

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

# ṣaṭ-sandarbhātmaka-

# śri-bhāgavata-sandarbhe ṣaṣṭhaḥ

śrī-śrī-prīti-sandarbhaḥ

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## Version 1.01

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Text entered by Jagadananda Das.

Two texts have been used in making this edition.

# śrī-prīti-sandarbhaḥ

tau santoṣayatā santau śrīla-rūpa-sanātanau |

dākṣiṇātyena bhaṭṭena punar etad vivicyate ||o||

tasyādyaṁ granthanālekhaṁ krāntam utkrānta-khaṇḍitam |

paryālocyātha paryāyaṁ kṛtvā likhati jīvakaḥ ||o||

[1]

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

puruṣa-prayojanaṁ tāvat sukha-prāptir duḥkha-nivṛttiś ca | śrī-bhagavat-prītau tu sukhatvaṁ duḥkha-nivartakatvaṁ cātyantikam iti | etad uktaṁ bhavati—yat khalu parama-tattvaṁ śāstra-pratipādyatvena pūrvaṁ nirṇītaṁ, tad eva sad-ananta-paramānandatvena siddham | śrutāv api saiṣānandasya mīmāṁsā bhavati [tai.u. 2.8.1] ity ārabhya, mānuṣānandataḥ prājāpatyānanda-paryantaṁ daśa-kṛtvaḥ śata-guṇitatayā krameṇa teṣām ānandotkarṣa-parimāṇaṁ pradarśya, punaś ca tato’pi śata-guṇatvena para-brahmānandaṁ pradarśyāpy aparitoṣāt, yato vāco nivartante [tai.u. 2.4.1] ity-ādi-ślokena tad-ānandasyānantyatvam eva sthāpitam | vilakṣaṇatvaṁ ca, ko hy evānyāt kaḥ prāṇyāt yad eṣa ākāśa ānando na syāt [tai. 2.7.1] ity anena nānā-svarūpa-dharmato’pi tasya kevalānanda-svarūpatvam eva ca darśitam | tathā-bhūta-mārtaṇḍādi-maṇḍalasya kevala-jyotiṣṭvavat |

atha jīvaś ca tadīyo’pi taj-jñāna-saṁsargābhāva-yuktatvena tan-māyā-parābhūtaḥ sann ātma-svarūpa-jñāna-lopān māyā-kalpitopādhy-āveśāc cānādi-saṁsāra-duḥkhena sambadhyata iti paramātma-sandarbhādāv eva nirūpitam asti | tata idaṁ labhyate parama-tattva-sākṣātkāra-lakṣaṇaṁ taj-jñānam eva paramānanda-prāptiḥ | saiva parama-puruṣārtha iti | svātmājñāna-nivṛttiḥ duḥkhātyanta-nivṛttiś ca nidāne tad-ajñāne gate sati svata eva sampadyate | pūrvasyāḥ parama-tattva-svaprakāśatābhivyakti-lakṣaṇa-mātrātmakatvāt, uttarasyāś ca dhvaṁsābhāva-rūpatvād anaśvaratvam | uktaṁ ca pūrvasyāḥ parama-puruṣārthatvaṁ dharmasya hy apavargasya ity-ādinā [bhā.pu. 1.2.9],

tac-chraddadhānā munayo jñāna-vairāgya-yuktayā |

paśyanty ātmani cātmānaṁ bhaktyā śruta-gṛhītayā || [bhā.pu. 1.2.12] ity antena |

svataḥ sarva-duḥkha-nivṛttiś ca tatraivoktā—bhidyate hṛdaya-granthir [bhā.pu. 1.2.13] ity ādinā | śrī-viṣṇu-purāṇe ca—

nirastātiśayāhlāda-sukha-bhāvaika-lakṣaṇā |

bheṣajaṁ bhagavat-prāptir ekāntātyantikī matā || [vi.pu. 6.5.59] iti |

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

yadaivam etena viveka-hetinā

māyā-mayāhaṅkaraṇātma-bandhanam |

chittvācyutātmānubhavo’vatiṣṭhate

tam āhur ātyantikam aṅga samplavam || [bhā.pu. 12.4.34] iti |

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

atha muktir hitvānyathā-rūpaṁ svarūpeṇa vyavasthitir [bhā.pu. 2.10.6] ity etad api tat-tulyārtham eva | yataḥ svarūpeṇa vyavasthitir nāma svarūpa-sākṣātkāra ucyate, tad-avasthāna-mātrasya saṁsāra-daśāyām api sthitatvāt, anyathā-rūpatvasya ca tad-ajñāna-mātrārthatvena tad-dhānau taj-jñāna-paryavasānāt | svarūpaṁ cātra mukhyaṁ paramātma-lakṣaṇam eva | raśmi-paramāṇūnāṁ sūrya iva sa eva hi jīvānāṁ paramo’ṁśi-svarūpaḥ | yathoktaṁ brahmāṇaṁ prati śrīmatā garbhodaśāyinā—

yadā rahitam ātmānaṁ bhūtendriya-guṇāśayaiḥ |

svarūpeṇa mayopetaṁ paśyan svārājyam ṛcchati || [bhā.pu. 3.9.33] iti |

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

kṛṣṇam enam avehi tvam ātmānam akhilātmanām |

jagad-dhitāya so’py atra dehīvābhāti māyayā || [bhā.pu. 10.14.55] ity anena,

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

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

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

tatrāpi mokṣa evārtha ātyantikatayeṣyate |

traivargyo’rtho yato nityaṁ kṛtānta-bhaya-saṁyutaḥ || [bhā.pu. 4.22.35]

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

tad evaṁ parama-tattva-sākṣātkārātmakasya tasya mokṣasya parama-puruṣārthatve sthite punar vivicyate | tac ca paramaṁ tattvaṁ dvidhāvirbhavati—aspaṣṭa-viśeṣatvena, spaṣṭa-svarūpa-bhūta-viśeṣatvena ca | tatra brahmākhyāspaṣṭa-viśeṣa-para-tattva-sākṣātkārato’pi bhagavat-paramātmādy-ākhya-spaṣṭa-viśeṣa-tat-sākṣātkārasyotkarṣaṁ bhagavat-sandarbhe [87]—

jijñāsitam adhītaṁ ca brahma yat tat sanātanam |

tathāpi śocasy ātmānam akṛtārtha iva prabho || [bhā.pu. 1.5.4]

ity-ādi-prakaraṇa-praghaṭṭakena darśitavān asmi | atrāpi vacanāntaraṁ darśayiṣyāmi | tasmāt paramātmatvādi-lakṣaṇa-nānāvastha-bhagavat-sākṣātkāra eva tatrāpi paramaḥ | (1) tatra saty api nirupadhi-prīty-āspadatva-svabhāvasya tasya svarūpa-dharmāntara-vṛnda-sākṣātkṛtau paramatve prīti-bhakty-ādi-saṁjñaṁ priyatva-lakṣaṇa-dharma-viśeṣa-sākṣātkāram eva paramatamatvena manyante | (2) tayā prītyaivātyantika-duḥkha-nivṛttiś ca | (3) yāṁ prītiṁ vinā tat-svarūpasya tad-dharmāntara-vṛndasya ca sāksātkāro na sampadyate | (5) yatra sā tatrāvaśyam eva sampadyate | (6) yāvaty eva prīti-sampattiḥ, tāvaty eva tat-sampattiḥ | (4) sampadyamāne sampanne ca tasmin sādhikam āvirbhavati |

tad etat sarvam api yuktam eva | parama-sukhaṁ khalu bhagavatas tad-guṇa-vṛndasya ca svarūpam | sukhaṁ ca nirupādhi-prīty-āspadam | tatas tad-anubhave prīter eva mukhyatvam iti | tasmāt puruṣeṇa saiva sarvadānveṣitavyeti puruṣa-prayojanatvaṁ tatraiva paramatamam iti sthitam |

krameṇodāhriyate—

(1) *tatra* *saty api* ity-ādikam—

sarvaṁ mad-bhakti-yogena mad-bhakto labhate’ñjasā

svargāpavargaṁ mad-dhāma kathañcid yadi vāñchati || [bhā.pu. 11.20.33]

ity ādi śrī-bhagavad-vākyādau |

(2) *tayā* ity-ādikam |

prītir na yāvan mayi vāsudeve

na mucyate deha-yogena tāvat | [bhā.pu. 5.5.6] iti śrī-ṛṣabhadeva-vākye |

(3) *yām* ity-ādikaṁ—

bhaktyāham ekayā grāhyaḥ

śraddhayātmā priyaḥ satām | [bhā.pu. 11.14.21] iti śrī-bhagavad-vākye |

(4) *sampadyamāne* ity ādikaṁ—

mad-rūpam advayaṁ brahma madhyādyanta-vivarjitam |

sva-prabhaṁ saccidānandaṁ bhaktyā jānāti cāvyayam || iti vāsudevopaniṣadi |

(5) *yatra* ity ādikaṁ—

bhaktir evainaṁ nayati, bhaktir evainaṁ darśayati

bhakti-vaśaḥ puruṣo bhaktir eva bhūyasī || iti māṭhara-śrutau |

(6) *yāvatī* ity ādikam—

bhaktiḥ pareśānubhavo viraktir

anyatra caiṣa trika eka-kālaḥ |

prapadyamānasya yathāśnataḥ syus

tuṣṭiḥ puṣṭiḥ kṣud-apāyo’nu-ghāsam || kavi-yogeśvara-vākye [bhā.pu. 11.2.42]

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

--o)0(o--

sa eṣa eva parama-puruṣārthaḥ krama-rītyā sarvopari darśayituṁ saṁdṛbhyate | tatrokta-lakṣaṇasya mukti-sāmānyasya śāstra-prayojanatvam āha—sarva-vedāntety ādau **kaivalyaika-prayojanam[[1]](#footnote-2)** [bhā.pu. 12.13.12] iti |

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

sa yat svabhāvaḥ kaivalyaṁ sa bhavān kevalo hare || iti |

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

parāvarāṇāṁ parama āste kaivalya-saṁjñitaḥ |

kevalānubhavānanda-sandoho nirupādhikaḥ || [bhā.pu. 11.9.18] iti |

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

|| 12.13 || śrī-sūtaḥ || 1 ||

[2]

tathā cānyatra—

**etāvān eva manujair yoga-naipuṇya-buddhibhiḥ |**

**svārthaḥ sarvātmanā jñeyo yat parātmaika-darśanam ||** [bhā.pu. 6.16.63]

ṭīkā ca—na cātaḥ paraḥ puruṣo’stītyāha etāvān iti | parasyātmana ekaṁ darśanam iti yat etāvān evety eṣā | paramātmanaḥ kevalasya darśanam iti vā |

|| 6.16 || śrī-śaṅkarṣaṇaś citreketum || 2 ||

[3]

saiṣā hi muktir utkrānta-daśāyāṁ dvidhā bhavati—sadya eva ca, krama-rītyā ca | tatra pūrvā dvitīye sthiraṁ sukhaṁ cāsanam [bhā.pu. 2.2.15] ity ādi prakaraṇānte, visṛjet paraṁ yata [bhā.pu. 2.2.21] ity atra | uttarā ca tad-anantaraṁ yadi prayāsyan nṛpa pārameṣṭyam [bhā.pu. 2.2.22] ity ādau, tenātmanātmānam upaiti śāntam ity atra [bhā.pu. 2.2.31] | jīvad-daśāyām api sā tu tad-viśeṣaṣv agrato darśanīyā | tatra brahma-sākṣātkāra-lakṣaṇāṁ jīvan-muktim āha—

**yatreme sad-asad-rūpe pratiṣiddhe sva-saṁvidā |**

**avidyayātmani kṛte iti tad brahma-darśanam ||** [bhā.pu. 1.3.33]

yatra yasmin darśane sthūla-sūkṣma-rūpe śarīre sva-saṁvidā jīvātmanaḥ svarūpa-jñānena pratiṣiddhe bhavataḥ | kena prakāreṇa ? vastuta ātmani te na sta eva, kintv avidyayaivātmani kṛte adhyaste iti etat-prakāreṇety arthaḥ | tad brahma-darśanam iti yat-tador anvayaḥ | brahmaṇo darśanaṁ sākṣātkāraḥ | yatra sva-saṁvidety uktyā jīva-svarūpa-jñānam api tad-āśrayam eva bhavati iti | tathā kevala-sva-saṁvidā te niṣiddhe na bhavata iti ca jñāpitam | tataś ca jīvata evāvidyā-kalpita-māyā-kārya-sambandha-mithyātva-jñāpaka-jīva-svarūpa-sākṣātkāreṇa tādātmyāpanna-brahma-sākṣātkāro jīvan-mukti-viśeṣa ity arthaḥ ||

īdṛśam eva tan-mukti-lakṣaṇaṁ śrī-kāpileye muktāśrayam [bhā.pu. 3.28.35-38] ity ādi-catuṣṭaye darśitam | tatra hi, pratinivṛtta-guṇa-pravāhaḥ san ātmānam paramātmānam īkṣata iti muktāśrayam ity ādau sva-svarūpa-bhūte mahimni avasthito niṣṭhāṁ prāptaḥ sann upalabdha-parātma-kāṣṭha iti so’py etayety ādau svarūpaṁ jīva-brahmaṇo yāthātmyam adhyagamad iti dehaṁ cety ādau | evaṁ pratibuddha-vastur iti deho’pīty ādau ceti | tasmād asya prārabdha-karma-mātrāṇām anabhiniveśenaiva bhogaḥ | evam evoktaṁ tatra ko mohaḥ kaḥ śoka ekatvam anupaśyata [īśopaniṣad 7] iti |

||1.3|| śrī-sūtaḥ || 3 ||

[4]

athāntimāṁ brahma-sākṣātkāra-lakṣaṇāṁ muktim āha—

**yady eṣoparatā devī māyā vaiśāradī matiḥ |**

**sampanna eveti vidur mahimni sve mahīyate ||** [bhā.pu. 1.3.34]

eṣā jīvan-mukti-daśāyāṁ sthitā viśāradena parameśvareṇa dattā devī dyotamānā matir vidyā tad-rūpā yā māyā svarūpa-śakti-vṛtti-bhūta-vidyāvirbhāva-dvāra-lakṣaṇā sattvamayī māyā-vṛttiḥ | sā yadi uparatā nivṛttā bhavati, tadā vyavadhānābhāsasyāpi rāhityāt sampanno labdha-brahmānanda-sampattir eveti vidur munayaḥ | tataś ca tat-sampatti-lābhāt sve mahimni svarūpa-sampattāv api mahīyate pūjyate | prakṛṣṭa-prakāśo bhavatīty arthaḥ ||

|| 1.3 || śrī-sutaḥ || 4 ||

[5]

atra pūrve tattva-bhagavat-paramātma-sandarbheṣv evaṁ mūlyena śruty-ādibhiś ca pratipāditam |

jīvākhya-samaṣṭi-śakti-viśiṣṭasya parama-tattvasya khalv aṁśa eko jīvaḥ | sa ca tejo-maṇḍalasya bahiś-cara-raśmi-paramāṇur iva parama-cid-eka-rasasya tasya bahiś-cara-cit-paramāṇuḥ | tatra tasya vyāpakatvāt tad-eka-deśatvam eva jīve syāt | nirākāratayā tad ekadeśatvaṁ na viruddham | tathāpi bahiś-caratvaṁ tad-āśrayitvāt | taj-jñānābhāvāt chāyayā raśmivat māyayābhibhāvyatvāc ca bahiś-caratvaṁ vyapadiśyate | raśmi-sthānīyatvaṁ ca tad-vyatirekād vyatirekitayā yas tad-āśrayi-bhāvaḥ | yā ca pūrva-yuktyā bahiś-caratve’py eka-vastutva-śrutis tad-ādibhir gamyate | śaktitvaṁ ca tad-rūpatayaiva tadīya-līlopakaraṇatvāt | aṇutvaṁ ca śabdāt hari-candana-binduvat tasya prabhāva-lakṣaṇa-guṇenaiva sarva-deha-vyāpteḥ | sarvaṁ caitat paramasyācintya-śaktimayatvād aviruddham iti pūrvaṁ dṛḍhīkṛtam asti, śrutes tu śabda-mūlatvāt [ve.sū. 2.1.27] iti nyāyena, eka-deśa-sthitasyāgner [vi.pu. 1.22.56] ity ādinā ca | tatra jīveśvarayor atyantābhede yugapad avidyā-vidyāśratvādy-anupapattiś ca pūrvaṁ vivṛtā | tat tvam asi [chā.u. 2.8.7] ity ādau lakṣaṇā tv atyantābhede tad-aṁśatve ca samānaiva |

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

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

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

yathā viṣṇu-dharme—

bhinne dṛtau yathā vāyur naivānyaḥ saha vāyunā |

kṣīṇa-puṇyāgha-bandhas tu tathātmā brahmaṇā saha ||

tataḥ samasta-kalyāṇa-samasta-sukha-sampadām |

āhlādam anyam akalaṅkam avāpnoti śāśvatam ||

brahma-svarūpasya tathā hy ātmano nityadaiva saḥ |

vyutthānakāle rājendra āste hi atirohitaḥ ||

ādarśasya malābhāvād vaimalyaṁ kāśate yathā |

jñānāgni-dagdha-heyasya sa hlādo hy ātmanas tathā ||

yathā heya-guṇa-dhvaṁsād avabodhādayo guṇāḥ |

prakāśante na janyante nityā evātmano hi te ||

jñānaṁ vairāgyam aiśvaryaṁ dharmaś ca manujeśvara |

ātmano brahma-bhūtasya nityam eva catuṣṭayam ||

etad advaitam ākhyātam eṣa eva tavoditaḥ |

ayaṁ viṣṇur idaṁ brahma tathaitat satyam uttamam || iti |

atra jīva-brahmaṇor aṁśāṁitvāṁśenaiva vāyu-dṛṣṭāntaḥ | aṁśatve’pi bahiraṅgatvaṁ tv anyato jñeyam | ataḥ pṛthag-īśvare svarūpa-bhūtānubhave ca sati tad-vaimukhyenānādinā labdha-cchidrayeśa-māyayā tad-anubhava-lopādeḥ sambhavāt kathañcit sāmmukhyena tad-anugrahān nivṛttiś cāsti | ānandaṁ brahmaṇo vidvān [tai.u. 2.4.1] ity ādi śruteḥ | na tasmāt prāṇā utkrāmanti atraiva samavalīyante brahmaiva san brahmāpy eti [bṛ.ā.u. 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-tādātmyāpattyāv abheda-nirdeśaḥ | evaṁ brahma veda brahmaiva bhavati [mu.u. 3.2.8] ity atrāpi vyākhyeyam |

kvacid ekatva-śabdenāpi tathaivocyate | atra tat-sāmyaṁ yathoktam—nirañjanaṁ parama-sāmyam upaiti [mu.u. 3.2.3] ity ādi śrutau | idaṁ jñānam upāśritya mama sādharmyam āgatā [gītā 14.2] iti gītopaniṣatsu ca |

ubhayaṁ coktaṁ spaṣṭam eva—

yathodakaṁ śuddhe śuddham āsiktaṁ tādṛg eva bhavati |

evaṁ muner vijānata ātmā bhavati gautama || [ka.u. 2.1.15]

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

udake tūdakaṁ siktaṁ miśram eva yathā bhavet |

tad vai tad eva bhavati yato buddhiḥ pravartate ||

evam evaṁ hi jīvo’pi tādātmyaṁ paramātmanā |

prāpto’pi nāsau bhavati svātantryādi-viśeṣaṇāt || iti |

bimba-pratibimba-nirdeśaś ca ambuda-grahaṇād [ve.sū. 3.2.19] ity ādi-sūtra-dvaye gauṇa eva yojitaḥ | evam evaiṣa saṁprasādo’smāc charīrāt samutthāya paraṁ jyotir upasaṁpadya svena rūpeṇābhiniṣpadyate [chā.u. 8.12.3] ity atrāpi tathaiva bhedaḥ pratipāditaḥ | śrī-viṣṇu-purāṇe’pi vibheda-janake’jñāne nāśam [vi.pu. 6.7.84] ity ādau devādi-bheda-nāśānantaraṁ brahmātmanor bhedaṁ na ko’py asantaṁ kariṣyati api tu santam eva kariṣyatīti vyākhyātam eva |

evam eva ṭīkā-kṛdbhiḥ sammataṁ śrī-gopānāṁ brahma-sampatty-anantaram api vaikuṇṭha-darśanam | tasmāt sādhu vyākhyātam yady eṣoparata [bhā.pu. 1.3.34] ity-ādi | tad evaṁ brahma-sampattir vyākhyātā |

tatra śrī-viṣṇu-purāṇe paramārtha-nirṇaye rahūgaṇaṁ prati jaḍa-bharata-vākyaṁ yathā | tatra kevala-brahmānubhavasyaiva parmārthatvaṁ nirṇetuṁ yajñādy-apūrvasya tāvad aparamārthatvaṁ caturbhir uktam—

ṛg-yajuḥ-sāma-niṣpādyaṁ yajña-karma-mataṁ tava |

paramārtha-bhūtaṁ tatrāpi śrūyatāṁ gadato mam ||

yat tu niṣpādyate kāryaṁ mṛdā kāraṇa-bhūtayā |

tat-kāraṇānugamanāj jāyate nṛpa mṛn-mayam ||

evaṁ vināśi-dravyaiḥ samid-ājya-kuśādibhiḥ |

niṣpādyate kriyā yā tu sā bhavitrī vināśinī ||

anāśī paramārthaś ca prājñair abhupagamyate |

tat tu nāśi na sandeho nāśi-dravyopapāditam || [vi.pu. 2.14.21-24] iti |

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

sa cāvirbhāvo’nanta eva tadīya-phalānantya-śravaṇāt | tasmāt parmeśvarānāśrayatvaṁ tatropādhir bhaviṣyati | hiṁsāyāṁ pāpotpatty-anumitāv avihitatatvavat | jñāna-prakaraṇe cāsmin bhaktir na prastūyata iti sādhāraṇa-yajñādikam upādāyaiva pravṛttiś ceyam | tad evaṁ yajñādi-karmāpūrvasya vināśitvād aparamārthatvam uktvā niṣkāma-karmaṇo’pi sāhdanatvenārthāntarasyaiva sādhyatvāt tādṛśatvam uktam ekena—

tad evāphaladaṁ karma paramārtho matas tava |

mukti-sādhana-bhūtatvāt paramārtho na sādhanam || [vi.pu. 2.14.25] iti |

atra bhakteḥ sādhana-bhūtatve na tādṛśatvaṁ mantavyam | bhagavat-prema-vilāsa-rūpatayā siddhānām api tad-atyāga-śravaṇāt | tasmād idam api pūrvavat jñeyam |

nanu, śuddha-jīvātma-dhyānasya paramārthatvaṁ bhavet, mukti-daśāyām api sphūrty-aṅgīkāreṇa tad-rūpasya tasyānaśvaratvāt | tad-ācchādanād adhunā saṁsāra iti tasyaiva sādhyatvāc ca | tatroktam ekena—

dhyānaṁ ced ātmano bhūpa paramārthārtha-śabditam |

bheda-kāri-parebhyas tat paramārtho na bhedavān || [vi.pu. 2.14.26] iti |

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

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

paramātmātmanor yogaḥ paramārtha itīṣyate |

mithyaitad anyad dravyaṁ hi naiti tad-dravyatāṁ yataḥ || [vi.pu. 2.14.27] iti |

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

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

tasmāt śreyāṁsy aśeṣāṇi nṛpaitāni na saṁśayaḥ |

paramārthas tu bhūpāla saṅkṣepāc chrūyatāṁ mama || [vi.pu. 2.14.28] iti |

śreyāṁsi paramārtha-sādhanāni | paramārtha-nirdeśas trayeṇoktaḥ—

eko vyāpī samaḥ śuddho nirguṇaḥ prakṛteḥ paraḥ |

janma-vṛddhyādi-rahita ātmā sarva-gato’vyayaḥ ||

para-jñānayo’sadbhirnāma-jāty-ādibhir vibhuḥ |

na yogavān na na yutko’bhūn naiva pārthiva yokṣyati ||

tasyātma-para-deheṣu sato’py ekamayaṁ hi yat |

vijñānaṁ paramārtho’sau dvitano’tathya-darśinaḥ || [vi.pu. 2.14.29-31] iti |

ekaḥ | 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 paraṁ yaj-jñānaṁ tan-mayaḥ tat-prakāśa-pradhānaḥ | asadbhir iti viśeṣaṇāt bhagavad-rūpe prakāśye’pi sadbhiḥ svarūpa-siddhair eva nāmādibhir yogavān bhavatīti vijñāpitam | tasyaivaṁ-lakṣaṇasya paramātma-rūpeṇātma-para-deheṣu ātmanaḥ pareṣām api deheṣu tat-tad-upādhi-bhedena pṛthak pṛthag iva sato’pi ekaṁ tadīyaṁ sva-svarūpaṁ tan-mayaṁ tad-ātmakaṁ yad-vijñānaṁ tad-anubhavaḥ asāv eva paramārthaḥ | anāśitvāt sādhyatvāt sarva-vijñānāntarbhāvavattvāc ceti bhāvaḥ | ye tu dvaitinaḥ tat-tad-upādhi-dṛṣṭyā tasyāpi bhedaṁ manyante | tad-vijñānena sarva-vijñānāntarbhāvaṁ ca na manyante | te punar atathya-darśina eveti |

tatropādhi-bhedair aṁśa-bhede’py abhedo dṛṣṭāntena sādhito dvābhyām—

veṇu-randhra-vibhedena bhedaḥ ṣaḍ-jādi-saṁjñtaḥ |

abheda-vyāpinī vāyos tathā tasya mahātmanaḥ ||

ekatvaṁ rūpa-bhedaś ca bāhya-karma-pravṛttijaḥ |

devādibheda-madhyās te nāsty evācaraṇo hi saḥ || [vi.pu. 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-bhedam antaryāmitayaivādhiṣṭhāyās te tat-tad-upādhi-sambandhābhāvāc ca nāsty evāvaraṇaṁ 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 saṅgaṁ viṣayātmakeṣu |**

**upeta nārāyaṇam ādi-devaṁ**

**sa mukta-saṅgair iṣito’pavargaḥ ||** [bhā.pu. 7.6.18]

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

|| 7.6 || śrī-prahlādaḥ || 5 ||

[6]

tathā—

**satyāśiṣo hi bhagavaṁs tava pāda-padmam**

**āśīs tathānubhajataḥ puruṣārtha-mūrteḥ |**

**apy evam arya bhagavān paripāti dīnān**

**vāśreva vatsakam anugraha-kātaro’smān ||** [bhā.pu. 4.9.17]

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

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

[7]

sa cātma-sākṣātkāro dvividhaḥ—antar-āvirbhāva-lakṣaṇo, bahir-āvirbhāva-lakṣaṇaś ca | yathā—

pragāyataḥ sva-vīryāṇi tīrtha-pādaḥ priya-śravāḥ |

āhūta iva me śīghraṁ darśanaṁ yāti cetasi || [bhā.pu. 1.6.34] ity ādau |

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

tatrāntaḥ-sākṣātkāre yogyatā śrī-rudra-gīte—

na yasya cittaṁ bahir-artha-vibhramaṁ

tamo-guhāyāṁ ca viśuddham āviśat |

yad-bhakti-yogānugṛhītam añjasā

munir vicaṣṭe nanu tatra te gatim || [bhā.pu. 4.24.59]

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

bahiḥ-sākṣātkāre’pi vyatirekeṇa tathaiva nāradaṁ prati śrī-bhagavatoktam—

hantāsmin janmani bhavān mā māṁ draṣṭum ihārhati |

avipakva-kaṣāyāṇāṁ durdarśo’haṁ kuyoginām || [bhā.pu. 1.6.22] iti |

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

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

mām aprīṇata āyuṣman darśanaṁ durlabhaṁ hi me |

dṛṣṭvā māṁ na punar jantur ātmānaṁ taptum arhati || [bhā.pu. 7.9.53]

śrī-bhagavantaṁ prati śrutadeva-vākye ca—

sa tvaṁ śādhi sva-bhṛtyān naḥ kiṁ deva karavāma he |

etad-anto nṛṇāṁ kleśo yad bhavān akṣi-gocaraḥ || [bhā.pu. 10.86.49] iti |

tad evaṁ tat-prakāśena niḥśeṣa-śuddha-cittatve siddhe, puruṣa-karaṇāni tadīya-sva-prakāśatā-śakti-tādātmyāpannatayaiva tat-prakāśatābhimānavanti syuḥ |

tatra bhakti-viśeṣa-sāpekṣatvam uktam—tac-chraddadhānā munayaḥ [bhā.pu. 1.2.12] ity ādau | tad-icchā-mayety ādy-udāharaṇaṁ ca brahma-bhagavator aviśeṣatayaiva dṛśyate | yathā satyavrataṁ prati śrī-matsya-deva-vākye—

madīyaṁ mahimānaṁ ca paraṁ brahmeti śabditam |

vetsyasy anugṛhītaṁ me sampraśnair vivṛtaṁ hṛdi || [bhā.pu. 8.24.38] iti |

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

nityāvyakto’pi bhagavān īkṣyate nija-śaktitaḥ |

tām ṛte puṇḍarīkākṣaṁ kaḥ paśyetāmitaṁ prabhum || iti |

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

tatas tat-karaṇa-śuddhy-apekṣāpi tac-chakti-pratiphalanārtham eva jñeyā | evam api bhaktyā taṁ dṛṣṭvāpi mucukundādau yā mṛgayāpāpādyasthitā śrī-bhagavatā kīrtitā, sā tu prema-vardhinyā jhaṭiti-bhagavad-aprāpti-śaṅkā-janmanas tad-utkaṇṭhāyā vardhanārthaṁ vibhīṣikayaiva kṛtā | yat tu tadīya-snigdhānāṁ śrī-yudhiṣṭhirādīnāṁ naraka-darśanaṁ tat khalu indra-māyā-mayam eveti svargārohaṇa-parvaṇy eva vyaktam asti | viṣṇu-dharme tṛtīya-janmani datta-tila-dhenor api viprasya prasaṅga-mātreṇa narakāṇām api svarga-tulya-rūpatā-prāpti-varṇanāt | śrī-bhāgavatena tu tad api nāṅgīkriyate | tad-anupākhyānāt pratyutāvyavahita-bhagavat-prāpti-varṇanāc ca |

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

yogibhir dṛśyate bhaktyā

nābhaktyā dṛśyate kvacit |

draṣṭuṁ na śakyo roṣāc ca

matsarād vā janārdanaḥ || [pa.pu. 6.238.83] iti pādmottara-khaṇḍāc ca |

adarśanaṁ cānavatāra-samaye vyāpakasyāpi darśanābhāvaḥ | avatāra-samaye tu paramānande’pi duḥkhadatvaṁ, manorame’pi bhīṣaṇatvam, sarva-suhṛdy api durhṛttvam ity ādiviparīta-darśanam eva | tad-aprakāśe yoga-māyā-prakāśe ca mūlaṁ kāraṇaṁ tad-bhaktāparādhādimaya-puruṣa-cittāsvācchyam | yat khalu tadānīntane tasya sārvatrika-prakāśe’pi vajralepāyate | ata eva muktir hitvā [bhā.pu. 2.10.6] ity-ādi-lakṣaṇasyāvyāpter na tasya sākṣātkārābhāsasya mukti-saṁjñatvam api | ata eva śrī-viṣṇu-purāṇe tac ca rūpam [vi.pu. 4.15.8] ity ādi-gadyena yadyapi śiśupālasya tad-darśanam uktam | tathāpi nirdoṣa-darśanaṁ tv antakāla eva uktam | ātma-vadhāya yāvad-bhagavad-dhasta-cakrāṁśu-mālojjvalam akṣaya-tejaḥ-svarūpaṁ brahma-bhūtam apagata-dveṣādi-doṣaṁ bhagavantam adrākṣīt [vi.pu. 4.15.9] ity anena |

etad-anto nṝṇāṁ kleśo yad bhavān akṣi-gocaraḥ [bhā.pu. 10.83.43] ity ādikaṁ ca nṛṣu ye svaccha-cittā ye ca tad-bhaktāparādhetara-doṣa-malina-cittās teṣāṁ kleśa-nāśasya tadātvāpekṣayā, ye tv anyādṛśās teṣāṁ tan-nāśasyonmukhatāpekṣayaiva—tebhyaḥ sva-vīkṣaṇa-vinaṣṭa-tamisra-dṛgbhyaḥ kṣemaṁ triloka-gurur artha-dṛśaṁ ca yacchan [bhā.pu. 10.86.81] iti śravaṇāt, śrī-viṣṇu-purāṇādy-anusārāc ca |

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

dadhati sakṛn manas tvayi ya ātmani nitya-sukhe

na punar upāsate puruṣa-sāra-harāvasathān | [bhā.pu. 10.87.35] iti |

mahendraṁ prati śrī-bhagavatā ca—

mām aiśvarya-śrī-madāndho daṇḍa-pāṇiṁ na paśyati |

taṁ bhraṁśayāmi sampadbhyo yasya cecchāmy anugraham || [bhā.pu. 10.27.16] iti |

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

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

śayyāsanāṭanālāpa- krīḍā-snānāśanādiṣu |

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

kiṁ te kāmāḥ sura-spārhā mukunda-manaso dvijāḥ |

adhijahrur mudaṁ rājñaḥ kṣudhitasya yathetare || [bhā.pu. 1.12.6] iti |

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

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

na yatra śravaṇādīni rakṣo-ghnāni sva-karmasu |

kurvanti sātvatāṁ bhartur yātudhānyaś ca tatra hi || [bhā.pu. 10.6.3] ity anena |

tathaivedaṁ ghaṭate—

amaṁsatāmbhoja-kareṇa rūpiṇīṁ

gopyaḥ śriyaṁ draṣṭum ivāgatāṁ patim || [bhā.pu. 10.6.6] iti |

śriyaṁ prākṛta-sampad-adhiṣṭhātrīṁ patiṁ yaṁ kañcit tad-ucita-prācīna-puṇya-bhājam ity arthaḥ | pūrvavad eva tāṁ tīkṣṇa-cittām [bhā.pu. 10.6.9] ity ādau tat-prabhayā ca dharṣite nirīkṣyamāṇe jananī hy atiṣṭhatām [bhā.pu. 10.6.9] ity uktam |

evam eva kvacit tādṛśānām api māyābhibhavābhāso mantavyaḥ | yathā prāyo māyāstu me bhartur nānyā me’pi vimohinī [bhā.pu. 10.13.37] ity ādiṣu śrī-baladevādīnām | yathā daitya-janmani jaya-vijayayoḥ | atra pūrveṣāṁ svalpa eva tad-ābhāsaḥ | tayos tu samyag iti viśeṣaḥ, tat premādīnām anāvaraṇād āvaraṇāc ca |

tatra tayor vaira-bhāva-prāptau khalu muni-kṛtatvaṁ na syāt | mataṁ tu me [bhā.pu. 3.16.29] ity atra bhagavad-icchāyās tat-kāraṇatvena sthāptitatvāt | nāpi sā tadīya-vaira-bhāvāya sampadyate svecchāmayasya [bhā.pu. 10.14.2] ity-ādibhyaḥ | traivargikāyāsa-vighātam asmat-patir vidhatte puruṣasya śakra [bhā.pu. 6.11.23] ity-ādibhiḥ kaimutyāpātāc ca | yathā coktam—tathā na te mādhava tāvakāḥ kvacid bhraśyanti mārgāt tvayi baddha-sauhṛdāḥ [bhā.pu. 10.2.33] iti | na ca tayor eva svāparādha-bhoga-śīghra-nistārārtham api tādṛśīcchā jātā iti vācyam | tādṛśaiḥ parama-bhaktair hi bhaktiṁ vinā sālokyādikam api nāṅgīkriyate | tat-sad-bhāve nirayo’py aṅgīkriyata iti, nātyantikaṁ vigaṇayanty api [bhā.pu. 3.15.48] ity-ādeḥ, kāmaṁ bhavaḥ sva-vṛjinair nirayeṣu nas tāt [bhā.pu. 3.15.49] ity ādeś ca |

ata evābhyām api tathaiva prārthitam—

mā vo’nutāpa-kalayā bhagavat-smṛti-ghno

moho bhaved iha tu nau vrajator adho’dhaḥ [bhā.pu. 3.15.36] ity anena |

na ca tayor vāstava-vaira-bhāve sati bhaktāntarāṇām api sukhaṁ syād iti vācyam | bhakti-svabhāva-bhakta-sauhṛda-virodhād eva | tasmāt tayor vaira-bhāvābhāsatva eva śrī-bhagavatas tayor anyeṣāṁ bhaktānām api rasodayaḥ syād iti sthitam | tata evam arthāpatti-labdhaṁ sarva-bhakta-sukhada-śrī-bhagavad-abhimata-yuddha-kautukādi-sampādanārthaṁ vaira-bhāvātmaka-māyikopādhiṁ svābhikāṇimādi-siddhikena śuddha-sattvātmaka-sva-vigraheṇa praviśya sva-sānnidhyena cetanīkṛtya ca vilīya sthitāyā api bhakti-vāsanāyāḥ prabhāvena tatrānāviṣṭāv eva tiṣṭhataḥ | ato vaira-bhāva-ja-smaraṇena vaira-bhāvo’pagata ity ubhayam api bāhyam | etad abhipretyaiva śrī-vaikuṇṭhenāpy uktam—yātaṁ mā bhaiṣṭam astu śam [bhā.pu. 3.16.29] iti |

tathā hi hiraṇyākṣa-yuddhe—parānuṣaktaṁ [bhā.pu. 3.18.9] ity ādi-padye ṭīkā ca— pracaṇḍa-manyutvam adhikṣepādikaṁ cānukaraṇa-mātraṁ daitya-vākya-bhītānāṁ devānāṁ bhaya-nivṛttaye | vastutas tena tathānuktatvena kopādi-hetv-abhāvād ity eṣā | karālā [bhā.pu. 3.19.8] iti padye ca iveti vastutaḥ krodhābhāvaḥ ity eṣā |

tad evaṁ syamantakopākhyāna-mahā-kāla-puropakhyāna-mauṣalopākhyānādau śrī-baladevārjuna-nāradādīnāṁ krodhādy-āveśo’pi tad-ābhāsatva-leśenaiva saṅgamayitavyaḥ | tatra śrī-baladevārjunādīnāṁ śrī-bhagavan-matājñānena śrī-nāradādīnāṁ tu taj-jñāneneti vivekaḥ—kopitā munayaḥ śepur bhagavan-mata-kovidāḥ [bhā.pu. 3.3.24] iti tṛtīye śrīmad-uddhava-vākyāt | tasmāt yeṣāṁ liṅgāntareṇa niṣṇāta eva sākṣātkāro gamyate, teṣām asvacchāntaḥkaraṇatvaṁ pratīyamānam api tad-ābhāsa eva | yeṣāṁ tu na gamyate viṣayāveśādikaṁ ca dṛśyate, teṣāṁ sākṣāt-kārābhāsa eveti nirṇītam | tad evam asvaccha-citteṣu bahirmukhāḥ paśyanto’pi na paśyantīty uktam |

tad-dveṣiṇaś ca dvividhāḥ | eke saundaryādikaṁ gṛhṇanti tathāpi tan-mādhuryāgrahaṇāt tatraivārucyā dviṣanti yathā kālayavanādayaḥ | anye tu vaikṛtyam eva pratiyanti tato dviṣanti ca yathā mallādayaḥ | tad evaṁ pūrvottarayoś caturṣv api bhedeṣu sa-doṣa-jihvāḥ khaṇḍāśino dṛṣṭāntāḥ | eke hi pitta-vāta-ja-doṣavantas tad-āsvādaṁ na gṛhṇanti, kintu sarvādaram avadhāya nāvajānanti | anye tv abhimānino’vajānanty api | athāpare madhura-rasam idam iti gṛhṇanti kintu tiktāmlādi-rasa-priyās tam eva rasaṁ dviṣanti | avare ca tiktatayaiva tad gṛhṇanti, dviṣanti ceti | sarveṣāṁ caiṣāṁ nija-doṣa-savyavadhāna-khaṇḍa-grahaṇa-vat tad-ābhāsatvam | teṣāṁ bhagavat-svabhāvānubhavaś ca yukta eva jñāna-bhakti-śuddha-prīty-abhāvena sac-cid-ānandatva-pāramaiśvary-parama-mādhurya-lakṣaṇānāṁ tat-svabhāvānāṁ grahītum aśakyatvāt | tad-agrahaṇe’pi kālāntare nistāraḥ khaṇḍa-sevanavad eva jñeyaḥ | yathoktaṁ viṣṇu-purāṇe—tatas tam evākrośeṣūccārayan [vi.pu. 4.15.9] ity ādinā apagata-dveṣādi-doṣaṁ bhagavantam adrākṣīt [vi.pu. 4.15.14] ity antena |

tasmāt svaccha-cittānām eva sākṣātkāraḥ, sa eva ca mukti-saṁjña iti sthitam | tasya brahma-sākṣātkārād apy utkarṣas tu bhagavat-sandarbhe sanakādi-vaikuṇṭha-darśana-prastāve śrī-nārada-vyāsa-saṁvādādi-maya-brahma-bhagavat-tāratamya-prakaraṇe ca darśita eva | yatra tasyāravinda-nayanasya [bhā.pu. 3.15.43] ity ādikaṁ, jijñāsitam adhītaṁ ca [bhā.pu. 1.5.4] ity ādikaṁ ca vacana-jātaṁ prabalatamam | tathaiva śrī-dhruvoktam—yā nirvṛtis tanu-bhṛtām [bhā.pu. 4.9.10] ity ādi śrī-bhāgavata-vaktṛ-tātparyaṁ ca tatraiva sva-mukha-nibhṛta-cetās tad-vyudastānya-bhāvaḥ [bhā.pu. 12.12.69] ity ādinā darśitam | śrī-gītopaniṣatsu ca—brahma-bhūtaḥ prasannātmā [gītā 18.54] ity ādinā ted evāṅgīkṛtam | ata eva śrī-prahlādasya bhagavat-sākṣātkāra-kṛta-sarvāvadhūnana-pūrvaka-brahma-sākṣātkārānantara-bhagavat-sākṣātkāra-viśeṣātmaka-nirvṛtiṁ parmābhīṣṭatvenāha—

**sa tat-kara-sparśa-dhutākhilāśubhaḥ**

**sapady abhivyakta-parātma-darśanaḥ**

**tat-pāda-padmaṁ hṛdi nirvṛto dadhau**

**hṛṣyat-tanuḥ klinna-hṛd-aśru-locanaḥ ||** [bhā.pu. 7.9.6]

|| 7.9 || śrī-śukaḥ || 7 ||

[8]

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

**gṛhītvājādayo yasya śrīmat-pādābja-darśanam |**

**manasā yoga-pakvena sa bhavān me’kṣi-gocaraḥ ||** [bhā.pu. 12.9.5]

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

pragāyataḥ sva-vīryāṇi tīrtha-pādaḥ priya-śravāḥ |

āhūta iva me śīghraṁ darśanaṁ yāti cetasi || [bhā.pu. 1.6.34]

ity evaṁ-bhāvavān api—

govinda-bhuja-guptāyāṁ dvāravatyāṁ kurūdvaha |

avātsīn nārado’bhīkṣṇaṁkṛṣṇopāsana-lālasaḥ || [bhā.pu. 11.2.1] ity uktam |

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

[9]

athaitasyāṁ bhagavat-sākṣātkāra-lakṣaṇāyāṁ muktau jīvad-avasthāyām āha—

**akiñcanasya dāntasya śāntasya sama-cetasaḥ**

**mayā santuṣṭa-manasaḥ sarvāḥ sukha-mayā diśaḥ ||** [bhā.pu. 11.14.13]

bhagavantaṁ vinā kiñcanānyad upādeyatvena nāstīty akiñcanasya | tatra hetuḥ—mayeti | akiñcanatvenaiva hetunā viśeṣaṇa-trayaṁ dāntasyeti | anyatra heyopādeyatārohityāt sama-cetasaḥ | sarvatra tasyaiva sāksātkārāt sarvā ity uktam ||

|| 11.14 || śrī-bhagavān || 9 ||

[10]

tatrotkrāntāvasthā ca śrī-prahlāda-stutau—uśattama te’ṅghri-mūlaṁ prīto’pavarga-śaraṇaṁ hvayase kadā nu [bhā.pu. 7.9.16] ity ādau jñeyā | saivāntimā | muktiś ca pañcadhā—sālokya-sārṣṭi-sārūpya-sāmīpya-sāyujya-bhedena | tatra sālokyaṁ samāna-lokatvaṁ śrī-vaikuṇṭha-vāsaḥ | sārṣṭis tatraiva samānaiśvaryam api bhavatīti | sārūpyaṁ tatraiva samāna-rūpatādi prāpyata iti | sāmīpyaṁ samīpa-gamanādhikāritvam | sāyujyaṁ keṣāṁcit bhagavac-chrī-vigraha eva praveśo bhavatīti | sālokyādi-śabdānāṁ mukty-ādi-śabda-sāmānādikaraṇyaṁ ca sālokyāditva-prādhānyena | tatra sālokya-sārṣṭi-sārūpya-mātre prāyo’ntaḥ-karaṇa-sākṣātkāraḥ | sāmīpye prāyo bahiḥ | sāyujye cāntara eva | tathāpi prakaṭa-sphūrti-lakṣaṇaṁ tat suṣuptivad anati-prakaṭa-sphūrti-lakṣaṇāt brahma-sāyujyād bhidyate | utkrānta-mukty-avasthāyām api viśeṣa-sphūrtiḥ śrutāv eva sammatā—

sa evādhastāt sa upariṣṭāt sa paścāt sa purastāt sa dakṣiṇataḥ sa uttarataḥ sa evedaṁ sarvam ity athāto’haṁkārādeśa evāham evādhastād aham upariṣṭād ahaṁ paścād ahaṁ purastād ahaṁ dakṣiṇato’ham uttarato’ham evedaṁ sarvam iti [chā.u. 7.25.1] iti |

eṣā ca pañcavidhāpi guṇātītaiva | nirguṇāyāṁ bhūma-vidyāyām eva—sa ekadhā bhavati tridhā bhavati [chā.u. 7.26.2] ity ādinā tad-vidhasya muktasya svecchayā nānā-vidha-rūpa-prākaṭya-śravaṇāt na yatra māyā [bhā.pu. 2.9.10] ity ādau vaikuṇṭhasya māyātītatva-śravaṇāt | atrāvṛtti-rāhityaṁ cāṅgīkṛtam—anāvṛttiḥ śabdād [ve.sū. 4.4.23] ity anena na sa punar āvartate [chā.u. 8.15.1] iti śruteḥ | tathoktaṁ hiraṇya-kaśipūpadruta-devaiḥ—

tasyai namo’stu kāṣṭhāyai yatrātmā harir īśvaraḥ |

yad gatvā na nivartante śāntāḥ sannyāsino’malāḥ || [bhā.pu. 7.4.22] iti |

śrī-kapila-devena ca—

na karhicin mat-parāḥ śānta-rūpe

naṅkṣyanti no me’nimiṣo leḍhi hetiḥ || [bhā.pu. 3.25.39] iti |

tathaiva—

ā-brahma-bhuvanāl lokāḥ punar āvartino’rjuna |

mām upetya tu kaunteya punar janma na vidyate || [gītā 8.16] iti |

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

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

pādma-sṛṣṭi-khaṇḍe ca—

ā-brahma-sadanād eva doṣāḥ santi mahīpate |

ata eva hi necchanti svarga-prāptiṁ manīṣiṇaḥ ||

ā-brahma-sadanād ūrdhvaṁ tad viṣṇoḥ paramaṁ padam |

śubhram sanātanaṁ jyotiḥ para-brahmeti tad viduḥ ||

na tatra mūḍhā gacchanti puruṣā viṣayātmakāḥ |

dambha-lobha-bhaya-droha-krodha-mohair abhidrutāḥ ||

nirmamā nirahaṅkārā nirdvandvāḥ saṁyatendiryāḥ |

dhyāna-yoga-ratāś caiva tatra gacchanti sādhavaḥ || iti |

tatraiva subāhu-nṛpa-vākyam—

dhyāna-yogena deveśaṁ yajiṣye kamalā-priyam |  
bhava-pralaya-nirmuktaṁ viṣṇu-lokaṁ vrajāmy aham || iti |

sālokyādīnām avicyutas tvaṁ darśayiṣyate ca—

mat-sevayā pratītaṁ te sālokyādi-catuṣṭayam |

necchanti sevayā pūrṇāḥ kuto’nyat kāla-viplutam || [bhā.pu. 9.5.67]

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

evaṁ kaunteya kurute yo’raṇya-dvādaśīṁ naraḥ |

sa dehānte vimāna-stha-divya-kanyā-samāvṛtaḥ ||

yāti jñāti-samāyuktaḥ śvetadvīpaṁ hareḥ puram |

yatra lokā pīta-vastrā ity ādi |

tiṣṭhanti visṇu-sānnidhye yāvad-āhūta-samplavam |

tasmād etya mahā-vīryāḥ pṛthivyāṁ nṛpa pūjitāḥ |

martya-loke kīrtimantaḥ sambhavanti narottamāḥ ||

tato yānti paraṁ sthānaṁ mokṣa-mārgaṁ śivaṁ sukham |

yatra gatvā na śocanti na saṁsāre bhramanti ca || iti |

utkrānta-mukti-daśāyāṁ tu teṣāṁ bhagavat-tulyatvam evāha—

**vasanti yatra puruṣāḥ sarve vaikuṇṭha-mūrtayaḥ |**

**ye’nimitta-nimittena dharmeṇārādhayan harim ||** [bhā.pu. 3.15.14]

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

|| 3.15 || śrī-brahmā devān || 10 ||

[11]

yathaivāha—

**prayujyamāne mayi tāṁ śuddhāṁ bhāgavatīṁ tanum |**

**ārabdha-karma-nirvāṇo nyapatat pāñca-bhautikaḥ ||** [bhā.pu. 1.6.29]

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

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

[12]

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

|| 8.6 || śrī-gajendraḥ || 12 ||

[13]

tad etat tāṇḍināṁ śrutāv apy uktaṁ—aśva iva romāṇi vidhūya dhūtvā śarīram akṛtaṁ kṛtāmtā brahma-lokam abhisambhavāni [chā.u. 8.13.1] iti | kvacit prākṛty api mūrtir acintyayā bhagavac-chaktyā tādṛśatvam āpadyate | yathoktaṁ śrī-dhruvam uddiśya bibhrad-rūpaṁ hiraṇmayam [bhā.pu. 4.12.29] iti | tad evaṁ rūpaṁ hiraṇmayaṁ bibhrad iti ṭīkā ca | tathā sārṣṭiś ca darśitā bhakti-sandarbhe | martyo yadā tyakta-samasta-karmā ity ādau mayātma-bhūyāya ca kalpate vai [bhā.pu. 12.29.35] ity anena |

śrutiś cātra sa tatra paryeti jakṣan krīḍan ramamāṇa [chā.u. 8.12.3] ity ādikā, āpnoti svārājyaṁ sarve’smai devā balim āharanti [tai.u. 1.6.2, 1.5.3], tasya sarveṣu lokeṣu kāma-cāro bhavati [chā.u. 7.25.2] ity ādikā, sarveśvaraḥ [bṛ.ā.u. 4.4.22] ity ādikā ca |

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

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

**ye me sva-dharma-niratasya tapaḥ-samādhi-**

**vidyātma-yoga-vijitā bhagavat-prasādāḥ |**

**tān eva te mad-anusevanayāvaruddhān**

**dṛṣṭiṁ prapaśya vitarāmy abhayān aśokān ||**

**anye punar bhagavato bhruva udvijṛmbha-**

**vibhraṁśitārtha-racanāḥ kim urukramasya |**

**siddhāsi bhuṅkṣva vibhavān nija-dharma-dohān**

**divyān narair duradhigān nṛpa-vikriyābhiḥ ||** [bhā.pu. 3.23.7-8]

tapaś ca samādhiś ca vidyā ca upāsanā tāsu ya ātma-yogiś cittaikāgryam | anye punar-bhogāḥ kim urukrama-sambandhinaḥ | api tu nety arthaḥ | ata eva 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-vāsāś catur-bhujaḥ ||** [bhā.pu. 8.4.6]

spaṣṭam |

|| 8.4 || śrī-śukaḥ || 14 ||

[15]

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

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

jagad-vyāpārādi-niṣedhena idam evoktaṁ yadainaṁ mukto na praviśati modate ca kāmāṁś caivānubhavati [bṛ.ā.u.] 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 |

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

vairānubandha-tīvreṇa

dhyānenācyuta-sātmatām |

nītau punar hareḥ pārśvaṁ

jagmatur viṣṇu-pārṣadau || [bhā.pu. 7.1.46] iti tāv uddiśya śrī-nārada-vākyāt |

tatraiṣāṁ sālokyādīnām anavacchinna-bhagavat-prāpti-rūpatayā tat-sākṣātkāra-viśeṣatvena brahma-kaivalyād ādhikyaṁ prācīna-vacanaiḥ sutarām eva siddham | ata eva krama-muktivat krama-bhagavat-prāptau brahma-prāpty-anantara-bhāvitvam api kvacit śrūyate | yathā śrīmato’jāmilasya siddhi-prāptau—

**sa tasmin deva-sadana āsīno yogam āsthitaḥ |**

**pratyāhṛtendriya-grāmo yuyoja mana ātmani ||**

**tato guṇebhya ātmānaṁ viyujyātma-samādhinā |**

**yuyuje bhagavad-dhāmni brahmaṇy anubhavātmani ||**

**yarhy upārata-dhīs tasminn adrākṣīt puruṣān puraḥ |**

**upalabhyopalabdhān prāg vavande śirasā dvijaḥ ||**

**hitvā kalevaraṁ tīrthe gaṅgāyāṁ darśanād anu |**

**sadyaḥ svarūpaṁ jagṛhe bhagavat-pārśva-vartinām ||**

**sākaṁ vihāyasā vipro mahāpuruṣa-kiṅkaraiḥ |**

**haimaṁ vimānam āruhya yayau yatra śriyaḥ patiḥ ||** [bhā.pu. 6.2.40-44]

spaṣṭam | evaṁ sadyo bhagavat-prāptyāv apy ādhikyam avagatam |

|| 6.2 || śrī-śukaḥ || 15 ||

[16]

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

kalpānāṁ jīva-sāmye hi muktir naivopapadyate |

kadācid api dharmajña tatra pṛcchāmi kāraṇam ||

ekaikasmin nare muktiṁ kalpe kalpe gate dvija |

abhaviṣyaj jagac chūnyaṁ kālasyāder bhāvataḥ ||

atha śrī-mārkaṇḍeyasyottaram—

jīvasyānyasya sargeṇa nare muktim upāgate |

acintya-śaktir bhagavān jagat pūrayate sadā ||

brahmaṇā saha mucyante brahma-lokam upāgatāḥ |

sṛjyante ca mahā-kalpe tad-vidhāś cāpare janān || [vi.dha.pu. 1.81.11-14] iti |

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

atha muktibhyo bhagavat-prīter ādhikyaṁ vivriyate | tatra yadyapi tat prītiṁ vinā tā pai na santy eva tathāpi keṣāñcit teṣāṁ svasya duḥkha-hānau sāmīpyādi-lakṣaṇa-sampattāv api tātparyaṁ, na tu śrī-bhagavaty eveti teṣu nyūnatā | tatra kaivalyaika-prayojanam [bhā.pu. 12.13.12] iti yad uktam | tasya cārthasya tatraiva viśrāntiḥ | tathaiva sarva-vedānta ity ādi-prāktana-pāda-trayasya viśrāntis tattva-bhagavat-sandarbhābhyāṁ śrī-bhagavaty eva darśitā | tatraiva tattva-padārthasya pūrṇatva-sthāpanāt |

tathaitat-pūrvam api hari-līlā-kathā vrātāmṛtānandita-sat-suram [bhā.pu. 12.13.11] iti grantha-svabhāva-varṇane tat-prīter eva mukhyatvaṁ darśitam | hari-līlā-kathā-vrāta evāmṛtaṁ—santa ātmarāmā eva surā iti | itthaṁ satāṁ brahma-sukhānubhūtyā [bhā.pu. 10.12.11] iti prasiddheḥ | pariniṣṭhito’pi nairguṇye [bhā.pu. 2.1.9] ity ādeś ca | ataḥ kaivalya-śabdaś ca tat-tad-anusāreṇa vyākhyātavyaḥ | tathā hi yadi tatra kevala-śabdena śuddhatvaṁ vaktavyaṁ tadā tat-prītyeka-tātparyā eva parama-śuddhā iti tasyām eva tātparyam | pūrvaṁ bhakti-sandarbhe’pi śuddha-śabdenaikānti-bhakta eva pratipāditaḥ |

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

ata eva kaivalyān mokṣād apy ekaḥ śreṣṭho yo bhagavat-prīti-lakṣaṇo’rthas tat-prayojanam iti vyākhyāntaram | vastutas tūkta-nyāyena kaivalyādi-śabdāḥ śuddha-bhakti-vācakatā-pradhānā eva | tathaivāha gadyābhyām—yathā-varṇa-vidhānam apavargaś cāpi bhavati [bhā.pu. 5.19.19] iti, yo’sau bhagavati sarva-bhūtātmany anātmye’nirukte’nilayane paramātmani vāsudeve’nanya-nimitta-bhakti-yoga-lakṣaṇo nānā-gati-nimittāvidyā-granthi-randhana-dvāreṇa yadā hi mahā-puruṣa-puruṣa-prasaṅgaḥ [bhā.pu. 5.19.20] iti ca |

yasya varṇasya yad vidhānaṁ bhagavad-arpita-sva-svadharmānuṣṭhānaṁ, tad anukrameṇāpavargaś ca bhavati | tasyāpavargasya svarūpam āha dvitīyena yo’sau iti | ātmani bhavam ātmyaṁ rāgādi tad-rahite | sa hi bhakta-sukhārtham eva prayatate, na tu pṛthak sva-sukhārtham | yathā hi bhaktas tat-sukhārtham eveti | anirukte svarūpato guṇāś ca vācām agocare | anilayane nilayanam antardhānaṁ tad-rahite, sadaiva prakāśamāna ity arthaḥ | ananya-nimitto mokṣādy-upādhi-rahito yo bhakti-yogaḥ sa eva lakṣaṇaṁ svarūpaṁ yasya saḥ | tatropavarga-śabdasya pravṛttiṁ ghaṭayati | nānā-gatīnāṁ nimittaṁ yo’vidyā-granthis tasya randhanam | apavarjanaṁ chedanam iti yāvat tad-dvāreṇa yo’sāv apavarga ucyate ity arthaḥ | apavṛjyate yeneti niruktyā iti bhāvaḥ | pādmottara-khaṇḍe ca—viṣṇor anucaratvaṁ hi mokṣam āhur manīṣiṇaḥ iti |

tathā skānde revā-khaṇḍe—

niścalā tvayi bhaktir yā saiva muktir janārdana |

muktā eva hi bhaktās te tava viṣṇo yato hareḥ || iti |

śrī-rukmiṇī-sāntvane śrī-bhagavatāpy evam abhipretaṁ tāṁ prati—santi hy ekānta-bhaktāyās tava [bhā.pu. 10.60.50] ity uktvā, māṁ prāpya māniny apavarga-sampadaṁ vāñchanti ye sampada eva tat-patim [bhā.pu. 10.60.53] iti | ata eva kaivalya-sammata-pathas tv atha bhakti-yogaḥ [bhā.pu. 2.3.12] ity atra ṭīkā-kārair apy uktam—kaivalyam ity eva sammataḥ panthā yo bhakti-yogaḥ iti | panthā bhagavat-prāpty-upāya-bhūto’pīty arthaḥ | sa khalu kadā syāt tatrāha yadā hīti ||

|| 5.19 || śrī-śukaḥ || 16 ||

[17]

tad evam atra sargo visargaś ca [bhā.pu. 2.10.1] ity ādiṣu daśasv etan-mahā-purāṇa-pratipādyeṣu artheṣu mukti-śabdasya tatraiva viśrāntiḥ | poṣaṇe’pi tad eva mukhyaṁ prayojanam | poṣaṇa-śabdena hy anugraha ucyate | tasya ca parākāṣṭhā-prāptiḥ sva-prīti-dāna eva | tad uktaṁ muktiṁ dadāti karhicit sma na bhakti-yogam [bhā.pu. 5.6.18] iti | tathaivānyatrāpi śrī-pṛthuṁ prati varaṁ ca mat-kañcana-mānavendra vṛṇīṣva [bhā.pu. 4.20.16] ity uktvā, yathā cared bālahitaṁ pitā svayaṁ tathā tvam evārhasi naḥ samīhitum [bhā.pu. 4.20.31] iti tad-vākyānantaraṁ, tam āha rājan mayi bhaktir astu te [bhā.pu. 4.20.31] iti | bhaktiḥ prīti-lakṣaṇā |

|| 4.20 || śrī-viṣṇuḥ || 17 ||

[18]

evam eva śrī-bhāgavata-grantha-śravaṇa-phalatvenāpi saiva parama-puruṣārthatayā nirṇītāsti tattva-sandarbhe saṅkṣepa-tātparye | śrī-vyāsa-samādhinā śrī-śuka-hṛdayeṇa ca tathaiva nirṇayo vihitaḥ—yasyāṁ vai śrūyamāṇāyām [bhā.pu. 1.6.7] ity ādiṣu | sva-sukha-nibhṛta-cetāḥ [bhā.pu. 12.12.69] ity ādau ca | pratijñā cedṛśy eva—dharmaḥ projjhitaḥ kaitavo’tra [bhā.pu. 1.1.2] ity ādau kiṁ vā parair īśvaraḥ sadyo hṛdy avarudhyate’tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt iti | ata eva catuḥślokyāṁ rahasya-śabdena saivoktā | saiva ca tṛtīya-ślokārthatvena bhagavat-sandarbhe vispaṣṭīkṛtāsti |

tad evaṁ śrīmat-prīter evāvapavargatvena parama-bhagavad-anugraha-mayatvaṁ śrī-bhāgavata-śravaṇa-phalatvaṁ puruṣārtheṣu tasyāḥ paramatva-sādhanāya darśitam | tathaiva śrī-nārada ākṣepa-dvāra śikṣitavāṁś ca tat-saṁhitām āvirbhāvayiṣyantaṁ śrī-vyāsam | yathāha—

**yathā dharmādayaś cārthā muni-varyānukīrtitāḥ |**

**na tathā vāsudevasya mahimā hy anuvarṇitaḥ ||** [bhā.pu. 1.5.9]

ca-śabdo’py-arthe | mahimānuvarṇanam tat-prīty-udbodhanaṁ bhaved ity āśayenaivam uktam ||

|| 1.5 || śrī-nāradaḥ || 18 ||

[19]

tathānyeṣām apavargāṇām api tayā tiraskṛtau mukta-kaṇṭhā eva śabdā udāhāryāḥ | sā ca tiraskṛtiḥ kvacit tat-svarūpeṇa kriyate | kvacit tat-parikara-dvārā ca | tatra tat-svarūpeṇa tiraskṛtim āha gadyena—

yasyām eva kavaya ātmānam avirataṁ vividha-vṛjina-saṁsāra-paritāpopatapyamānam anusavanaṁ snāpayantas tayaiva parayā nirvṛtyā hy apavargam ātyantikaṁ parama-puruṣārtham api svayam āsāditaṁ no evādriyante bhagavadīyatvenaiva parisamāpta-sarvārthāḥ | [bhā.pu. 5.6.17] iti |

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

hari-bhakti-mahā-devyāḥ sarvā mukty-ādi-siddhayaḥ |

bhuktayaś cādbhutās tasyāś ceṭikāvad anuvratāḥ || iti |

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

**yasya bhaktir bhagavati**

**harau niḥśreyaseśvare |**

**vikrīḍato’mṛtāmbhodhau**

**kiṁ kṣudraiḥ khātakodakaiḥ ||** [bhā.pu. 6.12.22] iti |

|| 6.12 || śrī-śukaḥ || 19 ||

[20]

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

**duravagamātma-tattva-nigamāya tavātta-tanoś**

**carita-mahāmṛtābdhi-parivarta-pariśramaṇāḥ |**

**na parilaṣanti kecid apavargam apīśvara te**

**caraṇa-saroja-haṁsa-kula-saṅga-visṛṣṭa-gṛhāḥ ||** [bhā.pu. 10.87.21]

ātma-tattvaṁ tādṛśa-sac-cid-ānanda-mūrtitvādikaṁ nija-yāthātmyaṁ nigamo’nubhāvanā | ātta-tanoḥ prakaṭita-sva-mūrteḥ, parivarjanārthaḥ | carita-mahāmṛtābdheḥ parvartenābhyāsena varjita-śramāḥ | caraṇa-saroja-hiṁsānāṁ śrī-śukadevādīnāṁ yāni kulāni śiṣyopaśiṣya-paramparāḥ | teṣāṁ saṅgena visṛṣṭa-mātra-gṛhā api yady apavargaṁ na parilaṣanti, tadā caraṇa-saroja-haṁsādayas tu kim utety arthaḥ ||

|| 10.87 || śrutayaḥ || 20 ||

[21]

tadīya-pāda-sevā-tadīya-guṇa-kathā-dvārā mukti-viśeṣasya tiraskṛtir bhakti-sandarbhe darśitāsti śrī-kapila-deva-vākyena—naikātmatāṁ me spṛhayanti kecid [bhā.pu. 3.25.34] ity ādinā | ekātmatāṁ brahma-sāyujyaṁ bhagavat-sāyujyam api | evaṁ sevā-dvārā mukti-viśeṣāṇāṁ ca śrī-viṣṇu-vākyena mat-sevayā pratītaṁ te [bhā.pu. 9.4.67] ity ādinā, śrī-kapildeva-vākyena sālokya-sārṣṭī [bhā.pu. 3.29.13] ity ādinā |

atha puruṣārthāntaravan-muktir api heyaiveti vaktuṁ tair api sādhyaṁ tasyās tiraskṛtir nirdiśyate | tatra bhakteḥ svarūpeṇa mukti-sāmānyasya tiraskṛtir udāhṛtaivāsti bhakti-sandarbhādau | na kiñcit sādhavo dhīrāḥ [bhā.pu. 11.20.34] ity ādinā |

naivecchaty āśiṣaḥ kvāpi brahmarṣir mokṣam apy uta |

bhaktiṁ parāṁ bhagavati labdhavān puruṣe’vyaye || [bhā.pu. 12.10.6] iti cānyatra |

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

**nārāyaṇa-parāḥ sarve na kutaścana bibhyati |**

**svargāpavarga-narakeṣv api tulyārtha-darśinaḥ ||** [bhā.pu. 6.17.18]

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

|| 6.17 || śrī-rudro devīm || 21 ||

[22]

tadīya-pāda-sevāparamotkaṇṭhā-dvārā tām āha—

**ko nv īśa te pāda-saroja-bhājāṁ**

**sudurlabho’rtheṣu caturṣv apīha |**

**tathāpi nāhaṁ pravṛṇomi bhūman**

**bhavat-padāmbhoja-niṣevaṇotsukaḥ ||** [bhā.pu. 3.4.15]

he īśa ||

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

[23]

sarvātmārpaṇa-kāri-bhajanīya-viṣayakābhilāṣa-dvārā tām āha—

**na pārameṣṭhyaṁ na mahendra-dhiṣṇyaṁ**

**na sārvabhaumaṁ na rasādhipatyam |**

**na yoga-siddhīr apunar-bhavaṁ vā**

**mayy arpitātmecchati mad vinānyat ||** [bhā.pu. 11.14.14]

ṭīkā ca—rasādhipatyaṁ pātālādi-sāmyam | apunarbhavaṁ mokṣam api | mad vinā māṁ hitvānyan necchati | aham eva tasya preṣṭha ity arthaḥ | ity eṣā | sārvabhaumaṁ śrī-priyavratādīnām iva mahārājyam | pārameṣṭhyādi-catuṣṭayasyānukramaś cādho’dho-vivakṣayā nyūnatva-vivakṣayā ca | tataś cottarottaraṁ kaimutyam api | yoga-siddhy-ādi-dvayaṁ tu sārvatrikam iti paścād vinyastam | anayos tūttara-śraiṣṭhyam ||

|| 11.14 || śrī-bhagavān || 23 ||

[24]

tathaivāha—

**na nāka-pṛṣṭhaṁ na ca pārameṣṭhyaṁ**

**na sārva-bhaumaṁ na rasādhipatyam |**

**na yoga-siddhīr apunar-bhavaṁ vā**

**samañjasa tvā virahayya kāṅkṣe ||** [bhā.pu. 6.11.25]

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

|| 6.11 || śrī-vṛtraḥ || 24 ||

[25]

gāḍha-tat-prapatti-dvārāhuḥ—

**na nāka-pṛṣṭhaṁ na ca sārva-bhaumaṁ**

**na pārameṣṭhyaṁ na rasādhipatyam |**

**na yoga-siddhīr apunar-bhavaṁ vā**

**vāñchanti yat-pāda-rajaḥ-prapannāḥ ||** [bhā.pu. 10.16.37]

tatra nāka-pṛṣṭham api na vāñchanti kim uta sārvabhaumam | pārameṣṭhyam api na vāñchanti kim uta rasādhipatyam iti pūrvārdhe yojyam | uttarārdhe vā-śabdo’py-arthe | pāda-rajaḥ-śabdena bhakti-viśeṣa-jñāpanāya gāḍha-prapattir jñāpyate |

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

[26]

guṇa-gāna-dvārāha—

**tuṣṭe ca tatra kim alabhyam ananta ādye**

**kiṁ tair guṇa-vyatikarād iha ye sva-siddhāḥ |**

**dharmādayaḥ kim aguṇena ca kāṅkṣitena**

**sāraṁ juṣāṁ caraṇayor upagāyatāṁ naḥ ||** [bhā.pu. 7.6.25]

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

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

[27]

guṇa-śravaṇa-dvārāha—

**varān vibho tvad varadeśvarād budhaḥ**

**kathaṁ vṛṇīte guṇa-vikriyātmanām |**

**ye nārakāṇām api santi dehināṁ**

**tān īśa kaivalya-pate vṛṇe na ca ||**

**na kāmaye nātha tad apy ahaṁ kvacin**

**na yatra yuṣmac-caraṇāmbujāsavaḥ |**

**mahattamāntar-hṛdayān mukha-cyuto**

**vidhatsva karṇāyutam eṣa me varaḥ ||** [bhā.pu. 4.20.23-24]

tad api kaivalyam api ||

|| 4.20 || pṛthuḥ śrī-viṣṇum || 27 ||

[28]

tadīya-nija-sevakatā-prāpti-kāmanā-dvārāha—

**yo dustyajān kṣiti-suta-svajanārtha-dārān**

**prārthyāṁ śriyaṁ sura-varaiḥ sadayāvalokām |**

**naicchan nṛpas tad-ucitaṁ mahatāṁ madhudviṭ-**

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

ya ārṣabheyyo bharataḥ |

|| 5.14 || śrī-śukaḥ || 28 ||

[29]

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

**pratyānītāḥ parama bhavatā trāyatā naḥ sva-bhāgā**

**daityākrāntaṁ hṛdaya-kamalaṁ tad-gṛhaṁ pratyabodhi |**

**kāla-grastaṁ kiyad idam aho nātha śuśrūṣatāṁ te**

**muktis teṣāṁ na hi bahumatā nārasiṁhāparaiḥ kim ||** [bhā.pu. 7.8.42]

spaṣṭam |

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

[30]

atha kāraṇeṣu mahā-bhāgavata-saṅga-dvārāha—

**kṣaṇārdhenāpi tulaye na svargaṁ nāpunar-bhavam |**

**bhagavat-saṅgi-saṅgasya martyānāṁ kim utāśiṣaḥ ||** [bhā.pu. 4.24.57]

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

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

[31]

tathaivāhuḥ—

**yāvat te māyayā spṛṣṭā bhramāma iha karmabhiḥ |**

**tāvad bhavat-prasaṅgānāṁ saṅgaḥ syān no bhave bhave ||**

**tulayāma lavenāpi na svargaṁ nāpunar-bhavam |**

**bhagavat-saṅgi-saṅgasya martyānāṁ kim utāśiṣaḥ ||** [bhā.pu. 4.30.32-33]

tad-bahirmukhatāprāpty-āśaṅkayā tat-parihār-kāraṇaṁ prārthayante yāvad iti | naitāvattvaṁ tat-saṅgasya kintv apāra-mahimatvam evety āhuḥ tulayāmeveti | ato yāvad ity ādikaṁ premnaiva bhagavac-caraṇa-sāmīpya-prāpty-āśayoktaṁ na sāmīpyād-mukti-sampattyāśayeti jñeyam |

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

[32]

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

yathā śrī-nitya-muktāpi prāpta-kāmāpi sarvadā |

upāste nityaśo viṣṇum evaṁ bhakto bhaved api ||

brahma-vaivarte ca—

na hrāso na ca vṛddhir vā muktānāṁ vidyate kvacit |

vidvat-pratyakṣa-siddhatvāt kāraṇābhāvato’numā ||

harer upāsanā cātra sadaiva sukha-rūpiṇī |

na ca sādhana-bhūtā sā siddhir evātra sā yataḥ || iti |

tad-utthāpitā sauparṇa-śrutiś ca—

sarvadaitam upāsīta yāvad-vimuktir muktā hy etam upāsate | iti |

tadīya-bhārata-tātparye ca śruty-antarābhidhānam—

muktānām api bhaktir hi paramānanda-rūpiṇī iti |

eṣa evārthaḥ śrī-bṛhad-gautamīye’pi dṛśyate, yathā—

evaṁ dīkṣāṁ cared yas tu puruṣo vīta-kalmaṣaḥ |

sa loke vartamāno’pi jīvan-mukta pramodate ||

uditākṛtir ānandaḥ sarvatra sama-darśakaḥ |

pūrṇāhantāmayī sākṣād bhaktiḥ syāt prema-lakṣaṇā ||

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

kathaṁ bhaktir bhavet premnā jīvan-muktasya nārada |

jīvan-mukta-śarīrāṇāṁ cit-sattā-niḥspṛhā yataḥ |

virakteḥ kāraṇaṁ bhaktiḥ sā tu muktes tu sādhanam ||

nārada uvāca—

bhadram uktaṁ bhavadbhiś ca muktis turyātītā nigadyate |

kṛṣṇa-dhāma-mayaṁ brahma kvacit kutrāpi bhāsate ||

nirbījendriyagaṁ tat tu ātmasthaṁ kevalaṁ sukham |

kṛṣṇas tu paripūrṇātmā sarvatra sukha-rūpakaḥ |

bhakti-vṛtti-kṛtābhyāsāt tat-kṣaṇād gocarīkṛtaḥ || iti |

tādṛg-arthatvenaivādvaita-vāda-gurubhir api sammatā śrī-nṛsiṁha-tāpanī ca—yaṁ ha vai sarve vedā ānamanti mumukṣavo brahma-vādinaś ca [nṛ.tā.u. 2.4] iti | yathā muktā api līlayā vigrahaṁ kṛtvā bhagavantaṁ bhajante iti hi tad-bhāṣyam |

brahmaṇā vadituṁ sthirībhavituṁ śīlam eṣām iti brahma-vādinī muktā iti vada sthairye [pā. 7.2.7] iti smaraṇāt | śrī-gītopaniṣadaś ca—teṣāṁ jñānī nitya-yukta eka-bhaktir viśiṣyate [gītā 7.10] iti |

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

mokṣa-sālokya-sārūpyān prārthaye na dharādhara |

icchāmi hi mahābhāga kāruṇyaṁ tava suvrata ||

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

na dharmaṁ kāmam arthaṁ vā mokṣaṁ vā varadeśvara |

prārthaye tava pādābje dāsyam evābhikāmaye ||

punaḥ punar varān ditsur viṣṇur muktiṁ na yācitaḥ |

bhaktir eva vṛtā yena prahlādaṁ taṁ namāmy aham ||

yadṛcchayā labdham api viṣṇor dāśarathes tu yaḥ |

naicchan mokṣaṁ vinā dāsyaṁ tasmai hanumate namaḥ || iti |

punar jitaṁ-te-stotraṁ ca—

dharmārtha-kāma-mokṣeṣu necchā mama kadācana |

tat-pāda-paṅkajasyādho jīvitaṁ dīyatāṁ mama || iti |

na ca tādṛśa-bhagavat-prītyā tat-tat-puruṣārtha-tiraskāro’dbhuta iva | yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇais tatra samāsate surāḥ [bhā.pu. 5.18.12] iti bhakti-svābhāvika-bhūta-kāruṇya-guṇenāpy asau śrūyate | yathāha—

