

śrī-prīti-sandarbhah

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

[1]

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

puruṣa-prayojanam tāvat sukha-prāptir duḥkha-nivṛttiś ca | śrī-bhagavat-prītau tu
sukhatvam duḥkha-nivartakatvam cātyantikam iti | etad uktaṁ bhavati yat khalu
parama-tattvam śāstra-pratipādyatvena pūrvam nirṇītam, tad eva sad-ananta-
paramānandatvena siddham | **śrutāv** api **saiṣānandasya mīmāṃsā bhavati** ity ārabhya
mānuṣānandataḥ prajātyānanda-paryantam daśa-kṛtvaḥ śata-guṇitatayā krameṇa
teṣām ānandotkarṣa-parimāṇam pradarsya punaś ca tato'pi śata-guṇatvena para-
brahmānandam pradarsyāpy aparitoṣāt **yato vāco nivartante** ity ādi ślokena tad-
ānandasyānantyatvam eva sthāpitam vilakṣaṇatvam ca | **ko hy evānyāt kah prānyāt yad
eṣa ākāśa ānando na syād** ity anena nānā-svarūpa-dharmato'pi tasya kevalānanda-
svarūpatvam eva ca darśitam | tathābhūta-mārtaṇḍādi-maṇḍalasya kevala-jyotiṣṭvavat |

atha jīvaś ca tadīyo'pi taj-jñāna-saṁsargābhāva-yuktatvena tan-māyā-parābhūtaḥ sann
ātma-svarūpa-jñāna-lopan māyā-kalpitopādhyāveśac cānādi-saṁsāra-duḥkhena
sambadhyata iti paramātma-sandarbhādāv eva nirūpitam asti | tata idam labhyate
parama-tattva-sākṣātkāra-lakṣaṇam taj-jñānam eva paramānanda-prāptiḥ | saiva
parama-puruṣārtha iti | svātmājñāna-nivṛttiḥ duḥkhātyanta-nivṛttiś ca nidāne tad-
ajñāne gate sati svata eva sampadyate | pūrvasyāḥ parama-tattva-
svaprakāśatābhivyakti-lakṣaṇa-mātrātmakatvād uttarasyāś ca dhvaṁsābhāva-rūpatvād
anaśvaratvam | uktaṁ ca pūrvasyāḥ parama-puruṣārthatvam **dharmasya hy
apavargasya** ity ādinā [BhP 1.2.9],

**tac-chraddadhānā munayo jñāna-vairāgya-yuktayā |
paśyanty ātmani cātmanam bhaktyā śruta-gṛhītayā ||** ity antena [BhP 1.2.12] |

svataḥ sarva-duḥkha-nivṛttiś ca tatraivoktā – **bhidyate hṛdaya-granthir** [BhP 1.2.13] ity
ādinā | **śrī-viṣṇu-purāṇe** ca –

**nirastātiśayāhlāda-sukha-bhāvaika-lakṣaṇā |
bheṣajam bhagavat-prāptir ekāntātyantikī matā ||** [ViP 6.5.59] iti |

śrutau ca – ānandaṁ brahmaṇo vidvān na bibhēti kutaścāneti [TaittU 2.4.1] | eṣa eva
ca mukti-śabdārthaḥ | samsāra-bandha-ccheda-pūrvakatvāt | yathoktaṁ śrī-sūtena –

yadaivam etena viveka-hetinā
māyā-mayāhaṅkaraṇātma-bandhanam |
chittvācyutātmānubhavo 'vatiṣṭhate
tam āhur ātyantikam aṅga samplavam || [BhP 12.4.34] iti |

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

atha muktir hitvānyathā-rūpaṁ svarūpeṇa vyavasthitir ity [BhP 2.10.6] etad api tat-
tulyārtham eva | yataḥ svarūpeṇa vyavasthitir nāma svarūpa-sākṣātkāra ucyate | tad-
avasthāna-mātrasya samsāra-daśāyām api sthitatvāt | anyathā-rūpatvasya ca tad-
ajñāna-mātrārthatvena tad-dhānau taj-jñāna-paryavasānāt | svarūpaṁ cātra mukhyam
paramātma-lakṣaṇam eva | raśmi-paramāṇūnām sūrya iva sa eva hi jīvānām
paramo'mśi-svarūpaḥ | yathoktaṁ brahmāṇam prati śrīmatā garbhodaśāyinā –

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

upetaṁ yuktaṁ ity evākliṣṭo'rthaḥ | jīva-svarūpasyaiva gauṇānandatvaṁ darśitam |
tasmāt priyatamaḥ svātmety uktvā [BhP 10.14.54] –

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

jīva-parayor abheda-vādas tu paramātma-sandarbhādu viśeṣato'pi parihrto'sti | ataeva
niradhārayac **chruṭiḥ raso vai saḥ rasam hy evāyam labdhvānandī bhavati** [Taitt 2.7.1]
iti | atrāmsenāmsi-prāptiś ca dvidhā yojaniyā | tatrādyā brahma-prāptir māyā-vṛtty-
avidyā-nāśānantaram kevala-tat-svarūpa-śakti-lakṣaṇa-tad-vijñānāvīrbhāva-mātram |
sā ca sva-sthāna eva vā syāt | krameṇa sarva-loka-sarvāvaraṇātikramānantaram vā syāt
| upāsanā-viśeṣānusāreṇa | dvitīyā bhagavat-prāptiś ca tasya vibhor apy asarva-
prakāṣyatasminn evāvīrbhāvena | vibhunāpi vaikuṅṭhe sarva-prakāṣeṇa tenācintya-
śaktinā sva-caraṇāravinda-sānnidhya-prāpaṇayā ca |

tad evam sthite, sā ca muktir utkrānta-daśāyām jīva-daśāyām api bhavati |
utkrāntasyopādhy-abhāve'pi tadiya-svaprakāśatā-lakṣaṇa-dharmāvyavadhānasyaitat-
sākṣātkāra-rūpatvāt | jīvatas tat-sākṣātkāreṇa māyā-kalpitasyānyathā-bhāvasya
mithātvāvabhāsāt saiśā muktir evātyantika-puruṣārthatayopadiśyate –

tatrāpi mokṣa evārtha ātyantikatyēṣyate |
traivargyo 'rtho yato nityam kṛtānta-bhaya-samyutaḥ || [BhP 4.22.35]

iti śrī-pr̥thum prati śrī-sanat-kumāreṇa | śrutīś ca – yenāham nāmṛtaḥ syām kim aham
tena kuryām [BAU 2.4.3] iti | tad evaṁ parama-tattva-sākṣātkārātmakasya tasya
mokṣasya parama-puruṣārthatve sthite punar vivicyate | tac ca paramaṁ tattvaṁ
dvidhāvīrbhavati | aspaṣṭa-viśeṣatvena spaṣṭa-svarūpa-bhūta-viśeṣatvena ca | tatra
brahmākhyāspaṣṭa-viśeṣa-para-tattva-sākṣātkārato'pi bhagavat-paramātmādy-ākhyā-
spaṣṭa-viśeṣa-tat-sākṣātkārasyotkarṣaṁ bhagavat-sandarbhe [87] –

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

ity ādi-prakarāṇa-praghaṭṭakena darśitavān asmi | atrāpi vacanāntaraṁ darśayīṣyāmi |
tasmāt paramātmavādi-lakṣaṇa-nānāvastha-bhagavat-sākṣātkāra eva tatrāpi paramaḥ |
tatra saty api nirupādhi-prīty-āspadatva-svabhāvasya tasya svarūpa-dharmāntara-
vṛnda-sākṣātkṛtau paramatve prīti-bhakty-ādi-samjñam priyatva-lakṣaṇa-dharma-
viśeṣa-sākṣātkāram eva paramatamatvena manyante | tayā prītyaivātyantika-duḥkha-
nivṛttiś ca | yām prītiṁ vinā tat-svarūpasya tad-dharmāntara-vṛndasya ca sākṣātkāro na
sampadyate | yatra sā tatrāvaśyam eva sampadyate | yāvaty eva prīti-sampattis tāvaty
eva tat-sampattiḥ | sampadyamāne sampanne ca tasmīn sādḥikam āvirbhavati | tad etat
sarvam api yuktaṁ 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 |

tatra saty apīty ādikam –

sarvam mad-bhakti-yogena mad-bhakto labhate 'ñjasā
svargāpavargaṁ mad-dhāma kathaṅcid yadi vāñchati || [BhP 11.20.33]

ity ādi śrī-bhagavad-vākyātau | tayety ādikam |

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

yām ity ādikam –

bhaktiyāham ekayā grāhyaḥ
śraddhayātmā priyaḥ satām | [BhP 11.14.21] iti śrībhagavad-vākye |

sampadyamāne ity ādikam –

mad-rūpam advayaṁ brahma madhyādyanta-vivarjitam |
sva-prabhaṁ saccidānandaṁ bhaktiyā jānāti cāvvyayam || iti vāsudevopaniṣadi |

yatretyādikam –

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

yāvatītyādikam –

bhaktiḥ pareśānubhavo viraktir
anyatra caiṣa trika eka-kālah |
prapadyamānasya yathāśnataḥ syus
tuṣṭiḥ puṣṭiḥ kṣud-apāyo 'nu-ghāsam || kavi-yogeśvara-vākye [BhP 11.2.42]

evam tat tvam asi [ChU 6.8.7] ity-ādi-śāstram api tat-prema-param eva jñeyam | tvam
evāmuka itivat | kim 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 tava sā parivarjyate | ataḥ sarvair eva yoga-tad-viṣaye'nevēṣṭum iṣṭe
sati śrī-bhagavatya eva tasyāḥ paryavasānam syād iti | tad evam bhagavat-prīter eva
parama-puruṣārthatve samarthite sādḥuktam “atha prīti-sandarbho lekhyā” ity ādi |

sa eṣa eva parama-puruṣārthaḥ krama-rītyā sarvopari darśayitum samdṛbhyate |
tatrokta-lakṣaṇasya mukti-sāmānyasya śāstra-prayojanatvam āha – sarva-vedāntety
ātau kaivalyaika-prayojanam iti [BhP 12.13.12] | kevalaḥ śuddhaḥ tasya bhāvaḥ
kaivalyam | tad ekam eva prayojanam parama-puruṣārthatvena pratipādyam yasya tad
idaṁ śrī-bhāgavatam iti pūrva-ślokaṣṭhēnānvayaḥ | doṣa-mūlam hi jīvasya parama-
tattva-jñānābhāva evety uktam – bhayam dvitīyābhiniveśataḥ syād ity ātau [BhP
12.2.37], īśād apetyety ādibhiḥ | atas taj-jñānam eva śuddhatvam iti kaivalya-
śabdasyātra pūrvavat tad-anubhava eva tāt-paryam |

athavā kaivalya-śabdena paramasya svabhāva evocyate | yathā skānde –

brahmeśānādibhir devair yat prāptum naiva śakyate |
sa yat svabhāvaḥ kaivalyam sa bhavān kevalo hare || iti |

kvacit svārthika-tad-dhitāntena kaivalya-śabdenāpi parama ucyate | yathā śrī-
dattātreyā-sikṣāyām –

parāvarāṇām parama āste kaivalya-samjñitaḥ |
kevalānubhavānanda-sandoho nirupādhikaḥ || iti [BhP 11.9.18] |

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

|| 12.13 || śrī-sūtaḥ || 1 ||

[2]

tathā cānyatra –

etāvān eva manujair yoga-naipuṇya-buddhibhiḥ |
svārthaḥ sarvātmanā jñeyo yat-parātmaika-darśanam || [BhP 6.16.63]

ṭikā ca – na cātaḥ paraḥ puruṣo'stītyāha etāvān iti | parasyātmana ekam darśanam iti
yat etāvān evety eṣā | paramātmanaḥ kevalasya darśanam iti vā |

|| 6.16 || śrī-śaṅkaraṣaṅś citreketum || 2 ||

[3]

saiṣā hi muktir utkrānta-daśāyām dvidhā bhavati sadya eva ca, krama-rītyā ca | tatra
pūrvā | dvitiye **sthiram sukham cāsanam** [BhP 2.2.15] ity ādi prakaraṇānte **viṣjet
param yata** ity atra [BhP 2.2.21] | uttarā ca tad-anantaram **yadi prayāsyān nṛpa
pārameṣṭyam** ity ādau [BhP 2.2.22] **tenātmanātmānam upaiti śāntam** ity atra [BhP
2.2.31] | jīvad-daśāyām api sā tu tad-viśeṣaṣv agrato darśaniyā | tatra brahma-
sākṣātkāra-lakṣaṇām jīvan-muktim āha –

**yatre me sad-asad-rūpe pratiśiddhe sva-saṁvidā |
avidyayātmani kṛte iti tad-brahma-darśanam ||** [BhP 1.3.33]

yatra yasmin darśane sthūla-sūkṣma-rūpe śarīre sva-saṁvidā jīvātmanaḥ svarūpa-
jñānena pratiśiddhe 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 darśanam sākṣātkāraḥ | yatra sva-saṁvidety uktyā jīva-
svarūpa-jñānam api tad-āśrayam eva bhavati iti | tathā kevala-sva-saṁvidā te niśiddhe
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]

īdṛśam eva tan-mukti-lakṣaṇam śrī-kāpileye **muktāśrayam** (BhP 3.28.35-38) ity ādi-
catuṣṭaye darśitam | tatra hi **pratinivṛtta-guṇa-pravāhaḥ san ātmānam parmātmānam
īksata** iti muktāśrayam ity ādau sva-svarūpa-bhūte mahimni avasthito niṣṭhām prāptaḥ
sann upalabdha-parātma-kāṣṭha iti so'py etayety ādau svarūpaṁ jīva-brahmaṇo
yāthātmyaa-madhyagamad iti deham cety ādau | evam pratibuddha-vastur iti deho'pity
ādau ceti | tasmād asya prārabdha-karma-mātrāṇām anabhiniveśenaiva bhogaḥ | evam
evoktam **tatra ko mohaḥ kaḥ śoka ekatvam anupaśyata** iti (Īśopaniṣad 7) |

athāntimām brahma-sākṣātkāra-lakṣaṇām muktim āha –

**yady eṣoparatā devī māyā vaiśaradī matiḥ |
sampaṇna eveti vidur mahimni sve mahīyate ||** (BhP 1.3.34)

eṣā jīvan-mukti-daśāyām sthitā viśāradena parameśvareṇa dattā devī dyotamānā matir vidyā tad-rūpā yā māyā svarūpa-śakti-vṛtti-bhūta-vidyāvīrbhāva-dvāra-lakṣaṇā sattvamayī māyā-vṛtṭiḥ 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-sandarbheshv** evaṁ mūlyena śrutya-ādibhiś ca partipāditam | **(page 6)**

jīvākhya-samaṣṭi-śakti-viśiṣṭasya parama-tattvasya khalv amśa eko jīvaḥ | sa ca tejo-manḍalasya bahiś cara-raśmi-paramāṇur iva parama-cid-eka-rasasya tasya bahiś caracit-paramāṇuḥ | tatra tasya vyāpakatvāt tad-eka-deśatvam eva jīve syāt | nirākāratayā tad-ekadeśatvam na viruddham | tathāpi bahiścaratvam tad-āśrayivāt | taj-jñānābhāvāt chāyayā raśmivat māyayābhibhāvyatvāc ca bahiścaratvam vyapadiśyate | raśmi-sthānīyatvam ca tad-vyatirekāc vyatirekitayā yas tadāśrayi-bhāvaḥ | yā ca pūrva-yuktyā bahiścaratve'py ekavastutva-śrutis tadādibhir gamyate | śaktitvam ca tad-rūpatayaiva tadīya-līlopakaraṇatvāt | aṇutvam ca śabdāt hari-candana-binduvat tasya prabhāva-lakṣaṇa-guṇenaiva sarva-deha-vyāpṭeḥ | sarvam caitat paramasyācintya-śaktimayatvād aviruddham iti pūrvaṁ dr̥ḍhikṛtam asti **śrutes tu śabda-mūlatvāt** [Vs 2.1.17] iti nyāyena, **ekadeśa-sthitasyaḅner** ity ādinā ca | tatra jīveśvarayor atyantābhede yugapad avidyāvīdyāśratvāy-anupapattiś ca pūrvaṁ vivṛtā | **tattvam asi** ity ādau lakṣaṇā tv atyantābhede tad-amśatve ca samānaiva | parama-tattvasya niramśatva-śrutis tu dvidhā pravartate | tatra kevala-viśeṣya-lakṣaṇa-nirdeśa-parāyā mukhyaiva pravṛtṭiḥ | ānanda-mātratvāt tasya | ānandaika-rūpasya tasya svarūpa-śakti-viśiṣṭasya nirdeśa-parāyās tu prakṛtāmśa-leśa-rāhitya-mātre tātparyād gauṇī pravṛtṭiḥ | sarva-śakti-viśiṣṭasya tasya tu sarvāmśitvam gītam eva |

tad evaṁ tasya raśmi-paramāṇu-sthānīyāmśatve siddhe tadvat sarvasyām api daśāyām kartṛtva-bhokṛtvādi-svarūpa-dharmā api sidhyanti | tadvad eva ca parameśvara-śakty-anugraheṇaiva te kārya-kṣamā bhavanti tatra teṣāṁ prakṛti-vikāra-maya-kartṛtvādikam tadīya-māyā-śakti-mayānugraheṇa | ataeva tat-sambandhāt teṣāṁ saṁsārah | svānubhava-brahmānubhava-bhagavad- **(page 7)** anubhava-kartṛtvādikam tu tadīya-svarūpa-śakty-anugraheṇa | **yatra tasya sarvam ātmaivābhūt tat kena kaṁ paśyed** [BAU 2.4.14] **śrutis** ca | tat-svarūpa-śaktim vinā tad-darśanāsāmārthyam dyotayati **yam evaiṣa vṛṇute tena labhya** [KaṭhU 1.2.23] ity ādi-**śruteḥ** |

ataeva svarūpa-śakti-sambandhān māyāntardhāne teṣāṁ saṁsāra-nāśaḥ | yeṣāṁ tu mate muktāv ānandānubhavo nāsti | teṣāṁ pumarthatā na sampadyate | sato'pi vastunaḥ sphuraṇābhāve nirarthakatvāat | na ca sukham aham syām iti kasyacid icchā, kintu sukham ahan anubhavāmi ity eva | tataś ca pravṛtṭy-abhāvāt tādr̥ṣa-puruṣārtha-

sādhana-preraṇāpi śāstre vyarthaiva syāt | tan-mate kevalānanda-rūpasyājñāna-
duḥkha-sambandhāsambhavāt tan-nivṛtti-rūpaś ca puruṣārtho na ghaṭate | vigītaṁ tv
īdṛṣa-puruṣārthatvaṁ prācīnabarhiṣaṁ prati śrī-nārada-vākye [duḥkha-hāniḥ](#)
[sukhāvāptiḥ śreyas tan neha ceṣyate](#) [BhP 4.25.4] tasmād asty evānubhavaḥ | tathā ca
[śrutiḥ](#) – rasam hy evāyaṁ labdhvānandī bhavati iti | [ātma-ratiḥ ātma-krīḍaḥ](#) [ChāU
7.25.2] ity ādiś ca |

yathā [viṣṇudharme](#) –

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-dhvamsād avabodhādayo guṇāḥ |
prakāśante na janyante nityā evātmano hi te ||
jñānaṁ vairāgyam aiśvaryaṁ dharmāś 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 amśāmitvāmśenaiva vāyu-dṛṣṭāntaḥ | amśatve'pi bahiraṅgatvaṁ tv
anyato jñeyam | ataḥ pṛthag-iśvare svarūpa-bhūtānubhave ca sati tad-
vaimukhyenānādinā labdha-cchidrayeśa-māyayā tad-anubhava-lopādeḥ sambhavāt
kathañcit sāmukhyena tad-anugrahān nivṛttiś cāsti | [ānandaṁ brahmaṇo vidvān](#)
[TaittU 2.4.1] ity ādi śruteḥ | [na tasmāt prāṇa utkrāmanti atraiva samavaliyante](#)
[brahmaiva san brahmāpy eti](#) [BAU 4.4.6] ity atrāpi |

anyo brahma-bhāvas tathānyo brahmaṇy apyaya iti spaṣṭam | brahma-bhāvānantaraṁ
tad-apyayasya punar abhidhānāt | apy eteḥ karmatayā brahma-nirdeśāc ca | tataś ca
brahmaiva sann iti tat-sāmya-tat-tādātmyāpattiyāv abheda-nirdeśaḥ | evaṁ [brahma](#)
[veda brahmaiva bhavati](#) [MuṇḍU 3.2.8] ity atrāpi vyākhyeyam |

kvacid ekatva-śabdenāpi tathaivocyate | atra tat-sāmyaṁ yathoktam – [nirañjanaṁ](#)
[parama-sāmyam upaiti](#) [MuṇḍU 3.2.3] ity ādi [śrūtau](#) | [idaṁ jñānam upāśritya mama](#)
[sādharmyam āgatā](#) [\(page 8\)](#) [Gītā 14.2] iti [gītopaniṣatsu](#) ca |

ubhayaṁ coktaṁ spaṣṭam eva –

yathodakaṁ śuddhe śuddham āsiktam tādr̥g eva bhavati |
evaṁ muner vijānata ātmā bhavati gautama || [Kaṭh U 2.1.15]

tatraiva-kāreṇa na tu tad eva bhavati na tu vā tad-asādharmyeṇa pṛthag upalabhyata iti dyotyate | skānde ca –

udake tūdakam siktam miśram eva yathā bhavet |
tad vai tad eva bhavati yato buddhiḥ pravartate ||
evam evam hi jīvo'pi tādātmyam paramātmanā |
prāpto'pi nāsau bhavati svātantryādi-viśeṣaṇāt || iti |

bimba-pratibimba-nirdeśaś ca ambuda-grahaṇād [Vs. 3.2.19] ity ādi-sūtra-dvaye gaṇa eva yojitaḥ | evam evaiṣa samprasādo'smāc charīrāt samutthāya param jyotir upasaṁpadya svena rūpeṇābhiniṣpadyate [ChāU 8.12.3] ity atrāpi tathaiva bhedaḥ pratipāditaḥ | śrī-viṣṇu-purāṇe'pi vibheda-janake'jñāne nāsam [ViP 6.7.84] ity ādau devādi-bheda-nāśānantaram brahmātmanor bhedaṁ na ko'py asantam kariṣyati api tu santam eva kariṣyatīti vyākhyātam eva |

evam eva ṭikā-kṛdbhiḥ sammataṁ śrī-gopānām brahma-sampatty-anantaram api vaikuṅṭha-darśanam | tasmāt sādhu vyākhyātam yady eṣoparata ity ādi [BhP 1.3.34] tad evam brahma-sampattir vyākhyātā |

tatra śrī-viṣṇu-purāṇe paramārtha-nirṇaye rahūgaṇam prati jaḍa-bharata-vākyam yathā | tatra kevala-brahmānubhavasyaiva paramārthatvam nirṇetum yajñādy-apūrvasya tāvad aparamārthatvam caturbhir uktam --

rg-yajuḥ-sāma-ṁṣpādyam yajña-karma-matam tava |
paramārtha-bhūtam tatrāpi śrūyatām gadato mam ||
yat tu ṁṣpādyate kāryam mṛdā kāraṇa-bhūtayā |
tat-kāraṇānugamanāj jāyate nṛpa mṛn-mayam ||
evam vināsi-dravyaiḥ samid-ājya-kuśādibhiḥ |
ṁṣpādyate kriyā yā tu sā bhavitrī vināsinī ||
anāsi paramārthaś ca prājñair abhupagamyaite |
tat tu nāsi na sandeho nāsi-dravyopapāditaḥ || [ViP 2.14.21-24] iti |

etad-dṛṣṭāntena pūjādīmaya-bhakter api tādṛṣatvam nānumeyam | apūrvavad-bhakter ṁṣpādyatvābhāvāt | guṇamayam hi ṁṣpādyam syāt nāguṇamayam | kaivalyam sāttvikam jñānam [BhP 11.25.24] ity ārabhya ekādaśe śrī-bhagavataivāguṇamayatvam aṅgikṛtam | ataḥ svarūpa-śakti-vṛtti-viśeṣatvena tasyāḥ bhagavat-prasāde sati svayam āvirbhāva eva na janma | (page 9)

sa cāvirbhāvo'nanta eva tadiya-phalānantya-śravaṇāt | tasmāt parmeśvarānāśrayatvam tatropādhir bhaviṣyati | himsāyām pāpotpatty-anumitāv avihitatatvavat | jñāna-prakarāṇe cāsmiṁ bhaktir na prastūyata iti sādharmaṇa-yajñādīkam upādāyaiva pravṛttiś ceyam | tad evam yajñādi-karmāpūrvasya vināsitvād aparamārthatvam uktvā ṁṣkāma-karmaṇo'pi sādhanatvenārthāntarasyaiva sādhyatvāt tādṛṣatvam uktam ekena --

tad evāphaladam karma paramārtho matas tava |

[mukti-sādhana-bhūtatvāt paramārtho na sādhanam || \[ViP 2.14.25\] iti |](#)

atra bhakteḥ sādhanā-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-aṅgikāreṇa tad-rūpasya tasyānaśvaratvāt | tad-ācchādanād adhunā saṁsāra iti tasyaiva sādhyatvāc ca | tatroktam ekena --

[dhyānam ced ātmano bhūpa paramāsthārtha-śabdītam |](#)
[bheda-kāri-parebhyaḥ tat paramārtho na bhedavān || \[ViP 2.14.26\] iti |](#)

yad-vijñānena sarva-vijñānam bhavati tad eva brahma śrutau paramārthatvena pratijñātam | sarva-vijñāna-mayatvaṁ ca tasya sarvātmatvāt | agni-vijñānam hi jvalā-visphuliṅgāder api vijñāpakam bhavati | ekasya jīvasya tu tadīya-jīva-śakti-lakṣaṇāmśa-paramāṇutvam ity atas tasya tat-sphuraṇasya ca bhedavato na paramārthatvam ity arthaḥ |

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

[paramātmātmanor yogaḥ paramārtha itīṣyate |](#)
[mithyāitad anyad dravyam hi naiti tad-dravyatām yataḥ || \[ViP 2.14.27\] iti |](#)

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

tad evam pūrva-pakṣān niśidhya uttara-pakṣam sthāpayitum upakrāntam ekena --

[tasmāt śreyāṁsy aśeṣāni nṛpaitāni na saṁśayaḥ |](#)
[paramārthas tu bhūpālāa saṅkṣepāc chrūyatām mama || \[ViP 2.14.28\] iti |](#)

śreyāṁsi paramārtha-sādhanāni | paramārtha-nirdeśas trayeṇoktaḥ --

[eko vyāpī samaḥ śuddho nirguṇaḥ prakṛteḥ paraḥ |](#)
[janma-vṛddhyādi-rahita ātmā sarva-gato'vyayaḥ ||](#)
[para-jñānayo'sadbhīrnāma-jāty-ādibhir vibhuḥ |](#)
[na yogavān na na yutko'bhūn naiva pārthiva yokṣyati ||](#)
[tasyātma-para-deheṣu sato'py ekamayaṁ hi yat |](#)
[vijñānam paramārtho'sau dvitano'tathya-darśinaḥ || \[ViP 2.14.29-31\] iti |](#)

ekah | na tu jīvā ivāneke | jvālā-visphūliṅgeṣv agnir iva sva-śaktiṣu sva-kāryeṣu sarveṣu
vyāpnotīti vyāpi | sarva-gata ity anena jīva iva nākhaṇḍe dehe prabhāvenaiva vyāpīti
jñāpitam | jīva-jñānād api param yaj-jñānam tan-mayaḥ tat-prakāśa-pradhānaḥ |
asadbhir iti viśeṣaṇāt bhagavad-rūpe prakāśye'pi sadbhiḥ svarūpa-siddhair eva
nāmādibhir yogavān bhavatīti vijñāpitam | tasyaivam-lakṣaṇasya paramātma-
rūpeṇātma-para-deheṣu ātmanaḥ pareṣām api deheṣu tat-tad-upādhi-bhedena pṛthak
pṛthag iva sato'pi ekaṁ tadīyam sva-svarūpaṁ tan-mayaṁ tad-ātmakaṁ yad-vijñānam
tad-anubhavaḥ (page 10) 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 sādhitō dvābhyām –

veṇu-randhra-vibhedena bhedaḥ ṣaḍ-jādi-samjñtaḥ |
abheda-vyāpinī vāyos tathā tasya mahātmanaḥ ||
ekatvaṁ rūpa-bhedaś ca bāhya-karma-pravṛttijaḥ |
devādibheda-madhyās te nāsty evācaraṇo hi saḥ || [ViP 2.14.32-33] iti |

tathā tasyaikatvam ity anvayaḥ | rūpasya tat-tad-ākārasya bhedas tu bāhyasya tadīya-
bahiraṅga-cid-aṁśasya jīvasya yā karma-pravṛttis tato jātaḥ | sa tu paramātmā devādi-
bhedaṁ antaryāmitayai vādhiṣṭhāyās te tat-tad-upādhi-sambandhābhāvāc ca nāsty
evāvaraṇam yasya tathā-bhūtaḥ sann iti | tasmāt tasya devādi-rūpatā tu sva-līlā-mayy
eveti bhāvaḥ |

atha śrī-bhagavat-sāksātkārasya muktitvam āha --

tato vidūrāt parihṛtya daityā; daityeṣu saṅgam viṣayātmakeṣu |
upeta nārāyaṇam ādi-devaṁ; sa mukta-saṅgair iṣito 'pavargaḥ || [BhP 7.6.18]

ṭikā ca – yasmāt sa evāpavarga iṣtaḥ ity eṣā | atra nārāyaṇasyāpavargatvaṁ tat-
sāksātkṛtāv eva paryavasyati | tasyā eva saṁsāra-dhvaṁsa-pūrvaka-paramānanda-
prāpti-rūpatvāt tad-astitva-mātratve tādṛṣatvābhāvāc ca ||

|| 7.6 || śrī-prahlādaḥ || 5 ||

[6]

tathā –

satyāśiṣo hi bhagavaṁs tava pāda-padmam
āśis tathānubhajataḥ puruṣārtha-mūrteḥ |
apy evam arya bhagavān paripāti dīnān
vāśreva vatsakam anugraha-kātarō 'smān || [BhP 4.9.17]

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

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

[7]

sa cātma-sākṣātkāro dvidvidhaḥ | antarāvīrbhāva-lakṣaṇo bahir-āvīrbhāva-lakṣaṇas ca |
(page 11) yathā –

pragāyataḥ sva-vīryāṇi tīrtha-pādaḥ priya-śravāḥ |
āhūta iva me śīghraṁ darśanaṁ yāti cetasi || [BhP 1.6.34] ity ādau |

te'cakṣatākṣa-viṣayaṁ sva-samādhi-bhāgyam || [BhP 3.15.38] ity ādau ca |

tatrāntaḥ-sākṣātkāre योगyatā śrī-rudra-gīte –

na yasya cittam bahir-artha-vibhramam
tamo-guhāyām ca viśuddham āviśat |
yad-bhakti-yogānugrhitam añjasā
munir vicaṣṭe nanu tatra te gatim || [BhP 4.24.59]

tatra teṣāṁ pūrvoktānām satām bhakti-yogenānugrhitām viśuddham yasya cittam
bāhyeṣv artheṣu bhrāntam na bhavati tamo-rūpāyām guhāyām ca na viśati sa munir ity
ādikam ca vyākhyeyam |

bahiḥ-sākṣātkāre'pi vyatirekeṇa tathaiva nāradaṁ prati śrī-bhagavatoktam –

hantāsmiṁ janmani bhavān mā māṁ draṣṭum ihārhati |
avipakva-kaṣāyāṇām durdarśo 'ham kuyoginām || [BhP 1.6.22] iti |

na kevalam śuddha-cittatvam eva योगyatā | kim tarhi ? tad-bhakti-viśeṣāviṣkṛta-tad-
icchāmaya-tadīya-sva-prakāśatā-śakti-prakāśa eva mūla-rūpā sā, yat-prakāśena tad api
niḥśeṣam sidhyati |

yathā antaḥ-sākṣātkāre bhidyate hr̥daya-granthir [BhP 1.2.21] ity ādi | tathā bahiḥ-
sākṣātkāre'pi śrī-saṅkarsaṇam prati citraketu-vākye, na hi bhagavan na ghaṭitam idam
tvad-darśanaṁ nṛṇām akhila-pāpa-kṣayah [BhP 1.16.44] iti | prahlādam prati śrī-
nṛsimha-vākye --

sa tvam śādhi sva-bhṛtyān naḥ kim deva karavāma he |
etad-anto nṛṇām kleśo yad bhavān akṣi-gocaraḥ || [BhP 10.86.49] iti |

tad evaṁ tat-prakāśena niḥśeṣa-śuddha-cittatve siddhe puruṣa-karaṇāni tādīya-sva-prakāśatā –śakti-tādātmyāpannatayaiva tat-prakāśatābhīmānavanti syuḥ | tatra bhakti-viśeṣa-sāpekṣatvam uktam [tac-chraddadhānā munayaḥ](#) [BhP 1.2.12] ity ādau | tad-icchāmayety ādy-udāharaṇam ca brahma-bhagavator aviśeṣatayaiva dṛṣyate | yathā satyavratam prati śrī-matsya-deva-vākye –

[madiyam mahimānam ca param brahmeti śabditam |](#)
[vetsyasy anugrhitam me sampraśnair vivṛtam hṛdi ||](#) [BhP 8.24.38] iti |
(page 12)

tathaiva hi brahmānam prati śrī-bhagavad-vākye – [maṇiṣitānubhāvo'yam mama lokāvalokanam](#) [BhP 2.9.21] iti | [śrī-nārāyaṇādhyātme](#) –

[nityāvyakto'pi bhagavān ikṣyate nija-śaktitaḥ |](#)
[tām ṛte puṇḍarikākṣam kaḥ paśyetāmitam prabhūm ||](#) iti |

[śrutau](#) ca -- [yam evaiṣa vṛṇute tena labhyas tasyaiṣa ātmā vivṛṇute tanuṁ svām](#)
[KaṭhU 1.2.23] iti |

tatas tat-karaṇa-śuddhy-apekṣāpi tac-chakti-pratiphalanārtham eva jñeyā | evam api bhaktyā tam dṛṣtvāpi mucukundādau yā mṛgayāpāpādyasthitā śrī-bhagavatā kīrtitā, sā tu prema-vardhinyā jhatiti-bhagavad-aprāpti-śaṅkā-janmanas tad-utkaṅṭhāyā vardhanārtham vibhīṣikayaiva kṛtā | yat tu tādīya-snigdhānām śrī-yudhiṣṭhirādīnām naraka-darśanam 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 nāṅgikriyate | tad-anupākhyānāt pratyutāvyavahita-bhagavat-prāpti-varṇanāc ca |

atha yad-avatārādāv aśuddha-cittānām api tat-sākṣātkāraḥ śrūyate, tat khalu tad-ābhāsa eva jñeyaḥ | [nāham prakāśaḥ sarvasya yoga-māyā-samāvṛtaḥ](#) [Gītā 7.25] iti [śrī-gītopaniṣadbhyaḥ](#) |

[yogibhir dṛṣyate bhaktyā](#)
[nābhaktyā dṛṣyate kvacit |](#)
[draṣṭum na śakyo roṣac ca](#)
[matsarād vā janārdanaḥ ||](#) [PadmaP 6.238.83] iti [pādmottara-khaṇḍāc](#) ca |

adarśanam cānavatāra-samaye vyāpakasyāpi darśanābhāvaḥ | avatāra-samaye tu paramānande'pi duḥkhadatvaṁ, manorame'pi bhīṣaṇatvam, sarva-suhṛdy api durhṛttvam ity ādiviparīta-darśanam eva | tad-aprakāśe yoga-māyā-prakāśe ca mūlam kāraṇam tad-bhaktāparādhādīmaya-puruṣa-cittāsvācchyam | yat khalu tadānīntane tasya sārvatrika-prakāśe'pi vajralepāyate | ataeva [muktir hitvā](#) [BhP 2.10.6] ity-ādī-lakṣaṇasyāvyāpṭer na tasya sākṣātkārābhāsasya mukti-samjñatvam api | ataeva [śrī-viṣṇu-purāṇe tac ca rūpam](#) [ViP 4.15.8] ity ādi-gadyena yadyapi śīsupālasya tad-darśanam uktam | tathāpi nirdoṣa-darśanam tv antakāla eva uktam | [ātma-vadhāya](#)

yāvad-bhagavad-dhasta-cakrāmsu-mālojjvalam akṣaya-tejaḥ-svarūpaṁ brahma-
bhūtam apagata-dveṣādi-doṣaṁ bhagavantam adrākṣit [ViP 4.15.9] ity anena |

etad-anto nṛṇāṁ kleśo yad bhavān akṣi-gocaraḥ [BhP 10.83.43] ity ādikam ca nṛṣu ye
svaccha-cittā ye ca tad-bhaktāparādheta-dōṣa-malina-cittās teṣāṁ kleśa-nāśasya
tadātvāpekṣayā, ye tv anyādrśās teṣāṁ tan-nāśasyonmukhatāpekṣayaiva – [tebhyaḥ sva-
vikṣaṇa-vinaṣṭa-tamisra-dṛgbhyaḥ kṣemaṁ tirloka-gurur artha-dṛṣaṁ ca yacchan](#) [BhP
10.83.81] iti śravaṇāt, [śrī-viṣṇu-purāṇādy](#)-anusārāc ca |

te cāsvaccha-cittā dvidvidhāḥ – bhagavad-bahirmukhā bhagavad-vidveṣiṇāś ca | tad-
bahirmukhā dvidvidhāḥ – labdhe tad-darśane'pi viṣayādy-abhiniveśavantas tad-
avajñātāraś ca | yathā tad-avatāra-samaye sādharmaṇa-deva-manuṣyādayaḥ, yathā ca
[kṛṣṇaṁ martyam upāśritya](#) [BhP 10.25.3] ity ādi durvacaso mahendrādayaḥ | yata
uktam śrutibhiḥ –

[dadhati sakṛṇ manas tvayi ya ātmani nitya-sukhe](#)
[na punar upāstate puruṣa-sāra-harāvasathān](#) | [BhP 10.87.35] iti |

mahendram prati śrī-bhagavatā ca –

[mām aiśvarya-śrī-madāndho daṇḍa-pāṇim na paśyati |](#)
[taṁ bhraṁśayāmi sampadbhyo yasya cecchāmy anugraham ||](#) [BhP 10.27.16] iti |

śrī-gopānām tu viṣaya-sambandho na svārthaḥ | kintu tat-sevopayogārtha eva | yathā
[\(page 13\) yad dhāmārtha-suhr̥t-priyātma-tanaya-prāṇāśayās tvat-kṛte](#) [BhP 10.14.35]
iti | [kṛṣṇe 'rpitātma-suhr̥d-artha-kalatra-kāmā](#) [BhP 10.16.10] iti | [kṛṣṇaḥ kamala-
patrākṣaḥ puṇya-śravaṇa-kīrtanaḥ](#) [BhP 10.15.42] iti ca |

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

[śayyāsanātanālāpa- krīḍā-snānāśanādiṣu |](#)
[na viduḥ santam ātmānam vṛṣṇayaḥ kṛṣṇa-cetasah ||](#) [BhP 10.90.46] iti |

[kiṁ te kāmāḥ sura-spārḥā mukunda-manaso dvijāḥ |](#)
[adhijahrur mudam rājñāḥ kṣudhitasya yathetare ||](#) [BhP 1.12.6] iti |

ataḥ, [evam gr̥heṣu saktānām pramattānām tad-ihayā](#) [BhP 1.13.17] ity ādikam jahal-
lakṣaṇayā tad-upalakṣitān dhṛtarāṣṭrādīn apekṣyoktam | atevānantaram [viduras tad
abhipretya](#) [BhP 1.13.18] ity ādau | tena dhṛtarāṣṭrasyaiva śikṣā, na tu teṣāṁ api |

kvacac ca lilā-śaktir eva svayam tal-lilā-mādhurya-poṣāya praktikūleṣv anukūleṣu
cātmopakaraṇeṣu tādrśa-śaktim vinyasya tādrśa-tat-priya-janānām api viṣayāveśādy-
ābhāsam sampādayati | yathā pūtanā-varṇane -- [valgu-smitāpāṅga-visarga-vikṣitair
mano harantīm vanitām vrajaukasām](#) [BhP 10.16.6] iti | tad-ābhāsatva-vivakṣayā ca

mano harantīm mano-harevācarantīm iti śiṣṭam uktam | tad-datta-śaktitvam ca tasyās
tatraiva sūcitam –

na yatra śravaṇādīni rakṣo-ghnāni sva-karmasu |
kurvanti sātvatām bhartur yātudhānyaś ca tatra hi || [BhP 10.6.3] ity anena |

tathaivedam ghaṭate –
amaṁsatāmbhoja-kareṇa rūpiṇīm
gopyaḥ śriyam draṣṭum ivāgatām patim || [BhP 10.6.6] iti |

śriyam prākṛta-sampad-adhiṣṭhātrīm patim yaṁ kañcit tad-ucita-prācīna-punya-
bhājam ity arthaḥ | pūrvavad eva **tām tīkṣṇa-cittām** [BhP 10.6.9] ity ādau **tat-prabhayā**
ca dharsite nirīkṣyamāṇe janani hy atīṣṭhatām [BhP 10.6.9] ity uktam |

evam eva kvacit tādrśānām api māyābhibhavābhāso mantavyaḥ | yathā **prāyo māyās tu**
me bhartur nānyā me'pi vimohinī [BhP 10.13.37] ity ādiṣu śrī-baladevādīnām | yathā
daitya-janmani jaya-vijayayoḥ |

atra pūrveśāmsvalpa eva tad-ābhāsaḥ | tayos tu samyag iti viśeṣaḥ, tat premādīnām
anāvaraṇād āvaraṇac ca | tatra tayor vaira-bhāva-prāptau khalu muni-kṛtatvam na syāt
| **matam tu me** [BhP 3.16.29] ity atra bhagavad-icchāyās tat-kāraṇatvena sthāptitvat |

nāpi sā tadīya-vaira-bhāvāya sampadyate **svecchāmayasya** ity ādibhyaḥ |
traivargikāyāsa-vighātam asmat-patir vidhatte puruṣasya śakra [BhP 10.14.2] ity
ādibhiḥ kaimutyāpātāc ca | yathā cuktam – **tathā na te mādharma tāvakāḥ kvacid**
bhraśyanti mārgāt tvayi baddha-sauhrdāḥ [BhP 10.2.33] iti | na ca tayor eva
svāparādha-bhoga-śighra-nistārārtham api tādrśicchā jātā iti vācyam | tādrśaiḥ parama-
bhaktaiḥ hi bhaktim vinā sālokyādikam api nāṅgikriyate | tat-sad-bhāve nirayo'py
aṅgikriyata iti **(page 14) nātyantikam vigaṇayanty api** [BhP 3.15.48] ity ādeḥ | **kāmaḥ**
bhavaḥ sva-vrjīnair nirayeṣu nas tād [BhP 3.15.49] ity ādeś ca |

ataevābhyām api tathaiva prārthitam –

mā vo 'nutāpa-kalayā bhagavat-smṛti-ghno
moho bhaved iha tu nau vrajator adho 'dhaḥ [BhP 3.15.36] ity anena |

na ca tayor vāstava-vaira-bhāve sati bhaktāntarāṇām api sukham syād iti vācyam |
bhakti-svabhāva-bhakta-sauhrda-virodhād eva | tasmāt tayor vaira-bhāvābhāsatva eva
śrī-bhagavatas tayor anyeśām bhaktānām api rasodayaḥ syād iti sthitam | tata evam
arthāpatti-labdham sarva-bhakta-sukhada-śrī-bhagavad-abhimata-yuddha-kautukādi-
sampādanārtham vairabhāvātmakamāyikopādhiṁ svābhikāṇimādi-siddhikena śuddha-
sattvātmaka-sva-vigraheṇa praviśya sva-sānnidhyena centaīkṛtya ca viliya sthitāyā api
bhakti-vāsanāyāḥ prabhāveṇa tatrānāviṣṭāv eva tiṣṭhataḥ | ato vaira-bhāva-ja-
smaraṇena vaira-bhāvo'pagata ity ubhayam api bāhyam | etad abhipretyaiva śrī-
vaikuṇṭhenāpy uktam -- **yātam mā bhaiṣṭam astu śam** [BhP 3.16.29] iti |

tathā hi hiraṇyākṣa-yuddhe -- [parānuṣaktam](#) [BhP 3.18.9] ity ādi-padye tīkā ca -- [pracaṇḍa-manyutvam adhikṣepādikaṁ cānukaraṇa-mātram daitya-vākya-bhītānām devānām bhaya-nivṛttaye](#) | vastutas tena tathānuktatvena [kopādi-hetv-abhāvād](#) ity eṣā | [karālā](#) [BhP 3.19.8] iti padye ca [ivetī vastutaḥ krodhābhāvaḥ](#) ity eṣā |

tad evaṁ syamantakopākhyāna-mahā-kāla-puropakhyāna-mauṣalopākhyānādaḥ śrī-baladevārjuna-nāradādīnām krodhādy-āveśo'pi tad-ābhāsatva-leśenaiva saṅgamayitavyaḥ | tatra śrī-baladevārjunādīnām śrī-bhagavan-matājñānena śrī-nāradādīnām tu taj-jñāneneti vivekaḥ – [kopitā munayaḥ śepur bhagavan-mata-kovidāḥ](#) [BhP 3.3.24] iti ṛṭīye śrīmad-uddhava-vākyaṭ | tasmāt yeṣāṁ līṅgāntareṇa niṣṇāta eva sāksātkāro gamyate, teṣāṁ asvacchāntaḥkaraṇatvaṁ pratīyamānam api tad-ābhāsa eva | yeṣāṁ tu na gamyate viśayāveśādikaṁ ca dṛṣyate, teṣāṁ sāksātkārābhāsa eveti nirṇītam | tad evaṁ asvaccha-citteṣu bahirmukhāḥ paśyanto'pi na paśyantīty uktam |

tad-dveṣiṇāś ca dvividhāḥ | eke saundaryādikaṁ gr̥hṇanti 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 [\(page 15\)](#) pitta-vāta-ja-doṣavantas tad-āsvādāṁ na gr̥hṇanti, kintu sarvādaram avadhāya nāvajānanti | anye tv abhimānino'vajānanti | athāpare madhura-rasam idam iti gr̥hṇanti kintu tiktāmlādi-rasa-priyās tam eva rasam dviṣanti | avare ca tiktatayaiva tad gr̥hṇanti, dviṣanti ceti | sarveṣāṁ caiṣāṁ nija-doṣa-savyavadhāna-khaṇḍa-grahaṇa-vat tad-ābhāsatvam | teṣāṁ bhagavat-svabhāvānubhavaś ca yukta eva jñāna-bhakti-śuddha-prīty-abhāvena sac-cid-ānandatva-pāramaiśvary-parama-mādhurya-lakṣaṇānām tat-svabhāvānām grahītum aśakyatvāt | tad-agrahaṇe'pi kālāntare nistāraḥ khaṇḍa-sevanavad eva jñeyaḥ | yathoktaṁ [viṣṇu-purāṇe](#) -- [tatas tam evākroṣeṣūccārayan](#) [ViP 4.15.9] ity ādinā [apagata-dveṣādi-doṣāṁ bhagavantam adrākṣīt](#) [ViP 4.15.14] ity antena |

tasmāt svaccha-cittānām eva sāksātkāraḥ, sa eva ca mukti-samjñā iti sthitam | tasya brahma-sāksātkārād apy utkarṣas tu [bhagavat-sandarbhe](#) sanakādi-vaikuṇṭha-darśana-prastāve śrī-nārada-vyāsa-saṁvādādi-maya-brahma-bhagavat-tāratamya-prakarāṇe ca darśita eva | yatra [tasyāravinda-nayanasya](#) [BhP 3.15.43] ity ādikaṁ, [jijñāsitam adhītam ca](#) [BhP 1.5.4] ity ādikaṁ ca vacana-jātaṁ prabalatamam | tathāiva śrī-dhruvoktam – [yā nirvṛtis tanu-bhṛtām](#) [BhP 4.9.10] ity ādi śrī-bhāgavata-vakṛt-tātparyam ca tatraiva [sva-mukha-nibhṛta-cetās tad-vyudastānya-bhāvaḥ](#) [BhP 12.12.69] ity ādinā darśitam | śrī-gītopaniṣatsu ca – [brahma-bhūtaḥ prasannātmā](#) [Gītā 18.54] ity ādinā ted evāṅgīkṛtam | ataeva śrī-prahlādasya bhagavat-sāksātkāra-kṛta-sarvāvadhūnana-pūrvaka-brahma-sāksātkārānantara-bhagavat-sāksātkāra-viśeṣātmaka-nirvṛtiṁ parmābhīṣṭatvenāha --

[sa tat-kara-sparśa-dhutākhillāsubhaḥ](#)
[sapady abhivyakta-parātma-darśanaḥ](#)

tat-pāda-padman hṛdi nirvṛto dadhau
hṛṣyat-tanuḥ klinna-hṛd-aśru-locanaḥ || [BhP 7.9.6]

|| 7.9 || śrī-śukaḥ || 7 ||

[8]

īdṛṣe'pi bhagavat-sākṣāt-kāre bahiḥ-sākṣātkārasyotkarṣam āha –

gṛhītvājādayo yasya śrīmat-pādājya-darśanam |
manasā yoga-pakvena sa bhavān me 'kṣi-gocaraḥ || [BhP 12.9.5]

ṭīkā ca – yasya tava śrīmat-pādājya-darśanam manasāpi gṛhītvā prāpya prakṛtā apy
ajādayo bhavanti sa bhavān me 'kṣi-gocaro jāto'sti kim ataḥ param vareṇety arthaḥ ity
eṣā | atra yat-pāda-pāṁsur bahu-janma-kṛcchrataḥ [BhP 10.12.12] ity ādikam apy
anusandheyam | ataeva –

pragāyataḥ sva-vīryāṇi tīrtha-pādaḥ priya-śravāḥ |
āhūta iva me śīghraṁ darśanam yāti cetasi || [BhP 1.6.34]

ity evam-bhāvavān api –

govinda-bhuja-guptāyām dvāravatyām kurūdvaha |
avātsīn nārado 'bhīkṣṇamkṛṣṇopāsana-lālasaḥ || [BhP 11.2.1] ity uktam |

|| 12.9 || mārkāṇḍeyaḥ śrī-nārāyanarṣim || 8 ||

[9]

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

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akiñcanasya dāntasya śāntasya sama-cetasaḥ
mayā santuṣṭa-manasaḥ sarvāḥ sukha-mayā diśaḥ || [BhP 11.14.13]

bhagavantam vinā kiñcanānyad upādeyatvena nāstīty akiñcanasya | tatra hetuḥ meyeti
| 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 'nghri-mūlaṁ prīto 'pavarga-śaraṇaṁ hvayase kadā nu [BhP 7.9.16] ity ādau jñeyā | saivāntimā | muktiś ca pañcadhā – sālōkya-sārṣṭi-sārūpya-sāmīpya-sāyujya-bhedena | tatra sālōkyaṁ samāna-lokatvaṁ śrī-vaikuṅṭha-vāsaḥ | sārṣṭis tatraiva samānaiśvaryaṁ api bhavatīti | sārūpyaṁ tatraiva samāna-rūpatādi prāpyata iti | sāmīpyaṁ samīpa-gamañādhikāritvaṁ | sāyujyaṁ keśāmcit bhagavac-chrī-vigraha eva praveśo bhavatīti | sālōkyādi-śabdānāṁ mukty-ādi-śabda-sāmānādikaraṇyaṁ ca sālōkyāditva-prādhānyena | tatra sālōkya-sārṣṭi-sārūpya-mātre prāyo'ntaḥ-karaṇa-sākṣātkārah | sāmīpye prāyo bahiḥ | sāyujye cāntara eva | tathāpi prakāṣa-sphūrtilakṣaṇaṁ tat suṣuptivad anati-prakāṣa-sphūrtilakṣaṇāt brahma-sāyujyād bhidyate | utkrānta-mukty-avasthāyāṁ api viśeṣa-sphūrtilḥ śrutāv eva sammatā --

sa evādhastāt sa upariṣṭāt sa paścāt sa purastāt sa dakṣiṇataḥ sa uttaraṭṭha sa evedaṁ sarvaṁ ity athāto'hamkārādeśa evāham evādhastād aham upariṣṭād aham paścād aham purastād aham dakṣiṇato'ham uttaraṭṭha evedaṁ sarvaṁ iti | [ChU 7.25.1] iti |

eṣā ca pañcavidhāpi guṇātītaiva | nirguṇāyāṁ bhūma-vidyāyāṁ eva -- sa ekadhā bhavati tridhā bhavati [ChU 7.26.2] ity ādinā tad-vidhasya muktasya svecchayā nānā-vidha-rūpa-prakāṣya-śravaṇāt na yatra māyā [BhP 2.9.10] ity ādau vaikuṅṭhasya māyātītatva-śravaṇāt | atrāvṛtti-rāhityaṁ cāngikṛtam – anāvṛttilḥ śabdād [Vs. 4.4.23] ity anena na sa punar āvartate [ChāU 8.15.1] iti śruteḥ | tathoktaṁ hiraṇya-kaṣīpūpadruta-devaiḥ –

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

śrī-kapila-devena ca –
na karhicin mat-parāḥ śānta-rūpe
nañkṣyanti no me 'nimiṣo leḍhi hetilḥ || [BhP 3.25.39] iti |

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

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

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

pādma-srṣṭi-khaṇḍe ca --
ā-brahma-sadanād eva doṣāḥ santi mahīpate |
ataeva hi necchanti svarga-prāptim manīṣiṇaḥ ||
ā-brahma-sadanād ūrdhvaṁ tad-viṣṇoḥ paramaṁ padam |
śubhram sanātanaṁ jyotilḥ para-braheti tad viduḥ ||
na tatra mūḍhā gacchanti puruṣā viṣayātmakāḥ |

dambha-lobha-bhaya-droha-krodha-mohair abhidrutāḥ ||
nirmamā nirahaṅkāṛā nirdvandvāḥ samyatendiryāḥ |
dhyāna-yoga-ratās caiva tatra gacchanti sādavaḥ || iti |

tatraiva subāhu-nṛpa-vākyam –
dhyāna-yogena deveśam yajiṣye kamalā-priyam |
bhava-pralaya-nirmuktaṁ viṣṇu-lokaṁ vrajāmy aham || iti |

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sālokyādīnām avicyutas tvaṁ darśayiṣyate ca –
mat-sevayā pratītaṁ te sālokyādi-catuṣṭayam |
necchanti sevayā pūrṇaḥ kuto'nyat kāla-viplutam || [BhP 9.5.67]

ity ādiṣu tad-itaratraiva kāla-viplutatvāṅgikārāt | 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-dvādaśīm 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 pṛthivyām nṛpa pūjitāḥ |
martya-loke kīrtimantaḥ sambhavanti narottamāḥ ||
tato yānti paraṁ sthānaṁ mokṣa-mārgaṁ śivaṁ sukham |
yatra gatvā na śocanti na saṁsāre bhramanti ca || iti |

utkrānta-mukti-daśāyām tu teṣāṁ bhagavat-tulyatvam evāha –
vasanti yatra puruṣāḥ sarve vaikuṅṭha-mūrtayaḥ |
ye 'nimitta-nimittena dharmeṇārādhayan harim || [BhP 3.15.14]

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

|| 3.15 || śrī-brahmā devān || 10 ||

[11]

yathaivāha --
prayujyamāne mayi tām śuddhām bhāgavatīm tanum |
ārabdha-karma-nirvāṇo nyapatat pāñca-bhautikaḥ || [BhP 1.6.29]

hitvāvadyam imam lokam gantā majjanatām asi [BhP 1.6.24] iti yā tanuḥ śrī-bhagavatā dātum pratijñātā, tām bhāgavatīm bhagavad-amśa-jyotir-amśa-rūpām śuddhām prakṛti-sparśa-śūnyām tanuḥ prati śrī-bhagavataiva mayi prayujyamāne nīyamāne ārabdham yat karma tan-nirvāṇam samāptam yasya sa pāncabhautiko nyapatad iti | prāktana-liṅga-śarīra-bhaṅgo’pi lakṣitaḥ | tādrśa-bhagavan-niṣṭhe prārabdha-karma-paryantam eva tat-sthiteḥ | ittham eva ṭikā ca – anena pārśada-tanūnām akarmārabdhatvam śuddhatvam nityatvam ity ādi sūcitam bhavati ity eṣā |

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

[12]

etām mūrtim uddiśyaivāha yaṁ dharma-kāmārtha [BhP 8.3.19] ity ādau rāty api deham avyayam iti | ṭikā ca – deham apy avyayam rāti ity eṣā |

|| 8.6 || śrī-gajendraḥ || 12 ||

(page 18)

[13]

tad etat tāṇḍinām śrutāv apy uktam – aśva iva romāṇi vidhūya dhūtvā śarīram akṛtam kṛtāmā brahma-lokam abhisambhavāni [ChāU 8.13.1] iti | kvacit prakṛty api mūrtir acintyayā bhagavac-chaktyā tādrśatvam āpadyate | yathoktam śrī-dhruvam uddiśya bibhrad-rūpam hiraṇmayam [BhP 4.12.29] iti | tad evam rūpam hiraṇmayam bibhrad iti ṭikā ca | tathā sārṣṭiś ca darśitā bhakti-sandarbhe | martyo yadā tyakta-samastakarmā ity ādau mayātma-bhūyāya ca kalpate vai [BhP 12.29.35] ity anena |

śrutiś cātra sa tatra paryeti jakṣan krīḍan ramamāṇa [ChāU 8.12.3] ity ādikā, āpnoti svārājam sarve’smai devā balim āharanti [TaittU 1.6.2, 1.5.3], tasya sarveṣu lokeṣu kāma-cāro bhavati [ChāU 7.25.2] ity ādikā, sarveśvaraḥ [BAU 4.4.22] ity ādikā ca |

kintu, jagad-vyāpāra-varjam [Vs 4.4.17] ity ādi-nyāyena sṛṣṭi-sthity-ādi-sāmarthyam tasya na bhavati kuto vaikuṅṭhaiśvaryaḍikam | uktam ca adṛṣṭvānyatamam loke [BhP 10.3.41] ity ādi | tato bhāktam eva samānaiśvaryam | ataevānimādi-prāptir apy amśenaiva jñeyā |

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

ye me sva-dharma-niratasya tapaḥ-samādhi-
vidyātma-yoga-vijitā bhagavat-prasādāḥ |
tān eva te mad-anusevanayāvaruddhān
dṛṣṭim prapaśya vitarāmy abhayān aśokān ||

anye punar bhagavato bhruva udvijṛmbha-
vibhramśitārtha-racanāḥ kim urukramasya |

siddhāsi bhukṣva vibhavān nija-dharma-dohān
divyān narair duradhigān nṛpa-vikriyābhiḥ || [BhP 3.23.7-8]

tapaś ca samādhiś ca vidyā ca upāsanā tāsu ya ātma-yogiś cittaikāgryam | anye punar-
bhogaḥ kim urukrama-sambandhinaḥ | api tu nety arthaḥ | ataeva bhagavato dhruva
ity ādi ||

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

[14]

tad evaṁ sārūpyam api jñeyam | yathā –

gajendro bhagavat-sparśād vimukto 'jñāna-bandhanāt |
prāpto bhagavato rūpaṁ pīta-vāsās catur-bhujah || [BhP 8.4.6]

spāṣṭam |

|| 8.4 || śrī-śukaḥ || 14 ||

[15]

sāmīpyam apy udāhṛtaṁ **bhagavat-sandarbhe** kardama-niryāṇa-varṇanayā | **mano
brahmaṇi yuñjana** [BhP 3.24.43] ity ārabhya madhye ca **labdhātmā mukta-bandhana**
[BhP 3.24.55] ity uktvā sarvānte, **bhagavad-bhakti-yogena prāpto bhāgavatī gatim**
[BhP 3.24.47] ity evam ukta-rītyā |

atha sāyujyam aghāsura-di-dṛṣṭāntena sādhakānām api gamyam | sālokyādivat-
svābhimatatvābhāvāt spaṣṭodāharaṇam śrīmatā bhāgavatena na kṛtam iti | asya
bhagaval-lakṣaṇānanda-nimagnatā-sphūrtir eva pradhānam, kvacid icchayā tad-
anugraheṇa tadya-tac-chakti-leśa-prāptyaiva yathā-yuktaṁ bahis tad-dattāprākṛta-tad-
bhogocchiṣṭa-leśam evānubhavatīty eke | tatra ca na tu tam eva sarvam eva
cānubhavatīty abhyupagamyam | sarvathā tat-prāpter anabhyupagamatvāt |

jagad-vyāpārādi-niṣedhena idam evoktaṁ **yadainam mukto na praviṣati modate ca
kāmānś caivānubhavati** [BAU] iti **bṛhac-chrutau**, **brahmābhisampadya brahmaṇā
paśyati brahmaṇā śṛṇoti** ity ādi-**mādhya-dināyana-śrutau** | **ādatte hari-hastena** ity
ādikam api tac-chakti-leśa-prāpty-ādy-abhiprāyeṇaivoktam | (page 19)

kvacid icchayā līlārtham bahir api niṣkāmayati pārṣadatvena ca samyojayati | yathā
śiśupāla-dantavakrau labdha-sāyujyāv api punaḥ pārṣadatām eva prāptau |

vairānubandha-tivreṇa
dhyānenācyuta-sātmatām |
nītau punar hareḥ pārśvam

jagmatur viṣṇu-pārṣadau || [BhP 7.1.46] iti tāv uddīśya śrī-nārada-vākyāt |

tatraiśām sālokyādīnām anavacchinna-bhagavat-prāpti-rūpatayā tat-sākṣātkāra-
viśeṣatvena brahma-kaivalyād ādhikyam prācīna-vacanaiḥ sutarām eva siddham |
ataeva 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 ātmānam viyuḥyātma-samādhinā |
yuyuje bhagavad-dhāmni brahmaṇy anubhavātmani ||
yarhy upārata-dhīs tasminn adrākṣit puruṣān puraḥ |
upalabhyopalabdhān prāg vavande śirasā dvijaḥ ||
hitvā kalevaram tīrthe gaṅgāyām darśanād anu |
sadyaḥ svarūpaṁ jagṛhe bhagavat-pārśva-vartinām ||
sākāṁ vihāyasā vipro mahāpuruṣa-kiṅkaraiḥ |
haimaṁ vimānam āruhya yayau yatra śriyaḥ patih || [BhP 6.2.40-44]

spaṣṭam | evaṁ sadyo bhagavat-prāptyāv apy ādhikyam avagatam |

|| 6.2 || śrī-śukaḥ || 15 ||

[16]

sālokyādiṣu ca sāmīpyasyādhikyam bahiḥ sākṣātkāramayatvāt tasyaiva hy ādhikyam
darśitam | tad evaṁ muktir darśitā | tatra **viṣṇu-dharmottare** śrī-vajra-praśnaḥ –

kalpānām jīva-sāmye hi muktir naivopapadyate |
kadācid api dharmajña tatra prcchāmi kāraṇam ||
ekaikasmin nare muktim kalpe kalpe gate dvija |
abhaviṣyaj jagac chūnyam kālasyāder bhāvataḥ ||

atha śrī-mārkaṇḍeyasyottaram –
jīvasyānyasya sargeṇa nare muktim upāgate |
acintya-śaktir bhagavān jagat pūrayate sadā ||
brahmaṇā saha mucyante brahma-lokam upāgatāḥ |
srjyante ca mahā-kalpe tad-vidhās cāpare janān || [ViDhP 1.81.11-14] iti |

atra kvacid api kalpe keśāncid api jīvānām anudbuddha-karmatvena susuptavat
prakṛtāv api līnānām ananta-brahmāṇḍa-gatānām ivānantānām ekastyopādhi-sṛṣṭyā
brahmāṇḍa-praveśenam sarga iti jñeyam | apūrva-sṛṣṭau sādितve kṛta-hānya-
kṛtābhyāgamaḥ syāt |

atha muktibhyo bhagavat-prīter ādhikyam vivriyate | tatra yadyapi tat prītim vinā tā
pai na santy eva tathāpi keśāncit teṣām svasya duḥkha-hānau sāmīpyādi-lakṣaṇa-

sampattāv api tātparityam, na tu śrī-bhagavatya eveti teṣu nyūnatā | tatra [kaivalyaika-prayojanam](#) [BhP 12.13.12] iti yad uktam | tasya cārthasya tatraiva viśrāntiḥ | tathaiva [sarva-vedānta](#) ity ādi-prāktana-pāda-trayasya viśrāntis [tattva-bhagavat-sandarbhābhyām](#) śrī-bhagavatya eva darśitā | tatraiva tattva-padārthasya pūrṇatva-sthāpanāt |

tathaitat-pūrvam api [hari-līlā-kathā](#) (page 20) [vrātāmṛtānandita-sat-suram](#) [BhP 12.13.11] iti grantha-svabhāva-varṇane tat-prīter eva mukhyatvam darśitam | hari-līlā-kathā-vrāta evāmṛtam, santa ātmarāmā eva surā iti | [ittham satām brahma-sukhānubhūtyā](#) [BhP 10.12.11] iti prasiddheḥ | [pariniṣṭhito'pi naigunye](#) [BhP 2.1.9] ity ādeś ca | ataḥ kaivalya-śabdaś ca tat-tad-anusāreṇa vyākhyātavyaḥ | tathā hi yadi tatra kevala-śabdena śuddhatvam vaktavyam tadā tat-prītyeka-tātparityā eva parama-śuddhā iti tasyām eva tātparityam | pūrvam [bhakti-sandarbhe](#)'pi śuddha-śabdenaikānti-bhakta eva pratipāditaḥ |

tad uktam anyasya sa-doṣatva-kathanena | [dharmah projjhita-kaitavo'tra paramah](#) [BhP 1.1.2] ity atra | ṭikā ca – [pra-śabdena mokṣābhisandhir api nirastah](#) ity eṣā | atra bhāgavata-dharme mokṣābhisandhir api kaitavam | yadi ca tatra kaivalya-śabdena bhagavān evoktas tat-svabhāvo vā, tathāpi prīmatām eva | [kāmarā bhavaḥ sva-vrjinair nirayeṣu nas tāt cetō'livad yadi nu te padayo rameta](#) [BhP 6.15.49] iti nyāyena tad-ekānuśīlana-mātra-tātparityāt prītāv eva viśrāntiḥ |

ataeva kaivalyān mokṣād apy ekaḥ śreṣṭho yo bhagavat-prīti-lakṣaṇo'rthas tat-prayojanam iti vyākhyāntaram | vastutas tūkta-nyāyena kaivalyādi-śabdāḥ śuddha-bhakti-vācakatā-pradhānā eva | tathāivāha gadyābhyām – [yathā-varṇa-vidhānam apavargaś cāpi bhavati](#) [BhP 5.19.19] iti, [yo 'sau bhagavati sarva-bhūtātmany anātmnye 'nirukte 'nilayane paramātmani vāsudeve 'nanya-nimitta-bhakti-yoga-lakṣaṇo nānā-gati-nimittāvidyā-granthis randhana-dvāreṇa yadā hi mahā-puruṣa-puruṣa-prasaṅgaḥ](#) [BhP 5.19.20] iti ca |

yasya varṇasya yad vidhānam bhagavad-arpita-sva-svadharmānuṣṭhānam, tad anukrameṇāpavargaś ca bhavati | tasyāpavargasya svarūpam āha dvitīyena [yo'sau](#) iti | ātmani bhavam ātmyam rāgādi tad-rahite | sa hi bhakta-sukhārtham eva prayatate, na tu pṛthak sva-sukhārtham | yathā hi bhaktas tat-sukhārtham eveti | anirukte svarūpato guṇāś ca vācām agocare | anilayane nilayanam antardhānam tad-rahite, sadaiva prakāśamāna ity arthaḥ | ananya-nimitto mokṣādy-upādhi-rahito yo bhakti-yogaḥ sa eva lakṣaṇam svarūpam yasya saḥ | tatropavarga-śabdasya pravṛttim ghaṭayati | nānā-gatīnām nimittam yo'vidyā-granthis tasya randhanam | apavarjanam chedanam iti yāvat tad-dvāreṇa yo'sāv apavarga ucyaite ity arthaḥ | apavṛjyate yeneṭi niruktyā iti bhāvaḥ | [pādmottara-khaṇḍe](#) ca – [viṣṇor anucaravām hi mokṣam āhur maṇiṣiṇaḥ](#) 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 abhipretam tām prati – santi hy ekānta-
bhaktāyās tava [BhP 10.60.50] ity uktvā, mām prāpya māniny apavarga-sampadam
vāñchanti ye sampada eva tat-patim [BhP 10.60.53] iti | ataeva kaivalya-sammata-
pathas tv atha bhakti-yogaḥ [BhP 2.3.12] ity atra ṭikā-kārair apy uktam – kaivalyam
ity eva sammataḥ panthā yo bhakti-yogaḥ iti | panthā bhagavat-prāpty-upāya-
bhūto'pīty arthaḥ | sa khalu kadā syāt tatrāha yadā hīti ||

|| 5.19 || śrī-śukaḥ || 16 ||

[17]

tad evam atra sargo visargaś ca [BhP 2.10.1] ity ādiṣu daśasv etan-mahā-purāṇa-
pratipādyeṣu artheṣu mukti-śabdasya tatraiva viśrāntiḥ | poṣaṇe'pi tad eva mukhyaṁ
prayojanam | poṣaṇa- (page 21) śabdena hy anugraha ucyate | tasya ca parākāṣṭhā-
prāptiḥ sva-prīti-dāna eva | tad uktam muktiṁ dadāti karhicit sma na bhakti-yogam
[BhP 5.6.18] iti | tathaivānyatrāpi śrī-pṛthum prati varam ca mat-kañcana-mānavendra
vṛṇiṣva [BhP 4.20.16] ity uktvā, yathā cared bālahitam pitā svayam tathā tvam
evārhasi naḥ samīhitum [BhP 4.20.31] iti tad-vākyānantaram, tam āha rājan mayi
bhaktir astu te [BhP 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 | śrī-vyāsa-samādhinā śrī-śuka-hṛdayeṇa
ca tathaiva nirṇayo vihitaḥ – yasyām vai śrūyamāṇāyām [BhP 1.6.7] ity ādiṣu | sva-
sukha-nibhṛta-cetāḥ [BhP 12.12.69] ity ādau ca | pratijñā cedṛśy eva – dharmah
projjhitaḥ kaitavo'tra [BhP 1.1.2] ity ādau kim vā parair īsvarah sadyo hṛdy
avarudhyate'tra kṛtibhiḥ śuśrūsubhis tat-kṣaṇāt iti | ataeva catuḥślokyām rahasya-
śabdena saivoktā | saiva ca tṛtīya-ślokarthatvena bhagavat-sandarbhe vispaṣṭikṛtāsti |

tad evam śrīmat-prīter evāpavargatvena parama-bhagavad-anugraha-mayatvam śrī-
bhāgavata-śravaṇa-phalatvam puruṣārtheṣu tasyāḥ paramatva-sādhanāya darśitam |
tathaiva śrī-nārada ākṣepa-dvāra śikṣitavānś ca tat-samhitām āvirbhāvayīṣyantam śrī-
vyāsam | yathāha –

yathā dharmādayaś cārthā muni-varyānukīrtitāḥ |
na tathā vāsudevasya mahimā hy anuvarṇitaḥ || [BhP 1.5.9]

ca-śabdo'py-arthe | mahimānuvarṇanam tat-prīty-udbodhanam 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 avirataṁ vividha-vṛjina-samsāra-paritāpopatapyamānam
anusavanam snāpayantas tayaiva parayā nirvṛtyā hy apavargam ātyantikam parama-
puruṣārtham api svayam āsāditaṁ no evādriyante bhagavadiyatvenaiva parisamāpta-
sarvārthāḥ | [BhP 5.6.17] iti |

yasyām pūrva-gadyokta-lakṣaṇāyām bhaktau muktādi-sampadām bhakti-sampad-
anucarivāt parasmāpta-sarvārthatvam | tathoktaṁ śrī-nārada-pañcarātre –

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

ataevānādaropi | yathoktaṁ śrī-vṛtraṁ prati mahendrena --
yasya bhaktir bhagavati harau niḥśreyaseśvare |
vikrīdato 'mṛtāmbhodhau kim kṣudraih khātakodakaih || [BhP 6.12.22] iti |

|| 6.12 || śrī-śukaḥ || 19 ||

(page 22)

[20]

atha tat-parikareṣu tadiya-kārya-dvārā, yathā tatra tadiya-guṇa-kathānuśilana-dvārā
tām āhuḥ –

duravagamātma-tattva-nigamāya tavātta-tanoś
carita-mahāmṛtābdhi-parivarta-parīśramaṇāḥ |
na parilaṣanti kecid apavargam apīśvara te
caraṇa-saroja-hamsa-kula-saṅga-visṛṣṭa-grhāḥ || [BhP 10.87.21]

ātma-tattvam tādrśa-sac-cid-ānanda-mūrtitvādikam nija-yāthātmyam
nigamo'nubhāvanā | ātta-tanoḥ prakāṭita-sva-mūrteḥ, parivarjanārthaḥ | carita-
mahāmṛtābdheḥ parvartenābhyāsenā varjita-śramāḥ | caraṇa-saroja-himsānām śrī-
śukadevādīnām yāni kulāni śiṣyopāśiṣya-paramparāḥ | teṣām saṅgena visṛṣṭa-mātra-
grhā api yady apavargam na parilaṣanti, tadā caraṇa-saroja-hamsādayas tu kim utety
arthaḥ ||

|| 10.87 || śrutayaḥ || 20 ||

[21]

tadiya-pāda-sevā-tadiya-guṇa-kathā-dvārā mukti-viśeṣasya tiraskṛtir **bhakti-sandarbhe** darsītāsti śrī-kapila-deva-vākyena – **naikātmatām me sprhayanti kecid** [BhP 3.25.34] ity ādinā | ekātmatām brahma-sāyujyam bhagavat-sāyujyam api | evaṁ sevā-dvārā mukti-viśeṣānām ca śrī-viṣṇu-vākyena **mat-sevayā pratītam te** [BhP 9.4.67] ity ādinā, śrī-kapildeva-vākyena **sālokya-sārṣṭi** [BhP 3.29.13] ity ādinā |

atha puruṣārthāntaravan-muktir api heyaiveti vaktum tair api sādhyam tasyās tiraskṛtir nirdīśyate | tatra bhakteḥ svarūpeṇa mukti-sāmānyasya tiraskṛtir udāhṛtaivāsti **bhakti-sandarbhādu** | **na kiñcit sādhave dhīrāḥ** [BhP 11.20.34] ity ādinā |

naivecchaty āśiṣaḥ kvāpi brahmaṣir mokṣam apy uta |
bhaktim parām bhagavati labdhavān puruṣe vyaye || [BhP 12.10.6] iti cānyatra |

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

nārāyaṇa-parāḥ sarve na kutaścana bibhyati |
svargāpavarga-narakeṣv api tulyārtha-darśinaḥ || [BhP 6.17.18]

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

|| 6.17 || śrī-rudro devīm || 21 ||

[22]

tadiya-pāda-sevāparamotkaṇṭhā-dvārā tām āha—

ko nv īsa te pāda-saroja-bhājām
sudurlabho 'rtheṣu caturṣv apīha |
tathāpi nāham pravṛṇomi bhūman
bhavat-padāmbhoja-niṣevaṇotsukaḥ || [BhP 3.4.15]

he īsa ||

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

[23]

sarvātmārpaṇa-kāri-bhajanīya-viśayakābhilāṣa-dvārā tām āha –

na pārameṣṭhyam na mahendra-dhiṣṇyam
na sārvaḥmaṇam na rasādhipatyam |
na yoga-siddhīr apunar-bhavam vā

mayy arpitātmecchati mad vinānyat || [BhP 11.14.14]

ṭikā ca—rasādhipatyam pātālādi-sāmyam | apunarbhavam mokṣam api | mad vinā
mām hitvānyan necchati | aham eva tasya preṣṭha ity arthaḥ | ity eṣā | sārva-bhaumam
śrī-priyavratādīnām iva mahārājam | pārameṣṭhyādi-catuṣṭayasyānukramas
cādhodho-vivakṣayā nyūnatvaa-vivakṣayā ca | tataś cottarottaram kaimutyam api |
yoga-siddhy-ādi-dvayam tu sārvatrikam iti paścād vinyastam | anayos tūttara-
śraiṣṭhyam ||

|| 11.14 || śrī-bhagavān || 23 ||

(page 23)

[24]

tathaivāha --

na nāka-prṣṭham na ca pārameṣṭhyam
na sārva-bhaumam na rasādhipatyam |
na yoga-siddhīr apunar-bhavam vā
samañjasa tvā virahayya kāṅkṣe || [BhP 6.11.25]

nākapṣṭham dhruva-padam | atra ca catuṣṭaye pūrvavat nyūnatva-vivakṣayā
kaimutyam | dhruva-padasya śraiṣṭhyam viṣṇu-pada-sannihitavāt ||

|| 6.11 || śrī-vṛtraḥ || 24 ||

[25]

gāḍha-tat-prapatti-dvārāhuḥ --

na nāka-prṣṭham na ca sārva-bhaumam
na pārameṣṭhyam na rasādhipatyam |
na yoga-siddhīr apunar-bhavam vā
vāñchanti yat-pāda-rajah-prapannāḥ || [BhP 10.16.37]

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

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

[26]

guṇa-gāna-dvārāha—

tuṣṭe ca tatra kim alabhyam ananta ādye

kiṁ tair guṇa-vyatikarād iha ye sva-siddhāḥ |
dharmādayaḥ kim aguṇena ca kāṅkṣitena
sāraṁ juṣāṁ caraṇayor upagāyatām naḥ || [BhP 7.6.25]

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

|| 7.6 || śrīprahlādo daitya-bālakān || 26 ||

[27]

guṇa-śravaṇa-dvārāha --

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

na kāmāye nātha tad apy ahaṁ kvacin
na yatra yuṣmac-caraṇāmbujāsavaḥ |
mahattamāntar-hṛdayān mukha-cyuto
vidhatsva karṇāyutam eṣa me varaḥ || [BhP 4.20.23-24]

tad api kaivalyam api ||

|| 4.20 || pṛthuḥ śrī-viṣṇum || 27 ||

[28]

tadiya-nija-sevakatā-prāpti-kāmanā-dvārāha –

yo dustyajān kṣiti-suta-svajanārtha-dārān
prārthyām śriyam sura-varaiḥ sadayāvalokām |
naicchan nṛpas tad-ucitam mahatām madhudviṭ-
sevānurakta-manasām abhavo 'pi phalguḥ || [BhP 5.14.44]

ya āṛṣabheyyo bhārataḥ |

|| 5.14 || śrī-śukaḥ || 28 ||

[29]

