
# Nāṭaka-candrikā

*śrī-śrī-rādhā-kṛṣṇārpaṇam astu.*

वाञ्छाकल्पतरुभ्यश्च कृपासिन्धुभ्य एव च ।

पतितानां पावनेभ्यो वैष्णवेभ्यो नमो नमः ॥

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The editors.

*Nāṭaka-candrikā*. The text is based on Babulal Shukla's 1964 edition (Varanasi: Chowkhamba Sansrkit Grantha Mala, 97). Nataka is based almost in entirety on the third chapter of Simha Bhupala's Rasarnavasudhakara, though nearly all examples are taken from Rupa's own Lalita Madhava Natakam. Rupa also occasionally cites definitions from Sahitya Darpana, again giving appropriate examples from his own plays.

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śrī-śrī-rādhānāthaḥ śaraṇam

# nāṭaka-candrikā

śrī-śrī-kṛṣṇa-caitanya-candrāya namaḥ |

**vīkṣya bharata-muni-śāstraṁ rasapūrvasudhākaraṁ ca ramaṇīyam |**

**lakṣaṇam ati-saṁkṣepād vilikhyate nāṭakasyedam ||1||**

**nātīva-saṅgatatvād bharata-muner mata-virodhāc ca |**

**sāhitya-darpaṇīyā na gṛhītā prakriyā prāyaḥ ||2||**

**divyena divyādivyena tathā’divyena vā yutam |**

**dhīreṇāḍhyam udāttena kṛṣṇaś ca lalitena ca ||3||**

**śṛṅgāra-vīrānyatara-mukhyaṁ ramye’nivṛttayuk |**

**prastāvanānta-sambandhaṁ sandhi-sandhy-aṅga-saṅgatam ||4||**

**sandhyantaraikaviṁśatyā ṣaṭ-triṁśad-bhūṣaṇair yutam |**

**patākā-sthānakair yuktam athopekṣepakais tathā ||5||**

**bhāṣāvidhāna-saṁyuktaṁ sat-kāvya-guṇa-garbhitam |**

**nāṭakaṁ doṣa-rahitaṁ sarvāmanda-pradāyakam ||6||**

**tatra nāyakaḥ—**

**svayaṁ prakaṭitaiśvaryo divyaḥ kṛṣṇādir īritaḥ |**

**divyo’pi nara-ceṣṭatvād divyādivyo raghūdvahaḥ ||7||**

**adivyo dharma-putrādir eṣu kṛṣṇo guṇādhikaḥ |**

**nāyakānāṁ guṇāḥ sarve yatra sarva-vidhāḥ smṛtāḥ ||8||**

**lālityaudattyayor atra vyaktā śobhābharo’dhikaḥ |**

**tenaiṣa nāyako yuktaḥ śṛṅgārottara-nāṭake ||9||**

**yat-paroḍhopapatyos tu gauṇatvaṁ kathitaṁ budhaiḥ |**

**tat tu kṛṣṇaṁ ca gopīś ca vineti pratipāditam ||10||**

tathā coktam rasa-vilāse (sudeva-kṛte)—

neṣṭā yad aṅgini rase kavibhiḥ paroḍhā

 tad gokulāmbuja-dṛśāṁ kulam antareṇa |

āśaṁsayā rasa-vidher avatārikāṇāṁ

 kaṁsāriṇā rasika-maṇḍala-śekhareṇa ||11||

**atha rasāḥ—**

**rasāḥ śṛṅgāra-vīrādyā jñeyā rasa-sudhārṇave |**

**anye hāsyādayaḥ kāryā asminn aṅgatayā budhaiḥ ||12||**

**athetivṛttam—**

**itivṛttaṁ bhavet khyātaṁ kḷptaṁ miśram iti tridhā |**

**śāstra-prasiddhaṁ khyātaṁ syāt kḷptaṁ kavi-vinirmitam |**

**tayoḥ saṅkulatā miśraṁ kḷptaṁ ramyaṁ tu nāṭake ||13||**

**nāṭakaṁ khyāta-vṛttaṁ syāt kḷpta-vṛttā tu nāṭikā |**

**īhāmṛgo miśra-vṛtta iti nāṭyāṅga-bhāṣitam ||14||**

atha **prastāvanā—**

**athāsya pratipādyasya tīrthaṁ prastāvanocyate |**

**prastāvanāyāṁ tu mukhe nāndī kāryā śubhāvahā ||**

**āśīr-namaskriyā-vastu-nirdeśānyatamānvitā ||15||**

**aṣṭābhir daśabhir yuktā kiṁ vā dvādaśabhiḥ padaiḥ ||**

**candranā-māṅkitā prāyo maṅgalārtha-padojjvalā |**

**maṅgalaṁ cakra-kamala-cakrora-kumudādikam ||16||**

**tatrāśīr-anvitā,** yathā lalita-mādhave (1.1)—

suraripu-sudṛśāṁm uroja-kokān

 mukha-kamalāni ca khedayan nakhaṇḍaḥ |

ciram akhila-suhṛt cakoranandī

 diśatu mukunda-yaśaḥ-śaśī mudaṁ vaḥ ||

**namaskriyānvitā,** yathā tatraiva (1.2)

aṣṭau prokṣya dig-aṅganā ghana-rasaiḥ patrāṅkurāṇāṁ śriyā

 kurvan-mañjulatā-bharasya ca sadā rāmāvalī-maṇḍanam |

yaḥ pīne hṛdi bhānujām atulabhāṁ candrākṛtiṁ cojjvalāṁ

 rundhānaḥ kramate tam atra mudiraṁ kṛṣṇaṁ namaskurmahe ||

**vastu-nirdeśānvitā** cātraiva aṣṭau prokṣya digaṅganā ity-ādir eva |

**aṣṭapada-yuktā** yathā vīra-carite prathamāṅke (prastāvanāyāḥ prathamaḥ ślokaḥ)—

antaḥ-svacchāya nityāya devāya hṛta-pāpmane |

tyakta-krama-vibhāgāya caitanya-jyotiṣe namaḥ ||

**kaścid aṣṭa-padāṁ pādair aṣṭabhiḥ padyayor jagau ||17||**

**daśapadānvitā** yathā abhirāma-rāghave—

kriyāsu kalyāṇaṁ bhujaga-śayanād utthitavataḥ |

 kaṭākṣāḥ kāruṇya-prasara-rasa-veṇī-laharayaḥ |

harer lakṣmī-līlā-kamala-dala-saubhāgya-suhṛdaḥ

 sudhāsāra-smerāḥ sucarita-viśeṣaika-sulabhāḥ ||

**dvādaśa-padānvitā** yathā sura-ripu-sudṛśām uroja-kokān ity-ādi (la.mā. 1.1) |

**atraiva candra-nāmāṅkitā maṅgalārthatā cāsti |**

**bhāraty atrocitā vṛttir eṣā tu caturaṅgikā |**

**prarocanā mukhe caiva vīthī-prahasane tathā ||18||**

tatra **prarocanā—**

**deśa-kāla-kathā-nātha-sabhyādīnāṁ praśaṁsayā |**

**śrotṝṇām unmukhīkāraḥ kathiteyaṁ prarocanā ||19||**

yathā lalita-mādhave (1.7)—

sūtradhāraḥ | kim ity evam ucyate | paśya paśya—

cakāsti śarad-utsavaḥ sphurati vaiṣṇavānāṁ sabhā

 cirasya girir utdgiraty amala-kīrtidhārāṁ hareḥ |

kim anyad iha mādhavo madhura-mūrtir udbhāsate

 tad eṣa paraodayas tava viśuddha-puṇya-śriyaḥ ||

atha **āmukham—**

**sūtradhāro naṭīṁ brūte svakāryaṁ prati yuktitaḥ |**

**prastutākṣepi citroktyā yat tad āmukham īritam ||20||**

**yad āmukham iti proktaṁ saiva pratsāvanocyate |**

**pañcāmukhāṅgāny ucyante kathodghātaḥ pravartakam ||21||**

**prayogātiśayaś ceti tathā vīthy-aṅga-yugmakam |**

**udghātyakāvalagita-saṅgakaṁ muninoditam ||22||**

tatra **kathodghātaḥ—**

**sūtri-vākyaṁ tad-arthaṁ vā svetivṛtta-samaṁ yadā |**

**svīkṛtya praviśet pātraṁ kathodghātaḥ sa kīrtitaḥ ||23||**

yathā hari-vilāse—

nirupama-mahima-dhurāṇāṁ jagatī-durbodha-bhāvānām |

lokottara-caritānāṁ hṛdayaṁ ko jñātum īśati ||

(nepathye) hanta bhoḥ satyam āttha lokottara-caritānāṁ hṛdayaṁ ko jñātum īśatīti ||

atha **pravartakam—**

**ākṣiptaṁ kāla-sāmyena pravṛttiḥ syāt pravartakam ||24||**

yathā keśava-carite—

ullāsayan sumanasāṁ paritaḥ kalāpaṁ

 saṁvardhayan sapadi vaibhavam uddhavasya |

dhīraṁ numer api mano madayan samantād

 ānandano milati sundari mādhavo’yam ||

iti niṣkrāntau tataḥ praviśati mādhavaḥ |

yathā vā vidagdha-mādhave (1.10)—

so’yaṁ vasanta-samayaḥ samiyāya yasmin

 pūrṇaṁ tam īśvaram upoḍha-navānugāgam |

gūḍha-grahā rucirayā saha rādhayāsau

 raṅgāya saṅgamayitā niśi paurṇamāsī ||

atha **prayogātiśayaḥ—**

**eṣo’yam ity upakṣepāt sūtradhāra-prayogataḥ |**

**praveśa-sūcanaṁ yatra prayogātiśayo hi saḥ ||25||**

yathā lalita-mādhave (4.16) garbhāṅke—

vṛddhayā śaśvad-ārabdha-nirodhām api rādhikām |

nirābādhaṁ sadā sādhu ramayaty eṣa mādhavaḥ ||

**athodghātyakam—**

**padāni tv agatārthāni tad-artha-gataye narāḥ |**

**yojayanti padair anyais tad udghātyakam ucyate ||26||**

yathā lalita-mādhave (1.11)—

naṭatā kirāta-rājaṁ nihatya raṅga-sthale kalānidhinā |

samaye tena vidheyaṁ guṇavati tārā-kara-grahaṇam ||

(nepathye) hanta rādhā-mādhavayoḥ pāṇibandhaṁ kaṁsa-bhūpater bhayād abhivyaktam udāhartum asamartho naṭatā kirāta-rājam ity upadeśena bodhayan dhanyaḥ ko’yaṁ cintā-viklavāṁ mām āśvāsayatīti tatra paurṇamāsī-praveśaḥ ||

atha **avalagitam—**

**yatraikasmin samāveśya kāryam anyat prasādhyate |**

**purānurodhāt taj jñeyaṁ nāmnāvagalitaṁ budhaiḥ ||27||**

yathā kaṁsa-vadhe—

naṭarāja-puruṣottama kathaṁ vilambase |

(nepathye) bhoḥ kas tvam asi yad atra māṁ tvarayasi |

**sūtradhāraḥ—** katham ayaṁ gopāla-veśo bhagavān upasthita eva paśya paśya ityādi ||

**śṛṅgāra-pracure nāṭye yuktam āmukham eva hi |**

**vīthī prahasanaṁ ceti dvividhe nātra lakṣite ||28||**

**ata evāmukhaṁ tatra bhavel lalita-mādhave |**

**prastāvanā-sthāpane dve āmukhasyāpare bhide |**

**ity ākhyāya sphuṭaṁ kecit tayoḥ kurvanti lakṣaṇam ||29||**

**yathā—**

**naṭī-vidūṣaka-naṭa-sūtra-saṁlāpa-saṅgatam |**

**stoka-vīthyādi-sahitaṁ bhavet prastāvanāmukham ||**

**sarva-vīthyādi-sahitaṁ tad eva sthāpanocyate |**

**vīrādbhutādi prāyeṣu bhavet prastāvanocitā ||**

**hāsya-bībhatsa-raudrādau prāyeṇa sthāpanā mateti |**

**vīthī-prahasane dve tu rūpakāṇāṁ bhide smṛte ||**

**atha sandhiḥ—**

**ekaikasyās tv avasthāyāḥ prakṛtyā caikayaikayā |**

**yogaḥ sandhir iti jñeyo nāṭya-vidyā-viśāradaiḥ ||30||**

**tatra prakṛtiḥ—**

**pāñcavidhyāt kathāyās tu prakṛtiḥ pañcadhā smṛtā |**

**bījaṁ binduḥ patākā ca prakarī kāryam eva ca ||31||**

**tatra bījam—**

**yat tu svalpam upakṣiptaṁ bahudhā vistṛtiṁ gatam |**

**kāryasya kāraṇaṁ dhīrais tad bījam iti kathyate ||32||**

yathā lalita-mādhave prathama-dvitīyayor aṅkayoḥ kalpite mukha-sandhau nirūḍho rādhā-mādhavayor anurāgo bījam ucyate |

**atha binduḥ—**

**phale pradhāne bījasya prasaṅgoktaiḥ phalāntaraiḥ |**

**vicchinne yad aviccheda-kāraṇaṁ bindur ucyate ||33||**

yathā tatraive tṛtīya-caturthayoḥ kalpita pratimukha-sandhau kṛṣṇa-pura-gamanādinā mukhya-phale vicchinne tenaiva samāśāsanaṁ etās tūrṇaṁ nayata kiyatīḥ ity ādi sūrya-vākya-śravaṇa-janita-kṛṣṇa-pratyāśāṁ nīre maṅkṣu-mimaṅkṣum (4.10) ityādyuktyā garbhāṅkaś ca binduḥ |

**atha patākā—**

**yat pradhānopakaraṇaṁ prasaṅgāt svārtham ṛcchati |**

**sā patākā budhaiḥ proktā yādavāmātya-vṛttavat ||34||**

yathā tatraiva pañcama-ṣaṣṭhyoḥ kalpite garbha-sandhau paurṇamāsy-uddhava-vṛttaṁ patākā |

**atha prakarī—**

**yat kevalaṁ parārthasya sādhakaṁ ca pradeśa-bhāk |**

**prakarī sā samuddiṣṭā nava-vṛndādi-vṛttavat ||35||**

yathā tatraiva saptamāṣṭayoḥ kalpite vimarṣa-sandhau yathā nava-vṛndādi-kulādi-vṛttaṁ prakarī ||

**atha kāryaṁ—**

**vastunas tu samastasya sādhyaṁ kāryam iti smṛtam |**

**rādhā-mādhavayoḥ saṅgo yathā lalita-mādhave ||36||**

yathātra navama-daśamayoḥ kalpite nirvahaḥaṇa-sandhau rādhā-mādhavayoḥ punaḥ saṅgama-puraḥsara-krīḍādi ||

**pradhānam aṅgam iti ca tat tu syād dvividhaṁ punaḥ |**

**pradhānaṁ netṛ-caritaṁ vyāpi kṛṣṇasya ceṣṭitam ||37||**

**nāyakārthaṁ kṛdaṅgaṁ syāt nāyaketara-ceṣṭitam |**

**nityaṁ patākā prakarī cāṅgaṁ bījādayaḥ kvacit ||38||**

**bījatvād bījam ādau syāt phalatvāt kāryam antataḥ |**

**tayoḥ sandhāna-hetutvān madhye binduṁ muhuḥ kṣipet ||39||**

**yathāyogaṁ patākāyāḥ prakaryāś ca niveśanam ||40||**

**ata eva bindur,** yathā pañcame (la.mā. 5.23)—

sphuran-maṇi-sarādhikaṁ navatamāla-nīlaṁ harer

udūḍha-nava-kuṅkumaṁ jayati hāri bakṣaḥ-sthalam |

uḍu-stavakitaṁ sadā taḍid-udīrṇa-lakṣmī-bharaṁ

yad abhram iva līlayā sphuṇam adabhram udbhrājate ||

evaṁ ṣaṣṭha-saptamādiṣv api bindur draṣṭavyaḥ ||

**athāvasthā—**

**kāryasya pañcadhāvasthā nāyakādi-kriyā-vaśāt |**

**ārambha-yatna-prāpty-āśā-niyatāpti-phalāgamāḥ ||41||**

**tatrārambhaḥ—**

**budhair mukhya-phalodyoga ārambha iti kathyate |**

yathā lalita-mādhave mukha-sandhau rādhā-mādhavayor anyonya-saṅgamāya vyavasāya ārambhaḥ |

**atha yatnaḥ—**

**yatnas tu tat-phala-prāptāv autsukyena tu vartanam ||42||**

yathā tatraiva pratimukha-sandhau rādhayā kṛṣṇasyānveṣaṇe kṛṣṇena ca gandharva-kṛta-nṛtyādau rādhāvalokāyodyamo yatnaḥ |

**atha prāpty-āśā**

**prāpty-āśā tu nijārthasya siddhi-sambhāvanā matā[[1]](#footnote-2) ||**

tathā ca munināpy (19.11) uktam—

īṣat prāptir yadā kācit phalasya parikalpyate |

bhāva-mātreṇa taṁ prāhur vidhijñāḥ prāpti-sambhavam ||

yathā, tatraiva garbha-sandhau rādhāyāḥ satrājiti samarpaṇ kṛṣṇasya ca lalitā-śaṅkhacūḍa-ratnādi-lābhādinā sambhāvanāyogyatvāt prāptyāśā |

**atha niyatāptiḥ—**

**niyatāptir avighnena kārya-saṁsiddhi-niścayaḥ |**

yathā, tatraiva vimarśa-sandhau rādhā-darśanād avighnena phala-saṁsiddhi-niśayān **niyatāptiḥ** |

atha **phalāgamaḥ—**

**nijābhīṣṭa-phalāvāptir bhaved eva phalāgamaḥ ||43||**

yathā tatraiva nirvahaṇa-sandhau vraja-bandhu-samāgama-rādhā-lābha-ratnābhiṣekādiḥ phalāgamaḥ |

**patākāyās tv avasthānaṁ kvacid asti na vā kvacit |**

**patākayā vihīne tu bīja-bindū niveśayet ||44||**

atha **sandhy-aṅgāni—**

**mukhya-prayojana-vaśāt kathāṅgānāṁ samanvaye |**

**avāntarārtha-sambandhaḥ sandhiḥ sandhāna-rūpakaḥ ||45||**

**mukha-pratimukhe garbha-vimarśāv upasaṁhṛtiḥ |**

**pañcaite sandhayas teṣu mukha-lakṣaṇam ucyate ||46||**

atha **mukham—**

**mukhaṁ bīja-samutpattir nānārtha-rasa-sambhavā |**

**atra tu dvādaśāṅgāni bījārambhānurodhataḥ ||47||**

**rādhā-mādhavayor atra prema-bīja-samudbhavaḥ |**

**sūcitaḥ sauṣṭhavāt tatra yathā lalita-mādhave ||48||**

**upakṣepaḥ parikaraḥ parinyāso vilobhanam |**

**yuktiḥ prāptiḥ samādhānaṁ vidhānaṁ paribhāvanā ||49||**

**udbheda-bheda-karaṇāny eṣāṁ lakṣaṇam ucyate |**

tatr**opakṣepaḥ**—

**upakṣepas tu bījasya sūcanaṁ kathyate budhaiḥ ||50||**

yathā lalita-mādhave prathame’ṅke (1.14)

