अथ श्रीदामोदराष्टकम्

atha śrī-dāmodarāṣṭakam

Version 2.01

Updated on Dec. 4, 2007. With Sanatan Goswami's commentary from Haribhaktivilasa, 16.199-207.

*śrī-śrī-rādhā-kṛṣṇārpaṇam astu.*

वांछाकल्पतरुभ्यश्च कृपासिन्धुभ्य एव च ।

पतितानां पावनेभ्यो वैष्णवेभ्यो नमो नमः ॥

Please report any errors or alternative readings.

This service is provided free of charge to devotees and scholars of the Gaudiya Vaishnava tradition. We ask you to kindly contribute generously to furthering this project, which requires many hours of freely given time by the volunteers who make these texts available.

The editors.

Text entered by Jagadananda Das.

अथ श्रीदामोदराष्टकम्

atha śrī-dāmodarāṣṭakam

(1)

नमामीश्वरं सच्चिदानन्दरूपं

लसत्कुण्डलं गोकुले भ्राजमानम्।

यशोदाभियोलूखलाद्धावमानं

परामृष्टमत्यन्ततो द्रुत्य गोप्या॥१॥

namāmīśvaraṁ sac-cid-ānanda-rūpaṁ

lasat-kuṇḍalaṁ gokule bhrājamānam |

yaśodā-bhiyolūkhalād dhāvamānaṁ

parāmṛṣṭam atyantato drutya gopyā ||

śrī-rādhā-sahitaṁ natvā śrī-dāmodaram īśvaram |

dāmodarāṣṭaka-vyākhyā dig eṣā darśyate’dhunā ||

tatrāgre kim api prārthayitum ādau tasya tattva-rūpa-līlā-guṇādi-viśeṣeṇotkarṣa-viśeṣaṁ gokula-prakaṭita-nija-bhagavattā-sāra-sarvasva-bhūtaṁ varṇayan bhakty-ādau namaskaroti namāmīti | tac ca maṅgalārthaṁ sarva-karmasu prāg eva dāsya-viśeṣeṇa vidhānād ādau nirdiṣṭam | kam ? īśvaraṁ sarva-śaktimanta jagad-eka-nāthaṁ nija-prabhuṁ vā | tatrādyaḥ pakṣaḥ stuty-ādi-śakty-arthaḥ, dvitīyaḥ parama-vandyatārthaḥ | antyaś ca bhakti-viśeṣeṇeti dik | katham-bhūtam ? sac-cid-ānanda-rūpaṁ sac-cid-ānanda-ghana-vigraham ity arthaḥ | iti tattva-viśeṣeṇotkarṣa-viśeṣa uktaḥ | saundarya-viśeṣeṇotkarṣa-viśeṣam āha—lasantī śrī-yaśodā-bhiyā dhāvamānāt satata-bālya-krīḍā-viśeṣa-paratvādau nirantaraṁ lolatayā gaṇḍayoḥ krīḍantī kuṇḍale yasya tam | iti śrī-mukheśobhā-viśeṣa uktaḥ | yad vā, śrī-gaṇḍa-cumbana-hāsau bhāgyataḥ kuṇḍalayoḥ sarva-vibhūṣaṇeṣu mukhyatvāt tābhyāṁ tāni sarvāṇy evopalakṣyante | tataś ca lasantī śobhamāne kuṇḍale yasmāt taṁ bhūṣaṇa-bhūṣaṇāṅgam ity arthaḥ | ata evoktaṁ śrī-gopībhir daśama-skandhe—

trailokya-saubhagam idaṁ ca nirīkṣya rūpaṁ

yad go-dvija-druma-mṛgān pulakāny abibhrat [bhā.pu. 10.29.40] iti |

uddhavena ca tṛtīya-skandhe—

vismāpanaṁ svasya ca saubhagarddheḥ

paraṁ padaṁ bhūṣaṇa-bhūṣaṇāṅgam [bhā.pu. 3.2.12] iti |

parivāra-viśeṣeṇotarṣa-viśeṣa-prakaṭanena gokulasya svābhāvika-śobhā-viśeṣeṇa vā śobhamānam | tac ca śrī-daśama-skandhādau—

