

[Jiva refers to this book as Kṛṣṇārcana-dīpikā in Brahma-saṁhitā commentary (verse 4).]

Rādhā-kṛṣṇārcana-dīpikā

sanātana-samo yasya
jyāyān śrīmān sanātanaḥ |
śrī-vallabho'nujaḥ so'sau
śrī-rūpo jīva-sad-gatiḥ ||1||¹

purāṇa-saṁhitā-tantra-
mantra-śruti-samanvitam |
gītā-bhāgavataṁ śāstraṁ
jayatād vraja-dhāmasu ||2||

śrī-dāmodara-rādhārcanam arhati vraja-sthānām |
āvaśyakatām aśvyanayo ratrādhidevyam hi ||3||

tatra kaścit śāstra-pramāṇakatvaṁ na manyate, taṁ pratīdam brūmaḥ –

lakṣmīr abhitaḥ strītamā gopyo lakṣmītamāḥ prathitāḥ |
rādhā gopītamā ced asyāḥ kā samā rāmā ||4|| iti ||²

āstām tāvat lakṣmī-vijetr-guṇa-gaṇa-gopī-gaṇa-pradhānatayā śrī-kṛṣṇa-
sandarbhadau nirṇītā |³ atra ca nirṇeṣyamāṇā svayam bhagavataḥ śrī-kṛṣṇasya
svayam lakṣmī-rūpā śrī-rādhā | gopī-jana-mātra-saṁvalitaḥ sa upāsyata ity atra
śāstrāṇi śṛṇu | tatrārōha-bhūmikā-krameṇa darśyate |

ārādhanam hi kṛṣṇasya
bhaved āvaśyakam yathā |
tathā tadya-bhaktānām
no ced doṣo'sti dustaraḥ ||5||⁴

(end page 1)

atra śrī-kṛṣṇasya yathā gautamīya-tantre –

asāre ghora-saṁsāre
sāram kṛṣṇa-padārcanam |
janmāsādyā manuṣyeṣu
śuddhe ca pitṛ-mātari |
yo nārcayati kalpaḥ san
tasmāt pāpataro hi kaḥ ||6||

¹ This verse is used by Jiva as the maṅgalācaraṇa in other works also.

² This verse is quoted at Gopāla-campū 1.25.

³ Portions of RKAD have been lifted wholesale from the Sandarbhas.

⁴ This verse is, but for mukundasya in the place of *hi kṛṣṇasya*, the same as LBhāg 2.1. The following section follows closely on LBhāg 2.

mahābhārata –

mātrvat parrakṣantaṁ
srṣṭi-saṁsāra-kāraṁ |
yo nārcayati deveśaṁ
taṁ vidyād brahma-ghātakam ||7||

atha tadīyānāṁ yathā pādme –

mārkaṇḍeyo'mbarīṣasya
vasur vyāso vibhīṣaṇaḥ |
puṇḍarīko baliḥ śambhuḥ
prahlādo viduro dhruvaḥ ||8||

dālbhyaḥ parāśaro bhīṣmo
nāradādyās ca vaiṣṇavaḥ |
sevyo hariṁ niṣevyāmī
no ced doṣaḥ paraṁ bhavet ||9||

tathā hari-bhakti-sudhodaye (16.76) –

arcayitvā tu govindaṁ
tadīyān nārcayanti ye |
na te viṣṇoḥ prasādasya
bhājanaṁ dāmbhikā janāḥ ||10||

pādmottara-khaṇḍe –

ārādhanānāṁ sarveṣāṁ
viṣṇor ārādhanāṁ param |
tasmāt paratarāṁ devi
tadīyānāṁ samarcanam ||11||

arcayitvā tu govindaṁ
tadīyān nārcayet tu yaḥ |
na sa bhāgavato jñeyaḥ
kevalaṁ dāmbhikaḥ smṛtaḥ ||12|| iti |

atra pūrvatra ca tadīya-śabdena tasya bhaktā eva ucyante | tat tv anye –

(end page 2)

dvau bhūta-sargau loke'smin
daiva āsura eva ca |
viṣṇor bhakti-paro daiva
āsuras tad-viparyayaḥ ||13||

iti viṣṇu-dharmāgni-purāṇādi-niyamāt | tat srṣṭyādi-līlā-gatatve'pi tad-udāsīneṣv
audāsīnyasya yogyatvam | tad-dveṣṭṛṣu tad-dveṣyasyaiveti ca | tathaiva darśitaṁ

saptame rājasūyārambhe śrī-yudhiṣṭhirādibhiḥ śiśupālam prati gāli-pradānādīnā |
ataḥ śrī-bhagavān apy uktaḥ – pravṛttim ca nivṛttim ca (Gītā 16.7) ity ārabhya –

tān ahaṁ dviṣataḥ krūrān saṁsāreṣu narādhamān |
kṣipāmy ajasram aśubhān āsurīṣv eva yoniṣu ||13||
āsurīm yonim āpannā mūḍhā janmani janmani |
mām aprāpyaiva kaunteya tato yānty adhamām gatim ||14|| (Gītā 16.19-20)

tathā –

avajānanti mām mūḍhā mānuṣīm tanum āśritam |
param bhāvam ajānanto mama bhūtamahēśvaram ||15||
moghāśā moghakarmāṇo moghajñānā vicetasah |
rākṣasīm āsurīm caiva prakṛtim mohinīm śritāḥ ||16|| (Gītā 9.11-12)

ity anena svabhaktāḥ stutāḥ |

mahātmānas tu mām pārtha daivīm prakṛtim āśritāḥ |
bhajanty ananyamanaso jñātvā bhūtādīm avyayam ||17||
(end page 3)
satataḥ kīrtayanto mām yatantaś ca dṛḍhavrataḥ |
namasyantaś ca mām bhaktyā nityayuktā upāsate ||18|| (Gītā 9.13-14)

ataeva ikādaśe mad-bhakta-pūjābhādhikā iti | mama pūjato'py abhi
sarvatobhāvenādhikā adhika-mat-prīti-karīty arthaḥ | tasmān mad-bhakta-
pūjāvaśyakā cāntaraṅgā ceti sthite –

eteṣān api sarveṣān
prahlādaḥ pravaro mataḥ |⁵
sarveṣu hari-bhakteṣu
prahlādo hi mahattamaḥ ||20||⁶

saptame prahlādasyaiva hi vākyam --

kvāhaṁ rajaḥ-prabhava īśa tamo 'dhike 'smin
jātaḥ suretara-kule kva tavānukampā |
na brahmaṇo na tu bhavasya na vai ramāyā
yan me 'rpitaḥ śirasi padma-karaḥ prasādaḥ || (BhP 7.9.26)

tatraiva śrī-nṛsimha-vākyam --

bhavanti puruṣā loke
mad-bhaktās tvām anuvratāḥ |
bhavān me khalu bhaktānām
sarveṣān pratirūpa-dhṛk ||22||

⁵ These two lines are LBhāg 2.8, which finishes *yat proktaḥ tasya mahātmyam skānda-
bhāgavatādiṣu.*

⁶ [SkandaP] LBhāg 2.9

sarvataḥ pāṇḍavaḥ śreṣṭhāḥ prahlādādīdṛśād api |
śrīmad-bhāgavatam samyak pramāṇam sphuṭam īkṣate ||23||⁷

tathā śrī-nārada-vākyam --

yūyam nṛ-loke bata bhūri-bhāgā
lokaṁ punānā munayo 'bhiyanti |
yeṣāṁ gr̥hān āvasatīti sāksād
gūḍham paraṁ brahma manuṣya-liṅgam || (7.10.48)⁸

(end page 4)

sa vā ayam brahma mahad-vimṛgya-
kaivalya-nirvāṇa-sukhānubhūtiḥ |
priyaḥ suhr̥d vaḥ khalu mātuleya
ātmārhaṇīyo vidhi-kṛd guruś ca || (7.10.49)

na yasya sāksād bhava-padmajādibhī
rūpaṁ dhiyā vastutayopavarṇitam |
maunena bhaktyopāśamena pūjitaḥ
prasīdatām eṣa sa sātvatām patiḥ || (7.10.50)

vyākhyātam ca śrī-svāmi-caraṇaiḥ – prahlādasya bhāgyam yena devo dṛṣṭaḥ |
vayam tu manda-bhāgyā iti viṣīdantaṁ rājānaṁ praty āha yūyam iti tribhiḥ | padya-
trayasya tātparyārthas tair eva likhitaḥ | na tu prahlādasya gr̥heṣu paraṁ brahma
vasati | na ca tad-darśanārtham munayas tad-gr̥hān abhiyanti | na ca tasya
mātuleyādi-rūpeṇa vartate | na ca svayam eva prasannaḥ | ato yūyam eva tato'pi
samatto'pi bhūri-bhāgā iti bhāvaḥ || iti |

sadātisannikṛṣṭatvān mamatādhikyato hareḥ |
pāṇḍavebhyo'pi yadavaḥ kecic chreṣṭhatamā matāḥ ||

tathā śrī-daśame –

aho bhojayate yūyam janma-bhājo nṛṇām iha |
yat paśyatā'sakṛt kṛṣṇam tad-darśanam api yoginām || (10.82.28)

(end page 5)

tad-darśana-sparśanānāpatha-prajalpa-
śayyāsanāśana-sayauna-sa-piṇḍa-bandhaḥ |
yeṣāṁ gr̥he niraya-vartmani vartatām vaḥ
svargāpavarga-viramaḥ svayam āsa viṣṇuḥ || (10.82.30)

tathā –

śayyāsanātanālāpa-

⁷ LBhāg 2.12, which begins pāṇḍavāḥ sarvataḥ śreṣṭhāḥ.