**na kāmaye’haṁ gatim īśvarāt parām**

**aṣṭarddhi-yuktām apunar-bhavaṁ vā |**

**ārtiṁ prapadye’khila-deha-bhājām**

**antaḥ-sthito yena bhavanty aduḥkhāḥ ||** [bhā.pu. 9.21.12]

spaṣṭam | na cātra yathā dayā-vīrasyāsya dayā-mātreṇāpy aparityāgaḥ | na tu sārāsāratva-jñānena | tathā upasthita-mahārtha-parityāgitvād dāna-vīrāṇāṁ teṣām api bhagavat-prīti-janotsāha-mātreṇety āśaṅkyam | sarva-tattvānubhavināṁ paramārthaika-niṣṭhā-grahāṇāṁ śrī-śuka-devādīnām api tatrodāhṛtatvād | tasmād asty eva bhagavat-prīteḥ sarvasmād apy apavargād upādeyatvam ||

|| 9.21 || ranti-devaḥ || 32 ||

[33]

ata evānyeṣām api vaidikānāṁ sādhanānāṁ saiva mukhyaṁ phalam iti nirdiśati—

**pūrtena tapasā yajñair**

**dānair yoga-samādhinā |**

**rāddhaṁ niḥśreyasaṁ puṁsāṁ**

**mat-prītis tattvavin-matam ||** [bhā.pu. 3.9.41]

ṭīkā ca—na ca mat-prīter apy adhikaṁ kiñcid asti ity āhuḥ pūrtādibhī rāddhaṁ siddhaṁ yan niḥśreyasaṁ phalam | tat mat-prīter eveti tattva-vidāṁ matam ity eṣā |

[34]

anyat tu phalam atattva-vidāṁ mataṁ tatrāha—

**aham ātmātmanāṁ dhātaḥ preṣṭhaḥ san preyasām api |**

**ato mayi ratiṁ kuryād dehādir yat-kṛte priyaḥ ||** [bhā.pu. 3.9.42]

ātmanāṁ raśmi-sthānīyānāṁ śuddha-jīvānām api ātmā maṇḍala-sthānīyaḥ paramātmāham | kṛṣṇam enam avehi tvam ātmānam akhilātmanām [bhā.pu. 10.14.55] iti ca vakṣyate | ataḥ preyasām ātmanām api preṣṭhaḥ san niravadyaḥ | yeṣām ātmanāṁ kṛte dehādir artho’pi priyo bhavati | kuryāt sarva eva kartum arhatīty arthaḥ | ato mad-ajñāna-doṣeṇaiva na karotīty bhāvaḥ ||

|| 3.9 || śrī-garbhodaśāyī brahmāṇam || 33-34 ||

[35]

ata eva śuddha-prītimata eva sarvataḥ śraiṣṭhyam āha—

**rajobhiḥ sama-saṅkhyātāḥ pārthivair iha jantavaḥ |**

**teṣāṁ ye kecanehante śreyo vai manujādayaḥ ||**

**prāyo mumukṣavas teṣāṁ kecanaiva dvijottama |**

**mumukṣūṇāṁ sahasreṣu kaścin mucyeta sidhyati ||**

**muktānām api siddhānāṁ nārāyaṇa-parāyaṇaḥ |**

**sudurlabhaḥ praśāntātmā koṭiṣv api mahāmune ||** [bhā.pu. 6.14.3-5]

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

āruhya kṛcchreṇa paraṁ padaṁ tataḥ

patanty adho’nādṛtya-yuṣmad-aṅghrayaḥ || [bhā.pu. 10.2.32]

jīvan-muktāḥ prapadyante punaḥ saṁsāra-vāsanām |

yady acintya-mahā-śaktau bhagavaty aparādhinaḥ || [bhagavat-pariśiṣṭa]

nānuvrajati yo mohād vrajantaṁ parameśvaram |

jñānāgni-dagdha-karmāpi sa bhaved brahma-rākṣasaḥ ||

ity ādi bhakti-sandarbhe darśita-pramāṇebhyaḥ | tatra jīvan-muktānāṁ siddha-muktānāṁ ca yāḥ koṭayas tāsv api nāyaṁ sukhāpo bhagavān [bhā.pu. 10.9.21] ity ādeḥ | muktiṁ dadāti karhicit sma na bhakti-yogam [bhā.pu. 5.6.18] ity ataś ca nārāyaṇa-parāyaṇaḥ sudurlabha eva yataḥ sa eva praśāntātmā prakṛṣṭa-bhagavat-tattva-niṣṭhā-variṣṭha ity arthaḥ | śamo man-niṣṭhatā buddheḥ [bhā.pu. 11.19.16] iti śrī-bhagavatā svayaṁ vyākhyātatvāt |

|| 6.14 || rājā śrī-śukam || 35 ||

[36]

ata eva—

prāyeṇa munayo rājan nivṛttā vidhi-ṣedhataḥ |

nairguṇya-sthā ramante sma guṇānukathane hareḥ || [bhā.pu. 2.1.7]

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

**tathāpi brūmahe praśnāṁs tava rājan yathā-śrutam |**

**sambhāṣaṇīyo hi bhavān ātmanaḥ śuddhim icchatā ||** [bhā.pu. 7.13.23]

śuddhiṁ śuddha-bhakti-vāsanā-rūpām |

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

[37]

ata eva—

**vāg-gadgadā dravate yasya cittaṁ**

**rudaty abhīkṣṇaṁ hasati kvacic ca |**

**vilajja udgāyati nṛtyate ca**

**mad-bhakti-yukto bhuvanaṁ punāti ||** [bhā.pu. 11.14.24]

spaṣṭam |

[38]

tathā—

**nirapekṣaṁ muniṁ śāntaṁ nirvairaṁ sama-darśanam |**

**anuvrajāmy ahaṁ nityaṁ pūyeyety aṅghri-reṇubhiḥ ||** [bhā.pu. 11.14.16]

nirapekṣaṁ niṣkiñcana-bhaktam | ata eva śāntaṁ kṣobha-rahitam ata evānyatra nirvairaṁ sama-darśanaṁ ca heyopādeya-bhāvanā-rahitaṁ muniṁ śrī-nāradādim anuvrajāmi | yatas tasya tādṛśa-niṣkapaṭa-bhakti-maya-sādhutva-darśanena mamāpi tatra bhakti-viśeṣo jāyate | kathaṁ gopanīya ity āha pūyeyeti | mad-bhakty-aniṣkṛti-doṣāt pavitritaḥ syām iti bhāveneti bhāvaḥ |

|| 11.14 || śrī-bhagavān || 37-38 ||

[39]

ata evāha—

**guṇair alam asaṅkhyeyair māhātmyaṁ tasya sūcyate ||**

**vāsudeve bhagavati yasya naisargikī ratiḥ ||** [bhā.pu. 7.4.36]

tasya śrī-prahlādasya |

|| 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 sarvātmani nitarāṁ nirantaraṁ nirvṛta-manasaḥ katham u ha vā ete madhumathana punaḥ svārtha-kuśalā hy ātma-priya-suhṛdaḥ sādhavas tvac-caraṇāmbujānusevāṁ visṛjanti na yatra punar ayaṁ saṁsāra-paryāvartaḥ** [bhā.pu. 6.9.39] iti |

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

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

[41]

ata evāha—

**tasyaiva hetoḥ prayateta kovido**

**na labhyate yad bhramatām upary adhaḥ |**

**tal labhyate duḥkhavad anyataḥ sukhaṁ**

**kālena sarvatra gabhīra-raṁhasā ||**

**na vai jano jātu kathañcanāvrajen**

**mukunda-sevy anyavad aṅga saṁsṛtim |**

**smaran mukundāṅghry-upagūhanaṁ punar**

**vihātum icchen na rasa-graho janaḥ ||** [bhā.pu. 1.5.18-19]

spaṣṭam |

|| 1.5 || śrī-nāradaḥ || 41 ||

[42]

tathā—

**bhajanty atha tvām ata eva sādhavo**

**vyudasta-māyā-guṇa-vibhramodayam |**

**bhavat-padānusmaraṇād ṛte satāṁ**

**nimittam anyad bhagavan na vidmahe ||** [bhā.pu. 4.20.29]

ṭīkā ca—yatas tvaṁ dīna-vatsalaḥ ata eva sādhavo niṣkāmā | atha jñānāntaram api tvāṁ bhajanti | kathambhūtam | māyā-guṇānāṁ vibhramo vilāsaḥ tasyodayaḥ kāryaṁ sa nirasto yasmin tam | te kimarthaṁ bhajanti ? tatrāha—bhavat-padānusmaraṇādinā anyat teṣāṁ phalaṁ na vidmahe ity eṣā |

|| 4.20 || pṛthuḥ śrī-viṣṇum || 42 ||

[43]

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

**sukhopaviṣṭaḥ paryaṅke rāma-kṛṣṇoru mānitaḥ |**

**lebhe manorathān sarvān pathi yān sa cakāra ha ||**

**kim alabhyaṁ bhagavati prasanne śrī-niketane |**

**tathāpi tat-parā rājan na hi vāñchanti kiñcana ||** [bhā.pu. 10.39.1-2]

so’krūraḥ | yān

kiṁ mayācaritaṁ bhadraṁ kiṁ taptaṁ paramaṁ tapaḥ |

kiṁ vāthāpy arhate dattaṁ yad drakṣyāmy adya keśavam || [bhā.pu. 10.38.3]

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

|| 10.39 || śrī-śukaḥ || 43 ||

[44]

yathaivāha—

**punaś ca bhūyād bhagavaty anante**

**ratiḥ prasaṅgaś ca tad-āśrayeṣu |**

**mahatsu yāṁ yām upayāmi sṛṣṭiṁ**

**maitry astu sarvatra namo dvijebhyaḥ ||** [bhā.pu. 1.19.16]

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

|| 1.19 || rājā || 44 ||

[45]

ata evāha—

**na vai mukundasya padāravindayo**

**rajo-juṣas tāta bhavādṛśā janāḥ |**

**vāñchanti tad-dāsyam ṛte’rtham ātmano**

**yadṛcchayā labdha-manaḥ-samṛddhayaḥ ||** [bhā.pu. 4.9.36]

yadṛcchayā anāyāsenaiva labdhā manaḥ samṛddhir yeṣāṁ te | svato bhakti-māhātmya-balena sarva-puruṣārtha-pratīkṣita-kṛpā-dṛṣṭi-leśā apīty arthaḥ | etad-anusāreṇa naicchan mukti-pater muktiṁ tena tāpam upeyivān [bhā.pu. 4.9.29] ity atra śrī-dhruvam uddiśya pūrvokte’pi padye mukti-śabdena dāsyam eva vācyam | tad uktaṁ—viṣṇor anucaratvaṁ hi mokṣam āhur manīṣiṇaḥ [pa.pu. 6] iti |

|| 4.9 || śrī-maitreyaḥ || 45 ||

[46]

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

**yat tad bhagavatānadhigatānyopāyena yāc’ā-cchalenāpahṛta-sva-śarīrāvaśeṣita-loka-trayo varuṇa-pāśaiś ca sampratimukto giri-daryāṁ cāpaviddha iti hovāca |**

**nūnaṁ batāyaṁ bhagavān artheṣu na niṣṇāto yo’sāv indro yasya sacivo mantrāya vṛta ekāntato bṛhaspatis tam atihāya svayam upendreṇātmānam ayācatātmanaś cāśiṣo no eva tad-dāsyam ati-gambhīra-vayasaḥ kālasya manvantara-parivṛttaṁ kiyal loka-trayam idam |**

**yasyānudāsyam evāsmat-pitāmahaḥ kila vavre na tu sva-pitryaṁ yad utākutobhayaṁ padaṁ dīyamānaṁ bhagavataḥ param iti bhagavatoparate khalu sva-pitari |**

**tasya mahānubhāvasyānupatham amṛjita-kaṣāyaḥ ko vāsmad-vidhaḥ parihīṇa-bhagavad-anugraha upajigamiṣatīti ||**

[bhā.pu. 5.24.23-26]

ṭīkā ca—tasyaikānta-bhaktiṁ sa-prapañcam āha ity ādikā | yat tad atiprasiddham |[[2]](#footnote-3) iti etad uvāca śrī-baliḥ | tam upendraṁ prati | atihāya puruṣārthatvenānabhilaṣya | svayam upendreṇaiva dvāra-bhūtena ātmānaṁ māṁ parama-kṣudraṁ prati parama-kṣudraṁ loka-trayam ayācata | anudāsyaṁ naya māṁ nija-bhṛtya-pārśvam [bhā.pu. 7.9.24] ity anena tad-dāsa-dāsyam | sva-pitryaṁ trailokya-rājyam | yad uta akuto-bhayaṁ padaṁ mokṣam | tan na tu vavre | kathaṁ bhagavataḥ param anyad idam iti kṛtvā | tad-aṁśābhāsas tad-aṁśa-mātrātmakatvāt tayoḥ | kadaivaṁ vyavahṛtam ity āśaṅkyāha bhagavateti |

|| 5.24 || śrī-śukaḥ || 46 ||

[47]

ata evānya-sukha-duḥkha-nairapekṣyeṇaiva śuddhatvaṁ bhaktānām iti siddham | tad uktaṁ nārāyaṇa-parāḥ sarve [bhā.pu. 6.17.28] ity ādi | śrī-bhagavān api tathāvidhānukampyānāṁ sarvam anyad dūrīkaroti | yathoktaṁ svayam eva brahman yam anugṛhṇāmi tad-dviṣo vidhunomy aham [bhā.pu. 8.22.24] iti | yathāha—

**trai-vargikāyāsa-vighātam asmat-**

**patir vidhatte puruṣasya śakra |**

**tato’numeyo bhagavat-prasādo**

**yo durlabho’kiñcana-gocaro’nyaiḥ ||** [bhā.pu. 6.11.23]

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

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

[48]

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

yakṣyati tvāṁ makhendreṇa rājasūyena pāṇḍavaḥ |

pārameṣṭhya-kāmo nṛpatis tad bhavān anumodatām || [bhā.pu. 10.70.41] iti |

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

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

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

kiṁ te kāmāḥ sura-spārhā mukunda-manaso dvijāḥ |

adhijahrur mudaṁ rājñaḥ kṣudhitasya yathetare || [bhā.pu. 1.12.6] ity ādy-ukteḥ |

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

sabhāyāṁ maya-kḷptāyāṁ kvāpi dharma-suto’dhirāṭ |

vṛto’nugair bandhubhiś ca kṛṣṇenāpi sva-cakṣuṣā ||

āsīnaḥ kāñcane sākṣād āsane maghavān iva |

pārameṣṭhya-śriyā juṣṭaḥ stūyamānaś ca vandibhiḥ || [bhā.pu. 10.75.33-34] ity atra |

atra sva-cakṣuṣeti viśeṣaṇam api teṣām ananya-kāmatvāyopajīvyam | yathā cakṣuṣmatā janenānūjanāgocara-sampatti-viśeṣaś cakṣṇḍr artham eva kāmyate kadācit tan-mudraṇādau tu sa sarvo’pi vṛthaiva | tathā kṛṣṇa-nāthair apīti bhāvaḥ | tathoktaṁ śrīmat-pāṇḍavānuddiśya śrī-parīkṣitaṁ prati munibhiḥ na vā ity ādau ye’dhyāsanaṁ rāja-kirīṭa-juṣṭṁ sadyo jahur bhagavat-pārśva-kāmā [bhā.pu. 1.19.20] iti | ata eva tad bhavān anumoditām iti nārada-vākyānusāreṇa paramaikāntiṣu śrī-bhagavān api tad anumodate | anyatra ca tathaiva svayam āha

**yān yān kāmayase kāmān mayy akāmāya bhāmini |**

**santi hy ekānta-bhaktāyās tava kalyāṇi nityadā ||** [bhā.pu. 10.60.50]

na vidyate kāmo yatreti vigrahena śuddha-prītimaya-bhakti-lakṣaṇo’rthaḥ khalv atrākāma ity ucyate | akāmaḥ sarva-kāmo vā [bhā.pu. 2.3.10] ity ādau bhakti-mātra-kāma iva | tathoktaṁ bhakti-lakṣaṇaṁ vadatā śrī-prahlādena bhṛtya-lakṣaṇa-jijñāsur [bhā.pu. 7.10.3] ity ādau | tasmād akāmāya prīti-sevā-sampatty-arthaṁ yān yān arthān kāmayase he devi te tava nitya-lakṣmī-devī-rūpa-preyasītvāt nityaṁ santy eveti vyākhyeyam | tatraikānta-bhaktāyā iti svārtha-kāmanā-niṣedhaḥ | kāminīti mad-eka-kāminīty arthaḥ | kalyāṇīti tādṛśa-sevā-sampatter avighnatvaṁ darśayatīti jñeyam |

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

[49]

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

**trasto’smy ahaṁ kṛpaṇa-vatsala duḥsahogra-**

**saṁsāra-cakra-kadanād grasatāṁ praṇītaḥ |**

**baddhaḥ sva-karmabhir uśattama te’ṅghri-mūlaṁ**

**prīto’pavarga-śaraṇaṁ hvayase kadā nu ||** [bhā.pu. 7.9.16]

tvad-bahirmukha-vyāpāra-mayatvād duḥkha-saham anuśīlayitum aśakyam | tvad-bhakti-virodhi-vyāpāra-mayatvāt tūgraṁ bhayānakaṁ yat saṁsāra-cakraṁ, tasmād yat kadanaṁ lokānāṁ manodausthaṁ, tasmād ahaṁ trasto’smi, tvad-abhimukhībhavituṁ na pāraya ity arthaḥ | evam eva vakṣyate—

śrī-nārada uvāca—

bhakti-yogasya tat sarvam antarāyatayārbhakaḥ |

manyamāno hṛṣīkeśaṁ smayamāna uvāca ha ||

śrī-prahrāda uvāca—

mā māṁ pralobhayotpattyā saktaṁ kāmeṣu tair varaiḥ |

tat-saṅga-bhīto nirviṇṇo mumukṣus tvām upāśritaḥ | [bhā.pu. 7.10.1-2] ity anena |

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

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

[50]

ata eva viṣṇu-purāṇe tasya śrīmat-prahlādasya kevala-prīti-varayāṁ cāpi nānena viruddhā, yathā—

nātha yoni-sahasreṣu yeṣu yeṣu vrajāmy aham |

teṣu teṣv acyutā bhaktir acyute’stu sadā tvayi ||

yā prītir avivekānāṁ viṣayeṣv anapāyinī |

tvām anusmarataḥ sā me hṛdayān māpasarpatu ||

kṛta-kṛtyo’smi bhagavan vareṇānena yat tvayi |

bhavitrī tvat-prasādena bhaktir avyabhicāriṇī ||

dharmārtha-kāmaiḥ kiṁ tasya muktis tasya kare sthitā |

samasta-jagatāṁ mūle yasya bhaktiḥ sthirā tvayi || [vi.pu. 1.20.18-19, 26-27]

tatra śrīmat-parameśvara-vākyam api tathaiva—

yathā te niścalaṁ ceto mayi bhakti-samanvitam |

tathā tvaṁ mat-prasādena nirvāṇaṁ param āpsyati || [vi.pu. 1.20.28]

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

**ahaṁ kila purānantaṁ prajārtho bhuvi mukti-dam |**

**apūjayaṁ na mokṣāya mohito deva-māyayā ||** [bhā.pu. 11.2.28]

sutapo-nāmnā nijāṁśenāham anantam anyatra muktidam api tal-lakṣaṇa-prajā-prayojanaka evāpūjayam, na tu mokṣāyāpūjayam | yato deve tasmin tad-darśanotthitā yā māyā kṛpā putra-bhāvas tena mohitaḥ | māyā dambhe kṛpāyāṁ ca iti viśva-prakāśāt | kileti sūtī-gṛhe śrī-kṛṣṇa-vākyam api pramāṇīkṛtam |

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

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

[51]

tad evaṁ teṣāṁ tat-tat-prārthanam api tat-prīti-vilāsa eva | atredaṁ tattvam—ekāntinas tāvad dvividhāḥ—ajāta-jāta-prītitva-bhedena | jāta-prītayaś ca trividhāḥ—(1) eke tadīyānubhava-mātra-niṣṭhāḥ śānta-bhaktādayaḥ; (2) anye tadīya-darśana-sevanādi-rasa-mayāḥ parikara-viśeṣābhimāninaḥ; (3) svayaṁ parikara-viśeṣāś ca | tatra teṣu ajāta-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 | nātikṣāmaṁ bhagavataḥ snigdhāpāṅga-vilokanāt [bhā.pu. 7.12.46] iti śrī-kardama-varṇanāt | ata eva tat-sāmīpyādike’pi teṣām anāgrahaḥ | ye tu tat-parikara-viśeṣābhimāninas te khalu tat-tat-prīti-viśeṣotkaṇṭhino yadā bhavanti, tadā tat-tat-sevā-viśeṣecchayā prārthayanta eva tat-sāmīpyādikam | tat-prārthanā ca prīti-vilāsa-rūpaiva | puṣṇāti ca tām iti guṇa eva | yadā ca teṣāṁ dainyena tat-prāpty-asambhāvanā jāyate, tadāpi ca tat-prīty-aviccheda-mātraṁ prārthayante | so’pi ca guṇa eva | yat tu kevala-saṁsāra-mokṣa-tat-sāmīpyānanda-viśeṣa-prārthanaṁ prīti-vikāratā-śūnyaṁ tat punaḥ sarvathā keṣāṁcid apy ekāntināṁ nābhirucitam | ata eva sarvaṁ mad-bhakti-yogena [bhā.pu. 11.20.33] ity ādau kathañcid bhakty-upayogitvenaiveti | evaṁ sālokya-sārṣṭi [bhā.pu. 3.29.13] ity-ādau teṣāṁ madhye sevanaṁ vinā yat, tan na gṛhṇanti iti kathyate | tatraikatva-lakṣaṇaṁ sāyujyaṁ tu svarūpata eva tad-vinābhūtam, anyat tu vāsanā-bhedena | sārūpyasya tu sevopakāritvaṁ śobhā-viśeṣeṇa, śrī-vaikuṇṭhe’pi tadīya-nitya-sevakānāṁ tathaiva tādṛśatvam | loke’pi kiśora-vidagdha-kṣiti-pati-putraiḥ samāna-rūpa-vayaskā sevakāḥ saṅgṛhītā dṛśyante ślāghyante ca lokaiḥ | tasmād yathā tathā śrīmat-prīter eva puruṣārthatvam ity āyātam | te prīty-eka-puruṣārthino’pi bhāva-viśeṣeṇānyad vāñchantu na vāñchantu vā sva-sva-bhakti-jāty-anurūpā bhakti-parikarāḥ padārthāḥ saṁsāra-dhvaṁsa-pūrvakam udayanta eva | na te kadācid vyabhiracanti ca | tad etad uktam—

animittā bhāgavatī bhaktiḥ siddher garīyasī |

jarayaty āśu yā kośaṁ nigīrṇam analo yathā ||

naikātmatāṁ me spṛhayanti kecin

mat-pāda-sevābhiratā mad-īhāḥ |

ye’nyonyato bhāgavatāḥ prasajya

sabhājayante mama pauruṣāṇi ||

paśyanti te me rucirāṇy amba santaḥ

prasanna-vaktrāruṇa-locanāni |

rūpāṇi divyāni vara-pradāni

sākaṁ vācaṁ spṛhaṇīyāṁ vadanti ||

tair darśanīyāvayavair udāra-

vilāsa-hāsekṣita-vāma-sūktaiḥ |

hṛtātmano hṛta-prāṇāṁś ca bhaktir

anicchato me gatim aṇvīṁ prayuṅkte ||

atho vibhūtiṁ mama māyāvinas tām

aiśvaryam aṣṭāṅgam anupravṛttam |

śriyaṁ bhāgavatīṁ vā spṛhayanti bhadrāṁ

parasya me te’śnuvate tu loke ||

na karhicin mat-parāḥ śānta-rūpe

naṅkṣyanti no me’nimiṣo leḍhi hetiḥ |

yeṣām ahaṁ priya ātmā sutaś ca

sakhā guruḥ suhṛdo daivam iṣṭam || [bhā.pu. 3.25.33-39] iti |

aṇvīṁ durjñeyāṁ pārṣada-lakṣaṇām ity arthaḥ | tad evaṁ tat-kratu-nyāyena ca śuddha-bhaktānām anyā gatir nāsty eva | śrutiś ca—yathā kratur asmin loke puruṣo bhavati, tathetaḥ pretya bhavati [bṛ.ā.u. 3.14.1][[3]](#footnote-4) iti, kratur atra saṅkalpa iti bhāṣya-kārāḥ | śruty-antaraṁ ca—sa yathā-kāmo bhavati, tat kratur bhavati | yat-kratur bhavati, tat karma kurute | yat karma kurute, tad abhisampadyate [bṛ.ā.u. 4.4.6] iti | anyac ca yad yathā yathopāsate tad eva bhavanti iti | śrī-bhagavat-pratijñā ca—ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham [gītā 4.11] iti | tathaiva brahma-vaivarte—yadi māṁ prāptum icchanti prāpnuvanty eva nānyathā iti | tatra śrī-vraja-devīnāṁ sā gatiḥ śrī-kṛṣṇa-sandarbhe saṅgamitaivāsti |

mayi bhaktir hi bhūtānām amṛtatvāya kalpate

diṣṭyā yad āsīn mat-sneho bhavatīnāṁ mad-āpanaḥ || [bhā.pu. 10.82.44]

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

**saṅkalpo viditaḥ sādhvyo bhavatināṁ mad-arcanam |**

**mayānumoditaḥ so’sau satyo bhavitum arhati ||**

**na mayy āveśita-dhiyāṁ kāmaḥ kāmāya kalpate |**

**bharjitāḥ kvathitā dhānā prāyo bījāya neṣyate ||** [bhā.pu. 10.22.25-26]

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

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

tatrārthāntara-nyāsaḥ—bharjitā iti | prāya iti vitarke | dhānā bhṛṣṭa-yavāḥ, tāḥ svarūpata eva bharjitāḥ, punaḥ svāda-viśeṣārthaṁ ghṛtena vā bharjitā guḍādibhiḥ kvathitāś ca satyo bījāya bījatvāya neśate na kalpante | yavavat tābhir anya-yava-phalanaṁ neṣyate, kintu tā evāsvādyanta ity arthaḥ | tasmāt tādṛśa-mad-arcanam eva bhavatīnāṁ parama-phalam iti bhāvaḥ | yac ca viṣaya-mahimnā śāntir evāsāṁ bhaviṣyatīti śāntānām utprekṣitam | tac ca tābhiḥ svayam evānubhūyānya-viṣayatvenaiva itara-rāga-vismāraṇam [bhā.pu. 10.31.14] ity anena | śrī-kṛṣṇa-viṣayatve tu tad-aśāntir eva darśitā surata-vardhanam [bhā.pu. 10.31.14] ity anena |

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

[52]

tathā śrī-paṭṭa-mahiṣy-ādīnāṁ śrī-yādavādīnāṁ ca gatis tathaiva saṅgamitāsti—ete hi yādavāḥ sarve mad-gaṇā eva bhāmini [pa.pu.] ity-ādi, reme ramābhir nija-kāma-samplutaḥ [bhā.pu. 10.59.43] ity-ādi-vacana-balena | jayati jananivāsaḥ [bhā.pu. 10.90.48] ity-ādi-sphuṭārtha-darśanena līlāntarasyaindrajālikatvāt | kūrma-purāṇa-gata-sākṣāt-sītā-haraṇa-pratyākhyāyi-māyika-sītā-haraṇākhyāna-tulyatva-sthāpanāya ca[[4]](#footnote-5) | tathaiva tadīya-nitya-gaṇa-viśeṣāṇāṁ śrīmat-pāṇḍavānām api gatir vyākhyeyā | tatra śrīmad-arjunasya, yathā—

**evaṁ cintayato jiṣṇoḥ kṛṣṇa-pāda-saroruham |**

**sauhārdenātigāḍhena śāntāsīd vimalā matiḥ ||**

**vāsudevāṅghry-anudhyāna- paribṛṁhita-raṁhasā |**

**bhaktyā nirmathitāśeṣa- kaṣāya-dhiṣaṇo’rjunaḥ ||**

**gītaṁ bhagavatā jñānaṁ yat tat saṅgrāma-mūrdhani |**

**kāla-karma-tamo-ruddhaṁ punar adhyagamat prabhuḥ ||**

**viśoko brahma-sampattyā sañchinna-dvaita-saṁśayaḥ |**

**līna-prakṛti-nairguṇyād aliṅgatvād asambhavaḥ ||** [bhā.pu. 1.15.28-31}

śāntā cetasi cakṣuṣīva bhagavad-āvirbhāvena duḥkha-rahitā | ata eva vimalā tad-vṛtti-bhūtā ye kāluṣa-viśeṣās tair api rahitā | vāsudevety-ādinottara-padya-dvayena tasyaiva vivaraṇam | 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-vākyaṁ yathārthatvenānubhūtavān |

tataś ca kṛtārtho’bhavad ity āha—viśoka ity ādi | brahma-sampattyā śrīman-narākāra-para-brahma-sākṣātkāreṇa | saṁchinna iyaṁ mama cetasi sphūrtir eva | sākṣātkāras tv anya iti dvaite saṁśayo yena saḥ | tadā bhagavat-prāptau nānyavaj-janmāntara-prāpti-kāla-sandhir apy antarāyo’bhavad ity āha—līneti | līnā palāyitā prakṛtir guṇa-kāraṇaṁ yasmād evambhūtaṁ yan nairguṇyaṁ, tasmād dhetoḥ | guṇa-tat-kāraṇātītatvād ity arthaḥ | tathaiva aliṅgatvāt prākṛta-śarīra-rahitatvāc ca | asambhavo janmāntara-rahitaḥ | tasmād anantaraṁ cakṣuṣy āvirbhavatīty eva viśeṣa iti bhāvaḥ |

ataḥ kaliṁ prati śrī-parīkṣid-vacanaṁ cāgre—yas tvaṁ dūraṁ gate kṛṣṇe saha gāṇḍīva-dhanvanā [bhā.pu. 1.17.6] iti | evaṁ—ye’dhyāsanaṁ rāja-kirīṭa-juṣṭaṁ sadyo jahur bhagavat-pārśva-kāmāḥ [bhā.pu. 1.19.20] iti śrī-muni-vṛnda-vākyaṁ ca | tasmāt sarveṣāṁ pāṇḍavānāṁ tadīyānāṁ ca saiva gatiḥ vyākhyeyā | śrī-vidurādīnāṁ yama-lokādi-gatiś ca tat-tad-aṁśenaiva sva-svādhikāra-pālanārthaṁ līlayā kāya-vyūheneti jñeyam | tad ittham eva śrī-bhāgavata-bhāratayor avirodhaḥ syād iti ||

|| 1.15 || śrī-sutaḥ || 52 ||

[53]

atha śrī-parīkṣito gatiś ca—

sa vai mahā-bhāgavataḥ parīkṣid

yenāpavargākhyam adabhra-buddhiḥ |

jñānena vaiyāsaki-śabditena

bheje khagendra-dhvaja-pāda-mūlam || [bhā.pu. 1.18.16] ity anena darśitā |

evam evāhuḥ—

**sarve vayaṁ tāvad ihāsmahe’tha**

**kalevaraṁ yāvad asau vihāya |**

**lokaṁ paraṁ virajaskaṁ viśokaṁ**

**yāsyaty ayaṁ bhāgavata-pradhānaḥ ||** [bhā.pu. 1.19.21]

loka-śabdena cātra nānyal lakṣyate | bhagavat-pārśva-kāmā iti teṣām evokti-svārasyāt | śrī-bhāgavata-pradhāna iti ca | tasmād ante ced brahma-kaivalyaṁ manyate, tathāpi krama-bhagavat-prāpti-rītyā tad-anantaraṁ bhagavat-prāptis tv avaśyaṁ manyetaiva | yathājāmilasya darśitam |

|| 1.19 || śrī-munayaḥ || 53 ||

[54]

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

**adhokṣajālambham ihāśubhātmanaḥ**

**śarīriṇaḥ saṁsṛti-cakra-śātanam |**

**tad brahma-nirvāṇa-sukhaṁ vidur budhās**

**tato bhajadhvaṁ hṛdaye hṛd-īśvaram ||** [bhā.pu. 7.7.37]

hṛdaye vartamānaṁ hṛdi bhajadhvam |

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

[55]

sā ca kṛta-saṅgatis tasya prāpañcikāgocaratayāpi kṛṣṇa-rūpeṇaivānantadhā-prakāśamānasya śrī-kṛṣṇasyaiva prakāśāntare sambhavet | anyathā vijaya-sakhe ratir astu me’navadyā [bhā.pu. 1.9.33] iti saṅkalpānurūpā phala-prāptir virudhyeta |

atha śrī-pṛthor gatir api śrī-parīkṣidvad eva vyākhyeyā | tasyāpi brahma-dhāraṇāntaraṁ brahma-kaivalya-vilakṣaṇāṁ śrī-kṛṣṇa-loka-prāptim eva tad-bhāryāyā arciṣo gati-darśanayā sūcayanti—

**aho iyaṁ vadhūr dhanyā yā caivaṁ bhū-bhujāṁ patim |**

**sarvātmanā patiṁ bheje yajñeśaṁ śrīr vadhūr iva ||**

**saiṣā nūnaṁ vrajaty ūrdhvam anu vainyaṁ patiṁ satī |**

**paśyatāsmān atītyārcir durvibhāvyena karmaṇā ||** [bhā.pu. 4.23.25-26]

ṭīkā ca—

trayoviṁśe sa-bhāryasya vane nitya-samādhitaḥ |

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

|| 4.2 || devyaḥ parasparam || 55 ||

[56]

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

**bhagavataḥ karma-bandha-vidhvaṁsana-śravaṇa-smaraṇa-guṇa-vivaraṇa-caraṇāravinda-yugalaṁ manasā vidadhad** [bhā.pu. 5.9.1] ity ādi |

spaṣṭam ||

|| 5.9 || śrī-śukaḥ || 56 ||

[57]

rahūgaṇa-mahimānam uddiśya ca—

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

spaṣṭam |

|| 5.13 || śrī-śukaḥ || 57 ||

[58]

**yo dustyaja** [bhā.pu. 5.14.44] ity ādau **madhudviṭ-sevānurakta-manasām**

**abhavo’pi phalguḥ** iti ca |

spaṣṭam |

|| 5.14 || śrī-śukaḥ || 58 ||

[59]

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

adhano’yaṁ dhanaṁ prāpya mādyann uccair na māṁ smaret |

iti kāruṇiko nūnaṁ dhanaṁ me’bhūri nādadāt || [bhā.pu. 10.81.20]

abhūry api | yathā ca—

nūnaṁ bataitan-mama durbhagasya

śaśvad daridrasya samṛddhi-hetuḥ

mahā-vibhūter avalokato’nyo

naivopapadyeta yadūttamasya || [bhā.pu. 10.81.33] ity anantaram,

nanv abruvāṇo diśate samakṣam [bhā.pu. 10.81.34] ity ādikaṁ, kiñcit karoty urv api yat svadattam [bhā.pu. 10.81.35] ity ādikaṁ coktvā tad-guṇoddīpita-prītir āha—

**tasyaiva me sauhṛda-sakhya-maitrī-**

**dāsyaṁ punar janmani janmani syāt**

**mahānubhāvena guṇālayena**

**viṣajjatas tat-puruṣa-prasaṅgaḥ ||** [bhā.pu. 10.81.36]

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

|| 10.81 || śrīdāma-vipraḥ || 59-60 ||

[61]

tad evaṁ bhagavat-prīter eva parama-puruṣārthatā sthāpitā | atha tasyāḥ svarūpa-lakṣaṇaṁ śrī-viṣṇu-purāṇe prahlādenātideśa-dvārā darśitam—

yā prītir avivekānāṁ viṣayeṣv anapāyinī |

tvām anusmarataḥ sā me hṛdayān nāpasarpatu || [vi.pu. 1.20.19] iti |

yā yal-lakṣaṇā sā tal-lakṣaṇā ity arthaḥ | na tu yā saiveti vakṣyamāṇa-lakṣaṇaikyāt | tathāpi pūrvasyā māyā-śakti-vṛttimayatvena, uttarasyāḥ svarūpa-śakti-mayatvena bhedāt |

etad uktaṁ bhavati—prīti-śabdena khalu mut-pramoda-harsānandādi-paryāyaṁ sukham ucyate | bhāva-hārda-sauhṛdādi-paryāyā priyatā cocyate | tatra ullāsātmako jñāna-viśeṣaḥ sukham | tathā viṣayānukūlyātmakas tad-ānukūlyānugata-tat-spṛhā-tad-anubhava-hetukollāsa-maya-jñāna-viśeṣaḥ priyatā | ata evāsyāṁ sukhatve’pi pūrvato vaiśiṣṭyam | tayoḥ pratiyogiṇau ca krameṇa duḥkha-dveṣau | ataḥ sukhasya ullāsa-mātrātmakatvād āśraya eva vidyate, na tu viṣayaḥ, evaṁ tat-pratiyogino duḥkhasya ca | priyatāyās tv ānukūlya-spṛhātmakatvād viṣayaś ca vidyate, evaṁ prātikūlyātmakasya tat-pratiyogino dveṣasya ca | tatra sukha-duḥkhayor āśrayau suṣṭhu-duṣṭa-karmāṇau jīvau | priyatā-dveṣayor āśrayau prīyamāṇa-dviṣantau, viṣayau ca tat-priya-dveṣyau | tatra prīty-arthānāṁ kriyāṇāṁ viṣayasyādhikaraṇatvam eva dīpty-arthavat, dveṣārthānāṁ tu viṣayasya karmatvaṁ hanty arthavat |

etad uktaṁ bhavati—kartur īpsitatamaṁ khalu karma | īpsitatamatvaṁ ca yā kriyārabhyate, sākṣāt tayaiva sādhayitum iṣṭatamatvam | sādhanaṁ cotpādyatvena, vikāryatvena, saṁskāryatvena, prāpyatvena ca sampādanam iti catur-vidham | tasmād antar-bhūta-ṇy[[5]](#footnote-6)-artho yo dhātuḥ, sa eva sa-karmakaḥ syāt, nānyaḥ | yathā ghaṭaṁ karotīty ukte ghaṭe utpadyate tam utpādayatīti gamyate | taṇḍulaṁ pacatīti taṇḍulo viklidyati taṁ vikledayatīty ādi | sattā-dīpty-ādīnāṁ tu na tādṛśatvaṁ gamyata ity akarmakatvam eveti | na ca prīter jñāna-rūpatvena sakarmakatvam āśaṅkyam | cetati-prabhṛtīnāṁ tad-vinābhāva-darśanāt | ato brahma-jñānavad bhūta-rūpo’yam artho, na ca yajñādi-jñānavad bhavya-rūpo vidhi-sāpekṣa iti siddham |

tad evaṁ 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 sukhaṁ duḥkham [gītā 13.6] ity-ādinā śrī-gītopaniṣad-ādau vyaktam asti | uttarasyās tu svarūpa-śakti-vṛttimayatvam antike[[6]](#footnote-7) darśayiṣyāmaḥ | tasmāt sādhu vyākhyātaṁ yā yal-lakṣaṇā sā tal-lakṣaṇā iti | iyam eva bhagavat-prītir bhakti-śabdenāpy ucyate parameśvara-niṣṭhatvāt pitrādi-guru-viṣayaka-prītivat |

ata eva tad-avyavahita-pūrva-padye bhakti-śabdenaivipādāya prārthitāsau—nātha yoni-sahasreṣv [vi.pu. 1.20.18] ity ādau | atra yā prārthitā, saiva hi svarūpa-nirdeśa-pūrvakam uttara-ślokena yā prītir ity ādinā vivicya prārthitā | ata eva na paunaruktyam api | ato dvayor aikyād eva śrīmat-parameśvareṇāpy anugṛhṇatā tayor ekayoktyaivānubhāṣitam—bhaktir mayi tavāsty eva bhūyo’py evaṁ bhaviṣyati [vi.pu. 1.20.20] iti |

tayor bhede tu tadvat prītir apy anubhāṣyeta | ata eva “he māpa!” lakṣmī-pate! “sā” viṣaya-prītir mama hṛdayāt “sarpatu” palāyatām iti virakti-prārthanā-mayo’rtho’pi na saṅgacchate | tasyā apy anubhāṣaṇābhāvāt “nāpasarpatu” iti prasiddha-pāṭhāntara-virodhāc ca | tatas tad-bhakter api tat-prīti-paryāyatve sthite’pi prīṇātivan na bhajatiḥ sarva-pratyayānta eva prītiṁ [dṛṣṭvā] vadati prayogādarśanāt [prayoga-darśanāt] | prayogas tu ktin-kta-pratyayānta eva dṛśyate | yadā ca prīty-artha-vṛttis tadā prīṇātivad akarmaka eva bhavatīti |

tad evaṁ viṣaya-prīti-dṛṣṭāntena śrī-bhagavad-viṣayānukūlyātmakas tad-anugata-spṛhādi-mayo jñāna-viśeṣas tat-prītir iti lakṣitam | viṣaya-mādhuryānubhavavat bhagavan-mādhuryānubhavas tu tato’nyaḥ | ata eva bhaktir viraktir bhagavat-prabodhaḥ [bhā.pu. 11.2.43] iti bhedenāmnātam |

bhaktyā tv ananyayā śakya aham evaṁvidho’rjuna |

jñātuṁ draṣṭuṁ ca tattvena praveṣṭuṁ ca paraṁtapa || [gītā 11.54]

athainaṁ bhagavat-prītiṁ sākṣād eva lakṣayati sārdhena—

**devānāṁ guṇa-liṅgānām ānuśravika-karmaṇām |**

**sattva evaika-manaso vṛttiḥ svābhāvikī tu yā ||**

**animittā bhāgavatī bhaktiḥ siddher garīyasī ||** [bhā.pu. 3.25.32]

pūrvaṁ śraddhā ratir bhaktir anukramiṣyati [bhā.pu. 3.25.25] ity uktam | atra yadyapi rati-bhaktyor dvayor api tāratamya-mātra-bhedayoḥ prītitvam eva, tathāpi prīty-atiśaya-lakṣaṇāyāṁ premākhyāyāṁ bhaktau tad atisphuṭaṁ syād iti kṛtvā bhakti-padena tām upādāya lakṣayati | arthaś cāyam—guṇa-liṅgānāṁ guṇa-trayopādhīnām | ānuśravikaṁ śruti-purāṇādigamyaṁ karmācaritaṁ yeṣāṁ te tathoktāḥ | teṣāṁ devānāṁ śrī-viṣṇu-brahma-śivānāṁ madhye sattve sānnidhya-mātreṇa sattva-guṇopakārake svarūpa-śakti-vṛtti-bhūta-śuddha-sattvātmake vā śrī-viṣṇau | etac copalakṣaṇam | śrī-bhagavad-ādy-anantāvirbhāveṣv ekasminn apīty arthaḥ | eva-kāreṇa netaratra na ca tatrāpi cetaratrāpi ca | eka-manasaḥ puruṣasya yā vṛttis tad-ānukūlyātmako jñāna-viśeṣaḥ | animittā phalābhisandhi-śūnyā | svābhāvikī svarasata eva viṣaya-saundaryād ayatnenaiva jāyamānā na ca balād āpādyamānā | sā bhāgavatī bhaktiḥ prītir ity arthaḥ | prīti-sambandhād evānanyasyā bhakteḥ svābhāvikatvaṁ syāt | tasmād vṛtti-śabdena prītir evātra mukhyatvena grāhyeti | sā ca siddher mokṣād garīyasī, sālokya-sārṣṭi ity ādi śravaṇāt | ata eva jñāna-sādhyasyāpi tiraskāra-prasiddher jñāna-mātra-tiraskārārtha-siddher jñānād iti vyākhyānam asadṛśam | atra mokṣād garīyastvatvena tasyā vṛtter guṇātītatvaṁ tato’pi ghana-paramānandatvaṁ [śrī-bhagavat-prasāda-viśeṣeṇaiva manasy uditvaratvam, tat tādātmyenaiva tad-vṛtti-vyapadeśyatvaṁ] ca darśitam |

|| 3.25 || śrī-kapila-devaḥ || 61 ||

[62]

atha tad eva guṇātītatvādikaṁ darśayituṁ punaḥ prakriyā | tatra tasyāṁ bhagavat-sambandhi-jñāna-rūpatvena tat-sambandhi-sukha-rūpatvena ca guṇātītatvaṁ śrī-bhagavataiva darśitam—

kaivalyaṁ sāttvikaṁ jñānaṁ rajo vaikalpikaṁ ca yat |

prākṛtaṁ tāmasaṁ jñānaṁ man-niṣṭhaṁ nirguṇaṁ smṛtam || [bhā.pu. 11.25.24] iti |

sāttvikaṁ sukham ātmotthaṁ viṣayotthaṁ tu rājasam |

tāmasaṁ moha-dainyotthaṁ nirguṇaṁ mad-apāśrayam || [bhā.pu. 11.25.29] iti ca |

evam eva ca śrī-prahlādasya sarvādha-dhūnana-brahmānubhavānantaraṁ parama-premodayo darśitaḥ | tathāsyāḥ svābhāvikānimitta-tad-bhakti-rūpatvena ca nirguṇatvaṁ siddham asti | mad-guṇa-śruti-mātreṇa [bhā.pu. 3.29.11] ity ādi śrī-kapila-deva-vākyena | etad-anantaraṁ ca sālokya ity-ādi-padye sarvābhyo’pi muktibhyaḥ paramānanda-rūpatvaṁ darśitam | anyeṣu ca tasyāḥ parama-puruṣārthatā-nirṇaya-vākyeṣu paritas tad eva vyaktam | tatra yathā varṇa-vidhānam [bhā.pu. 5.19.18] ity ādi-gadye tasyā apavargatva-nirdeśena guṇātītatvaṁ niyatvaṁ ca darśitam | muktiṁ dadāti karhicid ity ādau mukti-dānam atikramyāpi bhagavat-prasāda-viśeṣamayatvena tat trayam | varān vibho [bhā.pu. 4.20.23] ity ādi-dvaye’pi kathaṁ vṛṇīte guṇa-vikriyātmanām ity atrāguṇa-vikāratvaṁ tata eva nityatvam | na kāmaye nātha [bhā.pu. 4.20.24] ity ādau tato’py ānandātiśayo darśitaḥ | yasyāṁ vai śrūyamānāyām [bhā.pu. 1.7.7] ity ādau paramārtha-vastu-partipādaka-śrī-bhāgavatasya phalatvenāpi tat trayam | tatraivātmārāmāṇām api tat-sukha-śravaṇena tād-dārḍhyam | māyātīta-vaikuṇṭhādi-vaibhava-gatānāṁ tat-pārṣadānāṁ tac-chravaṇena tu kim uta | tathaiva tuṣṭe ca tatra [bhā.pu. 7.8.42] ity ādau, kiṁ tair guṇa-vyatikarād iha ye svasiddhāḥ dharmādayaḥ ity uktvā guṇātītatvaṁ, kim aguṇena ca kāṅkṣitena ity uktvā mokṣād api paramānanda-rūpatvaṁ darśitam | pratyānītā [bhā.pu. 7.8.42] ity atrānyasya kāla-grastatvam uktvā muktes tasyāś cākāka-grastatvena sāmye’pi tasyā ānandādhikyam uktam | evaṁ nātyantikaṁ vigaṇayanti [bhā.pu. 3.15.48] ity ādau, mat-sevayā pratītaṁ te [bhā.pu. 9.4.67] ity ādau, yā nirvṛtis tanu-bhṛtām [bhā.pu. 4.9.10] ity ādi śrī-dhruva-vākye’pi yojyam | sarvam etat yasyām eva kavayaḥ [bhā.pu. 5.6.17] ity ādi-gadye vyaktam asti | tatraiva tayā parayā nirvṛtyā ity anena sākṣād eva tasyā mokṣād api paramatvam ānandaika-rūpatvaṁ ca nigadenaivoktam asti | kiṁ bahunā paramānandaika-rūpasya sarvānanda-kadambāvalambasya śrī-bhagavato’py ānanda-camatkāritā tasyāḥ prīteḥ śrūyate | yathoktaṁ—prītaḥ svayaṁ prītim agād gāyasya [bhā.pu. 5.15.13] iti |

athā cāha—

**ahaṁ bhakta-parādhīno hy asvatantra iva dvija |**

**sādhubhir grasta-hṛdayo bhaktair bhakta-jana-priyaḥ ||** [bhā.pu. 9.4.63]

yathā hy asvatantro jīvaḥ parādhīno bhavati tathaivāhaṁ svatantro’pi bhakta-parādhīna ity arthaḥ | tatra hetuḥ bhakta-janeṣu priyaḥ tat-prīti-lābhenātiprītimān |

[63]

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

**nāham ātmānam āśāse mad-bhaktaiḥ sādhubhir vinā |**

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

nāśāse na spṛhayāmi ||

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

[64]

tathaiva bhakta-śreṣṭhatvena śrīmad-uddhavaṁ lakṣyīkṛtyāha—

**na tathā me priyatama ātma-yonir na śaṅkaraḥ |**

**na ca saṅkarṣaṇo na śrīr naivātmā ca yathā bhavān ||** [bhā.pu. 11.14.15]

yathā bhaktatvātiśaya-dvārā bhavān me priyatamaḥ, tathātma-yonir brahmā putratva-dvārā na priyatamaḥ | na ca śaṅkaro guṇāvatāratva-dvārā, na ca saṅkarṣaṇo bhrātṛtva-dvārā, na ca śrīr jāyātva-vyavahāra-dvārā, na cātmā paramānanda-ghana-svarūpatā-dvārety arthaḥ |

|| 11.14 || śrī-bhagavān || 64 ||

[65]

atha śrutau—bhaktir evainaṁ nayati, bhaktir evainaṁ darśayati bhakti-vaśaḥ puruṣo bhaktir eva bhūyasī [māṭhara-śrutiḥ] iti śrūyate | tasmād evaṁ vivicyate—yā caivaṁ bhagavantaṁ svānandena madayati, sā kiṁ-lakṣaṇā syāt ? iti | na tāvat sāṅkhyānām iva prākṛta-sattva-maya-māyikānanda-rūpā, bhagavato māyānabhibhāvyatva-śruteḥ svatas-tṛptatvāc ca | na ca nirviśeṣa-vādinām iva bhagavat-svarūpānanda-rūpā, atiśayānupapatteḥ | ato natarāṁ jīvasya svarūpānanda-rūpā, atyanta-kṣudratvāt tasya | tato—

hlādinī sandhinī saṁvit tvayy ekā sarva-saṁśraye |

hlāda-tāpa-karī miśrā tvayi no guṇa-varjite || [vi.pu. 1.12.69]

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

atha tasyā api bhagavati sadaiva vartamānatayātiśayānupapattes tv evaṁ vivecanīyam | śrutārthānyathānupapatty-arthāpatti-pramāṇa-siddhatvāt, tasyā hlādinyā eva kāpi sarvānandātiśāyinī vṛttir nityaṁ bhakta-vṛndeṣv eva nikṣipyamāṇā bhagavat-prīty-ākhyayā vartate | atas tad-anubhavena śrī-bhagavān api śrīmad-bhakteṣu prīty-atiśayaṁ bhajata iti | ata eva tat-sukhena bhakta-bhagavatoḥ parasparam āveśam āha—

**sādhavo hṛdayaṁ mahyaṁ sādhūnāṁ hṛdayaṁ tv aham |**

**mad-anyat te na jānanti nāhaṁ tebhyo manāg api ||** [bhā.pu. 9.4.68]

mahyaṁ mama | hṛdayena svasya sāmānādhikaraṇye bījam āha mad-anyad iti | atyantāvaśenaikatāpattyā jvalal-lohādāv agni-vyapadeśavad atrāpy abheda-nirdeśa ity arthaḥ |

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

[66]

tenaiva parasparaṁ vaśavartitvam āha—

**ajita jitaḥ sama-matibhiḥ**

**sādhubhir bhavān jitātmabhir bhavatā |**

**vijitās te’pi ca bhajatām**

**akāmātmanāṁ ya ātmado’ti-karuṇaḥ ||** [bhā.pu. 6.16.34]

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

hari-bhakti-sudhodaye ca prahlādaṁ prati śrī-mukha-vākyam—

sa-bhayaṁ sambhramaṁ vatsa mad-gaurava-kṛtaṁ tyaja |

naiṣa priyo me bhakteṣu svādhīna-praṇayī bhava ||

api me pūrṇa-kāmasya navaṁ navam idaṁ priyam |

niḥśaṅka-praṇayād bhakto yan māṁ paśyati bhāṣate ||

sadā mukto’pi baddho’smi bhakteṣu sneha-rajjubhiḥ |

ajito’pi jito’hantair avaśyo’pi vaśīkṛtaḥ ||

tyakta-bandhu-jana-sneho mayi yaṁ kurute ratim |

ekas tasyāsmi sa ca me na cānyo’sty āvayoḥ suhṛt || iti |

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

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

[67]

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

**smarantaḥ smārayantaś ca**

**mitho’ghaugha-haraṁ harim |**

**bhaktyā sañjātayā bhaktyā**

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

spaṣṭam |

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

[68]

tathā—

**kathaṁ vinā roma-harṣaṁ**

**dravatā cetasā vinā |**

**vinānandāśru-kalayā**

**śudhyed bhaktyā vināśayaḥ ||** [bhā.pu. 11.14.23]

ṭīkā ca—romaharṣādikaṁ vinā kathaṁ bhaktir gamyate bhaktyā ca vinā katham āśayaḥ śuddhed ity eṣā |

|| 11.14 || śrī-bhagavān || 68 ||

[69]

tad evaṁ prīter lakṣaṇaṁ citta-dravas tasya ca śrī-romaharṣādikam | kathañcij-jāte’pi citta-drave romaharṣādike vā na ced āśaya-śuddhis tadāpi na bhakteḥ samyag-āvirbhāva iti jñāpitam | āśaya-śuddhir nāma cānya-tātparya-parityāgaḥ prīti-tātparyaṁ ca | ata eva animttā svābhāvikī [bhā.pu. 3.25.23] ca iti tad-viśeṣaṇam | yathāhākrūram uddiśya–

**dehaṁ-bhṛtām iyān artho**

**hitvā dambhaṁ bhiyaṁ śucam |**

**sandeśād yo harer liṅga-**

**darśana-śravaṇādibhiḥ ||** [bhā.pu. 10.38.27]

ṭīkā ca— nanu kim artham evaṁ vyaluṭhat | nāsti prema-saṁrambhe phloddeśa ity āha dehaṁ-bhṛtām iti | deha-bhājām etāvān eva puruṣārthaḥ | kaṁsasya sandeśād ārabhya hareḥ liṅga-darśana-śravaṇādibhir yo’yam akrūrasya varṇitaḥ ity eṣā |

atra dambhaṁ śucaṁ bhayaṁ hitvā yo’yaṁ jāta iti yojanikayā caivaṁ gamyate | yathākrūrasya tatra dambho nāsīt | na mayy upaiṣyany ari-buddhim acyuta [bhā.pu. 10.38.18] ity-ādi-cintanāt | tathāntaḥ-sukhāntara-tātparya-lakṣaṇo yadi dambho na syāt, yathā ca kaṁsa-pratāpito yo bandhu-vargaḥ, tat pratāpayitavyaś ca yaḥ tasya tasya hetor nija-kula-rakṣāvatīrṇa-śrī-kṛṣṇa-purato vyañjitaḥ śoko bhīś ca tādṛśāveśe hetur nāsīt | tad-darśanāhlāda [bhā.pu. 10.38.26] ity ādy-ukteḥ, prema-vibhinna-dhairyaḥ [bhā.pu. 3.1.32] ity ādy ukteś ca | tathā yadi nija-duḥkha-hāni-tātparyaṁ na syāt, tadākrūrasya yo’yaṁ premāveśo jātaḥ, sa iyān etāvān api dehinām arthaḥ parama-puruṣārthaḥ syāt, kim uta tato’pi bhūyān iti ||

|| 10.38 || śrī-śukaḥ || 69 ||

[70]

laukika-śuddha-prīti-nidarśanenāpi svayaṁ tathaiva draḍhayati—

**mitho bhajanti ye sakhyaḥ svārthaikāntodyamā hi te |**

**na tatra sauhṛdaṁ dharmaḥ svārthārthaṁ tadd hi nānyathā ||**

**bhajanty abhajato ye vai karuṇāḥ pitaro yathā |**

**dharmo nirapavādo’tra sauhrdaṁ ca sumadhyamāḥ ||** [bhā.pu. 10.32.17-18]

spaṣṭam |

[71]

tato’pi sva-prīter vaiśiṣṭyam āha—

**nāhaṁ tu sakhyo bhajato’pi jantūn**

**bhajāmy amīṣām anuvṛttivṛttaye |**

**yathādhano labdha-dhane vinaṣṭe**

**tac cintayānyan nibhṛto na veda ||** [bhā.pu. 10.32.20]

bhajanty abhajata ity atra na karuṇādīnāṁ dayanīyādi-kartṛka-prīty-āsvādāpekṣā | tathā dayanīyādīnāṁ karuṇādi-viṣayā yā prītiḥ sā karuṇādi-bhajana-jīvanā syād ity āyāti | atra tu śrī-kṛṣṇasya sva-bhakteṣu sva-premātiśayodaye prayatnaḥ | tad-udaye ca sati tad-āsvādād bhakta-viṣayaka-prema-camatkāro’tiśayena syād iti tad-bhaktānāṁ ca tat-kṛtaudāsīnye’pi premnor eva vṛddhiḥ syād iti vaiśiṣṭyam āgatam |

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

[72]

sā ca śuddhā prītiḥ śrīmato vṛtrasya dṛśyate | yathā—

**ahaṁ hare tava pādaika-mūla-**

**dāsānudāso bhavitāsmi bhūyaḥ |**

**manaḥ smaretāsu-pater guṇāṁs te**

**gṛṇīta vāk karma karotu kāyaḥ ||** [bhā.pu. 6.11.24]

na nāka-pṛṣṭham [bhā.pu. 6.11.25] ity ādi |

**ajāta-pakṣā iva mātaraṁ khagāḥ**

**stanyaṁ yathā vatsatarāḥ kṣudh-ārtāḥ |**

**priyaṁ priyeva vyuṣitaṁ viṣaṇṇā**

**mano’ravindākṣa didṛkṣate tvām ||**

**mamottamaśloka-janeṣu sakhyaṁ**

**saṁsāra-cakre bhramataḥ sva-karmabhiḥ |**

**tvan-māyayātmātmaja-dāra-geheṣv**

**āsakta-cittasya na nātha bhūyāt ||** [bhā.pu. 6.11.26-27]

ajāteti atrājāta-pakṣā ity anenānanyāśrayatvaṁ tad-anugamanāsamarthatvaṁ ca | tathā tat-sahitena mātaram ity anena ananya-svābhāvika-dayālutvaṁ tadīya-dayādhikyaṁ ca vyañjitam | tena tena ca mātari teṣām api prīty-atiśayo darśitaḥ | tatas tat-sāmyena tadvad ātmano’pi bhagavati prīty-ādhikya-hetukā didṛkṣā vyañjitā | tathāpi tan-mātrā yad vastv-antaram upakriyate tad eva teṣām upajīvyam āsvādyaṁ ceti kevala-tan-niṣṭhatvābhāvād aparitoṣeṇa dṛṣṭāntaram āha stanyam iti | atra didṛkṣā-yojanārthaṁ mātaram ity evānuvartayitavye stanyam ity uktis tasyās tais tad-aṁśatayā ca tad-abheda-vivakṣārthā[[7]](#footnote-8) | tataḥ stanyaṁ stanya-rūpa-tad-aṁśamayīṁ mātaram ity eva labdhe tādṛśī mātaiva tair upajīvyate āsvādyate ceti pūrvataḥ śraiṣṭhyaṁ darśitam | tathā vatsatarā atyanta-bāla-vatsās tata eva svāmi-baddhatayā tad-anugatāv asamarthā iti sādhāraṇye’pi bahu-samayātikramāt | kṣudhārtā ity anena pūrvato vaiśiṣṭyam | tathā go-jāteḥ snehātiśaya-svābhāvyena ca tad-anusandheyam |

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

atha tad-darśana-bhāgyaṁ svasyāsambhavayann idam api mama syād iti sa-bāṣpam āha mamottameti | tad etac chuddha-premodgāramayatvenaiva śrīmad-vṛtra-vadho’sau vilakṣaṇatvāc chrī-bhāgavata-lakṣaṇeṣu purāṇāntareṣu gaṇyate | vṛtrāsura-vadhopetaṁ tad bhāgavatam iṣyate [agni.pu.] 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 īṣad-udgamaś ca | antyaś ca dvividhaḥ | kadācid udbhavat-tac-chavi-mātratvaṁ tasyā evodayāvasthā ca | tatra yatrānya-tātparyaṁ tatra tad-ābhāsatvam | yatra prīti-tātparyābhāvas tatra kadācid udbhavat-tac-chavi-mātratvam | yatra tat-tātparyam anyāsaṅgas tu daivāt tatra tasyā udayāvasthā ca | anyāsaṅgasya gauṇatvam | tac ca dvividham | naṣṭa-prāyatvam ābhāsa-mātratvaṁ ca | tayoḥ pūrvatra tasyāḥ prathamodayāvasthā | uttaratra prakaṭodayāvasthā | tasmāt prathamodaya-paryanta evāsamyag-āvirbhāvaḥ | prakaṭodayasya tu samyaktvam eva | yatra tv anyāsaṅga eva na vidyate tatra darśita-prabhāva-nāmāna āvirbhāvā jñeyāḥ | tatra prakaṭodayam ārabhyaiva bhakty-ārabdhe’pavarge jīvan-muktāḥ | prāptāyāṁ bhagavat-pārṣadatāyāṁ paramam uktāḥ | nitya-pārṣadās tu nitya-muktā jñeyāḥ | tatrābhāsam āha—

**evaṁ harau bhagavati pratilabdha-bhāvo**

**bhaktyā dravad-dhṛdaya utpulakaḥ pramodāt |**

**autkaṇṭhya-bāṣpa-kalayā muhur ardyamānas**

**tac cāpi citta-baḍiśaṁ śanakair viyuṅkte ||** [bhā.pu. 3.28.34]

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

dhautātmā puruṣaḥ kṛṣṇa- pāda-mūlaṁ na muñcati |

mukta-sarva-parikleśaḥ pānthaḥ sva-śaraṇaṁ yathā || [bhā.pu. 2.8.6] iti |

śrī-nāradena ca—

na vai jano jātu kathañcanāvrajen

mukunda-sevy anyavad aṅga saṁsṛtim |

smaran mukundāṅghry-upagūhanaṁ punar

vihātum icchen na rasa-graho janaḥ || [bhā.pu. 1.5.19] iti |

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

bhaktyā gṛhīta-caraṇaḥ parayā ca teṣāṁ

nāpaiṣi nātha hṛdayāmburuhāt sva-puṁsām || [bhā.pu. 3.9.5] iti |

ata eva pūrvatra sva-puṁsām ity atra sveti viśeṣaṇam | tad evam ābhāsodāharaṇe śrī-kapila-devasyaiva vākyaṁ bhaktyā pumān jāta-virāgaḥ [bhā.pu. 3.25.26] ity ādikam api jñeyam | tathā hi, asya pūrvatra śraddhā ratir bhaktir anukramiṣyati [bhā.pu. 3.25.25] iti bhakti-mātraṁ darśitam | uttaratra tasyā lakṣaṇe pṛṣṭe tal-lakṣaṇaṁ vadatānena bhaktir siddher garīyasī [bhā.pu. 3.25.32] iti | naikātmatāṁ me spṛhayanti kecid [bhā.pu. 3.25.34] iti ca mokṣa-nirapekṣatayaiva tasya mukhyābhidheyatvam uktam | jarayaty āśu yā koṣam [bhā.pu. 3.35.33] iti ca māyā-koṣa-dhvaṁsanasya tu tad-ānuṣaṅgika-guṇatvam uktam | atra bhaktyā pumān ity ādau tu tādṛśyā api tasyā bhakter jñānādi-sāhāyyenaiva mokṣa-mātra-sādhakatvam uktvā gauṇābhidheyatvam uktam | tasmād atrāpi tasyāḥ bhakter ābhāsa eva prathamato darśitaḥ | evaṁ—

dṛṣṭvā tam avanau sarva īkṣaṇāhlāda-viklavāḥ |

daṇḍavat patitā rāja’ chanair utthāya tuṣṭuvuḥ || [bhā.pu. 6.9.3]

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

|| 6.9 || śrī-kapila-devaḥ || 73 ||

[74]

atha kadācid udbhavat-tac-chavi-mātratvam āha—

**sakṛn manaḥ kṛṣṇa-padāravindayor**

**niveśitaṁ tad-guṇa-rāgi yair iha |**

**na te yamaṁ pāśa-bhṛtaś ca tad-bhaṭān**

**svapne’pi paśyanti hi cīrṇa-niṣkṛtāḥ ||** [bhā.pu. 6.1.19]

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

|| 6.1 || śrī-śukaḥ || 74 ||

[75]

atha prathmodayāvasthām āha—

**yatrānuraktāḥ sahasaiva dhīrā**

**vyapohya dehādiṣu saṅgam ūḍham |**

**vrajanti tat pārama-haṁsyam antyaṁ**

**yasminn ahiṁsopaśamaḥ sva-dharmaḥ ||** [bhā.pu. 1.18.22]

antyaṁ pāramahaṁsyaṁ bhāgavata-paramahaṁsatvam | tasyānuṣaṅgiko guṇaḥ yasminn iti |

|| 1.18 || śrī-sūtaḥ || 75 ||

[76]

prakaṭodayāvasthāṁ śrī-priyavratam adhikṛtyāha—

priyavrato bhāgavatātmārāmaḥ kathaṁ mune |

gṛhe’ramata yan-mūlaḥ karma-bandhaḥ parābhavaḥ || [bhā.pu. 5.1.1]

ity ādeḥ,

saṁśayo’yaṁ mahān brahman dārāgāra-sutādiṣu |

saktasya yat siddhir abhūt kṛṣṇe ca matir acyutā || [bhā.pu. 5.1.4]

ity antyasya rāja-praśnasyānantareṇa gadyena—

**bāḍham uktaṁ bhagavata uttamaślokasya śrīmac-caraṇāravinda-makaranda-rasa āveśita-cetaso bhāgavata-paramahaṁsa-dayita-kathāṁ kiñcid antarāya-vihatāṁ svāṁ śivatamāṁ padavīṁ na prāyeṇa hinvanti** [bhā.pu. 5.1.5] iti |

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

ata evoktaṁ pṛthuṁ prati śrī-viṣṇunā | dṛṣṭāsu sampatsu vipatsu sūrayo; na vikriyante mayi baddha-sauhṛdāḥ [bhā.pu. 4.20.21] iti | agastyasya cendradyumne svāvamānanayā na kopaḥ | kintu vaiṣṇavocita-mahad-ādara-caryāyāḥ parityāge śikṣārtham eva mantavyaḥ | tayor anugrahārthāya śāpaṁ dāsyann idaṁ jagau [bhā.pu. 10.10.7] itivat |

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

tasyaiva me’ghasya parāvareśo

vyāsakta-cittasya gṛheṣv abhīkṣṇam |

nirveda-mūlo dvija-śāpa-rūpo

yatra prasakto bhayam āśu dhatte || [bhā.pu. 1.19.14] iti tad-ukteḥ |

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

|| 5.1 || śrī-śukaḥ || 76 ||

[77]

prakaṭodayāvasthāyāś cihnāntaram āha—

**sa uttama-śloka-padāravindayor**

**niṣevayākiñcana-saṅga-labdhayā |**

**tanvan parāṁ nirvṛtim ātmano muhur**

**duḥsaṅga-dīnasya manaḥ śamaṁ vyadhāt ||** [bhā.pu. 7.4.42]

ṭīkā ca—ātmanaḥ parā nirvṛtiṁ tanvan duḥsaṅga-dīnasya api manaḥ śamaṁ śāntaṁ vyadhāyi ity eṣā | śamaṁ sva-manasas tulyam iti vā vyākhyeyam |

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

[78]

atha darśita-prabhāvās tad-āvirbhāvās tu śrī-śukadevādiṣu draṣṭavyāḥ | yathā ca śrī-nārada-pañcarātre—

bhāvonmatto hareḥ kiñcin na veda sukham ātmanaḥ |

duḥkhaṁ ceti maheśāni paramānanda āplutaḥ || iti |

tad evaṁ sa-bhedā prīty-ākhyā bhaktir darśitā | eṣā śrī-gītopaniṣatsu ca svarūpa-dvārā guṇa-dvārā ca kathitā—

ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate |

iti matvā bhajante māṁ budhā bhāva-samanvitāḥ ||

mac-cittā mad-gata-prāṇā bodhayantaḥ parasparam |

kathayantaś ca māṁ nityaṁ tuṣyanti ca ramanti ca || [gītā 10.8-9] iti |

atha śrī-bhagavat-prīti-lakṣaṇa-vākyānāṁ 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-svarūpā bhagavad-ānukūlyātmaka-tad-anugata-tat-spṛhādi-maya-jñāna-viśeṣākārā tādṛśa-bhakta-mano-vṛtti-viśeṣa-dehā pīyūṣa-pūrato’pi sarasena svenaiva sva-dehaṁ sarasayantī bhakta-kṛtātma-rahasya-saṅgopana-guṇa-maya-rasanā-bāṣpa-muktādi-vyakta-pariṣkārā 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 nijālambanasya bhagavata āvirbhāva-tāratamyena svayaṁ tāratamyenaivāvirbhavati |

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

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

**adya no janma-sāphalyaṁ vidyāyās tapaso dṛśaḥ |**

**tvayā saṅgamya sad-gatyā yad antaḥ śreyasāṁ paraḥ ||** [bhā.pu. 10.84.21]

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

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

[79]

evam anyatrāpi—

atha brahmātma-jair devaiḥ prajeśair āvṛto’bhyagāt |

bhavaś ca bhūta-bhavyeśo yayau bhūta-gaṇair vṛtaḥ || [bhā.pu. 11.6.1]

ity-ādikam upakramyāha—

**vyacakṣatāvitṛptākṣaḥ**

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

atrāpy adbhutatvaṁ prākaṭyāntarāpekṣayaiva ||

|| 11.6 || śrī-śukaḥ || 79 ||

[80]

kiṁ ca—-

**yan martya-līlaupayikaṁ sva-yoga-**

**māyā-balaṁ darśayatā gṛhītam |**

**vismāpanaṁ svasya ca saubhagarddheḥ**

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

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

[81]

ata eva parīkṣid-guṇa-varṇane tad-guṇopamātvenaikam ekaṁ guṇaṁ śrī-rāma-rameśayor darśayitvā sarva-sādguṇyopamātvena śrī-kṛṣṇaṁ darśayitum atyantotkarṣa-dṛṣṭyāśaṅkamānair brāhmaṇaiḥ eṣa kṛṣṇam anuvrataḥ [bhā.pu. 1.12.24] ity evoktam | na tu sa iveti | ata eva parama-prema-janaka-svabhāvatvam api tasya dṛśyate | vijaya-ratha-kuṭumbaḥ [bhā.pu. 1.9.39] ity ādau, yam iha nirīkṣya hatā gatāḥ svarūpam ity anantaraṁ,

**lalita-gati-vilāsa-valguhāsa-**

**praṇaya-nirīkṣaṇa-kalpitoru-mānāḥ |**

**kṛta-manu-kṛta-vatya unmadāndhāḥ**

**prakṛtim agan kila yasya gopa-vadhvaḥ ||** [bhā.pu. 1.9.40]

tat-svabhāva-mahimnaḥ svārūpya-prāpaṇatvaṁ nāma kriyānutkarṣaḥ | yata etāvato’pi premno janakatvaṁ dṛśyata ity āha laliteti | atra kṛtānukaraṇaṁ nāma līlākhyo nāyikānubhāvaḥ | tad uktaṁ kriyānukaraṇaṁ līlā [u.nī. 10.28] iti | prakṛtiṁ svabhāvam | tādṛśa-premāveśo jātaḥ | yena tat-svabhāva-nija-svabhāvayor aikyam eva tāsu jātam ity arthaḥ | yathā śrīmad-ujjvala-nīlamaṇau mahā-bhāvodāharaṇam—

rādhāyā bhavataś ca citta-jatunī svedair vilāpya kramāt

yuñjann adri-nikuñja-kuñjara-pate nirdhūta-bheda-bhramam |

citrāya svayam anvarañjayad iha brahmāṇḍa-harmyodare

bhūyobhir nava-rāga-hiṅgula-bharaiḥ śṛṅgāra-kāruḥ kṛtī || [u.nī. 15.155] iti |

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

[82]

tathā—

**yasyānanaṁ makara-kuṇḍala-cāru-karṇa-**

**bhrājat-kapola-subhagaṁ savilāsa-hāsam |**

**nityotsavaṁ na tatṛpur dṛśibhiḥ pibantyo**

**nāryo narāś ca muditāḥ kupitā nimeś ca ||** [bhā.pu. 9.24.65]

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

|| 9.24 || śrī-śukaḥ || 82 ||

[83]

kiṁ ca **kā stry aṅga te kalapadāyata** ity ādau **yad go-divja-druma-mṛgāḥ pulakāny abhibhrann** [bhā.pu. 10.29.40] iti |

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

santv avatārā bahavaḥ puṣkara-nābhasya sarvato-bhadrāḥ |  
kṛṣṇād anyaḥ ko vā latāsv api premado bhavati || [kṛ.ka. 2.85] iti |

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

[84]

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

tatra pūrveṣāṁ guṇānāṁ svarūpāṇi tais tasyās tāratamyaṁ bhedāś ca yathā prītiḥ khalu bhakta-cittam ullāsayati, mamatayā yojayati, visrambhayati, priyatvātiśayenābhimānayati, drāvayati, sva-viṣayaṁ praty abhilāṣātiśayena yojayati, pratikṣaṇam eva sva-viṣayaṁ nava-navatvenānubhāvayati, asamordhva-camatkāreṇonmādayati ca |

tatrollāsa-mātrādhikya-vyañjikā prītiḥ ratiḥ yasyāṁ jātāyāṁ tad-eka-tātparyam anyatra tucchatva-buddhiś ca jāyate | mamatātiśayāvirbhāvena samṛddhā prītiḥ premā | yasmin jāte tat-prīti-samṛddhiś cānyatrāpi dṛśyate | yathoktaṁ mārkaṇḍeye—

mārjāra-bhakṣite duḥkhaṁ yādṛśaṁ gṛha-kukkuṭe |

na tādṛṅ-mamatā-śūnye kalaviṅke’tha mūṣike || iti |

ata eva prema-lakṣaṇāyāṁ bhaktau pracura-hetutva-jñāpanārthaṁ mamatāyā eva bhaktitva-nirdeśaḥ pañcarātre—

ananya-mamatā viṣṇau mamatā prema-saṅgatā |

bhaktir ity ucyate bhīṣma-prahlādoddhava-nāradaiḥ || iti |

anya-mamatā-varjitā mamety anvayaḥ | tad uktaṁ sattva evaika-manasaḥ [bhā.pu. 3.25.32] ity eva-kāreṇa |

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

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

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

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

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

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

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

snehānubandho yas tasmin bahu-māna-puraḥ-saraḥ |

bhaktir ity ucyate saiva kāraṇaṁ parameśituḥ || iti |

sneho’tra prīti-mātram | evaṁ pādme—mahitva-buddhir bhaktis tu sneha-pūrvābhidhīyate iti | tathāpi bhakter bhagavati prīti-sāmānya-paryāyatā munibhir bhaktyā prayujyata iti pūrvam uktam | kvacid viśeṣa-vācakā api sāmānye prayujyante | jīva-sāmānye nṛpa-bhṛti-śabdavat | kvacid bhakty-atiśaya-lakṣaṇa-premaṇy api bhakti-śabda-pryogo brāhmaṇa-goṣṭhīṣu brāhmaṇyātiśayavati ayaṁ brāhmaṇa itivat |

yathoktaṁ pāñcarātre—

māhātmya-jñāna-pūrvas tu sudṛḍhaḥ sarvato’dhikaḥ |

sneho bhaktir iti proktas tayā sārṣṭy-ādi nānyathā || iti |

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

saty api bhedāpagame

nātha tavāhaṁ na māmakīnas tvam |

sāmudro hi taraṅgaḥ

kvacana samudro na tāraṅgaḥ || itivat |

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

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

anukampyatvaṁ trividhaṁ | pālyatvaṁ bhṛtyatvaṁ lālyatvaṁ ca | tat-traividhyena kramāt te śrī-bhagavati pālaka iti bhāvā dvārakā-prajādayaḥ | sevya iti bhāvāḥ śrī-dārukādi-sevakāḥ gurur iti bhāvāḥ śrī-pradyumna-gada-prabhṛti-putrā nṛjādaya iti | eṣāṁ trividhānām api prītir bhaktire eva | pūrvāpekṣayā caiṣāṁ prīter ānukūlyātmatādhikyād āvṛta-jñānāṁśatvenāsyām eva śrī-rasāmṛta-sindhau prītir ity evākhyā kṛtā | sā ca bhaktiḥ krameṇa pālyānām āśrayātmikā, bhṛtyānāṁ dāsyātmikā, lālyānāṁ praśrayātmikā jñeyā | yā tu mahad-buddhyā cittādara-lakṣaṇa-bhaktir namaskārādi-kārya-vyaṅgyā sā khalu prītir na bhavatīti nātra gaṇyate | tat-tad-bhāvaṁ vinaiva kevalādara-mayī prītiś ced bhakti-sāmānyatvena jñeyā |