**paurṇamāsī**— (hanta rādhā-mādhavayor iti paṭhitvā) vatse gārgi śrūyatām |

kṛṣṇāpāṅga-taraṅgita-dyumaṇijā-sambheda-veṇīkṛte

rādhāyāḥ smita-candrikā-suradhunī-pure nipīyāmṛtam |

antas-toṣa-tuṣāra-samplava-lava-vyālīḍha-tāpoccayāḥ

krāntvā sapta jaganti samprati vayaṁ sarvordhvam adhyāsmahe ||

atra rādhā-mādhavayor anurāga-bījasya sūcanam **upakṣepaḥ** |

atha **parikaraḥ**—

**bījasya bahulīkāro jñeyaḥ parikaro budhaiḥ |**

yathā tatraiva (1.24)—

**gārgī** (saṁskṛtena)

hriyam avagṛhya gṛhebhyaḥ karṣati rādhāṁ vanāya yā nipuṇā |

sā jayati nisṛṣṭārthī vara-vaṁśaja-kākalī dūtī ||

atra vanākarṣaṇādinā anurāga-bījasya bahulīkaraṇāt **parikaraḥ** ||

atha **parinyāsaḥ—**

**bīja-niṣpatti-kathanaṁ parinyāsa itīryate ||52||**

yathā tatraiva prathame’ṅke—

**rādhā** (saromāñcam): lalide kā kkhu kahnatti sunīadi jeṇa kealaṁ kaṇṇassa jjea adidhīhonteṇa ummatīkijjahmi || [lalite, kaḥ khalu kṛṣṇa iti śrūyate? Yena kevalaṁ karṇasyaiva atithībhavatā unmattīkriye’ham |]

atra unmattīkaraṇena bīja-niṣpatti-kathanāt **parinyāsaḥ** |

atha **vilobhanam**—

**nāyakādi-guṇānāṁ yad varṇanaṁ tad vilobhanam |**

yathā tatraiva prathame’ṅke—

tatra kṛṣṇaḥ (sannidhāya)

samīkṣya tava rādhike vadana-bimbam udbhāsvaraṁ

trapā-bhara-parīta-dhīḥ śrayitum asya tulya-śriyam |

śaśī kila kṛsībhavan suradhunī-taraṅgokṣitāṁ

tapasyati kapardinaḥ sphuṭa-jaṭāṭavīm āsthitaḥ ||

tatra rādhā-saundarya-guṇa-varṇanād **vilobhanam** |

atha **yuktiḥ**—

**samyak prayojanānāṁ hi nirṇayo yuktir iṣyate** **||54||**

yathā tatraiva (para 1.111-2)--

**yaśodā—** bhaadi candāalī ṇomāliā rāhā māharia sabbāo maha āsāo guṇāsohara-pūreṇa purei | tatthabi baccho bia baccā laiī ṇetta-bhiṅgaṁ sondara-marandeṇa āṇandei || [bhagavati candrāvalī nava-mālikā rādhā mādhavī ca sarvathā mama āśā guṇa-saurabha-pūreṇa pūrayati | tatrāpi vatsa iva vatsā laghvī netra-bhṛṅgaṁ saundarya-makarandena ānandayati | ]

**bhagavatī**: gokuleśvari | sarveṣāṁ gokula-vāsināṁ īdṛg eva samudācāra iti |

atra rādhāyāṁ sarvato’dhikānāṁ guṇotkarṣāṇāṁ nirṇayo **yuktiḥ** |

atha **prāptiḥ—**

**prājñaiḥ sukhasya samprāptiḥ prāptir ity abhidhīyate ||55||**

yathā tatraiva (1.51)—

tatra kṛṣṇaḥ (punar utkarṇo bhavan sapulakam)

madhurima-laharībhiḥ stambhayaty ambare yā

 smara-mada-sarasānāṁ sārasānāṁ rutāni |

iyam udayati rādhā-kiṅkinī-jhaṅkṛtir me

 hṛdi pariṇamayantī vikriyāḍambarāṇi ||

atra rādhā-jhaṅkṛti-śravaṇāt kṛṣṇasya sukha-samprāptiḥ **prāptiḥ** |

atha **samādhānaṁ—**

**bījasya punar ādhānaṁ samādhānam ihocyate** **||56||**

yathā tatraiva—

**rādhā** (sāsraṁ): kundalaie, abi ṇāma imassa ekassa bi hadaṇttassa maggaṁ kkhaṇaṁ bi ārohissadi so maha dhaṇṇassa kaṇṇassa adidhī | [kundalate! api nāma tasyaikasyāpi hata-netrasya mārgaṁ kṣaṇam api ārohiṣyati sa me dhanyasya karṇasyātithiḥ |]

atra svayaṁ rādhayā punar anurāga-bījasyādhānāt **samādhānam |**

atha **vidhānaṁ—**

**sukha-duḥkha-karaṁ yat tu tad vidhānaṁ budhā viduḥ ||57||**

yathā tatraiva dvitīyāṅke—

**rādhikā—** (dūrataḥ kṛṣṇam īṣad avalokya, janāntikaṁ saṁskṛtena)

sahacari nirātaṅkaḥ ko’yaṁ yuvā mudira-dyutir

vraja-bhuvi kutaḥ prāpto mādyan-mataṅgaja-vibhramaḥ |

ahaha caṭulair utsarpadbhir dṛg-aṅcala-taskarair

mama dhṛtir-dhanaṁ cetaḥ-koṣād viluṇṭhayatīha yaḥ || (2.11)

(punar avekṣya) haddhī haddhī ppamādo, lalide pekkha pekkha eṇaṁ bamhaāriṇaṁ daṭṭhūṇa vikkhuhidaṁ maha hadahiaam | tā imassa mahāpābassa aggippaveso jebba parāacittam | [*ha dhik hā dhik pramādaḥ | lalite prekṣya prekṣya | etaṁ brahmacāriṇaṁ dṛṣṭvā vikṣubdhaṁ me hata-hṛdayam | tad etasya mahā-pāpasya agni-praveśa eva prāyaścittam* |]

**lalitā :** halā, saccaṁ kadhesi | tā ṇūṇaṁ sabaṇṇataṇaṁ bhāmedi | [*halā, satyaṁ kathayasi, tan nūnaṁ savarṇatvaṁ bhramayati* |]

**rādhikā** : (punar nibhālya, saṁskṛtena)—

sahacari harir eṣa brahma-veśaṁ prapannaḥ

kim ayam itarathā me vidravaty antarātmā |

śaśadhara-maṇi-vedī sveda-dhārāṁ prasūte

na kila kumuda-bandhoḥ kaumudīm antareṇa || (2.12)

atra rādhāyāḥ kṛṣṇa-buddhyā vipra-buddhyā ca sukha-duḥkha-kathanād **vidhānam** |

atha **paribhāvanā**—

**ślāghyaiś citta-camatkāro guṇaughaiḥ paribhāvanā ||58||**

yathā tatraiva prathame’ṅke—

**rādhā** (sacamatkāraṁ saṁskṛtena)—

kula-varatanu-dharma-grāva-vṛndāni bhindan

sumukhi niśita-dīrghāpāṅga-ṭaṅka-cchaṭābhiḥ

yugapad ayam apūrvaḥ kaḥ puro viśva-karmā

marakata-maṇi-lakṣair goṣṭha-kakṣāṁ cinoti || 52 ||

**lalitā:** halā, so eso de parāṇa-nādho | [halā, sa eṣa te prāṇanāthaḥ |]

**rādhā**: (sonmādaṁ punaḥ saṁskṛtena)

sa eṣa kim u gopikā-kumudinī-sudhā-dīdhitiḥ

sa eṣa kim u gokula-sphurita-yauvarājyotsavaḥ |

sa eṣa kim u man-manaḥ-pika-vinoda-puṣpākaraḥ

kṛśodari dṛśor dvayīm amṛta-vīcibhiḥ siñcati || (1.53)

atra kṛṣṇasya vaidagdha-saundaryādi-guṇa-nidarśanena ca rādhā-camatkāra-kathanāt **paribhāvanā** |

atho**dbhedaḥ—**

**bījasya tu ya udghātaḥ sa udbheda iti smṛtaḥ ||59||**

yathā tatraiva dvitīyāṅke—

**rādhikā** (apavārya, saṁskṛtena)

calākṣi-guru-lokataḥ sphurati tāvad antarbhayaṁ

kula-sthitir alaṁ tu me manasi tāvad unmīlati |

calan-makara-kuṇḍala-sphurita-phulla-gaṇḍa-sthalaṁ

na yāvad aparokṣatām idam apaiti vaktrāmbujam || (2.26)

atrādau saṁvṛttasyānurāga-bījasya svamukhenaivodhghātanād **udbhedaḥ** |

atha **bhedaḥ—**

**bījasyottejanaṁ bhedo yad vā saṅghāta-bhedanam ||60||**

yathā tatraiva—

**kundalatā—** rāhe, akkhalidaṁ tumha sadībbadaṁ, tā alaṁ saaṁ vikkhābideṇa | [*rādhe, jāne askhalitaṁ tava satī-vrataṁ, tad alaṁ svayaṁ vikhyāpitena* | ]

**viśākhā—** (sa-praṇayābhyasūyam) kundalade! kā kkhu abarā tumaṁ bia vaṁsīe tiṇṇi-sañjhaṁ āaḍḍhīadi ? [*rādhe, kā khalv aparā tvām iva vaṁśyā trisandhyam ākṛṣyate* |]

**kundalatā** (sa-narma-smitaṁ, saṁskṛtena)—

dadāmi sadayaṁ sadā viśada-buddhi-rāśīḥ-śataṁ

bhavādṛśi pativratā-vratam akhaṇḍitaṁ tiṣṭhatu |

śrutair nikhila-mādhurī-pariṇate’pi veṇu-dhvanau

manaḥ sakhi manāg api tyajati vo na dhairyaṁ yathā || (2.20)

atra kundalatayā rādhādi-premasyottejanād bhedanāc cātmanas tābhyo bhedaḥ |

atha **karaṇam—**

**prastutārtha-samārambhaṁ karaṇaṁ paricakṣate ||61||**

yathā, tatraiva—

**kundalatā—**(saṁskṛtena)

trapāṁ tyaja kuḍaṅgakaṁ praviśa santu te maṅgalā-

ny anaṅga-samarāṅgaṇe parama-sāṁyugīnā bhava |

vivasvad-udaye bhavad-vijaya-kīrti-gāthāvalī

puraḥ sakhi muradviṣaḥ sahacarībhir udgīyatām || 2.24 ||

atra prastutasya krīḍārūpasyārthasya samārambha-kathanāt karaṇam |

atha **pratimukha-sandhiḥ—**

**bhavet pratimukhaṁ dṛśyaṁ bīja-prakāśanam |**

**bindu-prayatnopagamād aṅgāny asya trayodaśa ||62||**

**viṣamātyanta-viśleṣād rādhā-mādhavayor iha |**

**dṛśyādṛśyaṁ prema-bījaṁ yathā lalita-mādhave ||63||**

**vilāsaḥ parisarpaś ca vidhutaṁ śama-narmaṇī |**

**narma-dyutiḥ pragamanaṁ virodhaḥ paryupāsanam |**

**puṣpaṁ vajram upanyāso varṇa-saṁhāra ity api ||64||**

tatra **vilāsaḥ—**

**vilāsaḥ saṅgamārthas tu vyāpāraḥ parikīrtitaḥ ||65||**

yathā tatraiva caturthāṅke—

**mādhavaḥ—** (adhare veṇuṁ vinyasya)—

akṣṇor bandhuṁ hari-haya-harin-nāgari-prāg-ariktāṁ

rogeṇāviṣkuru guru-rucaṁ bhānavīyāṁ navīnām |

cakrābhikhyaḥ kim api virahād ākulaḥ kākū-lakṣaṁ

kurvan mukhyas tvayi sa vayasām arthibhāvaṁ tanoti ||4.22||

atra mādhavasya saṅgamārtha-vyāpāra-kathanād vilāsaḥ |

atha **parisarpaḥ—**

**smṛtir naṣṭasya bījasya parisarpa iti smṛtaḥ ||66||**

yathā tatraiva—

**kṛṣṇaḥ—** sakhe satyam āśayaiva kadarthyamāno’smi | yataḥ—

nīre maṅkṣu-mimaṅkṣum ārta-mukharām uddiśya caṇḍa-dyuter

dūrān maṇḍalataḥ kṛpāturatayā yat prādurāsīt tadā |

hā dhig vāg-amṛtena tena janitas tasyāḥ punaḥ saṅgama-

pratyāśāṅkura uccakair mama sakhe svāntaṁ haṭhād vidhyati ||10||

atra rādhā-tirodhānān naṣṭasyānurāga-bījasya punaḥ sūrya-vacanenānusmaraṇāt parisarpaḥ |

atha **vidhutam**—

**vidhutaṁ kathitaṁ duḥkham abhīṣṭārthān avāptitaḥ |**

**athavānunayādīnāṁ vidhutaṁ syān nirākṛtiḥ ||67||**

yathā tatraiva tṛtīyāṅke—

**rādhā** (sākrandam)—

nipītā na svairaṁ śruti-puṭikayā narma-bhaṇitir

na dṛṣṭā niḥśaṅkaṁ sumukhi mukha-paṅkeruha-rucaḥ |

harer vakṣaḥ-pīṭhaṁ na kila ghanam āliṅgitam abhūd

iti dhyāyaṁ dhyāyaṁ sphuṭati luṭhad antar mama manaḥ || (3.26)

atra prakaṭam eva duḥkhaṁ vidhutam | yathā vā tatraiva—

**paurṇamāsī:** samākarṇaya vara-varṇinī-varṇitam (nepathye)—

nāśvāsanaṁ viracaya tvam idaṁ hatāśo

śuṣyan-mukhī mama guṇaṁ parikīrtayantī |
dūrād amārdava-bhṛto’pi muhuḥ kṣamāyāḥ

kukṣiṁ vidārayati paśya rathāṅga-nemiḥ || (3.17)

atra viśākhā-kṛtānunayasya rādhayā grahaṇād vidhutam |

atha **śamaḥ—**

**arateḥ śamanaṁ dhīraiḥ śama ity abhidhīyate ||68||**

yathā tatraiva caturthe’ṅke—

**vṛndā**— nāgarendra! muñca vaimanasyam | sāmprataṁ bhavad-abhīṣṭa-siddhaye śārikāmukhena lalitāṁ sandiśya viśākhayā bhavantaṁ nivedayiṣyāmi |

atra jaṭilayā rādhāyāṁ nītāyāṁ vṛndayā mādhavasyārati-śamanāc chamaḥ |

**apaṭhitvā śamaṁ kaścit sa paṭhaty atra tāpanam |**

tathā hi (Sāhitya-darpaṇam 6.91),

upāyādarśanaṁ yat tu tāpanaṁ nāma tad bhavet || iti |

yathā tṛtīye’ṅke—

**vṛndā—** hā dhik, hā hā dhik | paśya—

na vaktuṁ nāvaktuṁ pura-gamana-vārtāṁ murabhidaḥ

kṣamante rādhāyai katham api viśākhā-prabhṛtayaḥ |

samantād ākrāntā niviḍa-jaḍima-śreṇibhir imāḥ

paraṁ karṇākarṇi-vyavasitim adhīro vidadhati || (3.12)

atropāya-darśanaṁ prakaṭam eva |

atha **narma—**

**parihāsa-pradhānaṁ yad vacanaṁ narma tad viduḥ ||69||**

yathā tatraiva caturthe’ṅke—

**jaṭilā** (nāsikāgre tarjanīṁ vinyasya sthitā dhunvantī sāścaryam) are bāliā-bhujaṅga! kaṁ ḍaṁsiduṁ ettha bhammasi | [are bālikā-bhujaṅga! kāṁ ḍaṁśitum atra bhrāmyasi |]

**mādhavaḥ—** lamboṣṭhi! bhavatīm eva goṣṭha-piśācīm |

atra prakaṭam eva narma |

atha **narma-dyutiḥ—**

**narma-jātā ruciḥ prājñaiḥ narma-dyutir udāhṛtā ||70||**

yathā tatraiva—

**lalitā** (smitvā) api sarale, tujjha hiae katthūriāpattabhaṁgaṁ lihantīe mae paccakkhīkidā siviṇa-saṁgiṇāara-kuṁjara bibbhamāsi | tā phuḍaṁ kadhehi, taiajaṇasaṁgajogge tasmiṁ osare dīhasuttā nīvī-sahaarī jhatti ṇikkantā ṇa vetti | [ayi sarale! tava hṛdaye kastūrikāpatra-bhaṅgaṁ likhantyā mayā pratyakṣīkṛtā svapna-saṅgināgara-kuñjara-vibhramāsi | tat sphuṭaṁ kathaya | tṛtīya-jana-saṁyogye tasminn avasare dīrgha-sūtrā nīvī-sahacarī jhaṭiti niṣkrāntā na veti ]

**rādhikā** (svagatam) kadhaṁ takkidaṁ akkhidhuttāe | (prakāśam, sa-bhrū-bhaṅgam) vāme, kitti aliaṁ āsaṁkasi? [kathaṁ tarkitam atidhūrtayā? vāme, kim ity alīkam āśaṅkase?] (Act 4, paras. 92-93)

atra lalitā-narma-jātayā rādhāyā rucyā dhṛtyā vā narma-dyutiḥ |

atha **pragamaṇam—**

**uttarottara-vākyaṁ tu bhavet pragamanaṁ punaḥ ||71||**

yathā tatraiva—

**rādhā**—

baa-ṇaravaī-ṇandaṇaṁ sabandhuṁ,

raha-pabarobari pekkhia phphurantam |

[vraja-nṛpati-nandanaṁ sabandhuṁ

ratha-pravaropari prekṣya sphurantam]

skhalati mama vapuḥ kathaṁ dharitrī

bhramati kutaḥ kim amī naṭanti nīpāḥ || (3.14)

lalitā— sahi rāhe, mā visīda | pabbada-parikkamobakkamo eso | [sakhi rādhe, mā viṣīda, parvata-parikramopakrama eṣaḥ |]

rādhikā—

sahacari, parijñātaṁ sadya samastam idaṁ mayā

paṭima-pañalais tvaṁ nihnotuṁ kiyat prabhaviṣyasi |

virama kṛpaṇe bhāvī nāyaṁ harer viraha-klamo

mama kim abhavan kaṇṭhe prāṇā muhur nirapatrapāḥ || (3.15)

ity atra rādhā-lalitayor uttarottaraṁ pragamanam |

atha **virodhaḥ[[2]](#footnote-3)—**

**yatra vyasanam āyāti virodhaḥ sa nigadyate ||72||**

yathā tatraiva—

**rādhikā**—

cetaḥ khinna-jane hareḥ pariṇataṁ kāruṇya-vīcī-bharair

ity ābhīra-nata-bhruvāṁ tvai bhavad āloka-sambhāvanā |

marma-grantha-vikṛntana-vyasaninī taṁ tādṛśaṁ vairiṇī

krūreyaṁ viraha-vyathā na sahate mad-bhāga-dheyotsavam || (3.27)

atra spaṣṭa eva rādhāgamanena virodhaḥ |

atha **paryupāsanam—**

**ruṣṭasyānunayo dhīraiḥ paryupāsanam īritam ||73||**

yathā tatraiva caturthe—

**jaṭilā—** ai ahisārasaggāvejjhāiṇi lalide, eṇhiṁ puttau me ahimaṇṇu bidūre gadotthi, tā suṇṇaṁ gharaṁ mukkia kīsa tue āṇīdā bahuḍī | [ayi abhisāra-mārgopādhyāyini lalite! idānīṁ putrako me’bhimanyur vidūre gato’sti | tat śūnyaṁ gṛhaṁ muktvā kasmāt tvayā nītātra vadhūṭī ?]

