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

ṣaṭ-sandarbhātmaka-
śrī-bhāgavata-sandarbhe ṣaṣṭhaḥ

śrī-śrī-prīti-sandarbhaḥ

Please remember that this service requires many hours of freely given time on the part of those who make these texts available.
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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 = śrīvṛndāvana-dhāma-nivāsi-śrīmad-vanamālilālagosvāmi-mahodayasya granthāgāra-rakṣitā karalipiḥ |
kha = śrīvṛndāvana-keśighāṭa-ṭhora-nivāsi-śrīmad-vaiṣṇava-caraṇa-dāsa-mahāśaya-sakāśāt prāptā karalipiḥ |
ga = varāhanagara-śrīgaurāṅga-grantha-mandirastha-419-saṅkhyaka-karalipiḥ |
gha = ḍhākā-viśvavidyālaya-granthāgārasthā 2396F-saṅkhyaka-karalipiḥ |
ṅa = baṅgīya-sāhitya-pariṣat-sthitā 1443-saṅkhyaka-karalipiḥ |
ca = śrī-gauḍa-maṇḍalataḥ prāptā karalipiḥ |
cha = 1307-tama-baṅgābde śrī-śyāmalāla-gosvāmi-sampādito granthaḥ |
ja = 1336-tama-baṅgābde śrī-prāṇagopāla-gosvāmi-sampādito granthaḥ |

śrī-prīti-sandarbhaḥ

tau santoṣayatā santau śrīla-rūpa-sanātanau |
dākṣiṇātyena bhaṭṭena punar etad vivicyate ||o||
tasyādyaṁ granthanālekhaṁ krāntam utkrānta-khaṇḍitam |
paryālocyātha paryāyaṁ kṛtvā likhati jīvakaḥ ||o||

[1]

atha prīti-sandarbho lekhyaḥ | iha khalu śāstra-pratipādyaṁ parama-tattvaṁ sandarbha-catuṣṭayena pūrvaṁ sambaddham | tad-upāsanā ca tad-anantara-sandarbheṇābhihitā | tat-krama-prāptatvena prayojanaṁ khalv adhunā vivicyate |

puruṣa-prayojanaṁ tāvat sukha-prāptir duḥkha-nivṛttiś ca | śrī-bhagavat-prītau tu sukhatvaṁ duḥkha-nivartakatvaṁ cātyantikam iti |

etad uktaṁ bhavati—yat khalu parama-tattvaṁ śāstra-pratipādyatvena pūrvaṁ nirṇītaṁ, tad eva sad-ananta-paramānandatvena siddham | śrutāv api saiṣānandasya mīmāṁsā bhavati [tai.u. 2.8.1] ity ārabhya, mānuṣānandataḥ prājāpatyānanda-paryantaṁ daśa-kṛtvaḥ śata-guṇitatayā krameṇa teṣām ānandotkarṣa-parimāṇaṁ pradarśya, punaś ca tato'pi śata-guṇatvena para-brahmānandaṁ pradarśyāpy aparitoṣāt, yato vāco nivartante [tai.u. 2.4, 2.9] ity-ādi-ślokena tad-ānandasyānantyatvam eva sthāpitam | vilakṣaṇatvaṁ ca, ko hy evānyāt kaḥ prāṇyāt 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-lopān māyā-kalpitopādhy-āveśāc cānādi-saṁsāra-duḥkhena sambadhyata iti paramātma-sandarbhādāv eva nirūpitam asti | tata idaṁ labhyate—parama-tattva-sākṣātkāra-lakṣaṇaṁ 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-svaprakāśatābhivyakti-lakṣaṇa-mātrātmakatvāt, uttarasyāś ca dhvaṁsābhāva-rūpatvād anaśvaratvam | uktaṁ ca pūrvasyāḥ parama-puruṣārthatvaṁ 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—

> nirastātiśayāhlāda-sukha-bhāvaika-lakṣaṇā |
> bheṣajaṁ bhagavat-prāptir ekāntātyantikī matā || [vi.pu. 6.5.59] iti |

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

> yadaivam etena viveka-hetinā

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

acyutākhye ātmani paramātmani anubhavo yasya tathābhūtaḥ san avatiṣṭhate yat tam ātyantikaṁ samplavaṁ muktim āhur ity arthaḥ |

atha muktir hitvānyathā-rūpaṁ svarūpeṇa vyavasthitiḥ [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 mukhyaṁ paramātma-lakṣaṇam eva | raśmi-paramāṇūnāṁ sūrya iva sa eva hi jīvānāṁ paramo'ṁśi-svarūpaḥ | yathoktaṁ brahmāṇaṁ prati śrīmatā garbhodaśāyinā—

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

upetaṁ yuktam ity evākliṣṭo'rthaḥ | jīva-svarūpasyaiva gauṇānandatvaṁ darśitam | tasmāt priyatamaḥ svātmā [bhā.pu. 10.14.54[1]] ity uktvā,

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

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

atrāṁśenāṁśi-prāptiś ca dvidhā yojanīyā | tatrādyā brahma-prāptir māyā-vṛtty-avidyā-nāśānantaraṁ kevala-tat-svarūpa-śakti-lakṣaṇa-tad-vijñānāvirbhāva-mātram | sā ca sva-sthāna eva vā syāt | krameṇa sarva-loka-sarvāvaraṇātikramānantaraṁ vā syāt, upāsanā-viśeṣānusāreṇa | dvitīyā bhagavat-prāptiś ca, tasya vibhor apy asarva-prakaṭasya tasminn evāvirbhāvena, vibhunāpi vaikuṇṭhe sarva-prakaṭena tenācintya-śaktinā sva-caraṇāravinda-sānnidhya-prāpaṇayā ca |

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

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

iti śrī-pṛthuṁ prati śrī-sanat-kumāreṇa | śrutiś ca—yenāhaṁ nāmṛtā syāṁ kim ahaṁ tena kuryām ? [bṛ.ā.u. 2.4.3] iti |

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[1] tasmāt priyatamaḥ svātmā sarveṣām eva dehinām
tad artham eva sakalaṁ jagac caitac carācaram

tad evaṁ parama-tattva-sākṣātkārātmakasya tasya mokṣasya parama-puruṣārthatve sthite punar vivicyate | tac ca paramaṁ tattvaṁ dvidhāvirbhavati—aspaṣṭa-viśeṣatvena, spaṣṭa-svarūpa-bhūta-viśeṣatvena ca | tatra brahmākhyāspaṣṭa-viśeṣa-para-tattva-sākṣātkārato'pi bhagavat-paramātmādy-ākhya-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 paramātmatvādi-lakṣaṇa-nānāvastha-bhagavat-sākṣātkāra eva tatrāpi paramaḥ | (1) tatra saty api nirupadhi-prīty-āspadatva-svabhāvasya tasya svarūpa-dharmāntara-vṛnda-sākṣātkṛtau paramatve prīti-bhakty-ādi-saṁjñaṁ priyatva-lakṣaṇa-dharma-viśeṣa-sākṣātkāram eva paramatamatvena manyante | (2) tayā prītyaivātyantika-duḥkha-nivṛttiś ca | (3) yāṁ 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 sādhikam 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-ādikam—

> 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-ādikam |

> 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-prabhaṁ saccidānandaṁ bhaktyā jānāti cāvyayam || iti vāsudevopaniṣadi |
(5) *yatra* ity-ādikaṁ—

> bhaktir evainaṁ nayati, bhaktir evainaṁ darśayati
> bhakti-vaśaḥ puruṣo bhaktir eva bhūyasī || iti māṭhara-śrutau |

(6) *yāvatī* ity-ādikam—

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

evaṁ tat tvam asi [chā.u. 6.8.7] ity-ādi-śāstram api tat-prema-param eva jñeyam | tvam evāmuka itivat | kiṁ ca, loka-vyavahāro'pi tat-para eva dṛśyate | sarve hi prāṇinaḥ prīti-tātparyakā eva, tad-artham ātma-vyayāder api darśanāt | kintu yogya-viṣayam alabdhvā, tais tatra tatra sā parivarjyate | ataḥ sarvair eva yogya-tad-viṣaye'nveṣṭum iṣṭe sati, śrī-bhagavaty eva tasyāḥ paryavasānaṁ syād iti | tad evaṁ bhagavat-prīter eva parama-puruṣārthatve samarthite sādhūktaṁ "atha prīti-sandarbho lekhya" ity-ādi |

sa eṣa eva parama-puruṣārthaḥ krama-rītyā sarvopari darśayituṁ saṁdṛbhyate |
tatrokta-lakṣaṇasya mukti-sāmānyasya śāstra-prayojanatvam āha—**sarva-vedānta**- ity-ādau **kaivalyaika-prayojanam** [bhā.pu. 12.13.12][2] iti |

kevalaḥ śuddhaḥ, tasya bhāvaḥ **kaivalyam** | tad **ekam** eva **prayojanaṁ** parama-puruṣārthatvena pratipādyaṁ yasya tad idaṁ śrī-bhāgavatam iti pūrva-ślokasthenānvayaḥ | doṣa-mūlaṁ hi jīvasya parama-tattva-jñānābhāva evety uktam—bhayaṁ dvitīyābhiniveśataḥ syād ity-ādau, īśād apetasya [bhā.pu. 12.2.37][3] 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 prāptuṁ naiva śakyate |
> sa yat svabhāvaḥ kaivalyaṁ sa bhavān kevalo hare || iti |

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

> parāvarāṇāṁ parama āste kaivalya-saṁjñitaḥ |
> kevalānubhavānanda-sandoho nirupādhikaḥ || [bhā.pu. 11.9.18] iti |

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[2] sarva-vedānta-sāraṁ yad brahmātmaikatva-lakṣaṇam |
vastv advitīyaṁ tan-niṣṭhaṁ kaivalyaika-prayojanam ||

[3] bhayaṁ dvitīyābhiniveśataḥ syād
īśād apetasya viparyayo'smṛtiḥ
tan-māyayāto budha ābhajet taṁ
bhaktyaikayeśaṁ guru-devatātmā

tathāpy ubhayathaiva tad-anubhava eva tātparyam, tat-svabhāvam eva vā | tam evānubhāvayitum idaṁ śāstraṁ 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-daśāyāṁ dvidhā bhavati—sadya eva ca, krama-rītyā ca | tatra pūrvā dvitīye sthiraṁ sukhaṁ cāsanam [bhā.pu. 2.2.15] ity-ādi prakaraṇānte, visṛjet paraṁ gataḥ [bhā.pu. 2.2.21] ity atra |[4]

[4] sthiraṁ sukhaṁ cāsanam āsthito yatir yadā jihāsur imam aṅga lokam
kāle ca deśe ca mano na sajjayet prāṇān niyacchen manasā jitāsuḥ
manaḥ sva-buddhyāmalayā niyamya kṣetra-jña etāṁ nilayet tam ātmani
ātmānam ātmany avarudhya dhīro labdhopaśāntir virameta kṛtyāt
na yatra kālo'nimiṣāṁ paraḥ prabhuḥ kuto nu devā jagatāṁ ya īśire
na yatra sattvaṁ na rajas tamaś ca na vai vikāro na mahān pradhānam
paraṁ padaṁ vaiṣṇavam āmananti tad yan neti netīty atad-utsisṛkṣavaḥ
visṛjya daurātmyam ananya-sauhṛdā hṛdopaguhyārha-padaṁ pade pade
itthaṁ munis tūparamed vyavasthito vijñāna-dṛg-vīrya-surandhitāśayaḥ
sva-pārṣṇināpīḍya gudaṁ tato'nilaṁ sthāneṣu ṣaṭsūnnamayej jita-klamaḥ
nābhyāṁ sthitaṁ hṛdy adhiropya tasmād udāna-gatyorasi taṁ nayen muniḥ
tato'nusandhāya dhiyā manasvī sva-tālu-mūlaṁ śanakair nayeta
tasmād bhruvor antaram unnayeta niruddha-saptāyatano'napekṣaḥ
sthitvā muhūrtārdham akuṇṭha-dṛṣṭir nirbhidya mūrdhan visṛjet paraṁ gataḥ

uttarā ca tad-anantaraṁ[5] yadi prayāsyan 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-lakṣaṇāṁ jīvan-muktim āha—

yatreme 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]

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[5] yadi prayāsyan nṛpa pārameṣṭhyaṁ vaihāyasānām uta yad vihāram
aṣṭādhipatyaṁ guṇa-sannivāye sahaiva gacchen manasendriyaiś ca
yogeśvarāṇāṁ gatim āhur antar-bahis-tri-lokyāḥ pavanāntar-ātmanām
na karmabhis tāṁ gatim āpnuvanti vidyā-tapo-yoga-samādhi-bhājām
vaiśvānaraṁ yāti vihāyasā gataḥ suṣumṇayā brahma-pathena śociṣā
vidhūta-kalko'tha harer udastāt prayāti cakraṁ nṛpa śaiśumāram
tad viśva-nābhiṁ tv ativartya viṣṇor aṇīyasā virajenātmanaikaḥ
namaskṛtaṁ brahma-vidām upaiti kalpāyuṣo yad vibudhā ramante
atho anantasya mukhānalena dandahyamānaṁ sa nirīkṣya viśvam
niryāti siddheśvara-juṣṭa-dhiṣṇyaṁ yad dvai-parārdhyaṁ tad u pārameṣṭhyam
na yatra śoko na jarā na mṛtyur nārtir na codvega ṛte kutaścit
yac cittato'daḥ kṛpayānidaṁ-vidāṁ duranta-duḥkha-prabhavānudarśanāt
tato viśeṣaṁ pratipadya nirbhayas tenātmanāpo'nala-mūrtir atvaran
jyotirmayo vāyum upetya kāle vāyv-ātmanā khaṁ bṛhad ātma-liṅgam
ghrāṇena gandhaṁ rasanena vai rasaṁ rūpaṁ ca dṛṣṭyā śvasanaṁ tvacaiva
śrotreṇa copetya nabho-guṇatvaṁ prāṇena cākūtim upaiti yogī
sa bhūta-sūkṣmendriya-sannikarṣaṁ manomayaṁ devamayaṁ vikāryam
saṁsādya gatyā saha tena yāti vijñāna-tattvaṁ guṇa-sannirodham
tenātmanātmānam upaiti śāntam ānandam ānandamayo'vasāne
etāṁ gatiṁ bhāgavatīṁ gato yaḥ sa vai punar neha viṣajjate'ṅga

īdṛśam eva tan-mukti-lakṣaṇaṁ śrī-kāpileye muktāśrayam [bhā.pu. 3.28.35-38] ity-ādi-catuṣṭaye[6] darśitam | tatra hi, *pratinivṛtta-guṇa-pravāhaḥ* san *ātmānam* paramātmānam *īkṣata* iti muktāśrayam [35] ity-ādau, sva-svarūpa-bhūte *mahimni avasito* niṣṭhāṁ prāptaḥ sann *upalabdha-parātma-kāṣṭha* iti so'py etayā [36] ity-ādau, *svarūpaṁ* jīva-brahmaṇor yāthātmyam *adhyagamad* iti dehaṁ ca [37] ity-ādau | evaṁ *pratibuddha-vastur* iti deho'pi [38] ity-ādau ceti | tasmād asya prārabdha-karma-mātrāṇām anabhiniveśenaiva bhogaḥ | evam evoktaṁ tatra ko mohaḥ kaḥ śoka ekatvam anupaśyataḥ [īśopaniṣad 7] iti |

athāntimāṁ brahma-sākṣātkāra-lakṣaṇāṁ muktim āha—

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

eṣā jīvan-mukti-daśāyāṁ sthitā **viśāradena** parameśvareṇa dattā **devī** dyotamānā **matir** vidyā tad-rūpā yā **māyā** svarūpa-śakti-vṛtti-bhūta-vidyāvirbhāva-dvāra-lakṣaṇā sattvamayī māyā-vṛttiḥ | sā **yadi uparatā** nivṛttā bhavati, tadā vyavadhānābhāsasyāpi 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 evaṁ mūlyena śruty-ādibhiś ca pratipāditam |

jīvākhya-samaṣṭi-śakti-viśiṣṭasya parama-tattvasya khalv aṁśa 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 ekadeśatvaṁ na viruddham | tathāpi bahiś-caratvaṁ tad-āśrayitvāt | taj-jñānābhāvāt chāyayā raśmivat māyayābhibhāvyatvāc ca bahiś-caratvaṁ vyapadiśyate | raśmi-sthānīyatvaṁ ca tad-vyatirekād vyatirekitayā yas tad-āśrayi-bhāvaḥ | yā ca pūrva-yuktyā bahiś-caratve'py eka-vastutva-śrutis tad-ādibhir gamyate | śaktitvaṁ ca tad-rūpatayaiva tadīya-līlopakaraṇatvāt | aṇutvaṁ ca śabdāt hari-candana-binduvat tasya prabhāva-lakṣaṇa-guṇenaiva sarva-deha-vyāpteḥ | 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][7] ity-ādinā ca |

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[6] muktāśrayaṁ yarhi nirviṣayaṁ viraktaṁ nirvāṇam ṛcchati manaḥ sahasā yathārciḥ
ātmānam atra puruṣo'vyavadhānam ekam anvīkṣate pratinivṛtta-guṇa-pravāhaḥ
so'py etayā caramayā manaso nivṛttyā tasmin mahimny avasitaḥ sukha-duḥkha-bāhye
hetutvam apy asati kartari duḥkhayor yat svātman vidhatta upalabdha-parātma-kāṣṭhaḥ
dehaṁ ca taṁ na caramaḥ sthitam utthitaṁ vā siddho vipaśyati yato'dhyagamat svarūpam
daivād upetam 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

[7] eka-deśa-sthitasyāgner jyotsnā vistāriṇī yathā |
parasya brahmaṇaḥ śaktis tathedam akhilaṁ jagad ||

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

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

tad evaṁ tasya raśmi-paramāṇu-sthānīyāṁśatve siddhe tadvat sarvasyām api daśāyāṁ kartṛtva-bhoktṛtvādi-svarūpa-dharmā api sidhyanti | tadvad eva ca parameśvara-śakty-anugraheṇaiva te kārya-kṣamā bhavanti | tatra teṣāṁ prakṛti-vikāra-maya-kartṛtvādikaṁ tadīya-māyā-śakti-mayānugraheṇa | ata eva tat-sambandhāt teṣāṁ saṁsāraḥ | svānubhava-brahmānubhava-bhagavad-anubhava-kartṛtvādikaṁ tu tadīya-svarūpa-śakty-anugraheṇa | yatra tasya sarvam ātmaivābhūt tat kena kaṁ paśyet [bṛ.ā.u. 2.4.14] iti śrutiś ca | tat-svarūpa-śaktiṁ vinā tad-darśanāsāmārthyaṁ dyotayati—yam evaiṣa vṛṇute tena labhyaḥ [ka.u. 1.2.23] ity-ādi śruteḥ |

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

yathā viṣṇu-dharme—

> bhinne dṛtau yathā vāyur naivānyaḥ saha vāyunā |
> kṣīṇa-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 vaimalyaṁ kāśate yathā |
> jñānāgni-dagdha-heyasya sa hlādo hy ātmanas tathā ||
> yathā heya-guṇa-dhvaṁsād avabodhādayo guṇāḥ |
> prakāśante na janyante nityā evātmano hi te ||
> jñānaṁ vairāgyam aiśvaryaṁ dharmaś ca manujeśvara |
> ātmano brahma-bhūtasya nityam eva catuṣṭayam ||
> etad advaitam ākhyātam eṣa eva tavoditaḥ |
> ayaṁ viṣṇur idaṁ brahma tathaitat satyam uttamam || iti |

atra jīva-brahmaṇor aṁśāṁitvāṁśenaiva vāyu-dṛṣṭāntaḥ | aṁśatve'pi bahiraṅgatvaṁ tv anyato jñeyam | ataḥ pṛthag-īśvare svarūpa-bhūtānubhave ca sati tad-vaimukhyenānādinā labdha-cchidrayeśa-māyayā tad-anubhava-lopādeḥ sambhavāt kathañcit sāmmukhyena 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-śabdenāpi tathaivocyate | atra tat-sāmyaṁ yathoktam—"nirañjanaṁ parama-sāmyam upaiti" [mu.u. 3.2.3] ity-ādi śrutau | "idaṁ jñānam upāśritya mama sādharmyam āgatāḥ" [gītā 14.2] iti gītopaniṣatsu 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-nirdeśaś ca "ambuda-grahaṇāt" [ve.sū. 3.2.19] ity-ādi-sūtra-dvaye gauṇa eva yojitaḥ | "evam evaiṣa saṁprasādo'smāc charīrāt samutthāya paraṁ 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 kariṣyatīti vyākhyātam eva [paramātma-sandarbhe 37] |

evam eva ṭīkā-kṛdbhiḥ sammataṁ śrī-gopānāṁ brahma-sampatty-anantaram api vaikuṇṭha-darśanam[8] | 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 nirṇetuṁ yajñādy-apūrvasya tāvad aparamārthatvaṁ caturbhir uktam—

[8] [10.28.15] dehādi-pihitānāṁ darśanam aśakyam iti prathamaṁ dehādi-vyatiriktaṁ brahma-svarūpaṁ darśayāmāsa |

ṛg-yajuḥ-sāma-niṣpādyaṁ yajña-karma mataṁ tava |
paramārtha-bhūtaṁ tatrāpi śrūyatāṁ gadato mama ||
yat tu niṣpādyate kāryaṁ mṛdā kāraṇa-bhūtayā |
tat-kāraṇānugamanāj jāyate nṛpa mṛn-mayam ||
evaṁ vināśibhir dravyaiḥ samid-ājya-kuśādibhiḥ |
niṣpādyate kriyā yā tu sā bhavitrī vināśinī ||
anāśī paramārthaś ca prājñair abhupagamyate |
tat tu nāśi na sandeho nāśi-dravyopapāditam || [vi.pu. 2.14.21-24] iti |

etad-dṛṣṭāntena pūjādimaya-bhakter api tādṛśatvaṁ nānumeyam, apūrvavad-bhakter niṣpādyatvābhāvāt | guṇamayaṁ hi niṣpādyaṁ syāt nāguṇamayam | kaivalyaṁ sāttvikaṁ jñānam [bhā.pu. 11.25.24][9] ity ārabhya ekādaśe śrī-bhagavataivāguṇamayatvam aṅgīkṛtam | ataḥ svarūpa-śakti-vṛtti-viśeṣatvena tasyāḥ bhagavat-prasāde sati svayam āvirbhāva eva na[10] janma |

sa cāvirbhāvo'nanta eva tadīya-phalānantya-śravaṇāt | tasmāt parameśvarānāśrayatvaṁ tatropādhir bhaviṣyati | hiṁsāyāṁ pāpotpatty-anumitāv avihitatatvavat | jñāna-prakaraṇe cāsmin bhaktir na prastūyata iti sādhāraṇa-yajñādikam upādāyaiva pravṛttiś ceyam |

tad evaṁ yajñādi-karmāpūrvasya vināśitvād aparamārthatvam uktvā niṣkāma-karmaṇo'pi sādhanatvenārthāntarasyaiva sādhyatvāt tādṛśatvam 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 tādṛśatvaṁ 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-śabditam |
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

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[9] kaivalyaṁ sāttvikaṁ jñānaṁ rajo vaikalpikaṁ ca yat
prākṛtaṁ tāmasaṁ jñānaṁ man-niṣṭhaṁ nirguṇaṁ smṛtam
vanaṁ tu sāttviko vāso grāmo rājasa ucyate
tāmasaṁ dyūta-sadanaṁ man-niketaṁ tu nirguṇam
sāttvikaḥ kārako'saṅgī rāgāndho rājasaḥ smṛtaḥ
tāmasaḥ smṛti-vibhraṣṭo nirguṇo mad-apāśrayaḥ
sāttviky ādhyātmikī śraddhā karma-śraddhā tu rājasī
tāmasy adharme yā śraddhā mat-sevāyāṁ tu nirguṇā
sāttvikaṁ sukham ātmotthaṁ viṣayotthaṁ tu rājasam
tāmasaṁ moha-dainyotthaṁ nirguṇaṁ mad-apāśrayam

[10] *na* does not appear in Puridas's edition, but in PGG and Y. P does not even note the variant.

vijñāpakaṁ bhavati | ekasya jīvasya tu tadīya-jīva-śakti-lakṣaṇāṁśa-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 | jñānānantara-siddhatvāt | tasmāt tayor yoga eva paramārtho bhavatu | tatroktam ekena—

> paramātmātmanor yogaḥ paramārtha itīṣyate |
> mithyaitad anyad dravyaṁ hi naiti tad-dravyatāṁ yataḥ || [vi.pu. 2.14.27] iti |

etat paramārthatvaṁ mithyaiveṣyata ity arthaḥ | hi niścitam | yato yasmāt jīva-lakṣaṇam anyad dravyaṁ tad-dravyatāṁ paramātma-lakṣaṇa-dravyatāṁ 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 | śeṣaṁ pūrvavat |

tad evaṁ pūrva-pakṣān niṣidhya uttara-pakṣaṁ sthāpayitum upakrāntam ekena—

> tasmāt śreyāṁsy aśeṣāṇi nṛpaitāni na saṁśayaḥ |
> paramārthas tu bhūpāla saṅkṣepāc chrūyatāṁ mama || [vi.pu. 2.14.28] iti |

śreyāṁsi paramārtha-sādhanāni | paramārtha-nirdeśas trayeṇoktaḥ—

> 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 ekamayaṁ hi yat |
> vijñānaṁ 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 **paraṁ** yaj **jñānaṁ** tan-**mayaḥ**, tat-prakāśa-pradhānaḥ | **asadbhir** iti viśeṣaṇāt bhagavad-rūpe prakāśye'pi sadbhiḥ svarūpa-siddhair eva **nāmādibhir yogavān** bhavatīti vijñāpitam | **tasya** evaṁ-lakṣaṇasya paramātma-rūpeṇa **ātma-para-deheṣu** ātmanaḥ pareṣām api deheṣu tat-tad-upādhi-bhedena pṛthak pṛthag iva **sato'pi ekaṁ** tadīyaṁ sva-svarūpaṁ tan-**mayaṁ** tad-ātmakaṁ yad **vijñānaṁ** tad-anubhavaḥ asāv eva paramārthaḥ | anāśitvāt 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 sādhito dvābhyām—

> veṇu-randhra-vibhedena bhedaḥ ṣaḍjādi-saṁjñitaḥ |
> 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-aṁśasya jīvasya yā **karma-pravṛttis** tato **jātaḥ** | sa tu paramātmā **devādi-bhedam** antaryāmitayaivādhiṣṭhāyāste tat-tad-upādhi-sambandhābhāvāc ca **nāsty eva āvaraṇaṁ** yasya tathā-bhūtaḥ sann iti | tasmāt tasya devādi-rūpatā tu sva-līlā-mayy eveti bhāvaḥ ||

atha śrī-bhagavat-sākṣātkārasya muktitvam āha—

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

ṭīkā ca—yasmāt sa eva **apavarga iṣṭaḥ** ity eṣā | atra nārāyaṇasyāpavargatvaṁ tat-sākṣātkṛtāv eva paryavasyati | tasyā eva saṁsāra-dhvaṁsa-pūrvaka-paramānanda-prāpti-rūpatvāt tad-astitva-mātratve tādṛśatvābhāvāc ca ||

|| 7.6 || śrī-prahlādaḥ || 5 ||

[6]

tathā—

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

ṭīkā ca—he **bhagavan** ! **puruṣārthaḥ** paramānandaḥ sa eva **mūrtir** yasya, tasya **tava pāda-padmam āśiṣo** rājyādeḥ sakāśāt **satyā āśīḥ** paramārtha-phalam | **hi** niścitam | kasya, tathā tena prakāreṇa tvam eva puruṣārtha ity evaṁ niṣkāmatayā **anubhajataḥ** | yadyapy evaṁ, tathāpi he **arya** ! 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 tīrtha-pādaḥ priya-śravāḥ |
āhūta iva me śīghraṁ darśanaṁ yāti cetasi || [bhā.pu. 1.6.34] ity-ādau |

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

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

> na yasya cittaṁ bahir-artha-vibhramaṁ
> tamo-guhāyāṁ ca viśuddham āviśat |
> yad-bhakti-yogānugṛhītam añjasā
> munir vicaṣṭe nanu tatra te gatim || [bhā.pu. 4.24.59]

tatra *teṣāṁ* pūrvoktānāṁ *satāṁ bhakti-yogenānugṛhītaṁ viśuddhaṁ* yasya *cittaṁ bāhyeṣv artheṣu bhrāntaṁ* na bhavati, *tamo*-rūpāyāṁ *guhāyāṁ* ca *na viśati*, sa *munir* ity-ādikaṁ ca vyākhyeyam |

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

> hantāsmin janmani bhavān mā māṁ draṣṭum ihārhati |
> avipakva-kaṣāyāṇāṁ durdarśo'haṁ kuyoginām || [bhā.pu. 1.6.22] iti |

na kevalaṁ śuddha-cittatvam eva yogyatā | kiṁ tarhi ?
tad-bhakti-viśeṣāviṣkṛta-tad-icchāmaya-tadīya-sva-prakāśatā-śakti-prakāśa eva mūla-rūpā sā, yat-prakāśena tad api niḥśeṣaṁ sidhyati |

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

> mām aprīṇata āyuṣman darśanaṁ durlabhaṁ hi me |
> dṛṣṭvā māṁ na punar jantur ātmānaṁ taptum arhati || [bhā.pu. 7.9.53]

śrī-bhagavantaṁ prati śrutadeva-vākye ca—

> sa tvaṁ śādhi sva-bhṛtyān naḥ kiṁ deva karavāma te |
> etad-anto nṛṇāṁ kleśo yad bhavān akṣi-gocaraḥ || [bhā.pu. 10.86.49] iti |

tad evaṁ tat-prakāśena niḥśeṣa-śuddha-cittatve siddhe, puruṣa-karaṇāni tadīya-sva-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-udāharaṇaṁ ca brahma-bhagavator aviśeṣatayaiva dṛśyate | yathā satyavrataṁ prati śrī-matsya-deva-vākye—

> madīyaṁ mahimānaṁ ca paraṁ brahmeti śabditam |
> vetsyasy anugṛhītaṁ me sampraśnair vivṛtaṁ hṛdi || [bhā.pu. 8.24.38] iti |

tathaiva hi brahmāṇaṁ prati śrī-bhagavad-vākye—manīṣitānubhāvo'yaṁ mama lokāvalokanam [bhā.pu. 2.9.21] iti | śrī-nārāyaṇādhyātme—

> nityāvyakto'pi bhagavān īkṣyate nija-śaktitaḥ |
> tām ṛte puṇḍarīkākṣaṁ kaḥ paśyetāmitaṁ prabhum || iti |

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

tatas **tat-karaṇa-śuddhy-apekṣāpi tac-chakti-pratiphalanārtham** eva jñeyā | evam api bhaktyā taṁ dṛṣṭvāpi mucukundādau yā mṛgayā-pāpādy-astitā śrī-bhagavatā kīrtitā, sā tu prema-vardhinyā jhaṭiti-bhagavad-aprāpti-śaṅkā-janmanas tad-utkaṇṭhāyā vardhanārthaṁ vibhīṣikayaiva kṛtā | yat tu tadīya-snigdhānāṁ śrī-yudhiṣṭhirādīnāṁ naraka-darśanaṁ tat 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-anupākhyānāt pratyutāvyavahita-bhagavat-prāpti-varṇanāc ca |

atha yad-avatārādāv **aśuddha-cittānām api tat-sākṣātkāraḥ śrūyate**, tat khalu **tad-ābhāsa** eva jñeyaḥ | nāhaṁ prakāśaḥ sarvasya yoga-māyā-samāvṛtaḥ [gītā 7.25] iti śrī-gītopaniṣadbhyaḥ |

> yogibhir dṛśyate bhaktyā
> nābhaktyā dṛśyate kvacit |
> draṣṭuṁ na śakyo roṣāc ca
> matsarād vā janārdanaḥ || [pa.pu. 6.238.83] iti pādmottara-khaṇḍāc ca |

adarśanaṁ 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 kāraṇaṁ tad-bhaktāparādhādimaya-puruṣa-cittāsvācchyam | yat khalu tadānīntane tasya sārvatrika-prakāśe'pi vajralepāyate | ata eva muktir hitvā [bhā.pu. 2.10.6] ity-ādi-lakṣaṇasyāvyāpter na tasya sākṣātkārābhāsasya mukti-saṁjñatvam api | ata eva śrī-viṣṇu-purāṇe tac ca rūpam [vi.pu. 4.15.13][11] ity-ādi-gadyena yadyapi śiśupālasya tad-darśanam uktaṁ, tathāpi nirdoṣa-darśanaṁ tv anta-kāla evoktam | ātma-vadhāya yāvad-bhagavad-dhasta-cakrāṁśu-mālojjvalam akṣaya-tejaḥ-svarūpaṁ brahma-bhūtam apagata-dveṣādi-doṣaṁ bhagavantam adrākṣīt [vi.pu. 4.15.14] ity anena |

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

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[11] 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-sandarbha 106]

te cāsvaccha-cittā dvividhāḥ—bhagavad-bahirmukhā bhagavad-vidveṣiṇaś ca | tad-bahirmukhā dvividhāḥ—labdhe tad-darśane'pi viṣayādy-abhiniveśavantas tad-avajñātāraś ca | yathā tad-avatāra-samaye sādhāraṇa-deva-manuṣyādayaḥ, yathā ca kṛṣṇaṁ martyam upāśritya [bhā.pu. 10.25.3] ity-ādi durvacaso mahendrādayaḥ | yata uktaṁ śrutibhiḥ—

> dadhati sakṛn manas tvayi ya ātmani nitya-sukhe
> na punar upāsate puruṣa-sāra-harāvasathān | [bhā.pu. 10.87.35] iti |

mahendraṁ prati śrī-bhagavatā ca—

> mām aiśvarya-śrī-madāndho daṇḍa-pāṇiṁ na paśyati |
> taṁ bhraṁśayāmi sampadbhyo yasya cecchāmy anugraham || [bhā.pu. 10.27.16] iti |

śrī-gopānāṁ tu viṣaya-sambandho na svārthaḥ | kintu tat-sevopayogārtha eva | yathā yad dhāmārtha-suhṛt-priyātma-tanaya-prāṇāśayās tvat-kṛte [bhā.pu. 10.14.35] iti | kṛṣṇe'rpitātma-suhṛd-artha-kalatra-kāmā [bhā.pu. 10.16.10] iti | kṛṣṇaḥ kamala-patrākṣaḥ puṇya-śravaṇa-kīrtanaḥ [bhā.pu. 10.15.42] iti ca |

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

> śayyāsanāṭanālāpa- krīḍā-snānāśanādiṣu |
> na viduḥ santam ātmānaṁ vṛṣṇayaḥ kṛṣṇa-cetasaḥ || [bhā.pu. 10.90.46] iti |

> kiṁ te kāmāḥ sura-spārhā mukunda-manaso dvijāḥ |
> adhijahrur mudaṁ rājñaḥ kṣudhitasya yathetare || [bhā.pu. 1.12.6] iti |

ataḥ, evaṁ gṛheṣu saktānāṁ pramattānāṁ tad-īhayā [bhā.pu. 1.13.17] ity-ādikaṁ jahal-lakṣaṇayā tad-upalakṣitān dhṛtarāṣṭrādīn apekṣyoktam | ata evānantaraṁ viduras tad abhipretya [bhā.pu. 1.13.18] ity-ādau | tena dhṛtarāṣṭrasyaiva śikṣā, na tu teṣām api |

kvacic ca līlā-śaktir eva svayaṁ tal-līlā-mādhurya-poṣāya pratikūleṣv anukūleṣu cātmopakaraṇeṣu tādṛśa-śaktiṁ vinyasya tādṛśa-tat-priya-janānām api viṣayāveśādy-ābhāsaṁ sampādayati | yathā pūtanā-varṇane—valgu-smitāpāṅga-visarga-vīkṣitair mano harantīṁ vanitāṁ vrajaukasām [bhā.pu. 10.16.6] iti | tad-ābhāsatva-vivakṣayā ca mano harantīṁ mano-harevācarantīm iti śiṣṭam uktam | tad-datta-śaktitvaṁ ca tasyās tatraiva sūcitam—

> na yatra śravaṇādīni rakṣo-ghnāni sva-karmasu |
> kurvanti sātvatāṁ bhartur yātudhānyaś ca tatra hi || [bhā.pu. 10.6.3] ity anena |

tathaivedaṁ ghaṭate—

> amaṁsatāmbhoja-kareṇa rūpiṇīṁ
> gopyaḥ śriyaṁ draṣṭum ivāgatāṁ patim || [bhā.pu. 10.6.6] iti |

śriyaṁ prākṛta-sampad-adhiṣṭhātrīṁ *patiṁ* yaṁ kañcit tad-ucita-prācīna-puṇya-bhājam ity arthaḥ | pūrvavad eva tāṁ 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 tādṛśānām 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 pūrveṣāṁ svalpa eva tad-ābhāsaḥ, tayos tu samyag iti viśeṣaḥ, tat premādīnām anāvaraṇād āvaraṇāc ca | tatra tayor vaira-bhāva-prāptau khalu muni-kṛtatvaṁ na syāt | mataṁ 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 kaimutyāpātāc ca | yathā coktam—tathā na te mādhava tāvakāḥ kvacid bhraśyanti mārgāt tvayi baddha-sauhṛdāḥ [bhā.pu. 10.2.33] iti | na ca tayor eva svāparādha-bhoga-śīghra-nistārārtham api tādṛśīcchā jātā iti vācyam | tādṛśaiḥ parama-bhaktair hi bhaktiṁ vinā sālokyādikam api nāṅgīkriyate | tat-sad-bhāve nirayo'py aṅgīkriyata iti, nātyantikaṁ vigaṇayanty api [bhā.pu. 3.15.48] ity-ādeḥ, kāmaṁ 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 sukhaṁ syād iti vācyam, bhakti-svabhāva-bhakta-sauhṛda-virodhād eva | tasmāt tayor vaira-bhāvābhāsatva eva śrī-bhagavatas tayor anyeṣāṁ bhaktānām api rasodayaḥ syād iti sthitam | tata evam arthāpatti-labdhaṁ
sarva-bhakta-sukhada-śrī-bhagavad-abhimata-yuddha-kautukādi-sampādanārthaṁ vaira-bhāvātmaka-māyikopādhiṁ svābhāvikāṇimādi-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—yātaṁ mā bhaiṣṭam astu śam [bhā.pu. 3.16.29] iti |

tathā hi hiraṇyākṣa-yuddhe—parānuṣaktaṁ [bhā.pu. 3.18.9] ity-ādi-padye ṭīkā ca—

> pracaṇḍa-manyutvam adhikṣepādikaṁ cānukaraṇa-mātraṁ
> daitya-vākya-bhītānāṁ devānāṁ bhaya-nivṛttaye | vastutas tena tathānuktatvena
> kopādi-hetv-abhāvād ity eṣā |
>
> karālā [bhā.pu. 3.19.8] iti padye ca iveti vastutaḥ krodhābhāvaḥ ity eṣā |

tad evaṁ syamantakopākhyāna-mahā-kāla-puropakhyāna-mauṣalopākhyānādau śrī-baladevārjuna-nāradādīnāṁ **krodhādy-āveśo'pi tad-ābhāsatva-leśenaiva saṅgamayitavyaḥ** | tatra śrī-baladevārjunādīnāṁ śrī-bhagavan-matājñānena śrī-nāradādīnāṁ tu taj-jñāneneti vivekaḥ—kopitā munayaḥ śepur bhagavan-mata-kovidāḥ [bhā.pu. 3.3.24] iti tṛtīye

śrīmad-uddhava-vākyāt | tasmāt yeṣāṁ liṅgāntareṇa niṣṇāta eva sākṣātkāro gamyate, teṣām asvacchāntaḥkaraṇatvaṁ pratīyamānam api tad-ābhāsa eva | yeṣāṁ tu na gamyate, viṣayāveśādikaṁ ca dṛśyate, teṣāṁ sākṣāt-kārābhāsa eveti nirṇītam | tad evam asvaccha-citteṣu bahirmukhāḥ paśyanto'pi na paśyantīty uktam |

tad-dveṣiṇaś ca dvividhāḥ | eke saundaryādikaṁ gṛhṇanti, tathāpi tan-mādhuryāgrahaṇāt tatraivārucyā dviṣanti, yathā kālayavanādayaḥ | anye tu vaikṛtyam eva pratiyanti tato dviṣanti ca yathā mallādayaḥ | tad evaṁ pūrvottarayoś caturṣv api bhedeṣu sa-doṣa-jihvāḥ khaṇḍāśino dṛṣṭāntāḥ | eke hi pitta-vātaja-doṣavantas tad-āsvādaṁ na gṛhṇanti, kintu sarvādaram avadhāya nāvajānanti | anye tv abhimānino'vajānanty api | athāpare madhura-rasam idam iti gṛhṇanti, kintu tiktāmlādi-rasa-priyās tam eva rasaṁ dviṣanti | avare ca tiktatayaiva tad gṛhṇanti, dviṣanti ceti | sarveṣāṁ caiṣāṁ nija-doṣa-savyavadhāna-khaṇḍa-grahaṇa-vat tad-ābhāsatvam | teṣāṁ bhagavat-svabhāvānanubhavaś ca yukta eva jñāna-bhakti-śuddha-prīty-abhāvena sac-cid-ānandatva-pāramaiśvarya-parama-mādhurya-lakṣaṇānāṁ tat-svabhāvānāṁ grahītum aśakyatvāt | tad-agrahaṇe'pi kālāntare nistāraḥ khaṇḍa-sevanavad eva jñeyaḥ | yathoktaṁ viṣṇu-purāṇe—tatas tam evākrośeṣūccārayan [vi.pu. 4.15.14] ity-ādinā, apagata-dveṣādi-doṣaṁ bhagavantam adrākṣīt ity antena[12] |

tasmāt **svaccha-cittānām eva sākṣātkāraḥ, sa eva ca mukti-saṁjña** iti sthitam | **tasya brahma-sākṣātkārād apy utkarṣas** tu bhagavat-sandarbhe sanakādi-vaikuṇṭha-darśana-prastāve [79] śrī-nārada-vyāsa-saṁvādādi-maya-brahma-bhagavat-tāratamya-prakaraṇe ca [81] darśita eva | yatra tasyāravinda-nayanasya [bhā.pu. 3.15.43] ity-ādikaṁ, jijñāsitam adhītaṁ ca [bhā.pu. 1.5.4] ity-ādikaṁ ca vacana-jātaṁ prabalatamam | tathaiva śrī-dhruvoktam—yā nirvṛtis tanu-bhṛtām [bhā.pu. 4.9.10] ity-ādi | śrī-bhāgavata-vaktṛ-tātparyaṁ ca tatraiva sva-mukha-nibhṛta-cetās tad-vyudastānya-bhāvaḥ [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-sākṣātkāra-kṛta-sarvāvadhūnana-pūrvaka-brahma-sākṣātkārānantara-bhagavat-sākṣātkāra-viśeṣātmaka-nirvṛtiṁ paramābhīṣṭatvenāha—

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

|| 7.9 || śrī-śukaḥ || 7 ||

[8]

īdṛśe'pi bhagavat-sākṣāt-kāre bahiḥ-sākṣātkārasyotkarṣam āha—

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[12] tatas tam evākrośeṣūccārayaṁs tam eva hṛdayena dhārayann ātma-vadhāya yāvad-bhagavad-dhasta-cakrāṁśu-mālojjvalam akṣaya-tejaḥ-svarūpaṁ brahma-bhūtam apagata-dveṣādi-doṣaṁ bhagavantam adrākṣīt.

gṛhītvājādayo yasya śrīmat-pādābja-darśanam |
manasā yoga-pakvena sa bhavān me'kṣi-gocaraḥ || [bhā.pu. 12.9.5]

ṭīkā ca—**yasya** tava **śrīmat-pādābja-darśanaṁ manasāpi gṛhītvā** prāpya prākṛtā apy **ajādayo** bhavanti, **sa bhavān me'kṣi-gocaro** jāto'sti | kim ataḥ paraṁ vareṇa ? ity arthaḥ ity eṣā | atra yat-pāda-pāṁśur bahu-janma-kṛcchrataḥ [bhā.pu. 10.12.12] ity-ādikam apy anusandheyam | ata eva—

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

ity evaṁ-bhāvavān api—

govinda-bhuja-guptāyāṁ dvāravatyāṁ kurūdvaha |
avātsīn nārado'bhīkṣṇaṁ kṛṣṇopāsana-lālasaḥ || [bhā.pu. 11.2.1] ity uktam |

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

[9]

athaitasyāṁ bhagavat-sākṣātkāra-lakṣaṇāyāṁ 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]

tatrotkrāntāvasthā ca śrī-prahlāda-stutau—uśattama te'ṅghri-mūlaṁ prīto'pavarga-śaraṇaṁ[13] hvayase 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-vaikuṇṭha-vāsaḥ | sārṣṭis tatraiva samānaiśvaryam api bhavatīti | sārūpyaṁ tatraiva samāna-rūpatādi prāpyata iti | sāmīpyaṁ samīpa-gamanādhikāritvam | sāyujyaṁ keṣāṁcit bhagavac-chrī-vigraha eva praveśo bhavatīti | sālokyādi-śabdānāṁ mukty-ādi-śabda-sāmānādhikaraṇyaṁ ca sālokyāditva-prādhānyena | tatra sālokya-sārṣṭi-sārūpya-mātre prāyo'ntaḥ-karaṇa-sākṣātkāraḥ | sāmīpye prāyo bahiḥ | sāyujye

[13] maraṇam (cha, ja).

cāntara eva | tathāpi prakaṭa-sphūrti-lakṣaṇaṁ tat suṣuptivad anati-prakaṭa-sphūrti-lakṣaṇāt brahma-sāyujyād bhidyate | utkrānta-mukty-avasthāyām api viśeṣa-sphūrtiḥ śrutāv eva sammatā—

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

eṣā ca pañcavidhāpi guṇātītaiva | nirguṇāyāṁ bhūma-vidyāyām eva—sa ekadhā bhavati tridhā bhavati [chā.u. 7.26.2] ity-ādinā tad-vidhasya muktasya svecchayā nānā-vidha-rūpa-prākaṭya-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 hiraṇyakaśipūpadruta-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
> naṅkṣyanti no me'nimiṣo leḍhi hetiḥ || [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 śāntiṁ sthānaṁ prāpsyasi śāśvatam | [gītā 18.62] iti ca śrī-gītopaniṣadaś ca dṛśyāḥ |

pādma-sṛṣṭi-khaṇḍe[14] ca—

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

[14] 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 pratītaṁ te sālokyādi-catuṣṭayam |
> necchanti sevayā pūrṇāḥ kuto'nyat kāla-viplutam || [bhā.pu. 9.4.67]

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

> evaṁ kaunteya kurute yo'raṇya-dvādaśīṁ naraḥ |
> sa dehānte vimāna-stha-divya-kanyā-samāvṛtaḥ ||
> yāti jñāti-samāyuktaḥ śvetadvīpaṁ hareḥ puram |
> yatra lokā pīta-vastrā ity-ādi |
>
> tiṣṭhanti viṣṇu-sānnidhye yāvad-āhūta-samplavam |
> tasmād etya mahā-vīryāḥ pṛthivyāṁ 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 | sāttvikaḥ kārako'saṅgī ity-ādau, nirguṇo mad-apāśrayaḥ [bhā.pu. 11.25.26] iti | utkrānta-mukti-daśāyāṁ 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-aṁśa-bhūtā vaikuṇṭha-loka-śobhā-rūpā yā anantā mūrtayas tatra vartante | tāsām ekayā saha muktasyaikasya mūrtiḥ bhagavatā kriyata iti vaikuṇṭhasya mūrtir iva mūrtir yeṣām ity uktam |

|| 3.15 || śrī-brahmā devān || 10 ||

[11]

yathaivāha—

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

hitvāvadyam imaṁ lokaṁ gantā majjanatām asi [bhā.pu. 1.6.24] iti yā tanuḥ śrī-bhagavatā dātuṁ pratijñātā, **tāṁ bhāgavatīṁ** bhagavad-aṁśa-jyotir-aṁśa-rūpāṁ **śuddhāṁ** prakṛti-sparśa-śūnyāṁ **tanuṁ** prati śrī-bhagavataiva **mayi prayujyamāne** nīyamāne **ārabdhaṁ** yat **karma** tan-**nirvāṇaṁ** samāptaṁ yasya sa **pāñcabhautiko nyapatad** iti | prāktana-liṅga-śarīra-bhaṅgo'pi lakṣitaḥ | tādṛśa-bhagavan-niṣṭhe prārabdha-karma-paryantam eva tat-sthiteḥ | ittham eva ṭīkā ca—"anena pārṣada-tanūnām akarmārabdhatvaṁ śuddhatvaṁ nityatvam ity-ādi sūcitaṁ bhavati" ity eṣā |

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

[12]

etāṁ mūrtim uddiśyaivāha **yaṁ dharma-kāmārtha** [bhā.pu. 8.3.19] ity-ādau, **rāty api deham avyayam**[15] iti | ṭīkā ca—deham apy avyayaṁ rāti ity eṣā |

|| 8.6 || śrī-gajendraḥ || 12 ||

[13]

tad etat tāṇḍināṁ śrutāv apy uktaṁ—aśva iva romāṇi vidhūya dhūtvā śarīram akṛtaṁ kṛtāmtā brahma-lokam abhisambhavāni [chā.u. 8.13.1] iti | kvacit prākṛty api mūrtir acintyayā bhagavac-chaktyā tādṛśatvam āpadyate | yathoktaṁ śrī-dhruvam uddiśya bibhrad-rūpaṁ hiraṇmayam" [bhā.pu. 4.12.29] iti, tad evaṁ rūpaṁ hiraṇmayaṁ 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 svārājyaṁ [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 [bṛ.ā.u. 4.4.22] ity-ādikā ca |

kintu, jagad-vyāpāra-varjam [ve.sū. 4.4.17] ity-ādi-nyāyena sṛṣṭi-sthity-ādi-sāmarthyaṁ tasya na bhavati, kuto vaikuṇṭhaiśvaryādikam ? uktaṁ ca, adṛṣṭvānyatamaṁ loke [bhā.pu. 10.3.41][16] ity-ādi | tato bhāktam eva samānaiśvaryam | ata evāṇimādi-prāptir apy aṁśenaiva 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

---

[15] yaṁ dharma-kāmārtha-vimukti-kāmā
bhajanta iṣṭāṁ gatim āpnuvanti
kiṁ cāśiṣo rāty api deham avyayaṁ
karotu me'dabhra-dayo vimokṣaṇam

[16] adṛṣṭvānyatamaṁ loke śīlaudārya-guṇaiḥ samam
ahaṁ suto vām abhavaṁ pṛśnigarbha iti śrutaḥ

dṛṣṭiṁ prapaśya vitarāmy abhayān aśokān ||

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

tapaś 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-vāsāś catur-bhujaḥ || [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 bhāgavatīṁ gatim[17] [bhā.pu. 3.24.47] ity evam ukta-rītyā |[18]

atha sāyujyam aghāsurādi-dṛṣṭāntena sādhakānām 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

[17] -yuktena prāptā bhagavatī gatiḥ (GP)

[18] mano brahmaṇi yuñjāno yat tat sad-asataḥ param
guṇāvabhāse viguṇa eka-bhaktyānubhāvite
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 evoktaṁ [?] yadainaṁ mukto nu praviśati, modate ca kāmāṁś 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 līlārthaṁ bahir api niṣkāmayati pārṣadatvena ca saṁyojayati | yathā śiśupāla-dantavakrau labdha-sāyujyāv api punaḥ pārṣadatām eva prāptau |

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

tatraiṣāṁ sālokyādīnām anavacchinna-bhagavat-prāpti-rūpatayā tat-sākṣātkāra-viśeṣatvena brahma-kaivalyād ādhikyaṁ 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 ātmānaṁ viyujyātma-samādhinā |**
> **yuyuje bhagavad-dhāmni brahmaṇy anubhavātmani ||**
> **yarhy upārata-dhīs tasminn adrākṣīt puruṣān puraḥ |**
> **upalabhyopalabdhān prāg vavande śirasā dvijaḥ ||**
> **hitvā kalevaraṁ tīrthe gaṅgāyāṁ darśanād anu |**
> **sadyaḥ svarūpaṁ jagṛhe bhagavat-pārśva-vartinām ||**
> **sākaṁ vihāyasā vipro mahāpuruṣa-kiṅkaraiḥ |**
> **haimaṁ vimānam āruhya yayau yatra śriyaḥ patiḥ ||** [bhā.pu. 6.2.40-44]

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

|| 6.2 || śrī-śukaḥ || 15 ||

[16]

sālokyādiṣu ca sāmīpyasyādhikyaṁ, bahiḥ-sākṣātkāramayatvāt tasyaiva hy ādhikyaṁ darśitam | tad evaṁ muktir darśitā | tatra viṣṇu-dharmottare śrī-vajra-praśnaḥ—

> kalpānāṁ jīva-sāmye hi muktir naivopapadyate |
> kadācid api dharmajña tatra pṛcchāmi kāraṇam ||
> ekaikasmin nare muktiṁ kalpe kalpe gate dvija |
> abhaviṣyaj jagac chūnyaṁ kālasyāder abhāvataḥ ||

atha śrī-mārkaṇḍeyasyottaram—

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

atra kvacid api kalpe keṣāṁcid api jīvānām anudbuddha-karmatvena suṣuptavat prakṛtāv api līnānām ananta-brahmāṇḍa-gatānām ivānantānām ekasyopādhi-sṛṣṭyā brahmāṇḍa-praveśanaṁ sarga iti jñeyam | apūrva-sṛṣṭau sāditve kṛta-hānya-kṛtābhyāgamaḥ syāt |

atha muktibhyo bhagavat-prīter ādhikyaṁ vivriyate | tatra yadyapi tat prītiṁ vinā tā pai na santy eva tathāpi keṣāñcit teṣāṁ svasya duḥkha-hānau sāmīpyādi-lakṣaṇa-sampattāv api tātparyaṁ, na tu śrī-bhagavaty eveti teṣu nyūnatā | tatra kaivalyaika-prayojanam [bhā.pu. 12.13.12] iti yad uktam | tasya cārthasya tatraiva viśrāntiḥ | tathaiva 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 vaktavyaṁ, tadā tat-prīty-eka-tātparyā eva parama-śuddhā iti tasyām eva tātparyam | pūrvaṁ bhakti-sandarbhe'pi śuddha-śabdenaikānti-bhakta eva pratipāditaḥ |

tad uktam anyasya sa-doṣatva-kathanena | dharmaḥ projjhita-kaitavo'tra paramaḥ [bhā.pu. 1.1.2] ity atra | ṭīkā ca—pra-śabdena mokṣābhisandhir api nirastaḥ ity eṣā | atra bhāgavata-dharme mokṣābhisandhir api kaitavam | yadi ca tatra kaivalya-śabdena bhagavān evoktas tat-svabhāvo vā, tathāpi prītimatām eva | kāmaṁ bhavaḥ sva-vṛjinair nirayeṣu nas tāc ceto'livad yadi nu te padayo rameta [bhā.pu. 6.15.49] iti nyāyena tad-ekānuśīlana-mātra-tātparyāt 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 | tathaivāha gadyābhyām—

> **yathā-varṇa-vidhānam apavargaś cāpi bhavati** [bhā.pu. 5.19.19] iti,
>
> **yo'sau bhagavati sarva-bhūtātmany anātmye'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 vidhānaṁ bhagavad-arpita-sva-svadharmānuṣṭhānaṁ, tad anukrameṇāpavargaś ca bhavati | tasyāpavargasya svarūpam āha dvitīyena **yo'sau** iti | ātmani

bhavam **ātmyaṁ** rāgādi, tad-rahite | sa hi bhakta-sukhārtham eva prayatate, na tu pṛthak sva-sukhārtham, yathā hi bhaktas tat-sukhārtham eveti | **anirukte** svarūpato guṇāś ca vācām agocare | **anilayane** nilayanam antardhānaṁ, tad-rahite, sadaiva prakāśamāna ity arthaḥ | **ananya-nimitto** mokṣādy-upādhi-rahito yo **bhakti-yogaḥ**, sa eva **lakṣaṇaṁ** svarūpaṁ yasya saḥ | tatrāpavarga-śabdasya pravṛttiṁ ghaṭayati | **nānā-gatīnāṁ nimittaṁ** yo'**vidyā-granthiḥ,** tasya **randhanam** | apavarjanaṁ 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—

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

śrī-rukmiṇī-sāntvane śrī-bhagavatāpy evam abhipretaṁ tāṁ prati—santi hy ekānta-bhaktāyās tava [bhā.pu. 10.60.50] ity uktvā, māṁ prāpya māniny apavarga-sampadaṁ 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 ṭīkā-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-śukaḥ || 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-prīti-dāna eva | tad uktaṁ muktiṁ dadāti karhicit sma na bhakti-yogam [bhā.pu. 5.6.18] iti |

tathaivānyatrāpi śrī-pṛthuṁ prati varaṁ ca mat kañcana mānavendra vṛṇīṣva [bhā.pu. 4.20.16] ity uktvā, yathā cared bāla-hitaṁ pitā svayaṁ tathā tvam evārhasi naḥ samīhitum [bhā.pu. 4.20.31] iti tad-vākyānantaraṁ,

> **tam āha rājan mayi bhaktir astu te** [bhā.pu. 4.20.31] iti | *bhaktiḥ* prīti-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—yasyāṁ vai śrūyamāṇāyām [bhā.pu. 1.6.7] ity-ādiṣu | sva-sukha-nibhṛta-cetāḥ [bhā.pu. 12.12.69] ity-ādau ca | pratijñā cedṛśy eva—dharmaḥ projjhitaḥ kaitavo'tra [bhā.pu. 1.1.2] ity-ādaukiṁ vā parair īśvaraḥ sadyo hṛdy avarudhyate'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt

iti | ata eva catuḥślokyāṁ rahasya-śabdena saivoktā | saiva ca tṛtīya-ślokārthatvena 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 śikṣitavāṁś ca tat-saṁhitām āvirbhāvayiṣyantaṁ śrī-vyāsam | yathāha—

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

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

|| 1.5 || śrī-nāradaḥ || 18 ||

[19]

tathānyeṣām apavargāṇām api tayā tiraskṛtau mukta-kaṇṭhā 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 aviratam**
> **vividha-vṛjina-saṁsāra-paritāpopatapyamānam anusavanaṁ**
> **snāpayantas tayaiva parayā nirvṛtyā hy apavargam ātyantikaṁ**
> **parama-puruṣārtham api svayam āsāditaṁ no evādriyante**
> **bhagavadīyatvenaiva parisamāpta-sarvārthāḥ** | [bhā.pu. 5.6.17] iti |

yasyāṁ pūrva-gadyokta-lakṣaṇāyāṁ bhaktau muktādi-sampadāṁ bhakti-sampad-anucarītvāt parisamāpta-sarvārthatvam | tathoktaṁ śrī-nārada-pañcarātre—

> hari-bhakti-mahā-devyāḥ sarvā mukty-ādi-siddhayaḥ |
> bhuktayaś cādbhutās tasyāś ceṭikāvad anuvratāḥ || iti |

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

> yasya bhaktir bhagavati harau niḥśreyaseśvare |
> vikrīḍato'mṛtāmbhodhau kiṁ kṣudraiḥ khātakodakaiḥ || [bhā.pu. 6.12.22] iti |

|| 6.12 || śrī-śukaḥ || 19 ||

[20]

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

> **duravagamātma-tattva-nigamāya tavātta-tanoś**
> **carita-mahāmṛtābdhi-parivarta-pariśramaṇāḥ |**

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

ātma-tattvaṁ tādṛśa-sac-cid-ānanda-mūrtitvādikaṁ nija-yāthātmyam | **nigamo**'nubhāvanā | **ātta-tanoḥ** prakaṭita-sva-mūrteḥ | **pari** varjanārthaḥ | **carita-mahāmṛtābdheḥ parivartena** abhyāsena **varjita-śramāḥ** | **caraṇa-saroja-haṁsānāṁ** śrī-śukadevādīnāṁ yāni **kulāni** śiṣyopaśiṣya-paramparāḥ, teṣāṁ saṅgena **visṛṣṭa**-mātra-**gṛhā** api yady **apavargaṁ 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—naikātmatāṁ me spṛhayanti kecit [bhā.pu. 3.25.34] ity-ādinā | ekātmatāṁ brahma-sāyujyaṁ bhagavat-sāyujyam api | evaṁ sevā-dvārā mukti-viśeṣāṇāṁ ca śrī-viṣṇu-vākyena mat-sevayā pratītaṁ 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 sādhyaṁ tasyās tiraskṛtir nirdiśyate | tatra bhakteḥ svarūpeṇa mukti-sāmānyasya tiraskṛtir udāhṛtaivāsti bhakti-sandarbhādau (278) | na kiñcit sādhavo dhīrāḥ [bhā.pu. 11.20.34] ity-ādinā |

naivecchaty āśiṣaḥ kvāpi brahmarṣir mokṣam apy uta |
bhaktiṁ 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]

svargādīnāṁ 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-bhājāṁ
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 sārvabhaumaṁ na rasādhipatyam |
na yoga-siddhīr apunar-bhavaṁ vā
mayy arpitātmecchati mad vinānyat || [bhā.pu. 11.14.14]

ṭīkā ca—rasādhipatyaṁ pātālādi-svāmyam | apunarbhavaṁ mokṣam api | mad vinā māṁ hitvānyan necchati | aham eva tasya preṣṭha ity arthaḥ | ity eṣā | sārvabhaumaṁ 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-śraiṣṭhyam ||

|| 11.14 || śrī-bhagavān || 23 ||

[24]

tathaivāha—

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

nākapṛṣṭhaṁ dhruva-padam | atra ca catuṣṭaye pūrvavat nyūnatva-vivakṣayā kaimutyam | dhruva-padasya śraiṣṭhyaṁ viṣṇu-pada-sannihitatvāt ||

|| 6.11 || śrī-vṛtraḥ || 24 ||

[25]

gāḍha-tat-prapatti-dvārāhuḥ—

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

tatra **nāka-pṛṣṭham** api **na vāñchanti,** kim uta **sārvabhaumam** | **pārameṣṭhyam** api na vāñchanti, kim uta **rasādhipatyam** iti pūrvārdhe yojyam | uttarārdhe **vā**-śabdo'py-arthe | **pāda-rajaḥ**-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
kiṁ tair guṇa-vyatikarād iha ye sva-siddhāḥ |
dharmādayaḥ kim aguṇena ca kāṅkṣitena
sāraṁ juṣāṁ caraṇayor upagāyatāṁ naḥ || [bhā.pu. 7.6.25]

aguṇena mokṣeṇa | sāraṁ-juṣāṁ tan-mādhuryāsvādināṁ satām ||

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

[27]

guṇa-śravaṇa-dvārāha—

varān vibho tvad varadeśvarād budhaḥ
kathaṁ vṛṇīte guṇa-vikriyātmanām |
ye nārakāṇām api santi dehināṁ
tān īśa kaivalya-pate vṛṇe na ca ||

na kāmaye nātha tad apy ahaṁ 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
prārthyāṁ śriyaṁ sura-varaiḥ sadayāvalokām |
naicchan nṛpas tad ucitaṁ mahatāṁ madhudviṭ-

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

ya ārṣabheyyo bharataḥ |

|| 5.14 || śrī-śukaḥ || 28 ||

[29]

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

pratyānītāḥ parama bhavatā trāyatā naḥ sva-bhāgā
daityākrāntaṁ hṛdaya-kamalaṁ tvad-gṛhaṁ pratyabodhi |
kāla-grastaṁ kiyad idam aho nātha śuśrūṣatāṁ te
muktis teṣāṁ na hi bahumatā nārasiṁhāparaiḥ kim || [bhā.pu. 7.8.42]

spaṣṭam |

|| 7.8 || mahendraḥ śrī-nṛsiṁham || 29 ||

[30]

atha kāraṇeṣu mahā-bhāgavata-saṅga-dvārāha—

kṣaṇārdhenāpi tulaye na svargaṁ nāpunar-bhavam |
bhagavat-saṅgi-saṅgasya martyānāṁ kim utāśiṣaḥ || [bhā.pu. 4.24.57]

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

|| 4.24 || śrī-rudraḥ pracetasaḥ || 30 ||

[31]

tathaivāhuḥ—

yāvat te māyayā spṛṣṭā bhramāma iha karmabhiḥ |
tāvad bhavat-prasaṅgānāṁ saṅgaḥ syān no bhave bhave ||
tulayāma lavenāpi na svargaṁ nāpunar-bhavam |
bhagavat-saṅgi-saṅgasya martyānāṁ kim utāśiṣaḥ[19] **||** [bhā.pu. 4.30.33-**34]**

tad-bahirmukhatā-prāpty-āśaṅkayā tat-parihāra-kāraṇaṁ prārthayante—**yāvad** iti | naitāvattvaṁ tat-saṅgasya kintv apāra-mahimatvam evety āhuḥ—**tulayāmeva** iti | ato yāvad ity-ādikaṁ

[19] The portion between square brackets is elided in all editions.

premṇaiva bhagavac-caraṇa-sāmīpya-prāpty-āśayoktaṁ na sāmīpyādi-mukti-sampattyāśayeti jñeyam |

|| 4.30 || pracetasaḥ śrīmad-aṣṭabhujaṁ puruṣam || 31 ||

[32]

anyatrāpīdṛśo'rtho dṛśyate | tatra tat-tac-chāstrasya parama-phalatve | yathā mādhva-bhāṣya-dhṛtaṁ bṛhat-tantram—

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

brahma-vaivarte ca—

na hrāso na ca vṛddhir vā muktānāṁ 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 dṛśyate, yathā—

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

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

kathaṁ bhaktir bhavet premnā jīvan-muktasya nārada |
jīvan-mukta-śarīrāṇāṁ cit-sattā-niḥspṛhā yataḥ |
virakteḥ kāraṇaṁ bhaktiḥ sā tu muktes tu sādhanam ||

nārada uvāca—

bhadram uktaṁ bhavadbhiś ca muktis turyātītā parāt parā[20] |

[20] "turyātītā nigadyate" iti kvāpi dṛśyate.

nirahaṁ yatra cit-sattā turyā sā muktir ucyate ||
pūrṇāhantāmayī bhaktis turyātītā nigadyate |
kṛṣṇa-dhāma-mayaṁ brahma kvacit kutrāpi bhāsate ||
nirbījendriyagaṁ tat tu ātma-sthaṁ kevalaṁ sukham |
kṛṣṇas tu paripūrṇātmā sarvatra sukha-rūpakaḥ |
bhakti-vṛtti-kṛtābhyāsāt tat-kṣaṇād gocarīkṛtaḥ || iti |

tādṛg-arthatvenaivādvaita-vāda-gurubhir api sammatā śrī-nṛsiṁha-tāpanī ca—yaṁ ha vai sarve vedā ānamanti mumukṣavo brahma-vādinaś ca [nṛ.tā.u. 2.4] iti | yathā, muktā api līlayā vigrahaṁ kṛtvā bhagavantaṁ bhajante iti hi tad-bhāṣyam | brahmaṇā vadituṁ sthirībhavituṁ śīlam eṣām iti *brahma-vādino* muktā iti, vada sthairye [pā. 7.2.7] iti smaraṇāt | śrī-gītopaniṣadaś ca—teṣāṁ jñānī nitya-yukta eka-bhaktir viśiṣyate [gītā 7.10] iti |

atha tasyāḥ parama-bhagavad-anugraha-prāpyatve nārada-pañcarātrīya jitaṁ te stotraṁ, yathā—

mokṣa-sālokya-sārūpyān prārthaye na dharādhara |
icchāmi hi mahābhāga kāruṇyaṁ tava suvrata ||

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

na dharmaṁ kāmam arthaṁ vā mokṣaṁ vā varadeśvara |
prārthaye tava pādābje dāsyam evābhikāmaye ||
punaḥ punar varān ditsur viṣṇur muktiṁ na yācitaḥ |
bhaktir eva vṛtā yena prahlādaṁ taṁ namāmy aham ||
yadṛcchayā labdham api viṣṇor dāśarathes tu yaḥ |
naicchan mokṣaṁ vinā dāsyaṁ tasmai hanumate namaḥ || iti |

punar jitaṁ-te-stotraṁ ca—

dharmārtha-kāma-mokṣeṣu necchā mama kadācana |
tat-pāda-paṅkajasyādho jīvitaṁ dīyatāṁ 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-kāruṇya-guṇenāpy asau śrūyate | yathāha—

na kāmaye'haṁ gatim īśvarāt parām
aṣṭa-rddhi-yuktām apunar-bhavaṁ vā |
ārtiṁ prapadye'khila-deha-bhājām
antaḥ-sthito yena bhavanty aduḥkhāḥ || [bhā.pu. 9.21.12]

spaṣṭam |

na cātra yathā dayā-vīrasyāsya dayā-mātreṇānya-parityāgaḥ, na tu sārāsāratva-jñānena, tathā upasthita-mahārtha-parityāgitvād dāna-vīrāṇāṁ teṣām api bhagavat-prīti-janotsāha-mātreṇety

āśaṅkyam | sarva-tattvānubhavināṁ paramārthaika-niṣṭhā-grahāṇāṁ śrī-śuka-devādīnām api tatrodāhṛtatvād | tasmād asty eva bhagavat-prīteḥ sarvasmād apy apavargād upādeyatvam ||

|| 9.21 || ranti-devaḥ || 32 ||

[33]

ata evānyeṣām api vaidikānāṁ sādhanānāṁ saiva mukhyaṁ phalam iti nirdiśati—

pūrtena tapasā yajñair
dānair yoga-samādhinā |
rāddhaṁ niḥśreyasaṁ puṁsāṁ
mat-prītis tattvavin-matam || [bhā.pu. 3.9.41]

ṭīkā ca—na ca mat-prīter apy adhikaṁ kiñcid asti ity āhuḥ pūrtādibhī rāddhaṁ siddhaṁ yan niḥśreyasaṁ phalam | tat mat-prītir eveti tattva-vidāṁ matam ity eṣā | [21]anyat tu phalam atattvavidāṁ matam iti bhāvaḥ | tatra teṣāṁ sādhanatvaṁ ca bhakti-dvāreti jñeyam ||

[34]

tad eva katham tattva-vidāṁ matam ? tatrāha[22]—

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

ātmanāṁ raśmi-sthānīyānāṁ śuddha-jīvānām 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** ātmanāṁ **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 pārthivair iha jantavaḥ |
teṣāṁ ye kecanehante śreyo vai manujādayaḥ ||
prāyo mumukṣavas teṣāṁ kecanaiva dvijottama |
mumukṣūṇāṁ sahasreṣu kaścin mucyeta sidhyati ||

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[21] The remainder of this paragraph not in (ya)

[22] anyat tu phalam atattva-vidāṁ mataṁ, tatrāha (ya)

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

śreyaḥ para-loka-sukha-sādhanaṁ dharmādi | **mucyeta** jīvan-mukto bhavati | jīvan-muktasya ca yasya bhagavad-ādy-aparādho daivān na syāt sa eva **sidhyati,** tat-tal-lakṣaṇām antimāṁ muktiṁ prāpnoti |

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

ity-ādi bhakti-sandarbhe (111, 121) darśita-pramāṇebhyaḥ | tatra jīvan-muktānāṁ siddha-muktānāṁ ca yāḥ **koṭayaḥ,** tāsv api nāyaṁ sukhāpo bhagavān [bhā.pu. 10.9.21] ity-ādeḥ, muktiṁ 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 vyākhyātatvāt |

|| 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-trayeṇātmārāma-śreṣṭhānāṁ bhaktiṁ pradarśya, tad-abhāvavatāṁ nindā—tad-aśma-sāraṁ hṛdayaṁ batedaṁ [bhā.pu. 2.3.24] ity-ādinā | ata evāha—

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

śuddhiṁ śuddha-bhakti-vāsanā-rūpām |

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

[37]

ata eva—

vāg-gadgadā dravate yasya cittaṁ
rudaty abhīkṣṇaṁ hasati kvacic ca |

[23] bhakti-sandarbhe vāsanā-bhāṣye dhṛta bhagavat-pariśiṣṭam. dvitīyaślokas tatra rathayātrā-prasaṅge viṣṇucandrodaya-nāmaka-granthata uddhṛtaḥ.