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

atha mat-sama-madhura-śīla-vacanayaṁ nirupādhimat-praṇayāśray-viśeṣa iti bhāvena mitratvābhimāna-mayī prītiḥ maitry-ākhyā dvividhāḥ | paraspara-nirupādhikopakāra-rasikatā-mayī sauhṛdākhyā | saha-vihāra-śāli-praṇayamayī sakhyākhyā ceti | tato mitrāṇi ca dvividhāni | suhṛdaḥ sakhāyaś ceti | tatra sauhṛdaṁ śrī-yudhiṣṭhira-bhīṣma-draupadī-padyādiṣv aṁśena dṛśyate | sakhyaṁ 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-saṁjñā svīkriyate | eṣa eva kāma-tulyatvāt śrī-gopikāsu kāmādi-śabdenāpy abhihitaḥ | smarākhya-kāma-viśeṣas tv anyaḥ, vailakṣaṇyāt | kāma-sāmānyaṁ khalu spṛhā-sāmānyātmakam | prīti-sāmānyaṁ tu viṣayānukūlyātmakas tad-anugata-viṣaya-spṛhādi-mayo jñāna-viśeṣa iti lakṣitam | tato dvayoḥ sāmānya-prāya-ceṣṭatve’pi kāma-sāmānyasya ceṣṭā svīyānukūlya-tātparyā | tatra kutracid viṣayānukūlyaṁ ca sva-sukha-kārya-bhūtam eveti tatra gauṇa-vṛttir eva prīti-śabdaḥ | śuddha-prīti-mātrasya ceṣṭā tu priyānukūlya-tātparyaiva | tatra tad-anugatam eva cātma-sukham iti mukhya-vṛttir eva prīti-śabdaḥ |

ata eva yathā-pūrvaṁ sukha-prīti-sāmānyayor ullāsātmakatayā sāmye’py ānukūlyāṁśena prīti-sāmānyasya vaiśiṣṭyaṁ darśitam | tathā kāma-prīti-sāmānyayor api spṛhā-viśeṣātmakatayā sāmye’pi tenaiva vaiśiṣṭyaṁ siddham | atra tu—yat te sujāta-caraṇāmburuhaṁ staneṣu bhītāḥ śanaiḥ priya dadhīmahi karkaśeṣu [bhā.pu. 10.31.19] ity ādibhir atikramyāpi svānukūlyaṁ priyānu kūlya-tātparyasyaiva darśitatvāt śuddha-prīti-viśeṣa-rūpatvam eva labhyate | atas tad-viśeṣatvaṁ ca spṛhā-viśeṣātmakatvāt siddham | tato’tra śrī-kṛṣṇa-viṣayatvena kubjādi-sambandhi-kāmavad aprākṛta-kāmatvasyāpy anabhyupagame sati prākṛta-kāmatvaṁ tu sutarām asiddham | tathā darśitaṁ ca—

vikrīḍitaṁ vraja-vadhūbhir idaṁ ca viṣṇoḥ

śraddhānvito yaḥ śṛṇuyād atha varṇayed vā |

bhaktiṁ parāṁ bhagavati parilabhya kāmaṁ

hṛd-rogam āśv apahinoty acireṇa dhīraḥ || [bhā.pu. 10.33.40] ity anena |

yad vikrīḍitaṁ khalu nija-śravaṇa-dvārāpy anyeṣāṁ dūra-deśa-kāla-sthitānām api śīghram eva yaṁ kāmam apanayat paramaṁ premāṇaṁ vitanoti | tat punas tat kāma-mayaṁ na syāt | api tu parama-prema-viśeṣa-mayam eva | na hi paṅkena paṅkaṁ kṣālyate | na tu svayam asnehaḥ snehayati |

ata eva tasya bhāvasya śuddha-prema-mayatvaṁ nigadenaivoktvā śuddhatve hetutayā punas tena bhagavat-prasādaś ca darśitaḥ | bhagavān āhatā vīkṣya śuddha-bhāva-prasāditaḥ [bhā.pu. 10.22.18] iti | tasyātmarāma-śiromaṇes tena ramaṇaṁ ca darśitam—kṛtvā tāvantam ātmānam [bhā.pu. 10.33.19] ity-ādibhiḥ |

vaśīkṛtatvaṁ ca svayaṁ darśitaṁ—na pāraye’haṁ niravadya-saṁyujām [bhā.pu. 10.32.22] ity ādinā | tatra niravadyeti prīteḥ śuddhatvam | sva-sādhukṛtyam iti paramottamotkṛṣṭatvam | na pāraya iti svavaśīkāratvam | ataḥ śuddha-prema-jātiṣu tasya paramtvād eva śrīmad-uddhavenāpy evam uktam—vāñchanti yad bhava-bhiyo munayo vayaṁ ca [bhā.pu. 10.47.58] iti | tasmāt sarvataḥ paramaiva kānta-bhāva-rūpā prītir iti sthitam |

tad evaṁ jñāna-bhaktir bhaktir vātsalyaṁ maitrī kānta-bhāva iti tad-bhāvābhimānayor bhedena pañca-vidhā prītiḥ | etāś ca jñāna-bhakty-ādayaḥ kvacit miśratayāpi vartante | tatra śrī-bhīṣmādau jñāna-bhakty-āśraya-bhaktī | śrī-yudhiṣṭhire sauhṛdyāntarbhūte āśraya-bhakti-vātsalye | śrī-bhīmasya sakhyam api | śrī-kuntyām āśraya-bhakty-antarbhūtaṁ vātsalyam | śrī-vasudeva-devakyor bhakti-sāmānya-vātsalye | tathā tathā darśanāt |

śrīmad-uddhavasya dāsyāntarbhūtaṁ sakhyaṁ—tvaṁ me bhṛtyaḥ suhṛt sakhā [bhā.pu. 11.11.48] iti śrī-bhagavad-ukteḥ | śrī-baladevasya sakhya-vātsalya-bhaktayaḥ | tatra vātsalya-sakhye—

kvacit krīḍā-pariśrāntaṁ gopotsaṅgopabarhaṇam |

svayaṁ viśramayaty āryaṁ pāda-saṁvāhanādibhiḥ ||

nṛtyato gāyataḥ kvāpi valgato yudhyato mithaḥ |

gṛhīta-hastau gopālān hasantau praśaśaṁsatuḥ || [bhā.pu. 10.15.14-15] ity ādiṣu |

bhaktiś ca prāyo māyāstu me bhartuḥ [bhā.pu. 10.13.37] ity-ādi-tad-uktiṣu | atra ca tasya vraje sakhyāntarbhūte vātsalya-sakhye aiśvarya-prakāśa-maya-līlāviṣkārāt | vraje tasyāgrajatvaṁ śrī-vasudeva-nandanayor bhrātṛtva-prasiddheḥ | śrīman-nandena putratayā pālanāc ca | yathoktaṁ—

bhrātar mama sutaḥ kaccin mātrā saha bhavad-vraje |

tātaṁ bhavantaṁ manvāno bhavadbhyām upalālitaḥ || [bhā.pu. 10.5.27] iti |

vadanti tāvakā hy ete kumārās te’grajo’pyayam [bhā.pu. 10.8.34] iti ca |

evaṁ śrī-paṭṭa-mahiṣīṣu dāsya-miśraḥ kānta-bhāvaḥ | śrīmad-vraja-devīṣu sakhya-miśra ity ādikaṁ jñeyam |

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

ānarta-dhanva-kuru-jāṅgala-kaṅka-matsya-

pāñcāla-kunti-madhu-kekaya-kośalārṇāḥ |

anye ca tan-mukha-sarojam udāra-hāsa-

snigdhekṣaṇaṁ nṛpa papur dṛśibhir nṛ-nāryaḥ || [bhā.pu. 10.86.20] ity atra keṣāṁcit |

ete ca nirmamā jñeyāḥ | kiṁ ca teṣv eteṣu bhagavat-priyeṣu sāmānya-śāntau taṭasthākhyau | anayoḥ prītiś ca taṭasthākhyā | teṣu ca pālya-bhṛtyau anugatau | tayor bhaktiś ca sambhrama-prīty-ākhyā | lālyādayas tu bāndhavāḥ | teṣāṁ prītiś ca bāndhavatākhyā jñeyā | tair etaiḥ prīti-bhedaiḥ priya-bhedān prati svasya bhajanīyatā-bhedā uktāḥ—yeṣām ahaṁ priya ātmā sutaś ca sakhā guruḥ suhṛdo daivam iṣṭam [bhā.pu. 3.25.38] iti | priyaḥ kāntaḥ | ātmā paramātmā | sutaḥ putra-bhrātṛjādi-rūpaḥ anuja-rūpaś ca | sakhā praṇaya-pūrvakaḥ saha khelati yaḥ | guru-pitrādi-rūpaḥ | suhṛdo dvividhāḥ sambandhino nirupādhi-hita-kāriṇaś ca | tatra pūrveṣāṁ priyatvādau praveśād uttare gṛhyante | daivam iṣṭam āśrayaṇīyaḥ sevyaś cety arthaḥ | etān bhāvāṁś ca vinā sāmānya-prīti-viṣaya iti bhāvaḥ |

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

**tatrānvahaṁ kṛṣṇa-kathāḥ pragāyatām**

**anugraheṇāśṛṇavaṁ manoharāḥ |**

**tāḥ śraddhayā me’nupadaṁ viśṛṇvataḥ**

**priyaśravasy aṅga mamābhavad ruciḥ ||**

**tasmiṁs tadā labdha-rucer mahā-mate**

**priyaśravasy askhalitā matir mama |**

**yayāham etat sad-asat sva-māyayā**

**paśye mayi brahmaṇi kalpitaṁ pare ||** [bhā.pu. 1.5.26-27]

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

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

[85]

premāṇam āha—

**upalabdhaṁ pati-prema pāti-vratyaṁ ca te’naghe |**

**yad vākyaiś cālyamānāyā na dhīr mayy apakarṣitā ||** [bhā.pu. 10.60.51]

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

[86]

praṇayam āha—**uvāha kṛṣṇo bhagavān śrīdāmānaṁ parājitaḥ** [bhā.pu. 10.18.24] iti | spaṣṭam ||

|| 10.18 || śrī-śukaḥ || 86 ||

[87]

mānam āha—**ekā bhrū-kuṭim ābaddhya prema-saṁrambha-vihvalā** [bhā.pu. 10.32.6] iti | spaṣṭam ||

|| 10.32 || śrī-śukaḥ || 87 ||

[88]

sneham āha—

**sat-saṅgān mukta-duḥsaṅgo hātuṁ notsahate budhaḥ |**

**kīrtyamānaṁ yaśo yasya sakṛd ākarṇya rocanam ||**

**tasmin nyasta-dhiyaḥ pārthāḥ saheran virahaṁ katham |**

**darśana-sparśa-saṁlāpa- śayanāsana-bhojanaiḥ ||**

**sarve te’nimiṣair akṣais tam anu druta-cetasaḥ |**

**vīkṣantaḥ sneha-sambaddhā vicelus tatra tatra ha ||**

**nyarundhann udgalad bāṣpam autkaṇṭhyād devakī-sute |**

**niryāty agārān no’bhadram iti syād bāndhava-striyaḥ ||** [bhā.pu. 1.10.11-14]

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

|| 1.10 || śrī-sūtaḥ || 88 ||

[89]

rāgam āha—

**vipadaḥ santu tāḥ śaśvat tatra tatra jagad-guro |**

**bhavato darśanaṁ yat syād apunar bhava-darśanam ||** [bhā.pu. 1.8.25]

bhavataḥ karma-bhūtasya darśanam avalokanam | yat yāsu | apunarbhavam anyatra kutrāpi tādṛśa-mādhuryābhāvāt punar na jātaṁ darśanaṁ sāmya-pratītir yasya tad apūrvam ity arthaḥ |

|| 1.8 || śrī-kuntī śrī-bhagavantam || 89 ||

[90]

anurāgam āha—

**yadyapy asau pārśva-gato raho-gatas**

**tathāpi tasyāṅghri-yugaṁ navaṁ navam |**

**pade pade kā virameta tat-padāc**

**calāpi yac chrīr na jahāti karhicit ||** [bhā.pu. 1.11.34]

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

|| 1.11 || śrī-sūtaḥ || 90 ||

[91]

mahābhāvam āha—

**gopīnāṁ paramānanda āsīd govinda-darśane |**

**kṣaṇaṁ yuga-śatam iva yāsāṁ yena vinābhavat ||** [bhā.pu. 10.19.16]

spaṣṭam |

|| 10.19 || śrī-śukaḥ || 91 ||

[92]

eṣā prīti-jātī rati-mātrātmā jñāni-bhakteṣu paramānanda-ghana-mātratayānubhava-sukhasya mamatvābhāvenātiśaya-kāraṇatvāyogāt | evaṁ samānyeṣv api | kāmaṁ bhavaḥ sva-vṛjinair nirayeṣu nas tāt [bhā.pu. 3.15.49] ity ādau tu sanakādīnāṁ tādṛśa-rāga-prārthanaiva, na tu sākṣād eva rāga iti samādheyam |

atha pālyeṣu prema-paryantaiva | mamatāyāḥ spaṣṭatvāt | na tu snehādi-paryantā | vidūra-sambandhena tasyā anaucityāt | yat tu yarhy ambujākṣāpasasāra bho bhavān [bhā.pu. 1.11.9] ity ādau tatrābda-koṭi-pratimaḥ kṣaṇo bhaved iti dvārakā-prajā-vākye tad-atiśayaḥ pratīyate | tat khalu tatraiva keṣāṁcin nāpitamālākārādīnāṁ sākṣāt tat-sevā-bhāgyavatāṁ bhāva-viśeṣa-dhāriṇam uktitvena saṅgatam |

atha śrīmad-bhṛtyeṣu rāga-paryantāpi sambhāvyate | teṣāṁ mamatādhikyena santata-tat-sevālampaṭatvena tad-eka-jīvanatvāt | lālyeṣu sākṣāc-chrī-vigraha-sambandhena tato’pi mamatā-viśeṣorjitatvāt rāgātiśayo mantavyaḥ | tebhyaḥ sakhibhyo’pi mamatādhikyād vatsala-mukhyayoḥ pitroḥ sarvatas tad-atiśayaḥ | anyatrāṣi prāyaḥ vipadaḥ santu tāḥ śaśvat [bhā.pu. 1.8.25] ity ādi śrī-kuntī-vākyāt sakhiṣu praṇayotkarṣāṁśena tu tad-ādhikyam asti | suhṛtsu nātisannikarṣāt premātiśaya eva | praṇaya-mānau tu sakhi-preyasyor eva sambhavataḥ |

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

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

tās tāḥ kṣapāḥ preṣṭha-tamena nītā

mayaiva vṛndāvana-gocareṇa |

kṣaṇārdha-vat tāḥ punar aṅga tāsāṁ

hīnā mayā kalpa-samā babhūvuḥ || [bhā.pu. 11.12.11] ity ādi-prasiddheḥ |

nimeṣāsahatvaṁ tāsām eva—

kuṭila-kuntalaṁ śrī-mukhaṁ ca te

jaḍa udīkṣitāṁ pakṣma-kṛt dṛśām [bhā.pu. 10.31.15] iti |

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

anyathā kurukṣetra-yātrāyāṁ—

gopyaś ca kṛṣṇam upalabhya cirād abhīṣṭaṁ

yat-prekṣaṇe dṛśiṣu pakṣma-kṛtaṁ śapanti |

dṛgbhir hṛdī-kṛtam alaṁ parirabhya sarvās

tad-bhāvam āpur api nitya-yujāṁ durāpam || [bhā.pu. 10.82.39] iti |

atra yat-prekṣaṇa ity ādau vaiśiṣṭyānāpattiś ca syāt | yadyapi śrī-kṛṣṇasya tādṛśa-bhāva-janakatvaṁ svabhāva eva tathāpy ādhāra-guṇam apy apekṣate svāty-ambuno muktādi-janakatvam iva | atra ca tad-bhāvam āpur iti śrī-kṛṣṇa-viṣayaka-mahā-bhāva-viśeṣābhivyaktiṁ dadhur iy arthaḥ | ata eva nitya-yujāṁ durāpam ity uktam | nitya-yuk-śabdenāpy atra tat-sa-lakṣaṇāḥ paṭṭa-mahiṣya eva labhyante | na tad-vilakṣaṇā anye dūra-pratītatvāt | tataś ca nitya-yujām etā virahiṇyo vayaṁ tu priya-saṁyogaṁ dinaṁ dinam eva prāpnuma iti preṣṭhaṁ-manyānām apīty arthaḥ |

ata eva—

śrutvā pṛthā subala-putry atha yājñasenī

mādhavy atha kṣitipa-patnya uta sva-gopyaḥ |

kṛṣṇe’khilātmani harau praṇayānubandhaṁ

sarvā visismyur alam aśru-kalākulākṣyaḥ || [bhā.pu. 10.84.1]

ity atra kvacid anyatrādṛṣṭa-careṇa vraja-striyo yad vāñchanti [bhā.pu. 10.83.43] ity ādi-tadīya-pūrvokta-rītyā svīya-bhāva-tulyatā-sparśinā praṇayānubandhena vismitānām api śrī-gopīnāṁ viśeṣaṇatvena sva-śabdaḥ paṭhitaḥ paramāntaraṅgatāvibodhiṣayā | tathā aho alaṁ ślāghyatamaṁ yadoḥ kulam [bhā.pu. 1.10.26] ity ādi-padya-trayātmake prathama-skandha-sambandhini pura-strī-vākye’pi, teṣu prathama-dvayaṁ sarvasya mathurā-vraja-dvārakā-vāsino janasya bhāgya-mahimā-pratipādakam |

tṛtīyaṁ khalu—

nūnaṁ vrata-snāna-hutādineśvaraḥ

samarcito hy asya gṛhīta-pāṇibhiḥ |

pibanti yāḥ sakhy adharāmṛtaṁ muhur

vraja-striyaḥ sammumuhur yad-āśayāḥ || [bhā.pu. 1.10.28] ity etat |

atra paṭṭa-mahiṣīṇāṁ bhāgya-ślāghāyām api śrī-vraja-devīnām eva hi parmotkṛṣṭatvam āsvādābhijñataratvaṁ cāyātam | yasyāmṛtasya mādhurya-smaraṇe devā api muhyanti tan-manuṣyeṇāpy anenāsvādyata itivat | tasmāt tāsām eva sarvottama-bhāvanā | ayam atra sandarbhaḥ—śrī-bhagavataḥ svabhāvas tāvad ubhaya-vidhaḥ | brahmatva-lakṣaṇo bhagavattva-lakṣaṇaś ceti | bhaktāś ca sāmānyato dvividhā uktāḥ taṭasthāḥ parikarāś ceti | tatraike taṭasthā brahmatā-puraskāreṇa tat-svabhāvena prīyamāṇāḥ śāntākhyāḥ | anye ca taṭasthāḥ parikaravad bhagavattā-viśeṣeṇāpi prīyamāṇāḥ parikaratvābhimānam aprāptāḥ | tataḥ sphuṭam evaite parikarāt prīti-vihīnāḥ |

athādyā api prīti-kāraṇasya prīti-kāryasya ca nirhīnatvāt parikarāt prīti-nirhīnāḥ | kāraṇaṁ cātra sāhāyyam | sahāyo dvividhāḥ | mamatā-lakṣaṇo’rthas tad-aṅgaṁ brahmatvānubhavādayas tad-upāṅgānīti | atra teṣāṁ mamatvaṁ nāstīti darśitam eva | tac ca yuktaṁ sambandha-viśeṣāsphuraṇāt | tato’ṅga-nirhīṇatvam | upāṅgeṣu ca teṣāṁ brahma-jñānam eva mukhyam | tad-anuśīlana-svābhāvyāt | bhagavattā-jñānaṁ tu tad-anugatam | tasyā eva tādṛśa-bhāvena teṣām ākarṣaṇāt | yad uktam—ātmārāmāś ca ity ādau itthambhūta-guṇo hariḥ [bhā.pu. 1.7.11] iti |

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

atha prīti-kāryam api teṣāṁ nirhīnatvam | yataḥ prāyaśo bhagavat-smaraṇam eva tat-kāryam | tad-darśanaṁ tu kādācitkam eva | parikarāṇāṁ punaḥ sākṣāt tad-aṅgasevādikam api santatam eva | ata eva teṣām eva saubhāgyātiśaya-varṇanam | śrī-jaya-vijaya-śāpa-prastāve—

tasmin yayau paramahaṁsa-mahā-munīnām |

anveṣaṇīya-caraṇau calayan saha-śrīḥ || [bhā.pu. 3.15.37] ity uktvā,

taṁ tv āgataṁ pratihṛtaupayikaṁ sva-pumbhis

te’cakṣatākṣa-viṣayaṁ sva-samādhi-bhāgyam | [bhā.pu. 3.15.38] iti |

tathā—vinatā-sutāṁse vinyasta-hastam [bhā.pu. 3.15.40] iti |

tathā tadā jaya-vijayayor eva bhagavata ātmīyatvaṁ spaṣṭam asti | muniṣu tu gauravam | tatra śrī-brahma-vākye—

evaṁ tadaiva bhagavān aravinda-nābhaḥ |

svānāṁ vibudhya sad-atikramam ārya-hṛdyaḥ || [bhā.pu. 3.15.37] iti |

śrī-vaikuṇṭha-nātha-vākye ca—

tad vaḥ prasādayāmy adya brahma daivaṁ paraṁ hi me |

tad dhīty ātma-kṛtaṁ manye yat sva-pumbhir asat-kṛtāḥ || [bhā.pu. 3.16.4]

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

yaṁ vānayor damam adhīśa bhavān vidhatte

vṛttiṁ nu vā tad anumanmahi nirvyalīkam |

asmāsu vā ya ucito dhriyatāṁ sa daṇḍo

ye’nāgasau vayam ayuṅkṣmahi kilbiṣeṇa || [bhā.pu. 3.16.25]

tathā tayos tasyātmīyatvenaiva saha-kāruṇyam api muniṣu nirgateṣu vyaktam asti—

bhagavān anugāv āha yātaṁ mā bhaiṣṭam astu śam |

brahma-tejaḥ samartho’pi hantuṁ necche mataṁ tu me || [bhā.pu. 3.16.29] iti |

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

nanu nirupādhipremāspadasya prītau parikaratvābhimāna upādhiḥ syāt | tato jñānātmikāṁ sāmānyāṁ ca prītim apekṣya tad-abhimāni-prītayo gauṇya eva syuḥ | kiṁ ca mamatāyāḥ prīti-hetutve jāte ca yasyātmanaḥ sambandhāt prītir bhavet tasminn eva tad-ādhikyaṁ syāt | naivaṁ śrībhagavato yena svabhāvenaivānubhūtenābhimāna-viśeṣaṁ vināpi teṣāṁ prītir udayate tenāpi parikarāṇām udayate | tathā nija-svabhāva-siddho vā tātkāliko vā yo’bhimāna-viśeṣas tenāpy udayate | samuccaye ko virodhaḥ | pratyutollāsa eva | tatra bhagavat-svabhāvamayatvaṁ bhakta-tātkālikābhimāna-viśeṣamayatvaṁ cāha—

**go-gopīnāṁ mātṛtāsminn āsīt snehardhikāṁ vinā |**

**purovad** [bhā.pu. 10.13.25] iti | spaṣṭam |

|| 10.13 || śrī-śukaḥ || 92 ||

[93]

ubhaya-svabhāvamayatvam āha—

**yathā bhrāmyaty ayo brahman**

**svayam ākarṣa-sannidhau |**

**tathā me bhidyate cetaś**

**cakra-pāṇer yadṛcchayā ||** [bhā.pu. 7.5.14]

spaṣṭam |

|| 7.5 || śrī-prahlādaḥ || 93 ||

[94]

kiṁ ca bhaktābhimāna-viśeṣamayaś ca premā bhagavat-svabhāvāvirbhūta eveti brūmaḥ | bhagavati hi svarūpa-siddhāḥ sarve prakāśā nityam eva vartante iti śrī-bhagavat-sandarbhādau darśitam asti | āgamādāv api nānopāsanāḥ śrūyante | tatra yathā yatra 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 tādṛśo’bhimāno’pi prīti-vṛtti-viśeṣa ity uktam | tasmād api na tat-samavāyena prīti-hāniḥ pratyutātyanta-sannikarṣa-vyañjakena tat-tad-abhimānena tasyā ullāsa eva | kiṁ ca laukiko’pi mamatā-viśeṣa ātmano’py ādhikyena svāspade prītiṁ janayati | putrādy-artham ātma-vyayādikaṁ dṛśyate | tathaivoktaṁ vrajeśvaraṁ prati śrī-bhagavataiva—pitror apy adhikā prītir ātmajeṣvātmano’pi hi [bhā.pu. 10.45.21] iti | bhagavad-viṣayā mamatā tu svātma-gata-tadīyābhimāna-viśeṣa-hetukaiva | tad-abhimāna-viśeṣaś ca tat-svabhāva-viśeṣa-hetuka ity uktam | sa ca prathamam āvirbhavati | tad-anantaram eva mamatā-viśeṣa āvirbhavatīti | tasmād yathā tathā tat-svabhāva eva tat-prīter mūla-kāraṇam—

brahman parodbhave kṛṣṇe iyān premā kathaṁ bhavet |

yo’bhūta-pūrva-stokeṣu svodbhaveṣv api kathyatām || [bhā.pu. 10.14.49]

iti rāja-praśnottaraṁ śrī-śukadevena śrī-kṛṣṇa-prītau tat-svabhāva-siddhatvam uktam | tat-svabhāvāvirbhāva-viśeṣāvirbhūta-mamatā-viśeṣeṇa tu kevala-mamatā-hetuka-prītim atikramya vaiśiṣṭyaṁ cābhipretam | tasmāt sarvathā mamatā-sambandhena prīte vaiśiṣṭyam eva bhavatīti siddham | bhagavat-sambandhenātmany api teṣāṁ prītir jāyate | tathaivāhuḥ—

su-dustarān naḥ svān pāhi kālāgneḥ suhṛdaḥ prabho |

na śaknumas tvac-caraṇaṁ santyaktum akuto-bhayam || [bhā.pu. 10.17.24]

ṭīkā ca—na mṛtyor vibhīmaḥ | kintu tvac-caraṇa-viyogād ity āhuḥ na śaknuma iti ity eṣā | na ca tvac-caraṇaṁ nija-viyoga-bhayaṁ na dūrīkartum arhatīty āhuḥ | akutobhayam iti | yad vā tava carṇa-sannidhāne saty asmākaṁ sarvam eva sukhāya kalpate anyadā tu duḥkhāyaivety āhuḥ | na vidyate kutaścid bhayaṁ yeneti |

|| 10.17 || śrī-vrajaukasaḥ śrī-bhagavantam || 94 ||

[95]

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

**yaṁ manyase mātuleyaṁ priyaṁ mitraṁ suhṛttamam |**

**akaroḥ sacivaṁ dūtaṁ sauhṛdād atha sārathim ||**

**sarvātmanaḥ sama-dṛśo hy advayasyānahaṅkṛteḥ |**

**tat-kṛtaṁ mati-vaiṣamyaṁ niravadyasya na kvacit ||**

**tathāpy ekānta-bhakteṣu paśya bhūpānukampitam |**

**yan me’sūṁs tyajataḥ sākṣāt kṛṣṇo darśanam āgataḥ ||** [bhā.pu. 1.9.20-22]

sauhṛdāt tādṛśa-premṇa eva hetoḥ | yaṁ mātuleyaṁ manyase priyaṁ prīti-viṣayaṁ mitraṁ prīti-kartāraṁ suhṛttamam upakārnānapekṣopakārakaṁ ca manyase | atha sārathiṁ sārathim apīty arthaḥ | sa eṣa sākṣād-bhagavān ity ādikaḥ pūrveṇānvayaḥ |

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

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

tad evaṁ paramopādeyatva-jñānād eva tat-sambandhātmaka eva śrī-bhagavānutkrāntāv api muhur eva nijālambanī-kṛtaḥ vijaya-sakhe ratir astu me’navadyā [bhā.pu. 1.9.33] iti, pārtha-sakhe ratir mamāstu [bhā.pu. 1.9.35] iti, vijaya-ratha-kuṭumbaḥ [bhā.pu. 1.9.39] ity ārabhya bhagavati ratir astu me mumūrṣoḥ iti ca |

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

[96]

tam evābhimāna-mamatābhyāṁ prīter atiśayaṁ darśayati—

**rājan patir gurur alaṁ bhavatāṁ yadūnāṁ**

**daivaṁ priyaḥ kula-patiḥ kva ca kiṅkaro vaḥ |**

**astv evam aṅga bhagavān bhajatāṁ mukundo**

**muktiṁ dadāti karhicit sma na bhakti-yogam ||** [bhā.pu. 5.6.18]

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

|| 5.6 || śrī-śukaḥ || 96 ||

[97]

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

atha bhaktādi-catur-vidhāḥ parikarāpi dvividhāḥ | paramaiśvaryānubhava-pradhānāḥ parama-mādhuryānubhava-pradhānāś ca | tatraiśvarya-mātrasya sādhvasa-sambhrama-gaurava-buddhi-janakatvaṁ mādhurya-mātrasya prīti-janakatvam iti sarvānubhava-siddham eva | tatas tatraiśvarya-mādhuryayoḥ paramatvam iti tābhyāṁ yathāsaṅkhyaṁ sādhvasādīnāṁ prīteś ca paramatvam eva syāt | ata eva—

devakī vasudevaś ca vijñāya jagad-īśvarau |

kṛta-saṁvandanau putrau sasvajāte na śaṅkitau || [bhā.pu. 10.44.51]

pitarāv upalabdhārthau viditvā puruṣottamaḥ |

mā bhūd iti nijāṁ māyāṁ tatāna jana-mohinīm ||

uvāca pitarāv etya sāgrajaḥ sātvatarṣabhaḥ |

praśrayāvanataḥ prīṇann amba tāteti sādaram || [bhā.pu. 10.45.1-2] ity ādy-anantaram,

**iti māyā-manuṣyasya harer viśvātmano girā |**

**mohitāv aṅkam āropya pariṣvajyāpatur mudam ||**

**siñcantāv aśru-dhārābhiḥ sneha-pāśena cāvṛtau |**

**na kiñcid ūcatū rājan bāṣpa-kaṇṭhau vimohitau ||** [bhā.pu. 10.45.10-11]

upalabdho jāto jagadīśvaratva-lakṣaṇo’rtho yābhyāṁ tathābhūtau jñātvā | mābhūd iti | samārūḍha-pitṛtva-padavīkatvena jñāni-bhakta-jana-kevala-bhakta-janādi-durlabha-parama-premaika-yogyayos tayos tad-ācchādakaṁ taj-jñānaṁ na bhavatv iti nijāṁ māyām āvaraṇa-śaktiṁ nija-jagadīśvaratvācchādanāya tatāna vistāritavān | tad-anantaraṁ nija-tādṛśa-prema-poṣkaṁ mādhuryam eva vyañjitavān ity āha uvācety ādi |

athavā māyā dambhe kṛpāyāṁ ca iti viśva-prakośāt nijāṁ sva-viṣayāṁ māyāṁ kṛpāṁ tad-ātmikāṁ vātsalyākhyāṁ prītiṁ tayos tatāna āvirbhāvitavān | kīdṛśīṁ yā nija-mādhuryeṇa sarvam eva janaṁ mohayati tām | kathaṁ tatānety āśaṅkya nijaiśvaryācchādaka-nija-mādhurya-prakāśanenety āha uvāceti |

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

|| 10.45 || śrī-śukaḥ || 97 ||

[98]

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

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

evaṁ-vidhāni karmāṇi gopāḥ kṛṣṇasya vīkṣya te |

atad-vīrya-vidaḥ procuḥ samabhyetya su-vismitāḥ || [bhā.pu. 10.26.1]

ity-ādy-adhyāye,

dustyajaś cānurāgo’smin sarveṣāṁ no vrajaukasām |

nanda te tanaye’smāsu tasyāpy autpattikaḥ katham || [bhā.pu. 10.26.13]

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

śrūyatāṁ me vaco gopā vyetu śaṅkā ca vo’rbhake |

enaṁ kumāram uddiśya gargo me yad uvāca ha || [bhā.pu. 10.26.15] ity ādi,

**ity addhā māṁ samādiśya**

**garge ca sva-gṛhaṁ gate |**

**manye nārāyaṇasyāṁśaṁ**

**kṛṣṇam akliṣṭa-kāriṇam ||** [bhā.pu. 10.26.23] ity antam |

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

|| 10.26 || śrī-vrajeśvaraḥ || 98 ||

[99]

tathā mat-kāmā ramaṇaṁ jāram asvarūpa-vido’balāḥ [bhā.pu. 11.12.13] iti śrī-bhagavatā coktam | na caivaṁ teṣām ajñānaṁ ca vaktavyam | mādhurya-jñānenaiva parama-bhagavattā-jñāna-sad-bhāvāt | yata eva teṣām anyatrānāveśaḥ | yad eva khalv ātmārāmāṇām api modanam |

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

yasya yasya hi yaḥ kāmas tasya tasya hy upāsanam |

tādṛśānāṁ guṇānāṁ ca samāhāraṁ prakalpayet || iti |

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

**mallānām aśanir nṛṇāṁ nara-varaḥ strīṇāṁ smaro mūrtimān**

**gopānāṁ sva-jano’satāṁ kṣiti-bhujāṁ śāstā sva-pitroḥ śiśuḥ |**

**mṛtyur bhoja-pater virāḍ aviduṣāṁ tattvaṁ paraṁ yogināṁ**

**vṛṣṇīnāṁ para-devateti vidito raṅgaṁ gataḥ sāgrajaḥ ||** [bhā.pu. 10.43.17]

atra khalu padye trividhā janā uktāḥ pratikūla-jñānāḥ, mūḍhāḥ, vidvāṁsaś ca | tatra nirupādhi-parama-premāspadatā-svabhāve tasmin virodha-liṅgena mallānāṁ kaṁsa-pakṣīyāsat-kṣiti-bhujāṁ kaṁsasya ca pratikūla-jñānatvaṁ bodhyate | virāḍ aviduṣām iti pṛthag-upādānena virāṭtva-jñāninām eva mūḍhatvam | pāriśeṣya-pramāṇenānyeṣāṁ tu vidvattaiva | tatra virāṭtvaṁ nāma virād-aṁśe-bhautika-dehatvaṁ yat-kiñcin-nara-dārakatvam ity arthaḥ | atas tatra mūḍhatā | te ca bhagavad-yācñām aśraddadhānair yājñika-vipraiḥ sadṛśāḥ |

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

nirīkṣya tāv uttama-puruṣau janā

mañca-sthitā nāgara-rāṣṭrakā nṛpa |

praharṣa-vegotkalitekṣaṇānanāḥ [bhā.pu. 10.43.20] ity ādinā |

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

tad balābalavad yuddhaṁ sametāḥ sarva-yoṣitaḥ |

ūcuḥ parasparaṁ rājan sānukampā varūthaśaḥ || [bhā.pu. 10.44.6] ity ādau |

kva vraja-sāra-sarvāṅgau [bhā.pu. 10.44.8] ity ādi-tad-vākyodāhṛtānukampāmaya-parama-prīti-vikārāṇāṁ nānā-bhāva-strīṇāṁ madhye smaratvena vidita-kṛṣṇānāṁ gopyas tapaḥ kim acaran [bhā.pu. 10.44.14] ity ādika-girāṁ strī-viśeṣāṇāṁ kānta-bhāvākhya-prīter loka-prasiddha-smareṇāpi miśratvena śrī-vraja-devīvac chuddhatvābhāvaḥ | tat-kāla-dṛṣṭatvena mamatvābhāvaś cāgataś ca | vṛṣṇi-pitṛ-gopānāṁ tu tat-tac-chabdair mamatā-viśeṣaḥ sūcitaḥ |

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

kiṁ ca, teṣu yathā kaṁsādayaḥ pratikūla-jñānā vṛṣṇy-adhamāḥ | tathaivāvidvāṁsaḥ śatadhanva-prabhṛtayaḥ santi | tad-apekṣayaiva na yaṁ vidanty amī bhūpā ekārāmāś ca sātvatāḥ [bhā.pu. 10.84.23] ity ādikaṁ jñeyam |

ata uttama-vṛṣṇitayā sāmānyato labdham aiśvarya-jñānam uttamam eva śrī-vasudeva-devakyoḥ sammatam | tataḥ tat-saṁsṛṣṭatve’pi līlā-viśeṣād eva pitroḥ śiśur ity anena mādhurya-jñānaṁ vyajyate | ato gauṇatvād eva—

nāticitram idaṁ viprā

vasudevo bubhutsayā |

kṛṣṇaṁ matvārbhakaṁ yan naḥ

pṛcchati śreya ātmanaḥ || [bhā.pu. 10.84.30] ity ādau śrī-nāradena tan nānumoditam |

rājñā tu svābhāvikatvāt śrī-vrajeśvarayos tad-anumoditam | nandaḥ kim akarod brahman [bhā.pu. 10.8.46] ity ādau | tayor aiśvarya-jñānasya svābhāvikatvaṁ ca janma-kṣaṇam ārabhya tādṛśa-stuty-ādau prasiddham | ata eva pitarāv upalabdhārtho viditvā [bhā.pu. 10.45.1] ity atra ṭīkā-kārair api tayor aiśvarya-jñānaṁ siddham eva | putratayā prema tu durlabham ity uktam | tathā śrī-gopānāṁ svajanatvaṁ sāmānyato nirdiṣṭam | tac ca vṛṣṇi-kaṁsādivan na vraje kvacid api jane vyabhicarati—

ābāla-vṛddha-vanitāḥ sarve’ṅga paśu-vṛttayaḥ |

nirjagmur gokulād dīnāḥ kṛṣṇa-darśana-lālasāḥ || [bhā.pu. 10.16.15] ity ādi-darśanāt |

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

|| 10.43 || śrī-śukaḥ || 99 ||

[100]

tad evaṁ parama-mādhuryātiśayānubhava-svabhāvatvena parama-jñānitvam eva śrī-gopālānām aṅgīkṛtam | ata eva dṛṣṭa-caturbhujādy-ananta-tad-āvirbhāvenāpi brahmaṇā teṣām ālambanaṁ rūpam eva nijālambanīkṛtam, naumīḍya te’bhra-vapuṣe [bhā.pu. 10.14.1] ity ādinā | teṣām api yat-svabhāvatvenaiva cāgantukād anya-jñānāt nāsau prītir vyabhicarati, pratyuta tad eva tiraskaroti | tenānatarāya-prāye vardhate ca viṣayiṇāṁ viṣaya-prītir iva | yato viṣayiṇāṁ viṣayeṣu sa-doṣatve śrute dṛṣṭe’pi rāga-prāpta-guṇavattva-buddhiḥ prabalā dṛśyate | tathaivoktaṁ—yā prītir avivekānāṁ [vi.pu. 1.20.19] iti | atra ca śrī-saṅkarṣaṇaṁ prati śrīman-nanda-yaśodā-vacanam—

ciraṁ naḥ pāhi dāśārha sānujo jagad-īśvaraḥ |

ity āropyāṅkam āliṅgya netraiḥ siṣicatur jalaiḥ || [bhā.pu. 10.65.3] ity-ādi |

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

balabhadraḥ kuru-śreṣṭha bhagavān ratham āsthitaḥ |

suhṛd-didṛkṣur utkaṇṭhaḥ prayayau nanda-gokulam ||

pariṣvaktaś cirotkaṇṭhair gopair gopībhir eva ca |

rāmo’bhivādya pitarāv āśīrbhir abhinanditaḥ || [bhā.pu. 10.65.1-2] iti |

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

vanaṁ pravrajite patyāv apatya-virahāturā |

jñāta-tattvāpy abhūn naṣṭe vatse gaur iva vatsalā || [bhā.pu. 3.33.21] iti |

śrī-devakī-devyāḥ—samudvije bhavad-dhetoḥ kaṁsād aham adhīradhīḥ [bhā.pu. 10.2.29] iti | śrī-yudhiṣṭhirasya—

ajāta-śatruḥ pṛtanāṁ gopīyāya madhu-dviṣaḥ |

parebhyaḥ śaṅkitaḥ snehāt prāyuṅkte caturaṅgiṇīm || [bhā.pu. 1.10.32]

iyaṁ ca tasya praśaṁsām artham evoktam—

atha dūrāgatān śauriḥ

kauravān virahāturān |

saṁnivartya dṛḍha-snigdhān

prāyād sva-nagarīṁ priyaiḥ || [bhā.pu. 1.10.33] ity ukta-vākye’pi tādṛg-abhiprāyāt |

tathā śrī-saṅkarṣaṇasya ca—

śrutvaitad bhagavān rāmo vipakṣīya-nṛpodyamam |

kṛṣṇaṁ caikaṁ gataṁ hartuṁ kanyāṁ kalaha-śaṅkitaḥ ||

balena mahatā sārdhaṁ bhrātṛ-sneha-pariplutaḥ |

tvaritaḥ kuṇḍinaṁ prāgād gajāśva-ratha-pattibhiḥ || [bhā.pu. 10.53.20-21]

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

tad evaṁ mādhurya-jñānasyaiva balavat-sukhamayatve sthite tasmiṁś ca śrī-gopānām eva svābhāvikatayā labdhe brahmatveśvaratvānubhavam atikramya teṣām eva bhāgyena śrī-śukadevo’pi yuktam eva camatkṛtim avāpa—itthaṁ satāṁ brahma-sukhānubhūtyā [bhā.pu. 10.12.11] ity ādau, nemaṁ viriñco na bhavaḥ [bhā.pu. 10.9.20] ity ādau, nāyaṁ sukhāpa ity ādikasya gopikā-suta [bhā.pu. 10.9.21] atra, nāyaṁ śriyo’ṅga [bhā.pu. 10.47.60] ity ādau ca | kvacic ca tādṛśa-svabhāveṣu teṣv aiśvarya-prakaṭanam api vismaya-dvārā mādhurya-jñānam eva puṣṇāti | asmākaṁ putrādi rūpo’yaṁ katham īdṛśa-kriyāvān iti | tathā—

nandādayas tu taṁ dṛṣṭvā paramānanda-nirvṛtāḥ |

kṛṣṇaṁ ca tatra cchandobhiḥ stūyamānaṁ suvismitāḥ || [bhā.pu. 10.28.17] ity ādi |

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

gāvo vṛṣā vatsataryaḥ krandamānāḥ suduḥkhitāḥ |

kṛṣṇe nyastekṣaṇā bhītā rudatya iva tasthire || [bhā.pu. 10.16.11] iti |

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

ata eva śrī-brahmaṇāpi prārthitam—

tad bhūri-bhāgyam iha janma kim apy aṭavyāṁ

yad gokule’pi katamāṅghri-rajo’bhiṣekam | [bhā.pu. 10.14.34] iti |

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

atha teṣv api sakhīnāṁ tāvad utkarṣam āha—

**itthaṁ satāṁ brahma-sukhānubhūtyā**

**dāsyaṁ gatānāṁ para-daivatena |**

**māyāśritānāṁ nara-dārakeṇa**

**sākaṁ vijahruḥ kṛta-puṇya-puñjāḥ ||** [bhā.pu. 10.12.11]

satāṁ jñānināṁ brahmatvena sphuraṁs tāvad virala-pracāraḥ | dāsyaṁ gatānāṁ—

muktānām api siddhānāṁ nārāyaṇa-parāyaṇaḥ |

sudurlabhaḥ praśāntātmā koṭiṣv api mahāmune || [bhā.pu. 6.14.3-5]

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

tataś caivambhūto yo’sulabha-sphūrtiḥ śrī-kṛṣṇas tena samaṁ sākṣād eva prema-bhūmikotkarṣam adhirūḍhena parama-sakhyenāpi vijahrur iti śrī-śukadevasya camatkāraḥ |

athavā yo’yam aho tadānīṁ viṣūcīnayā kṛpayā māyāśritānāṁ sādhāraṇa-janānām api darśita-sarvākārātikramit-māhātmyena sākṣān narākṛti-para-brahmatvena sphuraṁs tato’pi tathā tathā labdhe lābhe bandhu-bhāvas tu tair na labdhaḥ | sakhāyas tu tathābhūtena tena sārdhaṁ bandhu-bhāvotkarṣa-rūpeṇa sakhyena vijahrur ity atas ta eva kṛta-puṇya-puñjāḥ śrī-bhagavat-pāritoṣikāneka-sat-karma-kāri-vṛndeṣu parama-śreṣṭhā ity arthaḥ | ata eva bāndhavāntareṣu nedṛśaṁ sakhyam astīti tebhyo’pi māhātmyam āyātam | ata eva kim eṣāṁ sakhīnāṁ sākṣāt tena samaṁ praṇaya-lakṣaṇa-hārda-viśeṣeṇa viharatāṁ bhāgyaṁ varṇanīyam | ye sādhāraṇā api vraja-vāsinas teṣām apy āstāṁ tat tad anyad bhāgyam | tad-darśana-mātra-bhāgyam api pareṣāṁ mahā-munīnāṁ parama-durlabham evety abhiprāyeṇa yat-pādāṁśur bahu-janma-kṛcchrata [bhā.pu. 10.12.12] ity anantara-padyam api vyākṛtyaitad eva sakhīnāṁ mahā-bhāgya-varṇanaṁ poṣaṇīyam | ata evākrūreṇa athāvarūḍha [bhā.pu. 10.38.15] ity atra namasya ābhyāṁ ca sakhīn vanaukasa iti coktam |

tad etat tāvad astu yeṣu sakhiṣu vatseṣv api brahmaṇā hṛteṣu anyān sṛjyāṁ tat tulyān dṛṣṭvā svayam evaitat tayā babhūva | teṣv api paritoṣam aprāpya tān sakhīn evānināyety apy anusandheyam |

|| 10.12 || śrī-śukaḥ || 100 ||

[101]

atha tebhyo’pi śrī-pitror uktaṁ—

tato bhaktir bhagavati putrī-bhūte janārdane |

dampatyor nitarām āsīd gopa-gopīṣu bhārata || [bhā.pu. 10.8.51] ity anena |

bhaktiḥ prema | nitarāṁ sneha-rāga-parākāṣṭhādhyārūḍhatvāt | gopāḥ sarve | gopyas tat-preyasī-varga-vanitāḥ | vakṣyamāṇānurodhāt | atha sarvebhyo’pi muni-gaṇa-praśastatyā sarvato’pi prema-praṇaya-māna-rāga-vaiśiṣṭya-puṣṭayā viśeṣato’nurāga-mahābhāva-sampatti-dhāriṇyā sva-prītyā vaśīkṛta-kṛṣṇānāṁ śrī-vraja-devīnāṁ tv asamordhvam eva tad-vaibhavam | etat-krameṇaivoddhavasyāpy anujñāpana-kramo dṛśyate | yathā—

**atha gopīr anujñāpya yaśodāṁ nandam eva ca |**

**gopān āmantrya dāśārho yāsyann āruruhe ratham ||** [bhā.pu. 10.47.64] spaṣṭam |

|| 10.47 || śrī-śukaḥ || 101 ||

[102]

ata eva sarvam api śrī-gokulam atikramya—

**dṛṣṭvaivam-ādi gopīnāṁ kṛṣṇāveśātma-viklavam |**

**uddhavaḥ parama-prītas tā namasyann idaṁ jagau ||**

**etāḥ paraṁ tanu-bhṛto bhuvi gopa-vadhvo**

**govinda eva nikhilātmani rūḍha-bhāvāḥ |**

**vāñchanti yad bhava-bhiyo munayo vayaṁ ca**

**kiṁ brahma-janmabhir ananta-kathā-rasasya ||** [bhā.pu. 10.47.57-58]

paraṁ kevalam etās tanu-bhṛtaḥ saphala-janmānaḥ | ato’khilam ātmani paramātmatvena sarveṣām api durlabha-sphūrti-mātre sva-sannidhau tu govinde sākṣāt śrī-gokulendratayā virājamāne evam īdṛśa-bhāva-viśeṣa-mādhuryeṇa rūḍha-bhāvāḥ udbhūta-mahā-bhāvā jātāḥ | yad eva mahābhāva-tātparyānta-gati-samarthaṁ bhāva-viśeṣa-mādhuryaṁ yadi yadṛcchayā varṇana-dvārā karṇa-gocaraṁ syāt, tadā sva-svabhāvaṁ parityajya yad ayaṁ bhāvaṁ premṇaḥ parākāṣṭeyam ity anubhāva-mahima-dvārā vitarkya bhava-bhiyo mumukṣavo munayo prāpnumaḥ | etāsām ivāsmākaṁ tan-mādhurya-viśeṣāsvāda-yogyatvābhāvād iti bhāvaḥ | tatra tad-avāñchakaṁ nindati | anantasyānanta-līlasya śrī-kṛṣṇasya kathāsu kathā-mātreṣu kim uta īdṛśīṣu kathāsu araso rasābhāvo yasya tasya sāṅkhyair 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-vidhānāṁ katham anyatra vāñchā | tatrāha—

**kvemāḥ striyo vana-carīr vyabhicāra-duṣṭāḥ**

**kṛṣṇe kva caiṣa paramātmani rūṭha-bhāvaḥ |**

**nanv īśvaro’nubhajato’viduṣo’pi sākṣāc**

**chreyas tanoty agada-rāja ivopayuktaḥ ||** [bhā.pu. 10.47.59]

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

gopīnāṁ tat-patīnāṁ ca sarveṣām api dehinām |

yo’ntaś carati so’dhyakṣaḥ krīḍaneneha deha-bhāk || [bhā.pu. 10.33.35]

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

tarhi tābhir anubhūyamānasya tāḍśa-bhāva-janakasya śrī-kṛṣṇa-guṇa-viśeṣasyānabhijñā yūyaṁ kathaṁ tad-vāñchayāpi tat prāpsyatha, tatrāha nanv iti | aviduṣo’pi | tatra mamaiva akasmāt svayam atra prasthāpitasya dṛṣṭāntatvam iti bhāvaḥ | yathoktaṁ svayam eva—viraheṇa mahābhāgā mahān me’nugrahaḥ kṛtaḥ [bhā.pu. 10.47.27] iti |

athavā—pūrvam evārthaṁ tad-rasa-vimukhīnāṁ mahā-pativratānām api nindayā draḍhatyati kvemā iti | imāḥ śrī-vṛndāvana-vihāriṇyaḥ śrī-kṛṣṇa-preyasyaḥ striyaḥ kva | a-kāra-praśleṣeṇa yāś ca vana-caryas tad-vana-vihāriṇībhyas tābhyo bhinnāḥ | atha ca striyo vratais tvām [bhā.pu. 5.18.19] ity ādi ketumāla-varṣa-varṇana-sthita-lakṣmī-vacana-rītyā paramātmani svataḥ sarva-patau śrī-kṛṣṇe vaimukhyena vyabhicāra-duṣṭāḥ striyaḥ kva | mahad evāntaram iti bhāvaḥ | yataś caitāsv eṣa sarva-puruṣārtha-śiromaṇi-rūpo rūḍha-bhāvo dṛśyate na tu tāsv iva tal-leśasyāpy abhāva iti | evaṁ parama-premavatīṣv āsau tasya sauhṛdam api parama-kāṣṭhāpannaṁ bhavet | yato bhakta-mātrāṇāṁ svabhāvata eva suhṛd asāv ity āha nanv iti |

[104]

kiṁ bahunā—

**nāyaṁ śriyo’ṅga u nitānta-rateḥ prasādaḥ**

**svar-yoṣitāṁ nalina-gandha-rucāṁ kuto’nyāḥ |**

**rāsotsave’sya bhuja-daṇḍa-gṛhīta-kaṇṭha-**

**labdhāśiṣāṁ ya udagād vraja-vallabhīnām ||** [bhā.pu. 10.47.60]

aṅge tadīye śrī-vaikuṇṭha-nāthākhya-śrī-vigraha-viśeṣe parama-preyasī-rūpāyāḥ śriyo yā nitānta-ratiḥ pragāḍhaḥ kānta-bhāvaḥ tasyā api ayaṁ etāvān prasādaḥ saukhya-prakāśo nāsti | yadi śriyo’pi nāsti tadā nalinasya tatratya-divya-svarṇa-kamalasyeva gandho rūk kāntiś ca yāsāṁ tādṛśīnām api svar-yoṣitāṁ vaikuṇṭha-purāṅganānām anyāsāṁ sutarām eva nāsti | tataḥ kuto’nyāḥ | anyāḥ punar dūrato’pi nirastā ity arthaḥ | kāsām iva kiyān prasādo nāsti, tatrāha rāseti | asya śrī-vrajendra-nandana-rūpasya | yad-vāñchayā śrīr lalanācarat tapaḥ [bhā.pu. 10.16.36] ity ukta-diśā tasyā api spṛhaṇīyasya ity arthaḥ | tato na kevalaṁ vipralambha evāsām īdṛśo bhāvotkarṣaḥ parantu sambhoge’pi lakṣyā api spṛhaṇīyaḥ | tena mad-vidhānāṁ kā vārtā iti bhāvaḥ | bhuja-daṇḍa-gṛhīta-kaṇṭha-labdhāśiṣāṁ paramāveśena gṛhīta-kaṇṭhatayā prāpta-parama-manorathānāṁ rāsotsave vaḥ yāvān udagāt satataṁ nigūḍhamantaḥ sann api prākaṭyaṁ prāpeti | api yat spṛhā śrīḥ [bhā.pu. 10.15.8] ity atra lakṣmī-spardhāmaya-vākye vraja-sundarīṇām iti sundarī-pada-vinyāsaḥ saundaryādikam api tāsāṁ tadvad adhikam iti sūcayati | tac ca yuktaṁ yasyāsti bhaktir bhagavaty akiñcanā [bhā.pu. 5.18.12] iti nyāyena tad-utkarṣata utkarṣa-prāpteḥ | atra sarva-bhāva-śiromaṇinā kānta-bhāvāṁśenaivobhayatra tāratamyaṁ darśitam | na tu na ca saṅkarṣaṇo na śrīḥ [bhā.pu. 11.14.15] ity ādāv iva bhakti-jāyātvāṁśābhyām | tato nānyena sādhāraṇyaṁ mantavyam | śrī-kṛṣṇa-lakṣaṇa-svayaṁ-bhagavad-viṣayatayā viśeṣāntaraṁ svasty eveti jñeyam |

[105]

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

**āsām aho caraṇa-reṇu-juṣām ahaṁ syāṁ**

**vṛndāvane kim api gulma-latauṣadhīnām |**

**yā dustyajaṁ sva-janam ārya-pathaṁ ca hitvā**

**bhejur mukunda-padavīṁ śrutibhir vimṛgyām ||** [bhā.pu. 10.47.61]

ayam arthaḥ—mayy āsāṁ śrī-kṛṣṇa-prema-viśeṣa-cchavi-sparśo’pi na sambhavaty eva vijātīya-janma-vāsanatvāt | tataś ca sākṣāc caraṇa-sparśo’pi neti kiṁ vaktavyam | yady evaṁ tad āsāṁ caraṇasya yo reṇus tasya sparśa-bhāga-dheyānāṁ śrī-gulma-latauṣadhīnāṁ madhye kim api yat kiñcid anādṛta-rūpam iti syām iti | aho ity abhilāṣa-kṛta-hṛdayārtau | kathambhūtānām ity āha yā iti | yāḥ khalu kula-vadhūtvād āpāta-vicāreṇa svayaṁ dustyajaṁ svajanam ārya-pathaṁ ca hitvā rāgātiśayena loka-veda-maryādām ullaṅghyety arthaḥ | vastutas tu śrutibhir vimṛgyāṁ sarva-śruti-samanvayena parama-puruṣārtha-śiromaṇitayā nirṇeyām īdṛśa-parama-prema-lakṣaṇāṁ mukundasya prastutatvāt śrī-vrajendra-nandana-rūpasya padavīṁ tadīya-saṁyogānanda-paddhatiṁ bhejur iti |

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tad evam ārya-pathaṁ tyajāma iti tu tāsāṁ bhrama eveti bhāvaḥ | ya eva tat-saṁyogānandaḥ śrī-prabhṛtīnāṁ parama-durlabha eveti svayam eva vyanakti |

**yā vai śriyārcitam ajādibhir āpta-kāmair**

**yogeśvarair api yad ātmani rāsa-goṣṭhyām |**

**kṛṣṇasya tad bhagavataś caraṇāravindaṁ**

**nyastaṁ staneṣu vijahuḥ parirabhya tāpam ||** [bhā.pu. 10.47.62]

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

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

**vande nanda-vraja-strīṇāṁ pāda-reṇum abhīkṣṇaśaḥ |**

**yāsāṁ hari-kathodgītaṁ punāti bhuvana-trayam ||** [bhā.pu. 10.47.63]

uttarārdhena tādṛśīnām apy āsāṁ sākṣād eva pāda-reṇuṁ vande, tad etad apy aho asmākaṁ bhāgyam astīty etad api mahad adbhutam iti bhāvaḥ | atraitad uktaṁ bhavati—

ete hi yādavāḥ sarve mad-gaṇā eva bhāmini | [pa.pu. 6.89.22]

sarvadā mat-priyā devi mat-tulya-guṇa-śālinaḥ ||

iti pādma-kārtika-māhātmya-dṛṣṭa-śrī-bhagavad-vākyānusāreṇa śayyāsanāṭanālāpe [bhā.pu. 10.90.46] ity ādy-anusāreṇa ca yādavā eva tāvat svayaṁ bhagavataḥ śrī-kṛṣṇa-devasya parama-preṣṭhāḥ | ataḥ prādurbhāvāntara-bhaktās tu svato dūrata eva sthitā |

atha bhaktāntareṣu yādaveṣv api tvaṁ tu bhāgavateṣv aham [bhā.pu. 11.16.29], tvaṁ me bhṛtyaḥ suhṛt sakhā [bhā.pu. 11.11.49], noddhavo’ṇv api man-nyūnaḥ [bhā.pu. 3.4.31], na ca saṅkarṣaṇo na śrīr naivātmā ca yathā bhavān [bhā.pu. 11.14.15] ity ādi kāma-kṛc-chrī-kṛṣṇa-vākyānusārāt bhakty-aṁśena tu sarvato’py uddhava eva śreyān, tasya tu śrī-vraja-devīṣv evaivaṁ dainya-vacanaṁ, na jātu mahiṣīsv apīti jātāndhasyāpi cākṣṣam evedaṁ tāsāṁ yaśo-rākā-candramaḥ-saundaryam iti ||

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

[108]

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

**na vayaṁ sādhvi sāmrājyaṁ svārājyaṁ bhaujyam apy uta |**

**vairājyaṁ pārameṣṭhyaṁ ca ānantyaṁ vā hareḥ padam ||**

**kāmayāmaha etasya śrīmat-pāda-rajaḥ śriyaḥ |**

**kuca-kuṅkuma-gandhāṭhyaṁ mūrdhnā voṭhuṁ gadā-bhṛtaḥ ||**

**vraja-striyo yad vāñchanti pulindyas tṛṇa-vīrudhaḥ |**

**gāvaś cārayato gopāḥ pāda-sparśaṁ mahātmanaḥ ||** [bhā.pu. 10.83.41-43]

he sādhvi, sāmrājyādikaṁ na kāmayāmahe | tatra sāmrājyaṁ sārvabhaumaṁ padam | svārājyaṁ aindraṁ padam | bhojyaṁ tad-ubhaya-bhoga-bhāktvam, bhunaktīti bhuk tasya bhāva iti | vividhaṁ rājata iti virāṭ, tasya bhāvo vairājyam, aṇimādi-siddhi-bhāktvam ity arthaḥ | pārameṣṭhyaṁ brahma-padam | ānantyaṁ ye te śatam [tai.u. 2.8.2] ity ādi-śruti-rītyā manuṣyānandam ārabhya śata-śata-guṇitatvena prājāpatyasya gaṇanāyāḥ parāṁ kāṣṭhāṁ darśayitvā, para-brahmaṇi tu yato vāco nivartante [tai.u. 2.4.1] ity anena yad ānandasyānantyaṁ darśitaṁ, tad apīty arthaḥ | kiṁ bahunā, hareḥ śrī-pateḥ padaṁ sāmīpyādikam api yat, tad etad api na kāmayāmahe | nādhīnaṁ kartum icchāma ity arthaḥ |

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

nanu, śrīpater eva padaṁ śrī-kuṅkuma-gandhāḍhyaṁ tat-sāmīpyādi-tyāgāt tat tu bhavatyas tyaktavatya eva | yadi ca śrīr atra rukmiṇy abhipreyate, tarhi tat tu bhavatīnāṁ prāptam eva | tasmāt tat-tad-vilakṣaṇāyā eva śriyaḥ kuca-kuṅkuma-gandhāḍhyam tat syād iti gamyate | tatas tad-avabodhanāya punar viśiṣyatām | tatrāhuḥ—vraja-striya iti | pūrṇāḥ pulindya urugāya [bhā.pu. 10.21.17] ity ādi sva-vākyādy-anusāreṇa vraja-stry-ādayo yad vāñchanti vavāñchur ity arthaḥ | vartamāna-prayogeṇa tat-tad-aviccheda utprekṣyate | atra pulindy-ādi-nirdeśas tu sveṣām api tat-prāpti-yogyatā-vivakṣayā | tṛṇa-vīrudho dūrvādyāḥ | āsāṁ tādṛg-anubhavaś ca tat-kuca-kuṅkuma-saurabha-vāsitatvāvicchinna-tat-pāda-prabhāvād eveti bhāvaḥ | gāvo gāḥ | cārayataś cārayantaḥ | gopā ity ante nirdeśas tu keṣāñcit priya-narma-sakhādīnāṁ tad-anumodana-kāritve’pi puruṣatvāt tatrāyogyatā-vivakṣayā | ayaṁ bhāvaḥ—śrītvena prasiddhāyāḥ śriyas tatra kāmanaiva śrūyate, na tu saṅgatiḥ | yad-vāñchayā śrīr [bhā.pu. 10.16.36] iti nāga-patnīnāṁ, yā vai śriyārcitam [bhā.pu. 10.47.62] ity uddhavasyāpy ukteḥ |

na ca rukmiṇītvena prasiddhāyāḥ śriyas tatra saṅgatiḥ | kāla-deśayor anyatamatvāt | na ca vraja-strīṇāṁ śrī-sambandha-lālasā yuktā—nāyaṁ śriyo’ṅga [bhā.pu. 10.47.60] ity-ādinā tato’pi paramādhikya-śravaṇāt | tasmād rukmiṇī dvāravatyāṁ tu rādhā vṛndāvane vane iti mātsyānusāreṇa rukmiṇyā saha paṭhitā | śāstra-dṛṣṭyā tūpadeśo vāma-devavat [ve.sū. 1.1.30] iti nyāya-rītyā mahendreṇa parameśvara iva durgayāpy ahaṁgrahopāsanā-śāstra-dṛṣṭyā svābhedenopadiṣṭā | śrī-rādhā tu sarvataḥ pūrṇā tal-lakṣmīḥ |

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

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

etasya tatra kīdṛśasya ? mahān sarvatratyād api svabhāvād uttama ātmā saundaryādi-prakāśa-mayaḥ svabhāvo yasya tādṛśasya tatrātiśuśubhe tābhir bhagavān [bhā.pu. 10.33.6] iti śrī-śukokteḥ ||

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

[109]

atha tatraiva śrī-rādhā-devyāḥ, ādi-purāṇe—

trailokye pṛthivī dhanyā tatra vṛndāvanaṁ punaḥ |

tatrāpi gopikāḥ pārtha tatra rādhābhidhā mama || iti |

pādme kārttika-māhātmye—

yathā rādhā priyā viṣṇos tasyāḥ kuṇḍaṁ priyaṁ tathā |

sarva-gopīṣu saivaikā viṣṇor atyanta-vallabhā || iti |

ata eva tasyā eva pramādhikyaṁ varṇitam āgneye vāsanā-bhāṣyoddhṛtaṁ vacanam—

gopyaḥ papracchur uṣasi kṛṣṇānucaram uddhavam |

hari-līlā-vihārāṁś ca tatraikāṁ rādhikāṁ vinā |

rādhā tad-bhāva-saṁlīnā vāsanāyā virāmitā || iti |

navamāvasthā-prāptatvena praśnādi-vāsanāyā virāmitā tasyām asamarthyety arthaḥ | tasmād anena sarva-vraja-devīṣv api śraiṣṭhyādi-cihnena śrī-rāsa-vihāre tābhir eva svayaṁ kasyāḥ padāni [bhā.pu. 10.30.27] ity ādinā varṇita-saubhāgyātiśayā śrī-rādhikaiva bhavet | atas tan-nāmnaiva tāḥ sūcayāmāsuḥ—

**anayārādhito nūnaṁ bhagavān harir īśvaraḥ |**

**yan no vihāya govindaḥ prīto’yam anayad rahaḥ ||** [bhā.pu. 10.30.28]

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

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

[110]

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

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

viruddhair aviruddhair vā

bhāvair vicchidyate na yaḥ |

ātma-bhāvaṁ nayaty anyān

sa sthāyī lavaṇākaraḥ || [daśa-rūpaka 4.34] iti rasa-śāstrīya-lakṣaṇa-vyāpteḥ |

anyeṣāṁ vibhāvatvādikaṁ ca tad-vibhāvanādi-guṇena darśayiṣyamāṇatvāt | tataḥ kāraṇādi-sphūrti-viśeṣa-vyakta-sphūrti-viśeṣā tan militā bhagavat-prītis tadīya-prītimaya-rasa ucyate | bhaktimayo raso bhakti-rasa iti ca | yathāhuḥ—bhāvā evābhisampannāḥ prayānti rasa-rūpatām iti |

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

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

puruṣa-yogyatā ca śrī-prahlādādīnām iva tādṛśa-vāsanā | tāṁ vinā ca laukika-kāvyenāpi tan-niṣpattiṁ na manyate | yathoktam—puṇyavantaḥ pramiṇvanti yogivad rasa-santatim || [sā.da. 3.2] iti | na jāyate tad-āsvādo vinā raty-ādi-vāsanām || [sā.da. 3.8] iti ca |

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

sattvodrekād akhaṇḍa-svaprakāśānanda-cin-mayaḥ |

vedyāntara-sparśa-śūnyo brahmāsvāda-sahodaraḥ ||

lokottara-camatkāra-prāṇaḥ kaiścit pramātṛbhiḥ |

svākāravad abhinnatvenāyam āsvādyate rasaḥ || [sā.da. 3.2] iti |

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

kiṁ cālaukika-rasa-vidāṁ prācīnānām api matānusāreṇa sidhyaty asau rasaḥ | tatra sāmānyataḥ śrī-bhagavan-nāma-kaumudī-kārair darśitaḥ | tasya viśeṣatas tu śāntādiṣu pañcasu bhedeṣu vaktavyeṣu śrī-svāmi-caraṇair mallānām aśanir [bhā.pu. 10.43.17] ity ādau te pañcaiva darśitāḥ | strīṇāṁ śṛṅgāraḥ | samavayasāṁ gopānāṁ hāsya-śabda-sūcita-narma-maya-sakhya-sthāyī sakhya-mayaḥ preyān | tatas tan-mate gopānāṁ śrīdāmādīnām ity evārthaḥ | pitror dayāpara-paryāya-vātsalya-sthāyī vatsalaḥ | yogināṁ jñāna-bhakti-mayaḥ śāntaḥ | vṛṣṇīnāṁ bhaktimaya iti | tathā sāmānya-prīti-maya-rasaś ca nṝṇāṁ darśitaḥ | tatrādbhutatva-nirdeśaś ca sarvasyaiva rasasya tat-prāṇatvāt śāntatvādi-vaiśiṣṭyābhāve tad eva nirdiṣṭam iti | yathāha dharma-dattaḥ—

rase sāraś camatkāraḥ sarvatrāpy anubhūyate |

tac-camatkāra-sāratve sarvatrāpy adbhuto rasaḥ |

tasmād adbhutam evāha kṛtī nārāyaṇo rasam || [sā.da. 3.2] iti |

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

yad eva rocate mahyaṁ tad eva kurute priyā |

iti vetti na jānāti tat-priyaṁ yat karoti sā || [sarasvatī-kaṇṭhābharaṇam 5] iti |

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

sphuṭaṁ camatkāritayā vatsalaṁ ca rasaṁ viduḥ |

sthāyī vatsalatāsyeha putrādy-ālambanaṁ matam || [sā.da. 3.201] ity ādi |

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

na yad vacaś citra-padaṁ harer yaśo

jagat-pavitraṁ pragṛṇīta karhicit |

tad vāyasaṁ tīrtham uśanti mānasā

na yatra haṁsā niramanty uśik-kṣayāḥ ||

tad-vāg-visargo janatāgha-viplavo

yasmin prati-ślokam abaddhavaty api |

nāmāny anantasya yaśo’ṅkitāni yat

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

śrī-rukmiṇī-vākye’pi—

tvak-śmaśru-roma-nakha-keśa-pinaddham antar

māṁsāsthi-rakta-kṛmi-viṭ-kapha-pitta-vātam |

jīvac-chavaṁ bhajati kānta-matir vimūṭhā

yā te padābja-makarandam ajighratī strī || [bhā.pu. 10.60.45] iti |

tasmāl laukikasyaiva vibhāvādeḥ rasa-janakatvaṁ na śraddheyam | taj-janakatve ca sarvatra bībhatsa-janakatvam eva sidhyati | śrī-bhāgavata-rasasya tu viṣyiṇam ārabhya mukta-paryante jane tadvad aho anindriye caitanya-śūnye’pi vikāra-hetutvāt kathaṁ tatrāsambhāvanāpi syāt | yathoktaṁ—nivṛtta-tarṣair upagīyamānāt [bhā.pu. 10.1.4] ity ādi | aspandanaṁ gati-matāṁ pulakas tarūṇāṁ [bhā.pu. 10.21.19] iti | kṛṣṇaṁ sametya labdhehā āsan śuṣkā nagā api [bhā.pu. 10.17.15] iti | tad etad abhipretya śrī-bhagavat-prīty-eka-vyañjakasya śrī-bhāgavata-purāṇasya rasātmakatvaṁ śabdenaiva nirdiśati—

**nigama-kalpa-taror galitaṁ phalaṁ**

**śuka-mukhād amṛta-drava-saṁyutam |**

**pibata bhāgavataṁ rasam ālayaṁ**

**muhur aho rasikā bhuvi bhāvukāḥ ||** [bhā.pu. 1.1.3] ity ādi |

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

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

evaṁ tasya rasātmakasya phalasya svarūpato’pi vaiśiṣṭye sati paramotkarṣa-bodhanārthaṁ vaiśiṣṭyāntaram āha śuketi | atra phala-pakṣe kalpa-taru-vāsitvād alaukikatvena śuko’py amṛta-mukho’bhipreyate | tatas tan-mukhaṁ prāpya yathā tat phalaṁ viśeṣataḥ svādu bhavati tathā parama-bhāgavata-mukha-sambandhaṁ bhagavad-varṇanam api | tatas tādṛśa-parama-bhāgavata-vṛnda-mahendra-śrī-śukadeva-mukha-sambandhaṁ kim uteti bhāvaḥ | ata eva parama-svāda-parama-kāṣṭhā-prāptatvāt svato’nyataś ca tṛptir api na bhaviṣyatīty ālayaṁ mokṣānandam apy abhivyāpya pibatety uktam | tathā ca vakṣyate—pariniṣṭhito’pi [bhā.pu. 2.1.9] ity ādi | anenāsvādyāntaravan nedaṁ kālāntare’py āsvādaka-bāhulye’pi vyayiṣyatīty api darśitam |

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

kathā imās te kathitā mahīyasāṁ

vitāya lokeṣu yaśaḥ pareyuṣām |

vijñāna-vairāgya-vivakṣayā vibho

vaco-vibhūtīr na tu pāramārthyam ||

yat tūttamaḥ-śloka-guṇānuvādaḥ

saṅgīyate’bhīkṣṇam amaṅgala-ghnaḥ |

tam eva nityaṁ śṛṇuyād abhīkṣṇaṁ

kṛṣṇe’malāṁ bhaktim abhīpsamānaḥ || [bhā.pu. 12.3.14-15] iti |

tataḥ sāmānyato rasatvam uktvā viśeṣato’py āha amṛteti | amṛtaṁ tal-līlā-rasaḥ | hari-līlā-kathā-vrātāmṛtānandita-sat-suram [bhā.pu. 12.13.11] iti dvādaśe śrī-bhāgavata-viśeṣaṇāt | līlā-kathā-rasa-niṣevaṇam [bhā.pu. 12.4.40] iti tasyaiva rasatva-nirdeśāc ca | sat-suram iti santo’trātmārāmāḥ | itthaṁ satām [bhā.pu. 10.12.11] ity ādivat | ta eva surāḥ | amṛta-mātra-svāditvāt | atra tv amṛta-drava-padena līlā-rasasya sāra evocyate | tasmād evaṁ vyākhyeyam | yadyapi prīti-maya-rasa eva śreyān tathāpy asty atra vivekaḥ | rasānubhavino hy atra dvividhāḥ | pibatety upadeśyāḥ | svatas tad-anubhavino līlā-parikarāś ca | tatra līlā-rasānubhavino hy atra parikarā eva tasya sāram anubhavanti antaraṅgatvāt | pare tu yat kiñcid eva bahiraṅgatvāt | yadyapy evaṁ tathāpi tad-anubhava-mayaṁ rasa-sāraṁ svānubhava-mayena rasenaikatayā vibhāvya pibata | yatas tādṛśatayā tādṛśa-śuka-mukhād galitaṁ pravāha-rūpeṇa vahantam ity arthaḥ |

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

|| 1.1 || śrī-veda-vyāsaḥ || 110 ||

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evaṁ vibhāvādi-saṁyogena bhagavat-prīti-mayo raso vyaktībhavati | tatra laukika-nāṭya-rasa-vidām api pakṣa-catuṣkam | rasasya mukhyayā vṛttyānukārye prācīne nāyaka eva vṛttiḥ | naṭe tūpacārād ity ekaḥ pakṣaḥ | pūrvatra laukikatvāt pārimityād bhayādi-sāntarāyatvāc cānukartari naṭa eva dvitīyaḥ | tasya śikṣā-mātreṇa śūnya-cittatayaiva tad-anukartṛtvāt sāmājikeṣv eveti tṛtīyaḥ | yadi ca dvitīye sacetas tvaṁ tadobhayatrāpi kathaṁ na syād iti caturtha iti | śrī-bhāgavatānāṁ tu sarvatraiva tat-prītimaya-rasa-svīkāraḥ | laukikatvādi-hetor abhāvāt | tatrāpi viśeṣato’nukāryeṣu tat-parikareṣu yeṣāṁ nityam eva hṛdayam adhyārūḍhaḥ pūrṇo raso’nukartrādiṣu sañcarati | tatra bhagavat-prīter alaukikatvam aparimitatvaṁ ca svata eva siddham | na tu laukika-raty-ādivat kāvya-kḷptam | tac ca svarūpa-nirūpaṇe sthāpitam | bhayādy-anavacchedyatvaṁ śrī-prahlādādau śrī-vraja-devī-ādau ca vyaktam | janmāntarāvyavacchedyatvaṁ śrī-vṛtra-gajendrādau dṛṣṭam | śrī-bharatādau vā | kiṁ bahunā, brahmānandādy-anavacchedyatvam api śrī-śukādau prasiddham | evaṁ tat-kāraṇādeś cālaukikatvaṁ jñeyam | tatrālambana-kāraṇasya śrī-bhagavato’samordhvātiśayi-bhagavattvād eva siddham | tat-parikarasya ca tat-tulyatvād eva | tac ca śruti-purāṇādi-dundubhi-ghoṣitam |

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

savanaśas tad-upadhārya sureśāḥ

śakra-śarva-parameṣṭhi-purogāḥ |

kavaya ānata-kandhara-cittāḥ

kaśmalaṁ yayur aniścita-tattvāḥ || [bhā.pu. 10.35.15] iti |

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

prāvṛṭ-śriyaṁ ca tāṁ vīkṣya sarva-kāla-sukhāvahām

bhagavān pūjayāṁ cakre ātma-śakty-upabṛṁhitām || [bhā.pu. 10.20.31]

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

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

śriyaḥ kāntāḥ kāntaḥ parama‑puruṣaḥ kalpa‑taravo

drumā bhūmiś cintāmaṇi‑gaṇa‑mayi toyam amṛtam

kathā gānaṁ nāṭyaṁ gamanam api vaṁśī priya‑sakhi

cid‑ānandaṁ jyotiḥ param api tad āsvādyam api ca

sa yatra kṣīrābdhiḥ sravati surabhībhyaś ca su‑mahān

nimeṣārdhākhyo vā vrajati na hi yatrāpi samayaḥ

bhaje śvetadvīpaṁ tam aham iha golokam iti yaṁ

vidantas te santaḥ kṣiti‑virala‑cārāḥ katipaye || [bra.saṁ. 5.67-68] iti |

gānaṁ nāṭyam iti tadvad rasādhāyakam ity arthaḥ |

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

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

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

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

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

śruta-mātro’pi yaḥ strīṇāṁ prasahyākarṣate manaḥ |

uru-gāyoru-gīto vā paśyantīnāṁ ca kiṁ punaḥ || [bhā.pu. 10.90.26] iti nyāyena |

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

atha **anukartā**py atra bhakta eva sammataḥ | anyeṣāṁ samyak tad-anukaraṇāsāmārthyāt | tatas tatrāpi tad-rasodayaḥ syād eva | kintu bhakter bhakti-viṣayako bhagavad-rasaḥ prāyo nodayate bhakti-virodhād eva | tato nānukriyate ca | tad-anubhavaś ca bhagavat-sambandhitvenaiva bhavati nātmīyatvena | sa ca bhakti-rasoddīpakatvenaiva caritārthatām āpadyate | tataḥ kvacic chruddha-bhaktānām api yadi tad-anubhāvānukaraṇaṁ syāt tadā tadīyatvenaiva tais tad bhāvyate na tu svīyatveneti samādheyam | yatra tu bhakta-virodhaḥ | yathā gadādi-tulya-bhāvānāṁ vasudevādau tatrodayate’pi |