**lalitā** (saśaṅkam ātma-gatam) haddhī, ḍāinīe aḍāhiṇa-paidīe ḍdahiṭhammi buṭhṭhiāe | (prakāśam) ayye gaggīe bhaṇidaṁ ajja māhabīpupphehiṁ pūido sūro surahikoḍppado hodutti māhabī-maṇḍabaṁ laṁhikhadā mae rāhiā, tā ppasīda ppasīda | [hā dhik! ḍākinyā dakṣiṇa-pravṛttyā dagdhāsmi vṛddhayā | ārye, gārgyā bhaṇitam, adya mādhavī-puṣpaiḥ pūjitaḥ sūryaḥ surabhi-koṭi-prado bhavati | iti mādhavī-maṇḍapaṁ lambhitā mayā rādhikā | tat prasīda prasīda |

atra ruṣṭāyā jaṭilāyā lalitayāpy anunayāt paryupāsanam |

atha **puṣpam—**

**pariśeṣo vidhānaṁ yat puṣpaṁ tad iti saṁjñitam ||74||**

yathā tatraiva tṛtīye—

vidūre kaṁsārir mukuṭita-śikhaṇḍāvalir asau

pure gaurāṅgībhiḥ kalita-parirambho vilasati |

(iti sābhyasūyaṁ punar nirūpya, sakhedam)

na kānto’yaṁ śaṅke surapatidhanur dhāma-madhuras

taḍil-lekhāhārī girim avalalambe jaladharaḥ || (3.40)

atra punar jaladharatayā viśeṣa-jñānāt puṣpam |

atha **vajram—**

**vajraṁ tad iti vijñeyaṁ sākṣān niṣṭhura-bhāṣaṇam ||75||**

yathā tatraiva caturthe—

jaṭilā (pṛṣṭhataḥ parikramya putrasya hastam ākarṣantī sākṣepam) re goula-kisorī-laṁpaḍao, are paraghara-laṇṭhanao | kahaṁ tumaṁ bi appaṇo puttaṁ maṇṇissadi jaḍilā ? [re gokula-kiśorī-lampaṭa, are paragṛha-luṇṭhaka | kathaṁ tvām apy ātmanaḥ putraṁ maṁsyati jaṭilā |]

atra jaṭilāyāḥ putraṁ prati niṣṭhura-bhāṣaṇaṁ vajram |

ath**opanyāsaḥ—**

**yuktibhiḥ sahito yo’rthaḥ upanyāsaḥ sa ucyate ||76||**

yathā tatraiva tṛtīye—

(nepathye)

adya prāṇa-parārdhato’pi dayite dūraṁ prayāte harau

hā dhig duḥsaha-śoka-śaṅkubhir abhūd viddhāntarā rādhikā |

tenāsyāḥ pratiṣedham artha-carite tvaṁ mā kṛthā mā kṛthāḥ

kṣīṇeyaṁ kṣaṇam atra suṣṭhu viluṭhaty ārta-svaraṁ roditum || (3.29)

atra yukti-sahitārthatā prakaṭaiva | kecit upanyāsaḥ prasādanam iti (SāhD 6.93) vadanti | tatrodāharaṇaṁ caturthe—

**jaṭilā—** kulaputti, sireṇa me sābidāsi | [kulaputri, śirasā me śāpitāsi |]

atra jaṭilāyāḥ rādhā-prasādanam |

atha varṇa-saṁhāraḥ—

savarṇopagamanaṁ varṇa-saṁhāra iṣyate ||77||

yathā tatraiva, caturthe—

daityācāryas tad-āsye vikṛtim aruṇatāṁ malla-varyāḥ sakhāyo

gaṇḍaunnatyaṁ khaleśāḥ pralayam ṛṣi-gaṇā dhyāna-muñcāsram ambā |

romāñcaṁ sāṁyugīnāḥ kam api nava-camatkāram antaḥ surendrāḥ

lāsyaṁ dāsāḥ kaṭākṣaṁ yayur asita-dṛśāṁ prekṣya raṅge mukundam || (4.4)

atra daityācārya-nāradādayaḥ brāhmaṇāḥ kṣitīśa-sāṁyugīnādayaḥ kṣatriyāḥ, mallā dāsādayo vaiśyāḥ śūdrādayaś ca iti varṇa-saṁhāraḥ |

atha **garbha-sandhiḥ—**

**dṛṣṭādṛṣṭasya bījasya garbho hrāsa-gaveṣaṇāt |**

**dvādaśāṅgo bhaved eṣa patākāṁśānusārataḥ ||78||**

**rājendratā prasaṅgena hāso vandi-janoktitaḥ |**

**punar anveṣaṇaṁ jātaṁ prasenānveṣaṇāt ||79||**

**hrāsodbhūḥ punar anveṣṭir lalitā-darśanād abhūt |**

**hareḥ praṇaya-bījasya yathā lalita-mādhave ||80||**

**abhūtāharaṇaṁ mārgo rūpodāharaṇe kramaḥ |**

**saṅgrahaś cānumānaṁ ca toṭakādhibale tathā ||81||**

**udvegaḥ sambhramāksepāv eṣāṁ lakṣaṇam ucyate |**

tatr**ābhūtāharaṇam**—

**abhūtāharaṇam tat syād vākyaṁ yat kapaṭāśrayam ||82||**

yathā tatraiva pañcame’ṅke—

viracayan jananīm ativismitāṁ

bhuja-catusṭayavān ajaniṣṭa yaḥ |

sa bhaginīṁ tava śūrasutātmajo

yadu-varaḥ pariṇeṣyati rukmiṇīm || (5.9)

atha kapaṭa-vākyam idam abhūtāharaṇam |

atha **mārgaḥ—**

**mārgas tattvārtha-kathanam...**

yathā tatraiva—

**kṛṣṇaḥ[[3]](#footnote-4)** (patrikāṁ vācayitvā)

nikhilā śikhini nayann api sukhāni jātyāsitāpāṅgī |

ramayati kṛṣṇaḥ sughano vṛndāvana-gandhinīr eva || (5.10)

atra hariṇā hṛdayatva-prakaṭanān mārgaḥ |

atha **rūpam—**

**... rūpaṁ vākyaṁ vitarkavat ||83||**

yathā tatraiva—

**kṛṣṇaḥ** (sānandam)[[4]](#footnote-5)— sakhe, katham anubhūta-pūrveva kāpi śiñjita-saraṇī prasahya mām ādrīkaroti |

atra candrāvalī-nūpurādi-śiṅjita-śravaṇāt kṛṣṇasya vitarko rūpam |

atha **udāharaṇam—**

**sotkarṣaṁ vacanaṁ yat tu tad udāharaṇaṁ matam ||84||**

yathā tatraiva—

**suparṇāḥ** (nirvarṇya savismayam)—

saundaryāmbu-nidher vidhāya mathanaṁ dambhena dugdhāmbudher

gīrvāṇair udahāri hāri parito yā sāra-sampan-mayī |

sā lakṣmīr api cakṣuṣāṁ cira-camatkāra-kriyā-cāturīṁ

dhatte hanta tathā na kāntibhir iyaṁ rājñaḥ kumārī yathā || (5.30)

atra candrāvalī-rūpotkarṣa-kathanam udāharaṇam |

atha **kramaḥ—**

**bhāva-jñānaṁ kramo yad vā cintyamānārtha-saṅgatiḥ ||85||**

yathā ṣaṣṭhe—

**navavṛndā** (svagatam)—

janita-kamala-lakṣmī-vibhrame netravīthīṁ

gatavati cira-kālād aṁśuke kaṁsa-hantuḥ |

alaghubhir api yatnair dustarāṁ saṁvarītuṁ

vikṛtim atula-bādhāṁ hanta rādhā dadhāti || (6.25)

atra nava-vṛndāyā rādhāyā bhāva-jñānāt citnyamāna-hari-cihnasya rādhayā darśanād vā kramaḥ |

atha **saṅgrahaḥ—**

**saṅgrahaḥ sāmadānārtha-saṁyogaḥ parikīrtitaḥ ||86||**

yathā tatraiva pañcame—

**bhīṣmaḥ** (sānandam)[[5]](#footnote-6)—

aviditas tanayām anayān nayann

upakṛtiṁ kṛtavān mama jāmbavān |

muni-manaḥ-praṇidheya-padāmbujas

tvam asi yena varo duhitur varaḥ || (5.37)

atra sāmanimittakanyāsam arpaṇādinā saṅgrahaḥ |

atha **anumānam—**

**liṅgād ūho’numānatā...**

yathā tatraiva ṣaṣṭhe—

**candrāvalī** (saṁskṛtena)—

sādharmyaṁ madhuripu-viprayoga-bhājāṁ

tanvaṅgī muhur iyam aṅgakais tanoti |

ākṛtyā śriyam api mādhavīṁ kim enāṁ

dainye’pi prathayitum ārtayaḥ kṣamante || (6.23)

atra dainye’pi mādhurī-darśanena liṅgena kṛṣṇa-viprayoga-bhāktvasyābhyūho’numānam |

atha **toṭakam**—

... **vacaḥ saṁrambhi toṭakam ||87||**

yathā tatraiva ṣaṣṭhe—

**nāradaḥ —**

maṇīndraṁ pārīndra-pravaram aharan nighna-tanayaṁ

vinighnante taṁ ca prabalam atha bhallūka-nṛpatiḥ |

parābhūya svairī tam api mura-vairī tava dhanaṁ

tad-āhartā pāpa tvam asi patitas tāpa-jaladhau || (6.15)

atra saṁrambhena toṭakaṁ prakaṭam eva |

athādhibalam—

**budhair adhibalaṁ proktaṁ kapaṭenādhivañcanam ||88||**

yathā tatraiva pañcame—

**śrī-kṛṣṇaḥ**—

paryaśīli paśubāla-ghaṭāyāṁ

keli-raṅga-ghaṭanāya mayā yaḥ |

suṣṭhu so’yam akaort para-durge

vaiśayan sacivatāṁ naṭa-veṣaḥ || (5.27)

atra naṭa-veṣa-kapaṭena para-vañcanam adhibalam |

**athodvegaḥ—**

**śatru-vairādi-sambhūtaṁ bhayam udvega ucyate ||89||**

yathā tatraiva ṣaṣṭhe—

**candrāvalī** (janāntikam) sahi māhavi ! pekkha | eso ajja-uttassa sacca-saṁkappidā seibimaddaṇo saccabhāmāe sondera-pūro dhīraṁ bi maṁ āndoledi | [sakhi mādhavi, paśya | eṣa āryaputrasya satya-saṅkalpitā setu-vimardanaḥ satyabhāmāyāḥ saundarya-pūro dhīrām api mām āndolayati |]

atrāvirbhūta-sapatnī-darśanāc candrāvalyā udvegaḥ |

atha **sambhramaḥ—**

**śatru-vyāghrādi-sambhūtā śaṅkā syād iha sambhramaḥ ||90||**

yathā tatraiva pañcame—

(nepathye)

saptiḥ saptī ratha iha rathaḥ kuñjaro me

tūṇas tūṇo dhanur uta dhanur bhoḥ kṛpāṇī kṛpāṇī |

kā bhĪḥ kā bhīr ayam ayam ahaṁ hā tvaradhvaṁ tvaradhvaṁ

rājñaḥ putrī bata hṛta-hṛtā kāminā vallavena ||(5.30)

atra spaṣṭa eva sambhramaḥ |

**athākṣepaḥ—**

**garbha-bīja-samutkṣepam ākṣepaṁ paricakṣate ||91||**

yathā tatraiva ṣaṣṭhe—

**kṛṣṇaḥ** (savaiklavyam)—

nikhila-suhṛdām arthārambhe vilambita-cetasā

masṛṇita-śikho yaḥ prāptodbhūd manāg iva mārdavam |

sa khalu lalitāsāndrasrehaprasaṅga-ghanībhavan

punar api balād indhe rādhā-viyoga-mayaḥ śikhī || (6.43)

asya suhṛdartha-sampādane garbhitasya punaḥ lalitā-darśanenotkṣepād ākṣepaḥ |

atha **vimarśa-sandhiḥ—**

**yatra pralobhana-krodha-vyasanādyair vimṛśyate |**

**bījavān garbha-nirbhinnaḥ sa vimarśa itīryate ||92||**

**prakarī-niyatāptānuguṇyād atrāṅga-kalpanam |**

**bakulā-nava-vṛndādi-pralobhana-vaśād yathā ||93||**

**devī śaṅkāditaś cātra prema-bīja-vimarśanam |**

**rādhā-mādhavayoḥ proktaṁ sphuṭaṁ lalita-mādhave ||94||**

**avavādo’yaṁ sampheṭo vidrava-drava-śaktayaḥ |**

**dyuti-prasaṅgaś chalanaṁ vyavasāyo virodhanam |**

**prarocanā vicalanam[[6]](#footnote-7) ādānaṁ syus trayodaśa ||95||**

**athāvavādaḥ—**

**doṣa-prakhyāvavādaḥ syāt...**

yathā tatraiva saptame—

rādhikā— (savyatham)

cirād adya svapne mama vividha-yatnād upagate

prapede govindaḥ sakhi nayanayor akṣaṇabhuvam |

gṛhītvā hā hanta tvaritam atha tasminn api rathaṁ

kathaṁ pratyāsannaḥ sa khalu puruṣo rāja-puruṣaḥ || (7.22)

atrāturasya kraurya-kīrtanād avavādaḥ |

atha **sampheṭaḥ—**

**sampheṭo roṣa-bhāṣaṇam** |

yathā tatraiva—

rādhikā (saṁskṛtena)

śāstu dvāravatī-patiṁs trijagatīṁ saundarya-paryācitaḥ

kiṁ nas tena viramyatāṁ katham asau śokāgnir ujjvālyate |

yuṣmābhiḥ sphuṭayukti-koṭi-garima-vyāhāriṇībhir balād

ākarṣṭuṁ vraja-rāja-nandana-padāmbhojān na śakyā vayam || 7.2 ||

atra bakulāṁ prati gūḍha-doṣoktyā sampheṭaḥ |

atha **vidravaḥ—**

**vidravo vadha-bandhādiḥ...**

yathā tatraivāṣṭame—

kṛṣṇaḥ— priye, yuṣmākam adbhutam ākarṇyatāṁ sāmpratam ahaṁ sūra-saugandhikam āhariṣyan pāṇḍavena saha khāṇḍavāḍavīṁ prāviśam | tatra mṛgān āhaṇḍino gāṇḍīvinaḥ śyenābhyāṁ nigṛhītayoḥ pakṣiṇor ekaḥ prāhety ādi |

atra pakṣi-nigrahādinā vidravaḥ |

atha **dravaḥ—**

**...dravo guru-tiriskriyā ||96||**

yathā tatraiva—

mādhavī— bhaṭṭo-dārie kāsāre pasāridaṇi abbadaṁ vagīṁ samaria hasāmi | [bhartṛ-dārike kāsāre prasārita-nija-vratāṁ bakīṁ smṛtvā hasāmi |]

atra svāminyā rādhāyā upahāsena dravaḥ |

atha **śaktiḥ—**

**virodha-śamanaṁ śaktiḥ...**

yathā tatraiva

nava-vṛndā (latāntare sthitvā) hanta katham aṅgīkṛta-rādhā-prasādhanā devīyam upalabdhā | tad eṣa mādhavo yāvad enāṁ rādhikāṁ pratītya na pramādam ādadhāti tāvad ahaṁ padyam ekaṁ hārītena hārayāmīti |

atra rādhātvena candrāvalī-jñānād utpannasya virodhasya śamanāt śaktiḥ |

atha **dyutiḥ—**

**...tarjanodvejane dyutiḥ ||97||**

yathā tatraiva—

rādhā (sabhayam) hanta, caṁcala caṁcarīa ciṭṭha ciṭṭha | esā līlā-kamaleṇa tāḍemi tumaṁ dhiṭhṭhaṁ | [cañcala cañcarīka tiṣṭha tiṣṭha | eṣā līlā-kamalena tāḍayāmi tvāṁ dhṛṣṭam |]

ity atra bhramarādy-udvegena bhramaraṁ prati tarjanena ca dyutiḥ |

atha **prasaṅgaḥ—**

**prastutārthasya śamanaṁ prasaṅgaḥ parikīrtitaḥ |**

**prasaṅgaṁ kathayanty anye gurūṇāṁ parikīrtanam ||98||**

tatrādyaṁ, yathā tatraivāṣṭame—

carcāṁ siñcati śoṣayaty api mitho vispardhate vāsakṛt

netra-dvandvam uraś ca yad-virahato bāṣpāyamāṇaṁ mama |

hanta svapna-śate’pi durlabhatara-prekṣyotsavā preyasī

prāpyotsaṅgam atarkitaṁ mama kathaṁ sā rādhikā vartate || 8.3 ||

atra prastutasya viraha-duḥkhasya śamāt prasaṅgaḥ |

dvitīyaṁ yathā saptame—

**rādhā** (saṁskṛtena)—

khelan-mañjula-veṇu-maṇḍita-mukhī sāci-bhramaṁl locanā

mugdhe mūrdhni śikhaṇḍinī dhṛta-vapur bhaṅgī-trayāṅgī-kṛtiḥ |

kaiśore kṛta-saṅgatiḥ suramuner ārādhyate śāsanād

asmābhiḥ pitur ālaye jaladhara-śyāma-cchavir devatā || 7.24 ||

atreṣṭa-deva-nāradayoḥ pituś ca kīrtanād guru-kīrtanam |

atha **chalanam—**

**apamānādi-karaṇaṁ chalanaṁ parikīrtitam ||99||**

yathāṣṭame—

**kṛṣṇaḥ—** hanta kali-kaṇḍūla-tuṇḍa-mātra-sarvasve tamomayi mādhavike! viramyatām | dvayoḥ paraṁ jetum aśakyeyaṁ candrāvalī |

atra mādhavī-bhartsanāpamānāc chalanam |

atha **vyavasāyaḥ—**

**vyavasāyas tu sāmarthyasyākhyāpanam udīryate ||100||**

yathā saptame—

**rādhikā** (sannivṛtya salajjaṁ saṁskṛtena)—

kaṁsārer avaloka-maṅgala-vinābhāvād adhanyedhunā

bibhrāṇā hata-jīvite praṇayitāṁ nāhaṁ sakhi prāṇimi |

krūreyaṁ na virodhinī yadi bhaved āśāmayī śṛṅkhalā

prāṇānāṁ dhruvam arbudāny api tasya tyaktuṁ sukhenotsahe || 7.13 ||

atra prāṇārbuda-tyāgārtha-sāmānya-kathanād vyavasāyaḥ |

kaścit tu, vyavasāyas tu vijñeyaḥ pratijñā-hetu-sambhavaḥ || ity āha (SāhD 6.103) |

yathā tatraiva saptame—

yasyottaṁsaḥ sphurati cikure keki-patra-praṇīto

hāraḥ kaṇṭhe viluṭhati kṛtaḥ sthūla-guñjāvalībhiḥ |

veṇur vaktre racayati ruciṁ hanta cetas tato me

rūpaṁ viśvottaram api harer nānyad aṅgīkaroti || (7.6)

atha virodhanam—

virodhanaṁ virodhoktiḥ saṁrabdhānāṁ parasparam || 101 ||

yathāṣṭame—

**candrāvalī** (solluṇṭha-smitam) ai loluhe āli, kīsa maṁ anāpekkhia taṁ ṇiamahābbadaṁ tue suṭṭhu paḍiṭṭhidam | [ayi lolupe āli, kasmān mām anāpṛcchya tan nija-mahā-vrataṁ tvayā suṣṭhu pratiṣṭhitam |]