⁸ KṛṣṇaS 59* (p22), 82 (p33)

krīdā-snānāsanādiṣu |
na viduḥ santam ātmānaṁ
vṛṣṇayaḥ kṛṣṇa-cetasāḥ ||30|| (BhP 10.90.46)

yadubhyo'pi variṣṭho'sau
bhagavān śrīmad-uddhavaḥ |⁹
yādavendrasya yo mantrī
śiṣyo bhṛtyaḥ priyo mahān
ābālyād eva govinde
bhaktir asya sadottamā ||31||¹⁰

tathā tṛtīye –

yaḥ pañca-hāyano mātrā
prātar-āśāya yācitaḥ |
tan naicchad racayan yasya
saparyān bāla-līlayā ||32|| (BhP 3.2.2)

śrī-daśame ca --

vṛṣṇinām pravaro mantrī kṛṣṇasya dayitaḥ sakhā |
śiṣyo bṛhaspateḥ sākṣād uddhavo buddhi-sammataḥ ||33||
tam āha bhagavān preṣṭham bhaktam ekāntinaṁ kvacit |
grhītvā pāninā pāniṁ prapannārtiharo hariḥ ||34|| (10.46.1-2)

ekādaśe ca (16.24) tvam tu bhāgavateṣv aham iti | na ca saṅkarsaṇo na śrīr
naivātmā ca yathā bhavān iti ca | ataeva tṛtīye svayaṁ tathaivācaritam --

(end page 6)

noddhavo 'ṅv api man-nyūno
yad guṇair nārditaḥ prabhuḥ |
ato mad-vayunaṁ lokam
grāhayann iha tiṣṭhatu ||35|| (BhP 3.4.3)

yad yasmād guṇaiḥ sattvādibhir nārdito na pīditaḥ guṇātitaḥ ity arthaḥ | yataḥ
prabhuḥ bhakti-rasāsvāde prabhaviṣṇuḥ |

vraja-devyo varīyasya idṛśād uddavād api |
yad āsām prema-mādhuryaṁ sa eṣo'py abhiyācate ||36|| (LBhāg 2.29)

tathā hi daśame --

dṛṣṭvaivam ādi gopīnām
kṛṣṇāveśātma-viklavam |
uddhavaḥ paramaḥ prītas tā
namasyann idaṁ jagau ||37|| (BhP 10.47.57)

⁹ The first two lines follow LBhāg 2.22. sarvebhyo for bhagavān.

¹⁰ The last two lines are Lbhag 2.25.

namasyann iti vartamāna-śatṛ-prayogo namaskārasyānavacchinnatvam bodhayati |
idaṁ vakṣyamāṇaṁ tad evāha --

etāḥ paraṁ tanu-bhṛto bhuvi gopa-vadhvo
govinda evam akhilātmani rūḍha-bhāvāḥ |
vāñchanti yad bhava-bhiyo munayo vayam ca
kiṁ brahma-janmabhir ananta-kathā-rasasya ||38|| [BhP 10.47.58]

bhāvasya durlabhatvād dhi tāsām tat-siddhaye punaḥ |
pāda-reṇūkṣitaṁ yena tṛṇa-janmāpi yācyate ||39||¹¹

tathā hi śrī-daśame --

āsām aho caraṇa-reṇu-juṣām ahaṁ syām
vṛndāvane kim api gulma-latauṣadhīnām |
(end page 7)
yā dustyajaṁ sva-janam ārya-pathaṁ ca hitvā
bhejur mukunda-padaṁ śrutibhir vimṛgyām ||40|| [BhP 10.47.61]

tasyā mṛgyatvaṁ śrutibhir evoktaṁ, yathā tatraiva --

nibhṛta-marun-manokṣa-dṛḍha-yoga-yujo hṛdi yan
munaya upāsate tad-arayo'pi yayuḥ smaraṇāt |
striya urugendra-bhoga-bhuja-daṇḍa-ṣakta-dhiyo
vayam api te samāḥ sama-dṛṣo'ṅghri-saroja-sudhāḥ ||41|| (BhP 10.87.23)

atra pratiyugmāntarasthasyāpi śabdasya dvayena yugma-dvayaṁ pṛthag avamyate |
tataś ca tad brahmākhyā tat taṁ munaya upāsate tad arayo'pi yayuḥ smaraṇāt |
striyaḥ śrī-vraja-devyaḥ aṅghri-saroja-sudhās tat-prema-maya=mādhuryāṇi yayuḥ |
vayam api samadṛśas tābhiḥ sama-bhāvāḥ satyaḥ samās tābhiḥ tulyatām prāptāḥ |
vyūhāntareṇa gopyo bhūtvā tavāṅghri-saroja-sudhā yayima ity arthaḥ | atra bṛhad-
vāmana-purāṇe tāsām prārthanā pūrvakāṇi vākyaṇi santi | strī-śabdasya gopī
vācakatvam | tad arayo'pi yayuḥ smaraṇād ity anenāsurāṇām api mokṣa-dātrtvena
anyatayā prasiddhasya śrī-kṛṣṇasyaivāmbanātvena labdhavāt | tāsām eva tasmin
kevalena rāgeṇa bhajana-prasiddheḥ | tad etad apy āstām śrī-nārāyaṇāṅga-sthitāyā
lakṣmīto'pi tāsām parama-vailakṣyaṁ tenaiva tādrśa-nija-bhakti-hetutvena
darśitam | yathā tatraiva --

(end page 9)

nāyaṁ śriyo'ṅga u nitānta-rateḥ prasādaḥ
svar-yoṣitām nalina-gandha-rucām kuto 'nyāḥ ||42|| (BhP 10.47.60)

ity anena lakṣmīyādikā niravaśeṣā eva striyo nāmubhiḥ śalākṣyaṁ prāpnvantīti
vilakṣaṇā | tatrāpy udagād ity anena sa prasādas tāsu rāsa-prasaṅge uditavān eva na

¹¹ The second line is exactly 2.41, the first line of which is *na citraṁ prema-mādhuryam
āsām vāñched yad uddhavaḥ* |

tu jāta iti svābhāvika-premavatyah | kevalasya śrī-vṛndāvana-vihāriṇaḥ pūrṇa-
bhagavataḥ sarvato vilakṣaṇasya nitya-preyasī-rūpā iti | sarvato vilakṣaṇā-lakṣmī-
viśeṣatvena prāptāḥ | tasmāt tābhiḥ saha tasya pūjanam āvaśyakam ity āyātam |
tataḥ sthūṇa-nikhanana-nyāyena tad-arthaṁ tāsāṁ svarūpaṁ nirūpyate | tatrātau
śrī-bhagavat-sandarbhe¹² brahmeti paramātmēti bhagavān iti śabdyate ity (BhP
1.2.11) ādinā śrī-bhagavantaṁ suṣṭhu nirdhārya tasya śakti-dvayī nirūpitā |
māyākhyā svarūpa-bhūtākhyā ca |

tatra --

ṛte'rthaṁ yat pratīyeta
na pratīyeta cātmani |
tad vidyād ātmano māyāṁ
yathābhāso yathā tamaḥ || [BhP 2.9.33]

ity anena –

eṣā māyā bhagavataḥ sṛṣṭi-sthity-anta-kāriṇī |
tri-varṇā varṇitāsmābhiḥ kim bhūyaḥ śrotum icchasi || (BhP 11.3.16)

ity anena māyā-śaktir nirūpitā | tatra tasyā amśās ca darśitāḥ ||

atha yan na sprśanti na vidur mano buddhīndriyā sarvaiḥ ity (BhP 6.16.20) ādinā |

tvam ādyaḥ puruṣaḥ sāksād
īśvaraḥ (end page 9) prakṛteḥ paraḥ |
māyāṁ vyudasya cic-chaktyā
kaivalye sthita ātmani || [BhP 1.7.23]

ity anena ca svarūpa-bhūtācintya-śaktir darśitā | tasyā vṛtti-bhedenāntāyāḥ --
śriyā puṣṭyā girā kāntyā kīrtiyā tuṣṭyelayor jayā ity ādi kiyanto bhedaś ca darśitā
(BhP 10.39.55) | sā ca śakti-dvayī aparā ceti śrī-viṣṇu-purāṇe darśitā --

sarva-bhūteṣu sarvātman
yā śaktir aparā tava |
guṇāśrayā namas tasmai
śāśvatāyai sureśvara ||45||

yātīta-gocarā vācāṁ
manasāṁ cāviśeṣaṇā |
jñāni-jñāna-paricchedyā
vande tām īśvarīm parām ||46|| ity anena (ViP 1.19.76-77) ||

tatra prathamā śrī-vaiṣṇavānāṁ jagadvad-upekṣaṇīyā yan-mayī eva khalu tasya
jagattā | dvitīyā tu teṣāṁ śrī-bhagavad-upāsyā tadīya-svarūpa-bhūtā yan-mayy eva
khalu tasya bhagavattā | tatraikam eva svarūpāmśitvena śaktimattvena ca virājatīti |

¹² This is the starting point of the Bhagavat-sandarbha. The two following verses are quoted in section 16 and 21.