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

svara-brahmaṇi nirbhāta- hṛṣīkeśa-padāmbuje |

akhaṇḍaṁ cittam āveśya lokān anucaran muniḥ || [bhā.pu. 6.5.22] iti |

tataḥ premādi-bhāva eva teṣu sarvāṁ sāmagrīm udbhāvayati | yathoktaṁ śrī-prahlādam uddiśya—kvacid rudati vaikuṇṭha-cintā-śavala-cetanaḥ [bhā.pu. 7.4.36] ity ādinā—

kvacid utpulakas tūṣṇīm āste saṁsparśa-nirvṛtaḥ |

aspanda-praṇayānanda- salilāmīlitekṣaṇaḥ || [bhā.pu. 7.4.41] ity antena |

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

kiṁ ca, **bhagavat-prīti-rasikāḥ** dvividhāḥ—**tadīya-līlāntaḥ-pātinas tad-antaḥ-pātitābhimāninaś ca** | tatra pūrveṣāṁ prāktana-yuktyā svata eva siddho rasaḥ | uttareṣāṁ tu dvividhā gatiḥ | tat-tal-līlāntaḥ-pāti-sahita-bhagavac-carita-śravaṇādinaikā | bhagavan-mādhuryādi-śravaṇādinā cānyā | tatra pūrvatra yadi samāna-vāsanas tal-līlāntaḥ-pātī bhavet tadā svayaṁ sadṛśo bhāva eva tasya tal-līlāntaḥ-pāti-viśeṣasya vibhāvādikaṁ tādṛśatvābhimānini sādhāraṇī karoti | yathā—

parasya na parasyeti mameti na mameti ca |

tad-āsvāde vibhāvādeḥ paricchedo na vidyate || [sā.da. 3.12] iti |

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

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

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

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

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

vibhāvyate hi ratyādir yatra yena vibhāvyate |

vibhāvo nāma sa dvedhālambanoddīpanātmakaḥ || [agni.pu. 339-35-36]

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

tatra śrī-kṛṣṇo yathā pūrvam udāhṛtaḥ yasyānanaṁ makara-kuṇḍalaṁ [bhā.pu. 9.24.65] ity ādinā | gopyas tapaḥ kim acaran yad amuṣya rūpam [bhā.pu. 10.44.24] ity ādinā ca | tasya tat-tan-mādhuryānabhivyaktāv api svabhāvata eva priyatamatvaṁ svayaṁ darśayati—

**prāṇa-buddhi-manaḥ-svātma-**

**dārāpatya-dhanādayaḥ |**

**yat-samparkāt priyā āsaṁs**

**tataḥ ko nv aparaḥ priyaḥ ||** [bhā.pu. 10.23.27]

svaḥ śuddho jīvaḥ | ātmā dehaḥ | yasya mama samparkāt paramparāsambandhāt | ahaṁ tāvat paramānanda-ghana-rūpa iti svataḥ priyaḥ | svasya mamāṁśatvād antaryāmī puruṣo’pi priyaḥ | tasya ca jīva-rūpo’ṁśa iti mat-sambandha-paramparayā priyaḥ | tad-adhyāsa-sambandha-paramparayā ca prāṇādayaḥ priyā ity arthaḥ | evaṁ vyaktīkṛta-rūpāntare’pi śrī-rāmeṇānubhūtam—

kim etad adbhutam iva vāsudeve’khilātmani |

vrajasya sātmanas tokeṣv apūrvaṁ prema vardhate || [bhā.pu. 10.13.36] iti |

tataḥ—

śyāmaṁ hiraṇya-paridhiṁ vana-mālya-barha-

dhātu-pravāla-naṭa-veṣam anuvratāṁse |

vinyasta-hastam itareṇa dhunānam abjaṁ

karṇotpalālaka-kapola-mukhābja-hāsam || [bhā.pu. 10.23.22]

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

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

[112-114]

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

tat kathyatāṁ mahā-bhāga yadi kṛṣṇa-kathāśrayam |

athavāsya padāmbhoja- makaranda-lihāṁ satām || [bhā.pu. 1.16.6] iti |

tad evam api yam āśritya śrī-bhagavati sa prīti-viśeṣaḥ pravartate sa evālambano jñeyaḥ | anye tūddīpanāḥ | athaivaṁ sa-vāsana-bhinna-vāsanaka-dvidha-tat-priya-varga-viṣayā ca yā prītiḥ sāpi tat-prīty-ādhāratvenaiva na tu sva-sambandhādinā | ata eva tat-priya-varge’pi sva-sambandha-hetukāṁ prītiṁ niṣidhya śrī-bhagavaty eva tām abhyarthya punas tat-priya-varge tad-ādhāratvenaiva prītim aṅgīkaroti |

atha tatra **niṣedhaḥ**—

**atha viśveśa viśvātman viśva-mūrte svakeṣu me |**

**sneha-pāśam imaṁ chindhi dṛḍhaṁ pāṇḍuṣu vṛṣṇiṣu ||** [bhā.pu. 1.8.41]

atha **abhyarthanā—**

**tvayi me’nanya-viṣayā matir madhu-pate’sakṛt |**

**ratim udvahatād addhā gaṅgevaugham udanvati ||** [bhā.pu. 1.8.42]

atha **aṅgīkāraḥ**—

**śrī-kṛṣṇa kṛṣṇa-sakha vṛṣṇy-ṛṣabhāvani-dhrug-**

**rājanya-vaṁśa-dahanānapavarga-vīrya |**

**govinda go-dvija-surārti-harāvatāra**

**yogeśvarākhila-guro bhagavan namas te ||** [bhā.pu. 1.8.43]

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

[115]

evaṁ vṛknaḥ ity ādi-dvayaṁ śrīmad-uddhava-vākyam api saṅgamanīyam | yathā—

**vṛkṇaś 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 ||** [bhā.pu. 11.29.39-40]

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

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

|| 11.29 || śrīmad-uddhavaḥ || 115 ||

[116]

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

apāyayat stanaṁ prītā suta-sparśa-parisnutam |

mohitā māyayā viṣṇor yayā sṛṣṭiḥ pravartate ||

pītvāmṛtaṁ payas tasyāḥ pīta-śeṣaṁ gadā-bhṛtaḥ || [bhā.pu. 1.85.54-55] ity ādi |

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

atha śrī-rukmiṇyā rukmiṇyāpi snehas tad-dainyādi-kautukaṁ didṛkṣuṇā śrī-bhagavataiva vā tad-arthaṁ tal-līlā-śaktyaiva vā rakṣito’stīti labhyate | sa ca bhakti-sphoraṇāṁśam evāvalambya, tasyā hy aiśvarya-jñāna-saṁvalitatvād antaḥkaraṇam evaṁ jātam—ayaṁ parameśvaraḥ | ayaṁ tv atinikṛṣṭaḥ | tasmād asminn ayaṁ viprakurvann api kiñcit kartum aśakta eva | tato’tidīno’yam iti tathā śrī-bhagavac-caraṇāśritāyā mama deha-sambandhavān iti, dīna-dayālor bhakta-sambandha-paramparā-mātreṇābhayadād asmāt tan nārhatīti | evaṁ hy aiśvarya-dṛṣṭyaiva tat-prārthanam yogeśvarāprameyātman [bhā.pu. 10.54.33] ity ādi |

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

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

māṁ bhajanti guṇāḥ sarve nirguṇaṁ nirapekṣakam |

suhṛdaṁ priyam ātmānaṁ sāmyāsaṅgādayo’guṇāḥ || [bhā.pu. 11.13.40] ity ādinā |

tān eva śrī-kṛṣṇam ālambanī-kṛtya samuddiśya—

**satyaṁ śaucaṁ dayā kṣāntis tyāgaḥ santoṣa ārjavam |**

**śamo damas tapaḥ sāmyaṁ titikṣoparatiḥ śrutam ||**

**jñānaṁ viraktir aiśvaryaṁ śauryaṁ tejo balaṁ smṛtiḥ |**

**svātantryaṁ kauśalaṁ kāntir dhairyaṁ mārdavam eva ca ||**

**prāgalbhyaṁ praśrayaḥ śīlaṁ saha ojo balaṁ bhagaḥ |**

**gāmbhīryaṁ sthairyam āstikyaṁ kīrtir māno’nahaṅkṛtiḥ ||**

**ete cānye ca bhagavan nityā yatra mahā-guṇāḥ |**

**prārthyā mahattvam icchadbhir na viyanti sma karhicit ||**

[bhā.pu. 1.16.28-31]

**satyaṁ** yathārtha-bhāṣaṇam | **śaucaṁ** śuddhatvam | **dayā** para-duḥkhāsahanam anena śaraṇāgata-pālakatvam bhakta-suhṛttvaṁ ca | **kṣāntiḥ** krodhāpattau citta-saṁyamaḥ | **tyāgo** vadānyatā | **santoṣaḥ** svatas tṛptiḥ | **ārjavam** avakratā | **śamo** mano-naiścalyam anena sudṛḍhatvaṁ ca | **damo** bāhyendriya-naiścalyam | **tapaḥ** kṣatriyatvādi-līlāvatārānurūpaḥ sva-dharmaḥ | **sāmyaṁ** śatru-mitrādi-buddhy-abhāvaḥ | **titikṣā** svasmin parāparādha-sahanam | **uparatir** lābha-prāptāv audāsīnyam | **śrutam** śāstra-vicāraḥ |

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

**kauśalaṁ** trividhaṁ—kriyā-nipuṇatā yugapad-bhūri-samādhāna-kāritā-lakṣaṇā cāturī kalā-vilāsa-vidvattā-lakṣaṇā vaidagdhī ca | **kāntiḥ** kamanīyatā | eṣā caturvidhā—avayavasya hastādy-aṅgādi-lakṣaṇasya varṇa-rasa-gandha-sparśa-śabdānām | tatra rasaś cādhāra-caraṇa-spṛṣṭa-vastu-niṣṭho jñeyaḥ | vayasaś ceti | etayā nārī-gaṇa-manohāritvam api | **dhairyaṁ** avyākulatā | **mārdavam** premārdra-cittatvam | anena prema-vaśyatvaṁ ca |

**prāgalbhyaṁ** pratibhātiśayaḥ | anena vāvadūkatvaṁ ca | **praśrayo** vinayaḥ | anena hrīmattvam | yathā-yukta-sarva-māna-dātṛtvam | priyaṁvadatvaṁ ca | **śīlaṁ** su-svabhāvaḥ | anena sādhu-samāśrayatvaṁ ca | **saho** manaḥ-pāṭavam | **ojo** jñānendriya-pāṭavam | **balaṁ** karmendriya-pāṭavam | **bhagas** trividhaḥ—bhogāspadatvaṁ sukhitvaṁ sarva-samṛddhimattvaṁ ca |

**gāmbhīryaṁ** durvibodhāśayatvam | **sthairyam** acañcalatā | **āstikyaṁ** śāstra-cakṣuṣṭvam | **kīrtiḥ** sādguṇya-khyātiḥ | anena rakta-lokatvaṁ ca | **mānaḥ** pūjyatvam | **anahaṅkṛtis** tathāpi garva-rahitatvam | ca-kārād brahmaṇyatvam | sarva-siddhi-niṣevitatvam | sac-cid-ānanda-ghana-vigrahatvādayo jñeyāḥ | mahattvam icchadbhiḥ prārthyā iti mahā-guṇā iti ca | varīyastvam api guṇāntaram |

etena teṣāṁ guṇānāṁ anyatra svalpatvaṁ cañcalatvaṁ ca | tatraiva pūrṇatvam avinaśvaratvaṁ coktam | ata eva śrī-sūta-vākyam—

nityaṁ nirīkṣamāṇānāṁ yad api dvārakaukasām |

na vitṛpyanti hi dṛśaḥ śriyo dhāmāṅgam acyutam || [bhā.pu. 1.11.26] iti |

tathā nityā iti na viyantīti sadā svarūpa-guṇāntaram | anye ca jīvālabhyā yathā tatrāvirbhāva-mātratve’pi satya-saṅkalpatvam | vaśīkṛtācintyamāyatvam | āvirbhāva-viśeṣatve’py akhaṇḍa-sattva-guṇasya kevala-svayam-avalambanatvam | jagat-pālakatvam | yathā tathā hatāri-svarga-dātṛtvam | ātmārāma-gaṇākarṣitvam | brahma-rudrādi-sevitatvam | paramācintya-śaktitvam | ānantyena nitya-nūtana-saundaryādy-āvirbhāvatvam | puruṣāvatāratve’pi māyā-niyantṛtvam | jagat-sṛṣṭy-ādi-kartṛtvam | guṇāvatārādi-bījatvam | ananta-brahmāṇḍāśraya-roma-vivaratvam | vāsudevatva-nārāyaṇatvādi-lakṣaṇa-bhagavattvāvirbhāve’pi svarūpa-bhūta-paramācintyākhila-mahā-śaktimattvam | svayaṁ bhagaval-lakṣṇa-kṛṣṇatve tu hatāri-mukti-bhakti-dāyakatvam | svasyāpi vismāpaka-rūpādi-mādhuryavattvam | anindriyācetana-paryantāśeṣa-sukha-dātṛ-sva-sānnidhyatvam ity ādayaḥ |

|| 1.16 || || śrī-pṛthivī dharmam || 116 ||

[117]

tad etad diṅ-mātra-darśanam | yata āha—**guṇātmanas te’pi guṇān vimātuṁ hitāvatīrṇasya ka īśire’sya** [bhā.pu. 10.14.7] ity ādi | spaṣṭam |

|| 10.14 || brahmā śrī-bhagavantam || 117 ||

[118]

te ca tasya guṇāḥ kecin mitho viruddhā api acintya-śaktitvenaikāśrayāḥ | śrutes tu śabda-mūlatvāt [ve.sū. 2.1.27] iti nyāyena | mallānām aśaniḥ [bhā.pu. 10.43.17] ity ādi-darśanāt | śiśor ano’lpaka-pravāla-mṛdv-aṅghri-hataṁ vyavartate [bhā.pu. 10.7.7] ity-ādeś ca | tatra kevala-kaumalya-guṇāviṣkāre sati kvacit pallava-talpeṣu niyuddha-śrama-karṣitaḥ [bhā.pu. 10.15.16] ity ādikam api yathārtham eva |

evam eva śrīdāma-viprānīta-kadanna-bhojana-nivāraṇe lakṣmyā api pravṛttiḥ | yathaiva tac-caritena vyaktam—bāla-vyajanam ādāya ratna-daṇḍaṁ sakhī-karāt [bhā.pu. 10.60.7] ity ādau | ata eva iti muṣṭim [bhā.pu. 10.81.10] ity ādau sā tat-parā ity uktam | atra ca etenaiva mad-aṁśa-leśa-rūpāyā vibhūter anugraha-bhājana-mayaṁ jāta iti kadanna-bhojanenālam iti bhāvaḥ | viruddhārtha-sad-bhāve’pi na tu doṣās tatra sambhāvyāḥ ayam ātmāpahata-pāpmā [chā.u. 8.15] iti śruteḥ | yathā coktaṁ kaurme—

aiśvarya-yogād bhagavān viruddhārtho’bhidhiyate |

tathāpi doṣāḥ parame naivāhāryāḥ samantataḥ || iti |

tatas tad-guṇānām anyadīyānām iva doṣa-miśratvaṁ niṣedhati—

**tatas tato nūpura-valgu śiñjitair**

**visarpatī hema-lateva sā babhau |**

**vilokayantī niravadyam ātmanaḥ**

**padaṁ dhruvaṁ cāvyabhicāri-sad-guṇam |**

**gandharva-siddhāsura-yakṣa-cāraṇa-**

**traipiṣṭapeyādiṣu nānvavindata ||** [bhā.pu. 8.8.19-20]

sā lakṣmīḥ | padam āśrayaṁ dhruvaṁ nityam | avyabhicāriṇo nityāḥ santaś ca guṇā yasmin |

[119]

tad eva vyanakti tribhiḥ—

**nūnaṁ tapo yasya na manyu-nirjayo**

**jñānaṁ kvacit tac ca na saṅga-varjitam |**

**kaścin mahāṁs tasya na kāma-nirjayaḥ**

**sa īśvaraḥ kiṁ parato vyapāśrayaḥ ||**

**dharmaḥ kvacit tatra na bhūta-sauhṛdaṁ**

**tyāgaḥ kvacit tatra na mukti-kāraṇam |**

**vīryaṁ na puṁso’sty aja-vega-niṣkṛtaṁ**

**na hi dvitīyo guṇa-saṅga-varjitaḥ ||**

**kvacic cirāyur na hi śīla-maṅgalaṁ**

**kvacit tad apy asti na vedyam āyuṣaḥ |**

**yatrobhayaṁ kutra ca so’py amaṅgalaḥ**

**sumaṅgalaḥ kaśca na kāṅkṣate hi mām ||** [bhā.pu. 8.8.21-23]

atra tapa-ādibhir api na sāmyaṁ vivakṣitam | asāmya-prasiddheḥ | yathoktaṁ ime ca [bhā.pu. 1.16.30] ity ādau prārthyā mahattvam icchadbhir iti | [**Vṛ. additional reading:** kintv anyadīya-tapa-ādi-leśānāṁ satām api doṣāntaroparaktatvam ity evam atyantāsāmyam eva vivakṣitam | **Vṛ. end**] yasya durvāsa-ādeḥ | kvacid guru-śukrādau | kaścid brahma-somādiḥ | yaḥ parato vyapāśrayaḥ parāpekṣa indrādiḥ | sa kim īśvaraḥ | kvacit paraśurāmādi-tulye tadānīntane na bhūta-sauhṛdam | śivirāja-tulye na mukti-kāraṇaṁ tyāgaḥ | puṁsaḥ kārtavīryādi-tulyasya vīryam asti, kintv aja-vega-niṣkṛtaṁ kāla-vega-parihṛtaṁ na bhavati | yatas teṣāṁ tat-tad-guṇatvam api māyā-guṇa-kṛtam eva na tu tad-atīta-tat-tad-guṇatvam iti parāmṛśati | na hīti | hi yasmāt dvitīyaḥ śrī-mukundād anyaḥ | anena sanakādaya ātmārāmā api parihṛtāḥ | teṣāṁ śama-damādi-guṇānāṁ māyikatvāt | tathā śivo’pi parihṛta śivaḥ śakti-yutaḥ śaśvat triliṅgo guṇa-saṁvṛtaḥ [bhā.pu. 10.88.3] iti | harir hi nirguṇaḥ sākṣāt [bhā.pu. 10.88.5] ity ādy-ukteḥ |

atha prakārāntareṇa śivaṁ parihartum upakramate | kvacin mārkaṇḍeyādau cirāyuś cira-jīvitā | śīla-maṅgala-śabdenātra bhoga ucyate | indriya-damana-śīlatvād iti ṭīkāyāṁ hetu-vinyāsāt | abhogino hy amaṅga-svabhāvatvena loke nāmāgrahaṇa-darśanāc ca | yad vā kvacin-maya-dānavādau cira-jīvitāsti | śīle svabhāve maṅgalaṁ māṅgalyaṁ nāstīty arthaḥ | asura-svabhāvatvād eva | bali-prabhṛtiṣu śīla-maṅgalam apy asti, kintv āyuṣo vedyaṁ vedanaṁ nāsti maraṇāniścayāt | yatra śive maṅgalaḥ svabhāvo nityatvāc cāyuṣo vaidyatvaṁ cety ubhayam apy asti | so’py amaṅgalaḥ bahiḥ śmaśāna-vāsādy-amaṅgala-ceṣṭitaḥ | śrī-mukundaṁ lakṣyīkṛtyāha kaś ca ko’pi tat-tad-guṇātikramyānanta-guṇatvāt tat-tad-doṣa-hīnatvāc ca sumaṅgalaḥ atiśayena sarveṣāṁ maṅgala-nidhāna-rūpaḥ | sa tu māṁ svarūpeṇa paramānanda-rūpāṁ śaktyā ca sarva-sampatti-dāyinīm api na hi kāṅkṣati | sa eva svarūpa-guṇa-sampattibhiḥ pūrṇa ity arthaḥ | atha ca prema-vaśo’sau premavatīṁ māṁ kathaṁ nākāṅkṣed ity abhipretya śleṣeṇa kaścana ko’pi sumaṅgalo’sau hi niścitaṁ māṁ 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-ākhya-mūrtitvena | iyaṁ ca mūrtir matī satī sarva-guṇa-sampad-adhiṣṭhātrī bhavati | tataḥ svasmin paramānandatvasya sarva-guṇa-sampatteś ca svarūpa-siddha-parama-pūrṇatvād ubhayathāpi na tāṁ pṛthag-bhūya sthitāṁ mūrtimatīm apekṣate | yathā khalv anyaḥ | kintu bhakta-vaśyatā-svabhāvena tāṁ premavatīm apekṣata eveti prakaraṇaṁ nigamayati—

**evaṁ vimṛśyāvyabhicāri-sad-guṇair**

**varaṁ nijaikāśrayatayāguṇāśrayam |**

**vavre varaṁ sarva-guṇair apekṣitaṁ**

**ramā mukundaṁ nirapekṣam īpsitam ||** [bhā.pu. 8.8.24]

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

|| 8.8 || śrī-śukaḥ || 118-120 ||

[121]

atha pūrvokta-guṇa-virodhitvād doṣa-mātraṁ tasmin nāsty eva | tatra sāmānyaiśvarye dayā-viparītaṁ parama-samarthasya tasyābhakta-narakādi-saṁsāra-duḥkhānuddhāritvaṁ prākṛta-duḥkhāspṛṣṭa-cittatvena paramātma-sandarbhādau parihṛtam asti | pāṇḍavādivat kvacit prākṛta-duḥkhābhāvāt tad-viyogād vā utthite bhakti-rasa-sañcāri-lakṣaṇa-bhakta-dainye’pi kadācit tat-prasāda-darśanābhāvaś ca, tena puṣṭena sañcāriṇā bhakti-rasa-poṣaṇārtha eva—bhakti-yoga-vidhānārthaṁ kathaṁ paśyema hi striyaḥ [bhā.pu. 1.8.20] iti tasyaiva mukhya-prayojanatvāt | brahman yam anugṛhṇāmi tad-viśo vidhunomy aham [bhā.pu. 8.22.24] iti | sudustarān naḥ svān pāhi [bhā.pu. 10.17.24] ity ādau | na śakunmas tvac-caraṇaṁ santy uktam iti | vipadaḥ santu tāḥ śaśvat [bhā.pu. 1.8.25] iti | nāhaṁ tu sakhyo bhajato’pi [bhā.pu. 10.32.20] iti ca dainyena tat-poṣaṇa-śravaṇāt | etam eva śrīmad-vraja-bālānāṁ brahma-dvārā mohanam api vyākhyeyam | tasmin bahir mohe’pi teṣāṁ manasi bhojana-maṇḍalāvasthitam ātmānam anusandadhānānāṁ vatsānveṣaṇārthāgata-śrī-kṛṣṇa-pratyāgamana-bhāvanā sātatyena prema-rasa-poṣaṇāt | yathoktam—

ūcuś ca suhṛdaḥ kṛṣṇaṁ svāgataṁ te’tiraṁhasā |

naiko’py abhojka-bala ehītaḥ sādhu bhujyatām || [bhā.pu. 10.14.45] iti |

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

naitat pūrvaiḥ kṛtaṁ tvad ye na kariṣyanti cāpare |

yas tvaṁ duhitaraṁ gaccher anigṛhyāṅgajaṁ prabhuḥ || [bhā.pu. 3.12.30]

tejīyasām api hy etan na suślokyaṁ 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 ||** [bhā.pu. 10.23.32]

iha brāhmaṇa-janmani bhavatīnām aṅga-saṅgaḥ sākṣān mat-paricaryā-rūpo’rtho nṛṇām etac-carita-draṣṭṛ-śrotṝṇāṁ prītaye ruci-mātrāya na bhaviṣyati, kim uta nānurāgāyeti | tat tasmād acirād anantara-janmani iti |

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

[122]

anena kvacit bhakta-suhṛttva-vaiparītyābhāso’pi vyākhyātaḥ | kiṁ ca bhaktā dvi-vidhāḥ dūrasthāḥ parikarāś ca | tatra dūrastha-bhaktārthaṁ kvacid bhakta-suhṛttva-lakṣaṇena parama-prabalena guṇena brahmaṇyatvādy-āvaraṇam api prāyo dṛśyate śrīmad-ambarīṣa-caritādau | parkarārthaṁ tu na dṛśyate śrī-jaya-vijaya-śāpādau | skānda-dvārakā-māhātmya-gata-durvāsaso durvṛtta-viśeṣe ca ubhayam api tatra tatra suhṛttvasyaiva cihnam | tathaiva hi pūrvatrātmīyatvam uttaratra cātmaikatvaṁ prasidhyati | tathoktaṁ ahaṁ bhakta-parādhīnaḥ [bhā.pu. 9.4.63] ity ādinā | tad dhi hy ātma-kṛtaṁ manye yat sva-pumbhir asat-kṛtā [bhā.pu. 3.16.4] ity ādinā ca |

tad evaṁ bhakta-mahattva-mātrasya tādṛśatve sthite premārdratvaṁ tad-vaśyatvaṁ ca sutarām eva sarvācchādakam | tac ca premṇaḥ svarūpa-nirūpaṇe darśitam | ata eva sarvoddīpana-guṇa-mukhyatvena tatra tatra sa-camatkāram anusmṛtam | tatrodbhāsvarākhyenānubhāvena vyañjitaṁ tasya premārdratvaṁ, yathā—

**bhagavān atha viśvātmā pṛthunopahṛtārhaṇaḥ |**

**samujjihānayā bhaktyā gṛhīta-caraṇāmbujaḥ ||**

**prasthānābhimukho’py enam anugraha-vilambitaḥ |**

**paśyan padma-palāśākṣo na pratasthe suhṛt satām ||** [bhā.pu. 4.20.19-20]

sa ādirājo racitāñjalir hariṁ vilokituṁ nāśakad aśru-locanaḥ ity ādi | spaṣṭam |

|| 4.20 || śrī-śukaḥ || 122 ||

[123]

atha sāttvikenāpi vyañjitaṁ yathā | tatra **bhakty-ārdratvam** āha—

**yasmin bhagavato netrān nyapatann aśru-bindavaḥ |**

**kṛpayā samparītasya prapanne’rpitayā bhṛśam ||**

**tad vai bindusaro nāma** [bhā.pu. 3.21.38-39] ity ādi |

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

|| 3.12 || śrī-maitreyaḥ ||123||

[124]

**vātsalyārdratvam** āha—

**kṛṣṇa-rāmau pariṣvajya pitarāv abhivādya ca |**

**na kiñcanocatuḥ premṇā sāśru-kaṇṭhau kurūdvaha ||** [bhā.pu. 10.82.33]

pitarau kurukṣetra-militau śrī-yaśodānandākhyau mātā-pitarau |

|| 10.82 || śrī-śukaḥ || 124 ||

[125]

**maitryārdratvam** āha—

**taṁ vilokyācyuto dūrāt**

**priyā-paryaṅkam āsthitaḥ |**

**sahasotthāya cābhyetya**

**dorbhyāṁ paryagrahīn mudā ||**

**sakhyuḥ priyasya viprarṣer**

**aṅga-saṅgāti-nirvṛtaḥ |**

**prīto vyamuñcad ab-bindūn**

**netrābhyāṁ puṣkarekṣaṇaḥ ||** [bhā.pu. 10.80.18-19]

taṁ śrīdāma-vipram ||

|| 10.80 || śrī-śukaḥ || 125 ||

[126]

**kāntābhāvārdratvam** āha—

**tāsām ativihāreṇa śrāntānāṁ vadanāni saḥ |**

**prāmṛjat karuṇaḥ premṇā śantamenāṅga pāṇinā ||** [bhā.pu. 10.33.21]

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

gopī-kapola-saṁśleṣam abhipatya harer bhujau |

pulakodgama-śasyāya svedāmbu-ghanatāṁ gatau || [vi.pu. 5.13.55]

|| 10.33 || śrī-śukaḥ || 126 ||

[127]

atha **prema-vaśyatvaṁ**, yathā tatra śrī-bhakti-vaśyatvam āha gadyena—**yasya bhagavān svayam akhila-jagad-gurur nārāyaṇo dvāri gadā-pāṇir avatiṣṭhate nija-janānukampita-hṛdayaḥ** [bhā.pu. 5.24.27] iti | yasya śrī-baleḥ |

|| 5.24 || śrī-śukaḥ || 127 ||

[128]

**vātsalya-vaśyatvam** āha—

**gopībhiḥ stobhito’nṛtyad**

**bhagavān bālavat kvacit |**

**udgāyati kvacin mugdhas**

**tad-vaśo dāru-yantravat ||** [bhā.pu. 10.11.7] ity ādi |

spaṣṭam |

|| 10.11 || śrī-śukaḥ || 128 ||

[129]

**maitrī-vaśyatvam** āha—

**sārathya-pāraṣada-sevana-sakhya-dautya-**

**vīrāsanānugamana-stavana-praṇāmān |**

**snigdheṣu pāṇḍuṣu jagat-praṇatiṁ ca viṣṇor**

**bhaktiṁ karoti nṛ-patiś caraṇāravinde ||** [bhā.pu. 1.16.18]

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

|| 1.16 || śrī-sūtaḥ || 129 ||

[130]

**kānta-bhāva-vaśyatvam** āha—

**na pāraye’haṁ niravadya-saṁyujāṁ**

**sva-sādhu-kṛtyaṁ vibudhāyuṣāpi vaḥ |**

**yām ābhajan durjara-geha-śṛṅkhalāḥ**

**saṁvṛścya tad vaḥ pratiyātu sādhunā ||** [bhā.pu. 10.32.22]

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

|| 10.32 || śrī-śukaḥ || 130 ||

[131]

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

**sva-nigamam apahāya mat-pratijñām**

**ṛtam adhikartum avapluto rathasthaḥ ||** [bhā.pu. 1.9.37]

spaṣṭam |

|| 1.9 || śrī-bhīṣmaḥ || 131 ||

[132]

**śauca-virodhī** yathā—**aṁsa-nyasta-viṣāṇo’sṛṅ- mada-bindubhir aṅkitaḥ** [bhā.pu. 10.43.15] ity ādi | spaṣṭam ||

|| 10.43 || śrī-śukaḥ || 132 ||

[133]

**kṣānti-virodhī** ca, yathā yas tān dveṣṭi sa māṁ dveṣṭi yas tān anu sa mām anu ity-ādi-mahābhārata-stha-śrī-bhagavad-vākyāt | yathā dhanaṁ harata gopānām [bhā.pu. 10.44.32] ity ādy-anantaram **evaṁ vikatthamāne vai kaṁse prakupito’vyayaḥ** [bhā.pu. 10.44.34] | spaṣṭam |

|| 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 stanaṁ**

**sneha-snutaṁ sa-smitam īkṣatī mukham |**

**atṛptam utsṛjya** [bhā.pu. 10.9.5] ity ādi |

evaṁ jaghāsa haiyaṅgavam antaraṁ gataḥ [bhā.pu. 10.96] ity ādau raho’pi tat-tal-līlāveśaḥ |

|| 10.9 || śrī-śukaḥ || 134 ||

[135]

evaṁ bāli-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 tāsu prema-viśeṣa-rūpa eva | tathā hi—

**sa eṣa nara-loke’sminn avatīrṇaḥ sva-māyayā |**

**reme strī-ratna-kūṭastho bhagavān prākṛto yathā ||** [bhā.pu. 1.11.36]

sveṣu nija-janeṣu yā māyā kṛpā tat-sukha-cikīrṣā-maya-premā tayā loke’vatīrṇa iti tasyā eva sarvāvatāra-prayojana-nimittatvāt strī-ratna-kūṭastho’pi tādṛśa-ramaṇa-vaśa[[8]](#footnote-9)-kāri-prema-viśeṣa-rūpayā tayaiva reme, na tu prasiddha-kāmenety arthaḥ | atra ratna-padena tāsām api tad-yogyatvaṁ bodhayitvā tādṛśa-prema-viśeṣa-mayatvaṁ bodhitam | evaṁ bhāva-vailakṣaṇye’pi kriyayā sāmyam ity āha prākṛto yathā iti | atra śrī-bhagavato’py aprākṛtatvaṁ darśayitvā tadvat kāma-viṣayatvaṁ nirākṛtam |

[136]

atha punar api tādṛśa-premavatīṣu tāsv api prākṛta-kāmādhikāro nāstīti darśanena tasyāpi kāmuka-vailakṣaṇyena tad eva sthāpayati—

**uddāma-bhāva-piśunāmala-valgu-hāsa-**

**vrīḍāvaloka-nihato madano’pi yāsām**

**sammuhya cāpam ajahāt pramadottamās tā**

**yasyendriyaṁ vimathituṁ kuhakair na śekuḥ ||** [bhā.pu. 1.11.37]

madanaḥ prākṛtaḥ kāmaḥ | udbhaṭa-bhāva-sūcaka-nirmala-manoharābhyāṁ hāsa-vrīḍāvalokābhyāṁ nihatas tan-mahima-darśanena svayam evoktārthīkṛta-svāstrādi-balo’bhūt | ata eva saṁmuhya cāpam ajahāt—

bhrū-pallavaṁ dhanur apāṅga-taraṅgitāni

bāṇā guṇāḥ śravaṇa-pālir iti smareṇa |

tasyām anaṅga-jaya-jaṅgama-devatāyām

astrāṇi nirjita-jaganti kim arpitāṇi || [gī.go. 3.13][[9]](#footnote-10) ity-ādivat |

tatra nijāstra-prayogaṁ na kuruta evety arthaḥ | tathābhūtā api pramadottamāḥ pramadena prakṛṣṭa-premānanda-viśeṣeṇa paramotkṛṣṭās tāḥ sva-vṛnda eva yāḥ svato’py utkṛṣṭa-premavatyas tāsāṁ sāmyecchayā kuhakais tādṛśa-premābhāvena kapaṭāṁśa-prayuktaḥ sadbhiḥ kapaṭādibhir yasyendriyaṁ vimathituṁ tadvad viśeṣeṇa mathituṁ na śekuḥ kintu sva-premānurūpam eva śekur iti | tasmāt prema-mātrotthāyi-vikāratvāt[[10]](#footnote-11) tasya kāmuka-vailakṣaṇyam iti bhāvaḥ |

[137]

tasmād etat tattvam avijñāyaiva—

**tam ayaṁ manyate loko**

**hy asaṅgam api saṅginam |**

**ātmaupamyena manujaṁ**

**vyāpṛṇvānaṁ yato’budhaḥ ||** [bhā.pu. 1.11.38]

ayaṁ sādhāraṇo lokaḥ asaktam api prākṛta-guṇeṣv anāsaktam api | yataḥ ātmaupamyena manujaṁ vyāpṛṇvānaṁ kāmādi-vyāpāra-yuktaṁ manyate | yathā ātmanaḥ prākṛta-manuṣyatvādi tathaiva manyata ity arthaḥ | ata evābudhaḥ evāsau loka iti |

[138]

prākṛta-guṇeṣv asaktatve hetuḥ—

**etad īśanam īśasya**

**prakṛti-stho’pi tad-guṇaiḥ |**

**na yujyate sadātma-sthair**

**yathā buddhis tad-āśrayā ||** [bhā.pu. 1.11.39]

avatārādau prakṛti-guṇa-maye prapañce tiṣṭhann api sadaiva tad-guṇair na yujyate iti yad etad īśasyeśanam aiśvaryam | tatra vyatireke dṛṣṭāntaḥ, yatheti | evam evoktaṁ śrīmad-uddhavena tṛtīye—

bhagavān api viśvātmā loka-veda-pathānugaḥ |

kāmān siṣeve dvārvatyām asaktaḥ sāṅkhyam āsthitaḥ || [bhā.pu. 3.3.19]

[139]

nanu tādṛśam aiśvaryaṁ tasya tāḥ kiṁ jānanti | yadi jānanti tadā raho-līlāyāṁ truṭyaty eva tādṛśa-premety āśaṅkyāha—

**taṁ menire’balā mūḍhāḥ**

**straiṇaṁ cānuvrataṁ rahaḥ |**

**apramāṇa-vido bhartur**

**īśvaraṁ matayo yathā ||** [bhā.pu. 1.11.40]

īśvaram api taṁ raha ekānta-līlāyāṁ mauḍhyāt tādṛśa-prema-mohād bhartur apramāṇa-vidas tādṛśaiśvarya-jñāna-rahitāḥ straiṇam ātma-vaśyam anuvratam anusṛtaṁ ca menire | tac ca nāyuktam ity āha, yathā tāsāṁ matayaḥ prema-vāsanās tathaiva sa iti ye yathā mām [gītā 4.11] ity ādeḥ | svecchāmayasya [bhā.pu. 10.14.2] ity ādeś ca prāmāṇyād iti bhāvaḥ |

|| 1.11 || śrī-sūtaḥ || 135-139 ||

[140]

tathā cānyatra—

**gṛhād anapagaṁ vīkṣya**

**rāja-putryo’cyutaṁ sthitam |**

**preṣṭhaṁ nyamaṁsata svaṁ svaṁ**

**na tat-tattva-vidaḥ striyaḥ ||** [bhā.pu. 10.61.2]

ātmānaṁ pratyekam eva preṣṭhaṁ sarvataḥ priyatamam amaṁstety arthaḥ | ata evātattva-vidaḥ | ūrdhvordhva-preyasī-sad-bhāvāt |

[141]

nanv ātmārāmasya kathaṁ patnīṣu prema, ucyate | tāsu ramaṇatvenaiva lokavan na tasya prema, kintu śuddha-prema-sambandhenaiva | tathā hi—

**cārv-abja-kośa-vadanāyata-bāhu-netra-**

**sa-prema-hāsa-rasa-vīkṣita-valgu-jalpaiḥ |**

**sammohitā bhagavato na mano vijetuṁ**

**svair vibhramaiḥ samaśakan vanitā vibhūmnaḥ ||** [bhā.pu. 10.61.3]

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

[142]

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

**smāyāvaloka-lava-darśita-bhāva-hāri-**

**bhrū-maṇḍala-prahita-saurata-mantra-śauṇḍaiḥ |**

**patnyas tu ṣoḍaśa-sahasram anaṅga-bāṇair**

**yasyendriyaṁ vimathituṁ karaṇair na śekuḥ ||** [bhā.pu. 10.61.4]

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

|| 10.61 || śrī-śukaḥ || 141-142 ||

[143]

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

premṇānuvṛttyā śīlena praśrayāvanatā satī |

bhiyā hriyā ca bhāva-jñā bhartuḥ sītāharan manaḥ || [bhā.pu. 9.10.56] iti |

tad-anantarādhyāye’pi—-

tac chrutvā bhagavān rāmo rundhann api dhiyā śucaḥ |

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

ity anenāntas-tat-prema-vaśatāṁ bhakti-viśeṣa-saukhyāya vyajya bahiḥ kāmuka-kriyā-sāmya-darśanayā sādhāraṇa-jana-vairāgya-jananāyoktam—

strī-puṁ-prasaṅga etādṛk sarvatra trāsam-āvahaḥ | [bhā.pu. 9.11.17] ity ādi |

yuktaṁ cobhaya-vidhatvaṁ bhagavac-caritasya caturasra-hitatvāt | tasmāt tat-kāmasya preyasī-viṣayaka-prīti-viśeṣa-mātra-śarīratvam | ato na doṣaś ca | tan-mātra-śarīratvenaivaṁ viśiṣyoktam—reme ramābhir nija-kāma-samplutaḥ [bhā.pu. 10.59.43] iti sa satya-kāmo’nuratābalā-gaṇaḥ [bhā.pu. 10.33.25] iti |

atha sāmyam api bhaktād anyatraiva |

samo’haṁ sarvabhūteṣu na me dveṣyo’sti na priyaḥ |

ye bhajanti tu māṁ bhaktyā mayi te teṣu cāpy aham || [gītā 9.29] ity ādeḥ |

atha bhakta-prema-viśeṣa-maya-nara-līlāveśa-maye kvacit tat-prakāśa-viśeṣe kadācit sarvajñatvādi-virodhi-mohādiko’pi dṛśyate | so’pi guṇa eva | tādṛśa-mohādikasya tal-līlā-mādhurya-vāhitvena viduṣām api prīti-sukhadatvāt na tu doṣaḥ | svecchayāṅgīkṛtatvāt | ata evāha—

**rakṣo viditvākhila-bhūta-hṛt-sthitaḥ**

**svānāṁ niroddhuṁ bhagavān mano dadhe ||** [bhā.pu. 10.12.25]

**tāvat praviṣṭās tv asurodarāntaraṁ**

**paraṁ na gīrṇāḥ śiśavaḥ sa-vatsāḥ ||** [bhā.pu. 10.12.26] iti |

tathā tato vatsān adṛṣṭvaitya [bhā.pu. 10.13.16] ity ādi |

|| 10.12 || śrī-śukaḥ || 143 ||

[144]

yadā ca tasya svecchā na bhavati pratikulair mohādinā yojayitum iṣyate ca saḥ | tadā sarvathā tena na yujyate eva | yathā śālva-māyayā tasya mohābhāvaṁ sthāpayann āha—evaṁ vadanti rājarṣe ṛṣayaḥ kecanānvitāḥ [bhā.pu. 10.77.30] ity ādau |

**kva śoka-mohau sneho vā**

**bhayaṁ vā ye’jña-sambhavāḥ |**

**kva cākhaṇḍita-vijñāna-**

**jñānaiśvaryas tv akhaṇḍitaḥ ||** [bhā.pu. 10.77.33] ity ādi |

pūrvokta-rītyaivoktaṁ ye tv ajña-sambhavāḥ paramāyādi-pāravaśya-mātra-kṛtāḥ śokādayas te kveti |

|| 10.77 || śrī-śukaḥ || 144 ||

[145]

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

**gopy ādade tvayi kṛtāgasi dāma tāvad**

**yā te daśāśru-kalilāñjana-sambhramākṣam |**

**vaktraṁ ninīya bhaya-bhāvanayā sthitasya**

**sā māṁ vimohayati bhīr api yad bibheti ||** [bhā.pu. 1.8.31]

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

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

[146]

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

vraja-vikrīḍator evaṁ gopāla-cchadma-māyayā |

grīṣmo nāmartur abhvan nātipreyān śarīriṇām ||

sa ca vṛndāvana-guṇair vasanta iva lakṣitaḥ || [bhā.pu. 10.18.2-3]

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

|| 10.18 || śrī-śukaḥ iti || 146 ||

[147]

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

**snigdha-smitāvalokena vācā pīyūṣa-kalpayā |**

**caritreṇānavadyena śrī-niketena cātmanā ||**

**imaṁ lokam amuṁ caiva ramayan sutarāṁ yadūn |**

**reme kṣaṇadayā datta- kṣaṇa-strī-kṣaṇa-sauhṛdaḥ ||** [bhā.pu. 3.3.20-21]

rajanyā dattāvasaraḥ strīṇāṁ kṣaṇaṁ utsava-rūpaṁ sauhṛdaṁ yasya ||

|| 3.3 || śrīmān uddhavaḥ || 147 ||

[148]

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

**pāpacyamānena hṛdāturendriyaḥ**

**samṛddhibhiḥ pūruṣa-buddhi-sākṣiṇām |**

**akalpa eṣām adhiroḍhum añjasā**

**paraṁ padaṁ dveṣṭi yathāsurā harim ||** [bhā.pu. 4.3.21]

spaṣṭam |

|| 4.3 || śrī-śivaḥ || 148 ||

[149]

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

**aśrūyantāśiṣaḥ satyās tatra tatra dvijeritāḥ |**

**nānurūpānurūpāś ca nirguṇasya guṇātmanaḥ ||** [bhā.pu. 1.11.19]

nirguṇasya madhya-pada-lopena nirgatā guṇebhyo guṇā yasya tasya, prākṛta-guṇātīta-nitya-guṇasya nānurūpāḥ nitya-tat-paripūrṇatvena lābhāntarāyogāt | guṇātmanaḥ tadāśīrvādāṅgīkāra-dvārā tat-tad-guṇa-viśeṣa-pravartaka-nivartakasya anurūpāś ca | tad-aṅgīkāre hetuḥ satyā iti |

tad evaṁ prakāśanāprakāśana-hetor eva śrī-bhagavataś candra-para-parārdhojjvalatādike saty api tal-līlā-mādhurya-vistārakas tamisrādi-vyavahāraḥ sidhyati |

|| 1.10 || śrī-sūtaḥ || 149 ||

[150]

ata evāvasara-viśeṣaṁ prāpya tat-tad-guṇa-samudāya-viśeṣāvirbhāvād eka evāsau tatra tatra pṛthak pṛthag iva dhīrodāttādi-vyavahāra-catuṣṭayam api prakāśayati | tatra **dhīrodātto** yathā—

gambhīro vinayī kṣantā karuṇaḥ sudṛḍha-vrataḥ |

akatthano gūḍha-garvo dhīrodāttaḥ su-sattva-bhṛt || [bha.ra.si. 2.1.226] iti |

ete ca guṇā govardhanoddhāraṇādi-śakra-sambhāṣānta-līlāyāṁ vyaktāḥ santi | atha **dhīra-lalitaḥ—**

vidagdho nava-tāruṇyaḥ parihāsa-viśāradaḥ |

niścinto dhīra-lalitaḥ syāt prāyaḥ preyasī-vaśaḥ || [bha.ra.si. 2.1.230]

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

śama-prakṛtikaḥ kleśa-sahanaś ca vivecakaḥ |

vinayādi-guṇopeto dhīra-śānta udīryate || [bha.ra.si. 2.1.233]

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

mātsaryavān ahaṅkārī māyāvī roṣaṇaś calaḥ |

vikatthanaś ca vidvadbhir dhīroddhata udāhṛtaḥ || [bha.ra.si. 2.1.236]

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

athoddīpaneṣu kriyā līlā eva | tāś ca dvividhāḥ | tatra tat-sānnidhyena māyayā darśitāḥ | sṛṣṭy-ādayo māyikyaḥ | tadīya-śrī-vigraha-ceṣṭās tu smita-vilāsa-khelānṛtya-yuddhādayaḥ svarūpa-śaktimayyaḥ | śrī-vigrahasya svarūpānandaika-rūpatvāt | ramayātma-śaktyā yad yat kariṣyati [bhā.pu. 3.9.23] iti tṛtīya-stha-brahma-stavāc ca | īśvarasyāpi tasya vartata eva svābhāvikaṁ tad-icchā-kautukaṁ lokavat tu līlā-kaivalyam [ve.sū. 2.1.33] iti nyāyena | yathāha—

**eka eveśvaras tasmin sura-kārye sureśvaraḥ |**

**vihartu-kāmas tān āha samudronmathanādibhiḥ ||** [bhā.pu. 8.6.17]

eka eveśvaraḥ samartho’pīti ṭīkā ca | ata eva tat-taj-jāti-līlābhiniveśaḥ śrūyate, yathā viṣṇu-dharmottare—

yasyāṁ yasyāṁ yadā yonau prādurbhavati kāraṇāt |

tad-yoni-sadṛśaṁ vatsa tadā loke viceṣṭate ||

saṁhartuṁ jagadīśānaḥ samartho’pi tadā nṛpa |

tad-yoni-sadṛśopāyair vadhyān hiṁsati yādava || ity ādi |

|| 8.6 || śrī-śukaḥ || 150 ||

[151]

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

**evaṁ nigūḍhātma-gatiḥ sva-māyayā**

**gopātmajatvaṁ caritair viḍambayan |**

**reme ramā-lālita-pāda-pallavo**

**grāmyaiḥ samaṁ grāmya-vad īśa-ceṣṭitaḥ ||** [bhā.pu. 10.15.19]

śrī-nārāyaṇādi-rūpeṣu svāvirbhāveṣu ramā-lālita-pāda-pallavo’pi sveṣu alaukikeṣv api vraja-vāsiṣu nirīkṣya tad-vapur alam ambare carat [bhā.pu. 10.18.27] ity ādau haladhara īṣad atra sat iti nyāya-labdhena tal-līlā-mādhurya-sthitiḥ san laukikaṁ yad gopātmajatvaṁ tad eva alaukika-gopātmajamayiś caritair viḍambayan anukurvan reme svayam api ratim uvāha | atas tādṛśa-ramaṇeṣu yathā tad-icchā | na tathā ramā-lālita-pāda-pallavatve’pīti darśitam |

ramaṇam eva darśayati | yathādhunāpi grāmyair bālakaiḥ samaṁ kaścid grāmādhipa-bālako ramate tadvat | tat-tal-līlā-pradhāna eva ramate na tv aiśvarya-pradhāna ity arthaḥ | dṛśyate ca tat-tal-līlāveśaḥ | sa jāta-kopa-sphuritāruṇādharaḥ [bhā.pu. 10.9.6] ity ādau | raho’pi jāta-tādṛśa-bhāvāt | tān vīkṣya kṛṣṇaḥ [bhā.pu. 10.12.27] ity ādau bālānāṁ svakarāpacyutatājātānutāpād diṣṭa-kṛtatva-mananāc ca | ata eva tasya tat-tal-līlāsu lokānusāri yad yad buddhi-karma-sauṣṭhavaṁ tat tat suṣṭhu munibhir api sa-camatkāraṁ varṇyate | yathoktaṁ śrī-śukena jarāsandha-yuddhānte—

sthity-udbhavāntaṁ bhuvana-trayasya yaḥ

samīhite’nanta-guṇaḥ sva-līlayā |

ana tasya citraṁ para-pakṣa-nigrahas

tathāpi martyānuvidhasya varṇyate || [bhā.pu. 10.50.30] iti |

teṣu cariteṣu yad-alaukikam āsīt tad api tat-tal-līlā-rasa-mātrāsaktasya tasya svabhāva-siddhaiśvaryatvena līlākhyā śaktir eva svayaṁ sampāditavatīty āha īśaṁ tat-tal-līlocita-sughaṭa-durghaṭa-sarvārtha-sādhakaṁ ceṣṭitaṁ līlaiva yasya sa iti | yathoktam—

athovāca hṛṣīkeśaṁ nāradaḥ prahasann iva |

yoga-māyodayaṁ vīkṣya mānuṣīm īyuṣo gatim || [bhā.pu. 10.69.37]

yathā ca—

yady evaṁ tarhi vyādehī- ty uktaḥ sa bhagavān hariḥ |

vyādattāvyāhataiśvaryaḥ krīḍā-manuja-bālakaḥ || [bhā.pu. 10.8.36]

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

evaṁ śrī-dāmodara-līlāyāṁ yāvat tasya bandhanecchā na jātāsīt tāvad-rajju-paramparābhyas tasmin dvy-aṅgulādhikatva-prakāśaḥ | tad uktaṁ tad-dāmā [bhā.pu. 10.8.15] ity ādinā | yadā tu mātṛ-śrameṇa tad-icchā jātā tadā na tat-prakāśaḥ | tad uktaṁ—sva-mātuḥ svinna-gātrāyāḥ [bhā.pu. 10.9.18] ity ādinā |

evaṁ śrī-kṛṣṇa-kṛpā-dṛṣṭi-prabhāveṇaiva viṣamaya-mohāt sakhīnāṁ samuddharaṇaṁ tad-āveśenaiva dāvāgni-pāne cikīrṣita-mātre svayaṁ tan-nāśa ity ādikaṁ jñeyam | krīḍā-manuja-bālaka iti krīḍayā līlayā manujā-bālaka-sthitiṁ prāpto’pīty arthaḥ | anyatra ca krīḍā-mānuṣa-rūpiṇaḥ [bhā.pu. 10.16.68] iti | evaṁ kārya-mānuṣaḥ [bhā.pu. 10.16.60] ity atrāpi kāryaṁ krīḍaiva | tasmāt sādhu vyākhyātam evaṁ nigūḍhātma-gatiḥ ity ādi |

|| 10.15 || śrī-śukaḥ || 151 ||

[152]

anyatra ca pūrva-rītyaivāha—

**kṛtvā tāvantam ātmānaṁ yāvatīr gopayoṣitaḥ |**

**reme sa bhagavāṁs tābhir ātmārāmo’pi līlayā ||** [bhā.pu. 10.33.20]

tādṛśo’pi tābhiḥ saha reme | tasyāravinda-nayanasya [bhā.pu. 3.15.43] ity ādau cakāra teṣāṁ saṅkṣobham akṣara-juṣām api citta-tanvoḥ itivat | tatra sarvābhir eva yugapal-līlecchā yadā jātā tadaiva tāvat-prakāśā api tathaiva līlā-śaktyā ghaṭitā ity āha kṛtveti | līlayā līlā-śakti-dvāraiva, na tu sva-dvārā | tāvantam ātmānam ātmanaḥ prakāśaṁ kṛtvā prakaṭayya |

|| 10.33 || śrī-śukaḥ || 152 ||

[153]

tad evaṁ mādhurya-mayyā līlāyā utkarṣo darśitaḥ | asyāṁ mādhurya-mayyāṁ ca yugapad vicitra-līlā-vidhānasya tasyāpi ramaṇādhikya-hetutvena pūrva-darśita-vilāsa-mayy eva śrī-śukadevādīnām api śrī-śiva-brahmādīnām api parama-madhuratvena bhāsate | pūrvatra yathā itthaṁ satāṁ brahma-sukhānubhūtyā [bhā.pu. 10.12.11] ca tādṛśatvena varṇanāt | uttaratra śakra-śarva-parameṣṭhi-purogāḥ [bhā.pu. 10.35.15], kaśmalaṁ yayur ity ādiṣu tatraiva moha-śravaṇāc ca |

atha krīḍā-mānuṣa-rūpiṇas tasyānyā loka-maryādā-mayī dharmānuṣṭhāna-līlā tu dharma-vīrādi-bhaktānām eva madhuratvena bhāsate na tādṛśānām | yathāha—

**brahman dharmasya vaktāhaṁ kartā tad-anumoditā |**

**tac chikṣayan lokam imam āsthitaḥ putra mā khidaḥ ||** [bhā.pu. 10.69.60]

tatra hi śrī-nārado nānā-krīḍāntara-darśanena sukhaṁ labdhavān dharmānuṣṭhāna-darśanena tu khedaṁ tatrāha brahmann iti |

|| 10.69 || śrī-bhagavān nāradam || 153 ||

[154]

atha pūrvavad eva kaniṣṭha-jñāni-bhaktānām eva madhuratvena bhāsamānāṁ tad-audāsīnya-līlām apy āha—

**tasyaivaṁ ramamāṇasya saṁvatsara-gaṇān bahūn |**

**gṛhamedheṣu yogeṣu virāgaḥ samajāyata ||** [bhā.pu. 3.3.22]

gṛha-medheṣu gārhasthyocita-dharmānuṣṭhāneṣu vairāgyam audāsīnyam |

|| 3.3 || śrīmān uddhavo viduram || 154 ||

[155]

athoddīpaneṣu tadīya-dravyāṇi ca pariṣkārāstra-vādikra-sthāna-cihna-parivāra-bhakta-tulasī-nirmālyādīni | tatra pariṣkārā vastrālaṅkāra-puṣpādayaḥ | te ca tadīyās tat-svarūpa-bhūtatvenaiva bhagavat-sandarbhe darśitāḥ | tathāpi bhūṣaṇa-bhūṣaṇāṅgam [bhā.pu. 3.2.11] iti nyāyena tat-saundarya-saurabhyādi-pariṣkriyamāṇatayaiva taṁ pariṣkurvanti na kevala-sva-guṇena | sa ca tat-tad-rūpān tān sva-śakti-vilāsān prāpya svīya-tat-tad-guṇān viśeṣataḥ prakāśayatīti tasya tat-tad-apekṣāpi sidhyati | ata eva pītāmbara-dharaḥ sragvī sākṣān manmatha-manmathaḥ [bhā.pu. 10.32.2] ity ādau abhivyaktāsamordhva-saundaryasyāpi pariṣkāratvena varṇitayoḥ srak-pītāmbarayor api tādṛśatvaṁ gamyate | īdṛśāny eva vāsāṁsi nityaṁ giri-vanecarāḥ [bhā.pu. 10.41.35] iti rajaka-vākyaṁ tv āsura-dṛṣṭyā śrī-viṣṇu-purāṇe laukika-dṛṣṭyāpi suvarṇāñjana-cūrṇābhyāṁ tau tadā bhūṣitāmbarau [vi.pu. 5.9.5] ity uttamāgamatvāvagamāt | tathā mūle ca śyāmaṁ hiraṇya-paridhim [bhā.pu. 10.23.22] ity ādi | āstāṁ tad api kāliya-varuṇa-govindābhiṣeka-kartṛ-mahendrādy-upahṛtāsakhya-vastrādīnāṁ tad-dine cāvaśyaṁ vicitra-parihitānāṁ tenānyathā pratīyamānatvam eva jāyate | tataḥ kaṁsāhṛta-vāsasāṁ svīkāraś ca tadīya-svarūpa-śaktyaika-prādurbhāva-rūpāṇāṁ narakāhṛta-kanyānām iveti jñeyam | athāstrāṇi yaṣṭi-cakrādīni | vāditrāṇi veṇu-śaṅkhādīni | sthānāni vṛndāvana-mathurādīni | cihnāni padāṅkādīni | parivārā gopayādavādyāḥ | nirmalyāṇi gopī-candanādīni yathāyathaṁ tatra tatra jñeyāni | athoddīpaneṣu kālāś ca tadīya-janmāṣṭamyādayaḥ | tathā bhaktasya sva-yogyatā ca tad-uddīpanatvena dṛśyate | yathā—

**tato rūpa-guṇaudārya- sampannā prāha keśavam |**

**uttarīyāntam ākṛṣya smayantī jāta-hṛc-chayā ||** [bhā.pu. 10.42.9]

spaṣṭam |

|| 10.42 || śrī-śukaḥ || 155 ||

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tathā tad-rasa-viśeṣeṣu śrī-bhagavad-aṅga-viśeṣā api uddīpana-vaiśiṣṭyaṁ bhajante | yathā—

**śriyo nivāso yasyoraḥ pāna-pātraṁ mukhaṁ dṛśām |**

**bāhavo loka-pālānāṁ sāraṅgāṇāṁ padāmbujam ||** [bhā.pu. 1.11.27]

śriyaḥ preyasyāḥ | yāḥ sarveṣām eva priya-vargāṇāṁ dṛśaś cakṣūṁṣi tāsām | loka-pālānāṁ pālyānām | sāraṅgāṇāṁ sarveṣām api bhaktānāṁ nivāsa āśrayaḥ | yathāsvaṁ bhāvoddīpanatvāt |

|| 1.11 || śrī-sūtaḥ || 156 ||

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kvacid virodhino’pi pratiyogi-mukhena tad-uddīpanā bhavanti | sūryādi-tāpā iva jalābhilāṣasya | yathā—

**śrutvaitad bhagavān rāmo vipakṣīya-nṛpodyamam |**

**kṛṣṇaṁ caikaṁ gataṁ hartuṁ kanyāṁ kalaha-śaṅkitaḥ ||**

**balena mahatā sārdhaṁ bhrātṛ-sneha-pariplutaḥ |** [bhā. 10.53.20-21] ity ādi |

evaṁ vātsalyādau śrī-kṛṣṇasya dhūli-paṅka-krīḍādi-kṛta-mālinyādayo’pi jñeyāḥ | kānta-bhāvādau vṛddhādi-prātikūlyādayo’pi yadā ca te bhayānakādi-gauṇa-rasa-saptakaṁ janayanti tadāpi pañca-vidha-mukhya-prīti-rasa-poṣakatām eva prapadyante | yathoktaṁ bhakti-rasāmṛta-sindhau—

amī pañcaiva śāntādyā harer bhakti-rasā matāḥ |

eṣu hāsyādayaḥ prāyo bibhrati vyabhicāritām || [bha.ra.si. 4.7.14] iti |

|| 10.53 || śrī-śukaḥ || 157 ||

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tad evam uddīpanā uddiṣṭāḥ | eṣu ca śrī-vṛndāvana-sambandhinas tu prakṛṣṭāḥ | aho yatra sarveṣām eva parama-prīty-ekāspadasya śrī-kṛṣṇasyāpi parama-prīty-āspadatvaṁ śrūyate—vṛndāvanaṁ govardhanam [bhā.pu. 10.11.16] ity ādau, ślāghitaṁ ca svayam eva aho amī deva-varāmarārcitam [bhā.pu. 10.15.5] ity ādibhiḥ |

tathā tadīya-parama-bhaktaiś ca tad bhūri-bhāgyam iha janma [bhā.pu. 10.14.34] ity ādinā, āsām aho caraṇa-reṇu-juṣām [bhā.pu. 10.47.61] ity ādinā, vṛndāvanaṁ sakhi bhuvo vitanoti kīrtiṁ [bhā.pu. 10.21.10] ity ādinā ca | ata eva śrī-kṛṣṇasyāpi tatrasthāḥ prakāśā līlāś ca parama-varīyāṁsaḥ | yathā trailokya-saṁmohana-tantre tadīya-śrīmad-aṣṭādaśākṣara-prastāve—

santi tasya mahā-bhāgā avatārāḥ sahasraśaḥ |

teṣāṁ madhye’vatārāṇāṁ bālatvam atidurlabham || iti |

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

garbhastha-sadṛśo jñeya āṣṭamād vatsarāc chiśuḥ |

bālaś cāṣoḍaśād varṣāt paugaṇḍaś ceti procyate || iti |

anyatra ca ślāghitam—

**nandaḥ kim akarod brahman śreya evaṁ mahodayam |**

**yaśodā ca mahā-bhāgā papau yasyāḥ stanaṁ hariḥ ||**

**pitarau nānvavindetāṁ kṛṣṇodārārbhakehitam |**

**gāyanty adyāpi kavayo yal loka-śamalāpaham ||** [bhā.pu. 10.8.46-47]

ata eva ekādaśe sarva-śrī-kṛṣṇa-carita-kathānte sāmānyataḥ śrī-kṛṣṇa-caritasya bhakty-uddīpanatvam uktvā vaiśiṣṭya-vivakṣayā bālya-caritasya pṛthag-uktiḥ—

itthaṁ harer bhagavato rucirāvatāra-

vīryāṇi bāla-caritāni ca śantamāni |

anyatra ceha ca śrutāni gṛṇan manuṣyo

bhaktiṁ parāṁ paramahaṁsa-gatau labheta || [bhā.pu. 11.31.28] iti |

so’yaṁ ca tat-prakāśa-līlānām utkarṣo bahu-vidhaḥ | aiśvarya-gatas tāvat satya-jñānānantānanda-mātraika-rasa-mūrti-brahmāṇḍa-koṭīśvara-darśanādau | kāruṇya-gataś ca pūtanāyām api sākṣān mātṛ-gati-dāne, mādhurya-gatas tu tāv aṅghri-yugmam anukṛṣya sarīsṛpantau [bhā.pu. 10.8.22] ity ādau, vatsān muñcan kvacid asamaye [bhā.pu. 10.8.29] ity ādau, gopībhiḥ stobhito’nṛtyat [bhā.pu. 10.11.7] ity ādau, kvacid vādayato veṇum [bhā.pu. 10.11.39] ity ādau, kvacid vināśāya mano dadhad vrajāt [bhā.pu. 10.21.1] ity ādau, kvacid gāyati gāyatsu [bhā.pu. 10.15.10] ity ādau, taṁ go-rajaś churita-kuntala-baddha-barha- [bhā.pu. 10.15.42] ity ādau, kṛṣṇasya nṛtyataḥ kecid [bhā.pu. 10.18.10] ity ādau, dhenavo manda-gāminyaḥ [bhā.pu. 10.20.26] ity ādau, akṣaṇvatāṁ phalam [bhā.pu. 10.21.7] ity ādau, śyāmaṁ hiraṇya-paridhim [bhā.pu. 10.23.22] ity ādau, bhagavān api tā rātrīḥ [bhā.pu. 10.29.1] ity ādau, vāma-bāhu-kṛta-vāma-kapolaḥ [bhā.pu. 10.35.2] ity ādau ca | kiṁ bahunā, sarvatraiva sahṛdayaiḥ sarva evāvagantavyaḥ |

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

nṛtyaṁ viluṭhitaṁ gītaṁ krośanaṁ tanu-moṭanam |

huṅkāro jṛmbhaṇaṁ śvāsa-bhūmā lokānapekṣitā |

lālā-sravo’ṭṭahāsaś ca ghūrṇā-hikkādayo’pi ca || [bha.ra.si. 2.2.2] iti |

atha sāttvikāḥ antar-vikāraika-janyāḥ | yatrāntar-vikāro’pi tad-aṁśa iti bhāvatvam api teṣāṁ manyante | tatra—

te stambha-sveda-romāñcāḥ svara-bhedo’tha vepathuḥ |

vaivarṇyam aśru pralaya ity aṣṭau sāttvikāḥ smṛtāḥ || [bha.ra.si. 2.3.16]

eṣu pralayo naṣṭa-ceṣṭatā | bhagavat-prīti-hetuka-pralaye ca bahiś-ceṣṭā-nāśaḥ | na tv antar-bhagavat-sphūrty-āder api | yathoktaṁ śrīmad-uddhavam uddiśya—

sa muhūrtam abhūt tūṣṇīṁ kṛṣṇāṅghri-sudhayā bhṛśam |

tīvreṇa bhakti-yogena nimagnaḥ sādhu nirvṛtaḥ || [bhā.pu. 3.2.4] ity ādinā |

śanakair bhagaval-lokān nṛlokaṁ punar āgataḥ || [bhā.pu. 3.2.6] ity antena |

yathā gāruḍe—

jāgrat-svapna-susupteṣu yoga-sthasya ca yoginaḥ |

yā kācin manaso vṛttiḥ sā bhaved acyutāśrayaḥ || iti |

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

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

nirvedo’tha viṣādo dainyaṁ glāni-śramau ca mada-garvau |

śaṅkā-trāsāvegā unmādāpasmṛtī tathā vyādhiḥ ||

moho mṛtir ālasyaṁ jāḍyaṁ vrīḍāvahitthā ca |

smṛtir atha vitarka-cintā-mati-dhṛtayo harṣa utsukatvaṁ ca ||

augryam arṣāsūyāś cāpalyaṁ caiva nidrā ca |

suptir bodha itīme bhāvā vyabhicāriṇaḥ samākhyātāḥ || [bha.ra.si. 2.4.4-6]

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

athaitat-saṁvalanātmako bhagavat-prītimayo raso’pi vyañjita eva—

smarantaḥ smārayantaś ca mitho’ghaugha-haraṁ harim |

bhaktyā sañjātayā bhaktyā bibhraty utpulakāṁ tanum ||

kvacid rudanty acyuta-cintayā kvacid

dhasanti nandanti vadanty alaukikāḥ |

nṛtyanti gāyanty anuśīlayanty ajaṁ

bhavanti tūṣṇīṁ param etya nirvṛtāḥ || [bhā.pu. 11.3.31-32] ity anena |

atra harir ālambano vibhāvaḥ | smaraṇam uddīpanaḥ | smāraṇādika udbhāsvarākhyo ‘nubhāvaḥ | pulakaḥ sāttvikaḥ | cintādayaḥ sañcāriṇaḥ | saṁjātayā bhaktyeti sthāyī | bhavanti tūṣṇīṁ param etya nirvṛtā iti tat-saṁvalanam | paraṁ parama-rasātmakaṁ vastv ity arthaḥ |

eṣa ca bhagavat-prīti-maya-rasaḥ pañcadhā prīter bheda-pañcakena | te ca jñāna-bhakti-maya-bhakti-maya-vatsala-maitrī-mayojjvalākhyāḥ krameṇa jñeyāḥ | eteṣāṁ ca sthāyināṁ bhāvāntarāśrayatvāt niyatādhāratvāc ca mukhyatvam | tat-prīti-sambandhenaiva bhāgavata-rasāntaḥ-pātāt pañca-vidheṣu priyeṣu kādācitkodbhavatvenāniyatādhāratvāc ca gauṇatā | tatas tadīya-rasānām api gauṇatā | tatra mukhyāḥ madhureṇa samāpayet iti nyāyena gauṇa-rasānāṁ rasābhāsānām apy upari vivaraṇīyāḥ |

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

adbhuto hāsya-vīrau ca raudro bhīṣaṇa ity api |

bībhatsaḥ karuṇaś ceti gauṇāḥ sapta rasāḥ smṛtāḥ ||

tatra tat-prītimayo’yam **adbhuto rasaḥ** | yatrālambano lokottarākasmika-kriyādimattvena vismaya-viṣayaḥ śrī-kṛṣṇaḥ | tad-ādhāras tat-priyaś ca | uddīpanās tādṛśa-tac-ceṣṭāḥ | anubhāvāḥ netra-vistārādyāḥ | vyabhicāriṇaś cāvega-harṣajādy-ādyāḥ | sthāyī tat-prītimayo vismayaḥ | tad-udāharaṇaṁ ca—

citraṁ bataitad ekena vapuṣā yugapat pṛthak |

gṛheṣu dvy-aṣṭa-sāhasraṁ striya eka udāvahat || [bhā.pu. 10.69.2] ity ādikaṁ jñeyam |

atha tan-mayo **hāsyo rasaḥ** | tatrālambanaś ceṣṭā-vāg-veṣa-vaikṛtya-viśeṣavattvena tat-prīti-maya-hāsa-viṣayaḥ śrī-kṛṣṇaḥ | tad-ādhāras tat-priyaś ca | tathā yadi tad-viśeṣavattvenaiva tat-priyāpriyau ca tat-prītimaya-hāsa-viṣayau bhavatas tadāpi tat-kāraṇasya prīter viṣayaḥ śrī-kṛṣṇa iti sa eva mūlam ālambanam | hāsyasyāpi tad-viśiṣṭatvenaiva pravṛttes tu sutarām eva | ataḥ kevalasya hāsāṁśasya viṣayatvena vikṛta-tat-priyāpriyau bahiraṅgāv evāvalambanāv iti | evaṁ dāna-yuddha-vīra-rasādiṣv api jñeyam | uddīpanās tu taj-janakasya ceṣṭāvāg-veṣa-vaikṛtādayaḥ | anubhāvāś ca nāsauṣṭha-gaṇḍaki-spandanādayaḥ | vyabhicāriṇo harṣālasyāvahitthādayaḥ | sthāyī ca tat-prītimayo hāsaḥ | sa ca sva-viṣayānumodanātmakas tad-utprāsātmako vā ceto-vikāśaḥ | tatas tad-ātmakatvena viṣayo’py asyāsti | tasyodāharaṇe ‘numodanātmako yathā—vatsān muñcan kvacid asamaye krośa-sañjāta-hāsaḥ [bhā.pu. 10.8.29] ity ādi, hastāgrāhye racayati vidhiṁ [bhā.pu. 10.8.30] iti, evaṁ dhārṣṭyāny uśati kurute [bhā.pu. 10.8.31] ity ādi itthaṁ strībhiḥ sabhana-nayana-śrī-mukhālokinībhir vyākhyātārthā prahasitamukhī na hy upālabdhum aicchat ity antam | vyākhyātas tadīya-cāpalya-lakṣaṇo’rtho yasyai sā |

|| 10.8 || śrī-śukaḥ || 158 ||

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**utprāsātmako** yathā—

**tāsāṁ vāsāṁsy upādāya nīpam āruhya satvaraḥ |**

**hasadbhiḥ prahasan bālaiḥ parihāsam uvāca ha ||** [bhā.pu. 10.22.9]

spaṣṭam |

|| 10.22 || śrī-śukaḥ || 159 ||

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yathā ca—

**katthanaṁ tad upākarṇya pauṇḍrakasyālpa-medhasaḥ |**

**ugrasenādayaḥ sabhyā uccakair jahasus tadā ||** [bhā.pu. 10.66.7]

spaṣṭam |

|| 10.66 || śrī-śukaḥ || 160 ||

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atha **tat-prīti-mayo vīra-rasaḥ** | tatra vīra-rasaś caturdhā dharma-dayā-dāna-yuddhātmakatvenotsāhasya sthāyinaś cāturvidhyāt | tatra **dharma-vīra-rasaḥ** | tatrālambano dharma-cikīrṣātiśaya-lakṣaṇasya dharmotsāhasya viṣayābhāvāt prītimayatvenaiva labdho viṣayaḥ śrī-kṛṣṇaḥ | tad-ādhāras tad-bhaktaś ca | uddīpanāḥ sac-chāstra-śravaṇādayaḥ | anubhāvā vinaya-śraddhādayaḥ | vyabhicāriṇo mati-smṛty-ādayaḥ | sthāyī tat-prītimayo dharmotsāhaḥ | tad-udāharaṇaṁ ca—

kratu-rājena govinda rājasūyena pāvanīḥ |

yakṣye vibhūtīr bhavatas tat sampādaya naḥ prabho || [bhā.pu. 10.72.3] ity ādikam |

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

kṛcchra-prāpta-kuṭumbasya kṣut-tṛḍbhyāṁ jāta-vepathoḥ |

atithir brāhmaṇaḥ kāle bhoktu-kāmasya cāgamat ||

tasmai saṁvyabhajat so’nnam ādṛtya śraddhayānvitaḥ |

hariṁ sarvatra sampaśyan [bhā.pu. 9.21.5-6] ity ārabhya,

**evaṁ (iti) prabhāṣya pānīyaṁ mriyamāṇaḥ pipāsayā**

**pulkasāyādadād dhīro nisarga-karuṇo nṛpaḥ |**

**tasya tribhuvanādhīśāḥ phaladāḥ phalam icchatām**

**ātmānaṁ darśayāṁ cakrur māyā viṣṇu-vinirmitāḥ ||** [9.21.15] ity antam |

spaṣṭam |

|| 9.21 || śrī-śukaḥ || 161 ||

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atho tan-mayo **dāna-vīra-rasaḥ** | dvidhā cāyaṁ sampadyate | bahu-pradatvena samupasthita-durāpārtha-tyāgena ca | tatra prathamasyālambanam anya-sampradānake ca dāne dāna-dravyeṇa tat-tṛpter eva mukhyoddeśena tad-uddeśe paryavasānāt | tat-sampradānake tu spaṣṭa-tad-uddeśād ditsātiśaya-lakṣaṇasya dānotsāhasya viṣayaḥ śrī-kṛṣṇas tad-ādhāras tat-priyaś ca | anyaḥ sampradāna-vīra-rasas tu bahiraṅgaḥ | uddīpanāḥ sampradāna-vīkṣādyāḥ | anubhāvā vāñchādhika-dāna-smitādyāḥ | vyabhicāriṇo vitarkautsukya-harṣādyāḥ | sthāyī tat-prītimayo dānotsāhaḥ | udāharaṇaṁ ca—**nandas tv ātmaja utpanne jātāhlādo mahāmanāḥ** [bhā.pu. 10.5.1] ity ādi | spaṣṭam |

|| 10.5 || śrī-śukaḥ || 162 ||

tathā,

**evaṁ śaptaḥ sva-guruṇā satyān na calito mahān |**

**vāmanāya dadāv enām arcitvodaka-pūrvakam ||** [bhā.pu. 8.20.16]

etāṁ pṛthvīm |

|| 8.20 || śrī-śukaḥ || 163 ||

[164]

atha dvitīyasyālambanaḥ | upasthita-durāpārtha-tyāgecchātiśaya-lakṣaṇasya tad-utsāhasya dharmotsāhavad eva viṣayaḥ śrī-kṛṣṇas tad-ādhāras tad-bhaktaś ca | uddīpanāḥ kṛṣṇālāpa-smitādayaḥ | anubhāvās tad-utkarṣa-varṇana-draḍhimādayaḥ | sañcāriṇo dhṛti-pracurāḥ | sthāyī tat-prīti-mayas tyāgotsāhaḥ | tad-udāharaṇam—sālokya-sārṣṭi-sārūpya- [bhā.pu. 3.29.13] ity ādikam eva |

atha tan-mayo **yuddha-vīra-rasaḥ** | tatra yoddhā tat-priyatamaḥ | tasyaiva tat-prīti-maya-yuddhotsāhāt | pratiyoddhā tu krīḍā-yuddhe śrī-kṛṣṇo vā tat-puras tasyaiva mitra-viśeṣo vā | sākṣād yuddhe punas tat-pratipakṣaḥ | tatra śrī-kṛṣṇa-pratiyoddhṛkatve tat-prītimaya-yuyutsātiśaya-lakṣaṇa-tad-utsāha-viṣayatayā tasyaivālambanatvaṁ sarvathā siddham | itara-pratiyoddhṛkatve’pi hāsya-rasavat tat-prītimayatvena mūlam ālambanatvaṁ tasyaiva | tat-pratipakṣas tu yuyutsāṁśa-mātrasya bahiraṅga ālambanaḥ | tatra yoddhṛ-pratiyoddhārau mitra-viśeṣāvādhāratva-viṣayatvābhyām ālambanāv iti | uddīpanāḥ pratiyoddhṛka-smitādayaḥ | anubhāvāḥ yoddhṛka-smitādayaḥ | vyabhicāriṇo garvāvegādayaḥ | sthāyī tat-prīti-mayo yoddhotsāhaḥ | udāharaṇaṁ ca trividha-pratiyoddhṛ-krameṇa—