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

pratyānītāḥ parama bhavatā trāyatā naḥ sva-bhāgā
daityākrāntāṁ hṛdaya-kamalaṁ tad-gṛhaṁ pratyabodhi |

kāla-grastaṁ kiyad idam aho nātha śuśrūṣatām te
muktis teṣām na hi bahumatā nārasimhāparaiḥ kim || [BhP 7.8.42]

spaṣṭam |

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

[30]

atha kāraṇeṣu mahā-bhāgavata-saṅga-dvārāha –

kṣaṇārdhenāpi tulaye na svargaṁ nāpunar-bhavam |
bhagavat-saṅgi-saṅgasya martyānām kim utāśiṣaḥ || [BhP 4.24.57]

ṭikā ca—tat-pāda-mūle praviṣṭasya kṛtānta-bhayābhāvaḥ kiyān ayam lābhaḥ | yāvata
tad-bhakta-saṅga eva sakala-puruṣārtha-śreṇi-śirasi narīnarti ity ādi |

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

[31]

tathaivāhuḥ –

yāvat te māyayā sprṣṭā bhramāma iha karmabhiḥ |
tāvad bhavat-prasaṅgānām saṅgaḥ syān no bhave bhave ||
tulayāma lavenāpi na svargaṁ nāpunar-bhavam |
bhagavat-saṅgi-saṅgasya martyānām kim utāśiṣaḥ || [BhP 4.30.32-33] (page 24)

tad-bahirmukhatāprāpty-āsaṅkayā tat-parihār-kāraṇam prārthayante yāvad iti |
naitāvattvam tat-saṅgasya kintv apāra-mahimatvam evety āhuḥ tulayāmeveti | ato
yāvad ity ādikam premnaiva bhagavac-caraṇa-sāmīpya-prāpty-āśayoktam na
sāmīpyād-mukti-sampattyāśayeti jñeyam |

|| 4.30 || pracetasah śrīmad-aṣṭabhujam puruṣam || 31 ||

[32]

anyatrāpīdṛṣo'rtho dṛṣyate | tatra tat-tac-chāstrasya parama-phalatve | yathā mādharma-
bhāṣya-dhṛtam bṛhat-tantram –

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

brahma-vaivarte ca –
na hrāso na ca vṛddhir vā muktānām vidyate kvacit |

vidvat-pratyakṣa-siddhatvāt kāraṇābhāvato'numā ||
harer upāsānā cātra sadaiva sukha-rūpiṇi |
na ca sādhana-bhūtā sā siddhir evātra sā yataḥ || iti |

tad-utthāpitā sauparṇa-śrutis ca –
sarvadaitam upāsīta yāvad-vimuktir muktā hy etam upāsate | iti |

tadiya-bhārata-tātparye ca śruty-antarābhidhānam –
muktānām api bhaktir hi paramānanda-rūpiṇi iti |

eṣa evārthaḥ śrī-brhad-gautamiye'pi dṛśyate, yathā –
evam dīkṣām cared yas tu puruṣo vīta-kalmaṣaḥ |
sa loke vartamāno'pi jīvan-mukta pramodate ||
uditākṛtir ānandaḥ sarvatra sama-darśakaḥ |
pūrṇahantāmayī sāksād bhaktiḥ syāt prema-lakṣaṇā ||

anyatra hānopādāna-vṛddhi-rahitatvāt sama-darśitvaṁ jñeyam | atra munaya ūcuḥ –
katham bhaktir bhavet premnā jīvan-muktasya nārada |
jīvan-mukta-śarīrāṇām cit-sattā-niḥspṛhā yataḥ |
virakteḥ kāraṇam bhaktiḥ sā tu muktes tu sādhanam ||
nārada uvāca –
bhadam uktaṁ bhavadbhiś ca muktis turyātītā nigadyate |
kṛṣṇa-dhāma-mayaṁ brahma kvacit kutrāpi bhāsate ||
nirbījendriyagaṁ tat tu ātmastham kevalam sukham |
kṛṣṇas tu paripūrṇātmā sarvatra sukha-rūpakaḥ |
bhakti-vṛtti-kṛtābhyāsāt tat-kṣaṇād gocarīkṛtaḥ || iti |

tādṛg-arthatvenaiivādvaīta-vāda-gurubhir api sammatā śrī-nṛsimha-tāpanī ca – yaṁ ha
vai sarve vedā ānamanti mumukṣavo brahma-vādināś ca [NTU 2.4] iti | yathā muktā
api līlayā vīgṛhaṁ kṛtvā bhagavantaṁ bhajante iti hi tad-bhāṣyam |

brahmaṇā vaditum sthīrībhavitum śīlam eṣām iti brahma-vādinī muktā iti vada
sthairye [Pāṇ 7.2.7] iti smaraṇāt | śrī-gītōpaniṣadaś ca – teṣām jñānī nitya-yukta eka-
bhaktir viśiṣyate [Gītā 7.10] iti |

atha tasyaḥ parama-bhagavad-anugraha-prāpyatve nārada-pañcarātrīya jitaṁ te
stotraṁ, yathā –

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

puruṣārthāntaraya-tiraskāre hayaśīrṣīya-śrī-nārāyaṇa-vyūha-stavaḥ –
na dharmam kāmam artham vā mokṣam vā varadeśvara |
prārthaye tava pādābje dāsyam evābhikāmaye ||
punaḥ punar varān ditsur viṣṇur muktīm na yācītaḥ |

bhaktir eva vṛtā yena prahlādam taṁ namāmy aham || (page 25)
yadṛcchayā labdham api viṣṇor dāśarathes tu yaḥ |
naicchan mokṣaṁ vinā dāsyāṁ tasmai hanumate namaḥ || iti |

punar **jitam-te-stotram** ca –
dharmārtha-kāma-mokṣeṣu necchā mama kadācana |
tat-pāda-pankajasyādho jīvitam diyatām mama || iti |

na ca tādr̥ṣa-bhagavat-prītyā tat-tat-puruṣārtha-tiraskāro'dbhuta iva | **yasyāsti bhaktir**
bhagavaty akiñcanā sarvair guṇais tatra samāsate surāḥ [BhP 5.18.12] iti bhakti-
svābhāvika-bhūta-kāruṇya-guṇenāpy asau śrūyate | yathāha –

na kāmaya 'ham gatim īśvarāt parām
aṣṭarddhi-yuktām apunar-bhavam vā |
ārtim prapadye 'khila-deha-bhājām
antaḥ-sthito yena bhavanty aduḥkhāḥ || [BhP 9.21.12]

spaṣṭam | na cātra yathā dayā-vīrasyaśya dayā-mātreṇāpy aparitāgah | na tu
sārāsāratva-jñānena | tathā upasthita-mahārtha-paritāgītvād dāna-vīraṇām teṣām api
bhagavat-prīti-janotsāha-mātreṇety āśaṅkyam | sarva-tattvānubhavinām
paramārthaika-niṣṭhā-grahāṇām śrī-śuka-devādīnām api tatrodāhṛtatvād | tasmād asty
eva bhagavat-prīteḥ sarvasmād apy apavargād upādeyatvam ||

|| 9.21 || ranti-devaḥ || 32 ||

[33]

ataevānyeṣām api vaidikānām sādhanānām saiva mukhyam phalam iti nirdīśati –

pūrtena tapasā yajñair dānair yoga-samādhinā |
rāddham niḥśreyasam puṁsām mat-prītis tattvavin-matam || [BhP 3.9.41]

ṭīkā ca—na ca mat-prīter apy adhikam kiñcid asti ity āhuḥ pūrtādibhī rāddham
siddham yan niḥśreyasam phalam | tat mat-prīter eveti tattva-vidām matam ity eṣā |

[34]

anyat tu phalam atattva-vidām matam tatrāha –

aham ātmātmanām dhātaḥ preṣṭhaḥ san preyasām api |
ato mayi ratim kuryād dehādir yat-kṛte priyaḥ || [BhP 3.9.42]

ātmanām raśmi-sthānīyānām śuddha-jīvanām api ātmā maṇḍala-sthānīyaḥ
paramātmāham | **kṛṣṇam enam avehi tvam ātmānam akhilātmanām** [BhP 10.14.55] iti
ca vakṣyate | ataḥ preyasām ātmanām api preṣṭhaḥ san niravadyaḥ | yeṣām ātmanām

kr̥te 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]

ataeva śuddha-prītimata eva sarvataḥ śraiṣṭhyam āha –

rajobhiḥ sama-saṅkhyātāḥ pārthivair iha jantavaḥ |
teṣāṃ ye kecanehante śreyo vai manujādayaḥ ||
prāyo mumukṣavas teṣāṃ kecanaiva dvijottama |
mumukṣūṇāṃ sahasreṣu kaścīn mucyeta sidhyati ||
muktānāṃ api siddhānāṃ nārāyaṇa-parāyaṇaḥ |
sudurlabhaḥ praśāntātmā koṭiṣv api mahāmune || [BhP 6.14.3-5]

śreyaḥ para-loka-sukha-sādhanam dharmādi | mucyeta jīvan-muktao bhavati | jīvan-
muktasya ca yasya bhagavad-ādy-aparādho daivān na syāt sa eva sidhyati tat-tal-
lakṣaṇāṃ anitmāṃ muktīm prāpnoti |

āruhya kṛcchreṇa param padaṃ tataḥ
patanty adho'nādr̥tya-yuṣmad-aṅghrayaḥ || [BhP 10.2.32]

jīvan-muktāḥ prapadyante punaḥ saṃsāra-vāsanām |
yady acintya-mahā-śaktau bhagavaty aparādhinaḥ || [Bhāgavata-pariśiṣṭa]

nānurvrajati yo mohād vrajantaṃ parameśvaram |
jñānāgni-dagdha-karmāpi sa bhaved brahma-rākṣasaḥ || ity ādi bhakti-sandarbhe
darśita-pramāṇebhyaḥ | (page 26) tatra jīvan-muktānāṃ siddha-muktānāṃ ca yāḥ
koṭayas tāsṃ api nāyaṃ sukhāpo bhagavān [BhP 10.9.21] ity ādeḥ | muktīm dadāti
karhicit sma na bhakti-yogam [BhP 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 [BhP 11.19.16] iti śrī-bhagavatā svayaṃ vyākhyātvāt |

|| 6.14 || rājā śrī-śukam || 35 ||

[36]

ataeva --
prāyeṇa munayo rājan nivṛttā vidhi-ṣedhataḥ |
nairguṇya-sthā ramante sma guṇānukathane hareḥ || [BhP 2.1.7]

ity ādi-trayenātmārāma-śreṣṭhānāṃ bhaktīm pradarśya tad-abhāvavatām nindā – tad-
aśma-sāram hṛdayam batedam [BhP 2.3.24] ity ādinā | ataevāha --

tathāpi brūmahe praśnāns tava rājan yathā-śrutam |
sambhāṣaṇīyo hi bhavān ātmanaḥ śuddhim icchatā || [BhP 7.13.23]

śuddhim śuddha-bhakti-vāsanā-rūpām |

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

[37]

ataeva –

vāg gadgadā dravate yasya cittam
rudaty abhikṣṇam hasati kvacic ca |
vilajja udgāyati nṛtyate ca
mad-bhakti-yukto bhuvanam punāti || [BhP 11.14.24]

spaṣṭam |

[38]

tathā –

nirapekṣam munim śāntam nirvairam sama-darśanam |
anuvrajāmy aham nityam pūyetye añghri-reṇubhiḥ || [BhP 11.14.16]

nirapekṣam niṣkiñcana-bhaktam | ataeva śāntam kṣobha-rahitam ataevānyatra
nirvairam sama-darśanam ca heyopādeya-bhāvanā-rahitam munim śrī-nāradādim
anuvrajāmi | yatas tasya tādrśa-niṣkapāta-bhakti-maya-sādhutva-darśanena mamāpi
tatra bhakti-viśeṣo jāyate | katham gopaniya ity āha pūyetye | mad-bhakty-anīṣkṛti-
doṣāt pavitritaḥ syām iti bhāveneti bhāvaḥ |

|| 11.14 || śrī-bhagavān || 37-38 ||

[39]

ataevāha –

guṇair alam asaṅkhyeyair mähātmyam tasya sūcyate ||
vāsudeve bhagavati yasya naisargikī ratiḥ || [BhP 7.4.36]

tasya śrī-prahlādasya |

|| 1.4 || śrī-śukaḥ || 39 ||

[40]

tasmāt prīter eve 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 (page 27) sarvātmani
nitarām nirantaram nirvṛta-manasaḥ katham u ha vā ete madhumathana punaḥ
svārtha-kuśalā hy ātma-priya-suhṛdaḥ sādhas tvac-caraṇāmbujānusevām visṛjanti na
yatra punar ayam saṁsāra-paryāvartaḥ [BhP 6.9.39] iti |

sakṛd api iti cittam brahma-sukha-sprṣtam naivottiṣṭheta karhicit [BhP 7.15.35] iti
vadatrāpi sūcitam | ātmā tvam eva priyaḥ suhṛc ca yeṣām te |

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

[41]

ataevāha –

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

na vai jano jātu kathañcanāvrajen
mukunda-sevy anyavad aṅga saṁsṛtim |
smaran mukundāṅghry-upagūhanam punar
vihātum icchen na rasa-graho janaḥ || [BhP 1.5.18-19]

spaṣtam |

|| 1.5 || śrī-nāradaḥ || 41 ||

[42]

tathā –

bhajanty atha tvām ata eva sādhas
vyudasta-māyā-guṇa-vibhramodayam |
bhavat-padānusmaraṇād ṛte satām
nimittam anyad bhagavan na vidmahe || [BhP 4.20.29]

ṭikā ca – yatas tvām dīna-vatsalaḥ ataeva sādhas niṣkāmā | atha jñānāntaram api tvām
bhajanti | kathambhūtam | māyā-guṇānām vibhramo vilāsaḥ tasyodayaḥ kāryam sa
nirasto yasmin tam | te kimarthaṁ bhajanti ? tatrāha – bhavat-padānusmaraṇādīnā
anyat teṣām phalam na vidmahe ity eṣā |

|| 4.20 || pṛthuh śrī-viṣṇum || 42 ||

[43]

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

sukhopaviṣṭaḥ paryāṅke rāma-kṛṣṇoru mānitaḥ |
lebhe manorathān sarvān pathi yān sa cakāra ha ||
kim alabhyam bhagavati prasanne śrī-niketane |
tathāpi tat-parā rājan na hi vāñchanti kiñcana || [BhP 10.39.1-2]

so'krūraḥ | yān

kim mayācaritaṁ bhadraṁ kim taptaṁ paramaṁ tapaḥ |
kim vāthāpy arhate dattaṁ yad drakṣyāmy adya keśavam || [BhP 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 yām yām upayāmi sṛṣṭim
maitry astu sarvatra namo dvijebhyaḥ || [BhP 1.19.16]

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

|| 1.19 || rājā || 44 ||

[45]

ataevāha --

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

yadṛcchayā anāyāsenaiḥ labdhā manaḥ samṛddhir yeṣāṃ te | svato bhakti-māhātmya-
balena sarva-puruṣārtha-pratīkṣita-kṛpā-dṛṣṭi-leśā apīty arthaḥ | etad-anusāreṇa
naicchan mukti-pater muktiṃ tena tāpam upeyivān [BhP 4.9.29] ity atra śrī-dhruvam
uddiśya pūrvokte'pi padye mukti-śabdena dāsyam eva vācyam | tad uktam – viṣṇor
anucaratvaṃ hi mokṣam āhur maṇiṣiṇaḥ [PadmaP 6] iti |

|| 4.9 || śrī-maitreyaḥ || 45 ||

(page 28)

[46]

etad evānya-nindā-śuddha-bhaktas tavābhyāṃ draḍhayati gadya-pañcakena -- yat tad
bhagavatānadhigatānyopāyena yāc'ā-cchalenāpahrta-sva-śarīrāvaśeṣita-loka-trayo
varuṇa-pāśaiḥ ca sampratimukto giri-daryāṃ cāpavidha ity hovāca | nūnam batāyaṃ
bhagavān artheṣu na niṣṇāto yo 'sāv indro yasya sacivo mantrāya vṛta ekāntato
bṛhaspatis tam atihāya svayam upendrenātmānam ayācatātmanaś cāśiṣo no eva tad-
dāsyam ati-gambhīra-vayasah kālasya manvantara-parivṛttam kiyal loka-trayam idam |
yasyānudāsyam evāsmat-pitāmahaḥ kila vavre na tu sva-pitryaṃ yad utākutobhayaṃ
padam dīyamānam bhagavataḥ param iti bhagavatoparate khalu sva-pitari | tasya
mahānubhāvasyānupatham amṛjita-kaśāyaḥ ko vāsmad-vidhaḥ parihīṇa-bhagavad-
anugraha upajigamiṣatīti || [BhP 5.24.23-26]

ṭikā ca – tasyaikānta-bhaktiṃ sa-prapañcam āha ity ādikā | yat tad atiprasiddham | iti
etad uvāca śrī-baliḥ | tam upendram prati | atihāya puruṣārthatvenānabhilaṣya |
svayam upendreṇaiva dvāra-bhūtena ātmānam mām parama-kṣudram prati parama-
kṣudram loka-trayam ayācata | anudāsyam naya mām nija-bhṛtya-pārśvam [BhP
7.9.24] ity anena tad-dāsa-dāsyam | sva-pitryaṃ trailokya-rājyam | yad uta akuto-
bhayaṃ padam mokṣam | tan na tu vavre | katham bhagavataḥ param anyad idam iti
kṛtvā | tad-amśābhāsas tad-amśa-mātrātmakatvāt tayoh | kadaivam vyavahṛtam ity
āśankyāha bhagavateti |

|| 5.24 || śrī-śukaḥ || 46 ||

[47]

ataevānya-sukha-duḥkha-nairapekṣyeṇaiva śuddhatvaṃ bhaktānām iti siddham | tad
uktam nārāyaṇa-parāḥ sarve [BhP 6.17.28] ity ādi | śrī-bhagavān api
tathāvidhānukampyānām sarvam anyad dūrīkaroti | yathoktam svayam eva brahman
yam anuḡṛhṇāmi tad-dviṣo vidhunomy aham [BhP 8.22.24] iti | yathāha –

traī-vargikāyāsa-vighātam asmat-
patir vidhatte puruṣasya śakra |
tato 'numeyo bhagavat-prasādo
yo durlabho 'kiñcana-gocarō 'nyaiḥ || [BhP 6.11.23]

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

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

[48]

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

yakṣyati tvām makhendreṇa rājasūyena pāṇḍavaḥ |
pārameṣṭhya-kāmo nṛpatīs tad bhavān anumodatām || [BhP 10.70.41] iti |

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

tāvaca chrīr jagrhe hastam tat-parā parameṣṭhinaḥ | [BhP 10.81.10] iti |

tataḥ pārameṣṭhya-śabdena dvārakīśvaram ucyate | tataś ca pārameṣṭhya-kāma iti tat-samānaiśvaram kāmayamānaḥ ity arthaḥ | (page 29) tat-kāmanā ca dvārakāvad indraprasthe'pi śrī-kṛṣṇa-nivāsana-yogya-sampatti-siddhy-arthaiva jñeyā nānyārthā | tān uddiśyaiva ---

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

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

sabhāyām maya-klptāyām kvāpi dharmasuto 'dhirāt |
vṛto 'nugair bandhubhiś ca kṛṣṇenāpi sva-cakṣuṣā ||
āsīnaḥ kāñcane sāḥṣād āsane maghavān iva |
pārameṣṭhya-śrīyā juṣṭaḥ stūyamānaś ca vandibhiḥ || [BhP 10.75.33-34] ity atra |

atra sva-cakṣuṣeti viśeṣaṇam api teṣām ananya-kāmatvāyopajīvyam | yathā cakṣuṣmatā janenānūjanāgocara-sampatti-viśeṣaś cakṣuṣārtham eva kāmyate kadācit tan-mudraṇāḍau tu sa sarvo'pi vṛthaiva | tathā kṛṣṇa-nāthair apīti bhāvaḥ | tathoktam śrīmat-pāṇḍavānuddiśya śrī-parīkṣitam prati munibhiḥ na vā ity āḍau **ye'dhyāsanam rāja-kirīṭa-juṣṭm sadyo jahur bhagavat-pārśva-kāmā** [BhP 1.19.20] iti | ataeva tad bhavān anumoditām iti nārada-vākyaṇusāreṇa 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 || [BhP 10.60.50]

na vidyate kāmo yatreti vigrahena śuddha-prītimaya-bhakti-lakṣaṇo'rthah khalv
atrākāma ity ucyate | [akāmaḥ sarva-kāmo vā](#) [BhP 2.3.10] ity ādau bhakti-mātra-kāma
iva | tathoktaṁ bhakti-lakṣaṇaṁ vadatā śrī-prahlādena [bhr̥tya-lakṣaṇa-jijñāsur](#) [BhP
7.10.3] ity ādau | tasmād akāmāya prīti-sevā-sampatty-arthaṁ yān yān arthān
kāmāyase he devi te tava nitya-lakṣmī-devī-rūpa-preyasītvāt nityaṁ santy eveti
vyākhyeyam | tatraikānta-bhaktāyā iti svārtha-kāmanā-niṣedhaḥ | kāmīnīti mad-eka-
kāmīnīty arthaḥ | kalyāṇīti tādr̥ṣa-sevā-sampatter aviḥnatvaṁ darśayatīti jñeyam |

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

[49]

evam [sadyo jahur bhagavat-pārśva-kāmā](#) ity atra tat-sāmīpya-kāmanāpi vyākhyeyā |
tat-prīti-viśeṣātīsayavatām hi teṣāṁ tat-kṛtārti-bhareṇaiva tat-sphūrtāv apy atrptau
satyāṁ tat-sāmīpya-prāpteṣ ca tat-prāpti-vighāta-kaṁsa-sāra-bandhana-troṭanasya ca
prārthanāṁ dṛṣyate | pitṛ-mātr-prīty-eka-sukhināṁ vidūra-baddhānāṁ bālakānāṁ iva |
yathāha –

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

tvad-bahirmukha-vyāpāramayatvād duḥkha-saham anuśīlayitum aśakyam | tvad-
bhakti-virodhi-vyāpāramayatvāt tūgraṁ bhayānakam yat samsāra-cakraṁ tasmād yat
kadanāṁ lokānāṁ manodausthaṁ tasmād ahaṁ trasto'smi tvad-abhimukhībhavitum
na pāraya ity arthaḥ | evam eva vakṣyate

śrī-nārada uvāca

[bhakti-yogasya tat sarvam antarāyatayārbhakaḥ |](#)

[manyamāno hṛṣīkeśaṁ smayamāna uvāca ha ||](#)

śrī-prahrāda uvāca [\(page 30\)](#)

[mā māṁ pralobhayotpattyā saktamkāmeṣu tair varaiḥ |](#)

[tat-saṅga-bhīto nirviṇṇo mumukṣus tvām upāśritaḥ ||](#) [BhP 7.10.1-2] ity anena |

yadyapy evam trasto'smi tathāpy aho grasatām bhagavad-virodhitvena mādr̥ṣa-
sarvaṅgilānāṁ eṣāṁ asurāṇāṁ madhye sva-karmabhir baddhaḥ san praṇīto
nikṣipto'smi | tatas tava viraha-dūnatayā idam yāce | kadā nu prītaḥ san apavarga-
bhūtam araṇaṁ śaraṇaṁ tavāṅghri-mūlaṁ tva-samīpaṁ prati māṁ āhvāsyasīti ||

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

[50]

ataeva [viṣṇu-purāṇe](#) tasya śrīmat-prahlādasya kevala-prīti-varayām cāpi nānena
viruddhā, yathā –

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

tatra śrīmat-parameśvara-vākyam api tathaiva –
yathā te niścalaṁ ceto mayi bhakti-samanvitam |
tathā tvam mat-prasādena nirvāṇam param āpsyati || [ViP 1.20.28]

yathā yena prakāreṇa, tathā tena prakāreṇaiva param madīya-carāṇa-sevocatitvena
mahad ity arthaḥ | [sevānurakta-manasām abhavo'pi phalgur](#) [BhP 5.14.44] ity
uktatvāt | tathā vakṣyamāṇābhiprāyeṇaivetad āha --

aham kila purānantam prajārtho bhuvī mukti-dam |
apūjayam na mokṣāya mohito deva-māyayā || [BhP 11.2.28]

sutapo-nāmnā nijāmsenāham anantam anyatra muktidam api tal-lakṣaṇa-prajā-
prayojanaka evāpūjayam | na tu mokṣāyāpūjayam | yato deve tasmin tad-darśanotthitā
yā māyā kṛpā putra-bhāvas tena mohitaḥ | [māyā dambhe kṛpāyām ca](#) iti [viśva-
prakāśāt](#) | kileti sūti-grhe śrī-kṛṣṇa-vākyam api pramāṇīkṛtam | atha [yathā vicitra-
vyasanād](#) [BhP 11.2.9] ity ādi-tad-vākyāntareṣu ca | vyasanam śrī-kṛṣṇa-viccheda-
hetuḥ | bhayam bhāvi-tad-viccheda-śāṅketi vyākhyeyam | tatra [manye'kutaścid](#) [BhP
11.2.33] ity ādi śrī-nāradaḥrta-vākyam uttaram gamyam | atra hi viśva-śabdād ukta-
bhaya-nivartanam api pratipadyāmahe | samvādānte [tvam apy etān](#) [BhP 11.5.45] ity-
ādi-dvayam cāti-deśena sāksāt śrī-kṛṣṇa-prāpti-gamakam eva tayor iti |

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

[51]

tad evam teṣām tat-tat-prārthanam api tat-prīti-vilāsa eva | atredam tattvam—
ekāntinas tāvad dvividhāḥ ajāta-jāta-prītitva-bhedena | jāta-prītayaś ca trividhāḥ | eke
tadīyānubhava-mātra-niṣṭhāḥ śānta-bhaktādayaḥ | anye tadīya-darśana-sevanādi-rasa-
mayāḥ parikara-viśeṣābhimāninaḥ | svayam parikara-viśeṣāś ca | tatra teṣu ajāta-
pratītibhiḥ 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 | [nātikṣāmam bhagavataḥ snigdhpānga-vilokanād](#) [BhP 7.12.46] iti śrī-
kardama-varṇanāt | ataeva tat-sāmīpyādike'pi teṣām anāgrahaḥ | ye tu tat-parikara-
(page 31) viśeṣābhimāninas te khalu tat-tat-prīti-viśeṣotkaṅṭhino 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 teṣāṃ dainyena tat-prāpty-
asambhāvanā jāyate tadāpi ca tat-prīty-aviccheda-mātram prārthayante | so'pi ca guṇa
eva | yat tu kevala-sāmsāra-mokṣa-tat-sāmīpyānanda-viśeṣa-prārthanam prīti-vikāratā-
śūnyam tat punaḥ sarvathā keśāncid apy ekāntinām nābhirucitam | ataeva [sarvaṃ
mad-bhakti-yogena](#) [BhP 11.20.33] ity ādau kathaṅcid bhakty-upayogitvenaiveti |
evam [sālokya-sārṣṭi](#) [BhP 3.29.13] ity ādau | teṣāṃ madhye sevanaṃ vinā yat tan na
grhṇanti iti kathyate | tatraikatva-lakṣaṇam sāyujyam tu svarūpata eva tad-vinābhūtam
| anyat tu vāsanā-bhedena | sārūpyasya tu sevopakāritvaṃ śobhā-viśeṣeṇa | śrī-
vaikuṇṭhe'pi tadiya-nitya-sevakānām tathaiva tādrśatvam | loke'pi kiśora-vidagdha-
kṣīti-pati-putraiḥ samāna-rūpa-vayaskā sevakāḥ saṅgrhītā dṛśyante ślāghyante ca
lokaiḥ | tasmād yathā tathā śrīmat-prīter eva puruṣārthatvam ity āyātam | te prīty-eka-
puruṣārthino'pi bhāva-viśeṣeṇānyad vāñchantu na vāñchantu vā sva-sva-bhakti-jāty-
anurūpā bhakti-parikarāḥ padārthāḥ sāmsāra-dhvaṃsa-pūrvakam udayanta eva | na te
kadācid vyabhiracanti ca | tad etad uktam –

[animittā bhāgavatī bhaktiḥ siddher garīyasī |
jarayaty āsu yā koṣam nigīrṇam analo yathā ||](#)

[naikātmatām me sprhayanti kecin
mat-pāda-sevābhiratā mad-īhāḥ |
ye 'nyonyato bhāgavatāḥ prasajya
sabhājayante mama pauruṣāṇi ||](#)

[paśyanti te me rucirāṅy amba santāḥ
prasanna-vaktrāruṇa-locanāni |
rūpāṇi divyāni vara-pradāni
sākaṃ vācam sprhaṇīyām vadanti ||](#)

[tair darśanīyāvayavair udāra-
vilāsa-hāsekṣita-vāma-sūktaiḥ |
hṛtātmano hṛta-prāṇāmś ca bhaktir
anicchato me gatim aṅvīm prayuṅkte ||](#)

[atho vibhūtiṃ mama māyāvinas tām
aiśvaryam aṣṭāṅgam anupravṛttam |
śriyam bhāgavatīm vāsprhayanti bhadraṃ
parasya me te 'śnivate tu loke ||](#)

[na karhicin mat-parāḥ śānta-rūpe
naṅkṣyanti no me 'nimīṣo leḍhi hetiḥ |
yeṣāṃ aham priya ātmā sutaś ca
sakhā guruḥ suhrdo daivam iṣṭam || \[BhP 3.25.33-39\] iti |](#)

aṅvīm durjñeyām pārśada-lakṣaṇām ity arthaḥ | tad evaṁ tat-kratu-nyāyena ca śuddha-bhaktānām anyā gatir nāsty eva | śrutiś ca – yathā kratuḥ asmin loke puruṣo bhavati tathetaḥ pretya bhavati [BAU 3.14.1] iti, kratuḥ atra saṅkalpa iti bhāṣya-kārāḥ | śruty-antarām ca – sa yathākāmo bhavati tat kratuḥ bhavati yat kratuḥ bhavati tat karma kurute yat karma kurute tad abhisampadyate [BAU 4.4.6] iti | anyac ca yad yathā yathopāsate tad eva bhavanti iti | śrī-bhagavat-pratijñā ca – ye yathā mām prapadyante tāms tathaiva bhajāmy aham [Gītā 4.11] iti | tathaiva brahma-vaivarte – yadi mām prāptum icchanti prāpnuvanty eva nānyathā iti | tatra śrī-vraja-devīnām sā gatiḥ śrī-kṛṣṇa-sandarbhe saṅgamitāivāsti |

mayi bhaktir hi bhūtānām amṛtatvāya kalpate
diṣṭyā yad āsīn mat-sneho bhavatinām mad-āpanaḥ || [BhP 10.82.44]

ity-ādi-balena vacanāntarāṇām arthāntara-sthāpanena ca | tathaiva tāḥ prati svayam abhupagacchati ---

saṅkalpo viditaḥ sādhyo bhavatinām madarcanam |
mayānu-moditaḥ so'sau satyo bhavitum arhati ||
na mayy āveśitadhiyām kāmāḥ kāmāya kalpate | (page 32)
bharjitāḥ kvathitā dhānā prāyo bijāya neṣyate || [BhP 10.22.25-26]

mad-arcanam pati-bhāva-maya-mad-ārādhanātmako bhavatinām saṅkalpo vidito'numoditaś ca san satyaḥ sarvadā tādrśa-mad-arcanāvyabhicārī bhavitum arhati yujyate eva | sa ca parama-premavatinām nānyavat phalāntarāpekṣaḥ kintu svayam evāsvādyāḥ | yataḥ na mayy āveśita-dhiyām iti | mayy āveśita-dhiyām ekānta-bhaktamātrāṇām kāmo mad-arcanātmakaḥ saṅkalpaḥ kāmāya phalāntarābhilāṣāya na kalpate, kintu svayam evāsvādyo bhavatīty arthaḥ |

tatrārthāntara-nyāsaḥ bharjitā iti | prāya iti vitarke | dhānā bhr̥ṣṭa-yavāḥ tāḥ svarūpata eva bharjitāḥ punaḥ svāda-višeṣārtham dhr̥tena vā bharjitā guḍādibhiḥ kvathitāś ca satyo bijāya bijātvāya neṣate na kalpante | yavavat tābhir anya-yava-phalanām neṣyate kintu tā evāsvādyanta ity arthaḥ | tasmāt tādrśa-mad-arcanam eva bhavatinām parama-phalam iti bhāvaḥ | yac ca viśaya-mahimnā śāntir evāsām bhaviṣyatīti śāntānām utprekṣitam | tac ca tābhiḥ svayam evānubhūyānya-viśayatvenaiva itara-rāga-vismāraṇam ity anena | śrī-kṛṣṇa-viśayatve tu tad-aśāntir eva darśitā surata-varadhanam ity anena |

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

[52]

tathā śrī-paṭṭa-mahiṣy-ādīnām śrī-yādavādīnām ca gatis tathaiva saṅgamitāsti | ete hi yādavāḥ sarve mad-gaṇā eva bhāmini ity ādi, reme ramābhir nija-kāma-sampluta [BhP 10.59.43] ity ādi-vacana-balena | jayati janānivāsaḥ [BhP 10.90.48] ity-ādi-sphuṭārthadarśanena līlāntarasyaindra-jālikatvāt | kūrma-purāṇa-gata-sākṣāt-sitā-haraṇa-

pratyākhyāyi-māyika-sītā-haraṇākhyāna-tulyatva-sthāpanāya ca | tathaiva tadīya-nitya-
gaṇa-viśeṣāṇām śrīmat-pāṇḍavānām api gatir vyākhyeyā | tatra śrīmad-arjunasya,
yathā—

evam cintayato jīṣṇoḥ kṛṣṇa-pāda-saroruham |
sauhārdenātigāḍhena śāntāsīd vimalā matiḥ ||
vāsudevāṅghry-anudhyāna- paribṛmḥita-ramhasā |
bhaktyā nirmathitāśeṣa- kaṣāya-dhiṣaṇo 'rjunaḥ ||
gītaṁ bhagavatā jñānaṁ yat tat saṅgrāma-mūrdhani |
kāla-karma-tamo-ruddhaṁ punar adhyagamat prabhuḥ ||
viśoko brahma-sampattyā sañchinna-dvaita-samśayaḥ |
līna-prakṛti-nairguṇyād alīngatvād asambhavaḥ || [BhP 1.15.28-31]

śāntā cetasi cakṣuṣīva bhagavad-āvirbhāvena duḥkha-rahitā | ataeva vimalā tad-vṛtti-
bhūtā ye kāluṣa-viśeṣāḥ tair api rahitā | vāsudevety ādinottara-padya-dvayena tasyaiva
vivarāṇam | tatrānudhyānaṁ pūrvoktā cintaiva | kaṣāyaḥ pūrvoktaṁ malam eva | [mām
evaiṣyasi](#) [Gītā 18.65] ity antam | kālo bhagaval-līlecchā-mayaḥ | karma tal-līlā | tamas
tal-līlāveśena tad-anusandhānam | adhyagamat tan-mahā-vicchedasya tasyānte'pi tathā
tat-prāptaḥ punar [mām evaiṣyasi](#) ity etad-vākyam yathārthatvenānubhūtavān | tataś ca
kṛtārtho'bhavad ity āha viśoka ity ādi | brahma-sampattyā śrīman-narākāra-para-
brahma-sākṣātkāreṇa | sañchinna iyam [\(page 33\)](#) mama cetasi sphūrtir eva |
sākṣātkāras tv anya iti dvaita samśayo yena saḥ | tadā bhagavat-prāptau nānyavaj-
janmāntara-prāpti-kāla-sandhir apy antarāyo'bhavad ity āha līneti | līnā palāyitā
prakṛtir guṇa-kāraṇam yasmād evambhūtaṁ yan nairguṇyam tasmād dhetoḥ | guṇa-
tat-kāraṇātītatvād ity arthaḥ | tathaiva alīngatvāt prakṛta-śarīra-rahitatvāc ca |
asambhavo janmāntara-rahitaḥ | tasmād anantaram cakṣuṣy-āvirbhavatīty eva viśeṣa iti
bhāvaḥ | ataḥ kalim prati śrī-parikṣid-vacanam cāgre [yas tvam dūram gate kṛṣṇe saha
gāṇḍīva-dhanvanā](#) [BhP 1.17.6] iti, evam [ye'dhyāsanam rāja-kirīta-juṣṭam sadyo jahur
bhagavat-pārśva-kāmāḥ](#) [BhP 1.19.20] iti śrī-muni-vṛnda-vākyam ca | tasmāt sarveṣāṁ
pāṇḍavānām tadīyānām ca saiva gatiḥ vyākhyeyā | śrī-vidurādīnām yam alokādi-gatiś
ca tat-tad-amśenaiva sva-svādhikāra-pālanārtham līlayā kāya-vyūheneti jñeyam | tad
ittham eva śrī-bhāgavata-bhāratayor avirodhaḥ syād iti ||

|| 1.15 || śrī-sutaḥ || 52 ||

[53]

atha śrī-parikṣito gatiś ca –

[sa vai mahā-bhāgavataḥ parikṣid
yenāpavargākhyam adabhra-buddhiḥ |
jñānena vaiyāsaki-śabdītena
bheje khagendra-dhvaja-pāda-mūlam](#) || [BhP 1.18.16] ity anena darśitā |

evam evāhuḥ –

sarve vyaṁ tāvad ihāmahe 'tha
kalevaram yāvad asau vihāya |
lokaṁ param virajaskaṁ viśokaṁ
yāsyaty ayaṁ bhāgavata-pradhānaḥ || [BhP 1.19.21]

loka-śabdena cātra nānyal lakṣyate | bhagavat-pārśva-kāmā iti teṣāṁ evokti-svārasyaṁ |
śrī-bhāgavata-pradhāna itī ca | tasmād ante ced brahma-kaivalyaṁ manyate, tathāpi
krama-bhagavat-prāpti-rītyā tad-anantaram bhagavat-prāptis tv avāśyaṁ manyetaiva |
yathājāmilasya darśitam |

|| 1.19 || śrī-munayaḥ || 53 ||

[54]

atha sampadyamānam ājñāya bhīṣmaṁ brahmaṇi niṣkale [BhP 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 –

adhokṣajāmbham ihāsubhātmanaḥ
śārīriṇaḥ saṁsṛti-cakra-śātanam |
tad brahma-nirvāṇa-sukhaṁ vidur budhās
tato bhajadhvam hṛdaye hṛd-iśvaram || [BhP 7.7.37]

hṛdaye vartamānaṁ hṛdi bhajadhvam |

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

[55]

sā ca kṛta-saṅgatis tasya prāpañcikāgocaratayāpi kṛṣṇa-rūpeṇaivānantadhā-
prakāśamānasya śrī-kṛṣṇasyaiva prakāśāntare sambhavet | anyathā vijaya-sakhe ratir
astu me'navadyā [BhP 1.9.33] itī saṅkalpānurūpā phala-prāptir virudhyeta |

atha śrī-prthor gatiṁ api śrī-parīkṣidvad eva vyākhyeyā | tasyāpi brahma-
dhāraṇāntaram brahma-kaivalya-vilakṣaṇāṁ śrī-kṛṣṇa-loka-prāptim eva tad-bhāryāyā
arciṣo gati-darśanayā sūcayanti –

aho iyaṁ vadhūr dhanyā yā caivaṁ bhū-bhujāṁ patim |
sarvātmanā patim bheje yajñeśam śrīr vadhūr iva ||
saīṣā nūnaṁ vrajaty ūrdhvam anu vainyaṁ patim satī |
paśyatāsmān atītyārcir durvibhāvyena karmaṇā || [BhP 4.23.25-26] (page 34)

ṭikā ca –

trayovimśe sabhāryasya vane nitya-samādhitaḥ |

vimānam adhiruhyātha vaikuṅṭha-gatir īryate || ity eṣā ||

|| 4.2 || devyaḥ parasparam || 55 ||

[56]

śrī-bhāgavatasyānte bhakti-niṣṭhāyā eva sūcitavāt nānyā gatis cintyā | yathā tam uddiśya **tatrāpi** ity ādi gadye -- **bhagavataḥ karma-bandha-vidhvamsana-śravaṇa-smaraṇa-guṇa-vivaraṇa-caraṇāravinda-yugalaṁ manasā vidadhad** [BhP 5.9.1] ity ādi | spaṣṭam ||

|| 5.9 || śrī-śukaḥ || 56 ||

[57]

rahūgaṇa-mahimānam uddiśya ca – **evam hi nṛpa bhagavad-āśritāśritānubhāvaḥ** [BhP 5.13.25] iti spaṣṭam |

|| 5.13 || śrī-śukaḥ || 57 ||

[58]

yo dustyaja [BhP 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 jñeyā |

adhano 'yam dhanam prāpya mādyann uccair na mām smaret |
iti kārūṅiko nūnam dhanam me 'bhūri nādadāt || [BhP 10.81.20]

abhūry api | yathā ca –
nūnam blataitan-mama durbhagasya
śaśvad daridrasya samṛddhi-hetuḥ
mahā-vibhūter avalokato 'nyo
naivopapadyeta yadūttamasya || [BhP 10.81.33] ity anantaram,

nanv abruvāṇo diśate samakṣam [BhP 10.81.34] ity ādikaṁ, **kiñcit karoty urv api yat svadattam** [BhP 10.81.35] ity ādikaṁ coktvā tad-guṇoddīpita-prītir āha –

tasyaiva me sauhṛda-sakhya-maitrī-
dāsyam punar janmani janmani syāt

mahānubhāvena guṇālayena
viśajjatas tat-puruṣa-prasaṅgaḥ || [BhP 10.81.36]

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

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

[61]

tad evam bhagavat-prīter eva parama-puruṣārthatā sthāpitā | atha tasyaḥ svarūpa-
lakṣaṇam **śrī-viṣṇu-purāṇe** prahlādenātideśa-dvārā darśitam –

yā prītir avivekānām viṣayeṣv anapāyinī |
tvām anusmarataḥ sā me hṛdayān nāpasarpatu || [ViP 1.20.19] iti |

yā yal-lakṣaṇā sā tal-lakṣaṇā ity arthaḥ | na tu yā saiveti vakṣyamāṇa-lakṣaṇaikyāt |
tathāpi – pūrvasyā māyā-śakti-vṛttimayatvena uttarasyaḥ svarūpa-śakti-mayatvena
bhedāt | etad uktaṁ bhavati – prīti-śabdena khalu mṛt-pramoda-harsānandādi-
paryāyam sukham ucyate | bhāva-hārda-sauhṛdādi-paryāyā priyatā cocyate | tatra
ullāsātmako jñāna-viśeṣaḥ sukham | tathā viṣayānukūlyātmakas tad-ānukūlyānugata-
tat-sprhā-tad-anubhava-hetukollāsa-maya-jñāna-viśeṣaḥ priyatā | ataevāsyām
sukhatve'pi pūrvato vaiśiṣṭyam | tayoḥ pratiyogināu ca krameṇa duḥkha-dveṣau | ataḥ
sukhasya ullāsa-mātrātmakatvād āśraya eva (page 35) vidyate, na tu viṣayaḥ |

evam tat-pratiyogino duḥkhasya ca priyatāyās tv ānukūlya-sprhātmakatvād viṣayaś ca
vidyate | evam prātikūlyātmakasya tat-pratiyogino dveṣasya ca | tatra sukha-duḥkhayor
āśrayau suṣṭhu-duṣṭa-karmāṇau jīvau | priyatā-dveṣayor āśrayau priyamāṇa-dviśantau
viṣayau ca tat-priya-dveṣyau | tatra prīty-arthānām kriyānām viṣayasyādhikaraṇatvam
eva dīpty-arthavat | dveṣārthānām tu viṣayasya karmatvam hantya arthavat | etad uktaṁ
bhavati **kartur īpsitatamam khalu karma** | īpsitatamatvam ca yā kriyārabhyate sāksāt
tayaiva sādhayitum iṣṭatamatvam |

sādhanam cotpādyatvena vikāryatvena saṁskāryatvena prāpyatvena ca sampādanam
iti caturvidham | tasmād antarbhūtaṅy artho gho dhātuḥ sa eva sa-karmakaḥ syāt,
nānyaḥ | yathā ghaṭam karotīty ukte ghaṭe utpadyate tam utpādayatīti gamyate |
taṇḍulam pacatīti taṇḍulo viklidyati tam vikledayatīty ādi | sattā-dīpty-ādinām tu na
tādṛśatvam gamyata ity akarmakatvam eveti | na ca prīter jñāna-rūpatvena
sakarmakatvam āsaṅkyam | cetati-prabhṛtīnām tad-vinābhāva-darśanāt | ato brahma-
jñānavad bhūta-rūpo'yam artho, na ca yajñādi-jñānavad bhavya-rūpo vidhi-sāpekṣa iti
siddham |

tad evam prīti-śabdasya sukha-paryāyatve priyatā-paryārthatve 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 tathābhūtatvena samāna-lakṣaṇatvam eva | tatra pūrvasyā māyā-śakti-vṛttimayatvam [icchā dveṣaḥ sukham duḥkham](#) [Gītā 13.6] ity ādinā [śrī-gītopaniṣad](#)-ādau vyaktam asti | uttarasyās tu svarūpa-śakti-vṛttimayatvam antike darśayisyāmaḥ | tasmāt sādhu vyākhyātam yā yal-lakṣaṇā sā tal-lakṣaṇā iti | iyam eva bhagavat-prītir bhakti-śabdenāpy ucyate paramēśvara-niṣṭhatvāt pitrādi-guru-viṣayaka-prītivat |

ataeva tad-avyavahita-pūrva-padye bhakti-śabdenaivipādāya prārthitāsau [nātha yoni-sahasreṣv](#) [ViP 1.20.18] ity ādau | atra yā prārthitā, saiva hi svarūpa-nirdeśa-pūrvakam uttara-ślokena [yā prītir](#) ity ādinā vivicya prārthitā | ataeva na paunaruktyam api | ato dvayor aikyād eva śrīmat-paramēśvareṇāpy anugrḥṇatā tayor ekayoktyaivānubhāṣitam [bhaktir mayi tavāsty eva bhūyo'py evaṁ bhaviṣyati](#) [ViP 1.20.20] iti |

tayor bhede tu tadvat prītir apy anubhāṣyeta | ataeva he māpa lakṣmīpate sā viṣaya-prītir mama hṛdayāt sarpatu palāyatām iti virakti-prārthanā-mayo'rtho'pi na saṅgacchate | tasyā apy anubhāṣaṇābhāvāt nāpasarpatv iti prasiddha-pāṭhāntar-virodhāc ca | tatas tad-bhakter api tat-prīti-paryāyatve sthite'pi prīṇātivān na bhajatiḥ sarva-pratyayānta eva prītim [drṣṭvā] vadati pryogādarśanāt [prayoga-darśanāt] | prayogas tu ktin-kta-pratyayānta eva drṣyate | yadā ca prīty-artha-vṛttis tadā prīṇātivad akarmaka eva bhavatīti |

tad evaṁ viṣaya-prīti- [\(page 36\)](#) drṣṭāntena śrī-bhagavad-viṣayānukūlyātmakas tad-anugata-sprḥādīmāyo jñāna-viśeṣas tat-prītir iti lakṣitam | viṣaya-mādhuryānubhavadat bhagavan-mādhuryānubhavas tu tato'nyaḥ | ataeva [bhaktir viraktir bhagavat-prabodhaḥ](#) [BhP 11.2.43] iti bhedenāmnātam |

[bhaktyā tv ananyayā śakya aham evaṁvidho 'rjuna | jñātuṁ draṣṭuṁ ca tattvena praveṣṭuṁ ca paraṁtapa ||](#) [Gīta 11.54]

athainam bhagavat-prītim sāksād eva lakṣayati sār dhena –

[devānām guṇa-liṅgānām ānuśravika-karmaṇām | sattva evaika-manaso vṛttiḥ svābhāviki tu yā || animittā bhāgavati bhaktiḥ siddher garīyasī ||](#) [BhP 3.25.32]

pūrvam [śraddhā ratir bhaktir anukramiṣyati](#) [BhP 3.25.25] ity uktam | atra yadyapi rati-bhaktyor dvayor api tāratamya-mātra-bhedayoḥ prītitvam eva tathāpi prīty-atīśaya-lakṣaṇāyām premākhyāyām bhaktau tad atisphuṭam syād iti kṛtvā bhakti-padena tām upādāya lakṣayati | arthaś cāyam – guṇa-liṅgānām guṇa-trayopādhīnām | ānuśravikam śruti-purāṇādigamyam karmācaritam yeṣām te tathoktāḥ | teṣām devānām śrī-viṣṇu-brahma-śivānām madhye sattve sānnidhya-mātreṇa sattva-guṇopakārake svarūpa-śakti-vṛtti-bhūta-śuddha-sattvātmake vā śrī-viṣṇau | etac

copalakṣaṇam | śrī-bhagavad-ādy-anantāvīrbhāveṣv ekasminn apīty arthaḥ | eva-kāreṇa netaratra na ca tatrāpi cetaratrāpi ca | eka-manasaḥ puruṣasya yā vṛttis tad-ānukūlyātmako jñāna-viśeṣaḥ | animittā phalābhisandhi-sūnyā | svābhāvīkī svarasata eva viśaya-saundaryād ayatnenaiva jāyamānā na ca balād āpādyamānā | sā bhāga-ghatī bhaktiḥ prītir ity arthaḥ | prīti-sambandhād evānyasyā bhakteḥ svābhāvikatvaṁ syāt | tasmād vṛtti-śabdena prītir evātra mukhyatvena grāhyeti | sā ca siddher mokṣād garīyasī iti | [sālokya-sārṣṭi](#) ity ādi śravaṇāt | ataeva jñāna-sādhyasyāpi tiraskāra-prasiddher jñāna-mātra-tiraskārārtha-siddher jñānād iti vyākhyānam asadṛśam | atra mokṣād garīyastvatvena tasyā vṛtter guṇātītatvaṁ tato'pi ghana-paramānandatvaṁ ca darśitam |

|| 3.25 || śrī-kapila-devaḥ || 61 ||

[62]

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

[kaivalyaṁ sāttvikam jñānam rajo vaikalpikam ca yat | prakṛtam tāmasam jñānam man-niṣṭham nirguṇam smṛtam || \[BhP 11.25.24\] iti |](#)

[sāttvikam sukham ātmottham viśayottham tu rājasam | tāmasam moha-dainyottham nirguṇam mad-apāśrayam || \[BhP 11.25.29\] iti ca |](#) evam eva ca śrī-prahlādasya sarvādha-dhūnana-brahmānubhavānantaram parama-premodayo darśitaḥ | tathāsyāḥ svābhāvīkānimitta-tad-bhakti-rūpatvena ca nirguṇatvaṁ siddham asti | [mad-guṇa-śruti-mātreṇa](#) [BhP 3.29.11] ity ādi śrī-kapila-deva-vākyena | etad-anantaram ca sālokya ity-ādi-padye sarvābhyo'pi muktibhyaḥ paramānanda-rūpatvaṁ darśitam | anyeṣu ca tasyāḥ parama-puruṣārthatā-nirṇaya-vākyeṣu paritas tad eva vyaktam | tatra [yathā varṇa-vidhānam](#) [BhP 5.19.18] ity ādi-gadye tasyā apavargatva-nirdeśena guṇātītatvaṁ niyatvaṁ ca darśitam | [muktīm dadāti karhicid](#) ity ādau mukti-dānam atikramyāpi bhagavat-prasāda-viśeṣamayatvena tat trayam | [\(page 37\) varān vibho](#) [BhP 4.20.23] ity ādi-dvaye'pi [katham vṛṇīte guṇa-vikriyātmanām](#) ity atrāguṇa-vikāratvaṁ tata eva nityatvam | [na kāmāye nātha](#) [BhP 4.20.24] ity ādau tato'py ānandātiśayo darśitaḥ | [yasyām vai śrūyamānāyām](#) [BhP 1.7.7] ity ādau paramārtha-vastu-partipādaka-śrī-bhāgavatasya phalatvenāpi tat trayam | tatraivātmārāmāṇām api tat-sukha-śravaṇena tād-dārḍhyam | māyātīta-vaikuṇṭhādivaibhava-gatānām tat-pārśadānām tac-chravaṇena tu kim uta | tathaiva [tuṣṭe ca tatra](#) [BhP 7.8.42] ity ādau, [kim tair guṇa-vyatikarād iha ye svasiddhāḥ dharmādayaḥ](#) ity uktvā guṇātītatvaṁ, [kim aguṇena ca kāṅkṣitena](#) ity uktvā mokṣād api paramānanda-rūpatvaṁ darśitam | [pratyanītā](#) [BhP 7.8.42] ity atrānyasya kāla-grastatvam uktvā muktes tasyāś cākāka-grastatvena sāmye'pi tasyā ānandādhikyam uktam | evam [nātyantikam vigaṇayanti](#) [BhP 3.15.48] ity ādau, [mat-sevayā pratītam te](#) [BhP 9.4.67] ity ādau, [yā nirvṛtis tanu-bhṛtām](#) [BhP 4.9.10] ity ādi śrī-dhruva-vākye'pi yojyam | sarvam etat [yasyām eva kavayaḥ](#) [BhP 5.6.17] ity ādi-gadye vyaktam asti | tatraiva [tayā](#)

parayā nirvṛtyā ity anena sākṣād eva tasyā mokṣād api paramatvam ānandaika-rūpatvam ca nigadenaivoktam asti | kiṁ bahunā paramānandaika-rūpasya sarvānanda-kadambāvalambasya śrī-bhagavato'py ānanda-camatkāritā tasyāḥ prīteḥ śrūyate | yathoktam –prītaḥ svayam prītim agād gāyasya [BhP 5.15.13] iti |

athā cāha—

aham bhakta-parādhīno hy asvatantra iva dvija
sādhubhir grasta-hṛdayo bhaktair bhakta-jana-priyaḥ

yathā hy asvatanthro jīvaḥ parādhīno bhavati tathaiivāham svatanthro'pi bhakta-parādhīna ity arthaḥ | tatra hetuḥ bhakta-jneṣu priyaḥ tat-prīti-lābhenātiprītimān |

[63]

bhagavad-ānandaḥ khalu dvidhā -- svarūpānandaḥ svarūpa-śakty-ānandaś ca | antimaś ca dvidhā – mānasānanda aiśvaryaś ca | tatrānena tadīyeṣu mānasānandeṣu bhakty-ānandasya sāmrajyaṁ darśitam | svarūpānandeṣu aiśvaryaś ca padyābhyām –

nāham ātmānam āśāse mad-bhaktaiḥ sādhubhir vinā |
śriyaṁ cātyantikīm brahman yeṣāṁ gatir aham parā || [BhP 9.4.64]

nāśāse na sprhayāmi ||

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

[64]

tathaiva bhakta-śreṣṭhatvena śrīmad-uddhavaṁ lakṣyīkṛtyāha –

na tathā me priyatama ātma-yonir na śaṅkaraḥ |
na ca śaṅkarṣaṇo na śrīr naivātmā ca yathā bhavān || [BhP 11.14.15]

yathā bhaktatvātīśaya-dvārā bhavān me priyatamaḥ tathātmā-yonir brahmā putratva-dvārā na priyatamaḥ | na ca śaṅkaro guṇāvatāratva-dvārā, na ca śaṅkarṣaṇo bhrātrtva-dvārā | na ca śrīr jāyātva-vyavahāra-dvārā | na cātmā paramānanda-ghana-svarūpatā-dvārety arthaḥ |

|| 11.14 || śrī-bhagavān || 64 ||

[65]

atha śrutau -- bhaktir evainam nayati, bhaktir evainam darśayati bhakti-vaśaḥ puruṣo bhaktir eva bhūyasī iti śrūyate | tasmād evam vivicyate | yā caivam bhagavantam

svānandena madayati sā (page 38) kim lakṣaṇā syād iti | na tāvat sāṅkhyānām iva
prākṛta-sattva-maya-māyikānanda-rūpā | bhagavato māyānabhibhāvyaiva-śruteḥ
svatas-tṛptatvāc ca | na ca nirviśeṣa-vādinām iva bhagavat-svarūpānanda-rūpā,
atiśayānupapatteḥ | ato natarām jīvasya svarūpānanda-rūpā, atyanta-kṣudratvāt tasya |
tato --

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

iti viṣṇu-purāṇānusāreṇa hlādiny-ākhyā-tadiya-svarūpa-śakty-ānanda-rūpar vety
avaśiṣyate | yayā khalu bhagavān svarūpānandam anubhavati | yad ānandenānanda-
viśeṣi-bhavati | yayaivaṁ taṁ tam ānandam anyān apy anubhāvayatīti |

atha tasyā api bhagavati sadaiva vartamānatayātiśayānupapattes tv evaṁ vivecanīyam |
śrutārthānyathānupapatty-arthāpatti-pramāṇa-siddhatvāt tasyā hlādinyā eva kāpi
sarvānandātiśayinī vṛttir nityaṁ bhakta-vṛndeṣv eva niḥśipyamāṇā bhagavat-prīty-
ākhyayā vartate | atas tad-anubhavana śrī-bhagavān api śrīmad-bhakteṣu prīty-
atiśayaṁ bhajata iti | ataeva tat-sukhena bhakta-bhagavatoḥ parasparam āveśam āha –

sādhavo hṛdayaṁ mahyaṁ sādhuṇām hṛdayaṁ tv aham |
mad-anyat te na jānanti nāhaṁ tebhyo manāg api || [BhP 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; akāmātmanām ya ātmado 'ti-karuṇaḥ || [BhP 6.16.34]

ṭikā ca—he ajita anyair ajito'pi bhavān sādhubhir bhaktair jitaḥ | svādhīna eva kṛtaḥ |
yato bhavān atikaruṇaḥ | te'pi ca niḥkāmā api bhavatā vijitāḥ | yo bhavān
akāmātmanām ātmānam eva dadāti ity eṣā |

hari-bhakti-sudhodaye ca prahlādaṁ prati śrī-mukha-vākyaṁ –

sa-bhayaṁ sambhramaṁ vatsa mad-gaurava-kṛtaṁ tyaja |
naiṣa priyo me bhakteṣu svādhīna-praṇayī bhava ||
api me pūrṇa-kāmasya navam navam idaṁ priyam |
niḥśaṅka-praṇayād bhakto yan mām paśyati bhāṣate ||

sadā mukto'pi baddho'smi bhakteṣu sneha-rajjubhiḥ |
ajito'pi jito'hantair avāśyo'pi vaśīkṛtaḥ ||
tyakta-bandhu-jana-sneho mayi yaṁ kurute ratim |
ekas tasyāsmi sa ca me na cānyo'sty āvayoḥ suhṛt ||

tasmāt sādhu vyākhyātam bhagavat-pratīti-rūpā vṛttir māyādimayī na bhavati | kiṁ
tarhi svarūpa-śakty-ānanda-rūpā yadānanda-parādhīnaḥ śrī-bhagavān apīti | yathā ca
śrīmatī gopālottara-tāpanī śrutiḥ – vijñāna-ghana ānanda-ghanaḥ sac-cid-ānandaika-
rase bhakti-yoge tiṣṭhati [GTU 2.79] iti |

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

(page 39)

[67]

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

smarantaḥ smārayantaś ca mitho 'ghaughā-haram harim |
bhaktyā sañjātayā bhaktyā bibhraty utpulaḥ tanum || [BhP 11.3.31]

spaṣṭam |

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

[68]

tathā –

katham vinā roma-harṣam dravatā cetasā vinā |
vinānandāśru-kalayā śudhyed bhaktyā vināśayaḥ || [BhP 11.14.23]

ṭikā ca – romaharṣādikam vinā katham bhaktir gamyate bhaktyā ca vinā katham
āśayaḥ śuddhed ity eṣā |

|| 11.14 || śrī-bhagavān || 68 ||

[69]

tad evaṁ prīter lakṣaṇam citta-dravas tasya ca śrī-romaharṣādikam | kathañcij-jāte'pi
citta-drave romaharṣādike vā na ced āśaya-śuddhis tadāpi na bhakteḥ samyag-
āvīrbhāva iti jñāpitam | āśaya-śuddhir nāma cānya-tātparya-parityāgaḥ prīti-tātparyam
ca | ataeva animttā svābhāviki [BhP 3.25.23] ca iti tad-viśeṣaṇam | yathāhākṛram
uddiśya–

deham-bhṛtām iyān artho hitvā dambham bhiyam śucam |
sandeśād yo harer liṅga- darśana-śravaṇādibhiḥ || [BhP 10.38.27]

ṭikā ca—nanu kim artham evaṁ vyaḷuṭhat | nāsti prema-saṁrambhe phloddeśa ity āha
dehambhṛtām iti | deha-bhājām etāvān eva puruṣārthaḥ | kamsasya sandeśam ārabhya
hareḥ liṅga-darśana-śravaṇādibhir yo'yam akrūrasya varṇitaḥ ity eṣā |

atra dambham śucam bhayam hitvā yo'yam jāta iti yojanikayā caivam gamyate |
yathākrūrasya tatra dambho nāsīt | [na mayy upaiṣyany ari-buddhim acyuta](#) [BhP
10.38.18] ity-ādi-cintanāt | tathāntaḥ-sukhāntara-tātparya-lakṣaṇo yadi dambho na
syāt, yathā ca kamsa-pratāpito yo bandhu-vargaḥ, tat pratāpayitavyaś ca yaḥ tasya
tasya hetor nija-kula-rakṣāvatiṛṇa-śrī-kṛṣṇa-purato vyañjitaḥ śoko bhīś ca tādrśāveśe
hetur nāsīt | [tad-darśanāhlāda](#) [BhP 10.38.26] ity ādy-ukteḥ | [prema-vibhinna-](#)
[dhairyāḥ](#)

|| 10.38 || śrī-śukaḥ || 69 ||

[70]

laukika-śuddha-prīti-nidarśanenāpi svayam tathaiva draḍhayati—

mitho bhajanti ye sakhyaḥ svārthaikāntodyamā hi te |
na tatra sauhṛdam dharmāḥ svārthārtham tadd hi nānyathā ||
bhajanty abhajato ye vai karuṇāḥ pitaro yathā |
dharmo nirapavādo 'tra sauhṛdam ca sumadhyamāḥ || [BhP 10.32.17-18]

spāṣtam |

[71]

tato'pi sva-prīter vaiśiṣṭyam āha—

nāham tu sakhyo bhajato 'pi jantūn
bhajāmy amiśām anuvṛttivṛttaye |
yathādhano labdha-dhane vinaṣṭe
tac cintayānyan nibhṛto na veda || [BhP 10.32.20]

bhajanty abhajata ity atra na karuṇādīnām dayanīyādi-kartṛka-prītyāsvākāpekṣā | tathā
dayanīyādīnām karuṇādi-viśayā 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-viśayaka-prema-camatkāro'tiśayena syād iti tad-bhaktānām ca tat-
kṛtaudāsīnye'pi premnor eva vṛddhiḥ syād iti vaiśiṣṭyam āgatam |

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

(page 40)

[72]

sā ca śuddhā prītiḥ śrīmato vṛtrasya dr̥śyate | yathā –

aham hare tava pādaika-mūla-
dāsānudāso bhavitāsmi bhūyaḥ |
manaḥ smaretāsu-pater guṇāms te
gṛṇīta vāk karma karotu kāyaḥ || [BhP 6.11.24]

na nāka-prṣṭham [BhP 6.11.25] ity ādi |

ajāta-pakṣā iva mātaram khagāḥ
stanyam yathā vatsatarāḥ kṣudh-ārtāḥ |
priyam priyeva vyūṣitam viṣaṇṇā
mano 'ravindākṣa didṛkṣate tvām ||

mamottamaśloka-janeṣu sakhyam
saṁsāra-cakre bhramataḥ sva-karmabhiḥ |
tvan-māyayātmātmaja-dāra-geheṣv
āsakta-cittasya na nātha bhūyāt || [BhP 6.11.26-27]

ajāteti atrājāta-pakṣā ity anenānanyāśrayatvam tad-anugamanāsamarthatvam ca | tathā
tat-sahitena mātaram ity anena ananya-svābhāvika-dayālutvam tadīya-dayādhikyam ca
vyañjitaṁ | tena tena ca mātari teṣāṁ api prīty-atīśayo darśitaḥ | tatas tat-sāmyena
tadvad ātmano'pi bhagavati prītyādhikyā-hetukā didṛkṣā vyañjitā | tathāpi tan-mātrā
yad vastv-antaram upakriyate tad eva teṣāṁ upajīvyam āsvādyam ceti kevala-tan-
niṣṭhatvābhāvād aparitoṣeṇa dṛṣṭāntaram āha stanyam iti | atra didṛkṣā-yojanārtham
mātaram ity evānuvartayitavye stanyam ity uktis tasyās tais tad-amśatayā ca tad-
abheda-vivakṣārthā | tataḥ stanyam stanya-rūpa-tad-amśamayīm mātaram ity eva
labdhe tādrśī mātaiva tair upajīvyate āsvādyate ceti pūrvataḥ śraiṣṭhyam darśitam |
tathā vatsatarā atyanta-bāla-vatsās tata eva svāmi-baddhatayā tad-anugatāvasamarthā
iti sādharmaṇye'pi bahu-samayātikramāt kṣudhārtāity anena pūrvato vaiśiṣṭyam | tathā
go-jāteḥ snehātīśaya-svābhāvyaena ca tad-anusandheyam |

atha tathāpy uttara-dṛṣṭānte stanya-gavoḥ kārya-kāraṇa-bhāvena bhedaṁ vitarkya-
dṛṣṭānta-dvaye'py ajāta-pakṣatvādi-viśeṣaṇair āyatyām tādrśa-prīter asthiraṭām cālokya
dṛṣṭāntāntaram āha priyam iti | satsv api vācakāntareṣu tayoḥ priya-śabdenaiva
nirdeśāt svābhāvikāvyabhicāri-prītimantāv eva tau gṛhītau | yatra vārdhake bālye'pi
saha-maraṇādikam dṛṣyate tatas tādrśī kāpi priyā yathā tādrśam priyam vyūṣitam
vidūra-proṣitam 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-kartṛtvollekenābuddhi-pūrvaka-pravṛtti-prāptau
prīteḥ svābhāvikatvenāvyabhicāritvam vyaktam | tathāravindākṣeti manaso bhramara-
tulyāsūcanena bhagavataḥ parama-madhurimollekhena ca tasyaivopajīvyatvam
āsvādyatvam ca darśitam |

atha tad-darśana-bhāgyam svasyāsambhavayann idam api mama syād iti sa-bāṣpam
āha mamottameti | tad etac chuddha-premodgāramayatvenaiva śrīmad-vṛtra-vadho'sau

vilakṣaṇatvāc chrī-bhāgavata-lakṣaṇeṣu purāṇāntareṣu gaṇyate | [vṛtrāsura-vadhopedam](#)
[tad bhāgavatam iṣyate](#) [AgniP] iti |

|| 6.11 || śrī-vṛtraḥ || 72 ||

[73]

tasmāt kevala-tan-mādhurya-tātparyatvenaiva prītitve siddhe tātparyāntarādau sati
prīter asmayag-āvirbhāva iti siddham | sa ca dvividhaḥ | tad-ābhāsasyaivodayaḥ iṣad-
udgamaś ca | antyaś ca dvividhaḥ | kadācid udbhavat-tac-chavi-mātratvam tasyā
evodayāvasthā ca | tatra yatrānya-tātparyam tatra tad-ābhāsatvam | yatra prīti-
tātparyābhāvas tatra kadācid udbhavat-tac- (page 41) –chavi-mātratvam | yatra tat-
tātparyam anyāsaṅgas tu daivāt tatra tasyā udayāvasthā ca | anyāsaṅgasya gaṇatvam |
tac ca dvividham | naṣṭa-prāyatvam ābhāsa-mātratvam ca | tayoḥ pūrvatra tasyāḥ
prathamodayāvasthā | uttaratra prakāṭodayāvasthā | tasmāt prathamodaya-paryanta
evāsamyag-āvirbhāvaḥ | prakāṭodayasya tu samyaktvam eva | yatra tv anyāsaṅga eva na
vidyate tatra darśita-prabhāva-nāmāna āvirbhāvā jñeyāḥ | tatra prakāṭodayam
ārabhyaiva bhakty-ārabdhe'pavarge jīvan-muktāḥ | prāptāyām bhagavat-pārsadatāyām
paramam uktāḥ | nitya-pārsadās tu nitya-muktā jñeyāḥ | tatrābhāsam āha—

evam harau bhagavati pratilabdha-bhāvo
bhaktyā dravad-dhṛdaya utpulakaḥ pramodāt |
autkaṅṭhya-bāṣpa-kalayā muhur ardyamānas
tac cāpi citta-baḍiśam śanakair viyuṅkte || [BhP 3.28.34]

evam pūrvokta-yoga-miśra-bhakty-anuṣṭhānena harau pratilabdha-bhāvo bhavati |
tatra liṅgam bhaktetyādi | bhaktyā smaraṇādīnā api evam api labdha-dhyeya-
madhuratvasya bhāvena tādrśatāpannam tasya cittam śanakair viyuṅkte vimuktam api
bhavati | yena yogāngatayā bhaktir anuṣṭhitā, tasmāt kaivalyecchā-kaitav-doṣād eveti
bhāvaḥ | yathoktam –[dharmah projjhitaḥ kaitavo'tra paramah](#) [BhP 1.1.2] ity atra pra-
śabdena mokṣābhisaṅgīr api kaitavam iti | ataeva baḍiśa-śabdena kāṅṭhinyam
arasavittvam dāmbhikatvam svārtha-mātra-sādhanatvam ca vyañjitam | śuddha-
bhaktās tu na kadācit tayā tam dhyeyam tyajanti | yathoktam rājñā –

[dhautātmā puruṣaḥ kṛṣṇa- pāda-mūlam na muñcati |](#)
[mukta-sarva-parikleśaḥ pānthaḥ sva-śaraṇam yathā](#) || [BhP 2.8.6] iti |

śrī-nāradena ca—
na vai jano jātu kathaṅcanāvrajen
mukunda-sevy anyavad aṅga saṁsṛtim |
smaran mukundāṅghry-upagūhanam punar
vihātum icchen na rasa-graho janaḥ || [BhP 1.5.19] iti |

yo rasa-grahaḥ sa tu na tyajātīty anenānyeśām lauha-pāśānādi-tulyatvam sūcitam | na
tu bhagavān api tato'nyathā kuryāt | yad uktam śrī-brahmaṇā –

bhaktyā gr̥hīta-caraṇaḥ parayā ca teṣāṃ
nāpaiṣi nātha hr̥dayāmburuhāt sva-puṃsām || [BhP 3.9.5] iti |

ataeva pūrvatra sva-puṃsām ity atra sveti viśeṣaṇam | tad evam ābhāsodāharaṇe śrī-
kapila-devasyaiva vākyam bhaktyā pumān jāta-virāgaḥ [BhP 3.25.26] ity ādikam api
jñeyam | tathā hi, asya pūrvatra śraddhā ratir bhaktir anukramiṣyati [BhP 3.25.25] iti
bhakti-mātram darśitam | uttaratra tasyā lakṣaṇe pṛṣṭe tal-lakṣaṇam vadatānena
bhaktir siddher garīyasī [BhP 3.25.32] iti | naikātmatām me spr̥hayanti kecid [BhP
3.25.34] iti ca mokṣa-nirapekṣatayaiva tasya mukhyābhidheyatvam uktam | jarayaty
āśu yā koṣam [BhP 3.35.33] iti ca mājā-koṣa-dhvaṃsanasya tu tad-ānuṣaṅgika-
guṇatvam uktam | atra bhaktyā pumān ity ādau tu tādr̥śyā api tasyā bhakter jñānādi-
sāhāyenaiva mokṣa-mātra-sādhakatvam uktvā gaṇābhidheyatvam uktam | tasmād
atrāpi tasyāḥ (page 42) bhakter ābhāsa eva prathamato darśitaḥ | evam –

dr̥ṣṭvā tam avanau sarva īkṣaṇāhlāda-viklavāḥ |
daṇḍavat patitā rājā‘ chanair utthāya tuṣṭuvuḥ || [BhP 6.9.3]

ity atrāpi vr̥trākhyā-śatru-nāśa-svārājya-prāpti-tātparyavatām devānām bhakty-
ābhāsatvam udāhāyam |

|| 6.9 || śrī-kapila-devaḥ || 73 ||

[74]

atha kadācid udbhavat-tac-chavi-mātratvam āha—

sakṛṇ manaḥ kṛṣṇa-padāravindayor
niveśitam tad-guṇa-rāgi yair iha |
na te yamam pāśa-bhr̥taś ca tad-bhaṭān
svapne 'pi paśyanti hi cīrṇa-niṣkṛtāḥ || [BhP 6.1.19]

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

|| 6.1 || śrī-śukaḥ || 74 ||

[75]

atha prathmodayāvasthām āha—

yatrānuraktāḥ sahasaiva dhīrā
vyapohya dehādiṣu saṅgam ūḍham |
vrajanti tat pārama-haṃsyam antyam

yasminn ahimsopaśamaḥ sva-dharmaḥ || [BhP 1.18.22]

antyam pāramahṁsyaṁ bhāgavata-paramahṁsatvam | tasyānuṣaṅgiko guṇaḥ
yasminn iti |

|| 1.18 || śrī-sūtaḥ || 75 ||

[76]

prakaṭodayāvasthām śrī-priyavratam adhikṛtyāha –

priyavrato bhāgavataātmārāmaḥ katham mune |
gr̥he 'ramata yan-mūlaḥ karma-bandhaḥ parābhavaḥ || [BhP 5.1.1] ity ādeḥ |

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

ity antyasya rāja-praśnasyānantareṇa gadyena –

bāḍham uktaṁ bhagavata uttamaślokasya śrīmac-caraṇāravinda-makaranda-rasa
āveśita-cetaso bhāgavata-paramahṁsa-dayita-kathām kiñcid antarāya-vihatām svām
śivatamām padavīm na prāyeṇa hinvanti [BhP 5.1.5] iti |

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

ataevoktaṁ pṛthum prati śrī-viṣṇunā | dṛṣṭāsu sampatsu vipatsu sūrayo; na vikriyante
mayi baddha-sauhṛdāḥ [BhP 4.20.21] iti | agastyasya cendradyumne svāvamānanayā
na kopaḥ | kintu vaiṣṇavocita-mahad-ādara-caryāyāḥ parityāge śikṣārtham eva
mantavyaḥ | tayor anugrahārthāya śāpam dāsyann idam jagau [BhP 10.10.7] itivat |

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

tasyaiva me 'ghasya parāvareṣo
vyāsakta-cittasya gr̥heṣv abhīkṣṇam |
nirveda-mūlo dvija-śāpa-rūpo
yatra prasakto bhayam āsu dhatte || [BhP 1.19.14] iti tad-ukteḥ |

evam anyatrāpi yojanīyam | tasmāc chrī-priyavratasyāpi abhiniveśādy-
āsaṅgābhāsatvam evāyātam | tad api duḥkhadam eva tad-vidhānam iti cāgre tan-
nirvedena darśayiṣyate aho asādhv anuṣṭhitam [BhP 5.1.37] ity ādinā |

|| 5.1 || śrī-śukaḥ || 76 ||

[77]

prakaṭodayāvasthāyās cihnāntaram āha—

sa uttama-śloka-padāravindayor
niṣevayākiñcana-saṅga-labdhayā |
tanvan parām nirvṛtim ātmano muhur
duḥsaṅga-dīnasya manaḥ śamaṁ vyadhāt || [BhP 7.4.42]

(page 43)

ṭikā ca—ātmanaḥ parā nirvṛtim tanvan duḥsaṅga-dīnasya api manaḥ śamaṁ śāntam
vyadhāyī ity eṣā | śamaṁ sva-manasas tulyam iti vā vyākhyeyam |

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

[78]

atha darśita-prabhāvās tad-āvirbhāvās tu śrī-śuka-devādiṣu draṣṭavyāḥ | yathā ca śrī-
nārada-pañcarātre –

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

tad evam sabhedā prītyākhyā bhaktir darśitā | eṣā śrī-gītopaniṣatsu ca svarūpa-dvārā
guṇa-dvārā ca kathitā—

aham sarvasya prabhavo mattaḥ sarvaṁ pravartate |
iti matvā bhajante mām budhā bhāva-samanvitāḥ ||
mac-cittā mad-gata-prāṇā bodhayantaḥ parasparam |
kathayantaś ca mām nityam tuṣyanti ca ramanti ca || [Gītā 10.8-9] iti |

atha śrī-bhagavat-prīti-lakṣaṇa-vākyānām niṣkarṣaḥ | nikhila-paramānanda-candrikā-
candramasi sakala-bhuvana-saubhāgya-sāra-sarvasva-sattva-guṇopajīvyānanta-vilāsa-
mayāmāyika-viśuddha-sattvānavaratollāsād asamordhva-madhure śrī-bhagavati
katham api cittāvatārād anapekṣita-vidhiḥ svarasata eva samullasantī viṣayāntarair
anavacchedyā tātparyāntaram asahamānā hlādinī-sāra-vṛtti-viśeṣa-svarūpa bhagavad-
ānukūlyātmaka-tad-anugata-tat-sprhādi-maya-jñāna-viśeṣākārā tāḍṣa-bhakta-mano-
vṛtti-viśeṣa-dehā pīyūṣa-pūrato'pi sarasena svenaiva sva-deham sarasayanti bhakta-
kṛtātma-rahasya-saṅgopanana-guṇa-maya-rasanā-bāṣpa-muktādi-vyakta-pariṣkāra
sarva-guṇaika-nidhāna-svabhāvā dāsīkṛtāśeṣa-puruṣārtha-sampattikā bhagavat-
pātivratya-vrata-varyā-paryākulā bhagavan-manoharaṇaikopāya-hāri-rūpā bhagavati
bhāgavatī prītis tam upasevamānā virājata iti | seyam akhaṇḍāpi nijāmbanasya
bhagavata āvirbhāva-tāratamyena svayam tāratamyenaivāvirbhavati |