cakāsa gopī-pariṣad-gato’rcitas

trailokya-lakṣmy-eka-padaṁ vapur dadhat [bhā.pu. 10.32.14] ity ādinoktam |

līlā-viśeṣeṇotkarṣa-viśeṣam āha—yaśodeti sārdhena | yaśodāyā mātuḥ sakāśād bhiyā dadhi-bhāṇḍa-bhedanādy-aparādha-kṛta-bhītyā udūkhalāt śik-sthita-navanīta-cauryārtham udvartya tale samārūḍhād udūkhalataḥ dhāvamānaṁ tvayāpasarantaṁ | ataś ca viśeṣāpekṣakair daśama-skandha-navamādhyāyoktam—

ulūkhalāṅghrer upari vyavasthitaṁ

markāya kāmaṁ dadataṁ śici sthitam |

haiyaṅgavaṁ caurya-viśaṅkitekṣaṇaṁ

nirīkṣya paścāt sutam āgamac chanaiḥ ||

tām ātta-yaṣṭiṁ prasamīkṣya satvaras

tato’varuhyāpasasāra bhītavat |

gopy anvadhāvan na yam āpa yogināṁ

kṣamaṁ praveṣṭuṁ tapaseritaṁ manaḥ || [bhā.pu. 10.9.8-9] ity ādy anusandheyam |

tataś ca atyantato drutya vegena dhāvitvā | samāsaika-padyena yavādeśaḥ | gopyā śrī-yaśodayā parā āmṛṣṭaṁ pṛṣṭhato dhṛtam | atra ca atyantato drutyety anena śrī-yaśodāyā api stana-nitamba-gauravādi-saundarya-viśeṣaḥ sneha-viśeṣaś ca sūcitaḥ | gopyeti premokti-paripāṭyā gopa-jātīnām eva tādṛśaṁ mahā-saubhāgyam iti dhvanitam | parāmṛṣṭam ity anena tasyāṁ bhagavataḥ sneha-viśeṣo dhvanita iti dik | atra ca—

anvañcamānā jananī bṛhac-calac-

chroṇī-bharākrānta-gatiḥ sumadhyamā |

javena visraṁsita-keśa-bandhana-

cyuta-prasūnānugatiḥ parāmṛśat || [bhā.pu. 10.9.10] ity artho’nusandheyaḥ ||1||

—o)0(o—

(2)

रुदन्तं मुहुर्नेत्रयुग्मं मृजन्तं

कराम्भोजयुग्मेन सातङ्कनेत्रम् ।

मुहुः श्वासकम्पत्रिरेखाङ्ककण्ठ-

स्थितग्रैवदामोदरं भक्तिबद्धम्॥२॥

rudantaṁ muhur netra-yugmaṁ mṛjantaṁ

karāmbhoja-yugmena sātaṅka-netram |

muhuḥ śvāsa-kampa-trirekhāṅka-kaṇṭha-

sthita-graiva-dāmodaraṁ bhakti-baddham ||

tad-anantara-līlā-viśeṣaṁ vadan—

kṛtāgasaṁ taṁ prarudantam akṣiṇī

kaṣantam añjan-maṣiṇī sva-pāṇinā |

udvīkṣamāṇaṁ bhaya-vihvalekṣaṇaṁ

haste gṛhītvā bhiṣayanty avāgurat || [bhā.pu. 10.9.11]

ity artham āha—rudantam iti | mātṛ-haste ṣaṣṭiṁ dṛṣṭvā tayā tāḍanam āśaṅkya bhītatvādi-pradarśanena tat-pariharaṇāya krandantam | ata eva karāmbhoja-yugmena netra-yugmaṁ mṛjantaṁ yugapan mārjayantam | etac ca bālya-līlā-viśeṣa-svabhāvataḥ | yad vā, bhayāveśena sady’nugacchato’śruṇo niṣkāsanārtham | yad vā, aśru-dhārāpasaraṇārtham iti dik | yataḥ sātaṅke sa-śaṅke netre api | kiṁ punar mano yasya tam | yad vā, sa-bhaya-nirīkṣaṇa-netra-yugam ity arthaḥ | tataś ca tāḍana-parihārārtham idam api līlāntaram ūhyam |

