat-prītimayo bhayānaka-rasaḥ** | tatrāmbanaś cikīrṣita-tat-pīḍanād dāruṇāt yat tadīya-prīti-mayaṁ bhayaṁ, tasya viṣayaś śrī-kṛṣṇaḥ | tad-ādhāras tat-priya-janaś ca | kiṁ ca, svasya tad-vicchedaṁ kurvāṇād yat tādrśaṁ bhayaṁ, yac ca svāparādha-kadarthitāt śrī-kṛṣṇād eva vā syāt tasya tasya sva-viṣayakatve'pi pūrvavat prīter viṣayatvāt śrī-kṛṣṇa eva mūlāmbanaḥ | bhaya-hetus tūddīpana eva bhavet | **vibhāvyaṭe hi raty-ādir yatra** [bha.ra.si. 2.1.15] iti saptamy-arthatvasya pūrvatraiva vyāpteḥ | **yena** iti tṛtīyārthasya tūttaratraiva vyāpteś ca | sva-viṣayatve tu ya eva viṣayaḥ sa evādhāra iti bhayāṁśa-mātra-viṣayatvena pūrvavad bahiraṅga evāmbano'sau | tad-ādhāratvena tv antaraṅgo'pi |

athoddīpanāḥ bhīṣaṇa-bhrū-kuṭyādyāḥ | anubhāvā mukha-śoṣādyāḥ | vyabhicāriṇaś cāpalyādyāḥ | sthāyī tat-prītimayaṁ bhayaṁ | tad-udāharaṇam ca—

**janma te mayy asau pāpo mā vidyān madhusūdana |  
samudvije bhavad-dhetoḥ kaṁsād aham adhīra-dhīḥ || [bhā.pu. 10.3.29]**

atra viṣayatvenaiva hetutvaṁ na tu kārakāntaratvena |

<sup>66</sup> This sentence is not in ka, ca.

|| 10.3 || śrī-devakī śrī-bhagavantam || 169 ||

[170]

tathā śaṅkhacūḍa-daurātmye—

**krośantaṁ kṛṣṇa rāmeti vilokya sva-parigraham** || [bhā.pu. 10.34.27] iti |

spaṣṭam |

|| 10.34 || śrī-śukhaḥ || 170 ||

[171]

**ataḥ<sup>67</sup> kṣamasvācyuta me rajo-bhuvo  
hy ajānatas tvat-prthagīśa-māninaḥ |  
ajāvalepāndhatamo'ndhacakṣuṣa  
eṣo'nukampyo mayi nāthavān iti** || [bhā.pu. 10.14.10]

spaṣṭam |

|| 10.14 || brahmā śrī-bhagavantam || 171 ||

[172]

atha **tan-mayo bibhatsa-rasaḥ** | atrāpi anya-jugupsāyās tat-prītimayatvena pūrvavat  
tat-prīti-viśayatvāc chrī-kṛṣṇa eva mūlāmbanaḥ | tad-ādharas tat-priya-janaś ca |  
jugupsā-mātrāmśasya viśayo'nyas tu bahiraṅgāmbanaḥ | uddīpanā anya-gatāmedhyatādayaḥ |  
anubhāvāḥ niṣṭhīvanādayaḥ | vyabhicāriṇo viśādādayaḥ | sthāyī ca tat-prīti-mayī jugupsā |  
udāharaṇaṁ ca **tvak-śmaśrū-roma-nakha-keśa-pinaddham** [bhā.pu. 10.60.45] ity-ādikam |  
śrī-rukmiṇī-vākyam eva |

atha **tat-prīti-mayaḥ karuṇa-rasaḥ** | tatrāmbanaḥ  
kevala-bandhu-bhāva-maya-premṇāniṣṭāpti-padatāvedyatvena tat-prītimaya-karuṇā-viśayaḥ  
śrī-kṛṣṇas tad-ādharas tat-priyaś ca | uddīpanās tat-karma-guṇa-rūpādyāḥ | anubhāvā  
mukha-śoṣa-vilāpādyāḥ | vyabhicāriṇo jādyā-nirvedādayaḥ | sthāyī ca tat-prīti-mayaḥ śokaḥ |  
udāharaṇaṁ ca—

**antar hrade bhujaga-bhoga-parītam ārāt  
kṛṣṇaṁ nirīham upalabhya jalāśayānte |  
gopāś ca mūḍha-dhiṣaṇān paritaḥ paśūś ca  
saṅkrandataḥ parama-kaśmalam āpur ārtāḥ** || [bhā.pu. 10.16.19]

<sup>67</sup> atha

spaṣṭam |

|| 10.16 || śrī-śukah || 172 ||

[173]

atha kṛṣṇa-prītimato janasya ca yady anyo'pi tat-kṛpā-hīno janaḥ śocanīyo bhavati, tadā tatrāpi tan-maya eva karuṇaḥ syāt | yathā—

**na te viduḥ svārtha-gatiṃ hi viṣṇuṃ  
durāśayā ye bahir-artha-māninaḥ |  
andhā yathāndhair upanīyamānās  
te'pīśa-tantryām uru-dāmni baddhāḥ ||** [bhā.pu. 7.5.31]

spaṣṭam |

|| 7.5 || śrī-prahlādo guru-putram || 173 ||

[174]

kiṃ ca, ta eva vismayādayo yadi śrī-kṛṣṇādhārā bhavanti ta eva tat-prīti-maya-citteṣu sañcaranti, tadāpi tat-prīti-mayādbhuta-rasādayo bhavanti | yathā—**aho amī deva-varāmarārcitam** [bhā.pu. 10.15.5] ity-ādiṣu ajāta-prītīnām tu tat-sambandhena ye vismayādayo bhāvās tadīya-rasās ca dṛśyante te'tra tad-anukāriṇa eva jñeyāḥ |

atha rasānām ābhāsatāpatty-ādi-jñānāyāśraya-niyamaḥ parasparam vyavahāro'py uddīsyate | tatra āśraya-niyamaḥ śrī-kṛṣṇa-sambandhānurūpa eva | yathā pitrādiṣu prākṛtasya vātsalyasyāśrayatvam niyatam, tathā mukhyānām pañcānām mitho vyavahāras tad-āśrayānām janānām iva sa ca kulīna-lokata evāvagantavyaḥ | tato yeṣāṃ yair militvā narma-vihārādaḥ yathā saṅkocārhatā, tadīyānām rasānām tadīyai rasair api milane tathā tad-arhatā | yathā na, tathā na, yathollāsaḥ tathollāsa itī | yathā tat-preyasy-ādīnām tad-vatsalādibhis tad-ādikam |

atha gaṇānām saptānām api rasānām teṣu mukhyeṣu pañcasu pratīpatvam udāsīnatvam anugāmitvam ca yathāyuktam avagantavyam | yathā hāsyasya viyogātmakeṣu bhaktimayādiṣu caturṣu pratīpatvam | śānta udāsīnatvam, anyatrānugāmitvam ity-ādi |

atha gaṇānām gaṇair api vaira-mādhyastha-maitrāṇi jñeyāni | yathā hāsyasya karuṇa-bhayānakau vairiṇau | vīrādayo madhyasthāḥ | adbhuto mitram ity-ādi | evam teṣu dvādaśasv api sthāyinām sañcārīnām anubhāvānām vibhāvānām viṣayāntara-gata-bhāvādīnām api pratīpatvaudāsīnyānugāmitvāni vivecanīyāni | tad evam sthite śrī-kṛṣṇa-sambandhiṣu janeṣu kāvyeṣu ca rasasyāyogya-rasāntarādi-saṅgatyā bādhyamānāsvādyatvam ābhāsatvam | yatra tu tat-saṅgatiḥ bhaṅgi-viśeṣeṇa yogyasya sthāyina utkarṣāya bhavati tatra rasollāsa eva | kenāpy ayogyasyotkarṣe tu rasābhāsyaiḥ saṅgaty-ābhāsitvam, yathā—

atha tatra mukhyasya mukhya-saṅgaty-ābhāsitvam, yathā—

sa vai kilāyaṁ puruṣaḥ purātano  
ya eka āsīd aviśeṣa ātmani | [bhā.pu. 1.10.21] iti |

**nūnaṁ vrata-snāna-hutādineśvaraḥ  
samarcito hy asya grhīta-pāṇibhiḥ |  
pibanti yāḥ sakhy adharāmṛtaṁ muhur  
vraja-striyaḥ sammumuhur yad-āśayāḥ** || [bhā.pu. 1.10.28] ity-ādy-antam |

jñāna-vivekādi-prakāśenātra hi śānta evopakrāntaḥ | upasamhṛtaś cojjvalaḥ | tena cāsyā  
vastalenaiva milane saṅkoca eveti parasparam ayogya-saṅgatyābhāsyate | atra samādhīyate  
cānyaiḥ | **sa vai kila** ity-ādīkam anyāsāṁ vākyam | **nūnam** ity-ādīkam tv anyāsāṁ | **evam-vidhā  
vadantīnām** [bhā.pu. 1.10.31] ity-ādi śrī-sūta-vākyam ca sarvānandana-param eveti |

|| 1.10 || kauravendra-pura-striyaḥ || 174 ||

[175]

tathā—

**athābhaje tvākhila-pūruṣottamaṁ  
guṇālayaṁ padma-kareva lālasaḥ |  
apy āvayor eka-pati-sprdhoh kalir  
na syāt kṛta-tvac-caraṇaika-tānayoḥ** ||

**jagaj-jananyām jagad-īśa vaiśasaṁ  
syād eva yat-karmaṇi naḥ samīhitam  
karoṣi phalgy apy uru dīna-vatsalaḥ  
sva eva dhiṣṇye’bhiratasya kim tayā** || [bhā.pu. 4.20.27-28] ity-ādi |

atra dāsa-bhāvākhyā-bhakti-mayasya prakṛtatvena yogyasya  
tad-ayogyojjvala-saṅgatyābhāsitatvam | tatra dāsa-bhāvas tat-prakaraṇa-siddha eva |  
ujjvala-saṅgatiś ca **padma-karā iva lālasa** ity-ādināvagamyate |

atra samādhānam ca—na khalv asya tadvat kānta-bhāva-vāsanā jātā, kintu bhakti-vāsanāiva |  
dṛṣṭāntas tatra tasyā bhakty-amśa eva | tayā spardhā tu tat-parama-kṛponnaddhatvena  
vīrākhyā-dāsatām prāptasya nāyogyeti | anye tv evaṁ manyante | tat khalu  
tadīya-dīna-viśayaka-kṛpā-sūcaka-sva-prema-vacana-vinoda-mātram, na tu  
lakṣmī-spardhāvaham | **karoṣi phalgy apy uru dīna-vatsalaḥ** iti svasmiṁs tucchatva-mananāt |

evam śrī-trivikrameṇa bali-śīrasi caraṇe’rpite **nemaṁ viriṅco labhate prasādam** [bhā.pu. 8.23.6]  
iti śrī-prahlāda-vākyam api dṛṣṭam | śrī-nṛsimha-kṛpāyām svānukampāyām api—

kvāhaṁ rajaḥ-prabhava īśa tamo’dhike’smin

jātaḥ suretara-kule kva tavānukampā |  
na brahmaṇo na tu bhavasya na vai ramāyā  
yan me'rpitaḥ śirasī padma-karaḥ prasādaḥ || [bhā.pu. 7.9.26]

atra brahmāder adhunā vidyamānasyāpi mamaiva śirasīty arthaḥ | ata ubhayatrāpi  
tat-tad-avatāra-samayāpekṣayaiva tādrśa-prasādābhāvo vivakṣita iti jñeyam |

|| 4.20 || pṛthuḥ śrī-viṣṇum || 175 ||

[176]

tathā śrī-vasudevādīnām api pitrādītvena vātsalyasya  
tad-ayogya-bhakti-maya-saṅgaty-ābhāsitatvaṁ tatra tatra dr̥śyate | tatra samādhānaṁ cāgre "atha  
baladevādaḥ" [178] ity-ādaḥ cintyam | **manaso vṛttayo naḥ syuḥ** [bhā.pu. 10.47.66] ity-ādikāni  
śrī-vrajeśvarādi-vākyāni tu na tādr̥śāni, abhiprāya-viśeṣeṇa vatsala-rasasyaiva puṣṭatayā  
sthāpayiṣyamāṇatvāt | tathā—

**kim asmābhir anirvṛttaṁ deva-deva jagad-guro |**  
**bhavatā satya-kāmena yeṣāṁ vāso guror abhūt ||** [bhā.pu. 10.80.44] ity-ādi |

atha sakhyamayasyaiśvarya-jñāna-saṁvalita-bhakti-maya-saṅgamenābhāsīkr̥tiḥ | asya  
śrīdāma-viprasya sakhyaṁ hi **kṛṣṇasyāsīt sakhā kaścit** [bhā.pu. 10.80.6] ity-ādinā,  
**kathayāñcakratuḥ** [bhā.pu. 10.80.27] ity-ādaḥ, **karau gṛhya parasparam** ity anena ca prakṛtaṁ  
dr̥śyate iti | atra ca samādhānaṁ śrī-baladevādivad eva cintyam |

|| 10.80 || śrī-śukaḥ || 176 ||

[177]

tathā—

**tvaṁ nyasta-daṇḍa-munibhir gaditānubhāva |**  
**ātmātma-daś ca jagatām iti me vṛto'si ||** [bhā.pu. 10.60.39] iti |

ātmā paramātmā | ātmado mokṣeṣu tat-tad-ātmāvirbhāva-prakāśakaḥ | atra kāntātvena yogya  
ujjvala ātmādi-śabda-vyañjita-tad-ayogya-śānta-saṅgamenābhāsyaḥ | atra samādhīyate ca | asyāḥ  
svīyātvena kānta-bhāve dāsītvābhimānamayī bhaktir api yujyate eva pativratā-śiromaṇitvāt |  
yathoktaṁ tad-ādya evoddiśya—**dāsī-śatā api vibhor vidadhuḥ sma dāsyam** [bhā.pu. 10.59.4] iti |  
śrī-rukmiṇyās tu

lakṣmī-rūpatvenaiśvarya-svarūpa-jñāna-miśra-tādr̥śa-bhakti-miśra-kānta-bhāvadvād atra  
tādr̥śa-bhakti-mātra-poṣāya tādr̥g apy uktaṁ yuktaṁ iti |

|| 10.60 || śrī-rukmiṇī || 177 ||

[178]

atha tan-mādhurya-mātrānubhavamāya-kevala-kānta-bhāvānām api śrī-vraja-devīnām **na khalu gopikā-nandano bhavān** [bhā.pu. 10.31.4] ity-ādiṣu yā śāntādi-saṅgatir drśyate, sā tu purataḥ sopālbhādi-śleṣa-vāg-bhaṅgi-mayatvena vyākhyāsyamānatvāt | pratyuta rasollāsāyaiva syāt | tathā **baddhānyathā srajā kācīt** [bhā.pu. 10.30.23] ity-ātau vātsalya-saṅgatiḥ saṅgaty-antareṇa vyākhyāsyate |

tathā prakṛtojjvale rase rāsa-varṇane **duḥsaha-preṣṭha-virahah** [bhā.pu. 10.29.10] ity-ādikaṁ śrī-munīndra-vacanaṁ, tathā tad-anantaram, **kṛṣṇaṁ viduḥ paraṁ kāntam** [bhā.pu. 10.29.12] ity-ādike rāja-munīśvara-praśnottare ca mokṣa-prastāva-vyañjita-śānta-rasa-saṅgatyā rasābhāsatvam akurvann ity atra samādhānaṁ ca śrī-kṛṣṇa-sandarbhe tathaivāgre ca tātkālīka-śrī-kṛṣṇa-prāpty-antarāya-nirāsa-mātram eva tat-prasaṅge darśitam, na tv anyo mokṣa ity ataś cintyam | tathā **taṁ kācin netra-randhreṇa** [bhā.pu. 10.32.8] ity-ātau, **yogīvānanda-samplutā** iti caivam vyākhyāyate | yogīti klībaika-vacanaṁ, tac ca kriyā-viśeṣaṇam | lajjayā yadyapi manasi nidhāyaivopaguhyās te tathāpy atyantābhīniveśena yogi saṁyogi yathā syāt tad ivopaguhyās te ity arthaḥ | evam anyatrānyatrāpi yathā-yogaṁ samādheyam |

atha śrī-baladevātau viruddha-bhāvāvasthānaṁ caiva cintyam | yathaiva śrī-kṛṣṇas tad-bhakta-sukha-vyañjaka-nānā-līlārthe viruddhān api guṇān dhārayati na ca tair virudhyate acintya-śaktivāt, tathā tal-līlādhikāriṇas te'pi | asti caiśāṁ tad-yogyatā | yathā śrī-baladevasya jyeṣṭhatvād vatsalatvam | ekātmatvād bālyam ārabhya saha-vihāritvāc ca sakhyam | pāramaiśvarya-jñāna-sad-bhāvād bhaktitvam iti | tataḥ śrī-kṛṣṇasya yādṛśa-līlā-samayas tādṛśa eva bhāvas tad-vidhasyāvīrbhavati | tato na virodho'pi | tataḥ śāṅkhacūḍa-vadha-prāktana-horikā-līlāyāṁ śrī-kṛṣṇena samaṁ yugmībhūya gānādikarṇ tad-dvārā dvārakātaḥ śrī-vraja-devīṣu sandeśāś ca nāsamañjasaḥ | evaṁ śrīmad-udbhavadīnām api vyākhyeyam |

atha mukhyasyāyogya-gauṇa-saṅgatyābhāsatvam—

**devakī vasudevaś ca vijñāya jagad-īśvarau |**  
**kṛta-saṁvandanau putrau sasvajāte na śāṅkitau ||** [bhā.pu. 10.44.51] ity-ādiṣu jñeyam |

atra śrī-kṛṣṇa-vibhāvita-bhayānaka-saṅgatyā tad-viśayo vatsala ābhāsyate | atra samādhānaṁ ca prāktanam eva |

atha gauṇasyāyogya-gauṇa-saṅgatyābhāsatvam | yathā kāliya-hṛdaya-praveśa-līlāyāṁ—

**tāms tathā kātārān vikṣya bhagavān mādhave balaḥ |**  
**prahasya kiṁcin novāca prabhāvajño'nujasya saḥ ||** [bhā.pu. 10.16.16]

atra śrī-baladevasya aiśvarya-jñānavato'py ādhunika-sāmājika-bhaktasyeva vraja-janādhāraka-karuṇānubhava-mayaḥ karuṇo yogyaḥ | sa ca hāsa-saṅgatyābhāsyate | samādhānaṁ ca pūrvavan nānā-bhāvasyāpi tad-vidhasya tal-līlā-viśeṣa-rakṣā-samayānurūpa-bhāvodayāt | tad-vidhā hi tasya līlā-pravartaka-parikarā iti | hāsasya kāraṇaṁ prabhāva-jñānaṁ hi atra teṣāṁ prāṇa-rakṣārtham eva bhāvāntarāṇy atikramyoditam | tataś caivam hi teṣāṁ jñānam abhūt—"ayaṁ cet tasya parama-preṣṭho marma-vettā ca hasati, tadā nāsty eva kācic cintā" iti | punar api tad-arthaiva tasya ceṣṭā drṣṭā—

**kṛṣṇa-prāṇān nirviśato nandādīn vīkṣya taṁ hradam |  
pratyāṣedhat sa bhagavān rāmaḥ kṛṣṇānubhāvavit ||** [bhā.pu. 10.16.22]

ity atra līlānte punaḥ śrī-kṛṣṇa-lābhe **rāmaś cācyutam ālīngya jahāsāsyānubhāva-vit** [bhā.pu. 10.17.16] ity atra tu hāsaḥ śrī-kṛṣṇam pratyupālambha-vyañjaka eva | śrī-rukmiṇī-haraṇa-līlātau tu bhrātr-sneha-pariplutatvaṁ varṇitam | tasmāt tad-iṣṭa-līlānurūpyān na vairūpyam iti tatra hāsyo'pi nāyogyah |

|| 10.16 || śrī-śukah || 178 ||

[179]

atha sthāyi-bhāvāyogyatvaṁ prīti-lakṣaṇata<sup>68</sup> eva pratipannam | tataḥ prīty-ābhāsatve'vagate rasābhāsatvam apy avagamyam | athāyogyā-sañcāri-saṅgaty-ābhāsatvaṁ yathā—

**sva-vacas tad ṛtaṁ kartum asmad-dṛg-gocaro bhavān |  
yad ātthaikānta-bhaktān me nānantaḥ śrīr ajaḥ priyah ||** [bhā.pu. 10.86.32]

atha bhaktir anantādi-helana-lakṣaṇa-garva-saṅgatyābhāsyate | tat-samādhānam ca vyākhyāntareṇa | tad yathā ekānta-bhaktān me mama anantaḥ sva-dhāmatvenāpi, śrīr jāyātvenāpi, ajaḥ putratvenāpi na priyah | kintu te'py ekānta-bhaktā-śreṣṭhatvenaiva mama preṣṭhā ity arthaḥ | tad etad yad āttha tat sva-vacaḥ ṛtaṁ satyaṁ karṣṇa darśayitum bhavān asmad-dṛg-gocaro'bhūt | tad-anugāmitāṁśenaivāsmān praty api kṛpām kṛtavān ity arthaḥ ||

|| 10.86 || maithilah śrī-bhagavantam || 179 ||

[180]

tathā—

**tayor itthaṁ bhagavati kṛṣṇe nanda-yaśodayoḥ |  
vīkṣyānurāgaṁ paramaṁ nandaṁ āhoddhavo mudā ||** [bhā.pu. 10.46.29]

itthaṁ tad-viyogaja-mahā-duḥkha-vyañjanāprakāreṇa | atra śrī-vrajeśvarayoḥ śrī-kṛṣṇa-viyoga-duḥkhānubhava-mayī śrīmad-uddhavasya bhaktis tad-ayogyena harṣeṇābhāsyate | samādhānam ca śrī-baladeva-hāsavad eva kāryam | teṣāṁ sāntvanārtham āgatasya tasyāpi duḥkhābhiviyaktir na योग्या | tatas tad-yogyas tadīyānurāga-mahima-camatkārajo harṣa eva tad-artham uditaḥ | anantaram tathaiva sāntvitāś ca te iti |

|| 10.46 || śrī-śukah || 180 ||

[181]

<sup>68</sup> pratilakṣaṇata (ñā)

tathā—

**ehi vīra grhaṁ yāmo na tvāṁ tyaktum ihotsahe |  
tvayonmathita-cittāyāḥ prasīda puruṣarṣabha ||** [bhā.pu. 10.42.10]

atra nāyikāyāḥ sarveṣāṁ agrata etādrśaṁ cāpalyam atyayogyam | tat-saṅgatiś cojjvalam  
ābhāsayati | samādhānaṁ cāsyāḥ sāmānyatvād adoṣa iti |

|| 10.42 || sairindhri bhagavantam || 181 ||

[182]

atra **tava sutaḥ sati yadādhara-bimbe** [bhā.pu. 10.35.14] ity-ādike tu na tathā cāpalyaṁ  
mantavyam | teṣāṁ padyānāṁ yugalena yugalena pṛthak pṛthak saṁvāda-saṅgraha-rūpatvāt |  
śrī-vrajeśvarī-sabhā-sthitāyāś cāsyāḥ sāmānyatas tan-mādhurya-varṇanam eva | tena ca  
śakrādīnāṁ eva moha uktaḥ, na tu **vrajati tena vayam** [bhā.pu. 10.35.17] ity-ādivat |  
**vyoma-yāna-vanitā** [bhā.pu. 10.35.3] ity-ādivac ca svabhāvasya sajātīya-bhāvasya vā  
prakāśanam iti | evaṁ **kunda-dāma** [bhā.pu. 10.35.20] ity-ādāv api jñeyam | tathā **maivaṁ  
vibho'rhati bhavān** [bhā.pu. 10.29.31] ity-ādiṣu prakāṣa-tat-saṅga-prārthana-dainyādikam  
ayogyatvena pratītam api purataḥ śleṣeṇa niṣedhārthāditayā vyākhyāsyamānatvāt  
parama-rasāvahatvenaiva sthāpanīyam |

athāyogyānubhāva-saṅgaty-ābhāsatvaṁ yathā—

**yadyapy asāv adharmeṇa  
māṁ badhnīyād anāgasam |  
tathāpy enaṁ na hiṁsiṣye  
bhītaṁ brahma-tanuṁ ripum ||** [bhā.pu. 8.20.12] ity-ādi-dvayam |

atra śukra-vañcanārtha-prayuktasyāpi adharmādi-śabda-prayogasya tatrāyogyatvād ābhāsyata  
eva bhakti-mayaḥ | samādhānaṁ ca tadānīm sāksāt bhakter ajātavāt  
śrī-trivikrama-pāda-sparśānantaram eva ca jātavān na virodha iti |

|| 8.20 || śrī-baliḥ śukram || 182 ||

[183]

tathā—

**jarāsandha-vadhaḥ kṛṣṇa-  
bhūry-arthāyopakalpate** [bhā.pu. 10.71.10] iti |

atrāyogyena sākṣān-nāmnā sambodhanena dāsya-maya ābhāsyate | vastutas tu tad-ādi-nāmnām tat-parama-mahima-mayatvāt tan-maya-nāmnām ca dāsādibhir api sākṣād-grahaṇa-darśanāt tad-adoṣa iti, [yasya nāma mahad yaśaḥ](#) [śve.u. 4.19] iti śruteḥ |

|| 10.71 || uddhavaḥ śrī-bhagavantam || 183 ||

[184]

tathā—

**satām śuśrūṣaṇe jiṣṇuḥ kṛṣṇaḥ pādāvajane** [bhā.pu. 10.75.5] |

pādavanejane iti ṇij-antam | atra pāṇḍava-rāja-kṛta-tādṛśa-śrī-kṛṣṇa-niyogasyāyuktatvāt tasya bhakti-mayas tenābhāsyate | vastutas tu [bāndhavāḥ paricaryāyām tasyāsan prema-bandhanā](#) [bhā.pu. 10.75.3] ity uktatvāt teṣu niyojyeṣu bāndhavāḥ svayam evāvartante, netare iva tan-niyuktā eva | tataḥ śrī-kṛṣṇasya tu sutarām eva svecchā-pravṛttiḥ | tena ca cintitam idam iti gamyate—"sarvāṇi karmāṇy anyaiḥ setsyante | pādāvajanam tu nānyaiḥ sābhimānatvāt | tatas ca mama bandhūnām eṣām karma vigītāṅgam syād iti mayaivātrāgrahītavyam" iti |

tad evam tasyecchāyās tad-āsritair durlaṅghatvāt tad-balād eva tatra tasya pravṛttiḥ | evam svayam eva nāradādi-pāda-prakṣālāne'pi dṛṣṭam | tam prati ca svecchayaiva hi bhagavān brāhmaṇatvena bhaktatvena ca vyavaharati | tata eva kvacit [putra mā khidah](#) [bhā.pu. 10.69.40] ity api vadatīti |

|| 10.75 || śrī-śukaḥ || 184 ||

[185]

tathā—

**śrīdāmā nāma gopālo rāma-keśavayoḥ sakhā |  
subala-stokakṛṣṇādyā gopāḥ premṇedam abruvan ||  
rāma rāma mahā-bāho kṛṣṇa duṣṭa-nibarhaṇa |  
ito'vidūre su-mahad vanaṁ tālāli-saṅkulam ||** [bhā.pu. 10.15.21-22] ity-ādi |

atrāyogyena bhaya-sthāna-gamana-niyogena sakhya-maya ābhāsyate | vastutas tu samāna-śīlatvena śrī-kṛṣṇasya vīrya-jñānāt tais tan-niyogo'pi nāyogyāḥ | pratyuta teṣām tadvad vīra-svabhāvānām tan-maya-prīti-poṣyāiva bhavati—

[sākaṁ kṛṣṇena sannaddho  
vihartuṁ vipinaṁ mahat |  
bahu-vyāla-mṛgākīrṇam  
prāviśat para-vīra-hā ||](#) [bhā.pu. 10.58.14] ity arjuna-caritavat |

ata eva premṇeti mahā-sattva-duṣṭa-nivarhaṇeti cuktam | anyatra ca [asmān kim atra grasitā  
niviṣṭān; ayam tathā ced bakavad vinaṅṣyati](#) [bhā.pu. 10.12.14] iti |

|| 10.15 || śrī-śukah || 185 ||

[186]

evam dvārakā-jala-vihāre **na calasi** [bhā.pu. 10.90.22] ity-ādau  
**vasudeva-nandanāṅghrim** iti |

atrāyogyena śvaśura-nāma-grahaṇena svīyānām kāntābhāva ābhāsyate | vastutas tu devasya  
paramārādhyasya śvaśurasya yo nandano mukhyaḥ putraḥ | asmat-patir ity arthaḥ | tasyāṅghrim  
vasu parama-dhana-svarūpam ity eva tan-manasi sthitam | tathāpi daivāt  
tan-nāmānukaraṇa-doṣa-samādhānam conmatta-vacas-tvenopakrāntatvāt |

|| 10.90 || śrī-paṭṭa-mahiṣyaḥ || 186 ||

[187]

tathā—

**tam ātmajair dṛṣṭibhir antarātmanā  
duranta-bhāvāḥ parirebhire patim |  
niruddham apy āsravad ambu netrayor  
vilajjatīnām bhṛgu-varya vaiklavāt** || [bhā.pu. 1.11.33]

**duranta-bhāvā** udbhaṭa-bhāvā, ata eva **niruddham apy āsravat** | atra **ātmaja**-dvārāliṅganena  
kānta-bhāva ābhāsyate, tad-dvārā tat-sambhogāyogyatvāt | samādhānam ca  
prīti-sāmānya-paripoṣāyaiva tathācaritam na tu kānta-bhāva-poṣāya | tat-poṣas tu  
dṛṣṭy-ādi-dvāraiva | tasmān na doṣa iti |

|| 1.11 || śrī-sūtaḥ || 187 ||

[188]

athāyogyā-vibhāva-saṅgatyābhāsatvam udāhriyate | tatrāyogyoddīpana-saṅgatyā yathā  
**yad-arcitam** [bhā.pu. 10.38.8] ity-ādau, **yad gopikānām kuca-kuṅkumāṅkitam** iti |

atrānena rahasya-līlā-cihnaena dāsānusandhānāyogyena dāsya-bhāva-maya ābhāsyate |  
samādhānam ca | atrāsya bhakti-mātra-sulabhatva-cintane'bhiniveśaḥ | na tu  
tādṛśa-līlā-viśeṣānusandhāne | yathoktam ṭikāyām—**yad gopikānām iti prema-mātra-sulabhatvam**  
ity etat | tato'nanusandhāyaiva tad-viśeṣam bhakti-mātrodvalakatvena nirdiṣṭatvān na doṣa iti |  
evam **samarhaṇam yatra** [bhā.pu. 10.38.17] ity-ādikaṁ vyākhyeyam |

|| 10.38 || akrūraḥ || 188 ||

[189]

evam ujjvale'pi putra-rūpasyoddīpanatvāyogyatā **yaṁ vai muhur** [bhā.pu. 10.55.40] ity-ādau gamyā | tac cāgre samādhānaṁ vyākhyeyam |

athāmbanāyogyatāyām tādrśa-prīty-ādhārāyogyatayābhāsatve yajña-patnīnām pulindī-hariṇy-ādīnām<sup>69</sup> tat-taj-jāti-rūpam ayogyam udāhāryam | atha tādrśa-prīti-viṣayāyogyatvaṁ yathā—**akṣaṇvatām** [bhā.pu. 10.21.7] ity-ādau, **vaktraṁ vrajeśa-sutayoḥ** ity-ādi |

atra yadyapi śrī-rāmo'pi śrī-kṛṣṇa-vyūhatvāt sa eva, tathāpi śrī-kṛṣṇatvābhāvāt tat-preyasī-bhāva-viśeṣāyogyā eva | tatas tenātrojjvalam ābhāsyate | vastutas tv agre'vahitthā-garbheṇa vrajeśa-sutayor madhye anu paścāt veṇu-juṣṭam yan-mukham ity-ādi vyākhyānena rasotkarṣa eva sādhayitavyaḥ | evam eva ṭikāyām api | **rāmaḥ kṣapāsu bhagavān gopīnām ratim āvahaṭ** [bhā.pu. 10.65.17] ity atra vyākhyātam—**gopīnām ratim iti śrī-kṛṣṇa-kṛīḍā-samaye'nutpannān nātibālānām cānyāsām ity abhiyukta-prasiddhir iti** |

|| 10.21 || śrī-vraja-devyaḥ || 189 ||

[190]

athāyogyasya viṣayāntara-gata-bhāvādikasya saṅgaty-ābhāsatvaṁ yathā devahūti-varṇane—**kāmaḥ sa bhūyāt** [bhā.pu. 3.22.16] ity-ādau **kṣipatīm iva śriyam** iti |

atra devahūti-gatenedrśa-varṇana-rūpeṇānubhāvena śrī-kardamasya bhaktir ābhāsyate | vastutas tu tena jagat-sampatti-rūpām prakṛtīm śriyam evoddiśya tayoktam iti na doṣaḥ ||

|| 3.22 || śrī-kardamaḥ || 190 ||

[191]

tathā—

**uvāsa tasyām katicin mithilāyām samā vibhuḥ |  
mānitaḥ prīti-yuktena janakena mahātmanā |  
tato'sikṣad gadām kāle dhārtarāṣṭraḥ suyodhanaḥ** || [bhā.pu. 10.57.26]

vibhuḥ śrī-saṅkarṣaṇaḥ | mānita ity-ādikaṁ ca tasyaiva viśeṣaṇam iti samādhānaṁ ca |

|| 10.57 || śrī-śukaḥ || 191 ||

[192]

evam agre ca kecid anye rasābhāsāḥ parihariṣyante | atha yad uktaṁ "ayogyā-saṅgatiḥ api bhaṅgī-viśeṣeṇa yogyasya sthāyina utkarṣāya cet tadā rasollāsaḥ" [anu. 174] iti | tatra

<sup>69</sup> All texts have -ādīnyām

mukhya-saṅgatyā mukhyasyollāso, yathā—**aho bhāgyam aho bhāgyam** [bhā.pu. 10.14.32] ity-ādau | atra brahmaṇā vraja-vāsi-prasaṅge jñāna-bhakti-bandhu-bhāvau bhāvitau | yogyaś cātra bandhu-bhāva eva bhāvayitum | tadīya-svābhāvika-tad-bhāvāsvāde saty anyasya virasatva-pratibhānāt | tathāpi tatra parama-brahma-pada-vyañjitāyā jñāna-bhakter ayogyāyā bhāvanā jñāna-bhakty-amśa-vāsita-sahrdaya-camatkārāya tadīya-bhāgya-praśamsā-vaiśiṣṭya-sāmsana-bhaṅgyā tam evotkarṣayitum pravartitety ullasaty eva rasaḥ | evam **itthaṁ satāṁ brahma-sukhānubhūtyā** [bhā.pu. 10.12.11] ity-ādikam api vyākhyeyam | tathā—

**bhrātreyo bhagavān kṛṣṇaḥ śaraṇyo bhakta-vatsalaḥ |  
paitṛṣvasreyān smarati rāmaś cāmburuhekṣaṇaḥ ||** [bhā.pu. 10.49.9]

atra pitṛṣvasus tasyā aiśvarya-jñāna-mayī bhaktir ayogyā, vātsalyaṁ tu yogyam | tathāpi **bhagavad-**ādi-pada-vyañjita-tādṛśa-saṅgatiṛ yāsīt, tām atikramya **bhrātreyā** iti, **paitṛṣvaseyān** iti, **amburuhekṣaṇa** iti cokti-bhaṅgyā vātsalyasyotkarṣe sati rasollāsaḥ |

|| 10.49 || śrī-kuntī || 192 ||

[193]

evam śrī-rāghavendrasya kevala-mādhuryamaya-līlāyām hanumataḥ kevala-tan-maya-dāsa-bhāvo’pi svarūpaiśvarya-ādī-jñāna-maya-tad-bhāva-saṅgatiṛ nātiyogyāpi paścān mādhuryamaya eva paryavasāyitā-bhaṅgyā tasyaivotkarṣāya jāteti rasollāsa eva yojanīyah | tatraiśvarya-mādhuryayor mahima-jñānam tasyāha—**om namo bhagavate uttamaślokāya** [bhā.pu. 5.19.3] ity-ādi | atra **bhagavata** ity aiśvaram **uttamaślokāya** iti mādhuryaṁ darśitam |

[194]

svarūpa-jñānam āha—**yat tad viśuddhānubhava-mātram ekam** [bhā.pu. 5.19.4] ity-ādi |

yat tat prasiddham śrī-rāmacandrasya durvā-dala-śyāmala-rūpam | atra prakāśaika-lakṣaṇa-vastunaḥ sūryādi-jyotiṣaḥ prakāśakatvaṁ śauklādimattvam ity-ādi dharmavat guṇa-rūpādi-lakṣaṇa-tat-svarūpa-dharmasyāpi tad-ātmakatva-dṛṣṭyā tan-mātratvam uktam | ya eva dharmāḥ svarūpa-śaktir iti bhagavat-sandarbhādaḥ sthāpitam | ata evaikam api | tasyāś ca śakter māyātirikatvam āha—sva-tejasā dhvasta-guṇa-vyavastham iti | svarūpa-śaktyā dūrībhūtā traiguṇyātmikā māyā śaktir yasmāt yat | ataḥ praśāntaṁ sarvopadrava-rahitam | anubhāva-mātratve hetuḥ—**pratyag-dṛśyād anyat | na cakṣuṣā paśyanta rūpam asya** [ka.u. 2.39], **yam evaiṣa vṛṇute tena labhyas tasyaiṣā ātmā vivṛṇute tanuṁ svām** [ka.u. 1.2.23] iti śruteḥ | tat kutaḥ ? anāma-rūpaṁ, **etās tisro devatā anena jīvenātmanānupraviśya nāma-rūpe vyākaravāṇi** [chā.u. 6.3.2] iti prasiddha-prākṛta-nāma-rūpa-rahitam | tatra hetuḥ—**niraham** iti | ātma-śabdena hi śrutāv asyām paramātmano jīvākhyā-śakti-rūpo’mśa ucyate | aneneti pṛthaktva-nirdeśāt | tad-rūpeṇa ca praveśo nāma devatā-śabda-vācyā-tejo-vāri-mṛl-lakṣaṇopādhy-abhiniveśaḥ | sa ca tasya jīvasya tatrāhantādhyāsād eva bhavati | tato’ntaryāmi-rūpeṇa svayaṁ tatra sthitasyāpi

tad-adhyāsābhāvād upādhiḥṛta-nāma-rūpa-rāhityam yuktam evety arthaḥ |  
sarvathāhaṅkāra-rāhitye sati vyākara-vāṅīti-prayogasyānarhatvād iti bhāvaḥ |

nanu, śrī-rāma-rūpaṁ na sarvair eva pratīyate ? tatrāha—**sudhiyopalambhanam** | śuddha-cittena  
svarūpatayivopalabhyata ity arthaḥ, **nātaḥ param parama yad bhavataḥ svarūpam** [bhā.pu. 3.9.3]  
ity-ādi śrī-brahma-vākyāt |

[195]

nanv evambhūtasya martyeṣu prākatye kiṁ prayojanam ? ucyate—gauṇe saty api prayojanāntare  
mukhyaṁ tu bhakteṣu līlā-mādhuryābhivyañjanam evety āha—

**martyāvātāras tv iha martya-śikṣaṇam  
rakṣo-vadhāyaiva na kevalam vibhoḥ |  
kuto'nyathā syād ramataḥ sva ātmanaḥ  
sītā-kṛtāni vyasanānīśvarasya ||** [bhā.pu. 5.19.5]

tu-śabda āśānkā-nivṛtṭy-arthaḥ | martya-loke yo'vatāra āvirbhāvaḥ | sa tu  
sādhu-janodveja-kara-kṣobadhāyaiva kevalam na bhavati kintu martya-śikṣaṇam api | martyeṣu  
śikṣaṇam tad-artha-prakāśanam yat tan-mayam api | tatra bahirmukheṣu  
viśayāsaṅga-durvāratā-prakāśanam ānuṣaṅgikam | uddeśyam tu svabhakti-vāsaneṣu  
cittārdratā-kara-viraha-samyogamaya-nija-līlā-viśeṣa-mādhurya-prakāśanam | tatas tad-artham  
evety arthaḥ | anyathā yadi kevalam tad-vadhāyaiva syāt tadā ātmanaḥ paramātmavena  
paripūrṇasyeśvarasya sarvāntaryāmiṇaḥ sve sva-svarūpe tad-eka-rūpe vaikuṅṭhe ca ramamāṇasya  
sītā-kṛta-vyasanānīti kutaḥ syāt | manasaiva tad-vadhe śaktatvāt tad-vyasanā-sambhavāc ca |  
nija-mādhurya-prakāśana-pakṣe tu tat tat sambhavaty eveti bhāvaḥ |

atra kṛpā-rūpaṁ tādṛśa-līlā-rūpaṁ ca mādhuryam adhikaṁ ślāghitam | tatra  
śrī-sītā-viyoga-duḥkhaṁ ca līlā-mādhuryāntargatam eveti na doṣa ity api darśitam |