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

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

adya no janma-sāphalyaṁ vidyāyās tapaso dṛśaḥ |
tvayā saṅgamyā sad-gatyā yad antaḥ śreyasāṁ paraḥ || [BhP 10.84.21]

satām tvad-eka-niṣṭhānām tad-viśeṣānām gatyā tvayā śrī-kṛṣṇaākhyena saṅgamyā no'smākaṁ vaśiṣṭha-catuḥ-sana-vāmadeva-mārkaṇḍeya-nārada-kṛṣṇa-dvaipāyanādīnām brahmānubhavatām bhagavadīya-nānā-bhakti-rasa-vidām dṛṣṭānānā-bhagavad-āvīrbhāvānām api adya idṛśa-prākṛtyāvachchinne'sminn evāvasare janmanaḥ sāphalyaṁ jātam | yad eva sāphalyaṁ pūrva-labdhanām tat-tad-āvīrbhāva-jāta-tat-tat-sāphalya-rūpānām śreyasāṁ parama-puruṣārthānām paro'ntaraḥ paramo'vadhīr iti |

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

(page 44)

[79]

evam anyatrāpi –

atha brahmātma-jair devaiḥ prajeśair āvṛto 'bhyagāt |
bhavaś ca bhūta-bhavyeśo yayau bhūta-gaṇair vṛtaḥ || [BhP 11.6.1] ity-ādikam upakramyāha --
vyacakṣatāvitrptākṣaḥ kṛṣṇam adbhuta-darśanam | [BhP 11.6.5] iti |

atrāpy adbhutatvaṁ prakṛtyāntarāpekṣayaiva ||

|| 11.6 || śrī-śukaḥ || 79 ||

[80]

kiṁ ca---

yan martya-lilaupayikaṁ sva-yoga-
māyā-balaṁ darśayatā gṛhītam |
vismāpanaṁ svasya ca saubhagarddheḥ
paraṁ padaṁ bhūṣaṇa-bhūṣaṇāṅgam || [BhP 3.2.12]

svayoga-māyā-balaṁ sva-cic-chakter vīryam | etādṛśa-saubhāgyasyāpi prakāśikeyaṁ
bhagavatīty evaṁvidhaṁ darśayatāviṣkṛtam | sakala-sva-vaibhava-vidvad-gaṇa-
vismāpanāyeti bhāvaḥ | na kevalam etāvat svasyaiva rūpāntare tādṛśatvānanubhavāt |
tatrāpi pratikṣaṇam apy apūrva-prakāśāt svasyāpi vismāpanam | yataḥ saubhagarddheḥ
paraṁ padaṁ parā pratiṣṭhā |

nanu tasya bhūṣaṇam tv asti saubhaga-hetur ity āha bhūṣaṇeti | kīdṛśam martya-
līlaupāyikaṁ narākṛtīty arthaḥ | tasmāt sutarām yuktam uktaṁ śrī-mahā-kāla-
purādhipenāpi [dvijātmaṁ me yuvayor didṛkṣuṇā mayopanītāḥ](#) [BhP 10.89.58] ity ādi |
[śrī-hari-vaṁśe](#) śrī-kṛṣṇa-vacanena ca [mad-darśanārtham te bālā hṛtās tena mahātmanā](#)
[HV 2.114.8] iti |

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

[81]

ataeva parīkṣid-guṇa-varṇane tad-guṇopamātvenaikam ekaṁ guṇam śrī-rāma-
rameśayor darśayitvā sarva-sādguṇyopamātvena śrī-kṛṣṇam darśayitum atyantotkarṣa-
dṛṣṭyāśaṅkamānair brāhmaṇaiḥ [eṣa kṛṣṇam anuvrataḥ](#) [BhP 1.12.24] ity evoktam | na
tu sa iveti | ataeva parama-prema-janaka-svabhāvatvam api tasya dṛśyate | [vijaya-ratha-
kuṭumbah](#) [BhP 1.9.39] ity ādau, [yam iha nirīkṣya hatā gatāḥ svarūpam](#) ity anantaram,

[lalita-gati-vilāsa-valguhāsa-
praṇaya-nirīkṣaṇa-kalpitorumānāḥ |
kṛta-manu-kṛta-vatya unmadāndhāḥ
prakṛtim agan kila yasya gopa-vadhvaḥ](#) || [BhP 1.9.40]

tat-svabhāva-mahimnaḥ svārūpya-prāpaṇatvaṁ nāma kriyānutkarṣaḥ | yata etāvato'pi
premno janakatvaṁ dṛśyata ity āha laliteti | atra kṛtānukaraṇam nāma līlākhyo
nāyikānubhāvaḥ | tad uktaṁ [kriyānukaraṇam līlā](#) [UN 10.28] iti | prakṛtiṁ svabhāvam
| tādṛśa-premāveśo jātaḥ | yena tat-svabhāva-nija-svabhāvayor aikyam eva tāsu jātam
ity arthaḥ | yathā [śrīmad-ujjala-nīlamanau](#) mahā-bhāvodāharaṇam—

[rādhāyā bhavataś ca citta-jatunī svedair vilāpya kramāt
yuñjann adri-nikuñja-kuñjara-pate nirdhūta-bheda-bhramam |
citrāya svayam anvaraṅjayad iha brahmāṇḍa-harmyodare
bhūyobhir nava-rāga-hiṅgula-bharaiḥ śṛṅgāra-kāruḥ kṛtī](#) || [UN 15.155] iti |

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

[82]

tathā—

[yasyānanam makara-kuṇḍala-cāru-karṇa-](#)

bhrājat-kapola-subhagam saviḷāsa-hāsam |
nityotsavam na tatṛpur dṛṣibhiḥ pibantyo
nāryo narās ca muditāḥ kupitā nimeś ca || [BhP 9.24.65]

(page 45) tīkā ca—**tatra pradarśanārtham mukha-śobhām āha** ity ādikā | tad-darśane'pi
nimeṣa-karṭṛtvena 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-divja-druma-mṛgāḥ pulakāny**
abhibhṛann [BhP 10.29.40] iti |

anyatra ca **aspandanam gatimatām pulakas tarūnām** [BhP 10.29.40] ity ādi |
ataevoktam **śrī-bilvamaṅgalena** –

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

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

[84]

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

tatra pūrveṣāṁ guṇānām svarūpāṇi tais tasyās tāratamyam bhedās ca yathā prītiḥ
khalu bhakta-cittam ullāsayati, mamatayā yojayati, visrambhayati,
priyatvātīśayenābhimānayati, drāvayati, sva-viṣayam praty abhilāṣātīśayena yojayati,
pratikṣaṇam eva sva-viṣayam nava-navatvenānubhāvayati, asamordhva-
camatkāreṇonmādayati ca |

tatrollāsa-mātrādhikya-vyañjikā prītiḥ ratiḥ yasyām jātāyām tad-eka-tātparyam anyatra
tucchatva-buddhiś ca jāyate | mamatātīśayāvirbhāvena samṛddhā prītiḥ premā | yasmin
jāte tat-prīti-samṛddhiś cānyatrāpi dṛśyate | yathoktam **mārkaḍeye** –

mārjāra-bhakṣite duḥkham yādṛṣam gr̥ha-kukkuṭe |
na tādṛṇ-mamatā-śūnye kalaviṅke'tha mūṣike || iti |

ataeva prema-lakṣaṇāyām bhaktau pracura-hetutva-jñāpanārtham mamatāyā eva
bhaktitva-nirdeśaḥ **pañcarātre** –

ananya-mamatā viṣṇau mamatā prema-saṅgatā |
bhaktir ity ucyate bhīṣma-prahlādoddhava-nāradaih || iti |

anya-mamatā-varjitā mamety anvayaḥ | tad uktam **sattva evaika-manasaḥ** [BhP
3.25.32] ity eva-kāreṇa |

atha visrambhātīśayātmakaḥ premā praṇayaḥ, yasmin jāte sambhramādi-yogyatāyām
api tad-abhāvaḥ | priyatvātīśayābhimānena kauṭilyābhāsa-pūrvaka-bhāva-vaicitrīm
dadhat praṇayo mānaḥ | yasmin jāte śrī-bhagavān api tat-praṇaya-kopāt prema-mayaṁ
bhayaṁ bhajate | ceto-dravātīśayātmakaḥ premaiiva snehaḥ | yasmin jāte tat-
sambandhābhāsenāpi mahā-bāspādi-vikāraḥ priya-darśanādy-atrptis tasya parama-
sāmarthyādaḥ saty api keśāncid anīṣṭāśānkā ca jāyate | sneha evābhilāṣātīśaātmako
rāgaḥ | yasmin jāte kṣaṇikasyāpi virahasyātyantaivāsahiṣṇutā | tat-samyoge 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-vaśībhāvātīśayaḥ | prema-vaicittyaṁ tat-sambandhiny aprāṇiny api
janma-lālasā | vipralambhe visphūrtīś ca jāyate | anurāga evāsamordhva-
camatkāreṇonmādako mahā-bhāvaḥ | yasmin (page 46) jāte yoge nimeṣāsahatā kalpa-
kṣaṇatvam ity ādikam | viyoge kṣaṇa-kalpatvam ity ādikam | ubhayatra
mahoddīptāśeṣa-sāttvika-vikārādikam jāyate iti saṁskāra-hetavo guṇā darśitāḥ |

atha bhaktābhimāna-viśeṣa-hetavo guṇās tat-kṛtāḥ prīter bhaktānām ca bhedās
tāratamyāṁ 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 saṅgādīnā labdhā prītis tasya prīter eva guṇa-viśeṣo
boddhavyaḥ | nitya-parikarāṇām nityam eva tad dvayam | tatrānugrāhyatābhimāna-
mayī prītir bhakti-śabdena prasiddhā | āradhyatvena jñānaṁ bhaktir iti hi tad-
anugatam | yathavoktam **māyā-vaibhave** –

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

sneho'tra prīti-mātram | evaṁ **pādme** – mahitva-buddhir bhaktis tu sneha-
pūrvābhidhiyate iti |

tathāpi bhakter bhagavati prīti-sāmānya-paryāyatā munibhir bhaktyā prayujyata iti
pūrvam uktam | kvacid viśeṣa-vācakā api sāmānye prayujyante | jīva-sāmānye nrpa-
bhṛti-śabdavat | kvacid bhakty-atiśaya-lakṣaṇa-premaṇy api bhakti-śabda-pryogo
brāhmaṇa-goṣṭhīṣu brāhmaṇyātīśayavati ayaṁ brāhmaṇa itivat |

yathoktam **pāñcarātre** –
māhātmya-jñāna-pūrvas tu sudṛḍhaḥ sarvato'dhikaḥ |
sneho bhaktir iti proktas tayā sārṣṭy-ādi nānyathā || iti |

mano-gati-gamanādīnām tu tat-sambandhenaiva kvacid bhakti-śabda-vācyatoktā | tad-anugrāhyatābhimāna-mayī prītir eva bhakti-śabdasya mukhyo'rthaḥ | te cānugrāhyābhimānino dvididhāḥ | poṣaṇam anukampā cety anugrahasya dvaividhyāt | poṣaṇam atra bhagavatā svarūpa-dvārā sva-guṇa-dvārā cānandanam | anukampā ca pūrṇe'pi svasmin nija-sevādy-abhilāṣaṁ sampādya sevakādiṣu sevādi-saubhāgya-sampādikā bhagavadaś cittārdratāmāyī tad-upakārecchā | teṣu dvididheṣu 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 tavāham na māmakīnas tvam |
sāmudro hi taraṅgaḥ kvacana samudro na tārāṅgaḥ || itivat |

tava candra-darśanavan mamatām vināpi teṣāṁ bhagavad-darśanaṁ prītidam syāt | ānukūlyam cātra tat-pravaṇatva-tat-stuty-ādīnā jñeyam | eṣāṁ prītiś ca jñāna-bhakti-ākhyā | jñānatvam brahma-ghanatvenaivānubhavāt | eṣaiva śānti-ākhyayocyate | śama-pradhānatvāt | [śamo man-niṣṭhatā buddher](#) [BhP 11.19.36] iti bhagavad-vākyam |

athānukampyaḥ samamā bhaktāḥ | eṣāṁ hi asmākaṁ prabhur ayam iti bhāvena mamatodbhūtā | etad abhipretyaivānanya-mamatety ādi-vaktṛtvam kevala-bhaktānām śrī-bhīṣmoddhava-prahlāda-nārādādīnām evoktam na tu sanakādīnām api | ato mamatodbhavād evānukampyās tad-abhimāninaś ca te |

anukampyatvam trividham | pālyatvam bhṛtyatvam lālyatvam ca | tat-traividhyena kramāt te śrī-bhagavati pālaka iti bhāvā dvārakā-prajādayaḥ | sevya iti bhāvāḥ śrī-dārukādi-sevakāḥ gurur iti bhāvāḥ śrī-pradyumna-gada-prabhṛti-putrā nrjādaya iti | eṣāṁ trividhānām api prītir bhaktire eva | pūrvāpekṣayā caiśāṁ prīter ānukūlyātmatādhikyādāv ṛtajñānāmśatvenāsyām eva [śrī-rasāmṛta-sindhau](#) prītir ity (page 47) evākhyā kṛtā | sā ca bhaktiḥ krameṇa pālyānām āśrayātmikā, bhṛtyānām dāsyātmikā, lālyānām praśrayātmikā jñeyā | yā tu mahad-buddhyā cittādara-lakṣaṇa-bhaktir namaskārādi-kārya-vyaṅgyā sā khalu prītir na bhavatīti nātra gaṇyate | tat-tad-bhāvam vinaiva kevalādara-mayī prītiś ced bhakti-sāmānyatvena jñeyā |

atha putro'yam ity ādibhāvenānukampitvābhimāna-mayī prītir vātsalyam | vatsam vakṣo lātīti niruktir hi tatraiva jhaṭīti pratītiṁ gamayati | prīti-mātre tu tad-upalakṣaṇatvenaiva prayogaḥ | laukika-rasajñāś ca kecid atraiva vatsalākhyam rasam manyante | tathodāhṛtam śrī-devahūtyāḥ putra-viyoge [vatse gaur iva vatsalā](#) [BhP 3.33.21] iti | tasmād vātsalyam śrī-vrajeśvarīṇām |

atha mat-sama-madhura-śīla-vacanayam nirupādhimat-praṇayāśray-viśeṣa iti bhāvena mitratvābhimāna-mayī prītiḥ maitry-ākhyā dvididhāḥ | paraspara-nirupādhipakāra-rasikatā-mayī sauhṛdākhyā | saha-vihāra-śāli-praṇayamayī sakhyākhyā ceti | tato mitrāṇi ca dvididhāni | suhṛdaḥ sakhāyaś ceti | tatra sauhṛdam śrī-yudhiṣṭhira-bhīṣma-drapadī-padyādiṣv aṁśena dṛśyate | sakhyam śrīmad-arjuna-śrīdāmādiṣu |

atha kānto'yam iti prītiḥ kānta-bhāvaḥ | eṣa eva priyatā-śabdena **śrī-rasāmṛta-sindhau** paribhāṣitā | priyāyā bhāvaḥ priyateti | laukika-rasikair atraiva rati-samjñā svīkriyate | eṣa eva kāma-tulyatvāt śrī-gopikāsu kāmādi-śabdenāpy abhīhitāḥ | smarākhyakāma-viśeṣas tv anyaḥ vailakṣaṇyāt | kāma-sāmānyam khalu sprhā-sāmānyātmakam | prīti-sāmānyam tu viṣayānukūlyātmakas tad-anugata-viṣaya-sprhādimayo jñāna-viśeṣa iti lakṣitam | tato dvayoḥ sāmānya-prāya-ceṣṭatve'pi kāma-sāmānyasya ceṣṭā svīyānukūlya-tātparyā | tatra kutracid viṣayānukūlyam ca sva-sukha-kārya-bhūtam eveti tatra gaṇa-vṛttir eva prīti-śabdaḥ | śuddha-prīti-mātrasya ceṣṭā tu priyānukūlya-tātparyaiva | tatra tad-anugatam eva cātma-sukham iti mukhya-vṛttir eva prīti-śabdaḥ |

ataeva yathā-pūrvam sukha-prīti-sāmānyayor ullāsātmakatayā sāmye'py ānukūlyāmsena prīti-sāmānyasya vaiśiṣṭyam darśitam | tathā kāma-prīti-sāmānyayor api sprhā-viśeṣātmakatayā sāmye'pi tenaiva vaiśiṣṭyam siddham | atra tu – **yat te sujāta-caraṇāmburuham staneṣu bhītāḥ śanaiḥ priya dadhīmahi karkaṣeṣu** [BhP 10.31.19] ity ādibhir atikramyāpi svānukūlyam priyānu **(page 48)** kūlya-tātparyasyaiva darśitatvāt śuddha-prīti-viśeṣa-rūpatvam eva labhyate | atas tad-viśeṣatvam ca sprhā-viśeṣātmakatvāt siddham | tato'tra śrī-kṛṣṇa-viṣayatvena kubjādi-sambandhi-kāmavad aprākṛta-kāmatvasyāpy anabhyupagame sati prakṛta-kāmatvam tu sutarām asiddham | tathā darśitam ca –

**vikrīḍitam vraja-vadhūbhir idam ca viṣṇoḥ
śraddhānvito yaḥ śṛṇuyād atha varṇayed vā |
bhaktim parām bhagavati parilabhya kāmam
hṛd-rogam āsv apahinoty acireṇa dhīraḥ ||** [BhP 10.33.40] ity anena |

yad vikrīḍitam khalu nija-śravaṇa-dvārāpy anyeṣāṃ dūra-deśa-kāla-sthitānām api śīghram eva yam kāmam apanayat paramam premāṇam vitanoti | tat punas tat kāmamayaṃ na syāt | api tu parama-prema-viśeṣa-mayam eva | na hi pañkena pañkam kṣālyate | na tu svayam asnehaḥ snehayati |

ataeva tasya bhāvasya śuddha-prema-mayatvam nigadenaivoktvā śuddhatve hetutayā punas tena bhagavat-prasādaś ca darśitaḥ | **bhagavān āha tā vīkṣya śuddha-bhāva-prasāditaḥ** [BhP 10.22.1] iti | tasyātmarāma-śiromaṇes tena ramaṇam ca darśitam—**kṛtvā tāvantam ātmānam** [BhP 10.33.19] ity-ādibhiḥ |

vaśīkṛtatvam ca svayam darśitam—**na pārāye'ham niravadya-samyujām** [BhP 10.32.22] ity ādinā | tatra niravadyeti prīteḥ śuddhatvam | sva-sādhukṛtyam iti paramottamotkṛṣṭatvam | na pārāya iti svavaśīkārattvam | ataḥ śuddha-prema-jātiṣu tasya paramtvād eva śrīmad-uddhavenāpy evam uktam—**vāñchanti yad bhava-bhiyo munayo vayan ca** [BhP 10.47.58] iti | tasmāt sarvataḥ paramaiva kānta-bhāva-rūpā prītir iti sthitam |

tad evam jñāna-bhaktir bhaktir vātsalyam maitrī kānta-bhāva iti tad-bhāvābhimānayor bhedena pañca-vidhā prītiḥ | etāś ca jñāna-bhakti-ādayaḥ kvacit miśratayāpi vartante |

tatra śrī-bhīsmādau jñāna-bhakty-āśraya-bhakti | 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-uddhavya dāsyāntarbhūtaṁ sakhyam—[tvam me bhṛtyaḥ suhṛt sakhā](#) [BhP
11.11.48] iti śrī-bhagavad-ukteḥ | śrī-baladevasya sakhya-vātsalya-bhaktayaḥ | tatra
vātsalya-sakhye--

[kvacit krīḍā-parīśrāntaṁ gopotsaṅgopabarhaṇam |](#)
[svayam viśramayaty āryam pāda-samvāhanādibhiḥ ||](#)
[nṛtyato gāyataḥ kvāpi valgato yudhyato mithaḥ |](#)
[gṛhīta-hastau gopālān hasantau praśaśamsatuḥ ||](#) [BhP 10.15.14-15] ity ādiṣu |

bhaktiś ca [prāyo mājyastu me bhartuḥ](#) [BhP 10.13.37] ity-ādi-tad-uktiṣu | atra ca tasya
vraje sakhyāntarbhūte vātsalya-sakhye aiśvarya-prakāśa-maya-līlāviṣkārāt | vraje
tasyāgrajatvaṁ śrī-vasudeva-nandanayor bhrātr̥tva-prasiddheḥ | śrīman-nandena
putratayā pālanāc ca | yathoktaṁ--

[bhrātar mama sutaḥ kaccin mātṛā saha bhavad-vraje |](#)
[tātaṁ bhavantaṁ manvāno bhavadbhyām upalālitaḥ ||](#) [BhP 10.5.27] iti |

[vadanti tāvakā hy ete kumārās te'grajo'pyayam](#) [BhP 10.8.34] iti ca |

evam śrī-paṭṭa-mahiṣiṣu dāsyā-miśraḥ kānta-bhāvāḥ | śrīmad-vraja-deviṣu sakhya-
miśra ity ādikam jñeyam | [\(page 49\)](#)

atha tat-tad-bhāvābhimāno vināṁ tu yā prītiḥ sā sāmānyā tādr̥satvāyogyānām bhavati |
yathā mithilā-prayāṇa --

[ānarta-dhanva-kuru-jāṅgala-kaṅka-matsya-](#)
[pāñcāla-kunti-madhu-kekaya-kośalārṇāḥ |](#)
[anye ca tan-mukha-sarojam udāra-hāsa-](#)
[snigdheksaṇam nṛpa papur dṛṣibhir nṛ-nāryaḥ ||](#) [BhP 10.86.20] ity atra keṣāmcit |

ete ca nirmamā jñeyāḥ | kim ca teṣu eteṣu bhagavat-priyeṣu sāmānya-śāntau
taṭasthākhyau | anayoḥ prītiś ca taṭasthākhyā | 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 – [yeṣāṁ ahaṁ priya ātmā sutaś ca sakhā guruḥ suhṛdo daivam iṣtam](#)
[BhP 3.25.38] iti | priyaḥ kāntaḥ | ātmā paramātmā | sutaḥ putra-bhrātr̥jādi-rūpaḥ
anuja-rūpaś ca | sakhā praṇaya-pūrvakaḥ saha khelati yaḥ | guru-pitrādi-rūpaḥ |
suhṛdo dvidvidhāḥ sambandhino nirupādhi-hita-kāriṇāś ca | tatra pūrveṣāṁ
priyatvādau praveśād uttare gṛhyante | daivam iṣtam āśrayaṇīyaḥ sevyāś cety arthaḥ |
etān bhāvānīś ca vinā sāmānya-prīti-viṣaya iti bhāvāḥ |

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

tatrānvaham kṛṣṇa-kathāḥ pragāyatām
anugraheṇāśṛṇavam manoharāḥ |
tāḥ śraddhayā me 'nupadam 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 || [BhP 1.5.26-27]

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

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

[85]

premāṇam āha –
upalabdham pati-prema pāti-vratyaṁ ca te 'naghe |
yad vākyais cālyamānāyā na dhīr mayy apakarṣitā || [BhP 10.60.51]

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

[86]

praṇayam āha – uvāha kṛṣṇo bhagavān śrīdāmānam parājitaḥ [BhP 10.18.24] iti |
spaṣṭam ||

|| 10.18 || śrī-śukaḥ || 86 ||

[87]

mānam āha -- ekā bhrū-kuṭim ābaddhya prema-saṁrambha-vihvalā [BhP 10.32.6] iti |
spaṣṭam ||

|| 10.32 || śrī-śukaḥ || 87 ||

[88]

sneham āha –
sat-saṅgān mukta-duḥsaṅgo hātum notsahate budhaḥ |
kīrtiyamānam yaśo yasya sakṛd ākarṇya rocanam ||
tasmin nyasta-dhiyaḥ pārthāḥ saheran viraham katham |

darśana-sparśa-samlāpa- śayanāsana-bhojanaiḥ ||
sarve te 'nimiṣair akṣais tam anu druta-cetasah |
vikṣantaḥ sneha-sambaddhā vicelus tatra tatra ha ||
nyarundhann udgalad bāṣpam autkaṅṭhyād devakī-sute |
niryāty agārān no 'bhadram iti syād bāndhava-striyaḥ || [BhP 1.10.11-14]
(page 50)

viceluḥ arhaṇādyānayanārtham itastataś calanti sma | abhadraṁ yātrā-samaye
duḥśakunaṁ prābhūd iti nyarundhan āchādiavatyaḥ |

|| 1.10 || śrī-sūtaḥ || 88 ||

[89]

rāgam āha –
vipadaḥ santu tāḥ śaśvat tatra tatra jagad-guro |
bhavato darśanaṁ yat syād apunar bhava-darśanam || [BhP 1.8.25]

bhavataḥ karma-bhūtasya darśanam avalokanam | yat yāsu | apunarbhavam anyatra
kutrāpi tādrśa-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 navam navam |
pade pede kā virameta tat-padāc
calāpi yac chrīr na jahāti karhicit || [BhP 1.11.34]

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

|| 1.11 || śrī-sūtaḥ || 90 ||

[91]

mahābhāvam āha –

gopīnām paramānanda āsīd govinda-darśane |
kṣaṇam yuga-śatam iva yāsām yena vinābhavat || [BhP 10.19.16]

spāṣṭam |

|| 10.19 || śrī-śukaḥ || 91 ||

[92]

eṣā prīti-jātī rati-mātrātmā jñāni-bhakteṣu paramānanda-ghana-mātratayānubhava-
sukhasya mamatvābhāvenātiśaya-kāraṇatvāyogāt | evam samānyeṣv api | [kāmam
bhavaḥ sva-vṛjinair nirayeṣu nas tāt](#) [BhP 3.15.49] ity ādau tu sanakādīnām tādr̥ṣa-
rāga-prārthanaiva, na tu sāksād eva rāga iti samādheyam |

atha pālyeṣu prema-paryantaiva | mamatāyāḥ spāṣṭatvāt | na tu snehādi-paryantā |
vidūra-sambandhena tasyā anaucityāt | yat tu [yarhy ambujākṣāpasasāra bho bhavān](#)
[BhP 1.11.9] ity ādau [tatrābda-koṭi-pratimaḥ kṣaṇo bhaved](#) iti dvārakā-prajā-vākye
tad-atiśayaḥ pratiyate | tat khalu tatraiva keśamcin nāpitamālākārādīnām sāksāt tat-
sevā-bhāgyavatām bhāva-viśeṣa-dhāriṇam uktitvena saṅgatam |

atha śrīmad-bhṛtyeṣu rāga-paryantāpi sambhāvyate | teṣām mamatādhikyena santata-
tat-sevālampāṭatvena tad-eka-jīvanatvāt | lālyeṣu sāksāc-chrī-vigraha-sambandhena
tato'pi mamatā-viśeṣorjitatvāt rāgātiśayo mantavyaḥ | tebhyaḥ sakhibhyo'pi
mamatādhikyād vatsala-mukhyayoḥ pitroḥ sarvatas tad-[atiśayaḥ](#) | anyatrāṣi prāyaḥ
[vipadaḥ santu tāḥ śāsvat](#) [BhP 1.8.25] ity ādi śrī-kuntī-vākyāt sakhiṣu
praṇayotkarṣāmśena tu tad-ādhikyam asti | suhṛtsu nātisannikarṣāt premātiśaya eva |
praṇaya-mānau tu sakhi-preyasyor eva sambhavataḥ |

atha śrī-preyasīṣu śrīmat-paṭṭa-mahiṣīnām mahā-bhāvatonmukhānurāga-paryantaiva |
yad-vivarta-viśeṣaḥ prema-vaicityākhyo vipralambha-śrṅgāras tāsām [ūcur
mukundaika-dhiyaḥ](#) [BhP 10.90.14] ity ādinā [\(page 51\) itūdr̥ṣena bhāvena](#) ity antena
varṇitaḥ | tato'dhikam na ca śrūyate | tābhyo'nyatra tv anurāgo'pi na śrūyate | nanu
[satām ayam sāra-bhṛtām nisargaḥ](#) [BhP 10.13.2] ity ādau anyatrāpy anurāgo varṇyate |
pratīkṣaṇam navyatva-sphuraṇāt | naivam anurāgasyana tādr̥ṣa-sphuraṇa-mātra-
lakṣaṇatvam kintūllāsādi-duḥkha-sukhatva-bhāna-paryanta-raty-ādi-guṇa-kṣaṇatvam
api |

atra tu sarvatra tat-tal-lakṣaṇodayāsambhāvanayā nānurāgo nirṇiyate iti | tathā
navyavad ity uktam na ca navyam iti | śrī-vraja-devīnām tu mahā-bhāva-paryantatā |

[tās tāḥ kṣapāḥ preṣṭha-tamena nītā
mayaiva vṛndāvana-gocareṇa |
kṣaṇārdha-vat tāḥ punar aṅga tāsām
hīnā mayā kalpa-samā babhūvuḥ ||](#) [BhP 11.12.11] ity ādi-prasiddheḥ |

nimeśāsahatvaṁ tāsām eva --
kuṭīla-kuntalaṁ śrī-mukhaṁ ca te
jaḍa udīkṣitām pakṣma-kṛt dr̥śām [BhP 10.31.15] iti |

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

gopyas ca kṛṣṇam upalabhya cirād abhīṣṭam
yat-prekṣaṇe dr̥śiṣu pakṣma-kṛtam śapanti |
dṛgbhir hr̥dī-kṛtam alam parirabhya sarvās
tad-bhāvam āpur api nitya-yujām durāpam || [BhP 10.82.39]

ity atra yat-prekṣaṇa ity ādau vaiśiṣṭyānāpattiś ca syāt | yadyapi śrī-kṛṣṇasya tādr̥śa-
bhāva-janakatvaṁ svabhāva eva tathāpy ādhāra-guṇam apy apekṣate svāty-ambuno
muktādi-janakatvam iva | atra ca tad-bhāvam āpur iti śrī-kṛṣṇa-viśayaka-mahā-bhāva-
viśeṣābhivyaktim dadhur iy arthaḥ | ataeva nitya-yujām durāpam ity uktam | nitya-
yuk-śabdenāpy atra tat-sa-lakṣaṇāḥ paṭṭa-mahiṣya eva labhyante | na tad-vilakṣaṇā
anye dūra-pratītatvāt | tataś ca nitya-yujām etā virahiṇyo vyaṁ tu priya-samyogaṁ
dinandinam eva prāpnuma iti preṣṭhan-manyānām apīty arthaḥ | ataeva --

śrutvā pṛthā subala-putry atha yājñaseni
mādhavy atha kṣitipa-patnya uta sva-gopyaḥ |
kṛṣṇe 'khilātmani harau praṇayānubandham
sarvā visismyur alam aśru-kalākulākṣyaḥ || [BhP 10.84.1]

ity atra kvacid anyatrādr̥ṣṭa-careṇa vraja-striyo yad vāñchanti [BhP 10.83.43] ity ādi-
tadiya-pūrvokta-rītyā svīya-bhāva-tulyatā-sparśinā praṇayānubandhena vismitānām
api śrī-gopīnām viśeṣaṇatvena sva-śabdaḥ paṭhitaḥ paramāntaraṅgatāvibodhiṣayā |
tathā aho alam ślāghyatamaṁ yadoḥ kulam [BhP 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 | (page 52)

ṛtīyaṁ khalu—

nūnam vrata-snāna-hutādineśvaraḥ
samarcito hy asya gr̥hīta-pāṇibhiḥ |
pibanti yāḥ sakhy adharāmṛtam muhur
vraja-striyaḥ sammumuhur yad-āśayāḥ || [BhP 1.10.28] ity etat |

atra paṭṭa-mahiṣīnām bhāgya-ślāghāyām api śrī-vraja-devīnām eva hi parmotkr̥ṣṭatvam
āsvādābhijñataratvaṁ cāyātam | yasyāmṛtasya mādhurya-smaraṇe devā api muhyanti
tan-manuṣyeṇāpy anenāsvādyata itivat | tasmāt tāsām eva sarvottama-bhāvanā | ayam
atra sandarbhah – śrī-bhagavataḥ svabhāvas tāvad ubhaya-vidhaḥ | brahmatva-lakṣaṇo

bhagavattva-lakṣaṇās ceti | bhaktās ca sāmānyato dvividhā uktāḥ taṭasthāḥ parikarās
ceti | tatraike taṭasthā brahmatā-puraskāreṇa tat-svabhāvena prīyamāṇāḥ śāntākhyāḥ |
anye ca taṭasthāḥ parikaravad bhagavattā-viśeṣeṇāpi prīyamāṇāḥ
parikaratvābhimānam aprāptāḥ | tataḥ sphuṭam evaite parikarāt prīti-vihīnāḥ |

athādya api prīti-kāraṇasya prīti-kāryasya ca nirhīnatvāt parikarāt prīti-nirhīnāḥ |
kāraṇam cātra sāhāyām | sahāyo dvividhāḥ | mamatā-lakṣaṇo'rthas tad-aṅgam
brahmatvānubhavadayas tad-upāṅgānīti | atra teṣāṃ mamatvaṃ nāstīti darśitam eva |
tac ca yuktaṃ sambandha-viśeṣāsphuraṇāt | tato'ṅga-nirhīnatvam | upāṅgeṣu ca teṣāṃ
brahma-jñānam eva mukhyam | tad-anuśīlana-svābhāvyaṭ | bhagavattā-jñānam tu tad-
anugataṃ | tasyā eva tādrśa-bhāvena teṣāṃ ākarṣaṇāt | yad uktam—[ātmārāmās ca](#) ity
ādau [itthambhūta-guṇo hariḥ](#) [BhP 1.7.11] iti |

vastutas tu prīti-sāhāyā bhagavattāyā eva mukhyatvaṃ tair anubhūtam | [tasyāravinda-](#)
[nayanasya padāravinda-](#) [BhP 3.15.43] ity ādau [cakāra teṣāṃ saṅkṣobham akṣara-](#)
[juṣām api citta-tanvoḥ](#) iti | tathāpi tādrśa-svabhāvavāparityāgād upāṅga-nirhīnatvam |

atha prīti-kāryam api teṣāṃ nirhīnatvam | yataḥ prāyaśo bhagavat-smaraṇam eva tat-
kāryam | tad-darśanam tu kādācitkam eva | parikarāṇāṃ punaḥ sāksāt tad-
aṅgasevādikam api santatam eva | ataeva teṣāṃ eva saubhāgyātīsaya-varṇanam | śrī-
jaya-vijaya-śāpa-prastāve—

[tasmin yayau paramahaṃsa-mahā-munīnām |](#)
[anveṣaṇīya-caraṇau calayan saha-śrīḥ ||](#) [BhP 3.15.37] ity uktvā,

[taṃ tv āgataṃ pratihṛtaupayikaṃ sva-pumbhis](#)
[te'cakṣatākṣa-viṣayam sva-samādhi-bhāgyam |](#) [BhP 3.15.38] iti | tathā--

[vinatā-sutāmse vinyasta-hastam](#) [BhP 3.15.40] iti |

tathā tadā jaya-vijayayor eva [\(page 53\)](#) bhagavata ātmīyatvaṃ spaṣṭam asti | muniṣu tu
gauravam | tatra śrī-brahma-vākye --

evaṃ tadaiva bhagavān aravinda-nābhaḥ |
svānām vibudhya sad-atikramam ārya-hṛdyaḥ || [BhP 3.15.37] iti |

śrī-vaikuṇṭha-nātha-vākye ca --

[tad vaḥ prasādayāmy adya brahma daivam param hi me |](#)
[tad dhīty ātma-kṛtaṃ manye yat sva-pumbhir asat-kṛtāḥ ||](#) [BhP 3.16.4]

tac ca parikarāṇāṃ saubhāgyam svayam api drṣtvā te munayaś ca tayoh sva-kṛta-śāpād
alajjanta --

[yam vānyor damam adhīśa bhavān vidhatte](#)

vṛtīm nu vā tad anumanmahi nirvyalīkam |
asmāsu vā ya ucito dhriyatām sa daṇḍo
ye 'nāgasau vayam ayuṅkṣmahi kilbiṣeṇa || [BhP 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 || [BhP 3.16.29] iti |

tasmāt kārya-nirhīnatvam api | tebhyaś ca sarva-nirhīnatvebhyas taṣasthān atikramya
parikarāṇām prīty-utkarṣo darśitaḥ |

nanu nirupādhipremāspadasya prītau parikaratvābhimāna upādhiḥ syāt | tato
jñānātmikām sāmānyām ca prītim apekṣya tad-abhimāni-prītayo gaṇya eva syuḥ |
kiṁ ca mamatāyāḥ prīti-hetutve jāte ca yasyātmanaḥ sambandhāt prītir bhavet
tasminn eva tad-ādhikeyaṁ syāt | naivam śrībhagavato yena
svabhāvenaivānubhūtenābhimāna-viśeṣam vināpi teṣām prītir udayate tenāpi
parikarāṇām udayate | tathā nija-svabhāva-siddho vā tātkāliko vā yo'bhimāna-viśeṣas
tenāpy udayate | samuccaye ko virodhaḥ | pratyutollāsa eva | tatra bhagavat-
svabhāvamayatvam bhakta-tātkālikābhimāna-viśeṣamayatvam cāha—

go-gopīnām mātrtāsminn āsīt snehardhikām vinā |
purovad [BhP 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 || [BhP 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 prakāśas 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 tādr̥ṣo'bhimāno'pi prīti-vṛtti-viśeṣa ity uktam | tasmād api na tat-samavāyena prīti-hāniḥ pratyutāyanta-sannikarṣa-vyañjakena tat-tad-abhimānena tasyā ullāsa eva | kim ca laukiko'pi mamatā-viśeṣa ātmano'py ādhikyena svāspade prītiṃ janayati | putrādy-artham ātma-vyayādikaṃ dr̥ṣyate | tathaivoktaṃ vrajeśvaraṃ prati śrī-bhagavataiva – [pitror apy adhikā prītir ātmajeṣvātmano'pi hi](#) [BhP 10.45.21] iti | bhagavad-viśayā mamatā tu svātma-gata-tadiyābhimāna-viśeṣa-hetukaiva | tad-abhimāna-viśeṣaś ca tat-svabhāva-viśeṣa-hetuka ity uktam | sa ca prathamam āvirbhavati | tad-anantaram eva mamatā-viśeṣa āvirbhavatīti | tasmād yathā [\(page 54\)](#) tathā tat-svabhāva eva tat-prīter mūla-kāraṇam –

[brahman parodbhave kṛṣṇe iyān premā katham bhavet | yo'bhūta-pūrva-stokeṣu svodbhaveṣv api kathyatām ||](#) [BhP 10.14.49] iti rāja-praśnottaraṃ śrī-śukadevena śrī-kṛṣṇa-prītau tat-svabhāva-siddhatvam uktam | tat-svabhāvāvirbhāva-viśeṣāvirbhūta-mamatā-viśeṣeṇa tu kevala-mamatā-hetuka-prītim atikramya vaiśiṣṭyaṃ cābhipretam | tasmāt sarvathā mamatā-sambandhena prīte vaiśiṣṭyam eva bhavatīti siddham | bhagavat-sambandhenātmāny api teṣāṃ prītir jāyate | tathaivāhuḥ –

[su-dustarān naḥ svān pāhi kālāgneḥ suhr̥daḥ prabho | na śaknumas tvac-caraṇaṃ santyaktum akuto-bhayam ||](#) [BhP 10.17.24]

ṭikā ca—[na mṛtyor vibhīmaḥ | kintu tvac-caraṇa-viyogād ity āhuḥ na śaknuma iti](#) ity eṣā | na ca tvac-caraṇaṃ nija-viyoga-bhayaṃ na dūrīkartum arhatīty āhuḥ | akutobhayam iti | yad vā tava carṇa-sannidhāne saty asmākaṃ sarvam eva sukhāya kalpate anyadā tu duḥkhāyaivety āhuḥ | na vidyate kutaścid bhayaṃ yeneti |

|| 10.17 || śrī-vrajaukasah śrī-bhagavantam || 94 ||

[95]

tathā tat-prīter eva tat-tad-abhimānollāsitvam | tataḥ śrī-bhagavato'pi tat-tad-abhimānitvam āha – [eṣa vai bhagavān sāksād](#) [BhP 1.9.18] ity ādau –

[yaṃ manyase mātuleyaṃ priyaṃ mitraṃ suhr̥ttamam | akaroḥ sacivaṃ dūtaṃ sauhṛdād atha sārathim || sarvātmanaḥ sama-dr̥ṣo hy advayasyānahaṅkṛteḥ | tat-kṛtaṃ mati-vaiṣamyam niravadyasya na kvacit || tathāpy ekānta-bhakteṣu paśya bhūpānukampitam | yan me 'sūms tyajataḥ sāksāt kṛṣṇo darśanam āgataḥ ||](#) [BhP 1.9.20-22]

sauhr̥dāt tādr̥ṣa-premṇa eva hetoḥ | yaṃ mātuleyaṃ manyase priyaṃ prīti-viśayaṃ mitraṃ prīti-kartāraṃ suhr̥ttamam upakārnānapekṣopakāraṃ ca manyase | atha sārathim sārathim apīty arthaḥ | sa eṣa sāksād-bhagavān ity ādikaḥ pūrveṇānvayaḥ |

nanu bhavatu prīti-viśeṣeṇāsmākaṁ tasmīn tathā matī tasya sarveṣāṁ
paramātmanas tasmād eva samadṛśaḥ paramātmavād eva sarveṣāṁ tac-chakti-
vaibhava-rūpāṇāṁ ātmanāṁ tato'nanyatvād advayasya tasmād eva mātuleyo'ham ity
ādy-abhimāna-śūnyasya, tathā nirdoṣasya ca katham aham asya mātuleyaḥ | na tv
amuṣetvādi-rūpaṁ mātuleyatvādi-kṛtaṁ mati-vaiṣamyāṁ syād ity ādi-pūrva-
pakṣoṭṭāṅkana-pūrvakaṁ siddhāntayati [sarvātmana](#) ity ādi dvābhyāṁ |

yadyapi tādrśasya tan na sambhavati tathāpi he bhūpa ekānta-bhakteṣu yuṣmāsu
anukampāṁ paśya | yeṣāṁ bhakti-viśeṣeṇa para-vaśaḥ sann asāv api tathā
tathātmanāṁ bādham evābhimanyata ity arthaḥ | yaḥ khalu śārīrasyāpi sambandha-
hetuḥ so'bhimāna eva hi sambandha-hetur mukhyaḥ, na śārīram | evaṁ sati,
svāvirbhāvādinā śārīra-sambandhe'pi tasya mātuleyatvādikāṁ sutarāṁ eva sidhyatīti
tātparyam | tatra hetu-garbho drṣṭāntaḥ yan me'sūn iti | yasmāt yuṣmat-sambandhād
eva hetoḥ |

tad evaṁ paramopādeyatva-jñānād eva tat-sambandhātmaka eva śrī-
bhagavānutkrāntāv api muhur eva nijāmbanī-kṛtaḥ [vijaya-sakhe ratir astu
me'navadyā](#) [BhP 1.9.33] iti, [pārtha-sakhe ratir mamāstu](#) [BhP 1.9.35] iti, [vijaya-ratha-
kuṭumbaḥ](#) [BhP 1.9.39] ity ārabhya [bhagavati ratir astu me mumūrṣoḥ](#) iti ca |

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

[96]

tam evābhimāna-mamatābhyāṁ prīter atīśayāṁ darśayati – (page 55)

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

[yasyām eva kavayaḥ](#) [BhP 5.6.17] ity ādi prāktana-gadye mukty-adhikatayā sāmānyā
prīti-lakṣaṇa-bhaktir uktā | atra tu he rājan bhavatām yadūnām api paty-ādi-rūpo
bhagavān | evaṁ nāma dūre'stu śrī-bhagavatas tādrśatva-prāpakasya prema-
viśeṣasyāśya vārtā sarveṣāṁ api dūre sthitye arthaḥ | yato'nyeṣāṁ nityāṁ bhajatām api
mukundo'sau muktim eva dadāti, na tu bhakti-yogam pūrvokta-mahima-prīti-
sāmānyam apīti patitvādi-bhāvamayyāṁ parama-vaiśiṣṭyam uktam | atas teṣv eva yat
kiṅcid rūpatvam api śrī-brahmaṇā prārthitaṁ [tad astu me nātha sa bhūri-bhāgaḥ](#) [BhP
10.14.30] ity ādinā |

|| 5.6 || śrī-śukaḥ || 96 ||

[97]

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

atha bhaktādi-catur-vidhāḥ parikarāpi dvidvidhāḥ | paramaiśvaryaṅubhava-pradhānāḥ
parama-mādhuryaṅubhava-pradhānāḥ ca | tatraiśvarya-mātrasya sādhrvasa-sambhrama-
gaurava-buddhi-janakatvam mādhurya-mātrasya prīti-janakatvam iti sarvāṅubhava-
siddham eva | tatas tatraiśvarya-mādhuryayoḥ paramatvam iti tābhyām
yathāsaṅkhyam sādhrvasādīnām prīteḥ ca paramatvam eva syāt | ataeva –

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

pitarāv upalabdharthau viditvā puruṣottamaḥ |
mā bhūd iti nijām māyām tatāna jana-mohinīm ||
uvāca pitarāv etya sāgrajaḥ sātvarsabhaḥ |
praśrayāvanataḥ priṇann amba tāteti sādaram || [BhP 10.45.1-2] ity ādy-anantaram,

iti māyā-manuṣyasya harer viśvātmano girā |
mohitāv aṅkam āropya pariśvajyāpatur mudam ||
siṅcantāv aśru-dhārābhiḥ sneha-pāśena cāvṛtau |
na kiñcid ūcatū rājan bāṣpa-kaṅṭhau vimohitau || [BhP 10.45.10-11]

upalabdho jāto jagadīśvaratva-lakṣaṇo'rtho yābhyām tathābhūtau jñātvā | mābhūd iti |
samārūḍha-pitṛtva-padaṅkateṇa jñāni-bhakta-jana-kevala-bhakta-janādi-durlabha-
parama-premaika-yogyayos tayos tad-ācchādakam taj-jñānam na bhavaty iti nijām
māyām āvaraṇa-śaktim nija-jagadīśvaratvācchādanāya tatāna vistāritavān | tad-
anantaram nija-tādṛśa-prema-poṣkam mādhuryam eva vyañjitavān ity āha uvācety ādi |

athavā māyā dambhe kṛpāyām ca iti viśva-prakoṣāt nijām sva-viśayām māyām kṛpām
tad-ātmikām vātsalyākhyām prītim tayos tatāna āvirbhāvitavān | kīdṛṣīm yā nija-
mādhuryeṇa sarvam eva janam mohayati tām | katham tatānety āśaṅkya
nijaiśvaryaṅcchādaka-nija-mādhurya-prakāśanenety āha uvāceti |

athavā māyā vayunam jñānam iti nighaṅtu-dṛṣṭyā nijām tādṛśa-prema-
janakatvenāntaraṅgām māyām nija-mādhurya-jñānam tatāna | tat-prakāram āha
uvāceti | māyā-manuṣyasyāśeṣa-vidyā-pracurasya narākṛti-para-brahmaṇa iti |

|| 10.45 || śrī-śukaḥ || 97 ||

[98]

tad evam pāramaiśvaryasya bhaktau yat kvacid uddīpanatvam, tat tu sambhrama-
gauravādi tad-avayavyaiva | tatrāpy avayavini prītyamśe tu mādhuryasyaivod-

dīpanatvam | ubhaya-samāhārasya punaḥ parameśvara- (page 56) bhakti-janakatvam
iti vivektavyam |

tad evaṁ mādhyasyaiva prīti-janakatve sthite tad-anubhavaś ca śrīmad-gokulasya
svabhāva-siddhaḥ | āgantukaḥ khalv aiśvaryaṅubhavaḥ | tathaiva śrī-
govardhanoddharaṇānantare—

evaṁ-vidhāni karmāṇi gopāḥ kṛṣṇasya vīkṣya te |
atad-vīrya-vidaḥ procuḥ samabhyetya su-vismitāḥ || [BhP 10.26.1] ity-ādy-adhyāye,

dustyaś ca cānurāgo 'smin sarveśām no vrajaukasām |
nanda te tanaye 'smāsu tasyāpy autpattikaḥ katham || [BhP 10.26.13]

iti śrī-gopa-gaṇa-praśne, śrī-vrajeśvareṇa ca tad-aiśvaryam āpta-vākya-dvāraiva teṣām
samādhānāyoktām, mādhyam tu svānubhava-siddhatvena vyañjitam | yathāha—

śrūyatām me vaco gopā vyetu śāṅkā ca vo 'rbhake |
enaṁ kumāram uddīśya gargo me yad uvāca ha || [BhP 10.26.15] ity ādi,

ity addhā mām samādiśya garge ca sva-gṛhaṁ gate |
manye nārāyaṇasyāmśam kṛṣṇam akliṣṭa-kāriṇam || [BhP 10.26.23] ity antam |

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

|| 10.26 || śrī-vrajeśvaraḥ || 98 ||

[99]

tathā mat-kāmā ramaṇam jāram asvarūpa-vido'balāḥ [BhP 11.12.13] iti śrī-bhagavatā
coktam | na caivaṁ teṣām ajñānam ca vaktavyam | mādhye-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 | ataeva
vedānte'pi guṇopāsanā-vākyaṣu tat-tad-vidyāyām guṇa-samāhāraḥ pṛthak pṛthag eva
sūtra-kāreṇa vyavasthāpitaḥ | tathaiivoktām—

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

tathā mallānām aśaniḥ [BhP 10.43.17] ity ādau ca ṭikā cūrṇikā—tatra ca śṛṅgārādi-
rasa-kadamba-mūrtir bhagavāms tat-tad-abhiprāyānusāreṇa babhau, na sākalyena
sarveśām ity āha ity eṣā | atra parama-tattvatayā jānatām api na samyag-jñānam ity

āyātam | yuktaṁ cedam tat-tan-mādhurya-viśeṣānanubhavāt | mādhuryānubhāvinām
bhaktānām tu – [yasyāsti bhakti bhagavaty akiñcanā sarvair guṇais tatra samāsate surāḥ](#)
[BhP 5.18.12] ity ādi-nyāyenānādr̥tam api sarvaṁ jñānam samaya-pratīkṣakam eva
syāt | pūrvatraiva padye teṣāṁ parama-vidvattām abhipraiti | yathā –

[mallānām aśanir nṛṇām nara-varaḥ strīṇām smaro mūrtimān](#)
[gopānām sva-jano 'satām kṣiti-bhujām śāstā sva-pitroḥ śiśuḥ |](#)
[mr̥tyur bhoja-pater virāḍ aviduṣām tattvaṁ param yuginām](#)
[vṛṣṇīnām para-devateti vidito raṅgam gataḥ sāgrajaḥ ||](#) [BhP 10.43.17]

atra khalu padye trividhā janā uktāḥ pratikūla-jñānāḥ, mūḍhāḥ, vidvāmsaś ca | tatra
nirupādhi-parama-premāspadatā-svabhāve tasmin virodha-liṅgena mallānām kamsa-
pakṣiyāsat-kṣiti-bhujām kamsasya ca pratikūla-jñānatvaṁ bodhyate | virāḍ aviduṣām
iti pṛthag-upādānena [\(page 57\)](#) virāṭtva-jñāninām eva mūḍhatvam | pāriśeṣya-
pramāṇenānyeṣāṁ tu vidvattaiva | tatra virāṭtvaṁ nāma virād-amśe-bhautika-
dehatvaṁ yat-kiñcin-nara-dārakatvam ity arthaḥ | atas tatra mūḍhatā | te ca bhagavad-
yācñām aśraddadhānair yājñika-vipraiḥ sadṛśāḥ |

kecit tad-avajñātāro na dveṣtāro na ca prīyamānāḥ | atra teṣāṁ bhautikatva-sphūrtau
bhaktānām jugupsām jāyata iti bībhatsa-rasaś ca bhagavatā poṣyate | nara-varatve tu
tan-mādhurya-prabhāvayor amśenaiva nareṣu tasya śreṣṭhatvam anubhūtam iti tad-
anubhava-sad-bhāvāt sādharmaṇa-nṛṇām api vidvattā | ateva ca sāmānya-bhaktāḥ |
yathaiva teṣāṁ prītir varṇitā |

[nirīkṣya tāv uttama-puruṣau janā](#)
[mañca-sthitā nāgara-rāṣṭrakā nṛpa |](#)
[praharṣa-vegokalitekṣaṇānanāḥ](#) [BhP 10.43.20] ity ādinā |

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

[tad balābalavad yuddham sametāḥ sarva-yoṣitaḥ |](#)
[ūcuḥ parasparam rājan sānukampā varūthaśaḥ ||](#) [BhP 10.44.6] ity ādau |

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

tasmād eteṣv eva parama-mādhuryānubhaveṣūttamatvaṁ matam | tatra ca gopānām
svajano vṛṣṇīnām para-devatety anena śrī-gopānām bāndhava-bhāvāpādaka-

mādhurya-jñānam svābhāvikaṁ, vṛṣṇīnām tu para-devatābhāvāpādakaiśvarya-jñānam
svābhāvikaṁ ity aṅgīkṛtam | [sambandhād vṛṣṇayaḥ](#) [BhP 7.1.30] iti tu tathā
gaṇṇasyāpi bandhu-bhāvasya tad-anugatau svataḥ prābalyāpekṣayoktam |

kiṁ ca, teṣu yathā kaṁsādayaḥ pratikūla-jñānā vṛṣṇy-adhamāḥ | tathāivāvidvāmsaḥ
śatadhanva-prabhṛtayaḥ santi | tad-apekṣayaiva [na yaṁ vidanty amī bhūpā ekārāmās
ca sātvatāḥ](#) [BhP 10.84.23] ity ādikam jñeyam |

ata uttama-vṛṣṇitayā sāmānyato labdham aiśvarya-jñānam uttamam eva śrī-vasudeva-
devakyoḥ sammatam | tataḥ tat-saṁśṛṣṭatve'pi līlā-viśeṣād eva pitroḥ śīsur ity anena
mādhurya-jñānam vyajyate | ato gaṇṇatvād eva –

[nāticitram idaṁ viprā
vasudevo bubhutsayā |
kṛṣṇaṁ matvārbhakaṁ yan naḥ
pṛcchati śreya ātmanaḥ](#) || [BhP 10.84.30] ity ādau śrī-nāradena tan nānumoditam |

rājñā tu svābhāvikatvāt śrī-vrajeśvarayos tad-anumoditam | [nandaḥ kim akarod
brahman](#) [BhP 10.8.46] ity ādau | tayor aiśvarya-jñānasya svābhāvikatvaṁ ca janma-
kṣaṇam ārabhya tādrśa-stuty-ādau prasiddham | ataevaa [pitarāv upalabdhārtho viditvā](#)
[BhP 10.45.1] ity atra tīkā-kārair api tayor aiśvarya-jñānam siddham eva | putratayā
prema tu durlabham ity uktam | tathā śrī-gopānām svajanatvaṁ sāmānyato nirdiṣṭam |
tac ca vṛṣṇi-kaṁsādivan na vraje kvacid api [\(page 58\)](#) jane vyabhicarati—

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

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

|| 10.43 || śrī-śukaḥ || 99 ||

[100]

tad evaṁ parama-mādhuryātiśayānubhava-svabhāvatvena parama-jñānitvam eva śrī-
gopālānām aṅgīkṛtam | ataeva dr̥ṣṭa-caturbhujādy-ananta-tad-āvirbhāvenāpi brahmaṇā
teṣām ālambanaṁ rūpam eva nijālambanīkṛtam [naumīḍya te'bhra-vapuṣe](#) [BhP
10.14.1] ity ādinā | teṣām api yat-svabhāvatvenaiva cāgantukād anya-jñānāt nāsau
prītir vyabhicarati | pratyuta tad eva tiraskaroti | tenānatarāya-prāye vardhate ca
viṣayiṇām viṣaya-prītir iva | yato viṣayiṇām viṣayeṣu sa-doṣatve śrute dr̥ṣṭe'pi rāga-
prāpta-guṇavattva-buddhiḥ prabalā dr̥ṣyate | tathāivoktam – [yā prītir avivekānām](#)
[ViP 1.20.19] iti | atra ca śrī-saṅkarṣaṇam prati śrīman-nanda-yaśodā-vacanam—

[ciraṁ naḥ pāhi dāsārha sānujo jagad-īśvaraḥ |
ity āropyāṅkam āliṅgya netraih siṣicatur jalaih](#) || [BhP 10.65.3] ity-ādi |

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

balabhadraḥ kuru-śreṣṭha bhagavān ratham āsthitaḥ |
suhṛd-didṛkṣur utkaṅṭhaḥ prayayau nanda-gokulam ||
pariṣvaktāś cirotkāṅṭhair gopair gopībhir eva ca |
rāmo 'bhivādya pitarāv āśīrbhir abhinanditaḥ || [BhP 10.65.1-2] iti |

paramaiśvaryādi-jñāna-svabhāvānām api prīti-prābalya-maye tat-tiraskāro dṛśyate |
yathā śrī-devahūtyāḥ—

vanam pravrajite patyāv apatya-virahāturā |
jñāta-tattvāpy abhūn naṣṭe vatse gaur iva vatsalā || [BhP 3.33.21] iti |

śrī-devakī-devyāḥ—samudvije bhavad-dhetoḥ kamsād aham adhīradhīḥ [BhP 10.2.29]
iti | śrī-yudhiṣṭhirasya—

ajāta-śatruḥ pṛtanām gopīyāya madhu-dviṣaḥ |
parebhyaḥ śaṅkitaḥ snehāt prāyuṅkte caturāṅgiṇim || [BhP 1.10.32]

iyam ca tasya praśamsām artham evoktam—
atha dūrāgatān śauriḥ
kauravān virahāturān |
saṁnivartya dṛḍha-sniḡdhān
prāyād sva-nagarīm priyaiḥ || [BhP 1.10.33] ity ukta-vākye'pi tādṛg-abhiprāyāt |

tathā śrī-saṅkarṣaṇasya ca—
śrutvaitad bhagavān rāmo vipakṣīya-nṛpodyamam |
kṛṣṇam caikam gatam hartum kanyām kalaha-śaṅkitaḥ ||
balena mahatā sārḍham bhrātṛ-sneha-pariplutaḥ |
tvaritaḥ kuṇḍinaṁ prāgād gajāśva-ratha-pattibhiḥ || [BhP 10.53.20-21]

bhagavān sarvajño'pīty arthaḥ | ataeva kṛṣṇam mahā-baka-grastam dṛṣṭvā
rāmādayo'rbhakāḥ [BhP 10.11.49] ity ādikam api |

tad evam mādhurya-jñānasyaiva balavat-sukhamayatve sthite tasmimś ca śrī-gopānām
eva svābhāvikatayā labdhe brahmatveśvaratvānubhavam atikramya teṣām eva
bhāgyena śrī-śukadevo'pi yuktam eva camatkṛtim avāpa –ittham satām brahma-
sukhānubhūtyā [BhP 10.12.11] ity ādau, neman viriṅco na bhavaḥ [BhP 10.9.20] ity
ādau, nāyam sukhāpa ity ādikasya gopikā-suta [BhP 10.9.21] atra, nāyam śriyo'ṅga
[BhP 10.47.60] ity ādau ca | kvacic ca tādṛśa-svabhāveṣu teṣv aiśvarya-prakaṭanam api
vismaya-dvārā mādhurya-jñānam eva puṣṇāti | asmākam putrādi (page 59) rūpo'yaṁ
katham idṛśa-kriyāvān iti | tathā—

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

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

gāvo vṛṣā vatsataryaḥ krandaṁnāḥ suduḥkhitāḥ |
kṛṣṇe nyastekṣaṇā bhītā rudatya iva tasthire || [BhP 10.16.11] iti |

tathā tata utthāne narā gāvo vṛṣā vatsā lebhire paramāṁ mudāṁ [BhP 10.17.16] iti |
tathā sthāvarāṇām api tatraiva kṛṣṇaṁ sametya labdhehā āsan śuṣkā nagā api [BhP
10.17.65] iti |

ataeva śrī-brahmaṇāpi prārthitam—
tad bhūri-bhāgyam iha janma kim apy aṭavyāṁ
yad gokule'pi katamāṅghri-rajo'bhīṣekam | [BhP 10.14.34] iti |

tad evaṁ parama-mādhuryaika-jñāna-nidhau śrīmati gokule'pi anugatā bāndhavās ceti
dvidvidhānām tat-priyānām madhye mamatā-viśeṣa-dhāritvād antyānām mahān
evotkarṣaḥ | yathoktaṁ – aho bhāgyam aho bhāgyam [BhP 10.14.32] ity ādinā | atra
vrajaukasāṁ kaniṣṭheṣv api tena mitratayā svīkāra iti yad ucyate tat khalu mitratāyāḥ
praśamsām evāvahatīti |

atha teṣv api sakhīnām tāvad utkarṣam āha—

itthaṁ satāṁ brahma-sukhānubhūtyā
dāsyāṁ gatānām para-daivatena |
māyāśritānām nara-dārakeṇa
sākāṁ vijahruḥ kṛta-puṇya-puṅjāḥ || [BhP 10.12.11]

satāṁ jñāninām brahmatvena sphuraṁs tāvad virala-pracāraḥ | dāsyāṁ gatānām—
muktānām api siddhānām nārāyaṇa-parāyaṇaḥ |
sudurlabhaḥ praśāntātmā kotiṣv api mahāmune || [BhP 6.14.3-5]
ity anusāreṇa para-daivatvena sphuraṁs tato'pi virala-pracāraḥ | māyāśritānām tu
jñāna-bhakti-maitrī-hīnānām cid-eka-rūpatvena na sphurati | na ca parameśvaratvena,
na ca premāspadatvena | tatas tadyāsādhāraṇatā-sphūrtau yogyatāśrayābhāvāt |
avajānanti mām mūḍhā mānuṣīm tanum āśritam [Gītā 9.11] iti nyāyena alabhya eveti
pāda-trayeṇa tasyodaya-mātra-dauralabhyāṁ vivakṣitam |

tataś caivambhūto yo'sulabha-sphūrtilḥ śrī-kṛṣṇas tena samāṁ sāksād eva prema-
bhūmikotkarṣam adhirūḍhena parama-sakhyenāpi vijahrur iti śrī-śukadevasya
camatkāraḥ |

athavā yo'yam aho tadānīm viṣūcīnayā kṛpayā māyāśritānām sādharmaṇa-janānām api darśita-sarvākārātikramit-māhātmyena sāksān narākṛti-para-brahmatvena sphuraṁs tato'pi tathā tathā labdhe lābhe bandhu-bhāvas tu tair na labdhaḥ | sakhāyas tu tathābhūtena tena sārdham bandhu-bhāvotkarṣa-rūpeṇa sakhyena vijahrur ity atas ta eva kṛta-puṇya-puñjāḥ śrī-bhagavat-pāritoṣikāneka-sat-karma-kāri-vṛndeṣu parama-śreṣṭhā ity arthaḥ | ataeva bāndhavāntareṣu nedṛśāṁ sakhyam astīti tebhyo'pi māhātmyam āyātam | ataeva kim eṣāṁ sakhīnām sāksāt tena samāṁ praṇaya-lakṣaṇa-hārda-viśeṣeṇa viharatām (page 60) bhāgyam varṇanīyam | ye sādharmaṇā api vraja-vāsinas teṣāṁ apy āstām tat tad anyad bhāgyam | tad-darśana-mātra-bhāgyam api pareṣāṁ mahā-munīnām parama-durlabham evety abhiprāyeṇa yat-pādāmśur bahu-[janma-kṛcchrata](#) [BhP 10.12.12] ity anantara-padyam api vyākṛtyaitad eva sakhīnām mahā-bhāgya-varṇanam poṣaṇīyam | ataevākrūreṇa [athāvarūḍha](#) [BhP 10.38.15] ity atra [namasya ābhyām ca sakhīn vanaukasa](#) iti cuktam |

tad etat tāvad astu yeṣu sakhiṣu vatsesv api brahmaṇā hr̥teṣu anyān sr̥jyām tat tulyān dṛṣṭvā svayam evaitat tayā babhūva | teṣv api paritoṣam aprāpya tām sakhīn evānināyety apy anusandheyam |

|| 10.12 || śrī-śukaḥ || 100 ||

[101]

atha tebhyo'pi śrī-pitrōr uktam –

[tato bhaktir bhagavati putrī-bhūte janārdane |](#)
[dampatyor nitarām āsīd gopa-gopiṣu bhārata ||](#) [BhP 10.8.51] ity anena |

bhaktiḥ prema | nitarām sneha-rāga-parākāṣṭhādhyārūḍhatvāt | gopāḥ sarve | gopyas tat-preyasī-varga-vanitāḥ | vakṣyamānānurodhāt | atha sarvebhyo'pi muni-gaṇa-praśastatyā sarvato'pi prema-praṇaya-māna-rāga-vaiśiṣṭya-puṣṭayā viśeṣato'nurāga-mahābhāva-sampatti-dhāriṇyā sva-prītyā vaśīkṛta-kṛṣṇānām śrī-vraja-devīnām tv asamordham eva tad-vaibhavam | etat-krameṇaivoddhavyāpy anujñāpana-kramo dṛśyate | yathā --

[atha gopīr anujñāpya yaśodām nandam eva ca |](#)
[gopān āmantrya dāśārho yāsyann āruruhe ratham ||](#) [BhP 10.47.64] spaṣṭam |

|| 10.47 || śrī-śukaḥ || 101 ||

[102]

ataeva sarvam api śrī-gokulam atikramya –

[dṛṣṭvaivam-ādi gopīnām kṛṣṇāveśātma-viklavam |](#)
[uddhavaḥ parama-prītas tā namasyann idaṁ jagau ||](#)

etāḥ param tanu-bhṛto bhuvi gopa-vadhvo
govinda eva nikhilātmani rūḍha-bhāvāḥ |
vāñchanti yad bhava-bhiyo munayo vyaṁ ca
kiṁ brahma-janmabhir ananta-kathā-rasasya || [BhP 10.47.57-58]

param kevalam etās tanu-bhṛtaḥ saphala-janmānaḥ | ato'khilam ātmani
paramātmavena sarveṣāṁ api durlabha-sphūrṭi-mātre sva-sannidhau tu govinde
sākṣāt śrī-gokulendratayā virājamāne evam idṛśa-bhāva-viśeṣa-mādhuryeṇa rūḍha-
bhāvāḥ udbhūta-mahā-bhāvā jātaḥ | yad eva mahābhāva-tātparyānta-gati-samarthaṁ
bhāva-viśeṣa-mādhuryaṁ yadi yadṛcchayā varṇana-dvārā karna-gocaraṁ syāt, tadā
sva-svabhāvaṁ parityajya yad ayaṁ bhāvaṁ preṁṇaḥ parākāṣṭeyam ity anubhāva-
mahima-dvārā vitarkya bhava-bhiyo mumukṣavo munayo prāpnumaḥ | etāsāṁ
ivāsmākaṁ tan-mādhurya-viśeṣāsvāda-yogyatvābhāvād iti bhāvāḥ | tatra tad-
avāñchakaṁ nindati | anantasyānanta-līlasya śrī-kṛṣṇasya kathāsu kathā-mātreṣu kim
uta idṛśiṣu kathāsu araso rasābhāvo yasya tasya sāñkhyair viriñca-janmabhir api kiṁ,
na kiñcid apīty arthaḥ |

[103]

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

kvemāḥ striyo vana-carīr vyabhicāra-duṣṭāḥ
kṛṣṇe kva caiṣa paramātmani rūḥha-bhāvāḥ |
nanv īśvaro 'nubhajato 'viduṣo 'pi sākṣāc
chreyas tanoty agada-rāja ivopayuktaḥ || [BhP 10.47.59]

tatra tāsu śrīmad-uddhavyopakramopasañhārādiṣu mahā-bhakter eva spaṣṭatvāt,
tāsāṁ śrī-kṛṣṇa-bhajane vyabhicāritvasya sutarām tad-doṣasya ca rāsante –

gopīnām tat-patīnām ca
sarveṣāṁ api dehinām | (page 61)
yo 'ntaś carati so 'dhyakṣaḥ
krīḍaneneha deha-bhāk || [BhP 10.33.35] ity ādinā nirākṛtatvāt |

svayam evādhunāpi paramātmanīti tasyaiva sūcyamānatvāt | durdhiyām mate vā tāsāṁ
vyabhicāra-sīlatvasya tu ārya-patham hitvā [BhP 10.47.61] iti prāpyasyaiva
parityāgopatteḥ svayam eva nirākriyamānatvād anyathārthasyāprastāvyatvam iti
vakṣyamāṇa evārthaḥ samañjasaḥ | yathā – imā vanacaryaḥ vṛndāvana-vihāriṇyaḥ
striyaḥ kṛṣṇe tad-rūpe āśraye kva kām vā bhūmikām adhikṛtya vartante | tayā
vyabhicāra-duṣṭā etādṛśa-bhāvotkarṣābhāvena yo vyabhicāro gāḍha-tad-āsakty-
abhāvas tena duṣṭā anye bhava-bhī-prabhṛtayo vyaṁ vā tasmin kva kām bhūmikām
adhikṛtya vartāmahe | tato mahad evāntaram iti bhāvāḥ | katham ? eṣa śrī-gopa-

vadhūṣv etāsu dṛṣyamānaḥ paramātmani sarveṣām eva bhajanīyatvena sprhāspade
parameśvare rūḍha-bhāvaḥ udbhūta-mahā-bhāvaḥ samujjṛmbhate | na tv asmāsv iti |

tarhi tābhir anubhūyamānasya tāḍṣa-bhāva-janakasya śrī-kṛṣṇa-guṇa-
viśeṣasyānabhijñā yūyam katham tad-vāñchayāpi tat prāpsyatha, tatrāha nanv iti |
aviduṣo'pi | tatra mamaiva akasmāt svayam atra prasthāpitasya dṛṣṭāntatvam iti
bhāvaḥ | yathoktam svayam eva – **virahena mahābhāgā mahān me'nugrahaḥ kṛtaḥ**
[BhP 10.47.27] iti |

athavā— pūrvam evārtham tad-rasa-vimukhīnām mahā-pativratānām api nindayā
draḍhatyati kvemā iti | imāḥ śrī-vṛndāvana-vihārīṇyaḥ śrī-kṛṣṇa-preyasyaḥ striyaḥ
kva | a-kāra-praśeṣeṇa yās ca vana-caryas tad-vana-vihārīṇibhyas tābhyo bhinnāḥ |
atha ca **striyo vratias tvām** [BhP 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 dṛṣyate na tu tāsiv iva tal-leśasyāpy abhāva iti |

[104]

evam parama-premavatiṣv āsua tasya saudṛdam api parama-kāṣṭhāpannam bhavet |
yato bhakta-mātrāṇām svabhāvata eva suhṛd asāv ity āha nanv iti | kim bahunā –

nāyam śriyo 'ṅga u nitānta-rateḥ prasādaḥ
svar-yoṣitām nalina-gandha-rucām kuto 'nyāḥ |
rāsotsave 'sya bhujā-daṇḍa-grhīta-kaṇṭha-
labdhāśiṣām ya udagād vraja-vallabhīnām || [BhP 10.47.60]

aṅge tadīye śrī-vaikuṅṭha-nāthākhyā-śrī-vigraha-viśeṣe parama-preyasī-rūpāyāḥ śriyo
yā nitānta-ratiḥ pragāḍhaḥ kānta-bhāvaḥ tasyā api ayam etāvān prasādaḥ saukhya-
prakāśo nāsti | yadi śriyo'pi nāsti tadā nalinasya tatradya-divya-svarṇa-kamalasyeva
gandho rūk kāntiś ca yāsām tādṛśīnām api svar-yoṣitām vaikuṅṭha-purāṅganānām
anyāsām sutarām eva nāsti | tataḥ kuto'nyāḥ | anyāḥ punar dūrato'pi nirastā ity
arthaḥ | kāsām iva kiyān prasādo nāsti, tatrāha rāseti | asya śrī-vrajendra-nandana-
rūpasya | **yad-vāñchayā śrīr lalanācarat tapaḥ** [BhP 10.16.36] ity ukta-diśā tasyā api
sprhaṇīyasya ity arthaḥ | tato na kevalam vipralambha evāsām idṛśo bhāvotkarṣaḥ
parantu sambhoge'pi lakṣyā api sprhaṇīyaḥ | tena mad-vidhānām kā vārtā iti bhāvaḥ |
bhujā-daṇḍa-grhīta-kaṇṭha-labdhāśiṣām paramāveśena grhīta-kaṇṭhatayā prāpta-
parama-manorathānām rāsotsave vaḥ yāvān udagāt satatam nigūḍhamantaḥ sann api
prākatyam prāpeti | **api yat sprhā śrīḥ** [BhP 10.15.8] ity atra (page 62) lakṣmī-
spardhāmaya-vākya vraja-sundarīnām iti sundarī-pada-vinyāsaḥ saundaryādikam api
tāsām tadvad adhikam iti sūcayati | tac ca yuktaṁ **yasyāsti bhaktir bhagavaty akiñcanā**
[BhP 5.18.12] iti nyāyena tad-utkarṣata utkarṣa-prāpteḥ | atra sarva-bhāva-śiromaṇinā
kānta-bhāvāmśenaivobhayatra tāratamyam darsitam | na tu **na ca saṅkarṣaṇo na śrīḥ**
[BhP 11.14.15] ity ādāv iva bhakti-jāyātvāmsābhyām | tato nānyena sādharānyam

mantavyam | śrī-kṛṣṇa-lakṣaṇa-svayaṁ-bhagavad-viṣayatayā viśeṣāntaraṁ svasty eveti
jñeyam |

[105]

tasmād āstām tāvad āsām bhāva-cchavi-lābhābhilāṣaḥ | mama tv idam eva
prārthanīyam ith āha –

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

ayam arthaḥ – mayy āsām śrī-kṛṣṇa-prema-viśeṣa-cchavi-sparśo’pi na sambhavaty eva
vijātiya-janma-vāsanatvāt | tataś ca sāksāc caraṇa-sparśo’pi neti kim vaktavyam | yady
evam tad āsām caraṇasya yo reṇus tasya sparśa-bhāga-dheyānām śrī-gulma-
latauṣadhīnām madhye kim api yat kiñcid anādṛta-rūpam iti syām iti | aho ity abhilāṣa-
kṛta-hṛdayārtau | kathambhūtānām ity āha yā iti | yāḥ khalu kula-vadhūtvād āpāta-
vicāreṇa svayaṁ dustyajam svajanam ārya-patham ca hitvā rāgātīśayena loka-veda-
maryādām ullāṅghyety arthaḥ | vastutas tu śrutibhir vimṛgyām sarva-śruti-
samanvayena parama-puruṣārtha-śiromaṇitayā nirṇeyām īdṛśa-parama-prema-
lakṣaṇām mukundasya prastutatvāt śrī-vrajendra-nandana-rūpasya padaṁ tadīya-
saṁyogānanda-paddhatim bhejur iti |

[106]

tad evam ārya-patham tyajāma iti tu tāsām bhrama eveti bhāvaḥ | ya eva tat-
saṁyogānandaḥ śrī-prabhṛtīnām parama-durlabha eveti svayam eva vyanakti |

yā vai śrīyārcitam ajādibhir āpta-kāmair
yogeśvarair api yad ātmani rāsa-goṣṭhyām |
kṛṣṇasya tad bhagavataś caraṇāravindam
nyastam staneṣu vijahuḥ parirabhya tāpam || [BhP 10.47.62]

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

[107]

evam tāsām eva sāksān namaskāre kṛta-cittatayā tathāvidham gāyann evāsau punar api mahā-mahima-sphūrter atidainya-bhara-saṅkucitatayā tatrāpy ātmano'nadhikāritām manyamānas tat-pāda-reṇum eva namaskurvan tatrāpi dainyaena tad-eka-varga-sambandhāt sādharmaṇa-vraja-strīṇām eva namaskaroti –

vande nanda-vraja-strīṇām pāda-reṇum abhīkṣṇaśaḥ |
yāsām hari-kathodgītām punāti bhuvana-trayam || [BhP 10.47.63]

uttarārdhena tādrśīnām apy āsām sāksād eva pāda-reṇum vande, tad etad apy aho asmākaṁ (page 63) bhāgyam astīty etad api mahad adbhutam iti bhāvaḥ | atraitad uktaṁ bhavati –

ete hi yādavaḥ sarve mad-gaṇā eva bhāmini | [PadmaP 6.89.22]
sarvadā mat-priyā devi mat-tulya-guṇa-śālināḥ ||

iti pādma-kārtika-māhātmya-dṛṣṭa-śrī-bhagavad-vākyānusāreṇa śayyāsanātanālāpe [BhP 10.90.46] ity ādy-anusāreṇa ca yādavā eva tāvat svayam bhagavataḥ śrī-kṛṣṇa-devasya parama-presthāḥ | ataḥ prādurbhāvāntara-bhaktās tu svato dūrata eva sthitā |

atha bhaktāntareṣu yādaveṣv api tvaṁ tu bhāgavateṣv aham [BhP 11.16.29], tvaṁ me bhṛtyaḥ suhṛt sakhā [BhP 11.11.49], noddhavo'ṅv api man-nyūnaḥ [BhP 3.4.31], na ca saṅkarṣaṇo na śrīr naivātmā ca yathā bhavān [BhP 11.14.15] ity ādi kāma-kṛc-chrī-kṛṣṇa-vākyānusārāt bhakty-amśena tu sarvato'py uddhava eva śreyān, tasya tu śrī-vraja-deviṣv evaivam dainya-vacanam, na jātu mahiṣiṣv apīti jātāndhasyāpi cākṣṣam evedam tāsām yaśo-rākā-candramaḥ-saundaryam iti ||

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

[108]

tatra svebhyāḥ ṣoḍaśa-sahasra-saṅkhyābhyāḥ śrī-yadu-devasya patnībhyas tathāṣṭabhyāḥ paṭṭa-mahiṣibhyas ca tāsām māhātmyam vadantyaḥ paramakāṣṭhāpannatayā śrī-rādhikā-devyā āhuḥ --

na vayam sādhi sāmrajyam svārajyam bhaujyam apy uta |
vairajyam pārameṣṭhyam ca ānantyam vā hareḥ padam ||
kāmayāmaha etasya śrīmat-pāda-rajah śriyaḥ |
kuca-kuṅkuma-gandhāṭhyam mūrḍhnā voṭhuṁ gadā-bhṛtaḥ ||
vraja-striyo yad vāñchanti pulindyas tṛṇa-vīrudhaḥ |
gāvaś cārayato gopāḥ pāda-sparśam mahātmanaḥ || [BhP 10.83.41-43]

he sādhi, sāmrajyādikaṁ na kāmayāmahe | tatra sāmrajyam sāvabhaumam padam | svārajyam aindraṁ padam bhojyam tad-ubhaya-bhoga-bhāktvam | bhunaktīti bhuk tasya bhāva iti | vividham rājata iti virāt tasya bhāvo vairajyam | aṇimādi-siddhi-bhāktvam ity arthaḥ | pārameṣṭyam brahma-padam | ānantyam ye te śatam [TaittU