kiṁ ca, muhuḥ-śvāsena rodanāveśa-kṛtena kampat kampyamānam | trirekhāṅke kambuvad rekhā-traya-cihne kaṇṭhe sthitaṁ graivaṁ graiveyakaṁ sarvaṁ grīvā-bhūṣaṇaṁ muktā-hārādi yasya | dāma udare yasya | anena ca—gopikolūkhale dāmnā babandha prākṛtaṁ yathā [bhā.pu. 10.9.14] ity uktam | dāmnodare ulūkhale cobhayato bandhanam uktam | tad evābhivyañjayan bhakta-vaśyatā-viśeṣeṇotkarṣa-viśeṣam āha—uktyaiva mātuḥ sva-viṣayakayā tasya vā mātṛ-viṣayakayā baddhaṁ svīkṛta-bandhanaṁ, na tu pāśa-varga-balāt, sarvataḥ samuccitair apy anantaiḥ pāśair nyūna-dvy-aṅgulāpūraṇāt | tac coktam—

tad dāma badhyamānasya svārbhakasya kṛtāgasaḥ |

dvy-aṅgulonam abhūt tena sandadhe’nyac ca gopikā ||

yadāsīt tad api nyūnaṁ tenānyad api sandadhe |

tad api dvy-aṅgulaṁ nyūnaṁ yad yad ādatta bandhanam ||

evaṁ sva-geha-dāmāni yaśodā sandadhaty api |

gopīnāṁ susmayantīnāṁ smayantī vismitābhavat || [bhā.pu. 10.9.15-17] ity ādi |

yad vā, dāmodaratve hetuḥ—bhaktyaiva baddhaṁ vaśīkṛtaṁ, tathāpi sa evārthaḥ paryavasyati |

kiṁ ca—

sva-mātuḥ svinna-gātrāyā visrasta-kabara-srajaḥ |

dṛṣṭvā pariśramaṁ kṛṣṇaḥ kṛpayāsīt sva-bandhane ||

evaṁ sandarśitā hy aṅga hariṇā bhṛtya-vaśyatā |

sva-vaśenāpi kṛṣṇena yasyedaṁ seśvaraṁ vaśe ||

nemaṁ viriñco na bhavo na śrīr apy aṅga-saṁśrayā |

prasādaṁ lebhire gopī yat tat prāpa vimuktidāt ||

nāyaṁ sukhāpo bhagavān dehināṁ gopikā-sutaḥ |

jñānināṁ cātma-bhūtānāṁ yathā bhaktimatām iha ||

devarṣir me priyatamo yad imau dhanadātmajau |

tat tathā sādhayiṣyāmi yad gītaṁ tan mahātmanā || [bhā.pu. 10.9.18-21] ity eṣām arthaḥ |

tathā—

devarṣir me priyatamo yad imau dhanadātmajau |

tat tathā sādhayiṣyāmi yad gītaṁ tan mahātmanā || [bhā.pu. 10.10.25]

ity āder artho’pi śrī-nārada-bhakty-apekṣayā yamalārjuna-bhañjanādi-tat-tal-līlā-rūpo’nena sūcitaḥ ||2||

—o)0(o—

(3)

इतीदृक् स्वलीलाभिरानन्दकुण्डे

स्वघोषं निमज्जन्तमाख्यापयन्तम् ।

तदीयेशितज्ञेषु भक्तैर्जितत्वं

पुनः प्रेमतस्तं शतावृत्ति वन्दे॥३॥

itīdṛk sva-līlābhir ānanda-kuṇḍe

sva-ghoṣaṁ nimajjantam ākhyāpayantam |

tadīyeśita-jñeṣu bhaktair jitatvaṁ

punaḥ prematas taṁ śatāvṛtti vande ||3||

guṇa-viśeṣeṇotkarṣa-viśeṣam āha—itīti | evaṁ bhakta-vaśatayā | yad vā, ity anayā dāmodara-līlayā īdṛśībhiś ca dāmodara-līlā-sadṛśībhiḥ parama-manoharābhiḥ śaiśavībhiḥ svasya svābhir vā asādhāraṇībhiḥ līlābhiḥ krīḍābhiḥ |