yasya śakteḥ svarūpa-bhūtatvaṁ nirūpitam | cic-chakti-mattā pradhānena
virājamānaṁ bhagavat-saṁjñam āpnotīti tatraiva darśitam eva | tad evaṁ śaktitva-
prādhānyena virājamānaṁ lakṣmī-saṁjñam āpnotīti darśayitum prakaraṇam
utthāpyate |

¹³tatra tāvad ekasyaiv svarūpasya sattvāc cittād ānandāc ca svarūpa-bhūtā śaktir
apy ekā tridhā | tad uktam **viṣṇu-purāṇe** --

hlādinī sandhinī saṁvit
tvayy ekā sarva-saṁsthitau |
hlāda-tāpa-karī miśrā
tvayi no guṇa-varjite ||47|| iti (ViP 1.12.68)

vyākhyātaṁ ca svāmibhiḥ | hlādinī āhlāda-karī (end page 10) sandhinī santatā
saṁvid vidyā-śaktiḥ | ekā mukhyā avyabhicāriṇī svarūpa-bhūteṭi yāvat | sā sarva-
saṁsthitau sarvasya samyak sthitir yasmāt tasmin sarvādhiṣṭhāna-bhūte tvayy eva
na tu jīveṣu ca sā guṇamayī trividhā sā tvayi nāsti | tām evāha hlāda-tāpa-karī
miśrā iti | hlāda-karī manaḥ-prasādotthā sāttvikī | tāpakarī viṣaya-viyogādiṣu tāpa-
karī tāmasī | tad-ubhaya-miśrā viṣaya-janyā rājasī | tatra hetuḥ -- sattvādi-guṇa-
varjite | tad uktam **sarvajña-sūktau** –

hlādinyā saṁvid-āśliṣṭaḥ
sac-cid-ānanda īśvaraḥ |
svāvidyā-saṁvṛto jīvaḥ
saṅkleśa-nikarākaḥ ||48|| iti (Bhāvārtha-dīpikā 1.7.6)

atra kramād utkarṣeṇa sandhinī-saṁvid-dhlādinyā jñeyāḥ | tatra ca sati ghaṭānām
ghaṭatvam iva sarveṣāṁ satām vastūnām pratīter nimittam iti kvacit sattā-
svarūpatvena āmnāto'py asau bhagavān **sad eva somyedam agra āsīd** ity atra sad-
rūpatvena vyāpadiśyamānā mayā sattām dadhāti dhārayati ca sā sarva-deśa-kāla-
dravyādi-prāptikarī sandhinī | tathā saṁvid-rūpo'pi yayā saṁvetti saṁvedayati ca
sā saṁvit | tathā hlāda-rūpo'pi yayā saṁvid utkaṭa-rūpayā tam hlādam saṁvetti
saṁvedayati ca sā hlādinīti vivecanīyam |

tad evaṁ tasyā mūla-śaktes try-ātmakatvena siddhe yena sva-prakāśatā-lakṣaṇena
tad-vṛtti-viśeṣeṇa svarūpaṁ svayaṁ svarūpa-śaktir vā viśiṣṭam āvirbhavati tad
viśuddha-sattvam | tac cānya-nirapekṣayas tat-prakāśa iti jñāpana-jñāna-vṛttikatvāt
saṁvid eva | asya māyayā sparśābhāvāt viśuddhatvam |¹⁴

tad uktam **śrī-viṣṇu-purāṇe** (end page 12) –

sattvādayo na santīṣe
yatra ca prakṛtā guṇāḥ |
sa śuddhaḥ sarva-śuddhebhyaḥ
pumān ādyaḥ prasīdatu ||49|| iti | [ViP 1.9.44]

¹³ The following passage ending with viśuddhatvam is in BhagS 117.

¹⁴ This entire section beginning with *hlādinī sandhinī saṁvit* is found in Bhagavat-sandarbhā, section 117.

śrī-daśame ca viśuddha-sattvaṃ tava dhāma śāntam ity ādi (BhP 10.27.4)

harir hi nirguṇaḥ sāksāt
puruṣaḥ prakṛteḥ paraḥ |
sa sarva-dṛg upadraṣṭā
taṃ bhajan nirguṇo bhavet || iti [BhP 10.88.5]

ekādaśe ca sattvaṃ rajas tama iti guṇā jīvasya naiva me iti [BhP 11.25.12] |
gītopaniṣatsu ca –

ye caiva sāttvikā bhāvā rājasās tāmasās ca ye |
matta eveti tān viddhi na tv ahaṃ teṣu te mayi ||
tribhir guṇa-mayair bhāvair ebhiḥ sarvam idaṃ jagat |
mohitaṃ nābhijānāti mām ebhyaḥ param avyayam || iti [Gītā 7.12-3]

tatra cedam eva viśuddha-sattvaṃ sandhiny-amśa-pradhānam ced ādhāra-śaktiḥ |
saṃvid-amśa-pradhānam ātma-vidyā | hlādinī-sārāmśa-pradhānam guhya-vidyā |
yugapat śakti-traya-pradhānam mūrṭiḥ | atrādhāra-śaktyā bhagavad-dhāma
prakāśate | tad uktaṃ – yat sātvatāḥ puruṣa-rūpam uśanti sattvaṃ loko yata [BhP
12.8.40]¹⁵ iti |

tathā jñāna-tat-pravaraka-lakṣaṇa-vṛtti-dvayakayātma-vidyayā tad-vṛtti-rūpam
upāsakāśrayaṃ jñānam prakāśate | evaṃ bhakti-tat-pravartaka-lakṣaṇa-vṛtti-
dvayakayā guhya-vidyayā tad-vṛtti-rūpā prītyātmikā bhaktiḥ prakāśate |

ete eva viṣṇu-purāṇe lakṣmī-stave spaṣṭīkrte – (end page 12)

yajña-vidyā mahā-vidyā
guhya-vidyā ca śobhate |
ātma-vidyā ca devi tvaṃ
vimukti-phala-dāyini || [ViP 1.9.118] iti |

yajña-vidyā karma | mahā-vidyā aṣṭāṅga-yogaḥ | guhya-vidyā bhaktiḥ | ātma-vidyā
jñānam | tat-tat-sarvāśrayatvāt tvam eva tat-tad-rūpā vividhānām muktinām
anyeṣāṃ ca vividhānām phalānām dātri bhavasīty arthaḥ |^{k16} śrutis ca parāśya
śaktir vividhaiva śrūyate svābhākiī jñāna-bala-kriyā ceti |

athaihvambhūtānanta-vṛttikā yā svarūpa-śaktiḥ sā tv iha bhagavad-vāmāmśa-vartino
mūrtimato lakṣmīr evety āha anapāyini bhagavati śrīḥ sāksād ātmano hareḥ | [BhP
12.11.20] iti | ṭikā ca – anapāyini hareḥ śaktiḥ | tatra hetuḥ sāksād ātmanaḥ sva-
svarūpasya cid-rūpatvāt tasyās tad-abhedād ity arthaḥ ity eṣā |

atra sāksāt-śabdena māyā paraity abhimukhe ca vilajjamānā iti [BhP 2.7.47]
vimohitā vikatthante mamāham iti durdhiyaḥ | [BhP 2.5.13] ity uktvā māyā neti
dhvanitam | atra anapāyitvaṃ yathā hayaśīrṣa-pañcarātre –

¹⁵ This appears to be evidence that 8 is the original source of the material, not 117. To be followed.

¹⁶ k. This section can be found in RKAD 12-13.

paramātmā harir devaḥ tac-chaktiḥ śrīr ihoditā |
śrīr devī prakṛtiḥ proktā keśavaḥ puruṣaḥ smrtaḥ |
na viṣṇunā vinā devī na hariḥ padmajām vinā ||51|| iti |

viṣṇu-purāṇe (ViP 1.9.143) –

nityaiva sā jagan-mātā viṣṇuḥ śrīr anapāyinī |
yathā sarva-gato viṣṇus tathā śrīs tat-sahāyinī ||52||¹⁷

(end page 13)

devatve deva-dehā sā mānuṣatve ca mānuṣi |
harer dehānurūpām vai karoty eṣātmanas tanum ||53|| iti ca |

brahma-saṁhitāyām (5.8) niyatiḥ sā ramā devī tat-priyā tad-vaśam tadā iti |
niyamyate svayam bhagavaty eva niyatābhavatīti svarūpa-bhūtā śaktiḥ | devī
dyotamānā prakāśa-rūpety arthaḥ | cid-rūpam iti **skānde** –

aparam tv akṣaram yā sā prakṛtir jaḍa-rūpikā |
śrīḥ parā prakṛtiḥ proktā cetanā viṣṇu-saṁśrayā ||54||

tataś ca bhagavān kṛṣṇa-saṁjña eva iti nirdhārite na viṣṇunā | vinā devītyādi
devatve deva-dehā sā ity ādi tadiya-svarūpa-bhūtā īśa-vāmāśa-vartinī lakṣmī kim
ākhyā | iti nirdhāryā | tatra dvayor api pūryoḥ śrī-mahiṣyākhyā jñeyā | tadiya-
svarūpa-śaktitvaṁ skānda-parbhāsa-khaṇḍe śiva-gaurī-saṁvāde gopyādity-
māhātmye dr̥ṣṭam yathā --