2.8.2] ity ādi-śruti-rītyā manusyānandam ārabhya śata-śata-guṇitatvena prājāpatyasya gaṇanāyāḥ parām kāṣṭhām darśayitvā para-brahmaṇi tu [yato vāco nivartante](#) [TaittU 2.4.1] ity anena yadānandasyānantyaṁ darśitaṁ tad apīty arthaḥ | kim bahunā, hareḥ śrī-pateḥ padaṁ sāmīpyādikam api yat tad etad api na kāmāyāmahe | nādhīnam kartum icchāma ity arthaḥ |

tarhi kim adhikam labdham kāmāyadhve ? na, tatrāhuḥ – etasyāsmat-patitvena sarva-vijñātasya gadā-bhṛtaḥ śrīmat-pādaraja eva tāvan mūrḍhnā voḍdhrum kāmāyāmahe | tatrāpi yat śriyaḥ kuca-kuṅkuma-gandhenādhyam tad-gandhena prāpta-sampad-viśeṣam tat punar adhikam kāmāyāmaha ity arthaḥ |

nanu, śrīpater eva padaṁ śrī-kuṅkuma-gandhādhyam [Vr. here adds: tat-sāmīpyād ity āgāt tat tu bhavatyas tyaktavatya eva | yadi ca śrīr atra rukumṇy abhipreyate tarhi tat tu bhavatīnām prāptam eva | tasmāt tat-tad-vilakṣaṇāyā eva śriyaḥ kuca-kuṅkuma-gandhādhyam | Vr. addition ends.] tat syād iti gamyate | tatas tad-avabodhanāya punar viśiṣyatām | tatrāhuḥ [vraja-striya](#) iti | [pūrṇaḥ pulindya urugāya](#) [Bhp 10.21.17] ity ādi sva-vākyādy-anusāreṇa vraja-stry-ādayo yad vāñchanti vavāñchur ity arthaḥ | vartamāna-prayogeṇa tat-tad-aviccheda utpreksyate | atra pulindy-ādi-nirdeśas tu sveṣām api tat-prāpti-yogyatā-vivakṣayā | ṛṇa-vīrudho (page 64) dūrvādyāḥ | āsām tādṛg-anubhavaś ca tat-kuca-kuṅkuma-saurabha-vāsitatvāvicchinna-tat-pādapa-bhāvād eveti bhāvaḥ | gāvo gāḥ | cārayataś cārayantaḥ | gopā ity ante nirdeśas tu keśāmcit priya-narma-sakhādīnām tad-anumodakāritve'pi puruṣatvāt tatrāyogyatā-vivakṣayā | ayam bhāvaḥ – śrītvena prasiddhāyāḥ śriyas tatra kāmānaiva śrūyate, na tu saṅgatiḥ | [yad-vāñchayā śrīr](#) [BhP 10.16.36] iti nāga-patnīnām, [yā vai śriyārcitam](#) [BhP 10.47.62] ity uddhavyāpy ukteḥ |

na ca rukmiṇītvena prasiddhāyā śriyas tatra saṅgatiḥ | kāla-deśayor anyatamatvāt | na ca vraja-strīṇām śrī-sambandha-lālasā yuktā – [nāyam śriyo'nga](#) [BhP 10.47.60] ity-ādinā tato'pi paramādhikya-śravaṇāt | tasmād [rukmiṇī dvāravatyām tu rādhā vṛndāvane vane](#) iti [mātsyā](#)anusāreṇa rukmiṇyā saha paṭhitā | [śāstra-drṣṭyā tūpadeśo vāma-devād](#) [Vs. 1.1.30] iti nyāya-rītyā mahendreṇa parameśvara iva durgayāpy ahaṁgrahopāsanā-śāstra-drṣṭyā 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-pariśiṣṭā](#)anusāreṇa ca tāsu rādhātvena prasiddhā sarvato vilakṣaṇā yā śrīr virājate tām uddiśyaiva tāsām tad idam vākyam | yathā ca – [anayārādhito nūnam bhagavān](#) [BhP 10.30.28] ityādi | [apy eṇapatny-upagata](#) [BhP 10.30.11] ity-ādi-dvayam ca | tataś ca tāsām yathā tatra sprhāspandatā tathāsmākam ceti |

tad evam tādrśa-prema-sphūrtimaya-tad-gandhādhyatāyāḥ sampraty apy asmāsu prakāśaḥ syād iti darśitam | na kevalam tādrśam tad-raja eva vāñchanti api tu tādrśa-pāda-sparśam ca | ato vayam api tam kāmāyāmaha ity arthaḥ | yad vā tad-rajasa eva viśeṣaṇam pāda-sparśam iti | tad-avyabhicāri-phalātvaḍ abhinnaṁ evety arthaḥ |

etasya tatra kīdṛśasya ? mahān sarvatratyād api svabhāvād uttama ātmā saundaryādi-
prakāśa-mayaḥ svabhāvo yasya tādṛśasya [tatrātiśuśubhe tābhir bhagavān](#) [BhP
10.33.6] iti śrī-śukokteḥ ||

|| 10.83 || śrī-mahiṣyo draupadīm || 108 ||

(page 65)

[109]

atha tatraiva śrī-rādhā-devyaḥ, [ādi-purāṇe](#) –

[trailokye pṛthivī dhanyā tatra vṛndāvanaṁ punaḥ |](#)
[tatrāpi gopikāḥ pārtha tatra rādhābhidhā mama || iti |](#)

[pādme kārttika-māhātmye](#) –

[yathā rādhā priyā viṣṇos tasyāḥ kuṇḍam priyam tathā |](#)
[sarva-gopiṣu saivaikā viṣṇor atyanta-vallabhā || iti |](#)

ataeva tasyā eva pramādhikyam varṇitam [āgneye vāsanā-bhāṣy](#)oddhṛtam vacanam –

[gopyaḥ papracchur uṣasi kṛṣṇānucaram uddhavam |](#)
[hari-lilā-vihārāms ca tatraikām rādhikām vinā |](#)
[rādhā tad-bhāva-samlīnā vāsanāyā virāmitā || iti |](#)

navamāvasthā-prāptatvena praśnādi-vāsanāyā virāmitā tasyām asamarthyety arthaḥ |
tasmād anena sarva-vraja-devīṣv api śraiṣṭhyādi-cihnena śrī-rāsa-vihāre tābhir eva
svayam [kasyāḥ padāni](#) [BhP 10.30.27] ity ādinā varṇita-saubhāgyātīsayā śrī-rādhikaiva
bhavet | atas tan-nāmnaiva tāḥ sūcayāmāsuḥ –

[anayārādhito nūnam bhagavān harir īśvaraḥ |](#)

[yan no vihāya govindaḥ prīto'yam anayaḥ rahaḥ ||](#) [BhP 10.30.28]

anayā rādhayā bhagavān rādhitaḥ sādhitō vaśīkṛta ity arthaḥ | nūnam iti vitarke | yataś
ca rādhayatīti niruktyā tasyā rādheti samjñāpi jāteti bhāvaḥ | rādhitatve hetuḥ yan na
iti | govindaḥ śrī-gokulendraḥ ||

|| 10.30 || śrī-vraja-devyaḥ || 109 ||

[110]

tad evaṁ tathābhūta-śrī-bhagavat-prīti-mādhuriṣu śrī-rādhāyās tan-mādhurī-
sarvordhvam adhirūḍhety etāvat tat-parāvasthā-sthāpanā-paryantena sandarbheṇa tat-
prīti-jāti-tāratamyam darśitam |

eṣā ca tat-prītir laukika-kāvya-vidān raty-ādivat kāraṇa-kārya-sahāyair militvā rasāvasthām āpunvatī svayaṁ sthāyī bhāva ucyate | kāraṇādyās ca krameṇa vibhāvānubhāva-vyabhicāriṇa ucyante | tatra tasyā bhāvatvaṁ prīti-rūpatvād eva | sthāyitvaṁ ca –

viruddhair aviruddhair vā
bhāvair vicchidyate na yaḥ |
ātma-bhāvaṁ nayaty anyān
sa sthāyī lavaṇākaraḥ || [Daśarūpaka 4.34] iti rasa-śāstrīya-lakṣaṇa-vyāpṭeḥ |

anyeṣāṁ vibhāvatvādikāṁ ca tad-vibhāvanādi-guṇena darśayīṣyamānatvāt | tataḥ kāraṇādi-sphūrṭi-viśeṣa-vyakta-sphūrṭi-viśeṣā tan militā bhagavat-prītis tadīya-prītimaya-rasa ucyate | bhaktimayo raso bhakti-rasa iti ca | yathāhuḥ – **bhāvā evābhisampannāḥ prayānti rasa-rūpatām** iti |

yat tu prākṛta-rasikai rasa-sāmagrī-virahād bhaktau rasatvaṁ neṣṭam, tat khalu prākṛta-devādi-viṣayam eva sambhavet | sāmagrī hi rasatvāpattau trividhā | svarūpa-yogyatā, parikara-yogyatā, puruṣa-yogyatā ca | tatra laukike'pi rase raty-ādeḥ sthāyinaḥ svarūpa-yogyatā | sthāyī-bhāva-rūpatvāt sukha-tādātmyāṅgikārād eva ca | bhagavat-prītau tu sthāyī-bhāvatvaṁ tad-vidhāśeṣa-sukha-taraṅgārṇava-brahma-sukhād adhikatamatvaṁ ca pratipāditam eva |

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

puruṣa-yogyatā ca śrī-prahlādādīnām iva tādrśa-vāsanā | tān vinā ca laukika-kāvyaenāpi tan-niṣpattim na manyate | yathoktam – **puṇyavantaḥ pramiṇvanti yogivad rasa-santatim** || [Sāhitya-darpaṇa 3.2] iti | **na jāyate tad-āsvādo vinā** (page 66) **raty-ādi-vāsanām** || [Sāhitya-darpaṇa 3.8] iti ca |

laukika-rasasyotpattiḥ svarūpam āsvāda-prakāraś caivam evocyate | yathā –

sattvodrekād akhaṇḍa-svarprakāśānanda-cin-mayaḥ |
vedyāntara-sparśa-śūnyo brahmāsvāda-sahodaraḥ ||
lokottara-camatkāra-prāṇaḥ kaiścit pramātr̥bhiḥ |
svākāravād abhinnatvenāyam āsvādyate rasaḥ || [Sāhitya-darpaṇa 3.2] iti |

atra tu aprākṛta-viśuddha-sattva-hetutvaṁ **sattvaṁ viśuddham vasudeva-śabditam** ity ādeḥ | darśitam cāsya sattvasyāprākṛtatvaṁ **bhagavat-sandarbhe** | tathā brahmāsvādād apy adhikatvaṁ **yā nirvṛtis tanu-bhṛtām** [BhP 4.9.10] ity ādeḥ | **nātyantikam viḡaṇayanty api te prasādam** [BhP 3.15.48] ity ādeś ca | tataś camatkāraś ca sutarām eva | **vismāpanam svasya ca saubhagārddeḥ** [BhP 3.2.12] ity ādeḥ |

kiṁ cālaukika-rasa-vidāṁ prācīnānāṁ api matānusāreṇa sidhyaty asau rasaḥ | tatra sāmānyataḥ śrī-bhagavan-nāma-kaumudī-kārair darśitaḥ | tasya viśeṣatas tu śāntādiṣu pañcasu bhedeṣu vaktavyeṣu śrī-svāmi-caraṇair mallānām āsanir [BhP 10.43.17] ity ādau te pañcaiva darśitaḥ | strīnām śṛṅgāraḥ | samavayasāṁ gopānām hāsyā-sabda-sūcīta-narma-maya-sakhya-sthāyī sakhya-mayaḥ preyān | tatas tan-mate gopānām śrīdāmādinām ity evārthaḥ | pitror dayāpara-paryāya-vātsalya-sthāyī vatsalaḥ | yoginām jñāna-bhakti-mayaḥ śāntaḥ | vṛṣṇīnām bhaktimaya ity | tathā sāmānyā-prīti-maya-rasaś ca nṛṇām darśitaḥ | tatrādbhutatva-nirdeśāś ca sarvasyaiva rasasya tat-prāṇatvāt śāntatvādi-vaiśiṣṭyābhāve tad eva nirdiṣṭam ity | yathāha dharma-dattaḥ –

rāse sārāś camatkāraḥ sarvatrāpy anubhūyate |
tac-camatkāra-sāratve sarvatrāpy adbhuto rasaḥ |
tasmād adbhutam evāha kṛtī nārāyaṇo rasam || [Sāhitya-darpaṇa 3.2] ity |

ye tu mallādīnām raudrādi-rasās tatraiva svāmibhir aṅgikṛtās te khalu prītir-virodhitvān nātrādr̥tāḥ | tad etad alaukika-rasavin-matam | tathā kaiścil-laukika-rasavidbhir bhoja-rājādibhiḥ preyān vatsalāś ca rasaḥ sammato'sti | tathā coktam – sneha-sthāyī-bhāvaḥ preyān | yathā –

yad eva rocate mahyaṁ tad eva kurute priyā |
ity vetti na jānāti tat-priyaṁ yat karoti sā || [Sarasvatī-kaṅṭhābharaṇam 5] ity |

dampatyor anayoḥ sakhya-viśeṣa-vivakṣayā tad idam udāhṛtam | evaṁ –
sphuṭam camatkāritayā vatsalam ca rasam viduḥ | (page 67)
sthāyī vatsalatāsyeha putrādy-ālambanam matam || [Sāhitya-darpaṇa 3.201] ity ādi |

tathā sudevādyair bhakti-mayaś ceti | kiṁ ca laukikasya ratyādeḥ sukha-rūpatvaṁ yathā-kathaṅcid eva vastu-vicāre duḥkha-paryavasāyitvāt | tad uktaṁ svayaṁ bhagavatā sukham duḥkha-sukhātyayaḥ duḥkham kāma-sukhāpekṣā [BhP 11.19.41] ity | tadīyaḥ śamo'pi śamo man-niṣṭhatā buddheḥ [BhP 11.19.36] ity vadatā tenaivānādr̥taḥ | jugupsādīnām tu sukha-rūpatā laukikair api dvesyā | tat-tan-nindā bhāgavata-rasa-ślāghā ca śrī-nārada-vākye –

na yad vacaś citra-padam harer yaśo
jagat-pavitram pragṛṇita karhicit |
tad vāyasaṁ tīrtham uśanti mānasā
na yatra haṁsā niramanty uśik-kṣayāḥ ||

tad-vāg-visargo janatāgḥa-viplavo
yasmin prati-ślokaṁ abaddhavaty api |
nāmāny anantasya yaśo 'nkitāni yat
śṛṇvanti gāyanti gṛṇanti sādhaḥ || [BhP 1.5.10-11] ity |

śrī-rukmiṇī-vākye'pi –
tvak-śmaśru-roma-nakha-keśa-pinaddham antar

māmsāsthi-rakta-kṛmi-viṭ-kapha-pitta-vātam |
jīvac-chavam bhajati kānta-matir vimūṭhā
yā te padābja-makarandam ajighratī strī || [BhP 10.60.45] iti |

tasmāl laukikasyaiva vibhāvādeḥ rasa-janakatvam na śraddheyam | taj-janakatve ca sarvatra bibhatsa-janakatvam eva sidhyati | śrī-bhāgavata-rasasya tu viśiṇam ārabhya mukta-paryante jane tadvad aho anindriye caitanya-sūnye'pi vikāra-hetutvāt katham tatrāsambhāvanāpi syāt | yathoktam – [nivṛtta-tarṣair upagīyamānāt](#) [BhP 10.1.4] ity ādi | [aspandanam gatimatām pulakas tarūṇām](#) [BhP 10.21.19] iti | [kṛṣṇam sametya labdhehā āsan śuṣkā nagā api](#) [BhP 10.17.15] iti | tad etad abhipretya śrī-bhagavat-prīty-eka-vyañjakasya [śrī-bhāgavata-purāṇasya](#) rasātmakatvam śabdenaiva nirdiśati [nigama-kalpa-taroḥ](#) [BhP 1.1.3] ity ādi |

he bhāvukāḥ parama-maṅgalāyanāḥ | ye rasikā bhagavat-prīti-rasajñā ity arthaḥ | te yūyam vaikuṅṭhāt krameṇa bhuvī pṛthivyām eva galitam avatīrṇam nigama-kalpa-taroḥ sarva-phalotpatti-bhūvaḥ śākhopasākhābhir vaikuṅṭham adhyārūḍhasya veda-rūpa-taror yat khalu rasa-rūpam śrī-bhāgavatākhyam phalam tat bhuvy api sthitāḥ pibata āsvādyāntargatam kuruta | aho ity alabhya-lābha-vyañjanā bhāgavatākhyam yac chāstram tat khalu rasavad api rasaikamayatā-vivakṣayā rasa-śabdena nirdiṣtam | bhāgavata-śabdenaiva tasya rasasyānyadiyatvam vyāvṛttam | bhāgavatasya tadyatvena rasasyāpi tadyatvāksepāt | śabda-śleṣeṇa ca bhagavat-sambandhi-rasam iti gamyate | sa ca raso bhagavat-prīti-maya eva | [yasyām vai śrūyamāṇāyām](#) [BhP 1.7.7] ity-ādi-phala-śruteḥ | yan-mayatvenaiva śrī-bhagavati rasa-śabdaḥ śrutau prayujyate [raso vai saḥ](#) [TaittU 2.7.1] iti | sa eva ca praśasyate [rasam hy evāyam labdhvānandī bhavati](#) iti | tatra rasikā ity anena prācīnārvācīna-saṃskārāṇām eva tad-vijñatvam darśitam |

galitam ity anena tasya supākīmtvenādhika-svādumattvam uktvā śāstra-pakṣe suniṣpannārthatvenādhika-svādutvam darśitam | rasam ity anena phala-pakṣe tvag-aṣṭy-ādi-rāhityam vyajyātra ca pakṣe heyāmśa-rāhityam darśitam | tathā bhāgavatam ity anena satsv api phalāntareṣu nigamasya parama-phalatvenoktvā tasya parama-puruṣārthatvam darśitam |

evam tasya rasātmakasya phalasya svarūpato'pi vaiśiṣṭye sati paramotkarṣa-bodhanārtham vaiśiṣṭyāntaram āha śuketi | atra phala-pakṣe kalpa-taru-vāsītṛvād alaukikatvena śuko'py amṛta-mukho'bhipreyate | [\(page 68\)](#) tatas tan-mukham prāpya yathā tat phalam viśeṣataḥ svādu bhavati tathā parama-bhāgavata-mukha-sambandham bhagavad-varṇanam api | tatas tādrśa-parama-bhāgavata-vṛnda-mahendra-śrī-śukadeva-mukha-sambandham kim uteti bhāvaḥ | ataeva parama-svāda-parama-kāṣṭhā-prāptatvāt svato'nyataś ca tṛptir api na bhaviṣyatīty ālayam mokṣānandam apy abhivyāpya pibatety uktam | tathā ca vakṣyate – [pariniṣṭhito'pi](#) [BhP 2.1.9] ity ādi | anenāsvādyāntaravan nedam kālāntare'py āsvādaka-bāhulye'pi vyayīṣyatīty api darśitam |

yad vā, tatra tasya rasasya bhagavat-prītimayatve'pi dvaividhyam | tat-prīty-upayuktatvam tat-prīti-pariṇāmatvam ceti | yathoktam [dvādaśe](#) --

kathā imās te kathitā mahīyasām
vitāya lokeṣu yaśaḥ pareyuṣām |
vijñāna-vairāgya-vivakṣayā vibho
vaco-vibhūtīr na tu pāramārthyam ||

yat tūttamaḥ-śloka-guṇānuvādaḥ
saṅgīyate 'bhikṣṇam amaṅgala-ghnaḥ |
tam eva nityam śṛṅyād abhikṣṇam
kṛṣṇe 'malām bhaktim abhīpsamānaḥ || [BhP 12.3.14-15] iti |

tataḥ sāmānyato rasatvam uktvā viśeṣato'py āha amṛteti | amṛtam tal-lilā-rasaḥ | [hari-lilā-kathā-vrātāmṛtānandita-sat-suram](#) [BhP 12.13.11] iti dvādaśe śrī-bhāgavata-viśeṣaṇāt | [lilā-kathā-rasa-niṣevaṇam](#) [BhP 12.4.40] iti tasyaiva rasatva-nirdeśac ca | [sat-suram](#) iti santo'trātmārāmāḥ | [ittham satām](#) [BhP 10.12.11] ity ādivat | ta eva surāḥ | amṛta-mātra-svāditvāt | atra tv amṛta-drava-padena lilā-rasasya sāra evocyate | tasmād evam vyākhyeyam | yadyapi prīti-maya-rasa eva śreyān tathāpy asty atra vivekaḥ | rasānubhavino hy atra dvividhāḥ | pibatety upadeśyāḥ | svatas tad-anubhavino lilā-parikarās ca | tatra lilā-rasānubhavino hy atra parikarā eva tasya sāram anubhavanti antaraṅgatvāt | pare tu yat kiñcid eva bahiraṅgatvāt | yadyapy evam tathāpi tad-anubhava-mayaṁ rasa-sāram svānubhava-mayena rasenaikatayā vibhāvya pibata | yatas tādrśatayā tādrśa-śuka-mukhād galitam pravāha-rūpeṇa vahantam ity arthaḥ |

tad evam bhagavat-prīteḥ parama-rasatvāpattiḥ śabdopāttaiva | anyatra ca [sarva-vedānta-sāram hi](#) [BhP 12.13.15] ity ādau [tad-rasāmṛta-trptasya](#) ity ādi | evam evābhipretya bhāvukā ity atra [rasa-viśeṣa-bhāvanā-caturā](#) iti ṭikā | tathā [smaran mukundānghry-upagūhanam punar vihātum icchen na rasa-graho janaḥ](#) [BhP 1.5.19] ity ādi |

|| 1.1 || śrī-veda-vyāsaḥ || 110 ||

[111]

evam vibhāvādi-samyogena bhagavat-prīti-mayo raso vyaktībhavati | tatra laukika-nātya-rasa-vidām api pakṣa-catuṣkam | rasasya mukhyayā vṛtīyānukārye prācīne nāyaka eva vṛtīḥ | naṭe tūpacārād ity ekaḥ pakṣaḥ | pūrvatra laukikatvāt pārimitiyād bhayādi-sāntarāyatvāc cānukartari naṭa eva dvitīyaḥ | tasya śikṣā-mātreṇa sūnyacittatayaiva tad-anukartṛtvāt sāmājikeṣv eveti tṛtīyaḥ | yadi ca dvitīye sacetas tvam tadobhayatrāpi katham na syād iti caturtha iti | śrī-bhāgavatānām tu sarvatraiva tat-prītimaya-rasa-svīkāraḥ | laukikatvādi-hetor abhāvāt | tatrāpi viśeṣato'nukāryeṣu tat-parikareṣu yeṣām nityam eva hṛdayam adhyārūḍhaḥ pūrṇo raso'nukartrādiṣu sañcarati | tatra bhagavat-prīter alaukikatvam aparimitatvaṁ ca svata eva siddham | na tu laukika-raty-ādivat kāvya-klptam | tac ca svarūpa-nirūpaṇe sthāpitam | bhayādy-anavacchedyatvaṁ śrī-prahlādāu śrī-vraja-devī-āu ca vyaktam | janmāntarāvvyavacchedyatvaṁ śrī-vṛtra-gajendrāu drṣtam | śrī-bharatāu vā | kiṁ

bahunā, (page 69) brahmānandādy-anavacchedyatvam api śrī-śukādaḥ prasiddham |
evam tat-kāraṇādeś cālaukikatvam jñeyam | tatrāmbana-kāraṇasya śrī-
bhagavato'samordhvātiśayi-bhagavattvād eva siddham | tat-parikarasya ca tat-tulyatvād
eva | tac ca śruti-purāṇādi- Dundubhi-ghoṣitam |

athoddīpana-kāraṇānām tadīyānām ca tadīyatvād eva | tac ca yathā darśitam –
tasyāravinda-nayanasya [BhP 3.15.43] ity ādaḥ cakāra teṣāṃ samkṣobham akṣara-
juṣāṃ atha citta-tanvoḥ iti, gopyas tapaḥ kim acarān [BhP 10.44.14] ity ādi, kā stry
aṅga [BhP 10.29.40] ity ādaḥ yad go-dvija-druma-mṛgān pulakāny abibhrat iti,
vividha-gopa-caraṇeṣu vidagdha [BhP 10.35.14] ity ādi | veṇuvādyā-varṇane –

savanaśas tad-upadhārya sureśāḥ
śakra-śarva-parameṣṭhi-purogāḥ |
kavaya ānata-kandhara-cittāḥ
kaśmalam yayur anīscita-tattvāḥ || [BhP 10.35.15] iti |

āgantukā api tac-chakty-upabr̥mhitatvena sādṛśyāt tat-sphūrṭimayatvena cālaukikīm
daśām āpnuvanti | yathoktam –

prāvṛṭ-śriyam ca tām vikṣya sarva-kāla-sukhāvahām
bhagavān pūjayām cakre ātma-śakty-upabr̥mhitām || [BhP 10.20.31]

yathā meghādayaś ca, tathā kārya-rūpāḥ pulakādayo'py alaukikāḥ | ye khalu
aspandanam gati-matām pulakas tarūṇam [BhP 10.21.19] ity ādaḥ tarv-ādiṣv apy
udbhavanto manuṣyeṣu svasyātyadbhutodayam eva jñāpayanti |

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

śriyaḥ kāntāḥ kāntāḥ parama-puruṣaḥ kalpa-taravo
drumā bhūmīś cintāmaṇi-gaṇa-mayī toyam amṛtam
kathā gānam nāṭyam gamanam api vaṁśī priya-sakhi
cid-ānandaṃ jyotiḥ param api tad āsvādyam api ca

sa yatra kṣīrābdhiḥ sravati surabhībhyāś ca su-mahān
nimeṣārdhākhyo vā vrajati na hi yatrāpi samayaḥ
bhaje śvetadvīpaṃ tam aham iha golokam iti yaṃ
vidantas te santaḥ kṣīti-virala-cārāḥ katipaye || [BrahmaS 5.67-68] iti |

gānam nāṭyam iti tadvad rasādhāyakam ity arthaḥ |

tad evam alaukikatvādinānukārye'pi rase rasatvāpādāna-śaktāu satyām prīti-
kāraṇādayas te tadāpi vibhāvādyākhyām bhajante | tathaiiva hi teṣāṃ tat-tad-ākhyā |
yathoktam –

vibhāvanam ratyāder viśeṣeṇāsvādānkura-yogyatānayanam | anubhāvanam
evambhūtasya ratyādeḥ samanantaram eva rasādi-rūpatayā bhāvanam | sañcāraṇe
tathābhūtasya tasyaiva samyak cāraṇam [Sāhitya-darpaṇam 3.13] iti |

kiṁ ca svābhāvīkālaukikatve sati yathā laukika-rasa-vidām laukikebhyo'pi kāvya-
saṁśrayād alaukika-śaktim dadhānebhyo vibhāvādy-ākhyāprāpta-kāraṇādibhyaḥ
śokādāv api sukham eva jāyate iti rasatvāpattis tathāivāsmābhir viyogādāv api
mantavyam | tatra bahis tadīya-viyoga-maya-duḥkhe'pi paramānanda-ghanasya
bhagavatas tad-bhāvasya ca ḥṛdi sphūrtir vidyata eva | paramānanda-ghanatvaṁ ca
tayos tyaktum aśakyatvāt | tataḥ kṣudhāturaṇām atyuṣṇa-madhura-dugdhanam na tatra
rasatva-vyāghātaḥ | tadā tad-bhāvasya paramānanda-rūpasyāpi viyoga-duḥkha-
nimittatvaṁ candrādīnām tāpanatvam eva jñeyam |

tathā tasya duḥkhasya ca bhāvānananda-janyatvād āyatyām samyoga-sukha- (page 70)
pośakatvāc ca sukhāntaḥpāta eva | tathā tadīyasya karuṇasyāpi rasasya sarvajña-
vacanādi-racita-prāpty-āśāmayatvāt samyogāvaśeṣatvāt tatra tathāiva gatiḥ siddhā |

tad evam **anukārye** rasodayaḥ siddhaḥ | sa eva ca mukhyaḥ | śravaṇajānūrāgād
darśanajānūrāgasya śreṣṭhatvāt –

śruta-mātro 'pi yaḥ strīṇām prasahyākarṣate manaḥ |
uru-gāyuru-gīto vā paśyantīnām ca kiṁ punaḥ || [BhP 10.90.26] iti nyāyena |

atas **tava vikrīḍitam brahman** [BhP 11.6.44] ity ādikodbhava-vacana-mayaṁ padya-
dvayaṁ cāhāryam |

atha **anukartāpy** atra bhakta eva sammataḥ | anyeṣām samyak tad-
anukaraṇāśāmarthyāt | tatas tatrāpi tad-rasodayaḥ syād eva | kintu bhakter bhakti-
viśayako 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 chruddha-bhaktānām api
yadi tad-anubhāvānukaraṇam syāt tadā tadīyatvenaiva tais tad bhāvīyate na tu
svīyatveneti samādheyam | yatra tu bhakta-virodhaḥ | yathā gadādi-tulya-bhāvānām
vasudevādaḥ tatrodāyate'pi |

atha **sāmājikā** api bhaktā eveṣṭā iti | tatrāpi siddhiḥ | iti dṛṣya-kāvyeṣu rasa-bhāvanā-
vidhiḥ | śravya-kāvyeṣu api varṇanīya-varṇa-śrotr-bhedena yathāyatham bodhavyaḥ |
kiṁ cātra prāyas tat-tad-apekṣā raty-aṅkuravatām eva | premādimatām tu yathā-
kathāñcit smaraṇam api tatra hetuḥ yeṣām ṣaḍjādimaya-svara-mātram api tatra hetur
bhavati | yathoktam śrī-nāradam uddīśya **ṣaṣṭhe** –

svara-brahmaṇi nirbhāta- ḥṛṣīkeśa-padāmbuje |
akhaṇḍam cittam āveśya lokān anucaran muniḥ || [BhP 6.5.22] iti |

tataḥ premādi-bhāva eva teṣu sarvām sāmāgrīm udbhāvayati | yathoktaṁ śrī-prahlādam uddīśya – [kvacid rudati vaikuṅṭha-cintā-śavala-cetanaḥ](#) [BhP 7.4.36] ity ādinā –

[kvacid utpulakas tūṣṇīm āste saṁsparśa-nirvṛtaḥ | aspanda-praṇayānanda- salilāmīlitekṣaṇaḥ ||](#) [BhP 7.4.41] ity antena |

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

kim ca, **bhagavat-prīti-rasikāḥ** dvividhāḥ – **tadīya-līlāntaḥ-pātināḥ tad-antaḥ-pātītābhīmāninaś ca** | tatra pūrveṣāṁ prāktana-yuktyā svata eva siddho rasaḥ | uttaraṣāṁ tu dvividhā gatiḥ | tat-tal-līlāntaḥ-pāti-sahita-bhagavac-carita-śravaṇādinaikā | bhagavan-mādhuryādi-śravaṇādinā cānyā | tatra pūrvatra yadi samāna-vāsanāḥ tal-līlāntaḥ-pāti bhavet tadā svayaṁ sadṛśo bhāva eva tasya tal-līlāntaḥ-pāti-viśeṣasya vibhāvādikam tādṛṣatvābhīmānini sādharmaṇī karoti | yathā –

[parasya na parasyeti mameti na mameti ca |](#) (page 71)
[tad-āsvāde vibhāvādeḥ paricchedo na vidyate ||](#) [SāhD 3.12] iti |

yadi tu vilakṣṇa-vāsanāḥ tadā vibhāvānām sañcārīṇām anubhāvānām ca prāyaśa eva sādharmaṇyaṁ bhavati | tena tad-bhāva-viśeṣasyoddīpana-mātraṁ syāt, na tu rasodbodhaḥ | yadi tu viruddha-vāsanāḥ syāt, yathā vatsalena preyasī, tadāpi tasya prīti-sāmānyasyaiva vātsalyādi-darśanenoddīpanaṁ bhavati | na bhāva-viśeṣasya | na ca rasodbodho jāyate |

athottaratra śrī-bhagavan-mādhuryādi-śravaṇādaḥ tal-līlāntaḥ-pātivat svatantra eva rasodbodha iti | tad evaṁ bhagavat-prīte rasatvāpattau siddhāyām evaṁ vibhāvāyate | vibhāvādikāḥ samvalitā tat-prītiḥ tat-prītimayo rasa iti | tad uktam –

[yathā khaṇḍa-maricādīnām sammelanād apūrva eva kaścīd āsvādaḥ prapānaka-rase jāyate, vibhāvādi-sammelanād ihāpi tathā](#) [SāhD 3.15] iti |

sa cāyaṁ raso bhagavan-mādhuryānukūlyānubhava-lakṣaṇāsvādenoddīpana-vibhāvā-rūpeṇa svāmīśenāsvāda-rūpaḥ | bhagavad-ādi-lakṣaṇāḥ sambhāva-vibhāvādi-rūpeṇāsvādya-rūpaś ca | ata ubhayathā vyapadeśaḥ |

tatra vibhāvā dvividhāḥ | ālambanam uddīpanaś ca | yathoktam **agni-purāṇe** –

[vibhāvāyate hi ratyādir yatra yena vibhāvāyate | vibhāvo nāma sa dvedhāmbanoddīpanātmakaḥ ||](#) [AP 339-35-36]

ālambano dvividhaḥ | prīti-viśayatvena svayaṁ bhagavān śrī-kṛṣṇaḥ | tat-prīty-ādharmaṇaḥ tat-priya-vargaś ca | ubhayatraiva yatreti saptamy-arthatva-vyāpṭeḥ |

tatra śrī-kṛṣṇo yathā pūrvam udāhṛtaḥ [yasyānanam makara-kuṇḍalam](#) [BhP 9.24.65]
ity ādinā | [gopyas tapaḥ kim acaran yad amuṣya rūpam](#) [BhP 10.44.24] ity ādinā ca |
tasya tat-tan-mādhuryānabhivyaktāv api svabhāvata eva priyatamatvaṁ svayaṁ
darśayati –

[prāṇa-buddhi-manaḥ-svātma-dāra-patya-dhanādayaḥ |](#)
[yat-samparkāt priyā āsaṁs tataḥ ko nv aparahaḥ priyaḥ ||](#) [BhP 10.23.27]

svaḥ śuddho jīvaḥ | ātmā dehaḥ | yasya mama samparkāt paramparāsambandhāt |
aham tāvat paramānanda-ghana-rūpa iti svataḥ priyaḥ | svasya mamāṁśatvād
antaryāmī puruṣo'pi priyaḥ | tasya ca jīva-rūpo'mśa 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 'khillātmani |](#)
[vrajasya sātmanas tokeṣv apūrvam prema vardhate ||](#) [BhP 10.13.36] iti |

tataḥ –
[śyāmaṁ hiraṇya-paridhiṁ vana-mālya-barha-](#)
[dhātu-pravāla-naṭa-veṣam anuvratāmse |](#)
[vinyasta-hastam itareṇa dhunānam abjam](#)
[karṇotpalālaka-kapola-mukhābja-hāsam ||](#) [BhP 10.23.22]

ity etal-lakṣaṇeṣu mamāvīrbhāveṣu yuṣmākam prīty-utkarṣodayo nāpūrva iti bhāvaḥ |

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

[112-114]

tathā tat-priya-vargaś ca pūrvam darśitaḥ | [tulayāma lavenāpi](#) [BhP 1.18.13] ity ādinā |
asya bhagavad-viśaya-prīty-ālambanatvam api yuktam | smaraṇādi-patham gate hy
asmimś tad-ādihārā sā prītir anubhūyate | ālambana-śabdaś ca viśayādihārayor vartana
iti | ataevoktam –

[tat kathyatām mahā-bhāga yadi kṛṣṇa-kathāśrayam |](#)
[athavāsya padāmbhoja- makaranda-lihām satām ||](#) [BhP 1.16.6] iti |

tad evam api yam āśritya śrī-bhagavati sa prīti-viśeṣaḥ pravartate sa evālbano
jñeyaḥ | anye tūddīpanāḥ | athaivam sa-vāsana-bhinna-vāsanaka-dvidha- (page 72) tat-
priya-varga-viśayā ca yā prītiḥ sāpi tat-prīty-ādihāratvenaiva na tu sva-sambandhādīnā |
ataeva tat-priya-varge'pi sva-sambandha-hetukām prītiṁ niśidhya śrī-bhagavaty eva
tām abhyarthya punas tat-priya-varge tad-ādihāratvenaiva prītim aṅgīkaroti #

atha tatra **niṣedhaḥ** –
[atha viśveśa viśvātman viśva-mūrte svakeṣu me |](#)

sneha-pāśam imam chindhi dṛḍham pāṇḍuṣu vṛṣṇiṣu || [BhP 1.8.41]

atha abhyarthanā --

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

atha aṅgikārah --

śrī-kṛṣṇa kṛṣṇa-sakha vṛṣṇy-ṛṣabhāvani-dhruḡ-
rājanya-vaṁśa-dahanānapavarga-vīrya |
govinda go-dvija-surārṭi-harāvātāra
yogeśvarākhila-guro bhagavan namas te || [BhP 1.8.43]

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

[115]

evam vṛkṇaḥ ity ādi-dvayam śrīmad-uddhava-vākyam api saṅgamanīyam | yathā --

vṛkṇas ca me su-dṛṭhaḥ 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 || [BhP 11.29.39-40]

sṛṣṭi-vivṛddhaye tvayā svādhīnayā māyayā yo dehādi-sambandhajaḥ sneha-pāśaḥ
prasāritaḥ sa vṛkṇas chinnah | kena ? ātma-subodha-hetinā, tvadīya-prīty-utpādaka-
śobhana-jñāna-lakṣaṇa-śastreṇa | adhunā tvat-sambandhenaiva sa bhātīty arthaḥ |
ataevottara-padyam api tathaiva | iyaṁ coktiḥ śrīmad-uddhavasya siddhatvān na
sambahavatīti sva-vyājenānyān uddiśyaiveti jñeyam |

atha śrī-kuntī-vākyasyānyāvatārikā, yathā gamane pāṇḍavānām akuśalam agamane
vṛṣṇīnām ity ubhayato vyākula-cittā satī [Vṛ here adds: teṣu sneha-nivṛttiḥ prārthayate
atheti | evam apy ubhayeṣām tādṛśa-tad-ekālabhanatā-darśanena teṣv adhika-bhagavat-prīty-
ādhāratvam svasyādhika-sneha-hetur iti | End Vṛ addition] teṣu sneha-ccheda-
vyājenobhayeṣām api tvad-aviccheda eva kriyatām iti ca vyajyate | tataś cottaratra śrī-
suta-vākye tām bādham ity upāmantrye [BhP 1.8.45] ity atra bhagavad-
abhyupagamo'pi sarvatraiva saṅgacchate | tathāpy asya vṛkṇas cety ādi-vākyasya
saṅgamanārtham tat-tathāvaatāritam |

|| 11.29 || śrīmad-uddhavaḥ || 115 ||

[116]

evam śrī-devakyāḥ ṣaḍ-garbhānāyane tān prati yaḥ sneho dṛśyate sa khalu svapīta-
śeṣa-stanya-prasādena tad-uddharaṇārthaṁ śrī-bhagavataiva prapañcitaḥ |
yathoktam—

apāyayat stanam prītā suta-sparśa-parisnutam |
mohitā māyayā viṣṇor yayā sr̥ṣṭiḥ pravartate ||
pītvāmṛtam payas tasyāḥ pīta-śeṣam gadā-bhṛtaḥ || [BhP 1.85.54-55] ity ādi |

yayur vihāyasā dhāma [BhP 10.85.56] ity antam | tathāpi tan-māyā tat-sahodaratā-
sphūrtim evāvalambya tām mohitavatīti mantavyam |

atha śrī-rukmiṇyā rukmiṇyāpi snehas tad-dainyādi-kautukam didṛkṣuṇā śrī-
bhagavataiva (page 73) vā tad-arthaṁ tal-līlā-śaktyaiva vā rakṣito'stīti labhyate | sa ca
bhakti-sphoraṇāmśam evāvalambya, tasyā hy aiśvarya-jñāna-samvalitatvād
antaḥkaraṇam evam jātam – ayam parameśvaraḥ | ayam tv atinikṛṣṭaḥ | tasmād asminn
ayam 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 nārhatīti | evam hy aiśvarya-
dṛṣṭyaiva tat-prārthanam yogeśvarāprameyātman [BhP 10.54.33] ity ādi |

atha śrī-baladevasya sva-śiṣyībhūta-duryodhana-pakṣa-pāto'py evam 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 pr̥thaṅ-nirdiṣṭā uddīpanāḥ kathyante | te ca tasya guṇa-jāti-kriyā-dravya-
kāla-rūpāḥ | guṇāś trividhāḥ kāya-vān-mānasāśrayāḥ | sarva evaite na prakṛtā ity
uktam --

mām bhajanti guṇāḥ sarve nirguṇam nirapekṣakam |
suhṛdam priyam ātmānam sāmāyāṅgādayo 'guṇāḥ || [BhP 11.13.40] ity ādinā |

tān eva śrī-kṛṣṇam ālambanī-kṛtya samuddiśya –
satyam śaucam dayā kṣāntiḥ tyāgaḥ santoṣa ārjavam |
śamo damas tapaḥ sāmāyam titikṣoparatiḥ śrutam ||
jñānam viraktir aiśvaryam śauryam tejo balaṁ smṛtiḥ |
svātantryam kauśalam kāntir dhairyam mārjavam eva ca ||
prāgalbhyam praśrayaḥ śilam saha ojo balaṁ bhagaḥ |
gāmbhīryam sthairyam āstikyam kīrtir māno 'nahan̄kṛtiḥ ||
ete cānye ca bhagavan nityā yatra mahā-guṇāḥ |
prārthyā mahattvam icchadbhir na viyanti sma karhicit || [BhP 1.16.28-31]

satyam yathārtha-bhāṣaṇam | śaucam śuddhatvam | dayā para-duḥkhāsahanam anena
śaraṅgata-pālakatvam bhakta-suhṛttvam ca | kṣāntiḥ krodhāpattau citta-samyamaḥ |
tyāgo vadānyatā | santoṣaḥ svatas tṛptiḥ | ārjavam avakratā | śamo mano-naiścalyam

anena sudṛḍhatvaṁ ca | **damo** bāhyendriya-naiścālyam | **tapah** kṣatriyatvādi-
līlāvatārānurūpaḥ sva-dharmaḥ | **sāmyam** śatru-mitrādi-buddhy-abhāvaḥ | **titikṣā**
svasmin parāparādha-sahanam | **uparatiḥ** lābha-prāptāv audāsīnyam | **śrutam** śāstra-
vicāraḥ |

jñānam pañca-vidham -- buddhimattvaṁ kṛtajñatvaṁ deśa-kāla-pātrajñatvaṁ
sarvajñatvaṁ ātmajñatvaṁ ca | **viraktir** asad-viṣaya-vaitṛṣṇyam | **aiśvaryaṁ**
niyanṭṛtvam | **śauryam** saṅgrāmotsāhaḥ | **tejah** prabhāvaḥ | anena pratāpas ca | sa ca
prabhāva-vikhyātiḥ | **balam** dakṣatvam | tac ca duṣkara-kṣipra-kāritvam | **dhrīr** iti
pāṭhe kṣobha-kāraṇe prāpte'vyākulatvam | **smṛtiḥ** kartavyārthānusandhānam |
svātantryam aparādhīnatā |

kauśalam trividham – kriyā-nipuṇatā yugapad-bhūri-samādhāna-kāritā-lakṣaṇā cātūrī
kalā-vilāsa-vidvattā-lakṣaṇā vaidagdhī ca | **kāntiḥ** kamanīyatā | eṣā caturvidhā –
avayavasya hastādy-aṅgādi-lakṣaṇasya varṇa-rasa-gandha-sparśa-śabdānām | tatra rasaś
cādhāra-caraṇa-sprṣṭa-vastu-niṣṭho jñeyaḥ | vayasas ceti | etayā nārī-gaṇa-
manohāritvam api | **dhairyam** avyākulatā | (page 74) **mārdavam** premārdra-cittatvam |
anena prema-vaśyatvaṁ ca |

prāgalbhyam pratibhātiśayaḥ | anena vāvadūkatvaṁ ca | **praśrayo** vinayaḥ | anena
hrīmattvam | yathā-yukta-sarva-māna-dāṭṛtvam | priyamvadatvaṁ ca | **śīlam** su-
svabhāvaḥ | anena sādhu-samāśrayatvaṁ ca | **saho** manaḥ-pāṭavam | **ojo** jñānendriya-
pāṭavam | **balam** karmendriya-pāṭavam | **bhagas** trividhaḥ – bhogāspadatvam
sukhitvam sarva-samṛddhimattvaṁ ca |

gāmbhīryam durvibodhāśayatvam | **sthairyam** acañcalatā | **āstikyam** śāstra-
cakṣuṣtvam | **kīrtiḥ** sādguṇya-khyātiḥ | anena rakta-lokatvaṁ ca | **mānaḥ** pūjyatvam |
anahankṛtis tathāpi garva-rahitatvam | ca-kārād brahmaṇyatvam | sarva-siddhi-
niṣevitatvam | sac-cid-ānanda-ghana-vigrahatvādayo jñeyāḥ | mahattvam icchadbhiḥ
prārthyā iti mahā-guṇā iti ca | varīyastvam api guṇāntaram | etena teṣāṁ guṇānām
anyatra svalpatvaṁ cañcalatvaṁ ca | tatraiva pūrṇatvam avinaśvaratvaṁ coktam |
ataeva śrī-sūta-vākyaṁ –

[nityam nirīkṣamāṇānām yad api dvārakaukasām |](#)
[na vitṛpyanti hi dṛśaḥ śrīyo dhāmāṅgam acyutam || \[BhP 1.11.26\] iti |](#)

tathā nityā iti na viyantīti sadā svarūpa-guṇāntaram | anye ca jīvalabhyā yathā
tatrāvīrbhāva-mātratve'pi satya-saṅkalpatvam | vaśīkṛtācintyamāyatvam | āvirbhāva-
viśeṣatve'py akhaṇḍa-sattva-guṇasya kevala-svayam-avalambanatvam | jagat-
pālakatvam | yathā tathā hatāri-svarga-dāṭṛtvam | ātmārāma-gaṇākarsitvam | brahma-
rudrādi-sevitvam | paramācintya-śaktitvam | ānantiyena nitya-nūtana-saundaryādy-
āvīrbhāvatvam | puruṣāvatāratve'pi māyā-niyantṛtvam | jagat-sṛṣṭy-ādi-kartṛtvam |
guṇāvatārādi-bījatvam | ananta-brahmāṇḍāśraya-roma-vivaratvam | vāsudevatva-
nārāyaṇatvādi-lakṣaṇa-bhagavattvāvīrbhāve'pi svarūpa-bhūta-paramācintyākhila-
mahā-śaktimattvam | svayam bhagaval-lakṣṇa-kṛṣṇatve tu hatāri-mukti-bhakti-

dāyakatvam | svasyāpi vismāpaka-rūpādi-mādhuryavattvam | anindriyācetana-
paryantāśeṣa-sukha-dāṭṭṛ-sva-sānnidhyatvam ity ādayaḥ |

|| 1.16 || || śrī-prṛthivī dharmam || 116 ||

[117]

tad etad diṅ-mātra-darśanam | yata āha -- guṇātmanas te 'pi guṇān vimātuṃ
hitāvātīrṇasya ka īsire 'sya [BhP 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 [Vs 2.1.27] iti nyāyena | mallānām aśaniḥ [BhP 10.43.17] ity ādi-
darśanāt | śīṣor ano'lpaka-pravāla-mṛdv-aṅghri-hataṃ vyavartate [BhP 10.7.7] ity-ādes
ca | tatra kevala-kaumalya-guṇāviṣkāre sati kvacit pallava-talpeṣu niyuddha-śrama-
karṣitaḥ [BhP 10.15.16] ity ādikam api yathārtham eva |

evam eva śrīdāma-viprānīta-kadanna-bhojana-nivāraṇe lakṣmyā api pravṛttiḥ |
yathaiiva tac-caritena vyaktam – bāla-vyajanam ādāya ratna-daṇḍam sakhī-karāt [BhP
10.60.7] ity ādau | ataeva iti (page 75) muṣṭim [BhP 10.81.10] ity ādau sā tat-parā ity
uktam | atra ca etenaiva mad-amśa-leśa-rūpāyā vibhūter anugraha-bhājana-mayaṃ jāta
iti kadanna-bhojanenālam iti bhāvah | viruddhārtha-sad-bhāve'pi na tu doṣas tatra
sambhāvyaḥ ayam ātmāpahata-pāpmā [ChāU 8.15] iti śruteḥ | yathā coktam kaurme –

aīsvarya-yogād bhagavān viruddhārtho'bhidhiyate |
tathāpi doṣāḥ parame naivāhāryāḥ samantataḥ || iti |

tatas tad-guṇānām anyadiyānām iva doṣa-mīratvaṃ niṣedhati –

tatas tato nūpura-valgu śiṅjitair
visarpatī hema-lateva sā babhau |
vilokayantī niravadyam ātmanaḥ
padam dhruvaṃ cāvyabhicāri-sad-guṇam |
gandharva-siddhāsura-yakṣa-cāraṇa-
traipīṣṭapeyādiṣu nānvavindata || [BhP 8.8.19-20]

sā lakṣmīḥ | padam āśrayam dhruvaṃ nityam | avyabhicāriṇo nityāḥ santaś ca guṇā
yasmin |

[119]

tad eva vyanakti tribhiḥ –
nūnam tapo yasya na manyu-nirjayo

jñānam kvacit tac ca na saṅga-varjitam |
kaścīn mahāms tasya na kāma-nirjayaḥ
sa īśvaraḥ kim parato vyapāśrayaḥ ||

dharmah kvacit tatra na bhūta-sauhṛdam
tyāgaḥ kvacit tatra na mukti-kāraṇam |
vīryam na puṁso 'sty aja-vega-niṣkṛtam
na hi dvitīyo guṇa-saṅga-varjitaḥ ||

kvacit cirāyur na hi śīla-maṅgalam
kvacit tad apy asti na vedyam āyusaḥ |
yatrobhayaṁ kutra ca so 'py amaṅgalaḥ
sumaṅgalaḥ kaśca na kāṅkṣate hi mām || [BhP 8.8.21-23]

atra tapa-ādibhir api na sāmyaṁ vivakṣitam | asāmya-prasiddheḥ | yathoktam **ime ca**
[BhP 1.16.30] ity ādau **prārthyā mahattvam icchadbhir** iti | [Vṛ. additional reading:
kintv anyadiya-tapa-ādi-leśānām satām api doṣāntaroparaktatvam ity evam atyantāsāmyam eva
vivakṣitam | Vṛ. end] yasya durvāsa-ādeḥ | kvacid guru-śukrādau | kaścīd brahma-
somādiḥ | yaḥ parato vyapāśrayaḥ parāpekṣa indrādiḥ | sa kim īśvaraḥ | kvacit
paraśurāmādi-tulye tadānīntane na bhūta-sauhṛdam | śivirāja-tulye na mukti-kāraṇam
tyāgaḥ | puṁsaḥ kārtavīryādi-tulyasya vīryam asti, kintv aja-vega-niṣkṛtam kāla-vega-
parihṛtam na bhavati | yatas teṣām tat-tad-guṇatvam api māyā-guṇa-kṛtam eva na tu
tad-atīta-tat-tad-guṇatvam iti parāmṛṣati | na hīti | hi yasmāt dvitīyaḥ śrī-mukundād
anyaḥ | anena sanakādāya ātmārāmā api parihṛtāḥ | teṣām śama-damādi-guṇānām
māyikatvāt | tathā śivo'pi parihṛta **śivaḥ śakti-yutaḥ śāsvat trilingo guṇa-samvṛtaḥ** [BhP
10.88.3] iti | **harir hi nirguṇaḥ sāksāt** [BhP 10.88.5] ity ādy-ukteḥ |

atha prakārāntareṇa śivaṁ parihartum upakramate | kvacin mārkaṇḍeyādau cirāyus
cira-jīvitā | śīla-maṅgala-śabdenātra bhoga ucyate | indriya-damana-śilatvād iti ṭikāyām
hetu-vinyāsāt | abhogino hy amaṅga-svabhāvatvena loke nāmāgrahaṇa-darśanāc ca |
yad vā kvacin-maya-dānavādau cira-jīvitāsti | śīle svabhāve maṅgalam māṅgalyam
nāstīty arthaḥ | asura-svabhāvatvād eva | bali-prabhṛtiṣu śīla-maṅgalam apy asti, kintv
āyuso vedyam vedanam nāsti (page 76) maraṇānīścayāt | yatra śive maṅgalaḥ
svabhāvo nityatvāc cāyuso vaidyatvam cety ubhayaṁ apy asti | so'py amaṅgalaḥ bahiḥ
śmaśāna-vāsādy-amaṅgala-ceṣṭitaḥ | śrī-mukundaṁ lakṣyīkṛtyāha kaś ca ko'pi tat-tad-
guṇātīkramyānanta-guṇatvāt tat-tad-doṣa-hīnatvāc ca sumaṅgalaḥ atīśayena sarveṣām
maṅgala-nidhāna-rūpaḥ | sa tu mām svarūpeṇa paramānanda-rūpām śaktyā ca sarva-
sampatti-dāyinīm api na hi kāṅkṣati | sa eva svarūpa-guṇa-sampattibhiḥ pūrṇa ity
arthaḥ | atha ca prema-vaśo'sau premavatīm mām katham nākāṅkṣed ity abhipretya
śleṣeṇa kaścana ko'pi sumaṅgalo'sau hi niścitam mām kāṅkṣatīty api bhāvitam ||

[120]

idam atra tattvam | paramānanda-rūpe tasmin guṇādi-sampal-lakṣaṇānanta-śakti-
vṛttikā svarūpa-śaktir dvidhā virājate | tad-antare'nabhivyakta-nija-mūrtitvena tad-

bahir apy abhivyakta-lakṣmy-ākhyā-mūrtitvena | iyaṁ ca mūrtir matī satī sarva-guṇa-sampad-adhiṣṭhātrī bhavati | tataḥ svasmin paramānandatvasya sarva-guṇa-sampatteś ca svarūpa-siddha-parama-pūrṇatvād ubhayathāpi na tām pṛthag-bhūya sthitām mūrtimatīm apekṣate | yathā khalv anyah | kintu bhakta-vaśyatā-svabhāvena tām premavatīm apekṣata eveti prakaraṇam nigamayati –

evaṁ vimṛśyāvyaabhicāri-sad-guṇair
varam nijaikāśrayatayāguṇāśrayam |
vavre varam sarva-guṇair apekṣitam
ramā mukundaṁ nirapekṣam īpsitam || [BhP 8.8.24]

mukundaḥ varam vavra ity anvayaḥ | taṁ viśinaṣṭi | avyabhicāribhiḥ sadbhir nirdoṣaiś ca guṇair varam sarvottamam | nijaikāśrayatayā anya-nirapekṣatvenaiva ca guṇāśrayam svarūpa-siddha-tat-tad-guṇam ity arthaḥ | ataeva teṣāṁ guṇānām prakṛti-sambandhitvam api khaṇḍitam | svataḥ paramānanda-ghana-rūpatvāt sarva-guṇair apekṣitam svayaṁ nirapekṣam | ataeva nijābhīpsitam iti |

|| 8.8 || śrī-sukaḥ || 118-120 ||

[121]

atha pūrvokta-guṇa-virodhitvād doṣa-mātram tasmin nāsty eva | tatra sāmānyaiśvare dayā-viparītam parama-samarthasya tasyābhakta-narakādi-saṁsāra-duḥkhānuddhāritvam prakṛta-duḥkhāsprṣṭa-cittatvena paramātma-sandarbhādau pariḥṛtam asti | pāṇḍavādivat kvacit prakṛta-duḥkhābhāvāt tad-viyogād vā utthite bhakti-rasa-saṁcāri-lakṣaṇa-bhakta-dainye'pi kadācit tat-prasāda-darśanābhāvaś ca, tena puṣṭena saṁcāriṇā bhakti-rasa-poṣaṇārtha eva -- bhakti-yoga-vidhānārtham katham paśyema hi striyaḥ [BhP 1.8.20] iti tasyaiva mukhya-prayojanatvāt | brahman yam anuḡrṇāmi tad-viśo vidhunomy aham [BhP 8.22.24] iti | sudustarān naḥ svān pāhi [BhP 10.17.24] ity ādau | na śakunmas tvac-caraṇam santy uktam iti | vipadaḥ santu tāḥ śaśvat [BhP 1.8.25] iti | nāham tu sakhyo bhajato'pi [BhP 10.32.20] iti ca dainyena tat-poṣaṇa-śravaṇāt | etam eva śrīmad-vraja-bālānām brahma-dvārā mohanam api vyākhyeyam | tasmin bahir mohe'pi teṣāṁ manasi bhojana-maṇḍalāvasthitam ātmānam anusandadhānānām vatsānveṣaṇārthāgata-śrī-kṛṣṇa-pratyāgamana-bhāvanā sātatyena prema-rasa-poṣaṇāt | yathoktam –

ūcuś ca suhṛdaḥ kṛṣṇam svāgatam te'tiramhasā |
naiko'py abhojka-bala ehitāḥ sādhu bhujyatām || [BhP 10.14.45] iti |

yajña-patnīnām asvikāras tāsām brāhmaṇitvāt tādrśa-lilāyām sarveṣāṁ (page 77)
anabhirūceḥ bhajate tādrśiḥ krīḍā yāḥ śrutvā tat-paro bhavet [BhP 10.33.36] iti
nyāyāt |

naitat pūrvaiḥ kṛtam tvad ye na kariṣyanti cāpare |
yas tvam duhitarām gaccher anigrhyāṅgajam prabhuḥ || [BhP 3.12.30]

tejīyasām api hy etan na suślokyam jagad-guro ity atra tejīyasām api tad-anucintatā śrūyate iti | evam evāha –

na prītaye 'nurāgāya hy angasango nṛṇām iha |
tan mano mayi yuñjānā acirān mām avāpysyatha || [BhP 10.23.32]

iha brāhmaṇa-janmani bhavatīnām aṅga-saṅgaḥ sāksān mat-paricaryā-rūpo'rtho nṛṇām etac-carita-draṣṭṛ-śrotṛṇām prītaye ruci-mātrāya na bhaviṣyati, kim uta nānurāgāyati | tat tasmād acirād anantara-janmani iti |

|| 10.23 || śrī-bhagavān yajñapatnīḥ || 121 ||

[122]

anena kvacit bhakta-suhṛttva-vaiparītyābhāso'pi vyākhyātaḥ | kim ca bhaktā dvi-vidhāḥ dūrasthāḥ parikarās ca | tatra dūrastha-bhaktārtham kvacid bhakta-suhṛttva-lakṣaṇena parama-prabalena guṇena brahmaṇyatvādy-āvaraṇam api prāyo dṛśyate śrīmad-ambarīṣa-caritādau | parkarārtham 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 cātmaikatvam prasidhyati | tathoktam aham bhakta-parādhīnaḥ [BhP 9.4.63] ity ādinā | tad dhi hy ātma-kṛtam manye yat sva-pumbhir asat-kṛtā [BhP 3.16.4] ity ādinā ca |

tad evam bhakta-mahattva-mātrasya tādr̥ṣatve sthite premārdratvam tad-vaśyatvam ca sutarām eva sarvācchādakam | tac ca premṇaḥ svarūpa-nirūpaṇe darśitam | ataeva sarvoddīpana-guṇa-mukhyatvena tatra tatra sa-camatkāram anusmṛtam | tatrodhbhāsvarākhyenānubhāvena vyañjitaṁ tasya premārdratvam, yathā --

bhagavān atha viśvātmā pṛthunopahṛtārhaṇaḥ |
samujjihānayā bhaktyā grhīta-caraṇāmbujaḥ ||
prasthānābhimukho 'py enam anugraha-vilambitaḥ |
paśyan padma-palāśākṣo na pratathe suhṛt satām || [BhP 4.20.19-20]

sa ādirājo racitāñjalir harim vilokituṁ nāsakad āsru-locanaḥ ity ādi | spaṣṭam |

|| 4.20 || śrī-śukaḥ || 122 ||

[123]

atha sāttvikenāpi vyañjitaṁ yathā | tatra bhakty-ārdratvam āha –

yasmin bhagavato netrān nyapatann āsru-bindavaḥ |
kṛpayā samparītasya prapanne 'rpitayā bhṛśam ||
tad vai bindusaro nāma [BhP 3.21.38-39] ity ādi |

bhagavataḥ śrī-śubalākhyasya | prapanne bhakte śrī-kardamākhye ||

|| 3.12 || śrī-maitreyaḥ ||123||

[124]

vātsalyārdratvam āha—

kr̥ṣṇa-rāmau pariṣvajya pitarāv abhivādya ca |
na kiñcanocatuḥ premṇā sāsru-kaṅṭhau kurūdvaha || [BhP 10.82.33]

pitarau kurukṣetra-militau śrī-yaśodānandākhyau mātā-pitarau |

|| 10.82 || śrī-śukaḥ || 124 ||

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[125]

maitryārdratvam āha—

taṁ vilokyācyuto dūrāt priyā-paryāṅkam āsthitaḥ |
sahasotthāya cābhyetya dorbhyāṁ paryagrahīn mudā ||
sakhyuḥ priyasya viprarṣer aṅga-saṅgāti-nirvṛtaḥ |
prīto vyamuñcad ab-bindūn netrābhyāṁ puṣkarekṣaṇaḥ || [BhP 10.80.18-19]

taṁ śrīdāma-vipram ||

|| 10.80 || śrī-śukaḥ || 125 ||

[126]

kāntābhāvārdratvam āha—

tāsām ativihāreṇa śrāntānām vadanāni saḥ |
prāmṛjat karuṇaḥ premṇā śantamenāṅga pāṇinā || [BhP 10.33.21]

tāsām śrī-gopīnām | premṇā karuṇaḥ sāsru-ṅetra ity arthaḥ | sāttvikāntaram coktam
vaiṣṇave –

gopī-kapola-saṁśleṣam abhipatya harer bhujau |
pulakodgama-śasyāya svedāmbu-ghanatām gatau || [ViP 5.13.55]

|| 10.33 || śrī-śukaḥ || 126 ||

[127]

atha prema-vaśyatvam, yathā tatra śrī-bhakti-vaśyatvam āha gadyena-- *yasya bhagavān svayam akhila-jagad-gurur nārāyaṇo dvāri gadā-pāṇir avatiṣṭhate nija-janānukampita-hṛdayah* [BhP 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 || [BhP 10.11.7] ity ādi |

spaṣṭam |

|| 10.11 || śrī-śukaḥ || 128 ||

[129]

maitrī-vaśyatvam āha—

sārathya-pāraśada-sevana-sakhya-dautya-vīrāsanānugamana-stavana-praṇāmān | snigdheṣu pāṇḍuṣu jagat-praṇatim ca viṣṇor bhaktim karoti nṛ-patiś caraṇāravinde || [BhP 1.16.18]

snigdheṣu pāṇḍuṣu viṣṇor yāni sārathyādīni karmāṇi tāni śṛṇvaṁs tathā viṣṇor jagat-kartṛkām praṇatim ca śṛṇvan nṛpatiḥ parīkṣid viṣṇoś caraṇāravinde bhaktim karoti | pāraśadam pāraśadatvam sabhā-patitvam | sevanaṁ cittānuvṛttiḥ | vīrāsaṇam rātrau khaḍga-hastasya tiṣṭhato jāgaraṇam |

|| 1.16 || śrī-sūtaḥ || 129 ||

[130]

kānta-bhāva-vaśyatvam āha—

na pārāye 'ham niravadya-saṁyujām sva-sādhu-kṛtyam vibudhāyuṣāpi vaḥ | yām ābhajan durjara-geha-śṛṅkhalāḥ saṁvṛścya tad vaḥ pratiyātu sādhunā || [BhP 10.32.22]

niravadyā parama-śuddha-bhāva-viśeṣa-mātreṇa pravṛttatvāt parama-śuddhā saṁyuk-saṁyoge yāsām tāsām vaḥ sva-sādhu-kṛtyam tad-anurūpa-madīya-parama-sukhada-

sevām na pārāye | na pratyupakāreṇānukartum śaknomīty arthaḥ | kenāpi na pārāye |
vigato budho gaṇanā-vijño yasmāt tena svabhāva-nityenāpy āyuṣety arthaḥ | tāsām
anurāgasya sādhiṣṭhatvaṁ loka-dharmātikrāntatvād āha yā iti | tasmād vaḥ sādhunā
sauśīlyenaiva tat pratiyātu pratyupakṛtaṁ bhavatu | ahaṁ tu bhavatīnām ṛṇī eveti
bhāvaḥ |

|| 10.32 || śrī-śukaḥ || 130 ||

[131]

tad evaṁ tasya premārdratvādike sthite tad-ādikasya tasmin parama-sādhu-gaṇe ca
parama-hṛdya-sukhadatvāt tad-dhetukaṁ kādācitkaṁ satyādi-vaiparītyam api parama-
guṇa-śiromaṇi-śobhām bhajate | tatra satya-virodhy api guṇo yathā—

sva-nigamam apahāya mat-pratijñām
ṛtam adhikartum avapluto rathasthaḥ || [BhP 1.9.37]

spāṣtam |

|| 1.9 || śrī-bhīṣmaḥ || 131 ||

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[132]

śauca-virodhī yathā -- aṁsa-nyasta-viṣāṇo 'sṛṇ- mada-bindubhir aṅkitaḥ [BhP
10.43.15] ity ādi | spāṣtam ||

|| 10.43 || śrī-śukaḥ || 132 ||

[133]

kṣānti-virodhī ca, yathā yas tān dveṣṭi sa mām dveṣṭi yas tān anu sa mām anu ity-ādi-
mahābhārata-stha-śrī-bhagavad-vākyāt | yathā dhanam harata gopānām [BhP
10.44.32] ity ādy-anantaram evaṁ vikatthamāne vai kaṁse prakupito 'vyayaḥ [BhP
10.44.34] | spāṣtam |

|| 10.44 || śrī-śukaḥ || 133 ||

[134]

santoṣa-virodhī ca api me pūrṇa-kāmasya ity ādeḥ bhakti-sudhodaya-stha-bhagavad-
vākyāt [14.28] | yathā—

tam aṅkam ārūḍham apāyayat stanam
sneha-snutam sa-smitam īkṣatī mukham |

atrptam utsrjya [BhP 10.9.5] ity ādi |

evam jaghāsa haiyaṅgavam antaram gataḥ [BhP 10.96] ity ādau raho'pi tat-tal-
lilāveśaḥ |

|| 10.9 || śrī-śukaḥ || 134 ||

[135]

evam bāli-prabhṛtāvārjavādi-guṇa-virodhī ca sugrīva-hanumad-ādi-pakṣapāta-mayo
jñeyaḥ | sarva-śubhaṅkaratvaṁ ca krodho'pi devasya vareṇa tulyaḥ iti nyāyena
siddham |

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

sa eṣa nara-loke 'sminn avatīrṇaḥ sva-māyayā |
reme strī-ratna-kūṭastho bhagavān prakṛto yathā || [BhP 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 tādrśa-ramaṇa-vaśa-
kāri-prema-viśeṣa-rūpayā tayaiiva reme, na tu prasiddha-kāmenety arthaḥ | atra ratna-
padena tāsām api tad-yogyatvaṁ bodhayitvā tādrśa-prema-viśeṣa-mayatvaṁ bodhitam
| evam bhāva-vailakṣaṇye'pi kriyayā sāmyam ity āha prakṛto yathā iti | atra śrī-
bhagavato'py aprākṛtatvaṁ darśayitvā tadvat kāma-viṣayatvaṁ nirākṛtam |

[136]

atha punar api tādrśa-premavatīṣu tāsū api prakṛta-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 vimathitum kuhakair na śekuḥ || [BhP 1.11.37]

madanaḥ prakṛtaḥ kāmaḥ | udbhaṭa-bhāva-sūcaka-nirmala-manoharābhyām hāsa-
vrīḍāvalokābhyām nihatas tan-mahima-darśanena svayam evoktārthīkṛta-svāstrādi-
balo'bhūta | ateva sammuhya cāpam ajahāt bhrū-pallavam dhanur apāṅga-taraṅgitāni
bāṇā ity-ādivat | tatra nijāstra-prayogaṁ na kuruta evety arthaḥ | tathābhūtā api
pramadottamāḥ pramadena prakṛta-premānanda-viśeṣeṇa paramotkṛtās tāḥ sva-
vr̥nda eva yāḥ svato'py utkṛta-premavatīyas tāsām sāmyecchayā kuhakais tādrśa-
premābhāvena kapaṭāmśa-prayuktaḥ sadbhīḥ kapaṭādibhir yasyendriyaṁ vimathitum
(page 80) tadvad viśeṣeṇa mathitum na śekuḥ kintu sva-premānurūpam eva śekur iti |
tasmāt prema-mātroththāyit-vikāratvāt tasya kāmuka-vailakṣaṇyam iti bhāvaḥ |

[137]

tasmād etat tattvam avijñāyaiva --

tam ayam manyate loko hy asaṅgam api saṅginam |
ātmaupamyena manujam vyāpṛṇvānam yato 'budhaḥ || [BhP 1.11.38]

ayam sādharmaṇo lokaḥ asaktam api prakṛta-guṇeṣv anāsaktam api | yataḥ
ātmaupamyena manujam vyāpṛṇvānam kāmādi-vyāpāra-yuktaṁ manyate | yathā
ātmanaḥ prakṛta-manuṣyatvādi tathaiva manyata ity arthaḥ | ataevābudhaḥ evāsau
loka iti |

[138]

prakṛta-guṇeṣv asaktatve hetuḥ –

etad īsanam īsasya prakṛti-stho 'pi tad-guṇaiḥ |
na yujyate sadātma-sthair yathā buddhis tad-āśrayā || [BhP 1.11.39]

avatārādaḥ prakṛti-guṇa-maye prapañce tiṣṭhann api sadaiva tad-guṇair na yujyate iti
yad etad īsasyeśanam aiśvaryam | tatra vyatireke dṛṣṭāntaḥ, yatheti | evam evoktaṁ
śrīmad-uddhavana trṭīye --

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

[139]

nanu tādrśam aiśvaryaṁ tasya tāḥ kim jānanti | yadi jānanti tadā raho-lilāyām trutyaty
eva tādrśa-premety āśaṅkyāha –

tam menire 'balā mūḍhāḥ straiṇam cānuvratam rahaḥ |
apramāṇa-vido bhartur īsvaram matayo yathā || [BhP 1.11.40]

īsvaram api tam raha ekānta-lilāyām mauḍhyāt tādrśa-prema-mohād bhartur
apramāṇa-vidas tādrśaiśvarya-jñāna-rahitaḥ straiṇam ātma-vaśyam anuvratam
anusṛtaṁ ca menire | tac ca nāyuktaṁ ity āha, yathā tāsām matayaḥ prema-vāsanās
tathaiva sa iti **ye yathā mām** [Gītā 4.11] ity ādeḥ | **svecchāmayasya** [BhP 10.14.2] ity
ādeḥ ca prāmāṇyād iti bhāvah |

|| 1.11 || śrī-sūtaḥ || 135-139 ||

[140]

tathā cānyatra –

gṛhād anapagaṃ vikṣya rāja-putryo 'cyutaṃ sthitam |
preṣṭhaṃ nyamaṃsata svam svam na tat-tattva-vidaḥ striyaḥ || [BhP 10.61.2]

ātmānaṃ pratyekam eva preṣṭhaṃ sarvataḥ priyatamam amaṃstety arthaḥ |
ataevātattva-vidaḥ | ūrdhvordhva-preyasī-sad-bhāvāt |

[141]

nanv ātmārāmasya kathaṃ 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-vikṣita-valgu-jalpaiḥ |
sammohitā bhagavato na mano vijetum
svair vibhramaiḥ samaśakan vanitā vibhūmnaḥ || [BhP 10.61.3]

atra sa-premeti tāsu śrī-kṛṣṇa-prema darśitam | ataeva vanitā-śabda-prayogaḥ | [vanitā-
janitāyarthānurāgāyām ca yoṣiti](#) iti nānārtha-vargāt | tena tasmin tāsām ca [\(page 81\)](#)
prema darśitam | atas tat-prema-mātra-vijitam yad bhagavato manas tat tu svaiḥ
kevala-strī-jātīyair vibhramair vijetum na śekur ity arthaḥ |

[142]

strī-jātīya-vibhramānuvāda-pūrvakaṃ pūrvārtham eva viśadayati ---

smāyāvaloka-lava-darśita-bhāva-hāri-
bhrū-maṇḍala-prahita-saurata-mantra-śauṇḍaiḥ |
patnyas tu ṣoḍaśa-sahasram anaṅga-bāṇair
yasyendriyaṃ vimathitum karaṇair na śekuḥ || [BhP 10.61.4]

svayam evānaṅga-bāṇa-rūpaiḥ karaṇair bhāva-hāvādibhir na śekuḥ | tāni viśinaṣṭi
smāyati | smāyaḥ smitam | bhāvo'bhīprāyaḥ | tādrśa-bhrū-maṇḍalaiḥ prahitā vikṣiptās
ca te saurata-mantraiḥ surata-rūpārtha-sādhaka-mantraiḥ śauṇḍāḥ pragalbhās ca te
tādrśaiḥ ||

|| 10.61 || śrī-śukaḥ || 141-142 ||

[143]

atha śrī-raghunātha-carite [strī-saṅginām gatim iti prathayaṃś cacāra](#) [BhP 9.10.11] ity
ādika-vākyeṣv antas tat-prema-vaśa eva strī-saṅginām kāmīnām gatim prathayan kriyā-
sāmyena bahir vikhyāpayan ity evābhīprāyaḥ | uktaṃ ca tad-adhyāyānte—

premnānuvṛtṭyā śīlena praśrayāvanatā satī |
bhīyā hriyā ca bhāva-jñā bhartuḥ sitāharan manaḥ || [BhP 9.10.56] iti |

tad-anantarādhyāye'pi---
tac chrutvā bhagavān rāmo rundhann api dhiyā śucaḥ |
smaraṁs tasyā guṇāṁs tāṁs tān nāśaknod roddhum īsvaraḥ || [BhP 9.11.16]

ity anenāntas-tat-prema-vaśatām bhakti-viśeṣa-saukhyāya vyajya bahiḥ kāmuka-kriyā-
sāmya-darśanayā sādharmaṇa-jana-vairāgya-jananāyoktam—

strī-puṁ-prasaṅga etādṛk sarvatra trāsam-āvahaḥ | [BhP 9.11.17] ity ādi |

yuktaṁ cobhaya-vidhatvaṁ bhagavac-caritasya caturasra-hitatvāt | tasmāt tat-kāmasya
preyasī-viśayaka-prīti-viśeṣa-mātra-śarīratvam | ato na doṣaś ca | tan-mātra-
śarīratvenaivaṁ viśiṣyoktam – reme ramābhir nija-kāma-samplutaḥ [BhP 10.59.43] iti
sa satya-kāmo'nuratābalā-gaṇaḥ [BhP 10.33.25] iti |

atha sāmyam api bhaktād anyatraiva |

samo 'ham sarvabhūteṣu na me dveṣyo 'sti na priyaḥ |
ye bhajanti tu mām bhaktyā mayi te teṣu cāpy aham || [Gītā 9.29] ity ādeḥ |

atha bhakta-prema-viśeṣa-maya-nara-lilāveśa-maye kvacit tat-prakāśa-viśeṣe kadācit
sarvajñatvādi-virodhi-mohādiko'pi dṛśyate | so'pi guṇa eva | tādṛśa-mohādikasya tal-
lilā-mādhurya-vāhitvena viduṣām api prīti-sukhadatvāt na tu doṣaḥ |
svecchayāṅgīkṛtatvāt | ataevāha --

rakṣo veditvākhila-bhūta-hṛt-sthitaḥ
svānām niroddhum bhagavān mano dadhe || [BhP 10.12.25]

tāvat praviṣṭās tv asurodarāntaram
paraṁ na gīrṇāḥ śiśavaḥ sa-vatsāḥ || [BhP 10.12.26] iti |

tathā tato vatsān adṛṣṭvaitya [BhP 10.13.16] ity ādi |

|| 10.12 || śrī-śukaḥ || 143 ||

[144]

yadā ca tasya svecchā na bhavati pratikulair mohādinā yojayitum iṣyate ca saḥ | tadā
sarvathā tena na yujyate eva | yathā śālva-māyayā tasya mohābhāvaṁ sthāpayann
āha—evaṁ vadanti rājarṣe ṛṣayaḥ kecanānvitāḥ [BhP 10.77.30] ity ādau |

kva śoka-mohau sneho vā bhayaṁ vā ye 'jñā-sambhavāḥ |

kva cākhaṇḍita-vijñāna- jñānaiśvaryaś tv akhaṇḍitaḥ || [BhP 10.77.33] ity ādi |

pūrvokta-rītyaivoktaṁ ye tv ajña-sambhavāḥ paramāyādi-pāravaśya-mātra-kṛtāḥ
śokādayas te kveti |

|| 10.77 || śrī-śukaḥ || 144 ||

(page 82)

[145]

bhakta-prema-pāravaśya-sambandhena tu śokādayo'pi varṇitā eva – śrutvā tām
bhagavān rāmaḥ [BhP 9.11.16] ity ādau śrī-rāma-carite | sakhyuḥ priyasya viprarśeḥ
[BhP 10.80.19] ity ādau śrī-dāmādi-vipra-carite | tathāha—

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

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

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

[146]

atha svāntantryaṁ bhakta-sambandhaṁ vinaiva aham bhakta-parādhīnaḥ [BhP 9.4.63]
ity ādeḥ | atha gocāraṇādāv api sukhitva-guṇānukūlyam eva mantavyam | tad-vyājena
nānā-kṛdā-sukham eva hy upacīyate | yathāha—