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

spaṣṭam |

[38]

tathā—

nirapekṣaṁ muniṁ śāntaṁ nirvairaṁ sama-darśanam |
anuvrajāmy ahaṁ nityaṁ pūyeyety aṅghri-reṇubhiḥ || [bhā. 11.14.16]

nirapekṣaṁ niṣkiñcana-bhaktam | ata eva **śāntaṁ** kṣobha-rahitam, ata evānyatra **nirvairaṁ, sama-darśanaṁ** ca heyopādeya-bhāvanā-rahitaṁ **muniṁ** śrī-nāradādim **anuvrajāmi** | yatas tasya tādṛśa-niṣkapaṭa-bhakti-maya-sādhutva-darśanena mamāpi tatra bhakti-viśeṣo jāyate | kathaṁ gopanīyaḥ ? ity āha—**pūyeya** iti | mad-bhakty-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-dṛṣṭa-śruta-viṣaya-sukha-leśābhāsāḥ parama-bhāgavatā ekāntino bhagavati sarva-bhūta-priya-suhṛdi sarvātmani nitarāṁ nirantaraṁ nirvṛta-manasaḥ katham u ha vā ete madhumathana punaḥ svārtha-kuśalā hy ātma-priya-suhṛdaḥ sādhavas tvac-caraṇāmbujānusevāṁ visṛjanti, na yatra punar ayaṁ saṁsāra-paryāvartaḥ [bhā.pu. 6.9.39] iti |

sakṛd api iti cittaṁ brahma-sukha-spṛṣṭaṁ naivottiṣṭheta karhicit [bhā.pu. 7.15.35] itivad atrāpi sūcitam | ātmā tvam eva priyaḥ suhṛc ca yeṣāṁ te |

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

[41]

ata evāha—

tasyaiva hetoḥ prayateta kovido
na labhyate yad bhramatām upary adhaḥ |
tal labhyate duḥkhavad anyataḥ sukhaṁ
kālena sarvatra gabhīra-raṁhasā ||

na vai jano jātu kathañcanāvrajen
mukunda-sevy anyavad aṅga saṁsṛtim |
smaran mukundāṅghry-upagūhanaṁ 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 sādhavo
vyudasta-māyā-guṇa-vibhramodayam |
bhavat-padānusmaraṇād ṛte satāṁ
nimittam anyad bhagavan na vidmahe || [bhā.pu. 4.20.29]

ṭīkā ca—yatas tvaṁ dīna-vatsalaḥ ata eva sādhavo niṣkāmāḥ | atha jñānānantaram api tvāṁ bhajanti | katham-bhūtam ? **māyā-guṇānāṁ vibhramo** vilāsaḥ tasy**odayaḥ** kāryaṁ, sa **nirasto** yasmin, tam | te kim-arthaṁ bhajanti ? tatrāha—**bhavat-padānusmaraṇ**ādinā **anyat** teṣāṁ phalaṁ **na vidmahe** || ity eṣā |

|| 4.20 || pṛthuḥ śrī-viṣṇum || 42 ||

[43]

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

sukhopaviṣṭaḥ paryaṅke rāma-kṛṣṇoru mānitaḥ |

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

so'krūraḥ | yān

kiṁ mayācaritaṁ bhadraṁ kiṁ taptaṁ paramaṁ tapaḥ |
kiṁ vāthāpy arhate dattaṁ yad drakṣyāmy adya keśavam || [bhā.pu. 10.38.3]

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

|| 10.39 || śrī-śukaḥ || 43 ||

[44]

yathaivāha—

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

sṛṣṭiṁ 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 anāyāsenaiva **labdhā manaḥ-samṛddhir** yeṣāṁ 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 uddiśya pūrvokte'pi padye mukti-śabdena dāsyam eva vācyam | tad uktaṁ—viṣṇor anucaratvaṁ hi mokṣam āhur manīṣiṇaḥ [pa.pu. 6.229.59] iti |

|| 4.9 || śrī-maitreyaḥ || 45 ||

[46]

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

yat tad bhagavatānadhigatānyopāyena yācñā-cchalenāpahṛta-sva-śarīrāvaśeṣita-loka-trayo varuṇa-pāśaiś ca sampratimukto giri-daryāṁ cāpaviddha iti hovāca ||23||

nūnaṁ batāyaṁ bhagavān artheṣu na niṣṇāto yo'sāv indro yasya sacivo mantrāya vṛta ekāntato bṛhaspatis tam atihāya svayam upendreṇātmānam ayācatātmanaś cāśiṣo no eva tad-dāsyam atigambhīra-vayasaḥ 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] ṭīkā ca—tasyaikānta-bhaktiṁ sa-prapañcam āha ity-ādikā | **yat tad** atiprasiddham | iti etad **uvāca** śrī-baliḥ | **tam** upendraṁ prati |

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

[25] **anudāsyaṁ,** naya māṁ 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** | kathaṁ bhagavataḥ param anyad idam iti kṛtvā | tad-aṁśābhāsaṁ[24] tad-aṁśa-mātrātmakatvāt tayoḥ | kadaivaṁ 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 tathāvidhānukampyānāṁ sarvam anyad dūrīkaroti | yathoktaṁ svayam eva, brahman yam anugṛhṇāmi tad-viśo vidhunomy aham [bhā.pu. 8.22.24] iti | yathāha—

[24] 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-gocaro'nyaiḥ || [bhā.pu. 6.11.23]

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

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

[48]

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

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

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

tāvac chrīr jagṛhe hastaṁ tat-parā parameṣṭhinaḥ | [bhā.pu. 10.81.10] iti |

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

kiṁ te kāmāḥ sura-spārhā mukunda-manaso dvijāḥ |
adhijahrur mudaṁ rājñaḥ kṣudhitasya yathetare || [bhā.pu. 1.12.6] ity-ādy-ukteḥ |

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

sabhāyāṁ maya-kḷptāyāṁ kvāpi dharma-suto'dhirāṭ |
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-mudraṇādau tu sa sarvo'pi vṛthaiva | tathā kṛṣṇa-nāthair apīti bhāvaḥ | tathoktaṁ śrīmat-pāṇḍavān uddiśya śrī-parīkṣitaṁ prati munibhiḥ, na vā ity-ādau, ye'dhyāsanaṁ rāja-kirīṭa-juṣṭaṁ 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 kāmayase 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 vadatā śrī-prahlādena, bhṛtya-lakṣaṇa-jijñāsuḥ [bhā.pu. 7.10.3] ity-ādau | tasmād **akāmāya** prīti-sevā-sampatty-arthaṁ **yān yān arthān kāmayase,** 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 tādṛśa-sevā-sampatter avighnatvaṁ darśayatīti jñeyam |

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

[49]

evaṁ sadyo jahur bhagavat-pārśva-kāmāḥ [bhā.pu. 1.19.20] ity atra tat-sāmīpya-kāmanāpi vyākhyeyā | tat-prīti-viśeṣātiśayavatāṁ hi teṣāṁ tat-kṛtārti-bhareṇaiva tat-sphūrtāv apy atṛptau satyāṁ, tat-sāmīpya-prāpteś ca tat-prāpti-vighātaka-saṁsāra-bandhana-troṭanasya ca prārthanaṁ dṛśyate | pitṛ-mātṛ-prīty-eka-sukhināṁ vidūra-baddhānāṁ bālakānām iva | yathāha—

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

tvad-bahirmukha-vyākāra-[25]mayatvād **duḥkha-saham** anuśīlayitum aśakyam | tvad-bhakti-virodhi-vyākāra-mayatvāt tūgraṁ bhayānakaṁ yat saṁsāra-cakraṁ, tasmād yat **kadanaṁ** lokānāṁ mano-dauḥsthyaṁ, tasmād ahaṁ **trasto'smi**, tad-abhimukhībhavituṁ na pāraya ity arthaḥ | evam eva vakṣyate—

śrī-nārada uvāca—
bhakti-yogasya tat sarvam antarāyatayārbhakaḥ |
manyamāno hṛṣīkeśaṁ smayamāna uvāca ha ||
śrī-prahrāda uvāca—
mā māṁ pralobhayotpattyā saktaṁ kāmeṣu tair varaiḥ |
tat-saṅga-bhīto nirviṇṇo mumukṣus tvām upāśritaḥ || [bhā.pu. 7.10.1-2] ity anena |

yadyapy evaṁ trasto'smi, tathāpy aho **grasatāṁ** bhagavad-virodhitvena mādṛśa-sarvaṅgilānām eṣām asurāṇāṁ madhye **sva-karmabhir baddhaḥ** san **praṇīto** nikṣipto'smi | tatas tava viraha-dūnatayā idaṁ yāce | **kadā nu prītaḥ san apavarga-bhūtam araṇaṁ** śaraṇaṁ **tavāṅghri-mūlaṁ** tvat-samīpaṁ prati mām āhvāsyasīti ||

|| 7.9 || prahlādaḥ śrī-nṛsiṁham || 49 ||

[25] 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 avivekānāṁ 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-jagatāṁ 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 tvaṁ mat-prasādena nirvāṇaṁ param āpsyasi || [vi.pu. 1.20.28]

yathā yena prakāreṇa, *tathā* tena prakāreṇaiva *paraṁ* madīya-caraṇa-sevocitatvena mahad ity arthaḥ, sevānurakta-manasām abhavo'pi phalguḥ [bhā.pu. 5.14.44] ity uktatvāt | tathā vakṣyamāṇābhiprāyeṇaivetad āha—

> **ahaṁ kila purānantaṁ prajārtho bhuvi mukti-dam |**
> **apūjayaṁ na mokṣāya mohito deva-māyayā ||** [bhā.pu. 11.2.8]

sutapo-nāmnā nijāṁśenāham 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 kṛpāyāṁ ca iti viśva-prakāśāt | kileti sūtī-gṛhe śrī-kṛṣṇa-vākyam api pramāṇīkṛtam |

atha yathā vicitra-vyasanāt [bhā.pu. 11.2.9] ity-ādi-tad-vākyāntareṣu ca | vyasanaṁ śrī-kṛṣṇa-viccheda-hetuḥ | bhayaṁ bhāvi-tad-viccheda-śaṅketi vyākhyeyam | tatra, manye'kutaścit [bhā.pu. 11.2.33] ity-ādi-śrī-nāradodāhṛta-vākyam uttaraṁ gamyam | atra hi viśva-śabdād ukta-bhaya-nivartanam api pratipadyāmahe | saṁvādānte tvam apy etān [bhā.pu. 11.5.45] ity-ādi-dvayaṁ cātideśena sākṣāt śrī-kṛṣṇa-prāpti-gamakam eva tayor iti |

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

[51]

tad evaṁ teṣāṁ tat-tat-prārthanam api tat-prīti-vilāsa eva | atredaṁ tattvam—ekāntinas tāvad dvividhāḥ—ajāta-jāta-prītitva-bhedena | jāta-prītayaś ca trividhāḥ—

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

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

atha jāta-prītiṣu śānta-bhaktādayas tu kadācid darśanādikaṁ vā prārthayante sevādikaṁ vinaiva, tad-vāsanāyā abhāvāt | sakṛd api kṛpā-dṛṣṭy-ādi-lābhena tṛptāś ca bhavanti, nātikṣāmaṁ bhagavataḥ snigdhāpāṅga-vilokanāt [bhā.pu. 3.21.46] iti śrī-kardama-varṇanāt | ata eva tat-sāmīpyādike'pi teṣām anāgrahaḥ | ye tu tat-parikara-viśeṣābhimāninas te khalu tat-tat-prīti-viśeṣotkaṇṭhino 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 teṣāṁ dainyena tat-prāpty-asambhāvanā jāyate, tadāpi ca tat-prīty-avicchedā-mātraṁ prārthayante | so'pi ca guṇa eva | yat tu kevala-saṁsāra-mokṣa-tat-sāmīpyānanda-viśeṣa-prārthanaṁ prīti-vikāratā-śūnyaṁ tat punaḥ sarvathā keṣāṁcid apy ekāntināṁ nābhirucitam |

ata eva sarvaṁ mad-bhakti-yogena [bhā.pu. 11.20.33] ity-ādau kathañcid bhakty-upayogitvenaiveti | evaṁ "sālokya-sārṣṭi" [bhā.pu. 3.29.13] ity-ādau teṣāṁ madhye sevanaṁ vinā yat, tan na gṛhṇanti iti kathyate | tatraikatva-lakṣaṇaṁ sāyujyaṁ tu svarūpata eva tad-vināBhūtam, anyat tu vāsanā-bhedena | sārūpyasya tu sevopakāritvaṁ śobhā-viśeṣeṇa, śrī-vaikuṇṭhe'pi tadīya-nitya-sevakānāṁ tathaiva tādṛśatvam | loke'pi kiśora-vidagdha-kṣiti-pati-putraiḥ samāna-rūpa-vayaskā sevakāḥ saṅgṛhītā 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 vyabhiracanti ca | tad etad uktam—

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

naikātmatāṁ me spṛhayanti kecin
mat-pāda-sevābhiratā mad-īhāḥ |
ye'nyonyato bhāgavatāḥ prasajya
sabhājayante mama pauruṣāṇi ||

paśyanti te me rucirāṇy amba santaḥ
prasanna-vaktrāruṇa-locanāni |
rūpāṇi divyāni vara-pradāni
sākaṁ vācaṁ spṛhaṇīyāṁ vadanti ||

tair darśanīyāvayavair udāra-
vilāsa-hāsekṣita-vāma-sūktaiḥ |
hṛtātmano hṛta-prāṇāṁś ca bhaktir
anicchato me gatim aṇvīṁ prayuṅkte ||

atho vibhūtiṁ mama māyayācitām[26]
aiśvaryam aṣṭāṅgam anupravṛttam |
śriyaṁ bhāgavatīṁ vāspṛhayanti bhadrāṁ
parasya me te'śnuvate tu loke ||

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

aṇvīṁ [3.25.36] durjñeyāṁ pārṣada-lakṣaṇām ity arthaḥ | tad evaṁ tat-kratu-nyāyena ca śuddha-bhaktānām anyā gatir nāsty eva | śrutiś ca—yathā kratur asmin loke puruṣo bhavati, tathetaḥ pretya bhavati [chā.u. 3.14.1] iti, kratur atra saṅkalpa iti bhāṣya-kārāḥ | śruty-antaraṁ ca—sa yathā-kāmo bhavati, tat kratur bhavati | yat-kratur bhavati, tat karma kurute | yat karma kurute, tad abhisampadyate [bṛ.ā.u. 4.4.6] iti | anyac ca, yad yathā yathopāsate tad eva bhavanti iti | śrī-bhagavat-pratijñā ca—ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham [gītā 4.11] iti | tathaiva brahma-vaivarte—yadi māṁ prāptum icchanti prāpnuvanty eva nānyathā iti |

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

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

ity-ādi-balena vacanāntarāṇām arthāntara-sthāpanena ca |

tathaiva tāḥ prati svayam abhyupagacchati—

saṅkalpo viditaḥ sādhvyo bhavatīnāṁ mad-arcanam |
mayānumoditaḥ so'sau satyo bhavitum arhati ||
na mayy āveśita-dhiyāṁ kāmaḥ kāmāya kalpate |
bharjitāḥ kvathitā dhānā prāyo bījāya neṣyate || [bhā.pu. 10.22.25-26]

mad-arcanaṁ pati-bhāva-maya-mad-ārādhanātmako *bhavatīnāṁ saṅkalpo vidito'numoditaś ca* san satyaḥ sarvadā tādṛśa-mad-arcanāvyabhicārī *bhavitum arhati* yujyata eva |

sa ca parama-premavatīnāṁ nānyavat phalāntarāpekṣaḥ, kintu svayam evāsvādyaḥ | yataḥ—na mayy āveśita-dhiyām iti | *mayy āveśita-dhiyām* ekānta-bhakta-mātrāṇāṁ *kāmo* mad-arcanātmakaḥ saṅkalpaḥ *kāmāya* phalāntarābhilāṣāya *na kalpate*, kintu svayam evāsvādyo bhavatīty arthaḥ |

[26] māyāvinas tām

tatrārthāntara-nyāsaḥ—*bharjitā* iti | prāya iti vitarke | dhānā bhṛṣṭa-yavāḥ, tāḥ svarūpata eva bharjitāḥ, punaḥ svāda-viśeṣārthaṁ ghṛtena vā bharjitā guḍādibhiḥ kvathitāś ca satyo bījāya bījatvāya neśate na kalpante | yavavat tābhir anya-yava-phalanaṁ neṣyate, kintu tā evāsvādyanta ity arthaḥ | tasmāt tādṛśa-mad-arcanam eva bhavatīnāṁ parama-phalam iti bhāvaḥ | yac ca viṣaya-mahimnā śāntir evāsāṁ bhaviṣyatīti śāntānām utprekṣitam | tac ca tābhiḥ svayam evānubhūyānya-viṣayatvenaiva, itara-rāga-vismāraṇam [bhā.pu. 10.31.14] ity anena | śrī-kṛṣṇa-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-ādīnāṁ śrī-yādavādīnāṁ 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 jananivāsaḥ [bhā.pu. 10.90.48] ity-ādi-sphuṭārtha-darśanena līlāntarasyaindrajālikatvāt | kūrma-purāṇa-gata-sākṣāt-sītā-haraṇa-pratyākhyāyi-māyika-sītā-haraṇākhyāna-tulyatva-sthāpanā ya ca[27] | tathaiva tadīya-nitya-gaṇa-viśeṣāṇāṁ śrīmat-pāṇḍavānām api gatir vyākhyeyā | tatra śrīmad-arjunasya, yathā—

evaṁ cintayato jiṣṇoḥ kṛṣṇa-pāda-saroruham |
sauhārdenātigāḍhena śāntāsīd vimalā matiḥ ||
vāsudevāṅghry-anudhyāna- paribṛṁhita-raṁhasā |
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 kāluṣa-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 | **saṁchinna** iyaṁ mama cetasi sphūrtir eva, sākṣātkāras tv anya iti **dvaite saṁśayo** yena saḥ | tadā bhagavat-prāptau nānyavaj janmāntara-prāpti-kāla-sandhir apy antarāyo'bhavad ity āha—līneti | **līnā** palāyitā **prakṛtir** guṇa-kāraṇaṁ yasmād evambhūtaṁ yan **nairguṇyaṁ**, tasmād dhetoḥ, guṇa-tat-kāraṇātītatvād ity

[27] Śrī-kṛṣṇa-sandarbha 177.

arthaḥ | tathaiva **aliṅgatvāt** prākṛta-śarīra-rahitatvāc ca | **asambhavo** janmāntara-rahitaḥ | tasmād anantaraṁ cakṣuṣy āvirbhavatīty eva viśeṣa iti bhāvaḥ |

ataḥ kaliṁ prati śrī-parīkṣid-vacanaṁ cāgre—yas tvaṁ dūraṁ gate kṛṣṇe saha gāṇḍīva-dhanvanā [bhā.pu. 1.17.6] iti | evaṁ—ye'dhyāsanaṁ rāja-kirīṭa-juṣṭaṁ sadyo jahur bhagavat-pārśva-kāmāḥ [bhā.pu. 1.19.20] iti śrī-muni-vṛnda-vākyaṁ ca | tasmāt sarveṣāṁ pāṇḍavānāṁ tadīyānāṁ ca saiva gatiḥ vyākhyeyā | śrī-vidurādīnāṁ yama-lokādi-gatiś ca tat-tad-aṁśenaiva sva-svādhikāra-pālanārthaṁ 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-śabditena
> bheje khagendra-dhvaja-pāda-mūlam || [bhā.pu. 1.18.16] ity anena darśitā |

evam evāhuḥ—

> **sarve vayaṁ tāvad ihāsmahe'tha**
> **kalevaraṁ yāvad asau vihāya |**
> **lokaṁ paraṁ 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-svārasyāt, śrī-**bhāgavata-pradhāna** iti ca | tasmād ante ced brahma-kaivalyaṁ manyate, tathāpi krama-bhagavat-prāpti-rītyā tad-anantaraṁ bhagavat-prāptis tv avaśyaṁ manyetaiva, yathājāmilasya darśitam |

|| 1.19 || śrī-munayaḥ || 53 ||

[54]

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

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

hṛdaye vartamānaṁ hṛdi **bhajadhvam** |

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

[55]

sā ca kṛṣṇa-saṅgatis tasya prāpañcikāgocaratayāpi kṛṣṇa-rūpeṇaivānantadhā[28]-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-dhāraṇāntaraṁ brahma-kaivalya-vilakṣaṇāṁ śrī-kṛṣṇa-loka-prāptim eva tad-bhāryāyā arciṣo gati-darśanayā sūcayanti—

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

ṭīkā ca—

> trayoviṁśe sa-bhāryasya vane nitya-samādhitaḥ |
> vimānam adhiruhyātha vaikuṇṭha-gatir īryate || ity eṣā ||

|| 4.2 || devyaḥ parasparam || 55 ||

[56]

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

> **bhagavataḥ**
> **karma-bandha-vidhvaṁsana-śravaṇa-smaraṇa-guṇa-vivaraṇa-caraṇāravinda-yugalaṁ manasā vidadhad** [bhā.pu. 5.9.**3**] ity-ādi |

spaṣṭam ||

|| 5.9 || śrī-śukaḥ || 56 ||

[57]

rahūgaṇa-mahimānam uddiśya ca—

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[28] ananta-dhāma- (ca, cha)

evaṁ hi nṛpa bhagavad-āśritāśritānubhāvaḥ [bhā.pu. 5.13.25] iti |

spaṣṭam |

|| 5.13 || śrī-śukaḥ || 57 ||

[58]

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

madhudviṭ-sevānurakta-manasām abhavo'pi phalguḥ iti ca |

spaṣṭam |

|| 5.14 || śrī-śukaḥ || 58 ||

[59]

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

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

adhano'yaṁ dhanaṁ prāpya mādyann uccair na māṁ smaret |
iti kāruṇiko nūnaṁ dhanaṁ me'bhūri nādadāt || [bhā.pu. 10.81.20]

abhūry api | yathā ca—

nūnaṁ bataitan mama durbhagasya
śaśvad 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-
dāsyaṁ punar janmani janmani syāt |
mahānubhāvena guṇālayena
viṣajjatas tat-puruṣa-prasaṅgaḥ || [bhā.pu. 10.81.36]

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

|| 10.81 || śrīdāma-vipraḥ || 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 bhedāt |

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

tayoḥ pratiyogiṇau ca krameṇa duḥkha-dveṣau | ataḥ sukhasya ullāsa-mātrātmakatvād āśraya eva vidyate, na tu viṣayaḥ | evaṁ tat-pratiyogino duḥkhasya ca | priyatāyās tv ānukūlya-spṛhātmakatvād viṣayaś ca vidyate, evaṁ prātikūlyātmakasya tat-pratiyogino 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 kriyāṇāṁ viṣayasyādhikaraṇatvam eva dīpty-arthavat, dveṣārthānāṁ tu viṣayasya karmatvaṁ hanty-arthavat |

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

[29] ṇij 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][30] ity-ādinā śrī-gītopaniṣad-ādau vyaktam asti | uttarasyās tu svarūpa-śakti-vṛttimayatvam antike [65] darśayiṣyāmaḥ | tasmāt sādhu vyākhyātaṁ *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][31] 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 ekayoktyaivānubhāṣitam—bhaktir mayi tavāsty eva bhūyo'py evaṁ bhaviṣyati [vi.pu. 1.20.20] iti |[32] tayor bhede tu tadvat prītir apy anubhāṣyeta |

ata eva "he **māpa**! lakṣmī-pate! **sā** viṣaya-prītir **mama hṛdayāt** 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[33] vadati prayogādarśanāt | prayogas tu ktin-kta-pratyayānta eva dṛśyate | yadā ca prīty-artha-vṛttis tadā prīṇātivad akarmaka eva bhavatīti |

tad evaṁ viṣaya-prīti-dṛṣṭāntena śrī-bhagavad-viṣayānukūlyātmakas tad-anugata-spṛhādi-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 |

> bhaktyā tv ananyayā śakya aham evaṁ-vidho'rjuna |
> jñātuṁ draṣṭuṁ ca tattvena praveṣṭuṁ ca paraṁtapa || [gītā 11.54]

athainaṁ bhagavat-prītiṁ sākṣād eva lakṣayati sārdhena—

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

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[30] icchā dveṣaḥ sukhaṁ duḥkhaṁ saṁghātaś cetanā dhṛtiḥ |
[31] nātha yoni-sahasreṣu yeṣu yeṣu vrajāmy aham |
teṣu teṣv acyutā bhaktir acyutāstu sadā tvayi ||
[32] mayi bhaktis tavāsty eva bhūyo'py evaṁ bhaviṣyati |
varas tu mattaḥ prahlāda vriyatāṁ yas tavepsitaḥ ||20||
[33] dṛṣṭvā 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-atiśaya-lakṣaṇāyāṁ premākhyāyāṁ bhaktau tad atisphuṭaṁ syād iti kṛtvā, **bhakti**-padena tām upādāya lakṣayati |

arthaś cāyam—**guṇa-liṅgānāṁ** guṇa-trayopādhīnām | **ānuśravikaṁ** śruti-purāṇādi-gamyaṁ **karmācaritaṁ** yeṣāṁ te tathoktāḥ | teṣāṁ devānāṁ śrī-viṣṇu-brahma-śivānāṁ madhye **sattve** sānnidhya-mātreṇa sattva-guṇopakārake svarūpa-śakti-vṛtti-bhūta-śuddha-sattvātmake vā śrī-viṣṇau | etac copalakṣaṇam | śrī-bhagavad-ādy-anantāvirbhāveṣv ekasminn apīty arthaḥ | **eva**-kāreṇa netaratra, na ca tatrāpi ca, itaratrāpi ca | **eka-manasaḥ** puruṣasya yā **vṛttiḥ**, tad-ānukūlyātmako jñāna-viśeṣaḥ | **animittā** phalābhisandhi-śūnyā | **svābhāvikī** svarasata eva viṣaya-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 asadṛśam | atra mokṣād garīyastvatvena tasyā vṛtter guṇātītatvaṁ tato'pi ghana-paramānandatvaṁ śrī-bhagavat-prasāda-viśeṣeṇaiva manasy uditvaratvam,[34] tat tādātmyenaiva tad-vṛtti-vyapadeśyatvaṁ ca darśitam |

|| 3.25 || śrī-kapila-devaḥ || 61 ||

[62]

atha tad eva guṇātītatvādikaṁ darśayituṁ 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 viṣayotthaṁ 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 svābhāvikānimitta-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 |

[34] uditatvaṁ (cha, ja)

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

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

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

tathaiva tuṣṭe ca tatra [bhā.pu. 7.6.25] ity-ādau, kiṁ 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 tasyāś cākāla-grastatvena sāmye'pi tasyā ānandādhikyam uktam |

evaṁ nātyantikaṁ vigaṇayanti [bhā.pu. 3.15.48] ity-ādau, mat-sevayā pratītaṁ te [bhā.pu. 9.4.67] ity-ādau, 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 sākṣād eva tasyā mokṣād api paramatvam ānandaika-rūpatvaṁ ca nigadenaivoktam asti |

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

tathā cāha—

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

yathā hy **asvatantro** jīvaḥ **parādhīno** bhavati, tathaiv**āhaṁ** svatantro'pi **bhakta-parādhīna** ity arthaḥ | tatra hetuḥ— bhaktākhyaiḥ sādhubhir mumukṣā-paryanta-kaitava-rahitair grastaṁ bhaktyā vaśīkṛtaṁ hṛdayaṁ yasya saḥ | tatra hetuḥ—**bhakta-janeṣu priyaḥ** tat-prīti-lābhenātiprītimān |

[63]

bhagavad-ānandaḥ khalu dvidhā—svarūpānandaḥ svarūpa-śakty-ānandaś ca | antimaś ca dvidhā—mānasānanda aiśvaryānandaś ca | tatrānena tadīyeṣu mānasānandeṣu bhakty-ānandasya sāmrājyaṁ darśitam | svarūpānandeṣu aiśvaryānandeṣu cāha padyābhyām—

nāham ātmānam āśāse mad-bhaktaiḥ sādhubhir vinā |

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

nāśāse na spṛhayāmi ||

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

[64]

tathaiva bhakta-śreṣṭhatvena śrīmad-uddhavaṁ lakṣyīkṛtyāha—

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

yathā bhaktatvātiśaya-dvārā **bhavān me priyatamaḥ**, tathā **ātma-yonir** brahmā putratva-dvārā na priyatamaḥ | na ca **śaṅkaro** guṇāvatāratva-dvārā, na ca **saṅkarṣaṇo** bhrātṛtva-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 kiṁ-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, atiśayānupapatteḥ | ato natarāṁ jīvasya svarūpānanda-rūpā, atyanta-kṣudratvāt tasya | tataḥ—

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

iti viṣṇu-purāṇānusāreṇa hlādiny-ākhya-tadīya-svarūpa-śakty-ānanda-rūpaivety avaśiṣyate, yayā khalu bhagavān svarūpānandam anubhavati, yad-ānandenānanda-viśeṣī-bhavati,[35] yayaivaṁ taṁ tam ānandam anyān apy anubhāvayatīti |

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

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

sādhavo hṛdayaṁ mahyaṁ sādhūnāṁ hṛdayaṁ tv aham |

[35] 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 | atyantāvaśenaikatāpattyā jvalal-lohādāv agni-vyapadeśavad atrāpy abheda-nirdeśa ity arthaḥ |

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

[66]

tenaiva parasparaṁ vaśavartitvam āha—

ajita jitaḥ sama-matibhiḥ
sādhubhir bhavān jitātmabhir bhavatā |
vijitās te'pi ca bhajatām
akāmātmanāṁ ya ātmado'tikaruṇaḥ || [bhā.pu. 6.16.34]

ṭīkā 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-kṛtaṁ tyaja |
naiṣa priyo me bhakteṣu svādhīna-praṇayī bhava ||
api me pūrṇa-kāmasya navaṁ navam idaṁ priyam |
niḥśaṅka-praṇayād bhakto yan māṁ 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 vyākhyātaṁ bhagavat-prīti-rūpā vṛttir māyādimayī na bhavati | kiṁ tarhi ? svarūpa-śakty-ānanda-rūpā yad-ānanda-parādhīnaḥ śrī-bhagavān apīti | yathā ca śrīmatī gopālottara-tāpanī śrutiḥ—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'ghaugha-haraṁ harim |
bhaktyā sañjātayā bhaktyā

bibhraty utpulakāṁ tanum || [bhā.pu. 11.3.31]

spaṣṭam |

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

[68]

tathā—

kathaṁ vinā roma-harṣaṁ
dravatā cetasā vinā |
vinānandāśru-kalayā
śudhyed bhaktyā vināśayaḥ || [bhā.pu. 11.14.23]

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

|| 11.14 || śrī-bhagavān || 68 ||

[69]

tad evaṁ prīter lakṣaṇaṁ 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-tātparyaṁ ca | ata eva animittā svābhāvikī [bhā.pu. 3.25.32] ca iti tad-viśeṣaṇam | yathāhākrūram uddiśya–

dehaṁ-bhṛtām iyān artho
hitvā dambhaṁ bhiyaṁ śucam |
sandeśād yo harer liṅga-
darśana-śravaṇādibhiḥ || [bhā.pu. 10.38.27]

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

atra **dambhaṁ śucaṁ bhayaṁ hitvā** yo'yaṁ jāta iti yojanikayā caivaṁ 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-rakṣāvatīrṇa-śrī-kṛṣṇa-purato vyañjitaḥ śoko bhīś ca tādṛśāveśe 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-tātparyaṁ na syāt, tadākrūrasya **yo**'yaṁ 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 dharmaḥ 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 amīṣām 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 karuṇādīnāṁ dayanīyādi-kartṛka-prīty-āsvādāpekṣā | tathā dayanīyādīnāṁ 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-bhaktānāṁ 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 dṛśyate | 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-pṛṣṭham [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 sakhyaṁ
saṁsāra-cakre bhramataḥ sva-karmabhiḥ |
tvan-māyayātmātmaja-dāra-geheṣv
āsakta-cittasya na nātha bhūyāt || [bhā.pu. 6.11.26-27]

ajāteti | atra **ajāta-pakṣā** ity anenānanyāśrayatvaṁ, tad-anugamanāsamarthatvaṁ ca | tathā tat-sahitena **mātaram** ity anena ananya-svābhāvika-dayālutvaṁ tadīya-dayādhikyaṁ ca vyañjitam | tena tena ca mātari teṣām api prīty-atiśayo darśitaḥ | tatas tat-sāmyena tadvad ātmano'pi bhagavati prīty-ādhikya-hetukā **didṛkṣā** vyañjitā |

tathāpi tan-mātrā yad vastv-antaram upakriyate, tad eva teṣām upajīvyam āsvādyaṁ ceti kevala-tan-niṣṭhatvābhāvād aparitoṣeṇa dṛṣṭāntaram āha—**stanyam** iti | atra didṛkṣā-yojanārthaṁ mātaram ity evānuvartayitavye stanyam ity uktiḥ, tasyās tais tad-aṁśatayā ca tad-abheda-vivakṣārthā | tataḥ stanyaṁ stanya-rūpa-tad-aṁśa-mayīṁ mātaram ity eva labdhe, tādṛśī mātaiva tair upajīvyate āsvādyate ceti pūrvataḥ śraiṣṭhyaṁ darśitam | tathā **vatsatarā** atyanta-bāla-vatsāḥ, tata eva svāmi-baddhatayā tad-anugatāv asamarthā iti sādhāraṇye'pi bahu-samayātikramāt | **kṣudhārtā** ity anena pūrvato vaiśiṣṭyam | tathā go-jāteḥ snehātiśaya-svābhāvyena ca tad-anusandheyam |

atha tathāpy uttara-dṛṣṭānte stanya-gavoḥ kārya-kāraṇa-bhāvena bhedaṁ vitarkya, dṛṣṭānta-dvaye'py ajāta-pakṣatvādi-viśeṣaṇair āyatyāṁ tādṛśa-prīter asthiratāṁ cālokya, dṛṣṭāntāntaram āha—priyam iti | satsv api vācakāntareṣu, tayoḥ **priya**-śabdenaiva nirdeśāt svābhāvikāvyabhicāri-prītimantāv eva tau gṛhītau, yatra vārdhakye bālye'pi saha-maraṇādikaṁ dṛśyate | tatas tādṛśī kāpi **priyā** yathā tādṛśaṁ **priyaṁ vyuṣitaṁ** vidūra-proṣitaṁ santam ananyopajīvitvena **viṣaṇṇā** satī **didṛkṣate** locana-dvārā tad-āsvādāya bhṛśam utkaṇṭhate, tathā **mama mano**'pi tvām ity arthaḥ | atra dārṣṭāntike'pi sva-kartṛtvam anuktvā manaḥ-kartṛtvollekhenābuddhi-pūrvaka-pravṛtti-prāptau prīteḥ svābhāvikatvenāvyabhicāritvaṁ vyaktam | tathāravindākṣeti manaso bhramara-tulyatā-sūcanena bhagavataḥ parama-madhurimollekhena ca tasyaivopajīvyatvam āsvādyatvaṁ ca darśitam |

atha tad-darśana-bhāgyaṁ 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-vadhopetaṁ 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-āvirbhāva 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-tātparyaṁ, tatra tad-ābhāsatvam | yatra prīti-tātparyābhāvas tatra kadācid udbhavat-tac-chavi-mātratvam | yatra tat-tātparyam anyāsaṅgas tu daivāt, tatra tasyā udayāvasthā ca |

anyāsaṅgasya gauṇatvam | tac ca dvividham—(1) naṣṭa-prāyatvam (2) ābhāsa-mātratvaṁ ca | tayoḥ pūrvatra tasyāḥ prathamodayāvasthā | uttaratra prakaṭodayāvasthā | tasmāt prathamodaya-paryanta evāsamyag-āvirbhāvaḥ | prakaṭodayasya tu samyaktvam eva | yatra tv anyāsaṅga eva na vidyate, tatra darśita-prabhāva-nāmāna āvirbhāvā jñeyāḥ | tatra prakaṭodayam ārabhyaiva bhakty-ārabdhe'pavarge jīvan-muktāḥ | prāptāyāṁ bhagavat-pārṣadatāyāṁ paramam uktāḥ | nitya-pārṣadās tu nitya-muktā jñeyāḥ | tatrābhāsam āha—

> **evaṁ harau bhagavati pratilabdha-bhāvo**
> **bhaktyā dravad-dhṛdaya utpulakaḥ pramodāt |**
> **autkaṇṭhya-bāṣpa-kalayā muhur ardyamānas**
> **tac cāpi citta-baḍiśaṁ śanakair viyuṅkte ||** [bhā.pu. 3.28.34]

evaṁ pūrvokta-yoga-miśra-bhakty-anuṣṭhānena **harau pratilabdha-bhāvo** bhavati | tatra liṅgaṁ— **bhaktyā** ity-ādi | **bhaktyā** smaraṇādinā api evam api labdha-dhyeya-madhuratvasya bhāvena tādṛśatāpannaṁ tasya **cittaṁ śanakair viyuṅkte** vimuktam api bhavati | yena yogāṅgatayā bhaktir anuṣṭhitā, tasmāt kaivalyecchā-kaitava-doṣād eveti bhāvaḥ | yathoktaṁ—dharmaḥ projjhita-kaitavo'tra paramaḥ [bhā.pu. 1.1.2] ity atra *pra*-śabdena mokṣābhisandhir api kaitavam iti | ata eva **baḍiśa**-śabdena kāṭhinyam arasavittvaṁ dāmbhikatvaṁ svārtha-mātra-sādhanatvaṁ ca vyañjitam | śuddha-bhaktās tu na kadācit tathā taṁ dhyeyaṁ tyajanti | yathoktaṁ rājñā—

> dhautātmā puruṣaḥ kṛṣṇa-pāda-mūlaṁ na muñcati |
> mukta-sarva-parikleśaḥ pānthaḥ sva-śaraṇaṁ yathā || [bhā.pu. 2.8.6] iti |

śrī-nāradena ca—

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

yo *rasa-grahaḥ*, sa tu na tyajatīty anenānyeṣāṁ lauha-pāṣāṇādi-tulyatvaṁ sūcitam | na tu bhagavān api tato'nyathā kuryāt | yad uktaṁ śrī-brahmaṇā—

> bhaktyā gṛhīta-caraṇaḥ parayā ca teṣāṁ
> nāpaiṣi nātha hṛdayāmburuhāt sva-puṁsām || [bhā.pu. 3.9.5] iti |

āvirhotreṇa ca—

> visṛjati hṛdayaṁ na yasya sākṣād
> dharir avaśābhihito'py aghaugha-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 vākyaṁ 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 | naikātmatāṁ 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 tādṛśyā api tasyā bhakter jñānādi-sāhāyyenaiva mokṣa-mātra-sādhakatvam uktvā gauṇābhidheyatvam uktam | tasmād atrāpi tasyāḥ bhakter ābhāsa eva prathamato darśitaḥ |

evaṁ—

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

ity atrāpi vṛtrākhya-śatru-nāśa-svārājya-prāpti-tātparyavatāṁ devānāṁ bhakty-ābhāsatvam udāhāryam |

|| 3.28 || śrī-kapila-devaḥ || 73 ||

[74]

atha kadācid udbhavat-tac-chavi-mātratvam āha—

> **sakṛn manaḥ kṛṣṇa-padāravindayor**
> **niveśitaṁ 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 sākṣāt prītiḥ | ata eva tatra tātparyābhāvāt sakṛd apīty uktam | tathāpy asty ajāmilādibhyo viśeṣa ity āha—na te yamam ity-ādi |

|| 6.1 || śrī-śukaḥ || 74 ||

[75]

atha prathamodayāvasthām āha—

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

antyaṁ pāramahaṁsyaṁ bhāgavata-paramahaṁsatvam | tasyānuṣaṅgiko guṇaḥ **yasminn** iti |

|| 1.18 || śrī-sūtaḥ || 75 ||

[76]

prakaṭodayāvasthāṁ śrī-priyavratam adhikṛtyāha—

> priyavrato bhāgavata ātmārāmaḥ kathaṁ mune |
> gṛhe'ramata yan-mūlaḥ karma-bandhaḥ parābhavaḥ || [bhā.pu. 5.1.1] **ity-ādeḥ**,
>
> saṁśayo'yaṁ 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-paramahaṁsa-dayita-kathāṁ kiñcid antarāya-vihatāṁ svāṁ śivatamāṁ padavīṁ na prāyeṇa hinvanti** [bhā.pu. 5.1.5] iti |

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

ata evoktaṁ pṛthuṁ prati śrī-viṣṇunā—dṛṣṭāsu sampatsu vipatsu sūrayo; na vikriyante mayi baddha-sauhṛdāḥ [bhā.pu. 4.20.12] iti | agastyasya cendradyumne svāvamānanayā na kopaḥ | 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 dvija-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 darśayiṣyate, aho asādhv anuṣṭhitam [bhā.pu. 5.1.37] ity-ādinā |

|| 5.1 || śrī-śukaḥ || 76 ||

[77]

prakaṭodayāvasthāyāś 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 nirvṛtiṁ tanvan duḥsaṅga-dīnasya api manaḥ śamaṁ śāntaṁ vyadhāyi ity eṣā | *samaṁ* sva-manasas tulyam iti vā vyākhyeyam |

|| 7.4 || śrī-nārado yudhiṣṭhiraṁ prati || 77 ||

[78]

atha darśita-prabhāvās tad-āvirbhāvās 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 māṁ budhā bhāva-samanvitāḥ ||
mac-cittā mad-gata-prāṇā bodhayantaḥ parasparam |
kathayantaś ca māṁ nityaṁ tuṣyanti ca ramanti ca ||
teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam |
dadāmi buddhi-yogaṁ taṁ yena mām upayānti te || [gītā 10.8-10] iti |

atha śrī-bhagavat-prīti-lakṣaṇa-vākyānāṁ 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-spṛhādi-maya-jñāna-viśeṣākārā,
tādṛśa-bhakta-mano-vṛtti-viśeṣa-dehā,
pīyūṣa-pūrato'pi sarasena svenaiva sva-dehaṁ sarasayantī,
bhakta-kṛtātma-rahasya-saṅgopana-guṇa-maya-raśanā[36]-bāṣpa-muktādi-vyakta-pariṣkārā,
sarva-guṇaika-nidhāna-svabhāvā,
dāsīkṛtāśeṣa-puruṣārtha-sampattikā,

[36] vasanā (ka)

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

seyam akhaṇḍāpi nijālambanasya bhagavata āvirbhāva-tāratamyena svayaṁ tāratamyenaivāvirbhavati |

tad evaṁ sati śrī-kṛṣṇasyaiva svayaṁ-bhagavattvena tat-sandarbhe darśitatvāt tatraiva tasyā parā pratiṣṭhitā | ata eva bāhulyena tat-prīti-paripāṭīm evādhikṛtya prakriyā darśayitavyā | yā ca kvacid anyādhikartavyā sā khalu kaimutyena tasyā eva poṣaṇārthaṁ jñeyā |

atha śrī-kṛṣṇe svayaṁ bhagavaty evāvirbhāva-pūrṇatva-darśanena tasyāḥ pūrṇatvaṁ darśayati—

adya no janma-sāphalyaṁ vidyāyās tapaso dṛśaḥ |
tvayā saṅgamya sad-gatyā yad antaḥ śreyasāṁ paraḥ || [bhā.pu. 10.84.21]

satāṁ tvad-eka-niṣṭhānāṁ tad-viśeṣāṇāṁ **gatyā tvayā** śrī-kṛṣṇākhyena **saṅgamya** no'smākaṁ vaśiṣṭha-catuḥsana-vāmadeva-mārkaṇḍeya-nārada-kṛṣṇa-dvaipāyanādīnāṁ brahmānubhavatāṁ bhagavadīya-nānā-bhakti-rasa-vidāṁ dṛṣṭa-nānā-bhagavad-āvirbhāvānām api adya īdṛśa-prākaṭyāvacchinne'sminn evāvasare **janmanaḥ sāphalyaṁ** jātam | yad eva **sāphalyaṁ** pūrva-labdhānāṁ tat-tad-āvirbhāva-jāta-tat-tat-sāphalya-rūpāṇāṁ **śreyasāṁ** parama-puruṣārthānāṁ **paro**'ntaḥ paramo'vadhir 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-ādikam upakramyāha—

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

atrāpy adbhutatvaṁ prākaṭyāntarāpekṣayaiva ||

|| 11.6 || śrī-śukaḥ || 79 ||

[80]

kiṁ ca—

yan martya-līlaupayikaṁ sva-yoga-
māyā-balaṁ darśayatā gṛhītam |

vismāpanaṁ svasya ca saubhaga-rddheḥ
paraṁ 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 etāvat svasyaiva rūpāntare tādṛśatvānanubhavāt | tatrāpi pratikṣaṇam apy apūrva-prakāśāt **svasyāpi vismāpanam** | yataḥ **saubhaga-rddheḥ paraṁ padaṁ** parā pratiṣṭhā |

nanu tasya bhūṣaṇaṁ tv asti saubhaga-hetuḥ ? ity āha—bhūṣaṇeti | kīdṛśaṁ ? **martya-līlaupāyikaṁ** narākṛtīty arthaḥ | tasmāt sutarāṁ yuktam uktaṁ śrī-mahā-kāla-purādhipenāpi—dvijātmajā me yuvayor didṛkṣuṇā mayopanītāḥ [bhā.pu. 10.89.58] ity-ādi | śrī-hari-vaṁśe śrī-kṛṣṇa-vacanena ca—mad-darśanārthaṁ te bālā hṛtās tena mahātmanā [ha.vaṁ. 2.114.8] iti |

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

[81]

ata eva parīkṣid-guṇa-varṇane tad-guṇopamātvenaikam ekaṁ guṇaṁ śrī-rāma-rameśayor darśayitvā sarva-sādguṇyopamātvena śrī-kṛṣṇaṁ darśayitum atyantotkarṣa-dṛṣṭyāśaṅkamānair 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[37] ity anantaraṁ,

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 kṛtānukaraṇaṁ nāma līlākhyo nāyikānubhāvaḥ | tad uktaṁ kriyānukaraṇaṁ līlā [u.nī. 10.28] iti | prakṛtiṁ svabhāvam | tādṛśa-premāveśo jātaḥ | yena tat-svabhāva-nija-svabhāvayor aikyam eva tāsu jātam ity arthaḥ | yathā śrīmad-ujjvala-nīlamaṇau mahā-bhāvodāharaṇam—

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

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[37] atra svarūpam iti pāṭhaḥ kvacid dṛśyate | jīvagosvāminaḥ 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 anvarañjayad iha brahmāṇḍa-harmyodare
bhūyobhir nava-rāga-hiṅgula-bharaiḥ śṛṅgāra-kāruḥ kṛtī || [u.nī. 15.155] iti |

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

[82]

tathā—

yasyānanaṁ makara-kuṇḍala-cāru-karṇa-
bhrājat-kapola-subhagaṁ savilāsa-hāsam |
nityotsavaṁ na tatṛpur dṛśibhiḥ pibantyo
nāryo narāś ca muditāḥ kupitā nimeś ca || [bhā.pu. 9.24.65]

ṭīkā ca—tatra pradarśanārthaṁ mukha-śobhām āha ity-ādikā | tad-darśane'pi nimeṣa-kartṛtvena nimer niyame kupitā babhūvuḥ | iyaṁ khalu mahābhāvasya gatiḥ | sā ca tat-svabhāvataḥ siddhety abhidhānād yuktam atrāsyodāharaṇam |

|| 9.24 || śrī-śukaḥ || 82 ||

[83]

kiṁ ca,

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

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

santv avatārā bahavaḥ puṣkara-nābhasya sarvato-bhadrāḥ |
kṛṣṇād anyaḥ 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-āvirbhāva-tāratamyena tat-prīter āvirbhāva-tāratamyaṁ darśitam | atha tasyā eva guṇāntarotkarṣa-tāratamyena tāratamyāntaraṁ bhedāś ca darśyante | tatra guṇāḥ dvividhāḥ | bhakta-citta-saṁskriyā-viśeṣasya hetava eke, tad-abhimāna-viśeṣasya hetavaś cānye |

tatra pūrveṣāṁ guṇānāṁ svarūpāṇi tais tasyās tāratamyaṁ bhedāś ca yathā, prītiḥ khalu bhakta-cittam...

ullāsayati,
mamatayā yojayati,
visrambhayati,
priyatvātiśayenābhimānayati,

drāvayati,
sva-viṣayaṁ praty abhilāṣātiśayena yojayati,
pratikṣaṇam eva sva-viṣayaṁ nava-navatvenānubhāvayati,
asamordhva-camatkāreṇonmādayati ca |

tatrollāsa-mātrādhikya-vyañjikā prītiḥ ratiḥ yasyāṁ jātāyāṁ tad-eka-tātparyam anyatra tucchatva-buddhiś ca jāyate |

mamatātiśayāvirbhāvena samṛddhā prītiḥ premā | yasmin jāte tat-prīti-bhaṅga-hetavo yadīyam udyamaṁ svarūpaṁ vā na glapayitum īśate | mamatātiśayena prīti-samṛddhiś cānyatrāpi dṛśyate | yathoktaṁ mārkaṇḍeye—

> mārjāra-bhakṣite duḥkhaṁ yādṛśaṁ gṛha-kukkuṭe |
> na tādṛṅ-mamatā-śūnye kalaviṅke'tha mūṣike || iti |

ata eva prema-lakṣaṇāyāṁ bhaktau pracura-hetutva-jñāpanārthaṁ 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 uktaṁ sattva evaika-manasaḥ [bhā.pu. 3.25.32] ity eva-kāreṇa |

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

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

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

sneha evābhilāṣātiśayātmako rāgaḥ, yasmin jāte kṣaṇikasyāpi virahasyātyantaivāsahiṣṇutā | tat-saṁyoge paraṁ duḥkham api sukhatvena bhāti, tad-viyoge tad-viparītam |

sa eva rāgo'nukṣaṇaṁ sva-viṣayaṁ nava-navatvenānubhāvayan svayaṁ ca nava-navībhavann anurāgaḥ, yasmin jāte paraspara-vaśībhāvātiśayaḥ | prema-vaicittyaṁ tat-sambandhiny aprāṇiny api janma-lālasā, vipralambhe visphūrtiś ca jāyate |

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

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

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

sneho'tra prīti-mātram | evaṁ pādme—mahitva-buddhir bhaktis tu sneha-pūrvābhidhīyate 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 brāhmaṇyātiśayavati ayaṁ brāhmaṇa itivat |

yathoktaṁ pāñcarātre—

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

mano-gati-mamatādīnāṁ tu tat-sambandhenaiva kvacid bhakti-śabda-vācyatoktā | tad-anugrāhyatābhimāna-mayī prītir eva bhakti-śabdasya mukhyo'rthaḥ | te cānugrāhyābhimānino dvividhāḥ | poṣaṇam anukampā cety anugrahasya dvaividhyāt | poṣaṇam atra bhagavatā svarūpa-dvārā sva-guṇa-dvārā cānandanam | anukampā ca pūrṇe'pi svasmin nija-sevādy-abhilāṣaṁ sampādya sevakādiṣu sevādi-saubhāgya-sampādikā bhagavataś cittārdratāmayī tad-upakārecchā | teṣu dvividheṣu keṣucid bhagavati nirmamāḥ keṣucit samamāś ca | tatra bhagavati paramātma-para-brahma-bhāvenānandanīyābhimānino nirmamā jñāni-bhaktāḥ śrī-sanakādayaḥ | teṣāṁ tad-abhimānitve'pi tatra nirmamatvam—

> saty api bhedāpagame nātha tavāhaṁ na māmakīnas tvam |
> sāmudro hi taraṅgaḥ kvacana samudro na tāraṅgaḥ || itivat |

tatra candra-darśanavan mamatāṁ vināpi teṣāṁ bhagavad-darśanaṁ prītidaṁ syāt | ānukūlyaṁ cātra tat-pravaṇatva-tat-stuty-ādinā jñeyam | eṣāṁ prītiś ca jñāna-bhakty-ākhyā | jñānatvaṁ brahma-ghanatvenaivānubhavāt | eṣaiva śānty-ākhyayocyate, śama-pradhānatvāt | śamo man-niṣṭhatā buddheḥ [bhā.pu. 11.19.36] iti bhagavad-vākyam |

[84.4] athānukampyāḥ sa-mamā bhaktāḥ | eṣāṁ hi asmākaṁ prabhur ayam iti bhāvena mamatodbhūtā | etad abhipretyaivānanya-mamatety ādi-vaktṛtvaṁ kevala-bhaktānāṁ śrī-bhīṣmoddhava-prahlāda-nāradādīnām evoktaṁ na tu sanakādīnām api | ato mamatodbhavād evānukampyās tad-abhimāninaś ca te |

anukampyatvaṁ trividhaṁ—pālyatvaṁ bhṛtyatvaṁ lālyatvaṁ 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-putrānujādaya iti | eṣāṁ trividhānām api prītir bhaktir eva | pūrvāpekṣayā caiṣāṁ prīter ānukūlyātmatādhikyād āvṛta-jñānāṁśatvenāsyām eva śrī-rasāmṛta-sindhau prītir ity evākhyā kṛtā |

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

atha “putro’yam” ity-ādi-bhāvenānukampitvābhimāna-mayī prītir vātsalyam | vatsaṁ vakṣo lātīti niruktir hi tatraiva jhaṭiti pratītiṁ gamayati | prīti-mātre tu tad-upalakṣaṇatvenaiva prayogaḥ | laukika-rasajñāś ca kecid atraiva vatsalākhyaṁ rasaṁ manyante | tathodāhṛtaṁ śrī-devahūtyāḥ putra-viyoge vatse gaur iva vatsalā [bhā.pu. 3.33.21] iti | tasmād vātsalyaṁ śrī-vrajeśvarādīṇām |

atha “mat-sama-madhura-śīlavān ayaṁ nirupādhi-mat-praṇayāśraya-viśeṣaḥ” iti bhāvena mitratvābhimāna-mayī prītiḥ maitry-ākhyā
dvividhāḥ—paraspara-nirupādhikopakāra-rasikatā-mayī sauhṛdākhyā,
saha-vihāra-śāli-praṇaya-mayī sakhyākhyā ceti | tato mitrāṇi ca dvi-vidhāni—suhṛdaḥ sakhāyaś ceti | tatra sauhṛdaṁ śrī-yudhiṣṭhira-bhīṣma-draupadī-padyādiṣv aṁśena dṛśyate, sakhyaṁ 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-saṁjñā svīkriyate | eṣa eva kāma-tulyatvāt śrī-gopikāsu kāmādi-śabdenāpy abhihitaḥ | smarākhya-kāma-viśeṣas tv anyaḥ, vailakṣaṇyāt | kāma-sāmānyaṁ khalu spṛhā-sāmānyātmakam | prīti-sāmānyaṁ tu viṣayānukūlyātmakas tad-anugata-viṣaya-spṛhādi-mayo jñāna-viśeṣa iti lakṣitam | tato dvayoḥ sāmānya-prāya-ceṣṭatve’pi kāma-sāmānyasya ceṣṭā svīyānukūlya-tātparyā | tatra kutracid viṣayānukūlyaṁ ca sva-sukha-kārya-bhūtam eveti tatra gauṇa-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-pūrvaṁ sukha-prīti-sāmānyayor ullāsātmakatayā sāmye’py ānukūlyāṁśena prīti-sāmānyasya vaiśiṣṭyaṁ darśitam | tathā kāma-prīti-sāmānyayor api spṛhā-viśeṣātmakatayā sāmye’pi tenaiva vaiśiṣṭyaṁ siddham | atra tu—yat te sujāta-caraṇāmburuhaṁ staneṣu bhītāḥ śanaiḥ priya dadhīmahi karkaśeṣu [bhā.pu. 10.31.19] ity-ādibhir atikramyāpi svānukūlyaṁ priyānukūlya-tātparyasyaiva darśitatvāt śuddha-prīti-viśeṣa-rūpatvam eva labhyate | atas tad-viśeṣatvaṁ ca spṛhā-viśeṣātmakatvāt siddham | tato’tra śrī-kṛṣṇa-viṣayatvena kubjādi-sambandhi-kāmavad aprākṛta-kāmatvasyāpy anabhyupagame sati prākṛta-kāmatvaṁ tu sutarām asiddham | tathā darśitaṁ ca—