purā kṛṣṇo mahā-tejā yadā prabhāsam āgataḥ |
sahito yādavaīḥ sarvaiḥ ṣaṭ-pañcāśat-prakoṭibhiḥ ||
ṣoḍaśaiva sahasrāṇi gopyas tatra samāgatāḥ |
lakṣam ekaṁ ṣaṣṭhir ete kṛṣṇa-sutāḥ priye || ity upakramya | (end page 14)

tato gopyo mahā devī vidyā yāḥ ṣoḍaśa smṛtāḥ |
tāsām nāmāni te vaksye tāni hy eka-manāḥ śṛṇu ||
lambinī candrikā kāntā krūrā śāntā mahodayā |
bhīṣaṇī nandinī śokā supūrvā vimalā kṣayā ||
subhadrā śobhanā puṇyā haṁsītā kalāḥ kramāt |
haṁsa eva yataḥ kṛṣṇaḥ paramātmā janārdanaḥ |
tasyaitāḥ śaktayo devī ṣoḍaśaiva prakīrtitā ||
candrarūpī mataḥ kṛṣṇa kalā-rūpāstu tāḥ smṛtāḥ |
sampūrṇa-maṇḍalā tāsām mālinī ṣoḍaśī kalā ||
pratipat-tithim ārābhya sañcaratya āsu candramāḥ |
ṣoḍaśaiva kalā yās tu gopī-rūpā varānane ||
ekaikaśas tāḥ sambhinnāḥ sahasreṇa pṛthak pṛthak |
evam te kathitam devī rahasyam jñāna-sambhavam |

¹⁷ This section quoted from Bhagavat-sandarbhā 118.

ya etaṁ veda puruṣaḥ jñeyo vaiṣṇavo budhaiḥ ||

tatra gopyo rājñya ity arthaḥ | gopo bhūpe'pīty amaraḥ | lambinī avatāra-śaktiḥ |
haṁsaśīty atra prāptasya haṁsasya vācyam āha haṁsa eveti | sa ca candra-rūpī
candra dṛṣṭāntenanoddeśya ity arthaḥ | kalā-rūpā iti tās ca śaktayaḥ
candrasyāmṛtety ādi kalā dṛṣṭāntenoddeśyā ity arthaḥ |

anuktām antimām mahāśaktim āha sampūrṇeti | seyaṁ tu kalā samaṣṭhirūpā jñeyā
| dṛṣṭāntopādānāc candrasya tādrṣatvam āha pratipad iti | āsu etat-tulātve
vivakṣitam āha ṣoḍaśaiveti | ṣoḍaśānām (end page 15) eva vidyārūpatvāt | etad-
upadeśasya jñāna-sambhava-rahasyatvāt taj-jñānasya
vaiṣṇavatvānumāxakaliṅgatvāc ca | krūrām iṣaṇāsokānām api bhagavat-svarūpa-
bhūtānām eva satinām mallānām āsanir ity ādivat śrī-kṛṣṇasya kaṭhinatvaa-
pratyāyakatvāt | mṛtur bhojapater itivat durjana-vicitrāsakatvāt | asatām śāstetivat
tadiya-śoka-hetutvād evaṁ ca tat-tan-niruktir upapadyate | yathā prakāśaika-
rūpāyā eva sūrya-kāntor ulūkeṣu tāmisrādi-vyañjakatā | tataś candra-rūpī mata
kṛṣṇaḥ kalā-rūpas tu tāḥ smṛtā iti sphuṭam eva svarūpa-bhūtatvam darśitam | tad
evaṁ tāsām svarūpa-śaktitve lakṣmītvam tāsām siddhaty eva | tad evaṁ abhipretya
tāsām lakṣmītvam āha śrī-śukaḥ --

gr̥heṣu tāsām anapayyātarkya-kṛṇ
nirasta-sāmyātiśayeṣv avasthitaḥ |
reme ramābhir nija-kāma-sampluto
yathetarō gār̥haka-medhikāmś caran ||63|| (BhP 10.59.43)

ṭikā ca – ramābhir lakṣmyā amśa-bhūtābhir ity eṣā | svarūpa-śaktitvād eva reme ity
uktam | ato nijaḥ striyaḥ paramānanda-śakti-viśeṣodaya-rūpa-prema-viśeṣa-svarūpo
yaḥ kāmas tena sampluto vyāpta iti | tatra śrīmaty ābhāsāyām bhū-śakti-rūpatvam
pādmottara-khaṇḍādu | yamunāyāḥ kṛpā-śakti-rūpatvam skānda-yamunā-
māhātmyādāv ity anveṣaṇīyam | kintu satyabhāmāyā harivamśādu saubhāgyāti-
(end page 16) śayasya vivakṣitatvāt prema-śakti-pracura-bhū-śaktitvam jñeyam |
svayaṁ lakṣmīs tu rukmiṇī |

dvārakāyām abhūd rājan mahāmodaḥ puraukasām |
rukmiṇyā ramayopetaṁ dṛṣtvā kṛṣṇaṁ śriyaḥ patim || (BhP 10.54.60)

ity ādiṣu tasyām eva bhūriśaḥ prasiddheḥ | ataḥ svayaṁ lakṣmītvēnaiva paraspara-
yogyatām āha śrī-śukaḥ --

asyaiva bhāryā bhavitum rukmiṇy arhati nāparā |
asāv apy anavadyātmā bhaiṣmyāḥ samucitaḥ patiḥ ||64|| (BhP 10.53.37)

¹⁸ ataḥ svayaṁ bhagavato'nurūpatvena svayaṁ lakṣmītvam prasiddham eva | atha
śrī-vṛndāvane tadiya-svarūpa-śakti-prādurbhāvāḥ śrī-vraja-devyaḥ | yathā brahma-
samhitāyām (5.37) --

¹⁸ From here to darśitavān, KṛṣṇaS 185-186, page 110. See also Gopāla-campū 15.75.

ānanda-cinmaya-rasa-pratibhāvitābhis
tābhir ya eva nija-rūpatayā kalābhiḥ |
goloka eva nivasaty akhilātma-bhūto
govindam ādi-puruṣam tam ahaṁ bhajāmi ||65|| iti |

tatra tābhiḥ śrī-gopībhir mantre (5.24) tac-chabda-prayogāt | ānanda-cin-maya-rasena prema-rasa-viśeṣeṇa praitbhāvitābhis tat-pradhānābhir ity arthaḥ | hlādinī-sāra-vṛtti-viśeṣa-rūpatvāt | kalātvenaiva nija-rūpatve siddhe punar nija-rūpatayoktiḥ prakāṣa-līlāyām (end page 17) parakīyābhāsatvasya vyavacchedārtham | yata uktam tatraiva śriyaḥ kāntāḥ kāntāḥ parama-puruṣaḥ (5.56) iti | śrī-parama-puruṣayor aupapatyam nāstīti yuktam ca darśitavān | etad abhiprāyeṇaiva svāyambhuvāgame'pi śrī-bhū-līlā-śabdaiḥ tat-preyasī-viśeṣatvam upadiṣṭam |

ataeva gopījanā vidyā-kalā-preraka ity atra tāpanī-vākye śrīmad-daśakṣarasathanāma-niruktau ye gopījanās te ā samyag yā vidyā parama-prema-rūpā tasyāḥ kalā-vṛtti-rūpā iti vyākhyeyam | rāja-vidyā rāja-guhyam ity ādi gītā-prakaranāt bhagavaty avidyā-saṁśleṣābhāvāt | tad uktam hlādinīty ādi | tatas tāsām prerakas tat kṛdāyām pravartakaḥ | sa ca patitva eva viśrāntaḥ | iti vallabha-śabdenaikārthyam eva | janma-jarābhyām bhinna ity ādau sa vo hi svāmī bhavati iti tasyām eva śrutau, tāḥ prati durvāsā-vākyāt | strī-sambandhe svāmī-śabdaḥ paatyāv eva rūdhaḥ | svāmīno devṛ-devarāv ity amara-koṣāt | pāda-nyāsair ity ādau [BhP 10.33.7] kṛṣṇa-vadhva ity śrī-śuka-vacanam | ṛṣabhasya jaguḥ kṛtyāni [BhP 10.33.21] ity atra ṭikā ca ṛṣabhasya patyuh ity | saṅgītaśāstre ca, gopīpatir ananto 'pi vaṁśadhvanivaśam gataḥ iti. śrīmac-chaṅkarācārya-kṛte yamunāstotre ca, vidhehi tasya rādhikādhavānghripankaje ratim iti | uddhavam prati śrī-bhagavatā ca -- ballavyo me madātmikāḥ [BhP 10.46.6] iti | tad idam gacchoddhava vrajam saumya pitror naḥ prītim āvaha iti [BhP 10.46.3] (end page 18) vallabhābhīmānitām ātmani vyajya śrīkṛṣṇasya vacanam brāhmaṇasya mama brāhmaṇīty ādivat gopārūpasya mama gopī-rūpā ity arthaḥ | atas tāsām api tathāivābhīmānam tatraivoktam -- api bata madhupuryām āryaputro 'dhunāste iti (10.47.11) | tathāiva ca kumārīnām saṅkalpa-vacanam – nanda-gopa-sutam devi patim me kurute namaḥ iti (10.22.4) |

na kevalam sādharmaṇa-rītyā dāmpatyavyavahāras tābhir mama kintu mad-ātmikā mat-svarūpa-śaktaya ity arthaḥ | ātma-śabdasya manivācakatvena tā man-manaskā (10.46.4) ity ādy uktam punar uktam syāt | uktam ca tāsām svarūpa-śaktitvam śrī-śukadevena –

tābhir vidhuta-śokābhir bhagavān acyuto vṛtaḥ |
vyarocatādhikam tāta puruṣaḥ śaktibhir yathā || iti | (10.32.10)

tābhiḥ śaktibhir yathā yāvat tathā tatrātiśuśubhe tābhir bhagavān devakī-sutaḥ ity ādi | cakāṣa gopī-pariṣad-gato'rcita ity ādi | vyarocatainānka ivodubhir vṛta ity ādi | svarūpa-śaktitvād evādhikam vyarocata ity ādy-uktam upapadyate | sva-śaktyeka-prakāṣat śrī-bhagavataḥ | atas tāsām lakṣmī-samjñatvam apy uktam brahma-samhitāyām lakṣmī-sahasra-śata-sambhrama-sevyamānam iti | śriyaḥ kāntāḥ kāntāḥ parama-puruṣa ity | śrī-daśame ca --