**bhrāmaṇair laṅghanaiḥ kṣepair āsphoṭana-vikarṣaṇaiḥ |**

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

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

tathā gāṇḍīva-dhanvānaṁ vikrīḍan madhusūdanaḥ |

jigāya bharata-śreṣṭhaṁ kuntyāḥ pramukhato vibhuḥ || iti |

|| 10.18 || śrī-śukaḥ || 164 ||

[165]

tathā—

**rāma-kṛṣṇādayo gopā nanṛtur yuyudhur jaguḥ ||** [bhā.pu. 10.18.12]

atra tad-agre pare’pi gopās taṁ santoṣayanto yuyudhur ity āgatam |

|| 10.18 || śrī-śukaḥ || 165 ||

[166]

tathā jarāsandha-vadhe—

**sañcintyāri-vadhopāyaṁ bhīmasyāmogha-darśanaḥ |**

**darśayām āsa viṭapaṁ pāṭayann iva saṁjñayā ||**

**tad vijñāya mahā-sattvo bhīmaḥ praharatāṁ varaḥ |**

**gṛhītvā pādayoḥ śatruṁ pātayām āsa bhū-tale ||** [bhā.pu. 10.72.41-42]

spaṣṭam |

|| 10.72 || śrī-śukaḥ || 166 ||

[167]

atha **tat-prītimayo raudra-rasaḥ** | tatrālambanas tat-prīti-maya-krodhasya viṣayaḥ śrī-kṛṣṇas tad-ādhāras tat-priya-janaś ca | tasya viṣayaś cet tad-dhitas tad-ahitaḥ svāhito vā bhavati tad-ādi pūrvavat tat-prīter viṣayatvena tasyaiva mūlam ālambanatvam | anye tu krodhāṁśa-mātrasya bahiraṅgālambanāḥ | tatra pramādādinā śrī-kṛṣṇāt sakhyā atyāhite sakhyāḥ krodha-viṣayaḥ śrī-kṛṣṇaḥ | tena badhvādīnām avagate saṅgame vṛddhādīnāṁ ca sa eva | atha tad-dhitaś ca pramādena tad-anavekṣaṇād anyasya krodha-viṣayaḥ syāt | tad-ahito daityādiḥ | svāhitas tu svasya tat-sambandha-bādhakaḥ |

athoddīpanāḥ krodha-viṣayasyāvajñādayaḥ | anubhāvāḥ hasta-niṣpeṣādayaḥ | vyabhicāriṇa āvegādayaḥ | sthāyī tat-prītimayaḥ krodhaḥ | vṛddhāyās tat-prītimayaḥ krodhaḥ | vṛddhayās tat-prītimayatvaṁ vraja-janatvāt tadāpi svābhāvikyāḥ prīter antarbhāva-mātreṇa anveṣāṁ tad-vikāratvena | tac ca tasyaiva maṅgala-kāmanā-prāyatayā | tatra pūrveṣāṁ trayāṇām udāharaṇam anyatrānveṣyam | uttarayor dvayos tu yathā—

**tataḥ pāṇḍu-sutāḥ kruddhā matsya-kaikaya-sṛñjayāḥ |**

**udāyudhāḥ samuttasthuḥ śiśupāla-jighāṁsavaḥ ||** [bhā.pu. 10.74.41]

spaṣṭam |

|| 10.74 || śrī-śukaḥ || 167 ||

[168]

tathā—

**maitad-vidhasyākaruṇasya nāma bhūd**

**akrūra ity etad atīva dāruṇaḥ |**

**yo’sāv anāśvāsya su-duḥkhitaṁ janaṁ**

**priyāt priyaṁ neṣyati pāram adhvanaḥ ||** [bhā.pu. 10.39.26]

spaṣṭam |

|| 10.39 || śrī-gopyaḥ || 168 ||

[169]

atha **tat-prītimayo bhayānaka-rasaḥ** | tatrālambanaś cikīrṣita-tat-pīḍanād dāruṇāt yat tadīya-prīti-mayaṁ bhayaṁ tasya viṣayaś śrī-kṛṣṇaḥ | tad-ādhāras tat-priya-janaś ca | kiṁ ca svasya tad-vicchedaṁ kurvāṇād yat tādṛśaṁ bhayaṁ yac ca svāparādha-kadarthitān śrī-kṛṣṇād eva vā syāt tasya tasya sva-viṣayakatve’pi pūrvavat prīter viṣayatvāt śrī-kṛṣṇa eva mūlālambanaḥ | bhaya-hetus tūddīpana eva bhavet | vibhāvyate his ratyādir yatra [bhā.pu. 2.1.10] iti saptamy-arthatvasya pūrvatraiva vyāpteḥ | yeneti tṛtīyārthasya tūttaratraiva vyāpteś ca | sva-viṣayatve tu ya eva viṣayaḥ sa evādhāra iti bhayāṁśa-mātra-viṣayatvena pūrvavad bahiraṅga evālambano’sau | tad-ādhāratvena tv antaraṅgo’pi |

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

**janma te mayy asau pāpo mā vidyān madhusūdana |**

**samudvije bhavad-dhetoḥ kaṁsād aham adhīra-dhīḥ ||** [bhā.pu. 10.3.29]

atra viṣayatvenaiva hetutvaṁ na tu kārakāntaratvena |

|| 10.3 || śrī-devakī śrī-bhagavantam || 169 ||

[170]

tathā śaṅkhacūḍa-daurātmye—

**krośantaṁ kṛṣṇa rāmeti vilokya sva-parigraham ||** [bhā.pu. 10.34.27] iti |

spaṣṭam |

|| 10.34 || śrī-śukaḥ || 170 ||

[171]

**ataḥ (atha) kṣamasvācyuta me rajo-bhuvo**

**hy ajānatas tvat-pṛthagīśa-māninaḥ |**

**ajāvalepāndhatamo’ndhacakṣuṣa**

**eṣo’nukampyo mayi nāthavān iti ||** [bhā.pu. 10.14.10]

spaṣṭam |

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

[172]

atha **tan-mayo bībhatsa-rasaḥ** | atrāpi anya-jugupsāyās tat-prītimayatvena pūrvavat tat-prīti-viṣayatvāc chrī-kṛṣṇa eva mūlālambanaḥ | tad-ādhāras tat-priya-janaś ca | jugupsā-mātrāṁśasya viṣayo’nyas tu bahiraṅgālambanaḥ | uddīpanā anya-gatāmedhyatādayaḥ | anubhāvāḥ niṣṭhīvanādayaḥ | vyabhicāriṇo viṣādādayaḥ | sthāyī ca tat-prīti-mayī jugupsā | udāharaṇaṁ ca tvak-śmaśrū-roma-nakha-keśa-pinaddham [bhā.pu. 10.60.45] ity ādikam | śrī-rukmiṇī-vākyam eva |

atha **tan-prīti-mayaḥ karuṇa-rasaḥ** | tatrālambanaḥ kevala-bandhu-bhāva-maya-premṇāniṣṭhāptipadatāvedyatvena tat-prītimaya-karuṇā-viṣayaḥ śrī-kṛṣṇas tad-ādhāras tat-priyaś ca | uddīpanās tat-karma-guṇa-rūpādyāḥ | anubhāvā mukha-śoṣa-vilāpādyāḥ | vyabhicāriṇo jāḍya-nirvedādayaḥ | sthāyī ca tat-prīti-mayaḥ śokaḥ | udāharaṇaṁ ca—

**antar hrade bhujaga-bhoga-parītam ārāt**

**kṛṣṇaṁ nirīham upalabhya jalāśayānte |**

**gopāṁś ca mūḍha-dhiṣaṇān paritaḥ paśūṁś ca**

**saṅkrandataḥ parama-kaśmalam āpur ārtāḥ ||** [bhā.pu. 10.16.19]

spaṣṭam |

|| 10.16 || śrī-śukaḥ || 172 ||

[173]

atha kṛṣṇa-prītimato janasya ca yady anyo’pi tat-kṛpā-hīno janaḥ śocanīyo bhavati tadā tatrāpi tan-maya eva karuṇaḥ syāt | yathā—

**na te viduḥ svārtha-gatiṁ hi viṣṇuṁ**

**durāśayā ye bahir-artha-māninaḥ |**

**andhā yathāndhair upanīyamānās**

**te’pīśa-tantryām uru-dāmni baddhāḥ ||** [bhā.pu. 7.5.31]

spaṣṭam |

|| 7.5 || śrī-prahlādo guru-putram || 173 ||

[174]

kiṁ ca, ta eva vismayādayo yadi śrī-kṛṣṇādhārā bhavanti ta eva tat-prīti-maya-citteṣu sañcaranti, tadāpi tat-prīti-mayādbhuta-rasādayo bhavanti | yathā—aho amī deva-varāmarārcitam [bhā.pu. 1.15.5] ity ādiṣu ajāta-prītīnāṁ tu tat-sambandhena ye vismayādayo bhāvās tadīya-ramāś ca dṛśyante te’tra tad-anukāriṇa eva jñeyāḥ |

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

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

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

atha tatra mukhyasya mukhya-saṅgaty-ābhāsitvaṁ, yathā—

sa vai kilāyaṁ puruṣaḥ purātano

ya eka āsīd aviśeṣa ātmani | [bhā.pu. 1.10.21] iti |

**nūnaṁ vrata-snāna-hutādineśvaraḥ**

**samarcito hy asya gṛhīta-pāṇibhiḥ |**

**pibanti yāḥ sakhy adharāmṛtaṁ muhur**

**vraja-striyaḥ sammumuhur yad-āśayāḥ ||** [bhā.pu. 1.10.28] ity ādy-antam |

jñāna-vivekādi-prakāśenātra hi śānta evopakrāntaḥ | upasaṁhṛtaś cojjvalaḥ | tena cāsya vastalenaiva milane saṅkoca eveti parasparam ayogya-saṅgatyābhāsyate | atra samādhīyate cānyaiḥ | sa vai kila ity ādikam anyāsāṁ vākyam | nūnam ity ādikaṁ tv anyāsām | evaṁvidhā vadantīnām [bhā.pu. 1.10.31] ity ādi śrī-sūta-vākyaṁ ca sarvānandana-param eveti |

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

[175]

tathā—

**athābhaje tvākhila-pūruṣottamaṁ**

**guṇālayaṁ padma-kareva lālasaḥ |**

**apy āvayor eka-pati-spṛdhoḥ kalir**

**na syāt kṛta-tvac-caraṇaika-tānayoḥ ||**

**jagaj-jananyāṁ jagad-īśa vaiśasaṁ**

**syād eva yat-karmaṇi naḥ samīhitam**

**karoṣi phalgv apy uru dīna-vatsalaḥ**

**sva eva dhiṣṇye’bhiratasya kiṁ tayā ||** [bhā.pu. 4.20.27-28] ity ādi |

atra dāsa-bhāvākhya-bhakti-mayasya prakṛtatvena yogyasya tad-ayogyojjvala-saṅgatyābhāsitatvam | tatra dāsa-bhāvas tat-prakaraṇa-siddha eva | ujjvala-saṅgatiś ca padma-kareva lālasa ity ādināvagamyate | atra samādhānaṁ ca | na khalv asya tadvat kānta-bhāva-vāsanā jātā kintu bhakti-vāsanaiva | dṛṣṭāntas tatra tasyā bhakty-aṁśa eva | tayā spardhā tu tat-parama-kṛponnaddhatvena vīrākhya-dāsatāṁ prāptasya nāyogyeti | anye tv evaṁ manyante | tat khalu tadīya-dīna-viṣayaka-kṛpā-sūcaka-sva-prema-vacana-vinoda-mātraṁ, na tu lakṣmī-spardhāvaham | karoṣi phalgv apy uru dīna-vatsalaḥ [bhā.pu. 4.20.28] iti svasmiṁs tucchatva-mananāt | evaṁ śrī-trivikrameṇa bali-śirasi caraṇe’rpite nemaṁ viriñco labhate prasādam [bhā.pu. 8.23.6] iti śrī-prahlāda-vākyam api dṛṣṭam | śrī-nṛsiṁha-kṛpāyāṁ svānukampāyām api—

kvāhaṁ rajaḥ-prabhava īśa tamo’dhike’smin

jātaḥ suretara-kule kva tavānukampā |

na brahmaṇo na tu bhavasya na vai ramāyā

yan me’rpitaḥ śirasi padma-karaḥ prasādaḥ || [bhā.pu. 7.9.26]

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

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

[176]

tathā śrī-vasudevādīnām api pitrāditvena vātsalyasya tad-ayogya-bhakti-maya-saṅgaty-ābhāsitatvaṁ tatra tatra dṛśyate | tatra samādhānaṁ cāgre | atha baladevādāv ity ādau cintyam | manaso vṛttayo naḥy syuḥ [bhā.pu. 10.47.66] ity ādikāni śrī-vrajeśvarādi-vākyāni tu na tādṛśāni | abhiprāya-viśeṣeṇa vatsala-rasasyaiva puṣṭatayā sthāpayiṣyamāṇatvāt | tathā—

**kim asmābhir anirvṛttaṁ deva-deva jagad-guro |**

**bhavatā satya-kāmena yeṣāṁ vāso guror abhūt ||** [bhā.pu. 10.80.44] ity ādi |

atha sakhyamayasyaiśvarya-jñāna-saṁvalita-bhakti-maya-saṅgamenābhāsīkṛtiḥ | asya śrīdāma-viprasya sakhyaṁ hi kṛṣṇasyāsīt sakhā kaścit [bhā.pu. 10.80.6] ity ādinā, kathayañcakratuḥ [bhā.pu. 10.80.27] ity ādau, karau gṛhya parasparam ity anena ca prakṛtaṁ dṛśyate iti | atra ca samādhānaṁ śrī-baladevādivad eva cintyam |

|| 10.80 || śrī-śukaḥ || 176 ||

[177]

tathā—

**tvaṁ nyasta-daṇḍa-munibhir gaditānubhāva**

**ātmātma-daś ca jagatām iti me vṛto’si ||** [bhā.pu. 10.60.39] iti |

ātmā paramātmā | ātmado mokṣeṣu tat-tad-ātmāvirbhāva-prakāśakaḥ | atra kāntātvena yogya ujjvala ātmādi-śabda-vyañjita-tad-ayogya-śānta-saṅgamenābhāsyate | atra samādhīyate ca | asyāḥ svīyātvena kānta-bhāve dāsītvābhimānamayī bhaktir api yujyata eva pativratā-śiromaṇitvāt | yathoktaṁ tad-ādyā evoddiśya—dāsī-śatā api vibhor vidadhuḥ sma dāsyam [bhā.pu. 10.59.4] iti | śrī-rukmiṇyās tu lakṣmī-rūpatvenaiśvarya-svarūpa-jñāna-miśra-tādṛśa-bhakti-miśra-kānta-bhāvatvād atra tādṛśa-bhakti-mātra-poṣāya tādṛg apy uktaṁ yuktam iti |

|| 10.60 || śrī-rukmiṇī || 177 ||

[178]

atha tan-mādhurya-mātrānubhavamaya-kevala-kānta-bhāvānām api śrī-vraja-devīnāṁ na khalu gopikānandano bhavān [bhā.pu. 10.31.4] ity ādiṣu yā śāntādi-saṅgatir dṛśyate, sā tu purataḥ sopālambhādi-śleṣa-vāg bhaṅgi-mayatvena vyākhyāsyamānatvāt | pratyuta rasollāsāyaiva syāt | tathā baddhānyathā srajā kācit [bhā.pu. 10.30.23] ity ādau vātsalya-saṅgatiḥ saṅgaty-antareṇa vyākhyāsyate | tathā prakṛtojjvale rase rāsa-varṇane duḥsaha-preṣṭha-virahaḥ [bhā.pu. 10.29.10] ity ādikaṁ śrī-munīndra-vacanaṁ, tathā tad-anantaraṁ, kṛṣṇaṁ viduḥ paraṁ kāntam [bhā.pu. 10.29.12] ity ādike rāja-munīśvara-praśnottare ca mokṣa-prastāva-vyañjita-śānta-rasa-saṅgatyā rasābhāsatvam akurvann ity atra samādhānaṁ ca śrī-kṛṣṇa-sandarbhe tathaivāgre ca tātkālika-śrī-kṛṣṇa-prāpty-antarāya-nirāsa-mātram eva tat-prasaṅge darśitaṁ, na tv anyo mokṣa ity ataś cintyam | tathā taṁ kācin netra-randhreṇa [bhā.pu. 10.32.8] ity ādau yogīvānanda-samplutā iti caivaṁ vyākhyāyate | yogīti klībaika-vacanaṁ, tac ca kriyā-viśeṣaṇam | lajjayā yadyaî manasi nidhāyaivopaguhyās te tathāpy atyantābhiniveśena yogi saṁyogi yathā syāt tad ivopaguhyās te ity arthaḥ | evam anyatrānyatrāpi yathā-yogaṁ samādheyam |

atha śrī-baladevādau viruddha-bhāvāvasthānaṁ caiva cintyam | yathaiva śrī-kṛṣṇas tad-bhakta-sukha-vyañjaka-nānā-līlārthe viruddhān api guṇān dhārayati na ca tair virudhyate acintya-śaktitvāt, tathā tal-līlādhikāriṇas te’pi | asti caiṣāṁ tad-yogyatā | yathā śrī-baladevasya jyeṣṭhatvād vatsalatvam | ekātmatvād bālyam ārabhya saha-vihāritvāc ca sakhyam | pāramaiśvarya-jñāna-sad-bhāvād bhaktitvam iti | tataḥ śrī-kṛṣṇasya yādṛśa-līlā-samayas tādṛśa eva bhāvas tad-vidhasyāvirbhavati | tato na virodho’pi | tataḥ śaṅkhacūḍa-vadha-prāktana-horikā-līlāyāṁ śrī-kṛṣṇena samaṁ yugmībhūya gānādikaṁ tad-dvārā dvārakātaḥ śrī-vraja-devīṣu sandeśaś ca nāsamañjasaḥ | evaṁ śrīmad-udbhavādīnām api vyākhyeyam |

atha mukhyasyāyogya-gauṇa-saṅgatyābhāsatvam—

devakī vasudevaś ca vijñāya jagad-īśvarau |

kṛta-saṁvandanau putrau sasvajāte na śaṅkitau || [bhā.pu. 10.44.51] ity ādiṣu jñeyam |

atra śrī-kṛṣṇa-vibhāvita-bhayānaka-saṅgatyā tad-viṣayo vatsala ābhāsyate | atra samādhānaṁ ca prāktanam eva | atha gauṇasyāyogya-gauṇa-saṅgaty-ābhāsatvam | yathā kāliya-hṛdaya-praveśa-līlāyām—

**tāṁs tathā kātarān vīkṣya bhagavān mādhavo balaḥ |**

**prahasya kiṁcin novāca prabhāvajño’nujasya saḥ ||** [bhā.pu. 10.16.16]

atra śrī-baladevasya aiśvarya-jñānavato’py ādhunika-sāmājika-bhaktasyeva vraja-janādhāraka-karuṇānubhava-mayaḥ karuṇo yogyaḥ | sa ca hāsa-saṅgatyābhāsyate | samādhānaṁ ca pūrvavan nānā-bhāvasyāpi tad-vidhasya tal-līlā-viśeṣa-rakṣā-samayānurūpa-bhāvodayāt | tad-vidhā hi tasya līlā-pravartaka-parikarā iti | hāsasya kāraṇaṁ prabhāva-jñānaṁ hi atra teṣāṁ prāṇa-rakṣārtham eva bhāvāntarāṇy atikramyoditam | tataś caivaṁ hi teṣāṁ jñānam abhūt | ayaṁ 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 |**

**pratyaṣedhat sa bhagavān rāmaḥ kṛṣṇānubhāvavit ||** [bhā.pu. 10.16.22]

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

|| 10.16 || śrī-śukaḥ || 178 ||

[179]

atha sthāyi-bhāva-yogyatvaṁ prīti-lakṣaṇata eva pratipannam | tataḥ prīty-ābhāsatve’vagate rasābhāsatvam apy avagamyam | athāyogya-sañcāri-saṅgaty-ābhāsatvaṁ yathā—

**sva-vacas tad ṛtaṁ kartum asmad-dṛg-gocaro bhavān |**

**yad ātthaikānta-bhaktān me nānantaḥ śrīr ajaḥ priyaḥ ||** [bhā.pu. 10.86.32]

atha bhaktir anantādi-helana-lakṣaṇa-garva-saṅgatyābhāsyate | tat-samādhānaṁ ca vyākhyāntareṇa | tad yathā ekānta-bhaktān me mama anantaḥ savadhāmatvenāpi, śrīr jāyātvenāpi, ajaḥ putratvenāpi na priyaḥ | kintu te’py ekānta-bhakta-śreṣṭhatvenaiva mama preṣṭhā ity arthaḥ | tad etad yad āttha tat sva-vacaḥ ṛtaṁ satyaṁ kartṛ darśayituṁ bhavān asmad-dṛg-gocaro’bhūt | tad-anugāmitāṁśenaivāsmān praty api kṛpāṁ kṛtavān ity arthaḥ ||

|| 10.86 || maithilaḥ śrī-bhagavantam || 179 ||

[180]

tathā—

**tayor itthaṁ bhagavati kṛṣṇe nanda-yaśodayoḥ |**

**vīkṣyānurāgaṁ paramaṁ nandam āhoddhavo mudā ||** [bhā.pu. 10.46.29]

itthaṁ tad-viyogaja-mahā-duḥkha-vyañjanāprakāreṇa | atra śrī-vrajeśvarayoḥ śrī-kṛṣṇa-viyoga-duḥkhānubhava-mayī śrīmad-uddhavasya bhaktis tad-ayogyena harṣyeṇābhāsyate | samādhānaṁ ca śrī-baladeva-hāsavad eva kāryam | teṣāṁ sāntvanārtham āgatasya tasāpi duḥkhābhivyaktir na yogyā | tatas tad-yogyas tadīyānurāga-mahima-camatkārajo harṣa eva tad-artham uditaḥ | anantaraṁ tathaiva sāntvitāś ca te iti |

|| 10.46 || śrī-śukaḥ || 180 ||

[181]

tathā—

**ehi vīra gṛhaṁ yāmo na tvāṁ tyaktum ihotsahe |**

**tvayonmathita-cittāyāḥ prasīda puruṣarṣabha ||** [bhā.pu. 10.42.10]

atra nāyikāyāḥ sarveṣām agrata etādṛśaṁ cāpalyam atyayogyam | tat-saṅgatiś cojjvalam ābhāsayati | samādhānaṁ cāsyāḥ sāmānyatvād adoṣa iti |

|| 10.42 || sairindhrī bhagavantam || 181 ||

[182]

atra tava sutaḥ sati yadādhara-bimbe [bhā.pu. 10.35.14] ity ādike tu na tathā cāpalyaṁ mantavyam | teṣāṁ padyānāṁ yugalena yugalena pṛthak pṛthak saṁvāda-saṅgraha-rūpatvā | śrī-vrajeśvaī-sabhā-sthitāyāś cāsyāḥ sāmānyatas tan-mādhurya-varṇanam eva | tena ca sakrādīnām eva moha uktaḥ | na tu vrajati tena vayam [bhā.pu. 10.35.17] ity ādivat | vyomayān avanitā [bhā.pu. 10.35.3] ity ādivac ca svabhāvasya sajātīya-bhāvasya vā prakāśanam iti | evaṁ kunda-dāma [bhā.pu. 10.35.20] ity ādāv api jñeyam | tathā maivaṁ vibho’rhati bhavān [bhā.pu. 10.29.31] ity ādiṣu prakaṭa-tat-saṅga-prārthana-dainyādikam ayogyatvena pratītam api purataḥ śleṣeṇa niṣedhārthāditayā vyākhyāsyamānatvāt parama-rasāvahatvenaiva sthāpanīyam |

athāyogyānubhāva-saṅgaty-ābhāsatvaṁ yathā—

**yadyapy asāv adharmeṇa**

**māṁ badhnīyād anāgasam |**

**tathāpy enaṁ na hiṁsiṣye**

**bhītaṁ brahma-tanuṁ ripum ||** [bhā.pu. 8.20.12] ity ādi-dvayam |

atra śukratvaṁ ca nārtha-prayuktasyāpi adharmādi-śabda-prayogasya tatrāyogyatvād ābhāsyata eva bhakti-mayaḥ | samādhānaṁ ca tadānīṁ sākṣāt bhakter ajātatvāt śrī-trivikrama-pāda-sparśānantaram eva ca jātatvān na virodha iti |

|| 8.20 || śrī-baliḥ śukram || 182 ||

[183]

tathā—

**jarāsandha-vadhaḥ kṛṣṇa-**

**bhūry-arthāyopakalpate** [bhā.pu. 10.71.10] iti |

atrāyogyena sākṣān-nāmnā sambodhanena dāsya-maya ābhāsyate | vastutas tu tad-ādi-nāmnāṁ tat-parama-mahima-mayatvāt tan-maya-nāmnāṁ ca dāsādibhir api sākṣād-grahaṇa-darśanāt tad-adoṣa iti | yasya nāma mahad yaśaḥ [ŚvetU 4.19] iti śruteḥ |

|| 10.71 || uddhavaḥ śrī-bhagavantam || 183 ||

[184]

tathā—

**satāṁ śuśrūṣaṇe jiṣṇuḥ**

**kṛṣṇaḥ pādāvanejane** [bhā.pu. 10.75.5] |

pādavanejane iti ṇij-antam | atra pāṇḍava-rāja-kṛta-tādṛśa-śrī-kṛṣṇa-niyogasyāyuktatvāt tasya bhakti-mayas tenābhāsyate | vastutas tu bāndhavāḥ paricaryāyāṁ tasyāsan prema-bandhanā [bhā.pu. 10.75.3] ity uktatvāt teṣu niyojyeṣu bāndhavāḥ svayam evāvartante, netare iva tan-niyuktā eva | tataḥ śrī-kṛṣṇasya tu sutarām eva svecchā-pravṛttiḥ | tena ca cintitam idam iti gamyate | sarvāṇi karmāṇy anyaiḥ setsyante | pādāvanejanam tu nānyaiḥ sābhimānatvāt | tataś ca mama bandhūnām eṣāṁ karma vigītāṅgaṁ syād iti mayivātrāgrahītavyam iti |

tad evaṁ tasyecchāyās tad-āśritair durlaṅghatvāt tad-balād eva tatra tasya pravṛttiḥ | evaṁ svayam eva nāradādi-pāda-prakṣālane’pi dṛṣṭam | taṁ prati ca svecchayaiva hi bhagavān brāhmaṇatvena bhaktatvena ca vyavaharati | tata eva kvacit putra mā khidaḥ [bhā.pu. 10.69.40] ity api vadatīti |

|| 10.75 || śrī-śukaḥ || 184 ||

[185]

tathā—

**śrīdāmā nāma gopālo rāma-keśavayoḥ sakhā |**

**subala-stokakṛṣṇādyā gopāḥ premṇedam abruvan ||**

**rāma rāma mahā-bāho kṛṣṇa duṣṭa-nibarhaṇa |**

**ito’vidūre su-mahad vanaṁ tālāli-saṅkulam ||** [bhā.pu. 10.15.21-22] ity ādi |

atrāyogyena bhaya-sthāna-gamana-niyogena sakhya-maya ābhāsyate | vastutas tu samāna-śīlatvena śrī-kṛṣṇasya vīrya-jñānāt tais tan-niyogo’pi nāyogyaḥ | pratyuta teṣāṁ tadvad vīra-svabhāvānāṁ tan-maya-prīti-poṣāyaiva bhavati—

sākaṁ kṛṣṇena sannaddho

vihartuṁ vipinaṁ mahat |

bahu-vyāla-mṛgākīrṇaṁ

prāviśat para-vīra-hā || [bhā.pu. 10.58.14] ity arjuna-caritavat |

ata eva premṇeti mahā-sattva-duṣṭa-nivarhaṇeti coktam | anyatra ca asmān kim atra grasitā niviṣṭān; ayaṁ tathā ced bakavad vinaṅkṣyati [bhā.pu. 10.12.14] iti |

|| 10.15 || śrī-śukaḥ || 185 ||

[186]

evaṁ dvārakā-jala-vihāre **na calasi** [bhā.pu. 10.90.22] ity ādau **vasudeva-nandanāṅghrim** iti |

atrāyogyena śvaśura-nāma-grahaṇena svīyānāṁ kāntābhāva ābhāsyate | vastutas tu devasya paramārādhyasya śvaśurasya yo nandano mukhyaḥ putraḥ | asmat-patir ity arthaḥ | tasyāṅghriṁ vasu parama-dhana-svarūpam ity eva tan-manasi sthitam | tathāpi daivāt tan-nāmānukaraṇa-doṣa-samādhānaṁ conmatta-vacas-tvenopakrāntatvāt |

|| 10.90 || śrī-paṭṭa-mahiṣyaḥ || 186 ||

[187]

tathā—

**tam ātmajair dṛṣṭibhir antarātmanā**

**duranta-bhāvāḥ parirebhire patim |**

**niruddham apy āsravad ambu netrayor**

**vilajjatīnāṁ bhṛgu-varya vaiklavāt ||** [bhā.pu. 1.11.33]

duranta-bhāvā udbhaṭa-bhāvā, ata eva niruddham apy āsravat | atrātmaja-dvārāliṅganena kānta-bhāva ābhāsyate | tad-dvārā tat-sambhogāyogyatvāt | samādhānaṁ ca prīti-sāmānya-paripoṣāyaiva tathācaritaṁ na tu kānta-bhāva-poṣāya | tat-poṣas tu dṛṣṭy-ādi-dvāraiva | tasmān na doṣa iti |

|| 1.11 || śrī-sūtaḥ || 187 ||

[188]

athāyogya-vibhāva-saṅgatyābhāsatvam udāhriyate | tatrāyogyoddīpana-saṅgatyā yathā **yad-arcitam** [bhā.pu. 10.38.8] ity ādau, **yad gopikānāṁ kuca-kuṅkumāṅkitam** iti |

atrānena rahasya-līlā-cihnena dāsānusandhānāyogyena dāsya-bhāva-maya ābhāsyate | samādhānaṁ ca | atrāsya bhakti-mātra-sulabhatva-cintane’bhiniveśaḥ | na tu tādṛśa-līlā-viśeṣānusandhāne | yathoktaṁ ṭīkāyām—yad gopikānām iti prema-mātra-sulabhatvam ity etat | tato’nanusandhāyaiva tad-viśeṣaṁ bhakti-mātrodvalakatvena nirdiṣṭatvān na doṣa iti | evaṁ samarhaṇaṁ yatra [bhā.pu. 10.38.17] ity ādikaṁ vyākhyeyam |

|| 10.38 || akrūraḥ || 188 ||

[189]

evam ujjvale’pi putra-rūpasyoddīpanatvāyogyatā yaṁ vai muhur [bhā.pu. 10.55.40] ity ādau gamyā | tac cāgre samādhānaṁ vyākhyeyam |

athālmbanāyogyatāyāṁ tādṛśa-prīty-ādhārāyogyatayābhāsatve yajñapatnīnāṁ pulindī- hariṇy-ādinyāṁ tat-taj-jāti-rūpam ayogyam udāhāryam | atha tādṛśa-prīti-viṣayāyogyatvaṁ yathā—**akṣaṇvatām** [bhā.pu. 10.21.7] ity ādau **vaktraṁ vrajeśa-sutayoḥ** ity ādi |

atra yadyapi śrī-rāmo’pi śrī-kṛṣṇa-vyūhatvāt sa eva, tathāpi śrī-kṛṣṇatvābhāvāt tat-preyasī-bhāva-viśeṣāyogya eva | tatas tenātrojjvalam ābhāsyate | vastutas tv agre’vahitthā-garbheṇa vrajeśa-sutayor madhye anu paścāt veṇu-juṣṭaṁ yan-mukham ity ādi vyākhyānena rasotkarṣa eva sādhayitavyaḥ | evam eva ṭīkāyām api | rāmaḥ kṣapāsu bhagavān gopīnāṁ ratim āvahat [bhā.pu. 10.65.17] ity atra vyākhyātam—gopīnāṁ ratim iti śrī-kṛṣṇa-krīḍā-samaye’nutpannān nātibālānāṁ cānyāsām ity abhiyukta-prasiddhir iti |

|| 10.21 || śrī-vraja-devyaḥ || 189 ||

[190]

athāyogyasya viṣayāntara-gata-bhāvādikasya saṅgaty-ābhāsatvaṁ yathā devahūti-varṇane—**kāmaḥ sa bhūyāt** [bhā.pu. 3.22.16] ity ādau **kṣipatīm iva śriyam** iti |

atra devahūti-gatenedṛśa-varṇana-rūpeṇānubhāvena śrī-kardamasya bhaktir ābhāsyate | vastutas tu tena jagat-sampatti-rūpāṁ prākṛtīṁ śriyam evoddiśya tayoktam iti na doṣaḥ ||

|| 3.22 || śrī-kardamaḥ || 190 ||

[191]

tathā—

**uvāsa tasyāṁ katicin mithilāyāṁ samā vibhuḥ |**

**mānitaḥ prīti-yuktena janakena mahātmanā |**

**tato’śikṣad gadāṁ kāle dhārtarāṣṭraḥ suyodhanaḥ ||** [bhā.pu. 10.57.26]

vibhuḥ śrī-saṅkarṣaṇaḥ | mānita ity ādikaṁ ca tasyaiva viśeṣaṇam iti samādhānaṁ ca |

|| 10.57 || śrī-śukaḥ || 191 ||

[192]

evam agre ca kecid anye rasābhāsāḥ parihariṣyante | atha yad uktaṁ ayogya-saṅgatir api bhaṅgī-viśeṣeṇa yogyasya sthāyina utkarṣāya cet tadā rasollāsaḥ iti | tatra mukhya-saṅgatyā mukhyasyollāso, yathā—aho bhāgyam aho bhāgyam [bhā.pu. 10.14.32] ity ādau | atra brahmaṇā vraja-vāsi-prasaṅge jñāna-bhakti-bandhu-bhāvau bhāvitau | yogyaś cātra bandhu-bhāva eva bhāvayitum | tadīya-svābhāvika-tad-bhāvāsvāde saty anyasya virasatva-pratibhānāt | tathāpi tatra parama-brahma-pada-vyañjitāyā jñāna-bhakter ayogyāyā bhāvanā jñāna-bhakty-aṁśa-vāsita-sahṛdaya-camatkārāya tadīya-bhāgya-praśaṁsā-vaiśiṣṭya-śaṁsana-bhaṅgyā tam evotkarṣayituṁ pravartitety ullasaty eva rasaḥ | evam itthaṁ satāṁ brahma-sukhānubhūtyā [bhā.pu. 10.12.11] ity ādikam api vyākhyeyam | tathā—

**bhrātreyo bhagavān kṛṣṇaḥ śaraṇyo bhakta-vatsalaḥ |**

**paitṛ-ṣvasreyān smarati rāmaś cāmburuhekṣaṇaḥ ||** [bhā.pu. 10.49.9]

atra pitṛṣvasus tasyā aiśvarya-jñāna-mayī bhaktir ayogyā, vātsalyaṁ tu yogyam | tathāpi bhagavad-ādi-pada-vyañjita-tādṛśa-saṅgatir yāsīt | tām atikramya bhrātreya iti paitṛṣvaseyān iti | amburuhekṣaṇa iti cokti-bhaṅgyā vātsalyasyotkarṣe sati rasollāsaḥ |

|| 10.49 || śrī-kuntī || 192 ||

[193]

evaṁ śrī-rāghavendrasya kevala-mādhuryamaya-līlāyāṁ hanumataḥ kevala-tan-maya-dāsa-bhāvo’pi svarūpaiśvaryādi-jñāna-maya-tad-bhāva-saṅgatir nātiyogyāpi paścān mādhuryamaya eva paryavasāyitābhaṅgyā tasyaivokarṣāya jātet rasollāsa eva yojanīyaḥ | tatraiśvarya-mādhuryayor mahima-jñānaṁ tasyāha—**oṁ namo bhagavate uttamaślokāya** [bhā.pu. 5.19.3] ity ādi | atra bhagavata ity aiśvaram uttamaślokāyeti mādhuryaṁ darśitam |

[194]

svarūpa-jñānam āha—**yat tad viśuddhānubhava-mātram ekam** [bhā.pu. 5.19.4] ity ādi |

yat tat prasiddhaṁ śrī-rāmacandrasya durvā-dala-śyāmala-rūpam | atra prakāśaika-lakṣaṇa-vastunaḥ sūryādi-jyotiṣaḥ prakāśakatvaṁ śauklādimattvam ity ādi dharmavat guṇa-rūpādi-lakṣaṇa-tat-svarūpa-dharmasyāpi tad-ātmakatva-dṛṣṭyā tan-mātratvam uktam | ya eva dharmaḥ svarūpa-śaktir iti bhagavat-sandarbhādau sthāpitam | ata evaikam api | tasyāś ca śakter māyātiriktatvam āha—sva-tejasā dhvasta-guṇa-vyavastham iti | svarūpa-śaktyā dūrībhūtā traiguṇyātmikā māyā śaktiryasmāt yat | ataḥ praśāntaṁ sarvopadrava-rahitam | anubhāva-mātratve hetuḥ—pratyag-dṛśyād anyat | na cakṣuṣā paśyanta[[11]](#footnote-12) rūpam asya [ka.u. 2.39], yam evaiṣa vṛṇute tena labhyas tasyaiṣā ātmā vivṛṇute tanuṁ svām [ka.u. 1.2.23] iti śruteḥ | tat kutaḥ ? anāma-rūpaṁ, etās tisro devatā anena jīvenātmanānupraviśya nāma-rūpe vyākaravāṇī [chā.u. 6.3.2] iti prasiddha-prākṛta-nāma-rūpa-rahitam | tatra hetuḥ—nirīham iti | ātma-śabdena hi śrutāv asyāṁ paramātmano jīvākhya-śakti-rūpo’ṁśa ucyate | aneneti pṛthaktva-nirdeśāt[[12]](#footnote-13) | tad-rūpeṇa ca praveśo nāma devatā-śabda-vācya-tejo-vāri-mṛl-lakṣaṇopādhy-abhiniveśaḥ | sa ca tasya jīvasya tatrāhantādhyāsād eva bhavati | tato’ntaryāmi-rūpeṇa svayaṁ tatra sthitasyāpi tad-adhyāsābhāvād upādhikṛta-nāma-rūpa-rāhityaṁ yuktam evety arthaḥ | sarvathāhaṅkāra-rāhitye sati vyākara-vāṇīti-prayogasyānarhatvād iti bhāvaḥ |

nanu, śrī-rāma-rūpaṁ na sarvair eva pratīyate tatrāha sudhiyopalambhanam | śuddha-cittena svarūpatayivopalabhyata ity arthaḥ | nātaḥ paraṁ parama yad bhavataḥ svarūpam [bhā.pu. 3.9.3] ity ādi śrī-brahma-vākyāt |

[195]

nanv evaṁbhūtasya martyeṣu prākaṭye kiṁ prayojanam ? ucyate—gauṇe saty api prayojanāntare mukhyaṁ tu bhakteṣu līlā-mādhuryābhivyañjanam evety āha—

**martyāvatāras tv iha martya-śikṣaṇaṁ**

**rakṣo-vadhāyaiva na kevalaṁ vibhoḥ |**

**kuto’nyathā syād ramataḥ sva ātmanaḥ**

**sītā-kṛtāni vyasanānīśvarasya ||** [bhā.pu. 5.19.5]

tu-śabda āśaṅkā-nivṛtty-arthaḥ | martya-loke yo’vatāra āvirbhāvaḥ | sa tu sādhu-janodveja-kara-kṣobadhāyaiva kevalaṁ na bhavati kintu martya-śikṣaṇam api | martyeṣu śikṣaṇaṁ tad-artha-prakāśanaṁ yat tan-mayam api | tatra bahirmukheṣu viṣayāsaṅga-durvāratāprakāśanam ānuṣaṅgikam | uddeśyaṁ tu svabhakti-vāsaneṣu cittārdratā-kara-viraha-saṁyogamaya-nija-līlā-viśeṣa-mādhurya-prakāśanam | tatas tad-artham evety arthaḥ | anyathā yadi kevalaṁ tad-vadhāyaiva syāt tadā ātmanaḥ paramātmatvena paripūrṇasyeśvarasya sarvāntaryāmiṇaḥ sve sva-svarūpe tad-eka-rūpe vaikuṇṭhe ca ramamāṇasya sītā-kṛta-vyasanānīti kutaḥ syāt | manasaiva tad-vadhe śaktatvāt tad-vyasanā-sambhavāc ca | nija-mādhurya-prakāśana-pakṣe tu tat tat sambhavaty eveti bhāvaḥ |

atra kṛpā-rūpaṁ tādṛśa-līlā-rūpaṁ ca mādhuryam adhikaṁ ślāghitam | tatra śrī-sītā-viyoga-duḥkhaṁ ca līlā-mādhuryāntargatam eveti na doṣa ity api darśitam |

[196]

tādṛśa-līlā ca na prākṛtavat kāmādi-saktatayā, kintu svajana-viśeṣa-viṣayaka-kṛpā-viśeṣeṇaivety āha—

**na vai sa ātmātmavatāṁ suhṛttamaḥ**

**saktas tri-lokyāṁ bhagavān vāsudevaḥ |**

**na strī-kṛtaṁ kaśmalam aśnuvīta**

**na lakṣmaṇaṁ cāpi vihātum arhati ||** [bhā.pu. 5.19.6]

sa vai khalu trilokyāṁ na saktaḥ | tatra hetuḥ—ātmā paramātmā bhagavān paripūrṇaiśvaryādiḥ, vāsudevaḥ sarvāśrayaś ceti | kintu ātmavatām ātmā svayam eva nāthatvena vidyate yeṣāṁ, teṣāṁ sva-viṣayaka-mamatā-dhāriṇāṁ bhakta-viśeṣāṇām ity arthas teṣām eva suhṛttamaḥ | tasmād yathānyo strītva-hetukaṁ kaśmalam aśnuvate tena, tathā nāsāv aśnuvīta | atas tasyā ātmavattvenaiva tādṛśa-kaśmala-hetu-tat-prīti-viṣayatāpīti bhāvaḥ | tathā deva-dūta-samayātikrameṇātmavato’pi lakṣmaṇasya parityāgo yaḥ, sa khalu nātyantika ity āha—na lakṣmaṇam iti | vihātum api nārhati na śaknoti | anantaraṁ jhaṭity eva svarga-sthatayā svāgamanaṁ pratīkṣamāṇais tad-ādibhiḥ saha svadhiṣṇyārohāt | adhunāpi tena sītādibhiś ca sahaivāsmin kiṁpuruṣa-varṣe’py asmābhir dṛśyamānatvāt | tato maryādā-rakṣārtham eva kiñcit tat-tad-anukaraṇam iti bhāvaḥ |

[197]

pūrvārtham eva sthāpayituṁ bhakty-eka-kāraṇa-kāruṇya-pramukha-parama-mādhuryaṁ sarvordhvam āha dvābhyāṁ—

**na janma nūnaṁ mahato na saubhagaṁ**

**na vāṅ na buddhir nākṛtis toṣa-hetuḥ |**

**tair yad visṛṣṭān api no vanaukasaś**

**cakāra sakhye bata lakṣmaṇāgrajaḥ ||** [bhā.pu. 5.19.7]

mahataḥ puruṣāj janma | saubhagaṁ saundaryam | ākṛtir jātiḥ | yad yasmāt | tair janmādibhir visṛṣṭān tyaktān asmān tadīya-parama-bhakta-śrī-sītānveṣaṇādi-bhakti-tuṣṭatvena batāho lakṣmaṇasya sarva-sad-guṇa-lakṣma-lakṣitasya sumitrānandanasyāgrajo’pi sakhitve kṛtavān dāsyāyogyān api saha-vihārādinā sakhīn iva kṛtavān ity arthaḥ | sugrīvam upalakṣya vā tathoktam |

[198]

tasmāt—

**suro’suro vāpy atha vānaro naraḥ**

**sarvātmanā yaḥ sukṛtajñam uttamam**

**bhajeta rāmaṁ manujākṛtiṁ hariṁ**

**ya uttarān anayat kosalān divam iti ||** [bhā.pu. 5.19.8]

pūrvaṁ svarūpa-jñāna-maya-bhaktyā manuja-kṛtāv eva parama-svarūpatvaṁ darśitavān | samprati mādhurya-jñāna-maya-bhaktyāpi viśiṣya tam evārādhayati manujākṛtiṁ harim iti | tatrāpi śrī-kapilādikaṁ vyāvartayati rāmam iti | uttamam asamordhva-guṇaṁ sukṛtajñaṁ svalpayāpi bhaktyā santuṣyantam iti |

|| 5.19 || śrī-hanūmān || 193-198 ||

[199]

tathā maivaṁ vibho’rhati [bhā.pu. 10.23.31] ity ādau preṣṭho bhavāṁs tanubhṛtāṁ kila bandhur ātmā [bhā.pu. 10.29.32] ity atrāpi narmālāpa-maya-śleṣam aṅgyā svīya-bhāvotkarṣeṇa rasollāsaḥ purato darśanīyaḥ | athāyogya-gauṇa-saṅgatyāpi mukhyasyollāso yathā tvak-śmaśru-roma-nakha-keśa- [bhā.pu. 10.60.45] ity ādikaṁ śrī-rukmiṇī-vākyam | atra pratīpatvenāyogyasyāpi bībhatsyasya saṅgatiḥ prakṛta-kṛṣṇa-viṣayaka-kānta-bhāva-praśaṁsā-kāri-vacana-bhaṅgyaiva kṛteti tad-utkarṣāyaiva jātā | tato rasollāsa eveti | tathānyatra—

**etāḥ paraṁ strītvam apāsta-peśalaṁ**

**nirasta-śaucaṁ bata sādhu kurvate |**

**yāsāṁ gṛhāt puṣkara-locanaḥ patir**

**na jātv apaity āhṛtibhir hṛdi spṛśan ||** [bhā.pu. 1.10.30]

sā ca śrī-rukmiṇyādy-avara-taj-jāti-bhedatvenaivātra gṛhītā | apāsta-peśalatvādikaṁ hi taj-jāty-antarāśrayaṁ na tu rukmiṇyādy-āśrayam | tābhis tāsām api sādhutva-karaṇāt | tataś cānyāṁ tat-tad-doṣa-yuktāṁ strī-jātim api yā nija-kīrty-ādinā śuddhāṁ kurvantīty arthaḥ | tāsāṁ tat-tad-doṣa-rahita-sarva-guṇālaṅkṛtatve tad-avarāsāṁ sādhutva-vidhāne ca hetum āha—yāsām iti | svayaṁ tathāvidho’py āhṛtibhiḥ preyasī-janocita-guṇa-samāhārair yā eva hṛdi spṛśan manasyāsajjan yāsāṁ gṛhād api na jātv apaitīti | tasmād atrāpi bībhatsa-saṅgatiḥ pūrvavad vyākhyeyā |

|| 1.10 || kauravendra-pura-striyaḥ || 199||

[200]

atha gauṇeṣv ayogya-mukhyānāṁ saṅgatāv api pūrva-rītyā rasollāso, yathā—

**gopyo’nuraktamanaso bhagavaty anante**

**tatsauhṛdasmitavilokagiraḥ smarantyaḥ |**

**graste’hinā priyatame bhṛśaduḥkhataptāḥ**

**śūnyaṁ priyavyatihṛtaṁ dadṛśus trilokam ||** [bhā.pu. 10.16.20]

atra gauṇaḥ karuṇa-rasa eva yogyaḥ | tatra sva-pratīpe sambhogākhya ujjvalas tv ayogyaḥ | tathāpi tatra smita-vilokādi-rūpa-tat-saṅgatiḥ smaryamāṇa-mātratvena tat-tad-bhāvābhivyañjana-bhaṅgyā śokam utkarṣayati | tato rasollāsa eveti |

|| 10.60 || śrī-śukaḥ || 200 ||

[201]

atha mukhyeṣv ayogya-sañcāri-saṅgatāv api yathā **tā vāryamānā patibhiḥ** [bhā.pu. 10.29.8] ity ādi |

atha ca teṣām agre tādṛśaṁ cāpalyam ayogyam api tadānīṁ mohātirekābhivyañjanā-bhaṅgyā mahābhāvākhyaṁ sarvānusandhāna-rahitaṁ kānta-bhāvasya utkarṣam eva gamayāmāsa | tata ullasaty eva rasa iti |

|| 10.29 || śrī-śukaḥ || 201 ||

[202]

evam udāharaṇāntarāṇy apy unneyāni | atha yad uktam ayogyasyotkarṣe tu rasābhāsatvasyaiva ullāsa iti tatrodāharaṇam—**yuvāṁ na naḥ sutau sākṣāt pradhāna-puruṣeśvarau** [bhā.pu. 10.65.18] iti |

atra pitṛ-bhāvenābhivyaktasya śrī-vasudevasya eva yogyaṁ vātsalyam atikramya saṅgatā bhaktir na rasatvāyopapadyate iti | samādhānaṁ ca pūrvānusāreṇa śrī-baladeva-vad eva yojanīyam | rasābhāsa-prasaṅge samādhānāni caitāni teṣv eva nirdoṣeṣu kriyante | tad-itareṣu tu na tad-artham anugṛhyate | tasmāt sarvathā parihāryas tat-prasaṅgaḥ | yogyena yogya-saṅgatyā rasollāsasyodāharaṇāni tu svayam uhyāni |

|| 10.65 || śrī-vasudevaḥ || 202 ||

[203]

atha tat-prīti-viśeṣa-mayā rasāḥ prakartavyāḥ | tatra śāntāpara-nāmā jñāna-bhakti-mayo rasaḥ | tatrālambanaḥ para-brahmatvena sphuran jñāna-bhakti-viṣayaś caturbhujādi-rūpaḥ śrī-bhagavān | tad-ādhārā bhagaval-līlā-gata-mahā-jñāni-bhaktāś ca | tatra bhagavān evaṁ tadaiva bhagavān aravinda-nābhaḥ [bhā.pu. 3.15.27] ity ādibhiḥ śrī-sanakādīnāṁ vaikuṇṭha-gamane darśitaḥ | jñāni-bhaktāś ca ātmārāmāś ca munayaḥ [bhā.pu. 1.7.10] ity ādinā varṇitāḥ | teṣu ca śrī-catuḥsanādyā eva tādṛśāḥ | śrī-śukadevasya tu līlā-rasa-mādhuryākṛṣṭatayā śrī-bhāgavatābhiniveśād yatraiva śrīmad-bhāgavataṁ sarvottamatvam abhipraiti tatraiva gṛdhnunā bhavet |

athoddīpanāś ca tasya guṇa-kriyā-dravya-prāyāḥ tatra guṇāḥ | sac-cid-ānanda-sāndrāṅgatvaṁ, sadā svarūpa-samprāptatvaṁ, bhagavattvaṁ, paramātmatvaṁ, vidyā-śakti-pradhānatvaṁ, vibhutvaṁ, hatāri-mukti-dāyakatvaṁ, śānta-bhakta-priyatvaṁ, samatvaṁ, dāntatvaṁ, śāntatvaṁ, śucitvaṁ, adbhuta-rūpavattvam ity ādayaḥ | kriyāś ca bhakta-pālanādyāḥ | dravyāṇi ca mahopaniṣaj-jñāni-bhakta-pāda-rajas-tulasī-tadīya-sthānādīni |

athānubhāvāḥ | tat-tad-guṇādi-praśaṁsā para-brahma-paramātmādi-nāmoccāraṇaṁ brahma-sukhāvadhīraṇā-pūrvaka-bhagavad-unmukhatvam ity ādayaḥ | nāsāgra-nyasta-dṛṣṭitvāvadhūta-ceṣṭā-jñāna-mudrādi-pūrvaka-jṛmbhāṅga-moṭana-hari-nati-stuti-prabhṛtayaś ca | sāttvikāś ca prāyaḥ prākṛtā eva |

atha sañcāriṇaḥ | nirveda-dhṛti-harṣa-mati-smṛti-viṣādotsukatāvega-vitarkādyāḥ |

atha sthāyī jñāna-bhaktiḥ | sā ca—

yo’ntarhito hṛdi gato’pi durātmanāṁ tvaṁ |

so’dyaiva no nayana-mūlam ananta rāddhaḥ || [bhā.pu. 3.15.46] ity ādibhir vyañjitā |

tan-maya-rasa-vyañjakaṁ ca tatraiva—

tasyāravinda-nayanasya padāravinda-

kiñjalka-miśra-tulasī-makaranda-vāyuḥ |

antar-gataḥ sva-vivareṇa cakāra teṣāṁ

saṅkṣobham akṣara-juṣām api citta-tanvoḥ || [bhā.pu. 3.15.43] ity ādikam |

atrāravinda-nayana ālambanaḥ | vāyur uddīpanaḥ | tanu-saṅkṣobha-rūpa udbhāsvara-viśeṣaḥ sāttvika-viśeṣaś cānubhāvaḥ | citta-saṅkṣobha-rūpo harṣaḥ sañcārī | akṣara-juṣām apīti nirdeśa-viśiṣṭena tan-nirdeśena labdhā jñāna-bhaktiḥ sthāyī | tat-samūhasyaikatrānubhavena samarthanāt jñāna-bhakti-mayo rasa iti vivecanīyam |

atha bhakti-mayeṣu raseṣu āśraya-bhakti-mayo rasa udāhṛiyate | tatrālambanaḥ pālakatvena sphurann āśraya-bhakty-āśrayaḥ śrī-kṛṣṇas tadā dhārās tal-līlā-gata-parama-pālyāś ca |

atra śrī-kṛṣṇo’nyatratyeṣu śrīman-narākāratā-pradhānaḥ parameśvarākāraś ca | śrīmad-vraja-vāsiṣu tu para-madhura-parama-prabhāva—śrīman-narākāra eva |

atha te pālyā dvividhāḥ | sādhāraṇāḥ prapañca-kāryādhikṛtā bahiraṅgāḥ tadīya-caraṇa-cchāyaika-jīvanāś cāntarāṅgāḥ | tatra pūrveṣāṁ brahma-śivādayas tu bhakti-viśeṣa-sad-bhāvāt tad-antaraṅgā eva |

athottare trividhāḥ | sādhāraṇāḥ śrī-yadu-pura-vāsinaḥ | śrīmad-vraja-pura-vāsinaś ca | tatra prathame jarāsandha-baddha-rājādayo muni-viśeṣādayaś ca | uttara-varga-dvayaṁ śreṇī-janādikam | athoddīpaneṣu guṇāḥ | tatra parameśvarākārāvalambanānāṁ bhagavattvam avatārāvaī-bījatvam ātmārāmākarṣitvaṁ putanādīnām api tad-veśānukaraṇena mahā-bhakta-bhāva-dātṛtvaṁ paramātmatvam ananta-brahmāṇḍāśrayaika-roma-vivarāṁśatvam ity ādayo vakṣyamāṇa-miśrāḥ | śrīman-narākārāvalambanānāṁ kṛpāmbudhitvam āśrita-pālakatvam avicintya-mahā-śaktitvaṁ paramārādhyatvaṁ sarvajñatvaṁ sudṛḍha-vratatvaṁ samṛddhimattvaṁ kṣamā-śīlatvaṁ dākṣiṇyaṁ satyaṁ dākṣyaṁ sarva-śubhaṅkaratvaṁ dhārmikatvaṁ śāstra-cakṣuṣṭvaṁ bhakta-suhṛttvaṁ vadānyatvam ojaḥ kīrtiḥ tejaḥ saho balāni prema-vaśyatvādayaś ca |

atha jātayaḥ pūrveṣāṁ tat-tad-anukāritayā pratītā gopatvādayaḥ tat-smārakāḥ śyāmatvādayaś ca | uttareṣāṁ tat-tac-chreṣṭhatvenaiva pratītās te ubhaye |

atha kriyāḥ | pūrveṣāṁ sṛṣṭi-sthity-ādikṛto viśvarūpa-darśanādyāḥ vakṣyamāna-miśrāḥ | uttareṣāṁ para-pakṣa-nibarhaṇa-sva-pakṣa-pālana-sānugrahāvalokanādyāḥ |

atha dravyāṇi | tadīyāstra-vāditra-bhūṣaṇa-sthāna-padāṅka-bhaktādīni | tāni ca pūrveṣām alaukikatayaiva spaṣṭāni | uttareṣāṁ caitānyevālaukikatve’pi laukikāyamānatayaiva darśita-prabhāvāni |

atha kālāś cobhayatra taj-janma-tad-vijayādisambandhita iti | athānubhāvāḥ | tat-sambandhenaiva vasatis tat-prabhāvādi-maya-guṇa-nāma-kīrtanam ity ādayaḥ | tathā pūrvoktā api | atha sañcāriṇaḥ | tatra yoge harṣa-garva-dhṛtayaḥ | ayoge klama-vyādhī | ubhayatra nirveda-śaṅkā-viṣāda-dainya-cintā-smṛti-vrīḍā-maty-ādayo mṛtiś ca | sā yoge’pi yathā śrī-bhīṣmāntima-carite—**viśuddhayā dhāraṇayā** [bhā.pu. 1.9.31] iti |

evaṁ tatra yudhi turaga-rajaḥ [bhā.pu. 1.9.34] ity ādau, mama niśita-śarair vibhidyamāna-tvacī ity anenaiva svāparādha-dyotaka-vākye dainyam udāhāryam | śita-viśikha-hataḥ [bhā.pu. 1.9.38] ity ādike’pi |

|| 1.9 || śrī-sūtaḥ || 203 ||

[204]

atha **sthāyī** cāśraya-bhakty-ākhyaḥ | yathā—

**bhavāya nas tvaṁ bhava viśva-bhāvana**

**tvam eva mātātha suhṛt-patiḥ pitā |**

**tvaṁ sad-gurur naḥ paramaṁ ca daivataṁ**

**yasyānuvṛttyā kṛtino babhūvima ||** [bhā.pu. 1.11.7]

atra vibhāvodbhāsvarānubhāva-vaiśiṣṭyenaiva sāttvikādīnām api labdhatvāt tat-saṁvalana-camatkārātmka-rasodāharaṇam api jñeyam | yathoktam—

sad-bhāvaś ced vibhāvāder dvayor ekasya vā bhavet |

jhaṭity anya-samākṣepāt tadā doṣo na vidyate || [sā.da. 3.17]

anya-samākṣepaś ca prakaraṇa-vaśād iti |

|| 1.11 || dvārakā-prajāḥ śrī-bhagavantam || 204 ||

[205]

**āśraya-bhakti-mayo raso** dvividhaḥ | ayogātmako yogātmakaś ca | ayogo dvividhaḥ | prathamāprāptir viyogaś ca | yogaś ca dvividhaḥ | krameṇa dvividhāyogānantarajaḥ siddhis tuṣṭiś ceti | tatra prathamā prāty-ātmakam ayogam āha—

**iti māgadha-saṁruddhā bhavad-darśana-kāṅkṣiṇaḥ |**

**prapannāḥ pāda-mūlaṁ te dīnānāṁ śaṁ vidhīyatām ||** [bhā.pu. 10.70.31]

atra bhagavad-darśana-kāṅkṣiṇa ity anena tad-darśanāthaiva bandha-mumukṣāpi vijñāpitā | tataḥ sthāyī darśitaḥ | pāda-mūlam ālambanam | saṁrodhī virodha-mukhenoddīpanaḥ | prapattir udbhāsvaraḥ | autsukyaṁ dainyaṁ ca sañcāriṇau | tābhyāṁ sāttvikādayaś ca jñeyāḥ |

|| 10.60 || rāja-dūtaḥ śrī-bhagavantam || 205 ||

[206]

etad-anantaraṁ siddhy-ākhyaṁ yogaṁ teṣām evāha—

**dadṛśus te ghana-śyāmaṁ pīta-kauśeya-vāsasam |**

**śrīvatsāṅkaṁ catur-bāhuṁ** [bhā.pu. 10.73.2-3] ity ārabhya—

**pibanta iva cakṣurbhyāṁ lihanta iva jihvayā ||**

**jighranta iva nāsābhyāṁ rambhanta iva bāhubhiḥ |**

**praṇemur hata-pāpmāno mūrdhabhiḥ pādayor hareḥ ||**

**kṛṣṇa-sandarśanāhlāda- dhvasta-saṁrodhana-klamāḥ |**

**praśaśaṁsur hṛṣīkeśaṁ gīrbhiḥ prāñjalayo nṛpāḥ ||** [bhā.pu. 10.73.5-7]

pibanta ity ādāv iva śabda utprekṣāyām | tad-adbhuta-rūpa-darśanena cakṣuṣor atyanta-visphāraṇāt pibanta ivety uktam | evaṁ tadīya-madhura-gandha-jāta-caraṇāravinda-lehana-lobhāt punaḥ punar yā jṛmbhā jātā tal-liṅgena tac-caraṇāravindaṁ lihanta ivety uktam | ata eva jighranta iva nāsābhyām iti | nāsā-puṭa-phullatāliṅgena tasya sarvāṅgam eva yugapaj jighranta ivety uktam | tad-artham iva tad-vistāraṇaṁ kṛtam ity arthaḥ | tathāpi bhaktatvāt tac-caraṇasyaivāvale hecchā yukteti tathā vyākhyātam | evam uttaratrāpi | paramāveśa-kṛta-bāhu-cālana-liṅgena tac-caraṇāravindaṁ śliṣyanta ivāpīti sarvathā tad-āveśa eva tātparyam |

|| 10.73 || śrī-śukaḥ || 206 ||

[207]

atha **viyogaḥ** | yarhy ambujākṣāpasasāra [bhā.pu. 1.11.9] ity ādau śrī-dvārakā-prajā-vākye tāsāṁ prabhāvo vyaktaḥ | śrī-vraja-prajānāṁ ca yadupatir dvirada-rāja-vihāraḥ [bhā.pu. 10.35.25] ity ādau—mocayan vraja-gavāṁ dina-tāpam ity anena sūcitaḥ | vraja eva tiṣṭhatāṁ buddha-bāla-gavām api kim uta manuṣyāṇām ity arthaḥ | atha tad-anantarajaṁ tuṣṭy-ākhyaṁ yogaṁ dvārakā-prajānām āha—

**ānartān sa upavrajya svṛddhā’ jana-padān svakān |**

**dadhmau daravaraṁ teṣāṁ viṣādaṁ śamayann iva ||** [bhā.pu. 1.11.1]

iveti vākyālaṅkāre |

|| 1.11 || śrī-sūtaḥ || 207 ||

[208]

śrī-vraja-prajānām api mocayann ity ādinaiva vyaktaḥ | tathā vraja-vana-sthitānām api śrī-vraja-devī-vākyaiḥ vṛndāvanaṁ sakhi bhuvo vitanoti kīrtim [bhā.pu. 10.21.10] ity ādibhiḥ | hanta citram abalā śṛṇutedam [bhā.pu. 10.35.4] ity ādibhiś ca jñeyaḥ |

atha **dāsya-bhakti-mayo rasaḥ** | tatrālambanaḥ prabhutvena sphuran dāsya-bhakty-āśrayaḥ śrī-kṛṣṇaḥ | tad-ādhārāḥ śrī-kṛṣṇa-līlā-gata-svotkṛṣṭa-tadīya-bhṛtyāś ca | śrī-kṛṣṇa iha parameśvarākāraḥ śrīman-narākāraś ceti dvividhaḥ pūrvoktāvirbhāva eva | tad-bhṛtyāś ca tat-tad-anuśīlatvena dvividhāḥ | punas te ca trividhāḥ | aṅga-sevakāḥ pārṣadāḥ preṣyāś ca | tatrāṅga-sevakā aṅgābhyañjaka-tāmbūla-vastra-gandha-samarpakādayaḥ | pārṣadā mantri-sārathi-senādhyakṣa-dharmādhyakṣa-deśādhyakṣādayaḥ | vidyādhadi-cāturyeṇa sabhā-rañjakāś ca | purohitasya prādhānyād guru-vargāntaḥ-pāta eva | pārṣadatvam apy aṁśena | preṣyāḥ sādipadātiśilpi-prabhṛtayaḥ | ete ca yathā-pūrvaṁ prāyaḥ priyatarāḥ | śrīmad-uddhava-dāruka-prabhṛtīnāṁ tv aṅga-sevādi-vaiśiṣṭyam apy astīti sarvato’py ādhikyam | tatrāpi śrīmad-uddhavasya bahuśo’pi tvaṁ me bhṛtyaḥ suhṛt sakhā [bhā.pu. 11.11.49] ity ādy ukteḥ |

athoddīpanāḥ pūrvoktā eva | tatra viśeṣato’ṅga-sevakeṣu guṇāḥ saundarya-saukumāryādayaḥ | kriyā śayana-bhojanādikāḥ | dravyāṇi tat-sevopayogyāni tad-ucchiṣṭāni ca | pārṣadeṣu guṇāḥ prabhutvādayaḥ | preṣyeṣu pratāpādaya ity ādi |

athānubhāvāḥ prāyaḥ pūrvoktā eva | tathā yoge sva-sva-karmaṇi tātparyam | yat khalu sevā-samaye kampa-stambhādy-udbhavam api vilāpayati tat-tat-karma-tātparyaṁ hi tasyāsādhāraṇo dharmaḥ | kampādis tu sarva-sādhāraṇas tataḥ pūrvasyaiva balavattvam iti | evam anyatrāpi rase yathāyatham unneyam | athāyoge’pi sva-sva-karmānusandhānaṁ tad-arcāsv api tat-tat-kṛtir eva vā |

atha sañcāriṇo’pi prāg-uktā eva | atha sthāyī ca dāsya-bhakty-ākhyaḥ | sa cākrūrādīnām aiśvarya-jñāna-pradhānaḥ | śrīmad-uddhavādīnāṁ tat-tat-sad-bhāve’pi mādhurya-jñāna-pradhānaḥ | śrī-vraja-sthānaṁ tu mādhuryeka-maya eva |

athāpy eṣāṁ prīter bhaktitvaṁ śrī-gopa-rāja-kumāratva-parama-guṇa-prabhāvatvādinaivādara-sad-bhāvāt | tatrākrūrasya dadarśa rāmaṁ kṛṣṇaṁ ca vraje go-dohanaṁ gatau [bhā.pu. 10.28.28] ity ādi līlāyām anubhūta-tādṛśa-mādhuryasyāpi yamunā-hrade dṛṣṭena tad-aiśvarya-viśeṣeṇaiva camatkāra-paripoṣāt tat-pradhānatvaṁ vyaktam | śrīmad-uddhavasya mādhurya-pradhānatvaṁ tu śrī-gokula-vāsi-bhāgya-ślāghāyāṁ sphuṭam eva vyaktam | ata eva tādṛśasyāpi tasyaivaṁ svecchā-maya-nara-līlā-mādhuryāveśaḥ smaryamāṇo mama tad-viyoga-khedaṁ vardhayatīti bhagavad-antardhānānantaram uddhavaḥ svayam āha—

**māṁ khedayaty etad ajasya janma-**

**viḍambanaṁ yad vasudeva-gehe |**

**vraje ca vāso’ri-bhayād iva svayaṁ**

**purād vyavātsīd yad-ananta-vīryaḥ ||** [bhā.pu. 3.2.16] iti |

[209]

ata eva ślāghitaṁ yan-martya-līlaupāyikam [bhā.pu. 3.2.12] iti | agre parama-madhuratvena tāṁ līlām api varṇayati—

**vasudevasya devakyāṁ jāto bhojendra-bandhane |**

**cikīrṣur bhagavān asyāḥ śam ajenābhiyācitaḥ ||**

**tato nanda-vrajam itaḥ pitrā kaṁsād vibibhyatā |**

**ekādaśa samās tatra gūḍhārciḥ sa-balo’vasat ||**

**parīto vatsapair vatsāṁś cārayan vyaharad vibhuḥ |**

**yamunopavane kūjad- dvija-saṅkulitāṅghripe ||**

**kaumārīṁ darśayaṁś ceṣṭāṁ prekṣaṇīyāṁ vrajaukasām |**

**rudann iva hasan mugdha- bāla-siṁhāvalokanaḥ ||**

[bhā.pu. 3.2.25-28] ity ādi |

rudann iva hasann iti janany-ādy-agre kaumāra-ceṣṭā-viśeṣaḥ ||

|| 3.2 || śrīmān uddhavaḥ || 208-209 ||

[210]

atha śrī-vraja-sthānāṁ mādhurya-jñānaika-mayatvam āha—

**pāda-saṁvāhanaṁ cakruḥ kecit tasya mahātmanaḥ |**

**apare hata-pāpmāno vyajanaiḥ samavījayan ||** [bhā.pu. 10.15.18]

mahātmāno mahā-guṇa-gaṇa-guṇitasya hata-pāpmāno na tu vayam iva tādṛśa-bhāgyāntarāya-lakṣaṇa-pāpa-yuktā iti śrī-śukadevasya dainyoktis tat-spṛhātiśayaṁ vyañjayati |

|| 10.15 || śrī-śukaḥ || 210 ||

[211]

tathā

**hantāyam adrir abalā hari-dāsa-varyaḥ** [bhā.pu. 10.21.18] ity ādi |

spaṣṭam |

|| 10.21 || śrī-gopyaḥ || 211 ||

[212]

tad etad-vibhāvādi-sthāyy anta-saṁvalana-camatkārātmako raso jñeyaḥ | sa ca pūrvavat prathmāprāpty-ātmako yathā—

**apy adya viṣṇor manujatvam īyuṣo**

**bhārāvatārāya bhuvo nijecchayā |**

**lāvaṇya-dhāmno bhavitopalambhanaṁ**

**mahyaṁ na na syāt phalam añjasā dṛśaḥ ||** [bhā.pu. 10.38.10]

spaṣṭam |

|| 10.38 || śrī-akrūraḥ || 212 ||

[213]

tad-anantara-prāpti-lakṣaṇa-siddhy-ātmako, yathā—

**bhagavad-darśanāhlāda- bāṣpa-paryākulekṣaṇaḥ |**

**pulakācitāṅga autkaṇṭhyāt svākhyāne nāśakan nṛpa ||** [bhā.pu. 10.38.25]

svākhyāne akrūro’haṁ namaskaromi ity etal-lakṣaṇe |

|| 10.38 || śrī-śukaḥ || 213 ||

[214]

atha bhagavad-antardhānāntaraṁ viyogātmako yathā—

**iti bhāgavataḥ pṛṣṭaḥ kṣattrā vārtāṁ priyāśrayām |**

**prativaktuṁ na cotseha autkaṇṭhyāt smāriteśvaraḥ ||**

**yaḥ pañca-hāyano mātrā prātar-āśāya yācitaḥ |**

**tan naicchad racayan yasya saparyāṁ bāla-līlayā ||**

**sa kathaṁ sevayā tasya kālena jarasaṁ gataḥ |**

**pṛṣṭo vārtāṁ pratibrūyād bhartuḥ pādāv anusmaran ||** [bhā.pu. 3.2.1-3]

bhāgavataḥ śrīmān uddhavaḥ | kṣātrā vidureṇa | jarasaṁ varṣāṇāṁ pañcaviṁśaty-uttara-śatasya tādṛśānāṁ prākaṭya-maryādā-kālasyāntimaṁ bhāgam ity eva vivakṣitaṁ na tu jīrṇatvam | śrī-kṛṣṇa-savayasas tasyāpi tadvan nitya-vayasatvena śrī-kṛṣṇa-sandarbhe sthāpitatvāt noddhavo’ṇv api man-nyūnaḥ [bhā.pu. 3.4.31] iti śrī-bhagavad-vākya-vaiśiṣṭhyāt | tatra pravayaso’py āsan yuvāno’timahaujasa [bhā.pu. 10.45.19] ity ādinā kaimutyāc ca ||

|| 3.2 || śrī-śukaḥ || 214 ||

[215]

atra kṛṣṇa-dyumaṇi-nimloce [bhā.pu. 3.2.7] ity ādau durbhago bata loko’yam [bhā.pu. 3.2.8] ity ādiṣu cātmātmīya-vigarhādi-lakṣaṇo vilāpaś ca jñeyaḥ | atha viyogānantara-yoga-lakṣaṇa-tuṣṭy-ātmaka udāhāryaḥ | tatra sākṣātkāra-tulya-sphūrtātmako yathā tad-anantaram eva śrīmad-uddhavasya—

**sa muhūrtam abhūt tūṣṇīṁ kṛṣṇāṅghri-sudhayā bhṛśam |**

**tīvreṇa bhakti-yogena nimagnaḥ sādhu nirvṛtaḥ ||** [bhā.pu. 3.2.4] ity ādi |

spaṣṭam |

|| 3.2 || śrī-śukaḥ || 215 ||

[216]

evam eva vraje tad-viraha-duḥkha-magne kṛpayā vyavahāra-rakṣārthaṁ keṣucid avyavacchedenaiva sphuratīty ata eva śrīmad-uddhava-praveśe keṣāṁcit sukham api varṇitam | vāsitārthe’bhiyuddhadbhiḥ [bhā.pu. 10.46.9] ity ādibhiś ca | tāṁ dīpa-dīptair maṇibhir virejuḥ [bhā.pu. 10.46.45] ity ādinā ca | ata eva śrī-bhagavatāpi prāyaḥ pitarau preyasīś caivoddiśya sandiṣṭam gacchoddhava vrajaṁ saumya [bhā.pu. 10.46.3] ity ādinā | pitrādīnāṁ tu sarvatra duḥkha-mātra-sphuraṇād anyeṣāṁ sukham api nānubhava-padavīm ārohati |

**api smarati naḥ kṛṣṇo mātaraṁ suhṛdaḥ sakhīn |**

**gopān vrajaṁ cātma-nāthaṁ gāvo vṛndāvanaṁ girim ||** [bhā.pu. 10.46.18]

ity ādi śrī-vrajeśvara-vacanāt | tatra śrīmad-uddhava-vāse tu prāyaḥ sarveṣām api tādṛśīṁ sphūrtiṁ varṇayati—

**uvāsa katicin māsān gopīnāṁ vinudan śucaḥ |**

**kṛṣṇa-līlā-kathāṁ gāyan ramayām āsa gokulam ||**

**yāvanty ahāni nandasya vraje’vātsīt sa uddhavaḥ |**

**vrajaukasāṁ kṣaṇa-prāyāṇy āsan kṛṣṇasya vārtayā ||**

**sarid-vana-giri-droṇīr vīkṣan kusumutān drumān |**

**kṛṣṇaṁ saṁsmārayan reme hari-dāso vrajaukasām ||** [bhā.pu. 10.47.54-56]

saṁsārayan sphorayann ity arthaḥ | ata eva vinudan śuca ity ādikam uktam |

|| 10.47 || śrī-śukaḥ || 216 ||

[217]

atha **sākṣātkāra-lakṣaṇa-tuṣṭy-ātmakaṁ** śrīmad-uddhavasyāha—

tatas tam antar hṛdi sanniveśya

gato mahā-bhāgavato viśālām |

yathopadiṣṭāṁ jagad-eka-bandhunā

tapaḥ samāsthāya harer agād gatim || [bhā.pu. 11.29.47]

gamyate iti gatiḥ | yathopadiṣṭāṁ gatim ity asya tṛtīyānusāreṇāyam arthaḥ | pūrvaṁ tatra taṁ prati śrī-bhagavatā vedāham antramanasīpsitaṁ te dadāmi yat tad dūra-vāpam anyaiḥ [bhā.pu. 3.4.11] ity anena tad-abhīpsitaṁ dātuṁ pratiśrutam | tvad-īpsita-pūrty-arthaṁ yad-anyair duravāpaṁ tad dadāmīty arthaḥ | tac ca deyaṁ purā mayā proktam ajāya nābhā [bhā.pu. 3.4.13] ity ādinā saṅkṣepa-bhāgavata-rūpam ity uddiṣṭam |

atha tādṛśa-tat-pratiśruta-śravaṇena paramotsukatayā parama-nijābhīpsitam asau svayam eva niveditavān—

ko nv īśa te pāda-saroja-bhājāṁ

sudurlabho’rtheṣu caturṣv apīha |

tathāpi nāhaṁ pravṛṇomi bhūman

bhavat-padāmbhoja-niṣevaṇotsukaḥ || [bhā.pu. 3.4.15] ity anena |

athāgantukaṁ nija-moha-viśeṣaṁ ca niveditavān—karmāṇy anīhasya bhavo’bhavaya [bhā.pu. 3.4.16] ity ādibhyām | tac ca sākṣāt-tad-upadeśa-balena prāyaḥ para-pratyāyanārtham eva jñeyam noddhavo’ṇv api man-nyūnaḥ [bhā.pu. 3.4.31] ity ādeḥ |

atha tat-tad-arthopayuktatyā bhagavad-uddiṣṭārtham api prārthitavān | jñānaṁ paraṁ svātma-rahaḥ prakāśaṁ provāca kasmai [bhā.pu. 3.4.18] ity ādinā | tatra yad vṛjinaṁ tarema iti vṛjinaṁ tādṛśa-sevā-viraha-duḥkham | tādṛśa-loka-moha-duḥkhaṁ ca | tat taraṇasya tad-rahasya-jñānādhīnatvād iti bhāvaḥ | tataś ca mad-abhīṣṭaṁ śrī-bhagavān api sampāditavān iti śrī-viduraṁ prati kathitaṁ śrīmad-uddhavena svayam eva—

ity āvedita-hārdāya mahyaṁ sa bhagavān paraḥ |

ādideśāravindākṣa ātmanaḥ paramāṁ sthitim || [bhā.pu. 3.4.19] iti |

dvitīye brahmaṇe’pi parama-vaikuṇṭhaṁ darśayatā tenātmanaḥ parama-bhagavattā-rūpā sthitir darśitā | sā ca śrī-dvārakā-vaibhava-rūpeti śrī-bhagavat-sandarbhe sthāpitam asti | saṅkṣepa-śrī-bhāgavata-rūpayā catuḥ-ślokyā ca | tasya tādṛśatve’pi vicitra-līlā-bhakta-paravaśatva-rūpāsāv iti tatraiva bodhitam |tatas tad-anubhavenobhayatrāpi śrīmad-uddhavasya dhairyaṁ jātam iti tat-tad-upayogaḥ | tataś ca tām eva tad-upadiṣṭāṁ gatiṁ jagāmety arthaḥ | tathaivopddiṣṭam ante taṁ praty ekādaśe—