[196]

tādṛśa-līlā ca na prākṛtavat kāmādi-saktatayā, kintu svajana-viśeṣa-viśayaka-kṛpā-viśeṣaivety  
āha—

**na vai sa ātmātmavatām suhṛttamaḥ  
saktas tri-lokyām bhagavān vāsudevaḥ |  
na strī-kṛtam kaśmalam aśnuvīta  
na lakṣmaṇam cāpi vihātum arhati ||** [bhā.pu. 5.19.6]

sa vai khalu trilokyām na saktaḥ | tatra hetuḥ—ātmā paramātmā bhagavān paripūrṇaiśvaryaḥ,  
vāsudevaḥ sarvāśrayaś ceti | kintu ātmavatām ātmā svayam eva nāthatvena vidyate yeṣām, teṣām  
sva-viśayaka-mamatā-dhāriṇām bhakta-viśeṣānām ity arthas teṣām eva suhṛttamaḥ | tasmād  
yathānyo strītvā-hetukaṁ kaśmalam aśnuvate tena, tathā nāsāv aśnuvīta | atas tasyā

ātmavattvenaiva tādṛśa-kaśmala-hetu-tat-prīti-viṣayatāpīti bhāvaḥ | tathā  
deva-dūta-samayātikrameṇātmavato’pi lakṣmaṇasya parityāgo yaḥ, sa khalu nātyantika ity  
āha—na lakṣmaṇam iti | vihātum api nārhati na śaknoti | anantaram jhaṭity eva svarga-sthatayā  
svāgamanam pratīkṣamāṇais tad-ādibhiḥ saha svadhīṣṇyārohāt | adhunāpi tena sītādibhiḥ ca  
sahaivāsmiṁ kiṁpuruṣa-varṣe’py asmābhir dṛśyamānatvāt | tato maryādā-rakṣārtham eva kiñcit  
tat-tad-anukaraṇam iti bhāvaḥ |

[197]

pūrvārtham eva sthāpayitum bhakty-eka-kāraṇa-kāruṇya-pramukha-parama-mādhuryam  
sarvordhvam āha dvābhyām—

**na janma nūnam mahato na saubhagam  
na vān na buddhir nākṛtis toṣa-hetuḥ |  
tair yad viṣṣṭān api no vanaukasaś  
cakāra sakhye bata lakṣmaṇāgrajaḥ ||** [bhā.pu. 5.19.7]

mahataḥ puruṣāj janma | saubhagam saundaryam | ākṛtir jātiḥ | yad yasmāt | tair janmādibhir  
viṣṣṭān tyaktān asmān tadīya-parama-bhakta-śrī-sītānveṣaṇādi-bhakti-tuṣṭatvena batāho  
lakṣmaṇasya sarva-sad-guṇa-lakṣma-lakṣitasya sumitrānandanasyāgrajo’pi sakhitve kṛtavān  
dāsyāyogyān api saha-vihārādīnā sakhīn iva kṛtavān ity arthaḥ | sugrīvam upalakṣya vā  
tathoktam |

[198]

tasmāt—

**suro’suro vāpy atha vānaro naraḥ  
sarvātmanā yaḥ sukṛtajñam uttamam  
bhajeta rāmam manujākṛtiṁ hariṁ  
ya uttarān anayat kosalān divam iti ||** [bhā.pu. 5.19.8]

pūrvam svarūpa-jñāna-maya-bhaktyā manujākṛtāv eva parama-svarūpatvam darśitavān | samprati  
mādhurya-jñāna-maya-bhaktyāpi viśiṣya tam evārādhayati—**manujākṛtiṁ hariṁ** iti | tatrāpi  
śrī-kapilādīkaṁ vyāvartayati—**rāmam** iti | **uttamam** asamordhva-guṇam **sukṛtajñam** svalpayāpi  
bhaktyā santuṣyantam iti |

|| 5.19 || śrī-hanūmān || 193-198 ||

[199]

tathā **maivam vibho’rhati** [bhā.pu. 10.23.31] ity-ātau, **preṣṭho bhavāms tanubhṛtām kila bandhur  
ātmā** [bhā.pu. 10.29.32] ity atrāpi narmālāpa-maya-śleṣam aṅgyā svīya-bhāvotkarṣeṇa rasollāsaḥ  
purato darśanīyaḥ | athāyogyā-gauṇa-saṅgatyāpi mukhyasyollāso yathā  
**tvak-śmaśru-roma-nakha-keśa-** [bhā.pu. 10.60.45] ity-ādīkaṁ śrī-rukmiṇī-vākyam | atra

pratīpatvenāyogyasyāpi bībhatsyasya saṅgatiḥ  
prakṛta-kṛṣṇa-viṣayaka-kānta-bhāva-prasaṁsā-kāri-vacana-bhaṅgyaiva kṛteti tad-utkarṣāyaiva  
jātā | tato rasollāsa eveti | tathānyatra—

**etāḥ param strītvam apāsta-peśalam  
nirasta-śaucam bata sādhu kurvate |  
yāsām grhāt puṣkara-locanaḥ patir  
na jātv apaity āhṛtibhir hṛdi sprśan ||** [bhā.pu. 1.10.30]

sā ca śrī-rukmiṇyādy-avara-taj-jāti-bhedatvenaivātra grhītā | apāsta-peśalatvādikaṁ hi  
taj-jāty-antarāśrayaṁ na tu rukmiṇyādy-āśrayam | tābhis tāsām api sādhutva-karaṇāt | tataś  
cānyām tat-tad-doṣa-yuktām strī-jātim api yā nija-kīrti-ādinā śuddhām kurvanti arthaḥ | tāsām  
tat-tad-doṣa-rahita-sarva-guṇāṅkṛtatve tad-avarāsām sādhutva-vidhāne ca hetum āha—yāsām  
iti | svayaṁ tathāvidho'py āhṛtibhiḥ preyaś-janocita-guṇa-samāhārair yā eva hṛdi sprśan  
manasyāsjan yāsām grhād api na jātv apaitīti | tasmād atrāpi bībhatsa-saṅgatiḥ pūrvavad  
vyākhyeyā |

|| 1.10 || kauravendra-pura-striyaḥ || 199||

[200]

atha gaṇeṣv ayogyā-mukhyānām saṅgatāv api pūrva-rītyā rasollāso, yathā—

**gopyo'nurakta-manaso bhagavaty anante  
tat-sauhṛda-smita-viloka-giraḥ smarantyaḥ |  
graste'hinā priyatame bhṛśa-duḥkha-taptāḥ  
śūnyam priya-vyatihṛtam dadṛśus trilokam ||** [bhā.pu. 10.16.20]

atra gaṇaḥ karuṇa-rasa eva yogyaḥ | tatra sva-pratīpe sambhogākhyā ujjvalas tv ayogyāḥ |  
tathāpi tatra smita-vilokādi-rūpa-tat-saṅgatiḥ smaryamāṇa-mātratvena  
tat-tad-bhāvābhivyañjana-bhaṅgyā śokam utkarṣayati | tato rasollāsa eveti |

|| 10.60 || śrī-śukaḥ || 200 ||

[201]

atha mukhyeṣv ayogyā-saṅcāri-saṅgatāv api yathā **tā vāryamānā patibhiḥ** [bhā.pu. 10.29.8]  
ity-ādi |

atha ca teṣām agre tādrśam cāpalyam ayogyam api tadānīm mohātirekābhivyañjanā-bhaṅgyā  
mahābhāvākhyam sarvānusandhāna-rahitaṁ kānta-bhāvasya utkarṣam eva gamayāmāsa | tata  
ullasaty eva rasa iti |

|| 10.29 || śrī-śukaḥ || 201 ||

[202]

evam udāharaṇāntarāṇy apy unneyāni | atha yad uktam ayogyasyotkarṣe tu rasābhāsatvasyaiva ullāsa iti tatrodāharaṇam—**yuvām na naḥ sutau sākṣāt pradhāna-puruṣeśvarau** [bhā.pu. 10.65.18] iti |

atra piṭṛ-bhāvenābhivyaktasya śrī-vasudevasya eva yogyaṁ vātsalyam atikramya saṅgatā bhaktir na rasatvāyopapadyate iti | samādhānaṁ ca pūrvānusāreṇa śrī-baladeva-vad eva yojanīyam | rasābhāsa-prasaṅge samādhānāni caitāni teṣv eva nirdoṣeṣu kriyante | tad-itareṣu tu na tad-artham anugṛhyate | tasmāt sarvathā parihāryas tat-prasaṅgaḥ | yogyena yogya-saṅgatyā rasollāsasyodāharaṇāni tu svayam uhyāni |

|| 10.65 || śrī-vasudevaḥ || 202 ||

[203]

[203.1] atha tat-prīti-viśeṣa-mayā rasāḥ prakartavyāḥ | tatra **sāntāpara-nāmā jñāna-bhakti-mayo** rasaḥ | tatrālabanaḥ para-brahmatvena sphuran jñāna-bhakti-viśayaś caturbhujādi-rūpaḥ śrī-bhagavān | tad-ādihārā bhagaval-līlā-gata-mahā-jñāni-bhaktāś ca | tatra bhagavān **evam tadaiva bhagavān aravinda-nābhah** [bhā.pu. 3.15.37] ity-ādibhiḥ śrī-sanakādīnām vaikuṅṭha-gamane darśitaḥ | jñāni-bhaktāś ca **ātmārāmāś ca munayaḥ** [bhā.pu. 1.7.10] ity-ādinā varṇitāḥ | teṣu ca śrī-catuḥsanādyā eva tādrśāḥ | śrī-śukadevasya tu līlā-rasa-mādhuryākṛṣṭatayā śrī-bhāgavatābhiniveśād yatraiva śrīmad-bhāgavataṁ sarvottamatvam abhipraiti, tatraiva gṛdhnunā bhavet |

**athoddīpanās** ca tasya guṇa-kriyā-dravya-prāyāḥ | tatra **guṇāḥ**—sac-cid-ānanda-sāndrāṅgatvaṁ, sadā svarūpa-samprāptatvaṁ, bhagavattvaṁ, paramātmatvaṁ, vidyā-śakti-pradhānatvaṁ, vibhutvaṁ, hatāri-mukti-dāyakatvaṁ, sānta-bhakta-priyatvaṁ, samatvaṁ, dāntatvaṁ, sāntatvaṁ, śucitvaṁ, adbhuta-rūpavattvam ity-ādayaḥ | **kriyāś** ca bhakta-pālanādyāḥ | **dravyāṇi** ca mahopaniṣaj-jñāni-bhakta-pāda-rajās-tulasī-tadīya-sthānādīni |

**athānubhāvāḥ**—tat-tad-guṇādi-praśamsā para-brahma-paramātmādi-nāmoccāraṇaṁ brahma-sukhāvadhīraṇā-pūrvaka-bhagavad-unmukhatvam ity-ādayaḥ | nāsāgra-nyasta-dṛṣṭitvāvadhūta-ceṣṭā-jñāna-mudrādi-pūrvaka-jṛmbhāṅga-moṭana-hari-nati-stuti-p rabhṛtayaś ca | sāttvikāś ca prāyāḥ prakṛtā eva |

atha **sañcāriṇaḥ**—nirveda-dhṛti-harṣa-mati-smṛti-viṣādotsukatāvega-vitarkādyāḥ |

atha **sthāyī** jñāna-bhaktiḥ | sā ca—

yo'ntarhito hṛdi gato'pi durātmanām tvam |  
so'dyaiva no nayana-mūlam ananta rāddhaḥ || [bhā.pu. 3.15.46] ity-ādibhir vyañjitā |

tan-maya-rasa-vyañjakam ca tatraiva—

tasyāravinda-nayanasya padāravinda-

kiñjalka-miśra-tulasī-makaranda-vāyuh |  
antar-gataḥ sva-vivareṇa cakāra teṣāṃ  
sañkṣobham akṣara-juṣāṃ api citta-tanvoḥ || [bhā.pu. 3.15.43] ity-ādikam |

atrāravinda-nayana ālambanaḥ | vāyur uddīpanaḥ | tanu-sañkṣobha-rūpa udbhāsvara-viśeṣaḥ  
sāttvika-viśeṣaś cānubhāvaḥ | citta-sañkṣobha-rūpo harṣaḥ sañcārī | akṣara-juṣāṃ apīti  
nirdeśa-viśiṣṭena tan-nirdeśena labdhā jñāna-bhaktiḥ sthāyī | tat-samūhasyaikatrānubhavana  
samarthanāt jñāna-bhakti-mayo rasa iti vivecanīyam |

[203.2] atha bhakti-mayeṣu raseṣu **āśraya-bhakti-mayo rasa** udāhrīyate | tatra **ālambanaḥ**  
pālakatvena sphurann āśraya-bhakti-āśrayaḥ śrī-kṛṣṇaḥ, tad-ādharās tal-līlā-gata-parama-pālyās  
ca |

atra śrī-kṛṣṇo'nyatratyeṣu śrīman-narākāratā-pradhānaḥ parameśvarākāraś ca |  
śrīmad-vraja-vāsiṣu tu para-madhura-parama-prabhāva-śrīman-narākāra eva |

atha te **pālyā** dvividhāḥ-sādhāraṇāḥ prapañca-kāryādhikṛtā bahiraṅgāḥ,  
tadīya-caraṇa-cchāyaika-jīvanās cāntarāṅgāḥ | tatra pūrveṣāṃ brahma-śivādayas tu  
bhakti-viśeṣa-sad-bhāvāt tad-antaraṅgā eva |

athottare trividhāḥ-sādhāraṇāḥ, śrī-yadu-pura-vāsinaḥ, śrīmad-vraja-pura-vāsinaś ca | tatra  
prathame jarāsandha-baddha-rājādayo muni-viśeṣādayaś ca | uttara-varga-dvayaṃ  
śreṇī-janādikam |

**athoddīpaneṣu guṇāḥ** | tatra parameśvarākārāvalambanānām bhagavattvam  
avatārāvalī-bījatvam ātmārāmākarsitvaṃ pūtanādīnām api tad-veśānukaraṇena  
mahā-bhakta-bhāva-dātrtvaṃ paramātmavtam ananta-brahmāṇḍāśrayaika-roma-vivarāṃśatvam  
ity-ādayo vakṣyamāṇa-miśrāḥ |

śrīman-narākārāvalambanānām kṛpāmbudhitvam āśrita-pālakatvam avicintya-mahā-śaktitvaṃ  
paramārādhyatvaṃ sarvajñatvaṃ sudṛḍha-vratatvaṃ samṛddhimattvaṃ kṣamā-śīlatvaṃ  
dākṣiṇyaṃ satyaṃ dākṣyaṃ sarva-śubhaṅkaratvaṃ pratāpitvaṃ dhārmikatvaṃ  
śāstra-cakṣuṣṭvaṃ bhakta-suhr̥tvaṃ vadānyatvaṃ ojaḥ kīrtiḥ tejaḥ saho balāni  
prema-vaśyatvādayaś ca |

atha **jātayaḥ** pūrveṣāṃ tat-tad-anukāritayā pratītā gopatvādayaḥ tat-smārakāḥ śyāmatvādayaś ca |  
uttareṣāṃ tat-tac-chreṣṭhatvenaiva pratītās te ubhaye |

atha **kriyāḥ** | pūrveṣāṃ sr̥ṣṭi-sthity-ādikṛto viśvarūpa-darśanādyāḥ vakṣyamāṇa-miśrāḥ |  
uttareṣāṃ para-pakṣa-nibarhaṇa-sva-pakṣa-pālana-sānugrahāvalokanādyāḥ |

atha **dravyāṇi** | tadīyāstra-vāditra-bhūṣaṇa-sthāna-padāṅka-bhaktādīni | tāni ca pūrveṣāṃ  
alaukikatayaiva spaṣṭāni | uttareṣāṃ caitānyevālaukikatve'pi laukikāyamānatayaiva<sup>70</sup>  
darśita-prabhāvāni |

<sup>70</sup> caitāny eva laukikatve'pi alaukikāyamānatayaiva (PGG)

atha **kālās** cobhayatra taj-janma-tad-vijayādi-sambandhita iti |

**athānubhāvāḥ** | tat-sambandhenaiva vasatis tat-prabhāvādi-maya-guṇa-nāma-kīrtanam  
ity-ādayaḥ | tathā pūrvoktā api |

atha **sañcāriṇaḥ** | tatra yoge harṣa-garva-dhṛtayaḥ | ayoge klama-vyādhī | ubhayatra  
nirveda-śaṅkā-viśāda-dainya-cintā-smṛti-vrīḍā-maty-ādayo mṛtiś ca | sā yoge'pi yathā  
śrī-bhīṣmāntima-carite—**viśuddhayā dhāraṇayā** [bhā.pu. 1.9.31] iti | evaṁ tatra **yudhi**  
**turaga-rajāḥ** [bhā.pu. 1.9.34] ity-ādau, **mama niśita-śarair vibhidyamāna-tvacī** ity anenaiva  
svāparādha-dyotaka-vākye dainyam udāhāryam | **śita-viśikha-hataḥ** [bhā.pu. 1.9.38] ity-ādike'pi |

|| 1.9 || śrī-sūtaḥ || 203 ||

[204]

atha **sthāyī** cāśraya-bhakty-ākhyāḥ | yathā—

**bhavāya nas tvam bhava viśva-bhāvana**  
**tvam eva mātātha suhṛt-patiḥ pitā |**  
**tvam sad-gurur naḥ paramaṁ ca daivataṁ**  
**yasyānuvṛtṭyā kṛtino babhūvima ||** [bhā.pu. 1.11.7]

atra vibhāvodbhāsvarānubhāva-vaiśiṣṭyenaiva sāttvikādīnām api labdhatvāt  
tat-saṁvalana-camatkārātmaka-rasodāharaṇam api jñeyam | yathoktam—

**sad-bhāvaś ced vibhāvāder dvayor ekasya vā bhavet |**  
**jhaṭity anya-samākṣepāt tadā doṣo na vidyate ||** [sā.da. 3.17]

anya-samākṣepaś ca prakaraṇa-vaśād iti |

|| 1.11 || dvārakā-prajāḥ śrī-bhagavantam || 204 ||

[205]

**āśraya-bhakti-mayo raso** dvividhaḥ | ayogātmako yogātmakaś ca | ayogo  
dvividhaḥ—prathamāprāptir viyogaś ca | yogaś ca dvividhaḥ | krameṇa dvividhāyogānantarajāḥ  
siddhis tuṣṭiś ceti | tatra prathamāprāpty-ātmakam ayogam āha—

**iti māgadha-saṁruddhā bhavad-darśana-kāṅkṣiṇaḥ |**  
**prapannāḥ pāda-mūlam te dīnānām śaṁ vidhīyatām ||** [bhā.pu. 10.70.31]

atra **bhagavad-darśana-kāṅkṣiṇa** ity anena tad-darśanārthaiva bandha-mumuksāpi vijñāpitā |  
tataḥ sthāyī darśitaḥ | pāda-mūlam ālambanam | saṁrodhī virodha-mukhenoddīpanaḥ | prapattir  
udbhāsvaraḥ | autsukyaṁ dainyaṁ ca sañcāriṇau | tābhyām sāttvikādayaś ca jñeyāḥ |

|| 10.60 || rāja-dūtaḥ śrī-bhagavantam || 205 ||

[206]

etad-anantaram **siddhy-ākhyam yogam** teṣām evāha—

**dadr̥sus te ghana-śyāmaṁ pīta-kaūśeya-vāsasam |**  
**śrīvatsāṅkaṁ catur-bāhuṁ** [bhā.pu. 10.73.2-3] ity ārabhya—

**pibanta iva cakṣurbhyāṁ lihanta iva jihvayā ||**  
**jighranta iva nāsābhyāṁ rambhanta iva bāhubhiḥ |**  
**praṇemur hata-pāpmāno mūrdhabhiḥ pādayor hareḥ ||**  
**kṛṣṇa-sandarśanāhlāda- dhvasta-saṁrodhana-klamāḥ |**  
**praśaśamsur hr̥ṣikeśam gīrbhiḥ prāñjalayo nṛpāḥ ||** [bhā.pu. 10.73.5-7]

**pibanta** ity-ādāv iva śabda utprekṣāyām | tad-adbhuta-rūpa-darśanena cakṣuṣor atyanta-visphāraṇāt pibanta ivety uktam | evaṁ tadīya-madhura-gandha-jāta-caraṇāravinda-lehana-lobhāt punaḥ punar yā jīrbhā jātā, tal-liṅgena tac-caraṇāravindaṁ **lihanta** ivety uktam | ata eva **jighranta iva nāsābhyāṁ** iti | nāsā-puta-phullatāliṅgena tasya sarvāṅgam eva yugapaj jighranta ivety uktam | tad-artham iva tad-vistāraṇam kṛtam ity arthaḥ | tathāpi bhaktatvāt tac-caraṇasyaivāvalehecchā yukteti tathā vyākhyātam | evam uttaratrāpi | paramāveśa-kṛta-bāhu-cālana-liṅgena tac-caraṇāravindaṁ śliṣyanta ivāpīti sarvathā tad-āveśa eva tātparyam |

|| 10.73 || śrī-śukaḥ || 206 ||

[207]

atha **viyogaḥ** | **yarhy ambujākṣāpasasāra** [bhā.pu. 1.11.9] ity-ādau śrī-dvārakā-prajā-vākye tāsām prabhāvo vyaktaḥ | śrī-vraja-prajānām ca [bhā.pu. 10.35.25] ity-ādau—**mocayan vraja-gavām dina-tāpam** ity anena sūcitaḥ | vraja eva tiṣṭhatām vṛddha-bāla-gavām api kim uta manuṣyāṅām ity arthaḥ |

atha tad-anantarajam **tuṣṭy-ākhyam** yogam dvārakā-prajānām āha—

**ānartān sa upavrajya svṛddhā' jana-padān svakān |**  
**dadhmau daravaram teṣām viṣādam śamayann iva ||** [bhā.pu. 1.11.1]

iveti vākyālaṅkāre |

|| 1.11 || śrī-sūtaḥ || 207 ||

[208]

śrī-vraja-prajānām api [mocayann](#) [bhā.pu. 10.35.25] ity-ādinaiva vyaktaḥ | tathā  
vraja-vana-sthitānām api śrī-vraja-devī-vākyaiḥ [vṛndāvanam sakhi bhuvo vitanoti kīrtim](#) [bhā.pu.  
10.21.10] ity-ādibhiḥ | [hanta citram abalā śṛṇutedam](#) [bhā.pu. 10.35.4] ity-ādibhiś ca jñeyah |

atha **dāsya-bhakti-mayo rasah** | **tatrālambanaḥ** prabhutvena sphuran dāsya-bhakty-āśrayah  
śrī-kṛṣṇah | tad-ādhārāḥ śrī-kṛṣṇa-līlā-gata-svotkṛṣṭa-tadīya-bhṛtyāś ca | śrī-kṛṣṇa iha  
parameśvarākārah śrīman-narākāraś ceti dvividhaḥ pūrvoktāvīrbhāva eva | tad-bhṛtyāś ca  
tat-tad-anuśīlatvena dvividhāḥ | punas te ca trividhāḥ | aṅga-sevakāḥ pārśadāḥ preṣyāś ca |  
tatrāṅga-sevakā aṅgābhyañjaka-tāmbūla-vastra-gandha-samarpakādayah | pārśadā  
mantri-sārathi-senādhyakṣa-dharmādhyakṣa-deśādhyakṣādayah | vidyādhadi-cāturyeṇa  
sabhā-rañjakāś ca | purohitasya prādhānyād guru-vargāntaḥ-pāta eva | pārśadatvam apy amśena |  
preṣyāḥ sādīpadātīśilpi-prabhṛtayah | ete ca yathā-pūrvam prāyah priyatarāḥ |  
śrīmad-uddhava-dārūka-prabhṛtīnām tv aṅga-sevādi-vaiśiṣṭyam apy astīti sarvato'py ādhikyam |  
tatrāpi śrīmad-uddhavasya bahuśo'pi [tvam me bhṛtyah suhṛt sakhā](#) [bhā.pu. 11.11.49] ity-ādy  
ukteḥ |

**athoddīpanāḥ** pūrvoktā eva | tatra viśeṣato'ṅga-sevakeṣu **guṇāḥ** saundarya-saukumāryādayah |  
kriyā śayana-bhojanādīkāḥ | **dravyāṇi** tat-sevopayogyāni tad-ucchiṣṭāni ca | pārśadeṣu guṇāḥ  
prabhutvādayah | preṣeṣu pratāpādaya ity-ādī |

athānubhāvāḥ prāyah pūrvoktā eva | tathā yoge sva-śva-karmaṇi tātparyam | yat khalu  
sevā-samaye kampa-stambhādy-udbhavam api vilāpayati tat-tat-karma-tātparyam hi  
tasyāsādhāraṇo dharmah | kampādīs tu sarva-sādhāraṇas tataḥ pūrvasyaiva balavattvam iti | evam  
anyatrāpi rase yathāyatham unneyam | athāyoge'pi sva-śva-karmānusandhānaṁ tad-arcāsv api  
tat-tat-kṛtir eva vā |

atha sañcāriṇo'pi prāg-uktā eva | atha sthāyī ca dāsya-bhakty-ākhyah | sa cākrūrādīnām  
aiśvarya-jñāna-pradhānaḥ | śrīmad-uddhavadīnām tat-tat-sad-bhāve'pi  
mādhurya-jñāna-pradhānaḥ | śrī-vraja-sthānaṁ tu mādhuryeka-maya eva |

athāpy eṣām prīter bhaktitvam  
śrī-gopa-rāja-kumāratva-parama-guṇa-prabhāvadvādināivādara-sad-bhāvāt | tatrākrūrasya [dadarśa  
rāmam kṛṣṇam ca vraje go-dhanaṁ gatau](#) [bhā.pu. 10.38.28] ity-ādī līlāyām  
anubhūta-tādṛśa-mādhuryasyāpi yamunā-hrade dṛṣṭena tad-aiśvarya-viśeṣeṇaiva  
camatkāra-paripoṣāt tat-pradhānatvam vyaktam | śrīmad-uddhavasya mādhurya-pradhānatvam tu  
śrī-gokula-vāsi-bhāgya-ślāghāyām sphuṭam eva vyaktam | ata eva tādṛśasyāpi tasyaivam  
svecchā-maya-nara-līlā-mādhuryāveśah smaryamāṇo mama tad-viyoga-khedam vardhayatīti  
bhagavad-antardhānānantaram uddhavaḥ svayam āha—

**mām khedayaty etad ajasya janma-  
viḍambanaṁ yad vasudeva-gehe |  
vraje ca vāso'ri-bhayād iva svayam  
purād vyavātsīd yad-ananta-vīryah** || [bhā.pu. 3.2.16] iti |

ata eva ślāghitam **yan-martya-līaupāyikam** [bhā.pu. 3.2.12] iti | agre parama-madhuratvena tām  
līlām api varṇayati—

**vasudevasya devakyām jāto bhojendra-bandhane |  
cikīrṣur bhagavān asyāḥ śam ajenābhiyācitah ||  
tato nanda-vrajam itaḥ pitrā kamsād vibibhyatā |  
ekādaśa samās tatra gūḍhārciḥ sa-balo’vasat ||  
parīto vatsapair vatsāmś cārayan vyaharad vibhuḥ |  
yamunopavane kūjad- dvija-saṅkulitānghripe ||  
kaumārīm darśayamś ceṣṭām prekṣaṇīyām vrajaukasām |  
rudann iva hasan mugdha- bāla-simhāvalokanaḥ ||** [bhā.pu. 3.2.25-28]  
ity-ādi |

rudann iva hasann iti janany-ādy-agre kaumāra-ceṣṭā-viśeṣaḥ ||

|| 3.2 || śrīmān uddhavaḥ || 208-209 ||

[210]

atha śrī-vraja-sthānām mādhyura-jñānaika-mayatvam āha—

**pāda-saṁvāhanaṁ cakruḥ kecit tasya mahātmanaḥ |  
apare hata-pāpmāno vyajanaiḥ samavījayan ||** [bhā.pu. 10.15.18]

mahātmāno mahā-guṇa-gaṇa-guṇitasya hata-pāpmāno na tu vayam iva  
tādṛśa-bhāgyāntarāya-lakṣaṇa-pāpa-yuktā iti śrī-śukadevasya dainyoktis tat-sprhātīśayaṁ  
vyañjayati |

|| 10.15 || śrī-śukaḥ || 210 ||

[211]

tathā,

**hantāyam adrir abalā hari-dāsa-varyaḥ** [bhā.pu. 10.21.18] ity-ādi |

spaṣṭam |

|| 10.21 || śrī-gopyaḥ || 211 ||

[212]

tad etad-vibhāvādi-sthāyy-anta-saṁvalana-camatkārātmako raso jñeyaḥ | sa ca pūrvavat  
**prathamāprāpty-ātmako**, yathā—

**apy adya viṣṇor manujatvam īyūṣo  
bhārāvātārāya bhuvo nijecchayā |  
lāvaṇya-dhāmno bhavitopalambhanam  
mahyam na na syāt phalam añjasā dṛśaḥ ||** [bhā.pu. 10.38.10]

spaṣṭam |

|| 10.38 || śrī-akrūraḥ || 212 ||

[213]

tad-anantara-prāpti-lakṣaṇa-siddhy-ātmako, yathā—

**bhagavad-darśanāhlāda- bāṣpa-paryākulekṣaṇaḥ |  
pulkācitāṅga autkaṅṭhyāt svākhyāne nāśakan nṛpa ||** [bhā.pu. 10.38.35]

svākhyāne **akrūro**'ham namaskaromi ity etal-lakṣaṇe |

|| 10.38 || śrī-śukaḥ || 213 ||

[214]

atha bhagavad-antardhānāntaram **viyogātmako** yathā—

**iti bhāgavataḥ pṛṣṭaḥ kṣattrā vārtām priyāśrayām |  
prativaktum na cotseha autkaṅṭhyāt smāriteśvaraḥ ||  
yaḥ pañca-hāyano mātrā prātar-āśāya yācitaḥ |  
tan naicchad racayan yasya saparyām bāla-līlayā ||  
sa katham sevayā tasya kālena jarasam gataḥ |  
pṛṣṭo vārtām pratibrūyād bhartuḥ pādāv anusmaran ||** [bhā.pu. 3.2.1-3]

**bhāgavataḥ** śrīmān uddhavaḥ | **kṣattrā** vidureṇa | jarasam varṣāṇām  
pañcaviṁśaty-uttara-śatasya tādrśānām prākatya-maryādā-kālasyantimam bhāgam ity eva  
vivakṣitam na tu jīrṇatvam | śrī-kṛṣṇa-savayasas tasyāpi tadvan nitya-vayasatvena  
śrī-kṛṣṇa-sandarbhe sthāpitavāt **noddhavo**'ṇv **api man-nyūnaḥ** [bhā.pu. 3.4.31] iti  
śrī-bhagavad-vākya-vaiśiṣṭhyāt | tatra **pravayasa**'py **āsan yuvāno**'timahaujasa [bhā.pu. 10.45.19]  
ity-ādinā kaimutyāc ca ||

|| 3.2 || śrī-śukaḥ || 214 ||

[215]

atra **kṛṣṇa-dyumaṇi-nimloce** [bhā.pu. 3.2.7] ity-ātau **durbhago bata loko**'yam [bhā.pu. 3.2.8]  
ity-ādiṣu cātmātmīya-vigarhādi-lakṣaṇo vilāpaś ca jñeyah | atha

viyogānantara-yoga-lakṣaṇa-tuṣṭy-ātmaka udāhāryaḥ | tatra sākṣātkāra-tulya-sphūrtātmako yathā tad-anantaram eva śrīmad-uddhavasya—

**sa muhūrtam abhūt tūṣṇīm kṛṣṇānghri-sudhayā bhṛśam |**  
**tīvreṇa bhakti-yogena nimagnaḥ sādhu nirvṛtaḥ ||** [bhā.pu. 3.2.4] ity-ādi |

spaṣṭam |

|| 3.2 || śrī-śukaḥ || 215 ||

[216]

evam eva vraje tad-viraha-duḥkha-magne kṛpayā vyavahāra-rakṣārtham keśucid avyavacchedenaiva sphuratīty ata eva śrīmad-uddhava-praveśe keśāmcit sukham api varṇitam | [vāsītārthe](#)’[bhiyuddhadbhiḥ](#) [bhā.pu. 10.46.9] ity-ādibhiś ca | [tām dīpa-dīptair mañibhir virejuḥ](#) [bhā.pu. 10.46.45] ity-ādinā ca | ata eva śrī-bhagavatāpi prāyaḥ pitarau preyasīs caivoddiśya sandiṣṭam—[gacchoddhava vrajaṁ saumya](#) [bhā.pu. 10.46.3] ity-ādinā | pitrādīnām tu sarvatra duḥkha-mātra-sphuraṇād anyeṣām sukham api nānubhava-padavīm ārohati |

[api smarati naḥ kṛṣṇo mātaram suhrdaḥ sakhīn |](#)  
[gopān vrajaṁ cātma-nātham gāvo vṛndāvanam girim ||](#) [bhā.pu. 10.46.18]

ity-ādi śrī-vrajeśvara-vacanāt | tatra śrīmad-uddhava-vāse tu prāyaḥ sarveṣām api tādrśīm sphūrtīm varṇayati—

**uvāsa katicin māsān gopīnām vinudan śucaḥ |**  
**kṛṣṇa-līlā-kathām gāyan ramayāmāsa gokulam ||**  
**yāvanty ahāni nandasya vraje’vātsīt sa uddhavaḥ |**  
**vrajaukasām kṣaṇa-prāyāṅy āsan kṛṣṇasya vārtayā ||**  
**sarid-vana-giri-droṇīr vīkṣan kusumitān drumān |**  
**kṛṣṇam saṁsmārayan reme hari-dāso vrajaukasām ||** [bhā.pu. 10.47.54-56]

**saṁsmārayan** sphorayann ity arthaḥ | ata eva vinudan śuca ity-ādikam uktam |

|| 10.47 || śrī-śukaḥ || 216 ||

[217]

atha sākṣātkāra-lakṣaṇa-tuṣṭy-ātmakam śrīmad-uddhavyāha—

**tatas tam antar hṛdi sanniveśya**  
**gato mahā-bhāgavato viśālām |**  
**yathopadiṣṭām jagad-eka-bandhunā**  
**tapah samāsthāya harer agād gatim ||** [bhā.pu. 11.29.47]

gamyate iti **gatiḥ** | **yathopadiṣṭām gatim** ity asya ṛtīyānusāreṇāyam arthaḥ | pūrvam tatra tam prati śrī-bhagavatā, **vedāham antar-manasīpsitam te dadāmi yat tad dūra-vāpam anyaiḥ** [bhā.pu. 3.4.11] ity anena tad-abhīpsitam dātum pratiśrutam | tvad-īpsita-pūrty-artham yad **anyair duravāpam**, tad dadāmīty arthaḥ | tac ca deyam—**purā mayā proktam ajāya nābhā** [bhā.pu. 3.4.13] ity-ādinā saṅkṣepa-bhāgavata-rūpam ity uddiṣṭam |

atha tādrśa-tat-pratiśruta-śravaṇena paramotsukatayā parama-nijābhīpsitam asau svayam eva niveditavān—

ko nv īsa te pāda-saroja-bhājām  
sudurlabho'rtheṣu caturṣv apīha |  
tathāpi nāham pravṛṇomi bhūman  
bhavat-padāmbhoja-niṣevanotsukaḥ || [bhā.pu. 3.4.15] ity anena |

athāgantukam nija-moha-viṣeṣam ca niveditavān—**karmāṇy anīhasya bhavo'bhavaya** [bhā.pu. 3.4.16] ity-ādibhyām | tac ca sāksāt-tad-upadeśa-balena prāyaḥ para-pratyāyanārtham eva jñeyam, **noddhavo'nv api man-nyūnaḥ** [bhā.pu. 3.4.31] ity-ādeḥ |

atha tat-tad-arthopayuktatayā bhagavad-uddiṣṭārtham api prārthitavān-**jñānam param** **svātma-rahāḥ-prakāśam provāca kasmāi** [bhā.pu. 3.4.18] ity-ādinā | tatra **yad vṛjinaṁ tarema** iti vṛjinaṁ tādrśa-sevā-viraha-duḥkham | tādrśa-loka-moha-duḥkham ca | tat taraṇasya tad-rahasya-jñānādhīnatvād iti bhāvaḥ | tatas ca mad-abhīṣṭam śrī-bhagavān api sampāditavān iti śrī-viduram prati kathitam śrīmad-uddhavana svayam eva—

ity āvedita-hārdāya mahyam sa bhagavān paraḥ |  
ādideśāravindākṣa ātmanaḥ paramām sthitim || [bhā.pu. 3.4.19] iti |

dvitīye brahmaṇe'pi parama-vaikuṇṭham darśayatā tenātmanaḥ parama-bhagavattā-rūpā sthitir darśitā | sā ca śrī-dvārakā-vaibhava-rūpeti śrī-bhagavat-sandarbhe sthāpitam asti | saṅkṣepa-śrī-bhāgavata-rūpayā catuḥ-ślokyā ca | tasya tādrśatve'pi vicitra-līlā-bhakta-paravaśatva-rūpāsāv iti tatraiva bodhitam | tatas tad-anubhavenobhayatrāpi śrīmad-uddhavyasya dhairyam jātam iti tat-tad-upayogaḥ | tatas ca tām eva **tad-upadiṣṭām gatim** jagāmety arthaḥ | tathāivopadiṣṭam ante tam praty ekādaśe—

jñāne karmaṇi yoge ca  
vārtāyām daṇḍa-dhāraṇe |  
yāvān artho nṛṇām tāta  
tāvāms te'ham catur-vidhaḥ || [bhā.pu. 11.29.33] iti |

tasya śrī-kṛṣṇa-rūpā gatiś ceyam śrī-suka-dvārā śrī-bhāgavata-pracārāt pūrvam eva jñeyā | sva-jñāna-pracārārtham eva hi so'yam pṛthivyām rakṣitaḥ | tad-anantaram caritārthatvāt na prayojanam iti | kintu kāya-vyūhena śrīmad-vraje'py asya tat-prāptir jñeyā, **āsām aho caraṇa-reṇu-juṣām aham syām** [bhā.pu. 10.47.61] iti dṛḍha-manorathāvagamāt |

|| 11.29 || śrī-sukaḥ || 217 ||

[218]

atha **praśraya-bhakti-mayo rasah** | tatrālambano lālakatvena sphuran praśraya-bhakti-viṣayaḥ  
śrī-kṛṣṇas ca pūrvavat parameśvarākārah śrīman-narākāras ceti dvividhāvirbhāvaḥ |  
tat-tad-āśrayatvena ca lālyās ca trividhāḥ | tatra parameśvarākārāśrayā brahmādayaḥ |  
śrīman-narākārāśrayāḥ śrī-daśākṣara-dhyāna-darśita-śrī-gokula-pṛthukāḥ | ubhayāśrayāḥ  
śrī-dvārakā-janmānaḥ | te ca sarve yathāyatham putrānuja-bhrātusputrādayaḥ | tatra putrāḥ kecid  
guṇataḥ kecid ākārataḥ kecid ubhayataś ca tad-anuhāri-prāyāḥ | tatra guṇānuhāritvam āha—

**ekaikaśas tāḥ kṛṣṇasya putrān daśa-daśābalāḥ |**  
**ajījanann anavamān pituḥ sarvātma-sampadā** || [bhā.pu. 10.61.1]

[219]

tatra sāmādīnām śrī-kṛṣṇa-ślāghita-guṇatvam āha—**jāmbavatyāḥ sutā hy ete**  
**sāmbādyaḥ pitṛ-sammatāḥ** [bhā.pu. 10.61.12] iti |

[220]

ataḥ śrī-sāmbasyaikādaśādaśau śrutam anyathā-ceṣṭitam śrī-kṛṣṇasya  
maryādā-darśaka-tat-tal-līlecchayaiva | tatra śrī-rukmiṇī-putrās tu teṣv api śreṣṭhā ity  
āha—**pradyuma-pramukhā jātā rukmiṇyām nāvamāḥ pituḥ** [bhā.pu. 10.61.9] iti |  
atra punar uktir eva śraiṣṭhya-bodhikā |

|| 10.61 || śrī-śukaḥ || 218-220 ||

[221]

tatra śrī-pradyumnasyātiśayam āha—

**katham tv anena samprāptaṁ sārūpyam śārṅga-dhanvanah |**  
**ākṛtyāvayavair gatyā svāra-hāsāvalokaniḥ** || [bhā.pu. 10.55.33]

spaṣṭam |

|| 10.55 || śrī-rukmiṇī || 221 ||

[222]

kim ca—

**yaṁ vai muhuḥ piṭṛ-sarūpa-nijeśa-bhāvās  
tan-mātarō yad abhajan raha-rūḍha-bhāvāḥ |  
citram na tat khalu ramāspada-bimba-bimbe  
kāme smare'kṣa-viṣaye kim utānya-nāryaḥ ||** [bhā.pu. 10.55.40]