gopībhiḥ stobhito’nṛtyad bhagavān bālavat kvacit |

udgāyati kvacin mugdhas tad-vaśo dāru-yantravat ||

bibharti kvacid ājñaptaḥ pīṭhakonmāna-pādukam |

bāhu-kṣepaṁ ca kurute svānāṁ ca prītim āvahan || [bhā.pu. 10.11.7-8]

ity ādy uktābhiḥ sva-ghoṣaṁ nija-gokula-vāsi-prāṇi-jātaṁ sarvam eva ānanda-kuṇḍe ānanda-rasa-maya-gabhīra-jalāśaya-viśeṣe nitarāṁ majjantaṁ majjayantam etad evoktam—svānāṁ prītiṁ samāvahan iti | yad vā, ghoṣaḥ kīrtir māhātmyotkīrtanaṁ vā, svasya svānāṁ vā gopa-gopyādīnāṁ ghoṣo yathā syāt tathā svayam evānanda-kuṇḍe nimajjantaṁ parama-sukha-viśeṣam anubhavantam ity arthaḥ | kiṁ ca, tābhir eva tadīyeśitajñeṣu bhagavad-aiśvarya-jñāna-pareṣu bhaktair jitatvam ātmano bhakta-vaśyatām ākhyāpayantam | bhakti-parāṇām eva vaśyo’haṁ, na tu jñāna-parāṇām iti prathayantam | anena ca, darśayaṁs tad-vidāṁ loka ātmano bhṛtya-vaśyatām [bhā.pu. 10.11.9] ity asyārtho darśitaḥ | tasyārthaḥ—taṁ bhagavantaṁ vidantīti tathā teṣāṁ taj-jñāna-parāṇām ity arthaḥ | tān prati darśayann iti | yad vā, tadīyānāṁ bhāgavatānāṁ prabhāvābhijñeṣv eva, na cānyeṣv ākhyāpayantam | vaiṣṇava-māhātmya-viśeṣānabhijñeṣu kevala-jñāna-pareṣu bhakter viśeṣatas tan-māhātmyasya ca parama-gopyatvena prakāśanāyogyatvāt | evaṁ ca tad-vidāṁ iti bhṛtya-vaśyatā-vidām ity artho draṣṭavyaḥ | ataḥ premataḥ bhakti-viśeṣeṇa śatāvṛtti yathā syāt tathā śata-śata-vārān tam īśvaraṁ punar vande | ato bhaktānām avaśya-kṛtyaṁ bhakti-prakāra-viśeṣa-rūpaṁ vandanam eva mama prārthyam | na tv aiśvarya-jñānād iti bhāvaḥ ||3||

—o)0(o—

(4)