> vikrīḍitaṁ vraja-vadhūbhir idaṁ ca viṣṇoḥ
> śraddhānvito yaḥ śṛṇuyād atha varṇayed vā |
> bhaktiṁ parāṁ bhagavati parilabhya kāmaṁ
> 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 paṅkena paṅkaṁ 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'haṁ niravadya-saṁyujām [bhā.pu. 10.32.22] ity-ādinā | tatra niravadyeti prīteḥ śuddhatvam | sva-sādhukṛtyam iti paramottamotkṛṣṭatvam | na pāraya iti svavaśīkāratvam | 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-bhāvābhimānayor bhedena pañca-vidhā prītiḥ | etāś ca jñāna-bhakty-ādayaḥ kvacit miśratayāpi vartante | tatra śrī-bhīṣmādau 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 sakhyaṁ—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 praśaśaṁsatuḥ || [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-vihārātiśayāt | yadu-puryāṁ ca bhakty-antarbhūte vātsalya-sakhye, aiśvarya-prakāśa-maya-līlāviṣkārāt | vraje tasyāgrajatvaṁ śrī-vasudeva-nandanayor bhrātṛtva-prasiddheḥ | śrīman-nandena putratayā pālanāc ca | yathoktaṁ—

> bhrātar mama sutaḥ kaccin mātrā 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 dāsya-miśraḥ kānta-bhāvaḥ | śrīmad-vraja-devīṣu sakhya-miśra ity-ādikaṁ jñeyam |

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

ānarta-dhanva-kuru-jāṅgala-kaṅka-matsya-
pāñcāla-kunti-madhu-kekaya-kośalārṇāḥ |
anye ca tan-mukha-sarojam udāra-hāsa-
snigdhekṣaṇaṁ nṛpa papur dṛśibhir nṛ-nāryaḥ || [bhā.pu. 10.86.20] ity atra keṣāṁcit |

ete ca nirmamā jñeyāḥ | kiṁ ca teṣv eteṣu bhagavat-priyeṣu sāmānya-śāntau taṭasthākhyau | anayoḥ prītiś ca taṭasthākhyā | tābhyām anye parikarāḥ | teṣāṁ prītiś ca mamata-prācuryān mamatākhyā | teṣu ca pālya-bhṛtyau anugatau | tayor bhaktiś ca sambhrama-prīty-ākhyā | lālyādayas tu bāndhavāḥ | teṣāṁ prītiś 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-bhrātṛjādi-rūpaḥ anuja-rūpaś ca | sakhā praṇaya-pūrvakaḥ saha khelati yaḥ | guruḥ pitrādi-rūpaḥ | suhṛdo dvividhāḥ sambandhino nirupādhi-hita-kāriṇaś ca | tatra pūrveṣāṁ priyatvādau praveśād uttare gṛhyante | daivam iṣṭam āśrayaṇīyaḥ sevyaś cety arthaḥ | etān bhāvāṁś ca vinā sāmānya-prīti-viṣaya iti bhāvaḥ |

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

tatrānvahaṁ kṛṣṇa-kathāḥ pragāyatām
anugraheṇāśṛṇavaṁ manoharāḥ |
tāḥ śraddhayā me'nupadaṁ viśṛṇvataḥ
priyaśravasy aṅga mamābhavad ruciḥ ||

tasmiṁs 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—

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

yad yasmād dhīr madīya-jñānaṁ mayi nāpakarśitā, mamaudāsīnya-vākyenāyaṁ mayy udāsīna ity āśaṅkya tataḥ kiñcid api nyūnatvaṁ tvayā na prāpitā, kintu yathā sadā vartate tathaivāvartatety 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 |
kīrtyamānaṁ yaśo yasya sakṛd ākarṇya rocanam ||
tasmin nyasta-dhiyaḥ pārthāḥ saheran viraham katham |
darśana-sparśa-saṁlāpa- śayanāsana-bhojanaiḥ ||
sarve te'nimiṣair akṣais tam anu druta-cetasaḥ |
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 darśanaṁ yat syād apunar bhava-darśanam || [bhā.pu. 1.8.25]

bhavataḥ karma-bhūtasya **darśanam** avalokanam | **yat** yāsu | **apunarbhavam** anyatra kutrāpi tādṛśa-mādhuryābhāvāt punar na jātaṁ darśanaṁ 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-yugaṁ navaṁ navam |
pade pade kā virameta tat-padāc
calāpi yac chrīr na jahāti karhicit || [bhā.pu. 1.11.34]

asau śrī-kṛṣṇaḥ | tāsāṁ śrī-mahiṣīṇāṁ **pārśva-gataḥ** samīpasthaḥ | tatrāpi **raho-gataḥ** ekānte vartate | **pade pade** pratikṣaṇam | tac ca tāsāṁ svābhāvikānurāgavatīnāṁ nāścaryam, yataḥ kā vā anyāpi tat-padād virameta tat-padāsvādena tṛptā bhavet | tatra kaimutyenodāharaṇaṁ—**calāpīti** | jagati cañcala-svabhāvatvena dṛṣṭāpi | atrodāharaṇa-poṣārthaṁ prākṛtāprākṛta-śriyor abheda-vivakṣā |

|| 1.11 || śrī-sūtaḥ || 90 ||

[91]

mahābhāvam āha—

gopīnāṁ paramānanda āsīd govinda-darśane |
kṣaṇaṁ yuga-śatam iva yāsāṁ 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 atiśaya-kāraṇatvāyogāt | evaṁ sāmānyeṣv api | kāmaṁ bhavaḥ sva-vṛjinair nirayeṣu naḥ stāt [bhā.pu. 3.15.49] ity-ādau tu sanakādīnāṁ 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-ādau, tatrābda-koṭi-pratimaḥ kṣaṇo bhavet iti dvārakā-prajā-vākye tad-atiśayaḥ

pratīyate | tat khalu tatraiva keṣāṁcin nāpita-mālākārādīnāṁ sākṣāt tat-sevā-bhāgyavatāṁ bhāva-viśeṣa-dhāriṇām uktitvena saṅgatam |

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

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

[92.2] atha śrī-preyasīṣu śrīmat-paṭṭa-mahiṣīṇāṁ mahā-bhāvatonmukhānurāga-paryantaiva | yad-vivarta-viśeṣaḥ prema-vaicittyākhyo vipralambha-śṛṅgāraḥ, tāsāṁ ūcur mukundaika-dhiyaḥ [bhā.pu. 10.90.14] ity-ādinā, itīdṛśena bhāvena [bhā.pu. 10.90.25] ity-antena varṇitaḥ | tato'dhikaṁ na ca śrūyate, tābhyo'nyatra tv anurāgo'pi na śrūyate |

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

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

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

nimeṣāsahatvaṁ tāsām eva—

> kuṭila-kuntalaṁ śrī-mukhaṁ ca te
> jaḍa udīkṣitāṁ pakṣma-kṛt dṛśām [bhā.pu. 10.31.15] iti |

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

> gopyaś ca kṛṣṇam upalabhya cirād abhīṣṭaṁ
> yat-prekṣaṇe dṛśiṣu pakṣma-kṛtaṁ śapanti |
> dṛgbhir hṛdī-kṛtam alaṁ parirabhya sarvās
> tad-bhāvam āpur api nitya-yujāṁ 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-viṣayaka-mahā-bhāva-viśeṣābhivyaktiṁ dadhur ity arthaḥ | ata eva *nitya-yujāṁ 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, vayaṁ 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 anyatrādṛṣṭa-careṇa vraja-striyo yad vāñchanti [bhā.pu. 10.83.43] ity-ādi-tadīya-pūrvokta-rītyā svīya-bhāva-tulyatā-sparśinā praṇayānubandhena vismitānām api śrī-gopīnāṁ viśeṣaṇatvena sva-śabdaḥ paṭhitaḥ paramāntaraṅgatā-bibodhiṣayā | tathā aho alaṁ 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 | tṛtīyaṁ khalu—

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

atra paṭṭa-mahiṣīṇāṁ bhāgya-ślāghāyām api śrī-vraja-devīnām eva hi paramotkṛṣṭatvam āsvādābhijñataratvaṁ cāyātam | yasyāmṛtasya mādhurya-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-lakṣaṇaś ceti | bhaktāś ca sāmānyato dvividhā uktāḥ—taṭasthāḥ parikarāś ceti | tatraike taṭasthā brahmatā-puraskāreṇa tat-svabhāvena prīyamāṇāḥ śāntākhyāḥ | anye ca taṭasthāḥ parikaravad bhagavattā-viśeṣeṇāpi prīyamāṇāḥ parikaratvābhimānam aprāptāḥ | tataḥ sphuṭam evaite parikarāt prīti-nirhīnāḥ[38] |

athādyā api prīti-kāraṇasya prīti-kāryasya ca nirhīnatvāt parikarāt prīti-nirhīnāḥ | kāraṇaṁ cātra sāhāyyam | sahāyo dvividhaḥ—mamatā-lakṣaṇo'rthas tad-aṅgaṁ, brahmatvānubhavādayas tad-upāṅgānīti | atra teṣāṁ mamatvaṁ nāstīti darśitam eva | tac ca yuktaṁ, sambandha-viśeṣāsphuraṇāt | tato'ṅga-nirhīṇatvam | upāṅgeṣu ca teṣāṁ brahma-jñānam eva mukhyaṁ, tad-anuśīlana-svābhāvyāt | 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 |

[38] vihīnāḥ (all but ka, kha)

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

atha prīti-kāryam api teṣāṁ nirhīnatvam | yataḥ prāyaśo bhagavat-smaraṇam eva tat-kāryam | tad-darśanaṁ tu kādācitkam eva | parikarāṇāṁ punaḥ sākṣāt tad-aṅga-sevādikam api santatam eva | ata eva teṣām 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 pratihṛtaupayikaṁ sva-pumbhis
> te'cakṣatākṣa-viṣayaṁ sva-samādhi-bhāgyam | [bhā.pu. 3.15.38] iti |

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

> evaṁ tadaiva bhagavān aravinda-nābhaḥ |
> svānāṁ vibudhya sad-atikramam ārya-hṛdyaḥ || [bhā.pu. 3.15.37] iti |

śrī-vaikuṇṭha-nātha-vākye ca—

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

tac ca parikarāṇāṁ saubhāgyaṁ svayam api dṛṣṭvā te munayaś ca tayoḥ sva-kṛta-śāpād alajjanta—

> yaṁ vānayor damam adhīśa bhavān vidhatte
> vṛttiṁ nu vā tad anumanmahi nirvyalīkam |
> asmāsu vā ya ucito dhriyatāṁ 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-tejaḥ samartho'pi hantuṁ necche mataṁ tu me || [bhā.pu. 3.16.29] iti |

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

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

naivaṁ śrī-bhagavato yena svabhāvenaivānubhūtenābhimāna-viśeṣaṁ vināpi teṣāṁ prītir udayate, tenāpi parikarāṇām udayate | tathā nija-svabhāva-siddho vā tātkāliko vā yo'bhimāna-viśeṣaḥ, tenāpy udayate | samuccaye ko virodhaḥ ? pratyutollāsa eva | tatra bhagavat-svabhāvamayatvaṁ bhakta-tātkālikābhimāna-viśeṣamayatvaṁ cāha—

> **go-gopīnāṁ mātṛtāsminn āsīt sneha-rddhikāṁ 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-sandarbhādau 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 tādṛśo'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 prītiṁ janayati | putrādy-artham ātma-vyayādikaṁ dṛśyate | tathaivoktaṁ vrajeśvaraṁ prati śrī-bhagavataiva—pitror apy adhikā prītir ātmajeṣv ātmano'pi hi [bhā.pu. 10.45.21] iti | bhagavad-viṣayā 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 kathaṁ bhavet |
> yo'bhūta-pūrva-stokeṣu svodbhaveṣv api kathyatām || [bhā.pu. 10.14.49]

iti rāja-praśnottaraṁ 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 bhavatīti siddham | bhagavat-sambandhenātmany api teṣāṁ prītir jāyate | tathaivāhuḥ—

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-vrajaukasaḥ śrī-bhagavantam || 94 ||

[95]

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

yaṁ manyase mātuleyaṁ priyaṁ mitraṁ suhṛttamam |
akaroḥ sacivaṁ dūtaṁ sauhṛdād atha sārathim ||
sarvātmanaḥ sama-dṛśo hy advayasyānahaṅkṛteḥ |
tat-kṛtaṁ mati-vaiṣamyaṁ niravadyasya na kvacit ||
tathāpy ekānta-bhakteṣu paśya bhūpānukampitam |
yan me'sūṁs tyajataḥ sākṣāt kṛṣṇo darśanam āgataḥ || [bhā.pu. 1.9.20-22]

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

nanu bhavatu prīti-viśeṣeṇāsmākaṁ tasmiṁs tathā matiḥ, tasya **sarveṣāṁ** param **ātmanaḥ,** tasmād eva **samadṛśaḥ,** paramātmatvād eva **sarveṣāṁ** tac-chakti-vaibhava-rūpāṇām **ātmanāṁ**, tato'nanyatvād **advayasya**, tasmād eva mātuleyo'ham ity-ādy-abhimāna-śūnyasya, tathā nirdoṣasya ca katham aham asya mātuleyaḥ ? na tv amuṣyety-ādi-rūpaṁ mātuleyatvādi-**kṛtaṁ mati-vaiṣamyaṁ** syād ity-ādi-pūrva-pakṣoṭṭaṅkana-pūrvakaṁ siddhāntayati—**sarvātmana** ity-ādi-dvābhyām |

yadyapi tādṛśasya tan na sambhavati, **tathāpi** he **bhūpa ekānta-bhakteṣu** yuṣmāsu **anukampāṁ paśya** | yeṣāṁ bhakti-viśeṣeṇa para-vaśaḥ sann asāv api tathā tathātmānaṁ bāḍham evābhimanyata ity arthaḥ | yaḥ khalu śarīrasyāpi sambandha-hetuḥ, so'bhimāna eva hi sambandha-hetur mukhyaḥ, na śarīram | evaṁ sati, svāvirbhāvādinā śarīra-sambandhe'pi tasya mātuleyatvādikaṁ sutarām eva sidhyatīti tātparyam | tatra hetu-garbho dṛṣṭāntaḥ—**yan me'sūn** iti | yasmāt yuṣmat-sambandhād eva hetoḥ |

tad evaṁ paramopādeyatva-jñānād eva tat-sambandhātmaka eva śrī-bhagavānutkrāntāv api muhur eva nijālambanī-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-mamatābhyāṁ prīter atiśayaṁ darśayati—

rājan patir gurur alaṁ bhavatāṁ yadūnāṁ
daivaṁ priyaḥ kula-patiḥ kva ca kiṅkaro vaḥ |
astv evam aṅga bhagavān bhajatāṁ mukundo
muktiṁ dadāti karhicit sma na bhakti-yogam || [bhā.pu. 5.6.18]

yasyām eva kavayaḥ [bhā.pu. 5.6.17] ity-ādi-prāktana-gadye mukty-adhikatayā sāmānyā prīti-lakṣaṇa-bhaktir uktā | atra tu, **he rājan bhavatāṁ** yadūnām api **paty**-ādi-rūpo **bhagavān** | **evaṁ** nāma dūre'**stu** śrī-bhagavatas tādṛśatva-prāpakasya prema-viśeṣasyāsya vārtā, sarveṣām api dūre sthitety arthaḥ | yato'nyeṣāṁ nityaṁ **bhajatām** api **mukundo**'sau **muktim** eva **dadāti**, **na tu bhakti-yogaṁ** pūrvokta-mahima-prīti-sāmānyam apīti patitvādi-bhāvamayyāṁ parama-vaiśiṣṭyam uktam | atas teṣv eva yat-kiñcid-rūpatvam api śrī-brahmaṇā prārthitaṁ—tad astu me nātha sa bhūri-bhāgaḥ [bhā.pu. 10.14.30] ity-ādinā |

|| 5.6 || śrī-śukaḥ || 96 ||

[97]

atha parikarāṇām api bhāveṣu tāratamyaṁ vivecanīyaṁ, yeṣāṁ bhagavattaivopajīvyā | tatra bhagavattā tāvat sāmānyato dvividhaiva | paramaiśvarya-rūpā parama-mādhurya-rūpā ceti | aiśvaryaṁ prabhutā | mādhuryaṁ nāma ca śīla-guṇa-rūpa-vayo-līlānāṁ sambandha-viśeṣāṇāṁ ca manoharatvaṁ, paramatvaṁ ca cāsamordhvatvam |

atha bhaktādi-catur-vidhāḥ parikarā api dvividhāḥ--paramaiśvaryānubhava-pradhānāḥ, parama-mādhuryānubhava-pradhānāś ca | tatraiśvarya-mātrasya sādhvasa-sambhrama-gaurava-buddhi-janakatvaṁ, mādhurya-mātrasya prīti-janakatvam iti sarvānubhava-siddham eva | tatas tatraiśvarya-mādhuryayoḥ paramatvam iti tābhyāṁ yathā-saṅkhyaṁ sādhvasādīnāṁ 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 upalabdhārthau viditvā puruṣottamaḥ |
mā bhūd iti nijāṁ māyāṁ tatāna jana-mohinīm ||
uvāca pitarāv etya sāgrajaḥ sātvatarṣabhaḥ |
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-kaṇṭhau vimohitau ||

[bhā.pu. 10.45.10-11]

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

athavā māyā dambhe kṛpāyāṁ ca iti viśva-prakāśāt **nijāṁ** sva-viṣayāṁ **māyāṁ** kṛpāṁ, tad-ātmikāṁ vātsalyākhyāṁ prītiṁ, tayos **tatāna** āvirbhāvitavān | kīdṛśīṁ ? yā nija-mādhuryeṇa sarvam eva janaṁ mohayati tām | kathaṁ **tatāna** ? ity āśaṅkya nijaiśvaryācchādaka-nija-mādhurya-prakāśanenety āha—**uvāca** iti |

athavā, māyā vayunaṁ jñānam iti nighaṇṭu-dṛṣṭyā nijāṁ tādṛśa-prema-janakatvenāntaraṅgāṁ māyāṁ nija-mādhurya-jñānaṁ tatāna | tat-prakāram āha—uvāceti | **māyā-manuṣyasya** aśeṣa-vidyā-pracurasya narākṛti-para-brahmaṇa iti |

|| 10.45 || śrī-śukaḥ || 97 ||

[98]

tad evaṁ pāramaiśvaryasya bhaktau yat kvacid uddīpanatvaṁ, tat tu sambhrama-gauravādi tad-avayavasyaiva | tatrāpy avayavini prīty-aṁśe tu mādhuryasyaivoddīpanatvam | ubhaya-samāhārasya punaḥ parameśvara-bhakti-janakatvam iti vivektavyam |

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

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

ity-ādy-adhyāye,

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

iti śrī-gopa-gaṇa-praśne, śrī-vrajeśvareṇa ca tad-aiśvaryam āpta-vākya-dvāraiva teṣāṁ samādhānāyoktaṁ, mādhuryaṁ tu svānubhava-siddhatvena vyañjitam | yathāha—

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

ity addhā māṁ samādiśya
garge ca sva-gṛhaṁ gate |
manye nārāyaṇasyāṁśaṁ
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 teṣām ajñānaṁ ca vaktavyam | mādhurya-jñānenaiva parama-bhagavattā-jñāna-sad-bhāvāt | yata eva teṣām anyatrānāveśaḥ | yad eva khalv ātmārāmāṇām api modanam |

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

yasya yasya hi yaḥ kāmas tasya tasya hy upāsanam |
tādṛśānāṁ guṇānāṁ ca samāhāraṁ prakalpayet || iti |

tathā mallānām aśaniḥ [bhā.pu. 10.43.17] ity-ādau ca ṭīkā cūrṇikā—tatra ca śṛṅgārādi-sarva-rasa-kadamba-mūrtir bhagavāṁs tat-tad-abhiprāyānusāreṇa babhau, na sākalyena sarveṣām ity āha ity eṣā | atra parama-tattvatayā jānatām api na samyag-jñānam ity āyātam | yuktaṁ cedaṁ tat-tan-mādhurya-viśeṣānanubhavāt | mādhuryānubhāvināṁ bhaktānāṁ tu—yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇais tatra samāsate surāḥ [bhā.pu. 5.18.12] ity-ādi-nyāyenānādṛtam api sarvaṁ jñānaṁ samaya-pratīkṣakam eva syāt | pūrvatraiva padye teṣāṁ parama-vidvattām abhipraiti | yathā—

mallānām aśanir nṛṇāṁ nara-varaḥ strīṇāṁ smaro mūrtimān
gopānāṁ svajano'satāṁ kṣiti-bhujāṁ śāstā sva-pitroḥ śiśuḥ |
mṛtyur bhoja-pater virāḍ aviduṣāṁ tattvaṁ paraṁ yogināṁ
vṛṣṇīnāṁ para-devateti vidito raṅgaṁ gataḥ sāgrajaḥ || [bhā.pu. 10.43.17]

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

kaṁsa-pakṣīy**āsat-kṣiti-bhujāṁ** kaṁsasya ca pratikūla-jñānatvaṁ bodhyate | **virāḍ aviduṣām** iti pṛthag-upādānena virāṭtva-jñāninām eva mūḍhatvam | pāriśeṣya-pramāṇenānyeṣāṁ tu vidvattaiva | tatra virāṭtvaṁ nāma virād-aṁśe-bhautika-dehatvaṁ yat-kiñcin-nara-dārakatvam ity arthaḥ | atas tatra mūḍhatā | te ca bhagavad-yācñām aśraddadhānair yājñika-vipraiḥ sadṛśāḥ |

kecit tad-avajñātāro na dveṣṭāro na ca prīyamāṇāḥ | atra teṣāṁ bhautikatva-sphūrtau bhaktānāṁ jugupsā jāyata iti bībhatsa-rasaś ca bhagavatā poṣyate | **nara-varatve** tu tan-mādhurya-prabhāvayor aṁśenaiva nareṣu tasya śreṣṭhatvam anubhūtam iti tad-anubhava-sad-bhāvāt sādhāraṇa-nṝṇām api vidvattā | ata eva ca sāmānya-bhaktāḥ | yathaiva teṣāṁ prītir varṇitā |

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

eteṣāṁ prajātve'pi prāyas tadānīm ajāta-mamatvān na pālyāntaḥ-praveśaḥ | athaivaṁ teṣām api vidvattāyām anyeṣāṁ sutarām eva sā | tatrāpi kim uta śrī-gopānāṁ | tathā hi tatra nèṇāṁ sāmānya-bhaktānāṁ yogināṁ
tal-līlā-didṛkṣā-gatākāśādi-sthita-catuḥsana-prabhṛti-jñāni-bhaktānāṁ ca
mamatva-sūcaka-pada-vinyāso na kṛtaḥ | tathā—

> tad balābalavad yuddhaṁ sametāḥ sarva-yoṣitaḥ |
> ūcuḥ parasparaṁ 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-vikārāṇāṁ nānā-bhāva-strīṇāṁ madhye smaratvena vidita-kṛṣṇānāṁ gopyas tapaḥ kim acaran [bhā.pu. 10.44.14] ity-ādika-girāṁ strī-viśeṣāṇāṁ kānta-bhāvākhya-prīter loka-prasiddha-smareṇāpi miśratvena śrī-vraja-devīvac chuddhatvābhāvaḥ | tat-kāla-dṛṣṭatvena mamatvābhāvaś cāgataś ca | vṛṣṇi-pitṛ-gopānāṁ tu tat-tac-chabdair mamatā-viśeṣaḥ sūcitaḥ |

tasmād eteṣv eva parama-mādhuryānubhaveṣūttamatvaṁ matam | tatra ca gopānāṁ svajano vṛṣṇīnāṁ para-devatety anena śrī-gopānāṁ bāndhava-bhāvāpādaka-mādhurya-jñānaṁ svābhāvikaṁ, vṛṣṇīnāṁ tu para-devatābhāvāpādakaiśvarya-jñānaṁ svābhāvikam ity aṅgīkṛtam | sambandhād vṛṣṇayaḥ [bhā.pu. 7.1.30] iti tu tathā gauṇasyāpi bandhu-bhāvasya tad-anugatau svataḥ prābalyāpekṣayoktam |

kiṁ ca, teṣu yathā kaṁsādayaḥ pratikūla-jñānā vṛṣṇy-adhamāḥ, tathaivāvidvāṁsaḥ 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-saṁsṛṣṭatve'pi līlā-viśeṣād eva pitroḥ śiśur ity anena mādhurya-jñānaṁ vyajyate | ato gauṇatvād 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 ṭīkā-kārair api tayor aiśvarya-jñānaṁ siddham eva, putratayā prema tu durlabham ity uktam | tathā śrī-gopānāṁ svajanatvaṁ sāmānyato nirdiṣṭam | tac ca vṛṣṇi-kaṁsādivan 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-āvirbhāvenāpi brahmaṇā teṣām ālambanaṁ rūpam eva nijālambanīkṛtam, naumīḍya te'bhra-vapuṣe [bhā.pu. 10.14.1] ity-ādinā | teṣām api yat-svabhāvatvenaiva sakala-prīti-jāti-cūḍāmaṇi-rūpā parā prītiḥ svabhāvata evodayate | yat-svabhāvatvenaiva cāgantukād anya-jñānāt nāsau prītir vyabhicarati, pratyuta tad eva tiraskaroti | tenāntarāya-prāye vardhate ca viṣayiṇāṁ viṣaya-prītir iva | yato viṣayiṇāṁ viṣayeṣu sa-doṣatve śrute dṛṣṭe'pi rāga-prāpta-guṇavattva-buddhiḥ prabalā dṛśyate | tathaivoktaṁ—yā prītir avivekānāṁ [vi.pu. 1.20.19] iti | atra ca śrī-saṅkarṣaṇaṁ prati śrīman-nanda-yaśodā-vacanam—

ciraṁ naḥ pāhi dāśārha sānujo jagad-īśvaraḥ |
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 utkaṇṭhaḥ prayayau nanda-gokulam ||
pariṣvaktaś cirotkaṇṭhair gopair gopībhir eva ca |
rāmo'bhivādya pitarāv āśīrbhir abhinanditaḥ || [bhā.pu. 10.65.1-2] iti |

paramaiśvaryādi-jñāna-svabhāvānām api prīti-prābalya-samaye tat-tiraskāro dṛśyate | 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 kaṁsād aham adhīradhīḥ [bhā.pu. 10.3.29] iti | śrī-yudhiṣṭhirasya—

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

iyaṁ ca tasya praśaṁsām artham evoktam—

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

tathā śrī-saṅkarṣaṇasya ca—

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

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

tad evaṁ mādhurya-jñānasyaiva balavat-sukhamayatve sthite tasmiṁś ca śrī-gopānām eva svābhāvikatayā labdhe brahmatveśvaratvānubhavam atikramya teṣām eva bhāgyena śrī-śukadevo'pi yuktam eva camatkṛtim avāpa—itthaṁ satāṁ brahma-sukhānubhūtyā [bhā.pu. 10.12.11] ity-ādau, nemaṁ viriñco na bhavaḥ [bhā.pu. 10.9.20] ity-ādau, nāyaṁ sukhāpa ity-ādikasya gopikā-suta [bhā.pu. 10.9.21] ity atra, nāyaṁ śriyo'ṅga [bhā.pu. 10.47.60] ity-ādau ca |

kvacic ca tādṛśa-svabhāveṣu teṣv aiśvarya-prakaṭanam api vismaya-dvārā mādhurya-jñānam eva puṣṇāti | asmākaṁ putrādi rūpo'yaṁ katham īdṛśa-kriyāvān iti | tathā—

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

tad evaṁ śuddhatvāc chrī-gokula-vāsinām eva prītiḥ praśastā | yathoktaṁ, eṣāṁ ghoṣa-nivāsinām uta bhavān [bhā.pu. 10.14.35] iti | yatraiva paśūnām api paramaḥ sneho dṛśyate | yathā kālī-hradāvagāhe—

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

tathā tata utthāne, narā gāvo vṛṣā vatsā lebhire paramāṁ mudām [bhā.pu. 10.17.16] iti | tathā sthāvarāṇām api tatraiva kṛṣṇaṁ sametya labdhehā āsan śuṣkā nagā api [bhā.pu. 10.17.15] iti |

ata eva śrī-brahmaṇāpi prārthitam—

> tad bhūri-bhāgyam iha janma kim apy aṭavyāṁ
> yad gokule'pi katamāṅghri-rajo'bhiṣekam | [bhā.pu. 10.14.34] iti |

tad evaṁ parama-mādhuryaika-jñāna-nidhau śrīmati gokule'pi anugatā bāndhavāś ceti dvividhānāṁ tat-priyāṇāṁ madhye mamatā-viśeṣa-dhāritvād antyānāṁ mahān evotkarṣaḥ | yathoktaṁ—aho bhāgyam aho bhāgyam [bhā.pu. 10.14.32] ity-ādinā | atra vrajaukasāṁ kaniṣṭheṣv api tena mitratayā svīkāra iti yad ucyate tat khalu mitratāyāḥ praśaṁsām evāvahatīti |

atha teṣv api sakhīnāṁ tāvad utkarṣam āha—

> **itthaṁ satāṁ brahma-sukhānubhūtyā**
> **dāsyaṁ gatānāṁ para-daivatena |**
> **māyāśritānāṁ nara-dārakeṇa**
> **sākaṁ vijahruḥ kṛta-puṇya-puñjāḥ ||** [bhā.pu. 10.12.11]

satāṁ jñāninām brahmatvena sphuraṁs tāvad virala-pracāraḥ | **dāsyaṁ gatānāṁ**—

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

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

tataś caivambhūto yo'sulabha-sphūrtiḥ śrī-kṛṣṇaḥ, tena samaṁ sākṣād eva prema-bhūmikotkarṣam adhirūḍhena parama-sakhyenāpi **vijahrur** iti śrī-śukadevasya camatkāraḥ |

athavā, yo'yam aho tadānīṁ viṣūcīnayā kṛpayā **māyāśritānāṁ** sādhāraṇa-janānām api darśita-sarvākārātikrami-māhātmyena sākṣān narākṛti-para-brahmatvena sphuraṁs tato'pi tathā tathā labdhe lābhe bandhu-bhāvas tu tair na labdhaḥ | so'yaṁ mahotkarṣaḥ | tataś caivam utkṛṣṭatare utkṛṣṭatame'pi tathā tathā labdhe lābhe bandhu-bhāvas tu tair na labdhaḥ | [39]

sakhāyas tu tathā-bhūtena **tena sārdhaṁ** bandhu-bhāvotkarṣa-rūpeṇa sakhyena **vijahrur** ity atas ta eva **kṛta-puṇya-puñjāḥ** śrī-bhagavat-pāritoṣikāneka-sat-karma-kāri-vṛndeṣu parama-śreṣṭhā ity arthaḥ | ata eva bāndhavāntareṣu nedṛśaṁ sakhyam astīti tebhyo'pi māhātmyam āyātam |

[39] so'yaṁ ity-ādy-atirikta-pāṭhaḥ kha-gha-ca-karalipiṣu labhyate ||

ata eva kim eṣāṁ sakhīnāṁ sākṣāt tena samaṁ praṇaya-lakṣaṇa-hārda-viśeṣeṇa viharatāṁ bhāgyaṁ varṇanīyam ? ye sādhāraṇā api vraja-vāsinas teṣām apy āstāṁ tat tad anyad bhāgyam | tad-darśana-mātra-bhāgyam api pareṣāṁ mahā-munīnāṁ parama-durlabham evety abhiprāyeṇa yat-pādāṁśur bahu-janma-kṛcchrata [bhā.pu. 10.12.12] ity anantara-padyam api vyākṛtyaitad eva sakhīnāṁ mahā-bhāgya-varṇanaṁ poṣaṇīyam | ata evākrūreṇa athāvarūḍhaḥ [bhā.pu. 10.38.15] ity atra namasya ābhyāṁ ca sakhīn vanaukasa iti coktam |

tad etat tāvad astu yeṣu sakhiṣu vatseṣv api brahmaṇā hṛteṣu anyān sṛjyāṁs tat tulyān adṛṣṭvā svayam evaitat tayā[40] babhūva | teṣv api paritoṣam aprāpya tān sakhīn evāninīyety apy anusandheyam |

|| 10.12 || śrī-śukaḥ || 100 ||

[101]

atha tebhyo'pi śrī-pitror uktaṁ—

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

bhaktiḥ prema | nitarāṁ sneha-rāga-parākāṣṭhādhyārūḍhatvāt | gopāḥ sarve | gopyas tat-preyasī-varga-vanitāḥ | vakṣyamāṇānurodhāt |

atha sarvebhyo'pi muni-gaṇa-praśastatyā sarvato'pi prema-praṇaya-māna-rāga-vaiśiṣṭya-puṣṭayā viśeṣato'nurāga-mahābhāva-sampatti-dhāriṇyā sva-prītyā vaśīkṛta-kṛṣṇānāṁ śrī-vraja-devīnāṁ tv asamordhvam eva tad-vaibhavam | etat-krameṇaivoddhavasyāpy anujñāpana-kramo dṛśyate | yathā—

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

|| 10.47 || śrī-śukaḥ || 101 ||

[102]

ata eva sarvam api śrī-gokulam atikramya,

> **dṛṣṭvaivam-ādi gopīnāṁ kṛṣṇāveśātma-viklavam |**
> **uddhavaḥ parama-prītas tā namasyann idaṁ jagau ||**
>
> **etāḥ paraṁ tanu-bhṛto bhuvi gopa-vadhvo**
> **govinda eva nikhilātmani rūḍha-bhāvāḥ |**

[40] svayam eva tat tayā iti kaḥ.

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

paraṁ kevalam **etās tanu-bhṛtaḥ** saphala-janmānaḥ | ato'**khilātmani** paramātmatvena sarveṣām api durlabha-sphūrti-mātre sva-sannidhau tu **govinde** sākṣāt śrī-gokulendratayā virājamāne evam īdṛśa-bhāva-viśeṣa-mādhuryeṇa **rūḍha-bhāvāḥ**, udbhūta-mahā-bhāvā jātāḥ | **yad** eva mahābhāva-paryānta[41]-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 | etāsām ivāsmākaṁ tan-mādhurya-viśeṣāsvāda-yogyatvābhāvād iti bhāvaḥ | tatra tad-avāñchakaṁ nindati—**anantasya** ananta-līlasya śrī-kṛṣṇasya **kathāsu** kathā-mātreṣu, kim uta īdṛśīṣu kathāsu **araso** rasābhāvo yasya, tasyāsāṅkhyair **viriñca-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-vidhānāṁ katham anyatra vāñchā | tatrāha—

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

tatra tāsu śrīmad-uddhavasyopakramopasaṁhārādiṣu mahā-bhakter eva spaṣṭatvāt, tāsāṁ śr1ī-kṛṣṇa-bhajane vyabhicāritvasya sutarāṁ, tad-doṣasya ca rāsānte—

gopīnāṁ tat-patīnāṁ ca sarveṣām 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-pathaṁ hitvā [bhā.pu. 10.47.61] iti prāpyasyaiva parityāgopapatteḥ svayam eva nirākriyamāṇatvād anyathārthasyāprastāvyatvam iti vakṣyamāṇa evārthaḥ samañjasaḥ | yathā—imā vanacaryaḥ vṛndāvana-vihāriṇyaḥ striyaḥ kṛṣṇe tad-rūpe āśraye kva kāṁ vā bhūmikām adhikṛtya vartante | tayā vyabhicāra-duṣṭā etādṛśa-bhāvotkarṣābhāvena yo vyabhicāro gāḍha-tad-āsakty-abhāvas tena duṣṭā anye bhava-bhī-prabhṛtayo vayaṁ vā tasmin kva kāṁ bhūmikām adhikṛtya vartāmahe | tato mahad evāntaram iti bhāvaḥ | katham ? eṣa śrī-gopa-vadhūṣv etāsu dṛśyamānaḥ paramātmani sarveṣām eva bhajanīyatvena spṛhāspade parameśvare rūḍha-bhāvaḥ udbhūta-mahā-bhāvaḥ samujjṛmbhate, na tv asmāsv iti |

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

[41] -tātparyānta-

svayam atra prasthāpitasya dṛṣṭāntatvam iti bhāvaḥ | yathoktaṁ svayam eva—viraheṇa mahābhāgā mahān me'nugrahaḥ kṛtaḥ [bhā.pu. 10.47.27] iti |

athavā—pūrvam evārthaṁ tad-rasa-vimukhīnāṁ mahā-pativratānām api nindayā draḍhatyati—**kvemā** iti | **imāḥ** śrī-vṛndāvana-vihāriṇyaḥ śrī-kṛṣṇa-preyasyaḥ striyaḥ kva ? a-kāra-praśleṣeṇa yāś ca vana-caryas tad-vana-vihāriṇībhyas 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 dṛśyate, na tu tāsv iva tal-leśasyāpy abhāva iti | evaṁ parama-premavatīṣv āsu tasya sauhṛdam api parama-kāṣṭhāpannaṁ bhavet | yato bhakta-mātrāṇāṁ svabhāvata eva suhṛd asāv ity āha—**nanv** iti |

[104]

kiṁ bahunā—

> **nāyaṁ śriyo'ṅga u nitānta-rateḥ prasādaḥ**
> **svar-yoṣitāṁ nalina-gandha-rucāṁ kuto'nyāḥ |**
> **rāsotsave'sya bhuja-daṇḍa-gṛhīta-kaṇṭha-**
> **labdhāśiṣāṁ ya udagād vraja-sundarīṇām ||** [bhā.pu. 10.47.60]

aṅge tadīye śrī-vaikuṇṭha-nāthākhya-śrī-vigraha-viśeṣe parama-preyasī-rūpāyāḥ **śriyo** yā **nitānta-ratiḥ** pragāḍhaḥ kānta-bhāvaḥ, tasyā api **ayaṁ** etāvān **prasādaḥ** saukhya-prakāśo nāsti | yadi śriyo'pi nāsti, tadā **nalinasya** tatratya-divya-svarṇa-kamalasyeva **gandho rūk** kāntiś ca yāsāṁ, tādṛśīnām api **svar-yoṣitāṁ** vaikuṇṭha-purāṅganānām, **anyāsāṁ** 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 spṛhaṇīyasya ity arthaḥ | tato na kevalaṁ vipralambha evāsām īdṛśo bhāvotkarṣaḥ, parantu sambhoge'pi lakṣmyā api spṛhaṇīyāḥ | tena mad-vidhānāṁ kā vārtā ? iti bhāvaḥ |
bhuja-daṇḍa-gṛhīta-kaṇṭha-labdhāśiṣāṁ paramāveśena gṛhīta-kaṇṭhatayā prāpta-parama-manorathānāṁ **rāsotsave** yaḥ **yāvān udagāt** satataṁ nigūḍhamantaḥ sann api prākaṭyaṁ prāpeti | api yat spṛhā śrīḥ [bhā.pu. 10.15.8] ity atra lakṣmī-spardhāmaya-vākye **vraja-sundarīṇām** iti sundarī-pada-vinyāsaḥ saundaryādikam api tāsāṁ tadvad adhikam iti sūcayati | tac ca yuktaṁ, yasyāsti bhaktir bhagavaty akiñcanā [bhā.pu. 5.18.12] iti nyāyena tad-utkarṣata utkarṣa-prāpteḥ |

atra sarva-bhāva-śiromaṇinā kānta-bhāvāṁśenaivobhayatra tāratamyaṁ darśitam | na tu, na ca saṅkarṣaṇo na śrīḥ [bhā.pu. 11.14.15] ity-ādāv iva bhakti-jāyātvāṁśābhyām | tato nānyena sādhāraṇyaṁ mantavyam | śrī-kṛṣṇa-lakṣaṇa-svayaṁ-bhagavad-viṣayatayā viśeṣāntaraṁ tv asty eveti jñeyam |

[105]

tasmād āstāṁ tāvad āsāṁ bhāva-cchavi-lābhābhilāṣaḥ | mama tv idam eva prārthanīyam ity āha—

āsām aho caraṇa-reṇu-juṣām ahaṁ syāṁ
vṛndāvane kim api gulma-latauṣadhīnām |
yā dustyajaṁ sva-janam ārya-pathaṁ ca hitvā
bhejur mukunda-padavīṁ śrutibhir vimṛgyām || [bhā.pu. 10.47.61]

tasmād āstāṁ tāvad āsāṁ bhāva-cchavi-lābhābhilāṣaḥ | mama tv idam eva prārthanīyam ity āha—**āsām** iti | ayam arthaḥ—mayy **āsāṁ** śrī-kṛṣṇa-prema-viśeṣa-cchavi-sparśo'pi na sambhavaty eva, vijātīya-janma-vāsanatvāt | tataś ca sākṣāc-caraṇa-sparśo'pi neti kiṁ vaktavyam | yady evaṁ, tadā **āsāṁ caraṇasya** yo **reṇus** tasya sparśa-bhāga-dheyānāṁ śrī-**gulma-latauṣadhīnāṁ** madhye kim api yat kiñcid anādṛta-rūpam iti **syām** iti | **aho** ity abhilāṣa-kṛta-hṛdayārtau |

kathaṁ-bhūtānāṁ ? ity āha—yā iti | **yāḥ** khalu kula-vadhūtvād āpāta-vicāreṇa svayaṁ **dustyajaṁ svajanam ārya-pathaṁ ca hitvā** rāgātiśayena loka-veda-maryādām ullaṅghyety arthaḥ | vastutas tu **śrutibhir vimṛgyāṁ** sarva-śruti-samanvayena parama-puruṣārtha-śiromaṇitayā nirṇeyām īdṛśa-parama-prema-lakṣaṇāṁ mukundasya prastutatvāt śrī-vrajendra-nandana-rūpasya **padavīṁ** tadīya-saṁyogānanda-paddhatiṁ **bhejur** iti | tad evam "ārya-pathaṁ tyajāma" iti tu tāsāṁ bhrama eveti bhāvaḥ ||

[106]

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

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

yā rāsa-goṣṭhyāṁ virājamānasya śrī-**kṛṣṇasya bhagavataḥ** parama-mādhurya-sāra-bhagavattā-prakāśinas tad-anirvacanīya-mādhuryaika-prakṛṣṭaṁ **padāravindaṁ nyastaṁ**, tena svayam arpitaṁ **parirabhya tāpaṁ** sākṣāt tad-aprāpti-hetukam **ādhiṁ jahuḥ** | tat tu **yogeśvarair** bhakti-yoga-pravīṇaiḥ śrī-śukādibhir api **ātmani** manasy eva **arcitam** | yad-vāñchayā śrīr lalanācarat tapaḥ [bhā.pu. 10.16.36] ity-ukta-diśā **śriyāpi** yat prāptuṁ manasy evārcitam | tac ca sadaivānādita eva, na tu kadācid api sākṣāt prāptam | tad-aśravaṇād iti bhāvaḥ ||

[107]

evaṁ tāsām eva sākṣān namaskāre kṛta-cittatayā tathā-vidhaṁ gāyann evāsau punar api mahā-mahima-sphūrter atidainya-bhara-saṅkucitatayā tatrāpy ātmano'nadhikāritāṁ manyamānas tat-pāda-reṇum eva namaskurvan tatrāpi dainyena tad-eka-varga-sambandhāt sādhāraṇa-vraja-strīṇām eva namaskaroti—

vande nanda-vraja-strīṇāṁ
pāda-reṇum abhīkṣṇaśaḥ |
yāsāṁ hari-kathodgītaṁ
punāti bhuvana-trayam || [bhā.pu. 10.47.63]

uttarārdhena tādṛśīnām apy **āsāṁ** sākṣād eva **pāda-reṇuṁ 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-śālinaḥ ||

iti pādma-kārtika-māhātmya-dṛṣṭa-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 saṅkarṣaṇo na śrīr naivātmā ca yathā bhavān [bhā.pu. 11.14.15] ity-ādikāsakṛc-chrī-kṛṣṇa-vākyānusārāt bhakty-aṁśena tu sarvato'py uddhava eva śreyān, tasya tu śrī-vraja-devīṣv evaivaṁ dainya-vacanaṁ, na jātu mahiṣīṣv apīti jātāndhasyāpi cākṣuṣam evedaṁ tāsāṁ yaśo-rākā-candramaḥ-saundaryam iti ||

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

[108]

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

na vayaṁ sādhvi sāmrājyaṁ svārājyaṁ bhaujyam apy uta |
vairājyaṁ pārameṣṭhyaṁ ca ānantyaṁ vā hareḥ padam ||
kāmayāmaha etasya śrīmat-pāda-rajaḥ śriyaḥ |
kuca-kuṅkuma-gandhāḍhyaṁ mūrdhnā voḍhuṁ gadā-bhṛtaḥ ||
vraja-striyo yad vāñchanti pulindyas tṛṇa-vīrudhaḥ |
gāvaś cārayato gopāḥ pāda-sparśaṁ mahātmanaḥ || [bhā.pu. 10.83.41-43]

he **sādhvi** ! **sāmrājyādikaṁ na kāmayāmahe** | tatra **sāmrājyaṁ** sārvabhaumaṁ padam | **svārājyaṁ** aindraṁ padam | **bhaujyaṁ** tad-ubhaya-bhoga-bhāktvam, bhunaktīti bhuk tasya bhāva iti | vividhaṁ rājata iti virāṭ, tasya bhāvo **vairājyam**, aṇimādi-siddhi-bhāktvam ity arthaḥ | **pārameṣṭhyaṁ** brahma-padam | [42]**ānantyaṁ,** ye te śatam [tai.u. 2.8.2] ity-ādi-śruti-rītyā

[42] From here to the end of this anuccheda, *ka* has the following: ānantyaṁ mokṣam | hareḥ padaṁ para-vyomādi-vaikuṇṭheṣu sālokyam | yad vā, bahv-ṛca-brāhmaṇokta-krameṇa prāg-ādi-catuṣṭayādhipatyāni sāmrājya-bhojya-svārājya-vairājyāni vyākhyeyāni | tatrāpi bhojyam iti caturtha-sandhy-akṣara-madhyaṁ śrūyate |

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

tarhi kim adhikaṁ labdhuṁ kāmayadhve ? tatrāhuḥ—**etasya** asmat-patitvena sarva-vijñātasya **gadā-bhṛtaḥ śrīmat-pāda-raja** eva tāvan **mūrdhnā voḍhuṁ** kāmayāmahe | tatrāpi yat **śriyaḥ kuca-kuṅkuma-gandhena āḍhyaṁ** tad-gandhena prāpta-sampad-viśeṣaṁ tat punar adhikaṁ kāmayāmaha ity arthaḥ |

nanu, śrīpater eva padaṁ śrī-kuṅkuma-gandhāḍhyaṁ tat-sāmīpyādi-tyāgāt tat tu bhavatyas tyaktavatya eva | yadi ca śrīr atra rukmiṇy abhipreyate, tarhi tat tu bhavatīnāṁ 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-avicceda utprekṣyate |

atra **pulindy**-ādi-nirdeśas tu sveṣām api tat-prāpti-yogyatā-vivakṣayā | **tṛṇa-vīrudho** dūrvādyāḥ | āsāṁ tādṛg-anubhavaś ca tat-kuca-kuṅkuma-saurabha-vāsitatvāvicchinna-tat-pāda-prabhāvād eveti bhāvaḥ | **gāvo** gāḥ | **cārayataś** cārayantaḥ | **gopā** ity ante nirdeśas tu keṣāñcit priya-narma-sakhādīnāṁ tad-anumodana-kāritve'pi puruṣatvāt tatrāyogyatā-vivakṣayā |

ayaṁ bhāvaḥ—śrītvena prasiddhāyāḥ śriyas tatra kāmanaiva śrūyate, na tu saṅgatiḥ | yad-vāñchayā śrīr [bhā.pu. 10.16.36] iti nāga-patnīnāṁ, yā vai śriyārcitam [bhā.pu. 10.47.62] ity uddhavasyāpy ukteḥ |

na ca rukmiṇītvena prasiddhāyāḥ śriyas tatra saṅgatiḥ, kāla-deśayor anyatamatvāt | na ca vraja-strīṇāṁ śrī-sambandha-lālasā yuktā—nāyaṁ śriyo'ṅga [bhā.pu. 10.47.60] ity-ādinā tato'pi paramādhikya-śravaṇāt | tasmād rukmiṇī dvāravatyāṁ tu rādhā vṛndāvane vane [ma.pu. 13.38] iti mātsyānusāreṇa rukmiṇyā saha paṭhitā | śāstra-dṛṣṭyā tūpadeśo vāma-devavat [ve.sū. 1.1.30] iti

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tarhi kiṁ kāmayadhve ? tatrāhuḥ—etasya gadā-bhṛtaḥ śrī-dvārakā-nāthasya śrīmat-pāda-raja eva | kathaṁ-bhūtam ? śriyo rukmiṇyāḥ śrī-rādhāyā vā kuca-kuṅkuma-gandhāḍhyaṁ yat, tad eva | prādurbhāvasya caraṇa-rajaḥ, anya-sālokyādi-parityāgād iti bhāvaḥ |

kiṁ kartuṁ kāmayadhve ? mūrdhnā voḍhuṁ | atyanta-tiraskṛta-vācya-dhvaninā parama-pativratābhis tābhiḥ śrī-rukmiṇī-vallabhasya sāpatnya-doṣa-parityāgenaiva caraṇa-sevāṁ kāmayāmahe iti vyañjitam | taṁ caraṇa-sevā-lakṣaṇaṁ pāda-sparśaṁ yad yena, yat te sujāta-caraṇāmbu-ruhaṁ staneṣu" [bhā.pu. 10.31.19] ity-ādi-śruti-navanīta-sukumāra-prema-viśeṣeṇa vraja-striyo vāñchanti, tam eva prema-viśeṣaṁ kāmayāmahe, pāda-sparśas tu śrī-rukmiṇy-ādīnāṁ cāsmākaṁ ca nityam eva vidyata iti bhāvaḥ | aho āstāṁ tāvat tāsāṁ dūrato vārtety-ādi-dainyenāhuḥ—pūrṇāḥ pulindya urugāya [bhā.pu. 10.21.17] ity-ādinā tābhir eva svayaṁ śrī-mukhena ślāghayānugṛhītās tat-sambandhi-kṛṣṇa-pada-kuṅkuma-spṛṣṭāś ca pulindyo yās tādṛśa-bhāvavatyaś ca tathāpy āstāṁ, yāś ca pūrṇā ity-ādinaiva tābhir eva pūrvavat praśastās tādṛśa-kuṅkumenāpi spṛṣṭāḥ, kevalena hi bhāvena gopyo gāvo nagā mṛgāḥ [bhā.pu. 11.12.8] ity-ādy-uktānusāreṇa tādṛśa-bhāvavatyaḥ strī-jātīyās tṛṇa-vīrudho yavasa-rūpā vallyo dūrvādyās tāś ca tathāpy āsatām ye ca puruṣatvāt taj-jātīya-bhāva-lābhākṣamāḥ, vāñchanti yad bhava-bhiyo munayo vayaṁ ca [bhā.pu. 10.47.58] itivat kathañcil labdha-tad-vāsanā gopyaḥ ke'pi priya-narma-sakhābhidhāḥ, te'pi, yena tathāvidha-bhāva-viśeṣeṇa taṁ pāda-sparśaṁ vāñchanti, tam api tadīya-bhāva-viśeṣāṁśaṁ kāmayāmaha iti | gāvo gās cārayataś cārayanta iti teṣāṁ gauravādy-abhāvena śuddha-sakhyaṁ darśitam || iti ka-karalipeḥ pāṭhāntaram ||

nyāya-rītyā mahendreṇa parameśvara iva durgayāpy ahaṅgrahopāsanā-śāstra-dṛṣṭyā svābhedenopadiṣṭā | śrī-rādhā tu sarvataḥ pūrṇā tal-lakṣmīḥ |

tathā devī kṛṣṇamayī proktā rādhikā ity-ādi-bṛhad-gautamīyānusāreṇa, rādhayā mādhavo devo mādhavenaiva rādhikā ity-ādi-ṛk-pariśiṣṭānusāreṇa ca tāsu rādhātvena prasiddhā sarvato vilakṣaṇā yā śrīr virājate, tām uddiśyaiva tāsāṁ tad idaṁ vākyam | yathā ca—anayārādhito nūnaṁ bhagavān [bhā.pu. 10.30.28] ity-ādi, apy eṇapatny-upagata [bhā.pu. 10.30.11] ity-ādi-dvayaṁ ca | tataś ca tāsāṁ yathā tatra spṛhā-spandatā, tathāsmākaṁ ceti |

tad evaṁ tādṛśa-prema-sphūrtimaya-tad-gandhāḍhyatāyāḥ sampraty apy asmāsu prakāśaḥ syād iti darśitam | na kevalaṁ tādṛśaṁ tad-raja eva vāñchanti, api tu tādṛśa-pāda-sparśaṁ ca | ato vayam api taṁ kāmayāmaha ity arthaḥ | yad vā, tad-rajasa eva viśeṣaṇaṁ pāda-sparśam iti | tad-avyabhicāri-phalatvād abhinnam evety arthaḥ |

etasya tatra kīdṛśasya ? mahān sarvatratyād api svabhāvād uttama ātmā saundaryādi-prakāśa-mayaḥ svabhāvo yasya tādṛśasya tatrātiśuśubhe 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 rādhābhidhā 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-vihārāṁś ca tatraikāṁ rādhikāṁ vinā |
> rādhā tad-bhāva-saṁlīnā 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-nāmnaiva tāḥ sūcayāmāsuḥ—

> **anayārādhito nūnaṁ bhagavān harir īśvaraḥ |**
> **yan no vihāya govindaḥ prīto'yam anayad rahaḥ ||** [bhā.pu. 10.30.28]

anayā rādhayā bhagavān rādhitaḥ sādhito vaśīkṛta ity arthaḥ | nūnam iti vitarke | yataś ca rādhayatīti niruktyā tasyā rādheti saṁjñāpi 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 etāvat tat-parāvasthā-sthāpanā-paryantena sandarbheṇa tat-prīti-jāti-tāratamyaṁ darśitam |

eṣā ca tat-prītir laukika-kāvya-vidāṁ raty-ādivat kāraṇa-kārya-sahāyair militvā rasāvasthām āpnuvatī svayaṁ sthāyī bhāva ucyate | kāraṇādyāś ca krameṇa vibhāvānubhāva-vyabhicāriṇa ucyante | tatra tasyā bhāva prīti-rūpatvād eva | sthāyitvaṁ ca—

> viruddhair aviruddhair vā bhāvair vicchidyate na yaḥ |
> ātma-bhāvaṁ nayaty anyān sa sthāyī lavaṇākaraḥ || [daśa-rūpaka 4.34] iti
> rasa-śāstrīya-lakṣaṇa-vyāpteḥ |

anyeṣāṁ vibhāvatvādikaṁ ca tad-vibhāvanādi-guṇena darśayiṣyamāṇatvāt | tataḥ kāraṇādi-sphūrti-viśeṣa-vyakta-sphūrti-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 rasatvaṁ neṣṭaṁ, 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 | sthāyi-bhāva-rūpatvāt sukha-tādātmyāṅgīkārād eva ca | bhagavat-prītau tu sthāyi-bhāvatvaṁ tad-vidhāśeṣa-sukha-taraṅgārṇava-brahma-sukhād adhikatamatvaṁ ca pratipāditam eva |

tathā tatra kāraṇādayas tat-parikarāś ca laukikatvād vibhāvanādiṣu svato'kṣamāḥ | kintu sat-kavi-nibandha-cāturyād evālaukikatvam āpannās tatra yogyā bhavanti | tatra tu te svata evālaukikādbhuta-rūpatvena darśitā darśanīyāś ca |

puruṣa-yogyatā ca śrī-prahlādādīnām iva tādṛśa-vāsanā | tāṁ vinā ca laukika-kāvyenāpi tan-niṣpattiṁ na manyate | yathoktam—puṇyavantaḥ pramiṇvanti 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-mayaḥ |
> vedyāntara-sparśa-śūnyo brahmāsvāda-sahodaraḥ ||
> lokottara-camatkāra-prāṇaḥ kaiścit pramātṛbhiḥ |
> svākāravad abhinnatvenāyam āsvādyate rasaḥ || [sā.da. 3.2] iti |

atra tu aprākṛta-viśuddha-sattva-hetutvaṁ sattvaṁ viśuddhaṁ vasudeva-śabditam [bhā.pu. 4.3.23] ity-ādeḥ | darśitaṁ cāsya sattvasyāprākṛtatvaṁ bhagavat-sandarbhe (8) | tathā brahmāsvādād apy adhikatvaṁ yā nirvṛtis tanu-bhṛtāṁ [bhā.pu. 4.9.10] ity-ādeḥ | nātyantikaṁ vigaṇayanty api te prasādam [bhā.pu. 3.15.48] ity-ādeś ca | tataś camatkāraś ca sutarām eva | vismāpanaṁ svasya ca saubhaga-rddheḥ [bhā.pu. 3.2.12] ity-ādeḥ |

kiṁ cālaukika-rasa-vidāṁ 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 | strīṇāṁ śṛṅgāraḥ | sama-vayasāṁ gopānāṁ hāsya-śabda-sūcita-narma-maya-sakhya-sthāyī sakhya-mayaḥ preyān | tatas tan-mate gopānāṁ śrīdāmādīnām ity evārthaḥ | pitror dayāpara-paryāya-vātsalya-sthāyī vatsalaḥ | yoginām jñāna-bhakti-mayaḥ śāntaḥ | vṛṣṇīnāṁ bhaktimaya iti | tathā sāmānya-prīti-maya-rasaś ca nṝṇāṁ darśitaḥ | tatrādbhutatva-nirdeśaś ca sarvasyaiva rasasya tat-prāṇatvāt śāntatvādi-vaiśiṣṭyābhāve tad eva nirdiṣṭam iti | yathāha dharma-dattaḥ—

> rase sāraś camatkāraḥ sarvatrāpy anubhūyate |
> tac-camatkāra-sāratve sarvatrāpy adbhuto rasaḥ |
> tasmād adbhutam evāha kṛtī nārāyaṇo rasam || [sā.da. 3.2] iti |

ye tu mallādīnāṁ raudrādi-rasās tatraiva svāmibhir aṅgīkṛtās te khalu prīter virodhitvān nātrādṛtāḥ | tad etad alaukika-rasavin-matam | tathā kaiścil laukika-rasavidbhir bhoja-rājādibhiḥ preyān vatsalaś ca rasaḥ sammato'sti | tathā coktam—sneha-sthāyi-bhāvaḥ preyān | yathā—

> yad eva rocate mahyaṁ tad eva kurute priyā |
> iti vetti na jānāti tat-priyaṁ yat karoti sā || [sarasvatī-kaṇṭhābharaṇam 5.74] iti |

dampatyor anayoḥ sakhya-viśeṣa-vivakṣayā tad idam udāhṛtam | evaṁ—

> sphuṭaṁ camatkāritayā vatsalaṁ ca rasaṁ viduḥ |
> sthāyī vatsalatāsyeha putrādy-ālambanaṁ matam || [sā.da. 3.201] ity-ādi |

tathā sudevādyair bhakti-mayaś ceti | kiṁ ca laukikasya ratyādeḥ sukha-rūpatvaṁ yathā-kathañcid eva vastu-vicāre duḥkha-paryavasāyitvāt | tad uktaṁ svayaṁ bhagavatā sukhaṁ duḥkha-sukhātyayaḥ duḥkhaṁ kāma-sukhāpekṣā [bhā.pu. 11.19.41] iti | tadīyaḥ śamo'pi śamo man-niṣṭhatā buddheḥ [bhā.pu. 11.19.36] iti vadatā tenaivānādṛtaḥ | jugupsādīnāṁ tu sukha-rūpatā laukikair api dveṣyā | tat-tan-nindā bhāgavata-rasa-ślāghā ca śrī-nārada-vākye—

> na yad vacaś citra-padaṁ harer yaśo
> jagat-pavitraṁ pragṛṇīta karhicit |
> tad vāyasaṁ tīrtham uśanti mānasā
> na yatra haṁsā niramanty uśik-kṣayāḥ ||
>
> tad-vāg-visargo janatāgha-viplavo
> yasmin prati-ślokam abaddhavaty api |
> nāmāny anantasya yaśo'ṅkitāni yat

śṛṇvanti gāyanti gṛṇanti sādhavaḥ || [bhā.pu. 1.5.10-11] iti |

śrī-rukmiṇī-vākye'pi—

tvak-śmaśru-roma-nakha-keśa-pinaddham antar
māṁsāsthi-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-śūnye'pi vikāra-hetutvāt kathaṁ tatrāsambhāvanāpi syāt ? yathoktaṁ—nivṛtta-tarṣair upagīyamānāt [bhā.pu. 10.1.4] ity-ādi, aspandanaṁ gati-matāṁ pulakas tarūṇāṁ [bhā.pu. 10.21.19] iti, kṛṣṇaṁ 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 nirdiśati—

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 vaikuṇṭhāt krameṇa **bhuvi** pṛthivyām eva **galitam** avatīrṇaṁ **nigama-kalpa-taroḥ** sarva-phalotpatti-bhuvaḥ śākhopaśākhābhir vaikuṇṭham adhyārūḍhasya veda-rūpa-taror yat khalu **rasa**-rūpaṁ śrī-**bhāgavatākhyaṁ phalaṁ** tat bhuvy api sthitāḥ **pibata** āsvādyāntargataṁ kuruta | **aho** ity alabhya-lābha-vyañjanā bhāgavatākhyaṁ yac chāstraṁ, tat khalu rasavad api rasaikamayatā-vivakṣayā rasa-śabdena nirdiṣṭam | bhāgavata-śabdenaiva tasya rasasyānyadīyatvaṁ vyāvṛttam | bhāgavatasya tadīyatvena rasasyāpi tadīyatvākṣepāt | śabda-śleṣeṇa ca bhagavat-sambandhi-rasam iti gamyate | sa ca raso bhagavat-prīti-maya eva, yasyāṁ vai śrūyamāṇāyām [bhā.pu. 1.7.7] ity-ādi-phala-śruteḥ | yan-mayatvenaiva śrī-bhagavati rasa-śabdaḥ śrutau prayujyate raso vai saḥ [tai.u. 2.7.1] iti | sa eva ca praśasyate rasaṁ hy evāyaṁ labdhvānandī bhavati iti | tatra rasikā ity anena prācīnārvācīna-saṁskārāṇām eva tad-vijñatvaṁ darśitam |

galitam ity anena tasya supākimatvenādhika-svādumattvam uktvā śāstra-pakṣe suniṣpannārthatvenādhika-svādutvaṁ darśitam | **rasam** ity anena phala-pakṣe tvag-aṣṭy-ādi-rāhityaṁ vyajya, atra ca pakṣe heyāṁśa-rāhityaṁ darśitam | tathā **bhāgavatam** ity anena satsv api phalāntareṣu nigamasya parama-phalatvenoktvā tasya parama-puruṣārthatvaṁ darśitam |

evaṁ tasya rasātmakasya phalasya svarūpato'pi vaiśiṣṭye sati, paramotkarṣa-bodhanārthaṁ vaiśiṣṭyāntaram āha—**śuketi** | atra phala-pakṣe kalpa-taru-vāsitvād alaukikatvena śuko'py amṛta-mukho'bhipreyate | tatas tan-mukhaṁ prāpya yathā tat phalaṁ viśeṣataḥ svādu bhavati,

tathā parama-bhāgavata-mukha-sambandhaṁ bhagavad-varṇanam api | tatas tādṛśa-parama-bhāgavata-vṛnda-mahendra-śrī-śukadeva-mukha-sambandhaṁ kim uteti bhāvaḥ | ata eva parama-svāda-parama-kāṣṭhā-prāptatvāt svato'nyataś ca tṛptir api na bhaviṣyatīty **ālayaṁ** mokṣānandam apy abhivyāpya **pibata** ity uktam | tathā ca vakṣyate—pariniṣṭhito'pi [bhā.pu. 2.1.9] ity-ādi | anena āsvādyāntaravan nedaṁ kālāntare'py āsvādaka-bāhulye'pi vyayiṣyatīty api darśitam |

yad vā, tatra tasya rasasya bhagavat-prītimayatve'pi dvaividhyam—tat-prīty-upayuktatvaṁ, tat-prīti-pariṇāmatvaṁ ceti | yathoktaṁ dvādaśe—