(end page 19) gopyo labdhvācyutam kāntam śriya ekānta-vallabham iti (10.33.14)
gopya eva śriya kāntam manoharam ekānta-vallabham raho-ramaṇam | tasmāt
nāyam śriyo'ṅga iti śukānuvādaḥ sāmānye lakṣmī-vijayam vyanakti | lakṣmī-
sahasreti viriṅca-vāṇī lakṣmī-viśeṣatvam urīkaroti | kurutve'pi śrī-yudhiṣṭhirādinām
pāṇḍava-samjñatvam | lakṣmīve'pi vraja-devīnām gopī-samjñatvam iti | tasmāt
tāsām parama-lakṣmī-rūpatvena tan-nitya-preyasītvam siddham |

tathā ca gautamīya-tantre daśārṇa-vyākhyāyām (20-21) --

gopīti prakṛtiṃ vidyāj janas tattvasamūhakaḥ |
anayor āśrayo vyāptyā kāraṇatvena ceśvaraḥ ||67||
sāndrānandaṃ paraṃ jyotir vallabhatvena kathyate |
athavā gopī prakṛtir janas tadamśamaṇḍalam ||68||
anayor vallabhaḥ proktaḥ svāmī kṛṣṇākhyā īśvaraḥ |
kāryakāraṇayor īśaḥ śrutibhis tena gīyate ||69||
anekajanmasiddhānām gopīnām patir eva vā |
nandanandana ity uktas trailokyānandavardhanaḥ ||70|| iti.

ataeva prathamā prakṛtiḥ pradhānam | dvitīyā svarūpa-śaktiḥ | tattvāni mahad-
ādīni amśaḥ |

jñāna-śakti-balaiśvarya-vīrya-tejāmsy aśeṣataḥ |
bhagavac-chabda-vācyāni vinā heyair guṇādibhiḥ ||71||

iti viṣṇu-purāṇoktāḥ (ViP 6.5.79) |

atra anekajanmasiddhānām iti, bahūni me vyatītāni (end page 20) janmāni tava
cārjuna [bg 4.5] itivat anādi-siddhatvam eva bodhayati | patir eva ity eva-kāreṇa
prakaṭa-līlāyām upapatitva-vyavahāras tu māyika evety arthaḥ | sa cāgre
darśayiṣyate | vā-śabdasyaivottara-pakṣatā-bodhanāya |¹⁹

tad evam ādibhir viśiṣṭatvenaiva tad-ārādhanaḥ āsām nitya-preyasītvam siddham |
tac-chṛtīnām tad-ārādhānām cānāghananatabhāvitvāt | sa hi mantre caturdhā
pratiyate | mantrasya kāraṇa-rūpatvena varṇa-samudāya-rūpatvena, adhiṣṭhāṭṭ-
devatā-rūpatvena ārādhya-rūpatvena ca | atra kāraṇa-rūpatvam tad-adhiṣṭhāṭṭ-
devatā-rūpatvam coktam brahma-samhitāyām prakṛtyā puruṣeṇa ca iti (5.3) |
prakṛtir mantrasya svarūpas trayam eva śrī-kṛṣṇaḥ kāraṇa-rūpatvāt | tad evoktam
ṛṣy-ādi-smaraṇe kṛṣṇaḥ prakṛtir iti | sa eva adhiṣṭhāṭṭ-devatā-rūpaḥ | varṇa-
samudāya-rūpaṃ coktam tatraiva – kāmaḥ kṛṣṇāyety (BrahmaS 5.24) ādinā |
uktaṃ ca hayaśirṣa-pañcarātre

vācyatvam vācakatvam ca devatā-mantrayor hi |
abhedenocyate grahma tattvavidbhir vicārataḥ || iti |

¹⁹ GCP 15.73-75

ārādhya-rūpatvaṁ ca tatraiva **brahma-saṁhitāyām** -- **īśvaraḥ paramaḥ kṛṣṇaḥ**
saccidānanda-vigrahaḥ | anādir ādir ity ādinā (5.1) kvacid durgāyā adhiṣṭhātṛtvaṁ
tu śakti-śaktimator abheda-vivakṣayā | ata uktam gautamiya-kalpe – **yaḥ kṛṣṇaḥ**
saiva durgā syād yā durgā kṛṣṇa eva sa iti | yataḥ śrī-kṛṣṇas tatra svarūpa-śakti-
rūpeṇa durgā nāma | tasmān neyaṁ māyāṁśa-bhūtā durgā iti gamyate | niruktiś
cātra duḥkhena **(end page 21)** gurv-ārādhanādi-prayāsenā gamyate jñāyate iti |
tathā ca **nārada-pañcarātre** śruti-vidyā-saṁvāde –

jānāty ekā parā kāntam saiva durgā tad-ātmikā |
yā parā parayā śaktir mahāviṣṇu-svarūpiṇī |
yasyā vijñāna-mātreṇa parāṇām paramātmanaḥ |
muhūrtād eva devasya prāptir bhavati nānyathā ||
ekeyaṁ prema-sarvasva-svabhāvā śrī-gokuleśvarī |
anayā sulabho jñeya ādi-devo'khileśvaraḥ ||
bhaktir bhajana-sampattir bhajate prakṛtiḥ priyam |
jñāyate'tyanta-duḥkhena seyaṁ prakṛtir ātmanaḥ |
durgeti gīyate sarvair akhaṇḍa-rasa-vallabhā ||
asyā āvarikā śaktir mahāmāyā'khileśvarī |
yayā mugdham jagat sarvaṁ sarva-dehābhimāninaḥ || iti |

ataeva māyām vyudasya cic-chaktyā kaivalye sthita ātmanīti prathamokteḥ | na
yatra māyā kim utāpare harer iti dvitīyokteḥ māyātīta-vaikuṇṭhāvaraṇa-kathane
yathoktam pādmottara-khaṇḍe –

satyācyutānanta-durgā-viṣvaksena-gajānanāḥ |
śaṅkha-padma-nidhī lokāś caturthāvaraṇam smṛtam || ity ady uktvā –

nityāḥ sarve pare dhāmni ye cānye'pi divaukasāḥ |
te vai prakṛta-nāke'sminn anityās tridiveśvarāḥ || **(end 22)**

iti teṣām śrī-bhagavad-aṁśa-rūpatvam uktam **trailokya-sammohana-tantre** --

sarvatra devadevo'sau
gopa-veśa-dharo hariḥ |
kevalam rūpa-bhedena
nāma-bhedaḥ prakīrtitaḥ || **77** ||

ato nāma-mātra-sādhāreṇa'nanya-bhaktair na vibhetavyam kintu bhāgavatāir nitya-
vaikuṇṭha-sevakatvāt viṣvaksenādivat sat-kāryā eva te | **arcayitvā tu govindam**
tadiyān nārcayet tu yaḥ ity ādi-vacanena tad-asatkāre doṣa-śravaṇāt | ateva tān
evoddiśya uktam **ekādaśe** –

durgām vināyakaṁ vyāsaṁ
viṣvaksenaṁ gurūn surān |
sve sve sthāne tv abhimukhān
pūjayet prokṣaṇādibhiḥ || **78** || (BhP 11.27.29)

atha prakṛtam anusarāmaḥ | sad eva śrī-gopīnām svarūpa-śaktitve prasiddhe śrī-
kṛṣṇasya nitya-preyasī-rūpatvaṁ siddham eva | tatas tābhiḥ saha tasya pūjana
āvaśyakatā svataḥ siddhā | atra punaḥ prativādī prāha, yadi tāḥ kṛṣṇasya nitya-
priyāḥ, tarhi kathāṁ parakīyārūpatvaṁ | tatrāpi putrādi-samyokṛtvaṁ śrūyate |
satyaṁ tad-rūpatvaṁ māyikam iti vaiṣṇava-toṣaṇī-nāmnīyām śrī-daśama-ṭippanyām
kṛṣṇa-sandarbhādu ca pramitam iti vistara-bhayān nātra prapañcitam |

atha sāmānyataḥ śrī-kṛṣṇa-priyāḥ khalu dvidhā | nitya-siddhāḥ sādhana-siddhāś ca
| tatra nitya-siddhāḥ pūrvoktiḥ | sādhana-siddhāś ca trividhāḥ | ṛṣijāḥ śrutayo deva-
kanyāś ca | tatra ṛṣijā yathā **pādmottara-khaṇḍe** --