वरं देव मोक्षं न मोक्षावधिं वा

न चान्यं वृणेऽहं वरेशादपीह।

इदं ते वपुर्नाथ गोपालबालं

सदा मे मनस्यविरास्तां किमन्यैः॥४॥

varaṁ deva mokṣaṁ na mokṣāvadhiṁ vā

na cānyaṁ vṛṇe’haṁ vareśād apīha |

idaṁ te vapur nātha gopāla-bālaṁ

sadā me manasy avirāstāṁ kim anyaiḥ ||

evam utkarṣa-viśeṣa-varṇanena stutvā prārthayate—varam iti dvābhyām | deva, he parama-dyotamāna ! he madhura-krīḍā-viśeṣa-pareti vā | vareśāt sakala-vara-pradāna-samarthād api tvattaḥ mokṣaṁ caturtha-puruṣārthaṁ mokṣasyāvadhiṁ vā paramakāṣṭhā-rūpaṁ ghana-sukha-viśeṣātmakaṁ śrī-vaikuṇṭha-lokam | anyaṁ ca śravaṇādi-bhakti-prakāram ahaṁ varaṁ prārthya | yad vā, anyair varaṇīyam api | yad vā, varatayā iha vṛndāvane na vṛṇe | ihety asya pareṇāpi sambandhaḥ | atra ca mokṣādi-trayasya yathottara-śraiṣṭhyam ūhyam | tatra mokṣād vaikuṇṭha-lokasya śraiṣṭhyaṁ śrī-bhāgavatāmṛtottara-khaṇḍe vyaktam evāsti | vaikuṇṭha-lokāc chravaṇādi-prakārasya ca śraiṣṭhyam | kāmaṁ bhavaḥ sva-vṛjinair nirayeṣu naḥ stāt [bhā.pu. 3.15.49] ity ādi vacanataḥ śravaṇādi-siddhyā narakādiṣv api yatra tatra sarvatraiva vaikuṇṭha-vāsa-siddher iti dik | tarhi kiṁ vṛṇuṣe ? tadāha—he nātha ! iha vṛndāvane idaṁ varṇitaṁ gopāla-bāla-rūpaṁ te vapuḥ sadā me manasi āvirāstām | antaryāmitvādinā sthitam api sākṣād iva sarvāṅga-saundaryādi-prakāśanena prakaṭaṁ bhūyāt |

nanu mokṣādayo’pi paramopādeyās tān api vṛṇu, tatrāha—kim anyair iti | anyair mokṣādibhir mama prayojanaṁ nāstīty arthaḥ | tasya sarvānanda-kadambātmakatvāt tat-siddhyaiva sarva-siddheḥ | tathā tad-alābhe nijepsitāsiddhyā viśeṣataś ca tuccha-lābhena śoka-viśeṣotpādanād anyair api kim iti bhāvaḥ |

yad vā, nanu mokṣādayo na vriyantāṁ nāma, paramāpekṣyāṇi madīya-śrī-caturbhujādi-mūrti-darśana-sambhāṣāṇādīni vriyatāṁ, tatrāha—kim anyair iti | citte tvad-etac-chrīmad-vapuḥ sadā sphūrtāv eva mamātyanta-prītir nānyatreti bhāvaḥ | antar-darśana-māhātmyaṁ ca śrī-bhāgavatāmṛtottara-khaṇḍe tapo-loke śrī-pippalāyanena vivṛtyoktam asti | evaṁ tasya prārthanāpi stutāv eva paryavasyati | tasyaiva sarvotkṛṣṭatvena prārthanāt | evam agre’pi ||4||

—o)0(o—

(5)

इदं ते मुखाम्भोजमव्यक्तनीलै-

र्वृतं कुन्तलैः स्निग्धरक्तैश्च गोप्या ।

मुहुश्चुम्बितं बिम्बरक्ताधरं मे

मनस्याविरास्तामलं लक्षलाभैः॥५॥

idaṁ te mukhāmbhojam avyakta-nīlair

vṛtaṁ kuntalaiḥ snigdha-raktaiś ca gopyā |

muhuś cumbitaṁ bimba-raktādharaṁ me

manasy āvirāstām alaṁ lakṣa-lābhaiḥ ||5||

tatra ca tava śrī-mukhaṁ parama-manoharaṁ viśeṣeṇa didṛkṣe ity āha—idam iti | kadācid dhyāne’nubhūyamānam anirvacanīya-saundaryādikam | tad eva nirdiśati—mukham evāmbhojaṁ praphulla-kamalākaratvaṁ nikhila-santāpa-hāritva-paramānanda-rasavattvādinā, tan me manasi muhur āvirāstām | katham-bhūtam ? atyanta-nīlaiḥ parama-śyāmalaiḥ snigdhaiś ca raktaiś ca kuntalaiḥ keśair alakair vā vṛtaṁ kamalaṁ bhramarair ivopari veṣṭitam | gopyā śrī-yaśodayā śrī-rādhayā vā cumbitam | muhur ity asyātrāpi sambandhaḥ | yad vā, pāṭha-kramād atraiva sambandhaḥ | tataś ca tayā mahā-dhanyayā muhuś cumbitam api mama manasi sakṛd apy āvirāstām ity arthaḥ | yad vā, sadeti pūrva-gatasyātrāpy artha-balād anvaya eva syāt | bimbavad raktau adharau yasmin tat, tataś ca lakṣa-lābhaiḥ | anyair lakṣa-saṅkhyair labdhair api prayojanaṁ nāstīty arthaḥ | nikhilārtham evaitat ||5||