**jñāne karmaṇi yoge ca**

**vārtāyāṁ daṇḍa-dhāraṇe |**

**yāvān artho nṛṇāṁ tāta**

**tāvāṁs te’haṁ catur-vidhaḥ ||** [bhā.pu. 11.29.33] iti |

tasya śrī-kṛṣṇa-rūpā gatiś ceyaṁ śrī-śuka-dvārā śrī-bhāgavata-pracārāt pūrvam eva jñeyā | sva-jñāna-pracārārtham eva hi so’yaṁ pṛthivyāṁ rakṣitaḥ | tad-anantaraṁ caritārthatvāt na prayojanam iti | kintu kāma-vyūhena śrīmad-vraje’py asya tat-prāptir jñeyā | āsām aho caraṇa-reṇu-juṣām ahaṁ syām [bhā.pu. 10.47.61] iti dṛḍha-manorathāvagamāt |

|| 11.29 || śrī-śukaḥ || 217 ||

[218]

atha **praśraya-bhakti-mayo rasaḥ** | tatrālambano lālakatvena sphuran praśraya-bhakti-viṣayaḥ śrī-kṛṣṇaś ca pūrvavat parameśvarākāraḥ śrīman-narākāraś ceti dvividhāvirbhāvaḥ | tat-tad-āśrayatvena ca lālyāś ca trividhāḥ | tatra parameśvarākārāśrayā brahmādayaḥ | śrīman-narākārāśrayāḥ śrī-daśākṣara-dhyāna-darśita-śrī-gokula-pṛthukāḥ | ubhayāśrayāḥ śrī-dvārakā-janmānaḥ | te ca sarve yathāyathaṁ putrānuja-bhrātuṣputrādayaḥ | tatra putrāḥ kecid guṇataḥ kecid ākārataḥ kecid ubhayataś ca tad-anuhāri-prāyāḥ | tatra guṇānuhāritvam āha—

**ekaikaśas tāḥ kṛṣṇasya putrān daśa-daśābalāḥ |**

**ajījanann anavamān pituḥ sarvātma-sampadā ||** [bhā.pu. 10.61.1]

[219]

tatra sāmbādīnāṁ śrī-kṛṣṇa-ślāghita-guṇatvam āha—**jāmbavatyāḥ sutā hy ete sāmbādyāḥ pitṛ-sammatāḥ** [bhā.pu. 10.61.12] iti |

[220]

ataḥ śrī-sāmbasyaikādaśādo śrutam anyathā-ceṣṭitaṁ śrī-kṛṣṇasya maryādā-darśaka-tat-tal-līlecchayaiva | tatra śrī-rukmiṇī-putrās tu teṣv api śreṣṭhā ity āha—**pradyuma-pramukhā jātā rukmiṇyāṁ nāvamāḥ pituḥ** [bhā.pu. 10.61.9] iti | atra punar uktir eva śraiṣṭhya-bodhikā |

|| 10.61 || śrī-śukaḥ || 218-220 ||

[221]

tatra śrī-pradyumnasyātiśayam āha—

**kathaṁ tv anena samprāptaṁ sārūpyaṁ śārṅga-dhanvanaḥ |**

**ākṛtyāvayavair gatyā svara-hāsāvalokanaiḥ ||** [bhā.pu. 10.55.33]

spaṣṭam |

|| 10.55 || śrī-rukmiṇī || 221 ||

[222]

kiṁ ca—

**yaṁ vai muhuḥ pitṛ-sarūpa-nijeśa-bhāvās**

**tan-mātaro yad abhajan raha-rūṭha-bhāvāḥ |**

**citraṁ na tat khalu ramāspada-bimba-bimbe**

**kāme smare’kṣa-viṣaye kim utānya-nāryaḥ ||** [bhā.pu. 10.55.40]

yaṁ pradyumnaṁ tan-mātaro muhur abhajan draṣṭum āgatāḥ punar lajjayā raha ekānta-deśaṁ ca abhajan nililyur ity arthaḥ | tad evaṁ yad abhajan tat khalu ramāspada-bimbasya lakṣmī-vilāsa-bhumi-murter bimbe pratimūrtau tasmin na citram | bālakasya pitṛ-sādṛśye mātṝṇāṁ vātsalyoddīpti-sambhavāt | tatra yac ca rahaḥ abhajan tad api na citram ity āha pitṛ-svarūpa-nijeśa-bhāvāḥ | tad-anantaraṁ pituḥ śrī-kṛṣṇasya sa-rūpeṇa sārūpyātiśayena nijeśasya ātmīya-prabhu-mātra-buddhyāvagatasya na tu ramaṇa-buddhyāvagatasya śrī-kṛṣṇasya bhāvaḥ sphūrtir yāsu tāḥ | tato lajjā-hetukaṁ raho-bhajana-lakṣaṇaṁ palāyanam apy ucitam eveti bhāvaḥ | tathoktam etat prāg eva—taṁ dṛṣṭvā jalada-śyāmam [bhā.pu. 10.55.27] ity ādau kṛṣṇaṁ matvā striyo hrītā nililyus tatra tatra ha [bhā.pu. 10.55.28] iti | tatra prabhutva-mātra-sphūrtau hetuḥ rūḍha-bhāvāḥ rūḍhaḥ śrī-kṛṣṇe baddha-mūlaḥ bhāvaḥ kāntābhāvo yāsāṁ tāḥ | kadācid anyatra cetane tat-sādṛśyātiśayeneśvara-bhāvaḥ sphuratu nāma ramaṇa-bhāvas tu na sarvethety arthaḥ | śrī-rukmiṇyās tat-sadṛśa-vatsalāyā anyasyāś ceśvara-bhāvo’pi nodayate kintu sarvathā putra-bhāva eva tat-sārūpyeṇoddīptaḥ syāt | yathoktaṁ śrī-rukmiṇī-devyaiva kathaṁ tv anena samprāptam [bhā.pu. 10.55.33] ity ādy-anantaraṁ—

**sa eva vā bhaven nūnaṁ yo me garbhe dhṛto’rbhakaḥ |**

**amuṣmin prītir adhikā vāmaḥ sphurati me bhujaḥ ||** [bhā.pu. 10.55.34]

tad evaṁ tāsām api yatra ramāspada-bimba-bimbatvena tādṛśī bhrāntis tatra parama-mohane ramāspada-bimbasyaivāprākṛta-kāma-rūpāṁśe jagad-gata-nijāṁśena smare smaraṇa-pathaṁ gatvāpi kṣobhake samprati tu svayam evākṣa-viṣayatāṁ prāpte sati anya-nāryaḥ kim uta sṛṣṭvaiva mohaṁ prāptam uictā ity arthaḥ |

|| 10.55 || śrī-śukaḥ || 222 ||

[223]

atha **uddīpanāḥ** | guṇāḥ sva-viṣayaka-śrī-kṛṣṇa-vātsalya-smita-prekṣādayaḥ | tayā tasya kīrti-buddhi-balādīnāṁ 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 |

**sāttvikāś** ca sarve | atha **vyabhicāriṇaḥ** pūrvoktā eva | atha **sthāyī** ca praśraya-bhakty-ākhyaḥ | tatra bālye’tilālyatābhimānamayatvena praśraya-bījasya dainyāṁśasya sad-bhāgāt tad-ākhyatvam | tatra bālyodāharaṇam avagantavyam | anyadīyaṁ yathā—niśamya preṣṭham āyāntam [bhā.pu. 1.11.16] ity ādau |

**pradyumnaś cārudeṣṇaś ca sāmbo jāmbavatī-sutaḥ |**

**praharṣa-vegocchaśita-śayanāsana-bhojanāḥ ||**

**vāraṇendraṁ puraskṛtya brāhmaṇaiḥ sasumaṅgalaiḥ |**

**śaṅkha-tūrya-ninādena brahma-ghoṣeṇa cādṛtāḥ |**

**pratyujjagmū rathair hṛṣṭāḥ praṇayāgata-sādhvasāḥ ||** [bhā.pu. 1.11.19]

praṇayo’tra bhakti-viśeṣaḥ |

|| 1.11 || śrī-sutaḥ || 223 ||

[224]

evam atra vibhāvādi-saṁvalanātmake praśraya-bhakti-maye rase pūrvavad yogādayo’pi bhedā jñeyāḥ | iti bhaktimayo rasaḥ |

atha vātsalya-mayo **vatsalākhyo rasaḥ** | tatrālambanaḥ lālyatvena sphuran vātsalya-viṣayaḥ śrī-kṛṣṇas tad-ādhārās tat-pitrādi-rūpā guravaś ca | tatra śrī-kṛṣṇaḥ śrīman-narākāra eva | atha guravaḥ | tatra bhakty-ādi-miśrāḥ śrī-vasudeva-devakī-kuntī-prabhṛtayaḥ | śuddhās tu śrī-yaśodā-nanda-tat-savayo-ballavī-ballava-prabhṛtayaḥ | svābhāvikaṁ caiṣāṁ vātsalyopayogi vaiduṣyaṁ—

gopyaḥ saṁspṛṣṭa-salilā aṅgeṣu karayoḥ pṛthak |

nyasyātmany atha bālasya bīja-nyāsam akurvata || [bhā.pu. 10.6.21] ity ādibhiḥ spaṣṭam |

athoddīpaneṣu guṇāḥ | tatra prathamatas tasya tadīya-lālya-bhāvam āha—

**tāṁ stanya-kāma āsādya mathnantīṁ jananīṁ hariḥ |**

**gṛhītvā dadhi-manthānaṁ nyaṣedhat prītim āvahan ||** [bhā.pu. 10.9.4]

spaṣṭam |

|| 10.9 || śrī-śukaḥ || 224 ||

[225]

evam—

**uvāca pitarāv etya sāgrajaḥ sātvatarṣabhaḥ |**

**praśrayāvanataḥ prīṇann amba tāteti sādaram ||** [bhā.pu. 10.45.2] ity ādi |

iti māyā-manuṣyasya [bhā.pu. 10.45.10] ity ādy-antam | pitarau śrī-devakī-vasudevau | prīṇan prīṇayan |

|| 10.45 || śrī-śukaḥ || 225 ||

[226]

atha **śaiśava-cāpalyam** āha—

**śṛṅgy-agni-daṁṣṭry-asi-jala-dvija-kaṇṭakebhyaḥ**

**krīḍā-parāv aticalau sva-sutau niṣeddhum |**

**gṛhyāṇi kartum api yatra na taj-jananyau**

**śekāta āpatur alaṁ manaso’navasthām ||** [bhā.pu. 10.8.25]

[227]

tathā—

**kṛṣṇasya gopyo ruciraṁ vīkṣya kaumāra-cāpalam |**

**śṛṇvantyāḥ kila tan-mātur iti hocuḥ samāgatāḥ ||** [bhā.pu. 10.8.28]

vatsān muñcan kvacid asamaye [bhā.pu. 10.8.29] ity ādi |

[228]

gopyaś cemāḥ śrī-vrajeśvaryāḥ sva-vayasaḥ sambandhinyaḥ śrī-kṛṣṇasyaiva prauḍha-bhrātṛjāyāś ca | anyadā praśrayo lajjā priyaṁvadatvaṁ sāralyaṁ dātṛtvam ity ādayaḥ | tatrādyodāharaṇaṁ kurukṣetra-yātrāyāṁ kṛṣṇa-rāmau pariṣvajya pitarāv abhivādya ca [bhā.pu. 10.82.34] ity ādikam |

ato bālatvena matatvād indra-makha-prasaṅge prāgalbhyam api teṣāṁ sukhadam | kāntvayava-vayasāṁ saundaryaṁ sarva-sal-lakṣaṇatvaṁ pūrṇa-kaiśora-paryantaṁ vṛddhir ity ādayas tu sarvadaiva | tatrāntyā yathā—

**kālena vrajatālpena**

**gokule rāma-keśavau |**

**jānubhyāṁ saha pāṇibhyāṁ**

**riṅgamāṇau vijahratuḥ ||** [bhā.pu. 10.8.21] ity ādi |

[229]

tathā—

**kālenālpena rājarṣe rāmaḥ kṛṣṇaś ca gokule |**

**aghṛṣṭa-jānubhiḥ padbhir vicakramatur añjasā ||** [bhā.pu. 10.8.26]

spaṣṭam |

|| 10.8 || saḥ || 226-229 ||

[230]

jātis tu pūrvoktā | kriyāś ca janma-bālya-krīḍādayaḥ | tatra nandas tv ātmaja utpannaḥ [bhā.pu. 10.5.1] ity ādinā janma darśitam | bālya-krīḍām āha—

tāv aṅghri-yugmam anukṛṣya sarīsṛpantau

ghoṣa-praghoṣa-ruciraṁ vraja-kardameṣu |

tan-nāda-hṛṣṭa-manasāv anusṛtya lokaṁ

mugdha-prabhītavad upeyatur anti mātroḥ || [bhā.pu. 10.8.22] ity ādi |

**yarhy aṅganā-darśanīya-kumāra-līlāv**

**antar-vraje tad abalāḥ pragṛhīta-pucchaiḥ |**

**vatsair itas tata ubhāv anukṛṣyamāṇau**

**prekṣantya ujjhita-gṛhā jahṛṣur hasantyaḥ ||** [bhā.pu. 10.8.24]

spaṣṭam |

|| 10.8 || saḥ || 231 ||

[232]

ādi-grahaṇāt paugaṇḍādau mālyamānanādayo jñeyāḥ | atha dravyāṇi ca tat-krīḍā-bhāṇḍa-vasanādīni | kālāś ca taj-janma-dinādayaḥ | tatra janma-dinaṁ yathā—

**kadācid autthānika-kautukāplave**

**janmarkṣa-yoge samaveta-yoṣitām |**

**vāditra-gīta-dvija-mantra-vācakaiś**

**cakāra sūnor abhiṣecanaṁ satī ||** [bhā.pu. 10.4.7] ity ādi |

spaṣṭam |

|| 10.8 || saḥ || 232 ||

[233]

athānubhāveṣūdbhāsvarāḥ | tatra lālanam—

**tayor yaśodā-rohiṇyau putrayoḥ putra-vatsale |**

**yathā-kāmaṁ yathā-kālaṁ vyadhattāṁ paramāśiṣaḥ ||**

**gatādhvāna-śramau tatra majjanonmardanādibhiḥ |**

**nīvīṁ vasitvā rucirāṁ divya-srag-gandha-maṇḍitau ||**

**janany-upahṛtaṁ prāśya svādv annam upalālitau |**

**saṁviśya vara-śayyāyāṁ sukhaṁ suṣupatur vraje ||** [bhā.pu. 10.15.44-46]

spaṣṭam |

|| 10.8 || saḥ || 233 ||

[234]

**śiro-ghrāṇam** |

**nandaḥ sva-putram ādāya**

**pretyāgatam udāra-dhīḥ |**

**mūrdhny upāghrāya paramāṁ**

**mudaṁ lebhe kurūdvaha ||** [bhā.pu. 10.6.43]

spaṣṭam |

|| 10.6 || saḥ || 234 ||

[235]

āśīrvādaḥ—

**tā āśiṣaḥ prayuñjānāś**

**ciraṁ jīveti bālake |**

**haridrā-cūrṇa-tailādbhiḥ**

**siñcantyo’janam ujjaguḥ ||** [bhā.pu. 10.52.15]

spaṣṭam |

|| 10.15 || saḥ || 235 ||

[236]

**hitopadeśa-dānam** |

**kṛṣṇa kṛṣṇāravindākṣa**

**tāta ehi stanaṁ piba |**

**alaṁ vihāraiḥ kṣut-kṣāntaḥ**

**krīḍā-śrānto’si putraka ||** [bhā.pu. 10.11.15] ity ādi |

spaṣṭam |

|| 10.11 || śrī-vrajeśvarī śrī-kṛṣṇam || 236 ||

[237]

idam akhilaṁ sādhāraṇa-vatsalānām api syāt | pitros tu viśeṣataḥ | tatra hita-pravartanārtha-tarjanādikaṁ yathā—

**ekadā krīḍamānās te rāmādyā gopa-dārakāḥ |**

**kṛṣṇo mṛdaṁ bhakṣitavān iti mātre nyavedayan ||**

**sā gṛhītvā kare kṛṣṇam upālabhya hitaiṣiṇī |**

**yaśodā bhaya-sambhrānta- prekṣaṇākṣam abhāṣata ||**

**kasmān mṛdam adāntātman bhavān bhakṣitavān rahaḥ |**

**vadanti tāvakā hy ete kumārās te’grajo’py ayam ||** [bhā.pu. 10.8.32-34]

spaṣṭam |

|| 10.8 || saḥ || 237 ||

[238]

yadā ca dadhi-maṇḍa-bhājana-bhedanādi-cāpalyānantaraṁ—

**kṛtāgasaṁ taṁ prarudantam akṣiṇī**

**kaṣantam añjan-maṣiṇī sva-pāṇinā |**

**udvīkṣamāṇaṁ bhaya-vihvalekṣaṇaṁ**

**haste gṛhītvā bhiṣayanty avāgurat ||**

**tyaktvā yaṣṭiṁ sutaṁ bhītaṁ vijñāyārbhaka-vatsalā |**

**iyeṣa kila taṁ baddhuṁ dāmnātad-vīrya-kovidā ||** [bhā.pu. 10.9.11-12]

spaṣṭam |

|| 10.9 || saḥ || 238 ||

[239]

atha tarjana-visvādauṣadha-pāyanādivat-tadātva-bhavaṁ tat-sukham apy atikramyāyātibhadrāyaitat samṛddhaye ceṣṭā yathā—

**tam aṅkam ārūḍham apāyayat stanaṁ**

**sneha-snutaṁ sa-smitam īkṣatī mukham |**

**atṛptam utsṛjya javena sā yayāv**

**utsicyamāne payasi tv adhiśrite ||** [bhā.pu. 10.9.5]

yad-dhāmārtha-suhṛt-priyātma-tanaya-prāṇāśayās tvat-kṛte [bhā.pu. 10.14.35] ity anena kaimutya-prāptes tad-gṛha-sampatti-sampādana-prayatnas tu sutarām eva tadāyati-samṛddhy-artha eva | tatra gopa-jātīnāṁ saty api mahā-sampatty-antare tat-kāraṇe ca dugdha-hetuka-sampatty-artham evva mahān āgrahaḥ svābhāvikaḥ | tasmād āyatīyatat-sampatti-vardhanārthaṁ dugdha-rakṣāyām autsukhyam idaṁ vātsalya-vilasitam eva sat vātsalyaṁ puṣṇāti samudram iva taraṅga-saṅghaḥ | atra tasyā hṛḍayam īdṛśam ayaṁ sampatti-rakṣāṁ na jānāti | tataḥ samprati mad-eka-kartavyāsāv iti | atra ca sneha-snutam iti svābhāvika-gāḍha-snehaṁ darśayitvā tathaiva sūcitam | evaṁ tat-kṛte dadhi-maṇḍa-bhāṇḍa-bhaṅge’pi tasyā bahir eva kopābhāso darśitaḥ | manasi tu prabala-cāpalya-darśanena harṣa eva | yathāha—

**uttārya gopī suśṛtaṁ payaḥ punaḥ**

**praviśya saṁdṛśya ca dadhy-amatrakam |**

**bhagnaṁ vilokya sva-sutasya karma taj**

**jahāsa taṁ cāpi na tatra paśyatī ||** [bhā.pu. 10.9.7]

spaṣṭam |

|| 10.9 || saḥ || 240 ||

[241]

atha duḥkhe’pi tat-prastobhanārthaṁ—

**ulūkhalaṁ vikarṣantaṁ dāmnā baddhaṁ svam ātmajam |**

**vilokya nandaḥ prahasad- vadano vimumoca ha ||** [bhā.pu. 10.11.6]

prahasad-vadanam iti tu pāṭhaḥ kvacit |

|| 10.11 || saḥ || 241 ||

[242]

atha duṣṭa-jīvādibhyo’niṣṭa-śaṅkhām āha—

**janma te mayy asau pāpo mā vidyān madhusūdana |**

**samudvije bhavad-dhetoḥ kaṁsād aham adhīra-dhīḥ ||** [bhā.pu. 10.3.29]

spaṣṭam |

|| 10.3 || śrī-devakī || 242 ||

[243]

evaṁ śṛṅgy-agnir-daṁṣṭry-ahi-jala-dvija [bhā.pu. 10.8.15] ity ādikaṁ darśitam |

atha tac-chreyo-nibandhanā devādi-pūjā—

**tais taiḥ kāmair adīnātmā yathocitam apūjayat |**

**viṣṇor ārādhanārthāya sva-putrasyodayāya ca ||** [bhā.pu. 10.5.16]

anena viṣṇuḥ prīṇātu tena ca mat-putrasyodayo bhavatv iti saṅkalpya sarvā yathocitām apūjayad ity arthaḥ |

|| 10.5 || saḥ || 243 ||

[244]

tathānyeṣāṁ samyaṅ-nirṇīta eva prabhāve tat-kāryasya prakārāntara-kāraṇatā-bhāvanā sambhavati | yathā—

**aho batāty-adbhutam eṣa rakṣasā**

**bālo nivṛttiṁ gamito’bhyagāt punaḥ |**

**hiṁsraḥ sva-pāpena vihiṁsitaḥ khalaḥ**

**sādhuḥ samatvena bhayād vimucyate ||** [bhā.pu. 10.7.31] iti |

śrīmat-pitros tu samyaṅ-nirṇīte’pi sambhavati yathā śrīmatī mātā kiṁ svapnaḥ [bhā.pu. 10.8.40] ity ādinā śrī-kṛṣṇasya viśvodarāditvaṁ svabhāvaṁ matvāpi punas tad asambhavaṁ manvānā atho yathāvan na vitarka-gocaram [bhā.pu. 10.8.14] ity ādinā | tac ca parameśvara-nirmitam ity aṅgīkṛtavatī | utpātavat tan-nivṛtty-arthaṁ tac-caraṇāravindam eva śaraṇatvenāśratavatī ca | punaś ca ahaṁ mamāsau [bhā.pu. 10.8.41] ity ādinā nija-bhāvam eva dṛḍhīkṛtya tac-charaṇatvam evāvadhāritavatī | ahaṁ mamāsau patir eṣa me sutaḥ ity ādikam idantā-nirdiṣṭatvena pratyakṣa-siddham eva | tathāpi yan-māyayetthaṁ [bhā.pu. 10.8.42] etan-nānā-prakāreṇa viśvarūpa-darśanākārā kumatiḥ | sa eveśvaro mama gatir ity arthaḥ |

yac ca itthaṁ vidita-tattvāyāṁ [bhā.pu. 10.8.43] ity ādikaṁ tad-ante śrī-śuka-vākyaṁ tatrāpi tattvaṁ putratvam | sa īśvaraḥ [bhā.pu. 10.8.43] śrī-kṛṣṇasyaiveśvara-rūpo ya āvirbhāva-viśeṣaḥ | yatraiva praṇatāsmi tat-padam [bhā.pu. 10.8.41] iti tad-vākyānusandhānajam api paryavasitaṁ, sa eva vyajyate | vaiṣṇavīm iti viśeṣaṇena māyā-śabdasya śakti-mātra-vācakatvena tasyās tat-svarūpa-śaktitvaṁ bodhyate | dayā-mātra-vācakatvena vā |

ata eva trayyā copaniṣadbhiś ca [bhā.pu. 10.8.45] ity ādinā, nāyaṁ sukhāpo bhagavān [bhā.pu. 10.9.21] ity-ādy-antena granthena tat-praśaṁsāpi kṛtā | evam api smarati naḥ kṛṣṇaḥ [bhā.pu. 10.46.18] ity-ādikasya, apy āyāsyati govindaḥ [bhā.pu. 10.46.19] ity-ādikasya ca svabhāvocita-śrī-vrajeśvara-vākyasyānte loka-rītyā tad-duḥkha-śānty-arthaṁ śrīmad-uddhavena yuvāṁ ślāghyatamau nūnaṁ [bhā.pu. 10.46.30] ity ādinā tat-stuti-garbha-tattvopadeśe kṛte’pi tad-bhāva-naiścalyaṁ darśitam | evaṁ niśā sā bruvator vyatītā nandasya kṛṣṇānucarasya rājan [bhā.pu. 10.46.44] iti |

evaṁ śrī-vrajeśvarasya viyoga-duḥkha-vyañjanā-prakāreṇa śrīmad-uddhavasya tat-sāntvanā-prakāreṇety arthaḥ | atas tad-bhāva-naiścalyam | tattvopadeśasya vāstavam arthāntaraṁ tu śrī-kṛṣṇa-sandarbhe darśitam asti |

evaṁ kurukṣetra-yātrāyāṁ paritaḥ stuvatsv api tādṛśa-mahā-muni-goṣṭhī-prabhṛtiṣu vikhyāyamāne’pi śrī-vasudeva-putratve śrī-vrajeśvarayos tad-bhāva-naiścalyaṁ, yathā—

tāv ātmāsanam āropya bāhubhyāṁ parirabhya ca |

yaśodā ca mahā-bhāgā sutau vijahatuḥ śucaḥ || [bhā.pu. 10.82.35] iti |

ata eva manaso vṛttayo naḥ syuḥ [bhā.pu. 10.47.66] ity-ādi-dvaye śrīmad-uddhavaṁ prati śrī-kṛṣṇaiśvarya-pratipādaka-tad-upadeśābhyupagama-vādenāpi tathoktam | tādṛśe’pi tasmin pratijanmaiva svīyāṁ ratim eva prārthayāmaha ity arthaḥ | eṣā teṣāṁ rati-prārthanā cānurāga-mayy eva na tu tad-abhāva-mayī—

taṁ nirgataṁ samāsādya nānopāyana-pāṇayaḥ |

nandādayo’nurāgeṇa prāvocann aśru-locanāḥ || [bhā.pu. 10.47.65] ity uktatvāt |

tasmāt tadīyānurāga-yogyam eva vyākhyeyam, na tv aiśvarya-jñāna-kṛta-bhakti-yogyam | yathā yadyapi tat-prāpti-bhāgyam asmākaṁ dūre vartate tathāpi tadīyā ratir astu māpayātv iti kākuḥ | tādṛśa-rāgānurūpam eva jīvāntara-sādhāraṇyenoktam—karmabhir bhrāmyamāṇānām [bhā.pu. 10.47.67] iti |

tad evaṁ kevala-vātsalyānurūpam arthāntaraṁ ca sidhyati, yataḥ pāda-śabda-prayogo vātsalye’pi samprati prāpty-asambhāvanāmayāt dūra-deśa-viyogād dainyena yuktaḥ | tathaiva hi citreketoḥ karuṇa-rase dṛṣṭam asti | tat-prahvaṇaś ca tat-kartṛkaṁ prahvaṇaṁ namaskāra ity arthaḥ | pūrvavad īśvara-śabdaś ca lālanayaiva prayuktaḥ | loke’pi tādṛg-ukti-darśanād iti | ity ādayaḥ udbhāsvarāḥ |

atha sāttvikāś ca pūrvavad aṣṭau | mātus tu nava, stanya-srava-sahitatvāt | atha sañcāriṇo’py atra prasiddhā eva | te ca sākṣāc chrī-kṛṣṇa-kṛta-līlā-jātās tal-līlā-śakti-kṛtaiśvarya-maya-līlā-jātāś ca jñeyāḥ | krameṇa yathā—kasmān mṛdam adāntātman [bhā.pu. 10.8.34] ity ādāv amarṣaḥ | sā tatra dadṛśe viśvaṁ [bhā.pu. 10.8.37] ity ādau vismayaḥ śaṅkā cety ādi |

atha vātsalyākhyaḥ sthāyī | sa yathā—

**tan-mātarau nija-sutau ghṛṇayā snuvantyau**

**paṅkāṅga-rāga-rucirāv upagṛhya dorbhyām**

**dattvā stanaṁ prapibatoḥ sma mukhaṁ nirīkṣya**

**mugdha-smitālpa-daśanaṁ yayatuḥ pramodam ||** [bhā.pu. 10.8.23]

tayoḥ śrī-kṛṣṇa-rāmayor mātarau | ghṛṇayā kṛpayā ||

|| 10.8 || śrī-śukaḥ || 244 ||

[245]

tad evaṁ vibhāvādi-saṁvalana-camatkārātmako vatsala-rasaḥ | tasya ca prathama-prāpti-mayo bhedo yathā—

**gopyaś cākarṇya muditā**

**yaśodāyāḥ sutodbhavam |**

**ātmānaṁ bhūṣayāṁ cakrur**

**vastrākalpāñjanādibhiḥ ||** [bhā.pu. 10.5.9] ity ādi |

spaṣṭam |

|| 10.5 || saḥ || 245 ||

[246]

atha ca tad-anantara-prāpti-lakṣaṇa-siddhy-ātmako, yathā sa āśiṣaḥ [bhā.pu. 10.5.12] ity ādau | atha viyogātmako, yathā—

**iti saṁsmṛtya saṁsmṛtya nandaḥ kṛṣṇānurakta-dhīḥ |**

**aty-utkaṇṭho’bhavat tūṣṇīṁ prema-prasara-vihvalaḥ ||**

**yaśodā varṇyamānāni putrasya caritāni ca |**

**śṛṇvanty aśrūṇy avāsrākṣīt sneha-snuta-payodharā ||** [bhā.pu. 10.46.27-28]

spaṣṭam |

|| 10.46 || saḥ || 246 ||

[247]

atha tad-anantara-tuṣṭy-ātmako yathā tāv ātmāsannam āropya [bhā.pu. 10.82.35] ity ādau | yathā ca tatraiva—

**nandas tu sakhyuḥ priya-kṛt premṇā govinda-rāmayoḥ |**

**adya śva iti māsāṁs trīn yadubhir mānito’vasat ||** [bhā.pu. 10.84.66]

govinda-rāmayoḥ premṇā hetunā māṁsāṁs trīn avasat | tac ca māsa-trayam adya śva iti kṛtvā avasad ity arthaḥ | atyanta-paramānandena tatra dina-dvayam ivāvasad ity arthaḥ | kathambhūtaḥ sann avasat | sakhyuḥ śrī-vasudevasya priya-kṛd eva san tad-agre śrī-kṛṣṇaṁ prati sva-putra-bhāvāprakaṭanena vyavaharaṁs tasya vraja-nayanāgrahaṁ sākṣān na kurvann ity arthaḥ | tathā yadubhir mānitaś cāvasad iti |

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tad-anantaram api punar viyogātmako yathā—

**tataḥ kāmaiḥ pūryamāṇaḥ sa-vrajaḥ saha-bāndhavaḥ |**

**parārdhyābharaṇa-kṣauma- nānānarghya-paricchadaiḥ ||**

**vasudevograsenābhyāṁ kṛṣṇoddhava-balādibhiḥ |**

**dattam ādāya pāribarhaṁ yāpito yadubhir yayau ||**

**nando gopāś ca gopyaś ca govinda-caraṇāmbuje |**

**manaḥ kṣiptaṁ punar hartum anīśā mathurāṁ yayuḥ ||**

[bhā.pu. 10.84.67-69]

kāmaiḥ śrī-kṛṣṇa-vrajāgamanādi śrī-kṛṣṇa-vrajāgamanādi-rūpair abhilāṣair nibhṛtaṁ śrī-kṛṣṇena pūryamāṇaḥ tad-aṅgīkāreṇa santoṣyamāṇa ity arthaḥ | śrī-rāma-vrajāgamane tān uddiśya kṛṣṇe kamala-patrākṣe sannyastākhila-rādhasaḥ [bhā.pu. 10.65.6] iti śrī-śukokteḥ | tatraiva kṛṣṇe kṛṣṇa-prāpty-arthaṁ kamala-patrākṣe sannyastākhila-rādhasas tyakta-sarva-viṣayā iti ṭīkoktiḥ | tataḥ śrī-vasudevādibhiḥ kartṛbhiḥ parārdhyābharaṇādibhiḥ kṛtvā dattaṁ yat pāribarhaṁ tat teṣāṁ prītimayatvenaivādāyety arthaḥ | yāpito mahatā sainyena prasthāpitaḥ | tad-anantaraṁ teṣāṁ punar atyanta-premāveśaṁ varṇayati nanda ity ādi | māthurān iti tatraiva tena rūpeṇaiva kevala-sva-sambhandhitayā teṣāṁ śrī-kṛṣṇa-prāpty-āgraho darśitaḥ |

|| 10.84 || saḥ || 247-248 ||

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etad-anantaraṁ yarhy ambujākṣāpasasāra bho bhavān kurūn madhūn vātha suhṛd-didṛkṣayā [bhā.pu. 1.11.9] iti śrī-dvārakā-prajā-vākyānusāreṇa śrī-kṛṣṇa-sandarbhotthāpita-pādma-gadyānusāreṇa ca nityaiva tuṣṭir avagantavyā | iti vātsalyākhyo rasaḥ |

atha **maitrīmayaḥ** | tatrālambanaḥ mitratvena sphuran maitrī-viṣayaḥ śrī-kṛṣṇas tad-āśraya-rūpāṇi tal-līlā-gatāni svotkṛṣṭa-sajātīya-bhāvāni tadīya-mitrāṇi ca | tatra śrī-kṛṣṇaḥ kvacic caturbhujo’pi śrīman-narākāratvenaiva pratītaḥ | yathā śrī-gītāsu śrīmad-arjunena—

tenaiva rūpeṇa caturbhujena

sahasrabāho bhava viśvamūrte [gītā 11.46]

iti sva-prārthanānantaraṁ tad-rūpe prādurbhūte,

dṛṣṭvedaṁ mānuṣaṁ rūpaṁ tava saumyaṁ janārdana |

idānīm asmi saṁvṛttaḥ sacetāḥ prakṛtiṁ gataḥ || [gītā 11.51] ity uktam |

ata eva viśva-rūpādīnāṁ tad-darśana-jāta-sādhvasādi-bhāvānāṁ ca na katham api tad-abhīṣṭatvam |

atha **tan-mitrāṇi** | suhṛdaḥ sakhāyaś ca | tatra pūrvokta-lakṣaṇāḥ suhṛdaḥ śrī-bhīmasena-draupadī-prabhṛtayaḥ | sakhāyaḥ śrīmad-arjuna-śrīdāma-viprādayaḥ | śrīmati gokule śrīdāmādayaś ca | te ca śrī-bhāgavatādau prasiddhāḥ | tathāgame vasudāma-kiṅkiṇy-ādayaḥ | bhaviṣyottare malla-līlāyāṁ subhadra-maṇḍalībhadra-bhadra-vardhana-gobhaṭāḥ | yakṣendrabhaṭaḥ ity ādyā gaṇitāḥ | gaṇānāṁ tu tenaiva sākaṁ pṛthukāḥ [bhā.pu. 10.12.2] ity uktyā eṣām api śrī-kṛṣṇa-sāmyam eva |

gopaiḥ samāna-guṇa-śīla-vayo-vilāsa-veṣaiś ca ity ādau darśitam | gopajāti-praticchannāḥ [bhā.pu. 10.18.11] ity ādi-padye śrī-kṛṣṇa-sandarbhe tathaiva vyākhyātam | eṣāṁ svābhāvika-vaiduṣya-lakṣakam api dīkṣāyāḥ paśu-saṁsthāyāḥ [bhā.pu. 10.23.8] ity ādi-padyam asti | vaidagdhyam api kvacin nṛtyatsu bāleṣu [bhā.pu. 10.18.13] ity ādau śrī-bhagavatāpi ślāghita-guṇatvena vyañjayiṣyate |

te ca trividhāḥ—sakhāyaḥ priyasakhāḥ priya-narma-sakhāś ca tat-tad-bhāva-vaiśiṣṭyāt | tatra śrīdāmādayaḥ parama-mādhuryaika-maya-praṇayātiśayi-vihāra-lālityenādhikāḥ itthaṁ satām [bhā.pu. 10.12.11] ity-ādinokteḥ | tatra śrī-kṛṣṇasyālambanatvaṁ ca barhāpīḍaṁ naṭa-vara-vapuḥ [bhā.pu. 10.21.5] ity ādinā varṇitam |

athoddīpaneṣu guṇāḥ abhivyakta-mitra-bhāvatā ārjavaṁ kṛtajñatvaṁ buddhiḥ pāṇḍityaṁ pratibhā dākṣyaṁ śauryaṁ balaṁ kṣamā kāruṇyaṁ rakta-lokatvam ity ādayaḥ | avayava-vayaḥ-saundarya-sarva-sal-lakṣaṇatvam ity ādayaś ca | tatra sauhṛdya-maye ārjavādīnāṁ prādhānyam sakhya-maye tu vaidagdhya-saundaryādi-miśrāṇāṁ teṣām | tad-ubhayāśa-miśrāyāṁ maitryāṁ tu yathā svam aṁśa-dvayam | tatrābhivyakta-tat-tad-bhāvatā śrīmad-arjunānutāpe yathā, sakhyaṁ maitrīṁ sauhṛdaṁ ca [bhā.pu. 1.15.4] ity agre vakṣyate | śrī-gopeṣu ca tāṁ vyanakti—

**tān dṛṣṭvā bhaya-santrastān**

**ūce kṛṣṇo’sya bhī-bhayam |**

**mitrāṇy āśān mā viramate**

**hāneṣye vatsakān aham ||** [bhā.pu. 10.13.13] ity ādi |

**tato vatsān adṛṣṭvaitya puline’pi ca vatsapān |**

**ubhāv api vane kṛṣṇo vicikāya samantataḥ ||** [bhā.pu. 10.13.16] ity antam |

spasṭam |

|| 10.13 || śrī-śukaḥ || 249 ||

[250]

tathā—

**te sampratīta-smṛtayaḥ samutthāya jalāntikāt |**

**āsan su-vismitāḥ sarve vīkṣamāṇāḥ parasparam ||** [bhā.pu. 10.15.52]

spasṭam |

|| 10.15 || saḥ || 250 ||

[251]

**aho’tiramyaṁ pulinaṁ vayasyāḥ** [bhā.pu. 10.13.5] ity ādi | spaṣṭam |

|| 10.13 || śrī-bhagavān || 251 ||

[252]

tathā—

**kvacit pallava-talpeṣu niyuddha-śrama-karśitaḥ |**

**vṛkṣa-mūlāśrayaḥ śete gopotsaṅgopabarhaṇaḥ ||** [bhā.pu. 10.15.17]

spaṣṭam |

|| 10.15 || śrī-śukaḥ || 252 ||

[253]

tathā—

**kunda-dāma**- [bhā.pu. 10.35.20] ity ādau **narma-daḥ praṇayiṇāṁ vijahāra** iti |

[254]

**maṇi-dharaḥ** [bhā.pu. 10.35.20] ity ādau

**praṇayino’nucarasya kadāṁse**

**prakṣipan bhujam agāyata yatra** iti | spaṣṭam |

|| 10.35 || śrī-gopyaḥ || 253-254 ||

[255]

atha jātiś ca kṣatriyatvam | yatra sauhṛdamayasya prācuryam | tathā gopatvaṁ yatra sakhyamayasya prācuryam | atha kriyāś ca sauhṛdamaye vikrānty-ādi-pradhānāḥ | sakhya-maye tu narma-gāna-nānā-bhāṣāṁśana-gavāhvāna-veṇu-vādyādi-kalā-bālyādy-ucita-krīḍādayaḥ | tatra narma, yathā—

**bibhrad veṇuṁ jaṭhara-paṭayoḥ śṛṅga-vetre ca kakṣe |**

**vāme pāṇau masṛṇa-kavalaṁ tat-phalāny aṅgulīṣu ||** [bhā.pu. 10.13.11]

spaṣṭam |

|| 10.13 || saḥ || 255 ||

[256]

anyāś ca, yathā—

**evaṁ vṛndāvanaṁ śrīmat kṛṣṇaḥ prīta-manāḥ paśūn |**

**reme sañcārayann adreḥ sarid-rodhaḥsu sānugaḥ ||**

**kvacid gāyati gāyatsu madāndhāliṣv anuvrataiḥ |**

**upagīyamāna-caritaḥ pathi saṅkarṣaṇānvitaḥ ||** [bhā.pu. 10.15.9-10] ity ādi |

[257]

tathā—

**megha-gambhīrayā vācā nāmabhir dūra-gān paśūn |**

**kvacid āhvayati prītyā go-gopāla-manojñayā ||** [bhā.pu. 10.15.13]

cakora-krauñca [bhā.pu. 10.15.14] ity ādi |

spaṣṭam |

|| 10.15 || saḥ || 257 ||

[258]

tathā—

**tatropahūya gopālān kṛṣṇaḥ prāha vihāra-vit |**

**he gopā vihariṣyāmo dvandvī-bhūya yathā-yatham ||** [bhā.pu. 10.18.19]

spaṣṭam |

|| 10.18 || saḥ || 258 ||

[259]

tathā—

**barha-prasūna-nava-dhātu-vicitritāṅgaḥ**

**proddāma-veṇu-dala-śṛṅga-ravotsavāḍhyaḥ |**

**vatsān gṛṇann anuga-gīta-pavitra-kīrtir**

**gopī-dṛg-utsava-dṛśiḥ praviveśa goṣṭham ||** [bhā.pu. 10.14.47] ity ādi |

spaṣṭam |

|| 10.14 || saḥ || 259 ||

[260]

anena gopa-veṣaś ca darśitaḥ | gā-gopakair anuvanaṁ nayatoḥ [bhā.pu. 10.21.19] ity ādau niryoga-pāśa-kṛta-lakṣaṇayor vicitram ity anena ca | vicitratvaṁ cātra paṭṭa-sūtra-muktādi-mayatvenāvagantavyam | tathā barhiṇa-stavaka-dhātu-palāśair baddha-malla-paribarha-viḍambaḥ | [bhā.pu. 10.35.6] ity ādiṣu malla-veṣaḥ | śyāmaṁ hiraṇya-paridhiṁ ity ādau naṭa-veṣam ity anena naṭa-veṣaḥ |

mahārha-vastrābharaṇa- kañcukoṣṇīṣa-bhūṣitāḥ |

gopāḥ samāyayū rājan [bhā.pu. 10.5.8] ity anusāreṇa rāja-veṣaś ca |

eṣa tu dvārakāddau pracuraḥ | tathā tatra gokule ca paridhānīyottarīyābhyāṁ dhārmika-gṛhastha-veṣaś cāvagantavyaḥ | eṣa eva nīviṁ vasitvā rucirām [bhā.pu. 10.15.45] ity anena darśitaḥ | tais tair eva hi tat-tal-līlāḥ śobhanta iti |

atha dravyāṇi ca vasana-bhūṣaṇa-śaṅkha-cakra-śṛṅga-veṇu-yaṣṭi-preṣṭha-jana-prabhṛtīni | kālāś ca tat-tat-krīḍocitāḥ | te tu, yathā—

**evaṁ vanaṁ tad varṣiṣṭhaṁ pakva-kharjūra-jambumat |**

**go-gopālair vṛto rantuṁ sa-balaḥ prāviśad dhariḥ ||** [bhā.pu. 10.20.25]

dhenavo manda-gāminya [bhā.pu. 10.20.26] ity ādi, vanaukasaḥ pramuditā [bhā.pu. 10.20.27] ity ādi, kvacid vanaspati-kroḍe [bhā.pu. 10.20.28] ity ādi, dadhy-odanaṁ samānītaṁ [bhā.pu. 10.20.29] ity ādi, śadvalopari saṁviśya [bhā.pu. 10.20.30] ity ādi, prāvṛṭ-śriyaṁ ca tāṁ vīkṣya [bhā.pu. 10.20.31] ity ādy-antam | spaṣṭam |

|| 10.20 || saḥ || 260 ||

[261]

evam anye’pi smartavyāḥ | athānubhāveṣūdbhāsvarāḥ | tatra sauhṛda-maye nirupādhi-tadīya-hitānusandhāna-yuktāyuktādi-kathana-sasmita-goṣṭhī-prabhṛtayaḥ | sakhya-maye asaṅkucita-prīti-maya-ceṣṭāḥ | tāś ca saha nānā-krīḍā-saṅgītādi-kalābhyāsa-bhojanopaveśa-śayanādayaḥ | narma-raho-līlākarṇana-kathādayaś ca jñeyāḥ | itthaṁ [bhā.pu. 10.1211] 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 praśaśaṁsur athāpare ||**

**gopa-jāti-praticchannā devā gopāla-rūpiṇau |**

**īḍire kṛṣṇa-rāmau ca naṭā iva naṭaṁ nṛpa ||**

**bhrāmaṇair laṅghanaiḥ kṣepair āsphoṭana-vikarṣaṇaiḥ |**

**cikrīḍatur niyuddhena kāka-pakṣa-dharau kvacit ||**

**kvacin nṛtyatsu cānyeṣu gāyakau vādakau svayam |**

**śaśaṁsatur mahā-rāja sādhu sādhv iti vādinau**

**kvacid bilvaiḥ kvacid kumbhaiḥ** [bhā.pu. 10.18.9-14] ity ādi | spaṣṭam |

|| 10.18 || śrī-śukaḥ || 261 ||

[262]

tathā—

**kṛṣṇasya viṣvak puru-rāji-maṇḍalair**

**abhyānanāḥ phulla-dṛśo vrajārbhakāḥ |**

**sahopaviṣṭā vipine virejuś**

**chadā yathāmbhoruha-karṇikāyāḥ ||** [bhā.pu. 10.13.8]

**kecid puṣpa-dalaiḥ kecid** [bhā.pu. 10.13.9] ity ādi |

**sarve mitho darśayantaḥ sva-sva-bhojya-ruciṁ pṛthak |**

**hasanto hāsayantaś cā- bhyavajahruḥ saheśvarāḥ ||** [bhā.pu. 10.13.10]

spaṣṭam |

|| 10.13 || saḥ || 262 ||

[263]

evam anyā api | tathā sauhṛda-sakhyayoḥ sāttvikāś conneyāḥ | tatra sauhṛde’śrur yathā—

**taṁ mātuleyaṁ parirabhya nirvṛto**

**bhīmaḥ smayan prema-jalākulendriyaḥ |**

**yamau kirīṭī ca suhṛttamaṁ mudā**

**pravṛddha-bāṣpāḥ parirebhire’cyutam ||** [bhā.pu. 10.71.27]

atra saty apy agrajānujatva-vyavahāre suhṛttamam ity anena tad-aṁśasyaivollāso’bhupagataḥ |

|| 10.71 || saḥ || 263 ||

[264]

sakhye pralayo’pi, yathā—

**taṁ nāgabhoga-parivītam adṛṣṭa-ceṣṭam**

**ālokya tat-priya-sakhāḥ paśupā bhṛśārtāḥ |**

**kṛṣṇe’rpitātma-suhṛd-artha-kalatra-kāmā**

**duḥkhānuśoka-bhayam ūḍha-dhiyo nipetuḥ ||** [bhā.pu. 10.16.10]

spaṣṭam |

|| 10.16 || saḥ || 264 ||

[265]

evaṁ tatra tatra sañcāriṇaś conneyāḥ | yathā sauhṛde taṁ mātuleyam [bhā.pu. 10.71.27] ity ādau harṣaḥ | yathā ca sakhye kṛṣṇaṁ hradād viniṣkrāntam [bhā.pu. 10.17.13] ity ādy-anantaram—

**upalabhyotthitāḥ sarve labdha-prāṇā ivāsavaḥ |**

**pramoda-nibhṛtātmāno gopāḥ prītyābhirebhire ||** [bhā.pu. 10.17.14]

spaṣṭam |

|| 10.17 || saḥ || 265 ||

[266]

atha **sthāyī** maitry-ākhyaḥ | sa caiśvarya-jñāna-saṅkucitaḥ śrīdāma-viprādīnām | saṅkocitaiśvarya-jñānaḥ śrīmad-arjunādīnām | śuddhaḥ śrī-gopa-bālānām | ata eva kadācid api na vikaroti | tathaiva śrī-rāma-vrajāgamane samupetyātha gopālān hāsya-hasta-grahādibhiḥ [bhā.pu. 10.65.5] ity ādika-vyavahāraḥ |

tatra sauhṛd-ākhyo bhedaḥ taṁ mātuleyaṁ parirabhya nirvṛtaḥ [bhā.pu. 10.71.27] ity ādau jñeyaḥ | sakhyaṁ, yathā—

**ekadā ratham āruhya vijayo vānara-dhvajam |**

**gāṇḍīvaṁ dhanur ādāya tūṇau cākṣaya-sāyakau ||**

**sākaṁ kṛṣṇena sannaddho vihartuṁ vipinaṁ mahat |**

**bahu-vyāla-mṛgākīrṇaṁ prāviśat para-vīra-hā ||** [bhā.pu. 10.58.13-14]

kṛṣṇena sākaṁ vihartum ity anvayaḥ |

|| 10.58 || saḥ || 266 ||

[267]

yathā ca—

**tenaiva sākaṁ pṛthukāḥ sahasraśaḥ**

**snigdhāḥ suśig-vetra-viṣāṇa-veṇavaḥ |**

**svān svān sahasropari-saṅkhyayānvitān**

**vatsān puraskṛtya viniryayur mudā ||** [bhā.pu. 10.12.2]

eva-kāreṇa tadāsatti-rūpo’nubhāvo darśitaḥ | yathā—

**yadi dūraṁ gataḥ kṛṣṇo vana-śobhekṣaṇāya tam |**

**ahaṁ pūrvam ahaṁ pūrvam iti saṁspṛśya remire ||** [bhā.pu. 10.12.6]

spaṣṭam ||

|| 10.12 || saḥ || 268 ||

[269]

yathā ca—

**ūcuś ca suhṛdaḥ kṛṣṇaṁ svāgataṁ te’tiraṁhasā |**

**naiko’py abhojka-bala ehītaḥ sādhu bhujyatām ||** [bhā.pu. 10.14.45]

spaṣṭam ||

|| 10.14 || saḥ || 269 ||

[270]

śrī-kṛṣṇa eva teṣāṁ jīvanam ity āha—

**kṛṣṇaṁ mahā-baka-grastaṁ**

**dṛṣṭvā rāmādayo’rbhakāḥ |**

**babhūvur indriyāṇīva**

**vinā prāṇaṁ vicetasaḥ ||** [bhā.pu. 10.11.49]

**muktaṁ bakāsyād upalabhya bālakā**

**rāmādayaḥ prāṇam ivendriyo gaṇaḥ |**

**sthānāgataṁ taṁ parirabhya nirvṛtāḥ**

**praṇīya vatsān vrajam etya taj jaguḥ ||** [bhā.pu. 10.11.53]

spaṣṭam ||

|| 10.11 || saḥ || 270 ||

[271]

tad evaṁ vibhāvādi-saṁvalanātmako maitrīmayo rasaḥ | asya ca sauhṛdamayaḥ sakhyamaya iti bheda-dvayaṁ tatra tatrāvagantavyam | tasya prathamāprāpty-ātmaka-siddhy-ātmakau bhedau pūrvavad ūhyau | viyogātmako bhedo yathā—

**evaṁ kṛṣṇa-sakhaḥ kṛṣṇo bhrātrā rājñā vikalpitaḥ |**

**nānā-śaṅkāspadaṁ rūpaṁ kṛṣṇa-viśleṣa-karśitaḥ ||**

**śokena śuṣyad-vadana- hṛt-sarojo hata-prabhaḥ |**

**vibhuṁ tam evānusmaran nāśaknot pratibhāṣitum ||**

**kṛcchreṇa saṁstabhya śucaḥ pāṇināmṛjya netrayoḥ |**

**parokṣeṇa samunnaddha- praṇayautkaṇṭhya-kātaraḥ ||**

**sakhyaṁ maitrīṁ sauhṛdaṁ ca sārathyādiṣu saṁsmaran |**

**nṛpam agrajam ity āha bāṣpa-gadgadayā girā ||** [bhā.pu. 1.15.1-4]

kṛṣṇo’rjunaḥ | avikalpita iti cchedaḥ | nānā-śaṅkāspadaṁ rūpam ālakṣya vikalpita ity arthaḥ | śucaḥ śokāśrūṇi āmṛjya ca | parokṣeṇa darśanāgocareṇa śrī-kṛṣṇena hetunā | ata evāniṣṭa-śaṅkāyā abhāvāt nātra karuṇa-rasāvakāśaḥ | tad-abhāvaś caiṣām aiśvarya-jñāna-samudhbhāvināṁ bhavaty eva iti | vañcito’ham [bhā.pu. 1.15.5] ity ādikaṁ vakṣyamāṇaṁ vilāpam |

[272]

atha tad-anantaraṁ tuṣṭy-ātmaka-yogo yathā—

**te sādhu-kṛta-sarvārthā jñātvātyantikam ātmanaḥ |**

**manasā dhārayām āsur vaikuṇṭha-caraṇāmbujam ||**

**tad-dhyānodriktayā bhaktyā viśuddha-dhiṣaṇāḥ pare |**

**tasmin nārāyaṇa-pade ekānta-matayo gatim ||**

**avāpur duravāpāṁ te asadbhir viṣayātmabhiḥ |**

**vidhūta-kalmaṣā sthānaṁ virajenātmanaiva hi ||** [bhā.pu. 1.15.46-48]

te pāṇḍavāḥ sādhu yathā styāt tathā kṛta-sarvārthā vaśīkṛta-dharmārtha-kāma-mokṣā api vaikuṇṭhasya śrī-kṛṣṇasya caraṇāmbujam eva ātyantikaṁ parama-puruṣārthaṁ jñātvā tad eva manasā dhārayāmāsuḥ | nārāyaṇaḥ śrī-kṛṣṇaḥ | pūrṇa-gatim eva viśinaṣṭi | vidhūta-kalmasaṁ yadāsthānaṁ nitya-śrī-kṛṣṇa-prakāśāspadaṁ tadīyā sabhā | ātmanā sva-śarīreṇaiva | tatra hetuḥ virajenāprākṛtena | hi-śabdo’sambhāvanā-nivṛtty-arthaḥ |

[273]

tathā—

**draupadī ca tadājñāya patīnām anapekṣatām |**

**vāsudeve bhagavati hy ekānta-matir āpa tam ||** [bhā.pu. 1.15.50]

ātmnānaṁ prati anapekṣamāṇānām | tat kṛṣṇa-saṅgamanam ājñāya samyag jñātvā | vāsudeve śrī-vasudeva-nandane | hi prasiddhau | tasminn ekānta-matis tam eva prāptavatī |

śrī-vraja-kumārāṇāṁ deśāntara-viyogātmaodāharaṇaṁ tad-anantara-tuṣṭy-ātmodāharaṇaṁ ca vatsalānusāreṇaiva jñeyam | iti maītrī-mayo rasaḥ ||

|| 1.15 || śrī-sūtaḥ || 271-273 ||

[274]

atha **ujjvalaḥ** | atrālambanaḥ kāntatvena sphuran kānta-bhāva-viṣayaḥ śrī-kṛṣṇaḥ | tad-ādhārāḥ sajātīya-bhāvās tadīya-parama-vallabhāś ca | tatra śrī-kṛṣṇo yathā—

**śrutvā guṇān bhuvana-sundara śṛṇvatāṁ te**

**nirviśya karṇa-vivarair harato’ṅga-tāpam |**

**rūpaṁ dṛśāṁ dṛśimatām akhilārtha-lābhaṁ**

**tvayy acyutāviśati cittam apatrapaṁ me ||** [bhā.pu. 10.52.37]

spaṣṭam |

|| śrī-rukmiṇī || 274 ||

[275]

yathā ca—

**tāsām āvirabhūc chauriḥ**

**smayamāna-mukhāmbujaḥ |**

**pītāmbara-dharaḥ sragvī**

**sākṣān manmatha-manmathaḥ ||** [bhā.pu. 10.32.2]

|| 10.32 || śrī-śukaḥ || 275 ||

[276]

atha tad-vallabhāsu **sāmānyā** sairindhrī kūrma-purāṇoktāḥ kailāsa-vāsinyaś ca | tatra pūrvoktā yathā—

saivaṁ kaivalya-nāthaṁ taṁ prāpya duṣprāpyam īśvaram |

aṅga-rāgārpaṇenāho durbhagedam ayācata || [bhā.pu. 10.48.8] iti darśitā |

pūrvaṁ tādṛśa-durbhagāpi aṅga-rāgārpaṇa-mātra-lakṣaṇena bhajanena taṁ prāpya | aho āścaryam | tena hetunā idaṁ sahoṣyatām [bhā.pu. 10.48.9] ity ādi-lakṣaṇam api ayācata yācituṁ yogyābhūt | taṁ kathambhūtam api | kevalaḥ śuddha-premavāṁs tasya bhāvaḥ kaivalyaṁ, tatraiva nāthaṁ vallabham api | ato’syā ātma-tarpaṇaika-tātparyāyāḥ sampraty api śrī-vraja-devy-ādi-vac chuddha-premābhāvo darśitaḥ |

**svīyāḥ** śrī-rukmiṇy-ādayaḥ | yā evoddiśya stauti—

**yāḥ samparyacaran premṇā**

**pāda-saṁvāhanādibhiḥ |**

**jagad-guruṁ bhartṛ-buddhyā**

**tāsāṁ kiṁ varṇyate tapaḥ ||** [bhā.pu. 10.90.27]

spaṣṭam |

|| 10.90 || śrī-śukaḥ || 276 ||

[277]

tathā—

**itthaṁ ramā-patim avāpya patiṁ striyas tā**

**brahmādayo’pi na viduḥ padavīṁ yadīyām |**

**bhejur mudāviratam edhitayānurāga-**

**hāsāvaloka-nava-saṅgama-lālasādyam ||**

**pratyudgamāsana-varārhaṇa-pāda-śauca-**

**tāmbūla-viśramaṇa-vījana-gandha-mālyaiḥ |**

**keśa-prasāra-śayana-snapanopahāryair**

**dāsī-śatā api vibhor vidadhuḥ sma dāsyam ||** [bhā.pu. 10.61.5-6]

ata eva ye māṁ bhajanti dāmpatyā [bhā.pu. 10.60.52] ity ādi nindā tv anya-paratvenaiva nirdiṣṭā | diṣṭyā gṛheśvarī [bhā.pu. 10.60.54] ity ādy-uttara-vākyāt | yathaiva ketumāla-varṣe śrī-kāmadevākhya-bhagavad-vyūha-stutau lakṣmī-vākyam—striyo vratais tvā hṛṣīkeśvaraṁ svato hy ārādhya loke patim āśāsate’nyam [bhā.pu. 5.18.19] ity ādikam |

|| 10.61 || śrī-śukaḥ || 277 ||

[278]

atha vastutaḥ parama-svīyā api prakaṭa-līlāyāṁ parakīyāyamāṇāḥ śrī-vraja-devyaḥ | yā evāsamordhvaṁ stutāḥ—

nāyaṁ śriyo’ṅga u nitānta-rateḥ prasādaḥ

svar-yoṣitāṁ nalina-gandha-rucāṁ kuto’nyāḥ |

rāsotsave’sya bhuja-daṇḍa-gṛhīta-kaṇṭha-

labdhāśiṣāṁ ya udagād vraja-vallabhīnām || [bhā.pu. 10.47.30] ity ādiṣu |

**gopyas tapaḥ kim acaran yad amuṣya rūpaṁ** [bhā.pu. 10.44.14] ity ādau yā evāsamordhvaṁ rūpaṁ paśyantīty atra | tathā cāha **yā dohane’vahanane mathanopalepa**- [bhā.pu. 10.44.15] ity ādau **dhanyā vraja-striya urukrama-citta-yānāḥ** |

urukrama-cittam eva yānaṁ yāsāṁ tāḥ | yās tac-cittaṁ yatra yatra gacchati tatra tatraiva tad-ārūḍhās tiṣṭhanti ity arthaḥ | cintā-yānā iti pāṭhe cintaś cintā bhavaneti pūrvavad evārthaḥ |

|| 10.44 || śrī-māthura-striyaḥ || 278 ||

[279}

ata evāsām eva tatra tatra darśita utkarṣaḥ | parakīyāyamānatvena nivāraṇādi-mātrāṁśe laukika-rasa-vidām api matena sevitaḥ | yathāha bharataḥ—

bahu vāryate yataḥ khalu yatra pracchanna-kāmukatvaṁ ca |

yā ca mitho durlabhatā sā paramā manmathasya ratiḥ || [u.nī. 1.20] iti |

rudraḥ—

vāmatā durlabhatvaṁ ca strīṇāṁ yā ca nivāraṇā |

tad eva pañca-bāṇasya manye paramam āyudham || [u.nī. 3.20]

viṣṇu-guptaḥ—

yatra niṣedha-viśeṣaḥ sudurlabhatvaṁ ca yan mṛgākṣīṇām |

tatraiva nāgarāṇāṁ nirbharam āsajjate hṛdayam || [u.nī. 3.21] iti |

ata eva kāsāñcid gopa-kumārīṇāṁ kātyāyanī-japānusāreṇa pati-bhāve’py ādhikyam anuvartate iti | kecit tu vāraṇādita evāsāṁ premādhikyaṁ manyante | tan na, jātito’py ādhikyāt | tac ca vraja-striyo yad vāñchanti [bhā.pu. 10.83.43] iti, vāñchanti yad bhava-bhiyaḥ [bhā.pu. 10.47.58] ity ādinā vyaktam | na hi vāraṇādy-aṁśam aṅgīkṛtya teṣāṁ lobho jātaḥ, anabhīṣṭatvāt | ato jāty-aṁśam eveti gamyate | ataḥ prabala-jātitvān nivāraṇādikam apy ayam atikrāmatīty evam eva ślāghyate yā dustyajam [bhā.pu. 10.47.61] ity ādinā |

matta-hastināṁ balasya durgātikramavan nivāraṇādy-atikramo hi tāsāṁ prema-balasya vyañjaka eva na tūtpādakaḥ | jāty-aṁśenaiva prābalye sati nivāraṇādi-sāmye’pi tāsāṁ sveṣu prema-tāratamyaṁ sambhavati | yathā tābhir api śrī-rādhāyāḥ prema-vaiśiṣṭyena śrī-kṛṣṇa-vaśīkāritva-vaiśiṣṭyaṁ darśitam | anayārādhito nūnam [bhā.pu. 10.30.28] ity ādinā |

yā ca tāsāṁ kṣobhe sati premṇaḥ praphullatā sā khalu kṛṣṇa-sarpasyeva svata eva siddhatayā na tv aparata āhāryatayā | kevalaupapatyasya prema-vardhanatvaṁ tu tābhir eva svayaṁ niḥsvaṁ tyajanti gaṇikāḥ [bhā.pu. 10.47.7], jārā bhuktvā ratāṁ striyam [bhā.pu. 10.47.8] iti ninditam |

yat tu kaścit parakīyāsu laghutvaṁ vakti tat khalu prākṛta-nāyakam avalambamānāsu yuktaṁ, tatraiva jugupsitatvāt | atra tu gopīnāṁ tat-patīnāṁ ca [bhā.pu. 10.33.35] ity ādinā tat-pratyākhyānāt | atra ca tat-patīnām iti tad-vyavahāra-dṛṣṭi-mātreṇoktaṁ, na tu paramārtha-dṛṣṭyā | tad-dṛṣṭyā tu śrī-kṛṣṇa-sandarbhe tāsāṁ svarūpa-śaktitvam evātra paratra sthāpitam | tathāsya śrī-kṛṣṇa-lakṣaṇasya nāyakasya tādṛśa-bhāvenaiva prāptau etāḥ paraṁ tanu-bhṛtaḥ [bhā.pu. 10.47.58] ityādiṣu sarvordhva-ślāghāśravaṇāt parama-garīyastvam eva | ata evoktam—

neṣṭā yad aṅgini rase kavibhir paroḍhā

tad gokulāmbujadṛśāṁ kulam antarena |

āśāṁsayā rasavidher avatāritānāṁ

kaṁsāriṇā rasikamaṇḍalaśekhareṇa || [u.nī. 5.3] iti |

atha tāsāṁ svapatyābhāsa-sambandham api vārayituṁ yojayati—

nāsūyan khalu kṛṣṇāya mohitās tasya māyayā |

manyamānāḥ svapārśvasthān svān svān dārān vrajaukasaḥ || [bhā.pu. 10.33.37]

tad evaṁ bhāvata utkarṣo darśitaḥ | daihikaṁ tam āha—**tābhiḥ sametābhir udāra-ceṣṭitaḥ** [bhā.pu. 10.29.43] ity ādau **vyarocataiṇāṅka ivoḍubhir vṛtaḥ** iti |

spaṣṭam |

|| 10.29 || saḥ || 280 ||

[281]

kiṁ ca—

**tatrātiśuśubhe tābhir bhagavān devakī-sutaḥ |**

**madhye maṇīnāṁ haimānāṁ mahā-marakato yathā ||** [bhā.pu. 10.33.7]

spaṣṭam |

|| 10.33 || saḥ || 281 ||

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guṇa-vaibhava-kṛtam apy āha—

**tābhir vidhūta-śokābhir bhagavān acyuto vibhuḥ |**

**vyarocatādhikaṁ tāta puruṣaḥ śaktibhir yathā ||** [bhā.pu. 10.32.10]

spaṣṭam |

|| 10.32 || saḥ || 282 ||

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kalā-vaidagdhīkṛtam āha pāda-nyāsair bhuja-vidhutibhiḥ [bhā.pu. 10.33.7] ity ādi |

uccair jagur nṛtyamānā raktakaṇṭhyo ratipriyāḥ |

kṛṣṇābhi-marśamuditā yad gītenedam āvṛtam || [bhā.pu. 10.33.9]

idaṁ jagat | adyāpi yāsāṁ gītāṁśā eva jagati pracarantīty arthaḥ | yad uktaṁ saṅgīta-sāre—

tāvanta eva rāgāḥ syur yāvatyo jīva-jātayaḥ |

teṣu ṣoḍaśa-sāhasrī purā gopī-kṛtā varā || iti |

ante ca teṣām eva vibhāgaś ca tatra svargādiṣu darśita iti | kiṁ ca—

**kācit samaṁ mukundena svarajātīr amiśritāḥ |**

**unninye pūjitā tena prīyatā sādhu sādhv iti |**

**tad eva dhruvam unninye tasyai mānaṁ ca bahv adāt ||** [bhā.pu. 10.33.10]

svarāḥ ṣaḍjādayaḥ sapta jātayas teṣu rāgotpatti-hetavaḥ | tā ubhayor api parama-pravīṇatvāt svarāntareṇa jāty-antareṇa cāmiśritāḥ śuddhā eva unninye utkarṣeṇa jagau | tatra śakra-śarvara-parameṣṭi-purogā-niścita-tattva-gānasya śrī-mukundasyāpi sahārthatvenāprādhānyaṁ vivakṣitam | tatrāpy uc-chabdena |ata eva tena pūjitā | tadaiva tālāntareṇa nibaddhaṁ gītaṁ dhruvākhyaṁ tāla-viśeṣaṁ kṛtvā yā tato’py utkarṣeṇa jagau tasyai pūrvasyā apy adhikaṁ mānam adāt |

|| 10.33 || saḥ || 284 ||

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atha tāsu sāmānyāsu sairindhrī mukhyā | sarvatra khyātatvāt | svakīyāsu paṭṭa-mahiṣīṣu śrī-rukmiṇī-satyabhāme mukhye | yathā śrī-hari-vaṁśe—

kuṭumbasyeśvarī yāsīd rukmiṇī bhīṣmakātmajā |

satyabhāmottamā strīṇāṁ saubhāgye cādhikābhavat ||

atha śrī-vraja-devīṣu mukhyā bhaviṣyottaroktāḥ—

gopālī pālikā dhanyā viśākhā dhyāna-niṣṭhikā |

rādhānurādhā somābhā tārakā daśamī tathā || iti |

daśamy api tārakā-nāmnīty arthaḥ | skānde prahlāda-saṁhitāyāṁ tu lalitā śaivyā padmā catasro’nyāḥ | anyatra candrāvalī ca śrūyate | sā cātrārtha-sāmyāt somābhaivānumeyā | kārtsnyena tu pramadā-śata-koṭibhir ākulitā ity āgamopadeśaḥ | etāsv api śrī-rādhikaiva mukhyā | saiva rāsotsave śrī-kṛṣṇena parama-premṇāntardhāpiteti śrī-kṛṣṇa-sandarbhe sandarśitam asti | prasiddhā ca tathā saiva sarvatreti | ataḥ śraiṣṭhya-cihnena gopāla-tapany-uktā gāndharvikaiva sety anumeyā |

atha tāḥ **śrī-kṛṣṇa-vallabhās** tridhā dṛśyante mugdhā madhyā pragalbhā iti | tādṛśyaṁ ca nava-yauvana-spaṣṭa-yauvana-samyag-yauvanair vayo-bhedais tat-tac-ceṣṭābhiś ca | samyag-yauvanaṁ ca prāpta-ṣoḍaśa-varṣatvam eva nādhikam kanyābhir dvy-aṣṭa-varṣābhiḥ iti gautamīya-tantrāt | tathā svabhāva-bhedena dhīrā adhīrā miśra-guṇāś ceti punas tridhāvagantavyāḥ | prema-tāratamyena śreṣṭhāḥ samāḥ laghava iti ca |

atha tā līlāvasthā-bhedenaikaikā | abhisārikā vāsaka-sajjotkaṇṭhitā khaṇḍitā vipralabdhā kalahāntaritā proṣita-bhartṛkā svādhīna-bhartṛkā ity aṣṭau nāmāni bhajanti | tathā parasparaṁ bhāvānāṁ sādṛśya-kiñcit-sādṛśyāsphuṭa-sādṛśyāni | virodhitvaṁ caitad bheda-catuṣṭayāt punaś catvāri sakhī suhṛt taṭasthā prātipakṣikī ceti | bhāva-bhedāś ca sthāyi-nirūpaṇe jñeyāḥ | tatra **sakhī** yathā apy eṇa-patnī [bhā.pu. 10.33.11] ity ādi dvaye purato darśanīyā | atra hi tanvan dṛśāṁ sakhi sunirvṛtim iti svīya-tad-didṛkṣā-dyotanāt | sakhīti tad-darśana-sukhopabhoga-saubhāgya-bhāgitā-sāmyena tasyāṁ sakhyāropaṇāt kānteti kṛṣṇa-saṅginyāḥ saubhāgyātiśayasya cānumodanāt sakhyam eva spaṣṭam | ata eva tal-līlānumodanam api bāhuṁ priyāṁsā- [bhā.pu. 10.30.12] ity ādinā | **suhṛd** yathā—

**anayārādhito nūnaṁ bhagavān harir īśvaraḥ |**

**yan no vihāya govindaḥ prīto’yam anayad rahaḥ ||** [bhā.pu. 10.30.28]

asyāś ca tad-bhāgya-mātra-praśaṁsanāt vyaktaṁ sauhṛdyam |

[286]

**taṭasthā** yathā—

**pṛcchatemā latā bāhūn apy āśliṣṭā vanaspateḥ |**

**nūnaṁ tatkaraja-spṛṣṭā bibhraty utpulakāny aho ||** [bhā.pu. 10.30.13]

atra sakhī-vacanaṁ śrutvāpi tataudāsīnyāt tāṭasthyam eva vyaktam | evam anayārādhito nūnam iti suhṛd-vākyānantaram api dhanyā aho amī ālyaḥ [bhā.pu. 10.30.29] ity-ādi-vākye ca |

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atha **prātipakṣikā** yathā—

**asyā amūni naḥ kṣobhaṁ kurvanty uccaiḥ padāni yat |**

**yaikāpahṛtya gopīnāṁ raho bhuṅkte’cyutādharam ||** [bhā.pu. 10.30.30]

atha prakaṭa eva matsara iti tābhyo vilakṣaṇatvam | tathaiva śrī-harivaṁśādau pārijāta-haraṇe śrī-rukmiṇīṁ prati satyabhāmāyāḥ | spaṣṭam |

|| 10.30 || śrī-śukaḥ || 285-287 ||

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atra vicāryate | nanu bhagavad-bhakteṣu parasparaṁ pratipakṣitvam asambhavam ahṛdyaṁ ca | tathā tāsāṁ tat saubhaga-madam [bhā.pu. 10.29.48] ity ādau tad-īrṣyā-mada-mānādi-dūrīcikīrṣāṁ 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 tādṛśīḥ krīḍā yāḥ śrutvā tat-paro bhavet [bhā.pu. 10.33.36] ity ādi | śrutvāpīty arthaḥ | tatra śṛṅgāra-krīḍāyāś cāsyāḥ svabhāvo’yaṁ yat khalv īrṣā-mada-mānādi-lakṣaṇa-tat-tad-bhāva-vaicitrī-parikaratayaiva rasaṁ puṣṇāti | yata eva tādṛśatayaiva kavibhir varṇyate | śrī-bhagavatā ca sva=līlāyām aṅgīkriyate | svasminn api dakṣiṇānukūla-śaṭha-dhṛṣṭateti caturbheda-nāyakatvaṁ yathā-sthānaṁ vyajyate | tasmāt tal-līlā-śaktir eva tāsu tat-tad-bhāvaṁ dadhāti | taṁ ca bhāvānurūpeṇaiveti darśitam | ata eva yadā sarvāsām eva tad-viraho bhavati tadā dainyanaika-jātīya-bhāvatvāpattyā sarvatra sakhyam evābhivyajyate | yathā—

anvicchantyo bhagavato mārge gopyo’vidūrataḥ |

dadṛśuḥ priyaviśleṣān mohitāṁ duḥkhitāṁ sakhīm || [bhā.pu. 10.30.41]

ity atra tasyāṁ pūrvāsām eva sakhītva-vyañjanā | viraha-līlā ca tāsāṁ jhaṭiti śrī-kṛṣṇa-viṣayaka-tṛṣṇātiśaya-vardhanārthaiva | nāgara-cūḍāmaṇīndrāya śrī-kṛṣṇāya ca tāsāṁ tad-vṛddhir athyarthaṁ rocate | yathoktaṁ nāhaṁ tu sakhyo bhajato’pi jantūn [bhā.pu. 10.32.10] ity ādinā | tasmān madhye viraho’pi bhavati | tadā śrī-kṛṣṇasya mada-mānādi-vinodam atikramyāpi tad-adhyavasāyaḥ syāt | tato mada-mānayoḥ praśamāya sva-viṣayaka-tṛṣṇātiśaya-rūpa-prasādāya ceti tāsāṁ tat saubhagety atrārthaḥ | sarva-samudita-rāsa-līlārthaṁ madasya praśamāya mānasya ca prasādāya prasādanāyety artho vā | tatas tad-vardhanecchāpy ānuṣaṅgīti samānam |

atha jāte ca virahe dainyenaiva tāsāṁ tatra daurātmya-buddhiḥ | na tu vastuta eva tad-daurātmyaṁ premaika-vilāsa-rūpatvāt | śrī-munīndro’pi tad-bhāvānusāritvenaiva tad-vākyam anuvadati tayā kathitm ākarṇya [bhā.pu. 10.30.42] ity ādi | svayaṁ tu pūrvaṁ tasmiṁs tadīye made doṣaṁ pratyākhyātavān asti | yathā—