(end 23)

purā maharṣayaḥ sarve daṇḍakāraṇya-vāsinaḥ |
dṛṣtvā rāmaṁ hariṁ tatra bhoktum aicchan suvigraham ||79||
te sarve strītvam āpannāḥ samudbhūtāś ca gokule |
hariṁ samprāpya kāmena tato muktā bhavārṇavāt ||80||²⁰

na ca vaktavyaṁ gokula-jātānām prāpañcika-dehāditvaṁ na sambhavatīti | avatāra-
līlāyāḥ prāpañcika-mīśratvāt | śrī-devakī devyām api ṣaḍ-garbha-samjñakānām
janma śrūyate iti |

śrutayo yathā **bṛhad-vāmana-purāṇādiṣu** śrūyante | yata eva tathā vyākhyātaṁ
striya urugendra-bhoga-bhuja-daṇḍa-viśakta-dhiyo vayam apīti (BhP 10.87.23) |
gāyatrī ca tāsu jāteti **pādme sṛṣṭi-khaṇḍe** yathā brahmaṇā gopa-kanyāyā gāyatrīyā
udvāhe gopeṣu śrī-aiṣṇu-vākyam –

mayā jñātvā tataḥ kanyā dattā caiśāviriñcaye |
yuṣmākaṁ ca kule cāhaṁ deva-kāryārtha-siddhaye |
avatāraṁ kariṣyāmi mat-kāntā tu bhaviṣyati || iti |

deva-kanyāś ca yathā śrī-**daśame** tat-priyārtham sambhavantu sura-striya iti (BhP
10.1.13) | ata sura-striyas tāsām śrī-kṛṣṇa-priyāṇām upayogāyeveti gamyate | atas
tat-priyārtham ity evoktaṁ, na tu tat-prīty-artham iti |

atas tāsām caturvidhatvam uktaṁ **pādme** –

gopyas tu ṛṣijā gopa-kanyakāḥ śrutijāḥ parāḥ |
deva-kanyāś ca rājendra na mānuṣyaḥ kadācana ||

(end page 24)

gopa-kanyā eva nityāḥ | na mānuṣaḥ kathañcaneti praākṛta-mānuṣya-niṣedhāt | atas
tāsām svarūpa-śaktitvād eva śrī-bhagavatas tābhiḥ saha riraṁsā jātā | yathā śrī-
śukaḥ |

bhagavān api tā rātrīḥ śaradotphullamallikāḥ
vikṣya rantuṁ manaścakre yogamāyām upāśritaḥ || (BhP 10.29.1)

tā rātrīr vikṣya uddīpanatvenānubhūyeta kaumutyenālbambana-rūpāṇām tāsām
prema-mahimā darśitaḥ | ātmārāmās ca munayaḥ ity ādau itthambhūta-guṇo harir
ītivat itthambhūta-guṇās tāḥ yena tādrśy api tasya ramaṇcchā jāyate iti | ataeva
vyavahārārtham tasya kaiśoram api mānitaṁ jātam iti śrī-viṣṇu-purāṇe darśitam |

so'pi kaiśoraka-vayo mānayan madhusūdanaḥ |
reme tābhir ameyātmā kṣapāsu kṣaptāhitaḥ || (ViP 5.13.60) iti |

harivamśe ca—

yuvatīr gopa-kanyās ca rātrau saṅkālya kālavit |
kaiśorakaṁ mānayaṇaḥ saha tābhir mumoda ca || (HV 63.18) iti |

atra kālavid ity asya vyākhyānaṁ tā rātrīr vikṣyeta | saha tābhir mumoda hetyasya
sūcakaṁ rantuṁ manaścakre iti | ity ālbambana-kāla-deśānām śrī-kṛṣṇāya parama-
puruṣatvam darśitaṁ tasmāt hlādinī-śakti-vilāsa-lakṣaṇa-tat-prema-mayy evaiśā
riramāsā | na tu prakṛta-kāmamayīti | śrī-svāmibhir api vyaktam uktaṁ dvātrimśe
virahālāpa-viklinna-hṛdayo harir iti sva-premāmṛta-kallola-vihvali-kṛta-cetasa iti |
ataeva tac-chravaṇa-phala-dvārā tad-arcanasyāvaśyakatām darśayati śrīman-
munīndraḥ ||

(end page 25)

vikṛḍitaṁ vraja-vadhūbhir idaṁ ca viṣṇoḥ
śraddhānvito yaḥ śṛṇuyād atha varṇayed vā
bhaktiṁ parām bhagavati parilabhya kāmam
hṛd-rogam āsv apahinoty acireṇa dhīraḥ || (BhP 10.33.42) iti ||84

atra sva-priyābhiḥ samvalitasya śrī-kṛṣṇasya krīḍāyāḥ śravaṇa-varṇana-mātreṇa
bahu-sādhana-duḥśādhyāpi parā bhaktir udayate udaya-mātreṇa ca hṛd-rogaḥ
śīghram apahriyate iti hi spaṣṭam eveti phalātisaya-kathanena pravartanāt
vidhitvam eva sidhyati | yasya parṇamayī juhur bhavati na sa pāpam ślokaṁ
śṛṇotīvat | na cādhikārī kaniṣṭha iti vācyam dhīra ity uktatvāt |

atha darśana-mantre nāmāntareṇānirdiśya śrī-vallavīnām nāma viśeṣam ālambyaiva
svayam bhagavato nirdeśāt tāsām tat-paricāyakāṅga-rūpatvam eva bodhitam | gopī-
gopa-paśūnām bahiḥ smared asya gīrvāṇa-ghaṭām ity ādi krama-dīpikāyām (KD
3.32) gautamīya-tantre —

navīna-nīrada-śyāmaṁ nālendīvara-locanam |
vallavī-nandanam vande kṛṣṇam gopāla-rūpiṇam ||85 ity ādau —
rucirauṣṭha-putanyasta-vamśī-madhura-niḥsvanaiḥ |
lasad-gopālikā-ceto modayantam muhur muhuḥ ||86||
vallavī-vadanāmbhoja-madhupāna-madhu-vratam |

kṣobhayantaṁ manas tāsāṁ susmerāpāṅgavīkṣaṇaiḥ ||87|| (end page 26)
yauvanodbhinna-dehābhiḥ saṁsaktābhiḥ parasparam |
vicitrāmbara-bhūṣābhir gopa-nārībhir āvṛtam ||87|| iti |

atra sā tvāṁ brahman nrpa-vadhūḥ kāmam āsu bhajīṣyatīti [BhP 3.21.28]
kardamaṁ prati śrī-śukla-vacanavac ca gopa-jātībhir nārībhir ity arthaḥ |

kṣobhayantaṁ mohayantaṁ muhur muhur iti vartamāna-dvaya-prayogena nityam
eva tad-upāsakaiḥ paṭhyamāna-stavena gopī-kṛṣṇayoḥ nityatvam eva lakṣyate |
sanat-kumāra-kalpe ca gopāṅganā parivṛtaṁ mūle kalpataroḥ sthitam ity ādi |
rudra-yāmalasya śauri-tantre gopī-go-gopa-vīto ruru-nakha-vilasat-kaṇṭha-bhūṣāś
ciram naḥ ity ādi | mṛtyu-sañjaya-tantre –

smared vṛndāvane ramye mohayantam anāratam |
vallavī-vallabham kṛṣṇam gopa-kanyā-sahasraśaḥ || ity ādi |

phullendīvara-kāntim ity ādi evaṁ svāyambhuvāgamādāv²¹ api |

punaḥ prativādī prāha bhavatu nāma tāḥ pūjyāḥ | kintu tāsāṁ nāma kutrāpi na
śrutam | tatrāpi bhaviṣyottare malla-dvādaśī-prasaṅge śrī-kṛṣṇa-yudhiṣṭhira-
saṁvāde –

gopī-nāmāni rājendra prādhānyena nibodha me |
gopālī-pālikā dhanyā viśākhā dhyāna-niṣṭhikā |
rādhānurādhā somābhā tārakā daśamī tathā ||89||

gopāliyaṁ nūnaṁ pādmokta-gāyatrī-carī bhavet | pāliketi saṁjñāyām kaṇa | daśamī
tatheti daśamīty api – (end page 27) nāmaikam tac cānvartham iti sarvānte
paṭhitam | yad vā tatheti-daśamy api tārakā-nāmnīty arthaḥ | tathā skānde
prahlāda-saṁhitāyām dvārakā-māhātmye māyāvasaraḥ prastāve uddhava-gamane
(12.25-33) lakṣito vācety ādinā lalitā śyāmalā dhanyā viśākhā rādhā śaivyā padmā
bhadrā ity etāni aṣṭau gaṇitāni |

atha vanitā-śata-koṭībhir ākulitam ity āgama-prasiddheḥ | vanitā-śata-yūthapa iti
śrī-bhagavat-prasiddheḥ | anyāny api loka-śāstrayor avagantavyāni |

atha śata-koṭītvānyathānupapattiyā tāsāṁ tan-mahā-śaktitvam eva gamyate | tatrāpi
sarvathā śreṣṭhe rādhā-candrāvalīty ubhe | bhaviṣyottare somābhā-śabdena
candrāvaly eva sūcitā artha-sāmya-prāyāt | yataḥ śrī-rādhayā saha pratiyogitvam
aitihyam asyātra virājate |

tathā ca śrī-bilvamaṅgala-caraṇāḥ –

rādhā-mohana mandirād upāgataś candrāvalīm ūcivān
rādhe kṣemamayeti tasya vacanaṁ śrutvāha candrāvalī |
kaṁsa kṣemamaye vimugdha-hṛdaye kaṁsaḥ kva dṛṣṭas tvayā
rādhā kveti vilajjito nata-mukha-smero hariḥ pātu vaḥ ||90||²²