**yaṁ** pradyumnaṁ **tan-mātarō muhur abhajan** draṣṭum āgatāḥ, punar lajjayā **raha** ekānta-deśam ca **abhajan** nililyur ity arthaḥ | tad evaṁ yad abhajan, tat khalu **ramāspada-bimbasya** lakṣmī-vilāsa-bhūmi-mṛter **bimbe** pratimūrtau tasmin **na citram**, bālakasya piṭṛ-sādṛśye mātṛñāṁ vātsalyoddīpti-sambhavāt | tatra yac ca **rahaḥ abhajan**, tad api na citram ity āha—**piṭṛ-svarūpa-nijeśa-bhāvāḥ** | tad-anantaram pītuḥ śrī-kṛṣṇasya sa-rūpeṇa sārūpyātīśayena nijeśasya ātmīya-prabhu-mātra-buddhyāvagatasya, na tu ramaṇa-buddhyāvagatasya śrī-kṛṣṇasya bhāvāḥ sphūrtir yāsu tāḥ | tato lajjā-hetukaṁ raho-bhajana-lakṣaṇam palāyanam apy ucitam eveti bhāvāḥ | tathoktam etat prāg eva—**taṁ dṛṣṭvā jalada-śyāmam** [bhā.pu. 10.55.27] ity-ādau **kṛṣṇam matvā striyo hrītā nililyus tatra tatra ha** [bhā.pu. 10.55.28] iti | tatra prabhutva-mātra-sphūrtau hetuḥ—**rūḍha-bhāvāḥ**, rūḍhaḥ śrī-kṛṣṇe baddha-mūlaḥ bhāvāḥ kānta-bhāvo yāsām tāḥ | kadācid anyatra cetane tat-sādṛśyātīśayeneśvara-bhāvāḥ sphuratu nāma, ramaṇa-bhāvas tu na sarvathety arthaḥ | śrī-rukmiṇyās tat-sadrśa-vatsalāyā anyasyāś ceśvara-bhāvo'pi nodayate, kintu sarvathā putra-bhāva eva tat-sārūpyeṇoddīptaḥ syāt | yathoktam śrī-rukmiṇī-devyaiva—**katham tv anena samprāptam** [bhā.pu. 10.55.33] ity-ādy-anantaram—

sa eva vā bhaven nūnaṁ yo me garbhe dhṛto'rbhakaḥ |  
amuṣmin prītir adhikā vāmaḥ sphurati me bhujāḥ || [bhā.pu. 10.55.34]

tad evaṁ tāsām api yatra ramāspada-bimba-bimbatvena tādrśī bhrāntiḥ, tatra parama-mohane ramāspada-bimbasyaivāprākṛta-**kāma**-rūpāmśe jagad-gata-nijāmśena **smare** smaraṇa-patham gatvāpi kṣobhake samprati tu svayam eva **akṣa-viṣayatām** prāpte satī **anya-nāryaḥ kim uta** suṣṭhv eva moham prāptam ucitā ity arthaḥ |

|| 10.55 || śrī-śukaḥ || 222 ||

[223]

atha **uddīpanāḥ | guṇāḥ** sva-viṣayaka-śrī-kṛṣṇa-vātsalya-smīta-prekṣādayaḥ | tathā tasya kīrti-buddhi-balādīnām parama-mahattvam ca tathā jāti-kriyādayo'pi yathā-yogam avagantavyāḥ |

atha **anubhāvāḥ** | bālye muhus taṁ prati mṛdu-vācā svaira-praśna-prārthanādīkam, tad-aṅguli-bāhv-ādy-ālambanena sthitiḥ, tad-utsaṅgopaveśaḥ, tat-tāmbula-carvitādānam ity-ādyāḥ | anyadā tad-ājñā-pratipālana-tac-ceṣṭānusaraṇa-svairatā-vimokṣādayaḥ | ubhayatra tad-anugatiḥ |

**sāttvikāś** ca sarve | atha **vyabhicāriṇaḥ** pūrvoktā eva | atha **sthāyī** ca praśraya-bhakty-ākhyāḥ | tatra bālye'tilāyatābhīmāna-mayatvena praśraya-bījasya dainyāmśasya sad-bhāvāt tad-ākhyatvam | tatra bālyodāharaṇam avagantavyam | anyadīyam yathā—**niśamya preṣṭham āyāntam** [bhā.pu. 1.11.16] ity-ādau |

**pradyumnaś cārudeṣṇaś ca sāmbo jāmbavatī-sutaḥ |**  
**prahaṛṣa-vegocchaśita-śayanāsana-bhojanāḥ ||**  
**vāraṇendram puraskṛtya brāhmaṇaiḥ sasumaṅgalaiḥ |**  
**śaṅkha-tūrya-ninādena brahma-ghoṣeṇa cādr̥tāḥ |**  
**pratyujjagmū rathair hr̥ṣṭāḥ praṇayāgata-sādhvasāḥ ||** [bhā.pu. 1.11.18-19]

praṇayo'tra bhakti-viśeṣaḥ |

evam atra vibhāvādi-saṁvalanātmake praśraya-bhakti-maye rase pūrvavad yogādayo'pi bhedā  
jñeyāḥ | iti bhaktimayo rasaḥ |

|| 1.11 || śrī-sutaḥ || 223 ||

[224]

atha vātsalya-mayo **vatsalākhyo rasaḥ** | tatrāmbanāḥ lālyatvena sphuran vātsalya-viṣayaḥ  
śrī-kṛṣṇas tad-ādihārās tat-pitrādi-rūpā guravaś ca | tatra śrī-kṛṣṇaḥ śrīman-narākāra eva |

atha guravaḥ | tatra bhakty-ādi-miśrāḥ śrī-vasudeva-devakī-kuntī-prabhṛtayaḥ | śuddhās tu  
śrī-yaśodā-nanda-tat-savayo-ballavī-ballava-prabhṛtayaḥ | svābhāvikaṁ caiśāṁ vātsalyopayogi  
vaiduṣyaṁ—

**gopyaḥ saṁspr̥ṣṭa-salilā aṅgeṣu karayoḥ pṛthak |**  
**nyasyātmany atha bālasya bīja-nyāsam akurvata ||** [bhā.pu. 10.6.21] ity-ādibhiḥ spaṣṭam |

athoddīpaneṣu **guṇāḥ** | tatra prathamatas tasya tadīya-lālya-bhāvam āha—

**tām stanya-kāma āsādy mathnantīm janānīm hariḥ |**  
**gṛhītvā dadhi-manthānam nyaṣedhat pṛthim āvahan ||** [bhā.pu. 10.9.4]

spaṣṭam |

|| 10.9 || śrī-śukaḥ || 224 ||

[225]

evam—

**uvāca pitarāv etya sāgrajaḥ sātvarāṣabhaḥ |**  
**praśrayāvanataḥ pṛṇann amba tāteti sādaram ||** [bhā.pu. 10.45.2] ity-ādi |

iti **māyā-manuṣyasya** [bhā.pu. 10.45.10] ity-ādy-antam | pitarau śrī-devakī-vasudevau | pṛṇan  
pṛṇayan |

|| 10.45 || śrī-śukaḥ || 225 ||

[226]

atha śaiśava-cāpalyam āha—

**śṛṅgy-agni-damṣṭry-asi-jala-dvija-kaṇṭakebhyaḥ  
krīḍā-parāv aticalau sva-sutau niṣeddhum |  
gṛhyāṇi kartum api yatra na taj-jananyau  
śekāta āpatur alaṁ manaso'navasthām ||** [bhā.pu. 10.8.25]

[227]

tathā—

**krṣṇasya gopyo ruciraṁ vīkṣya kaumāra-cāpalam |  
śṛṇvantiyāḥ kila tan-mātur iti hocuḥ samāgatāḥ ||** [bhā.pu. 10.8.28]

vatsān muñcan kvacid asamaye [bhā.pu. 10.8.29] ity-ādi |

[228]

gopyaś cemāḥ śrī-vrajeśvaryāḥ sva-vayasah sambandhinyaḥ śrī-krṣṇasyaiva prauḍha-bhrātrjāyāś  
ca | anyadā praśrayo lajjā priyaṁvadatvaṁ sāralyaṁ dātṛtvam ity-ādayaḥ | tatrādyodāharaṇaṁ  
kurukṣetra-yātrāyām **krṣṇa-rāmau pariṣvajya pitarāv abhivādya ca** [bhā.pu. 10.82.34]  
ity-ādikam |

ato bālatvena matatvād indra-makha-prasaṅge prāgalbhyam api teṣāṁ sukhadam |  
kānty-avayava-vayasām saundaryam sarva-sal-lakṣaṇatvaṁ pūrṇa-kaiśora-paryantaṁ vṛddhir  
ity-ādayas tu sarvadaiva | tatrāntyā yathā—

**kālena vrajatālpena  
gokule rāma-keśavau |  
jānubhyām saha pāṇibhyām  
riṅgamāṇau vijahratuḥ ||** [bhā.pu. 10.8.21] ity-ādi |

[229]

tathā—

**kālenālpena rājarṣe rāmaḥ krṣṇaś ca gokule |  
aghrṣṭa-jānubhiḥ padbhir vicakramatur añjasā ||** [bhā.pu. 10.8.26]

spaṣṭam |

|| 10.8 || saḥ || 226-229 ||

[230]

tathā,

**tataś ca paugaṇḍa-vayaḥ-śritau vraje  
babhūvatus tau paśu-pāla-sammatau** <sup>71</sup> [bhā.pu. 10.15.1]

ity-ādi spaṣṭam || saḥ ||

[231]

**jātiś** tu pūrvoktā | **kriyāś** ca janma-bālya-krīḍādayaḥ | tatra **nandas tv ātmaja utpannaḥ** [bhā.pu. 10.5.1] ity-ādinā janma darśitam | bālya-krīḍām āha—

tāv aṅghri-yugmam anukṛṣya sarīṣpantau  
ghoṣa-praghoṣa-ruciraṁ vraja-kardameṣu |  
tan-nāda-hṛṣṭa-manasāv anusṛtya lokam  
mugdha-prabhītavat upeyatur anti mātroh || [bhā.pu. 10.8.22] ity-ādi |

**yarhy aṅganā-darśanīya-kumāra-līlāv  
antar-vraje tad abalāḥ pragṛhīta-pucchaiḥ |  
vatsair itas tata ubhāv anukṛṣyamāṇau  
prekṣantya ujjhita-gṛhā jahṛṣur hasantyaḥ** || [bhā.pu. 10.8.24]

spaṣṭam || saḥ ||

|| 10.8 || saḥ || 231 ||

[232]

ādi-grahaṇāt paugaṇḍātau mānya-mānanādayo jñeyāḥ | atha **dravyāṇi** ca  
tat-krīḍā-bhāṇḍa-vasanādīni | **kālāś** ca taj-janma-dinādayaḥ | tatra janma-dinam yathā—

**kadācid autthānika-kautukāplave  
janmarkṣa-yoge samaveta-yoṣitām |  
vāditra-gīta-dvija-mantra-vācakaiś  
cakāra sūnor abhiṣecanam satī** || [bhā.pu. 10.4.7] ity-ādi |

spaṣṭam |

|| 10.8 || saḥ || 232 ||

<sup>71</sup> gās cārayantau sakhibhiḥ samam padair  
vṛndāvanam puṇyam atīva cakratuḥ ||

[233]

athānubhāveṣūdbhāsvarāḥ | tatra lālanam—

**tayor yaśodā-rohiṇyau putrayoḥ putra-vatsale |  
yathā-kāmaṁ yathā-kālaṁ vyadhattām paramāśiṣaḥ ||  
gatādhvāna-śramau tatra majjanonmardanādibhiḥ |  
nīvīm vasitvā rucirām divya-srag-gandha-maṇḍitau ||  
janany-upahr̥tam prāśya svādv annam upalālitau |  
saṁviśya vara-śayyāyām sukhaṁ suṣupatur vraje ||** [bhā.pu. 10.15.44-46]

spaṣṭam |

|| 10.8 || saḥ || 233 ||

[234]

śiro-ghrāṇam |

**nandaḥ sva-putram ādāya  
pretyāgatam udāra-dhīḥ |  
mūrdhny upāghrāya paramām  
mudaṁ lebhe kurūdvaha ||** [bhā.pu. 10.6.43]

spaṣṭam |

|| 10.6 || saḥ || 234 ||

[235]

āśīrvādaḥ—

**tā āśiṣaḥ prayuñjānās  
ciraṁ pāhīti<sup>72</sup> bālake |  
haridrā-cūrṇa-tailādbhiḥ  
siñcanyo'janam ujjaguḥ ||** [bhā.pu. 10.52.15]

spaṣṭam |

|| 10.15 || saḥ || 235 ||

[236]

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<sup>72</sup> jīveti

hitopadeśa-dānam |

**kr̥ṣṇa kr̥ṣṇāravindākṣa  
tāta ehi stanam piba |  
alam vihāraiḥ kṣut-kṣāntaḥ  
krīḍā-śrānto'si putraka ||** [bhā.pu. 10.11.15] ity-ādi |

spaṣṭam |

|| 10.11 || śrī-vrajeśvarī śrī-kr̥ṣṇam || 236 ||

[237]

idam akhilaṁ sādharmaṇa-vatsalānām api syāt, pitros tu viśeṣataḥ | tatra  
hita-pravartanārtha-tarjanādikaṁ yathā—

**ekadā krīḍamānās te rāmādyā gopa-dārakāḥ |  
kr̥ṣṇo mṛdam bhakṣitavān iti māt্রে nyavedayan ||  
sā gṛhītvā kare kr̥ṣṇam upālabhya hitaiṣiṇī |  
yaśodā bhaya-sambhrānta- prekṣaṇākṣam abhāṣata ||  
kasmān mṛdam adāntātman bhavān bhakṣitavān rahaḥ |  
vadanti tāvakā hy ete kumārās te'grajo'py ayam ||** [bhā.pu. 10.8.32-34]

spaṣṭam |

|| 10.8 || saḥ || 237 ||

[238]

yadā ca dadhi-maṇḍa-bhājana-bhedanādi-cāpalyānantaram—

**kr̥tāgasam tam prarudantam akṣiṇī  
kaṣantam añjan-maṣiṇī sva-pāṇinā |  
udvikṣamāṇam bhaya-vihvalekṣaṇam  
haste gṛhītvā bhiṣayanty avāgurat ||**

**tyaktvā yaṣṭim sutam bhītam vijñāyārbhaka-vatsalā |  
iyeṣa kila tam baddhum dāmnātad-vīrya-kovidā ||** [bhā.pu. 10.9.11-12]

spaṣṭam |

|| 10.9 || saḥ || 238 ||

[239]

atha tarjana-visvādausadha-pāyanādivat tadātva-bhavaṃ tat-sukham apy  
atikramyāyātibhadrāyaitat-samṛddhaye ceṣṭā yathā—

**tam aṅkam ārūḍham apāyayat stanam  
sneha-snutam sa-smitam īkṣatī mukham |  
atrptam utsrjya javena sā yayāv  
utsicyamāne payasi tv adhiśrite ||** [bhā.pu. 10.9.5]

yad-dhāmārtha-suhr̥t-priyātma-tanaya-prāṇāśayās tvat-kṛte [bhā.pu. 10.14.35] ity anena  
kaimutya-prāptes tad-gr̥ha-sampatti-sampādana-prayatnas tu sutarām eva  
tad-āyati-samṛddhy-artha eva | tatra gopa-jātīnām saty apī mahā-sampatty-antare tat-kāraṇe ca  
dugdha-hetuka-sampatty-artham eva mahān āgrahaḥ svābhāvikaḥ | tasmād  
āyatīya-tat-sampatti-varadhanārtham dugdha-rakṣāyām autsukyam idaṃ vātsalya-vilasitam eva sat  
vātsalyam puṣṇāti, samudram iva taraṅga-saṅghaḥ | atra tasyā hṛdayam īdr̥śam—"ayam  
sampatti-rakṣām na jānāti | tataḥ samprati mad-eka-kartavyāsau" iti | atra ca **sneha-snutam** iti  
svābhāvika-gāḍha-sneham darśayitvā tathaiva sūcitam | evam tat-kṛte  
dadhi-maṅḍa-bhāṅḍa-bhaṅge'pi tasyā bahir eva kopābhāso darśitaḥ |

manasi tu prabala-cāpalya-darśanena harṣa eva | yathāha—

**uttārya gopī suśṛtam payaḥ punaḥ  
praviśya samdṛśya ca dadhy-amatrakam |  
bhagnaṃ vilokya sva-sutasya karma taj  
jahāsa tam cāpi na tatra paśyatī ||** [bhā.pu. 10.9.7]

spaṣṭam |

|| 10.9 || saḥ || 240 ||

[241]

atha duḥkhe'pi tat-prastobhanārtham mṛṣā-hāsyādikam apī, yathā —

**ulūkhalaṃ vikarṣantaṃ dāmnā baddhaṃ svam ātmajam |  
vilokya nandaḥ prahasad-vadano vimumoca ha ||** [bhā.pu. 10.11.6]

"prahasad-vadanam" iti tu pāṭhaḥ kvacit |

|| 10.11 || saḥ || 241 ||

[242]

atha duṣṭa-jīvādibhyo'niṣṭa-śaṅkhām āha—

**janma te mayy asau pāpo mā vidyān madhusūdana |  
samudvije bhavad-dhetoḥ kaṁsād aham adhīra-dhīḥ ||** [bhā.pu. 10.3.29]

spaṣṭam |

|| 10.3 || śrī-devakī || 242 ||

[243]

evam śṛṅgy-agnir-damṣṭry-ahi-jala-dvija [bhā.pu. 10.8.15] ity-ādikaṁ darśitam |

atha tac-chreyo-nibandhanā devādi-pūjā—

**tais taiḥ kāmair adīnātmā yathocitam apūjayat |  
viṣṇor ārādhanaṁrthāya sva-putrasyodayāya ca ||** [bhā.pu. 10.5.16]

anena viṣṇuḥ prīṇātu tena ca mat-putrasyodayo bhavatu iti saṅkalpya sarvā yathocitāṁ apūjayat  
ity arthaḥ |

|| 10.5 || saḥ || 243 ||

[244]

[244.1] tathānyeṣāṁ samyag anirṇīta eva<sup>73</sup> prabhāve tat-kāryasya prakāraṅtara-kāraṇatā-bhāvanā  
sambhavati | yathā—

aho batātyadbhutam eṣa rakṣasā  
bālo nivṛttim gamito bhyagāt punaḥ |  
himśraḥ sva-pāpena vihimśitaḥ khalah  
sādhuḥ samatvena bhayād vimucyate || [bhā.pu. 10.7.31] iti |

śrīmat-pitros tu samyañ-nirṇīte pi sambhavati yathā śrīmatī mātā kim svapnaḥ [bhā.pu. 10.8.40]  
ity-ādinā śrī-kṛṣṇasya viśvodarādītvaṁ svabhāvaṁ matvāpi punas tad asambhavaṁ manvānā  
atho yathāvan na vitarka-gocaram [bhā.pu. 10.8.41] ity-ādinā | tac ca parameśvara-nirmitam ity  
aṅgīkṛtavatī | utpātavat tan-nivṛtty-arthaṁ tac-caraṇāravindam eva śaraṇatvenāśratavati ca |  
punaś ca aham mamāsau [bhā.pu. 10.8.41] ity-ādinā nija-bhāvam eva dṛḍhīkṛtya tac-charaṇatvam  
evāvadhāritavati | aham mamāsau patir eṣa me sutaḥ ity-ādikaṁ idantā-nirdiṣṭatvena  
pratyakṣa-siddham eva | tathāpi yan-māyayettham [bhā.pu. 10.8.42] etan-nānā-prakāreṇa  
viśvarūpa-darśanākārā kumatih | sa eveśvaro mama gatih ity arthaḥ |

yac ca ittham vidita-tattvāyām [bhā.pu. 10.8.43] ity-ādikaṁ tad-ante śrī-śuka-vākyam tatrāpi  
tattvaṁ putratvam | sa īśvaraḥ [bhā.pu. 10.8.43] śrī-kṛṣṇasyaiveśvara-rūpo ya āvirbhāva-viśeṣaḥ |  
yatraiva pranatāsmi tat-padam [bhā.pu. 10.8.41] iti tad-vākyānusandhānam api paryavasitam,

<sup>73</sup> samyañ-nirṇīta eva (PGG)

sa eva vyajyate | **vaiṣṇavīm** iti viśeṣaṇena māyā-śabdasya śakti-mātra-vācakatvena tasyās tat-svarūpa-śaktitvaṁ bodhyate | dayā-mātra-vācakatvena vā | ata eva **trayyā copaniṣadbhiś ca** [bhā.pu. 10.8.45] ity-ādinā, **nāyaṁ sukhāpo bhagavān** [bhā.pu. 10.9.21] ity-ādy-antena granthena tat-praśamsāpi kṛtā |

[244.2] evam **api smarati naḥ kṛṣṇaḥ** [bhā.pu. 10.46.18] ity-ādikasya, **apy āyāsyati govindah** [bhā.pu. 10.46.19] ity-ādikasya ca svabhāvocita-śrī-vrajeśvara-vākyasyānte loka-rītyā tad-duḥkha-śānty-arthaṁ śrīmad-uddhavana **yuvāṁ ślāghyatamau nūnaṁ** [bhā.pu. 10.46.30] ity-ādinā tat-stuti-garbha-tattvopadeśe kṛte'pi tad-bhāva-naīscalyaṁ darśitam—**evam niśā sā bruvator vyatītā nandasya kṛṣṇānucarasya rājan** [bhā.pu. 10.46.44] iti |

evam śrī-vrajeśvarasya viyoga-duḥkha-vyañjanā-prakāreṇa śrīmad-uddhavasya tat-sāntvanā-prakāreṇety arthaḥ | atas tad-bhāva-naīscalyam | tattvopadeśasya vāstavam arthāntaram tu śrī-kṛṣṇa-sandarbhe [149-150] darśitam asti |

evam kurukṣetra-yātrāyām paritaḥ stuvatsv api tādrśa-mahā-muni-goṣṭhī-prabhṛtiṣu vikhyāyamāne'pi śrī-vasudeva-putratve śrī-vrajeśvarayos tad-bhāva-naīscalyaṁ, yathā—

**tāv ātmāsanam āropya bāhubhyāṁ parirabhya ca |**  
**yaśodā ca mahā-bhāgā sutau vijahatuḥ śucaḥ ||** [bhā.pu. 10.82.35] iti |

ata eva **manaso vṛttayo naḥ syuḥ** [bhā.pu. 10.47.66]<sup>74</sup> ity-ādi-dvaye śrīmad-uddhavaṁ prati śrī-kṛṣṇaīśvarya-pratipādaka-tad-upadeśābhyupagama-vādenāpi tathoktam | tādrśe'pi tasmin pratijanmaiva svīyāṁ ratim eva prārthayāmaha ity arthaḥ | eṣā teṣāṁ rati-prārthanā cānurāga-mayy eva na tu tad-abhāva-mayī—

**taṁ nirgataṁ samāsādyā nānopāyana-pāṇayah |**  
**nandādayo'nurāgeṇa prāvocann aśru-locanāḥ ||** [bhā.pu. 10.47.65] ity uktatvāt |

tasmāt tadīyānurāga-yogyam eva vyākhyeyam, na tv aiśvarya-jñāna-kṛta-bhakti-yogyam | yathā yadyapi tat-prāpti-bhāgyam asmākaṁ dūre vartate tathāpi tadīyā ratir astu māpayātv iti kākuḥ | tādrśa-rāgānurūpam eva jīvāntara-sādharānyenoktam—**karmabhir bhrāmyamāṇānām** [bhā.pu. 10.47.67] iti |

tad evam kevala-vātsalyānurūpam arthāntaram ca sidhyati, yataḥ **pāda**-śabda-prayogo vātsalye'pi samprati prāpty-asambhāvanāmayāt dūra-deśa-viyogād dainyena yuktaḥ | tathaiva hi citreketoḥ karuṇa-rase dr̥ṣṭam asti | tat-prahvaṇaṁ ca tat-kartṛkaṁ prahvaṇaṁ namaskāra ity arthaḥ | pūrvavad īśvara-śabdaś ca lālanayaiva prayuktaḥ | loke'pi tādr̥g-ukti-darśanād iti | ity-ādayaḥ udbhāsvarāḥ |

atha sāttvikāś ca pūrvavad aṣṭau | mātus tu nava, stanya-srava-sahitatvāt | atha sañcāriṇo'py atra prasiddhā eva | te ca sāksāc chrī-kṛṣṇa-kṛta-līlā-jātās tal-līlā-śakti-kṛtaiśvarya-maya-līlā-jātās ca

<sup>74</sup> manaso vṛttayo naḥ syuḥ kṛṣṇa-pādāmbujāśrayāḥ |  
vāco'bhidhāyinīr nāmnāṁ kāyas tat-prahvaṇādiṣu ||  
karmabhir bhrāmyamāṇānām yatra kvāpīśvarecchayā |  
maṅgalācaritair dānai ratir naḥ kṛṣṇa īśvare ||

jñeyāḥ | krameṇa yathā—[kasmān mṛdam adāntātman](#) [bhā.pu. 10.8.34] ity-ādāv amarṣaḥ | [sā tatra dadrśe viśvam](#) [bhā.pu. 10.8.37] ity-ādau vismayāḥ śaṅkā cety ādi |

atha vātsalyākhyāḥ sthāyī | sa yathā—

**tan-mātarau nija-sutau ghr̥ṇayā snuvantyaū  
paṅkāṅga-rāga-rucirāv upagr̥hya dorbhyām  
dattvā stanam̐ prapibatoḥ sma mukham̐ nirīkṣya  
mugdha-smitālpa-daśanam̐ yayatuḥ pramodam ||** [bhā.pu. 10.8.23]

tayoḥ śrī-kṛṣṇa-rāmayor mātarau | ghr̥ṇayā kṛpayā ||

|| 10.8 || śrī-śukaḥ || 244 ||

[245]

tad evam̐ vibhāvādi-saṁvalana-camatkārātmako vatsala-rasaḥ | tasya ca prathama-prāpti-mayo bhedo yathā—

**gopyaś cākarṇya muditā  
yaśodāyāḥ sutodbhavam |  
ātmānam̐ bhūṣayām̐ cakrur  
vastrākalpāñjanādibhiḥ ||** [bhā.pu. 10.5.9] ity-ādi |

spaṣṭam |

|| 10.5 || saḥ || 245 ||

[246]

atha ca tad-anantara-prāpti-lakṣaṇa-siddhy-ātmako, yathā [sa āśiṣaḥ](#) [bhā.pu. 10.5.12] ity-ādau | atha viyogātmako, yathā—

**iti saṁsmṛtya saṁsmṛtya nandaḥ kṛṣṇānurakta-dhīḥ |  
aty-utkaṅṭho'bhavat tūṣṇīm̐ prema-prasara-vihvalaḥ ||  
yaśodā varṇyamānāni putrasya caritāni ca |  
śṛṇvanty aśrūṇy avāsrākṣīt sneha-snuta-payodharā ||** [bhā.pu. 10.46.27-28]

spaṣṭam |

|| 10.46 || saḥ || 246 ||

[247]

atha tad-anantara-tuṣṭy-ātmako yathā **tāv ātmāsanam āropya** [bhā.pu. 10.82.35] ity-ādau | yathā ca tatraiva—

**nandas tu sakhyuḥ priya-kṛt preṅṇā govinda-rāmayoḥ |  
adya śva iti māśāms trīn yadubhir mānito'vasat** || [bhā.pu. 10.84.66]

**govinda-rāmayoḥ preṅṇā** hetunā **māśāms trīn avasat** | tac ca māsa-trayam **adya śva iti** kṛtvā avasad ity arthaḥ | atyanta-paramānandena tatra dina-dvayam ivāvasad ity arthaḥ | kathambhūtaḥ sann avasat ? **sakhyuḥ** śrī-vasudevasya **priya-kṛd** eva san tad-agre śrī-kṛṣṇam prati sva-putra-bhāvāprakaṣaṇena vyavaharāms tasya vraja-nayanāgraham sāksān na kurvann ity arthaḥ | tathā yadubhir **mānitaś** cāvasad iti |

[248]

tad-anantaram api punar viyogātmako yathā—

**tataḥ kāmāiḥ pūryamāṇaḥ sa-vrajaḥ saha-bāndhavaḥ |  
parārdhyābharaṇa-kṣauma- nānānarghya-paricchadaiḥ ||  
vasudevograsenābhyām kṛṣṇoddhava-balādibhiḥ |  
dattam ādāya pāribarham yāpito yadubhir yayau ||  
nando gopāś ca gopyāś ca govinda-caraṇāmbuje |  
manaḥ kṣiptam punar hartum anīśā mathurām yayuḥ** || [bhā.pu. 10.84.67-69]

**kāmāiḥ** śrī-kṛṣṇa-vrajāgamanādi-rūpair abhilāṣair nibhṛtam śrī-kṛṣṇena **pūryamāṇaḥ**, tad-aṅgīkāreṇa santoṣyamāṇa ity arthaḥ | śrī-rāma-vrajāgamane tān uddīśya **kṛṣṇe kamala-patrākṣe sannyastākhila-rādhasaḥ** [bhā.pu. 10.65.6] iti śrī-śukokteḥ | tatraiva **kṛṣṇe kṛṣṇa-prāpty-artham kamala-patrākṣe sannyastākhila-rādhasas tyakta-sarva-viṣayā** iti ṭīkotiḥ | **tataḥ** śrī-vasudevādibhiḥ kartṛbhiḥ **parārdhyābharaṇādibhiḥ** kṛtvā **dattam** yat pāribarham tat teṣām prītimayatvenaiva **ādāya** ity arthaḥ | **yāpito** mahatā sainyaena prasthāpitaḥ | tad-anantaram teṣām punar atyanta-premāveśam varṇayati—**nanda** ity-ādi | **māthurām** iti tatraiva tena rūpeṇaiva kevala-sva-sambhandhitayā teṣām śrī-kṛṣṇa-prāpty-āgraho darśitaḥ |

etad-anantaram **yarhy ambujākṣāpasasāra bho bhavān kurūn madhūn vātha suhr̥d-didṛkṣayā** [bhā.pu. 1.11.9] iti śrī-dvārakā-prajā-vākyānusāreṇa śrī-kṛṣṇa-sandarbhottāpita-pādma-gadyānusāreṇa ca nityaiva tuṣṭir avagantavyā | iti vātsalyākhyo rasah ||

|| 10.84 || sah || 247-248 ||

[249]

atha **maitrīmayah** | tatrāmbanaḥ mitratvena sphuran maitrī-viṣayaḥ śrī-kṛṣṇaḥ, tad-āśraya-rūpāṇi tal-lilā-gatāni svotkṛṣṭa-sajātīya-bhāvāni tadīya-mitrāṇi ca | tatra śrī-kṛṣṇaḥ kvacic caturbhujō'pi śrīman-narākāratvenaiva pratītaḥ | yathā śrī-gītāsu śrīmad-arjunena—

tenaiva rūpeṇa caturbhujena  
sahasrabāho bhava viśvamūrte [gītā 11.46]

iti sva-prārthanānantaram tad-rūpe prādurbhūte,

dr̥ṣṭvedaṁ mānuṣaṁ rūpaṁ tava saumyaṁ janārdana |  
idānīm asmi samvṛtaḥ sacetāḥ prakṛtiṁ gataḥ || [gītā 11.51] ity uktam |

ata eva viśva-rūpādīnām tad-darśana-jāta-sādhvasādi-bhāvānām ca na katham api  
tad-abhīṣṭatvam |

atha **tan-mitrāṇi**—suhṛdaḥ sakhāyaś ca | tatra pūrvokta-lakṣaṇāḥ suhṛdaḥ  
śrī-bhīmasena-draupadī-prabhṛtayaḥ | sakhāyaḥ śrīmad-arjuna-śrīdāma-viprādayaḥ | śrīmati  
gokule śrīdāmādayaś ca | te ca śrī-bhāgavatādau prasiddhāḥ | tathāgame  
vasudāma-kiṅkiṇy-ādayaḥ | bhaviṣyottare malla-līlayām  
**subhadra-maṇḍalībhadra-bhadra-varadhana-gobhaṭāḥ** | **yakṣendra-bhaṭaḥ** ity-ādyā gaṇitāḥ | gaṇanā  
tu **tenaiva sākāṁ pṛthukāḥ sahasraśaḥ** [bhā.pu. 10.12.2] ity uktyā eṣāṁ api śrī-kṛṣṇa-sāmyam eva  
**gopaiḥ samāna-guṇa-śīla-vayo-vilāsa-veśaiś ca** ity-ādau darśitam | **gopajāti-praticchannāḥ**  
[bhā.pu. 10.18.11] ity-ādi-padye śrī-kṛṣṇa-sandarbhe tathaiva vyākhyātam | eṣāṁ  
svābhāvika-vaiduṣya-lakṣakam api **dīkṣāyāḥ paśu-samsthāyāḥ** [bhā.pu. 10.23.8] ity-ādi-padyam  
asti | vaidagdhyaṁ api **kvacin nṛtyatsu bāleṣu** [bhā.pu. 10.18.13] ity-ādau śrī-bhagavatāpi  
ślāghita-guṇatvena vyañjayiṣyate |

te ca trividhāḥ—sakhāyaḥ, priyasakhāḥ, priya-narma-sakhāś ca tat-tad-bhāva-vaiśiṣṭyāt | tatra  
śrīdāmādayaḥ parama-mādhuryaika-maya-praṇayātīśayi-vihāra-lālityenādhikāḥ **itthaṁ satām**  
[bhā.pu. 10.12.11] ity-ādinokteḥ | tatra śrī-kṛṣṇasyāmbanātvaṁ ca **barhāpīdaṁ naṭa-vara-vapuḥ**  
[bhā.pu. 10.21.5] ity-ādinā varṇitam |

**athoddīpaneṣu guṇāḥ** abhivyakta-mitra-bhāvatā, ārjavam, kṛtajñatvam, buddhiḥ, pāṇḍityam,  
pratibhā, dākṣyam, śauryam, balaṁ, kṣamā, kāruṇyam, rakta-lokatvam ity-ādayaḥ |  
avayava-vayaḥ-saundarya-sarva-sal-lakṣaṇatvam ity-ādayaś ca | tatra sauhṛdya-maye  
ārjavādīnām prādhānyam, sakhya-maye tu vaidagdhya-saundaryādi-miśrāṇām teṣāṁ |  
tad-ubhayāṁśa-miśrāyām maitryām tu yathā-svam amśa-dvayam | tatrābhivyakta-tat-tad-bhāvatā  
śrīmad-arjunānutāpe yathā, **sakhyam maitrīm sauhṛdam ca** [bhā.pu. 1.15.4] ity agre vakṣyate |  
śrī-gopeṣu ca tāṁ vyanakti—

**tān dr̥ṣṭvā bhaya-santrastān**  
**ūce kṛṣṇo'sya bhī-bhayam |**  
**mitrāṇy āśān mā viramate**  
**hāneṣye vatsakān aham** || [bhā.pu. 10.13.13] ity-ādi |

**tato vatsān adr̥ṣṭvaitya puline'pi ca vatsapān |**  
**ubhāv api vane kṛṣṇo vicikāya samantataḥ** || [bhā.pu. 10.13.16] ity antam |

spaṣṭam |

|| 10.13 || śrī-śukah || 249 ||

[250]

tathā—

**anvamaṁsata tad rājan govindānugrahekṣitam |**  
**pītvā viṣaṁ paretasya punar utthānam ātmanah ||** [bhā.pu. 10.15.52]

spaṣṭam |

|| 10.15 || saḥ || 250 ||

[251]

**aho'tiramyam pulinam vayasyāḥ** [bhā.pu. 10.13.5] ity-ādi | spaṣṭam |

|| 10.13 || śrī-bhagavān || 251 ||

[252]

tathā—

**kvacit pallava-talpeṣu niyuddha-śrama-karśitaḥ |**  
**vṛkṣa-mūlāśrayaḥ śete gopotsaṅgopabarhaṇaḥ ||** [bhā.pu. 10.15.17]

spaṣṭam |

|| 10.15 || śrī-śukah || 252 ||

[253]

tathā—

**kunda-dāma-** [bhā.pu. 10.35.20] ity-ādau, **narma-daḥ praṇayiṇām vijahāra** iti |

[254]

**maṇi-dharaḥ** [bhā.pu. 10.35.20] ity-ādau,  
**praṇayino'nucarasya kadāmse**  
**prakṣipan bhujam agāyata yatra** iti | spaṣṭam |

|| 10.35 || śrī-gopyaḥ || 253-254 ||

[255]

atha **jātiś** ca kṣatriyatvam | yatra sauhṛdamayasya prācuryam | tathā gopatvaṁ yatra sakhyamayasya prācuryam | atha **kriyāś** ca sauhṛdamaye vikrānty-ādi-pradhānāḥ | sakhya-maye tu narma-gāna-nānā-bhāṣāṁśana-gavāhvāna-veṇu-vādyādi-kalā-bālyādy-ucita-kṛīḍādayaḥ | tatra narma, yathā—

**bibhrad veṇuṁ jaṭhara-paṭayoh** ity-ādau, **tiṣṭhan madhye sva-parisuhrdo hāsayan narmabhiḥ svaiḥ** || [bhā.pu. 10.13.11]

spaṣṭam |

|| 10.13 || saḥ || 255 ||

[256]

anyāś ca, yathā—

**evaṁ vṛndāvanam śrīmat kṛṣṇaḥ prīta-manāḥ paśūn |  
reme sañcārayann adreḥ sarid-rodhaḥsu sānugaḥ ||  
kvacid gāyati gāyatsu madāndhāliṣv anuvrataiḥ |  
upagīyamāna-caritaḥ pathi sañkarṣaṇānvitaḥ** || [bhā.pu. 10.15.9-10] ity-ādi |

[257]

tathā—

**megha-gambhīrayā vācā nāmabhir dūra-gān paśūn |  
kvacid āhvayati prītyā go-gopāla-manojñayā** || [bhā.pu. 10.15.13]

**cakora-krauñca** [bhā.pu. 10.15.14] ity-ādi |

spaṣṭam |

|| 10.15 || saḥ || 257 ||

[258]

tathā—

**tatropahūya gopālān kṛṣṇaḥ prāha vihāra-vit |  
he gopā vihariṣyāmo dvandvī-bhūya yathā-yatham** || [bhā.pu. 10.18.19]

spaṣṭam |

|| 10.18 || saḥ || 258 ||

[259]

tathā—

**barha-prasūna-nava-dhātu-vicitritāṅgaḥ**

**proddāma-veṇu-dala-śṛṅga-ravotsavādhyah |**  
**vatsān grṇann anuga-gīta-pavitra-kīrtir**  
**gopī-dṛg-utsava-dṛśiḥ praviveśa goṣṭham ||** [bhā.pu. 10.14.47] ity-ādi |

spaṣṭam |

|| 10.14 || saḥ || 259 ||

[260]

anena gopa-veśāś ca darśitaḥ | **gā-gopakair anuvanaṁ nayatoḥ** [bhā.pu. 10.21.19] ity-ādau  
**niryoga-pāśa-kṛta-lakṣaṇayor vicitram** ity anena ca | vicitratvaṁ cātra  
paṭṭa-sūtra-muktādi-mayatvenāvagantavyam | tathā **barhiṇa-stavaka-dhātu-palāśair**  
**baddha-malla-paribarha-vidambah** | [bhā.pu. 10.35.6] ity-ādiṣu malla-veśaḥ | **śyāmaṁ**  
**hiraṇya-paridhim** [bhā.pu. 10.23.22] ity-ādau **naṭa-veṣam** ity anena naṭa-veśaḥ |

**mahārha-vastrābharāṇa- kañcukoṣṇīṣa-bhūṣitāḥ |**  
**gopāḥ samāyayū rājan** [bhā.pu. 10.5.8] ity anusāreṇa rāja-veśāś ca |

eṣa tu dvārakādau pracuraḥ | tathā tatra gokule ca paridhānīyottarīyābhyāṁ  
dhārmika-grhastha-veśāś cāvagantavyaḥ | eṣa eva **nīviṁ vasiṭvā rucirām** [bhā.pu. 10.15.45] ity  
anena darśitaḥ | tais tair eva hi tat-tal-līlāḥ śobhanta iti |

atha **dravyāṇi** ca vasana-bhūṣaṇa-śaṅkha-cakra-śṛṅga-veṇu-yaṣṭi-preṣṭha-jana-prabhṛtīni | **kālās**  
ca tat-tat-krīḍocitāḥ | te tu, yathā—