> kathā imās te kathitā mahīyasāṁ
> vitāya lokeṣu yaśaḥ pareyuṣām |
> vijñāna-vairāgya-vivakṣayā vibho
> vaco-vibhūtīr na tu pāramārthyam ||
>
> yat tūttamaḥ-śloka-guṇānuvādaḥ
> saṅgīyate'bhīkṣṇam amaṅgala-ghnaḥ |
> tam eva nityaṁ śṛṇuyād abhīkṣṇaṁ
> kṛṣṇe'malāṁ bhaktim abhīpsamānaḥ || [bhā.pu. 12.3.14-15] iti |

tataḥ sāmānyato rasatvam uktvā viśeṣato'py āha—amṛteti | **amṛtaṁ** tal-līlā-rasaḥ | hari-līlā-kathā-vrātāmṛtānandita-sat-suram [bhā.pu. 12.13.11] iti dvādaśe śrī-bhāgavata-viśeṣaṇāt, līlā-kathā-rasa-niṣevaṇam [bhā.pu. 12.4.40] iti tasyaiva rasatva-nirdeśāc ca | sat-suram iti santo'trātmārāmāḥ, itthaṁ satām [bhā.pu. 10.12.11] ity-ādivat | ta eva surāḥ, amṛta-mātra-svāditvāt | atra tv **amṛta-drava**-padena līlā-rasasya sāra evocyate |

tasmād evaṁ vyākhyeyam—yadyapi prīti-maya-rasa eva śreyān, tathāpy asty atra vivekaḥ | rasānubhavino hy atra dvividhāḥ—pibatety upadeśyāḥ, svatas tad-anubhavino līlā-parikarāś ca | tatra līlā-rasānubhavino hy atra parikarā eva tasya sāram anubhavanti antaraṅgatvāt | pare tu yat kiñcid eva bahiraṅgatvāt | yadyapy evaṁ, tathāpi tad-anubhava-mayaṁ rasa-sāraṁ svānubhava-mayena rasenaikatayā vibhāvya pibata | yatas tādṛśatayā tādṛśa-śuka-mukhād galitaṁ pravāha-rūpeṇa vahantam ity arthaḥ |

tad evaṁ bhagavat-prīteḥ parama-rasatvāpattiḥ śabdopāttaiva | anyatra ca sarva-vedānta-sāraṁ hi [bhā.pu. 12.13.15] ity-ādau, tad-rasāmṛta-tṛptasya ity-ādi | evam evābhipretya bhāvukā ity atra rasa-viśeṣa-bhāvanā-caturā iti ṭīkā | tathā smaran mukundāṅghry-upagūhanaṁ punar vihātum icchen na rasa-graho janaḥ [bhā.pu. 1.5.19] ity-ādi |

|| 1.1 || śrī-veda-vyāsaḥ || 110 ||

[111]

evaṁ vibhāvādi-saṁyogena bhagavat-prīti-mayo raso vyaktībhavati | tatra laukika-nāṭya-rasa-vidām api pakṣa-catuṣkam | rasasya mukhyayā vṛttyānukārye prācīne nāyaka eva vṛttiḥ | 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 tvaṁ tadobhayatrāpi kathaṁ na syād iti caturtha iti | śrī-bhāgavatānāṁ tu sarvatraiva tat-prītimaya-rasa-svīkāraḥ | laukikatvādi-hetor abhāvāt | tatrāpi viśeṣato'nukāryeṣu tat-parikareṣu yeṣāṁ nityam eva hṛdayam adhyārūḍhaḥ pūrṇo raso'nukartrādiṣu sañcarati | tatra bhagavat-prīter alaukikatvam aparimitatvaṁ ca svata eva siddham | na tu laukika-raty-ādivat kāvya-kḷptam | tac ca svarūpa-nirūpaṇe sthāpitam | bhayādy-anavacchedyatvaṁ śrī-prahlādādau śrī-vraja-devy-ādau ca vyaktam | janmāntarāvyava-cchedyatvaṁ śrī-vṛtra-gajendrādau dṛṣṭaṁ, śrī-bharatādau vā | kiṁ bahunā, brahmānandādy-anavacchedyatvam api śrī-śukādau prasiddham | evaṁ tat-kāraṇādeś cālaukikatvaṁ jñeyam | tatrālambana-kāraṇasya śrī-bhagavato'samordhvātiśayi-bhagavattvād eva siddham | tat-parikarasya ca tat-tulyatvād eva | tac ca śruti-purāṇādi-dundubhi-ghoṣitam |

athoddīpana-kāraṇānāṁ tadīyānāṁ ca tadīyatvād eva | tac ca yathā darśitam—tasyāravinda-nayanasya [bhā.pu. 3.15.43] ity-ādau, cakāra teṣāṁ saṁkṣobham akṣara-juṣām atha citta-tanvoḥ iti, gopyas tapaḥ kim acaran [bhā.pu. 10.44.14] ity-ādi, kā stry aṅga [bhā.pu. 10.29.40] ity-ādau, yad go-dvija-druma-mṛgān pulakāny abibhrat iti, vividha-gopa-caraṇeṣu vidagdha [bhā.pu. 10.35.14] ity-ādi veṇu-vādya-varṇane—

> savanaśas tad-upadhārya sureśāḥ
> śakra-śarva-parameṣṭhi-purogāḥ |
> kavaya ānata-kandhara-cittāḥ
> kaśmalaṁ yayur aniścita-tattvāḥ || [bhā.pu. 10.35.15] iti |

āgantukā api tac-chakty-upabṛṁhitatvena sādṛśyāt tat-sphūrtimayatvena cālaukikīṁ daśām āpnuvanti | yathoktaṁ—

> prāvṛṭ-śriyaṁ ca tāṁ vīkṣya sarva-kāla-sukhāvahām
> bhagavān pūjayāṁ cakre ātma-śakty-upabṛṁhitām || [bhā.pu. 10.20.31]

yathā meghādayaś ca, tathā kārya-rūpāḥ pulakādayo'py alaukikāḥ | ye khalu aspandanaṁ gati-matāṁ pulakas tarūṇām [bhā.pu. 10.21.19] ity-ādau tarv-ādiṣv apy udbhavanto manuṣyeṣu svasyātyadbhutodayam eva jñāpayanti |

evaṁ nirvedādyāḥ sahāyāś cālaukikā mantavyāḥ | yatra loka-vilakṣaṇa-vaicittya-vipralambhādi-hetava unmādādaya udāhariṣyante | kvacit tu sarveṣām api svata evālaukikatvam | śrī-brahma-saṁhitāyām—

> śriyaḥ kāntāḥ kāntaḥ parama-puruṣaḥ kalpa-taravo
> drumā bhūmiś cintāmaṇi-gaṇa-mayi toyam amṛtam |
> kathā gānaṁ nāṭyaṁ gamanam api vaṁśī 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 kṣiti-virala-cārāḥ katipaye || [bra.saṁ. 5.67-68] iti |

gānaṁ nāṭyam iti tadvad rasādhāyakam ity arthaḥ |

tad evam alaukikatvādinānukārye'pi rase rasatvāpādāna-śaktau satyāṁ prīti-kāraṇādayas te tadāpi vibhāvādyākhyāṁ bhajante | tathaiva hi teṣāṁ tat-tad-ākhyā | yathoktaṁ—

> vibhāvanaṁ raty-āder viśeṣeṇāsvādāṅkura-yogyatānayanam | anubhāvanam evambhūtasya ratyādeḥ samanantaram eva rasādi-rūpatayā bhāvanam | sañcāraṇe tathābhūtasya tasyaiva samyak cāraṇam [sā.da. 3.13] iti |

kiṁ ca, svābhāvikālaukikatve sati yathā laukika-rasa-vidāṁ laukikebhyo'pi kāvya-saṁśrayād alaukika-śaktiṁ dadhānebhyo vibhāvādy-ākhyāprāpta-kāraṇādibhyaḥ śokādāv api sukham eva jāyate iti rasatvāpattis tathaivāsmābhir viyogādāv api mantavyam | tatra bahis tadīya-viyoga-maya-duḥkhe'pi paramānanda-ghanasya bhagavatas tad-bhāvasya ca hṛdi sphūrtir vidyata eva | paramānanda-ghanatvaṁ ca tayos tyaktum aśakyatvāt | tataḥ kṣudhāturāṇām atyuṣṇa-madhura-dugdhavan na tatra rasatva-vyāghātaḥ | tadā tad-bhāvasya paramānanda-rūpasyāpi viyoga-duḥkha-nimittatvaṁ candrādīnāṁ tāpanatvam iva jñeyam |

tathā tasya duḥkhasya ca bhāvānananda-janyatvād āyatyāṁ saṁyoga-sukha-poṣakatvāc ca sukhāntaḥpāta eva | tathā tadīyasya karuṇasyāpi rasasya sarvajña-vacanādi-racita-prāpty-āśāmayatvāt saṁyogāvaśeṣatvāt tatra tathaiva gatiḥ siddhā |

tad evam **anukārye** rasodayaḥ siddhaḥ | sa eva ca mukhyaḥ, śravaṇajānurāgād darśanajānurāgasya śreṣṭhatvāt—

> śruta-mātro'pi yaḥ strīṇāṁ prasahyākarṣate manaḥ |
> uru-gāyoru-gīto vā paśyantīnāṁ ca kiṁ punaḥ || [bhā.pu. 10.90.26] iti nyāyena |

atas tava vikrīḍitaṁ brahman [bhā.pu. 11.6.44] ity-ādikodbhava-vacana-mayaṁ padya-dvayaṁ cāhāryam |

atha **anukartā** apy atra bhakta eva sammataḥ, anyeṣāṁ 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-rasoddīpakatvenaiva caritārthatām āpadyate | tataḥ kvacic chuddha-bhaktānām api yadi tad-anubhāvānukaraṇaṁ syāt, tadā tadīyatvenaiva tais tad bhāvyate, na tu svīyatveneti samādheyam | yatra tu bhakty-avirodhaḥ, yathā gadādi-tulya-bhāvānāṁ vasudevādau, tatrodayate'pi |

atha **sāmājikā** api bhaktā aveṣṭā iti | tatrāpi siddhiḥ | iti dṛśya-kāvyeṣu rasa-bhāvanā-vidhiḥ | śravya-kāvyeṣv api varṇanīya-varṇaka-śrotṛ-bhedena yathāyathaṁ bodhavyaḥ | kiṁ ca, atra prāyas tat-tad-apekṣā raty-aṅkuravatām eva | premādimatāṁ tu yathā-kathañcit smaraṇam api tatra hetuḥ, yeṣāṁ ṣaḍjādimaya-svara-mātram api tatra hetur bhavati | yathoktaṁ śrī-nāradam uddiśya ṣaṣṭhe—

> svara-brahmaṇi nirbhāta- hṛṣīkeśa-padāmbuje |
> akhaṇḍaṁ cittam āveśya lokān anucaran muniḥ || [bhā.pu. 6.5.22] iti |

tataḥ premādi-bhāva eva teṣu sarvāṁ sāmagrīm udbhāvayati | yathoktaṁ śrī-prahlādam uddiśya—kvacid rudati vaikuṇṭha-cintā-śavala-cetanaḥ [bhā.pu. 7.4.39] ity-ādinā—

> kvacid utpulakas tūṣṇīm āste saṁsparśa-nirvṛtaḥ |
> aspanda-praṇayānanda- salilāmīlitekṣaṇaḥ || [bhā.pu. 7.4.41] ity antena |

laukika-rasajñair api hīnāṅgatve'pi tat-tad-aṅga-samākṣepād rasa-niṣpattir abhimatā |

kiṁ ca, **bhagavat-prīti-rasikāḥ** dvividhāḥ—**tadīya-līlāntaḥ-pātinas tad-antaḥ-pātitābhimāninaś 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-vāsanas tal-līlāntaḥ-pātī bhavet tadā svayaṁ sadṛśo bhāva eva tasya tal-līlāntaḥ-pāti-viśeṣasya vibhāvādikaṁ tādṛśatvābhimānini sādhāraṇī karoti | yathā—

> parasya na parasyeti mameti na mameti ca |
> tad-āsvāde vibhāvādeḥ paricchedo na vidyate || [sā.da. 3.12] iti |

yadi tu vilakṣṇa-vāsanas tadā vibhāvānāṁ sañcāriṇām anubhāvānāṁ ca prāyaśa eva sādhāraṇyaṁ bhavati | tena tad-bhāva-viśeṣasyoddīpana-mātraṁ syāt, na tu rasodbodhaḥ | yadi tu viruddha-vāsanaḥ syāt, yathā vatsalena preyasī, tadāpi tasya prīti-sāmānyasyaiva vātsalyādi-darśanenoddīpanaṁ bhavati | na bhāva-viśeṣasya | na ca rasodbodho jāyate |

athottaratra śrī-bhagavan-mādhuryādi-śravaṇādau tal-līlāntaḥ-pātivat svatantra eva rasodbodha iti | tad evaṁ bhagavat-prīte rasatvāpattau siddhāyām evaṁ vibhāvyate—vibhāvādibhiḥ saṁvalitā tat-prītis tat-prītimayo rasa iti | tad uktaṁ—

> yathā khaṇḍa-maricādīnāṁ sammelanād apūrva eva kaścid āsvādaḥ
> prapānaka-rase jāyate, vibhāvādi-sammelanād ihāpi tathā [sā.da. 3.15] iti |

sa cāyaṁ raso bhagavan-mādhuryānukūlyānubhava-lakṣaṇāsvādenoddīpana-vibhāva-rūpeṇa svāṁśenāsvāda-rūpaḥ | bhagavad-ādi-lakṣaṇālambana-vibhāvādi-rūpeṇāsvādya-rūpaś ca | ata ubhayathā vyapadeśaḥ |

tatra vibhāvā dvividhāḥ | ālambanam uddīpanaś ca | yathoktam agni-purāṇe—

> vibhāvyate hi raty-ādir yatra yena vibhāvyate |
> vibhāvo nāma sa dvedhālambanoddīpanātmakaḥ || [agni.pu. 339.35-36]

ālambano dvividhaḥ | prīti-viṣayatvena svayaṁ bhagavān śrī-kṛṣṇaḥ | tat-prīty-ādhāratvena tat-priya-vargaś ca | ubhayatraiva yatreti saptamy-arthatva-vyāpteḥ |

tatra śrī-kṛṣṇo yathā pūrvam udāhṛtaḥ yasyānanaṁ makara-kuṇḍalaṁ [bhā.pu. 9.24.65] ity-ādinā | gopyas tapaḥ kim acaran 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 mamāṁśatvād antaryāmī puruṣo'pi **priyaḥ** | tasya ca jīva-rūpo'ṁśa 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 apūrvaṁ prema vardhate || [bhā.pu. 10.13.36] iti |

tataḥ—

śyāmaṁ hiraṇya-paridhiṁ vana-mālya-barha-
dhātu-pravāla-naṭa-veṣam anuvratāṁse |
vinyasta-hastam itareṇa dhunānam abjaṁ
karṇotpalālaka-kapola-mukhābja-hāsam || [bhā.pu. 10.23.22]

ity etal-lakṣaṇeṣu mamāvirbhāveṣu yuṣmākaṁ prīty-utkarṣodayo nāpūrva iti bhāvaḥ |

|| 10.23 || śrī-bhagavān yajñapatnīḥ || 111 ||

[112-114]

tathā tat-priya-vargaś ca pūrvaṁ darśitaḥ | tulayāma lavenāpi [bhā.pu. 1.18.13] ity-ādinā | asya bhagavad-viṣaya-prīty-ālambanatvam api yuktam | smaraṇādi-pathaṁ gate hy asmiṁs tad-ādhārā sā prītir anubhūyate | ālambana-śabdaś ca viṣayādhārayor vartana iti | ata evoktaṁ—

tat kathyatāṁ mahā-bhāga yadi kṛṣṇa-kathāśrayam |
athavāsya padāmbhoja- makaranda-lihāṁ satām || [bhā.pu. 1.16.6] iti |

tad evam api yam āśritya śrī-bhagavati sa prīti-viśeṣaḥ pravartate, sa evālambano jñeyaḥ | anye tūddīpanāḥ | athaivaṁ sa-vāsana-bhinna-vāsanaka-dvidha-tat-priya-varga-viṣayā ca yā prītiḥ, sāpi tat-prīty-ādhāratvenaiva, na tu sva-sambandhādinā | ata eva tat-priya-varge'pi sva-sambandha-hetukāṁ prītiṁ niṣidhya 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 pāṇḍuṣu vṛṣṇiṣu || [bhā.pu. 1.8.41]

atha **abhyarthanā—**

tvayi me'nanya-viṣayā matir madhu-pate'sakṛt |
ratim udvahatād addhā gaṅgevaugham udanvati || [bhā.pu. 1.8.42]

atha **aṅgīkāraḥ**—

śrī-kṛṣṇa kṛṣṇa-sakha vṛṣṇy-ṛṣabhāvani-dhrug-
rājanya-vaṁśa-dahanānapavarga-vīrya |
govinda go-dvija-surārti-harāvatāra
yogeśvarākhila-guro bhagavan namas te || [bhā.pu. 1.8.43]

|| 1.8 || śrī-kuntī śrī-bhagavantam || 112-114 ||

[115]

evaṁ 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 uddiśyaiveti jñeyam |

atha śrī-kuntī-vākyasyānyāvatārikā, yathā gamane pāṇḍavānām akuśalaṁ agamane vṛṣṇīnām ity ubhayato vyākula-cittā satī | teṣu sneha-nivṛttiṁ prārthayate atheti | evam apy ubhayeṣāṁ tādṛśa-tad-ekālambanatā-darśanena teṣv adhika-bhagavat-prīty-ādhāratvaṁ svasyādhika-sneha-hetur iti[43] | teṣu sneha-ccheda-vyājenobhayeṣām api tvad-aviccheda eva kriyatām iti ca vyajyate | tataś cottaratra śrī-suta-vākye tāṁ bāḍham ity upāmantrye [bhā.pu. 1.8.45] ity atra bhagavad-abhyupagamo'pi sarvatraiva saṅgacchate | tathāpy asya vṛkṇaś cety ādi-vākyasya saṅgamanārthaṁ tat tathaivāvatāritam |

|| 11.29 || śrīmad-uddhavaḥ || 115 ||

[116]

[43] From *sneha*… This sentence not in many editions.

evaṁ śrī-devakyāḥ ṣaḍ-garbhānayane tān prati yaḥ sneho dṛśyate, sa khalu sva-pīta-śeṣa-stanya-prasādena tad-uddharaṇārthaṁ śrī-bhagavataiva prapañcitaḥ | yathoktam—

> apāyayat stanaṁ prītā suta-sparśa-parisnutam |
> mohitā māyayā viṣṇor yayā sṛṣṭiḥ pravartate ||
> pītvāmṛtaṁ payas tasyāḥ pīta-śeṣaṁ gadā-bhṛtaḥ || [bhā.pu. 1.85.54-55] ity-ādi |

yayur vihāyasā dhāma [bhā.pu. 10.85.56] ity antam | tathāpi tan-māyā tat-sahodaratā-sphūrtim evāvalambya tāṁ mohitavatīti mantavyam |

atha śrī-rukmiṇyā rukmiṇy api snehas tad-dainyādi-kautukaṁ didṛkṣuṇā śrī-bhagavataiva vā tad-arthaṁ tal-līlā-śaktyaiva vā rakṣito'stīti labhyate | sa ca bhakti-sphoraṇāṁśam evāvalambya, tasyā hy aiśvarya-jñāna-saṁvalitatvād antaḥkaraṇam evaṁ jātam—"ayaṁ parameśvaraḥ | ayaṁ tv atinikṛṣṭaḥ | tasmād asminn ayaṁ 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 | evaṁ hy aiśvarya-dṛṣṭyaiva tat-prārthanaṁ— yogeśvarāprameyātman [bhā.pu. 10.54.33] ity-ādi |

atha śrī-baladevasya sva-śiṣyībhūta-duryodhana-pakṣa-pāto'py evaṁ mantavyaḥ | kvacit tatra tat-kṣaya-karaḥ krodho'pi dṛśyate | yathā lakṣmaṇā-haraṇe | sarvam etat tu vaicitrī-poṣārthaṁ śrī-bhagaval-līlā-śaktyaiva prapañcyate ity uktam |

atha **uddīpanāḥ** | yad-viśiṣṭatayā śrī-kṛṣṇa ālambanas ta eva bhāva-vibhāvana-hetutvena pṛthaṅ-nirdiṣṭā uddīpanāḥ kathyante | te ca tasya guṇa-jāti-kriyā-dravya-kāla-rūpāḥ | guṇāś ca trividhāḥ kāya-vāṅ-mānasāśrayāḥ | sarva evaite na prākṛtā ity uktam—

> māṁ bhajanti guṇāḥ sarve nirguṇaṁ nirapekṣakam |
> suhṛdaṁ priyam ātmānaṁ sāmyāsaṅgādayo'guṇāḥ || [bhā.pu. 11.13.40] ity-ādinā |

tān eva śrī-kṛṣṇam ālambanī-kṛtya samuddiśya—

> **satyaṁ śaucaṁ dayā kṣāntis tyāgaḥ santoṣa ārjavam |**
> **śamo damas tapaḥ sāmyaṁ titikṣoparatiḥ śrutam ||**
> **jñānaṁ viraktir aiśvaryaṁ śauryaṁ tejo balaṁ smṛtiḥ |**
> **svātantryaṁ kauśalaṁ kāntir dhairyaṁ mārdavam eva ca ||**
> **prāgalbhyaṁ praśrayaḥ śīlaṁ saha ojo balaṁ bhagaḥ |**
> **gāmbhīryaṁ sthairyam āstikyaṁ kīrtir māno'nahaṅkṛtiḥ ||**
> **ete cānye ca bhagavan nityā yatra mahā-guṇāḥ |**
> **prārthyā mahattvam icchadbhir na viyanti sma karhicit ||**
>
> [bhā.pu. 1.16.28-31]

satyaṁ yathārtha-bhāṣaṇam | **śaucaṁ** śuddhatvam | **dayā** para-duḥkhāsahanam anena śaraṇāgata-pālakatvam bhakta-suhṛttvaṁ ca | **kṣāntiḥ** krodhāpattau citta-saṁyamaḥ | **tyāgo** vadānyatā | **santoṣaḥ** svatas tṛptiḥ | **ārjavam** avakratā, anena sarva-śubhaṅkaratvaṁ ca | **śamo** mano-naiścalyam anena sudṛḍhatvaṁ ca | **damo** bāhyendriya-naiścalyam | **tapaḥ**

kṣatriyatvādi-līlāvatārānurūpaḥ sva-dharmaḥ | **sāmyaṁ** śatru-mitrādi-buddhy-abhāvaḥ | **titikṣā** svasmin parāparādha-sahanam | **uparatir** lābha-prāptāv audāsīnyam | **śrutaṁ** śāstra-vicāraḥ |

jñānaṁ pañca-vidham—buddhimattvaṁ kṛtajñatvaṁ deśa-kāla-pātrajñatvaṁ sarvajñatvam ātmajñatvaṁ ca | **viraktir** asad-viṣaya-vaitṛṣṇyam | **aiśvaryaṁ** niyantṛtvam | **śauryaṁ** saṅgrāmotsāhaḥ | **tejaḥ** prabhāvaḥ | anena pratāpaś ca | sa ca prabhāva-vikhyātiḥ | **balaṁ** dakṣatvam | tac ca duṣkara-kṣipra-kāritvam | **dhṛtir** iti pāṭhe kṣobha-kāraṇe prāpte'vyākulatvam | **smṛtiḥ** kartavyārthānusandhānam | svātantryam aparādhīnatā |

kauśalaṁ trividhaṁ—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-caraṇa-spṛṣṭa-vastu-niṣṭho jñeyaḥ, vayasaś ceti | etayā nārī-gaṇa-manohāritvam api | **dhairyam** avyākulatā | **mārdavaṁ** premārdra-cittatvam, anena prema-vaśyatvaṁ ca |

prāgalbhyaṁ pratibhātiśayaḥ, anena vāvadūkatvaṁ ca | **praśrayo** vinayaḥ, anena hrīmattvaṁ, yathā-yukta-sarva-māna-dātṛtvaṁ, priyaṁvadatvaṁ ca | **śīlaṁ** susvabhāvaḥ, anena sādhu-samāśrayatvaṁ ca | **saho** manaḥ-pāṭavam | **ojo** jñānendriya-pāṭavam | **balaṁ** karmendriya-pāṭavam | **bhagas** trividhaḥ—bhogāspadatvaṁ sukhitvaṁ sarva-samṛddhimattvaṁ ca |
gāmbhīryaṁ durvibodhāśayatvam | **sthairyam** acañcalatā | **āstikyaṁ** 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 guṇānāṁ anyatra svalpatvaṁ cañcalatvaṁ ca | tatraiva pūrṇatvam avinaśvaratvaṁ coktam | ata eva śrī-sūta-vākyam—

> nityaṁ nirīkṣamāṇānāṁ 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 jīvālabhyā yathā tatrāvirbhāva-mātratve'pi satya-saṅkalpatvam | vaśīkṛtācintyamāyatvam | āvirbhāva-viśeṣatve'py akhaṇḍa-sattva-guṇasya kevala-svayam-avalambanatvam | jagat-pālakatvam | yathā tathā hatāri-svarga-dātṛtvam | ātmārāma-gaṇākarṣitvam | brahma-rudrādi-sevitatvam | paramācintya-śaktitvam | ānantyena nitya-nūtana-saundaryādy-āvirbhāvatvam | puruṣāvatāratve'pi māyā-niyantṛtvam | jagat-sṛṣṭy-ādi-kartṛtvam | guṇāvatārādi-bījatvam | ananta-brahmāṇḍāśraya-roma-vivaratvam |
vāsudevatva-nārāyaṇatvādi-lakṣaṇa-bhagavattvāvirbhāve'pi svarūpa-bhūta-paramācintyākhila-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 vimātuṁ hitāvatīrṇasya ka īśire'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 | śiśor ano'lpaka-pravāla-mṛdv-aṅghri-hataṁ vyavartate [bhā.pu. 10.7.7] ity-ādeś ca | tatra kevala-kaumalya-guṇāviṣkāre 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-daṇḍaṁ sakhī-karāt [bhā.pu. 10.60.7] ity-ādau | ata eva iti muṣṭim [bhā.pu. 10.81.10][44] ity-ādau, sā tat-parā ity uktam | atra ca etenaiva mad-aṁśa-leśa-rūpāyā vibhūter anugraha-bhājana-mayaṁ jāta iti kadanna-bhojanenālam iti bhāvaḥ | viruddhārtha-sad-bhāve'pi na tu doṣās tatra sambhāvyāḥ, 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 ātmanaḥ**
> **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 |**

[44] iti muṣṭiṁ sakṛj jagdhvā dvitīyāṁ jagdhum ādade |
tāvac chrīr jagṛhe hastaṁ tat-parā parameṣṭhinaḥ ||

kaścin mahāṁs tasya na kāma-nirjayaḥ
sa īśvaraḥ kiṁ parato vyapāśrayaḥ ||

dharmaḥ kvacit tatra na bhūta-sauhṛdaṁ
tyāgaḥ kvacit tatra na mukti-kāraṇam |
vīryaṁ na puṁso'sty aja-vega-niṣkṛtaṁ
na hi dvitīyo guṇa-saṅga-varjitaḥ ||

kvacic cirāyur na hi śīla-maṅgalaṁ
kvacit tad apy asti na vedyam āyuṣaḥ |
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 | [45]kintv anyadīya-tapa-ādi-leśānāṁ satām api doṣāntaroparaktatvam ity evam atyantāsāmyam eva vivakṣitam | **yasya** durvāsa-ādeḥ | **kvacid** guru-śukrādau | **kaścid** brahma-somādiḥ | yaḥ **parato vyapāśrayaḥ** parāpekṣa indrādiḥ | **sa kim īśvaraḥ** ?

kvacit paraśurāmādi-tulye tadānīntane **na bhūta-sauhṛdam** | śibi-rāja-tulye **na mukti-kāraṇaṁ tyāgaḥ** | **puṁsaḥ** kārtavīryādi-tulyasya **vīryam asti**, kintv **aja-vega-niṣkṛtaṁ** kāla-vega-parihṛtaṁ na bhavati | yatas teṣāṁ tat-tad-guṇatvam api māyā-guṇa-kṛtam eva, na tu tad-atīta-tat-tad-guṇatvam iti parāmṛśati—na hīti | **hi** yasmāt | **dvitīyaḥ** śrī-mukundād anyaḥ | anena sanakādaya ātmārāmā api parihṛtāḥ, teṣāṁ śama-damādi-guṇānāṁ māyikatvāt | tathā śivo'pi parihṛtaḥ, śivaḥ śakti-yutaḥ śaśvat triliṅgo guṇa-saṁvṛtaḥ [bhā.pu. 10.88.3] iti, harir hi nirguṇaḥ sākṣāt [bhā.pu. 10.88.5] ity-ādy-ukteḥ |

atha prakārāntareṇa śivaṁ parihartum upakramate | **kvacin** mārkaṇḍeyādau **cirāyuś** cira-jīvitā | **śīla-maṅgala**-śabdenātra bhoga ucyate, indriya-damana-śīlatvād iti ṭīkāyāṁ hetu-vinyāsāt, abhogino hy amaṅgala-svabhāvatvena loke nāmāgrahaṇa-darśanāc ca | yad vā, kvacin-maya-dānavādau cira-jīvitāsti, śīle svabhāve maṅgalaṁ māṅgalyaṁ nāstīty arthaḥ, asura-svabhāvatvād eva |

bali-prabhṛtiṣu śīla-maṅgalam **apy asti**, kintv **āyuṣo vedyaṁ** vedanaṁ nāsti, maraṇāniścayāt | **yatra** śive **maṅgalaḥ** svabhāvo nityatvāc ca, āyuṣo 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** atiśayena sarveṣāṁ maṅgala-nidhāna-rūpaḥ | sa tu **māṁ** svarūpeṇa paramānanda-rūpāṁ śaktyā ca sarva-sampatti-dāyinīm api **na** hi **kāṅkṣati** | sa eva svarūpa-guṇa-sampattibhiḥ pūrṇa ity arthaḥ | atha ca "prema-vaśo'sau premavatīṁ māṁ kathaṁ nākāṅkṣet ?" ity abhipretya śleṣeṇa kaścana ko'pi **sumaṅgalo**'sau hi niścitaṁ māṁ kāṅkṣatīty api bhāvitam ||

[45] 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-ākhya-mūrtitvena | iyaṁ ca mūrtir matī satī sarva-guṇa-sampad-adhiṣṭhātrī bhavati | tataḥ svasmin paramānandatvasya sarva-guṇa-sampatteś ca svarūpa-siddha-parama-pūrṇatvād ubhayathāpi na tāṁ pṛthag-bhūya sthitāṁ mūrtimatīm apekṣate yathā khalv anyaḥ | kintu bhakta-vaśyatā-svabhāvena tāṁ premavatīm apekṣata eveti prakaraṇaṁ nigamayati—

evaṁ vimṛśyāvyabhicāri-sad-guṇair
varaṁ nijaikāśrayatayāguṇāśrayam |
vavre varaṁ sarva-guṇair apekṣitaṁ
ramā mukundaṁ nirapekṣam īpsitam || [bhā.pu. 8.8.23]

mukundaḥ varaṁ vavra ity anvayaḥ | taṁ viśinaṣṭi—**avyabhicāribhiḥ sadbhir** nirdoṣaiś ca **guṇair varaṁ** sarvottamam | **nijaikāśrayatayā** anya-nirapekṣatvenaiva ca **guṇāśrayaṁ** svarūpa-siddha-tat-tad-guṇam ity arthaḥ | ata eva teṣāṁ guṇānāṁ prakṛti-sambandhitvam api khaṇḍitam | svataḥ paramānanda-ghana-rūpatvāt sarva-guṇair apekṣitaṁ svayaṁ nirapekṣam | ata eva nijābhīpsitam iti |[46]

|| 8.8 || śrī-śukaḥ || 118-120 ||

[121]

atha pūrvokta-guṇa-virodhitvād doṣa-mātraṁ tasmin nāsty eva | tatra sāmānyaiśvarye dayā-viparītaṁ parama-samarthasya tasyābhakta-narakādi-saṁsāra-duḥkhānuddhāritvaṁ prākṛta-duḥkhāspṛṣṭa-cittatvena paramātma-sandarbhādau parihṛtam asti | pāṇḍavādivat kvacit prākṛta-duḥkhābhāsāt[47] tad-viyogād votthite bhakti-rasa-sañcāri-lakṣaṇa-bhakta-dainye'pi kadācit tat-prasāda-darśanābhāvaś ca, tena puṣṭena sañcāriṇā bhakti-rasa-poṣaṇārtha eva—bhakti-yoga-vidhānārthaṁ kathaṁ paśyema hi striyaḥ [bhā.pu. 1.8.20] iti tasyaiva mukhya-prayojanatvāt | brahman yam anugṛhṇāmi tad-viśo vidhunomy aham [bhā.pu. 8.22.24] iti | sudustarān naḥ svān pāhi [bhā.pu. 10.17.24] ity-ādau | na śaknumas tvac-caraṇaṁ santy uktam iti | vipadaḥ santu tāḥ śaśvat [bhā.pu. 1.8.25] iti | nāhaṁ tu sakhyo bhajato'pi [bhā.pu. 10.32.20] iti ca dainyena tat-poṣaṇa-śravaṇāt |

evam eva śrīmad-vraja-bālānāṁ brahma-dvārā mohanam api vyākhyeyam | tasmin bahir mohe'pi teṣāṁ manasi bhojana-maṇḍalāvasthitam ātmānam anusandadhānānāṁ

[46] yad vā, evaṁ vimṛṣya vavre vimarśanam evānuvadati—avyabhicārīti | nirapekṣo'py aprākṛtāvyabhicāra-sadguṇatvād bhakta-vatsalatayā māmaṅgīkariṣyaty eveti bhāvaḥ | na tu yogya evāyaṁ tasya mahato mahā-guṇaḥ bhavatyās tv ayogyāyās tad-varaṇaṁ na yogyaṁ tatrāha—sarvair guṇaiḥ prākṛtair apy apekṣitaṁ māyāmśa-bhūtābhis tat-tad-adhiṣṭhātṛ-devībhiḥ sva-samṛddhaye samāśrayate'sau kim uta mayety arthaḥ || (krama-sandarbhaḥ)

[47] duḥkhābhāvāt (all but ka, ca, but prefered by P).

vatsānveṣaṇārthāgata-śrī-kṛṣṇa-pratyāgamana-bhāvanā sātatyena prema-rasa-poṣaṇāt | yathoktam—

> ūcuś ca suhṛdaḥ kṛṣṇaṁ svāgataṁ te'tiraṁhasā |
> naiko'py abhoji kabala ehītaḥ sādhu bhujyatām || [bhā.pu. 10.14.45] iti |

yajña-patnīnām asvīkāras tāsāṁ brāhmaṇītvāt tādṛśa-līlāyāṁ sarveṣām anabhiruceḥ, bhajate tādṛśīḥ krīḍā yāḥ śrutvā tat-paro bhavet [bhā.pu. 10.33.36] iti nyāyāt |

> naitat pūrvaiḥ kṛtaṁ tvad ye na kariṣyanti cāpare |
> yas tvaṁ duhitaraṁ gaccher anigṛhyāṅgajaṁ prabhuḥ ||
> tejīyasām api hy etan na suślokyaṁ 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 avāpsyatha ||** [bhā.pu. 10.23.32]

iha brāhmaṇa-janmani bhavatīnām **aṅga-saṅgaḥ** sākṣān mat-paricaryā-rūpo'rtho **nṛṇām** etac-carita-draṣṭṛ-śrotṝṇāṁ **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-suhṛttva-vaiparītyābhāso'pi vyākhyātaḥ | kiṁ ca, bhaktā dvividhāḥ dūrasthāḥ parikarāś ca | tatra dūrastha-bhaktārthaṁ kvacid bhakta-suhṛttva-lakṣaṇena parama-prabalena guṇena brahmaṇyatvādy-āvaraṇam api prāyo dṛśyate śrīmad-ambarīṣa-caritādau | parikarārthaṁ tu na dṛśyate śrī-jaya-vijaya-śāpādau | skānda-dvārakā-māhātmya-gata-durvāsaso durvṛtta-viśeṣe ca | ubhayam api tatra tatra suhṛttvasyaiva cihnam | tathaiva hi pūrvatrātmīyatvam uttaratra cātmaikatvaṁ prasidhyati | tathoktaṁ ahaṁ 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 evaṁ bhakta-suhṛttva-mātrasya tādṛśatve sthite **premārdratvaṁ** 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 premārdratvaṁ, yathā—

> **bhagavān atha viśvātmā pṛthunopahṛtārhaṇaḥ |**
> **samujjihānayā bhaktyā gṛhīta-caraṇāmbujaḥ ||**
> **prasthānābhimukho'py enam anugraha-vilambitaḥ |**
> **paśyan padma-palāśākṣo na pratasthe suhṛt satām ||**
> **sa ādirājo racitāñjalir hariṁ**

vilokituṁ nāśakad aśru-locanaḥ | [bhā.pu. 4.20.19-21] ity-ādi |

spaṣṭam |

|| 4.20 || śrī-śukaḥ || 122 ||

[123]

atha sāttvikenāpi vyañjitaṁ 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-kaṇṭhau kurūdvaha || [bhā.pu. 10.82.3**5**]

pitarau kurukṣetra-militau śrī-yaśodā-nandākhyau mātā-pitarau |

|| 10.82 || śrī-śukaḥ || 124 ||

[125]

maitryārdratvam āha—

taṁ vilokyācyuto dūrāt
priyā-paryaṅkam āsthitaḥ |
sahasotthāya cābhyetya
dorbhyāṁ paryagrahīn mudā ||

sakhyuḥ priyasya viprarṣer
aṅga-saṅgāti-nirvṛtaḥ |
prīto vyamuñcad ab-bindūn
netrābhyāṁ puṣkarekṣaṇaḥ || [bhā.pu. 10.80.18-19]

taṁ śrīdāma-vipram ||

|| 10.80 || śrī-śukaḥ || 125 ||

[126]

kānta-bhāvārdratvam āha—

> **tāsām ativihāreṇa śrāntānāṁ vadanāni saḥ |**
> **prāmṛjat karuṇaḥ premṇā śantamenāṅga pāṇinā ||** [bhā.pu. 10.33.21]

tāsāṁ śrī-gopīnām | **premṇā karuṇaḥ** sāśru-ṇetra ity arthaḥ | sāttvikāntaraṁ coktaṁ vaiṣṇave—

> gopī-kapola-saṁśleṣam abhipatya harer bhujau |
> pulakodgama-śasyāya svedāmbu-ghanatāṁ gatau || [vi.pu. 5.13.55]

|| 10.33 || śrī-śukaḥ || 126 ||

[127]

atha **prema-vaśyatvaṁ**, 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-śukaḥ || 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-śukaḥ || 128 ||

[129]

maitrī-vaśyatvam āha—

> **sārathya-pāraṣada-sevana-sakhya-dautya-**
> **vīrāsanānugamana-stavana-praṇāmān |**

snigdheṣu pāṇḍuṣu jagat-praṇatiṁ ca viṣṇor
bhaktiṁ karoti nṛ-patiś caraṇāravinde || [bhā.pu. 1.16.16]

snigdheṣu pāṇḍuṣu viṣṇor yāni **sārathyādīni** karmāṇi, tāni śṛṇvaṁs tathā **viṣṇor jagat**-kartṛkāṁ **praṇatiṁ** ca śṛṇvan **nṛpatiḥ** parīkṣid **viṣṇoś caraṇāravinde bhaktiṁ karoti** | **pāraṣadaṁ** pārṣadatvaṁ sabhā-patitvam | **sevanaṁ** cittānuvṛttiḥ | **vīrāsanaṁ** rātrau khaḍga-hastasya tiṣṭhato jāgaraṇam ||

|| 1.16 || śrī-sūtaḥ || 129 ||

[130]

kānta-bhāva-vaśyatvam āha—

na pāraye'haṁ niravadya-saṁyujāṁ
sva-sādhu-kṛtyaṁ vibudhāyuṣāpi vaḥ |
yā mābhajan durjara-geha-śṛṅkhalāḥ
saṁvṛścya tad vaḥ pratiyātu sādhunā || [bhā.pu. 10.32.22]

niravadyā parama-śuddha-bhāva-viśeṣa-mātreṇa pravṛttatvāt parama-śuddhā **saṁyuk** saṁyoge yāsāṁm, tāsāṁ **vaḥ sva-sādhu-kṛtyaṁ** tad-anurūpa-madīya-parama-sukhada-sevāṁ **na pāraye**, na pratyupakāreṇānukartuṁ śaknomīty arthaḥ | kenāpi na pāraye | **vigato budho** gaṇanā-vijño yasmāt, tena svabhāva-nityenāpy **āyuṣā** ity arthaḥ | tāsām anurāgasya sādhiṣṭhatvaṁ loka-dharmātikrāntatvād āha—**yā** iti | tasmād **vaḥ sādhunā** sauśīlyenaiva **tat pratiyātu** pratyupakṛtaṁ bhavatu | ahaṁ tu bhavatīnāṁ ṛṇī eveti bhāvaḥ ||

|| 10.32 || śrī-śukaḥ || 130 ||

[131]

tad evaṁ tasya premārdratvādike sthite tad-ādikasya tasmin parama-sādhu-guṇe ca parama-hṛdya-sukhadatvāt tad-dhetukaṁ kādācitkaṁ satyādi-vaiparītyam api parama-guṇa-śiromaṇi-śobhāṁ 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'sṛṅ- mada-bindubhir aṅkitaḥ** [bhā.pu. 10.43.15][48] ity-ādi | spaṣṭam ||

|| 10.43 || śrī-śukaḥ || 132 ||

[133]

kṣānti-virodhī ca, yathā yas tān dveṣṭi sa māṁ dveṣṭi yas tān anu sa mām anu[49] [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] |[50]

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 stanaṁ**
> **sneha-snutaṁ sa-smitam īkṣatī mukham |**
> **atṛptam utsṛjya** [bhā.pu. 10.9.5] ity-ādi |

evaṁ jaghāsa haiyaṅgavam antaraṁ 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 jñeyaḥ | sarva-śubhaṅkaratvaṁ ca krodho'pi devasya vareṇa tulyaḥ[51] iti nyāyena siddham |

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[48] mṛtakaṁ dvipam utsṛjya danta-pāṇiḥ samāviśat |
aṁsa-nyasta-viṣāṇo'sṛṅ- mada-bindubhir aṅkitaḥ |
virūḍha-sveda-kaṇikā- vadanāmburuho babhau ||

[49] ślokasya śeṣāṁśaḥ, yathā—
aikātmyaṁ māṁ gataṁ viddhi pāṇḍavair dharma-cāribhiḥ ||

[50] niḥsārayata durvṛttau vasudevātmajau purāt |
dhanaṁ harata gopānāṁ nandaṁ 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 ||

[51] ye ye hatāḥ cakra-dhareṇa daityāḥ trailokya-nāthena janārdanena |
te te gatāḥ viṣṇu-purīṁ prayātāḥ krodho api devasya vareṇa tulyaḥ || (pāṇḍava-gītā 23)

atha śama-virodhī kāmaś ca tasya preṣṭha-jana-viśeṣa-rūpāsu tāsu prema-viśeṣa-rūpa eva | tathā hi—

sa eṣa nara-loke'sminn avatīrṇaḥ sva-māyayā |
reme strī-ratna-kūṭastho bhagavān prākṛto yathā || [bhā.pu. 1.11.36]

sveṣu nija-janeṣu yā **māyā** kṛpā tat-sukha-cikīrṣā-maya-premā, tayā **loke'vatīrṇa** iti tasyā eva sarvāvatāra-prayojana-nimittatvāt | **strī-ratna-kūṭastho**'pi tādṛśa-ramaṇa-vaśa[52]-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 sāmyam ity āha **prākṛto yathā** iti | atra śrī-bhagavato'py aprākṛtatvaṁ darśayitvā tadvat kāma-viṣayatvaṁ nirākṛtam |

[136]

atha punar api tādṛśa-premavatīṣu tāsv 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 kāmaḥ | **udbhaṭa-bhāva**-sūcaka-nirmala-manoharābhyāṁ **hāsa-vrīḍāvalokābhyāṁ nihatas** tan-mahima-darśanena svayam evoktārthīkṛta-svāstrādi-balo'bhūt | ata eva **saṁmuhya cāpam ajahāt**—

bhrū-pallavaṁ dhanur apāṅga-taraṅgitāni
bāṇā guṇāḥ śravaṇa-pālir iti smareṇa |
tasyām anaṅga-jaya-jaṅgama-devatāyām
astrāṇi nirjita-jaganti kim arpitāṇi || **[**gī.go. 3.13**]**[53] 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-premavatyaḥ, tāsāṁ sāmyecchayā **kuhakais** tādṛśa-premābhāvena kapaṭāṁśa-prayuktaiḥ sadbhiḥ kapaṭādibhir **yasyendriyaṁ vimathituṁ** tadvad **vi**śeṣeṇa **mathituṁ na śekuḥ,** kintu sva-premānurūpam eva śekur iti | tasmāt prema-mātrotthāyi-vikāratvāt[54] tasya kāmuka-vailakṣaṇyam iti bhāvaḥ ||

[137]

[52]ramaṇāveśa iti krama-sandarbhaḥ |
[53] Only the first line is given in *Prīti-sandarbha*. It has been corrected against the original and given in full.
[54] vikāritvāt |

tasmād etat tattvam avijñāyaiva—

tam ayaṁ manyate loko
hy asaṅgam api saṅginam |
ātmaupamyena manujaṁ
vyāpṛṇvānaṁ yato'budhaḥ || [bhā.pu. 1.11.38]

ayaṁ sādhāraṇo **lokaḥ asaktam api** prākṛta-guṇeṣv **anāsaktam** api | **yata ātmaupamyena manujaṁ vyāpṛṇvānaṁ** 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]

avatārādau prakṛti-guṇa-maye prapañce tiṣṭhann api sadaiva **tad-guṇair na yujyate** iti yad, etad **īśasya īśanam** aiśvaryam | 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 | evam evoktaṁ śrīmad-uddhavena tṛtīye—

bhagavān api viśvātmā loka-veda-pathānugaḥ |
kāmān siṣeve dvārvatyām asaktaḥ sāṅkhyam āsthitaḥ || [bhā.pu. 3.3.19]

[139]

nanu tādṛśam aiśvaryaṁ tasya tāḥ kiṁ jānanti | yadi jānanti tadā raho-līlāyāṁ truṭyaty eva tādṛśa-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** tādṛśa-prema-mohād **bhartur apramāṇa-vidas** tādṛśaiśvarya-jñāna-rahitāḥ **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—

gṛhād anapagaṁ vīkṣya
rāja-putryo'cyutaṁ sthitam |
preṣṭhaṁ nyamaṁsata svaṁ svaṁ
na tat-tattva-vidaḥ striyaḥ || [bhā.pu. 10.61.2]

ātmānaṁ pratyekam eva **preṣṭhaṁ** sarvataḥ priyatamam **amaṁsata** ity arthaḥ | ata eva **atattva-vidaḥ**, ūrdhvordhva-preyasī-sad-bhāvāt ||

[141]

nanv ātmārāmasya kathaṁ patnīṣu prema ? ucyate | tāsu 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 vijetuṁ
svair vibhramaiḥ samaśakan vanitā vibhūmnaḥ || [bhā.pu. 10.61.3]

atra **sa-prema** iti tāsu śrī-kṛṣṇa-prema darśitam | ata eva **vanitā**-śabda-prayogaḥ, vanitā-janitātyarthānurāgāyāṁ ca yoṣiti iti nānārtha-vargāt | tena tasmiṁs tāsāṁ ca prema darśitam | atas tat-prema-mātra-vijitaṁ yad **bhagavato manas** tat tu svaiḥ kevala-strī-jātīyair **vibhramair vijetuṁ na śekur** ity arthaḥ ||

[142]

strī-jātīya-vibhramānuvāda-pūrvakaṁ pūrvārtham eva viśadayati—-

smāyāvaloka-lava-darśita-bhāva-hāri-
bhrū-maṇḍala-prahita-saurata-mantra-śauṇḍaiḥ |
patnyas tu ṣoḍaśa-sahasram anaṅga-bāṇair
yasyendriyaṁ vimathituṁ karaṇair na śekuḥ || [bhā.pu. 10.61.4]

svayam eva **anaṅga-bāṇa**-rūpaiḥ **karaṇair** bhāva-hāvādibhir **na śekuḥ** | tāni viśinaṣṭi—smāyeti | **smāyaḥ** smitam | **bhāvo**'bhiprāyaḥ | tādṛśa-**bhrū-maṇḍalaiḥ prahitā** vikṣiptāś ca te **saurata-mantraiḥ** surata-rūpārtha-sādhaka-mantraiḥ **śauṇḍāḥ** pragalbhāś ca te, tādṛśaiḥ ||

|| 10.61 || śrī-śukaḥ || 141-142 ||

[143]

atha śrī-raghunātha-carite strī-saṅgināṁ gatim iti prathayaṁś cacāra [bhā.pu. 9.10.11] ity-ādika-vākyeṣv antas tat-prema-vaśa eva strī-saṅgināṁ kāmināṁ gatiṁ prathayan kriyā-sāmyena bahir vikhyāpayan ity evābhiprāyaḥ | uktaṁ ca tad-adhyāyānte—

> premṇānuvṛttyā 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 |
> smaraṁs tasyā guṇāṁs tāṁs tān nāśaknod roddhum īśvaraḥ || [bhā.pu. 9.11.16]

ity anenāntas tat-prema-vaśatāṁ bhakti-viśeṣa-saukhyāya vyajya bahiḥ kāmuka-kriyā-sāmya-darśanayā sādhāraṇa-jana-vairāgya-jananāyoktam—strī-puṁ-prasaṅga etādṛk sarvatra trāsam āvahaḥ [bhā.pu. 9.11.17] ity-ādi |

yuktaṁ cobhaya-vidhatvaṁ bhagavac-caritasya caturasra-hitatvāt | tasmāt tat-kāmasya preyasī-viṣayaka-prīti-viśeṣa-mātra-śarīratvam | ato na doṣaś ca | tan-mātra-śarīratvenaivaṁ 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'haṁ sarva-bhūteṣu na me dveṣyo'sti na priyaḥ |
> ye bhajanti tu māṁ 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 viditvākhila-bhūta-hṛt-sthitaḥ**
> **svānāṁ niroddhuṁ bhagavān mano dadhe ||** [bhā.pu. 10.12.25]
>
> **tāvat praviṣṭās tv asurodarāntaraṁ**
> **paraṁ 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—evaṁ vadanti rājarṣe ṛṣayaḥ ke ca nānvitāḥ [bhā.pu. 10.77.30] ity-ādau |

kva śoka-mohau sneho vā
bhayaṁ vā ye'jña-sambhavāḥ |
kva cākhaṇḍita-vijñāna-
jñānaiśvaryas tv akhaṇḍitaḥ || [bhā.pu. 10.77.31] ity-ādi |

pūrvokta-rītyaivoktaṁ **ye** tv **ajña-sambhavāḥ** paramāyādi-pāravaśya-mātra-kṛtāḥ **śokādayas te** kva ? iti |

|| 10.77 || śrī-śukaḥ || 144 ||

[145]

bhakta-prema-pārāvaśya-sambandhena tu śokādayo'pi varṇitā eva—śrutvā tāṁ bhagavān rāmaḥ [bhā.pu. 9.11.16] ity-ādau śrī-rāma-carite | sakhyuḥ priyasya viprarṣeḥ [bhā.pu. 10.80.19] ity-ādau śrīdāmādi-vipra-carite | tathāha—

gopy ādade tvayi kṛtāgasi dāma tāvad
yā te daśāśru-kalilāñjana-sambhramākṣam |
vaktraṁ ninīya bhaya-bhāvanayā sthitasya
sā māṁ vimohayati bhīr api yad bibheti || [bhā.pu. 1.8.31]

tatra **bhīr api yad bibheti** ity uktyā tasya aiśvarya-jñānaṁ vyaktam | tato yadi sā bhīḥ satyā na bhavati, tadā tasyā moho'pi na sambhaved iti gamyate | sphuṭam eva cāntarbhayam uktaṁ **bhaya-bhāvanayā sthitasya** iti ||

|| 1.8 || śrī-kuntī śrī-bhagavantam || 145 ||

[146]

atha svāntantryaṁ bhakta-sambandhaṁ vinaiva ahaṁ bhakta-parādhīnaḥ [bhā.pu. 9.4.63] ity-ādeḥ | atha gocāraṇādāv api sukhitva-guṇānukūlyam eva mantavyam | tad-vyājena nānā-krīḍā-sukham eva hy upacīyate | yathāha—

vraja-vikrīḍator evaṁ gopāla-cchadma-māyayā |
grīṣmo nāmartur abhvan nātipreyān śarīriṇām ||
sa ca vṛndāvana-guṇair vasanta iva lakṣitaḥ || [bhā.pu. 10.18.2-3]

kriyā-kṛtasya duḥkhasya niṣedhaḥ | vraje vikrīḍator iti | chadma vyājaḥ | māyā vañcanam | gopāla-vyājena yad vañcanaṁ tena vikrīḍatoḥ | prātas tad-vyājena nānā-janān vañcayitvā vrajād vanaṁ gatvā svacchandaṁ nijābhīṣṭāḥ krīḍāḥ kurvator ity arthaḥ | sāyaṁ vrajāvāsāgamane cānyā iti | kāla-kṛtasya duḥkhasya niṣedhaḥ | sa ceti | anena deśa-kṛtasya ca iti jñeyaḥ |

|| 10.18 || śrī-śukaḥ iti || 146 ||

[147]

atha pūrvavat sthairya-virodhī bālyādi-cāñcalyam api guṇatvenaiva sphuṭaṁ dṛśyate | yathā vatsān muñcan kvacid asamaye [bhā.pu. 10.8.29] ity-ādi |

atha rakta-lokatvaṁ ca yathāha—

> **snigdha-smitāvalokena vācā pīyūṣa-kalpayā |**
> **caritreṇānavadyena śrī-niketena cātmanā ||**
> **imaṁ lokam amuṁ caiva ramayan sutarāṁ yadūn |**
> **reme kṣaṇadayā datta-kṣaṇa-strī-kṣaṇa-sauhṛdaḥ ||** [bhā.pu. 3.3.20-21]

rajanyā dattāvasaraḥ **strīṇāṁ kṣaṇaṁ** utsava-rūpaṁ **sauhṛdaṁ** yasya ||

|| 3.3 || śrīmān uddhavaḥ || 147 ||

[148]

atra evaṁ līlā-nara-vapuḥ [bhā.pu. 10.23.33] ity-ādikam api udāhāryam | evam api yad asurāṇām aparaktatvam | tatra kāraṇam āha—

> **pāpacyamānena hṛdāturendriyaḥ**
> **samṛddhibhiḥ pūruṣa-buddhi-sākṣiṇām |**
> **akalpa eṣām adhiroḍhum añjasā**
> **paraṁ padaṁ dveṣṭi yathāsurā harim ||** [bhā.pu. 4.3.21]

spaṣṭam |

|| 4.3 || śrī-śivaḥ || 148 ||

[149]

yadyapy eṣāṁ guṇānāṁ sarveṣām api bhagavati nityatvam eva, tathāpi tat-tal-līlā-siddhy-arthaṁ teṣāṁ kvacit kasyacit prakāśaḥ kasyacid aprakāśaś ca bhavati | ata evāha—

> **aśrūyantāśiṣaḥ satyās tatra tatra dvijeritāḥ |**
> **nānurūpānurūpāś 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 anurūpāś ca | tad-aṅgīkāre hetuḥ—**satyā** iti |

tad evaṁ 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-viśeṣāvirbhāvād eka evāsau tatra tatra pṛthak pṛthag iva dhīrodāttādi-vyavahāra-catuṣṭayam api prakāśayati | tatra **dhīrodātto** 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-līlāyāṁ vyaktāḥ santi | atha **dhīra-lalitaḥ—**

> vidagdho nava-tāruṇyaḥ parihāsa-viśāradaḥ |
> niścinto dhīra-lalitaḥ syāt prāyaḥ preyasī-vaśaḥ || [bha.ra.si. 2.1.230]

ete ca śrīmad-vraja-devī-sahita-līlāyāṁ suṣṭhu vyaktāḥ | atha **dhīra-śāntaḥ—**

> śama-prakṛtikaḥ kleśa-sahanaś ca vivecakaḥ |
> vinayādi-guṇopeto dhīra-śānta udīryate || [bha.ra.si. 2.1.233]

ete ca tādṛśānāṁ yudhiṣṭhirādīnāṁ sannidhau tat-pālana-līlāyām ujjṛmbhate | atha dhīroddhataḥ—

> mātsaryavān ahaṅkārī māyāvī roṣaṇaś calaḥ |
> vikatthanaś ca vidvadbhir dhīroddhata udāhṛtaḥ || [bha.ra.si. 2.1.236]

ete ca tādṛśān asurān prāpya kvacid udayante | ata eva duṣṭa-daṇḍana-hetutvād eṣāṁ guṇatvaṁ ca | tad evam uddīpaneṣu guṇā vyākhyātāḥ | atha teṣu jātir dvividhāḥ | tasya tat-sambandha-sambandhināṁ ceti | tatra tasya jātir gopatva-kṣatriyatvādikā | śyāmatva-kiśoratvādikam anyatra tad-upamā-buddhi-janakatvaṁ ca | tat-sambandhināṁ jātis tu gotvādikā jñeyā |

athoddīpaneṣu kriyā līlā eva | tāś ca dvividhāḥ | tatra tat-sānnidhyena māyayā darśitāḥ | sṛṣṭy-ādayo māyikyaḥ | 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][55] iti tṛtīya-stha-brahma-stavāc ca | īśvarasyāpi tasya vartata eva svābhāvikaṁ 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]

[55] eṣa prapanna-varado ramayātma-śaktyā yad yat kariṣyati gṛhīta-guṇāvatāraḥ |
tasmin sva-vikramam idaṁ sṛjato'pi ceto yuñjīta karma-śamalaṁ ca yathā vijahyām ||

eka eveśvaraḥ samartho'pi iti ṭīkā ca | ata eva tat-taj-jāti-līlābhiniveśaḥ śrūyate, yathā viṣṇu-dharmottare—

> yasyāṁ yasyāṁ yadā yonau prādurbhavati kāraṇāt |
> tad-yoni-sadṛśaṁ vatsa tadā loke viceṣṭate ||
> saṁhartuṁ jagad-īśānaḥ samartho'pi tadā nṛpa |
> tad-yoni-sadṛśopāyair vadhyān hiṁsati yādava || [vi.dha.u.pu. 1.172.10-11] ity-ādi |

|| 8.6 || śrī-śukaḥ || 150 ||

[151]

tatra śrī-vigraha-ceṣṭā dvividhāḥ | aiśvaryamayyo mādhurya-mayyaś ceti | tatra nija-jana-premamayatvān mādhurya-mayya eva ramaṇādhikye hetavaḥ | yathaiva parama-vismaya-harṣābhyām āha—

> **evaṁ nigūḍhātma-gatiḥ sva-māyayā**
> **gopātmajatvaṁ caritair viḍambayan |**
> **reme ramā-lālita-pāda-pallavo**
> **grāmyaiḥ samaṁ 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][56] ity-ādau haladhara īṣad atra sat iti nyāya-labdhena tal-līlā-mādhurya-viśeṣāveśena laukikavad vyavaharatsu yā **māyā** kṛpā, sādhavo hṛdayaṁ mahyaṁ [bhā.pu. 9.4.68][57] ity-ādi-nyāyena tat-kṛtaikya-vyavahāraḥ, tayā nigūḍhātma-gatis tirohita-pāramaiśvarya-sthitiḥ san laukikaṁ yad **gopātmajatvaṁ**, tad eva alaukika-gopātmajamayaiś **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 **samaṁ** kaścid grāmādhipa-bālako ramate, tadvat | tat-tal-līlā-pradhāna eva ramate, na tv aiśvarya-pradhāna ity arthaḥ | dṛśyate ca tat-tal-līlāveśaḥ, sa jāta-kopa-sphuritāruṇādharaḥ [bhā.pu. 10.9.6][58] ity-ādau, raho'pi jāta-tādṛśa-bhāvāt, tān vīkṣya kṛṣṇaḥ [bhā.pu. 10.12.27][59] ity-ādau bālānāṁ sva-karāpacyutatā jātānutāpād diṣṭa-kṛtatva-mananāc ca | ata eva tasya tat-tal-līlāsu lokānusāri yad yad buddhi-karma-sauṣṭhavaṁ, tat tat suṣṭhu munibhir api sa-camatkāraṁ varṇyate | yathoktaṁ śrī-śukena jarāsandha-yuddhānte—

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[56] nirīkṣya tad-vapur alam ambare carat pradīpta-dṛg bhru-kuṭi-taṭogra-daṁṣṭrakam
jvalac-chikhaṁ kaṭaka-kirīṭa-kuṇḍala-tviṣādbhutaṁ haladhara īṣad atrasat

[57] sādhavo hṛdayaṁ mahyaṁ sādhūnāṁ hṛdayaṁ tv aham
mad-anyat te na jānanti nāhaṁ tebhyo manāg api

[58] sañjāta-kopaḥ sphuritāruṇādharaṁ sandaśya dadbhir dadhi-mantha-bhājanam
bhittvā mṛṣāśrur dṛṣad-aśmanā raho jaghāsa haiyaṅgavam antaraṁ gataḥ