²¹ KK 3.82; KṛṣṇaS 106 (p49fn) attributed to *Mṛtyu-sañjaya-tantra*. Padyāvalī 46, attributed to Śaradākara.

tayor apy ubhayor madhye rādhikā sarvathādhikā |
mahābhāva-svarūpeyaṃ guṇair ati-garīyasī ||91||

yathoktaṃ **matsya-purāṇe** dakṣaṃ prati devī-vacanam –

rukmiṇī dvāravatyām tu rādhā vṛndāvane vane |
citra-kūṭe tathā sītā vindhye vindhya-nivāsini |
devakī mathurāyām ca pātāle parameśvarī || ity ādi | (end page 28)

atra rukmiṇī-saha-pāthād itthaṃ bodhayati yathā dvārakāyām tasyā eva
sarvathādhikyam tathā śrī-vṛndāvane tasyā iti | svarūpa-śakti-vyūha-rukmiṇī-
rādhā-devakīnām māyāṃśa-rūpeṇābheda-kathanam tu śaktitva-sādhāraṇyaenaiva |
yathā jīvātma-paramātmanoś cit-sāmyenaikyam tadvad iti |

atha yathā rukmiṇī-kṛṣṇayoḥ paraspara-śobhitvaṃ śrī-śukena varṇitam – **asyaiva
bhāryā bhavitum** ity ādinām [BhP 10.53.37] tathaiva rādhā-kṛṣṇayor api **ṛk-
pariśiṣṭe** śrutyā varṇitam **rādhayā mādhave devo mādhaveṇaiva rādhikā vibhrājante
janeśv ā** iti | vibhrājante vibhrājate ā samyak iti śruti-padārthaḥ | darśitam ca tasyāḥ
svarūpaṃ **bṛhad-gautamiye** baladevaṃ prati śrī-kṛṣṇena –

sattvaṃ tattvaṃ paratvaṃ ca tattva-trayaṃ ahaṃ kila |
tritattva-rūpiṇī sāpi rādhikā mama vallabhā ||93||
prakṛteḥ para evāhaṃ sāpi mac-chakti-rūpiṇī |
sāttvikam rūpaṃ āsthāya pūrṇo'haṃ brahma cit-paraḥ ||94||
brahmaṇā prārthitaḥ samyak sambhavāmi yuge yuge |
tvayā sārḍham tayā sārḍham nāśāya devatādrūhām ||95|| iti |

atra sattvaṃ kāryatvaṃ tattvaṃ kāraṇatvaṃ paratvaṃ tato'pi śraīṣṭhyam yat tattva-
trayaṃ tad ahaṃ ity arthaḥ tathaiva bodhayati tathaivāgre dhyāna-prasaṅge –

devasyābheda-rūpeṇa tapta-hema-sama-prabhām |
rakta-vastra-parīdhānām raktālaṅkāra-bhūṣitām ||96|| (end page 29)
śrī-rādhām vāma-bhāge tu pūjayed bhakti-tat-paraḥ |
devī kṛṣṇamayī proktā rādhikā para-devatā ||97||
varābhaya-karā dhyeyā sevītā sarva-devataiḥ |
sarva-lakṣmī-mayī sarva-kāntiḥ sammohini parā ||98||

atra pūjayed iti kaṅṭhoktir eva | evam agre'pi mṛtyu-sañjaya-tantre –

pīta-vastra-parīdhānām vaṃśa-yukta-karāmbujām |
kaustubhoddīpta-hṛdayām vanamālā-vibhūṣitām |
śrīmat-kṛṣṇāṅghri-palyaka-nilayām parameśvarīm ||99|| ity ādi |

yathā –

²² This is a well-known verse, but is not in any of the Bilvamangala collections.

sarva-lakṣmī-mayīm devīm paramānanda-nanditām |
rāsotsava-priyām rādhām kṛṣṇānanda-svarūpiṇīm |
bhaje cidamṛtākāra-pūrṇānanda-mahodadhim ||100|| iti |

dhyātvety-ādi-sammohana-tantre – cintayed rādhikām devīm gopa-gokula-
saṅkulām ity ādi ca | asyāḥ śreṣṭhatvam ādi-vārāhe kaṭira-parivartanyām
govardhana-parikrame tat-kuṇḍa-prasaṅge yathā –

gaṅgāyās cottaram gatvā deva-devasya cakriṇaḥ |
ariṣṭena samam tatra mahad yuddham pravartitam ||101||
ghātayitvā tatas tasminn ariṣṭam vṛṣa-rūpiṇam |
kopena pārṣṇi-ghātena mahā-tīrtham prakalpitam ||102||
snātas tatra tadā hr̥ṣṭo vṛṣam hatvā sa-gopakaḥ |
vipā mā (?) rādhikām prāha katham bhadre bhaviṣyati ||103||
tatra rādhā samāśliṣya kṛṣṇam akliṣṭa-kāriṇam |
sva-nāmnā viditam kuṇḍam kṛtam tīrtham adūrataḥ ||104|| (end page 30)
rādhā-kuṇḍam iti khyātam sarva-pāpa-haram śubham |
ariṣṭahan rādhā-kuṇḍa-snānāt phalam avāpyate ||105||
rājasūyāśvamedhābhyām nātra kāryā vicāraṇā |
go-hatyā-brahma-hatyādi pāpam kṣipram praṇasyati ||106|| iti |

atra satīṣv api sarvāsu tāsu asyā eva tena saha tādr̥śa-prema-
vyavahāreṇotkarṣāvagamāt śreṣṭhatvam āyātam | tathā vrata-ratnākara-dhṛta-
bhaviṣya-purāṇe ca –

bālye'pi bhagavān kṛṣṇas taruṇam rūpam āśritaḥ |
reme vihārair vividhaiḥ priyayā saha rādhayā ||
ekadā kārttike māsi paurṇamāsyām mahotsavaḥ |
āsīn nanda-gr̥he ity ādau

tasmin dine ca bhagavān rātrau rādhā-gr̥ham yayau |
sā ca kruddhā tam udare kāñcī-dāmnā babandha ha ||108||
kṛṣṇas tu sarvam āvedya nija-geha-mahotsavam |
priyām prasādayāmāsa tataḥ sā tam avocayat ||109||
idam covāca tāḥ kṛṣṇaḥ preyasī prīta-mānasaḥ |
kāñcī-dāma tvayā tanvi udare yan mayārpitam ||110||
dāmodareti me nāma priyam tena śubhānane |
nātaḥ prītikaram nāma mama lokeṣu vidyate ||111||
nityam etat prajāpatyām sarva-siddhir bhaviṣyati |
bhaktim ca durlabhām prāpya mama loke mahīyate ||112||
ulūkhale yadā mātṛā baddho'ham bhavitā priye | (end page 31)
udare dāmabhir loke tadā vyaktam bhaviṣyati ||113||
anena nāma-mantreṇa yo'smin māsi tvayā saha |
mām arcayed vidhānena sa labhet sarva-vāñchitam ||114|| iti |

atrāpi priyayā saha rādhayā iti śrī-kṛṣṇecchayā śrī-kṛṣṇavad bālye'pi aviṣkṛta-nava-
yauvanam eva iti jñeyam |

tata ārabhya nandasya vrajaḥ sarva-samṛddhimān |
harer nivāsātma-guṇai ramākṛīdam abhūn nṛpa ||115|| (BhP 10.5.18)

ity anena śrī-kṛṣṇa-prādurbhāvānantaram tasām āvirbhāva-kathanāt | tatrāpi
śreṣṭhatvam pūrvavaj jñeyam | tatra tādr̥ṣa-bhāvair varṇanam tasyāḥ śrī-
śukadevenāpi kṛtam |

ekā bhrū-kuṭim ābaddhya prema-saṁrambha-vihvalā |
ghnatīvaikṣat kaṭākṣepaiḥ sandaṣṭa-daśana-cchadā ||116|| (BhP 10.32.6)

ity anena ekāmukhyā eke mukhyāny akevalā ity amaraha | evaṁ śrīmad-gopāla-
tapanyām yad gāndharvīti viśrutā sā tu saiva jñeyā | tasyā evaṁ mukhyatv̄ di-
līngena sarvatra cāvagamāt | ataeva śrī-rādhā-saṁvalita-dāmodara-pūjā kārttike
vihitā | śrī-kṛṣṇa-satyabhāmā-saṁvādīye kārttika-māhātmye ca prātaḥ-snāna-
saṅkalpa-mantram –

kārttike'ham kariṣyāmi prātaḥ-snānam janārdana |
prīty-artham tava deveśa dāmodara mayā saha ||117|| [HBV 16.172]²³

atra mā-sabda-prayogaḥ | tasyāḥ parama-lakṣmī-rūpatvāt | (end page 32)

arghya-dāna-mantre ca sāksāt tan-nāmokteḥ | yathā –

vrataḥ kārttike māsi snānasya vidhivan mama |
dāmodara ḡhānārghyam danujendra-nisūdana ||118||
nītye naimittike kṛtsne kārttike pāpa-śoṣaṇe |
ḡhānārghyam mayā dattam rādhayā sahito hare ||119|| [HBV 16.174-175]