**evam vanam tad varṣiṣṭham pakva-kharjūra-jambumat |**  
**go-gopālair vṛto rantum sa-balah praviśad dhariḥ ||** [bhā.pu. 10.20.25]

**dhenavo manda-gāminya** [bhā.pu. 10.20.26] ity-ādi, **vanaukasah pramuditā** [bhā.pu. 10.20.27]  
ity-ādi, **kvacid vanaspati-kroḍe** [bhā.pu. 10.20.28] ity-ādi, **dadhy-odanam samānītam** [bhā.pu.  
10.20.29] ity-ādi, **śadvalopari samviśya** [bhā.pu. 10.20.30] ity-ādi, **prāvṛṭ-śriyam ca tām vīkṣya**  
[bhā.pu. 10.20.31] ity-ādy-antam | spaṣṭam |

|| 10.20 || saḥ || 260 ||

[261]

evam anye'pi smartavyāḥ | athānubhāveṣūdbhāsvarāḥ | tatra sauhrda-maye  
nirupādhi-tadīya-hitānusandhāna-yuktāyuktādi-kathana-sasmita-goṣṭhī-prabhṛtayaḥ |  
sakhya-maye asaṅkucita-prīti-maya-ceṣṭāḥ | tās ca saha  
nānā-krīḍā-saṅgītādi-kalābhyaśa-bhojanopaveśa-śayanādayaḥ |  
narma-raho-līlākaraṇa-kathādayaś ca jñeyāḥ | **itham** [bhā.pu. 10.12.11] ity-ādinā yā eva  
praśastāḥ tathodāhriyante—

**pravāla-barha-stabaka- srag-dhātu-kṛta-bhūṣaṇāḥ |**

rāma-kṛṣṇādayo gopā nanṛtur yuyudhur jaguḥ ||  
kṛṣṇasya nṛtyataḥ kecij jaguḥ kecid avādayan |  
veṇu-pāṇitalaiḥ śṛṅgaiḥ praśāśaṁsur athāpare ||  
gopa-jāti-praticchannā devā gopāla-rūpiṇau |  
īdire kṛṣṇa-rāmau ca naṭā iva naṭam nṛpa ||  
bhrāmaṇair laṅghanaiḥ kṣepair āsphoṭana-vikarṣaṇaiḥ |  
cikrīḍatur niyuddhena kāka-pakṣa-dharau kvacit ||  
kvacin nṛtyatsu cānyeṣu gāyakau vādakau svayam |  
śāśaṁsatur mahā-rāja sādhu sādhu iti vādinau  
kvacid bilvaiḥ kvacid kumbhaiḥ [bhā.pu. 10.18.9-14] ity-ādi |

spaṣṭam |

|| 10.18 || śrī-śukaḥ || 261 ||

[262]

tathā—

kṛṣṇasya viṣvak puru-rāji-maṇḍalair  
abhyānanāḥ phulla-dṛśo vrajārbhakāḥ |  
sahopaviṣṭā vipine virejuś  
chadā yathāmbhoruha-karṇikāyāḥ || [bhā.pu. 10.13.8]

kecid puṣpa-dalaiḥ kecid [bhā.pu. 10.13.9] ity-ādi |

sarve mitho darśayantaḥ sva-sva-bhojya-ruciṁ pṛthak |  
hasanto hāsayantaś cā- bhyavajahruḥ saheśvarāḥ || [bhā.pu. 10.13.10]

spaṣṭam |

|| 10.13 || saḥ || 262 ||

[263]

evam anyā api | tathā sauhṛda-sakhyayoḥ sāttvikāś conneyāḥ | tatra sauhṛde'srur yathā—

taṁ mātuleyaṁ parirabhya nirvṛto  
bhīmaḥ smayan prema-jalākulendriyaḥ |  
yamau kirīṭī ca suhṛttamaṁ mudā  
pravṛddha-bāṣpāḥ parirebhire'cyutam || [bhā.pu. 10.71.27]

atra saty apy agrajānujatva-vyavahāre suhṛttamam ity anena tad-aṁśasyaivollāso'bhupagataḥ |

|| 10.71 || saḥ || 263 ||

[264]

sakhye pralayo'pi, yathā—

**taṁ nāgabhogā-parivītam adṛṣṭa-ceṣṭam  
ālokya tat-priya-sakhāḥ paśupā bhṛśārtāḥ |  
kṛṣṇe'rpitātma-suhṛd-artha-kalatra-kāmā  
duḥkhānuśoka-bhayam uḍha-dhiyo nipetuḥ ||** [bhā.pu. 10.16.10]

spaṣṭam |

|| 10.16 || saḥ || 264 ||

[265]

evaṁ tatra tatra sañcāriṇaś conneyāḥ | yathā sauhṛde **taṁ mātuleyam** [bhā.pu. 10.71.27] ity-ādau  
harṣaḥ | yathā ca sakhye **kṛṣṇaṁ hradād viniṣkrāntam** [bhā.pu. 10.17.13] ity-ādy-anantaram—

**upalabhyotthitāḥ sarve labdha-prāṇā ivāsavaḥ |  
pramoda-nibhṛtātmāno gopāḥ prītyābhirebhire ||** [bhā.pu. 10.17.14]

spaṣṭam |

|| 10.17 || saḥ || 265 ||

[266]

atha **sthāyī** maitry-ākhyāḥ | sa caisvarya-jñāna-saṅkucitaḥ śrīdāma-viprādīnām |  
saṅkocitaisvarya-jñānaḥ śrīmad-arjunādīnām | śuddhaḥ śrī-gopa-bālānām | ata eva kadācid api na  
vikaroti | tathaiva śrī-rāma-vrajāgamane **samupetyātha gopālān hāsya-hasta-grahādibhiḥ** [bhā.pu.  
10.65.5] ity-ādika-vyavahāraḥ |

tatra sauhṛd-ākhyo bhedaḥ **taṁ mātuleyam parirabhya nirvṛtaḥ** [bhā.pu. 10.71.27] ity-ādau  
jñeyāḥ | sakhyāṁ, yathā—

**ekadā ratham āruhya vijayo vānara-dhvajam |  
gāṇḍīvaṁ dhanur ādāya tūṅau cākṣaya-sāyakau ||  
sākāṁ kṛṣṇena sannaddho vihartuṁ vipinaṁ mahat |  
bahu-vyāla-mṛgākīrṇaṁ praviśat para-vīra-hā ||** [bhā.pu. 10.58.13-14]

kṛṣṇena sākāṁ vihartum ity anvayaḥ |

|| 10.58 || saḥ || 266 ||

[267]

yathā ca—

**tenaiva sākam pṛthukāḥ sahasraśaḥ  
snigdhaḥ suśig-vetra-viśāṇa-veṇavaḥ |  
svān svān sahasropari-saṅkhyayānvitān  
vatsān puraskṛtya viniryayur mudā ||** [bhā.pu. 10.12.2]

eva-kāreṇa tadāsakti-rūpo bhāvo darśitaḥ<sup>75</sup> |

[268]

yathā—

**yadi dūram gataḥ kṛṣṇo vana-śobhekaṣāṇāya tam |  
aham pūrvam aham pūrvam iti saṁspṛśya remire ||** [bhā.pu. 10.12.6]

spaṣṭam ||

|| 10.12 || saḥ || 268 ||

[269]

yathā ca—

**ūcuś ca suhrdaḥ kṛṣṇam svāgataṁ te'tiramhasā |  
naiko'py abhojka-bala ehītaḥ sādhu bhujyatām ||** [bhā.pu. 10.14.45]

spaṣṭam ||

|| 10.14 || saḥ || 269 ||

[270]

śrī-kṛṣṇa eva teṣāṁ jīvanam ity āha—

**kṛṣṇam mahā-baka-grastaṁ dṛṣṭvā rāmādayo'rbhakāḥ |  
babhūvur indriyāṇīva vinā prāṇam vicetasah ||** [bhā.pu. 10.11.49]

**muktaṁ bakāsyād upalabhya bālakā  
rāmādayaḥ prāṇam ivendriyo gaṇaḥ |  
sthānāgataṁ taṁ parirabhya nirvṛtāḥ**

<sup>75</sup> eva-kāreṇa tadāsatti-rūpo'nubhāvo darśitaḥ |

**praṇīya vatsān vrajam etya taj jaguḥ ||** [bhā.pu. 10.11.53]

spaṣṭam ||

|| 10.11 || saḥ || 270 ||

[271]

tad evaṁ vibhāvādi-saṁvalanātmako maitrīmayo rasaḥ | asya ca sauhṛdamayaḥ sakhyamaya iti bheda-dvayaṁ tatra tatrāvagantavyam | tasya prathamāprāpty-ātmaka-siddhy-ātmakau bhedaḥ pūrvavad ūhyau | viyogātmako bhedo yathā—

**evaṁ kṛṣṇa-sakhaḥ kṛṣṇo bhrātrā rājñā vikalpitaḥ |  
nānā-śaṅkāspadaṁ rūpaṁ kṛṣṇa-viśeṣa-karśitaḥ ||  
śokena śuśyad-vadana- hṛt-sarojo hata-prabhah |  
vibhuṁ tam evānusmaran nāśaknot pratibhāṣitum ||  
kṛcchreṇa saṁstabhya śucaḥ pāṇināmṛjya netrayoḥ |  
parokṣeṇa samunnaddha- praṇayautkaṅṭhya-kātarah ||  
sakhyaṁ maitrīm sauhṛdaṁ ca sārathyādiṣu saṁsmaran |  
nṛpam agrajam ity āha bāṣpa-gadgadayā girā ||** [bhā.pu. 1.15.1-4]

**kṛṣṇo**’rjunah | **avikalpita** iti cchedaḥ | **nānā-śaṅkāspadaṁ rūpam** ālakṣya vikalpita ity arthah | **śucaḥ** śokāśrūṇi **āmṛjya** ca | **parokṣeṇa** darśanāgocareṇa śrī-kṛṣṇena hetunā | ata evāniṣṭa-śaṅkāyā abhāvāt nātra karuṇa-rasāvakāśah | tad-abhāvaś caiṣāṁ aiśvarya-jñāna-samudbhāvīnām bhavaty eva iti | **vañcito**’ham [bhā.pu. 1.15.5] ity-ādikaṁ vakṣyamāṇaṁ vilāpam |

[272]

atha tad-anantaram tuṣṭy-ātmaka-yogo yathā—

**te sādhu kṛta-sarvārthā jñātvāntyantikam ātmanaḥ |  
manasā dhārayāmāsur vaikuṅṭha-caraṇāmbujam ||  
tad-dhyānodriktayā bhaktyā viśuddha-dhiṣaṇāḥ pare |  
tasmin nārāyaṇa-pade ekānta-matayo gatim ||  
avāpur duravāpām te asadbhir viṣayātmabhiḥ |  
vidhūta-kalmaṣāsthānaṁ virajenātmanaiva hi ||** [bhā.pu. 1.15.46-48]

**te** pāṇḍavāḥ **sādhu** yathā syāt, tathā **kṛta-sarvārthā** vaśīkṛta-dharmārtha-kāma-mokṣā api **vaikuṅṭhasya** śrī-kṛṣṇasya **caraṇāmbujam** eva **ātyantikam** parama-puruṣārtham jñātvā, tad eva **manasā dhārayāmāsuḥ** | **nārāyaṇaḥ** śrī-kṛṣṇah | punar **gatim** eva viśinaṣṭi | **vidhūta-kalmasaṁ** yad **āsthānaṁ** nitya-śrī-kṛṣṇa-prakāśāspadaṁ tadīyā sabhā | **ātmanā** sva-śarīreṇaiva | tatra hetuḥ **virajena** aprākṛtena | **hi**-śabdo sambhāvanā-nivṛtṭy-arthah ||

[273]

tathā—

**draupadī ca tadājñāya patīnām anapekṣatām |  
vāsudeve bhagavati hy ekānta-matir āpa tam ||** [bhā.pu. 1.15.50]

ātmānam prati **anapekṣamāñānam** | tat kṛṣṇa-saṅgamanam **ājñāya** samyag jñātvā | **vāsudeve**  
śrī-vasudeva-nandane | **hi** prasiddhau | tasminn **ekānta-matiḥ, tam** eva **prāptavati** |

śrī-vraja-kumārāṇām deśāntara-viyogātmodāharaṇam tad-anantara-tuṣṭy-ātmodāharaṇam ca  
vatsalānusāreṇaiva jñeyam | iti maitrī-mayo rasaḥ ||

|| 1.15 || śrī-sūtaḥ || 271-273 ||

[274]

atha **ujjvalaḥ** | atrālambanaḥ kāntatvena sphuran kānta-bhāva-viṣayaḥ śrī-kṛṣṇaḥ | tad-ādharāḥ  
sajātīya-bhāvās tadīya-parama-vallabhās ca | tatra śrī-kṛṣṇo yathā—

**śrutvā guṇān bhuvana-sundara śṛṅvatām te  
nirviśya karṇa-vivarair harato'ṅga-tāpam |  
rūpaṁ dṛśām dṛśimatām akhilārtha-lābham  
tvayy acyutāviśati cittam apatrapaṁ me ||** [bhā.pu. 10.52.37]

spāṣṭam |

|| śrī-rukmiṇī || 274 ||

[275]

yathā ca—

**tāsām āvirabhūc chauriḥ  
smayamāna-mukhāmbujaḥ |  
pītāmbara-dharaḥ sragvī  
sākṣān manmatha-manmathaḥ ||** [bhā.pu. 10.32.2]

**manmathasya** madanasyāpi **manmatho** madanaḥ ||

|| 10.32 || śrī-śukaḥ || 275 ||

[276]

atha tad-vallabhāsu **sāmānyā** sairindhrī kūrma-purāṇoktāḥ kailāsa-vāsinyas ca | tatra pūrvoktā<sup>76</sup>  
yathā—

saivam kaivalya-nātham taṁ prāpya duṣprāpyam īśvaram |  
aṅga-rāgārpaṇenāho durbhagedam ayācata || [bhā.pu. 10.48.8] iti darśitā |

pūrvam tādrśa-durbhagāpi aṅga-rāgārpaṇa-mātra-lakṣaṇena bhajanena taṁ prāpya | aho  
āścaryam | tena hetunā idam **sahoṣyatām** [bhā.pu. 10.48.9] ity-ādi-lakṣaṇam api ayācata yācitum  
yogyābhūt | taṁ kathambhūtam api | kevalaḥ śuddha-premavāms tasya bhāvaḥ kaivalyam,  
tatraiva nātham vallabham api | ato'syā ātma-tarpaṇaika-tātparyāyāḥ sampraty api  
śrī-vraja-devy-ādi-vac chuddha-premābhāvo darśitaḥ |

**svīyāḥ** śrī-rukmiṇy-ādayaḥ | yā evoddiśya stauti—

**yāḥ samparyacaran premṇā**  
**pāda-saṁvāhanādibhiḥ |**  
**jagad-guruṁ bharṭṛ-buddhyā**  
**tāsām kiṁ varṇyate tapaḥ ||** [bhā.pu. 10.90.27]

spaṣṭam |

|| 10.90 || śrī-śukaḥ || 276 ||

[277]

tathā—

**ittham ramā-patim avāpya patim striyas tā**  
**brahmādayo'pi na viduḥ padavīm yadīyam |**  
**bhejur mudāvīratam edhitayānurāga-**  
**hāsāvaloka-nava-saṅgama-lālasādyam ||**  
**pratyudgamāsana-varārhaṇa-pāda-śauca-**  
**tāmbūla-vīśramaṇa-vījana-gandha-mālyaiḥ |**  
**keśa-prasāra-śayana-snapanopahāryair**  
**dāsī-śatā api vibhor vidadhuḥ sma dāsyam ||** [bhā.pu. 10.61.5-6]

ata eva **ye mām bhajanti dāmpatyā** [bhā.pu. 10.60.52] ity-ādi nindā tv anya-paratvenaiva nirdiṣṭā  
| **diṣṭyā gr̥heśvarī** [bhā.pu. 10.60.54] ity-ādy-uttara-vākyāt | yathaiva ketumāla-varṣe  
śrī-kāmadevākhyā-bhagavad-vyūha-stutau lakṣmī-vākyam—**striyo vratais tvā hr̥ṣīkeśvaram**  
**svato hy ārādhyā loke patim āśāsate'nyam** [bhā.pu. 5.18.19-21] ity-ādikam |

|| 10.61 || śrī-śukaḥ || 277 ||

<sup>76</sup> "kūrma-purāṇoktāḥ...pūrvoktā" ity anucchedāmśaḥ ka-karalipitaḥ prāptaḥ |

[278]

atha vastutaḥ parama-svīyā api prakṛta-līlāyām parakīyāyamānāḥ śrī-vraja-devyaḥ | yā evāsamordhvaṁ stutāḥ—

nāyaṁ śriyo'ṅga u nitānta-rateḥ prasādaḥ  
sva-voṣitām nalina-gandha-rucām kuto'nyāḥ |  
rāsotsave'sya bhujā-daṇḍa-grhīta-kaṇṭha-  
labdhāśiṣām ya udagād vraja-vallabhīnām || [bhā.pu. 10.47.30] ity-ādiṣu |

**gopyas tapaḥ kim acaran yad amuṣya rūpaṁ** [bhā.pu. 10.44.14] ity-ādau yā evāsamordhvaṁ rūpaṁ paśyantīty atra | tathā cāha **yā dohane'vahanane mathanopalepa-** [bhā.pu. 10.44.15] ity-ādau **dhanyā vraja-striya urukrama-citta-yānāḥ** <sup>77</sup>

**urukrama-cittam** eva **yānam** yāsām tāḥ | yās tac-cittam yatra yatra gacchati, tatra tatraiva tad-ārūḍhās tiṣṭhanti ity arthaḥ | "cintayānāḥ" iti pāṭhe cinta<sup>78</sup> cintā bhavanā iti pūrvavad evārthaḥ |

|| 10.44 || śrī-māthura-striyaḥ || 278 ||

[279]

ata evāsām eva tatra tatra darśita utkarṣaḥ | parakīyāyamānatvena nivāraṇādi-mātrāmśe laukika-rasa-vidām api matena sevitaḥ | yathāha bhārataḥ—

bahu vāryate yataḥ khalu yatra pracchanna-kāmukatvaṁ ca |  
yā ca mitho durlabhatā sā paramā manmathasya ratiḥ || [u.nī. 1.20] iti |

rudraḥ—

vāmatā durlabhatvaṁ ca strīṇām yā ca nivāraṇā |  
tad eva pañca-bāṇasya manye paramam āyudham || [u.nī. 3.20]

viṣṇu-guptaḥ—

yatra niṣedha-viśeṣaḥ sudurlabhatvaṁ ca yan mṛgākṣīṇām |  
tatraiva nāgarāṇām nirbharam āsajjate hrdayam || [u.nī. 3.21] iti |

<sup>77</sup> yā dohane'vahanane mathanopalepa-  
preṅkheṅkhanārbha-ruditokṣaṇa-mārjanādau |  
gāyanti cainam anurakta-dhiyo'sru-kaṇṭhyo  
dhanyā vraja-striya urukrama-citta-yānāḥ ||  
prātar vrajād vrajata āviśataś ca sāyam  
gobhiḥ samam kvaṇayato'sya niśamya veṇum |  
nirgamya tūrṇam abalāḥ pathi bhūri-puṇyāḥ  
paśyanti sa-smīta-mukhaṁ sa-dayāvalokam ||  
<sup>78</sup> citiś cintā

ata eva kāsāñcid gopa-kumārīṇām kātyāyanī-japānusāreṇa pati-bhāve'py ādhikyam anuvartate iti |

kecit tu vāraṇādita evāsām premādhikyam manyante | tan na, jātito'py ādhikyāt | tac ca [vraja-striyo yad vāñchanti](#) [bhā.pu. 10.83.43] iti, [vāñchanti yad bhava-bhiyaḥ](#) [bhā.pu. 10.47.58] ity-ādinā vyaktam | na hi vāraṇādy-amśam aṅgīkṛtya teṣām lobho jātaḥ, anabhīṣtatvāt | ato jāty-amśam eveti gamyate | ataḥ prabala-jātitvān nivāraṇādikam apy ayam atikrāmatīty evam eva ślāghyate [yā dustyajam](#) [bhā.pu. 10.47.61] ity-ādinā |

matta-hastinām balasya durgātikramavan nivāraṇādy-atikramo hi tāsām prema-balasya vyañjaka eva na tūtpādakaḥ | jāty-amśenaiva prābalye sati nivāraṇādi-sāmye'pi tāsām sveṣu prema-tāratamyam sambhavati | yathā tābhir api śrī-rādhāyāḥ prema-vaiśiṣṭyena śrī-kṛṣṇa-vaśīkāritva-vaiśiṣṭyam darśitam | [anayārādhito nūnam](#) [bhā.pu. 10.30.28] ity-ādinā |

yā ca tāsām kṣobhe sati premṇaḥ praphullatā sā khalu kṛṣṇa-sarpasyeva svata eva siddhatayā na tv aparata āhāryatayā | kevalaupapatyasya prema-varadhanatvam tu tābhir eva svayam [niḥsvam tyajanti gaṇikāḥ](#) [bhā.pu. 10.47.7], [jārā bhuktvā ratām striyam](#) [bhā.pu. 10.47.8] iti ninditam |

yat tu kaścit parakīyāsu laghutvam vakti tat khalu prākṛta-nāyakam avalambamānāsu yuktaṁ, tatraiva jugupsitatvāt | atra tu [gopīnām tat-patīnām ca](#) [bhā.pu. 10.33.35] ity-ādinā tat-pratyākhyānāt <sup>79</sup>

atra ca tat-patīnām iti tad-vyavahāra-dṛṣṭi-mātreṇoktaṁ, na tu paramārtha-dṛṣṭyā | tad-dṛṣṭyā tu śrī-kṛṣṇa-sandarbhe tāsām svarūpa-śaktitvam evātra paratra sthāpitam | tathāsya śrī-kṛṣṇa-lakṣaṇasya nāyakasya tādrśa-bhāvenaiva prāptau [etāḥ param tanu-bhṛtaḥ](#) [bhā.pu. 10.47.58] ity-ādiṣu sarvordhva-ślāghāśravaṇāt parama-garīyastvam eva | ata evoktam—

[neṣṭā yad aṅgini rase kavibhir paroḍhā](#)  
[tad gokulāmbujadṛśām kulam antarena |](#)  
[āśāmsayā rasavidher avatāritānām](#)  
[kaṁsārīṇā rasikamaṇḍalaśekharena ||](#) [u.nī. 5.3] iti |

atha tāsām svapatyābhāsa-sambandham api vārayitum yojayati—

**[nāsūyan khalu kṛṣṇāya mohitās tasya māyayā |](#)**  
**[manyamānāḥ svapārśvsthān svān svān dārān vrajaukasah ||](#)** [10.33.37]

evam śrī-bhagavan-nitya-priyāṇām tāsām sarvadaiva boddhavyam iti bhāvaḥ | tataś ca tasya māyayā mohitāḥ santo māyayaiva ye sve sve dārās tān sva-sva-pārśvsthān manyamānā jānanto nāsūyann ity arthaḥ ||

<sup>79</sup> "yat tu... tat-pratyākhyānāt" ity atra "yat tu [neṣṭā yad aṅgini rase kavibhir paroḍhā](#) [u.nī. 5.3] ity anena laukika-rasavidbhīḥ parakīyā na matā, tat tu prākṛta-nāyakam avalambamānāsu vastuta eva parakīyāsu yuktaṁ | tatraiva jugupsitatvena teṣām asammatir yuktā, [asvargyam ayaśasyam ca](#) [bhā.pu. 10.29.26] ity-ādinā śrī-bhagavatāpi tatraiva nindā darśitā | atra tu [gopīnām tat-patīnām ca](#) [bhā.pu. 10.33.35] ity-ādinā pratyākhyānam svayam eva śrī-śukadevena kṛtam | [yat paty-apatya-suhrdām](#) [bhā.pu. 10.29.32] ity-ādinā tābhir api ||" iti pāthāntaram ka-ga-gha-ca-karalipiṣu upalabhyate |

|| śrī-śukaḥ || 279 ||

[280]

tad evaṁ bhāvata utkarṣo darśitaḥ | daihikaṁ tam āha—**tābhiḥ sametābhir  
udāra-ceṣṭitaḥ** [bhā.pu. 10.29.43] ity-ādau **vyarocataiṅka ivoḍubhir vṛtaḥ** iti |  
spaṣṭam |

|| 10.29 || saḥ || 280 ||

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kiṁ ca—  
**tatrātiśuśubhe tābhir bhagavān devakī-sutaḥ |  
madhye maṇinām haimānām mahā-marakato yathā** || [bhā.pu. 10.33.7]

spaṣṭam |

|| 10.33 || saḥ || 281 ||

[282]

guṇa-vaibhava-kṛtam apy āha—

**tābhir vidhūta-śokābhir bhagavān acyuto vibhuḥ |  
vyarocatādhikam tāta puruṣaḥ śaktibhir yathā** || [bhā.pu. 10.32.10]

spaṣṭam |

|| 10.32 || saḥ || 282 ||

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kalā-vaidagdhīkṛtam āha **pāda-nyāsair bhuja-vidhutibhiḥ** [bhā.pu. 10.33.7] ity-ādi |

**uccair jagur nṛtyamānā raktakaṅthyo ratipriyāḥ |  
kṛṣṇābhi-marśamuditā yad gītenedam āvṛtam** || [bhā.pu. 10.33.9]

idaṁ jagat | adyāpi yāsām gītāmśā eva jagati pracarantīty arthaḥ | yad uktam saṅgīta-sāre—

**tāvanta eva rāgāḥ syur yāvatyo jīva-jātayaḥ |  
teṣu ṣoḍaśa-sāhasrī purā gopī-kṛtā varā** || iti |

ante ca teṣāṃ eva vibhāgaś ca tatra svargādiṣu darśita iti | kim ca—

**kācit samam mukundena svarajātīr amiśritāḥ |  
unninye pūjitā tena prīyatā sādhu sādhv iti |  
tad eva dhruvam unninye tasyai mānam ca bahv adāt ||** [bhā.pu. 10.33.10]

svarāḥ ṣaḍjādayaḥ sapta jātayas teṣu rāgotpatti-hetavaḥ | tā ubhayor api parama-pravīṇatvāt  
svarāntareṇa jāty-antareṇa cāmiśritāḥ śuddhā eva unninye utkarṣeṇa jagau | tatra  
śakra-śarvara-parameṣṭi-purogā-niścita-tattva-gānasya śrī-mukundasyāpi  
sahārthatvenāprādhānyam vivakṣitam | tatrāpy uc-chabdena |ata eva tena pūjitā | tadaiva  
tālāntareṇa nibaddham gītam dhruvākhyam tāla-viśeṣam kṛtvā yā tato'py utkarṣeṇa jagau tasyai  
pūrvasyā apy adhikam mānam adāt |

|| 10.33 || saḥ || 284 ||

[285]

atha tāsu sāmānyāsu sairindhrī mukhyā | sarvatra khyātavāt | svakīyāsu paṭṭa-mahiṣīṣu  
śrī-rukmiṇī-satyabhāme mukhye | yathā śrī-hari-vaṃśe—

**kuṭumbasyeśvarī yāsīd rukmiṇī bhīṣmakātmajā |  
satyabhāmottamā strīṇām saubhāgye cādhikābhavat ||**

atha śrī-vraja-devīṣu mukhyā bhaviṣyottaroktāḥ—

**gopālī pālikā dhanyā viśākhā dhyāna-niṣṭhikā |  
rādhānurādhā somābhā tārakā daśamī tathā ||** iti |

daśamy api tārakā-nāmnīty arthaḥ | skānde prahlāda-saṃhitāyām tu lalitā śaivyā padmā  
catasro'nyāḥ | anyatra candrāvalī ca śrūyate | sā cātrārtha-sāmyāt somābhaivānumeyā |  
kārtsnyena tu **pramadā-śata-koṭibhir ākulitā** ity āgamopadeśaḥ | etāsv api śrī-rādhikaiva mukhyā |  
saiva rāsotsave śrī-kṛṣṇeṇa parama-premṇāntardhāpiteti śrī-kṛṣṇa-sandarbhe sandarśitam asti |  
prasiddhā ca tathā saiva sarvatreti | ataḥ śraīṣṭhya-cihnena gopāla-tapany-uktā gāndharvikaiva  
sety anumeyā |

atha tāḥ **śrī-kṛṣṇa-vallabhās** tridhā dr̥ṣyante—mugdhā madhyā pragalbhā iti | tādr̥ṣyam ca  
nava-yauvana-spaṣṭa-yauvana-samyag-yauvanair vayo-bhedais tat-tac-ceṣṭābhīś ca |  
samyag-yauvanam ca prāpta-ṣoḍaśa-varṣatvam eva nādhikam, **kanyābhir dvy-aṣṭa-varṣābhiḥ** iti  
gautamīya-tantrāt |

tathā svabhāva-bhedena dhīrā adhīrā miśra-guṇās ceti punas tridhāvagantavyāḥ |

prema-tāratamyena śreṣṭhāḥ samāḥ laghava iti ca |

atha tā līlavasthā-bhedenaikaikā abhisārikā vāsaka-sajjotkaṅṭhitā khaṇḍitā vipralabdā  
kalahāntarītā proṣita-bhartṛkā svādhīna-bhartṛkā ity aṣṭau nāmāni bhajanti |

tathā parasparam bhāvānām sādṛśya-kiñcit-sādṛśyāsphuṭa-sādṛśyāni virodhitvaṁ caitad bheda-catuṣṭayāt punaś catvāri sakhī suhṛt taṭasthā prātipakṣikī ceti | bhāva-bhedās ca sthāyi-nirūpaṇe jñeyāḥ |

tatra **sakhī** yathā **apy eṇa-patnī** [bhā.pu. 10.30.11] ity-ādi dvaye purato darśanīyā | atra hi **tanvan dṛśām sakhī sunirvṛtim** [tatra] iti svīya-tad-didṛkṣā-dyotanāt | **sakhī** iti tad-darśana-sukhopabhoga-saubhāgya-bhāgitā-sāmyena tasyām sakhyāropaṇāt | **kāntā-** iti kṛṣṇa-saṅginyāḥ saubhāgyātīśayasya, **kulapater** iti śrī-kṛṣṇasya **kāntāṅga-saṅga** ity-ādinā tayor mitho'ṅga-saṅgasya tadīya-parimalasya cānumodanāt sakhyam eva spaṣṭam | ata eva tal-līlānumodanam api **bāhum priyāmsā-** [bhā.pu. 10.30.12] ity-ādinā |

**suhṛd** yathā—

**anayārādhito nūnam bhagavān harir īśvaraḥ |  
yan no vihāya govindaḥ prīto'yam anayad rahaḥ ||** [bhā.pu. 10.30.28]

asyās ca tad-bhāgya-mātra-praśamsanāt vyaktam sauhṛdyam |

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**taṭasthā** yathā—

**prechatemā latā bāhūn apy āśliṣṭā vanaspateḥ |  
nūnam tatkaraja-sprṣṭā bibhraty utpulkāny aho ||** [bhā.pu. 10.30.13]

atra sakhī-vacanam śrutvāpi tatraudāsīnyāt tāṭasthyam eva vyaktam | evam **anayārādhito nūnam** [bhā.pu. 10.30.28] iti suhṛd-vākyānantaram api **dhanyā aho amī ālyah** [bhā.pu. 10.30.29] ity-ādi-vākye ca |

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atha **prātipakṣikā** yathā—

**asyā amūni naḥ kṣobham kurvanty uccaiḥ padāni yat |  
yaikāpahṛtya goṇinām raho bhuñkte'cyutādharam ||** [bhā.pu. 10.30.30]

atha prakāṭa eva matsara iti tābhyo vilakṣaṇatvam | tathaiva śrī-harivaṁśādu pārijāta-haraṇe śrī-rukmiṇīm prati satyabhāmāyāḥ | spaṣṭam |

|| 10.30 || śrī-śukaḥ || 285-287 ||

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atra vicāryate | nanu bhagavad-bhakteṣu parasparaṁ pratipakṣitvam asambhavam ahṛdyam ca ?  
tathā **tāsām tat-saubhaga-madam** [bhā.pu. 10.29.48] ity-āḍau tad-īrṣyā-mada-mānādi-dūrīcikīrṣā  
śrī-bhagavato'pi dṛṣyate | tathā śrīmatā muninā svayam api tābhis tatra daurātmya-śabdaḥ  
prayukto'stīti<sup>80</sup> |

tatrocyate sarvaiva hi śrī-bhagavataḥ krīḍā prīti-poṣāyaiva pravartate, **bhajate tādr̥ṣīḥ krīḍā yāḥ  
śrutvā tat-paro bhavet** [bhā.pu. 10.33.36] ity-ādi | *śrutvāpi* ity arthaḥ |

tatra śrīgāra-krīḍāyās cāsyāḥ svabhāvo'yam yat khalv  
īrṣyā-mada-mānādi-lakṣaṇa-tat-tad-bhāva-vaicitrī-parikaratayaiva rasam puṣṇāti | yata eva  
tādr̥ṣatayaiva kavibhir varṇyate | śrī-bhagavatā ca sva-līlāyām aṅgīkriyate | svasminn api  
dakṣiṇānukūla-śāṭha-dhr̥ṣṭateti caturbheda-nāyakatvam yathā-sthānam vyajyate | tasmāt  
tal-līlā-śaktir eva tāsu tat-tad-bhāvam dadhāti | tam ca bhāvānurūpeṇaiveti darśitam | ata eva yadā  
sarvāsām eva tad-viraho bhavati tadā dainyenaika-jātīya-bhāvatvāpattyā sarvatra sakhyam  
evābhivyajyate | yathā—

**anvicchantyo bhagavato mārgē gopyo'vidūrataḥ |  
dadṛṣuḥ priya-viśleṣān mohitām duḥkhitām sakhīm ||** [bhā.pu. 10.30.41]

ity atra tasyām pūrvāsām eva sakhītva-vyañjanā | viraha-līlā ca tāsām jhaṭīti  
śrī-kṛṣṇa-viṣayaka-tṛṣṇātiśaya-vardhanārthaiḥ | nāgara-cūḍāmaṇīndrāya śrī-kṛṣṇāya ca tāsām  
tad-vṛddhir atyarthaṁ rocate, yathoktam—**nāham tu sakhyo bhajato'pi jantūn** [bhā.pu. 10.32.20]  
ity-ādinā | tasmān madhye viraho'pi bhavati | tadā śrī-kṛṣṇasya mada-mānādi-vinodam  
atikramyāpi tad-adhyavasāyaḥ syāt | tato mada-mānayoḥ praśamāya  
sva-viṣayaka-tṛṣṇātiśaya-rūpa-prasādāya ceti **tāsām tat-saubhaga-** ity atrārthaḥ |  
sarva-samudita-rāsa-līlārthaṁ madasya praśamāya mānasya ca prasādāya prasādanāyety artho vā  
| tatas tad-vardhanecchāpy ānuṣaṅgīti samānam |

atha jāte ca virahe dainyenaiva tāsām tatra daurātmya-buddhiḥ | na tu vastuta eva tad  
daurātmyam, premaika-vilāsa-rūpatvāt | śrī-munīndro'pi tad-bhāvānusāritvenaiva tad-vākyam  
anuvadati—**tayā kathitam ākarṇya** [bhā.pu. 10.30.42] ity-ādi | svayam tu pūrvam tasmims tadīye  
made doṣam pratyākhyātavān asti | yathā—

**reme tayā svātmarata  
ātmārāmo'py akhaṇḍitaḥ |  
kāminām darśayan dainyam  
strīṇām caiva durātmatām ||** [bhā.pu. 10.30.35]

**svātma-rataḥ** svatas tuṣṭo'pi, **ātmārāmaḥ** sva-krīḍo'pi, **akhaṇḍitaḥ** tasyām satatāsaktaḥ san  
**reme** | tādr̥ṣāś cet kim iti tad-āsakto babhūva, tathā **reme** ca ? ata āha—**tayā itthambhūta-guṇo  
hariḥ** [bhā.pu. 1.7.10] itivat tathā-bhūta-guṇatayā tadīya-prema-sarvasva-sāra-rūpayety arthaḥ |

<sup>80</sup> reme tayā cātmarata ātmārāmo'py akhaṇḍitaḥ  
kāminām darśayan dainyam strīṇām caiva durātmatām || [bhā.pu. 10.30.35]  
tayā kathitam ākarṇya māna-prāptim ca mādhavāt |  
avamānam ca daurātmyād vismayam paramam yayuḥ || [bhā.pu. 10.30.42]

atas tasyānyena tādṛṣatvāsambhavāt prema-viśeṣa evāsau sphurati na tu kāmahaḥ | sa ca prema-viśeṣa īdṛśa-prabalaḥ yat kāmivad eva dainyādikam tayoh prakāṭibhavaṭīty āha—**kāminām** iti |

mada-mānādy-ātmake kāminīnām premaṇi **kāminām** yad **dainyam** loka-prasiddham, tad eva sva-dvārā tat-prema-viśeṣa-pāraśyena **darśayan** prakāṭayan, strīṇām ca tatra tatra yā mada-mānādy-ātmikā **durātmatā** durdhara-cittatā svatantratā svādhīna-bhartṛkātvaṃ iti yāvattām ca sva-preyasī-dvārā sva-praṇaya-lālitena prakāṭayan reme |<sup>81</sup>

yad vā, yayaiva līlayā svayam eva tucchībhūtāḥ sarve'py anye nāgaram-manyā ity āha—**kāminām** iti | sva-līlā-mahimnā **kāminām** prākṛtānām **dainyam** rasa-sampatti-hīnatvaṃ **strīṇām** ca prākṛtānām taṃ vinā anyasya bhajanena **durātmatām** duṣṭa-bhāvatām **darśayan** iti **darśayad-vidhu-parājayam ramā-vaktraṃ ullasati dhūta-lāñchanam** itivat |

|| 10.30 || śrī-sūkaḥ || 288 ||

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ity ālambano vyākhyātaḥ | athoddīpaneṣu guṇāḥ—nārī-mohana-śīlatva, avayava-varṇa-rasa-gandha-sparśa-śabda-sal-lakṣaṇa-nava-yauvanānām kamanīyatā, nitya-nūtanatvaṃ, abhivyakta-bhāvatvaṃ, prema-vaśyatvaṃ, saubuddhya-sat-pratibhādayaś ca | tatra nārī-mohana-śīlatvādikam, yathā—**krṣṇam nirikṣya vanitotsava-rūpa-śīlam** [bhā.pu. 10.21.12] iti | spaṣṭam |

|| 10.21 || śrī-vraja-devyaḥ || 289 ||

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nitya-nūtanam ca **yadyapy asau pārśva-gataḥ** [bhā.pu. 1.11.34] ity-ādau dṛṣṭam |

athābhivyakta-bhāvatvam | tatra pūrva-rāge—

**śarad-udāśaye sādhu-jāta-sat-sarasijodare śrī-muṣā dṛśā |  
surata-nātha te'sulka-dāsikā  
varada nighnato neha kiṃ vadhah** || [bhā.pu. 10.31.2]

he **dṛśā** eva **surata**-yācaka ! tatrāpi he kātyāyany-arcanānte **vara-prada** ! tatrāpi bhāva-viśeṣa-darśitayā dṛśā kṛtvaiva **aśulka-dāsikā**-tulyatvaṃ prāptāḥ, tayaiḥ punar **nighnatas tava na kiṃ vadhah** strī-hatyāpi na bhavati ? dṛśas tādṛṣatve mahā-mohana-cauratvaṃ darśayati—**śarad-udāśaya** ity-ādi | tatra mohanatvaṃ dvividham—svarūpa-kṛtām duṣkara-kriyā-kṛtām ca | tad ubhayam api tat-tad-viśeṣaṇair vyaktam |

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<sup>81</sup> The portion beginning from strīṇām ca is from P (ka-kha-gha-ṇa).

tathā—

**madhurayā girā valgu-vākyayā  
budha-mano-jñayā puṣkarekṣaṇa |  
vidhi-karīr imā vīra muhyatīr  
adhara-sīdhunāpyāyayasva naḥ ||** [bhā.pu. 10.31.8]

**madhurayā** iti svarūpa-mādhuryam, **valgu-vākyayā** ity artha-mādhuryam, **budha-manojñayā** iti budhānām tādṛśa-bhāvābhijñānām eva manojñayeti bhāva-viśeṣa-mādhuryam vyañjitaṃ |

[292]

tathā—

**prahasitaṃ priya premavīkṣaṇam  
viharaṇam ca te dhyānamaṅgalam |  
rahasi saṃvido yā hṛdi-sprśaḥ  
kuhaka no manaḥ kṣobhayanti hi ||** [bhā.pu. 10.31.10]