[59] tān vīkṣya kṛṣṇaḥ sakalābhaya-prado hy ananya-nāthān sva-karād avacyutān
dīnāṁś ca mṛtyor jaṭharāgni-ghāsān ghṛṇārdito diṣṭa-kṛtena vismitaḥ

sthity-udbhavāntaṁ 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-siddhaiśvaryatvena līlākhyā śaktir eva svayaṁ sampāditavatīty āha—**īśaṁ** tat-tal-līlocita-sughaṭa-durghaṭa-sarvārtha-sādhakaṁ **ceṣṭitaṁ** līlaiva yasya sa iti | yathoktam—

athovāca hṛṣīkeśaṁ nāradaḥ prahasann iva |
yoga-māyodayaṁ vīkṣya mānuṣīm īyuṣo gatim || [bhā.pu. 10.69.37]

yathā ca—

yady evaṁ tarhi vyādehīty uktaḥ sa bhagavān hariḥ |
vyādattāvyāhataiśvaryaḥ krīḍā-manuja-bālakaḥ || [bhā.pu. 10.8.36]

sā tatra dadṛśe viśvam [bhā.pu. 10.8.37][60] iti | atra yadi satya-giras tarhi samakṣaṁ paśya me mukham [bhā.pu. 10.8.35][61] ity-antā tadīya-sarasa-kṛtaiva līlā pūrvam uktā | avyāhataiśvarya ity-ādikā tu tat-tal-līlā-śakti-kṛtaiva | sā ca śrī-vrajeśvaryā vātsalya-poṣike vismaya-śaṅke puṣṇāti | nāhaṁ bhakṣitavān amba [bhā.pu. 10.8.35] iti sambhrameṇa mithyaiva kṛṣṇa-vākyaṁ ca satyāpayati |

evaṁ śrī-dāmodara-līlāyāṁ yāvat tasya bandhanecchā na jātāsīt, tāvad rajju-paramparābhyas tasmin dvy-aṅgulādhikatva-prakāśaḥ | tad uktaṁ tad-dāmā [bhā.pu. 10.9.15][62] ity-ādinā | yadā tu mātṛ-śrameṇa tad-icchā jātā tadā na tat-prakāśaḥ | tad uktaṁ—sva-mātuḥ svinna-gātrāyāḥ [bhā.pu. 10.9.18][63] ity-ādinā |

evaṁ śrī-kṛṣṇa-kṛpā-dṛṣṭi-prabhāveṇaiva viṣamaya-mohāt sakhīnāṁ samuddharaṇaṁ 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-sthitiṁ prāpto'pīty arthaḥ | anyatra ca krīḍā-mānuṣa-rūpiṇaḥ [bhā.pu. 10.16.68][64] iti | evaṁ kārya-mānuṣaḥ [bhā.pu. 10.16.60][65] ity atrāpi kāryaṁ krīḍaiva | tasmāt sādhu vyākhyātam **evaṁ nigūḍhātma-gatiḥ** ity-ādi |

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[60] sā tatra dadṛśe viśvaṁ jagat sthāsnu ca khaṁ diśaḥ
sādri-dvīpābdhi-bhūgolaṁ sa-vāyv-agnīndu-tārakam
[61] nāhaṁ bhakṣitavān amba sarve mithyābhiśaṁsinaḥ
yadi satya-giras tarhi samakṣaṁ paśya me mukham
[62] tad dāma badhyamānasya svārbhakasya kṛtāgasaḥ
dvy-aṅgulonam abhūt tena sandadhe'nyac ca gopikā
[63] sva-mātuḥ svinna-gātrāyā visrasta-kabara-srajaḥ
dṛṣṭvā pariśramaṁ kṛṣṇaḥ kṛpayāsīt sva-bandhane
[64] sa-kalatra-suhṛt-putro dvīpam abdher jagāma ha
tadaiva sāmṛta-jalā yamunā nirviṣābhavat
anugrahād bhagavataḥ krīḍā-mānuṣa-rūpiṇaḥ
[65] ity ākarṇya vacaḥ prāha bhagavān kārya-mānuṣaḥ
nātra stheyaṁ tvayā sarpa samudraṁ yāhi mā ciram

|| 10.15 || śrī-śukaḥ || 151 ||

[152]

anyatra ca pūrva-rītyaivāha—

kṛtvā tāvantam ātmānaṁ yāvatīr gopayoṣitaḥ |
reme sa bhagavāṁs tābhir ātmārāmo'pi līlayā || [bhā.pu. 10.33.20]

tādṛśo'pi tābhiḥ saha reme | tasyāravinda-nayanasya [bhā.pu. 3.15.43] ity-ādau, cakāra teṣāṁ 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 ātmanaḥ prakāśaṁ kṛtvā prakaṭayya |

|| 10.33 || śrī-śukaḥ || 152 ||

[153]

tad evaṁ mādhurya-mayyā līlāyā utkarṣo darśitaḥ | asyāṁ mādhurya-mayyāṁ ca yugapad vicitra-līlā-vidhānasya tasyāpi ramaṇādhikya-hetutvena pūrva-darśita-vilāsa-mayy eva śrī-śukadevādīnām api śrī-śiva-brahmādīnām api parama-madhuratvena bhāsate | pūrvatra yathā itthaṁ satāṁ brahma-sukhānubhūtyā [bhā.pu. 10.12.11] ca tādṛśatvena 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 dharma-vīrādi-bhaktānām eva madhuratvena bhāsate na tādṛśānām | 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 bhāsamānāṁ 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
pariṣkārāstra-vāditra-sthāna-cihna-parivāra-bhakta-tulasī-nirmālyādīni | tatra pariṣkārā vastrālaṅkāra-puṣpādayaḥ | te ca tadīyās tat-svarūpa-bhūtatvenaiva bhagavat-sandarbhe darśitāḥ | tathāpi bhūṣaṇa-bhūṣaṇāṅgam [bhā.pu. 3.2.11] iti nyāyena
tat-saundarya-saurabhyādi-pariṣkriyamāṇatayaiva 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-ādau abhivyaktāsamordhva-saundaryasyāpi pariṣkāratvena varṇitayoḥ srak-pītāmbarayor api tādṛśatvaṁ gamyate | īdṛśāny eva vāsāṁsi nityaṁ giri-vanecarāḥ [bhā.pu. 10.41.35] iti rajaka-vākyaṁ tv āsura-dṛṣṭyā, śrī-viṣṇu-purāṇe laukika-dṛṣṭyāpi suvarṇāñjana-cūrṇābhyāṁ tau tadā bhūṣitāmbarau [vi.pu. 5.9.5] ity uttamāgamatvāvagamāt | tathā mūle ca śyāmaṁ hiraṇya-paridhim [bhā.pu. 10.23.22] ity-ādi |

āstāṁ tad api kāliya-varuṇa-govindābhiṣeka-kartṛ-mahendrādy-upahṛtāsaṅkhya-vastrādīnāṁ tad-dine cāvaśyaṁ vicitra-parihitānāṁ tenānyathā pratīyamānatvam eva jāyate | tataḥ kaṁsāhṛta-vāsasāṁ svīkāraś ca tadīya-svarūpa-śaktyaika-prādurbhāva-rūpāṇāṁ narakāhṛta-kanyānām iveti jñeyam |

athāstrāṇi yaṣṭi-cakrādīni | vāditrāṇi veṇu-śaṅkhādīni | sthānāni vṛndāvana-mathurādīni | cihnāni padāṅkādīni | parivārā gopayādavādyāḥ | nirmalyāṇi gopī-candanādīni yathāyathaṁ tatra tatra jñeyāni | athoddīpaneṣu kālāś ca tadīya-janmāṣṭamy-ādayaḥ | tathā bhaktasya sva-yogyatā ca tad-uddīpanatvena dṛśyate | yathā—

> **tato rūpa-guṇaudārya- sampannā prāha keśavam |**
> **uttarīyāntam ākṛṣya 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 dṛśām |**
> **bāhavo loka-pālānāṁ sāraṅgāṇāṁ padāmbujam ||** [bhā.pu. 1.11.27]

śriyaḥ preyasyāḥ | yāḥ sarveṣām eva tat-priya-vargāṇāṁ **dṛśaś** cakṣūṁṣi, tāsām | **loka-pālānāṁ** pālyānām | **sāraṅgāṇāṁ** sarveṣām 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 |**
> **kṛṣṇaṁ caikaṁ gataṁ hartuṁ kanyāṁ kalaha-śaṅkitaḥ ||**
> **balena mahatā sārdhaṁ bhrātṛ-sneha-pariplutaḥ** [bhā. 10.53.20-21] ity-ādi |

evaṁ vātsalyādau śrī-kṛṣṇasya dhūli-paṅka-krīḍādi-kṛta-mālinyādayo'pi jñeyāḥ | kānta-bhāvādau vṛddhādi-prātikūlyādayo'pi yadā ca te bhayānakādi-gauṇa-rasa-saptakaṁ janayanti, tadāpi pañca-vidha-mukhya-prīti-rasa-poṣakatām eva prapadyante | yathoktaṁ 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 sarveṣām eva parama-prīty-ekāspadasya śrī-kṛṣṇasyāpi parama-prīty-āspadatvaṁ śrūyate—vṛndāvanaṁ govardhanam [bhā.pu. 10.11.16] ity-ādau, ślāghitaṁ 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, vṛndāvanaṁ sakhi bhuvo vitanoti kīrtiṁ [bhā.pu. 10.21.10] ity-ādinā ca |

[158.2] ata eva śrī-kṛṣṇasyāpi tatrasthāḥ prakāśā līlāś ca parama-varīyāṁsaḥ | yathā trailokya-saṁmohana-tantre tadīya-śrīmad-aṣṭādaśākṣara-prastāve—

> santi tasya mahā-bhāgā avatārāḥ sahasraśaḥ |
> teṣāṁ madhye'vatārāṇāṁ bālatvam atidurlabham || iti |

bālyaṁ ca ṣoḍaśa-varṣa-paryantam iti prasiddham | tathā hari-līlā-ṭīkāyām udāhṛtā smṛtiḥ—

> garbhastha-sadṛśo jñeya āṣṭamād vatsarāc chiśuḥ |
> bālaś cāṣoḍaśād varṣāt pauganḍaś ceti procyate || iti |

anyatra ca ślāghitam—

> nandaḥ kim akarod brahman śreya evaṁ mahodayam |

yaśodā ca mahā-bhāgā papau yasyāḥ stanaṁ hariḥ ||
pitarau nānvavindetāṁ 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 bālya-caritasya pṛthag-uktiḥ—

itthaṁ harer bhagavato rucirāvatāra-
vīryāṇi bāla-caritāni ca śantamāni |
anyatra ceha ca śrutāni gṛṇan manuṣyo
bhaktiṁ parāṁ paramahaṁsa-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-darśanādau | **kāruṇya-gataś** ca pūtanāyām api sākṣān mātṛ-gati-dāne | **mādhurya-gatas** tu tāv aṅghri-yugmam anukṛṣya sarīsṛpantau [bhā.pu. 10.8.22] ity-ādau, vatsān muñcan kvacid asamaye [bhā.pu. 10.8.29] ity-ādau, gopībhiḥ stobhito'nṛtyat [bhā.pu. 10.11.7] ity-ādau, kvacid vādayato veṇum [bhā.pu. 10.11.39] ity-ādau, kvacid vināśāya mano dadhad vrajāt [bhā.pu. 10.21.1] ity-ādau, kvacid gāyati gāyatsu [bhā.pu. 10.15.10] ity-ādau, taṁ go-rajaś churita-kuntala-baddha-barha- [bhā.pu. 10.15.42] ity-ādau, kṛṣṇasya nṛtyataḥ kecid [bhā.pu. 10.18.10] ity-ādau, dhenavo manda-gāminyaḥ [bhā.pu. 10.20.26] ity-ādau, akṣaṇvatāṁ phalam [bhā.pu. 10.21.7] ity-ādau, śyāmaṁ hiraṇya-paridhim [bhā.pu. 10.23.22] ity-ādau, bhagavān api tā rātrīḥ [bhā.pu. 10.29.1] ity-ādau, vāma-bāhu-kṛta-vāma-kapolaḥ [bhā.pu. 10.35.2] ity-ādau ca | kiṁ bahunā, sarvatraiva sahṛdayaiḥ sarva evāvagantavyaḥ |

[158.4] atha anubhāvās tu citta-stha-bhāvānām avabodhakāḥ [bha.ra.si. 2.2.1] | te dvividhāḥ—udbhāsvarākhyāḥ sāttvikākhyāś ca | tatra bhāvajā api bahiś-ceṣṭā-prāya-sādhyā udbhāsvarāḥ | te coktāḥ—

nṛtyaṁ viluṭhitaṁ gītaṁ krośanaṁ tanu-moṭanam |
huṅkāro jṛmbhaṇaṁ śvāsa-bhūmā lokānapekṣitā |
lālā-sravo'ṭṭahāsaś ca ghūrṇā-hikkādayo'pi ca || [bha.ra.si. 2.2.2] iti |

[158.5] atha **sāttvikāḥ** antar-vikāraika-janyāḥ | yatrāntar-vikāro'pi tad-aṁśa iti bhāvatvam api teṣāṁ manyante | tatra—

te stambha-sveda-romāñcāḥ svara-bhedo'tha vepathuḥ |
vaivarṇyam aśru 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 | yathoktaṁ śrīmad-uddhavam uddiśya—

sa muhūrtam abhūt tūṣṇīṁ kṛṣṇāṅghri-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 antena |

yathā gāruḍe—

> jāgrat-svapna-susupteṣu yoga-sthasya ca yoginaḥ |
> yā kācin manaso vṛttiḥ sā bhaved acyutāśrayaḥ || [ga.pu. 230.7] iti |

ata eva tadānīṁ tat-tad-rasānām āsvāda-bheda-sphūrtir apy avagantavyā |

[158.6] atha **sañcāriṇaḥ** | ye vyabhicāriṇaś ca bhaṇyante | sañcārayanti bhāvasya gatiṁ [bha.ra.si. 2.4.2] iti**,** viśeṣeṇābhimukhyena caranti sthāyinaṁ prati [bha.ra.si. 2.4.1] iti ca nirukteḥ | te ca trayastriṁśat—

> nirvedo'tha viṣādo dainyaṁ glāni-śramau ca mada-garvau |
> śaṅkā-trāsāvegā unmādāpasmṛtī tathā vyādhiḥ ||
> moho mṛtir ālasyaṁ jāḍyaṁ vrīḍāvahitthā ca |
> smṛtir atha vitarka-cintā-mati-dhṛtayo harṣa utsukatvaṁ ca ||
> augryam arṣāsūyāś cāpalyaṁ caiva nidrā ca |
> suptir bodha itīme bhāvā vyabhicāriṇaḥ samākhyātāḥ || [bha.ra.si. 2.4.4-6]

eṣāṁ lakṣaṇam ujjvale darśanīyam | eṣu trāsaḥ kṛṣṇa-vatsalādiṣu bhayānakādi-darśanāt | tad-arthaṁ tat-saṅgati-hāni-tarkeṇātmārthaṁ ca bhavati | nidrā tac-cintayā śūnya-cittatvena tat-saṅgaty-ānanda-vyāptyā ca bhavati | śramaḥ paramānanda-maya-tad-arthāyāsa-tādātmyāpattau bhavati | ālasyaṁ tādṛśa-śrama-hetukaṁ kṛṣṇetara-sambandhi-kriyā-viṣayakaṁ bhavati | bodhaś ca tad-darśanādi-vāsanāyāḥ svayam udbodhena bhavatīty ādikaṁ jñeyam | kiṁ ca, nirvedādīnāṁ cāmīṣāṁ laukika-guṇa-maya-bhāvāyamānānām api vastuto guṇātītatvam eva tādṛśa-bhagavat-prīty-adhiṣṭhānatvāt |

[158.7] athaitat-saṁvalanātmako bhagavat-prītimayo raso'pi vyañjita eva—

> smarantaḥ smārayantaś ca mitho'ghaugha-haraṁ harim |
> bhaktyā sañjātayā bhaktyā bibhraty utpulakāṁ tanum ||
>
> kvacid rudanty acyuta-cintayā kvacid
> dhasanti nandanti vadanty alaukikāḥ |
> nṛtyanti gāyanty anuśīlayanty ajaṁ
> bhavanti tūṣṇīṁ param etya nirvṛtāḥ || [bhā.pu. 11.3.31-32] ity anena |

atra harir ālambano vibhāvaḥ | smaraṇam uddīpanaḥ | smāraṇādika udbhāsvarākhyo'nubhāvaḥ | pulakaḥ sāttvikaḥ | cintādayaḥ sañcāriṇaḥ | saṁjātayā bhaktyeti sthāyī | bhavanti tūṣṇīṁ param etya nirvṛtā iti tat-saṁvalanam | paraṁ parama-rasātmakaṁ 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 | eteṣāṁ ca sthāyināṁ bhāvāntarāśrayatvāt niyatādhāratvāc ca mukhyatvam | tatas tadīya-rasānām api mukhyatā | ye tv anye'dbhutādi-rasa-sthāyino vismayādayaḥ, teṣāṁ tat-prīti-sambandhenaiva bhāgavata-rasāntaḥ-pātāt pañca-vidheṣu priyeṣu kādācitkodbhavatvenāniyatādhāratvāc ca

gauṇatā | tatas tadīya-rasānām api gauṇatā | tatra mukhyāḥ "madhureṇa samāpayet" iti nyāyena gauṇa-rasānāṁ rasābhāsānām apy upari vivaraṇīyāḥ |

gauṇāḥ samprati vivriyante | yeṣu vismayādayo vibhāva-vaiśiṣṭya-vaśena svayaṁ tat-prīty-utthā api tat-prītim ātma-sātkṛtya vardhamānāḥ sthāyitāṁ prapadyante | te ca—

> adbhuto hāsya-vīrau ca raudro bhīṣaṇa ity api |
> bībhatsaḥ karuṇaś ceti gauṇāḥ sapta rasāḥ smṛtāḥ ||

tatra tat-prītimayo'yam **adbhuto rasaḥ** | yatrālambano lokottarākasmika-kriyādimattvena vismaya-viṣayaḥ śrī-kṛṣṇaḥ | tad-ādhāras tat-priyaś ca | uddīpanās tādṛśa-tac-ceṣṭāḥ | anubhāvāḥ netra-vistārādyāḥ | vyabhicāriṇaś cāvega-harṣajāḍyādyāḥ | sthāyī tat-prītimayo vismayaḥ | tad-udāharaṇaṁ 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 rasaḥ** | tatrālambanaś ceṣṭā-vāg-veṣa-vaikṛtya-viśeṣavattvena tat-prīti-maya-hāsa-viṣayaḥ śrī-kṛṣṇaḥ | tad-ādhāras tat-priyaś ca | tathā yadi tad-viśeṣavattvenaiva tat-priyāpriyau ca tat-prītimaya-hāsa-viṣayau bhavatas tadāpi tat-kāraṇasya prīter viṣayaḥ śrī-kṛṣṇa iti sa eva mūlam ālambanam | hāsyasyāpi tad-viśiṣṭatvenaiva pravṛttes tu sutarām eva | ataḥ kevalasya hāsāṁśasya viṣayatvena vikṛta-tat-priyāpriyau bahiraṅgāv evāvalambanāv iti | evaṁ dāna-yuddha-vīra-rasādiṣv api jñeyam | uddīpanās tu taj-janakasya ceṣṭā-vāg-veṣa-vaikṛtādayaḥ | anubhāvāś ca nāsauṣṭha-gaṇḍa-vispandanādayaḥ | vyabhicāriṇo harṣālasyāvahitthādayaḥ |
sthāyī ca tat-prītimayo hāsaḥ | sa ca sva-viṣayānumodanātmakas tad-utprāsātmako vā ceto-vikāśaḥ | tatas tad-ātmakatvena viṣayo'py asyāsti |

tasyodāharaṇe'numodanātmako yathā—

> **vatsān muñcan kvacid asamaye**
> **krośa-sañjāta-hāsaḥ** [bhā.pu. 10.8.29] ity-ādi,
> **hastāgrāhye racayati vidhiṁ** [bhā.pu. 10.8.30] iti,
> **evaṁ dhārṣṭyāny uśati kurute** [bhā.pu. 10.8.31] ity-ādi
> **itthaṁ strībhiḥ sabhaya-nayana-śrī-mukhālokinībhir**
> **vyākhyātārthā prahasitamukhī na hy upālabdhum aicchat ||** ity antam |

vyākhyātas tadīya-cāpalya-lakṣaṇo'rtho yasyai sā |

|| 10.8 || śrī-śukaḥ || 158 ||

[159]

utprāsātmako yathā—

tāsāṁ vāsāṁsy upādāya nīpam āruhya satvaraḥ |
hasadbhiḥ prahasan bālaiḥ parihāsam uvāca ha || [bhā.pu. 10.22.9]

spaṣṭam |

|| 10.22 || śrī-śukaḥ || 159 ||

[160]

yathā ca—

katthanaṁ tad upākarṇya pauṇḍrakasyālpa-medhasaḥ |
ugrasenādayaḥ sabhyā uccakair jahasus tadā || [bhā.pu. 10.66.7]

spaṣṭam |

|| 10.66 || śrī-śukaḥ || 160 ||

[161]

atha tat-prīti-mayo **vīra-rasaḥ** | tatra vīra-rasaś caturdhā
dharma-dayā-dāna-yuddhātmakatvenotsāhasya sthāyinaś cāturvidhyāt |

tatra **dharma-vīra-rasaḥ** | tatrālambano dharma-cikīrṣātiśaya-lakṣaṇasya dharmotsāhasya viṣayābhāvāt prītimayatvenaiva labdho viṣayaḥ 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 |
yakṣye vibhūtīr bhavatas tat sampādaya naḥ prabho || [bhā. 10.72.3] ity-ādikam |

atha tan-mayo **dayā-vīra-rasaḥ** | atrālambanas tat-prīti-jātayā tadīyatāvagata-sarva-bhūta-viṣayaka-dayayātma-vyayenāpi santarpyamāṇa-dīna-veṣāc channa-nija-rūpaḥ śrī-kṛṣṇaḥ | tādṛśa-dayādhāro bhaktaḥ | pitrādīnāṁ tādṛśī dayā tu vatsalādikam eva puṣṇāti karuṇaṁ vā | uddīpanās tad-ārti-vyañjanādayaḥ | anubhāvā āśvāsanokty-ādayaḥ | vyabhicāriṇaḥ autsukhya-mati-harṣādayaḥ | sthāyī tat-prīti-mayo dayotsāhaḥ | udāharaṇaṁ ca—

kṛcchra-prāpta-kuṭumbasya kṣut-tṛḍbhyāṁ jāta-vepathoḥ |
atithir brāhmaṇaḥ kāle bhoktu-kāmasya cāgamat ||
tasmai saṁvyabhajat so'nnam ādṛtya śraddhayānvitaḥ |
hariṁ sarvatra sampaśyan [bhā.pu. 9.21.5-6] ity ārabhya,

evaṁ (iti) prabhāṣya pānīyaṁ mriyamāṇaḥ pipāsayā |
pulkasāyādadād dhīro nisarga-karuṇo nṛpaḥ ||
tasya tribhuvanādhīśāḥ phaladāḥ phalam icchatām |
ātmānaṁ darśayāṁ cakrur māyā viṣṇu-vinirmitāḥ || [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 viṣayaḥ 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 dvitīyasyālambanaḥ | upasthita-durāpārtha-tyāgecchātiśaya-lakṣaṇasya tad-utsāhasya dharmotsāhavad eva viṣayaḥ śrī-kṛṣṇas tad-ādhāras tad-bhaktaś ca | uddīpanāḥ kṛṣṇālāpa-smitādayaḥ | anubhāvās tad-utkarṣa-varṇana-draḍhimādayaḥ | sañcāriṇo dhṛti-pracurāḥ | sthāyī tat-prīti-mayas tyāgotsāhaḥ | tad-udāharaṇam—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-viṣayatayā tasyaivālambanatvaṁ sarvathā siddham | itara-pratiyoddhṛkatve'pi hāsya-rasavat tat-prītimayatvena mūlam ālambanatvaṁ tasyaiva | tat-pratipakṣas tu yuyutsāṁśa-mātrasya bahiraṅga ālambanaḥ | tatra yoddhṛ-pratiyoddhārau mitra-viśeṣāvādhāratva-viṣayatvābhyām ālambanāv iti | uddīpanāḥ pratiyoddhṛka-smitādayaḥ | anubhāvāḥ yoddhṛka-smitādayaḥ | vyabhicāriṇo garvāvegādayaḥ | sthāyī tat-prīti-mayo yoddhotsāhaḥ | udāharaṇaṁ ca trividha-pratiyoddhṛ-krameṇa—

bhrāmaṇair laṅghanaiḥ kṣepair āsphoṭana-vikarṣaṇaiḥ |

cikrīḍatur niyuddhena kāka-pakṣa-dharau kvacit || [bhā.pu. 10.18.12]

kāka-pakṣaś cūḍā-karaṇāt prāktanāḥ keśāḥ | tad-dhāriṇau rāma-kṛṣṇau | niyuddhena bāhu-yuddhena tad-bhedair bhrāmaṇādibhiḥ | evam eva hari-vaṁśe—

tathā gāṇḍīva-dhanvānaṁ vikrīḍan madhusūdanaḥ |
jigāya bharata-śreṣṭhaṁ kuntyāḥ pramukhato vibhuḥ || [ha.vaṁ. 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 viṭapaṁ pāṭayann iva saṁjñayā ||
tad vijñāya mahā-sattvo bhīmaḥ praharatāṁ varaḥ |
gṛhītvā pādayoḥ śatruṁ pātayāmāsa bhū-tale || [bhā.pu. 10.72.41-42]

spaṣṭam |

|| 10.72 || śrī-śukaḥ || 166 ||

[167]

atha **tat-prītimayo raudra-rasaḥ** | tatrālambanas tat-prīti-maya-krodhasya viṣayaḥ śrī-kṛṣṇas tad-ādhāras 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 krodhāṁśa-mātrasya bahiraṅgālambanāḥ | tatra pramādādinā śrī-kṛṣṇāt sakhyā atyāhite sakhyāḥ krodha-viṣayaḥ śrī-kṛṣṇaḥ | tena badhvādīnām avagate saṅgame vṛddhādīnāṁ 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 |[66] 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 trayāṇām udāharaṇam anyatrānveṣyam | uttarayor dvayos tu yathā—

tataḥ pāṇḍu-sutāḥ kruddhā matsya-kaikaya-sṛñjayāḥ |
udāyudhāḥ samuttasthuḥ śiśupāla-jighāṁsavaḥ || [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 janaṁ
priyāt priyaṁ neṣyati pāram adhvanaḥ || [bhā.pu. 10.39.26]

spaṣṭam |

|| 10.39 || śrī-gopyaḥ || 168 ||

[169]

atha **tat-prītimayo bhayānaka-rasaḥ** | tatrālambanaś 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 tādṛśaṁ bhayaṁ, yac ca svāparādha-kadarthitāt śrī-kṛṣṇād eva vā syāt tasya tasya sva-viṣayakatve'pi pūrvavat prīter viṣayatvāt śrī-kṛṣṇa eva mūlālambanaḥ | bhaya-hetus tūddīpana eva bhavet | vibhāvyate 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 evālambano'sau | tad-ādhāratvena tv antaraṅgo'pi |

athoddīpanāḥ bhīṣaṇa-bhrū-kuṭyādyāḥ | anubhāvā mukha-śoṣādyāḥ | vyabhicāriṇaś cāpalyādyāḥ | sthāyī tat-prītimayaṁ bhayam | tad-udāharaṇaṁ 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 |

[66] 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-śukaḥ || 170 ||

[171]

ataḥ[67] kṣamasvācyuta me rajo-bhuvo
hy ajānatas tvat-pṛthagīśa-māninaḥ |
ajāvalepāndhatamo'ndhacakṣuṣa
eṣo'nukampyo mayi nāthavān iti || [bhā.pu. 10.14.10]

spaṣṭam |

|| 10.14 || brahmā śrī-bhagavantam || 171 ||

[172]

atha **tan-mayo bībhatsa-rasaḥ** | atrāpi anya-jugupsāyās tat-prītimayatvena pūrvavat tat-prīti-viṣayatvāc chrī-kṛṣṇa eva mūlālambanaḥ | tad-ādhāras tat-priya-janaś ca | jugupsā-mātrāṁśasya viṣayo'nyas tu bahiraṅgālambanaḥ | uddīpanā anya-gatāmedhyatādayaḥ | anubhāvāḥ niṣṭhīvanādayaḥ | vyabhicāriṇo viṣādādayaḥ | 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** | tatrālambanaḥ kevala-bandhu-bhāva-maya-premṇāniṣṭāpti-padatāvedyatvena tat-prītimaya-karuṇā-viṣayaḥ śrī-kṛṣṇas tad-ādhāras tat-priyaś ca | uddīpanās tat-karma-guṇa-rūpādyāḥ | anubhāvā mukha-śoṣa-vilāpādyāḥ | vyabhicāriṇo jāḍya-nirvedādayaḥ | sthāyī ca tat-prīti-mayaḥ śokaḥ | udāharaṇaṁ ca—

antar hrade bhujaga-bhoga-parītam ārāt
kṛṣṇaṁ nirīham upalabhya jalāśayānte |
gopāṁś ca mūḍha-dhiṣaṇān paritaḥ paśūṁś ca
saṅkrandataḥ parama-kaśmalam āpur ārtāḥ || [bhā.pu. 10.16.19]

[67] atha

spaṣṭam |

|| 10.16 || śrī-śukaḥ || 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-gatiṁ hi viṣṇuṁ
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]

kiṁ 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-prītīnāṁ tu tat-sambandhena ye vismayādayo bhāvās tadīya-rasāś ca dṛśyante te'tra tad-anukāriṇa eva jñeyāḥ |

atha rasānām ābhāsatāpatty-ādi-jñānāyāśraya-niyamaḥ parasparaṁ vyavahāro'py uddiśyate | tatra āśraya-niyamaḥ śrī-kṛṣṇa-sambandhānurūpa eva | yathā pitrādiṣu prākṛtasya vātsalyasyāśrayatvaṁ niyatam, tathā mukhyānāṁ pañcānāṁ mitho vyavahāras tad-āśrayāṇāṁ janānām iva sa ca kulīna-lokata evāvagantavyaḥ | tato yeṣāṁ yair militvā narma-vihārādau yathā saṅkocārhatā, tadīyānāṁ rasānāṁ tadīyai rasair api milane tathā tad-arhatā | yathā na, tathā na, yathollāsas tathollāsa iti | yathā tat-preyasy-ādīnāṁ tad-vatsalādibhis tad-ādikam |

atha gauṇānāṁ saptānām api rasānāṁ teṣu mukhyeṣu pañcasu pratīpatvam udāsīnatvam anugāmitvaṁ ca yathāyuktam avagantavyam | yathā hāsyasya viyogātmakeṣu bhaktimayādiṣu caturṣu pratīpatvam | śānta udāsīnatvaṁ, anyatrānugāmitvam ity-ādi |

atha gauṇānāṁ gauṇair api vaira-mādhyastha-maitrāṇi jñeyāni | yathā hāsyasya karuṇa-bhayānakau vairiṇau | vīrādayo madhyasthāḥ | adbhuto mitram ity-ādi | evaṁ teṣu dvādaśasv api sthāyināṁ sañcāriṇām anubhāvānāṁ vibhāvānāṁ viṣayāntara-gata-bhāvādīnām api pratīpatvaudāsīnyānugāmitvāni vivecanīyāni | tad evaṁ sthite śrī-kṛṣṇa-sambandhiṣu janeṣu kāvyeṣu ca rasasyāyogya-rasāntarādi-saṅgatyā bādhyamānāsvādyatvam ābhāsatvam | yatra tu tat-saṅgatir bhaṅgi-viśeṣeṇa yogyasya sthāyina utkarṣāya bhavati tatra rasollāsa eva | kenāpy ayogyasyotkarṣe tu rasābhāsasyaivollāsa iti |

atha tatra mukhyasya mukhya-saṅgaty-ābhāsitvaṁ, yathā—

sa vai kilāyaṁ puruṣaḥ purātano
ya eka āsīd aviśeṣa ātmani | [bhā.pu. 1.10.21] iti |

nūnaṁ vrata-snāna-hutādineśvaraḥ
samarcito hy asya gṛhīta-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 | upasaṁhṛtaś cojjvalaḥ | tena cāsya vastalenaiva milane saṅkoca eveti parasparam ayogya-saṅgatyābhāsyate | atra samādhīyate cānyaiḥ | **sa vai kila** ity-ādikam anyāsāṁ vākyam | **nūnam** ity-ādikaṁ tv anyāsām | evaṁ-vidhā vadantīnām [bhā.pu. 1.10.31] ity-ādi śrī-sūta-vākyaṁ ca sarvānandana-param eveti |

|| 1.10 || kauravendra-pura-striyaḥ || 174 ||

[175]

tathā—

athābhaje tvākhila-pūruṣottamaṁ
guṇālayaṁ padma-kareva lālasaḥ |
apy āvayor eka-pati-spṛdhoḥ kalir
na syāt kṛta-tvac-caraṇaika-tānayoḥ ||

jagaj-jananyāṁ jagad-īśa vaiśasaṁ
syād eva yat-karmaṇi naḥ samīhitam
karoṣi phalgv apy uru dīna-vatsalaḥ
sva eva dhiṣṇye'bhiratasya kiṁ tayā || [bhā.pu. 4.20.27-28] ity-ādi |

atra dāsa-bhāvākhya-bhakti-mayasya prakṛtatvena yogyasya tad-ayogyojjvala-saṅgatyābhāsitatvam | tatra dāsa-bhāvas tat-prakaraṇa-siddha eva | ujjvala-saṅgatiś ca **padma-karā iva lālasa** ity-ādināvagamyate |

atra samādhānaṁ ca—na khalv asya tadvat kānta-bhāva-vāsanā jātā, kintu bhakti-vāsanaiva | dṛṣṭāntas tatra tasyā bhakty-aṁśa eva | tayā spardhā tu tat-parama-kṛponnaddhatvena vīrākhya-dāsatāṁ prāptasya nāyogyeti | anye tv evaṁ manyante | tat khalu tadīya-dīna-viṣayaka-kṛpā-sūcaka-sva-prema-vacana-vinoda-mātraṁ, na tu lakṣmī-spardhāvaham | **karoṣi phalgv apy uru dīna-vatsalaḥ** iti svasmiṁs tucchatva-mananāt |

evaṁ śrī-trivikrameṇa bali-śirasi caraṇe'rpite nemaṁ viriñco labhate prasādam [bhā.pu. 8.23.6] iti śrī-prahlāda-vākyam api dṛṣṭam | śrī-nṛsiṁha-kṛpāyāṁ 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 śirasi padma-karaḥ prasādaḥ || [bhā.pu. 7.9.26]

atra brahmāder adhunā vidyamānasyāpi mamaiva śirasīty arthaḥ | ata ubhayatrāpi tat-tad-avatāra-samayāpekṣayaiva tādṛśa-prasādābhāvo vivakṣita iti jñeyam |

|| 4.20 || pṛthuḥ śrī-viṣṇum || 175 ||

[176]

tathā śrī-vasudevādīnām api pitrāditvena vātsalyasya tad-ayogya-bhakti-maya-saṅgaty-ābhāsitatvaṁ tatra tatra dṛśyate | tatra samādhānaṁ cāgre "atha baladevādau" [178] ity-ādau cintyam | manaso vṛttayo naḥ syuḥ [bhā.pu. 10.47.66] ity-ādikāni śrī-vrajeśvarādi-vākyāni tu na tādṛśāni, 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-saṅgamenābhāsīkṛtiḥ | asya śrīdāma-viprasya sakhyaṁ hi kṛṣṇasyāsīt sakhā kaścit [bhā.pu. 10.80.6] ity-ādinā, kathayāñcakratuḥ [bhā.pu. 10.80.27] ity-ādau, karau gṛhya parasparam ity anena ca prakṛtaṁ dṛśyate 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-saṅgamenābhāsyate | atra samādhīyate ca | asyāḥ svīyātvena kānta-bhāve dāsītvābhimānamayī bhaktir api yujyata eva pativratā-śiromaṇitvāt | yathoktaṁ tad-ādyā evoddiśya—dāsī-śatā api vibhor vidadhuḥ sma dāsyam [bhā.pu. 10.59.4] iti | śrī-rukmiṇyās tu lakṣmī-rūpatvenaiśvarya-svarūpa-jñāna-miśra-tādṛśa-bhakti-miśra-kānta-bhāvatvād atra tādṛśa-bhakti-mātra-poṣāya tādṛg apy uktaṁ yuktam iti |

|| 10.60 || śrī-rukmiṇī || 177 ||

[178]

atha tan-mādhurya-mātrānubhavamaya-kevala-kānta-bhāvānām api śrī-vraja-devīnāṁ na khalu gopikā-nandano bhavān [bhā.pu. 10.31.4] ity-ādiṣu yā śāntādi-saṅgatir dṛśyate, sā tu purataḥ sopālambhādi-śleṣa-vāg-bhaṅgi-mayatvena vyākhyāsyamānatvāt | pratyuta rasollāsāyaiva syāt | tathā baddhānyathā srajā kācit [bhā.pu. 10.30.23] ity-ādau vātsalya-saṅgatiḥ saṅgaty-antareṇa vyākhyāsyate |

tathā prakṛtojjvale rase rāsa-varṇane duḥsaha-preṣṭha-virahaḥ [bhā.pu. 10.29.10] ity-ādikaṁ śrī-munīndra-vacanaṁ, tathā tad-anantaraṁ, 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 tātkālika-śrī-kṛṣṇa-prāpty-antarāya-nirāsa-mātram eva tat-prasaṅge darśitaṁ, na tv anyo mokṣa ity ataś cintyam | tathā taṁ kācin netra-randhreṇa [bhā.pu. 10.32.8] ity-ādau, yogīvānanda-samplutā iti caivaṁ vyākhyāyate | yogīti klībaika-vacanaṁ, tac ca kriyā-viśeṣaṇam | lajjayā yadyapi manasi nidhāyaivopaguhyās te tathāpy atyantābhiniveśena yogi saṁyogi yathā syāt tad ivopaguhyās te ity arthaḥ | evam anyatrānyatrāpi yathā-yogaṁ samādheyam |

atha śrī-baladevādau viruddha-bhāvāvasthānaṁ caiva cintyam | yathaiva śrī-kṛṣṇas tad-bhakta-sukha-vyañjaka-nānā-līlārthe viruddhān api guṇān dhārayati na ca tair virudhyate acintya-śaktitvāt, tathā tal-līlādhikāriṇas te'pi | asti caiṣāṁ 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-vidhasyāvirbhavati | tato na virodho'pi | tataḥ śaṅkhacūḍa-vadha-prāktana-horikā-līlāyāṁ śrī-kṛṣṇena samaṁ yugmībhūya gānādikaṁ tad-dvārā dvārakātaḥ śrī-vraja-devīṣu sandeśaś ca nāsamañjasaḥ | evaṁ śrīmad-udbhavādīnām api vyākhyeyam |

atha mukhyasyāyogya-gauṇa-saṅgatyābhāsatvam—

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

atra śrī-kṛṣṇa-vibhāvita-bhayānaka-saṅgatyā tad-viṣayo vatsala ābhāsyate | atra samādhānaṁ ca prāktanam eva |

atha gauṇasyāyogya-gauṇa-saṅgaty-ābhāsatvam | yathā kāliya-hṛdaya-praveśa-līlāyām—

> **tāṁs tathā kātarān vīkṣya bhagavān mādhavo 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 caivaṁ 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 dṛṣṭā—

kṛṣṇa-prāṇān nirviśato nandādīn vīkṣya taṁ hradam |
pratyaṣedhat sa bhagavān rāmaḥ kṛṣṇānubhāvavit || [bhā.pu. 10.16.22]

ity atra līlānte punaḥ śrī-kṛṣṇa-lābhe rāmaś cācyutam āliṅgya jahāsāsyānubhāva-vit [bhā.pu. 10.17.16] ity atra tu hāsaḥ śrī-kṛṣṇaṁ pratyupālambha-vyañjaka eva | śrī-rukmiṇī-haraṇa-līlādau tu bhrāṭṛ-sneha-pariplutatvaṁ varṇitam | tasmāt tad-iṣṭa-līlānurūpyān na vairūpyam iti tatra hāsyo'pi nāyogyaḥ |

|| 10.16 || śrī-śukaḥ || 178 ||

[179]

atha sthāyi-bhāvāyogyatvaṁ prīti-lakṣaṇata[68] eva pratipannam | tataḥ prīty-ābhāsatve'vagate rasābhāsatvam apy avagamyam | athāyogya-sañcāri-saṅgaty-ābhāsatvaṁ yathā—

sva-vacas tad ṛtaṁ kartum asmad-dṛg-gocaro bhavān |
yad āttthaikānta-bhaktān me nānantaḥ śrīr ajaḥ priyaḥ || [bhā.pu. 10.86.32]

atha bhaktir anantādi-helana-lakṣaṇa-garva-saṅgatyābhāsyate | tat-samādhānaṁ ca vyākhyāntareṇa | tad yathā ekānta-bhaktān me mama anantaḥ sva-dhāmatvenāpi, śrīr jāyātvenāpi, ajaḥ putratvenāpi na priyaḥ | kintu te'py ekānta-bhakta-śreṣṭhatvenaiva mama preṣṭhā ity arthaḥ | tad etad yad āttha tat sva-vacaḥ ṛtaṁ satyaṁ kartṛ darśayituṁ bhavān asmad-dṛg-gocaro'bhūt | tad-anugāmitāmśenaivāsmān praty api kṛpāṁ kṛtavān ity arthaḥ ||

|| 10.86 || maithilaḥ śrī-bhagavantam || 179 ||

[180]

tathā—

tayor itthaṁ bhagavati kṛṣṇe nanda-yaśodayoḥ |
vīkṣyānurāgaṁ paramaṁ nandam 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 | samādhānaṁ ca śrī-baladeva-hāsavad eva kāryam | teṣāṁ sāntvanārtham āgatasya tasयāpi duḥkhābhivyaktir na yogyā | tatas tad-yogyas tadīyānurāga-mahima-camatkārajo harṣa eva tad-artham uditaḥ | anantaraṁ tathaiva sāntvitāś ca te iti |

|| 10.46 || śrī-śukaḥ || 180 ||

[181]

[68] pratilakṣaṇata (ña)

tathā—

ehi vīra gṛhaṁ yāmo na tvāṁ tyaktum ihotsahe |
tvayonmathita-cittāyāḥ prasīda puruṣarṣabha || [bhā.pu. 10.42.10]

atra nāyikāyāḥ sarveṣām agrata etādṛśaṁ cāpalyam atyayogyam | tat-saṅgatiś cojjvalam ābhāsayati | samādhānaṁ cāsyāḥ sāmānyatvād adoṣa iti |

|| 10.42 || sairindhrī 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 śakrādīnām 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 prakaṭa-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 himsiṣye
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 tadānīṁ sākṣāt bhakter ajātatvāt śrī-trivikrama-pāda-sparśānantaram eva ca jātatvān 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-nāmnāṁ tat-parama-mahima-mayatvāt tan-maya-nāmnāṁ 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—

satāṁ śuśrūṣaṇe jiṣṇuḥ kṛṣṇaḥ pādāvanejane [bhā.pu. 10.75.5] |

pādavanejane iti ṇij-antam | atra pāṇḍava-rāja-kṛta-tādṛśa-śrī-kṛṣṇa-niyogasyāyuktatvāt tasya bhakti-mayas tenābhāsyate | vastutas tu bāndhavāḥ paricaryāyāṁ 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 | pādāvanejanam tu nānyaiḥ sābhimānatvāt | tataś ca mama bandhūnām eṣāṁ karma vigītāṅgaṁ syād iti mayaivātrāgrahītavyam" iti |

tad evaṁ tasyecchāyās tad-āśritair durlaṅghatvāt tad-balād eva tatra tasya pravṛttiḥ | evaṁ svayam eva nāradādi-pāda-prakṣālane'pi dṛṣṭam | taṁ prati ca svecchayaiva hi bhagavān brāhmaṇatvena bhaktatvena ca vyavaharati | tata eva kvacit putra mā khidaḥ [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 nāyogyaḥ | pratyuta teṣāṁ tadvad vīra-svabhāvānāṁ tan-maya-prīti-poṣāyaiva bhavati—

sākaṁ kṛṣṇena sannaddho
vihartuṁ vipinaṁ mahat |
bahu-vyāla-mṛgākīrṇaṁ
prāviśat para-vīra-hā || [bhā.pu. 10.58.14] ity arjuna-caritavat |

ata eva premṇeti mahā-sattva-duṣṭa-nivarhaṇeti coktam | anyatra ca asmān kim atra grasitā niviṣṭān; ayaṁ tathā ced bakavad vinaṅkṣyati [bhā.pu. 10.12.14] iti |

|| 10.15 || śrī-śukaḥ || 185 ||

[186]

evaṁ dvārakā-jala-vihāre **na calasi** [bhā.pu. 10.90.22] ity-ādau **vasudeva-nandanāṅghrim** iti |

atrāyogyena śvaśura-nāma-grahaṇena svīyānāṁ kāntābhāva ābhāsyate | vastutas tu devasya paramārādhyasya śvaśurasya yo nandano mukhyaḥ putraḥ | asmat-patir ity arthaḥ | tasyāṅghriṁ vasu parama-dhana-svarūpam ity eva tan-manasi sthitam | tathāpi daivāt tan-nāmānukaraṇa-doṣa-samādhānaṁ conmatta-vacas-tvenopakrāntatvāt |

|| 10.90 || śrī-paṭṭa-mahiṣyaḥ || 186 ||

[187]

tathā—

> **tam ātmajair dṛṣṭibhir antarātmanā**
> **duranta-bhāvāḥ parirebhire patim |**
> **niruddham apy āsravad ambu netrayor**
> **vilajjatīnāṁ 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 | samādhānaṁ ca prīti-sāmānya-paripoṣāyaiva tathācaritaṁ na tu kānta-bhāva-poṣāya | tat-poṣas tu dṛṣṭy-ādi-dvāraiva | tasmān na doṣa iti |

|| 1.11 || śrī-sūtaḥ || 187 ||

[188]

athāyogya-vibhāva-saṅgatyābhāsatvam udāhriyate | tatrāyogyoddīpana-saṅgatyā yathā **yad-arcitam** [bhā.pu. 10.38.8] ity-ādau, **yad gopikānāṁ kuca-kuṅkumāṅkitam** iti |

atrānena rahasya-līlā-cihnena dāsānusandhānāyogyena dāsya-bhāva-maya ābhāsyate | samādhānaṁ ca | atrāsya bhakti-mātra-sulabhatva-cintane'bhiniveśaḥ | na tu tādṛśa-līlā-viśeṣānusandhāne | yathoktaṁ ṭīkāyām—yad gopikānām iti prema-mātra-sulabhatvam ity etat | tato'nanusandhāyaiva tad-viśeṣaṁ bhakti-mātrodvalakatvena nirdiṣṭatvān na doṣa iti | evaṁ samarhaṇaṁ 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 |

athālambanāyogyatāyāṁ tādṛśa-prīty-ādhārāyogyatayābhāsatve yajña-patnīnāṁ pulindī-hariṇy-ādīnāṁ[69] tat-taj-jāti-rūpam ayogyam udāhāryam | atha tādṛśa-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-viśeṣāyogya eva | tatas tenātrojjvalam ābhāsyate | vastutas tv agre'vahitthā-garbheṇa vrajeśa-sutayor madhye anu paścāt veṇu-juṣṭaṁ yan-mukham ity-ādi vyākhyānena rasotkarṣa eva sādhayitavyaḥ | evam eva ṭīkāyām api | rāmaḥ kṣapāsu bhagavān gopīnāṁ ratim āvahat [bhā.pu. 10.65.17] ity atra vyākhyātam—gopīnāṁ ratim iti śrī-kṛṣṇa-krīḍā-samaye'nutpannān nātibālānāṁ 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-gatenedṛśa-varṇana-rūpeṇānubhāvena śrī-kardamasya bhaktir ābhāsyate | vastutas tu tena jagat-sampatti-rūpāṁ prākṛtīṁ śriyam evoddiśya tayoktam iti na doṣaḥ ||

|| 3.22 || śrī-kardamaḥ || 190 ||

[191]

tathā—

> **uvāsa tasyāṁ katicin mithilāyāṁ samā vibhuḥ |**
> **mānitaḥ prīti-yuktena janakena mahātmanā |**
> **tato'śikṣad gadāṁ 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 pariharişyante | atha yad uktaṁ "ayogya-saṅgatir api bhaṅgī-viśeṣeṇa yogyasya sthāyina utkarṣāya cet tadā rasollāsaḥ" [anu. 174] iti | tatra

[69] All texts have -ādīnyāṁ

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-aṁśa-vāsita-sahṛdaya-camatkārāya tadīya-bhāgya-praśaṁsā-vaiśiṣṭya-śaṁsana-bhaṅgyā tam evotkarṣayituṁ 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-saṅgatir yāsīt, tām atikramya **bhrātreya** iti, **paitṛṣvaseyān** iti, **amburuhekṣaṇa** iti cokti-bhaṅgyā vātsalyasyotkarṣe sati rasollāsaḥ |

|| 10.49 || śrī-kuntī || 192 ||

[193]

evaṁ śrī-rāghavendrasya kevala-mādhuryamaya-līlāyāṁ hanumataḥ kevala-tan-maya-dāsa-bhāvo'pi svarūpaiśvaryādi-jñāna-maya-tad-bhāva-saṅgatir nātiyogyāpi paścān mādhuryamaya eva paryavasāyitā-bhaṅgyā tasyaivotkarṣāya jāteti rasollāsa eva yojanīyaḥ | tatraiśvarya-mādhuryayor mahima-jñānaṁ tasyāha—**oṁ 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 prasiddhaṁ 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 dharmaḥ svarūpa-śaktir iti bhagavat-sandarbhādau sthāpitam | ata evaikam api | tasyāś ca śakter māyātiriktatvam 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 asyāṁ paramātmano jīvākhya-śakti-rūpo'ṁśa ucyate | aneneti pṛthaktva-nirdeśāt | tad-rūpeṇa ca praveśo nāma devatā-śabda-vācya-tejo-vāri-mṛl-lakṣaṇopādhy-abhiniveśaḥ | sa ca tasya jīvasya tatrāhantādhyāsād eva bhavati | tato'ntaryāmi-rūpeṇa svayaṁ tatra sthitasyāpi

tad-adhyāsābhāvād upādhikṛta-nāma-rūpa-rāhityaṁ yuktam evety arthaḥ | sarvathāhaṅkāra-rāhitye sati vyākara-vāṇīti-prayogasyānarhatvād iti bhāvaḥ |

nanu, śrī-rāma-rūpaṁ na sarvair eva pratīyate ? tatrāha—**sudhiyopalambhanam** | śuddha-cittena svarūpatayivopalabhyata ity arthaḥ, nātaḥ paraṁ parama yad bhavataḥ svarūpam [bhā.pu. 3.9.3] ity-ādi śrī-brahma-vākyāt |

[195]

nanv evaṁbhūtasya martyeṣu prākaṭye kiṁ prayojanam ? ucyate—gauṇe saty api prayojanāntare mukhyaṁ tu bhakteṣu līlā-mādhuryābhivyañjanam evety āha—

> **martyāvatāras tv iha martya-śikṣaṇaṁ**
> **rakṣo-vadhāyaiva na kevalaṁ vibhoḥ |**
> **kuto'nyathā syād ramataḥ sva ātmanaḥ**
> **sītā-kṛtāni vyasanānīśvarasya ||** [bhā.pu. 5.19.5]

tu-śabda āśaṅkā-nivṛtty-arthaḥ | martya-loke yo'vatāra āvirbhāvaḥ | sa tu sādhu-janodveja-kara-kṣobadhāyaiva kevalaṁ na bhavati kintu martya-śikṣaṇam api | martyeṣu śikṣaṇaṁ tad-artha-prakāśanaṁ yat tan-mayam api | tatra bahirmukheṣu viṣayāsaṅga-durvāratā-prakāśanam ānuṣaṅgikam | uddeśyaṁ tu svabhakti-vāsaneṣu cittārdratā-kara-viraha-saṁyogamaya-nija-līlā-viśeṣa-mādhurya-prakāśanam | tatas tad-artham evety arthaḥ | anyathā yadi kevalaṁ tad-vadhāyaiva syāt tadā ātmanaḥ paramātmatvena paripūrṇasyeśvarasya sarvāntaryāmiṇaḥ sve sva-svarūpe tad-eka-rūpe vaikuṇṭhe 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-viṣayaka-kṛpā-viśeṣeṇaivety āha—

> **na vai sa ātmātmavatāṁ suhṛttamaḥ**
> **saktas tri-lokyāṁ bhagavān vāsudevaḥ |**
> **na strī-kṛtaṁ kaśmalam aśnuvīta**
> **na lakṣmaṇaṁ cāpi vihātum arhati ||** [bhā.pu. 5.19.6]

sa vai khalu trilokyāṁ na saktaḥ | tatra hetuḥ—ātmā paramātmā bhagavān paripūrṇaiśvaryādiḥ, vāsudevaḥ sarvāśrayaś ceti | kintu ātmavatām ātmā svayam eva nāthatvena vidyate yeṣāṁ, teṣāṁ sva-viṣayaka-mamatā-dhāriṇāṁ bhakta-viśeṣāṇām ity arthas teṣām eva suhṛttamaḥ | tasmād yathānyo strītva-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 | anantaraṁ jhaṭity eva svarga-sthatayā svāgamanaṁ pratīkṣamāṇais tad-ādibhiḥ saha svadhiṣṇyārohāt | adhunāpi tena sītādibhiś ca sahaivāsmin kiṁpuruṣa-varṣe'py asmābhir dṛśyamānatvāt | tato maryādā-rakṣārtham eva kiñcit tat-tad-anukaraṇam iti bhāvaḥ |

[197]

pūrvārtham eva sthāpayituṁ bhakty-eka-kāraṇa-kāruṇya-pramukha-parama-mādhuryaṁ sarvordhvam āha dvābhyāṁ—

na janma nūnaṁ mahato na saubhagaṁ
na vāṅ na buddhir nākṛtis toṣa-hetuḥ |
tair yad visṛṣṭān api no vanaukasaś
cakāra sakhye bata lakṣmaṇāgrajaḥ || [bhā.pu. 5.19.7]

mahataḥ puruṣāj janma | saubhagaṁ saundaryam | ākṛtir jātiḥ | yad yasmāt | tair janmādibhir visṛṣṭān tyaktān asmān tadīya-parama-bhakta-śrī-sītānveṣaṇādi-bhakti-tuṣṭatvena batāho lakṣmaṇasya sarva-sad-guṇa-lakṣma-lakṣitasya sumitrānandanasyāgrajo'pi sakhitve kṛtavān dāsyāyogyān api saha-vihārādinā sakhīn iva kṛtavān ity arthaḥ | sugrīvam upalakṣya vā tathoktam |

[198]

tasmāt—

suro'suro vāpy atha vānaro naraḥ
sarvātmanā yaḥ sukṛtajñam uttamam
bhajeta rāmaṁ manujākṛtiṁ hariṁ
ya uttarān anayat kosalān divam iti || [bhā.pu. 5.19.8]

pūrvaṁ svarūpa-jñāna-maya-bhaktyā manujākṛtāv eva parama-svarūpatvaṁ darśitavān | samprati mādhurya-jñāna-maya-bhaktyāpi viśiṣya tam evārādhayati–**manujākṛtiṁ harim** iti | tatrāpi śrī-kapilādikaṁ vyāvartayati–**rāmam** iti | **uttamam** asamordhva-guṇaṁ **sukṛtajñaṁ** svalpayāpi bhaktyā santuṣyantam iti |

|| 5.19 || śrī-hanūmān || 193-198 ||

[199]

tathā maivaṁ vibho'rhati [bhā.pu. 10.23.31] ity-ādau, preṣṭho bhavāṁs tanubhṛtāṁ kila bandhur ātmā [bhā.pu. 10.29.32] ity atrāpi narmālāpa-maya-śleṣam aṅgyā svīya-bhāvotkarṣeṇa rasollāsaḥ purato darśanīyaḥ | athāyogya-gauṇa-saṅgatyāpi mukhyasyollāso yathā tvak-śmaśru-roma-nakha-keśa- [bhā.pu. 10.60.45] ity-ādikaṁ śrī-rukmiṇī-vākyam | atra

pratīpatvenāyogyasyāpi bībhatsyasya saṅgatiḥ
prakṛta-kṛṣṇa-viṣayaka-kānta-bhāva-praśaṁsā-kāri-vacana-bhaṅgyaiva kṛteti tad-utkarṣāyaiva jātā | tato rasollāsa eveti | tathānyatra—

etāḥ paraṁ strītvam apāsta-peśalaṁ
nirasta-śaucaṁ bata sādhu kurvate |
yāsāṁ gṛhāt puṣkara-locanaḥ patir
na jātv apaity āhṛtibhir hṛdi spṛśan || [bhā.pu. 1.10.30]

sā ca śrī-rukmiṇyādy-avara-taj-jāti-bhedatvenaivātra gṛhītā | apāsta-peśalatvādikaṁ hi taj-jāty-antarāśrayaṁ na tu rukmiṇyādy-āśrayam | tābhis tāsām api sādhutva-karaṇāt | tataś cānyāṁ tat-tad-doṣa-yuktāṁ strī-jātim api yā nija-kīrty-ādinā śuddhāṁ kurvantīty arthaḥ | tāsāṁ tat-tad-doṣa-rahita-sarva-guṇālaṅkṛtatve tad-avarāsāṁ sādhutva-vidhāne ca hetum āha—yāsām iti | svayaṁ tathāvidho'py āhṛtibhiḥ preyasī-janocita-guṇa-samāhārair yā eva hṛdi spṛśan manasyāsajjan yāsāṁ gṛhād api na jātv apaitīti | tasmād atrāpi bībhatsa-saṅgatiḥ pūrvavad vyākhyeyā |

|| 1.10 || kauravendra-pura-striyaḥ || 199||

[200]

atha gauṇeṣv ayogya-mukhyānāṁ saṅgatāv api pūrva-rītyā rasollāso, yathā—

gopyo'nurakta-manaso bhagavaty anante
tat-sauhṛda-smita-viloka-giraḥ smarantyaḥ |
graste'hinā priyatame bhṛśa-duḥkha-taptāḥ
śūnyaṁ priya-vyatihṛtaṁ dadṛśus trilokam || [bhā.pu. 10.16.20]

atra gauṇaḥ karuṇa-rasa eva yogyaḥ | tatra sva-pratīpe sambhogākhya ujjvalas tv ayogyaḥ | 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 ayogya-sañcāri-saṅgatāv api yathā **tā vāryamānā patibhiḥ** [bhā.pu. 10.29.8] ity-ādi |

atha ca teṣām agre tādṛśaṁ cāpalyam ayogyam api tadānīṁ mohātirekābhivyañjanā-bhaṅgyā mahābhāvākhyaṁ 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—**yuvāṁ na naḥ sutau sākṣāt pradhāna-puruṣeśvarau** [bhā.pu. 10.65.18] iti |

atra pitṛ-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 **śāntāpara-nāmā jñāna-bhakti-mayo** rasaḥ | tatrālambanaḥ para-brahmatvena sphuran jñāna-bhakti-viṣayaś caturbhujādi-rūpaḥ śrī-bhagavān | tad-ādhārā bhagaval-līlā-gata-mahā-jñāni-bhaktāś ca | tatra bhagavān evaṁ tadaiva bhagavān aravinda-nābhaḥ [bhā.pu. 3.15.37] ity-ādibhiḥ śrī-sanakādīnāṁ vaikuṇṭha-gamane darśitaḥ | jñāni-bhaktāś ca ātmārāmāś ca munayaḥ [bhā.pu. 1.7.10] ity-ādinā varṇitāḥ | teṣu ca śrī-catuḥsanādyā eva tādṛśāḥ | śrī-śukadevasya tu līlā-rasa-mādhuryākṛṣṭatayā śrī-bhāgavatābhiniveśād yatraiva śrīmad-bhāgavataṁ sarvottamatvam abhipraiti, tatraiva gṛdhnunā bhavet |

athoddīpanāś ca tasya guṇa-kriyā-dravya-prāyāḥ | tatra **guṇāḥ**—sac-cid-ānanda-sāndrāṅgatvaṁ, sadā svarūpa-samprāptatvaṁ, bhagavattvaṁ, paramātmatvaṁ, vidyā-śakti-pradhānatvaṁ, vibhutvaṁ, hatāri-mukti-dāyakatvaṁ, śānta-bhakta-priyatvaṁ, samatvaṁ, dāntatvaṁ, śāntatvaṁ, śucitvaṁ, adbhuta-rūpavattvam ity-ādayaḥ | **kriyāś** ca bhakta-pālanādyāḥ | **dravyāṇi** ca mahopaniṣaj-jñāni-bhakta-pāda-rajas-tulasī-tadīya-sthānādīni |

athānubhāvāḥ—tat-tad-guṇādi-praśaṁsā para-brahma-paramātmādi-nāmoccāraṇaṁ brahma-sukhāvadhīraṇā-pūrvaka-bhagavad-unmukhatvam ity-ādayaḥ | nāsāgra-nyasta-dṛṣṭitvāvadhūta-ceṣṭā-jñāna-mudrādi-pūrvaka-jṛmbhāṅga-moṭana-hari-nati-stuti-prabhṛtayaś ca | sāttvikāś ca prāyaḥ prākṛtā eva |

atha **sañcāriṇaḥ**—nirveda-dhṛti-harṣa-mati-smṛti-viṣādotsukatāvega-vitarkādyāḥ |

atha **sthāyī** jñāna-bhaktiḥ | sā ca—

> yo'ntarhito hṛdi gato'pi durātmanāṁ tvaṁ |
> so'dyaiva no nayana-mūlam ananta rāddhaḥ || [bhā.pu. 3.15.46] ity-ādibhir vyañjitā |

tan-maya-rasa-vyañjakaṁ ca tatraiva—

> tasyāravinda-nayanasya padāravinda-

kiñjalka-miśra-tulasī-makaranda-vāyuḥ |
antar-gataḥ sva-vivareṇa cakāra teṣāṁ
saṅkṣobham akṣara-juṣām api citta-tanvoḥ || [bhā.pu. 3.15.43] ity-ādikam |

atrāravinda-nayana ālambanaḥ | vāyur uddīpanaḥ | tanu-saṅkṣobha-rūpa udbhāsvara-viśeṣaḥ sāttvika-viśeṣaś cānubhāvaḥ | citta-saṅkṣobha-rūpo harṣaḥ sañcārī | akṣara-juṣām apīti nirdeśa-viśiṣṭena tan-nirdeśena labdhā jñāna-bhaktiḥ sthāyī | tat-samūhasyaikatrānubhavena samarthanāt jñāna-bhakti-mayo rasa iti vivecanīyam |

[203.2] atha bhakti-mayeṣu raseṣu **āśraya-bhakti-mayo rasa** udāhrīyate | tatra **ālambanaḥ** pālakatvena sphurann āśraya-bhakty-āśrayaḥ śrī-kṛṣṇaḥ, tad-ādhārās tal-līlā-gata-parama-pālyāś 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-jīvanāś cāntarāṅgāḥ | tatra pūrveṣāṁ 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-dvayaṁ śreṇī-janādikam |

athoddīpaneṣu guṇāḥ | tatra parameśvarākārāvalambanānāṁ bhagavattvam avatārāvalī-bījatvam ātmārāmākarṣitvaṁ pūtanādīnām api tad-veśānukaraṇena mahā-bhakta-bhāva-dātṛtvaṁ paramātmatvam ananta-brahmāṇḍāśrayaika-roma-vivarāṁśatvam ity-ādayo vakṣyamāṇa-miśrāḥ |