**rādhikā—** dei, saraṇṇassa jaṇassa saṁrakkhaṇe akkhamāsi tahabi parihasesi | ṇūṇaṁ īsarīṇāṁ kkhu juttaṁ edaṁ | [devi, śaraṇyasya janasya saṁrakṣaṇe akṣamāsi tathāpi parihasasi | nūnaṁ īśvarīṇāṁ khalu yuktam etat |]

atra nigūḍha-saṁrambhayoś candrāvalīrādhayoḥ virodhoktyā virodhanam |

atha **prarocanā—**

**siddhavad bhāvino’rthasya sūcanā syāt prarocanā || 102 ||**

yathā tatraiva saptame—

**nava-vṛndā—**

alaṁ vilāpaiḥ samaya-kramasya

durūha-rūpā gatayo bhavanit |

śaran-mukhe paśya saras-taṭīṣu

khelanty akasmāt khalu khañjarīṭāḥ || 7.5 ||

ity atra kañjarīṭa-dṛṣṭāntena bhāvi-kṛṣṇa-saṅgamasya sūcanāt prarocanā |

yad vā tatraiva—

**rādhā** (saṁskṛtena)—

ajani saphalaḥ saukhyaṁ bhūyān kalevara-dhāraṇe

sahacari parikleśo yo’bhūn mayā kila sevitaḥ |

ahaha yad imāḥ śyāma-śyāmā puro mama vallavī-

kula-kumudinī-bandhos tās tāḥ sphuranti marīcayaḥ || 7.27 ||

atra pratimā-sandarśanānandena bhāvi-kṛṣṇa-saṅgamanasya siddhavat sūcanāt prarocanā |

atha vivalanam—

ātma-ślāghā vivalanam |

yathā tatraivāṣṭame—

kṛṣṇaḥ (savismayam) ko’yaṁ mādhuryeṇa mamāpi mano haran maṇi-kuḍyam avaṣṭambya puro virājate | (punar nibhālya) hanta katham atrāham eva pratibimbito’smi | (iti sautsukyam)

aparikalita-pūrvaḥ kaś camatkāra-kārī

sphurati mama garīyān eṣa mādhurya-pūraḥ |

ayam aham api hanta prekṣya yaṁ lubdha-cetāḥ

sarabhasam upabhoktuṁ kāmaye rādhikeva ||8.34|

atra vismayena nija-rūpa-ślāghanaṁ vivalanam |

**athādānaṁ—**

**ādānaṁ kārya-saṅgrahaḥ || 103 ||**

yathā tatraivāṣṭame—

**navavṛndā** (rādhām avekṣya) hanta hanta!

āloke kamaleṣaṇasya sajalāsāre dṛśau na kṣame

nāśleṣe kila śaktibhāg atipṛthu-stambhā bhujā-vallarī |

vāṇī gadgada-kuṇṭhitottara-vidhau nālaṁ ciropasthite

vṛttiḥ kāpi babhūva saṅgamanaye vighnaḥ kuraṅgī-dṛśaḥ || 8.11 ||

atra kṛṣṇa-darśanādi-rūpa-kārya-saṅgrahād ādānam |

kaścit tu vidrava-vivalana-chalanādy atra na paṭhitvā kheda-pratiṣedha-chādanāni paṭhanti lakṣayanti ca |

**tatra khedaḥ—**

**manaś-ceṣṭā-samutpannaḥ śramaḥ kheda itīryate ||104||**

yathā tatraiva saptame—

**rādhikā** (saṁskṛtena)—

mamāyāsīd dūre dig api hari-saṅga-praṇayinī

prapede khedena truṭir api mahā-kalpa-padavīm |

dahaty āśā-sarpir viracita-pada-prāṇa-dahano

balān māṁ durlīlaḥ kam iva karavai hanta śaraṇam || 7.1 ||

atha **pratiṣedhaḥ—**

**īpsitārtha-pratīghātaḥ pratiṣedha itīryate ||105||**

yathā tatraiva—

rādhā (samīkṣya sakhedam ātmagatam)— kahaṁ iṁdīareṇa rahaṁgīe saṁgamiṭṭhaṁ ahiṇaṁdide maccharā kalahaṁsī milidā | [kathaṁ indīvareṇa rahaṅgyā saṅgamituṁ abhinandite matsarā kalahaṁsī militā |

atra devyāgamanāt kṛṣṇa-saṅga-pratīghātaḥ |

atha chādanam—

kāryārtham apamānādeḥ sahanaṁ chādanaṁ matam |

yathā saptame **nava-vṛndā** (praviśya) sakhi, mā viṣādaṁ kṛthāḥ paśya—

pāde nipatya badarīm avalambamānā

kāntaṁ rasālam anuvindati mādhavīyam |

prāṇeśa-saṅgama-vidhau viniviṣṭa-cittā

no pāravaśyakadanaṁ manute hi sādhvī || (7.3)

spaṣṭam eva chādanam |

atha **nirvahaṇa-sandhiḥ—**

**mukha-sandhy-ādayo yatra vikīrṇā bīja-saṁyutāḥ |**

**mahat-prayojanaṁ yānti tan nirvahaṇam ucyate ||107||**

**atrāṅga-kalpanā-kārya-phalāgama-samāgamāt |**

**rādhādīnāṁ tu sarvāsāṁ kumārīṇām avāptitaḥ ||108||**

**udvāhādy-utsavaḥ prokto yathā lalita-mādhave |**

**sandhir virodho grathanaṁ nirṇayaḥ paribhāṣaṇam ||109||**

**prasādānanda-samayāḥ kṛtir bhāṣopagūhane |**

**pūrva-bhāvopasaṁhārau praśastiś ca manīṣibhiḥ ||110||**

**iti nirvahaṇasyāṅgāny uktāny asya caturdaśa |**

**tatra sandhiḥ—**

**bījopagamanaṁ sandhiḥ...**

yathā tatraiva navame’ṅke—

nihnūtāmṛta-mādhurī-parimalaḥ kalyāṇi bimbādharau

vaktraṁ paṅkaja-saurabhaṁ kuharita-ślāghābhidas te giraḥ |

aṅkaś candana-śītalas tanur iyaṁ saundarya-sarvasva-bhāk

tvām āsādya mamedam indriya-kulaṁ rādhe muhur modate || (9.9)

atrānurāga-bījopagamanāt sandhiḥ |

atha **virodhaḥ—**

**... vibodhaḥ kārya-mārgaṇam ||111||**

yathā tatraiva navamāṅke **nava-vṛndā—**

mādhavī-virahitāṁ madhuvīraḥ

kuṇḍineśvara-sutāṁ niśamayya |

nandayan sphurad-amanda-vilāsair

hāsakandala-lasan-mukham āha || (9.7)

satyākhyasya vilokāya lokasyātma-bhuvārthitaḥ |

pratiṣṭhāsurahaṁ devi tatrānujñā vidhīyatām || (9.8)

atra rādhā-saṅgama-kāryasya māraṇād vibodhaḥ |

atha **grathanam—**

**grathanaṁ sad-upekṣepaḥ...**

yathā tatraiva **rādhikā** (kṛṣṇaṁ paśyantī)

aṁjalim ettaṁ salilaṁ sabharīe ahilasaṁtīe |

obari saaṁ ṇaajaladā dhārāvarisī samullasaī || 9.19

[añjali-mātraṁ salilaṁ śapharyā abhilaṣantyā |

upari svayaṁ nava-jalado dhārā-varṣī samullasati ||]

atra punaḥ sahasā kṛṣṇa-darśana-rūpasya sad-arthasyopakṣepād grathanam |

atha **nirṇayaḥ—**

**nirṇayas tv anubhūtoktiḥ ||112||**

yathā tatraiva kṛṣṇaḥ—

nava-madana-vinodaiḥ keli-kuñjeṣu rādhe

nimiṣavad uparāmaṁ kāma āseduṣīṇām |

upacita-paritoṣa-proṣitāpatrapāṇāṁ

smarasi kim iva tāsāṁ śāradīnāṁ kṣapāṇām || (9.47)

atra spaṣṭa eva nirṇayaḥ |

atha **paribhāṣaṇam—**

**paribhāṣā mitho jalpaḥ parivādo’thavā bhavet ||113||**

tatrādyaṁ yathā tatraiva—

**madhumaṅgalaḥ—**bhodi kiṁ ti āadāsi? [bhavati kim ity āgatāsi?]

**sukaṇṭhī—** imassa paṇhottarassa sadikkhaṁ aṇṇaṁ bi mahuraṁ suṇidum | [asya praśnottarasya sadṛkṣam anyad api madhuraṁ śrotum |]

**madhumaṅgalaḥ—**bhodi paṇṇottaraṁ bi tue suṇidam? [bhavati praśnottaram api tvayā śrutam]

**sukaṇṭhī—** ṇa keaṇaṁ idaṁ jjeba | [na kevalam idam eva |]

**madhumaṅgalaḥ—**abaraṁ kiṁ? [aparaṁ kim ?]

**sukaṇṭhī—** jā kiṁ pi diṭhṭhaṁ taṁ gadua deie ṇivedissaṁ | [yat kim api dṛṣṭaṁ tad gatvā devyai nivedayiṣyāmi |]

atra vidūṣaka-sukaṇṭhyor mitho jalpaḥ | dvitīyo yathā tatraiva—

**madhumaṅgalaḥ—**(saṁskṛtena)

asi viṣa-kaṇṭhī-kaṭhine kim iti sukaṇṭhīti bhaṇyate ceṭi |

athavā kā mama śastā bhadrety abhidhīyate viṣṭiḥ || 9.21

atra sukaṇṭhyāḥ doṣa-darśanāt parīvādaḥ |

atha **prasādaḥ—**

**śuśrūṣādy-upasampannā yat prasādaḥ prasannatā || 114 ||**

yathā navame—

**kṛṣṇaḥ** (saharṣam) sukaṇṭhike! bāḍham asminn arthe duṣkaras te mayā niṣkrayaḥ |

atra śrī-kṛṣṇasya prasādaḥ spaṣṭa eva |

**athānandaḥ—**

**ānando’bhīṣṭa-samprāptiḥ...**

yathā tatraiva daśame—

nayanayoḥ stanayor api yugmataḥ

paripatadbhir asau payasāñjhiraiḥ |

ahaha vallava-rāja-gṛheśvarī

sva-tanayaṁ praṇayād abhiṣiñcati ||(10.14)||

atra yaśodāyā ānandaḥ |

yathā vā tatraiva—

**kṛṣṇaḥ** (sānandam) cireṇādya gokula-vāsinām ivātmānam abhimanyamānaḥ pramoda-mugdho’smi |

atra kṛṣṇasyānandaḥ |

atha **samayaḥ—**

**samayo duḥkha-saṅkṣayaḥ || 115||**

yathā tatraiva daśame—

**rādhikā** (mukhād añcalam apāsya, savikrośam) hā hā kadhaṁ piasahī me lalidā | hā kadhaṁ baccalā bhaavadī | hā kadhaṁ ajjiā muharā | [*hā hā kathaṁ priyasakhī me lalitā | hā kathaṁ vatsahā bhagavatī | hā kathaṁ āryā mukharā* |] (ity ānandena ghūrṇantī bhūmau skhalati |)

 atra suhṛd-darśanād rādhāyā duḥkha-saṅkṣayaḥ |

atha **kṛtiḥ—**

**labdhārthasya kṛtiḥ sthairyam ...**

yathā tatraiva candrāvalī (janāntikam)—

bhaavadi bahiṇīe karaṁ geṇhiduṁ maha baaṇeṇa abbhatthīadu... ajja-utto | [bhagavati bhaginyāḥ karaṁ grahītuṁ mama vacanena abhyarthyatām āryaputraḥ |]

atra yaśodādi-samāgamāl labdhyasya rādhikā-rūpārthasya candrāvalī-prārthanena sthairya-kṛtiḥ |

atha **bhāṣaṇam—**

**mānādy-āptiś ca bhāṣaṇam ||116||**

yathā tatraiva—

(bhaginyau paurṇamāsīm antarākṛtya gopendraṁ praṇamataḥ)

nandaḥ—vatse, parasparasya prāṇādhikyaṁ bhajantyau saubhāgyavatyau bhūyāsam |

atra nanda-kṛtāśīrvādādi-māna-prāptyā bhāṣaṇam |

**athopagūhanam—**

**adbhutārtha-pariprāptir upagūhanam ucyate ||117||**

yatha tatraiva—

**rādhā** (sarvāsāṁ pādān abhivādya sotkaṇṭham)— kusaliṇī kiṁ me bahiṇī candāalī | [*kuśalinī kiṁ me bhaginī candrāvalī* |]

**candrāvalī** (gāḍhaṁ pariṣvajya)— bahiṇī esāmhi dujjaṇī-hata-candāaliā | [*bhaginī, eṣāsmi durjanī hata-candrāvalikā* |] (iti roditi)

**rādhikā** (sānandaṁ sasambhramaṁ pādayoḥ patantī) haddhi haddhi, biḍambidahmi hada-debbeṇa | [*hā dhik! hā dhik!, viḍambitāsmi hata-daivena* |]

atrādṛṣṭa-pūrva-bhaginyoḥ parasparāliṅganādy-adbhutārtha-pariprāptir upagūhanam |

atha **pūrva-bhāvaḥ—**

**mukhya-kāryasya saṁsargaḥ pūrva-bhāvaḥ prakīrtitaḥ ||117||**

yathā tatraiva—

**paurṇamāsī—** yaśodā-mātaḥ, upasthito’yaṁ sarvo’bhiṣeka-sambhāraḥ | tad alaṅkriyatāṁ prathamaṁ rādhayā saha parva-vedī tataḥ krameṇa kumārībhiś ca |

atra mukhya-kāryasya rādhā-mādhavayoḥ pariṇaya-mahotsavasya saṁsargāt pūrva-bhāvaḥ | kecit pūrva-vākyaṁ kecit pūrva-bhāṣām iti paṭhanto lakṣayanti (SāhD 6.113)— pūrva-vākyaṁ tu vijñeyaṁ yathoktārthopadarśanam | yathā tatraiva (nepathye)—

vinīte rādhāyāḥ pariṇaya-vidhānānumatibhiḥ

svayaṁ devyā tasmin pitur iha nibandhe muditayā |

kumārīṇāṁ tāsām ayam upanayan ṣoḍaśa kṛtī

sahasrāṇi smeraḥ praviśati śatāḍhyāni garuḍaḥ || (10.31)

atra pūrvaṁ kṛṣṇena tṛtīyāṅke yad uktaṁ etās tūrṇaṁ nayata kiyatīr ity ādinā punaḥ svayaṁ gamanaṁ tasyaivopadarśanam |

**athopasaṁhāraḥ—**

**kṛtārthatopasaṁhāraḥ sarvābhīṣṭopalaksitaḥ ||119||**

yathā tatraiva daśame—

kṛṣṇaḥ (sarvam abhinandya janāntikam) prāṇeśvari rādhe ! prārthayasva kim ataḥ paraṁ te priyaṁ karavāṇi | (ity ārabhya)

rādhikā (sānandam saṁskṛtena)—

sakhyas tā militā nisarga-madhura-premābhirāmīkṛtā

yāmī me samagaṁs tu saṁstavavatī śvaśrūś ca goṣṭheśvarī |

vṛndāraṇya-nikuñja-dhāmni bhavatā saṅgo’yaṁ raṅgavān

saṁvṛttaḥ kim ataḥ paraṁ priyataraṁ kartavyam atrāsmi me || (10.36) ||

atra prakaṭam evopasaṁhāraḥ |

atha **praśastiḥ—**

**maṅgalāśaṁsanaṁ samyak praśastir abhidhīyate ||120||**

yathā tatraiva—

tathāpīdam astu—

cirād āśā-mātraṁ tvayi viracayantu sthira-dhiyo

vidadhyur ye vāsaṁ madhurima-gabhīre madhupure |

dadhānaḥ kaiśore vayasi sakhitāṁ gokula-pateḥ

prapadyethās teṣāṁ paricayam avaśyaṁ nayanayoḥ || 10.37 ||

atra māthura-mañjula-nibaddha-vāsānāṁ netra-pathe kṛṣṇāvāpti-rūpa-maṅgalāśaṁsanāt praśastiḥ |

**pañcānām eva sandhīnāṁ catuṣaṣṭiḥ kramād iha |**

**kīrtirāni mayāṅgāni samyag lalita-mādhave ||121||**

**rasa-bhāvānubodhena prayojanam avekṣya ca |**

**sāphalyaṁ kāryam aṅgānām ity ācāryāḥ pracakṣate ||122||**

**keṣāṁcid eṣām aṅgānāṁ vaiphalyaṁ kecid ūcire |**

**daśarūpaka-kārādyās tat sarveṣāṁ na sammatam ||123||**

**mukhādi-sandhiṣv aṅgānāṁ kramo’yaṁ na vivakṣitaḥ |**

**kramasyānādarādādyaiḥ lakṣyeṣu vyutkramād api ||124||**

**aṅgān niṣpādayed etān nāyakā pratināyakā |**

**tad-abhāve patākādyās tad-abhāve tathetaraḥ ||125||**

atha **sandhy-antarāṇi—**

**mukhādi-sandhiṣv aṅgānām aśaithilyāya sarvadā |**

**sandhy-antarāṇi yojyāni tac ca tatraikaviṁśatiḥ ||126||**

**sāma-dāne bheda-daṇḍau pratyutpanna-matir vadhaḥ |**

**gotra-skhalitam ojaś ca dhīḥ krodhaḥ sāhasaṁ bhayam ||127||**

**māyā ca saṁvṛtir bhrāntir dūtyaṁ hetv-avadhāraṇam |**

**svapna-lekhau madaś citram eṣāṁ lakṣaṇam ucyate ||128||**

**tatra sāma—**

**bhavet sāma priyaṁ vākyaṁ svānuvṛtti-prakāśanam ||129||**

yathā lalita-mādhave daśame’ṅke—

**kṛṣṇaḥ—** priye maivaṁ bravīḥ—

santu bhrāmyad-apāḍga-bhaṅgi-khuralī-khelābhuvaḥ subhruvaḥ

svasti syān madirekṣaṇe kṣaṇam api tvām antarā me kutaḥ |

tārāṇāṁ nikurumbakena vṛtayā śliṣṭe’pi somābhayā

nākāśe vṛṣabhānujāṁ śriyam ṛte niṣpadyate svaś-chaṭā || (10.10)

atha **dānaṁ—**

**dānaṁ tu kathitaṁ dhīraiḥ priya-vastu-samarpaṇam ||130||**

yathā tatraiva aṣṭame—

**mādhavī—** bhaṭṭi-dārie sahattheṇa tue gaṁṭhidā esā sūrasoaṁdhia-mālā | [bhartṛ-dārike, svahastena tvayā grathitaiṣā sūra-saugandhika-mālā |] 21

**candrāvalī** (mālām ādāya) ajja-utta, esā kautthuhassa sahabāsiṇī hodu | [ārya-putra, eṣā kaustubhasya saha-vāsinī bhavatu |] (iti vakṣasi vinyasyati |) 22

atha **bhedaḥ—**

**bhedas tu kapaṭālāpaiḥ suhṛdāṁ bheda-kalpanā ||131||**

yathā caturthe—

**jaṭilā**— (apavārya, sālīka-sneham) ayi bacche, sadā maṁ palohia lalidā ahisāredi tti maha puttassa purado bahūḍiā aliaṁ jebba tumaṁ sandūsedi | tā kitti lāhavaṁ sahesi | [ayi vatse, sadā māṁ pralobhya lalitā abhisārayati iti mama putrasya purato vadhūṭikālīkam eva tvāṁ dūṣayati | tat kim iti lāghavaṁ sahase? |] 105

atra jaṭilayā kapaṭena lalitāyā bhedaḥ kṛtaḥ |

atha **daṇḍaḥ—**

**daṇḍas tv avinayādīnāṁ dṛṣṭyā śrutyā ca tarjanam || 132 ||**

yathā dvitīye—

kṛṣṇaḥ (sāṭopam) re re duṣṭa!