**reme tayā cātmarata**

**ātmārāmo’py akhaṇḍitaḥ |**

**kāmināṁ darśayan dainyaṁ**

**strīṇāṁ caiva durātmatām ||** [bhā.pu. 10.30.35]

svātma-rataḥ svatas tuṣṭo’pi ātmarāmaḥ sva-krīḍo’pi akhaṇḍitaḥ | tasyāṁ satatāsaktaḥ san reme | tādṛśaś cet kim iti tad-āsakto babhūva, tathā reme ca | ata āha tayā itthambhūta-guṇo hariḥ [bhā.pu. 1.7.10] itivat tathā-bhūta-guṇatayā tadīya-prema-sarvasva-sāra-rūpayety arthaḥ | atas tasyānyena tādṛśatvāsambhavāt prema-viśeṣa evāsau sphurati na tu kāmaḥ | sa ca prema-viśeṣa īdṛśa-prabalaḥ yat kāmivad eva dainyādikaṁ tayoḥ prakaṭībhavatīty āha kāmitām iti | mada-mānādy-ātmake kāminīnāṁ premṇi kāmināṁ yad dainyaṁ loka-prasiddhaṁ tad eva sva-dvārā tat-prema-viśeṣa-pāraveśyena darśayan prakaṭayan reme | yad vā yayaiva līlayā svayam eva tucchībhūtāḥ sarve’py anye nāgaraṁ-manyā ity āha kāminām iti | sva-līlā-mahimnā kāmināṁ prākṛtānāṁ dainyaṁ rasa-sampatti-hīnatvaṁ strīṇāṁ ca prākṛtānāṁ taṁ vinānyasya bhajanena durātmatāṁ duṣṭa-bhāvatāṁ darśayann iti darśayad vidhu-parājayaṁ rasāvaktuṁ ullasati dhūta-lāñchanam itivat |

|| 10.30 || śrī-śukaḥ || 288 ||

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ity ālambano vyākhyātaḥ | athoddīpaneṣu guṇāḥ | nārī-mohana-śīlatvam | avayava-varṇa-rasa-gandha-sparśa-śabda-sal-lakṣaṇa-nava-yauvanānāṁ kamanīyatā | nitya-nūtanatvam abhivyakta-bhāvatvaṁ prema-vaśyatvaṁ saubuddhya-sat-pratibhādayaś ca | tatra nārī-mohana-śīlatvādikaṁ, yathā—**kṛṣṇaṁ nirīkṣya vanitotsava-rūpa-śīlam** [bhā.pu. 10.21.12] iti | spaṣṭam |

|| 10.21 || śrī-vraja-devyaḥ || 289 ||

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nitya-nūtanaṁ ca yadyapy asau pārśva-gataḥ [bhā.pu. 1.11.34] ity ādau dṛṣṭam |

athābhivyakta-bhāvatvam | tatra pūrva-rāge—

**śarad-udāśaye sādhu-jāta-sat-**

**sarasijodare śrī-muṣā dṛṣā |**

**surata-nātha te’śulka-dāsikā**

**varada nighnato neha kiṁ vadhaḥ ||** [bhā.pu. 10.31.2]

he dṛśaiva surata-yācaka tatrāpi he kātyāyany-arcanānte vara-prada, tatrāi bhāva-viśeṣa-darśitayā dṛśā kṛtvaivāśulka-dāsikā-tulyatvaṁ prāptās tayaiva punar nighnatas tava na kiṁ vadhaḥ strī-hatyāpi na bhavati | dṛśas tādṛśatve mahā-mohana-cauratvaṁ darśayati | śarad-udāśaya ity ādi |

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tatra mohanatvaṁ dvividhaṁ—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-sīdhunāpyāyayasva naḥ ||** [bhā.pu. 10.31.8]

madhurayeti svarūpa-mādhuryaṁ valgu-vākyayety artha-mādhuryaṁ budha-manojñayeti budhānāṁ tādṛśa-bhāvābhijñānām eva manojñayeti bhāva-viśeṣa-mādhuryaṁ vyañjitam |

[292]

tathā—

**prahasitaṁ priya premavīkṣaṇaṁ**

**viharaṇaṁ ca te dhyānamaṅgalam |**

**rahasi saṁvido yā hṛdi-spṛśaḥ**

**kuhaka no manaḥ kṣobhayanti hi ||** [bhā.pu. 10.31.10]

saṁvidāḥ saṅketa-narmāṇi |

[293]

tathā—

**dina-parikṣaye nīla-kuntalair**

**vana-ruhānanaṁ bibhrad āvṛtam |**

**ghana-rajasvalaṁ darśayan muhur**

**manasi naḥ smaraṁ vīra yacchasi ||** [bhā.pu. 10.31.12]

muhuḥ punaḥ punar vyājena parāvṛtyety arthaḥ |

[294]

tathā—

**pati-sutānvaya-bhārtṛ-bāndhavān**

**ativilaṅghya te’nty acyutāgatāḥ |**

**gati-vidas tavodgīta-mohitāḥ**

**kitava yoṣitaḥ kas tyajen niśi ||**

**rahasi saṁvidaṁ hṛc-chayodayaṁ**

**prahasitānanaṁ prema-vīkṣaṇam |**

**bṛhad-uraḥ śriyo vīkṣya dhāma te**

**muhur atispṛhā muhyate manaḥ ||** [bhā.pu. 10.31.16-17]

gati-vidas tavodgīta-mohitā iti asmākaṁ mohana-prakāra-jñānenaiva tvaṁ tathā veṇunā gītavān ity arthaḥ |

|| 10.31 || śrī-gopyaḥ parokṣa-sthitaṁ śrī-bhagavantam || 292-294 ||

[295]

evaṁ—

gavāṁ hitāya tulasi gopīnāṁ rati-hetave |

vṛndāvane tvaṁ vapitā sevitā viṣṇunā svayam ||

iti skānde revā-khaṇḍīya-tulasī-stava-vacanam api tat-pūrva-rāge darśanīyam | tathā sambhoge’pi iti viklavitaṁ tāsām [bhā.pu. 10.29.42] ity ādau prahasya iti tābhiḥ sametābhir udāra-ceṣṭitaḥ [bhā.pu. 10.29.43] iti, udāra-hāsa-dvija-kunda-dīdhiti [bhā.pu. 10.29.46] cābhivyakta-bhāvatvodāharaṇam |

atha premṇā vaśyatvaṁ dvividham | premāntareṇa preyasī-premṇā ca | tatra pūrveṇa narmadaḥ praṇayināṁ vijahāra [bhā.pu. 10.35.20] ity atra darśitam | tathottareṇa | tatra pūrva-rāgātmakena yathā—**tathāham api tac-citto nidrāṁ ca na labhe niśi** [bhā.pu. 10.53.2] iti | spaṣṭam |

|| 10.53 || śrī-bhagavān rukmiṇī-dūtam || 295 ||

[296]

tathā—

**bhagavān api tā rātrīḥ śaradotphullamallikāḥ |**

**vīkṣya rantuṁ manaścakre yogamāyām upāśritaḥ ||** [bhā.pu. 10.29.1]

yoga-māyāṁ tāsām asaṅkhyānām asaṅkhya-vāñchā-pūrikāṁ sva-śaktiṁ svabhāvata evāśritya ity arthaḥ |

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sambhogātmakena yathā—

**iti viklavitaṁ tāsāṁ śrutvā yogeśvareśvaraḥ |**

**prahasya sadayaṁ gopīr ātmārāmo’py arīramat ||** [bhā.pu. 10.29.42]

atra viklavitam iti tāsāṁ premātiśaya-jñāpakaṁ sadayam iti tasya tat-prema-vaśyatvātiśayābhidhāyakam | ātmārāmo’pīti tāsāṁ prema-guṇa-māhātmya-darśakam | ātmārāmāś ca munayaḥ [bhā.pu. 1.7.10] ity ādau itthambhūta-guṇo hariḥ itivat |

|| 10.29 || śrī-śukaḥ || 296-297 ||

[298]

evaṁ **reme svayaṁ svaratir atra gajendra-līlaḥ** [bhā.pu. 10.33.23] iti |

svāsu tāsu ratir yasya saḥ | tathā tāsāṁ rati-vihāreṇa [bhā.pu. 10.33.20] ity ādikam | gopī-kapola-saṁśleṣaḥ [vi.pu. 5.13.54] ity ādikaṁ viṣṇu-purāṇa-padyam apy udāhṛtam |

[299]

kiṁ ca—

**evaṁ pariṣvāṅga-karābhimarśa-**

**snigdhekṣaṇoddāma-vilāsa-hāsaiḥ |**

**reme rameśo vraja-sundarībhir**

**yathārbhakaḥ sva-pratibimba-vibhramaiḥ ||** [bhā.pu. 10.33.17]

atra rameśa ity anena tasya ramā-vaśīkāritvaṁ darśitam | pariṣvaṅgety ādinā tatrāpi snighekṣaṇetvādinā rema ity anena ca tāsāṁ premṇā tasya vaśyatvaṁ vyaktam | dṛṣṭāntena tu tadā tasya tāsāṁ cārbhaka-pratibimbayor iva gāna-nṛtyādi-vilāseṣu eka-ceṣṭatāpatti-sūcanayā mithaḥ parama-premāsaktir darśitā |

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api ca—

**evaṁ śaśāṅkāṁśu-virājitā niśāḥ**

**sa satya-kāmo’nuratābalā-gaṇaḥ |**

**siṣeva ātmany avaruddha-saurataḥ**

**sarvāḥ śarat-kāvya-kathā-rasāśrayāḥ ||** [bhā.pu. 10.33.26]

evaṁ pūrvokta-prakāreṇa anurato nirantaram anurakto’balā-gaṇo yatra tādṛśaḥ sa śrī-kṛṣṇa-candra ātmani citte’varuddhaṁ samantān nigṛhya sthāpitaṁ saurataṁ surata-sambandhi-bhāva-hāvādikaṁ yena tathābhūtaḥ san | ata eva satya-kāmaḥ vyabhicāra-rahita-prema-viśeṣaḥ san śarat-sambandhinyo yāvatyo rasāśrayāḥ kāvya-kathāḥ sambhavanti tāḥ sarvā eva siṣeve | śarac-chabdo’trākhaṇḍam eva vā saṁvatsaraṁ vadati | tataḥ śaśaṅkāṁśu-virājitatvam upalakṣaṇam iti vyākhyeyam | evaṁ saurata-saṁlāpaiḥ [bhā.pu. 10.60.58] iti śrī-rukmiṇī-parihāse’pi saurata-śabdas tādṛśatvena prayuktaḥ |

|| 10.33 || śrī-śukaḥ || 300 ||

[301]

atraivam api svayam uktaṁ na pāraye’ham [bhā.pu. 10.32.12] ity ādi | atha pravāsātmakena, yathā—

**vṛṣṇīnāṁ pravaro mantrī kṛṣṇasya dayitaḥ sakhā |**

**śiṣyo bṛhaspateḥ sākṣād uddhavo buddhi-sattamaḥ ||**

**tam āha bhagavān preṣṭhaṁ bhaktam ekāntinaṁ kvacit |**

**gṛhītvā pāṇinā pāṇiṁ prapannārti-haro hariḥ ||**

**gacchoddhava vrajaṁ saumya pitror nau prītim āvaha |**

**gopīnāṁ mad-viyogādhiṁ mat-sandeśair vimocaya |**

**tā man-manaskā mat-prāṇā mad-arthe tyakta-daihikāḥ ||**

[bhā.pu. 10.46.1-4] ity ādi |

tathā ca skānda-prahlāda-saṁhitā-dvārakā-māhātmye tāḥ prati śrīmad-uddhava-vākyam—

bhagavān api dāśārhaḥ kandarpa-śara-pīḍitaḥ |

na bhuṅkte na svapiti ca cintayan vo hy aharniśam || iti |

evaṁ rāja-kumārīṇāṁ pariṇayo’pi tābhir gopa-kumārībhir ekātmatvāt prāyas tad-viraha-kāla-kṣapaṇārtha eva tāsāṁ prāṇa-parityāga-parihārārtham eva ca | yathoktaṁ pādme—kaiśore gopa-kanyās tā yauvane rāja-kanyakā iti | yathā ca śrī-rukmiṇī-vākyam—

**yarhy ambujākṣa na labheya bhavat-prasādaṁ**

**jahyām asūn vrata-kṛśān śata-janmabhiḥ syāt ||** [bhā.pu. 10.52.43] iti |

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athoddīpaneṣu jātiḥ | tatra gopatva-rūpām āha—

**vividha-gopa-caraṇeṣu vidagdho**

**veṇu-vādya urudhā nija-śikṣāḥ ||** [bhā.pu. 10.35.15] ity ādinā | spaṣṭam |

|| 10.35 || śrī-vraja-devyaḥ || 301-302 ||

[303]

yādavatva-rūpāṁ sādṛśya-rūpāṁ cāha—**meghaḥ śrīmaṁs tvam asi dayito yādavendrasya nūnam** [bhā.pu. 10.90.20] ity ādinā || spaṣṭam |

|| 10.90 || śrī-paṭṭa-mahiṣyaḥ || 303 ||

[304]

atha kriyāḥ | tāś ca dvividhāḥ | bhāva-sambandhinyaḥ svābhāvika-vinoda-mayyaś ca | pūrvā yathā—**niśamya gītaṁ tad-anaṅga-vardhanam** [bhā.pu. 10.29.4] ity ādi | spaṣṭam |

|| 10.29 || śrī-śukaḥ || 304 ||

[305]

uttarāḥ—

**vāma-bāhu-kṛta-vāma-kapolo**

**valgita-bhrūr adharārpita-veṇum ||** [bhā.pu. 10.35.2] ity ādi | spaṣṭam |

vividha-gopa-caraṇeṣu [bhā.pu. 10.35.14] ity ādau ca tā jñeyāḥ |

|| 10.35 || śrī-vraja-devyaḥ || 305 ||

[306]

atha dravyāṇi | tatra tasya preyasyo yathā—

**uṣasy utthāya gotraiḥ svair**

**anyonyābaddha-bāhavaḥ |**

**kṛṣṇam uccair jagur yāntyaḥ**

**kālindyāṁ snātum anvaham ||** [bhā.pu. 10.22.6]

gotrair vargaiḥ |

|| 10.22 || śrī-śukaḥ || 306 ||

[307]

tad-vraja-striya āśrutya [bhā.pu. 10.21.3] ity ādau ca sva-sakhībhyo’nvavarṇayann ity udāhāryam |

**tat-parikarāḥ**—**taṁ vīkṣa kṛṣṇānucaraṁ vraja-striyaḥ** [bhā.pu. 10.47.1] ity ādi | spaṣṭam |

|| 10.47 || saḥ || 307 ||

[308]

maṇḍanam—**pūrṇāḥ pulindya urugāya-padābja-rāga-śrī-kuṅkumena dayitā** [bhā.pu. 10.21.17] ity ādi |

[309]

vaṁśī—**gopyaḥ kim ācarad ayaṁ kuśalaṁ sma veṇuḥ** [bhā.pu. 10.21.17] ity ādi | spaṣṭam |

|| 10.21 || tāḥ || 309 ||

[310]

padāṅkaḥ—**padāni vyaktam etāni nanda-sūnor mahātmanaḥ** [bhā.pu. 10.30.25] ity ādi |

[311]

pada-dhūliḥ—

**dhanyā aho amī ālyo**

**govindāṅghry-abja-reṇavaḥ |**

**yān brahmeśo ramā devī**

**dadhur mūrdhny agha-nuttaye ||** [bhā.pu. 10.30.29]

atra premaiva tad-utkarṣaṁ gamayati na tv aiśvarya-jñānam | svabhāvaḥ khalv ayaṁ prīti-paramotkarṣasya yat sva-viṣayaṁ sarvata utkarṣeṇānubhāvayati | yathādi-bharatena mṛga-premṇā tadīya-khura-sparśāt pṛthivyā api mahā-bhāgadheyatvaṁ varṇitam—kiṁ vā are ācaritaṁ tapas tapasvinyā yad iyam avaniḥ [bhā.pu. 5.8.23] ity ādinā | evam eva—

**kiṁ te kṛtaṁ kṣiti tapo bata keśavāṅghri-**

**sparśotsavotpulakitāṅga-ruhair vibhāsi |**

**apy aṅghri-sambhava urukrama-vikramād vā**

**āho varāhavapuṣaḥ parirambhaṇena ||** [bhā.pu. 10.30.10]

atra pūrvārdhe premṇā śrī-kṛṣṇa-mādhurya-mahimoktiḥ | uttarārdhe tenaivānyatra heyatoktiḥ | atra ca apīti kim arthe | tataś ca eṣo’ṅghri-sambhavo harṣa-vikāraḥ urukramasya trivikramasya vikramād vāpi pāda-vikṣepād vāpi kiṁ jātaḥ | āho iti pakṣāntare | varāha-vapuṣaḥ kānta-bhāvato’pi parirambhaṇena vā eṣo’ṅghri-sambhavaḥ kiṁ jātaḥ | na hi na hīty arthaḥ | apīti stokārthe vā sarpiṣo’pi syād itivat | tataś ca urukrama-vikramād api eṣo’ṅghri-sambhavo vikāraḥ syāt | kintu stoka eva syād ity arthaḥ |

|| 10.30 || tāḥ || 312 ||

[313]

nakhāṅkaḥ—pṛcchatemā latā bāhūn [bhā.pu. 10.30.31] ity ādāv eva jñātaḥ | evaṁ vṛndāvana-yamunādīny apy udāhāryāṇi | atha kālaś ca rāsotsavādi-sambandhī | sa yathā—**tāḥ kiṁ niśāḥ smarati yāsu** [bhā.pu. 10.47.43] ity ādi | spaṣṭam |

|| 10.47 || tāḥ || 313 ||

[314]

tad evaṁ yathā tadīya-guṇādayaḥ uddīpanās tathaiva tādṛśa-sevopayogitvena tat-preyasī-guṇā api jñeyāḥ | te ca tāsām ātma-sambandhina ātmābhīṣṭa-tad-vallabhāsambandhinaś cety ubhaye’py ūhyāḥ |

athānubhāvāḥ | tatra sairindhryādīnāṁ, yathā—

**sā majjanālepa-dukūla-bhūṣaṇa-**

**srag-gandha-tāmbūla-sudhāsavādibhiḥ |**

**aprasādhitātmopasasāra mādhavaṁ** [bhā.pu. 10.48.5] ity ādi | spaṣṭam |

|| 10.15 || śrī-śukaḥ || 314 ||

[315]

śrī-paṭṭa-mahiṣīṇām itthaṁ ramā-patim avāpya [bhā.pu. 10.59.44] ity ādi-dvaya eva viditaḥ | śrī-vraja-devīnāṁ yathā, āsām aho [bhā.pu. 10.47.61] ity ādau | yā dustyajam ity ādi | tatra ca vivaraṇam—

**taṁ gorajaś-churita-kuntala-baddha-barha-**

**vanya-prasūna-rucirekṣaṇa-cāru-hāsam |**

**veṇum kvaṇantam anugair upagīta-kīrtiṁ**

**gopyo didṛkṣita-dṛśo’bhyagaman sametāḥ ||**

**pītvā mukunda-mukha-sāragham akṣi-bhṛṅgais**

**tāpaṁ jahur viraha-jaṁ vraja-yoṣito’hni |**

**tat sat-kṛtiṁ samadhigamya viveśa goṣṭhaṁ**

**savrīḍa-hāsa-vinayaṁ yad apāṅga-mokṣam ||**

[bhā.pu. 10.15.42-43} ity ādi spaṣṭam |

|| 10.15 || śrī-śukaḥ || 315 ||

[316]

atha prāyaḥ sarvāsāṁ te caturvidhāḥ udbhāsvara-sāttvikālaṅkāra-vācikākhyāḥ | tatrodbhāsvarā uktāḥ—

nīvy-uttarīya-dhammilla-sraṁsanaṁ gātra-moṭanam |

jṛmbhā ghrāṇasya phullatvaṁ niśvāsādyāś ca te matāḥ ||[u.nī. 10.70] iti |

yathā—

**tad-aṅga-saṅga-pramudākulendriyāḥ**

**keśān dukūlaṁ kuca-paṭṭikāṁ vā |**

**nāñjaḥ prativyoḍhum alaṁ vraja-striyo**

**visrasta-mālābharaṇāḥ kurūdvaha ||** [bhā.pu. 10.33.17] ity ādi |

[317]

**sāttvikāḥ—**

**tatraikāṁsa-gataṁ bāhuṁ kṛṣṇasyotpala-saurabham |**

**candanāli-samāghrāya hṛṣṭa-romā cucumba ha ||** [bhā.pu. 10.33.12]

spaṣṭam |

|| 10.33 || śrī-śukaḥ || 317 ||

[318]

nirvikārātmake citte **bhāvaḥ** prathama-vikriyā [u.nī. 11.6] | sa yathā—**cittaṁ sukhena bhavatāpahṛtaṁ gṛheṣu** [bhā.pu. 10.29.34] ity ādi | spaṣṭam |

|| 10.29 || śrī-gopyaḥ || 318 ||

[319]

grīvā-recaka-saṁyukto bhrū-netrādi-vikāśa-kṛt |

bhāvād īṣat-prakāśo yaḥ sa **hāva** iti kathyate || [u.nī. 11.9] iti |

sa yathā śrī-lakṣmaṇā-svayaṁvare—

**unnīya vaktram uru-kuntala-kuṇḍala-tviḍ-**

**gaṇḍa-sthalaṁ śiśira-hāsa-kaṭākṣa-mokṣaiḥ |**

**rājño nirīkṣya paritaḥ śanakair murārer**

**aṁse’nurakta-hṛdayā nidadhe sva-mālām ||** [bhā.pu. 10.83.29] iti |

|| 10.83 || saiva || 319 ||

[320]

evaṁ—hāva eva bhaved **dhelā** vyakta-śṛṅgāra-sūcakaḥ [u.nī. 11.11] iti lakṣaṇānusāreṇa helāpy udāhāryā | sā śobhā rūpa-bhogādyair yat syād aṅga-vibhūṣaṇam [u.nī. 11.13] | sā yathā—

**tāsām ativihāreṇa** [bhā.pu. 10.33.21] ity ādi, gopyaḥ sphurat-puraṭa-kuṇḍala-kuntala-tviḍ-guṇa-śriyā sudhita-hāsa-nirīkṣaṇena [bhā.pu. 10.33.22]

[321]

**mādhuryaṁ** nāma ceṣṭānāṁ sarvāvasthāsu cārutā [u.nī. 11.19] | tad yathā—

**kācid rāsa-pariśrāntā pārśvasthasya gadā-bhṛtaḥ |**

**jagrāha bāhunā skandhaṁ ślathad-valaya-mallikā ||** [bhā.pu. 10.33.11]

spaṣṭam ||

|| 10.33 || śrī-śukaḥ || 321 ||

[322]

niḥśaṅkatvaṁ prayogeṣu budhair uktā **pragalbhatā** || [u.nī. 11.21]

sā ca—

**tatraikāṁsa-gataṁ bāhum** [bhā.pu. 10.33.11] ity ādau darśitā |

audāryaṁ vinayaṁ prāhuḥ sarvāvasthā-gataṁ budhāḥ | [u.nī. 11.15]

tad yathā—**mṛgayur iva kapīndram** [bhā.pu. 10.47.17] ity ādau **dustyajas tat-kathārthaḥ** iti | spaṣṭam |

|| 10.47 || saiva || 323 ||

[324]

evaṁ—

śobhaiva kāntir ākhyātā manmathāpyāyanojjvalā || [u.nī. 11.15]

kāntir eva vayo-bhoga-deśa-kāla-guṇādibhiḥ |

uddīpitātivistāraṁ prāptā ced dīptir ucyate || [u.nī. 11.17]

ity anusāreṇa kānti-dīptī apy udāhārye |

priyānukaraṇaṁ līlā ramyair veśa-kriyādibhiḥ | [u.nī. 11.28] tasyāṁ veśa-kriyayā tac-ceṣṭānukaraṇaṁ yathā—

**antarhite bhagavati** [bhā.pu. 10.30.1] ity ādy anantaram **gatyānurāga-smita-** [bhā.pu. 10.30.2] ity ādi ||

[325]

tās tāḥ bāhu-prasārā [bhā.pu. 10.29.46] ity ādinoktās tadīya-līlā ity arthaḥ | paścādāveśena rūpaṁ tad-abheda-bhāvanā-rūpam | **gati-smita-prekṣaṇa-bhāṣaṇādiṣu** [bhā.pu. 10.30.3] ity ādi |

evaṁ sva-vilāsa-rūpāṁ līlām udbhāvyāpi tāsāṁ nijo bhāvo nigūḍhaṁ tiṣṭhaty eva, yathā vakṣyate **yatanty unnidadhe’baram** [bhā.pu. 10.30.20] ity atra yatantīti | athaitad agre’pi kāla-kṣepārthaṁ yā līlā yābhir gātuṁ pravartitāḥ premāveśena tā līlā eva tāsv āviṣṭhā iti tat-tad-anukaraṇa-viśeṣe hetur jñeyaḥ | etad-anukaraṇaṁ ca prāyo na līlā-śabda-vācyam | bālyādi-rūpasyānālambanatvenojjvala-rasāṅgatvābhāvāt | tatra pūtanādīnāṁ prīti-mātra-virodhi-bhāvānām api tathā śrī-kṛṣṇa-janany-ādīnāṁ nija-prīti-viśeṣa-virodhi-bhāvānām api ceṣṭānukaraṇaṁ śrī-kṛṣṇānukartrīṇāṁ gopikānāṁ sakhībhis tāsāṁ viraha-kāla-kṣepāya tat-tad-bhāva-poṣārthaṁ kṛtrimatayivāṅgīkṛtaṁ, na tu tat-tad-bhāveneti samādheyam | kecic caivaṁ vyācakṣate, pūtanā-vadha-līlā-smaraṇāveśe sati kāsāñcit pūtanānukaraṇam api śrī-kṛṣṇāniṣṭhā-śaṅkayā bhayenaiva bhavati | yathā loke’pi ātma-niṣṭhā-śaṅkayā bhayonmattasya tad-bhaya-hetu-vyāghrādy-anukaraṇaṁ bhavati | tatas tad-anukaraṇe’pi ātmanīva śrī-kṛṣṇe prītir evollasati na tu dveṣaḥ | sā prītir yathātmani tad-rūpatayaiva tiṣṭhati tathaiva tāsāṁ śrī-kṛṣṇe’pi svabhāvocitaivānuvartate |

tataḥ **baddhānyayā srajā kācid** [bhā.pu. 10.30.23] ity ādau śrī-yaśodānukaraṇaṁ ca tathaiva mantavyam | pūrvaṁ hi dāmodara-līlā-smaraṇāveśena tasyāḥ śrī-kṛṣṇa-bhāvaḥ | tataś ca vaktraṁ nināya bhaya-bhāvanayā sthitsya [bhā.pu. 1.8.31] ity-ukta-rītyā śrī-yaśodāto bhayam api jātam | bālya-svabhāvānusmaraṇena tad-anukaraṇaṁ ca | tataś ca saiva svayam anyāṁ kāñcī-tal-līlāveśenaiva kṛṣṇāyamānāṁ ca babandha | tathāpi pūrvavat svabhāvocitaiva prītis tasyām antarvartata eva | sā hi prītis tat-tad-bhāvasya paramāśraya-rūpā | tato bahir eva tat-tad-anukaraṇāt śrī-yaśodā-bhāvasya ca madhye śrī-kṛṣṇa-bhāva-vyavadhānena nija-bhāvāsparśān na virodha iti |

|| 10.30 || śrī-śukaḥ || 325 ||

[326]

gati-sthānāsanādīnāṁ mukha-netrādi-karmaṇām |

tātkālikaṁ tu vaiśiṣṭyaṁ vilāsaḥ priya-saṅgajam || [u.nī. 11.31]

sa yathā—

**taṁ vilokyāgataṁ preṣṭhaṁ**

**prīty-utphulla-dṛśo’balāḥ** [bhā.pu. 10.32.3] iti spaṣṭam |

|| 10.32 || saḥ || 326 ||

[327]

garvābhilāṣa-rudita-smitāsūyā-bhaya-krudhām |

saṅkarī-karaṇaṁ harṣād ucyate kila-kiñcitam ||[u.nī. 11.44]

tad yathā—tasya tat kṣvelitaṁ śrutvā bālāḥ premapariplutāḥ [bhā.pu. 10.22.12] ity ādi, evaṁ bruvati govinde [bhā.pu. 10.22.13] ityādi, mānayaṁ bhoḥ kṛthā [bhā.pu. 10.22.14] ityādi, śyāmasundara te dāsyaḥ [bhā.pu. 10.22.15] ity ādy antam | spaṣṭam |

|| 10.22 || saḥ || 327 ||

[328]

vallabha-prāpti-velāyāṁ madanāveśa-sambhramāt |

vibhramo hāra-mālyādi-bhūṣā-sthāna-viparyayaḥ || [u.nī. 11.39]

sa yathā—vyatyasta-vastrābharaṇāḥ kāścit kṛṣṇāntikaṁ yayuḥ [bhā.pu. 10.29.7] iti | ṣṭe’py garva- mānābhyāṁ bibbokaḥ syād anādaraḥ [u.nī. 11.52] | sa ca **ekā bhrū-kuṭim ābadhya** [bhā.pu. 10.32.6] ity ādāv udāhariṣyate |

vinyāsa-bhaṅgi-raṅgānāṁ bhrū-vilāsa-manoharāḥ |

sukumārā bhaved yatra lalitaṁ tad-udīritam | [u.nī. 11.56] |

tac ca pūrvatraiva jñeyam ||

|| 10.32 || saḥ || 328 ||

[329]

kānta-smaraṇa-vārtādau hṛdi tad-bhāva-bhāvataḥ |

prākaṭyam abhilāṣasya moṭṭāyitam udīryate || [u.nī. 11.47]

tac ca **kṛṣṇaṁ nirīkṣya vanitotsava** [bhā.pu. 10.21.12] ity ādāv eva jñeyam |

hrī-mānerṣyādibhir yatra nocyate sva-vivakṣitam |

vyajyate ceṣṭayaivedaṁ vikṛtaṁ tad vidur budhāḥ || [u.nī. 11.58]

tad yathā—

**paridhāya sva-vāsāṁsi preṣṭha-saṅgama-sajjitāḥ |**

**gṛhīta-cittā no celus tasmin lajjāyitekṣaṇāḥ ||** [bhā.pu. 10.22.23]

spaṣṭam |

|| 10.22 || saḥ || 329 ||

[330]

ākalpa-kalpanālpāpi vicchittiḥ kānti-poṣa-kṛt || [u.nī. 11.34]

stanādharādi-grahaṇe hṛt-prītāv api sambhramāt |

bahiḥ krodho vyathitavat proktaṁ kuṭṭamitaṁ budhaiḥ || [u.nī. 11.49]

evam ity anusāreṇa vicchitti-kuṭṭumite api jñeye |

atha vācikāḥ | tatra cāṭu-priyoktir ālāpaḥ [u.nī. 11.80] | sa yathā—**kā stry aṅga te kala-padāyata-mūrcchitena** [bhā.pu. 10.29.40] ity ādi | spaṣṭam |

|| 10.29 || śrī-gopyaḥ || 330 ||

[331]

vilāpo duḥkhajaṁ vacaḥ [u.nī. 11.83] | sa yathā—**paraṁ saukhyaṁ hi nairāśyaṁ** [bhā.pu. 10.47.47] ity ādi | spaṣṭam |

|| 10.47 || tāḥ || 331 ||

[332]

ukti-pratyuktimad-vākyaṁ saṁlāpa iti kīrtyate [u.nī. 11.85] | sa yathā—**svāgataṁ vo mahābhāgāḥ** [bhā.pu. 10.29.18] ity ādikaṁ | **vyaktaṁ bhavān vraja-bhayārti-haro’bhijātaḥ** [bhā.pu. 10.29.41] ity ādy-antam |

atra śrī-kṛṣṇa-vākyeṣu prathamo’rthas tāsu veṇv-ādi-mohitāsv api vāmyam ācarantīṣu saṅga-prārthanā-rūpaḥ | dvitīyas tu parihāsāya tad-bhāva-parīkṣaṇāya ca tad-āgamana-kāraṇa-sva-saṅga-pratyākhyāna-rūpaḥ | tathaiva tāsāṁ vākyeṣv api tat-prārthanā-pratyākhyāna-rūpaḥ | ata eva pārasparika-samāna-vaidagdhī-mayatvād atitarāṁ rasaḥ puṣyate |

**svāgataṁ** iti ubhayatra samānam eva | **rajany eṣā** | yadi kathañcid āgatā eva tadādhunā tu rajanyā ghora-rūpāditvāt vrajaṁ prati na yāta, yātuṁ nārhatha | kintu strībhir yuṣmābhir iha mama vīrasya sannidhāv eva stheyaṁ sthātuṁ yogyam iti | sumadhyamā iti punar gamane khedam api darśitavān |

na ca mat-sannidhāv avasthāne bandhubhyo bhetavyam ity āha **mātaraḥ** [bhā.pu. 10.29.20] iti | bandhubhyaḥ sādhvasaṁ mā kṛḍhvaṁ yatas te mātrādayo bandhavo rātrāv asmin apaśyanta eva vicinvanti | tato nāsti teṣām atrāgamana-sambhāvaneti bhāvaḥ | putrā devaraṁ-manyādi-putrāḥ sapatnyādi-putrā vā |

nijārāma-darśanayā tāsāṁ bhāvam uddīpayati **dṛṣṭaṁ vanaṁ** [bhā.pu. 10.29.21]iti |

nigamayati—**tad yāta** [bhā.pu. 10.29.22] iti | yasmād rajany eṣā ghora-rūpā ity-ādiko hetuḥ, tat tasmāc cira-kālaṁ vyāpya ghoṣaṁ mā yāta | aciram adhunaiva mā yāteti vā | tatas tatra gatvā patīn yuṣmat-patitvena kḷptāṁ tān api mā śuśrūṣadhvam | he satīḥ satyaḥ paramottamāḥ | ye ca vatsādayas te ca mā krandanti tatas tān mā pāyayata tad-arthaṁ mā duhyata ceti |

yadi svayam eva bhavatyo mad-anurāgeṇaivāgatā na tatra mat-prārthanāpekṣāpi, tadā tad atīva yuktam ācaritam ity āha—**athavā** [bhā.pu. 10.29.23] iti | mama mayi | yadi jantu-mātrāṇy eva mayi prīyante tadā bhavatīnāṁ kāminīnāṁ kānta-bhāvātmaka eva saḥ sneho bhaved iti bhāvaḥ |

nanu bhartṛ-śuśrūṣaṇa-parityāge strīṇāṁ doṣas tatrāha—**bhartuḥ śuśrūṣaṇaṁ** [bhā.pu. 10.29.24] iti | amāyayā yo bhartā tasyaiva śuśrūṣaṇaṁ paro dharmaḥ | tathā tad-bandhūnāṁ ca | yuṣmākaṁ tu anupabhuktātvena lakṣyamāṇānāṁ dāmpatya-vyavahārābhāvāt kenāpi māyayaiva tat kalpitam iti lakṣyate | tato na doṣa iti bhāvaḥ |

aṅgīkṛtyāpi patitvaṁ prakārāntareṇa tat-sevāṁ smṛti-vākya-dvārāpi pariharati **duḥśīlaḥ** [bhā.pu. 10.29.25] iti | apātaky eva na hātavyaḥ | te tu pātakina eveti sāsūyo bhāvaḥ |

apātakitvāṅgīkāram āśaṅkya chalena smṛti-vākyāntaram anyārthatayā vyañjayann api tat-sevāṁ pratyācaṣṭe **asvargyam** [bhā.pu. 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 āśaṅkyāpi mā parāṅmukhībhavatety āha **śravaṇād** [bhā.pu. 10.29.27] iti | yathā śravaṇādinā mad-bhāvo mad-aprāptyā duḥkha-mayas tathā sannikarṣeṇa mat-prāptyā na bhavati | tatas tasmād gṛhān gṛha-sadṛśān kuñjān prati yāta praviśata | paryudāso’tra nañ iti |

tad evaṁ śrī-kṛṣṇa-vākyasya prārthanā-rūpo’rtho vyākhyātaḥ | arthāntaraṁ tu prasiddham | tatra putrā iti saparihāsa-doṣodgāreṇāpi pratyākhyānam |

atha tādṛśa-kṛṣṇa-vākya-śravaṇānantaraṁ tāsām avasthā-varṇanam **iti vipriyam ākarṇya** [bhā.pu. 10.29.28] ity-ādibhis tribhiḥ | artha-dvitayasyaiva tarkeṇa tad-abhiprāya-niścayābhāvād utkaṇṭhāsvyābhāvyena pratyākhyānasyaiva suṣṭhu sphuritatvāt tad-vākyasya vipriyatvaṁ tāsāṁ viṣādādikaṁ ca | tatrobhayatrāpi cintāyā yuktatvāt mukha-namanādi-ceṣṭāsv api na rasa-bhaṅgaḥ | padā bhrū-lekhanaṁ cātra nāyikayā svayam abhiyoge’py uktam asti |

atha tāsām api tad-anurūpaṁ vākyaṁ **maivaṁ** [bhā.pu. 10.29.31] ity ādi | meti tat-prārthanā-nirākaraṇe sarva-viṣayān pati-putrādīn santyajya yās tava pāda-mūlaṁ bhaktās tā eva duravagrahaṁ nirargalaṁ yathā syāt tathā bhajasva | pāda-mūlam iti tāsu nijotkarṣa-khyāpanam | asmān punar atathābhūtān ā samyag darśana-prasaṅgādiṣv api tyaja | tatrānyāsāṁ bhajane sveṣāṁ tyāge ca sad-ācāraṁ dṛṣṭāntayati deva iti | sa hi tyakta-viṣaya-karmāditayā svaṁ bhajato mumukṣūn eva bhajati nānyān iti |

atha śāstrārtha-dvārā tad-upadeśaṁ nirākurvanti—**yat paty-apatya** [bhā.pu. 10.29.32] iti | svadharmaḥ suṣṭhu adharmaḥ | dharma-videti sopahāsam | uktaṁ chalena pratipāditam | bhartuḥ śuśrūṣaṇam ity ādāv anyathā-yojanābhiprāyāt | etad adharma-nirākaraṇopadeśa-vākyam | tat-pade upadeṣṭari īśe svatantrācāre tvayy evāstu tvam evādharmān nivartasva ity arthaḥ | tato yuṣmākaṁ kim ity ata āhuḥ preṣṭha iti | bandhur ātmā sundara-svabhāvo bhavān prāṇi-mātrāṇāṁ kila preṣṭhaḥ | tatas tenaiva sarve vayaḥ maṅgalinaḥ syāmety arthaḥ |

athavā mad-abhisnehād [bhā.pu. 10.29.23] ity ādikaṁ nirākurvanti—**kurvanti hi** [bhā.pu. 10.29.33] iti | ārtiṁ dyanti chindanti iti tādṛśaiḥ patyādibhir hetu-bhūtaiḥ sve ātmani dehādau nitya-priye sati yāḥ kuśalā bhavanti tāḥ kiṁ tvayi ratiṁ kānta-bhāvaṁ kurvanti api tu naivety arthaḥ | tat tasmāt no’smabhyaṁ prasīda imaṁ durāgrahaṁ tyajety arthaḥ | tatra varadeśvareti sopalambhaṁ sambodhanam | eṣa eva varo’smabhyaṁ dīyatām iti bodhakam |

tad eva vyañjayanti—tvayi cirād dhṛtā avasthitā yā āśā tṛṣṇā tāṁ vyāpya vayaṁ mā sma mā bhavāma | tasyāṁ tvan-manaḥ-sthitāyāṁ tṛṣṇāyāṁ vayam udāsīnā eva bhavāma ity arthaḥ | tatas tāṁ chindyā iti | aravinda-netreti | etādṛśe’pi netre kauṭilyaṁ na yuktam iti bhāvaḥ | mā smety aster mā-yoge laṅi rūpam |

āśāyāḥ karmatvaṁ ca go-doham astītivat | śravaṇād darśanād [bhā.pu. 10.29.27] ity ādi-sūcitaṁ nija-bhāva-janmāpalapanti—**cittam** [bhā.pu. 10.29.34] iti | no’smākaṁ cittaṁ sukha eva vartate na tu bhavatā tasmād apahṛtam | yasmāg gṛheṣu nirviśati | tatra cihnaṁ karāv api gṛha-kṛtyārthaṁ nirviśata iti | yad uktaṁ sumadhyamā iti tatrāhuḥ pādau kathaṁ tava pāda-mūlāt padam api na calataḥ | tataḥ kathaṁ vrajaṁ na yāmaḥ, api tu yāma evety arthaḥ | yat tūktaṁ vrajaṁ prati na yāta kiṁ tv ihaiva sthīyatām iti tatrāhuḥ karavāma kiṁ veti |

agṛhān pratiyāteti satṛṣṇaṁ yad uktaṁ tatrāhuḥ—**siñca** [bhā.pu. 10.29.35] iti | aṅga, he kāmuka, no’smākaṁ svābhāvikāt hāsāvalokaka-sahitāt kala-gītāj jāto yas tava hṛc-chayāgnis taṁ tvad-adharāmṛta-pūrakeṇaiva siñca | asmadīyasya tasya kathañcid aprāpyatvād iti | anyo’pi rasa-lubdho lobhya-vastuno’prāptau nijauṣṭham eva leḍhīti narma ca vyañjitam |

tatra hetum āha—**no** [bhā.pu. 10.29.35] iti | dhatte padaṁ tvam avitā yadi vighna-mūrdhni [bhā.pu. 10.4.10] ity-ādivat atra cec-chabdo’pi niścaye | tataś ca yasmāt niścitam eva vayaṁ te tava virahajāgny-upayukta-dehā no bhavāmaḥ | tato dhyāne viṣaye’pi tava padayoḥ padavīm api na yāmaḥ na spṛśāmaḥ | sakhe iti sambodhya prācīna-mitho-bālya-krīḍā-gata-sauhṛdya-prakaṭanena nija-vacasa ārjavaṁ prakaṭitavatyaḥ |

nanu sakhyena bālya-krīḍāyām api sparśādikaṁ jātam evāsti tarhi katham aho idānīm udāsīnāḥ stha ? tatrāhuḥ—**yarhi** [bhā.pu. 10.29.36] iti | he ambujākṣa araṇya-janāḥ paśu-pakṣy-ādayas teṣāṁ priyasya bālya-bhāvena tair eva kṛta-maitrasya tava yarhi yadā kvacid api ramāyā ramaṇyā dattāvasaraṁ pāda-talaṁ jātaṁ, tad-anugatāv unmukhaṁ babhūvety arthaḥ | tat-prabhṛty eva vayaṁ tad api nāsprākṣma na spṛṣṭavatyaḥ | kim utānyad aṅgam | tad evaṁ nija-dāḍhyenaiva pūrvaṁ tvayābhiramitāḥ kārita-bālya-krīḍā api vayam adhunā añjasaḥ anāyāsena anyeṣāṁ guru-janādīnāṁ samakṣaṁ sthātuṁ pārayāmaḥ | bateti śaṅkāyām | anyathā tair api tyajyemahīti bhāvaḥ |

atha prīyante mayi jantavaḥ [bhā.pu. 10.29.23] ity atra kāminyo yūyaṁ kānta-bhāvātmakam eva snehaṁ kartum arhatheti yad abhipretaṁ tatra lakṣmy-ādi-rūpam udāharaṇam āśaṅkya pariharanti—**śrīr** [bhā.pu. 10.29.37] iti | śrīr api vakṣasi tathā prasiddheḥ śrī-viṣṇor urasi padaṁ labdhvāpi yasya tava śrī-gokula-vṛndāvana-sthitaṁ padāmbuja-rajas tulasyā vṛndayā saha cakame | tvaj-janmata ārabhya nandasya vrajo ramākrīḍo babhūveti tulasī-lakṣaṇa-rūpāntarā vṛndā-devī vṛndāvane nitya-vāsam akarod iti ca muni-jana-prasiddheḥ | kathambhūtam api rajaś cakame | bhṛtyair vraja-sambandhibhir juṣṭaṁ śiro-dhāraṇādinopabhuktam api | sā tu kīdṛṅ-mahimāpi | yasyāḥ sva-viṣayaka-kṛpā-vīkṣaṇe uta api | anya-surāṇāṁ tat-pārṣadādīnām api prayāsas tādṛśa-mahimāpi | vayaṁ ceti ca-śabdaḥ kāku-sūcakasyāpi-śabdasya samānārthaḥ | tato yathā śrīr yathā ca vṛndā tadvad vayam api mughdāḥ satyaḥ tasya tava pāda-rajaḥ prapannāḥ api tu naivety arthaḥ |

prāktanaṁ vākyaṁ nigamayanti **tan naḥ** [bhā.pu. 10.29.38] iti | vṛjinārdaneti karmaṇy an eva | he sarva-duḥkha-nivāraka, tatas tasmāt no’smān prati prasīda imāṁ durdṛṣṭiṁ tyajety arthaḥ | nanu yūyam api gṛhādi-tyāgenātrāgatya tadvad eva mat-pāda-rajaḥ prapannāḥ tatrāhuḥ na te’ṅghri-mūlam iti | tadvad asator visṛjya tvad-upāsanāśāḥ satyas tavāṅghri-mūlaṁ na prāptā api tu kautukenaiva jyotsnāyāṁ vṛndāvana-darśanārtham āgatā ity arthaḥ | atas tvadīya-tādṛśa-nirīkṣaṇa-jāta-tīvra-kāmena taptātmāno yās tāsām eva dāsyaṁ dehi na tu mādṛśīnām | atra ṣaṣṭhī cātyanta-dānābhāve sampradānatvaṁ na bhavatīti vivakṣayā | atas tad api dānaṁ gokule’smin nātisthirībhaviṣyatīti bhāvaḥ |

puruṣa-bhūṣaṇeti sambodhanaṁ ca śliṣṭam | puruṣān gokula-gatān sakhi-janān eva bhūṣayati na tv adyāpi gokula-ramaṇīṁ kāñcid api | atas tādṛśa-taptātmāno’pi nāyikāḥ kalpanā-mātra-mayya iti bhāvaḥ | atra bhāvāntareṇāgati-sūcanāt dṛṣṭaṁ vanaṁ kusumitam [bhā.pu. 10.29.21] ity anena tad-bhāvoddīpanam api nādṛtam |

atha śravaṇād [bhā.pu. 10.29.27] ity ādau darśanān mayi bhāvaḥ ity anena yan-nija-saundarya-balaṁ darśitaṁ tatrāhuḥ **vīkṣya** [bhā.pu. 10.29.39] iti | atrāpy antyaś ca-śabdaḥ 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 sarvāṁ rātriṁ na tiṣṭhathety āśaṅkya punaḥ sa-śaṅkam āhuḥ **kā stry aṅga te** [bhā.pu. 10.29.40] iti | yadyapy eva tathāpi aṅga he kala-padāyata-veṇu-gīta, he sammohita sammohanākhya-kāma-bāṇa-mohita, trilokyām eṣā kā strī yā te tvattaḥ sakāśāt ārya-caritāt sad-ācārād dhetor api na calet | astv asmākaṁ parama-sādhu-maryādā-vratānāṁ dūrato vārtā |

tad evaṁ tataś calane hetuṁ sambodhana-dvayena guṇa-gataṁ bhāva-gataṁ ca tadīyaṁ doṣam uktvā rūpa-gataṁ cāhuḥ trailokyeti | tathā ārya-caritād eva hetor idaṁ ca rūpaṁ vilokya kā na calet | yat yasmāt go-dvijeti | sundarīṇāṁ sundara-para-puruṣa-nikaṭa-sthitir hi bāḍhaṁ loka-vigānāya syād iti |

rajany eṣā [bhā.pu. 10.29.19] ity ādau iha vīrasya mama sannidhau stheyam ity atra balākāram apy āśaṅkya sastutikam iva prārthayante—**vyaktaṁ bhavān** [bhā.pu. 10.29.41] iti | yasmād īdṛśo jātas tasmāt he ārta-bandho dharma-cyuti-bhayato’pi vraja-janāṁs trāyamāṇa, kiṅkarīṇāṁ gṛha-dāsīnām api bhavad-darśana-jātakām atapteṣv api staneṣu kara-paṅkajaṁ no nidhehi nārpaya | astu tāvat stanānāṁ vārtā tāsāṁ śiraḥsu ca mā nidhehi | tad evaṁ sati mādṛśīnāṁ tu sat-kula-jātānāṁ parama-satīnāṁ tat-tad-vārtāṁ manasāpi na nidhehīti bhāvaḥ |

tad evaṁ śrī-kṛṣṇa-prārthanā-pratyākhyāna-rūpo’rtho vyākhyātaḥ | svayaṁ-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 tātparyaṁ sthāpayanti—**yat-paty-apatya** [bhā.pu. 10.29.32] iti | etat svadharmopadeśa-vākyaṁ sarvopadeśa-vākyānāṁ tātparyāspade tvayy evāstu | tvad-bhajana eva paryavasyatv ity arthaḥ | katham ahaṁ tad-āspadam | tatrāhuḥ—tvam ātmā paramātmeti | tataḥ tam etaṁ vedānuvacanena brāhmaṇā vividiṣanti [bṛ.ā.u. 4.4.22] ity-ādi-śāstra-balena tvam eva tad-āspadam ity arthaḥ |

atha mama paramātmatvam api kutaḥ ? tatra sa-pratibham āhuḥ kila prasiddhau tanu-bhṛtāṁ preṣṭhaḥ nirupādhi-premāspadaṁ bandhur nirupādhi-hita-kārī ca bhavān iti | tac ca dvayaṁ paramātma-lakṣaṇatvena ātmanas tu kāmāya sarvaṁ priyaṁ bhavati [bṛ.ā.u. 2.4.5] ity ādi-jñāna-śāstre prasiddham | tasmāt tvam eva paramātmeti siddham | tasmāt tvad-upāsanonmukhānām asmākaṁ brāhmaṇo nirvedam āyāt, nāsty akṛtaḥ kṛtena [mu.u. 1.2.12] iti balavattara-jñāna-śāstropadeśena svadharma-parityāge’pi na doṣa iti bhāvaḥ | tāsāṁ tad-aiśvarya-jñānaṁ ca tan-mādhuryānubhavātiśayenodetuṁ na śaknotīti pūrvam eva darśitam | tatra ca viśeṣataḥ sad-ācāraṁ pramāṇayanti **kurvanti hi** [bhā.pu. 10.29.33] iti | kuśalāḥ sārāsāra-vidvaṁsaḥ santaḥ | hi prasiddhau | viśeṣata ity arthaḥ | sva ātmani paramātmanīti pūrvābhiprāyeṇa | sve ātmani antaḥkaraṇe nitya-priyatvenānubhūyamāno yas tvaṁ tasmiṁs tvayīty arthaḥ | ity abhiprāyeṇavā | yasmāt te caivambhūte tvayy eva ratiṁ kurvanti na tu dharmādau tad-dhetau gṛhādau vā |

tasmād asmākaṁ paty-ādibhiḥ kim ? **yarhy ambujākṣa** [bhā.pu. 10.29.36] ity ādiṣu ramādi-śabdāḥ śrīr yat-padāmbujety ādivad eva vyākhyeyāḥ | iti vācikānubhāveṣu saṁlāpa-vyākhyā |

|| 10.29 || śrī-śukaḥ || 332 ||

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sandeśas tu proṣitasya sva-vārtā-preṣaṇaṁ bhavet [u.nī. 11.93] | sa yathā—

**he nātha he ramā-nātha**

**vraja-nāthārti-nāśana |**

**magnam uddhara govinda**

**gokulaṁ vṛjinārṇavāt ||** [bhā.pu. 10.47.52]

[334]

anyārtha-kathanaṁ yat tu so’padeśa itīritaḥ [u.nī. 11.97] | sa yathā—**niḥsvaṁ tyajanti gaṇikāḥ** [bhā.pu. 10.47.78] ity ādi **jārā bhuktā ratāṁ striyam** ity antam | spaṣṭam |

|| 10.47 || śrī-gopya uddhavam || 334 ||

[335]

yat tu śikṣārtha-vacanam upadeśaḥ sa ucyate [u.nī. 11.99] | sa yathā baladevāgamane—

**kiṁ nas tat-kathayā gopyaḥ**

**kathāḥ kathayatāparāḥ |**

**yāty asmābhir vinā kālo**

**yadi tasya tathaiva naḥ ||** [bhā.pu. 10.65.14]

spaṣṭam |

|| 10.65 || tāḥ || 335 ||

[336]

vyājenātmābhilāṣoktir vyapadeśa itīryate [u.nī. 11.103] | sa yathā——**kṛṣṇaṁ nirīkṣya** [bhā.pu. 10.21.12] ity ādau **devyo vimāna-gatayaḥ smara-nunna-sārāḥ** ity ādi | spaṣṭam |

|| 10.21 || tāḥ || 336 ||

[337]

evaṁ pralāpānulāpāpalāpādideśa-nirdeśā api pañca vācikeṣu jñeyāḥ | ity anubhāvāḥ | atha vyabhicāriṇaḥ | atra nirvedaḥ sāvamāne syāt **caraṇa-raja upāste yasya bhūtir vayaṁ kā** [bhā.pu. 10.47.15] iti | spaṣṭam |

|| 10.47 || tāḥ || 337 ||

[338]

anutāpo viṣādakaḥ—**akṣaṇvatāṁ phalam** [bhā.pu. 10.21.7] ity ādau dṛśyaḥ | dainyam aurjitya-rāhitye tan naḥ prasīda vṛjinārdana [bhā.pu. 10.29.38] ity ādi | spaṣṭam |

|| 10.21 || tāḥ || 338 ||

[339]

glānir niṣprāṇatā matā [bha.ra.si. 2.4.26] **kācid rāsa-pariśrāntā** [bhā.pu. 10.33.10] ity ādau darśitā | svedātmā śramaḥ **tāsāṁ rati-vihāreṇa** [bhā.pu. 10.33.20] ity ādi |

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ullāse viveka-śamane madaḥ—**tad-aṅga-saṅga-pramadākulendriyāḥ** [bhā.pu. 10.33.18] ity ādi | spaṣṭam |

|| 10.33 || śrī-śukaḥ || 340 ||

[341]

anyasya helane garvaḥ | **tasyāḥ syur acyuta nṛpā bhavatopadiṣṭāḥ** [bhā.pu. 10.60.44] ity ādi | spaṣṭam |

|| 10.60 || śrī-rukmiṇī || 341 ||

[342]

śaṅkā svāniṣṭha-tarkite | **api mayy anavadyātmā dṛṣṭvā kiñcij jugupsitam** [bhā.pu. 10.53.24] ity ādi | spaṣṭam |

|| 10.53 || sā || 342 ||

[343]

trāso bhiyā manaḥ-kṣobhe—**krośantaṁ kṛṣṇa rāmeti vilokya sva-parigraham** [bhā.pu. 10.34.27] iti | spaṣṭam |

|| 10.34 || śrī-śukaḥ || 343 ||

[344]

āvegaś citta-sambhrame—**duhantyo’bhiyayuḥ kāścid dohaṁ hitvā samutsukāḥ** [bhā.pu. 10.29.5] ity ādi | spaṣṭam |

|| 10.29 || saḥ || 344 ||

[345]

unmādo hṛdaya-bhrāntau—**gāyantya uccair amum eva saṁhatā** [bhā.pu. 10.30.4] ity ādi | spaṣṭam |

|| 10.30 || saḥ || 345 ||

[346]

apasmāro mano-laye—

**mayi tāḥ preyasāṁ preṣṭhe**

**dūra-sthe gokula-striyaḥ |**

**smarantyo’ṅga vimuhyanti**

**virahautkaṇṭhya-vihvalāḥ ||** [bhā.pu. 10.46.5]

[347]

vyādhis tat-prabhave bhāve—**dhārayanty ati-kṛcchreṇa prāyaḥ prāṇān kathañcana** [bhā.pu. 10.46.6] iti | spaṣṭam |

|| 10.46 || śrī-bhagavān uddhavam || 346-347 ||

[348]

moho hṛn-mūḍhatātmani | **nija-padābja-dalaiḥ** [bhā.pu. 10.35.17] ity ādau, **kuja-gatiṁ gamitā** ity ādi | spaṣṭam |

|| 10.35 || śrī-gopyaḥ || 348 ||

[349]

prāṇa-tyāge **mṛtiḥ** sāsminn asiddha-vapuṣāṁ ratau | antar-gṛha-gatāḥ kāścit [bhā.pu. 10.29.9] ity ādau śrī-kṛṣṇa-sandarbhe vyākhyātā |

anyatra kṛṣṇa-kṛtyebhyo balinaḥ kleśa-śaṅkayā |

ālasyam acikīrṣāyāṁ kṛtrimaṁ teṣu cojjvale ||

tatra kṛṣṇa-kṛtyebhyo’nyatra tad yathā—**tad-aṅga-saṅga** ity ādau

**..keśān dukūlaṁ kuca-paṭṭikāṁ vā |**

**nāñjaḥ tu prativyoḍhum alaṁ vraja-striyaḥ** [bhā.pu. 10.33.17] iti |

|| 10.33 || śrī-śukaḥ || 349 ||

[350]

athojjvale kṛṣṇa-sahita-vihāra-kṛtyeṣu ca kṛtrimaṁ tad yathā—**na pāraye’haṁ calitum** [bhā.pu. 10.30.37] ity ādi | spaṣṭam |

|| 10.30 || śrī-rādhā || 350 ||

[351]

jāḍyam apratipattau syāt—-

**tam āgataṁ samājñāya vaidarbhī hṛṣṭa-mānasā |**

**na paśyantī brāhmaṇāya priyam anyan nanāma sā ||** [bhā.pu. 10.53.31]

spaṣṭam |

|| 10.53 || śrī-śukaḥ || 351 ||

[352]

vrīḍety āhu adhṛṣṭatām |

**patyur balaṁ śarāsāraiś channaṁ vīkṣya su-madhyamā |**

**sa-vrīḍam aikṣat tad-vaktraṁ bhaya-vihvala-locanā ||** [bhā.pu. 10.54.4]

idaṁ bhāva-sāṅkārye’py udāhāryam |

|| 10.54 || saḥ || 352 ||

[353]

avahittākāra-guptau | **sabhājayitvā tam anaṅga-dīpanam** [bhā.pu. 10.32.15] ity ādi | atra sambhājanādinā kopācchādanam |

|| 10.32 || saḥ || 353 ||

[354]

smṛtiḥ prāg-jñāta-cintane—

tāḥ kiṁ niśāḥ smarati yāsu tadā priyābhir

vṛndāvane kumuda-kunda-śaśāṅka-ramye | [bhā.pu. 10.47.43] ity ādau darśitā |

aho vitarka ity uktaḥ **na lakṣyante padāny atra** [bhā.pu. 10.30.31] ity ādi |

|| 10.30 || śrī-gopyaḥ || 354 ||

[355]

dhyānaṁ cinteti bhaṇyate—**kṛtvā mukhāny avaśucaḥ** [bhā.pu. 10.29.29] ity ādi |

spaṣṭam || 10.29 || śrī-śukaḥ || 355 ||

[356]

matiḥ syād artha-nirdhāre—

**tvaṁ nyasta-daṇḍa-munibhir gaditānubhāva**

**ātmātma-daś ca jagatām iti me vṛto’si |** [bhā.pu. 10.60.39] iti | spaṣṭam |

|| 10.60 || śrī-rukmiṇī || 356 ||

[357]

autsukyaṁ samayākṣamā—niśamya gītaṁ tad-anaṅga-vardhanam [bhā.pu. 10.29.4] ity ādi | spaṣṭam |

|| 10.29 || śrī-śukaḥ || 357 ||

[358]

augryaṁ cāntye kṛtrimaṁ kvāpi | yathā krūras tvam akrūraḥ [bhā.pu. 10.39.21] ity ādau | tac ca kvāpi kṛtrimaṁ, yathā **dehi vāsāṁsi dharmajña no ced rājñe bruvāmahe** [bhā.pu. 10.22.15] iti | spaṣṭam |

|| 10.22 || śrī-vraja-kumāryaḥ || 358 ||

[359]

amarṣas tv asahiṣṇutā | **pati-sutānvaya-** [bhā.pu. 10.31.16] ity ādau **kitava yoṣitaḥ kas tyajen niśi** || iti | spaṣṭam |

|| 10.31 || śrī-gopyaḥ || 359 ||

[360]

**asūyā**nyodaya-dveṣe—tasyā amūni naḥ kṣobham [bhā.pu. 10.30.30] ity ādau |

**cāpalyaṁ** citta-lāghave—**śvo bhāvini tvam ajitodvahane** [bhā.pu. 10.52.41] ity ādau **māṁ rākṣasena vidhinodvaha vīrya-śulkām** iti | spaṣṭam |

|| 10.52 || śrī-rukmiṇī || 360 ||

[361]

ceto-nimīlane **nidrā**—

**evaṁ cintayatī bālā govinda-hṛta-mānasā |**

**nyamīlayata kāla-jñā netre cāśru-kalākule ||** [bhā.pu. 10.53.26]

svapnaḥ suptir itīryate | eṣa ca ūṣā-dṛṣṭāntenānumeyaḥ | bodho nidrādi-viccheda iti triṁśat-trayādhikāḥ—nyamīlayata kālajñā netre ity anantaram |

[362]

**evaṁ vadhvāḥ pratīkṣantyā govindāgamanaṁ nṛpa |**

**vāma ūrur bhujo netram asphuran priya-bhāṣiṇaḥ ||** [bhā.pu. 10.53.27]

tena sphuraṇena jajāgārety arthaḥ |

|| 10.53 || śrī-śukaḥ || 361-362 ||

[363]

atha kāntā-bhāvaḥ sthāyī | tasya ca hetu-dvayam | śrī-kṛṣṇa-svabhāvo vāmā-viśeṣa-svabhāvaś ceti | prathamo, yathā—**kānyaṁ śrayīta tava pāda-saroja-gandham āghrāya** [bhā.pu. 10.60.42] ity ādiṣu |

[364]

uttaro, yathā—

**naivālīkam ahaṁ manye vacas te madhusūdana |**

**ambāyā eva hi prāyaḥ kanyāyāḥ syād ratiḥ kvacit ||**

**vyūḍhāyāś cāpi puṁścalyā mano’bhyeti navaṁ navam |**

**budho’satīṁ na bibhṛyāt tāṁ bibhrad ubhaya-cyutaḥ ||** [bhā.pu. 10.60.47-48] iti |

yad bhavatoktaṁ athātmano’nurūpam [bhā.pu. 10.60.17] ity ādikaṁ tat tava vākyaṁ strī-jātau prāyo nānṛtaṁ manye | yata ambāyā yathā kvacid ekatra sālva eva ratir jātā tathānyasyāḥ kanyāyā ekatra ratiḥ prāyaḥ eva syāt | na tu niyamena | kiṁ ca vyūḍhāyā api iti | yad vā kanyāyā api kvacid ekatra ratiḥ syāt | prāya iti sādhvyā evety arthaḥ | tatra dṛṣṭāntaḥ—ambāyā iveti | puṁścalyās tu vyūḍhāyā api mano avaṁ navam abhyeti | tasmāt parama-puṇya-śīlāyā eva tvayi svabhāvato ratir bhaved iti bhāvaḥ |

|| 10.60 || śrī-rukmiṇī || 364 ||

[365]

eṣa ca sthāyī sākṣād-upabhogātmakas tad-anumodanātmakaś ceti dvividhaḥ | pūrvaḥ sākṣān nāyikānām, uttaraḥ sakhīnām | ubhaya-vyapadeśānām ubhāv api | tatropabhogātmakaḥ sa sāmānyato yathā—**kṛṣṇaṁ nirīkṣya vanitotsava-rūpa-śīlam** [bhā.pu. 10.21.12] iti | spaṣṭam |

|| 10.21 || śrī-gopyaḥ || 365 ||

[366]

sa eva punaḥ sambhogecchā-nidānaḥ sairindhry-ādau, yathā **sahoṣyatām iha preṣṭha** [bhā.pu. 10.48.9] ity ādi | spaṣṭam |

|| 10.48 || saiva || 366 ||

[367]

kvacid bhedita-sambhogecchaḥ paṭṭa-mahiṣīṣu, yathā—smāyāvaloka-lava-darśita- [bhā.pu. 10.61.4] ity ādiṣu | svarūpābhinna-sambhogecchaḥ śrī-vraja-devīṣu, yathā—yat te sujāta-caraṇāmbu-ruhaṁ [bhā.pu. 10.31.19] ity ādiṣu | āsāṁ caiṣa svābhāvika eva | ata eva sva-parityāga-jāterṣayā doṣaṁ kalpayitvāpi tat-parityāgāsāmarthyoktiḥ | yathā mṛgayur iva kapīndram ity ādau, dustyajas tat-kathārthaḥ [bhā.pu. 10.47.17] iti |

eṣa cāsu bahu-bhedo vartate | ekatra bhāve khalu mithunasya mitha ādara-viśeṣaḥ | tatra preyasīnāṁ tvadīyatvābhimānātiśayena kāntaṁ prati pāratantrya-vinaya-stuti-dākṣiṇya-prācuryam | anyatra madīyatvātiśayaḥ, yatra paratantra-kāntatayāntar-marmajñatā-narma-kauṭilyābhāsa-prācuryam | etad yugalasya ca bhedasya bahv-aṁśa-svalpāṁśa-tat-sāṅkarya-bhedenāparāsu ca bahu-vidham iti |

ete ca bhāvā yathoktāḥ—

**kācit karāmbujaṁ śaurer jagṛhe’ñjalināṁ mudā |**

**kācid dadhāra tad-bāhum aṁse candana-rūṣitam ||**

**kācid añjalināgṛhāt tanvī tāmbūla-carvitam |**

**ekā tad-aṅghri-kamalaṁ santaptā stanayor adhāt ||**

**ekā bhrū-kuṭim ābaddhya prema-saṁrambha-vihvalā |**

**ghnatīvaikṣat sandaṣṭa-daśana-cchadā ||**

**aparānimiṣaddṛgbhyāṁ juṣāṇā tan-mukhāmbujam |**

**āpītam api nātṛpyat santas taccaraṇaṁ yathā ||**

**taṁ kācin netrarandhreṇa hṛdikṛtya nimīlya ca |**

**pulakāṅgulyupaguhyās te yogīvānandasamplutā ||**

**sarvās tāḥ keśavālokaparamotsavanirvṛtāḥ |**

**jahur virahajaṁ tāpaṁ prājñaṁ prāpya yathā janāḥ ||** [bhā.pu. 10.32.4-9]

atrādara-viśeṣa-maya-prāg-ukta-bhāvā “kācit karāmbujam” ity atra prathamoktā | iyaṁ ca sarvāgra-sthitatvād ādau varṇyate | tato jyeṣṭheti gamyate | tataś ca sarvādau tayaiva milanaṁ kṛṣṇasya | tathā tasyām eva śrī-kṛṣṇasyāpy ādarātiśayo’vagamyate | evaṁ tathāñjalinā kara-grahaṇāt tasyā api tasminn ādaro vyaktaḥ | tat-pāratantryādikam api | madhya-sthitatvaṁ cāsyāḥ | tataḥ sādhv evedaṁ prathamodāharaṇam |

atha madīyatvātiśayamaya-dvitīyodāharaṇam | “ekā bhrū-kuṭim ābadhya” ity ādi | eṣā khalu madhyato varṇanayā madhya-sthitety avagamyate | madhya-sthitatvaṁ cāsyāḥ parama-durlabhatāṁ vyanakti | tato bhāva-viśeṣa-dhāritā cāsyā gamyate | tasya sākṣāt-pratyāyakaṁ ca madīyatvātiśayādi-bodhaka-bhrū-bhaṅgy-ādikam evāsti | iyaṁ ca śrī-rādhaiva jñeyā |

īdṛśa eva bhāvo’syāḥ kārttika-prasaṅge vrata-ratnākara-dhṛta-bhaviṣya-vacane dṛśyate—

tasmin dine ca bhagavān rātrau rādhā-gṛhaṁ yayau |

sā ca kruddhā tam udare kāñcī-dāmnā babandha ha ||

kṛṣṇas tu sarvam āvedya nija-geha-mahotsavam |

priyāṁ prasādayāmāsa tataḥ sā tam avocayat || iti |

tataḥ siddhe ca tasyā bhāvasya tādṛśatve yathā rādhā priyā ity ādi pādmādi-vacanānusāreṇa anayārādhito nūnaṁ [bhā.pu. 10.30.28] ity ādy-anusāreṇa ca tan-māhātmyāt tādṛśa-bhāva-māhātmyam eva sphuṭam upalabhyate | dvārakāyām etad-anugata-bhāvatvenaiva śrī-satyabhāmāpi sarvataḥ praśastā | tatra bhāva-sādṛśyaṁ sarvataḥ praśastatvaṁ ca yathā śrī-viṣṇu-purāṇe—

yadi te tad-vacaḥ satyaṁ satyātyarthaṁ priyeti me |

mad-geha-nisphuṭārthāya tadāyaṁ nīyatāṁ taruḥ || [vi.pu. 5.30.33] iti |

pādma-kārttika-māhātmye śrī-kṛṣṇa-vākyaṁ ca yathā—na me tvattaḥ priyatamā ity ādi | śrī-hari-vaṁśe vaiśampāyana-vacanaṁ ca tan-nirdhārakam—saubhāgye cādhikābhavad iti |

atha yā ca pūrva-bhāvopalakṣitā sāpi tad-bhāva-virodhi-bhāvatvena tat-pratipakṣa-nāyikā syāt | candrāvaly eva seti ca prasiddham | tathoktaṁ śrī-bilvamaṅgalena—

rādhā-mohana-mandirād upāgataś candrāvalīm ūcivān

rādhe kṣemamayeti tasya vacanaṁ śrutvāha candrāvalī |

kaṁsa kṣemamaye vimugdha-hṛdaye kaṁsaḥ kva dṛṣṭas tvayā

rādhā kveti vilajjito nata-mukha-smero hariḥ pātu vaḥ || iti |

atra candrāvalyāḥ sadṛśa-bhāvā kācid añjalinety ādinā varṇitā | ekā tad-aṅghri-kamalam ity ādinā ca | ete tat-sakhyau padmā-śaivye ity abhiyukta-siddhiḥ | śrī-rādhāyāḥ sadṛśa-bhāvā ca | aparinimiṣad-dṛgbhyām ity ādinā varṇitā | taṁ kācid [bhā.pu. 10.32.8] ity ādinā ca | madīyo’sau svayam eva mām anubhaviṣyatīti svayaṁ grāha-sparśādy-abhāvena vāmya-sparśāt |

tataś caite tat-sakhyau | ete ca prāyas tat-sa-nāmatvāt | tad-anugatatayā pāṭhāc cānurādhā-viśākhe bhavetām | ye khalu viśākhā dhyāna-niṣṭhikā iti, rādhānurādhā iti bhaviṣyottara-paṭhite tatrānurādhaiva lalitety abhiyukta-prasiddhiḥ | saṅkara-bhāvā ca kācid dadhāra [bhā.pu. 10.32.4] ity ādinoktā | tad bāhor aṁse dhāraṇena pūrvasyā dākṣiṇyāṁśena sāmyāt | uttarasyā eṣā khalu śyāmalety abhiyukta-prasiddhiḥ | atrāṣṭamī ca viṣṇu-purāṇoktā yathā—

kācid āyāntam ālokya govindam atiharṣitā |

kṛṣṇa kṛṣṇeti kṛṣṇeti prāha nānyad udīritam || [vi.pu. 5.13.44] iti |

asyā nātisphuṭa-bhāvatvāt tāṭasthyam | eṣā ca bhadrety abhiyukta-prasiddhiḥ | teṣāṁ bhāvānāṁ paramānandaika-rūpatvaṁ darśayati **sarvā** [bhā.pu. 10.32.9] iti |

|| 10.32 || śrī-śukaḥ || 367||

[368]

athānumodanātmake kānta-bhāve sādhye tat-sambhāvanārthaṁ tadīya-leśānumodana-mātrasyodāharaṇaṁ yathā—

**asyaiva bhāryā bhavituṁ rukmiṇy arhati nāparā |**

**asāv apy anavadyātmā bhaiṣmyāḥ samucitaḥ patiḥ ||**

**kiñcit su-caritaṁ yan nas tena tuṣṭas tri-loka-kṛt |**

**anugṛhṇātu gṛhṇātu vaidarbhyāḥ pāṇim acyutaḥ ||**

**evaṁ prema-kalā-baddhā vadanti sma puraukasaḥ |** [bhā.pu. 10.53.37-39]

atra nānā-vāsana-janānām eṣāṁ hṛdi tat-tan-nānā-vilāsa-mayasya kānta-bhāvasya pūrṇa-svarūpa-sparśāyogyatvāt kathañcit tad-dāmpatya-sthiti-mātra-lakṣaṇasya tadīya-sāmānyāṁśasyaivānumodana-mātraṁ jātam | ata eva prema-kalābaddhā ity uktam | premnaḥ kānta-bhāvasya yā kalā ko’pi leśas tena baddhās tad-anumodana-sukhānukūlā ity arthaḥ | tata evaṁ yasya kalayāpi viṣama-bhāvānām api sarveṣāṁ puraukasāṁ tathā citta-vṛndam ullāsitam, yathā yugapad aikamatyam eva sarva-bhāvātikrameṇa sarveṣāṁ jātam | sa eva yatra bhāva-rākādhīśaḥ svayam udayate tac-cittānāṁ tādṛśa ullāsas tu parātpara eva syād iti bhāvaḥ |

[369]

atha sākṣāt tad-anumodanātmaka-pūrṇa-kānta-bhāvasyodāharaṇam āha—

**apy eṇapatny upagataḥ priyayeha gātrais**

**tanvan dṛśāṁ sakhi sunirvṛtim acyuto vaḥ |**

**kāntāṅga-saṅga-kuca-kuṅkuma-rañjitāyāḥ**

**kundasrajaḥ kulapater iha vāti gandhaḥ ||**

**bāhuṁ priyāṁsa upadhāya gṛhītapadmo**

**rāmānujas tulasikālikulair madāndhaiḥ |**

**anvīyamāna iha vas taravaḥ praṇāmaṁ**

**kiṁ vābhinandati caran praṇayāvalokaiḥ ||** [bhā.pu. 10.30.11-12]

eṇapatni eṇatva-prayogeṇa he praśasta-netre patnītva-prayogeṇa buddhyā tu he mādṛśa-mānuṣī-tulye ity arthaḥ | tatrāpi he sakhi, vakṣyamāṇa-saubhāgya-bhareṇa he labdha-mad-vidha-sakhye, priyayā saha acyutaḥ śrī-kṛṣṇaḥ | śleṣeṇa tasyāḥ sakāśād aviśliṣṭaḥ san gātrair ubhayoḥ parasparam āsaṅgena śobhā-viśeṣaṁ prāptair aṅgaiḥ kṛtvā vas tvādṛśīnāṁ dṛśāṁ netrāṇāṁ sunirvṛtiṁ kevala-śrī-kṛṣṇa-darśanajānandād api atiśayitam ānandaṁ tanvan vistārayan uttarottaram utkarṣayan api kim upagataḥ yuṣmat-samīpaṁ prāpto’bhūt |

nanu katham idaṁ bhavatībhir anumitam ity āśaṅkyānumāna-liṅgaṁ tan-mithuna-ślāghā-garbha-vacanenāhuḥ kānteti | kula-pater vraja-nātha-vaṁśa-tilakasya yā kunda-srak tasyā gandhaḥ saurabhyam iha vāti vāyu-saṅgena prasarati | kathambhūtāyāḥ srajaḥ | kāntā sarva-sādguṇyena tasyāpi lālasāspada-rūpā yā syāt tasyā aṅga-saṅge kuca-kuṅkumena rañjitāyāḥ | ataḥ santata-paricaya-viśeṣeṇa tat-tat-saurabhya-viśeṣasyātrāsmābhir avadhāritatvāt bhavatīnām atra carantīnāṁ samīpaṁ prāpta evāsau tayā yuta ity arthaḥ |

atha tāṁ tad-darśana-jātena harṣeṇa samprati tad-viyoga-jātena duḥkhena ca sthagita-vacanam āśaṅkya tena ca tayoḥ saṅgamam eva nirdhārya paramānandena tad-avasarocitaṁ tadīya-vilāsa-viśeṣaṁ varṇayantyas tatra puṣpādi-bhara-namrāṇāṁ tarūṇām api tadīya-sauvidallādi-bhṛtya-viśeṣa-bhāvena tan-namaskāram utprekṣya punas teṣām eva tat-sannidhi-janya-saubhāgya-viśeṣaṁ tān praty eva pṛcchantyas tayos tādṛśa-vilāsāveśātiśayam āhuḥ bāhuṁ priyāṁsa iti | anvīyamānaḥ anugamyamānaḥ | parasparaṁ praṇayāvalokaiś caran krīḍan | iha vo yuṣmākaṁ praṇāmaṁ kiṁ vābhinandati sādaraṁ gṛhṇāti | api tu vilāsāviṣṭasya tasya tad-abhinandanaṁ na sambhāvayāma ity arthaḥ |

|| 10.30 || śrī-rādhā-sakhyaḥ || 369 ||

[370]

tad evam ālambanādi-sthāyy-antar-bhāva-saṁvalanaṁ camatkārāvahatayā ujjvalākhyo 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-kārakaḥ || [u.nī. 15.2] iti |

tad unnati-kārakatvam anyatra coktam—

na vinā vipralambhena sambhogaḥ puṣṭim aśnute |

kāṣāyite hi vastrādau bhūyān evābhivardhate || [u.nī. 15.3]

yad uktaṁ svayaṁ kṛṣṇena—nāhaṁ tu sakhyo bhajato’pi jantūn [bhā.pu. 10.33.20] ity ādi | anyatra ca—

yat tv ahaṁ bhavatīnāṁ vai dūre varte priyo dṛśām |

manasaḥ sannikarṣārthaṁ mad-anudhyāna-kāmyayā ||

yathā dūra-care preṣṭhe mana āviśya vartate |

strīṇāṁ ca na tathā cetaḥ sannikṛṣṭe’kṣi-gocare || [bhā.pu. 10.47.34-35] iti |

tasya vipralambhasya catvāro bhedāḥ—pūrva-rāgo mānaḥ prema-vaicittyaṁ pravāsaś ceti | atha sambhogaś ca yūnoḥ saṅgatayoḥ sambaddhatayā bhogo yatra sa bhāva ucyate | yathoktam—

darśanāliṅganādīnāṁ ānukūlyān niṣevayā |

yūnor ullāsam ārohan bhāvaḥ sambhoga ucyate || [u.nī. 15.188] iti |

sa ca pūrva-rāgānantaraja ity ādi-saṁjñayā caturvidhaḥ |

tatra pūrva-rāgaḥ—

ratir yā saṅgamāt pūrvaṁ darśana-śravaṇādi-jā |

tayor unmīlati prājñaiḥ pūrva-rāgaḥ sa ucyate || [u.nī. 15.5]

sa ca paṭṭa-mahiṣīṣu śrī-rukmiṇyā yathā—

**sopaśrutya mukundasya rūpa-vīrya-guṇa-śriyaḥ |**

**gṛhāgatair gīyamānās taṁ mene sadṛśaṁ patim ||** [bhā.pu. 10.52.23] ity ādi |

spaṣṭam || 10.52 || śrī-śukaḥ || 370 ||

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atha vraja-devīnām | tatra yad āsāṁ kvacid bālye’pi sambhogo varṇyate tat khalu aupapatika-bhāvavatīnāṁ tāsāṁ madhye kāsāñcin nimitta-viśeṣaṁ prāpya kadācit kadācit tad-bhāvāvirbhāva-prabhāveṇa kaiśorāvirbhāvāt saṅgacchate | yathā bhaviṣye kārttika-prasaṅge—bālye’pi bhagavān kṛṣṇaḥ kaiśoraṁ rūpam āśritaḥ ity ādinoktam | anyadā tad-ācchādane sati tat kaiśorādikam āccannam eva tiṣṭhati | tasmād bhāvādīnām avicchedābhāvān nātirasādhāyakatvam iti nātroṭṭaṅkyate |

atha mahā-tejasvitayā ṣṣṭha-varṣam evārabhya kaiśorāvirbhāva-vicchede sati tāsām api punaḥ pūrva-rāgo jāyate | tato’nyāsāṁ tu sutarāṁ sa tūdāhriyate | yathā—