**saṃvidaḥ** saṅketa-narmāṇi |

[293]

tathā—

**dina-parikṣaye nīla-kuntalair  
vana-ruhānanam bibhrad āvṛtam |  
ghana-rajavalam darśayan muhur  
manasi naḥ smaram vīra yacchasi ||** [bhā.pu. 10.31.12]

**muhuḥ** punaḥ punar vyājena parāvṛtyety arthaḥ |

[294]

tathā—

**pati-sutānvaya-bhārṭṛ-bāndhavān  
ativilaṅghya te'nty acyutāgatāḥ |  
gati-vidas tavodgīta-mohitāḥ  
kitava yoṣitaḥ kas tyajen niśi ||**

**rahasi saṁvidam hṛc-chayodayam  
prahasiṭānanam prema-vīkṣaṇam |  
bṛhad-uraḥ śriyo vīkṣya dhāma te  
muhur atisprhā muhyate manaḥ ||** [bhā.pu. 10.31.16-17]

**gati-vidas tavodgīta-mohitā** iti asmākaṁ mohana-prakāra-jñānenaiva tvaṁ tathā veṇunā  
gītavān ity arthaḥ |

|| 10.31 || śrī-gopyaḥ parokṣa-sthitam śrī-bhagavantam || 292-294 ||

[295]

evaṁ—

**gavām hitāya tulasī gopīnām rati-hetave |  
vṛndāvane tvaṁ vapitā sevitā viṣṇunā svayam ||**

iti skānde revā-khaṇḍīya-tulasī-stava-vacanam api tat-pūrva-rāge darśanīyam |

tathā sambhoge’pi **iti viklavitaṁ tāsām** [bhā.pu. 10.29.42] ity-ādau **prahasya** iti **tābhiḥ  
sametābhir udāra-ceṣṭitaḥ** [bhā.pu. 10.29.43] iti, **udāra-hāsa-dvija-kunda-dīdhiti** [bhā.pu.  
10.29.46] cābhivyakta-bhāvatvodāharaṇam |

atha premṇā vaśyatvaṁ dvividham | premāntareṇa preyasī-premṇā ca | tatra pūrveṇa **narmadaḥ  
praṇayinām vijahāra** [bhā.pu. 10.35.20] ity atra darśitam | tathottareṇa | tatra pūrva-rāgātmakena  
yathā—**tathāham api tac-citto nidrām ca na labhe niśi** [bhā.pu. 10.53.2] iti | spaṣṭam |

|| 10.53 || śrī-bhagavān rukmiṇī-dūtam || 295 ||

[296]

tathā—

**bhagavān api tā rātrīḥ śaradotphulla-mallikāḥ |  
vīkṣya rantuṁ manaś cakre yoga-māyām upāśritaḥ ||** [bhā.pu. 10.29.1]

**yoga-māyām** tāsām asaṅkhyānām asaṅkhyā-vāñchā-pūrikām sva-śaktim svabhāvata eva **āśritya**  
ity arthaḥ |

[297]

sambhogātmakena yathā—

**iti viklavitaṁ tāsām śrutvā yogeśvareśvaraḥ |  
prahasya sadayaṁ gopīr ātmārāmo’py arīramat ||** [bhā.pu. 10.29.42]

atra viklavitam iti tāsām premātiśaya-jñāpakam sadayam iti tasya  
tat-prema-vaśyatvātiśayābhidhāyakam | ātmārāmo’pīti tāsām prema-guṇa-māhātmya-darśakam |  
ātmārāmās ca munayaḥ [bhā.pu. 1.7.10] ity-ādau, itthambhūta-guṇo hariḥ itivat |

|| 10.29 || śrī-śukaḥ || 296-297 ||

[298]

evaṁ,

**reme svayaṁ sva-ratir atra gajendra-līlaḥ** [bhā.pu. 10.33.23] iti |

svāsu tāsu ratir yasya saḥ | tathā tāsām rati-vihāreṇa [bhā.pu. 10.33.20] ity-ādikam |  
gopī-kapola-saṁśleṣaḥ [vi.pu. 5.13.54] ity-ādikaṁ viṣṇu-purāṇa-padyam apy udāhṛtam |

[299]

kiṁ ca—

**evaṁ pariṣvāṅga-karābhimarśa-  
snigdheḥṣaṇoddāma-vilāsa-hāsaiḥ |  
reme rameśo vraja-sundarībhir  
yathārbhakaḥ sva-pratibimba-vibhramaiḥ** || [bhā.pu. 10.33.17]

atra **rameśa** ity anena tasya ramā-vaśīkāritvaṁ darśitam | **pariṣvāṅga-** ity-ādinā, tatrāpi  
**snigdheḥṣaṇa-** ity-ādinā, **reme** ity anena ca tāsām premṇā tasya vaśyatvaṁ vyaktam | dṛṣṭāntena  
tu tadā tasya tāsām ca **arbhaka-pratibimbayor** iva gāna-nṛtyādi-vilāseṣu  
eka-ceṣṭatāpatti-sūcanayā mithaḥ parama-premāsaktir darśitā |

[300]

api ca—

**evaṁ śaśāṅkāṁśu-virājitā niśāḥ  
sa satya-kāmo’nuratābalā-gaṇaḥ |  
siṣeva ātmany avaruddha-saurataḥ  
sarvāḥ śarat-kāvya-kathā-rasāśrayāḥ** || [bhā.pu. 10.33.26]

**evaṁ** pūrvokta-prakāreṇa **anurato** nirantaram anurakto’**balā-gaṇo** yatra, tādrśaḥ **sa**  
śrī-kṛṣṇa-candra **ātmani** citte’**varuddhaṁ** samantān nigṛhya sthāpitaṁ **saurataṁ**  
surata-sambandhi-bhāva-hāvādikam yena, tathābhūtaḥ san | ata eva **satya-kāmaḥ**  
vyabhicāra-rahita-prema-viśeṣaḥ san **śarat-**sambandhinyo yāvatyo **rasāśrayāḥ kāvya-kathāḥ**  
sambhavanti, tāḥ **sarvā** eva **siṣeve** | śarac-chabdo’trākhaṇḍam eva vā saṁvatsaram vadati | tataḥ

śaśaṅkāṁśu-virājitatvam upalakṣaṇam iti vyākhyeyam | evaṁ saurata-saṁlāpaiḥ [bhā.pu. 10.60.58] iti śrī-rukmiṇī-parihāse’pi saurata-śabdas tādrśatvena prayuktaḥ |

|| 10.33 || śrī-śukaḥ || 300 ||

[301]

atraivam api svayam uktam na pāraye’ham [bhā.pu. 10.32.22] ity-ādi |

atha pravāsātmakena, yathā—

**vṛṣṇīnām pravaro mantrī kṛṣṇasya dayitaḥ sakhā |**  
**śiṣyo bṛhaspateḥ sākṣād uddhavo buddhi-sattamaḥ ||**  
**tam āha bhagavān preṣṭham bhaktam ekāntinam kvacit |**  
**gṛhītvā pāṇinā pāṇim prapannārti-haro hariḥ ||**  
**gacchoddhava vrajam saumya pitror nau prītim āvaha |**  
**gopīnām mad-viyogādhiṁ mat-sandేశair vimocaya |**  
**tā man-manaskā mat-prāṇā mad-arthe tyakta-daihiḥ ||** [bhā.pu. 10.46.1-4] ity-ādi |

tathā ca skānda-prahlāda-saṁhitā-dvārakā-māhātmye tāḥ prati śrīmad-uddhava-vākyam—

**bhagavān api dāsārhaḥ kandarpa-śara-pīḍitaḥ |**  
**na bhuṅkte na svapiti ca cintayan vo hy aharnīsam ||** iti |

evaṁ rāja-kumārīnām pariṇayo’pi tābhir gopa-kumārībhir ekātmatvāt prāyas tad-viraha-kāla-kṣapaṇārtha eva tāsām prāṇa-parityāga-parihārārtham eva ca | yathoktam pādme—**kaiśore gopa-kanyās tā yauvane rāja-kanyakā** iti | yathā ca śrī-rukmiṇī-vākyam—

**yarhy ambujākṣa na labheya bhavat-prasādam**  
**jahyām asūn vrata-kṛśān śata-janmabhiḥ syāt ||** [bhā.pu. 10.52.43] iti |

[302]

athoddīpaneṣu jātiḥ | tatra gopatva-rūpām āha—

**vividha-gopa-caraṇeṣu vidagdho**  
**veṇu-vādyā urudhā nija-śikṣāḥ ||** [bhā.pu. 10.35.14] ity-ādinā | spaṣṭam |

|| 10.35 || śrī-vraja-devyaḥ || 301-302 ||

[303]

yādatva-rūpām sādrśya-rūpām cāha—**meghaḥ śrīmaṁs tvam asi dayito yādavendrasya nūnam** [bhā.pu. 10.90.20] ity-ādinā || spaṣṭam |

|| 10.90 || śrī-paṭṭa-mahiṣyaḥ || 303 ||

[304]

atha kriyāḥ | tās ca dvividhāḥ | bhāva-sambandhinyaḥ svābhāvika-vinoda-mayyaś ca | pūrvā yathā—**nīśamya gītaṁ tad-anaṅga-vardhanam** [bhā.pu. 10.29.4] ity-ādi | spaṣṭam |

|| 10.29 || śrī-śukaḥ || 304 ||

[305]

uttarāḥ—

**vāma-bāhu-kṛta-vāma-kapolo valgita-bhrūr adharārpita-veṇum** || [bhā.pu. 10.35.2] ity-ādi | spaṣṭam |

vividha-gopa-caraṇeṣu [bhā.pu. 10.35.14] ity-ātau ca tā jñeyāḥ |

|| 10.35 || śrī-vraja-devyaḥ || 305 ||

[306]

atha dravyāṇi | tatra tasya preyasyo yathā—

**uṣasy utthāya gotraiḥ svair anyonyābaddha-bāhavaḥ | kṛṣṇam uccair jagur yāntyāḥ kālindyām snātum anvaham** || [bhā.pu. 10.22.6]

gotrair vargaiḥ |

|| 10.22 || śrī-śukaḥ || 306 ||

[307]

tad-vraja-striya āśrutya [bhā.pu. 10.21.3] ity-ātau ca **sva-sakhībhyo'nvavarṇayann** ity udāhāryam |

tat-parikarāḥ—**taṁ vīkṣa kṛṣṇānucaraṁ vraja-striyaḥ** [bhā.pu. 10.47.1] ity-ādi | spaṣṭam |

|| 10.47 || saḥ || 307 ||

[308]

maṇḍanam—**pūrṇāḥ pulindya urugāya-padābja-rāga-śrī-kuṅkumena dayitā**  
[bhā.pu. 10.21.17] ity-ādi |

[309]

vaṁśī—**gopyaḥ kim ācarad ayaṁ kuśalaṁ sma veṇuḥ** [bhā.pu. 10.21.9] ity-ādi |  
spaṣṭam |

|| 10.21 || tāḥ || 309 ||

[310]

padānkaḥ—**padāni vyaktam etāni nanda-sūnor mahātmanah** [bhā.pu. 10.30.25]  
ity-ādi |

[311]

pada-dhūliḥ—

**dhanyā aho amī ālyo  
govindāṅghry-abja-reṇavaḥ |  
yān brahmeśo ramā devī  
dadhur mūrdhny agha-nuttaye ||** [bhā.pu. 10.30.29]

atra premaiva tad-utkarṣaṁ gamayati, na tv aiśvarya-jñānam | svabhāvaḥ khalv ayaṁ  
prīti-paramotkarṣasya yat sva-viṣayaṁ sarvata utkarṣeṇānubhāvayati | yathādi-bharatena  
mṛga-premṇā tadīya-khura-sparśāt pṛthivyā api mahā-bhāgadheyatvaṁ varṇitam—**kim vā are  
ācaritaṁ tapas tapasvinyā yad iyam avaniḥ**<sup>82</sup> [bhā.pu. 5.8.23] ity-ādinā |

evam eva—

**kim te kṛtaṁ kṣiti tapo bata keśavāṅghri-  
sparśotsavotpulakitāṅga-ruhair vibhāsi |  
apy aṅghri-sambhava urukrama-vikramād vā  
āho varāhava-puṣaḥ parirambhaṇena ||** [bhā.pu. 10.30.10]

atra pūrvārdhe premṇā śrī-kṛṣṇa-mādhurya-mahimoktiḥ | uttarārdhe tenaivānyatra heyatoktiḥ |  
atra ca apīti kim arthe | tataś ca eṣo'ṅghri-sambhavo harṣa-vikāraḥ urukramasya trivikramasya

<sup>82</sup> kim vā, are ācaritaṁ tapas tapasvinyāyā yad iyam avaniḥ  
sa-vinaya-kṛṣṇasāra-tanaya-tanutara-subhaga-śivatamākhara-khura-pada-paṅktibhir draviṇa-vidhurāturasya  
kṛpaṇasya mama draviṇa-padavīm sūcayanty ātmānaṁ ca sarvataḥ kṛta-kautukaṁ dvijānām  
svargāpavarga-kāmānām deva-yajanaṁ karoti ||

vikramād vāpi pāda-vikṣepād vāpi kiṃ jātaḥ | āho iti pakṣāntare | varāha-vapuṣaḥ  
kānta-bhāvato'pi parirambhaṇena vā eṣo'ṅghri-sambhavaḥ kiṃ jātaḥ | na hi na hīty arthaḥ | apīti  
stokārthe vā sarpiṣo'pi syād itivat | tataś ca urukrama-vikramād api eṣo'ṅghri-sambhavo vikāraḥ  
syāt | kintu stoka eva syād ity arthaḥ |

|| 10.30 || tāḥ || 312 ||

[313]

nakhāṅkaḥ—[prcchatemā latā bāhūn](#) [bhā.pu. 10.30.31] ity-ādāv eva jñātaḥ | evaṃ  
vṛndāvana-yamunādīny apy udāhāryāṇi | atha kālās ca rāsotsavādi-sambandhī | sa yathā—[tāḥ](#)  
[kiṃ niśāḥ smarati yāsu](#) [bhā.pu. 10.47.43] ity-ādi | spaṣṭam |

|| 10.47 || tāḥ || 313 ||

[314]

tad evaṃ yathā tadīya-guṇādayaḥ uddīpanās tathaiva tādrśa-sevopayogitvena tat-preyasī-guṇā  
api jñeyāḥ | te ca tāsām ātma-sambandhina ātmābhīṣṭa-tad-vallabhāsambandhinaś cety ubhaye'py  
ūhyāḥ |

atha [anubhāvāḥ](#) | tatra sairindhry-ādīnām, yathā—

[sā majjanālepa-dukūla-bhūṣaṇa-](#)  
[srag-gandha-tāmbūla-sudhāsavādibhiḥ |](#)  
[aprasādhitātmopasasāra mādhavam](#) [bhā.pu. 10.48.5] ity-ādi | spaṣṭam |

|| 10.15 || śrī-śukaḥ || 314 ||

[315]

śrī-paṭṭa-mahiṣīnām [ittham ramā-patim avāpya](#) [bhā.pu. 10.59.44] ity-ādi-dvaya eva viditaḥ |  
śrī-vraja-devīnām yathā, [āsām aho](#) [bhā.pu. 10.47.61] ity-ādau | [yā dustyajam](#) ity-ādi | tatra ca  
vivarāṇam—

[tam gorajāś-churita-kuntala-baddha-barha-](#)  
[vanya-prasūna-rucirekṣaṇa-cāru-hāsam |](#)  
[veṇum kvaṇantam anugair upagīta-kīrtim](#)  
[gopyo didrṁṣita-drśo'bhyagaman sametāḥ ||](#)

[pītvā mukunda-mukha-sāragham akṣi-bhrṅgais](#)  
[tāpaṃ jahur viraha-jam vraja-yoṣito'hni |](#)  
[tat sat-kṛtim samadhigamya viveśa goṣṭham](#)  
[savrīḍa-hāsa-vinayaṃ yad apāṅga-mokṣam ||](#)

[bhā.pu. 10.15.42-43} ity-ādi spaṣṭam |

|| 10.15 || śrī-śukah || 315 ||

[316]

atha prāyaḥ sarvāsām te caturvidhāḥ udbhāsvara-sāttvikālaṅkāra-vācikākhyāḥ | tatrodhbāsvarā uktāḥ—

nīvy-uttarīya-dhammilla-sraṁsanam gātra-moṭanam |  
jṛmbhā ghrāṇasya phullatvaṁ niśvāsādyās ca te matāḥ || [u.nī. 10.70] iti |

yathā—

**tad-aṅga-saṅga-pramudākulendriyāḥ**  
**keśān dukūlam kuca-paṭṭikām vā |**  
**nāñjaḥ prativyoḍhum alam vraja-striyo**  
**visrasta-mālābharaṇāḥ kurūdvaha ||** [bhā.pu. 10.33.17] ity-ādi |

[317]

sāttvikāḥ—

**tatraikāmsa-gataṁ bāhum kṛṣṇasyotpala-saurabham |**  
**candanāli-samāghrāya hr̥ṣṭa-romā cucumba ha ||** [bhā.pu. 10.33.12]

spaṣṭam |

|| 10.33 || śrī-śukah || 317 ||

[318]

alaGkārās ca vimśatiḥ | teṣām hāva-bhāva-helās trayo'Ggajāḥ |  
śobhā-mādhurya-prāgalbhyaudārya-dhairya-dayaḥ sapta ayatnajāḥ |  
līlā-vilāsa-vicchitti-kilakiñcita-vibhrama-vivvoka-lalita-kuṭṭamita-moṭṭāyita-vikṛtādayo daśa  
svabhāvajāḥ |

tatra, nirvikāratmake citte **bhāvaḥ** prathama-vikriyā [u.nī. 11.6] | sa yathā—**cittam sukhena**  
**bhavatāpahṛtam gr̥heṣu** [bhā.pu. 10.29.34] ity-ādi | spaṣṭam |

|| 10.29 || śrī-gopyaḥ || 318 ||

[319]

grīvā-recaka-samyukto bhrū-netrādi-vikāśa-kṛt |  
bhāvād iṣat-prakāśo yaḥ sa **hāva** iti kathyate || [u.nī. 11.9] iti |

sa yathā śrī-lakṣmaṇā-svayamvare—

**unnīya vaktram uru-kuntala-kuṇḍala-tviḍ-  
gaṇḍa-sthalaṁ śīśira-hāsa-kaṭākṣa-mokṣaiḥ |  
rājño nirīkṣya paritaḥ śanakair murārer  
aṁse'nurakta-hṛdayā nidadhe sva-mālām ||** [bhā.pu. 10.83.29] iti |

|| 10.83 || saiva || 319 ||

[320]

evaṁ—hāva eva bhaved **dhelā** vyakta-śṛṅgāra-sūcakaḥ [u.nī. 11.11] iti lakṣaṇānusāreṇa helāpy  
udāhāryā |

sā **śobhā** rūpa-bhogādyair yat syād aṅga-vibhūṣaṇam [u.nī. 11.13] | sā yathā—

**tāsām ativihāreṇa** [bhā.pu. 10.33.21] ity-ādi, **gopyaḥ  
sphurat-puraṭa-kuṇḍala-kuntala-tviḍ-gaṇḍa-śriyā sudhita-hāsa-nirīkṣaṇena**  
[bhā.pu. 10.33.22]

[321]

**mādhuryam** nāma ceṣṭānām sarvāvasthāsu cārutā [u.nī. 11.19] | tad yathā—

**kācid rāsa-parīśrāntā pārśvasthasya gadā-bhṛtaḥ |  
jagrāha bāhunā skandham ślathad-valaya-mallikā ||** [bhā.pu. 10.33.11]

spaṣṭam ||

|| 10.33 || śrī-śukaḥ || 321 ||

[322]

niḥśaṅkatvaṁ prayogeṣu budhair uktā **pragalbhatā** || [u.nī. 11.21]

sā ca—

**tatraikāmsa-gataṁ bāhum** [bhā.pu. 10.33.12] ity-ādau darśitā |

**audāryam** vinayaṁ prāhuḥ sarvāvasthā-gataṁ budhāḥ | [u.nī. 11.15]

tad yathā— **hā nātha ramaṇa preṣṭha** [bhā.pu. 10.30.40] ity-ādi | spaṣṭam ||

|| 10.47 || svayam eva śrī-rādhā || 322 ||

[323]

tathā, **api bata madhu-puryām** [bhā.pu. 10.47.21] ity-ādau jñeyam |

sthīrā cīttonnatir yā tu tad **dhairyam** iti kīrtyate || [u.nī. 11.15]

tad yathā—**mṛgayur iva kapīndram** [bhā.pu. 10.47.17] ity-ādau, **dustyajas tat-kathārthaḥ** iti | spaṣṭam |

|| 10.47 || saiva || 323 ||

[324]

evam—

**śobhaiva kāntir ākhyātā manmathāpyāyanojjvalā** || [u.nī. 11.15]

**kāntir eva vayo-bhoga-deśa-kāla-guṇādibhiḥ** |

**uddīpitātivistāram prāptā ced dīptir ucyate** || [u.nī. 11.17]

ity anusāreṇa kānti-dīptī apy udāhārye |

**priyānukaraṇam līlā ramyair veśa-kriyādibhiḥ** | [u.nī. 11.28] tasyām veśa-kriyayā tac-ceṣṭānukaraṇam yathā—

**antarhite bhagavati** [bhā.pu. 10.30.1] ity-ādy anantaram **gatyānurāga-smita-** [bhā.pu. 10.30.2] ity-ādi ||

[325]

**tās tāḥ bāhu-prasārā** [bhā.pu. 10.29.46] ity-ādinoktās tadīya-**līlā** ity arthaḥ | paścād āveśena rūpam tad-abheda-bhāvanā-rūpam—**gati-smita-prekṣaṇa-bhāṣaṇādiṣu** [bhā.pu. 10.30.3] ity-ādi |

evam sva-vilāsa-rūpām līlām udbhāvyaḥpi tāsām nijo bhāvo nigūḍham tiṣṭhaty eva, yathā vakṣyate **yatanty unnidadhe'mbaram** [bhā.pu. 10.30.20] ity atra yatantīti |

athaitad agre'pi kāla-kṣepārtham yā līlā yābhir gātum pravartitāḥ premāveśena, tā līlā eva tās v āviṣṭā iti tat-tad-anukaraṇa-viśeṣe hetur jñeyaḥ | etad-anukaraṇam ca prāyo na<sup>83</sup> līlā-śabda-vācyam, bālyādi-rūpasyānālanbanatvenojjvala-rasāngatvābhāvāt | tatra pūtanādīnām prīti-mātra-virodhi-bhāvānām api tathā śrī-kṛṣṇa-janany-ādīnām nija-prīti-viśeṣa-virodhi-bhāvānām api ceṣṭānukaraṇam śrī-kṛṣṇanukartrīnām gopikānām sakhībhis tāsām viraha-kāla-kṣepāya tat-tad-bhāva-poṣārtham kṛtrimatayaivāṅgīkṛtām, na tu tat-tad-bhāveneti samādheyam | kecic caivaṁ vyācakṣate, pūtanā-vadha-līlā-smaraṇāveśe sati kāsāñcit pūtanānukaraṇam api śrī-kṛṣṇāniṣṭā-śāṅkayā bhayenaiva bhavati | yathā loke'pi ātma-niṣṭhā-śāṅkayā bhayonmattasya tad-bhaya-hetu-vyāghrādy-anukaraṇam bhavati | tatas

<sup>83</sup> na is not in PGG edition.

tad-anukaraṇe'pi ātmanīva śrī-kṛṣṇe prītir evollasati na tu dveṣaḥ | sā prītir yathātmani  
tad-rūpatayaiva tiṣṭhati tathaiva tāsām śrī-kṛṣṇe'pi svabhāvocitaivānuvartate |

tataḥ **baddhānyayā srajā kācid** [bhā.pu. 10.30.23] ity-ādau śrī-yaśodānukaraṇam ca  
tathaiva mantavyam | pūrvaṁ hi dāmodara-līlā-smaraṇāveśena tasyāḥ śrī-kṛṣṇa-bhāvaḥ | tataś ca  
**vaktram nināya bhaya-bhāvanayā sthitasya** [bhā.pu. 1.8.31] ity-ukta-rītyā śrī-yaśodāto bhayam  
api jātam | bālya-svabhāvānusmaraṇena tad-anukaraṇam ca | tataś ca saiva svayam anyām kāñcit  
tal-līlāveśenaiva kṛṣṇāyamānām ca babandha | tathāpi pūrvavat svabhāvocitaiva prītis tasyām  
antarvartata eva | sā hi prītis tat-tad-bhāvasya paramāśraya-rūpā | tato bahir eva  
tat-tad-anukaraṇāt śrī-yaśodā-bhāvasya ca madhye śrī-kṛṣṇa-bhāva-vyavadhānena  
nija-bhāvāsparsān na virodha iti |

|| 10.30 || śrī-śukaḥ || 325 ||

[326]

**gati-sthānāsanādīnām mukha-netrādi-karmaṇām |**  
**tātkālikam tu vaiśiṣṭyam vilāsaḥ priya-saṅgajam** || [u.nī. 11.31]

sa yathā—

**taṁ vilokyāgataṁ preṣṭham**  
**prīty-utphulla-dṛṣo'balāḥ** [bhā.pu. 10.32.3] iti spaṣṭam |

|| 10.32 || saḥ || 326 ||

[327]

**garvābhilāṣa-rudita-smitāsūyā-bhaya-krudhām |**  
**saṅkarī-karaṇam harṣād ucyate kila-kiñcitam** || [u.nī. 11.44]

tad yathā—**tasya tat kṣvelitaṁ śrutvā bālāḥ prema-pariplutāḥ** [bhā.pu. 10.22.12]  
ity-ādi, **evam bruvati govinde** [bhā.pu. 10.22.13] ity-ādi, **mānyam bhoḥ kṛthā**  
[bhā.pu. 10.22.14] ity-ādi, **syāma sundara te dāsyāḥ** [bhā.pu. 10.22.15] ity-ādy antam |  
spaṣṭam |

|| 10.22 || saḥ || 327 ||

[328]

**vallabha-prāpti-velāyām madanāveśa-sambhramāt |**  
**vibhramo hāra-mālyādi-bhūṣā-sthāna-viparyayaḥ** || [u.nī. 11.39]

sa yathā—**vyatyasta-vastrābharaṇāḥ kāñcit kṛṣṇāntikam yayuḥ** [bhā.pu. 10.29.7] iti |

**abhīṣṭe'pi garva- mānābhyām bibbokaḥ syād anādarāḥ** [u.nī. 11.52] |

sa ca **ekā bhrū-kuṣim ābadhya** [bhā.pu. 10.32.6] ity-ādāv udāhariṣyate |

vinyāsa-bhaṅgi-raṅgānām bhrū-vilāsa-manoharāḥ |  
sukumārā bhaved yatra **lalitaṁ** tad-udīritam | [u.nī. 11.56] |

tac ca pūrvatraiva jñeyam ||

|| 10.32 || saḥ || 328 ||

[329]

kānta-smaraṇa-vārtādau hṛdi tad-bhāva-bhāvataḥ |  
prākāṭyam abhilāṣasya **moṭṭāyitam** udīryate || [u.nī. 11.47]

tac ca **kṛṣṇaṁ nirīkṣya vanitotsava** [bhā.pu. 10.21.12] ity-ādāv eva jñeyam |

hrī-mānersyādibhir yatra nocyate sva-vivakṣitam |  
vyajyate ceṣṭayaivedaṁ **vikṛtaṁ** tad vidur budhāḥ || [u.nī. 11.58]

tad yathā—

**paridhāya sva-vāsāmsi preṣṭha-saṅgama-sajjitāḥ |**  
**gr̥hīta-cittā no celus tasmin lajjāyitekṣaṇāḥ** || [bhā.pu. 10.22.23]

spaṣṭam |

|| 10.22 || saḥ || 329 ||

[330]

ākālpa-kalpanālpāpi **vicchittiḥ** kānti-poṣa-kṛt || [u.nī. 11.34]

stanādharādi-grahaṇe hṛt-prītāv api sambhramāt |  
bahīḥ krodho vyathitavat proktaṁ **kuṭṭamitam** budhaiḥ || [u.nī. 11.49]

evam ity anusāreṇa vicchitti-kuṭṭumite api jñeye |

atha **vācīkāḥ** | tatra **cātu-priyoktir ālāpaḥ** [u.nī. 11.80] | sa yathā—**kā sṛy aṅga te**  
**kala-padāyata-mūrcchitena** [bhā.pu. 10.29.40] ity-ādi | spaṣṭam |

|| 10.29 || śrī-gopyaḥ || 330 ||

[331]

**vilāpo** duḥkhajāṁ vacaḥ [u.nī. 11.83] | sa yathā—**param saukhyam hi nairāśyam**  
[bhā.pu. 10.47.47] ity-ādi | spaṣṭam |

|| 10.47 || tāḥ || 331 ||

[332]

ukti-pratyuktimad-vākyam **samlāpa** iti kīrtyate [u.nī. 11.85] | sa yathā—**svāgataṁ vo mahābhāgāḥ** [bhā.pu. 10.29.18] ity-ādikaṁ | **vyaktaṁ bhavān vraja-bhayārti-haro’bhijātaḥ** [bhā.pu. 10.29.41] ity-ādy-antam |

atra śrī-kṛṣṇa-vākyeṣu prathamō’rthas tāsu veṅv-ādi-mohitāsv api vāmyam ācarantīṣu saṅga-prārthanā-rūpaḥ | dvitīyas tu parihāsāya tad-bhāva-parīkṣaṇāya ca tad-āgamana-kāraṇa-sva-saṅga-pratyākhyāna-rūpaḥ |

tathaiva tāsām vākyeṣv api tat-prārthanā-pratyākhyāna-rūpaḥ prathamah | dvitīyas tu utkaṅṭhā-svabhāva-vyañjitas tat-prārthanā-rūpaḥ | ata eva pārasparika-samāna-vaidagdhī-mayatvād atitarām rasaḥ puṣyate |

**svāgataṁ** [10.29.18]<sup>84</sup> iti ubhayatra samānam eva | **rajany eṣā** [10.29.19]<sup>85</sup> | yadi kathañcid āgatā eva tadādhunā tu rajanyā ghora-rūpādītīvāt **vrajaṁ prati na yāta**, yātuṁ nārthaha, kintu **strībhir** yuṣmābhir **iha** mama vīrasya sannidhāv eva **stheyam** sthātuṁ योगyam iti | **sumadhyamā** iti punar gamane khedam api darśitavān |

na ca mat-sannidhāv avasthāne bandhubhyo bhetyam ity āha—**mātarah** [bhā.pu. 10.29.20]<sup>86</sup> iti | **bandhubhyaḥ sādhasam mā kṛḍhvaṁ** yatas te mātrādayo bandhavo rātrāv asmin **apaśyanta** eva **vicinvanti** | tato nāsti teṣām atrāgamana-sambhāvaneti bhāvah | **putrā** devarām-manyādi-putrāḥ sapatny-ādi-putrā vā |

[332.4] nijārāma-darśanayā tāsām bhāvam uddīpayati—**drṣṭam vanaṁ** [bhā.pu. 10.29.21]<sup>87</sup> iti |

[332.5] nigamayati—**tad yāta** [bhā.pu. 10.29.22]<sup>88</sup> iti | yasmād **rajany eṣā ghora-rūpā** [bhā.pu. 10.29.19] ity-ādiko hetuḥ, **tat** tasmāc **cira-kālaṁ** vyāpya **ghoṣam mā yāta** | aciram adhunaiva mā yātetī vā | tatas tatra gatvā **patīm** yuṣmat-patitvena klptān tān api **mā śūsruśadhvam** | he **satīḥ** ! satyah ! paramottamāḥ ! ye ca **vatsādayas** te ca **mā krandanti**, tatas tān **mā pāyayata**, tad-artham **mā duhyata** ceti ||22||

<sup>84</sup>svāgataṁ vo mahā-bhāgāḥ priyam kim karavāṇi vah |  
vrajasyānāmayaṁ kaccid brūtāgamana-kāraṇam ||

<sup>85</sup>rajany eṣā ghora-rūpā ghora-sattva-niṣevitā |  
pratiyāta vrajaṁ neha stheyam strībhiḥ sumadhyamāḥ ||

<sup>86</sup>mātarah pitarah putrah bhrātarah patayaś ca vah |  
vicinvanti hy apaśyanto mā kṛḍhvaṁ bandhu-sādhasam ||

<sup>87</sup>drṣṭam vanaṁ kusumitam rākeśa-kara-rañjitam |  
yamunānila-līlajāt-taru-pallava-śobhitam ||

<sup>88</sup>tad yāta mā ciram goṣṭham śūsruśadhvam patīm satīḥ |  
krandanti vatsā bālās ca tān pāyayata duhyata ||

[332.6] yadi svayam eva bhavatyo mad-anurāgeṇaivāgatā na tatra mat-prārthanāpekṣāpi, tadā tad aṭīva yuktam ācaritam ity āha—**athavā** [bhā.pu. 10.29.23]<sup>89</sup> iti | mama mayi | yadi jantu-mātrāṇy eva mayi prīyante tadā bhavatīnām kāmīnīnām kānta-bhāvātmaka eva sa sneho bhaved iti bhāvaḥ |

[332.7] nanu bhartṛ-śuśrūṣaṇa-parityāge strīnām doṣaḥ ? tatrāha—**bhartuḥ śuśrūṣaṇam** [bhā.pu. 10.29.24]<sup>90</sup> iti | amāyayā yo bhartā tasyaiva śuśrūṣaṇam paro dharmah | tathā tad-bandhūnām ca | yuṣmākaṁ tu anupabhuktātvena lakṣyamānānām dāmpatya-vyavahārābhāvāt kenāpi māyayaiva tat kalpitam iti lakṣyate | tato na doṣa iti bhāvaḥ |

[332.8] aṅgīkrtyāpi patitvaṁ prakārāntareṇa tat-sevām smṛti-vākya-dvārāpi pariharati—**duḥśīlah** [bhā.pu. 10.29.25]<sup>91</sup> iti | apātaky eva na hātavyaḥ | te tu pātakina eveti sāsūyo bhāvaḥ |

[332.8] apātakitvāṅgīkāram āśaṅkya chalena smṛti-vākyaṅtaram anyārthatayā vyañjayann api tat-sevām pratyācaṣṭe—**asvargyam** [bhā.pu. 10.29.26]<sup>92</sup> iti | **upa** samīpe patir yasyāḥ, sā upapatiḥ, tasyā bhāva **aupapatyam** pati-sāmīpyam ity arthaḥ | tat khalv asvargyād iti |

[332.9] atha mayy api jāto bhāvaḥ kleśāyaiva bhavatīty āśaṅkyāpi mā parānmukhībhavatety āha—**śravaṇād** [bhā.pu. 10.29.27]<sup>93</sup> iti | yathā śravaṇādinā mad-bhāvo mad-aprāptyā duḥkha-mayas tathā sannikarṣeṇa mat-prāptyā na bhavati | tatas tasmād grhān grha-sadṛśān kuñjān prati yāta praviśata | paryudāso'tra nañ iti |

tad evaṁ śrī-kṛṣṇa-vākyaṣya prārthanā-rūpo'rtho vyākhyātaḥ | arthāntaram tu prasiddham | tatra **putrā** [bhā.pu. 10.29.20] iti sa-parihāsa-doṣodgāreṇāpi pratyākhyānam |

[332.10] atha tādrīsa-kṛṣṇa-vākya-śravaṇānantaram tāsām avasthā-varṇanam—**iti vipriyam ākarṇya** [bhā.pu. 10.29.28]<sup>94</sup> ity-ādibhis tribhiḥ | artha-dvitayasyaiva tarkeṇa

<sup>89</sup> athavā mad-abhisnehād bhavatyo yantritāśayāḥ | āgatā hy upapannaṁ vaḥ prīyante mayi jantavaḥ ||

<sup>90</sup> bhartuḥ śuśrūṣaṇam strīnām paro dharmo hy amāyayā | tad-bandhūnām ca kalyāṇyaḥ prajānām cānupoṣaṇam ||

<sup>91</sup> duḥśīlo durbhago vṛddho jaḍo rogy adhano'pi vā | patiḥ strībhir na hātavyo lokepsubhir apātakī ||

<sup>92</sup> asvargyam ayaśasyam ca phalgu kṛcchram bhayāvaham | jugupsitam ca sarvatra aupapatyam kula-striyāḥ ||

<sup>93</sup> śravaṇād darśanād dhyānān mayi bhāvo'nukīrtanāt | na tathā sannikarṣeṇa pratiyāta tato grham ||

<sup>94</sup> iti vipriyam ākarṇya gopyo govinda-bhāṣitam | viṣaṇṇā bhagna-saṅkalpāś cintām āpur duratyayām ||  
kṛtvā mukhāny ava śucaḥ śvasanena śuṣyad  
bimbādharāṇi caraṇena likhantyaḥ |  
asrair upātta-masibhiḥ kuca-kuṅkumāni  
tasthur mṛjantya uru-duḥkha-bharāḥ sma tūṣṇīm ||  
preṣṭham priyetaram iva pratibhāsamāṇam  
kṛṣṇam tad-artha-vinivartita-sarva-kāmāḥ |  
netre vimṛjya ruditopahate sma kiñcit  
saṅrambha-gadgada-giro'bruvatānuraktāḥ ||

tad-abhiprāya-nīscayābhāvād utkaṅṭhā-svābhāvyena pratyākhyānasyaiva suṣṭhu sphuritatvāt tad-vākyasya vipriyatvaṁ tāsām viśādādikaṁ ca | tatrobhayatrāpi cintāyā yuktatvāt mukha-namanādi-ceṣṭāsv api na rasa-bhaṅgaḥ | padā bhū-lekhanam cātra nāyikayā svayam abhiyoge'py uktam asti |

[332.11] atha tāsām api tad-anurūpaṁ vākyam **maivam** [bhā.pu. 10.29.31]<sup>95</sup> ity-ādi | meti tat-prārthanā-nirākaraṇe sarva-viśayān pati-putrādīn santyajya yās tava pāda-mūlam bhaktās tā eva duravagrahaṁ nirargalaṁ yathā syāt tathā bhajasva | pāda-mūlam iti tāsū nijotkarṣa-khyāpanam | asmān punar atathābhūtān ā samyag darśana-prasaṅgādiṣv api tyaja | tatrānyāsām bhajane sveṣām tyāge ca sad-ācāram drṣṭāntayati deva iti | sa hi tyakta-viśaya-karmāditayā svam bhajato mumukṣūn eva bhajati nānyān iti |

[332.12] atha śāstrārtha-dvārā tad-upadeśam nirākurvanti—**yat paty-apatya** [bhā.pu. 10.29.32]<sup>96</sup> iti | svadharmam suṣṭhu adharmaḥ | dharma-videti sopahāsam | uktam chalena pratipāditam | bhartuḥ śusrūṣaṇam ity-ādāv anyathā-yojanābhiprāyāt | etad adharma-nirākaraṇopadeśa-vākyam | tat-pade upadeṣṭari īse svatantrācāre tvayy evāstu tvam evādharmān nivartasva ity arthaḥ | tato yuṣmākaṁ kim ity ata āhuḥ preṣṭha iti | bandhur ātmā sundara-svabhāvo bhavān prāṇi-mātrāṇām kila preṣṭhaḥ | tatas tenaiva sarve vayam maṅgalinaḥ syāmetry arthaḥ |

[332.13] athavā **mad-abhisnehād** [bhā.pu. 10.29.23] ity-ādikaṁ nirākurvanti—**kurvanti hi** [bhā.pu. 10.29.33]<sup>97</sup> iti | **ārtim dyanti** chindanti iti tādrṣaiḥ paty-ādibhir hetu-bhūtaiḥ **sve** ātmani dehādu **nitya-priye** sati yāḥ **kuśalā** bhavanti, tāḥ kim **tvayi ratim kanta-bhavam kurvanti** ? api tu naivety arthaḥ | **tat** tasmāt **no**'smabhyam **prasīda**, imaṁ durāgrahaṁ tyajety arthaḥ | tatra varadeśvareti sopalambham sambodhanam | eṣa eva varo'smabhyam dīyatām iti bodhakam |

tad eva vyañjayanti—tvayi cirād dhṛtā avasthitā yā āśā tṛṣṇā tām vyāpya vayam mā sma mā bhavāma | tasyām tvan-maṅgaḥ-sthitāyām tṛṣṇāyām vayam udāsīnā eva bhavāma ity arthaḥ | tatas tām chindyā iti | aravinda-netreti | etādrṣe'pi netre kauṭilyam na yuktam iti bhāvaḥ | mā smety aster mā-yoge laṇi rūpam | āśāyāḥ karmatvaṁ ca go-doham astīvat |

[332.14] **śravaṇād darśanād** [bhā.pu. 10.29.27] ity-ādi-sūcitam nija-bhāva-janmāpalapanti—**cittam** [bhā.pu. 10.29.34] iti | no'smākaṁ **cittam sukha** eva vartate, na tu **bhavatā** tasmād **apahr̥tam** | yasmād **gṛheṣu nirviṣati** | tatra cihnam **karāv api gṛha-kṛtyārtham nirviṣata** iti |