śrīman-narākārāvalambanānāṁ kṛpāmbudhitvam āśrita-pālakatvam avicintya-mahā-śaktitvaṁ paramārādhyatvaṁ sarvajñatvaṁ sudṛḍha-vratatvaṁ samṛddhimattvaṁ kṣamā-śīlatvaṁ dākṣiṇyaṁ satyaṁ dākṣyaṁ sarva-śubhaṅkaratvaṁ pratāpitvaṁ dhārmikatvaṁ śāstra-cakṣuṣṭvaṁ bhakta-suhṛttvaṁ vadānyatvam ojaḥ kīrtiḥ tejaḥ saho balāni prema-vaśyatvādayaś ca |

atha **jātayaḥ** pūrveṣāṁ tat-tad-anukāritayā pratītā gopatvādayaḥ tat-smārakāḥ śyāmatvādayaś ca | uttareṣāṁ tat-tac-chreṣṭhatvenaiva pratītās te ubhaye |

atha **kriyāḥ** | pūrveṣāṁ sṛṣṭi-sthity-ādikṛto viśvarūpa-darśanādyāḥ vakṣyamāna-miśrāḥ | uttareṣāṁ para-pakṣa-nibarhaṇa-sva-pakṣa-pālana-sānugrahāvalokanādyāḥ |

atha **dravyāṇi** | tadīyāstra-vāditra-bhūṣaṇa-sthāna-padāṅka-bhaktādīni | tāni ca pūrveṣām alaukikatayaiva spaṣṭāni | uttareṣāṁ caitānyevālaukikatve'pi laukikāyamānatayaiva[70] darśita-prabhāvāni |

[70] caitāny eva laukikatve'pi alaukikāyamānatayaiva (PGG)

atha **kālāś** 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-viṣāda-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-rajaḥ [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-ākhyaḥ | yathā—

> **bhavāya nas tvaṁ bhava viśva-bhāvana**
> **tvam eva mātātha suhṛt-patiḥ pitā |**
> **tvaṁ sad-gurur naḥ paramaṁ ca daivataṁ**
> **yasyānuvṛttyā 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 dvividhāyogānantarajaḥ siddhis tuṣṭiś ceti | tatra prathamāprāpty-ātmakam ayogam āha—

> **iti māgadha-saṁruddhā bhavad-darśana-kāṅkṣiṇaḥ |**
> **prapannāḥ pāda-mūlaṁ te dīnānāṁ śaṁ vidhīyatām ||** [bhā.pu. 10.70.31]

atra **bhagavad-darśana-kāṅkṣiṇa** ity anena tad-darśanārthaiva bandha-mumukṣāpi vijñāpitā | tataḥ sthāyī darśitaḥ | pāda-mūlam ālambanam | saṁrodhī virodha-mukhenoddīpanaḥ | prapattir udbhāsvaraḥ | autsukyaṁ dainyaṁ ca sañcāriṇau | tābhyāṁ sāttvikādayaś ca jñeyāḥ |

|| 10.60 || rāja-dūtaḥ śrī-bhagavantam || 205 ||

[206]

etad-anantaraṁ **siddhy**-ākhyaṁ **yogaṁ** teṣām evāha—

> **dadṛśus te ghana-śyāmaṁ pīta-kauśeya-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 |**
> **praśaśaṁsur hṛṣīkeśaṁ 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 jṛmbhā jātā, tal-liṅgena tac-caraṇāravindaṁ **lihanta** ivety uktam | ata eva **jighranta iva nāsābhyām** iti | nāsā-puṭa-phullatāliṅgena tasya sarvāṅgam eva yugapaj jighranta ivety uktam | tad-artham iva tad-vistāraṇaṁ 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 tāsāṁ prabhāvo vyaktaḥ | śrī-vraja-prajānāṁ ca [bhā.pu. 10.35.25] ity-ādau—mocayan vraja-gavāṁ dina-tāpam ity anena sūcitaḥ | vraja eva tiṣṭhatāṁ vṛddha-bāla-gavām api kim uta manuṣyāṇām ity arthaḥ |

atha tad-anantarajaṁ **tuṣṭy**-ākhyaṁ yogaṁ dvārakā-prajānām āha—

> **ānartān sa upavrajya svṛddhā' jana-padān svakān |**
> **dadhmau daravaraṁ teṣāṁ viṣādaṁ 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 vṛndāvanaṁ sakhi bhuvo vitanoti kīrtim [bhā.pu. 10.21.10] ity-ādibhiḥ | hanta citram abalā śṛṇutedam [bhā.pu. 10.35.4] ity-ādibhiś ca jñeyaḥ |

atha **dāsya-bhakti-mayo rasaḥ** | **tatrālambanaḥ** prabhutvena sphuran dāsya-bhakty-āśrayaḥ śrī-kṛṣṇaḥ | tad-ādhārāḥ śrī-kṛṣṇa-līlā-gata-svotkṛṣṭa-tadīya-bhṛtyāś ca | śrī-kṛṣṇa iha parameśvarākāraḥ śrīman-narākāraś ceti dvividhaḥ pūrvoktāvirbhāva eva | tad-bhṛtyāś ca tat-tad-anuśīlatvena dvividhāḥ | punas te ca trividhāḥ | aṅga-sevakāḥ pārṣadāḥ preṣyāś ca | tatrāṅga-sevakā aṅgābhyañjaka-tāmbūla-vastra-gandha-samarpakādayaḥ | pārṣadā mantri-sārathi-senādhyakṣa-dharmādhyakṣa-deśādhyakṣādayaḥ | vidyādhadi-cāturyeṇa sabhā-rañjakāś ca | purohitasya prādhānyād guru-vargāntaḥ-pāta eva | pārṣadatvam apy aṁśena | preṣyāḥ sādipadātiśilpi-prabhṛtayaḥ | ete ca yathā-pūrvaṁ prāyaḥ priyatarāḥ | śrīmad-uddhava-dāruka-prabhṛtīnāṁ tv aṅga-sevādi-vaiśiṣṭyam apy astīti sarvato'py ādhikyam | tatrāpi śrīmad-uddhavasya bahuśo'pi tvaṁ me bhṛtyaḥ suhṛt sakhā [bhā.pu. 11.11.49] ity-ādy ukteḥ |

athoddīpanāḥ pūrvoktā eva | tatra viśeṣato'ṅga-sevakeṣu **guṇāḥ** saundarya-saukumāryādayaḥ | kriyā śayana-bhojanādikāḥ | **dravyāṇi** tat-sevopayogyāni tad-ucchiṣṭāni ca | pārṣadeṣu guṇāḥ prabhutvādayaḥ | preṣyeṣu pratāpādaya ity-ādi |

athānubhāvāḥ prāyaḥ pūrvoktā eva | tathā yoge sva-sva-karmaṇi tātparyam | yat khalu sevā-samaye kampa-stambhādy-udbhavam api vilāpayati tat-tat-karma-tātparyaṁ hi tasyāsādhāraṇo dharmaḥ | kampādis tu sarva-sādhāraṇas tataḥ pūrvasyaiva balavattvam iti | evam anyatrāpi rase yathāyatham unneyam | athāyoge'pi sva-sva-karmānusandhānaṁ tad-arcāsv api tat-tat-kṛtir eva vā |

atha sañcāriṇo'pi prāg-uktā eva | atha sthāyī ca dāsya-bhakty-ākhyaḥ | sa cākrūrādīnām aiśvarya-jñāna-pradhānaḥ | śrīmad-uddhavādīnāṁ tat-tat-sad-bhāve'pi mādhurya-jñāna-pradhānaḥ | śrī-vraja-sthānaṁ tu mādhuryeka-maya eva |

athāpy eṣāṁ prīter bhaktitvaṁ śrī-gopa-rāja-kumāratva-parama-guṇa-prabhāvatvādinaivādara-sad-bhāvāt | tatrākrūrasya dadarśa rāmaṁ kṛṣṇaṁ ca vraje go-dohanaṁ gatau [bhā.pu. 10.38.28] ity-ādi līlāyām anubhūta-tādṛśa-mādhuryasyāpi yamunā-hrade dṛṣṭena tad-aiśvarya-viśeṣeṇaiva camatkāra-paripoṣāt tat-pradhānatvaṁ vyaktam | śrīmad-uddhavasya mādhurya-pradhānatvaṁ tu śrī-gokula-vāsi-bhāgya-ślāghāyāṁ sphuṭam eva vyaktam | ata eva tādṛśasyāpi tasyaivaṁ svecchā-maya-nara-līlā-mādhuryāveśaḥ smaryamāṇo mama tad-viyoga-khedaṁ vardhayatīti bhagavad-antardhānānantaram uddhavaḥ svayam āha—

> **māṁ khedayaty etad ajasya janma-**
> **viḍambanaṁ yad vasudeva-gehe |**
> **vraje ca vāso'ri-bhayād iva svayaṁ**
> **purād vyavātsīd yad-ananta-vīryaḥ ||** [bhā.pu. 3.2.16] iti |

ata eva ślāghitaṁ yan-martya-līlaupāyikam [bhā.pu. 3.2.12] iti | agre parama-madhuratvena tāṁ līlām api varṇayati—

vasudevasya devakyāṁ jāto bhojendra-bandhane |
cikīrṣur bhagavān asyāḥ śam ajenābhiyācitaḥ ||
tato nanda-vrajam itaḥ pitrā kaṁsād vibibhyatā |
ekādaśa samās tatra gūḍhārciḥ sa-balo'vasat ||
parīto vatsapair vatsāṁś cārayan vyaharad vibhuḥ |
yamunopavane kūjad- dvija-saṅkulitāṅghripe ||
kaumārīṁ darśayaṁś ceṣṭāṁ prekṣaṇīyāṁ vrajaukasām |
rudann iva hasan mugdha- bāla-siṁhāvalokanaḥ || [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-sthānāṁ mādhurya-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-spṛhātiśayaṁ 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 īyuṣo
bhārāvatārāya bhuvo nijecchayā |
lāvaṇya-dhāmno bhavitopalambhanaṁ
mahyaṁ 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 |
pulakācitāṅga autkaṇṭhyāt svākhyāne nāśakan nṛpa || [bhā.pu. 10.38.35]

svākhyāne akrūro'haṁ namaskaromi ity etal-lakṣaṇe |

|| 10.38 || śrī-śukaḥ || 213 ||

[214]

atha bhagavad-antardhānāntaraṁ **viyogātmako** yathā—

iti bhāgavataḥ pṛṣṭaḥ kṣattrā vārtāṁ priyāśrayām |
prativaktuṁ na cotseha autkaṇṭhyāt smāriteśvaraḥ ||
yaḥ pañca-hāyano mātrā prātar-āśāya yācitaḥ |
tan naicchad racayan yasya saparyāṁ bāla-līlayā ||
sa kathaṁ sevayā tasya kālena jarasaṁ gataḥ |
pṛṣṭo vārtāṁ pratibrūyād bhartuḥ pādāv anusmaran || [bhā.pu. 3.2.1-3]

bhāgavataḥ śrīmān uddhavaḥ | **kṣattrā** vidureṇa | jarasaṁ varṣāṇāṁ pañcaviṁśaty-uttara-śatasya tādṛśānāṁ prākaṭya-maryādā-kālasyāntimaṁ bhāgam ity eva vivakṣitaṁ na tu jīrṇatvam | śrī-kṛṣṇa-savayasas tasyāpi tadvan nitya-vayasatvena śrī-kṛṣṇa-sandarbhe sthāpitatvāt noddhavo'ṇv api man-nyūnaḥ [bhā.pu. 3.4.31] iti śrī-bhagavad-vākya-vaiśiṣṭhyāt | tatra pravayaso'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-ādau durbhago bata loko'yam [bhā.pu. 3.2.8] ity-ādiṣu cātmātmīya-vigarhādi-lakṣaṇo vilāpaś ca jñeyaḥ | atha

viyogānantara-yoga-lakṣaṇa-tuṣty-ātmaka udāhāryaḥ | tatra sākṣātkāra-tulya-sphūrtātmako yathā tad-anantaram eva śrīmad-uddhavasya—

sa muhūrtam abhūt tūṣṇīṁ kṛṣṇāṅghri-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-rakṣārthaṁ keṣucid avyavacchedenaiva sphuratīty ata eva śrīmad-uddhava-praveśe keṣāṁcit sukham api varṇitam | vāsitārthe'bhiyuddhadbhiḥ [bhā.pu. 10.46.9] ity-ādibhiś ca | tāṁ dīpa-dīptair maṇibhir virejuḥ [bhā.pu. 10.46.45] ity-ādinā ca | ata eva śrī-bhagavatāpi prāyaḥ pitarau preyasīś caivoddiśya sandiṣṭam–gacchoddhava vrajaṁ saumya [bhā.pu. 10.46.3] ity-ādinā | pitrādīnāṁ tu sarvatra duḥkha-mātra-sphuraṇād anyeṣāṁ sukham api nānubhava-padavīm ārohati |

api smarati naḥ kṛṣṇo mātaraṁ suhṛdaḥ sakhīn |
gopān vrajaṁ cātma-nāthaṁ gāvo vṛndāvanaṁ girim || [bhā.pu. 10.46.18]

ity-ādi śrī-vrajeśvara-vacanāt | tatra śrīmad-uddhava-vāse tu prāyaḥ sarveṣām api tādṛśīṁ sphūrtiṁ varṇayati—

uvāsa katicin māsān gopīnāṁ vinudan śucaḥ |
kṛṣṇa-līlā-kathāṁ gāyan ramayāmāsa gokulam ||
yāvanty ahāni nandasya vraje'vātsīt sa uddhavaḥ |
vrajaukasāṁ kṣaṇa-prāyāṇy āsan kṛṣṇasya vārtayā ||
sarid-vana-giri-droṇīr vīkṣan kusumitān drumān |
kṛṣṇaṁ 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-ātmakaṁ** śrīmad-uddhavasyāha—

tatas tam antar hṛdi sanniveśya
gato mahā-bhāgavato viśālām |
yathopadiṣṭāṁ jagad-eka-bandhunā
tapaḥ samāsthāya harer agād gatim || [bhā.pu. 11.29.47]

gamyate iti **gatiḥ** | **yathopadiṣṭāṁ gatim** ity asya tṛtīyānusāreṇāyam arthaḥ | pūrvaṁ tatra taṁ prati śrī-bhagavatā, vedāham antar-manasīpsitaṁ te dadāmi yat tad dūra-vāpam anyaiḥ [bhā.pu. 3.4.11] ity anena tad-abhīpsitaṁ dātuṁ pratiśrutam | tvad-īpsita-pūrty-arthaṁ yad **anyair duravāpaṁ,** tad dadāmīty arthaḥ | tac ca deyaṁ–purā mayā proktam ajāya nābhā [bhā.pu. 3.4.13] ity-ādinā saṅkṣepa-bhāgavata-rūpam ity uddiṣṭam |

atha tādṛśa-tat-pratiśruta-śravaṇena paramotsukatayā parama-nijābhīpsitam asau svayam eva niveditavān—

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

athāgantukaṁ nija-moha-viśeṣaṁ ca niveditavān—karmāṇy anīhasya bhavo'bhavaya [bhā.pu. 3.4.16] ity-ādibhyām | tac ca sākṣāt-tad-upadeśa-balena prāyaḥ para-pratyāyanārtham eva jñeyam, noddhavo'ṇv api man-nyūnaḥ [bhā.pu. 3.4.31] ity-ādeḥ |

atha tat-tad-arthopayuktatayā bhagavad-uddiṣṭārtham api prārthitavān-jñānaṁ paraṁ svātma-rahaḥ-prakāśaṁ provāca kasmai [bhā.pu. 3.4.18] ity-ādinā | tatra yad vṛjinaṁ tarema iti vṛjinaṁ tādṛśa-sevā-viraha-duḥkham | tādṛśa-loka-moha-duḥkhaṁ ca | tat taraṇasya tad-rahasya-jñānādhīnatvād iti bhāvaḥ | tataś ca mad-abhīṣṭaṁ śrī-bhagavān api sampāditavān iti śrī-viduraṁ prati kathitaṁ śrīmad-uddhavena svayam eva—

> ity āvedita-hārdāya mahyaṁ sa bhagavān paraḥ |
> ādideśāravindākṣa ātmanaḥ paramāṁ sthitim || [bhā.pu. 3.4.19] iti |

dvitīye brahmaṇe'pi parama-vaikuṇṭhaṁ 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 tādṛśatve'pi vicitra-līlā-bhakta-paravaśatva-rūpāsāv iti tatraiva bodhitam |tatas tad-anubhavenobhayatrāpi śrīmad-uddhavasya dhairyaṁ jātam iti tat-tad-upayogaḥ | tataś ca tām eva **tad-upadiṣṭāṁ gatiṁ** jagāmety arthaḥ | tathaivopadiṣṭam ante taṁ praty ekādaśe—

> jñāne karmaṇi yoge ca
> vārtāyāṁ daṇḍa-dhāraṇe |
> yāvān artho nṛṇāṁ tāta
> tāvāṁs te'haṁ catur-vidhaḥ || [bhā.pu. 11.29.33] iti |

tasya śrī-kṛṣṇa-rūpā gatiś ceyaṁ śrī-śuka-dvārā śrī-bhāgavata-pracārāt pūrvam eva jñeyā | sva-jñāna-pracārārtham eva hi so'yaṁ pṛthivyāṁ rakṣitaḥ | tad-anantaraṁ caritārthatvāt na prayojanam iti | kintu kāya-vyūhena śrīmad-vraje'py asya tat-prāptir jñeyā, āsām aho caraṇa-reṇu-juṣām ahaṁ syām [bhā.pu. 10.47.61] iti dṛḍha-manorathāvagamāt |

|| 11.29 || śrī-śukaḥ || 217 ||

[218]

atha **praśraya-bhakti-mayo rasaḥ** | tatrālambano lālakatvena sphuran praśraya-bhakti-viṣayaḥ śrī-kṛṣṇaś ca pūrvavat parameśvarākāraḥ śrīman-narākāraś ceti dvividhāvirbhāvaḥ | tat-tad-āśrayatvena ca lālyāś ca trividhāḥ | tatra parameśvarākārāśrayā brahmādayaḥ | śrīman-narākārāśrayāḥ śrī-daśākṣara-dhyāna-darśita-śrī-gokula-pṛthukāḥ | ubhayāśrayāḥ śrī-dvārakā-janmānaḥ | te ca sarve yathāyathaṁ putrānuja-bhrātuṣputrādayaḥ | 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 sāmbādīnāṁ śrī-kṛṣṇa-ślāghita-guṇatvam āha—**jāmbavatyāḥ sutā hy ete sāmbādyāḥ pitṛ-sammatāḥ** [bhā.pu. 10.61.12] iti |

[220]

ataḥ śrī-sāmbasyaikādaśādau śrutam anyathā-ceṣṭitaṁ śrī-kṛṣṇasya maryādā-darśaka-tat-tal-līlecchayaiva | tatra śrī-rukmiṇī-putrās tu teṣv api śreṣṭhā ity āha—**pradyuma-pramukhā jātā rukmiṇyāṁ 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—

> **kathaṁ tv anena samprāptaṁ sārūpyaṁ śārṅga-dhanvanaḥ |**
> **ākṛtyāvayavair gatyā svara-hāsāvalokanaiḥ ||** [bhā.pu. 10.55.33]

spaṣṭam |

|| 10.55 || śrī-rukmiṇī || 221 ||

[222]

kiṁ ca—

yaṁ vai muhuḥ pitṛ-sarūpa-nijeśa-bhāvās
tan-mātaro yad abhajan raha-rūḍha-bhāvāḥ |
citraṁ na tat khalu ramāspada-bimba-bimbe
kāme smare'kṣa-viṣaye kim utānya-nāryaḥ || [bhā.pu. 10.55.40]

yaṁ pradyumnaṁ **tan-mātaro muhur abhajan** draṣṭum āgatāḥ, punar lajjayā **raha** ekānta-deśaṁ ca **abhajan** nililyur ity arthaḥ | tad evaṁ yad abhajan, tat khalu **ramāspada-bimbasya** lakṣmī-vilāsa-bhūmi-mɜrter **bimbe** pratimūrtau tasmin **na citram**, bālakasya pitṛ-sādṛśye mātṝṇāṁ vātsalyoddīpti-sambhavāt | tatra yac ca **rahaḥ abhajan**, tad api na citram ity āha–**pitṛ-svarūpa-nijeśa-bhāvāḥ** | tad-anantaraṁ pituḥ śrī-kṛṣṇasya sa-rūpeṇa sārūpyātiśayena nijeśasya ātmīya-prabhu-mātra-buddhyāvagatasya, na tu ramaṇa-buddhyāvagatasya śrī-kṛṣṇasya bhāvaḥ sphūrtir yāsu tāḥ | tato lajjā-hetukaṁ raho-bhajana-lakṣaṇaṁ palāyanam apy ucitam eveti bhāvaḥ | tathoktam etat prāg eva—taṁ dṛṣṭvā jalada-śyāmam [bhā.pu. 10.55.27] ity-ādau kṛṣṇaṁ 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 bhāvaḥ kānta-bhāvo yāsāṁ tāḥ | kadācid anyatra cetane tat-sādṛśyātiśayeneśvara-bhāvaḥ sphuratu nāma, ramaṇa-bhāvas tu na sarvathety arthaḥ | śrī-rukmiṇyās tat-sadṛśa-vatsalāyā anyasyāś ceśvara-bhāvo'pi nodayate, kintu sarvathā putra-bhāva eva tat-sārūpyeṇoddīptaḥ syāt | yathoktaṁ śrī-rukmiṇī-devyaiva–kathaṁ tv anena samprāptam [bhā.pu. 10.55.33] ity-ādy-anantaraṁ—

sa eva vā bhaven nūnaṁ yo me garbhe dhṛto'rbhakaḥ |
amuṣmin prītir adhikā vāmaḥ sphurati me bhujaḥ || [bhā.pu. 10.55.34]

tad evaṁ tāsām api yatra ramāspada-bimba-bimbatvena tādṛśī bhrāntiḥ, tatra parama-mohane ramāspada-bimbasyaivāprākṛta-**kāma**-rūpāṁśe jagad-gata-nijāṁśena **smare** smaraṇa-pathaṁ gatvāpi kṣobhake samprati tu svayam eva **akṣa-viṣayatāṁ** prāpte sati **anya-nāryaḥ kim uta** suṣṭhv eva mohaṁ prāptam ucitā ity arthaḥ |

|| 10.55 || śrī-śukaḥ || 222 ||

[223]

atha **uddīpanāḥ** | **guṇāḥ** sva-viṣayaka-śrī-kṛṣṇa-vātsalya-smita-prekṣādayaḥ | tathā tasya kīrti-buddhi-balādīnāṁ parama-mahattvaṁ ca tathā jāti-kriyādayo'pi yathā-yogam avagantavyāḥ |

atha **anubhāvāḥ** | bālye muhus taṁ prati mṛdu-vācā svaira-praśna-prārthanādikam, 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-ākhyaḥ | tatra bālye'tilālyatābhimāna-mayatvena praśraya-bījasya dainyāṁśasya sad-bhāvāt tad-ākhyatvam | tatra bālyodāharaṇam avagantavyam | anyadīyaṁ yathā—niśamya preṣṭham āyāntam [bhā.pu. 1.11.16] ity-ādau |

pradyumnaś cārudeṣṇaś ca sāmbo jāmbavatī-sutaḥ |
praharṣa-vegocchaśita-śayanāsana-bhojanāḥ ||
vāraṇendraṁ puraskṛtya brāhmaṇaiḥ sasumaṅgalaiḥ |
śaṅkha-tūrya-ninādena brahma-ghoṣeṇa cādṛtāḥ |
pratyujjagmū rathair hṛṣṭāḥ 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** | tatrālambanaḥ lālyatvena sphuran vātsalya-viṣayaḥ śrī-kṛṣṇas tad-ādhārās 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 caiṣāṁ vātsalyopayogi vaiduṣyaṁ—

gopyaḥ saṁspṛṣṭa-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—

tāṁ stanya-kāma āsādya mathnantīṁ jananīṁ hariḥ |
gṛhītvā dadhi-manthānaṁ nyaṣedhat prītim āvahan || [bhā.pu. 10.9.4]

spaṣṭam |

|| 10.9 || śrī-śukaḥ || 224 ||

[225]

evam—

uvāca pitarāv etya sāgrajaḥ sātvatarṣabhaḥ |
praśrayāvanataḥ prīṇann 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 | prīṇan prīṇayan |

|| 10.45 || śrī-śukaḥ || 225 ||

[226]

atha **śaiśava-cāpalyam** āha—

śṛṅgy-agni-daṁṣṭry-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—

kṛṣṇasya gopyo ruciraṁ vīkṣya kaumāra-cāpalam |
śṛṇvantyāḥ 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-vayasaḥ sambandhinyaḥ śrī-kṛṣṇasyaiva prauḍha-bhrātṛjāyāś ca | anyadā praśrayo lajjā priyaṁvadatvaṁ sāralyaṁ dātṛtvam ity-ādayaḥ | tatrādyodāharaṇaṁ kurukṣetra-yātrāyāṁ kṛṣṇa-rāmau pariṣvajya pitarāv abhivādya ca [bhā.pu. 10.82.34] ity-ādikam |

ato bālatvena matatvād indra-makha-prasaṅge prāgalbhyam api teṣāṁ sukhadam | kānty-avayava-vayasāṁ saundaryaṁ sarva-sal-lakṣaṇatvaṁ pūrṇa-kaiśora-paryantaṁ vṛddhir ity-ādayas tu sarvadaiva | tatrāntyā yathā—

kālena vrajatālpena
gokule rāma-keśavau |
jānubhyāṁ saha pāṇibhyāṁ
riṅgamāṇau vijahratuḥ || [bhā.pu. 10.8.21] ity-ādi |

[229]

tathā—

kālenālpena rājarṣe rāmaḥ kṛṣṇaś ca gokule |
aghṛṣṭa-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 |**[71] [bhā.pu. 10.15.1]

ity-ādi spaṣṭam || saḥ ||

[231]

jātis 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 sarīsṛpantau
> ghoṣa-praghoṣa-ruciraṁ vraja-kardameṣu |
> tan-nāda-hṛṣṭa-manasāv anusṛtya lokaṁ
> mugdha-prabhītavad upeyatur anti mātroḥ || [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 paugaṇḍādau mānya-mānanādayo jñeyāḥ | atha **dravyāṇi** ca tat-krīḍā-bhāṇḍa-vasanādīni | **kālāś** ca taj-janma-dinādayaḥ | tatra janma-dinaṁ yathā—

> **kadācid autthānika-kautukāplave**
> **janmarkṣa-yoge samaveta-yoṣitām |**
> **vāditra-gīta-dvija-mantra-vācakaiś**
> **cakāra sūnor abhiṣecanaṁ satī ||** [bhā.pu. 10.4.7] ity-ādi |

spaṣṭam |

|| 10.8 || saḥ || 232 ||

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[71] gāś cārayantau sakhibhiḥ samaṁ padair
vṛndāvanaṁ puṇyam atīva cakratuḥ ||

[233]

athānubhāveṣūdbhāsvarāḥ | tatra lālanam—

tayor yaśodā-rohiṇyau putrayoḥ putra-vatsale |
yathā-kāmaṁ yathā-kālaṁ vyadhattāṁ paramāśiṣaḥ ||
gatādhvāna-śramau tatra majjanonmardanādibhiḥ |
nīvīṁ vasitvā rucirāṁ divya-srag-gandha-maṇḍitau ||
janany-upahṛtaṁ prāśya svādv annam upalālitau |
saṁviśya vara-śayyāyāṁ 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 paramāṁ
mudaṁ lebhe kurūdvaha || [bhā.pu. 10.6.43]

spaṣṭam |

|| 10.6 || saḥ || 234 ||

[235]

āśīrvādaḥ—

tā āśiṣaḥ prayuñjānāś
ciraṁ pāhīti[72] bālake |
haridrā-cūrṇa-tailādbhiḥ
siñcantyo'janam ujjaguḥ || [bhā.pu. 10.52.15]

spaṣṭam |

|| 10.15 || saḥ || 235 ||

[236]

[72] jīveti

hitopadeśa-dānam |

kṛṣṇa kṛṣṇāravindākṣa
tāta ehi stanaṁ piba |
alaṁ vihāraiḥ kṣut-kṣāntaḥ
krīḍā-śrānto'si putraka || [bhā.pu. 10.11.15] ity-ādi |

spaṣṭam |

|| 10.11 || śrī-vrajeśvarī śrī-kṛṣṇam || 236 ||

[237]

idam akhilaṁ sādhāraṇa-vatsalānām api syāt, pitros tu viśeṣataḥ | tatra hita-pravartanārtha-tarjanādikaṁ yathā—

ekadā krīḍamānās te rāmādyā gopa-dārakāḥ |
kṛṣṇo mṛdaṁ bhakṣitavān iti mātre nyavedayan ||
sā gṛhītvā kare kṛṣṇam 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-cāpalyānantaraṁ—

kṛtāgasaṁ taṁ prarudantam akṣiṇī
kaṣantam añjan-maṣiṇī sva-pāṇinā |
udvīkṣamāṇaṁ bhaya-vihvalekṣaṇaṁ
haste gṛhītvā bhiṣayanty avāgurat ||

tyaktvā yaṣṭiṁ sutaṁ bhītaṁ vijñāyārbhaka-vatsalā |
iyeṣa kila taṁ baddhuṁ dāmnātad-vīrya-kovidā || [bhā.pu. 10.9.11-12]

spaṣṭam |

|| 10.9 || saḥ || 238 ||

[239]

atha tarjana-visvādauṣadha-pāyanādivat tadātva-bhavaṁ tat-sukham apy atikramyāyātibhadrāyaitat-samṛddhaye ceṣṭā yathā—

tam aṅkam ārūḍham apāyayat stanaṁ
sneha-snutaṁ sa-smitam īkṣatī mukham |
atṛptam utsṛjya javena sā yayāv
utsicyamāne payasi tv adhiśrite || [bhā.pu. 10.9.5]

yad-dhāmārtha-suhṛt-priyātma-tanaya-prāṇāśayās tvat-kṛte [bhā.pu. 10.14.35] ity anena kaimutya-prāptes tad-gṛha-sampatti-sampādana-prayatnas tu sutarām eva tad-āyati-samṛddhy-artha eva | tatra gopa-jātīnāṁ saty api mahā-sampatty-antare tat-kāraṇe ca dugdha-hetuka-sampatty-artham eva mahān āgrahaḥ svābhāvikaḥ | tasmād āyatīya-tat-sampatti-vardhanārthaṁ dugdha-rakṣāyām autsukyam idaṁ vātsalya-vilasitam eva sat vātsalyaṁ puṣṇāti, samudram iva taraṅga-saṅghaḥ | atra tasyā hṛdayam īdṛśam--"ayaṁ sampatti-rakṣāṁ na jānāti | tataḥ samprati mad-eka-kartavyāsau" iti | atra ca **sneha-snutam** iti svābhāvika-gāḍha-snehaṁ darśayitvā tathaiva sūcitam | evaṁ tat-kṛte dadhi-maṇḍa-bhāṇḍa-bhaṅge'pi tasyā bahir eva kopābhāso darśitaḥ |

manasi tu prabala-cāpalya-darśanena harṣa eva | yathāha—

uttārya gopī suśṛtaṁ payaḥ punaḥ
praviśya saṁdṛśya ca dadhy-amatrakam |
bhagnaṁ vilokya sva-sutasya karma taj
jahāsa taṁ cāpi na tatra paśyatī || [bhā.pu. 10.9.7]

spaṣṭam |

|| 10.9 || saḥ || 240 ||

[241]

atha duḥkhe'pi tat-prastobhanārthaṁ mṛṣā-hāsyādikam api, yathā —

ulūkhalaṁ vikarṣantaṁ dāmnā baddhaṁ 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]

evaṁ śṛṅgy-agnir-daṁṣṭry-ahi-jala-dvija [bhā.pu. 10.8.15] ity-ādikaṁ darśitam |

atha tac-chreyo-nibandhanā devādi-pūjā—

tais taiḥ kāmair adīnātmā yathocitam apūjayat |
viṣṇor ārādhanārthāya sva-putrasyodayāya ca || [bhā.pu. 10.5.16]

anena viṣṇuḥ prīṇātu tena ca mat-putrasyodayo bhavatv iti saṅkalpya sarvā yathocitām apūjayad ity arthaḥ |

|| 10.5 || saḥ || 243 ||

[244]

[244.1] tathānyeṣāṁ samyag anirṇīta eva[73] prabhāve tat-kāryasya prakārāntara-kāraṇatā-bhāvanā sambhavati | yathā—

aho batātyadbhutam eṣa rakṣasā
bālo nivṛttiṁ gamito'bhyagāt punaḥ |
hiṁsraḥ sva-pāpena vihiṁsitaḥ khalaḥ
sādhuḥ samatvena bhayād vimucyate || [bhā.pu. 10.7.31] iti |

śrīmat-pitros tu samyaṅ-nirṇīte'pi sambhavati yathā śrīmatī mātā kiṁ svapnaḥ [bhā.pu. 10.8.40] ity-ādinā śrī-kṛṣṇasya viśvodarāditvaṁ 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 śaraṇatvenāśrayatavatī ca | punaś ca ahaṁ mamāsau [bhā.pu. 10.8.41] ity-ādinā nija-bhāvam eva dṛḍhīkṛtya tac-charaṇatvam evāvadhāritavatī | ahaṁ mamāsau patir eṣa me sutaḥ ity-ādikam idantā-nirdiṣṭatvena pratyakṣa-siddham eva | tathāpi yan-māyayetthaṁ [bhā.pu. 10.8.42] etan-nānā-prakāreṇa viśvarūpa-darśanākārā kumatiḥ | sa eveśvaro mama gatir ity arthaḥ |

yac ca itthaṁ vidita-tattvāyāṁ [bhā.pu. 10.8.43] ity-ādikaṁ tad-ante śrī-śuka-vākyaṁ tatrāpi tattvaṁ putratvam | sa īśvaraḥ [bhā.pu. 10.8.43] śrī-kṛṣṇasyaiveśvara-rūpo ya āvirbhāva-viśeṣaḥ | yatraiva praṇatāsmi tat-padam [bhā.pu. 10.8.41] iti tad-vākyānusandhānajam api paryavasitaṁ,

[73] samyaṅ-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-praśaṁsāpi kṛtā |

[244.2] evam api smarati naḥ kṛṣṇaḥ [bhā.pu. 10.46.18] ity-ādikasya, apy āyāsyati govindaḥ [bhā.pu. 10.46.19] ity-ādikasya ca svabhāvocita-śrī-vrajeśvara-vākyasyānte loka-rītyā tad-duḥkha-śānty-arthaṁ śrīmad-uddhavena yuvāṁ ślāghyatamau nūnaṁ [bhā.pu. 10.46.30] ity-ādinā tat-stuti-garbha-tattvopadeśe kṛte'pi tad-bhāva-naiścalyaṁ darśitam–evaṁ niśā sā bruvator vyatītā nandasya kṛṣṇānucarasya rājan [bhā.pu. 10.46.44] iti |

evaṁ śrī-vrajeśvarasya viyoga-duḥkha-vyañjanā-prakāreṇa śrīmad-uddhavasya tat-sāntvanā-prakāreṇety arthaḥ | atas tad-bhāva-naiścalyam | tattvopadeśasya vāstavam arthāntaraṁ tu śrī-kṛṣṇa-sandarbhe [149-150] darśitam asti |

evaṁ kurukṣetra-yātrāyāṁ paritaḥ stuvatsv api tādṛśa-mahā-muni-goṣṭhī-prabhṛtiṣu vikhyāyamāne'pi śrī-vasudeva-putratve śrī-vrajeśvarayos tad-bhāva-naiścalyaṁ, 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][74] ity-ādi-dvaye śrīmad-uddhavaṁ prati śrī-kṛṣṇaiśvarya-pratipādaka-tad-upadeśābhyupagama-vādenāpi tathoktam | tādṛśe'pi tasmin pratijanmaiva svīyāṁ ratim eva prārthayāmaha ity arthaḥ | eṣā teṣāṁ rati-prārthanā cānurāga-mayy eva na tu tad-abhāva-mayī—

> taṁ nirgataṁ samāsādya nānopāyana-pāṇayaḥ |
> 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 | tādṛśa-rāgānurūpam eva jīvāntara-sādhāraṇyenoktam—karmabhir bhrāmyamāṇānām [bhā.pu. 10.47.67] iti |

tad evaṁ kevala-vātsalyānurūpam arthāntaraṁ ca sidhyati, yataḥ **pāda**-śabda-prayogo vātsalye'pi samprati prāpty-asambhāvanāmayāt dūra-deśa-viyogād dainyena yuktaḥ | tathaiva hi citreketoḥ karuṇa-rase dṛṣṭam asti | tat-prahvaṇaṁ ca tat-kartṛkaṁ prahvaṇaṁ namaskāra ity arthaḥ | pūrvavad īśvara-śabdaś ca lālanayaiva prayuktaḥ | loke'pi tādṛg-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 sākṣāc chrī-kṛṣṇa-kṛta-līlā-jātās tal-līlā-śakti-kṛtaiśvarya-maya-līlā-jātāś ca

[74] manaso vṛttayo naḥ syuḥ kṛṣṇa-pādāmbujāśrayāḥ |
vāco'bhidhāyinīr nāmnāṁ kāyas tat-prahvaṇādiṣu ||
karmabhir bhrāmyamāṇānāṁ yatra kvāpīśvarecchayā |
maṅgalācaritair dānai ratir naḥ kṛṣṇa īśvare ||

jñeyāḥ | krameṇa yathā—kasmān mṛdam adāntātman [bhā.pu. 10.8.34] ity-ādāv amarṣaḥ | sā tatra dadṛśe viśvaṁ [bhā.pu. 10.8.37] ity-ādau vismayaḥ śaṅkā cety ādi |

atha vātsalyākhyaḥ sthāyī | sa yathā—

tan-mātarau nija-sutau ghṛṇayā snuvantyau
paṅkāṅga-rāga-rucirāv upagṛhya dorbhyām
dattvā stanaṁ prapibatoḥ sma mukhaṁ nirīkṣya
mugdha-smitālpa-daśanaṁ yayatuḥ pramodam || [bhā.pu. 10.8.23]

tayoḥ śrī-kṛṣṇa-rāmayor mātarau | ghṛṇayā kṛpayā ||

|| 10.8 || śrī-śukaḥ || 244 ||

[245]

tad evaṁ vibhāvādi-saṁvalana-camatkārātmako vatsala-rasaḥ | tasya ca prathama-prāpti-mayo bhedo yathā—

gopyaś cākarṇya muditā
yaśodāyāḥ sutodbhavam |
ātmānaṁ bhūṣayāṁ 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-utkaṇṭho'bhavat tūṣṇīṁ 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-tuṣty-ātmako yathā tāv ātmāsanam āropya [bhā.pu. 10.82.35] ity-ādau | yathā ca tatraiva—

> **nandas tu sakhyuḥ priya-kṛt premṇā govinda-rāmayoḥ |**
> **adya śva iti māsāṁs trīn yadubhir mānito'vasat ||** [bhā.pu. 10.84.66]

govinda-rāmayoḥ premṇā hetunā **māṁsāṁs 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-kṛṣṇaṁ prati sva-putra-bhāvāprakaṭanena vyavaharaṁs tasya vraja-nayanāgrahaṁ sākṣān na kurvann ity arthaḥ | tathā yadubhir **mānitaś** cāvasad iti |

[248]

tad-anantaram api punar viyogātmako yathā—

> **tataḥ kāmaiḥ pūryamāṇaḥ sa-vrajaḥ saha-bāndhavaḥ |**
> **parārdhyābharaṇa-kṣauma- nānānarghya-paricchadaiḥ ||**
> **vasudevograsenābhyāṁ kṛṣṇoddhava-balādibhiḥ |**
> **dattam ādāya pāribarhaṁ yāpito yadubhir yayau ||**
> **nando gopāś ca gopyaś ca govinda-caraṇāmbuje |**
> **manaḥ kṣiptaṁ punar hartum anīśā mathurāṁ yayuḥ ||** [bhā.pu. 10.84.67-69]

kāmaiḥ śrī-kṛṣṇa-vrajāgamanādi-rūpair abhilāṣair nibhṛtaṁ śrī-kṛṣṇena **pūryamāṇaḥ,** tad-aṅgīkāreṇa santoṣyamāṇa ity arthaḥ | śrī-rāma-vrajāgamane tān uddiśya kṛṣṇe kamala-patrākṣe sannyastākhila-rādhasaḥ [bhā.pu. 10.65.6] iti śrī-śukokteḥ | tatraiva *kṛṣṇe* kṛṣṇa-prāpty-arthaṁ *kamala-patrākṣe sannyastākhila-rādhasas* tyakta-sarva-viṣayā iti ṭīkoktiḥ | **tataḥ** śrī-vasudevādibhiḥ kartṛbhiḥ **parārdhyābharaṇādibhiḥ** kṛtvā **dattaṁ** yat pāribarhaṁ tat teṣāṁ prītimayatvenaiva **ādāya** ity arthaḥ | **yāpito** mahatā sainyena prasthāpitaḥ | tad-anantaraṁ teṣāṁ punar atyanta-premāveśaṁ varṇayati–**nanda** ity-ādi | **māthurām** iti tatraiva tena rūpeṇaiva kevala-sva-sambhandhitayā teṣāṁ śrī-kṛṣṇa-prāpty-āgraho darśitaḥ |

etad-anantaraṁ yarhy ambujākṣāpasasāra bho bhavān kurūn madhūn vātha suhṛd-didṛkṣayā [bhā.pu. 1.11.9] iti śrī-dvārakā-prajā-vākyānusāreṇa śrī-kṛṣṇa-sandarbhotthāpita-pādma-gadyānusāreṇa ca nityaiva tuṣṭir avagantavyā | iti vātsalyākhyo rasaḥ ||

|| 10.84 || saḥ || 247-248 ||

[249]

atha **maitrīmayaḥ** | tatrālambanaḥ mitratvena sphuran maitrī-viṣayaḥ śrī-kṛṣṇaḥ, tad-āśraya-rūpāṇi tal-līlā-gatāni svotkṛṣṭa-sajātīya-bhāvāni tadīya-mitrāṇi ca | tatra śrī-kṛṣṇaḥ kvacic caturbhujo'pi śrīman-narākāratvenaiva pratītaḥ | yathā śrī-gītāsu śrīmad-arjunena—

tenaiva rūpeṇa caturbhujena
sahasrabāho bhava viśvamūrte [gītā 11.46]

iti sva-prārthanānantaraṁ tad-rūpe prādurbhūte,

dṛṣṭvedaṁ mānuṣaṁ rūpaṁ tava saumyaṁ janārdana |
idānīm asmi saṁvṛttaḥ sacetāḥ prakṛtiṁ gataḥ || [gītā 11.51] ity uktam |

ata eva viśva-rūpādīnāṁ tad-darśana-jāta-sādhvasādi-bhāvānāṁ 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-līlāyāṁ subhadra-maṇḍalībhadra-bhadra-vardhana-gobhaṭāḥ | yakṣendra-bhaṭaḥ ity-ādyā gaṇitāḥ | gaṇanā tu tenaiva sākaṁ pṛthukāḥ sahasraśaḥ [bhā.pu. 10.12.2] ity uktyā eṣām api śrī-kṛṣṇa-sāmyam eva gopaiḥ samāna-guṇa-śīla-vayo-vilāsa-veṣaiś 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-saṁsthāyāḥ [bhā.pu. 10.23.8] ity-ādi-padyam asti | vaidagdhyam 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-praṇayātiśayi-vihāra-lālityenādhikāḥ itthaṁ satām [bhā.pu. 10.12.11] ity-ādinokteḥ | tatra śrī-kṛṣṇasyālambanatvaṁ ca barhāpīḍaṁ naṭa-vara-vapuḥ [bhā.pu. 10.21.5] ity-ādinā varṇitam |

athoddīpaneṣu guṇāḥ abhivyakta-mitra-bhāvatā, ārjavaṁ, kṛtajñatvaṁ, buddhiḥ, pāṇḍityaṁ, pratibhā, dākṣyaṁ, śauryaṁ, balaṁ, kṣamā, kāruṇyaṁ, rakta-lokatvam ity-ādayaḥ | avayava-vayaḥ-saundarya-sarva-sal-lakṣaṇatvam ity-ādayaś ca | tatra sauhṛdya-maye ārjavādīnāṁ prādhānyam, sakhya-maye tu vaidagdhya-saundaryādi-miśrāṇāṁ teṣām | tad-ubhayāṁśa-miśrāyāṁ maitryāṁ tu yathā-svam aṁśa-dvayam | tatrābhivyakta-tat-tad-bhāvatā śrīmad-arjunānutāpe yathā, sakhyaṁ maitrīṁ sauhṛdaṁ ca [bhā.pu. 1.15.4] ity agre vakṣyate | śrī-gopeṣu ca tāṁ vyanakti—

tān dṛṣṭvā bhaya-santrastān
ūce kṛṣṇo'sya bhī-bhayam |
mitrāṇy āśān mā viramate
hāneṣye vatsakān aham || [bhā.pu. 10.13.13] ity-ādi |

tato vatsān adṛṣṭvaitya puline'pi ca vatsapān |
ubhāv api vane kṛṣṇo vicikāya samantataḥ || [bhā.pu. 10.13.16] ity antam |

spaṣṭam |

|| 10.13 || śrī-śukaḥ || 249 ||

[250]

tathā—

anvamaṁsata tad rājan govindānugrahekṣitam |
pītvā viṣaṁ paretasya punar utthānam ātmanaḥ || [bhā.pu. 10.15.52]

spaṣṭam |

|| 10.15 || saḥ || 250 ||

[251]

aho’tiramyaṁ pulinaṁ 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-śukaḥ || 252 ||

[253]

tathā—

kunda-dāma- [bhā.pu. 10.35.20] ity-ādau, **narma-daḥ praṇayiṇāṁ vijahāra** iti |

[254]

maṇi-dharaḥ [bhā.pu. 10.35.20] ity-ādau,
praṇayino’nucarasya kadāṁse
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-krīḍādayaḥ | tatra narma, yathā—

> **bibhrad veṇuṁ jaṭhara-paṭayoḥ** ity-ādau, **tiṣṭhan madhye sva-parisuhṛdo hāsayan narmabhiḥ svaiḥ ||** [bhā.pu. 10.13.11]

spaṣṭam |

|| 10.13 || saḥ || 255 ||

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anyāś ca, yathā—

> **evaṁ vṛndāvanaṁ śrīmat kṛṣṇaḥ prīta-manāḥ paśūn |**
> **reme sañcārayann adreḥ sarid-rodhaḥsu sānugaḥ ||**
> **kvacid gāyati gāyatsu madāndhāliṣv anuvrataiḥ |**
> **upagīyamāna-caritaḥ pathi saṅkarṣaṇānvitaḥ ||** [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-ravotsavāḍhyaḥ |
vatsān gṛṇann 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-veṣaś 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-viḍambaḥ | [bhā.pu. 10.35.6] ity-ādiṣu malla-veṣaḥ | śyāmaṁ hiraṇya-paridhiṁ [bhā.pu. 10.23.22] ity-ādau naṭa-veṣam ity anena naṭa-veṣaḥ |

mahārha-vastrābharaṇa- kañcukoṣṇīṣa-bhūṣitāḥ |
gopāḥ samāyayū rājan [bhā.pu. 10.5.8] ity anusāreṇa rāja-veṣaś ca |

eṣa tu dvārakādau pracuraḥ | tathā tatra gokule ca paridhānīyottarīyābhyāṁ dhārmika-gṛhastha-veṣaś cāvagantavyaḥ | eṣa eva nīviṁ vasitvā 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 | **kālāś** ca tat-tat-krīḍocitāḥ | te tu, yathā—

evaṁ vanaṁ tad varṣiṣṭhaṁ pakva-kharjūra-jambumat |
go-gopālair vṛto rantuṁ sa-balaḥ prāviśad dhariḥ || [bhā.pu. 10.20.25]

dhenavo manda-gāminya [bhā.pu. 10.20.26] ity-ādi, vanaukasaḥ pramuditā [bhā.pu. 10.20.27] ity-ādi, kvacid vanaspati-kroḍe [bhā.pu. 10.20.28] ity-ādi, dadhy-odanaṁ samānītaṁ [bhā.pu. 10.20.29] ity-ādi, śadvalopari saṁviśya [bhā.pu. 10.20.30] ity-ādi, prāvṛṭ-śriyaṁ ca tāṁ vīkṣya [bhā.pu. 10.20.31] ity-ādy-antam | spaṣṭam |

|| 10.20 || saḥ || 260 ||

[261]

evam anye'pi smartavyāḥ | athānubhāveṣūdbhāsvarāḥ | tatra sauhṛda-maye nirupādhi-tadīya-hitānusandhāna-yuktāyuktādi-kathana-sasmita-goṣṭhī-prabhṛtayaḥ | sakhya-maye asaṅkucita-prīti-maya-ceṣṭāḥ | tāś ca saha nānā-krīḍā-saṅgītādi-kalābhyāsa-bhojanopaveśa-śayanādayaḥ | narma-raho-līlākarṇana-kathādayaś ca jñeyāḥ | itthaṁ [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 praśaśaṁsur athāpare ||
gopa-jāti-praticchannā devā gopāla-rūpiṇau |
īḍire kṛṣṇa-rāmau ca naṭā iva naṭaṁ nṛpa ||
bhrāmaṇair laṅghanaiḥ kṣepair āsphoṭana-vikarṣaṇaiḥ |
cikrīḍatur niyuddhena kāka-pakṣa-dharau kvacit ||
kvacin nṛtyatsu cānyeṣu gāyakau vādakau svayam |
śaśaṁsatur mahā-rāja sādhu sādhv 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'śrur 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 nāgabhoga-parivītam adṛṣṭa-ceṣṭam
ālokya tat-priya-sakhāḥ paśupā bhṛśārtāḥ |
kṛṣṇe’rpitātma-suhṛd-artha-kalatra-kāmā
duḥkhānuśoka-bhayam ūḍha-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-ākhyaḥ | sa caiśvarya-jñāna-saṅkucitaḥ śrīdāma-viprādīnām | saṅkocitaiśvarya-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 mātuleyaṁ parirabhya nirvṛtaḥ [bhā.pu. 10.71.27] ity-ādau jñeyaḥ | sakhyaṁ, yathā—

ekadā ratham āruhya vijayo vānara-dhvajam |
gāṇḍīvaṁ dhanur ādāya tūṇau cākṣaya-sāyakau ||
sākaṁ kṛṣṇena sannaddho vihartuṁ vipinaṁ mahat |
bahu-vyāla-mṛgākīrṇaṁ prāviśat para-vīra-hā || [bhā.pu. 10.58.13-14]

kṛṣṇena sākaṁ vihartum ity anvayaḥ |

|| 10.58 || saḥ || 266 ||

[267]

yathā ca—

tenaiva sākaṁ pṛthukāḥ sahasraśaḥ
snigdhāḥ suśig-vetra-viṣāṇa-veṇavaḥ |
svān svān sahasropari-saṅkhyayānvitān
vatsān puraskṛtya viniryayur mudā || [bhā.pu. 10.12.2]

eva-kāreṇa tadāsakti-rūpo bhāvo darśitaḥ[75] |

[268]

yathā—

yadi dūraṁ gataḥ kṛṣṇo vana-śobhekṣaṇāya tam |
ahaṁ pūrvam ahaṁ pūrvam iti saṁspṛśya remire || [bhā.pu. 10.12.6]

spaṣṭam ||

|| 10.12 || saḥ || 268 ||

[269]

yathā ca—

ūcuś ca suhṛdaḥ kṛṣṇaṁ svāgataṁ te'tiraṁhasā |
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—

kṛṣṇaṁ mahā-baka-grastaṁ dṛṣṭvā rāmādayo'rbhakāḥ |
babhūvur indriyāṇīva vinā prāṇaṁ vicetasaḥ || [bhā.pu. 10.11.49]

muktaṁ bakāsyād upalabhya bālakā
rāmādayaḥ prāṇam ivendriyo gaṇaḥ |
sthānāgataṁ taṁ parirabhya nirvṛtāḥ

[75] 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 bhedau pūrvavad ūhyau | viyogātmako bhedo yathā—

evaṁ kṛṣṇa-sakhaḥ kṛṣṇo bhrātrā rājñā vikalpitaḥ |
nānā-śaṅkāspadaṁ rūpaṁ kṛṣṇa-viśleṣa-karśitaḥ ||
śokena śuṣyad-vadana- hṛt-sarojo hata-prabhaḥ |
vibhuṁ tam evānusmaran nāśaknot pratibhāṣitum ||
kṛcchreṇa saṁstabhya śucaḥ pāṇināmṛjya netrayoḥ |
parokṣeṇa samunnaddha- praṇayautkaṇṭhya-kātaraḥ ||
sakhyaṁ maitrīṁ sauhṛdaṁ ca sārathyādiṣu saṁsmaran |
nṛpam agrajam ity āha bāṣpa-gadgadayā girā || [bhā.pu. 1.15.1-4]

kṛṣṇo'rjunaḥ | **avikalpita** iti cchedaḥ | **nānā-śaṅkāspadaṁ rūpam** ālakṣya vikalpita ity arthaḥ | **śucaḥ** śokāśrūṇi **āmṛjya** ca | **parokṣeṇa** darśanāgocareṇa śrī-kṛṣṇena hetunā | ata evāniṣṭa-śaṅkāyā abhāvāt nātra karuṇa-rasāvakāśaḥ | tad-abhāvaś caiṣām aiśvarya-jñāna-samudhbhāvināṁ bhavaty eva iti | vañcito'ham [bhā.pu. 1.15.5] ity-ādikaṁ vakṣyamāṇaṁ vilāpam |

[272]

atha tad-anantaraṁ tuṣṭy-ātmaka-yogo yathā—

te sādhu kṛta-sarvārthā jñātvātyantikam ātmanaḥ |
manasā dhārayāmāsur vaikuṇṭha-caraṇāmbujam ||
tad-dhyānodriktayā bhaktyā viśuddha-dhiṣaṇāḥ pare |
tasmin nārāyaṇa-pade ekānta-matayo gatim ||
avāpur duravāpāṁ 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 **vaikuṇṭhasya** śrī-kṛṣṇasya **caraṇāmbujam** eva **ātyantikaṁ** parama-puruṣārthaṁ jñātvā, tad eva **manasā dhārayāmāsuḥ** | **nārāyaṇaḥ** śrī-kṛṣṇaḥ | punar **gatim** eva viśinaṣṭi | **vidhūta-kalmasaṁ** yad **āsthānaṁ** nitya-śrī-kṛṣṇa-prakāśāspadaṁ tadīyā sabhā | **ātmanā** sva-śarīreṇaiva | tatra hetuḥ **virajena** aprākṛtena | **hi**-śabdo'sambhāvanā-nivṛtty-arthaḥ ||

[273]

tathā—

draupadī ca tadājñāya patīnām anapekṣatām |
vāsudeve bhagavati hy ekānta-matir āpa tam || [bhā.pu. 1.15.50]

ātmānaṁ prati **anapekṣamāṇānām** | **tat** kṛṣṇa-saṅgamanam **ājñāya** samyag jñātvā | **vāsudeve** śrī-vasudeva-nandane | **hi** prasiddhau | tasminn **ekānta-matiḥ, tam** eva **prāptavatī** |

śrī-vraja-kumārāṇāṁ deśāntara-viyogātmodāharaṇaṁ tad-anantara-tuṣṭy-ātmodāharaṇaṁ 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-ādhārāḥ sajātīya-bhāvās tadīya-parama-vallabhāś ca | tatra śrī-kṛṣṇo yathā—

śrutvā guṇān bhuvana-sundara śṛṇvatāṁ te
nirviśya karṇa-vivarair harato'ṅga-tāpam |
rūpaṁ dṛśāṁ dṛśimatām akhilārtha-lābhaṁ
tvayy acyutāviśati cittam apatrapaṁ me || [bhā.pu. 10.52.37]

spaṣṭam |

|| 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-vāsinyaś ca | tatra pūrvoktā[76] yathā—

> saivaṁ kaivalya-nāthaṁ taṁ prāpya duṣprāpyam īśvaram |
> aṅga-rāgārpaṇenāho durbhagedam ayācata || [bhā.pu. 10.48.8] iti darśitā |

pūrvaṁ tādṛśa-durbhagāpi aṅga-rāgārpaṇa-mātra-lakṣaṇena bhajanena taṁ prāpya | aho āścaryam | tena hetunā idaṁ sahoṣyatām [bhā.pu. 10.48.9] ity-ādi-lakṣaṇam api ayācata yācituṁ yogyābhūt | taṁ kathambhūtam api | kevalaḥ śuddha-premavāṁs tasya bhāvaḥ kaivalyaṁ, tatraiva nāthaṁ 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 bhartṛ-buddhyā**
> **tāsāṁ kiṁ varṇyate tapaḥ ||** [bhā.pu. 10.90.27]

spaṣṭam |

|| 10.90 || śrī-śukaḥ || 276 ||

[277]

tathā—

> **itthaṁ ramā-patim avāpya patiṁ striyas tā**
> **brahmādayo'pi na viduḥ padavīṁ yadīyām |**
> **bhejur mudāviratam edhitayānurāga-**
> **hāsāvaloka-nava-saṅgama-lālasādyam ||**
> **pratyudgamāsana-varārhaṇa-pāda-śauca-**
> **tāmbūla-viśramaṇa-vījana-gandha-mālyaiḥ |**
> **keśa-prasāra-śayana-snapanopahāryair**
> **dāsī-śatā api vibhor vidadhuḥ sma dāsyam ||** [bhā.pu. 10.61.5-6]

ata eva ye māṁ bhajanti dāmpatyā [bhā.pu. 10.60.52] ity-ādi nindā tv anya-paratvenaiva nirdiṣṭā | diṣṭyā gṛheśvarī [bhā.pu. 10.60.54] ity-ādy-uttara-vākyāt | yathaiva ketumāla-varṣe śrī-kāmadevākhya-bhagavad-vyūha-stutau lakṣmī-vākyam—striyo vratais tvā hṛṣīkeśvaraṁ svato hy ārādhya loke patim āśāsate'nyam [bhā.pu. 5.18.19-21] ity-ādikam |

|| 10.61 || śrī-śukaḥ || 277 ||

[76] "kūrma-purāṇoktāḥ…pūrvoktā" ity anucchedāṁśaḥ ka-karalipitaḥ prāptaḥ |

[278]

atha vastutaḥ parama-svīyā api prakaṭa-līlāyāṁ parakīyāyamāṇāḥ śrī-vraja-devyaḥ | yā evāsamordhvaṁ stutāḥ—

> nāyaṁ śriyo'ṅga u nitānta-rateḥ prasādaḥ
> svar-yoṣitāṁ nalina-gandha-rucāṁ kuto'nyāḥ |
> rāsotsave'sya bhuja-daṇḍa-gṛhīta-kaṇṭha-
> labdhāśiṣāṁ 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** |[77]

urukrama-cittam eva **yānaṁ** yāsāṁ tāḥ | yās tac-cittaṁ yatra yatra gacchati, tatra tatraiva tad-ārūḍhās tiṣṭhanti ity arthaḥ | "cintayānāḥ" iti pāṭhe cintaś[78] cintā bhavanā iti pūrvavad evārthaḥ |

|| 10.44 || śrī-māthura-striyaḥ || 278 ||

[279]

ata evāsām eva tatra tatra darśita utkarṣaḥ | parakīyāyamānatvena nivāraṇādi-mātrāṁśe laukika-rasa-vidām api matena sevitaḥ | yathāha bharataḥ—

> 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 strīṇāṁ yā ca nivāraṇā |
> tad eva pañca-bāṇasya manye paramam āyudham || [u.nī. 3.20]

viṣṇu-guptaḥ—

> yatra niṣedha-viśeṣaḥ sudurlabhatvaṁ ca yan mṛgākṣīṇām |
> tatraiva nāgarāṇāṁ nirbharam āsajjate hṛdayam || [u.nī. 3.21] iti |

---

[77] yā dohane'vahanane mathanopalepa-
preṅkheṅkhanārbha-ruditokṣaṇa-mārjanādau |
gāyanti cainam anurakta-dhiyo'śru-kaṇṭhyo
dhanyā vraja-striya urukrama-citta-yānāḥ ||
prātar vrajād vrajata āviśataś ca sāyaṁ
gobhiḥ samaṁ kvaṇayato'sya niśamya veṇum |
nirgamya tūrṇam abalāḥ pathi bhūri-puṇyāḥ
paśyanti sa-smita-mukhaṁ sa-dayāvalokam ||

[78] citiś cintā

ata eva kāsāñcid gopa-kumārīṇāṁ kātyāyanī-japānusāreṇa pati-bhāve'py ādhikyam anuvartate iti |

kecit tu vāraṇādita evāsāṁ premādhikyaṁ 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-aṁśam aṅgīkṛtya teṣāṁ lobho jātaḥ, anabhīṣṭatvāt | ato jāty-aṁśam eveti gamyate | ataḥ prabala-jātitvān nivāraṇādikam apy ayam atikrāmatīty evam eva ślāghyate yā dustyajam [bhā.pu. 10.47.61] ity-ādinā |

matta-hastināṁ balasya durgātikramavan nivāraṇādy-atikramo hi tāsāṁ prema-balasya vyañjaka eva na tūtpādakaḥ | jāty-aṁśenaiva prābalye sati nivāraṇādi-sāmye'pi tāsāṁ sveṣu prema-tāratamyaṁ sambhavati | yathā tābhir api śrī-rādhāyāḥ prema-vaiśiṣṭyena śrī-kṛṣṇa-vaśīkāritva-vaiśiṣṭyaṁ darśitam | anayārādhito nūnam [bhā.pu. 10.30.28] ity-ādinā |

yā ca tāsāṁ kṣobhe sati premṇaḥ praphullatā sā khalu kṛṣṇa-sarpasyeva svata eva siddhatayā na tv aparata āhāryatayā | kevalaupapatyasya prema-vardhanatvaṁ tu tābhir eva svayaṁ niḥsvaṁ tyajanti gaṇikāḥ [bhā.pu. 10.47.7], jārā bhuktvā ratāṁ striyam [bhā.pu. 10.47.8] iti ninditam |

yat tu kaścit parakīyāsu laghutvaṁ vakti tat khalu prākṛta-nāyakam avalambamānāsu yuktaṁ, tatraiva jugupsitatvāt | atra tu gopīnāṁ tat-patīnāṁ ca [bhā.pu. 10.33.35] ity-ādinā tat-pratyākhyānāt |[79]

atra ca tat-patīnām iti tad-vyavahāra-dṛṣṭi-mātreṇoktaṁ, na tu paramārtha-dṛṣṭyā | tad-dṛṣṭyā tu śrī-kṛṣṇa-sandarbhe tāsāṁ svarūpa-śaktitvam evātra paratra sthāpitam | tathāsya śrī-kṛṣṇa-lakṣaṇasya nāyakasya tādṛśa-bhāvenaiva prāptau etāḥ paraṁ tanu-bhṛtaḥ [bhā.pu. 10.47.58] ity-ādiṣu sarvordhva-ślāghāśravaṇāt parama-garīyastvam eva | ata evoktam—

> neṣṭā yad aṅgini rase kavibhir paroḍhā
> tad gokulāmbujadṛśāṁ kulam antarena |
> āśāṁsayā rasavidher avatāritānāṁ
> kaṁsāriṇā rasikamaṇḍalaśekhareṇa || [u.nī. 5.3] iti |

atha tāsāṁ svapatyābhāsa-sambandham api vārayituṁ yojayati—

> **nāsūyan khalu kṛṣṇāya mohitās tasya māyayā |**
> **manyamānāḥ svapārśvasthān svān svān dārān vrajaukasaḥ** || [10.33.37]

evaṁ śrī-bhagavan-nitya-priyāṇāṁ tāsāṁ sarvadaiva boddhavyam iti bhāvaḥ | tataś ca tasya māyayā mohitāḥ santo māyayaiva ye sve sve dārās tān sva-sva-pārśvasthān manyamānā jānanto nāsūyann ity arthaḥ ||