—o)0(o—

(6)

नमो देव दामोदरानन्त विष्णो

प्रसीद प्रभो दुःखजालाब्धिमग्नम्।

कृपादृष्टिवृष्ट्यातिदीनं बतानु-

गृहाणेश मामज्ञमेध्यक्षिदृश्यः॥६॥

namo deva dāmodarānanta viṣṇo

prasīda prabho duḥkha-jālābdhi-magnam |

kṛpā-dṛṣṭi-vṛṣṭyātidīnaṁ batānu-

gṛhāṇeśa mām ajñam edhy akṣi-dṛśyaḥ ||6||

evaṁ stuti-prabhāvāt sadyaḥ samuditena prema-viśeṣeṇa sākṣād didṛkṣamāṇas tatra caikaṁ nāma-saṅkīrtanam eva parama-sādhanaṁ manyamānas tathaiva sa-kātaryaṁ prārthayate—nama iti | tubhyam ity adhyāhāryam eva, tac ca bhaya-gauravādinā prema-vaikalyena vā sākṣān na prayuktam | he prabho ! he mad-īśvara ! prasīda | prasādam evāha—duḥkhaṁ sāṁsārikaṁ tad-darśanajaṁ vā, tasya jālaṁ paramparā, tad evābdhiḥ ānantyādinā, tasmin magnaṁ mām | ata eva atidīnaṁ paramārtam | yad vā, tatra sat-sahāya-sādhanādi-hīnatvāt paramākiñcana | yad vā, mumūrṣuṁ jīvan-mṛtaṁ vā | tatra cājñaṁ tat-pratīkārādy-anabhijñaṁ, kṛpayā dṛṣṭi-nirīkṣaṇaṁ, tasyā vṛṣṭyā paramparayā, kṛpā-dṛṣṭi-rūpāmṛta-vṛṣṭyā vā anugṛhāṇa | samuddhṛtya jīvayety arthaḥ | tad evābhivyañjayati—akṣi-dṛśyo mal-locana-gocara edhi bhava | evaṁ prārthanā-krameṇa prārthanaṁ kṛtam | prārthyasya parama-daurlabhyena, sahasā prāg eva nirdeśānarhatvāt | antar-darśanāt sākṣād-darśana-māhātmyaṁ ca śrī-bhagavat-pārṣadaiḥ sa-nyāyam uktaṁ śrī-bhāgavatāmṛtottara-khaṇḍādau viśeṣato jñeyam | tatra deva ! he divya-rūpa ! iti didṛkṣāyāṁ hetuḥ, dāmodareti bhakta-vātsalya-viśeṣeṇākṣi-darśana-yogyatāyām | ato nānto yasmād ity ananteti kṛpā-dṛṣṭy-anugraheṇa | prabho ! he acitnyānantādbhuta-mahā-śakti-yukteti, indriyāgrāhyāsyāpy akṣi-dṛśyatā-sambhāvanāyām | īśa ! he parama-svatantreti ayogyaṁ prati tādṛśānugraha-karaṇe kasyacid apy anapekṣatāyāṁ jñeyam | kiṁ ca, viṣṇo ! he sarva-vyāpaka ! yad vā, he śrī-vṛndāvana-nikuñja-kuharādi-praveśa-śīla | iti cākṣi-dṛśyatārthaṁ dūrāgamana-śramādikaṁ nāstīti | athavā he ananta ! aparicchinna ! viṣṇo ! sarva-vyāpin ! tathāpi he dāmodarety evaṁ parama-vātsalya-viśeṣeṇa tavākṛtaṁ kim api nāstīti dhvanitam | anyat samānam ity eṣā dik ||6||

—o)0(o—

(7)