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

kriyā-kṛtasya duḥkhasya niṣedhaḥ | vraje vikrīḍator iti | chadma vyājah | māyā
vañcanam | gopāla-vyājena yad vañcanam tena vikrīḍatoḥ | prātas tad-vyājena nānā-
janān vañcayitvā vrajād vanam gatvā svacchandaṁ nijābhīṣṭāḥ krīdāḥ kurvator ity
arthaḥ | sāyam vrajāvāsāgamane cānyā iti | kāla-kṛtasya duḥkhasya niṣedhaḥ | sa ceti |
anena deśa-kṛtasya ca iti jñeyah |

|| 10.18 || śrī-śukaḥ iti || 146 ||

[147]

atha pūrvavat sthairyā-virodhī bālyādi-cāñcalyam api guṇatvenaiva sphuṭam dṛśyate |
yathā **vatsān muñcan kvacid asamaye** [BhP 10.8.29] ity ādi | atha rakta-lokatvam ca
yathāha—

snigdha-smitāvalokena vācā piyūṣa-kalpayā |
caritreṇānavadyena śrī-niketena cātmanā ||
imam lokam amuṁ caiva ramayan sutarām yadūn |
reme kṣaṇadayā datta- kṣaṇa-strī-kṣaṇa-sauhṛdah || [BhP 3.3.20-21]

rajanyā dattāvasarah strīṇām kṣaṇam utsava-rūpam sauhṛdam yasya ||

|| 3.3 || śrīmān uddhavaḥ || 147 ||

[148]

atra **evam līlā-nara-vapuḥ** [BhP 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
param padaṁ dveṣṭi yathāsurā harim || [BhP 4.3.21]

spaṣṭam |

|| 4.3 || śrī-śivaḥ || 148 ||

[149]

yadyapy eṣām guṇānām sarveṣām api bhagavati nityatvam eva tathāpi tat-tal-līlā-
siddhy-artham teṣām kvacit kasyacit prakāśaḥ kasyacid aprakāśaś ca bhavati |
ataevāha—

aśrūyantāśiṣaḥ satyās tatra tatra dvijeritāḥ |
nānurūpānurūpās ca nirguṇasya guṇātmanāḥ || [BhP 1.11.19]

nirguṇasya madhya-pada-lopena nirgatā guṇebhyo guṇā yasya tasya, prākṛta-guṇātīta-
nitya- (page 83) guṇasya nānurūpāḥ nitya-tat-paripūrṇatvena lābhāntarāyogāt |
guṇātmanāḥ tadāśīrvādāṅgikāra-dvārā tat-tad-guṇa-viśeṣa-pravartaka-nivartakasya
anurūpās ca | tad-aṅgikāre hetuḥ satyā iti |

tad evam prakāśanāprakāśana-hetor eva śrī-bhagavataś candra-para-
parārdhojjvalatādike saty api tal-līlā-mādhurya-vistārakas tamisrādi-vyavahārah
sidhyati |

ataevāvasara-viśeṣaṁ prāpya tat-tad-guṇa-samudāya-viśeṣāvīrbhāvād 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 || \[BRS 2.1.226\] iti |](#)

ete ca guṇā govardhanoddhāraṇādi-śakra-sambhāṣānta-līlāyām vyaktāḥ santi | atha
dhīra-lalitāḥ –

[vidagdho nava-tārūnyaḥ parihāsa-viśāradaḥ |](#)
[niścinto dhīra-lalitāḥ syāt prāyaḥ preyaśi-vaśaḥ || \[BRS 2.1.230\]](#)

ete ca śrīmad-vraja-devī-sahita-līlāyām suṣṭhu vyaktāḥ | atha **dhīra-śāntāḥ** –

[śama-prakṛtikāḥ kleśa-sahanaś ca vivecakaḥ |](#)
[vinayādi-guṇopeto dhīra-śānta udīryate || \[BRS 2.1.233\]](#)

ete ca tādrśānām yudhiṣṭhirādīnām sannidhau tat-pālana-līlāyām ujṛmbhate | atha
dhīroddhataḥ –

[mātsaryavān ahaṅkāri māyāvī roṣaṇaś calaḥ |](#)
[vikatthanaś ca vidvadbhir dhīroddhata udāhṛtaḥ || \[BRS 2.1.236\]](#)

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

athoddīpaneṣu kriyā līlā eva | tās ca dvividhāḥ | tatra tat-sānnidhyena māyayā
darśitāḥ | sṛṣṭy-ādayo māyikyāḥ | tadīya-śrī-vigraha-ceṣṭās tu smita-vilāsa-khelānṛtya-
yuddhādayaḥ svarūpa-śaktimayyaḥ | śrī-vigrahasya svarūpānandaika-rūpatvāt |
[ramayātma-śaktyā yad yat kariṣyati \[BhP 3.9.23\] iti tṛtīya-stha-brahma-stavāc ca |](#)
īśvarasyāpi tasya vartata eva svābhāvikaṁ tad-icchā-kautukam [lokavat tu līlā-](#)
[kaivalyam \[Vs 2.1.33\] iti nyāyena | yathāha—](#)

[eka eveśvaras tasmin sura-kārye sureśvaraḥ |](#)
[vihartu-kāmas tān āha samudronmathanādibhiḥ || \[BhP 8.6.17\]](#)

eka eveśvaraḥ samartho'pīti ṭikā ca | ataeva tat-taj-jāti-līlābhiniveśaḥ śrūyate, yathā
[viṣṇu-dharmottare—](#)

yasyām yasyām yadā yonau prādurbhavati kāraṇāt |
tad-yoni-sadṛśam vatsa tadā loke viceṣṭate ||
samhartum jagadīśānaḥ samartho'pi tadā nrpa |
tad-yoni-sadṛśopāyair vadhyān himsati yādava || ity ādi |

|| 8.6 || śrī-śukaḥ || 150 ||

[151]

tatra śrī-vigraha-ceṣṭā dvidvidhāḥ | aiśvaryamayyo mādhyurya-mayyaś ceti | tatra nija-
jana-premamayatvān mādhyurya-mayya eva ramaṇādhikye hetavaḥ | yathaiva parama-
vismaya-harṣābhyām āha— (page 84)

evam nigūdhātma-gatiḥ sva-māyayā
gopātmajatvaṁ caritair viḍambayan |
reme ramā-lālita-pāda-pallavo
grāmyaiḥ samam grāmya-vad īśa-ceṣṭitaḥ || [BhP 10.15.19]

śrī-nārāyaṇādi-rūpeṣu svāvirbhāveṣu ramā-lālita-pāda-pallavo'pi sveṣu alaukikeṣv api
vraja-vāsiṣu nirīkṣya tad-vapur alam ambare carat [BhP 10.18.27] ity ādau haladhara
īśad atra sat iti nyāya-labdhenā tal-lilā-mādhyurya-sthitiḥ san laukikam yad
gopātmajatvaṁ tad eva alaukika-gopātmajamayiś caritair viḍambayan anukurvan reme
svayam api ratim uvāha | atas tādrīśa-ramaṇeṣu yathā tad-icchā | na tathā ramā-lālita-
pāda-pallavatve'pīti darśitam |

ramaṇam eva darśayati | yathādhunāpi grāmyair bālakaiḥ samam kaścid grāmādhipa-
bālako ramate tadvat | tat-tal-lilā-pradhāna eva ramate na tv aiśvarya-pradhāna ity
arthaḥ | drīyate ca tat-tal-lilāveśaḥ | sa jāta-kopa-sphuritārūṇādharaḥ [BhP 10.9.6] ity
ādau | raho'pi jāta-tādrīśa-bhāvāt | tān vīkṣya kṛṣṇaḥ [BhP 10.12.27] ity ādau bālānām
svakarāpacyutatājātānutāpād diṣṭa-kṛtatva-mananāc ca | ataeva tasya tat-tal-lilāsu
lokānusāri yad yad buddhi-karma-sauṣṭhavam tat tat suṣṭhu munibhir api sa-
camatkāram varṇyate | yathoktam śrī-śukena jarāsandha-yuddhānte—

sthity-udbhavāntam bhuvana-trayasya yaḥ
samīhite 'nanta-guṇaḥ sva-līlayā |
ana tasya citram para-pakṣa-nigrahas
tathāpi martyānuvidhasya varṇyate || [BhP 10.50.30] iti |

teṣu cariteṣu yad-alaukikam āsīt tad api tat-tal-lilā-rasa-mātrāsaktasya tasya svabhāva-
siddhaiśvaryatvena līlākhyā śaktir eva svayam sampāditavatīty āha īśam tat-tal-lilocita-
sughaṭa-durghaṭa-sarvārtha-sādhakam ceṣṭitam līlaiva yasya sa iti | yathoktam—

athovāca hrīṣīkeśam nāradaḥ prahasann iva |
yoga-māyodayam vīkṣya mānuṣim iyuṣo gatim || [BhP 10.69.37]

yathā ca--

yady evaṁ tarhi vyādehī- ty uktaḥ sa bhagavān hariḥ |
vyādattāvyāhataisvaryaḥ krīḍā-manuja-bālakaḥ || [BhP 10.8.36]

sā tatra dadṛṣe viśvam [BhP 10.8.37] iti | atra yadi satya-giras tarhi samakṣam paśya
me mukham [BhP 10.8.35] ity antā tadiya-sarasa-kṛtaiva līlā pūrvam uktā |
avyāhataisvarya ity ādikā tu tat-tal-līlā-śakti-kṛtaiva | sā ca śrī-vrajeśvarya vātsalya-
poṣike vismaya-śanke puṣṇāti | nāham bhakṛitavān amba [BhP 10.8.35] iti
sambhrameṇa mithyaiva kṛṣṇa-vākyam ca satyāpayati |

evaṁ śrī-dāmodara-līlāyām yāvat tasya bandhanecchā na jātāsīt tāvad-raju-
paramparābhyas tasmin dvy-aṅgulādhikatva-prakāśaḥ | tad uktaṁ tad-dāmā [BhP
10.8.15] ity ādinā | yadā tu mātr-śrameṇa tad-icchā jātā tadā na tat-prakāśaḥ | tad
uktaṁ – sva-mātuḥ svinna-gātrāyāḥ [BhP 10.9.18] ity ādinā |

evaṁ śrī-kṛṣṇa-kṛpā-drṣṭi-prabhāveṇaiva viśamaya-mohāt sakhinām samuddharaṇam
tad-āveśenaiva dāvāgni-pāne cikīrṣita-mātre svayam tan-nāśa ity ādikam jñeyam |
krīḍā-manuja-bālaka iti krīḍayā līlāyā manujā-bālaka-sthitim prāpto'pity arthaḥ |
anyatra ca krīḍā-mānuṣa-rūpiṇaḥ [BhP 10.16.68] iti | evaṁ kārya-mānuṣaḥ [BhP
10.16.60] ity atrāpi kāryam krīḍaiva | tasmāt sādhu vyākhyātam evaṁ nigūḍhātma-
gatiḥ ity ādi |

|| 10.15 || śrī-śukaḥ || 151 ||

(page 85)

[152]

anyatra ca pūrva-rītyaivāha—

kṛtvā tāvantam ātmānam yāvatīr gopayoṣitaḥ |
reme sa bhagavāns tābhir ātmārāmo 'pi līlāyā || [BhP 10.33.20]

tādṛśo'pi tābhiḥ saha reme | tasyāravinda-nayanasya [BhP 3.15.43] ity ādau cakāra
teṣām saṅkṣobham akṣara-juṣām api citta-tanvoḥ itivat | tatra sarvābhir eva yugapal-
lilecchā yadā jātā tadaiva tāvat-prakāśā api tathaiva līlā-śaktyā ghatitā ity āha kṛtveti |
līlāyā līlā-śakti-dvāraiva, na tu sva-dvārā | tāvantam ātmānam ātmanaḥ prakāśam kṛtvā
prakaṭayya |

|| 10.33 || śrī-śukaḥ || 152 ||

[153]

tad evaṁ mādhurya-mayyā līlāyā utkarṣo darśitaḥ | asyām mādhurya-mayyām ca
yugapad vicitra-līlā-vidhānasya tasyāpi ramañādhikya-hetutvena pūrva-darśita-vilāsa-
mayy eva śrī-śukadevādīnām api śrī-śiva-brahmādīnām api parama-madhuratvena

bhāsate | pūrvatra yathā **ittham satām brahma-sukhānubhūtyā** [BhP 10.12.11] ca
tādṛśatvena varṇanāt | uttaratra **śakra-śarva-parameṣṭhi-purogāḥ** [BhP 10.35.15],
kaśmalam 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 vaktāham kartā tad-anumoditā |
tac chikṣayan lokam imam āsthitaḥ putra mā khidaḥ || [BhP 10.69.60]

tatra hi śrī-nārado nānā-krīḍāntara-darśanena sukham labdhavān dharmānuṣṭhāna-
darśanena tu khedaṁ tatrāha brahmann iti |

|| 10.69 || śrī-bhagavān nāradam || 153 ||

[154]

atha pūrvavad eva kaniṣṭha-jñāni-bhaktānām eva madhuratvena bhāsamānām tad-
audāsīnya-līlām apy āha—

tasyaivam ramamāṇasya samvatsara-gaṇān bahūn |
gr̥hamedheṣu yogeṣu virāgaḥ samajāyata || [BhP 3.3.22]

gr̥ha-medheṣu gārhasthyocita-dharmānuṣṭhāneṣu vairāgyam audāsīnyam |

|| 3.3 || śrīmān uddhavo viduram || 154 ||

[155]

athoddīpaneṣu tadiya-dravyāṇi ca pariṣkārastra-vādikra-sthāna-cihna-parivāra-bhakta-
tulasī-nirmālyādīni | tatra pariṣkāra vastrālaṅkāra-puṣpādayaḥ | te ca tadiyās tat-
svarūpa-bhūtatvenaiva **bhagavat-sandarbhe** darśitāḥ | tathāpi **bhūṣaṇa-bhūṣaṇāṅgam**
[BhP 3.2.11] iti nyāyena tat-saundarya-saurabhyādi-pariṣkriyamāṇatayaiva tam
pariṣkurvanti na kevala-sva-guṇena | sa ca tat-tad-rūpān tām sva-śakti-vilāsān prāpya
svīya-tat-tad-guṇān viśeṣataḥ prakāśayatīti tasya tat-tad-apekṣāpi sidhyati | ateva
pītāmbara-dharaḥ sragvī sāksān manmatha-manmathaḥ [BhP 10.32.2] ity ādau
abhivyaktāsamordhva-saundaryasyāpi pariṣkāratvena varṇitayoḥ srak-pītāmbaayor api
tādṛśatvam gamyate | **idr̥śāny eva vāsāmsi nityam giri-vanecarāḥ** [BhP 10.41.35] iti
rajaka-vākyaṁ tv āsura-dr̥ṣṭyā **śrī-viṣṇu-purāṇe** laukika-dr̥ṣṭyāpi **suvarṇāṅjana-**
cūrṇabhyām tau tadā bhūṣitāmbarau [ViP 5.9.5] ity uttamāgamatvāvagamāt | tathā
mūle ca **śyāmam hiraṇya-paridhim** [BhP 10.23.22] ity ādi | āstām tad api kāliya-
varuṇa-govindābhīṣeka-kartṛ-mahendrādy-upahr̥tāsakhya-vastrādīnām tad-dīne
cāvaśyaṁ vicitra-parihitānām tenānyathā pratīyamānatvam eva jāyate | tataḥ (page 86)
kaṁsāhr̥ta-vāsasām svīkāraś ca tadiya-svarūpa-śaktyaika-prādurbhāva-rūpānām
narakāhr̥ta-kanyānām iveti jñeyam | athāstrāṇi yaṣṭi-cakrādīni | vāditrāṇi veṇu-

śaṅkhādīni | sthānāni vṛndāvana-mathurādīni | cihnāni padānkādīni | parivārā
gopayādvadyāḥ | nirmalyāni gopī-candanādīni yathāyatham tatra tatra jñeyāni |
athoddīpaneṣu kālās ca tadīya-janmāṣṭamyādayaḥ | tathā bhaktasya sva-yogyatā ca tad-
uddīpanatvena dṛśyate | yathā—

tato rūpa-guṇaudārya- sampannā prāha keśavam |
uttariyāntam ākṛṣya smayantī jāta-hṛc-chayā || [BhP 10.42.9]

spāṣṭam |

|| 10.42 || śrī-śukaḥ || 155 ||

[156]

tathā tad-rasa-viśeṣeṣu śrī-bhagavad-aṅga-viśeṣā api uddīpana-vaiśiṣṭyam bhajante |
yathā—

śriyo nivāso yasyoraḥ pāna-pātram mukham dṛśām |
bāhavo loka-pālānām saraṅgānām padāmbujam || [BhP 1.11.27]

śriyaḥ preyasyāḥ | yāḥ sarveṣām eva priya-vargānām dṛśās cakṣūṁṣi tāsām | loka-
pālānām pālyānām | saraṅgānām sarveṣām api bhaktānām nivāsa āśrayaḥ | yathāsvam
bhāvoddīpanatvāt |

|| 1.11 || śrī-sūtaḥ || 156 ||

[157]

kvacid virodhino'pi pratiyogi-mukhena tad-uddīpanā bhavanti | sūryādi-tāpā iva
jalābhilāṣasya | yathā—

śrutvaitad bhagavān rāmo vipakṣīya-nṛpodyamam |
kṛṣṇam caikam gataṁ hartuṁ kanyām kalaha-śaṅkitaḥ ||
balena mahatā sārddham bhrāṭṛ-sneha-pariplutaḥ | [BhP 10.53.20-21] ity ādi |

evam vātsalyādau śrī-kṛṣṇasya dhūli-panka-krīḍādi-kṛta-mālinyādayo'pi jñeyāḥ |
kānta-bhāvādau vṛddhādi-prātikūlyādayo'pi yadā ca te bhayānakādi-gauṇa-rasa-
saptakam janayanti tadāpi pañca-vidha-mukhya-prīti-rasa-poṣakatām eva
prapadyante | yathoktam **bhakti-rasāmṛta-sindhau**—

amī pañcaiva śāntādyā harer bhakti-rasā matāḥ |
eṣu hāsyādayaḥ prāyo bibhrati vyabhicāritām || [BRS 4.7.14] iti |

|| 10.53 || śrī-śukaḥ || 157 ||

[158]

tad evam uddīpanā uddiṣṭāḥ | eṣu ca śrī-vṛndāvana-sambandhinas tu prakṛṣṭāḥ | aho yatra sarveṣāṃ eva parama-prīty-ekāspadasya śrī-kṛṣṇasyāpi parama-prīty-āspadatvaṃ śrūyate—[vṛndāvanam govardhanam](#) [BhP 10.11.16] ity ādau, ślāghitam ca svayam eva [aho amī deva-varāmarārcitam](#) [BhP 10.15.5] ity ādibhiḥ |

tathā tadīya-parama-bhaktaiḥ ca [tad bhūri-bhāgyam iha janma](#) [BhP 10.14.34] ity ādinā, [āsām aho caraṇa-reṇu-juṣām](#) [BhP 10.47.61] ity ādinā, [vṛndāvanam sakhi bhuvo vitanoti kīrtim](#) [BhP 10.21.10] ity ādinā ca | ataeva śrī-kṛṣṇasyāpi tatrasthāḥ prakāśā līlā ca parama-varīyāmsaḥ | yathā [trailokya-saṃmohana-tantre](#) tadīya-śrīmad-aṣṭādaśākṣara-prastāve—

[santi tasya mahā-bhāgā avatārāḥ sahasraśaḥ |](#)
[teṣāṃ madhye`vatārāṇām bālatvam atidurlabham || iti |](#)

bālyam ca ṣoḍaśa-varṣa-paryantam iti prasiddham | tathā [hari-līlā-tīkāyām udāhṛtā smṛtiḥ](#)—

[garbhastha-sadṛśo jñeya āṣṭamād vatsarāc chiśuḥ |](#)
[bālaś cāṣoḍaśād varṣāt paugaṇḍaś ceti procyate || iti |](#)
anyatra ca ślāghitam—

[nandaḥ kim akarod brahman śreya evaṃ mahodayam |](#)
[yaśodā ca mahā-bhāgā papau yasyāḥ stanam hariḥ ||](#) (page 87)
[pitarau nānvavindetām kṛṣṇodārārbhakehitam |](#)
[gāyanty adyāpi kavayo yal loka-śamalāpaham ||](#) [BhP 10.8.46-47]

ataeva [ekādāse](#) sarva-śrī-kṛṣṇa-carita-kathānte sāmānyataḥ śrī-kṛṣṇa-caritasya bhakty-uddīpanatvam uktvā vaiśiṣṭya-vivakṣayā bālyā-caritasya pṛthag-uktiḥ --

[ittham harer bhagavato rucirāvatāra-](#)
[vīryāṇi bāla-caritāni ca śantamāni |](#)
[anyatra ceḥa ca śrutāni gṛṇan manuṣyo](#)
[bhaktim parām paramahaṃsa-gatau labheta ||](#) [BhP 11.31.28] iti |

so'yaṃ ca tat-prakāśa-līlānām utkarṣo bahu-vidhaḥ | aiśvarya-gatas tāvat satya-jñānānantānanda-mātraika-rasa-mūrti-brahmāṇḍa-koṭīśvara-darśanādau | kāruṇya-gataś ca pūtanāyām api sāksān mātr-gati-dāne, mādhyura-gatas tu [tāv aṅghri-yugmam anukṛṣya sarīṣpantau](#) [BhP 10.8.22] ity ādau, [vatsān muñcan kvacid asamaye](#) [BhP 10.8.29] ity ādau, [gopībhiḥ stobhito`nṛtyat](#) [BhP 10.11.7] ity ādau, [kvacid vādayato veṇum](#) [BhP 10.11.39] ity ādau, [kvacid vināśāya mano dadhad vrajāt](#) [BhP 10.21.1] ity ādau, [kvacid gāyati gāyatsu](#) [BhP 10.15.10] ity ādau, [tam go-rajāś churita-kuntala-baddha-barha-](#) [BhP 10.15.42] ity ādau, [kṛṣṇasya nṛtyataḥ kecid](#) [BhP 10.18.10] ity ādau, [dhenavo manda-gāminyāḥ](#) [BhP 10.20.26] ity ādau, [akṣaṇvatām phalam](#) [BhP 10.21.7] ity ādau, [śyāmam hiraṇya-paridhim](#) [BhP 10.23.22] ity ādau, [bhagavān api tā](#)

rātrīḥ [BhP 10.29.1] ity ādau, vāma-bāhu-kṛta-vāma-kapolaḥ [BhP 10.35.2] ity ādau
ca | kim bahunā sarvatraiva sahrdayaiḥ sarva evāvagantavyaḥ |

atha anubhāvās tu citta-stha-bhāvānām avabodhakāḥ | [BRS 2.2.1] | te dvividhāḥ –
udbhāsvarākhyāḥ sāttvikākhyāś ca | tatra bhāvajā api bahiś-ceṣṭā-prāya-sādhyā
udbhāsvarāḥ | te cuktāḥ –

nṛtyam viluṭhitam gītam krośanam tanu-moṭanam |
huṅkāro jṛmbhaṇam śvāsa-bhūmā lokānapekṣitā |
lālā-sravo'tṭahāś ca ghūrṇā-hikkādayo'pi ca || [BRS 2.2.2] iti |

atha sāttvikāḥ antar-vikāraika-janyaḥ | yatrāntar-vikāro'pi tad-amśa iti bhāvatvam api
teṣām manyante | tatra—

te stambha-sveda-romāncāḥ svāra-bhedo'tha vepathuḥ |
vaivarṇyam aśru pralaya ity aṣṭau sāttvikāḥ smṛtāḥ || [BRS 2.3.16]

eṣu pralayo naṣṭa-ceṣṭatā | bhagavat-prīti-hetuka-pralaye ca bahiś-ceṣṭā-nāśaḥ | naa tv
antar-bhagavat-sphūrty-āder api | yathoktam śrīmad-uddhavam uddīśya—

sa muhūrtam abhūt tūṣṇīm kṛṣṇānghri-sudhayā bhṛśam |
tīvreṇa bhakti-yogena nimagnaḥ sādhu nirvṛtaḥ || [BhP 3.2.4] ity ādinā |
śanakair bhagaval-lokān nṛlokam punar āgataḥ || [BhP 3.2.6] ity antena |

yathā gāruḍe—
jāgrat-svapna-susupteṣu yoga-sthasya ca yoginaḥ |
yā kācin manaso vṛttiḥ sā bhaved acyutāśrayaḥ || iti |

ataeva tadānīm tat-tad-rasānām āsvāda-bheda-sphūrtir apy avagantavyā |

atha sañcārīṇaḥ | ye vyabhicārīṇāś ca bhānyante | sañcārayanti bhāvasya gatim [BRS
2.4.2] iti (page 88) viśeṣeṇābhimukhyena caranti sthāyīnam prati [BRS 2.4.1] iti ca
nirukteḥ | te ca trayastrimśat –

nirvedo'tha viśādo dainyam glāni-śramau ca mada-garvau |
śaṅkā-trāsāvegā unmādāpasmṛtī tathā vyādhiḥ ||
moho mṛtir ālasyam jāḍyam vṛḍāvahitthā ca |
smṛtir atha vitarka-cintā-mati-dhṛtayo harṣa utsukatvam ca ||
augryam arśāsūyāś cāpalyam caiva nidrā ca |
suptir bodha itīme bhāvā vyabhicārīṇaḥ samākhyātāḥ || [BRS 2.4.4-6]

eṣām lakṣaṇam ujjvale darśanīyam | eṣu trāsaḥ kṛṣṇa-vatsalādiṣu bhayānakādi-
darśanāt | tad-arthaṁ tat-saṅgati-hāni-tarkenātmārthaṁ ca bhavati | nidrā tac-cintayā
śūnya-cittatvena tat-saṅgaty-ānanda-vyāptyā ca bhavati | śramaḥ paramānanda-maya-
tad-arthāyāsa-tādātmyāpattau bhavati | ālasyam tādṛśa-śrama-hetukam kṛṣṇetara-

sambandhi-kriyā-viṣayakam bhavati | bodhas ca tad-darśanādi-vāsanāyāḥ svayam
udbodhena bhavatīty ādikam jñeyam | kim ca nirvedādīnām cāmīṣām laukika-guṇa-
maya-bhāvāyamānānām api vastuto guṇātītatvam eva tādrīsa-bhagavat-prīty-
adhiṣṭhānatvāt | athaitat-samvalanātmako bhagavat-prītimayo raso'pi vyañjita eva—

smarantaḥ smārayantaś ca mitho 'ghaughā-haram harim |
bhaktyā sañjātayā bhaktyā bibhraty utpulkām tanum ||

kvacid rudanty acyuta-cintayā kvacid
dhasanti nandanti vadanty alaukikāḥ |
nṛtyanti gāyanty anuśīlayanty ajam
bhavanti tūṣṇīm param etya nirvṛtāḥ || [BhP 11.3.31-32] ity anena |

atra harir ālambano vibhāvaḥ | smaraṇam uddīpanaḥ | smāraṇādika
udbhāsvarākhyo'nubhāvaḥ | pulakaḥ sāttvikāḥ | cintādayaḥ sañcārīṇaḥ | sañjātayā
bhaktyeti sthāyī | bhavanti tūṣṇīm param etya nirvṛtā iti tat-samvalanam | param
parama-rasātmakam vastv ity arthaḥ | eṣa ca bhagavat-prīti-maya-rasaḥ pañcadhā
prīter bheda-pañcakena | te ca jñāna-bhakti-maya-bhakti-maya-vatsala-maitrī-
mayojjvalākhyāḥ krameṇa jñeyāḥ |

eteṣām ca sthāyinām bhāvāntarāśrayatvāt niyatādhāratvāc ca mukhyatvam | tat-prīti-
sambandhenaiva bhāgavata-rasāntaḥ-pātāt pañca-vidheṣu priyeṣu
kāḍācitkodbhavatvenāniyatādhāratvāc ca gaṇatā | tatas tadīya-rasānām api gaṇatā |
tatra mukhyāḥ madhureṇa samāpayet iti nyāyena gaṇa-rasānām rasābhāsānām apy
upari vivaraṇīyāḥ |

gaṇāḥ samprati vivriyante | yeṣu vismayādayo vibhāva-vaiśiṣṭya-vaśena svayam tat-
prīty-utthā api tat-prītim ātma-sātkṛtya vardhamānāḥ sthāyitām prapadyante | te ca—

adbhuto hāsyā-vīrau ca raudro bhīṣaṇa ity api |
bībhatsaḥ karuṇāś ceti gaṇāḥ sapta rasāḥ smṛtāḥ ||

tatra tat-prītimayo'yam **adbhuto rasaḥ** | yatrālambano lokottarākasmika-
kriyādimattvena vismaya-viṣayaḥ śrī-kṛṣṇaḥ | tad-ādhāras tat-priyaś ca | uddīpanās
tādrīsa-tac-ceṣṭāḥ | (page 89) anubhāvāḥ netra-vistārādyāḥ | vyabhicārīṇāś cāvega-
harṣajādy-ādyāḥ | sthāyī tat-prītimayo vismayaḥ | tad-udāharaṇam ca—

citraṁ bataitad ekena vapuṣā yugapat pṛthak |
gṛheṣu dvy-aṣṭa-sāhasraṁ striya eka udāvahat || [BhP 10.69.2] ity ādikam jñeyam |

atha tan-mayo **hāsyō 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 ity sa eva mūlam ālambanam | hāsyasyāpi tad-
viśiṣṭatvenaiva pravṛttes tu sutarām eva | ataḥ kevalasya hāsāśāsasya viṣayatvena

vikṛta-tat-priyāpriyau bahiraṅgāv evāvalambanāv iti | evaṁ dāna-yuddha-vīra-rasādiṣv
api jñeyam | uddīpanās tu taj-janakasya ceṣṭāvāg-veṣa-vaikṛtādayaḥ | anubhāvās ca
nāsauṣṭha-gaṇḍaki-spandanādayaḥ | vyabhicāriṇo harṣālasyaāvahitthādayaḥ | 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](#) [BhP 10.8.29] ity ādi,
[hastāgrāhye racayati vidhim](#) [BhP 10.8.30] iti, [evaṁ dhārṣṭyāny uśati kurute](#) [BhP
10.8.31] ity ādi [ittham strībhiḥ sabhana-nayana-śrī-mukhālokinībhīr vyākhyātārthā
prahasitamukhī na hy upālabdhum aicchat](#) ity antam | vyākhyātas tadya-cāpalya-
lakṣaṇo'rtho yasyai sā |

|| 10.8 || śrī-śukaḥ || 158 ||

[159]

utprāsātmako yathā—

[tāsām vāsāmsy upādāya nīpam āruhya satvaraḥ |
hasadbhiḥ prahasam bālaiḥ parihāsam uvāca ha](#) || [BhP 10.22.9]

spāṣṭam |

|| 10.22 || śrī-śukaḥ || 159 ||

[160]

yathā ca—

[katthanam tad upākarnya pauṇḍrakasyālpa-medhasaḥ |
ugrasenādayaḥ sabhyā uccakair jahasus tadā](#) || [BhP 10.66.7]

spāṣṭam |

|| 10.66 || śrī-śukaḥ || 160 ||

[161]

atha tat-prīti-mayo vīra-rasaḥ | tatra vīra-rasās caturdhā dharmā-dayā-dāna-
yuddhātmakatvenotsāhasya sthāyinaś cāturvidhyāt | tatra **dharmā-vīra-rasaḥ** |
tatrālbano dharmā-cikīrṣātiśaya-lakṣaṇasya dharmotsāhasya viṣayābhāvāt
prītimayatvenaiva labdho viṣayaḥ śrī-kṛṣṇaḥ | tad-ādharas tad-bhaktaś ca | uddīpanāḥ
sac-chāstra-śravaṇādayaḥ | anubhāvā vinaya-śraddhādayaḥ | vyabhicāriṇo mati-smṛty-
ādayaḥ | sthāyī tat-prītimayo dharmotsāhaḥ | tad-udāharaṇam ca—

[kratu-rājena govinda rājasūyena pāvaniḥ |
yakṣye vibhūtīr bhavatas tat sampādāya naḥ prabho](#) || [BhP 10.72.3] ity ādikam |

atha tan-mayo **dayā-vīra-rasaḥ** | atrāmbanas tat-prīti-jāyā tadīyatāvagata-sarva-
bhūta-**viṣayaka-dayayātma-vyayenāpi santarpyamaṇa-dīna-veśāc channa-nija-rūpaḥ**
śrī-kr̥ṣṇaḥ | tādr̥śa-dayādhāro bhaktaḥ | pitrādīnām tādr̥śī dayā tu vatsalādikam eva
puṣṇāti karuṇam vā | uddīpanās tad-ārti-vyañjanādayaḥ | anubhāvā āśvāsanokty-
ādayaḥ | vyabhi-(page 90)-cāriṇaḥ autsukhya-mati-harṣādayaḥ | sthāyī tat-prīti-mayo
dayotsāhaḥ | udāharaṇam ca—

kr̥cchra-prāpta-kuṭumbasya kṣut-tr̥ḍbhyām jāta-vepathoḥ |
atithir brāhmaṇaḥ kāle bhoktu-kāmasya cāgamat ||
tasmai samvyaabhajat so 'nnam ādr̥tya śraddhayānvitaḥ |
hariṁ sarvatra sampāśyan [BhP 9.21.5-6] ity ārabhya,

evam (iti) prabhāṣya pānīyam mriyamāṇaḥ pipāsayā
pulkasāyādādādhīro nisarga-karuṇo nṛpaḥ |
tasya tribhuvanādhīśaḥ phaladāḥ phalam icchatām
ātmānam darśayām cakrur māyā viṣṇu-vinirmitaḥ || [BhP 9.21.15] ity antam |

spāṣtam |

|| 9.21 || śrī-śukaḥ || 161 ||

[162]

atho tan-mayo **dāna-vīra-rasaḥ** | dvidhā cāyam sampadyate | bahu-pradatvena
samupasthita-durāpārtha-tyāgena ca | tatra prathamasyāmbanam anya-sampradānake
ca dāne dāna-dravyeṇa tat-tr̥pter eva mukhyoddeśena tad-uddeśe paryavasānāt | tat-
sampradānake tu spāṣta-tad-uddeśād ditsātīśaya-lakṣaṇasya dānotsāhasya viṣayaḥ śrī-
kr̥ṣṇas tad-ādharas tat-priyaś ca | anyāḥ sampradāna-vīra-rasas tu bahiraṅgaḥ |
uddīpanāḥ sampradāna-vikṣadyāḥ | anubhāvā vāñchādhika-dāna-smitādyāḥ |
vyabhicāriṇo vitarkautsukya-harṣadyāḥ | sthāyī tat-prītimayo dānotsāhaḥ |
udāharaṇam ca -- **nandas tv ātmaja utpanne jātāhlādo mahāmanāḥ** [BhP 10.5.1] ity
ādi | spāṣtam |

|| 10.5 || śrī-śukaḥ || 162 ||

tathā,

evam śaptaḥ sva-guruṇā satyān na calito mahān |
vāmanāya dadāv enām arcitvodaka-pūrvakam || [BhP 8.20.16]

etām pṛthvīm |

|| 8.20 || śrī-śukaḥ || 163 ||

[164]

atha dvtīyasyālabanaḥ | upasthita-durāpārtha-tyāgecchātīśaya-lakṣaṇasya tad-
utsāhasya dharmotsāhavad eva viśayaḥ śrī-kṛṣṇas tad-ādihāras tad-bhaktas ca |
uddīpanāḥ kṛṣṇālāpa-smitādayaḥ | anubhāvās tad-utkarṣa-varṇana-draḍhimādayaḥ |
sañcārīṇo dhṛti-pracurāḥ | sthāyī tat-prīti-mayas tyāgotsāhaḥ | tad-udāharaṇam—
[sālokya-sārṣṭi-sārūpya](#) [BhP 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-yuyutsātīśaya-lakṣaṇa-tad-utsāha-viśayatayā
tasyaivālabanatvaṁ sarvathā siddham | itara-pratiyoddhṛkatve'pi hāsya-rasavat tat-
prītimayatvena mūlam ālabanatvaṁ tasyaiva | tat-pratipakṣas tu yuyutsāmśa-
mātrasya bahiraṅga ālabanaḥ | tatra yoddhṛ-pratiyoddhārau mitra-viśeṣāvādhāratva-
viśayatvābhyām ālabanāv iti | uddīpanāḥ pratiyoddhṛka-smitādayaḥ | anubhāvāḥ
yoddhṛka-smitādayaḥ | vyabhicārīṇo garvāvegādayaḥ | sthāyī tat-prīti-mayo
yoddhotsāhaḥ | udāharaṇam ca trividha-pratiyoddhṛ-krameṇa—

bhrāmaṇair laṅghanaiḥ kṣepair āsphoṭana-vikarṣaṇaiḥ |
cikrīḍatur niyuddhena kāka-pakṣa-dharau kvacit || [BhP 10.18.12]

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

tathā gāṇḍīva-dhanvānam [\(page 91\)](#) vikrīḍan madhusūdanaḥ |
jigāya bhārata-śreṣṭham kuntyāḥ pramukhato vibhuḥ || iti |

|| 10.18 || śrī-śukaḥ || 164 ||

[165]

tathā—

rāma-kṛṣṇādayo gopā nanṛtur yuyudhur jaguḥ || [BhP 10.18.12]

atra tad-agre pare'pi gopās tam santoṣayanto yuyudhur ity āgatam |

|| 10.18 || śrī-śukaḥ || 165 ||

[166]

tathā jarāsandha-vadhe—

sañcintyāri-vadhopāyam bhīmasyāmogha-darśanaḥ |
darśayām āsa viṭapaṁ pāṭayann iva samjñayā ||
tad vijñāya mahā-sattvo bhīmaḥ praharatām varaḥ |

gṛhītvā pādayoḥ śatruṃ pātayām āsa bhū-tale || [BhP 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-ādharmaś 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
krodhāṃśa-mātrasya bahiraṅgālambanāḥ | tatra pramādādinā śrī-kṛṣṇāt sakhyā
atyāhite sakhyāḥ krodha-viṣayaḥ śrī-kṛṣṇaḥ | tena badhvādinām avagate saṅgame
vṛddhādinām 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 |
vyabhicāriṇa āvegādayaḥ | sthāyī tat-prītimayaḥ krodhaḥ | vṛddhāyās tat-prītimayaḥ
krodhaḥ | vṛddhāyās tat-prītimayatvaṃ vraja-janatvāt tadāpi svābhāvikyāḥ prīter
antarbhāva-mātreṇa anveṣāṃ tad-vikāratvena | tac ca tasyaiva maṅgala-kāmanā-
prāyatayā | tatra pūrveṣāṃ trayāṇām udāharaṇam anyatrānveṣyam | uttarayor dvayos
tu yathā—

tataḥ pāṇḍu-sutāḥ kruddhā matsya-kaikaya-sṛṅjayāḥ |
udāyudhāḥ samuttasthuḥ śīsupāla-jighāṃsavaḥ || [BhP 10.74.41]

spaṣṭam |

|| 10.74 || śrī-śukaḥ || 167 ||

[168]

tathā—

maitad-vidhasyākaruṇasya nāma bhūd;
akrūra ity etad atīva dāruṇaḥ |
yo 'sāv anāśvāsya su-duḥkhitaṃ janam
priyāt priyaṃ neṣyati pāram adhvaṇaḥ || [BhP 10.39.26]

spaṣṭam |

|| 10.39 || śrī-gopyaḥ || 168 ||

[169]

atha tat-prītimayo bhayānaka-rasaḥ | tatrālbanaś cikīrṣita-tat-pīdanād dāruṇāt yat
tadiya-prīti-mayaṁ bhayaṁ tasya viṣayaś śrī-kṛṣṇaḥ | tad-ādharmaś tat-priya-janaś ca |
kiṁ ca svasya tad-vicchedaṁ kurvāṇād yat tādrśaṁ bhayaṁ yac ca svāparādha-
kadarthitān śrī-kṛṣṇād eva vā syāt tasya tasya sva-viṣayakatve'pi pūrvavat prīter
viṣayatvāt śrī-kṛṣṇa eva mūlālbanaḥ | bhaya-hetus tūddīpana eva bhavet |
vibhāvyaṭe hiṣ ratyādir yatra [BhP 2.1.10] iti saptamy-arthatvasya pūrvatraiva
vyāpteḥ | yeneṭi ṛṭīyārthasya tūttaratraiva vyāpteś ca | sva-viṣayatve tu ya eva viṣayaḥ
sa evādhāra iti bhayānśa-mātra-viṣayatvena pūrvavad bahiraṅga evālbano'sau | tad-
ādharatvena tv antaraṅgo'pi |

athoddīpanāḥ bhīṣaṇa-bhrū-kutyādyāḥ | anubhāvā mukha-śoṣādyāḥ | vyabhicāriṇaś
cāpalyādyāḥ | sthāyī tat-prītimayaṁ bhayaṁ | tad-udāharaṇaṁ ca— (page 92)

janma te mayy asau pāpo mā vidyān madhusūdana |
samudvije bhavad-dhetoḥ kamsād aham adhīra-dhīḥ || [BhP 10.3.29]

atra viṣayatvenaiva hetutvaṁ na tu kārakāntaratvena |

|| 10.3 || śrī-devakī śrī-bhagavantam || 169 ||

[170]

tathā śaṅkhacūḍa-daurātmye—

krośantaṁ kṛṣṇa rāmeti vilokya sva-parigrahaṁ || [BhP 10.34.27] iti |

spaṣṭam |

|| 10.34 || śrī-śukaḥ || 170 ||

[171]

ataḥ (atha) kṣamasvācyuta me rajo-bhuvo
hy ajānatas tvat-pṛthagīśa-māninaḥ |
ajāvālepāndhatamo'ndhacakṣuṣa
eṣo'nukampyo mayi nāthavān iti || [BhP 10.14.10]

spaṣṭam |

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

[172]

atha tan-mayo bibhatsa-rasaḥ | atrāpi anya-jugupsāyāś tat-prītimayatvena pūrvavat
tat-prīti-viṣayatvāc chrī-kṛṣṇa eva mūlālbanaḥ | tad-ādharmaś tat-priya-janaś ca |

jugupsā-mātrānśasya viṣayo'nyas tu bahiraṅgālambanaḥ | uddīpanā anya-
gatāmedhyatādayaḥ | anubhāvāḥ niṣṭhīvanādayaḥ | vyabhicāriṇo viṣādādayaḥ | sthāyī
ca tat-prīti-mayī jugupsā | udāharaṇam ca **tvak-śmaśrū-roma-nakha-keśa-pinaddham**
[BhP 10.60.45] ity ādikam | śrī-rukmiṇī-vākyaṃ eva |

atha **tan-prīti-mayaḥ karuṇa-rasaḥ** | tatrālambanaḥ kevala-bandhu-bhāva-maya-
premnāniṣṭhāptipadatāvedyatvena tat-prītimaya-karuṇā-viṣayaḥ śrī-kṛṣṇas tad-ādharas
tat-priyas ca | uddīpanās tat-karma-guṇa-rūpādyāḥ | anubhāvā mukha-śoṣa-vilāpādyāḥ
| vyabhicāriṇo jādyā-nirvedādayaḥ | sthāyī ca tat-prīti-mayaḥ śokaḥ | udāharaṇam ca—

antar hrade bhujagabhogaparītam ārāt
kṛṣṇam nirīham upalabhya jalāśayānte |
gopānś ca mūḍhadhiṣaṇān paritaḥ paśūmś ca
saṅkrandataḥ paramakaśmalam āpur ārtāḥ || [BhP 10.16.19]

spāṣṭam |

|| 10.16 || śrī-śukaḥ || 172 ||

[173]

atha kṛṣṇa-prītimato janasya ca yady anyo'pi tat-kṛpā-hīno janaḥ śocaniyo bhavati tadā
tatrāpi tan-maya eva karuṇaḥ syāt | yathā—

na te viduḥ svārtha-gatiṃ hi viṣṇum
durāśayā ye bahir-artha-māninaḥ |
andhā yathāndhair upanīyamānās
te 'pīsa-tantryām uru-dāmnī baddhāḥ || [BhP 7.5.31]

spāṣṭam |

|| 7.5 || śrī-prahlādo guru-putram || 173 ||

[174]

kiṃ ca, ta eva vismayādayo yadi śrī-kṛṣṇādhārā bhavanti ta eva tat-prīti-maya-citteṣu
sañcaranti, tadāpi tat-prīti-mayādbhuta-rasādayo bhavanti | yathā – **aho amī deva-
varāmarārcitam** [BhP 1.15.5] ity ādiṣu ajāta-prītīnām tu tat-sambandhena ye
vismayādayo bhāvās tadīya-ramās ca dr̥ṣyante te'tra tad-anukāriṇa eva jñeyāḥ |

atha rasānām ābhāsa-tāpatyādi-jñānāyāśraya-niyamaḥ parasparam vyavahāro'py
uddiśyate | tatra āśraya-niyamaḥ śrī-kṛṣṇa-sambandhānurūpa eva | yathā pitrādiṣu
prākṛtasya vātsalyasyāśrayatvaṃ niyatam | tathā mukhyānām pañcānām mitho
vyavahāras tad-āśrayānām janānām iva sa ca kulīna-lokata evāvagantavyaḥ | tato
yeṣāṃ yair militvā narma-vihārātau yathā saṅkocārhatā | tadīyānām rasānām tadīyai

rasair api milane tathā tad-arhatā | yathā na, tathā (page 94) na yathollāsa tathollāsa
iti | yathā tat-preyasyādīnām tad-vatsalādibhis tad-ādīkam |

atha guṇānām saptānām api rasānām teṣu mukhyeṣu pañcasu pratīpatvam
udāsīnatvam anugāmitvam ca yathāyuktam avagantavyam | yathā hāsyasya
vīyogātmakeṣu bhaktimayādiṣu caturṣu pratīpatvam | śānta udāsīnatvam,
anyatrānugāmitvam ity ādi |

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

atha tatra mukhyasya mukhya-saṅgaty-ābhāsītvam, yathā—

sa vai kilāyaṁ puruṣaḥ purātano
ya eka āsīd aviśeṣa ātmani | [BhP 1.10.21] iti |

nūnam vrata-snāna-hutādineśvaraḥ
samarcito hy asya gr̥hīta-pāṇibhiḥ |
pibanti yāḥ sakhy adharāmṛtaṁ muhur
vraja-striyaḥ sammumuhur yad-āśayāḥ || [BhP 1.10.28] ity ādy-antam |

jñāna-vivekādi-prakāśenātra hi śānta evopakrāntaḥ | upasamhṛtaś cojjvalaḥ | tena
cāsyā vastalenaiva milane saṅkoca eveti parasparam ayogya-saṅgatyābhāsyate | atra
samādhyate cānyaiḥ | sa vai kila ity ādikam anyāsām vākyam | nūnam ity ādikam tv
anyāsām | evamvidhā vadantīnām [BhP 1.10.31] ity ādi śrī-sūta-vākyam ca
sarvānandana-param eveti |

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

[175]

tathā—

athābhaje tvākhila-pūruṣottamam
guṇālayam padma-kareva lālasaḥ |
apy āvayor eka-pati-spr̥dhoh kalir
na syāt kṛta-tvac-caraṇaika-tānayoḥ ||

jagaj-jananyām jagad-īśa vaiśasam

syād eva yat-karmaṇi naḥ samihitam
karoṣi phalgv apy uru dīna-vatsalah
sva eva dhiṣṇye 'bhiratasya kim tayā || [BhP 4.20.27-28] ity ādi |

atra dāsa-bhāvākhyā-bhakti-mayasya prakṛtatvena योग्याsya tad-ayogyojjvala-
saṅgatyābhāsitatvam | tatra dāsa-bhāvas tat-prakaraṇa-siddha eva | ujjvala-saṅgatiś ca
padma-kareva lāsa ity ādināvagamyate | atra samādhānaṁ ca | na khalv asya tadvat
kānta-bhāva-vāsanā jātā kintu bhakti-vāsanaiva | drṣṭāntas tatra tasyā bhakty-amśa
eva | tayā spardhā tu tat-parama-kṛponnaddhatvena vīrākhyā-dāsatām 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-vatsalah](#) [BhP 4.20.28] iti svasmiṁs tucchatva-mananāt | evaṁ śrī-trivikramaṇa
bali-śirasi caraṇe'rpite [nemam viriṅco labhate prasādam](#) [BhP 8.23.6] iti śrī-prahlāda-
vākyam api drṣṭam | śrī-nṛsimha-kṛpāyām svānukampāyām api –

[kvāham rajaḥ-prabhava īsa tamo 'dhike 'smin
jātaḥ suretara-kule kva tavānukampā |
na brahmaṇo na tu bhavasya na vai ramāyā
yan me 'rpitaḥ śirasi padma-karaḥ prasādaḥ ||](#) [BhP 7.9.26]

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

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

(page 94)

[176]

tathā śrī-vasudevādīnām api pitrādītvena vātsalyasya tad-ayogyā-bhakti-maya-saṅgaty-
ābhāsitatvam tatra tatra drṣyate | tatra samādhānaṁ cāgre | atha baladevādāv ity ādau
cintyam | [manaso vṛttayo naḥ syuḥ](#) [BhP 10.47.66] ity ādikāni śrī-vrajeśvarādi-
vākyāni tu na tādrṣāni | abhiprāya-viśeṣeṇa vatsala-rasasyaiva puṣṭatayā
sthāpayiṣyamāṇatvāt | tathā—

[kim asmābhir anirvṛttaṁ deva-deva jagad-guro |
bhavatā satya-kāmena yeṣāṁ vāso guror abhūt ||](#) [BhP 10.80.44] ity ādi |

atha sakhyamayasyaiśvarya-jñāna-samvalita-bhakti-maya-saṅgamenābhāsikṛtiḥ | asya
śrīdāma-viprasya sakhyam hi [kṛṣṇasyāsīt sakhā kaścīt](#) [BhP 10.80.6] ity ādinā,
[kathayaṅcakratuḥ](#) [BhP 10.80.27] ity ādau, [karau gr̥hya parasparam](#) ity anena ca
prakṛtaṁ drṣyate iti | atra ca samādhānaṁ śrī-baladevādivad eva cintyam |

|| 10.80 || śrī-śukaḥ || 176 ||

[177]

tathā --

tvam nyasta-daṇḍa-munibhir gaditānubhāva
ātmātma-daś ca jagatām iti me vṛto 'si || [BhP 10.60.39] iti |

ātmā paramātmā | ātmado mokṣeṣu tat-tad-ātmāvirbhāva-prakāśakah | atra kāntātvena
yogya ujjvala ātmādi-śabda-vyañjita-tad-ayogya-śānta-saṅgamenābhāsyate | atra
samādhīyate ca | asyāḥ svīyātvena kānta-bhāve dāsītvābhīmānamayī bhaktir api
yujyata eva pativratā-śiromaṇitvāt | yathoktam tad-ādyā evoddiśya—**dāsī-satā api
vibhor vidadhuḥ sma dāsyam** [BhP 10.59.4] iti | śrī-rukmiṇyās tu lakṣmī-
rūpatvenaiśvarya-svarūpa-jñāna-miśra-tādṛśa-bhakti-miśra-kānta-bhāvātvd atra
tādṛśa-bhakti-mātra-poṣāya tādr̥g apy uktam yuktam iti |

|| 10.60 || śrī-rukmiṇī || 177 ||

[178]

atha tan-mādhurya-mātrānubhavamaya-kevala-kānta-bhāvānām api śrī-vraja-devīnām
na khalu gopikānandano bhavān [BhP 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** [BhP 10.30.23] ity ādau
vātsalya-saṅgatiḥ saṅgaty-antareṇa vyākhyāsyate | tathā prakṛtojjvale rase rāsa-varṇane
duḥsaha-preṣṭha-virahaḥ [BhP 10.29.10] ity ādikam śrī-munīndra-vacanām, tathā tad-
anantaram, **kṛṣṇam viduḥ param kāntam** [BhP 10.29.12] ity ādike rāja-muniśvara-
praśnottare ca mokṣa-prastāva-vyañjita-śānta-rasa-saṅgatyā rasābhāsatvam akurvann
ity atra samādhānam ca **śrī-kṛṣṇa-sandarbhe** tathaivāgre ca tātkālīka-śrī-kṛṣṇa-prāpty-
antarāya-nirāsa-mātram eva tat-prasaṅge darśitam, na tv anyo mokṣa (page 95) ity atas
cintyam | tathā **taṁ kācin netra-randhreṇa** [BhP 10.32.8] ity ādau **yogivānanda-
samplutā** iti caivam vyākhyāyate | yogīti klībaika-vacanām, tac ca kriyā-viśeṣaṇam |
lajjayā yadyai manasi nidhāyavopaguhyaś te tathāpy atyantābhīniveśena yogi saṁyogi
yathā syāt tad ivopaguhyaś te ity arthaḥ | evam anyatrānyatrāpi yathā-yogaṁ
samādheyam |

atha śrī-baladevādau viruddha-bhāvāvasthānam 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 caiśam 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 tādr̥śa eva bhāvas tad-vidhasyāvirbhavati | tato na
virodho'pi | tataḥ saṅkhacūḍa-vadha-prāktana-horikā-līlāyām śrī-kṛṣṇena samam
yugmībhūya gānādikam tad-dvārā dvārakātaḥ śrī-vraja-devīṣu sandeśaś ca
nāsamañjasaḥ | evam śrīmad-udbhavadīnām api vyākhyeyam |

atha mukhyasyāyogya-gauṇa-saṅgatyābhāsatvam—

devakī vasudevaś ca vijñāya jagad-īśvarau |
kṛta-saṁvandanau putrau savajāte na śaṅkitau || [BhP 10.44.51] ity ādiṣu jñeyam |

atra śrī-kṛṣṇa-vibhāvita-bhayānaka-saṅgatyā tad-viṣayo vatsala ābhāsyate | atra
samādhānam ca prāktanam eva | atha gaṇasyāyogya-gaṇa-saṅgaty-ābhāsatvam |
yathā kāliya-hṛdaya-praveśa-līlāyām—

tāms tathā kātārān vīkṣya bhagavān mādhave balaḥ |
prahasya kimcin novāca prabhāvajño'nujasya saḥ || [BhP 10.16.16]

atra śrī-baladevasya aiśvarya-jñānavato'py ādhunika-sāmājika-bhaktasyeva vraja-
janādhāraka-karuṇānubhava-mayaḥ karuṇo योगyaḥ | sa ca hāsa-saṅgatyābhāsyate |
samādhānam ca pūrvavan nānā-bhāvasyāpi tad-vidhasya tal-līlā-viśeṣa-rakṣā-
samayānurūpa-bhāvodayāt | tad-vidhā hi tasya līlā-pravartaka-parikarā iti | hāsasya
kāraṇam prabhāva-jñānam hi atra teṣāṁ prāṇa-rakṣārtham eva bhāvāntarāṇy
atikramyoditam | tataś caivam hi teṣāṁ jñānam abhūt | ayam cetasya parama-preṣṭho
marma-vettā ca hasati tadā nāsty eva kācic cinteti | punar api tad-arthaiva tasya ceṣṭā
dṛṣṭā –

kṛṣṇaprāṇān nirviśato nandādīn vīkṣya taṁ hradam |
pratyāsedhat sa bhagavān rāmaḥ kṛṣṇānubhāvavit || [BhP 10.16.22]

ity atra līlānte punaḥ śrī-kṛṣṇa-lābhe rāmaś cācyutam āliṅgya jahāsāyānubhāva-vit
[BhP 10.17.16] ity atra tu hāsaḥ śrī-kṛṣṇam pratyupālambha-vyañjaka eva | śrī-
rukmiṇī-haraṇa-līlātau tu bhrātr-sneha-pariplutavām varṇitam | tasmāt tad-iṣṭa-
līlānurūpyān na vairūpyam iti tatra hāsyo'pi nāyogyaḥ |

|| 10.16 || śrī-śukaḥ || 178 ||

[179]

atha sthāyi-bhāva-yogyatvam prīti-lakṣaṇata eva pratipannam | tataḥ prīty-
ābhāsatve'vagate rasābhāsatvam apy avagamyam | athāyogya-saṅcāri-saṅgaty-
ābhāsatvam yathā—

sva-vacas tad ṛtam kartum asmad-dṛg-gocarō bhavān |
yad ātthaikānta-bhaktān me nānantaḥ śrīr ajaḥ priyaḥ || [BhP 10.86.32]

atha bhaktir anantādi-helana-lakṣaṇa-garva-saṅgatyābhāsyate | tat-samādhānam ca
vyākhyāntareṇa | (page 96) tad yathā ekānta-bhaktān me mama anantaḥ
savadhāmatvenāpi , śrīr jāyātvenāpi, ajaḥ putratvenāpi na priyaḥ | kintu te'py ekānta-
bhakta-śreṣṭhatvenaiva mama preṣṭhā ity arthaḥ | tad etad yad āttha tat sva-vacaḥ ṛtam
satyam karṭṛ darśayitum bhavān asmad-dṛg-gocarō'bhūt | tad-anugāmitāmśenaivāsmān
praty api kṛpām kṛtavān ity arthaḥ ||

|| 10.86 || maithilah śrī-bhagavantam || 179 ||

[180]

tathā—

tayor ittham bhagavati kṛṣṇe nanda-yaśodayoḥ |
vikṣyānurāgam paramam nandam āhoddhavo mudā || [BhP 10.46.29]

ittham tad-viyogaja-mahā-duḥkha-vyañjanāprakāreṇa | atra śrī-vrajeśvarayoḥ śrī-
kṛṣṇa-viyoga-duḥkhānubhava-mayī śrīmad-uddhavasya bhaktis tad-ayogyena
harsyeṇābhāsyate | samādhānam ca śrī-baladeva-hāsavad eva kāryam | teṣām
sāntvanārtham āgatasya tasāpi duḥkhābhivyaktir na योग्या | tatas tad-yogyas
tadiyānurāga-mahima-camatkārajo harṣa eva tad-artham uditah | anantaram tathaiva
sāntvitās ca te iti |

|| 10.46 || śrī-śukaḥ || 180 ||

[181]

tathā—

ehi vīra grham yāmo na tvām tyaktum ihotsahe |
tvayonmathita-cittāyāḥ prasīda puruṣarṣabha || [BhP 10.42.10]

atra nāyikāyāḥ sarveṣām agrata etādṛśam cāpalyam atyayogyam | tat-saṅgatiś cojjvalam
ābhāsayati | samādhānam cāsyāḥ sāmānyatvād adoṣa iti |

|| 10.42 || sairindhri bhagavantam || 181 ||

[182]

atra tava sutah sati yadādhara-bimbe [BhP 10.35.14] ity ādike tu na tathā cāpalyam
mantavyam | teṣām padyānām yugalena yugalena pṛthak pṛthak samvāda-saṅgraha-
rūpatvā | śrī-vrajeśvai-sabhā-sthitāyās cāsyāḥ sāmānyatas tan-mādhurya-varṇanam eva
| tena ca sakrādīnām eva moha uktaḥ | na tu vrajati tena vayam [BhP 10.35.17] ity
ādivat | vyomayān avanitā [BhP 10.35.3] ity ādivac ca svabhāvasya sajātīya-bhāvasya
vā prakāśanam iti | evam kunda-dāma [BhP 10.35.20] ity ādāv api jñeyam | tathā
maivam vibho'rhati bhavān [BhP 10.29.31] ity ādiṣu prakṛta-tat-saṅga-prārthana-
dainyādikam ayogyatvena pratītam api purataḥ śleṣeṇa niṣedhārthāditayā
vyākhyāsyamānatvāt parama-rasāvahatvenaiva sthāpanīyam |

athāyogyānubhāva-saṅgaty-ābhāsatvam yathā—

yadyapy asāv adharmeṇa

mām badhniyād anāgasam |
tathāpy enaṁ na himsiṣye
bhītaṁ brahma-tanuṁ ripum || [BhP 8.20.12] ity ādi-dvayam |

atra śukratvaṁ ca nārtha-prayuktasyāpi adharmādi-śabda-prayogasya tatrāyogyatvād
ābhāsyata eva bhakti-mayaḥ | samādhānaṁ ca tadānīm sāksāt 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 [BhP 10.71.10] iti | (page 97)

atrāyogyena sāksān-nāmnā sambodhanena dāsyā-maya ābhāsyate | vastutas tu tad-ādi-
nāmnām tat-parama-mahima-mayatvāt tan-maya-nāmnām ca dāsādibhir api sāksād-
grahaṇa-darśanāt tad-adoṣa iti | [yasya nāma mahad yaśaḥ](#) [ŚvetU 4.19] iti śruteḥ |

|| 10.71 || uddhavaḥ śrī-bhagavantam || 183 ||

[184]

tathā [satām śuśrūṣaṇe jiṣṇuḥ kṛṣṇaḥ pādāvanejane](#) [BhP 10.75.5] |

pādāvanejane iti ṇij-antam | atra pāṇḍava-rāja-kṛta-tādṛśa-śrī-kṛṣṇa-
niyogasyāyuktatvāt tasya bhakti-mayas tenābhāsyate | vastutas tu [bāndhavāḥ](#)
[paricaryāyām tasyāsan prema-bandhanā](#) [BhP 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 eṣām karma vigītāṅgaṁ syād iti mayivātrāgrahītavyam iti |

tad evaṁ tasyecchāyās tad-āśritair durlaṅghatvāt tad-balād eva tatra tasya pravṛttiḥ |
evaṁ svayam eva nāradādi-pāda-prakṣālāne'pi drṣtam | taṁ prati ca svecchayaiva hi
bhagavān brāhmaṇatvena bhaktatvena ca vyavaharati | tata eva kvacit [putra mā khidaḥ](#)
[BhP 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 vanam tālāli-saṅkulam || [BhP 10.15.21-22] ity ādi |

atrāyogyena bhaya-sthāna-gamana-niyogena sakhya-maya ābhāsyate | vastutas tu
samāna-śilatvena śrī-kṛṣṇasya vīrya-jñānāt tais tan-niyogo'pi nāyogyah | pratyuta
teṣām tadvad vīra-svabhāvānām tan-maya-prīti-poṣāyaiva bhavati—

sākam kṛṣṇena sannaddho
vihartum vipinam mahat |
bahu-vyāla-mṛgākīrṇam
prāviśat para-vīra-hā || [BhP 10.58.14] ity arjuna-caritavat |

ataeva premṇeti mahā-sattva-duṣṭa-nivarhaṇeti coktam | anyatra ca **asmān kim atra
grasitā niṣṭān;** **ayam tathā ced bakavad vināṅsyaṭi** [BhP 10.12.14] iti |

|| 10.15 || śrī-śukaḥ || 185 ||

[186]

evam dvārakā-jala-vihāre **na calasi** [BhP 10.90.22] ity ādau **vasudeva-nandanāṅghrim**
iti |

atrāyogyena śvaśura-nāma-grahaṇena svīyānām kāntābhāva ābhāsyate | vastutas tu
devasya paramārādhyasya śvaśurasya yo nandano mukhyaḥ putraḥ | asmat-patir ity
arthah | tasyāṅghrim vasu parama-dhana-svarūpam ity eva tan-manasi sthitam |
tathāpi daivāt tan-nāmānukaraṇa-doṣa-samādhānam conmatta-vacas-
tvenopakrāntatvāt |

|| 10.90 || śrī-paṭṭa-mahiṣyaḥ || 186 ||

[187]

tathā—

tam ātmajair dṛṣṭibhir antarātmanā
duranta-bhāvah parirebhire patim |
niruddham apy āsravad ambu netrayor
vilajjatīnām bhṛgu-varya vaiklavāt || [BhP 1.11.33]
(page 98)

duranta-bhāvā udbhaṭa-bhāvā, ataeva niruddham apy āsravam | atrātmaja-
dvārāliṅganena kānta-bhāva ābhāsyate | tad-dvārā tat-sambhogāyogyatvāt |
samādhānam ca prīti-sāmānya-paripoṣāyaiva tathācaritam na tu kānta-bhāva-poṣāya |
tat-poṣas tu dṛṣṭādi-dvāraiva | tasmān na doṣa iti |

|| 1.11 || śrī-sūtaḥ || 187 ||

[188]

athāyogya-vibhāva-saṅgatyābhāsatvam udāhriyate | tatrāyogyoddīpana-saṅgatyā yathā
yad-arcitam [BhP 10.38.8] ity ādau, yad gopikānām kuca-kuṅkumāṅkitam iti |

atrānena rahasya-līlā-cihnena dāsānusandhānāyogyena dāsya-bhāva-maya ābhāsyate |
samādhānam ca | atrāsya bhakti-mātra-sulabhatva-cintane'bhiniveśaḥ | na tu tādrśa-
līlā-viśeṣānusandhāne | yathoktam ṭikāyām—yad gopikānām iti prema-mātra-
sulabhatvam ity etat | tato'nanusandhāyaiva tad-viśeṣam bhakti-mātrodvalakatvena
nirdiṣṭatvān na doṣa iti | evam samarhaṇam yatra [BhP 10.38.17] ity ādikam
vyākhyeyam |

|| 10.38 || akrūrah || 188 ||

[189]

evam ujjvale'pi putra-rūpasyoddīpanatvāyogyatā yaṁ vai muhur [BhP 10.55.40] ity
ādau gamyā | tac cāgre samādhānam vyākhyeyam |

athālmbanāyogyatāyām tādrśa-prīty-ādharāyogyatayābhāsatve yajñapatnīnām pulindī-
harīny-ādīnyām tat-taj-jāti-rūpam ayogyam udāhāryam | atha tādrśa-prīti-
viśayāyogyatvam yathā—akṣaṇvatām [BhP 10.21.7] ity ādau vaktram vrajeśa-sutayoh
ity ādi |

atra yadyapi śrī-rāmo'pi śrī-kṛṣṇa-vyūhatvāt sa eva, tathāpi śrī-kṛṣṇatvābhāvāt tat-
preyasī-bhāva-viśeṣāyogyā eva | tatas tenātrojvalam ābhāsyate | vastutas tv
agre'vahitthā-garbheṇa vrajeśa-sutayor madhye anu paścāt veṇu-juṣṭam yan-mukham
ity ādi vyākhyānena rasotkarṣa eva sādhayitavyaḥ | evam eva ṭikāyām api | rāmaḥ
kṣapāsu bhagavān gopīnām ratim āvahaḥ [BhP 10.65.17] ity atra vyākhyātam—
gopīnām ratim iti śrī-kṛṣṇa-kriḍā-samaye'nutpannām nātibālānām cānyāsām ity
abhiyukta-prasiddhir iti |

|| 10.21 || śrī-vraja-devyaḥ || 189 ||

[190]

athāyogyasya viśayāntara-gata-bhāvādikasya saṅgaty-ābhāsatvam yathā devahūti-
varṇane—kāmaḥ sa bhūyāt [BhP 3.22.16] ity ādau kṣipatīm iva śriyam iti |

atra devahūti-gatenedrśa-varṇana-rūpeṇānubhāvena śrī-kardamasya bhaktir ābhāsyate
| vastutas tu tena jagat-sampatti-rūpām prakṛtīm śriyam evoddiśya tayoktam iti na
doṣaḥ ||

|| 3.22 || śrī-kardamaḥ || 190 ||

[191]

tathā—

uvāsa tasyām katicin mithilāyām samā vibhuḥ |
mānitaḥ prīti-yuktena janakena mahātmanā |
tato 'śikṣad gadām kāle dhārtarāṣṭraḥ suyodhanaḥ || [BhP 10.57.26]

vibhuḥ śrī-saṅkarṣaṇaḥ | mānita ity ādikam ca tasyaiva viśeṣaṇam iti samādhānam ca |

|| 10.57 || śrī-śukaḥ || 191 ||

[192]

evam agre ca kecid anye rasābhāsāḥ parihariṣyante | atha yad uktam **ayogyā-saṅgatiḥ**
api bhaṅgī-viśeṣeṇa yogyasya sthāyina utkarṣāya cet tadā rasollāsaḥ iti | tatra mukhya-
saṅgatya (page 99) mukhyasyollāso, yathā—**aho bhāgyam aho bhāgyam** [BhP
10.14.32] ity ādau | atra brahmaṇā vraja-vāsi-prasaṅge jñāna-bhakti-bandhu-bhāvau
bhāvitau | yogyāś cātra bandhu-bhāva eva bhāvayitum | tadīya-svābhāvika-tad-
bhāvāsvāde saty anyasya virasatva-pratibhānāt | tathāpi tatra parama-brahma-pada-
vyañjitāyā jñāna-bhakter ayogyāyā bhāvanā jñāna-bhakti-amśa-vāsita-sahṛdaya-
camatkārāya tadīya-bhāgya-prasaṅgā-vaiśiṣṭya-śaṁsana-bhaṅgyā tam evotkarṣayitum
pravartitety ullasaty eva rasaḥ | evam **ittham satām brahma-sukhānubhūtyā** [BhP
10.12.11] ity ādikam api vyākhyeyam | tathā—

bhrātreyo bhagavān kṛṣṇaḥ śaraṇyo bhakta-vatsalaḥ |
paitṛ-ṣvasreyān smarati rāmaś cāmburuheṣaṇaḥ || [BhP 10.49.9]

atra pitṛṣvasus tasyā aiśvarya-jñāna-mayī bhaktir ayogyā, vātsalyam tu yogyam |
tathāpi bhagavad-ādi-pada-vyañjita-tādṛśa-saṅgatiḥ yāsīt | tām atikramya bhrātreyā iti
paitṛṣvasreyān iti | amburuheṣaṇa iti cokti-bhaṅgyā vātsalyasyotkarṣe sati rasollāsaḥ |

|| 10.49 || śrī-kuntī || 192 ||

[193]

evam śrī-rāghavendrasya kevala-mādhuryamaya-līlāyām hanumataḥ kevala-tan-maya-
dāsa-bhāvo'pi svarūpaiśvarya-ādī-jñāna-maya-tad-bhāva-saṅgatiḥ nātir yogyāpi paścān
mādhuryamaya eva paryavasāyitābhaṅgyā tasyaivotkarṣāya jātet rasollāsa eva yojanīyah
| tatraiśvarya-mādhuryayor mahima-jñānam tasyāha -- **om namo bhagavate**
uttamaślokāya [BhP 5.19.3] ity ādi |

[194]

atra bhagavata ity aīsvaram uttamaślokāyeti mādihuryaṁ darśitam | svarūpa-jñānam āha -- **yat tad viśuddhānubhava-mātram ekam** [BhP 5.19.4] ity ādi |

yat tat prasiddham śrī-rāmacandrasya durvāda-śyāmala-rūpam | atra prakāśaika-lakṣaṇa-vastunaḥ sūryādi-jyotiṣaḥ prakāśatvaṁ śauklādimattvam ity ādi dharmavat guṇa-rūpādi-lakṣaṇa-tat-svarūpa-dharmasyāpi tad-ātmakatva-dṛṣṭyā tan-mātratvam uktam | ya eva dharmah svarūpa-śaktir iti **bhagavat-sandarbhā**dau sthāpitam | ataevaikam api | tasyāś ca śakter māyātiriktatvam āha svatejasā dhvasta-guṇa-vyakvastham iti | svarūpa-śaktyā dūrībhūtā traiguṇyātmikā māyā śaktiryasmāt yat | ataḥ praśāntaṁ sarvopadrava-rahitam | anubhāva-mātratve hetuḥ pratyag-dṛṣyād anyat | **na cakṣuṣā paśyanta rūpam asya** [KaṭhU 2.39], **yam evaiṣa vṛṇute tena labhyas tasyaiśā ātmā vivṛṇute tanuṁ svām** [KaṭhU 1.2.23] iti **śruteḥ** | tat kutaḥ | anāma-rūpaṁ **etās tisro devatā anena jīvenātmanānupraviśya nāma-rūpe vyākaraṇāni** [Chā 6.3.2] iti prasiddha-prākṛta-nāma-rūpa-rahitam | tatra hetuḥ nirīham iti | ātma-śabdena hi śrutāv asyāṁ paramātmano jīvākhyā-śakti-rūpo'mśa ucyate | aneneti (page 100) pṛthaktva-nirdeśāt | tad-rūpeṇa ca praveśo nāma devatā-śabda-vācyā-tejo-vāri-mṛl-lakṣaṇopādhy-abhiniveśaḥ | sa ca tasya jīvasya tatrāhantādhyāsād eva bhavati | tato'ntaryāmi-rūpeṇa svayaṁ tatra sthitasyāpi tad-adhyāsābhāvād upādhi-kṛta-nāma-rūpa-rāhityaṁ yuktam evety arthaḥ | sarvathāhānkāra-rāhitye sati vyākara-vañīti-prayogasyānarhatvād iti bhāvaḥ |

[195]

nanu, śrī-rāma-rūpaṁ na sarvair eva pratīyate tatrāha sudhiyopalambhanam | śuddha-cittena svarūpatayivopalabhyata ity arthaḥ | **nātaḥ param parama yad bhavataḥ svarūpam** [BhP 3.9.3] ity ādi śrī-brahma-vākyāt |

nanv evambhūtasya martyeṣu prakātye kiṁ prayojanam | ucyate | gauṇe saty api prayojanāntare mukhyaṁ tu bhakteṣu lilā-mādihuryābhivyañjanam evety āha—

martyāvātāras tv iha martya-śikṣaṇaṁ rakṣo-vadhāyaiva na kevalaṁ vibhoḥ | kuto 'nyathā syād ramataḥ sva ātmanaḥ sītā-kṛtāni vyasanānīśvarasya || [BhP 5.19.5]

tu-śabda āśānkā-nivṛtṭy-arthaḥ | martya-loke yo'vatāra āvirbhāvaḥ | sa tu sādhu-janodveja-kara-kṣobadhāyaiva kevalaṁ na bhavati kintu martya-śikṣaṇam api | martyeṣu śikṣaṇam tad-artha-prakāśanam yat tan-mayam api | tatra bahirmukheṣu viśayāsaṅga-durvāratāprakāśanam ānuśaṅgikam | uddeśyaṁ tu svabhakti-vāsaneṣu cittārdratā-kara-viraha-saṁyogamaya-nija-lilā-viśeṣa-mādihurya-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-mādihurya-prakāśana-pakṣe tu tat tat sambhavaty evety bhāvaḥ |

[196]

atra kṛpā-rūpaṁ tādrśa-līlā-rūpaṁ ca mādhyam adhikam ślāghitam | tatra śrī-sītā-
viyoga-duḥkham ca līlā-mādhyāntargatam eveti na doṣa ity api darśitam | tādrśa-līlā
ca na prakṛtavat kāmādi-saktatayā, kintu svajana-viśeṣa-ṣayaka-kṛpā-viśeṣaivety
āha—

na vai sa ātmātmavatām suhṛttamaḥ
saktas tri-lokyām bhagavān vāsudevaḥ |
na strī-kṛtam kaśmalam aśnuvīta
na lakṣmaṇam cāpi vihātum arhati || [BhP 5.19.6]

sa vai khalu trilokyām na saktaḥ | tatra hetuḥ | ātmā paramātmā bhagavān
paripūrṇaiśvaryaḥ vāsudevaḥ sarvāśrayaś ceti | kintu ātmavatām ātmā svayam eva
nāthatvena vidyate yeṣām teṣām sva-ṣayaka-mamatā-dhāriṇām bhakta-viśeṣāṇām ity
arthaḥ | teṣām eva suhṛttamaḥ | tasmād yathānyo strī-tva-hetukam **kaśmalaśnuvate**
tathā nāsāv aśnuvīta | atas tasyā ātmavattvenaiva tādrśa-kaśmala-hetu-tat-prīti-
ṣayatatāpīti bhāvaḥ | tathā devadūta-samayātikrameṇa ātmavato'pi lakṣmaṇasya
parityāgo yaḥ, sa khalu nātyantika ity āha, na lakṣmaṇam iti | vihātum api nārhati na
śaknoti | anantaram jhaṭity eva svarga-sthatayā svāgamanam pratikṣamaṇais tad-
ādibhiḥ saha svadhiṣṇyārohāt | adhunāpi tena sītādibhiḥ ca sahaivāsmin (page 101)
kim-puruṣa-varṣe'py asmābhir dṛṣyamānatvāt | tato maryādā-rakṣārtham eva kiñcit tat-
tad-anukaraṇam iti bhāvaḥ |