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[79] "yat tu… tat-pratyākhyānāt" ity atra "yat tu neṣṭā yad aṅgini rase kavibhir paroḍhā [u.nī. 5.3] ity anena laukika-rasavidbhiḥ parakīyā na matā, tat tu prākṛta-nāyakam avalambamānāsu vastuta eva parakīyāsu yuktaṁ | tatraiva jugupsitatvena teṣām asammatir yuktā, asvargyam ayaśasyaṁ ca [bhā.pu. 10.29.26] ity-ādinā śrī-bhagavatāpi tatraiva nindā darśitā | atra tu gopīnāṁ tat-patīnāṁ ca [bhā.pu. 10.33.35] ity-ādinā pratyākhyānaṁ svayam eva śrī-śukadevena kṛtam | yat paty-apatya-suhṛdām [bhā.pu. 10.29.32] ity-ādinā tābhir api ||" iti pāṭhāntaraṁ 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 **vyarocataiṇāṅka ivoḍubhir vṛtaḥ** iti |

spaṣṭam |

|| 10.29 || saḥ || 280 ||

[281]

kiṁ ca—

> **tatrātiśuśubhe tābhir bhagavān devakī-sutaḥ |**
> **madhye maṇīnāṁ haimānāṁ 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 |**
> **vyarocatādhikaṁ tāta puruṣaḥ śaktibhir yathā ||** [bhā.pu. 10.32.10]

spaṣṭam |

|| 10.32 || saḥ || 282 ||

[283]

kalā-vaidagdhīkṛtam āha pāda-nyāsair bhuja-vidhutibhiḥ [bhā.pu. 10.33.7] ity-ādi |

> uccair jagur nṛtyamānā raktakaṇṭhyo ratipriyāḥ |
> kṛṣṇābhi-marśamuditā yad gītenedam āvṛtam || [bhā.pu. 10.33.9]

idaṁ jagat | adyāpi yāsāṁ gītāmśā eva jagati pracarantīty arthaḥ | yad uktaṁ saṅgīta-sāre—

> tāvanta eva rāgāḥ syur yāvatyo jīva-jātayaḥ |
> teṣu ṣoḍaśa-sāhasrī purā gopī-kṛtā varā || iti |

ante ca teṣām eva vibhāgaś ca tatra svargādiṣu darśita iti | kiṁ ca—

> **kācit samaṁ mukundena svarajātīr amiśritāḥ |**
> **unninye pūjitā tena prīyatā sādhu sādhv iti |**
> **tad eva dhruvam unninye tasyai mānaṁ 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 sahārthatvenāprādhānyaṁ vivakṣitam | tatrāpy uc-chabdena |ata eva tena pūjitā | tadaiva tālāntareṇa nibaddhaṁ gītaṁ dhruvākhyaṁ tāla-viśeṣaṁ kṛtvā yā tato'py utkarṣeṇa jagau tasyai pūrvasyā apy adhikaṁ mānam adāt |

|| 10.33 || saḥ || 284 ||

[285]

atha tāsu sāmānyāsu sairindhrī mukhyā | sarvatra khyātatvāt | svakīyāsu paṭṭa-mahiṣīṣu śrī-rukmiṇī-satyabhāme mukhye | yathā śrī-hari-vaṁśe—

> kuṭumbasyeśvarī yāsīd rukmiṇī bhīṣmakātmajā |
> satyabhāmottamā strīṇāṁ 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-saṁhitāyāṁ 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-kṛṣṇena parama-premṇāntardhāpiteti śrī-kṛṣṇa-sandarbhe sandarśitam asti | prasiddhā ca tathā saiva sarvatreti | ataḥ śraiṣṭhya-cihnena gopāla-tapany-uktā gāndharvikaiva sety anumeyā |

atha tāḥ **śrī-kṛṣṇa-vallabhās** tridhā dṛśyante—mugdhā madhyā pragalbhā iti | tādṛśyaṁ ca nava-yauvana-spaṣṭa-yauvana-samyag-yauvanair vayo-bhedais tat-tac-ceṣṭābhiś ca | samyag-yauvanaṁ ca prāpta-ṣoḍaśa-varṣatvam eva nādhikam, kanyābhir dvy-aṣṭa-varṣābhiḥ iti gautamīya-tantrāt |

tathā svabhāva-bhedena dhīrā adhīrā miśra-guṇāś ceti punas tridhāvagantavyāḥ |

prema-tāratamyena śreṣṭhāḥ samāḥ laghava iti ca |

atha tā līlāvasthā-bhedenaikaikā abhisārikā vāsaka-sajjotkaṇṭhitā khaṇḍitā vipralabdhā kalahāntaritā proṣita-bhartṛkā svādhīna-bhartṛkā ity aṣṭau nāmāni bhajanti |

tathā parasparaṁ bhāvānāṁ sādṛśya-kiñcit-sādṛśyāsphuṭa-sādṛśyāni virodhitvaṁ caitad bheda-catuṣṭayāt punaś catvāri sakhī suhṛt taṭasthā prātipakṣikī ceti | bhāva-bhedāś ca sthāyi-nirūpaṇe jñeyāḥ |

tatra **sakhī** yathā apy eṇa-patnī [bhā.pu. 10.30.11] ity-ādi dvaye purato darśanīyā | atra hi tanvan dṛśāṁ sakhi sunirvṛtim [tatra] iti svīya-tad-didṛkṣā-dyotanāt | **sakhi** iti tad-darśana-sukhopabhoga-saubhāgya-bhāgitā-sāmyena tasyāṁ sakhyāropaṇāt | **kāntā-** iti kṛṣṇa-saṅginyāḥ saubhāgyātiśayasya, **kulapater** iti śrī-kṛṣṇasya **kāntāṅga-saṅga** ity-ādinā tayor mitho'ṅga-saṅgasya tadīya-parimalasya cānumodanāt sakhyam eva spaṣṭam | ata eva tal-līlānumodanam api bāhuṁ priyāṁsā- [bhā.pu. 10.30.12] ity-ādinā |

suhṛd yathā—

> **anayārādhito nūnaṁ bhagavān harir īśvaraḥ |**
> **yan no vihāya govindaḥ prīto'yam anayad rahaḥ ||** [bhā.pu. 10.30.28]

asyāś ca tad-bhāgya-mātra-praśaṁsanāt vyaktaṁ sauhṛdyam |

[286]

taṭasthā yathā—

> **pṛcchatemā latā bāhūn apy āśliṣṭā vanaspateḥ |**
> **nūnaṁ tatkaraja-spṛṣṭā bibhraty utpulakāny aho ||** [bhā.pu. 10.30.13]

atra sakhī-vacanaṁ śrutvāpi tatraudāsīnyāt tāṭasthyam eva vyaktam | evam anayārādhito nūnam [bhā.pu. 10.30.28] iti suhṛd-vākyānantaram api dhanyā aho amī ālyaḥ [bhā.pu. 10.30.29] ity-ādi-vākye ca |

[287]

atha **prātipakṣikā** yathā—

> **asyā amūni naḥ kṣobhaṁ kurvanty uccaiḥ padāni yat |**
> **yaikāpahṛtya gopīnāṁ raho bhuṅkte'cyutādharam ||** [bhā.pu. 10.30.30]

atha prakaṭa eva matsara iti tābhyo vilakṣaṇatvam | tathaiva śrī-harivaṁśādau pārijāta-haraṇe śrī-rukmiṇīṁ prati satyabhāmāyāḥ | spaṣṭam |

|| 10.30 || śrī-śukaḥ || 285-287 ||

[288]

atra vicāryate | nanu bhagavad-bhakteṣu paraspараṁ pratipakṣitvam asambhavam ahṛdyaṁ ca ? tathā tāsāṁ tat-saubhaga-madam [bhā.pu. 10.29.48] ity-ādau tad-īrṣyā-mada-mānādi-dūrīcikīrṣā śrī-bhagavato'pi dṛśyate | tathā śrīmatā muninā svayam api tābhis tatra daurātmya-śabdaḥ prayukto'stīti[80] |

tatrocyate sarvaiva hi śrī-bhagavataḥ krīḍā prīti-poṣāyaiva pravartate, bhajate tādṛśīḥ krīḍā yāḥ śrutvā tat-paro bhavet [bhā.pu. 10.33.36] ity-ādi | *śrutvāpi* ity arthaḥ |

tatra śṛṅgāra-krīḍāyāś cāsyāḥ svabhāvo'yaṁ yat khalv īrṣyā-mada-mānādi-lakṣaṇa-tat-tad-bhāva-vaicitrī-parikaratayaiva rasaṁ puṣṇāti | yata eva tādṛśatayaiva kavibhir varṇyate | śrī-bhagavatā ca sva-līlāyām aṅgīkriyate | svasminn api dakṣiṇānukūla-śaṭha-dhṛṣṭateti caturbheda-nāyakatvaṁ yathā-sthānaṁ vyajyate | tasmāt tal-līlā-śaktir eva tāsu tat-tad-bhāvaṁ dadhāti | taṁ ca bhāvānurūpeṇaiveti darśitam | ata eva yadā sarvāsām eva tad-viraho bhavati tadā dainyenaika-jātīya-bhāvatvāpattyā sarvatra sakhyam evābhivyajyate | yathā—

> anvicchantyo bhagavato mārge gopyo'vidūrataḥ |
> dadṛśuḥ priya-viśleṣān mohitāṁ duḥkhitāṁ sakhīm || [bhā.pu. 10.30.41]

ity atra tasyāṁ pūrvāsām eva sakhītva-vyañjanā | viraha-līlā ca tāsāṁ jhaṭiti śrī-kṛṣṇa-viṣayaka-tṛṣṇātiśaya-vardhanārthaiva | nāgara-cūḍāmaṇīndrāya śrī-kṛṣṇāya ca tāsāṁ tad-vṛddhir atyarthaṁ rocate, yathoktaṁ—nāhaṁ 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 *tāsāṁ 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 tāsāṁ tatra daurātmya-buddhiḥ | na tu vastuta eva tad daurātmyaṁ, premaika-vilāsa-rūpatvāt | śrī-munīndro'pi tad-bhāvānusāritvenaiva tad-vākyam anuvadati—tayā kathitam ākarṇya [bhā.pu. 10.30.42] ity-ādi | svayaṁ tu pūrvaṁ tasmiṁs tadīye made doṣaṁ pratyākhyātavān asti | yathā—

> **reme tayā svātmarata**
> **ātmārāmo'py akhaṇḍitaḥ |**
> **kāmināṁ darśayan dainyaṁ**
> **strīṇāṁ caiva durātmatām ||** [bhā.pu. 10.30.35]

svātma-rataḥ svatas tuṣṭo'pi, **ātmarāmaḥ** sva-krīḍo'pi, **akhaṇḍitaḥ** tasyāṁ satatāsaktaḥ san **reme** | tādṛśaś 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 |

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[80] reme tayā cātmarata ātmārāmo'py akhaṇḍitaḥ
kāmināṁ darśayan dainyaṁ strīṇāṁ caiva durātmatām || [bhā.pu. 10.30.35]
tayā kathitam ākarṇya māna-prāptiṁ ca mādhavāt |
avamānaṁ ca daurātmyād vismayaṁ paramaṁ yayuḥ || [bhā.pu. 10.30.42]

atas tasyānyena tādṛśatvāsambhavāt prema-viśeṣa evāsau sphurati na tu kāmaḥ | sa ca prema-viśeṣa īdṛśa-prabalaḥ yat kāmivad eva dainyādikaṁ tayoḥ prakaṭībhavatīty āha—**kāminām** iti |

mada-mānādy-ātmake kāminīnāṁ premaṇi **kāmināṁ** yad **dainyaṁ** loka-prasiddhaṁ, tad eva sva-dvārā tat-prema-viśeṣa-pāravaśyena **darśayan** prakaṭayan, strīṇāṁ ca tatra tatra yā mada-mānādy-ātmikā **durātmatā** durdhara-cittatā svatantratā svādhīna-bhartṛkātvam iti yāvattāṁ ca sva-preyasī-dvārā sva-praṇaya-lālityena prakaṭayan reme |[81]

yad vā, yayaiva līlayā svayam eva tucchībhūtāḥ sarve'py anye nāgaraṁ-manyā ity āha—**kāminām** iti | sva-līlā-mahimnā **kāmināṁ** prākṛtānāṁ **dainyaṁ** rasa-sampatti-hīnatvaṁ **strīṇāṁ** ca prākṛtānāṁ taṁ vinā anyasya bhajanena **durātmatāṁ** duṣṭa-bhāvatāṁ **darśayann** iti darśayad-vidhu-parājayaṁ ramā-vaktraṁ ullasati dhūta-lāñchanam itivat |

|| 10.30 || śrī-śukaḥ || 288 ||

[289]

ity ālambano vyākhyātaḥ | athoddīpaneṣu guṇāḥ–nārī-mohana-śīlatva, avayava-varṇa-rasa-gandha-sparśa-śabda-sal-lakṣaṇa-nava-yauvanānāṁ kamanīyatā, nitya-nūtanatvaṁ, abhivyakta-bhāvatvaṁ, prema-vaśyatvaṁ, saubuddhya-sat-pratibhādayaś ca | tatra nārī-mohana-śīlatvādikaṁ, yathā—**kṛṣṇaṁ nirīkṣya vanitotsava-rūpa-śīlam** [bhā.pu. 10.21.12] iti | spaṣṭam |

|| 10.21 || śrī-vraja-devyaḥ || 289 ||

[290]

nitya-nūtanaṁ 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'śulka-dāsikā**
> **varada nighnato neha kiṁ vadhaḥ ||** [bhā.pu. 10.31.2]

he **dṛśā** eva **surata**-yācaka ! tatrāpi he kātyāyany-arcanānte **vara-prada** ! tatrāpi bhāva-viśeṣa-darśitayā dṛśā kṛtvaiva **aśulka-dāsikā**-tulyatvaṁ prāptāḥ, tayaiva punar **nighnatas tava na kiṁ vadhaḥ** strī-hatyāpi na bhavati ? dṛśas tādṛśatve mahā-mohana-cauratvaṁ darśayati—**śarad-udāśaya** ity-ādi | tatra mohanatvaṁ dvividhaṁ—svarūpa-kṛtaṁ duṣkara-kriyā-kṛtaṁ ca | tad ubhayam api tat-tad-viśeṣaṇair vyaktam |

[291]

[81] The portion beginning from strīṇāṁ ca is from P (ka-kha-gha-ṅa).

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-mādhuryaṁ, **valgu-vākyayā** ity artha-mādhuryaṁ, **budha-manojñayā** iti budhānāṁ tādṛśa-bhāvābhijñānām eva manojñayeti bhāva-viśeṣa-mādhuryaṁ vyañjitam |

[292]

tathā—

prahasitaṁ priya premavīkṣaṇaṁ
viharaṇaṁ ca te dhyānamaṅgalam |
rahasi saṁvido yā hṛdi-spṛśaḥ
kuhaka no manaḥ kṣobhayanti hi || [bhā.pu. 10.31.10]

saṁvidaḥ saṅketa-narmāṇi |

[293]

tathā—

dina-parikṣaye nīla-kuntalair
vana-ruhānanaṁ bibhrad āvṛtam |
ghana-rajasvalaṁ darśayan muhur
manasi naḥ smaraṁ vīra yacchasi || [bhā.pu. 10.31.12]

muhuḥ punaḥ punar vyājena parāvṛtyety arthaḥ |

[294]

tathā—

pati-sutānvaya-bhārtṛ-bāndhavān
ativilaṅghya te'nty acyutāgatāḥ |
gati-vidas tavodgīta-mohitāḥ
kitava yoṣitaḥ kas tyajen niśi ||

rahasi saṁvidaṁ hṛc-chayodayaṁ
prahasitānanaṁ prema-vīkṣaṇam |
bṛhad-uraḥ śriyo vīkṣya dhāma te
muhur atispṛhā 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-sthitaṁ śrī-bhagavantam || 292-294 ||

[295]

evaṁ—

gavāṁ hitāya tulasi gopīnāṁ 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 praṇayināṁ vijahāra [bhā.pu. 10.35.20] ity atra darśitam | tathottareṇa | tatra pūrva-rāgātmakena yathā—**tathāham api tac-citto nidrāṁ 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-māyāṁ tāsām asaṅkhyānām asaṅkhya-vāñchā-pūrikāṁ sva-śaktiṁ svabhāvata eva **āśritya** ity arthaḥ |

[297]

sambhogātmakena yathā—

iti viklavitaṁ tāsāṁ śrutvā yogeśvareśvaraḥ |
prahasya sadayaṁ gopīr ātmārāmo'py arīramat || [bhā.pu. 10.29.42]

atra viklavitam iti tāsāṁ premātiśaya-jñāpakaṁ sadayam iti tasya tat-prema-vaśyatvātiśayābhidhāyakam | ātmārāmo'pīti tāsāṁ prema-guṇa-māhātmya-darśakam | ātmārāmāś 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 tāsāṁ 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-
snigdhekṣaṇoddāma-vilāsa-hāsaiḥ |
reme rameśo vraja-sundarībhir
yathārbhakaḥ sva-pratibimba-vibhramaiḥ || [bhā.pu. 10.33.17]

atra **rameśa** ity anena tasya ramā-vaśīkāritvaṁ darśitam | **pariṣvaṅga-** ity-ādinā, tatrāpi **snigdhekṣaṇa-** ity-ādinā, **reme** ity anena ca tāsāṁ premṇā tasya vaśyatvaṁ vyaktam | dṛṣṭāntena tu tadā tasya tāsāṁ 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, tādṛśaḥ **sa** śrī-kṛṣṇa-candra **ātmani** citte'**varuddhaṁ** samantān nigṛhya sthāpitaṁ **saurataṁ** surata-sambandhi-bhāva-hāvādikaṁ 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 saṁvatsaraṁ vadati | tataḥ

śaśaṅkāṁśu-virājitatvam upalakṣaṇam iti vyākhyeyam | evaṁ saurata-saṁlāpaiḥ [bhā.pu. 10.60.58] iti śrī-rukmiṇī-parihāse'pi saurata-śabdas tādṛśatvena prayuktaḥ |

|| 10.33 || śrī-śukaḥ || 300 ||

[301]

atraivam api svayam uktaṁ na pāraye'ham [bhā.pu. 10.32.22] ity-ādi |

atha pravāsātmakena, yathā—

> **vṛṣṇīnāṁ pravaro mantrī kṛṣṇasya dayitaḥ sakhā |**
> **śiṣyo bṛhaspateḥ sākṣād uddhavo buddhi-sattamaḥ ||**
> **tam āha bhagavān preṣṭhaṁ bhaktam ekāntinaṁ kvacit |**
> **gṛhītvā pāṇinā pāṇiṁ prapannārti-haro hariḥ ||**
> **gacchoddhava vrajaṁ saumya pitror nau prītim āvaha |**
> **gopīnāṁ mad-viyogādhiṁ mat-sandeśair vimocaya |**
> **tā man-manaskā mat-prāṇā mad-arthe tyakta-daihikāḥ ||** [bhā.pu. 10.46.1-4] ity-ādi |

tathā ca skānda-prahlāda-saṁhitā-dvārakā-māhātmye tāḥ prati śrīmad-uddhava-vākyam—

> bhagavān api dāśārhaḥ kandarpa-śara-pīḍitaḥ |
> na bhuṅkte na svapiti ca cintayan vo hy aharniśam || iti |

evaṁ rāja-kumārīṇāṁ pariṇayo'pi tābhir gopa-kumārībhir ekātmatvāt prāyas tad-viraha-kāla-kṣapaṇārtha eva tāsāṁ prāṇa-parityāga-parihārārtham eva ca | yathoktaṁ pādme—kaiśore gopa-kanyās tā yauvane rāja-kanyakā iti | yathā ca śrī-rukmiṇī-vākyam—

> **yarhy ambujākṣa na labheya bhavat-prasādaṁ**
> **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-vādya urudhā nija-śikṣāḥ ||** [bhā.pu. 10.35.14] ity-ādinā | spaṣṭam |

|| 10.35 || śrī-vraja-devyaḥ || 301-302 ||

[303]

yādavatva-rūpāṁ sādṛśya-rūpāṁ 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 | tāś ca dvividhāḥ | bhāva-sambandhinyaḥ svābhāvika-vinoda-mayyaś ca | pūrvā yathā—**niśamya 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-ādau 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 yāntyaḥ
kālindyāṁ 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-ādau 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]

padāṅkaḥ—**padāni vyaktam etāni nanda-sūnor mahātmanaḥ** [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—kiṁ vā are ācaritaṁ tapas tapasvinyā yad iyam avaniḥ[82] [bhā.pu. 5.8.23] ity-ādinā |

evam eva—

> **kiṁ 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

[82] kiṁ vā, are ācaritaṁ tapas tapasvinyānayā yad iyam avaniḥ sa-vinaya-kṛṣṇasāra-tanaya-tanutara-subhaga-śivatamākhara-khura-pada-paṅktibhir draviṇa-vidhurāturasya kṛpaṇasya mama draviṇa-padavīṁ sūcayanty ātmānaṁ ca sarvataḥ kṛta-kautukaṁ dvijānāṁ svargāpavarga-kāmānāṁ deva-yajanaṁ karoti ||

vikramād vāpi pāda-vikṣepād vāpi kiṁ jātaḥ | āho iti pakṣāntare | varāha-vapuṣaḥ kānta-bhāvato'pi parirambhaṇena vā eṣo'ṅghri-sambhavaḥ kiṁ 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—pṛcchatemā latā bāhūn [bhā.pu. 10.30.31] ity-ādāv eva jñātaḥ | evaṁ vṛndāvana-yamunādīny apy udāhāryāṇi | atha kālaś ca rāsotsavādi-sambandhī | sa yathā—**tāḥ kiṁ niśāḥ smarati yāsu** [bhā.pu. 10.47.43] ity-ādi | spaṣṭam |

|| 10.47 || tāḥ || 313 ||

[314]

tad evaṁ yathā tadīya-guṇādayaḥ uddīpanās tathaiva tādṛśa-sevopayogitvena tat-preyasī-guṇā api jñeyāḥ | te ca tāsām ātma-sambandhina ātmābhīṣṭa-tad-vallabhāsambandhinaś cety ubhaye'py ūhyāḥ |

atha **anubhāvāḥ** | tatra sairindhry-ādīnāṁ, yathā—

sā majjanālepa-dukūla-bhūṣaṇa-
srag-gandha-tāmbūla-sudhāsavādibhiḥ |
aprasādhitātmopasasāra mādhavaṁ [bhā.pu. 10.48.5] ity-ādi | spaṣṭam |

|| 10.15 || śrī-śukaḥ || 314 ||

[315]

śrī-paṭṭa-mahiṣīṇām itthaṁ ramā-patim avāpya [bhā.pu. 10.59.44] ity-ādi-dvaya eva viditaḥ | śrī-vraja-devīnāṁ yathā, āsām aho [bhā.pu. 10.47.61] ity-ādau | yā dustyajam ity-ādi | tatra ca vivaraṇam—

taṁ gorajaś-churita-kuntala-baddha-barha-
vanya-prasūna-rucirekṣaṇa-cāru-hāsam |
veṇum kvaṇantam anugair upagīta-kīrtiṁ
gopyo didṛkṣita-dṛśo'bhyagaman sametāḥ ||

pītvā mukunda-mukha-sāragham akṣi-bhṛṅgais
tāpaṁ jahur viraha-jaṁ vraja-yoṣito'hni |
tat sat-kṛtiṁ samadhigamya viveśa goṣṭhaṁ
savrīḍa-hāsa-vinayaṁ yad apāṅga-mokṣam ||

[bhā.pu. 10.15.42-43} ity-ādi spaṣṭam |

|| 10.15 || śrī-śukaḥ || 315 ||

[316]

atha prāyaḥ sarvāsāṁ te caturvidhāḥ udbhāsvara-sāttvikālaṅkāra-vācikākhyāḥ | tatrodbhāsvarā uktāḥ—

nīvy-uttarīya-dhammilla-sraṁsanaṁ gātra-moṭanam |
jṛmbhā ghrāṇasya phullatvaṁ niśvāsādyāś ca te matāḥ || [u.nī. 10.70] iti |

yathā—

tad-aṅga-saṅga-pramudākulendriyāḥ
keśān dukūlaṁ kuca-paṭṭikāṁ vā |
nāñjaḥ prativyoḍhum alaṁ vraja-striyo
visrasta-mālābharaṇāḥ kurūdvaha || [bhā.pu. 10.33.17] ity-ādi |

[317]

sāttvikāḥ—

tatraikāṁsa-gataṁ bāhuṁ kṛṣṇasyotpala-saurabham |
candanāli-samāghrāya hṛṣṭa-romā cucumba ha || [bhā.pu. 10.33.12]

spaṣṭam |

|| 10.33 || śrī-śukaḥ || 317 ||

[318]

alaGkārāś ca viṁśatiḥ | teṣāṁ hāva-bhāva-helās trayo'Ggajāḥ |
śobhā-mādhurya-prāgalbhyaudārya-dhairyādayaḥ sapta ayatnajāh |
līlā-vilāsa-vicchitti-kilakiñcita-vibhrama-vivvoka-lalita-kuṭṭamita-moṭṭāyita-vikṛtādayo daśa svabhāvajāḥ |

tatra, nirvikārātmake citte **bhāvaḥ** prathama-vikriyā [u.nī. 11.6] | sa yathā—**cittaṁ sukhena bhavatāpahṛtaṁ gṛheṣu** [bhā.pu. 10.29.34] ity-ādi | spaṣṭam |

|| 10.29 || śrī-gopyaḥ || 318 ||

[319]

grīvā-recaka-saṁyukto bhrū-netrādi-vikāśa-kṛt |
bhāvād īṣat-prakāśo yaḥ sa **hāva** iti kathyate || [u.nī. 11.9] iti |

sa yathā śrī-lakṣmaṇā-svayaṁvare—

unnīya vaktram uru-kuntala-kuṇḍala-tviḍ-
gaṇḍa-sthalaṁ śiśira-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]

mādhuryaṁ nāma ceṣṭānāṁ sarvāvasthāsu cārutā [u.nī. 11.19] | tad yathā—

kācid rāsa-pariśrāntā pārśvasthasya gadā-bhṛtaḥ |
jagrāha bāhunā skandhaṁ 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—

tatraikāṁsa-gataṁ bāhum [bhā.pu. 10.33.12] ity-ādau darśitā |

audāryaṁ 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 |

sthirā cittonnatir 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]

evaṁ—

śobhaiva kāntir ākhyātā manmathāpyāyanojjvalā || [u.nī. 11.15]
kāntir eva vayo-bhoga-deśa-kāla-guṇādibhiḥ |
uddīpitātivistāraṁ prāptā ced dīptir ucyate || [u.nī. 11.17]

ity anusāreṇa kānti-dīptī apy udāhārye |

priyānukaraṇaṁ **līlā** ramyair veśa-kriyādibhiḥ | [u.nī. 11.28] tasyāṁ veśa-kriyayā tac-ceṣṭānukaraṇaṁ 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 rūpaṁ tad-abheda-bhāvanā-rūpam—**gati-smita-prekṣaṇa-bhāṣaṇādiṣu** [bhā.pu. 10.30.3] ity-ādi |

evaṁ sva-vilāsa-rūpāṁ līlām udbhāvyāpi tāsāṁ nijo bhāvo nigūḍhaṁ tiṣṭhaty eva, yathā vakṣyate yatanty unnidadhe'mbaram [bhā.pu. 10.30.20] ity atra yatantīti |

athaitad agre'pi kāla-kṣepārthaṁ yā līlā yābhir gātuṁ pravartitāḥ premāveśena, tā līlā eva tāsv āviṣṭā iti tat-tad-anukaraṇa-viśeṣe hetur jñeyaḥ | etad-anukaraṇaṁ ca prāyo na[83] līlā-śabda-vācyam, bālyādi-rūpasyānālambanatvenojjvala-rasāṅgatvābhāvāt | tatra pūtanādīnāṁ prīti-mātra-virodhi-bhāvānām api tathā śrī-kṛṣṇa-janany-ādīnāṁ nija-prīti-viśeṣa-virodhi-bhāvānām api ceṣṭānukaraṇaṁ śrī-kṛṣṇānukartrīṇāṁ gopikānāṁ sakhībhis tāsāṁ viraha-kāla-kṣepāya tat-tad-bhāva-poṣārthaṁ kṛtrimatayaivāṅgīkṛtaṁ, na tu tat-tad-bhāveneti samādheyam | kecic caivaṁ vyācakṣate, pūtanā-vadha-līlā-smaraṇāveśe sati kāsāñcit pūtanānukaraṇam api śrī-kṛṣṇāniṣṭā-śaṅkayā bhayenaiva bhavati | yathā loke'pi ātma-niṣṭhā-śaṅkayā bhayonmattasya tad-bhaya-hetu-vyāghrādy-anukaraṇaṁ bhavati | tatas

[83] *na* is not in PGG edition.

tad-anukaraṇe'pi ātmanīva śrī-kṛṣṇe prītir evollasati na tu dveṣaḥ | sā prītir yathātmani tad-rūpatayaiva tiṣṭhati tathaiva tāsāṁ śrī-kṛṣṇe'pi svabhāvocitaivānuvartate |

tataḥ **baddhānyayā srajā kācid** [bhā.pu. 10.30.23] ity-ādau śrī-yaśodānukaraṇaṁ ca tathaiva mantavyam | pūrvaṁ hi dāmodara-līlā-smaraṇāveśena tasyāḥ śrī-kṛṣṇa-bhāvaḥ | tataś ca vaktraṁ ninaya bhaya-bhāvanayā sthitasya [bhā.pu. 1.8.31] ity-ukta-rītyā śrī-yaśodāto bhayam api jātam | bālya-svabhāvānusmaraṇena tad-anukaraṇaṁ ca | tataś ca saiva svayam anyāṁ kāñcit tal-līlāveśenaiva kṛṣṇāyamānāṁ 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-bhāvāsparśān na virodha iti |

|| 10.30 || śrī-śukaḥ || 325 ||

[326]

gati-sthānāsanādīnāṁ mukha-netrādi-karmaṇām |
tātkālikaṁ tu vaiśiṣṭyaṁ **vilāsaḥ** priya-saṅgajam || [u.nī. 11.31]

sa yathā—

taṁ vilokyāgataṁ preṣṭhaṁ
prīty-utphulla-dṛśo'balāḥ [bhā.pu. 10.32.3] iti spaṣṭam |

|| 10.32 || saḥ || 326 ||

[327]

garvābhilāṣa-rudita-smitāsūyā-bhaya-krudhām |
saṅkarī-karaṇaṁ harṣād ucyate **kila-kiñcitam** || [u.nī. 11.44]

tad yathā—**tasya tat kṣvelitaṁ śrutvā bālāḥ prema-pariplutāḥ** [bhā.pu. 10.22.12] ity-ādi, **evaṁ bruvati govinde** [bhā.pu. 10.22.13] ity-ādi, **mānayaṁ bhoḥ kṛthā** [bhā.pu. 10.22.14] ity-ādi, **syāma sundara te dāsyaḥ** [bhā.pu. 10.22.15] ity-ādy antam | spaṣṭam |

|| 10.22 || saḥ || 327 ||

[328]

vallabha-prāpti-velāyāṁ madanāveśa-sambhramāt |
vibhramo hāra-mālyādi-bhūṣā-sthāna-viparyayaḥ || [u.nī. 11.39]

sa yathā—vyatyasta-vastrābharaṇāḥ kāścit kṛṣṇāntikaṁ yayuḥ [bhā.pu. 10.29.7] iti |

abhīṣṭe'pi garva- mānābhyāṁ **bibbokaḥ** syād anādaraḥ [u.nī. 11.52] |

sa ca **ekā bhrū-kuṭim ābadhya** [bhā.pu. 10.32.6] ity-ādāv udāhariṣyate |

vinyāsa-bhaṅgi-raṅgānāṁ 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 |
prākaṭyam abhilāṣasya **moṭṭāyitam** udīryate || [u.nī. 11.47]

tac ca **kṛṣṇaṁ nirīkṣya vanitotsava** [bhā.pu. 10.21.12] ity-ādāv eva jñeyam |

hrī-mānerṣyādibhir yatra nocyate sva-vivakṣitam |
vyajyate ceṣṭayaivedaṁ **vikṛtaṁ** tad vidur budhāḥ || [u.nī. 11.58]

tad yathā—

paridhāya sva-vāsāṁsi preṣṭha-saṅgama-sajjitāḥ |
gṛhīta-cittā no celus tasmin lajjāyitekṣaṇāḥ || [bhā.pu. 10.22.23]

spaṣṭam |

|| 10.22 || saḥ || 329 ||

[330]

ākalpa-kalpanālpāpi **vicchittiḥ** kānti-poṣa-kṛt || [u.nī. 11.34]

stanādharādi-grahaṇe hṛt-prītāv api sambhramāt |
bahiḥ krodho vyathitavat proktaṁ **kuṭṭamitaṁ** budhaiḥ || [u.nī. 11.49]

evam ity anusāreṇa vicchitti-kuṭṭumite api jñeye |

atha **vācikāḥ** | tatra cāṭu-priyoktir **ālāpaḥ** [u.nī. 11.80] | sa yathā—**kā stry aṅga te kala-padāyata-mūrcchitena** [bhā.pu. 10.29.40] ity-ādi | spaṣṭam |

|| 10.29 || śrī-gopyaḥ || 330 ||

[331]

vilāpo duḥkhajaṁ vacaḥ [u.nī. 11.83] | sa yathā—**paraṁ saukhyaṁ hi nairāśyaṁ** [bhā.pu. 10.47.47] ity-ādi | spaṣṭam |

|| 10.47 || tāḥ || 331 ||

[332]

ukti-pratyuktimad-vākyaṁ **saṁlāpa** 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 prathamo'rthas tāsu veṇv-ādi-mohitāsv api vāmyam ācarantīṣu saṅga-prārthanā-rūpaḥ | dvitīyas tu parihāsāya tad-bhāva-parīkṣaṇāya ca tad-āgamana-kāraṇa-sva-saṅga-pratyākhyāna-rūpaḥ |

tathaiva tāsāṁ vākyeṣv api tat-prārthanā-pratyākhyāna-rūpaḥ prathamaḥ | dvitīyas tu utkaṇṭhā-svabhāva-vyañjitas tat-prārthanā-rūpaḥ | ata eva pārasparika-samāna-vaidagdhī-mayatvād atitarāṁ rasaḥ puṣyate |

svāgataṁ [10.29.18][84] iti ubhayatra samānam eva | **rajany eṣā** [10.29.19][85] | yadi kathañcid āgatā eva tadādhunā tu rajanyā ghora-rūpāditvāt **vrajaṁ prati na yāta**, yātuṁ nārhatha, kintu **strībhir** yuṣmābhir **iha** mama vīrasya sannidhāv eva **stheyaṁ** sthātuṁ yogyam iti | **sumadhyamā** iti punar gamane khedam api darśitavān |

na ca mat-sannidhāv avasthāne bandhubhyo bhetavyam ity āha—**mātaraḥ** [bhā.pu. 10.29.20][86] iti | **bandhubhyaḥ sādhvasaṁ mā kṛḍhvaṁ** yatas te mātrādayo bandhavo rātrāv asmin **apaśyanta** eva **vicinvanti** | tato nāsti teṣām atrāgamana-sambhāvaneti bhāvaḥ | **putrā** devaraṁ-manyādi-putrāḥ sapatny-ādi-putrā vā |

[332.4] nijārāma-darśanayā tāsāṁ bhāvam uddīpayati—**dṛṣṭaṁ vanaṁ** [bhā.pu. 10.29.21][87] iti |

[332.5] nigamayati—**tad yāta** [bhā.pu. 10.29.22][88] iti | yasmād rajany eṣā ghora-rūpā [bhā.pu. 10.29.19] ity-ādiko hetuḥ, **tat** tasmāc **cira**-kālaṁ vyāpya **ghoṣaṁ mā yāta** | aciram adhunaiva mā yāteti vā | tatas tatra gatvā **patīn** yuṣmat-patitvena kḷptān tān api **mā śuśrūṣadhvam** | he **satīḥ** ! satyaḥ ! paramottamāḥ ! ye ca **vatsādayas** te ca **mā krandanti,** tatas tān **mā pāyayata,** tad-arthaṁ **mā duhyata** ceti ||22||

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[84] svāgataṁ vo mahā-bhāgāḥ priyaṁ kiṁ karavāṇi vaḥ |
vrajasyānāmayaṁ kaccid brūtāgamana-kāraṇam ||

[85] rajany eṣā ghora-rūpā ghora-sattva-niṣevitā |
pratiyāta vrajaṁ neha stheyaṁ strībhiḥ sumadhyamāḥ ||

[86] mātaraḥ pitaraḥ putrāḥ bhrātaraḥ patayaś ca vaḥ |
vicinvanti hy apaśyanto mā kṛḍhvaṁ bandhu-sādhvasam ||

[87] dṛṣṭaṁ vanaṁ kusumitaṁ rākeśa-kara-rañjitam |
yamunānila-līlaijat-taru-pallava-śobhitam ||

[88] tad yāta mā ciraṁ goṣṭhaṁ śuśrūṣadhvaṁ patīn satīḥ |
krandanti vatsā bālāś ca tān pāyayata duhyata ||

[332.6] yadi svayam eva bhavatyo mad-anurāgeṇaivāgatā na tatra mat-prārthanāpekṣāpi, tadā tad atīva yuktam ācaritam ity āha—**athavā** [bhā.pu. 10.29.23][89] iti | mama mayi | yadi jantu-mātrāṇy eva mayi prīyante tadā bhavatīnāṁ kāminīnāṁ kānta-bhāvātmaka eva sa sneho bhaved iti bhāvaḥ |

[332.7] nanu bhartṛ-śuśrūṣaṇa-parityāge strīṇāṁ doṣaḥ ? tatrāha—**bhartuḥ śuśrūṣaṇaṁ** [bhā.pu. 10.29.24][90] iti | amāyayā yo bhartā tasyaiva śuśrūṣaṇaṁ paro dharmaḥ | tathā tad-bandhūnāṁ ca | yuṣmākaṁ tu anupabhuktātvena lakṣyamāṇānāṁ dāmpatya-vyavahārābhāvāt kenāpi māyayaiva tat kalpitam iti lakṣyate | tato na doṣa iti bhāvaḥ |

[332.8] aṅgīkṛtyāpi patitvaṁ prakārāntareṇa tat-sevāṁ smṛti-vākya-dvārāpi pariharati—**duḥśīlaḥ** [bhā.pu. 10.29.25][91] iti | apātaky eva na hātavyaḥ | te tu pātakina eveti sāsūyo bhāvaḥ |

[332.8] apātakitvāṅgīkāram āśaṅkya chalena smṛti-vākyāntaram anyārthatayā vyañjayann api tat-sevāṁ pratyācaṣṭe—**asvargyam** [bhā.pu. 10.29.26][92] iti | **upa** samīpe patir yasyāḥ, sā upapatiḥ, tasyā bhāva **aupapatyaṁ** pati-sāmīpyam ity arthaḥ | tat khalv asvargyād iti |

[332.9] atha mayy api jāto bhāvaḥ kleśāyaiva bhavatīty āśaṅkyāpi mā parāṅmukhībhavatety āha—**śravaṇād** [bhā.pu. 10.29.27][93] iti | yathā śravaṇādinā mad-bhāvo mad-aprāptyā duḥkha-mayas tathā sannikarṣeṇa mat-prāptyā na bhavati | tatas tasmād gṛhān gṛha-sadṛśān kuñjān prati yāta praviśata | paryudāso'tra nañ iti |

tad evaṁ śrī-kṛṣṇa-vākyasya prārthanā-rūpo'rtho vyākhyātaḥ | arthāntaraṁ tu prasiddham | tatra putrā [bhā.pu. 10.29.20] iti sa-parihāsa-doṣodgāreṇāpi pratyākhyānam |

[332.10] atha tādṛśa-kṛṣṇa-vākya-śravaṇānantaraṁ tāsām avasthā-varṇanam—**iti vipriyam ākarṇya** [bhā.pu. 10.29.28][94] ity-ādibhis tribhiḥ | artha-dvitayasyaiva tarkeṇa

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[89] athavā mad-abhisnehād bhavatyo yantritāśayāḥ |
āgatā hy upapannaṁ vaḥ prīyante mayi jantavaḥ ||
[90] bhartuḥ śuśrūṣaṇaṁ strīṇāṁ paro dharmo hy amāyayā |
tad-bandhūnāṁ ca kalyāṇyaḥ prajānāṁ cānupoṣaṇam ||
[91] duḥśīlo durbhago vṛddho jaḍo rogy adhano'pi vā |
patiḥ strībhir na hātavyo lokepsubhir apātakī ||
[92] asvargyam ayaśasyaṁ ca phalgu kṛcchraṁ bhayāvaham |
jugupsitaṁ ca sarvatra aupapatyaṁ kula-striyāḥ ||
[93] śravaṇād darśanād dhyānān mayi bhāvo'nukīrtanāt |
na tathā sannikarṣeṇa pratiyāta tato gṛham ||
[94] 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 ||
preṣṭhaṁ priyetaram iva pratibhāṣamāṇaṁ
kṛṣṇaṁ tad-artha-vinivartita-sarva-kāmāḥ |
netre vimṛjya ruditopahate sma kiñcit
saṁrambha-gadgada-giro'bruvatānuraktāḥ ||

tad-abhiprāya-niścayābhāvād utkaṇṭhā-svābhāvyena pratyākhyānasyaiva suṣṭhu sphuritatvāt tad-vākyasya vipriyatvaṁ tāsāṁ viṣādādikaṁ ca | tatrobhayatrāpi cintāyā yuktatvāt mukha-namanādi-ceṣṭāsv api na rasa-bhaṅgaḥ | padā bhū-lekhanaṁ cātra nāyikayā svayam abhiyoge'py uktam asti |

[332.11] atha tāsām api tad-anurūpaṁ vākyaṁ **maivaṁ** [bhā.pu. 10.29.31][95] ity-ādi | meti tat-prārthanā-nirākaraṇe sarva-viṣayān pati-putrādīn santyajya yās tava pāda-mūlaṁ bhaktās tā eva duravagrahaṁ nirargalaṁ yathā syāt tathā bhajasva | pāda-mūlam iti tāsu nijotkarṣa-khyāpanam | asmān punar atathābhūtān ā samyag darśana-prasaṅgādiṣv api tyaja | tatrānyāsāṁ bhajane sveṣāṁ tyāge ca sad-ācāraṁ dṛṣṭāntayati deva iti | sa hi tyakta-viṣaya-karmāditayā svaṁ bhajato mumukṣūn eva bhajati nānyān iti |

[332.12] atha śāstrārtha-dvārā tad-upadeśaṁ nirākurvanti—**yat paty-apatya** [bhā.pu. 10.29.32][96] iti | svadharmaḥ suṣṭhu adharmaḥ | dharma-videti sopahāsam | uktaṁ chalena pratipāditam | bhartuḥ śuśrūṣaṇam ity-ādāv anyathā-yojanābhiprāyāt | etad adharma-nirākaraṇopadeśa-vākyam | tat-pade upadeṣṭari īśe svatantrācāre tvayy evāstu tvam evādharmān nivartasva ity arthaḥ | tato yuṣmākaṁ kim ity ata āhuḥ preṣṭha iti | bandhur ātmā sundara-svabhāvo bhavān prāṇi-mātrāṇāṁ kila preṣṭhaḥ | tatas tenaiva sarve vayaṁ maṅgalinaḥ syāmety arthaḥ |

[332.13] athavā mad-abhisnehād [bhā.pu. 10.29.23] ity-ādikaṁ nirākurvanti—**kurvanti hi** [bhā.pu. 10.29.33][97] iti | **ārtiṁ dyanti** chindanti iti tādṛśaiḥ paty-ādibhir hetu-bhūtaiḥ **sve** ātmani dehādau **nitya-priye** sati yāḥ **kuśalā** bhavanti, tāḥ kiṁ **tvayi ratiṁ kānta-bhāvaṁ kurvanti** ? api tu naivety arthaḥ | **tat** tasmāt **no**'smabhyaṁ **prasīda,** imaṁ durāgrahaṁ tyajety arthaḥ | tatra varadeśvareti sopalambhaṁ sambodhanam | eṣa eva varo'smabhyaṁ dīyatām iti bodhakam |

tad eva vyañjayanti—tvayi cirād dhṛtā avasthitā yā āśā tṛṣṇā tāṁ vyāpya vayaṁ mā sma mā bhavāma | tasyāṁ tvan-manaḥ-sthitāyāṁ tṛṣṇāyāṁ vayam udāsīnā eva bhavāma ity arthaḥ | tatas tāṁ chindyā iti | aravinda-netreti | etādṛśe'pi netre kauṭilyaṁ na yuktam iti bhāvaḥ | mā smety aster mā-yoge laṅi rūpam | āśāyāḥ karmatvaṁ ca go-doham astītivat |

[332.14] śravaṇād darśanād [bhā.pu. 10.29.27] ity-ādi-sūcitaṁ nija-bhāva-janmāpalapanti—**cittam** [bhā.pu. 10.29.34] iti | no'smākaṁ **cittaṁ sukha** eva vartate, na tu **bhavatā** tasmād **apahṛtam** | yasmād **gṛheṣu nirviśati** | tatra cihnaṁ **karāv api gṛha-kṛtyārthaṁ nirviśata** iti |

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[95] maivaṁ vibho'rhati bhavān gadituṁ nṛśaṁsam
santyajya sarva-viṣayāṁs tava pāda-mūlam |
bhaktā bhajasva duravagraha mā tyajāsmān
devo yathādi-puruṣo bhajate mumukṣūn ||

[96] yat paty-apatya-suhṛdām anuvṛttir aṅga
strīṇāṁ sva-dharma iti dharma-vidā tvayoktam |
astv evam etad upadeśa-pade tvayīśe
preṣṭho bhavāṁs tanu-bhṛtāṁ kila bandhur ātmā ||

[97]kurvanti hi tvayi ratiṁ kuśalāḥ sva ātman
nitya-priye pati-sutādibhir ārtidaiḥ kim? |
tan naḥ prasīda varadeśvara mā sma chindyā
āśāṁ bhṛtāṁ tvayi cirād aravinda-netra ||

yad uktaṁ sumadhyamā [bhā.pu. 10.29.19] iti tatrāhuḥ—"**pādau** kathaṁ **tava pāda-mūlāt padam api na calataḥ** ? api tu dūram eva calataḥ | tataḥ kathaṁ 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] agṛhān pratiyāta iti satṛṣṇaṁ yad uktaṁ tatrāhuḥ—**siñca** [bhā.pu. 10.29.35] iti | aṅga, he kāmuka, no'smākaṁ svābhāvikāt hāsāvalokaka-sahitāt kala-gītāj jāto yas tava hṛc-chayāgnis taṁ tvad-adharāmṛta-pūrakeṇaiva siñca | asmadīyasya tasya kathañcid aprāpyatvād iti | anyo'pi rasa-lubdho lobhya-vastuno'prāptau nijauṣṭham eva leḍhīti narma ca vyañjitam |

[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 vayaṁ te tava virahajāgny-upayukta-dehā no bhavāmaḥ | tato dhyāne viṣaye'pi tava padayoḥ padavīm api na yāmaḥ na spṛśāmaḥ | sakhe iti sambodhya prācīna-mitho-bālya-krīḍā-gata-sauhṛdya-prakaṭanena nija-vacasa ārjavaṁ prakaṭitavatyaḥ |

[332.17] nanu sakhyena bālya-krīḍāyām 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 dattāvasaraṁ pāda-talaṁ jātaṁ, tad-anugatāv unmukhaṁ babhūvety arthaḥ | tat-prabhṛty eva vayaṁ tad api nāsprākṣma na spṛṣṭavatyaḥ, kim utānyad aṅgam ?

tad evaṁ nija-dārḍhyenaiva pūrvaṁ tvayābhiramitāḥ kārita-bālya-krīḍā api vayam adhunā añjasaḥ anāyāsena anyeṣāṁ guru-janādīnāṁ samakṣaṁ sthātuṁ pārayāmaḥ | bateti śaṅkāyām | anyathā tair api tyajyemahīti bhāvaḥ |

(332.18) atha prīyante mayi jantavaḥ [bhā.pu. 10.29.23] ity atra kāminyo yūyaṁ kānta-bhāvātmakam eva snehaṁ kartum arhatheti yad abhipretaṁ tatra lakṣmy-ādi-rūpam udāharaṇam āśaṅkya pariharanti—**śrīr** [bhā.pu. 10.29.37] iti | śrīr api vakṣasi tathā prasiddheḥ śrī-viṣṇor urasi padaṁ labdhvāpi yasya tava śrī-gokula-vṛndāvana-sthitaṁ padāmbuja-rajas tulasyā vṛndayā saha cakame | tvaj-janmata ārabhya nandasya vrajo ramākrīḍo babhūveti tulasī-lakṣaṇa-rūpāntarā vṛndā-devī vṛndāvane nitya-vāsam akarod iti ca muni-jana-prasiddheḥ | kathambhūtam api rajaś cakame | bhṛtyair vraja-sambandhibhir juṣṭaṁ śiro-dhāraṇādinopabhuktam api |

sā tu kīdṛṅ-mahimāpi ? yasyāḥ sva-viṣayaka-kṛpā-vīkṣaṇe uta api | anya-surāṇāṁ tat-pārṣadādīnām api prayāsas tādṛśa-mahimāpi | vayaṁ ceti ca-śabdaḥ kāku-sūcakasyāpi-śabdasya samānārthaḥ | tato yathā śrīr yathā ca vṛndā tadvad vayam api mugdhāḥ satyaḥ tasya tava pāda-rajaḥ prapannāḥ api tu naivety arthaḥ |

(332.19) prāktanaṁ vākyaṁ 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 durdṛṣṭiṁ tyajety arthaḥ |

nanu yūyam api gṛhādi-tyāgenātrāgatya tadvad eva mat-pāda-rajaḥ prapannāḥ ? tatrāhuḥ—**na te'ṅghri-mūlam** iti | tadvad **vasatīr visṛjya tvad-upāsanāśāḥ** satyas tavāṅghri-mūlaṁ **na prāptāḥ,** api tu kautukenaiva jyotsnāyāṁ vṛndāvana-darśanārtham āgatā ity arthaḥ | atas tvadīya-tādṛśa-nirīkṣaṇa-jāta-tīvra-kāmena taptātmāno yās tāsām eva dāsyaṁ dehi na tu mādṛśīnām | atra ṣaṣṭhī cātyanta-dānābhāve sampradānatvaṁ na bhavatīti vivakṣayā | atas tad api dānaṁ gokule'smin nātisthirībhaviṣyatīti bhāvaḥ |

puruṣa-bhūṣaṇa iti sambodhanaṁ ca śliṣṭam | puruṣān gokula-gatān sakhi-janān eva bhūṣayati na tv adyāpi gokula-ramaṇīṁ kāñcid api | atas tādṛśa-taptātmāno'pi nāyikāḥ kalpanā-mātra-mayya iti bhāvaḥ | atra bhāvāntareṇāgati-sūcanāt dṛṣṭaṁ vanaṁ 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 darśitaṁ tatrāhuḥ **vīkṣya** [bhā.pu. 10.29.39] iti | atrāpy antyaś ca-śabdaḥ kākvā, pūrvas tu tat-tad-ukta-samuccaye | etad api etac cāpi **vilokya dāsyo bhavāma**, api tu na sarvathaiva ity arthaḥ |

(332.21) nanu yady evaṁ dṛḍha-vratā bhavata tarhi katham ihaiva sarvāṁ rātriṁ 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 sammohanākhya-kāma-bāṇa-mohita, trilokyām eṣā kā strī yā te tvattaḥ sakāśāt ārya-caritāt sad-ācārād dhetor api na calet | astv asmākaṁ parama-sādhu-maryādā-vratānāṁ dūrato vārtā |

tad evaṁ tataś calane hetuṁ sambodhana-dvayena guṇa-gataṁ bhāva-gataṁ ca tadīyaṁ doṣam uktvā rūpa-gataṁ cāhuḥ—**trailokya**- iti | tathā **ārya-caritād** eva hetor idaṁ ca **rūpaṁ vilokya kā na calet**, **yat** yasmāt **go-dvija** iti | sundarīṇāṁ sundara-para-puruṣa-nikaṭa-sthitir hi bāḍhaṁ 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—**vyaktaṁ bhavān** [bhā.pu. 10.29.41] iti | yasmād īdṛśo jātas tasmāt he ārta-bandho dharma-cyuti-bhayato'pi vraja-janāṁs trāyamāṇa, kiṅkarīṇāṁ gṛha-dāsīnām api bhavad-darśana-jātakām atapteṣv api staneṣu kara-paṅkajaṁ no nidhehi nārpaya | astu tāvat stanānāṁ vārtā tāsāṁ śiraḥsu ca mā nidhehi | tad evaṁ sati mādṛśīnāṁ tu sat-kula-jātānāṁ parama-satīnāṁ tat-tad-vārtāṁ manasāpi na nidhehīti bhāvaḥ |

(332.23) tad evaṁ śrī-kṛṣṇa-prārthanā-pratyākhyāna-rūpo'rtho vyākhyātaḥ | svayaṁ-dūtya-viśeṣeṇa prārthanā-rūpo vyaṅgyo'rthaś ca prāyaḥ prasiddha eva | tatra dharma-śāstropadeśa-balena yat paty-ādīnām anuvṛtter nityatvaṁ śrī-bhagavatā sthāpitaṁ, jñāna-śāstram ālambya tan nirākartuṁ pratibhā-vacanenaiva tasya paramātma-tattvaṁ kalpayantyaḥ sarvopadeśānāṁ tad-anugatāv eva tātparyaṁ sthāpayanti—**yat-paty-apatya-** [bhā.pu. 10.29.32] iti | etat svadharmopadeśa-vākyaṁ sarvopadeśa-vākyānāṁ tātparyāspade **tvayy evāstu** | tvad-bhajana eva paryavasyatv ity arthaḥ | katham ahaṁ tad-āspadam ? tatrāhuḥ—**tvam ātmā** paramātmeti | tataḥ tam etaṁ vedānuvacanena brāhmaṇā vividiṣanti [bṛ.ā.u. 4.4.22] ity-ādi-śāstra-balena tvam eva tad-āspadam ity arthaḥ |

atha mama paramātmatvam api kutaḥ ? tatra sa-pratibham āhuḥ—**kila** prasiddhau **tanu-bhṛtāṁ preṣṭhaḥ** nirupādhi-premāspadaṁ, **bandhur** nirupādhi-hita-kārī ca **bhavān** iti | tac ca dvayaṁ paramātma-lakṣaṇatvena ātmanas tu kāmāya sarvaṁ priyaṁ bhavati [bṛ.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 svadharma-parityāge'pi na doṣa iti bhāvaḥ | tāsāṁ tad-aiśvarya-jñānaṁ ca tan-mādhuryānubhavātiśayenodetuṁ na śaknotīti pūrvam eva darśitam |

tatra ca viśeṣataḥ sad-ācāraṁ pramāṇayanti—**kurvanti hi** [bhā.pu. 10.29.33] iti | **kuśalāḥ** sārāsāra-vidvāṁsaḥ santaḥ | **hi** prasiddhau | viśeṣata ity arthaḥ | **sva ātmani** paramātmanīti pūrvābhiprāyeṇa | **sve ātmani** antaḥkaraṇe nitya-priyatvenānubhūyamāno yas tvaṁ tasmiṁs tvayīty arthaḥ | ity abhiprāyeṇa vā | yasmāt te caivambhūte **tvayy** eva **ratiṁ kurvanti** na tu dharmādau tad-dhetau gṛhādau 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 vācikānubhāveṣu saṁlāpa-vyākhyā |

|| 10.29 || śrī-śukaḥ || 332 ||

[333]

sandeśas 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** itīritaḥ [u.nī. 11.97] | sa yathā—**niḥsvaṁ tyajanti gaṇikāḥ** [bhā.pu. 10.47.7-8] ity-ādi **jārā bhuktā ratāṁ 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—

kiṁ 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** itīryate [u.nī. 11.103] | sa yathā——**kṛṣṇaṁ nirīkṣya** [bhā.pu. 10.21.12] ity-ādau, **devyo vimāna-gatayaḥ smara-nunna-sārāḥ** ity-ādi | spaṣṭam |

|| 10.21 || tāḥ || 336 ||

[337]

evaṁ pralāpānulāpāpalāpādideśa-nirdeśā api pañca vācikeṣu jñeyāḥ | ity anubhāvāḥ |

atha vyabhicāriṇaḥ |

atha vyabhicāriṇaḥ | (1) atra **nirvedaḥ** svāvamāne syāt **caraṇa-raja upāste yasya bhūtir vayaṁ kā** [bhā.pu. 10.47.15] iti | spaṣṭam |

|| 10.47 || tāḥ || 337 ||

[338]

(2) anutāpo **viṣādakaḥ**—**akṣaṇvatāṁ phalam** [bhā.pu. 10.21.7] ity-ādau dṛśyaḥ |

(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-ādau darśitā |

(5) khedātmā **śramaḥ**, **tāsāṁ 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'bhiyayuḥ kāścid dohaṁ hitvā samutsukāḥ** [bhā.pu. 10.29.5] ity-ādi | spaṣṭam |

|| 10.29 || saḥ || 344 ||

[345]

(11) **unmādo** hṛdaya-bhrāntau—**gāyantya uccair amum eva saṁhatā** [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
virahautkaṇṭhya-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-gatiṁ gamitā** ity-ādi | spaṣṭam |

|| 10.35 || śrī-gopyaḥ || 348 ||

[349]

(15) prāṇa-tyāge **mṛtiḥ** sāsminn asiddha-vapuṣāṁ ratau | antar-gṛha-gatāḥ kāścit [bhā.pu. 10.29.9] ity-ādau śrī-kṛṣṇa-sandarbhe vyākhyātā |

anyatra kṛṣṇa-kṛtyebhyo balinaḥ kleśa-śaṅkayā |
(16) **ālasyam** acikīrṣāyāṁ kṛtrimaṁ teṣu cojjvale ||

tatra kṛṣṇa-kṛtyebhyo'nyatra tad yathā—**tad-aṅga-saṅga** ity-ādau

...keśān dukūlaṁ kuca-paṭṭikāṁ vā |
nāñjaḥ tu prativyoḍhum alaṁ vraja-striyaḥ [bhā.pu. 10.33.17] iti |

|| 10.33 || śrī-śukaḥ || 349 ||

[350]

athojjvale kṛṣṇa-sahita-vihāra-kṛtyeṣu ca kṛtrimaṁ tad yathā—**na pāraye'haṁ calitum** [bhā.pu. 10.30.37] ity-ādi | spaṣṭam |

|| 10.30 || śrī-rādhā || 350 ||

[351]

(17) **jāḍyam** apratipattau syāt—-

tam āgataṁ samājñāya vaidarbhī hṛṣṭa-mānasā |
na paśyantī brāhmaṇāya priyam anyan nanāma sā || [bhā.pu. 10.53.31]

spaṣṭam |

|| 10.53 || śrī-śukaḥ || 351 ||

[352]

(18) **vrīḍety** āhur adhṛṣṭatām |

patyur balaṁ śarāsāraiś channaṁ vīkṣya sumadhyamā |
sa-vrīḍam aikṣat tad-vaktraṁ bhaya-vihvala-locanā || [bhā.pu. 10.54.4]

idaṁ bhāva-sāṅkārye'py udāhāryam |

|| 10.54 || saḥ || 352 ||

[353]

(19) **avahittā**kāra-guptau | **sabhājayitvā tam anaṅga-dīpanam** [bhā.pu. 10.32.15] ity-ādi | atra sabhājanādinā kopācchādanam |

|| 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 uktaḥ | **na lakṣyante padāny atra** [bhā.pu. 10.30.31] ity-ādi |

|| 10.30 || śrī-gopyaḥ || 354 ||

[355]

(22) dhyānaṁ **cinte**ti bhaṇyate | **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-vardhanam** [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 vāsāṁsi 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, **māṁ 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 cāśru-kalākule ||** [bhā.pu. 10.53.26]

(32) svapnaḥ **suptir** itīryate | eṣa ca ūṣā-dṛṣṭāntenānumeyaḥ |

[362]

(33) **bodho** nidrādi-viccheda iti triṁśat-trayādhikāḥ—nyamīlayata kālajñā netre ity anantaram |

> **evaṁ vadhvāḥ pratīkṣantyā govindāgamanaṁ nṛpa |**
> **vāma ūrur bhujo netram asphuran priya-bhāṣiṇaḥ ||** [bhā.pu. 10.53.27]

tena sphuraṇena jajāgārety arthaḥ |

|| 10.53 || śrī-śukaḥ || 361-362 ||

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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'satīṁ na bibhṛyāt tāṁ bibhrad ubhaya-cyutaḥ ||** [bhā. 10.60.47-48] iti |

yad bhavatoktaṁ athātmano'nurūpam [bhā.pu. 10.60.17] ity-ādikaṁ, tat tava vākyaṁ strī-jātau prāyo nānṛtaṁ manye | yata ambāyā yathā kvacid ekatra sālva eva ratir jātā, tathānyasyāḥ kanyāyā ekatra ratiḥ prāya eva syāt, na tu niyamena | kiṁ ca, **vyūḍhāyā api** iti |

yad vā, **kanyāyā** api **kvacid ekatra ratiḥ syāt, prāya** iti sādhvyā 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 ||

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eṣa ca sthāyī sākṣād-upabhogātmakas tad-anumodanātmakaś ceti dvividhaḥ | pūrvaḥ sākṣān 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-mahiṣīṣu, yathā—smāyāvaloka-lava-darśita- [bhā.pu. 10.61.4] ity-ādiṣu | svarūpābhinna-sambhogecchaḥ śrī-vraja-devīṣu, yathā—yat te sujāta-caraṇāmbu-ruhaṁ [bhā.pu. 10.31.19] ity-ādiṣu | āsāṁ caiṣa svābhāvika eva | ata eva sva-parityāga-jāteṛṣayā doṣaṁ 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 preyasīnāṁ tvadīyatvābhimānātiśayena kāntaṁ prati pāratantrya-vinaya-stuti-dākṣiṇya-prācuryam | anyatra madīyatvātiśayaḥ, yatra paratantra-kāntatayāntar-marmajñatā-narma-kauṭilyābhāsa-prācuryam | etad-yugalasya ca bhedasya bahv-aṁśa-svalpāṁśa-tat-sāṅkarya-bhedenāparāsu ca bahu-vidham iti |

ete ca bhāvā yathoktāḥ—

kācit karāmbujaṁ śaurer jagṛhe'ñjalinā mudā |
kācid dadhāra tad-bāhum aṁse candana-rūṣitam ||4
kācid añjalināgṛhṇāt tanvī tāmbūla-carvitam |
ekā tad-aṅghri-kamalaṁ santaptā stanayor adhāt ||5
ekā bhrū-kuṭim ābaddhya prema-saṁrambha-vihvalā |
ghnatīvaikṣat sandaṣṭa-daśana-cchadā ||6
aparānimiṣad-dṛgbhyāṁ juṣāṇā tan-mukhāmbujam |
āpītam api nātṛpyat santas tac caraṇaṁ yathā ||7
taṁ kācin netra-randhreṇa hṛdi-kṛtya nimīlya ca |
pulakāṅgulyupaguhyās te yogīvānanda-samplutā ||8
sarvās tāḥ keśavālokaparamotsavanirvṛtāḥ |
jahur virahajaṁ tāpaṁ prājñaṁ 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-sthitatvād ādau varṇyate | tato jyeṣṭhā iti gamyate | tataś ca sarvādau tayaiva milanaṁ kṛṣṇasya | tathā tasyām eva śrī-kṛṣṇasyāpy ādarātiśayo'vagamyate | evaṁ tathā **añjalinā** kara-grahaṇāt tasyā api tasminn ādaro vyaktaḥ, tat-pāratantryādikam api | madhya-sthitatvaṁ cāsyāḥ | tataḥ sādhv evedaṁ prathamodāharaṇam |

atha madīyatvātiśayamaya-dvitīyodāharaṇam | **ekā bhrū-kuṭim ābadhya** [6] ity-ādi | eṣā khalu madhyato varṇanayā madhya-sthitety avagamyate | madhya-sthitatvaṁ cāsyāḥ

parama-durlabhatāṁ vyanakti | tato bhāva-viśeṣa-dhāritā cāsyā gamyate | tasya sākṣāt-pratyāyakaṁ ca madīyatvātiśayādi-bodhaka-bhrū-bhaṅgy-ādikam evāsti | iyaṁ ca śrī-rādhaiva jñeyā |