कुबेरात्मजौ बद्धमूर्त्यैव यद्वत्

त्वया मोचितौ भक्तिभाजौ कृतौ च।

तथा प्रेमभक्तिं स्वकां मे प्रयच्छ

न मोक्षे ग्रहो मेऽस्ति दामोदरेह॥७॥

kuberātmajau baddha-mūrtyaiva yadvat

tvayā mocitau bhakti-bhājau kṛtau ca |

tathā prema-bhaktiṁ svakāṁ me prayaccha

na mokṣe graho me’sti dāmodareha ||

ithaṁ prema-viśeṣeṇa paramotkaṇṭhayā saha sākṣad-darśanaṁ prārthyaṁ | tata eva sadyo-jāta-prema-bhakti-viśeṣeṇa tasya parama-daurlabhyaṁ manyamānas tatra ca paramopāya-bhūtāṁ prema-bhaktim abhijñāya | yad vā, sakṛd-darśane mano’tṛptiṁ viraha-duḥkhottaratāṁ cāśaṅkya sadā tad-vaśīkaraṇāya prema-bhaktim evaikam upāyam abhijñāya | atra ca paramāparādhino mama kathaṁ sā sambhaved ity āśaṅkya śrī-bhagavad-vātsalya-mahimnā cāsambhāvyam api sarvam eva sambhaved iti niścitya mokṣa-tyāgena prema-bhaktim eva prārthayate—kuvereti | baddhayā gopyā pāśair udūkhale śṛṅkhalitayā mūrtyā śrī-vigraheṇaiveti tayor madhye svayaṁ praveśāt parama-sundara-līlādi-viśiṣṭasya bhagavataḥ sākṣād-darśana-sparśanādikaṁ sūcitam | mocitau śrī-nārada-śāpāt saṁsārāc ca | na kevalaṁ tāvad eva, parama-bhaktiś ca tābhyāṁ dattety abhipretam | tathā ca śrī-bhagavad-vacanam—sañjāto mayi bhāvo vām īpsitaḥ paramo’bhavaḥ [bhā.pu. 10.10.42] iti |

asyārthaḥ—vāṁ yuvayor īpsito’pekṣita paramo bhāvaḥ premā mayi samyag-jāta eva, na bhavaḥ punar janma saṁsāra-duḥkhaṁ vā yasmāt sa iti | he dāmodara ! tathā tadvat svakāṁ tvac-caraṇāravindaikāśrayām etad-rūpaika-viṣayāṁ vā me mahyaṁ prakārṣeṇa yaccha dehi |

nanu kim atrāgraheṇa ? kuverātmajavan mokṣo’pi gṛhyatām anyathā janma-maraṇādi-saṁsārāpatteḥ | tatrāha—neti | iha asyāṁ prema-bhaktāv eva mama graha āgraho’sti, na ca mokṣe graho’sti | ayam arthaḥ—prema-bhaktyā saṁsāra-dhvaṁso bhavati cet tarhi bhavatu nāma, na syāc cet tarhi māstu nāma | tatra mamāpekṣā nāstīti | atra gūḍho’yaṁ bhāvaḥ—cintāmaṇau karasthe sarvam eva svayaṁ setsyati | kiṁ tad ekam-mātra-tuccha-dravya-grahaṇeneti |

yad vā, he dāmodara ! svakāṁ prema-bhaktiṁ prayaccha ity evaṁ pāśa-baddhodara-bhagavad-viṣayaka-prema-bhakti-prārthanayā nityam udare pāśa-bandhanāgraham āśaṅkyāha—mokṣe pāśa-bandhanāt tava mocane mamāgraho nāsti kim ? kākvā asty evety arthaḥ | kintu iha asminn eva rūpe svakām asādhāraṇānāṁ prema-bhaktiṁ prayaccheti |

yad vā, iha vṛndāvane prema-bhaktiṁ prayacchety anvayaḥ | tataś ca tatraiva tasyāḥ sukha-viśeṣāvirbhāvakatvāt prādurbhāva-viśeṣāc ca | tathā tasya sākṣād darśana-viśeṣākāratvāc ca | tathā tatraiva tad-vihāri-śrī-bhagavad-didṛkṣā-viśeṣāc ca, tatra sadā-nivāso’pi prārthita ity ūhyam | anyac ca pūrvavad eva ||7||