rādhāparādhini muhus tvayi yan na śastaṁ

śakṣyāmi kartum akhilāṁ gurur eṣa khedaḥ |

sarvāṅgileyam abhidhāvati lupta-dharmā

tvāṁ mukti-kāla-rajanī bata kiṁ kariṣye || 2.28 ||

atra śaṅkha-cūḍa-tarjanaṁ daṇḍaḥ |

atha **pratyutpanna-matiḥ—**

**tāt-kālikī ca pratibhā pratyutpanna-matir matā || 133 ||**

yathā tatraiva dvitīye—

lalitā— kundalade, assudapubbā esā kīrisī ricā bahueṇa paḍijjai | [kundalate, aśruta-pūrvaiṣā kīdṛśī ṛg baḍukena paṭhyate |]

madhumaṅgalaḥ (sāṭṭahāsam) buṭṭie, āhīrīmuddhiā tumaṁ rī rī gīdaṁ ccea jāṇāsi | amhaa vedassa tumaṁ kāsi | tā suṇāhi kosum esvaīe sāhāe taia vaggassa lalaṇāsuhaarī ricā esā | [vṛddhe, ābhīrī-mugdhikā tvam, rī rī gītam eva jānāsi | asmad-vedasya tvaṁ kāsi | tat śṛṇu kausumeṣavyāḥ śākhāyās tṛtīya-vargasya lalanāśubhakarī ṛg eṣā |]

atra madhumaṅgalasya pratibhā |

atha **vadhaḥ—**

**vadhas tu jīvita-droha-kriyā syād ātatāyinaḥ ||134||**

yathā dvitīye— (nepathye)

muṣṭinā jhaṭiti puṇajano’yaṁ

hanta pāpa-viniveśita-cetāḥ |

puṇḍarīka-nayanena sakhelaṁ

daṇḍitaḥ sakala-jīvita-vittam || (2.30)

atha **gotra-skhalitam—**

**tad gotra-skhalitaṁ yat tu nāma-vyatyaya-bhāṣaṇam ||135||**

yathā saptame—

**candrāvalī—** kaṇha (ity ardhokte salajjam) ajjautta!

**kṛṣṇaḥ** (sānanda-smitam) priye! diṣṭyā sudhādhārāṁ pāyito’smi | tad alam āryaputreti kūpāmbunā |

atra candrāvalyāḥ samayollaṅghanād gotra-skhalitam |

atha**ujaḥ—**

**ojas tu vāg-upanyāso nija-śakti-prakāśakaḥ ||136||**

yathā pañcame—

**suparṇaḥ—** deva bāḍham ātapatra-phaṇāpaṭalīla-dhīyasaḥ kiṅkarasyāsya garutmataḥ sakṛt-pakṣa-vikṣepa-kelaye’pi na paryāptim eṣyati, dūre viśrāmyatu sakhā me sudarśanaḥ kalpānta-kuśalaḥ |

atra garuḍena sva-śakti-prakāśanād ojaḥ |

atha **dhīḥ—**

**iṣṭārtha-siddhi-paryantā cintā dhīr iti kathyate ||137||**

yathā dvitīye—

**rādhikā—** kundalade! ppasīda anukampehi | ajja sā kkhu sāmalā komudī jeṇa pīdā | tā jebba puṇṇavantaṁ appaṇo vāmaloaṇaṁcalaṁ ettha khiṇṇe manda-bhāiṇi jaṇe khaṇaṁ appehi | [kundalate! prasīda anukampaya | adya sā khalu śyāmalā kaumudī yena pītā | tam eva puṇyavantam ātmano vāmalocanāñcalam etasmin khinne manda-bhāgini jane kṣaṇam arpaya |] 38

**kundalatā**— (sāsūyam ivālokya) alaṁ para-purise giñcantīhiṁ tumhehiṁ saṁbhāsaṇeṇa (iti dhāvantī jaṭilām upetya) ajje! kahaṁ paḍhamaṁ brahmaṇaṁ ṇa maggesi, jo kkhu suraṁ puābaissadi | [alaṁ para-puruṣe gṛdhyantībhir yuṣmābhiḥ sambhāṣaṇena | ārye kathaṁ prathamaṁ brāhmaṇaṁ na mṛgayase, yaḥ khalu sūryaṁ pūjāpayiṣyati |] 39

**jaṭilā—** bacche, saccaṁ kahesi | tā pasīda | āṇehi ekkaṁ biakkhaṇaṁ bamhaṇam | [vatse, satyaṁ kathayasi | tasmāt prasīda | ānayaikaṁ vicakṣaṇaṁ brāhmaṇam |] 40

atra rādhikotkaṇṭhātiśaya-darśanena jaṭilā-samaksam eva vipraveśena kṛṣṇa-praveśa-cintanaṁ kundalatāyāḥ dhīḥ |

atha **krodhaḥ—**

**krodhas tu manaso dīptir aparādhādi-darśanāt ||138||**

yathā dvitīye (nepathye)—

phullaty ārān nava-vicakile keli-kuñjeṣu phullā

śephālīnāṁ skhalati kusume hanta caskhāla bālā |

mīlaty uccaiḥ kuvalaya-vane mīlitākṣī kilāsīt

vācyaṁ kiṁ vā param upahasīr mā praṇāma-cchalena || (2.7)

atra padmā-sakhīnāṁ haraye roṣaḥ |

atha **sāhasam—**

**svajīvita-nirākāṅkṣo vyāpāraḥ sāhasaṁ bhavet ||139||**

yathā daśame—

**rādhikā** (sakhedam ātmagatam) sāhu re kīra sāhu | bāṭṭhaṁ aṇuggahidamhi, tā dāṇiṁ dullahā-hiṭṭhadāṇadacchiṇaṁ titthavaraṁ kāliadehaṁ ppavisiya appāṇaṁ sappāṇaṁ turiaṁ ubahirassam | [sādhu re kīra sādhu | bāḍhaṁ anugṛhītāsmi, tad idānīṁ durlabhābhīṣṭha-dāna-dakṣiṇaṁ tīrtha-varaṁ kāliya-hradaṁ praviśya ātmānaṁ sarpebhyas tvaritam upahariṣyāmi |] 98

atra rādhāyāḥ kāliya-hrada-praveśaḥ sāhasam |

atha **bhayam—**

**bhayaṁ tv ākasmika-trāsaḥ...**

yathā navame citra-darśane—

**madhumaṅgalaḥ—** eso saṁkhaūḍo | [eṣa śaṅkhacūḍaḥ |]

**rādhā** (sabhayam)— parittāhi parittāhi (iti kṛṣṇam āliṅgati) |

atra śaṅkhacūḍa-prasaṅgena rādhā-trāso bhayam |

atha **māyā—**

**... māyā kaitava-kalpanā ||140||**

yathā caturthe—

**vṛndā** (sānandam) kiṁ nāma rādhā-sakhīnāṁ dhiyām akṣuṇṇaṁ paśya paśya |

mandā sāndhya-payoda-sodara-ruciḥ saivābhimanyos tanur

vaktraṁ hanta tad eva kharvaṭa-ghaṭī-ghoṇaṁ vigāḍhekṣaṇam |

vyastā saiva gatiḥ karīra-kusuma-cchāyaṁ tad evāmbaraṁ

mudrā kāpi tathāpy asau piśunayaty asya svarūpa-cchaṭām || (4.33)

**atra saṁvṛttiḥ—**

**saṁvṛttiḥ svayam uktasya svayam ācchādanā bhavet ||141||**

yathā navame—

**kṛṣṇaḥ** (vṛndām avalokya) satyabhāmā, mayi katham (ity ardhokteḥ | navavṛndā dṛśaṁ kūṇayati |)

**candrāvalī** (sakhedaṁ nīcaiḥ) viṇṇādaṁ pemma-goravam | [vijñātaṁ prema-gauravam |]

**kṛṣṇaḥ** (vibhāvya, svagatam) hanta, katham asau devī ? bhavatu saṁvarītuṁ prayatiṣye | (prakāśam)

satī katham asau bhāmā devī nādya prasīdati |

nidānam avidaṁ sadyaḥ khidyate hṛdayaṁ mama || (9.59)

atra svayam uktasya satyabhāmety asya śabdasya satī katham abhāmā ity arthāntareṇa saṁvaraṇāt saṁvṛttiḥ |

atha **bhrāntiḥ—**

**bhrāntir viparyaya-jñānaṁ prasaṅgasyāpi niścayāt |142||**

yathā navame **kṛṣṇaḥ—**

atra bhāvi nirātaṅka-māro me ramaṇaṁ mama |

duratyante kuśasthalyā yadi darbhāṅgabhūr iyam || (9.58)

**candrāvalī—** māhavi, ṇūṇaṁ diṭṭhahmi jaṁ vidabbhaṁgabhutti bāharīadi | [mādhavi nūnaṁ dṛṣṭāsmi, yad vidarbhaāṅga-bhūr iti vyāhriyate |]

atra vidarbhāṅgabhūr ity asya vigata-darbha-bhūmitvājñānaṁ devyāḥ bhrāntiḥ |

**bhrāntis tu kecid icchanti bhṛṅga-bādhā-viceṣṭitam |**

atha **dūtyam—**

**dūtyaṁ tu sahakāritvaṁ durghaṭe kārya-vastuni ||143||**

yathā prathame, **kundalatā**—

tihṇāulā caūrī pañjariā-sañjadā ciraṁ jalai |

pāaṁ baṁjula-kuñje tārāhī sappadhārehi || (1.58)

[tṛṣṇākulā cakorī pañjarikā-saṁyatā ciraṁ jvalati |

pādaṁ bañjula-kuñje tārādhīśa prasāraya ||]

atra jaṭilā-prātikūlyena kundalatāyā durghaṭe rādhā-saṅgama-kārye sahakāritvaṁ dūtyam |

atha **hetv-avadhāraṇam—**

**niścayo hetunārthasya mataṁ hetv-avadhāraṇam ||144||**

yathā dvitīye, **vṛndā**— sthāne khalv iyaṁ tava cintā | tathyam eṣā duṣṭenākrāntā trilokīm eva santāpayet | yataḥ—

vidyotante guṇa-parimalair yāḥ samastopariṣṭāt

tāḥ kasyārtaṁ dadhati na khal-sparśa-dagdhās taruṇyaḥ |

bhūyo bhūyaḥ svayam anupamāṁ klāntim āsādayantī

mandākrāntā bhavati jagataḥ kleśa-dātrī hi cintā || (2.9)

atra citra-nidarśanopabṛṁhitena sarva-guṇottama-strī-duḥkha-rūpeṇa hetunā sarva-jana-duḥkhasya niścayād dhetv-avadhāraṇam |

atha **svapnaḥ—**

**svapno nidrāntare kiñcij jalpitaṁ paricakṣate ||145||**

yathā saptame, **nava-vṛndā**—

śvāphalkeḥ saphalībabhūva lalite hṛl-lālasā-vallarī

hā dhik paśya murāntako’yam urarīcakre rathārohaṇam |

itthaṁ te karuṇa-svara-stavakitaṁ svapnāyitaṁ śṛṇvatī

manye tanvi patat tuṣāra-kapaṭāc cakranda yāminy api || (7.10)

atra rādhāyāḥ svapnāyitam |

atha **lekhaḥ—**

**vivakṣitārtha-kalitā patrikā lekha īritaḥ ||146||**

yathā pañcame, **paurṇamāsī**—

aciraṁ nirasya rasitaiḥ pratipakṣaṁ rājahaṁsa-nikurambam |

kṛṣṇa-ghanas tvām amṛtais tṛṣitāṁ candrakavatīṁ siñca || (5.7)

ity asau candrāvalī-patrikā-lekhaḥ |

atha **madaḥ—**

**madas tu madyajaḥ...**

yathā pañcame—

**bhīṣmaḥ** (punar avadhāya, sasmitam)—

bile kva nu vililyire nṛpa-pipīlikāḥ pīḍitāḥ

pinasmi jagadaṇḍakaṁ nanu hariḥ krudhaṁ dhāsyati |

śacī-gṛha-kuraṅga re hasasi kiṁ tvam ity unnadann

udeti mad-aḍambara-skhalita-cūḍam agre halī ||(5.41)||

atra baladevasya madaḥ |

atha **citram—**

**citraṁ tv ākārāṇāṁ vilokanam ||147||**

yathā navame—

**nava-vṛndā** (praviśya) samīkṣyatāṁ vicitram idaṁ citram |

atra māthura-caritraṁ citra-likhitam |

**sandhy-antarāṇāṁ vijñeyaḥ prayogas tv avibhāgataḥ |**

**tathaiva darśanād eṣām anaiyatyena sandhiṣu ||148||**

atha **vibhūṣaṇāni—**

**evam aṅgair upāṅgaiś ca suśliṣṭaṁ rūpaka-śriyaḥ |**

**śarīraṁ vas tv alaṅkuryāt ṣaṭ-triṁśad bhūṣaṇaiḥ sphuṭam ||149||**

**bhūṣaṇākṣara-saṅghātau hetuḥ prāptir udāhṛtiḥ |**

**śobhā saṁśaya-dṛṣṭāntāv abhiprāyo nidarśanam ||150||**

**siddhi-prasiddhī dākṣiṇyam arthāpattir vibhūṣaṇam |**

**padoccayas tulya-tarko vicāras tad-viparyayaḥ ||151||**

**guṇātipāto’tiśayo niruktaṁ guṇa-kīrtanam |**

**garhaṇānunayo bhraṁśo leśaḥ kṣobho manorathaḥ ||152||**

**anukti-siddhiḥ sārūpyaṁ mālā madhura-bhāṣaṇam |**

**pṛcchopadiṣṭa-dṛṣṭāni ṣaḍ-triṁśad-bhūṣaṇāni hi ||153||**

tatra **bhūṣaṇam—**

**guṇālaṅkāra-bahulaṁ bhāṣaṇaṁ bhūṣaṇaṁ smṛtam ||154||**

yathā navame—

**kṛṣṇaḥ** (samantād avalokya)

lakṣmīḥ kairava-kānaneṣu paritaḥ śuddheṣu vidyotate

san-mārga-druhi sarva-śārvara-kule pronmīlati kṣīṇatā |

nakṣatreṣu kilodbhavaty apacitiḥ kṣudrātmasu prāyikī

śaṅke śaṅkara-maulir abhyudayate rājā purastād diśi ||9.10||

atra prasāda-mādhuryādi-guṇānām anuprāsa-śleṣānumānādy-alaṅkārāṇāṁ ca sattayā bhūṣaṇam |

atha **akṣara-saṅghātaḥ—**

**vākyam akṣara-saṅghāto bhinnārthaṁ śliṣṭa-śabdakam ||155||**

yathā pañcame—

**suparṇaḥ—** deva! paśya paśya—

vaktrāṇi bhānti parito hariṇekṣaṇānām

āruḍha-harmya-śirasāṁ bhavad-īkṣaṇāya |

yair nirmitāni tarasā sarasīruhākṣa

candrāvalī-paricitāni nabhas-talāni || (5.32)

atra candrāṇām āvalyā paricitānīty atra candrāvalī nāma pratibhānād akṣara-saṅghātaḥ |

atha **hetuḥ—**

**sa hetur iti nirdiṣṭo yat sādhyārtha-prasādhakam || 156 ||**

yathā saptame—

**madhumaṅgalaḥ** (nirīkṣya)— piabaassa! pekkha kāe bi aṇurāiṇīe sevā kidatthi | [priya-vayasya, paśya kayāpy anurāgiṇyā sevā kṛtāsti |]

**kṛṣṇaḥ**— sakhe! sādhu lakṣitam |

asau vyastanyāsā viśadayati mālā vivaśatāṁ

vibhakteyaṁ carcā nayana-jala-vṛṣṭiṁ kathayati |
karotkampaṁ tasyā vadati tilakaṁ kuñcitam idaṁ

kṛśāṅgyāḥ premāṇaṁ varivasitam eva prathayati || (7.32)

atrānurāga-sādhanāya vivaśatvādi-hetūnāṁ kathanād ayaṁ hetuḥ |

atha **prāptiḥ—**

**eka-deśa-vilokena prāptiḥ śeṣābhiyojanam ||157||**

yathā navame—

**kṛṣṇaḥ** (parikramya)

labdhā kuraṅgi nava-jaṅgama-hema-vallī

ramyā sphuṭaṁ vipinasīmani rādhikātra |

asyās tvayā sakhi guror yad iyaṁ gṛhītā

mādhurya-vallita-vilocana-keli-dīkṣā || 9.17 ||

atra locana-saundarya-dīkṣā-lālasasya eka-deśasya tvayi vilokanena sālaṁ tvayā labdheti viśeṣārthasya yojanāt prāptiḥ |

atha **udāharaṇam—**

**vākyaṁ yad gūḍha-tulyārthaṁ tad udāharaṇaṁ matam ||158||**

yathā dvitīye—

**kundalatā** (sasmitam) rāhi, dehi me pāritosiaṁ, yaṁ suṭṭhu dullahaṁ de abbhatthidaṁ mae ṇibbāhidam | [rādhe, dehi me pāritoṣikam | yat suṣṭhu durlabhaṁ te’bhyarthitaṁ mayā nirvāhitam |] 80

**rādhikā** (vakram avekṣya) kundaladie, kiṁ me abbhatthidaṁ? [kundalate, kiṁ me’bhyarthitam?] 81

**kundalatā—** aī, kīsa bhuaṁ bhaṁguresi, jaa sūrārāhaṇaṁ bhaṇāmi | [ayi, kasmād bhruvaṁ bhaṅgurayasi, yat sūryārādhanaṁ bhaṇāmi |] 82

atra kundalatā bhaṇitasya sābhiprāya-gūḍhārthatayā udāharaṇam |

yatra tulyārtha-yuktena vākyenābhipradarśanāt |

sādhyate’bhimataś cārthas tad-udāharaṇaṁ matam || iti (SāhD 6.117)

tad yathā, ṣaṣṭhe—

nāradaḥ— tatas tenoktam—

jvalito janaḥ kṛśānau śāmyati taptaḥ kṛśānunaivāyam |

bhagavati kṛtāgaso me bhagavān evādhunā śaraṇam || (6.17)

atha **śobhā—**

**śobhā svabhāva-prākaṭyaṁ yūnor anyonyam ucyate |**

yathā caturthe—

**rādhikā** (mādhavam avalokya, sānandam ātmagatam) bho bhaavaṁ, āṇanda-pajjaṇṇa, ṇa kkhu rundhīai jalāsāreṇa ukkaṁṭhidā tavassiṇīhi me diṭṭhīcaurī | kkhaṇaṁ pibedu esā dullahaṁ imassa muhacandassa joṇham | [bho bhagavan, ānanda-parjanya, na khalu rundhyatāṁ jalāsāreṇotkaṇṭhitā tapasvinī me dṛṣṭ-cakorī | kṣaṇaṁ pibatv eṣā durlabhām asya mukha-candrasya jyotsnam |] 99