iti yugmatvena upādānāt tasyā eva śreṣṭhatvam | tad-yugalopāsanāyām bhaviṣya-
purāṇa-vacanam darśitam eva | tathā daśādhyāyī-kārttika-māhātmyam cen nūnam
pādmānugatam syāt tarhi tatra tad-yugalo pāsanam prakāṣataram eveti | tathā
vāsanā-bhāṣyotthāpita āgneya-vacane'pi tasyāḥ śreṣṭhatvam | yathā –

gopyaḥ papracchur uṣasi kṛṣṇānucaram uddhavam |
hari-lilā-vihārāmś ca tatraikām rādhikām vinā |
rādhā tad-bhāva-saṁlīnā vāsanāyā virāmitā ||120|| ity ādi |

atra tad-bhāva-saṁlīnā ity anena divyonmāda-maya-vacanam madhupa kitava-
bandho ity ādikam tasyā eveti vijñāpya sarvāsu gopīsu tasyāḥ śreṣṭhyam darśitam |
yuktam ca tat tu yataḥ | śrī-kṛṣṇānveśakartrīṇām tāsām tām evoddhiṣya tad idam
vacanam śrūyate yathā –

anayārādhito nūnam bhagavān harir īśvaraḥ
yan no vihāya govindaḥ prīto'yam anayad rahaḥ ||121|| (BhP 10.30.28)

apy eṇapatny upagataḥ priyayeha gātrais

²³ Alternative numbering 16. 84

tanvan dṛśām sakhi sunirvṛtim acyuto vaḥ |
kāntāṅga-saṅga-kuca-kuṅkuma-rañjitāyāḥ
kundasrajaḥ kulapater iha vāti gandhaḥ ||122|| (BhP 10.30.11)

(end page 33)

bāhum priyāmsa upadhāya gṛhītapadmō
rāmānujas tulasikālikulair madāndhaiḥ
anvīyamāna iha vas taravaḥ praṇāmanī
kim vābhinandati caran praṇayāvalokaiḥ || (BhP 10.30.12) iti |

kim bahunā asyāḥ saubhāgya-vāñchā dvārakā-mahiṣīṅām api śrūyate | tatas tāsām
tādṛśa-vacanām śrī-śukadevenāpy uditām – yathā na vāyam sādhi sāmrajyam ity
ādy uktvā āhuḥ ----

kāmayāmaha etasya śrīmat-pāda-rajāḥ śriyaḥ |
kuca-kuṅkuma-gandhādhyam mūrdhnā voḍhum gadābhṛtaḥ ||124||
vraja-striyo yad vāñchanti pulindās tṛṇa-vīrudhaḥ |
gāvas cārayato gopāḥ pāda-sparśam mahātmanāḥ ||125|| iti | [BhP 10.83.42-43]

vraja-stry-ādinām vāñchā darśitā –

pūrṇāḥ pulindya urugāyapadābjarāga-
śrikuṅkumena dayitāstanamaṇḍitena |
taddarśanasmararujas tṛṇarūṣitena
limpantya ānanakuṣeṣu juhū tadādhim ||126|| (BhP 10.21.17) iti anena |

atra saty urugāya-padābja-rāgety anena (10.21.17) saha dayitā-stana-maṇḍitena ity
uktyā tat kuṅkumam dayitā-stanatas tasya pade lagnam iti gamyate | sā ca dayitā
kuca-kuṅkuma-gandhyādhyam (end page 34) ity eka-vacanānta-nirdeśenānūdītā |

tad idam varṇayantīṣu tāsū api sā viśiṣṭety avagamyate | ayam bhāvaḥ śrīve
prasiddhāyāḥ śriyas tatra kāmanaiva śrūyate | na tu saṅgatiḥ | yad vāñchayā śrī
lalanācarat tapo vihāya kāmān suciram dhṛta-vratā iti [BhP 10.16.36]
nāgapatnīnām | yā vai śriyārcitam ajādibhir āpta-kāmair ity ādi [BhP 10.47.62]
uddhavyāpi vākyāt | na ca rukmiṇīve prasiddhāyāḥ śriyas tatra saṅgatiḥ | kāla-
deśayor anyatamatvāt | na ca vraja-strīṅām śrī-sambandha-lālasā yuktā – nāyam
śriyo'ṅga ity ādinā (10.47.60) tato'pi paramādhikya-śravaṇāt | tasmād rukmiṇī
dvāravyām tu rādhā vṛndāvane vane ity ādy ukta-siddhāntānusāreṇa sarvato
vilakṣaṇā yā śrīr virājate tām uddīśyaiva vraja-devīnām tad idam vākyam | tataś ca
tāsām yathā tatra spṛhāspadatā tathāsmākam paṭṭa-mahiṣīṅām iti | saṅgamaś cāyam
divasa eveti sambhavyate | tatraiva pulindānām bhramaṇāt kuṅkumānām lepana-
karmaṇārdratvāvagamāc ca | dvayoḥ saṅgamaś cāyam na sambhoga-viśeṣa-rūpaḥ |
rāsa-prasaṅge --

bhagavān api tā rātrīḥ śaradotphullamallikāḥ |
vīkṣya rantum manaścakre ity atraiva (BhP 10.29.1) nava-saṅgamasya
pratiyamānatvāt | anyathā tatra parīkṣārtham punas

tenopekṣāvācanasyāsaṅgatvāpatteḥ | tad idam veṇu-prakarāṇe bhaṇitatvād veṇu-sambandhenaiva gamyate | urugāya ity anenaīsa eva saṁsūcitaḥ | tasmād kadācid veṇu-kṛtākarsāyās tasyā labdha-mūrcchāyā mūrcchāsāntaye sa-kuṅkume svinne vakṣasi sambhramataḥ kevalena śrī-caraṇa-saṅjīvanī-pallavena spr̥śan gevādyāpi
(end page 35)

vādyāpi samyak saṅkocānapagayamat drutam eva sa tasmān niścakrāmeti budhyate | kāścit paroḁṣam kṛṣṇasya sva-sakhībhyo'nvavarṇayann iti uktavān | yās tu tad-anyās tāsām eva pūrṇāḥ pulindyaḥ ity ādi vacanam | tasmāt sādhv evoktam **lakṣmīr abhitaḥ stritamā** ity ādi | varṇitā ca sā tathaiva śrī-jayadeva-sahacareṇa mahārāja-lakṣmaṇa-sena-mantri-vareṇomāpatidhareṇa yathā --

bhrūvallī-calanaiḥ kayāpi nayanonmeṣaiḥ kayāpi smita-
jyotsnāvicchuritaiḥ kayāpi nibhṛtam sambhāvitasyādhvani |
garvād bheda-kṛtāvahela-vinaya-śrībhāji rādhānane
sātānkānunayam jayanti patitāḥ kamsadviṣaḥ dṛṣṭayaḥ ||127||²⁴

śrī-jayadevenāpi rādhām ādhāya hṛdaye tatyāja vraja-sundarīḥ | iti (GG 3.1) |
patyur manaḥ kīlitam (GG 12.14) iti ca |

ataeva --

yā parā paramā śaktir mahāviṣṇu-svarūpiṇī |
tasyā vijñāna-mātreṇa parāṇām paramātmanaḥ ||
muhūrtād eva devasya prāptir bhavati nānyathā |
ekeyam prema-sarvasva-svabhāvā śrī-gokuleśvarī ||
anayā sulabho jñeya ādidevo'khileśvaraḥ ||

ity utthāpita-**pañcarātra**-vacanam sarvopari virājamānam bhavatīty alam
ativistareṇa pramāṇa-vacana-saṅgrahaṇa |

tasmāt sarvāsām gopīnām rādhikātigariyāsī |
sarvādhikyena kathitā yat purāṇāgamādiṣu ||

(end page 36)

ataḥ sādhuḁktam śrīdāmodara-rādhārcanam arhati vraja-sthānām ity ādi |

rādhā vṛndāvane yadvat tadvad dāmodaro hariḥ |
darśiteṣu ca śāstreṣu tad-yugmam tat tad-īṣituḥ ||
rādhayā mādhave devo mādhavenaiva rādhikā |
vibhrājante janeṣveti **parīṣiṣṭa**-vacas tathā ||
na viṣṇunā vinā devī na hariḥ padmajām vinā |
hayagrīva-pañcarātram iha prakatitam yataḥ ||
kārttika-vrata-caryāyām atas te yugma-devate |
rādhā-dāmodarābhikhye vīkṣyete loka-śāstrayoḥ ||

²⁴ Padyāvalī 259; SKM 1.55.3, RKAD 260umāpatidharasya ||

kiñ bahūktyā kuṇḍa-yugmañ tayor yugmena vikṣyate |
śāstre ca darśitā tasmāt kaimutyād yugmatā tayoh ||
umā-maheśvarau kecit lakṣmī-nārāyaṇau pare |
te bhajantāñ bhajāmas tu rādhā-dāmodarau vayam ||

iti śrī-vṛndāvana-vāsinaḥ kasyacij jīvasya śrī-rādhā-kṛṣṇārcana-dīpikā sadā
dedīpyamānatām apadyatām || śrī-guru-caraṇa-kamalebhyo namaḥ | śrī-kṛṣṇa-
caitanya-candrāya namaḥ | śrī-rādhā-dāmodarābhyām namaḥ ||