—o)0(o—

(8)

नमस्तेऽस्तु दाम्ने स्फुरद्दीप्तिधाम्ने

त्वदीयोदरायाथ विश्वस्य धाम्ने।

नमो राधिकायै त्वदीयप्रियायै

नमोऽनन्तलीलाय देवाय तुभ्यम्॥८॥

namas te’stu dāmne sphurad-dīpti-dhāmne

tvadīyodarāyātha viśvasya dhāmne |

namo rādhikāyai tvadīya-priyāyai

namo’nanta-līlāya devāya tubhyam ||

evaṁ stutiṁ samāpayan sva-prārthita-siddhaye bhakti-viśeṣeṇa vā tadīyāsādhāraṇa-parikarāvayava-parivārādīn api pratyekaṁ pṛthak praṇamati—namas te’stv iti | te tava dāmne udara-bandhana-mahā-pāśāya namo’stu | katham-bhūtāya ? sphurantyā dīptes tejaso dhāmne āśrayāya | evaṁ tasyāpi brahma-ghana-rūpatābhipretā | athānantaraṁ tvadīyāya udarāya namo’stu | pāśa-bandhena tenaiva saundaryāder vātsalyāder bālya-līlādeś ca viśeṣataḥ prakāśanāt | katham-bhūtāya ? viśvasya carācara-prapañca-jātasya dhāmne ādhārāya | tata eva caturdaśa-bhuvanātmaka-kamalotpatteḥ | tatraiva ca mātaraṁ prati vāra-dvayaṁ viśvarūpa-darśanād iti dik | evam udara-bandhanena viśvasyāpi bandhanāpatteḥ śrī-yaśodayā viśvam api vaśīkṛtam iti dhvanitam | tathā īśasya bandhanāsambhave’pi bandhana-svīkāreṇa bhakta-vātsalya-viśeṣas tathā bandhanena prapañcāsaṅkocāvasthity-ādi samāveśya tarkāgocaratvād aiśvarya-viśeṣaś ca dhvanita iti dik |

dāma-namaskārānantaram udara-namaskāraś codaropari dāmnāṁ vartamānatvāt yathottaram utkarṣa-vivakṣayā vā | idānīṁ tadīya-priyatama-jana-kṛpayaiva vāñchātītam api sarvam eva susidhyed ity āśayena bhagavatīṁ śrī-rādhāṁ praṇamati—nama iti | tvayā ca sarvā eva gopikā upalakṣyante | kiṁ vā, tāsu mukhyatamātra saivaikoktā | śrī-rādhiketi—sarvadaiva śrī-bhagavad-ārādhana-viśeṣād anvartha-saṁjñā | ata eva tvadīya-priyeti | yad vā, rādhiketi rūḍhi-saṁjñā | tataś cārādhanādy-anapekṣayā sā nitya-priyaiveti | tatra ca tvadīyā api sarve janāḥ priyās tvat-prītyā yasyāḥ | kim uta vaktavyaṁ tvam iti | tataś ca yasya tvaṁ priyo’si, so’pi jagad-vandyaḥ syāt | eṣā ca tavaiva priyā | atas tasyai namo’stu | tataś ca tayā saha rāsa-krīḍādikaṁ parama-stutitvenānte varṇayitum icchan tac ca parama-gopyatvenānabhivyañjayan “madhureṇa samāpayet” iti nyāyena kiñcid eva saṅketenoddiśan praṇamati—devāya lokottarāyeti līlānām api lokottarābhipretā | yad vā, śrī-rādhikayā saha nirantara-krīḍā-parāya, ata evānanta-līlāya tubhyaṁ nama iti | evaṁ gokula-viṣayikā sarvāpi līloddiṣṭā | tasyai ca nama iti bhāva ity eṣā dik ||8||

śrī-rādhā-prāṇa-nāthāya śrīmad-dāmodarāya te |

sarvaṁ caitanya-devāya gurave’rpitam eva me ||

—o)0(o—

|| śrī-padma-purāṇa-sthita-dāmodarāṣṭakaṁ samāptam ||