**kṛṣṇaḥ** (rādhām avekṣya, saharṣam)—

dhāvaty ākramituṁ muhuḥ śravaṇayoḥ sīmānam akṣṇor dvayī

pauṣkalyaṁ harataḥ kucau bali-guṇair ārabdhamānaṁ tataḥ |

muṣṇītaś calatāṁ bhruvau caraṇayor udyad-dhanur bibhrame

rādhāyāḥ tanu-pattane narapatau bālyābhidhe śīryati || (4.27) 101

atra paraspara-bhāva-prākaṭyāc chobhā | kaiścit tu—

siddhair arthaiḥ samaṁ yatrāprasiddho’rthaḥ prakāśate |

śliṣṭa-lakṣaṇa-citrārthā sā śobhety abhidhīyate || ity āha | (SāhD 6.176)

yathā navame—

**navavṛndā**— (puro’valokya, saharṣam)

nirmita-bhuvana-viśuddhir vidhur madhurāloka-sādhane nipuṇā |

ullasita-paramahaṁsā bhaktir iveyaṁ śaran miliati || 9.1 ||

atha **saṁśayaḥ—**

**aniścayāt tu yad vākyaṁ sandehasya nigadyate ||159||**

yathā dvitīye (nepathye)—

sthūlas tāla-bhujonnatir giri-taṭī-vakṣāḥ kva yakṣādhamaḥ

kvāyaṁ bāla-tamāla-kandala-mṛduḥ kandarpa-kāntaḥ śiśuḥ |

nāsty anyaḥ sahakāritā-paṭur iha prāṇī na jānīmahe

hā goṣṭheśvari kīdṛg adya tapasāṁ pākas tavonmīlati || (2.29)

atra saṁśayenaiva vākya-samāpter ayaṁ saṁśayaḥ |

atha **dṛṣṭāntaḥ—**

**sva-pakṣe darśanaṁ hetor dṛṣṭāntaḥ sādhya-siddhaye || 160 ||**

yathā navame—

**kṛṣṇaḥ** (vimṛśya) athavā—

dhīraḥ prakṛtyāpi janaḥ kadācid

dhatte vikāraṁ samayānurodhāt |

kṣāntiṁ hi muktvā balavac calantī

sarvaṁsahā bhūr api bhūri dṛṣṭā || (9.20)

atra dhīre’pi jane vikāra-sad-bhāve sādhye tat-sādhakasya calana-rūpa-vikārasya hetoḥ sarvaṁsahāyāṁ bhuvi darśitatvād dṛṣṭāntaḥ |

atha **abhiprāyaḥ—**

**abhiprāyas tv abhūtārtho hṛdyaḥ sāmyena kalpitaḥ |**

**abhiprāyaṁ pare prāhur mamatāṁ hṛdya-vastuni ||161||**

yathā caturthe—

**kṛṣṇaḥ** (sotsukaṁ romāñcam unmīlya)

udgīrṇādbhuta-mādhurī-parimalasyābhīra-līlasya me

dvaitaṁ hanta samakṣayan muhur asau citrīyate cāraṇaḥ |

cetaḥ keli-kutūhalottaralitāṁ sadyaḥ sakhe māmakaṁ

yasya prekṣya surūpatāṁ vraja-vadhū-sārūpyam anviṣyati || (4.19)

atrābhūtārtha-rūpasya bhagavad-dvitīyatvasya naṭe kalpanam abhiprāyaḥ | hṛdya-vastuni sva-saundarye bhogecchayā mamatā vā |

atha **nidarśanaṁ—**

**yathārthānāṁ prasiddhānāṁ kriyate parikīrtanam |**

**paropekṣā-vyudāsārthaṁ tan nidarśanam ucyate ||162||**

yathā caturthe—

**gārgī** (saṁskṛtena)—

kāmaṁ sarvābhīṣṭa-kandaṁ mukundaṁ

yā nirbandhāt prāhiṇod indhanāya |

ācāryānī sā karoti sma paṇyaṁ

piṇyākārthaṁ hanta cintāmaṇīndram || (4.6)

 atra bimbānubimba-vastu-bodhanāt nidarśanam |

atha **siddhiḥ—**

**atarkitopapannaḥ syāt siddhir iṣṭārtha-saṅgamaḥ |**

yathā ṣaṣṭhe—

kṛṣṇaḥ (yathā kṛtvā sagadgadam)

upataru lalitāṁ tāṁ pratyabhikṣāya sadyaḥ

prakṛti-madhura-rūpāṁ vīkṣya rādhākṛtiṁ ca |

maṇim api paricinvan śaṅkha-cūḍāvataṁsaṁ

muhur aham udghūrṇaṁ bhūriṇā sambhrameṇa || (6.40)

atra iṣṭasya lalitā-darśanasyātarkitopapannatvāt siddhiḥ | kaścit tu bahūnāṁ kīrtanaṁ siddhir abhipretārtha-siddhaye ity (SāhD 6.186) āha | tad yathā daśame—

**kṛṣṇaḥ—** priye tvad-āsyaṁ paśyato me nopamāna-vastūni hṛdayam ārohanti naḥ | yataḥ—

dhatte na sthiti-yogyatāṁ caraṇayor aṅke’pi paṅkeruhaṁ

nāpy aṅguṣṭha-nakhasya ratna-mukuraḥ kakṣāsu dakṣāyate |

caṇḍi tvan-mukha-maṇḍalasya parito nirmañchane’py añjasā

naucityaṁ bhajane samujjvala-kalā sāndrāpi candrāvalī || (10.11)

atra spaṣṭaṁ guṇa-kīrtanam |

atha **prasiddhiḥ—**

**prasiddhir loka-vikhyātair arthaiḥ svārtha-prasādhanam ||163||**

yathā ṣaṣṭhe—

**nava-vṛndā** (svagatam)

vasantī śuddhānte madhurima-parītā madhuripor

iyaṁ tanvī sadyaḥ svayam iha bhavitrī karagatā |

vṛtāṅgīm uttuṅgair avikalamadhūlī-parimalaiḥ

praphullāṁ rolambe nava-kamalinīṁ kaḥ kathayati || (6.28)

atra loka-vikhyātasya praphulla-kamalinī-rolamba-saṅgamasya kathanena svārthasya rādhā-mādhavayoḥ saṅgamasya sādhanaṁ prasiddhiḥ |

atha **dāksiṇyam—**

**dākṣiṇyaṁ tu bhaved vācā para-cittānuvartanam ||164||**

yathā dvitīye—

**lalitā** (sālīkam) ajje, pekkha | eso kaṇho moṭṭimaṁ ahma viḍambaṇaṁ karedi | [ārye, paśya | eṣa kṛṣṇaḥ balād asmad-viḍambanaṁ karoti |] 117

atra lalitayā mukharāyāḥ cittānuvṛttir dākṣiṇyam |

**athārthāpattiḥ—**

**uktārthānupapattyā’nyo yasminn arthaḥ prakalpyate |**

**vākyān mādhurya-saṁyuktāt sārthāpattir udāhṛtā || 165||**

yathā navame—

**navavṛndā—**

kundadanti dṛśor dvandvaṁ candrakāntamayaṁ tava |

udeti hari-vaktrendau syandate katham anyathā || 9.13

atra syandanānyathānupapattyā netrasya candrakāntamayatvaa-kalpanād iyam arthāpattiḥ | yathā vā daśame—

**candrāvalī**  - dea! tuhma vilāsa sokkhāṇaṁ bāhādeṇa kida mahāparāhamhi | tā kāruṇṇeṇa āṇabehi jadhā goṭhṭhabaiṇo goṭṭhaṁ gadua basaṁtī tumaṁ suhiṇaṁ karemi | [deva! tava vilāsasaukhyānāṁ vyāghātena kṛta-mahāparādhāsmi | tat kāruṇyena ājñāpaya yathā goṣṭhapater goṣṭhaṁ gatvā vasantī tvāṁ sukhinaṁ karomi | 102

atra goṣṭha-gamanārthasyānupapattyā satyā-saṅgama-niṣedhaḥ prakalpyate |

atha **viśeṣaṇam—**

**siddhān bahūn pradhānārthān uktvā yatra prayuñjate |**

**viśeṣa-yuktaṁ vacanaṁ vijñeyaṁ tad viśeṣaṇam ||166||**

yathā caturthe, **kṛṣṇaḥ—**

lakṣmīvān iha dakṣiṇānila-sakhaḥ sākṣān madhur modate

mādyad bhṛṅga-vihaṅga-hāri-vihasaty atrāpi vṛndāvanam |

rādhā yady abhisāram atra kurute so’yaṁ mahān eva me

sāndrānanda-vilāsa-sindhu-laharī-hindola-kolāhalaḥ || (4.17)

atra prasiddhārthān madhu-vṛndāvanādīn uktvā rādhābhisārasya vaiśiṣya-kathanād viśeṣaṇam | kaścit tu lekhiṣyamāṇaṁ nava-nava-sudhā-sambandho’pi (1.33)[[7]](#footnote-8) ity ādi-padyam atrodāharati |

atha **padoccayaḥ—**

**bahūnāṁ tu prayuktānāṁ padānāṁ bahubhiḥ padaiḥ |**

**uccayaḥ sadṛśārtho yaḥ sa vijñeyaḥ padoccayaḥ ||167||**

yathā caturthe, kṛṣṇaḥ—

matir aghūrṇata sārdham ali-vrajaiḥ

dhṛtir abhūn madhubhiḥ saha vicyutā |

vyakasad utkalikā kalikālibhiḥ

samam iha priyayā viyutasya me || (4.21)

atra matyādīnāṁ ghūrṇādi-kriyāsu alivrajādibhiḥ samāveśād ayaṁ padoccayaḥ | kaścit tu uc[[8]](#footnote-9)cayo’rthānurūpo yaḥ padānāṁ sa padoccayaḥ ity (SāhD 6.180) āha | yathā daśame—

sutanu kiñcid udañcaya locane

cala-cakora-camatkṛti-cumbinī |

smita-sudhāṁ ca sudhākara-mādhavī

vidhurato vidhaye’tra dhurandharām ||10.8||

atha **tulyārthakaḥ—**

**rūpakair upamābhir vā tulyārthābhiḥ prayojitaḥ |
apratyakṣārtha-saṁsparśaḥ tulya-tarka itīritaḥ ||168||**

yathā tatraiva navame, kṛṣṇaḥ—

kadarthanād apy urubālya-cāpalair

utsarpato sneha-bhareṇa viklavām |

vilokamānasya mamādya mātaraṁ

havir vilāyaṁ hṛdayaṁ vilīyate || (9.26)

atra havir vilāyam iti luptopamayā’pratyakṣasya citta-dravasya kathanaṁ tulya-tarkaḥ | kaścit tu tulyatarko yad arthena tarkaḥ prakṛta-gāminā ity (SāhD 6.180) āha | yathā caturthe—

**jaṭilā—** ṇūṇaṁ nūurasahena āhaḍiṭṭā ede haṁsā haṁsaṇaṁdi-ṇījalādo vaṇe dhāanti | tā bahūḍiā ṇādidūre habissadi | [nūnaṁ nūpura-śabdena ākarṣitā ete haṁsā haṁsa-nandinī-jalāt vane dhāvanti | tad vadhūṭikā nātidūre bhaviṣyati |]

atha **vicāraḥ—**

**vicāras tv eka-sādhyasya bahu-sādhana-varṇanam |**

yathā prathame, kṛṣṇaḥ—

sakhe, madhumaṅgala, paśya—

atanu-tṛṇa-kadambāsv>ada-śaithilya-bhājām

aviralatara-haṁbhārambhatāmyanmukhīyam |

caṭulita-nayana-śrīr avalī naicikīnāṁ

pathi suvalita-kaṇṭhī gokulotkaṇṭhitābhūt || (1.28)

atrotkaṇṭhitasyaa sādhyasya sādhanāni tṛṇāsvāda-śaithilyādīni | yad vā agre lekhyaṁ śaraṇam iha yo bhrātuḥ (5.25) ity ādi padyam atrodāharaṇaṁ jñeyam | kaścit tu vicāro yukti-vākyair yad apratyakṣārtha-darśanam ity (SāhD 6.182) āha | atroktam udāharaṇam api saṅgacchate |

atha **tad-viparyayaḥ—**

**vicārasyānyathābhāvo vijñeyas tad-viparyayaḥ ||169||**

yathā ṣaṣṭhe—

**rādhā** (savyatham ākāśe saṁskṛtam āśritya)—

vicitrāyāṁ kṣauṇyām ajaniṣata kanyāḥ kati na vā

kaṭhorāṅgī nānyā nivasati mayā kāpi sadṛśī |

mukundaṁ yan muktvā samayam aham adyāpi gamaye

dhig astu pratyāśām ahaha dhig asūn dhiṅ mama dhiyam || (6.21)

atrodvegātiśayena pratyāśādhikaraṇād viparyayaḥ |

atha **guṇātipātaḥ—**

**guṇātipāto vyatyasta-guṇākhyānam udāhṛtaḥ ||170||**

yathā caturthe—

**jaṭilā** (solluṇṭhaṁ vihasya, saṁskṛtena)

vrajeśvara-sutasya kaḥ paravadhūvinoda-kriyā-

praśasti-bhara-bhūṣitaṁ guṇam avaiti nāsya kṣitau |

yad eṣa rati-taskaraḥ pathi nirudhya sādhvīr balāt

tadīya-kuca-kuṭmale karajam oṁ namo viṣṇave || (4.31)

atra prakaṭaś ca guṇātipātaḥ | kaścit tu guṇātipātaḥ kārye yad viparītaṁ guṇān prati ity āha (SāhD 6.184), yathā pañcame candrāvalī (saṁskṛtena)—

śaraṇam iha yo bhrātus tasya pratīpa-vidhāyinā

hita-kṛd api tā devyās tasyāḥ samagram upekṣaṇam |

gatir avikalo yo me tasya priyasya ca vismṛtir

bata hatavidho vāme sarvaṁ prayāti viparyayam || (5.25)

atha **atiśayaḥ—**

**bahūn guṇān kīrtayitvā sāmānyena ca saṁśritān |**

**viśeṣaḥ kīrtyate yatra jñeyaḥ so’tiśayo budhaiḥ || 171 ||**

yathā prathame kṛṣṇaḥ—

nava-nava-sudhā-sambandho’pi priyo’pi dṛśāṁ sadā

sarasija-vanīṁ mlānāṁ kurvann api prabhayā svayā |

vidhur api kalā-pūrṇo’py uccaiḥ kuraṅga-dharaḥ śaśī

vraja-mṛga-dṛśāṁ vaktrair ebhiḥ suraṅga-dharair jitaḥ || 1.33

atra candra-mukhayoḥ sudhā-sambandhatvādi-sāmānya-guṇa-kīrtanānantaraṁ mukheṣu suraṅgatva-kīrtanaṁ viśeṣaḥ |

atha **niruktam—**

**niruktaṁ niravadyoktir nāmāny artha-prasiddhaye ||172||**

yathā prathame kṛṣṇaḥ (candrāvalīm āsādya sānandam)—

nītas tanvi mukhena te paribhavaṁ bhrū-kṣepaivikrīḍayā

bibhyad viṣṇu-padaṁ jagāma śaraṇaṁ tatrāpy adhairyaṁ gataḥ |

āsādya dvija-rājitāṁ vijayinaḥ sevārtham asyojjvalac-

candro’yaṁ dvija-rāja-tāpadam agāt tenāsi candrāvalī || (1.40)

atra candrāvalī nāma niruktam |

atha **guṇa-kīrtanam—**

**loke guṇātirikānāṁ bahūnāṁ yatra nāmabhiḥ |**

**ekaḥ saṁśabdyate tat tu vijñeyaṁ guṇa-kīrtanam || 173 ||**

yathā dvitīye, kṛṣṇaḥ (puro rādhāṁ paśyann apavārya)—

vihāra suradīrghikā mama manaḥ-karīndrasya yā

vilocana-cakorayoḥ śarad-amanda-candra-prabhā |

urombara-taṭasya cābharaṇa-cāru-tārāvalī

mayonnata-manorathair iyam alambi sā rādhikā || 2.10 ||

atra sura-dīrghikā-śabdaiḥ rādhā-saṁśabdanaṁ guṇa-kīrtanam |

atha **garhaṇam—**

**yatra saṅkīrtayan doṣān guṇam arthena darśayet |
guṇān vā kīrtayan doṣaṁ darśayed garhaṇaṁ hi tat || 174 ||**

trtrādyaṁ yathā saptame,

**mādhavī—** dea, kaṭorappā esā bhaṭṭi-dāriā suṭṭhu tābaṁ soḍhuṁ pāredi jaṁ tumha paccakkhaṁ ccea caṁdabhāāmaṁdire jalaṁtaṁ jalana-kuṁḍaṁ jala-keli-kuṇḍaṁ biṇṇādabadī | [deva, kaṭhorātmaiṣā bhartṛdārikā suṣṭhu tāpaṁ soḍhuṁ pārayati tat tava pratyakṣam eva candrabhāgā-mandire jvalantaṁ jvalanta-kuṇḍaṁ jala-keli-kuṇḍaṁ vijñātavatī |] 149

**kṛṣṇaḥ** (svagatam)— mādhavi, sādhu sādhu yad atra snehātirekaṁ sūcayantī samaye sakhya-sevāṁ vitanoṣi | 150

atra kaṭhorādi-rūpasya doṣasya kathanam api kṛṣṇa-viṣayānurāga-guṇa-kīrtanatayā paryavasitam | dvitīyaṁ yathā caturthe—

**kundalatā—** bīrāhimaṇṇo, puṇṇabadī me sahī rāhā | jāe dakkhiṇā saccabādiṇī siṇiddhā tumha mādā sussū laddhā | [vīrābhimanyo! puṇyavatī me sakhī rādhā, yayā dakṣiṇā satyavādinī snigdhā tava mātā śvaśrūr labdhā |] 133

atra guṇakīrtanam apy arthato doṣa iti garhaṇam |

**athānunayaḥ—**

**abhyarthanā-paraṁ vākyaṁ vijñeyo’nunayo budhaiḥ |**

yathā pañcame, kṛṣṇaḥ sāsram—

ayaṁ kaṇṭhe lagnaḥ śaśimukhi janas te praṇayavān

yad-aprāptyā dhanyāṁ tanum atanu-rūpāṁ tṛṇayasi |

prasīdādya prāṇeśvari virama māsminn anugate

kṛthāḥ patyāvatyāhitam idam uro me vidalati || 5.35 ||

atra kṛṣṇena candrāvalī-prārthanam anunayaḥ |

atha **bhraṁśaḥ—**

**patanāt prakṛtād arthād anyasmin bhraṁśa īritaḥ ||175||**

yathā navame, mādhavī—

dea, imāṇaṁ pemma-komalāṇaṁ akkharāṇaṁ mā kkhu ṇaṁ ahirūbaṁ jāṇāhi | jaṁ esā ṇa hodi | [deva, eṣā prema-komalānām akṣarāṇāṁ mā khalv etām abhirūpāṁ jānīhi | yad eṣā satyā na bhavati |] 194

kṛṣṇaḥ— sādhu mādhavike! sādhu | madīya-hṛdayāśaṅkā tvayā nirastā | tad indra-jālābhijñayā nava-vṛndayaiva nirmiteyaṁ māyikī devī rasālamūla-vartinī khalu satyā |

atra satyā-śabdasya prakṛtārthaṁ satyabhāmā-rūpaṁ parityajya tathārtha-lakṣaṇasya kathanād bhraṁśaḥ | kaścit tu kathayanti budhāḥ bhraṁśaṁ vācyād anyatarad-vacaḥ[[9]](#footnote-10) ity āha | yathā prathame, kṛṣṇaḥ—

sarojākṣi parokṣaṁ te kadāpi hṛdayaṁ mama |

na spraṣṭum apy alaṁ bādhā rādhā tvākramya gāhate || 1.42

atra vācyād rādhāyā asparśād anyad bādhākramaṇaṁ bhraṁśaḥ |

atha **leśaḥ—**

**leśaḥ syād iṅgita-jñāna-kṛd viśeṣaṇavad vacaḥ ||**

yathā pañcame, bhīṣmakaḥ—

ayam iha kila kanyā-bāndhavānāṁ nibandhaḥ

samucita iti lakṣmī-kānta vijñāpayāmi |

mama duhitur anujñollaṅghanād aṅganāyāḥ

katham api na parasyāḥ pāṇisaṅgo vidheyaḥ || 5.38||

(ity ādy uktau śrī-kṛṣṇaḥ paurṇamāsī-mukham īkṣate)

**paurṇamāsī**— mukunda! gokula-kumārī-kulāni candrāvalī-mātrāvaśeṣāṇi durvidagdhena vidhinā kṛtāni | tad atra kā kṣatiḥ?

atra candrāvalī-mātrāvaśeṣāṇīti viśeṣaṇavad vacaḥ kṛṣṇeṅgita-jñāpakatayā saṁvṛttam iti leśaḥ |

**atra kṣobhaḥ**

**kṣobhas tv anya-gate hetāv anyasmin kārya-kalpanaṁ || 176 ||**

yathā saptame, kṛṣṇaḥ—

tvad-aṅga-saṅgatair ebhis tapto’smi mihirātapaiḥ |

vindantī vandana-cchāyāṁ māṁ devi śiśirīkuru || 7.37 ||

atra sūryātapeṣu candrāvaly-aṅga-saṅgateṣu tat-kārya-bhūtasya tāpasya kṛṣṇena svasmin kalpanāt kṣobhaḥ | kaścit tu kṣobha-sthāne saṅkṣepaṁ pañhan lakṣayanti— saṅkṣepo yat tu saṅkṣepād ātmāny arthe prayujyate | (SāhD 6.192) yathāṣṭame—