<sup>95</sup> maivam vibho'rhati bhavān gaditum nṛśamsam santyajya sarva-viśayāms tava pāda-mūlam | bhaktā bhajasva duravagraha mā tyajasmān devo yathādi-puruṣo bhajate mumukṣūn ||

<sup>96</sup> yat paty-apatya-suhṛdām anuvṛttir aṅga strīṇām sva-dharma iti dharma-vidā tvayoktam | astv evam etad upadeśa-pade tvayīṣe preṣṭho bhavāms tanu-bhṛtām kila bandhur ātmā ||

<sup>97</sup>kurvanti hi tvayi ratim kuśalāḥ sva ātman nitya-priye pati-sutādibhir ārtidaiḥ kim? | tan naḥ prasīda varadeśvara mā sma chindyā āśām bhṛtām tvayi cirād aravinda-netra ||

yad uktaṁ **sumadhyamā** [bhā.pu. 10.29.19] iti tatrāhuḥ—"pādaḥ katham tava pāda-mūlāt **padam api na calataḥ** ? api tu dūram eva calataḥ | tataḥ katham vrajaṁ na yāmaḥ ? api tu yāma eva" ity arthaḥ |

yat tūktaṁ **vrajaṁ prati na yāta kiṁ tv ihaiva sthīyatām** [bhā.pu. 10.29.27] iti tatrāhuḥ—"karavāma kiṁ vā ?" iti |

[332.15] **agr̥hān pratiyāta** iti satṛṣṇaṁ yad uktaṁ tatrāhuḥ—"siñca" [bhā.pu. 10.29.35] iti | aṅga, he kāmuka, no'smākaṁ svābhāvikaṁ hāsāvalokaka-sahitāt kala-gītāj jāto yas tava hṛc-chayāgnis taṁ tvad-adharāmṛta-pūrakeṇaiva siñca | asmaḍīyasya tasya kathaṅcid aprāpyatvād iti | anyo'pi rasa-lubdho lobhya-vastuno'prāptaḥ nijausṭham eva leḍhīti narma ca vyañjitaḥ |

[332.16] tatra hetum āha—"no" [bhā.pu. 10.29.35] iti | **dhatte padaṁ tvam avitā yadi vighna-mūrdhni** [bhā.pu. 10.4.10] ity-ādivat atra cec-chabdo'pi niścaye | tataś ca yasmāt niścitam eva vyaṁ te tava virahajāgny-upayukta-dehā no bhavāmaḥ | tato dhyāne viṣaye'pi tava padayoh padavīm api na yāmaḥ na spr̥śāmaḥ | sakhe iti sambodhya prācīna-mitho-bālya-kr̥ḍā-gata-sauhṛdya-prakaṭanena nija-vacasa ārjamaṁ prakāṭitavatyah |

[332.17] nanu sakhyena bālya-kr̥ḍāyām api sparśādikaṁ jātam evāsti tarhi katham aho idānīm udāsīnāḥ stha ? tatrāhuḥ—"yarhi" [bhā.pu. 10.29.36] iti | he ambujākṣa araṇya-janāḥ paśu-pakṣy-ādayas teṣāṁ priyasya bālya-bhāvena tair eva kṛta-maitrasya tava yarhi yadā kvacid api ramāyā ramaṇyā dattavasaram pāda-talaṁ jātam, tad-anugatāv unmukhaṁ babhūvety arthaḥ | tat-prabhṛty eva vyaṁ tad api nāsprākṣma na spr̥ṣṭavatyah, kim utānyad aṅgam ?

tad evaṁ nija-dārḍhyenaiva pūrvaṁ tvayābhiramitāḥ kārīta-bālya-kr̥ḍā api vyaṁ adhunā aṅjasaḥ anāyāsena anyeṣāṁ guru-janādīnām samakṣam sthātum pārāyāmaḥ | bateti śaṅkāyām | anyathā tair api tyajyemahīti bhāvah |

(332.18) atha **prīyante mayi jantavaḥ** [bhā.pu. 10.29.23] ity atra kāmīnyo yūyaṁ kānta-bhāvātmakam eva snehaṁ kartum arhatheti yad abhipretaṁ tatra lakṣmy-ādi-rūpaṁ udāharaṇam āśaṅkya pariharanti—"śrīr" [bhā.pu. 10.29.37] iti | śrīr api vakṣasi tathā prasiddheḥ śrī-viṣnor urasi padaṁ labdhvāpi yasya tava śrī-gokula-vṛndāvana-sthitaṁ padāmbuja-rajasaḥ tulasyā vṛndayā saha cakame | tvaj-janmata ārabhya nandasya vrajo ramākṛḍo babhūveti tulasī-lakṣaṇa-rūpāntarā vṛndā-devī vṛndāvane nitya-vāsam akarod iti ca muni-jana-prasiddheḥ | kathambhūtam api rajaś cakame | bhṛtyair vraja-sambandhibhir juṣṭam śīro-dhāraṇādinopabhuktaḥ api |

sā tu kīdr̥ṇ-mahimāpi ? yasyāḥ sva-viṣayaka-kṛpā-vīkṣaṇe uta api | anya-surāṇām tat-pārśadādīnām api prayāsaḥ tādr̥śa-mahimāpi | vyaṁ ceti ca-śabdaḥ kāku-sūcakasyāpi-śabdasya samānārthaḥ | tato yathā śrīr yathā ca vṛndā tadvad vyaṁ api mugdhāḥ satyaḥ tasya tava pāda-rajah prapannāḥ api tu naivety arthaḥ |

(332.19) prāktanaṁ vākyam nigamayanti—"tan naḥ" [bhā.pu. 10.29.38] iti | **vṛjinārdana** iti karmaṇy an eva | he sarva-duḥkha-nivāraka ! **tat** tasmāt **no**'smān prati prasīda imāṁ durdṛṣṭīm tyajety arthaḥ |

nanu yūyam api grhādi-tyāgenātrāgatya tadvad eva mat-pāda-rajah prapannāḥ ? tatrāhuḥ—**na te'ngihri-mūlam** iti | tadvad **vasatīr visrjya tvad-upāsanāśāḥ** satyas tavānghri-mūlam **na prāptāḥ**, api tu kautukenaiva jyotsnāyām vṛndāvana-darśanārtham āgatā ity arthaḥ | atas tvadīya-tādṛśa-nirīkṣaṇa-jāta-tivra-kāmena taptātmāno yās tāsām eva dāsyam dehi na tu mādrśīnām | atra śaṣṭhī cātyanta-dānābhāve sampradānatvaṁ na bhavatīti vivakṣayā | atas tad api dānam gokule'smin nātisthirībhaviṣyatīti bhāvaḥ |

**puruṣa-bhūṣaṇa** iti sambodhanaṁ ca śliṣṭam | puruṣān gokula-gatān sakhi-janān eva bhūṣayati na tv adyāpi gokula-ramaṇīm kāñcid api | atas tādṛśa-taptātmāno'pi nāyikāḥ kalpanā-mātra-mayya iti bhāvaḥ | atra bhāvāntareṇāgati-sūcanāt **dr̥ṣṭam vanam kusumitam** [bhā.pu. 10.29.21] ity anena tad-bhāvoddīpanam api nādṛtam |

(332.20) atha **śravaṇād** [bhā.pu. 10.29.27] ity-ādau, **darśanān mayi bhāvaḥ** ity anena yan-nija-saundarya-balaṁ darśitam tatrāhuḥ **vīkṣya** [bhā.pu. 10.29.39] iti | atrāpy antyaś ca-śabdaḥ kākṣvā, pūrvas tu tat-tad-ukta-samuccaye | etad api etac cāpi **vilokya dāsyo bhavāma**, api tu na sarvathaiva ity arthaḥ |

(332.21) nanu yady evaṁ dr̥ḍha-vratā bhavata tarhi katham ihaiva sarvām rātrim na tiṣṭhathety āśaṅkya punaḥ sa-śaṅkam āhuḥ **kā stry aṅga te** [bhā.pu. 10.29.40] iti | yadyapy eva tathāpi aṅga he kala-padāyata-veṇu-gīta, he sammohita sammohanākhyā-kāma-bāṇa-mohita, trilokyām eṣā kā strī yā te tvattaḥ sakāśāt ārya-caritāt sad-ācārād dhetor api na calet | astv asmākam parama-sādhu-maryādā-vratānām dūrato vārtā |

tad evaṁ tataś calane hetuṁ sambodhana-dvayena guṇa-gataṁ bhāva-gataṁ ca tadīyam doṣam ukṭvā rūpa-gataṁ cāhuḥ—**trailokya-** iti | tathā **ārya-caritād** eva hetor idaṁ ca **rūpaṁ vilokya kā na calet, yat** yasmāt **go-dvija** iti | sundarīṇām sundara-para-puruṣa-nikaṭa-sthitir hi bādham loka-vigānāya syād iti |

(332.22) **rajany eṣā** [bhā.pu. 10.29.19] ity-ādau iha vīrasya mama sannidhau stheyam ity atra balātkāram apy āśaṅkya sa-stutikam iva prārthayante—**vyaktam bhavān** [bhā.pu. 10.29.41] iti | yasmād īdr̥śo jātas tasmāt he ārta-bandho dharmā-cyuti-bhayato'pi vraja-janāms trāyamāṇa, kiṅkarīṇām grha-dāsīnām api bhavad-darśana-jātakām atapteṣv api staneṣu kara-paṅkajaṁ no nidhehi nārpaya | astu tāvat stanānām vārtā tāsām śiraḥsu ca mā nidhehi | tad evaṁ sati mādr̥śīnām tu sat-kula-jātānām parama-satīnām tat-tad-vārtām manasāpi na nidhehīti bhāvaḥ |

(332.23) tad evaṁ śrī-kṛṣṇa-prārthanā-pratyākhyāna-rūpo'rtho vyākhyātaḥ | svayam-dūtya-viśeṣeṇa prārthanā-rūpo vyaṅgyo'rthaś ca prāyaḥ prasiddha eva | tatra dharmā-śāstropadeśa-balena yat paty-ādīnām anuvṛtter nityatvaṁ śrī-bhagavatā sthāpitam, jñāna-śāstram ālambya tan nirākartuṁ pratibhā-vacanenaiva tasya paramātma-tattvaṁ kalpayantyāḥ sarvopadeśānām tad-anugatāv eva tātparyam sthāpayanti—**yat-paty-apatya-** [bhā.pu. 10.29.32] iti | etat svadharmopadeśa-vākyam sarvopadeśa-vākyānām tātparyāspade **tvayy evāstu** | tvad-bhajana eva paryavasyatv ity arthaḥ | katham aham tad-āspadam ? tatrāhuḥ—**tvam ātmā** paramātmēti | tataḥ **tam etam vedānuvacanena brāhmaṇā vividiṣanti** [br.ā.u. 4.4.22] ity-ādi-śāstra-balena tvam eva tad-āspadam ity arthaḥ |

atha mama paramātmatvam api kutah ? tatra sa-pratibham āhuḥ—**kila** prasiddhau **tanu-bhṛtām preṣṭhaḥ** nirupādhi-premāspadaṁ, **bandhur** nirupādhi-hita-kārī ca **bhavān** iti | tac ca dvayaṁ paramātma-lakṣaṇatvena **ātmanas tu kāmāya sarvaṁ priyaṁ bhavati** [br.ā.u. 2.4.5] ity-ādi-jñāna-śāstre prasiddham | tasmāt tvam eva paramātmeti siddham | tasmāt tvad-upāsanonmukhānām asmākaṁ **brāhmaṇo nirvedam āyāt, nāsty akṛtaḥ kṛtena** [mu.u. 1.2.12] iti balavattara-jñāna-śāstropadeśena svadharmā-parityāge’pi na doṣa iti bhāvaḥ | tāsāṁ tad-aiśvarya-jñānaṁ ca tan-mādhuryānubhavātiśayenodetum na śaknotīti pūrvam eva darśitam |

tatra ca viśeṣataḥ sad-ācāraṁ pramāṇayanti—**kurvanti hi** [bhā.pu. 10.29.33] iti | **kuśalāḥ** sārāsāra-vidvāmsaḥ santaḥ | **hi** prasiddhau | viśeṣata ity arthaḥ | **sva ātmani** paramātmanīti pūrvābhiprāyeṇa | **sve ātmani** antaḥkaraṇe nitya-priyatvenānubhūyamāno yas tvaṁ tasmimś tvayīty arthaḥ | ity abhiprāyeṇa vā | yasmāt te caivambhūte **tvayy** eva **ratim kurvanti** na tu dharmādaḥ tad-dhetau ḡṛhādaḥ vā | tasmād asmākaṁ **paty-ādibhiḥ kim ?**

**yarhy ambujākṣa** [bhā.pu. 10.29.36] ity-ādiṣu ramādi-śabdāḥ **śrīr yat-padāmbuja-** [bhā.pu. 10.29.37] ity-ādivad eva vyākhyeyāḥ | iti vācīkānubhāveṣu saṁlāpa-vyākhyā |

|| 10.29 || śrī-śukaḥ || 332 ||

[333]

**sandēśas** tu proṣitasya sva-vārtā-preṣaṇaṁ bhavet [u.nī. 11.93] | sa yathā—

**he nātha he ramā-nātha  
vraja-nāthārti-nāśana |  
magnam uddhara govinda  
gokulaṁ vṛjinārṇavāt** || [bhā.pu. 10.47.52]

[334]

anyārtha-kathanaṁ yat tu so’**padeśa** itīritah [u.nī. 11.97] | sa yathā—**niḥsvaṁ tyajanti gaṇikāḥ** [bhā.pu. 10.47.7-8] ity-ādi **jārā bhuktā ratām striyam** ity antam | spaṣṭam |

|| 10.47 || śrī-gopya uddhavam || 334 ||

[335]

yat tu śikṣārtha-vacanam **upadeśaḥ** sa ucyate [u.nī. 11.99] | sa yathā baladevāgamane—

**kim nas tat-kathayā gopyaḥ  
kathāḥ kathayatāparāḥ |  
yāty asmābhir vinā kālo  
yadi tasya tathaiva naḥ** || [bhā.pu. 10.65.14]

spaṣṭam |

|| 10.65 || tāḥ || 335 ||

[336]

vyājenātmābhilāṣoktir **vyapadeśa itiryate** [u.nī. 11.103] | sa yathā—**kṛṣṇam nirikṣya** [bhā.pu. 10.21.12] ity-ādaḥ, **devyo vimāna-gatayaḥ smara-nunna-sārāḥ** ity-ādi | spaṣṭam |

|| 10.21 || tāḥ || 336 ||

[337]

evam pralāpānulāpālapādideśa-nirdeśā api pañca vācikeṣu jñeyāḥ | ity anubhāvāḥ |

**atha vyabhicāriṇaḥ |**

atha vyabhicāriṇaḥ | (1) atra **nirvedaḥ** svāvamāne syāt **caraṇa-raja upāste yasya bhūtir vyaṃ kā** [bhā.pu. 10.47.15] iti | spaṣṭam |

|| 10.47 || tāḥ || 337 ||

[338]

(2) anutāpo **viśādakaḥ—akṣaṇvatām phalam** [bhā.pu. 10.21.7] ity-ādaḥ dr̥śyaḥ |

(3) **dainyam** aurjitya-rāhitye, **tan naḥ prasīda vṛjinārdana** [bhā.pu. 10.29.38] ity-ādi | spaṣṭam |

|| 10.21 || tāḥ || 338 ||

[339]

(4) **glānir niṣprāṇatā matā kācid rāsa-pariśrāntā** [bhā.pu. 10.33.10] ity-ādaḥ darśitā |

(5) khedātmā **śramaḥ, tāsām rati-vihāreṇa** [bhā.pu. 10.33.20] ity-ādi |

[340]

(6) ullāse viveka-śamane **madaḥ—tad-aṅga-saṅga-pramudākulendriyāḥ** [bhā.pu. 10.33.18] ity-ādi | spaṣṭam |

|| 10.33 || śrī-śukaḥ || 340 ||

[341]

(7) anyasya helane **garvaḥ** | **tasyāḥ syur acyuta nṛpā bhavatopadiṣṭāḥ** [bhā.pu. 10.60.44] ity-ādi | spaṣṭam |

|| 10.60 || śrī-rukmiṇī || 341 ||

[342]

(8) **śaṅkā** svāniṣṭa-tarkite | **api mayy anavadyātmā dṛṣṭvā kiñcij jugupsitam** [bhā.pu. 10.53.24] ity-ādi | spaṣṭam |

|| 10.53 || sā || 342 ||

[343]

(9) **trāso** bhiyā manaḥ-kṣobhe—**krośantaṁ kṛṣṇa rāmeti vilokya sva-parigraham** [bhā.pu. 10.34.27] iti | spaṣṭam |

|| 10.34 || śrī-śukaḥ || 343 ||

[344]

(10) **āvegaś** citta-sambhrame—**duhantyo'bhiyayuh kāścīd doham hitvā samutsukāḥ** [bhā.pu. 10.29.5] ity-ādi | spaṣṭam |

|| 10.29 || saḥ || 344 ||

[345]

(11) **unmādo** hṛdaya-bhrāntau—**gāyantya uccair amum eva samhatā** [bhā.pu. 10.30.4] ity-ādi | spaṣṭam |

|| 10.30 || saḥ || 345 ||

[346]

(12) **apasmāro** mano-laye—

**mayi tāḥ preyasāṁ preṣṭhe  
dūra-sthe gokula-striyaḥ |  
smarantyo'ṅga vimuhyanti  
virahautkaṅṭhya-vihvalāḥ** || [bhā.pu. 10.46.5]

[347]

(13) **vyādhis** tat-prabhave bhāve | **dhārayanty ati-kṛcchreṇa prāyaḥ prāṇān kathañcana** [bhā.pu. 10.46.6] iti | spaṣṭam |

|| 10.46 || śrī-bhagavān uddhavam || 346-347 ||

[348]

(14) **moho** hṛn-mūḍhatātmani | **nija-padābja-dalaiḥ** [bhā.pu. 10.35.17] ity-ādau, **kuja-gatiṃ gamitā** ity-ādi | spaṣṭam |

|| 10.35 || śrī-gopyaḥ || 348 ||

[349]

(15) prāṇa-tyāge **mṛtiḥ** sāsminn asiddha-vapuṣām ratau | **antar-grha-gatāḥ kāścit** [bhā.pu. 10.29.9] ity-ādau śrī-kṛṣṇa-sandarbhe vyākhyātā |

anyatra kṛṣṇa-kṛtyebhyo balinaḥ kleśa-śaṅkayā |  
(16) **ālasyam** acikīrṣyām kṛtrimam teṣu cojjvale ||

tatra kṛṣṇa-kṛtyebhyo 'nyatra tad yathā—**tad-aṅga-saṅga** ity-ādau

**...keśān dukūlaṃ kuca-paṭṭikāṃ vā |**  
**nāñjaḥ tu prativyoḍhum alaṃ vraja-striyaḥ** [bhā.pu. 10.33.17] iti |

|| 10.33 || śrī-śukah || 349 ||

[350]

athojjvale kṛṣṇa-sahita-vihāra-kṛtyeṣu ca kṛtrimam tad yathā—**na pāraye'ham calitum** [bhā.pu. 10.30.37] ity-ādi | spaṣṭam |

|| 10.30 || śrī-rādhā || 350 ||

[351]

(17) **jāḍyam** apratipattau syāt—

**tam āgataṃ samājñāya vaidarbhī hr̥ṣṭa-mānasā |**  
**na paśyantī brāhmaṇāya priyam anyan nanāma sā** || [bhā.pu. 10.53.31]

spaṣṭam |

|| 10.53 || śrī-śukah || 351 ||

[352]

(18) **vrīḍety** āhur adhrṣṭatām |

**patyur balaṁ śarāsāraiś channaṁ vīkṣya sumadhyamā |**  
**sa-vrīḍam aikṣat tad-vaktraṁ bhaya-vihvala-locanā ||** [bhā.pu. 10.54.4]

idaṁ bhāva-sānkārye'py udāhāryam |

|| 10.54 || saḥ || 352 ||

[353]

(19) **avahittākāra-guptau | sabhājayitvā tam anaṅga-dīpanam** [bhā.pu. 10.32.15] ity-ādi  
| atra sabhājanādinā kopacchādanam |

|| 10.32 || saḥ || 353 ||

[354]

(20) **smṛtiḥ** prāg-jñāta-cintane—

**tāḥ kiṁ niśāḥ smarati yāsu tadā priyābhir**  
**vṛndāvane kumuda-kunda-śaśāṅka-ramye |** [bhā.pu. 10.47.43] ity-ādau darśitā |

(21) ūhā **vitarka** ity uktah | **na lakṣyante padāny atra** [bhā.pu. 10.30.31] ity-ādi |

|| 10.30 || śrī-gopyaḥ || 354 ||

[355]

(22) dhyānaṁ **cinteti** bhanyate | **kṛtvā mukhāny avaśucaḥ** [bhā.pu. 10.29.29] ity-ādi |

spaṣṭam || 10.29 || śrī-śukaḥ || 355 ||

[356]

(23) **matiḥ** syād artha-nirdhāre—

**tvaṁ nyasta-daṇḍa-munibhir gaditānubhāva**  
**ātmātma-daś ca jagatām iti me vṛto'si |** [bhā.pu. 10.60.39] iti | spaṣṭam |

|| 10.60 || śrī-rukmiṇī || 356 ||

[357]

(24) **autsukyaṁ** samayākṣamā—**niśamya gītaṁ tad-anaṅga-varḍhanam** [bhā.pu. 10.29.4] ity-ādi | spaṣṭam |

|| 10.29 || śrī-śukaḥ || 357 ||

[*atra anyākara-grantha-labdha-vyabhicāri-sūciṣu yathākrama-prāptau dhṛti-harṣau atra śrījīvapādena noddhṛtau | tatra kāraṇaṁ na jñātam | nūnaṁ pāṇḍulipeḥ patraṁ kenacit rasa-pratīpena duṣṭa-mūṣakeṇa akhādiṣyata* ]

[358]

(27) **augryaṁ** cāntye kṛtrimaṁ kvāpi | yathā **krūras tvam akrūraḥ** [bhā.pu. 10.39.21] ity-ādau | tac ca kvāpi kṛtrimaṁ, yathā **dehi vāsāmsi dharmajña no ced rājñe bruvāmahe** [bhā.pu. 10.22.15] iti | spaṣṭam |

|| 10.22 || śrī-vraja-kumāryaḥ || 358 ||

[359]

(28) **amarṣas** tv asahiṣṇutā | **pati-sutānvaya-** [bhā.pu. 10.31.16] ity-ādau, **kitava yoṣitaḥ kas tyajen niśi** || iti | spaṣṭam |

|| 10.31 || śrī-gopyaḥ || 359 ||

[360]

(29) **asūyā** anyodaya-dveṣe—**tasyā amūni naḥ kṣobham** [bhā.pu. 10.30.30] ity-ādau |

(30) **cāpalaṁ** citta-lāghave—**śvo bhāvini tvam ajitodvahane** [bhā.pu. 10.52.41] ity-ādau, **mām rākṣasena vidhinodvaha vīrya-śulkām** iti | spaṣṭam |

|| 10.52 || śrī-rukmiṇī || 360 ||

[361]

(31) ceto-nimīlane **nidrā**—

**evaṁ cintayatī bālā govinda-hṛta-mānasā |  
nyamīlayata kālajñā netre cāsru-kalākule** || [bhā.pu. 10.53.26]

(32) svapnaḥ **suptir** itīryate | eṣa ca ūṣā-dṛṣṭāntenānumeyaḥ |

[362]

(33) **bodho** nidrādi-viccheda iti trimśat-trayādhikāḥ—**nyamīlayata kālajñā netre** ity anantaram |

**evam vadhvāḥ pratīkṣantyā govindāgamaṇaṁ nṛpa |**  
**vāma ūrur bhujo netram asphuran priya-bhāṣiṇaḥ ||** [bhā.pu. 10.53.27]

tena sphuraṇena jajāgārety arthaḥ |

|| 10.53 || śrī-śukaḥ || 361-362 ||

[363]

atha kāntā-bhāvaḥ sthāyī | tasya ca hetu-dvayam | śrī-kṛṣṇa-svabhāvo vāmā-viśeṣa-svabhāvaś  
ceti | prathamo, yathā—**kānyaṁ śrayīta tava pāda-saroja-gandham āghrāya** [bhā.pu.  
10.60.42] ity-ādiṣu |

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uttaro, yathā—

**naivālīkam ahaṁ manye vacas te madhusūdana |**  
**ambāyā eva hi prāyaḥ kanyāyāḥ syād ratiḥ kvacit ||**  
**vyūḍhāyāś cāpi puṁścalyā mano'bhyeti navaṁ navam |**  
**budho'satīm na bibhṛyāt tām bibhrad ubhaya-cyutaḥ ||** [bhā. 10.60.47-48]  
iti |

yad bhavatoktaṁ **athātmano'nurūpam** [bhā.pu. 10.60.17] ity-ādikaṁ, tat tava vākyam strī-jātau  
prāyo nānṛtaṁ manye | yata ambāyā yathā kvacid ekatra sālva eva ratir jātā, tathānyasyāḥ  
kanyāyā ekatra ratiḥ prāya eva syāt, na tu niyamena | kim ca, **vyūḍhāyā api** iti |

yad vā, **kanyāyā api kvacid ekatra ratiḥ syāt, prāya** iti sādhyā evety arthaḥ | tatra  
dṛṣṭāntaḥ—**ambāyā iva** iti | **puṁścalyās tu vyūḍhāyā api mano navaṁ navam abhyeti** | tasmāt  
parama-puṇya-śīlāyā eva tvayi svabhāvato ratir bhaved iti bhāvaḥ |

|| 10.60 || śrī-rukmiṇī || 364 ||

[365]

eṣa ca sthāyī sāksād-upabhogātmakas tad-anumodanātmakaś ceti dvividhaḥ | pūrvaḥ sāksān  
nāyikānām, uttaraḥ sakhīnām | ubhaya-vyapadeśānām ubhāv api | tatropabhogātmakaḥ sa  
sāmānyato yathā—**kṛṣṇaṁ nirīkṣya vanitotsava-rūpa-śīlam** [bhā.pu. 10.21.12] iti |  
spaṣṭam |

|| 10.21 || śrī-gopyaḥ || 365 ||

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sa eva punaḥ sambhogecchā-nidānaḥ sairindhry-ādau, yathā **sahoṣyatām iha preṣṭha** [bhā.pu. 10.48.9] ity-ādi | spaṣṭam |

|| 10.48 || saiva || 366 ||

[367]

kvacid bhedita-sambhogecchaḥ paṭṭa-mahiṣiṣu, yathā—**smāyāvaloka-lava-darśita-** [bhā.pu. 10.61.4] ity-ādiṣu | svarūpābhinna-sambhogecchaḥ śrī-vraja-devīṣu, yathā—**yat te sujāta-caraṇāmbu-ruham** [bhā.pu. 10.31.19] ity-ādiṣu | āsām caiṣa svābhāvika eva | ata eva sva-parityāga-jāterṣayā doṣam kalpayitvāpi tat-parityāgāsāmarthyoktiḥ | yathā **mṛgayur iva kapīndram** ity-ādau, **dustyajas tat-kathārthaḥ** [bhā.pu. 10.47.17] iti |

eṣa cāsu bahu-bhedo vartate | ekatra bhāve khalu mithunasya mitha ādara-viśeṣaḥ | tatra preyasīnām tvadīyatvābhimānātīśayena kāntam prati pāratantrya-vinaya-stuti-dākṣiṇya-prācuryam | anyatra madīyatvātīśayaḥ, yatra paratantra-kāntatayāntar-marmajñatā-narma-kauṭilyābhāsa-prācuryam | etad-yugalasya ca bhedasya bahv-aṁśa-svalpāṁśa-tat-sānkarya-bhedenāparāsu ca bahu-vidham iti |

ete ca bhāvā yathoktāḥ—

**kācit karāmbujam śaurer jagṛhe'ñjalīnā mudā |**

**kācid dadhāra tad-bāhum aṁse candana-rūṣitam ||4**

**kācid añjalīnāgrhṇāt tanvī tāmbūla-carvitam |**

**ekā tad-aṅghri-kamalam śantaptā stanayor adhāt ||5**

**ekā bhrū-kuṭim ābaddhya prema-saṁrambha-vihvalā |**

**ghnatīvaikṣat sandaṣṭa-daśana-cchadā ||6**

**aparānīmīṣad-dṛgbhyām juṣāṇā tan-mukhāmbujam |**

**āpītam api nātrpyat śantas tac caraṇam yathā ||7**

**taṁ kācin netra-randhreṇa hṛdi-kṛtya nimīlya ca |**

**pulakāṅgulyupaguhyās te yogīvananda-samplutā ||8**

**sarvās tāḥ keśavālokaparamotsavanirvṛtāḥ |**

**jahur virahajam tāpaṁ prājñam prāpya yathā janāḥ ||9** [bhā.pu. 10.32.4-9]

atrādara-viśeṣa-maya-prāg-ukta-bhāvā **kācit karāmbujam** [4] ity atra prathamoktā | iyaṁ ca sarvāgra-sthītatvād ādau varṇyate | tato jyeṣṭhā iti gamyate | tataś ca sarvādau tayaiiva milanam kṛṣṇasya | tathā tasyām eva śrī-kṛṣṇasyāpy ādarātīśayo'vagamyate | evaṁ tathā **añjalīnā** kara-grahaṇāt tasyā api tasminn ādaro vyaktaḥ, tat-pāratantryādīkam api | madhya-sthītatvaṁ cāsyāḥ | tataḥ sādhu evedaṁ prathamodāharaṇam |

atha madīyatvātīśayamaya-dvītīyodāharaṇam | **ekā bhrū-kuṭim ābaddhya** [6] ity-ādi | eṣā khalu madhyato varṇanayā madhya-sthītety avagamyate | madhya-sthītatvaṁ cāsyāḥ

parama-durlabhatām vyanakti | tato bhāva-viśeṣa-dhāritā cāsyā gamyate | tasya  
sākṣāt-pratyāyakam ca madīyatvātīśayādi-bodhaka-bhrū-bhaṅgy-ādikam evāsti | iyaṁ ca  
śrī-rādhaiḥ jñeyā |

tīrṣā eva bhāvo'syāḥ kārttika-prasaṅge vrata-ratnākara-dhṛta-bhaviṣya-vacane dṛśyate—

tasmin dine ca bhagavān rātrau rādhā-grhaṁ yayau |  
sā ca kruddhā tam udare kāñcī-dāmnā babandha ha ||  
kṛṣṇas tu sarvam āvedya nija-geha-mahotsavam |  
priyāṁ prasādayāmāsa tataḥ sā tam avocayat || iti |

tataḥ siddhe ca tasyā bhāvasya tādrśatve **yathā rādhā priyā** ity-ādi pādmādi-vacanānusāreṇa  
**anayārādhito nūnam** [bhā.pu. 10.30.28] ity-ādy-anusāreṇa ca tan-māhātmyāt  
tādrśa-bhāva-māhātmyam eva sphuṭam upalabhyate | dvārakāyām etad-anugata-bhāvatvenaiva  
śrī-satyabhāmāpi sarvataḥ praśastā | tatra bhāva-sādrśyam sarvataḥ praśastatvam ca yathā  
śrī-viṣṇu-purāṇe—

yadi te tad-vacaḥ satyam satyātyartham priyeti me |  
mad-geha-nisphuṭārthāya tadāyam nīyatām taruḥ || [vi.pu. 5.30.33] iti |

pādma-kārttika-māhātmye śrī-kṛṣṇa-vākyam ca yathā—**na me tvattaḥ priyatamā** ity-ādi  
|śrī-hari-vaṁśe vaiśampāyana-vacanam ca tan-nirdhārakam—**saubhāgye cādhikābhavad** iti |

atha yā ca pūrva-bhāvopalakṣitā sāpi tad-bhāva-virodhi-bhāvatvena tat-pratipakṣa-nāyikā syāt |  
candrāvaly eva seti ca prasiddham | tathoktam śrī-bilvamaṅgalena—

rādhā-mohana-mandirād upāgataś candrāvalīm ūcivān  
rādhe kṣemamayeti tasya vacanam śrutvāha candrāvalī |  
kaṁsa kṣemamaye vimugdha-hṛdaye kaṁsaḥ kva dṛṣṭas tvayā  
rādhā kveti vilajjito nata-mukha-smero hariḥ pātu vaḥ || iti |

atra candrāvalyāḥ sadṛśa-bhāvā **kācid añjalīnā** [5] ity-ādinā varṇitā | **ekā tad-aṅghri-kalam**  
[5] ity-ādinā ca | ete tat-sakhyau padmā-śaivyē ity abhiyukta-siddhiḥ |

śrī-rādhāyāḥ sadṛśa-bhāvā ca **aparinimiṣad-dṛgbhyām** [7] ity-ādinā varṇitā |

**taṁ kācid** [bhā.pu. 10.32.8] ity-ādinā ca | madīyo'sau svayam eva mām anubhaviṣyatīti svayam  
grāha-sparśādy-abhāvena vāmya-sparśāt | tataś caite tat-sakhyau | ete ca prāyas tat-sa-nāmatvāt |  
tad-anugatatayā pāṭhāc cānurādhā-viśākhe bhavetām | ye khalu **viśākhā dhyāna-niṣṭhikā** iti,  
**rādhānurādhā** iti bhaviṣyottara-pāṭhite tatrānurādhaiḥ lalitety abhiyukta-prasiddhiḥ |

saṅkara-bhāvā ca **kācid dadhāra** [bhā.pu. 10.32.4] ity-ādinoktā | tad bāhor amse dhāraṇena  
pūrvasyā dākṣiṇyāmsena sāmyāt | uttarasyā eṣā khalu śyāmalety abhiyukta-prasiddhiḥ | atrāṣṭamī  
ca viṣṇu-purāṇoktā yathā—

kācid āyāntam ālokya govindam atiharṣitā |

kr̥ṣṇa kr̥ṣṇeti kr̥ṣṇeti prāha nānyad udīritam || [vi.pu. 5.13.44] iti |

asyā nātisphuṭa-bhāvatvāt tātasthyam | eṣā ca bhadrety abhiyukta-prasiddhiḥ | teṣāṃ bhāvānām paramānandaika-rūpatvaṃ darśayati—**sarvā** [bhā.pu. 10.32.9] iti |

|| 10.32 || śrī-śukaḥ || 367||

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athānumodanātmake kānta-bhāve sādhye tat-sambhāvanārthaṃ tadīya-leśānumodana-mātrasyodāharaṇaṃ yathā—

**asyaiva bhāryā bhavitum rukmiṇy arhati nāparā |  
asāv apy anavadyātmā bhaiṣmyāḥ samucitaḥ patiḥ ||  
kiñcit su-caritaṃ yan nas tena tuṣṭas tri-loka-kṛt |  
anugṛhṇātu gṛhṇātu vaidarbhyāḥ pāṇim acyutaḥ ||  
evam prema-kalā-baddhā vadanti sma puraukasah |** [bhā.pu. 10.53.37-39]

atra nānā-vāsana-janānām eṣāṃ hr̥di tat-tan-nānā-vilāsa-mayasya kānta-bhāvasya pūrṇa-svarūpa-sparśāyogyatvāt kathañcit tad-dāmpatya-sthiti-mātra-lakṣaṇasya tadīya-sāmānyāṃśasyaivānumodana-mātraṃ jātam | ata eva prema-kalābaddhā ity uktam | premnaḥ kānta-bhāvasya yā kalā ko'pi leśas tena baddhās tad-anumodana-sukhānukūlā ity arthaḥ | tata evam yasya kalayāpi viṣama-bhāvānām api sarveṣāṃ puraukasāṃ tathā citta-vṛndam ullāsitam, yathā yugapad aikamatyam eva sarva-bhāvātikrameṇa sarveṣāṃ jātam | sa eva yatra bhāva-rākādhīśaḥ svayam udayate tac-cittānām tādr̥śa ullāsas tu parātpara eva syād iti bhāvaḥ |

[369]

atha sāksāt tad-anumodanātmaka-pūrṇa-kānta-bhāvasyodāharaṇam āha—

**apy eṇapatny upagataḥ priyayeha gātrais  
tanvan dr̥śāṃ sakhi sunirvṛtim acyuto vaḥ |  
kāntāṅga-saṅga-kuca-kuṅkuma-rañjitāyāḥ  
kundasrajaḥ kulapater iha vāti gandhaḥ ||**

**bāhuṃ priyāṃsa upadhāya gṛhītapadmo  
rāmānujas tulasikālikulair madāndhaiḥ |  
anvīyamāna iha vas taravaḥ praṇāmaṃ  
kiṃ vābhinandati caran praṇayāvalokaiḥ ||** [bhā.pu. 10.30.11-12]

**eṇapatni** eṇatva-prayogeṇa he praśasta-netre ! **patnī**tva-prayogeṇa buddhyā tu he mādr̥śa-mānuṣī-tulye ! ity arthaḥ | tatrāpi he **sakhi** ! vakṣyamāṇa-saubhāgya-bhareṇa he labdha-mad-vidha-sakhye ! **priyayā** saha **acyutaḥ** śrī-kr̥ṣṇaḥ, śleṣeṇa tasyāḥ sakāśād aviśliṣṭaḥ san **gātrair** ubhayoḥ parasparam āsaṅgena śobhā-viśeṣaṃ prāptair aṅgaiḥ kṛtvā **vas** tvādr̥śīnām

**ḍṛśām** netrāṇām **sunirvṛtīm** kevala-śrī-kṛṣṇa-darśanajānandād api atīśayitam ānandaṁ **tanvan** vistārayan uttarottaram utkarṣayan api kim **upagataḥ** yuṣmat-samīpaṁ prāpto’bhūt ?

nanu katham idaṁ bhavatībhīr anumitam ? ity āśaṅkyānumāna-liṅgaṁ  
tan-mithuna-ślāghā-garbha-vacanenāhuḥ—**kānta-** iti | **kula-pater** vraja-nātha-vaṁśa-tilakasya  
yā **kunda-srak**, tasyā **gandhaḥ** saurabhyam **iha vāti** vāyu-saṅgena prasaratī | kathambhūtāyāḥ  
srajaḥ ? **kāntā** sarva-sādgunyena tasyāpi lālasāspada-rūpā yā syāt, tasyā **aṅga-saṅge**  
**kuca-kuṅkumena rañjitāyāḥ** | ataḥ santata-paricaya-viśeṣeṇa  
tat-tat-saurabhya-viśeṣasyātrāsmābhīr avadhāritatvāt bhavatīnām atra carantīnām samīpaṁ prāpta  
evāsau tayā yuta ity arthaḥ |

atha tām tad-darśana-jātena harṣeṇa samprati tad-viyoga-jātena duḥkhena ca sthagita-vacanam  
āśaṅkyā tena ca tayoḥ saṅgamam eva nirdhārya paramānandena tad-avasarocitaṁ  
tadīya-vilāsa-viśeṣaṁ varṇayantyas tatra puṣpādi-bhara-namrāṇām tarūṇām api  
tadīya-sauvidallādi-bhrītya-viśeṣa-bhāvena tan-namaskāram utprekṣya punas teṣām eva  
tat-sannidhi-janya-saubhāgya-viśeṣaṁ tām praty eva pṛcchantyas tayos tādṛśa-vilāsāveśatīśayam  
āhuḥ—**bāhuṁ priyāṁsa** iti | **anvīyamānaḥ** anugamyamānaḥ | parasparaṁ **praṇayāvalokaiś**  
**caran** krīḍan | **iha vo** yuṣmākaṁ **praṇāmaṁ kiṁ vābhinandati** sādaram grhṇāti ? api tu  
vilāsaviṣṭasya tasya tad-abhinandanam na sambhāvayāma ity arthaḥ |

|| 10.30 || śrī-rādhā-sakhyah || 369 ||

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tad evam ālambanādi-sthāyy-antar-bhāva-samvalanam camatkārāvahatayā ujvalākhyo rasaḥ syāt  
| tasya ca bheda-dvayaṁ—vipralambhaḥ, sambhogaś ceti | tatra vipralambho viprakarṣeṇa  
lambhaḥ prāptir yasya sa tathā | yathoktam—

yūnōr ayuktayor bhāvo yuktayor vā tayor mithaḥ |  
abhīṣṭāliṅganādīnām anavāptau prakṛṣyate |  
sa vipralambho vijñeyah sambhogonnati-kāraḥ || [u.nī. 15.2] iti |

tad unnati-kāratvam anyatra cuktam—

na vinā vipralambhena sambhogaḥ puṣṭim āsnute |  
kāṣyite hi vastrāḍau bhūyān rāgo’bhivardhate || [u.nī. 15.3]

yad uktaṁ svayaṁ kṛṣṇeṇa—**nāham tu sakhyo bhajato’pi jantūn** [bhā.pu. 10.33.20] ity-ādi |  
anyatra ca—

yat tv ahaṁ bhavatīnām vai dūre varte priyo ḍṛśām |  
manasaḥ sannikarṣārthaṁ mad-anudhyāna-kāmyayā ||  
yathā dūra-care preṣṭhe mana āviśya vartate |  
strīṇām ca na tathā cetah sannikṛṣṭe’kṣi-gocare || [bhā.pu. 10.47.34-35] iti |

tasya vipralambhasya catvāro bhedāḥ—pūrva-rāgo, mānaḥ, prema-vaicittyaṁ, pravāsaś ceti |  
atha sambhogaś ca yūnoḥ saṅgatayoḥ sambaddhatayā bhogo yatra sa bhāva ucyate | yathoktam—

darśanāliṅganādīnām ānukūlyān niṣevayā |  
yūnor ullāsam ārohan bhāvāḥ sambhoga ucyate || [u.nī. 15.188] iti |

sa ca pūrva-rāgānantara-ja ity-ādi-saṁjñayā caturvidhaḥ |

tatra pūrva-rāgaḥ—

ratir yā saṅgamāt pūrvam darśana-śravaṇādi-jā |  
taylor unmīlati prājñaiḥ pūrva-rāgaḥ sa ucyate || [u.nī. 15.5]

sa ca paṭṭa-mahiṣīṣu śrī-rukmiṇyā yathā—

**sopaśrutya mukundasya rūpa-vīrya-guṇa-śriyaḥ |**  
**gṛhāgatair gīyamānās taṁ mene sadṛśam patim ||** [bhā.pu. 10.52.23] ity-ādi |

spaṣṭam || 10.52 || śrī-śukaḥ || 370 ||

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atha vraja-devīnām | tatra yad āsām kvacid bālye’pi sambhogo varṇyate, tat khalu  
aupapatika-bhāvavatīnām tāsām madhye kāsāñcin nimitta-viśeṣam prāpya kadācit kadācit  
tad-bhāvāvirbhāva-prabhāveṇa kaiśorāvirbhāvāt saṅgacchate | yathā bhaviṣye  
kārttika-prasaṅge—bālye’pi bhagavān kṛṣṇaḥ kaiśoram rūpam āśritaḥ ity-ādinoktam | anyadā  
tad-ācchādane sati tat kaiśorādikam ācchannam eva tiṣṭhati | tasmād bhāvādīnām  
avicchedābhāvān nātirasādhāyakatvam iti nātroṭṭaṅkyate |

atha mahā-tejasvitayā ṣaṣṭha-varṣam evārabhya kaiśorāvirbhāva-vicchede sati tāsām api punaḥ  
pūrva-rāgo jāyate | tato’nyāsām tu sutarām sa tūdāhriyate | yathā—