[197]

pūrvārtham eva sthāpayitum bhakty-eka-kāraṇa-kāruṇya-pramukha-parama-
mādhyam sarvordhvam āha dvābhyām—

na janma nūnam mahato na saubhagam
na vān na buddhir nākṛtis toṣa-hetuḥ |
tair yad viśṛṣṭān api no vanaukasaś
cakāra sakhye bata lakṣmaṇāgrajaḥ || [BhP 5.19.7]

mahataḥ puruṣāj janma | saubhagam saundaryam | ākṛtir jātiḥ | yad yasmāt | tair
janmātibhir viśṛṣṭān 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 narah
sarvātmanā yaḥ sukṛtajñam uttamam
bhajeta rāmam manujākṛtiṁ harim
ya uttarān anayat kosalān divam iti || [BhP 5.19.8]

pūrvam svarūpa-jñāna-maya-bhaktyā manuja-kṛtāv eva parama-svarūpatvam
darśitavān | samprati mādhyāya-jñāna-maya-bhaktyāpi viśiṣya tam evārādhayati
manujākṛtiṁ harim iti | tatrāpi śrī-kapilādikaṁ vyāvartayati rāmam iti | uttamam
asamordhva-guṇam sukṛtajñam svalpayāpi bhaktyā santuṣyantam iti |

|| 5.19 || śrī-hanūmān || 193-198 ||

[199]

tathā maivam vibho'rhati [BhP 10.23.31] ity ādau preṣṭho bhavāms tanubhṛtām kila
bandhur ātmā [BhP 10.29.32] ity atrāpi narmālāpa-maya-śleṣam aṅgyā svīya-
bhāvotkarṣeṇa rasollāsaḥ purato darśanīyaḥ | athāyogyā-gaṇa-saṅgatyāpi
mukhyasyollāso yathā tvak-śmaśru-roma-nakha-keśa- [BhP 10.60.45] ity ādikaṁ śrī-
rukmiṇī-vākyaṁ | atra pratīpatvenāyogyasyāpi bībhatsyasya saṅgatiḥ prakṛta-kṛṣṇa-
viṣayaka-kānta-bhāva-praśamsā-kāri-vacana-bhaṅgyaiva kṛteti tad-utkarṣāyaiva jātā |
tato rasollāsa eveti | tathānyatra—

etāḥ param strītvam apāstapeśalam
nirasta-śaucam bata sādhu kurvate |
yāsām grhāt puṣkara-locanaḥ patir
na jātv apaity āhṛtibhir hṛdi sprśan || [BhP 1.10.30]

strītvam strī-jātiḥ | sā ca śrī-rukmiṇyādy-avara-taj-jāti-bhedatvenaivātra grhītā | apāsta-
peśalatvādikaṁ hi taj-jāty-antarāśrayam na tu rukmiṇyādyāśrayam | tābhis tāsām api
sādhutva-karaṇāt | tatas cānyām tat-tad-doṣa-yuktām strī-jātim api ya nija-kīrti-ādinā
śuddhām kurvantīty arthaḥ | tāsām tat-tad-doṣa-rahita-sarva-guṇālānkr̥tatve tad-
avarāsām sādhutva-vidhāne ca hetum āha yāsām iti | svayam tathāvidho'pi āhṛtibhiḥ
preyasī-janocita-guṇa (page 102) –samāhārair yā eva hṛdi sprśan manasyāsajjan yāsām
grhād api na jātv apaitīti | tasmād atrāpi bībhatsa-saṅgatiḥ pūrvavad vyākhyeyā |

|| 1.10 || kauravendra-pura-striyaḥ || 199||

[200]

atha gaṇeṣv ayogyā-mukhyānām saṅgatāv api pūrva-rītyā rasollāso, yathā—

gopyo 'nuraktamanaso bhagavaty anante
tatsauhr̥dasmitavilokagiraḥ smarantyaḥ |
graste 'hinā priyatame bhṛśaduḥkhataptāḥ
śūnyam priyavyatihṛtam dadṛśus trilokam || [BhP 10.16.20]

atra gaunaḥ karuṇa-rasa eva योग्याḥ | tatra sva-pratīpe sambhogākhyā ujjvalas tv
ayogyāḥ | tathāpi tatra smita-vilokādi-rūpa-tat-saṅgatiḥ smaryamāṇa-mātratvena tat-
tad-bhāvābhivyañjana-bhaṅgyā śokam utkarṣayati | tato rasollāsa eveti |

|| 10.60 || śrī-śukaḥ || 200 ||

[201]

atha mukhyeṣv ayogya-saṅcāri-saṅgatāv api yathā tā vāryamānā patibhiḥ [BhP
10.29.8] ity ādi |

atha ca teṣām agre tādr̥śam cāpalyam ayogyam api tadānīm mohātirekābhivyañjanā-
bhaṅgyā mahābhāvākhyam sarvānusandhāna-rahitam kānta-bhāvasya utkarṣam eva
gamayāmāsa | tata ullasaty eva rasa iti |

|| 10.29 || śrī-śukaḥ || 201 ||

[202]

evam udāharaṇāntarāṇy apy unneyāni | atha yad uktam ayogyasyotkarṣe tu
rasābhāsatvasyaiva ullāsa iti tatrodāharaṇam – yuvām na naḥ sutau sāksāt pradhāna-
puruṣeśvarau [BhP 10.65.18] iti |

atra pitṛ-bhāvenābhivyaktasya śrī-vasudevasya eva योग्याḥ vātsalyam atikramya
saṅgatā bhaktir na rasatvāyopapadyate iti | samādhānam ca pūrvānusāreṇa śrī-
baladeva-vad eva yojanīyam | rasābhāsa-prasaṅge samādhānāni caitāni teṣv eva
nirdoṣeṣu kriyante | tad-itareṣu tu na tad-artham anuḡṛhyate | tasmāt sarvathā
parihāryas tat-prasaṅgaḥ | योग्येना योग्या-साङ्गत्या rasollāsasyodāharaṇāni tu svayam
uhyāni |

|| 10.65 || śrī-vasudevaḥ || 202 ||

[203]

atha tat-prīti-viśeṣa-mayā rasāḥ prakartavyāḥ | tatra śāntāpara-nāmā jñāna-bhakti-
mayo rasaḥ | tatrāmbanaḥ para-brahmatvena sphuran jñāna-bhakti-viśayaś
caturbhujādi-rūpaḥ śrī-bhagavān | tad-ādihārā bhagaval-lilā-gata-mahā-jñāni-bhaktāś
ca | tatra bhagavān evam tadaiva bhagavān aravinda-nābhaḥ [BhP 3.15.27] ity ādibhiḥ
śrī-sanakādīnām vaikuṅṭha-gamane darśitaḥ | jñāni-bhaktāś ca ātmārāmāś ca munayaḥ
[BhP 1.7.10] ity ādinā varṇitāḥ | teṣu ca śrī-catuḥsanādyā (page 103) eva tādr̥śāḥ | śrī-
śukadevasya tu lilā-rasa-mādhuryākṛṣṭatayā śrī-bhāgavatābhīniveśād yatraiva śrīmad-
bhāgavatam sarvottamatvam abhipraiti tatraiva ḡṛdhnūnā bhavet |

athoddīpanās ca tasya guṇa-kriyā-dravya-prāyāḥ tatra guṇāḥ | sac-cid-ānanda-sāndrāṅgatvaṁ, sadā svarūpa-samprāptatvaṁ, bhagavattvaṁ, paramātmatvaṁ, vidyā-śakti-pradhānatvaṁ, vibhutvaṁ, hatāri-mukti-dāyakatvaṁ, śānta-bhakta-priyatvaṁ, samatvaṁ, dāntatvaṁ, sāntatvaṁ, śucitvaṁ, adbhuta-rūpavattvaṁ ity ādayaḥ | kriyās ca bhakta-pālanādyāḥ | dravyāṇi ca mahopaniṣaj-jñāni-bhakta-pāda-rajastulasī-tadiya-sthānādīni |

athānubhāvāḥ | tat-tad-guṇādi-praśamsā para-brahma-paramātmādi-nāmoccāraṇaṁ brahma-sukhāvadhīraṇā-pūrvaka-bhagavad-unmukhatvaṁ ity ādayaḥ | nāsāgranyasta-drṣṭitvāvadhūta-ceṣṭā-jñāna-mudrādi-pūrvaka-jṛmbhāṅga-moṭana-hari-natistuti-prabhṛtayaś ca | sāttvikās ca prāyāḥ prakṛtā eva |

atha sañcāriṇaḥ | nirveda-dhṛti-harṣa-mati-smṛti-viṣādotsukatāvega-vitarkādyāḥ |

atha sthāyī jñāna-bhaktiḥ | sā ca—

yo 'ntarhito hr̥di gato 'pi durātmanām tvam |
so 'dyaiva no nayana-mūlam ananta rāddhaḥ || [BhP 3.15.46] ity ādibhir vyañjitā |

tan-maya-rasa-vyañjakam ca tatraiva--

tasyāravinda-nayanasya padāravinda-
kiñjalka-mīśra-tulasī-makaranda-vāyuḥ |
antar-gataḥ sva-vivareṇa cakāra teṣām
sañkṣobham akṣara-juṣām api citta-tanvoḥ || [BhP 3.15.43] ity ādikam |

atrāravinda-nayana ālambanaḥ | vāyur uddīpanaḥ | tanu-saṅkṣobha-rūpa udbhāsvara-viśeṣaḥ sāttvika-viśeṣaś cānubhāvāḥ | citta-saṅkṣobha-rūpo harṣaḥ sañcārī | akṣara-juṣām apīti nirdeśa-viśiṣṭena tan-nirdeśena labdhā jñāna-bhaktiḥ sthāyī | tatsamūhasyaikatrānubhavana samarthanāt jñāna-bhakti-mayo rasa iti vivecanīyam |

atha bhakti-mayeṣu raseṣu āśraya-bhakti-mayo rasa udāhṛiyate | tatrālambanaḥ pālakatvena sphurann āśraya-bhakti-āśrayaḥ śrī-kṛṣṇas tadā dhārās tal-lilā-gata-parama-pālyās ca |

atra śrī-kṛṣṇo'nyatratyeṣu śrīman-narākārātā-pradhānaḥ parameśvarākāraś ca | śrīmad-vraja-vāsiṣu tu para-madhura-parama-prabhāva—śrīman-narākāra eva |

atha te pālyā dvividhāḥ | sādharmaṇaḥ prapañca-kāryādhikṛtā bahiraṅgāḥ tādīya-caraṇa-cchāyāika-jīvanās cāntarāṅgāḥ | tatra pūrveṣām brahma-śivādayas tu bhakti-viśeṣa-sadbhāvāt tad-antaraṅgā eva |

athottare trividhāḥ | sādharmaṇaḥ śrī-yadu-pura-vāsiṇaḥ | śrīmad-vraja-pura-vāsiṇaś ca | tatra prathame jarāsandha-baddha-rājādayo muni-viśeṣādayaś ca | uttara-varga-dvayaṁ śreṇī-janādikam | athoddīpaneṣu guṇāḥ | tatra parameśvarākārāvalambanānām

bhagavattvam avatārāvai-bijatvam ātmārāmākarṣitvam putanādīnām api tad-
veśānukaraṇena mahā-bhakta-bhāva-dātṛtvaṁ paramātmavam ananta-
brahmāṇḍāśrayaika-roma-vivarāṁśatvam ity ādayo vakṣyamāṇa-miśrāḥ | śrīman-
narākārāvalambanānām kṛpāmbudhitvam āsṛita-pālakatvam avicintya-mahā-śaktitvaṁ
paramārādhyatvaṁ sarvajñatvaṁ sudṛḍha-vratatvaṁ samṛddhimattvaṁ kṣamā-
śīlatvaṁ dākṣiṇyaṁ satyaṁ dākṣyaṁ sarva-śubhaṅkaratvaṁ dhārmikatvaṁ śāstra-
cakṣuṣtvaṁ bhakta-suhṛttvaṁ vadānyatvaṁ ojaḥ kīrtiḥ tejaḥ saho balāni prema-
vaśyatvādayaś ca |

atha jātayaḥ pūrveṣāṁ tat-tad-anukāritayā pratītā gopatvādayaḥ tat-smārakāḥ
śyāmatvādayaś ca | uttaraṣāṁ tat-tac-chreṣṭhatvenaiva pratītās te ubhaye |

atha kriyāḥ | pūrveṣāṁ sṛṣṭi-sthity-ādikṛto viśvarūpa-darśanādyāḥ vakṣyamāṇa-miśrāḥ
| uttaraṣāṁ para-pakṣa-nibarhaṇa-sva-pakṣa-pālana-sānugrahāvalokanādyāḥ |

atha dravyāṇi | tadīyāstra-vāditra-bhūṣaṇa-sthāna-padāṅka-bhaktādīni | tāni ca (page
104) pūrveṣāṁ alaukikatayaiva spaṣṭāni | uttaraṣāṁ caitānyevālukikatve'pi
laukikāyamānatayaiva darśita-prabhāvāni |

atha kālās cobhayatra taj-janma-tad-vijayādisambandhita iti | athānubhāvāḥ | tat-
sambandhenaiva vasatis tat-prabhāvādi-maya-guṇa-nāma-kīrtanam ity ādayaḥ | tathā
pūrvoktā api | atha sañcārīṇaḥ | tatra yoge harṣa-garva-dhṛtayaḥ | ayoge klama-vyādhi |
ubhayatra nirveda-śaṅkā-viśāda-dainya-cintā-smṛti-vṛīḍā-maty-ādayo mṛtiś ca | sā
yoge'pi yathā śrī-bhīṣmāntima-carite – **viśuddhayā dhāraṇaye** [BhP 1.9.31] |

evam tatra **yudhi tu gagarajaḥ** [BhP 1.9.34] ity ādau **mama niśita-śarair
vibhidyamānatvacī** ity anenaiva svāparādha-dyotaka-vākye dainyam udāhāryam | **śita-
viśikha-hataḥ** [BhP 1.9.38] ity ādike'pi |

|| 1.9 || śrī-sūtaḥ || 203 ||

[204]

atha **sthāyī** cāśraya-bhakty-ākhyāḥ | yathā –

**bhavāya nas tvam bhava viśva-bhāvana
tvam eva mātātha suhṛt-patiḥ pitā |
tvam sad-gurur naḥ paramaṁ ca daivatam
yasyānuvṛtṭyā kṛtino babhūvima ||** [BhP 1.11.7]

atra vibhāvodbhāsvarānubhāva-vaiśiṣṭyenaiva sāttvikādīnām api labdhatvāt tat-
samvalana-camatkāratmka-rasodāharaṇam api jñeyam | yathoktam –

**sad-bhāvaś ced vibhāvāder dvayor ekasya vā bhavet |
jhatity anyā-samākṣepāt tadā doṣo na vidyate ||** [SāhD 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 prathamā prāty-ātmakam ayogam āha—

iti māgadha-saṁruddhā bhavad-darśana-kāṅkṣiṇaḥ |
prapannāḥ pāda-mūlam te dīnānām śaṁ vidhiyatām || [BhP 10.70.31]

atra bhagavad-darśana-kāṅkṣiṇa ity anena tad-darśanāthaiva bandha-mumukṣāpi
vijñāpitā | tataḥ sthāyī darśitaḥ | pāda-mūlam ālambanam | saṁrodhī virodha-
mukhenoddīpanaḥ | prapattir udbhāsvaraḥ | autsukyaṁ dainyaṁ ca sañcāriṇau |
tābhyām sāttvikādayaś ca jñeyāḥ |

|| 10.60 || rāja-dūtaḥ śrī-bhagavantam || 205 ||

[206]

etad-anantaram siddhy-ākhyam yogam teṣām evāha—

dadṛṣus te ghana-śyāmaṁ pīta-kaūṣeya-vāsam |
śrīvatsāṅkam catur-bāhum [BhP 10.73.2-3] ity ārabhya—

pibanta iva cakṣurbhyām lihanta iva jihvayā ||
jighranta iva nāsābhyām rambhanta iva bāhubhiḥ |
praṇemur hata-pāpmāno mūrdhabhiḥ pādayor hareḥ ||
kṛṣṇa-sandarśanāhlāda- dhvasta-saṁrodhana-klamāḥ |
praśāsaṁsur hr̥ṣīkeśaṁ gīrbhiḥ prāñjalayo nṛpāḥ || [BhP 10.73.5-7]

pibanta ity ādāv iva śabda utprekṣāyām | tad-adbhuta-rūpa-darśanena cakṣuṣor
atyanta-visphāraṇāt pibanta ivety uktam | evam tadīya-madhura-gandha-jāta-
caraṇāravinda-lehana-lobhāt punaḥ punar yā jṛmbhā jātā tal-liṅgena tac-
caraṇāravindaṁ lihanta ivety uktam | ataeva jighranta iva nāsābhyām iti | nāsā-puta-
phullatāliṅgena tasya sarvāṅgam eva yugapaj jighranta ivety uktam | tad-artham iva
tad-vistāraṇam kṛtam ity arthaḥ | tathāpi bhaktatvāt tac-caraṇasyaivāvale (page 105)
hecchā yukteti tathā vyākhyātam | evam uttaratrāpi | paramāveśa-kṛta-bāhu-cālana-
liṅgena tac-caraṇāravindaṁ śliṣyanta ivāpiti sarvathā tad-āveśa eva tātparyam |

|| 10.73 || śrī-śukaḥ || 206 ||

[207]

atha viyogah | yarhy ambujākṣāpasasāra [BhP 1.11.9] ity ādau śrī-dvārakā-prajā-vākye tāsām prabhāvo vyaktaḥ | śrī-vraja-prajānām ca yadupatir dvirada-rāja-vihārah [BhP 10.35.25] ity ādau—mocayan vraja-gavām dina-tāpam ity anena sūcitaḥ | vraja eva tiṣṭhatām buddha-bāla-gavām api kim uta manusyāṇām ity arthaḥ | atha tad-anantarajam tuṣṭy-ākhyam yogam dvārakā-prajānām āha--

ānartān sa upavrajya svṛddhā' jana-padān svakān |
dadhmau daravaram teṣām viśādam śamayann iva || [BhP 1.11.1]

iveti vākyāṅkāre |

|| 1.11 || śrī-sūtaḥ || 207 ||

[208]

śrī-vraja-prajānām api mocayann ity ādinaiva vyaktaḥ | tathā vraja-vana-sthitānām api śrī-vraja-devī-vākyaiḥ vṛndāvanam sakhi bhuvo vitanoti kīrtim [BhP 10.21.10] ity ādibhiḥ | hanta citram abalā śṛṇutedam [BhP 10.35.4] ity ādibhiḥ ca jñeyah |

atha dāsya-bhakti-mayo rasah | tatrāṅgambanah prabhutvena sphuran dāsya-bhakti-āśrayah śrī-kṛṣṇah | tad-ādharāḥ śrī-kṛṣṇa-līlā-gata-svotkṛṣṭa-tadīya-bhṛtyāś ca | śrī-kṛṣṇa iha parameśvarākārah śrīman-narākāraś ceti dvididhaḥ pūrvoktāvīrbhāva eva | tad-bhṛtyāś ca tat-tad-anuśīlatvena dvididhah | punas te ca trividhah | āṅga-sevakah pārśadāḥ preṣyāś ca | tatrāṅga-sevakā āṅgābhyañjaka-tāmbūla-vastra-gandha-samarpakādayah | pārśadā mantri-sārathi-senādhyakṣa-dharmādhyakṣa-deśādhyakṣādayah | vidyādhadi-cāturyeṇa sabhā-rañjakāś ca | purohitasya prādhānyād guru-vargāntah-pāta eva | pārśadatvam apy amśena | preṣyāḥ sādīpadātīsilpi-prabhṛtayah | ete ca yathā-pūrvam prāyah priyatarah | śrīmad-uddhava-dārūka-prabhṛtīnām tv āṅga-sevādi-vaiśiṣṭyam apy astīti sarvato'py ādhikyam | tatrāpi śrīmad-uddhavasya bahuśo'pi tvam me bhṛtyah suhṛt sakhā [BhP 11.11.49] ity ādy ukteḥ |

athoddīpanāḥ pūrvoktā eva | tatra viśeṣato'ṅga-sevakeṣu guṇah saundarya-saukumāryādayah | kriyā śayana-bhojanādīkāḥ | dravyāṇi tat-sevopayogyāni tad-ucchiṣṭāni ca | pārśadeṣu guṇah prabhutvādayah | preṣyeṣu pratāpādaya ity ādi |

athānubhāvāḥ prāyah pūrvoktā eva | tathā yoge sva-sva-karmaṇi tātparyam | yat khalu sevā-samaye kampa-stambhādy-udbhavam api vilāpayati tat-tat-karma-tātparyam hi tasyāsādhāraṇo dharmah | kampādis tu sarva-sādhāraṇas tataḥ pūrvasyaiva balavattvam iti | evam anyatrāpi rase yathāyatham unneyam | athāyoge'pi sva-sva-karmānusandhānam tad-arcāsv api tat-tat-kṛtir eva vā |

atha sañcāriṇo'pi prāg-uktā eva | atha sthāyī ca dāsya-bhakty-ākhyah | sa
cākrūrādīnām aiśvarya-jñāna-pradhānaḥ | śrīmad-uddhavādīnām tat-tat-sad-bhāve'pi
mādhurya-jñāna-pradhānaḥ | śrī-vraja-sthānam tu mādhuryeka-maya eva |

athāpy eṣām prīter bhaktitvam śrī-gopa-rāja-kumāratva-parama-guṇa-
prabhāvatvādinaivādara-sad-bhāvāt | tatrākrūrasya **dadarśa rāmam kṛṣṇam ca vraje go-
dohanam gatau** [BhP 10.28.28] ity ādi lilāyām anubhūta-tādṛśa-mādhuryasyāpi
yamunā-hrade dṛṣṭena tad-aiśvarya-viśeṣeṇaiva camatkāra-paripoṣāt tat-pradhānatvam
vyaktam | śrīmad-uddhavasya mādhurya-pradhānatvam (page 106) tu śrī-gokula-vāsi-
bhāgya-ślāghāyām sphuṭam eva vyaktam | ataeva tādṛśasyāpi tasyaivam svecchā-maya-
nara-lilā-mādhuryāveśaḥ smaryamāṇo mama tad-viyoga-khedam vardhayatīti
bhagavad-antardhānānantaram uddhavaḥ svayam āha—

mām khedayaty etad ajasya janma-
viḍambanam yad vasudeva-gehe |
vraje ca vāso 'ri-bhayād iva svayam
purād vyavātsid yad-ananta-vīryaḥ || [BhP 3.2.16] iti |

[209]

ataeva ślāghitam **yan-martya-lilaupāyikam** [BhP 3.2.12] iti | agre parama-
madhuratvena tām lilām api varṇayati—

vasudevasya devakyām jāto bhojendra-bandhane |
cikīrṣur bhagavān asyāḥ śam ajenābhīyācitah ||
tato nanda-vrajam itaḥ pitrā kamsād vibibhyatā |
ekādaśa samās tatra gūḍhārciḥ sa-balo 'vasat ||
parīto vatsapair vatsāmś cārayan vyaharad vibhuḥ |
yamunopavane kūjad- dvija-saṅkultāṅghripe ||
kaumārīm darśayamś ceṣṭām prekṣaṇīyām vrajaukasām |
rudann iva hasan mugdha- bāla-simhāvalokanaḥ || [BhP 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-sthānam mādhurya-jñānaika-mayatvam āha—

pāda-samvāhanam cakruḥ kecit tasya mahātmanaḥ |
apare hata-pāpmāno vyajanaiḥ samavījayan || [BhP 10.15.18]

mahātmāno mahā-guṇa-gaṇa-guṇitasya hata-pāpmāno na tu vayam iva tādr̥ṣa-
bhāgyāntarāya-lakṣaṇa-pāpa-yuktā iti śrī-śukadevasya dainyoktis tat-spr̥hātīśayam
vyañjayati |

|| 10.15 || śrī-śukaḥ || 210 ||

[211]

tathā hantāyam adrir abalā hari-dāsa-varyaḥ [BhP 10.21.18] ity ādi | spaṣṭam ||

|| 10.21 || śrī-gopyaḥ || 211 ||

[212]

tad etad-vibhāvādi-sthāyy anta-saṁvalana-camatkārātmako raso jñeyaḥ | sa ca
pūrvavat prathmāprāpty-ātmako yathā—

apy adya viṣṇor manujatvam īyūṣo
bhārāvātārāya bhuvo nijecchayā |
lāvaṇya-dhāmno bhavitopalambhanam
mahyam na na syāt phalam añjasā dr̥ṣaḥ || [BhP 10.38.10]

spaṣṭam |

|| 10.38 || śrī-akrūraḥ || 212 ||

[213]

tad-anantara-prāpti-lakṣaṇa-siddhy-ātmako, yathā—

bhagavad-darśanāhlāda- bāṣpa-paryākulekṣaṇaḥ |
pulakācitāṅga autkaṅṭhyāt svākhyāne nāśakan nṛpa || [BhP 10.38.25]

svākhyāne akrūro'ham namaskaromi ity etal-lakṣaṇe |

|| 10.38 || śrī-śukaḥ || 213 ||

[214]

atha bhagavad-antardhānāntaram viyogātmako yathā –

iti bhāgavataḥ pṛṣṭaḥ kṣattrā vārtām priyāśrayām |
prativaktum na cotseha autkaṅṭhyāt smāriteśvaraḥ ||
yaḥ pañca-hāyano mātṛā prātar-āśāya yācitaḥ |
tan naicchad racayan yasya saparyām bāla-līlayā ||

sa katham sevayā tasya kālena jarasam gataḥ |
prṣṭo vārtām pratibrūyād bhartuḥ pādāv anusmaran || [BhP 3.2.1-3]

bhāgavataḥ śrīmān uddhavaḥ | kṣātrā vidureṇa | jarasam varṣānām pañcaviṁśaty-
uttara-śatasya tādrśānām prākatya-maryādā-kālasyāntimam bhāgam ity eva vivakṣitam
na tu jirṇatvam | (page 107) śrī-kṛṣṇa-savayasas tasyāpi tadvan nitya-vayasatvena śrī-
kṛṣṇa-sandarbhe sthāpitavāt **noddhavo'ṅv api man-nyūnaḥ** [BhP 3.4.31] iti śrī-
bhagavad-vākya-vaiśiṣṭhyāt | tatra **pravayaso'py āsan yuvāno'timahaujasa** [BhP
10.45.19] ity ādinā kaimutyāc ca ||

|| 3.2 || śrī-śukaḥ || 214 ||

[215]

atra **kṛṣṇa-dyumaṇi-nimloce** [BhP 3.2.7] ity ādau **durbhago bata loko'yam** [BhP 3.2.8]
ity ādiṣu cātmātmīya-vigarhādi-lakṣaṇo vilāpaś ca jñeyaḥ | atha viyogānantara-yoga-
lakṣaṇa-tuṣṭy-ātmaka udāhāryaḥ | tatra sāksātkāra-tulya-sphūrtātmako yathā tad-
anantaram eva śrīmad-uddhavasya—

sa muhūrtam abhūt tūṣṇīm kṛṣṇānghri-sudhayā bhṛśam |
tivreṇa bhakti-yogena nimagnaḥ sādhu nirvṛtaḥ || [BhP 3.2.4] ity ādi |

spāṣṭam |

|| 3.2 || śrī-śukaḥ || 215 ||

[216]

evam eva vraje tad-viraha-duḥkha-magne kṛpayā vyavahāra-rakṣārtham keṣucid
avyavacchedenaiva sphuratīty ata eva śrīmad-uddhava-praveśe keṣāmcit sukham api
varṇitam | **vāsītārthe'bhiyuddhadbhiḥ** [BhP 10.46.9] ity ādibhiś ca | **tām dīpa-dīptair
maṇibhir virejuḥ** [BhP 10.46.45] ity ādinā ca | ataeva śrī-bhagavatāpi prāyaḥ pitarau
preyasīs caivoddiśya sandiṣṭam **gacchoddhava vrajam saumya** [BhP 10.46.3] ity ādinā |
pitrādīnām tu sarvatra duḥkha-mātra-sphuraṇād anyeṣām sukham api nānubhava-
padavīm ārohati |

api smarati naḥ kṛṣṇo mātaram suhrdaḥ sakhīn |
gopān vrajam cātma-nātham gāvo vṛndāvanam girim || [BhP 10.46.18]

ity ādi śrī-vrajeśvara-vacanāt | tatra śrīmad-uddhava-vāse tu prāyaḥ sarveṣām api
tādrśīm sphūrtīm varṇayati—

uvāsa katicin māsān gopīnām vinudan śucaḥ |
kṛṣṇa-līlā-kathām gāyan ramayām āsa gokulam ||
yāvanty ahāni nandasya vraje 'vātsīt sa uddhavaḥ |
vrajaukasām kṣaṇa-prāyāṅy āsan kṛṣṇasya vārtayā ||

sarid-vana-giri-droṇīr vīkṣan kusumutān drumān |
kṛṣṇaṁ saṁsmārayan reme hari-dāso vrajaukasām || [BhP 10.47.54-56]

samsārayan sphorayann ity arthaḥ | ataeva vinudan śuca ity ādikam uktam |

|| 10.47 || śrī-śukaḥ || 216 ||

[217]

atha sāksātkāra-lakṣaṇa-tuṣṭy-ātmakam śrīmad-uddhavyāha—

tatas tam antar hr̥di sanniveśya
gato mahā-bhāgavato viśālām |
yathopadiṣṭām jagad-eka-bandhunā
tapaḥ samāsthāya harer agād gatim || [BhP 11.29.47]

(page 108)

gamyate iti gatiḥ | yathopadiṣṭām gatim ity asya ṛtīyānusāreṇāyam arthaḥ | pūrvam
tatra tam prati śrī-bhagavatā [vedāham antramanasīpsitam te dadāmi yat tad dūra-](#)
[vāpam anyaiḥ](#) [BhP 3.4.11] ity anena tad-abhīpsitam dātum pratiśrutam | tvad-īpsita-
pūrty-artham yad-anyair duravāpam tad dadāmi arthaḥ | tac ca deyam [purā mayā](#)
[proktam ajāya nābhā](#) [BhP 3.4.13] ity ādinā [sankṣepa-bhāgavata](#)-rūpam ity uddiṣṭam |

atha tādr̥śa-tat-pratiśruta-śravaṇena paramotsukatayā parama-nijābhīpsitam asau
svayam eva niveditavān--

ko nv īsa te pāda-saroja-bhājām
sudurlabho 'rtheṣu caturṣv apīha |
tathāpi nāham pravṛṇomi bhūman
bhavat-padāmbhoja-niṣevaṇotsukaḥ || [BhP 3.4.15] ity anena |

athāgantukam nija-moha-viśeṣam ca niveditavān—[karmāṇy anīhasya bhavo'bhavaya](#)
[BhP 3.4.16] ity ādibhyām | tac ca sāksāt-tad-upadeśa-balena prāyaḥ para-
pratyāyanārtham eva jñeyam [noddhavo'ṅv api man-nyūnaḥ](#) [BhP 3.4.31] ity ādeḥ |

atha tat-tad-arthopayuktatyā bhagavad-uddiṣṭārtham api prārthitavān | [jñānam param](#)
[svātma-rahāḥ prakāśam provāca kasmāi](#) [BhP 3.4.18] ity ādinā | tatra [yad vṛjinam](#)
[tarema](#) iti vṛjinam tādr̥śa-sevā-viraha-duḥkham | tādr̥śa-loka-moha-duḥkham ca | tat
taraṇasya tad-rahasya-jñānādhīnatvād iti bhāvaḥ | tatas ca mad-abhīṣṭam śrī-bhagavān
api sampāditavān iti śrī-viduram prati kathitam śrīmad-uddhavyāha svayam eva –

ity āvedita-hārdāya mahyam sa bhagavān paraḥ |
[ādideśāravindākṣa ātmanaḥ paramām sthitim](#) || [BhP 3.4.19] iti |

dvitiye brahmaṇe'pi parama-vaikuṅṭhaṁ darśayatā tenātmanaḥ parama-bhagavattā-rūpā sthitir darśitā | sā ca śrī-dvārakā-vaibhava-rūpeti **śrī-bhagavat-sandarbhe** sthāpitam asti | **saṅkṣepa-śrī-bhāgavata**-rūpayā catuḥ-ślokyā ca | tasya tādrśatve'pi vicitra-lilā-bhakta-paravaśatva-rūpāsāv iti tattraiva bodhitam | tatas tad-anubhavenobhayatrāpi śrīmad-uddhavasya dhairyaṁ jātam iti tat-tad-upayogaḥ | tatas ca tām eva tad-upadiṣṭām gatim jagāmety arthaḥ | tathaihopddiṣṭam ante taṁ praty ekādaśe –

jñāne karmaṇi yoge ca vārtāyām daṇḍa-dhāraṇe |
yāvān artho nṛṇām tāta tāvāms te 'haṁ catur-vidhaḥ || [BhP 11.29.33] iti |

tasya śrī-kṛṣṇa-rūpā gatiś ceyam śrī-śuka-dvārā śrī-bhāgavata-pracārāt pūrvam eva jñeyā | sva-jñāna-pracārārtham eva hi so'yaṁ prthivyām rakṣitaḥ | tad-anantaram caritārthatvāt na prayojanam iti | kintu kāma-vyūhena śrīmad-vraje'py asya tat-prāptir jñeyā | **āsām aho caraṇa-reṇu-juṣām ahaṁ syām** [BhP 10.47.61] iti dṛḍha-manorathāvagamāt |

|| 11.29 || śrī-śukaḥ || 217 ||

[218]

atha **praśraya-bhakti-mayo rasaḥ** | tatrālabhano lālakatvena sphuran praśraya-bhakti-
viśayaḥ śrī-kṛṣṇaś ca pūrvavat parameśvarākāraḥ śrīman-narākāraś ceti
dvividhāvirbhāvaḥ | tat-tad-āśrayatvena ca lālyās ca trividhāḥ | tatra
parameśvarākārāśrayā brahmādayaḥ | śrīman-narākārāśrayāḥ śrī-daśākṣara-dhyāna-
darśita-śrī-gokula-prthukāḥ | ubhayāśrayāḥ śrī-dvārakā-janmānaḥ | te (page 109) ca
sarve yathāyatham putrānuja-bhrātusputrādayaḥ | tatra putrāḥ kecid guṇataḥ kecid
ākārataḥ kecid ubhayataś ca tad-anuhāri-prāyāḥ | tatra guṇānuhāritvam āha--

ekaikaśas tāḥ kṛṣṇasya putrān daśa-daśābalāḥ |
ajījanann anavamān pituḥ sarvātma-sampadā || [BhP 10.61.1]

[219]

tatra sām̐bādīnām śrī-kṛṣṇa-ślāghita-guṇatvam āha -- **jāmbavatyāḥ sutā hy ete**
sām̐badyāḥ pitṛ-sammataḥ [BhP 10.61.12] iti |

[220]

ataḥ śrī-sām̐basyaikādaśādo śrutam anyathā-ceṣṭitam śrī-kṛṣṇasya maryādā-darśaka-
tat-tal-līlecchayaiva | tatra śrī-rukmiṇī-putrās tu teṣv api śreṣṭhā ity āha—**pradyuma-**
pramukhā jātā rukmiṇyām nāvamāḥ pituḥ [BhP 10.61.9] iti | atra punar uktir eva
śraīṣṭhya-bodhikā |

|| 10.61 || śrī-śukaḥ || 218-220 ||

[221]

tatra śrī-pradyumnasyātiśayam āha—

katham tv anena samprāptam sārūpyam śārṅga-dhanvanah |
ākṛtyāvayavair gatyā svara-hāsāvalokanaiḥ || [BhP 10.55.33]

spasṭam |

|| 10.55 || śrī-rukmiṇī || 221 ||

[222]

kim ca—

yaṁ vai muhuḥ pitṛ-sarūpa-nijeśa-bhāvās
tan-mātarō yad abhajan raha-rūṭha-bhāvāḥ |
citram na tat khalu ramāspada-bimba-bimbe
kāme smare 'kṣa-viṣaye kim utānya-nāryaḥ || [BhP 10.55.40]

yaṁ pradyumnam tan-mātarō muhur abhajan draṣṭum āgatāḥ punar lajjayā raha
ekānta-deśam ca abhajan nililyur ity arthaḥ | tad evam yad abhajan tat khalu
ramāspada-bimbasya lakṣmī-vilāsa-bhumi-murter bimbe pratimūrtau tasmin na citram
| bālakasya pitṛ-sādṛṣye mātṛṅām vātsalyoddīpti-sambhavāt | tatra yac ca rahaḥ abhajan
tad api na citram ity āha pitṛ-svarūpa-nijeśa-bhāvāḥ | tad-anantaram pituḥ śrī-kṛṣṇasya
sa-rūpeṇa sārūpyātiśayena nijeśasya ātmīya-prabhu-mātra-buddhyāvagatasya na tu
ramaṇa-buddhyāvagatasya śrī-kṛṣṇasya bhāvāḥ sphūrtir yāsu tāḥ | tato lajjā-hetukam
raho-bhajana-lakṣaṇam palāyanam apy ucitam eveti bhāvāḥ | tathoktam etat prāg eva –
tam dṛṣṭvā jalada-śyāmam [BhP 10.55.27] ity ādau kṛṣṇam matvā striyo hrītā nililyus
tatra tatra ha [BhP 10.55.28] iti | tatra prabhutva-mātra-sphūrtau hetuḥ rūḍha-bhāvāḥ
rūḍhaḥ śrī-kṛṣṇe baddha-mūlaḥ bhāvāḥ kāntābhāvo yāsām tāḥ | kadācid anyatra
cetane tat-sādṛṣyātiśayeneśvara-bhāvāḥ sphuratu nāma ramaṇa-bhāvas tu na
sarvethety arthaḥ | śrī-rukmiṇyās tat-sadṛśa-vatsalāyā anyasyās ceśvara-bhāvo'pi
nodayate kintu sarvathā putra-bhāva eva tat-sārūpyeṇoddīptaḥ syāt | yathoktam śrī-
rukmiṇī-devyaiva katham tv anena samprāptam [BhP 10.55.33] ity ādy-anantaram –

sa eva vā bhaven nūnam yo me garbhe dhṛto 'rbhakaḥ |
amuṣmin prītir adhikā vāmaḥ sphurati me bhujāḥ || [BhP 10.55.34]

tad evam tāsām api yatra ramāspada-bimba-bimbatvena tādrśī bhrāntis tatra parama-
mohane ramāspada-bimbasyaivāprākṛta-kāma-rūpāmśe jagad-gata-nijāmśena smare
smaraṇa-patham gatvāpi kṣobhake samprati tu svayam evākṣa-viṣayatām prāpte sati
anya-nāryaḥ kim uta sṛṣṭvaiva moham prāptam uictā ity arthaḥ |

(page 110)

atha **uddīpanāḥ** | guṇāḥ sva-viṣayaka-śrī-kṛṣṇa-vātsalya-smīta-prekṣādayaḥ | tayā tasya kīrti-buddhi-balādīnām parama-mahattvaṁ ca tathā jāti-kriyādayo'pi yathā-yogam agantavyāḥ |

atha **anubhāvāḥ** | bālye muhus taṁ prati mṛdu-vācā svaira-praśna-prārthanādikam | tad-aṅguli-bāhv-ādy-ālambanena sthitiḥ | tad-utsaṅgopaveśaḥ | tat-tāmbula-carvita-dānam ity ādyāḥ | anyadā tad-ājñā-pratipālana-tac-ceṣṭānusaraṇa-svairatā-vimokṣādayaḥ | ubhayatra tad-anugatiḥ |

sāttvikās ca sarve | atha **vyabhicāriṇaḥ** pūrvoktā eva | atha **sthāyī** ca praśraya-bhakti-ākhyāḥ | tatra bālye'tilālyatābhimānamayatvena praśraya-bījasya dainyāmśasya sad-bhāgāt tad-ākhyatvam | tatra bālyodāharaṇam avagantavyam | anyadīyam yathā—
niśamya preṣṭham āyāntam [BhP 1.11.16] ity ādau |

pradyumnaś cārudeṣṇaś ca sāmbo jāmbavatī-sutaḥ |
praharṣa-vegocchaśita-śayanāsana-bhojanāḥ ||
vāraṇendraṁ puraskṛtya brāhmaṇaiḥ sasumaṅgalaiḥ |
śaṅkha-tūrya-ninādena brahma-ghoṣeṇa cādr̥tāḥ |
pratyujjagmū rathair hr̥ṣṭāḥ praṇayāgata-sādhvasāḥ || [BhP 1.11.19]

praṇayo'tra bhakti-viśeṣaḥ |

[224]

evam atra vibhāvādi-saṁvalanātmake praśraya-bhakti-maye rase pūrvavad yogādayo'pi bheda jñeyāḥ | iti bhaktimayo rasaḥ |

atha vātsalya-mayo **vatsalākhyo rasaḥ** | tatrālambanaḥ lālyatvena sphuran vātsalya-viṣayaḥ śrī-kṛṣṇas tad-ādharās tat-pitrādi-rūpā guravaś ca | tatra śrī-kṛṣṇaḥ śrīman-narākāra eva | atha guravaḥ | tatra bhakti-ādi-miśrāḥ śrī-vasudeva-devakī-kuntī-prabhṛtayaḥ | śuddhās tu śrī-yaśodā-nanda-tat-savayo-ballavī-ballava-prabhṛtayaḥ | svābhāvikaṁ caiṣām vātsalyopayogi vaiduṣyam --

gopyaḥ samspr̥ṣṭa-salilā aṅgeṣu karayoḥ pṛthak |
nyasyātmany atha bālasya bīja-nyāsam akurvata || [BhP 10.6.21] ity ādibhiḥ spaṣṭam |

athoddīpaneṣu guṇāḥ | tatra prathamatas tasya tadiya-lālya-bhāvam āha—

tām stanya-kāma āsādy mathnantīm jananīm hariḥ |

gṛhītvā dadhi-manthānam nyāsedhat prītim āvahan || [BhP 10.9.4]

spaṣtam |

|| 10.9 || śrī-śukaḥ || 224 ||

[225]

evam—

uvāca pitarāv etya sāgrajaḥ sātvarṣabhaḥ |
praśrayāvanataḥ prīnann amba tāteti sādaram || [BhP 10.45.2] ity ādi |

iti māyā-manuṣyasya [BhP 10.45.10] ity ādy-antam | pitarau śrī-devakī-vasudevau |
prīnan prīnayan |

|| 10.45 || śrī-śukaḥ || 225 ||

[226]

atha śaiśava-cāpalyam āha—

śrṅgy-agni-damṣtry-asi-jala-dviija-kaṇṭakebhyaḥ
krīḍā-parāv aticalau sva-sutau niṣeddhum |
gṛhyāṇi kartum api yatra na taj-jananyau
śekāta āpatur alam manaso 'navasthām || [BhP 10.8.25]

[227]

tathā –

kṛṣṇasya gopyo ruciram vīkṣya kaumāra-cāpalam |
śṛṅvantiyāḥ kila tan-mātur iti hocuḥ samāgatāḥ || [BhP 10.8.28]

vatsān muñcan kvacid asamaye [BhP 10.8.29] ity ādi |

[228]

gopyaś cemāḥ śrī-vraješvaryāḥ sva-vayasaḥ sambandhinyaḥ śrī-kṛṣṇasyaiva praudha-
bhrātrjāyāś ca | anyadā praśrayo lajjā priyamvadatvam sāralyam dātṛtvam ity ādayaḥ |
tatrādyodāharaṇam kuruksetra-yātrāyām kṛṣṇa-rāmau pariṣvajya pitarāv abhivādyā ca
[BhP 10.82.34] ity ādikam | (page 111)

ato bālatvena matatvād indra-makha-prasaṅge prāgalbhyam api teṣām sukhadam |
kāntvayava-vayasām saundaryam sarva-sal-lakṣaṇatvam pūrṇa-kaiśora-paryantam
vṛddhir ity ādayas tu sarvadaiva | tatrāntyā yathā—

kālena vrajatāpena gokule rāma-keśavau |
jānubhyām saha pāñibhyām riṅgamāṇau vijahratuḥ || [BhP 10.8.21] ity ādi |

[229]

tathā—

kālenāpena rājarṣe rāmaḥ kṛṣṇaś ca gokule |
aghrṣṭa-jānubhiḥ padbhir vicakramatur añjasā || [BhP 10.8.26]

spāṣṭam |

|| 10.8 || saḥ || 226-229 ||

[230]

jātis tu pūrvoktā | kriyās ca janma-bālya-kriḍādayaḥ | tatra nandas tv ātmaja utpannaḥ
[BhP 10.5.1] ity ādinā janma darśitam | bālya-kriḍām āha—

tāv aṅghri-yugmam anukṛṣya sarīṣṭpantau
ghoṣa-praghoṣa-ruciraṁ vraja-kardameṣu |
tan-nāda-hṛṣṭa-manasāv anusṛtya lokam
mugdha-prabhītavad upeyatur anti mātroh || [BhP 10.8.22] ity ādi |

yarhy aṅganā-darśanīya-kumāra-lilāv
antar-vraje tad abalāḥ pragṛhīta-pucchaiḥ |
vatsair itas tata ubhāv anukṛṣyamāṇau
prekṣantya ujjhita-grhā jahṛṣur hasantyaḥ || [BhP 10.8.24]

spāṣṭam |

|| 10.8 || saḥ || 231 ||

[232]

ādi-grahaṇāt paugaṇḍādaḥ mālyamānanādayo jñeyāḥ | atha dravyāṇi ca tat-kriḍā-
bhāṇḍa-vasanādīni | kālās ca taj-janma-dinādayaḥ | tatra janma-dinam yathā—

kadācid autthānika-kautukāplave
janmarkṣa-yoge samaveta-yoṣitām |
vāditra-gīta-dvija-mantra-vācakaiś
cakāra sūnor abhiṣecanam satī || [BhP 10.4.7] ity ādi |

spāṣṭam |

|| 10.8 || saḥ || 232 ||

[233]

athānubhāveṣūdbhāsvarāḥ | tatra lālanam—

tayor yaśodā-rohiṇyau putrayoḥ putra-vatsale |
yathā-kāmaṁ yathā-kālaṁ vyadhattām paramāśiṣaḥ ||
gatādhvāna-śramau tatra majjanonmardanādibhiḥ |
nīvīm vasitvā rucirām divya-srag-gandha-maṇḍitau ||
janany-upahṛtaṁ prāśya svādv annam upalālitaḥ |
samviśya vara-śayyāyām sukhaṁ suṣupatur vraje || [BhP 10.15.44-46]

spāṣṭam |

|| 10.8 || saḥ || 233 ||

[234]

śiro-ghrāṇam |

nandaḥ sva-putram ādāya pretyāgatam udāra-dhīḥ |
mūrdhny upāghrāya paramām mudam lebhe kurūdvaha || [BhP 10.6.43]

spāṣṭam |

|| 10.6 || saḥ || 234 ||

[235]

āśīrvādaḥ —

tā āśiṣaḥ prayuñjānās ciraṁ jīveti bālake |
haridrācūrṇa-tailādbhiḥ siṅcanyo'janam ujjaguḥ || [BhP 10.52.15]

spāṣṭam |

|| 10.15 || saḥ || 235 ||

[236]

hitopadeśa-dānam |

kṛṣṇa kṛṣṇāravindākṣa tāta ehi stanam piba |
alam vihāraiḥ kṣut-kṣāntaḥ krīḍā-śrānto 'si putraka || [BhP 10.11.15] ity ādi |

spāṣṭam |

|| 10.11 || śrī-vrajeśvarī śrī-kṛṣṇam || 236 ||

[237]

idam akhilaṁ sādharmaṇa-vatsalānām api syāt | pitros tu viśeṣataḥ | tatra hita-
pravartanārtha-tarjanādikaṁ yathā—

ekadā krīdamānās te rāmādyā gopa-dārakāḥ |
kṛṣṇo mṛdam bhakṣitavān iti māt্রে nyavedayan || (page 112)
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 || [BhP 10.8.32-34]

spāṣtam |

|| 10.8 || saḥ || 237 ||

[238]

yadā ca dadhi-maṇḍa-bhājana-bhedanādi-cāpalyānantaram –

kṛtāgasam tam prarudantam akṣiṇī
kaṣantam aṅjan-maṣiṇī sva-pāṇinā |
udvikṣamāṇam bhaya-vihvalekṣaṇam
haste gṛhītvā bhiṣayanty avāgurat ||

tyaktvā yaṣṭim sutam bhītam vijñāyārbhaka-vatsalā |
iyeṣa kila tam baddhum dāmnāta-d-vīrya-kovidā || [BhP 10.9.11-12]

spāṣtam |

|| 10.9 || saḥ || 238 ||

[239]

atha tarjana-visvādausadha-pāyanādivat-tadātva-bhavam tat-sukham apy
atikramyāyātibhadrayaitat samṛddhaye ceṣṭā yathā—

tam aṅkam āruḍham apāyayat stanam
sneha-snutam sa-smitam īkṣatī mukham |
atṛptam utsṛjya javena sā yayāv
utsicyamāne payasi tv adhiśrite || [BhP 10.9.5]

yad-dhāmārtha-suhr̥t-priyātma-tanaya-prāṇāsāyās tvat-kr̥te [BhP 10.14.35] ity anena kaimutya-prāptes tad-gr̥ha-sampatti-sampādana-prayatnas tu sutarām eva tadāyati-samṛddhy-artha eva | tatra gopa-jātīnām saty api mahā-sampatty-antare tat-kāraṇe ca dugdha-hetuka-sampatty-artham evva mahān āgrahaḥ svābhāvikaḥ | tasmād āyatīyatat-sampatti-varḍhanārtham dugdha-rakṣāyām autsukhyam idam vātsalya-vilasitam eva sat vātsalyam puṣṇāti samudram iva taraṅga-saṅghaḥ | atra tasyā hṛdayam īdṛśam ayaṁ sampatti-rakṣām na jānāti | tataḥ samprati mad-eka-kartavyāsāv iti | atra ca sneha-snutam iti svābhāvika-gāḍha-sneham darśayitvā tathaiva sūcitam | evam tat-kr̥te dadhi-maṇḍa-bhāṇḍa-bhaṅge'pi tasyā bahir eva kopābhāso darśitaḥ | manasi tu prabala-cāpalya-darśanena harṣa eva | yathāha—

uttārya gopī suśṛtam payah punah
praviśya samdṛśya ca dadhy-amatrakam |
bhagnaṁ vilokya sva-sutasya karma taj
jahāsa taṁ cāpi na tatra paśyati || [BhP 10.9.7]

spāṣtam |

|| 10.9 || saḥ || 240 ||

[241]

atha duḥkhe'pi tat-prastobhanārtham --

ulūkhalaṁ vikarṣantaṁ dāmnā baddham svam ātmajam |
vilokya nandaḥ prahasad- vadano vimumoca ha || [BhP 10.11.6]

prahasad-vadanam iti tu pāṭhaḥ kvacit |

|| 10.11 || saḥ || 241 ||

[242]

atha duṣṭa-jivādibhyo'niṣṭa-śaṅkhām āha--

janma te mayy asau pāpo mā vidyān madhusūdana |
samudvije bhavad-dhetoḥ kamsād aham adhīra-dhīḥ || [BhP 10.3.29]

spāṣtam |

|| 10.3 || śrī-devakī || 242 ||

[243]

evam śṛṅgy-agnir-damṣṭry-ahi-jala-dvija [BhP 10.8.15] ity ādikaṁ darśitam |

atha tac-chreyo-nibandhanā devādi-pūjā—

tais taiḥ kāmair adinātmā yathocitam apūjayat |
viṣṇor ārādhnanāthāya sva-putrasyodayāya ca || [BhP 10.5.16]

anena viṣṇuḥ prīṇātu tena ca mat-putrasyodayo bhavaty iti saṅkalpya sarvā
yathocitām apūjayad ity arthaḥ |

|| 10.5 || saḥ || 243 ||

[244]

tathānyeṣāṃ samyañ-nirṇīta eva prabhāve tat-kāryasya prakārāntara-kāraṇatā-bhāvanā
sambhavati | yathā—

aho batāty-adbhutam eṣa rakṣasā (page 113)
bālo nivṛttim gamito 'bhyagāt punaḥ |
himsraḥ sva-pāpena vihiṃsitaḥ khalah
sādhuḥ samatvena bhayād vimucyate || [BhP 10.7.31] iti |

śrīmat-pitros tu samyañ-nirṇīte'pi sambhavati yathā śrīmatī mātā kim svapnaḥ [BhP
10.8.40] ity ādinā śrī-kṛṣṇasya viśvodarādītvaṃ svabhāvaṃ matvāpi punas tad
asambhavaṃ manvānā atho yathāvan na vitarka-gocaram [BhP 10.8.14] ity ādinā | tac
ca parameśvara-nirmitam ity aṅgīkṛtavatī | utpātavat tan-nivṛtty-arthaṃ tac-
caraṇāravindam eva śaraṇatvenāśratavati ca | punas ca aham mamāsau [BhP 10.8.41]
ity ādinā nija-bhāvam eva dṛḍhikṛtya tac-charaṇatvam evāvadhāritavati | aham
mamāsau patir eṣa me sutaḥ ity ādikam idantā-nirdiṣṭatvena pratyakṣa-siddham eva |
tathāpi yan-māyayettham [BhP 10.8.42] etan-nānā-prakāreṇa viśvarūpa-darśanākārā
kumatih | sa eveśvaro mama gatir ity arthaḥ |

yac ca ittham vidita-tattvāyām [BhP 10.8.43] ity ādikam tad-ante śrī-śuka-vākyam
tatrāpi tattvaṃ putratvam | sa īśvaraḥ [BhP 10.8.43] śrī-kṛṣṇasyaiveśvara-rūpo ya
āvirbhāva-viśeṣaḥ | yatraiva praṇatāsmi tat-padam [BhP 10.8.41] iti tad-
vākyānusandhānam api paryavasitaṃ, sa eva vyajyate | vaiṣṇavīm iti viśeṣaena
māyā-śabdasya śakti-mātra-vācakatvena tasyās tat-svarūpa-śaktitvam bodhyate | dayā-
mātra-vācakatvena vā |

ataeva trayyā copaniṣadbhiś ca [BhP 10.8.45] ity ādinā, nāyam sukhāpo bhagavān
[BhP 10.9.21] ity-ādy-antena granthena tat-praśamsāpi kṛtā | evam api smarati naḥ
kṛṣṇaḥ [BhP 10.46.18] ity-ādikasya, apy āyasyati govindaḥ [BhP 10.46.19] ity-
ādikasya ca svabhāvocita-śrī-vrajeśvara-vākyasyānte loka-rītyā tad-duḥkha-śānti-
arthaṃ śrīmad-uddhavana yuvām ślāghyatamau nūnam [BhP 10.46.30] ity ādinā tat-
stuti-garbhā-tattvopadeśe kṛte'pi tad-bhāva-naiścalyam darśitam | evam niśā sā
bruvator vyatītā nandasya kṛṣṇānucarasya rājan [BhP 10.46.44] iti |

evam śrī-vrajeśvarasya viyoga-duḥkha-vyañjanā-prakāreṇa śrīmad-uddhavasya tat-sāntvanā-prakāreṇety arthaḥ | atas tad-bhāva-naīścalyam | tattvopadeśasya vāstavam arthāntaram tu **śrī-kṛṣṇa-sandarbhe** darsitam asti |

evam kurukṣetra-yātrāyām paritaḥ stuvatsv api tādrśa-mahāOmuni-goṣṭhī-prabhṛtiṣu vikhyāyamāne'pi śrī-vasudeva-putratve śrī-vrajeśvarayos tad-bhāva-naīścalyam, yathā—

tāv ātmāsanam āropya bāhubhyām parirabhya ca |
yaśodā ca mahā-bhāgā sutau vijahatuḥ śucaḥ || [BhP 10.82.35] iti |

ataeva **manaso vṛttayo naḥ syuḥ** [BhP 10.47.66] ity-ādi-dvaye śrīmad-uddhavam prati śrī-kṛṣṇaiśvarya-pratipādaka-tad-upadeśābhyupagama-vādenāpi tathoktam | tādrśe'pi tasmin pratijanmaiva svīyām ratim eva prārthayāmaha ity arthaḥ | eṣā teṣām rati-prārthanā cānurāga-mayy eva na tu (page 114) tad-abhāva-mayī –

taṁ nirgataṁ samāsādyā nānopāyana-pānayaḥ |
nandādayo 'nurāgeṇa prāvocann āsru-locanāḥ || [BhP 10.47.65] ity uktatvāt |

tasmāt tadyānurāga-yogyam eva vyākhyeyam, na tv aiśvarya-jñāna-kṛta-bhakti-yogyam | yathā yadyapi tat-prāpti-bhāgyam asmākaṁ dūre vartate tathāpi tadyā ratir astu māpayātv iti kākūḥ | tādrśa-rāgānurūpam eva jīvāntara-sādhāraṇyenoktam – **karmabhir bhrāmyamāṇānām** [BhP 10.47.67] iti |

tad evam kevala-vātsalyānurūpam arthāntaram ca sidhyati, yataḥ pāda-śabda-prayogo vātsalye'pi samprati prāpty-asambhāvanāmayaṭ dūra-deśa-viyogād dainyena yuktaḥ | tathaiva hi citreketoḥ karuṇa-rase dṛṣṭam asti | tat-prahvaṇaś ca tat-kartṛkaṁ prahvaṇam namaskāra ity arthaḥ | pūrvavad īśvara-śabdaś ca lālanayaiva prayuktaḥ | loke'pi tādr̥g-ukti-darśanād iti | ity ādayaḥ udbhāsvarāḥ |

atha sāttvikāś ca pūrvavad aṣṭau | mātus tu nava, stanya-srava-sahitatvāt | atha sañcāriṇo'py atra prasiddhā eva | te ca sāksāc chrī-kṛṣṇa-kṛta-lilā-jātās tal-lilā-śakti-kṛtaiśvarya-maya-lilā-jātās ca jñeyāḥ | krameṇa yathā-- **kasmān mṛdam adāntātman** [BhP 10.8.34] ity ādāv amarśaḥ | **sā tatra dadṛṣe viśvam** [BhP 10.8.37] ity ādau vismayaḥ śaṅkā cety ādi |

atha vātsalyākhyāḥ sthāyī | sa yathā—
tan-mātarau nija-sutau ghrṇayā snuvantyaū
pañkāṅga-rāga-rucirāv upagr̥hya dorbhyām
dattvā stanam prapibatoḥ sma mukham nirīksya
mugdha-smitālpa-daśanam yayatuḥ pramodam || [BhP 10.8.23]

tayoḥ śrī-kṛṣṇa-rāmayor mātarau | ghrṇayā kṛpayā ||

[245]

tad evaṁ vibhāvādi-saṁvalana-camatkāratmako vatsala-rasaḥ | tasya ca prathama-prāpti-mayo bhedo yathā—

gopyaś cākarnya muditā yaśodāyāḥ sutodbhavam |
ātmānaṁ bhūṣayāṁ cakrur vastrākālpañjanādibhiḥ || [BhP 10.5.9] ity ādi |

spaṣṭam |

[246]

atha ca tad-anantara-prāpti-lakṣaṇa-siddhy-ātmako, yathā sa āśiṣaḥ [BhP 10.5.12] ity ādau | atha viyogātmako, yathā—

iti saṁsmṛtya saṁsmṛtya nandaḥ kṛṣṇānurakta-dhīḥ |
aty-utkaṅṭho 'bhavat tūṣṇīm prema-prasara-vihvalaḥ ||
yaśodā varṇyamānāni putrasya caritāni ca |
śṛṇvanty aśrūṇy avāsrākṣīt sneha-snuta-payodharā || [BhP 10.46.27-28]

spaṣṭam |

[247]

atha tad-anantara-tuṣṭy-ātmako yathā tāv ātmāsannam āropya [BhP 10.82.35] ity ādau | yathā ca tatraiva—

nandas tu sakhyuḥ priya-kṛt premṇā govinda-rāmayoḥ |
adya śva iti māśāms trīn yadubhir mānito 'vasat || [BhP 10.84.66]

govinda-rāmayoḥ premṇā hetunā māśāms trīn avasat | tac ca māsa-trayam adya śva
iti kṛtvā avasat ity arthaḥ | atyanta-paramānandena tatra dina-dvayam ivāvasat ity
arthaḥ | kathambhūtaḥ sann avasat | sakhyuḥ śrī-vasudevasya priya-kṛd eva san tad-
agre śrī-kṛṣṇaṁ prati sva-putra-bhāvāprakaṭanena vyavaharaṁ tasya vraja-
nayanāgrahaṁ sāksān na kurvann ity arthaḥ | tathā yadubhir mānitaś cāvasat iti |

[248]

tad-anantaram api punar viyogātmako yathā—

tataḥ kāmāiḥ pūryamāṇaḥ sa-vrajaḥ saha-bāndhavaḥ |
parārdhyābharaṇa-kṣauma- nānānarghya-paricchadaḥ ||
vasudevograsenābhyām kṛṣṇoddhava- (page 115) balādibhiḥ |
dattam ādāya pāribarham yāpito yadubhir yayau ||
nando gopās ca gopyās ca govinda-caraṇāmbuje |
manaḥ kṣiptam punar hartum anīśā mathurām yayuḥ || [BhP 10.84.67-69]

kāmāiḥ śrī-kṛṣṇa-vrajāgamanādi śrī-kṛṣṇa-vrajāgamanādi-rūpair abhilāṣair nibhṛtam
śrī-kṛṣṇena pūryamāṇaḥ tad-aṅgikāreṇa santosyamāṇa ity arthaḥ | śrī-rāma-
vrajāgamane tām uddīśya kṛṣṇe kamala-patrākṣe sannyastākhila-rādhasaḥ [BhP
10.65.6] iti śrī-śukokteḥ | tatraiva kṛṣṇe kṛṣṇa-prāpty-artham kamala-patrākṣe
sannyastākhila-rādhasas tyakta-sarva-viṣayā iti ṭikoktiḥ | tataḥ śrī-vasudevādibhiḥ
kartṛbhiḥ parārdhyābharaṇādibhiḥ kṛtvā dattam yat pāribarham tat teṣām
prītimayatvenaivādāyety arthaḥ | yāpito mahatā sainyaena prasthāpitaḥ | tad-anantaram
teṣām punar atyanta-premāveśam varṇayati nanda ity ādi | māthurān iti tatraiva tena
rūpeṇaiva kevala-sva-sambhandhitayā teṣām śrī-kṛṣṇa-prāpty-āgraho darśitaḥ |

|| 10.84 || saḥ || 247-248 ||

[249]

etad-anantaram yarhy ambujākṣāpasasāra bho bhavān kurūn madhūn vātha suhṛd-
didṛkṣayā [BhP 1.11.9] iti śrī-dvārakā-prajā-vākyānusāreṇa śrī-kṛṣṇa-
sandarbhottthāpita-pādma-gadyānusāreṇa ca nityaiva tuṣṭir avagantavyā | iti
vātsalyākhyo rasaḥ |

atha maitrīmayāḥ | tatrāmbanāḥ mitratvena sphuran maitrī-viṣayaḥ śrī-kṛṣṇas tad-
āśraya-rūpāṇi tal-līlā-gatāni svotkrṣṭa-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-prārthanānantaram tad-rūpe prādurbhūte,

drṣṭvedam mānuṣam rūpaṁ tava saumyam janārdana |
idānim asmi samvṛtāḥ sacetāḥ prakṛtiṁ gataḥ || [Gītā 11.51] ity uktam |

ataeva viśva-rūpādīnām tad-darśana-jāta-sādhvasādi-bhāvānām ca na katham api tad-
abhīṣṭatvam |

atha tan-mitrāṇi | suhṛdaḥ sakhāyās ca | tatra pūrvokta-lakṣaṇāḥ suhṛdaḥ śrī-
bhīmasena-draupadī-prabhṛtayaḥ | sakhāyaḥ śrīmad-arjuna-śrīdāma-viprādayaḥ |

śrīmati gokule śrīdāmādayas ca | te ca śrī-bhāgavatātau prasiddhāḥ | tathāgame
vasudāma-kiṅkiṇy-ādayaḥ | bhaviṣyottare malla-lilāyām subhadra-maṇḍalībhadra-
bhadra-vardhana-gobhatāḥ | yakṣendrabhaṭaḥ ity ādyā gaṇitāḥ | gaṇānām tu tenaiva
sākam pṛthukāḥ [BhP 10.12.2] ity uktyā eṣām api śrī-kṛṣṇa-sāmyam eva |

gopaiḥ samāna-guṇa-śīla-vayo-vilāsa-veṣaiś ca ity ātau darśitam | gopajāti-
praticchannāḥ [BhP 10.18.11] ity ādi-padye śrī-kṛṣṇa-sandarbhe tathaiva vyākhyātam |
eṣām svābhāvika-vaiduṣya-lakṣakam api dikṣāyāḥ paśu-samsthāyāḥ [BhP 10.23.8] ity
ādi-padyam asti | vaidagdhyam api kvacin nṛtyatsu bāleṣu [BhP 10.18.13] ity ātau śrī-
bhagavatāpi ślāghita-guṇatvena vyañjayisyate |

te ca trividhāḥ – sakhāyāḥ priyasakhāḥ priya-narma-sakhāś ca tat-tad-bhāva-
vaiśiṣṭyāt | tatra śrīdāmādayaḥ parama-mādhuryaika-maya-praṇayātīśayi-vihāra-
lālityenādhikāḥ ittham satām [BhP 10.12.11] ity ādinokteḥ | tatra śrī-
kṛṣṇasyālambanatvam ca barhāpīdam naṭa-vara-vapuḥ [BhP 10.21.5] ity ādinā
varṇitam |

athoddīpaneṣu guṇāḥ abhivyakta-mitra-bhāvatā ārjavam kṛtajñatvam buddhiḥ
pāṇḍityam pratibhā dākṣyam śauryam balaṁ kṣamā kāruṇyam rakta-lokatvam ity
ādayaḥ | avayava-vayaḥ-saundarya-sarva-sal-lakṣaṇatvam ity ādayas ca | tatra
sauhr̥dya-maye ārjavādīnām prādhānyam (page 116) sakhyamaye tu vaidagdhya-
saundaryādi-miśrāṇām teṣām | tad-ubhayāśa-miśrāyām maitryām tu yathā svam amśa-
dvayam | tatrābhivyakta-tat-tad-bhāvatā śrīmad-arjunānutāpe yathā, sakhyam maitrīm
sauhr̥dam ca [BhP 1.15.4] ity agre vakṣyate | śrī-gopeṣu ca tām vyanakti—

tān dṛṣtvā bhaya-santrastān ūce kṛṣṇo 'sya bhī-bhayam |
mitrāṇy āsān mā viramate- hāneṣye vatsakān aham || [BhP 10.13.13] ity ādi |

tato vatsān adṛṣṭvaitya puline 'pi ca vatsapān |
ubhāv api vane kṛṣṇo vicikāya samantataḥ || [BhP 10.13.16] ity antam |

spastam |

|| 10.13 || śrī-śukaḥ || 249 ||

[250]

tathā –

te sampratīta-smṛtayaḥ samutthāya jalāntikāt |
āsan su-vismitāḥ sarve vīkṣamāṇāḥ parasparam || [BhP 10.15.52]

spastam |

|| 10.15 || saḥ || 250 ||

[251]

aho 'tiramyaṁ pulinaṁ vayasyāḥ [BhP 10.13.5] ity ādi | spaṣṭam |

|| 10.13 || śrī-bhagavān || 251 ||

[252]

tathā—

kvacit pallava-talpeṣu niyuddha-śrama-karśitaḥ |
vṛkṣa-mūlāśrayaḥ śete gopotsaṅgopabarhaṇaḥ || [BhP 10.15.17]

spaṣṭam |

|| 10.15 || śrī-śukaḥ || 252 ||

[253]

tathā—

kunda-dāma- [BhP 10.35.20] ity ādau narma-daḥ praṇayiṇām vijahāra iti |

[254]

maṇi-dharaḥ [BhP 10.35.20] ity ādau praṇayino 'nucarasya kadāmse prakṣipan
bhujam agāyata yatra iti | spaṣṭam |

|| 10.35 || śrī-gopyaḥ || 253-254 ||

[255]

atha jātiś ca kṣatriyatvam | yatra sauhṛdamayasya prācuryam | tathā gopatvaṁ yatra
sakhyamayasya prācuryam | atha kriyāś ca sauhṛdamaye vikrānty-ādi-pradhānāḥ |
sakhya-maye tu narma-gāna-nānā-bhāṣāmsana-gavāhvāna-veṇu-vādyādi-kalā-bālyādy-
ucita-kṛīḍādayaḥ | tatra narma, yathā—

bibhrad veṇuṁ jaṭhara-paṭayoḥ śṛṅga-vetre ca kakṣe |
vāme pāṇau masṛṇa-kavalaṁ tat-phalāny aṅgulīṣu || [BhP 10.13.11]

spaṣṭam |

|| 10.13 || saḥ || 255 ||

[256]

anyāś ca, yathā—

evam vṛndāvanam śrīmat kṛṣṇaḥ prīta-manāḥ paśūn |
reme sañcārayann adreḥ sarid-rodhaḥsu sānugaḥ ||
kvacid gāyati gāyatsu madāndhāliṣv anuvrataiḥ |
upagīyamāna-caritaḥ pathi sañkarṣaṇānvitaḥ || [BhP 10.15.9-10] ity ādi |

[257]

tathā—
megha-gambhīrayā vācā nāmbhir dūra-gān paśūn |
kvacid āhvayati prītyā go-gopāla-manojñayā || [BhP 10.15.13]

cakora-krauñca [BhP 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 || [BhP 10.18.19]

spaṣṭam |

|| 10.18 || saḥ || 258 ||

[259]

tathā—
barha-prasūna-nava-dhātu-vicitritāṅgaḥ
proddāma-veṇu-dala-śṛṅga-ravotsavādhyah |
vatsān grṇann anuga-gīta-pavitra-kīrtir
gopī-dṛg-utsava-dṛṣiḥ praviveśa goṣṭham || [BhP 10.14.47] ity ādi |

spaṣṭam |

|| 10.14 || saḥ || 259 ||

(page 117)

[260]

anena gopa-veśaś ca darśitaḥ | [gā-gopakair anuvanam nayatoḥ](#) [BhP 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-vidambaḥ](#) | [BhP 10.35.6] ity ādiṣu malla-veśaḥ | śyāmaṁ hiraṇya-paridhim
ity ādau [naṭa-veṣam](#) ity anena naṭa-veśaḥ |

[mahārha-vastrābharaṇa-kañcukoṣṇiṣa-bhūṣitāḥ](#) |

[gopāḥ samāyayū rājan](#) [BhP 10.5.8] ity anusāreṇa rāja-veśas ca |

eṣa tu dvārakāddau pracuraḥ | tathā tatra gokule ca paridhānīyottariyābhyām
dhārmika-grhastha-veśas cāvagantavyaḥ | eṣa eva [nīvim vasitvā rucirām](#) [BhP
10.15.45] ity anena darśitaḥ | tais tair eva hi tat-tal-līlāḥ śobhanta iti |

atha dravyāṇi ca vasana-bhūṣaṇa-śaṅkha-cakra-śṛṅga-veṇu-yaṣṭi-preṣṭha-jana-
prabhṛtīni | kālās ca tat-tat-krīdocitāḥ | te tu, yathā—

[evam vanam tad varṣiṣṭham pakva-kharjūra-jambumat |](#)
[go-gopālair vr̥to rantum sa-balaḥ prāviśad dhariḥ ||](#) [BhP 10.20.25]

[dhenavo manda-gāminya](#) [BhP 10.20.26] ity ādi, [vanaukasah pramuditā](#) [BhP
10.20.27] ity ādi, [kvacid vanaspati-kroḍe](#) [BhP 10.20.28] ity ādi, [dadhy-odanam](#)
[samānitam](#) [BhP 10.20.29] ity ādi, [śadvalopari samviśya](#) [BhP 10.20.30] ity ādi, [prāvṛt-](#)
[śriyam ca tām vikṣya](#) [BhP 10.20.31] ity ādy-antam | spaṣṭam |

|| 10.20 || saḥ || 260 ||

[261]

evam anye'pi smartavyāḥ | athānubhāveṣūdbhāsvarāḥ | tatra sauhrda-maye nirupādhi-
tadiya-hitānusandhāna-yuktāyuktādi-kathana-sasmita-goṣṭhī-prabhṛtayaḥ | sakhya-
maye asaṅkucita-prīti-maya-ceṣṭāḥ | tās ca saha nānā-krīḍā-saṅgītādi-kalābhyāsa-
bhojanopaveśa-śayanādayaḥ | narma-raho-līlākaraṇa-kathādayas ca jñeyāḥ | [ittham](#)
[BhP 10.1211] 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 praśasamsur athāpare ||](#)
[gopa-jāti-praticchannā devā gopāla-rūpiṇau |](#)
[īḍire kṛṣṇa-rāmau ca naṭā iva naṭam nṛpa ||](#)
[bhrāmaṇair laṅghanaiḥ kṣepair āsphoṭana-vikarṣaṇaiḥ |](#)
[cikrīdatur niyuddhena kāka-pakṣa-dharau kvacit ||](#)
[kvacin nṛtyatsu cānyeṣu gāyakau vādakau svayam |](#)
[śasamsatur mahā-rāja sādhu sādhu iti vādinau](#)
[kvacid bilvaiḥ kvacid kumbhaiḥ](#) [BhP 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 || [BhP 10.13.8]

kecid puṣpa-dalaiḥ kecid [BhP 10.13.9] ity ādi |

sarve mitho darśayantaḥ sva-sva-bhojya-ruciṃ pṛthak |
hasanto hāsayantaś cā- bhyavajhruḥ saheśvarāḥ || [BhP 10.13.10]

spaṣṭam |

|| 10.13 || saḥ || 262 ||

[263]

evam anyā api | tathā sauhṛda-sakhyayoḥ sāttvikāś conneyāḥ | tatra sauhṛde'srur
yathā—

taṃ mātuleyaṃ parirabhya nirvṛto
bhīmaḥ smayan prema-jalākulendriyaḥ |
yamau kirīṭi ca suhṛttamaṃ mudā
pravṛddha-bāṣpāḥ parirebhire 'cyutam || [BhP 10.71.27]

(page 118) atra saty apy agrajānujvatva-vyavahāre suhṛttamaṃ ity anena tad-
amśasyaivollāso'bhupagataḥ |

|| 10.71 || saḥ || 263 ||

[264]

sakhye pralayo'pi, yathā—

taṃ nāgabhogaparivītam adṛṣṭaceṣṭam
ālokya tatprijasakhāḥ paśupā bhṛśārtāḥ |
kṛṣṇe 'rpitātmasuhṛdarthakalatrakāmā
duḥkhānuśokabhayaṃ ūḍhadhiyo nipetuḥ || [BhP 10.16.10]

spaṣṭam |

|| 10.16 || saḥ || 264 ||

[265]

evam tatra tatra sañcāriṇaś conneyāḥ | yathā sauhṛde taṃ mātuleyam [BhP 10.71.27]
ity ādau harṣaḥ | yathā ca sakhye kṛṣṇam hradād viniṣkrāntam [BhP 10.17.13] ity ādy-
anantaram—

upalabhyotthitāḥ sarve labdha-prāṇā ivāsavaḥ |

pramoda-nibhṛtātmāno gopāḥ prītyābhirebhire || [BhP 10.17.14]
spaṣṭam |

|| 10.17 || saḥ || 265 ||

[266]

atha sthāyī maitry-ākhyah | sa caiśvarya-jñāna-saṅkucitah śrīdāma-viprādīnām |
saṅkocitaiśvarya-jñānah śrīmad-arjunādīnām | śuddhah śrī-gopa-bālānām | ataeva
kadācid api na vikaroti | tathaiva śrī-rāma-vrajāgamane samupetyātha gopālān hāsya-
hasta-grahādibhiḥ [BhP 10.65.5] ity ādika-vyavahārah |

tatra sauhrd-ākhyo bhedah tam mātuleyam parirabhya nirvṛtah [BhP 10.71.27] ity
ādau jñeyah | sakhyam, yathā—

ekadā ratham āruhya vijayo vānara-dhvajam |
gāṅḍivam dhanur ādāya tūṅau cākṣaya-sāyakau ||
sākam kṛṣṇena sannaddho vihartum vipinam mahat |
bahu-vyāla-mṛgākīrṇam prāviśat para-vīra-hā || [BhP 10.58.13-14]

kṛṣṇena sākam vihartum ity anvayah |

|| 10.58 || saḥ || 266 ||

[267]

yathā ca—

tenaiva sākam pṛthukāḥ sahasraśah
snigdhāḥ suśig-vetra-viśāṇa-veṇavaḥ |
svān svān sahasropari-saṅkhyayānvitān
vatsān puraskṛtya viniryayur mudā || [BhP 10.12.2]

eva-kāreṇa tadāsatti-rūpo'nubhāvo darśitah | yathā—

yadi dūram gataḥ kṛṣṇo vana-śobhekṣaṇāya tam |
aham pūrvam aham pūrvam iti saṁspr̥ṣya remire || [BhP 10.12.6]

spaṣṭam ||

|| 10.12 || saḥ || 268 ||

[269]

yathā ca—

ūcuś ca suhrdaḥ kṛṣṇam svāgatam te'tiramhasā |
naiko'py abhojka-bala ehītaḥ sādhu bhujyatām || [BhP 10.14.45]

spāṣṭam ||

|| 10.14 || saḥ || 269 ||

[270]

śrī-kṛṣṇa eva teṣām jīvanam ity āha—

kṛṣṇam mahā-baka-grastam dṛṣṭvā rāmādayo 'rbhakāḥ |
babhūvur indriyāṇīva vinā prāṇam vicetasah || [BhP 10.11.49]

muktaṁ bakāsyād upalabhya bālakā
rāmādayaḥ prāṇam ivendriyo gaṇaḥ |
sthānāgatam tam parirabhya nirvṛtāḥ
praṇīya vatsān vrajam etya taj jaguḥ || [BhP 10.11.53]

spāṣṭam ||

|| 10.11 || saḥ || 270 ||

[271]

tad evam vibhāvādi-saṁvalanātmako maitrīmāyo rasaḥ | asya ca sauhrdamayaḥ
sakhyaṁ ity ity bheda-dvayaṁ tatra tatrāvagantavyam | tasya prathamāprāpty-ātmaka-
siddhy-ātmakau bhedaḥ pūrvavad ūhyau | viyogātmako bhedo yathā—

evam kṛṣṇa-sakhaḥ kṛṣṇo bhrātrā rājñā vikalpitaḥ | (page 119)
nānā-śaṅkāspadam rūpaṁ kṛṣṇa-viśleṣa-karṣitaḥ ||
śokena śuśyad-vadana- hṛt-sarojo hata-prabhaḥ |
vibhuṁ tam evānusmaran nāśaknot pratibhāṣitum ||
kṛcchreṇa saṁstabhya śucaḥ pāṇināmrjya netrayoḥ |
parokṣeṇa samunnaddha- praṇayautkaṅṭhya-kātarah ||
sakhyaṁ maitrīm sauhrdam ca sārathyādiṣu saṁsmaran |
nr̥pam agrajam ity āha bāṣpa-gadgadayā girā || [BhP 1.15.1-4]

kṛṣṇo'rjunaḥ | avikalpita ity cchedaḥ | nānā-śaṅkāspadam rūpaṁ ālakṣya vikalpita ity
arthah | śucaḥ śokāśrūṇi āmrjya ca | parokṣeṇa darśaāgocareṇa śrī-kṛṣṇena hetunā |
ataevāniṣṭa-śaṅkāyā abhāvāt nātra karuṇa-rasāvakāśah | tad-abhāvaś caiśām aiśvarya-
jñāna-samudbhāvinām bhavaty eva ity | vañcīto'ham [BhP 1.15.5] ity ādikam
vakṣyamāṇam vilāpam |

[272]

atha tad-anantaram tuṣṭy-ātmaka-yogo yathā—

te sādhu-kṛta-sarvārthā jñātvāntikam ātmanaḥ |
manasā dhārayām āsur vaikuṅṭha-caraṇāmbujam ||
tad-dhyānodriktayā bhaktyā viśuddha-dhiṣaṇāḥ pare |
tasmin nārāyaṇa-pade ekānta-matayo gatim ||
avāpur duravāpām te asadbhir viṣayātmabhiḥ |
vidhūta-kalmaṣā sthānaṁ virajenātmanaiva hi || [BhP 1.15.46-48]

te pāṇḍavāḥ sādhu yathā styāt tathā kṛta-sarvārthā vaśīkṛta-dharmārtha-kāma-mokṣā
apī vaikuṅṭhasya śrī-kṛṣṇasya caraṇāmbujam eva ātyantikam parama-puruṣārtham
jñātvā tad eva manasā dhārayāmāsuḥ | nārāyaṇaḥ śrī-kṛṣṇaḥ | pūrṇa-gatim eva
viśinaṣṭi | vidhūta-kalmasaṁ yadāsthānaṁ nitya-śrī-kṛṣṇa-prakāśāspadam tadyā
sabhā | ātmanā sva-śarīreṇaiva | tatra hetuḥ virajenāprākṛtena | hi-śabdo'sambhāvanā-
nivṛtṭy-arthah |

