

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 ॥

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The editors.

Text entered by Jagadananda Das.

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(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 ||