**āśliṣya sama-śītoṣṇam prasūna-vana-mārutam |**  
**janās tāpam jahur gopyo na kṛṣṇa-hṛta-cetaṣaḥ ||** [bhā.pu. 10.20.45]

gopyas tu na jahuḥ | tatra hetuḥ—kṛṣṇeti | virahe pratyuta tāpa-karatvād iti bhāvāḥ |

|| 10.20 || śrī-śukaḥ || 371 ||

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tad-vivaraṇam ca—

**ittham śarat-svaccha-jalam padmākara-sugandhinā |**  
**nyaviśad vāyunā vātam sa-go-gopālako’cyutaḥ ||1||**

kusumita vana-rāji-śuṣmi-bhṛṅga-  
dvija-kula-ghuṣṭa-saraḥ-sarin-mahīdhram |  
madhupatir avagāhya cārayan gāḥ  
saha-paśu-pāla-balaś cukūja veṇum ||2||

tad vraja-striya ākarṇya veṇu-gītaṁ smarodayam |  
kāścit parokṣaṁ kṛṣṇasya sva-sakhībhyo'nvavarṇayan ||3||  
tad varṇayitum ārabdhāḥ smarantyaḥ kṛṣṇa-ceṣṭitam |  
nāśakan smara-vegena vikṣipta-manaso nṛpa ||4||

barhāpīḍaṁ naṭa-vara-vapuḥ karṇayoḥ karṇikāraṁ  
bibhrad-vāsaḥ kanaka-kapiśaṁ vaijayantīm ca mālām |  
randhrān veṇor adhara-sudhayā pūrayan gopa-vṛndair  
vṛndāraṇyaṁ sva-pada-ramaṇaṁ prāviśad gīta-kīrtiḥ ||5||

iti veṇu-ravaṁ rājan sarva-bhūta-manoharam |  
śrutvā vraja-striyaḥ sarvā varṇayantyo'bhiremire ||6||

akṣaṇvatām phalam idaṁ na paraṁ vidāmaḥ  
sakhyaḥ paśūn anuviveśatayor vayasyaiḥ |  
vaktraṁ vrajeśa-sutayor anuveṇu-juṣṭaṁ  
yair vā nipītam anurakta-kaṭākṣa-mokṣam ||7||

cūta-pravāla-barha-stavakotpalābja-  
mālānupṛkta-paridhāna-vicitra-veśau |  
madhye virejatur alaṁ paśupāla-goṣṭhyām  
raṅge yathā naṭa-varau kva ca gāyamānau ||8||

gopyaḥ kim ācarad ayaṁ kuśalaṁ sma veṇur  
dāmodarādhara-sudhām api gopikānām |  
bhuṅkte svayaṁ yad avaśiṣṭa-rasaṁ hradīnyo  
hṛṣyat-tvaco'śru mumucus taravo yathāryāḥ || [bhā.pu. 10.21.1-9]

tathā vṛndāvanaṁ sakhi bhuvo vitanoti kīrtim [bhā.pu. 10.21.10] ity-ādi | **dhanyāḥ**  
**sma mūḍha-matayo'pi hariṇya etāḥ** [bhā.pu. 10.21.11] ity-ādi | **kṛṣṇaṁ nirīkṣya**  
[bhā.pu. 10.21.12] ity-ādi | **gāvaś ca kṛṣṇa-mukha-** [bhā.pu. 10.21.13] ity-ādi | **prāyo**  
**batāmba munayaḥ** [bhā.pu. 10.21.14] ity-ādi | **nadyas tadā tad upadhārya** [bhā.pu.  
10.21.15] ity-ādi | **drṣṭvātape vraja-paśūn** [bhā.pu. 10.21.16] ity-ādi | **pūrṇaḥ pulindya**

[bhā.pu. 10.21.17] ity-ādi | **hantāyam adrir abalā** [bhā.pu. 10.21.18] ity-ādi | **gā gopakair** [bhā.pu. 10.21.19] ity-ādi ca smartavyam |

ittham iti | ittham pūrvādhyāya-varṇita-prakāreṇa | kusumiteti pūrveṇānvayaḥ | atratyam vanam tad-antar-vanam | śuṣmiṇo mattāḥ | tad vrajeti kṛṣṇasya veṇu-gītam āsrutya | tathāpi parokṣam lajjayā nija-bhāvāvaraṇāya tad-agrajādi-varṇana-sahayogenācchannam yathā syāt tathaiivāvarṇayan | samucita-varṇanam hi prīti-mātram bodhayati na tu kānta-bhāvam iti | tad varṇayitum iti tathāpi nāśakan | parokṣa-varṇanāyām na samarthā babhūvuḥ | tatra hetuḥ—smarantya iti | tatra ca hetuḥ smara-vegeneti | pūrvoktam kṛṣṇa-ceṣṭitam varṇayanti **barhāpīdam** iti | adhara-sudhayeti phutkārasya tat-prācuryam vivakṣitam | tataś ca yukta eva tad-anubhavena tāsām tādrśa-moha iti bhāvaḥ | nāśakann ity etad vivṛṇoti itīti | abhiremire unmadā babhūvuḥ |

atha yathā nāśakamś tathā tad-vākya-dvāraiva darśayati—śrī-gopya ūcur ity-ādinā | tatra dvidhā parokṣī-karaṇā śaktiḥ | ekatrājñānato’pi bhāva-prābalyenaivārthāntarāvīr-bhāveṇa anyatra bhāva-pāravaśyena jñānata eva tad-udghātanena | tatra prathamena yathā akṣaṇavatām iti | arthāntaram cātra vrajeśa-sutayor madhye kaniṣṭhatvena tad anu paścāt veṇu-juṣṭam mukham tad yair nipītam iti yojyam | athottareṇa yathā—cūta-pravālety ādi-dvayam | tatra prathamam parokṣī-karaṇe | dvitīyam tad-aśaktāv iti jñeyam | evam agre ca gāvaś ca kṛṣṇa-mukha-nirgata-veṇu-gītety ādiṣu vijāṭīya-bhāva-varṇanam api parokṣa-vidhāne mantavyam |

athopasamhāraḥ—

**evam-vidhā bhagavato yā vṛndāvana-cāriṇaḥ |**  
**varṇayantyo mitho gopyaḥ krīḍās tan-mayatām gatāḥ ||**  
**hemante prathame māsi nanda-vraja-kumārikāḥ |**  
**cerur haviṣyam bhuñjānāḥ kātyāyany-arcana-vratam ||** [bhā.pu. 10.21.20]

tan-mayatām tad-āviṣṭatām | strī-mayaḥ śiṅga itivat |

|| 10.21 || śrī-śukaḥ || 373 ||

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tathā tāsū kumārīṇām—

**hemante prathame māsi nanda-vraja-kumārikāḥ |**  
**cerur haviṣyam bhuñjānāḥ kātyāyany-arcana-vratam ||** [bhā.pu. 10.22.1]  
ity-ādi |

spaṣṭam |

|| 10.22 || saḥ || 374 ||

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atra kāma-lekhādi-prasthāpanam matam | tatrodāharaṇam śrutvā guṇān bhuvana-sundara  
śrṇavatām te [bhā.pu. 10.52.37] ity-ādi śrī-rukmiṇī-sandeshādikaṁ jñeyam |

atha pūrva-rāgānantara-jah sambhogah | tatra sambhogasya sāmānyākāreṇa  
sandarśana-saṁjalpa-saṁsparaśa-saṁprayoga-lakṣaṇa-bheda-catuṣṭaya-bhinnatvaṁ dṛśyate |  
sandarśanam samyag-darśanam yatra sa bhāvaḥ ity-ādi |

atha śrī-rukmiṇyāḥ sandarśana-saṁsparśanākhyau tad-anantara-jau sambhogau yathā—

**saivam śanaiś calayatī cala-padma-kośau  
prāptim tadā bhagavataḥ prasamīkṣamāṇā |  
utsārya vāma-karajair alakān apāṅgaiḥ  
prāptān hriyaikṣata nṛpān dadṛṣe'cyutam ca ||  
tām rāja-kanyām ratham ārurukṣatīm  
jahāra kṛṣṇo dviṣatām samīkṣatām |** [bhā.pu. 10.53.54-55]

bhagavataḥ prāptim tatrāgamanam hriyā prasamīkṣamāṇā sa-lajjam draṣṭum ārabhamāṇā prāptān  
purataḥ sthitān nṛpān aikṣata | tataś ca vyūkula-cittā tatraiva punar acyutam api dadṛṣa ity arthaḥ |

|| 10.53 || śrī-śukaḥ || 375||

[376-378]

atha vraja-kumārīṇām sandarśana-saṁjalpo, yathā—

**tāsām vāsāmsy upādāya nīpam āruhya satvaraḥ |  
hasadbhiḥ prahasan bālaiḥ parihāsam uvāca ha ||** [bhā.pu. 10.22.9] ity-ādi |

atraivam vivecanīyam | tena yadyapi tāsām sva-viśaya-premotkarṣo jāyata eva, tathāpi  
tad-abhivyañjaka-ceṣṭā-viśeṣa-dvārā sāksāt tad-āsvādāya tādṛśī līlā sa-lajjā vistāritā |  
vidagdhānām ca yathā vanitānurāgāsvādane vāñchā na tathā tat-sparśādāv api | tatra lajjā-cchedo  
nāma pūrvānurāga-vyañjako daśā-viśeṣo vartate | tathoktam—

nayana-prītiḥ prathamam cintā-saṅgas tathā saṅkalpaḥ |  
nidrā-cchedas tanutā viśaya-nivṛttis trapā-nāśaḥ |  
unmādo mūrchā mṛtir ity etāḥ smara-daśā daśaiva syuḥ || [u.nī. 15.71]

teṣu ca vyañjakeṣu kula-kumārīṇām lajjā-ccheda eva parākāṣṭhā | tā hi daśamīm apy  
aṅgīkurvanti, na tu vaijātyam | tato'nurāgātīśaya-svādanārtham tathā **parihāsitam** | sakhāyaś ca  
te—**na mayodita-pūrvaṁ vā anṛtam tad ime viduḥ** [bhā.pu. 10.22.11]  
santata-tad-avinābhāva-vyaktyā **hasadbhiḥ** [bhā.pu. 10.22.9] ity-ātau bāla-śabda-prayuktyā ca  
tadīya-sakhya-vyatirikta-bhāvāntarāsparśinas tad-aṅga-nirviśeṣā atra **bālā** eva ca | ye caktā  
gautamīya-tantre prathamāvaraṇa-pūjāyām—

dāma-sudāma-vasudāma-kiṅkiṇīr gandha-purṣpakaiḥ |  
antaḥ-karaṇa-rūpās te kṛṣṇasya parikīrtitāḥ |  
ātmābhedenā te pūjyā yathā kṛṣṇas tathaiva te || iti |

tato rahasyatvāt tādr̥śānurāgāsvāda-kautuka-prayojanaka-narma-paripāṭī-mayatvāt tasyām  
līlāyām na rasavattva-vyāghātaḥ pratyuta ullāsa eva |

tathaiva tasyām līlāyām śrī-kṛṣṇasyābhiprāyaṁ munīndra eva vyācaṣṭe—

**bhagavān āhatā vīkṣya śuddha-bhāva-prasāditaḥ |  
skandhe nidhāya vāsāmsi prītaḥ provāca sasmitam ||** [bhā.pu. 10.22.18]

āhatā āgatāḥ | lajjā-tyāge'pi strī-jāti-svabhāvena lajjāmśāvaśeṣāt namratayeṣad-bhagna-dehā vā |  
evam utkaṇṭhābhivyaktyā tad-bhāva-mugdhatvābhivyaktyā ca śuddhaḥ paramaujjvalyenāvagato  
yo bhāvas tena tadāsvādanena janita-citta-prasaktiḥ |

atha punar api yūyaṁ vivastrā yad api dhṛta-vratā [bhā.pu. 10.22.19] ity-ādikaṁ  
tal-lajjāmśāvaśeṣa-niḥśeṣatā-darśana-kautukārtham śrī-kṛṣṇa-narma-vākyam | tad-anantaram ity  
acyutena [bhā.pu. 10.22.20] ity-ādikaṁ tāsām api tathaiva tad-anantaram api svayaṁ tathaiva  
vyācaṣṭe—

**dr̥ḍham pralabdhās trapayā ca hāpitāḥ  
prastobhitāḥ kṛḍḍanavac ca kāritāḥ |  
vastrāṇi caivāpahṛtāny athāpy amuṁ  
tā nābhyasūyan priya-saṅga-nirvṛtāḥ ||** [bhā.pu. 10.22.21]

dr̥ḍham atyartham pralabdhā vañcitāḥ, yūyaṁ vivastrā ity-ādinā | trapayā lajjayā ca hāpitāḥ,  
atrāgatya sva-vāsāmsi [bhā.pu. 10.22.16] ity āgrahena | prastobhitāḥ upahasiṭā, satyaṁ bruvāṇi  
no narma [bhā.pu. 10.22.10] ity-ādinā | kṛḍḍanavat kāritāś ca, baddhāñjalim [bhā.pu. 10.22.19]  
ity-ādi-prāyaścitta-cchalena | na ca tāsām tatra doṣo'sti, yena vañcanādikam kṛtaṁ, pratyuta  
tasyaivety āha svayaṁ tenaiva—vastrāṇi ca hṛtānīti | tathāpi taṁ prati tā nābhyasūyan, pratyuta  
priyasya tasya saṅgena nirvṛtāḥ paramānanda-magnā babhūvur iti ||

[379]

atha yajña-patnīnām brāhmaṇītvena yogyatvābhāvāt śrī-kṛṣṇasya tāsū bhāve'nudite sati  
pūrva-rāga iva pratīyamāno yo bhāvas tad-anantaram ca sandarśana-sañjalpa-rūpa-sambhoga iva  
pratīyamāno yaḥ sa tu sambhogābhāsas tasya hemantasyānantare nidāghe draṣṭavyaḥ | yathāha—

**atha gopaiḥ parivrto bhagavān devakī-sutaḥ |  
vṛndāvād gato dūram cārayan gāḥ sahāgrajaḥ ||** [bhā.pu. 10.22.29]

atha vraja-kumāry-anugrahānantaram kvacin nidāgha-dina ity arthaḥ | ānantaryam iha āgāmi-nidāghāntaram vyavacchinatti | tasmimś ca dine śrī-baladevo’pi saṅga āsīd ity āha—sahāgraja iti | vṛndāvanād gato dūram iti parvatamaya-kāmyaka-vana-gamanāt | tataś ca dhātu-rāga-veśatvena—**tarūṇām namra-śākhānām madhyena yamunām gataḥ** [bhā.pu. 10.22.36] ity anena ca labdhatvāt | tad etac ca vrajam dakṣiṇīkṛtya gatavāt saṅgatam | yamunopakaṅṭha-gatyā paścād eva bhakta-kṛīḍanākhyam kuṭṭimam ca gata iti jñeyam | yasya ca dakṣinato madhu-purād uttarato yājñika-brāhmaṇā ūṣur iti ca | ataḥ kaṁsa-samīpa-vāsatvāt **kaṁsād bhītā na cācalan** [bhā.pu. 10.23.52] ity anena teṣām brāhmaṇānām śrī-bhagavan-milanam na jātam iti kramo’tra kartavyaḥ |

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tasya dinasya guṇena śabdena ca nidāgha-sambandhitvam āha—

**nidāghārkātape tigme  
chāyābhiḥ svābhir ātmanah |  
ātapatrāyitān vīkṣya  
drumān āha vrajukasaḥ** || [bhā.pu. 10.22.30] ity-ādi |

nidāghasya arkātape tigme sati |

|| 10.22 || śrī-śukaḥ || 378-380 ||

[381]

atha sambhogābhāso, yathā—

**yamunopavane’śoka-nava-pallava-maṇḍite |  
vicarantaṁ vṛtaṁ gopaiḥ sāgrajam dadṛśuḥ striyaḥ** ||

**śyāmaṁ hiraṇya-paridhiṁ vana-mālya-barha-  
dhātu-pravāla-naṭa-veṣam anuvratāmse |  
vinyasta-hastam itareṇa dhunānam abjam  
karṇotpalālaka-kapola-mukhābja-hāsam** ||

**prāyaḥ śruta-priyatamodaya-karṇa-pūrair  
yasmin nimagna-manasas tam athākṣi-randhraiḥ |  
antaḥ praveśya suciram parirabhya tāpam  
prājñam yathābhimatayo vijahur narendra** || [bhā.pu. 10.23.21-23]

**abhimatayo**’haṅkāra-vṛttayaḥ, yathā **prājñam** suṣupti-sākṣiṇam prāpya nānābhimantavya-kṛtam tāpam jahati, tathā tā api tad-aprāpti-tāpam ity arthaḥ |

[382]

tatra tāsām kasyāścītu tadaivāyogyatā-nāśena sa pūrva-rāgāntarajaḥ sambhogah  
saṁsparśanādy-ātmako’pi babhūvety āha—

**tatraikā vidhṛtā bhartā  
bhagavantaṁ yathā-śrutam |  
hṛdopaguhyā vijahau  
dehaṁ karmānubandhanam ||** [bhā.pu. 10.23.34]

**karmānubandhanaṁ** brāhmaṇa-deha-tyāgena tad-ayogyatve naṣṭe, yathā hṛdopagūḍho’sau,  
tathaiva taṁ prāptavātīty arthaḥ | **yam̐ yam̐ vāpi smaran bhāvam** [gītā 8.6] ity-ādi  
śrī-gīttopaniṣad-ādibhyaḥ |

sā ca tasyās tat-prāptiḥ gopī-rūpa-prāpter eva sambhavati, na brāhmaṇī-rūpeṇeti sūcitam—**evam̐  
līlā-nara-vapur** [bhā.pu. 10.23.37]<sup>98</sup> ity-ādau **gavādikā eva ramayan reme**, nānyā ity arthena |  
na cātra vraje tasyās tadaiva tat-prāpter aprasiddhatvād aghaṭamānatvāc ca na tat sambhāvanīyam  
| śrī-kṛṣṇasya vrajasya ca lokāprakaṭatayāpy anantadhā-prakāśa-bhedānām  
śrī-kṛṣṇa-sandarbhādaḥ sthāpitātāt | tathātra sākṣād daśamī-daśāpi na doṣāya | tādrśa-kṛcchreṇa  
tat-prāptau tad-anusandhānāvicchedenotkanṭhā-puṣṭyā tasyā rasasyaivotkarṣāt |

|| 10.23 || śrī-śukah || 381-382 ||

[383]

atha tad-anantaram eva śaradi sarvāsām eva śrī-vraja-devīnām sandarśanādi-sarvātmaka eva  
pūrva-rāgāntarajaḥ sambhogo varṇyate | tatra kumārīṇām api  
tādrśa-prāptāvakṛtārthaṁ-manyānām pūrva-rāgāmśo nātigataḥ | kasyāścītu **pūrṇah pulindyaḥ**  
[bhā.pu. 10.21.17] ity anusāreṇa kāsāñcītu **yarhy ambujākṣa** [bhā.pu. 10.29.36] ity-ādāv  
**asprākṣma tat-prabhṛti** ity anena śruto yaḥ sparśaḥ, so’pi  
veṇu-gīta-kṛta-tan-mūrccādi-śamanānurodhenaiva, na tu sambhoga-rītyeti mantavyaḥ | yata eva  
tasya tāsām api apūrvavat pratyākhyāna-prārthanā-vākye saṅgacchete |

atha tāsām sa yathā—

**niśamya gītaṁ tad-anaṅga-wardhanaṁ  
vraja-striyaḥ kṛṣṇa-grhīta-mānasāḥ |  
ājagmur anyonyam alakṣitodyamāḥ  
sa yatra kānto javalola-kuṇḍalāḥ ||** [bhā.pu. 10.29.4] ity-ādi | spaṣṭam |

|| 10.29 || śrī-śukah || 383 ||

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<sup>98</sup> evam̐ līlā-nara-vapur nṛ-lokam anuśīlayan |  
reme go-gopa-gopīnām ramayan rūpa-vāk-kṛtaiḥ ||

atha tad-antarāle māna-rūpo vipralambhaḥ | tatra yathoktam—

aher iva gatiḥ premṇaḥ svabhāva-kuṭilā bhavet |  
ato hetor ahetos ca yūnor māna udañcati || [u.nī. 15.102]

tathā—

ahetor neti nety uker hetor yan māna ucyate |  
asya praṇaya eva syān mānasya padam uttamam || [u.nī. 15.76] iti |

tato'sya sahetur nirhetuś ceti bheda-dvaye ca sati hetur api yathoktaḥ—

hetur īrṣyā-vīpakṣāder vaiśiṣṭye preyasā kṛte |  
bhāvaḥ praṇaya-mukhyo'yam īrṣā-mānatvam ṛcchati || [u.nī. 15.77] iti |

yathā ca—

snehaṁ vinā bhayaṁ na syān nerṣyā ca praṇayaṁ vinā |  
tasmān māna-prakāro'yam dvayoḥ prema-prakāśakaḥ || [u.nī. 15.78] iti |

ata eva harivaṁśe—

ruṣītām iva tām devīm snehāt saṅkalpayann iva |  
bhīta-bhīto'tiśanakair viveśa yadu-nandanah || [ha.vaṁ. 2.66.4]  
rūpa-yauvana-sampannā sva-saubhāgyena garvitā |  
abhimānavatī devī śrutvaiverṣyā-vaśaṁ gatā || [ha.vaṁ. 2.65.50] iti |

ataḥ priya-kṛta-sneha-bhaṅgānumānena sa-hetur īrṣyā-māno bhavati | eṣa ca vilāsaḥ  
śrī-kṛṣṇasyāpi parama-sukhadaḥ | yathā coktam śrī-rukmiṇīm prati svayam eva—**tvad-vacaḥ**  
**śrotu-kāmena kṣvelyā-caritam aṅgane** [bhā.pu. 10.60.29], **mukhaṁ ca**  
**prema-saṁrambha-sphuritādhamam īkṣitum** [bhā.pu. 10.60.30] ity-ādi | śrī-rukmiṇyām api  
tad-avikṣiptivaṁ vyaktam—**jāḍyaṁ vacas tava gadāgraja** [bhā.pu. 10.60.40] ity-ādau |

yuktaṁ ca tat kāntābhāvākhyāyāḥ prīteḥ poṣakatvena tad-bhāvasyāvagamāt |  
prācīnārvācīna-kavi-sampradāya-sammatatvāc ca | tasmād ādaraṇīya eva mānākhyo bhāvaḥ |  
tatra sarvāsām yugapat-tyāgena saṅga-prāthamyena ca tathānudayān nigūḍhas tan-māna-leśo rāse  
śrī-vraja-devīnām jātaḥ | sa ca parityāgajersyā-hetuka eva jñeyah | yathā—

**sabhājayitvā tam anaṅga-dīpanam**  
**sahāsa-līlekṣaṇa-vibhrama-bhruvā |**  
**saṁsparśanenāṅka-kṛtāṅghri-hastayoḥ**  
**saṁstutya īṣat kupitā babhāṣire** || [bhā.pu. 10.32.15] ity-ādi |

spaṣṭam |

|| 10.32 || śrī-śukaḥ || 384 ||

[385]

eṣa ca stuty-ādibhiḥ śāmyati | yathaiva tās tuṣṭāva—

**evam mad-arthojjhita-loka-veda-  
svānām hi vo mayy anuvṛttaye'balāḥ |  
mayā parokṣam bhajatā tirohitam  
māsūyitum mārhatta tat priyam priyāḥ** || [bhā.pu. 10.32.21]

**na pārāye'ham niravadya-samyujām** [bhā.pu. 10.32.22] ity-ādi | spaṣṭam |

|| 10.32 || śrī-bhagavān || 385 ||

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atha **nirhetuḥ praṇaya-mānaḥ** | nirhetutvam ca kevala-praṇaya-vilasitvena hetv-abhāvān manyate | eṣa nāyakasyāpi bhavati | bhagavat-prīti-maye rase sa tūddīpano'pi prasaṅgād atrodāharaṇīyaḥ | yathā **tāsām tat-saubhaga-madam vīkṣya mānam ca keśava** [bhā.pu. 10.29.48] ity-ādi-prakaraṇam yojanāntareṇa manyate | tatra mānaḥ praṇaya-mānaḥ | tasya hetuḥ saubhaga-madaḥ | tato mānasya praśama-rūpāya tāsām prasādāya svayam api praṇaya-mānenaivāntaradhīyata |

tathāgre'pi **yām gopīm anayat kṛṣṇo vihāyānyāḥ striyo vane** [bhā.pu. 10.30.36] ity-ādau tasyāḥ praṇaya-mānaḥ | yenaivoktaḥ—**na pārāye'ham calitum naya mām yatra te manah** [bhā.pu. 10.30.38] iti |

atha pūrvavat tasyāpi praṇaya-mānaḥ | praṇaya-kopenaiva so'py etad-anantaram enām **skandha āruhyatām** [bhā.pu. 10.30.39] ity uktavān tato'ntarhitavāms ca | atra śrī-vraja-devīnām ahetuḥ śrī-kṛṣṇasaya tu hetv-ābhāsajo'sau |

yāsām khalu praṇayaḥ sva-pravāhādy-udrekena svarasāvarta-rūpaḥ kauṭilyam sprśan-mānākhyā-prīti-viśeṣatām prāpnoti | tāsām eva mānākhyā-vīpralambho'pi śuddho jāyate |

tato'nyāsām punar-hetu-lābhe'pi viśāda-bhaya-cintā-prāya eva jāyate | yathā śrī-rukmiṇīm prati śrī-kṛṣṇasya sa-praṇaya-parihāsa-vacanamaye'dhyāye tad vṛttam | tatra śrī-kṛṣṇasya sa-kautuko'yam abhiprāyaḥ—"iyam khalu sarala-prematī parama-gāmbhīryavatī ca | tato mamābhīṣṭaḥ priyā-kopa-vilāsaḥ prema-nirbandha-prakāśaka-sa-vikāra-kaṅṭhokti-viśeṣo vā nāsyām sphuṭam upalabhyate | tasmāt kopa-vilāso vā taj-jananābhāve tu tādrśoktir vā yathāsyām prakāśate, tathā bādham parihāseṇa prayatiṣye | tatra yasyām kopa-janane bhrāṭṛ-vairūpyādikam api kāraṇam nāsīt, tasyām tatrānyat paramāyogyam eva, kintu mada-viśleṣa-sukham evāsyāḥ sarvasvam iti tad-darpa-nyakkāreṇaiva kopaḥ sambhavet | yadi tato'pi kopo nāvīrbhavet, tathāpi mad-viśleṣa-bhayena pūrvānurāgavad adhunāpi vikāra-viśeṣa-sahita-nigadenaiva prema-nirbandham prakāśyeta" iti |

tathā hi tatra **tām rūpiṇīm** [bhā.pu. 10.60.10] ity-ādau, **prītaḥ smayan** ity anena vyaktam |  
parihāsamayatvaṁ tu viśeṣato'py uktam | prasāṅgena tasyāḥ prema-sāralyādi-dvayam api—

**tad dr̥ṣṭvā bhagavān kṛṣṇaḥ priyāyāḥ prema-bandhanam |**  
**hāsya-prauḍhim ajānantyāḥ karuṇaḥ so'nvakampata ||** [bhā.pu. 10.60.25] iti |

*hāsyaṁ* parihāsaḥ | tatra *prauḍhiḥ* "avaśyam enām sarala-premāṅgam api gambhīrām api  
kṣobhayiṣyāmi" iti garvaḥ | tām praṇaya-rasa-kauṭilyābhāvena *ajānantyā* ity arthaḥ | evam  
agre'pi **hāsya-prauḍhi-bhramac-cittām** [bhā.pu. 10.60.28] ity uktam |

tatra tena parihāseṇa kopa-vilāsādi-darśanam evābhīṣṭam iti svayam evoktam—

**mā mā vaidarbhy asūyethā jāne tvām mat-parāyaṅgām |**  
**tvad-vacaḥ śrotu-kāmena kṣvelyācaritam aṅgane ||**  
**mukhaṁ ca prema-saṁrambha- sphuritādharam īkṣitum |**  
**kaṭākṣepāruṇāpāṅgaṁ sundara-bhru-kuṭī-taṭam ||**  
**ayaṁ hi paramo lābho gṛheṣu gṛha-medhinām |**  
**yan narmair īyate yāmaḥ priyayā bhīru bhāmīni ||** [bhā.pu. 10.60.29-31] iti |

atra yadyapi tasyāḥ prāg bhayam eva varṇitaṁ tathāpi tatrāsūyā-prayogaḥ prottambhanārtha eva |  
tat-prayogeṇa hi svasya tad-adhīnatākṣipyate | ata eva bhāminīty api sambodhitam |

atha tasya prema-nirbandha-prakāśaka-vikāra-darśanecchāpi prāktanenaiva vākyena vyaktā—**tad**  
**dr̥ṣṭvā bhagavān kṛṣṇaḥ priyāyāḥ prema-bandhanam** [bhā.pu. 10.60.25] ity anena | tathā  
nigadenaiva tad-vyakti-darśanecchā svayam eva vyañjitā—**sādhvy etac-chrotu-kāmais tvām**  
**rāja-putri pralambhitā** [bhā.pu. 10.60.49] iti | pūrvaṁ hi **tvām vai samasta-puruṣārtha-mayaḥ**  
**phalātmā** [bhā.pu. 10.60.38] ity-ādikaṁ tayāpi nigaditam asti | atra parihāsa-jñānānantaram  
tad-didr̥kṣitā kiñcit kopa-vyaktiś ca jātāsti—**jāḍyam vacas tava gadāgraja** [bhā.pu. 10.60.40]  
ity-ādiṣu | jāḍyasya prācurya-vivakṣayā jāḍyam eva vaca iti sāmānādhikaraṇyenoktam  
**mādhuryam eva nu mano-nayanāmṛtaṁ nu** [kaṇāmṛta 68] itivat |

atha tad-aviśleṣa-darpa-nyak-kāra eva tat-kṣobhe hetur ity atrāpi śrī-śuka-vākyam—

**etāvad uktvā bhagavān ātmānaṁ vallabhām iva**  
**manyamānām aviśleṣāt tad-darpo-ghna upāramat ||** [bhā.pu. 10.60.21] iti |

anyasya ca tatra hetutvaṁ svayam eva nirākṛtam—

**bhrātur virūpa-karaṇaṁ yudhi nirjitasya**  
**prodvāha-parvaṇi ca tad-vadham akṣa-goṣṭhyām |**  
**duḥkhaṁ samuttham asaho'smad-viyoga-bhītyā**  
**naivābravīḥ kim api tena vyaṁ jitas te ||** [bhā.pu. 10.60.56] iti |

atra ca prakaraṇe tasyāḥ praṇayasyāpi tādr̥ṣatvābhāvāt mānāyogyatvam api darśitam | tasmāt  
sādhūktam—**yāsām khalu praṇayaḥ** ity-ādi |

atha mānānantarajaḥ sambhogo, yathā—

**itthaṁ bhagavato gopyaḥ  
śrutvā vācaḥ supeśalāḥ |  
jahur virahajaṁ tāpaṁ**

**tad-aṅgopacitāśiṣaḥ** || [bhā.pu. 10.33.1] ity-ādi |

spaṣṭam |

|| 10.33 || śrī-śukaḥ || 386 ||

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atha **prema-vaicittyaṁ** | tal-lakṣaṇaṁ ca—

priyasya sannikarṣe'pi premonmāda-bhramād bhavet |  
yā viśleṣa-dhiyārtis tat **prema-vaicittyaṁ** ucyate || [u.nī. 15.147]

tad yathā—

**kṛṣṇasyaivaṁ viharato gaty-ālāpekṣita-smitaiḥ |  
narma-kṣveli-pariṣvaṅgaiḥ strīṇāṁ kila hr̥tā dhiyaḥ ||  
ūcur mukundaika-dhiyo'gira unmatta-vaj jaḍam |  
cintayantyo'ravindākṣaṁ tāni me gadataḥ śṛṇu ||**

evaṁ viharataḥ kṛṣṇasya gaty-ādibhiḥ strīṇāṁ dhiyo hr̥tāḥ | tataś ca tā **mukundaika-dhiyaḥ** samāhitā iva kṣaṇam **agiraḥ** satyaḥ punar anurāga-viśeṣeṇa **unmattā** iva viharantam api tam **aravindākṣaṁ** parokṣavac **cintayantyo jaḍam** viveka-sūnyaṁ yathā syāt, tathā **ūcuḥ** | **tāni** vacanāni **me** mama **gadato** vākyataḥ **śṛṇu** iti |

śrī-mahiṣya ūcuḥ—

**kurari vilapasi tvaṁ vīta-nidrā na śeṣe  
svapiti jagati rātryāṁ īśvaro gupta-bodhaḥ |  
vayam iva sakhi kaccid gāḍha-nirviddha-cetā  
nalina-nayana-hāsodāra-lilekṣitena** || [bhā.pu. 10.90.13-15]

atha viraha-sparśīni tāny evonmāda-vākyāny āhuḥ—**kurari** ity-ādi | he **kurari ! jagati tvam** eva **ekā rātryāṁ vilapasi**, ata eva **na śeṣe** na nidrāsi | **īśvaro**'smat-svāmī tu **gupta-bodhaḥ** kvacid ācchannaḥ svapiti | tasmād asmākaṁ tava ca vilāpādi-sādharmyād idam anumīyata ity āhuḥ—**vayam iva** iti | evam anyatrāpi yojanīyam |

tathā—**netre nimīlayasi** [bhā.pu. 10.90.16] ity-ādi, **bho bhoḥ sadā niṣṭanase udanvan** [bhā.pu. 10.90.17] ity-ādi, **tvaṁ yakṣmaṇā** [bhā.pu. 10.90.18] ity-ādi, **kiṁ nv ācaritam** [bhā.pu. 10.90.19] ity-ādi, **megha śrīman** [bhā.pu. 10.90.20] ity-ādi, **priya-rāva-** [bhā.pu. 10.90.21] **na calasi** [bhā.pu. 10.90.22] ity-ādi, **śuṣyad-dhradāḥ** [bhā.pu. 10.90.23] ity-ādi |

**haṁsa svāgatam āsyatām piba payo brūhy aṅga śaureḥ kathām  
dūtam tvām nu vidāma kaccid ajitaḥ svasty āsta uktaṁ purā |  
kiṁ vā naś cala-sauhrdaḥ smarati taṁ kasmād bhajāmo vyaṁ  
kṣaudrālāpaya kāma-daṁ śriyam ṛte saivaika-niṣṭhā striyām ||** [bhā.pu. 10.90.24]

tadaiva daivād āgatam haṁsam dūtam kalpayitvāhuḥ—**haṁsa** iti | **no**’smān prati **purā** rahasi **uktaṁ kiṁ vā smarati** | smaratu mām evety āśayenāhuḥ—**taṁ** iti | yadi ca tad-āgrahaḥ, tadā he **kṣaudra** sauhrdyā-cāñcalyena kṣudrasya tasya dūta, tam eva **kāmadaṁ** yuvati-jana-kṣobhakam atra **ālāpaya** āhvaya | kintu yāsām ādya vyaṁ tyaktāḥ tām **śriyam ṛte** | tām solluṅṭham stauti | **striyām** madhye **saiva ekatra** tasmin **niṣṭhā** yasyāḥ, tādrśī | tataḥ katham tasyām nāsajyeta ? iti vyañjitam | kākvā sveṣām api tan-niṣṭhatvaṁ vyajya solluṅṭhatvaṁ darśitam |

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atha tāsām tad-vidhāśeṣa-vipralambhānantarajam nityam eva sarvātmaka-sambhogam āha—

**itīdṛśena bhāvena  
kṛṣṇe yogeśvareśvare |  
kriyamāṇena mādavyo  
lebhire vaiṣṇavīm gatim ||** [bhā.pu. 10.90.25]

viṣṇoḥ śrī-kṛṣṇasya eva sambandhinīm **gatim** nitya-saṁyogam lebhire | atra hetuḥ—**mādavyaḥ** madhu-vaṁśodbhavasya śrī-kṛṣṇasyaiva nitya-preyasyas tāḥ |

|| 10.90 || śrī-śukaḥ || 387-388 ||

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atha **pravāsaḥ** | nānā-vidhāś caiṣa tad-anantara-saṅgaś ca śrī-vraja-devī-revādhikṛtyodāharaṇīyaḥ | saṅgaty-arthaṁ tatra pravāsa-lakṣaṇam—

pūrva-saṅgatayor yūnor bhaved deśāntarādibhiḥ |  
vyavadhānam tu yat prājñaiḥ sa pravāsa itīryate ||  
taj-janya-vipralambho’yaṁ pravāsatvena kathyate | [u.nī. 15.152-153] ity arthaḥ |

atra—

cintā prajāgarodvegau tānavam malināngatā |  
pralāpo vyādhir unmādo moho mṛtyur daśā daśa || [u.nī. 15.167]

ayaṁ ca kiñcit dūra-gamana-mayaḥ sudūra-gamana-mayaś ca | tatra pūrvo’pi dvividhaḥ |  
eka-līlā-gataḥ līlā-paramparāntarāla-gataś ca | pūrvo yathā—

**antarhite bhagavati**  
**sahasaiva vrajāṅganāḥ |**  
**atapyams tam acakṣāṅḥ**  
**kariṇya iva yūthapam ||** [bhā.pu. 10.30.1] ity-ādi |

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tathā,

**tataś cāntardadhe kṛṣṇaḥ**  
**sā vadhūr anvatapyata |** [bhā.pu. 10.30.39] iti spaṣṭam |

|| 10.30 || saḥ || 389-390 ||

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atra pralāpākhyā daśā ca—**hā nātha ramaṇa preṣṭha** [bhā.pu. 10.30.40] ity-ādiḥ | spaṣṭam |

|| 10.30 || śrī-rādhā || 391 ||

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tathā—

**jayati te’dhikaṁ janmanā vrajaḥ**  
**śrayata indirā śaśvad atra hi |**  
**dayita dṛṣyatām dikṣu tāvakās**  
**tvayi dhṛtāsavās tvām vicinvate ||** [bhā.pu. 10.31.1]

tathā—

**śarad-udāśaye sādhu-jāta-** [bhā.pu. 10.31.2] ity-ādi |  
**viṣa-jalāpyayād** [bhā.pu. 10.31.3] ity-ādi |  
**na khalu gopikā-nandana** [bhā.pu. 10.31.4] ity-ādi |  
**madhurayā girā** [bhā.pu. 10.31.8] ity-ādi |  
**viracitābhayaṁ** [bhā.pu. 10.31.5] ity-ādi |  
**vraja-janārtihan** [bhā.pu. 10.31.3] ity-ādi |  
**praṇata-dehinām** [bhā.pu. 10.31.7] ity-ādi |  
**tava kathāmṛtaṁ** [bhā.pu. 10.31.9] ity-ādi |  
**prahasitaṁ** [bhā.pu. 10.31.10] ity-ādi |  
**calasi yad vrajāt** [bhā.pu. 10.31.11] ity-ādi |  
**dina-parikṣaye** [bhā.pu. 10.31.12] ity-ādi |