[273]

tathā—
draupadī ca tadājñāya patinām anapekṣatām |
vāsudeve bhagavati hy ekānta-matir āpa tam || [BhP 1.15.50]

ātmnānaṁ prati anapekṣamānānām | tat kṛṣṇa-saṅgamanam ājñāya samyag jñātvā |
vāsudeve śrī-vasudeva-nandane | hi prasiddhau | tasminn ekānta-matis tam eva
prāptavatī |

|| 1.15 || śrī-sūtaḥ || 271-273 ||

[274]

śrī-vraja-kumārāṇām deśāntara-viyogātmaodāharaṇam tad-anantara-tuṣṭy-
ātmodāharaṇam ca vatsalānusāreṇaiva jñeyam | iti mātrimayo rasaḥ ||

atha **ujjvalaḥ** | atrālambanaḥ kāntatvena sphuran kānta-bhāva-viṣayaḥ śrī-kṛṣṇaḥ | tad-
ādhāraḥ sajātīya-bhāvās tadya-parama-vallabhās ca | tatra śrī-kṛṣṇo yathā—

śrutvā guṇān bhuvana-sundara śṛṇvatām te
nirviśya karṇa-vivarair harato 'ṅga-tāpam |
rūpaṁ dṛśām dṛśimatām akhilārtha-lābham
tvayy acyutāviśati cittam apatrapam me || [BhP 10.52.37]

spaṣṭam |

|| śrī-rukmiṇī || 274 ||

[275]

yathā ca—

tāsām āvirabhūc chauriḥ smayamānamukhāmbujaḥ |
pītāmbara-dharaḥ sragvī sāksān manmatha-manmathaḥ || [BhP 10.32.2]

|| 10.32 || śrī-śukaḥ || 275 ||

[276]

atha tad-vallabhāsu sāmānyā sairindhri kūrma-purāṇoktāḥ kailāsa-vāsinyāś ca | tatra
pūrvoktā (page 120) yathā—

saivam kaivalya-nātham tam prāpya duṣprāpyam īśvaram |
aṅga-rāgārpaṇenāho durbhagedam ayācata || [BhP 10.48.8] iti darśitā |

pūrvam tādrśa-durbhagāpi aṅga-rāgārpaṇa-mātra-lakṣaṇena bhajanena tam prāpya |
aho āścaryam | tena hetunā idam sahoṣyatām [BhP 10.48.9] ity ādi-lakṣaṇam api
ayācata yācituṃ yogyābhūt | tam kathambhūtam api | kevalaḥ śuddha-premavāms
tasya bhāvaḥ kaivalyam, tatraiva nātham vallabham api | ato'syā ātma-tarpaṇaika-
tātparyāyāḥ sampraty api śrī-vraja-devy-ādi-vac chuddha-premābhāvo darśitaḥ |

svīyāḥ śrī-rukmiṇy-ādayaḥ | yā evoddiśya stauti--

yāḥ samparyacaran premṇā pāda-saṁvāhanādibhiḥ |
jagad-guruṃ bhartṛ-buddhyā tāsām kim varṇyate tapaḥ || [BhP 10.90.27]

spaṣṭam |

|| 10.90 || śrī-śukaḥ || 276 ||

[277]

tathā—

ittham ramā-patim avāpya patim striyas tā
brahmādayo 'pi na viduḥ padavīm yadiyām |
bhejur mudāvīratam 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 || [BhP 10.61.5-6]

ataeva ye mām bhajanti dāmpatyā [BhP 10.60.52] ity ādi nindā tv anya-paratvenaiva
nirdiṣṭā | diṣṭyā grheśvarī [BhP 10.60.54] ity ādy-uttara-vākyāt | yathaiva ketumāla-

varṣe śrī-kāmadevākhyā-bhagavad-vyūha-stutau lakṣmī-vākyam—striyo vratais tvā
hṛṣikeśvaram svato hy ārādhya loke patim āśāsate'nyam [BhP 5.18.19] ity ādikam |

|| 10.61 || śrī-śukaḥ || 277 ||

[278]

atha vastutaḥ parama-svīyā api prakṛta-līlāyām parakīyāyamānāḥ śrī-vraja-devyaḥ | yā
evāsamordhvaṁ stutāḥ—

nāyam śriyo 'nga u nitānta-rateḥ prasādaḥ
svar-yoṣitām nalina-gandha-rucām kuto 'nyāḥ |
rāsotsave 'sya bhujā-daṇḍa-grhīta-kaṇṭha-
labdhāśiṣām ya udagād vraja-vallabhīnām || [BhP 10.47.30] ity ādiṣu |

gopyas tapaḥ kim acarān yad amuṣya rūpaṁ [BhP 10.44.14] ity ādau yā
evāsamordhvaṁ rūpaṁ paśyantīty atra | tathā cāha yā dohane 'vahanane
mathanopalepa- [BhP 10.44.15] ity ādau dhanyā vraja-striya urukrama-citta-yānāḥ |

urukrama-cittam eva yānaṁ yāsām tāḥ | yās tac-cittam yatra yatra gacchati tatra
tatraiva tad-ārūdhās tiṣṭhanti ity arthaḥ | cintā-yānā iti pāṭhe cintaś cintā bhavaneti
pūrvavad evārthaḥ |

|| 10.44 || śrī-māthura-striyaḥ || 278 ||

[279]

ataevāsām eva tatra tatra darśita utkarṣaḥ | parakīyāyamānatvena nivāraṇādi-mātrāmśe
laukika-rasa-vidām api matena sevitaḥ | yathāha bharataḥ—

bahu vāryate yataḥ khalu yatra pracchanna-kāmukatvaṁ ca |
yā ca mitho durlabhatā sā paramā manmathasya ratiḥ || [UN 1.20] iti |

rudraḥ—
vāmatā durlabhatvaṁ ca strīṇām yā ca nivāraṇā |
tad eva pañca-bāṇasya manye paramam āyudham || [UN 3.20]

viṣṇu-guptaḥ—
yatra niṣedha-viśeṣaḥ sudurlabhatvaṁ ca yan mṛgākṣīṇām |
tatraiva nāgarāṇām nirbharam āsajjate hṛdayam || [UN 3.21] iti |
(page 121)

ataeva kāsāncid gopa-kumārīṇām kātyāyanī-japānusāreṇa pati-bhāve'py ādhikyam
anuvartate iti | kecit tu vāraṇādita evāsām premādhikyam manyante | tan na, jātito'py
ādhikyāt | tac ca vraja-striyo yad vāñchanti [BhP 10.83.43] iti, vāñchanti yad bhava-

[bhiyah](#) [BhP 10.47.58] ity ādinā vyaktam | na hi vāraṇādy-amśam aṅgīkṛtya teṣām lobho jātaḥ, anabhīṣtatvāt | ato jāty-amśam eveti gamyate | ataḥ prabala-jātītvān nivāraṇādīkam apy ayam atīkrāmatīty evam eva ślāghyate [yā dustyajam](#) [BhP 10.47.61] ity ādinā |

matta-hastinām balasya durgātikramavan nivāraṇādy-atīkramo hi tāsām prema-balasya vyañjaka eva na tūtpādakah | jāty-amśenaiva prābalye sati nivāraṇādi-sāmye'pi tāsām sveṣu prema-tāratamyām sambhavati | yathā tābhir api śrī-rādhāyāḥ prema-vaiśiṣṭyena śrī-kṛṣṇa-vaśīkṛitva-vaiśiṣṭyām darśitam | [anayārādhito nūnam](#) [BhP 10.30.28] ity ādinā |

yā ca tāsām kṣobhe sati premṇaḥ praphullatā sā khalu kṛṣṇa-sarpasyeva svata eva siddhatayā na tv aparata āhāryatayā | kevalaupapatyasya prema-varadhanatvam tu tābhir eva svayām [niḥsvam tyajanti gaṇikāḥ](#) [BhP 10.47.7], [jārā bhuktvā ratām striyam](#) [BhP 10.47.8] iti ninditam |

yat tu kaścit parakīyaṣu laghutvam vakti tat khalu prākṛta-nāyakam avalambamānāsu yuktaṁ, tatraiva jugupsitatvāt | atra tu [gopīnām tat-patīnām ca](#) [BhP 10.33.35] ity ādinā tat-pratyākhyānāt | atra ca tat-patīnām iti tad-vyavahāra-drṣṭi-mātreṇoktaṁ, na tu paramārtha-drṣṭyā | tad-drṣṭyā tu [śrī-kṛṣṇa-sandarbhe](#) tāsām svarūpa-śaktitvam evātra paratra sthāpitam | tathāsya śrī-kṛṣṇa-lakṣaṇasya nāyakasya tādrśa-bhāvenaiva prāptau [etāḥ param tanu-bhṛtaḥ](#) [BhP 10.47.58] ityādiṣu sarvordhva-ślāghāsravaṇāt parama-garīyastvam eva | ataevoktam—

[neṣṭā yad aṅgini rase kavibhir paroḍhā](#)
[tad gokuḷāmbujadrṣṣām kulam antarena |](#)
[āśāmsayā rasavidher avatāritānām](#)
[kaṁsāriṇā rasikamaṇḍalaśekharena ||](#) [UN 5.3] iti |

atha tāsām svapatyābhāsa-sambandham api vārayitum yojayati –

[nāsūyan khalu kṛṣṇāya mohitās tasya māyayā |](#)
[manyamānāḥ svapārsvasthān svān svān dārān vrajaukasah ||](#) [BhP 10.33.37]

tad evaṁ bhāvata utkarṣo darśitaḥ | daihikaṁ tam āha—[tābhiḥ sametābhir udāra-ceṣṭitaḥ](#) [BhP 10.29.43] ity ādau [vyarocaiṇāṅka ivoḍubhir vṛtaḥ](#) iti |

spaṣṭam |

|| 10.29 || saḥ || 280 ||

[281]

kiṁ ca—

[tatrātiśuśubhe tābhir bhagavān devakī-sutaḥ |](#) (page 122)

madhye maṇīnām haimānām mahā-marakato yathā || [BhP 10.33.7]

spāṣṭam |

|| 10.33 || saḥ || 281 ||

[282]

guṇa-vaibhava-kṛtam apy āha—

tābhir vidhūta-śokābhir bhagavān acyuto vibhuḥ |
vyarocatādhikam tāta puruṣaḥ śaktibhir yathā || [BhP 10.32.10]

spāṣṭam |

|| 10.32 || saḥ || 282 ||

[283]

kalā-vaidagdhikṛtam āha pāda-nyāsair bhuja-vidhutibhiḥ [BhP 10.33.7] ity ādi |

uccair jagur nṛtyamānā raktakaṇṭhyo ratipriyāḥ |
kṛṣṇābhi-marśamuditā yad gītenedam āvṛtam || [BhP 10.33.9]

idaṁ jagat | adyāpi yāsām gītāmsā eva jagati pracarantīty arthaḥ | yad uktam saṅgīta-
sāre—

tāvanta eva rāgāḥ syur yāvatyo jīva-jātayaḥ |
teṣu ṣoḍaśa-sāhasrī purā gopī-kṛtā varā || iti |

ante ca teṣām eva vibhāgaś ca tatra svargādiṣu darśita iti | kim ca—

kācit samam mukundena svarajātīr amiśritāḥ |
unninye pūjitā tena priyatā sādhu sādhu iti |
tad eva dhruvam unninye tasyai mānam ca bahv adāt || [BhP 10.33.10]

svarāḥ ṣadjādayaḥ sapta jātayas teṣu rāgotpatti-hetavaḥ | tā ubhayor api parama-
pravīnatvāt svarāntareṇa jāty-antareṇa cāmiśritāḥ śuddhā eva unninye utkarṣeṇa jagau
| tatra śakra-śarvara-parameṣṭi-purogā-nīscita-tattva-gānasya śrī-mukundasyāpi
sahārthatvenāprādhānyam vivakṣitam | tatrāpy uc-chabdena [ataeva tena pūjitā |
tadaiva tālantareṇa nibaddham gītam dhruvākhyam tāla-viśeṣam kṛtvā yā tato'py
utkarṣeṇa jagau tasyai pūrvasyā apy adhikam mānam adāt |

|| 10.33 || saḥ || 284 ||

[285]

atha tāsu sāmānyāsu sairindhri mukhyā | sarvatra khyātatvāt | svakīyāsu paṭṭa-
mahīṣiṣu śrī-rukmiṇī-satyabhāme mukhye | yathā śrī-hari-vaṁśe—

kuṭumbasyeśvarī yāsīd rukmiṇī bhīṣmakātmajā |
satyabhāmottamā strīṇām saubhāgye cādhikābhavat ||

atha śrī-vraja-devīṣu mukhyā bhaviṣyottaro ktāḥ –
gopālī pālīkā dhanyā viśākhā dhyāna-niṣṭhikā |
rādhānurādhā somābhā tārakā daśamī tathā || iti |

daśamy api tārakā-nāmnīty arthaḥ | skānde prahlāda-samhitāyām 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-
preṇāntardhāpiteti śrī-kṛṣṇa-sandarbhe sandarśitam asti | prasiddhā ca tathā saiva
sarvatreti | ataḥ śraīṣṭhya-cihnena gopāla-tapany-uktā gāndharvikaiva sety anumeyā |

atha tāḥ śrī-kṛṣṇa-vallabhās tridhā dṛśyante mugdhā madhyā pragalbhā iti | tādrśyam
ca nava-yauvana-spaṣṭa-yauvana-samyag-yauvanair vayo-bhedais tat-tac-ceṣṭābhiḥ ca |
samyag-yauvanam ca prāpta-ṣoḍaśa-varṣatvam eva nādhikam kanyābhir dvy-aṣṭa-
varṣābhiḥ iti gautamīya-tantrāt | tathā svabhāva-bhedena dhīrā adhīrā mīśra-guṇās ceti
punas tridhāvagantavyāḥ | prema-tāratamyena śreṣṭhāḥ samāḥ laghava iti ca |

atha tā līlavasthā-bhedenaikaikā | abhisārikā vāsaka-sajjotkanṭhitā khaṇḍitā
vipralabdhā (page 123) kalahāntarītā proṣita-bhartṛkā svādhīna-bhartṛkā ity aṣṭau
nāmāni bhajanti | tathā parasparam bhāvānām sādrśya-kiñcit-sādrśyāspṛuṣṭa-sādrśyāni
| virodhitvam caitad bheda-catuṣṭayāt punas catvāri sakhī suhṛt taṭasthā prātipakṣikī
ceti | bhāva-bhedās ca sthāyi-nirūpaṇe jñeyāḥ | tatra sakhī yathā apy eṇa-patnī [BhP
10.33.11] ity ādi dvaye purato darśanīyā | atra hi tanvan dṛśām sakhī sunirvṛtim iti
svīya-tad-didṛkṣā-dyotanāt | sakhīti tad-darśana-sukhopabhoga-saubhāgya-bhāgitā-
sāmyena tasyām sakhyāropanāt kānteti kṛṣṇa-saṅginyāḥ saubhāgyātiśayasya
cānumodanāt sakhyam eva spaṣṭam | ataeva tal-līlanumodanam api bāhum priyāmsā-
[BhP 10.30.12] ity ādinā | suhṛd yathā –

anayārādhito nūnam bhagavān harir īśvaraḥ |
yan no vihāya govindaḥ prīto'yam anayad rahaḥ || [BhP 10.30.28]

asyās ca tad-bhāgya-mātra-praśamsanāt vyaktam sauhṛdyam |

[286]

taṭasthā yathā –

pr̥cchatemā latā bāhūn apy āśliṣṭā vanaspateḥ |

nūnam tatkaraja-sprṣṭā bibhraty utpulkāny aho || [BhP 10.30.13]

atra sakhī-vacanam śrutvāpi tataudāsīnyāt tātasthyam eva vyaktam | evam
anayārādhito nūnam iti suhr̥d-vākyānantaram api dhanyā aho amī ālyah [BhP
10.30.29] ity-ādi-vākye ca |

[287]

atha prātipakṣikā yathā—

asyā amūni nah kṣobham kurvanty uccaiḥ padāni yat |
yaikāpahṛtya gopīnām raho bhunkte 'cyutādharam || [BhP 10.30.30]

atha prakāṣa eva matsara iti tābhyo vilakṣaṇatvam | tathaiva śrī-harivaṁśāu pārijāta-
haraṇe śrī-rukmiṇīm prati satyabhāmāyāḥ | spaṣṭam |

|| 10.30 || śrī-śukah || 285-287 ||

[288]

atra vicāryate | nanu bhagavad-bhakteṣu parasparam pratipakṣitvam asambhavam
ahr̥dyam ca | tathā tāsām tat saubhaga-madam [BhP 10.29.48] ity ādau tad-
īrṣāmadamānādi-dūrīcīkīrṣām śrī-bhagavato'pi dṛśyate | tathā śrīmatā muninā svayam
api tābhis tatra daurātmya-śabdaḥ prayukto'stīti | tatrocyate sarvaiva hi śrī-bhagavataḥ
krīḍā prīti-poṣāyaiva pravartate | bhajate tādr̥śīḥ krīḍā yāḥ śrutvā tat-paro bhavet [BhP
10.33.36] ity ādi | śrutvāpīty arthaḥ | tatra śrīngāra-krīḍāyās cāsyāḥ svabhāvo'yam yat
khalv īrṣā-mada-mānādi-lakṣaṇa- (page 124) tat-tad-bhāva-vaicitrī-parikaratayaiva
rasam puṣṇāti | yata eva tādr̥śatayaiva kavibhir varṇyate | śrī-bhagavatā ca sva=līlāyām
aṅgīkriyate | svasminn api dakṣiṇānukūla-śaṭha-dhṛṣṭateti caturbheda-nāyakatvam
yathā-sthānam vyajyate | tasmāt tal-līlā-śaktir eva tāsu tat-tad-bhāvam dadhāti | tam ca
bhāvānurūpeṇaiveti darśitam | ataeva yadā sarvāsām eva tad-viraho bhavati tadā
dainyanaika-jātīya-bhāvatvāpattyā sarvatra sakhyam evābhivyajyate | yathā—

anvicchantyo bhagavato mārge gopyo 'vidūrataḥ |
dadṛṣuḥ priyaviśeṣān mohitām duḥkhitām sakhīm || [BhP 10.30.41]

ity atra tasyām pūrvāsām eva sakhīva-vyañjanā | viraha-līlā ca tāsām jhaṭīti śrī-kṛṣṇa-
viṣayaka-tr̥ṣṇātīśaya-varadhanārthaiva | nāgara-cūḍāmaṇīndrāya śrī-kṛṣṇāya ca tāsām
tad-vṛddhir athyartham rocate | yathoktam nāham tu sakhyo bhajato'pi jantūn [BhP
10.32.10] ity ādinā | tasmān madhye viraho'pi bhavati | tadā śrī-kṛṣṇasya mada-
mānādi-vinodam atikramyāpi tad-adhyavasāyah syāt | tato mada-mānayoḥ praśamāya
sva-viṣayaka-tr̥ṣṇātīśaya-rūpa-prasādāya ceti tāsām tat saubhagety atrārthaḥ | sarva-
samudita-rāsa-līlārtham madasya praśamāya mānasya ca prasādāya prasādanāyety
artho vā | tatas tad-varadhanecchāpy ānuṣaṅgīti samānam |

atha jāte ca virāhe dānyenaiva tāsām tatra daurātmya-buddhiḥ | na tu vastuta eva tad-
daurātmyam premaika-vilāsa-rūpatvāt | śrī-munīndro'pi tad-bhāvānusāritvenaiva tad-
vākyam anuvadati [tayā kathitā ākarmya](#) [BhP 10.30.42] ity ādi | svayam tu pūrvam
tasmims tadīye made doṣam pratyākhyātavān asti | yathā—

reme tayā cātmarata ātmārāmo 'py akhaṇḍitaḥ |
kāminām darśayan dānyam strīṇām caiva durātmatām || [BhP 10.30.35]

svātma-rataḥ svatas tuṣṭo'pi ātmārāmaḥ sva-krīdo'pi akhaṇḍitaḥ | tasyām satatāsaktaḥ
san reme | tādrśaś cet kim iti tad-āsakto babhūva, tathā reme ca | ata āha tayā
[itthambhūta-guṇo hariḥ](#) [BhP 1.7.10] itivat tathā-bhūta-guṇatayā tadīya-prema-
sarvasva-sāra-rūpayety arthaḥ | atas tasyānyena tādrśatvāsambhavāt prema-viśeṣa
evāsau sphurati na tu kāmaḥ | sa ca prema-viśeṣa īdrśa-prabalaḥ yat kāmivad eva
dānyādikaṁ tayoh prakātibhavadīty āha kāmītām iti | mada-mānādy-ātmake
kāminīnām premṇi kāminām yad dānyam loka-prasiddham tad eva sva-dvārā tat-
prema-viśeṣa-pāroveśyena darśayan prakāṭayan reme | yad vā yayaiva līlayā svayam eva
tucchībhūtāḥ sarve'py anye nāgaram-manyā ity āha kāminām iti | sva-līlā-mahimnā
kāminām prakṛtānām dānyam rasa-sampatti-hīnatvam strīṇām ca prakṛtānām tam
vinānyasya bhajanena durātmatām duṣṭa-bhāvatām darśayan iti [darśayad vidhu-
parājayam rasāvaktum ullasati dhūta-lāñchanam](#) itivat |

|| 10.30 || śrī-śukhaḥ || 288 ||

(page 125)

[289]

ity ālambano vyākhyātaḥ | athoddīpaneṣu guṇāḥ | nārī-mohana-śīlatvam | avayava-
varṇa-rasa-gandha-sparśa-śabda-sal-lakṣaṇa-nava-yauvanānām kamanīyatā | nitya-
nūtanatvam abhivyakta-bhāvatvam prema-vaśyatvam saubuddhya-sat-pratibhādayaś
ca | tatra nārī-mohana-śīlatvādikaṁ, yathā—[kṛṣṇam nirīkṣya vanitotsava-rūpa-śīlam](#)
[BhP 10.21.12] iti | spaṣṭam |

|| 10.21 || śrī-vraja-devyaḥ || 289 ||

[290]

nitya-nūtanam ca [yadyapy asau pārśva-gataḥ](#) [BhP 1.11.34] ity ādau drṣṭam |
athābhivyakta-bhāvatvam | tatra pūrva-rāge—

śarad-udāśaye sādhu-jāta-sat-sarasijodare śrī-muṣā drṣṭā |
surata-nātha te 'śulka-dāsikā varada nighnato neha kim vadhaḥ || [BhP 10.31.2]

he drśaiva surata-yācaka tatrāpi he kātyāny-arcanānte vara-prada, tatrāi bhāva-
viśeṣa-darśitayā drśā kṛtvavāśulka-dāsikā-tulyatvam prāptās tayaiiva punar nighnatas
tava na kim vadhaḥ strī-hatyāpi na bhavati | drśas tādrśatve mahā-mohana-cauratvam
darśayati | śarad-udāśaya ity ādi |

tatra mohanatvaṁ dvididhaṁ—svarūpa-kṛtaṁ duṣkara-kriyā-kṛtaṁ ca | tad ubhayam
api tat-tad-viśeṣaṇair vyaktam | tathā—

madhurayā girā valgu-vākyayā
budha-mano-jñayā puṣkarekṣaṇa |
vidhi-karīr imā vīra muhyatīr
adhara-sīdhunāpyāyasya naḥ || [BhP 10.31.8]

madhurayeti svarūpa-mādhuryaṁ valgu-vākyayety artha-mādhuryaṁ budha-
manojñayeti budhānām tādrśa-bhāvābhijñānām eva manojñayeti bhāva-viśeṣa-
mādhuryaṁ vyañjitam |

[292]

tathā—

prahasitaṁ priya premavikṣaṇaṁ
viharaṇaṁ ca te dhyānamaṅgalam |
rahasi saṁvido yā hṛdi-sprśaḥ
kuhaka no manaḥ kṣobhayanti hi || [BhP 10.31.10]

saṁvidāḥ saṅketa-narmāṇi |

[293]

tathā—

dina-parikṣaye nīla-kuntalair
vana-ruhānaṇaṁ bibhrad āvṛtam |
ghana-rajāsvalaṁ darśayan muhur
manasi naḥ smaraṁ vīra yacchasi || [BhP 10.31.12]

muhuh punaḥ punar vyājena parāvṛtyety arthaḥ |

[294]

tathā—

pati-sutānvaya-bhārṭṛ-bāndhavān
ativilaṅghya te 'nty acyutāgatāḥ |
gati-vidas tavodgīta-mohitāḥ
kitava yoṣitaḥ kas tyajen niśi ||

rahasi saṁvidāṁ hṛc-chayodayaṁ

prahasitānanam prema-vikṣaṇam |
bṛhad-uraḥ śriyo vikṣya dhāma te
muhur atisprhā muhyate manaḥ || [BhP 10.31.16-17]

gati-vidas tavodgīta-mohitā iti asmākaṁ mohana-prakāra-jñānenaiva tvaṁ tathā
veṇunā gītavān ity arthaḥ |

|| 10.31 || śrī-gopyaḥ parokṣa-sthitam śrī-bhagavantam || 292-294 ||

[295]

evam—

gavāṁ hitāya tulasi gopīnām rati-hetave |
vṛndāvane tvaṁ vapitā sevītā viṣṇunā svayam ||

iti **skānde** revā-khaṇḍīya-tulasī-stava-vacanam api tat-pūrva-rāge darśaniyam | tathā
sambhoge'pi **iti viklavitam tāsām** [BhP 10.29.42] ity ādau **prahasya** iti **tābhiḥ**
sametābhir udāra-ceṣṭitaḥ [BhP 10.29.43] iti, **udāra-hāsa-dvija-kunda-dīdhiti** [BhP
10.29.46] cābhivyakta-bhāvatvodāharaṇam |

atha premṇā vaśyatvaṁ dvividham | premāntareṇa preyaśī-premṇā ca | tatra pūrveṇa
narmadaḥ praṇayinām (page 126) vijahāra 10.35.20] ity atra darśitam | tathottareṇa |
tatra pūrva-rāgātmakena yathā – **tathāham api tac-citto nidrām ca na labhe niśi** [BhP
10.53.2] iti | spaṣṭam |

|| 10.53 || śrī-bhagavān rukmiṇī-dūtam || 295 ||

[296]

tathā --

bhagavān api tā rātrīḥ śaradotphullamallikāḥ |
vikṣya rantuṁ manaścakre yogamāyām upāśritaḥ || [BhP 10.29.1]

yoga-māyām tāsām asaṅkhyānām asaṅkhyā-vāñchā-pūrikām sva-śaktim svabhāvata
evāśritya ity arthaḥ |

[297]

sambhogātmakena yathā –

iti viklavitam tāsām śrutvā yogeśvareśvaraḥ |
prahasya sadayam gopīr ātmārāmo 'py arīramat || [BhP 10.29.42]

atra viklavitam iti tāsām premātiśaya-jñāpakam sadayam iti tasya tat-prema-vaśyatvātiśayābhidhāyakam | ātmārāmo'pīti tāsām prema-guṇa-māhātmya-darśakam | [ātmārāmās ca munayah](#) [BhP 1.7.10] ity ādau [itthambhūta-guṇo hariḥ](#) itivat |

|| 10.29 || śrī-śukaḥ || 296-297 ||

[298]

evam [reme svayam svaratir atra gajendra-lilah](#) [BhP 10.33.23] iti |

svāsu tāsu ratir yasya saḥ | tathā [tāsām rati-vihāreṇa](#) [BhP 10.33.20] ity ādikam | [gopī-kapola-samśleṣaḥ](#) [ViP 5.13.54] ity ādikam [viṣṇu-purāṇa](#)-padyam apy udāhṛtam |

[299]

kim ca—

[evam pariṣvāṅgakarābhimarśa-](#)
[snigdheḥṣaṇoddāmaṅvilāsahāsaiḥ |](#)
[reme rameśo vrajasundarībhir](#)
[yathārbhakaḥ svapratibimbavibhramaiḥ ||](#) [BhP 10.33.17]

atra rameśa ity anena tasya ramā-vaśīkāritvaṁ darśitam | pariṣvāṅgety ādinā tatrāpi snigheḥṣaṇetvādinā rema ity anena ca tāsām premṇā tasya vaśyatvaṁ vyaktam | dṛṣṭāntena tu tadā tasya tāsām cārbhaka-pratibimbayor iva gāna-nṛtyādi-vilāseṣu eka-ceṣṭatāpatti-sūcanayā mithaḥ parama-premāsaktir darśitā |

[300]

api ca—

[evam śaśāṅkāmsu-virājitā niśāḥ](#)
[sa satya-kāmo 'nuratābalā-gaṇaḥ |](#)
[siṣeva ātmany avaruddha-saurataḥ](#)
[sarvāḥ śarat-kāvya-kathā-rasāśrayāḥ ||](#) [BhP 10.33.26]

evam pūrvokta-prakāreṇa anurato nirantaram anurakto'balā-gaṇo yatra tādrśaḥ sa śrī-kṛṣṇa-candra ātmani citte'varuddham samantān nigrhya sthāpitam saurataṁ surata-sambandhi-bhāva-hāvādikam yena tathābhūtaḥ san | ataeva satya-kāmaḥ vyabhicāra-rahita-prema-viśeṣaḥ san śarat-sambandhinyo yāvatyō rasāśrayāḥ kāvya-kathāḥ sambhavanti tāḥ sarvā eva siṣeve | śarac-chabdo'trākhaṇḍam eva vā saṁvatsaram vadati | tataḥ śaśāṅkāmsu-virājitatvam upalakṣaṇam iti vyākhyeyam | [evam saurata-samlāpaiḥ](#) [BhP 10.60.58] iti śrī-rukmiṇī-parihāse'pi saurata-śabdāḥ tādrśatvena prayuktaḥ |

atraivam api svayam uktaṁ na pāraye'ham [BhP 10.32.12] ity ādi | atha pravāsātmakena, yathā—

vṛṣṇīnām pravaro mantrī kṛṣṇasya dayitaḥ sakhā |
śiṣyo bṛhaspateḥ sāksād uddhavo buddhi-sattamaḥ ||
tam āha bhagavān preṣṭham bhaktam ekāntinam kvacit |
gṛhītvā pāṇinā pāṇim prapannārti-haro hariḥ ||
gacchoddhava vrajam saumya pitror nau prītim āvaha |
gopīnām mad-viyogādhiṁ mat-sandేశair vimocaya |
tā man-manaskā mat-prāṇā mad-arthe tyakta-daihiḥ || [BhP 10.46.1-4] ity ādi |

tathā ca skānda-prahlāda-saṁhitā-dvārakā-māhātmye tāḥ prati śrīmad-uddhava-
vākyam –
bhagavān api dāsārhaḥ kandarpa-śara-pīḍitaḥ |
na bhunkte na svapiti ca cintayan vo hy aharnīsam || iti |

evaṁ rāja-kumārīṇām pariṇayo'pi tābhir gopa-kumārībhir ekātmatvāt prāyas tad-
viraha-kāla-kṣapaṇārtha eva tāsām 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-prasādam
jahyām asūn vrata-kṛṣṇān śata-janmabhiḥ syāt || [BhP 10.52.43] iti |

athoddīpaneṣu jātiḥ | tatra gopatva-rūpām āha –

vividha-gopa-caraṇeṣu vidagdho
veṇu-vādyā urudhā nija-śikṣāḥ || [BhP 10.35.15] ity ādinā | spaṣṭam |

yādatva-rūpām sādṛśya-rūpām cāha – meghaḥ śrīmaṁs tvam asi dayito
yādavendrasya nūnam [BhP 10.90.20] ity ādinā || spaṣṭam |

atha kriyāḥ | tās ca dvividhāḥ | bhāva-sambandhinyāḥ svābhāvika-vinoda-mayyaś ca |
pūrvā yathā – **niśamya gītaṁ tad-anaṅga-vardhanam** [BhP 10.29.4] ity ādi | spaṣṭam |

|| 10.29 || śrī-śukaḥ || 304 ||

[305]

uttarāḥ—

vāma-bāhu-kṛta-vāma-kapolo
valgita-bhrūr adharārpita-veṇum || [BhP 10.35.2] ity ādi | spaṣṭam |

|| 10.35 || śrī-vraja-devyaḥ || 305 ||

[306]

vividha-gopa-caraṇeṣu [BhP 10.35.14] ity ādau ca tā jñeyāḥ | atha dravyāṇi | tatra
tasya preyasyo yathā –

uśasy utthāya gotraiḥ svair anyonyābaddha-bāhavaḥ |
kṛṣṇam uccair jagur yāntyāḥ kālindyām snātum anvaham || [BhP 10.22.6]

gotrair vargaiḥ |

|| 10.22 || śrī-śukaḥ || 306 ||

[307]

tad-vraja-striya āsrutya [BhP 10.21.3] ity ādau ca **sva-sakhībhyo'nvavarṇayann** ity
udāhāryam |

tat-parikarāḥ – **taṁ vīkṣa kṛṣṇānucaram vraja-striyaḥ** [BhP 10.47.1] ity ādi | spaṣṭam |

|| 10.47 || saḥ || 307 ||

[308]

maṇḍanam – **pūrṇāḥ pulindya urugāya-padābjea-rāga-śrī-kuṅkumena dayitā** [BhP
10.21.17] ity ādi |

[309]

vamśī—**gopyaḥ kim ācarad ayam kuśalam sma veṇuḥ** [BhP 10.21.17] ity ādi |
spaṣṭam |

śrī-prīti-sandarbhah

|| 10.21 || tāḥ || 309 ||

[310]

padānkaḥ – padāni vyaktam etāni nanda-sūnor mahātmanaḥ [BhP 10.30.25] ity ādi |

[311]

pada-dhūliḥ –

dhanyā aho amī ālyo govindānghry-abja-reṇavaḥ |
yān brahmeśo ramā devī dadhur mūrdhny agha-nuttaye || [BhP 10.30.29]
(page 128)

atra premaiiva tad-utkarṣaṁ gamayati na tv aiśvarya-jñānam | svabhāvaḥ khalv ayam
prīti-paramotkarṣasya yat sva-viśayam sarvata utkarṣeṇānubhāvayati | yathādi-
bharatena mṛga-premṇā tadīya-khura-sparśāt pṛthivyā api mahā-bhāgadheyatvam
varṇitam—kim vā are ācaritam tapas tapasvinyā yad iyam avaniḥ [BhP 5.8.23] ity
ādinā | evam eva—

kim te kṛtam kṣiti tapo bata keśavānghri-
sparśotsavotpulakitāṅga-ruhair vibhāsi |
apy aṅghri-sambhava urukrama-vikramād vā
āho varāhavapuṣaḥ parirambhaṇena || [BhP 10.30.10]

atra pūrvārdhe premṇā śrī-kṛṣṇa-mādhurya-mahimoktiḥ | uttarārdhe tenaivānyatra
heyatokiḥ | atra ca apīti kim arthe | tataś ca eṣo'ṅghri-sambhavo harṣa-vikāraḥ
urukramasya trivikramasya vikramād vāpi pāda-vikṣepād vāpi kim jātaḥ | āho iti
pakṣāntare | varāha-vapuṣaḥ kānta-bhāvato'pi parirambhaṇena vā eṣo'ṅghri-
sambhavaḥ kim 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]

nakhānkaḥ – pṛcchatemā latā bāhūn [BhP 10.30.31] ity ādāv eva jñātaḥ | evam
vṛndāvana-yamunādīny apy udāhāryāni | atha kālāś ca rāsotsavādi-sambandhī | sa
yathā—tāḥ kim niśāḥ smarati yāsu [BhP 10.47.43] ity ādi | spaṣṭam |

|| 10.47 || tāḥ || 313 ||

[314]

tad evaṁ yathā tadīya-guṇādayaḥ uddīpanās tathaiva tādrśa-sevopayogitvena tat-
preyasī-guṇā api jñeyāḥ | te ca tāsām ātma-sambandhina ātmābhīṣṭa-tad-
vallabhāsambandhinaś cety ubhaye'py ūhyāḥ |

athānubhāvāḥ | tatra sairindhryādīnām, yathā –

sā majjanālepa-dukūla-bhūṣaṇa-
srag-gandha-tāmbūla-sudhāsavādibhiḥ |
aprasādhitātmopasasāra mādhamam [BhP 10.48.5] ity ādi | spaṣṭam |

|| 10.15 || śrī-śukaḥ || 314 ||

[315]

śrī-paṭṭa-mahiṣīnām **ittham ramā-patim avāpya** [BhP 10.59.44] ity ādi-dvaya eva
viditaḥ | śrī-vraja-devīnām yathā, **āsām aho** [BhP 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-kīrtim
gopyo didṛkṣita-drśo 'bhyagaman sametāḥ ||

pītvā mukunda-mukha-sāragham akṣi-bhṛṅgais
tāpaṁ jahur viraha-jam vraja-yoṣito 'hni |
tat sat-kīrtim samadhigamya viveśa goṣṭham
savriḍa-hāsa-vinayam yad apāṅga-mokṣam || [BhP 10.15.42-43] ity ādi spaṣṭam |

|| 10.15 || śrī-śukaḥ || 315 ||

[316]

atha prāyaḥ sarvāsām te caturvidhāḥ udbhāsvara-sāttvikālānkāra-vācikākhyāḥ |
tatrodhbhāsvarā uktāḥ –

nīvy-uttarīya-dhammilla-sraṁsanam gātra-moṭanam |
jṛmbhā ghrāṇasya phullatvam niśvāsādyās ca te matāḥ ||[UN 10.70] iti |

yathā—

tad-aṅga-saṅga-pramudākulendriyāḥ
keśān dukūlam kuca-paṭṭikām vā |
nāñjaḥ prativyoḍhum alam vraja-striyo
visrasta-mālābharaṇāḥ kurūdvaha || [BhP 10.33.17] ity ādi |

(page 129)

[317]

sāttvikāḥ –

tatraikāmsa-gataṁ bāhuṁ kṛṣṇasyotpala-saurabham |
candanāli-samāghrāya hr̥ṣṭa-romā cucumba ha || [BhP 10.33.12]

spaṣṭam |

|| 10.33 || śrī-śukaḥ || 317 ||

[318]

nirvikārātmake citte bhāvaḥ prathama-vikriyā || UN 11.6 | sa yathā -- cittam sukkena
bhavatāpahṛtam gr̥heṣu [BhP 10.29.34] ity ādi | spaṣṭam |

|| 10.29 || śrī-gopyaḥ || 318 ||

[319]

grīvārecaka-samyukto bhrū-netrādi-vikāśa-kṛt |
bhāvād iṣat-prakāśo yaḥ sa hāva iti kathyate || [UN 11.9] iti |

sa yathā śrī-lakṣmaṇā-svayamvare –

unnīya vaktram uru-kuntala-kunḍala-tviḍ-
gaṇḍa-sthalaṁ śīsira-hāsa-kaṭākṣa-mokṣaiḥ |
rājño nirīkṣya paritaḥ śanakair murārer
am̐se 'nurakta-hṛdayā nidadhe sva-mālām || [BhP 10.83.29] iti |

|| 10.83 || saiva || 319 ||

[320]

evam -- hāva eva bhaved dhelā vyakta-śṛṅgāra-sūcakaḥ [UN 11.11] iti
lakṣaṇānusāreṇa helāpy udāhāryā | sā śobhā rūpa-bhogādyair yat syād aṅga-
vibhūṣaṇam [UN 11.13] | sā yathā –

tāsām ativihāreṇa [BhP 10.33.21] ity ādi, gopyaḥ sphurat-purāta-kunḍala-kuntala-
tviḍ-guṇa-śriyā sudhita-hāsa-nirīkṣaṇena [BhP 10.33.22]

[321]

mādhuryam̐ nāma ceṣṭānām sarvāvasthāsu cārutā [UN 11.19] | tad yathā –

kācid rāsa-parīśrāntā pārśvasthasya gadā-bhṛtaḥ |
jagrāha bāhunā skandham̐ ślathad-valaya-mallikā || [BhP 10.33.11]

spaṣṭam ||

|| 10.33 || śrī-śukaḥ || 321 ||

[322]

niḥśaṅkatvaṁ prayogeṣu budhair uktā pragalbhatā || [UN 11.21]

sā ca—

tatraikāmsa-gataṁ bāhum [BhP 10.33.11] ity ādau darśitā |

audāryaṁ vinayaṁ prāhuḥ sarvāvasthā-gataṁ budhāḥ | [UN 11.15]

tad yathā—mṛgayur iva kapīndram [BhP 10.47.17] ity ādau dustyajas tat-kathārthaḥ
iti | spaṣṭam |

|| 10.47 || saiva || 323 ||

[324]

evaṁ—

śobhaiva kāntir ākhyātā manmathāpyāyanojjvalā || [UN 11.15]

kāntir eva vayo-bhoga-deśa-kāla-guṇādibhiḥ |

uddīpitativistāraṁ prāptā ced dīptir ucyate || [UN 11.17]

ity anusāreṇa kānti-dīpti apy udāhārye |

priyānukaraṇaṁ līlā ramyair veśa-kriyādibhiḥ | [UN 11.28] tasyāṁ veśa-kriyayā tac-
ceṣṭānukaraṇaṁ yathā –

antarhite bhagavati [BhP 10.30.1] ity ādy anantaram gatyānurāga-smīta- [BhP 10.30.2]
ity ādi ||(page 130)

[325]

tās tāḥ bāhu-prasārā [BhP 10.29.46] ity ādinoktās tadīya-līlā ity arthaḥ | paścādāveśena
rūpaṁ tad-abheda-bhāvanā-rūpaṁ | gati-smīta-prekṣaṇa-bhāṣaṇādiṣu [BhP 10.30.3]
ity ādi |

evaṁ sva-vilāsa-rūpaṁ līlāṁ udbhāvyāpi tāsāṁ nijo bhāvo nigūḍham tiṣṭhaty eva,
yathā vakṣyate yatanty unnidadhe'baram [BhP 10.30.20] ity atra yatantīti | athaitad
agre'pi kāla-kṣepārthaṁ yā līlā yābhir gātum pravartitāḥ premāveśena tā līlā eva tās
āviṣṭhā iti tat-tad-anukaraṇa-viśeṣe hetur jñeyaḥ | etad-anukaraṇaṁ ca prāyo na līlā-
śabda-vācyam | bālyādi-rūpasyānāmbanatvenojjvala-rasāṅgatvābhāvāt | tatra

pūtanādīnām prīti-mātra-virodhi-bhāvānām api tathā śrī-kṛṣṇa-janany-ādīnām nija-prīti-viśeṣa-virodhi-bhāvānām api ceṣṭānukaraṇam śrī-kṛṣṇānukartrīnām gopikānām sakhībhis tāsām viraha-kāla-kṣepāya tat-tad-bhāva-poṣārtham kṛtrimatayivāṅgikṛtam, na tu tat-tad-bhāveneti samādheyam | kecic caivam vyācaksate, pūtanā-vadha-lilā-smaraṇāveśe sati kāsāncit pūtanānukaraṇam api śrī-kṛṣṇāniṣṭhā-śāṅkayā bhayenaiva bhavati | yathā loke'pi ātma-niṣṭhā-śāṅkayā bhayonmattasya tad-bhaya-hetu-vyāghrādy-anukaraṇam bhavati | tatas tad-anukaraṇe'pi ātmanīva śrī-kṛṣṇe prītir evollasati na tu dveṣaḥ | sā prītir yathātmani tad-rūpatayaiva tiṣṭhati tathaiva tāsām śrī-kṛṣṇe'pi svabhāvocitaivānuvartate |

tataḥ **baddhānyayā srajā kācid** [BhP 10.30.23] ity ādau śrī-yaśodānukaraṇam ca tathaiva mantavyam | pūrvam hi dāmodara-lilā-smaraṇāveśena tasyāḥ śrī-kṛṣṇa-bhāvaḥ | tataś ca vaktram nināya bhaya-bhāvanayā sthitsya [BhP 1.8.31] ity-ukta-rītyā śrī-yaśodāto bhayam api jātam | bālya-svabhāvānusmaraṇena tad-anukaraṇam ca | tataś ca saiva svayam anyām kāñci-tal-lilāveśenaiva kṛṣṇāyamānām ca babandha | tathāpi pūrvavat svabhāvocitaiva prītis tasyām antarvartata eva | sā hi prītis tat-tad-bhāvasya paramāśraya-rūpā | tato bahir eva tat-tad-anukaraṇāt śrī-yaśodā-bhāvasya ca madhye śrī-kṛṣṇa-bhāva-vyavadhānena nija-bhāvāsparsān na virodha iti |

|| 10.30 || śrī-śukaḥ || 325 ||

[326]

gati-sthānāsanādīnām mukha-netrādi-karmaṇām |
tātkālikam tu vaiśiṣṭyam vilāsaḥ priya-saṅgajam || [UN 11.31]

sa yathā –

taṁ vilokyāgataṁ preṣṭham prīty-utphulla-dṛṣo 'balāḥ [BhP 10.32.3] iti spaṣṭam |

|| 10.32 || saḥ || 326 ||

[327]

garvābhilāsa-rudita-smitāsūyā-bhaya-krudhām |
saṅkarī-karaṇam harṣād ucyate kila-kiñcitam ||[UN 11.44]

tad yathā – tasya tat kṣvelitam śrutvā bālāḥ premapariplutāḥ [BhP 10.22.12] ity ādi, **evam bruvati govinde** [BhP 10.22.13] ityādi, **mānayaṁ bhoḥ kṛthā** [BhP 10.22.14] ityādi, śyāmasundara te dāsyāḥ [BhP 10.22.15] ity ādy antam | spaṣṭam |

|| 10.22 || saḥ || 327 ||

[328]

vallabha-prāpti-velāyām madanāveśa-sambhramāt |

vibhramo hāra-mālyādi-bhūṣā-sthāna-viparyayah || [UN 11.39]

sa yathā -- vyatyasta-vastrābharanāḥ kāścit kṛṣṇāntikam yayuh [BhP 10.29.7] iti |
(page 131)

iṣṭe'py garva- mānābhyām bibbokaḥ syād anādarah [UN 11.52] | sa ca ekā bhrū-kuṭim
ābadhya [BhP 10.32.6] ity ādāv udāharisyate |

vinyāsa-bhaṅgi-raṅgānām bhrū-vilāsa-manoharāḥ |
sukumārā bhaved yatra lalitām tad-udīritam | [UN 11.56] | tac ca pūrvatraiva jñeyam |

|| 10.32 || saḥ || 328 ||

[329]

kānta-smaraṇa-vārtādau ḥṛdi tad-bhāva-bhāvataḥ |
prākātyam abhilāṣasya moṭṭāyitam udīryate || [UN 11.47]

tac ca kṛṣṇam nirīkṣya vanitotsava [BhP 10.21.12] ity ādāv eva jñeyam |

hrī-māneryādibhir yatra nocyate sva-vivakṣitam |
vyajyate ceṣṭayaivedam vikṛtam tad vidur budhāḥ || [UN 11.58]

tad yathā—
paridhāya sva-vāsāmsi preṣṭha-saṅgama-sajjitāḥ |
gṛhīta-cittā no celus tasmin lajjāyitekṣaṇāḥ || [BhP 10.22.23]

spāṣtam |

|| 10.22 || saḥ || 329 ||

[330]

ākalpa-kalpanālpāpi vicchittiḥ kānti-poṣa-kṛt || [UN 11.34]

stanādharādi-grahaṇe ḥṛt-prītāv api sambhramāt |
bahīḥ krodho vyathitavat proktaḥ kuṭṭamitam budhaiḥ || [UN 11.49]

evam ity anusāreṇa vicchitti-kuṭṭumite api jñeye |

atha vācīkāḥ | tatra cātu-priyoktir ālāpaḥ [UN 11.80] | sa yathā -- kā sṛy aṅga te kala-
padāyata-mūrcchitena [BhP 10.29.40] ity ādi | spāṣtam |

|| 10.29 || śrī-gopyaḥ || 330 ||

[331]

vilāpo duḥkhajam vacaḥ [UN 11.83] | sa yathā— param saukhyam hi nairāśyam [BhP 10.47.47] ity ādi | spaṣṭam |

|| 10.47 || tāḥ || 331 ||

[332]

ukti-pratyuktimad-vākyaṃ samlāpa iti kīrtyate [UN 11.85] | sa yathā—svāgatam vo mahābhāgāḥ [BhP 10.29.18] ity ādikam | vyaktam bhavān vraja-bhayārti-haro'bhijātaḥ [BhP 10.29.41] ity ādy-antam |

atra śrī-kṛṣṇa-vākyeṣu prathamor'thas tāsu veṅv-ādi-mohitāsv api vāmyam ācarantīṣu saṅga-prārthanā-rūpaḥ | dvitīyas tu parihāsāya tad-bhāva-parīkṣāyā ca tad-āgamana-kāraṇa-sva-saṅga-pratyākhyāna-rūpaḥ | tathaiva tāsām vākyeṣv api tat-prārthanā-pratyākhyāna-rūpaḥ | ataeva pārasparika-samāna-voidagdhi-mayatvād atitarām rasaḥ puṣyate |

svāgatam iti ubhayatra samānam eva | rajany eṣā | yadi kathaṅcid āgatā eva tadādhunā tu rajanyā ghora-rūpādītvāt vrajam prati na yāta, yātum nār'hatha | kintu strībhīr yuṣmābhīr iha mama vīrasya sannidhāv eva stheyam sthātum योग्यam iti | sumadhyamā iti punar gamane khedam api darśitavān |

na ca mat-sannidhāv avasthāne bandhubhyo bhetyam ity āha mātaraḥ [BhP 10.29.20] iti | bandhubhyaḥ sādhrvasam mā kṛḍhvaṃ yatas te mātrādayo bandhavo rātrāv asmin apaśyanta eva vicinvanti | tato nāsti teṣām atrāgamana-sambhāvaneti bhāvaḥ | putrā devarām-manyādi-putrāḥ sapatnyādi-putrā vā |

nijārāma-darśanayā tāsām bhāvam uddīpayati dṛṣṭam vanam [BhP 10.29.21] iti | nigamayati tad yāta [BhP 10.29.22] iti yasmād rajany eṣā ghora-rūpā ity-ādiko hetuḥ, tat tasmāc cira-kālām vyāpya ghoṣam mā yāta | aciram adhunaiva mā yātetī vā | tatas tatra gatvā patīn yuṣmat-patitvena klptām tān api mā śuśrūṣadhvam | he satīḥ satyaḥ paramottamāḥ | ye ca vatsādayas te ca mā krandanti (page 132) tatas tān mā pāyayata tad-artham mā duhyata ceti |

yadi svayam eva bhavatyo mad-anurāgeṇaivāgatā na tatra mat-prārthanāpekṣāpi, tadā tad atīva yuktam ācaritam ity āha athavā [BhP 10.29.23] iti | mama mayi | yadi jantu-mātrāṅy eva mayi prīyante tadā bhavatīnām kāminīnām kānta-bhāvātmaka eva saḥ sneho bhaved iti bhāvaḥ |

nanu bhartṛ-śuśrūṣaṇa-parityāge strīnām doṣas tatrāha bhartuḥ śuśrūṣaṇam [BhP 10.29.24] iti | amāyayā yo bhartā tasyaiva śuśrūṣaṇam paro dharmāḥ | tathā tad-bandhūnām ca | yuṣmākaṃ tu anupabhuktātvena lakṣyamāṇānām dāmpatya-vyavahārābhāvāt kenāpi māyayaiva tat kalpitam iti lakṣyate | tato na doṣa iti bhāvaḥ |

aṅgikṛtyāpi patitvaṁ prakārantareṇa tat-sevām smṛti-vākya-dvārāpi pariharati
duḥśīlah [BhP 10.29.25] iti | apātaky eva na hātavyaḥ | te tu pātakina eveti sāsūyo
bhāvaḥ |

apātakivāṅgikāram āsaṅkya chalena smṛti-vākyaṅtaram anyārthatayā vyañjayann api
tat-sevām pratyācaṣṭe **asvargyam** [BhP 10.29.26] iti | upa samīpe patir yasyāḥ sā
upapatis tasyā bhāva aupapatyaṁ pati-sāmīpyam ity arthaḥ | tat khalv asvargyād iti |

atha mayy api jāto bhāvaḥ kleśāyaiva bhavatīty āsaṅkyāpi mā parānmukhībhavatety
āha **śravaṇād** [BhP 10.29.27] iti | yathā śravaṇādinā mad-bhāvo mad-aprāptyā duḥkha-
mayas tathā sannikarṣeṇa mat-prāptyā na bhavati | tatas tasmād gr̥hān gr̥ha-sadṛśān
kuñjān prati yāta praviśata | paryudāso'tra nañ iti |

tad evaṁ śrī-kṛṣṇa-vākyaṣya prārthanā-rūpo'rtho vyākhyātaḥ | arthāntaram tu
prasiddham | tatra putrā iti saparihāsa-doṣodgāreṇāpi pratyākhyānam |

atha tādrśa-kṛṣṇa-vākya-śravaṇānantaram tāsām avasthā-varṇanam **iti vipriyam**
ākarnya [BhP 10.29.28] ity-ādibhis tribhiḥ | artha-dvitayasyaiva tarkeṇa tad-
abhiprāya-niścayābhāvād utkaṅṭhāsavyābhāvyaena pratyākhyānasyaiva suṣṭhu
sphuritatvāt tad-vākyaṣya vipriyatvaṁ tāsām viśādādikaṁ ca | tatrobhayatrāpi cintāyā
yuktatvāt mukha-namanādi-ceṣṭāsv api na rasa-bhaṅgaḥ | padā bhrū-lekhanam cātra
nāyikayā svayam abhiyoge'py uktam asti |

atha tāsām api tad-anurūpaṁ vākyaṁ **maivam** [BhP 10.29.31] ity ādi | meti tat-
prārthanā-nirākaraṇe sarva-viśayān pati-putrādīn santyajya yās tava pāda-mūlam
bhaktās tā eva duravagraham nirargalam yathā syāt tathā bhajasva | pāda-mūlam iti
tāsu nijotkarṣa-khyāpanam | asmān punar atathābhūtān ā samyag darśana-
prasaṅgādiṣv api tyaja | tatrānyāsām bhajane sveṣām tyāge ca sad-ācāram dṛṣṭāntayati
deva iti | sa hi tyakta-viśaya-karmāditayā svam bhajato mumukṣūn eva bhajati nānyān
iti |

atha śāstrārtha-dvārā tad-upadeśam nirākurvanti **yat paty-apatya** [BhP 10.29.32] iti |
svadharmah suṣṭhu adharmah | dharma-videti sopahāsam | uktam chalena
pratipāditam | bhartuḥ sūśrūṣaṇam ity ādāv anyathā-yojanābhiprāyāt | etad adharmā-
nirākaraṇopadeśa-vākyaṁ | tat-pade upadeṣṭari īse svatantrācāre tvayy evāstu tvam
evādharmān nivartasva ity arthaḥ | tato yuṣmākaṁ kim ity ata āhuḥ preṣṭha iti |
bandhur ātmā sundara-svabhāvo bhavān prāṇi-mātrāṇām kila preṣṭhaḥ | tatas tenaiva
sarve vayah maṅgalinaḥ syāmety arthaḥ |

athavā mad-abhisnehād ity ādikaṁ nirākurvanti **kurvanti hi** [BhP 10.29.33] iti | ārtim
dyanti chindanti iti tādrśaiḥ patyādibhir hetu-bhūtaiḥ sve **(page 133)** ātmani dehādau
nitya-priye sati yāḥ kuśalā bhavanti tāḥ kim tvayi ratim kānta-bhāvaṁ kurvanti api tu
naivety arthaḥ | tat tasmāt no'smabhyam prasīda imam durāgraham tyajety arthaḥ |
tatra varadeśvareti sopalambham sambodhanam | eṣa eva varo'smabhyam dīyatām iti
bodhakam |

tad eva vyañjayanti tvayi cirād dhṛtā avasthitā yā āsā tṛṣṇā tām vyāpya vyaṁ mā sma mā bhavāma | tasyāṁ tvan-manaḥ-sthitāyāṁ tṛṣṇāyāṁ vyaṁ udāsīnā eva bhavāma ity arthaḥ | tatas tām chindyā iti | aravinda-netreti | etādṛṣe'pi netre kauṭilyaṁ na yuktam iti bhāvaḥ | mā smety aster mā-yoge laṅi rūpam |

āśāyāḥ karmatvaṁ ca go-doham astīvat | [śravaṇād darśanād](#) ity ādi-sūcitaṁ nija-bhāva-janmāpalapanti [cittam](#) [BhP 10.29.34] iti | no'smākaṁ cittaṁ sukha eva vartate na tu bhavatā tasmād apahr̥tam | yasmāg gṛheṣu nirviṣati | tatra cihnaṁ karāv api gṛha-kṛtyārthaṁ nirviṣata iti | yad uktaṁ sumadhyamā iti tatrāhuḥ pādaḥ kathāṁ tava pāda-mūlāt padam api na calataḥ | tataḥ kathāṁ vrajaṁ na yāmaḥ, api tu yāma evety arthaḥ | yat tūktaṁ vrajaṁ prati na yāta kiṁ tv ihaiva sthīyatām iti tatrāhuḥ karavāma kiṁ veti |

agr̥hān pratiyātetī satṛṣṇaṁ yad uktaṁ tatrāhuḥ [siñca](#) [BhP 10.29.35] iti | aṅga, he kāmuka, no'smākaṁ svābhāvīkāt hāsavalokaka-sahitāt kala-gītāj jāto yas tava hṛc-chayāgnis tam tvad-adharāmṛta-pūrakeṇaiva siñca | asmadiyasya tasya kathañcid aprāpyatvād iti | anyo'pi rasa-lubdhō lobhya-vastuno'prāptau nijauṣṭham eva leḍhīti narma ca vyañjitaṁ |

tatra hetum āha [no](#) iti | [dhatte padam tvam avitā yadi vighna-mūrdhni](#) [BhP 10.4.10] ity-ādivat atra cec chabdo'pi niścaye | tatas ca yasmāt niścitaṁ eva vyaṁ te tava virahajāgny-upayukta-dehā no bhavāmaḥ | tato dhyāne viṣaye'pi tava padayoh padavīm api na yāmaḥ na spr̥ṣāmaḥ | sakhe iti sambodhya prācīna-mitho-bālya-kṛīḍā-gata-sauhr̥dya-prakaṭanena nija-vacasa ārjavaṁ prakāṭitavatyah |

nanu sakhyena bālya-kṛīḍāyāṁ api sparśādikaṁ jātam evāsti tarhi katham aho idānīm udāsīnāḥ stha | tatrāhuḥ [yarhi](#) [BhP 10.29.36] iti | he ambujākṣa aranya-janāḥ paśu-pakṣy-ādayas teṣāṁ priyasya bālya-bhāvena tair eva kṛta-maitrasya tava yarhi yadā kvacid api ramāyā ramānyā dattāvasaram pāda-talaṁ jātam, tad-anugatāv unmukham babhūvety arthaḥ | tat-prabhṛty eva vyaṁ tad api nāsprākṣma na spr̥ṣṭavatyah | kim utānyad aṅgam | tad evaṁ nija-dādhyenaiva pūrvam tvayābhīramitāḥ kārīta-bālya-kṛīḍā api vyaṁ adhunā añjasaḥ anāyāsena anyeṣāṁ guru-janādīnām samakṣam sthātum pārayāmaḥ | bateti śaṅkāyām | anyathā tair api tyajyemahīti bhāvaḥ |

atha [prīyante mayi jantavaḥ](#) ity atra kāmīnyo yūyam kānta-bhāvātmakam eva sneham kartum arhatheti yad abhipretam tatra lakṣmy-ādi-rūpam udāharaṇam āśaṅkyā pariharanti [śrīr](#) [BhP 10.29.37] iti | śrīr api vakṣasi tathā prasiddheḥ śrī-viṣṇor urasi padam labdhvāpi yasya tava śrī-gokula-vṛndāvana-sthitaṁ padāmbuja-rajās tulasā vṛndayā saha cakame | tvaj-janmata ārabhya nandasya vrajo ramākṛīḍo babhūveti tulasī-lakṣaṇa-rūpāntarā vṛndā-devī vṛndāvane nitya-vāsam akarod iti ca muni-jana-prasiddheḥ | kathambhūtam api rajaś cakame | bhṛtyair vraja-sambandhibhir juṣṭam śiro-dhāraṇādīnopabhuktam api | sā tu kīḍṛṇ-mahimāpi | yasyāḥ sva-viṣayaka- (page 134) kṛpā-vīkṣaṇe uta api | anya-surāṇām tat-pārsadādīnām api prayāśas tādr̥ṣa-mahimāpi | vyaṁ ceti ca-śabdaḥ kāku-sūcakasyāpi-śabdasya samānārthaḥ | tato yathā

śrīr yathā ca vṛndā tadvad vayam api mughdāḥ satyaḥ tasya tava pāda-rajah prapannāḥ
api tu naivety arthaḥ |

prāktanam vākyam nigamayanti **tan nah** [BhP 10.29.38] iti | vṛjinārdaneti karmaṇy an
eva | he sarva-duḥkha-nivāraka, tatas tasmāt no'smān prati prasīda imām durdṛṣṭīm
tyajety arthaḥ | nanu yūyam api gṛhādi-tyāgenātrāgatya tadvad eva mat-pāda-rajah
prapannāḥ tatrāhuḥ na te 'nghri-mūlam iti | tadvad asator viśṛjya tvad-upāsanāśāḥ
satyas tavānghri-mūlam na prāptā api tu kautukenaiva jyotsnāyām vṛndāvana-
darśanārtham āgatā ity arthaḥ | atas tvadiya-tādṛśa-nirikṣaṇa-jāta-tīvra-kāmena
taptātmāno yās tāsām eva dāsyam dehi na tu mādr̥ṣinām | atra ṣaṣṭhī cātyanta-
dānābhāve sampradānatvaṁ na bhavatīti vivakṣayā | atas tad api dānam gokule'smin
nātisthirībhaviṣyatīti bhāvaḥ |

puruṣa-bhūṣaṇeti sambodhanam ca śliṣṭam | puruṣān gokula-gatān sakhi-janān eva
bhūṣayati na tv adyāpi gokula-ramaṇīm kāñcid api | atas tādṛśa-taptātmāno'pi nāyikāḥ
kalpanā-mātra-mayya iti bhāvaḥ | atra bhāvāntareṇāgati-sūcanāt **dr̥ṣṭam vanam**
kusumitam [BhP 10.29.21] ity anena tad-bhāvoddīpanam api nādṛtam |

atha **śravaṇād** [BhP 10.29.27] ity ādau **darśanān mayi bhāvaḥ** ity anena yan-nija-
saundarya-balaṁ darśitam tatrāhuḥ **vikṣya** [BhP 10.29.39] iti | atrāpy antyaś ca-śabdah
kākvām | pūrvas tu tat-tad-ukta-samuccaye | etad api etac cāpi vilokya dāsyo bhavāma,
api tu na sarvathaiva ity arthaḥ |

nanu yady evaṁ dṛḍha-vratā bhavata tarhi katham ihaiva sarvām rātrim na tiṣṭhathety
āśaṅkya punaḥ sa-śaṅkam āhuḥ **kā stry aṅga te** [BhP 10.29.40] iti | yadyapy eva
tathāpi aṅga he kala-padāyata-veṇu-gīta, he sammohita sammohanākhyā-kāma-bāṇa-
mohita, trilokyām eṣā kā strī yā te tvattaḥ sakāśāt ārya-caritāt sad-ācārād dhetor api na
calet | astv asmākam parama-sādhu-maryādā-vratānām dūrato vārtā |

tad evaṁ tataś calane hetuṁ sambodhana-dvayena guṇa-gatam bhāva-gatam ca
tadiyam doṣam uktvā rūpa-gatam cāhuḥ trailokyeti | tathā ārya-caritād eva hetor idaṁ
ca rūpaṁ vilokya kā na calet | yat yasmāt go-dvijeti | sundarīṇām sundara-para-
puruṣa-nikaṭa-sṭhitir hi bādham loka-vigānāya syād iti |

rajany eṣā [BhP 10.29.19] ity ādau iha vīrasya mama sannidhau stheyam ity atra
balākāram apy āśaṅkya sastutikam iva prārthayante **vyaktam bhavān** [BhP 10.29.41]
iti | yasmād idṛśo jātas tasmāt he ārta-bandho dharma-cyuti-bhayato'pi vraja-janāms
trāyamāṇa, kiṅkarīṇām gṛha-dāsīnām api bhavad-darśana-jātakām atapteṣv api staneṣu
kara-paṅkajam no nidhehi nārpaya | astu tāvat stanānām vārtā tāsām śiraḥsu ca mā
nidhehi |

tad evaṁ sati mādr̥ṣinām tu sat-kula-jātānām parama-satīnām tat-tad-vārtām manasāpi
na nidhehīti bhāvaḥ | tad evaṁ śrī-kṛṣṇa-prārthanā-pratyākhyāna-rūpo'rtho
vyākhyātaḥ | svayam dūtya-viśeṣeṇa prārthanā-rūpo vyaṅgo'rthaś ca prāyaḥ prasiddha
eva | tatra dharma-śāstropadeśa-balena yat paty-ādīnām anuvṛtter nityatvaṁ śrī-

bhagavatā sthāpitaṁ jñāna-śāstram ālambya tan nirākartuṁ pratibhāva-calanenaiva tasya paramātma-tattvaṁ kalpayantyaḥ sarvopadeśānāṁ tad-anugatāv eva tātparyam sthāpayanti **yat-paty-apatya** [BhP 10.29.32] iti | etat svadharmopadeśa-vākyaṁ sarvopadeśa-(page 135)-vākyaṁ tātparyāspade tvayy evāstu | tvad-bhajana eva paryavasyatv ity arthaḥ | katham ahaṁ tad-āspadam | tatrāhuḥ – tvam ātmā paramātmeti | tataḥ **tam etam vedānuvacanena brāhmaṇā vividiṣanti** [BAU 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-premāspadam bandhur nirupādhi-hita-kārī ca bhavān iti | tac ca dvayaṁ paramātma-lakṣaṇatvena **ātmanas tu kāmāya sarvaṁ priyaṁ bhavati** [BAU 2.4.5] ity ādi-jñāna-śāstre prasiddham | tasmāt tvam eva paramātmeti siddham | tasmāt tvad-upāsanonmukhānāṁ asmākaṁ **brāhmaṇo nirvedam āyāt, nāsty akṛtaḥ kṛtena** [MuṇḍakaU 1.2.12] iti balavattara-jñāna-śāstropadeśena svadharmaparityāge'pi na doṣa iti bhavaḥ | tāsāṁ tad-aīśvarya-jñānaṁ ca tan-mādhuryānubhavātiśayenodetuṁ na śaknotīti pūrvam eva darśitam | tatra ca viśeṣataḥ sad-ācāraṁ pramāṇayanti **kurvanti hi** [BhP 10.29.33] iti | kuśalāḥ sārāsāra-vidvaṁsaḥ santaḥ | hi prasiddhau | viśeṣata ity arthaḥ | sva ātmani paramātmanīti pūrvābhiprāyeṇa | sve ātmani antaḥkaraṇe nitya-priyatvenānubhūyamāno yas tvam tasmims tvayīty arthaḥ | ity abhiprāyeṇavā | yasmāt te caivambhūte tvayy eva ratim kurvanti na tu dharmātau tad-dhetau grhātau vā |

tasmād asmākaṁ paty-ādibhiḥ kim ? **yarhy ambujākṣa** [BhP 10.29.36] ity ādiṣu ramādi-śabdāḥ śrīr yat-padāmbujety ādivad eva vyākhyeyāḥ | iti vācikānubhāveṣu saṁlāpa-vyākhyā |

|| 10.29 || śrī-śukaḥ || 332 ||

[333]

sandeśas tu proṣitasya sva-vārtā-preṣaṇam bhavet [UN 11.93] | sa yathā –

**he nātha he ramā-nātha vraja-nāthārti-nāšana |
magnam uddhara govinda gokulam vṛjinārṇavāt ||** [BhP 10.47.52]

[334]

anyārtha-kathanam yat tu so'padeśa itīritah [UN 11.97] | sa yathā—**niḥsvam tyajanti gaṇikāḥ** [BhP 10.47.78] ity ādi **jārā bhuktā ratām striyam** ity antam | spaṣṭam |

|| 10.47 || śrī-gopya uddhavam || 334 ||

[335]

yat tu śikṣārtha-vacanam upadeśaḥ sa ucyate [UN 11.99] | sa yathā baladevāgamane—

kiṁ nas tat-kathayā gopyaḥ kathāḥ kathayatāparāḥ |
yāty asmābhir vinā kālo yadi tasya tathaiva naḥ || [BhP 10.65.14]

spāṣtam |

|| 10.65 || tāḥ || 335 ||

[336]

vyājenātmābhilāṣoktir vyapadeśa itiryate [UN 11.103] | sa yathā—kṛṣṇam nirīkṣya
[BhP 10.21.12] ity ādau devyo vimāna-gatayaḥ smara-nunna-sārāḥ ity ādi | spāṣtam |

|| 10.21 || tāḥ || 336 ||

[337]

evam pralāpānulāpālapādideśa-nirdeśā api pañca vācikeṣu jñeyāḥ | ity anubhāvāḥ |
atha vyabhicāriṇaḥ | atra nirvedaḥ sāvamāne syāt caraṇa-raja upāste yasya bhūtir
vayam kā [BhP 10.47.15] iti | spāṣtam |

|| 10.47 || tāḥ || 337 ||

[338]

anutāpo viśādakāḥ – akṣaṇvatām phalam [BhP 10.21.7] ity ādau dṛśyaḥ | dainyam
aurjitya-rāhitye tan naḥ prasīda vṛjinārdana [BhP 10.29.38] ity ādi | spāṣtam |

|| 10.21 || tāḥ || 338 ||

[339]

glānir niṣprāṇatā matā [BRS 2.4.26] kācid rāsa-parīśrāntā [BhP 10.33.10] ity ādau
darśitā | svedātmā śramaḥ tāsām rati-vihāreṇa [BhP 10.33.20] (page 136) ity ādi |

[340]

ullāse viveka-śamane madaḥ – tad-aṅga-saṅga-pramadākulendriyāḥ [BhP 10.33.18] ity
ādi | spāṣtam |

|| 10.33 || śrī-śukaḥ || 340 ||

[341]

anyasya helane garvaḥ | tasyāḥ syur acyuta nrpā bhavatopadiṣṭāḥ [BhP 10.60.44] ity ādi | spaṣṭam |

|| 10.60 || śrī-rukmiṇī || 341 ||

[342]

śaṅkā svāniṣṭha-tarkite | api mayy anavadyātmā dr̥ṣṭvā kiñcij jugupsitam [BhP 10.53.24] ity ādi | spaṣṭam |

|| 10.53 || sā || 342 ||

[343]

trāso bhiyā manaḥ-kṣobhe -- krośantaṁ kṛṣṇa rāmeti vilokya sva-parigraham [BhP 10.34.27] iti | spaṣṭam |

|| 10.34 || śrī-śukaḥ || 343 ||

[344]

āvegaś citta-sambhrame -- duhantyo'bhiyayuḥ kāścīd doham hitvā samutsukāḥ [BhP 10.29.5] ity ādi | spaṣṭam |

|| 10.29 || saḥ || 344 ||

[345]

unmādo hṛdaya-bhrāntau -- gāyantya uccair amum eva samhatā [BhP 10.30.4] ity ādi | spaṣṭam |

|| 10.30 || saḥ || 345 ||

[346]

apasmāro mano-laye –

mayi tāḥ preyasām preṣṭhe dūra-sthe gokula-striyaḥ |
smarantyo 'ṅga vimuhyanti virahautkaṅṭhya-vihvalāḥ || [BhP 10.46.5]

[347]

vyādhis tat-prabhave bhāve – dhārayanty ati-kṛcchreṇa prāyaḥ prāṇān kathañcana [BhP 10.46.6] iti | spaṣṭam |

|| 10.46 || śrī-bhagavān uddhavam || 346-347 ||

[348]

moho hr̥n-mūḍhatātmani | nija-padābja-dalaiḥ [BhP 10.35.17] ity ādau, kuja-gatim gamitā ity ādi | spaṣṭam |

|| 10.35 || śrī-gopyaḥ || 348 ||

[349]

prāṇa-tyāge mṛtiḥ sāsminn asiddha-vapuṣām ratau | antar-gr̥ha-gatāḥ kāścit [BhP 10.29.9] ity ādau śrī-kṛṣṇa-sandarbhe vyākhyātā |

anyatra kṛṣṇa-kṛtyebhyo balinaḥ kleśa-śaṅkayā |
ālasyam acikīrṣyām kṛtrimam teṣu cojjvale ||

tatra kṛṣṇa-kṛtyebhyo'nyatra tad yathā—tad-aṅga-saṅga ity ādau keśān dukūlam kuca-paṭṭikām vā | nāñjaḥ tu prativyoḍhum alam vraja-striyaḥ [BhP 10.33.17] iti |

|| 10.33 || śrī-śukaḥ || 349 ||

[350]

athojjvale kṛṣṇa-sahita-vihāra-kṛtyeṣu ca kṛtrimam tad yathā – na pārāye'ham calitum [BhP 10.30.37] ity ādi | spaṣṭam |

|| 10.30 || śrī-rādhā || 350 ||

[351]

jāḍyam apratipattau syāt ---

tam āgatam samājñāya vaidarbhī hr̥ṣṭa-mānasā |
na paśyantī brāhmaṇāya priyam anyan nanāma sā || [BhP 10.53.31]

spaṣṭam |

|| 10.53 || śrī-śukaḥ || 351 ||

[352]

vṛīḍety āhu adhr̥ṣṭatām |

patyur balam śarāsāraiś channaṁ vīkṣya su-madhyamā |
sa-vṛīḍam aikṣat tad-vaktraṁ bhaya-vihvala-locanā || [BhP 10.54.4]

idaṁ bhāva-sāṅkārye'py udāhāryam |

|| 10.54 || saḥ || 352 ||

[353]

avahittākāra-guptau | **sabhājayitvā tam anaṅga-dīpanam** [BhP 10.32.15] ity ādi | atra sambhājanādinā kopācchādanam |

|| 10.32 || saḥ || 353 ||

(page 137)

[354]

smṛtiḥ prāg-jñāta-cintane –

tāḥ kiṁ niśāḥ smarati yāsu tadā priyābhir

vṛndāvane kumuda-kunda-śāsāṅka-ramye | [BhP 10.47.43] ity ādau darśitā |

aho vitarka ity uktaḥ **na laksyante padāny atra** [BhP 10.30.31] ity ādi |

|| 10.30 || śrī-gopyaḥ || 354 ||

[355]

dhyānam cinteti bhāṅyate **kṛtvā mukhāny avaśucaḥ** [BhP 10.29.29] ity ādi | spaṣṭam |

|| 10.29 || śrī-śukaḥ || 355 ||

[356]

matiḥ syād artha-nirdhāre –

tvaṁ nyasta-daṅḍa-munibhir gaditānubhāva

ātmātma-daś ca jagatām iti me vṛto 'si | [BhP 10.60.39] iti | spaṣṭam |

|| 10.60 || śrī-rukmiṇī || 356 ||

[357]

autsukyaṁ samayākṣamā – **niśamya gītaṁ tad-anaṅga-vardhanam** [BhP 10.29.4] ity ādi | spaṣṭam |

|| 10.29 || śrī-śukaḥ || 357 ||

[358]

augryam cāntye kṛtrimam kvāpi | yathā **krūras tvam akrūrah** [BhP 10.39.21] ity ādau |
tac ca kvāpi kṛtrimam, yathā **dehi vāsāmsi dharmajña no ced rājñe bruvāmahe** [BhP
10.22.15] iti | spaṣṭam |

|| 10.22 || śrī-vraja-kumāryah || 358 ||

[359]

amarṣas tv asahiṣṇutā | **pati-sutānvaya-** [BhP 10.31.16] ity ādau **kitava yoṣitaḥ kas
tyajen niśi** || iti | spaṣṭam |

|| 10.31 || śrī-gopyah || 359 ||

[360]

asūyānyodaya-dveṣe – **tasyā amūni naḥ kṣobham** [BhP 10.30.30] ity ādau |

cāpalyam citta-lāghave – **śvo bhāvinī tvam ajitodvahane** [BhP 10.52.41] ity ādau **mām
rākṣasena vidhinodvaha vīrya-śulkām** iti | spaṣṭam |

|| 10.52 || śrī-rukmiṇī || 360 ||

[361]

ceto-nimīlane **nidrā** –

evam cintayati bālā govinda-hṛta-mānasā |
nyamīlayata kāla-jñā netre cāśru-kalākule || [BhP 10.53.26]

svapnaḥ suptir itiryate | eṣa ca ūṣā-drṣṭāntenānumeyah | bodho nidrādi-viccheda iti
trimśat-trayādhikāḥ—**nyamīlayata kālajñā netre** ity anantaram |

[362]

evam vadvahḥ pratikṣantya govindāgamanam nṛpa |
vāma ūrur bhujō netram asphuran priya-bhāṣiṇaḥ || [BhP 10.53.27]

tena sphuraṇena jajāgārety arthaḥ |

|| 10.53 || śrī-śukaḥ || 361-362 ||

[363]

atha kāntā-bhāvaḥ sthāyī | tasya ca hetu-dvayam | śrī-kṛṣṇa-svabhāvo vāmā-viśeṣa-
svabhāvaś ceti | prathamo, yathā – kānyam śrayīta tava pāda-saroja-gandham āghrāya
[BhP 10.60.42] ity ādiṣu |