īdṛśa eva bhāvo'syāḥ kārttika-prasaṅge vrata-ratnākara-dhṛta-bhaviṣya-vacane dṛśyate—

> tasmin dine ca bhagavān rātrau rādhā-gṛhaṁ 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 tādṛśatve yathā rādhā priyā ity-ādi pādmādi-vacanānusāreṇa anayārādhito nūnaṁ [bhā.pu. 10.30.28] ity-ādy-anusāreṇa ca tan-māhātmyāt tādṛśa-bhāva-māhātmyam eva sphuṭam upalabhyate | dvārakāyām etad-anugata-bhāvatvenaiva śrī-satyabhāmāpi sarvataḥ praśastā | tatra bhāva-sādṛśyaṁ sarvataḥ praśastatvaṁ ca yathā śrī-viṣṇu-purāṇe—

> yadi te tad-vacaḥ satyaṁ satyātyarthaṁ priyeti me |
> mad-geha-nisphuṭārthāya tadāyaṁ nīyatāṁ taruḥ || [vi.pu. 5.30.33] iti |

pādma-kārttika-māhātmye śrī-kṛṣṇa-vākyaṁ ca yathā—na me tvattaḥ priyatamā ity-ādi |śrī-hari-vaṁśe vaiśampāyana-vacanaṁ 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 | tathoktaṁ śrī-bilvamaṅgalena—

> rādhā-mohana-mandirād upāgataś candrāvalīm ūcivān
> rādhe kṣemamayeti tasya vacanaṁ 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 añjalinā** [5] ity-ādinā varṇitā | **ekā tad-aṅghri-kamalam** [5] ity-ādinā ca | ete tat-sakhyau padmā-śaivye 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 svayaṁ 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-paṭhite tatrānurādhaiva lalitety abhiyukta-prasiddhiḥ |

saṅkara-bhāvā ca **kācid dadhāra** [bhā.pu. 10.32.4] ity-ādinoktā | tad bāhor aṁse dhāraṇena pūrvasyā dākṣiṇyāṁśena sāmyāt | uttarasyā eṣā khalu śyāmalety abhiyukta-prasiddhiḥ | atrāṣṭamī ca viṣṇu-purāṇoktā yathā—

> kācid āyāntam ālokya govindam atiharṣitā |

kṛṣṇa kṛṣṇeti kṛṣṇeti prāha nānyad udīritam || [vi.pu. 5.13.44] iti |

asyā nātisphuṭa-bhāvatvāt tāṭasthyam | eṣā ca bhadrety abhiyukta-prasiddhiḥ | teṣāṁ bhāvānāṁ paramānandaika-rūpatvaṁ darśayati—**sarvā** [bhā.pu. 10.32.9] iti |

|| 10.32 || śrī-śukaḥ || 367||

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athānumodanātmake kānta-bhāve sādhye tat-sambhāvanārthaṁ tadīya-leśānumodana-mātrasyodāharaṇaṁ yathā—

asyaiva bhāryā bhavituṁ rukmiṇy arhati nāparā |
asāv apy anavadyātmā bhaiṣmyāḥ samucitaḥ patiḥ ||
kiñcit su-caritaṁ yan nas tena tuṣṭas tri-loka-kṛt |
anugṛhṇātu gṛhṇātu vaidarbhyāḥ pāṇim acyutaḥ ||
evaṁ prema-kalā-baddhā vadanti sma puraukasaḥ | [bhā.pu. 10.53.37-39]

atra nānā-vāsana-janānām eṣāṁ hṛdi tat-tan-nānā-vilāsa-mayasya kānta-bhāvasya pūrṇa-svarūpa-sparśāyogyatvāt kathañcit tad-dāmpatya-sthiti-mātra-lakṣaṇasya tadīya-sāmānyāṁśasyaivānumodana-mātraṁ jātam | ata eva prema-kalābaddhā ity uktam | premnaḥ kānta-bhāvasya yā kalā ko'pi leśas tena baddhās tad-anumodana-sukhānukūlā ity arthaḥ | tata evaṁ yasya kalayāpi viṣama-bhāvānām api sarveṣāṁ puraukasāṁ tathā citta-vṛndam ullāsitam, yathā yugapad aikamatyam eva sarva-bhāvātikrameṇa sarveṣāṁ jātam | sa eva yatra bhāva-rākādhīśaḥ svayam udayate tac-cittānāṁ tādṛśa ullāsas tu parātpara eva syād iti bhāvaḥ |

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atha sākṣāt tad-anumodanātmaka-pūrṇa-kānta-bhāvasyodāharaṇam āha—

apy eṇapatny upagataḥ priyayeha gātrais
tanvan dṛśāṁ sakhi sunirvṛtim acyuto vaḥ |
kāntāṅga-saṅga-kuca-kuṅkuma-rañjitāyāḥ
kundasrajaḥ kulapater iha vāti gandhaḥ ||

bāhuṁ priyāṁsa upadhāya gṛhītapadmo
rāmānujas tulasikālikulair madāndhaiḥ |
anvīyamāna iha vas taravaḥ praṇāmaṁ
kiṁ vābhinandati caran praṇayāvalokaiḥ || [bhā.pu. 10.30.11-12]

eṇapatni eṇatva-prayogeṇa he praśasta-netre ! **patnī**tva-prayogeṇa buddhyā tu he mādṛśa-mānuṣī-tulye ! ity arthaḥ | tatrāpi he **sakhi** ! vakṣyamāṇa-saubhāgya-bhareṇa he labdha-mad-vidha-sakhye ! **priyayā** saha **acyutaḥ** śrī-kṛṣṇaḥ, śleṣeṇa tasyāḥ sakāśād aviśliṣṭaḥ san **gātrair** ubhayoḥ parasparam āsaṅgena śobhā-viśeṣaṁ prāptair aṅgaiḥ kṛtvā **vas** tvādṛśīnāṁ

dṛśāṁ netrāṇāṁ **sunirvṛtiṁ** kevala-śrī-kṛṣṇa-darśanajānandād api atiśayitam ānandaṁ **tanvan** vistārayan uttarottaram utkarṣayan api kim **upagataḥ** yuṣmat-samīpaṁ prāpto'bhūt ?

nanu katham idaṁ bhavatībhir 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 prasarati | kathambhūtāyāḥ srajaḥ ? **kāntā** sarva-sādguṇyena tasyāpi lālasāspada-rūpā yā syāt, tasyā **aṅga-saṅge kuca-kuṅkumena rañjitāyāḥ** | ataḥ santata-paricaya-viśeṣeṇa tat-tat-saurabhya-viśeṣasyātrāsmābhir avadhāritatvāt bhavatīnām atra carantīnāṁ samīpaṁ prāpta evāsau tayā yuta ity arthaḥ |

atha tāṁ tad-darśana-jātena harṣeṇa samprati tad-viyoga-jātena duḥkhena ca sthagita-vacanam āśaṅkya tena ca tayoḥ saṅgamam eva nirdhārya paramānandena tad-avasarocitaṁ tadīya-vilāsa-viśeṣaṁ varṇayantyas tatra puṣpādi-bhara-namrāṇāṁ tarūṇām api tadīya-sauvidallādi-bhṛtya-viśeṣa-bhāvena tan-namaskāram utprekṣya punas teṣām eva tat-sannidhi-janya-saubhāgya-viśeṣaṁ tān praty eva pṛcchantyas tayos tādṛśa-vilāsāveśātiśayam āhuḥ—**bāhuṁ priyāṁsa** iti | **anvīyamānaḥ** anugamyamānaḥ | parasparaṁ **praṇayāvalokaiś caran** krīḍan | **iha vo** yuṣmākaṁ **praṇāmaṁ kiṁ vābhinandati** sādaraṁ gṛhṇāti ? api tu vilāsāviṣṭasya tasya tad-abhinandanaṁ na sambhāvayāma ity arthaḥ |

|| 10.30 || śrī-rādhā-sakhyaḥ || 369 ||

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tad evam ālambanādi-sthāyy-antar-bhāva-saṁvalanaṁ camatkārāvahatayā ujjvalākhyo rasaḥ syāt | tasya ca bheda-dvayaṁ—vipralambhaḥ, sambhogaś ceti | tatra vipralambho viprakarṣeṇa lambhaḥ prāptir yasya sa tathā | yathoktam—

> yūnor ayuktayor bhāvo yuktayor vā tayor mithaḥ |
> abhīṣṭāliṅganādīnām anavāptau prakṛṣyate |
> sa vipralambho vijñeyaḥ sambhogonnati-kārakaḥ || [u.nī. 15.2] iti |

tad unnati-kārakatvam anyatra coktam—

> na vinā vipralambhena sambhogaḥ puṣṭim aśnute |
> kāṣāyite hi vastrādau bhūyān rāgo'bhivardhate || [u.nī. 15.3]

yad uktaṁ svayaṁ kṛṣṇena—nāhaṁ tu sakhyo bhajato'pi jantūn [bhā.pu. 10.33.20] ity-ādi | anyatra ca—

> yat tv ahaṁ bhavatīnāṁ vai dūre varte priyo dṛśām |
> manasaḥ sannikarṣārthaṁ mad-anudhyāna-kāmyayā ||
> yathā dūra-care preṣṭhe mana āviśya vartate |
> strīṇāṁ ca na tathā cetaḥ 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—

> darśanāliṅganādīnāṁ ānukūlyān niṣevayā |
> yūnor ullāsam ārohan bhāvaḥ sambhoga ucyate || [u.nī. 15.188] iti |

sa ca pūrva-rāgānantara-ja ity-ādi-saṁjñayā caturvidhaḥ |

tatra pūrva-rāgaḥ—

> ratir yā saṅgamāt pūrvaṁ darśana-śravaṇādi-jā |
> tayor 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 sadṛśaṁ patim ||** [bhā.pu. 10.52.23] ity-ādi |

spaṣṭam || 10.52 || śrī-śukaḥ || 370 ||

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atha vraja-devīnām | tatra yad āsāṁ kvacid bālye'pi sambhogo varṇyate, tat khalu aupapatika-bhāvavatīnāṁ tāsāṁ madhye kāsāñcin nimitta-viśeṣaṁ prāpya kadācit kadācit tad-bhāvāvirbhāva-prabhāveṇa kaiśorāvirbhāvāt saṅgacchate | yathā bhaviṣye kārttika-prasaṅge—bālye'pi bhagavān kṛṣṇaḥ kaiśoraṁ 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'nyāsāṁ tu sutarāṁ sa tūdāhriyate | yathā—

> **āśliṣya sama-śītoṣṇaṁ prasūna-vana-mārutam |**
> **janās tāpaṁ jahur gopyo na kṛṣṇa-hṛta-cetasaḥ ||** [bhā.pu. 10.20.45]

gopyas tu na jahuḥ | tatra hetuḥ—kṛṣṇeti | virahe pratyuta tāpa-karatvād iti bhāvaḥ |

|| 10.20 || śrī-śukaḥ || 371 ||

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tad-vivaraṇaṁ ca—

> **itthaṁ śarat-svaccha-jalaṁ padmākara-sugandhinā |**
> **nyaviśad vāyunā vātaṁ 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 vaijayantīṁ 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||

akṣaṇvatāṁ 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-goṣṭhyāṁ
raṅge yathā naṭa-varau kva ca gāyamānau ||8||

gopyaḥ kim ācarad ayaṁ kuśalaṁ sma veṇur
dāmodarādhara-sudhām api gopikānām |
bhuṅkte svayaṁ yad avaśiṣṭa-rasaṁ hradinyo
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 | **dṛṣṭvātape vraja-paśūn** [bhā.pu. 10.21.16] ity-ādi | **pūrṇāḥ 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 | itthaṁ pūrvādhyāya-varṇita-prakāreṇa | kusumiteti pūrveṇānvayaḥ | atratyaṁ vanaṁ tad-antar-vanam | śuṣmiṇo mattāḥ | tad vrajeti kṛṣṇasya veṇu-gītam āśrutya | tathāpi parokṣaṁ lajjayā nija-bhāvāvaraṇāya tad-agrajādi-varṇana-sahayogenācchannaṁ yathā syāt tathaivāvarṇayan | samucita-varṇanaṁ hi prīti-mātraṁ bodhayati na tu kānta-bhāvam iti | tad varṇayitum iti tathāpi nāśakan | parokṣa-varṇanāyāṁ na samarthā babhūvuḥ | tatra hetuḥ—smarantya iti | tatra ca hetuḥ smara-vegeneti | pūrvoktaṁ kṛṣṇa-ceṣṭitaṁ varṇayanti barhāpīḍam iti | adhara-sudhayeti phutkārasya tat-prācuryaṁ vivakṣitam | tataś ca yukta eva tad-anubhavena tāsāṁ tādṛśa-moha iti bhāvaḥ | nāśakann ity etad vivṛṇoti itīti | abhiremire unmadā babhūvuḥ |

atha yathā nāśakaṁs tathā tad-vākya-dvāraiva darśayati—śrī-gopya ūcur ity-ādinā | tatra dvidhā parokṣī-karaṇā śaktiḥ | ekatrājñānanato'pi bhāva-prābalyenaivārthāntarāvir-bhāveṇa anyatra bhāva-pāravaśyena jñānata eva tad-udghāṭanena | tatra prathamena yathā akṣaṇavatām iti | arthāntaraṁ cātra vrajeśa-sutayor madhye kaniṣṭhatvena tad anu paścāt veṇu-juṣṭaṁ mukhaṁ tad yair nipītam iti yojyam | athottareṇa yathā—cūta-pravālety ādi-dvayam | tatra prathamaṁ parokṣī-karaṇe | dvitīyaṁ tad-aśaktāv iti jñeyam | evam agre ca gāvaś ca kṛṣṇa-mukha-nirgata-veṇu-gītety ādiṣu vijātīya-bhāva-varṇanam api parokṣa-vidhāne mantavyam |

athopasaṁhāraḥ—

> **evaṁ-vidhā bhagavato yā vṛndāvana-cāriṇaḥ |**
> **varṇayantyo mitho gopyaḥ krīḍās tan-mayatāṁ gatāḥ ||**
> **hemante prathame māsi nanda-vraja-kumārikāḥ |**
> **cerur haviṣyaṁ bhuñjānāḥ kātyāyany-arcana-vratam ||** [bhā.pu. 10.21.20]

tan-mayatāṁ tad-āviṣṭatām | strī-mayaḥ ṣiṅga itivat |

|| 10.21 || śrī-śukaḥ || 373 ||

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tathā tāsu kumārīṇām—

> **hemante prathame māsi nanda-vraja-kumārikāḥ |**
> **cerur haviṣyaṁ bhuñjānāḥ kātyāyany-arcana-vratam ||** [bhā.pu. 10.22.1] ity-ādi |

spaṣṭam |

|| 10.22 || saḥ || 374 ||

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atra kāma-lekhādi-prasthāpanaṁ matam | tatrodāharaṇaṁ śrutvā guṇān bhuvana-sundara śṛṇvatāṁ te [bhā.pu. 10.52.37] ity-ādi śrī-rukmiṇī-sandeśādikaṁ jñeyam |

atha pūrva-rāgānantara-jaḥ sambhogaḥ | tatra sambhogasya sāmānyākāreṇa sandarśana-saṁjalpa-saṁsparaśa-saṁprayoga-lakṣaṇa-bheda-catuṣṭaya-bhinnatvaṁ dṛśyate | sandarśanaṁ samyag-darśanaṁ yatra sa bhāvaḥ ity-ādi |

atha śrī-rukmiṇyāḥ sandarśana-saṁsparśanākhyau tad-anantara-jau sambhogau yathā—

saivaṁ śanaiś calayatī cala-padma-kośau
prāptiṁ tadā bhagavataḥ prasamīkṣamāṇā |
utsārya vāma-karajair alakān apāṅgaiḥ
prāptān hriyaikṣata nṛpān dadṛśe'cyutaṁ ca ||
tāṁ rāja-kanyāṁ ratham ārurukṣatīṁ
jahāra kṛṣṇo dviṣatāṁ samīkṣatām | [bhā.pu. 10.53.54-55]

bhagavataḥ prāptiṁ tatrāgamanaṁ hriyā prasamīkṣamāṇā sa-lajjaṁ draṣṭum ārabhamāṇā prāptān puratāḥ sthitān nṛpān aikṣata | tataś ca vyūkula-cittā tatraiva punar acyutam api dadṛśa ity arthaḥ |

|| 10.53 || śrī-śukaḥ || 375||

[376-378]

atha vraja-kumārīṇāṁ sandarśana-saṁjalpo, yathā—

tāsāṁ vāsāṁsy upādāya nīpam āruhya satvaraḥ |
hasadbhiḥ prahasan bālaiḥ parihāsam uvāca ha || [bhā.pu. 10.22.9] ity-ādi |

atraivaṁ vivecanīyam | tena yadyapi tāsāṁ sva-viṣaya-premotkarṣo jāyata eva, tathāpi tad-abhivyañjaka-ceṣṭā-viśeṣa-dvārā sākṣāt tad-āsvādāya tādṛśī līlā sa-lajjā vistāritā | vidagdhānāṁ ca yathā vanitānurāgāsvādane vāñchā na tathā tat-sparśādāv api | tatra lajjā-cchedo nāma pūrvānurāga-vyañjako daśā-viśeṣo vartate | tathoktam—

nayana-prītiḥ prathamaṁ cintā-saṅgas tathā saṅkalpaḥ |
nidrā-cchedas tanutā viṣaya-nivṛttis trapā-nāśaḥ |
unmādo mūrcchā mṛtir ity etāḥ smara-daśā daśaiva syuḥ || [u.nī. 15.71]

teṣu ca vyañjakeṣu kula-kumārīṇāṁ lajjā-ccheda eva parākāṣṭhā | tā hi daśamīm apy aṅgīkurvanti, na tu vaijātyam | tato'nurāgātiśaya-svādanārthaṁ tathā **parihasitam** | sakhāyaś ca te—na mayodita-pūrvaṁ vā anṛtaṁ tad ime viduḥ [bhā.pu. 10.22.11] santata-tad-avinābhāva-vyaktyā hasadbhiḥ [bhā.pu. 10.22.9] ity-ādau bāla-śabda-prayuktyā ca tadīya-sakhya-vyatirikta-bhāvāntarāsparśinas tad-aṅga-nirviśeṣā atra **bālā** eva ca | ye coktā gautamīya-tantre prathamāvaraṇa-pūjāyām—

dāma-sudāma-vasudāma-kiṅkiṇīr gandha-puṛspakaiḥ |
antaḥ-karaṇa-rūpās te kṛṣṇasya parikīrtitāḥ |
ātmābhedena te pūjyā yathā kṛṣṇas tathaiva te || iti |

tato rahasyatvāt tādṛśānurāgāsvāda-kautuka-prayojanaka-narma-paripāṭī-mayatvāt tasyāṁ līlāyāṁ na rasavattva-vyāghātaḥ pratyuta ullāsa eva |

tathaiva tasyāṁ līlāyāṁ śrī-kṛṣṇasyābhiprāyaṁ munīndra eva vyācaṣṭe—

bhagavān āhatā vīkṣya śuddha-bhāva-prasāditaḥ |
skandhe nidhāya vāsāṁsi prītaḥ provāca sasmitam || [bhā.pu. 10.22.18]

āhatā āgatāḥ | lajjā-tyāge'pi strī-jāti-svabhāvena lajjāṁśāvaśeṣāt 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-lajjāṁśāvaśeṣa-niḥśeṣatā-darśana-kautukārthaṁ śrī-kṛṣṇa-narma-vākyam | tad-anantaraṁ ity acyutena [bhā.pu. 10.22.20] ity-ādikaṁ tāsām api tathaiva tad-anantaram api svayaṁ tathaiva vyācaṣṭe—

dṛḍhaṁ pralabdhās trapayā ca hāpitāḥ
prastobhitāḥ kṛīḍanavac ca kāritāḥ |
vastrāṇi caivāpahṛtāny athāpy amuṁ
tā nābhyasūyan priya-saṅga-nirvṛtāḥ || [bhā.pu. 10.22.21]

dṛḍham atyarthaṁ pralabdhā vañcitāḥ, yūyaṁ vivastrā ity-ādinā | trapayā lajjayā ca hāpitāḥ, atrāgatya sva-vāsāṁsi [bhā.pu. 10.22.16] ity āgraheṇa | prastobhitāḥ upahasitā, satyaṁ bruvāṇi no narma [bhā.pu. 10.22.10] ity-ādinā | kṛīḍanavat kāritāś ca, baddhāñjaliṁ [bhā.pu. 10.22.19] ity-ādi-prāyaścitta-cchalena | na ca tāsāṁ tatra doṣo'sti, yena vañcanādikaṁ 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-patnīnāṁ brāhmaṇītvena yogyatvābhāvāt śrī-kṛṣṇasya tāsu bhāve'nudite sati pūrva-rāga iva pratīyamāno yo bhāvas tad-anantaraṁ ca sandarśana-sañjalpa-rūpa-sambhoga iva pratīyamāno yaḥ sa tu sambhogābhāsas tasya hemantasyānantare nidāghe draṣṭavyaḥ | yathāha—

atha gopaiḥ parivṛto bhagavān devakī-sutaḥ |
vṛndāvād gato dūraṁ cārayan gāḥ sahāgrajaḥ || [bhā.pu. 10.22.29]

atha vraja-kumāry-anugrahānantaraṁ kvacin nidāgha-dina ity arthaḥ | ānantaryam iha āgāmi-nidāghāntaraṁ vyavacchinatti | tasmiṁś ca dine śrī-baladevo'pi saṅga āsīd ity āha—sahāgraja iti | vṛndāvanād gato dūram iti parvatamaya-kāmyaka-vana-gamanāt | tataś ca dhātu-rāga-veśatvena—tarūṇāṁ namra-śākhānāṁ madhyena yamunāṁ gataḥ [bhā.pu. 10.22.36] ity anena ca labdhatvāt | tad etac ca vrajaṁ dakṣiṇīkṛtya gatatvāt saṅgatam | yamunopakaṇṭha-gatyā paścād eva bhakta-krīḍanākhyaṁ kuṭṭimaṁ ca gata iti jñeyam | yasya ca dakṣiṇato madhu-purād uttarato yājñika-brāhmaṇā ūṣur iti ca | ataḥ kaṁsa-samīpa-vāsatvāt kaṁsād bhītā na cācalan [bhā.pu. 10.23.52] ity anena teṣāṁ brāhmaṇānāṁ śrī-bhagavan-milanaṁ na jātam iti kramo'tra kartavyaḥ |

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tasya dinasya guṇena śabdena ca nidāgha-sambandhitvam āha—

nidāghārkātape tigme
chāyābhiḥ svābhir ātmanaḥ |
ātapatrāyitān vīkṣya
drumān āha vrajaukasaḥ || [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 sāgrajaṁ dadṛśuḥ striyaḥ ||

śyāmaṁ hiraṇya-paridhiṁ vana-mālya-barha-
dhātu-pravāla-naṭa-veṣam anuvratāṁse |
vinyasta-hastam itareṇa dhunānam abjaṁ
karṇotpalālaka-kapola-mukhābja-hāsam ||

prāyaḥ śruta-priyatamodaya-karṇa-pūrair
yasmin nimagna-manasas tam athākṣi-randhraiḥ |
antaḥ praveśya suciraṁ parirabhya tāpaṁ
prājñaṁ yathābhimatayo vijahur narendra || [bhā.pu. 10.23.21-23]

abhimatayo'haṅkāra-vṛttayaḥ, yathā **prājñaṁ** suṣupti-sākṣiṇaṁ prāpya nānābhimantavya-kṛtaṁ tāpaṁ jahati, tathā tā api tad-aprāpti-tāpam ity arthaḥ |

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tatra tāsāṁ kasyāścit tu tadaivāyogyatā-nāśena sa pūrva-rāgāntarajaḥ sambhogaḥ saṁsparśanādy-ātmako'pi babhūvety āha—

tatraikā vidhṛtā bhartā
bhagavantaṁ yathā-śrutam |
hṛdopaguhya vijahau
dehaṁ karmānubandhanam || [bhā.pu. 10.23.34]

karmānubandhanaṁ brāhmaṇa-deha-tyāgena tad-ayogyatve naṣṭe, yathā hṛdopagūḍho'sau, tathaiva taṁ prāptavatīty arthaḥ | yaṁ yaṁ vāpi smaran bhāvam [gītā 8.6] ity-ādi śrī-gītopaniṣad-ādibhyaḥ |

sā ca tasyās tat-prāptiḥ gopī-rūpa-prāpter eva sambhavati, na brāhmaṇī-rūpeṇeti sūcitam—evaṁ līlā-nara-vapur [bhā.pu. 10.23.37][98] 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-bhedānāṁ śrī-kṛṣṇa-sandarbhādau sthāpitatvāt | tathātra sākṣād daśamī-daśāpi na doṣāya | tādṛśa-kṛcchreṇa tat-prāptau tad-anusandhānāvicchedenotkaṇṭhā-puṣṭyā tasyā rasasyaivotkarṣāt |

|| 10.23 || śrī-śukaḥ || 381-382 ||

[383]

atha tad-anantaram eva śaradi sarvāsām eva śrī-vraja-devīnāṁ sandarśanādi-sarvātmaka eva pūrva-rāgāntarajaḥ sambhogo varṇyate | tatra kumārīṇām api tādṛśa-prāptāvakṛtārthaṁ-manyānāṁ pūrva-rāgāṁśo nātigataḥ | kasyāścit pūrṇāḥ pulindyaḥ [bhā.pu. 10.21.17] ity anusāreṇa kāsāñcit tu yarhy ambujākṣa [bhā.pu. 10.29.36] ity-ādāv asprākṣma tat-prabhṛti ity anena śruto yaḥ sparśaḥ, so'pi veṇu-gīta-kṛta-tan-mūrcchādi-śamanānurodhenaiva, na tu sambhoga-rītyeti mantavyaḥ | yata eva tasya tāsām api apūrvavat pratyākhyāna-prārthanā-vākye saṅgacchete |

atha tāsāṁ sa yathā—

niśamya gītaṁ tad-anaṅga-vardhanaṁ
vraja-striyaḥ kṛṣṇa-gṛhīta-mānasāḥ |
ājagmur anyonyam alakṣitodyamāḥ
sa yatra kānto javalola-kuṇḍalāḥ || [bhā.pu. 10.29.4] ity-ādi | spaṣṭam |

|| 10.29 || śrī-śukaḥ || 383 ||

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[98] evaṁ līlā-nara-vapur nṛ-lokam anuśīlayan |
reme go-gopa-gopīnāṁ ramayan rūpa-vāk-kṛtaiḥ ||

atha tad-antarāle māna-rūpo vipralambhaḥ | tatra yathoktam—

aher iva gatiḥ premṇaḥ svabhāva-kuṭilā bhavet |
ato hetor ahetoś 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-vipakṣāder 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'yaṁ dvayoḥ prema-prakāśakaḥ || [u.nī. 15.78] iti |

ata eva harivaṁśe—

ruṣitām iva tāṁ devīṁ snehāt saṅkalpayann iva |
bhīta-bhīto'tiśanakair viveśa yadu-nandanaḥ || [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 coktaṁ śrī-rukmiṇīṁ prati svayam eva—tvad-vacaḥ śrotu-kāmena kṣvelyā-caritam aṅgane [bhā.pu. 10.60.29], mukhaṁ ca prema-saṁrambha-sphuritādharam īkṣitum [bhā.pu. 10.60.30] ity-ādi | śrī-rukmiṇyām api tad-avikṣiptivaṁ vyaktaṁ—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 sarvāsāṁ yugapat-tyāgena saṅga-prāthamyena ca tathānudayān nigūḍhas tan-māna-leśo rāse śrī-vraja-devīnāṁ jātaḥ | sa ca parityāgajerṣyā-hetuka eva jñeyaḥ | yathā—

sabhājayitvā tam anaṅga-dīpanaṁ
sahāsa-līlekṣaṇa-vibhrama-bhruvā |
saṁsparśanenāṅka-kṛtāṅghri-hastayoḥ
saṁstutya īṣat kupitā babhāṣire || [bhā.pu. 10.32.15] ity-ādi |

spaṣṭam |

|| 10.32 || śrī-śukaḥ || 384 ||

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eṣa ca stuty-ādibhiḥ śāmyati | yathaiva tās tuṣṭāva—

evaṁ mad-arthojjhita-loka-veda-
svānāṁ hi vo mayy anuvṛttaye'balāḥ |
mayā parokṣaṁ bhajatā tirohitaṁ
māsūyituṁ mārhatha tat priyaṁ priyāḥ || [bhā.pu. 10.32.21]

na pāraye'haṁ niravadya-saṁyujāṁ [bhā.pu. 10.32.22] ity-ādi | spaṣṭam |

|| 10.32 || śrī-bhagavān || 385 ||

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atha **nirhetuḥ praṇaya-mānaḥ** | nirhetutvaṁ ca kevala-praṇaya-vilasitvena hetv-abhāvān manyate | eṣa nāyakasyāpi bhavati | bhagavat-prīti-maye rase sa tūddīpano'pi prasaṅgād atrodāharaṇīyaḥ | yathā tāsāṁ tat-saubhaga-madaṁ vīkṣya mānaṁ ca keśava [bhā.pu. 10.29.48] ity-ādi-prakaraṇaṁ yojanāntareṇa manyate | tatra mānaḥ praṇaya-mānaḥ | tasya hetuḥ saubhaga-madaḥ | tato mānasya praśama-rūpāya tāsāṁ prasādāya svayam api praṇaya-mānenaivāntaradhīyata |

tathāgre'pi yāṁ gopīm anayat kṛṣṇo vihāyānyāḥ striyo vane [bhā.pu. 10.30.36] ity-ādau tasyāḥ praṇaya-mānaḥ | yenaivoktaṁ—na pāraye'haṁ calituṁ naya māṁ yatra te manaḥ [bhā.pu. 10.30.38] iti |

atha pūrvavat tasyāpi praṇaya-mānaḥ | praṇaya-kopenaiva so'py etad-anantaram enāṁ skandha āruhyatām [bhā.pu. 10.30.39] ity uktavān tato'ntarhitavāṁś ca | atra śrī-vraja-devīnām ahetuḥ śrī-kṛṣṇasaya tu hetv-ābhāsajo'sau |

yāsāṁ khalu praṇayaḥ sva-pravāhādy-udrekena svarasāvarta-rūpaṁ kauṭilyaṁ spṛśan-mānākhya-prīti-viśeṣatāṁ prāpnoti | tāsām eva mānākhya-vipralambho'pi śuddho jāyate |

tato'nyāsāṁ punar-hetu-lābhe'pi viṣāda-bhaya-cintā-prāya eva jāyate | yathā śrī-rukmiṇīṁ prati śrī-kṛṣṇasya sa-praṇaya-parihāsa-vacanamaye'dhyāye tad vṛttam | tatra śrī-kṛṣṇasya sa-kautuko'yam abhiprāyaḥ—"iyaṁ khalu sarala-premavatī parama-gāmbhīryavatī ca | tato mamābhīṣṭaḥ priyā-kopa-vilāsaḥ prema-nirbandha-prakāśaka-sa-vikāra-kaṇṭhokti-viśeṣo vā nāsyāṁ sphuṭam upalabhyate | tasmāt kopa-vilāso vā taj-jananābhāve tu tādṛśoktir vā yathāsyāṁ prakāśate, tathā bāḍhaṁ parihāsena prayatiṣye | tatra yasyāṁ kopa-janane bhrātṛ-vairūpyādikam api kāraṇaṁ nāsīt, tasyāṁ tatrānyat paramāyogyam eva, kintu mada-viśleṣa-sukham evāsyāḥ sarvasvam iti tad-darpa-nyakkāreṇaiva kopaḥ sambhavet | yadi tato'pi kopo nāvirbhavet, tathāpi mad-viśleṣa-bhayena pūrvānurāgavad adhunāpi vikāra-viśeṣa-sahita-nigadenaiva prema-nirbandhaṁ prakāśyeta" iti |

tathā hi tatra tāṁ rūpiṇīm [bhā.pu. 10.60.10] ity-ādau, prītaḥ smayan ity anena vyaktam | parihāsamayatvaṁ tu viśeṣato'py uktam | prasaṅgena tasyāḥ prema-sāralyādi-dvayam api—

> tad dṛṣṭvā bhagavān kṛṣṇaḥ priyāyāḥ prema-bandhanam |
> hāsya-prauḍhim ajānantyāḥ karuṇaḥ so'nvakampata || [bhā.pu. 10.60.25] iti |

hāsyaṁ parihāsaḥ | tatra *prauḍhiḥ* "avaśyam enāṁ sarala-premāṇam api gambhīrām api kṣobhayiṣyāmi" iti garvaḥ | tāṁ praṇaya-rasa-kauṭilyābhāvena *ajānantyā* ity arthaḥ | evam agre'pi hāsya-prauḍhi-bhramac-cittām [bhā.pu. 10.60.28] ity uktam |

tatra tena parihāsena kopa-vilāsādi-darśanam evābhīṣṭam iti svayam evoktam—

> mā mā vaidarbhy asūyethā jāne tvāṁ mat-parāyaṇām |
> 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 bhāmini || [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 dṛṣṭvā bhagavān kṛṣṇaḥ priyāyāḥ prema-bandhanam [bhā.pu. 10.60.25] ity anena | tathā nigadenaiva tad-vyakti-darśanecchā svayam eva vyañjitā—sādhvy etac-chrotu-kāmais tvaṁ rāja-putri pralambhitā [bhā.pu. 10.60.49] iti | pūrvaṁ hi tvaṁ vai samasta-puruṣārtha-mayaḥ phalātmā [bhā.pu. 10.60.38] ity-ādikaṁ tayāpi nigaditam asti | atra parihāsa-jñānānantaraṁ tad-didṛkṣitā kiñcit kopa-vyaktiś ca jātāsti—jāḍyaṁ vacas tava gadāgraja [bhā.pu. 10.60.40] ity-ādiṣu | jāḍyasya prācurya-vivakṣayā jāḍyam eva vaca iti sāmānādhikaraṇyenoktam mādhuryam eva nu mano-nayanāmṛtaṁ nu [karṇāmṛta 68] itivat |

atha tad-aviśleṣa-darpa-nyak-kāra eva tat-kṣobhe hetur ity atrāpi śrī-śuka-vākyam—

> etāvad uktvā bhagavān ātmānaṁ vallabhām iva
> manyamānāṁ 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 vayaṁ jitas te || [bhā.pu. 10.60.56] iti |

atra ca prakaraṇe tasyāḥ praṇayasyāpi tādṛśatvābhāvāt mānāyogyatvam api darśitam | tasmāt sādhūktaṁ—yāsāṁ 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-vaicittyam** | tal-lakṣaṇaṁ ca—

priyasya sannikarṣe'pi premonmāda-bhramād bhavet |
yā viśleṣa-dhiyārtis tat prema-vaicittyam ucyate || [u.nī. 15.147]

tad yathā—

kṛṣṇasyaivaṁ viharato gaty-ālāpekṣita-smitaiḥ |
narma-kṣveli-pariṣvaṅgaiḥ strīṇāṁ kila hṛtā dhiyaḥ ||
ūcur mukundaika-dhiyo'gira unmatta-vaj jaḍam |
cintayantyo'ravindākṣaṁ tāni me gadataḥ śṛṇu ||

evaṁ viharataḥ kṛṣṇasya gaty-ādibhiḥ strīṇāṁ dhiyo hṛtāḥ | tataś ca tā **mukundaika-dhiyaḥ** samāhitā iva kṣaṇam **agiraḥ** satyaḥ punar anurāga-viśeṣeṇa **unmattā** iva viharantam api tam **aravindākṣaṁ** parokṣavac **cintayantyo jaḍaṁ** viveka-śūnyaṁ yathā syāt, tathā **ūcuḥ** | **tāni** vacanāni **me** mama **gadato** vākyataḥ **śṛṇu** iti |

śrī-mahiṣya ūcuḥ—

kurari vilapasi tvaṁ vīta-nidrā na śeṣe
svapiti jagati rātryām īśvaro gupta-bodhaḥ |
vayam iva sakhi kaccid gāḍha-nirviddha-cetā
nalina-nayana-hāsodāra-līlekṣitena || [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 āsyatāṁ piba payo brūhy aṅga śaureḥ kathāṁ**
> **dūtaṁ tvāṁ nu vidāma kaccid ajitaḥ svasty āsta uktaṁ purā |**
> **kiṁ vā naś cala-sauhṛdaḥ smarati taṁ kasmād bhajāmo vayaṁ**
> **kṣaudrālāpaya kāma-daṁ śriyam ṛte saivaika-niṣṭhā striyām ||** [bhā.pu. 10.90.24]

tadaiva daivād āgataṁ haṁsaṁ dūtaṁ kalpayitvāhuḥ—**haṁsa** iti | **no**'smān prati **purā** rahasi **uktaṁ kiṁ vā smarati** | smaratu mām evety āśayenāhuḥ—**tam** iti | yadi ca tad-āgrahaḥ, tadā he **kṣaudra** sauhṛdya-cāñcalyena kṣudrasya tasya dūta, tam eva **kāmadaṁ** yuvati-jana-kṣobhakam atra **ālāpaya** āhvaya | kintu yāsām ādya vayaṁ tyaktāḥ tāṁ **śriyam ṛte** | tāṁ solluṇṭhaṁ stauti | **striyāṁ** madhye **saiva ekatra** tasmin **niṣṭhā** yasyāḥ, tādṛśī | tataḥ kathaṁ tasyāṁ nāsajyeta ? iti vyañjitam | kākvā sveṣām api tan-niṣṭhatvaṁ vyajya solluṇṭhatvaṁ darśitam |

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atha tāsāṁ tad-vidhāśeṣa-vipralambhānantarajaṁ nityam eva sarvātmaka-sambhogam āha—

> **itīdṛśena bhāvena**
> **kṛṣṇe yogeśvareśvare |**
> **kriyamāṇena mādhavyo**
> **lebhire vaiṣṇavīṁ gatim ||** [bhā.pu. 10.90.25]

viṣṇoḥ śrī-kṛṣṇasya eva sambandhinīṁ **gatiṁ** nitya-saṁyogaṁ lebhire | atra hetuḥ—**mādhavyaḥ** madhu-vaṁśodbhavasya śrī-kṛṣṇasyaiva nitya-preyasyas tāḥ |

|| 10.90 || śrī-śukaḥ || 387-388 ||

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atha **pravāsaḥ** | nānā-vidhaś caiṣa tad-anantara-saṅgaś ca śrī-vraja-devī-revādhikṛtyodāharaṇīyaḥ | saṅgaty-arthaṁ tatra pravāsa-lakṣaṇam—

> pūrva-saṅgatayor yūnor bhaved deśāntarādibhiḥ |
> vyavadhānaṁ tu yat prājñaiḥ sa pravāsa itīryate ||
> taj-janya-vipralambho'yaṁ pravāsatvena kathyate | [u.nī. 15.152-153] ity arthaḥ |

atra—

> cintā prajāgarodvegau tānavaṁ malināṅgatā |
> 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 |
atapyaṁs tam acakṣāṇāḥ
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 dṛśyatāṁ dikṣu tāvakās
tvayi dhṛtāsavās tvāṁ 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-dehināṁ [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-kāmadaṁ [bhā.pu. 10.31.13] ity-ādi |
surata-vardhanaṁ [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 saṁvidaṁ [bhā.pu. 10.31.17] ity-ādi |
vraja-vanaukasāṁ [bhā.pu. 10.31.18] ity-ādi |

yat te sujāta-caraṇāmbu-ruhaṁ staneṣu
bhītāḥ śanaiḥ priya dadhīmahi karkaśeṣu |
tenāṭavīm aṭasi tad vyathate na kiṁ svit
kūrpādibhir bhramati dhīr bhavad-āyuṣāṁ 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 | **vṛṣātmajād** vatsāt **mayātmajāt** vyomāsurād ity arthaḥ ||

punaś ca tat-tad-alaukika-karma lakṣyīkṛtya **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 **sātvatānāṁ** vaiṣṇavānāṁ śrīman-nandādīnāṁ **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** sarveṣāṁ vraja-vāsinām asmākaṁ rakṣā-kāriṇyāḥ śrī-vrajeśvaryā **nandano** nāsti, kintu kasyāpi sukhena duḥkhena cāspṛṣṭatvād **akhila-dehinām antarātma-dṛk** śuddha-jīva-draṣṭā paramātmāsti | evam api nūnaṁ brāhmaṇārthitatvenānāsaktatayaiva sarva-rakṣāvatīrṇatvān 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-ādikam apy uktam | **praṇata-dehinām** [bhā.pu. 10.31.7] iti | **śrī-niketanam** api praṇata-dehi-prabhṛtīnāṁ **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 atrauṣadham ity arthaḥ | aho tava adhara-sīdhu tādṛśa-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 asmabhyaṁ **bhūridā** jātāḥ |

kutaḥ punar yuṣmākaṁ mayy etāvān anurāgaḥ ? tatrāhuḥ—**prahasitam** [bhā.pu. 10.31.10] ity-ādi | kathaṁ mama prahasitādīnām etādṛśatvam ? tatrāhuḥ—he **kuhaka** [bhā.pu. 10.31.10] iti | tādṛśī kāpi kuhanā yā tvayi vidyate, tāṁ 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 sambhogodāharaṇaṁ 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 prājñaṁ prāpya yathā janāḥ || [bhā.pu. 10.32.9]

dvitīyo yathā—tad-darśanāhlāda-vidhūta-hṛd-rujaḥ [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-śukaḥ || 393 ||

[394-397]

atha dvitīyaṁ kiñcid dūra-pravāsam āha—

> **gopyaḥ kṛṣṇe vanaṁ yāte tam anudruta-cetasaḥ |**
> **kṛṣṇa-līlāḥ pragāyantyo ninyur duḥkhena vāsarān** || [bhā.pu. 10.35.1]

tatra ca tāsāṁ 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-nivyaḥ || [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-gatayaḥ [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-tilakaḥ [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, vividha-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 vayaṁ [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-vāyuḥ [bhā.pu. 10.35.21] ity-ādy-antaṁ ca tat-tad-yugalaṁ smartavyam |

atra **saha-siddhair** [3] iti teṣām api tādṛśa-veṇu-vādya-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 sphurantaṁ śrī-kṛṣṇam ity arthaḥ | **nija-padābja-** [16] iti | atra **vraja-bhū**-śabdena tat-sthāni tṛṇādīni lakṣyante | teṣāṁ ca **khura-toda**-śamanaṁ sparśa-māhātmyena nityam aṅkura-śālitva-karaṇāt | ata evāparimita-catuṣpada-vigāhe'pi tac-cārasya samāveśaḥ sidhyatīti jñeyam |

etad-anantaraṁ darśānātmaka-sambhogo yathā—

vatsalo vraja-gavāṁ yad aga-dhro
vandyamāna-caraṇaḥ pathi vṛddhaiḥ |
kṛtsna-go-dhanam upohya dināṇte
gīta-veṇur anugeḍita-kīrtiḥ ||

utsavaṁ śrama-rucāpi dṛśīnām
unnayan khura-rajaś-churita-srak |
ditsayaiti suhṛd-āśiṣa eṣa
devakī-jaṭhara-bhūr uḍu-rājaḥ || [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-śabdo'tra śrī-yaśodāyām eva jñeyaḥ | tatra tasyā eva tan-mātṛtvena 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 |

evaṁ **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—

> **evaṁ vraja-striyo rājan kṛṣṇa-līlānugāyatīḥ |**
> **remire'haḥsu tac-cittās tan-manaskā mahodayāḥ ||** [bhā.pu. 10.35.26]

evam aparāhṇeṣu tadīyāgamanānandena nityam **ahaḥsv** 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 purīṁ netum akrūraṁ vrajam āgatam ||** [bhā.pu. 10.39.13]

tāsāṁ vilāpaś ca—

> **aho vidhātas tava na kvacid dayā**
> **saṁyojya maitryā praṇayena dehinaḥ |**
> **tāṁś cākṛtārthān viyunaṅkṣy apārthakaṁ**
> **vikrīḍitaṁ te'rbhaka-ceṣṭitaṁ yathā ||** [bhā.pu. 10.39.19]

tathā—yas tvaṁ pradarśyāsita-kuntalāvṛtaṁ [bhā.pu. 10.39.20] ity-ādi, krūras tvam akrūra- [bhā.pu. 10.39.21] ity-ādi, na nanda-sūnuḥ kṣaṇa-bhaṅga-sauhṛdaḥ [bhā.pu. 10.39.22] ity-ādi, sukhaṁ prabhātā rajanīyam [bhā.pu. 10.39.23] ity-ādi, tāsāṁ mukundaḥ [bhā.pu. 10.39.24] ity-ādi, adya dhruvaṁ tatra dṛśo 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 |**
> **pratyādeśaṁ bhagavataḥ kāṅkṣantyaś cāvatasthire ||** [bhā.pu. 10.39.34] ity-ādi |

tā nirāśā nivavṛtur govinda-vinivartane |
viśokā ahanī ninyur gāyantyaḥ 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-śukaḥ || 400 ||

[401]

bhūto, yathā—tā man-manaskā mat-prāṇā mad-arthe tyakta-daihikāḥ [bhā.pu. 10.46.4] ity-ādinā darśitaḥ | atra dūta-mukhena paraspara-sandeś ca dṛśyate | dūtāḥ sphurita-saṅkhyāṁśā uddhva-baladevādayaḥ | tatra taṁ praśrayeṇāvanatāḥ su-sat-kṛtaṁ a-vrīḍa-hāsekṣaṇa-sūnṛtādibhiḥ [bhā.pu. 10.47.3] ity-ādi-diśā pūrvaṁ racitākāra-guptīnām api tāsāṁ 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]

apṛcchann [bhā.pu. 10.47.3] iti prāktana-kriyayānvayaḥ |

|| 10.47 || śrī-śukaḥ || 401 ||

[402]

ata eva—

gopyo hasantyaḥ papracchū
rāma-sandarśanādṛtāḥ |
kaccid āste sukhaṁ kṛṣṇaḥ
pura-strī-jana-vallabhaḥ || [bhā.pu. 10.65.9] ity-ādi |

hasantyaḥ premerṣyayā kṛṣṇam upahasantya ity arthaḥ |

||10.65 || śrī-śukaḥ || 402 ||

[403]

yathaiva śrīmad-uddhava-sannidhāv unmāda-vacanam api darśitam |

kācin madhukaraṁ 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 dṛśyam iti |

[404]

tatra unmādenaiva māninī-bhaṅgyāha aṣṭabhiḥ—**madhupa kitava-bandho** [bhā.pu. 10.47.12] ity-ādi |

[405]

māne kāraṇam āha—**sakṛd adhara-sudhāṁ** [bhā.pu. 10.47.13] ity-ādi | atra kiṁvadantīm 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 sakhīnāṁ 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 doṣam āropyāpi svasyās tadīyāsakti-parityāgāsāmārthyaṁ varṇayantī tat-tad-doṣaṁ pariharati—**mṛgayur** [bhā.pu. 10.47.17] ity-ādi | yatas te'py **asitā** evaṁ-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]

karṇasyaiva 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 dṛśyanta ity arthaḥ | tataḥ sānutāpam āha—**vayam ṛtam** [bhā.pu. 10.47.19] iti |

[412]

tad evam aṣṭakena māna-bhaṅgīṁ vyajya svakāṭhinyātiśayena dūtaṁ nivartamānam āśaṅkya kalahāntaritā-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] **bhavatīnāṁ viyogo me** [bhā.pu. 10.47.29] ity-ādikaḥ | atra prakāśāntareṇa sarva-vraja-sahitasya tasya nitya-vṛndāvana-vihāra-rūpo'rthas tatraiva pratipāditaḥ | yas tu vyakto jñāna-yoga-pratipādakaḥ sa ca duḥkhādau śamayitavye loka-rītyā sambhavatīty eke |

tatra jñāna-yogopadeśena tāsāṁ na śāntir iti dvitīya-sandeśo yat tv ahaṁ bhavatīnāṁ 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 sakhyaḥ svānām artha-cikīrṣayā gatān [bhā.pu. 10.82.42] ity-ādi vakṣyamāṇānusāreṇa 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 | ātmānaṁ tasya tad-dūtatayā tat-preryatvenāntaḥ-karaṇādhiṣṭhātāram adhokṣajaṁ śrī-kṛṣṇam eva matvā tad-ātmakatvenoddhavaṁ **pūjayāñcakrur** ity arthaḥ | yathā coktam—

> tam āgataṁ samāgamya kṛṣṇasyānucaraṁ priyam |
> nandaḥ prītaḥ pariṣvajya vāsudeva-dhiyārcayat || [bhā.pu. 10.46.14] iti |

|| 10.47 || śrī-śukaḥ || 403-413 ||

[414]

evaṁ śrī-baladeva-dvāraka-sandeśo'py anumeyaḥ—

> saṅkarṣaṇas tāḥ kṛṣṇasya sandeśair hṛdayaṁ-gamaiḥ |
> sāntvayāmāsa bhagavān nānānunaya-kovidaḥ || [bhā.pu. 10.65.16] ity anusāreṇa |

atha tad-anantarajaḥ sandarśanādi-mayaḥ sambhogaḥ kurukṣetra prasiddhaḥ | yathā—

> **gopyaś ca kṛṣṇam upalabhya cirād abhīṣṭaṁ**
> **yat-prekṣaṇe dṛśiṣu pakṣma-kṛtaṁ śapanti |**
> **dṛgbhir hṛdī-kṛtam alaṁ parirabhya sarvās**
> **tad-bhāvam āpur api nitya-yujāṁ durāpam ||** [bhā.pu. 10.82.39]

[415]

tad evaṁ tāsām avasthām uktvā śrī-bhagavato'pi tad-viṣayaka-sneha-mayīm īhām āha—

> **bhagavāṁs tās tathā-bhūtā vivikta upasaṅgataḥ |**
> **āśliṣyānāmayaṁ pṛṣṭvā prahasann idam abravīt ||** [bhā.pu. 10.82.40]

[416]

antaḥ-sa-kṣobheṇāpi rukṣa eva prahāso'yaṁ svāparādhaṁ kṣamayatā prapañcitaḥ | tatra sva-vyavahāropapattyā sāntvayati—

> **api smaratha naḥ sakhyaḥ svānām artha-cikīrṣayā |**
> **gatāṁś cirāyitāñ chatru- pakṣa-kṣapaṇa-cetasaḥ ||** [bhā.pu. 10.82.41]

kiṁ vā, "roṣeṇa smaraṇam api na kurutha" iti bhāvaḥ | tatra sva-doṣa-nivāraṇaṁ svānām iti | svānāṁ sveṣām asmat-pituḥ śrī-vraja-rājasya bandhu-vargāṇāṁ yādavānām | ubhayeṣām api yādavatvena jñāntīnām iti vā | tatrātivilambe kāraṇaṁ śatru-pakṣeti | tataś ca bhavatīnāṁ nirvighnaḥ saṁyogo'py anena bhaviṣyatīti bhāvaḥ |

[417]

ātmano vāmāntara-saṅgam āśaṅkya parameśvara-pāratantryopapādānena sāntvayati—

> **apy avadhyāyathāsmān svid akṛta-jñāviśaṅkayā |**
> **nūnaṁ bhūtāni bhagavān yunakti viyunakti ca ||** [bhā.pu. 10.82.42] ity-ādi dvayam |[99]

[99] vāyur yathā ghanānīkaṁ tṛṇaṁ tūlaṁ rajāṁsi ca
saṁyojyākṣipate bhūyas tathā bhūtāni bhūta-kṛt

[418]

svasya parameśvaratva-prasiddhim āśaṅkya saṅkucan tathāpi viraha-jāta-premātiśayo'yaṁ yuṣmad-abhīṣṭāvyāghātāyaiva jāta ity āha—

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

ṭīkā ca—mayi bhakti-mātram eva tāvad amṛtatvāya kalpate | yat tu bhavatīnāṁ mat-sneha āsīt tad-diṣṭyā atibhadram | kutaḥ mad-āpanaḥ mat-prāpaṇaḥ ity eṣā |

[419]

tatra sva-prāptau viśvāsārthaṁ deśāntara-sthitasyāpi svasya śrī-kṛṣṇākhya-narākṛti-para-brahmaṇaḥ sarvāśrayatvam anubhāvayati—**ahaṁ hi sarva-bhūtānām** [bhā.pu. 10.82.45-46][100] ity-ādi-dvaye |

[420]

uktaṁ ca dāmodara-līlāyāṁ 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 tāsāṁ tathaivānubhavodeyo jāta ity āha **adhyātma-śikṣaye** [bhā.pu. 10.82.47] iti |

ātmānaṁ svaṁ śrī-kṛṣṇam adhikṛtya yā śikṣā tayā | virahodbhuta-tad-anusmaraṇa-jīrṇa-dehās taṁ śrī-kṛṣṇaṁ tathaivānvabhavann iti | eke tv āhuḥ—ahaṁ hītyādikaṁ loka-rītyā duḥkha-nivāraṇārtham eva brahma-jñānam uktam | na tu tatra tātparyam | yathā rukmi-vairūpya-kṛtau śrī-baladevena vahati na tu tatra tātparyaṁ, tadvat | tad evam eva tādṛśādhyātma-śikṣayāpi tās tam evādhyagān na tu brahmeti |

[421]

tathāpi tāsāṁ sākṣāt-prāpty-utkaṇṭhām āha—**āhuś ca te nalina-nābha padāravindam** [bhā.pu. 10.82.48] ity-ādi |

tatra he **nalinanābha** ! **no**'smākaṁ duḥkhodrekeṇa tvac-cintanārambha-jāyamāna-mūrchānāṁ **te** tava **padāravindaṁ manasy apy udiyāt** | yat khalu yathā bhavatopadiṣṭaṁ, tad-anusāreṇa

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[100] ahaṁ hi sarva-bhūtānām ādir anto'ntaraṁ bahiḥ
bhautikānāṁ yathā khaṁ vār bhūr vāyur jyotir aṅganāḥ
evaṁ hy etāni bhūtāni bhūteṣv ātmātmanā tataḥ
ubhayaṁ mayy atha pare paśyatābhātam akṣare

akṣubhita-**bodhair yogeśvarair hṛdi vicintyam** ity-ādi śrī-kṛṣṇa-sandarbha-vyākhyā draṣṭavyā [170] ||

|| 10.82 || śrī-śukaḥ || 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,

tathānugṛhya bhagavān gopīnāṁ sa gurur gatiḥ [bhā.pu. 10.83.1] iti |

āhuś cety ādinā yathā tāsāṁ sākṣāt-tat-prāpti-paryantam abhīṣṭaṁ tathānugṛhya gatir nityatayā prāptavyaḥ |

|| 10.83 || śrī-śukaḥ || 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-anantaraṁ ca tad-aprakaṭatayā tābhyo nitya-saṁyoga-dānam iti | ekādaśe'pi svayam evoddhavaṁ prati tad eva spaṣṭam uktam | tatra rāmeṇa sārdhaṁ mathurāṁ praṇīta [bhā.pu. 11.12.10] ity-ādi-dvaye viyoga-tīvrādhayas tā matto'nyaṁ sukhāya na dadṛśur iti | tās tāḥ kṣapā mayā hīnāḥ kalpa-samā babhūvuḥ [bhā.pu. 11.12.11] iti cātīta-prayogeṇa tadānīṁ virahasya nāstitvaṁ bodhitam |

tad-anantaraṁ 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 tadānīṁ kim api nāvidan | harṣa-mohaṁ prāpur ity arthaḥ |

tatra taj-jñānasya kṛṣṇaikatānatāyāṁ dṛṣṭāntaḥ yatheti | asyārthāntaram api śrī-kṛṣṇa-sandarbhe kṛtam asti mat-kāmā ramaṇaṁ jāram [bhā.pu. 11.12.13] ity-ādau tad-anantara-padye taṁ ca yādṛśaṁ prāpus tathā viśinaṣṭi | vivṛtaṁ ca tatraiva saṅkṣepataś ca | māṁ śrī-kṛṣṇākhyaṁ paramaṁ brahma prāpuḥ | taṁ ca man-nitya-preyasī-lakṣaṇaṁ sva-svarūpam ajānantyo jāra-rūpaṁ pūrvaṁ prāpuḥ | tathāpi mayi kāmaḥ ramaṇatvenābhilāṣo yāsāṁ tādṛśyaḥ satyo ramaṇa-rūpaṁ tu paścād iti |

tataḥ parakīyābhāsatvaṁ ca tāsāṁ kāla-katipayamayatvenaiva vyākhyātam | evam evābhipretam asmad upajīvya-śrīmac-caraṇānām ujjvala-nīlamaṇau tatropakrame—

neṣṭā yad aṅgini rase kavibhir paroḍhā
tad gokulāmbujadṛśāṁ kulam antarena |
āśāṁsayā rasavidher avatāritānāṁ

kaṁsāriṇā rasikamaṇḍalaśekhareṇa || [u.nī. 5.3]

ity atrāvatāra-samaya eva tathā vyavahāra-nigamanāt | upasaṁhāre ca lalita-mādhavasya dagdhaṁ hanta dadhānayā vapuḥ [la.mā. 7.18] ity-ādāv aupapatya-bhrama-hānāntara-līlāyāṁ sarva-phalasya samṛddhimad-ākhyasya sambhogasya darśitatvāt |

tad evam asya vipralambha-catuṣṭaya-puṣṭasya sambhoga-catuṣṭayasya sandarśanādi-trayātmakasyāvāntara-bhedā anye'pi jñeyāḥ | yathā līlā-cauryaṁ saṅgānaṁ rāsaḥ jala-krīḍā vṛndāvana-vihāra ity-ādayaḥ | tatra līlā-cauryaṁ yathā, **tāsāṁ vāsāṁsy upādāya nīpam āruhya satvaraḥ** [bhā.pu. 10.22.9] ity-ādi | spaṣṭam |

|| 10.22 || śrī-śukaḥ || 423 ||

[424]

saṅgānam kācit samaṁ mukundena [bhā.pu. 10.33.9] ity-ādau | evaṁ

kadācid atha govindo rāmaś cādbhuta-vikramaḥ |
vijahratur vane rātryāṁ madhya-gau vraja-yoṣitām ||
upagīyamānau lalitaṁ strī-janair baddha-sauhṛdaiḥ |
svalaṅkṛtānuliptāṅgau sragvinau virajo-'mbarau ||

[bhā.pu. 10.34.20-21] ity-ādi |

prāyo horikāvasaro'yam | vraja eva gānena sa-bhrātṛkasyāpi tasya strī-janair vihārāt | tathā bhaviṣyottara-vidhānāt | tathaivādyāpy āryāvartīya-prajānām ācāro'pi dṛśyate | atra ca niśā-mukhaṁ mānayantāv uditoḍupa-tārakam [bhā.pu. 10.34.13] iti tan-mohāt savaśālinyāṁ phālguna-paurṇamāsyāṁ hemanta-śiśira-hima-kujjhaṭikānte candrādy-ullāse tad-ullāso varṇitaḥ | tasmāt tadānīṁ sakhyollāsa-dhāriṇā śrī-rāmeṇāpi yutiḥ saṅgataiva | vane rātryām iti pāṭhas tu kvācitka eva | tatra ca vrajāntastham eva vanaṁ jñeyam |

|| 10.34 || śrī-śukaḥ || 424 ||

[425-427]

rāsaḥ | **tatrārabhata govindo rāsa-krīḍām anuvrataiḥ** [bhā.pu. 10.33.2] ity-ādi | jala-krīḍā—**so'mbhasy alaṁ 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]

iyaṁ ca śrī-kṛṣṇa-candrasyojjvala-līlā rāsa-sambandhiny apy anantatvena sammatā—**evaṁ śaśāṅkāṁśu-virājitā niśāḥ** [bhā.pu. 10.33.25] ity-ādau |

atha sarva-saubhāgyavatīm ūrdhva-maṇeḥ śrī-rādhikāyāḥ sambandhinīṁ līlāṁ varṇayanti—

kasyāḥ padāni caitāni yātāyā nanda-sūnunā |
aṁsa-nyasta-prakoṣṭhāyāḥ kareṇoḥ kariṇā yathā ||
anayārādhito nūnaṁ bhagavān harir īśvaraḥ |
yan no vihāya govindaḥ prīto'yam anayad rahaḥ ||
dhanyā aho amī ālyo govindāṅghry-abja-reṇavaḥ |
yān brahmeśo ramā devī dadhur mūrdhny agha-nuttaye ||
tasyā amūni naḥ kṣobhaṁ kurvanty uccaiḥ padāni yat |
yaikāpahṛtya gopīnāṁ raho bhuṅkte'cyutādharam ||
na lakṣyante padāny atra tasyā nūnaṁ tṛṇāṅkuraiḥ |
khidyat-sujātāṅghri-talām unninye preyasīṁ priyaḥ ||
imāny adhika-magnāni padāni vahato vadhūm |
gopyaḥ paśyata kṛṣṇasya bhārākrāntasya kāminaḥ ||
atrāvaropitā kāntā puṣpa-hetor mahātmanā |
atra prasūnāvacayaḥ priyārthe preyasā kṛtaḥ ||
prapadākramaṇe ete paśyatāsakale pade |
keśa-prasādhanaṁ tv atra kāminyāḥ kāminā kṛtam |
tāni cūḍatayā kāntām upaviṣṭam iha dhruvam || [bhā.pu. 10.30.27-34]

atra **kasyā** (27) iti sarvāsāṁ vākyam | **anayā** (28) iti suhṛdām | **dhanyā** (29) iti taṭasthānām | **tasyā** (30) iti pratipakṣāṇām | **na lakṣyante** (31) iti tāḥ khedayantīnāṁ sakhīnām | **imāni** (32) iti tad-asahamānānāṁ pratipakṣāṇām | **atrāvaropitā** (33) iti sārdhaṁ punaḥ sakhīnām | **keśa-** (34) iti punaḥ pratipakṣāṇām 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 līlāyāṁ prāk-pradarśitam apy eṇapatnī [bhā.pu. 10.30.11] ity-ādi-dvayaṁ cānusandheyam ||

tatra vistara-śaṅkāto yā yā vyākhyā na vistṛtā |
sā śrī-daśama-ṭippanyāṁ dṛśyā rasam abhīpsubhiḥ ||

tad evam anena sandarbheṇa śāstra-prayojanaṁ vyākhyātam | tathā caivam astu |

ālībhiḥ paripālitaḥ pravalitaḥ sānandam ālokitaḥ
pratyāśaṁ sumanaḥ-phalodaya-vidhau sāmodam āmoditaḥ |
vṛndāraṇya-bhuvi prakāśa-madhuraḥ sarvātiśāyi-śriyā
rādhā-mādhavayoḥ pramodayatu mām ullāsa-kalpa-drumaḥ ||

tādṛśa-bhāvaṁ bhāvaṁ prathayitum iha yo'vatāram āyātaḥ |
ā-durjana-gaṇa-śaraṇaṁ sa jayati caitanya-vigrahaḥ kṛṣṇaḥ ||

iti
śrī-kali-yuga-pāvana-sva-bhajana-vibhājana-prayojanāvatāra-śrī-śrī-bhagavat-kṛṣṇa-caitanya-deva-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 |
prītyākhyaḥ ṣaṣṭhaḥ sandarbhaḥ samāptim iha saṅgataḥ ||

samāpto'yaṁ ṣaṣṭhaḥ sandarbhaḥ | sampūrṇo'yaṁ granthaḥ |

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