**kṛṣṇaḥ—** devi, triloka-kakṣāsu kiṁ tavābhīṣṭaṁ? tad abhivyajya nija-nideśa-bhājanam anyatayaiva paryāpta-samasta-niśreyase preyasi vidhehi prasāda-mādhurīm |

atha **manorathaḥ—**

**manorathas tu vyājena vivakṣita-nivedanam ||177||**

yathā caturthe—

rādhikā— (sautsukyaṁ puro dṛṣṭvā) halā lalide, pekkha pekha dhaṇṇā esā taraṁga-lehā jā khu sevāla-ballī ṇibaddha-pāaṁ ṇaṁ haṁsiaṁ moābedi | tā phuḍaṁ bhisiṇīpattantarideṇa kalahaṁseṇa saṁghaḍaissadi | [halā lalite, paśya paśya dhanyā eṣā taraṅga-lekhā yā khalu śaivāla-vallī-nibaddha-pādām enāṁ haṁsikāṁ mocayati | tat sphuṭaṁ bisinī-patrāntaritena kalahaṁsena saṁghaṭṭiṣyati |] 71

atra haṁsī-vyājena rādhāyāḥ kṛṣṇa-saṅgamābhilāṣa-kathanaṁ manorathaḥ |

**athānukta-siddhiḥ—**

**prastāvanaiva śeṣārtho yatrānukto’pi buddhyate |**

**anukta-siddhir eṣā syād ity āha bharato muniḥ[[10]](#footnote-11) || 178||**

yathā caturthe— rādhā

halā labaṁga-kuḍuṅge āharantī tumaṁ buṁdāaṇa-bāsiṇā matta-kalahindeṇa āadua hattheṇa gahīdahatthāsi saṁbuttā | tado saṁbhamena ghusmantīe tuha haḍheṇa oṭṭha-pallaaṁ ḍaṁsanteṇa tinā bāme tthabaasmi phurantatikkhakāmaṅkusaṁ kara-pukkharaṁ | [halā lavaṅga-kuñje āharantī tvaṁ vṛndāvana-vāsinā matta-kalabhendreṇa āgatya hastena gṛhīta-hastāsi saṁvṛttā | tataḥ sambhramena ghūrṇantyas tava haṭheṇa oṣṭha-pallavaṁ daṁśatā tena vāme stavake sphurat-tīkṣṇa-kāmāṅkuśaṁ kara-puṣkaram |] 91

atrānuktasyāpi stane nakharārpaṇasya bodhād anukta-siddhiḥ |

atha **sārūpyaṁ—**

**dṛṣṭa-śrutānubhūtārtha-kathanādi-samudbhavam |**

**sādṛśyaṁ yatra saṅkṣobhāt tat sārūpyaṁ nirūpyate ||179||**

yathā caturthe—

**jaṭilā—** are āhiṇḍiā kīsa mukhaṁ ḍhakesi? jaṁ de bijjā na bikkāidā | [are āhiṇḍika” kasmān mukham ācchādayasi? yat te vidyā na vikrītā |] (iti prasahya sammukhayati) 126

**abhimanyuḥ—** (svagatam) haddhī haddhī bāuliaāe ammāe lajjāpajjāulo kidamhi | tā ido abakkamissam | [hā dhik, hā dhik! bātūlikayā ambayā lajjā-paryākulaḥ kṛto’smi | tad ito’pakramiṣyāmi |] 127

atra sārikā-mukha-śruta-kṛṣṇa-praveśa-saṅkṣobhāj jaṭilāyāḥ sva-putre kṛṣṇa-buddhi-kathanāt sārūpyam |

atha **mālā—**

**bahūni kāraṇāny eva sā mālety abhidhīyate ||180||**

yathā dvitīye—

**rādhā**— lalide ppasīda ppasīda suṭhṭhu saṁkaulamhi | [lalite prasīda prasīda suṣṭhu śaṅkākulāsmi |] (punaḥ saṁskṛtena)

gata-prāyaṁ sāyaṁ carita-pariśaṅkī gurujanaḥ

parīvādas tuṅgo jagati saralāhaṁ kulavatī |

vayasyas te lolaḥ sakala-paśupālī-suhṛd asau

tadā namraṁ yāce sakhi rahasi saṅcāraya na mām || 2.19

atra sāyaṁ gamanādi-bahu-kāraṇānāṁ sveṣṭa-sañcāraṇābhāvāya kathitatvāt mālā |

atha **madhura-bhāṣaṇam—**

**yat prasannena manasā pūjyaṁ pūjayitur vacaḥ |**

**stuti-prakāśanaṁ tat tu jñeyaṁ madhura-bhāṣaṇam ||181||**

yathā pañcame—

**nṛpau** (sapraśrayam)—

ekasminn iha roma-kūpa-kuhare brahmāṇḍa-bhāṇḍāvalī

yasya prekṣayate gavākṣa-padavī-ghūrṇat-parāṇūpamā |

keyaṁ tasya samṛddhaye tava vibho rājendratā-grāmaṭī

śauṭīryeṇa camatkṛtiṁ tad api naḥ kām apy asau puṣyati ||(5.17)

atra prakaṭam eva madhura-bhāṣaṇam |

atha **pṛcchā—**

**praśna evottare yatra sā pṛcchā parikīrtitā ||**

yathā navame—

kṛṣṇaḥ (puro dāḍimīm upetya)

kāntiṁ pītāṁśuka-sphītāṁ bibhratī vikṣitā vane |

mayādya mṛgyamāṇā sā tvayā mṛga-vilocanā || (9.18)

atra he śuka, pītāṁ kāntiṁ bibhratī mayā mṛgyamāṇā sā dṛṣṭeti praścne, he pītāṁśuka, tvayā mṛgyamāṇā sā mayā dṛṣṭety uttareṇa pṛcchā |

**athopadiṣṭam—**

**śāstrānusāri yad vākyam upadiṣṭaṁ tad ucyate ||182||**

yathā ṣaṣṭhe— nāradaḥ—

preyasyaḥ paśupālikā viharato yās tatra vṛndāvane

lakṣmī-durlabha-citra-keli-kalikā kāntasya kaṁsa-dviṣaḥ |

rādhā tatra varīyasīti nagarīṁ tām āśritāyāṁ kṣitau

sevāṁ devi samasta-maṅgala-karī yasyās tvam aṅgīkuru || (6.19)

atra hari-priya-jana-sevā samasta-maṅgala-karīti śāstrānusāritvam |

atha **dṛṣṭam—**

**jātyādi-varṇanaṁ dhīrair dṛṣṭam ity abhidhīyate || 183 ||**

yathā dvitīye—

**vṛndā** (puro dṛṣṭiṁ kṣipantī)—

karoti dadhi-manthanaṁ sphuṭa-visarpi-phena-cchaṭā

vicitrita-gṛhāṅgaṇaṁ gahana-gargarī-garjitam |

muhur guṇa-vikarṣaṇa-pravaṇatā-kramākuñcita-

prasārita-kara-dvayī-kvaṇita-kaṅkaṇaṁ mālatī || (2.3)

atra dadhi-mathana-kriyā-svabhāva-varṇanaṁ dṛṣṭam ||

**sandhy-antarāṇy anuktvaiva bhūṣaṇaṁ lakṣaṇākhyayā |**

**procyate’nyat trayastriṁśat saṅkhyā kaścid vibhūṣaṇam ||184||**

**muner asammattatvena tat tu sarvam upekṣitam |**

**keṣāñcid atra sandhy-aṅga-guṇālaṅkāra-lakṣmaṇām || 185 |**

**antarbhāve’pi yatnena kartavyatvāya kīrtitam |**

atha **patākā-sthānāni—**

**arthasya tu pradhānasya bhāvy-avasthasya sūcakam || 186 ||**

**yad-āgantuka-bhāvena patākā-sthānakaṁ hi tat |**

**etad dvidhā tulya-saṁvidhānaṁ tulya-viśeṣaṇam ||187||**

**tatrādyaṁ tri-prakāraṁ syād dvitīyaṁ tv ekam eva hi |**

**evaṁ caturvidhaṁ jñeyaṁ patākā-sthānakaṁ budhaiḥ ||188||**

**tatrādyam—**

sahasaivārtha-sampattir guṇavaty upacārataḥ |

patākā-sthānakam idaṁ prathamaṁ parikīrtitam ||189|| [nā.śā. 19.31]

yathā lalita-mādhave saptame—

**rādhikā** (parikramya pītottarīyāñcalaṁ gṛhṇantī sakampam)—

dagdhaṁ hanta dadhānayā vapur idaṁ yasyāvalokāśayā

soḍhā marma-vipāṭane paṭur iyaṁ pīḍātivṛṣṭir mayā |

kālindīya-taṭī-kuṭīra-kuhara-krīḍābhisāra-vratī

so’yaṁ jīvita-bandhur indu-vadane bhūyaḥ samāliṅgitaḥ || 7.18 ||

atra pratibimbe so’yaṁ jīvita-bandhur ity upacāra-prayogeṇa bhāvinaḥ kṛṣṇasya sūcanāt sahasārtha-sampatti-rūpam idaṁ patākā-sthānakam |

atha **dvitīyam—**

vacaḥ-sātiśaya-śliṣṭaṁ kāvya-vastu-sāśrayam |

patākā-sthānakam idaṁ dvitīyaṁ parikīrtitam ||190|| [nā.śā. 19.32]

yathā dvitīye’ṅke— **kṛṣṇaḥ—**

smara-rodhanānubandhī krama-vistārita-kalā-vilāsa-bhavaḥ |

kṣaṇadā-patir iva dṛṣṭaḥ kṣaṇa-dāyī rādhikā-saṅgaḥ || (2.17)

(nepathye) durlabhaḥ puṇḍarīkākṣa vṛttas te viprakarṣataḥ | 90

**kṛṣṇaḥ—** (savyatham uccaiḥ) bhoḥ ko’yaṁ durlabhaḥ? 91

(punar nepathye)

 yatnād anviṣyamāṇo’pi vallavaiḥ paśu-maṇḍalaḥ || (2.18) 92

atra bhaviṣyato rādhā-saṅgama-durlabhatvasya sūcanād idaṁ śliṣṭaṁ nāma dvitīyaṁ patākā-sthānakam |

atha **tṛtīyam—**

arthopakṣepaṇaṁ yat tu līnaṁ savinayaṁ bhavet |

śliṣṭottara-yutaṁ nāma tṛtīyaṁ parikalpitam ||191|| [nā.śā. 19.33]

yathā saptame, kṛṣṇaḥ—

(sarvataḥ prekṣya) priya-vayasya! kiyad dūre sā vṛndāṭavī ?

**madhumaṅgalaḥ** (saṁskṛtena)—

sphuṭac-caṭula-campaka-prakara-rocir ullāsinī

madottarala-kokilāvali-kala-svarālāpinī |

marāla-gati-śālinī kalaya kṛṣṇa-sārādhikā

(ity ardhokte)

kṛṣṇaḥ (sasambhramautsukyam) vatsa kvāsau ?

**madhumaṅgalaḥ** (aṅgulyā darśayan)

puraḥ sphurati vallabhā tava—

**kṛṣṇaḥ** (savyagram) vayasya! nāhaṁ paśyāmi | tad āśu darśaya | kva sā me rādhikā ?

**madhumaṅgalaḥ**— ... mukunda vṛndāṭavī || (7.17)

atra sajjalpitena madhu-maṅgala-vākyena bhāvino rādhā-darśanasya sūcanācchliṣṭottaraṁ nāma tṛtīyaṁ patākā-sthānam |

atha **darśanam—**

dvy-artho vacana-vinyāsaḥ suśliṣṭaḥ kāvya-yojitaḥ |

upanyāsena yuktas tu caturthaṁ parikīrtitam ||192|| [nā.śā. 19.34]

yathā pañcame **suparṇaḥ—**

nabhasi rabhasavadbhiḥ ślāghamānā munīndrair

mahita-kuvalayākṣī kīrti-śubhrāṁśu-vaktrā |

nṛpakulam iha hitvā cedi-rāja-pradhānaṁ

muradamana gamiṣyaty utsukāṁ tvāṁ jaya-śrīḥ || (5.28)

atra suparṇasya dvyartha-vacanena candrāvalī-prāpti-sūcanāt tulya-viśeṣaṇam |

atha **arthopakṣepakāḥ—**

**vastu sarvaṁ dvidhā sūcyam asūcyam iti bhedataḥ |**

**rasa-hīnaṁ bhaved atra vastu tat sūcyam ucyate ||193||**

**adarśanīyam aṅke tad avaśyaṁ vācyam eva cet |**

**arthopakṣepakair etat sūcayet suṣṭhu paṇḍitaḥ ||194||**

**viṣkambha-cūlikāṅkāsyāṅkāvatāra-praveśakaiḥ |**

atha **viṣkambhaḥ—**

**bhaved viṣkambhako bhūta-bhāvi-vastv-aṁśa-sūcakaḥ ||195||**

**amukhya-pātraiḥ saṅkṣepād ādāv aṅkasya darśitaḥ |**

**sa śuddho miśra ity ukto miśraḥ syān nīca-madhyamaiḥ ||196||**

**vidagdha-mādhave yadvad dvitīyāṅka-mukhe kṛtaḥ |**

**mukharā-yuktayā nāndīmukhyāsau miśra-saṁjñakaḥ ||197||**

**śuddhaḥ kevala-madhye’yam ekâneka-kṛto bhavet |**

**vinirmito bahutrāyaṁ tasmin lalita-mādhave ||198||**

atha **cūlikā—**

**prājñair yavanikāntaḥsthair adṛśyair yā tu nirmitāḥ |**

**ādāv aṅkasya madhye vā cūlikā nāma sā bhavet ||199||**

spaṣṭaṁ bahutrodāharaṇam |

**athāṅkāsyam—**

**yatra syād aṅka ekasminn aṅkānāṁ sūcanākhilā |**

**tad-aṅkāsyam iti prāhur bījārtha-khyāpakaṁ ca yat ||200||**

**gārgī-saṁyuktayā paurṇamāsyā lalita-mādhave |**

**prathamāṅke yathā suṣṭhu suhitaṁ nikhilaṁ sphuṭam ||201||**

kecit tu—

pūrvāṅkānte sampraviṣṭaiḥ pātrair bhāvy-aṅka-vastunaḥ |

sūcanaṁ tad avicchedyair yat tad aṅkāsyam īritam ||202||[[11]](#footnote-12)