[364]

uttaro, yathā—

naivālikam aham manye vacas te madhusūdana |
ambāyā eva hi prāyaḥ kanyāyāḥ syād ratiḥ kvacit ||
vyūḍhāyās cāpi puṁścalyā mano 'bhyeti navam navam |
budho 'satim na bibhṛyāt tām bibhrad ubhaya-cyutaḥ || [BhP 10.60.47-48] iti |

yad bhavatoktam athātmano'nurūpam [BhP 10.60.17] ity ādikam tat tava vākyam strī-
jātau prāyo nānṛtam manye | yata ambāyā yathā kvacid ekatra sālva eva ratir jātā
tathānyasyāḥ kanyāyā ekatra ratiḥ prāyaḥ eva syāt | na tu niyamena | kim ca vyūḍhāyā
api iti | yad vā kanyāyā api kvacid ekatra ratiḥ syāt | prāya iti sādhyā evety arthaḥ |
tatra dṛṣṭāntaḥ – ambāyā (page 138) iveti | puṁścalyās tu vyūḍhāyā api mano avam
navam abhyeti | tasmāt parama-puṇya-śīlāyā eva tvayi svabhāvato ratir bhaved iti
bhāvaḥ |

|| 10.60 || śrī-rukmiṇī || 364 ||

[365]

eṣa ca sthāyī sāksād-upabhogātmakas tad-anumodanātmakaś ceti dvididhaḥ | pūrvaḥ
sāksān nāyikānām | uttaraḥ sakhinām | ubhaya-vyapadeśānām ubhāv api |
tatropabhogātmakaḥ sa sāmānyato yathāv—kṛṣṇam nirīksya vanitotsava-rūpa-śīlam
[BhP 10.21.12] iti | spaṣṭam |

|| 10.21 || śrī-gopyaḥ || 365 ||

[366]

sa eva punaḥ sambhogecchā-nidānaḥ sairindhry-ādau yathā sahoṣyatām iha preṣṭha
[BhP 10.48.9] ity ādi | spaṣṭam |

|| 10.48 || saiva || 366 ||

[367]

kvacid bhedita-sambhogecchaḥ paṭṭa-mahiṣiṣu yathā, smāyāvaloka-lava-darśita- [BhP
10.61.4] ity ādiṣu | svarūpābhinna-sambhogecchaḥ śrī-vraja-deviṣu, yathā-- yat te
sujāta-caraṇāmbu-ruham [BhP 10.31.19] ity ādiṣu | āsām caiṣa svābhāvika eva | ataeva

sva-parityāga-jāterṣayā doṣaṁ kalpayitvāpi tat-parityāgāsāmarthyoktiḥ | yathā [mṛgayur](#)
[iva kapīndram](#) [BhP 10.47.17] ity ādau [dustyajas tat-kathārthaḥ](#) iti |

eṣa cāsu bahu-bhedo vartate | ekatra bhāve khalu mithunasya mitha ādara-viśeṣaḥ |
tatra preyaśinām tvadīyatvābhīmānātīśayena kāntaṁ prati pāratantrya-vinaya-stuti-
dākṣiṇya-prācuryam | anyatra madīyatvātīśayaḥ | yatra paratantra-kāntatayāntar-
marmajñatā-narma-kauṭilyābhāsa-prācuryam | etad yugalasya ca bhedasya bahv-amśa-
svalpāmśa-tat-sānkarya-bhedenāparāsu ca bahavidha iti |

ete ca bhāvā yathoktāḥ –

kācit karāmbujam śaurer jagrhe 'ñjalīnām mudā |
kācid dadhāra tad-bāhum amse candana-rūṣitam ||
kācid añjalīnāgrhāt tanvī tāmbūla-carvitam |
ekā tad-aṅghri-kamalaṁ santaptā stanayor adhāt ||
ekā bhrū-kuṭim ābaddhya prema-saṁrambha-vihvalā |
ghnatīvaikṣat sandaṣṭa-daśana-cchadā ||
aparānīmīṣaddṛgbhyām juṣāṇā tan-mukhāmbujam |
āpītam api nātrpyat santas taccaraṇam yathā ||
tam kācin netrarandhreṇa hṛdikṛtya nimīlya ca |
pulaṅkāngulyupaguhyās te yogīvanandasamplutā ||
sarvās tāḥ keśavālokaparamotsavanirvṛtāḥ |
jahur virahajam tāpaṁ prājñam prāpya yathā janāḥ || [BhP 10.32.4-9]

atrādara-viśeṣ-maya-prāg-ukta-bhāvā kācit karāmbujam ity atra prathamoktā | iyam ca
sarvāgra-sthitatvād ādau varṇyate | tato jyeṣṭheti gamyate | tataś ca sarvādau tayaiiva
milanam kṛṣṇasya | tathā tasyām eva śrī-kṛṣṇasyāpy ādarātīśayo'vagamyate | evam
tathāñjalīnā kara-grahaṇāt tasyā api tasminn ādaro vyaktaḥ | tat-pāratantryādīkam api |
madhya-sthitatvam cāsyāḥ | tataḥ sādhv evedam prathamodāharaṇam |

atha madīyatvātīśayamaya-dvītyodāharaṇam | ekā bhrū-kuṭim ābaddhya ityādi | eṣā
khalu madhyato varṇanayā madhya-sthitety avagamyate | madhya-sthitatvam cāsyāḥ
parama-durlabhatām vyanakti | tato bhāva-viśeṣa-dhāritā cāsyā gamyate | tasya sāksāt-
pratyāyakam ca madīyatvātīśayādi-bodhaka-bhrū-bhaṅgy-ādīkam evāsti | iyam ca śrī-
rādhaiva jñeyā |

īdṛśa eva bhāvo'syāḥ kārttika-prasaṅge [vrata-ratnākara-dhṛta-bhaviṣya](#)-vacane
dṛśyate --

[tasmin dine ca bhagavān rātrau rādha-grham yayau |](#)
[sā ca kruddhā tam udare kāñcī-dāmnā babandha ha ||](#)
[kṛṣṇas tu sarvam āvedya nija-geha-mahotsavam |](#)
[priyām prasādayāmāsa tataḥ \(page 139\) sā tam avocayat || iti |](#)

tataḥ siddhe ca tasyā bhāvasya tādṛśatve [yathā rādha priyā](#) ity ādi [pādmādi](#)-
vacanānusāreṇa [anayārādhito nūnam](#) [BhP 10.30.28] ity ādy-anusāreṇa ca tan-

māhātmyāt tādrśa-bhāva-māhātmyam eva sphuṭam upalabhyate | dvārakāyām etad-
anugata-bhāvatvenaiva śrī-satyabhāmāpi sarvataḥ praśastā | tatra bhāva-sādrśyam
sarvataḥ praśastatvaṁ ca yathā **śrī-viṣṇu-purāṇe** –

yadi te tad-vacaḥ satyam satyātyarthaṁ priyeti me |
mad-geha-nisphuṭārthāya tadāyam nīyatām taruḥ || [ViP 5.30.33] iti |

pādma-kārttika-māhātmye śrī-kṛṣṇa-vākyam ca yathā – **na me tvattaḥ priyatamā** ity
ādi | **śrī-hari-vaṁśe** vaiśampāyana-vacanam ca tan-nirdhārakam – **saubhāgye**
cādhikābhavad iti |

atha yā ca pūrva-bhāvopalakṣitā sāpi tad-bhāva-virodhi-bhāvatvena tat-pratipakṣa-
nāyikā syāt | candrāvaly eva seti ca prasiddham | tathoktam śrī-**bilvamaṅgalena**—

rādhā-mohana-mandirād upāgataś candrāvalīm ūcivān
rādhe kṣemamayeti tasya vacanam śrutvāha candrāvali |
kaṁsa kṣemamaye vimugdha-hṛdaye kaṁsaḥ kva dṛṣtas tvayā
rādhā kveti vilajjito nata-mukha-smero hariḥ pātu vaḥ || iti |

atra candrāvalyāḥ sadrśa-bhāvā kācid añjalineti ādinā varṇitā | **ekā tad-aṅghri-**
kamalam ity ādinā ca | ete tat-sakhyau padmā-śaivyē ity abhiyukta-siddhiḥ | śrī-
rādhāyāḥ sadrśa-bhāvā ca | **aparinimiśad-dṛgbhyām** ity ādinā varṇitā | **taṁ kācid** [BhP
10.32.8] ity ādinā ca | madīyo'sau svayam eva mām anubhaviṣyatīti svayam grāha-
sparśādy-abhāvena vāmya-sparśāt |

tataś caite tat-sakhyau | ete ca prāyas tat-sa-nāmatvāt | tad-anugatatayā pāthāc
cānurādhā-viśākke bhavetām | ye khalu **viśākhā dhyāna-niṣṭhikā** iti, **rādhānurādhā** iti
bhaviṣyottara-pāthite tatrānurādhaiva lalitety abhiyukta-prasiddhiḥ | saṅkara-bhāvā ca
kācid dadhāra [BhP 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 ālokyā govindam atiharṣitā |
kṛṣṇa kṛṣṇeti kṛṣṇeti prāha nānyad udiritam || [ViP 5.13.44] iti |

asyā nātisphuṭa-bhāvatvāt tātasthyam | eṣā ca bhadrety abhiyukta-prasiddhiḥ | teṣām
bhāvānām paramānandaika-rūpatvaṁ darśayati **sarvā** [BhP 10.32.9] iti |

|| 10.32 || śrī-śukaḥ || 367||

[368]

athānumodanātmake kānta-bhāve sādhye tat-sambhāvanārtham tadīya-leśānumodana-
mātrasyodāharaṇam yathā --

asyaiva bhāryā bhavitum 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 puraukaṣaḥ | [BhP 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-
sāmānyāmśasyaivānumodana-mātraṁ jātam | ataeva 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 (page 140) api
sarveṣāṁ puraukaṣāṁ tathā citta-vṛndam ullāsitam, yathā yugapad aikamatyam eva
sarva-bhāvātikrameṇa sarveṣāṁ jātam | sa eva yatra bhāva-rākādhīṣaḥ svayam udayate
tac-cittānām tādrśa ullāsa tu parātpara eva syād iti bhāvaḥ |

[369]

atha sāksāt 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 praṇāmam
kim vābhinandati caran praṇayāvalokaiḥ || [BhP 10.30.11-12]

eṇapatni eṇatva-prayogeṇa he praśasta-netre patnītva-prayogeṇa buddhyā tu he
mādrśa-mānuṣī-tulye ity arthaḥ | tatrāpi he sakhi, vakṣyamāṇa-saubhāgya-bhareṇa he
labdha-mad-vidha-sakhye, priyayā saha acyutaḥ śrī-kṛṣṇaḥ | śleṣeṇa tasyāḥ sakāśād
avisliṣṭaḥ san gātrair ubhayoḥ parasparam āsaṅgena śobhā-viśeṣaṁ prāptair aṅgaiḥ
kṛtvā vas tvādrśinām dṛśāṁ netrāṇām sunirvṛtim kevala-śrī-kṛṣṇa-darśana-jānandād
api atīsayitam ānandaṁ tanvan vistārayan uttarottaram utkarṣayan api kim upagataḥ
yuṣmat-samīpaṁ prāpto'bhūt |

nanu katham idam bhavatībhir anumitam ity āsaṅkyānumāna-liṅgam tan-mithuna-
ślāghā-garbha-vacanenāhuḥ kānteti | kula-pater vraja-nātha-vaṁśa-tilakasya yā kunda-
sraḥ tasyā gandhaḥ saurabhyam iha vāti vāyu-saṅgena prasaratī | 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 bhavatinām atra carantīnām samīpaṁ prāpta
evāsau tayā yuta ity arthaḥ |

atha tām 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
tarūṇāṁ api tadīya-sauvidallādi-bhr̥tya-viśeṣa-bhāvena tan-namaskāram utprekṣya
punas teṣāṁ eva tat-sannidhi-janya-saubhāgya-viśeṣaṁ tān praty eva pṛcchantyas
tayos tādṛśa-vilāsāveśātīśayam āhuḥ bāhurṁ priyāṁsa iti | anvīyamānaḥ
anugamyamānaḥ | parasparaṁ praṇayāvalokaiś caran krīḍan | iha vo yuṣmākaṁ
praṇāmaṁ kiṁ vābhinandati sādaraṁ gr̥hṇāti | api tu vilāsaviṣṭasya tasya tad-
abhinandanam na sambhāvayāma ity arthaḥ |

|| 10.30 || śrī-rādhā-sakhyaḥ || 369 ||

[370]

tad evam ālambanādi-sthāyy-antar-bhāva-saṁvalanam camatkārāvahatayā ujjalākhyo
rasaḥ syāt | tasya ca bhaved 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-kāraḥ || [UN 15.2] iti |

tad unnati-kāratvam anyatra coktam –
na vinā vipralambhena sambhogaḥ puṣṭim aśnute |
kāṣāyite hi vastrādaḥ bhūyān evābhivardhate || [UN 15.3]

yad uktaṁ svayaṁ kṛṣṇeṇa – nāhaṁ tu sakhyo bhajato'pi jantūn [BhP 10.33.20] ity
ādi | anyatra ca –

yat tv ahaṁ bhavatīnām vai dūre (page 141) varte priyo dṛśām |
manasaḥ sannikarṣārthaṁ mad-anudhyāna-kāmyayā ||
yathā dūra-care preṣṭhe mana āviśya vartate |
strīṇāṁ ca na tathā cetaḥ sannikṛṣṭe 'kṣi-gocare || [BhP 10.47.34-35] iti |

tasya vipralambhasya catvāro bhedaḥ – pūrva-rāgo mānaḥ prema-vaicittyaṁ pravāsaś
ceti | atha sambhogaś ca yūnoḥ saṅgatayoḥ sambaddhatayā bhogo yatra sa bhāva
ucyate | yathoktam –

darśanāliṅganādīnām ānukūlyān niṣevayā |
yūnor ullāsam ārohan bhāvaḥ sambhoga ucyate || [UN 15.188] iti |

sa ca pūrva-rāgānantaraja ity ādi-saṁjñayā caturvidhaḥ |

tatra pūrva-rāgaḥ |
ratir yā saṅgamāt pūrvaṁ darśana-śravaṇādi-jā |

tayor unmīlati prājñaiḥ pūrva-rāgaḥ sa ucyate || [UN 15.5]

sa ca paṭṭa-mahiṣiṣu śrī-rukmiṇyā yathā –

sopaśrutya mukundasya rūpa-vīrya-guṇa-śriyaḥ |
gṛhāgatair gīyamānās taṁ mene sadṛśaṁ patim || [BhP 10.52.23] ity ādi | spaṣṭam |

|| 10.52 || śrī-śukaḥ || 370 ||

[371]

atha vraja-devīnām | tatra yad āsām kvacid bālye'pi sambhogo varṇyate tat khalu
aupapatika-bhāvavatīnām tāsām madhye kāsāncin nimitta-viśeṣaṁ prāpya kadācit
kadācit tad-bhāvāvīrbhāva-prabhāveṇa kaiśorāvīrbhāvāt saṅgacchate | yathā bhaviṣye
kārttika-prasaṅge – bālye'pi bhagavān kṛṣṇaḥ kaiśoraṁ rūpam āśritaḥ ity ādinoktam |
anyadā tad-ācchādane sati tat kaiśorādikam ācannam eva tiṣṭhati | tasmād
bhāvādīnām avicchedābhāvān nātirasādhāyakatvam iti nātroṭṭaṅkyate |

atha mahā-tejasvitayā ṣṣṭha-varṣam evārabhya kaiśorāvīrbhāva-vicchede sati tāsām api
punaḥ pūrva-rāgo jāyate | tato'nyāsām tu sutarām sa tūdāhriyate | yathā—

āśliṣya sama-śītoṣṇaṁ prasūna-vana-mārutam |
janās tāpaṁ jahur gopyo na kṛṣṇa-hṛta-cetasaḥ || [BhP 10.20.45]

gopyas tu na jahuḥ | tatra hetuḥ kṛṣṇeti | virahe pratyuta tāpa-karatvād iti bhāvaḥ |

|| 10.20 || śrī-śukaḥ || 371 ||

[372]

tad-vivaraṇaṁ ca—

itthaṁ śarat-svaccha-jalaṁ padmākara-sugandhinā |
nyaviśad vāyunā vātaṁ sa-go-gopālako'cyutaḥ ||
kusumita vana-rāji-śuṣmi-bhṛṅga-
dvija-kula-ghuṣṭa-saraḥ-sarin-mahīdhram |
madhupatiḥ avagāhya cārayan gāḥ
saha-pāśu-pāla-balaś cukūja veṇum ||
tad vraja-striya ākarṇya veṇu-gītaṁ smarodayam |
kāścit parokṣaṁ kṛṣṇasya sva-sakhībhyo'nvavaraṇayan ||
tad varṇayitum ārabdhāḥ smarantyaḥ kṛṣṇa-ceṣṭitam |
nāśakan smara-vegena vikṣipta-manaso nṛpa ||
barhāpīdaṁ naṭavaravapuḥ karṇayoḥ karṇikāraṁ
bibhrad-vāsaḥ kanaka-kapīsaṁ vaijayantīm ca mālām |
randhrān veṇor adhara-sudhayā pūrayan gopa-vṛndair

vṛndāraṇyaṁ sva-pada-ramaṇaṁ prāviśad gīta-kīrtiḥ ||
iti veṇu-ravaṁ rājan sarva-bhūta-manoharam |
śrutvā vraja-striyaḥ sarvā varṇayantyo'bhiremire ||
akṣaṇvatām phalam idaṁ na paraṁ vidāmaḥ
sakhyaḥ paśūn anuviveśatayor vayasyaiḥ |
vaktraṁ vrajeśa-sutayor anuveṇu-juṣṭaṁ
yair vā nipītam anurakta-kaṭākṣa-mokṣam ||
cūta-pravāla-barha-stavakotpalābja-
mālānupṛkta-paridhāna-vicitra-veśau |
madhye virejatur alaṁ paśupāla-goṣṭhyāṁ
raṅge yathā naṭavarau kva ca gāyamānau ||
gopyaḥ kim ācarad ayaṁ kuśalaṁ sma veṇur
dāmodarādharma- (page 142) sudhām api gopikānām |
bhūṅkte svayaṁ yad avaśiṣṭa-rasaṁ hradinyo
hr̥ṣyat-tvaco 'śru mumucus taravo yathāryāḥ || [BhP 10.21.1-9]

tathā vṛndāvanam sakhi bhuvō vitanoti kīrtim [BhP 10.21.10] ity ādi | dhanyāḥ sma
mūḍha-matayo 'pi hariṇya etā [BhP 10.21.11] ity ādi | kṛṣṇaṁ nirīkṣya [BhP 10.21.12]
ity ādi | gāvaś ca kṛṣṇa-mukha- [BhP 10.21.13] ity ādi | prāyo batāmba munayaḥ [BhP
10.21.14] ity ādi | nadyas tadā tad upadhārya [BhP 10.21.15] ity ādi | dṛṣṭvātape vraja-
paśūn [BhP 10.21.16] ity ādi | pūrṇāḥ pulindya [BhP 10.21.17] ity ādi | hantāyam
adrir abalā [BhP 10.21.18] ity ādi | gā gopakair [BhP 10.21.19] ity ādi ca smartavyam |

ittham iti | ittham pūrvādhyāya-varṇita-prakāreṇa | kusimiteti pūrveṇānvayaḥ |
atratyaṁ vanaṁ tad-antar-vanam | śuṣṁiṇo mattāḥ | tad vrajeti kṛṣṇasya veṇu-gītam
āsrutya | tathāpi parokṣaṁ lajjayā nija-bhāvāvaraṇāya tad-agrajādi-varṇana-
sahayogenācchannaṁ yathā syāt tathāivāvarṇayan | 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 barhāpīdam iti | adhara-
sudhayeti phutkārasya tat-prācuryaṁ vivakṣitam | tataś ca yukta eva tad-anubhavena
tāsāṁ tādr̥śa-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 parokṣi-karaṇā śaktiḥ | ekatrājñānato'pi bhāva-prābalyenaivārthāntarāvīr-
bhāveṇa anyatra bhāva-pāraśyena 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 yoḥyam | athottareṇa yathā –
cūta-pravālety ādi-dvayam | tatra prathamam parokṣi-karaṇe | dvitīyam tad-aśaktāv iti
jñeyam | evam agre ca gāvaś ca kṛṣṇa-mukha-nirgata-veṇu-gītety ādiṣu vijātiya-bhāva-
varṇanam api parokṣa-vidhāne mantavyam |

athopasamhāraḥ—

evamvidhā bhagavato yā vṛndāvana-cāriṇaḥ |
varṇayantyo mitho gopyaḥ krīḍās tan-mayatām gatāḥ ||
hemante prathame māsi nanda-vraja-kumārikāḥ |
cerur haviṣyam bhuñjānāḥ kātyāyany-arcana-vratam || [BhP 10.21.20]

tan-mayatām tad-āviṣṭatām | strī-mayaḥ ṣiṅga itivat |

|| 10.21 || śrī-śukaḥ || 373 ||

[374]

tathā tāsu kumārīṇām --
hemante prathame māsi nanda-vraja-kumārikāḥ |
cerur haviṣyam bhuñjānāḥ kātyāyany-arcana-vratam || [BhP 10.22.1] ity ādi |

spaṣṭam |

|| 10.22 || saḥ || 374 ||

[375]

atra kāma-lekhādi-prasthāpanam matam | tatrodāharaṇam śrutvā guṇān bhuvana-
sundara śṛṇavatām te [BhP 10.52.37] ity ādi śrī-rukmiṇī-sandeśādikaṁ jñeyam |

atha pūrva-rāgānantara-jaḥ sambhogāḥ | tatra sambhogasya sāmānyākāreṇa
sandarśana-saṁjalpa-saṁsparaśa-saṁprayoga-lakṣaṇa-bheda-catuṣṭaya-bhinnatvam
dṛśyate | sandarśanam samyag-darśanam yatra sa bhāvaḥ ity ādi |

atha śrī-rukmiṇyāḥ sandarśana-saṁsparaśanākhyau tad-anantara-jau sambhogau
yathā --

saivam śanaiś calayati cala-padma-kośau
prāptim tadā bhagavataḥ prasamīkṣamāṇā |
utsārya vāma-karajair alakān apāṅgaiḥ (page 143)
prāptān hriyaikṣata nṛpān dadṛṣe 'cyutam ca ||
tām rāja-kanyām ratham āruruṣatīm
jahāra kṛṣṇo dviṣatām samīkṣatām | [BhP 10.53.54-55]

bhagavataḥ prāptim tatrāgamanam hriyā prasamīkṣamāṇā sa-lajjam draṣṭum
ārabhamāṇā prāptān purataḥ sthitān nṛpān aikṣata | tataś ca vyūkula-cittā tatraiva
punar acyutam api dadṛṣa ity arthaḥ |

|| 10.53 || śrī-śukaḥ || 375||

[376]

atha vraja-kumārīṇām sandarśana-samjalpo, yathā--
tāsām vāsāmsy upādāya nīpam āruhya satvaraḥ |
hasadbhiḥ prahasana bālaiḥ parihāsam uvāca ha || [BhP 10.22.9] ity ādi |

atraivam vivecanīyam | tena yadyapi tāsām sva-viṣaya-premotkarṣo jāyata eva tathāpi
tad-abhivyañjaka-ceṣṭā-viśeṣa-dvārā sāksāt tad-āsvādāya tādr̥ṣī lilā sa-lajjā vistāritā |
vidagdhanām ca yathā vanitānurāgāsvādane vāñchā na tathā tat-sparśādāv api | tatra
lajjā-cchedo nāma pūrvānurāga-vyañjako daśā-viśeṣo vartate | tathoktam --

nayana-prītiḥ prathamam cintā-saṅgas tathā saṅkalpaḥ |
nidrā-cchedas tanutā viṣaya-nivṛttis trapā-nāśaḥ |
unmādo mūrccā mṛtir ity etāḥ smara-daśā daśaiva syuḥ || [UN 15.71]

teṣu ca vyañjakeṣu kula-kumārīṇām lajjā-ccheda eva parākāṣṭhā | tā hi daśamīm apy
aṅgikurvanti, na tu vaijātyam | tato'nurāgātīśaya-svādanārtham tathā parihāsitam |
sakhāyaś ca te – na mayodita-pūrvam vā anṛtam tad ime viduḥ [BhP 10.22.11] santata-
tad-avinābhāva-vyaktyā hasadbhiḥ [BhP 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-pūjāyam –

dāma-sudāma-vasudāma-kiñkīṇīr gandha-purṣpakaiḥ |
antaḥ-karaṇa-rūpās te kṛṣṇasya parikīrtitāḥ |
ātmābheda te pūjyā yathā kṛṣṇas tathaiva te || iti |

tato rahasyatvāt tādr̥ṣānurāgāsvāda-kautuka-prayojanaka-narma-paripāṭimayatvāt
tasyām lilāyām na rasavattva-vyāghātaḥ pratyuta ullāsa eva |

tathaiva tasyām lilāyām śrī-kṛṣṇasyābhīprāyam munīndra eva vyācaṣṭe –

bhagavān āhatā vīkṣya śuddhabhāvaprasāditaḥ |
skandhe nidhāya vāsāmsi prītaḥ provāca sasmitam || [BhP 10.22.18]

āhatā āgatāḥ | lajjā-tyāge'pi strī-jāti-svabhāvena lajjāmśavaśeṣāt namratayeṣad-bhagna-
dehā vā | evam utkaṅṭhābhivyaktyā tad-bhāva-mugdhatvābhivyaktyā ca śuddhaḥ
paramaujjvalyenāvagato yo bhāvas tena tadāsvādanena janita-citta-prasaktiḥ |

atha punar api yūyam vivastrā yad api dhṛta-vratā [BhP 10.22.19] ity ādikam tal-
lajjāmśavaśeṣa-niḥśeṣatā-darśana-kautukārtham śrī-kṛṣṇa-narma-vākyam | tad-
anantaram ity acyutena [BhP 10.22.20] ity ādikam tāsām api tathaiva tad-anantaram
api svayam tathaiva vyācaṣṭe --

dr̥ḍham pralabdhas trapayā ca hāpitāḥ
prastobhitāḥ kṛḍanavac ca kāritāḥ |
vastrāṇi caivāpahṛtāny athāpy amum

tā nābhyasūyan priya-saṅga-nirvṛtāḥ || [BhP 10.22.22]

(page 144)

[379]

10220291 atha gopaiḥ parivr̥to bhagavān devakī-sutaḥ
10220293 vṛndāvaād gato dūram cārayan gāḥ sahāgrajaḥ

10220363 tarūṇām namraśākhānām madhyena yamunām gataḥ

[380]

10220301 nidāghārka-tape tigme chāyābhiḥ svābhir ātmanaḥ
10220303 ātapatrāyitān vīksya drumān āha vrajaukasah
ity ādi |

10230211 yamunopavane 'śokanavapallavamaṇḍite
10230213 vicaraṇtām vṛtam gopaiḥ sāgrajām dadṛśuḥ striyaḥ
10230221 śyāmam hiraṇya-paridhim vana-mālya-barha-
10230222 dhātu-pravāla-naṭa-veṣam anuvratāmse
10230223 vinyasta-hastam itareṇa dhunānam abjam
10230224 karṇotpalālaka-kapola-mukhābja-hāsam
10230231 prāyaḥ śrutapriyatamodayakarṇapūrain
10230232 yasmin nimagnamanasas tam athākṣirandhraih
10230233 antaḥ praveśya suciram parirabhya tāpam
10230234 prājñam yathābhimatayo vijahur narendra || [BhP 10.23.21-23]

10230341 tatraikā vidhṛtā bhartā bhagavantam yathāśrutam
10230343 ḥṛdopaguhya vijahau deham karmānubandhanam

(page 145)

evam līlā-nara-vapur [BhP 10.23.37]

|| 10.22 || śrī-śukaḥ || 378-382 ||

[383]

atha tad-anantaram eva śaradi sarvāsām eva śrī-vraja-devīnām sandarśanādi-
sarvātmaka eva pūrva-rāgāntarajaḥ sambhogo varṇyate | tatra kumārīṇām api tādr̥śa-
prāptāvakṛtārtham-manyānām pūrva-rāgāṁśo nātigataḥ | kasyācit pūrṇaḥ pulindyaḥ
[BhP 10.21.17] ity anusāreṇa kāsāñcit tu yarhy ambujākṣa [BhP 10.29.36] ity ādāv
asprākṣa tat-prabhṛtiḥ ity anena śruto yaḥ sparśaḥ so'pi veṇu-gīta-kṛta-tan-mūrccādi-
śamanānurodhenaiva na tu sambhoga-rītyeti mantavyaḥ | yata eva tasya tāsām api
apūrvavat pratyākhyāna-prārthanā-vākye saṅgacchete |

atha tāsām sa yathā –

niśamya gītam tad-anaṅga-varḍhanam
vraja-striyaḥ kṛṣṇa-grhīta-mānasāḥ |
ājagmur anyonyam alakṣitodyamāḥ
sa yatra kānto javalola-kunḍalāḥ || [BhP 10.29.4] ity ādi | spaṣṭam |

|| 10.29 || śrī-śukaḥ || 383 ||

[384]

atha tad-antarāle māna-rūpo vipralambhaḥ | tatra yathoktam—

aher iva gatiḥ premṇaḥ svabhāva-kuṭilā bhavet |
ato hetor ahetoś ca yūnor māna udañcati || [UN 15.102]

tathā—

ahetor neti nety uker hetor yan māna ucyate |
asya praṇaya eva syān mānasya padam uttamam || [UN 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 || [UN 15.77] iti |

yathā ca—

sneham vinā bhayaṁ na syān nerṣyā ca praṇayaṁ vinā |
tasmān māna-prakāro'yam dvayoḥ prema-prakāśakaḥ || [UN 15.78] iti |

ataeva **harivamśe**—

ruṣītām iva tām devīm snehāt saṅkalpayann iva |
bhīta-bhīto'tiśanakair viveśa yadu-nandanāḥ ||
rūpa-yauvana-sampannā sva-saubhāgyena garvitā |
abhimānavatī devī śrutvaiversyā-vaśam gatā || iti |

ataḥ priya-kṛta-sneha-bhaṅgānumānena sahetur īrṣyā-māno bhavati | eṣa ca vilāsaḥ śrī-
kṛṣṇasyāpi parama-sukhadaḥ | yathā coktam śrī-rukmiṇīm prati svayam eva – tvad-
vacaḥ śrotu-kāmena kṣvelyā-caritam aṅgane [BhP 10.60.29] mukham ca prema-
samrambha-sphuritādharam iksitum [BhP 10.60.30] ity ādi | śrī-rukmiṇyām api tad-
avikṣiptivaṁ vyaktaṁ | jāḍyaṁ vacas tava gadāgraja [BhP 10.60.40] ity ādau |

yuktaṁ ca tat kāntābhāvākhyāyāḥ prīteḥ poṣakatvena (page 146) tad-
bhāvasyāvagamāt | prācīnārvādīna-kavi-sampradāya-sammatatvāc ca | tasmād
ādarāṇīya eva mānākhyo bhāvaḥ | tatra sarvāsām yugapat-tyāgena saṅga-prāthamyena

ca tathānudayān nigūḍhas tan-māna-leśo rāse śrī-vraja-devīnām jātaḥ | sa ca parityāgajersyā-hetuka eva jñeyah | yathā—

sabhājayitvā tam anaṅga-dīpanam
sahāsa-līlekṣaṇa-vibhrama-bhruvā |
saṁsparśanenānka-kṛtāṅghri-hastayoḥ
saṁstutya īṣat kupitā babhāṣire || [BhP 10.32.15] ity ādi |

spāṣtam |

|| 10.32 || śrī-śukaḥ || 384 ||

[385]

eṣa ca stuty-ādibhiḥ śāmyati | yathaiva tās tuṣṭāva –

evam mad-arthojjhita-loka-veda-
svānām hi vo mayy anuvṛttaye 'balāḥ |
mayā parokṣam bhajatā tirohitam
māsūyitum mārhattha tat priyam priyāḥ || [BhP 10.32.21]

na pāraye 'ham niravadya-samyujām [BhP 10.32.22] ity ādi | spāṣtam |

|| 10.32 || śrī-bhagavān || 385 ||

atha nirhetuḥ praṇaya-mānaḥ | nirhetutvam ca kevala-praṇaya-vilasitvena hetv-
abhāvān manyate | eṣa nāyakasyāpi bhavati | bhagavat-prīti-maye rase sa tūddīpano'pi
prasaṅgād atrodāharaṇīyaḥ | yathā tāsām tat-saubhāgya-madam vikṣya mānam ca
keśava [BhP 10.29.48] ity ādi-prakaraṇam yojanāntareṇa manyate | tatra mānaḥ
praṇaya-mānaḥ | tasya hetuḥ saubhaga-madaḥ | tato mānasya praśama-rūpāya tāsām
prasādāya svayam api praṇaya-mānenaivāntaradhīyata |

tathāgre'pi yām gopīm anayat kṛṣṇo vihāyānyāḥ striyo vane [BhP 10.30.36] ity ādau
tasyāḥ praṇaya-mānaḥ | yenaivoktam— na pāraye 'ham calitum naya mām yatra te
manah [BhP 10.30.38] iti |

atha pūrvavat tasyāpi praṇaya-mānaḥ | praṇaya-kopenaiva so'py etad-anantaram enām
skandha āruhyatām [BhP 10.30.39] ity uktavān tato'ntarhitavāmś ca | atra śrī-vraja-
devīnām ahetuḥ śrī-kṛṣṇasaya tu hetv-ābhāso'sau | yāsām khalu praṇayaḥ sva-
pravāhādy-udrekena svarasāvarta-rūpaṁ kauṭilyam sprśan-mānākhyā-prīti-viśeṣatām
prāpnoti | tāsām eva mānākhyā-vipralambho'pi śuddho jāyate |

tato'nyāsām punar-hetu-lābhe'pi viśāda-bhaya-cintā-prāya eva jāyate | yathā śrī-
rukmiṇīm prati śrī-kṛṣṇasya sa-praṇaya-parihāsa-vacanamaye'dhyāye tad vṛttam | tatra
śrī-kṛṣṇasya sa-kautuko'yam abhiprāyaḥ | iyam khalu sarasala-premavati parama-

gāmbhīryavati ca | tato mamābhīṣṭaḥ priyā-kopa-vilāsaḥ prema-nirbandha-prakāśaka-
sa-vikāra-kaṅṭhokti-viśeṣo vā nāsyām sphuṭam upalabhyate | tasmāt kopa-vilāso vā taj-
jananābhāve tu tādr̥ṣoktir vā yathāsyām prakāśate tathā bādham pariḥāseṇa prayatisye
| tatra yasyām kopa-janane bhrātr-vairūpyādikam api kāraṇam nāsīt | tasyām tatrānyat
paramāyogyam eva kintu mada-viśleṣa-sukham evāsyāḥ sarvasvam iti tad-darpa-
nyakkāreṇaiva kopaḥ sambhavet | yadi tato'pi kopo nāvīrbhavet | tathāpi mad-viśleṣa-
bhayena pūrvānurāgavad adhunāpi vikāra-viśeṣa-sahita-nigadenaiva prema-
nirbandham prakāśyeteti | tathā hi tatra [tām rūpiṇīm](#) [BhP 10.60.10] ity ādau [prītaḥ
smayan](#) ity anena vyaktam | pariḥāsamayatvaṁ tu viśeṣato'py uktam | prasāṅgena
tasyāḥ prema-sāralyādi-dvayam api---

[tad dr̥ṣtvā bhagavān kṛṣṇaḥ priyāyāḥ prema-bandhanam |](#)
[hāsyā-prauḥim ajānantyāḥ karuṇaḥ so 'nvakampata ||](#) [BhP 10.60.25] iti |

hāsyām pariḥāsaḥ | tatra prauḥiḥ avāśyam enām sarala-premāṇam api gambhīrām api
kṣobhayiṣyāmīti (page 147) garvaḥ | tām praṇaya-rasa-kauṭilyābhāvenājānantyā ity
arthaḥ | eva agre'pi [hāsyā-prauḥi-bhramac-cittām](#) [BhP 10.60.28] ity uktam |

tatra tena pariḥāseṇa kopa-vilāsādi-darśanam evābhīṣṭam iti svayam evoktam—

[mā mā vaidarbhy asūyethā jāne tvām mat-parāyaṇām |](#)
[tvad-vacaḥ śrotu-kāmena kṣvelyācaritam āṅgane ||](#)
[mukham ca prema-saṁrambha- sphuritādham iksitum |](#)
[kaṭākṣepāruṇāpāṅgam sundara-bhru-kuṭī-taṭam ||](#)
[ayam hi paramo lābho gṛheṣu gṛha-medhinām |](#)
[yan narmair iyate yamaḥ priyayā bhīru bhāmini ||](#) [BhP 10.60.29-31] iti |

atra yadyapi tasyāḥ prāg bhayam eva varṇitam tathāpi tatrāsūyā-prayogaḥ
prottambhanārtha eva | tat-prayogeṇa hi svasya tad-adhīnatākṣipyate | ataeva
bhāminīty api sambodhitam |

atha tasya prema-nirbandha-prakāśaka-vikāra-darśanecchāpi prāktanaiva vākyena
vyaktā | [tad dr̥ṣtvā bhagavān kṛṣṇaḥ priyāyāḥ prema-bandhanam](#) [BhP 10.60.25] ity
anena | tathā nigadenaiva tad-vyakti-darśanecchā svayam eva vyañjitā -- [sādhvy etac-
chrotu-kāmais tvām rāja-putri pralambhitā](#) [BhP 10.60.49] iti | pūrvam hi [tvām vai
samasta-puruṣārtha-mayaḥ phalātmā](#) [BhP 10.60.38] ity ādikam | tayāpi nigaditam asti
| atra pariḥāsa-jñānānantaram tad-didṛkṣitā kiñcit kopa-vyaktiś ca jātāsti – [jādyam
vacas tava gadāgraja](#) [BhP 10.60.40] ity ādiṣu | jādyasya prācurya-vivakṣayā jādyam
eva vaca iti sāmānādhikaraṇyenoktam [mādhuryam eva nu mano-nayanāmṛtam nu](#)
[Kārṇāmṛta 68] itivat |

atha tad-aviśleṣa-darpa-nyak-kāra eva tat-kṣobhe hetur ity atrāpi śrī-śuka-vākyam –
[etāvad uktvā bhagavān ātmānam vallabhām iva](#)
[manyamānām aviśleṣāt tad-darpo-ghna upāmat ||](#) [BhP 10.60.21] iti |

anyasya ca tatra hetutvaṁ svayam eva nirākṛtam—
bhrātur virūpa-karaṇaṁ yudhi nirjitasya
prodvāha-parvaṇi ca tad-vadham akṣa-goṣṭhyām |
duḥkhaṁ samuttham asaho 'smad-viyoga-bhītyā
naivābravīḥ kim api tena vyaṁ jitas te || [BhP 10.60.56] iti |

atra ca prakaraṇe tasyāḥ praṇayasyāpi tādrśatvābhāvāt mānāyogyatvam api darśitam |
tasmāt sādḥuktaṁ – yāsāṁ khalu praṇayaḥ ity ādi |

atha mānānantarajaḥ sambhogo, yathā --
itthaṁ bhagavato gopyaḥ śrutvā vācaḥ supeśalāḥ |
jahur virahaṁ tāpaṁ tadaṅgopacitāśiṣaḥ || [BhP 10.33.1] ity ādi |

spaṣṭam |

|| 10.33 || śrī-śukaḥ || 386 ||

[387]

atha prema-vaicittiyam | tal-lakṣaṇaṁ ca –
priyasya sannikarṣe'pi premonmāda-bhramād bhavet |
yā viśleṣa-dhiyārtis tat prema-vaicittiyam ucyate || [UN 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 ||
śrī-mahiṣya ūcuḥ--
kurari vilapasi tvaṁ (page 148) vīta-nidrā na śeṣe
svapiti jagati rātryām īśvaro gupta-bodhaḥ |
vayam iva sakhi kaccid gāṭha-nirviddha-cetā
nalina-nayana-hāsodāra-līlekṣitena || [BhP 10.90.13-15]

tathā—

netre nimīlayasi [BhP 10.90.16] ityādi, bho bhoḥ sadā niṣṭanase udanvan [BhP
10.90.17] ityādi, tvaṁ yakṣmaṇā [BhP 10.90.18] ityādi, kim nv ācaritam [BhP
10.90.19] ityādi, megha śrīman [BhP 10.90.20] ityādi, priya-rāva- [BhP 10.90.21] na
calasi [BhP 10.90.22] ityādi, śuṣyad-dhradāḥ [BhP 10.90.23] ityādi |

haṁsa svāgatam āsyatām piba payo brūhy aṅga śaureḥ kathām
dūtaṁ tvām nu vidāma kaccid ajitaḥ svasty āsta uktaṁ purā |
kim vā naś cala-sauhṛdaḥ smarati taṁ kasmād bhajāmo vyaṁ
kṣaudrālāpaya kāma-dam śriyam ṛte saivaika-niṣṭhā striyām || [BhP 10.90.24]

evam viharataḥ kṛṣṇasya gaty-ādibhiḥ strīṇām dhiyo hṛtāḥ | tataś ca tā mukundaika-
dhiyaḥ samāhitā iva kṣaṇam agiraḥ satyaḥ punar anurāga-viśeṣeṇonmattā iva
viharantam api tam aravindākṣam paroḁsavac cintayantyo jaḁam viveka-sūnyam yathā
syāt tathā ūcuḥ | tāni vacanāni me mama gadato vākyataḥ śṛṇv iti |

atha viraha-sparśīni tāny evonmāda-vākyāny āhuḥ kurarīty ādi | he kurari jagati tvam
evaikā rātryām vilapasi ataeva na śeṣe na nidrāsi | īśvaro'smat-svāmī tu gupta-bodhaḥ
kvacid ācchannaḥ svapiti | tasmād asmākaṁ tava ca vilāpādi-sādharmyād idam
anumīyata ity āhuḥ vāyam iveti | evam anyatrāpi yojanīyam | tadaiva daivād āgataṁ
hamsaṁ dūtaṁ kalpayitvāhuḥ haṁseti | no'smān prati purā rahasi uktaṁ kim vā
smarati | smaratu mām evety āśayenāhuḥ tam iti | yadi ca tad-āgrahas tadā he kṣaudra
sauḥṛdya-cāñcalyena kṣudrasya tasya dūta, tam eva kāmadaṁ yuvati-jana-kṣobhakam
atrālāpaya āhvaya | kintu yāsām ādya vāyam tyaktāḥ tām śriyam ṛte | tām solluṅṁham
stauti | striyām madhye saiva ekatra tasmin niṣṁhā yasyās tāḁṛśī | tataḥ katham tasyām
nāsajyeteti vyañjitam | kākvā sveṣām api tan-niṣṁhatvaṁ vyajya solluṅṁhatvaṁ
darśitam |

atha tāsām tad-vidhāśeṣa-vipralambhānantarajaṁ nityam eva sarvātmaka-sambhogam
āha—

itīḁṛṣena bhāvena kṛṣṇe yogeśvareśvare |
kriyamāṇena mādavyo lebhire paramām gatim || [BhP 10.90.25]

viṣṇoḥ śrī-kṛṣṇasya eva sambandhinīm gatim nitya-samyogaṁ lebhire | atra hetuḥ
mādavyaḥ madhu-vamśodbhavasya śrī-kṛṣṇasyaiva nitya-preyasyas tāḥ |

|| 10.90 || śrī-śukaḥ || 388 ||

[389]

atha pravāsaḥ | nānā-vidhāś 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 itiryate ||
taj-janya-vipralambho'yam pravāsatvena kathyate | [UN 15.152-153] ity arthaḥ |

atra—

cintā prajāgarodvegau tānavam malināngatā |
pralāpo vyādhir unmādo moho mṛtyur daśā daśa || [UN 15.167]

ayam ca kiñcit dūra-gamana-mayaḥ sudūra-gamana-mayaś ca | tatra pūrvo'pi
dvividhaḥ | eka-lilā-gataḥ lilā-paramparā (page 149) ntarāla-gataś ca | pūrvo yathā --

antarhite bhagavati sahasaiva vrajāṅganāḥ |
atapyams tam acakṣāṅḥ kariṇya iva yūthapam || [BhP 10.30.1] ity ādi |

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tathā,
tataś cāntardadhe kṛṣṇaḥ sā vadhūr anvatapyata | [BhP 10.30.39] iti spaṣṭam |

|| 10.30 || saḥ || 389-390 ||

[391]

atra pralāpākhyā daśā ca—hā nātha ramaṇa preṣṭha [BhP 10.30.40] ity ādiḥ | spaṣṭam |

|| 10.30 || śrī-rādhā || 391 ||

[392]

tathā—
jayati te'dhikaṁ janmanā vrajaḥ śrayata indirā śasvad atra hi |
dayita dṛśyatām dikṣu tāvakās tvayi dhṛtāsavās tvām vicinvate || [BhP 10.31.1]

tathā--
śarad-udāśaye sādhu-jāta- [BhP 10.31.2] ity ādi | viṣa-jalāpyayād [BhP 10.31.3] ity
ādi | na khalu gopikā-nandana [BhP 10.31.4] ity ādi | madhurayā girā [BhP 10.31.8]
ity ādi | viracitābhayaṁ [BhP 10.31.5] ity ādi | vraja-janārtihan [BhP 10.31.3] ity ādi |
praṇata-dehinām [BhP 10.31.7] ity ādi | tava kathāmṛtaṁ [BhP 10.31.9] ity ādi |
prahasitaṁ [BhP 10.31.10] ity ādi | calasi yad vrajāc [BhP 10.31.11] ity ādi | dina-
parikṣaye [BhP 10.31.12] ity ādi | praṇata-kāmadam [BhP 10.31.13] ity ādi | surata-
vardhanam [BhP 10.31.14] ity ādi | aṭati yad bhavān [BhP 10.31.15] ity ādi | pati-
sutānvaya- [BhP 10.31.16] ity ādi | rahasi samvidam [BhP 10.31.17] ity ādi | vraja-
vanaukasām [BhP 10.31.18] ity ādi |

yat te sujāta-caraṇāmbu-ruhaṁ staneṣu
bhītāḥ śanaīḥ priya dadhīmahi karkaṣeṣu |
tenāṭavīm aṭasi tad vyathate na kiṁ svit
kūrpādibhir bhramati dhīr bhavad-āyusām naḥ || [BhP 10.31.19]

tatra viṣa-jalāpyayād 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 ity ādi-
dvaye yācaka-rītyā dainyena tatra parameśvarattvāropa iyaṁ stutiḥ | tato viśvasyāpi
sva-rakṣaṇīyatā-dṛṣṭyāpy asmān adhunā rakṣeti pūrvavat | tatrāpi sātvatānām
vaiṣṇavānām śrīman-nandādinām kule'vatīrṇatvāt | tatrāpi bālye'smat-sakhitvāpter
vaiśiṣṭyam eva yujyate ity arthaḥ | vṛṣṇi-dhurya iti teṣām api yadu-vaiśotpannatvāt |

tathā ca skānde mathurā-māhātmye –
govardhanaś ca bhagavān yatra govardhano dhṛtaḥ |
rakṣitā yādavaḥ sarve indra-vṛṣṭi-nivāraṇāt || iti |

tatraivānyatra api śrī-govinda-kuṇḍa-prastāve—
yatrābhiṣikto bhagavān maghonā yadu-vairiṇā iti |

athavā viṣa-jalāpyayād ity ādinā stutvā punaḥ sa-praṇayerṣyam āhuḥ, na khalv ity
ardhena | evaṁ duravasthāpannānām asmākam upekṣayā bhavān khalu niścayena
gopikāyāḥ sarveṣāṁ vraja-vāsinām asmākam rakṣā-kāriṇyāḥ śrī-vrajeśvayā nandano
nāsti kintu kasyāpi sukheṇa duḥkheṇa cāsprṣṭatvād akhila-dehinām antarātma-dṛk
śuddha-jīva-draṣṭā paramātmāsti | evaṁ api nūnam brāhmaṇārthi (page 150) –
tatvenānāsaktatayaiva sarva-rakṣāvātīrṇatvān nāsmān upekṣitum arhati iti punaḥ sa-
dainyam āhuḥ vikhanasety ardhena | pūrvavat tad-abhiprāyeṇaiva viracitābhayam ity
ādikam apy uktam |

praṇata-dehinām iti | śrī-niketanam api praṇata-dehi-prabhṛtīnām pāpa-karṣaṇādi-
rūpaṁ | tata eva parama-karuṇāmayatvenāvagatam asmākam kuceṣv api ḥṛc-chaya-
kartanāya kartum ucitam ity arthaḥ | ḥṛc-chaya-nidānam tad-anurūpaṁ
pratīkārāntaram cāhuḥ madhurayeti |

nūnam yat saurabhya-digdhatayaiva tava gīr madhurā mano mohayati tad evādhara-
sīdhu bhaved atrausadhahity arthaḥ | aho tavādhara-sīdhu tādrśa-puṇya-hīnābhiḥ
katham sulabham syāt | yataḥ sā madhurā gīr apy astu dūre | guru-goṣṭhī-niyama-
bandanakatvam āpannābhir asmābhiḥ prasaṅgāntareṇāpi jana-paramparā-
prakhyāyamānam api tava caritāmṛtam api durlabham ity āha, tava kathāmṛtam iti |
tad ye gr̥ṇanti te'pi asmabhyam bhūridā jātāḥ | kutaḥ punar yuṣmākam mayy etāvān
anurāgas tatrāhuḥ prahasitam ity ādi | katham mama prahasitādīnām etādr̥ṣatvam
tatrāhuḥ—he kuhaketi | tādr̥śi kāpi kuhanā yā tvayi vidyate tām tvam eva vetsīty
arthaḥ | evaṁ anyāny api yojaniyāni | parama-prakarṣeṇāhuḥ -- yat te sujāta iti |

|| 10.31 || śrī-gopyaḥ || 392 ||

[393]

etad-anantaram sambhogodāharaṇam ca darśitam | tam vilokyāgatam preṣṭham [BhP
10.32.3] ity ādibhiḥ | atra ca krameṇa viraha-santāpa-dhutiḥ | tatra prathamato yathā –

sarvās tāḥ keśavālokaparamotsavanirvṛtāḥ |
jahur virahajam tāpaṁ prājñam prāpya yathā janāḥ || [BhP 10.32.9]

dvitiyo yathā -- tad-darśanāhlāda-vidhūta-hṛd-rujaḥ [BhP 10.32.13] ity ādi | tṛtiyo
yathā—

ittham bhagavato gopyaḥ śrutvā vācaḥ supeśalāḥ |
jahur virahjam tāpaṁ tadaṅgopacitāśiṣaḥ || [BhP 10.33.1]

spaṣṭam |

|| 10.33 || śrī-śukaḥ || 393 ||

[394-397]

atha dviṭīyam kiñcid dūra-pravāsam āha --
gopyaḥ kṛṣṇe vanam yāte tam anudruta-cetasaḥ |
kṛṣṇa-lilāḥ pragāyantyo ninyur duḥkhena vāsarān || [BhP 10.35.1]

tatra ca tāsām pralāpākhyām avasthām āha— śrī-gopya ūcuḥ
vāma-bāhu-kṛta-vāma-kapola-
valgita-bhrūr adharārpita-venum |
komalāṅgulībhir āśrita-mārgam
gopya irayati yatra mukundaḥ ||

vyoma-yāna-vanitāḥ saha siddhair
vismitās tad upadhāya salajjāḥ |
kāma-mārgana-samarpita-cittāḥ
kaśmalaṁ yayur apasmṛta-nivyaḥ || [BhP 10.35.2-3]

yathā—

hanta citram abalāḥ śṛṇutedam [BhP 10.35.4] ity ādi vṛndaśo vraja-vṛṣā [BhP 10.35.5]
ity-ādy-antam | barhiṇa-stabaka- [BhP 10.35.6] ity ādi tarhi bhagna-gatayaḥ [BhP
10.35.7] ity ādy-antam | anucaraiḥ [BhP 10.35.8] ity ādi vana-latās [BhP 10.35.9] ity
ādy-antam | darśanīya-tilakaḥ [BhP 10.35.10] ity ādi sarasi sārasa- [BhP 10.35.11] ity
ādy-antam | saha-balaḥ [BhP 10.35.12] ity ādi mahad-(page 151) atikramaṇa- [BhP
10.35.13] ity ādi vividha-gopa-caraṇeṣu [BhP 10.35.14] ity ādi savanaśas [BhP
10.35.15] ity ādy-antam | nija-padābja-dalair [BhP 10.35.16] ity ādi vrajati tena vyaṁ
[BhP 10.35.17] ity-ādy-antam | maṇi-dharaḥ [BhP 10.35.18] ity ādi kvaṇita-veṇu-rava-
[BhP 10.35.19] ity-ādy-antam | kunda-dāma- [BhP 10.35.20] ity ādi manda-vāyuḥ
[BhP 10.35.21] ity-ādy-antam ca tat-tad-yugalaṁ smartavyam |

atra saha-siddhair iti teṣām api tādrśa-veṇu-vādyā-mahimnā vaintā-bhāvāpattiḥ sūcitā |
anucarair iti | atrādi-puruṣa ivācala-bhūtir ity anenaiva bodhyate | evam eva sarvatra
tāsām prema-kṛta-sarvottamatā-sphūrtyā kvacit tad-aīśvarya-varṇanam utprekṣaiva
yat-paty-apatyety-ādivad iti |

vanalatā iti | atra viṣṇuṁ sarvatraiva sphurantam śrī-kṛṣṇam ity arthaḥ | nija-padābjeti
| atra vraja-bhū-śabdena tat-sthāni tṛṇādīni lakṣyante | teṣām ca khuratodaśamanam
sparśa-māhātmyena nityam aṅkura-śālitva-karaṇāt | atavāparimita-catuspada-

vigāhe'pi tac-cārasya samāveśah sidhyatīti jñeyam | etad-anantaram darśānātmaka-sambhogo yathā--

vatsalo vraja-gavām yad aga-dhro
vandyamāna-caraṇah pathi vṛddhaiḥ |
kṛtsna-go-dhanam upohya dinānte
gīta-veṇur anugeḍita-kīrtiḥ ||

utsavam śrama-rucāpi dṛśinām
unnayan khura-rajaś-churita-srak |
ditsayaiti suhṛd-āśiṣa eṣa
devakī-jaṭhara-bhūr uḍu-rājah || [BhP 10.35.22-23]

atra devakī-jaṭhara-bhūr iti saṅketa-nāma-grahaṇam | saṅketa-mūlam tu **prāg ayam vasudevasya kvacij jātas tavātmajah** [BhP 10.8.14] iti jñeyam | athavā,
anenaivāprasiddho'pi devakī-śabdo'tra śrī-yaśodāyām eva jñeyah | tatra tasyā eva tan-māṛtvena prasiddhatvāt—**nābher asāv ṛṣabha āsa sudevīsūnuḥ** [BhP 2.7.10] ity atra meru-devyā eva sudevīti samjñāvat | **dve nāmnī nanda-bhāryāyā yaśodā devakīti ca** iti purāṇāntara-vacanām ca tathā |

evam **mada-vighūrṇita-locana īṣat** [BhP 10.35.24] iti **yadu-patir dvirada-rāja-vihārah** [BhP 10.35.25] iti smartavyam | vraja-gavām iti tatra sthitā bāla-vṛddhā gāvas teṣām apy upalakṣaṇatvenoktāḥ | tathaitad-agre--

evam vraja-striyo rājan kṛṣṇa-lilānugāyatīḥ |
remire 'haḥsu tac-cittās tan-manaskā mahodayāḥ || [BhP 10.35.26]

evam aparāhṇeṣu tadyāgamanānandena nityam ahaḥsv api remire |

|| 10.35 || śrī-śukaḥ || 394-397 ||

[398]

atha dūra-pravāśah | sa ca bhāvī bhavan bhūtaś ceti trividhaḥ | tatra bhāvī yathā—
gopyas tās tad upaśrutyā babhūvur vyathitā bhṛṣam
rāma-kṛṣṇau purīm netum akrūram vrajam āgatam || [BhP 10.39.13]

tāsām vilāpaś ca--
aho vidhātas tava na kvacid dayā
samyojya maitryā praṇayena dehinaḥ |
tāmś cākṛtārthān viyunakṣy apārthakam
vikṛḍitam te 'rbhaka-ceṣṭitam yathā || [BhP 10.39.19]

tathā --

yas tvam pradarśyāsita-kuntalāvṛtam [BhP 10.39.20] ity ādi | krūras tvam akrūra- [BhP 10.39.21] ity ādi | na nanda-sūnuḥ kṣaṇa-bhaṅga-sauhṛdah [BhP 10.39.22] ity ādi | sukham prabhātā rajanīyam [BhP 10.39.23] ity ādi | tāsām mukundah [BhP 10.39.24] ity ādi | adya dhruvam tatra dṛśo bhaviṣyate [BhP 10.39.25] ity ādi | (page 152) maitad-vidhasyākaruṇasya [BhP 10.39.26] ity ādi | anārdra-dhīr eṣa [BhP 10.39.27] ity ādi | nivārayāmah [BhP 10.39.28] ity ādi | yasyānurāga- [BhP 10.39.29] ity ādi | yo 'hnaḥ kṣaye vrajam ananta-sakhaḥ [BhP 10.39.30] ity ādikam ca smartavyam |

bhavan ca, yathā--

gopyaś ca dayitam kṛṣṇam anuvrajyānurañjitāḥ |
pratyādeśam bhagavataḥ kāṅkṣantyaś cāvatasthire || [BhP 10.39.34] ity ādi |

tā nirāśā nivavṛtur govinda-vinivartane |
viśokā ahanī ninyur gāyantyaḥ priya-ceṣṭitam || [BhP 10.39.37] ity antam |

viśokā vividha-śoka-vṛttayaḥ satyaḥ | tat-tad-gāne tat-tal-lālasāyāḥ sākṣād iva sphūrter
vā viśoka-prāyā ahanī aho-rātram ninyur yāpayāmāsuḥ |

|| 10.39 || śrī-śukaḥ || 400 ||

[401]

bhūto, yathā—

tā man-manaskā mat-prāṇā mad-arthe tyakta-daiḥikāḥ [BhP 10.46.4] ity ādinā
darśitaḥ | atra dūta-mukhena paraspara-sandēś ca dṛśyate | dūtāḥ sphurita-saṅkhyāmsā
uddhva-baladevādayaḥ | tatra tam praśrayeṇāvanatāḥ su-sat-kṛtam a-vrīḍa-hāseḥkṣaṇa-
sūnṛtādibhiḥ [BhP 10.47.3] ity-ādi-diśā pūrvaṁ racitākāra-guptīnām api tāsām
mahārtyā mahā-saṅkoca-parityāgam apy āha—

iti gopyo hi govinde gata-vāk-kāya-mānasāḥ |
kṛṣṇa-dūte samāyāte uddhave tyakta-laukikāḥ || [BhP 10.47.9]

apṛcchann [BhP 10.47.3] iti prāktana-kriyānvayaḥ |

|| 10.47 || śrī-śukaḥ || 401 ||

[402]

ataeva—

gopyo hasantyaḥ papracchū rāma-sandarśanādr̥tāḥ |
kaccid āste sukham kṛṣṇaḥ pura-strī-jana-vallabhaḥ || [BhP 10.65.9] ity ādi |

hasantyaḥ premerśyayā kṛṣṇam upahasantya ity arthaḥ |

[403]

yathaiva śrīmad-uddhava-sannidhāv unmāda-vacanam api darśitam |

kācin madhukaram dṛṣṭvā dhyāyanti kṛṣṇa-saṅgamam |
priya-prasthāpitaṁ dūtaṁ kalpayitvedam abravīt || [BhP 10.47.11]

kācic chrī-rādhā | tathaiva ākhyātaṁ vāsanā-bhāṣye | etad-vivaraṇam ca śrī-daśama-
ṭippanyām dṛśyam iti |

[404]

tatra unmādenaiva māninī-bhaṅgyāha aṣṭabhiḥ--madhupa kitava-bandho [BhP
10.47.12] ity ādi |

[405]

māne kāraṇam āha sakṛd adhara-sudhām [BhP 10.47.13] ity ādi

[406]

atra kimvadantīm āśritya padmāyāḥ pratināyikātvenopanyāsaḥ kriyate | dūta-prastuti-
pratyākhyānam kim iha [BhP 10.47.14] iti |

[407]

vijayate sarvaṁ vaśīkaroti iti vijayaḥ śrī-kṛṣṇaḥ sa eva sakhā tvad-bandhuḥ | tasya
sakhinām samprati māthurīnām evāgrataḥ tasya vijayasya tad-vaśīkāra-paryantasya
prasaṅgaḥ | tathāpi tad-āsaktau tad-doṣa eva kāraṇam iti sva-doṣam pariharantī
dainyam ālambya tasya nirdayatvaṁ pratipādayati divi bhuvi ca [BhP 10.47.15] ity
ādi |

[408]

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 | (page 153) sva-kaumalya-mudrayā
janitaṁ tac-cāṭukārodyam atīśayaṁ matvāha visrja śirasi [BhP 10.47.16] ity ādi |

[409]

tataḥ praṇayerṣayā tasmin doṣam āropyāpi svasvyās tadyāsakti-parityāgāsāmārthyam
varṇayantī tat-tad-doṣam pariharati mṛgayur [BhP 10.47.17] ity ādi |

[410]

yatas te'py asitā evaṁvidhās tasmād asitasya śyāma-jāti-mātrasya sakhyaiḥ praṇaya-bandhaiḥ | punaḥ tat-kathāyā yad dustyajatvaṁ tat khalu tasyāpi doṣatvenaiva sthāpayati **yad anucarita** [BhP 10.47.18] ity ādi |

[411]

karnasyaiva pīyūṣaṁ na tu manasa ity āpāta-mātra-svādyatvaṁ bodhitam | vidhūta-dvandva-dharmatvād eva vinaṣṭā acetana-prāyā jātāḥ | iha vṛndāvane vhaṅgāḥ śukādayo'pi bhikṣoḥ sannyāsinaś caryāṁ dehādinairapekṣyaṁ caranti ācaranto dṛśyanta ity arthaḥ | tataḥ sānutāpam āha **vayam ṛtam** [BhP 10.47.19] iti |

[412]

tad evam aṣṭakena māna-bhaṅgīm vyajya svakāṭhinyātīsayena dūtaṁ nivartamānam āśankya kalahāntarītā-bhaṅgyā dvayenāha **priya-sakhā** [BhP 10.47.20] iti |

[413]

tatrāpi sakauṭilyam ardhenāha nayasīti | dvandvaṁ mithunī-bhāvaḥ | dustyaja-dvandvatve hetuḥ satatam iti | atra tad-vakṣasi sthitā lakṣmī rekhaiva premerṣyayā sāksāt tad-rūpatvenotprekṣitā | ante sa-dainyam āha **api bata** [BhP 10.47.21] iti |

śrī-kṛṣṇa-sandeśo yathodāhṛtaḥ **śrī-kṛṣṇa-sandarbhe bhavatīnām viyogo me** [BhP 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 duḥkhādu śamayitavye loka-rītyā sambhavatītye eke | tatra jñāna-yogopadeśena tāsāṁ na śāntir iti dvitīya-sandeśo **yat tv aham bhavatīnām vai** [BhP 10.47.34] ity ādikaḥ | **yā mayā krīdatā rātryām** [BhP 10.47.37] ity antaḥ |

atra yat tv aham ity ādau **api smaratha naḥ sakhyaḥ svānām artha-cikīrṣayā gatān** [BhP 10.82.42] ity ādi vakṣyamāṇānusāreṇa kāryāntarasyāpi bhavat-prema-sukha-vṛddhi-phalatvam evety abhiprāyaḥ |

**tatas tāḥ kṛṣṇa-sandeśair vyapeta-viraha-jvarāḥ |
uddhavaṁ pūjayām cakrur jñātvātmānam adhokṣajam ||** [BhP 10.47.53]

ity atrāpi vyapeta-viraha-jvaratvaṁ tad-āgamanādi-śravaṇenāpāta-śānti-rūpam eva **kvacid gadāgrajaḥ saumya** [BhP 10.47.40] ity-ādy-ukteḥ | ātmānam tasya tad-dūtatayā tat-preryatvenāntaḥ-karaṇādhiṣṭhātāram adhokṣajam śrī-kṛṣṇam eva matvā tad-ātmakatvenoddhavaṁ pūjayāncakrur ity arthaḥ | yathā coktam –

**tam āgataṁ samāgmya kṛṣṇasyānucaram priyam |
nandaḥ prītaḥ pariṣvajya vāsudeva-dhiyārcayat ||** [BhP 10.46.14] iti |

|| 10.47 || śrī-śukaḥ || 403-413 ||

[414]

evam śrī-baladeva-dvāraka-sandeśo'py anumeyaḥ –

saṅkarṣaṇas tāḥ kṛṣṇasya sandeśair hr̥dayam-gamaiḥ |
sāntvayām āsa bhagavān nānānunaya-kovidāḥ || [BhP 10.65.16] ity anusāreṇa |

atha tad-ananta-rajāḥ sandarśanādi-mayaḥ sambhogāḥ kurukṣetra prasiddhāḥ |
yathā—

gopyas ca kṛṣṇam upalabhya cirād abhīṣṭam (page 154)
yat-prekṣaṇe dṛṣiṣu pakṣma-kṛtam śapanti |
dṛgbhir hr̥dī-kṛtam alam parirabhya sarvās
tad-bhāvam āpur api nitya-yujām durāpam || [BhP 10.82.39]

[415]

tad evam tāsām avasthām uktvā śrī-bhagavato'pi tad-viṣayaka-sneha-mayīm ihām
āha—

bhagavāms tās tathā-bhūtā vivikta upasaṅgataḥ |
āśliṣyānāmayaḥ pṛṣṭvā prahasann idam abravīt || [BhP 10.82.40]

[416]

antaḥ-sa-kṣobheṇāpi rukṣa eva prahāso'yam svāparādham kṣamayatā prapañcitaḥ |
tatra sva-vyavahāropapattyā sāntvayati --

api smaratha naḥ sakhyaḥ svānām artha-cikīrṣayā |
gatāms cirāyitān chatru- pakṣa-kṣapaṇa-cetasāḥ || [BhP 10.82.41]

[417]

kiṁ vā roṣeṇa smaraṇam api na kurutheti bhāvaḥ | tatra sva-doṣa-nivāraṇam svānām
iti | svānām sveṣām asmat-pituḥ śrī-vraja-rājasya bandhu-vargāṇām yādavānām |
ubhayeṣām api yādavatvena jñāntīnām iti vā | tatrātivilambe kāraṇam śatru-pakṣeti |
tataś ca bhavatīnām nirvighnaḥ saṁyogo'py anena bhaviṣyatīti bhāvaḥ | ātmano
vāmāntara-saṅgam āśankya parameśvara-pāratantryopapādānena sāntvayati—

apy avadhyāyathāsmān svid akṛta-jñāviśaṅkayā |
nūnam bhūtāni bhagavān yunakti viyunakti ca || [BhP 10.82.42] ity ādi dvayam |

[418]

svasya parameśvaratva-prasiddhim āsaṅkya saṅkucan tathāpi viraha-jāta-
premātīsayo'yaṁ yuṣmad-abhiṣṭāvyaḡhātāyaiva jāta ity āha --

mayi bhaktir hi bhūtānām amṛtatvāya kalpate |
diṣṭyā yad āsīn mat-sneho bhavatīnām mad-āpanaḡ || [BhP 10.82.44]

ṭikā ca—mayi bhakti-mātram eva tāvad amṛtatvāya kalpate | yat tu bhavatīnām mat-
sneha āsīt tad-diṣṭyā atibhadram | kutaḡ mad-āpanaḡ mat-prāpanaḡ ity eṣā |

[419]

tatra sva-prāptau viśvāsārtham deśāntara-sthitasyāpi svasya śrī-kṛṣṇākhyā-narākṛti-
para-brahmaṅaḡ sarvāśrayatvam anubhāvayati – aham hi sarva-bhūtānām [BhP
10.82.44] ity ādi-dvaye |

[420]

uktam ca dāmodara-līlāyām na cāntar na bahir yasya [BhP 10.9.13] ity ādi | atra ca
padya-dvaye prakāśāntareṅa vṛndāvana eva sarva-vraja-sahita-tadīya-nitya-vihāraḡ śrī-
kṛṣṇa-sandarbhhe darśitaḡ | sa evātrānusandheyāḡ | tatra ca tāsām tathaivānubhavodeyo
jāta ity āha adhyātma-śikṣaye [BhP 10.82.45] iti |

ātmānam svam śrī-kṛṣṇam adhikṛtya yā śikṣā tayā | virahodbhuta-tad-anusmaraṅa-
jīrṇa-dehās tam śrī-kṛṣṇam tathaivānvabhavann iti | eke tv āhuḡ – aham hītyādikaṁ
loka-rītyā duḡkha-nivāraṅārtham eva brahma-jñānam uktam | na tu tatra tātparyam |
yathā rukmi-vairūpya-kṛtau śrī-baladevena vahati na tu tatra tātparyam, tadvat | tad
evam eva tādrśādhyātma-śikṣayāpi tās tam evādhyagān na tu brahmeti |

[421]

tathāpi tāsām sāksāt-prāpty-utkaṅṭhām āha – āhuś ca te nalina-nābha padāravindam
[BhP 10.82.48] ity ādi |

tatra he nalinanābha, no'smākaṁ duḡkhodrekeṅa tvac-cintanārambha-jāyamāna-
mūrchānām te tava padāravindam manasy apy udiyāt | yat khalu yathā
bhavatopadiṣṭam tad-anusāreṅākṣubhita-bodhair (page 155) yogeśvarair hṛdi
vicintyam ity ādi śrī-kṛṣṇa-sandarbhā-vyākhyā draṣṭavyā (KṛṣṇaS 170) ||

|| 10.82 || śrī-śukaḡ || 414-421 ||

[422]

tad evam 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 | yataḥ **tathānuḡṛhya bhagavān gopīnām sa gurur gatiḥ** [BhP 10.83.1] iti |

āhuś cety ādinā yathā tāsām sāksāt-tat-prāpti-paryantam abhīṣṭam tathānuḡṛhya 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-anantaram ca tad-aprakaṭatayā tābhyo nitya-saṁyoga-dānam iti | ekādaśe'pi svayam evoddhavaṁ prati tad eva spaṣṭam uktam | tatra **rāmeṇa sārddham mathurām praṇīta** [BhP 11.12.10] ity-ādi-dvaye viyoga-tivrādhayas tā matto'nyam sukhāya na dadṛśur iti | **tās tāḥ kṣapā mayā hīnāḥ kalpa-samā babhūvuḥ** [BhP 11.12.11] iti cātīta-prayogeṇa tadānīm virahasya nāstitvaṁ bodhitam |

tad-anantaram sva-prāpti-sukhollāsaś ca varnitaḥ | **tā nāvidan mayy anuṣaṅga-baddha-dhiyaḥ** [BhP 11.12.12] ity-ādi-dvayena | anu mahā-virahasya paścād yaḥ saṅgas tena baddha-dhiyaḥ satyaḥ paramānandāveśena tadānīm kim api nāvidan | harṣa-mohaṁ prāpur ity arthaḥ |

tatra taj-jñānasya kṛṣṇaikatānatāyām drṣṭāntaḥ yatheti | asyārthāntaram api **śrī-kṛṣṇa-sandarbhe** kṛtam asti **mat-kāmā ramaṇam jāram** [BhP 11.12.13] ity ādau tad-anantara-padye tam ca yādṛśam prāpus tathā viśiṅaṣṭi | vivṛtam ca tatraiva saṅkṣepataś ca | mām śrī-kṛṣṇākhyam paramam brahma prāpuḥ | tam ca man-nitya-preyasī-lakṣaṇam svasvarūpam ajānantyo jāra-rūpam pūrvam prāpuḥ | tathāpi mayi kāmāḥ ramaṇatvenābhilāṣo yāsām tādrṣyaḥ satyo ramaṇa-rūpam tu paścād iti |

tataḥ parakīyābhāsatvam ca tāsām kāla-katipayamayatvenaiva vyākhyātam | evam evābhipretam asmad upajīvyā-śrīmac-caraṇānām **ujjvala-nīlamanau tatropakrame --**

neṣṭā yad aṅgini rase kavibhir parodhā
tad gokulāmbujadrṣām kulam antarena |
āsāmsayā rasavidher avatāritānām
kamsāriṇā rasikamaṇḍalāśekharena || [UN 5.3]

ity atrāvātāra-samaya eva tathā vyavahāra-nigamanāt | upasāmhāre ca **lalita-mādhavya** [7.18] **dagdham hanta dadhānaya vapuḥ** ity ādāv aupapatya-bhramahānāntara-līlāyām sarva-phalasya samṛddhimad-ākhyasya sambhogasya darśitatvāt |

tad evam asya vipralambha-catuṣṭaya-puṣṭasya sambhoga-catuṣṭayasya sandarśanādi-trayātmakasyāvāntara-bhedā anye'pi jñeyāḥ | yathā līlā-cauryam saṅgānam rāsaḥ jala-kriḍā vṛndāvana-vihāra ity ādayaḥ | tatra līlā-cauryam yathā **tāsām vāsāmsy upādāya nīpam āruhya satvaraḥ** [BhP 10.22.9] ity ādi | spaṣṭam |

|| 10.22 || śrī-śukaḥ || 423 ||

[424]

saṅgānam **kācit samaṁ mukundena** [BhP 10.33.9] ity ādau | evam

kadācid atha govindo rāmaś cādbhuta-vikramaḥ |
vijahatur vane rātryām madhya-gau vraja-yoṣitām || (page 156)
upagīyamānau lalitām strī-janair baddha-sauhrḍaiḥ |
svalaṅkṛtānuliptāṅgau sragvinau virajo-'mbarau || [BhP 10.34.20-21] ity ādi |

prāyo horikāvasaro'yam | vraja eva gānena sa-bhrātrkasyāpi tasya strī-janair vihārāt |
tathā **bhaviṣyottara**-vidhānāt | tathaiivādyāpy āryāvartīya-prajānām ācāro'pi dṛṣyate |
atra ca **niśā-mukhaṁ mānayanātv uditodupa-tārakam** [BhP 10.34.13] iti tan-mohāt
savaśālinyām phālguna-paurṇamāsyām hemanta-śīsira-hima-kujjhaṭikānte candrādy-
ullāse tad-ullāso varṇitaḥ | tasmāt tadānīm sakhyollāsa-dhāriṇā śrī-rāmeṇāpi yutiḥ
saṅgataiva | vane rātryām iti pāṭhas tu kvācitka eva | tatra ca vrajāntastham eva vanam
jñeyam |

|| 10.34 || śrī-śukaḥ || 424 ||

[425-427]

rāsaḥ | **tatrārabhata govindo rāsakriḍām anuvrataiḥ** [BhP 10.33.2] ity ādi | jala-kriḍā--
so 'mbhasy alam yuvatibhiḥ pariṣicyamānaḥ [BhP 10.33.23] ity ādi | vṛndāvana-
vihāraḥ-- **tataś ca kṛṣṇopavane jala-sthala-prasūna-gandhānila-juṣṭa-dik-taṭe** [BhP
10.33.24] ity ādi | spaṣṭam |

|| 10.33 || saḥ || 425-427||

[428]

atha samprayogo yathā—**bāhu-prasāra-parirambha-karālakoru-nīvi** [BhP 10.29.46] ity
ādi | spaṣṭam |

|| 10.29 || saḥ || 428 ||

[429]

iyam ca śrī-kṛṣṇa-candrasyojjvala-lilā rāsa-sambandhiny apy anantatvena sammatā--
evam śaśāṅkāmsu-virājitā nisāḥ [BhP 10.33.25] ity ādau | atha sarva-saubhāgyavatīm
ūrdhva-maṇeḥ śrī-rādhikāyāḥ sambandhinīm lilām varṇayanti –

kasyāḥ padāni caitāni yātāyā nandasūnunā |
amṣanyastaprakoṣṭhāyāḥ kareṇoḥ kariṇā yathā ||
anayārādhito nūnam bhagavān harir īśvaraḥ |
yan no vihāya govindaḥ prīto'yam anayad rahaḥ ||
dhanyā aho amī ālyo govindānghryabjareṇavaḥ |
yān brahmeśo ramā devī dadhur mūrdhny aghanuttaye ||
tasyā amūni naḥ kṣobham kurvanty uccaiḥ padāni yat |
yaikāpahṛtya gopīnām raho bhunkte 'cyutādharam ||
na lakṣyante padāny atra tasyā nūnam ṭṭṇāṅkuraiḥ |
khidyat-sujātānghritalām unninye preyasīm priyaḥ ||
imāny adhikamagnāni padāni vahato vadhūm |
gopyaḥ paśyata kṛṣṇasya bhārākrāntasya kāmīnaḥ ||
Itrāvaropitā kāntā puṣpahetor mahātmanā |
atra prasūnāvacyaḥ priyārthe preyasā kṛtaḥ ||
prapadākramaṇe ete paśyatāsakale pade |
keśaprasādhanam tv atra kāmīnyāḥ kāmīnā kṛtam |
tāni cūdatayā kāntām upaviṣṭam iha dhruvam || [BhP 10.30.27-34]

atra kasyā iti sarvāsām vākyam | anayā iti suhr̥dām | dhanyā iti tatsthānām | tasyā iti
pratipakṣāṅām | na lakṣyanta iti tāḥ khedayantīnām sakhīnām | imānīti tad-
asahamānānām pratipakṣāṅām | atrāvaropiteti sārddham punaḥ sakhīnām | keśeti
punaḥ pratipakṣāṅām ardham | tānīti punaḥ sakhīnām iti jñeyam | tan-mithuna-
viśayaka-tat-tac-chabda-prayogeṇa sauhr̥dādivyañjanāt | yā tu vilokyārtāḥ samabruvan
[BhP 10.30.26] iti sarvāsām evārtir uktā sāpi svasyotkanṭhāviśeṣeṇa sarvatra
saṅgacchata eva ||

|| 10.30 || śrī-vraja-devyaḥ || 429 ||

tatra tasyāḥ śrī-vṛndāvaneśvaryā lilāyām prak-pradarsitam apy eṇapatnī [BhP
10.30.11] ity-ādi-dvayam cānusandheyam ||

tatra vistara-śaṅkāto yā yā vyākhyā na vistṛtā |
sā śrī-daśama-ṭippanyām dṛśyā rasam abhīpsubhiḥ ||

tad evam anena sandarbheṇa śāstra-prayojanam vyākhyātam | tathā caivam astu |

ālībhiḥ paripālitaḥ pravalitaḥ sānandam ālokitaḥ
pratyaśam sumanaḥ-phalodaya-vidhau sāmōdam āmoditaḥ |
vṛndāranya-bhuvi prakāśa-madhuraḥ sarvātīśāyi-śriyā
rādhā-mādhavayoḥ pramodayatu mām ullāsa-kalpa-drumaḥ ||

śrī-prīti-sandarbhah

tādṛśa-bhāvaṁ bhāvaṁ prathayitum iha yo'vatāram āyātaḥ |
ādurjana-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 |
prītyākhyah ṣaṣṭhaḥ sandarbhaḥ samāptim iha saṅgataḥ ||

samāpto'yaṁ ṣaṣṭhaḥ sandarbhaḥ | sampūrṇo'yaṁ granthaḥ |