**praṇata-kāmadam** [bhā.pu. 10.31.13] ity-ādi |  
**surata-varadhanam** [bhā.pu. 10.31.14] ity-ādi |  
**aṭati yad bhavān** [bhā.pu. 10.31.15] ity-ādi |  
**pati-sutānvaya-** [bhā.pu. 10.31.16] ity-ādi |  
**rahasi saṁvidam** [bhā.pu. 10.31.17] ity-ādi |  
**vraja-vanaukasām** [bhā.pu. 10.31.18] ity-ādi |

**yat te sujāta-caraṇāmbu-ruham staneṣu  
bhītāḥ śanaiḥ priya dadhīmahi karkaṣeṣu |  
tenātavīm aṭasi tad vyathate na kim svit  
kūrpadibhir bhramati dhīr bhavad-āyusām naḥ** || [bhā.pu. 10.31.19]

tatra **viṣa-jalāpyayād** [bhā.pu. 10.31.3] ity-ādikaṁ sarvasyaiva gokulasya  
sva-rakṣaṇīyatā-dṛṣṭyāpy asmān adhunā rakṣety abhiprāyam | **vṛṣātma-jād** vatsāt **mayātmajāt**  
vyomāsuraḍ ity arthaḥ ||

punaś ca tat-tad-alaukika-karma lakṣyīkrṭya **na khalu gopikā-nandano bhavān** [bhā.pu.  
10.31.4] ity-ādi-dvaye yācaka-rītyā dainyena tatra parameśvaratvāropa iyaṁ stutiḥ | tato  
viśvasyāpi sva-rakṣaṇīyatā-dṛṣṭyāpy asmān adhunā rakṣeti pūrvavat | tatrāpi **sātvatānām**  
vaiṣṇavānām śrīman-nandādīnām **kule**’vatīrṇatvāt | tatrāpi bālye’smat-sakhitvāpter vaiśiṣṭyam  
eva yujyate ity arthaḥ | **vṛṣṇi-dhurya** iti teṣām api yadu-vaṁśotpannatvāt |

tathā ca skānde mathurā-māhātmye—

**govardhanaś ca bhagavān yatra govardhano dhṛtaḥ |  
rakṣitā yādavāḥ sarve indra-vṛṣṭi-nivāraṇāt** || iti |

tatraivānyatra api śrī-govinda-kuṇḍa-prastāve—  
**yatrābhiṣikto bhagavān maghonā yadu-vairiṇā** iti |

athavā **viṣa-jalāpyayād** [bhā.pu. 10.31.3] ity-ādinā stutvā punaḥ sa-praṇayerṣyam āhuḥ, **na  
khalu** [bhā.pu. 10.31.4] ity ardhena | evaṁ duravasthāpannānām asmākam upekṣayā bhavān  
khalu niścayena **gopikāyāḥ** sarveṣām vraja-vāsinām asmākaṁ rakṣā-kāriṇyāḥ śrī-vrajeśvarya  
**nandano** nāsti, kintu kasyāpi sukhena duḥkhena cāsprṣṭatvād **akhila-dehinām antarātma-dṛk**  
śuddha-jīva-draṣṭā paramātmāsti | evam api nūnaṁ brāhmaṇārthitatvenānāsaktatayaiva  
sarva-rakṣāvātīrṇatvān nāsmān upekṣitum arhati iti punaḥ sa-dainyam āhuḥ—**vikhanasā** [bhā.pu.  
10.31.4] ity ardhena |

pūrvavat tad-abhiprāyeṇaiva **viracitābhayam** [bhā.pu. 10.31.5] ity-ādikaṁ apy uktam |  
**praṇata-dehinām** [bhā.pu. 10.31.7] iti | **śrī-niketanam** api praṇata-dehi-prabhṛtīnām  
**pāpa-karṣaṇādi-rūpaṁ** | tata eva parama-karuṇāmayatvenāvagatam asmākaṁ **kuceṣv** api  
**hṛc-chaya-kartanāya** kartum ucitam ity arthaḥ |

hṛc-chaya-nidānaṁ tad-anurūpaṁ pratīkārāntaraṁ cāhuḥ—**madhurayā** [bhā.pu. 10.31.8] iti |  
nūnaṁ yat saurabhya-digdhatayaiva tava **gīr madhurā mano mohayati**, tad eva **adhara-sīdhu**  
bhaved atrauśadham ity arthaḥ | aho tava adhara-sīdhu tādrśa-puṇya-hīnābhiḥ kathaṁ sulabhaṁ  
syāt ? yataḥ sā madhurā gīr apy astu dūre |

guru-goṣṭhī-niyama-bandhanakatvam āpannābhir asmābhiḥ prasaṅgāntareṇāpi  
jana-paramparā-prakhyāyamānam api tava caritāmṛtam api durlabham ity āha—**tava**  
**kathāmṛtam** [bhā.pu. 10.31.9] iti | tad ye **gṛṇanti te**’pi asmabhyam **bhūridā** jātāḥ |

kutaḥ punar yuṣmākaṁ mayy etāvān anurāgaḥ ? tatrāhuḥ—**prahasitam** [bhā.pu. 10.31.10]  
ity-ādi | kathaṁ mama prahasitādīnām etādrśatvam ? tatrāhuḥ—he **kuhaka** [bhā.pu. 10.31.10]  
iti | tādrśī kāpi kuhanā yā tvayi vidyate, tām tvam eva vetsīty arthaḥ | evam anyāny api yojanīyāni  
| parama-prakarṣeṇāhuḥ—**yat te sujāta** iti |

|| 10.31 || śrī-gopyaḥ || 392 ||

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etad-anantaraṁ sambhogodāharaṇam ca darśitam | **taṁ vilokyāgataṁ preṣṭham** [bhā.pu. 10.32.3]  
ity-ādibhiḥ | atra ca krameṇa viraha-santāpa-dhutiḥ | tatra prathamato yathā—

**sarvās tāḥ keśavāloka-paramotsava-nirvṛtāḥ** |

**jahur virahajaṁ tāpaṁ prājñam prāpya yathā janāḥ** || [bhā.pu. 10.32.9]

dvitīyo yathā—**tad-darśanāhlāda-vidhūta-hṛd-rujah** [bhā.pu. 10.32.13] ity-ādi | tṛtīyo yathā—

**itthaṁ bhagavato gopyaḥ**

**śrutvā vācaḥ supeśalāḥ** |

**jahur virahajaṁ tāpaṁ**

**tadaṅgopacitāśiṣaḥ** || [bhā.pu. 10.33.1]

spaṣṭam |

|| 10.33 || śrī-śukhaḥ || 393 ||

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atha dvitīyaṁ kiñcid dūra-pravāsam āha—

**gopyaḥ kṛṣṇe vanam yāte tam anudruta-cetasah** |

**kṛṣṇa-līlāḥ pragāyantyō ninyur duḥkhena vāsarān** || [bhā.pu. 10.35.1]

tatra ca tāsām pralāpākhyām avasthām āha—śrī-gopya ūcuḥ—

**vāma-bāhu-kṛta-vāma-kapola-  
valgita-bhrur adharārpita-veṇum |  
komalāṅgulibhir āśrita-mārgaṁ  
gopya īrayati yatra mukundaḥ ||**

**vyoma-yāna-vanitāḥ saha siddhair  
vismitās tad upadhārya salajjāḥ |  
kāma-mārgaṇa-samarpita-cittāḥ  
kaśmalaṁ yayur apasmṛta-nivyah ||** [bhā.pu. 10.35.2-3]

yathā—**hanta citram abalāḥ śṛṇutedam** [bhā.pu. 10.35.4] ity-ādi, **vṛndaśo vraja-vṛṣā** [bhā.pu. 10.35.5] ity-ādy-antam | **barhiṇa-stavaka-** [bhā.pu. 10.35.6] ity-ādi, **tarhi bhagna-gatayah** [bhā.pu. 10.35.7] ity-ādy-antam | **anucaraiḥ** [bhā.pu. 10.35.8] ity-ādi, **vana-latās** [bhā.pu. 10.35.9] ity-ādy-antam | **darśanīya-tilakah** [bhā.pu. 10.35.10] ity-ādi, **sarasi sārasa-** [bhā.pu. 10.35.11] ity-ādy-antam | **saha-balaḥ** [bhā.pu. 10.35.12] ity-ādi, **mahad-atikramaṇa-** [bhā.pu. 10.35.13] ity-ādi, **vididha-gopa-caraṇeṣu** [bhā.pu. 10.35.14] ity-ādi, **savanaśas** [bhā.pu. 10.35.15] ity-ādy-antam | **nija-padābja-dalair** [bhā.pu. 10.35.16] ity-ādi, **vrajati tena vyaṁ** [bhā.pu. 10.35.17] ity-ādy-antam | **maṇi-dharaḥ** [bhā.pu. 10.35.18] ity-ādi, **kvaṇita-veṇu-rava-** [bhā.pu. 10.35.19] ity-ādy-antam | **kunda-dāma-** [bhā.pu. 10.35.20] ity-ādi, **manda-vāyuh** [bhā.pu. 10.35.21] ity-ādy-antam ca tat-tad-yugalaṁ smartavyam |

atra **saha-siddhair** [3] iti teṣāṁ api tādrśa-veṇu-vādyā-mahimnā vanitā-bhāvāpattiḥ sūcitā | **anucarair** [8] iti | atra **ādi-puruṣa ivācala-bhūtir** ity anenaiva bodhyate | evam eva sarvatra tāsāṁ prema-kṛta-sarvottamatā-sphūrtyā kvacit tad-aiśvarya-varṇanam utprekṣaiva **yat-paty-apatya-** [bhā.pu. 10.29.32] ity-ādivad iti |

**vanalatā** [9] iti | atra **viṣṇuṁ** sarvatraiva sphurantam śrī-kṛṣṇam ity arthaḥ | **nija-padābja-** [16] iti | atra **vraja-bhū-**śabdena tat-sthāni tṛṇādīni lakṣyante | teṣāṁ ca **khura-toda-**śamanam sparśa-māhātmyena nityam ankura-śālitva-karaṇāt | ata evāparimita-catuṣpada-vigāhe’pi tac-cārasya samāveśaḥ sidhyatīti jñeyam |

etad-anantaram darśanātmaka-sambhogo yathā—

**vatsalo vraja-gavām yad aga-dhro  
vandyamāna-caraṇaḥ pathi vṛddhaiḥ |  
kṛtsna-go-dhanam upohya dinānte  
gīta-veṇur anugeḍita-kīrtiḥ ||**

**utsavam śrama-rucāpi dṛśinām  
unnayan khura-rajāś-churita-srak |  
ditsayaiti suhrd-āśiṣa eṣa  
devakī-jaṭhara-bhūr uḍu-rājah ||** [bhā.pu. 10.35.22-23]

atra devakī-jaṭhara-bhūr iti saṅketa-nāma-grahaṇam | saṅketa-mūlaṁ tu **prāg ayaṁ vasudevasya kvacij jātas tavātmajaḥ** [bhā.pu. 10.8.14] iti jñeyam | athavā, anenaivāprasiddho’pi devakī-śabdō’tra śrī-yaśodāyām eva jñeyaḥ | tatra tasyā eva tan-māṭṛtvena prasiddhatvāt—**nābher asāv ṛṣabha āsa sudevī-sūnuḥ** [bhā.pu. 2.7.10] ity atra meru-devyā eva sudevīti saṁjñāvat | **dve nāmnī nanda-bhāryāyā yaśodā devakīti ca** iti purāṇāntara-vacanaṁ ca tathā |

evam **mada-vighūrṇita-locana īṣat** [bhā.pu. 10.35.24] iti **yadu-patir dvirada-rāja-vihāraḥ** [bhā.pu. 10.35.25] iti smartavyam | vraja-gavām iti tatra sthitā bāla-vṛddhā gāvas teṣām apy upalakṣaṇatvenoktāḥ | tathaitad-agre—

**evam vraja-striyo rājan kṛṣṇa-līlānugāyatīḥ |  
remire’haṣsu tac-cittās tan-manaskā mahodayāḥ ||** [bhā.pu. 10.35.26]

evam aparāhṇeṣu tadīyāgamanānandena nityam **ahaṣsv** api **remire** |

|| 10.35 || śrī-śukaḥ || 394-397 ||

[398]

atha dūra-pravāsaḥ | sa ca bhāvī bhavan bhūtaś ceti trividhaḥ | tatra bhāvī yathā—

**gopyas tās tad upaśrutya babhūvur vyathitā bhṛśam  
rāma-kṛṣṇau purīm netum akrūram vrajam āgatam ||** [bhā.pu. 10.39.13]

tāsām vilāpaś ca—

**aho vidhātas tava na kvacid dayā  
saṁyojya maitryā praṇayena dehinaḥ |  
tāmś cākṛtārthān viyunaṅkṣy apārthakam  
vikṛḍitaṁ te’rbhaka-ceṣṭitaṁ yathā ||** [bhā.pu. 10.39.19]

tathā—**yas tvam pradarśyāsita-kuntalāvṛtam** [bhā.pu. 10.39.20] ity-ādi, **krūras tvam akrūra-** [bhā.pu. 10.39.21] ity-ādi, **na nanda-sūnuḥ kṣaṇa-bhaṅga-sauhrdaḥ** [bhā.pu. 10.39.22] ity-ādi, **sukham prabhātā rajanīyam** [bhā.pu. 10.39.23] ity-ādi, **tāsām mukundaḥ** [bhā.pu. 10.39.24] ity-ādi, **adya dhruvaṁ tatra dṛṣo bhaviṣyate** [bhā.pu. 10.39.25] ity-ādi, **maitad-vidhasyākaruṇasya** [bhā.pu. 10.39.26] ity-ādi, **anārdra-dhīr eṣa** [bhā.pu. 10.39.27] ity-ādi, **nivārayāmaḥ** [bhā.pu. 10.39.28] ity-ādi, **yasyānurāga-** [bhā.pu. 10.39.29] ity-ādi, **yo’hnaḥ kṣaye vrajam ananta-sakhaḥ** [bhā.pu. 10.39.30] ity-ādikaṁ ca smartavyam |

bhavan ca, yathā—

**gopyaś ca dayitaṁ kṛṣṇam anuvrajyānurañjitāḥ |  
pratyādeśam bhagavataḥ kāṅkṣantyaś cāvatasthire ||** [bhā.pu. 10.39.34]  
ity-ādi |

**tā nirāśā nivavṛtur govinda-vinivartane |**  
**viśokā ahanī ninyur gāyantyāḥ priya-ceṣṭitam ||** [bhā.pu. 10.39.37] ity antam |

viśokā vividha-śoka-vṛttayaḥ satyaḥ | tat-tad-gāne tat-tal-lālasāyāḥ sākṣād iva sphūrter vā  
viśoka-prāyā ahanī aho-rātraṁ ninyur yāpayāmāsuḥ |

|| 10.39 || śrī-śukah || 400 ||

[401]

**bhūto**, yathā—**tā man-manaskā mat-prāṇā mad-arthe tyakta-daiḥikāḥ** [bhā.pu. 10.46.4] ity-ādinā  
darśitaḥ | atra dūta-mukhena paraspara-sandēś ca dṛśyate | dūtāḥ sphurita-saṅkhyāśā  
uddhva-baladevādayaḥ | tatra **taṁ praśrayeṇāvanatāḥ su-sat-kṛtaṁ**  
**a-vrīḍa-hāsekṣaṇa-sūnṛtādibhiḥ** [bhā.pu. 10.47.3] ity-ādi-diśā pūrvam racitākāra-guptinām api  
tāsām mahārtyā mahā-saṅkoca-parityāgam apy āha—

**iti gopyo hi govinde gata-vāk-kāya-mānasāḥ |**  
**kṛṣṇa-dūte samāyāte uddhave tyakta-laukikāḥ ||** [bhā.pu. 10.47.9]

**apṛccham** [bhā.pu. 10.47.3] iti prāktana-kriyayānvayaḥ |

|| 10.47 || śrī-śukah || 401 ||

[402]

ata eva—

**gopyo hasantyaḥ papracchū**  
**rāma-sandarśanādr̥tāḥ |**  
**kaccid āste sukhaṁ kṛṣṇaḥ**  
**pura-strī-jana-vallabhaḥ ||** [bhā.pu. 10.65.9] ity-ādi |

hasantyaḥ premerṣyayā kṛṣṇam upahasantya ity arthaḥ |

||10.65 || śrī-śukah || 402 ||

[403]

yathaiva śrīmad-uddhava-sannidhāv unmāda-vacanam api darśitam |

**kācin madhukaram dṛṣṭvā**  
**dhyāyantī kṛṣṇa-saṅgamam |**  
**priya-prasthāpitaṁ dūtaṁ**

**kalpayitvedam abravīt** || [bhā.pu. 10.47.11]

**kācic** chrī-rādhā | tathaiva ākhyātaṁ vāsanā-bhāṣye | etad-vivaraṇaṁ ca śrī-daśama-ṭippanyāṁ  
drśyam iti |

[404]

tatra unmādenaiva māninī-bhaṅgyāha aṣṭabhiḥ—**madhupa kitava-bandho** [bhā.pu.  
10.47.12] ity-ādi |

[405]

māne kāraṇam āha—**sakṛd adhara-sudhām** [bhā.pu. 10.47.13] ity-ādi | atra kimvadantīm  
āśritya padmāyāḥ pratināyikātvenopanyāsaḥ kriyate |

[406]

dūta-prastuti-pratyākhyānam **kim iha** [bhā.pu. 10.47.14] iti | vijayate sarvaṁ vaśīkaroti iti  
vijayaḥ śrī-kṛṣṇaḥ sa eva sakhā tvad-bandhuḥ | tasya sakhīnām samprati māthurīṇām evāgrataḥ  
tasya vijayasya tad-vaśīkāra-paryantasya prasaṅgaḥ |

[407]

tathāpi tad-āsaktau tad-doṣa eva kāraṇam iti sva-doṣaṁ pariharantī dainyam ālambya tasya  
nirdayatvaṁ pratipādayati—**divi bhuvi ca** [bhā.pu. 10.47.15] ity-ādi | **api ca** evam api  
asmad-vidha-kṛpaṇa-pakṣa-pāte saty eva tatra uttama-śloka-śabdo bhavitum arhati | samprati tu  
tasya tad-abhāva-darśanān na sadayatvaṁ, tad-abhāvānyatarām uttamaślokatvam api iti bhāvaḥ |

[408]

sva-kaumalya-mudrayā janitaṁ tac-cāṭukārodyamātiśayaṁ matvāha—**visṛja śirasi** [bhā.pu.  
10.47.16] ity-ādi |

[409]

tataḥ praṇayerṣyayā tasmin doṣaṁ āropyāpi svasyās tadīyāsakti-parityāgāsāmārthyaṁ varṇayantī  
tat-tad-doṣaṁ pariharati—**mṛgayur** [bhā.pu. 10.47.17] ity-ādi | yatas te'py **asitā** evam-vidhās  
tasmād asitasya śyāma-jāti-mātrasya **sakhyaiḥ** praṇaya-bandhaiḥ |

[410]

punaḥ tat-kathāyā yad dustyajatvaṁ tat khalu tasyāpi doṣatvenaiva sthāpayati—**yad anucarita**  
[bhā.pu. 10.47.18] ity-ādi |

[411]

karnasyaiva pīyūṣaṁ na tu manasa ity āpāta-mātra-svādyatvaṁ bodhitam |  
vidhūta-dvandva-dharmatvād eva vinaṣṭā acetana-prāyā jātāḥ | iha vṛndāvane vhaṅgāḥ  
śukādayo'pi bhikṣoḥ sannyāsinaś caryāṁ dehādinairapekṣyaṁ caranti ācaranto dṛṣyanta ity  
arthaḥ | tataḥ sānutāpam āha—**vayam ṛtam** [bhā.pu. 10.47.19] iti |

[412]

tad evam aṣṭakena māna-bhaṅgīm vyajya svakāṭhinyātiśayena dūtaṁ nivartamānam āśaṅkya  
kalahāntarītā-bhaṅgyā dvayenāha—**priya-sakhā** [bhā.pu. 10.47.20] iti | tatrāpi sa-kauṭilyam  
ardhenāha—nayasīti | dvandvaṁ mithunī-bhāvaḥ | dustyaja-dvandvatve hetuḥ satatam iti | atra  
tad-vakṣasi sthitā lakṣmī rekhaiva premerṣyayā sākṣāt tad-rūpatvenotprekṣitā |

[413]

ante sa-dainyam āha **api bata** [bhā.pu. 10.47.21] iti |

śrī-kṛṣṇa-sandeśo yathodāhṛtaḥ śrī-kṛṣṇa-sandarbhe [155-156] **bhavatīnām viyogo me**  
[bhā.pu. 10.47.29] ity-ādikaḥ | atra prakāśāntareṇa sarva-vraja-sahitasya tasya  
nitya-vṛndāvana-vihāra-rūpo'rthas tatraiva pratipāditāḥ | yas tu vyakto jñāna-yoga-pratipādakāḥ  
sa ca duḥkhādu śamayitavye loka-rītyā sambhavatītye eke |

tatra jñāna-yogopadeśena tāsām na śāntir iti dvitīya-sandeśo **yat tv aham bhavatīnām vai** [bhā.pu.  
10.47.34] ity-ādikaḥ | **yā mayā krīḍatā rātryām** [bhā.pu. 10.47.37] ity antaḥ |

atra **yat tv aham** ity-ādau, **api smaratha naḥ sakhyāḥ svānām artha-cikīrṣayā gatān** [bhā.pu.  
10.82.42] ity-ādi vakṣyamānānusāreṇa kāryāntarasyāpi bhavat-prema-sukha-vṛddhi-phalatvam  
evety abhiprāyaḥ |

**tatas tāḥ kṛṣṇa-sandeśair  
vyapeta-viraha-jvarāḥ |  
uddhavaṁ pūjayāñcakrur  
jñātvātmānam adhokṣajam ||** [bhā.pu. 10.47.53]

ity atrāpi vyapeta-viraha-jvaratvaṁ tad-āgamanādi-śravaṇenāpāta-śānti-rūpam eva **kvacid  
gadāgrajaḥ saumya** [bhā.pu. 10.47.40] ity-ādy-ukteḥ | ātmānam tasya tad-dūtatayā  
tat-preryatvenāntaḥ-karaṇādhiṣṭhātāram adhokṣajam śrī-kṛṣṇam eva matvā  
tad-ātmakatvenoddhavaṁ **pūjayāñcakrur** ity arthaḥ | yathā coktam—

**tam āgataṁ samāgama kṛṣṇasyānucaram priyam |  
nandaḥ prītaḥ pariṣvajya vāsudeva-dhiyārcayat ||** [bhā.pu. 10.46.14] iti |

|| 10.47 || śrī-śukaḥ || 403-413 ||

[414]

evam śrī-baladeva-dvāraka-sandeśo'py anumeyah—

sankarṣaṇas tāḥ kṛṣṇasya sandeśair hṛdayam-gamaḥ |  
sāntvayāmāsa bhagavān nānānunaya-kovidah || [bhā.pu. 10.65.16] ity anusāreṇa |

atha tad-anantarajaḥ sandarśanādi-mayaḥ sambhogaḥ kurukṣetra prasiddhaḥ | yathā—

**gopyaś ca kṛṣṇam upalabhya cirād abhīṣṭam  
yat-prekṣaṇe dr̥ṣiṣu pakṣma-kṛtam śapanti |  
dṛgbhir hṛdī-kṛtam alaṁ parirabhya sarvās  
tad-bhāvam āpur api nitya-yujām durāpam ||** [bhā.pu. 10.82.39]

[415]

tad evam tāsām avasthām uktvā śrī-bhagavato'pi tad-viṣayaka-sneha-mayīm īhām āha—

**bhagavāms tās tathā-bhūtā vivikta upasaṅgataḥ |  
āśliṣyānāmayaṁ pṛṣṭvā prahasann idam abravīt ||** [bhā.pu. 10.82.40]

[416]

antaḥ-sa-kṣobheṇāpi rukṣa eva prahāso'yam svāparādham kṣamayatā prapañcitaḥ | tatra  
sva-vyavahāropapattiyā sāntvayati—

**api smaratha naḥ sakhyaḥ svānām artha-cikīrṣayā |  
gatāmś cirāyitāṁ chatru- pakṣa-kṣapaṇa-cetasah ||** [bhā.pu. 10.82.41]

kiṁ vā, "roṣeṇa smaraṇam api na kurutha" iti bhāvaḥ | tatra sva-doṣa-nivāraṇam svānām iti |  
svānām sveṣām asmat-pituḥ śrī-vraja-rājasya bandhu-vargāṇām yādavānām | ubhayeṣām api  
yādatvena jñāntīnām iti vā | tatrātivilambe kāraṇam śatru-pakṣeti | tatas ca bhavatīnām  
nirvighnaḥ saṁyogo'py anena bhaviṣyatīti bhāvaḥ |

[417]

ātmano vāmāntara-saṅgam āśaṅkya parameśvara-pāratantryopapādānena sāntvayati—

**apy avadhyāyathāsmān svid akṛta-jñāviśaṅkayā |  
nūnam bhūtāni bhagavān yunakti viyunakti ca ||** [bhā.pu. 10.82.42] ity-ādi  
dvayam |<sup>99</sup>

<sup>99</sup> vāyur yathā ghanānīkaṁ tṛṇam tūlam rajāmsi ca  
saṁyojyākṣipate bhūyas tathā bhūtāni bhūta-kṛt

[418]

svasya parameśvaratva-prasiddhim āśaṅkya saṅkucan tathāpi viraha-jāta-premātīśayo'yam  
yuṣmad-abhīṣṭavyāghātāyaiva jāta ity āha—

**mayi bhaktir hi bhūtānām  
amṛtatvāya kalpate |  
diṣṭyā yad āsīn mat-sneho  
bhavatīnām mad-āpanaḥ ||** [bhā.pu. 10.82.44]

ṭīkā ca—mayi bhakti-mātram eva tāvad amṛtatvāya kalpate | yat tu bhavatīnām mat-sneha āsīt  
tad-diṣṭyā atibhadram | kutaḥ mad-āpanaḥ mat-prāpanaḥ ity eṣā |

[419]

tatra sva-prāptau viśvāsārtham deśāntara-sthitasyāpi svasya  
śrī-kṛṣṇākhyā-narākṛti-para-brahmaṇaḥ sarvāśrayatvam anubhāvayati—**aham hi  
sarva-bhūtānām** [bhā.pu. 10.82.45-46]<sup>100</sup> ity-ādi-dvaye |

[420]

uktaṁ ca dāmodara-līlāyām **na cāntar na bahir yasya** [bhā.pu. 10.9.13] ity-ādi | atra ca  
padya-dvaye prakāśāntareṇa vṛndāvana eva sarva-vraja-sahita-tadīya-nitya-vihāraḥ  
śrī-kṛṣṇa-sandarbhe darśitaḥ | sa evātrānusandheyaḥ | tatra ca tāsām tathaivānubhavodeyo jāta ity  
āha **adhyātma-śikṣaye** [bhā.pu. 10.82.47] iti |

ātmānam svaṁ śrī-kṛṣṇam adhikṛtya yā śikṣā tayā | virahodbhuta-tad-anusmaraṇa-jīrṇa-dehās  
taṁ śrī-kṛṣṇaṁ tathaivānvabhavann iti | eke tv āhuḥ—aham hītyādikaṁ loka-rītyā  
duḥkha-nivāraṇārtham eva brahma-jñānam uktam | na tu tatra tātparyam | yathā  
rukmi-vairūpya-kṛtau śrī-baladevena vahati na tu tatra tātparyam, tadvat | tad evam eva  
tādṛśādhyātma-śikṣayāpi tās tam evādhyagān na tu brahmeti |

[421]

tathāpi tāsām sāksāt-prāpty-utkaṅṭhām āha—**āhuś ca te nalina-nābha padāravindam**  
[bhā.pu. 10.82.48] ity-ādi |

tatra he **nalinanābha ! no**'smākaṁ duḥkhodrekeṇa tvac-cintanārambha-jāyamāna-mūrchānām **te**  
tava **padāravindam manasy apy udiyāt** | yat khalu yathā bhavatopadiṣṭam, tad-anusāreṇa

<sup>100</sup> aham hi sarva-bhūtānām ādir anto'ntaram bahiḥ  
bhautikānām yathā kham vār bhūr vāyur jyotir aṅganāḥ  
evam hy etāni bhūtāni bhūteṣv ātmātmanā tataḥ  
ubhayam mayy atha pare paśyatābhātam akṣare

akṣubhita-**bodhair yogeśvarair hṛdi vicinityam** ity-ādi śrī-kṛṣṇa-sandarbha-vyākhyā draṣṭavyā [170] ||

|| 10.82 || śrī-śukah || 414-421 ||

[422]

tad evaṁ sandarśana-saṁsparśana-saṁjalpātmaka-sambhogo'tra darśitaḥ | tasmin māsa-traya-saṁvāsātmake ca vaiśeṣṭyāntaram apy ūhyam | atha punas tad-anantara-jāta-vipralambhānantaram api bhāvī yo'punar-vicchedaḥ sambhogaḥ sa ca tatraiva sūcito'sti | yathā,

**tathānuḡṛhya bhagavān gopīnām sa gurur gatiḥ** [bhā.pu. 10.83.1] iti |

āhuś cety ādinā yathā tāsām sāksāt-tat-prāpti-paryantam abhīṣṭam tathānuḡṛhya gatiḥ nityatayā prāptavyaḥ |

|| 10.83 || śrī-śukah || 422 ||

[423]

evam eva śrī-kṛṣṇa-sandarbhe pādmottara-khaṇḍādy-anusāreṇa darśitam asti | tatra hi śrī-kṛṣṇasya dvārakāto vṛndāvane punar āgamanam | tadā prāpañcika-loka-prakaṭatayā māsa-dvayaṁ tābhiḥ krīḍā | tad-anantaram ca tad-aprakaṭatayā tābhyo nitya-saṁyoga-dānam iti | ekādaśe'pi svayam evoddhavaṁ prati tad eva spaṣṭam uktam | tatra **rāmeṇa sārđham mathurām praṇīta** [bhā.pu. 11.12.10] ity-ādi-dvaye viyoga-tīvrādhayas tā matto'nyam sukhāya na dadṛśur iti | **tās tāḥ kṣapā mayā hīnāḥ kalpa-samā babhūvuḥ** [bhā.pu. 11.12.11] iti cāṭita-prayogeṇa tadānīm virahasya nāstitvaṁ bodhitam |

tad-anantaram sva-prāpti-sukhollāsaś ca varṇitaḥ | **tā nāvidan mayy anuṣaṅga-baddha-dhiyaḥ** [bhā.pu. 11.12.12] ity-ādi-dvayena | anu mahā-virahasya paścād yaḥ saṅgas tena baddha-dhiyaḥ satyaḥ paramānandāveśena tadānīm kim api nāvidan | harṣa-mohaṁ prāpur ity arthaḥ |

tatra taj-jñānasya kṛṣṇaikatānatāyām dṛṣṭāntaḥ yatheti | asyārthāntaram api śrī-kṛṣṇa-sandarbhe kṛtam asti **mat-kāmā ramaṇam jāram** [bhā.pu. 11.12.13] ity-ādau tad-anantara-padye taṁ ca yādṛśam prāpus tathā viśinaṣṭi | vivṛtaṁ ca tatraiva saṅkṣepataś ca | mām śrī-kṛṣṇākhyam paramam brahma prāpuḥ | taṁ ca man-nitya-preyasī-lakṣaṇam sva-svarūpam ajānantyo jāra-rūpaṁ pūrvam prāpuḥ | tathāpi mayi kāmāḥ ramaṇatvenābhilāṣo yāsām tādṛśyaḥ satyo ramaṇa-rūpaṁ tu paścād iti |

tataḥ parakīyābhāsatvaṁ ca tāsām kāla-katipayamayatvenaiva vyākhyātam | evam evābhipretam asmad upajīvyā-śrīmac-caraṇānām ujjala-nīlamaṇau tatropakrame—

**neṣṭā yad aṅgini rase kavibhir paroḍhā  
tad gokulāmbujadṛśām kulam antarena |  
āśāmsayā rasavidher avatāritānām**

kamsāriṇā rasikamaṇḍalaśekhareṇa || [u.nī. 5.3]

ity atrāvātāra-samaya eva tathā vyavahāra-nigamanāt | upasāmhāre ca lalita-mādhavasya  
dagdham hanta dadhānayā vapuh [la.mā. 7.18] ity-ādāv aupapatya-bhrama-hānāntara-līlāyām  
sarva-phalasya samṛddhimad-ākhyasya sambhogasya darśitatvāt |

tad evam asya vipralambha-catuṣṭaya-puṣṭasya sambhoga-catuṣṭayasya  
sandarśanādi-trayātmakasyāvāntara-bhedā anye'pi jñeyāḥ | yathā līlā-cauryam saṅgānam rāsah  
jala-krīḍā vṛndāvana-vihāra ity-ādayaḥ | tatra līlā-cauryam yathā, **tāsām vāsāmsy upādāya  
nīpam āruhya satvaraḥ** [bhā.pu. 10.22.9] ity-ādi | spaṣṭam |

|| 10.22 || śrī-śukah || 423 ||

[424]

saṅgānam **kācit samam mukundena** [bhā.pu. 10.33.9] ity-ādau | evam

**kadācid atha govindo rāmaś cādbhuta-vikramaḥ |  
vijahratur vane rātryām madhya-gau vraja-yoṣitām ||  
upagīyamānau lalitām strī-janair baddha-sauhrdaiḥ |  
svalaṅkr̥tānuliptāṅgau sragvinau virajo-'mbarau ||**

[bhā.pu. 10.34.20-21] ity-ādi |

prāyo horikāvasaro'yam | vraja eva gānena sa-bhrātr̥kasyāpi tasya strī-janair viharāt | tathā  
bhaviṣyottara-vidhānāt | tathaivādyāpy āryāvartīya-prajānām ācāro'pi dṛśyate | atra ca  
nīśā-mukham mānayantāv uditodupa-tārakam [bhā.pu. 10.34.13] iti tan-mohāt savaśālinyām  
phālguna-paurṇamāsyām hemanta-śīśira-hima-kujjhaṭikānte candrādy-ullāse tad-ullāso varṇitaḥ |  
tasmāt tadānīm sakhyollāsa-dhāriṇā śrī-rāmeṇāpi yutiḥ saṅgataiva | vane rātryām iti pāṭhas tu  
kvācitka eva | tatra ca vrajāntastham eva vanam jñeyam |

|| 10.34 || śrī-śukah || 424 ||

[425-427]

rāsah | **tatrārabhata govindo rāsa-krīḍām anuvrataiḥ** [bhā.pu. 10.33.2] ity-ādi |  
jala-krīḍā—**so'mbhasy alam yuvatibhiḥ pariṣicyamānaḥ** [bhā.pu. 10.33.23] ity-ādi |  
vṛndāvana-vihāraḥ—**tataś ca kṛṣṇopavane  
jala-sthala-prasūna-gandhānila-juṣṭa-dik-taṭe** [bhā.pu. 10.33.24] ity-ādi | spaṣṭam |

|| 10.33 || saḥ || 425-427||

[428]

atha samprayogo yathā—**bāhu-prasāra-parirambha-karālakoru-nīvī** [bhā.pu. 10.29.46] ity-ādi | spaṣṭam |

|| 10.29 || saḥ || 428 ||

[429]

iyam ca śrī-kṛṣṇa-candrasyojjvala-līlā rāsa-sambandhiny apy anantatvena sammatā—**evam śaśāṅkāmsu-virājitā niśaḥ** [bhā.pu. 10.33.25] ity-ādau |

atha sarva-saubhāgyavatīm ūrdhva-maṇeḥ śrī-rādhikāyāḥ sambandhinīm līlām varṇayanti—

**kasyāḥ padāni caitāni yātāyā nanda-sūnunā |  
aṁsa-nyasta-prakoṣṭhāyāḥ kareṇoḥ kariṇā yathā ||  
anayārādhito nūnam bhagavān harir īśvaraḥ |  
yan no vihāya govindaḥ prīto'yam anayad rahaḥ ||  
dhanyā aho amī ālyo govindānghry-abja-reṇavaḥ |  
yān brahmeśo ramā devī dadhur mūrdhny agha-nuttaye ||  
tasyā amūni naḥ kṣobham kurvanty ucchaiḥ padāni yat |  
yaikāpahr̥tya gopīnām raho bhuṅkte'cyutādharam ||  
na lakṣyante padāny atra tasyā nūnam tṛṇāṅkuraiḥ |  
khidyat-sujātānghri-talām unninye preyasīm priyaḥ ||  
imāny adhika-magnāni padāni vahato vadhūm |  
gopyaḥ paśyata kṛṣṇasya bhārākrāntasya kāmīnaḥ ||  
atrāvaropitā kāntā puṣpa-hetor mahātmanā |  
atra prasūnāvacyaḥ priyārthe preyasā kṛtaḥ ||  
prapadākramaṇe ete paśyatāsakale pade |  
keśa-prasādhanam tv atra kāmīnyāḥ kāmīnā kṛtam |  
tāni cūdatayā kāntām upaviṣṭam iha dhruvam ||** [bhā.pu. 10.30.27-34]

atra **kasyā** (27) iti sarvāsām vākyam | **anayā** (28) iti suhr̥dām | **dhanyā** (29) iti taṭasthānām | **tasyā** (30) iti pratipakṣāṅām | **na lakṣyante** (31) iti tāḥ khedayantīnām sakhīnām | **imāni** (32) iti tad-asahamānānām pratipakṣāṅām | **atrāvaropitā** (33) iti sārddham punaḥ sakhīnām | **keśa-** (34) iti punaḥ pratipakṣāṅām ardham | **tāni** (34) iti punaḥ sakhīnām iti jñeyam | tan-mithuna-viṣayaka-tat-tac-chabda-prayogeṇa sauhṛdādi-vyañjanāt | **yā tu vilokyārtāḥ samabruvan** [bhā.pu. 10.30.26] iti sarvāsām evārtir uktā sāpi svasyotkaṇṭhā-viśeṣeṇa sarvatra saṅgacchata eva ||

|| 10.30 || śrī-vraja-devyaḥ || 429 ||

tatra tasyāḥ śrī-vṛndāvaneśvaryā līlāyām prāk-pradarśitam **apy eṇapatnī** [bhā.pu. 10.30.11] ity-ādi-dvayam cānusandheyam ||

tatra vistara-śaṅkāto yā yā vyākhyā na vistṛtā |  
sā śrī-daśama-ṭippanyām dṛśyā rasam abhīpsubhiḥ ||

tad evam anena sandarbheṇa śāstra-prayojanam vyākhyātam | tathā caivam astu |

ālībhiḥ paripālitaḥ pravalitaḥ sānandam ālokitaḥ  
pratyāśam sumanaḥ-phalodaya-vidhau sāmōdam āmoditaḥ |  
vṛndāranya-bhuvī prakāśa-madhuraḥ sarvātīśāyī-śrīyā  
rādhā-mādhavayoḥ pramodayatu mām ullāsa-kalpa-drumaḥ ||

tādṛśa-bhāvaṁ bhāvaṁ prathayitum iha yo'vatāram āyātaḥ |  
ā-durjana-gaṇa-śaraṇam sa jayati caitanya-vigrahaḥ kṛṣṇaḥ ||

iti

śrī-kali-yuga-pāvana-sva-bhajana-vibhājana-prayojanāvātāra-śrī-śrī-bhagavat-kṛṣṇa-caitanya-dev  
a-caraṇānucara-viśva-vaiṣṇava-rāja-sabhājana-bhājana-śrī-rūpa-sanātanānuśāsana-bhāratī-garbhe  
śrī-bhāgavata-sandarbhe prīti-sandarbho nāma ṣaṣṭhaḥ sandarbhaḥ ||

śrī-bhāgavata-sandarbhe sarva-sandarbha-garbhage |  
prītyākhyāḥ ṣaṣṭhaḥ sandarbhaḥ samāptim iha saṅgataḥ ||

samāpto'yaṁ ṣaṣṭhaḥ sandarbhaḥ | sampūrṇo'yaṁ granthaḥ |