iti lakṣayanti |

**etad-aṅkāvatāreṇa gatārthatvāt tu kecana |**

**prathamoktārtham evedaṁ vadanty aṅka-mukhaṁ budhāḥ || 203||**

atha **aṅkāvatāraḥ—**

**aṅkāvatāraḥ pātrāṇāṁ pūrvāṅkārthānuvartinām |**

**avibhāgena sarveṣāṁ bhāviny aṅke praveśanam ||204||**

spaṣṭam udāharaṇam |

atha **praveśakaḥ—**

**yan nīcaiḥ kevalaṁ pātrair bhāvi-bhūtārtha-sūcanam |**

**aṅkayor ubhayor madhye sa vijñeyaḥ praveśakaḥ ||205||**

**yadā syān nīrasaṁ sūcyam āmukhānantaraṁ tadā |**

**viṣkambho’ṅkāsyakaṁ vā syād āmukhākṣipta-pātrakam ||206||**

**yadā tu sarasaṁ vastu mūlād eva pravartate |**

**ādāv eva tadāṅkaḥ syād āmukhākṣepa-saṁśrayaḥ ||207||**

**asūcyaṁ tu śobhodāra-rasa-bhāva-nirantaram |**

**prārambhe yady asūcyaṁ syād aṅkam evātra kalpayet ||208||**

**asūcyaṁ tu dvidhā dṛśyaṁ śravyaṁ cādyaṁ tu darśayet |**

**dvedhā dvitīyaṁ svagataṁ prakāśaṁ ceti bhedataḥ ||209||**

**svagataṁ svaika-vijñeyaṁ prakāśaṁ tad dvidhā bhavet |**

**sarva-prakāśaṁ niyata-prakāśaṁ ceti bhedataḥ ||210||**

**sarva-prakāśaṁ sarveṣāṁ sthitānāṁ śravaṇocitam |**

**dvidhā vibhajyate tac ca janāntam apavāritam ||211||**

**tripatāka-kareṇānyān apavāryāntarā kathām |**

**yā mithaḥ kriyate dvābhyāṁ taj janāntikam ucyate ||212||**

**rahasyaṁ kathyate’nyasya parāvṛtyāpavāritam |**

atha **aṅka-svarūpam—**

**pratyakṣanetṛ-caritaḥ kṣudra-cūrṇaka-saṁyutaḥ ||213||**

**nātīvagūḍha-śabdārtho nātipracura-padyavān |**

**ayuto bahubhiḥ kāryair bīja-saṁharaṇena ca ||214||**

**aneka-dina-nirvartyakathayā ca vivarjitaḥ |**

**dinārdha-dinayor yogya-vastunā parikalpitaḥ ||215||**

**vadhena dūrāhvānena yuddha-rājyādi-viplavaiḥ |**

**śāpotsarga-vihārābhyāṁ rata-bhojana-mṛtyubhiḥ ||216||**

**snānānulepa-nidrādyaiś cumbanāliṅganādibhiḥ |**

**vrīḍā-heturbhir anyaiś ca bībhataiś ca vinā kṛtaḥ ||217||**

**anta-niṣkrānta-nikhila-pātro’ṅka iti kīrtitaḥ |**

atha **garbhāṅkaḥ**

**aṅka-prasaṅgād garbhāṅka-lakṣaṇaṁ vakṣyate mayā ||218||**

**aṅkasya madhye yo’ṅkaḥ syād asau garbhāṅka īritaḥ |**

**vastu-sūcaka-nāndīko diṅ-mātra-mukha-saṅgataḥ ||219||**

**arthopakṣepakair hīno yutaḥ pātrais tu pañcaṣaiḥ |**

**anveṣya-vastu-viṣayaḥ svādhārāṅkānta-śobhitaḥ ||220||**

**nātiprapañcetivṛttaḥ prastutārthānubandhakaḥ|**

**prathamāṅke na kartavyaḥ so’yaṁ kāvya-viśāradaiḥ ||221||**

**caturthe’ṅke tu garbhāṅko yathā lalita-mādhave |**

atha **sāmānya-nirṇayaḥ—**

**nāṭake’ṅkā na kartavyā pañca-nyūnā daśādhikāḥ ||222||**

**viṣkambhakādyair api no vadho vācyo’dhikāriṇaḥ |**

**anyonyena tirodhānaṁ na kuryād rasa-vastunoḥ ||223||**

**yat syād anucitaṁ vastu nāyakasya rasasya vā |**

**viruddhaṁ tat parityājyam anyathā vā prakalpayet ||224||**

**aviruddhaṁ ca yad vṛttaṁ rasābhivyaktaye’dhikam |**

**tad apy anyathayed dhīmân na vaded vā kadācana ||225||**

**lāsyāṅgāni daśa tathā vīthy-aṅgāni trayodaśa |**

**aṅkeṣv api nibadhyāni kecid evaṁ pracaksate ||226||**

**prāyas tāny api santy eva tasmin lalita-mādhave |**

**kvacid atra viniṣpādyaṁ dhīrair ākāśa-bhāṣitam ||227||**

**anyenānuktam apy anyo vacaḥ śrutvaiva yad vadet |**

**iti kiṁ bhaṇasīty etad bhaved ākāśa-bhāṣitam ||228||**

atha **bhāṣā-vidhānam—**

**nāṭake tatra pātrāṇāṁ bhāṣā-rūpaṁ nirūpyate |**

**tatra bhāṣā dvidhā bhāṣā vibhāṣā ceti bhedataḥ ||229||**

**caturdaśa vibhāṣāḥ syuḥ prācyādyā vākya-vṛttibhiḥ |**

**āsāṁ saṁskāra-rāhityād viniyogo na gadyate ||230||**

**bhāṣā dvidhā saṁskṛtā ca prākṛtī ceti bhedataḥ |**

**tatra saṁskṛtā—**

**saṁskṛtā devatādīnāṁ munīnāṁ nāyakasya ca ||231||**

**liṅgi-vipra-vaṇik-kṣatra-mantrikañcukinām api |**

**araṇya-devī-gaṇikā-mantrijādhītiyoṣitām ||232||**

**yoginy-apsarasoḥ śilpa-kāriṇyā api kīrtitā |**

**tatra prākṛtī—**

**ṣoḍhāntimā prākṛtī syāc chaurasenī ca māgadhī ||233||**

**paiśācī cūlikā-paiśācy-apabhraṁśa iti kramāt |**

**atra tu prākṛtaṁ strīṇāṁ sarvāsāṁ niyataṁ bhavet ||234||**

**aiśvaryeṇa pramattānāṁ dāridryopahatātmanām |**

**ye nīcāḥ karmaṇā jātyā teṣāṁ ca prākṛtaṁ smṛtam ||235||**

**tatrāpi nāyikādīnāṁ śaurasenī prakīrtitā |**

**āsām eva tu gāthāsu mahārāṣṭrī smṛtā budhaiḥ ||236||**

**atroktā māgadhī bhāṣā rājāntaḥpura-cāriṇām |**

**tathā vidūṣakādīnāṁ ceṭānām api kīrtitā ||237||
rakṣaḥ-piśāca-nīceṣu paiśācī-dvitayaṁ bhavet |**

**apabhraṁśas tu caṇḍāla-yavanādiṣu yujyate ||238||**

**sarveṣāṁ kāraṇa-vaśāt kāryo bhāṣā-vyatikramaḥ |**

**māhātmyasya paribhraṁśān madasyātiśayāt tathā ||239||**

**pracchādanaṁ ca vibhrāntir yathālikhita-vācanam |**

**kadācid anuvādaṁ ca kāraṇāni pracakṣate ||240||**

**nāyikānāṁ sakhī-veśyā-kitavāpsarasāṁ tathā |**

**vaidagdhyārthaṁ prayoktavyaṁ saṁskṛtaṁ cāntarāntarā ||241||**

spaṣṭāny eṣām udāharaṇāni |

atha **vṛttayaḥ—**

**athocyante svabhāvena vṛttayaḥ paramādbhutāḥ |**

**jātā nārāyaṇād etā madhu-kaiṭabhayor vadhe ||242||**

**netṛ-vyāpāra-rūpās tu rasāvasthāna-sūcikāḥ |**

**catasro vṛttayo dhīraiḥ proktā nāṭyasya mātaraḥ ||243||**

**bhāraty ārabhaṭī caiva sātvatī kaiśikī tathā |**

**tatra bhāratī—**

**eṣā vāṇī-pradhānatvād bhāratīti nigadyate ||244||**

**prastāvanopayogitvāt tatraiva parikīrtitā |**

**strī-hīnā puruṣa-śreṣṭha-prayojyā vāk-pradhānikā ||245||**

**bhāratī saṁskṛtair yuktā vṛttiḥ syāc caturaṅgikā |**

**athārabhaṭī—**

**māyendra-jāla-pracura-citra-yuddha-kriyā-mayā ||246||**

**āṭopa-cchedya-bhedāḍhyā vṛttir ārabhaṭī matā |**

**aṅgāny asyās tu catvāri saṅkṣiptir avapātanam ||247||**

**vastūtthāpana-sampheṭāv ity āha bharato muniḥ |**

**tatra saṅkṣiptiḥ—**

**saṅkṣiptir uktā saṅkṣipta-vastu-sṛṣṭir mahādbhutā ||248||**

yathā—

vidhinā hate śiśu-kule tādṛśam aparaṁ haris tathā vyatanot |

viramatu parasya vārtāṁ svayam eva visismaye sa yathā ||

**athāvapātanam—**

**vibhrāntir avapātaḥ syāt praveśa-drava-vidravaiḥ |**

yathā—

nighnan vighnam ivāgrataḥ kuvalayāpīḍaṁ mṛdu-krīḍayā

tuṅgāṁ raṅga-bhuvaṁ praviśya tarasā pratyarthināṁ trāsanaḥ |

dṛpyan-malla-davāmbudaś cala-dṛśā kṣudrān api drāvayan

paśyārād garuḍāyate saruḍayaṁ kaṁsorage keśavaḥ ||

atha **vastūtthāpanam—**

**tad-vastūtthāpanaṁ yat tu vastu māyopakalpitam ||249||**

yathā—

daurjanyāni hṛdi sphuṭāni kapaṭa-snehena saṁvṛṇvatī

māyā-kalpita-sundarī madhurimā lebhe vrajaṁ pūtanā |

tasyāḥ suṣṭhu tathā payodhara-rasaḥ prītaḥ śiśu-krīḍayā

vaikuṇṭhena haṭhād yathā na sa punaḥ mātus tathâ pāsyate ||

atha **sampheṭaḥ—**

**sampheṭaḥ syāt samāghātaḥ kruddha-saṅkruddhayojitaḥ ||250||**

yathā—

cāṇūra-mallena yathā murārer

anyonyam āsīd guru-samprahāraḥ |

kaṁsasya yenānakadundubheś ca

santāpa-cintābhir uraḥ paphāla ||

atha **sātvatī—**

**sāttvikena guṇenāpi tyāga-śauryâdinā yutā |**

**harṣa-pradhānā niḥśokā sātvatī parikīrtitā ||251||**

**aṅgāny asyās tu catvāri saṁlāpottāpakāv api |**

**saṅghātya-parivartau cety eṣāṁ lakṣaṇam ucyate ||252||**

atha **saṁlāpaḥ—**

**īrṣyā-krodhādibhir bhāvai rasair vīrādbhutādibhiḥ |**

**parasparaṁ gabhīroktiḥ saṁlāpa iti kīrtyate ||253||**

yathā—

vayaṁ bālās tulyaiḥ saha racayituṁ yuddham ucitaṁ

puro yūyaṁ mallāḥ prakaṭita-karālācala-rucaḥ |

madenonmattānāṁ mṛdula-tanubhiḥ kaḥ kalabhakaiḥ

karīndrāṇāṁ dhīraḥ pariṇamana-raṅgaṁ racayati ||

avitatham asi bālaḥ kāla-rūpaṁ vibhindan

dvirada-patim udagraṁ bāla-vikrīḍayaiva |

iha kila bhuja-yuddha-prastuter uccaleyaṁ

tava tanu-kṛta-sakhyā sākṣiṇī bāla-rājiḥ ||

**athotthāpakaḥ—**

**preraṇaṁ yat parasyādau yuddhāyotthāpakas tu saḥ |**

yathā—

luñchann asmi puras triviṣṭapa-purī-saubhāgya-sāra-śryaṁ

gīrvāṇśvara-pārijātam amarīkandarpa-sandarpadam |

paulomī-kuca-kumbhakeli-makarī-vyāpāra-vaijñānikaḥ

pāṇis tena hi dakṣiṇaḥ katham asua dambholim udyac-chate ||

atha **saṅghātyaḥ—**

**prabhāva-mantra-devādyaiḥ saṅghātyaḥ saṅgha-bhedanam ||254||**

tatra **prabhāvena**, yathā—

dukūlaṁ dhunvānā jaya-jaya-jayety ucca-bhaṇitiḥ

sthitā raṅgābhyarṇe praṇaya-garimoddāmita-mukhī |

prabhāvaṁ paśyantī kam api kamanīyādbhuta-rasaṁ

hareḥ kaṁsopekṣāṁ vadhita bata sākṣān madhupurī ||

**mantreṇa**, yathā—

niśamya yuktiṁ danujārdanasya

govardhanārādhana-baddha-rāgām |

ābhīra-goṣṭhī rabhasena sarvā

gīrvāṇa-rājasya makhād vyaraṁsīt ||

atha **parivartakaḥ—**

**prārabdha-kāryād anyasya karaṇaṁ parivartakaḥ |**

yathā—

vrajabhuvi guru-garvāt kurvatas tīvra-vṛṣṭiṁ

hṛdi bhavad-anubhāvād adya-bhītir mamāsīt |

tvam asi kila kṛpālur dogdhu-kāmo’pi kāmaṁ

tad iha mayi śaraṇye gokulendra prasīda ||

atha **kaiśikī—**

**nṛtya-gīta-vilāsādi-mṛdu-śṛṅgāra-ceṣṭitaiḥ |**

**samanvitā bhaved vṛttiḥ kaiśikī ślakṣṇa-bhūṣaṇā ||255||**

**hareḥ keśābhisambandhāt kaiśikīti prathāṁ gatā |**

**aṅgāny asyās tu catvāri narma-tat-pūrvakā ime ||256||**

**sphañjaḥ sphoṭaś ca garbhaś cety eṣāṁ lakṣaṇam ucyate |**

**tatra narma—**

**śṛṅgāra-rasa-bhūyiṣṭhaḥ priya-cittānurañjakaḥ ||257||**

**agrāmyaḥ parihāsaḥ syān narma tat tu tridhā matam |**

**śṛṅgāra-hāsyajaṁ śuddha-hāsyajaṁ bhaya-hāsyajam ||258||**

**śṛṅgāra-hāsyajaṁ narma trividhaṁ parikīrtitam |**

**sambhogecchā-prakaṭanād anurāga-niveśanāt ||259||**

**tathā kṛtāparādhasya priyasya pratibhedanāt |**

**sambhogecchā-prakaṭanaṁ tridhā vāg-veṣa-ceṣṭitaiḥ ||260||**

tatra **vācā**, yathā padyāvalyām (207)—

gacchāmy acyuta darśanena bhavataḥ kiṁ tṛptir utpadyate

kiṁ tv evaṁ vijana-sthayor hata-janaḥ sambhāvayaty anyathā |

ity āmantraṇa-bhaṅgi-sūcita-vṛthāvasthāna-khedālasām

āśliṣyan pulakotkarāñcita-tanur gopīṁ hariḥ pātu vaḥ ||

veśena yathā rasārṇava-sudhākare (1.273)—

abhyudyate śaśini peśala-kānta-dūtī

santāpa-saṁvalita-mānasa-locanābhiḥ |

agrā hi maṇḍana-vidhir viparīta-bhūṣā

vinyāsa-hāsita-sakhī-janam aṅganābhiḥ ||

**ceṣṭayā**, yathā—

śyāme yām anurodhasi priya-sakhī-vargāntara-sthāyinī

savyāṁ smera-mukhī dṛśaṁ madhubhidaḥ smere mukhāmbhoruhe |

bhṛṅgodbhāsini dakṣiṇāṁ tu kiratī krīḍā-nikuñje muhuḥ

sūrye rajyati sacchalaṁ vicinute tāpāya puṣpāvalim ||

**anurāga-prakāśo’pi bhogecchā-narmavat tridhā |**

tatra **vācā**, yathā—

dehi kundam iti devi vakṣyatī

yan mukundam avilambam abravīḥ |

tāvakīna-kula-pālikā-vrataṁ

tena sāmpratam abhūd vikara-svaram ||

**veśena**, yathā—

yad upahasasi māṁ sadābhisārot-

suka-hṛdayām abhitas tad atra yuktam |

vapuṣi hari-kathā-prasaṅga-mātre

tava ca kathaṁ pulakālir unmimīla ||

**cesṭayā**, yathā—

sakhi kurvatī vivikte vanamālā-gumphanābhyāsam |

viditāsi tvam akhaṇḍita-pātivratye kṛtaṁ bhaṇitaiḥ ||

**priyāparādha-nirbhedo’py uktas tredhā tathā budhaiḥ ||261||**

**tatra vācā,** yathā—

vraja-rāja-kumāra mā kṛthāḥ

stuti-mudrābhir analpa-cāturīm |

animitta-viśaṅkitena te

vacasāhaṁ guruṇāsmi bodhitā ||

**veśena**, yathā lalita-mādhave—

**candrāvalī** (sotprāsa-smitam)—

kajjala-sāmala-majjhaṁ pallaa-sāṇujjalaṁ muuṁdassa |

guṁjāphallaṁ bba aharaṁ sahi pekkhantī pamodāmi ||

[kajjala-śyāmala-madhyaṁ pallava-śoṇojjvalaṁ mukundasya |

guñjā-phalaṁ ivādharaṁ sakhi paśyantī pramode ||] 9.54

**ceṣṭayā,** yathā rasa-sudhākare (1.273)—

lola-bhrū-latayā vipakṣa-dig-upanyāse vidhūtaṁ śiras

tad vṛndasya niśāmane’kṛta namaskāraṁ vilakṣa-smitam |

roṣāt tāmra-kapola-kāntini[[12]](#footnote-13) mukhe dṛṣṭyā nataṁ[[13]](#footnote-14) pādayor

utsṛṣṭo guru-sannidhāv api vidhir dvābhyāṁ na kālocitaḥ ||

atha **śuddha-hāsyajam—**

**śuddha-hāsyajam apy uktaṁ tadvad eva tridhā budhaiḥ ||262||**

**tatra vācā**, yathā—

vṛddhe candra iti pratāraya na mām ajñāsiṣaṁ mad-bhayān

nikṣiptaṁ navanīta-piṇḍam upari sthāne’dya rādhāmbayā |

gūḍhaṁ pātayitāsmi dīrghatarayā yaṣṭyeti vācaṁ harer

indu-nyasta-dṛśo niśamya mukharā kṣemaṁ hasantī kriyāt ||

**veśa-ceṣṭābhyāṁ**, yathā—

kambala-kṛta-vṛṣa-veṣaṁ bhṛṅgābhṛṅgī praṇīta-saṁrambham |

prekṣya hariṁ vidhir ahasīn mudira-cchanno gabhīro’pi ||

atha **bhaya-hāsyajam—**

**hāsyād bhayena janitaṁ kathitaṁ bhaya-hāsyajam |**

**tad dvidhā mukham aṅgaṁ tu tad dvayaṁ pūrvavat tridhā ||263||**

**mukhyaṁ vācā**, yathā—

śailendroddhṛti-līlayā kila paritrāte gavāṁ maṇḍale

tatra stotra-vidhitsayābhyupagataṁ dṛṣṭvā sahasrekṣaṇam |

pratyāsīdati paśya rākṣasa-patiḥ sākṣād ayaṁ pāhi māṁ

ity utkrośati mugdha-vallava-śiśau smero hariḥ pātu vaḥ ||

evaṁ veśa-ceṣṭābhyām apy udāhāryam |

**athānyāṅgam** | tatra **vācā**, yathā—

yady ullaṅghya giraṁ visarpati tataḥ svāṅge vraṇaṁ pāṇijaiḥ

kurvann eva kṛtaṁ tvayeti jaratī-laksāya vakṣyāmy aham |

ity ukte svaram ākulām iva bhayād ālokya rādhāṁ punaḥ

stabdhībhūta-gatiṁ hariḥ smita-mukhaḥ śliṣyan mudaṁ vaḥ kriyāt ||

**veṣeṇa**, yathā—

rādhā-puraḥ sphurati saṁvihitābhimanyu-

veṣe muradviṣi manāg upalabdha-bhītiḥ |

naisargikīṁ praṇayataḥ sva-manaḥ-pravṛttiṁ

tatrāvadhārya caturā smitam ātatāna ||

**ceṣṭayā**, yathā rasa-sudhākare (1.275)

prahlāda-vatsala vayaṁ bibhimo vihārād

asmād iti dhvanita-narmasu gopikāsu |
līlā-mṛdu stana-taṭeṣu nakhāṅkurāṇi

vyāpārayann avatu vaḥ śikhi-piccha-mauliḥ ||

**narmedam aṣṭādaśadhā vispaṣṭam abhidarśitam |**

atha **narma-sphañjaḥ—**

**narma-sphañjaḥ sukhodyogo bhayārto nava-saṅgamaḥ ||264||**

yathā—

sāśaṅkaṁ kṣipator dṛśaṁ pratidiśaṁ vrīḍā-jaḍa-svāntayor

yātā kvāsi niśīti tīvra-jaratī-vācādhika-trastayoḥ |

goṣṭha-dvāri niveśitasya kuhare go-granthi-rāśes tadā

rādhā-mādhavayor abhūt kvaṇikaras tasmin navaḥ saṅgamaḥ ||

atha **narma-sphoṭaḥ—**

**narma-sphoṭo bhāva-leśaiḥ sūcito’lpa-raso mataḥ ||265||**

yathā vidagdha-mādhave—

**madhumaṅgalaḥ** (kṛṣṇaṁ paśyan svagatam)—

phulla-pras¨na-paṭalais tapanīya-varṇam

ālokya campaka-latā kila kampate’sau |

śaṅke niraṅka-nava-kuṅkuma-paṅka-gaurī

rādhāsya citta-phalake tilakī-babhūva || (2.25)

atha **narma-garbhaḥ—**

**netur vā nāyikāyā vā vyāpāraḥ svārtha-siddhaye |**

**pracchādana-paro yas tu narma-garbhaḥ sa ucyate ||266||**

yathā, rasa-sudhākare (1.279)—

śriyo māna-glāner anuśaya-vikalpaiḥ smita-mukhe

sakhī-varge gūḍhaṁ kṛtavasatir utthāya sahasā |

samaneṣye dhūrtaṁ tam aham iti jalpan nata-mukhīṁ

priyāntām āliṅgan harir arati-khedaṁ haratu vaḥ ||

**tisro’rtha-vṛttayaḥ proktā śabda-vṛttis tu bhāratī |**

atha**itāsāṁ catasṝṇāṁ rasa-naiyatyam ucyate ||267||**

**śānta-vīrādbhuta-prīta-vatsaleṣu tu sātvatī |**

**preyaḥ śṛṅgāra-hāsyeṣu proktā vṛttis tu kaiśikī ||268||**

**bībhatse karuṇe cārabhaṭī vīre bhayānake |**

**prāyo raseṣu sarvatra bhāratī karuṇādiṣu ||269||**

iti dhvani-prasthāpana-paramācārya-śrīmad-rūpa-gosvāmi-prabhupāda-praṇītā śrī-nāṭaka-candrikā samāptā ||

1. siddha-sad-bhāvanā matā. or as in RASK siddha-sad-bhāva-bhāvanā. [↑](#footnote-ref-2)
2. RASK has exactly same definition, but *nirodhaḥ*. Some MSS (minority) of RASK also have *virodhaḥ*. [↑](#footnote-ref-3)
3. nāradaḥ [↑](#footnote-ref-4)
4. sāśaṅkam [↑](#footnote-ref-5)
5. bhīṣmakaḥ (sādaram) [↑](#footnote-ref-6)
6. The NātC edition has *vivalanam* throughout, but in every treatment of the subject, *vicalanam* is given as the term here designated. *Vivalanam* must be taken as incorrect. See Rask. 3.67, Daś. 1.48, etc. [↑](#footnote-ref-7)
7. Full verse given below, at 171 (*atiśayaḥ*). [↑](#footnote-ref-8)
8. saṁ- [↑](#footnote-ref-9)
9. SāhD 6.187 has dṛptādīnāṁ bhavad bhraṁśo vācyād anyatarad vacaḥ | [↑](#footnote-ref-10)
10. First reference to Bharata, whom he has not been following very closely. Nāṭ 16.169 = *prastāvenaiva śeṣo’rthaḥ kṛtsno yan na pratīyate | vacanena vinānukta-siddhiḥ sā parikīrtitā ||* [↑](#footnote-ref-11)
11. Rasārnāva 3.194. (Strange to see him disagreeing.) [↑](#footnote-ref-12)
12. bhittini [↑](#footnote-ref-13)
13. gataṁ [↑](#footnote-ref-14)