**āśliṣya sama-śītoṣṇaṁ prasūna-vana-mārutam |**

**janās tāpaṁ jahur gopyo na kṛṣṇa-hṛta-cetasaḥ ||** [bhā.pu. 10.20.45]

gopyas tu na jahuḥ | tatra hetuḥ kṛṣṇeti | virahe pratyuta tāpa-karatvād iti bhāvaḥ |

|| 10.20 || śrī-śukaḥ || 371 ||

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tad-vivaraṇaṁ ca—

**itthaṁ śarat-svaccha-jalaṁ padmākara-sugandhinā |**

**nyaviśad vāyunā vātaṁ sa-go-gopālako’cyutaḥ ||**

**kusumita vana-rāji-śuṣmi-bhṛṅga-**

**dvija-kula-ghuṣṭa-saraḥ-sarin-mahīdhram |**

**madhupatir avagāhya cārayan gāḥ**

**saha-paśu-pāla-balaś cukūja veṇum ||**

**tad vraja-striya ākarṇya veṇu-gītaṁ smarodayam |**

**kāścit parokṣaṁ kṛṣṇasya sva-sakhībhyo’nvavarṇayan ||**

**tad varṇayitum ārabdhāḥ smarantyaḥ kṛṣṇa-ceṣṭitam |**

**nāśakan smara-vegena vikṣipta-manaso nṛpa ||**

**barhāpīḍaṁ naṭavaravapuḥ karṇayoḥ karṇikāraṁ**

**bibhrad-vāsaḥ kanaka-kapiśaṁ vaijayantīṁ 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 ||**

**akṣaṇvatāṁ 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**

**dāmodarādhara-sudhām api gopikānām |**

**bhuṅkte svayaṁ yad avaśiṣṭa-rasaṁ hradinyo**

**hṛṣyat-tvaco’śru mumucus taravo yathāryāḥ ||** [bhā.pu. 10.21.1-9]

tathā **vṛndāvanaṁ sakhi bhuvo vitanoti kīrtim** [bhā.pu. 10.21.10] ity ādi | **dhanyāḥ sma mūḍha-matayo’pi hariṇya etā** [bhā.pu. 10.21.11] ity ādi | **kṛṣṇaṁ nirīkṣya** [bhā.pu. 10.21.12] ity ādi | **gāvaś ca kṛṣṇa-mukha-** [bhā.pu. 10.21.13] ity ādi | **prāyo batāmba munayaḥ** [bhā.pu. 10.21.14] ity ādi | **nadyas tadā tad upadhārya** [bhā.pu. 10.21.15] ity ādi | **dṛṣṭvātape vraja-paśūn** [bhā.pu. 10.21.16] ity ādi | **pūrṇāḥ pulindya** [bhā.pu. 10.21.17] ity ādi | **hantāyam adrir abalā** [bhā.pu. 10.21.18] ity ādi | **gā gopakair** [bhā.pu. 10.21.19] ity ādi ca smartavyam |

ittham iti | itthaṁ pūrvādhyāya-varṇita-prakāreṇa | kusumiteti pūrveṇānvayaḥ | atratyaṁ vanaṁ tad-antar-vanam | śuṣmiṇo mattāḥ | tad vrajeti kṛṣṇasya veṇu-gītam āśrutya | tathāpi parokṣaṁ lajjayā nija-bhāvāvaraṇāya tad-agrajādi-varṇana-sahayogenācchannaṁ yathā syāt tathaivāvarṇayan | samucita-varṇanaṁ hi prīti-mātraṁ bodhayati na tu kānta-bhāvam iti | tad varṇayitum iti tathāpi nāśakan | parokṣa-varṇanāyāṁ na samarthā babhūvuḥ | tatra hetuḥ—smarantya iti | tatra ca hetuḥ smara-vegeneti | pūrvoktaṁ kṛṣṇa-ceṣṭitaṁ varṇayanti barhāpīḍam iti | adhara-sudhayeti phutkārasya tat-prācuryaṁ vivakṣitam | tataś ca yukta eva tad-anubhavena tāsāṁ tādṛśa-moha iti bhāvaḥ | nāśakann ity etad vivṛṇoti itīti | abhiremire unmadā babhūvuḥ |

atha yathā nāśakaṁs tathā tad-vākya-dvāraiva darśayati—śrī-gopya ūcur ity ādinā | tatra dvidhā parokṣī-karaṇā śaktiḥ | ekatrājñānanato’pi bhāva-prābalyenaivārthāntarāvir-bhāveṇa anyatra bhāva-pāravaśyena jñānata eva tad-udghāṭanena | tatra prathamena yathā akṣaṇavatām iti | arthāntaraṁ cātra vrajeśa-sutayor madhye kaniṣṭhatvena tad anu paścāt veṇu-juṣṭaṁ mukhaṁ tad yair nipītam iti yojyam | athottareṇa yathā—cūta-pravālety ādi-dvayam | tatra prathamaṁ parokṣī-karaṇe | dvitīyaṁ tad-aśaktāv iti jñeyam | evam agre ca gāvaś ca kṛṣṇa-mukha-nirgata-veṇu-gītety ādiṣu vijātīya-bhāva-varṇanam api parokṣa-vidhāne mantavyam |

athopasaṁhāraḥ—

**evaṁ-vidhā bhagavato yā vṛndāvana-cāriṇaḥ |**

**varṇayantyo mitho gopyaḥ krīḍās tan-mayatāṁ gatāḥ ||**

**hemante prathame māsi nanda-vraja-kumārikāḥ |**

**cerur haviṣyaṁ bhuñjānāḥ kātyāyany-arcana-vratam ||** [bhā.pu. 10.21.20]

tan-mayatāṁ tad-āviṣṭatām | strī-mayaḥ ṣiṅga itivat |

|| 10.21 || śrī-śukaḥ || 373 ||

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tathā tāsu kumārīṇām—

**hemante prathame māsi**

**nanda-vraja-kumārikāḥ |**

**cerur haviṣyaṁ bhuñjānāḥ**

**kātyāyany-arcana-vratam ||** [bhā.pu. 10.22.1] ity ādi |

spaṣṭam |

|| 10.22 || saḥ || 374 ||

[375]

atra kāma-lekhādi-prasthāpanaṁ matam | tatrodāharaṇaṁ śrutvā guṇān bhuvana-sundara śṛṇavatāṁ te [bhā.pu. 10.52.37] ity ādi śrī-rukmiṇī-sandeśādikaṁ jñeyam |

atha pūrva-rāgānantara-jaḥ sambhogaḥ | tatra sambhogasya sāmānyākāreṇa sandarśana-saṁjalpa-saṁsparaśa-saṁprayoga-lakṣaṇa-bheda-catuṣṭaya-bhinnatvaṁ dṛśyate | sandarśanaṁ samyag-darśanaṁ yatra sa bhāvaḥ ity ādi |

atha śrī-rukmiṇyāḥ sandarśana-saṁsparśanākhyau tad-anantara-jau sambhogau yathā—

**saivaṁ śanaiś calayatī cala-padma-kośau**

**prāptiṁ tadā bhagavataḥ prasamīkṣamāṇā |**

**utsārya vāma-karajair alakān apāṅgaiḥ**

**prāptān hriyaikṣata nṛpān dadṛśe’cyutaṁ ca ||**

**tāṁ rāja-kanyāṁ ratham ārurukṣatīṁ**

**jahāra kṛṣṇo dviṣatāṁ samīkṣatām |** [bhā.pu. 10.53.54-55]

bhagavataḥ prāptiṁ tatrāgamanaṁ hriyā prasamīkṣamāṇā sa-lajjaṁ draṣṭum ārabhamāṇā prāptān purataḥ sthitān nṛpān aikṣata | tataś ca vyūkula-cittā tatraiva punar acyutam api dadṛśa ity arthaḥ |

|| 10.53 || śrī-śukaḥ || 375||

[376-378]

atha vraja-kumārīṇāṁ sandarśana-saṁjalpo, yathā—

**tāsāṁ vāsāṁsy upādāya nīpam āruhya satvaraḥ |**

**hasadbhiḥ prahasan bālaiḥ parihāsam uvāca ha ||** [bhā.pu. 10.22.9] ity ādi |

atraivaṁ vivecanīyam | tena yadyapi tāsāṁ sva-viṣaya-premotkarṣo jāyata eva tathāpi tad-abhivyañjaka-ceṣṭā-viśeṣa-dvārā sākṣāt tad-āsvādāya tādṛśī līlā sa-lajjā vistāritā | vidagdhānāṁ ca yathā vanitānurāgāsvādane vāñchā na tathā tat-sparśādāv api | tatra lajjā-cchedo nāma pūrvānurāga-vyañjako daśā-viśeṣo vartate | tathoktam—

nayana-prītiḥ prathamaṁ cintā-saṅgas tathā saṅkalpaḥ |

nidrā-cchedas tanutā viṣaya-nivṛttis trapā-nāśaḥ |

unmādo mūrcchā mṛtir ity etāḥ smara-daśā daśaiva syuḥ || [u.nī. 15.71]

teṣu ca vyañjakeṣu kula-kumārīṇāṁ lajjā-ccheda eva parākāṣṭhā | tā hi daśamīm apy aṅgīkurvanti, na tu vaijātyam | tato’nurāgātiśaya-svādanārthaṁ tathā parihasitam | sakhāyaś ca te—na mayodita-pūrvaṁ vā anṛtaṁ tad ime viduḥ [bhā.pu. 10.22.11] santata-tad-avinābhāva-vyaktyā hasadbhiḥ [bhā.pu. 10.22.9] ity ādau bāla-śabda-prayuktyā ca tadīya-sakhya-vyatirikta-bhāvāntarāsparśinas tad-aṅga-nirviśeṣā atra bālā eva ca | ye coktā gautamīya-tantre prathamāvaraṇa-pūjāyām—

dāma-sudāma-vasudāma-kiṅkiṇīr gandha-purṣpakaiḥ |

antaḥ-karaṇa-rūpās te kṛṣṇasya parikīrtitāḥ |

ātmābhedena te pūjyā yathā kṛṣṇas tathaiva te || iti |

tato rahasyatvāt tādṛśānurāgāsvāda-kautuka-prayojanaka-narma-paripāṭīmayatvāt tasyāṁ līlāyāṁ na rasavattva-vyāghātaḥ pratyuta ullāsa eva |

tathaiva tasyāṁ līlāyāṁ śrī-kṛṣṇasyābhiprāyaṁ munīndra eva vyācaṣṭe—

**bhagavān āhatā vīkṣya śuddhabhāvaprasāditaḥ |**

**skandhe nidhāya vāsāṁsi prītaḥ provāca sasmitam ||** [bhā.pu. 10.22.18]

āhatā āgatāḥ | lajjā-tyāge’pi strī-jāti-svabhāvena lajjāṁśāvaśeṣāt namratayeṣad-bhagna-dehā vā | evam utkaṇṭhābhivyaktyā tad-bhāva-mugdhatvābhivyaktyā ca śuddhaḥ paramaujjvalyenāvagato yo bhāvas tena tadāsvādanena janita-citta-prasaktiḥ |

atha punar api yūyaṁ vivastrā yad api dhṛta-vratā [bhā.pu. 10.22.19] ity ādikaṁ tal-lajjāṁśāvaśeṣa-niḥśeṣatā-darśana-kautukārthaṁ śrī-kṛṣṇa-narma-vākyam | tad-anantaraṁ ity acyutena [bhā.pu. 10.22.20] ity ādikaṁ tāsām api tathaiva tad-anantaram api svayaṁ tathaiva vyācaṣṭe—

**dṛḍhaṁ pralabdhās trapayā ca hāpitāḥ**

**prastobhitāḥ kṛīḍanavac ca kāritāḥ |**

**vastrāṇi caivāpahṛtāny athāpy amuṁ**

**tā nābhyasūyan priya-saṅga-nirvṛtāḥ ||** [bhā.pu. 10.22.21]

dṛḍham atyarthaṁ pralabdhā vañcitāḥ, yūyaṁ vivastrā ity ādinā | trapayā lajjayā ca hāpitāḥ, atrāgatya sva-vāsāṁsi [bhā.pu. 10.22.16] ity āgraheṇa | prastobhitāḥ upahasitā, satyaṁ bruvāṇi no narma [bhā.pu. 10.22.10] ity ādinā | kṛīḍanavat kāritāś ca, baddhāñjaliṁ [bhā.pu. 10.22.19] ity ādi-prāyaścitta-cchalena | na ca tāsāṁ tatra doṣo’sti, yena vañcanādikaṁ kṛtaṁ, pratyuta tasyaivety āha svayaṁ tenaiva--vastrāṇi ca hṛtānīti | tathāpi taṁ prati tā nābhyasūyan, pratyuta priyasya tasya saṅgena nirvṛtāḥ paramānanda-magnā babhūvur iti ||

[379]

atha yajña-patnīnāṁ brāhmaṇītvena yogyatvābhāvāt śrī-kṛṣṇasya tāsu bhāve’nudite sati pūrva-rāga iva pratīyamāno yo bhāvas tad-anantaraṁ ca sandarśana-sañjalpa-rūpa-sambhoga iva pratīyamāno yaḥ sa tu sambhogābhāsas tasya hemantasyānantare nidāghe draṣṭavyaḥ | yathāha—

**atha gopaiḥ parivṛto bhagavān devakī-sutaḥ |**

**vṛndāvād gato dūraṁ cārayan gāḥ sahāgrajaḥ ||** [bhā.pu. 10.22.29]

atha vraja-kumāry-anugrahānantaraṁ kvacin nidāgha-dina ity arthaḥ | ānantaryam iha āgāmi-nidāghāntaraṁ vyavacchinatti | tasmiṁś ca dine śrī-baladevo’pi saṅga āsīd ity āha—sahāgraja iti | vṛndāvanād gato dūram iti parvatamaya-kāmyaka-vana-gamanāt | tataś ca dhātu-rāga-veśatvena—tarūṇāṁ namraśākhānāṁ madhyena yamunāṁ gataḥ [bhā.pu. 10.22.36] ity anena ca labdhatvāt | tad etac ca vrajaṁ dakṣiṇīkṛtya gatatvāt saṅgatam | yamunopakaṇṭha-gatyā paścād eva bhakta-krīḍanākhyaṁ kuṭṭimaṁ ca gata iti jñeyam | yasya ca dakṣiṇato madhu-purād uttarato yājñika-brāhmaṇā ūṣur iti ca | ataḥ kaṁsa-samīpa-vāsatvāt kaṁsād bhītā na cācalan [bhā.pu. 10.23.52] ity anena teṣāṁ brāhmaṇānāṁ śrī-bhagavan-milanaṁ na jātam iti kramo’tra kartavyaḥ |

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tasya dinasya guṇena śabdena ca nidāgha-sambandhitvam āha—

**nidāghārkātape tigme**

**chāyābhiḥ svābhir ātmanaḥ |**

**ātapatrāyitān vīkṣya**

**drumān āha vrajaukasaḥ ||** [bhā.pu. 10.22.30] ity ādi |

nidāghasya arkātape tigme sati |

|| 10.22 || śrī-śukaḥ || 378-380 ||

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atha sambhogābhāso, yathā—

**yamunopavane’śoka-nava-pallava-maṇḍite |**

**vicaraṇtaṁ vṛtaṁ gopaiḥ sāgrajaṁ dadṛśuḥ striyaḥ ||**

**śyāmaṁ hiraṇya-paridhiṁ vana-mālya-barha-**

**dhātu-pravāla-naṭa-veṣam anuvratāṁse |**

**vinyasta-hastam itareṇa dhunānam abjaṁ**

**karṇotpalālaka-kapola-mukhābja-hāsam ||**

**prāyaḥ śruta-priya-tamodaya-karṇa-pūrair**

**yasmin nimagna-manasas tam athākṣi-randhraiḥ |**

**antaḥ praveśya suciraṁ parirabhya tāpaṁ**

**prājñaṁ yathābhimatayo vijahur narendra ||** [bhā.pu. 10.23.21-23]

abhimatayo’haṅkāra-vṛttayaḥ, yathā prājñaṁ suṣupti-sākṣiṇaṁ prāpya nānābhimantavya-kṛtaṁ tāpaṁ jahati tathā tā api tad-aprāpti-tāpam ity arthaḥ |

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tatra tāsāṁ kasyāścit tu tadaivāyogyatā-nāśena sa pūrva-rāgāntarajaḥ sambhogaḥ saṁsparśanādy-ātmako’pi babhūvety āha—

**tatraikā vidhṛtā bhartā**

**bhagavantaṁ yathāśrutam |**

**hṛdopaguhya vijahau**

**dehaṁ karmānubandhanam ||** [bhā.pu. 10.23.34]

karmānubandhanaṁ brāhmaṇa-deha-tyāgena tad-ayogyatve naṣṭe, yathā hṛdopagūḍho’sau, tathaiva taṁ prāptavatīty arthaḥ | yaṁ yaṁ vāpi smaran bhāvam [gītā 8.6] ity ādi śrī-gītopaniṣadādibhyaḥ |

sā ca tasyās tat-prāptiḥ gopī-rūpa-prāpter eva sambhavati, na brāhmaṇī-rūpeṇeti sūcitam--evaṁ līlā-nara-vapur [bhā.pu. 10.23.37] ity ādau gavādikā eva ramayan reme, nānyā ity arthena | na cātra vraje tasyās tadaiva tat-prāpter aprasiddhatvād aghaṭamānatvāc ca na tat sambhāvanīyam | śrī-kṛṣṇasya vrajasya ca lokāprakaṭatayāpy anantadhā-prakāśa-bhedānāṁ śrī-kṛṣṇa-sandarbhādau sthāpitatvāt | tathātra sākṣād daśamī-daśāpi na doṣāya | tādṛśa-kṛcchreṇa tat-prāptau tad-anusandhānāvicchedenotkaṇṭhā-puṣṭyā tasyā rasasyaivotkarṣāt |

|| 10.23 || śrī-śukaḥ || 381-382 ||

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atha tad-anantaram eva śaradi sarvāsām eva śrī-vraja-devīnāṁ sandarśanādi-sarvātmaka eva pūrva-rāgāntarajaḥ sambhogo varṇyate | tatra kumārīṇām api tādṛśa-prāptāvakṛtārthaṁ-manyānāṁ pūrva-rāgāṁśo nātigataḥ | kasyāścit pūrṇāḥ pulindyaḥ [bhā.pu. 10.21.17] ity anusāreṇa kāsāñcit tu yarhy ambujākṣa [bhā.pu. 10.29.36] ity ādāv asprākṣ**a** tat-prabhṛtīḥity anena śruto yaḥ sparśaḥ so’pi veṇu-gīta-kṛta-tan-mūrcchādi-śamanānurodhenaiva na tu sambhoga-rītyeti mantavyaḥ | yata eva tasya tāsām api apūrvavat pratyākhyāna-prārthanā-vākye saṅgacchete |

atha tāsāṁ sa yathā—

**niśamya gītaṁ tad-anaṅga-vardhanaṁ**

**vraja-striyaḥ kṛṣṇa-gṛhīta-mānasāḥ |**

**ājagmur anyonyam alakṣitodyamāḥ**

**sa yatra kānto javalola-kuṇḍalāḥ ||** [bhā.pu. 10.29.4] ity ādi | spaṣṭam |

|| 10.29 || śrī-śukaḥ || 383 ||

[384]

atha tad-antarāle māna-rūpo vipralambhaḥ | tatra yathoktam—

aher iva gatiḥ premṇaḥ svabhāva-kuṭilā bhavet |

ato hetor ahetoś ca yūnor māna udañcati || [u.nī. 15.102]

tathā—

ahetor neti nety uker hetor yan māna ucyate |

asya praṇaya eva syān mānasya padam uttamam || [u.nī. 15.76] iti |

tato’sya sahetur nirhetuś ceti bheda-dvaye ca sati hetur api yathoktaḥ—

hetur īrṣyā-vipakṣāder vaiśiṣṭye preyasā kṛte |

bhāvaḥ praṇaya-mukhyo’yam īṛṣā-mānatvam ṛcchati || [u.nī. 15.77] iti |

yathā ca—

snehaṁ vinā bhayaṁ na syān nerṣyā ca praṇayaṁ vinā |

tasmān māna-prakāro’yaṁ dvayoḥ prema-prakāśakaḥ || [u.nī. 15.78] iti |

ata eva harivaṁśe—

ruṣitām iva tāṁ devīṁ snehāt saṅkalpayann iva |

bhīta-bhīto’tiśanakair viveśa yadu-nandanaḥ ||

rūpa-yauvana-sampannā sva-saubhāgyena garvitā |

abhimānavatī devī śrutvaiverṣyā-vaśaṁ gatā || iti |

ataḥ priya-kṛta-sneha-bhaṅgānumānena sahetur īrṣyā-māno bhavati | eṣa ca vilāsaḥ śrī-kṛṣṇasyāpi parama-sukhadaḥ | yathā coktaṁ śrī-rukmiṇīṁ prati svayam eva—tvad-vacaḥ śrotu-kāmena kṣvelyā-caritam aṅgane [bhā.pu. 10.60.29] mukhaṁ ca prema-saṁrambha-sphuritādharam īkṣitum [bhā.pu. 10.60.30] ity ādi | śrī-rukmiṇyām api tad-avikṣiptivaṁ vyaktaṁ | jāḍyaṁ vacas tava gadāgraja [bhā.pu. 10.60.40] ity ādau |

yuktaṁ ca tat kāntābhāvākhyāyāḥ prīteḥ poṣakatvena tad-bhāvasyāvagamāt | prācīnārvācīna-kavi-sampradāya-sammatatvāc ca | tasmād ādaraṇīya eva mānākhyo bhāvaḥ | tatra sarvāsāṁ yugapat-tyāgena saṅga-prāthamyena ca tathānudayān nigūḍhas tan-māna-leśo rāse śrī-vraja-devīnāṁ jātaḥ | sa ca parityāgajerṣyā-hetuka eva jñeyaḥ | yathā—

**sabhājayitvā tam anaṅga-dīpanaṁ**

**sahāsa-līlekṣaṇa-vibhrama-bhruvā |**

**saṁsparśanenāṅka-kṛtāṅghri-hastayoḥ**

**saṁstutya īṣat kupitā babhāṣire ||** [bhā.pu. 10.32.15] ity ādi |

spaṣṭam |

|| 10.32 || śrī-śukaḥ || 384 ||

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eṣa ca stuty-ādibhiḥ śāmyati | yathaiva tās tuṣṭāva—

**evaṁ mad-arthojjhita-loka-veda-**

**svānāṁ hi vo mayy anuvṛttaye’balāḥ |**

**mayā parokṣaṁ bhajatā tirohitaṁ**

**māsūyituṁ mārhatha tat priyaṁ priyāḥ ||** [bhā.pu. 10.32.21]

**na pāraye’haṁ niravadya-saṁyujāṁ** [bhā.pu. 10.32.22] ity ādi | spaṣṭam |

|| 10.32 || śrī-bhagavān || 385 ||

[386]

atha **nirhetuḥ praṇaya-mānaḥ** | nirhetutvaṁ ca kevala-praṇaya-vilasitvena hetv-abhāvān manyate | eṣa nāyakasyāpi bhavati | bhagavat-prīti-maye rase sa tūddīpano’pi prasaṅgād atrodāharaṇīyaḥ | yathā tāsāṁ tat-saubhaga-madaṁ vīkṣya mānaṁ ca keśava [bhā.pu. 10.29.48] ity ādi-prakaraṇaṁ yojanāntareṇa manyate | tatra mānaḥ praṇaya-mānaḥ | tasya hetuḥ saubhaga-madaḥ | tato mānasya praśama-rūpāya tāsāṁ prasādāya svayam api praṇaya-mānenaivāntaradhīyata |

tathāgre’pi yāṁ gopīm anayat kṛṣṇo vihāyānyāḥ striyo vane [bhā.pu. 10.30.36] ity ādau tasyāḥ praṇaya-mānaḥ | yenaivoktaṁ—na pāraye’haṁ calituṁ naya māṁ yatra te manaḥ [bhā.pu. 10.30.38] iti |

atha pūrvavat tasyāpi praṇaya-mānaḥ | praṇaya-kopenaiva so’py etad-anantaram enāṁ skandha āruhyatām [bhā.pu. 10.30.39] ity uktavān tato’ntarhitavāṁś ca | atra śrī-vraja-devīnām ahetuḥ śrī-kṛṣṇasaya tu hetv-ābhāsajo’sau | yāsāṁ khalu praṇayaḥ sva-pravāhādy-udrekena svarasāvarta-rūpaṁ kauṭilyaṁ spṛśan-mānākhya-prīti-viśeṣatāṁ prāpnoti | tāsām eva mānākhya-vipralambho’pi śuddho jāyate |

tato’nyāsāṁ punar-hetu-lābhe’pi viṣāda-bhaya-cintā-prāya eva jāyate | yathā śrī-rukmiṇīṁ prati śrī-kṛṣṇasya sa-praṇaya-parihāsa-vacanamaye’dhyāye tad vṛttam | tatra śrī-kṛṣṇasya sa-kautuko’yam abhiprāyaḥ | iyaṁ khalu sarasala-premavatī parama-gāmbhīryavatī ca | tato mamābhīṣṭaḥ priyā-kopa-vilāsaḥ prema-nirbandha-prakāśaka-sa-vikāra-kaṇṭhokti-viśeṣo vā nāsyāṁ sphuṭam upalabhyate | tasmāt kopa-vilāso vā taj-jananābhāve tu tādṛśoktir vā yathāsyāṁ prakāśate tathā bāḍhaṁ parihāsena prayatiṣye | tatra yasyāṁ kopa-janane bhrātṛ-vairūpyādikam api kāraṇaṁ nāsīt | tasyāṁ tatrānyat paramāyogyam eva kintu mada-viśleṣa-sukham evāsyāḥ sarvasvam iti tad-darpa-nyakkāreṇaiva kopaḥ sambhavet | yadi tato’pi kopo nāvirbhavet | tathāpi mad-viśleṣa-bhayena pūrvānurāgavad adhunāpi vikāra-viśeṣa-sahita-nigadenaiva prema-nirbandhaṁ prakāśyeteti | tathā hi tatra tāṁ rūpiṇīm [bhā.pu. 10.60.10] ity ādau prītaḥ smayan ity anena vyaktam | parihāsamayatvaṁ tu viśeṣato’py uktam | prasaṅgena tasyāḥ prema-sāralyādi-dvayam api—-

tad dṛṣṭvā bhagavān kṛṣṇaḥ priyāyāḥ prema-bandhanam |

hāsya-prauḍhim ajānantyāḥ karuṇaḥ so’nvakampata || [bhā.pu. 10.60.25] iti |

hāsyaṁ parihāsaḥ | tatra prauḍhiḥ avaśyam enāṁ sarala-premāṇam api gambhīrām api kṣobhayiṣyāmīti (page 147) garvaḥ | tāṁ praṇaya-rasa-kauṭilyābhāvenājānantyā ity arthaḥ | eva agre’pi hāsya-prauḍhi-bhramac-cittām [bhā.pu. 10.60.28] ity uktam |

tatra tena parihāsena kopa-vilāsādi-darśanam evābhīṣṭam iti svayam evoktam—

mā mā vaidarbhy asūyethā jāne tvāṁ mat-parāyaṇām |

tvad-vacaḥ śrotu-kāmena kṣvelyācaritam aṅgane ||

mukhaṁ ca prema-saṁrambha- sphuritādharam īkṣitum |

kaṭākṣepāruṇāpāṅgaṁ sundara-bhru-kuṭī-taṭam ||

ayaṁ hi paramo lābho gṛheṣu gṛha-medhinām |

yan narmair īyate yāmaḥ priyayā bhīru bhāmini || [bhā.pu. 10.60.29-31] iti |

atra yadyapi tasyāḥ prāg bhayam eva varṇitaṁ tathāpi tatrāsūyā-prayogaḥ prottambhanārtha eva | tat-prayogeṇa hi svasya tad-adhīnatākṣipyate | ata eva bhāminīty api sambodhitam |

atha tasya prema-nirbandha-prakāśaka-vikāra-darśanecchāpi prāktanaiva vākyena vyaktā | tad dṛṣṭvā bhagavān kṛṣṇaḥ priyāyāḥ prema-bandhanam [bhā.pu. 10.60.25] ity anena | tathā nigadenaiva tad-vyakti-darśanecchā svayam eva vyañjitā—sādhvy etac-chrotu-kāmais tvaṁ rāja-putri pralambhitā [bhā.pu. 10.60.49] iti | pūrvaṁ hi tvaṁ vai samasta-puruṣārtha-mayaḥ phalātmā [bhā.pu. 10.60.38] ity ādikam | tayāpi nigaditam asti | atra parihāsa-jñānānantaraṁ tad-didṛkṣitā kiñcit kopa-vyaktiś ca jātāsti—jāḍyaṁ vacas tava gadāgraja [bhā.pu. 10.60.40] ity ādiṣu | jāḍyasya prācurya-vivakṣayā jāḍyam eva vaca iti sāmānādhikaraṇyenoktam mādhuryam eva nu mano-nayanāmṛtaṁ nu [Karṇāmṛta 68] itivat |

atha tad-aviśleṣa-darpa-nyak-kāra eva tat-kṣobhe hetur ity atrāpi śrī-śuka-vākyam—

etāvad uktvā bhagavān ātmānaṁ vallabhām iva

manyamānāṁ aviśleṣāt tad-darpo-ghna upāramat || [bhā.pu. 10.60.21] iti |

anyasya ca tatra hetutvaṁ svayam eva nirākṛtam—

bhrātur virūpa-karaṇaṁ yudhi nirjitasya

prodvāha-parvaṇi ca tad-vadham akṣa-goṣṭhyām |

duḥkhaṁ samuttham asaho’smad-viyoga-bhītyā

naivābravīḥ kim api tena vayaṁ jitas te || [bhā.pu. 10.60.56] iti |

atra ca prakaraṇe tasyāḥ praṇayasyāpi tādṛśatvābhāvāt mānāyogyatvam api darśitam | tasmāt sādhūktaṁ—yāsāṁ khalu praṇayaḥ ity ādi |

atha mānānantarajaḥ sambhogo, yathā—

**itthaṁ bhagavato gopyaḥ**

**śrutvā vācaḥ supeśalāḥ |**

**jahur virahajaṁ tāpaṁ**

**tad-aṅgopacitāśiṣaḥ ||** [bhā.pu. 10.33.1] ity ādi |

spaṣṭam |

|| 10.33 || śrī-śukaḥ || 386 ||

[387]

atha **prema-vaicittyam** | tal-lakṣaṇaṁ ca—

priyasya sannikarṣe’pi premonmāda-bhramād bhavet |

yā viśleṣa-dhiyārtis tat prema-vaicittyam ucyate || [u.nī. 15.147]

tad yathā—

**kṛṣṇasyaivaṁ viharato gaty-ālāpekṣita-smitaiḥ |**

**narma-kṣveli-pariṣvaṅgaiḥ strīṇāṁ kila hṛtā dhiyaḥ ||**

**ūcur mukundaika-dhiyo gira unmatta-vaj jaḍam |**

**cintayantyo’ravindākṣaṁ tāni me gadataḥ śṛṇu ||**

śrī-mahiṣya ūcuḥ—

**kurari vilapasi tvaṁ vīta-nidrā na śeṣe**

**svapiti jagati rātryām īśvaro gupta-bodhaḥ |**

**vayam iva sakhi kaccid gāṭha-nirviddha-cetā**

**nalina-nayana-hāsodāra-līlekṣitena ||** [bhā.pu. 10.90.13-15]

tathā—

**netre nimīlayasi** [bhā.pu. 10.90.16] ityādi, **bho bhoḥ sadā niṣṭanase udanvan** [bhā.pu. 10.90.17] ityādi, **tvaṁ yakṣmaṇā** [bhā.pu. 10.90.18] ityādi, **kiṁ nv ācaritam** [bhā.pu. 10.90.19] ityādi, **megha śrīman** [bhā.pu. 10.90.20] ityādi, **priya-rāva-** [bhā.pu. 10.90.21] **na calasi** [bhā.pu. 10.90.22] ityādi, **śuṣyad-dhradāḥ** [bhā.pu. 10.90.23] ityādi |

**haṁsa svāgatam āsyatāṁ piba payo brūhy aṅga śaureḥ kathāṁ**

**dūtaṁ tvāṁ nu vidāma kaccid ajitaḥ svasty āsta uktaṁ purā |**

**kiṁ vā naś cala-sauhṛdaḥ smarati taṁ kasmād bhajāmo vayaṁ**

**kṣaudrālāpaya kāma-daṁ śriyam ṛte saivaika-niṣṭhā striyām ||**

[bhā.pu. 10.90.24]

evaṁ viharataḥ kṛṣṇasya gaty-ādibhiḥ strīṇāṁ dhiyo hṛtāḥ | tataś ca tā mukundaika-dhiyaḥ samāhitā iva kṣaṇam agiraḥ satyaḥ punar anurāga-viśeṣeṇonmattā iva viharantam api tam aravindākṣaṁ parokṣavac cintayantyo jaḍaṁ viveka-śūnyaṁ 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 rātryāṁ vilapasi ata eva na śeṣe na nidrāsi | īśvaro’smat-svāmī tu gupta-bodhaḥ kvacid ācchannaḥ svapiti | tasmād asmākaṁ tava ca vilāpādi-sādharmyād idam anumīyata ity āhuḥ vayam iveti | evam anyatrāpi yojanīyam | tadaiva daivād āgataṁ haṁsaṁ dūtaṁ kalpayitvāhuḥ haṁseti | no’smān prati purā rahasi uktaṁ kiṁ vā smarati | smaratu mām evety āśayenāhuḥ tam iti | yadi ca tad-āgrahas tadā he kṣaudra sauhṛdya-cāñcalyena kṣudrasya tasya dūta, tam eva kāmadaṁ yuvati-jana-kṣobhakam atrālāpaya āhvaya | kintu yāsām ādya vayaṁ tyaktāḥ tāṁ śriyam ṛte | tāṁ solluṇṭhaṁ stauti | striyāṁ madhye saiva ekatra tasmin niṣṭhā yasyās tādṛśī | tataḥ kathaṁ tasyāṁ nāsajyeteti vyañjitam | kākvā sveṣām api tan-niṣṭhatvaṁ vyajya solluṇṭhatvaṁ darśitam |

atha tāsāṁ tad-vidhāśeṣa-vipralambhānantarajaṁ nityam eva sarvātmaka-sambhogam āha—

**itīdṛśena bhāvena**

**kṛṣṇe yogeśvareśvare |**

**kriyamāṇena mādhavyo**

**lebhire paramāṁ gatim ||** [bhā.pu. 10.90.25]

viṣṇoḥ śrī-kṛṣṇasya eva sambandhinīṁ gatiṁ nitya-saṁyogaṁ lebhire | atra hetuḥ mādhavyaḥ madhu-vaṁśodbhavasya śrī-kṛṣṇasyaiva nitya-preyasyas tāḥ |

|| 10.90 || śrī-śukaḥ || 388 ||

[389]

atha pravāsaḥ | nānā-vidhaś caiṣa tad-anantara-saṅgaś ca śrī-vraja-devī-revādhikṛtyodāharaṇīyaḥ | saṅgaty-arthaṁ tatra pravāsa-lakṣaṇam—

pūrva-saṅgatayor yūnor bhaved deśāntarādibhiḥ |

vyavadhānaṁ tu yat prājñaiḥ sa pravāsa itīryate ||

taj-janya-vipralambho’yaṁ pravāsatvena kathyate | [u.nī. 15.152-153] ity arthaḥ |

atra—

cintā prajāgarodvegau tānavaṁ malināṅgatā |

pralāpo vyādhir unmādo moho mṛtyur daśā daśa || [u.nī. 15.167]

ayaṁ ca kiñcit dūra-gamana-mayaḥ sudūra-gamana-mayaś ca | tatra pūrvo’pi dvividhaḥ | eka-līlā-gataḥ līlā-paramparāntarāla-gataś ca | pūrvo yathā—

**antarhite bhagavati**

**sahasaiva vrajāṅganāḥ |**

**atapyaṁs tam acakṣāṇāḥ**

**kariṇya iva yūthapam ||** [bhā.pu. 10.30.1] ity ādi |

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tathā,

**tataś cāntardadhe kṛṣṇaḥ**

**sā vadhūr anvatapyata |** [bhā.pu. 10.30.39] iti spaṣṭam |

|| 10.30 || saḥ || 389-390 ||

[391]

atra pralāpākhyā daśā ca—**hā nātha ramaṇa preṣṭha** [bhā.pu. 10.30.40] ity ādiḥ | spaṣṭam |

|| 10.30 || śrī-rādhā || 391 ||

[392]

tathā—

**jayati te’dhikaṁ janmanā vrajaḥ**

**śrayata indirā śaśvad atra hi |**

**dayita dṛśyatāṁ dikṣu tāvakās**

**tvayi dhṛtāsavās tvāṁ vicinvate ||** [bhā.pu. 10.31.1]

tathā—**śarad-udāśaye sādhu-jāta**- [bhā.pu. 10.31.2] ity ādi | **viṣa-jalāpyayād** [bhā.pu. 10.31.3] ity ādi | **na khalu gopikā-nandana** [bhā.pu. 10.31.4] ity ādi | **madhurayā girā** [bhā.pu. 10.31.8] ity ādi | **viracitābhayaṁ** [bhā.pu. 10.31.5] ity ādi | **vraja-janārtihan** [bhā.pu. 10.31.3] ity ādi | **praṇata-dehināṁ** [bhā.pu. 10.31.7] ity ādi | **tava kathāmṛtaṁ** [bhā.pu. 10.31.9] ity ādi | **prahasitaṁ** [bhā.pu. 10.31.10] ity ādi | **calasi yad vrajāc** [bhā.pu. 10.31.11] ity ādi | **dina-parikṣaye** [bhā.pu. 10.31.12] ity ādi | **praṇata-kāmadaṁ** [bhā.pu. 10.31.13] ity ādi | **surata-vardhanaṁ** [bhā.pu. 10.31.14] ity ādi | **aṭati yad bhavān** [bhā.pu. 10.31.15] ity ādi | **pati-sutānvaya-** [bhā.pu. 10.31.16] ity ādi | **rahasi saṁvidaṁ** [bhā.pu. 10.31.17] ity ādi | **vraja-vanaukasāṁ** [bhā.pu. 10.31.18] ity ādi |

**yat te sujāta-caraṇāmbu-ruhaṁ staneṣu**

**bhītāḥ śanaiḥ priya dadhīmahi karkaśeṣu |**

**tenāṭavīm aṭasi tad vyathate na kiṁ svit**

**kūrpādibhir bhramati dhīr bhavad-āyuṣāṁ naḥ ||** [bhā.pu. 10.31.19]

tatra viṣa-jalāpyayād 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 sātvatānāṁ vaiṣṇavānāṁ śrīman-nandādīnāṁ kule’vatīrṇatvāt | tatrāpi bālye’smat-sakhitvāpter vaiśiṣṭyam eva yujyate ity arthaḥ | vṛṣṇi-dhurya iti teṣām api yadu-vaṁśotpannatvāt |

tathā ca skānde mathurā-māhātmye—

govardhanaś ca bhagavān yatra govardhano dhṛtaḥ |

rakṣitā yādavāḥ sarve indra-vṛṣṭi-nivāraṇāt || iti |

tatraivānyatra api śrī-govinda-kuṇḍa-prastāve—

yatrābhiṣikto bhagavān maghonā yadu-vairiṇā iti |

athavā viṣa-jalāpyayād [bhā.pu. 10.31.3] ity ādinā stutvā punaḥ sa-praṇayerṣyam āhuḥ, na khalv [bhā.pu. 10.31.4] ity ardhena | evaṁ duravasthāpannānām asmākam upekṣayā bhavān khalu niścayena gopikāyāḥ sarveṣāṁ vraja-vāsinām asmākaṁ rakṣā-kāriṇyāḥ śrī-vrajeśvaryā nandano nāsti, kintu kasyāpi sukhena duḥkhena cāspṛṣṭatvād akhila-dehinām antarātma-dṛk śuddha-jīva-draṣṭā paramātmāsti | evam api nūnaṁ brāhmaṇārthi-tattvenānāsaktatayaiva sarva-rakṣāvatīrṇatvān nāsmān upekṣitum arhati iti punaḥ sa-dainyam āhuḥ—vikhanasā [bhā.pu. 10.31.4] ity ardhena | pūrvavat tad-abhiprāyeṇaiva viracitābhayam [bhā.pu. 10.31.5] ity ādikam apy uktam | praṇata-dehinām [bhā.pu. 10.31.7] iti | śrī-niketanam api praṇata-dehi-prabhṛtīnāṁ pāpa-karṣaṇādi-rūpaṁ | tata eva parama-karuṇāmayatvenāvagatam asmākaṁ kuceṣv api hṛc-chaya-kartanāya kartum ucitam ity arthaḥ | hṛc-chaya-nidānaṁ tad-anurūpaṁ pratīkārāntaraṁ cāhuḥ—madhurayā [bhā.pu. 10.31.8] iti | nūnaṁ yat saurabhya-digdhatayaiva tava gīr madhurā mano mohayati tad evādhara-sīdhu bhaved atrauṣadham ity arthaḥ | aho tavādhara-sīdhu tādṛśa-puṇya-hīnābhiḥ kathaṁ sulabhaṁ 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 [bhā.pu. 10.31.9] iti | tad ye gṛṇanti te’pi asmabhyaṁ bhūridā jātāḥ | kutaḥ punar yuṣmākaṁ mayy etāvān anurāgaḥ ? tatrāhuḥ—prahasitam [bhā.pu. 10.31.10] ity ādi | kathaṁ mama prahasitādīnām etādṛśatvam ? tatrāhuḥ—he kuhaka [bhā.pu. 10.31.10] iti | tādṛśī kāpi kuhanā yā tvayi vidyate tāṁ tvam eva vetsīty arthaḥ | evam anyāny api yojanīyāni | parama-prakarṣeṇāhuḥ—yat te sujāta iti |

|| 10.31 || śrī-gopyaḥ || 392 ||

[393]

etad-anantaraṁ sambhogodāharaṇaṁ ca darśitam | taṁ vilokyāgataṁ preṣṭham [bhā.pu. 10.32.3] ity ādibhiḥ | atra ca krameṇa viraha-santāpa-dhutiḥ | tatra prathamato yathā—

sarvās tāḥ keśavāloka-paramotsava-nirvṛtāḥ |

jahur virahajaṁ tāpaṁ prājñaṁ prāpya yathā janāḥ || [bhā.pu. 10.32.9]

dvitīyo yathā—tad-darśanāhlāda-vidhūta-hṛd-rujaḥ [bhā.pu. 10.32.13] ity ādi | tṛtīyo yathā—

**itthaṁ bhagavato gopyaḥ**

**śrutvā vācaḥ supeśalāḥ |**

**jahur virahajaṁ tāpaṁ**

**tadaṅgopacitāśiṣaḥ ||** [bhā.pu. 10.33.1]

spaṣṭam |

|| 10.33 || śrī-śukaḥ || 393 ||

[394-397]

atha dvitīyaṁ kiñcid dūra-pravāsam āha—

**gopyaḥ kṛṣṇe vanaṁ yāte tam anudruta-cetasaḥ |**

**kṛṣṇa-līlāḥ pragāyantyo ninyur duḥkhena vāsarān ||** [bhā.pu. 10.35.1]

tatra ca tāsāṁ pralāpākhyām avasthām āha—śrī-gopya ūcuḥ—

**vāma-bāhu-kṛta-vāma-kapola-**

**valgita-bhrūr adharārpita-venum |**

**komalāṅgulībhir āśrita-mārgaṁ**

**gopya īrayati yatra mukundaḥ ||**

**vyoma-yāna-vanitāḥ saha siddhair**

**vismitās tad upadhāya salajjāḥ |**

**kāma-mārgana-samarpita-cittāḥ**

**kaśmalaṁ yayur apasmṛta-nivyaḥ ||** [bhā.pu. 10.35.2-3]

yathā—hanta citram abalāḥ śṛṇutedam [bhā.pu. 10.35.4] ity ādi vṛndaśo vraja-vṛṣā [bhā.pu. 10.35.5] ity-ādy-antam | barhiṇa-stavaka- [bhā.pu. 10.35.6] ity ādi tarhi bhagna-gatayaḥ [bhā.pu. 10.35.7] ity ādy-antam | anucaraiḥ [bhā.pu. 10.35.8] ity ādi vana-latās [bhā.pu. 10.35.9] ity ādy-antam | darśanīya-tilakaḥ [bhā.pu. 10.35.10] ity ādi sarasi sārasa- [bhā.pu. 10.35.11] ity ādy-antam | saha-balaḥ [bhā.pu. 10.35.12] ity ādi mahad-atikramaṇa- [bhā.pu. 10.35.13] ity ādi vividha-gopa-caraṇeṣu [bhā.pu. 10.35.14] ity ādi savanaśas [bhā.pu. 10.35.15] ity ādy-antam | nija-padābja-dalair [bhā.pu. 10.35.16] ity ādi vrajati tena vayaṁ [bhā.pu. 10.35.17] ity-ādy-antam | maṇi-dharaḥ [bhā.pu. 10.35.18] ity ādi kvaṇita-veṇu-rava-[bhā.pu. 10.35.19] ity-ādy-antam | kunda-dāma- [bhā.pu. 10.35.20] ity ādi manda-vāyuḥ [bhā.pu. 10.35.21] ity-ādy-antaṁ ca tat-tad-yugalaṁ smartavyam |

atra saha-siddhair iti teṣām api tādṛśa-veṇu-vādya-mahimnā vaintā-bhāvāpattiḥ sūcitā | anucarair iti | atrādi-puruṣa ivācala-bhūtir ity anenaiva bodhyate | evam eva sarvatra tāsāṁ prema-kṛta-sarvottamatā-sphūrtyā kvacit tad-aiśvarya-varṇanam utpreksaiva yat-paty-apatyety-ādivad iti |

vanalatā iti | atra viṣṇuṁ sarvatraiva sphurantaṁ śrī-kṛṣṇam ity arthaḥ | nija-padābjeti | atra vraja-bhū-śabdena tat-sthāni tṛṇādīni lakṣyante | teṣāṁ ca khuratodaśamanaṁ sparśa-māhātmyena nityam aṅkura-śālitva-karaṇāt | ata evāparimita-catuṣpada-vigāhe’pi tac-cārasya samāveśaḥ sidhyatīti jñeyam | etad-anantaraṁ darśānātmaka-sambhogo yathā—

**vatsalo vraja-gavāṁ yad aga-dhro**

**vandyamāna-caraṇaḥ pathi vṛddhaiḥ |**

**kṛtsna-go-dhanam upohya dinānte**

**gīta-veṇur anugeḍita-kīrtiḥ ||**

**utsavaṁ śrama-rucāpi dṛśīnām**

**unnayan khura-rajaś-churita-srak |**

**ditsayaiti suhṛd-āśiṣa eṣa**

**devakī-jaṭhara-bhūr uḍu-rājaḥ ||** [bhā.pu. 10.35.22-23]

atra devakī-jaṭhara-bhūr iti saṅketa-nāma-grahaṇam | saṅketa-mūlaṁ tu prāg ayaṁ vasudevasya kvacij jātas tavātmajaḥ [bhā.pu. 10.8.14] iti jñeyam | athavā, anenaivāprasiddho’pi devakī-śabdo’tra śrī-yaśodāyām eva jñeyaḥ | tatra tasyā eva tan-mātṛtvena prasiddhatvāt—nābher asāv ṛṣabha āsa sudevīsūnuḥ [bhā.pu. 2.7.10] ity atra meru-devyā eva sudevīti saṁjñāvat | dve nāmnī nanda-bhāryāyā yaśodā devakīti ca iti purāṇāntara-vacanaṁ ca tathā |

evaṁ mada-vighūrṇita-locana īṣat [bhā.pu. 10.35.24] iti yadu-patir dvirada-rāja-vihāraḥ [bhā.pu. 10.35.25] iti smartavyam | vraja-gavām iti tatra sthitā bāla-vṛddhā gāvas teṣām apy upalakṣaṇatvenoktāḥ | tathaitad-agre—

**evaṁ vraja-striyo rājan kṛṣṇa-līlānugāyatīḥ |**

**remire’haḥsu tac-cittās tan-manaskā mahodayāḥ ||** [bhā.pu. 10.35.26]

evam aparāhṇeṣu tadīyāgamanānandena nityam ahaḥsv api remire |

|| 10.35 || śrī-śukaḥ || 394-397 ||

[398]

atha dūra-pravāsaḥ | sa ca bhāvī bhavan bhūtaś ceti trividhaḥ | tatra bhāvī yathā—

**gopyas tās tad upaśrutya**

**babhūvur vyathitā bhṛśam**

**rāma-kṛṣṇau purīṁ netum**

**akrūraṁ vrajam āgatam ||** [bhā.pu. 10.39.13]

tāsāṁ vilāpaś ca—

**aho vidhātas tava na kvacid dayā**

**saṁyojya maitryā praṇayena dehinaḥ |**

**tāṁś cākṛtārthān viyunaṅkṣy apārthakaṁ**

**vikrīḍitaṁ te’rbhaka-ceṣṭitaṁ yathā ||** [bhā.pu. 10.39.19]

tathā—

yas tvaṁ pradarśyāsita-kuntalāvṛtaṁ [bhā.pu. 10.39.20] ity ādi | krūras tvam akrūra- [bhā.pu. 10.39.21] ity ādi | na nanda-sūnuḥ kṣaṇa-bhaṅga-sauhṛdaḥ [bhā.pu. 10.39.22] ity ādi |

sukhaṁ prabhātā rajanīyam [bhā.pu. 10.39.23] ity ādi | tāsāṁ mukundaḥ [bhā.pu. 10.39.24] ity ādi | adya dhruvaṁ tatra dṛśo bhaviṣyate [bhā.pu. 10.39.25] ity ādi | maitad-vidhasyākaruṇasya [bhā.pu. 10.39.26] ity ādi | anārdra-dhīr eṣa [bhā.pu. 10.39.27] ity ādi | nivārayāmaḥ [bhā.pu. 10.39.28] ity ādi | yasyānurāga- [bhā.pu. 10.39.29] ity ādi | yo’hnaḥ kṣaye vrajam ananta-sakhaḥ [bhā.pu. 10.39.30] ity ādikaṁ ca smartavyam |

bhavan ca, yathā—

**gopyaś ca dayitaṁ kṛṣṇam**

**anuvrajyānurañjitāḥ |**

**pratyādeśaṁ bhagavataḥ**

**kāṅkṣantyaś cāvatasthire || [**bhā.pu. 10.39.34] ity ādi |

**tā nirāśā nivavṛtur govinda-vinivartane |**

**viśokā ahanī ninyur gāyantyaḥ priya-ceṣṭitam ||** [bhā.pu. 10.39.37] ity antam |

viśokā vividha-śoka-vṛttayaḥ satyaḥ | tat-tad-gāne tat-tal-lālasāyāḥ sākṣād iva sphūrter vā viśoka-prāyā ahanī aho-rātraṁ ninyur yāpayāmāsuḥ |

|| 10.39 || śrī-śukaḥ || 400 ||

[401]

**bhūto**, yathā—tā man-manaskā mat-prāṇā mad-arthe tyakta-daihikāḥ [bhā.pu. 10.46.4] ity ādinā darśitaḥ | atra dūta-mukhena paraspara-sandeś ca dṛśyate | dūtāḥ sphurita-saṅkhyāṁśā uddhva-baladevādayaḥ | tatra taṁ praśrayeṇāvanatāḥ su-sat-kṛtaṁ a-vrīḍa-hāsekṣaṇa-sūnṛtādibhiḥ [bhā.pu. 10.47.3] ity-ādi-diśā pūrvaṁ racitākāra-guptīnām api tāsāṁ mahārtyā mahā-saṅkoca-parityāgam apy āha—

**iti gopyo hi govinde**

**gata-vāk-kāya-mānasāḥ |**

**kṛṣṇa-dūte samāyāte**

**uddhave tyakta-laukikāḥ ||** [bhā.pu. 10.47.9]

apṛcchann [bhā.pu. 10.47.3] iti prāktana-kriyayānvayaḥ |

|| 10.47 || śrī-śukaḥ || 401 ||

[402]

ata eva—

**gopyo hasantyaḥ papracchū**

**rāma-sandarśanādṛtāḥ |**

**kaccid āste sukhaṁ kṛṣṇaḥ**

**pura-strī-jana-vallabhaḥ ||** [bhā.pu. 10.65.9] ity ādi |

hasantyaḥ premerṣyayā kṛṣṇam upahasantya ity arthaḥ |

||10.65 || śrī-śukaḥ || 402 ||

[403]

yathaiva śrīmad-uddhava-sannidhāv unmāda-vacanam api darśitam |

**kācin madhukaraṁ dṛṣṭvā**

**dhyāyantī kṛṣṇa-saṅgamam |**

**priya-prasthāpitaṁ dūtaṁ**

**kalpayitvedam abravīt ||** [bhā.pu. 10.47.11]

kācic chrī-rādhā | tathaiva ākhyātaṁ vāsanā-bhāṣye | etad-vivaraṇaṁ ca śrī-daśama-ṭippanyāṁ dṛśyam iti |

[404]

tatra unmādenaiva māninī-bhaṅgyāha aṣṭabhiḥ—**madhupa kitava-bandho** [bhā.pu. 10.47.12] ity ādi |

[405]

māne kāraṇam āha **sakṛd adhara-sudhāṁ** [bhā.pu. 10.47.13] ity ādi

[406]

atra kiṁvadantīm āśritya padmāyāḥ pratināyikātvenopanyāsaḥ kriyate | dūta-prastuti-pratyākhyānam **kim iha** [bhā.pu. 10.47.14] iti |

[407]

vijayate sarvaṁ vaśīkaroti iti vijayaḥ śrī-kṛṣṇaḥ sa eva sakhā tvad-bandhuḥ | tasya sakhīnāṁ samprati māthurīṇām evāgrataḥ tasya vijayasya tad-vaśīkāra-paryantasya prasaṅgaḥ | tathāpi tad-āsaktau tad-doṣa eva kāraṇam iti sva-doṣaṁ pariharantī dainyam ālambya tasya nirdayatvaṁ pratipādayati **divi bhuvi ca** [bhā.pu. 10.47.15] ity ādi |

[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 | sva-kaumalya-mudrayā janitaṁ tac-cāṭukārodyam atiśayaṁ matvāha **visṛja śirasi** [bhā.pu. 10.47.16] ity ādi |

[409]

tataḥ praṇayerṣayā tasmin doṣam āropyāpi svasvyās tadīyāsakti-parityāgāsāmārthyaṁ varṇayantī tat-tad-doṣaṁ pariharati **mṛgayur** [bhā.pu. 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** [bhā.pu. 10.47.18] ity ādi |

[411]

karṇasyaiva pīyūṣaṁ na tu manasa ity āpāta-mātra-svādyatvaṁ bodhitam | vidhūta-dvandva-dharmatvād eva vinaṣṭā acetana-prāyā jātāḥ | iha vṛndāvane vhaṅgāḥ śukādayo’pi bhikṣoḥ sannyāsinaś caryāṁ dehādinairapekṣyaṁ caranti ācaranto dṛśyanta ity arthaḥ | tataḥ sānutāpam āha **vayam ṛtam [bhā.pu. 10.47.19] iti |**

[412]

tad evam aṣṭakena māna-bhaṅgīṁ vyajya svakāṭhinyātiśayena dūtaṁ nivartamānam āśaṅkya kalahāntaritā-bhaṅgyā dvayenāha **priya-sakhā** [bhā.pu. 10.47.20] iti |

[413]

tatrāpi sakauṭilyam ardhenāha nayasīti | dvandvaṁ mithunī-bhāvaḥ | dustyaja-dvandvatve hetuḥ satatam iti | atra tad-vakṣasi sthitā lakṣmī rekhaiva premerṣyayā sākṣāt tad-rūpatvenotprekṣitā | ante sa-dainyam āha **api bata** [bhā.pu. 10.47.21] iti |

śrī-kṛṣṇa-sandeśo yathodāhṛtaḥ śrī-kṛṣṇa-sandarbhe **bhavatīnāṁ viyogo me** [bhā.pu. 10.47.29] ity ādikaḥ | atra prakāśāntareṇa sarva-vraja-sahitasya tasya nitya-vṛndāvana-vihāra-rūpo’rthas tatraiva pratipāditaḥ | yas tu vyakto jñāna-yoga-pratipādakaḥ sa ca duḥkhādau śamayitavye loka-rītyā sambhavatīty eke | tatra jñāna-yogopadeśena tāsāṁ na śāntir iti dvitīya-sandeśo yat tv ahaṁ bhavatīnāṁ vai [bhā.pu. 10.47.34] ity ādikaḥ | yā mayā krīḍatā rātryām [bhā.pu. 10.47.37] ity antaḥ |

atra yat tv aham ity ādau api smaratha naḥ sakhyaḥ svānām artha-cikīrṣayā gatān [bhā.pu. 10.82.42] ity ādi vakṣyamāṇānusāreṇa kāryāntarasyāpi bhavat-prema-sukha-vṛddhi-phalatvam evety abhiprāyaḥ |

**tatas tāḥ kṛṣṇa-sandeśair**

**vyapeta-viraha-jvarāḥ |**

**uddhavaṁ pūjayāṁ cakrur**

**jñātvātmānam adhokṣajam ||** [bhā.pu. 10.47.53]

ity atrāpi vyapeta-viraha-jvaratvaṁ tad-āgamanādi-śravaṇenāpāta-śānti-rūpam eva kvacid gadāgrajaḥ saumya [bhā.pu. 10.47.40] ity-ādy-ukteḥ | ātmānaṁ tasya tad-dūtatayā tat-preryatvenāntaḥ-karaṇādhiṣṭhātāram adhokṣajaṁ śrī-kṛṣṇam eva matvā tad-ātmakatvenoddhavaṁ pūjayāñcakrur ity arthaḥ | yathā coktam—

tam āgataṁ samāgamya kṛṣṇasyānucaraṁ priyam |

nandaḥ prītaḥ pariṣvajya vāsudeva-dhiyārcayat || [bhā.pu. 10.46.14] iti |

|| 10.47 || śrī-śukaḥ || 403-413 ||

[414]

evaṁ śrī-baladeva-dvāraka-sandeśo’py anumeyaḥ—

saṅkarṣaṇas tāḥ kṛṣṇasya sandeśair hṛdayaṁ-gamaiḥ |

sāntvayām āsa bhagavān nānānunaya-kovidaḥ || [bhā.pu. 10.65.16] ity anusāreṇa |

atha tad-ananta-rajaḥ sandarśanādi-mayaḥ sambhogaḥ kurukṣetra prasiddhaḥ | yathā—

**gopyaś ca kṛṣṇam upalabhya cirād abhīṣṭaṁ**

**yat-prekṣaṇe dṛśiṣu pakṣma-kṛtaṁ śapanti |**

**dṛgbhir hṛdī-kṛtam alaṁ parirabhya sarvās**

**tad-bhāvam āpur api nitya-yujāṁ durāpam ||** [bhā.pu. 10.82.39]

[415]

tad evaṁ tāsām avasthām uktvā śrī-bhagavato’pi tad-viṣayaka-sneha-mayīm īhām āha—

**bhagavāṁs tās tathā-bhūtā vivikta upasaṅgataḥ |**

**āśliṣyānāmayaṁ pṛṣṭvā prahasann idam abravīt ||** [bhā.pu. 10.82.40]

[416]

antaḥ-sa-kṣobheṇāpi rukṣa eva prahāso’yaṁ svāparādhaṁ kṣamayatā prapañcitaḥ | tatra sva-vyavahāropapattyā sāntvayati—

**api smaratha naḥ sakhyaḥ svānām artha-cikīrṣayā |**

**gatāṁś cirāyitāñ chatru- pakṣa-kṣapaṇa-cetasaḥ ||** [bhā.pu. 10.82.41]

[417]

kiṁ vā roṣeṇa smaraṇam api na kurutheti bhāvaḥ | tatra sva-doṣa-nivāraṇaṁ svānām iti | svānāṁ sveṣām asmat-pituḥ śrī-vraja-rājasya bandhu-vargāṇāṁ yādavānām | ubhayeṣām api yādavatvena jñāntīnām iti vā | tatrātivilambe kāraṇaṁ śatru-pakṣeti | tataś ca bhavatīnāṁ nirvighnaḥ saṁyogo’py anena bhaviṣyatīti bhāvaḥ | ātmano vāmāntara-saṅgam āśaṅkya parameśvara-pāratantryopapādānena sāntvayati—

**apy avadhyāyathāsmān svid**

**akṛta-jñāviśaṅkayā |**

**nūnaṁ bhūtāni bhagavān**

**yunakti viyunakti ca ||** [bhā.pu. 10.82.42] ity ādi dvayam |

[418]

svasya parameśvaratva-prasiddhim āśaṅkya saṅkucan tathāpi viraha-jāta-premātiśayo’yaṁ yuṣmad-abhīṣṭāvyāghātāyaiva jāta ity āha—

**mayi bhaktir hi bhūtānām**

**amṛtatvāya kalpate |**

**diṣṭyā yad āsīn mat-sneho**

**bhavatīnāṁ mad-āpanaḥ ||** [bhā.pu. 10.82.44]

ṭīkā ca—mayi bhakti-mātram eva tāvad amṛtatvāya kalpate | yat tu bhavatīnāṁ mat-sneha āsīt tad-diṣṭyā atibhadram | kutaḥ mad-āpanaḥ mat-prāpaṇaḥ ity eṣā |

[419]

tatra sva-prāptau viśvāsārthaṁ deśāntara-sthitasyāpi svasya śrī-kṛṣṇākhya-narākṛti-para-brahmaṇaḥ sarvāśrayatvam anubhāvayati—**ahaṁ hi sarva-bhūtānām** [bhā.pu. 10.82.44] ity ādi-dvaye |

[420]

uktaṁ ca dāmodara-līlāyāṁ na cāntar na bahir yasya [bhā.pu. 10.9.13] ity ādi | atra ca padya-dvaye prakāśāntareṇa vṛndāvana eva sarva-vraja-sahita-tadīya-nitya-vihāraḥ śrī-kṛṣṇa-sandarbhe darśitaḥ | sa evātrānusandheyaḥ | tatra ca tāsāṁ tathaivānubhavodeyo jāta ity āha **adhyātma-śikṣaye** [bhā.pu. 10.82.45] iti |

ātmānaṁ svaṁ śrī-kṛṣṇam adhikṛtya yā śikṣā tayā | virahodbhuta-tad-anusmaraṇa-jīrṇa-dehās taṁ śrī-kṛṣṇaṁ tathaivānvabhavann iti | eke tv āhuḥ—ahaṁ hītyādikaṁ loka-rītyā duḥkha-nivāraṇārtham eva brahma-jñānam uktam | na tu tatra tātparyam | yathā rukmi-vairūpya-kṛtau śrī-baladevena vahati na tu tatra tātparyaṁ, tadvat | tad evam eva tādṛśādhyātma-śikṣayāpi tās tam evādhyagān na tu brahmeti |

[421]

tathāpi tāsāṁ sākṣāt-prāpty-utkaṇṭhām āha—**āhuś ca te nalina-nābha padāravindam** [bhā.pu. 10.82.48] ity ādi |

tatra he nalinanābha, no’smākaṁ duḥkhodrekeṇa tvac-cintanārambha-jāyamāna-mūrchānāṁ te tava padāravindaṁ manasy apy udiyāt | yat khalu yathā bhavatopadisṭaṁ tad-anusāreṇākṣubhita-bodhair yogeśvarair hṛdi vicintyam ity ādi śrī-kṛṣṇa-sandarbha-vyākhyā draṣṭavyā [170] ||

|| 10.82 || śrī-śukaḥ || 414-421 ||

[422]

tad evaṁ sandarśana-saṁsparśana-saṁjalpātmaka-sambhogo’tra darśitaḥ | tasmin māsa-traya-saṁvāsātmake ca vaiśeṣṭyāntaram apy ūhyam | atha punas tad-anantara-jāta-vipralambhānantaram api bhāvī yo’punar-vicchedaḥ sambhogaḥ sa ca tatraiva sūcito’sti | yatā **tathānugṛhya bhagavān gopīnāṁ sa gurur gatiḥ** [bhā.pu. 10.83.1] iti |

āhuś cety ādinā yathā tāsāṁ sākṣāt-tat-prāpti-paryantam abhīṣṭaṁ tathānugṛhya gatir nityatayā prāptavyaḥ |

|| 10.83 || śrī-śukaḥ || 422 ||

[423]

evam eva śrī-kṛṣṇa-sandarbhe pādmottara-khaṇḍādy-anusāreṇa darśitam asti | tatra hi śrī-kṛṣṇasya dvārakāto vṛndāvane punar āgamanam | tadā prāpañcika-loka-prakaṭatayā māsa-dvayaṁ tābhiḥ krīḍā | tad-anantaraṁ ca tad-aprakaṭatayā tābhyo nitya-saṁyoga-dānam iti | ekādaśe’pi svayam evoddhavaṁ prati tad eva spaṣṭam uktam | tatra rāmeṇa sārdhaṁ mathurāṁ praṇīta [bhā.pu. 11.12.10] ity-ādi-dvaye viyoga-tīvrādhayas tā matto’nyaṁ sukhāya na dadṛśur iti | tās tāḥ kṣapā mayā hīnāḥ kalpa-samā babhūvuḥ [bhā.pu. 11.12.11] iti cātīta-prayogeṇa tadānīṁ virahasya nāstitvaṁ bodhitam |

tad-anantaraṁ sva-prāpti-sukhollāsaś ca varṇitaḥ | tā nāvidan mayy anuṣaṅga-baddha-dhiyaḥ [bhā.pu. 11.12.12] ity-ādi-dvayena | anu mahā-virahasya paścād yaḥ saṅgas tena baddha-dhiyaḥ satyaḥ paramānandāveśena tadānīṁ kim api nāvidan | harṣa-mohaṁ prāpur ity arthaḥ |

tatra taj-jñānasya kṛṣṇaikatānatāyāṁ dṛṣṭāntaḥ yatheti | asyārthāntaram api śrī-kṛṣṇa-sandarbhe kṛtam asti mat-kāmā ramaṇaṁ jāram [bhā.pu. 11.12.13] ity ādau tad-anantara-padye taṁ ca yādṛśaṁ prāpus tathā viśinaṣṭi | vivṛtaṁ ca tatraiva saṅkṣepataś ca | māṁ śrī-kṛṣṇākhyaṁ paramaṁ brahma prāpuḥ | taṁ ca man-nitya-preyasī-lakṣaṇaṁ sva-svarūpam ajānantyo jāra-rūpaṁ pūrvaṁ prāpuḥ | tathāpi mayi kāmaḥ ramaṇatvenābhilāṣo yāsāṁ tādṛśyaḥ satyo ramaṇa-rūpaṁ tu paścād iti |

tataḥ parakīyābhāsatvaṁ ca tāsāṁ kāla-katipayamayatvenaiva vyākhyātam | evam evābhipretam asmad upajīvya-śrīmac-caraṇānām ujjvala-nīlamaṇau tatropakrame—

neṣṭā yad aṅgini rase kavibhir paroḍhā

tad gokulāmbujadṛśāṁ kulam antarena |

āśāṁsayā rasavidher avatāritānāṁ

kaṁsāriṇā rasikamaṇḍalaśekhareṇa || [u.nī. 5.3]

ity atrāvatāra-samaya eva tathā vyavahāra-nigamanāt | upasaṁhāre ca lalita-mādhavasya [7.18] dagdhaṁ hanta dadhānayā vapuḥ ity ādāv aupapatya-bhrama-hānāntara-līlāyāṁ sarva-phalasya samṛddhimad-ākhyasya sambhogasya darśitatvāt |

tad evam asya vipralambha-catuṣṭaya-puṣṭasya sambhoga-catuṣṭayasya sandarśanādi-trayātmakasyāvāntara-bhedā anye’pi jñeyāḥ | yathā līlā-cauryaṁ saṅgānaṁ rāsaḥ jala-krīḍā vṛndāvana-vihāra ity ādayaḥ | tatra līlā-cauryaṁ yathā, **tāsāṁ vāsāṁsy upādāya nīpam āruhya satvaraḥ** [bhā.pu. 10.22.9] ity ādi | spaṣṭam |

|| 10.22 || śrī-śukaḥ || 423 ||

[424]

saṅgānam kācit samaṁ mukundena [bhā.pu. 10.33.9] ity ādau | evaṁ

**kadācid atha govindo rāmaś cādbhuta-vikramaḥ |**

**vijahratur vane rātryāṁ madhya-gau vraja-yoṣitām ||**

**upagīyamānau lalitaṁ strī-janair baddha-sauhṛdaiḥ |**

**svalaṅkṛtānuliptāṅgau sragvinau virajo-’mbarau ||** [bhā.pu. 10.34.20-21] ity ādi |

prāyo horikāvasaro’yam | vraja eva gānena sa-bhrātṛkasyāpi tasya strī-janair vihārāt | tathā bhaviṣyottara-vidhānāt | tathaivādyāpy āryāvartīya-prajānām ācāro’pi dṛśyate | atra ca niśā-mukhaṁ mānayantāv uditoḍupa-tārakam [bhā.pu. 10.34.13] iti tan-mohāt savaśālinyāṁ phālguna-paurṇamāsyāṁ hemanta-śiśira-hima-kujjhaṭikānte candrādy-ullāse tad-ullāso varṇitaḥ | tasmāt tadānīṁ sakhyollāsa-dhāriṇā śrī-rāmeṇāpi yutiḥ saṅgataiva | vane rātryām iti pāṭhas tu kvācitka eva | tatra ca vrajāntastham eva vanaṁ jñeyam |

|| 10.34 || śrī-śukaḥ || 424 ||

[425-427]

rāsaḥ | **tatrārabhata govindo rāsakrīḍām anuvrataiḥ** [bhā.pu. 10.33.2] ity ādi | jala-krīḍā—**so’mbhasy alaṁ yuvatibhiḥ pariṣicyamānaḥ** [bhā.pu. 10.33.23] ity ādi | vṛndāvana-vihāraḥ—**tataś ca kṛṣṇopavane jala-sthala-prasūna-gandhānila-juṣṭa-dik-taṭe** [bhā.pu. 10.33.24] ity ādi | spaṣṭam |

|| 10.33 || saḥ || 425-427||

[428]

atha samprayogo yathā—**bāhu-prasāra-parirambha-karālakoru-nīvī** [bhā.pu. 10.29.46] ity ādi | spaṣṭam |

|| 10.29 || saḥ || 428 ||

[429]

iyaṁ ca śrī-kṛṣṇa-candrasyojjvala-līlā rāsa-sambandhiny apy anantatvena sammatā—**evaṁ śaśāṅkāṁśu-virājitā niśāḥ** [bhā.pu. 10.33.25] ity ādau | atha sarva-saubhāgyavatīm ūrdhva-maṇeḥ śrī-rādhikāyāḥ sambandhinīṁ līlāṁ varṇayanti—

**kasyāḥ padāni caitāni yātāyā nandasūnunā |**

**aṁsanyastaprakoṣṭhāyāḥ kareṇoḥ kariṇā yathā ||**

**anayārādhito nūnaṁ bhagavān harir īśvaraḥ |**

**yan no vihāya govindaḥ prīto’yam anayad rahaḥ ||**

**dhanyā aho amī ālyo govindāṅghryabjareṇavaḥ |**

**yān brahmeśo ramā devī dadhur mūrdhny aghanuttaye ||**

**tasyā amūni naḥ kṣobhaṁ kurvanty uccaiḥ padāni yat |**

**yaikāpahṛtya gopīnāṁ raho bhuṅkte’cyutādharam ||**

**na lakṣyante padāny atra tasyā nūnaṁ tṛṇāṅkuraiḥ |**

**khidyat-sujātāṅghritalām unninye preyasīṁ priyaḥ ||**

**imāny adhikamagnāni padāni vahato vadhūm |**

**gopyaḥ paśyata kṛṣṇasya bhārākrāntasya kāminaḥ ||**

**1trāvaropitā kāntā puṣpahetor mahātmanā |**

**atra prasūnāvacayaḥ priyārthe preyasā kṛtaḥ ||**

**prapadākramaṇe ete paśyatāsakale pade |**

**keśaprasādhanaṁ tv atra kāminyāḥ kāminā kṛtam |**

**tāni cūḍatayā kāntām upaviṣṭam iha dhruvam ||** [bhā.pu. 10.30.27-34]

atra kasyā iti sarvāsāṁ vākyam | anayā iti suhṛdām | dhanyā iti taṭsthānām | tasyā iti pratipakṣāṇām | na lakṣyanta iti tāḥ khedayantīnāṁ sakhīnām | imānīti tad-asahamānānāṁ pratipakṣāṇām | atrāvaropiteti sārdhaṁ punaḥ sakhīnām | keśeti punaḥ pratipakṣāṇām ardham | tānīti punaḥ sakhīnām iti jñeyam | tan-mithuna-viṣayaka-tat-tac-chabda-prayogeṇa sauhṛdādivyañjanāt | yā tu vilokyārtāḥ samabruvan [bhā.pu. 10.30.26] iti sarvāsām evārtir uktā sāpi svasyotkaṇṭhāviśeṣeṇa sarvatra saṅgacchata eva ||

|| 10.30 || śrī-vraja-devyaḥ || 429 ||

tatra tasyāḥ śrī-vṛndāvaneśvaryā līlāyāṁ prāk-pradarśitam apy eṇapatnī [bhā.pu. 10.30.11] ity-ādi-dvayaṁ cānusandheyam ||

tatra vistara-śaṅkāto yā yā vyākhyā na vistṛtā |

sā śrī-daśama-ṭippanyāṁ dṛśyā rasam abhīpsubhiḥ ||

tad evam anena sandarbheṇa śāstra-prayojanaṁ vyākhyātam | tathā caivam astu |

ālībhiḥ paripālitaḥ pravalitaḥ sānandam ālokitaḥ

pratyāśaṁ sumanaḥ-phalodaya-vidhau sāmodam āmoditaḥ |

vṛndāraṇya-bhuvi prakāśa-madhuraḥ sarvātiśāyi-śriyā

rādhā-mādhavayoḥ pramodayatu mām ullāsa-kalpa-drumaḥ ||

tādṛśa-bhāvaṁ bhāvaṁ prathayitum iha yo’vatāram āyātaḥ |

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 |

prītyākhyaḥ ṣaṣṭhaḥ sandarbhaḥ samāptim iha saṅgataḥ ||

samāpto’yaṁ ṣaṣṭhaḥ sandarbhaḥ | sampūrṇo’yaṁ granthaḥ |

1. sarva-vedānta-sāraṁ yad brahmātmaikatva-lakṣaṇam |

   vastv advitīyaṁ tan-niṣṭhaṁ kaivalyaika-prayojanam || [↑](#footnote-ref-2)
2. This appears to be where the Śrīdhara Svāmin’s commentary comes to an end. [↑](#footnote-ref-3)
3. ? [↑](#footnote-ref-4)
4. Śrī-kṛṣṇa-sandarbha 177. [↑](#footnote-ref-5)
5. ṇij ity-arthaḥ. [↑](#footnote-ref-6)
6. kutra? [↑](#footnote-ref-7)
7. tad-aṁśa-prācurya-bhāvanayā | vastutas tasya tadīya-śarīrāṁśatayā ca tad-abheda-vivakṣārthā | (krama-sandarbha) [↑](#footnote-ref-8)
8. ramaṇāveśa iti krama-sandarbhaḥ | [↑](#footnote-ref-9)
9. Only the first line is given in Prīti-sandarbha. It has been corrected against the original and given in full. [↑](#footnote-ref-10)
10. vikāritvāt | [↑](#footnote-ref-11)
11. paśyati [↑](#footnote-ref-12)
12. pṛthag-nirdeśāt [↑](#footnote-ref-13)